



PRASNOpanishad

With

SHANKARABASHYAM

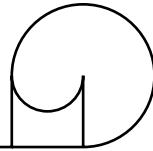
CHAPTER 6

VERSE 2 AND 3

VOLUME - 5

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CHAPTER 6

THE PURUSHA OF SIXTEEN KALAS (PARTS)

9 Verses

VERSE 2 AND 3

न; अभावस्यापि ज्ञेयत्वाभ्युपगमा- दभावोऽपि ज्ञेयोऽभ्युप- गम्यते
 वैनाशिकैर्नित्यश्च तदव्यतिरिक्तं चेज्ञानं नित्यं कल्पितं
 स्यात्तदभावस्य च ज्ञानात्मकत्वादभावत्वं वाङ्मात्रमेव
 न परमार्थतोऽभावत्वमनित्यत्वं च ज्ञानस्य। न च नित्यस्य
 ज्ञानस्याभावनाममात्राध्यारोपे किञ्चिन्नशिष्ठन्म्।

I) Yoga Chara – VaiNashika :

- Kshanika = Everything is fleeting.
- Temporary, perishes immediately.
- Vinasha of everything, after a moment, hence called Vainashika Vadi, Kshanika Vigyana Vada, Yogachara, Vigyana Vada.

II) Kshanikas theory :

- Mentioned in Brahma Sutra, Vaikashika elaborately negated.

III) Brahma Sutra :

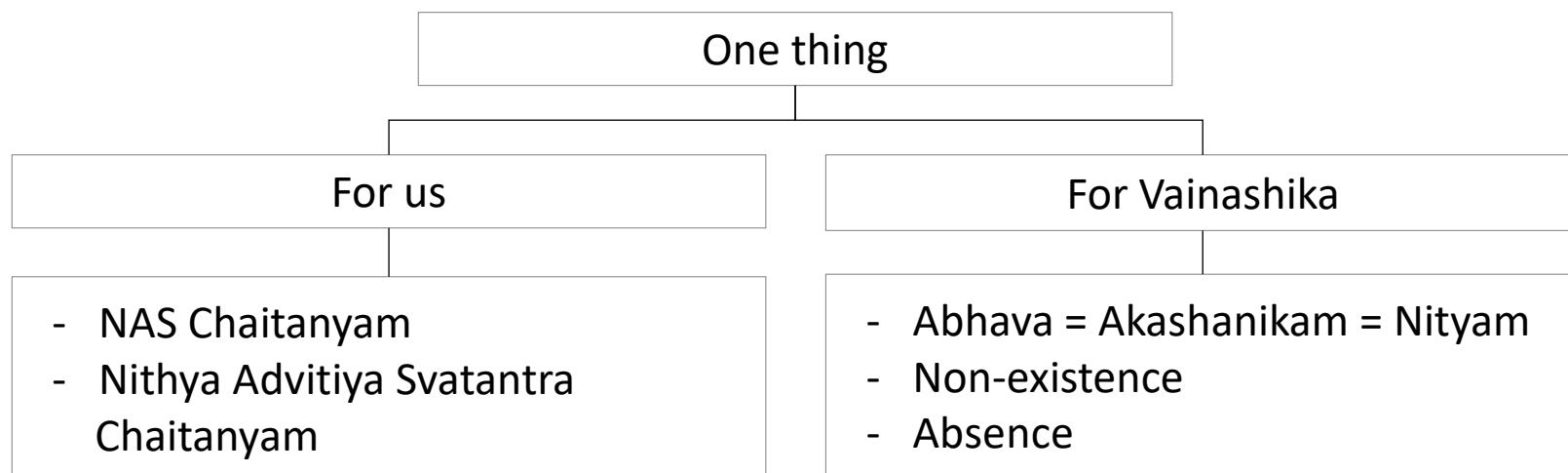
प्रतिसंख्याप्रतिसंख्यानिरो
धाप्राप्तिरविच्छेदात् ।

Pratisankhyapratisankhyanirodha
praptiravvicchedat

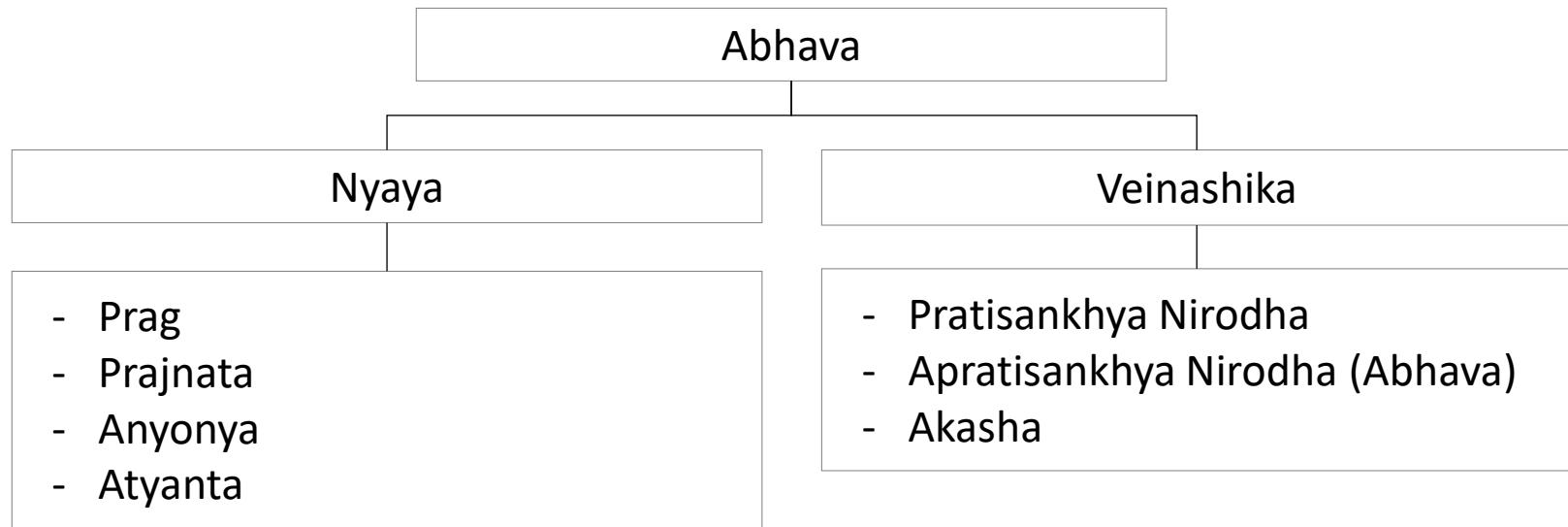
Conscious and unconscious destruction would be impossible on account of non-interruption.
[2 - 2 - 22]

IV) Anandagiri, Vishnu Deva Ananda refer to Brahma Sutra and explain.

V) Sarvam Shanikam except one thing.



VI)

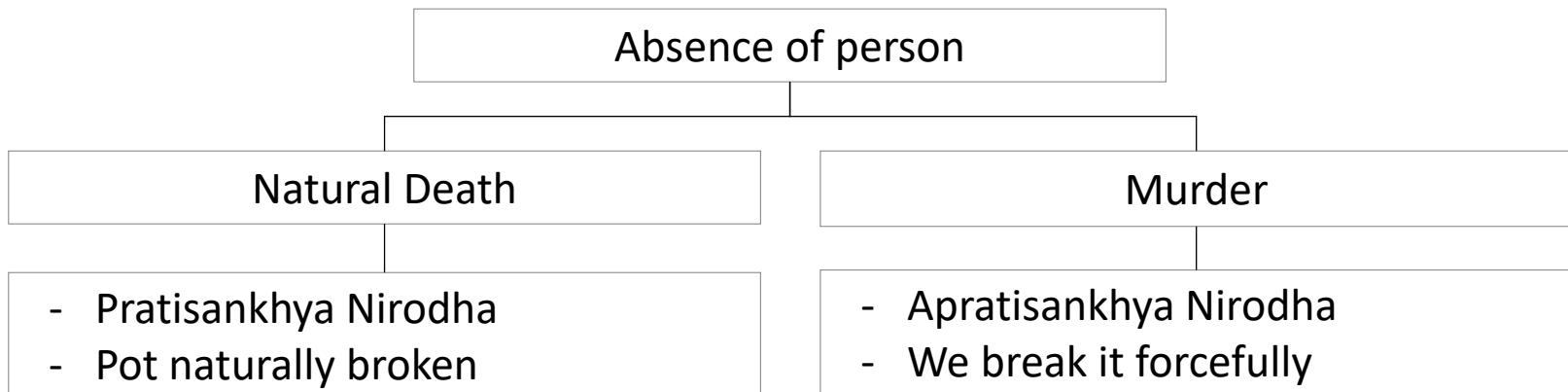


VII) 1st : Abhava

- Non existent of a thing when it dies naturally.
- Natural non-existence by natural death = Apratisankhya Abava

VIII) 2nd : Abhava

- Artificial nonexistence brought about artificially destroying.
- Example : Murder



- 2 types of absence.

IX) 3rd : Abhava

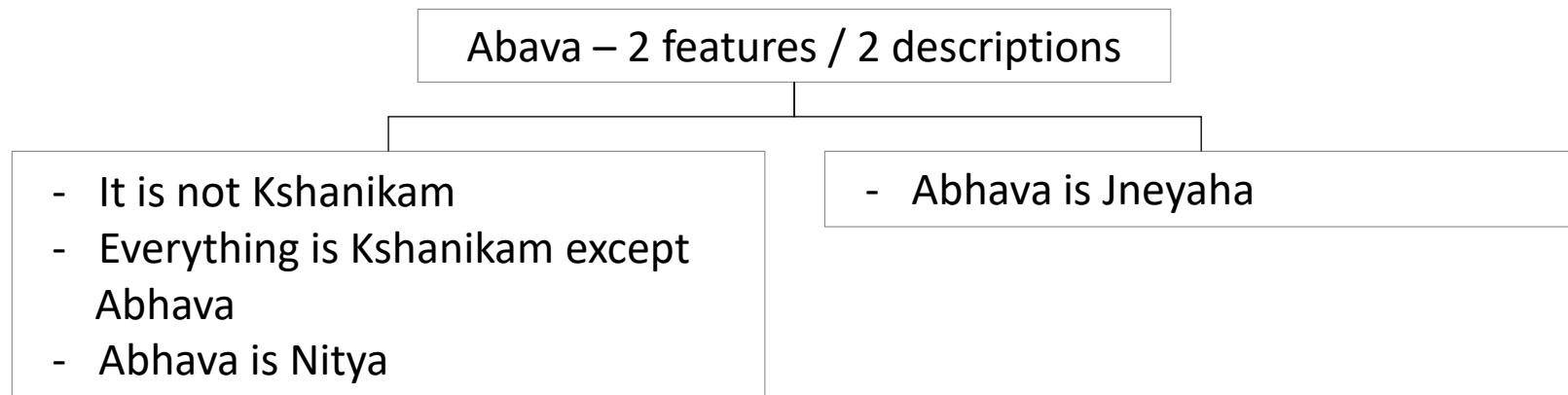
Advaitam	Vainashika Buddhist
<ul style="list-style-type: none"> - Space is a subtle substance - Mahabutam - Positive substance 	<ul style="list-style-type: none"> - Absence of things = Akasha - Akasha is there means nothing is there - Negative substance

X) Avara Abava = Akasha

- Pratisankhya Nirodha
- Apratisankhya Nirodha
- Avara Abhava

} 3 types of non existence

XI) What is relevant for us?



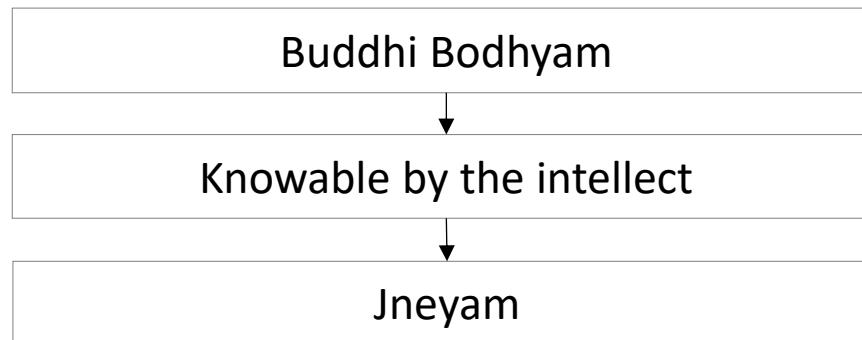
XII) Advaitin borrows this idea to refute Kshanikas philosophy.

- Abhava = Nitya, Jneyaha.
- Abhava, non-existence is known, Jneyaha, hence dividing into 3 parts.

XIII) If unknown, can't divide.

- Buddhi Bodyam Trayad Anyatu Kshanikam Samskrutam Cha Satu.

XIV) What is relevant?



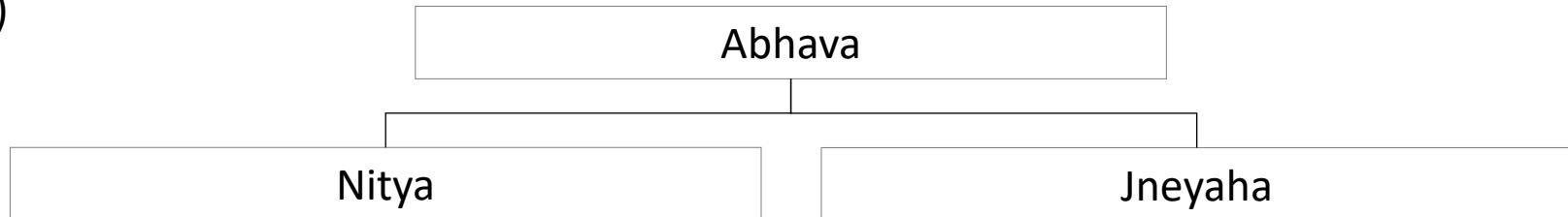
XV) Abhava = Jneyaha

- Other than 3 fold Abava (Non existence), everything else is Kshanikam.

XVI) Abhava = Shunyam nonsubstance = Substratum of Universe.

Abava is Nityam	Everything else
Does not say positively	Anityam

XVII)



- Shankara borrows from Kshanika Vigyanis philosophy.
- Keeping these 2 features, Shankara is going to refute his theory.

XVIII) Jneyam, Jnanam, is the same.

- Therefore Jneya Abava = Jnana Abava.

XIX) Shankara :

- Your conclusion is wrong conclusion.
- I will conclude differently.
- Jneya Abhava Rupa Jneya = Nitya, Jneyaha
- Any non-existence = Eternally unknown.

XX) Purva Pakshi :

- Jneya = Jnanam

Shankara :

- Therefore Jnanam = Nityam.
- Jneyasya Nityatvat, Jnanasya Nityatvam.

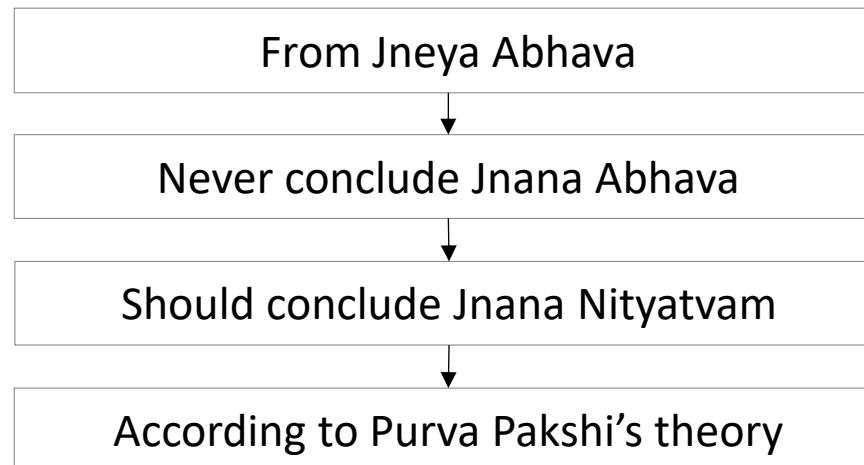
XXI)

Employing your theory, from Jneya
Abhava conclusion

Should not be Jnana Abhava

But Jnana Nityatvam

XXII) Shankara :



XXIII) Nityam Jnanam is identical with Nityam Jneyam = Jneya Abhava

- **Nitya Jnanam = Jneya Abhava**
= Ok as per Shankara

XXIV)

What is Nitya Chaitanyam definition?

↓
Prapancha Upashanam

- Mandukya Karika.
- Nitya Chaitanyam is that in which Jnanams are absent not only in Sushupti but all the time.

XXV) Nacha Mastani Butani :

Gita :

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभूत्त च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

**na ca matsthāni bhūtāni
paśya mē yōgamaiśvaram |
bhūtabhṛṇna ca bhūtasthō
mamatmā bhūtabhāvanah || 9-5 ||**

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- All the time in Brahman, world is absent.

XXVI)



XXVII)

Changes

Nitya Jnanam

Nitya Jneyam

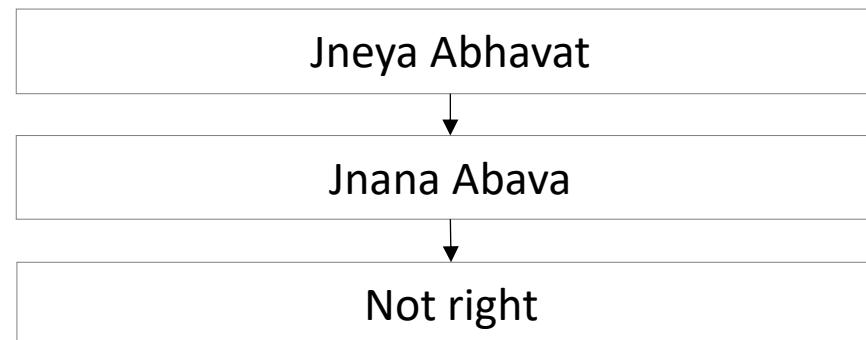
Nitya Jneneya Abhava

- **Chaitanya Nityam = Purusha, call it what ever you want.**

XXVIII) I am there, world is not there = Nitya Chaitanyam Svarupam.

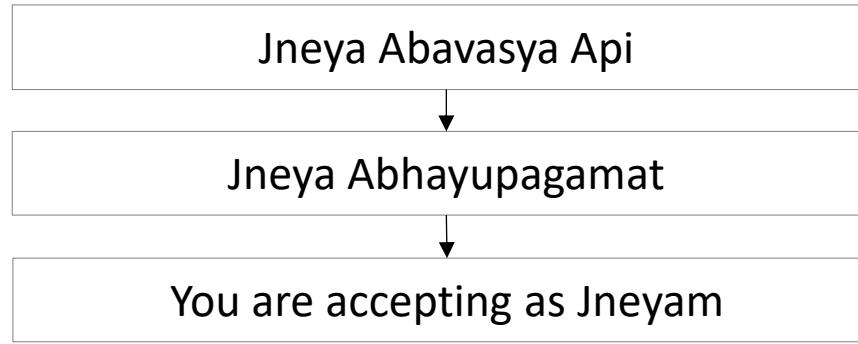
XXIX) Purva Pakshi :

Vainashikas conclusion :



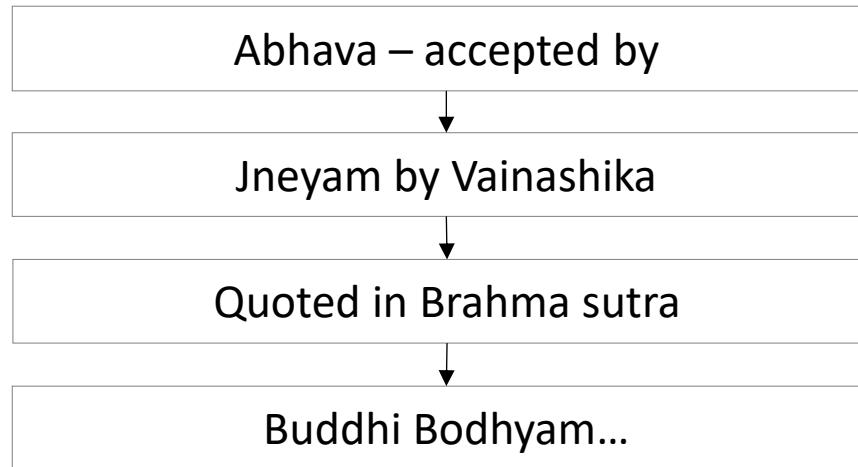
XXX) Shankara :

- Abavaha api Jneyatva, Nityatvat Abyugamayate Vainashikeye
- According to you, Jneya Abhavam = Jneyam.
- In this context : Sushuptau



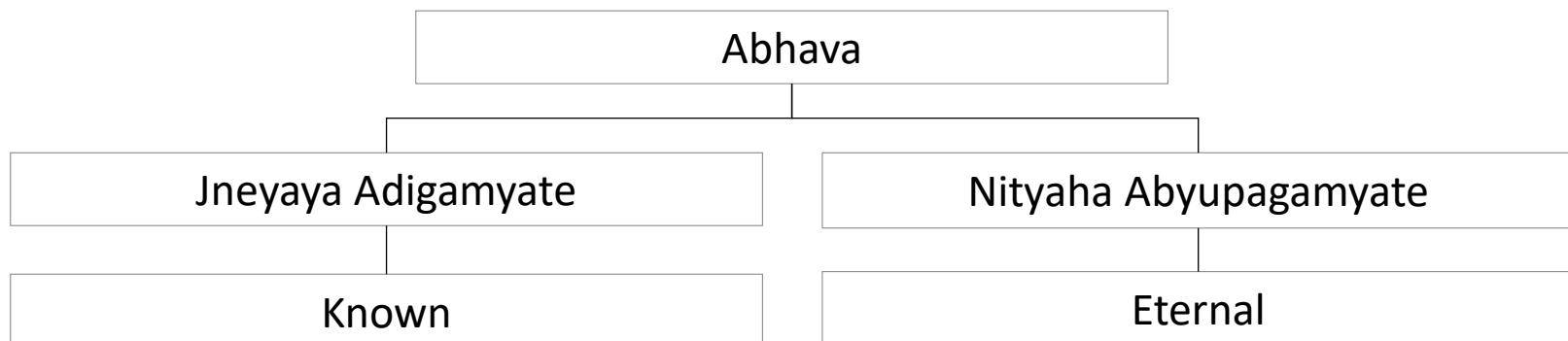
- Sankshepa Uttaram.

XXXI)



XXXII) a) Abhava is also Nityashcha Abyupagamayate accepted

b)



c) Shankara :

- Knowness and eternity of nonexistence of Vainashika theory is very useful for me to refute your own theory.

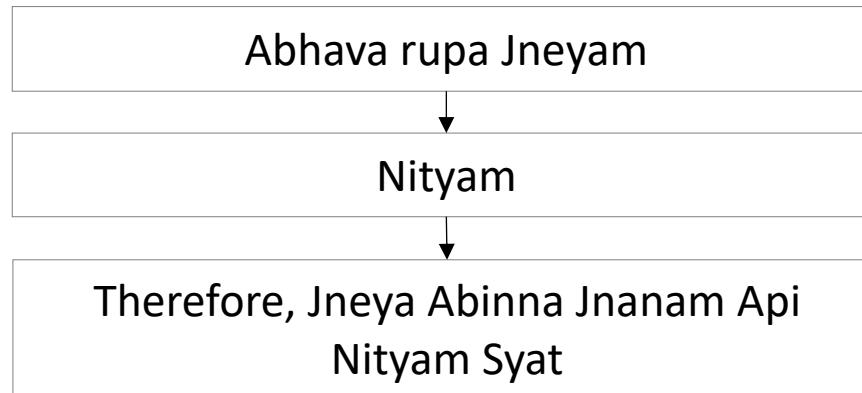
d) When a weak man goes to fight a strong man, you should not go with a stick or knife.

- Strongman will take the stick and gives stick treatment.

e) Vainashika goes to Advaitin with a weak theory

f) If Jneyam and Jnanam are one and the same according to you, then Nityam Kalpitam Syat.

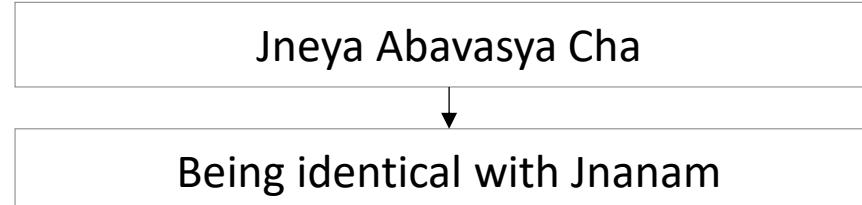
g)



h) Jnanam – Nityam Kalpitam Syat

- Knowledge will be concluded as Nityam only.
- Not as absence.

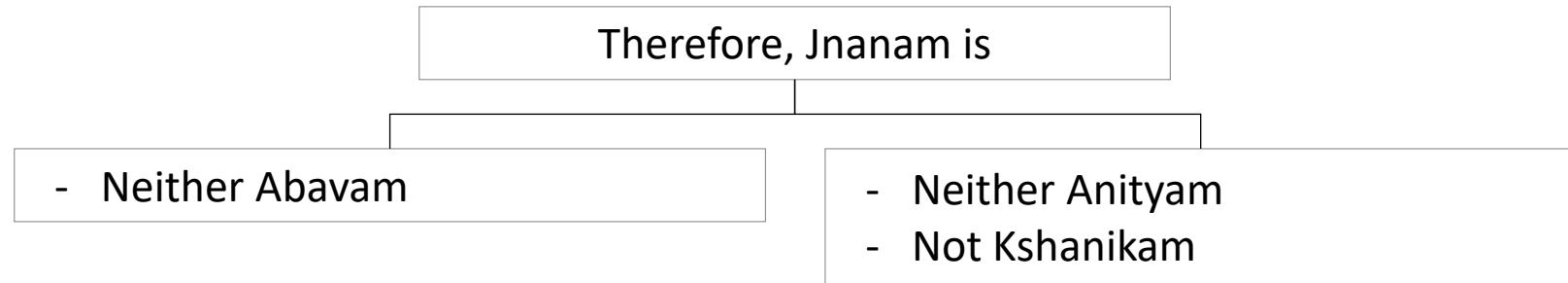
i)



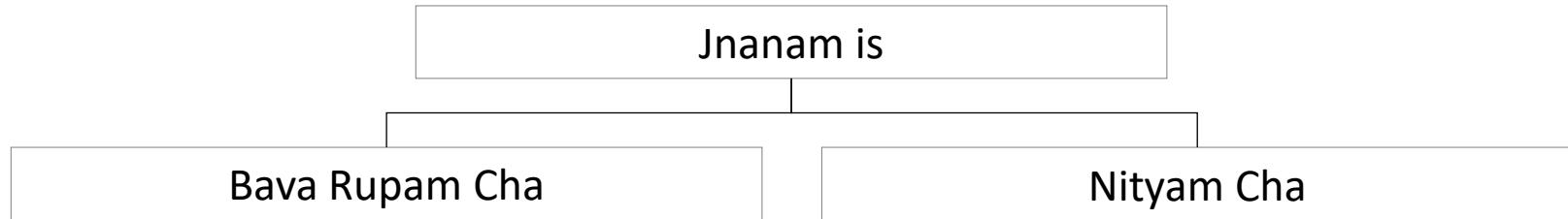
j) Jneya Abava = Name for Nitya Jnanam

- Namke Vaste Abhava, Actually it is Baba Rupa Chaitanyam only.

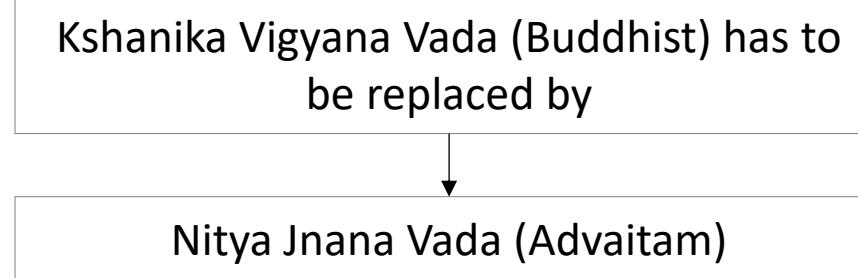
k)



l)



m)



n) We don't have any problem

- We don't lose anything by writing name Abhava for Nitya Jnanam.
- Na Chinnam – Nothing is lost by us by merely admitting the name Jneya Abhava for Nitya Jnanam.

o) Never conclude Jnana Abava (Nothingness)

- Conclusion must be Jnana Nityatvam only.

p) 2nd Argument – Negated

1 st Argument	2 nd Argument
Jneya Abhava is proof of Jnana Abhava	Jneya Abava is Jnana Abava

q) Both arguments are refuted.

Revision :

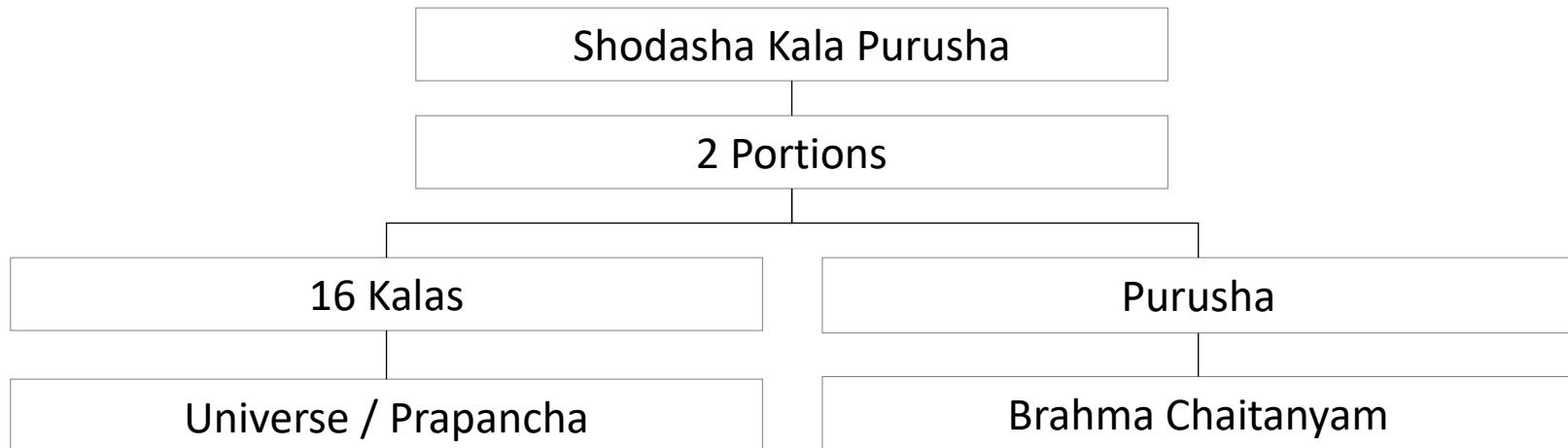
Bashyam : Chapter 6 – Verse 2

I) Shodasha Kala Purusha is in the heart of everyone.

II) Iha Eva Asmin Sharire Somya Soumya Saha Purusha.

- Commentary.

III)



- Eternal all pervading consciousness is called Purusha.

IV) What is relationship between Consciousness and material Universe?

V)

Universe	Purusha
<ul style="list-style-type: none"> - Born out of Purusha, Brahma Chaitanyam - Karyam - Super imposition - Adhyasa - Anityam, temporary 	<ul style="list-style-type: none"> - Karanam - Cause - Adhara - Adhishtanam - Vivarta Upadana Karanam - Nityam - Revealed by Sruti - Satyam, Jnanam, Anantham, Brahma - Consciousness is permanent

VI) Shankara wants to prove here logically also that Consciousness is eternal.

- Chaitanya Nityatvam, Yukti Pramanena Api, Siddhyati.

VII) Eternity of Consciousness can be shown by logic also.

VIII) Analysis :

3 Sanskrit words repeatedly used

Jneyam

Jnanam

- Object of knowledge
- Jnana Yogyam Jneyam

IX)

Jnanam

Vrutti

Svarupa

- Cognition, knowledge of any object, Pot, Man, knowledge
- Specific knowledge
- Thought

- Consciousness
- Here it is this meaning

X) Jneyam :

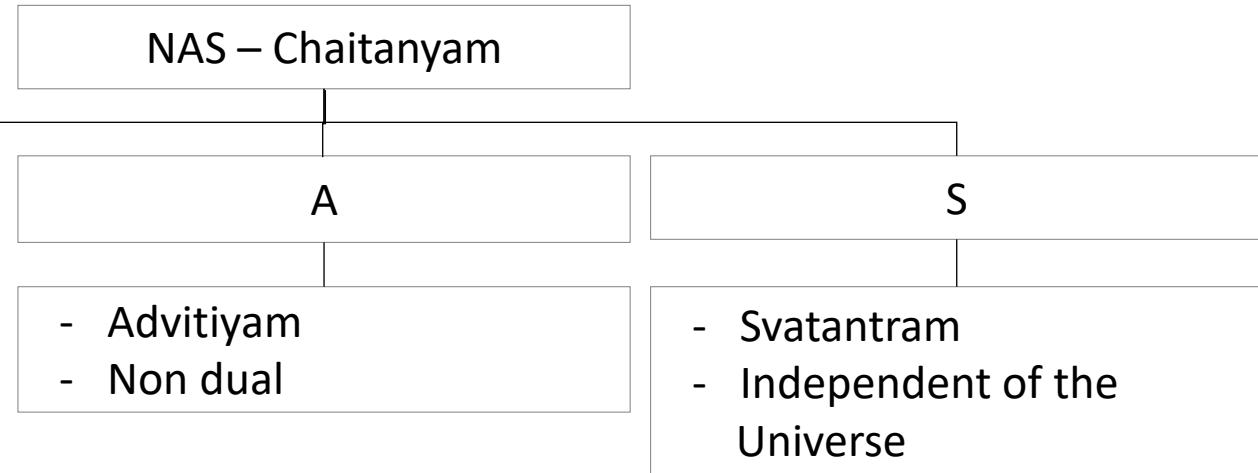
- Continuously changing.
- Know different objects.
- Vyabichara Svarupam, Anityam
- Changing, fleeting.

XI) Vrutti Jnanam – Cognition

- Changing, fleeting

XII) Behind changing Jneyam, and changing Vrutti Jnanam, there is the Svarupa Jnanam, consciousness which is Avyabichara Svarupam, Ntyam.

XIII)



XIV) Consciousness does not depend on the Universe.

- **Universe depends on Consciousness.**
- It is independent Consciousness.

XV) This is the thesis of study.

XVI) Purva Pakshi :

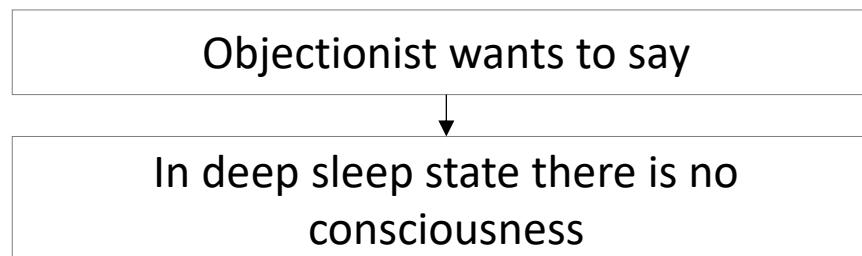
- Sympathies of Kshanika Vigyana Vada – Buddhism.
- Yogachara buddhism.
- Kshanika Vigyana Vada Buddhism.

- Vigyana Vada Buddhism.
- Vainashikaha – Buddhism.
- Vainashika : One who says everything is fleeting, Kshanikam, perishable.

XVII) Shankara uses Vainashika :

- Sympathiser – Madhyastha – Arguing with Advaitin.

XVIII) Sushupti Avastha Topic :



- He is willing to accept Consciousness in waking and dream state.
- Consciousness is proved because there are many objects of knowledge (Jneyam).

XIX) Continuous Jnanam is there.

- Jneya Abavat, Jnanasya Api Abava.

XX) Siddhantin :

- Objects (Jneyam) not in deep sleep, why you say Jnanam Api Nasti.
- Why do you say Consciousness is not there.

XXI) Purva Pakshi :

- According to Veinashika there is no Jneyam other than Jnanam.
- Objects – Seeming to exist, no external world, only our perception, experience.
- Other than the Jnanam, consciousness, there is no Jneyam.
- Jnanam = Jneyam – Identical.
- Jneyam Abave, Jnana Abhavaha.

XXII) Shankara gave ingineous, technical answer.

a) Sushuptou Jneya Abava

- There are no object of knowledge.

b) According to you Jneya Abava is known

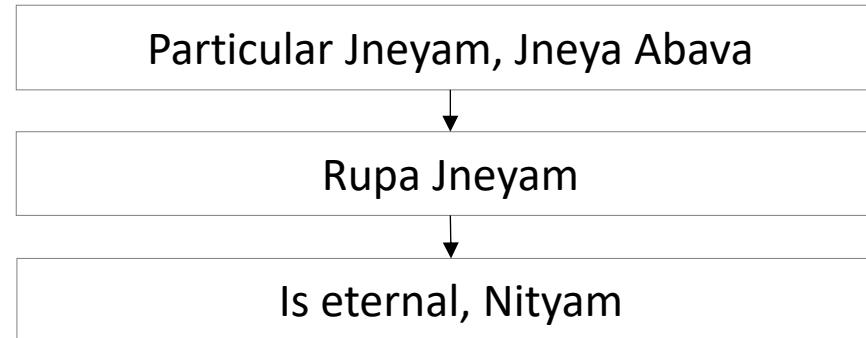
- You say there are no objects, Jneyam.
- Jneya Abava is a type of Jneyam only.
- There are many Jneyam, one of them is Jneyam Abhava.

c) According to you Abhava is Nityam, permanent.

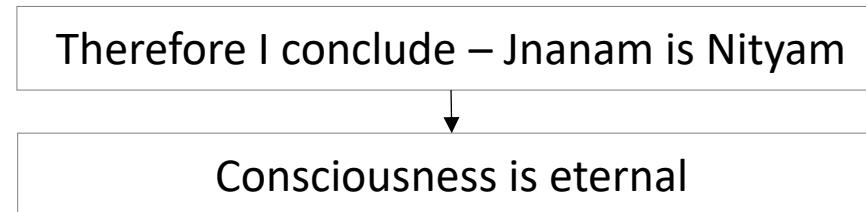
d) All Bava Padarthas are Kshanikam.

- All positive entities are fleeting.

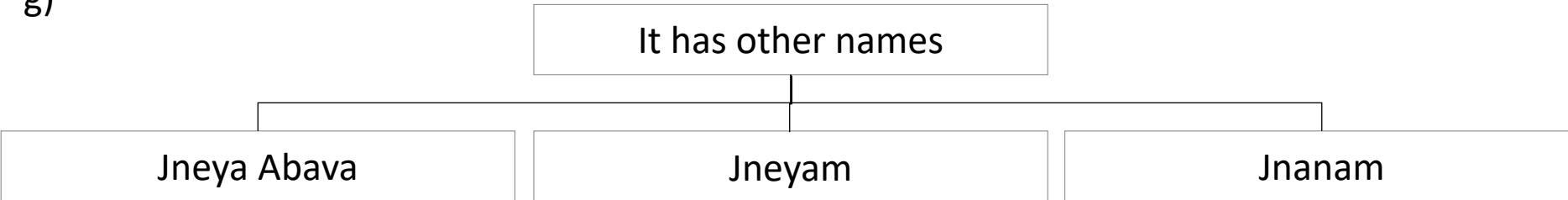
e) But negative entity is eternal



f) Jneyam = Jnanam



g)



h) Jneya Abava Rupa = Jneyam

- Jneya Abinna Jnanam = Nityam.
- Upto this last session.
- Madhyastha wants to wriggle out of this situation.

i) His conclusion :

- Jneyam = Jnanam
- Jneya Abava = Jnana Abava.
- Conclusion : Sushuptou Jnanasya Abava.

j) Our opposite conclusion :

- Jneya Abavatu, not Jnanasya Abava Parantu Jnanasya Nityatvam.
- Both Jnanam and Jneyam are equal, came from same situation.
- Sushuptou, Jnanasya Nityatvam.

k) Purva Pakshi has to give some method to retain his conclusion and throw out our conclusion.

l) Example :

- Non VIP's enter alongwith VIP
- Volunteers interrogate

Purva Pakshi	Shankara
Jnanasya Abava	Jnanasya Nityatva Bhavaha

m) Alternative suggestion of Madhyastha intellectual dual.

अथाभावो ज्ञेयोऽपि सन् ज्ञानव्यतिरिक्त इति चेत् ।

Madhyastha :

I) Reversing his previous statement.

II)

Previous	Now
<ul style="list-style-type: none"> - Jneyam = Jnanam - Identical - Nityatvam of Abava is transferred 	<ul style="list-style-type: none"> - Eventhough in deep sleep state - Jneya Abavaha is Jneyaha - Absence of Objects is known - That particular Jneyam is Jnana Vyatirikta, different from Jnanam.

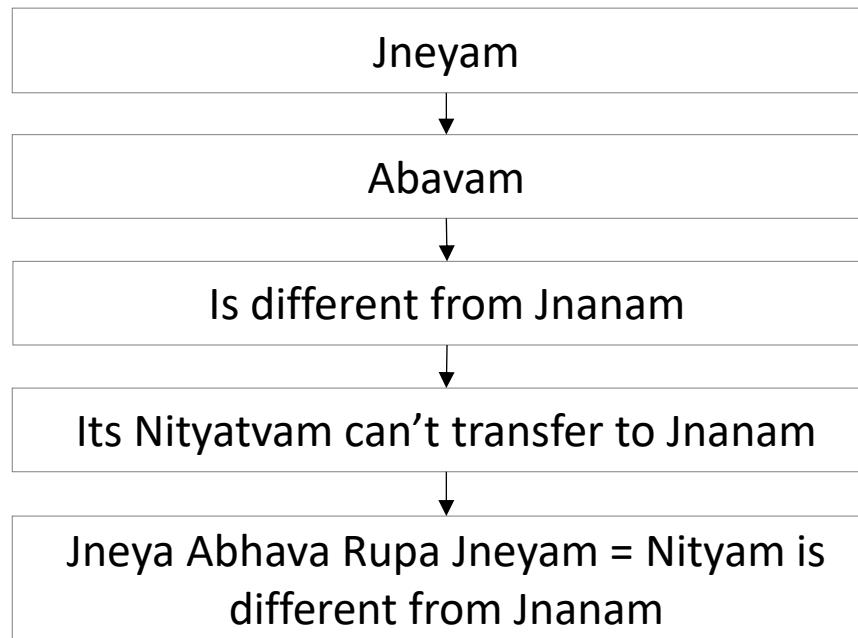
III) Abhavasya Nityatvam can't be taken as Jnanasya Nityatvam

- They are not identical.
- If you understand Purva Pakshi and don't understand Shankara, you end up as a Buddhist.

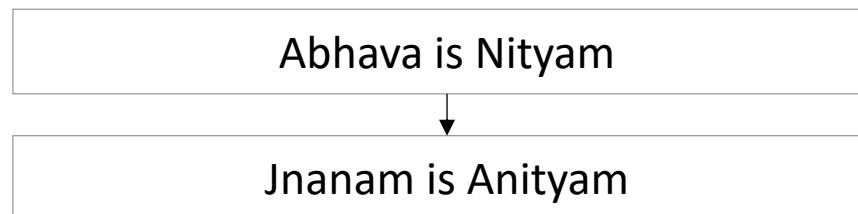
IV) Be alert, don't join Purva Pakshi.

न तर्हि ज्ञेयाभावे ज्ञानाभावः । ज्ञेयं ज्ञानव्यतिरिक्तं न तु ज्ञानं
ज्ञेयव्यतिरिक्तमिति चेत् ।

I) Purva Pakshi :



II)



- Therefore Jnanam and Jneyam are different.

III) Shankara :

- Your previous conclusion will be wrong.
- **Jneya Abavat, Jnana Abavat.**
- Because of Absence of Jneyam, Jnanam also is absent.
- What is the reason?
- Jneyam = Jnanam
- Jneya Abava = Jnana Abava.

IV) Now Purva Pakshi says Jneyam and Jnanam are not identical.

- Jneya Abava is not equal to Jnana Abhava.

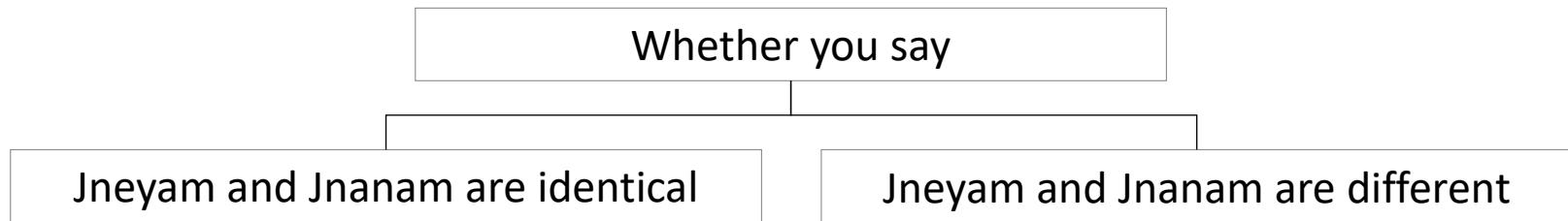
V) In Sushupti :

Jneya Abava	Jnana Abava
Is there	Is not there

VI) Your previous conclusion Jneya Abava = Jnana Abava is null + void.

VII) You have changed your status

VIII)



- Either way, you can't conclude Jnana Abhava.
- Sravanam alone will not give clarity.
- These portions require lot of Mananam.

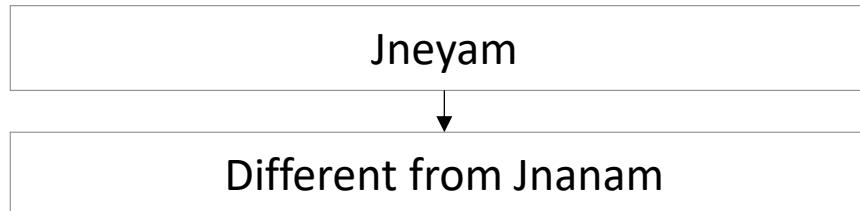
IX) Wont get dementia, brain active.

- Purva Pakshi attempting another method.

X) Purva Pakshi :

- Hair splitting statement

a)



b) Jnanam is not different from Jneyam.

c) One side equation only, can't reverse it.

d)

Tat Tvam Eva

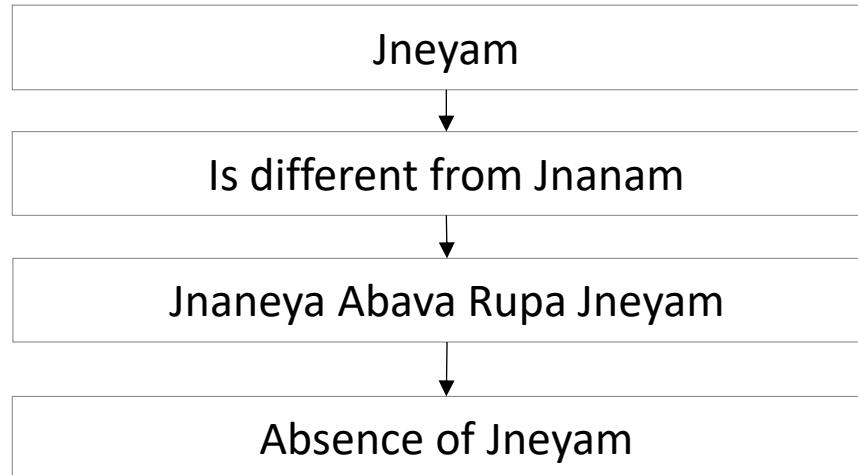
Tvam Eva Tatu

Not allowed

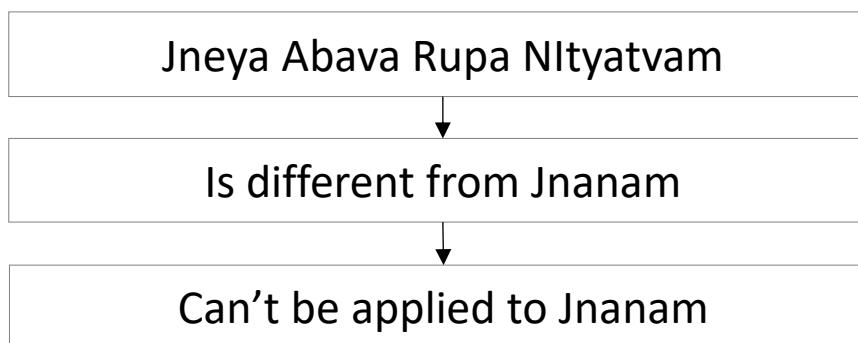
e) Advantage :

- Can retain his conclusion and throw out our conclusion.

f)



g)



h) Your conclusion – Jnanasya Nityatvam is wrong.

i) My conclusion – I can retain :

- Jneya Abave – Jnana Abhava because Jnanam is non-different from Jnanam.

j) Jneyam is different from Jnanam.

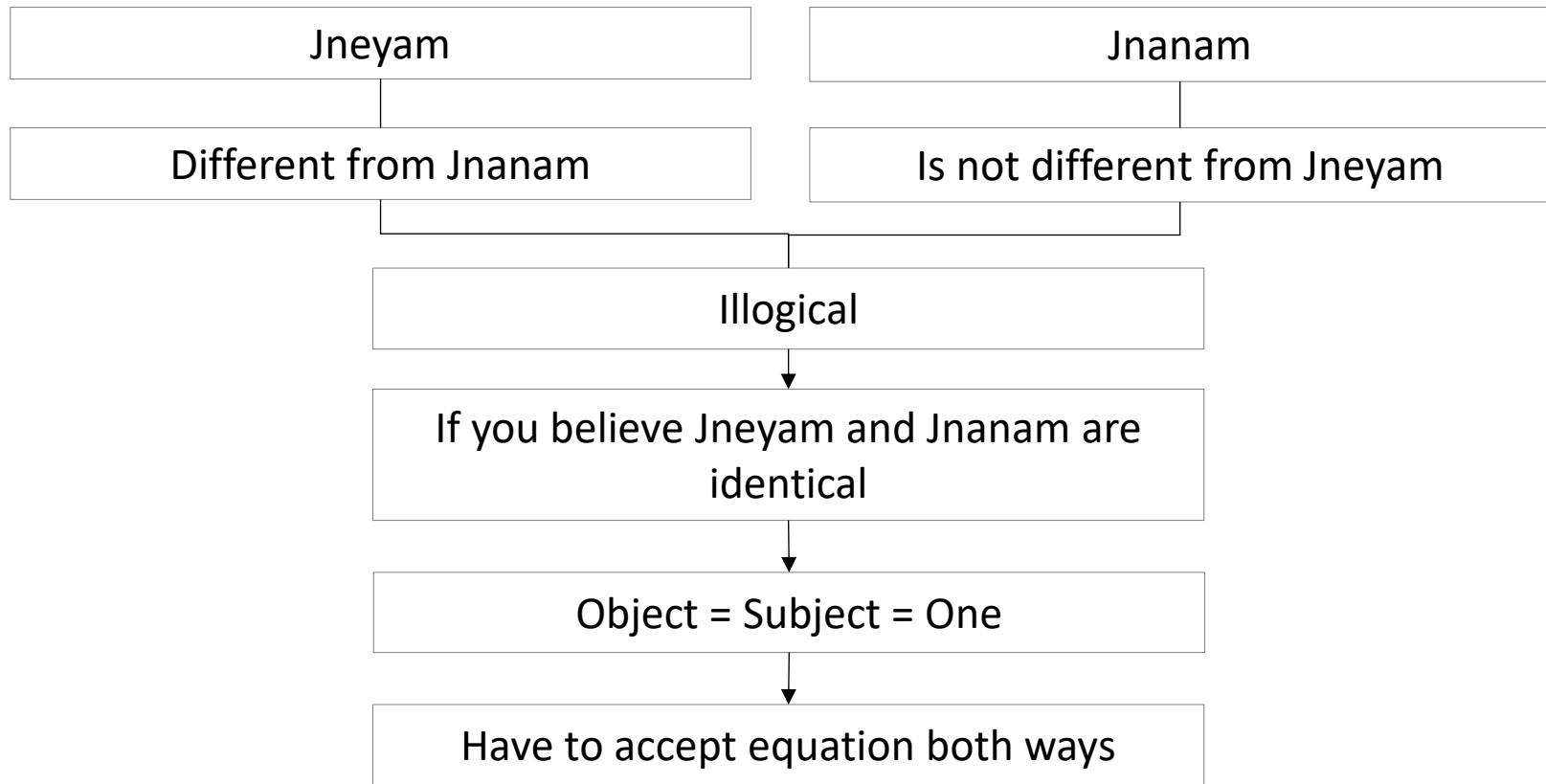
- Jnanam is not different from Jneyam.
- Accept one side equation.
- Uses to retain his conclusion and throw out our conclusion.

Shankara reply :

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

न; शब्दमात्रत्वाद्विशेषा- नुपपत्तेः । ज्ञेयज्ञानयोरेकत्वं चेदभ्युपगम्यते
ज्ञेयं ज्ञानव्यतिरिक्तं ज्ञानं ज्ञेयव्यतिरिक्तं नेति तु शब्दमात्रमेतद्विनिरग्निव्यतिरिक्तः,
अग्निर्न वह्निव्यतिरिक्त इति यद्वदभ्युपगम्यते ।

I) Your Hair splitting differentiation

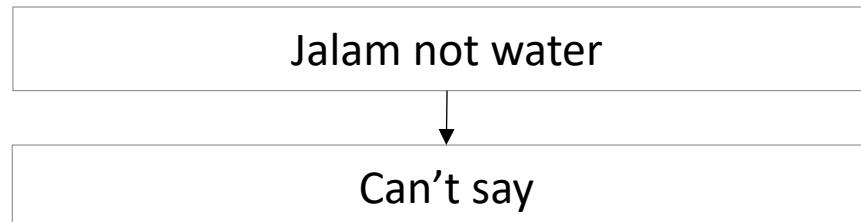


II) If $A = B$

- $B = A$

Both correct

III) Water = Jalam



IV) Experientially also not true.

- Verbal statement, non-sensical
- B not equal to A is empty word without making any sense.

V) Vanni = Agni = Fire

- Agni not Vanni – makes no sense.
- Have to say : Jneyam and Jnanam are not identical.
- If identical, we both differ.

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

ज्ञेयव्यतिरेके तु ज्ञानस्य ज्ञेयाभावे ज्ञानाभावानुपपत्तिः सिद्धा ।

I) In Sushupti can't say :

Jneya Abava is there



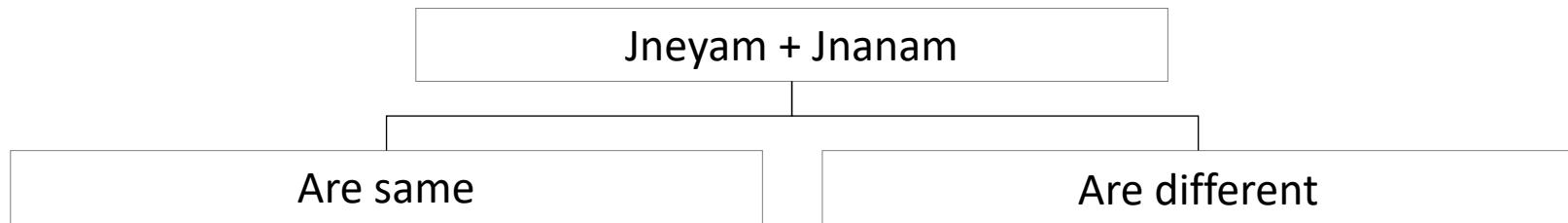
Same as Jnana Abavam



Jneyam and Jnanam are different

II) Purva Pakshi :

- Attempting another strategy



- Identical / different – gets into problem.
- Drops this line of argument.

III) Acharyas had unsagging intellect.

- Intellect is alert continuously.
- Sit straight all the time, don't sag unknowingly.
- For Bashyam Vichara, be alert.

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

ज्ञेयाभावेऽदर्शनादभावो ज्ञान- स्येति चेत् ? न, सुषुप्ते ज्ञप्त्यभ्युपगमात् ।
वैनाशिकैरभ्युपगम्यते हि सुषुप्तेऽपि ज्ञानास्तित्वम् ।

Madhyastha – new argument :

I) In sleep – I experience absence of all objects.

- Jneya Abhava is experienced by all of us.

You say :

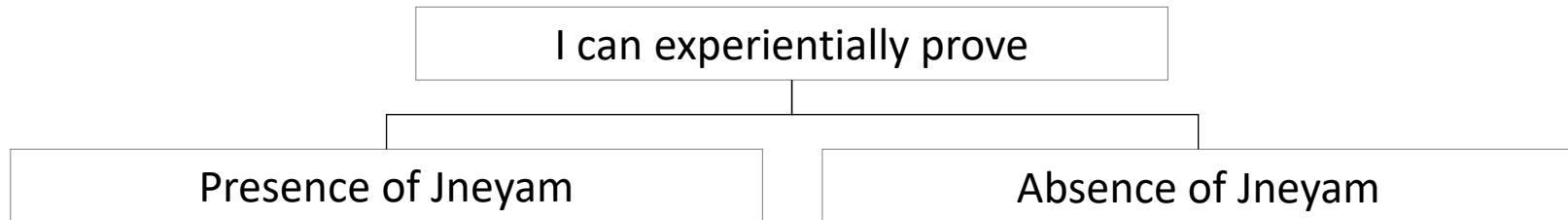
- Svarupa Jnanam is Nityam, continues to exist.
- NAS Chaitanyam is there.

II) Jneya Abhavam

- I can accept, I experience it.

III) To prove continuity of consciousness, I don't have experience.

- I can prove absence and presence of Jneyam by experiencing it.



- I am not able to prove experientially prove presence of Jnanam.
- I don't experience a Jnanam in Sushupti.
- Sushuptousya Jnanasya Adarshanat, not perceived, not cognised, not experienced.
- Therefore there is no Jnanam.

IV) Jneya Abava Adarshanat :

- During absence of Jneyam, presence of Jnanam is not perceived, cognised, experienced by us.
- Therefore, Abhava Jnanasya.

V) There is no NAS Chaitanyam, Svarupa Jnanam in Sushupti.

- We don't experience Vrutti also in Sushupti.
- We talk about possibility of Vrutti after waking up.
- During Sushupti don't experience Vrutti also.

VI) Mandukya Upanishad :

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

nā"tmānam na paramściva na satyam nāpi cānṛtam |
prājñah 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]

- In Sushupti don't experience objects also, don't experience subject also.
- I am nice experiencing = Subject.
- Don't say that.
- Jnanasya Abavat Iti Chet.

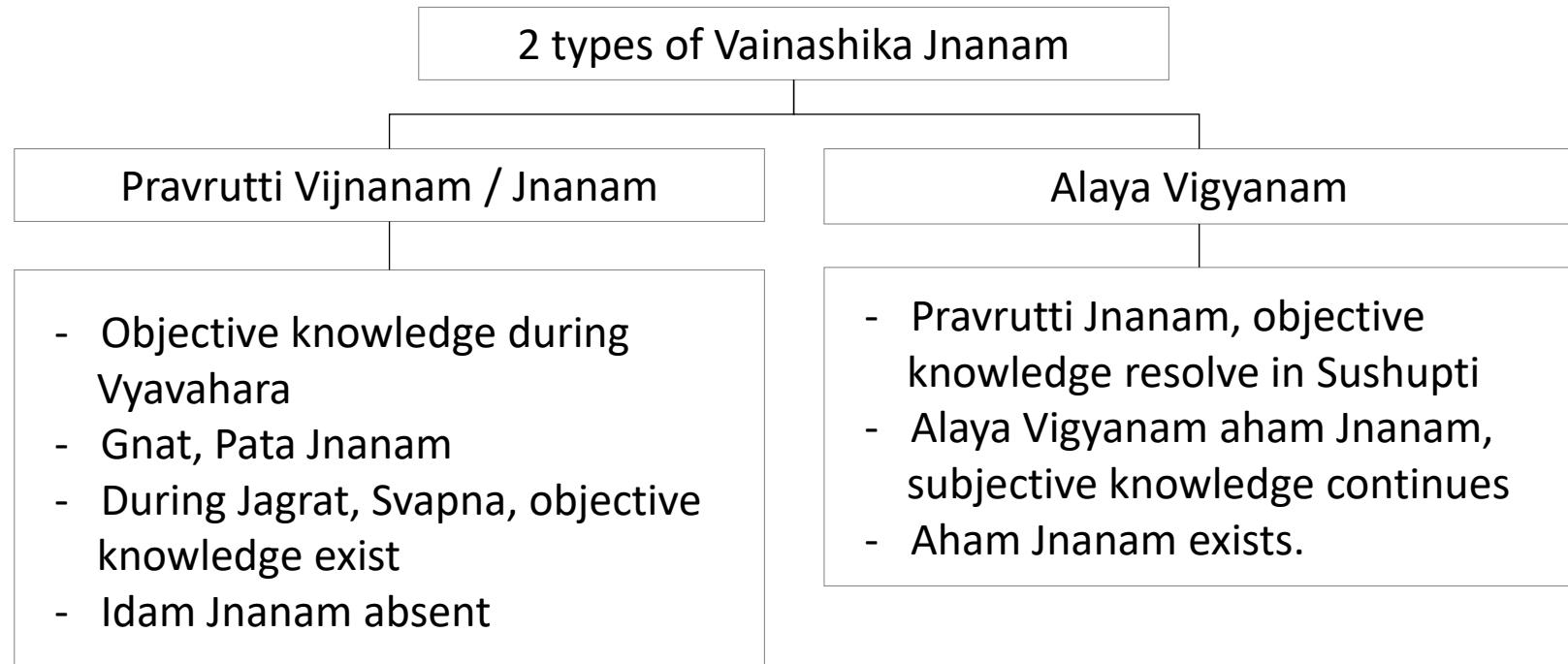
VII) New line of Argument :

VIII) Shankara talking to Madhyastha – Buddhistic sympathiser :

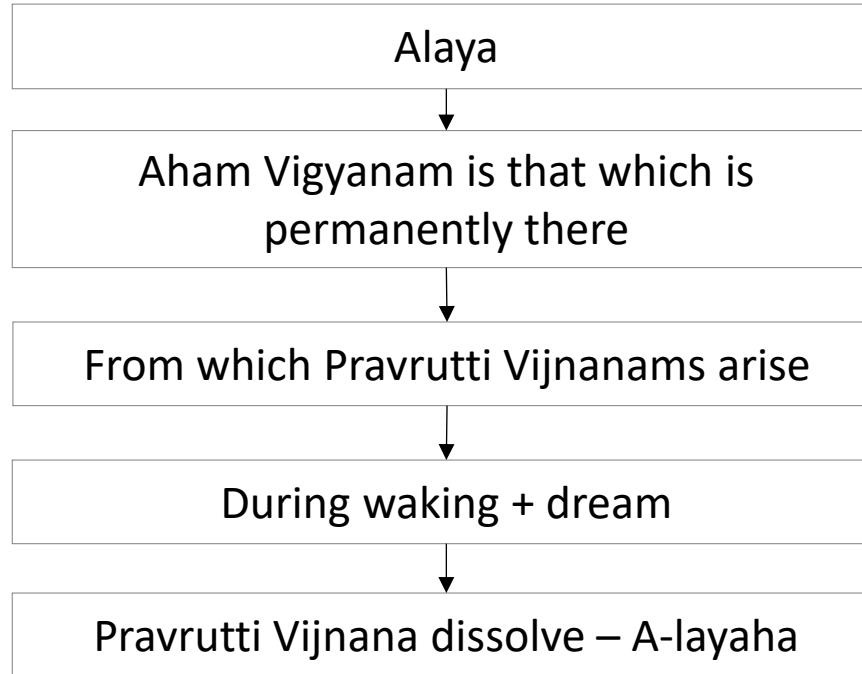
- Vainashika Sympathiser.
- Vainashika educates Madhyastha.

IX) You have forgotten that Vainashika buddhist also accept presence of Jnanam in Sushupti.

X) Elaborated in Brahma Sutra :



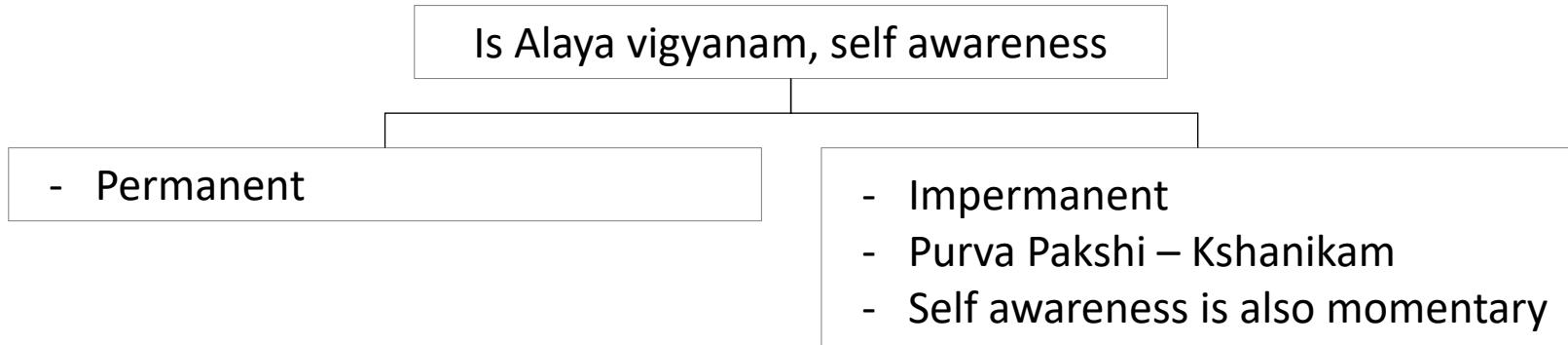
XI)



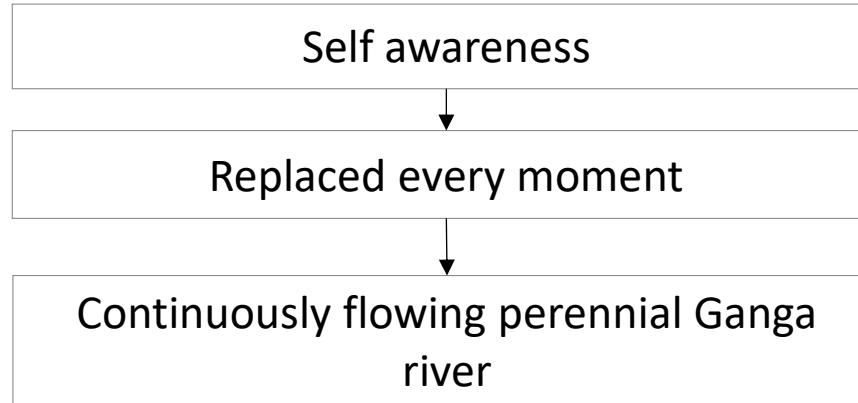
XII) Asamantat Leeyate Pravrutti Vijnani Asmin :

- In the Aham, Self awareness is permanent.
- Alaya Vigyanam is there in Sushupti also.

XIII)



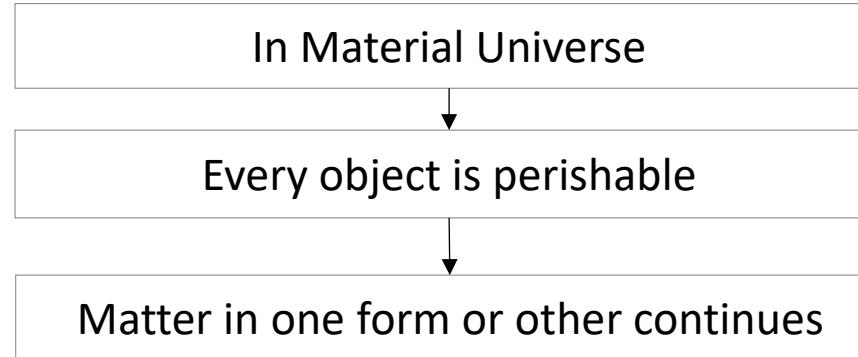
XIV)



- Water is flowing, Pravavaha.

Individual Vigyanam	Flow of Vigyanam
Kshanikam	Nityam

XV)



XVI) Alaya Vigyanam has Pravaha Nityatvam.

- **Aham is continuously there.**

XVII) 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 jāgradādīsu 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]

- From birth until death, continuous self awareness is there.

XVIII)

Advaitin	Kshanikam
<ul style="list-style-type: none"> - One and same Vigyanam, self awareness permanently continues 	<ul style="list-style-type: none"> - Not same Vigyanam - But continuously replaced by flow

XIX) 2 Examples :

- River, Flame

Flame :

- You are not looking at same flame.
- 1st moment of flame is caused by 1st drop of oil.
- When oil is depleted flame is gone.
- Flame is continuously being replaced, Anityam.

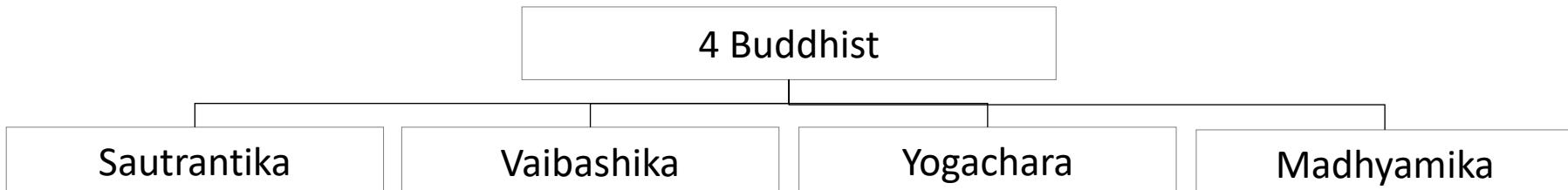
Proof :

- If its same flame, it will be Nityam, you don't have to pour oil at all.
- Flame has Pravaha Nityatvam not Mukhya Nityatvam.

XX) Shankara :

- Whether Alaya Vigyanam or Nitya Vigyanam, Alayam is there in Sushupti, according to Vainashika.
- Don't say – Jnana Abhava.

XXI) In sleep, Vigyanam is accepted by the Kshanika Buddhist.



- Here Yogachara Vainashika.
- Accept presence of Jnanam, Nyaptihi.

Revision : Chapter 6 – Verse 2 – Bashyam :

I) Shodashakala Purusha is available in this body.

II)

Shodashakala	Purusha
<ul style="list-style-type: none"> - Universe - Born out of Purusha, Brahma Chaitanyam - Adhyaya - Adhyasa - Karya - Anityam 	<ul style="list-style-type: none"> - Chaitanya Rupam Brahma - Adhara - Adhishtana - Karana Rupa - Nityam

III) Chaitanyam = Nityam

Taittriya Upanishad :

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

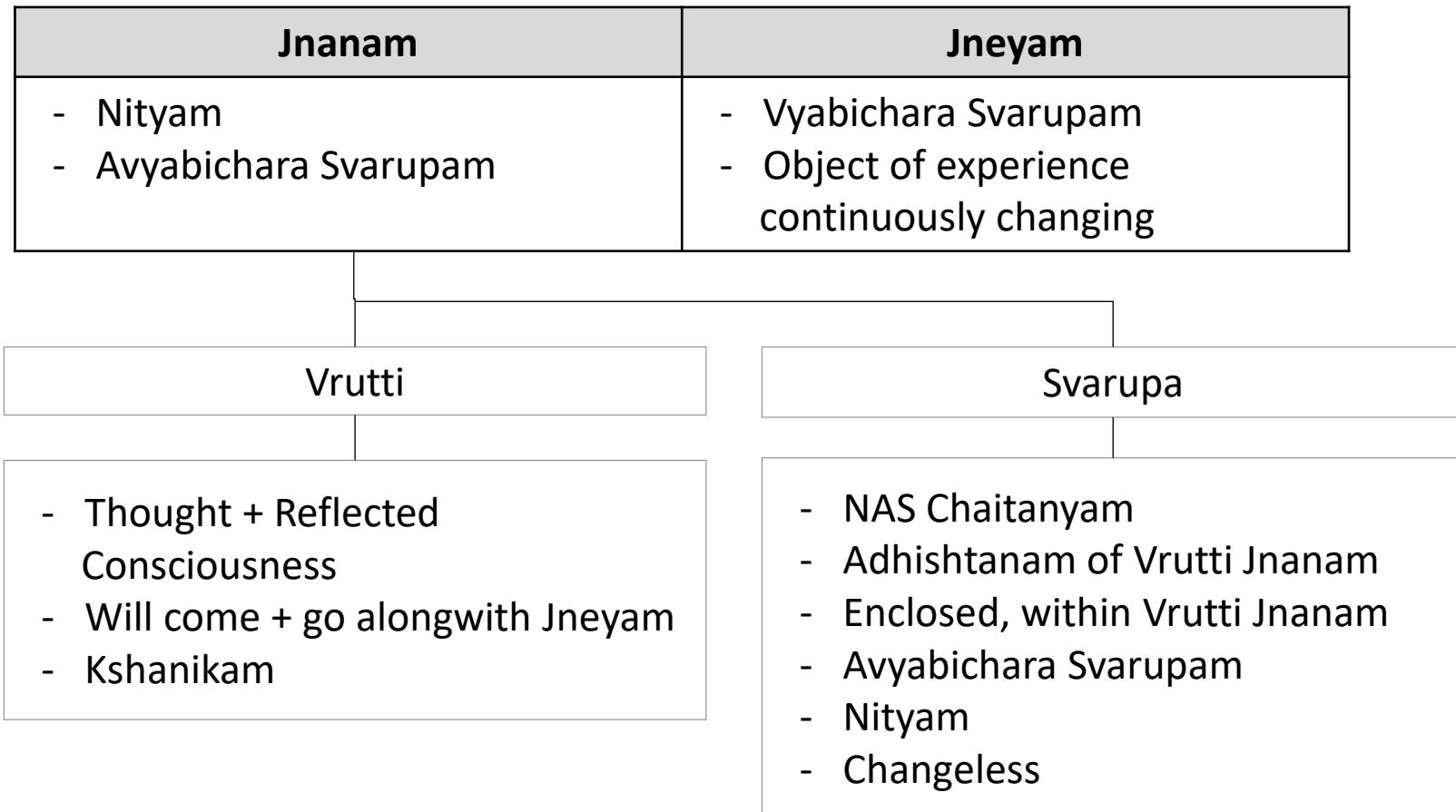
Om̄ brahmavidāpnoti param | tadeṣā'bhuktā |
 satyaṁ jñānamanantaṁ brahma |
 yo veda nihitam̄ guhāyām̄ parame vyoman |
 so'śnute sarvān kāmānsaha |
 brahmaṇā vipaściteti || 1 ||

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]

IV) For Veidika this is more than enough.

V) Reinforces with logical support

- Starts enquiry.



VI) Challenged by sympathiser of Vainashika Buddhism – Yogachara, Kshanika Vadi

VII) Kshanika Vadi :

- **In sleep, Jnanam is not there.**
- **Svarupa Chaitanyam is not there.**
- **Jnanam not Avyabichara Svarupam.**

- Jnanam goes away in sleep.

VIII) In Sleep we don't experience any objects.

- Absence of objects = Jneya Abava
 - = Anubhava Siddham
 - = All experience
- Purva Pakshi – tried to arrive at Jnana Abhava.

IX) Shankara :

- Jneya Abava can't be clue to establish Jnana Abava.

X) New Argument :

- Jneya Abava not basis for Jnana Abhava.
- What is the basis?

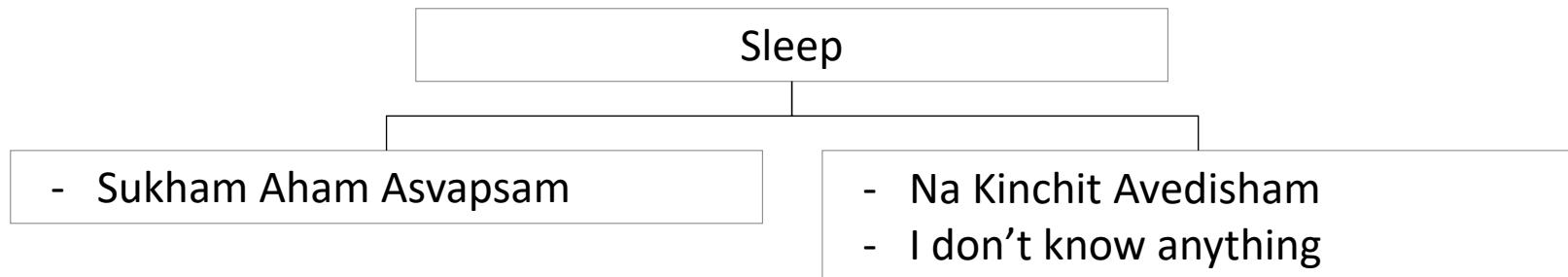
XI)

In Sleep – Anubhava Siddham

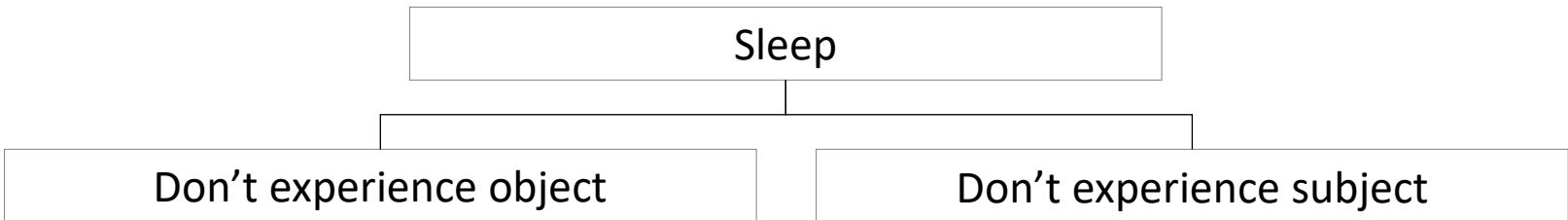
- Don't experience Jneyam

- Don't experience Jnanam
- Don't experience any knowledge

XII)



XIII)



XIV) Mandukya Upanishad :

नास्त्मानं न परं श्वैव न सत्यं नापि चानृतम् ।
प्राज्ञः किंचन संवेति तुर्यं तत्सर्वदक्षसदा ॥ १२ ॥

nā"tmānam na paramścaiva na satyam nāpi cānṛtam |
prājñah 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]

XV) In Sleep Jnana Abhava – Pramanam :

- Adarshanat
- Because I don't experience that.

- Anupalabdh Pramana Siddham.
- Na Anubhuyate
- This is final attempt

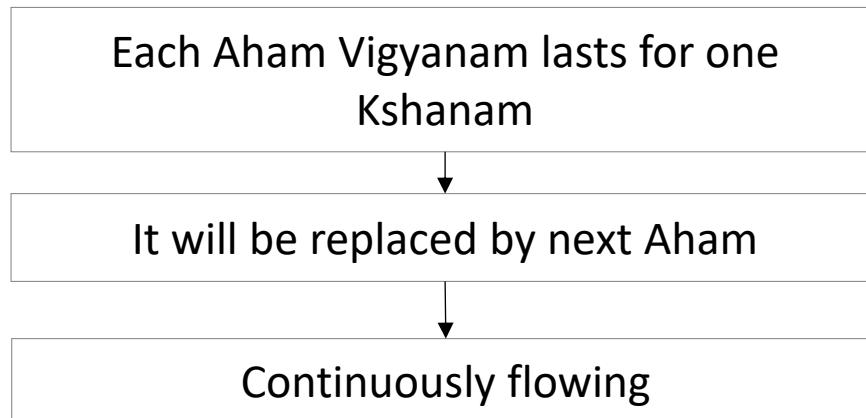
XVI) Shankara :

- Changes direction.
- Kshanika Vigyanam accepts Vignanasya Pravaha Nityatvam.
- What type of Nityatvam?
- Flow of Vigyanam, knowledge.
- Aham Asmi = Alaya Vigyanam
= Aham Vigyanam Asti.

XVII) In sleep, objective knowledge is not there.

- Pravrutti Vigyanam = Objective knowledge not there.

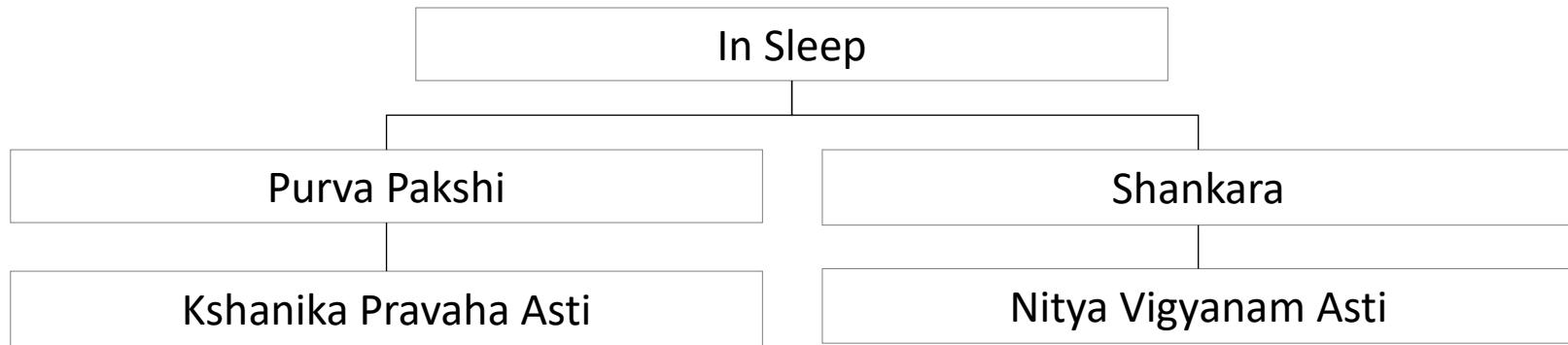
XVIII)



XIX) Pravaha Rupa Jnanam Sushuptou Api Asti.

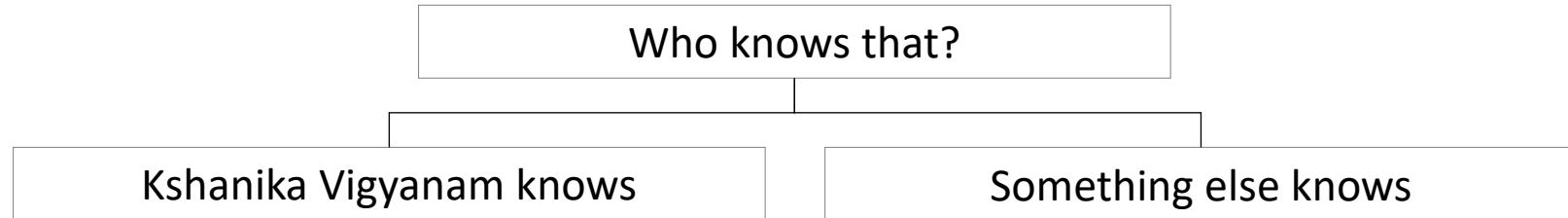
- I did not prove it.
- You yourself say in sleep Jnanam is there.

XX)



- Shankara does not want this direction here.

XXI) Question : Vigyana Pravaha?



- 1st Kshanika Vigyanam can't talk of Pravaha because it is momentary.
- 2nd Kshanika Vijnanam doesn't know 1st one or 3rd one.
- **How can Kshanika Vigyanam know itself the Pravaha?**

XXII) To talk about a Pravaha you require a Sakshi.

- **Sakshi of Pravaha is different from Pravaha and should be there continuously = Turiyam.**

XXIII) Your Kshanika Vigyana Pravaha = Vrutti Vigyana Pravahaha

- Vrutti is Kshanikam also sometimes.
- Other than Vrutti Pravaha, there is a Sakshi which talks about Vrutti Pravaha, that Sakshi is Nitya Vigyanam.
- This is reply in Brihadaranyaka Upanishad – 4th Chapter – 3rd Section – Svayam Jyoti Prakaranam.
- Shankara takes all Darshanams and gives this answer.

XXIV) Here Shankara says :

- Sushuptou Jnanam Asti.
- Therefore Jnanam Sushuptou Asti.
- Jneya Abhave Adarshanat Sushuptou, Jnanasya Api Adarshanat, Abavaha Jnanasya.
- Jnanam is not there, if a question is raised.

XXV) Answer :

- Sushupte Nyapti Abyupagamat
- Seen in previous session.

XXVI) Vainashika accepts Jnanam in Sushupti.

XXVI) Abhyupa Gamayate = Accepted Jnana Astitvam in Vaibashika.

- Now changing direction of discussion.

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

तत्रापि ज्ञेयत्वमभ्युपगम्यते ज्ञानस्य स्वेनैवेति चेत् ।

I) Rule :

- You can talk about existence of something only if you know.
- Can't talk of existence of unknown thing.
- Vandhya Putra, sky flowers.

II) Minimum you should know that it is existent.

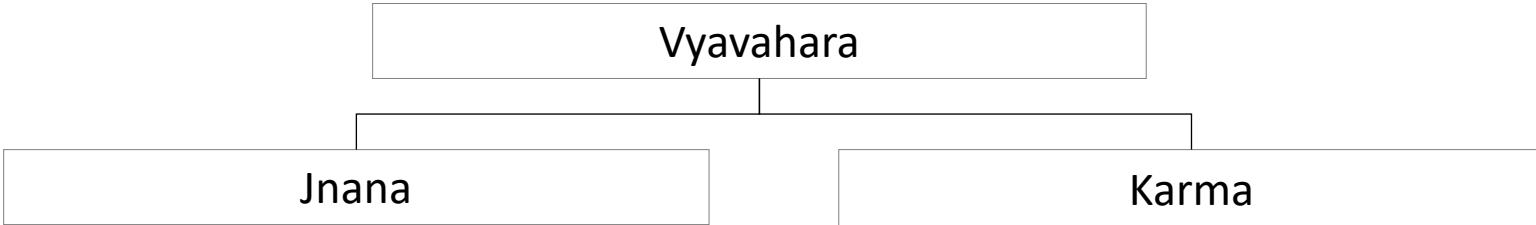
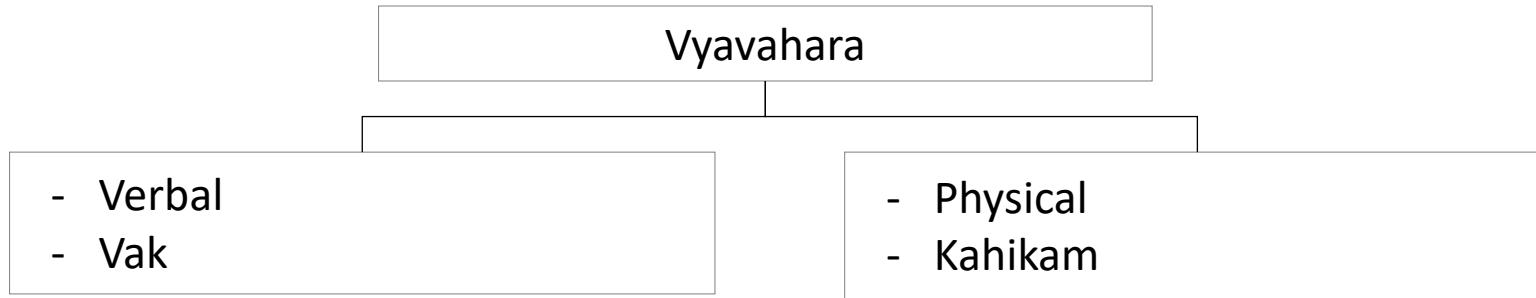
- May not know details.
- **Knowness is a condition required for existence of anything in the creation.**

III) Astitvam pre-supposes Jneyatvam

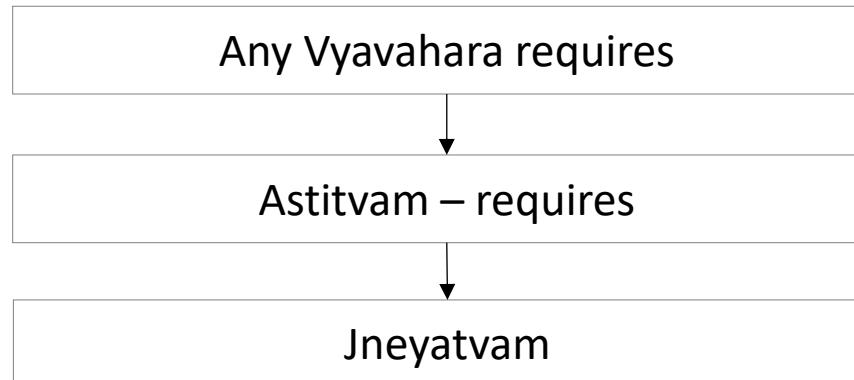
- Only when a thing is known to be existent, it will become part of human Vyavahara transaction.

IV) Even verbal transaction about a star called cyrius.

- To talk about it, I should minimum know that it is existent.



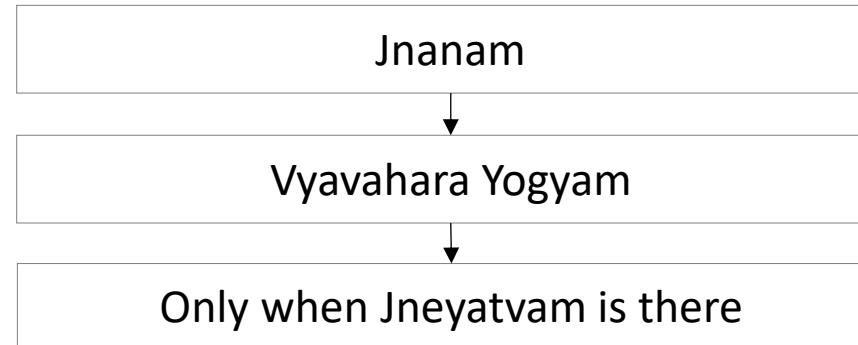
V)



VI) Everything becomes Vyavahara Yogyatvam when there is Astitvam and Jneyatvam.

- Fit for human transactions = Vyavahara Yogyatvam.
- This is applicable to Jneya Prapancha.

VII) What about Jnanam?



- Consciousness = Vyavahara, illuminates every object.
- I am conscious.

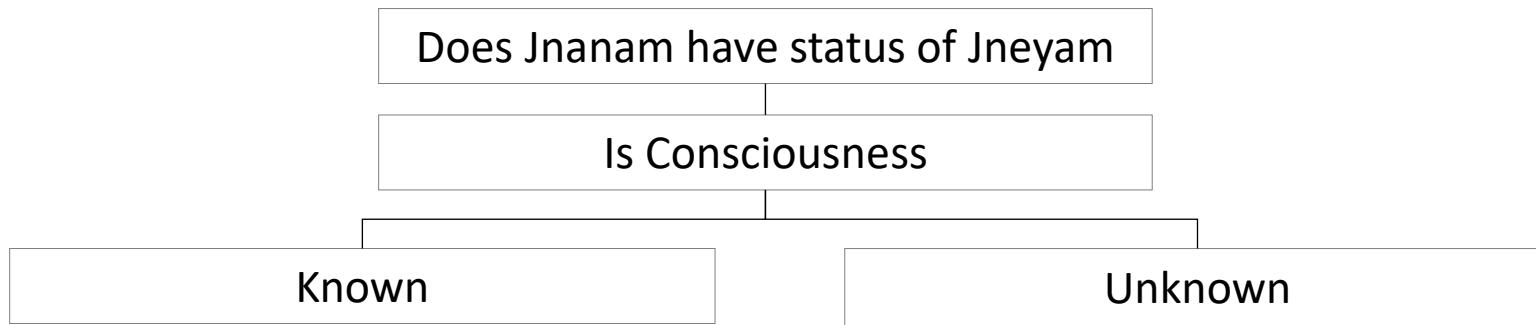
VIII) Consciousness is a Vyavahara Vishaya, Vyavahara Yogyaha.

- Jnanam = Vyavahara Vishayam.
- **Previously** : Anything becomes Vyavahara Vishaya, only if it is Jneyam.
- Knowness is condition for Vyavahara.
- Jnanam must also be Jneyam.

IX)



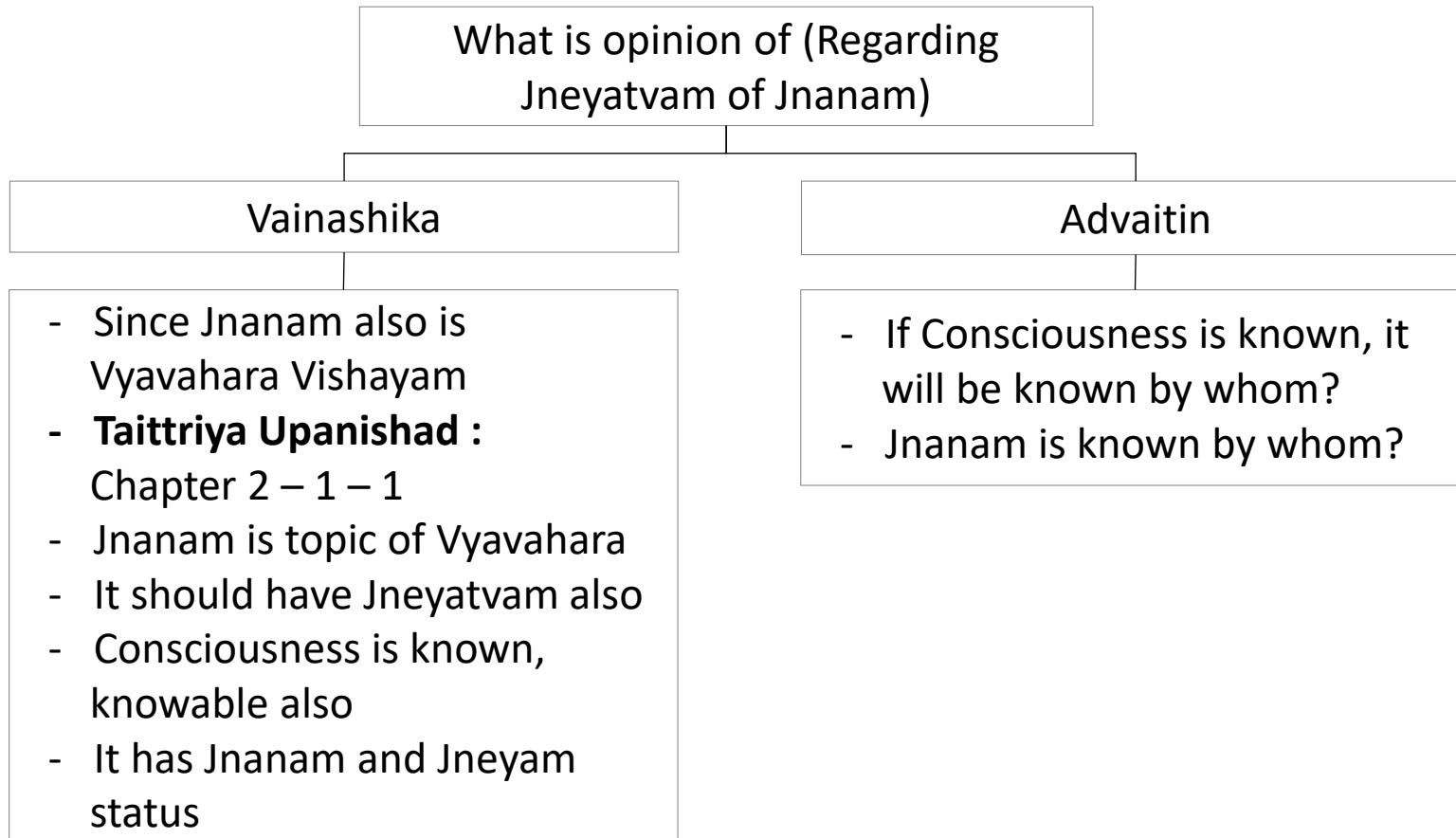
X)



XI) Does Consciousness has knowness or not?

- Abhipraya Bheda.

XII)



XIII)

Jnanam is known by

Jneyam

Another Jnanam

Itself

- Vyavahara Yogyatvat

- Jnana Antaram

- Sva Jneyam Jnanam
- Vaibashikas option
- Svenaiva Jneyam

XIV) Upadesa Sahasri :

- Sva Lakshanatvam of Jnanam.
- Lakshanam = Pramanam.
- **Jnanam knows itself by itself.**
- **Self – knowing nature of Jnanam = Stand of Veinashika.**

XV) Advaitin :

- Refutes the Basis itself that Jnanam is Jneyam.
- **Jnanam does not come under Jneyam category at all.**
- Jnanam can never have Jneyam status.
- **Jnanam is always Jnanam, never Jneyam.**
- **Jneyam is always Jneyam, never Jnanam.**

- **Jnana – Jneya Vibagaha.**
- This categorisation cannot be altered at all.

XVI)

Vainashika	Advaitin
<ul style="list-style-type: none"> - Jnanam has Jneyam status - It is Jneyam by itself 	<ul style="list-style-type: none"> - Jnanam does not have Jneyam status at all.

XVII) Extended question of Anandagiri :

- If Jnanam does not become Jneyam, how does it become Vyavahara Yogyam?
- If Jnanam is unknown, how can you talk about it?
- Everything we are talking about because they are known.
- Knownness being condition for Astitvam, for Vyavahara, if Jnanam does not have knownness, how can it become Vyavahara Yogyam?

XVIII) Anatma :

- **Requires Jneyatvam as a condition for Astitvam and Vyavahara.**
- Because Anatma = Jadam, Achetanam.
- Yatra Yatra Achenatvam, in all such conditions, Jneyatvam is required for Vyavahara.

XIX) In the case of Atma, Jnanam is Svarupam.

- It does not require Jneyatvam.
- Does not require knowing process.

- Even before Pramana Vyapara, Jnanam exists, it is self existent, self evident.
- Does not require a process of knowing for proving its existence.

XXI) If I require to prove my existence, to prove my existence, I should exist.

- Even before I attempt to prove my existence, existence is proven.
- I am attempting to prove my existence.

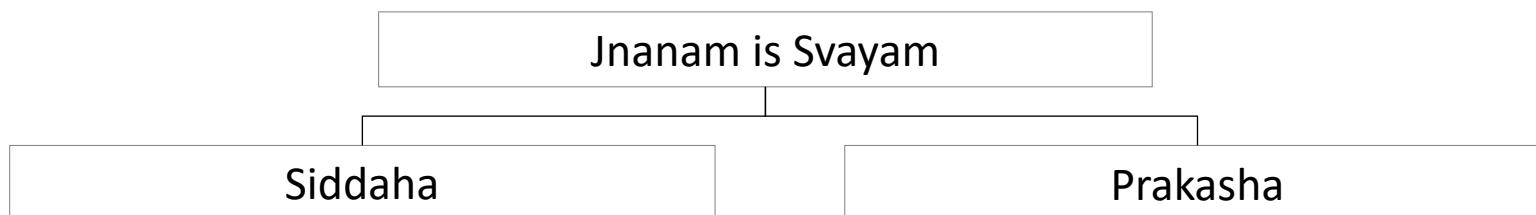
XXII) Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

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

XXIII) Jnanam = Self evident, self existent



- Anatma requires Jneyatvam to become Vyavahara Yogyam.
- Jnanam does not require Jneyatvam to become Vyavahara Yogyam.

XXIV) Conclusion :

- Jnanam does not have Jneyatvam.
- Don't try to know Sakshi, claim I am self evident, self existent Sakshi of the Universe.

XXV) We refute Purva Pakshi Conclusion :

- Jnanam = Jneyam
= By itself

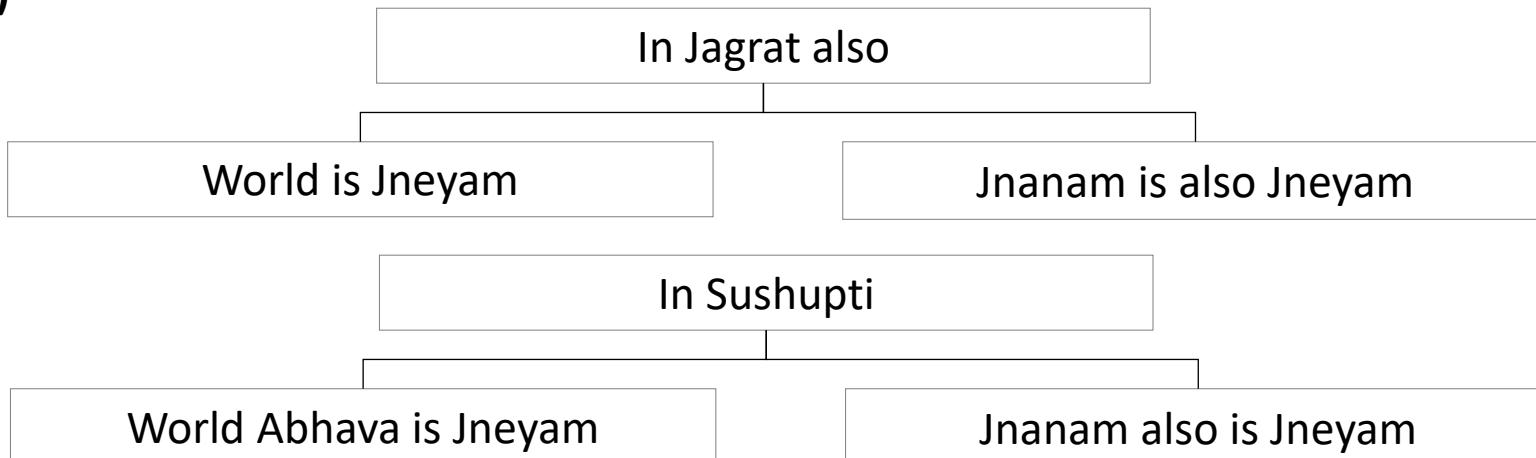
XXVI) Tatrapi :

- Even in Sushupti, Kshanika Vigyanam continues to exist as a Pravaha in sleep.
- It is proven by Jnanam itself.

XXVII) Vainashika :

- Accepts Jneyam status of Jnanam in Sushupti also.

XXVIII)



XXIX) Svena Eva :

- Knowledge is known by itself, Vainashika says.
- **We don't say consciousness is known by itself.**

XXX) We say :

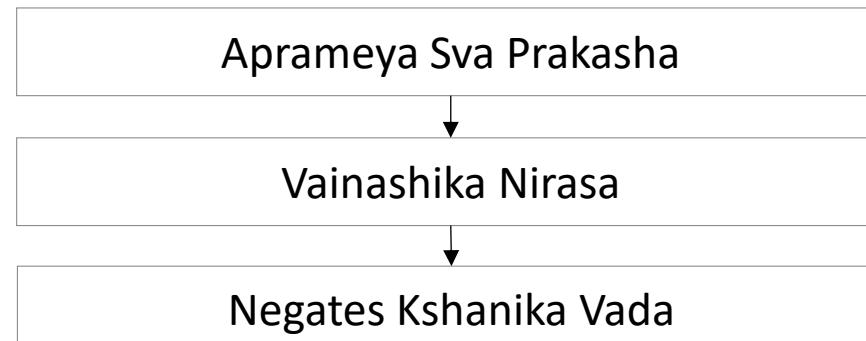
- Consciousness is not known at all.
- We negate the word knownness.
- We replace it by the word Svata Siddha, Svayam Prakasha, self evident

XXXI) Lalitha Sahasranamam :

शिवप्रिया शिवपरा शिष्टेष्टा शिष्टपूजिता ।
अप्रमेया स्वप्रकाशा मनोवाचामगोचरा ॥ ८९ ॥

Shivapriya shivapara shishteshta shishtapujita I
Aprameya svaprakasha manovachama gochara II 89 II

Shivapriya: Who is the beloved of Shiva. Shivapara: Who is solely devoted to Shiva.
Shishteshta: Who is dear to the righteous. Shishtapujita: Who is adored by the righteous.
Aprameya: Who is the Infinite that is immeasurable. Svaprakasha: Who is self – illumined.
Manovachama gochara: Who is beyond the range of mind and speech. [Verse 89]



XXXII) Nitya Vigyanam, Sva Prakasha :

- In 2 Namas negates Vainashika and establishes Advaitam.
- Sveneiva Iti Chet = Purva Pakshi.
- Following is extention of this.

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

न, भेदस्य सिद्धत्वात् । सिद्धं ह्यभावविज्ञेयविषयस्य ज्ञानस्य
अभावज्ञेयव्यतिरेकाज्ञेयज्ञानयो- रन्यत्वम् । न हि तत्सिद्धं मृत-
मिवोज्जीवयितुं पुनरन्यथा कर्तुं शक्यते वैनाशिकशतैरपि ।

Shankaras Reply :

I) What Vainashika says is not correct.

- Sankshepa Uttaram.
- Brief Answer.

II) Bhedasya Siddhatvat :

- The difference is established.

III)

Irrefutable difference

Jnanam can never be Jneyam

Jneyam can never be Jnanam

IV) Vainashika can't say :

- Jnanam is Jneyam.
- 2 distinct entities.
- How to prove that.
- Shankara gives ingeneous argument and corners him to agree, very brilliant.

V) Vainashika :

a) Many Jneyams = Bava Padarthas Kshanikam



Positively existent things

b) Abhava is also Jneyam

- Buddhi Bodhyam Trayat Samskrutam Cha Yatu.

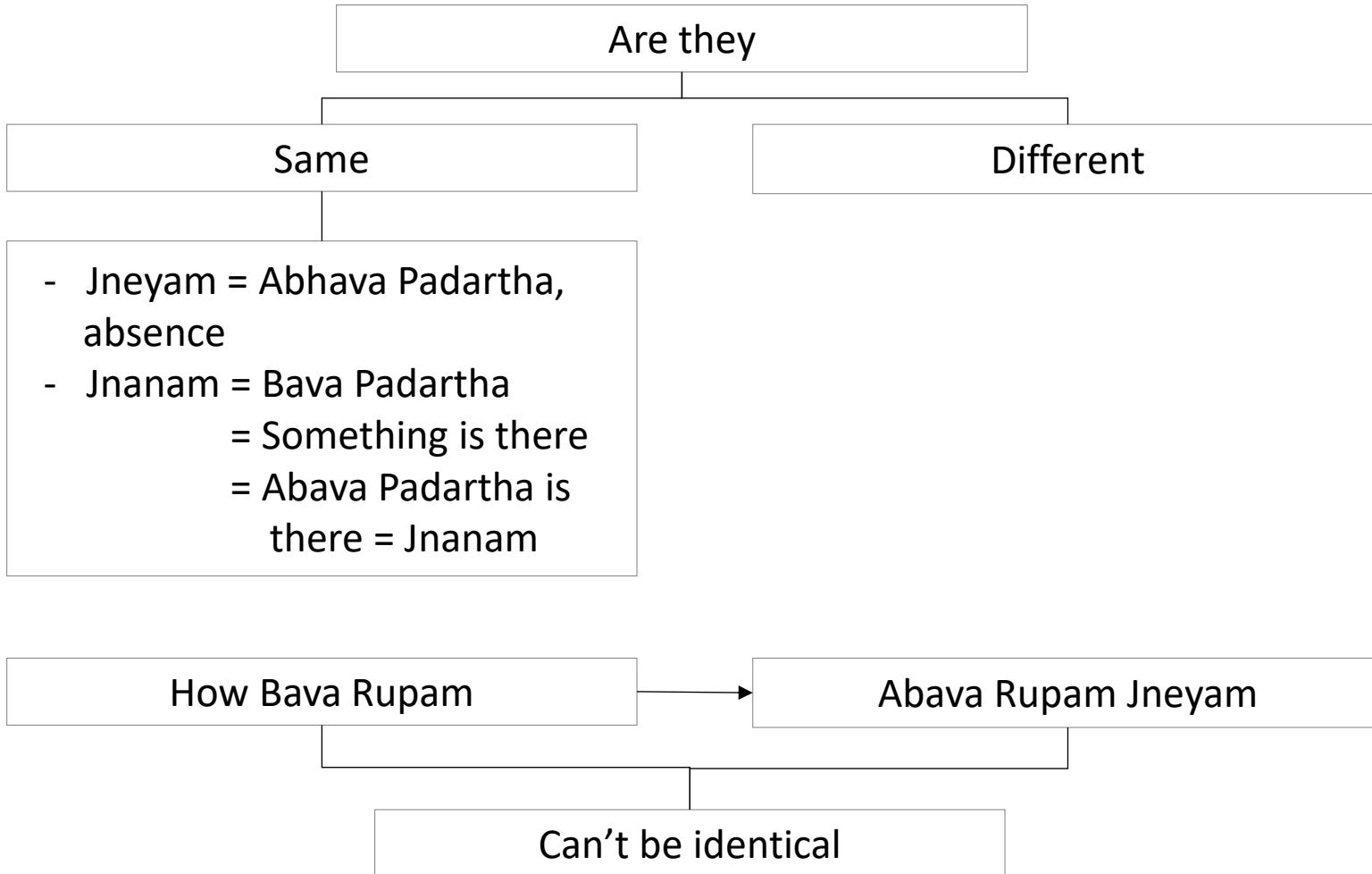
c) Abhava – here there is no element, element Abhava is there.

- If Abhava is Jneyam, Jnanam must be there.

d) Abhava is known, hence Jnanam must be there.

Abhava	Abava Jnanam
<ul style="list-style-type: none">- Jneyam- Absence	<ul style="list-style-type: none">- Jnanam- Knowledge of absence

e)



f) In this particular case you have to agree that Jnanam and Jneyam are never the same.

g) Once you accept – Jnanam – Jneya Bheda, I can make a Vyapti.

VI) Yatra Yatra Jnanatvam, Tatra Tatra Jneyatva Abava

- Yatra Yatra Jneyatvam, Tatra Tatra Jnanasya Abhava
- There Jnanam Na Jneyam, Jneyatvat Abava Jnamam
- Jneyam Na Jnanam, Jneyatvat Abhavavatu.

VII) Any Jneyam is different from Jnanam.

- Like “Abhava”

VIII) Siddham Hi... By Abava example it is proved that a knowledge of any Absence (Abava Vigneya Jnanasya) is Abava Jneya Vyatireka, is different than the absence that is known.

IX)

Jneyam known	Knowledge
Absence	Jnanam is different from Jneyam

- **Knowledge of absence is differnt from the known absence.**

X) Why?

Known	Knowledge
Abhava Rupam	Bava Rupam

- They are different
- Therefore knowledge and known are different.

XI) Subject and object can never be identical can never be identical.

- This particular difference between Jnanam (Subject) and Jneyam (Object) is very evident, well proven by your own conclusion.

XII) You can't alter this fact.

- Jnanam and Jneyam are different = Fact
- Jnana – Jneya Bheda = Fact.

XIII) I am Jnana Svarupa → Sentient

- Body – Mind – Sense Organs – World = Jneya Svarupa
 - = Inert
 - = Jadam
 - = 5 Elements

XIV) Anyatha Kartum Na Shakyate

- You can't alter.

XV) Example :

- Dead person can't be brought to life.
- Dead person can't be made non dead.
- Jneyam can't be made Jnanam.

XVI) Near death experience.

- Person left the body.
- Can never come back.
- If he comes back means he is not dead.
- Whoever comes back can't come back.
- We have misunderstood him to be dead.

XVII) Many stories are there

- Shankara not willing to accept.
- Almost dead person can be brought to life.
- Person thought to be dead is brought to life.

XVIII) Jneyam – Jnanam Bhedaha, Anyatha Kartum Na Shakyate.

- Even if 100 Kshanika Vigyana Vadis struggle to do that, its not possible.

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

ज्ञानस्य ज्ञेयत्वमेवेति तदप्यन्येन तदप्यन्येनेति त्वत्पक्षेऽतिप्रसङ्गङ् इति चेत् ।

Vainashika :

I) Advaitin you will have a problem

- Have to accept Jnanam is Jneyam by itself.
- If you don't accept that, you will have a problem.

II) Visualises wrongly a problem

III) Assumed Jnanam has to be Jneyam – why?

- Because, for Vyavahara Yogasya Siddhayaet, everything should have Jneyatvam.

IV) Jnanam has to be Jneyam, otherwise you can't talk about it.

- That is his assumption because Svaprakashatvam, he doesn't know.**

V) Assumes Jneyatvam is required – 1st wrong assumption.

VI) 2nd wrong assumption :

- He tells Advaitin – If you don't accept (3rd option) Jnanam is known by itself, you will have to say :
 - Jnanam is known by another Jnanam – 2nd option.

VII) 1st Option :

- Jnanam is known by Jneyam because Jneyam is Jadam.

VIII) 3rd Option ruled out :

- Jnanam can't be known by itself.

IX) You will be forced to accept 2nd option.

- Jnanam is known by another Jnanam.
- For what purpose?

Jneyasya Siddhayet :

- Jneyatvam is compulsorily required for Vyavahara.
- **He does not know Jnanam is Svata Siddham.**

X) Advaitin will have problem in 2nd option.

Problem :

- If Jnanam no. 1 is known by Jnanam no. 2, for Vyavahara Yogyatva Siddhi for No. 2, you will have to talk about its Jneyatvam.
- Will require Jnanam No. 3... 4... 5.
- Ad-infinite, infinite regress problem you will have.

XI) Jnanasya Anyat Jneyatvam Iti :

- Sva Jneyatva Abava
- Anavastha Dosha will come.

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

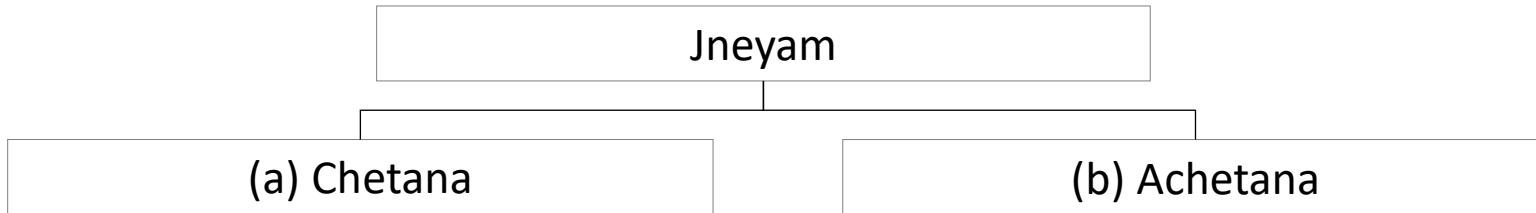
न, तद्विभागोपपत्तेः सर्वस्य। यदा हि सर्वं ज्ञेयं कस्यचित्तदा
तद्व्यतिरिक्तं ज्ञानं ज्ञानमेवेति द्वितीयो विभाग एवा-
भ्युपगम्यतेऽवैनाशिकैर्न तृतीयस्तद्विषय इत्यनवस्थानुपपत्तिः ।

Shankaras Answer :

I) If you say, Jnanam is known by another Jnanam then :

- 1st Jnanam – will become Jneyam.
- 1st Jnanam – becomes Chetana Jneyam.

II) All other objects will become Achetana Jneyam.



(c) Jnanam itself is Chetana Jnanam

- Jnanam is always Chetanam.

III) If you are going to accept Jnanam is known by another Jnanam, then world will have to be classified into 3 groups.

IV)

Jneyam No. 1	Jnanam No. 1	Jnanam No. 2
- Jadam	- Which is Jneyam - Chetanam	- Knowing Jnanam No. 1 - Not Jneyam at all

V)

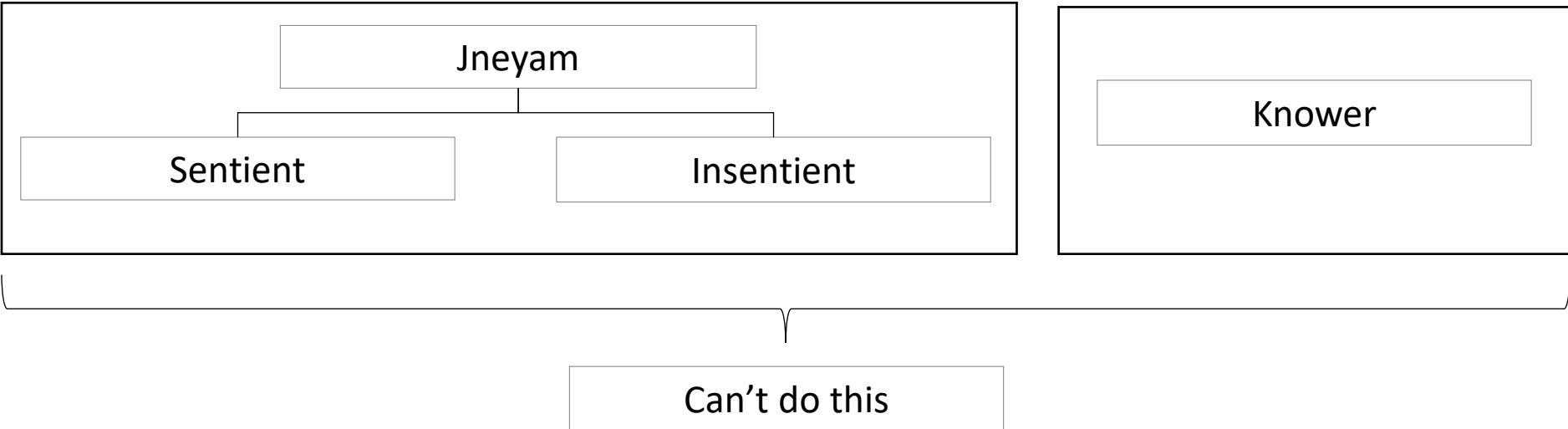
Inert known objects	Sentient known objects	Knower
- Prapancha	- Jnanam No. 1	- Jnanam No. 2

VI) There will be 3 Vibhagas which we don't accept.

VII) Conclusion :

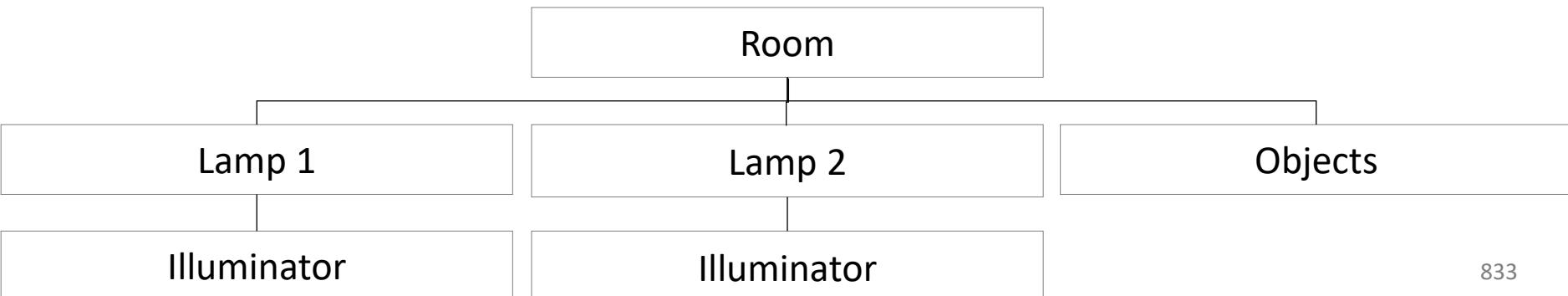
- There are always only 2 categories, never 3 categories.

VIII) Jnanam never becomes Jneyam.



- **Jnanam can never become Jneyam for another Jnanam.**
- Condition of Jnanam No. 1, known by Jnanam No. 2 is not acceptable to us.

IX) Example :



- Lamp can't be illumined by another lamp, need not be illumined, because lamp is self luminous.

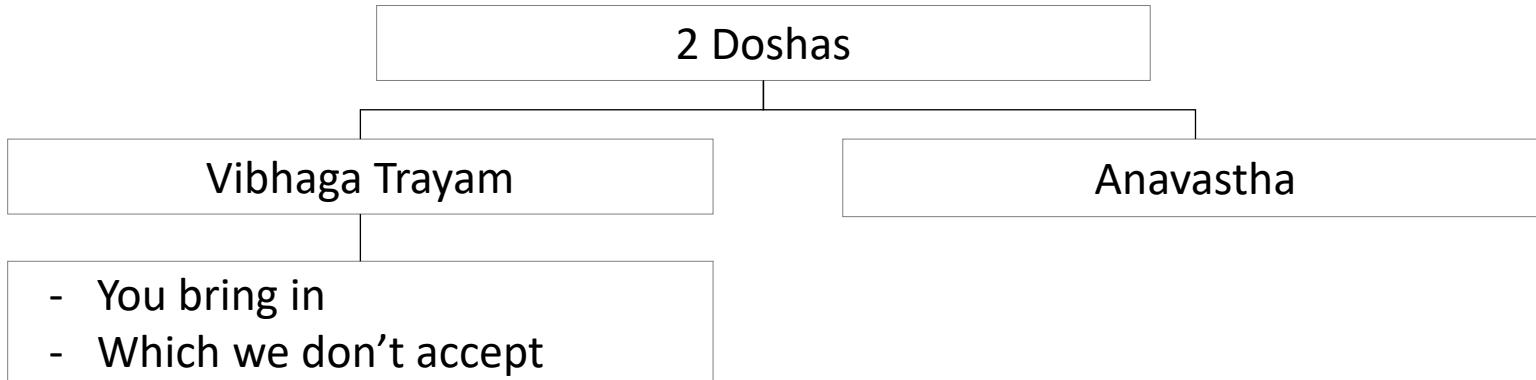
X) Lamp illumining another lamp is not there in Anubhava or logic.

XI) Jnanam illumining Jnanam is never possible.

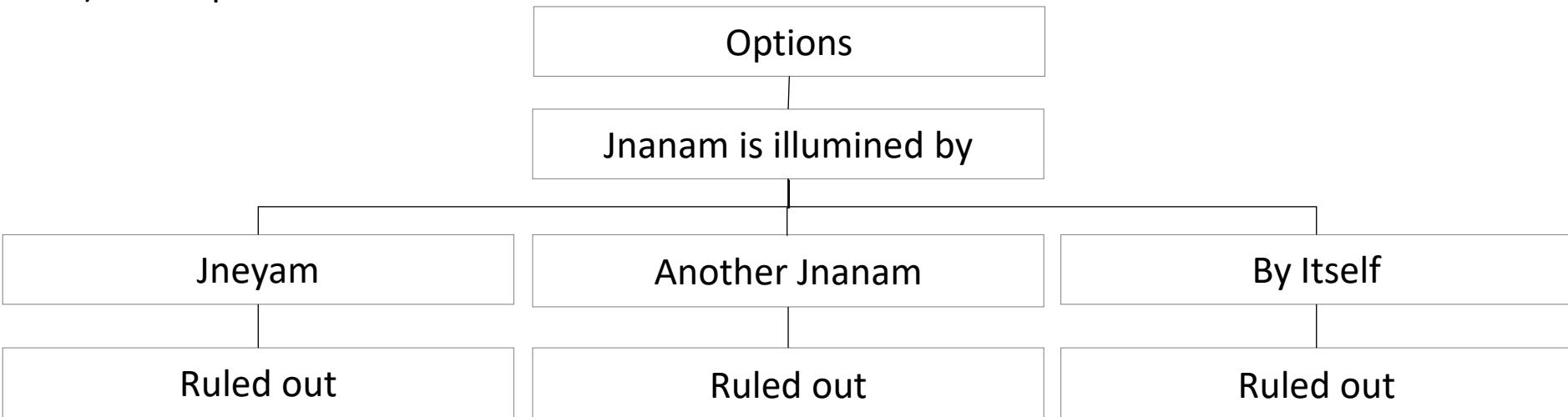
- Dosha No. 1

XII) 2nd Dosha = Anavastha

XIII)



XIV) All 3 Options ruled out



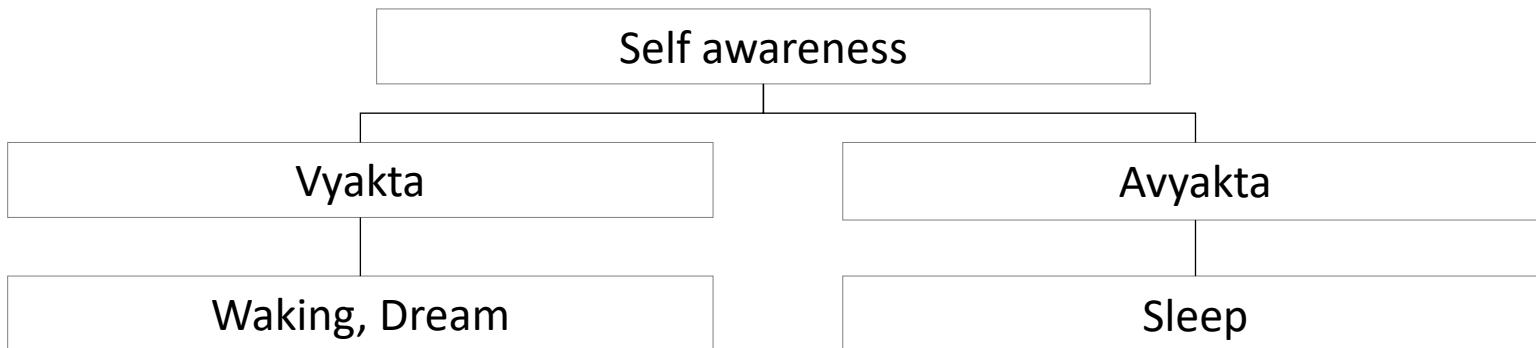
XV) Jnanam does not have Jneyatva status at all.

- Jnana does not require Jneyatva status for Vyavahara because of self aware Rupena.

XVI) We all have self awareness.

- Very valuable
- To prove other students, i have to see.
- Use Pramanam.
- **Without any Pramanam, even when I wake up from sleep, i know I am.**

XVII) Even in sleep, self awareness is there in Avyakta, unmanifest form.



- Therefore I say, I slept well.

XVIII)



XIX) Impact of these words become more, when we are refuting schools of philosophy with help of one word – Svayam Prakasha.

XX) Aprameyaha – Svaprakasha

- With 2 words refute all schools of philosophy.
- As we do this more and more, value of these 2 words will become clear.

XXI) Using this – Brihadaranyaka Upanishad :

अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ;

याजवल्क्येति होवाच, यत्साक्षादपरोक्षाद्ब्रह्म,

य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;

एष त आत्मा सर्वान्तरः; कतमो याजवल्क्य

सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,

योऽपानेनापानिति स त आत्मा सर्वान्तरः,

यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,

य उदानेनोदानिति स त आत्मा सर्वान्तरः,

एष त आत्मा सर्वान्तरः || 1 ||

atha hainamūṣastaśākrāyaṇah papraccha;

yājñavalkyeti hovāca, yatsāksādāparok्षādbrahma,

ya ātmā sarvāntarah, tam me vyācak्ष्व iti;

eṣa ta ātmā sarvāntarah; katamo yājñavalkya

sarvāntaro ? yaḥ prāṇena prāṇiti sa ta ātmā sarvāntarah,

yo'pānenāpāniti sa ta ātmā sarvāntarah,

yo vyānena vyāniti sa ta ātmā sarvāntarah,

ya udānenodāniti sa ta ātmā sarvāntarah,

eṣa ta ātmā sarvāntarah || 1 ||

Then Uṣasta, the son of Cakra, asked him. 'Yājñavalkya,' said he, 'explain to me the Brahman that is immediate and direct—the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yājñavalkya?' 'That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.' [3 - 4 - 1]

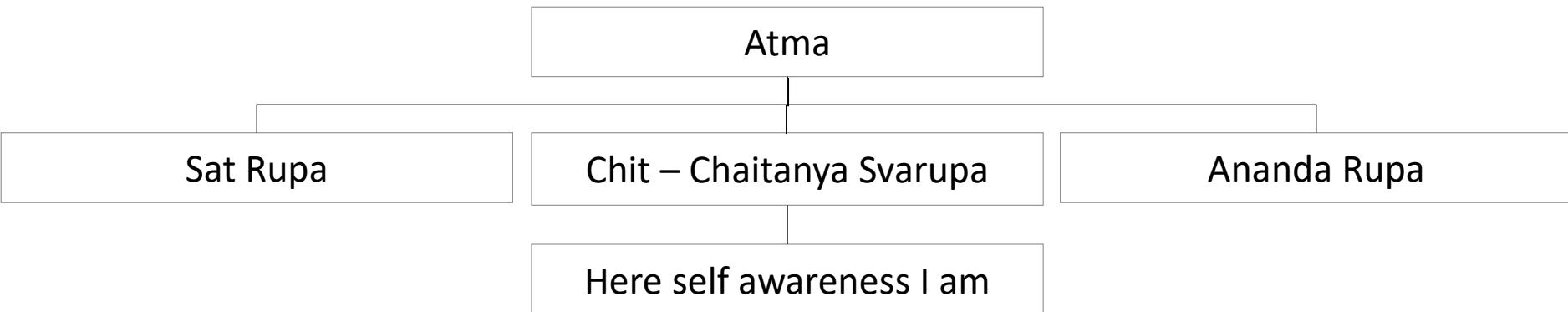
- Whatever is self aware = Brahman.
- For me, there is only one thing that is self aware = Myself.

Revision :

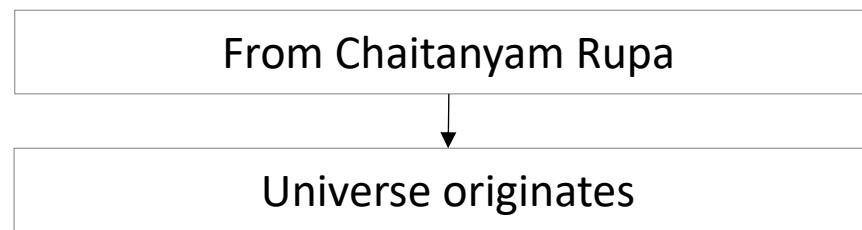
Bashyam : Chapter 6 – Verse 2

I) Shodashakala Purusha is in the body of everyone.

II) Purusha :



III)

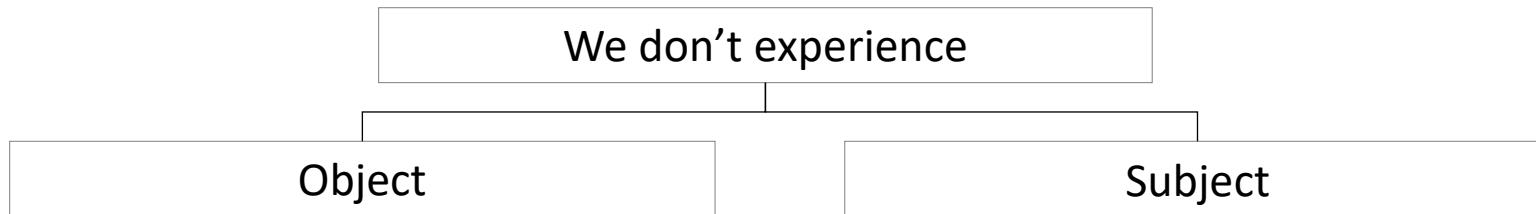


IV) What is nature of Chaitanyam

- Avyabichara Svarupam – Nityam
- Not undergoing any change, uniformly same always.

V) Question : Madhyastha

- Whether Chaitanyam is there in Sushupti?

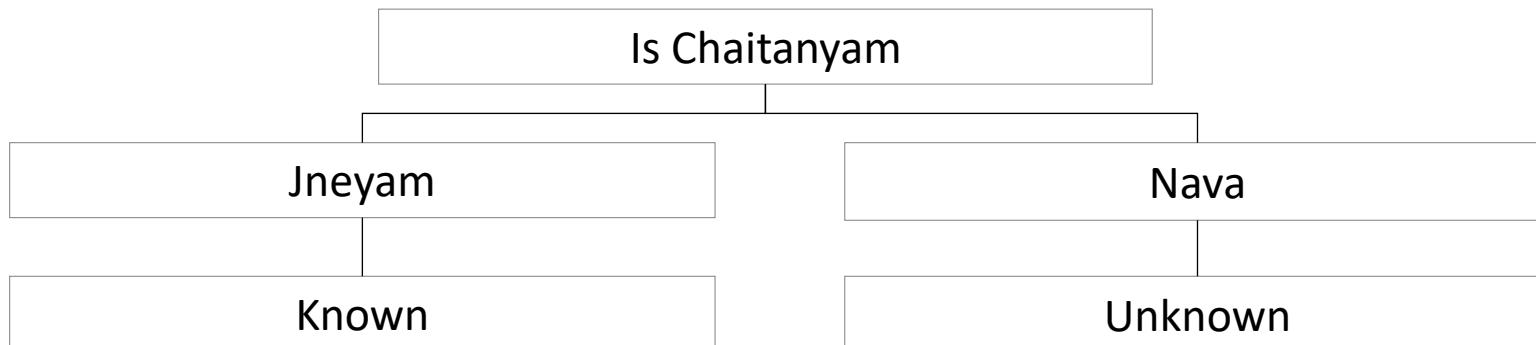


VI) Have to accept Chaitanyam in Sushupti.

- Kshanika Vadi also accepts Nitya Pravaha of Chaitanyam.
- Which means Chaitanyam is in Sushupti.
- He says Kshanikam, we say Svarupa Chaitanyam.
- In Sushupti Chaitanyam is there both agree.
- Therefore Chaitanyam is Nityam is established.

VII) 2nd Aspect of Chaitanayam

a)



b)

Does Chaitanyam have

Jneyatvam

Or not

c)

Is there known-ness for Consciousness?

Vainashika Buddhist

Advaitin

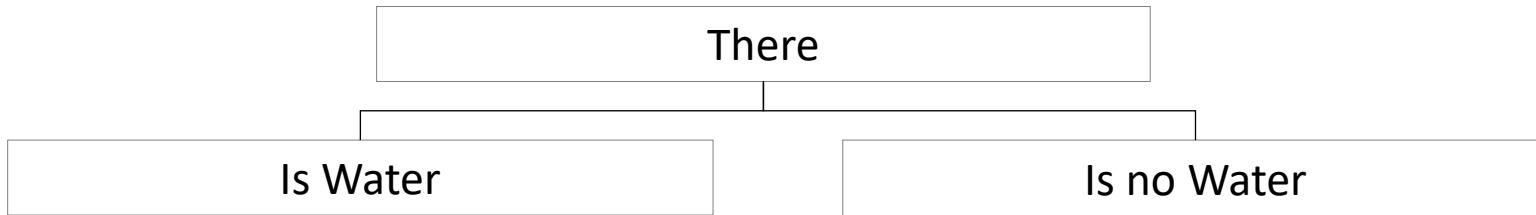
- Yes, there is knownness for Consciousness
- Jneyatvam Asti
- What is basis?
- Everything in creation that we talk about or handled is Jneyam
- Minimum : Jneyam exists
- Yad yad Vyavahara Yogyam Tadu Tadu Jneyam
- Whatever is available for transaction is Jneyam.
- Abava – nonexistence is Jneyam
- Why? Physically don't handle nonexistence.

- There cannot be knowneness for consciousness
- Jneyatvam Jnasti

d) We verbally handle nonexistence.

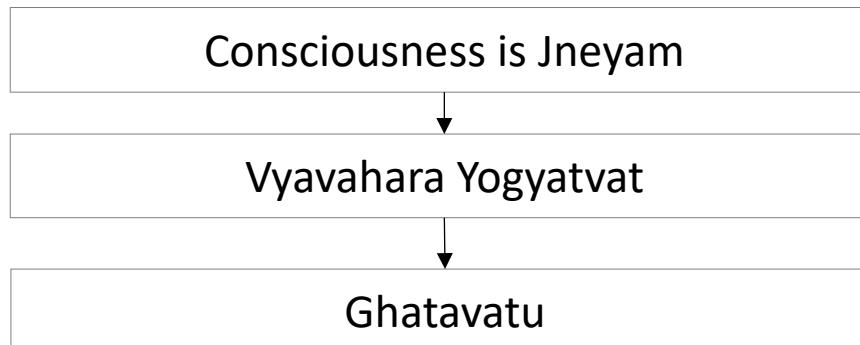
e) Absence of water, space, Buddhi.

- It is Shabda Vyavahara, Gochara / Vishaya.
- It is Jneyam.



- Yatra Yatra Jneyatvam, Tatra Tatra Vyavahara Yogyatvam.
- Yatra Yatra Vyavahara Yogyatvam, Tatra Tatra Jneyatvam.

f) Then he comes to consciousness also.



g) What is Vyavahara Yogyatvam of Consciousness?

- Verbally we handle consciousness not physically.
- Say – bring some water and sprinkle on his face.

Vyavahara

Karma

Shabda

Jnana

h) Concludes :

- Jnanam = Jneyam Vyavahara Yogyatvat, Ghatavatu.

VIII)

If Consciousness is known, it
is known by what?

By Itself

By Another Consciousness

By Another Jada Vastu

Purva Pakshi :

- Concludes Consciousness is known by itself.
- Sva Lakshanya Niyama
- Vainashika Theory
- Svam Eva Lakshanam
Pramanam

- Anavastha Dosha comes

- Jadam can't know

IX) Shankara :

a) It can't be known, knower and known can never be one and the same.

b) Example :

- Abhava – non existence of things is known by Consciousness.

c) Consciousness is existent, different from non existence.

d) Knower – Existence Consciousness is different from known non-existent things, beings.

e) Fundamental theory of Advaitam :

- Subject and object can never be identical.
- Knower can never be known.
- Knower – known Vibhaga, Division, we have to accept.

f) Conclusion :

- Consciousness can't be known by itself.

X) Purva Pakshi :

Vainashikas Question :

- Consciousness must have knownness, Vyavahara – Artham.
- His bottom line.
- Only alternative.
- It has to be known by another consciousness.
- Anavastha Dosha – How to handle?

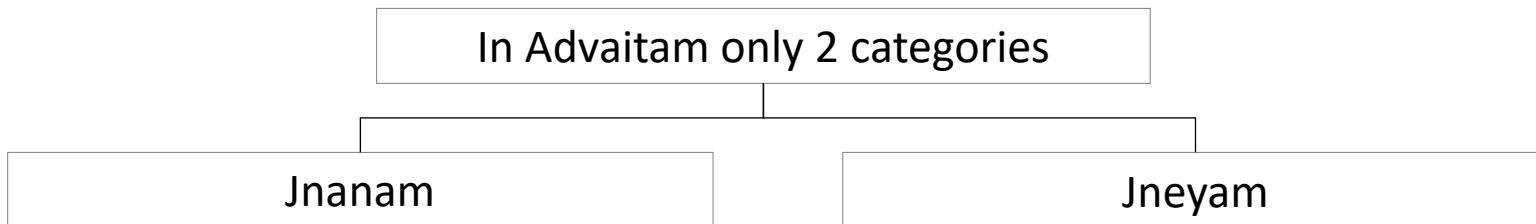
XI) Atiprasangaha = Anavastha Dosha will come.

XII) What is Shankaras reply

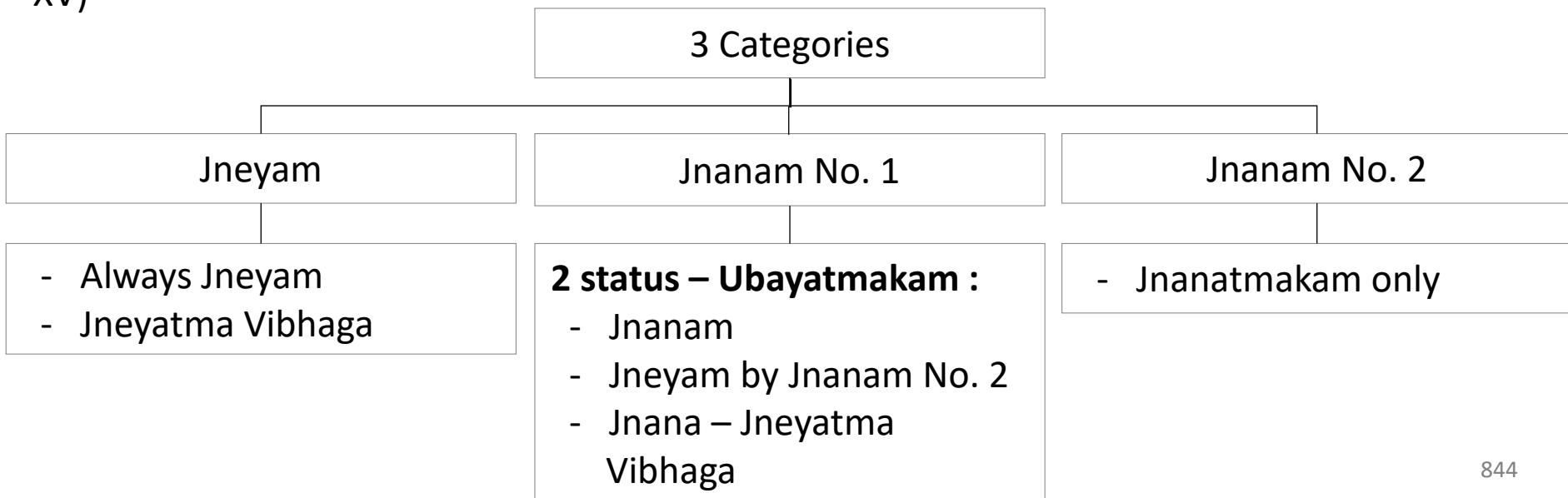
- I will have Anavastha problem if I admit that Consciousness is known by another Consciousness.
- If I accept 2nd Consciousness, then 3rd, 4th problem will come.
- I don't accept 2nd Consciousness.

XIII) If I accept 2nd Consciousness, whole Universe will be divided into 3 categories.

XIV)



XV)



XVI) 2nd Reply :

- Anavastha Dosha will also come.
- In Advaitam only 2 – 1st reply.

XVII) If you take another consciousness, there will be 3 categories, which is not accepted, said here.

XVIII) Intellectually terse, difficult prortion.

XIX) **Tatu Dvi Bhaga Upapatte :**

- **It is logical to divide universe only into 2 groups, not 3rd group.**
- Capsule reply.

XX) Everything in creation = Known

= Has Jneyam status

= Category No. 1

XXI) Known Kasya Chit

- Known to some consciousness, Jnanam = Category No. 2
- Knowing Consciousness is Consciousness only, other than Jneyam.
- That Consciousness is always consciousness, Jnanam only, is our conclusion.

XXII)

Only 2 categories in Advaita Matam
(Dvitiya Vibhaga)

Jneyam

Jnanam

Known

Knower

XXIII) If you accept another Consciousness, Abhyugamate Avainashika – non – Buddhist = I, Advaitin.

XXIV) We dont accept 2nd Consciousness and make 3 categories.

XXV) 3rd one : Tad Vishaya

Jnanam having double status

Jneyam also

Jnanam also

- 2nd Jnanam, for which Vishaya is 1st Jnanam.

We don't accept 3rd category

Jada Prapancha

Dual status Jnanam –
Jnanam – Jneyam

Jnanam only

Jada Prapancha

Don't accept

Turia Chaitanyam

- This is Dosha No. 1.

XXVI) 2nd Dosha :

- Once you accept 3rd Dosha, there will be Anavastha Dosha also.
- 2nd Jnanam... has to be known by 4th category.
- In Advaita Matam, Anavastha will not come.
- In your Matam there will be 3rd Vibhaga and Anavastha Dosha also if you accept it.

XXVII) Purva Pakshi : Raises new question

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

ज्ञानस्य स्वेनैवाविज्ञेयत्वे सर्वज्ञत्वहानिरिति चेत् ।
 सोऽपि दोषस्तस्यैवास्तु किं तनिर्बर्हणेनास्माकम् । अनवस्था-
 दोषश्च ज्ञानस्य ज्ञेयत्वा- भ्युपगमात् । अवश्यं च वैनाशिकानां
 ज्ञानं ज्ञेयम् । स्वात्मना चाविज्ञेय- त्वेनानवस्थानिवार्य ।

I) Purva Pakshi :

- Sympathiser of Vainashika raises another problem :

II) Suppose Jnanam can't be known by itself also...

III)

Jnanam	Jnanam	Jnanam
<ul style="list-style-type: none">- Not known by another Jnanam	<ul style="list-style-type: none">- Not known by itself	<ul style="list-style-type: none">- Can't be known by Jneyam- Because Jneyam is Jadam

IV) Problem according to Vainashika :

- Jnanam will not be known by anyone.
- **Already problem :**
 - Jnanam not Vyavahara Gochara, can't talk about it all.
- Jnanam can't be said to be all knower.
- Jnanam knows all Jneyam.
- Every Vyavahara Gochara Vastu is Jneyam.
- All must be known by Jnanam.
- Jnanam has Sarvam status, Sarva Vyavahara Vastu Jneyatvat.
- **In Advaitam Matam Jnanam can't be Sarvagyam.**

V) In my Matam Jnanam is Sarvagyam.

- Jnanam knows everything else and itself also.

VI) In Advaitin Matam, Jnanam will know everything but doesn't know Jnanam itself.

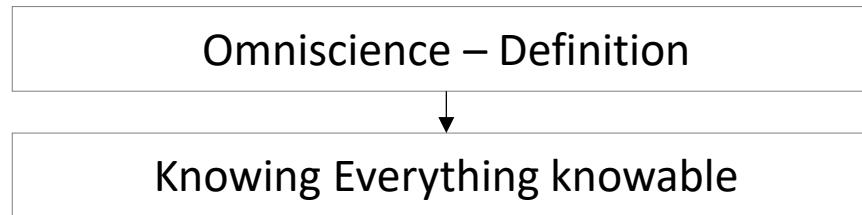
- Jnanam not Omniscient.
- Omniscience of Brahman can't be established.
- Brahman = Jnana Svarupam.
- Sarvajnya, Sarvavit = Brahman.

VII) Shankara :

- That problem is for you only.
- I don't have the problem.

VIII) Anandagiri :

a)

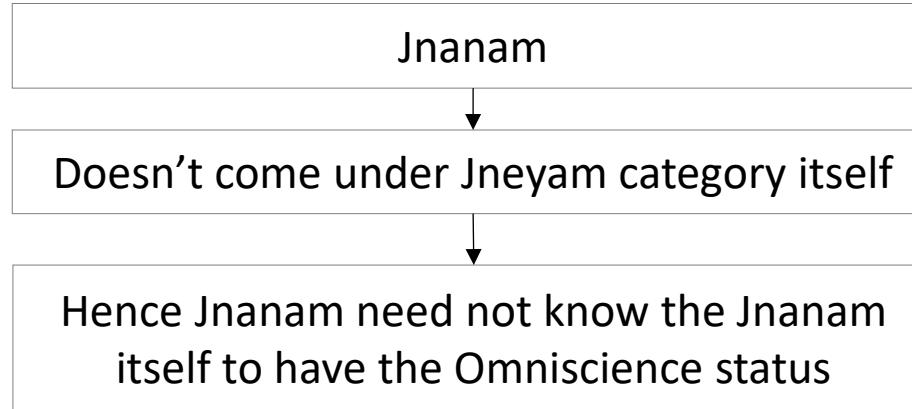


Don't ask :

- How to know the non-knowable.

b) Illogical

c)



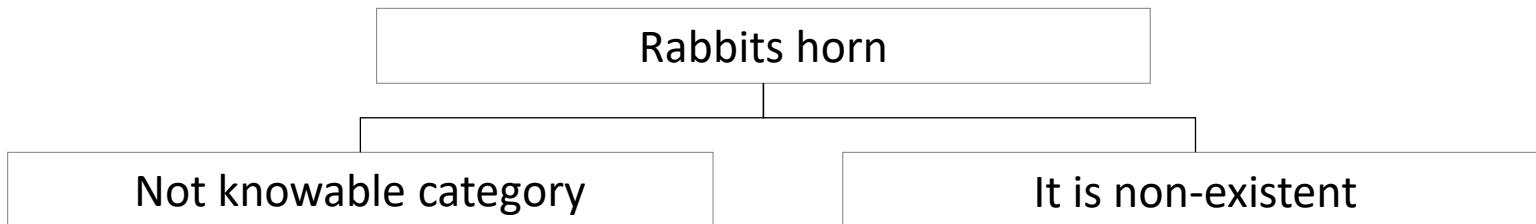
d) Example :

- Does Jnanam knows Rabbits horn?

Answer :

- It does not know Rabbits horn, it is not there.
- **You can't argue :**

It is not Sarvajnya because it does not know Rabbits horn.



- Absence of Rabbits horn it can be known.
- Rabbits horn, it can't know.

e) Omniscience requires knowing all knowables.

- In Advaita Matam Jnanam does not come under knowable category at all.
- No Jneyam status.
- Jnanams Omniscience does not require knowing the consciousness.

f) Purva Pakshi :

- Attributed Jneyam status to Jnanam.
- Jnanam has to know itself.
- Otherwise it becomes non-omniscient.
- How Jnanam can know itself in your Matam, can't explain.

g) Jnanam has Jneyatvam status in your Matam alone, you only have problem of explaining omniscience of Jnanam.

h) In my Matam, I have no problem because I have not given Jneyam status to Jnanam.

i) Jnanam is Consciousness, awareness, Sarvagyam only.

j) Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

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

- **Sarvam Jneyam, Sarvam Idam, Vibhati.**

k) Anandagiri :

- If Jnanam is not Jneyam category, then how does it become Vyavahara Gochara?
- If Consciousness is not known how can you talk about consciousness itself.

l) Consciousness need not be objectified by anything.

- It is Svata Siddha, Svayam Prakasha.

m) Example :

- One lamp need not light up / illumine another lamp.
- Lamp is self revealing, not by doing job of illumination, not doing action of illumination.
- It need not illumine itself.
- Lamp can't be illumined by itself or another lamp.

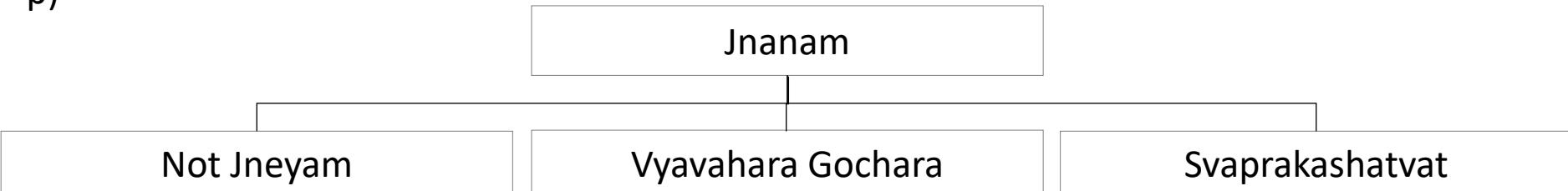
n) Consciousness need not be known by itself.

- Consciousness cannot be known by itself or others.

o) Consciousness is without requiring a process of knowing.

- It is self evident as Aham, Aham, Rupena.

p)



- Tameva Bantam Anubhati Sarvam.

IX) So Api Dosha – Sarvajya Hani Dosha :

- Defect of Jnanam not being omniscient.
- Vainashi alone explains that.

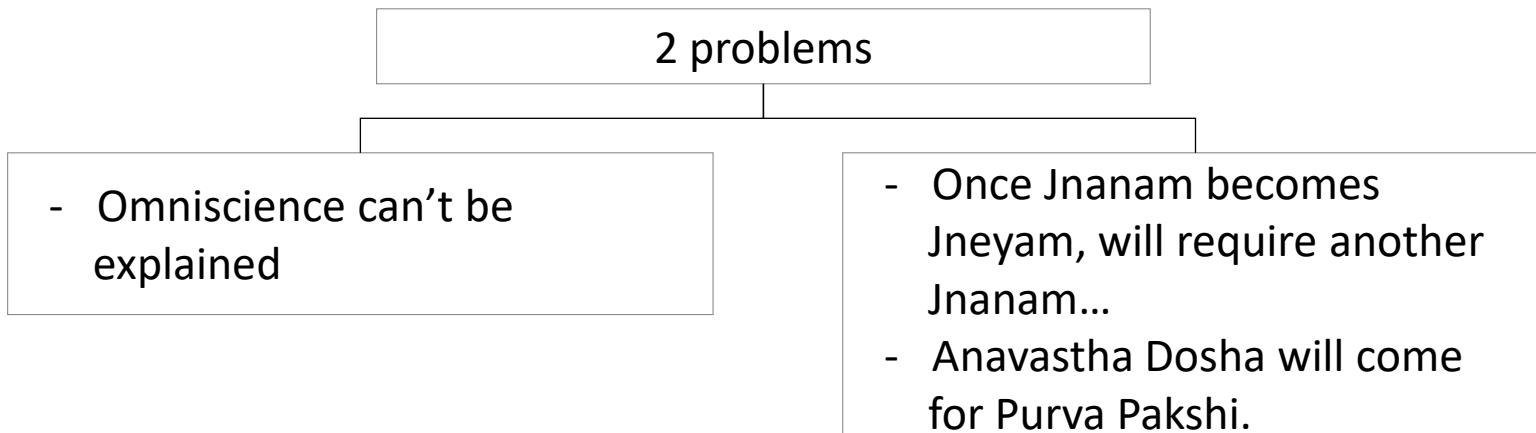
X) Why should we try to remove that Dosha which is not there for us.

- It is for Purva Pakshi, which I don't want to illuminate.

Example :

- Your health problem, you have to see doctor.

XI) Anavastha Dosha :



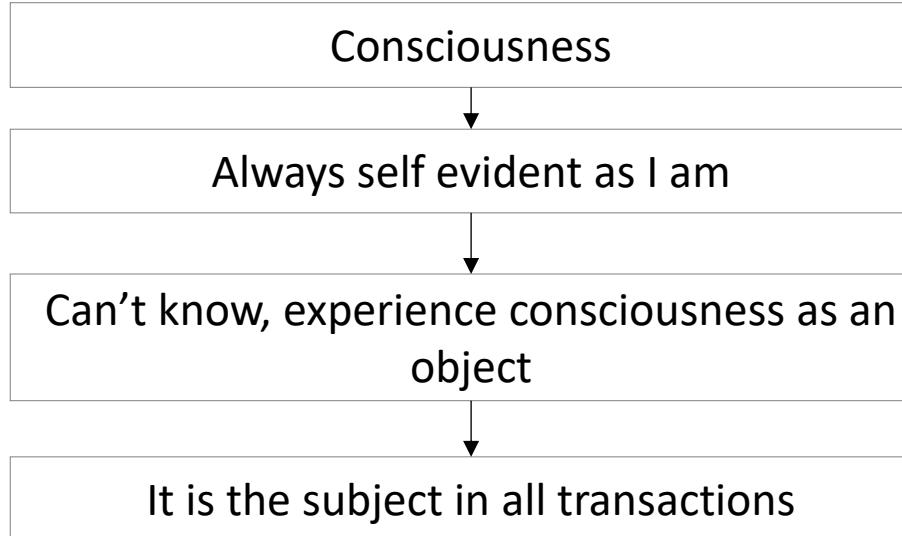
XII) All these problems because Buddhist have made a basic wrong principle :

- **Consciousness has to be known, idea is wrong.**

XIII) Don't sit in Meditation and work for the knowledge of Atma.

- Don't work for the experience, Anubhava of Atma, in Nirvikalpaka Samadhi.

XIV)



XV) Misconceptions regarding self evident Atma.

- **No problem of non-experience.**

XVI) Our problem :

- We have misconception about self evident Atma.

XVII) Vedantas Aim :

- Not revealing the Atma.
- It only negates the misconception.

- After saying I am, we add.
- We register in Passport, son of so & so...
- All these wrong, limitation from Absolute angle.
- Ok in Vyavaharika angle.

XVIII) Brahman :

- Not additional attribute.
- It is absence of wrong attribute.

XIX) Upadesa Sahashri – Shankara :

सिद्धादेवाहमित्यस्माद्युष्मद्भर्मो निषिद्ध्यते ।
रज्ज्वामिवाहिधीर्युक्त्या तत्त्वमित्यादिशासनैः ॥ ४ ॥

siddhādēvāhamityasmādyuṣmaddharmoniṣidhyatē |
rajjvāmivāhidhīryuktyā tat tvamityādiśāsanaiḥ || 4 ||

Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-self is negated from the eternally existing self implied by the word 'i', on the evidence of the Sruti's 'Thou art that' etc., in which the implied meanings of the words have been ascertained by reasoning (And the scripture). [Chapter 18 - Verse 4]

XX)

We are not trying to

Know Atma

Experience Atma

- We are asserting the fact that I am not the superimposed statuses (Jiva status).
- Very significant part.

XXI) Buddhist Blunder – have made

- Consciousness as an object of knowledge, object of experience.

XXII) Student says, I have knowledge but no Anubhava.

- Understand but no experience.

XXIII) Vainashika has Jnanam, Jneyam problem.

2 problems

- Sarvagyatva Hanihi

- Anavastha Dosha
- Infinite regress problem.

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

समान एवायं दोष इति चेत् । न, ज्ञानस्यैकत्वोपपत्तेः ।

सर्वदेशकाल- पुरुषाद्यवस्थमेकमेव ज्ञानं नामरूपाद्यनेकोपाधिभेदात्
सवित्रादिजलादिप्रतिबिम्बवद् अनेकधावभासत इति ।

नासौ दोषः । तथा चेहेदमुच्यते ।

I) Purva Pakshi Question :

a) Re-infinite regress problem of Vainashika.

b) Reason :

- Jnanam cannot know itself, another Jnanam will be required, infinite regress.

c) Purva Pakshi says – Advaitin, you also have the same problem.

- In your Matam also, knowledge can't know itself.
- Jnanam will have to be known by another Jnanam.
- Anavastha Dosha will come, for 1st Jnanam to be known.

II) Shankara :

- I don't need 2nd Jnanam to know 1st Jnanam.
- In our Matam, we don't accept necessity of knowing the 1st Jnanam itself.

III) Purva Pakshi :

- Jnanam becomes Jneyam.
- Status different.

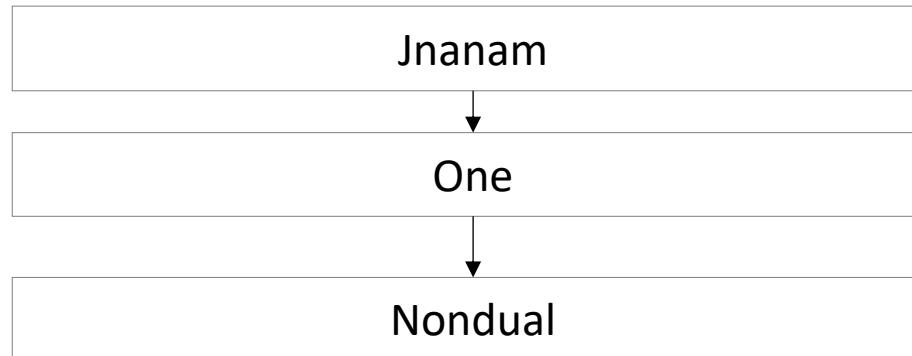
IV) Shankara :

- In our Matam, there is no Jnanatva status.
- Svayam Prakasha, don't accept 2nd Jnanam at all.
- No infinite Regress of 3rd, 4th.

V) Shankara :

- Jnanam = Nondual in Advaitam.

VI) Purva Pakshi :



VII) Isavasya Upanishad :

अनेजदेकं मनसो जवीयो नैनदेवा आपुवन्पूर्वमर्षत् ।

तद्वावतोऽन्यानत्येति तिष्ठत्स्मन्नपो मातरिश्वा दधाति ॥ ४ ॥

*Aneja-dekam manaso javiyo nainad-deva apnuvan-purva-marsat,
tad-dhavato-'nyana-tyeti tisthat tasmin-napo matarisva dadhati [4]*

The Self is the motionless one, swifter than the mind. The devas (senses) could not overtake ; It ran before them. Sitting, It goes faster than those who run after It. By It, Matarisva (the element Air) supports the activity of all living beings. [Verse 4]

VIII) Purva Pakshi :

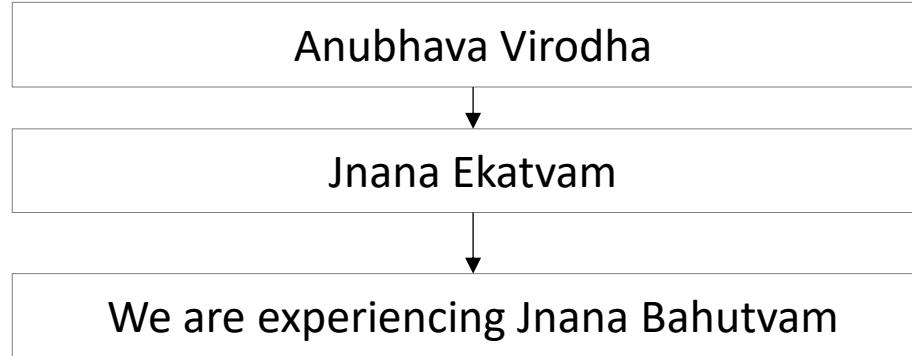
- That is contradictory to our experience.
- We see Jnanam not only in one body but see in so many bodies.

- Jnanam in me knows my surroundings.
- Jnanam in you, you are able to know your surroundings.
- Jnanam in another body able to know his surroundings.

IX) Jnana Bahutvam is Anubhava Pramana Siddham.

- How Jnana Ekatvam?
- Any teaching should be in alignment with Sruti, Yukti, Anubhava.
- No teaching should contradict our experience.

X)



- So many Consciousness, sentient beings.
- Each being is conscious.
- Consciousness must be many.

XI) Sankhya, Yoga, Nyaya :

- Atmas are many, Atma Bahutvam.

XII) Visishyta Advaitam :

- Talks about plurality.
- Jivatma Bahutvam.
- Paramartha Binnatvam.

XIII) Shankara imagines this question

- Prajnam Brahma.
- Anando Brahma

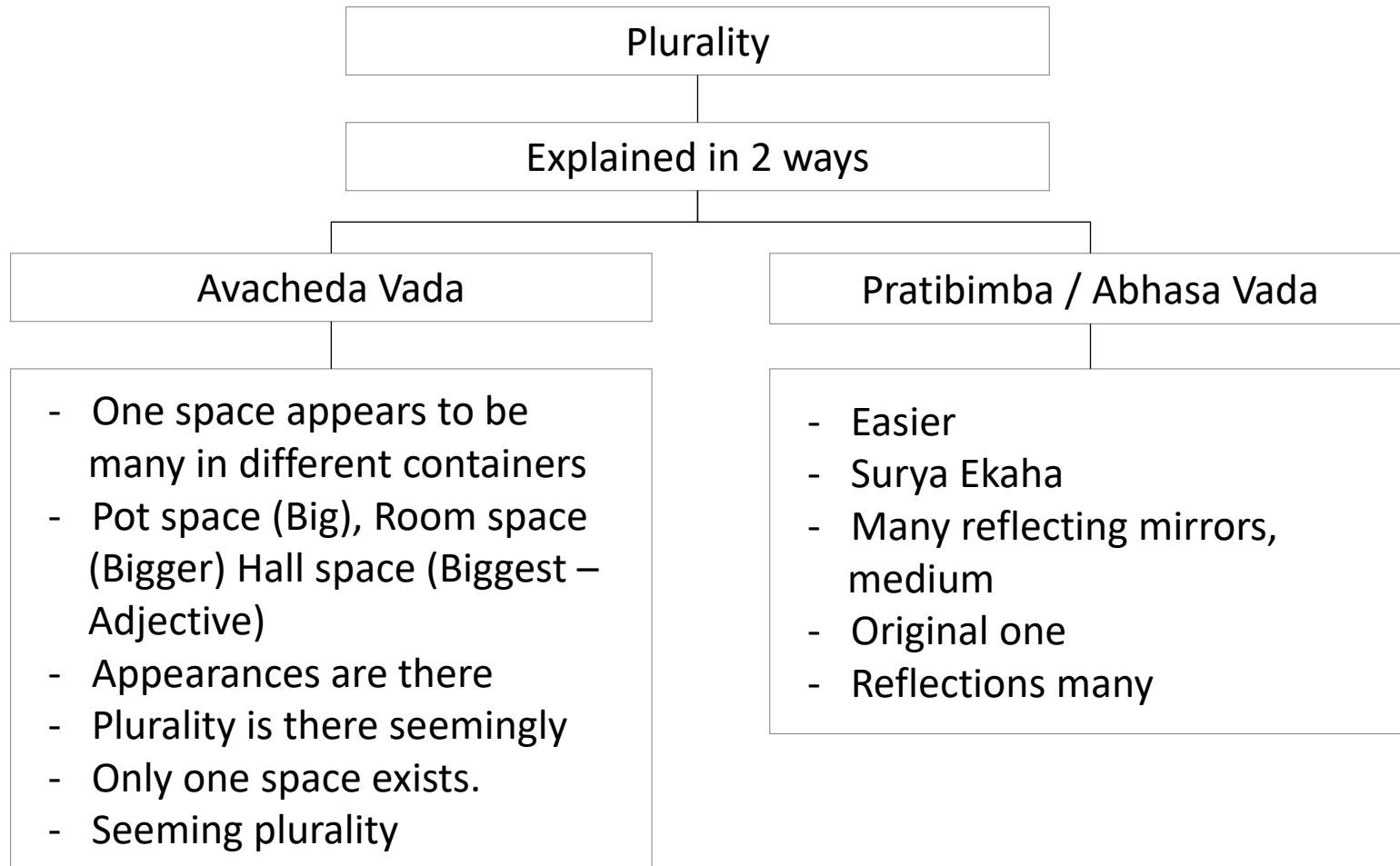
Chess person :

- Imagines next move of opponent.
- Similarly Shankara imagines, next Purva Pakshi.

XIV) Experientially, there seems to be plurality of Consciousness.

- I accept the appearance of plurality.
- I don't accept the plurality of Consciousness.

XV) How plurality appears?



XVI) In the same way, Chaitanyam appears as many

- Here, Pratibimba Vada used by Shankara.
- Abhasa Vada

XVII) Sarva Desha, Kala, Purushadi Avastham Ekam Eva Chaitanyam.

- One Consciousness is present in all places, times, Purusha.

Consciousness is there in every

- Place

- Time

- Purusha
- In living being
- Sharira Adhi Avastham

XVIII) Ekam Eva Svarupa Jnanam.

- Because different mediums of Manifestations are there (Upadhi – Nama – Rupa – Karma Vasha).

XIX) Class not in pot space.

- Hall space function, pot space function is different.
- Upadhi Bheda.

XX) Example :

- Savitru – Sun
- Reflecting Mirror / Water
- There is pluralistic reflection.

XXI) Anekatha Avabhasate

- Appears plural

XXII) Mandukya Upanishad :

ETU in material world

Experiencibility

Transactability

Utility

- Therefore, there is no question of 2nd real consciousness at all, causing infinite regression.
- No Dosha.

XXIII) No 2nd Consciousness knowing another Consciousness and causing infinite regression.

Chaitanyam Ekam Eva

XXIV) Accepting this seeming plurality alone, location of Consciousness in every body alone, in Mantra No. 2.

- Ihaiva Asmin Sharire

XXV)

Here in this body, not to accept

Plurality of Consciousness

Limitation of Consciousness

- Not intended
- Consciousness is everywhere, based on the appearance, Upanishad is saying Ihaiva Asmin Sharire Iti, idam Uchyate.
- Next wave of discussion, now.

Revision :

Chapter 6 – Verse 2 – Bashyam :

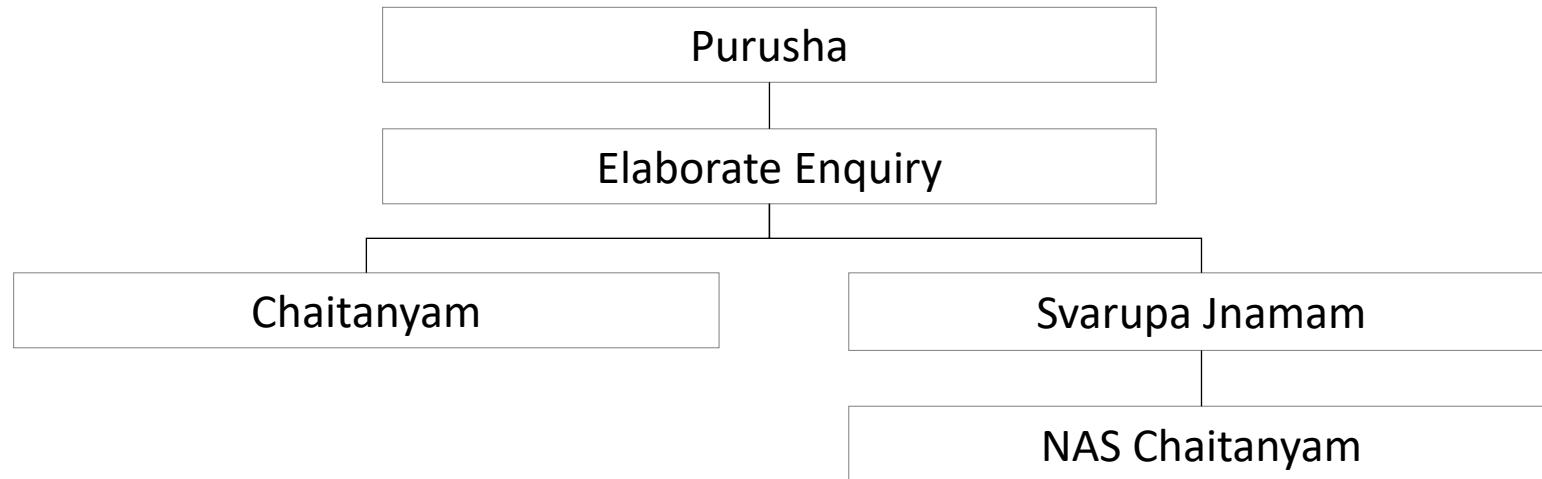
I) Shodasha Kala Purusha, Bharatvaja wanted to know.

II) Where is Shodasha Kala Purusha?

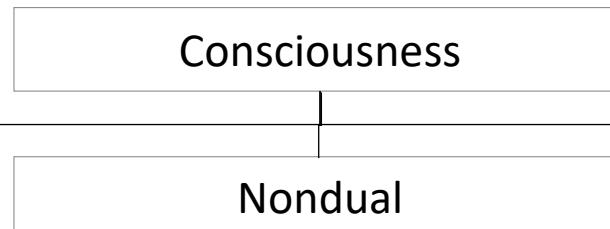
Shodasha Kala	Purusha
Universe	Brahman

III) Shodasha Kala Purusha = Brahman alongwith the Universe Sagunam Brahma.

IV)



- Nitya Advitiya S�atantra Chaitanyam



V) We are not talking about Consciousness dependent on Body or Brain.

VI) Consciousness which can exist before the origination of Body – Brain – Sense Organs.

VII) Chaitanyam is not revealed by itself through a process of action.

- Chaitanyam reveals everything else through a process of revelation.

VIII) There is no 2nd Chaitanyam through a process of action.

IX) Process of revelation of Chaitanyam does not involve any process in itself or 2nd Consciousness.

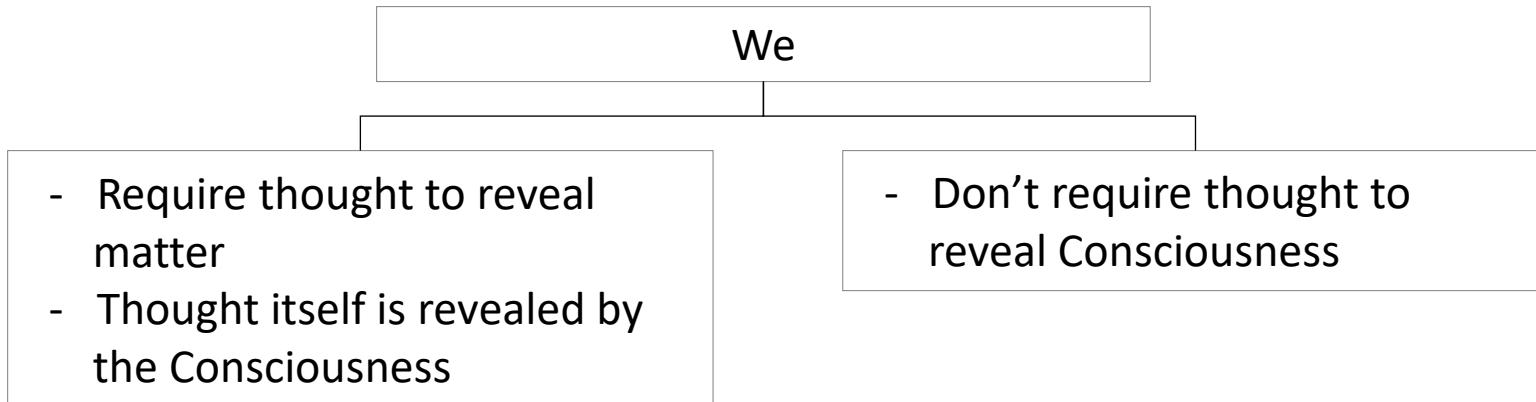
X) How is Chaitanyam revealed?

- Svayam Prakasha Chaitanyam Svatah Siddah Chaitanyam.

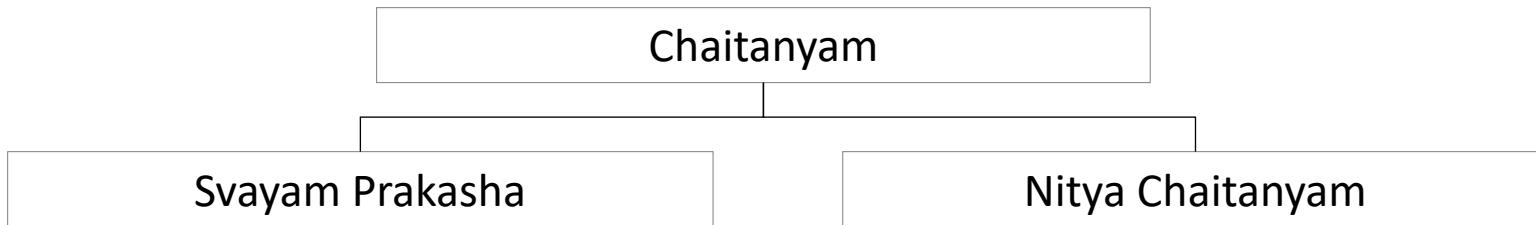
XI) Self revealed, ever revealed without requiring a process of Revelation.

- Process = Thought modification revelation.

XII)

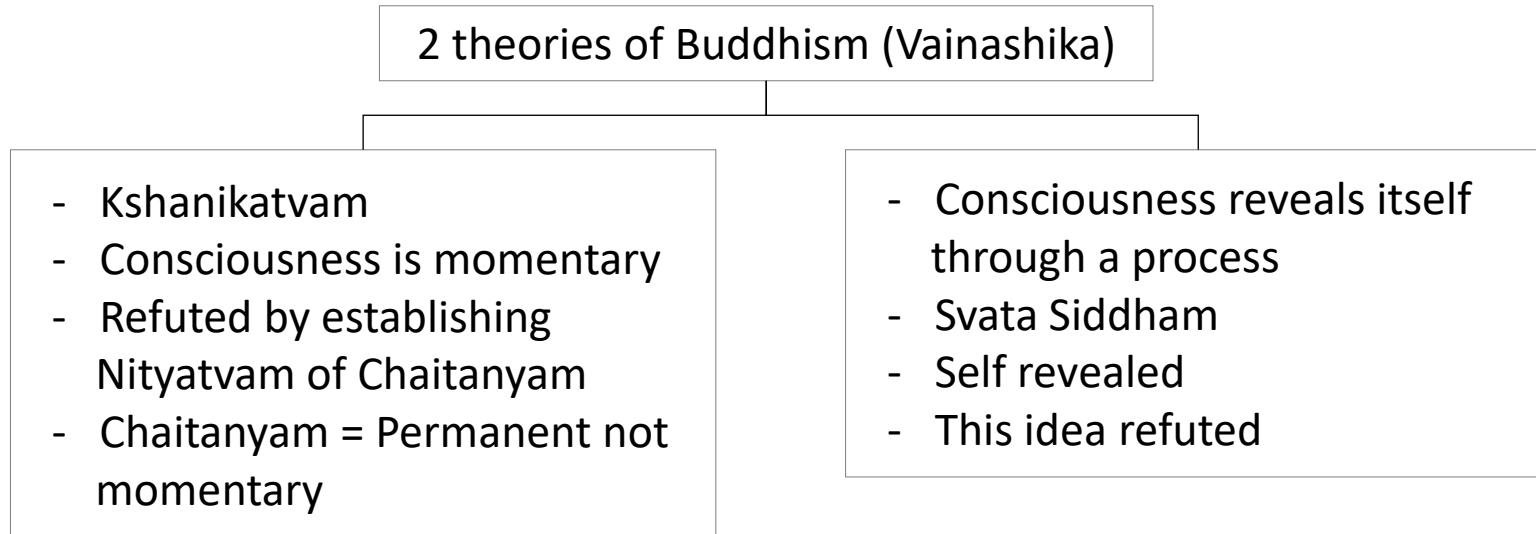


XIII)



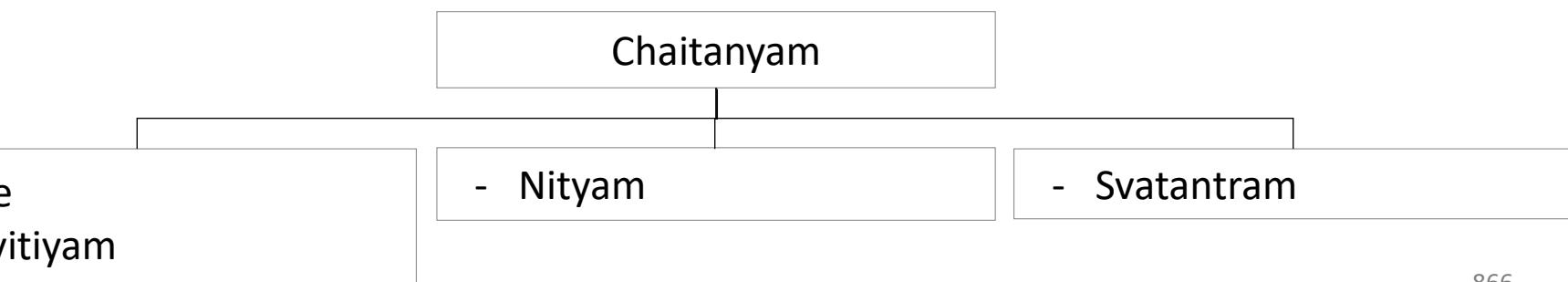
- By this establishment, Shankara refutes 2 Buddhistic theories.

XIV)



XV) Final observation – by answering possible question.

a)



b) How can we establish plurality of Consciousness in several living beings.

c) We are all conscious beings.

- Doubt proves you are conscious being.

d)

Chair	Human Mind
<ul style="list-style-type: none">- Has no doubts- Whether it is Chair	<ul style="list-style-type: none">- Has doubt

e) How plurality of Consciousness in every living being?

- It is experienced.
- Many schools accept plurality of Consciousness.

Sankhya – Yoga :

- There are many eternal, all pervading consciousness based on our experience.

XVI) Shankara :

- We do experience plurality of Consciousness.
- **Experience = Seeming plurality**
- Not factual plurality.

XVII) Example :

Akasha	Prakasha
<ul style="list-style-type: none">- One space appears as Many big, small space- Not actual plurality but seeming plurality caused by containers called Upadhi- Technical Shastric word = Aupadhika Bahutvam- Vedantic expression- Seeming plurality caused by containers called Upadhi	<ul style="list-style-type: none">- On Surya, Chandra in different reflecting mediums appear as many- Plurality = Aupadhika Bahutvam- Every reflecting medium = Upadhi- Every gross body, subtle body = Upadhi- Aupadhika Bahutvam Vartate, Chaitanyam Eka Eva.

XVIII) Conclusion :

- There is no question of one Consciousness revealing another Consciousness.
- There is no 2nd Consciousness.
- Tasmat Nasau Dosha
- No question of Jnanam being revealed by another Jnanam.

XIX) It will lead to Anavastha Dosha

- Keeping all these ideas in Mind (Thatha Cha, accordingly)
- Following statement is made by Pippalada to Bharatvaja.

XX) "Ihaiva Asmin Sharire Saha Purusha" in Verse 2.

- That Shodasha Kala Purusha is residing here itself in this very body.

Purva Pakshi :

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

ननु श्रुतेरिहैवान्तःशरीरे परिच्छन्नः कुण्डबद्रवत्पुरुष इति ।

I have another objection :

I) Upanishad says :

- Purusha is in this Body only.

Iha	Eva
In this Body	Only

II) Upanishad is confining the Purusha to the physical body.

III)

Confined Purusha not

Nitya

Advitiya

Svatantra

- Once you confine consciousness to the body.
- What are the corollaries?

IV) a) There will be many consciousness.

- In my body, one confined consciousness.
- In your body, have one confined consciousness.
- Like each one of us has a heart within the body.

b)

Confinement conveys

- Plurality

- Limitation

- Impermanence
- Perishable

- Whatever is limited will be perishable.
- Yatra Parichinnam, Tatu Anityam, Ghata Vatu.

c)

How can you say Consciousness is

Nityam

Advitiyam

Svatantram

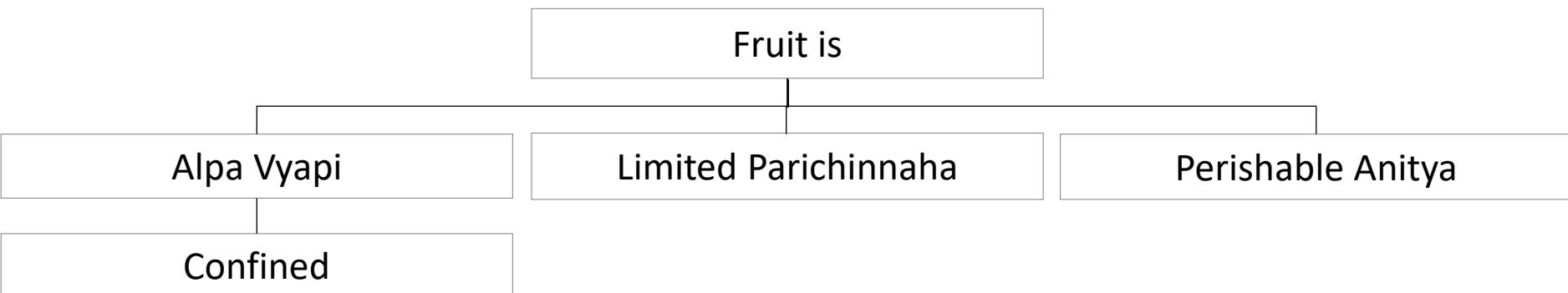
- All against Sruti.

V) Because of expression – here in this body.

- Purusha the Consciousness is Parichinnaha, Confined, limited.

VI) Example :

- Kunda = Wide mouthed vessel.
- Keep a fruit inside = Badar



VII) Similarly Atma, Purusha is Parichinnaha, Alpa Vyapti, Anitya.

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

न, प्राणादिकलाकारण- त्वात् । न हि शरीर- मात्रपरिच्छिन्नस्य प्राण-
श्रद्धादीनां कलानां कारणत्वं प्रतिपत्तुं शक्नुयात् । कलाकार्यत्वाच्च शरीरस्य ।
न हि पुरुषकार्याणां कलानां कार्यं सच्छरीरं कारणकारणं स्वस्य पुरुषं
कुण्डबद्रमिवाभ्यन्तरी- कुर्यात् ।

I) Shankara Admits that Upanishadic statement creates such a feeling.

- Atma is inside the body.
- Atma is the inner self “Pratyag Atma”
- Pratyag = Inner
- Look within... Atma is not outside concluded.

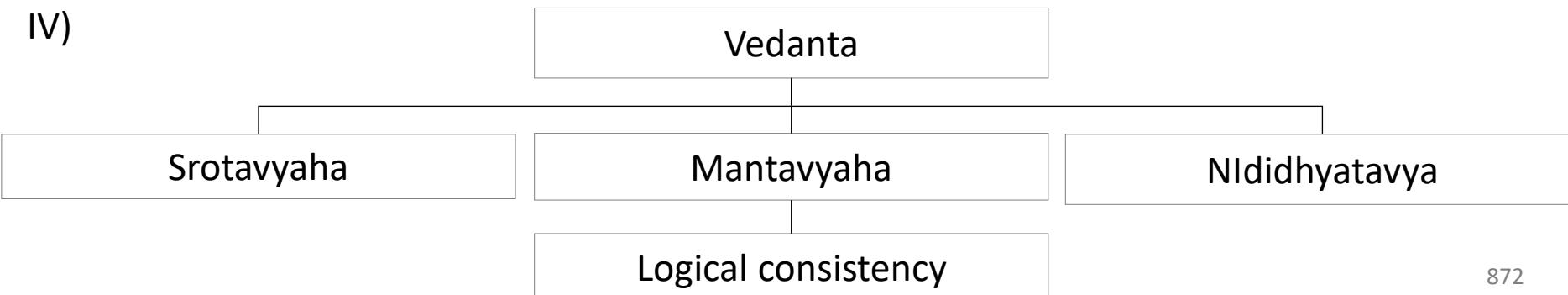
II) It creates a notion that Atma is a finite entity.

- Possibility of mistake exists.
- “Atma is limited” conclusion.
- Therefore study under a Guru.

III) You have to look for logical consistency also.

- Logic is an important Pramanam.
- Blind faith is not allowed in Vedanta.
- In theology, blind faith is promoted, don't think too much.
- Have faith.

IV)



V) Purusha is inside the Body

- Yasmin Etaha Shodasha Kala Ha Prabhavanti.
- In that Purusha alone, Shodashakalas originate.

VI) Chapter 6 – Verse 2 :

तस्मै स होवाच । इहईवान्तःशरीरे सोभ्य 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]

VII) Consciousness is inside the Body.

- In which consciousness 16 Kalas originate, arise.

VIII) What are the 16 Kalas?

Prashno Upanishad : Chapter 6 – Verse 4

स प्राणमसृजत प्राणाच्छ्रद्धां
खं वायुज्योतिरापः पृथिवीन्द्रियं ।
मनः अन्नमन्नाद्वीर्यं तपो मन्त्राः
कर्म लोका लोकेषु च नाम च ॥ ४॥

**Sa praanam-asrijata, praanaat-sraddhaam
kham vaayur-jyotir-aapah prithiveendriyam
mano-annam annaadveeryam, tapo mantraah
karmalokalokeshu cha naama cha ॥ 4 ॥**

He created the Prana. And from the Prana Faith, akasa, Air, Fire, Water, Earth, the Senses, Mind, Food, Strength, Thought, Mantra, Karama, the World, and in the world the different names also. [VI – 4]

- Includes Pancha Butas also.
- **Panchabutas also arise in Consciousness.**

IX) Akasha arise in Consciousness, from Consciousness, what should be size of Consciousness?

- It can't be confined to physical body.
- Can't say space rises from small Atma.
- Not logically conclude that entire Universe is going to rise in finite Atma.

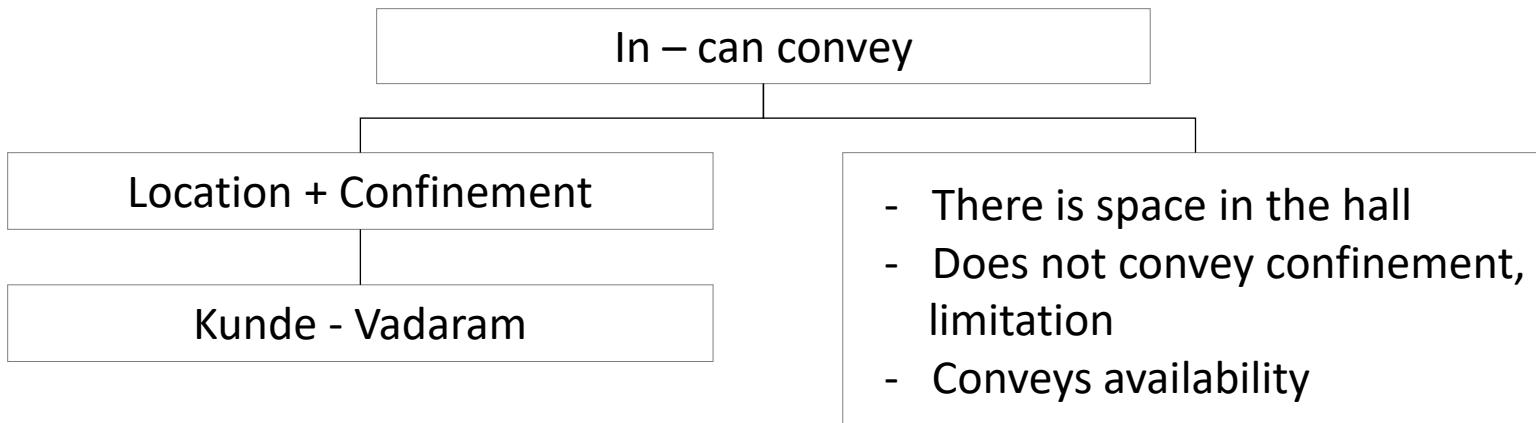
X) Ihaiva Antas Sharire must be understood differently without violating logical inconsistency.

XI) Example :

- There is a lot of space in the hall, you can go in.
- Space not located in the hall.
- Hall is located in the space.
- Space is available in the hall = Space is in the hall.
- Space is not located in the hall nor is it confined by the hall.
- It is available in the hall, so that you can enter.

XII) Space availability is indicated not confinement, limitation.

XIII)



XIV) Purusha is everywhere

- But to recognise the Purusha as the Sakshi Chaitanyam, you have to come to self awareness.
- Self awareness is available only in the body.
- Awareness is everywhere.

XV) Na :

- Limiting the Consciousness is not correct.
- What is the logic?

XVI) Ranadhi Kala Karanatvat :

- Consciousness is cause of entire Universe beginning with Prana.
- Kala – 16 factors beginning from Prana – 4th verse.
- 1st factor – not Akasha but Prana.
- Kala = Entire Universe.

XVII) Consciousness being the cause of entire Universe, it can't be finite entity confined to a body = Sankshepa Uttaram.

XVIII) Atmanaha Aparichinnatva Nirupanam :

- Editors subheading for this Paragraph.

XIX) Jnana Avabhasaya Aupadhika Manetatvam :

- Not Bashyam.

XX) It is not possible to Assume that a consciousness confined to the body.

Scientist :

- Consciousness produced by one Brain can't be cause of universe.

XXI) It is not logical to assume :

- Karanatvam – Consciousness confined, produced in a physical body and perishes with the body.

XXII) Scientist :

- Consciousness is produced in the Body, sustained by the body, perishes when the body perishes.
- That consciousness can't be cause of entire universe.

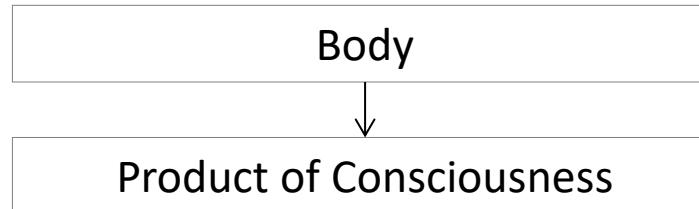
XXIII) 1st Reason :

- Universe is too big, consciousness is too small if its confined to the body.
- Too small consciousness can't be cause of the entire universe.

XXIV) 2nd Reason :

- Physical body which confines the consciousness is itself produced by the consciousness.
- Before production of the body, consciousness must have existed.

XXV) You can't say it is confined in the body.



XXVI) How do you know body is produced by Consciousness?

XXVII) Mantra 2 :

- 16 Kalas produced from Consciousness.
- Yasmin Sharire Shodasha Kala Prabhavanti..

तस्मै स होवाच । इहईवान्तःशरीरे सोभ्य 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]

- 16 Kalas born out of Purusha, the Consciousness.

XXVIII) 16 Kalas include Kham, Vayu, Jyotir, Apaha, Prithvi, Indriya Manaha.

- Physical body born out of Pancha Butas.

XXIX) Tattva Bodha :

स्थूलशरीरं किम्?

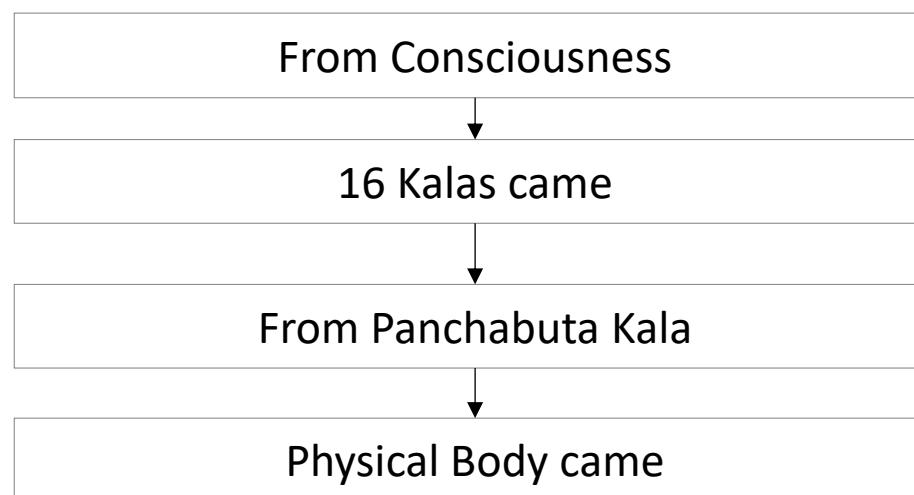
पञ्चीकृतपञ्चमहाभूतः कृतं सत्कर्मजन्यं
सुखदुःखादिभोगायतनं शरीरम्
अस्ति जायते वर्धते विपरिणमते अपक्षीयते बिनश्यतीति
षड्विकारवदेतत् स्थूलशरीरम्।

Sthūlaśarīram kim?

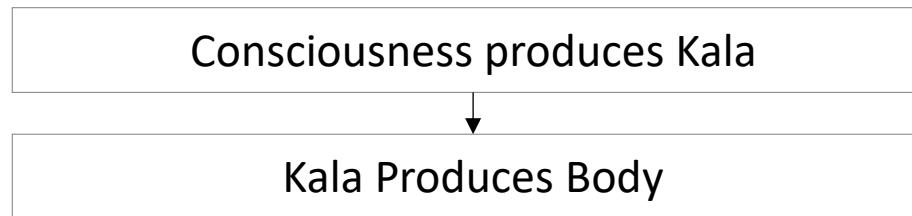
*Pañcīkṛtapañcamahābhūtaih kṛtam satkarmajanyam
sukhaduhkādibhogāyatanam śarīram
asti jāyate vārdhate vīparinamate apakṣiyate vinaśyatīti
sadvikāravadevatā sthūlaśarīram |*

That which is made up of the five great elements that have undergone the process of pancikarana, born as a result of the good actions of the past, the counter of experiences like joy, sorrow etc and subject to the six modifications namely, to potentially exist, to be born, to grow, to mature, to decay and to die - is the gross body. [Verse 10]

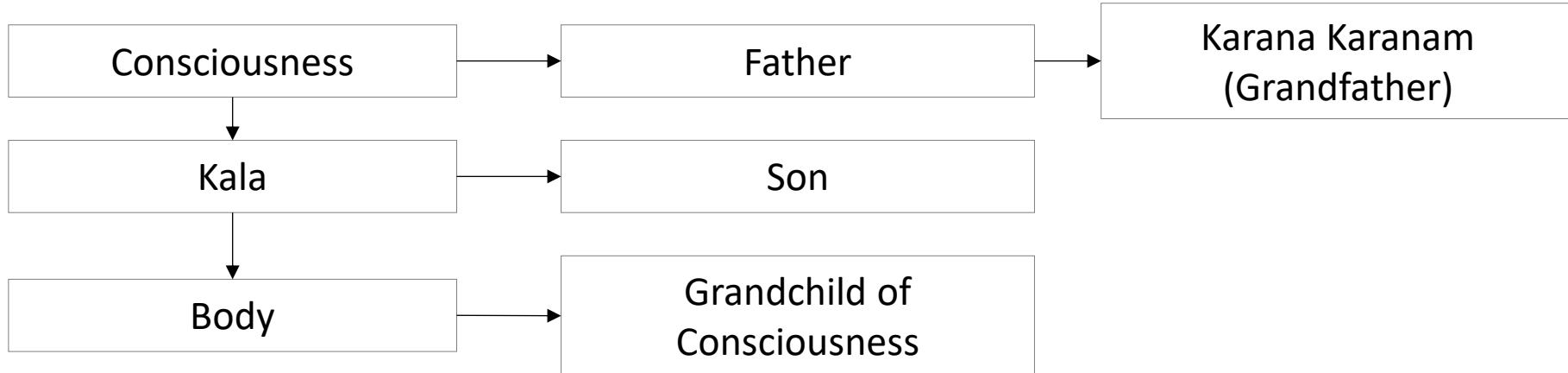
XXX)



XXXI)



XXXII)



XXXIII) Body is born out of Kala, Kala is born of Consciousness.

- Body is ultimately born of Consciousness only.

Body	Kala
Product of Kala	Product of Purusha

- That body can't confine within itself Consciousness, it is a grandchild.
- Karana Karanam = Grandfather.

Kunda	Badaram
<ul style="list-style-type: none"> - Not product of Badaram - No cause effect relationship - Vessel 	<ul style="list-style-type: none"> - Space

Body	Purusha
Not Kundam	Not Badaram

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

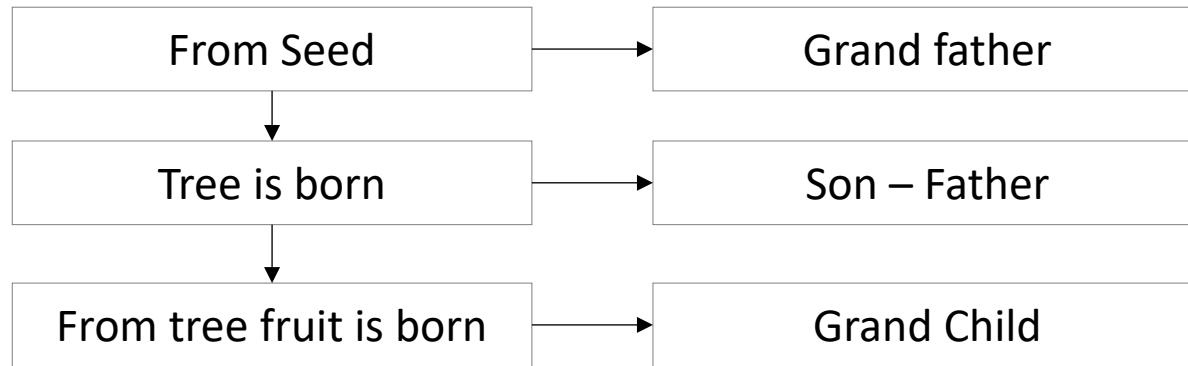
बीजवृक्षादिवत्स्यादिति चेत् । यथा बीजकार्यं वृक्षस्तत्कार्यं
 च फलं स्वकारणकारणं बीज- मध्यन्तरीकरोत्याम्रादि तद्वत्
 पुरुषमध्यन्तरीकुर्याच्छ्रीरं स्व- कारणकारणमपीति चेत् ।

Purva Pakshi :

I) I don't agree with you.

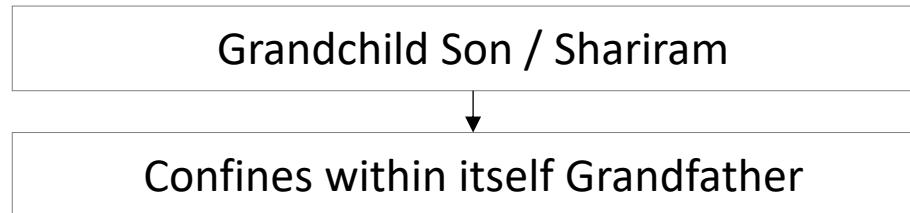
- Grand child can confine the grand father.
- Shariram can confine the Purusha.

II)



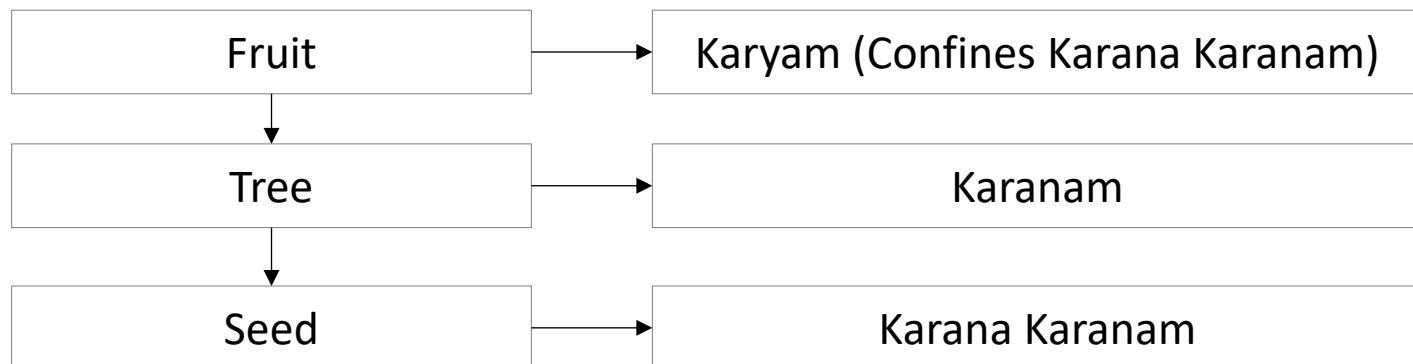
- Grand son fruit carries with him the seed.
- It is confining within itself the grandfather seed.

III)

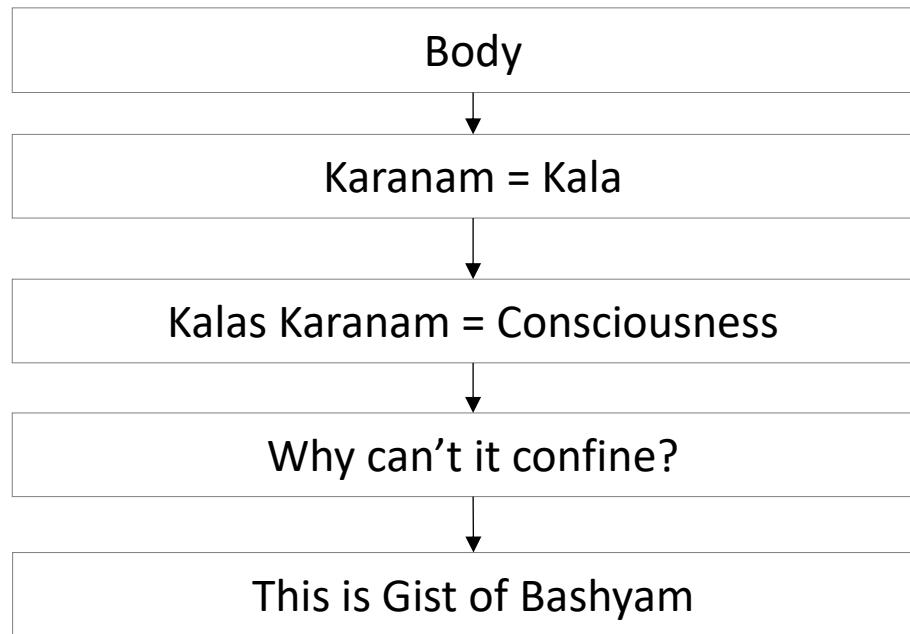


IV) Consciousness can be confined in Body.

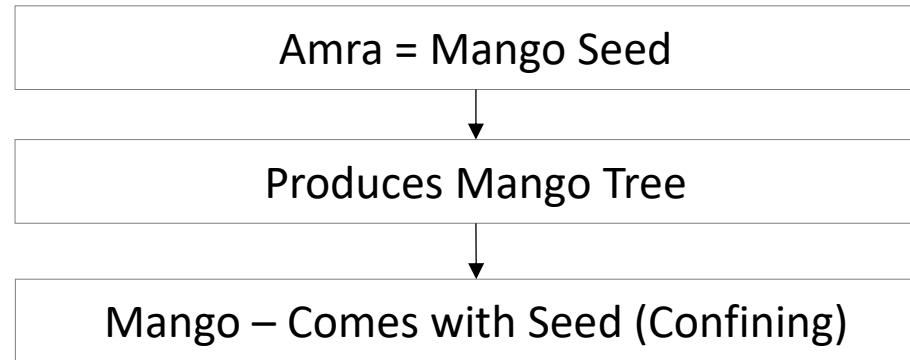
V)



VI)



VII)



न; अन्यत्वात्सावयवत्वाच्य । दृष्टान्ते कारणबीजाद् वृक्षफल-
 संवृत्तान्यन्यान्येव बीजानि दार्ष्टान्तिके तु स्वकारणकारण-
 भूतः स एव पुरुषः शरीरे- ऽभ्यन्तरीकृतः श्रूयते ।

I) Shankara refutation done by 2 reasons.

II) Fruit carries seed

- Seed carried by fruit is not grandfather seed.
- Not Karana – Karanam.
- Fruit seed is different.
- Carries a seed not grandfather seed.

III) If Upanishad says :

- Shariram is carrying another Purusha.
- Jivatma – Paramatma
- Not Karana – Karanam Consciousness.

IV) But Upanishad doesn't say :

- Shariram is carrying another Purusha.
- Same Purusha, Karana Karanam is there in the Body.
- That Purusha can't be confined to the body.

V) Dosha :

Example :

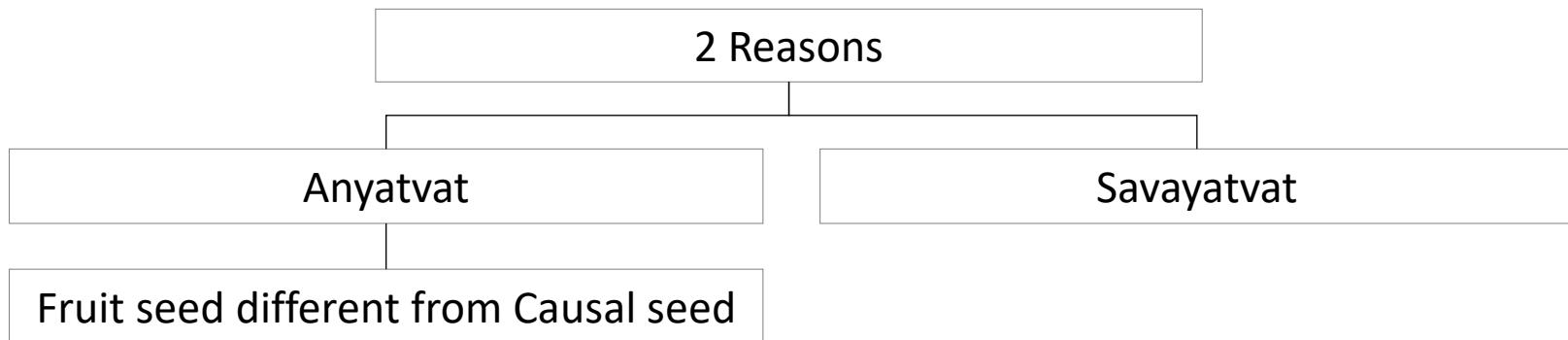
- 2 different seeds are there.
- Karana Karanam seed is different.
- Confined seed is different.
- Beejam is carried by the fruit.

VI) In Consciousness :

- Can't apply example.
- Because 2 Purusha are not there.

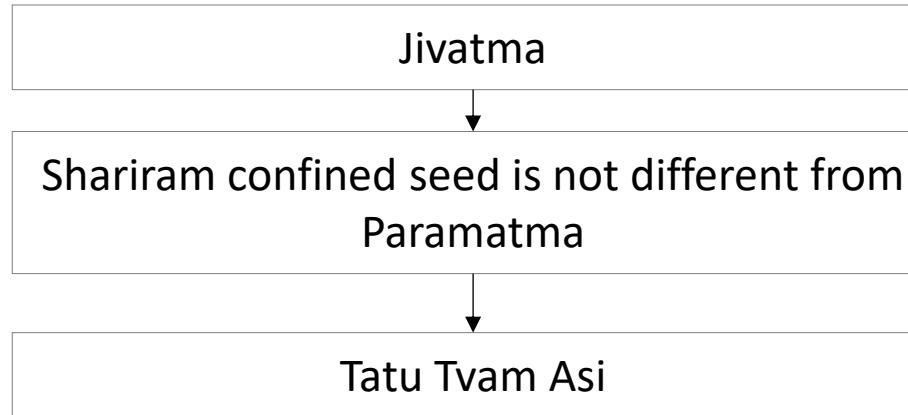
VII) Anyatvat – Confined mango seed is different from causal mango seed.

VIII)



IX) Jivatma = Confined seed is not different from Paramatma causal seed.

X)



XI) Upanishad :

- Causal Purusha is in this body.
- Grandfather Purusha is inside every body even today.

XII) Causal Purusha can't be confined to the body.

- **Causal Purusha is obtaining, available in the body for recognising Aham Brahman Asmi.**
- Ancient Purusha, changeless Purusha.

XIII) Available as Sakshi Chaitanyam.

- It is not confined to the Body.
- Abyantari Kriyate Sruyate.

XIV) For next possible argument = Reason = Savayatva Cha.

Revision :

Chapter 6 – Verse 2 :

I) Bharatvaja :

- Where is Shodasha Kala Purusha.
- Pippalada = Purusha is located in this body only.

तस्मै स होवाच । इह ईवान्तःशरीरे सोभ्य स पुरुषो
यस्मिन्नतः पोडशकलाः 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]

II) Shankara :

- What is Purusha?
- Purusha here means Brahman because Upanishad says entire Universe is born out of Purusha.
- No local Purusha.

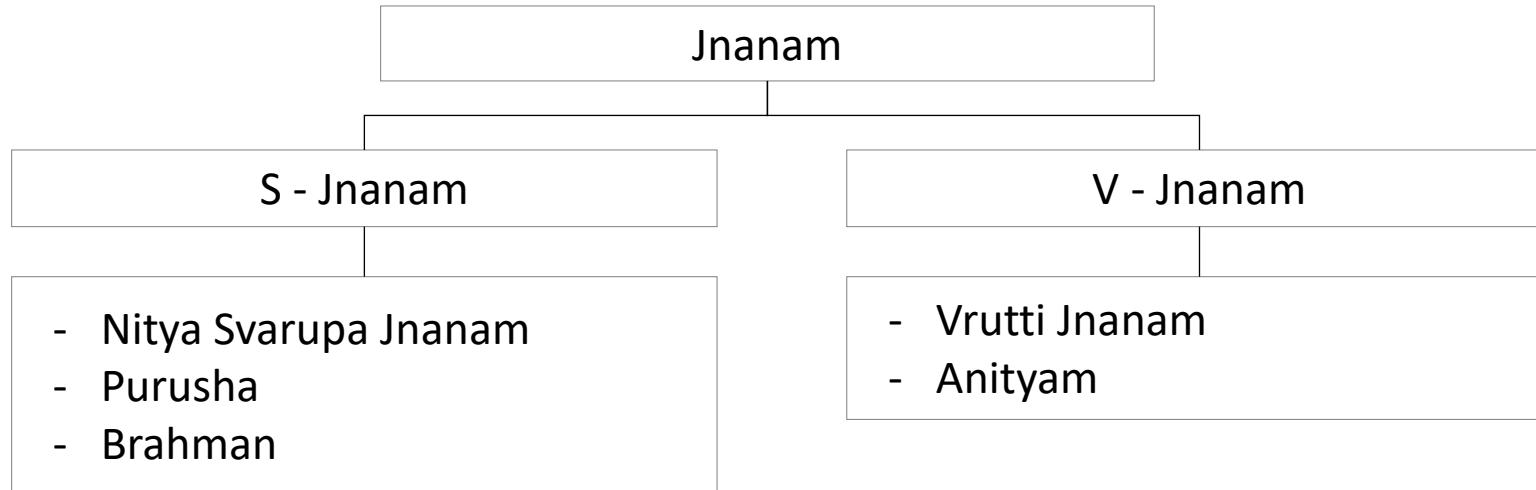
III) What is Lakshanam, nature of Brahman – Purusha?

- Brahman in Taittriya Satyam, Jnanam, Anantham, Brahma.

IV) Purusha = Brahman = Jnanam

- What is Jnanam?
- Svarupa – Chaitanyam
- Nitya Advaitiya S�atantra Chaitanyam (NAS).
- This qualification differentiates Svarupa Jnanam from Vrutti Jnanam.

V)



- Logical analysis over.

VI) Now Mimamsa Analysis of Purusha Shabda Vichara.

- **Purusha – logically means eternal consciousness.**

VII) Purva Pakshi – Raises Mimamsa issue – textual enquiry.

- Why textual enquiry required?
- **Upanishad : Purusha is located in the Body.**

- Ihaiva Asmin Sharire.
- Locative case – Saptami Vibhakti.
- Talks of location.
- Class is in (Locus) Singapore
- Purusha / Consciousness is located in the body, Antam, inside
- Whatever is located = Finite = Anityam
- Purusha must be Anityam, it can be Jnanam but not Nitya Jnanam.

VIII) How can internally located Consciousness be eternal.

- **Whatever is spatially limited is limited temporarily timewise also.**
 - Space goes with timewise limitation.

IX) Therefore Jnanam = Anityam

- This is Mimamsa – textual based Purva Pakshi.

X) Shankara :

- a) Upanishad says Consciousness is located Antaha Sharire, inside the Body.
- b) You still can't take it as location.
- c) It will contradict the later part of the Mantra.
- d) Take word alongwith other words n the Mantra

- Study it later part of Mantra.
- Antaha – not location.

e) Yasmin Etaha Shodabasha Kalaha Prabhavanti.

- **That Consciousness... itself is a location in which 16 Kalas of Universe, Pancha Butani, Body is located.**

f) Brahman, Chaitanyam is location of even space, it has to be limitless.

g) Akasha Adhara Buta Chaitanyam has to be limitless, timeless, locationless.

- You can't meaning of location for Saptami Vibhakti.

h) 1st answer, logic

- Consciousness is limitless, Kala Karanatvat.

i) 2nd Answer, logic :

- Body happens to be Kala, Karyam.

j)

Purusha	16 Kalas Universe
- Kala Karanam	- Purusha Karyam - Shariram = Kala Karyam

k) Purusha = Karana Karanam

- Father of father = Grand cause
- Shariram = Karya Karyam
- Son of son = Grand effect.
- Purusha existed long before Shariram came to being..

- How can the later Shariram be the location of earlier Purusha.
- 2 generation distance is there.

I) Father can't be located in the son, how can grand father be located in the son.

m)

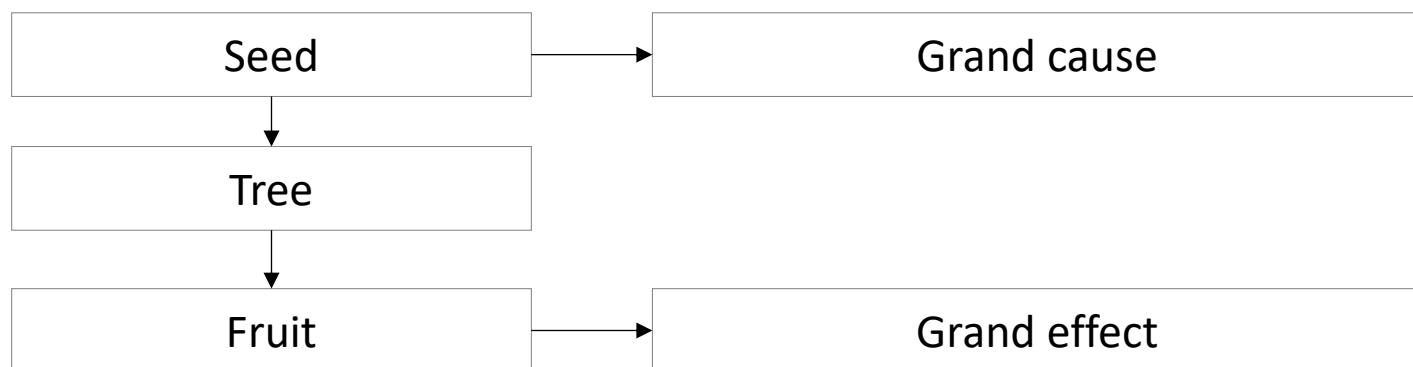
Purusha	Shariram
<ul style="list-style-type: none"> - Limitless - Earlier 	<ul style="list-style-type: none"> - Can't be location

- 2 reasons Purva Pakshi gave.

XI) Purva Pakshi :

- Purusha = Grand cause
- Shariram = Grand effect
- I can give you example where grand cause is located in the grand effect.

XII)



- Seed is located in fruit.
- Amradivatu.

XIII) Shankara :

a) 1st Answer :

- Original seed is not in the fruit.
- It is a different seed, new seed.
- Causal seed, located seed not the same.

b) Upanishad :

- Not talking of 2 separate Purushas, not 2 seeds.
- In the Mantra there is only one Purusha.
- In the wrong example, there are 2 different seeds.
- Anyatvat.
- Causal seed – located seed different.

c) Purusha in the Body is the same causal Purusha “Sa Eva Purusha”

- It is presented, as though located, Abhyantiri Krutaha, confined inside.

d) 2nd Answer :

- Savayatvat.

बीजवृक्षादीनां सावयवत्वाच्च स्यादाधाराधेयत्वं निरवयवश्च पुरुषः
सावयवाश्च कलाः शरीरं च।

I) Purva Pakshi :

- May raise a question.
- Causal seed – Effectual seed within the fruit is the same.
- Anandagiri explains this.

II) 1st Seed = Upadana Karanam material cause.

- It has transformed into the tree.

III) Gita :

अहं क्रतुरहं यज्ञः
स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यम्
अहमग्निरहं हुतम् ॥ ९-१६ ॥

aham kraturaham yajñah
svadhāham aham auśadham ।
mantrō'ham aham ēvajyam
aham agniraham hutam || 9-16 ||

I am the Kratu ; I am the sacrifice; I am the offering (food) to pitrs (ancestors); I am the medicinal herb, and all plants; I am the mantra; I am also the clarified butter; I am the fire; I am the oblation. [Chapter 9 – Verse 16]

- **I am Upadana Karanam of the entire Universe at all times.**
 - I am in the form of Pancha Butas which is material cause at all time.

IV) Tree = Original seed

- Fruit = Original Seed
- New born seed = Original Seed in the form of new seed also
- Grand effect = Grand cause
- Grand cause is in the form of seed, tree, fruit, seed.
- Grand effect seed = Grand cause seed within the fruit.

V) Grand cause can be located in the grand effect.

- Vivarta Upadana Karanam.
- One original seed has – Adhara – Adheya Bavaha is possible.

Locus / Locator	Located seed
Cause	Effect

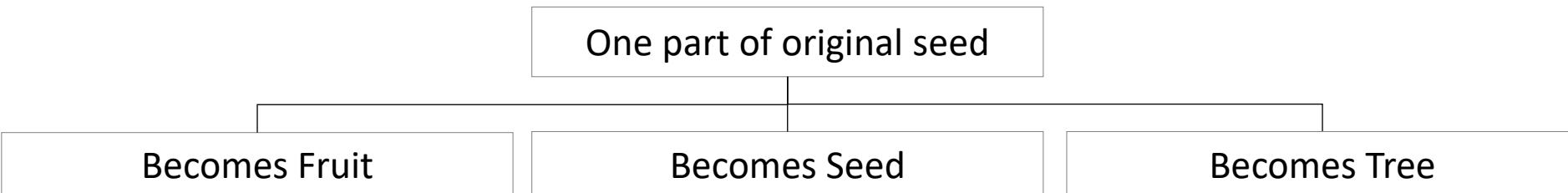
VI) Purusha can be in the form of effect in all Sharirams

- All located Jivas in different bodies are the same one causal Purusha.
- Jivatma, Shariram also originated.

VII) Shankara :

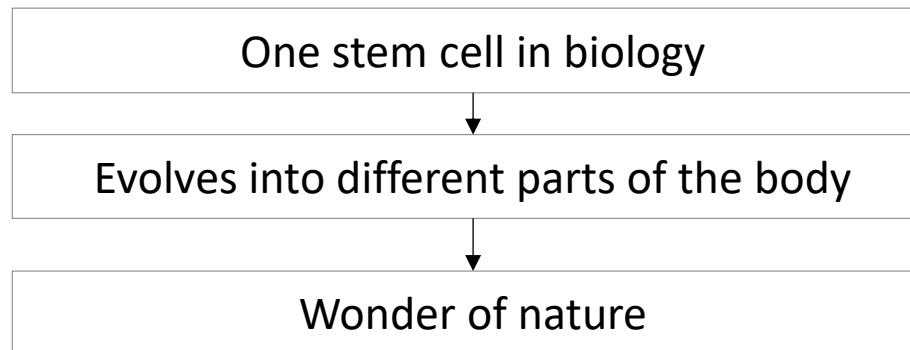
- That is not correct, Savayavat Cha.

In the Example :



- One original seed becomes Vruksha, Phalam, later Beejam.
- Evolution of one seed.
- Original seed has so many parts.

VIII)



- Bagavans Vibhuti (Wonder)
- Softest tongue, hardest teeth evolved out of one stem cell.
- It had provision for different modifications, Savayavatvma.
- Epiterial, endodermous cells, tissues is all evolution.

IX) Mango Seed = Savayavam, it can form fruit, seed.

- One part of Purusha can't become Universe, another part Jivatma – can't say.
- Why?
- Purusha, Consciousness does not have parts, components.
- **It is Niravayavam, Nishkalam, Svagata Bheda Rahitam.**

X) Seed – Fruit example does not work.

- Mango seed = Savayavam.
- Tree = Savayavam.
- Fruit = Savayavam one part of fruit is seed.
- Savayava Parampara.

XI) In Purusha no Savayava Parampara possible.

XII) Gita :

प्रकृतिं पुरुषं चैव
विद्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

**prakṛtim puruṣam caiva
vidhyanādi ubhāvapi ।
vikārāṁśca guṇāṁścaiva
viddhi prakṛtisambhavān ॥ 13.20 ॥**

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

XIII) Originally Purusha and Prakrti was there.

- Entire creation evolved not from Purusha but from Prakrti.

XIV) Prakrti is Savayavam, everything that evolves is also Savayavam, with parts.

- Body, hand, thumb (Upper part – Lower part)... whole creation is Savayavam.
- Atom = Unsplittable was split.
- Savayava Parampara can come from Prakrti only.
- Purusha can't have Savayavatvam.

XV) Locator, located Adhara, Adheya relationship is possible between seed, tree, fruit but between Purusha and Shariram locator, located, locus relationship is not possible.

XVI) Purusha (NAS Chaitanyam) is Niravayavam (Partless).

XVII) All 16 Kalas are with parts, Savayavam.

- 16 Kalas = Universe, has parts.

XIX)



Sruti

- Not scientific or logical
- What we give is Sruti based logic
- **Taittriya Upanishad :**
Tasmat Va Etasmat...
- Space is born, Anityam.
- Niravayavaha

Tarqa Shastra

- Akasha is eternal, all pervading
- Niravayavam
- Partless
- Nityaha, Sarvagataha
- In Tarqa Sangraha
- Savayava

Taittriya Upanishad :

तस्माद् वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद् वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśah sambhūtah ।
ākāśādvāyuh । vāyoragnih । agnerāpah ।
adbhyah pṛthivī । pṛthivyā oṣadhayah ।
oṣadhībhyo'nnam । annāt puruṣah ॥ 2 ॥

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

XXI) Space – Unborn :

- Then we use Tarqa logic, it is Savayam, Karyatvat.

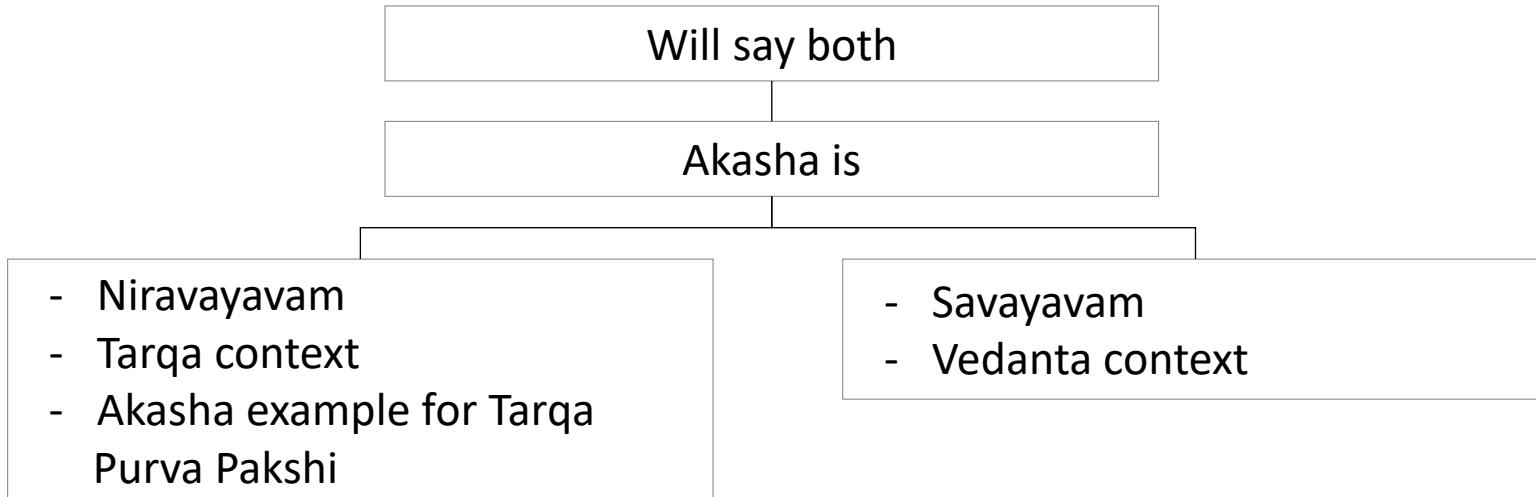
XXII) Tarqa :

- Yat Yat Savayavam, Tat Tat Karyam.
- Akasha has parts.
- We don't see the parts.
- Can't say it is nonexistent because you don't see.
- Akasha = Apratyaksham, then it will be non-existent.
- If I don't see, it means eyes don't have power to see Sukshma Avayava of Akasha.

XXIII) Akasha = Karyam, Anityam, Sarvayavam.

- Akasha bends...
- Never black hole, Akasha is bent.
- Sunlight is also bent, does not travel in straight line.

XXIV) Shankara :



XXV) Body has limbs... pain... knee pain, headache, backpain.

XXVI) Next Akasha = Niravayavam example for Tarqui Purva Pakshi.

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

एतेनाकाश- स्यापि शरीराधारत्वमनुपपनं किमुताकाशकारणस्य
पुरुषस्य तस्मादसमानो दृष्टान्तः ।

I)

Space

- Savayava inside hall big space
- Inside pot is small space
- As though space is located inside the hall
- Adhara – Adheya Bhava

- One total space
- Niravayava

II) Space is located in the hall, inside hall = Space.

Hall	Space
Locus	Located

- We use expression – space inside hall.
- Everybody understands.
- Hall is located in the space.
- All galaxies are located in one all pervading unlocatable space.
- Reality and expressions are different.

III)

Expression / Language	Understanding / Fact
Small space inside the room	In space world exists

IV)

Expression / Language	Creation – Including Body
Purusha is in the Body	Is Located in Purusha



Counter language of Upanishad

V) It is an expression, don't take the Vachyarthas.

- Example : Moonlight versus sunlight on moon.

VI) Once you take Vachyarthas there will be problems.

- Consciousness will be located, limited, Anityam.
- Location idea should not be taken as meaning of Saptami Vibhakti – In.

VII)

Saptami Vibhakti

- Generally means location

- In this context
- Don't take like Akasha example

VIII) Akasha is really Savayam, can not be located in the Body because limited body is located in Akasha.

IX) Kai Mudikan Nyaya :

- When Akasha itself limitless, Atma the cause of even Akasha.

X)

Akasha	Purusha
- Has Sukshma Avayava	- Doesn't have Sukshma Avayava - Niravayam

XI) All examples are wrong

Carefully chose wrong example

Kunda Badaravatu

Beeja Phalavat

Akasha

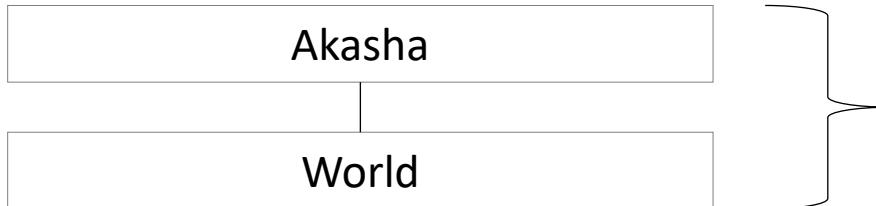
a) Badra fruit in Vessel

- Adhara – Adheya Bava is there.

b) Beeja – Phalavat :

- Beeja is located in the fruit.
- Adhara – Adhaya Bava is there.

c)

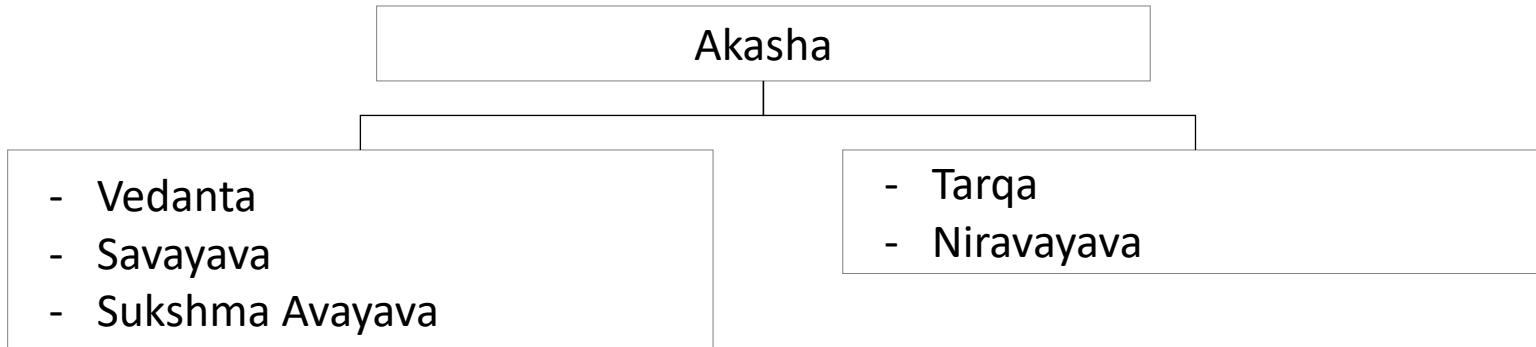


Adhara – Adhaya Bava is not possible

d) For Purusha, not example

- It is Niravayava.
- **No second thing in the Universe which is Niravayava.**
- Nearest example is Akasha.

e)



- **Adhara – Adhaya Sambanda is not possible, effect, Born from Purusha.**

f) Purusha and Shariram can't have Adhara – Adheya Sambanda.

- This is Mimamsa Vichara w.r.t. Saptami Vibhakti in the Shariram.

g) Kundabadarā, Beeja – Phala Example is wrong example.

h) Example should be closer to Purusha / Original – exemplified

- For fat person – Example – Pumpkin not drumstick.

Purva Pakshi :

- Not satisfied.

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

किं दृष्टान्तेन वचनात्स्यादिति चेत् । न; वचनस्याकारकत्वात् ।
न हि वचनं वस्तुनोऽन्यथाकरणे व्याप्रियते । किं तर्हि ?
यथाभूतार्थाविद्योतने । तस्मादन्तः- शरीर इत्येतद्वचनमण्डस्यान्त-
व्योमेतिवच्च द्रष्टव्यम् ।

Purva Pakshi :

I) I will set aside my wrong examples.

- Wont take Akasha example + logic.

II) Let us go by sentence in the Pramanam – Sruti.

- Atma = Apaurusheya Vishaya.
- Sruti = Apaurusheya Vishaye Pramanam.

III) Sruti Says :

- Atma is inside the Body.
- Clearly explicitly said.
- Sruta Hanih – you are giving meaning not given in the Sruti.
- Ashruta Kalpana Dsha.

IV) Mimamsa Dosha.

- Dropping the available meaning of the word in the Veda and importing another meaning.

V) Example :

- He is going to come at 8 O'clock doesn't mean he will come at 9 O'clock.

VI) Give up available meaning = Sruta Hanihi.

Add :

- Non available meaning = Ashruta Kalpana.

VII) Upanishad :

- Atma is inside the Body.

VIII) Why fight with examples, let us go to Vakhya Pramanam.

IX) Modern science :

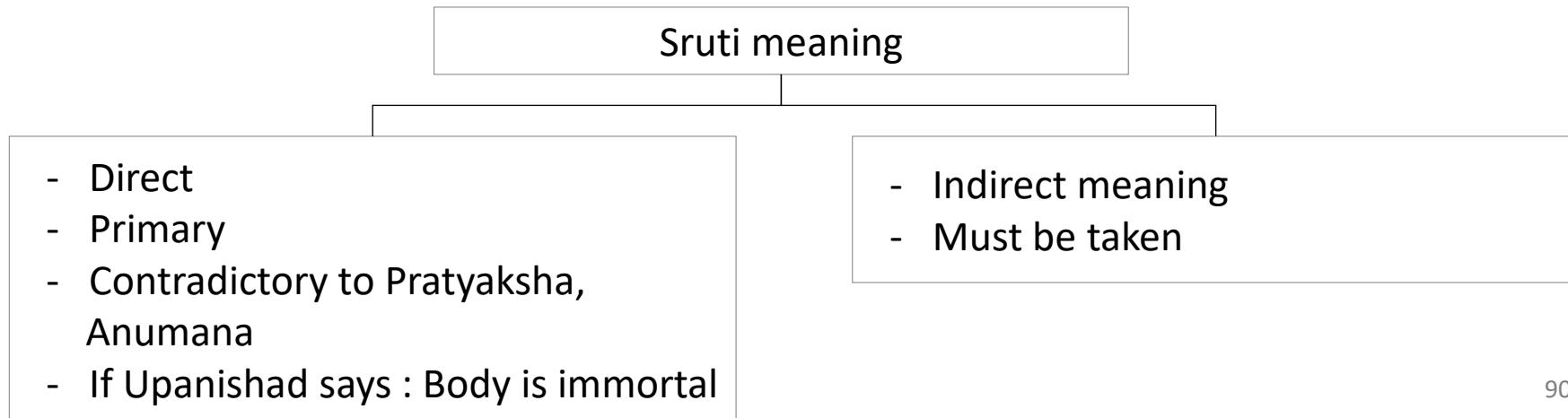
- Consciousness is located only in the living being.
- It is as long as the living being is.
- Life of consciousness = Till death of body.
- Matter continues to exist without consciousness.

X) Purva Pakshi = Scientist

XI) Shankara :

- Very important portion, remember.
- Sruti is Pramanam, reveals a fact.
- Facts can't undergo change.
- Fact revealed by one Pramanam can't be contradicted by another fact revealed by another Pramanam.

XII) Pramanams can't contradict.



XIII) Purushava Gautama Agni :

- Man is fire, women is fire.
- Can't cook on top of head.
- If Pramanantara Virodha comes, even if veda says, we should not accept.

XIV) If Veda says Karmana Moksha :

- We don't accept Pramanantara Virodha.
- Bhaktya Moksha – Nada Yogena Moksha – Singing continuously is Moksha.
- Even if Veda says, I will not blindly accept Veda = Blind faith.

XV) Accept Veda as a Pramanam.

Blind Faith	Faith
<ul style="list-style-type: none">- Veda tells something- Message contradicts other Pramanam	<ul style="list-style-type: none">- Accept Veda as Pramanam

- Vakhya Artha = Pramantara Virodha.
- Accept or not.
- If I accept, it is blind faith.
- Ignoring Pratyaksha.
- Man is fire.

XVI) Don't allow Buddhi to work

- What is faith?
- Don't accept that meaning even if Sruti gives that Vakhyam.
- No blind faith.

XVII) I accept Veda is a Pramanam – faith.

- Give another meaning by giving Lakshyartha, Gauna Artha.
- Give different contextual meaning, so that it is Apaurusheya Jnanam.

XVIII) New knowledge doesn't contradict.

- Old knowledge = Apramanam.
- It is called faith.

XIX)

Blind Faith	Faith
<ul style="list-style-type: none">- If you say Atma is located in the Body.- Sruti can't contradict logic	<ul style="list-style-type: none">- Atma is also located in the Body.- Veda = Pramanam- Logic also is a Pramanam

Revision :

Chapter 6 – Verse 2 :

Bharatvaja :

I) Where is Shodasha Kala Purusha located?

II) Pipalada :

- It is inside the Body, in which Purusha, entire Universe arises.

III)

Shankara 2 words – Enquiry

Purusha

Antaha Sharire

- Reveals NAS Chaitanyam
- Nirguna, Nitya, Advitiya, Svatantra Chaitanyam
- Eternal, limitless Consciousness.

- Purusha is located inside the Body

III) How can limitless Purusha be located within a limited body.

New interpretation :

- Limitless Purusha is available in the Body also.

IV) Located must be translated as available in the Body also in the form of Sakshi Chaitanyam, the observer Consciousness, Self Awareness, meaning of “I”.

V) Purva Pakshi :

- Interpreting wrongly.
- Take Sruti as it is.
- Sruti from Bhagawan : Purusha is inside the body.
- Veda Vak should be accepted as it is.

VI) Shankara Veda = Apaurusheya Pramanam
= Given by Bhagawan

- By faith, accept it.

VII) Blind faith – If you accept every sentence as it is.

- Filter through interpretation, then can take as Pramanam.
- If not, blind faith.

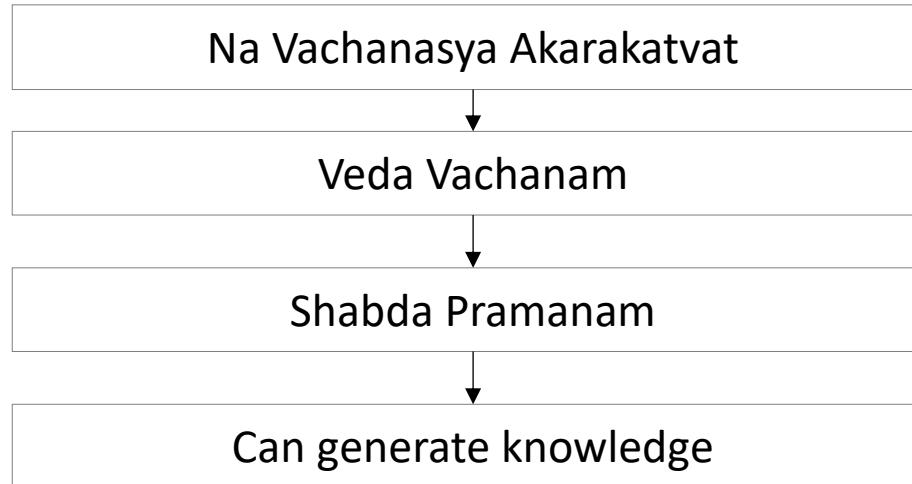
VIII) Mimamsa Rule :

- One Pramanam can't contradict another Pramanam.
- Fact can't be altered by another Pramanam.
- Shastra can't contradict Pratyaksha Pramanam.
- If you accept contradiction, then its called blind faith.
- Very important law.

- Powerful weapon in hands of Shankara.

IX) Veda can reveal a fact as a Pramanam but can't contradict a fact revealed by another Pramanam.

X) Technical Language :



- Any Pramanam = Jnana Janapakam

XI) Karakam :

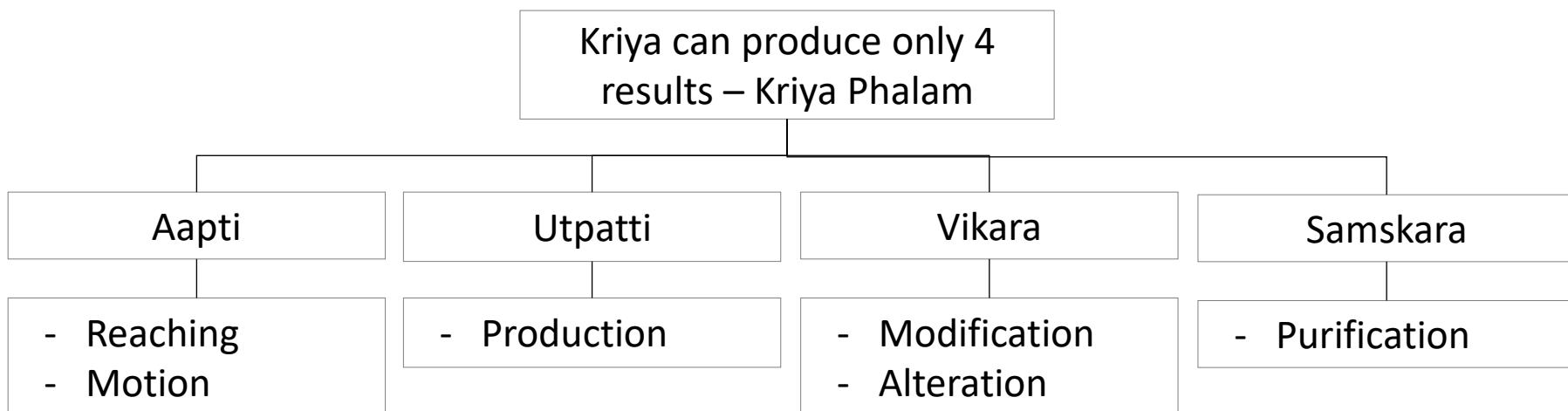
- Kriya Janakam Karakam.

Jnana Indriyas	Karma Indriyas
<ul style="list-style-type: none"> - Jnanapakam - Can generate knowledge 	<ul style="list-style-type: none"> - Karakam - Produce actions

XII) Profound Law :

Jnanapakam	Karakam
<ul style="list-style-type: none">- Can't produce Kriya- Always Jnanapakam never Karanam- Can't produce 4 types of Kriya, Karma Phalam	<ul style="list-style-type: none">- Can't produce Jnanam- Always Karakam never Jnanapakam- Accessory produces action

XIII) What is job of Karakam?



XIV) Pramanam can't alter a fact

- Altering 2 fact = Modification, can be done by Kriya, can be produced only by Karakam.
- Karakam through Kriya can alter a situation, fact available.

XV) Pramanam = Jnanapakam, can never alter a fact.

- If limitless Purusha can't be located within a limited body, it is a fact.
- It can't be altered by Sruti Pramanam.

XVI) Purva Pakshi :

- Sruti says Purusha is in the Body.
- Don't alter fact, accept Sruti.
- This is blind assortment of Sruti, Blind faith.

XVII) Example :

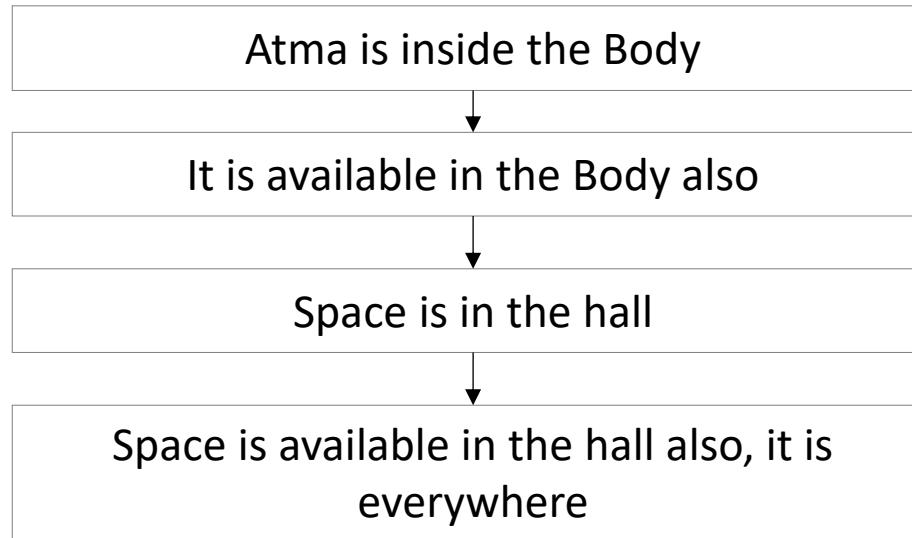
- Namasankeertanam gives Moksha... says a popular saint.
- Maharishi may say
- Apply this law
- Namasankeertanam is Kriya.
- Kriya produces 4 Anitya Phalam

XVIII) Moksha = Nitya Phalam

Shankara :

- Never have blind faith
- Doesn't accept Veda Vakhyam if it contradicts the interpretation principle.

XIX)



XX) Vachanasya, Pramanakasya, Akarakatvat

- Only Jnanapakam, not Karakam.

XXI) Vedic statement can't alter a fact.

XXII) Brahma Sutra :

- Knife cuts everything except a rock.
- Knife will be altered.
- Veda Vakhyam will not stay as it is, it will get altered.

XXIII) What can Pramanam do?

- **It can only reveal a situation as it is.**

XXIV) Example :

- Karakams meant for cleaning, for mopping.
- 1st – Switch on light.
- Lamp : Will not clean the room.
- Will Reveal : Clean Room, Dirty Room
- Will not convert dirty room into clean room
- **Lamp = Prakashakam not Karakam**
- **Pramanam = Prakashakam not Karakam**
- Yatha Butartha Avat Jyotane.
- Pramanam reveals thing as it is.

XXV) Even though Purusha says it is inside the body, don't have blind faith and accept Veda Vakhyam.

- It should be interpreted.

Purva Pakshi – gave 2 wrong examples

Kunda Badaravatu

Phala Bheejavatu

XXVI) Take Example :

- **Space is inside the Brahmandam, Hall.**
- **It is available inside the hall also.**

XXVII) Example :

- Face is inside the Mirror.
- Not factual
- Face is available in the Mirror like a reflection.
- Pratibimba Vada, or Avacheda Vada examples can be taken.
- Space, reflection examples.

260) Bashyam : Chapter 6 - Verse No. 2 Continues...

उपलब्धनिमित्तत्वाच्च, दर्शन- श्रवणमननविज्ञानादिलङ्घरन्तः- शरीरे परिच्छिन्न इव
ह्युपलभ्यते पुरुष उपलभ्यते चात उच्यतेऽन्तःशरीरे सोम्य स पुरुष इति ।

I)



II) Why Upanishad specifically says it is inside the body?

- Why Antaha Sharire?

Purpose :

Purusha has essential nature

Sat Rupam

Chit Rupam

- Is inside and outside
- Recognisable
- I am.... Existence is available in me
- You are, he is, existence is available outside as Brahman

- Consciousness can be recognized only inside the body for me.
- I can't recognize cognize consciousness in your body.

III) Chit Rupam :

- I can infer consciousness not experience elsewhere.
- I can recognise consciousness as Sakshi of Mind, thoughts, emotions.
- Experienced in the Body in the form of self awareness – I am.
- **Brahman as the subject “I am” is available only in the body.**

IV) The only way to understand Consciousness is – “Aham brahma Asmi”.

- **Consciousness is only available as I am.**

V) To recognise Brahman as Consciousness there is only one method... saying : I am Brahman, Aham Brahma Asmi.

- As existence understand Brahman is everywhere.
- Upanishad highlights Brahman knowledge as Aham Brahma Asmi.

VI)

When Brahman is in the form

- Everything is Brahman Idam
- He / She / It / You
- This
- Aham Brahma Asmi also right
- Why should I specifically know Aham Brahma Asmi

VII) Why Upanishad Particular about Aham Brahma Asmi.

- Is not Sarvam Brahma enough?

VIII) Only when I say – I am Brahman, Aham Jivaha Asmi will go away.

- Self misconception will go away only when I say I am Brahman.

IX)

Everything is Brahman



Does not attack my misconception



My mislocation is located in me



Jiva Bava is located in Aham

X) Jiva Bava is knocked off only when Brahma Bava is placed on Aham.

- If Kitchen dark, switch on light in kitchen.

XI) Jiva Bava is located in I am.

- Goes away only when I repeatedly practice Naham Jivaha Paranthu Brahma.

XII)

Seeker comes to Vedanta

- Not to know everything is Brahman
- Brahman knowledge as consciousness is very important

- Because he is suffering Samsara
- I am Samsari
- Replace it with Aham Asamsari
- Then you say Sarvam Brahma

- Then alone Samsara Nivitti will take place.
- Even though existence aspect is everywhere, consciousness aspect is important, it is not available everywhere.
- **Consciousness is available only inside the body.**
- **Therefore, Upanishad says – Purusha as Chaitanyam is Antah Sharire.**

XIII) This is called Vichara, you have to understand.

XIV) Brahman is available in the form of Consciousness only inside the body.

Body / Shariram	Content
<ul style="list-style-type: none"> - Nimittam - Locus 	<ul style="list-style-type: none"> - Consciousness - It is recognisable

- Upalabdhi = Recognisability, availability, perceptibility.

XV) Body is the instrument in which consciousness is available as Sakshi Chaitanyam.

- Chidabhasa also is available in the body.
- Sakshi is only in the body.

XVI) Consciousness alone will be called Sakshi.

- Chidabhasa supporting Sakshi will be available in the body.
- Chaitanyam is everywhere.
- Sakshi Rupa Chaitanyam is available only in the body.

XVII) Upalabdhi Sthanam :

- Purusha is available to be recognised as Sakshi of Mind inside the body.
- Therefore Upanishad says Purusha is in the body.

XVIII) How is the Sakshi – Sakshi?

- How is Sakshi presence felt in the body?
- Darshana, Sravana, Manana, Vigyanadhi Lingai.
- Every form of cognition – hearing, seeing, smelling, talking, touching, all cognitive functions are because of Sakshi Chaitanyam alone.

XIX) Mundak Upanishad : Chapter 2 – 2 – 10

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]

XX) Mundak Upanishad : Chapter 2 – 2 – 9

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]

XXI) Darshanam = Perception

- Sravanam = Audition, hearing
- Mananam = Thinking
- Theology – Promotes blind faith, suppressing thinking.
- Vaishnasm, Shaivism, separated from Vedanta.

- Use Agama as support for Vedanta.
- Don't suppress intellect.
- Go to Vaikuntha for Moksha.

XXII) Vijnanam = Knowing, cognitive function of seeing, hearing, thinking – happens throughout our wakeful life.

- It proves presence of Sakshi Chaitanyam, Chidabhasa Chaitanyam, Adhishtanam.
- Each cognitive function is an indicator, pointer to Sakshi Chaitanyam.

XXIII) Gita : Chapter 15 – Verse 10

उत्कामन्तं स्थितं वापि
भुज्ञानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति
पश्यन्ति ज्ञानचक्षुषः॥१५-१०॥

utkrāmantam sthitam vāpi
bhuñjānam vā gunānvitam ।
vimūḍhā nānupaśyanti
paśyanti jñānacakṣuṣah ||15 - 10 ||

Him, who departs, stays and enjoys, who is united with Gunas, the deluded do not see; but they, do behold him, who possesses the 'eye of knowledge'. [Chapter 15 - Verse 10]

- Every function of the body reveals Atma the Sakshi.
- People loose sight of the Sakshi.

XXIV) Inside the Body, as though Atma is limited.

- Sakshi Chaitanyam is limited, it is available only under the Chidabhasa.
- Chaitanyam itself is all pervading.
- **Chaitanyam as Sakshi is seemingly located in the body.**

XXV) Parichinna Iva – Upalabyathe Purusha :

- As though limited is Purushaha in the Body.
- Sakshi Rupa Purusha is available in the body (Upalabyate).

XXVI) Since all pervading Brahman is recognisable as Sakshi Aham, only in the body.

- **Therefore Upanishad says :**

Antaha Sharire Soumya.

261) Bashyam : Chapter 6 - Verse No. 2 Continues...

न पुनराकाश- कारणः सन्कुण्डबदरवच्छरीरपरिच्छिन्न इति
मनसापीच्छति वक्तुं मूढोऽपि किमुत प्रमाणभूता श्रुतिः ॥ २ ॥

I)

Can say	Can't say
Purusha is available in the Body	Purusha is located in the body

II) Limitless Purusha is cause / support of even Akasha.

- Bigger than Akasha.

III) Limitless Purusha not like Badri fruit in a vessel.

- Purusha is not confined to the Body.
- Even a fool will not say, space is confined to a hall.

IV) Example :

- I have brought an elephant in my pocket.
- Not toy or picture.

V) Lay person can't make foolish statement, how can Bhagavan make a foolish statement.

VI) Veda will not make such a statement, it can't mean that statement.

VII) If you take it literally, you will have blind faith in the Veda.

- Shankara against Andhah Sraddah – blind faith.

Sraddha	Andhah Sraddha
- Very good	- Very bad - Religion has caused havoc because of blind.

VIII) Many problems because of blind faith.

- Social media, rationalist attacks religion.
- Superstition – not good

- Breaking 108 coconuts on head.

IX) In the name of religion, don't do this.

- Eradicate Sanatana Dharma.
- Superstitious = Blind faith = Andah Sraddah.

X) Have faith in interpreted Veda.

XI) Mantra 2 over, one sentence.

तस्मै स होवाच । इहईवान्तःशरीरे सोभ्य स पुरुषो
यस्मिन्नताः 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]

XII) 12 classes to complete one Mantra.

यस्मिन्नेता: षोडश कलाः प्रभवन्तीत्युक्तं पुरुषविशेषणार्थं
 कलानां प्रभवः स चान्यार्थोऽपि श्रुतः केन क्रमेण स्यादित्यत
 इदमुच्यते—चेतनपूर्विका च सृष्टिरित्येवमर्थं च ।

I) Chapter 6 – Verse 2 :

तस्मै स होवाच । इहईवान्तःशरीरे सोभ्य स पुरुषो
 यस्मिन्नताः 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]

Student Bharatvaja :

- Where is the Purusha available?

Pippalada :

- Ihaiva Antah Sharire Soumya Purusha.
- That Purusha is available within the body as Sakshi Chaitanyam.

II) Upanishad gives additional information which Bharatvaja has not asked for

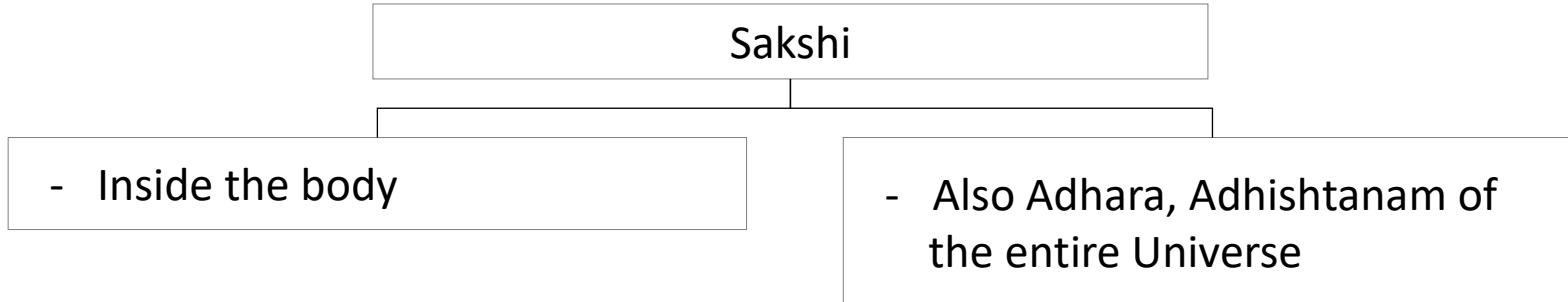
III) Inside the Body, Purusha is available.

- In which, in whom Purusha the entire universe emerges (Additional Information).

IV) Why additional information?

- To knock off the idea that Sakshi is only inside the body.

V)



VI) Extra Ephithet, attribute is added.

VII) 16 factors = Technical name Samastha for entire Universe Prapancha.

VIII) Prabhavanti Iti Uktaha :

- Emerges, originates, evolves.
- Kalanaha Prabhavaha Uktaha.
- **Entire Universe emerges from Purusha is mentioned to specify the nature of the Purusha.**

IX) What is nature of Purusha?

- Jagat Karana Purusha is in you.

X) In Puranic story, symbolic presentation.

Example :

- Krishna eats mud, Yashoda Angry, asked to open mouth – 14 lokas inside.

XI) Don't take literally

- Big Koshakattai can't put in mouth.

- **Understand :**

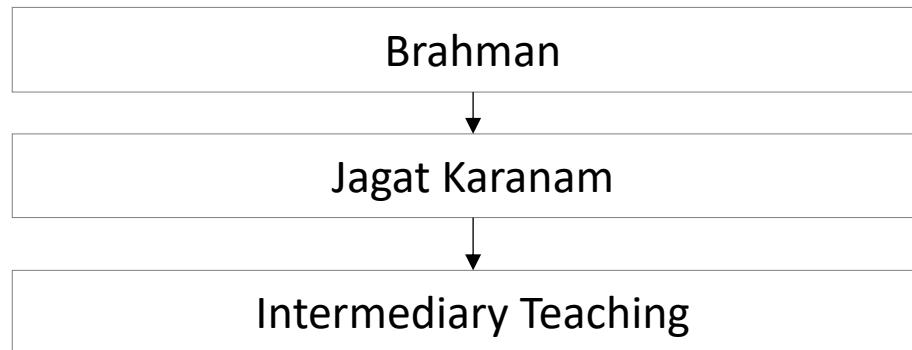
 Krishna – Represents Purusha.

- In that Purusha all Prabhavanti.
- Purusha Viseshanartham, to specify the Purusha.

XII) Even though Purusha is Jagat Karanam.

- It is not the primary teaching of the Sruti.

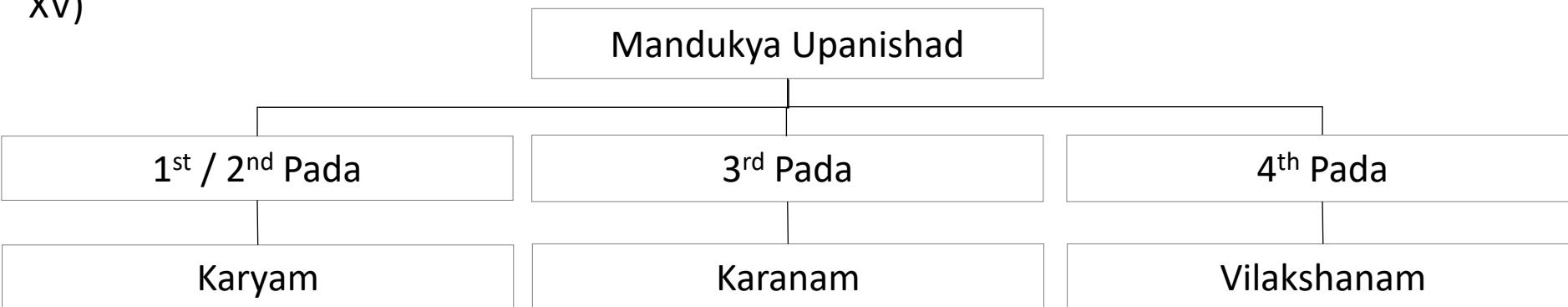
XIII)



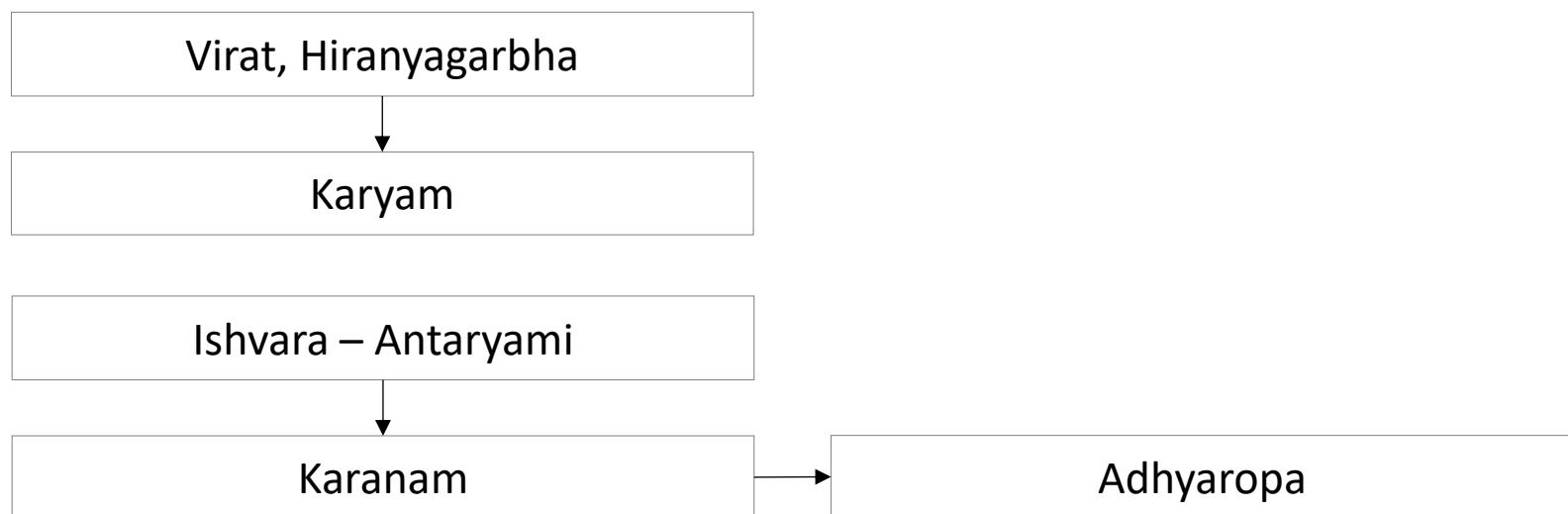
XIV) Later Upanishad says :

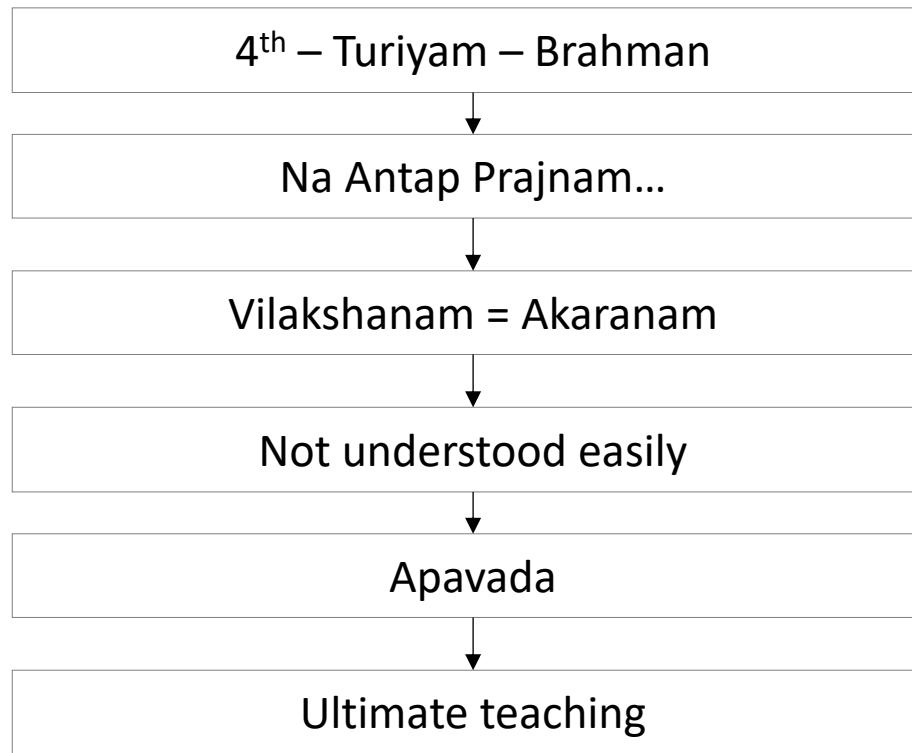
- Brahman is not a Karanam.
- Karya – Karana Vilakshanam Param.

XV)



XVI)





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 prajñānaghanaṁ na prajñam nāprajñam |
 adṛśyamavyavahāryamagrāhyamalakṣaṇam
 acintyamavyapadeśyamekātmapratyayasāraṁ
 prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
 caturtham manyante sa ātmā sa vijñeyah || 7 ||

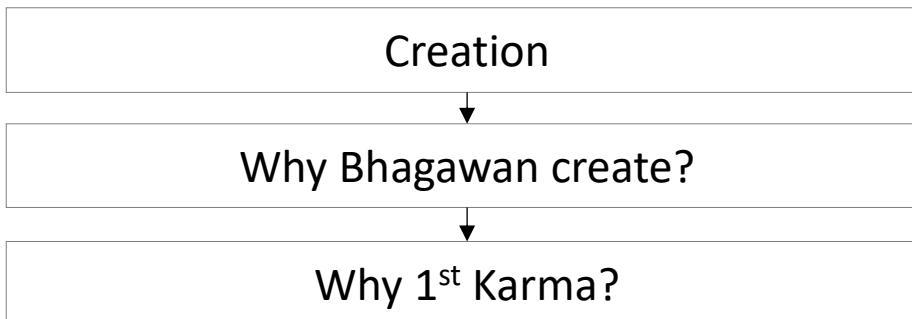
It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond 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]

XVII) Creation is not the subject matter of the Veda.

XVIII) Generally people are interested in the creation.

- Big distraction.
- Obsession with creation = Big obstacle for understanding Brahman.

XIX)



- Don't be obsessed with the creation.

XX) Upanishad teaches creation.

- What is order, sequence of creation.
- Upanishad does not want you to be distracted from that.
- People are interested.

XXI) Upanishad caters to curiosity of distracted students.

- Upanishad gives sequence.

a) Taittriya Upanishad :

तस्माद्‌वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्‌वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ ।
ākāśādvāyuh । vāyoragnih । agnerāpaḥ ।
adbhyah pṛthivī । pṛthivyā oṣadhayaḥ ।
oṣadhībhyo'nnam । annāt puruṣaḥ ॥ 2 ॥

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

b) Chandoga Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ।
तस्माद्‌यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस
एव तदध्यापो जायन्ते ॥ ६.२.३ ॥

tadaikṣata bahu syāṁ prajāyeyeti तत्तेजोऽसृजता tatteja
aikṣata bahu syāṁ prajāyeyeti tadapo'srjata |
tasmādyatra kvaca śocati svedate vā puruṣastejasa
eva tadaadhyāpo jāyante || 6.2.3 ||

That Existence decided: 'I shall be many. I shall be born.' He then created fire. That fire also decided: 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 - 2 - 3]

- Tat Tejo Srijataha.
- From Agni – Srishti.
- Different order in different Upanishads.

c) Prasno Upanishad :

- To remove curiosity, Upanishad gives some order.

d) Teacher :

- Don't ask too many questions.
- There is no creation.
- To assimilates take life time.

e) Creation = Temporary answer

- Even though creation is not the primary subject matter of Vedas, it is only temporarily Adhyaropa.
- Later in Apavada, creation rejected.
- No Tatparyam is Srishti.

f) Students curiosity?

- What is order of creation.
- How Panchikaranam?

XXII) Darwin's Theory :

- Before Bigbang, after bigbang, how galaxies, how starts, how plants, how continents, how Uni cellular formed – how monkeys? How man from monkey.
- Greatest to religion.
- Religions focussing on creation get into trouble.
- Creation focussing religion has problem.

XXIII) Advaitam has Answer :

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्बद्धो न च साधकः ।
न मुमुक्षुर्वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhakāḥ ।
na mumukṣurna vai mukta ityेषā paramārthatā ॥ 32 ॥

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

XXIV) Why Shani Dasa?

- No Shani at all.
- Do Pariharam, light lamp in temple.
- No Jatakam at all.
- Upanishad gives temporary answer.

Revision :

I) Introduction of 3rd Mantra in the end of 2nd Mantra.

II) 2nd Mantra :

- Teacher answers Bharatvajas question.
- Where is Shodasha Kala Purusha located?
- Ihaiva Antah Sharire Somya Sa Purusha....

तस्मै स होवाच । इहैवान्तःशरीरे सोभ्य 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]

III) Shodasha Kala Purusha is within this body.

IV) Additional note :

- Description of Shodasha Kala Purusha.
- That Purusha in whom the entire Universe arises.
- Yasminn Etaha Shodasha Kalaha Prabhavanti.

V) This is to describe the Purusha

- Purusha is not located in the body but is available in the body also as self awareness, Sakshi Rupena Upalabyathe Cha.

VI) Emergence of the Universe is not the primary teaching.

- Srishtou Tatparyam Nasti.
- Srishti is Artha Vada.
- Purpose of creation is not to talk about creation but to point out:

• Creation is an appearance and for that appearance, Purusha is the Adhishtanam.

VII) To reveal the Adhishtanam the creation is incidentally mentioned.

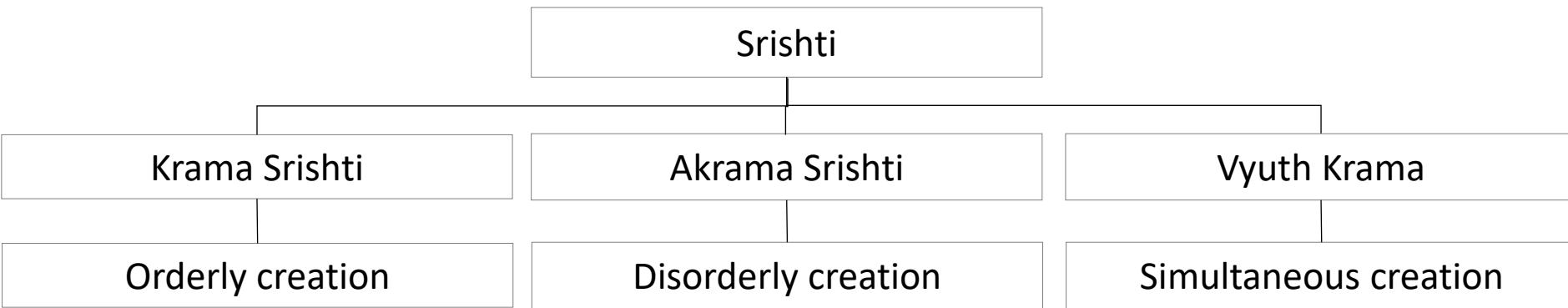
- Adhyaropa Apavadabyam Nishprapancha Pradarshanartham.

VIII) Since there is no Tatparyam in the Srishti, we should not ask too many questions about the Srishti.

- Why did it come?
- When did it come?
- How did it come?
- Don't be bothered about sequence of creation because Tatparyam Nasti.

IX) Sankhya Srishti ok.

- Vichara Sagara – 3 types of Srishti.



X) Upanishad is not bothered about order in creation.

- There is no Tatparyam.
- In consistency I Vedanta, Upanishads about creation, indicates there is no Tatparyam.

XI) Intellect always interested in Srishti details.

- Modern cosmology is trying to understand how creation came, order of creation etc.
- Intellect wants to know.

XII) Sruti feeds our curiosity gives some sequence of Srishti.

a) **Taittriya Upanishad :**

- 5 elements – Akasha – Vayu.

b) **Chandogya Upanishad :**

- 3 elements – Agni – Jalam – Prithvi

c) **Prashno Upanishad :**

- Same as Mundak Upanishad.

Mundak Upanishad	Prashno Upanishad
- Mantra Upanishad	- Brahmano Upanishad - Generally meant to explain Mantra Upanishad

XIII) Mundak Upanishad : Order

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

XIV) Same in Kaivalya Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manah sarvendriyāṇi ca ।
kham vāyurjyotirāpah prthivī viśvasya dhāriṇī ॥ 15 ॥

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

XV) Prana is born out of Samashti Rajo Guna of Pancha Sukshma butani.

XVI) Sequence :

1 st	2 nd
Sukshma Buta Srishti	Prana

- Sequence... Prana later.
- Important wise Prana – crucial.

XVII) Prana is 1st creation which can reflect Chaitanyam.

- Life originates only with origination of Prana.

XVIII) In cosmology till Pranas come, there is only inert Lokas.

- Stars, planets, Mountains may be there.

XIX) Living beings may be micro cellular or unicellular organism.

1st principle :

- Prana
- In Unicellular organism, mind, buddhi not developed.
- Still it has Prana.

XX) Prana is in whose presence alone, consciousness becomes manifest.

- In whose absence, consciousness becomes unmanifest not absent.

XXI)

Dead body	Living body
<ul style="list-style-type: none">- Prana is gone- Consciousness is not manifest- Chidabhasa is not there- Chit is not manifest = Chidabhasa is not there	<ul style="list-style-type: none">- Prana is present- Chidabhasa is present- Chit is manifest

XXII) Manifestation of life, travel of Jiva etc all can be explained only by one significant factor “Prana Tattvam”

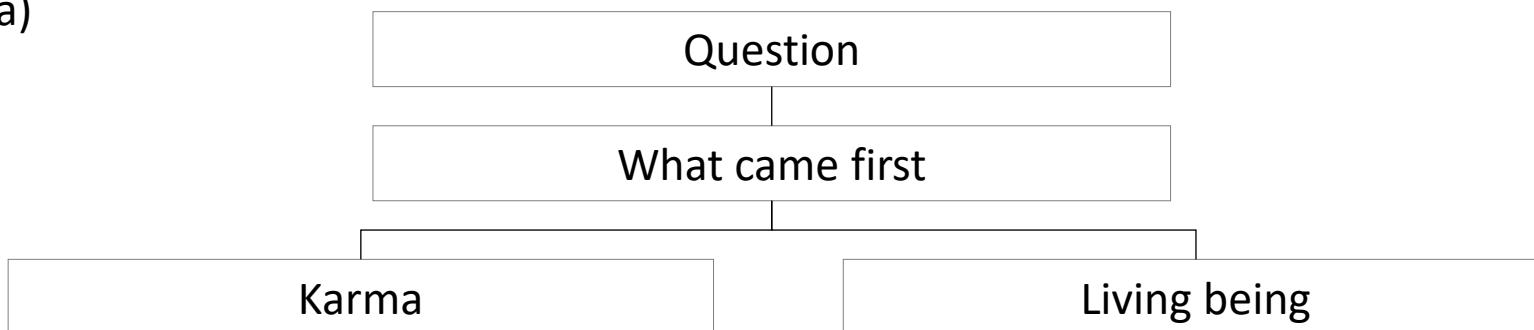
XXIII) Ishvara thought that Prana is very important

- Therefore Upanishad gives a particular order of creation.
- In that order, first member is Prana.

XXIV) Even though there is no Tatparyam even in the Srishti or in the Krama of Srishti.

- Tatparya Abhave Api.
- There will be a curiosity for a common person and cosmologist.

XXV) a)



b) How did the first creation come?

- Order curiosity is common.
- Kena Kramena Syat?
- For such a question, curiosity temporary buster answer is given.

XXVI) Guru's Ultimate Brahman Astram :

- Where is creation?

XXVII) Mandukya Upanishad :

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

na nirodho na cotpattirna baddho na ca sādhakah ।
na mumukṣurna vai mukta ityēṣā paramārthatā || 32 ||

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

XXVIII) We put problem to the student.

- First you prove the creation, thereafter I will give the order.

XXIX)

Student will use

Sat Karya Vada

Asat Karya Vada

Karma Karya Vada

- All theories of creation, in Mandukya Upanishad we bust.
- Therefore, we say, why should I give you an order for non-existent creation.

XXX) 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]

- This is our Brahma Astra.
- For Junior student, order is presented.

XXXI) Additional point :

Sankhya :

- Talks of creation, originating from Prakrti.
- Prakrti is capable of evolving into the Universe.
- Prakrti is the material cause.
- Material cause will automatically evolve into creation.

XXXII) Shankara :

- Is Upadana Karanam alone enough?
- Do you require Nimitta Karanam - Ishvara?
- **Can Prakrti create the Universe, can Prakrti become an Universe without an Ishvara?**

XXXIII) Sankhya – Bluntly answers - No Ishvara required.

- Like modern scientist.
- Evolution of Universe only.
- No Nimitta Karanam.

XXXIV) Sankhya most important Purva Pakshi for Advaitin.

- Primary opponent of Advaitam, Prathama Malla.
- Primary opponent.
- Shankara in this Bhashyam is very elaborately going to discuss Sankhya.

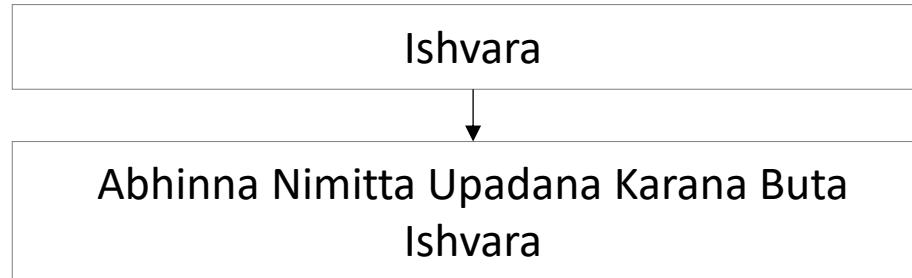
XXXV) Mantra 2 :

- Vainashika Buddhism refuted.
- Kshanika Vigyana Vadi, Nastika dismissed.
- In 3rd mantra, Astika, Sankhya Darshanam dismissed.

XXXVI) Brahma Sutra Chapter 1 – is primarily to establish Ishvara.

- Brahma Sutra not meant for Nirgunam Brahma alone.
- All Mantras in chapter 1 Brahma Sutras are taken up from Chandogya Upanishad Chapter 1 – 5.

XXXVII) 1st Chapter of Brahma Sutra establishes Ishvara.

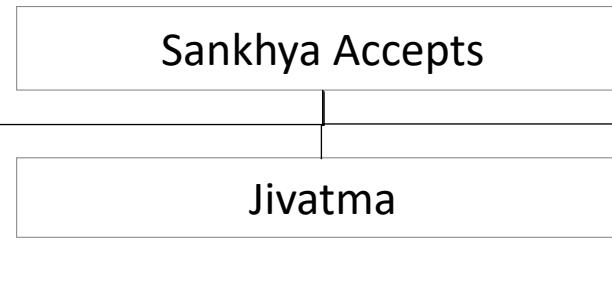


XXXVIII) Why Vyasa establishes Ishvara so much?

- Keeps in Mind Sankhya Vada which was very powerful.

Sankhya :

- Accepts multiple Jivatmas.
- Prakrti is creating a world for the benefit of Jivatmas.
- Purushasya Bhoga Aparargartham Prakrtihi Srijati.



- Srishti Karta = Prakrti.

XXXIX) To refute Sankhya, Srishti Vakyam is useful.

Mantra 3 :

- Shodashakala Purushaha Ikshata.
- **Ikshata : Ishvara visualised the creation based on the law of Karma.**

Mantra 3 :

- Negates Sankhya Philosophy.

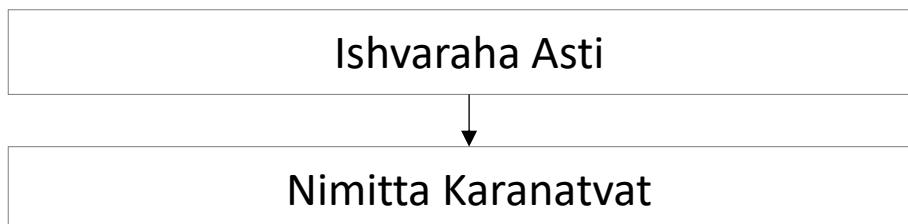
XXXX) Chetana Poorvika :

- Preceded by intelligent Ishvara, blessed by Shodasha Kala Purusha.
- Blessed by only a Chetana Ishvara, Poorvika, then alone Achetana Prakrti can evolve.

XXXXI) Example :

- Vegetables exist – Don't get Avial till Chetana cook is there.
- Vegetables don't travel, enter a vessel and become an Avial.
- **Chetanavan is required for Avial or Macro Universe.**

XXXXII)



Taittriya Upanishad :

- 7 Reasons for Brahma Astitvam.
- Chetanam Poorvam Yasyaha.
- Srishtehe Sa = Chetana Poorvika.
- Mantra 3 refutes Sankhya Darshanam.

स ईक्षाचके । कस्मिन्नहमुक्तान्ते उक्तान्तो भविष्यामि
कस्मिन्वा प्रतिष्ठिते प्रतिष्ठस्यामीति ॥ ३ ॥

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

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

Gist :

I) Saha :

- Shodasha Kala Purusha, Maya Sahitam Brahma = Ishvara.

II) Ikshan Chakre :

- Visualised.

III) Corresponding Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्व्याप्तिं नाम रूपमन्त्रं च जायाते ॥ ९॥

**Yah sarvajnah sarva-vid yasya jnana-mayam tapah ।
Tasmat-ad brahma nama rupam-annam ca jayate ॥ 9 ॥**

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

- Bhagavan performed a Tapas in the form of Visualisation for the Universe to be created.

IV) Ishvara wanted to find out what is the crucial Tatvam in the entire cosmos?

- Cosmos is infinitely big.
- It becomes relevant only if there is a Jiva, Living being.
- There are many planets without a Jiva.

- **If there is no Jiva you can't talk about existence of the Planet.**

V) Existence becomes unknown, Irrelevant.

- Planets can't say :
I am there.
- No Jiva to say :
Planet is there.
- No self awareness nor there is a living being.
- The entire Universe becomes non-relevant.

VI) Universe relevant only because of living beings.

- Living beings are possible because of Sukshma Shariram.
- Not because of Sthula Sharirams.
- Dead body doesn't know.
- Sukshma Shariram is important.
- In the Sukshma Shariram, what is the most important factor?
- Not mind but Prana.

VII) Story in Chandogya Upanishad, Brihadaranyaka Upanishad, Prashno Upanishad :

- All 17 organs of Sukshma Shariram had a debate, who is the greatest?
- All went to Brahma.

VIII) Brahma :

- Each of you go out for one year and come back.
- Each organs goes, person survives even though handicapped.
- Handicapped but alive.
- Prana – plans to leave.
- All organs are struggling.
- Immediately they all fall at the feet of Prana.
- **Chandogya + Brihadaranyaka Upanishad :**

Each one of us has a title.

- Jyeshtaha, Sreshtaha.
- I am giving all our titles to you.
- Without you, our presence becomes absolutely not relevant.

IX) All these things Ishvara thought.

- **Only in the presence of Prana, Ishvara can remain in the Universe, in a body as Jivatma.**

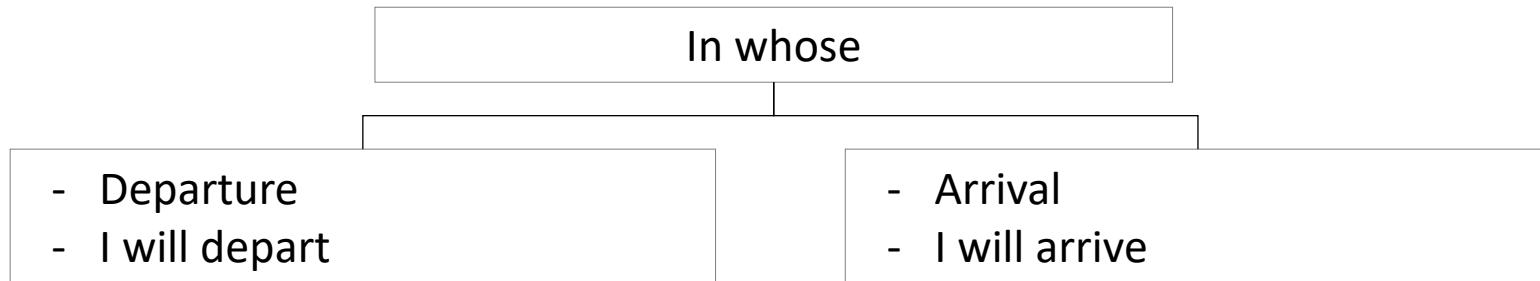
X) If Prana quits, Ishvara cannot stay there as Jivatma.

- **If Prana goes away Jivatma goes away.**
- **If Prana comes, Jivatma comes.**

XI) Ishvara says :

- My presence is manifest in the body only in the presence of Prana.
- Kasmin aham Utkrante.
- What is that Tattvam in whose presence life or consciousness is manifest and in whose absence, life – consciousness is unmanifest?
- Unmanifest is as good as absent.
- In a dead body, consciousness is there.
- Dead body can't do anything.

XII)



Ishvara thought :

- What is the Tattvam?

XIII) Ishvara found the answer :

- Pranam.
- Pranam Asrujata comes in Verse 4.

XIV) This is Mantra 3 – talks only about Ishvaras visualisation.

स पुरुषः षोडशकलः पृष्ठो यो भारद्वाजेन ईक्षांचक्र ईक्षणं
दर्शनं चक्रे कृतवानित्यर्थः सृष्टिफलक्रमादिविषयम् । कथम् ?

I) Saha :

- Purusha, Shodasha Kalaha.

II) Yaha Bharatvajena Prishtaha :

- That Purusha about whom question was asked by Bharatvaja, the disciple.

III) Saha = Ikshan Chakre, Ikshanam – Darshanam :

- Mentally seen, visualisation.
- Anything purposeful, we will think what to do.
- Chakre = Krutavan.

IV) What kind of visualisation was done by Ishvara?

- Srishti, Krama, Phala, Adhi.

Srishti	Phala
Universe to be created	Benefits in the Universe for Jiva

V) What is purpose of creation?

- For Jivas exhaustion of Punya Papam.

Higher Lokas	Lower Lokas	Middle Lokas
For exhausting Punyam	For exhausting Papam	For exhausting both Punyam + Papam (Mishram)

VI) Jivanam :

- Karma – Phala Anubhavartham.

VII) For Manushya :

- Moksha Purushartha Praptyartham.
- Not for Animals
- For thinking Jivas, who want Moksha.
- All won't want Moksha.

VIII) Hence Vedas were also created.

Mundak Upanishad :

तस्माच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः पश्वो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च श्रद्ध सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

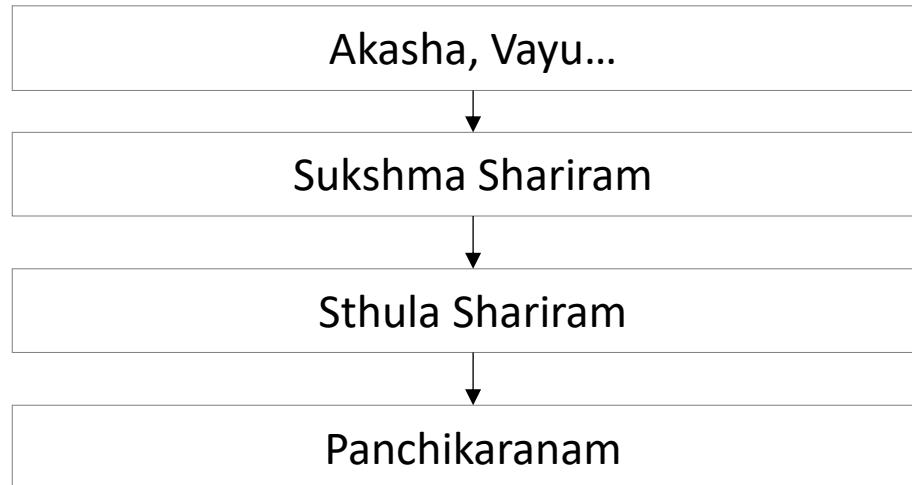
Tasmac-ca deva bahudha samprasutah sadhya manusyah pasavo vayamsi ।
prana-pranau vrihiyavau tapas-ca sraddha satyam brahma-caryam vidhis-ca ॥ 7 ॥

From Him also the Gods of various orders, the celestials, the men, the beasts (cattle), the birds, the in-breaths and the out-breaths, the corn and barely, thought, devotion, truth, self-control and values of life (were born). [II – I – 7]

- Rijaha – Rig
- Sama – Sama
- Yajur – Yajur
- Atharvana
- Chatur Vidha Phala

For Moksha

IX) Krama = What is the order in which I should create the world.



X) This is the subject matter of Bhagavans visualisation.

- Katham – How Bhagawan visualised.
- Kasminnu... Pratishtyasyami” this is thought of Bhagawan.
- Aham = I – Bhagawan.

इत्युच्यते कस्मिन्कर्तृविशेषे देहादुत्क्रान्त उत्क्रान्तो भविष्यामि
अहमेवं कस्मिन्वा शरीरे प्रतिष्ठिते अहं प्रतिष्ठास्यामि प्रतिष्ठितः
स्यामित्यर्थः ।

I) Scientists are trying to study the evolution of the Universe.

- Many theories... “M” theory.
- Cosmology – interesting, answered many questions.

II) Don't know :

- How living beings came out of matter?

III) From Inorganic matter, how can organic living beings be born?

IV) Darwin's theory does not answer this question.

- How matter evolves into living beings?
- No answer.

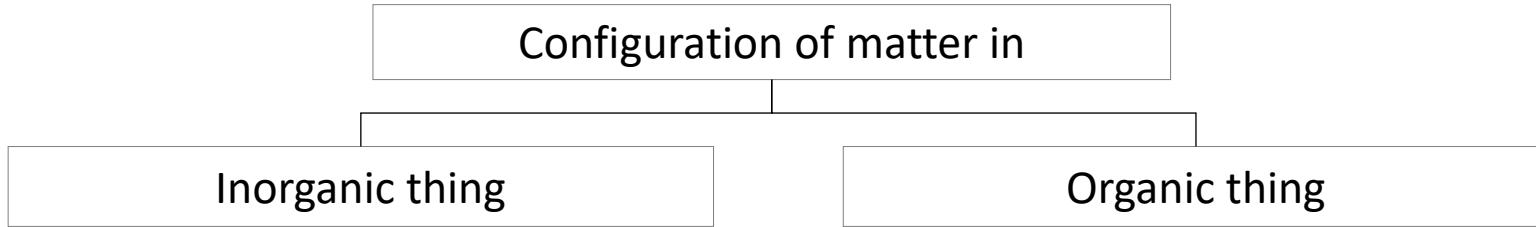
V) Darwin's theory :

- How one type of living being adapts to the condition and changes its condition.

- Dog in the Himalayas will have thick fur because of cold.
- Fur will not be in local dogs.
- One living being adapts and becomes a modified one.
- That alone Darwin's theory says.

VI) How Inorganic matter becomes a unicellular organism?

- The complexity of matter in a living being is 1000 times higher than matter in inorganic substance.



- In simplest organism, complexity is mind boggling.

VII) How it came?

- What is the first inorganic matter which does not produce life? Which is capable of reflecting consciousness.
- Prana = Inorganic, matter, fine matter it can reflect consciousness.
- Small Ant in book.
- Vibhuti of Bhagawan.
- Dot of organism – Mr. + Mrs, family, eats, survives, keep finger runs away.

- Can't push it.
- Otherwise you will kill it.

VIII) Scientist can't create Prana – Matter inside Ant.

- Prana – matter – matters.
- Vibhuti of Bhagawan.

IX) Upanishad must help us glory of “Maya”.

- **Maya is as much glorious as Brahman.**

X) Even though Maya is Mithya it is still glorious.

XI) Jnani does not reject Maya and Meditate on Atma only.

XII) Gita :

यस्त्वात्मरतिरेव स्याद्
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

**yastvātmaratirēva syād
ātmatṛptaśca mānavah ।
ātmanyēva ca santuṣṭah
tasya kāryam na vidyatē || 3-17 ||**

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

XIV) Jnani does not confine to Brahman Meditation only.

- Jnani equally enjoys meditation on Maya and all the Vibhuti.

XV) As Junior seeker, he said this is the Vibhuti of Ishvara.

- As senior Jnani, he will say, they are all Vibhuti of me.

XVI) Taittriya Upanishad : Chapter 3 – 10 – 6

हा३वु हा३वु हा३वु ।

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 ।

pūrvaṁ devebhyo'mṛtasya nāāābhāyi ।

yo mā dadāti sa ideva māāāvāḥ ।

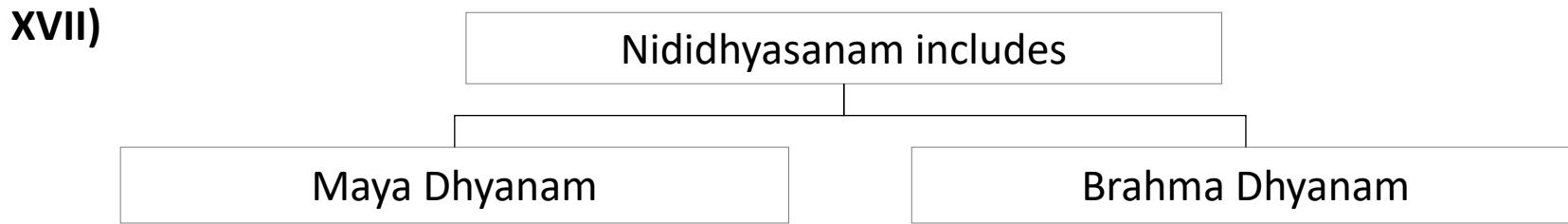
ahamannamannamadantamāāādmi ।

ahaṁ viśvāṁ bhuvanamabhyabhavāāām ।

suvarna jyotiḥ ya evaṁ 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]

- I am the insect.

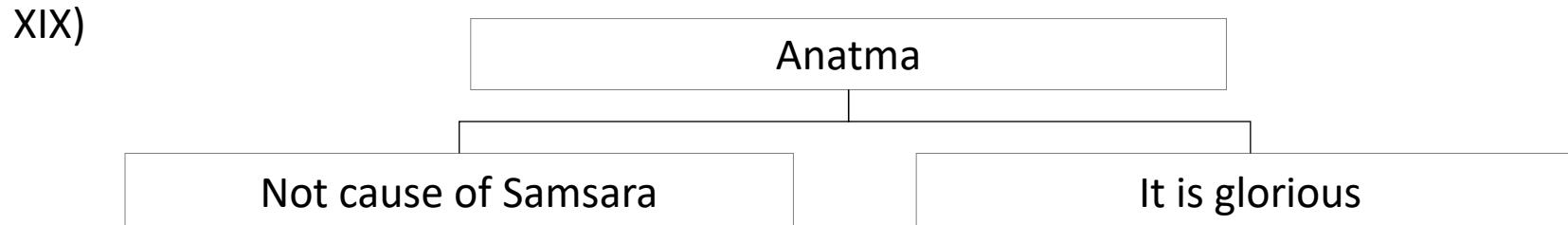


XVIII) Veda and Vedanta never rejects Anatma.

- **Initially we say :**

Anatma is the cause of Samsara.

- Anatma becomes cause of Samsara because of our wrong notion and identification.



- **Jeevan Mukta enjoys parallelly both Atma, Anatma Dhyanam.**

- Ant Dhyanam also.
- This is visualisation of Bhagawan.
- Iti Uchyate.

XX) Kasmin :

- In which Tattvam, when it departs from the body, when it exists in the body.

XXI) Aham Utkranto Bavishyami :

- **I will leave the body.**
- **Ishvara says above.**
- **Indicates Ishvara is same as Jivatma.**

- This is Mahavakyam.
- Only when the meaning of the word – I as Jivatma will leave the body, in whose departure Jiva also leaves.

XXII) Evam :

- So also.
- Thatha – In the same manner.
- Kasmin Va Sharire Pratishtite
- Which Tattvams continuity in the body.
- Previous one, departure.

XXIII) Prana dances in the Oonjal in ICU.

XXIV) Paramatma says :

- I continue to be in the body in the form of Jivatma.
- This is the meaning of the Mantra.
- Mantra commentary is over.
- Should have gone into 4th Mantra.

- Huge debate with Sankhya and Shankara.

XXV) Sankhya :

- You are wrongly interpreting Upanishad.
- Purva Pakshi – of Sankhya – next.

266) Bashyam : Chapter 6 - Verse No. 3 Continues...

नन्वात्माकर्ता प्रधानं कर्तृ, अतः पुरुषार्थं प्रयोजन- मुररीकृत्य
प्रधानं प्रवर्तते महदाद्याकारेण ।

I) Small print :

- Sankhyas Pradhana commentary.
- Editors – sub – heading.
- Srishtou Sankhyanam Pradhana Kartrutvam.
- Pradhana is the creator with regard to this Universe as per Sankhya.

II) Nanu ... I differ from you

- Opposition party.
- Will always say – you are wrong.

III) Sankhya :

- a) Atma – Akarta – according to Sankhya but is bokta.
- b) Does not say Jivatma or Param Atma.
 - Even if there is a Paramatma, that Paramatma being Atma can't be a Karta.
- c) According to Sankhya – No Ishvara, Paramatma.
- d) Atma Akarta – Not even Srishti Karta
- e) Who is Srishti Karta?
 - Pradhanam / Prakrti / Avyaktam / Maya / Shakti / Avyakrutam

↓

Kartru

 - Vedanta also borrows these terminologies from Sankhya.

f) Pradhanam comes in Vishnu Sahasra Nama :

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥ ३ ॥

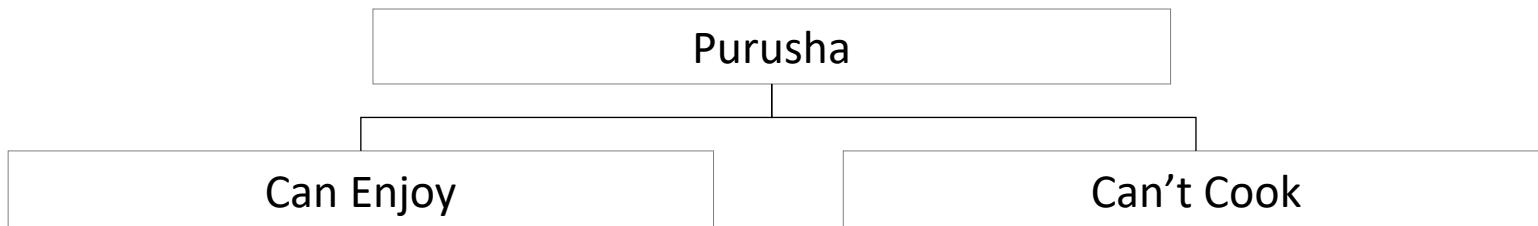
yōgō yōgavidāṁ netā pradhānapuruṣeśvaraḥ,
nārasimhavapuḥ śrīmān keśavaḥ puruṣottamah. (3)

Yogaḥ: One attainable through Yoga. Yogavidāṁ netā: The master of those who are established in the above-mentioned Yoga. Pradhāna-puruṣeśvaraḥ: The master of pradhana or Prakriti and Purusha or Jiva. Nārasimha-vapuḥ: One in whom the bodies of a man and a lion are combined. Śrimān: One on whose chest the goddess Shri always dwells. Keśavaḥ: One whose Kesa or locks are beautiful. Puruṣottamaḥ: The greatest among all Purushas. [Verse 3]

g) Pradhanam is committed to most self-less service

- Pradhanam does not want to do anything for its own sake.
- **Pradhanam serves Purusha who is the Bokta.**

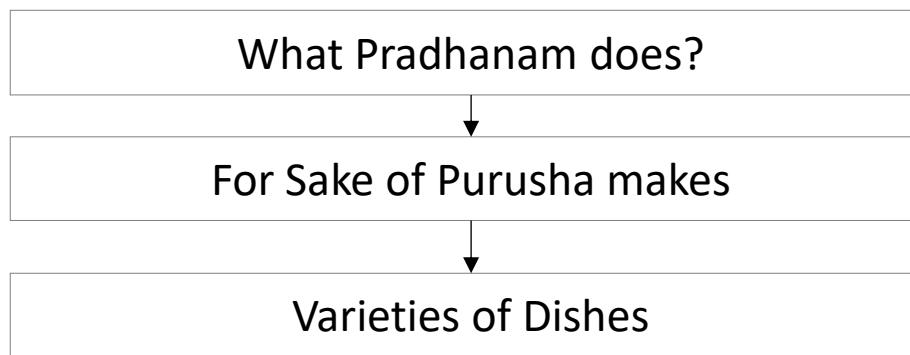
h)



- Like in many houses.

Pradhanam	Purusha
<ul style="list-style-type: none">- Obedient, self less wife- Dharma Patni, very good cook	<ul style="list-style-type: none">- Enjoyer

i)



j) Purusha Arthami :

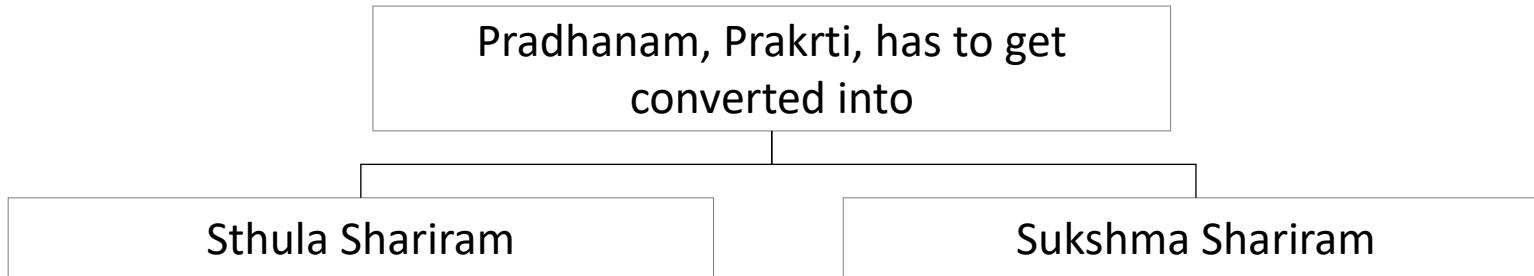
- For the benefit of Purusha, Pradhanam visualises different varieties of benefits, Dharma – Artha – Kama – Moksha.

- Sankhya accepts Chatur Vidha Purushartha Phala Bogartham, Pradhanam Vartate.

k) Vartate = Pradhanam evolves

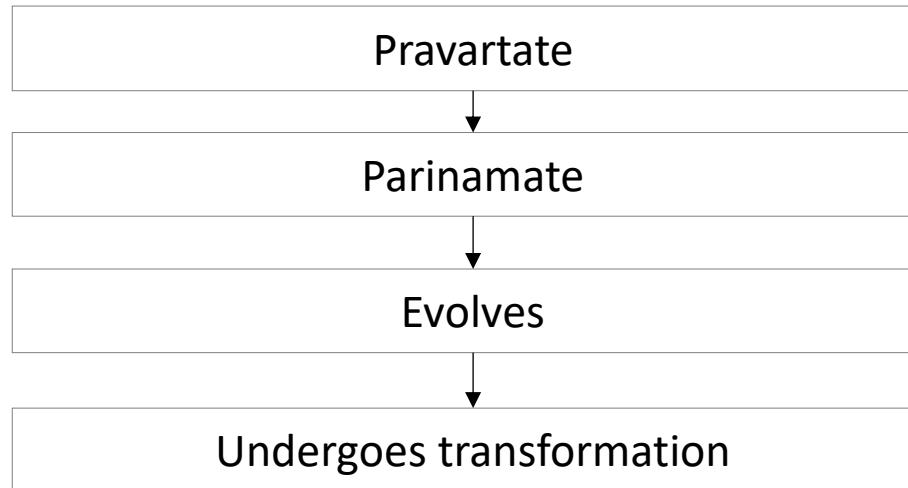
- Pradhanam as Pradhanam can't serve the Purusha.

l)



- Pradhanam evolves into the Universe and also into Sthula, Sukshma Shariram for Purushasya bhogartham.

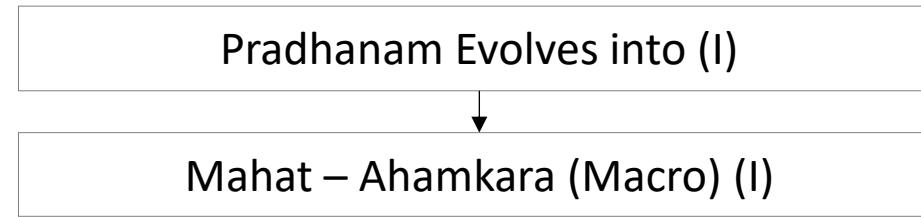
m)



n) What is the order of transformation?

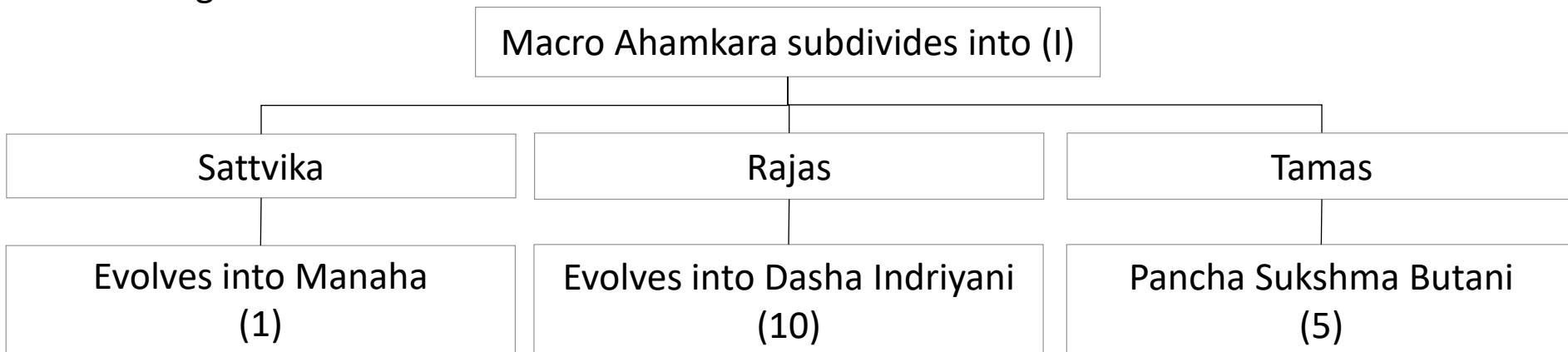
IV) Sankhya has Srishti Krama

a) 1st Stage :

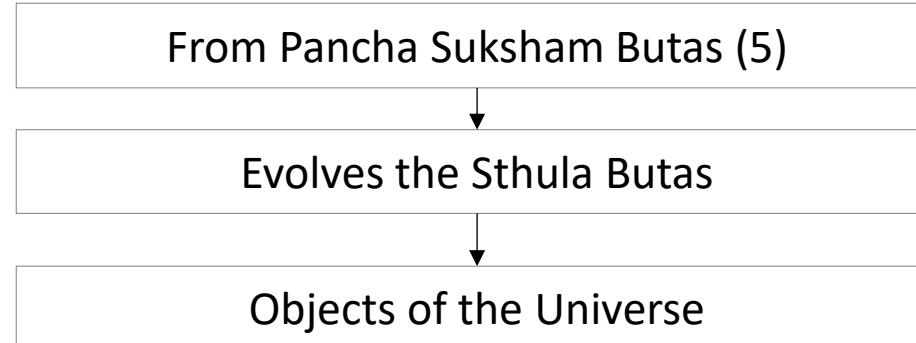


b) 2nd Stage :

- Big I



c) 3rd Stage :



V) Tattva Bodha :

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः ।

Atha caturvimsatitattvotpattiprakaram vaksyāmah |

Now we shall explain the evolution of the twenty four factors. [Verse 17]

- Sankhya Idiom, we borrow.
- Anyway we negate as Mithya.

VI) Pradhanam + 23 factors evolves.

- Akarena Parinamate – Evolves, Transforms.

VII) Sankhya tells Shankara :

- What you are telling is wrong.
- There is an Ishvara, Chetana Tattvam.
- Ishvara is Nimitta Karanam, creator.
- Is not correct.

Revision :

Chapter 6 – Verse 3 – Bashyam :

I) Bharatvaja :

- Asked location of Shodasha Kala Purusha.

II) Teacher :

- Ihaiva Antah Sharire Soumya Sa Purusha

III) Shankara analysed word Purusha

- Purusha = Brahma Chaitanyam.

IV) After giving description of Purusha, teacher said :

- Yasmin Etaha Shodasha Kalaha Prabhavanti.

V) In that Brahman alone, 16 Kalas = Universe emerges.

- Purusha = Srishti, Sthithi, Laya Karta.

VI) Mantra 3 :

a) How Purusha creates Universe.

b) Mundak Upanishad : Mantra I – I – 9

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्त्रं च जायाते ॥ ९॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah ।
Tasmad-etad brahma nama rupam-annam ca jayate ॥ 9 ॥

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

c) Taittriya Upanishad : Chapter 2 – 6 – 3

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
 स तपस्तप्त्वा । इद सर्वमसृजत । यदिदं किञ्च ।
 तत्सृष्ट्वा । तदेवानुप्राविशत् ।
 तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
 निरुक्तं चानिरुक्तं च । निलयं चानिलयं च ।
 विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
 यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
 तदप्येष श्लोको भवति ॥ ३ ॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
 sa tapastaptva idam sarvamasrjata yadidam kinca,
 tatsrastva tadevanupravisat,
 tadanupravisya sacca tyaccabhavat,
 niruktam caniruktam ca, nilayanam canilayanam ca
 vijnanam cavijnanam ca,
 satyam canrtam ca satyamabhavat,
 yadidam kinca, tatsatyamityacaksate,
 tadapyeso sloko bhavati ॥ 3 ॥**

He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- Purusha visualised, desired to create the Universe.
- “Sentient factor” focussed, “Desired” Universe keeping in with Law of Karma.
- Then created Universe.

VII) Chapter 6 – Verse 3 :

स ईक्षाचके । कस्मिन्नहमुक्तान्ते उक्तान्तो भविष्यामि
कस्मिन्वा प्रतिष्ठिते प्रतिष्ठस्यामीति ॥ ३॥

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

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

a) Purusha wanted to find out what is the most important factor in the creation.

- Interesting quiz.
- Whole creation is inert in Nature.

b) Answer :

- Prana.

c) Only after arrival of Prana, Pranis are born.

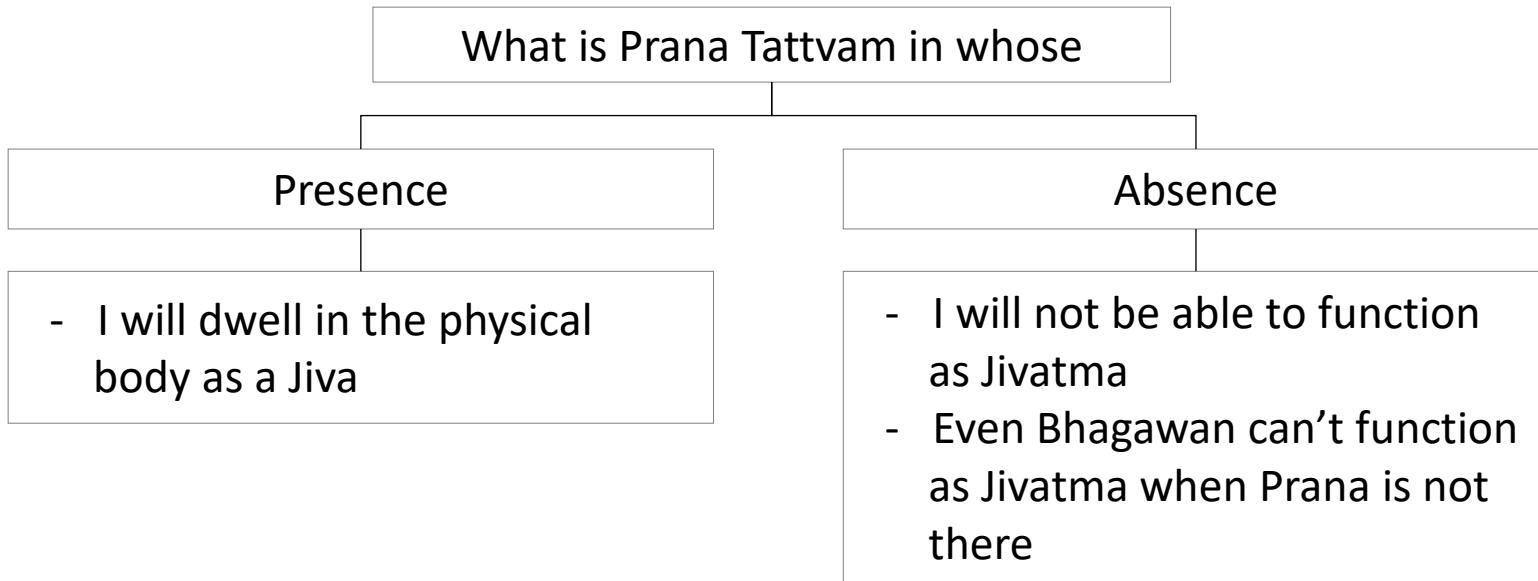
- We are analysing how creation experienced in Consciousness, Chaitanyam.

d) Prani = All living beings

- All living beings have Sukshma Shariram.
- Have Jnana Indriyam, Karma Indriyam.

e) We named all living beings as Prani, indicating, that the most important factor which contributes to the evolution of life is Prana Tattvam.

f) Pippalada is Analysing :



- Purusha visualised.
- Shankara completes his commentary.

VIII) Debate with Sankhya :

a) Sankhya :

- Accepts Veda Pramanam, Karma, Janyam, Punyam, Papam
- Does not accept Ishvara.
- Veda is full of Ishvara.

b) Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्यासं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram I
tasyavayavabutais tu vyaptam sarvam idam jagat II 10 II

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

c) Sankhya, Astika, Ishvara is not there because Ishvara is not required.

- Comparable to evolutionary theory of Darwin.

d) Creation can happen without Ishvara.

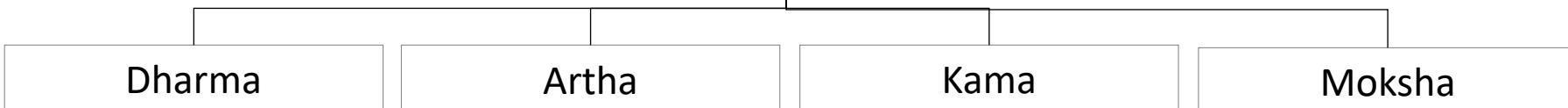
- Prakrti Tattvam is capable of evolving into Universe, Body – Mind – Complex, gives all services to Purusha.

e) Purusha = Jivatma, not Ishvara

- Sankhya believes in many Jivatmas.
- Does not believe in Paramatma.
- Jivatma's are Samsaris.

f)

Prakrtis job to fulfill

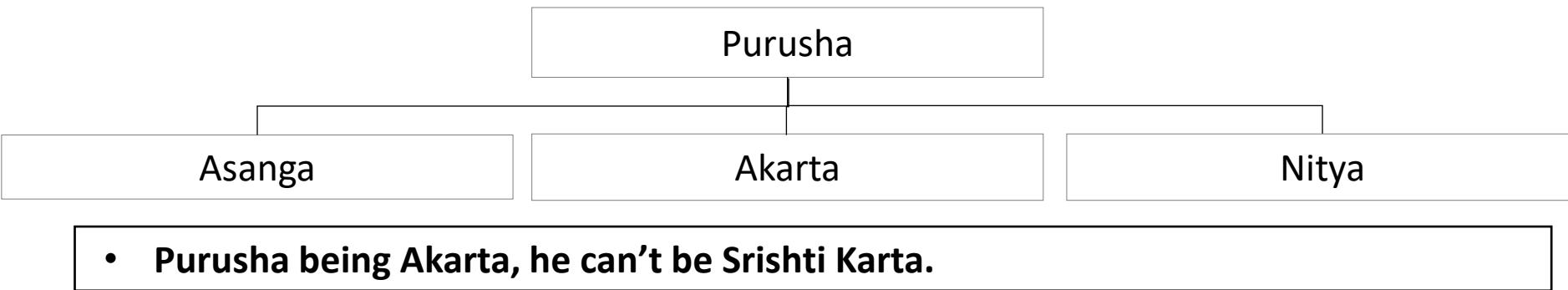


IX) Saha Ikshan Chakre :

- Saha – not Purusha.
- In Mantra 2 – Saha = Purusha.
- Shankara : Mantra 3 – Saha = Purusha

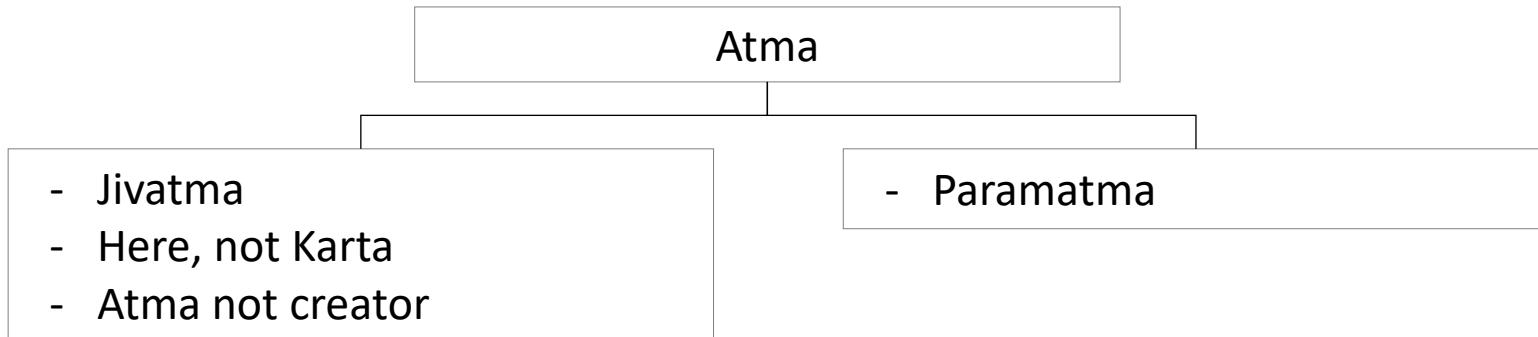
X) Sankhya :

- In Srishti Topic, don't involve Purusha.



XI) Who is Srishti Karta?

- Entire 2nd Paragraph – Page 108, till page 109 is Sankhya theory of Prakrti where no Atma is involved.



XII) Pradhanam = Kartru, creator

Saha Ikshan Chakre



- Masculine gender
- Can't support Prakrti
- Grammar does not support him

XIII) Prakrti = Femine gender, does not refer to Pradhanam which is neuter gender.

- **Saha – can refer to only Purusha not Prakrti or Pradhanam in the Upanishad, Grammatically.**

Purva Pakshi :

- Pradhanam alone is Karta.

XIV) Purva Pakshi :

- Visualises the benefit of Purushartha.
- Purushasya Artha, Jivatmas Prayojanam = Dharma, Artha, Kama, Moksha.
- This is the intention of Pradhanam, Prakrti, it evolves.

XV) How Pradhanam Evolves? Stages?



- In Sankhya Darshanam, each one is called a Tattvam, category (Technical).
- Purusha, Pradhanam, Mahat, Ahamkara, Manaha, etc is called category or Tattvam.

तत्रेद- मनुपपनं पुरुषस्य स्वातन्त्र्येण ईक्षापूर्वकं कर्तृत्ववचनम्;
 सत्त्वादिगुणसाम्ये प्रधाने प्रमाणोपपने सृष्टिकर्त्तरि सतीश्वरेच्छानुवर्तिषु
 वा परमाणुषु सत्त्वात्मनोऽप्येकत्वेन कर्तृत्वे साधनाभावादात्मन आत्म-
 न्यनर्थकर्तृत्वानुपपत्तेश्च । न हि चेतनावान्बुद्धिपूर्वकार्यात्मनोऽनर्थं कुर्यात् ।

I) Atma is not a Karta

- Purusha being S�atantra, independently capable of thinking about the creation and producing – is not correct.
- 1st visualisation and then creation.
- Sankhya quoting Advaitin.

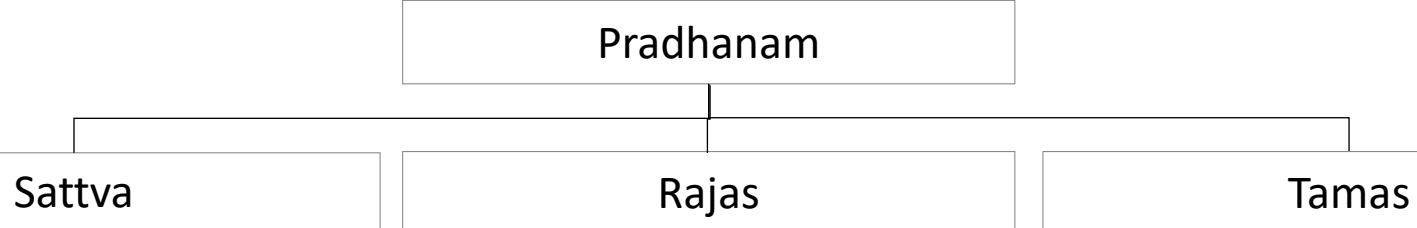
II) Such a statement of yours is not logical

- Why?
- Pradhanam creates whole Universe.
- Greatest cook = Pradhanam.
- Purusha is incapable, Pradhanam is capable.
- Why transferring responsibility on Purusha?

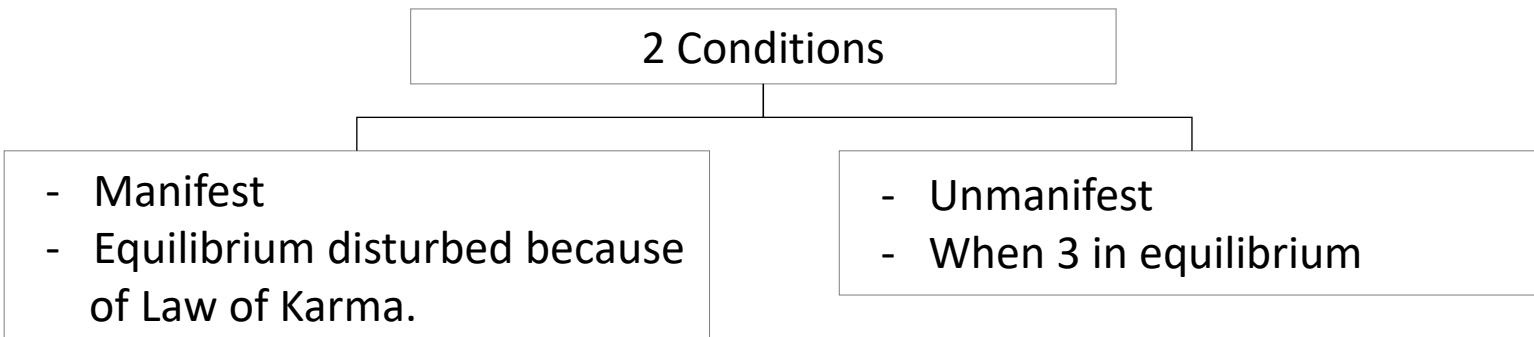
III) Pradhanam – Definition :

- Gunanam Samyam Pradhanam.
- Sattwa, Rajas, Tamas in equilibrium = Pradhanam.
- Each 33 1/3 %
- **When equilibrium is disturbed, evolution starts.**
- **Happens because of Law of Karma, then Mahat, Ahamkara comes.**

IV)



V)



VI) Veda talks of Prakrti with 3 Gunas.

Svetasvatara Upanishad :

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणं निर्गूढाम् ।

यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

te dhyanayoganugata apasyan devatmasaktim svagunair nigudham ।

yah karanani nikhilani tani kalatmayuktany adhitisthaty ekah ॥ 3 ॥

Practising the method of meditation, they realized that Being who is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone ; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect. [Chapter 1 – Verse 3]

- 3 Gunas mentioned.
- Pradhanam is Pramanikam, Vaidikam, Sruti based.
- Pradhanam is waiting to create the world.
- Pradhanam is non dual.

VII) Neiyayika Srishti also accepted by Sankhya.

- Countless Param Anu's... Atomic theory.
- Atoms are there before the Srishti.
- During Srishti, according to law of Karma, Ishvara decides Param Anus should combine.

Nyaya – Veiseshika	Sankhya
<ul style="list-style-type: none"> - Accepts Ishvara 	<ul style="list-style-type: none"> - Does not accept Ishvara - Prakrti evolves itself

VIII) Bhagawan has to do Sankalpa then Param Anu's combine, Ishvara Ichha.

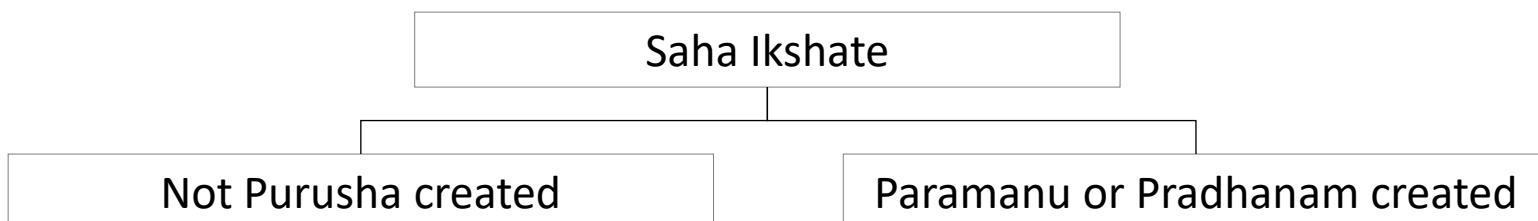
- Floating Paramanus will start moving.

IX) Brahma Sutra :

Dvalikam	Triyanukam
3 Atoms together	4 Atoms together

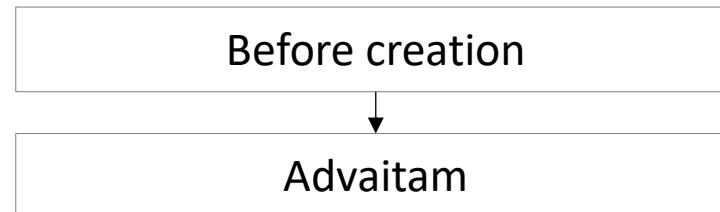
- Gradually they join together, bodies are formed.
- Universe born.
- Paramanus obedient to Ishvaras will.

X)



XI) Why against Advaitam?

a) Logic :



b) Chandogya Upanishad :

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

sadeva somyedamagra āsīdekamevādvitiyam |
taddhaika āhurasadevedamagra āsīdekamevādvitiyam
tasmādasataḥ sajjāyata || 6.2.1 ||

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

- Many accessories required, Raw material – Karakam.
- Only with accessories, creation possible.

c) One Argument :

- Purusha – Asahaya – without any instrument, not a Karta, not a creator.

d) 2nd Argument :

- Purusha powerful to create Universe.
- Should create Universe which will give him joy.

Example :

- Cook what you love, not what gives problems.

e) Why Atma creates varieties of Samsara problems?

- Purusha = Jivatma, not Paramatma for Sankhya.
- Why Bhagawan should create problems for itself?

f) Therefore, Atma is not the Karta.

- Atma according to Advaitin is Eka.

g) Reason No. 1 :

- Atma does not have various accessories to create the Universe.

h) Reason No. 2 :

- If Atma has all accessories why create destructive forces, pain for itself.
- Why body with health issues.
- It is illogical for Atma to create problem for itself
- Intelligent will not create problem for himself.

i) Saha should not be Purusha, it should refer to Prakrti, Pradhanam only.

- Sankhyas conclusion.

तस्मात्पुरुषार्थेन प्रयोजनेन ईक्षापूर्वकमिव नियतक्रमेण प्रवर्तमाने-
ऽचेतने प्रधाने चेतनव- दुपचारोऽयं 'स ईक्षांचक्रे' इत्यादिः ।
यथा राज्ञः सर्वार्थकारिणि भूत्ये राजेति तद्वत् ।

I) **Sankhya :**

- Pradhanam alone has created this Universe.

II) **We ask Sankhya a question :**

- If you think Pradhanam can create Universe by itself and Saha means Pradhanam, how will you explain "Ikshan Chakre" in Mantra No. 3.

III) How visualisation done by Achetana Pradhanam and intelligently evolve?

IV) **Sankhya :**

- Even though Pradhanam is Achetanam, since it functions intelligently like a sentient one, Upanishad is using words – as though sentient.

Not actually

Sentient

Visualising

- It visualised as though because evolution is purposeful, meaningful evolution.
- Therefore, it is as though visualization and creation.

V) Example :

- Please call the lift.
- “Call” – normally used for sentient Rama, Sita, Driver
- Life can’t hear.
- Press switch = Calling.
- Life you press, it comes, therefore use the expression.
- Sankhya philosophers argument.
- Calling is only with one.

VI) Who can listen

- **Life can’t listen.**
- **Calling figurative usage, as though lift is listening to my call.**

VII) Pradhanam is as they Chetanam because it functions in a very purposeful manner.

VIII) For the sake of Purushas benefit Iksha Purvakam Iva.

- As though Pradhanam is visualizing.

IX) Artificial intelligence will do everything.

- Poem on Swamiji.
- As though computer thought over and wrote.

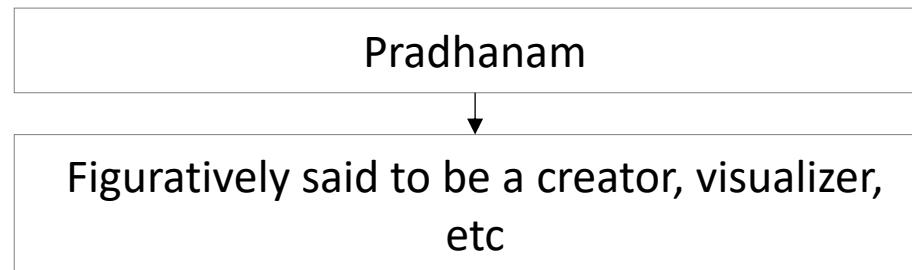
X) Niyata Kramena :

- There is a clean order also.
- Prakrti is functioning.
- Even though Pradhanam is Achetanam.
- There is a figurative reference, as though it is visualizing the Universe.
- Saha Ikshan chakre Itya Adhihi.

XI) Example :

- When there is a right hand person of a king, most of decisions made by him.
- Right hand person as good as chief minister, decides everything.

XII) Here :



XIII) Sarva Artha Karini Brithye :

- Non king is seen as king.
- Non visualiser Prakrti is seen as though a visualizer.
- Figurative expression only.
- Sankhya Purva Pakshi.

Brahma Sutra – Chapter 1 – 5th Sutra :

ईक्षतेनशब्दम् ।

Ikshaternasabdam ।

The Pradhana of the Samkhyas is not the cause of the universe, because it is not mentioned in the Upanisads, which fact is clear from the fact of seeing (or thinking). [I – I – 5]

- Same topic.

Who is creator?

Pradhanam?

Brahman?

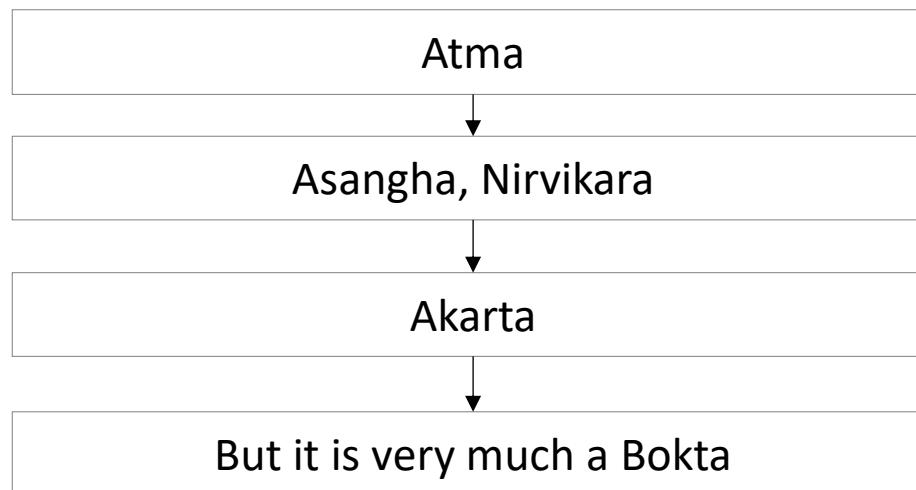
Shankaras reply :

269) Bashyam : Chapter 6 - Verse No. 3 Continues...

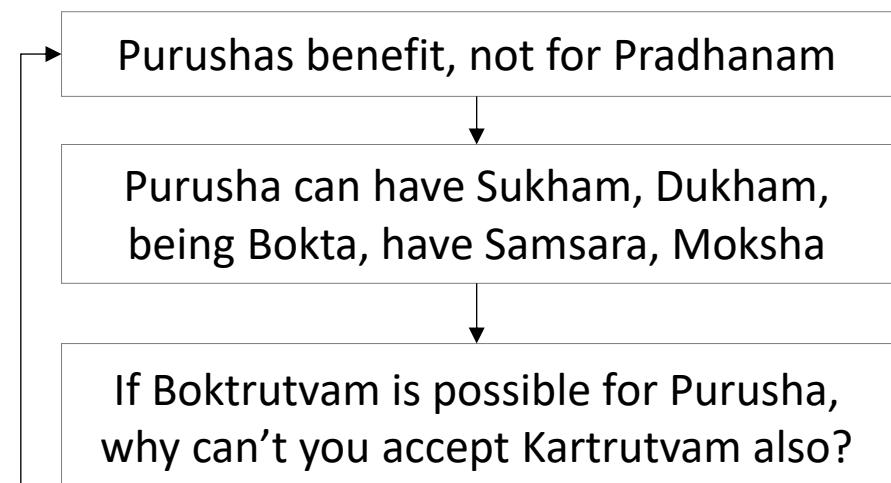
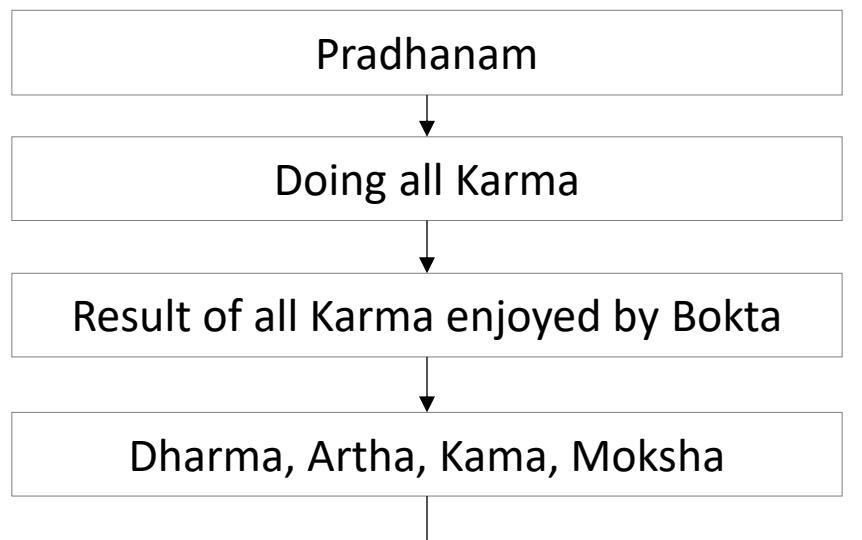
न; आत्मनो भोक्तृत्ववत्कर्तृ- त्वोपपत्तेः । यथा सांख्यस्य चिन्मात्रस्या-
परिणामिनोऽप्यात्मनो भोक्तृत्वं तद्वदेवादिनामीक्षादिपूर्वकं जग-
त्कर्तृत्वमुपपनं श्रुतिप्रामाण्यात् ।

1st level of reply :

I) Sankhya :



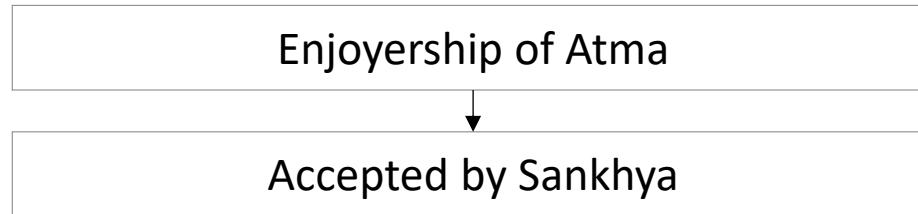
II)



- Because of same reason, it can be Karta also

III) Shankara :

a)



b) According to Sankhya, Boktrutvam is Satyam, real.

c) Why can't you accept same logic for Kartrutvam.

d) Atma is Chin Matram, pure Consciousness.

e) Aparinama – has no modification.

- Without modifications, he accepts Boktrutvam.

f) In the same way, Atma can have Kartrutvam of Universe.

g) Sruti :

Prashno Upanishad : Chapter 6 – Verse 3

स ईक्षाचके । कस्मिन्नहमुक्तान्ते उक्तान्तो भविष्यामि
कस्मिन्वा प्रतिष्ठिते प्रतिष्ठस्यामीति ॥ ३॥

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

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