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# **PRASNOPANISHAD**

With

# **SHANKARABASHYAM**

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## **CHAPTER 6**

**VERSE 3**

**VOLUME - 6**

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# **CHAPTER 6**

## **THE PURUSHA OF SIXTEEN KALAS (PARTS)**

**8 Verses**

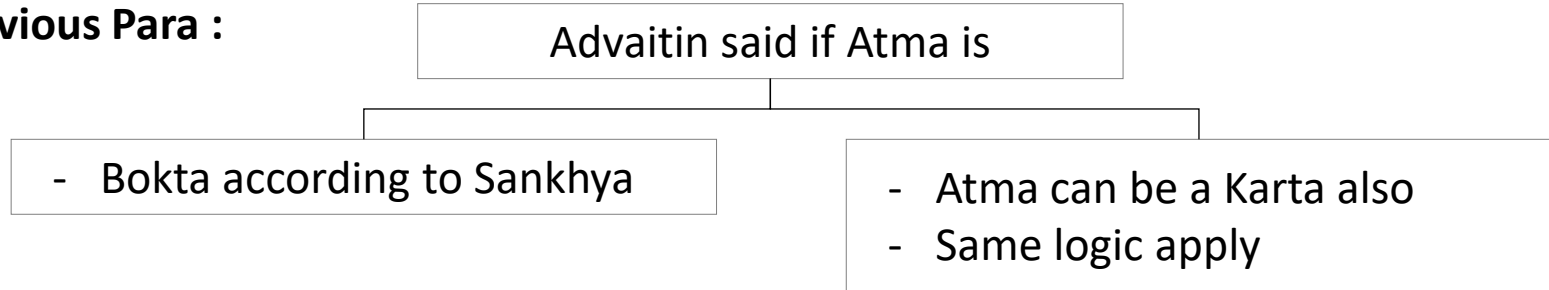
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**VERSE 3**

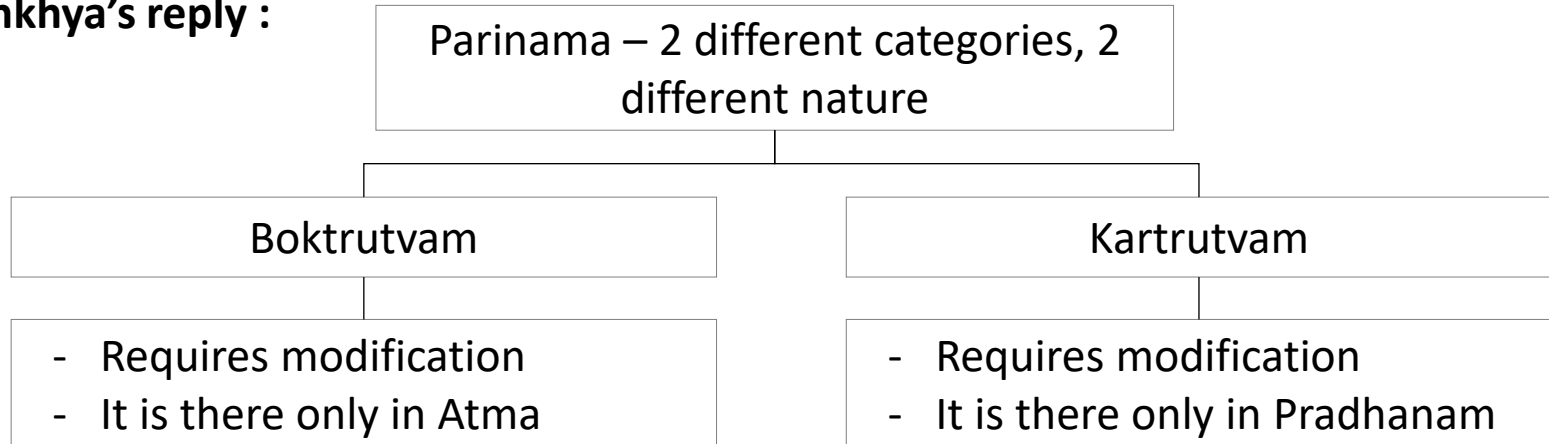
तत्त्वान्तरपरिणाम आत्मनो- ऽनित्यत्वाशुद्धत्वानेकत्वनिमित्तो  
न चिन्मात्रस्वरूपविक्रिया । अतः पुरुषस्य स्वात्मन्येव भोक्तृत्वे  
चिन्मात्रस्वरूपविक्रिया न दोषाय । भवतां पुनर्वेदवादिनां सृष्टिकर्तृत्वे  
तत्त्वान्तरपरिणाम एवेत्यात्मनो- ऽनित्यत्वादिसर्वदोषप्रसङ्ग इति चेत् ।

**Sankhya Counter Argues :**

**I) Previous Para :**



**II) Sankhya's reply :**



III)

## Parinama

### Tattvantara (Pradhanam)

- One category gets converted into another category
- Category shifting modification
- It is in Pradhanam
- Pradhanam becomes Mahat
- Mahat → Ahamkara → Manaha → Indriyani → Sukshma Butani → Sthula Butani
- Tattvantara Parinama

### Svarupa Parinama Purushas modification

- Sukha, Dukha Anubhava
- Anubhava requires change
- Change does not become another category Purusha remains Purusha
- Parinama in which Svarupam continues
- Chaitanya Rupa Purushaha continues
- Nitya, Sukhi, Dukhi Chaitanya Purusha.
- Reflected Consciousness not understood
- Internal transformation in which it does not lose its Svarupam
- Category status remains intact

IV) Pradhanasya Tattwantara Parinama – Karta

V) Purushasya Svarupasya Parinama – Remains Bokta

### VI) Tattwantara Parinama :

- As Karta, it will create varieties of problems also.
- Anityatvam, Ashuchitvam
- Impermanence, impurities
- Physical body is one of the Parinama, it has so many problems.

## VII) Boktrutva Svarupa Parinama :

- Purusha will continue to be Nitya, Shuddha.

### Bashyam : Chapter 6 - Verse No. 3 Revision...

तत्त्वान्तरपरिणाम आत्मनो- ऽनित्यत्वाशुद्धत्वानेकत्वनिमित्तो  
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### Sankhyas objection to Advaitin :

#### I) Atmanaha Chinmatra Rupa Vikriya Na Tattvantara Parinama :

- When Atma goes through Bogha, enjoyment of sense pleasures, pain.
- It is modification only at Chaitanyam level.
- This modification is not Tattvantara Parinama.
- It is not a change of category shifting.

#### II) When category shifting takes place, problems will come.

- Anityatvam, all products are Anityam.
- **Example** : Sthula, Sukshma butani Shariram – all perishable category – impermanent.
- Ashudhatvam – Pancha Butas are subject to impurities, body subject to impurity.
- **Purusha never becomes impure.**

### III) Anekatvam :

- It becomes multiplied, plural, many bodies, many trees.
- Nimitta Parinama – Category shifting modification does not take place in the case of Purushas Boktrutvam.
- Modification causes impermanence, impurity, multiplication.
- All these doesn't happen when Purusha is undergoing modification.

### IV) Ataha, Purushasya Svatmani Eva Boktrutve :

- Purusha is experiencing Sukham, Dukham, as Bokta.

### V) Chinmatra Eva Vikara – Na Dosha :

- It is Harmless.
- Has no consequence.

VI) When you talk about Purusha itself becoming a Karta and Purusha producing a Universe it is Tattvantara parinama.

- When Purusha is Karta, Purusha will not have Svarupa Parinama but Tattvantara Parinama.

VII) You are Veda vadi.

- If Purusha is Srishti Karta, it is category changing Parinama, transforms.

VIII)

3 Doshas

Anityatva

Ashudhatva

Anekaditva

- All 3 will happen for Purusha – Atma.
- Therefore Purusha can't be Srishti Karta.

IX) Advaitin Answers in next Paragraph.

**Revision :**

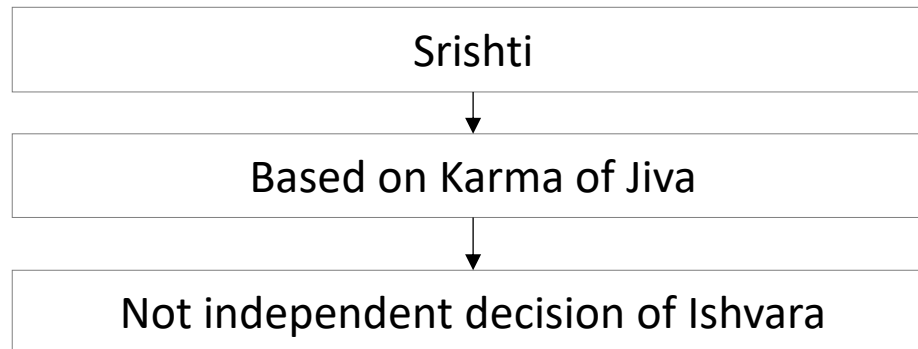
**Bashyam – Chapter 6 – Verse 3 :**

**I) Chapter 6 – Verse 2 :**

- Introduction of Shodasha Kala Purusha, Brahman, Chaitanyam.
- In this Purusha, Brahma Chaitanyam alone, the entire Universe emerges.
- Purusha = Srishti Karta, cause of creation.

**II) Chapter 6 – Verse 3 :**

- Process of creation.
- How Purusha becomes Srishti Karta?



- Ishvara does not require any Srishti.



III) Srishti is meant for Jivas Karmas as Bokta and also for Pursuing Moksha.

- Purusha creates Universe in keeping with Jivas Karmas.
- Plans creation in keeping with law of Karma = Visualisation.
- Saha Aikshata – Brihadaranyaka Upanishad.
- Saha Ikshatare – Prashno Upanishad.
- So Kamayata – Taittiriya Upanishad.

### **Brihadaranyaka Upanishad :**

स अइक्षत, यदि वा इममभिमंस्ये, कनीयोऽन्नं  
करिष्य इति; स तया वाचा तेनात्मनेदं सर्वमसृजत  
यदिदं किंच— ऋचो यजूंषि सामानि छन्दांसि यज्ञान्  
प्रजाः पशून् । स यद्यदेवासृजत तत्तदत्तुमध्रियत;  
सर्वं वा अतीति तददितेरदितित्वम्;  
सर्वस्यात्ता भवति, सर्वमस्यान्नम् भवति,  
य एवमेतददितेरदितित्वं वेद ॥ ५ ॥

sa aikṣata, yadi vā imamabhimamṣye, kanīyo'nnam  
kariṣya iti; sa tayā vācā tenātmanedaṁ sarvamasṛjata  
yadidaṁ kiṁca— ṛco yajūṁṣi sāmāni chandāṁsi yajñān  
prajāḥ paśūn | sa yadyadevāsṛjata tattadattumadhriyata;  
sarvaṁ vā attīti tadaditeradititvam;  
sarvasyāttā bhavati, sarvamasyānnam bhavati,  
ya evametadaditeradititvaṁ veda || 5 ||

He thought, 'If I kill him, I shall be making very little food.' Through that speech and that mind he projected all this, whatever there is—the Vedas Ṛc, Yajus and Sāman, the metres, the sacrifices, men and animals. Whatever he projected, he resolved to eat. Because he eats everything, therefore Aditi (Death) is so called. He who knows how Aditi came to have this name of Aditi, becomes the eater of all this, and everything becomes his food. [ 1 - 2 - 5 ] 991

## Prasnopanishad :

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

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

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

## Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इद सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं 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 idagm sarvamasrjata yadidam kinca,  
tatsrastva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam canirukatam ca, nilayanam canilayanam ca  
vijnanam cavijnanam ca,  
satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa 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 become 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]

- Ishvara as Karta visualized the creation.

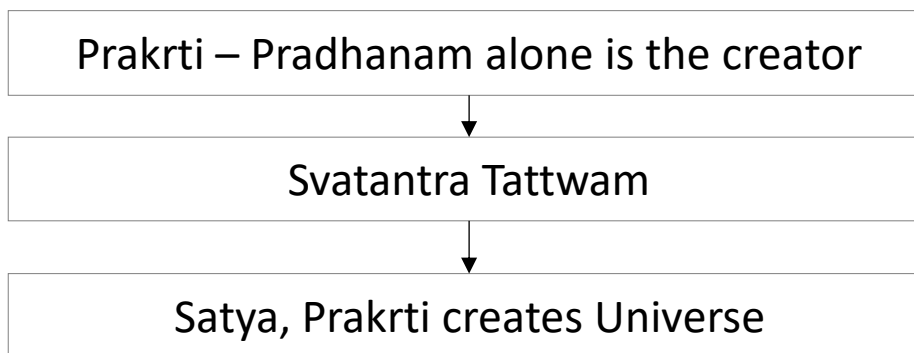
#### **IV) Sankhya comes with huge Purva Pakshi :**

- Their explanation of creation is different.
- Purusha visualized and created the world.
- Purusha = Brahma Chaitanyam = Atma

#### **V) Objection :**

- Sankhya theory of creation is different.
- In Advaita creation there are problems.

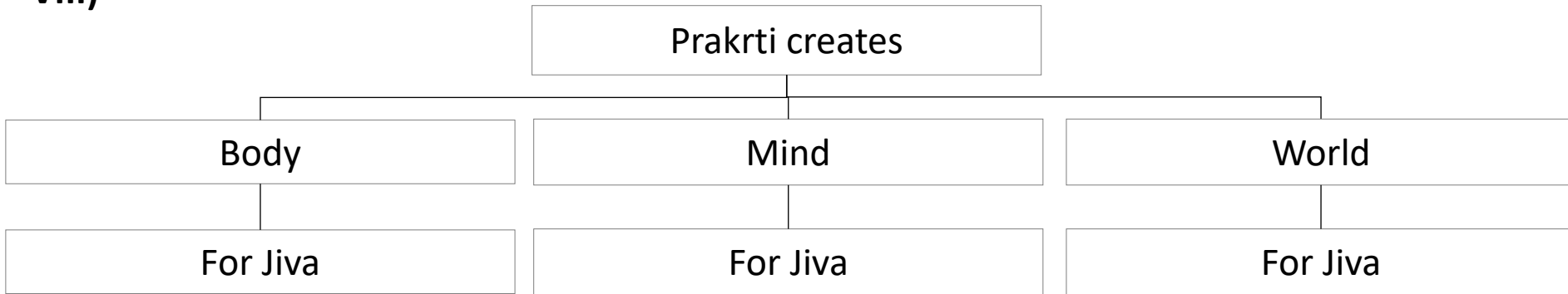
#### **VI) Sankhya :**



#### **VII) Purpose :**

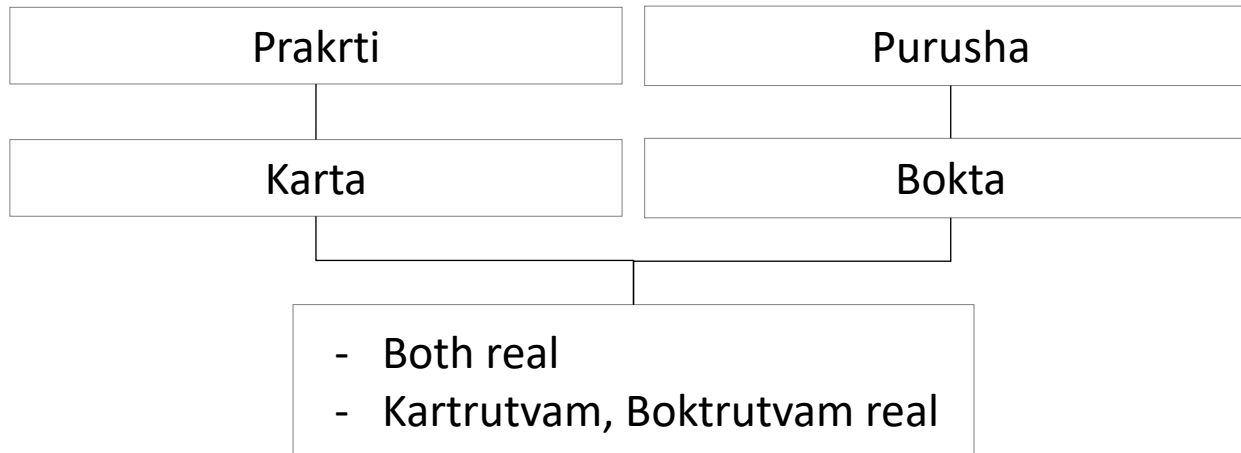
- Many Purushas, Atmas are there, countless Jivatmas are there.
- Does not accept Paramatma.
- For the benefit of Jivatmas, Prakrti creates 3 things.

VIII)



IX) With the help of 3, Purusha gets Dharma, Artha, Kama, Moksha.

X)



XI)

Prakrti	Purusha
<ul style="list-style-type: none"><li>- Not Bokta</li><li>- Aboktri</li></ul>	<ul style="list-style-type: none"><li>- Not Karta</li><li>- Abokta</li></ul>

- This is defect free creation according to Sankhya.

## **XII) Problems in Advaitic theory :**

a) Purusha = Advaitaha

- Purusha alone is there, Akarta, Nirvikara.
- Cannot do Srishti.
- Creation = Action, requires Karma Karaka – accessories.
- Karta = Main – 1<sup>st</sup> accessory.
- Then instrument is required.
- Material cause is required.
- Place is required.

**b) In your system :**

- Karta is not there.
- Brahman = Akarta

c) Karakams are not there, no duality.

d) Purusha being Srishti Karta is wrong.

e) If Purusha becomes a Karta, he will have to undergo modification.

f)

Many Doshas will come with  
modifications

Anityatvam

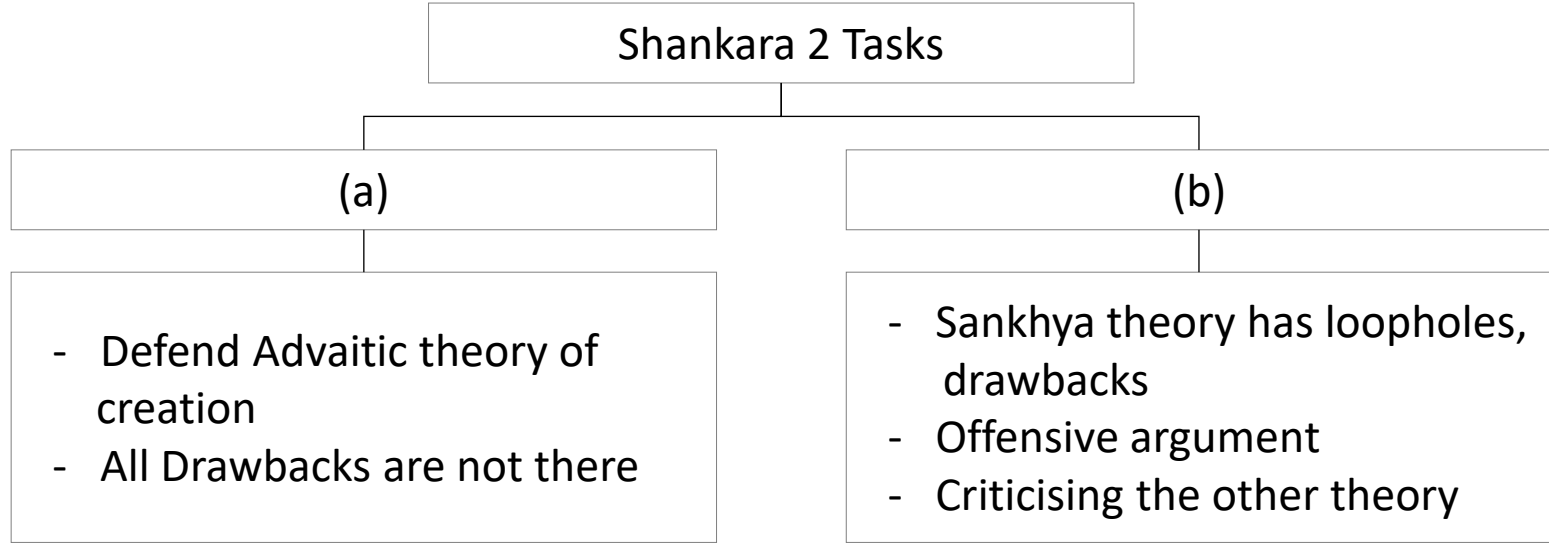
Anekatva Dsha

Ashudhatva Dosha

g) Advaitic Theory of creation is wrong

h) Criticised Advaitam, presented his theory as flawless.

XIII)



**271) Bashyam : Chapter 6 - Verse No. 3 Continues...**

न; एकस्याप्यात्मनो- ऽविद्यायां विषयनामरूपो- पाध्यनुपाधिकृतविशेषा- भ्युपगमादविद्याकृत-  
नामरूपोपाधिकृतो हि विशेषोऽभ्युपगम्यत आत्मनो बन्धमोक्षादिशास्त्रकृतसंव्यवहाराय  
परमार्थतोऽनुपाधिकृतं च तत्त्वमेकमेवाद्वितीयमुपादेयं सर्व- तार्किकबुद्ध्यनवगाह्यमभयं  
शिवम् इष्यते न तत्र कर्तृत्वं भोक्तृत्वं वा क्रियाकारकफलं च स्याद् अद्वैतत्वात्सर्वभावानाम्।

## Gist – Advaitic theory of creation :

I) Purusha by itself is nondual Brahman.

### II) Chandogya Upanishad : Chapter 6 – 2 – 1

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

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

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

- This is the absolute reality.

III) In this Purusha there is no Kriya, Karaka, Phalam.

- No accessories are not there.
- Action not possible, results not possible.
- Nothing is possible.

IV) Paramartika Satyam

- From this level, there is no creation at all.
- No Srishti, Sthithi, Laya.

## V) Mandukya Upanishad :

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

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

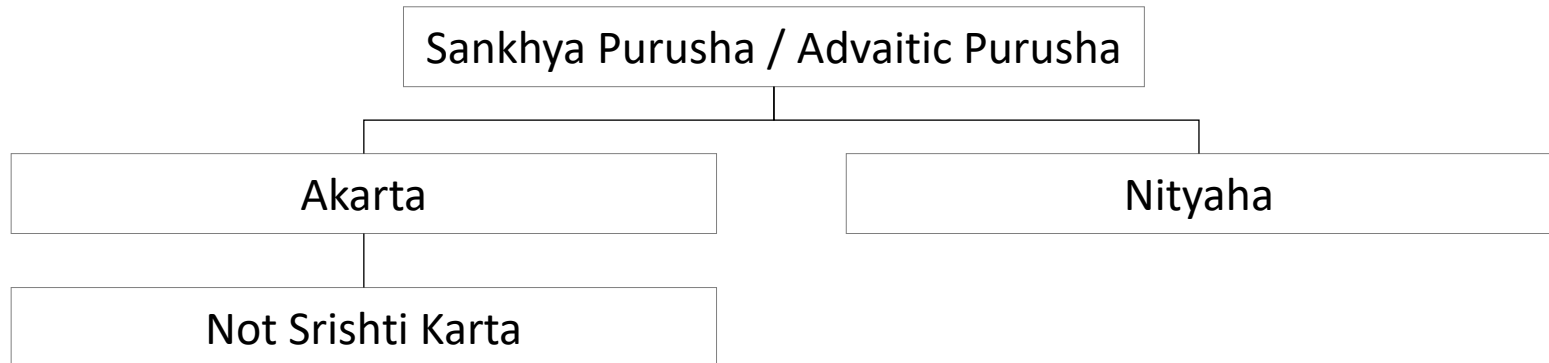
There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

**VI) From Paramartika Purusha level, no need to explain creation because there is no creation.**

VII) Prapancho Upasham, Shantam, Shamam, Advaitam.

- No explanation required.
- Purusha not Srishti Karta, does not creation.

VIII) We agree with Sankhya Purusha



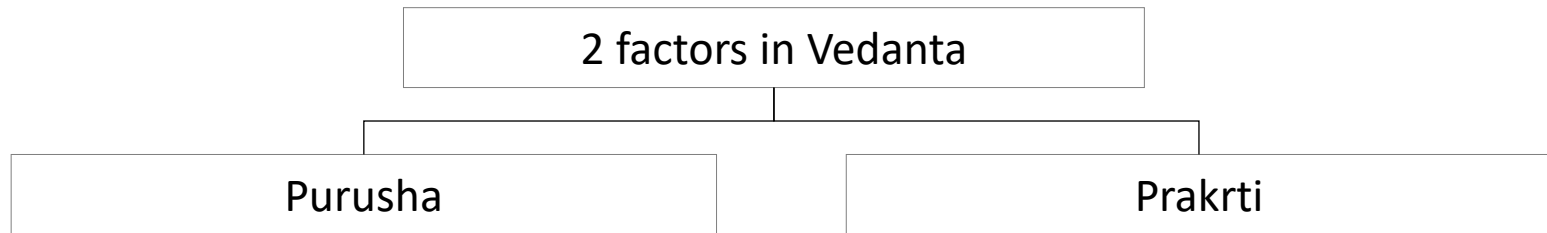


IX) Since we are experiencing creation and Samsara, we have to solve the problem of experienced creation.

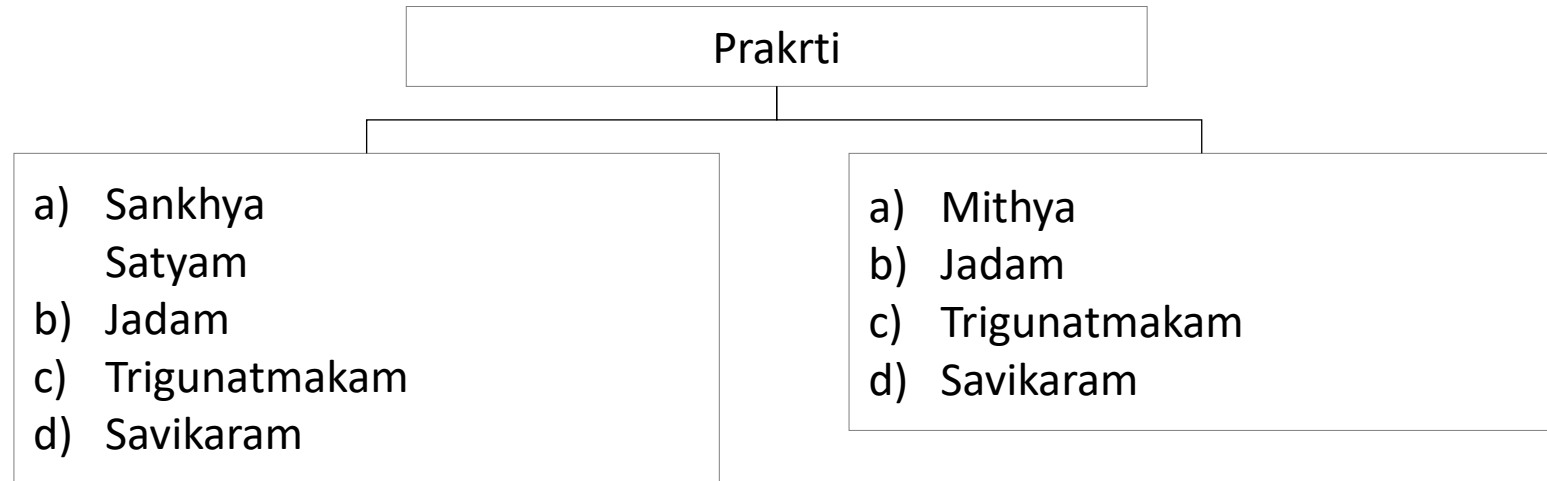
X) Vedanta talks about creation

- Vedanta introduces 2<sup>nd</sup> factor, other than Brahman for teaching, explaining the experienced world.

**XI) 2<sup>nd</sup> Factor : Prakrti**



**XII)**



**XIII) If Prakrti is Satyam, Purusha can't be Advaitam.**

XIV) There will be Dvaitam, Prakrti is Mithya.

- Being Mithya, it can't exist independently.
- It is only dependent on Purusha.

XV) Prakrti does not have separate existence.

- Existence is borrowed from Purusha.
- Crucial for Advaitam.

**XVI) Shankara :**

- Prakrti called Maya or Moola Avidya.

XVII)

Sankhya	Shankara
- Prakrti is creator of the Universe	- Prakrti only Upadana Karanam of the Universe - Raw material = Bunch of Names and forms

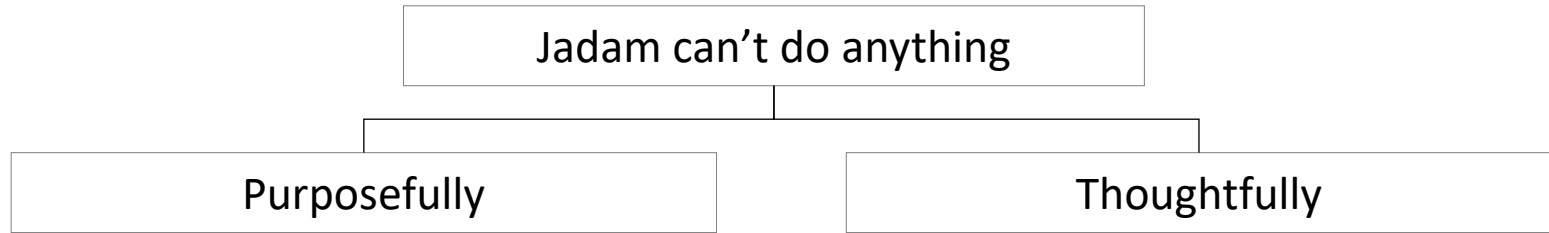
XIX) What is the Raw material required for the Universe?

- Nama – Rupa.
- World = Vyakruta Nama Rupa.

**XX) Prakrti :**

- Avyakruta Avyakta Nama Rupa Bundle, Parinami, Upadana Karanam of Universe.

XXI) Jadam Prakrti can't be the creator, Nimitta Karanam



XXII) We don't see material cause dumped in one corner, does not become product by itself.

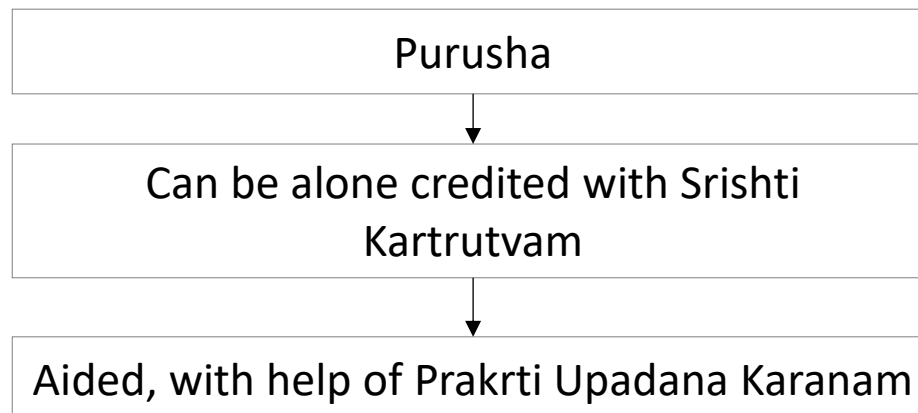
- Wood can't become furniture by itself.
- Gold can't become ornaments by itself.
- Vegetables can't become dishes by itself.

XXIII) Jada Prakrti cannot be a Karta, it can only serve as Upadana Karanam.

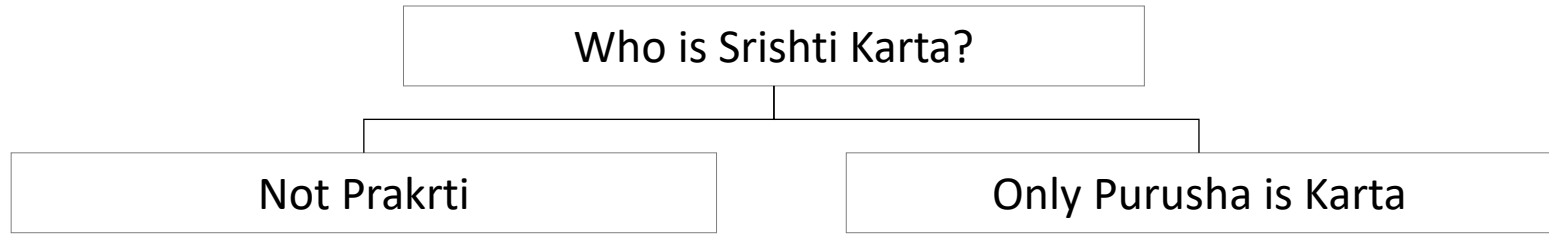
XXIV) Karta has to be always Chetana Tattvam.

- **Kartrutvam status of creatorhood can be given only to Chetana Tattvam, Purusha.**

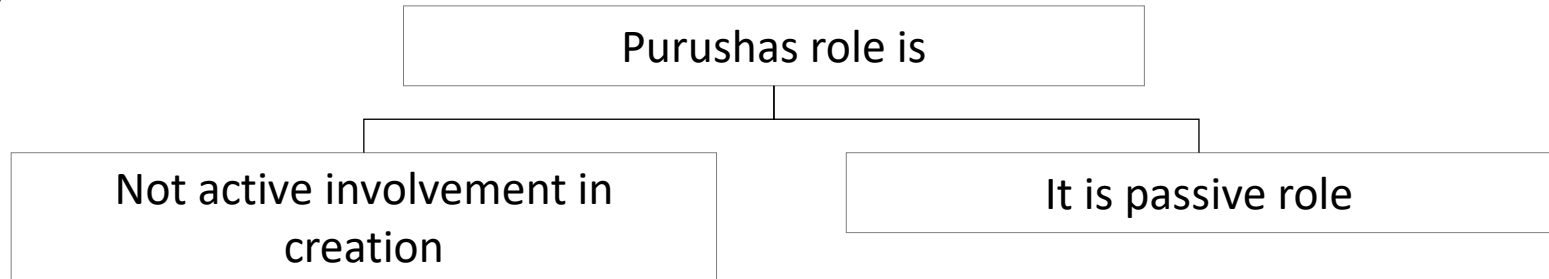
XXV)



XXVI)



XXVII)



- If active involvement, Purusha will have modifications.
- Kriya will be there on the part of Purusha.

**Example :**

- Carpenter – Uses Chistle does hammering.

XXVIII) In worldly parlance, Srishti Karta has action.

- With regard to Universe, Purusha is not active Karta but only a passive Karta
- Sannidhya Matrena, by his mere presence, he blesses the Prakrti.

## XXIX) Gita : Chapter 9 – Verse 10

मयाध्यक्षेण प्रकृतिः  
सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय  
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ  
sūyatē sacarācaram ।  
hētunā'nēna kauntēya  
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

### XXX) Adhyaksha Rupena :

- When I am serving as a Sakshi, in my presence, Prakrti will get activated according to the law of Karma.

XXXI) That Bhagavan visualized, planned etc, not to be taken literally.

- No active planning, visualization, desiring.
- Not literal functions of Purusha but figurative expressions.

XXXII) Why these expressions are used?

- In common parlance, creation involves planning.

### Example :

- Cooking
- Avial if all vegetables little.

- In common parlance, Karta has to be actively visualizing, planning, desiring etc.
- All figurative, Bhagavan is not going to think, plan.

XXXIII) In his presence, Prakrti is programmed, artificial intelligence to evolve into creation, according to the law of Karma.

#### **XXXIV) Purana :**

- Vishnu is relaxing.
- Need not do anything.
- He has to be there, like husbands.

XXXV) Since Purusha is not an active Karta, Purushas Kartrutvam is not actual Kartrutvam.

- It is called Aupadhika Kartrutvam.
- **In the presence of Prakrti, Purusha appears to be a Karta.**

XXXVI) In the presence of red rose, crystal appears to be red.

- **In the presence of Purusha, Prakrti becomes Upadana Karanam, Aupadhika Karta, seeming creator of the Universe.**

#### **XXXVII) Ignorant think :**

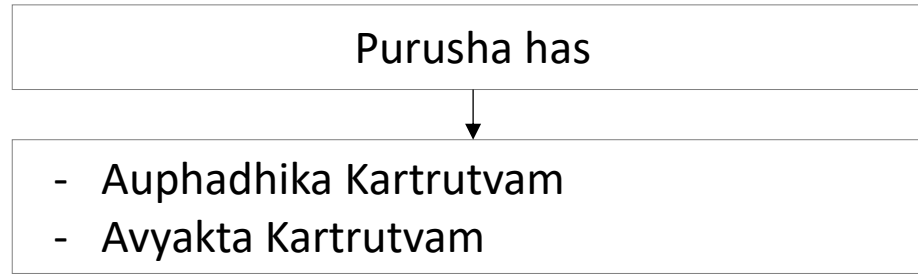
- Purusha is an actual Karta.
- He looks into computer of every Jiva.
- This Jiva requires Ant, plant body, Parrot body, Human body, Devata body.

XXXVIII) People think Bhagavan is actively involved.

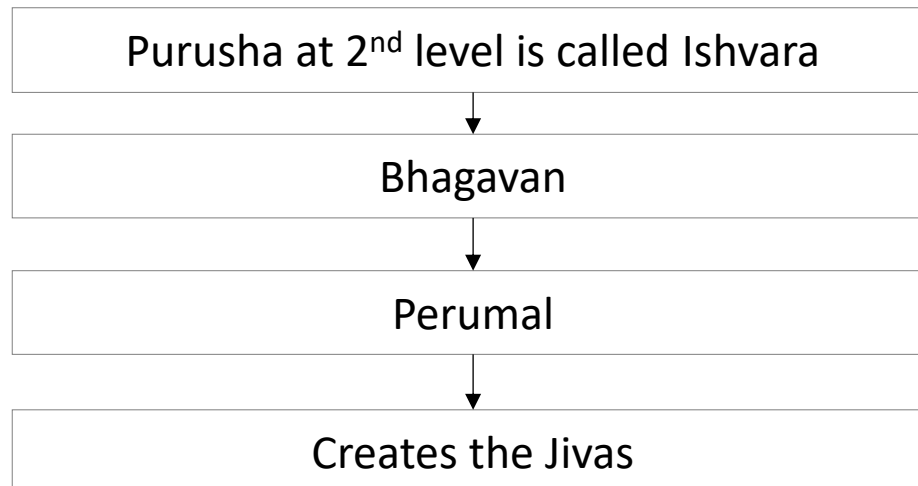
- It is Adhyastha Kartrutvam, Auphadhika Kartrutvam of Prakrti Sahita Purusha = Sophadika Purusha.

XXXIX)

1 <sup>st</sup>	2 <sup>nd</sup>
<ul style="list-style-type: none"><li>- Accept Nirupadhika Purusha</li><li>- Purusha without Prakrti, no Srishti, no Sthithi, no Layam.</li></ul>	<ul style="list-style-type: none"><li>- Come down to Sophadhika Purusha</li><li>- Purusha + Prakrti (Material Cause)</li><li>- Purusha is seeming Karta, Nimitta Karanam</li></ul>

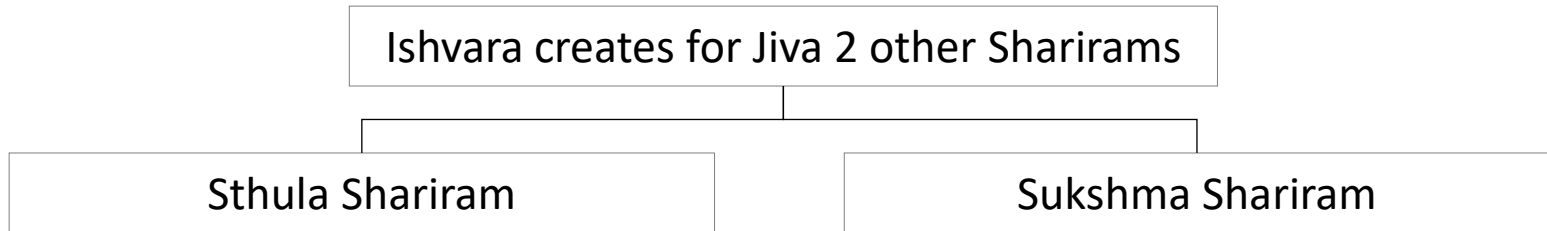


XXXX)



## XXXXI) Vedanta Sara :

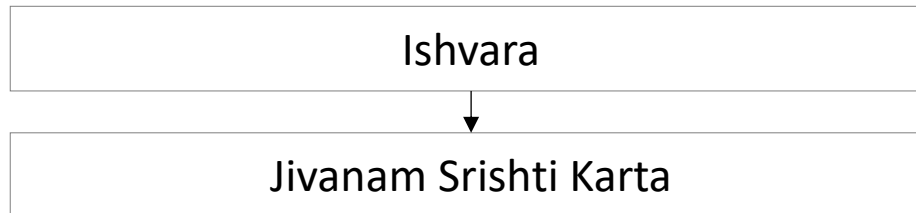
- Jivas are already there.
- Anaadi, in Karana Shariram.



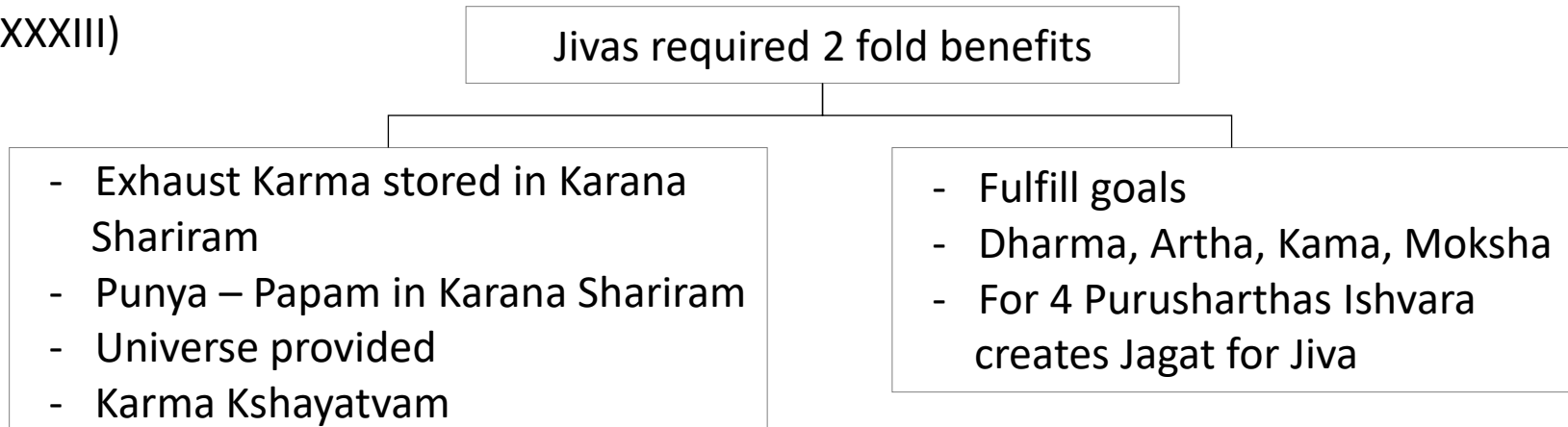
- Bhagawan provides Auphadhika Janma for Jivas.
- Not actual creation of Jiva.

- **Ishvara only provides Sthula, Sukshma Sharirams.**

## XXXXII)



## XXXXIII)





#### XXXXIV) Sankhya :

- Prakrti creates Universe for the Jiva.

#### Vedantin :

- **Purusha / Ishvara creates Universe for the Jiva with help of Prakrti the material cause.**

XXXXV) Purusha = Srishti Karta, not actual Karta, it is Auphadhika – Adhyastha Kartutvam.

- Not real Kartrutvam, will not cause Dosha.
- No Anityatva, Ashudhatva, Anekatva Dosha.

#### Our Reply :

- **Original Purusha not Karta.**
- **Prakrti Sahita, Auphadika Sahita, Adhyasa Sahita Purusha is seeming Karta.**
- Seeming Kartrutvam can't damage status of Akarta Purusha.

#### XXXXXVI) Gita : Chapter 4 – Verse 13

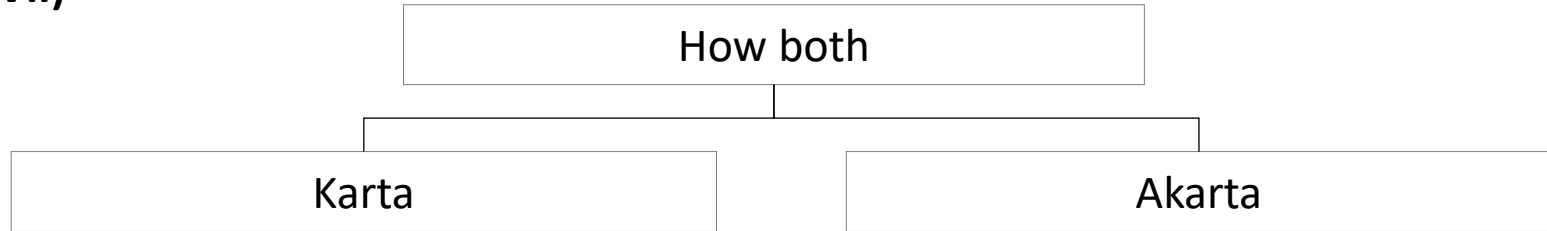
चातुर्वर्ण्यं मया सृष्टं  
गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां  
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ  
guṇakarmavibhāgaśaḥ |  
tasya kartāramapi māṃ  
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.  
[Chapter 4 – Verse 13]

- I am the creator of all of them.
- I am not a Karta.
- Akartaram Avyayam.

XXXXVII)



Gita : Chapter 9 – Verse 10

मयाध्यक्षेण प्रकृतिः  
सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय  
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ  
sūyatē sacarācaram ।  
hētunā'nēna kauntēya  
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakṛti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

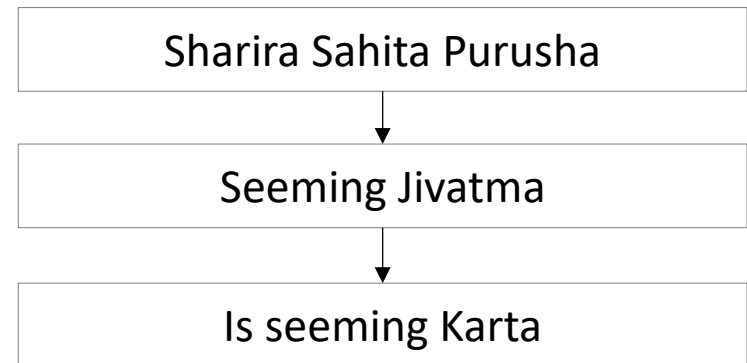
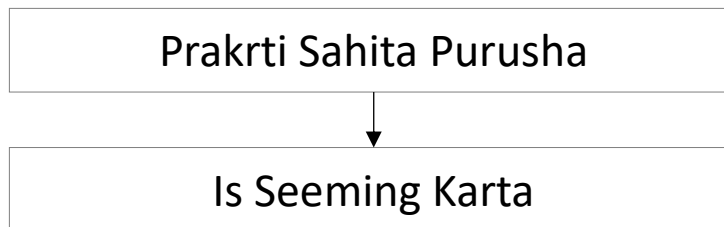
- **In presence of Ishvara, Prakrti does everything.**

- It appears as though I am doing everything.

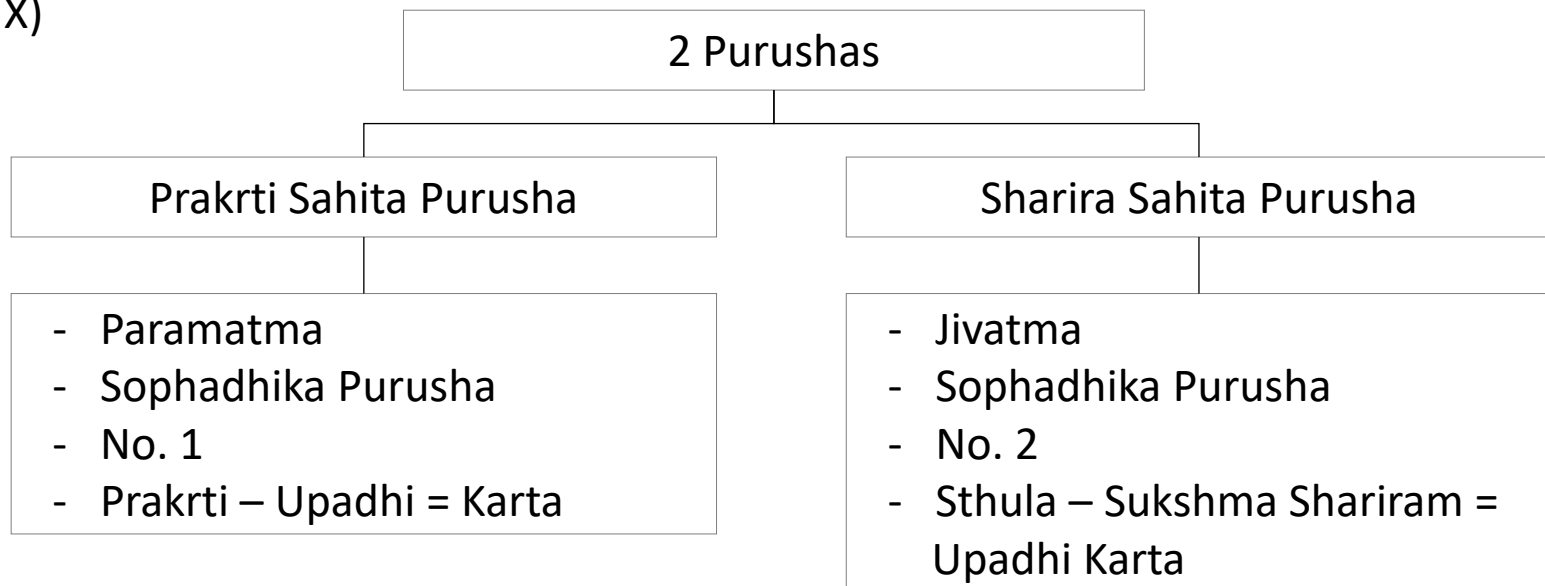
### Example :

- In presence of electricity blub, fan, fridge, mike do their functions.
- Electricity's presence alone is required.

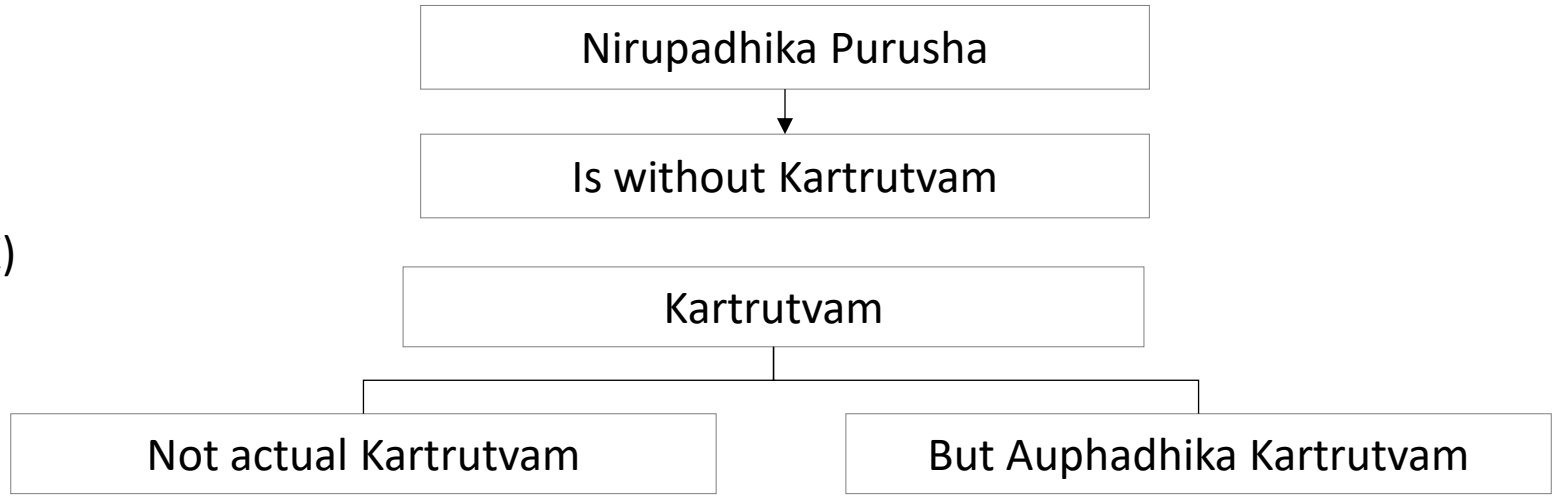
XXXXVIII)



XXXXIX)



XXXXXX)



- Adhyastha Kartrutvam only.
- Already known to you.
- Presentation in specific order.

XXXXXXI) Purusha in Jiva – not Karta.

### Gita : Chapter 5 – Verse 8

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Purusha appears to be a Karta not actual Karta.

### XXXXXII) Gita : Chapter 3 – Verse 27, 28

प्रकृतेः क्रियमाणानि  
गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा  
कर्ताहमिति मन्यते ॥ ३-२७ ॥

**prakṛtēḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ |  
ahaṅkāravimūḍhātmā  
kartā'ham iti manyatē || 3-27||**

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

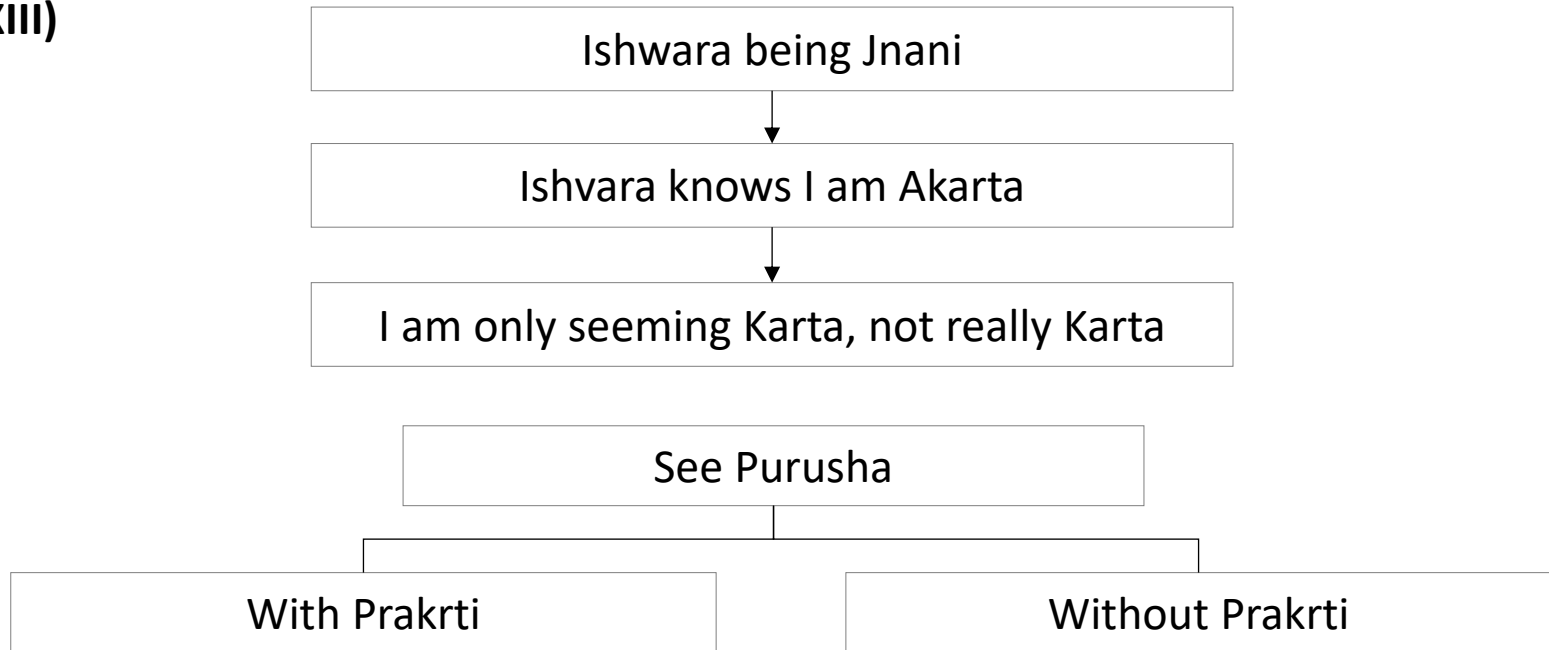
तत्त्ववित्तु महाबाहो  
गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त  
इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō  
guṇakarmavibhāgayōḥ |  
guṇā guṇēṣu vartanta  
iti matvā na sajjatē || 3-28||**

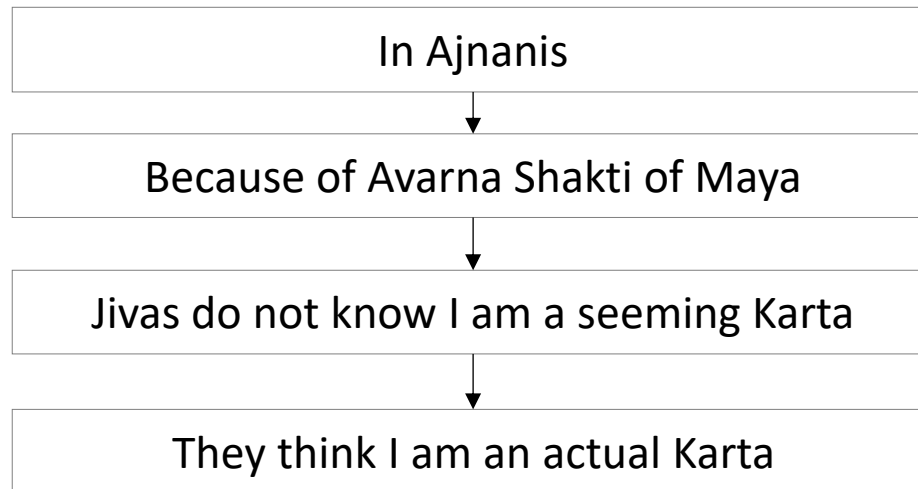
But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

- In Jiva also, Purusha is actually Akarta, it appears as if he is Karta, Ahamkara, ego.
- In Ishvara also, Purusha is actually Akarta, it appears as if he is Karta, creator.

XXXXXXIII)



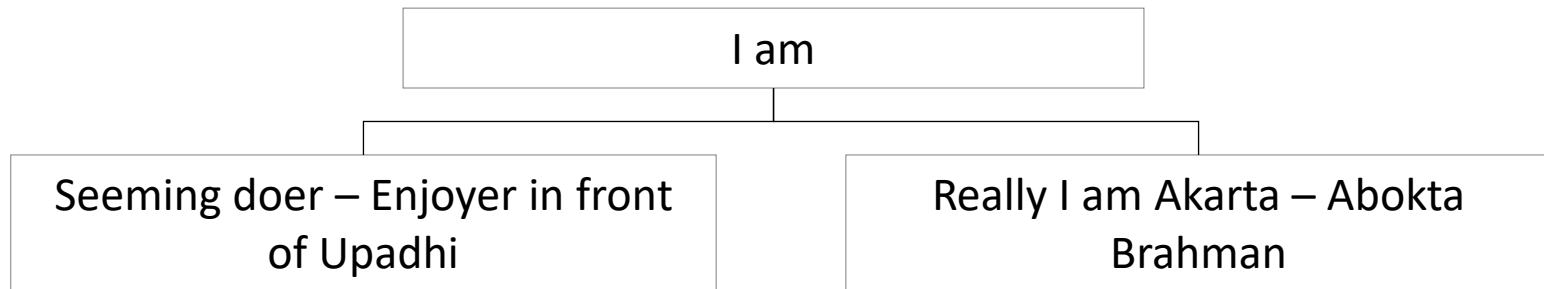
XXXXXXIV)



- Therefore, Guru, Shastra, Upadesha is required for Jiva.
- Not required for Ishvara.

- All these ideas are packed in this significant Paragraph of Page 110 of Bashyam.
- This is gist of Para with 55 points.

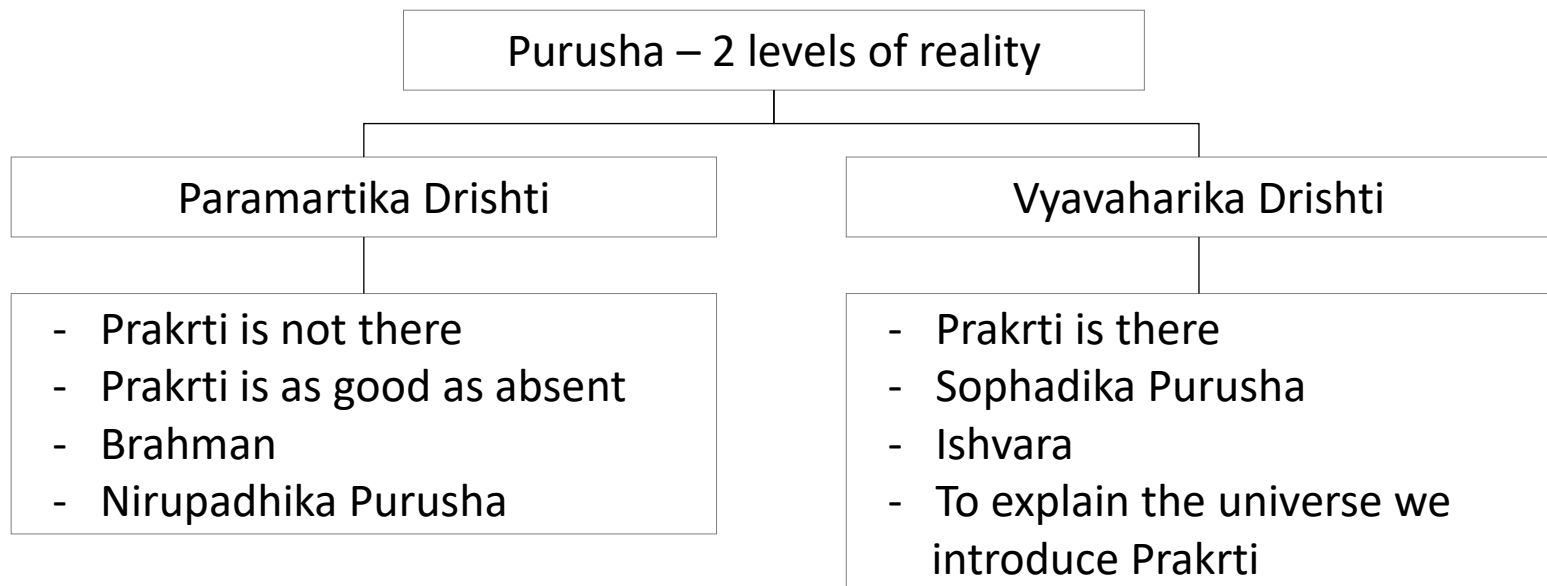
XXXXXV) Sakshi of sleep state easy to understand but its expression in waking as seeming Karta – Bokta is difficult for a seeker.



### **Bashyam :**

I) Avidya – Vishaya Nama Rupa Upadhi = In case of one Purusha, there is a difference.

II)



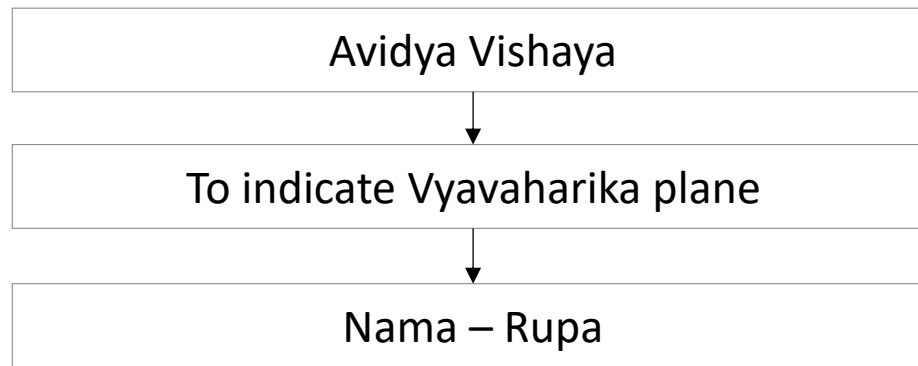
### III) Ekasya Api Atmana :

- Even though Atma, the Purusha is one.

IV) Avidya Vishaya, Nama Rupa Upadhi = Name of Prakrti

V) Why Avidya Vishaya?

- To indicate it is Vyavaharikam.
- **Shankara uses:**



VI) Prakrti = All Names + forms in dormant Avyakta Avastha.

- This is Upadhi, medium for the Purusha to do everything he wants to do on the earth.

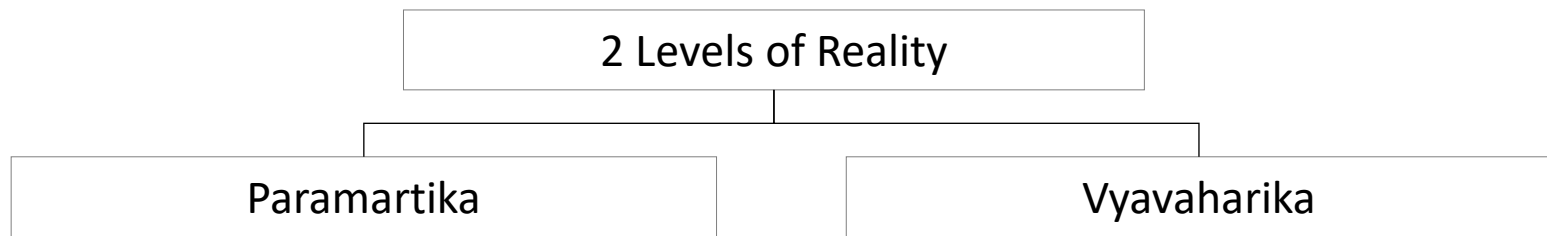
VII)

Upadhi Kruta	Anupadhika Kruta
Sophadhika	Nirupadhika

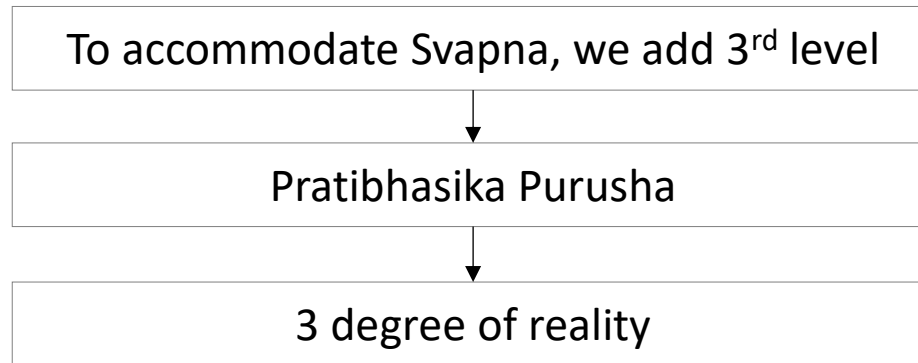
VIII) Vissha Abyugamat :

- This difference is accepted in Advaitam.





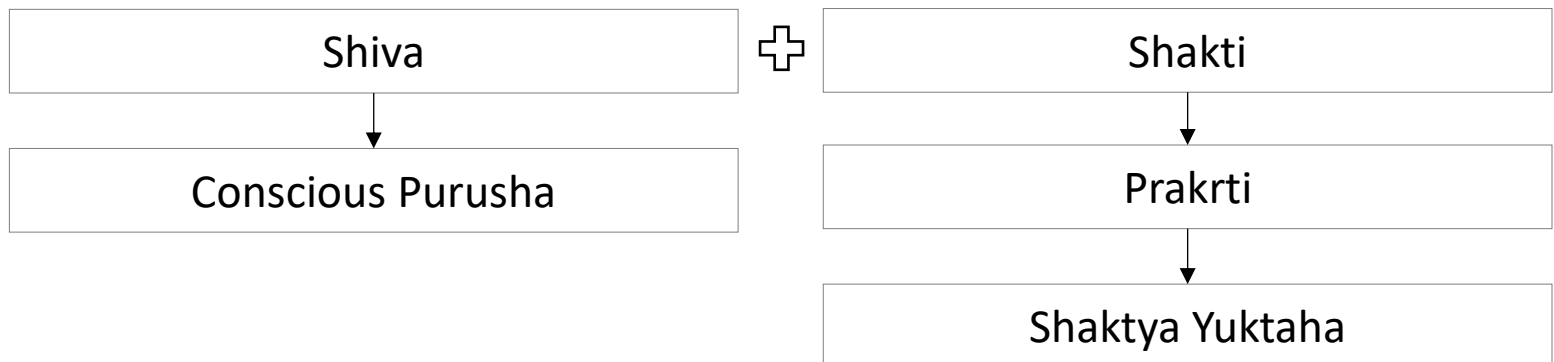
IX)



X) Srishti Karta = Sophadhika Purusha only

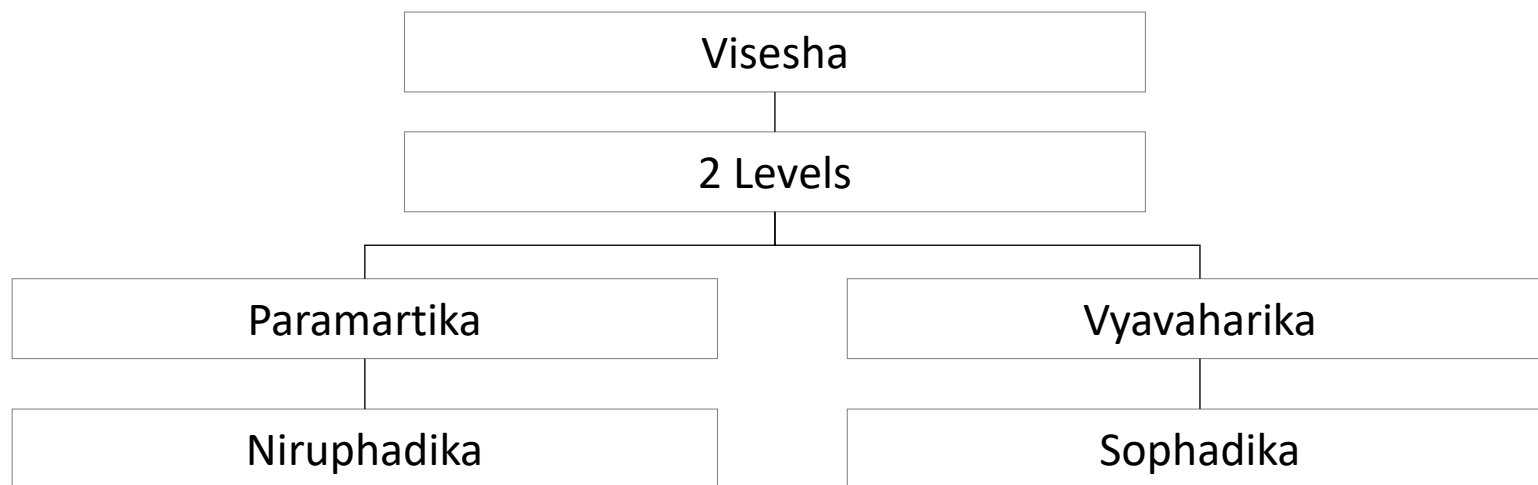
- Problems you talk about will not be there in Sophadhika Purusha.
- He can be Karta, he has Prakrti, he can do everything with Prakrti.

XI)



- Here we talk about Grihasta Purusha.
- Prakrti is occupying.
- Vishesha Abyugamat.
- This is Sankshepa Uttaram.

XII)



- Abyupa Gamyate
- 2 levels are acceptable to us.

XIII) Why we accept 2<sup>nd</sup> level?

- To explain all the empherical, Vyavaharika phenomena, time, space, planets.

XIV) Big bang questioned now

- Lot of confusion because of observation from one telescope.
- Sometimes observation challenges all previous conclusions.

XV) We have to explain the phenomenon of universe from empirical angle.

- From absolute angle, Nasti, need not explain.

XVI) For the empirical explanation of Bandah, Moksha of Jivatmas, given by the Shastra.

- We accept Sophadika Purusha, Ishvara, then Jivas come.

**XVII) Ishvaras role :**

- Srishti Karta, Karma Phala Dhata.

**XVIII) Jivas Role :**

- Karma Karta, Karma Phala Bokta.
- Both Ishvara and Jiva are Sophadhikam.
- Both meant to explain empirical events.

XIX) Even when we talk of Srishti, Sthithi, Layam, Sophadhika Jiva, Ishvara, Sadhana, Chitta Shuddhi, Karma Yoga, all happening in empirical plane within time – space.

XX) But Parallely there is an absolute reality which is Nirupadhikam Brahma.

- Where is it?
- Not in Heaven but in and through the Vyavahara.

XXI) That Niruphadika Atma remains as Turiyam.

**Mandukya Upanishad :**

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

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

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

XXII)

Sophadika	Nirupadhika
For Empherical explanation	For Shastriya explanation

- Nirupadhika, Purusha does not involve itself but his Jnanam is required in the empherical plane.

XXIII) Purusha is Nir-Upadhikaha, Paramartikam.

- Nirupadhika Purusha Jnanam is Vyavaharikam.
- We have to gain that Jnanam for liberation.

**Revision :**

**Bashyam : Chapter 6 – Verse 3**

**I) Bharatvaja :**

- Asked about Shodasha Kala Purusha.

**II) Answer – Verse 2 :**

- Purusha = Brahman
- Purusha Ihaiva Antaha Sharire.

**a) Purusha is within our body in the form of Chaitanyam.**

**b) Saha Purusha Ikshan Chakre**

- Purusha visualized.

**c) Verse 4 :**

- **Saha Pranam Asrujata**
- After visualization that Purusha, Brahma Chaitanyam created Prana.

**d) Conclusion :**

- Purusha is the creator, Srishti Karta.

**III) Purusha in Sankhya philosophy also Karta.**

- Similarity in Sankhya and Advaitam.

**a) Both in the form of Chaitanyam.**

- Nirvikara Chaitanyam, Suddha Chaitanya, Nitya Chaitanyam, Asanga Chaitanyam. 1019

## b) Dissimilarities :

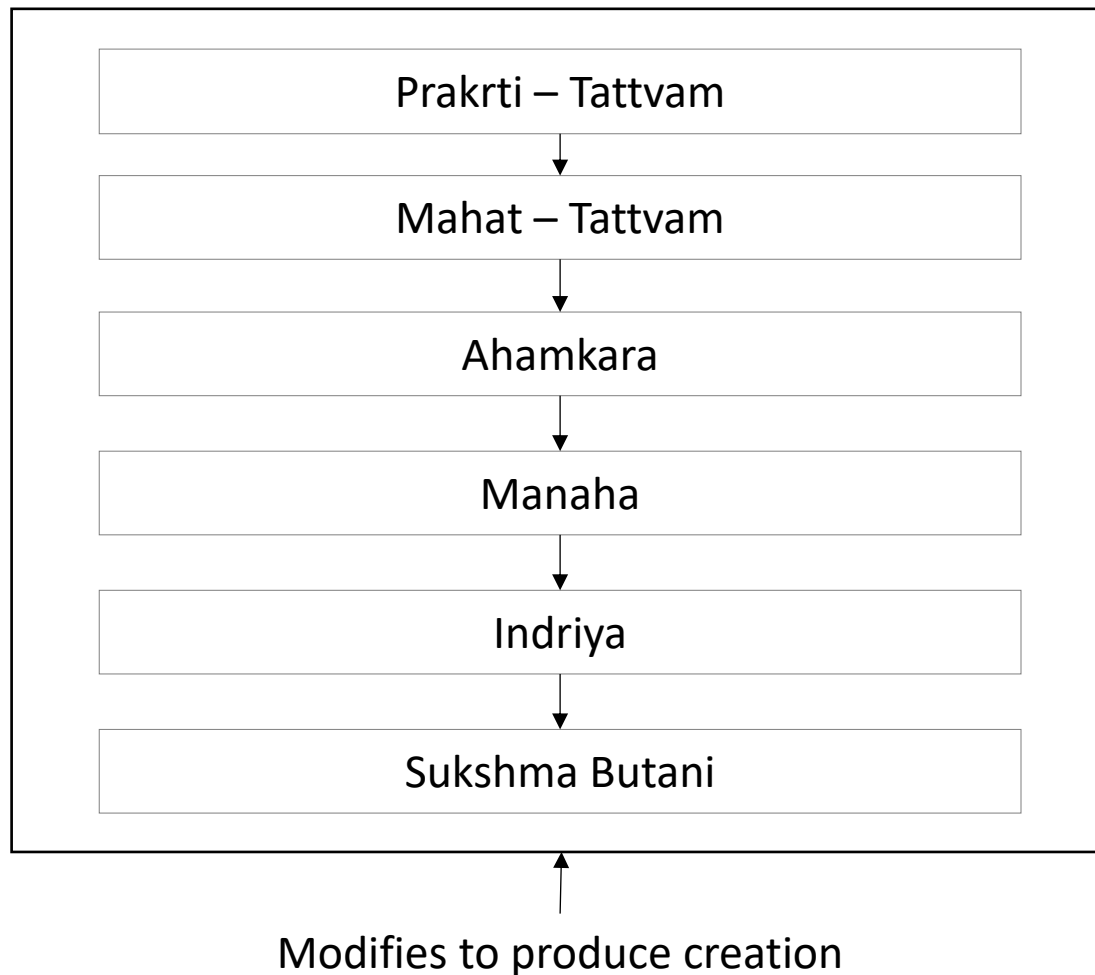
- Must know both similarity (Sadharmya Vichara) and dissimilarity (Vaidharmya Vichara).
- 2 concepts, Tattvams.

## c) Enquiry :

Sankhya Purusha	Vedanta Purusha
1) Purusha not Srishti Karta, not even Karma Karta 2) Purusha only Bokta, experiencer of Sukham, Dukham 3) Not Karma, Srishti Karta 4) Pradhanam, Prakrti is Srishti Kartri, Karta	1) Srishti Karta

d) Prakrti becomes Srishti Karta by undergoing a change.

- So many new Tattvams created.



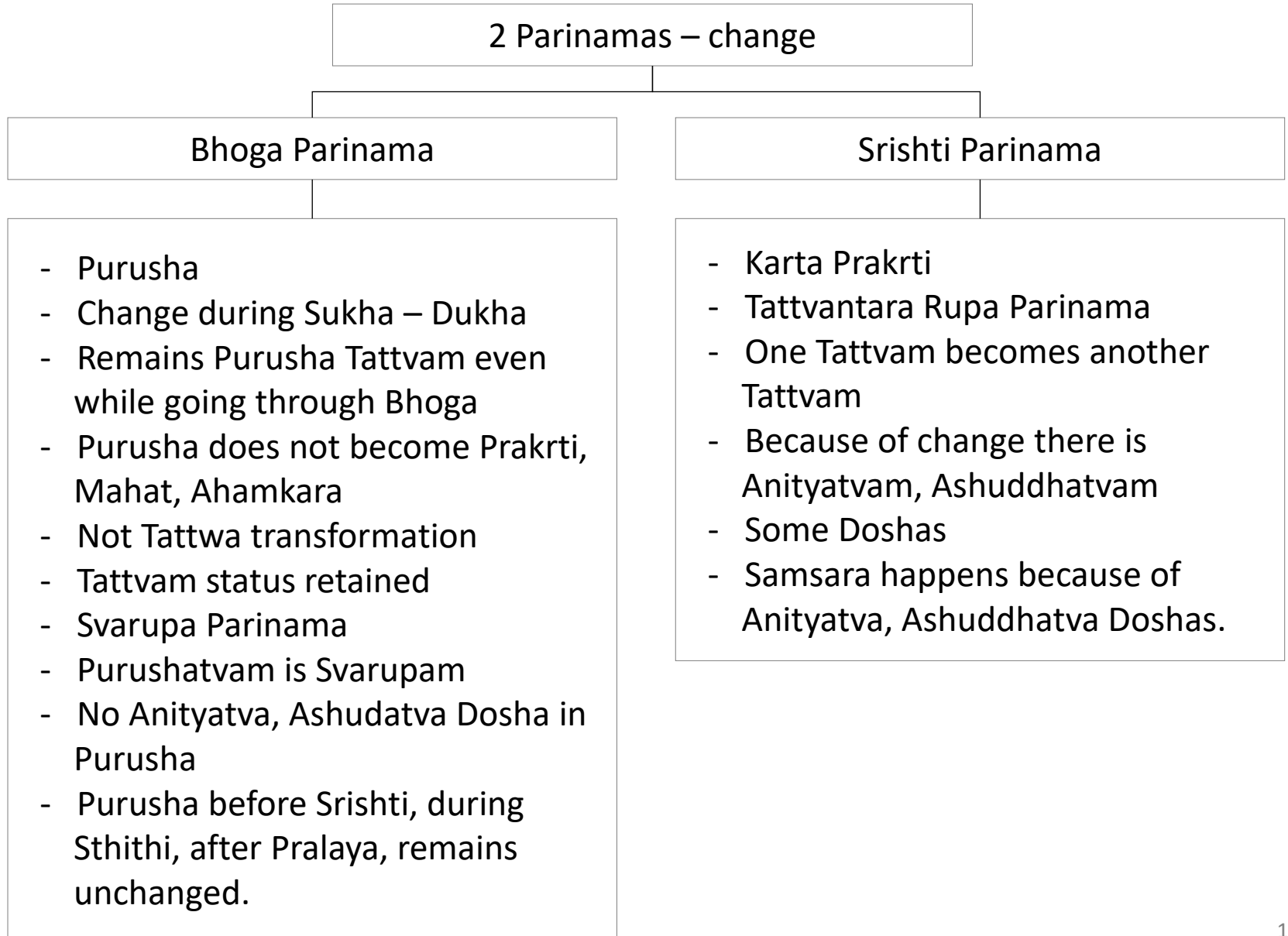
e) Prakrti modifies for the benefit of Purusha.

f) Purusha = Countless Jivatmas.

- Jivatmas require varieties of Anubhava, Dharma, Artha, Kama, Moksha Anubhavas.
- 4 Purusharthas are there.
- Prakrti creates for the sake of Purusha, by undergoing change.

g) Purusha becomes Bokta and undergoes change.

- Bhoga Parinama.

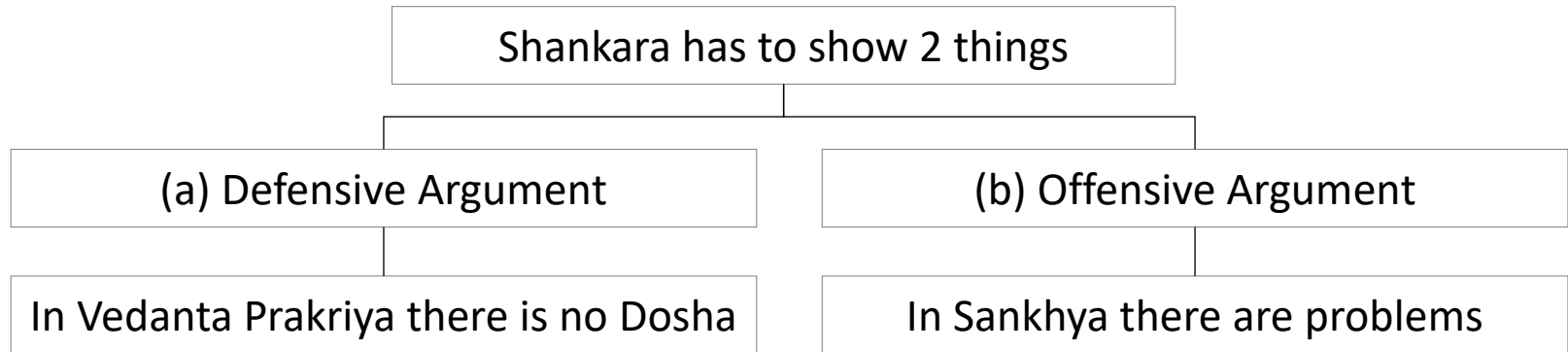




#### IV) Sankhya criticizes Vedanta :

- When you say Purusha is Srishti Karta, there is Tattvantara Parinama, Mahat, Ahamkara is created.
- Tattvantara Dosha is there.
- If Purusha has got Anityatva, Ashuddhatva Dosha.
- My Srishti Prakriya is better than your Srishti Prakriya.
- In your Prakriya he have problems.

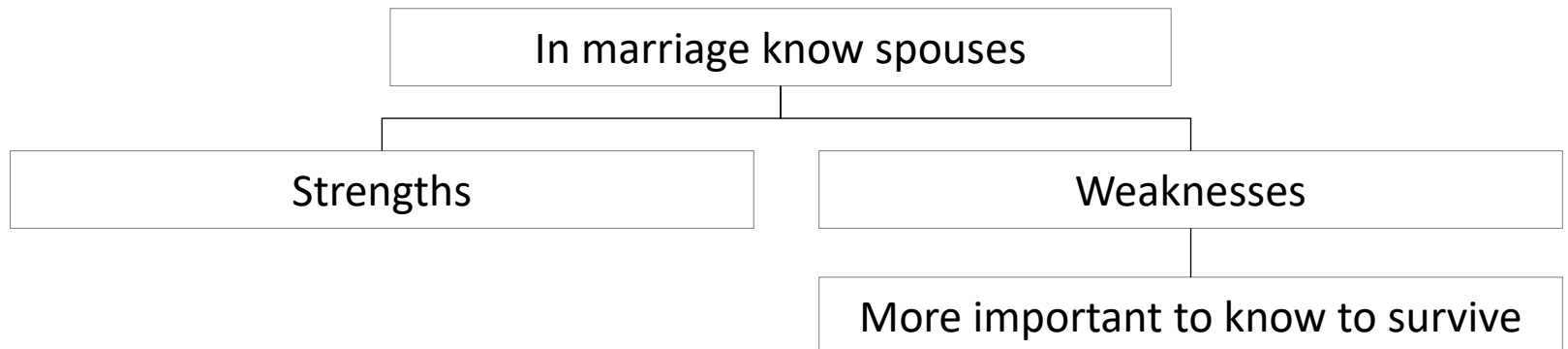
V)



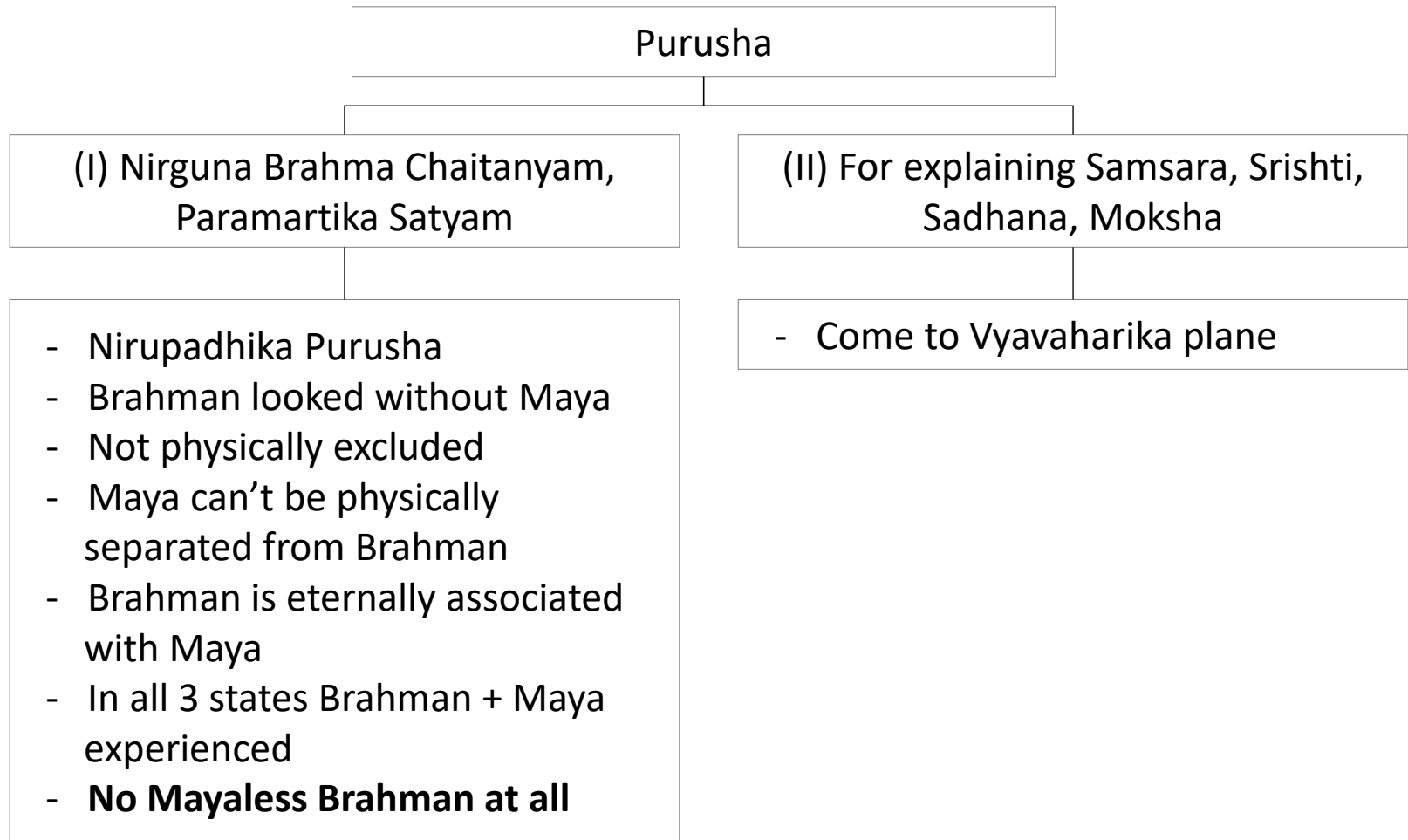
VI) Vedanta Srishti Prakriya concisely and comprehensively presented.

a) Purusha in Advaitam, there are 3 different meanings.

b)



c)



d) Intellectually understand Maya is Mithya and is therefore as good as not there from Brahman's angle.

- Paramartika Drishtya Maya is Abava.

e) Gita : Chapter 9 – Verse 4, 5

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

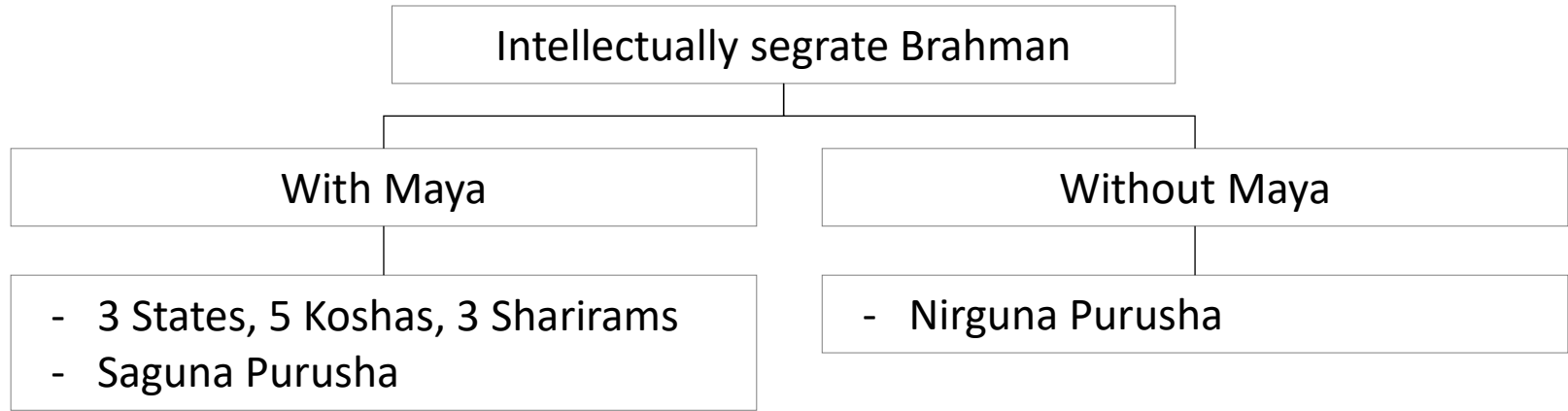
All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

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

na ca matsthāni bhūtāni  
paśya me yōgamaiśvaram |  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ || 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]

f)



g) In Paramartika level there is no Srishti.

**h) Mandukya Upanishad :**

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

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

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

- I don't have to explain.

i) In empherical, Vyavaharika plane, I have to explain Srishti, Sadhana, Samsara, Moksha.

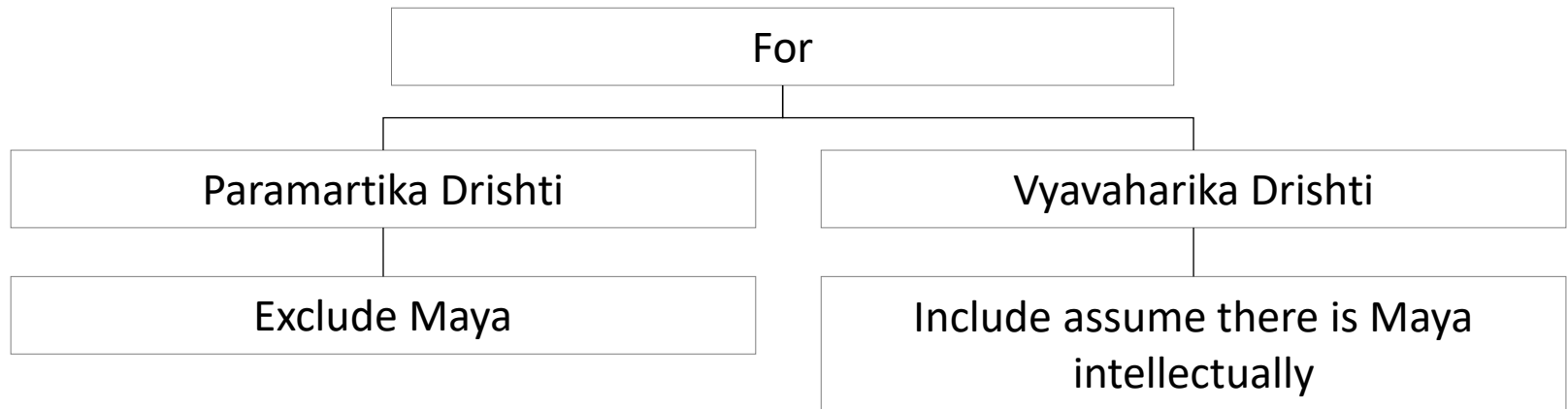
j) Advaitin comes to Vyavaharika plane by calling Maya Devi.

- In Paramartika Drishti there is no Srishti.

k) To come to Vyavaharika, we have include Maya.

- She does not have to come from somewhere else physically but intellectually include Maya also.

VII)



- **Maya is there, not by itself but by borrowing existence from Brahman.**
- This Maya is called Prakrti, Pradhanam, Samashti – Avyakta Nama – Rupa, total unmanifest names and forms, macro bundle.

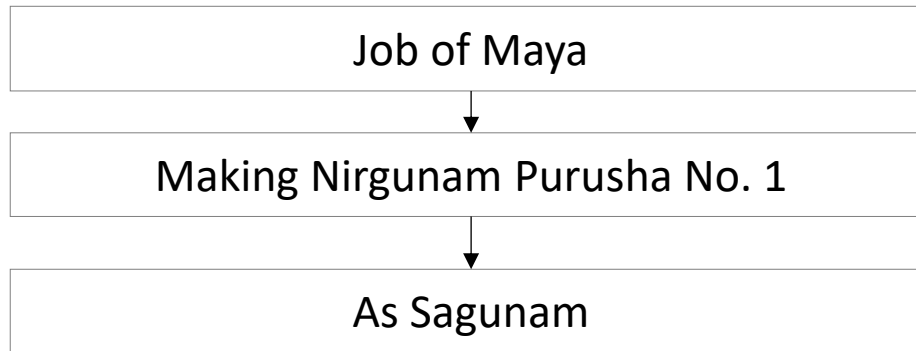
VIII) When Macro bundle is included in Brahman, it is Maya Sahitam Brahma (Married Brahman)

IX) Without Macro bundle, Brahman is Maha Grihastaha.

X) Maya Sahitam Brahman = Purusha No. 2 = Ishvara, Sophadikam Brahman, Nama Rupa Sahitam Brahman.

- We have pulled Brahman down to empherical plane.

XI)



XII) Maya will not convert Nirgunam Brahma into Sagunam.

- Nirgunam Brahman can never become Sagunam Brahma.
- It can appear.
- It Distorts like face in convex, concave mirrors.
- We get distorted version.

XIII) Nirguna Purusha No. 1 has now become Saguna Purusa No. 2 = Ishvara.

XIV) Purusha – No. 1 = Brahman

- Purusha No. 2 = Ishvara.
- Purusha No. 3 = Same Purusha with Shariram Trayam.
- Especially Karana Shariram :

Where individual Nama – Rupas are potentially there.

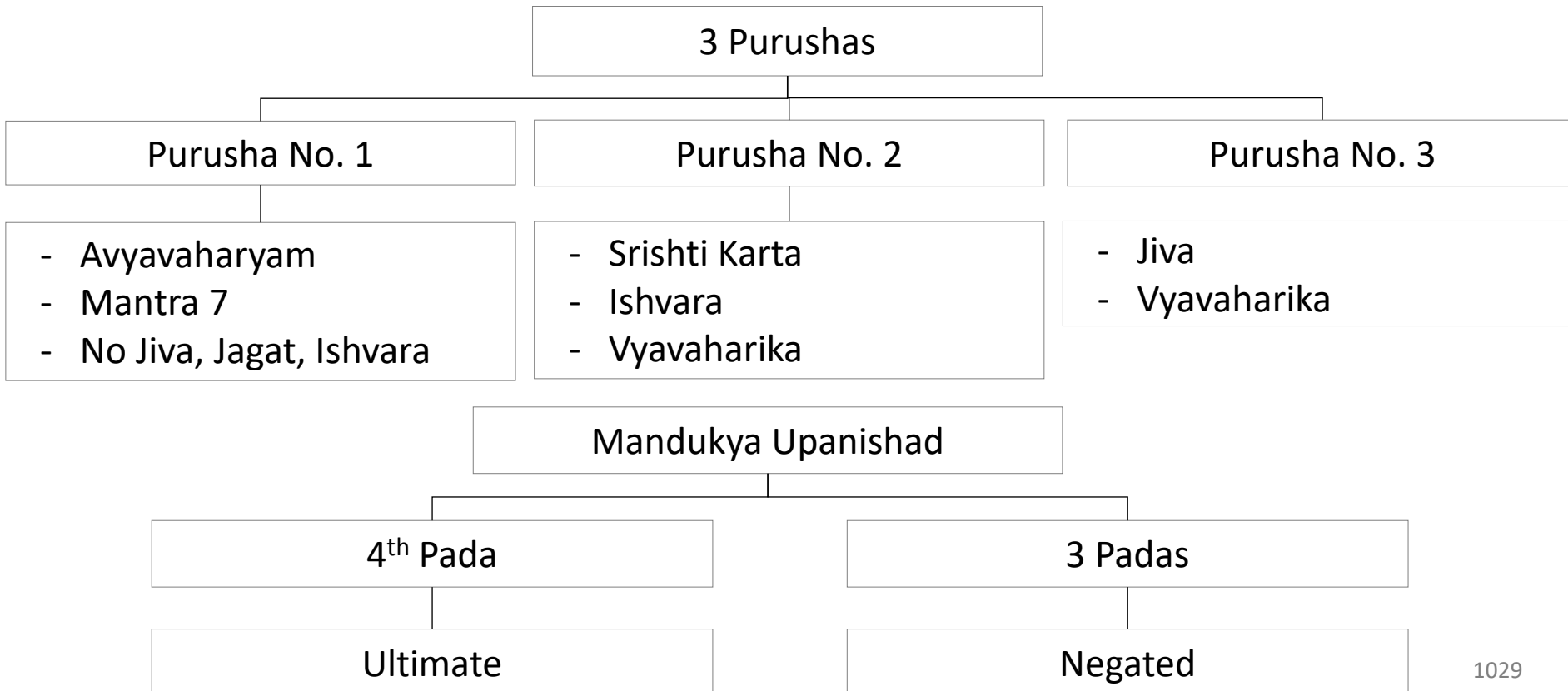
XV)

Maya	Jiva
<ul style="list-style-type: none"><li>- Samashti Nama Rupa</li><li>- Samashti Upadhi</li></ul>	<ul style="list-style-type: none"><li>- Vyashti Nama Rupa</li><li>- Vyashti Upadhi</li></ul>

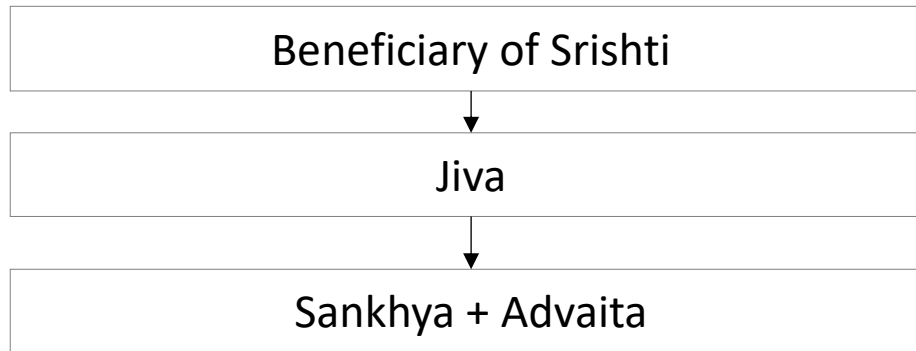
XVI) Purusha No. 3 also appears Sa-gunam because of proximity of Vyashti Nama Rupa.

- Purusha No. 2 – Samashti Nama Rupa.
- Samashti and Vyashti Nama Rupa distort Nirguna Purusha into 2 fold Saguna Purusha.

XVII) Seeming = Saguna Purusha No. 2, 3.



XVIII)



- Advaita Purusha no. 2 creates not Prakrti for benefit of Purusha No. 3.

XIX) Purusha No. 3 – has Anaadi Karana Shariram.

- Purusha No. 2 – creates only Sthula, Sukshma Sharirams.

XX) Jiva has to have a Kshetram, a field where Purusha No. 3 can be Karma Karta and Karma Phala Bokta (Not Srishti Karta) assisted by Purusha No. 2 (Karma Phala Dhata).

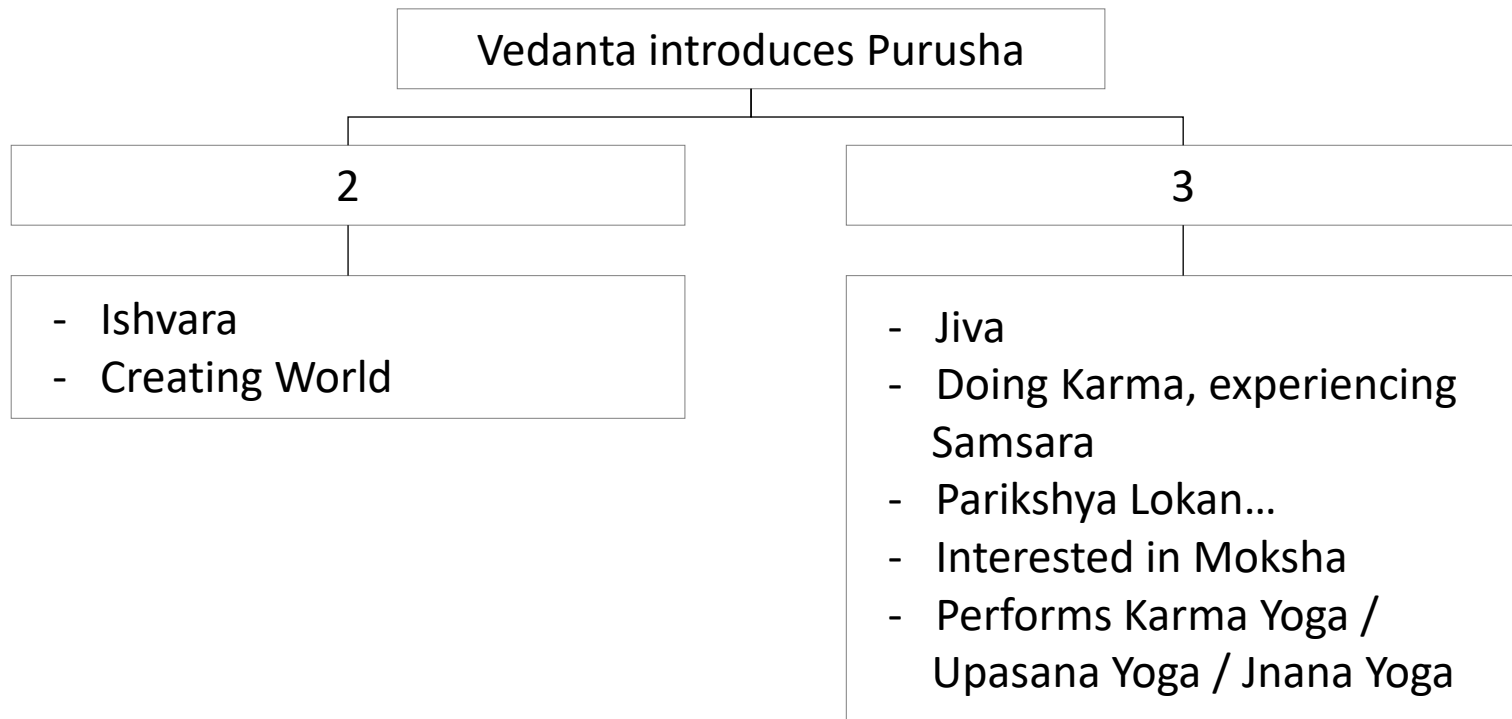
XXI) Purusha 2 + Purusha 3 do all Vyavahara.

- In and through Vyavahara, Purusha No. 1 is there.
- No localization.
- Purusha 2 and 1 is no. 1 only, it appears different.
- Purusha No. 1, neither Srishti Karta or Karma Karta, Karma Phala Dhata or Karma Phala Bokta.

XXII) All statuses belong to Purusha 2 + Purusha 3.

- In Purusha No. 1 – No status.





### Mundak Upanishad :

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

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

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

XXIV) Vyavahara, descriptions for Purusha 2 (Ishvara), 3 (Jiva).

- No Tatparyam in No. 2, 3.
- Vedantas aim not to reveal Purusha 2, 3.
- Tatparyam Nasti.

- **Both Jiva, Ishvara used only as Prakriya to reveal Purusha No. 1.**

XXV) Success of teaching only when Purusha No. 1 is understood and Purusha No. 2 and 3 are ignored.

XXVI) Mandukya Upanishad : Mantra 7

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

nāntaḥprajñam na bahiḥprajñam nobhayataḥ  
prajñam na prajñānaghanam na prajñam nāprajñam ।  
adr̥śyamavyavahāryamagrāhyamalakṣaṇam  
acintyamavyapadeśyamekātmapratyayasāraṁ  
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ  
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 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]

- Ignores Purusha 2, 3 = Bhaga Tyaga Lakshana.

## XXVII) Upadesa Sara :

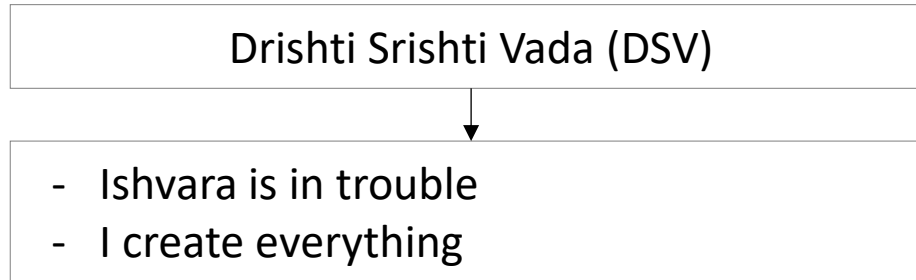
ईशजीवयोर वेषधीभिदा ।  
सत्स्वभावतो वस्तु केवलम् ॥ २४ ॥

īśa-jīvayor veṣa-dhī-bhidā ।  
sat-svabhāvato vastu kevalam ॥ 24 ॥

From the standpoint of the gross and subtle equipment, there is difference between the Jiva and Isvara. But from the standpoint of their true nature, the supreme Reality alone is. [Verse 24]

- **Jiva, Ishvara, Vichara No Tatparyam, only stepping stone.**
- Jiva given different definitions in different Prakriyas.

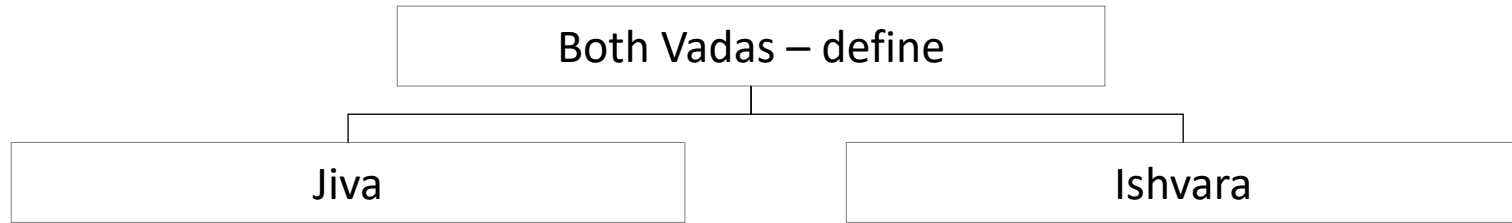
XXVIII) Abhasa Vada, Pratibimba Vada, Drishti Srishti Vada Prakriyas different.



- For junior student – only Srishti Drishti Vada (SDV), Bhakti, Puja, Navaratri.
- Ishvara described variously in various Prakriyas.
- Junior student confused, no consistency, Jiva, Jagat, Ishvara any definition ok, ultimately rejected.

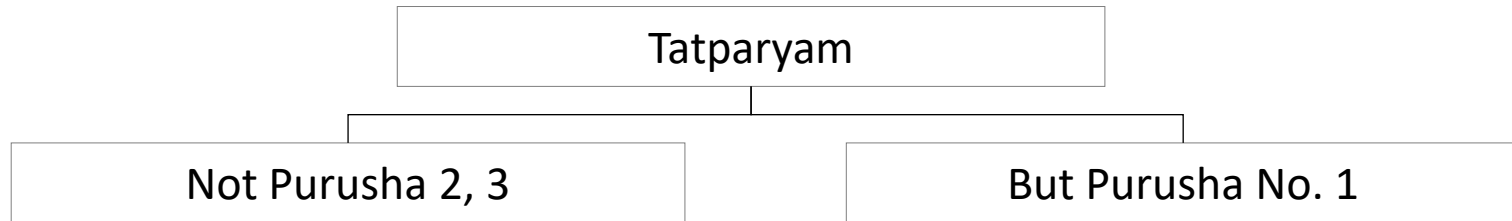
XXIX) Dayananda Swami didn't like Abhasa Vada, he avoided.

- Swami comfortable.



- Any Vada ok, ultimately negate both Jiva, Ishvara and come to Purusha No. 1.

XXX)



XXXI) Why no Tatparyam in Purusha 2, 3?

**Reason :**

- Knowledge of Purusha 2, 3 (Jiva and Ishvara) will not give liberation.
- When you are stuck in Purusha, 2 – 3, you are in Sophadika.

XXXII)

Ishvara	Jiva
<ul style="list-style-type: none"><li>- Total Upadhi</li><li>- Sarvagya</li></ul>	<ul style="list-style-type: none"><li>- Miserable Upadhi</li><li>- Alpajnyaha</li></ul>

XXXIII) Bheda Bavana continues .

- How can I be Ishvara.
- Samsara will continue.

XXXIV) Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं  
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति  
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmnye'nirukte'nīlayane'bhayam  
pratiṣṭhām vindate | atha so'bhayam gato bhavati  
yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayam bhavati tattveva bhayam

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- Since – Jiva, Ishvara can't give liberation.
- Study only as stepping stone.

## **Most Important :**

- Have to transcend, understand Purusha 2 and 3 = Vyavaharika Satyam.
- Purusha 1 = Paramartika Satyam.
- Have to go to this level
- Eka Eva Advitiyam Satyam Brahman.

XXXV) In this Paragraph he first talked about Purusha 2 (Ishvara) who creates body and universe for freeing Jiva.

- To explain Srishti, Samsara during Adhyaropa Kale.
- 1<sup>st</sup> level of teaching.
- Teach Srishti.
- Purusha 2 = Creator for benefit of Purusha 3.
- Upto now Adhyaropa.

## **XXXVI) Purusha No. 1 :**

- Anupadhi Krutam
- Without Maya Upadhi.

## **Na Cha Mastani Purusha :**

- Nirupadhika Purusha
- We will not physically remove Maya.
- We can't run away from Maya Universe.

- Why?
- All over only Maya is there.

XXXVII) Negating Maya is an intellectual understanding event.

XXXVIII) What is understanding?

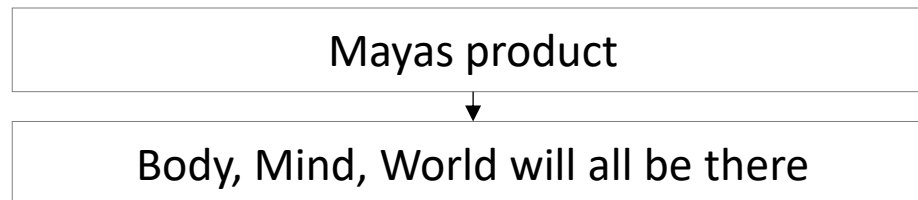
- Maya is of a Lower order of reality.
- If its there or not, it makes no difference to Purusha.

XXXIX) Screen is always the same, whether movie is on or gone.

- Therefore, negation of Maya is a silent intellectual event.

XXXX) Don't bring any mystic experience

- In Nirvikalpaka Samadhi, we will be sitting as pure Brahman, without Maya, not possible.
- In any Samadhi, where meditator is there, there itself Maya will be there.



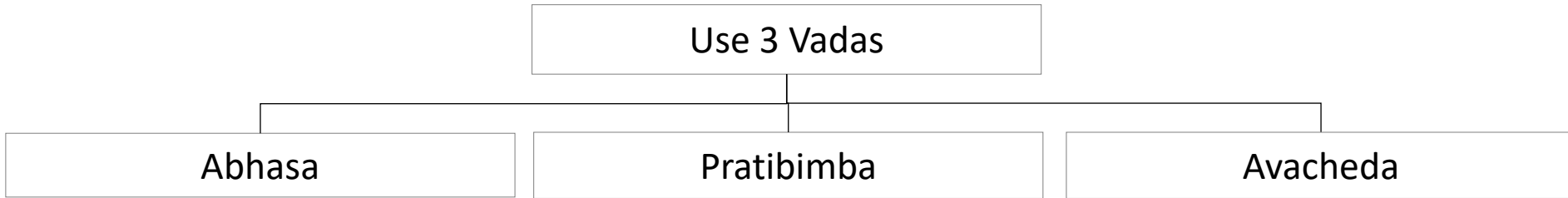
- Only intellectual, no mysticism.

In Paramartikam there is only one Purusha, for a senior student.

- For Junior student, start with 3 Purushas.
- Apavada Kale, 2 Purushas are negated in understanding.
- Ekam, Eva, Advitiyam remains.

## XXXXII) Upadheyam :

- Tatparyam is only in Purusha No. 1.



- Come to nondual Purusha No. 1.

## XXXXIII) Shankara criticizes Sankhya :

- They wont get this Jnanam because they are tarquikas.
- Give importance to Tarqa Pramana, Pratyaksha Pramana.
- Why?

## XXXXIV) Tarqa is based on Pratyaksha Pramanam only Dvaita, Bheda Pradhanam.

- Pratyaksha will never reveal nonduality.
- Pratyaksha is designed to see difference.
- Eyes – will see difference in colors of dress.
- Blue / yellow...
- Ears – will point out difference.



XXXXV) With this attitude you can never come to Advaitam.

- Tarqa should never be dominant Pramanam.

#### XXXXVI) Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।  
यां त्वमापः सत्यधृतिर्वतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,  
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketa prasta ॥ 9 ॥

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

- By using pure logic never get into Advaitam.

XXXXVII) Can never convince a scientist of Advaitam.

- For research Data, getting Data from Hubble, or Web Telescope.
- Hubble revealed big bang theory.
- Web – negating.
- Scientist will be in mystery always.

Tarqa

Should not be prominent

Not reject

Use Tarqa to understand  
Vedatic message

XXXXVIII) Tarqa helps me to drop all is understandings of Vedanta.

- Purusha = Srishti Karta.
- Negate Srishti, come to Purusha no. 1.

XXXXIX)

Other Schools	Advaitam
<ul style="list-style-type: none"><li>- Tarqa primary</li><li>- Vedanta secondary</li><li>- Sankhya / Yoga / Nyaya / Veiseshika / Purva Mimamsa all Tarqa Pradhana</li><li>- Arrive at Dvaitam, Bayam</li><li>- Arrive at Dvaitam, Bayam</li><li>- Atma = Many</li><li>- One Atma in conceivable</li></ul> <p><b>Brihadaranyaka Upanishad :</b></p> <ul style="list-style-type: none"><li>- Dviatvai Bayam Bavati.... [1 – 4 – 2]</li></ul>	<ul style="list-style-type: none"><li>- Sruti = Primary</li><li>- Tarqa = Secondary</li><li>- Arrive at Purusha No. 1.</li><li>- Abayam, only Brahman.</li><li>- Maya is Mithya, as good as nonexistent</li><li>- Dvaita Abavat</li><li>- Absence of Dukham, Bayam</li></ul>

**Brihadaranyaka Upanishad :**

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,  
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,  
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?  
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,  
yanmadanyannāsti, kaṣmānnu bibhemīti,  
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?  
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

XXXXX) In Advaitam, there is presence of Ananda, hence Shivam, Auspicious.

- Brahmans nature is Ananda.

### XXXXXI) Taittiriya Upanishad :

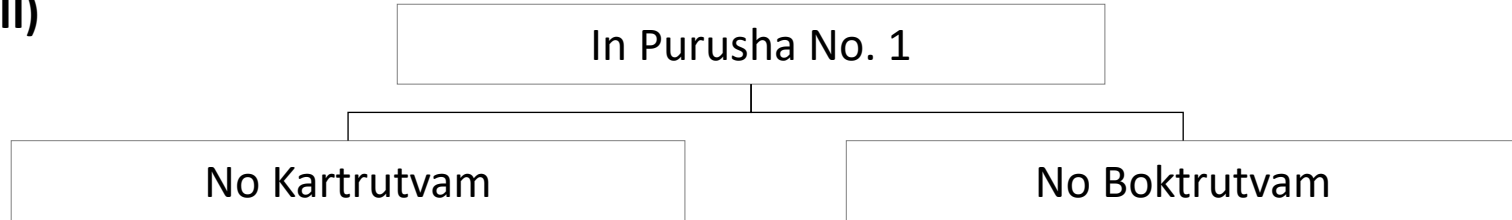
आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव  
खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।  
आनन्दं प्रयन्त्यभिसंविशन्तीति सैषा भार्गवी  
वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता य एवं  
वेद प्रतितिष्ठति अन्नवानन्नादो भवति ।  
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।  
महान् कीर्त्या ॥ १ ॥

ānando brahmeti vyajānāt | ānandādhyeva  
khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti |  
ānandaṃ prayantyaabhisamviśantīti saiṣā bhārgavī  
vāruṇī vidyā | parame vyomanpratiṣṭhitā ya evaṃ  
veda pratitiṣṭhati annavānannādo bhavati |  
mahānbhavati prajāyā paśubhirbrahmavarcasena |  
mahān kīrtyā || १ ||

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

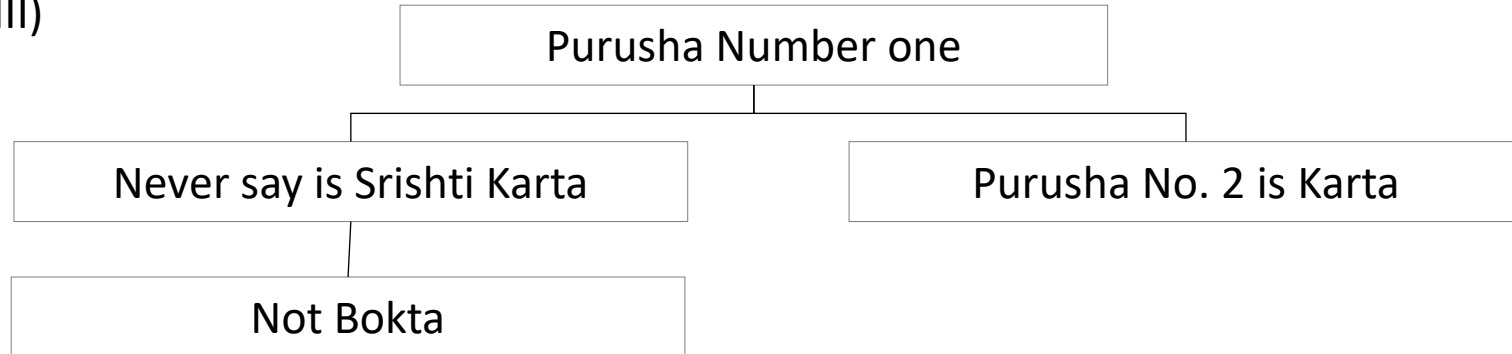
- I have Brahma Ananda.
- This knowledge gives Patibimba Ananda also.
- Mangala Svarupam = Shivam Ishyate – accepted by us.

XXXXXXII)



- My real nature but Satchit Ananda.

XXXXXXIII)



- No Kriya – Karaka Phalam in Purusha No. 1.
- Accessories for action is not there.
- Action is not there.
- Result also not there.
- No accessories, action, result.

- **Hence no Moksha for Brahman.**

XXXXXIV) Only when you talk of Samsara, have to talk about Moksha.

XXXXXV) Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |

na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

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

- All absent in Brahman.

XXXXXVI) How do you account for the experience of world.

- We never negate experiential duality.
- Experientially Jiva – Ishvara will be different.
- Experientially we are all different.
- Vedanta negates factual difference.
- Even though there is experiential duality, infact, plurality is nothing but one Brahman alone.

## XXXXXVII) Mundak Upanishad :

अविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत् समर्पितम् ।

Avih sannihitam guhacaram nama mahat padam-atraitat samarpitam ।

एजत्प्राणन्निमिषच्च यदेतज्ज्ञानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

ejat pranana-nimisac-ca yadetaj-janatha sad-asad varenyam param vijnanad yad-varistham prajanam ॥ 1 ॥

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

- Sarva Bhavanam Advaitatvat.

## XXXXXVIII) All plurality = One nondual Brahman

Experientially	Factually
Universe	Brahman

XXXXXIX) Karta is not Prakrti.

- Karta is Purusha No. 2.
- This is Advaita Srishti Prakriya in Brief.

## Revision :

### Chapter 6 – Verse 3 :

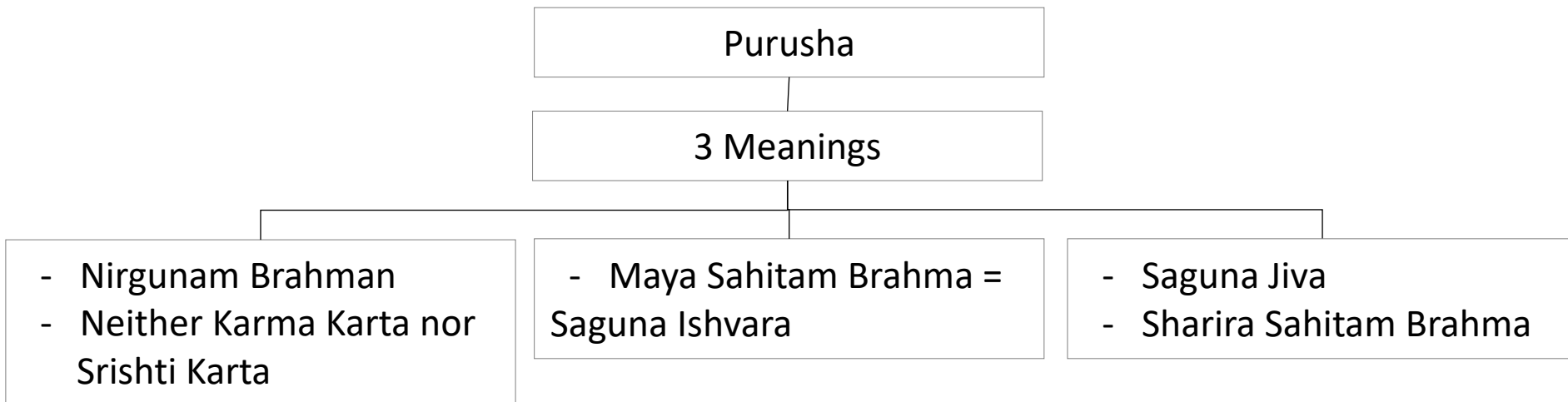
#### I) Shankara :

- Brahman, the Purusha is the Srishti Karta.

#### II) Sankhya :

- Purusha = Akarta, can't be Karma or Srishti Karta.
- Prakrti alone is Srishti Karta.

#### III) Our Answer :



IV) When discussing Srishti, keep Brahman aside, Brahman + creation have no connection.

V) Come to Purusha No. 2 and 3 Ishvara and Jiva.

- Ishvara creates the world for the benefit of Jiva.

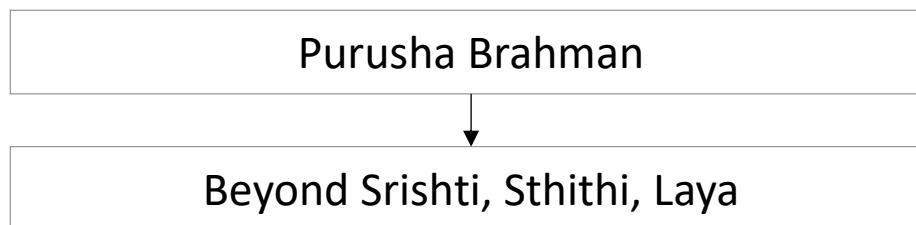
## VI) Sankhya :

- Prakrti creates Universe for the Purusha – Jiva.

## VII) Vedantin :

- Prakrti not creator, Ishvara is the creator.

## VIII)



## IX) Mandukya Upanishad :

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

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

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

- Advaitatvat Sarva bhavanam.
- There is only Brahman at Paramartika level.
- Knowing Nirguna Brahman as self alone is called attainment of Moksha.
- There is only one Advaitam.

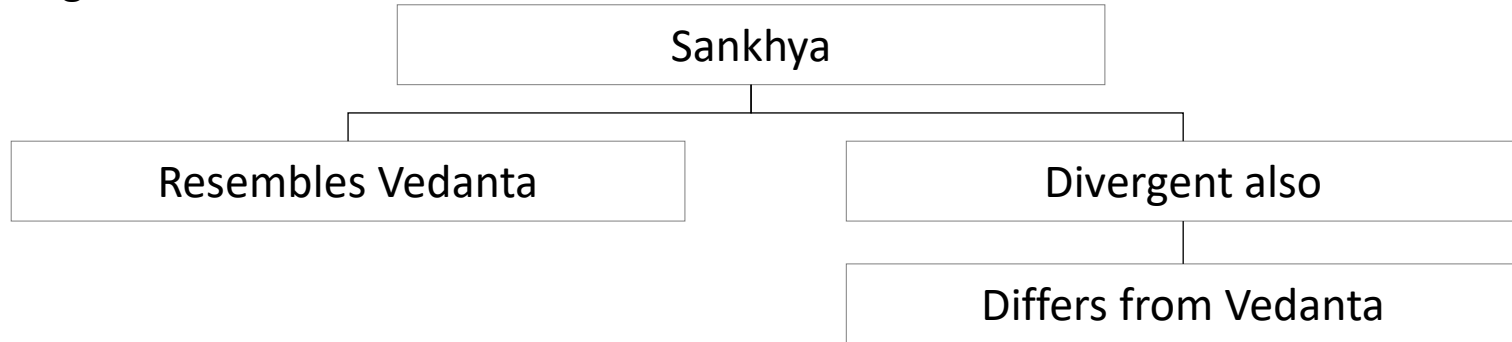
- **Plurality an appearance, as good as non-existent.**



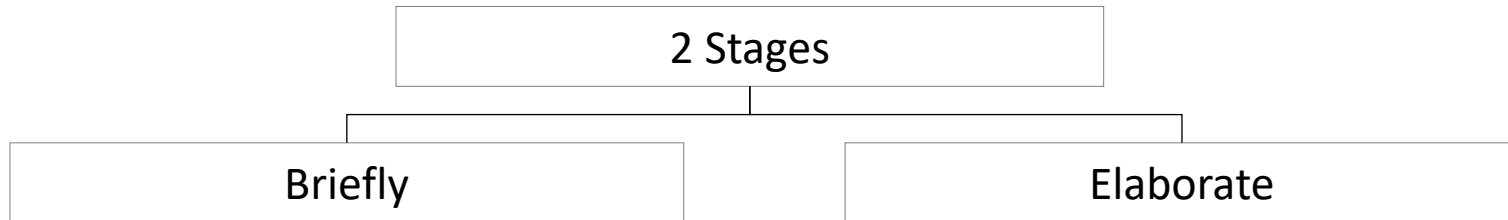
X) Shankara has defended Advaitic concept of Purusha being Purusha No. 2 Ishvara.

### XI) Sankhya :

- Kartrutvam
  - Bokrutvam
  - Big debate
- } Purusha



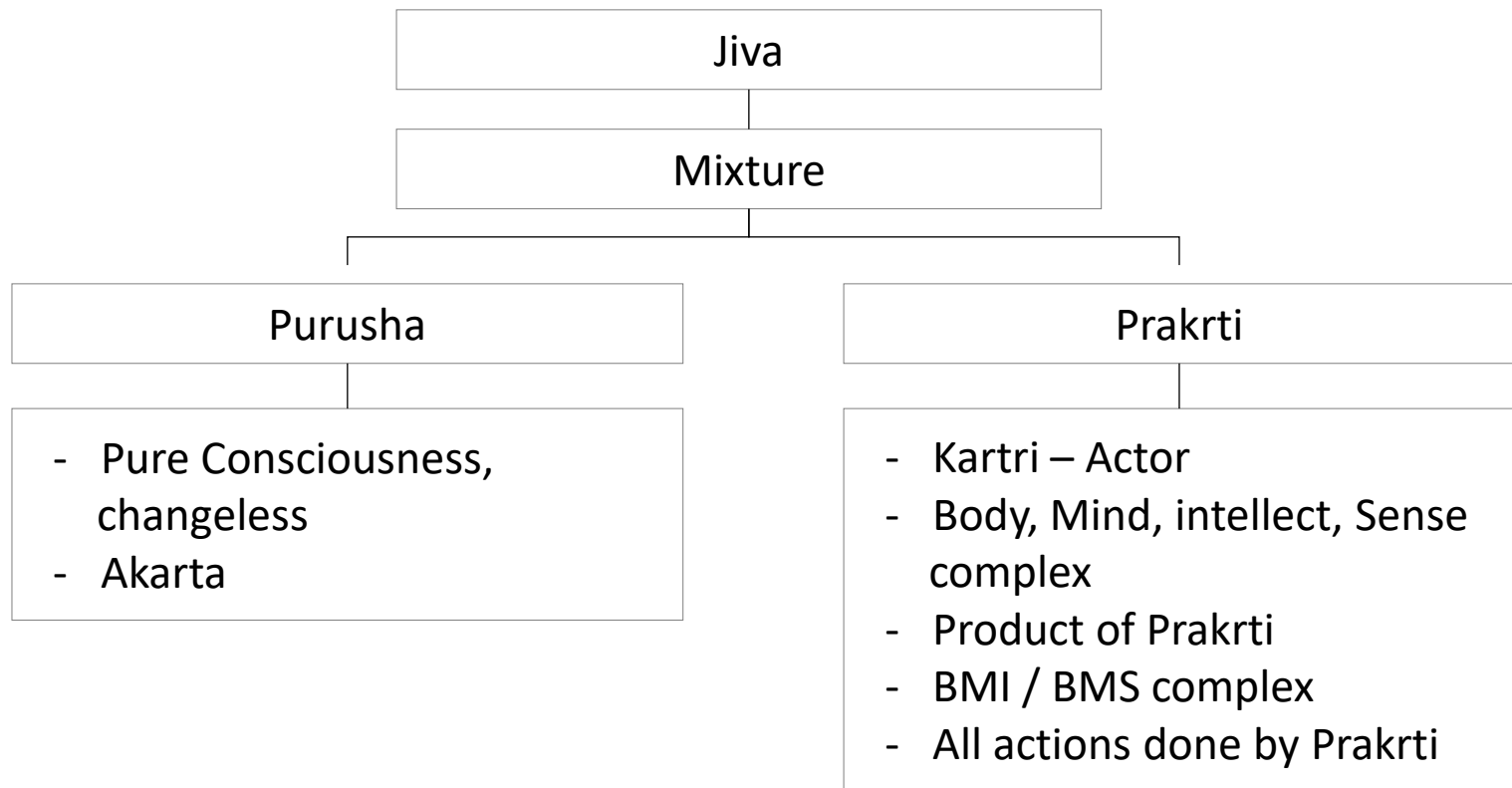
### XII)



सांख्यास्त्वविद्याध्यारोपितम् एव पुरुषे कर्तृत्वं क्रियाकारकं  
फलं चेति कल्पयित्वागमबाह्यत्वा- त्युनस्ततस्त्रस्यन्तः परमार्थत एव  
भोक्तृत्वं पुरुषस्येच्छन्ति तत्त्वान्तरं च प्रधानं पुरुषात्परमार्थवस्तुभूतमेव  
कल्पयन्तोऽन्यतार्किककृतबुद्धि- विषयाः सन्तो विहन्यन्ते।

- I) w.r.t. Purusharthas Kartrutvam, Boktrutvam.
- II) We accept Sankhyas Kartrutvam, but not Boktrutvam.
- III) Kartrutvam accepted by Sankhyas and Vedantin.
- IV) Sankhya not discussing Purushas Kartrutvam, Boktrutvam of Ishvara w.r.t. Srishti.
- V) In Srishti context, Sankhya says Prakrti alone is Srishti Karta.
  - Sankhya will not discuss Purusha w.r.t. Srishti.
  - Will not talk of Ishvara, in his philosophy, no Ishvara.
- VI) In Jivas Samsara, he talks of Kartrutvam and Boktrutvam, not in the context of Srishti.

VII) a)



- Sankhya – Vedanta similar.

b) Jiva – Purusha does not have Viveka Jnanam of Purusha, itself and Prakrti clearly.

c) Because of Aviveka, Jiva commits a blunder.

d) Instead of claiming, I am Akarta Purusha, he identifies with Karta – Body – Prakrti.

- Prakrti has Kartrutvma.

e) Kartrutvam of Prakrti, he wrongly transfers upon himself.

- Adhyasa Bashyam of Shankara.
- He says I am Karta.

f) Not real Kartrutvam of Purusha but transferred Kartrutvam.

g) Crysar appears red because of transference from flower.

h) Superimposed Kartrutvam, suffers Samsara, Jiva does not know.

- All accepted by Vedanta.

### VIII) Gita : Chapter 3 – Verse 27, 28

प्रकृतेः क्रियमाणानि  
गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा  
कर्ताहमिति मन्यते ॥ ३-२७ ॥

**prakṛtēḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ |  
ahaṅkāravimūḍhātmā  
kartā'ham iti manyatē || 3-27 ||**

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

तत्त्ववित्तु महाबाहो  
गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त  
इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō  
guṇakarmavibhāgayōḥ |  
guṇā guṇēṣu vartanta  
iti matvā na sajjatē || 3-28 ||**

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

## IX) Do Purusha – Prakrti Viveka

- **Kartrutvam transfer to Prakrti.**
- **Remain free always as Purusha, claim I am Purusha, attain Moksha.**

X) In the discussion of kartrutvam Sankhya and Veda are identical

## XI) 2<sup>nd</sup> part of paragraph :

- Sankhya commits a blunder, when it came to Boktrutvam.
- How does he differ from Vedanta?

XII)

Sankhya Prakrti	Advaitin
<ul style="list-style-type: none"><li>- Has Kartrutvam</li><li>- Transferred to Purusha</li></ul>	<ul style="list-style-type: none"><li>- Prakrti alone has also Boktrutvam, transferred to Purusha.</li></ul>

## Advaitin :

- Purusha has Adhyaropita Kartrutvam and Boktrutvam.

## XIII) Sankhya :

- Agama Pahiyatvat.
- Didn't read Veda properly.
- Was not able to accept Boktrutvam also belonging to Prakrti.
- Boktrutvam = Sukha Dukha Anubhava.

- Any Anubhava is possible for a conscious entity.
- Experience should always belong to a conscious entity.
- Prakṛti being Jadam, inert, can't attribute Boktrutvam to Prakṛti.

#### **XIV) Concluded :**

- **Prakṛti has no Boktrutvam, Jadatvat.**
- **Prakṛti has Kartrutvam, Savikaratvat.**
- **Prakṛti does not have Boktrutvam, Achetanatvat.**

XV) Boktrutvam from Prakṛti can't be transferred to Puruṣa.

- Boktrutvam must be natural to Puruṣa, it is not borrowed.
- Kartrutvam is Adhyaropitam.
- Boktrutvam is intrinsic, therefore Satyam.

#### **XVI) Puruṣa Bokta Bavati :**

**Gita : Chapter 13 – Verse 23**

उपद्रष्टानुमन्ता च  
भर्ता भोक्ता महेश्वरः ।  
परमात्मेति चाप्युक्तः  
देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

upadraṣṭānumantā ca  
bhartā bhōktā mahēśvaraḥ |  
paramātmēti cāpyuktah  
dēhē'smin puruṣaḥ paraḥ || 13.23 ||

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

- Prakrti = Bokta = Blunder.

XVII) What will be the problem?

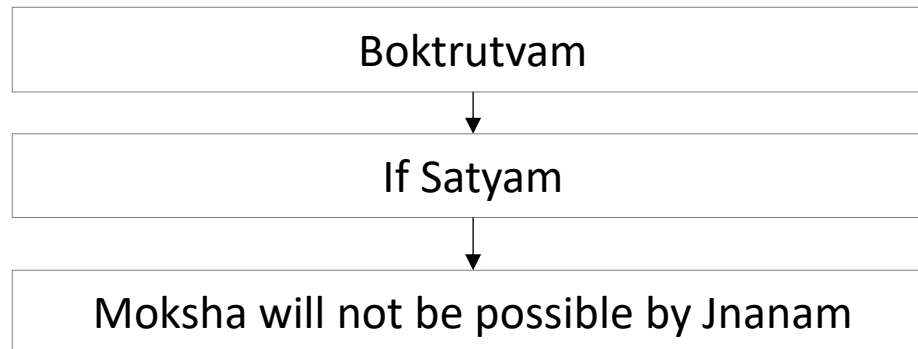
- If Boktrutvam is real and intrinsic to Purusha, Samsara caused by Boktrutvam will be real, intrinsic.

**XVIII) Sukha, Dukha Anubhava will be real.**

XIX) If Samsara is real, by Jnanam, it can't be eliminated.

- Jnanam negates something unreal, like Rope Snake, mirage water.
- Real snake, cobra, does not go away by Jnanam.
- Satya Vastu Na Jnana Nivartyam.
- Mithya Vastu alone is Jnana Nivarthiyam.

XX)



XXI) Will create problem for Sankhya who believes :

- **Purusha Prakrti Viveka Jnanena Moksha.**

XXII) How can Jnanam remove real Boktrutvam for Moksha?

- When Sankhya discusses Moksha, he forgets and says “Boktrutvam of Purusha is real”.
- Jnanat Moksha, really Purusha does not have Bandah, Moksha, Sukham, Dukham.
- Nothing is there for Purusha.
- All belongs to Prakrti.

XXIII) Sankhya Karika : Verse 62

तस्मान्न बध्यतेऽसौ न मुच्यते नापि संसरति कश्चित् ।  
संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥ ६२ ॥

Thus, verily, Purusha is never bound, nor is he released nor does he migrate. (It is the) Prakrti, being the support of manifold creation, that migrates, is bound and is released. [Verse 62]

XXIV) Mandukya Upanishad :

यथैकस्मिन्घाटाकाशे रजोधूमादिभिर्युते ।  
न सर्वे संप्रयुज्यन्ते तद्वज्जीवाः सुखादिभिः ॥ ५ ॥

yathaikasminghātākāśe rajodhūmādibhiryute |  
na sarve samprayujyante tadvajjīvāḥ sukhādibhiḥ || 5 ||

Just as by soiling one pot-space with smoke or dirt, we do not soil all pot-spaces in the Universe. So too happiness and sorrow in one bosom are not the happiness and sorrow in all the bosoms i.e., the mental experience of one is not the experience of all. [3 - K - 5]



- Here Shankara quoted Sankhya Karika Verse 62.

XXV) Tasman Na Badyate Asthana Muchyate Napi Samsaritu Kashchitu.

- Really speaking no Jiva has Bandha, Moksha, Samsara.

XXVI) Samsara belongs to whom?

- Samsarati Badyate Muchyate Cha Nana Ashraya Prakrti.
- Prakrti alone has got Samsara, Bandha, Moksha, all of them.
- Purusha has none of them.

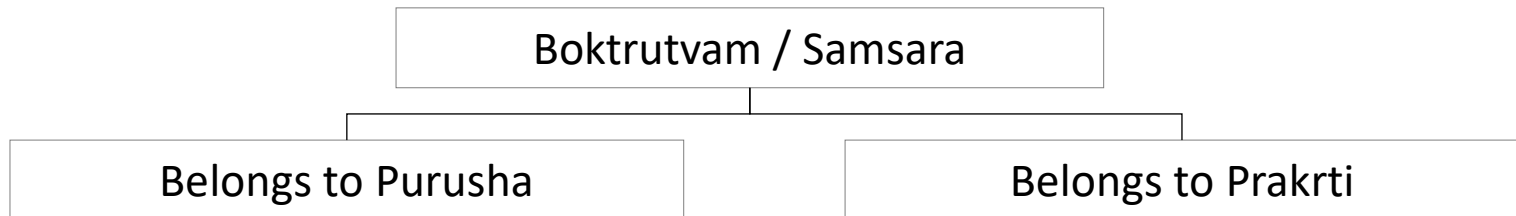
**XXVII) Purusha does not have Boktrutvam, it is only superimposed Boktrutvam.**

- In Verse 62 – Sankhya Karika, Sankhya agrees, Purushas Boktrutvam is transferred from Prakrti.

XXVIII) In the beginning, accepts, Boktrutvam belongs to Purusha.

- What is Sankhyas problem?

- **Has no clarity regarding locus of Boktrutvam whined Mind of Jiva.**



XXIX) Lack of clarity regarding Boktrutvam is problem of Sankhya.

- He has not looked at Vedanta Shastram properly.
- All this is gist.

## Bashyam :

### I) Sankhya :

- Kartrutvam is only transferred from Prakrti to Purusha.
- Why this transfer?
- Not actual transfer but false transfer because of Avidya.
- Avidya Adhyaropita Eva Purusha Kartrutvam, Kriya, Karakam Cha.

### II) Activity of Purusha, Kartru Karakam Purusha and Phalam.

- Iti Kalpayitvat.
- W.r.t. Kartrutvam, like Vedantin, Sankhya has no problem.
- He didn't probe further.

### III) Gita :

य एनं वेत्ति हन्तारं  
यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतः

नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ  
yaścainaṃ manyatē hatam |  
ubhau tau na vijānītaḥ

nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.[Chapter 2 - Verse 19]

## Katho Upanishad :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,

Ekas-tatha sarva-bhut-antaratma na lipyate loka duhkkena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [II – II – 11]

- Atma is not affected by Dukham.
- Therefore Atma is not a Bokta.
- Upanishad statement, Sankhya missed, selective Amnesia.
- Agama = Vedanta, Upanishad.

IV) Sankhya has reservation regarding Boktrutvam.

- Boktrutva Adhyaropat Trasyantaha.
- He had reservation of Boktrutvam on Purusha.

V) Paramartatha Boktrutvam Ichhanti :

- Factually, he attributes Boktrutvam to Purusha.

VI) This is blunder No. 1

- **Attributing real Boktrutvam, superimposed Boktrutvam to Purusha.**

## VII) 2<sup>nd</sup> Blunder :

### a) Advaitin :

- Prakrti has Kartrutvam, it is transferred to Purusha.

### b) What is the degree of reality of Prakrti?

- Both agree on (a).

### c) Prakrti :

- Mithya according to Advaitin.

### d) Svetasvatara Upanishad :

- Buyaschante Vishwa Maya Nivritti.
- **For Jnani :**

Maya – creator of Prakrti is eliminated, negated Ante – at the end, Moksha Kale Sankhya missed this.

### e) For Sankhya :

- **Prakrti – As real as Purusha.**

### f)

25 Tattvams for Sankhya

Purusha

Prakrti

Mahat

Ahamkara + 21

- 24 Jada Tattvams + 1 Chetana Tattvams = 25 Tattvams.

## VIII) In Advaitam :

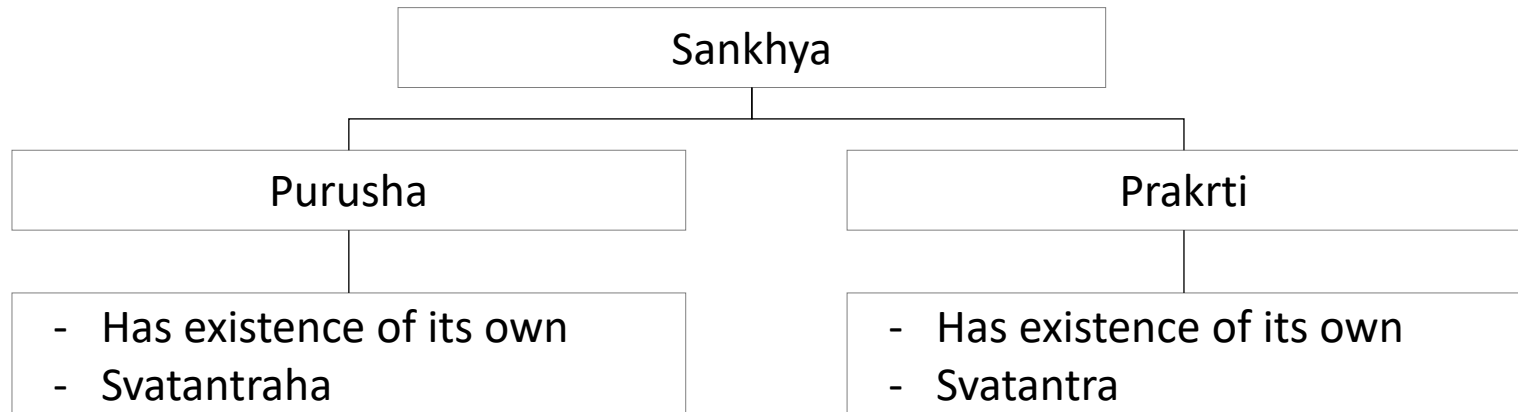
- Only one Tattvam.
- Prakrti = Atattvam.  
= Nistatvat  
= Karya Gamyam
- Maya Shakti Vatu... Panchadasi

IX) All products of Prakrti – 24 tattvams, Mahat, ahamkara, etc, can't be counted.

X) 24 Tattvams = Avastu, Mithya.

XI) Sankhya mistakes Pradhanam as separate real entity, Tattvam.

- Its existence becomes independent of Purusha.



### **XIII) Advaitin :**

<b>Prakrti</b>	<b>Purusha</b>
Not Svatantra	Svatantra

<b>Rope Snake</b>	<b>Prakrti</b>
- Dependent on Rope	- Is paratantram - Dependent

- Therefore, in Moksha, Purusha goes away from Prakrti.

### **XIV) Purusha divorces Prakrti.**

- Ajo Eko Jushamano Etc, Jahatyenam.
- Purusha runs away from Prakrti.
- Has single blessedness = Moksha.

### **XV) For Sankhya :**

- Purusha – Prakrti – No question of separation, Purusha is all ervading.
- Where will he run.
- Can't escape.

## XVI) Advaitin :

- Can escape from Prakrti not by running away.
- By falsification of Prakrti.
- Prakrti = Mithya.
- **Superimposed Prakrti can't touch me the Atma.**

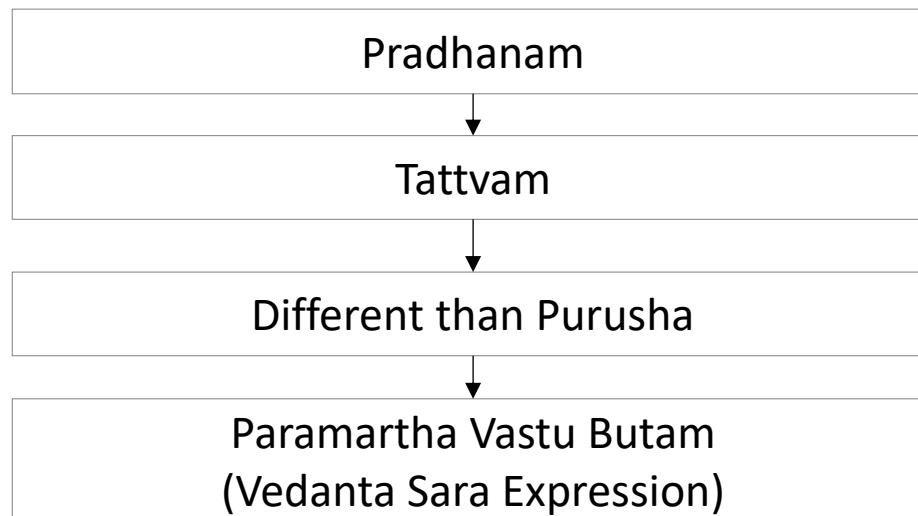
## XVII) Prakrti can affect body – mind not me the Atma.

- Nahi Adhyastasya Anena Doshenava, Anumatrenava Sampadyate.
- We escape from Prakrti by falsification.

## XVIII) Sankhya hopes to escape from Prakrti by running away

- You can never runaway from real Prakrti.
- Moksha = Impossible

## XIX)



## For Sankhya :

- Prakrti = Paramartha Vastu, real.
- This is their 2<sup>nd</sup> blunder.

XX) Because of this mistake, Sankhya is criticized by Vedantin and by other schools – Mimamsaka, Nyaya, Veiseshika.

- They teach Sankhya a lesson.
- Other Tarquikas (We are Veidikas) teach Sankhya a lesson and criticize them.
- Sankhya is obstructed from moving forward to Moksha.

## XXI) Criticism of other Philosophers :

- **Lay person can't accept :**

Karta – Bokta not different.

- **Prakrti is Karta, Purusha is Bokta, Anubhava Virodha.**

- **My experience :**

I eat wrong thing (Sugar), wife can't get problem.

- Yaha Karta Bavati, Saha Eva Bokta Bavati.



## **XXII) Somebody gives trouble :**

- He can't be Karta and I am Bokta.
- **It is your own Purusha Janma Karma giving trouble, through him.**

## **XXIII) Problematic Spouse :**

- Got because of your Karma.
- Sukhasya Dukhasya Na Kopi Dasa.
- Parodadati Kubudesha.
- Nobody gives you Sukham, Dukham.
- Somebody = Kumuddi = Confusion.
- My happiness comes because of My own past Karma.
- Even though I have a wonderful family.
- Family = Source of happiness.
- Even for Pratibimba Ananda family is not the source.
- My own Purva Janma Punyam.
- **Indication : We know the law – Yaha Karta Bavati, Saha Eva Bokta Bavati.**
- Sarva Loka Prasiddha Law violated by Sankhya.

तथेतरे तार्किकाः सांख्यैः । इत्येवं परस्परविरुद्धार्थकल्पनात्  
आमिषार्थिन इव प्राणिनो- ऽन्योन्यविरुद्ध्यमानार्थदर्शित्वात्  
परमार्थतत्त्वाद्दूरम् एवापकृष्यन्ते ।

I) Sankhyas criticized by other Tarquikas.

- No other tarquikas are wise.
- Others problems criticized by Sankhya also.
- Mutual Mudslinging.

II) Mandukya Upanishad :

- Parasparam Virudhyante.
- They fight.
- Siddhantam Vyavasthas.

III) Nyaya has problems w.r.t. Srishti.

a) Param Anus join together and create the world.

- Paramanus are Niravayavam, partless.

b) In his own philosophy there is a rule can't join together.

- Shake hands and join.

- **Savayava Vastuno Eva Samyoga.**

- **Neiyayikas theory.**

c) Niravayava Param Anus join together and become Molecules and creation comes.

d) They get into problems.

e) Sankhya attacked by Neiyayika.

- Neiyayika attacked by Sankhya.
- Their quarrel makes Vedantin comfortable.
- In the election, someone else Vedantin wins.

f) Sundopa Sundam Nyaya

g) We should be aware of their problems.

h) Vedantin is saved from all logical problems.

i) Don't fight with them

- Know how Tarquikas are mutually contradictory.

IV) Sankhya criticized by Neiyayika

V) Tarquikas are not able to progress, stopped by Sankhya.

- Both can't progresses towards Moksha destination.

VI) Mutually contradictory conclusions, concepts.

**Example :**

- Animals fight for a piece of flash.

**VII) Sankhya, Neiyayikas fight for a piece of flesh, called Moksha.**

IX) They are far away from Moksha.

**274) Bashyam : Chapter 6 - Verse No. 3 Continues...**

अतस्तन्मतमनादृत्य वेदान्तार्थ- तत्त्वमेकत्वदर्शनं प्रति आदर-  
वन्तो मुमुक्षवः स्युरिति तार्किक- मतदोषप्रदर्शनं किञ्चिदुच्यते  
अस्माभिर्न तु तार्किकवत्तात्पर्येण । तथैतदत्रोक्तम्—

I) Therefore, both Sankhya, Nyaya – Veiseshika are continuously fighting.

**II) Tarquikas – Agama Bahyaha Tarqa Pradhana :**

- Can't resolve their problems.
- Vedantic student never become Tarqa Pradhana.

III) He should become Vedanta Shastra Pradhana.

- When you become Tarqa Pradhana, you will be hit by another Tarquika.
- Sankhya hit by Neiyayika.
- Neiyayika hit by Vaibashika.
- You will not feel comfortable as long as you are Tarqa Pradhana.

**IV) Brahma Sutra :**

- Tarqasya Antasya Anavapekshyaha.

**V) Tan Matam Anadritya**

- Both tarquika Matam.
- Nyaya + Sankhya.
- Anadritya = Ignoring, setting Aside, not being enamoured by that.
- They are using logic.

VI) Science = Greatest, scientific, logical, have observation, reason, great status.

- Accept Vedanta, only if blessed by science.

VII) Want scientific approval

- Science accepts a part of Vedanta.
- Schaffanar said this.
- Einstein said this.
- Then Vedanta is Pramanam.

VIII) We have a notion that Tarqa is superior to Shastra.

- Therefore there is a problem.
- Vedanta Artha Tattvam, conclusive Darshanam of Vedanta.

IX) Ekatva Darshanam :

- **In all other Darshanams conclusion is Dvaitam.**
- All Dvaitins.
- In Visishta Advaitam : Tattvam Trayam - Jiva, Ishvara, Prakrti.
- Advaita Vedanta :  
Jiva, Ishvara, Prakrti.
- **Advaita Vedanta :**  
Ekatva Darshanam.

- **Accept Advaitin if you are a Mumukshu.**

X) Don't be sensitive by saying Mithya.

XI) Don't talk Vedanta in wrong place.

- Understand world's problem, let us pray to stop wars.
- Know – Where to talk what.
- Find solutions of humanity.
- For those seekers of Moksha Vedanta will make sense.

XII) Those who have understood limitations of temporary solutions will accept Vedanta.

XIII) In the world, Problems will be there.

- Mumukshu = Who wants to find a real solution.
- He alone will turn to Vedanta.
- **Never become Tarqa Pradhana.**
- **Because Shastra Pradhana.**

**Revision :**

**Bashyam – Chapter 6 – Verse 3 :**

I) Purusha = Brahma Chaitanyam  
= Cause of creation  
= Srishti Karta

**II) Diversion :**

- Sankhya objects to our approach.
- Prakrti alone is Karta, Kaaranam.
- Purusha is only Bokta.

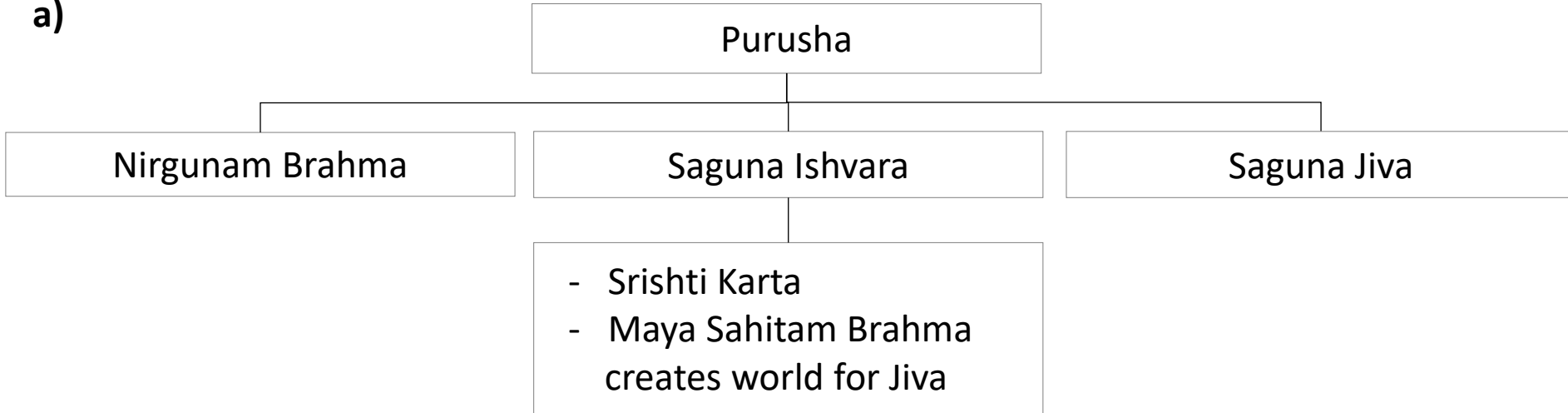
**III) Reason :**

- If Purusha is Karta, he has to undergo a change.
- To create Tattvams like Mahatu, Ahamkara, etc, it is all modifications in creation.
- Will make Purusha Anityam, Ashuddham.

#### IV) Shankara Reply :

##### Defends Vedanta :

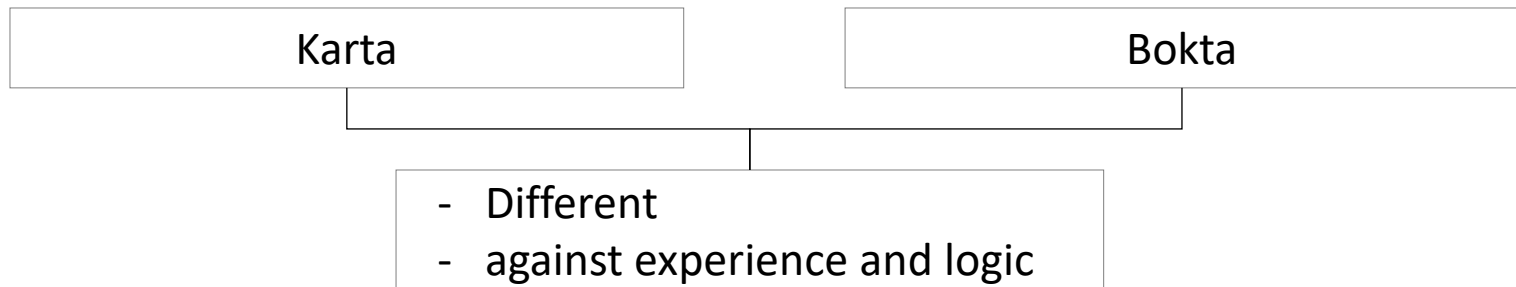
a)



b) Jiva has done Karma and requires a world for exhusting Phalam and to get Moksha.

- There is no problem in our Matam.

##### c) Sankhyas problem pointed out Nyaya Veiseshika :



- Good action produces good results.
- Bad action produces bad results.



- One can't be doer and other enjoyer.

**d) Example :**

- If so, if I am hungry, busy someone at home who is free, can eat for my sake.
- It is a Dosha, pointed out by Nyaya, Veiseshika.

e) Tarqa Matams are mutually contradictory and mutually opposed.

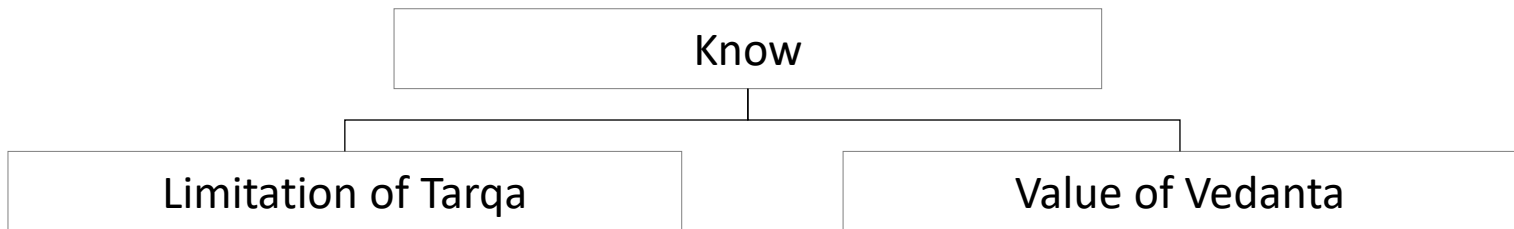
f) Don't depend on Tarqa to arrive at truth.

V) Sankhya – Nyaya – Model to get Vairagyam from Tarqa.

- Then greater the value for Vedanta Darshanam.
- Not Tarqa derived, Veda Antha derived Darshanam.
- No contradiction exists between Vedanta and Tarqa.

VI) I want to create more Vairagyam towards Tarqa, therefore, I will point out the logical fallacies in Tarqa – Sankhya.

VII)



VIII) Since Sankhya, Nyaya eternally fight, can't conclude.

- Ignore, renounce them and develop Vairagyam.
- Arrive at Tattvam, the reality, mentioned in Vedanta Shastram.

X) What is uniqueness of Vedanta?

- Nonduality
- Ekatva Darshanam, nonduality can't be arrived by Pratyaksha Pramanam and Pratyaksha based Tarqa Pramanam also.
- They will arrive at duality only.
- Ekatva Darshanam = Advaitam.
- Continue Vyavahara in Dvaitam, respect duality for Vyavahara.

XI) Duality has ETU - Experiencability (E), Transactability (T), Utility (U)

- For Vyavahara respect Dvaitam.
- Understand it is only Vyavaharika Satyam.
- Not Paramartika Satyam.

XII) If you are interested in Moksha.

- Drop all other pressing personal, family, financial issues.
- Vedanta not time pass, to forget family issues.
- For them Vedanta useless.

XIII) For Teevra Mumukshus, Vedanta useful.

Tarquikas	Vedanta
- Dealing with Tarqa Pramana	- Dealing with Veda Pramana

XIV) Dosha Darshanam is important for Vairagyam

- Tarquika Mata Dosha Darshanam must be seen.

XV) When we deal with Tarqa, it is secondary Pramanam, does not have Tatparyam.

- Our Tatparyam is in Vedanta.
- For others, Tarqa is primary and they are passionate on it.
- Our passion is on Tat Tvam Asi.
- In support of this, there is the following sholka.

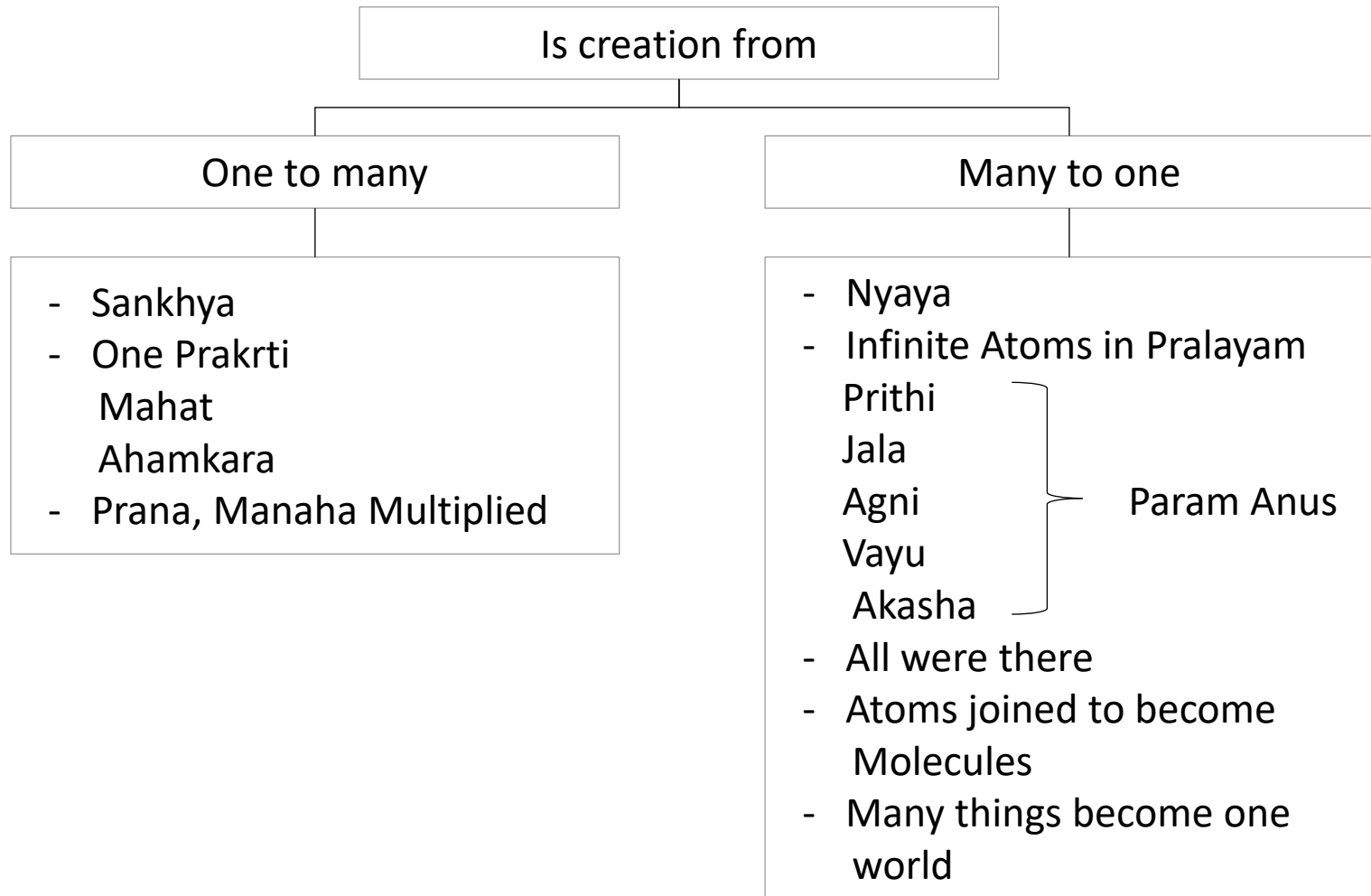
**275) Bashyam : Chapter 6 - Verse No. 3 Continues...**

“विवदत्स्वेव निक्षिप्य विरोधोद्भवकारणम् ।  
तैः संरक्षितसद्बुद्धिः सुखं निर्वाति वेदवित् ॥” इति ।

I) When there is debate of Sankhya with Nyaya :

- Nyaya = Primary Tarquikas in our tradition.
- They would not be able to come to any conclusion.

II)



- One hall, many constituents, product one = Nyaya Veiseshika.

III) As long as you are in duality, you have to go on Vacillating between one to many, or many to one.

#### IV) Will never come to conclusion :

- Both are Mithya.
- All Srishti is Mithya.
- There is no Srishti.

V) Srishti Adhishtana Buta, Advaitam Turiyam alone is Satyam.

VI) They never come to Adhishtanam.

- They hover in Vyavaharika Dvaitam, full of sorrow, and fight.

#### Example :

- Like Animal fighting for a piece of flesh.

VII) Tarquika Matam No. 1, 2 opposition between them, argumentation, problem lies in them only, cause in them only.

- Basic problem in argumentors only.

VIII) Vedanta has no problem.

- **What is problem in both of them?**
- **Dvaita Satyatva Bavana.**
- **Prapancha is real, Dvaitam is real.**

- More they fight, freedom for us.
- Our Advaita Jnanam, right valid knowledge.

- They help us protect Advaitam by helping us understand that as long as there is Dvaitam, there will be only fight.

IX) During sleep don't fight, we are in Advaitam.

X) They are not threat to us, they reinforce Advaitam.

XI) Fight of Sankhya – Vaisheshika Advaitin watches.

XII) Logic is never a threat to Vedanta.

- **One Pramanam can never talk about conclusion arrived at by another Pramanam.**

XIII) Each Pramanam has its own area.

- A particular Pramanam can't comment about positively, negatively of other Pramanam.

**XIV) Example :**

- Ears say – Music is beautiful
- Eyes can't say – I don't see it

XV) Tarqa never a threat

- We use Tarqa to point out logical fallacies in the other systems.
- Others attack Vedantin with logic and Vedantin says that logic has a fallacy.
- Attributed fallacy is a fallacy.

## XVI) Brahma Sutra :

तर्काप्रतिष्ठानादपि; अन्यथानुमेयमिति चेत्  
एवमप्यनिर्मोक्षप्रसङ्गः । ११ ।

Tarkapratishthanadapi; anyathanumeyamiti chet  
evamapyanirmoksha prasangah । ११ ।

If it be said that in consequence of the non-finality of reasoning we must frame our conclusions otherwise; (we reply that) thus also there would result non-release. [ II – 1 – 11 ]

### 276) Bashyam : Chapter 6 - Verse No. 3 Continues...

किं च भोक्तृत्वकर्तृत्वयो- विक्रिययोर्विशेषानुपपत्तिः । का  
नामासौ कर्तृत्वाज्जात्यन्तरभूता भोक्तृत्वविशिष्टा विक्रिया  
यतो भोक्तैव पुरुषः कल्प्यते न कर्ता प्रधानं तु कर्त्रेव न  
भोक्त्रिति ।

### I) Sankhya :

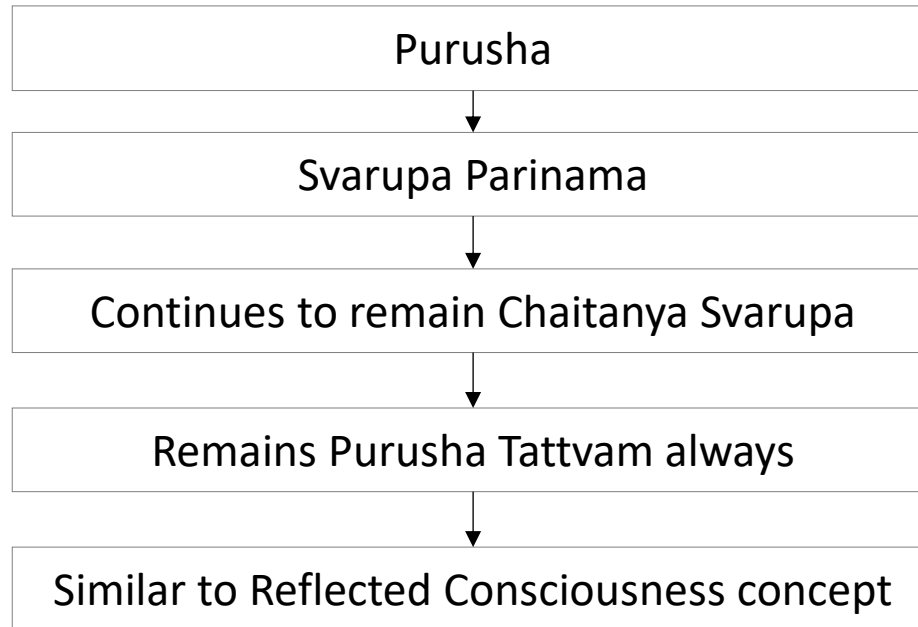
Prakrti	Purusha
Karta	Bokta

## II) Shankara :

- a) This has many fallacies.
- b) To be Bokta, Purusha has to undergo modification, Parinama.
- c) Prakrti = Karta also has to go undergo Parinama.
- d) Question :
  - If both undergo Parinama, modification – Why do we say one is Karta other is Bokta?
  - What is the difference?

## III) Sankhya :

a)





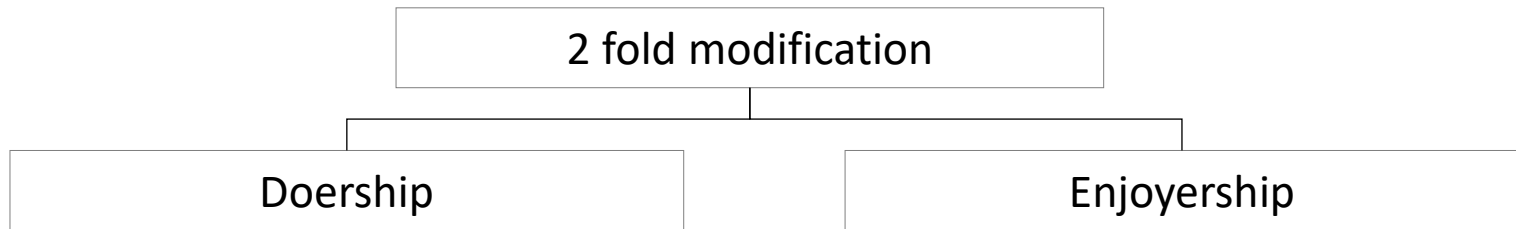
b) Prakrti is changing Parinama.

- Becomes Mahat, Ahamkara, Prana, Manas Tattvam.
- Tattvantararupa Parinama
- Hence Karta.

c) Where Svarupa Parinama takes place, it is Boktrutvam

#### IV) Shankara :

- This is not possible.



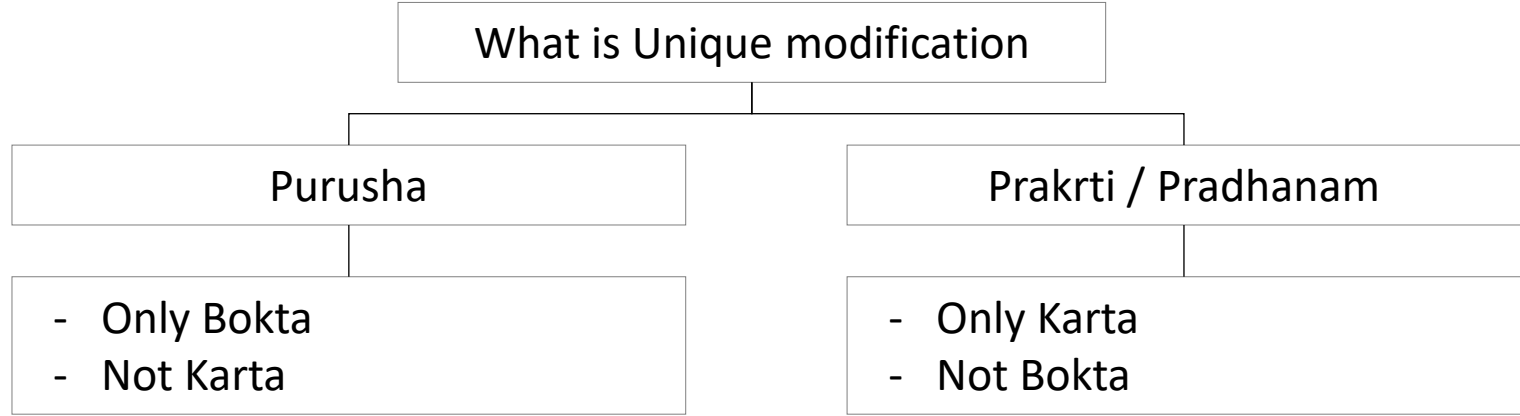
- This differentiation is not logically sustainable.
- Pratingya Vakhyam.
- Sutra Vakhyam.
- To be elaborated.

V) What is the difference between Boktrutva and Kartrutva Parinama?

- What is that modification which makes Purusha a Bokta?
- In what way, this modification is different from modification of Prakrti?

VI) Vikriya (F) = Parinami (M) = Shad Vikara (M)  
= Change = Modification

VII)



**Sankhyas Reply :**

**277) Bashyam : Chapter 6 - Verse No. 3 Continues...**

ननूक्तं पुरुषश्चिन्मात्र एव स च स्वात्मस्थो विक्रियते भुञ्जानो न  
तत्त्वान्तरपरिणामेन। प्रधानं तु तत्त्वान्तरपरिणामेन विक्रियतेऽतोऽनेकमशुद्धमचेतनं  
चेत्यादिधर्मवत्तद्विपरीतः पुरुषः।

## I) Sankhya :

- Already explained in Page 109 – las paragraph.

## II) Purusha :

- Non changing Tattvam pure Consciousness.

III) That Purusha while being Bokta, enjoying Sukham – Dukham, undergoes a change, remaining in its own nature.

- Internal change without becoming another Tattvam.
- Svarupa Parinamaha not Tattvantara Parinamaha.
- It never becomes another Tattvam.
- Whereas Pradhanam, Prakrti, becomes Tattvantaram.

IV) When it becomes Tattvantaram, one Prakrti becomes 24 Tattvams, modifies, becomes Ashuddham.

- When it becomes Manaha Buddhi, they have so much Ashuddhi.
- Manas has Raaga, Dvesha, Kama, Krodha.

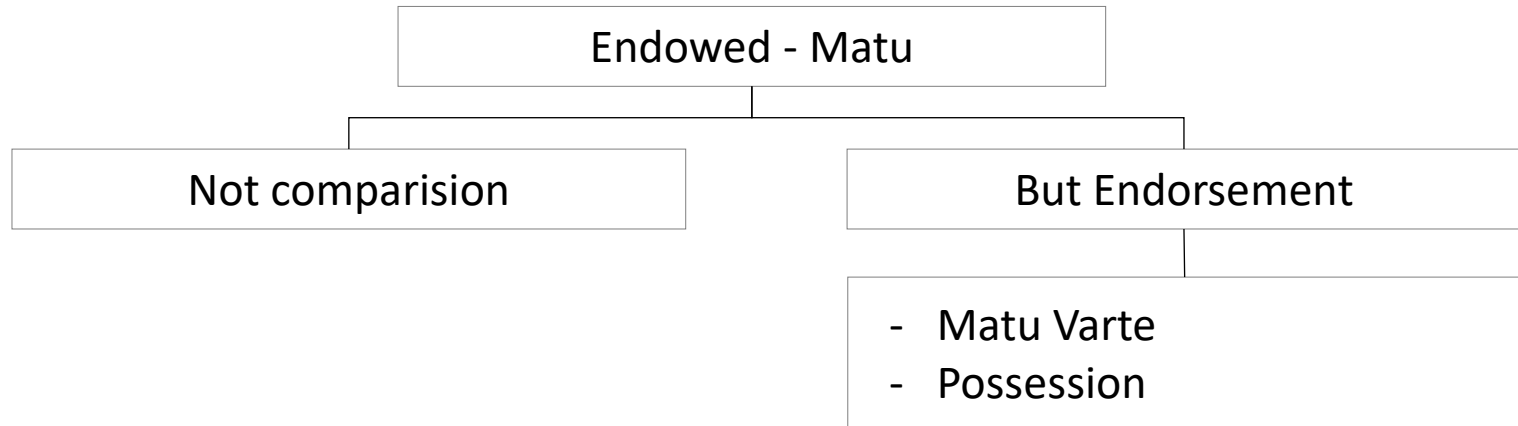
Prakrti has 3 Doshas

Anekatvam

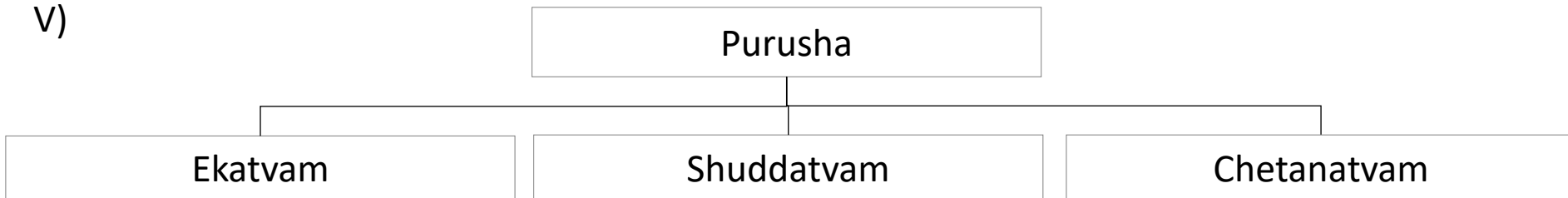
Achetanam

Ashuddhatvam

- Later Tattvams of Prakrti are Achetanam only.
- Manaha, Buddhi, Sense Organs Achetanam.



V)

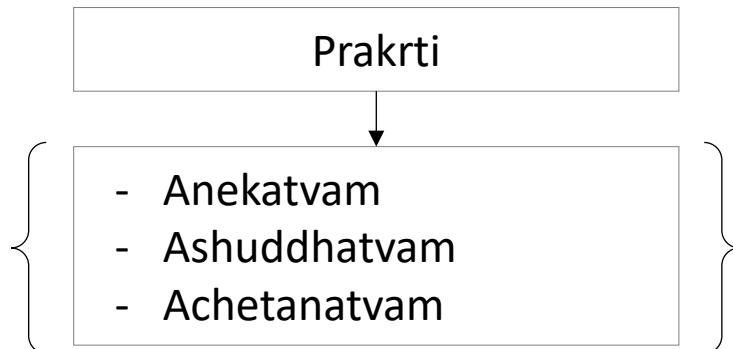


- Purusha – Prakrti diagonally opposite.
- Even though both have Parinama, consequences are different, not same.
- Because of consequence difference, one named Boktrutva Parinama and another Kartrutva Parinama.

नासौ विशेषो वाङ्मात्रत्वात् । प्राग्भोगोत्पत्तेः केवल- चिन्मात्रस्य पुरुषस्य  
भोक्तृत्वं नाम विशेषो भोगोत्पत्तिकाले चेज्जायते निवृत्ते च भोगे  
पुनस्तद्विशेषादपेतश्चिन्मात्र एव भवतीति चेन्महदाद्याकारेण  
च परिणाम्य प्रधानं ततोऽपेत्य पुनः प्रधानं स्वरूपेणावतिष्ठत  
इत्यस्यां कल्पनायां न कश्चिद्विशेष इति वाङ्मात्रेण प्रधानपुरुषयो-  
र्विशिष्टविक्रिया कल्प्यते ।

I) Shankara points flaws in Sankhyas differentiation.

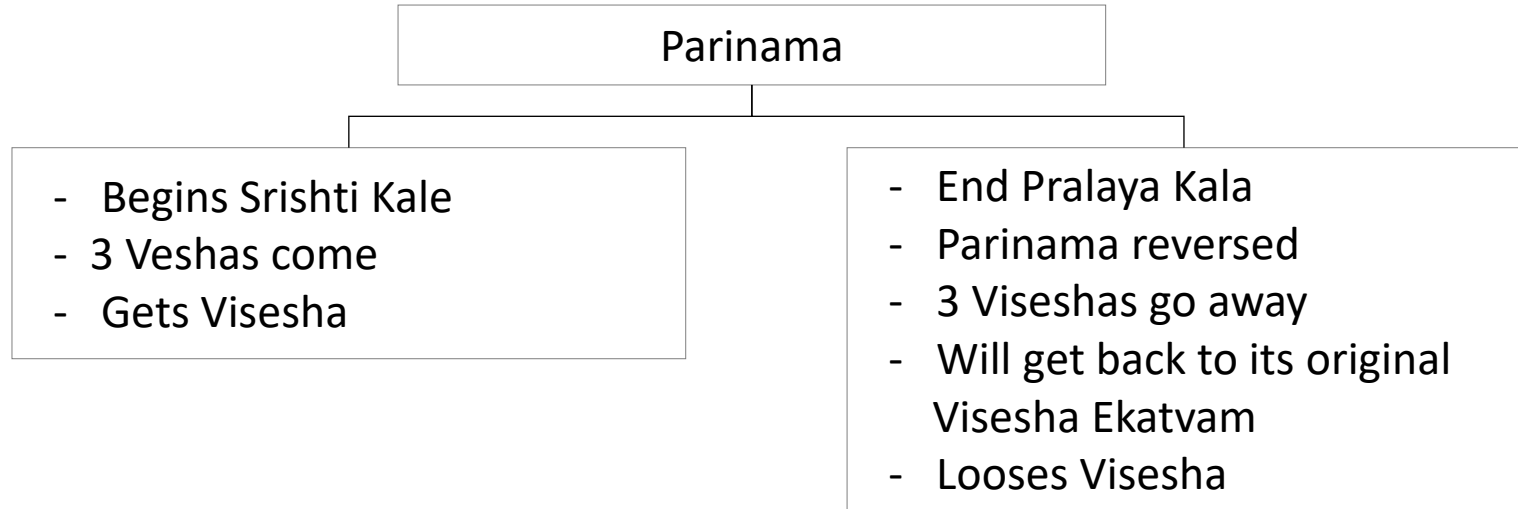
II) Both are undergoing change, get endowed with new features.



3 fold Viseshas Prakrti gets because  
one type of Parinama

- All put together is a particular Visesha.
- What is that Visesha I am not bothered.

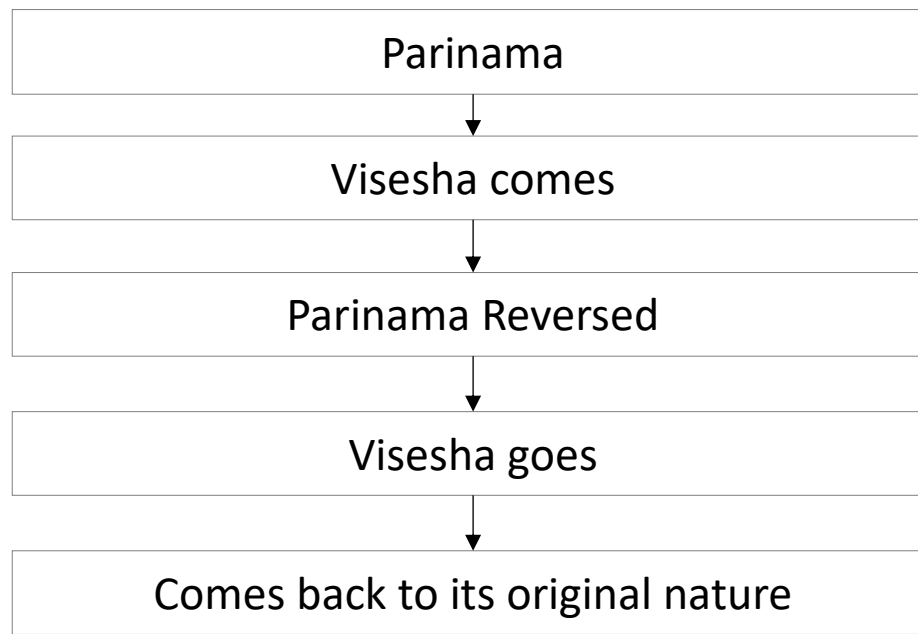
III) Parinama ends at time of Pralayam.



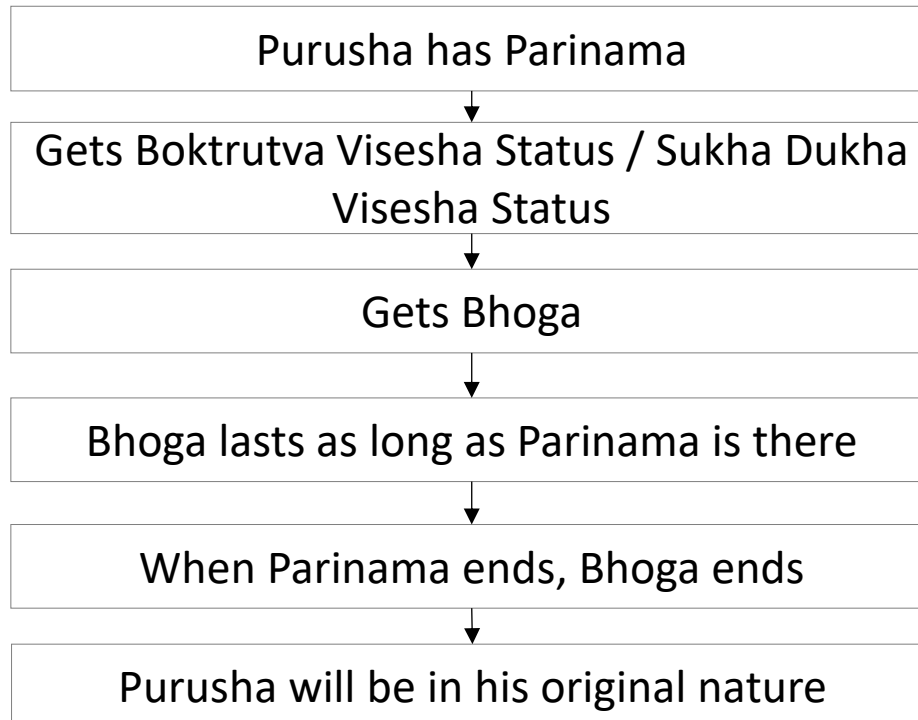
IV) Prakrti is Ekam, Shuddhatvam, (Achetanatvam will always be there).

- Anekatvam and Ashuddatvam goes away.
- Prakrti becomes Ekam, Shuddham.

V)

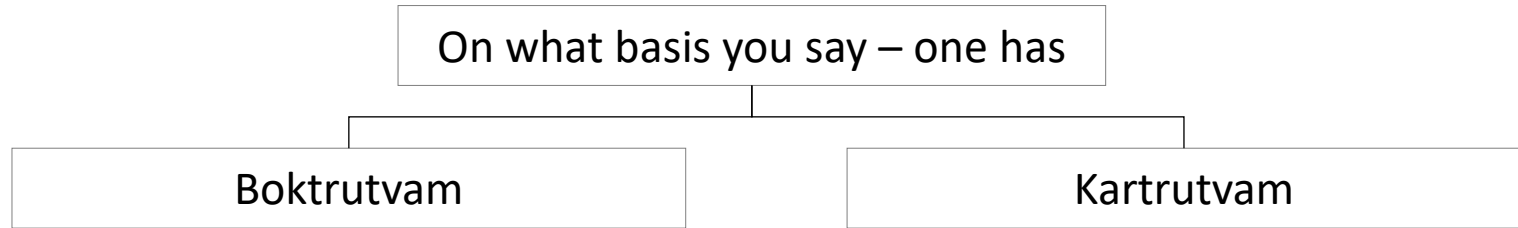


VI)

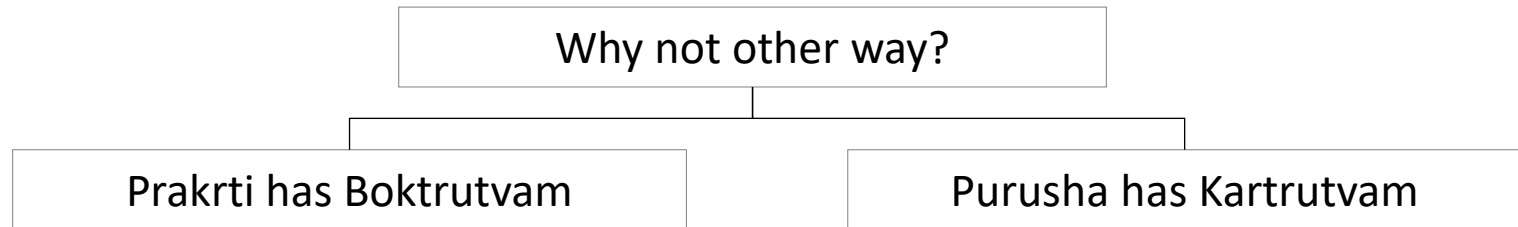


VII) Both get special features due to Parinama.

- Both lose special features when Parinama ends.



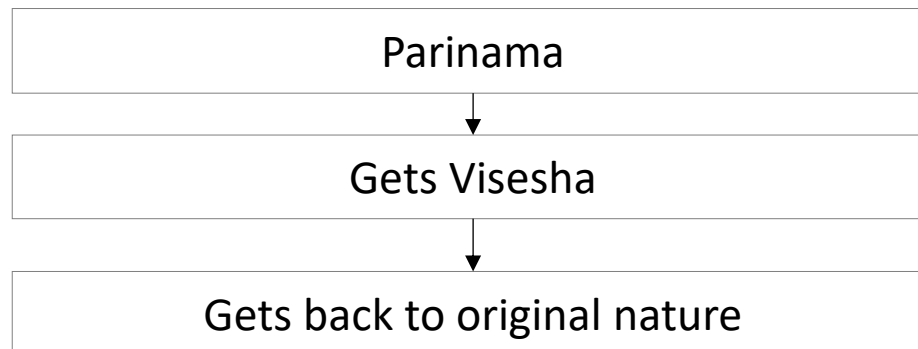
VIII)



- Getting Visesha and losing Visesha is common to both.

**IX) There is no basis for differentiation.**

- Phenomena are same.





### **X) Na Asou Vissha :**

- Differentiation is not acceptable.
- Na Upapanna, not proper, not appropriate.
- Why?
- Vang Matratvat, only verbal difference.

### **XI) Example :**

- Are you going to Coimbatore by Neelagiri express?
- No – No – No, I am going by Blue Mountain.

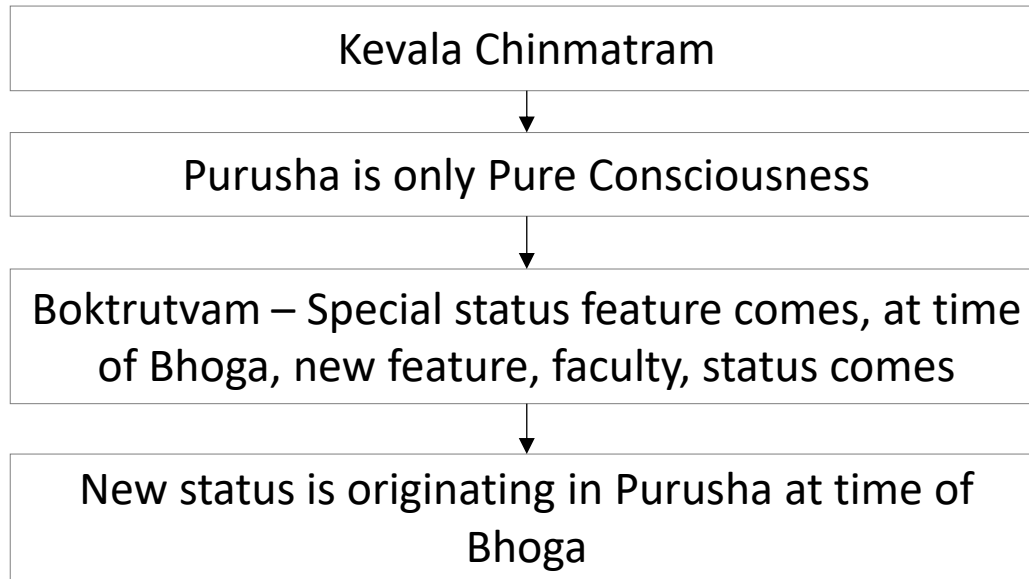
XII)

<b>Mahatma</b>	<b>Uttama Gandhi Salai</b>
Sanskrit	Tamil

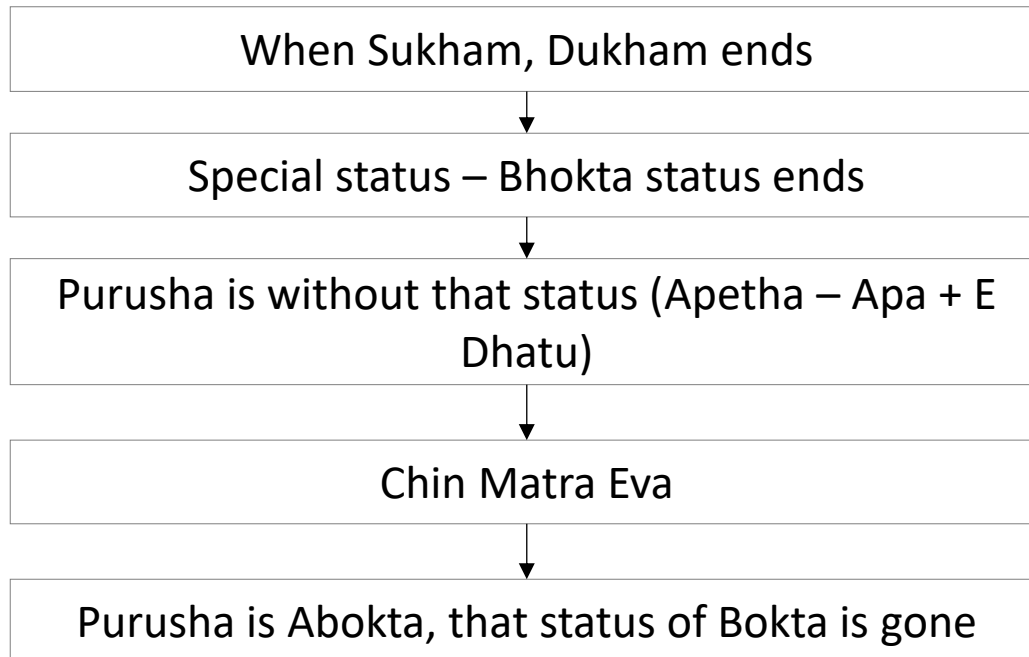
### **Uttama :**

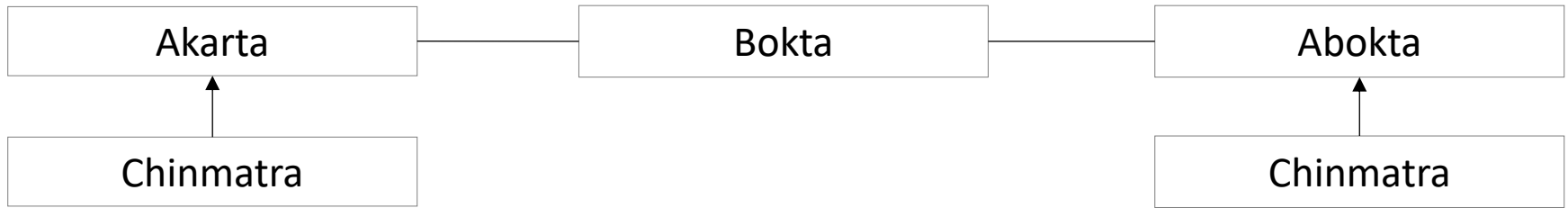
- Utkrishta Tamaha
- Superlative degree of Utkrishta, also Sanskrit word.
- Differentiation not real.
- Only Nam Ke Vaste.

### XIII) Before Sukha / Dukha Bhoga Vishesha comes



### XIV)



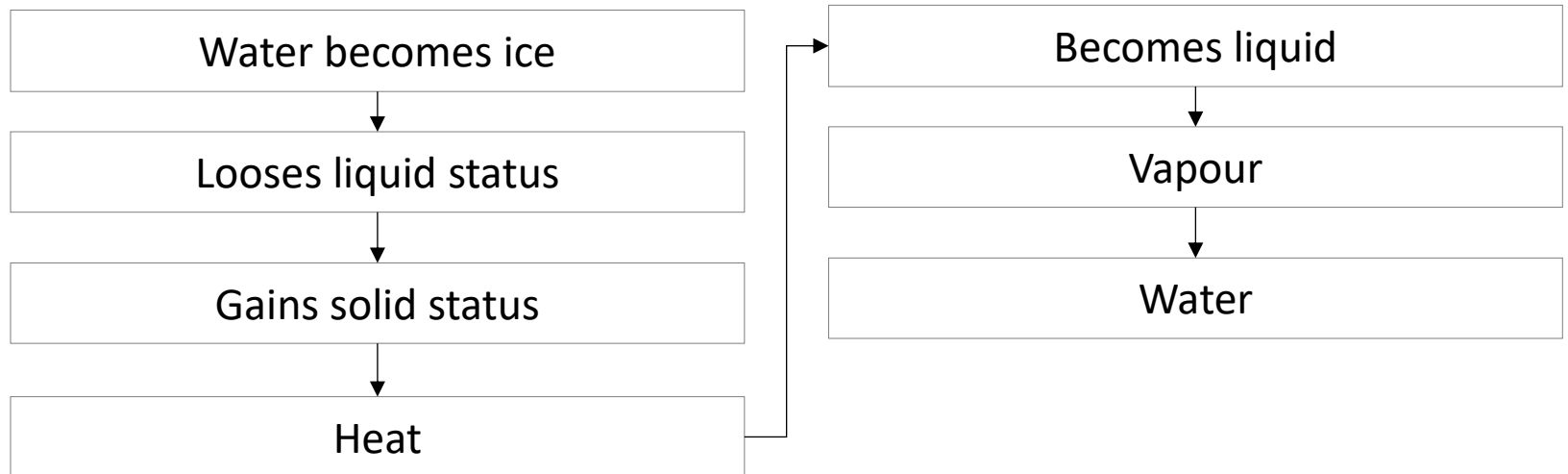


XV) Similar is all Parinamas – Mahat, Ahamkara, Mind, Buddhi, Prakrti gets Vishesha, Anekatvam, Ashuddhatvam, Achetanatvam.

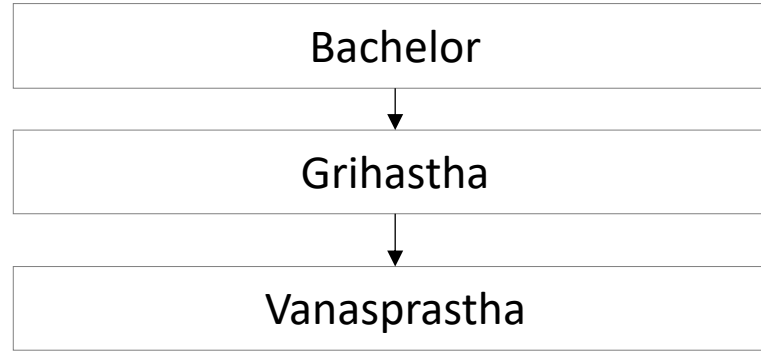
XVI) Pradhana, Prakrti, at time of Srishti undergoes changes.

- During Pralaya all goes away.
- Prakrti becomes Prakrti, Eka, Shuddhi.
- Both get new status and both loose new status.
- This is the Parinama.

XVII)



XVIII)



- These are all statuses which can undergo change.
- Looses status in Parinama.
- Purusha, Prakrti have Parinama.
- Why call one Parinama and other as Boktrutvam, Kartrutvam.

XIX) Difference between 2 Parinamas is not there.

- This is Vedantins reply.
- Sankhya Explains.

**279) Bashyam : Chapter 6 - Verse No. 3 Continues...**

अथ भोगकालेऽपि चिन्मात्र एव प्राग्वत्पुरुष इति चेत् ।  
न तर्हि परमार्थतो भोगः पुरुषस्य ।

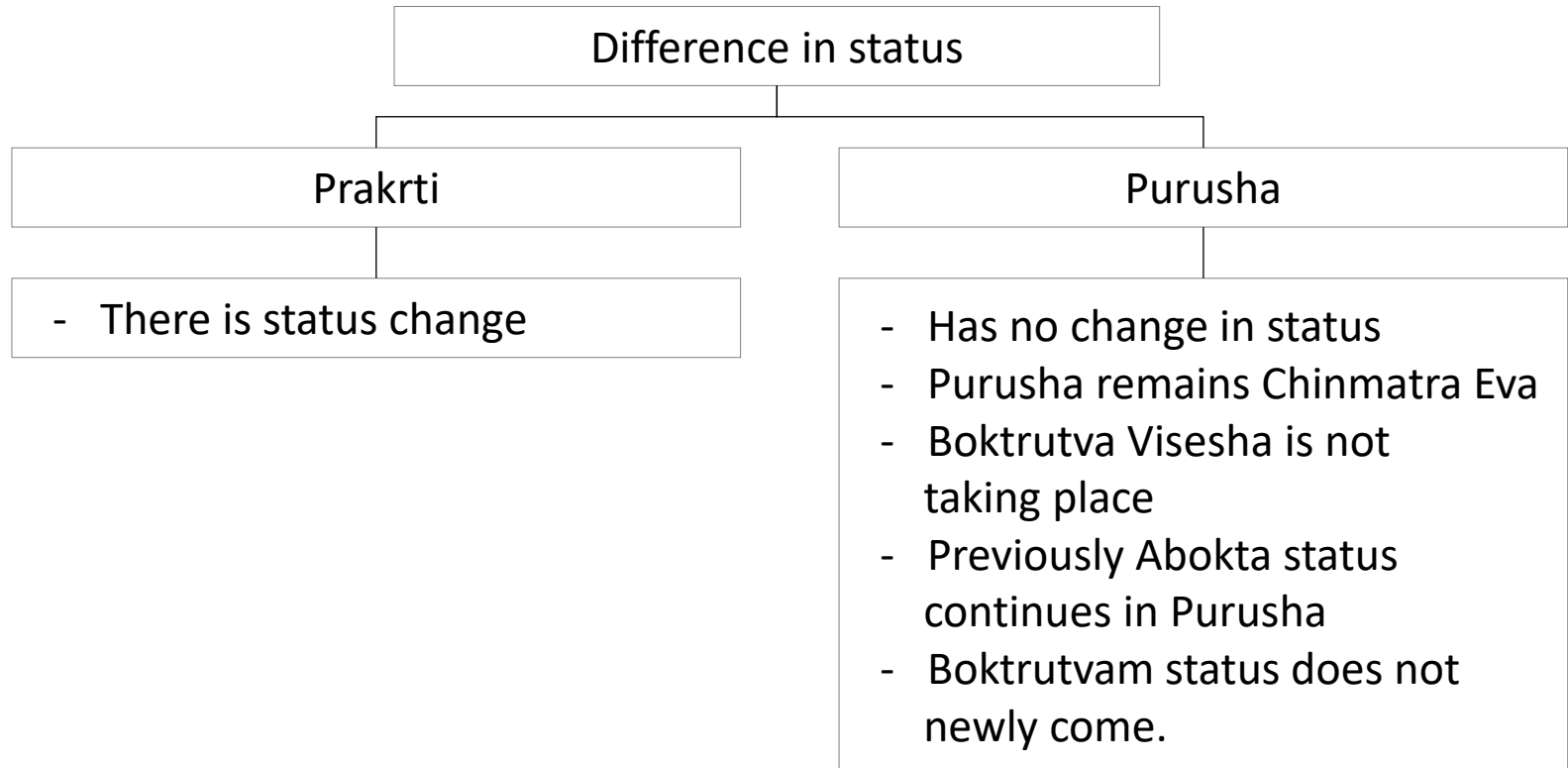
I) If Sankhya modifies Atma status.

- Suggests alternative solution.

II) At the time of Sukha, Dukham, Purusha has Parinama.

- Purusha does not get new Vishesha status.
- If you add new status, Purusha = Prakrti.
- No difference

III)



#### IV) Shankara :

- Boktrutvam status only superimposed status not real status.
- Chinmatra Eva.
- Remains Abokta.
- Boktrutva Visesha is not there.
- During Bhoga Parinama, Boktrutva Visesha does not actually take place.

V) Therefore, Boktrutvam of Purusha must be only Adhyaropa.

#### V) Sankhya :

<b>Kartrutvam of Pradhanam is superimposed</b>	<b>Purusha has real Boktrutvam</b>
Adhyaropa on Purusha	Not Adhyaropa

#### VII) Shankara :

- If Purusha does not have Boktrutvam, it means that like Kartrutvam, Boktrutvam is also superimposed.

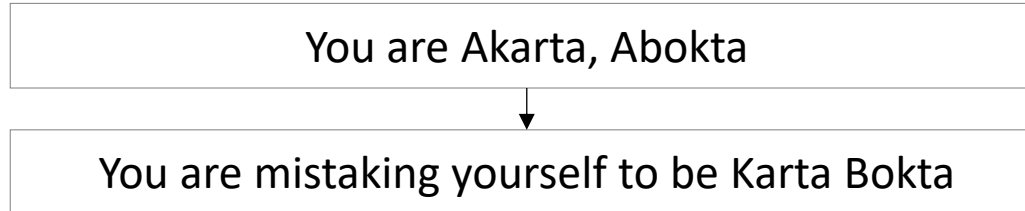
VIII) Kartrutvam + Boktrutvam both superimposed on Purusha.

- At the time of Bhoga Parinama, Purusha continues to be Abokta, Chinmatra.
- Boktrutvam must be superimposed only.

## **IX) Tarhi Purushasya Parmarthatha Bhogaha Nasti :**

- Then, if during Bhogakala, Purusha continues to be Chinmatra Abokta and Boktrutva Vishesha does not actually come then Bhoga of Purusha is not actually there, it is superimposed.

## **X) Advaitin :**



## **Revision : (Good)**

## **Bashyam : Chapter 6 – Verse 3**

### **I) Shodasha Kala Purusha :**

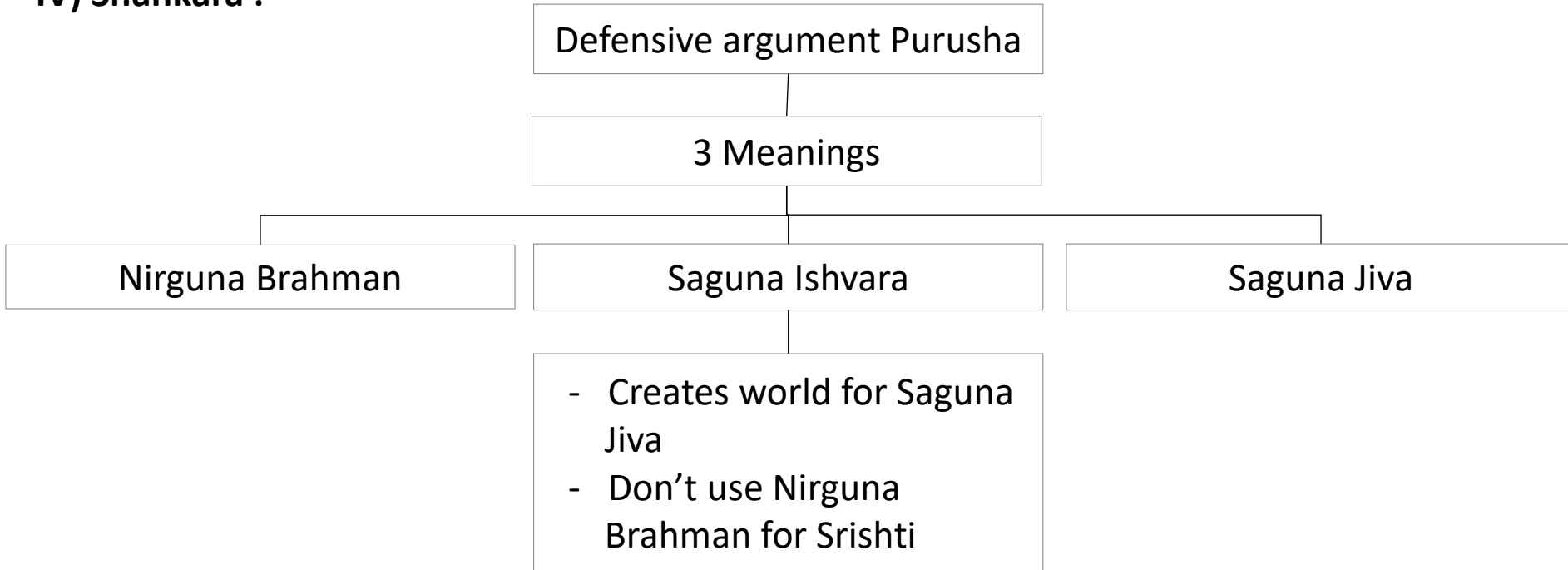
- Purusha = Srishti Karta

II) Sankhya – Raises big objection elaborate debate between Sankhya and Advaitin.

### **III) Sankhya :**

- If Purusha is Srishti Karta, Purusha will have to undergo change and it will create lot of problem.

#### IV) Shankara :



#### V) Offensive Argument :

##### Sankhya :

a)

Purusha	Pradhanam
<ul style="list-style-type: none"><li>- Chaitanya Svarupa</li><li>- Not Srishti Karta</li></ul>	<ul style="list-style-type: none"><li>- Alone is Srishti Karta</li></ul>

b) Before creation, Prakrti is one.

c) Purusha is many, before Srishti and during Srishti.



d) Chaitanya Matra Purusha does not create the world, it is only the Bokta.

e)

Prakrti	Purusha
Karta	Bokta

f) Attacked by Shankara

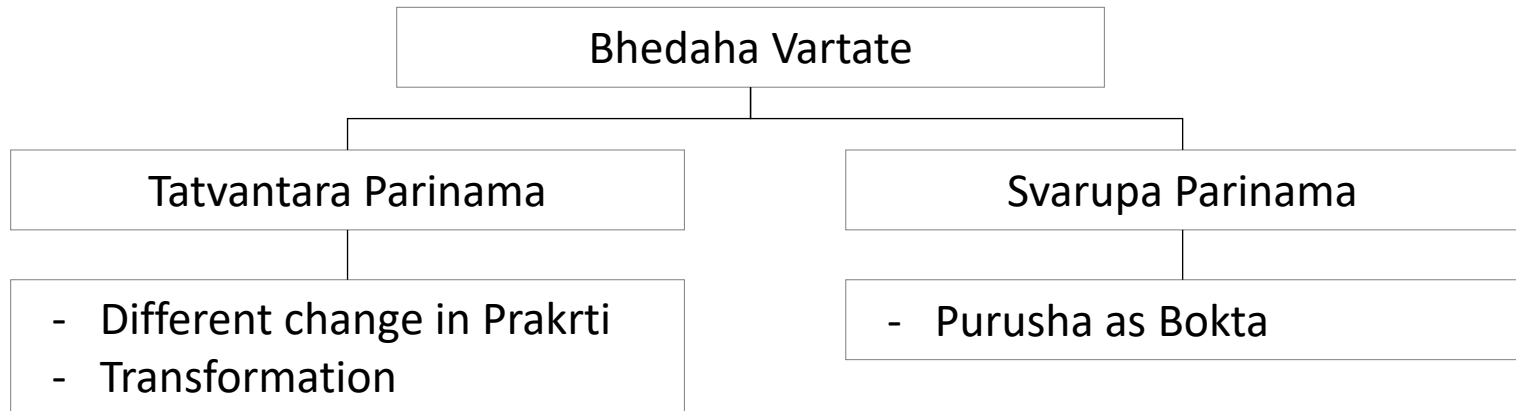
### VI) Shankaras Arguments :

a) For Prakrti to be Karta, it has to undergo change.

b) For Purusha to be Bokta, Purusha has to undergo change.

c) When both undergoing change, on what basis do you say – One is Karta, other is Bokta?

### VII) Sankhya :

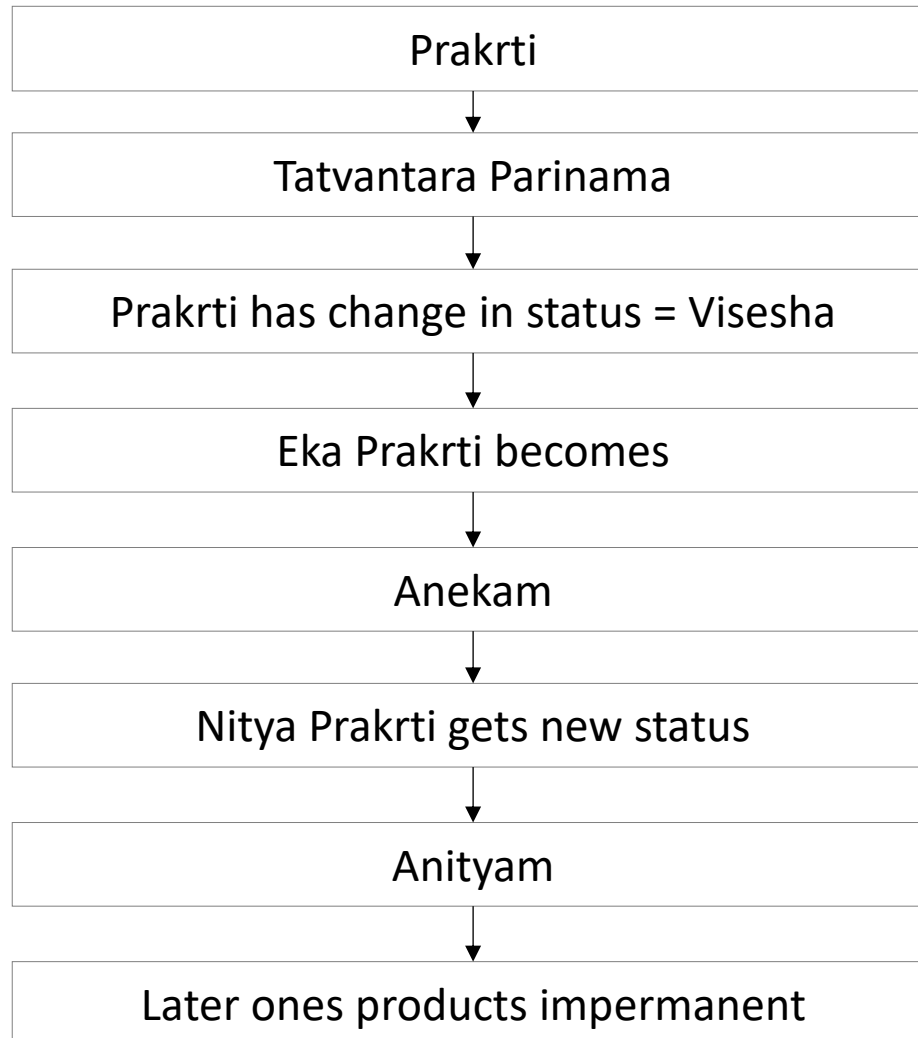


## VIII) Shankara : 1<sup>st</sup> Level Answer

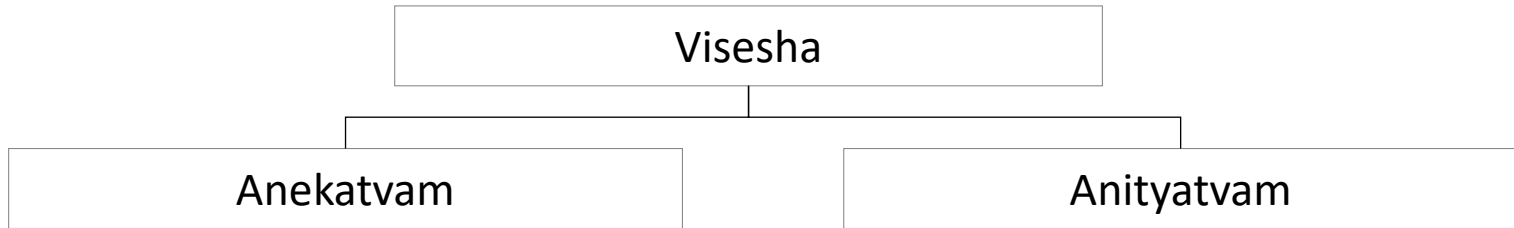
a) 2 different words you are adding

- 2 Names – confusing.
- Both transformations are same.

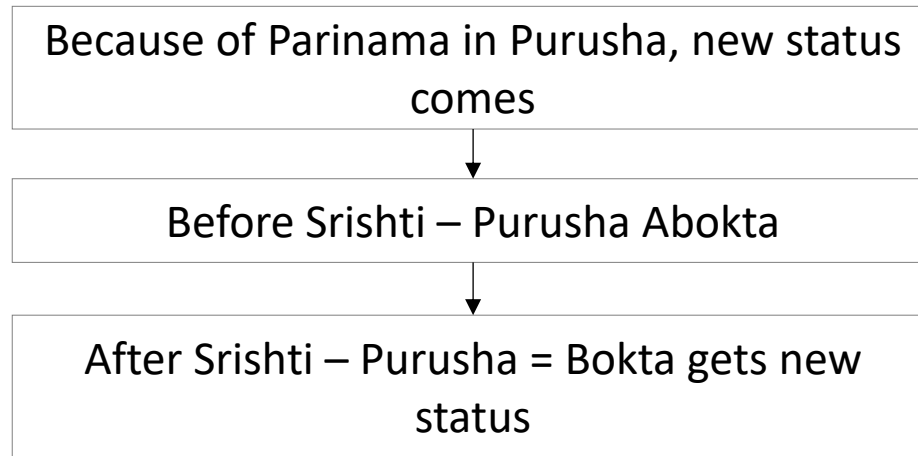
b)



- During Srishti, there is status change, Visesha.



c)



d) Both Purusha and Prakrti get new statuses because of Parinama.

e)

Prakrti	Purusha
<ul style="list-style-type: none"> <li>- Anekatvam Anityatvam</li> <li>- Kartrutvam</li> </ul>	<ul style="list-style-type: none"> <li>- Boktrutvam new status</li> </ul>

f) New status continues in Srishti.

g) At Pralayam, both loose their new statuses, get back old status.

Prakrti	Purusha
<ul style="list-style-type: none"> <li>- Goes back to Ekatvam, Nityatvam</li> <li>- Old status</li> </ul>	<ul style="list-style-type: none"> <li>- Get back old status</li> <li>- Abokta status</li> </ul>

h) In both, Parinama is there

- New statuses are aquired temporarily, aquire new statuses at time of Pralayam.

i) Shankara :

- **In what basis you attribute Kartrutvam to one and Boktrutvam to the other?**

j) Purva Pakshi – Juggling with words and arbitrarily giving statuses of Kartrutvam and Boktrutvam to 2 different things.

k) Your answer not acceptable

- No basis to give Kartutvam to Prakrti and Boktrutvam to Purusha, is not acceptable.
- This is 1<sup>st</sup> level answer.

**IX) Purva Pakshi – Reply :**

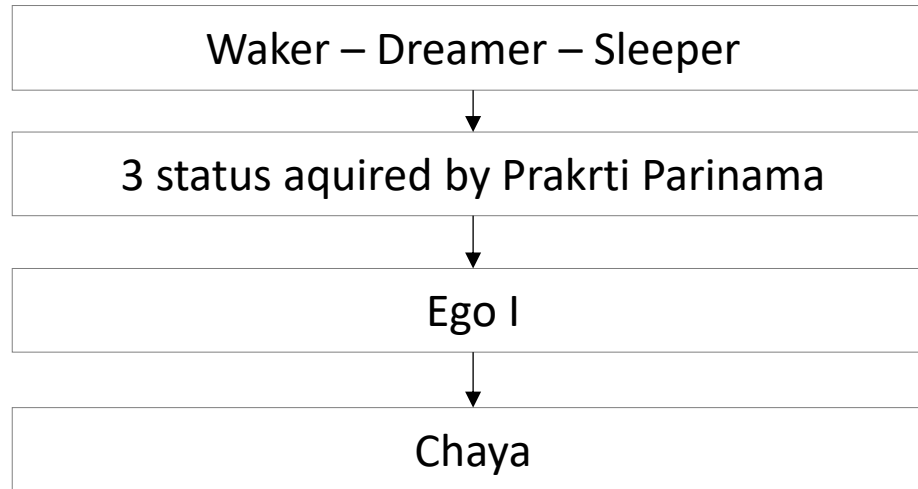
a) Both have Parimana

Prakrti	Purusha
<ul style="list-style-type: none"> <li>- <b>Gets new status</b></li> <li>- <b>Karta</b></li> <li>- Anekatva Anityam</li> <li>- New status giving Parinama</li> </ul>	<ul style="list-style-type: none"> <li>- <b>Does not get a new status</b></li> <li>- Remains Abokta</li> <li>- New status not giving Parinama</li> </ul>

## X) Shankara :

- Confusing
- If Purusha does not get a new status, it will mean, Purusha remains Abokta.

XI)



- Atma – remains always Nirvikara.

XII) Purusha does not have Boktrutvam.

- Ignorant person says Purusha is a Bokta.

• **That Boktrutvam is superimposed Boktrutvam only on Purusha.**

- Example : Like 3 states, 3 statuses superimposed on nondual, Ekam, Atma.

XIII) Boktrutvam, Jivatvam attributed by Jiva is superimposed status on Nitya Purusha who exists independently.

- Aham Sarvam

#### **XIV) Shankara :**

- **Better you accept, Boktrutvam is superimposed.**
- Already you have accepted Kartrutvam as Superimposed.
- You will have no difficulty to accept Boktrutvam also.

#### **XV) Home work :**

- Page 110 – 2<sup>nd</sup> Paragraph.
- Sankhyastu Avidya Adhyaropa Eva Purushatvam.
- Sankhya already accepted.
- **Now Shankara say :** Accept Boktrutvam also.

#### **XVI) Conclusion : Shankara**

- Purusha is seeming Bokta not actual Bokta.
- Vishesha Nasti.
- Purusha – Chin Matra Eva.
- Adhyaropa Boktrutvam Eva Asti.
- You have unknowing joined my party.
- Intellectual challenge.

भोगकाले चिन्मात्रस्य विक्रिया परमार्थैव तेन भोगः  
पुरुषस्येति चेत् ।

**Purva Pakshi :**

I) At time of Srishti, Purusha does have modification.

- During worldly experiences Jiva has modifications.
- Experiences Sukham and Dukham, Svarupa Parinama is there.

II) Svarupa Parinama is a real Parinama.

- There is a modification in consciousness and that modification is real modification not Adhyaropitam.
- Experience also is real.
- Purusha is Bokta only.

III) During Bhoga Kala, it is not Adhyaropa but real Bhoga, modification.

IV) Because of real modification, there is Bhoga for Purusha.

## V) Problems not Mithya

- Sufferings real.
- Every Vedantin becomes Sankhya in pain, unknowingly.

## VI) Guru should not say :

- “Your problem is Mithya”.
- Empathise, give  $\Delta$  format solution.

## VII) Sankhya real during suffering.

## VIII) Mithyatvam of suffering is difficult to accept at time of suffering.

## IX) Jnana Nishta :

- **Student says** : Suffering is Mithya at time of suffering.

## X) If no Jnana Nishta, he will become Sankhya temporarily.

## XI) During problem, ask am I Sankhya or Advaitin.

- Serious health issues, pain intense.
- Paramarthatha – Parinamaha, therefore Paramarthaha Bhogaha.
- This is Sankhyas argument Shankara answers.



न; प्रधानस्यापि भोगकाले विक्रियावत्त्वाद्भोक्तृत्वप्रसङ्गः ।  
चिन्मात्रस्यैव विक्रिया भोक्तृत्वम् इति चेदौष्ण्याद्यसाधारणधर्म-  
वतामग्न्यादीनामभोक्तृत्वे- हेत्वनुपपत्तिः ।

**Theoretical argument, defect in Sankhya :**

I) At time of Bhoga, experience of pleasure and pain

**II) Bhoga definition :**

- Sukha Dukha Anyotara Aparokshatvam Bogaha.
- Direct experience of joy and sorrow.

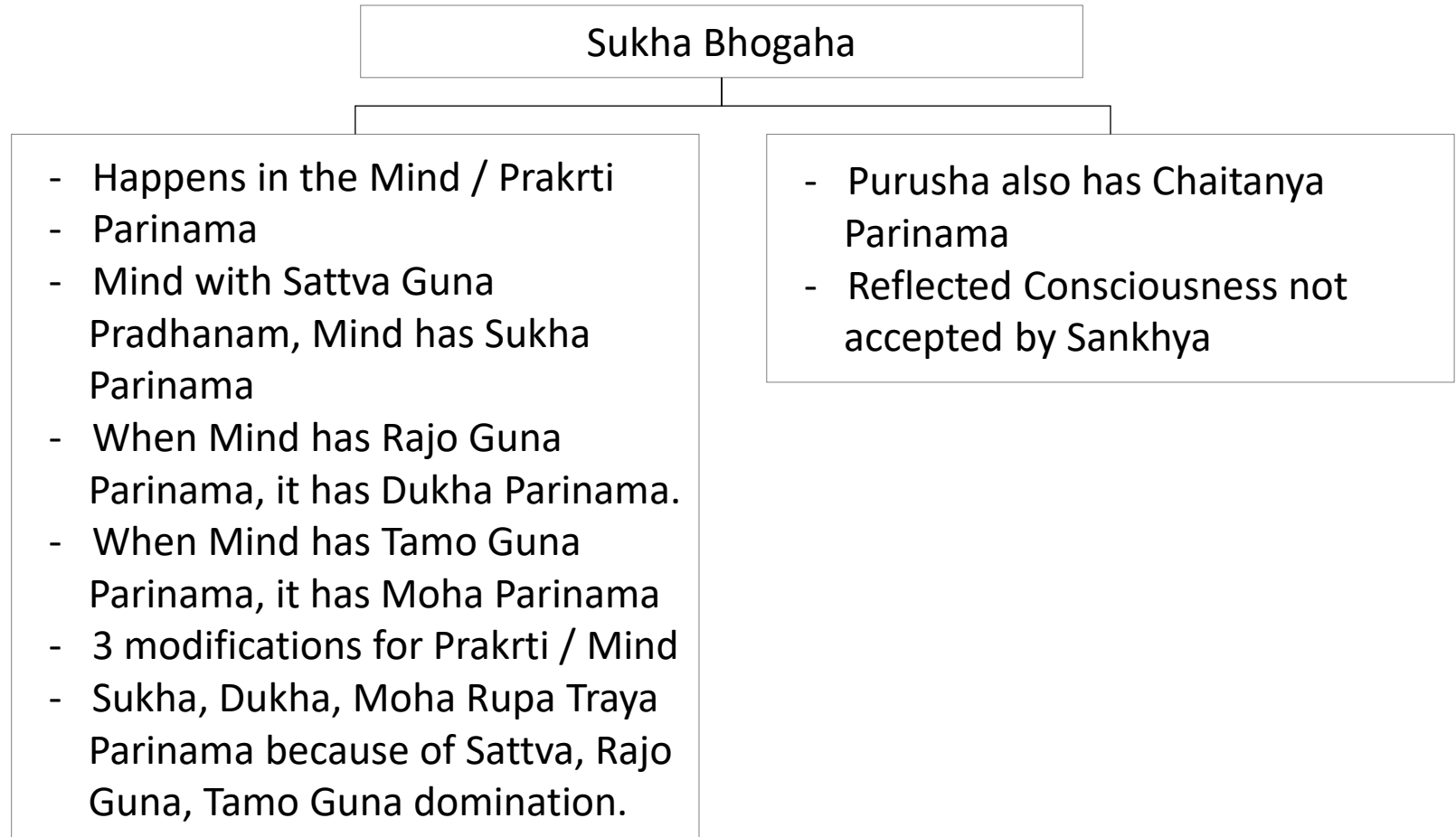
III) At time of Bhoga, consciousness undergoes real modification, hence consciousness has Boktrutvam and real Bhoga, experience.

**IV) Shankaras question :**

- Why modification of consciousness alone is Boktrutvam?

V) At the time of Bhoga, Prakrti mind also undergoes parallel modification – Sankhya also accepts.

## VI) What type of modification Prakrti undergoes?



- All Parinamas can happen only in Prakrti, not in Purusha.
- Sukha Anubhava – experience of happiness.
- Parinama has to take place in 2 places.
- Mind has to undergo Sukha Parinamaha.

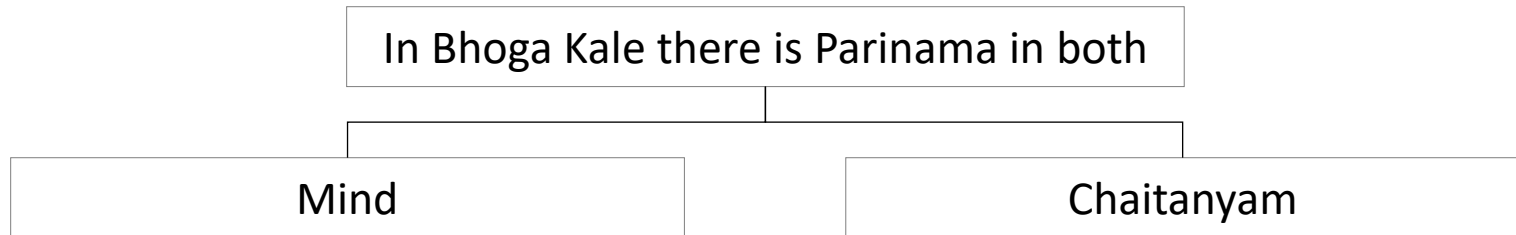
VII)

Pleasurable	Pleasurable experience
Prakrti Parinama is required	Purusha Parinama is required

VIII) When both Prakrti and Purusha have Parinama, why do you account Boktrutvam to only Purusha.

- Shouldn't we attribute Bokta status, Parinama, to Mind also.
- Without Mind how can there be Sukha Anubhava?

IX)



- Attributing Parinama alone to Purusha alone is arbitrary.

X) Pradhanam – here = Mind = Prakrti.

- Prakrti alone has modified to become Mind.
- Karya Pradhanam = Prakrti = Mind.
- At time of Bhoga Kale, any experience, pleasure or pain, modification is there.

XI) Bhoga Kale Parinama = Boktrutvam.

- Modification at time of experience is Boktrutvam.

## **XII) Final Argument :**

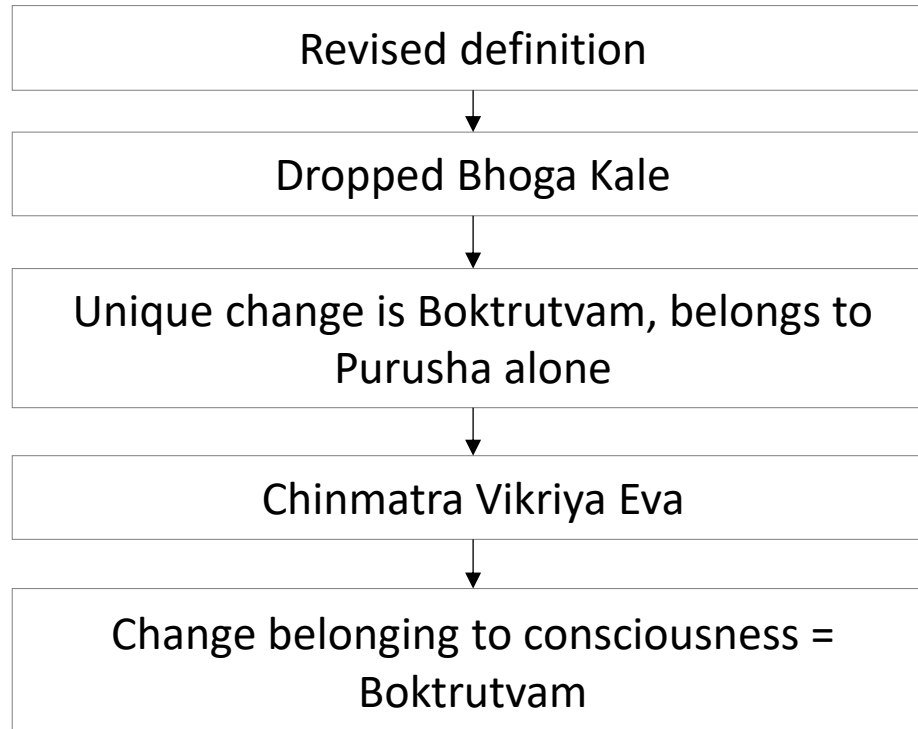
- **Modification should be attributed to both Karta and Bokta as it is there in both.**

## **XIII) Sankhya :**

- Both have Parinama, Vikriya, Vikara – change.
- Change common to Prakrti – Purusha.
- Unique change (Svarupa Parinama) belonging to Purusha is called Boktrutvam.

XIV) Unique change belonging to Prakrti in the form of Sukha, Dukha Parinama, Moha Parinama is not called Bokta.

XV)



## XVI) Shankara :

- Everything in creation has got its own unique change.

XVII)

Mind	Body
- Has change emotional changes	- Has physical age - Youth, old age

Visesha Parinama

- Attributing change only to Purusha is arbitrary.
- Capricious thing.

XVIII) Agni has unique nature.

- Has heat as its nature.
- When in contact with any object it burns it.
- Has seeming modification of burning.

• **Agni has seeming modification of consuming, Boktrutvam.**

- **We say :** Agni consumed everything.
- Hutabuk – Consumes all oblations.
- Agni has seeming Parinama in burning things.

## XIX) Why can't you attribute Boktrutvam to Agni also?

- It is a unique nature of Agni.
- Other Butas don't have this nature.
- Can't say they are Abokta.
- Agni = Bokta = Chaitanyavatu.
- Asadharana Parinamatvat

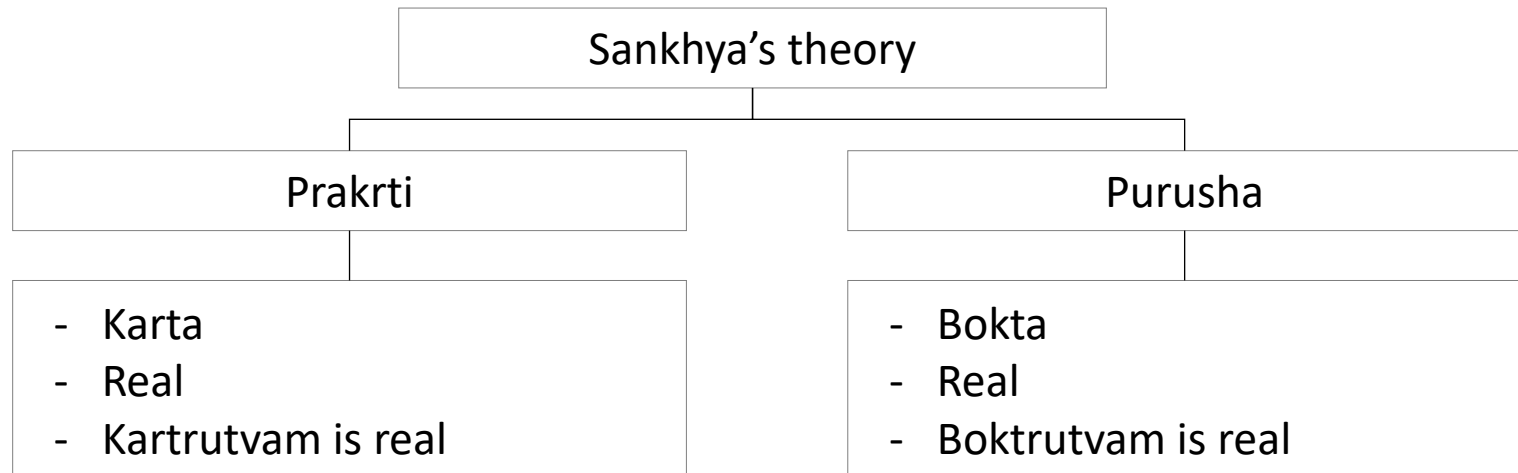


Unique

- You don't accept Agni as Bokta.
- Your definition of Agni not sound definition.
- It goes to Prakrti or any object also.

XX) You can't say Agni is not Bokta, you will have to say Agni is Bokta, which you don't accept.

XXI)



## 282) Bashyam : Chapter 6 - Verse No. 3 Continues...

प्रधानपुरुषयोर्द्वयोर्युगपद्भोक्तृ- त्वमिति चेत्। न; प्रधानस्य पारार्थ्यानुपपत्तेः।  
न हि भोक्तोर्द्वयोरितरेतर- गुणप्रधानभाव उपपद्यते प्रकाशयोरिवेतरेतरप्रकाशने।

I) New suggestion – Shankara offers

II) Bhoga Kale :

- There is Parinama in both Atma and Anatma.
- Purusha and Prakrti in experience.
- **Pure Atma can't experience anything.**
- Pure Mind can't experience anything.

III) Mind – Consciousness Combination = Bokta

- **Because both have to undergo change for experience.**
- Pleasure – pain belongs to Mind.

IV) Purva Pakshi :

- **Why can't we say Boktrutvam is there for both.**
- Joint Venture = Parenthood
- Both responsible for child.

- **Bhoga = Child of both Purusha + Prakrti.**

#### **V) Shankhya compromises :**

- **Boktrutvam belongs to both Purusha and Prakrti.**
- Originally Sankhya said : Boktrutvam belongs to Purusha only.
- Purusha alongwith Prakrti experience.
- For both Pradhana and Purusha, Yugapathu, simultaneously, (not at different times), Boktrutvam can be accepted.

#### **VI) Shankara :**

- Don't compromise, know your fundamental principles which you will have to sacrifice.
- Understand basic details of Sankhya first before coming to debate.

#### **VII) Sankhya :**

<b>Purusha</b>	<b>Prakrti</b>
a) Svatantra b) Master c) Purusha eats	a) Paratantra b) Maid servant, assistant to serve the Purusha by giving Bhoga and Moksha. - Dharma – Artha – Kama = Bogha Purushartha - Moksha = Apavarga - All 4 Purusharthas are meant for Purusha - Prakrti cooks



VIII) Master, assistant concept, you will have to give up why?

- Concept will be right if Prakrti only cooks and Purusha only eats.
- Example : Rarely wife cooks, both cook and eat and go to a movie.
- Prakrti not subservient, it is joint master.

IX)

Purushaha	Prakrti
Svarthaha	Pararthaha

- This fundamental Prakrtis parartham status, will have be given up = Sva Matha Bangaha.
- Assistant status of Pradhana will become incompatible.
- Pradhana is working for itself also, master also.
- It is only sharing.

**Example :**

- I cooked for myself, you also can eat and go.
- Both masters.

X) Both Bokta, have equal prominence, one not serving the other.

- When both Bokta, you can't say – one is serving the other.
- Svartartha, Parathartha Bava na Sambavati.

## XI) Example :

Illuminator light	Illumined objects
<ul style="list-style-type: none"><li>- Primary</li><li>- Pradhana Bava</li></ul>	<ul style="list-style-type: none"><li>- Depends on Illuminator</li><li>- Guna Bhava</li></ul>

## XII)

Purusha	Prakrti
<ul style="list-style-type: none"><li>- Illuminator, Chaitanyam, Primary</li><li>- Independent</li><li>- Pradhanam</li><li>- Gives service of illumination</li></ul>	<ul style="list-style-type: none"><li>- Illumined</li><li>- Dependent</li><li>- Guna Bhava, Apradhanam</li><li>- Takes service of illumination</li></ul>

## XIII) If there are 2 lights illumining

- Both lights have got Pradhana Bhava, both illumining.
- Illumined objects have Guna Bhava.

## XIV) Between 2 lights – do they have any Guna – Pradhana Bava?

- Can't say
- One light does not depend on the other light.

• **Both are illuminator, both enjoy illuminator status.**

- No Guna Pradhana Bava.

- If you want to attribute.
- Then problem which is Guna, Pradhana?

#### **XV) Both lights have equal status.**

- If Purusha = Bokta
  - If Prakrti = Bokta
- } Can't have Guna Pradhana Bava
- In Sankhya, Purusha = Pradhana, Prakrti = Guna.

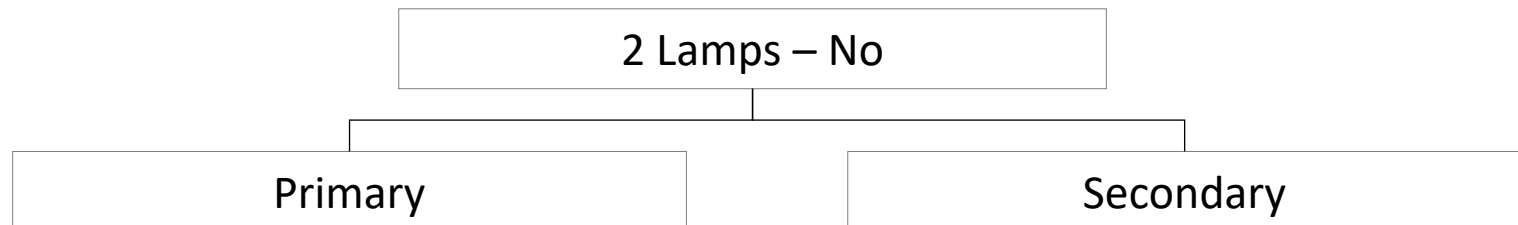
#### **XVI)**

Husband	Wife
<ul style="list-style-type: none"> <li>- Pradhama</li> <li>- Deivam</li> </ul>	<ul style="list-style-type: none"> <li>- Guna</li> <li>- Serves</li> <li>- Now Advaitin</li> <li>- Not subservient now</li> <li>- Give notice</li> </ul>

#### **XVII) Shankara :**

- If Prakrti is joint experiencer, your Matam has to be sacrificed.

#### **XVIII)**



भोगधर्मवति सत्त्वाङ्गिनि चेतसि पुरुषस्य चैतन्य-  
प्रतिबिम्बोदयोऽविक्रियस्य पुरुषस्य भोक्तृत्वमिति चेत्।

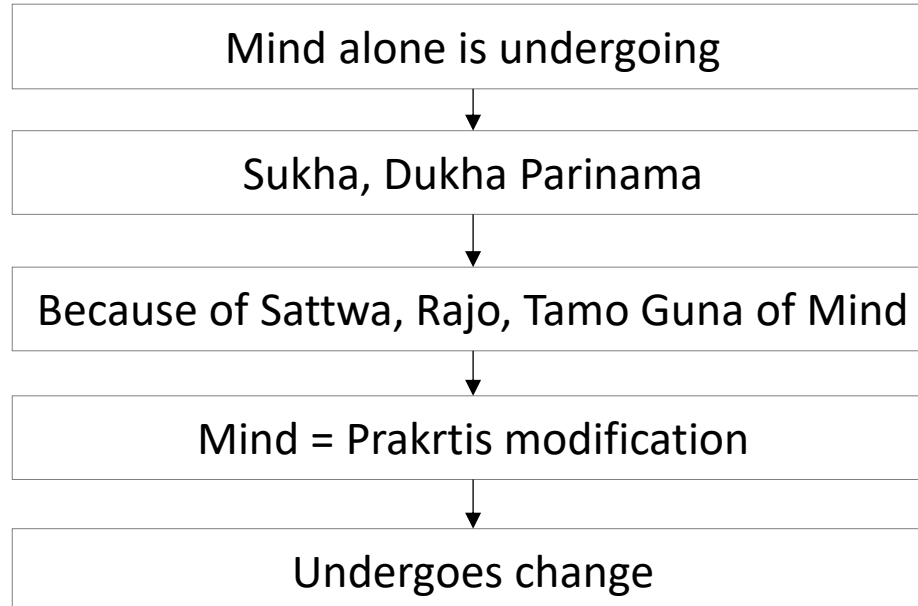
**Sankhya :**

- Comprises + modifies.

**I) Sankhya changes argument :**

- Comes closer to Vedanta.
- What happens at time of Bhoga?

**II)**



III) Prakrti by itself is inert in nature.

**Sankhya accepts :**

- Prakrti = Inert
- 23 other Vikaras = Inert
- Mahat, Ahamkara, Mind, Panchabutam = Jadam
- Being Jadam, Mind can't experience anything.
- Purusha is required for experience.

IV) Purusha reflects in the Mind of individual

- Purusha is Original Consciousness, gives reflection, Chidabhasa, Chaitanya Pratibimba to the Mind.

V) Because of Reflected Consciousness in the Mind, Sukha, Dukha Anubhava takes place.

- Otherwise Mind is Jadam.

VI) Who gives reflection?

- Purusha gives reflection Purusha, independent entity is responsible for giving reflection and for Sukha experience takes place.

**VII) Sankhya :**

- Therefore, we say : Purusha is Bokta.

### VIII) How is Purusha Bokta?

- By lending reflection to Prakrti, Sukha or Dukha Parinama.
- Therefore Purusha is Bokta.
- Fine thinking of Shankara.
- We see in Bashyam.
- Superficially, all makes sense, looks alike.

### IX) Shankara - still you are wrong :

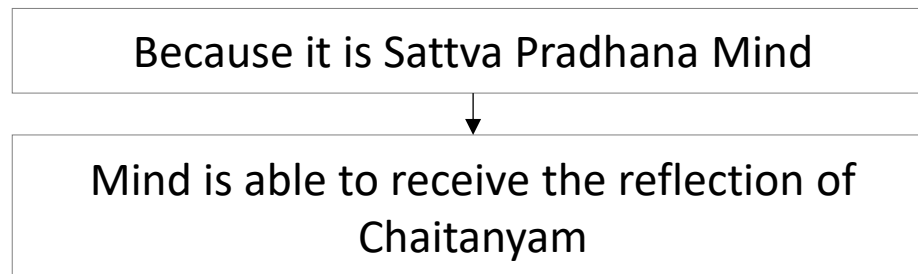
- To find finer mistake, superior intellect required.

### X) Sankhya :

- At time of Bhoga – Chetaha, Mind has got Bhoga Dharma, attribute of Sukha – Dukha, Moha experience, Parinama.

- **Mind has got Bhoga experience, as an attribute.**

### XI) When it is sukha Parinama, it becomes Sattva Pradhana.



## XII) Tattva Bodha :

- Sattva Guna involved in Production of Mind + Jnana Indriyam.
- Sattva has to be dominant, then only reflection is possible.
- Sattwa Mind = Jagrat, has knowledge maximum.
- Tamo Mind = Sleep.
- Rajo Mind = Dream.

## XIII) Satva Angini – Mind has attribute of experience with Sattwa Guna Domination.

- When Sattva Parinama takes place, at that time, reflection of consciousness is formed in the Satvika Vrutti / Mind / Parinama.
- When change is happening in the mind, we use Vrutti.

XIV)

Sattvika Parinama takes place in the Mind



Sukha Vrutti takes place in the Mind

XV)

Experience belongs to the Mind



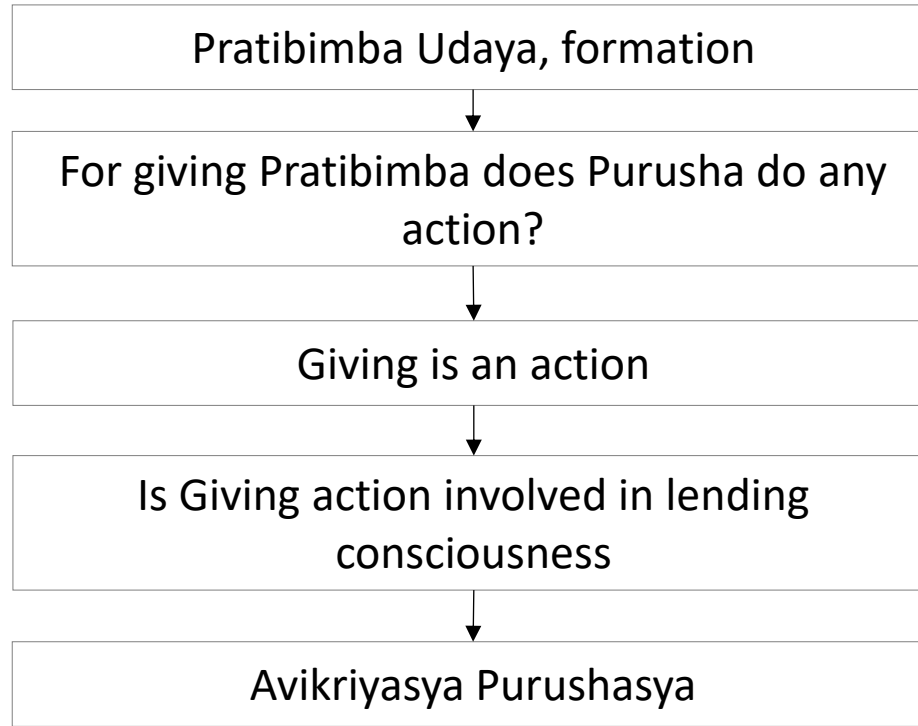
Vrutti belongs to the Mind



At that time consciousness is reflected in the  
Mind

- Mind is no more Achetanam, Mind is Chetanam, therefore experience takes place.

XVI)

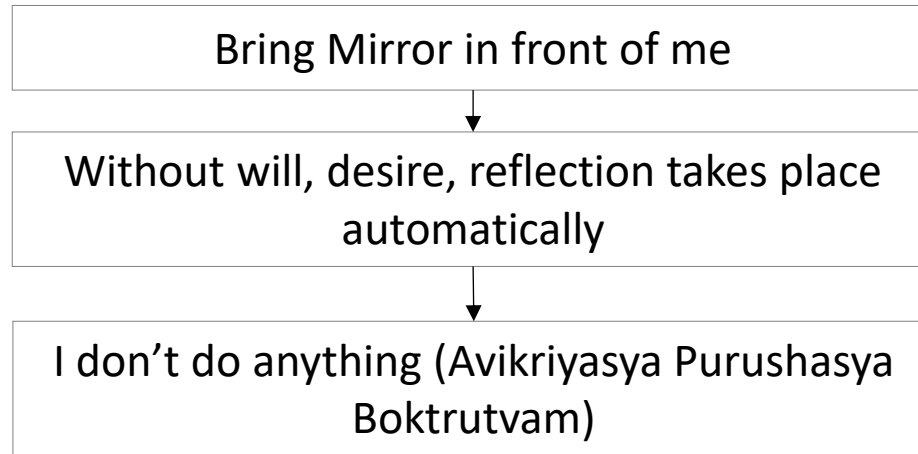


### XVII) Sankhya :

- Purusha does not do anything, but Sannidya Matrena lending takes place.
- Pratibimba given by Purusha, without any modification.
- No will / Desire / Action / Change for Reflected Consciousness – on the part of Purusha.
- Pratibimba arises in the Mind.
- **Does not say :** Purusha gives Pratibimba.



### XVIII) Example :



XIX) Formation of Reflection makes Purusha the Bokta.

- Lending the Reflection makes Purusha the Bokta.
- **Does not say : Prakrti becomes Bokta by borrowing consciousness.**
- See fine difference.
- Prakrti becomes experiencer with borrowed consciousness.

XX) Sankhya says Purusha becomes Bokta by lending consciousness to Prakrti.

- Why can't I say this?
- Shankara – No you are wrong.
- Fine thinking.

**Revision : Good summary**

**Bashyam : Chapter 6 – Verse 3**

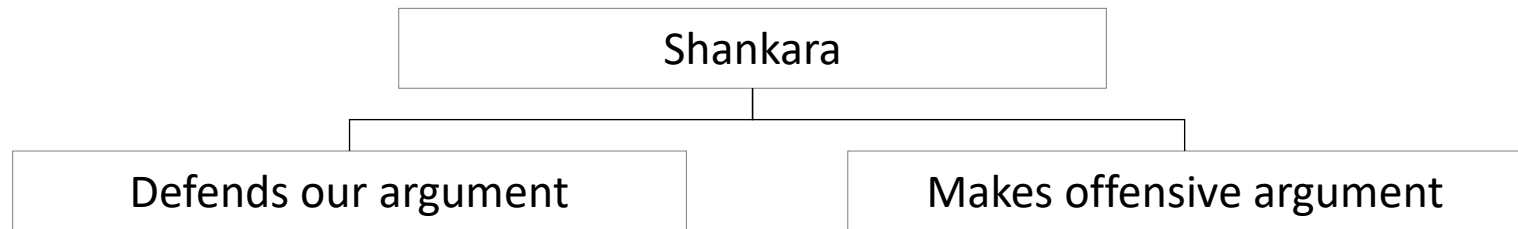
**I) Upanishad :**

- Purusha is Srishti Karta.

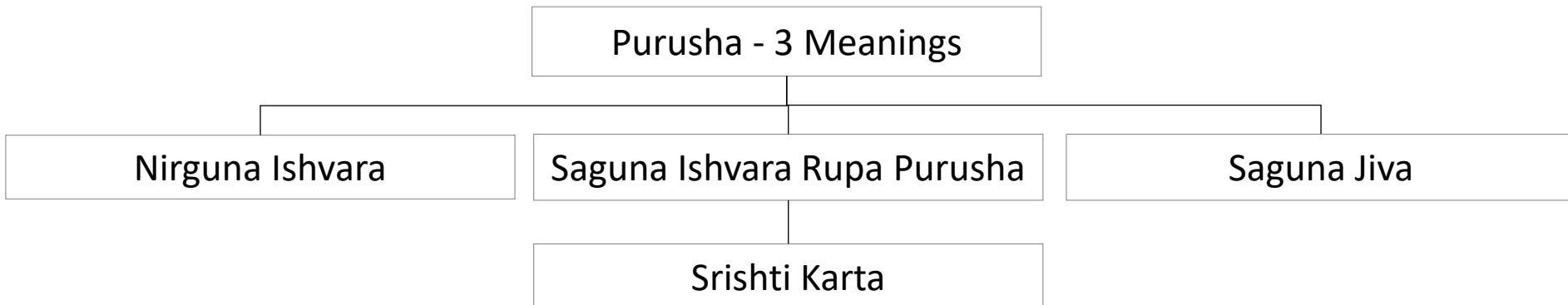
**II) Sankhya :**

Purusha	Prakrti
Only Bokta	Alone is Srishti Karta, Kartri

**III)**



**IV) Shankaras defensive argument :**



## V) Shankara refutes Sankhya :

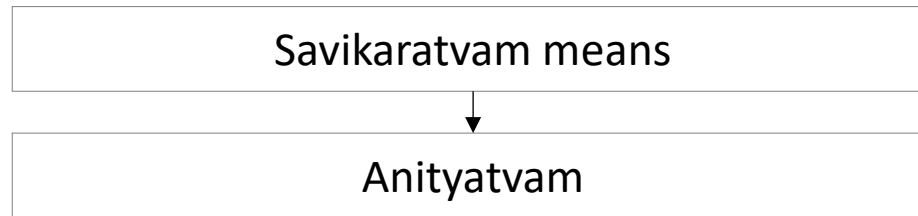
a)

How Purusha	Prakrti
Bokta	Karta

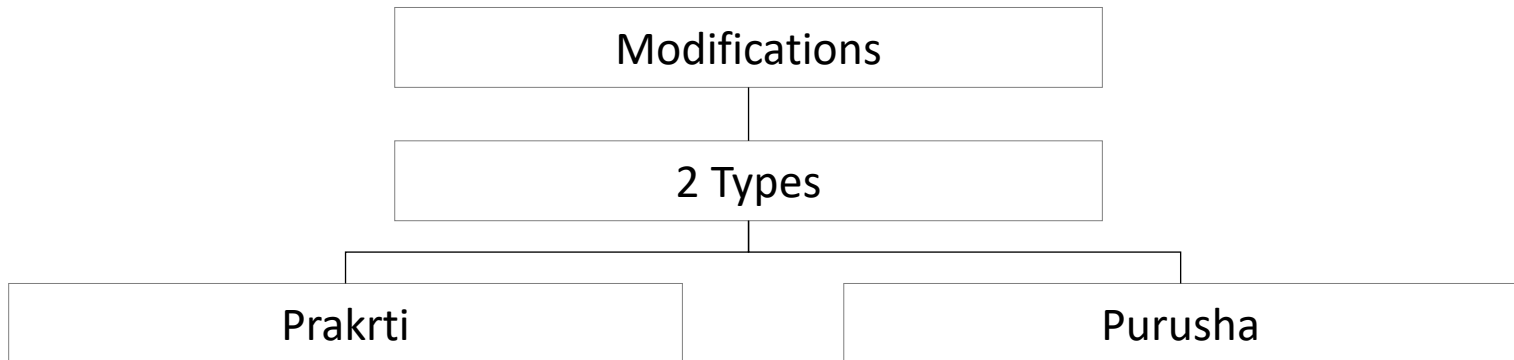
- For Boktrutvam and Kartrutvam, modification is required.

b) Modification will make Purusha also Anityam.

c)



## VI) Sankhya :



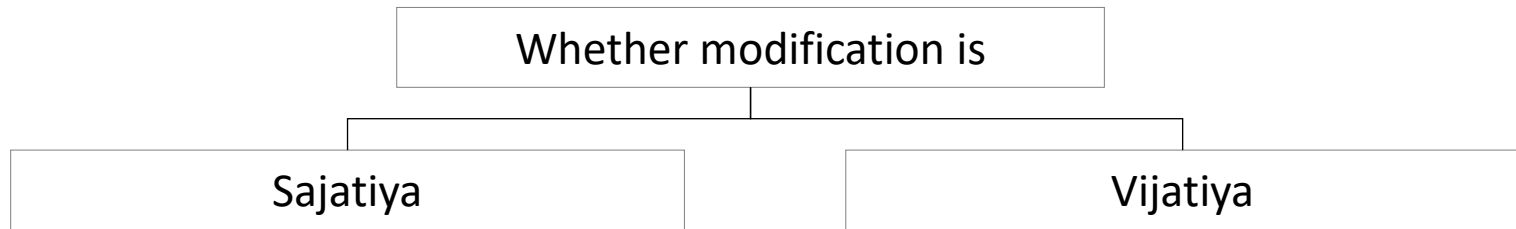
## VII) Shankara :

- You can't prove that there is a difference in modification.
- Even if you make a slight difference.

- Purusha with modification continues to be the same Purusha Tattvam.
- When Prakrti undergoes modification, the Tattvam undergoes change.
- **Example** : Milk – Curd
- Prakrti – Mahat – Ahamkara....
- Vijatiya Parinama.

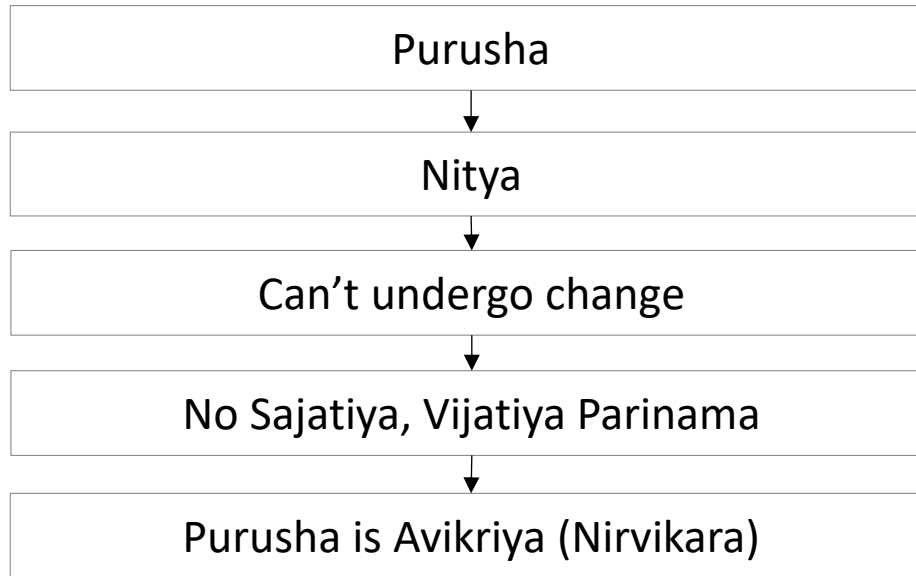
### VIII) Anandagiri :

- Purusha remains the same.
- Purushas modification is Sajatiya Parinama by remaining the same Tattvam.



- Modification makes substance Anityam.
- We can't accept 2 types of modifications.

## IX) Sankhya : New Version

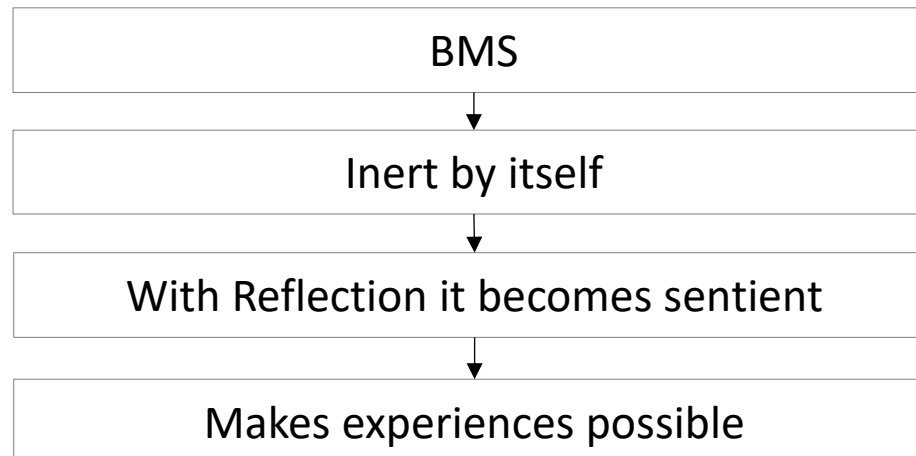


- But still Purusha is Bokta.

## X) Sankhya :

a) In the presence of Purusha, Chaitanya Svarupa, reflection of Consciousness, Chidabhasa is formed in Prakrti (Mind – Senses – Body – Complex).

b)



c) In Achetana, Jada Prakrti, experiences not possible.

d) With Chidabhasa mind can have Sukha, Dukha Parinama, Moha Parinama because of Purusha.

e) Purusha makes Prakrti go through emotions, it helps.

- **Since Purushas contribution is there, making emotions possible in the Mind.**

f) Because of this contribution, we say Purusha is a Bokta.

- We accept there is no Parinama in Purusha itself.
- In Mind there is a Parinama, Sukhakara, Dukhakara Vrutis.
- This is Sankhyas suggestion.

g) Close to Advaitam.

- We also say there is Chidabhasa.
- Because of Chidabhasa Jadam Mind becomes sentient.
- Because of that emotions are possible.
- Similar to Advaita.

**h) Shankara :**

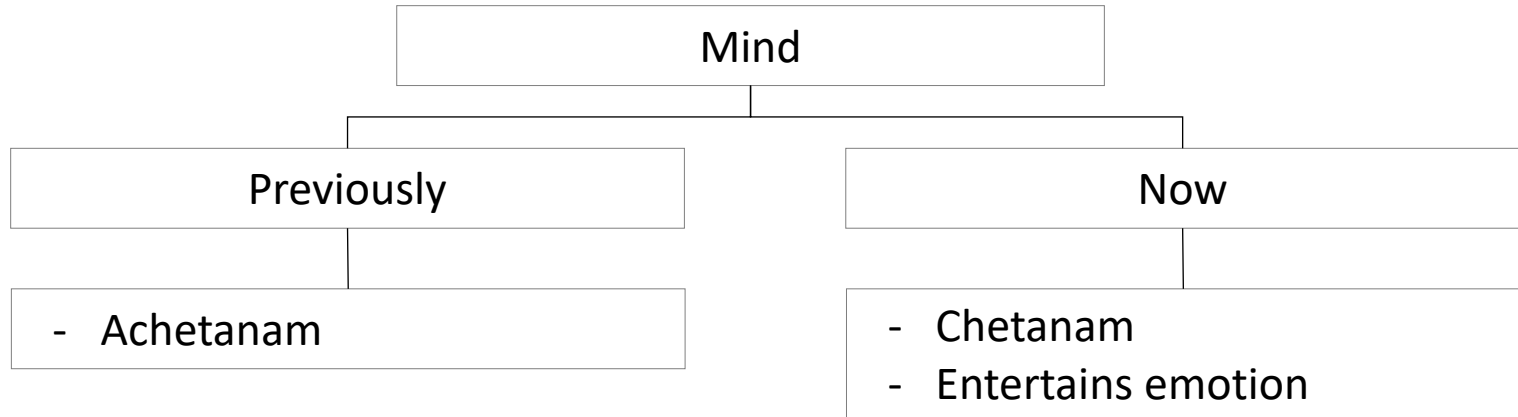
- What is wrong in Sankhya approach.

न; पुरुषस्य विशेषाभावे भोक्तृत्वकल्पनानर्थक्यात् ।  
भोगरूपश्चेदनर्थः पुरुषस्य नास्ति सदा निर्विशेषत्वात्पुरुषस्य कस्य  
अपनयनार्थं मोक्षसाधनं शास्त्रं प्रणीयते।

I) 2 Doshas in Sankhya approach.

II) If Purusha is Nirvikara and in its presence, Mind alone becomes sentient and has emotions, there is a status change only in the mind, not in Purusha.

III)



- Status change only for Prakrti.

IV) Purusha – No modification, no status change.

- Can't say Purusha is doing a job of contribution.

V) Purusha does not do anything to lend Chidabhasa.

- Chidabhasa is given because of mere presence of Purusha.
- Does not do, will, desire anything, Nirvikara.

VI) No status change is happening in Purusha.

- Before Srishti, Mind, Emotions cause, Purusha was Abokta.
- Now you are seeing.
- Abokta Purusha become Bokta Purusha, which is a status change you are attributing to Purusha.

VII) By attributing Boktrutvam to Purusha, you are attributing a new status to Purusha which is not correct.

VIII) Status can't be attributed to Purusha if Purusha remains the same before and after Srishti, emotions, mind origination.

IX) Attributing Boktrutvam status to Purusha is Anartakyat, redundant.

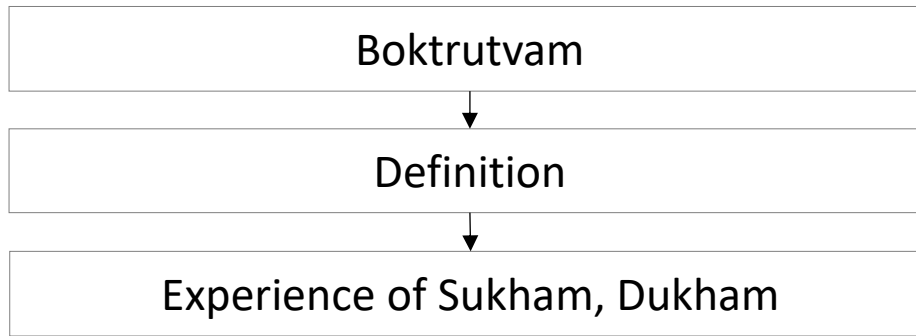
- It is wrong.

X) Once Purusha does not have Boktrutvam, what will be the consequence.

- Purusha does not have Sukha, Dukha, Anubhava.

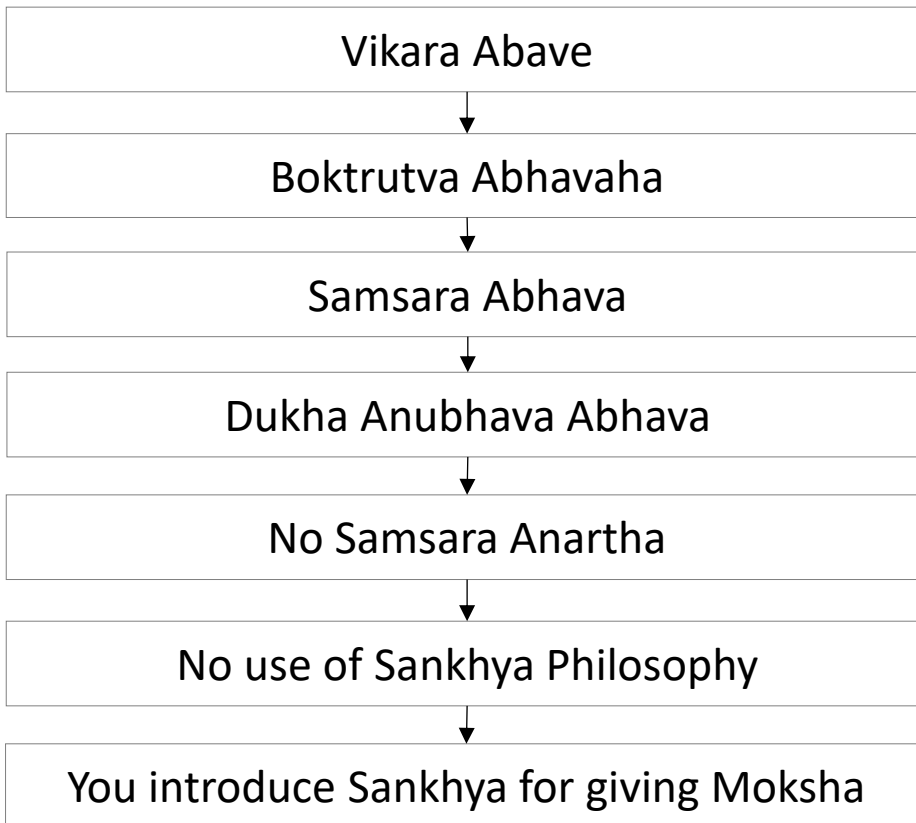


XI)



- Samsara Anartha, is not there for Purusha.
- Anartha = Suffering, evil.

XIII)



XIV) Moksha = Freedom from Anartha, suffering.

- 1<sup>st</sup> Dosha = Sankhya philosophy is useless for Moksha.
- If Purusha does not have series of problems, because Purusha always Nirvisesha, Nitya Abokta.
- For removing what problem you come to Sankhya.
- As a patient, go to doctor.
- For removal of what type of Samsara, you come to Shastra?
- Suggestion not acceptable.
- Sankhya comes with another solution.

**285) Bashyam : Chapter 6 - Verse No. 3 Continues...**

अविद्याध्यारोपितानर्थापनयनाय शास्त्रप्रणयनमिति चेत्परमार्थतः  
पुरुषो भोक्तैव न कर्ता प्रधानं कर्त्रेव न भोक्तृ परमार्थसद्वस्त्वन्तरं  
पुरुषाच्चेतीयं कल्पनागमबाह्या व्यर्था निर्हेतुका चेति नादर्तव्या मुमुक्षुभिः।

**Sankhya :**

I) Agree, Purusha not Abokta

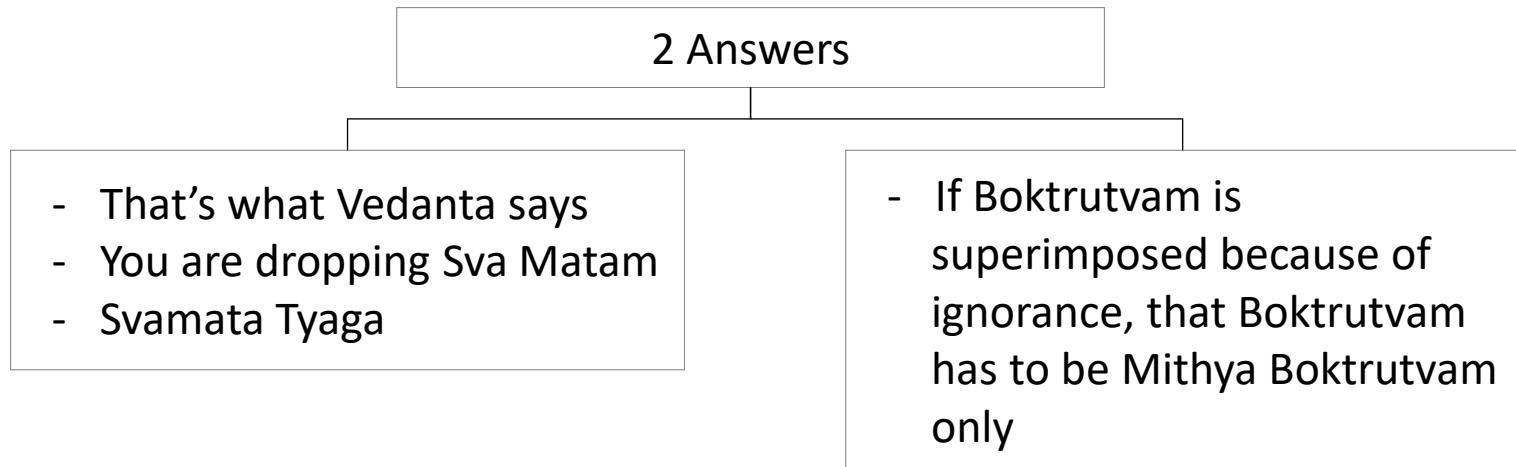
- Purusha does not undergo any change.

- Even though Purusha is Abokta, Jivatma because of ignorance, transfers Boktrutvam of Mind to Abokta Atma.
- Therefore, Purusha is really not a Bokta.

II) No real Boktrutvam, only Adhyaropita Boktrutvam.

- Seeming enjoyership.
- Sankhya Shastra useful for removing Adhyaropita Boktrutvam.

III) Shankara :



- Whatever is superimposed can't be Paramarthaha.
- It has to be Vyavaharika.

IV) Sankhya :

- Purusha has real Boktrutvam.
- Kartrutvam is Adhyaropitam.

- Page 110 – 2<sup>nd</sup> Para – 1<sup>st</sup> – 3 lines.

For Prakrti Kartrutvam	For Purusha Boktrutvam
- Adhyaropitam	- Real - If – superimposed, it has to be unreal

#### V) Shankara :

- You are contradicting yourself.

In the beginning you say	Now you say
- Boktrutvam is real	- Boktrutvam is unreal - Helplessly - Avidya Adhyaropitam

- There is a self contradiction.

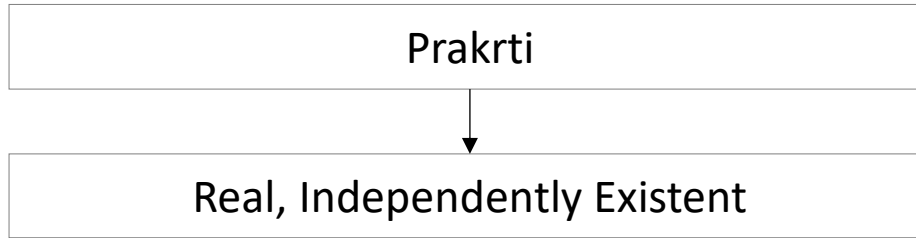
VI) Sankhya Shastram is required for removing Superimposed Boktrutvam.

#### VII) Dosha :

- Your assumption in the beginning – Paramartha Purusha is real Bokta, Na Karta.
- Wrong Kalpana, Avidya Aropitam = Mithya, not real.
- This is our answer to Sankhya.

## VIII) Other conclusions of Sankhya also wrong :

a)



IX) In Advaitam, we accept Prakrti.

- It is Mithya, Maya – in Advaitam.

X) b) Real Prakrti has real Srishti Kartrutvam.

c) Prakrti is Nimitta Karanam not Ishvara.

- Prakrti alone is Nimitta Karanam also.
- a, b, c – suppositions wrong.

## XI) Wrong assumptions of Sankhya :

a) Purusha is real Bokta – negated.

b) Prakrti is real, Prakrtis Srishti Kartrutvam is real.

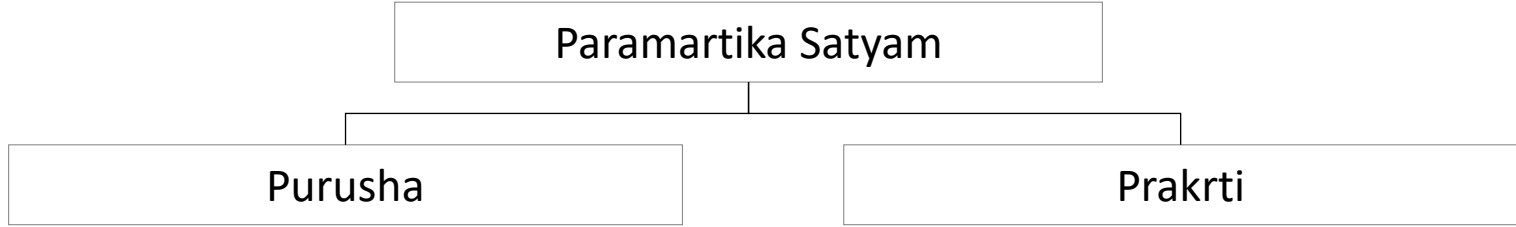
- Prakrti is creator of Jagat is Real.

c) Prakrti is Nimitta Karanam of Universe.

- All these wrong.

## XII) Assumption :

- Pradhanam is only Srishti Karta, not a Bokta.
- Pradhanam Paramartha Satyam, Prakrti is another real thing other than Purusha.



- Sankhya can never be Advaitam, only Dvaitam.
- Prakrti – 2<sup>nd</sup> reality.

## XIII) Accepts Veda Pramanam, Shantam, Shivam, Advaitam Chaturtham Manyanthe.

### Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः  
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्  
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं

चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ  
prajñam na prajñānaghanam na prajñam nāprajñam |  
adr̥śyamavyavahāryamagrāhyamalakṣaṇam  
acintyamavyapadeśyamekātmapratyayasāraṁ  
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ

caturthaṁ manyante sa ātmā sa vijñeyaḥ || 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]

- Sankhya – Pseudo Astika.
- Takes selective portions from Veda.

XIV) My Purusha is from Veda Pramanam.

- Prakrti – also in Veda.
- Advaitam – forgotten, selective Amnesia, forgetfulness.
- Sankhya is Tarqa Pradhana, Pseudo Astika.

XV) These conclusions are non-vedic, contradictory to Veda (Agama Vrudha).

- Vyartha, redundant, not required.
- Nirhetuka – Illogical.
- No Reason for all these Kalpana.

XVI) If serious spiritual seeker, don't go to Sankhya.

## XVII) Shankara :

- I don't have Dvesha to Sankhya.
- Has freewill, has freedom for any philosophy.
- Vedanta Tatparyam – not Sankhya Darshanam.
- Don't be intellectual like Tarqa Drushti, will take longer time for Moksha.

### 286) Bashyam : Chapter 6 - Verse No. 3 Continues...

एकत्वेऽपि शास्त्रप्रणय- नाद्यानर्थक्यमिति चेत्। न, अभावात्।  
सत्सु हि शास्त्रप्रणेत्रादिषु तत्फलार्थिषु च शास्त्रस्य प्रणयनमनर्थकं  
सार्थकं वेति विकल्पना स्यात्। न ह्यात्मैकत्वे शास्त्रप्रणेत्रादयस्ततो  
भिन्नाः सन्ति तदभाव एवं विकल्पनैवानुपपन्ना।

I) Sankhya cornered, has no further arguments to defend his philosophy.

II) Next offensive argument by Sankhya.

- You also commit a mistake.
- You say Sankhya Shastra is redundant because Purusha is Abokta, Purusha does not have Samsara.
- Shastram Vyavartham.



III) In Advaitam also Shastra Prayanirtham is Anarthaha.

- Where is question of Shastram when there is only one reality.
- Shastra Vyarthatha Dosha is there in Advaitam also.
- I have a Dosha, you also have Shastra Vyarthatha Dosha.

IV) If there is Jivatma – Paramatma Aikyam, why should I do Puja?

- Jiva – Ishvara one and the same why Puja.

**V) Sankhya :**

- Authoring a Moksha Shastra in Advaitam is redundant.

**VI) Shankara :**

**Do you ask question :**

**a) After accepting Advaitam :**

Then question is meaningless, irrelevant

- In Advaitam, other than Brahman, nothing is there.
- There is no Author, Shastram, no student
- No question of Shastram being relevant or not
- Shastrasya Abavat, question Shastra relevant, is irrelevant
- I need not answer your question
- Na Shasta, Na Sishta, Sadeva Shisto Sada Kevalokam
- Nothing is there

- After accepting Advaitam, question is meaningless.
- After accepting Advaitam, question is irrelevant.
- I don't have to answer.

### Bṛihadaranyaka Upanishad :

अत्र पितापिता भवति, मातामाता,  
लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः ।  
अत्र स्तेनोऽस्तेनो भवति,  
भ्रूणहाभ्रूणहा, चाण्डालोऽचण्डालः,  
पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः;;  
तापसोऽतापसः, अनन्वागतं  
पुण्येनानन्वागतं पापेन, तीर्णो हि तदा  
सर्वाञ्छोकान् हृदयस्य भवति ॥ २२ ॥

atra pitāpitā bhavati, mātāmātā,  
lokā alokāḥ, devā adevāḥ, vedā avedāḥ ।  
atra steno'steno bhavati,  
bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālaḥ,  
paulkaso'paulkasaḥ, śramaṇo'śramaṇaḥ;;  
tāpaso'tāpasaḥ, ananvāgataṁ  
puṇyenānanvāgataṁ pāpena, tīrṇo hi tadā  
sarvāñchokān hṛdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brāhmaṇa no killer, a Caṇḍāla no Caṇḍāla, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [4 - 3 - 22]

- Brahman alone is there.

**b) Before accepting Advaitam I am asking this question :**

- What is the Shastram meant for
- Shastram is meant for you to accept Advaitam.
- Before accepting Shastram is required.

VII) Only when there is duality of Author of Shastram (Shastra Pranita), Shastram, student of Shastram (Seeker) only when there are Guru, Sishya then you can ask if Shastra is relevant or not.

- Writer of Shastra seeker of Moksha not there.

**VIII) Atma Ekatvam is once accepted, author, student, Shastram, not different from Purusha.**

- No scope for your question.

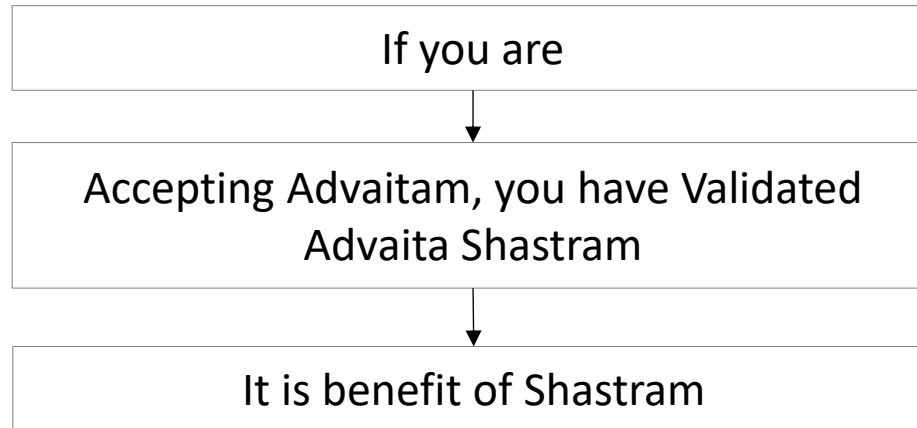
**287) Bashyam : Chapter 6 - Verse No. 3 Continues...**

अभ्युपगत आत्मैकत्वे प्रमाणार्थ-श्चाभ्युपगतो भवता यदात्मैकत्व-  
मभ्युपगच्छता, तदभ्युपगमे च विकल्पानुपपत्तिमाह शास्त्रम्  
“यत्र त्वस्य सर्व-मात्मैवाभूत्तत्केन कं पश्येत्” ( बृ० उ० २।  
४। १४ ) इत्यादि।

I) If you accept Atma Ekatvam, then you won't ask question.

- Advaita Shastram also is not there.

II) Then you have validated utility of Advaita Shastram



- Having understood Advaitam, then you can't question validity of Advaitam.

III) After eating well, quench hunger, don't ask what is the benefit of food.

IV) The fact you are asking the question is because your hunger is gone.

- Pramanam = Advaita Shastra.

V)

Yathu	Add
<ul style="list-style-type: none"><li>- Relative pronoun</li><li>- Whoever attends the class</li></ul>	<ul style="list-style-type: none"><li>- Complete sentence = Will get Moksha</li></ul>

VI) Once you accept Advaitam, Shastra is redundant.

- It is accepted by Advaitam and Upanishad also.
- After knowing Advaitam, Shastra is redundant.
- It is all proved by a general rule.

VII) Any means is relevant only till end is accomplished.

- |   |
|---|
| <ul style="list-style-type: none"><li>• <b>Until end is accomplished, means are relevant.</b></li></ul> |
|---|

VIII) Puja is necessary relevant or not?

- If end not accomplished, Puja is Maha relevant.
- If end of Moksha is accomplished, then the means of the Shastra is not relevant.
- This is accepted by Upanishad itself.

IX) Shastram itself says, Shastram not relevant.

- Guru tells Sishya, I am relevant to you only till you get Jnanam.
- Thereafter, I am not relevant.
- You have become a Vidwat Sanyasi, if Sishya not Sanyasi, Guru not Guru.

X) Shikha, Yagyo Pavitam removed.

- Guru removes Shikha, becomes barber.
- Guru, Sishya, don't feel bad.
- Sishya free, ends relationship.
- In all other relationships, relationship become stronger and you become addicted.

- Attachment becomes stronger.
- Guru goes away, Sishya doesn't feel bad.

**XI) Guru continues to be in the heart of the Sishya in the form of teaching and Ishvara himself.**

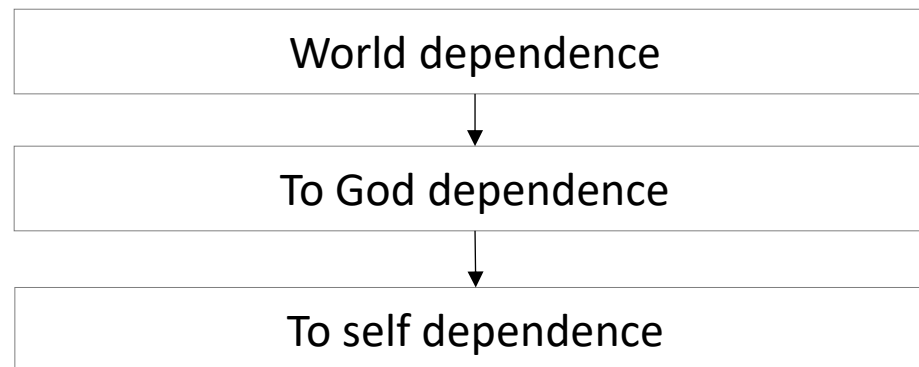
XII) Therefore it is a detachment promoting attachment.

XIII) All other attachments result in attachment re-inforcing.

- This is the only attachment which promotes detachment.
- What is said about Shastram, can extend to Guru and Bhagavan.

- **Attachment to Bhagavan goes away.**
- **There is no Bhagavan other than I the Atma.**

XIV)



## XV) Shastram Aha :

### Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,  
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,  
तदितर इतरमभिवदति, तदितर इतरम् मनुते,  
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन  
कं जिघ्रेत्, तत्केन कं पश्येत्,  
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,  
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?  
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?  
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaraṃ jighrati,  
taditara itaraṃ paśyati, taditara itaraṃ śrṇoti,  
taditara itaramabhivadati, taditara itaraṃ manute,  
taditara itaraṃ vijānāti;

yatra vā asya sarvamātmāivābhūttatkena  
kaṃ jighret, tatkena kaṃ paśyet,  
tatkena kaṃ śrṇuyat, tatkena kamabhivadet,  
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?  
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?  
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

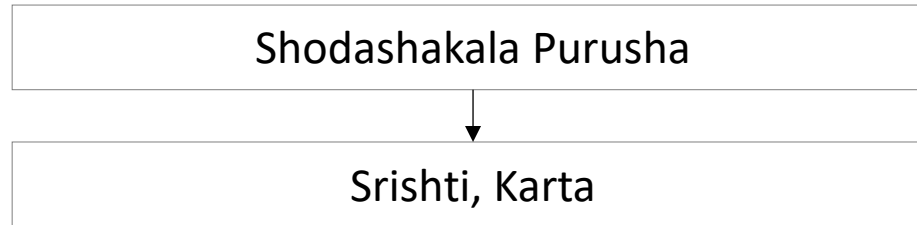
- For a Jnani, when everything has become Atma, Tat Kena Kam Pashyat, where is Shasta – Teacher, Shastram.
- Teaching, Taught – Sishyam.
- This division is not there.
- Shastra is Anarthakam.

• **Making the Shastra redundant is the Goal of Veda.**

**Revision :**

**Chapter 6 – Verse 3 Bashyam :**

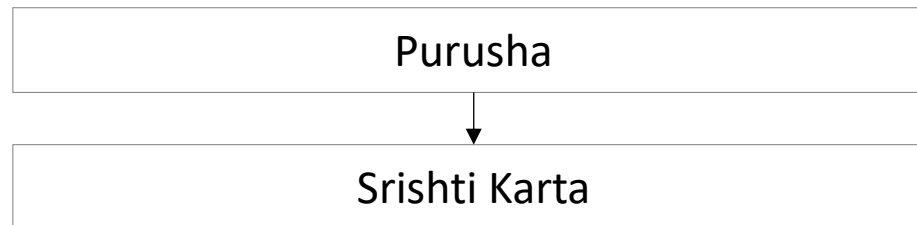
I)



II) Sankha objects, elaborate debate between Sankhya – Vedanta.

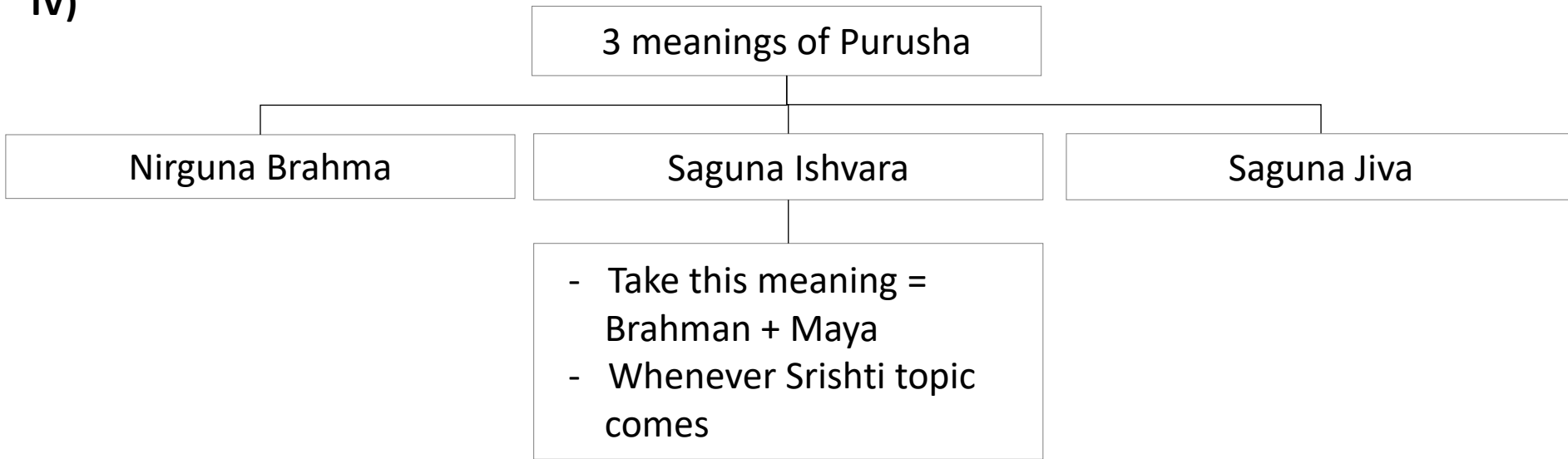
**Vedanta :**

III)

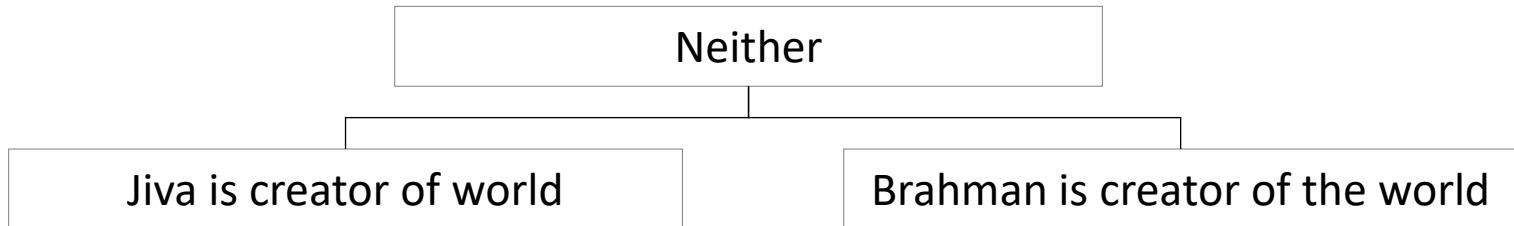




IV)



V)

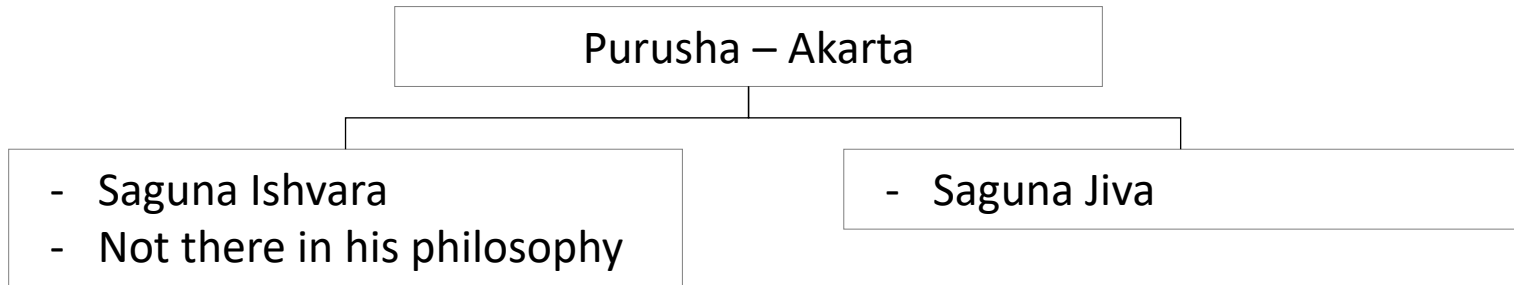


**VI) Ishvara alone is Srishti, Laya, Sthithi Kartha.**

**VII) Sankhya confused because :**

- a) Sankhya does not accept Saguna Ishvara at all.
- b) Purusha for him = Jivatma
  - Jivatma Purusha can't be Karta.
  - Wants to establish his philosophy.

## VIII) Sankhya :



- In both above cases, Purusha = Abokta.

## IX) Prakrti alone is Srishti Sthithi, Laya, Karta.

- In Nirguna Brahman alone Purusha = Bokta according to Sankhya.

## X) Shankara :

### a) Purusha being Nirvikara, Purusha can't be called a Bokta.

- Boktrutvam requires experience of Sukham, Dukham = Modification in the Mind with Vrutti, emotions.
- Purusha = Nirvikara, can't be Bokta.

### b) Purusha can't be Reflected Consciousness Samsari.

- Samsari is one who experiences Sukham, Dukham.
- Purusha not a Bokta, can't be a Samsari.
- Purusha does not have Samsara.

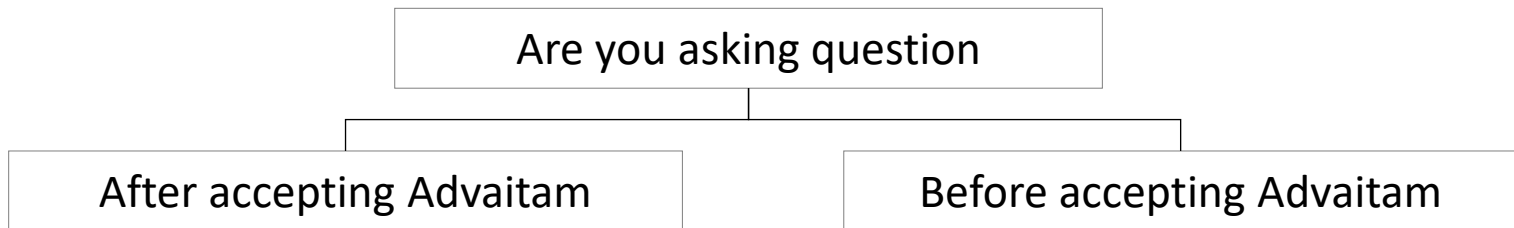
c) Shastra will become redundant in Sankhya Matam.

- Your Shastra is Moksha Shastra = Freedom from Samsara.
- Samsara of Purusha.
- Samsara is not there for Purusha.
- Samsara Nivrutti is not required.
- Samsara Nivartaka Sankhya Shastram is redundant.

### **XI) Sankhya – offensive argument :**

- Advaitam also redundant.
- No question of Shastram, Guru, Sishya.
- In Advaitam also Shastra is redundant.

### **XII) Shankara asks :**



After accepting Advaitam	Before accepting Advaitam
<ul style="list-style-type: none"> <li>- No Samsari</li> <li>- No Acharya has to present a solution</li> <li>- Moksha Shastram not required</li> <li>- <b>Question</b> : Moksha Shastram relevant or not, question is meaningless</li> <li>- There is no provider of Shastram, author, Acharya</li> <li>- Other than Brahman no Acharya, no Samsari Sishya</li> <li>- Shastram meaningful or not is irrelevant question</li> </ul>	<ul style="list-style-type: none"> <li>- Then Shastram is relevant to make you accept Shastram</li> <li>- Avidya Avasthayam, Shastram is relevant</li> <li>- Sarthakam, meaningful, relevant</li> <li>- Ignorance of Advaitam</li> <li>- Vidya Avasthayam, Shastra, Vikalpa Anartham</li> <li>- You can't raise a question because there is no 2<sup>nd</sup> one, other than Brahman</li> <li>- Shastram question meaningful or not is irrelevant</li> <li>- I need not answer</li> </ul>

XIII) At the time of ignorance (Avidya) of Advaitam Shastra relevant, during Vidya state no 2<sup>nd</sup> thing other than Brahman.

- Shastram question – meaningful or not is redundant, everything is absent.

#### XIV) Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,  
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,  
तदितर इतरमभिवदति, तदितर इतरम् मनुते,  
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन  
कं जिघ्रेत्, तत्केन कं पश्येत्,  
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,  
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?  
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?  
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaraṃ jighrati,  
taditara itaraṃ paśyati, taditara itaraṃ śṛṇoti,  
taditara itaramabhivadati, taditara itaraṃ manute,  
taditara itaraṃ vijānāti;

yatra vā asya sarvamātmāivābhūttatkena  
kaṃ jighret, tatkena kaṃ paśyet,  
tatkena kaṃ śṛṇuyat, tatkena kamabhivadet,  
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?  
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?  
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

**a) Vidya Avastha :**

- State of knowledge – Paramartika Drishti.
- He is in Vyavaharika Prapancha but his Drishti is Paramartikam.

**b) For Jnani :**

- Sarvam Atmeiva Abuth.
- Everything in his vision is Atma.

**c) Tatu Kena Kam Pashyet :**

- Who is there to see an object with what instrument.

d) Pramata, Pramanam, Prameyam, Triputi itself is not there.

e) No seer, hearer, smeller, toucher, all are Triputi.

- This is Vidya Avastha.

**288) Bashyam : Chapter 6 - Verse No. 3 Continues...**

शास्त्रप्रणयनाद्युपपत्तिं चाहान्यत्र परमार्थवस्तुस्वरूपादविद्याविषये ।  
“यत्र हि द्वैतमिव भवति” ( बृ० उ० २। ४। १४ ) इत्यादि  
विस्तरतो वाजसनेयके ।

## I) Brihadaranyaka Upanishad : Meitreyi Brahmanam

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,  
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,  
तदितर इतरमभिवदति, तदितर इतरम् मनुते,  
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन  
कं जिघ्रेत्, तत्केन कं पश्येत्,  
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,  
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?  
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tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?  
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a) Utility, presentation of Shastra by Bhagawan :

- To those in Avidya Avastha.

b) Vyavaharika Drishti



Avidya Avastha

c) Paramartika Drishti



Vidya Avastha

d) When Bhagawan has

Vyavaharika Drishti

Paramartha Drishti

- w.r.t. Ignorant humanity, Bhagawan feels the necessity of Shastra
- Avidya Avastha, Dvaita Avastha Samsaris

- Vidya, Paramartika, Advaita Avastha

- Upapatti – Validity, meaningfulness, purposefulness
- Context of Dvaitam

e) Itara hara Pashyati, Srunoti...

f) Vajasneyaka = Brihadaranyaka Upanishad.



अत्र च विभक्ते विद्याविद्ये परापरे इत्यादावेव शास्त्रस्य । अतो  
न तार्किकवादभटप्रवेशो वेदान्तराजप्रमाणबाहुगुप्तइहात्मैकत्व-  
विषय इति ।

I) Most unique point of Advaita Vedanta :

3 orders of reality – Satyams

Pratibhasika Satyam

- Subjective reality
- Swapna, Dream

Vyavaharika Satyam

- Objective reality
- Jagrat Prapancha

Paramartika Satyam

- Advaita Vedanta
- Absolute reality

- Huge, profound, concept, in Vedanta.

II) Visishta Advaitam, Dvaitam, do not accept Satta Bheda, different orders of reality.

- Don't accept different orders of reality.

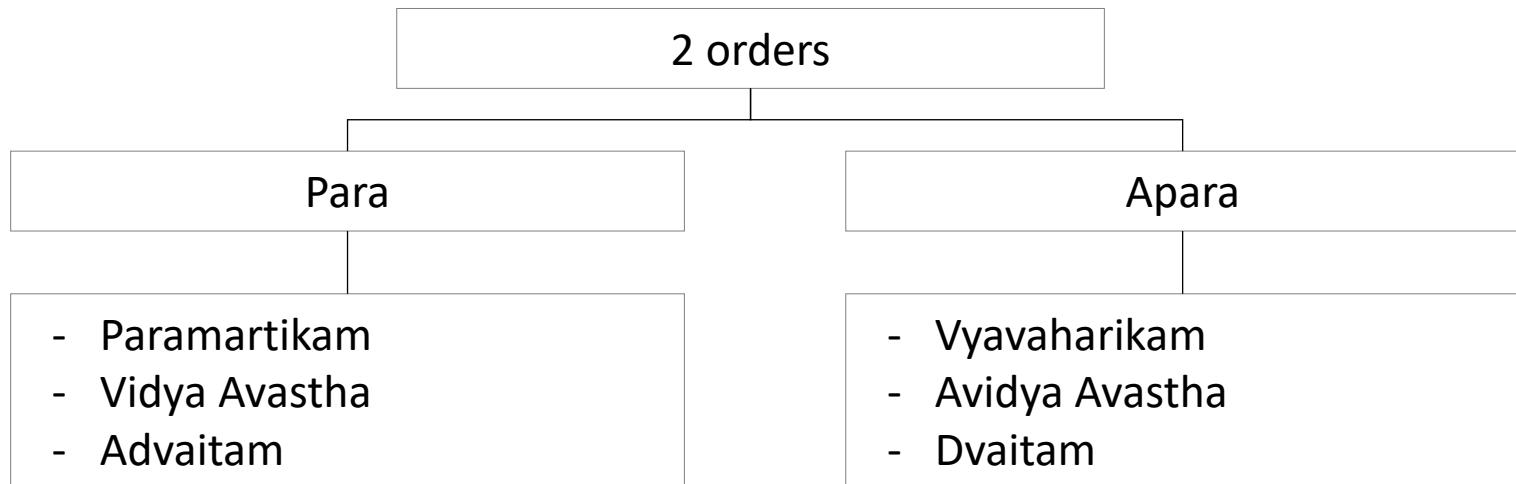
### III) Shankara :

- Not my invention.
- 3 orders based on Vedic teaching.
- Vyavaharika Satyam, Mithya, words not used in Upanishad.
- Concept of Mithya, Vyavaharika is there in Vedanta.

### IV) Maya = Mithya

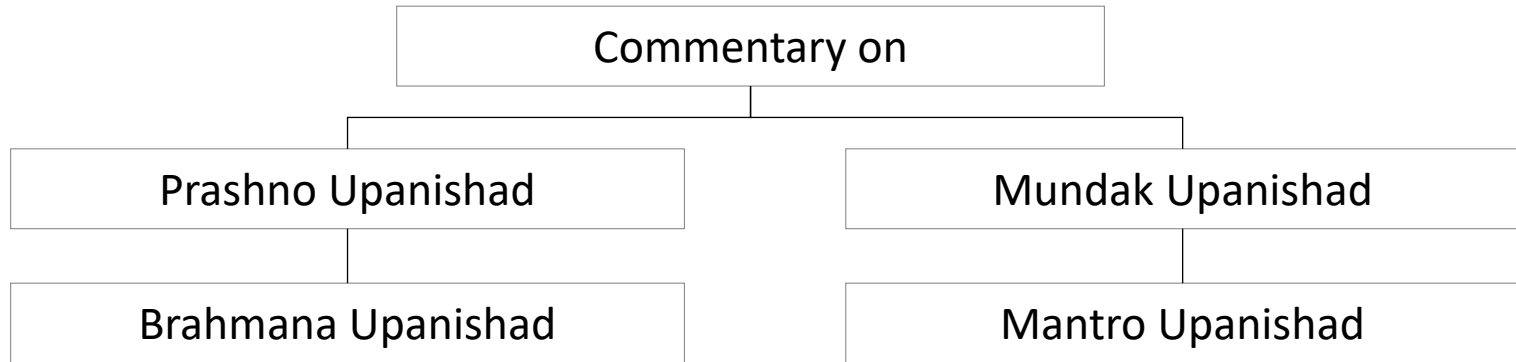
- Brahman = Vishnu → Same order for Dvaitins
- **Brahman and Maya are of different orders of reality for Advaitin.**

### V) Shankara gives Pramanam in Vedanta.



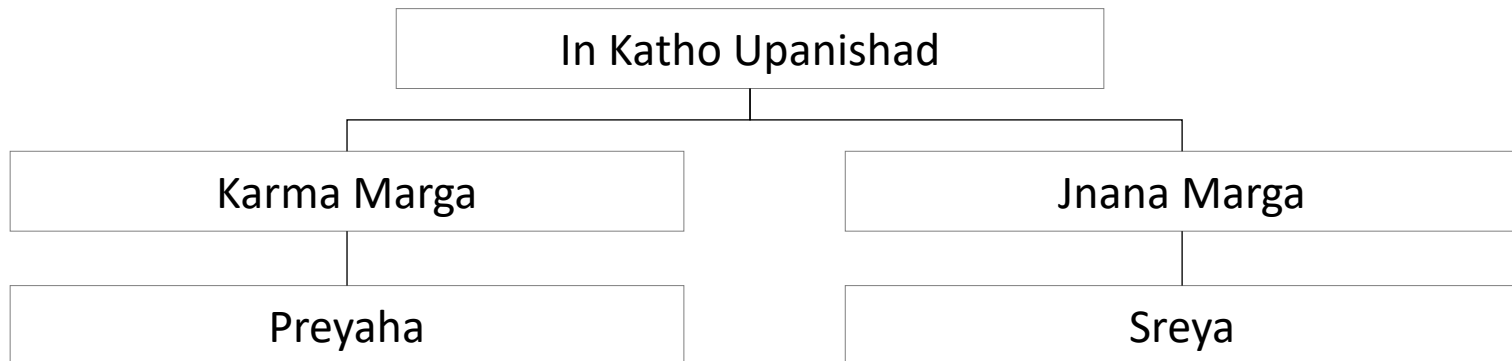
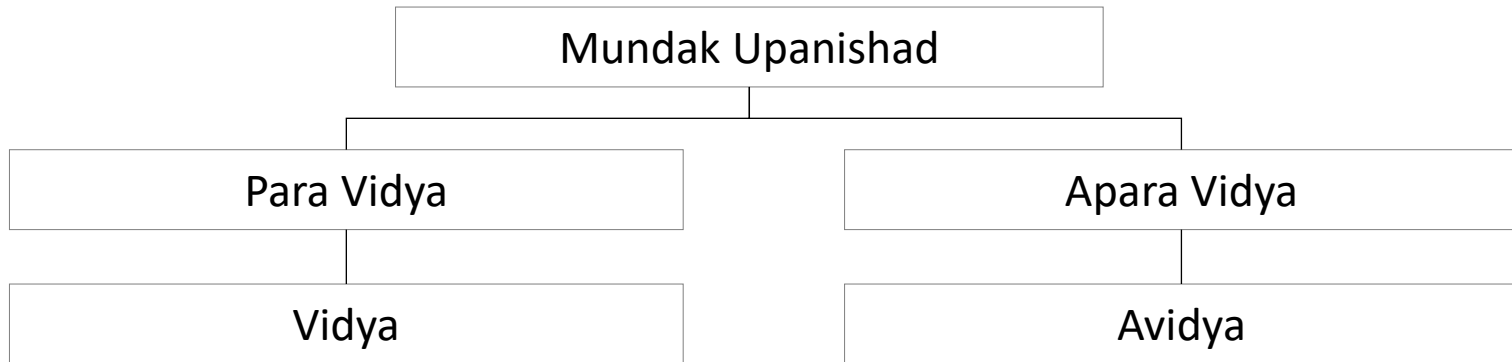
- Difference made in the beginning.

## VI) Para – Apra – Mundak Upanishad beginning.



- Atharvana Shastram.

## VII)



### VIII) Katho Upanishad :

श्रेयश्च प्रेयश्च मनुष्यमेतः  
तौ सम्परीत्य विविनक्ति धीरः ।  
श्रेयो हि धीरोऽभि प्रेयसो वृणीते  
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah  
tau samparitya vivinakti dhirah,  
Sreyo hi dhiro'bhi preyaso vrnite  
preyo mando yoga-ksemad vrnite ॥ 2 ॥

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [I – II – 2]

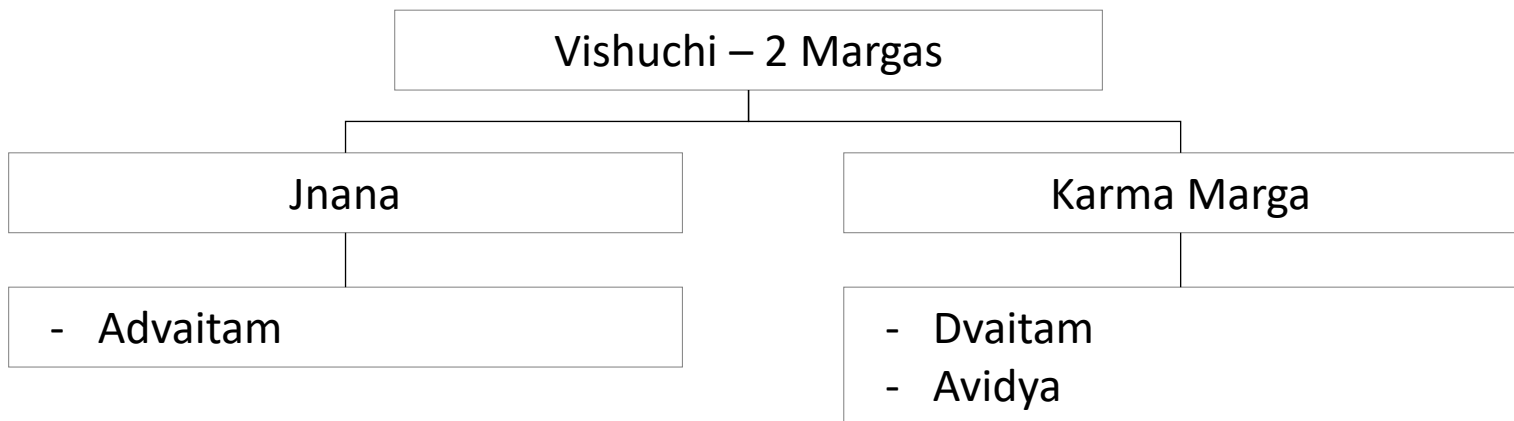
- Karma Marga – Jnana Marga are opposed to each other.

### XIX) Katho Upanishad :

दूरमेते विपरीते विषूची  
अविद्या या च विद्येति ज्ञाता ।  
विद्याभीप्सिनं नचिकेतसं मन्ये  
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

Duram-ete viparite visuci  
avidya ya ca vidyeti jnata,  
Vidyabhi-psinam Naciketasam manye  
na tva kama bahavo 'lolupanta ॥ 4 ॥

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee. [I – II – 4]



XX) Orders of reality is based on Vidya – Avidya.

- Whatever is associated with ignorance is Mithya.
- **Rope Snake associated with Rope Ignorance, it is Mithya.**
- Product of Rope ignorance.

**XXI) Rope is Satyam because Rope is associated with Rope knowledge.**

**XXII) Karma Yoga, Upasana Yoga, all religious life is Avidya.**

- It promotes Dvaitam.

XXIII) Para – Apra Name of Mundak Upanishad.

- Vidya – Avidya name of Katho Upanishad.
- Combined here as Vidya – Vidye, very important to reveal 3 orders of reality.
- Brilliant sentences of Shankara.
- Adau Eva Shastrasya.

XXIV) Until Mahavakyam works we are in Avidya Dvaitam

- The moment Mahavakyam clicks, we are Jnanis in Vyavaharikam but our Drishti, vision, is Paramartikam.
- We are in Vidya Avastha, our Drishti is Paramartikam.

XXV) Jnani + Ajnani exist in Dvaita Prapancha.

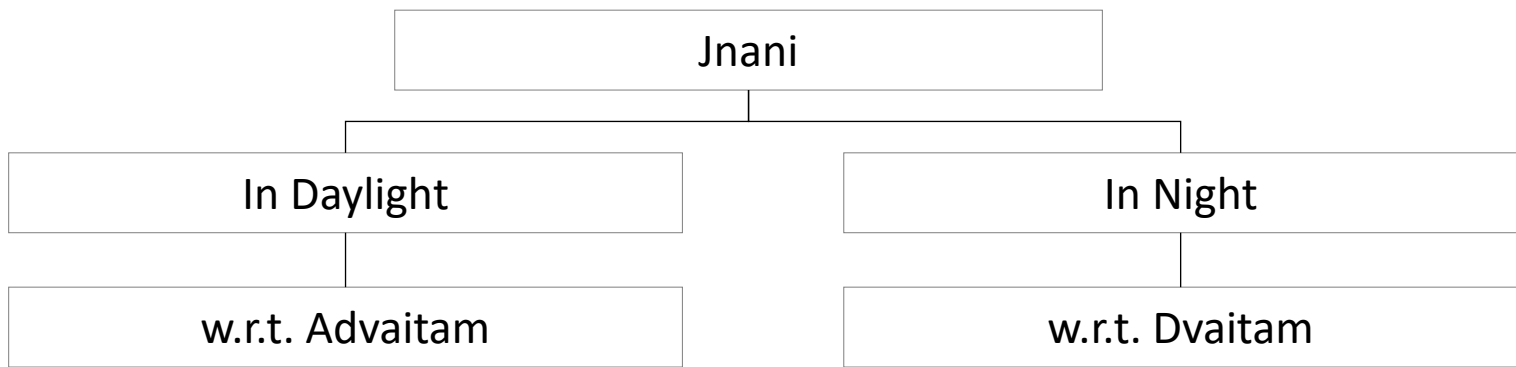
Ajnani	Jnani
<ul style="list-style-type: none"><li>- Has Mamsa Chakshu</li><li>- Dvaita</li></ul>	<ul style="list-style-type: none"><li>- Has 3<sup>rd</sup> eye Sakshi Chakshu</li><li>- Advaita Drishti</li></ul>

XXVI) Gita :

या निशा सर्वभूतानां  
तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि  
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

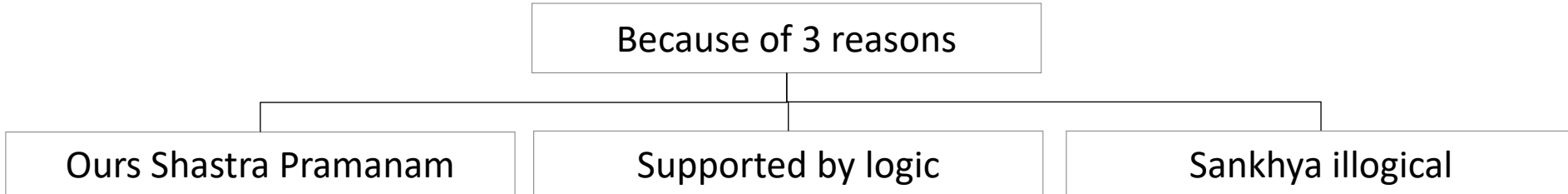
yā niśā sarvabhūtānām  
tasyām jāgarti saṁyamī |  
yasyām jāgrati bhūtāni  
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]



## XXVII) Conclusion :

- Since our stand is based on Shastra Pramanam and it has been re-inforced by logical support.
- Since Sankhya has been logically refuted.



XXVIII) a) Gives imagery

b) Soldiers of Sankhya can't penetrate Advaitam.

c) Advaitam fort supported Vedanta Pramana, Apurusheya Raja.

- Holds fort in Advaita port.

d) Sankhya holding to Tarqa, soldiers, Paurusheya Pramana attacking Advaita

e) Impenetrable, Apurusheya nondual Ekatva Atma is continuously protected in Apaurusheya Pramanam.

f) Sankhya – No Atma Ekatvam Jivatmas infinite, different, no Paramatma.

**g) Yoga :**

- Added Paramatma and held on to differences.
- Jiva / Jagat, Jivatma / Paramatma – Bheda.
- Atma Bahutvam is Characteristic of all other Darshanams.
- Sankhya, Yoga, Nyaya, Veiseshika, Dvaita Vedanta, Visishta Advaita Vedanta all are Dvaitin.
- Advaitin is in minority.

**h)**

Arjuna	Shankara
<ul style="list-style-type: none"><li>- Supported by Kaivartaka Keshava – Krishna</li></ul>	<ul style="list-style-type: none"><li>- Supported by Bhagawans Veda Pramanam</li><li>- Can confront all fearlessly</li></ul>

i) In this regard, no logician can challenge, attack Advaitin.



एतेनाविद्याकृतनामरूपा- द्युपाधिकृतानेकशक्तिसाधनकृतभेद- वत्त्वाद्ब्रह्मणः  
सृष्ट्यादिकर्तृत्वे साधनाद्यभावो दोषः प्रत्युक्तो वेदितव्यः परैरुक्त आत्मानर्थ-  
कर्तृत्वादिदोषश्च ।

l) Sankhya pointed Doshas in Advaitam, logical inconsistency.

- Page 108 – 4 / 5<sup>th</sup> line from bottom.

**a) Dosha :**

- Atmanaha Api Ekatvena Kartrutve Sadana Abava.
- Your Purusha is Advaita Atma.
- Advaita Atma can't be Srishti Karta.

b) Karta is only with Karakams accessories, instrument, beneficiary, locus.

- Service provider has tool kit.

c) Advaita Vastu can't play role of Srishti Karta.

d) Brahman, Purusha is Advaitam, has no Sadhanam, instrument.

- Can't create.

## II) Shankaras reply :

a) Purusha is Srishti Karta.

- You are taking Purusha No. 1.
- It is Brahman, does not have Sajatiya, Vijatiya, Svagata Bheda, Paramartikam, Akarta.

b) There s a communication gap.

c) Brahman – Satyam, Jnanam, Anantham, Brahma = Nirgunam.

d) Akasha Sambutaha = Sagunam Brahman = Maya

e) Svetasvatara Upanishad :

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

mayam tu prakrtim vidyan mayinam tu mahesvaram ।  
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

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]

f) Gita :

मयाध्यक्षेण प्रकृतिः  
सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय  
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ  
sūyatē sacarācaram ।  
hētunā'nēna kauntēya  
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

**g) Purusha's 2<sup>nd</sup> meaning :**

- Ishvara has to be taken.
- It has all resources to create the world.
- Maya = Toolkit, Desha, Kala, Sanchita, Ichha.

h) All Jivas are already there in the form of Prajnya, Karana Sharira Chidabhasa.

- Jivas useful, provide Sanchita Karma, tool to decide type of creation.

i) Avidya Kruta Nama Rupa Upadhi = Ichha, Kriya, Jnana Shakti

= Maya

= equipment of Bhagavan

j) Avidya Kruta means Adhyastham, Vyavaharikam

- Vidya Avasta = Paramartikam
- Avidya Avasta = Vyavaharikam

k) Nama, Rupa has a function

- Bangle – Decorates hand
- Chain – Decorates neck
- Ring – Decorates finger

l) Nama Rupa alone is Upadhi.

- It makes Nirguna Brahman appear as Sagunam.
- Distorting Medium = Upadhi
- **Example** : Red flower for prism.
- World Nama Rupa for Brahman convex / concave mirror for person.

m) Maya Distorts and presents Brahman in a different way.

n) Nirgunam Brahma is presented as Saguna.

- Therefore, called Upadhi, distorting medium.

o) Ichha, Kriya, Jnana Shakti in Bhagawan.

- Srishti, Laya, Nigraha, Anugraha, Panchakrutya Parayana – All Shakti.
- Aneka Sadhana, Bhagawan has many instruments packed within Maya.
- Does not require separate hands.

p) Waker – has Mind as instrument to create entire dream world.

- Does not require different instruments.
- Projects the world.

## q) Mandukya Upanishad :

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।  
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥

kalpayatyātmanā"tmānamātmā devaḥ svamāyayā ।  
sa eva budhyate bhedāniti vedāntaniścayaḥ || 12 ||

This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created. [2 - K - 12]

r) Sadhana Kruta Bhedavatvat, all karikas, plurality is available.

- 1) Karta
  - 2) Karanam
  - 3) Karma
  - 4) Sampradanam
  - 5) Apadanam
  - 6) Adhikaranam
- Six accessories available for Vyavahara Ishvara.
  - No accessories in Paramartikam Brahman.
  - Therefore, Purusha = Ishvara only.
  - Dosha you are attributing is not there in Advaita Vedanta.

s) We accept temporarily Dvaitam as part of Adhyaropa.

- Ishvara = Adhyaropa, Maya Kalpitam.  
= Maya Sahita Brahman

t) In playing the role of Srishti Karta – creator of universe, defect in the form of absence of instruments, which you attributed is not there.

u) By introducing the great Maya Devi, we have refuted your charge.

- This should be noted, Veditavyaha.

## II) 2<sup>nd</sup> Dosha :

- **Sadhana Abavat :**

Atmanaha Atmani Anartakartrutva Anupapatteshcha.

- Atma creates Universe for itself and experiences Samsara.
- Waker creates dream world and suffers within the dream.
- Similarly, Brahman, Ishvara creates the world and Jiva and suffers.
- Waker is foolish, he can create and suffer, but not Brahman.

## III) Purva Pakshi :

- **How Brahman creates Jiva and Brahman suffers?**
- Why create problem for itself.
- Your philosophy is defective.

#### IV) Shankara :

- You have forgotten 3 meanings of Brahman.
- In Srishti, don't bring Purusha No. 1.

Purusha 2	Purusha 3
Ishvara Rupa Purusha No. 1	Jiva Rupa Purusha No. 1

- Ishvara creates a world not for Ishvara but for Jivas experience.
- No problem for himself.
- Purusha No. 2 creates problems for Purusha No. 3.

#### V) Why suffering created by Ishvara?

- Ishvara supposed to be compassionate.
- Why natural calamity...?

Religions people	Atheist
- God is omnipotent, omniscient	- Why death? - Temples drowned - Innocent children died

#### VI) Ishvara is Karma Phala Dhata.

- He is maintaining the order.
- Law of gravitation common to all.

- Baby may fall down.

- **Law of Karma will operate whether Jiva is innocent or not.**

VII) Law gives suffering, Karma Phalam for every Jiva.

- Your bad Karma will punish you.
- Crime itself becomes punisher.
- Atma Anarthakatatvam.

- **Purusha creating problem for itself is Dosha No. 2 in Vedanta.**

VIII) Our Answer :

- Purusha No. 2 is giving Karma Phalam for Purusha No. 3 not for himself.
- Ishvara has no Karma or Karma Phalam.
- Sadhana Abhava Dosha, Atma Anartha Kartrutva Dosha – both defects attributed to Vedanta have been solved.

IX) Shankara :

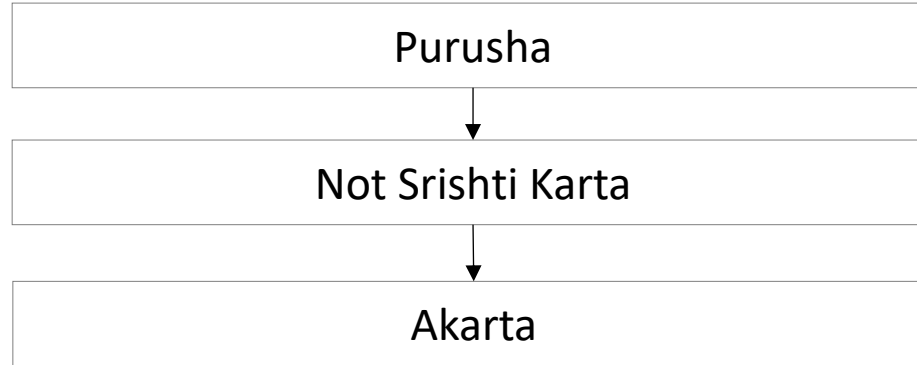
- Your defence for your philosophy is weak.



## 291) Bashyam : Chapter 6 - Verse No. 3 Continues...

यस्तु दृष्टान्तो राज्ञः सर्वार्थ- कारिणि कर्तर्युपचारा- द्राजा कर्तेति  
सोऽत्रानुपपन्नः “स ईक्षांचक्रे” इति श्रुतेर्मुख्यार्थ- बाधनात्प्रमाणभूतायाः ।

### I) Sankhya :

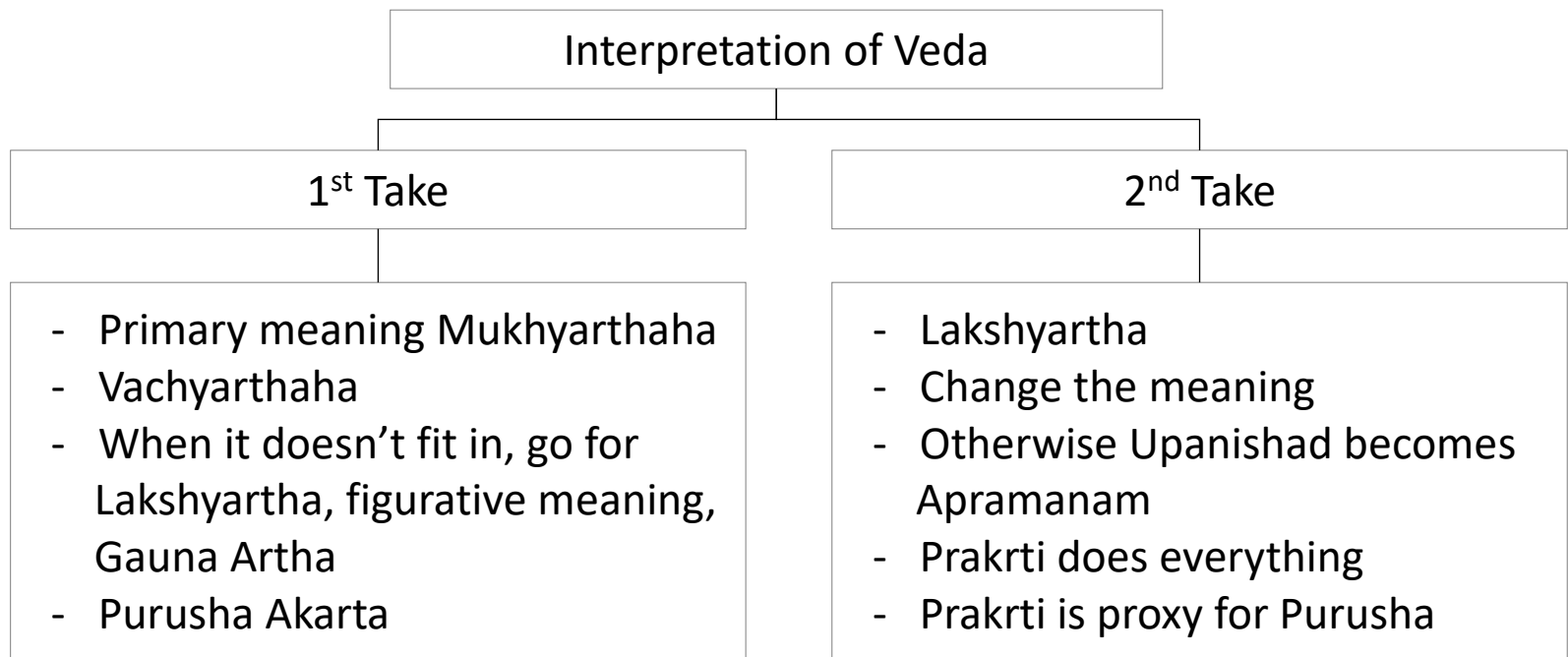


### II) Purusha creates world – Chapter 6 – Verse 4

- Saha = Purusha – explained in verse 1, 2, 3 created Prana, and Shodasha Kala.

### III) How Purusha not Karta?

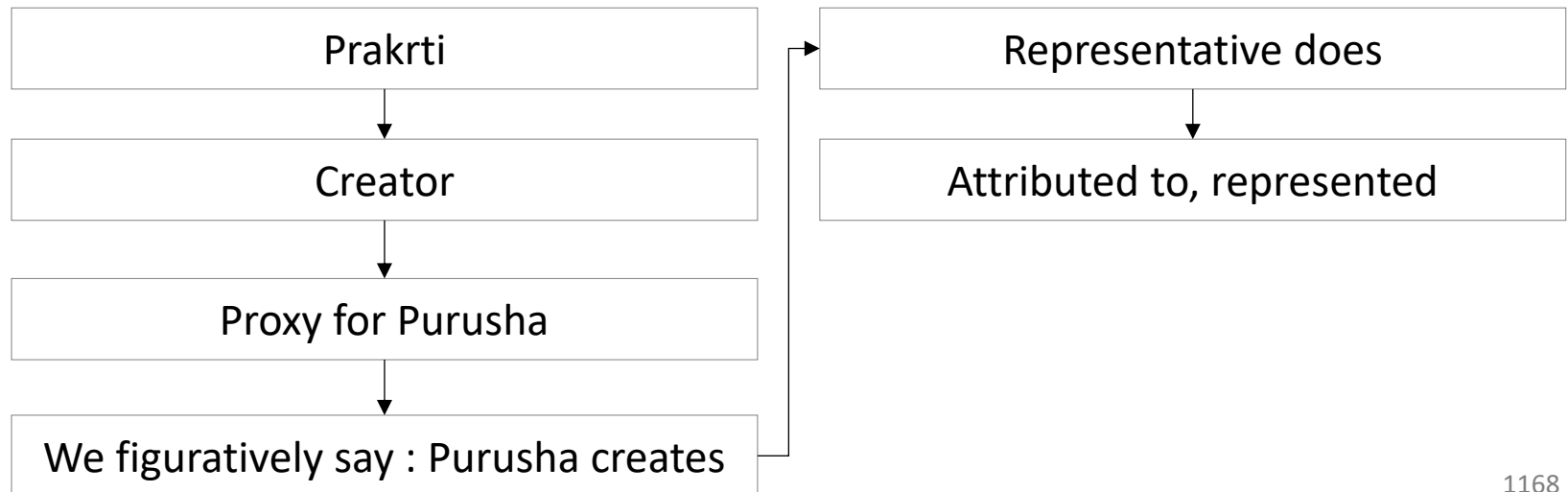
IV)



V) Purusha does everything only for the benefit of Purusha.

- Prakrti is representative, proxy of Purusha.

VI)



VII)

<b>Raja</b>	<b>Rajas Assistant / Purusha</b>
- Doesn't does anything	- When he does, proxy, his actions are figuratively presented as Rajas actions.

- Good name doesn't go to secretary / assistant.
- Victory attributed to Raja not Army.
- Indra Gandhi won 1971 war against Pakistan.
- Ritvik – proxy does ritual for Yajamana.
- Putra Kameshti – Dasharatha did... Yajamana gets children.
- Prakrti like Ritvik – proxy.
- Purusha does everything, figurative expression for Prakrti.
- Prakrti alone creates.
- We take Gauna Artha, Mukhya Artha doesn't fit in.
- This was Sankhyas interpretation.

**Shankara :**

- Your interpretation is not acceptable.

## Revision :

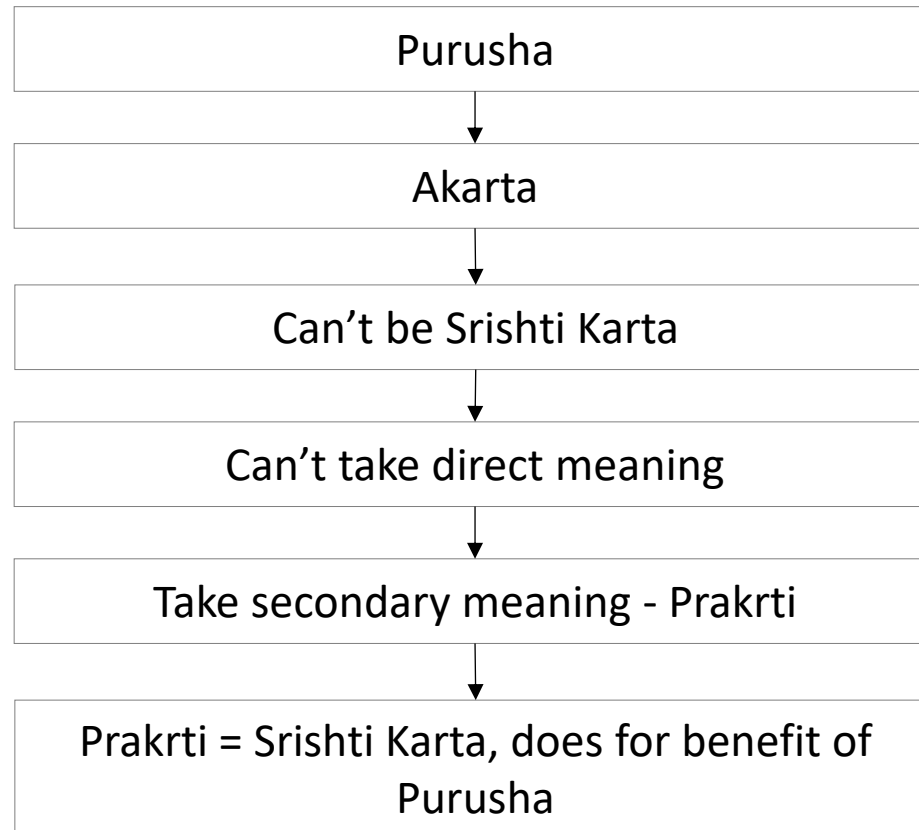
### Chapter 6 – Verse 3 Bashyam :

I) Purusha = Srishti, Sthithi, Laya Kartha.

II) Sankhya = Objects

III) Final part of refutation by Shankara.

### IV) Sankhya :



<b>Prakrti</b>	<b>Purusha</b>
Benefactor	Beneficiary

## V) Example :

a)

<b>Raja</b>	<b>Assistant</b>
	<ul style="list-style-type: none"> <li>- Does for Raja all actions</li> <li>- Assistant to Raja itself</li> </ul>

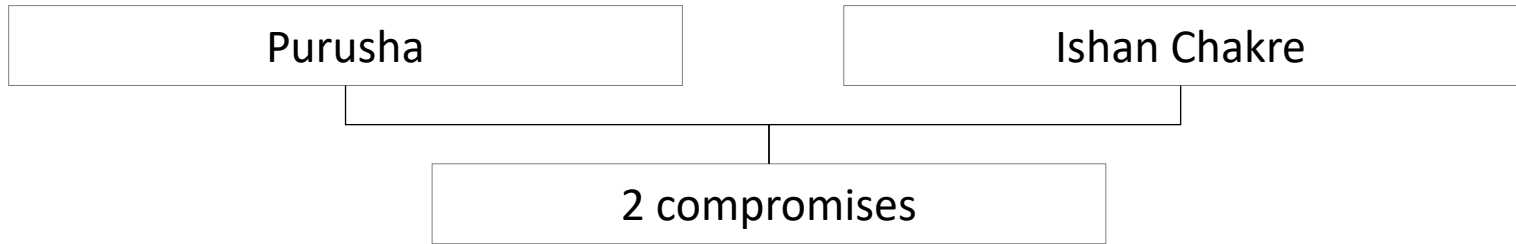
b)

<b>Purusha</b>	<b>Prakrti</b>
<ul style="list-style-type: none"> <li>- Creator</li> <li>- Give up Primary meaning</li> </ul>	<ul style="list-style-type: none"> <li>- Does all actions for Purusha</li> <li>- Figurative expression</li> <li>- Prakrti is Purusha itself</li> <li>- Prakrti alone creates the world</li> <li>- Gauna Prayoga</li> <li>- Secondary meaning</li> </ul>

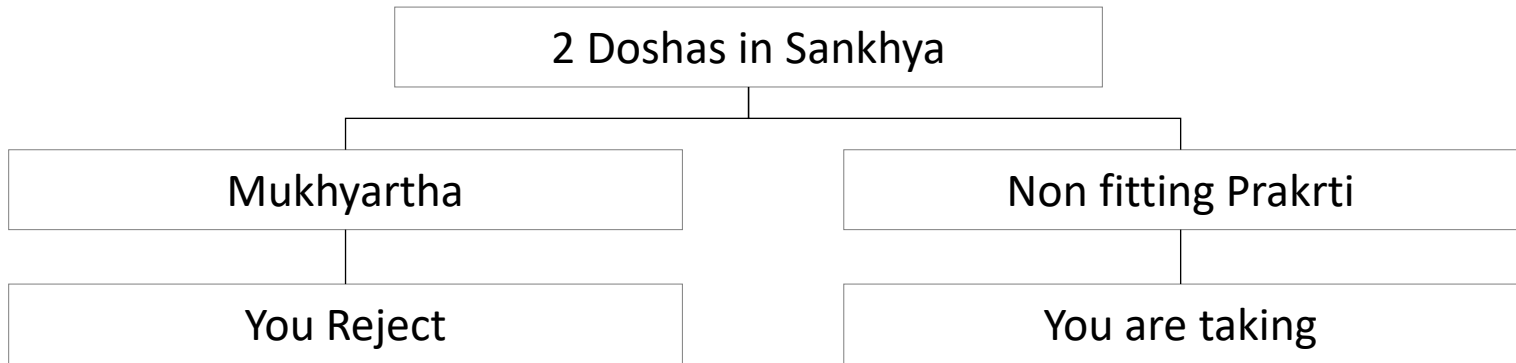
VI) Shankara – This example not correct.

- In this Mantra 3 – Saha Ikshan Chakre, Purusha visualized, can refer to only Purusha – Mukhyartha.
- Visualisation is the job of Chetana Chaitanya Tattvam.
- If Prakrti is Karta, then Prakrti visualized is impossible, it is Jadam.

VII)



- Mukhyartha must be given prominence.



- Valid Sruti, Sankhya invalidates.

तत्र हि गौणी कल्पना शब्दस्य यत्र मुख्यार्थो न सम्भवति ।  
इह त्वचेतनस्य मुक्तबद्धपुरुष-विशेषापेक्षया कर्तृकर्मदेशकाल-  
निमित्तापेक्षया च बन्धमोक्षादि-फलार्था नियता पुरुषं प्रति  
प्रवृत्तिर्नोपपद्यते । यथोक्तसर्वज्ञेश्वर-कर्तृत्वपक्षे तूपपन्ना ॥ ३ ॥

**Shankara :**

I) You can take secondary meaning only if primary does not fit.

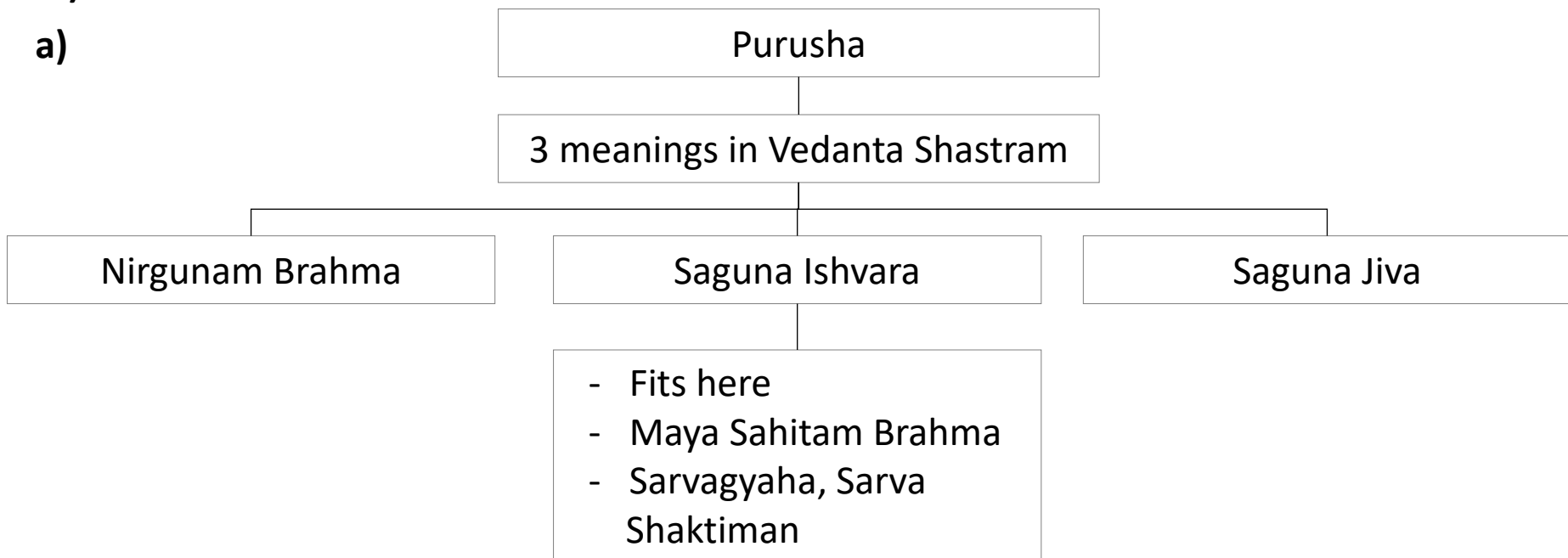
- Primary powerful, general powerful.
- Gauna Artha – secondary taken if primary does not fit.

**II) Sankhya :**

- Purusha – Akarta – how primary fits for Srishti?

### III) Shankara:

a)



b) Mind of Ishvara = Maya itself.

c) With our Mind we do all projections, thoughts, actions, project dream world.

**d) With Maya Mind – Bhagawan does projection of the world in Manifestation and withdraws in unmanifestation and remains as Nirgunam Brahma.**

e) **Dosha No. 1 :**

- Mukhyartha fits, don't bring Gaunartha.

f) **Dosha No. 2 :**

- Gaunartha you take as Prakrti – can't do visualization, Ikshanam.
- To create world, not Random phenomenon.



g) Every Jiva created as per fructifying Prarabda.

- Appropriate Body, Parentage should be given.
- Highly thoughtful, complex creation.
- How Prakrti can produce thoughtful creation, based on Desha, Kala, Karma.
- World inconceivable, can't come randomly.

IV) a) For Achetana Prakrti, which Jiva should be given – Samsara, Moksha, this is not possible.

b) Prakrti meant to give Bhoga and Apavarga.

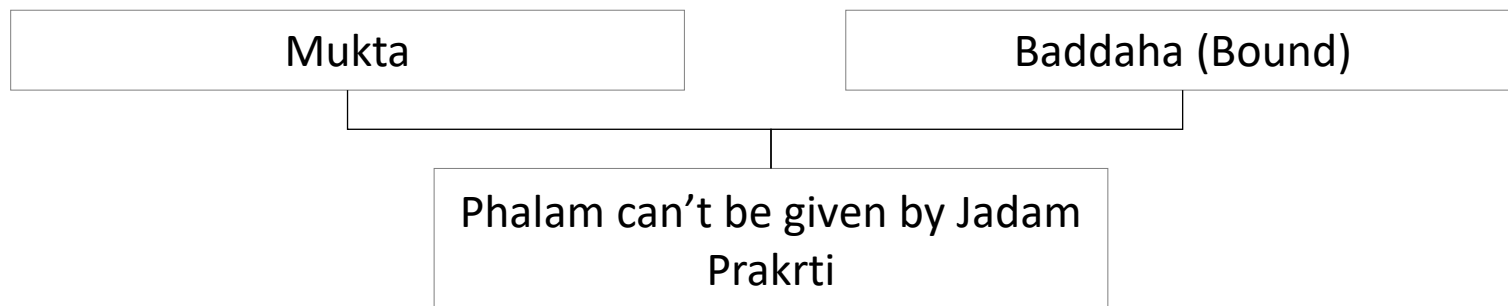
- Bhoga to Ajnani Jiva.

c) Apavarga – Moksha to Jnani Jiva.

- Ajnani – Jnani should be differentiated.
- Viveka required.

d) Food can't travel to different plates according to persons needs.

e)



f) Phalam based on Kartru, Karma, Desha, Kala, Nimitta Apekshaya.

- 5 conditions should be observed for Karma Phalam.

g) Karta – Doer – of Punyam, Papam

**Karma :**

- What type of Punyam Papam.

**Desha :**

- In which place
- Laws different in different country.

**Kala :**

- At what time Sandhya Vandanam produces Punyam if done at appropriate time.
- Prayashchitta for violation.
- How Prakrti can find out.

**Nimitta :**

- Many Naimitta Karmani Grahana Tarpanam.
- Only if eclipse, Karma can be done and it produces results.
- Can't do daily Tarpanam.

**Apekshaya :**

- Taking into account, based on 5 conditions Ajnanis must be given Karma Phalam.
- How can Achetana Prakrti selectively do all these things.

h) Thoughtful judges – courts also blunder.

- Prakrti can't do everything perfectly.
- Bandah, Moksha, Phalam, lawful, legal, valid, well thought out Pravritti... not possible by Prakrti.

i) Purusha = Jivatma

- For each Jivatma, Prakrtis activity to give appropriate phalam not possible.
- Thoughtful functioning of an inert Prakrti is not possible.
- Therefore, you can't take Gauna Artha.
- Take Mukhyartha only.

j) When Purusha is interpreted as Maya Sahitam Brahma = Sarvagya Ishvara.

- It is not there in Sankhya.

**k) Sankhya – Purusha :**

- Only Samsari Jiva.
- Doesn't accept Advaitam Brahma and Ishvara.
- He has only Anantha Jiva Rupa Purushas.

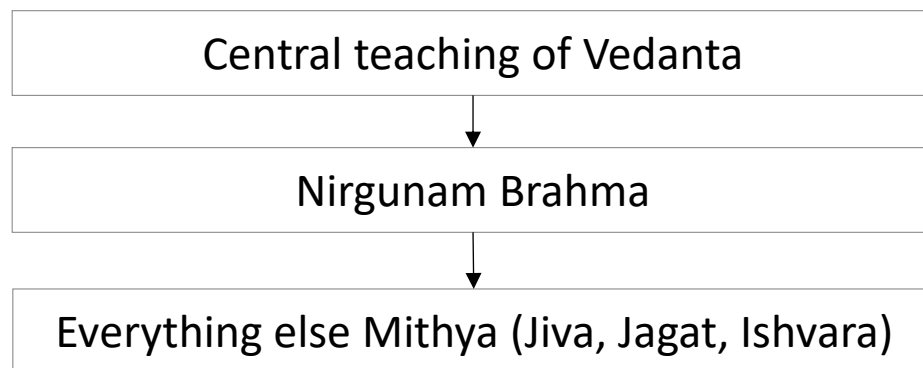
l) Yoga Philosopher takes entire Sankhya Philosophy and gives existence to Ishvara.

- Klesha, Karma, Vipaka Rahita Purusha Visesha, Ishvara.
- Yoga Sutra – Ishvara has no Dosha, hence Purusha Visesha.

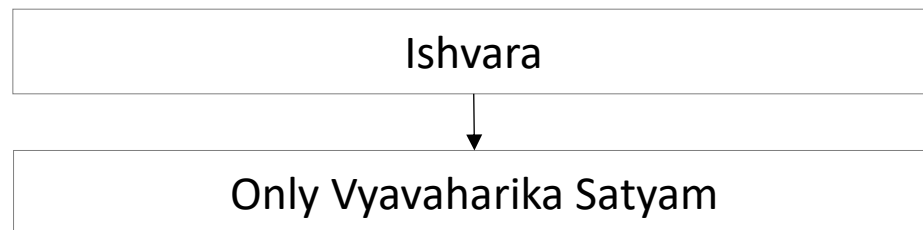
m) In Vedanta, we have Omniscient, omnipotent Ishvara.

- Shankara gives importance to Ishvara Siddhi also.

n)



o)



- By adding, deleting, Ishvara, Advaitam not affected.
- Veda Pramanam talks about Ishvara.
- No Tatparyam in Ishvara Siddhi.
- Vehemently argues in establishing Ishvara.

V) Kena Vakya Bashyam : 3<sup>rd</sup> Chapter beginning

- Story – Yaksha, Devata, Blade of Grass.

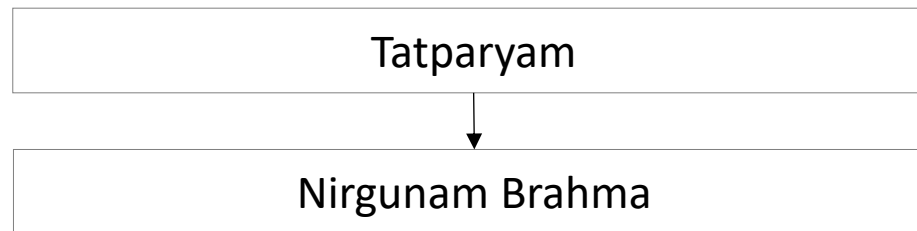
- Purva Pakshi = Purva Mimamsa, Sankhya

Both Nir Ishvara Vadi

- Shankara establishes Ishvara.

## VI) Brahma Sutra :

- Chapter 1 – 1<sup>st</sup> Pada – main Purva Pakshi – Sankhya.
- Many Adhikaranams, Sutras, all Ishvara Siddhi.



VII) From Ishvara to come to Nirgunam Brahma, easy.

- Only keep aside Maya.
- Ishvara minus Maya = Brahman

VIII)

