



BRAHMA SUTRA
With
SHANKARABASHYAM

INTRODUCTION TO

BRAHMA SUTRA & CHAPTER
1 – SECTION 1

VOLUME - 1

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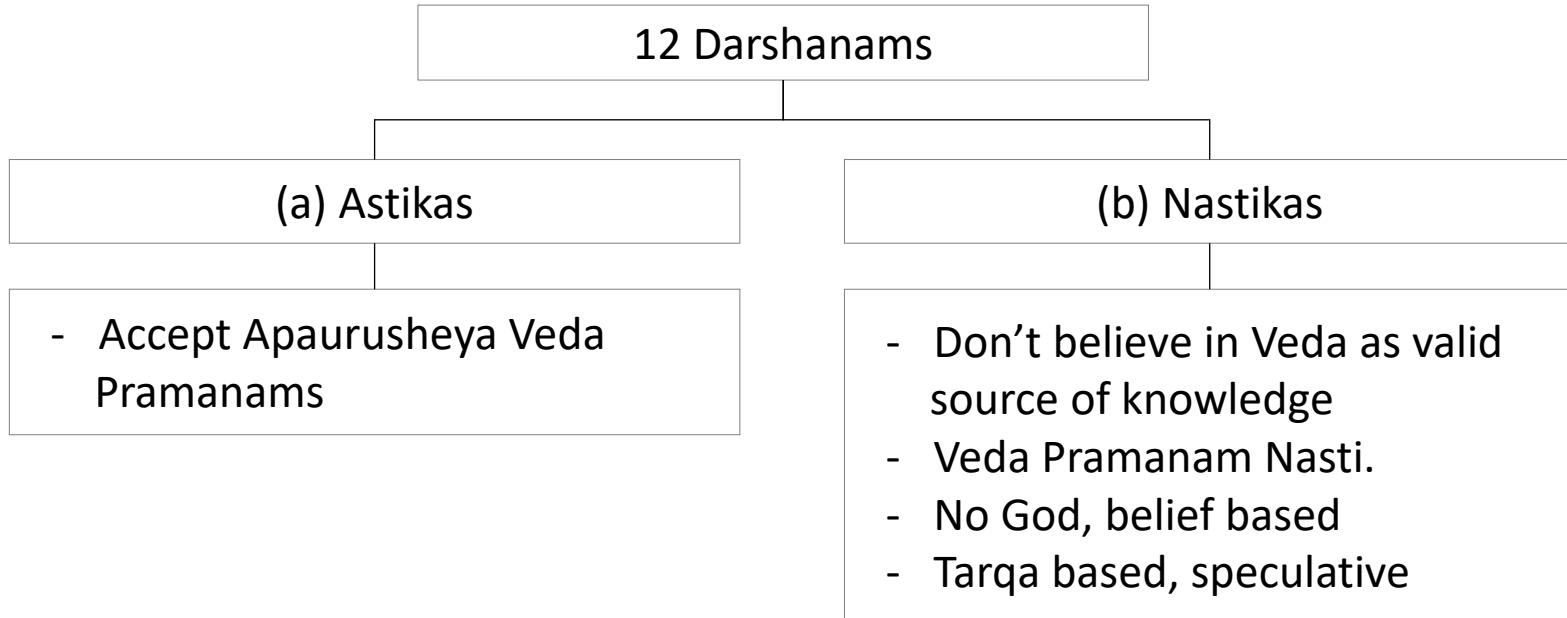


INTRODUCTION TO BRAHMA SUTRA

INTRODCUTION

- 1) Selected Sutras Bashyam
- 2) Vedanta Darshana Granthanam – Official document.
- 3) Darshanam = School of philosophy / thought
 - Authors – Vision / Perspective / Outlook of Grantha.

4)



5) Nastika Darshanam :

I) Charvakas :

a) Materialistic

- Believe in Artha, Kama.
- Eat, Drink, enjoy.

- No Veda, Atma, Punar Janma, heaven, hell.
- Moksha = Death, individual free from life.

b) One Shloka : Charvaka's Quotes

यावत् जीवेत् सुखम् जीवेत् ।

ऋणं कृत्वा धृतं पिबेत् ।

भस्मिभूतस्य देहस्य पुनरागमनं कुतः ।

yavat jivite sukham jivite |

rinam kritva ghartam pibet |

bhasmibhutasya dehasya punragmanm kutah |

As long as you live, live happily. Take debt and drink ghee. Once the body is reduced to ashes, how can it come back!

Yavat Jeeve Sukham Jeevet :

- As long as you live enjoy.

Rinam Krutva Ghrutam Pibet :

- Eat good food, if no money borrow.
- No need to bother to pay back debit.

Bhasmi Bute Dehasya Punaragamanam Kutaha :

- Once body reduced to Ashes, what is there to come back.
- No Punyam, Papam, Punar Janma.

c) Has sweet Tongue :

- Charu – Vak – Yasya.

d) Brihaspati – Founder

II) a) Jainism :

- Atheistic teaching.
- Given out by 24 Tirtankaras (Noble).

b) Rishabha Deva, ending with Vardhamana Mahavira

- Contemporary of Buddha around 500 years ago.

c) Jainism has started long before Vardhamana Mahavira i.e. Risheba Deva.

d) There is one Rishabha Deva mentioned in Bhagavatam – 3rd Skanda, Avatara of Lord Vishnu, Teaches Vedanta to his Children, becomes Avadhuta and wanders all over, no Vidhi, no Nisheda.

e) King Arhat created philosophy, keeping Avadhuta as model.

- It is heritic system, against Advaitam.
- This has come today as Jainism.
- It is a live religion even today.

f) Jinaha – One who has conquered his passion, won over worldly desires.

- Victorious, every liberated person is Jinaha.
- Since it is dealing with liberated person Jinaha, it is called Jainism.

III) Buddhism :

a) Contemporary of Vardhamana Mahavira

b) Buddhas original teachings are not available.

- No consistent, systematic teaching given by Buddha.
- We do not know real teaching of Buddha.

c) Buddha means the enlightened one.

- Liberated in Vedanta is called Buddaha.
- Straying sayings of Buddha.
- Stray sayings of Buddha are available, collected by several people later.

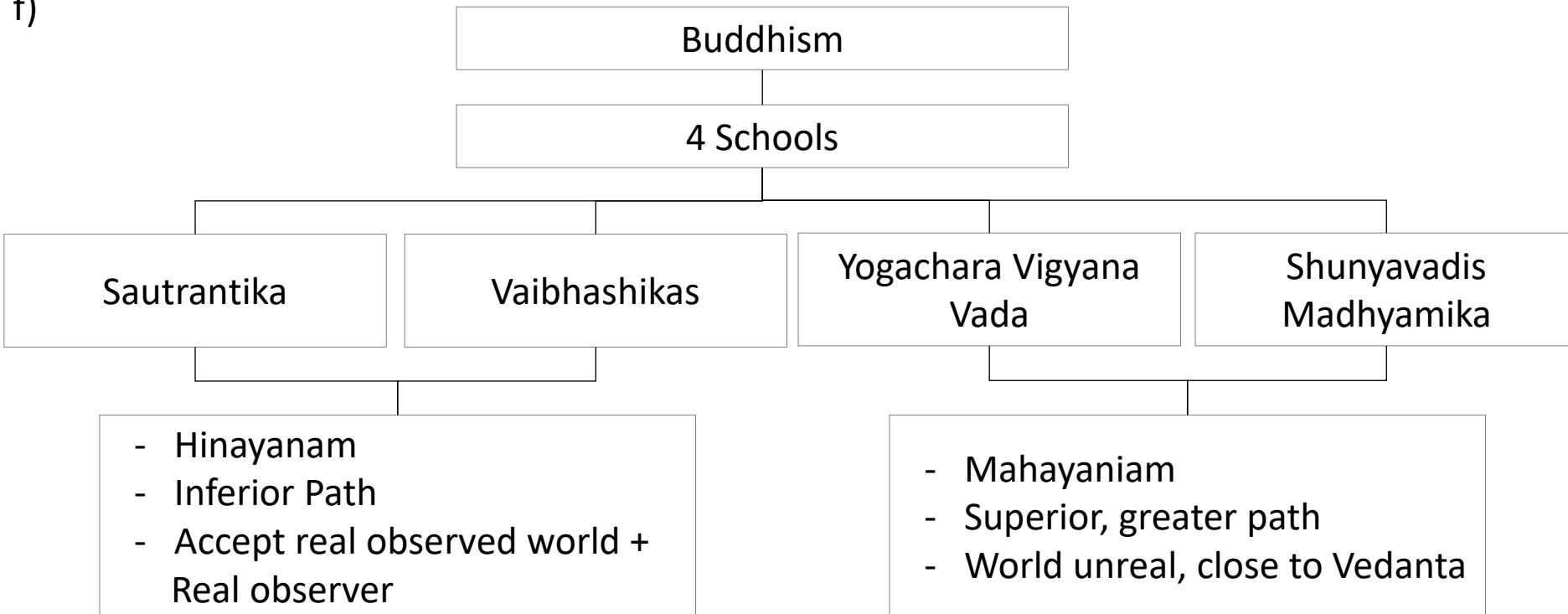
d) Condensed into various books called “Pithakam” (Box item).

- Vinaya Pithakam, Abhidharma Pithakam, caskets of Buddhas saying.

e) Later, many scholars expanded on that.

- 4 Branches came out of these books.

f)



- Details in Mandukya, Vichara Sagara.

h) Vedanta not Buddhist, not Pseudo Buddhism, Shankara not Prachanna Baudaha.

i) Vedanta and Mahayana say world is Mithya.

j) Yogachara – closer to Vedanta.

- World – Mithya, Consciousness alone is real, everything else is Mithya.

k) Discussed elaborately in Brahma Sutra, this Vigyana Vadis.

I) Main difference :

| Yogachara | Vedanta |
|--|---|
| <ul style="list-style-type: none">- Consciousness is temporary, continuous flow.- Momentary consciousness | <ul style="list-style-type: none">- Nitya Consciousness |

m)



- Everything unreal, should there be some reality to support it?

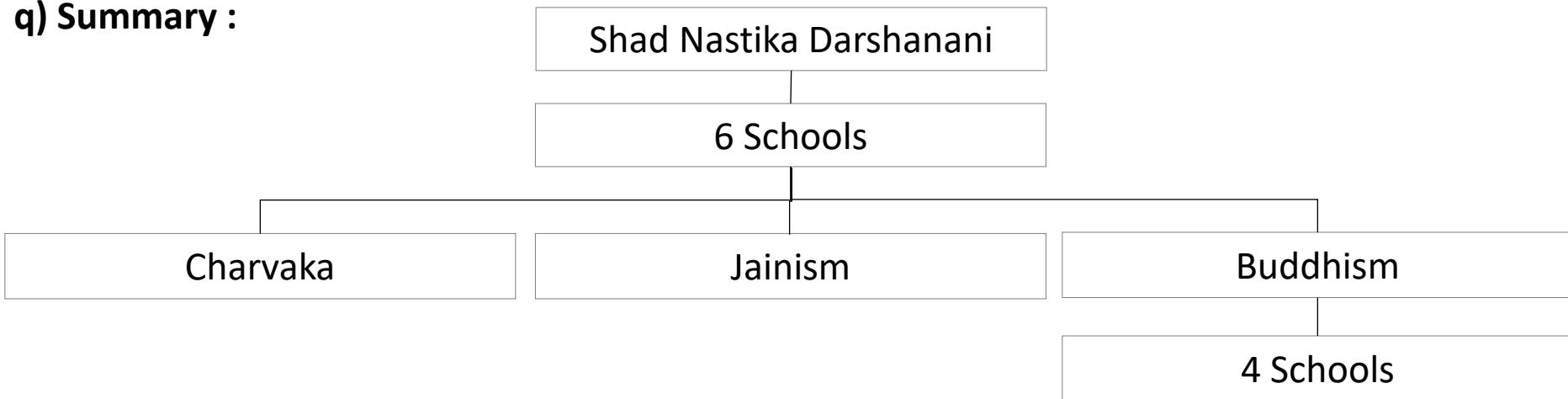
n)

| Rope | Rope Snake |
|-------------|-------------------|
| Real | Unreal |

o) No Reality to support, Sarva Shunya Vadi.

p) Yogachara – Vigyanavadi – closest, debated by Shankara.

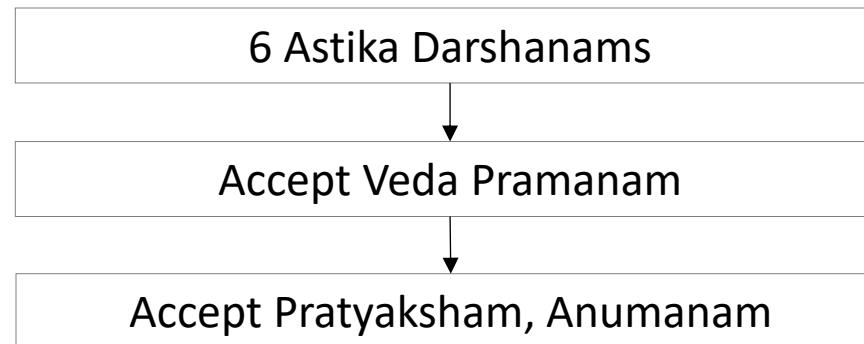
q) Summary :



- All discussed in Brahma Sutra :

Chapter 2 – 2nd Section.

IV)



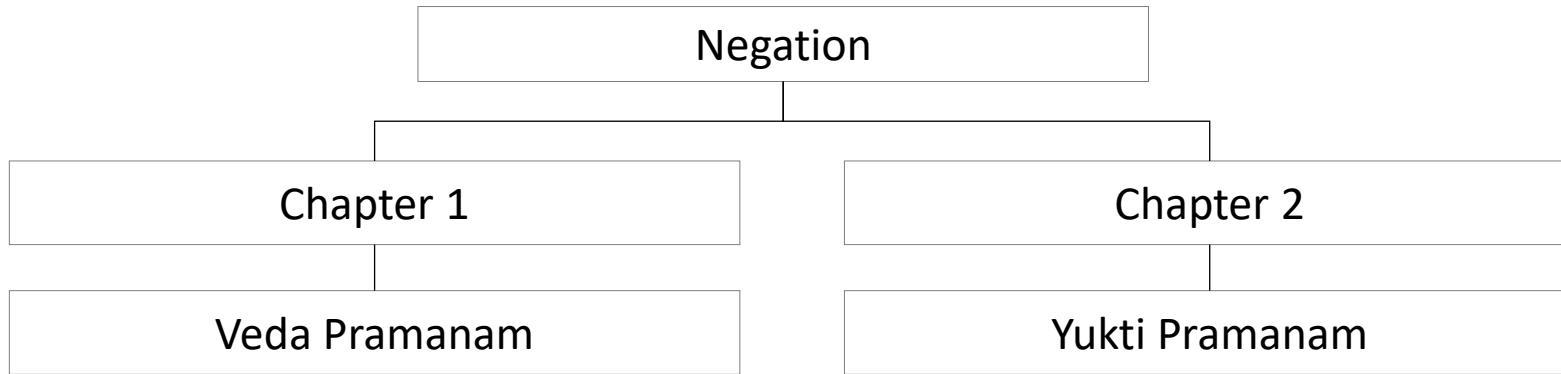
Sankhya Darshanam :

a) foremost, champion philosopher.

- Prathama Malla Nyaya.
- Very powerful current opponent to Vedanta.
- Without defeating Sankhya, can't establish Vedanta Darshanam.

b) In Brahma Sutra, Sankhya is main opponent, in Chapter 1 and Chapter 2.

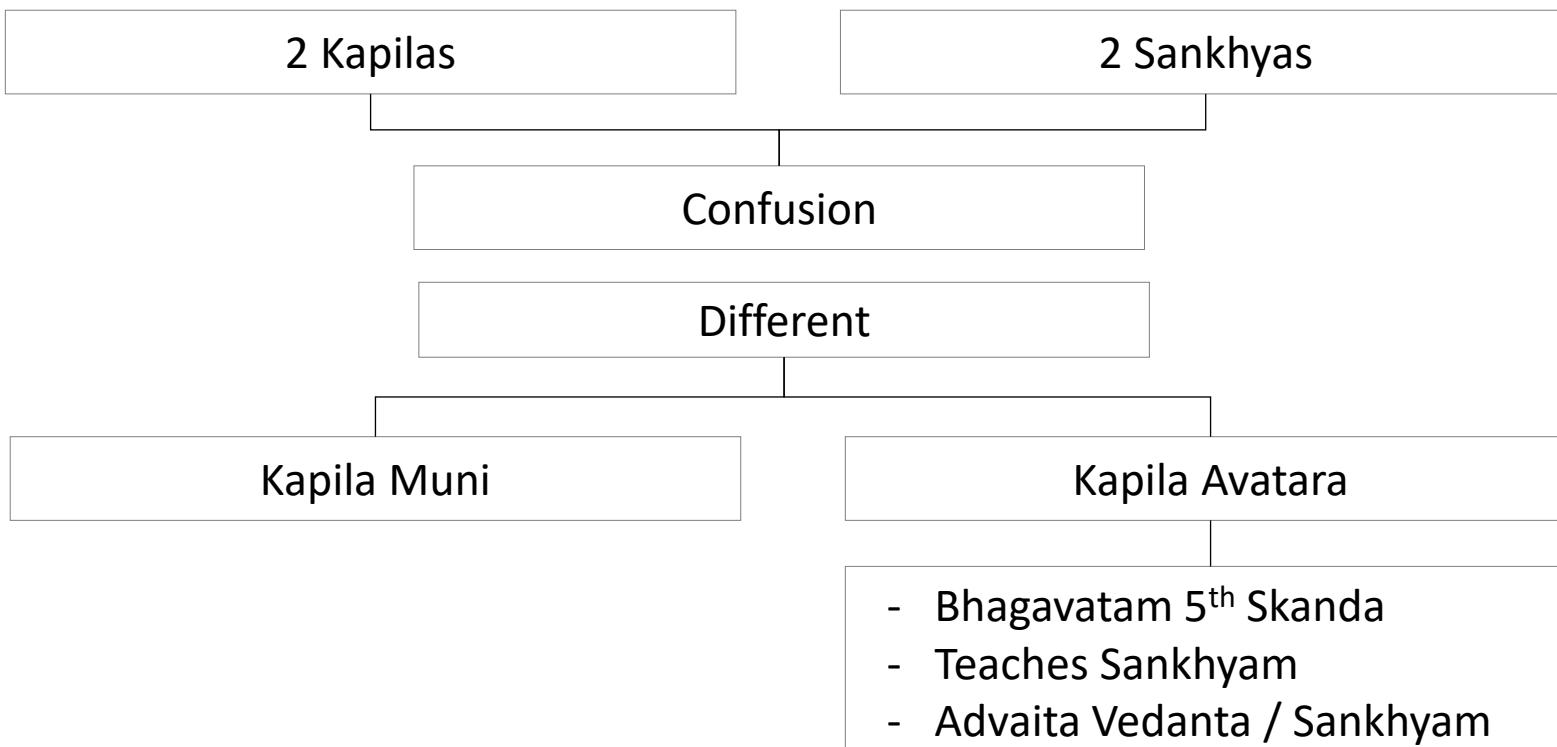
c)

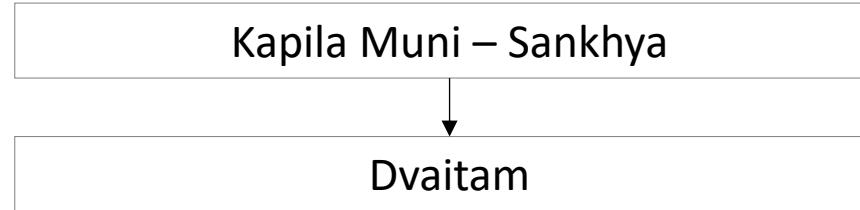


d) Many words in Sankhya used in Upanshads also.

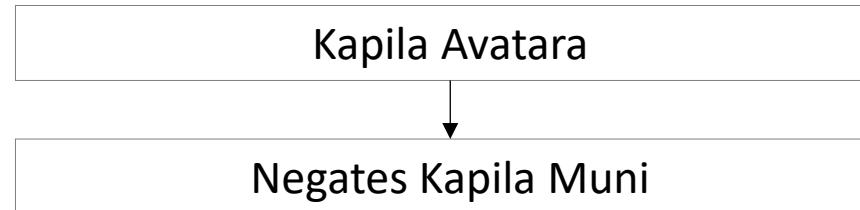
e) Sankhya by Kapila Muni.

f)





- Advaita Sankhyam negates Dvaita Sankhyam.



g) Shankara – Chapter 2 – 1 – Raises question

Svetasvatara Upanishad :

- Kapila is Omniscient.
- Rishim Kapilam Sarvagya.

h) Kapila Muni is refuted in Upanishad itself, how do you refute Kapila Sankhyam in Brahma Sutra.

Shankara :

- I am not negating the Kapila Avatar and Advaita Sankhya.
- I am negating Kapila Muni and Dvaita Sankhya Darshanam.
- Dvaita Sankhya is Veda Viruddham.

i) Kapila Muni, Ancient Sage, Biography unknown.

- In all Astika Darshanam, Philosophy given out in form of Sutras – Aphorisms, capsule statements.
- 6 Astika Darshanams in Sutra form.
- Kapila Sankhya – Sutras lost.
- Ishvara Krishna – constructed new Sutra – Sankhya – Karika (72 Shlokas) (Original).
- Later Sankhya Sutras created, not original.
- Purusha, Prakrti, Mahat... borrowed by Vedanta.
- In Bhagawatam and in Gita, creation – Chapter 13, Srishti based on Sankhya Karika.
- Don't accept Dvaitam.
- 526 Sankhya Sutras – Available.

V) a) Yoga Darshanam :

- Agrees with Sankhya.

b) Philosophy similar to Sankhya.

c)

| Kapila – Sankhya | Patanjali – Yoga |
|--|--|
| <ul style="list-style-type: none">- Ishvara not creator- Creation evolves by itself from Prakrti.- Don't require Bhagavan to create Universe (Nastika)- Astika, accepts Veda- Astika – Nastika Darshanam | <ul style="list-style-type: none">- Ishvara accepted, Parama – Atma creator- We are Jivatma eternally different.- Dvaita Darshanam- Borrowed philosophy |

d) All Astika Darshanams have Moksha as the goal.

e) Ashtanga Yoga – integrating system.

- Integrates 5 Koshas.
- 8 step Ashtanga Yoga Sadhana.
- We accept, Yoga Darshanam – Dvaitam, we reject.

f) Patanjali Yoga – Sutra – 195 = Yoga Darshanam

VI) Nyaya Darshanam : Logical

- Reasoning experts.
- Many Anumanas we borrow from Nyaya.
- Gautama Muni – Akshapada Muni – Astika, accepts Veda is Pramanam - 523 Sutras.
- Commentaries, Subcommentaries available.

VII) Prakhanda Pandita – Extraordinary scholars write commentary on Astika + Nastika Darshanam (Nischala Dasa).

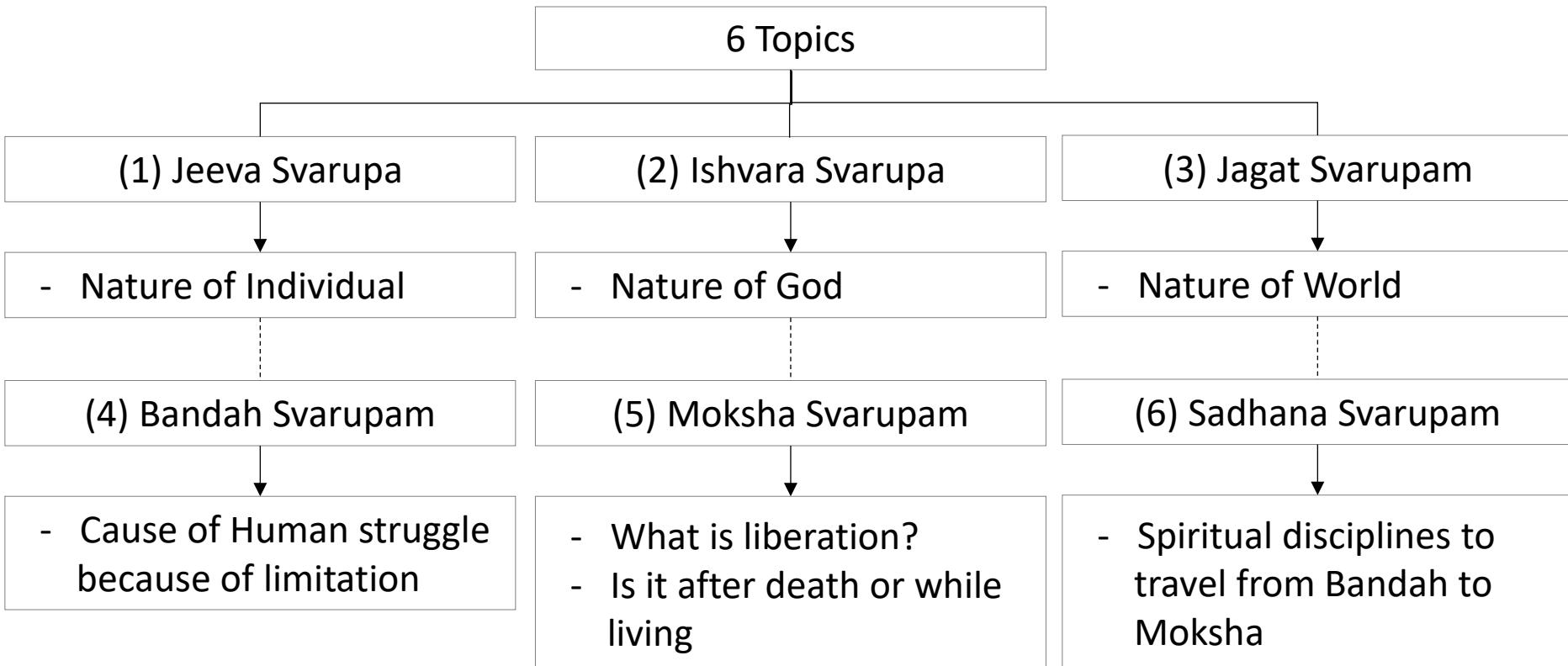
- Commentarial Tradition in India.
- Great scholars exist in India.

VIII) Condensed work :

- Sarva Darshana Sangraha by Sayana Madhava.
- Teaching 12 Darshanams in Sanskrit.

IX) Professor : Chandradhar Sharma

- Critical survey of Indian Schools of Philosophy.
- For each Darshanam – 10 – 12 pages.
- 6 Topics for each Darshanam.



- Motilal Banarsi Lal publication.

X) For Curious student :

- Concise encyclopedia of Hinduism - By Swami Harshnanda – Rk Mission.
- In Alphabetic order, good book on 6 Darshanams.

XI)

Astika No. 4

Sankhya

Yoga

Nyaya

Veiseshika

- Pair

- Similar Philosophy

- Similar Philosophy

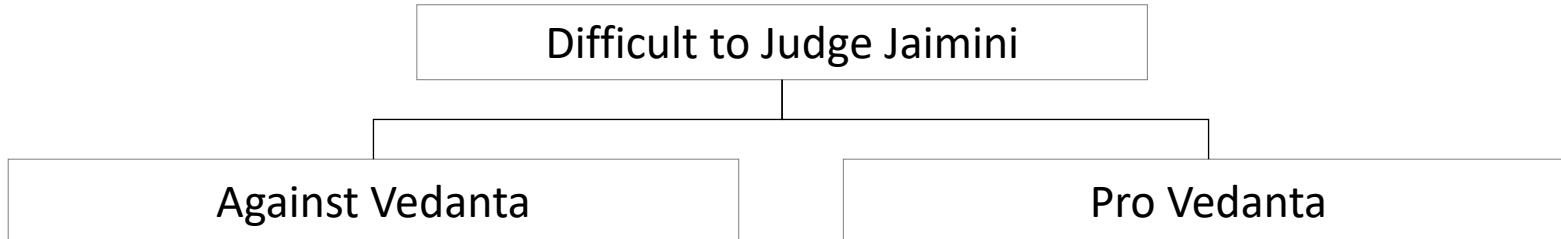
XII) Tarqa Sangraha :

- Condensed work deals with Nyaya, Veiseshika together as a pair.
- Veiseshika 374 Sutras by Kanaada Muni, Gluka Muni.
- Collected grains and lived simple life.
- Muncha Vrutti Brahmana, great scholar.
- Complements Nyaya.
- Read critical survey for details.

XIII) Purva Mimamsa :

- Jaimini Maharishi – 2500 Sutras – Analysis of Karma Khanda of Veda, Dharma Jingyasa Sutra.
- Dharma = Vedic Ritual.
- Analysis of Vedic ritual.

- How to interpret Veda and extract proper method to perform ritual.
- Jaimini = Vyasa Sishya.



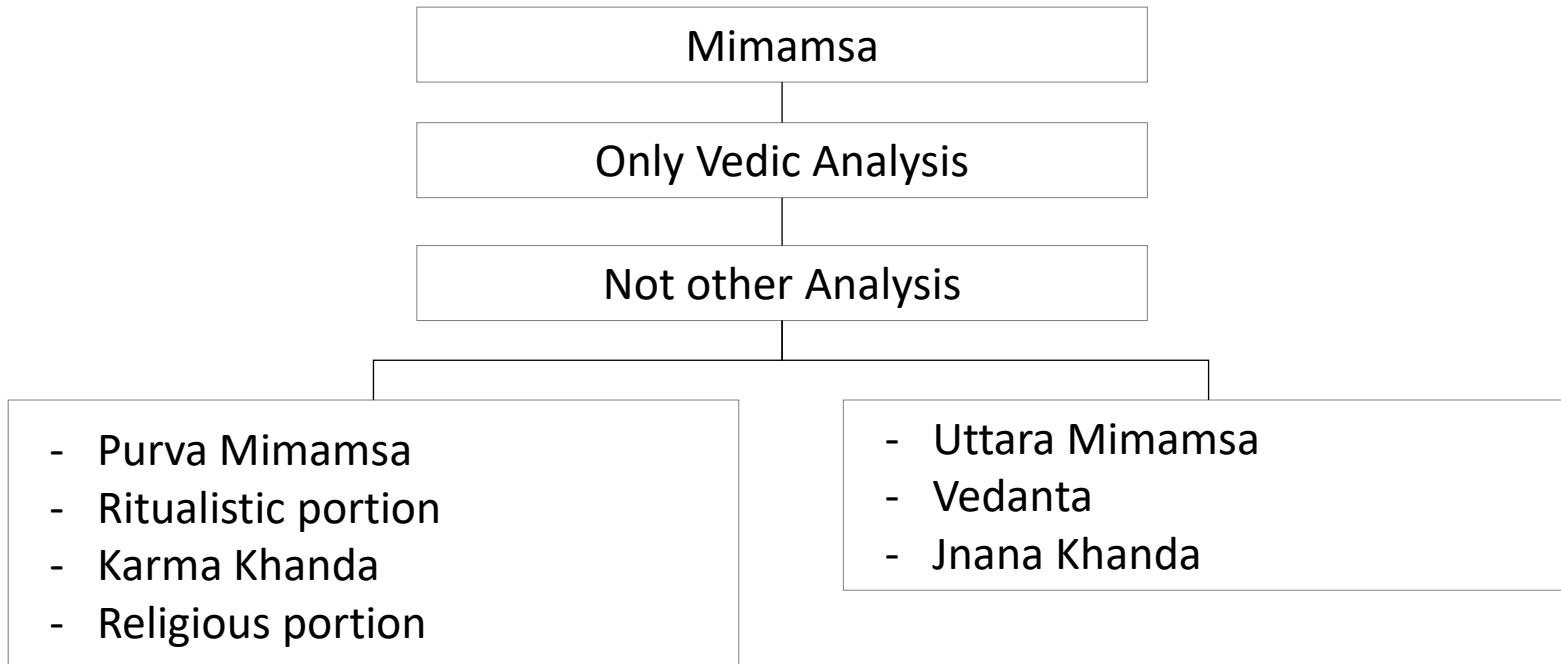
- Brahma Sutra – References given to Jaimini (Opinion of Jaimini).
- Through Jnanam no Moksha, Karma alone gives Moksha.
- Bhagawan rejected, Astikas.
- With regard to Ishvara, they are Nastika.
- Jaimini / Kapila Muni – Astika – Nastika – Nir Ishvara Vadi.
- Don't accept Ishvara.

XIV) Vichara Sagara :

- After Jnani's death, what happens to Jnani?
- **Vyasa – Says :**
 - According to Jaimini, Jnani will merge into Ishvara.
- In Jaimini Darshanam, Ishvara is rejected.
- In Brahma Sutra, Vyasa refers to Jaimini's opinion where he talks about Jnani merging into Ishvara.

- Who is Jaimini?
- His rules of interpretation are accepted by Jnana Khanda.
- This is Purva Mimamsa Darshanam of Jaimini.

XV)



XVI) Uttara Mimamsa :

- We do not belong to any one of 11 Darshanams.
- Brahma Sutras.
- Spiritual portion, final portion.
- Ultimate nondual entity called Brahman, hence called Brahma Sutra, Badarayana Sutras, Vyasa Sutras.
- 555 Sutras.

XVII) Prasthana Trayam :

- Gita.
- Upanishad
- Brahma Sutra
- Brahma Sutra = Official document of Vedanta.
- Structured systematic presentation of teaching is there.
- Upanishads = Veda = Original.
- Sadhana Chatustaya Sampatti – not in Veda.
- Viveka, Vairagya mentioned in Brahma Sutra.
- Vedanta as a school of thought – because of Brahma Sutra.

XVIII) How attitude towards logic + Veda shifts when you travel from Nastika to Astika Darshanam.

XIX) In Nastika :

- Reject Veda totally and are critical.
- Philosophy only if it is based on logical reasoning alone.
- Scriptural text – Vedanta not philosophy according to western approach.
- Speculative system based on pure reasoning, without relying upon any scriptures, can be called philosophy.
- Nastika Darshanams can alone be called philosophical system.

XX) Astika Darshanams :

- Can call schools of thought not philosophy.

XXI) Sankhya, Yoga, Nyaya, Veiseshika accept Veda as valid source.

| Tarqa | Veda |
|--|--|
| <ul style="list-style-type: none">- Primary- Goes against Veda- According to logic, it is correct- Veidicas – Aveidicas – Veda Bashyams | <ul style="list-style-type: none">- Subservient, secondary |

XXII) Shankara names 4 schools as Tarquikas.

XXIII) Purva, Uttara Mimamsa Darshanams understand Veda as Apaurusheya Pramanam Veda reveals things which we can't know by our instruments of perception and our intellectual reasoning.

- Veda is Apaurusheya.

XXIV) Pramanam :

Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ट ।
यां त्वमापः सत्यधृतिर्वतासि त्वादृग्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah 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? [I – II -9]

- Ultimate reality you can never know through your perception or logical reasoning.

Brahma Sutra :

तर्कप्रतिष्ठानादपि ; अन्यथानुमेयमिति चेत्
एवमप्यनिर्मोक्षप्रसङ्गः । 11 ।

Tarkapratishthanadapi; anyathanumeyamiti chet
evamapyanirmoksha prasangah । 11 ।

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]

- Tarqa will not lead you to Truth.
- Cosmology, quantum physics can't lead you to truth.

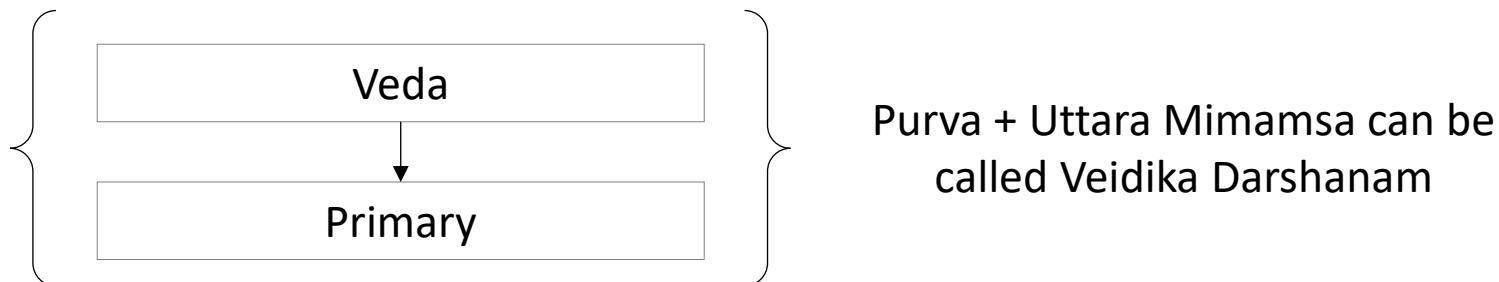
XXV)

| Worldly life | To know reality and get Moksha |
|-----------------------------|--|
| - Use Science and reasoning | <ul style="list-style-type: none"> - Don't depend on Tarqa - Primary source must be Veda |

XXVI) Do we reject logic?

- 2nd Chapter – Brahma Sutra – logical chapter.
- Logic used for understanding the message of the Veda
- Interpret Upanishad in such a manner so that it is not against logic.
- Atma logically not provable nor negatable.

XXVII) To interpret Veda use logic, it is subservient.



XXVIII) 4 Tarquika Darshanams

- **2 Astika Veidica Darshanam**

XXIX) 1996 – 2006 – 10 years did 555 Sutras.

- Only Moolam.
- Now Sutra + Bashyam
- Very dry subject.

XXX) Books :

a) Sutra Bashyam – BG fall & co publication Kanchi Matam.

- Sashta Prakashika center.

b) English Translation :

- RK Mission publication Sw. Gambirananda.
- No Sanskrit version.

c) Shankara Bashyam – English + Tamil, Rajapalayam

- 4 Volume set.

d) By Sw. Dayananda

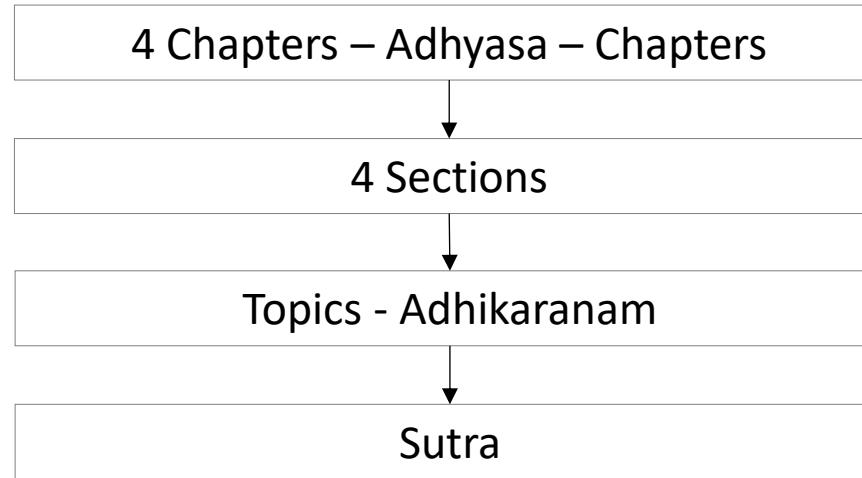
- Chatus Sutri
- Foundational sutras – Book in counter.

e) Dasa Shanti Pathas :

- Chanted before class.
- Running meaning in Hindi language.
- Booklet

f) Sanskrit translation of 10 Shanti Pathas.

g)



h) Shanti Pathas

i) Sutra

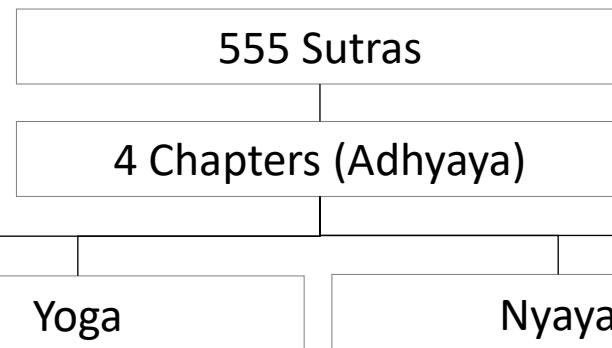
j) Puja on Thursday

i) 2 Sheets – Brahma Sutra Layout.

Revision :

I) Brahma Sutra – Layout, topic arrangement given.

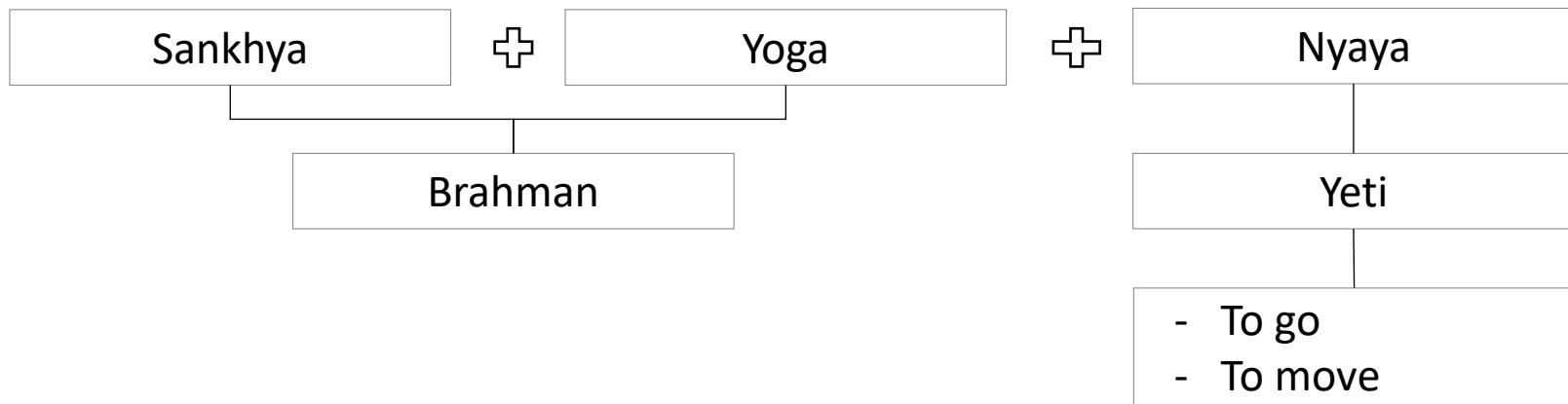
II)



Sankhya :

- Main Chapter.
- Upanishads revealed
- Mimamsa
- Textual analysis

III) Samanvaya :



- Samanveta = Verb = Root
- Samanvaya = Noun
= Connection, Arrangement

IV) Bunch of words Jumbled together can't form a sentence, can't communicate anything.

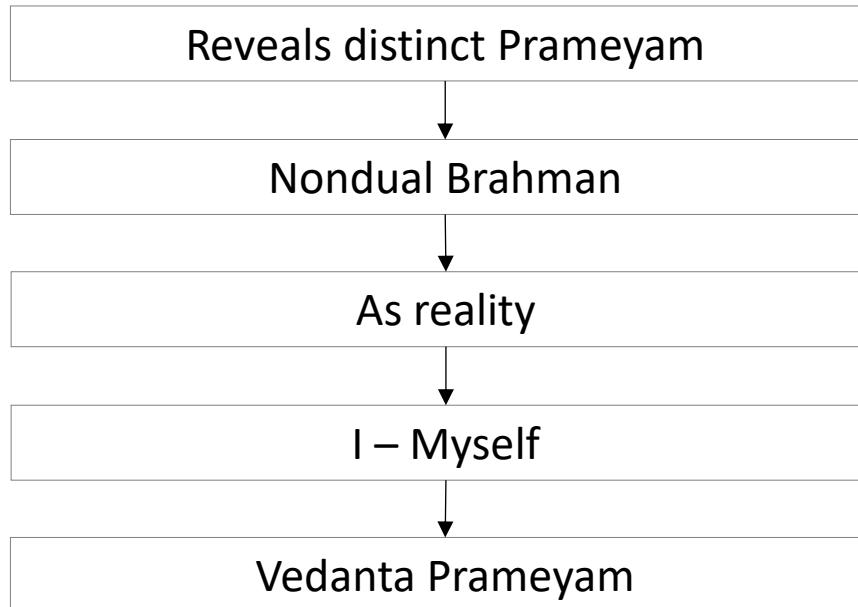
- If Bunch of words are arranged according to the rules of Grammar.
- Syntactical rules, then words form a sentence.
- Padam, Padam Samuhaha Na Pramanam.

V) Vakhyam is a Pramanam capable of revealing a message or meaning = Prameyam.

VI) Many sentences arranged in well designed manner = Shastram.

- Words – Sentence (Vakhya Pramanam – Shastra Pramanam)
- Grand message = Tatparyam = Purport of Vedanta Shastram = Prameyam, central message.

VII)

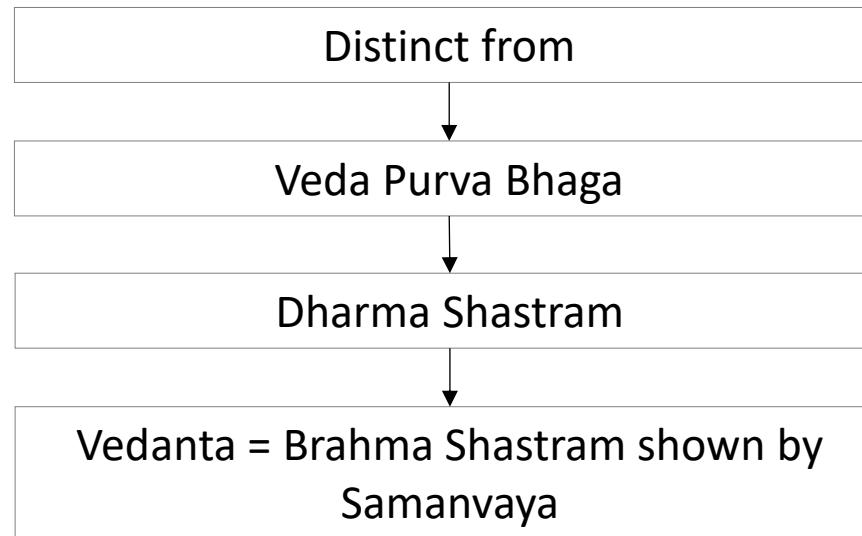


VIII) Aikyam = Purport of Vedanta Shastram

IX) Aim of 1st Chapter :

- To show that Upanishads are a well arranged Group of Vakhyams = One Upanishad = All Upanishads collectively.
- Vedanta Shastra Pramanam = Upanishads.
- Distinct from all other Shastrams (Physics, Maths, chemistry, Astronomy).

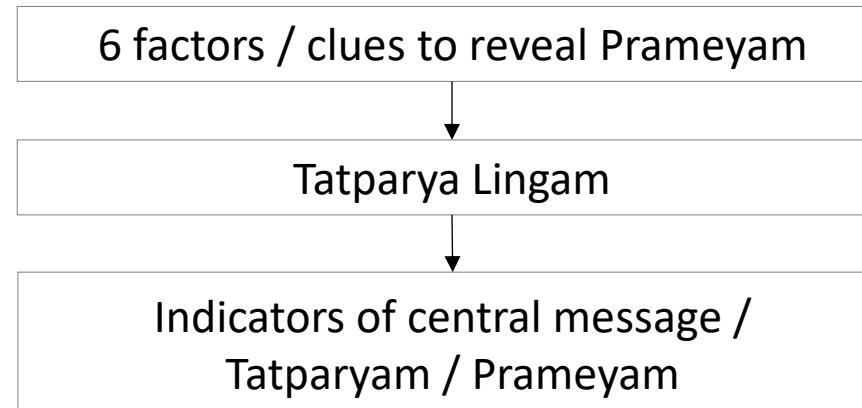
X)



XI) Samanvaya = Connection among all sentences of Upanishads to form a distinct Pramanam.

- We can arrive at Prameyam.

XII)



XIII) Vedanta is a unique Pramanam, separate meaningful Shastram = Samanvaya Adhyasa.

XIV) Example :

- 6th Chapter – Chandogya Upanishad to reveal Upanishad = Distinct Pramanam.
- There is Samanvaya and distinct Prameyam revealed.
- Model chapter for showing the connection (Samanvaya).
- Connection is Vague, questionable.
- Make wholistic enquiry, preceding and following Vakhyam.
- Reveal Brahman only.

XV) We develop skill of interpreting Vedanta sentences.

- How to use methodology to reveal.
- Based on these skills, Brahma Sutra Nyaya, logic, method of interpretation, Shankara interprets all Upanishads, Bhagawad Gita, Mahabharata.

XVI) This is the subject matter of 1st Chapter.

- Textual analysis.

XVII) 2nd Chapter : Avirodha Adhyaya

- To show no Virodha Contradiction, inconsistency.
- Inconsistency invalidates teaching.

3 Levels of inconsistency

- No internal contradiction
- Between 2 Upanishad
- 2 Chapters of Brahma Sutra
- Sruti Virodha Parihara
- Sruti Avirodha Nishchaya
- Others point out contradiction
- My job : Defend false charge

- Smruti Virodha Parihara
- Sankya / Yoga / Nyaya / Vaisheshika / Purva Mimamsa called Smruti
- Sruti, Smruti complementary
- Smriti Avirodha Nishcya

- Yukti Nyaya Virodha Parihara
- Logic, reasoning

XVIII) Vichara Sagara :

- 6 Darshanams included in Nyaya, Mimamsa, Dharma Shastra.

XIX) Sankhya / Yoga / Nyaya / Veiseshika = Heavy logicians, Astika, prime importance given to Tarqa.

- Challenge Advaitam with logical fallacies, contradiction, then intellect can't accept teaching.
- Vedanta not blind faith, but intellectually convincing.
- Nyaya Avirodha Nishchaya.
- Very heavy intellectual chapter.

XX)

| Chapter 1 | Chapter 2 |
|------------------|------------------|
| Sravanam | Mananam |

- Said in Vedanta Sara also.

XXI) Chapter 3 : Sadhana Adhyaya

a) Karma Yoga – Nitya Naimitta Karmani.

b) Upasana Yoga – Academic discussion.

c) Rebirth revealed by Veda

- How travel, Pancha Agni Vidya, womb of mother, born.
- Journey after death.
- Supposed to produce Vairagya and recognize tiredness of travel.

d) Vairagya Utpadanartham.

- Going – coming, analysis.
- Vairagya is important Sadhana for Jnanam and Moksha.

e) Jivatma Vichara – Preparatory Sadhana.

- Tvam Padartha Shodanam.

f) Paramatma Vichara – Sadhana

- Tat Padartha Shodanam
- Shodanam = Arriving at

g) Why knowing Jivatma and Paramatma is called Sadhana?

- Only then Aikyam possible.



- Knowledge of individual components (Jiva – Ishvara) Is Sadhanam.

h) Pada Jnanam is Sadhanam for Vakhyam Jnanam.

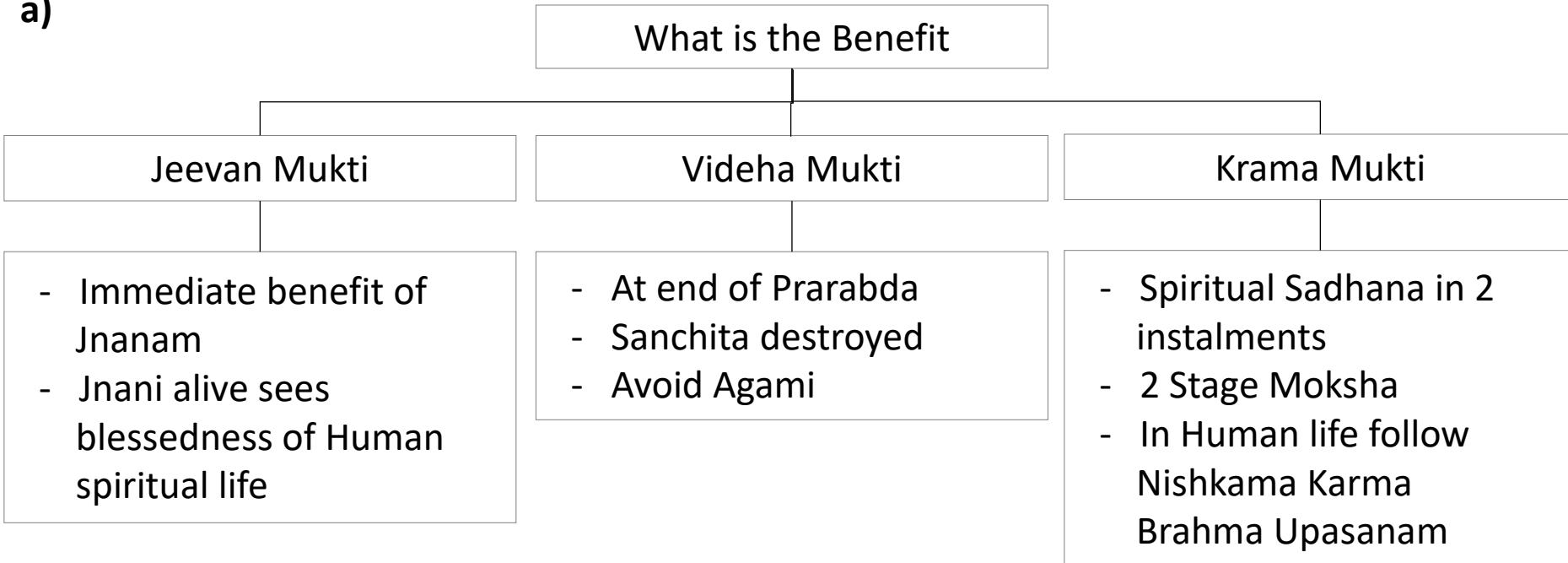
- Knowledge of words = Means to arrive at knowledge of sentence.
- Words put – together = Sentence.

| Nature of Jivatma | Nature of Paramatma |
|-------------------|---------------------|
| Tvam Padam | Tat Padam |

Sadhanam for Tat Tvam Asi
Vakhyam Jnanam

XXI) Chapter 4 : Phala Adyaya

a)



b) Krama Mukti :

- Life long Upasana upto death.
- Enter Brahma Loka, Guaranteed by Shastra.
- Jnana Yoga – 2nd instalment.
- Get Advaita Jnanam.
- With 2 complementary Janmas attain Moksha.
- Krama = Gradual.

c) Paths to Brahmaloka, intermediary stations, how travel takes place, which Devatas accompany.

- 1996 – 2006 – 1st time Brahma Sutra done.
- Many like travel portion of Brahma Sutra.
- This is Phala Adyaya.

XXII)

Brahma Sutra Layout

Chapter – Adhyaya 1

Chapter – Adhyaya 2

Chapter – Adhyaya 3

Chapter – Adhyaya 4

Adhyaya – Chapter 1 - Samanvaya

Pada 1

Pada 2

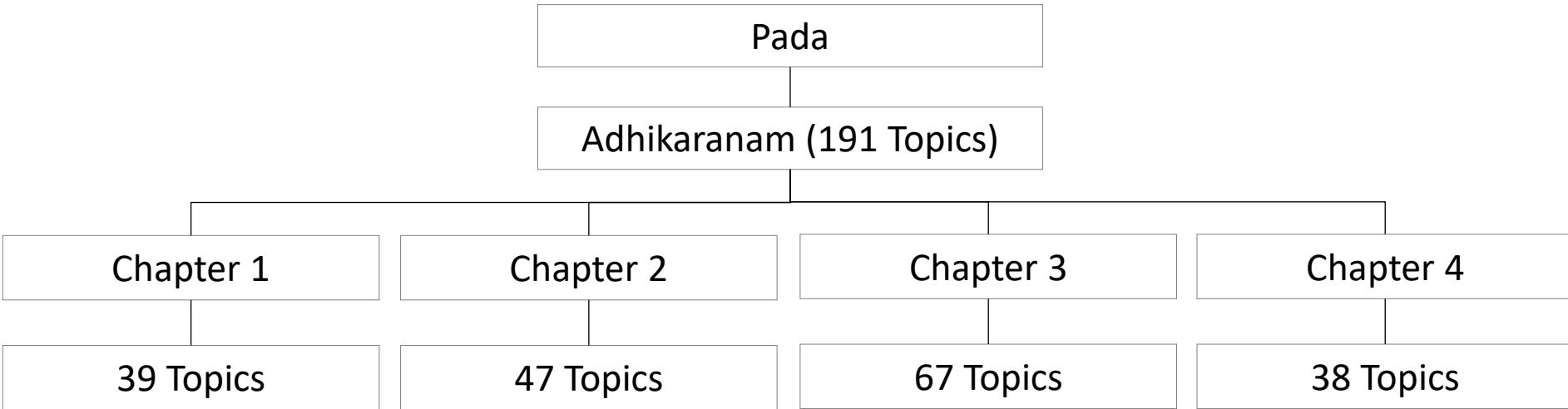
Pada 3

Pada 4

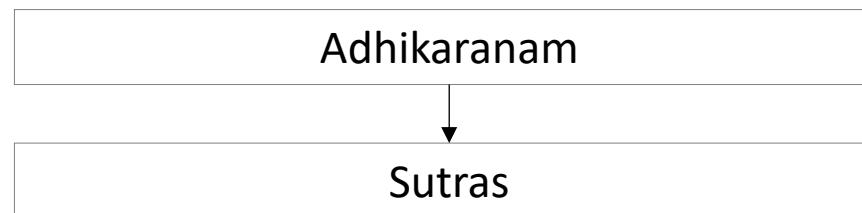
Topic :
Smruti Virodha

Topic :
Yukti Virodha

Topic :
Sruti Virodha



- All topics deal with Samanvaya, Avirodha, Sadhana or Phalam.
- Academic discussions are there showing connections.
- Positional arguments are there.
- Brahma Vidya Baranam – has details.



- First 4 Adhikaranams have one Sutra.
- Biggest Adhikaranam has 17 Sutras.

| Chapter | Section | No. of Topics | No. of Sutras | Chapterwise |
|---------|---------|---------------|---------------|-------------|
| 1 | 1 | 11 | 31 | 134 |
| | 2 | 7 | 32 | |
| | 3 | 13 | 43 | |
| | 4 | 8 | 28 | |
| 2 | 1 | 13 | 37 | 157 |
| | 2 | 8 | 45 | |
| | 3 | 17 | 53 | |
| | 4 | 9 | 22 | |
| 3 | 1 | 6 | 27 | 186 |
| | 2 | 8 | 41 | |
| | 3 | 36 | 66 | |
| | 4 | 17 | 52 | |
| 4 | 1 | 14 | 19 | 78 |
| | 2 | 11 | 21 | |
| | 3 | 6 | 16 | |
| | 4 | 7 | 22 | |
| 4 | 16 | 191 | 555 | Total 36 |

- All done in Moolam study.
- Commentary based on Bashyam.
- Chapter – Section – Sutra number.
- Adhikaranam not used for identification.
- Chapter 2 – 1 – 17

↓ ↓

Section Sutra

Pada

Chapter 1 :

- Textual Analysis.
- 39 Adhikaranams
- Every Adhikaranam associated with Mantra.
- Shows Samanvaya
- Vishaya Vakyam of Particular Adhikaranam (Upanishad – Mantras)
- Mantra under analysis.
- Opinions assessed.
- Wrong interpretations discarded.
- One interpretation arrived.
- Sravanam No. 2.

Chapter 1 :

a) Spashta Brahma Linga Vakhyani

- Group of sentences from Upanishads.
- 11 Vakhyams – 1st Pada.

b) Aspashta Brahma – 2nd Pada

- Linga Vakhyam, Mantra.

I) 7 Topics – 7 Vishaya Vakhyams

- 3rd Pada - 13 Adhikaranam
 - 13 Topics

II) Aspashta Brahma Linga Vakhyani.

- 4th Pada – 8 Adhikaranam – 7 Vishayas
- Total 39 Adhikaranams – 38 Vishaya Vakhyam Analysis.
- 2nd / 3rd / 4th Chapter Mananam :
No Vishaya Vakhyam.

XXIII) Definition :

- Sutram – Aphorism
- Alpaksharam Asandigdam Saravat Vishwato Mukham Astobam Anavadyamcha Sutram Sutramo Vidhuhu.

XXIV) 6 Parametres :

a) Alpaksharam :

- Cryptical, brief as possible, $\frac{1}{2}$ line, 1 line.
- Alpa Padam.

b) Asandigdam :

- Clear after Guru explains, clicks in the Brain, doubtless.

c) Saravatu :

- Every word has a purpose.
- No embelling expression.
- No Pedantic speech with Ornamental letters, words, poetry.
- As Pithy as possible, well packed.

d) Vishwato Mukham :

- In certain cases, a versatile application can apply in different ways, can get different messages, equally important.
- 1 – 1 – 3 – 2 interpretations, meaningful, fitting, multifaceted.

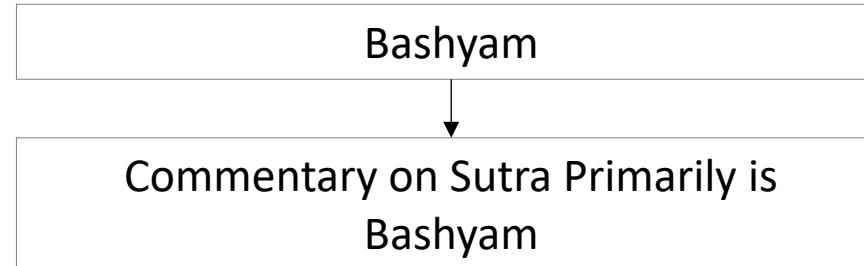
e) Astobam :

- Stobha = Expletive Meaningless sounds, Um – Um – Um – while talking.
- In Sama Veda, Ha, Hu, Ooh, Hi.... Stobha, without any specific meaning.
- Astobham – without such expletives.

f) Anavadyamcha :

- Without any defect of Grammar (Shabda Dosha), or logical fallacy (Yukti Artha Dosha).
- Nir Dosha = Anavadyaha.
- Vadyaha = Dosha.
- Dosha Rahitaha.
- 6 Parameters make a Sutra
- 6 Darshanams are in Sutra form.

XXV)



- Geeta, Upanishad Vyakhyanam not Bashyam (Preferred) (Non-Sutra commentary).
- Word Bashyam is reserved for commentary on Sutra.
- This rule not strictly followed now.

XXVI) a) Sutrartho Varnayate Yatra Vakhyaii Sutra Anusaribhihi Svapadanicha Varnyante Bashyam
Bashya Vido Viduhu.

b) Bashyam is that commentary which explains the meaning of Sutra.

c) Vyakarana Sutra, Purvamimamsa Sutra, Yoga Sutra, Nyaya Sutra, Sakhya Sutra, Tarqa Sutra.

d) Written in sequence of words in Sutram.

e) Gita / Upanishad – It can follow Binna Krama, not Shloka order.

f) When commentator writes a sentence and requires clarification then the commentator has to clarify his own sentence, so that it is not misunderstood.

- Svapadanicha Varnyante Bashyam Bashyam Vido Viduhu.

XXVII) a) Vyakyanam :

- Pada Cheda Pada Artha Uktihi Vigrahaha Vakhya Yojana.
- Akshepasya Samadhanam Vyakyanam Pancha Lakshanam.

b) Words should be separated.

c) Meaning of every word should appear.

d) If there is a compound word, Samasas are there, hyphenated words – headache – pill, compound words.

- Hyphen indicates their connection.
- We have to show the connection given through the hyphen.

e) Giving connection, elaboration is called Vigrahaha, sorting out in the case of compound words.

f) Syntactical order must be given.

- In verse form orders will be rearranged for the purpose of metre = Anvaya.

g) If there is a different interpretation, we have to agree or disagree, refute.

h) Shankara :

Gita :

कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ ।
sa buddhimān manusyēṣu
sa yuktaḥ kṛtsnakarmakṛt ॥ 4-18 ॥

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- Takes an interpretation and refutes it.

XXVIII) Adhikaranam – Definition – Topic :

a) 1st Chapter – Textual analysis

- Topic taken from Upanishad.

b) Definition – Adhikaranam

- Vishayo – Vishayas Chaiva Poorva pakshastatotaram, Sangantihsh Chiti Panchangam Shastreiti Karam Smrutam.

c) Tell Vishaya – by Quoting Vishaya Vakhyam

- Adhikaranam begins with reference to Vishaya Vakhyam.

d) Which part, there is a doubt.

- Rama comes to Chennai at 7 o'clock.

e) Doubt :

- Chennai / Bangalore – 7 AM / 7 PM

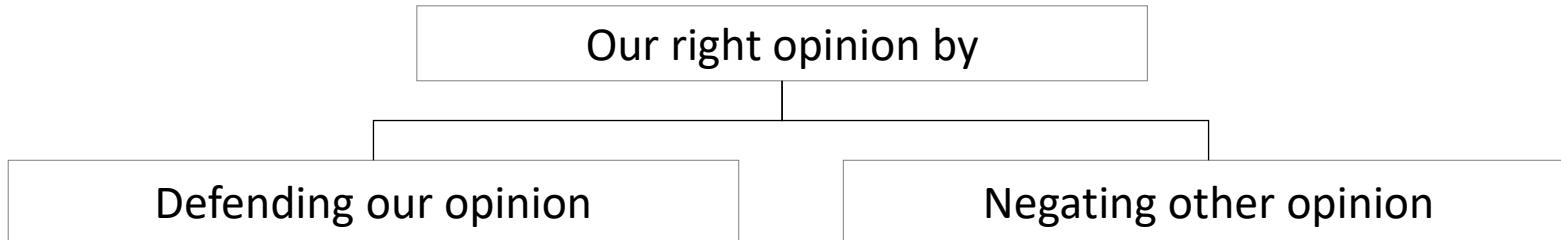
f) Vishaya = Samshaya

- Doubt because of many opinions.

g) Poorva Paksha – presents wrong opinions and their logic.

- Sahetu Kaha – Logical reasoning.

h) Siddhanta :



- Uttaram.

i) Sangatih :

- Connection between 2 Adhikaranams, Adhikaranam and Pada.

j)

Adhikarana - 4 Sangatih

Sangati

Pada

Adhyaya

Shastra

- Reconcile, its all designed we have to show.
- These are 5 factors constituting an Adhikaranam.
- This is layout of Brahma Sutra.

XXIX) Next 2 classes – traditional, 10 special Shanti Pathas Universal, Chanted before Brahma Sutra.

XXX) Chant :

- Guru Stotram + Dakshinamurthi Stotram.

Revision :

I)

| Class | |
|-------|--|
| 1 | - 12 Darshanams |
| 2 | - Layout of Brahma Sutra text |
| 3 | - Meaning of Dasha Shanti Mantras associated with Brahma Sutra |

III) Krishna Yajur Veda

Taittria Upanishad - Siksha Valli : Chapter 1 – 1 – 1

ॐ शं नो मित्रः शं वरुणः ।
 शं नो भवत्वर्यमा ।
 शं न इन्द्रो बृहस्पतिः ।
 शं नो विष्णुरुरुक्रमः ।
 नमो ब्रह्मणे । नमस्ते वायो ।
 त्वमेव प्रत्यक्षं ब्रह्मासि ।
 त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ।
 कृतं वदिष्यामि । सत्यं वदिष्यामि ।
 तन्मामवतु । तद्वक्तारमवतु ।
 अवतु माम् । अवतु वक्तारम् ।
 ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

Om̄ śām̄ no mitrah̄ śām̄ varuṇah̄ ।
 śām̄ no bhavatvaryamā ।
 śām̄ na indro bṛhaspatih̄ ।
 śām̄ no viṣṇururukramah̄ ।
 namo brahmaṇe । namaste vāyo ।
 tvameva pratyakṣam̄ brahmāsi ।
 tvāmeva pratyakṣam̄ brahma vadīṣyāmi ।
 rtaṁ vadīṣyāmi । satyam̄ vadīṣyāmi ।
 tanmāmavatu । tadvaktāramavatu ।
 avatu mām । avatu vaktāram ।
 Om̄ sāntih̄ sāntih̄ sāntih̄ ॥ 1 ॥

May Mitra be propitious to us. May Varuna bless us. May the blessings of Aryama be with us. May the grace of Indra and Brhaspati be upon us. May Visnu, the all-pervading (Wide-striding) be propitious to us. Salutations to Brahman. Salutations to Thee, O Vayu! Thou art the Visible Brahman. Thee alone shall I consider as the Visible Brahman. I shall declare: Thou art the “Right”; Thou art the “Good”. May That protect me: may That protect the speaker. Please Protect me. Please Protect the Speaker. [1 - 1 - 1]

- Booklet by Kailasha Ashrama.

a) Presiding deities of our limbs are invoked so that they are gracious, auspicious to us.

b) Sham = Mangala Kari Mangala Pradhaha.

c) Na ha – To us

d)

| Deities | Presides over |
|---|-------------------------|
| Mitra | Prana (Exhalation) |
| Varuna | Apana – Inhalation |
| Aryama (Surya) | Chakshu – Eyes |
| Indra | Balan – Strength Energy |
| Brihaspathi | Speech, Intellect |
| Vishnu (Urukrama Lord with Long Stride) | Feet |



Let Functions be source of blessing
to Puruse Sutra Bashyam

e) **Namo Brahmane :**

- Brahma = Hiranyagarbha
- Embodiment of all deities left over by us.
- I offer Namaskara to Hiranyagarbha.

f) Hiranyagarbha = Invisible deity

- All deities are Apratyaksham.
- Hiranyagarbha visible in the form of Samashti Prana Vayu Tattvam.
- Wind we experience, required for our survival.
- Vayu represents Hiranyagarbha.

g) Wind = Pratyaksha Hiranyagarbha.

- Without wind we will die
- To go to Moon take Oxygen.

h)

| Ritham | Satyam |
|---|---|
| <ul style="list-style-type: none">- Yatha Shastra Jnanam- Knowledge keeping in with Shastra Pramanam | <ul style="list-style-type: none">- Yatha Shastra Anushanam- Implemented knowledge |

- Both is Hiranyagarbha
- Bless me with Ritham and Satyam

i) Tatu = Sagunam Brahma, Hiranyagarbha.

j) Mam Avatu :

- May he protect me
- Many he protect my teacher.

- We seek blessings for smooth sailing of Brahma Sutra.

IV) Kranyakurveda – Taittriya Upanishad : Brahmanana Valii and Brighu Valli

ॐ सह नाववतु । सह नौ भुनक्तु ।
 सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु
 मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥ ३ ॥

om saha nāvavatu | saha nau bhunaktu |
 saha vīryam karavāvahai | tejasvi nāvadhītamastu
 mā vidviṣāvahai | om śāntih śāntih śāntih || 3 ||

Om. May he protect us both. May He help us both to enjoy the fruits of the Scriptural study. May we both exert together to find the true meaning of the Sacred text. May our studies make us brilliant. May we never quarrel with each other.

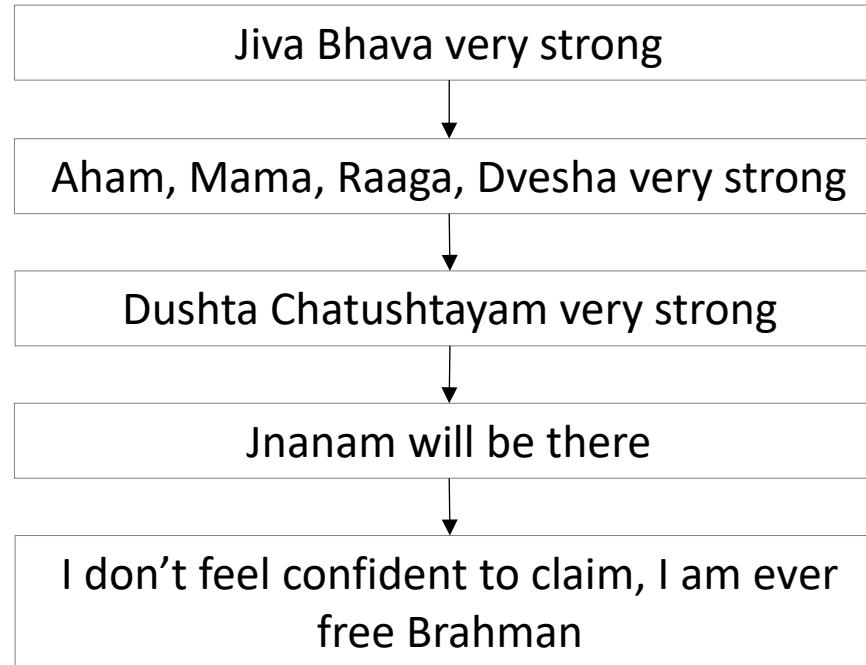
a) Saha Nau Avatu :

- May Lord protect me and teacher.

b) Saha :

- May Lord protect both.
- 1st for Jnanam
- 2nd for Jnana Phalam result of knowledge.
- After Jnanam – No result, no transformation.
- Between cup – Lip – Obstacle
- Viparita Bavana

c)



- Give knowledge, remove obstacle to get benefit of knowledge.

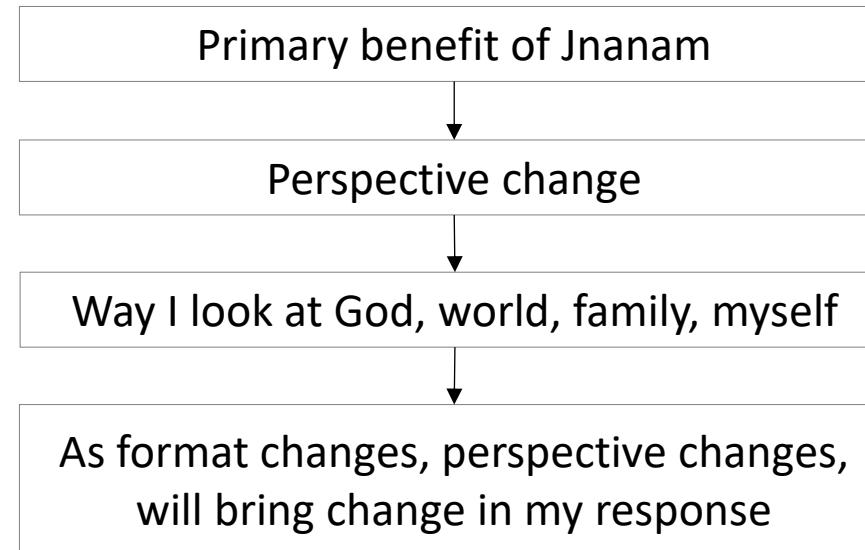
d) Mere Prayer not enough, we take responsibility, put forth effort.

e) Let us put forth required effort, teacher does home work, no contradiction.

f) Whatever we have learnt, let it remain fresh and bright in our Mind.

- Knowledge must be alive.

g) Knowledge alone changes my perspective of the world.



h) Knowledge must be alive during difficult worldly transactions.

- Let knowledge be bright, fresh.

| Schools knowledge | Phd in Upanishad |
|-------------------|------------------|
| Forget | forget |

i) Mumukshu keeps knowledge alive.

j) Let us not develop strain, hatred in our relationship, because of Sishyas confusions.

- Parents have partiality towards sibling.
- Don't carry sibling rivalry, Guru loves other disciples more than me.

k) Gurus actions justify my conclusions.

l) Once trust deficit is there, effectiveness of Sravanam gets affected.

- Dent in Sraddah and Bhakti.
- Even if I don't understand Guru's actions, don't judge the Guru.
- Don't misinterpret his actions.

m) Taittriya Upanishad :

- Even if Guru commits inadvertently mistake, let it not dent Sraddha, Bhakti.
- Looser is Sishya, not Guru.
- Relationship very important.
- Let us not have strain in our relationship.

n) Adhyatmika, Adideivika, Adhibautika Pratibandha Nivrtti.

- 3 times Shanti.

V) Krsna Yajur Veda – Taittriya Upanishad : Siksha Valli – 4th Anuvaka

यश्छन्दसामृषभो विश्वरूपः ।
छन्दोभ्योऽध्यमृतात् संबभूव ।
स मेन्द्रो मेधया स्पृणोतु ।
अमृतस्य देव धारणो भूयासम् शरीरं
मे विचर्षणम् । जिह्वा मे मधुमत्तमा ।
कर्णाभ्यां भूरि विश्रुतम् ।
ब्रह्मणः कोशोऽसि मेधया पिहितः ।
श्रुतं मे गोपाय ॥ १ ॥

yaśchandasāmṛṣabho viśvarūpaḥ ।
chandobhyo'dhyamṛtāt sambabhūva ।
sa mendro medhayā spr̄ṇotu ।
amṛtasya deva dhāraṇo bhūyāsam śarīram
me vicarṣaṇam । jihvā me madhumattamā ।
karṇābhyaṁ bhūri viśruvam ।
brahmaṇaḥ kośo'si medhayā pihitāḥ ।
śrutaṁ me gopāya ॥ 1 ॥

He whose form is manifold, who is pre-eminent among the sacred hymns of the Vedas and who has sprung up from the sacred hymns which are immortal; That Indra (Omkara) may fill me with intellectual vigour. O lord, May I become the possessor of the immortal revelations. May my body become able and active, my speech sweet and agreeable to the utmost. May I listen abundantly with my ears. Thus art the sheath of Brahman. May you preserve my learning. [1 - 4 - 1]

a) Praying for various faculties to function well, so that our study is fruitful.

b) Bhagawan = Indra – Not Deva Raja

= Parameshvara, Bhagawan, invoked in Omkara

c) Glory of Omkara – Symbol of Ishvara.

d) Chandasam Vrishabaha :

- Most auspicious, greatest word in Veda.
- Chandasam Sreshtaha = Omkara.

e) Vishwa Rupa :

| Omkara | Other words |
|---|--|
| <ul style="list-style-type: none"> - Karanam - Manifests as Karya Shabda, Padas. - In Sanskrit | <ul style="list-style-type: none"> - Karyam - Dictionary = Vishwarupa Avataram of Omkara in all languages - Manifold forms in form of words |

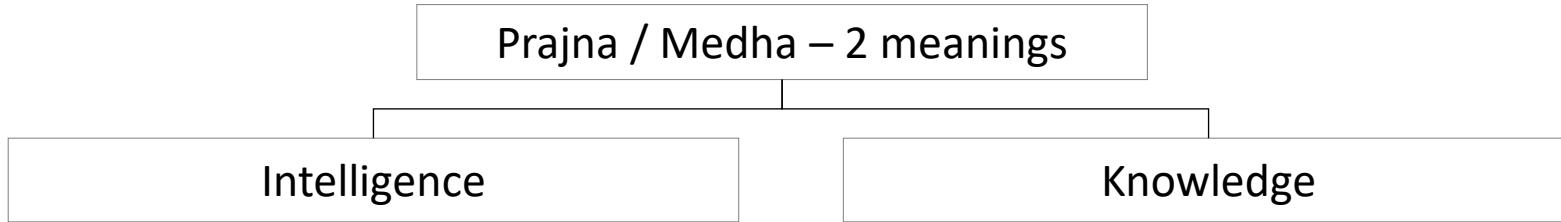
f) Omkara was extracted by Brahmaji by Meditating on the eternal Veda.

g) During Pralayam, Veda remains in potential form.

- Veda = Nitya, eternal.

h) Originated on Mind of Brahmaji who meditated on Veda to extract it.

i) That Ohmkara, Parameshwara, may he join me in knowledge.



- We need intelligence for knowledge.

j) May he bless us with intelligence.

k) May I be the possessor of immortal, eternal wisdom.

- Amrutam Jnanam or
- Knowledge which gives immortality.
- Amrutatva Karanam.

I) Dharana Buyasam :

- Holder, possessor
- Let me gain the knowledge and let me not loose the knowledge.
- Let me possess this knowledge throughout life.

m) **Vicharshanam :**

- May I have fit body.

n) Let my tongue be the sweetest tongue.

- All the time, let me talk sweet words, Brahman in General.
- Brahman = Sweetest, gives Ananda to all.
- Let me be gentle, polite.
- Anudvegakaram, Satyam, Priyam, Hitam.

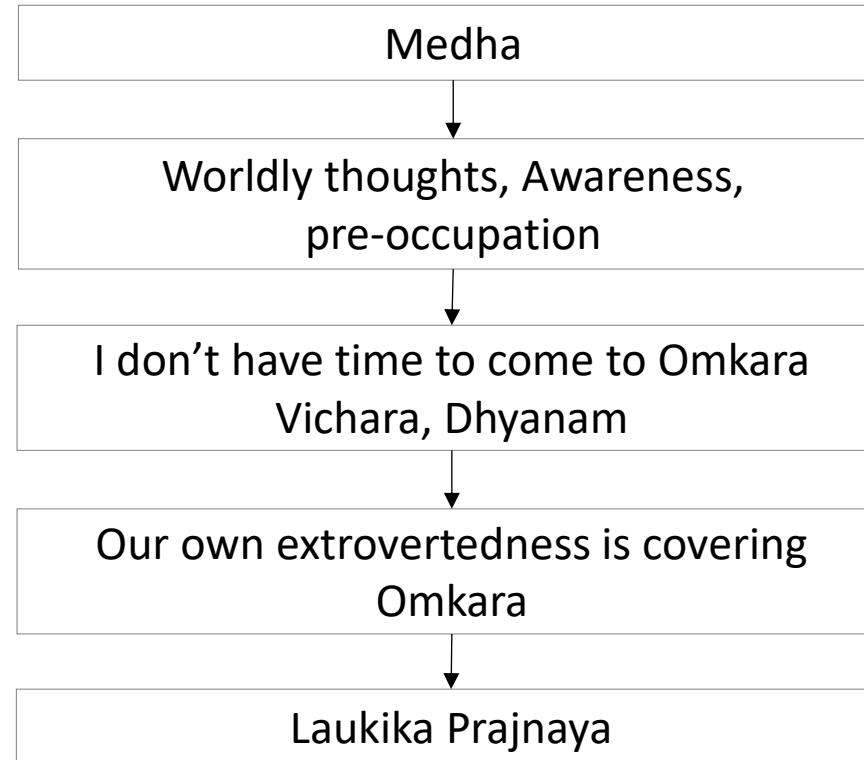
o) Let me listen to teaching in Abundance until I get knowledge.

- Sravanam Avrutti – has to be done (Repeated listening).

p) Addresses Ohmkara – Parameshwara

- You are a box, case, in which Brahman is hidden.
- As Lakshyartha, Turiyam Brahma.
- Silence behind Omkara.

q) Covered by what?



r) Now I am listening, Gopaya, protect, save.

VI) Taittriya Siksha Valli : Chapter 1 – 10 – 1

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविणं सवर्चसम् । सुमेध अमृतोक्षितः ।
इति त्रिशङ्कोर्वदानुवचनम् ॥ १ ॥

ahaṁ vṛkṣasya rerivā | kīrtih pṛṣṭham gireriva |
ūrdhvapavitro vājinīva svamṛtamasmī |
draviṇām savarcasam | sumedha amṛtokṣitah |
iti triśaṅkorvedānuvacanam || 1 ||

“I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

a) Trishanku :

- Name of Rishi.
- After Veda Anuvachanam, Jnanam.
- Declaration after gaining Jnanam.

b) Sishya declares his own glory.

- He came as miserable Jiva into the body.
- He has discovered, I am Brahman.

c) Mei Eva Sakalam Jatam... all are glory of the disciple

Kaivalya Upanishad :

मम्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्व्लाद्यमस्म्यहम् ॥ १९ ॥

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

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

- Glory of Brahman, claimed by the disciple.

d) Trishanku is claiming I am Brahman

- **With Maya I am Ishvara.**

e) Ashwatta Vriksha :

- I am the activator of the tree of universe by lending Sat, Chit, Ananda, motivate the world.
- Ananda is motivator... for all seekers.
- I am the sustainer.

f) Fame all over Universe belongs to me.

- Chapter 10 – Gita... all glories of Karyam belongs to Karanam only, Ishvara only.
- Jnani : All glories come to me.
- **If I can claim this, I have got Jnanam.**

g) Whatever glory is there for Ishvara, everyone of them I should claim, then I have Jnanam.

h) There should be no jerk behind the intellect.

- I should be comfortable to claim.
- Ishvara is glorious, every Bhakta will say.
- I am glorious, only a Jnani can say.

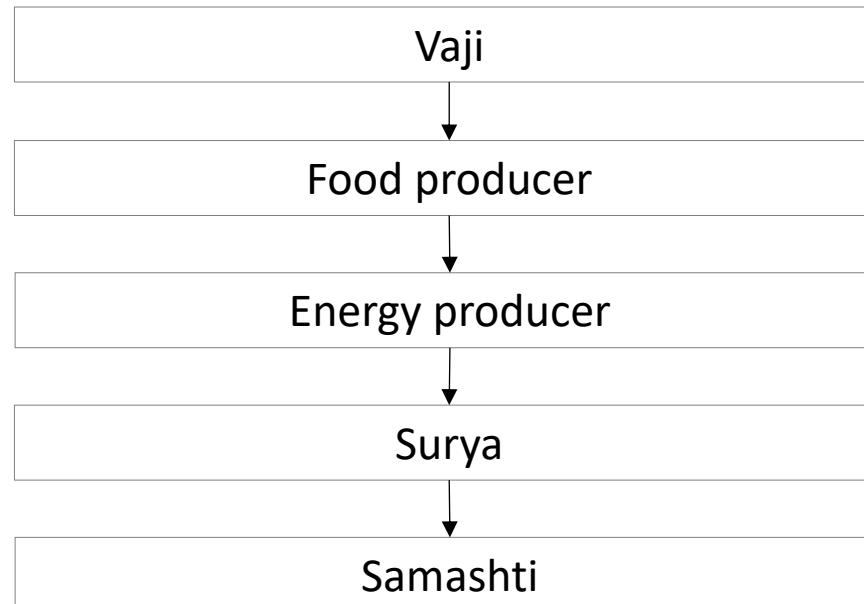
i) Mama Kirti – My glory like the Mount Everest peak.

j) Urdva = Superior

- Pavitra = Pure
- I am superior, pure Atma Brahman.

k) S�amrtam = Shobhanam, Atma Tattvam Aham Asmi.

- Vajini Iva
- Like the Atma Tattvam obtaining in Samashti represented by Surya.
- Vaji – also Annam, that carries energy to produce Annam.

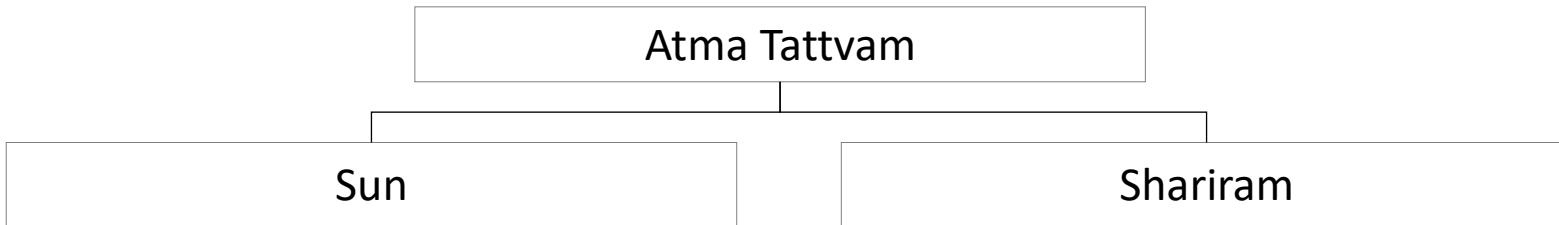


l) Taittriya Upanishad :

- Sayashchayam Purushe, Yashchavaditye.

m) Atma Tattvam in Samashti is represented by Surya, is the same as I the Atma Tattvam in the Vyashti Shariram = Mahavakyam

n)



o) Dravinagum Savarchasam :

- Dravinam – Wealth
- Savarchasam – Bright.
- Bright wealth = Spiritual wisdom, knowledge, Atma Jnanam.
- Gold / Silver = Bright wealth, effulgent, Radiant.

p) Maya Praptam :

- This bright self knowledge has been attained by me, confident also.

q) Aham Sumedha Amrtokstah :

- Medha = Omniscience
- Su = Sacred

r) I am endowed with the sacred Omniscience – Brahman Jnanam includes all knowledge.

- **Sarvam Vijnatam** : I have all knowledge.
- I am immortal.
- Aksitah = Decayless.

s) This is declaration of Trishanku after gaining self knowledge.

t) What is the purpose?

- Yashchandasam – is a Japa for improving intelligence and memory power.

u) **Medha Kamasya Japaha :**

- This is meant for Jnanam
- Jnartham Japaha
- Jnana Kamasya Japaha.
- 2 Mantras, Japa, for spiritual seeker.

VII) Shukla Yajur Veda :

Brihadaranyaka Upanishad : Chapter 5 – 1 – 1

ॐ । पूर्णमदः पूर्णमिदं
पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥
ॐ खं ब्रह्म ।
खं पुराणम्; वायुरं खम् इति
ह स्माह कौरव्यायणीपुत्रः;
वेदोऽयं ब्राह्मणा विदुः;
वेदैनेन यद्वेदितव्यम् ॥ १ ॥

om | pūrṇamadaḥ pūrṇamidam
pūrṇātpūrṇamudacyate |
pūrṇasya pūrṇamādāya
pūrṇamevāvaśisyate ||
om khaṁ brahma |
khaṁ purāṇam; vāyuraṁ kham iti
ha smāha kauravyāyañīputrah;
vedo'yam brāhmaṇā viduh;
vedainena yadveditavyam || 1 ||

Om. That (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone. [5 - 1 - 1]

- 3 pages of commentary.

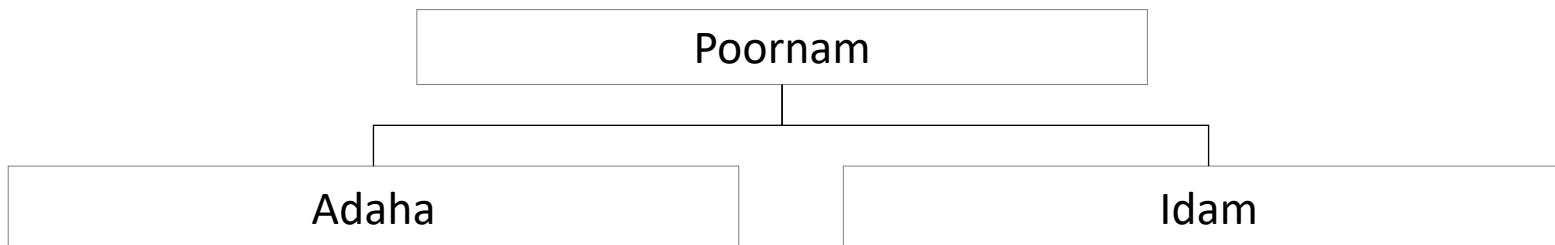
a) Adaha Poornam :

- Adaha = That, Karanam Braman is Poornam, whole, complete, limitless.

b) Idam Poornam :

- Idam = Karyam Prapancha
- This is whole, limitless.
- Space – boundaryless.
- Space included in Prapancha.
- Millions of Galaxies... millions of stars...
- Many Galaxies – Nubula
- Many Nabula = Nubule

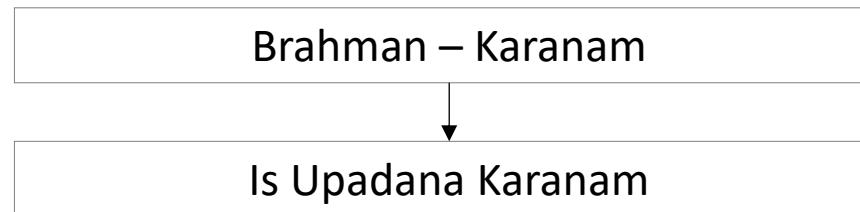
c)



d) Poornatu Poornamada Uchyate :

- Poornam Karyam born from Poornam Karanam.
- Uchyate – Udrichyate – originates.

e) Poornasya Poornam Adaya :



f) Importance of Upadana Karanam :

- Karyam depends on Upadana Karanam for its very existence.

g) Ornaments depend on Gold for its existence.

- World depends on Satchit for its existence.

h)

| Remove | Karyam – becomes Zero |
|--|--|
| <ul style="list-style-type: none">- Gold- Satchit Ananda Brahman- Wood- Karanam Brahman | <ul style="list-style-type: none">- Ornament- World- Furniture- World |

- World has dependent existence.
- It is Mithya.
- Poornasya – Karya Jagataha

i) **Svarupa Butam Poornam Karanam Adaya :**

- Svarupam = Karanam Brahman.
- Adaya = Adhiyate Chet.

j) Suppose you take away Poornam Karanam Brahma from the Poornam Karyam Jagatu.

- Take Gold away from Ornaments.

k) What remains?

- Poornam Karanam Eva Avasishtyate.
- Karyam will be zero.

l) Why can't we say Nama – Rupa remains?

- Nama Rupa will be without existence.
- Existence is borrowed from I – the Atma, Brahman.

m) Existence is borrowed from Gold, Brahman.

- Nama Rupa has only seeming existence.

n) Nama Rupa Prapancha is Mithya

o) Brahma Satyam, Jagatu Mithya.

p) 1st line :

| Brahman | World |
|---------|--------|
| Karanam | Karyam |

q) 2nd line – Corollary

| Brahman | Jagatu |
|---------|--------|
| Satyam | Mithya |

- Rishikesh Ashrama Published book with Dasha Shantipatha alongwith Bashyam.
(Maniprabha, Shankara, Sayana Bashyam)

VIII) Sama Veda : Chandogya and Kena Upanishad

ॐ आप्यायन्तु ममाङ्गानि वाकप्राणश्चक्षुः
श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि।
सर्वं ब्रह्मोपनिषदम्। माहं ब्रह्म
निराकुर्या मा मा ब्रह्म निराकरोत्।
अनिराकरणमस्त्वनिराकरणं मे अस्तु।
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु।
ते मयि सन्तु। ॐ शान्तिः शान्तिः शान्तिः॥६॥

om̄ āpyāyantu mamāṅgāni vākprāṇaścakṣuh
śrotramatho balaṁdriyāṇi ca sarvāṇi।
sarvam̄ brahmopaniṣadam̄ māhaṁ brahma
nirākuryām̄ mā mā brahma nirākarot̄।
anirākaraṇamastvanirākaraṇam̄ me astu।
tadātmani nirate ya upaniṣatsu dharmāste mayi santu।
te mayi santu। om̄ śāntiḥ śāntiḥ śāntiḥ॥६॥

May my limbs, speech, prana (vital air) eye, ear, strength of all my senses grow vigorous. All (everything is the Brahman of the Upanishads. May I never deny the Brahman. May the Brahman never spurn me. May there be no denial of the Brahman. May there be no spurning Upanishad repose in me delighting in the Atmani! May they in me repose! Om Peace! Peace! Peace!

a) Prayer for fitness

- Let all my limbs grow well to be fit enough.
- Aapyayantu – Let them grow and become fit.

b) Mama Angani :

- All my limbs.

c) Pranaha = Breathing

- Chakshu = Eye
- Srotram – Ears
- Balam – Energy, strength
- How is your energy level?
- Indriyani Cha Sarvani – Other left out sense organs.

d) What I have to hear?

- Proposition of Upanishad.
- Sarvam Brahma – Everything is Brahman.
- One absolute reality appears as the manifold world.

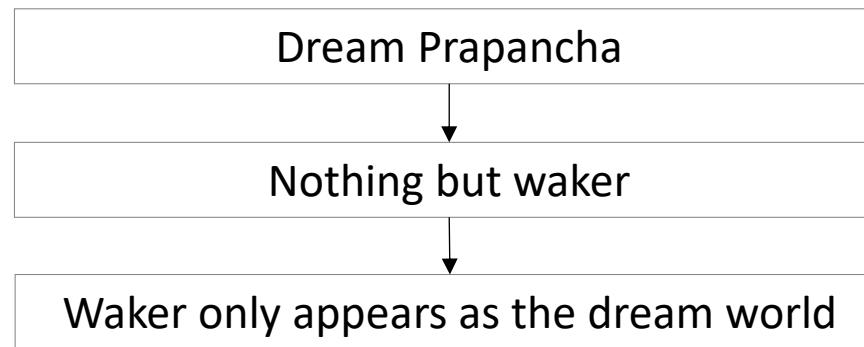
e) Jiva, Jagat, Ishvara = Brahman appearing through prison of Maya.

f) No Jiva separate from Brahman.

- No Jagat separate from Brahman.
- No Ishvara separate from Brahman.

- All differences, plurality are nothing but Brahman, appearing as the world.

g)



h) How do you know such Brahman is there?

- No Telescope to see Brahman.
- See only particles.

i) **Aupanishadam :**

- Brahman is revealed only by Apaurusheya Shabda Pramanam called Upanishad.

j) Without teaching of Upanishad, Brahman can't be known.

k) Scientist – Surrenders to Upanishad + Guru.

- Upanishad Pramana Matram Jneyam.
- Not available for other Pramanams.
- Instead of surrendering to Upanishad, we will say no such thing called Brahman.
- Arrogant will say this.

I) Student :

- Let me not negate Brahman, even though I don't understand what it is.
- This is Sraddha.
- Consciousness, existence only words for me.
- Even though I don't know, let me not negate Brahman.

m) Aham Ma Nirakuryat :

- Let me not negate Brahman, or existence of Brahman.

n) Mama Brahma Nirakarot :

- May not Brahman as Ishvara repudiate, negate me.
- Let me have grace of Ishvara.
- Let me fall within the glance of Ishvara.
- Repeated twice – let me not negate Brahman.
- Let Ishvara not reject me.

o) Let us not reject each other.

p) Anirakarana Me Astu

q) Ye Upanishadsu Dharmaha Tey Mayi Santu :

- All the qualifications of student enumerated in the Gita.

r) Gita : Chapter 13 – Verse 8

अमानित्वमदम्भित्वम्
 अहिंसा क्षान्तिराज्वम् ।
 आचार्योपासनं शौचं
 स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

**amānitvam adambhitvam
 ahimsā kṣāntirārjavam ।
 ācāryōpāsanam śaucam
 sthairyam ātmavinigrahaḥ ॥ 13.8 ॥**

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

- Sadhana Chatustayam in Upanishad.

Gita : Chapter 16 – Verse 5

दैवी सम्पद्विमोक्षाय
 निबन्धायासुरी मता ।
 मा शुचः सम्पदं दैवीम्
 अभिजातोऽसि पाण्डव ॥ १६-५ ॥

**daivī sampadvimokṣāya
 nibandhāyasurī matā ।
 mā śucaḥ sampadam daivīm
 abhijāto'si pāṇḍava ॥ 16-5 ॥**

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities.[Chapter 16 - Verse 5]

- Deivi Sampath conducive to knowledge.
- Upanishadsu Dharmaha.

s) Let qualifications may there be in me in Abundance.

- Let me have all these virtues.
- Why?

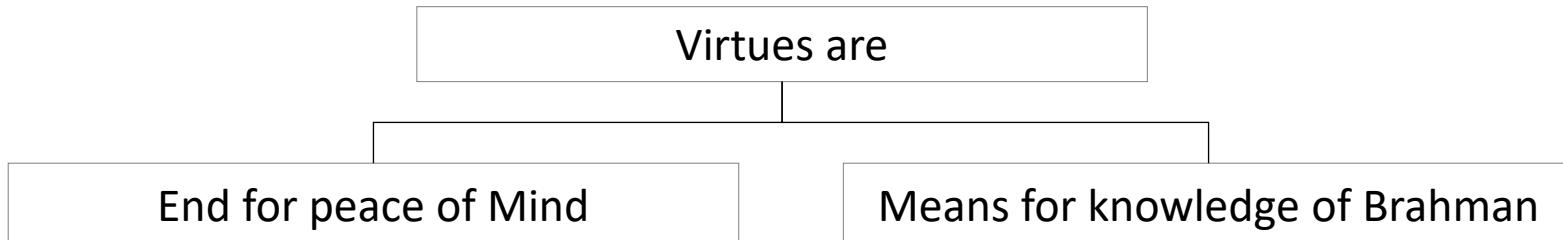
t) Tad Mani Nirate :

- Because I am engaged in Pursuit of that Brahmatma.
- Atmani, Brahmani, Nirataha.
- I am engaged in the Pursuit of Brahman.
- Let all qualifications be there in me.

u) Spiritual seekers require these virtues.

- For others, these virtues are for peace of Mind.
- For us, this is not an end in itself.
- This is the means for the wisdom of the Mind.

v)



- World considered as end, we consider as means.

VI) Manas Shanti not an end in itself.

- **Manas Shanti is meant to learn and understand, I am not the Mind.**

VII) I require mental peace to know I am not the Mind.

- Profound knowledge.
- Tey Mayi Santu, repeated twice.
- It is a very sincere Prayer.
- Oh Lord, have you heard this.
- Please note and bless me.
- 6 Shanti Pathas over.

Revision :

I) Six Shanti Mantras seen.

II) 7th :

- Rig Veda, Aitareya Upanishad Shanti Patha.

ॐ वाङ्मनसि प्रतिष्ठिता। मनो मे वाचि प्रतिष्ठितम्।
आविरावीर्म एधि। वेदस्य म आणीस्थः।
श्रुतं मे मा प्रहासीः। अनेनाधीतेनाहोरात्रान् सन्दधामि।
ऋतं वदिष्यामि। सत्यं वदिष्यामि। तन्मामवतु।
तद्वक्तारमवतु। अवतु माम्। अवतु वक्तारमवतु वक्तारम्।
ॐ शान्तिः शान्तिः शान्तिः ॥७॥

om̂ vāñme manasi pratiṣṭhitā| mano me vāci pratiṣṭhitam|
āvirāvirma edhi| vedasya ma āñisthah|
śrutam̂ me mā prahāsiḥ| anenādhītenāhorātrān sandadhāmi|
ṛtam̂ vadisyāmi| satyam̂ vadisyāmi| tanmāmavatu|
tadvaktāramavatu| avatu mām| avatu vaktāramavatu vaktāram|
om̂ śāntiḥ śāntiḥ śāntiḥ ||7||

Om, Let My Speech be Established in My Mind, Let My Mind be Established in My Speech, Let the Knowledge of the Self-Manifest Atman Grow in Me, Let My Mind and Speech be the Support to Experience the Knowledge of the Vedas, Let what is Heard by Me (from the Vedas) be Not a mere Appearance but what is Gained by Studying Day and Night be Retained. I Speak about the Divine Truth, I Speak about the Absolute Truth, May That Protect Me, May That Protect the Preceptor, May that Protect Me, May that Protect the Preceptor, May that Protect the Preceptor, Om Peace, Peace, Peace.

III) a) Vang Me Manasi Pratishtita :

- Let there be co-ordination between my speech and the mind.
- Let Speech be in touch with Mind.
- Let me not thoughtlessly speak, mechanically speak, impulsively speak.
- Otherwise, I have to regret later and send apologies.

b) Mano Me Vai Chi Pratishtitam :

- Let Mind be behind the speech.
- Let mind not wander when the organ of speech is engaged in communication.
- Let mind go along with speech.
- **Let Mind, speech function together.**

- Relevant in family, office, society.
- Problems if speech is impulsive.

c) Alternative meaning :

- Mey Manaha Guroho Vachi Pratishtitam Bavatu.
- Vachi = Whose speech not mentioned.
- Guroho Vachi.
- Let mind be rivetted to the words of my Guru during Sravana Kale.
- Let me listen with 100% focus.

d) Hey Havihi – Brahman :

- Prakasha Rupaha, self effulgent.

e) Mee Aavir Eti :

- Avir Bhava = Coming to light.
- May you come to my awareness.
- May I know you.
- May you reveal to me.
- Oh light, may you come to light for me – Aavir eti.

f) Vedasya Ma Anishtaha :

- May the Vak and Manaha bring the Vedic wisdom to me.
- Let the Mind and speech co-operate well and have a proper dialogue with the Guru.

g) Dialogue (Samvada) requires speech and Mind.

- I speak – Guru replies, I use my Mind.
- Dialogue effective when Mind and speech function properly.

h) Speak and listen properly, then Vedic wisdom comes

- Ani – A + Ni
- Let Vedic teaching reach me.

i) Srutam Me Ma Prahasih :

- Addressing the Mind.
- Whatever has been heard and received may you not drop or forget them.
- Ha – To give up, to forget.

j) Anena Adhitena Aho Ratran San Dadhami :

- I don't want to forget, so that I can do Nididhyasanam.
- I shall spend day and night, will connect, link, unite myself with the teaching.

k) Let me do long Nididhyasanam.

l) Ritham Vadashyami, Satyam Vadishyami :

- Sikshi Valli – Ritham – Satyam Shankara gives different meaning.
- Here Mani Prabha Amara Dasa gives meaning.

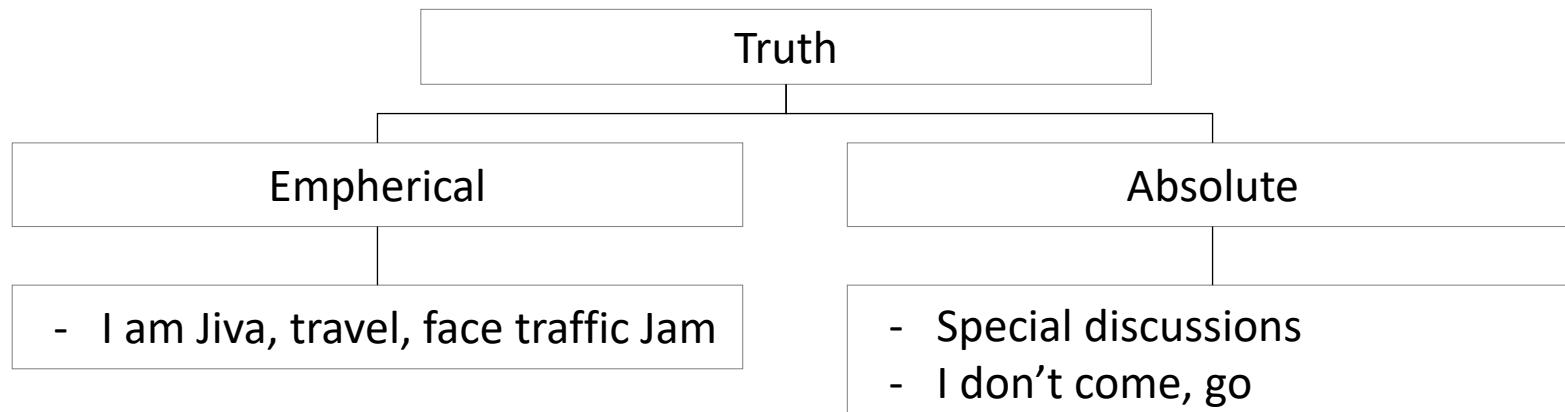
m) Paramartikam Satyam – Brahma = Ritham.

- Satyam = Vyavaharika Satyam.

n) I will talk Paramartika Satyam to the students.

- In the worldly transactions, I will talk Vyavaharika Satyam, I shall speak truth.
- I will not tell lie.

o)



p) **Tatu Mam Avatu, Tatu Vaktaram Avatu :**

- May Svayam Prakasha Rupa Lord, Bhagawan protect me, protect the teacher also.
- Brahma Tattvam protect teacher also.

q) **Avatu Mam, Avatu Vaktaram :**

- Repeated to indicate its importance.

8th Shanti Patha :

ॐ भद्रं नो अपिवातय मनः॥

ॐ शान्तिः शान्तिः शान्तिः॥८॥ (ऋग्वेद १०.१०.९)

om^३ bhadram no apivātaya manah॥

om^३ śāntiḥ śāntiḥ śāntiḥ॥८॥ (ऋग्वेद १०.१०.१)

(Agni), manifest towards us a favourable mind.

Badram no apivataya Manah :

- May my Mind Agamaya.
- Vath – blows, brings.
- Eh Agni Devata – May you bring my Mind to Badram – Anandaha, Auspicioiusness, Brahman, Moksha.

9th Shati Mantra – Atharvana Veda :

ॐ भद्रं कर्णेभिः श्रुणुयाम देवाः।
 भद्रं पश्येमाक्षभिर्यजत्राः।
 स्थिरैरङ्गैस्तुष्टुवाः सस्तनूभिः।
 व्यशेम देवहितं यदायुः।
 स्वस्ति न इन्द्रो वृद्धश्रवाः।
 स्वस्ति नः पूषा विश्ववेदाः।
 स्वस्ति नस्ताक्ष्यो अरिष्टनेमिः।
 स्वस्ति नो बृहस्पतिर्दधातु।
 ॐ शान्तिः शान्तिः शान्तिः॥९॥

om̂ bhadram̂ karṇebhiḥ śruṇuyāma devāḥ|
 bhadram̂ paśyemākṣabhiryajatrāḥ|
 sthirairāṅgaistuṣṭuvāḥ sastanūbhiḥ|
 vyāśema devahitaṁ yadāyuh|
 svasti na indro vṛddhaśravāḥ|
 svasti naḥ pūṣā viśvavedāḥ|
 svasti nastārkṣyo arīṣṭanemih|
 svasti no bṛhaspatirdadhātu|
 om̂ śāntiḥ śāntiḥ śāntiḥ||9||

Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!

I) Devatas preside over our various organs.

II)

| Instrument | Devata |
|------------|--------|
| Srotram | Dik |
| Chakshu | Surya |
| Rasanayaha | Varuna |

III) Karnebihi Badram Srunayaha :

- With our ear let us hear only Auspicious things from others.
- Best Badram = Vedanta Shastra, gives ultimate Moksha.
- Let us listen to Vedanta.

IV) Badram Pashyemabhir Yajatriha :

- Yajatrah – Yajantam Trayate Iti yajatra.
- Those who protect the worshippers through Yagas.

V) Akabhir Pashyeta :

- Let our eyes see Auspicious things, not see inauspicious.

VI) Sthirairangaihi Stustu Vangsaha :

- With healthy, steady fit limbs, let us glorify you the Lord.
- Let us start the day with the glorification of Bhagavan.

VII) Bhagavan alone is the repository of all glories – Gita – Chapter 10, Vibhuti Yoga.

- We have to praise the Lord with healthy limbs.

VIII) Stustuvam Saha Vayam :

- Praising you oh Lord.

IX) Tanubhiih :

- Through Vedic Sooktas, Hymns.
- Tanu = Sukshmibhihi, subtle Veda Mantras.
- Let us worship you.

X) Vyasema Devahitam Yadayuhu :

- Let us live the full life span as allotted by Bhagavan, Karma Anusarna.
- Let us make our life successful.
- **In spiritual journey may all Devatas, assist, support.**

XI) Vruddas Sravaha Indraha Swasti :

- Lord Indra with highest glory, bless me.

XII) Swasti Nah Pusha Vishwa Veda :

- Push = Surya Bhagawan, nourishes all living beings, plants, by providing sunlight.
- Ushan = Nourish.

XIII) Vishwa Vedah Naha Swasti :

- Surya represents Hiranyagarbha, Omniscient
- May he be gracious to us.
- Give us Mangalam.

XIV) Swastinas Tarkshaya Arishtanemihi :

- Tarkshya = Garuda
- Arishtanemihi – one whose movement is unobstructed.
- Let Garuda bless us to remain without obstacles.

XV) Naha Brihaspati Dadhatu :

- Indraha Svasti Dadhatu.
- **Pusha, Tarkshyaha, Brihaspati Dadatu Naha Swastihī :**

May all gods bless us graciously.

10) Svetasvataraa Upanishad : Chapter 6 – Verse 18

यो ब्रह्माणं विदधाति पूर्वं
यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं
मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ 90 ॥

yo brahmāṇam vidadhāti pūrvam
yo vai vedāṁśca prahinotि tasmai ।
tam ha devam ātmabuddhiprakāśam
mumukṣurvai śaraṇamaham prapadye ॥ 10 ॥
79

To Him who of old creates Brahma, and who, verily, delivers to him the Vedas – To that God, who is lighted by his own intellect, do I, being desirous of liberation, resort as a shelter.

I) Mumuksurvai Saranam Aham Prapadye :

- I, seeker of Moksha, surrender to Bhagawan.
- Sharanagathi – taking grace of the Lord, can't replace the effort.
- Theological Sharanagathi – Surrender is enough, Bhagawan will do everything.
- In Vedanta, Sharanagathi is important but incomplete.

II) Saha Veeryam Karava Vahai :

- You have to put effort.
- Take responsibility.
- Here take grace of the Lord.
- What type of Bhagawan.

III) Tam Devam Atmabuddhir Prakasham :

a) One who is illuminating Atma, my Buddhi, intellect.

b) Prakashaitaram = Dhiyo Yonah Prachodayat.

c) Gita : Chapter 10

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥१०-२०॥

**aham ātmā guḍākēśa
sarvabhūtāśayasthitah ।
aham ādiśca madhyam ca
bhūtānām anta ēva ca || 10-20 ||**

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- Bhagawan is Atma of all, is in my heart, illuminator of my Buddhi.
- What is glory of that Bhagawan?

d) Yaha Brahmadam Vidadhati :

- Bhagavan who creates Hiranyagarbha first.

e) Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्भूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामर्थर्वाय ज्येष्ठपुत्राय प्राह ॥ १॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

f) Hiranyagarbha = 1st born, eldest son of Bhagawan what does he do?

g) Bhagawan teaches everything to Brahmaji and delegates all later work to Brahma and goes back to Anantha Shayanam.

h) Yaha Tasmai Vedam Prahinoti Cha :

- To that Hiranyagarbha, Chatur Mukha Brahma.
- Taught Veda, Sankalpa Matrena, gave knowledge of 4 Vedas, 4 Mukhas represented by 4 Vedas.
- Each mouth Chanting one Veda.

i) Clicked and transferred all knowledge to Brahma (Example : Like transferring data in mobile)

j) Prahinoti :

- Gives the knowledge, taught Veda Purva Bhaga and Vedanta.

k) Bhagawan creates and blesses Brahmaji – who is in my heart also, illuminating my Mind.

- To that Bhagawan is my support.
- Regularly chant.

11) Shanti Mantra :

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासम्प्रदायकर्तृभ्यो
वंशर्षिभ्यो महद्व्यो नमो गुरुभ्यः।
सर्वोपपूवरहितः प्रज्ञानघनः प्रत्यगर्थो
ब्रह्मैवाहमस्मि॥ ब्रह्मैवाहमस्मि॥

om^३ namo brahmādibhyo brahmavidyāsampradāyakartr̥bhyo
vamśarṣibhyo mahadbhyo namo gurubhyah|
sarvopaplavarahitaḥ prajñānaghanaḥ pratyagartho
brahmaivāhamasmi|| brahmaivāhamasmi||

Salutations to Brahman, to the holy sages that have given us the Brahma vidya; Salutations to the great Masters of Divine Knowledge and to all the masters that have awakened the Divine Wisdom in us. Om I am Brahman.

I) Om Namo Brahmadibhyo Brahmavidyasampradayakartrbhyo Vamsarsibhyo Mahabhyo Namo Gurubhyah :

- Mangalacharanam of Shankara's of Brihadaranyaka Upanishad Bashyam.
- Begins with 1st sentence of this Mantra.

II) Sarvopaplavarahitaḥ Prajñānaghanaḥ Pratyagartho :

- Panchapadika, Tika on Shankara's Brahma Sutra Bashyam.
- Padmacharyas Tika of Brahma Sutra Bashyam.

III) Brahmaivāhamasmi :

Brihadaranyaka Upanishad : Chapter 1 – 4 – 10

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
 तस्मात्तस्वर्मभवत्; तथो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
 तथार्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः
 प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतहि य एवं वेद,
 अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
 तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
 अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
 न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
 पश्चावो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
 एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंतु बहुषु?
 तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āśit, tadātmānamevāvet, aham brahmāsmīti |
 tasmāttatsarvamabhat; tadyo yo devānām pratyabubhyata
 sa eva tadabhat, tathārṣīnām, tathā manusyānām; taddhaitat
 paśyannṛṣirvāmadevah pratipede,
 aham manurabhavam sūryaśceti | tadidamapyetarhi ya evam veda,
 aham brahmāsmīti, sa idam sarvam bhavati,
 tasya ha na devāścanābhūtyā īśate, ātmā hyeṣām sa bhavati;
 atha yo'nyām devatāmupāste, anyo'sāvanyo'hamasmīti,
 na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
 paśavo manusyam bhuñjuḥ, evamekaikah puruṣo devān bhunakti;
 ekasminneva paśāvādīyamāne'priyam bhavati, kiṁtu bahuṣu?
 tasmādeśām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Aham Brahma Asmi.
- Shankara uses this expression.

IV)

| 2 | 1 |
|------------------|------------------------|
| Shankara Bashyam | Sureshvaracharyas Tika |

- Prayer cum statement of our knowledge.

V) **Namo Brahmadibhyaha, Gurubyaha :**

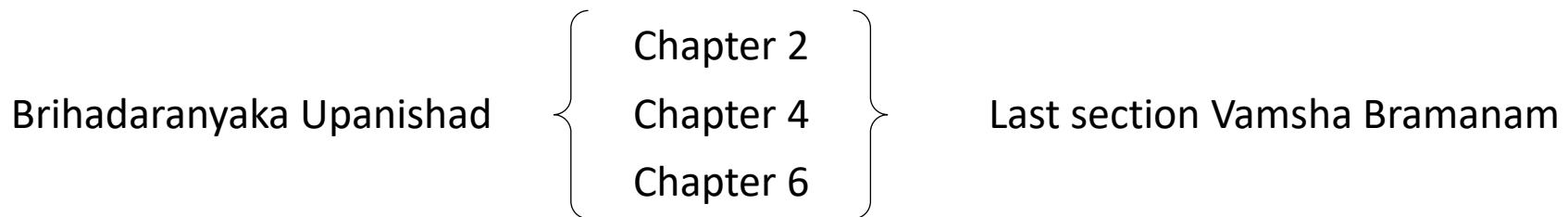
a) **Guru Sishya Parampara :**

- Adi Guru = Brahma, Hiranyagarba.

b) **Brahma Vidya Sampradaya Kartrubyaha :**

- Givers of Brahma Vidya.
- Sampradhanam = Transference
- Kartrubyaha = Doers
- Those Gurus of Brahma Vidya.

c) **Vamsha Rishibyaha :**



- Lineage (Vamsha) of Gurus is given.
- Names of Rishis given.

d) Namo Brahmane :

- Brahma on the top.

e) Mahatbyah :

- Srotriya Brahma Nishta, all great.

f) Namaha :

- Offer my Namaskaram.

g) What is the Brahma Vidya?

- Braheiva Aham Asmi.
- Knowing Brahman as myself.
- Any other knowledge is not Brahma Vidya.
- Know Brahman as myself – Aparoksha Jnanam.

h) What type of Brahman I am?

- **Sarva Plava Rahitaha :**

Troubles, challenges, pains, struggles, evils = Plava.

- Revolution – Viplava... huge Absurge.
- Happens in the Mind very often.
- Mind has problems.

- I – Brahman am free from all problems, Nirdosha.

j) Nirupadrava :

- Removes problems
- Upadrava – creates problems

k) Prajna Ganaha :

- Not 3rd Pada – Ishvara but 4th Pada – Turiyam here.
- Chaitanya Rupaha, Homogeneous consciousness.
- Without Svagata Bheda.

l) Pratyagarthaha :

- Meaning of Pratyak, inner one, “I”, Atma.
- Inner self.

m) Brahman Aham Asmi :

- That Brahman I am.
- Very beautiful prayer.

12) Shanti Mantra :

नारायणं पद्मभुवं वसिष्ठं
शक्तिं च तत्पुत्रपराशरं च ।
व्यासं शुकं गौडपदं महान्तं
गोविन्दयोगीन्द्रमथास्य शिष्यम् ॥

nārāyaṇam padmabhuvam vasiṣṭham
śaktim ca tatputraparāśaram ca |
vyāsam śukam gauḍapadaṁ mahāntam
govindayogīndramathāsyā śiṣyam ||

Salutations to Brahma, Vasishtha, Shakti, Parasara, Vyasa, Suka, Gaudapada the majestic, Govindapada, the mighty Yogen whose disciple was the effulgent Shankara.

I) Narayanam :

- Vishnu

II) Padamabuam :

- Padmabuh = Brahma
- Who emanated from lotus.
- Lotus born.

III) Vasishtam :

- Disciple of Brahma
- Brahmaji's son

IV) Saktim :

- Vasishtas son

V) Tatputra Parasaram :

- Parasaram is son, disciple of Saktim.

VI) Vyasa :

- Parasarams disciple.

VII) Sukham :

- Son of Vyasa.

VIII) Gaudapada Mahantam :

- Onwards = Sishyas – great one.

IX) Govinda Yogendra :

- Gaudapadas disciple, Asya Sishyam his disciple is

श्रीशङ्कराचार्यमथास्य

पद्मपादं च हस्तामलकं च शिष्यम् ।

तं तोटकं वार्तिककारमन्यान्

अस्मद्गुरुन् सन्ततमानतोऽस्मि ॥

śrīśaṅkarācāryamathāsyā

padmapādaṁ ca hastāmalakaṁ ca śiṣyam ।

taṁ toṭakam vārtikakāramanyān

asmadgurūn santatamānato'smi॥

And his great disciples Padmapaada, Trotaka, Hastaamalaka, and Suresvara who wrote a wide commentary of Shankara's Advaita.

X) Shankara :

- Adi Shankara is disciple of Govinda Bhagavat Pada.
- Asya 4 disciples – Shankaras disciples

XI) Hastamalakam, Totaka, Sureshvaracharya, Padmapada

XII) Between 4 disciples, many Gurus upto my Guru, entire Parampara, lineage.

XIII) Santatam Anata Asmi :

- I offer Namaskara to entire Guru Parampara starting from Narayana.

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयं ।
नमामि भगवत्यादं शङ्करं लोकशङ्करम् ॥

śrutismṛtipurāṇānām ālayam karuṇālayam ।
namāmi bhagavatpādām śaṅkaram lokaśaṅkaram ॥

Salutations to Master Shankara, Bhagavadpaada, the bestower of felicity and unity on humanity, and the repository of all the wisdom, contained in the sacred scriptures. He is the manifestation of compassion.

XIV) Sruti Smrti Purananam :

- Offer my Namaskara to scriptures and Shankara.
- Repository of the teaching contained in Veda, Smruti, Purana.

XV) Alayam :

- Temple, God resides in temple, teaching resides in Shankaras mind = Temple

XVI) Karunayam :

- Depository of compassion also.
- Didn't sit in Nirvikalpa Samadhi.
- Spent all his life teaching.
- After thousands of years, we are the benefitory.
- Shankara = Embodiment of compassion, Karunayam.

XVII) Bhagavat Pada :

- Who is Bhagawans feet, emissary of Bhagawan.
- Can be added to any Mahatma.

XVIII) Loka Shankaram :

- Giver of Auspiciousness.
- Shankaroti Iti Shankara – One who does good to the entire Universe through his teaching.

XIX) I offer my salutation to Shankara, Vyasa, who are they?

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

śaṅkaram śaṅkarācāryam keśavam bādarāyaṇam |

sūtrabhāṣyakṛtau vande bhagavantau punah punah ||

Salutation to Shankara who has explained the mystic lore handed down to us by Baadaraayana (Vyasa). Let us adore Him again and again – Aum Bhagavaan Shankara.

XX) Shankaram Shankaracharya :

- Accepted as Avatar, incarnation of Lord Shiva.

XXI) Keshavam Badarayananam :

- Vyasa – Avatar of Vishnu.
- What is their contribution?

XXII) Sutra Bashyam Krute :

- Vyasa has given great Brahma Sutra.
- Shankara has given the Bashyam.
- Without Bashyam, we cannot understand Sutras.

XXIII) Before studying Sutra Bashyam, offer Namaskara.

- Bhagavantou** : Both Vyasa and Shankara are not ordinary Jivas.
- I do Namaskara again and again.

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥

īśvaro gururātmeti mūrtibhedavibhāgine ।

vyomavadvyāptadehāya dakṣiṇāmūrtaye namah ॥

I prostrate to Sri Dakshinamurti who manifests in three different forms as God, Guru and Self, and whose body is all-pervading like the sky.

XXIV) Isvaro Guruatmeti....

- I offer Namaskara to Dakshinamurti Brahman who is alone appearing as Ishvara also, Guru also Jivatma also.

- Guru, Ishvara, Sishya Rupena.
- 3 different forms – Vyavaharika form and Paramartika form.

XXV) Param Bramitaha :

- Dakshinamurti alone is wandering, confused, Jiva is Dakshinamurthi.
- **Dakshinamurti is :**
 - a) Confused Jiva
 - b) Confusion removing Guru
 - c) Teaching initiating Ishvara

XXVI) Vyomavat Atma Dehaya :

- Whose Chaitanya Shariram is all pervasive like the space.
- Space example given to remove all division.
- All are only Aupadhika Division, seeming division.

XXVII) Ishvara, Guru, Sishya are all same but they have enclosure difference, not the content.

- Vyapta Dehaya Chaitanyam Shariram.
- One common aspect of all.

XXVIII) Dakshina Di Mukha :

- Murti – one whose body, Shariram is facing the south.
- Conqueror of Yama.
- He conquers Yama, hence boldly faces.

- Everybody runs away from south.
- South – represents Yama Dharma Raja, death, according to Puranas.

अनध्यायमङ्गलपाठः

अशुभानि निराचष्टे तनोति शुभसन्ततिम् ।
 स्मृतिमात्रेण यत्पुंसां ब्रह्मतन्मङ्गलं परम् ॥
 अतिकल्याणरूपत्वाद् नित्यकल्याणसंश्रयात् ।
 स्मर्तृणां वरदत्वाच्च ब्रह्म तन्मङ्गलं विदुः ॥
 ओङ्कारश्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा ।
 कण्ठं भित्वा विनिर्यातौ तस्मान्माङ्गलिकावुभौ ॥
 तस्मान्माङ्गलिकावुभाविति

anadhyāyamaṅgalapāṭhaḥ

aśubhāni nirācaṣṭe tanoti śubhasantatim |
 smṛtimātreṇa yatpumśāṁ brahmatanmaṅgalāṁ param ||
 atikalyāṇarūpatvād nityakalyāṇasamśrayāt |
 smartṛīṇāṁ varadatvācca brahma tanmaṅgalāṁ viduh ||
 oṅkāraścāthaśabdaśca dvāvetau brahmaṇaḥ purā |
 kaṇṭhaṇāṁ bhitvā viniryātau tasmānmāṅkalikāvubhau ||
 tasmānmāṅgalikāvubhāviti

XXIX) Brahman is the ultimate auspiciousness.

- Param Mangalam.
- Anatma has got borrowed auspiciousness.
- Brahmatma alone has intrinsic auspiciousness.

XXX) Param Mangalam :

- Brahman = Svarupa Mangalam.
- What does Mangalam do?

XXXI) Smruti Matrena :

- By our mere remembering, of that Brahman, what Brahman does?
- Removes all inauspiciousness, sorrow, pain removed, Nir Achakte.

XXXII) Tanoti Shubha Santatim :

- Replaces all Amangalam by series of Auspicious events.
- Floods us with Auspicious events.
- Shubha = Mangalam.
- Smruti Matrena – all Brahman does by our mere rememberance.
- Sagunam Brahman = Ishvara with Maya.
- Mere Brahman can't do anything.

XXXIII) Tasman Mangalika Vubhaviti :

- That Brahman is original Auspiciousness, source.
- Nature of Auspiciousness itself Kalyana Rupatvat.
- Doesn't have Mangalam.
- It is Mangalam.
- Brahman does not have Ananda.
- It is Ananda.

XXXIV) Wedding = Kalyanam

- All rituals, Auspiciousness starts, male can't do most of things by himself.
- Both mutually qualified.
- Wedding is inauguration of Mangala Karyam.
- Being Ashraya, abode of Nitya Kalyanam.

XXXV) Brahman gives Mangalam to anyone who remembers him.

- Varadam = Boom, Mangala Ayatanam.

XXXVI) a) Om + Atha – came from Sagunam Brahman – Brahma, wanted to create the world.

- Vishnu commanded Brahma to create.

b) Before creation, Brahmaji uttered Ohm, Atha.

- Words came from throat without touching the Saliva.
- Words have induced magnetism, auspiciousness.
- Words have induced magnetism, auspiciousness.
- Before starting anything say ohm or Atha.
- Athatho Brahma Jingyasa.

Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

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

- Viniryatou = Emerged from Brahmajis throat directly.
- Ohm + Atha = Mangalam

XXXVII) Yairime...

यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः ।

व्याख्याताः सर्ववेदान्तास्तान्त्रित्यं प्रणतोऽस्यहम् ॥

ॐ शान्तिः शान्तिः शान्तिः

yairime gurubhiḥ pūrvam̄ padavākyapramāṇataḥ ।

vyākhyātāḥ sarvavedāntāstānnyatāḥ pranato'smyaham ॥

om̄ śāntiḥ śāntiḥ śāntiḥ

I regularly, for ever (Aham Nityam) do Namaskara (Pranatah Asmi) to those Gurus (tan), by which gurus (Yaih Gurubhih) long before (purvam) all the words and sentences of the Upanishads (ime sarva-vedantah) have been commented upon (vyakhyatah), based upon the knowledge of the science of words (pada sastram = Sanskrit grammar) and also based on the analytical inquiry into the meaning of the sentences (vakya sastram = Mimamsa sastram), and finally based on reasoning or logic (Pramana sastram = Nyaya Sastram or Tarka Sastram)

- Mangala Prayer in Taittriya Bashyam
- Shankara shows his humility
- I am not pioneering commentator.
- Before me several great Acharyas have written commentaries.
- I offer Namaskara to them.
- All Upanishads commentaries not available.
- I offer Namaskara to them daily

XXXVIII)

Vedantic commentary is
based on 3 Shastrams

Pada Shastra

- Vyakarana Shastra
- Following Grammar rules
write commentary

Vakhya Shastra

- Mimamsa Shastra
- Follow Jaimini Mimamsa
rules
- Interpretational science
- Hermeneutics

Pramana Shastra

- Tarqa Shastra
- Logic

- We also do Namaskara to Advaita Purva Acharyas

XXXIX) 1 – 1 – 4 (End)

- Gives 3 slokas on Vedanta.
- Tatu Samanvayat..

Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

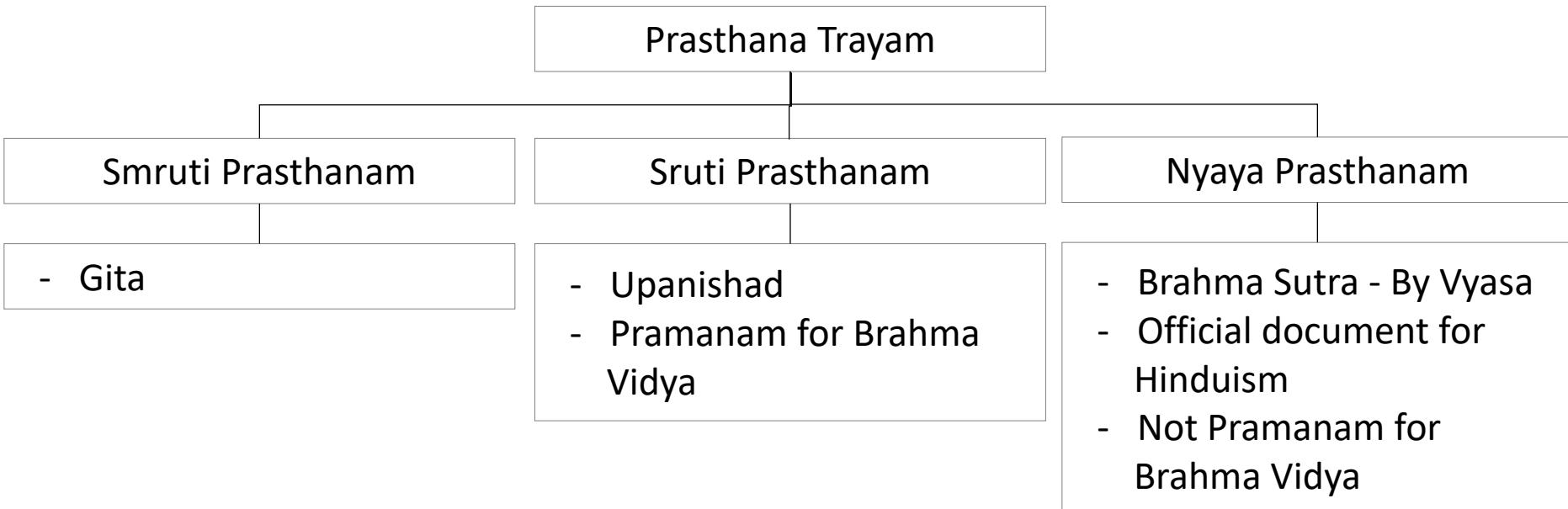
But that Brahman (is known from the Upanisads), (It) being the
object of their fullest import. [I – I – 4]

- Additional Shanti mantras over.
- Specific, special introduction on Brahma Sutra in next session.

Revision :

I) Assorted topics related to Brahma Sutra

II) Vedantic study, spiritual teaching of Hinduism = Prasthanam Trayam.



III) Brahma Sutra :

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[I – I – 3]

- Upanishads give Pramanam for Brahman.

IV)

Purpose of Brahma Sutra

- To provide clean structure for Upanishadic teaching
- Systematic, structured development
- Implicitly, structure is there
- Explicitly, not there
- Providing rules of interpretation regarding controversial topics
- Doubt, Vagueness, confusions resolved
- Then only, clarity will emerge

V) Without structure, we get only jumble of ideas, assorted ideas, not arranged logically, systematically.

- Pieces of Jigsaw puzzle dumped on a floor.
- When all pieces connected haphazardly – no picture.
- Structure and systematic teaching, framework in Brahma Sutra.

VI) Structure :

| | |
|----|------------------------------------|
| 1. | Anubandha Chatustayam |
| 2. | Sadhana Chatustayam |
| 3. | Karma Yoga – Upasana Yoga |
| 4. | Jnana Yoga |
| 5. | Sravanam / Mananam / Nididhyasanam |

| | |
|----|--|
| 6. | Jnanam is the result |
| 7. | Brahma Satyam, Jagan Mithya |
| 8. | Jnana Phalam, Jeevan Mukti, Videha Mukti |
| 9. | 3 types of Karma Sanchita, Prarabda, Agami |

VI) Structure giving text = Brahma Sutra Moola Prakarana Grantha.

- All other Granthas come after this.
- Tattwa Bodha, Aparoksha Anubhuti, Vivekachudamani – Prakarana Granthas provide structure.

VII)

| Vedanta Upanishad | Brahma Sutram | Upanishadic Mala |
|--------------------|--|------------------|
| - Contains flowers | - Threads all flowers - Makes a garland | - Garland |

- Structure = Systematic development.

VIII)

Brahma Sutra – 4 Chapters – 16 Sections

Chapter 1

Chapter 2

Chapter 3

Chapter 4

4 Sections

4 Sections

4 Sections

4 Sections

IX)

All sections together

191 Adhikaranam (Controversial topics in Upanishads)

Gives correct method of interpretation

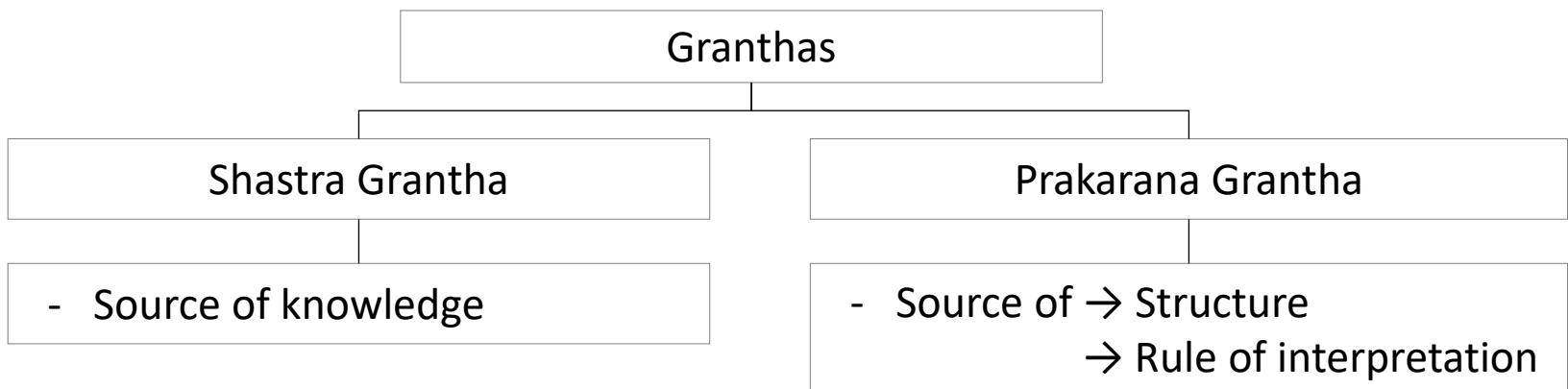
X)

Aim of Brahma Sutra

- Present wrong interpretation
- Appears as though right
- Logically refuted
- Upanishads / Gita / Uddava Gita

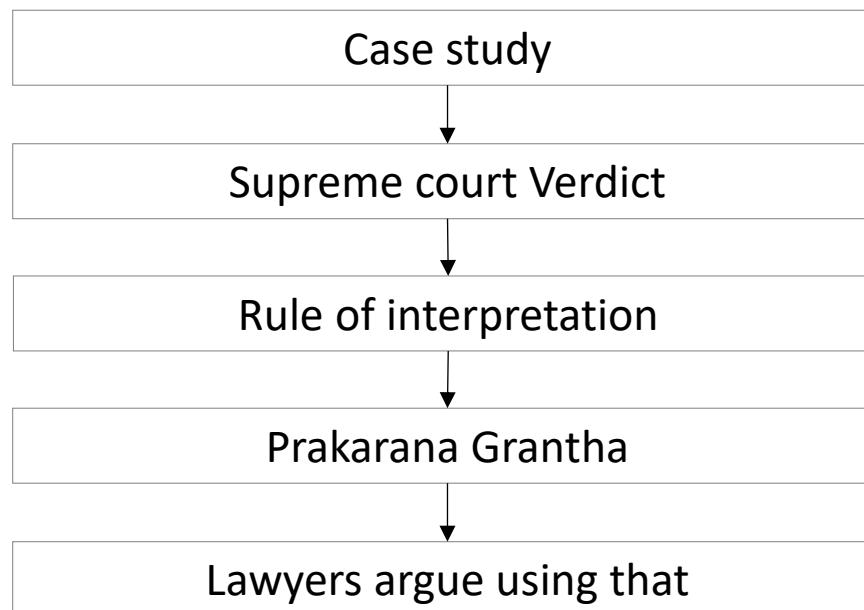
- Arrive at correct interpretation

XI)

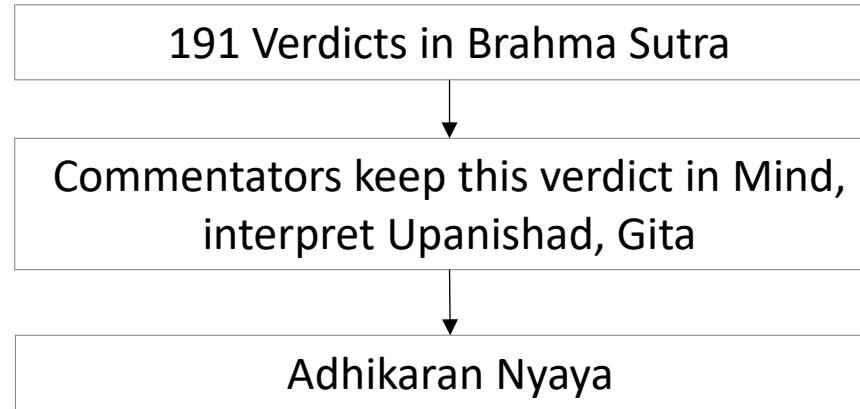


XII) 191 Adhikaranams, 191 Methods employed in controversial topics

Example :



XIII)

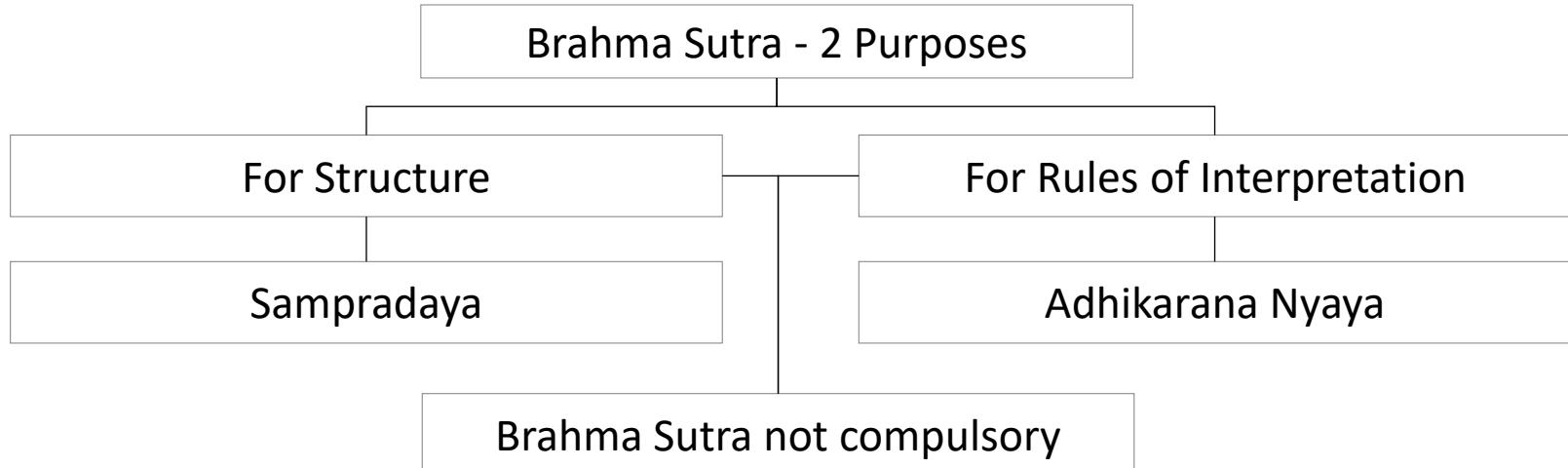


- Jingyasa, Samanvaya, Arambanada, Purushartha, Adhikarana Nyaya.
- Give background of case study.
- Anandagiri – subcommentator – mentions Adhikarana Nyaya (Rules of Interpretation).

XIV) Rules not required by Spiritual seeker, he requires only faith in the Guru.

- Guru interprets Shastra and teaches.

XV)



XVI) Aphoristic form, brief statement

a) Shastra Yonitvat – One word Sutra

- Svapyaya – One word Sutra

b) Shastram = Valid source of knowledge for creation

c) Svapyaya = Because of resolving into oneself.

d) Context, intention not clear

e) Commentary is required to understand a Sutra.

- Sankhya, Yoga, Nyaya, Veiseshika Sutras, in all commentary required to understand.
- All sutras authors teach their own sutras to their disciples.

f) The disciples will know what is the intention of Sutrakara.

- Author has given Vivaksha.
- Commentary = Key to open in Parampara = Sampradaya.

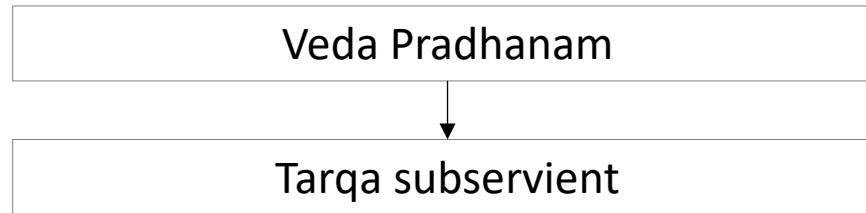
XVII) a) 2nd Chapter : Avirodah Adhyaya

- Defends Advaitic teaching, interpretation of Upanishads given in Chapter 1 – Samanvaya Adhyaya.

b) We answer charges levelled against us by other schools of thought (Sankhya / Yoga / Nyaya / Vaisesika – Tarquikaha – Tarqa Pradhana).

- Veda subservient to Tarqa for them.

c) For us :



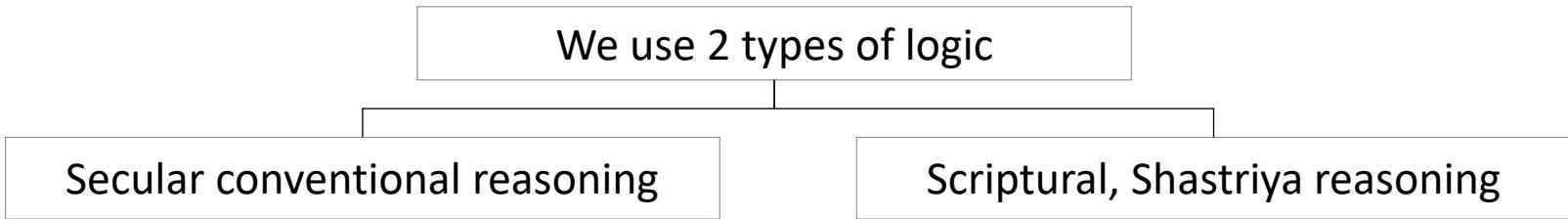
d) They foist many logical fallacies in our teaching

- We say, logical fallacy is not there in our teaching.

e) We attribute logical fallacies to their schools of thought.

- Offensive Approach.
- In both these approaches we have to use logic.

XVIII)



XIX) Why we do this?

a) In our tradition, Universe is two type of things and beings.

b)

2 parts of Universe

- One part available for knowledge and study
- Available to Human instruments of knowledge
- Pratyaksham, Mind, intellect
- Use Modern Science, Microscope, Telescope
- Purusheya Pramanam (Human Instrument)
- Micro organism, Bacteria
- Paurusheya Vishaya in our tradition
- Human instruments limited, can't exhaust everything in the creation
- They consider Veda as superstitious, harmful
- Veda not valid
- Apaurusheya Vishaya does not exist

- Apaurusheya Vastu, Vishaya, Supra Sensual
- We can never use Paurusheya Pramanam, has no access to this Vishaya
- Eyes – can't know sound
- Veda = Instrument of knowledge
- Apaurusheya Pramanam, valid source of knowledge.
- Have Sraddah
- For me what Veda reveals is knowledge
- If no Sraddha, no Veda, can't prove by Paurusheya Pramanam
- Then Veda not source of knowledge

c) Tattwabodha :

- Sukshma Shariram, Karanam Shariram, Atma, beyond.
- Sthula, Sukshma, Karana Sharira Vyatirikta Atma.

d)

| Sthula Shariram | Sukshma, Karana Shariram |
|--|--|
| <ul style="list-style-type: none">- Available for Paurushya Pramanam | <ul style="list-style-type: none">- Atma- Survives death of body- Rebirth- Fact |

e) Science does not accept Sukshma, Karana, Atma.

f) Veda is a valid source of knowledge for Sukshma, Karana Shariram and Atma.

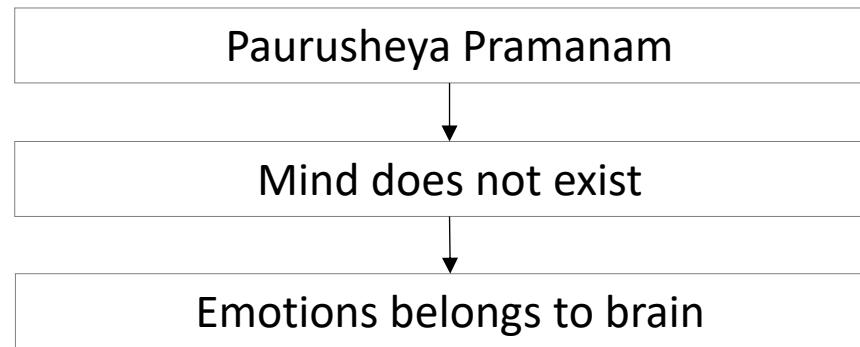
g) When controversial topic comes, we will use reasoning based on scriptures.

- Scriptural logic.

h) Example :

- Does mind exist other than the Brain for an individual?
- Scientist will not accept Mind other than Brain, can travel, get another body, operate through that body.

i) Controversy is there



- Psychology is a Pseudo science, does not exist.

j) Emotions are biological, biochemical condition, no Mind exists.

k) Mental depression = Chemical Imbalance, Lithium – Anti depressant tablets.

- Get happiness, sorrow through drugs.
- Only Bio-logy, Bio-chemistry, Bio-electrical impulses, condition, epilepsy.

l) Tarqa accepts Mind, eternal, Atomic size.

- Partless, Atom can't be subdivided, Niravayavam.

m) Niravayam, Nityam, Dravyam, Bahutvam = Manaha

n) Vedanta refutes Nyaya.

- Mind not Nityam, Niravayavam.

o) Reasoning :

- Shastra based, not secular.

XX) Mundak Upanishad :

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

Etasmaj-jayate prano manah sarvendriyani ca I
kham vayur-jyotir-apah prthivi visvasya dharini II 3 II

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

XXI) a) Manaha Jayate – is born from Ishvara, Brahman

- Scripture gives a clue, valid source of knowledge.
- Mind is Karyam, born.

b) Conclude :

- Manaha Anityam, Karyatvat, Ghatavatu, logical inference.
- Mind is a product, impermanent like a Pot.

c) Not scientific logic but scripture based reasoning

d) If Karyam, can't be Nityam.

e) Mind can't be Niravayavam

- Karyam = Product = Savayavam according to Tarqa.

f) Manaha, Savayavam, Karyam, Ghatavatu, Anityam, logical reasoning.

g) I collect clue for reasoning from the Shastram.

- This is called scriptural reasoning, if you accept Veda.

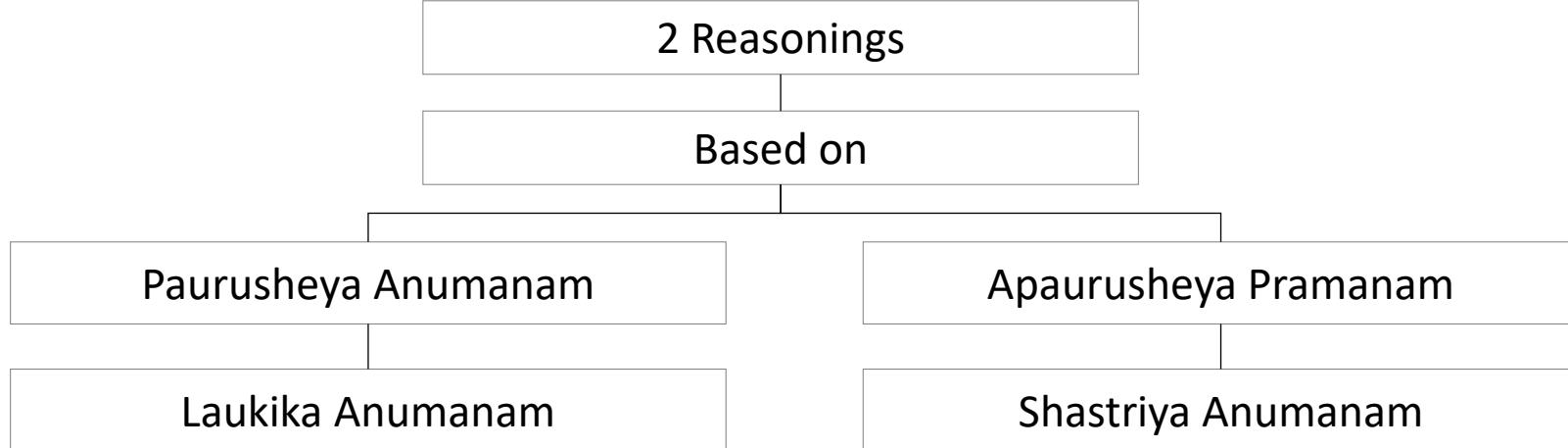
h) say, mountain has fire, without seeing fire.

- Someone sees smoke Parvataha Vanniman Dhumatvat, Mahanasavatu.

i) Where smoke, there is fire

- In this, I am not using Shastra, use Pratyaksha, Paurusheya Pramanam reasoning.

j)



k) Doctor infers disease by clinical examination of symptoms or by blood test.

- Clue from test, Paurusheya Pramanam.
- Pneumonia, Dengue

l) Heaven :

- Eternal, not eternal
- Controversy
- Apaurusheya based logic.
- Svargaha, Anitya, Karyatvat, Ghatavatu.

- 14 Lokas are created.

Aitareya Upanishad : Chapter 1 – 1 – 2

स इमाँ लोकानसृजत ।
 अम्भो मरीचीर्मापोऽदोऽम्भः परेण दिवं
 द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः
 पृथिवी मरो या अधस्तात्त आपः ॥ २ ॥

Sa emagmillokan-asrjata I
ambho maricir-maram-apo-'do'mbhah parena divam
dyauh pratisthanta-riksam maricayah :
prthivi maro ya adhastatta apah II 2 II

He created all these worlds : Ambhah, Marici, Maram and Apah. Yonder is the Ambhah, above is the heavens; heaven is its support. Marici is the region of the atmosphere. The Marah is the earth and what is underneath is the Apah. [I – 1 – 2]

XXII) Brahma Sutra contains lot of logical reasoning

- Shastriya Anumanam
- We can't get Laukika Anumanam for all conclusions.
- If I don't accept Shastriya Anumanam, then there is no use of entering Brahma Sutra.

XXIII) Sadhana Chatustaya Sampatti :

a) Kshama, Damah, Uparama, Titiksha, Sraddha

b) Gita :

श्रद्धावाँल्लभते ज्ञानं
तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिम्
अचिरेणाधिगच्छति ॥ ४-३९ ॥

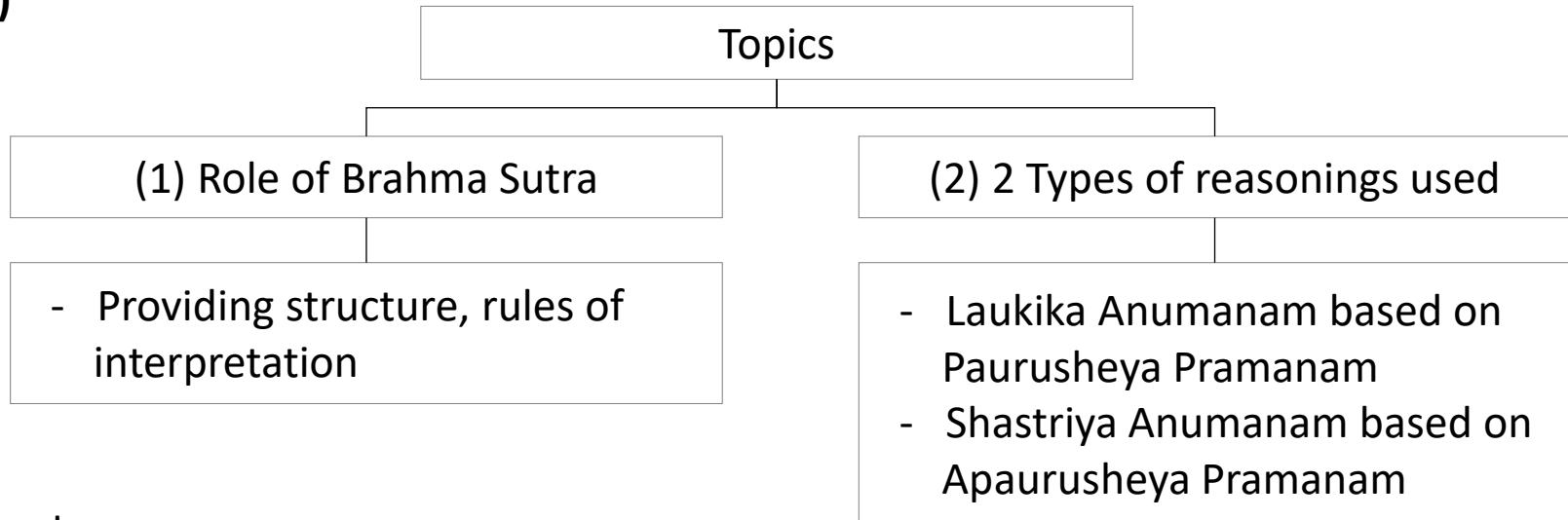
śraddhāvāṁ labhate jñānam
tatparah samyatēndriyah ।
jñānam labdhvā parām śāntim
acirēṇādhigacchati ॥ 4-39 ॥

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

- Sraddhavan Labathe Jnanam
- Ashraddhavan Labathe Hypothesis.

c) Vedanta = Hypothesis – Scientist, but nothing is proved.

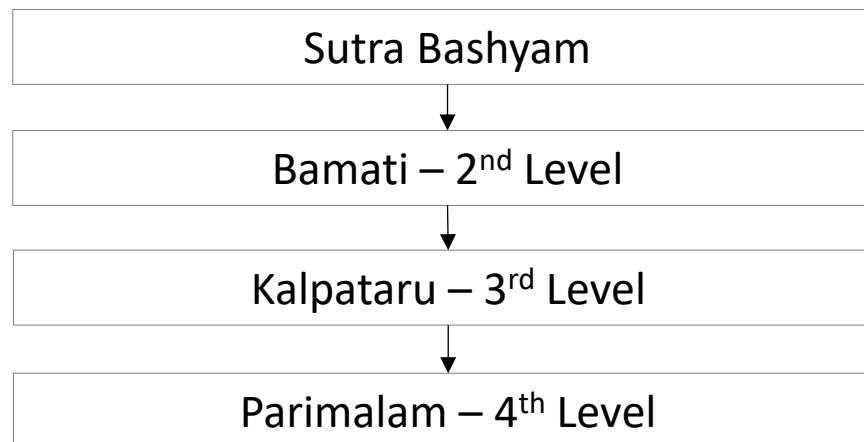
XXIV)



XXV) 3rd Topic :

- Brahma Sutra by itself can't convey anything.
- Commentaries become compulsory.
- Brahma Sutra is full of commentaries, literature, tradition.
- Endless commentaries, different levels.

XXVI)



- Size of font changed.
- Big – 1st ... 4th – magnifying glass.
- Foot note – invisible.

XXVII) Important Books :

a) 1st Level commentary :

- Shankara Bashyam, impactful.
- 2nd, 3rd, 4th Level = Tika

b) Sutra Bashyam, Shariraka Bashyam, Shankara Bashyam (Shashti Purusha) or Shankara Bashyam (Karmadharaya Purusha).

c) Bamati – Vachaspthi Mishra (Grihastha)

- Tika – 2nd Level on Shankara Bashyam.
- Impactful work.
- Bamati schools of interpretation.

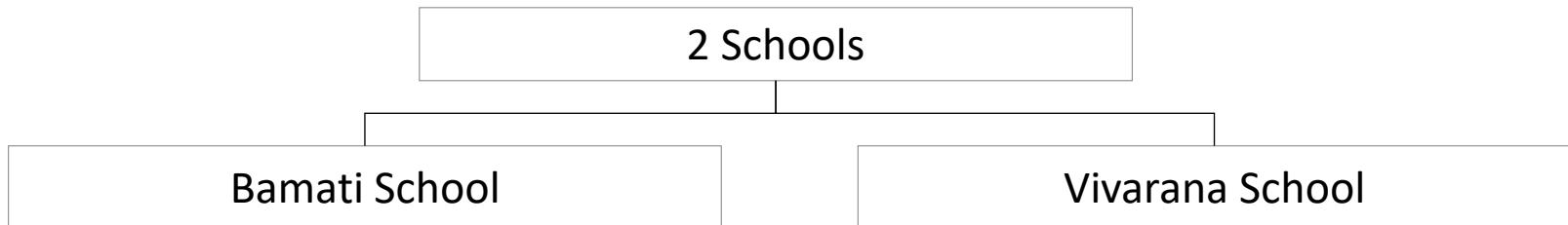
d) Pancha Padika – by Padmapadacharya (Sanyasi)

- Direct disciple
- Tika, similar to Bamati.
- Available only for 4 Sutras out of 555.
- 1st four – important.
- Chatus Sutri Vyakhyanam.

e) 3rd Level :

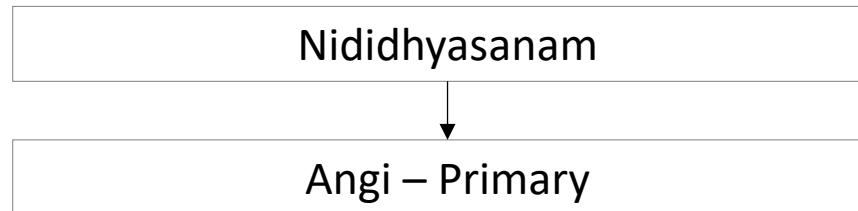
- Pancha Padika Vivaranam by Prakashatma Yati (Sanyasi).
- Only for 4 Sutras.
- Very famous with lot of originality.
- Vivarana school of interpretation.

f)



- Vedanta Sara – Notes – Sravanam / Mananam / Nididhyasanam.

g) Bamati School :



- Sravanam, Mananam supportive.
- **Meditation alone gives Aparoksha Jnanam.**
- Sravanam, Mananam can't give Aparoksha Jnanam.

h) Aparoksha Jnanam = Aham Brahma Asmi.

i) Vivarana School :

- We follow that.
- Sravanam = Primary = Angi
 - = Alone can generate Aparoksha Jnanam.
- Mananam, Nididhyasanam meant to remove obstacles which stand between Jnanam and Jnana Phalam.
- One removes Samshaya, other removes Viparita Bavana.
- All supportive.

j) Mananam – Nididhyasanam Angam in Vivarana School.

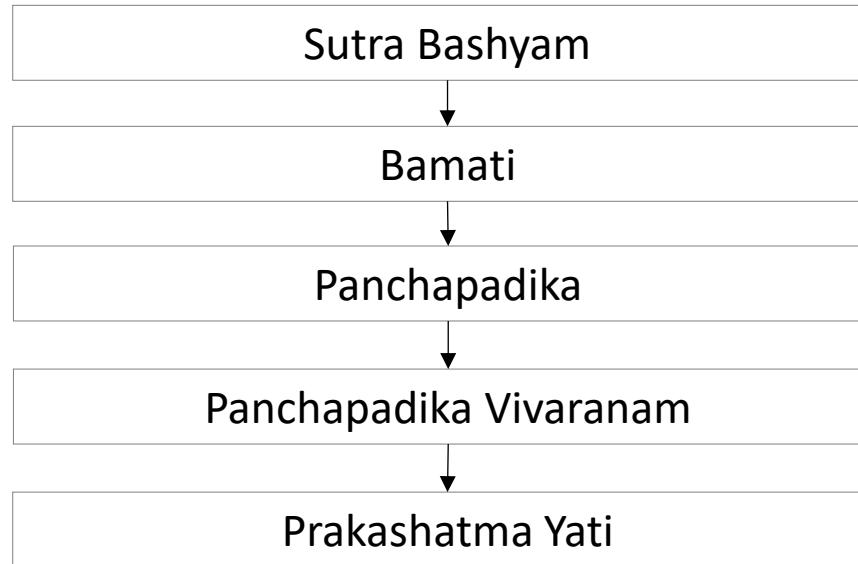
- Differences in interpretations leads to different schools.
- All claim, we have extracted this from Shankara Bhashyam.

k) Consolation :

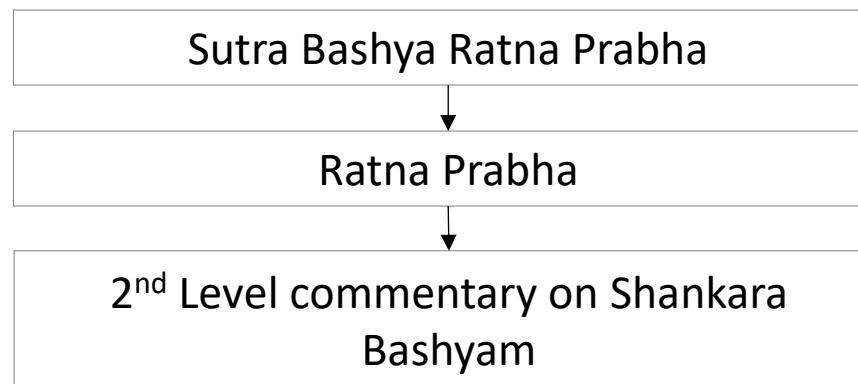
- Whatever Prakriya, method is followed, don't bother about Prakriya.
- Come to Aparoksha Jnanam that I am Brahman which is attainment of Moksha.
- **Do Meditation :**

Aim : Aham Brahma Asmi, Aparoksha Jnanam

I)



XXVIII) a)



b) Bashyam = GM

- This commentary = Light of the Gem
- Glory of light belongs to gem only.
- I have no glory – Bashyam has glory.

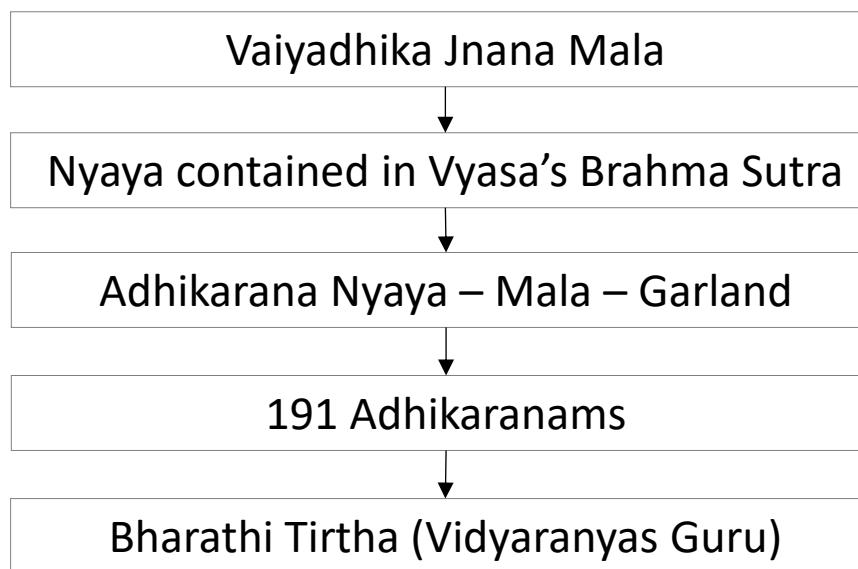
c) Popular, because it follows Vivarana School (Sravanam + Mananam – Important)

- This is complete commentary on entire Brahma Sutra.

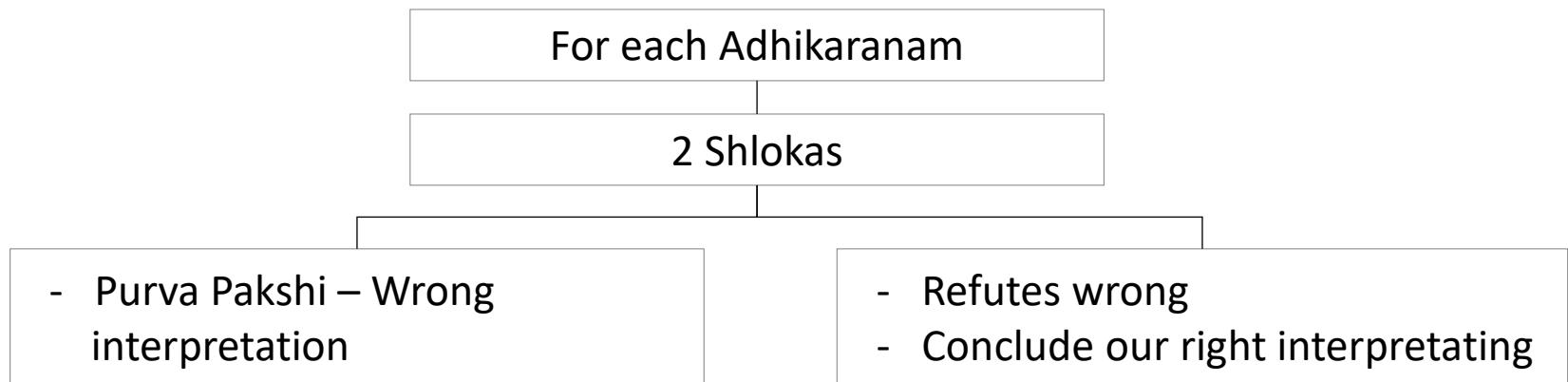
d) Panchapadika, Vivaranam are on 4 Sutras.

| Bamati | Ratna Prabha |
|---|---|
| <ul style="list-style-type: none">- For 4 Sutras- Meditation key | <ul style="list-style-type: none">- Entire Brahma Sutra- Dayanandas favourite- Vivarana school- Swami takes this for support |

XXIX) a)



b)

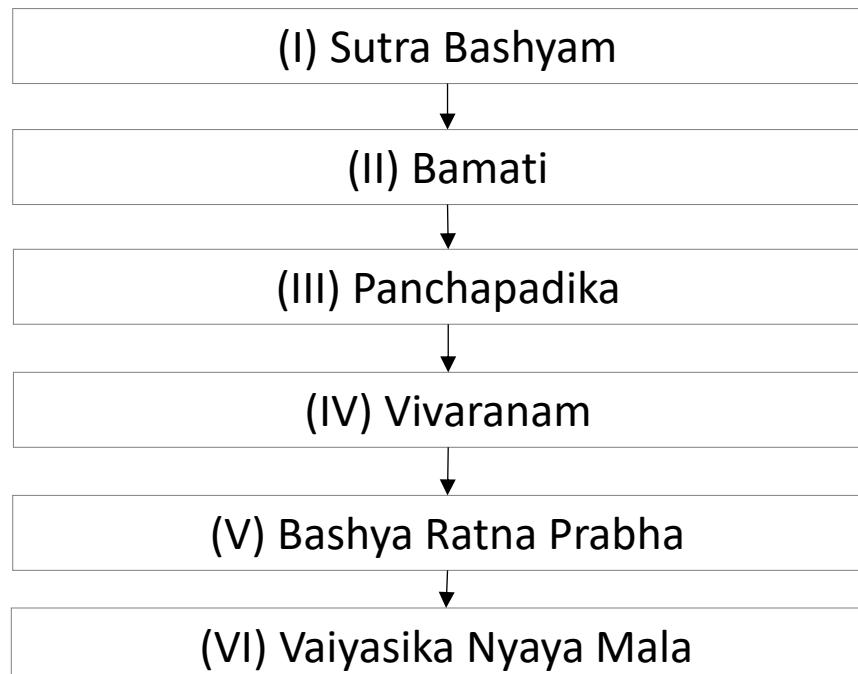


c) Also called – Adhikarana Ratna Mala

d) **Tamil Bashyam book :**

- In every Adhikaranam, they have given Vaiyadhikaran Shlokas also.

e) Condensed form for every Adhikaranam.



- 6 commentaries = 3rd topic.

Next Class :

- Shankara Introduction – Adhyasa Bhashyam.
- Introduction to Adhyasa Bhashyam.

Revision :

I)

3 Levels of Study

(I) Gita

(II) Upanishads

(III) Brahma Sutras – 4 Sutras

- Prakarana Granthas
- 400 Classes

- Prakarana Granthas
- 400 Classes

- Prakarana Granthas
- 400 classes

II) Gita, Upanishad, Prakarana Granthas :

- Vedantic concepts studied.
- Vedantic Sanskrit words also introduced.
- Brahma Sutra – Moola Prakarana Grantha technical, with objections and replies.

III) Prakarana Granthas

- Tattwa Bodha
- Atma Bodha
- Aparoksha Anubhuti
- Vivekchudamani

Teaching from Brahma Sutra

IV) Prakarana Grantha

- Not Pramana Grantha
- Only support for Pramana Grantha – Gita, Upanishads.

V) Introduction to Brahma Sutra :

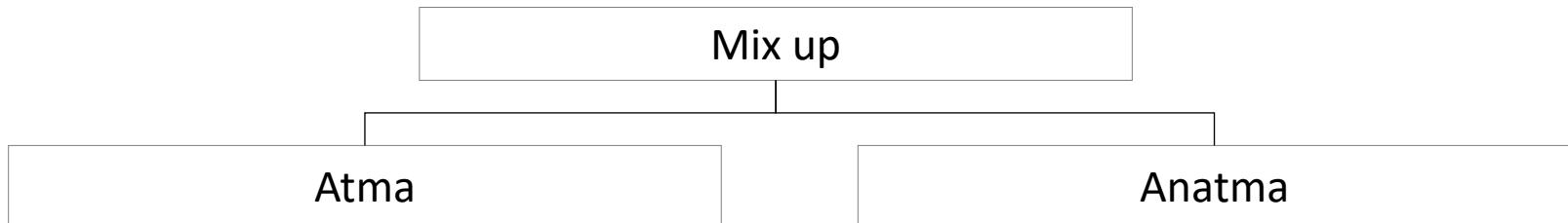
- Adhyasa Bhashyam – 1 ½ Pages
- Introduction to 1st Sutra, Entire Brahma Sutra, entire spiritual literature of Hinduism.
- Profound, famous.

VI) Adhyasa = Superimposition

= Mistake

= Erroneous perception

- Adhyasa = Atma – Anatmanoho Itare Itara Adhyasa.
- Itare – Itara Adhyasa = Mixing up, mutual superimposition.



VII) Joined together creates self misconception, generates a false identity leading to Ahamkara, Mamakara, Raaga, Dvesha, Samsara.

VIII)

Adhyasa = Self Misconception

Leading to

Ahamkara

Mamakara

Raaga

Dvesha

Samsara

IX) Samsara = Transmigration

- Individual Jiva migrating from one body to another repeatedly, endlessly.
- Leaving one body = Death
- Taking another body = Rebirth

X)

Transmigration

Repeated

Births

Deaths

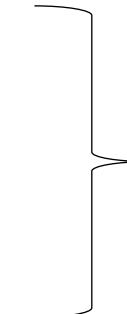
Cycle of Births – Deaths = Samsara

XI) Universal disease, Bava Rog, Samsara Rog.

- Disease – puts every human being ill at ease.
- Makes life a burden, struggle.

XII)

| | |
|---|-------------|
| M | Meaningless |
| B | Burdensome |
| B | Boring |
| S | Struggle |



Universal Disease makes our life appear as MBBS

XIII) Aim of Adhyasa Bhashyam to prove Adhyasa is the cause of Samsara – Bava Rogaha.

- Samsara Hetu, Karanam generates Ahamkara, Mamakara, Raaga, Dvesha (Dushta Chatushtayam).

XIV) Through Adhyasa Bhashyam Shankaracharya diagnosis the cause of Samsara disease.

- This is extremely important because without proper diagnosis, you can never cure any disease.
- Scans / Tests / X-ray – for diagnosis.
- Helps me to decide treatment and direction.
- Otherwise hit and miss case, treatment will not work, or make disease worse.

XV) One who wants to treat Samsara disease must know message of Adhyasa Bashyam.

- Every Mumukshu, seeker of Moksha has to receive the message.
- Otherwise, entire life time of seeking will be drifting without direction.
- Hindu religion confusing because of lack of understanding of Adhyasa.
- Shankara diagnoses cause of Samsara as Adhyasa.

XVI) a) Fact :

- I am Turiya Chaitanyam, world rises, exists, resolves into me.

b) Adhyasa :

- I think I am an individual attached to the Body – Mind – Complex undergoing Samsara.

XVII) If I am a Mumukshu, after diagnosis, I should arrive at road map.

- What should be direction of my spiritual journey?

XVIII)

| Adhyasa | Samsara |
|---------|---------|
| Karanam | Karyam |

- Without eliminating Karanam, Karyam can never be uprooted.
- Karana Nashe, Karya Nashaha.
- If Virus causing disease is not attacked, how will the disease go.

XIX) Temporary relief – sleep

- Entertainment
- Can forget Samsara, escapism
- Not curative.

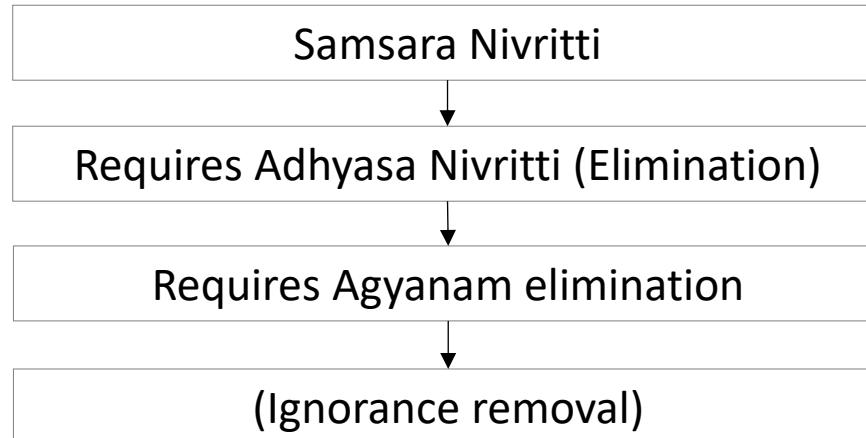
XX) After diagnosis, seeker should aim at :

- Removal of Adhyasa
- Self misconception

XXI) Discover fact :

- Any misconception is because of ignorance.
- Self misconception is because of self ignorance.

XXII) Roadmap for Moksha :



XXIII) Any ignorance can go only by knowledge.

- Ignorance can't be destroyed by any amount of action, secular, sacred action, or Meditation.
- Meditation can't remove any ignorance.

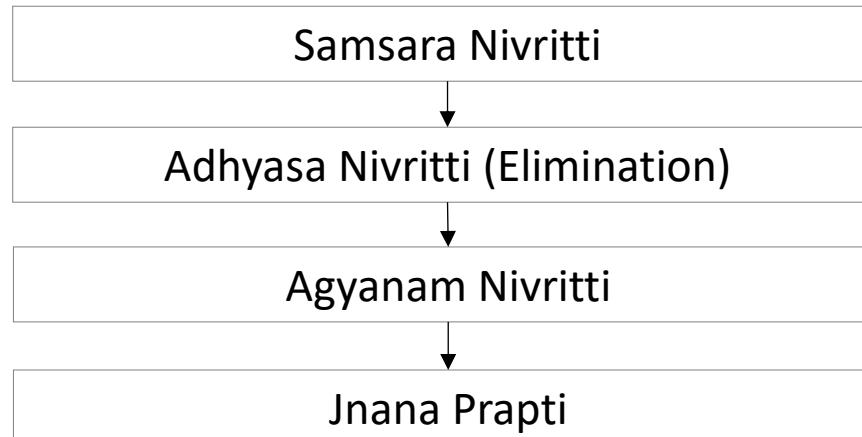
XXIV) Example :

- Want to know what is time now?
- Not Meditate, look at watch.
- Na Yogena, Na Vidyaya.

XXV) In Vivekachudamani, Shankara discusses Adhyasa Bashyam : Verses 6 – 13

- Go through that if Adhyasa Bashyam is tough.
- All can purify Mind, but can't give Jnanam.
- Can't remove ignorance.

XXVI) To remove ignorance, I have to bring Jnanam.



XXVII) I seek Atma Jnanam

- Until diagnosis, seeking Moksha (Mumukshu).
- Now I have got direction.
- Now I seek knowledge (Jingyasu)

XXVIII) Diagnosis converts Mumukshu into Jingyasu.

- Important, fortunate conversion.
- Every seeker has to grow.

XXIX)

| Mumukshu | Jingyasu |
|---|---|
| <ul style="list-style-type: none">- Grope in Darkness- Tripped- Clue shopping | <ul style="list-style-type: none">- After clarity became seeker of Jnanam |

XXX) Gita :

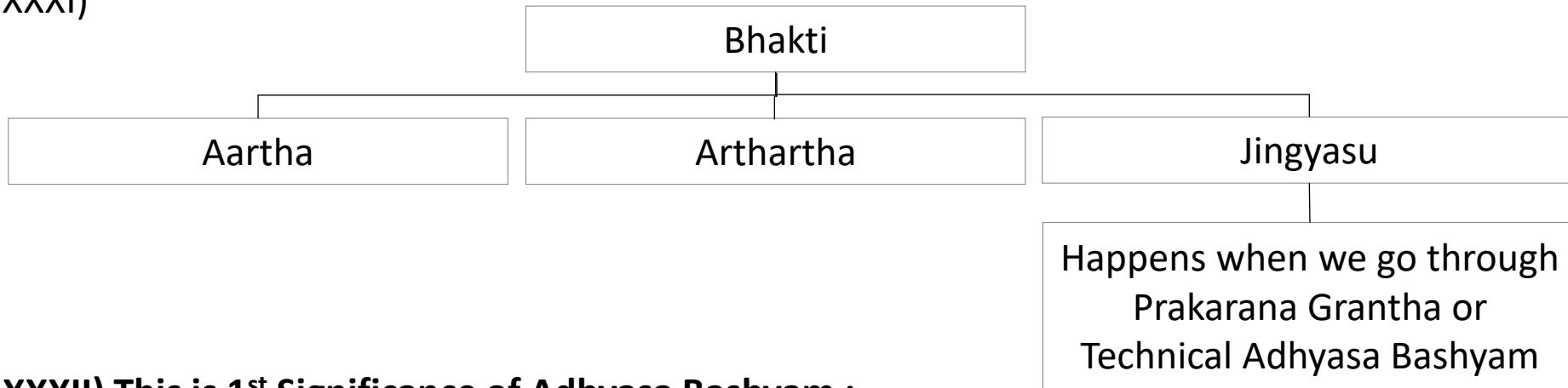
व्यवसायात्मिका बुद्धिः
एकेह कुरुनन्दन ।
बहुशारवा ह्यनन्ताश्च
बुद्धयोऽव्यवसायिनाम् ॥ २-४१ ॥

vyavasāyātmikā buddhiḥ
ēkēha kurunandana |
bahuśākhā hyanantāśca
buddhayō'vyavasāyinām || 2-41 ||

Here, O Joy of the Kurus (Kurunandana) there is but a single pointed determination; many-branched and endless are the thoughts of the irresolute.[Chapter 2 - Verse 41]

- Mumukshus groping, drifting, don't know what they are seeking.

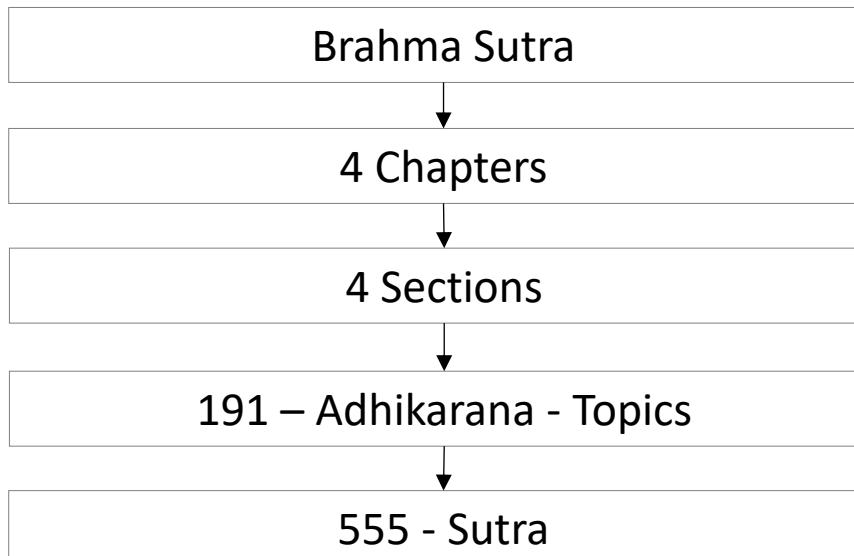
XXXI)



XXXII) This is 1st Significance of Adhyasa Bashyam :

- Diagnoses cause of Samsara.
- Converts Mumukshu into Jingyasu by giving direction.
- Athatho Brahma Jingyasa.

XXXIII)



- First four Adhikaranam's – one Sutra each

a) Athatho Brahma Jingyasa – Jingyasadhikaranam

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

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

b) Every Adhikaranam has 5 features.

Shloka :

- Vishayo Samshayas Chaiva Poorvapaksha Tatouttaram Sangateshchi Panchangam Shastre Adhikaranam Smrutam.
- Karma Khanda – Panchangkam – 5 Features
- Jnana Khanda – Panchangkam – 5 Features

1) Vishaya – Controvertial subject matter to be debated

– Contrary opinions, conclusions

- If subject matter is evident and no doubt, it won't come to Brahma Sutra.

2) Samshaya :

- Various opinions including Vyasa's final opinion.

3) Poorva Paksha :

- Wrong opinions, seemingly correct.
- Arrived at by informed people.

- People called Poorva Pakshi.
- Have counter points.

4) Verdict Siddhanta : One word

- Shankara elaborates
- Refutes all Purva Pakshi by Giving logic, not sentimental refutation.
- Sruti, Yukti, Anubhava.
- Not mere logic, Apaurusheya Vishaya.

5) Sangatih :

- Relevance of Shastra - Adhikaranam

XXXIV) Veda Definition :

- Pratyakshena Anumityatuvona Buddhate Yenam Vidanti Vedena Tasmat Yadasya Vedata.

- **Deals with Apurusheya Vishaya.**
- **Veda must be incorporated as the primary source of knowledge.**

- Logic included to avoid blind faith in Veda.
- Intellectually convincing.
- Use Yukti, Anubhava and arrive at Siddhanta.
- Topic, doubt, counterpoint, final verdict, Sangatih.

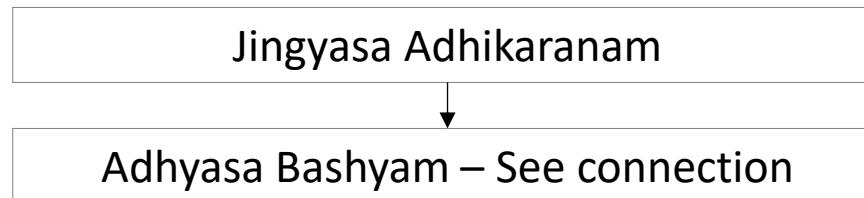
XXXV) Adhikarana Sangati = Relevance of a topic

- Adhikaranam should be connected to previous Adhikaranam.
- Logical, structured, progressive manner.
- **Previous Adhikaranam :**
 - Raises a doubt, question
 - Answer = Next Adhikaranam.

XXXVI) 1st Sutra :

- Positional relevance.
- Why in 1st Chapter – Pada Sangatih Adhyaya Sangatih – Relevance in Vedanta Shastram.
- Can't discuss – How to make coffee, no relevance.
- Shastra Sangatih.
- Adhikarana Sangatih.
- Generally avoided, highly technical, scholarship.
- Sangatih – 5th feature.

XXXVII) a)



- Shastric connection.
- 1st Adhikaranam : Subject matter = Vedanta Shastram

b) Jnana Khandam of Veda = Topic = Vishaya

c) Samshaya :

- Should Vedanta Shastram be studied as an independent Branch of Science.
- Does it deserve independent Shastra status or not.

d) Purva Paksha = Purva Mimamsaka Philosopher, studies Jaiminis Dharma Sutras, Purva Mimamsa Sutras, study Karma Khanda.

e) They vehemently argue in Chapter 1 – 1 – 4, Chapter 3 – 4th – 17th Sutra Purushartha Adhikaranam

3 – 4 – 1 to 3 – 4 – 17

Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

ऊर्ध्वरेतःसु च शब्दे हि । **Urdhvaretassu cha sabde hi**

And (knowledge belongs) to those who observe perpetual celibacy, because in scripture (that stage of life is mentioned). [3 – 4 – 17]

f) Purva Pakshi :

- Vedanta does not require independent Shastra status.
- It has to be part of Karma – Upasana Khandam.
- Appendix, Addendum.

g)

| Vedanta | Karma Khandam |
|---|---|
| <ul style="list-style-type: none">- Small | <ul style="list-style-type: none">- Very big- Waiting to swallow small Vedanta |

h) Through Dharma Sutras, Vedantic enquiry is complete.

Purva Pakshi :

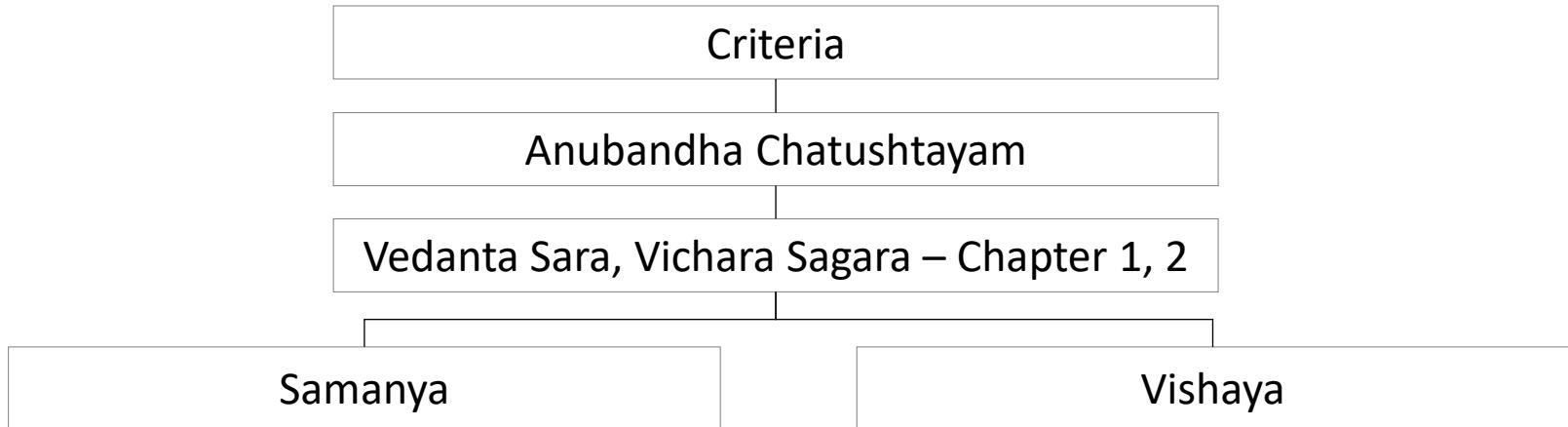
- Shastram Na Arambaniam Purva Mimamsa Shastrena Gathartatvat.
- Vedanta is part of Purva Mimamsa.
- Veda = One Shastram.

i) Eka Shastra Vada

- Shastra Dvaya Vada

} Discussed in Aitareya Upanishad Bashyam

j) We refute, Vedanta deserves to be an independent Shastram



k)

Anubandha Chatushtayam – 4 distinct factors

Adhikari

- Candidate not satisfied by Purva Mimamsa

Mundak Upanishad :

- Pariksha Lokan..

Kaivalya Upanishad :

- Na Karmana...

- Person not satisfied by

Anitya Karma,
Anitya Phalam

Vishaya

- Subject matter
- Athato Brahma
- Jingyasa
- Nityam

Prayojanam

- Anitya Phalam
- Karma Never removes Samsara
- Will never Adhyasa, Ajnanam, give Jnanam
- No Moksha in Karma Khanda

Sambandha

- Person interested in Nitya Vastu

I) Sambandha :

- Knowledge of Karma will never give Karma Phalam.
- I have to get the knowledge then struggle and do the Karma.
- Big Yagas – Do properly.
- Karma Jnanam gives Karma Phalam through Anushtanam (Performance).

m) Karma Jnanam + Karma Phalam do not have direct connection.

- No cause – effect relationship.
- Have indirect relationship.
- Karma Anushtanam alone gives the Phalam.

XXXVIII) Vedanta Shastra :

a) Jnanam will remove Ajnanam without requiring any Karma.

b) Removal of Ajnanam will remove misconception.

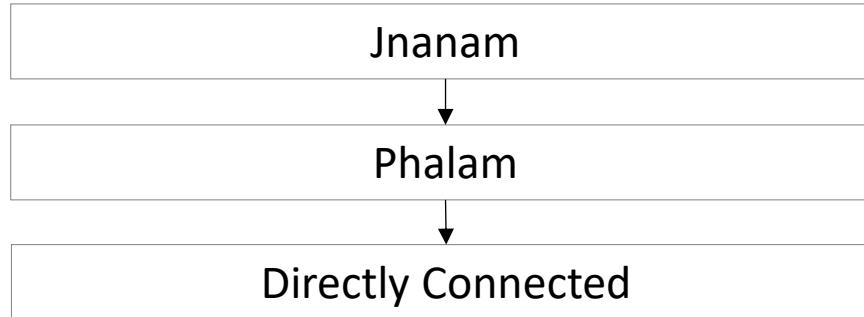
c) When misconception is gone, misconception based Samsara also goes away.

d) All are direct result without requiring any Anushtanam, performance.

e) Jnanena Ajnana Nivritti, Adhyasa Nivritti, Samsara Nivritti Dvara Moksha Prapti.

- All happens by mere Jnanam.

f) No intermediary Anushtanam between Jnanam and Jnana Phalam.



g) In 1 – 1 – 4, Shankara says, they are simultaneous, no time gap.

h) Jnana Prapti = Moksha Prapti

- Peculiar cause – effect when there is no time gap.
- All this in 1 – 1 – 4

ततु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

XXXIX) a) Vivekchudamani :

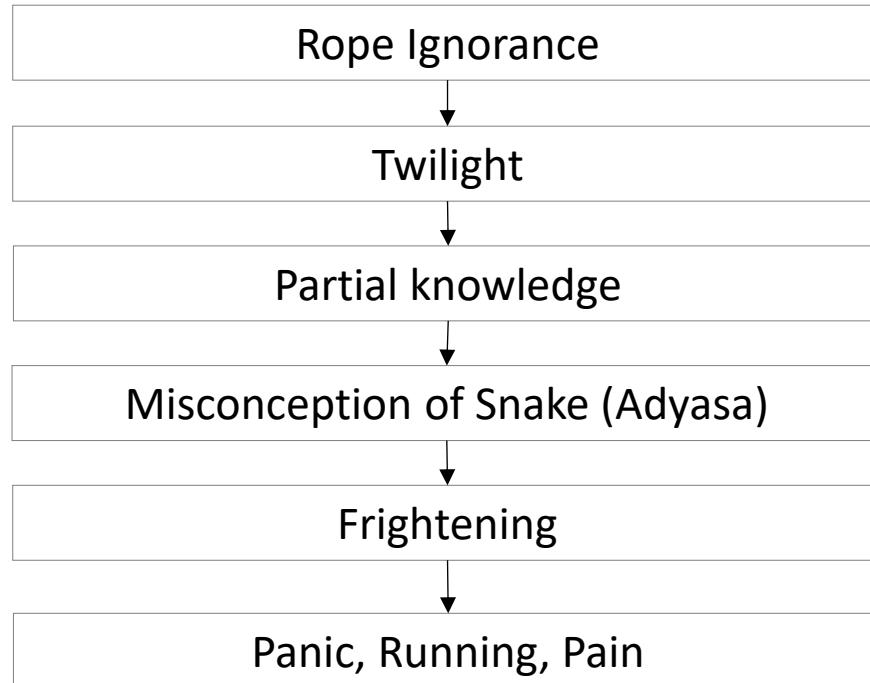
सम्यग्विचारतः सिद्धा रज्जुतत्त्वावधारणा ।
भ्रान्तोदितमहासर्पभयदुःखविनाशिनी ॥ 12 ॥

*samyagvicārataḥ siddhā rajjutattvāvadhāraṇā ।
bhrāntoditamahāsarppabhayaduḥkhavināśinī ॥ 12 ॥*

The fear and sorrow created by the delusory serpent in the rope can be ended only after fully ascertaining the truth of the rope through steady and balanced thinking. [Verse 12]

b) When Adhyasa comes, Vedanta gives example of Rope Snake.

c)



d) All because of ignorance, misconception, Bayam, Dukham.

e) Guru :

- I will solve problem.
- Can't destroy snake by beating, Garuda Mantra.
- Garuda – Snake enemies.
- Destroyed by one way

f) Samyak vicharatat Siddhat :

- Adhyasa Bashyam simplified in Vivekchudamani.

g) By proper enquiry with a torchlight, twilight time

h) I know Rope Snake is Rope, misconception goes, snake goes.

i) Maha Sarpa Baya Dukha Vinashini :

- All instantaneously gone.
- By running, if knee pain continues, it is called Prarabha.

j)

All problems solved – Jnana Matrena

Baya Nivrtti

Dukha Nivrtti

Samsara Nivrtti

All 3 goes by Atma Jnanam alone

k) Sambandha between Jnanam and Phalam is different in Karma Khanda and in Jnana Khanda.



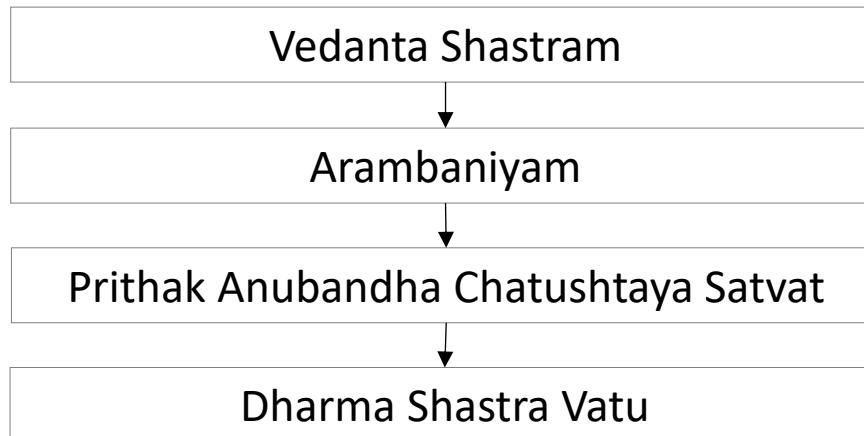
I) Thus all 4 factors :

- Adhikari, Vishaya, Prayojana, Sambandha = Anubandha Chatustayam.
- They are distinct Anubandha Chatushtayam.

m) Hence Vedanta has a distinct Shastram status.

- Hence it has to be distinctly studied through Brahma Sutra.

n)



o)

2 Shastras / 2 Anubandha Chatushtaya

Dharma Shastram

- Seeker : Dharmarthi
- Phalam : Anityam
- Topic : Karma

Vedanta Shastram

- Seeker : Moksharthi
- Phalam : Nityam
- Topic : Jnanam

p) 2nd Significance of Adyasa Bashyam :

- Alongwith 1st Sutra, it gives distinct Anubandha Chatushtayam for Vedanta Shastram.

q) This is important to start Brahma Sutra study from next class.

r) Adhyasa Bashyam text - next class.

Revision :

I) Introduction to Brahma Sutra by Adhi Shankara is called Adhyasa Bashyam.

II) 2 types of significance of Adhyasa Bashyam.

a) First significance : Spiritual significance

- We come to know cause of Samsara is Adhyasa.
- Cause of Adhyasa is Agyanam.

- If Samsara should go away, Adhyasa, Ajnanam should go.
- Jnanam should come.
- Seeker of Moksha has to become seeker of self knowledge.
- This conversion is very important.
- Mumukshu becomes a Jingyasu through Adhyasa Bashyam.

b)

| Mumukshu | Jingyasu |
|-----------------------|--|
| - Groping in Darkness | - Has clear road map regarding his spiritual journey |

c) Adhyasa Bashyam is spiritually significant.

III) Second significance :

- Shastric – technical significance.

a) Alongwith 1st Sutra, Adhyasa Bashyam establishes a distinct Anubandha Chatushtayam of Vedanta Shastram.

b) Sadhana Chatustayam is crucial to prove that Vedanta Shastram is a distinct Shastram different from Dharma Shastram.

c) Spirituality is different from a religious life.

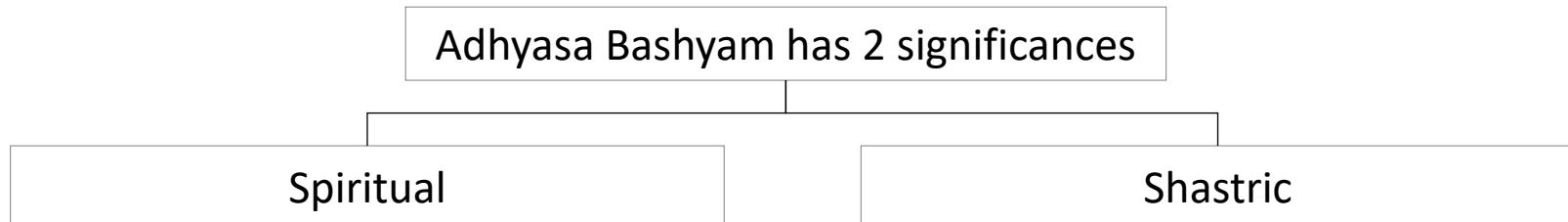
d) Many people believe Veda is one Shastram.

- Vedanta alone says Karma Khanda, Jnana Khanda are different Shastram.
- Have different Anubandha Chatushtayam.

e) Anubandha Chatushtaya Bhedat Shastra Bhedat.

- Shankara brings this out in all introductory Bashyams.

IV)



V) Book for class :

- First 63 pages not beginning of text.
- Give general information about Brahma Sutra.
- Academically useful.

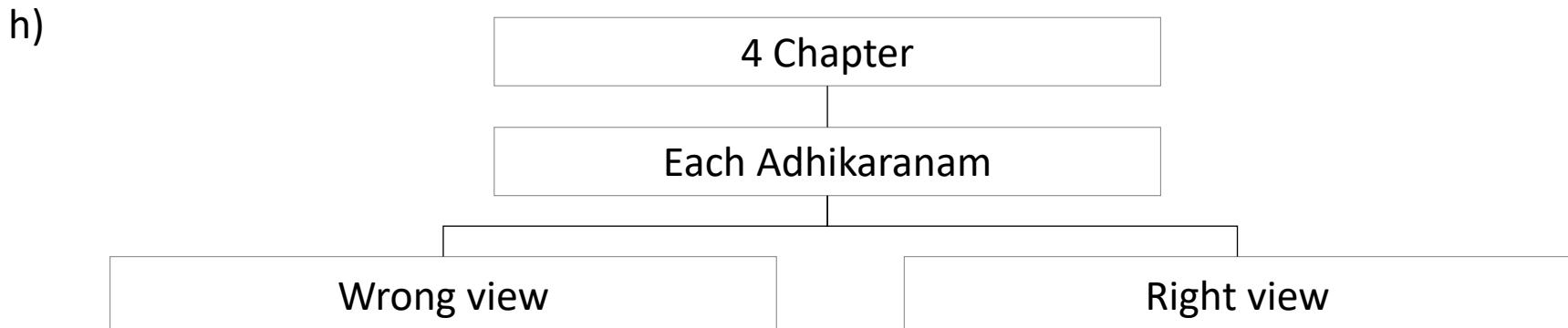
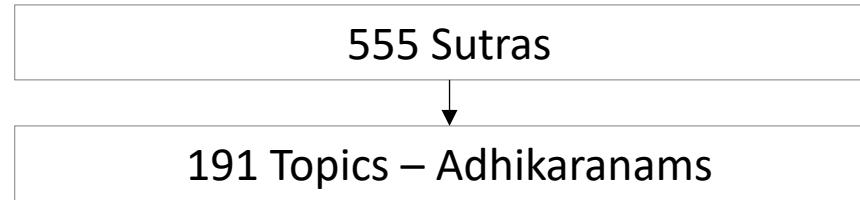
a) Page 1 – 28 :

- Books on Brahma Sutra written by several Acharyas.
- Books – Authors.

b) Different Level :

| | |
|--|--|
| - Shankara Bashyam | 1st Level |
| - Commentary on Commentary - Bamatī | 2nd Level |
| - Kalpataru | 3rd Level commentary |
| - Parimalam | 4th Level |

- c) Brahma Sutra is a pyramidal structure.
- d) All books commentaries is in Advaita Sampradaya.
- e) Sri Bashyam by Ramanujacharya
 - Visishta Advaita Vedanta.
 - 1st level,... 4th level commentary.
- f) Dvaitam also has several commentary.
- g) Page 29 – 48 : Academic exercise**



- Vishaya, Samshaya, Purva Pakshi, Sidhantam for 191 topics.

i) Page 29 – 48 : 191 topics and Adhikarana Sangrahaha, gist

- Beautiful summarization.
- Useful to get birds eye view.

j) Pages 49 – 51 :

- 10 Shanti Mantras.

k) Page 52 – 63 :

- Stotrams – glorifying Shankara from Acharyas.
- Evident in Brahma Sutra commentary.
- He is in a high Pedestal.
- Adhishtankara Prashasti – glorification.
- Use it in Shankara Jayanti day.
- Stotram = Our Namaskara to Shankara.

VI) Real Page No : from 64 onwards as page 1.

प्रथमोऽध्यायः

प्रथमः पादः

SAMANVAYA ADHYAYA

CHAPTER 1

SECTION 1

प्रथमः पादः

TOPIC 1

जिज्ञासाधिकरणम्

JIJNASADHIKARANAM

1) Chapter 1 – Topic 1 :

जिज्ञासाधिकरणम्

2) Bashyam : Introduction starts...

युष्मदस्मत्पत्ययगोचरयोर्विषयविषयिणोस्तमःप्रकाशवद्विरुद्धस्व
 भावयोरितरेतरभावानुपपत्तौ सिद्धायाम्, तद्वर्णाणामपि
 सुतरामितरेतरभावानुपपत्तिः — इत्यतः अस्मत्पत्ययगोचरे
 विषयिणि चिदात्मके युष्मत्पत्ययगोचरस्य विषयस्य तद्वर्णाणां
 चाध्यासः तद्विपर्ययेण विषयिणस्तद्वर्णाणां च विषयेऽध्यासो
 मिथ्येति भवितुं युक्तम् ।

तथाप्यन्योन्यस्मिन्नन्योन्यात्मकतामन्योन्यधर्मांशाध्यस्येतरेतरा

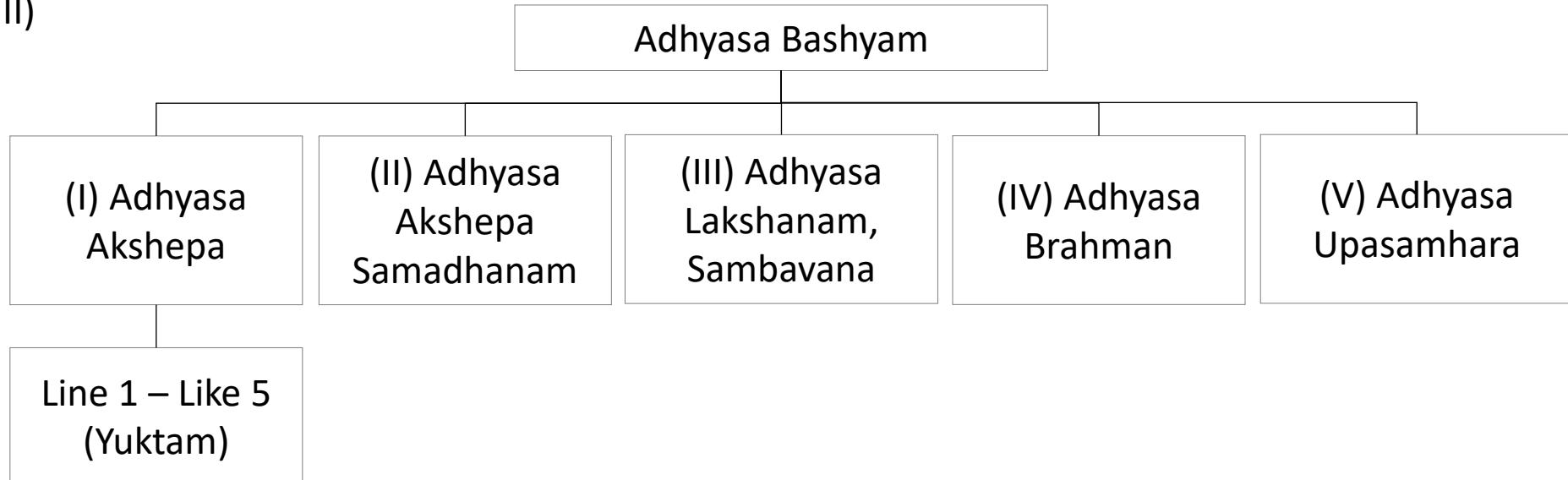
विवेकेन अत्यन्तविविक्तयोर्धर्मधर्मिणोः मिथ्याज्ञाननिमित्तः

सत्यानृते मिथुनीकृत्य 'अहमिदम्' 'ममेदम्' इति नैसर्गिकोऽयं
लोकव्यवहारः ॥

I) Intellectually challenging portion

- 5 parts to Adhyasa Bhashyam.

II)



III) Adhyasa :

- Mutual superimposition between Atma – Anatma.
- Its called Iteratara Adhyasa.
- Mixing up of Atma – Anatma = Adhyasa = Confusion.
- It is the cause of Samsara.

IV) You can remove this confusion only through Jnanam.

- Vedanta Shastra alone gives Jnanam not through Meditation.
- **This knowledge gives Moksha.**
- **Mixing up is the problem.**
- **This is the diagnosis.**

V) This is Advaita Sampradaya, followed by all Prakarana Granthas and post Shankara Acharayas.

VI) If any school wants to criticise Advaitam or Shankara, they will criticise foundation of Advaitam = Adhyasa

VII) Once Root removed, tree can't survive.

VIII) Purva Pakshi :For Advaita Darshanam Root = Adhyasa.

- Atma Adhyasa is never possible.
- Adhyasa does not exist, not cause of Samsara, solution different.
- Visishta Advaita, Sankhya, others criticise Advaitam.

IX) Aim of Brahma Sutra :

- Confronting criticism of Purva Pakshi.
- Refuting their charges.

X) Adhyasa Akshepa

- 1st 5 lines are refutation of existence of Adhyasa.
- Upto Yuktam

XI) How Shankara refutes Itaretara Adhyasa?

- Thoughtful refutation.

XII) Sree Bashyam – Ramanujas commentary on Brahma Sutra.

- Introduction refutes Adhyasa Bashyam.
- 7 Logical fallacies in Advaitam.
- Sapta Vidha Anupapatti.

| Soham | Dasoham |
|--------------|----------------|
| Wrong | Alone is right |

XIII) Study of Phenomenon of Adhyasa.

- 3 conditions required for Adhyasa.
- Adhyasa = Superimposition, mutual mixing up.
- 3 conditions are not there in Atma – Anatma Adhyasa.

- Therefore Adhyasa is Absent, can't be accepted.
- Face intellectual attack.

XIV) Vedanta Sara – Adhyasa studied.

- Shankara's grand Guru – Studies Rope Snake Adhyasa in Mandukya Upanishad.

XV) Mandukya Upanishad : Chapter 2 – Karika No. 17

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।

सर्पधारादिभिर्भवैस्तद् वदात्मा विकल्पितः ॥ १७ ॥

aniścitatā yathā rajjurandhakāre vikalpitā |

sarpadhārādibhirbhāvaistadvadātmā vikalpitah || 17 ||

As the rope whose real nature, when not known, is imagined in the dark to be a snake, a water-line, etc., so also the Atman is imagined in various ways. [2 - K - 17]

XVI) Rope – Snake Example :

a) Ropes length, thickness, curvature, not well lit, had perception does not know what it is, seen real snake, has snake Vasana.

b)

Prama Experience - Prama



Vasana – Pramahita Samskara

c)

Person commits mistake



Mistakes Rope for Snake

- Mistake is called Adhyasa or superimposition.

d) Mistake has 3 stages :

- Based on Snake Vasana, which is inside his Mind, he projects a Snake outside the Mind on the Rope.
- Snake Vasana (Impression) is inside.
- Based on Vasana, he projects an unreal Snake, false Snake on that particular rope.

• **He does not know it as a Rope.**

- If he knows it is a Rope, he will not project.
- He knows, there is something.

• **There is a partial knowledge of a real object.**

- He does not know it completely.

• **What is complete knowledge?**

• **It is a Rope.**

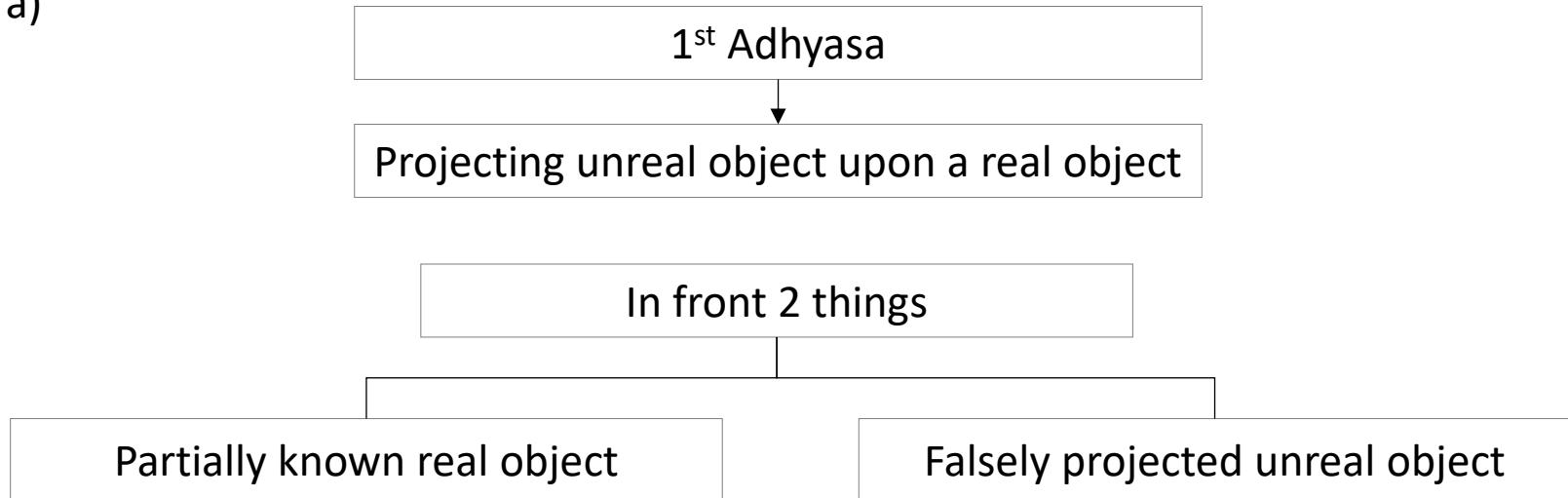
- He knows there is something.
- Based on Vasana, impression, he projects a unreal Snake, unreal Mala, Crack on earth

• **Projection of unreal Snake on the Rope is 1st Stage of Adhyasa**

= Anruta Kalpana

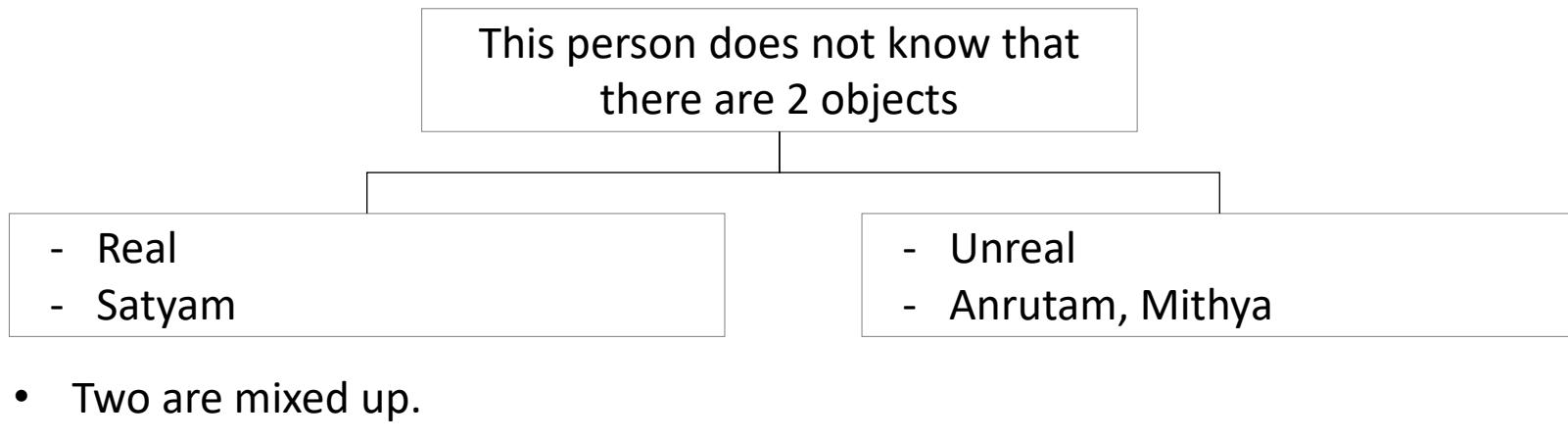
= Projecting unreal upon the real

XVII) a)



- 2 objects are there in me.

b)



- Two are mixed up.
- Satya Anruta – Mithuni Karanam = 2nd stage.

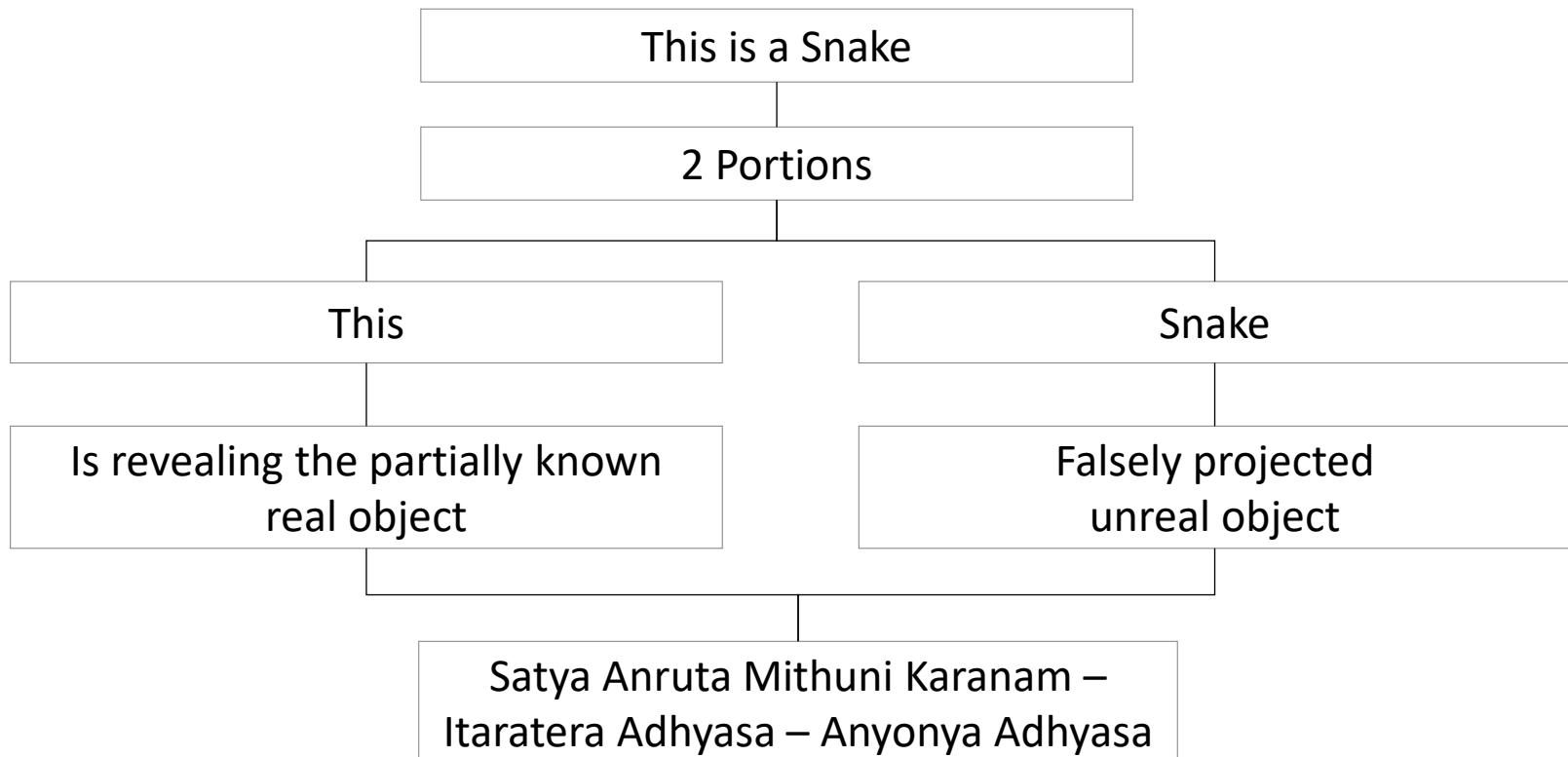
XVIII)

a)

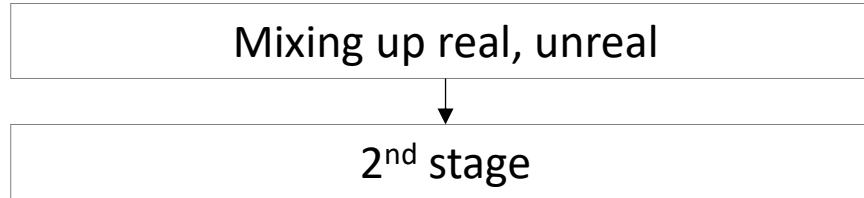
| 1 st Stage | 2 nd Stage |
|--|---|
| <ul style="list-style-type: none">- Projection of Unreal | <ul style="list-style-type: none">- Mixing up of real unreal- Partially know real object- Falsely projected unreal object |

b) How do you know mixed up?

c) Person says :



d)



e) 1st stage = Projecting unreal

f) Sanskrit vocabulary is required in Brahma Sturam class.

g) Mixing up of real – unreal also called as Tadatmyam.

h) Not current mixing up

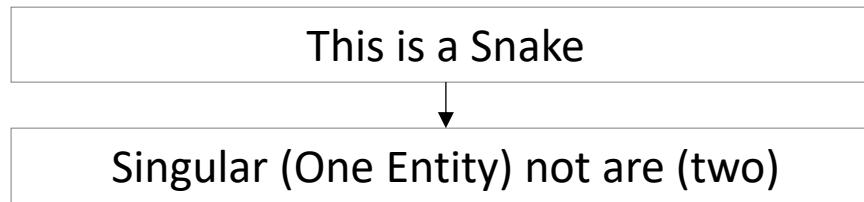
| Real | Unreal |
|------|--------|
| Real | Unreal |

- Erroneously mixed up = Adhyasika Tadatmyam.

i) Adhyasika Tadatmyam = Mistaken, erroneous, wrong, mixing up.

- After mixing up – sees only one object not 2.

j)



- One thing he is experiencing is neither the real nor the unreal.

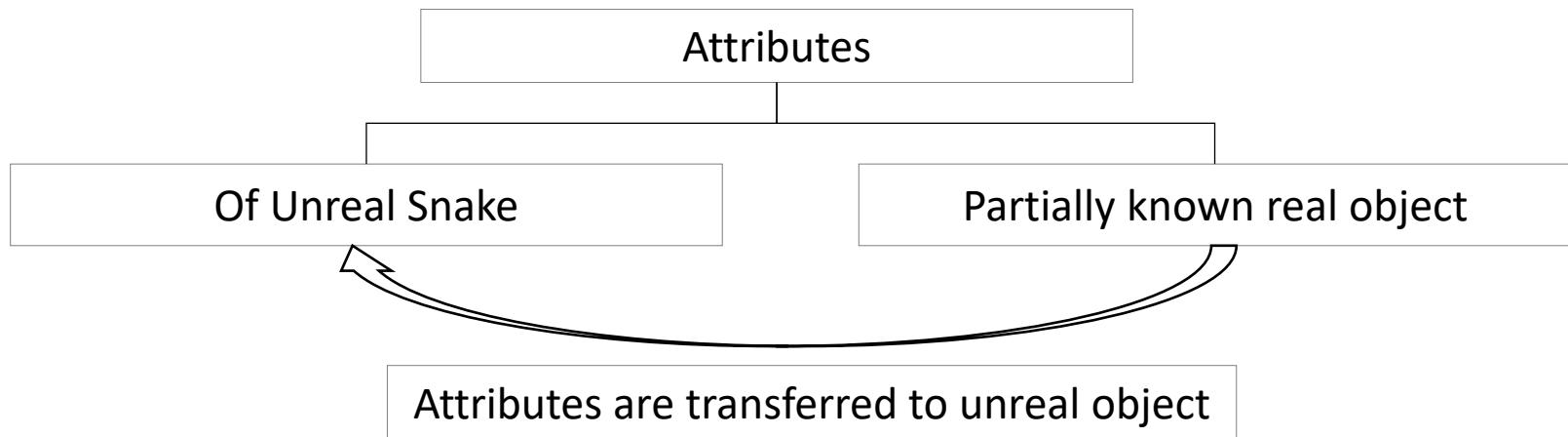
- Hybridised version, mixture of real – unreal experiencing as one entity.

XIX) 3rd Stage :

a)

| 1 st Stage | 2 nd Stage |
|-----------------------|-----------------------------------|
| Projection | Mixing up of Real / Unreal object |

b) Properties, attributes of unreal objects also get mixed up.



c) Attributes mixed up

| Partially known real object | Transfers to | Unreal object / Snake |
|---|--------------|--|
| <ul style="list-style-type: none">- Rope- Length of Rope- Thickness of Rope | Transfers to | <ul style="list-style-type: none">- I experience long, thick Snake |

d) Do Viceversa also

| Unreal Snake attributes | Transfers to | Real Object |
|------------------------------|--------------|---|
| - Frightening - Poisonous | | - Partially known object - Rope can't frighten - Can be useful to tie |

e) Frightening attribute taken as real by taking it to partially known object.

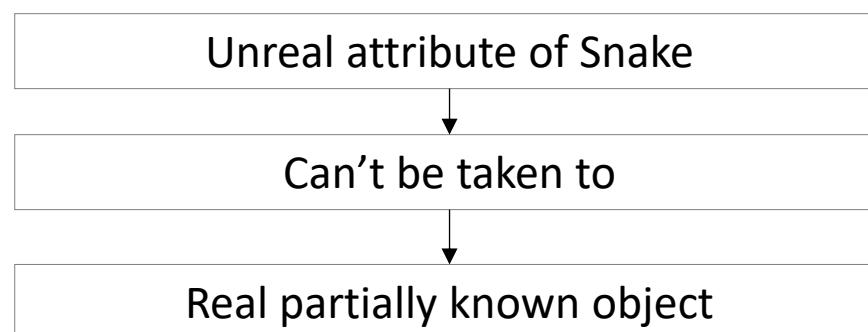
- Say : This is frightening.
- Frightening attribute of Snake given to partially known real Rope / Object.

f) Mixing up of attributes

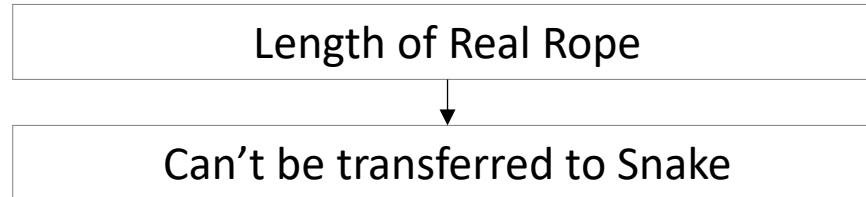
| 2 nd Stage | 3 rd Stage |
|-----------------------|-------------------------|
| Mixing up of objects | Mixing up of attributes |

g) Mixing up of attributes is wrong

h)



i)



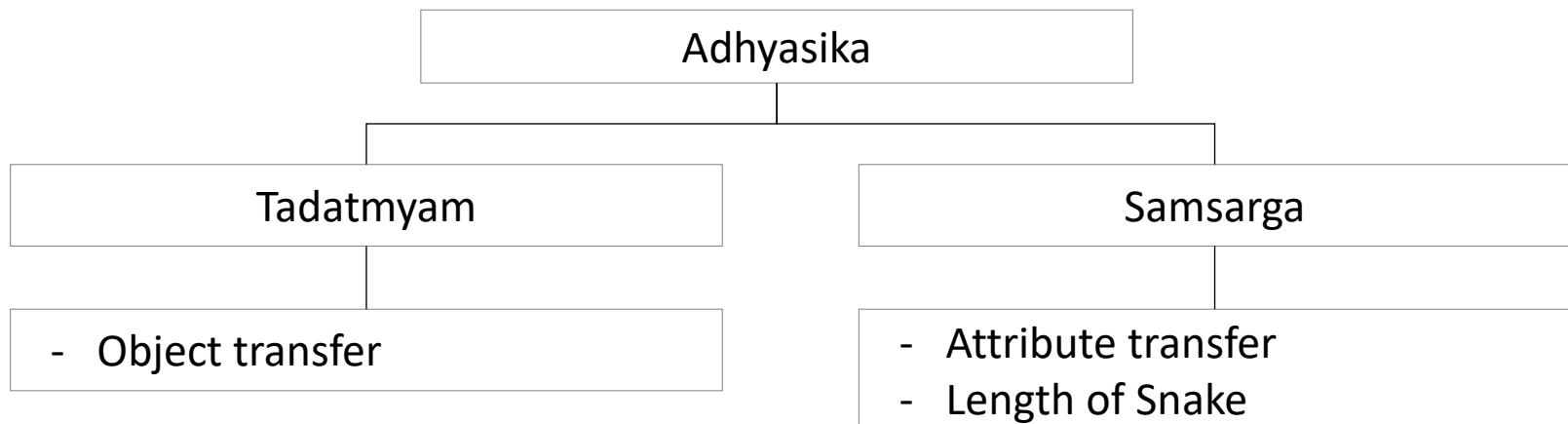
j) Mixing up attributes is also erroneous mixing up.

- **It is known :**

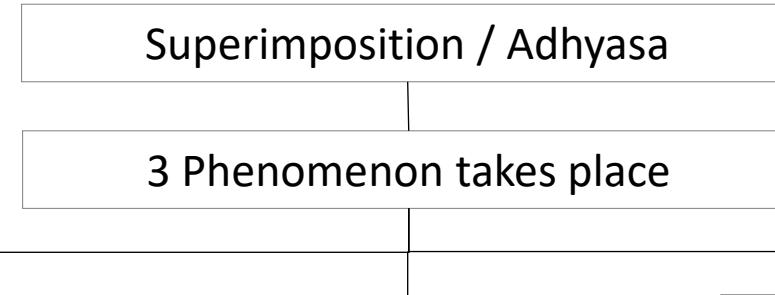
Adhyasika Tadatmayam 2nd stage – object transfer.

k) Adhyasika Samsargaha 3rd Stage – Attribute transfer

l)



XX) a)



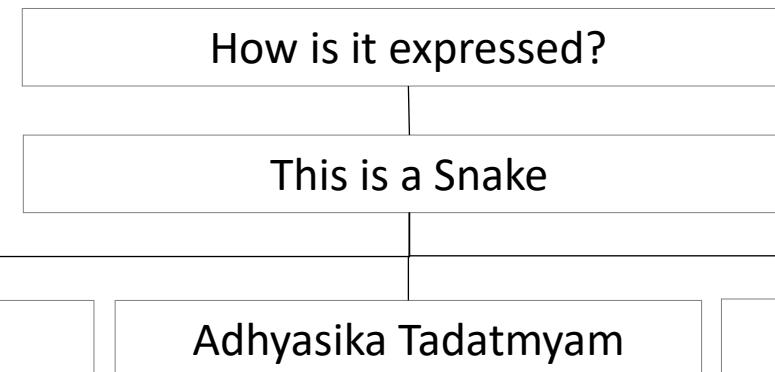
- Projection of Unreal
- Anruta Kalpanam
- Satya – Anruta Mithuni Karanam

- Mixing up Real – Unreal
- Adhyasika Tadatmyam

- Mixing of attributes of Real – Unreal
- Adhyasika Samsarga

b) 3 Phenomena happens when we commit a mistake.

c)



Anruta Kalpanam

Adhyasika Tadatmyam

Adhyasika Samsarga

d) Phenomena kept in mind, one who wants to refute Adhyasa – Purva Pakshi.

e) Preparation by Purva Pakshi to refute Adhyasa.

XXI) In Conventional Rope – Snake example.

a) 3 Phenomena takes place.

- Shell silver, dream.

b) Rope Snake – 3 Phenomena takes place.

c) I am Dreamer / I dream a tiger.

- Anruta Kalpanam, Adhyasika Tadatmayam, Adhyasika Samsarga = Adhyasa is there.

XXII) Phenomena of Adhyasa is possible because of 3 conditions

XXIII) What are the 3 conditions?

a) This person has already experienced a real Snake before.

b) Projection of false snake presupposes experience of a Real Snake.

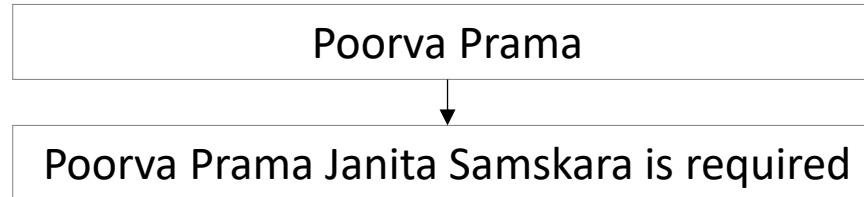
c) If person has never experienced Snake before, he will not mistake it as a Snake but as something else.

d) Experience of real Snake is not an error or a mistake but it is right knowledge, gained before Purva Prama, before Jnanam.

e) Because of Poorva Prama of Real Snake, he got a Samskara, impression.

f) Before impression alone, now he projected the Snake.

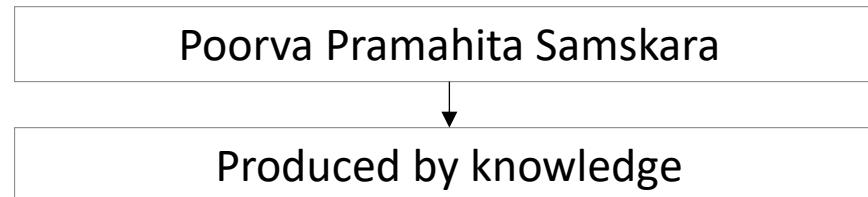
XXIV)



- Only when Samskara is there, projection is possible.

XXV) 1st condition :

- Impression formed by past experience of a real Snake.



XXVI) 2 more conditions are required for Adhyasa.

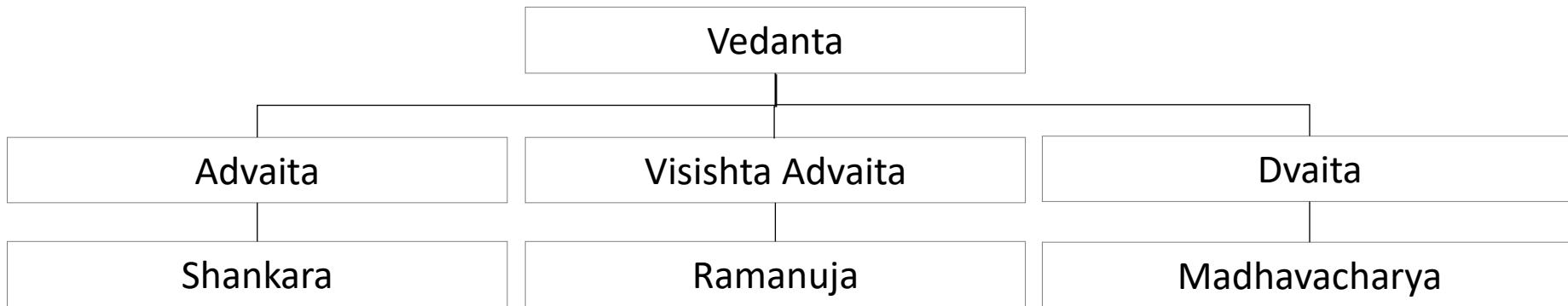
- In the case of Atma – Anatma, 3 conditions are absent, no Adhyasa possible.
- Adhyasa Bashyam is wrong.
- Therefore Advaitam is wrong.
- This is Development of Purva Pakshi.
- Details of Purva Pakshi is given.
- It will cure worst case of Insomnia.

युष्मदस्मत्प्रत्ययगोचरयोर्विषयविषयिणोस्तमःप्रकाशवद्विरुद्धस्व
भावयोरितरेतरभावानुपपत्तौ सिद्धायाम्, तद्वर्माणामपि
सुतरामितरेतरभावानुपपत्तिः — इत्यतः अस्मत्प्रत्ययगोचरे
विषयिणि चिदात्मके युष्मत्प्रत्ययगोचरस्य विषयस्य तद्वर्माणां
चाध्यासः तद्विपर्ययेण विषयिणस्तद्वर्माणां च विषयेऽध्यासो
मिथ्येति भवितुं युक्तम् ।
तथाप्यन्योन्यस्मिन्नन्योन्यात्मकतामन्योन्यधर्माश्चाध्यस्येतरेतरा
विवेकेन अत्यन्तविविक्तयोर्धर्मधर्मिणोः मिथ्याज्ञाननिमित्तः
सत्यानृते मिथुनीकृत्य ‘अहमिदम्’ ‘ममेदम्’ इति नैसर्गिकोऽयं
लोकव्यवहारः ॥

I) General Observation :

- Essence of Book – Indian school of thoughts – critical survey of Indian philosophy – by Chandra Dhar Sharma.
- Published by Motilal Banarsi Das.
- Essence of 12 Darshanams.
- 6 Astika + 6 Nastika Darshanams.

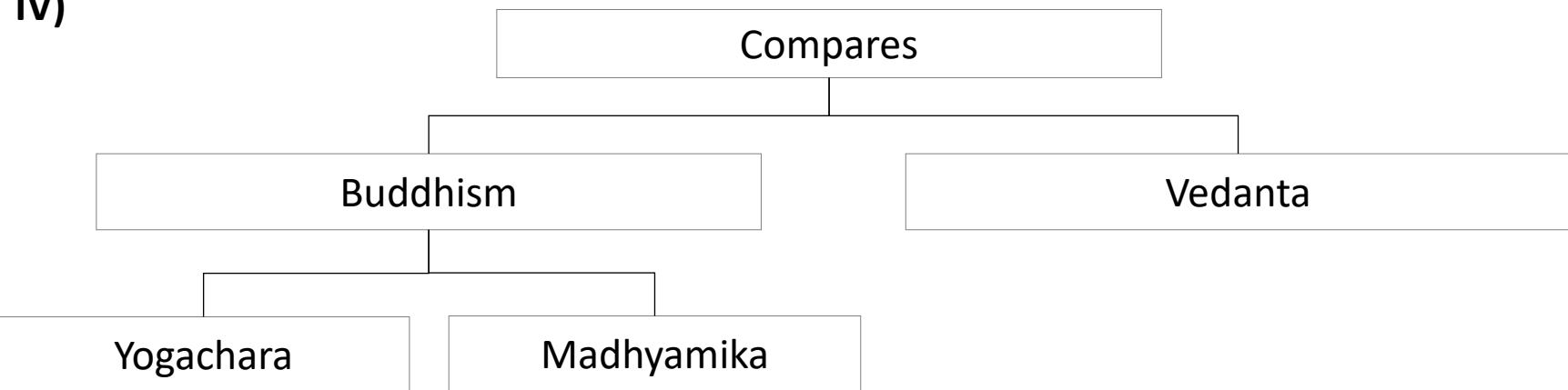
II)



III) Adhyasa Bashyam refuted by Ramanuja, 7 logical fallacies in Adhyasa Bashyam.

- Mentioned in that Book + Advaitas refutation of 7 fallacies.

IV)



- Academicians Claim, Buddhism and Vedanta are one and the same.
- Widely held view of all academicians.

V) Traditional Acharyas have misunderstood Buddhism.

- Hence they refute Buddhism.
- Buddhism = Vedanta, hence Buddhism can't be refuted.

VI) Yogachara (Kshanika Vigyana Vada) and Madhyamika (Shunyavada) talk about Advaita as the ultimate reality.

VII) Let us assume Buddhism is talking about Vedanta, Veda existed before Buddha.

- Buddha was a Veidika, he rebelled and differed but was born Veidika.
- Include Buddha as one of the Acharyas.

VIII) Karikas :

- Many words common in Buddhism and Karika.

IX) Mandukya Upanishad : Chapter 4 – Karika No. 99

क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तापि (यि) नः ।
सर्वे धर्मास्तथा ज्ञानं नैतद्बुद्धेन भाषितम् ॥ ९९ ॥

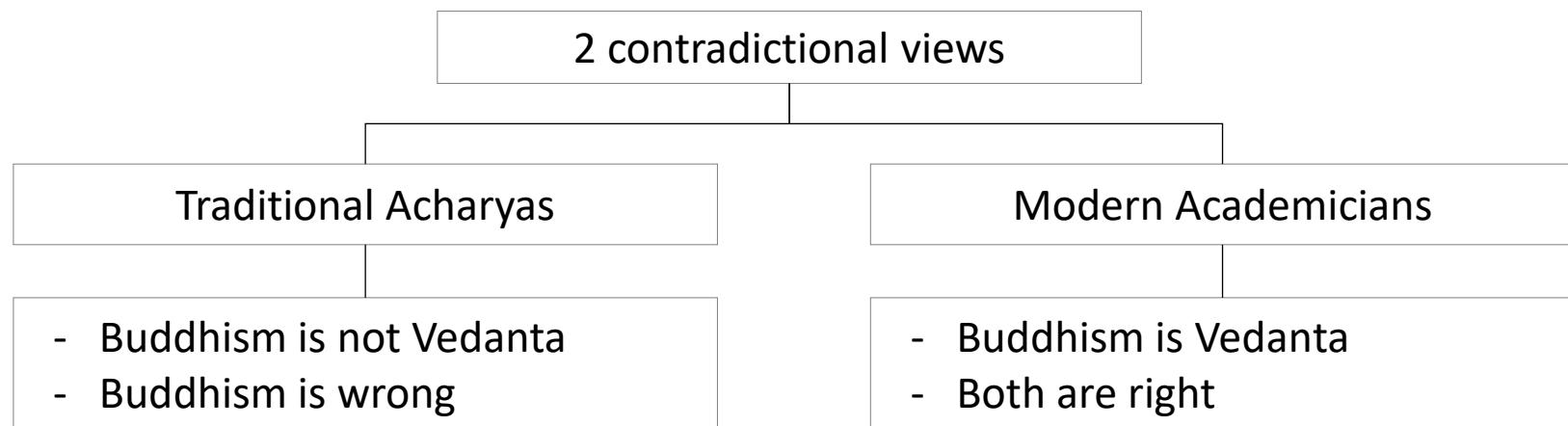
kramate na hi buddhasya jñānam dharmeṣu tāpi (yi) nah ।
sarve dharmāstathā jñānam naitadbuddhena bhāṣitam || 99 ||

The knowledge of the realised one who is all-wisdom is ever untouched by objects. Similarly, all the entities as well as knowledge are also ever untouched by any object. “This is not the view of the Buddha”. [4 - K - 99]

X) This teaching based on Mandukya Upanishad, Vedika Vedanta, has not been talked by Buddha.

- Nai Tad Buddhena Bashitam.

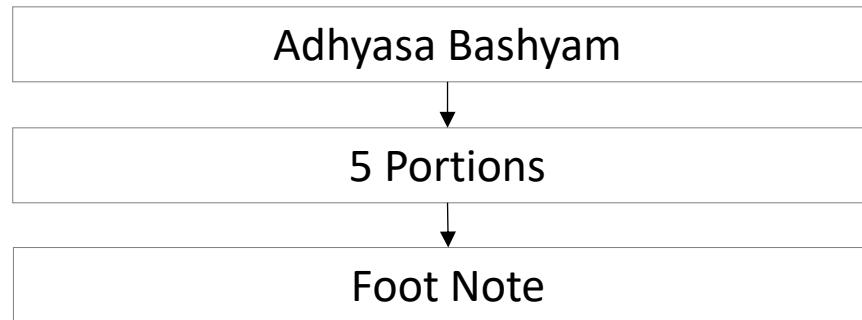
XI)



XII) Chandra Dhar's – Book :

- One Chapter – Buddhism and Vedanta
- 7 logical fallacies of Ramanuja and our – refutation.
- Ramanuja came later than Shankara.
- Other Acharyas have refuted Ramanujas fallacies as not there.

XIII)



a) Shankah Grantha :

- Objection against Adhyasa part

b) Parihara Grantha :

- 2nd part
- Akshepa Samadhanam
- Shankaras reply to objection raised.
- Pratingya – Shankaras proposition.

c) Adhyasa Lakshanam :

- Definition of Superimposition.
- Erroneous perception.

d) Adhyasa Sambavana Grantha :

- Doubting the possibility.
- Objecting in the beginning.

e) Adhyasa Pramana Param :

- Evidences, Pramanani, proofs for Adhyasa.
- Pratyaksha, Shastram, Anumana, Arthapatti – Pramanams, supporting existence of the mistake.
- Requires correction.

f) Conclusion : Upasamhara

- If you want to remove Samsara, Moksha, mistake has to be rectified.

g) Brahma Sutra :

- Talks about rectification of the fundamental mistake.
- 6 parts of Adhyasa Bashyam.

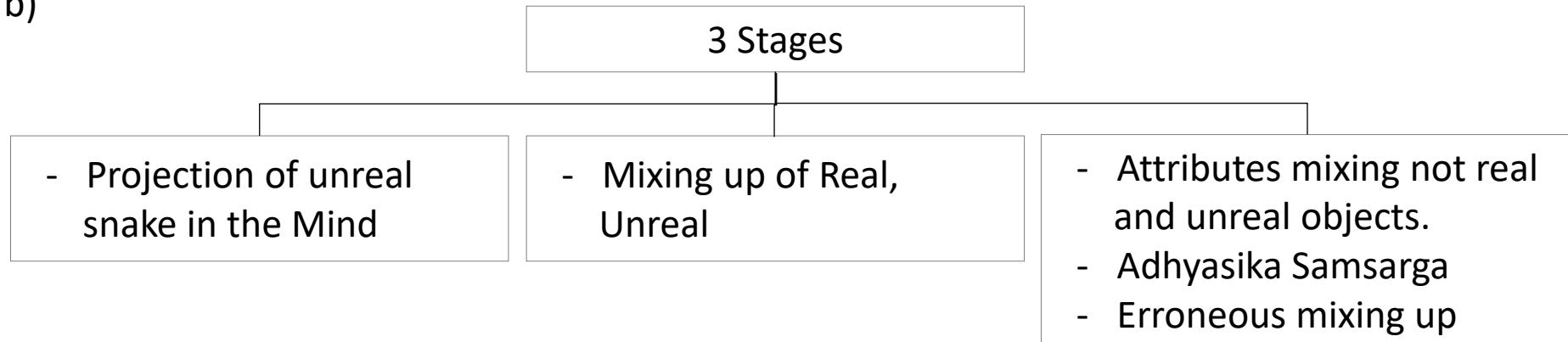
h) From :

- Yushmat Asmat Gocharayo... upto Yuktam – 5th line is objection to Adhyasa.
- Purva Pakshi : Preparing for objection.

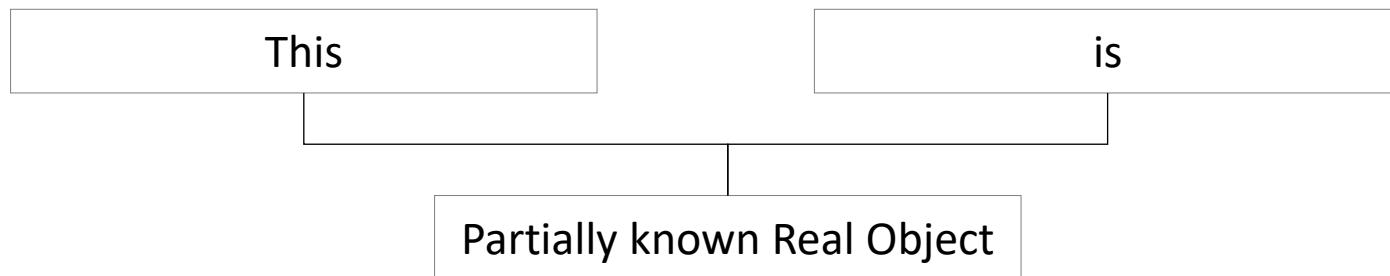
XIV) a) Example :

- Rope – Rope Snake
- This is a Snake

b)



c)



d) Sanke Part = Unreal

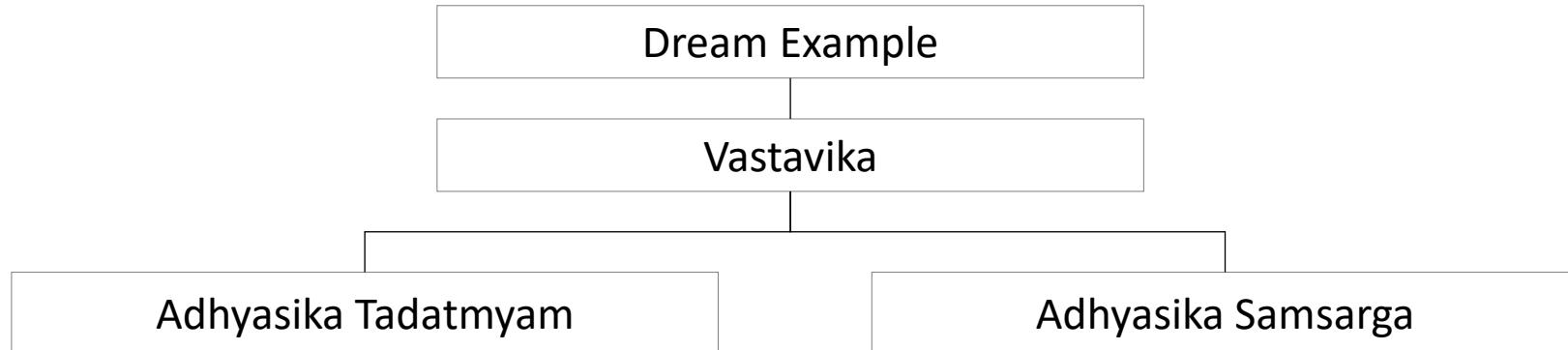
| Adhyasika | Tadatmyam |
|-------------|---|
| - Erroneous | - Oneness - Mixing up of Real - Unreal |

e)

| Adhyasika | Tadatmyam | Samsarga |
|-----------|--------------|------------|
| Erroneous | Mixing up of | Attributes |

- 3 Phenomena, 3 stages of one superimposition, expressed in “This is a Snake:”
- This is silver.
- Dream projection.
- Error common in all example.

f)



- All build up of opponent.

g) Mistake possible only if mistaker has already experienced a real snake.

- If a person is in a land, where no snakes, he will never mistake Rope as Snake.

h) Why experience of Real Snake is required?

- Only if I have experienced it, Poorva Prama, Prior real experience of real Snake in Snake Park.
- Every experience creates Vasana, impression, Samskara in the Mind.

i) Poorva Prama Ahita (Janita) Samskara.

- Impression born out of real experience of real snake in the past.

j) With that Samskara, I look at the Rope which is not fully known because of Semi-darkness, ideal conditions, fear of snake, heard of snake, then superimposition takes place.

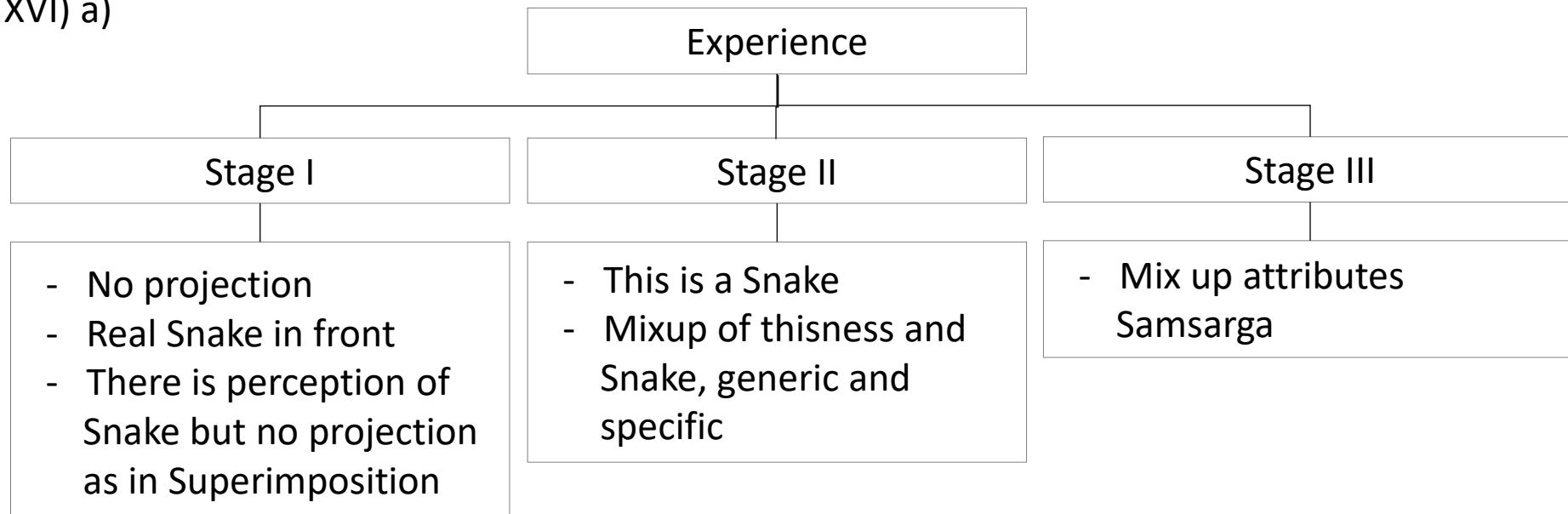
k) Poorva Pramahita Samskara is required – important condition.

- This is inevitable unavoidable condition.

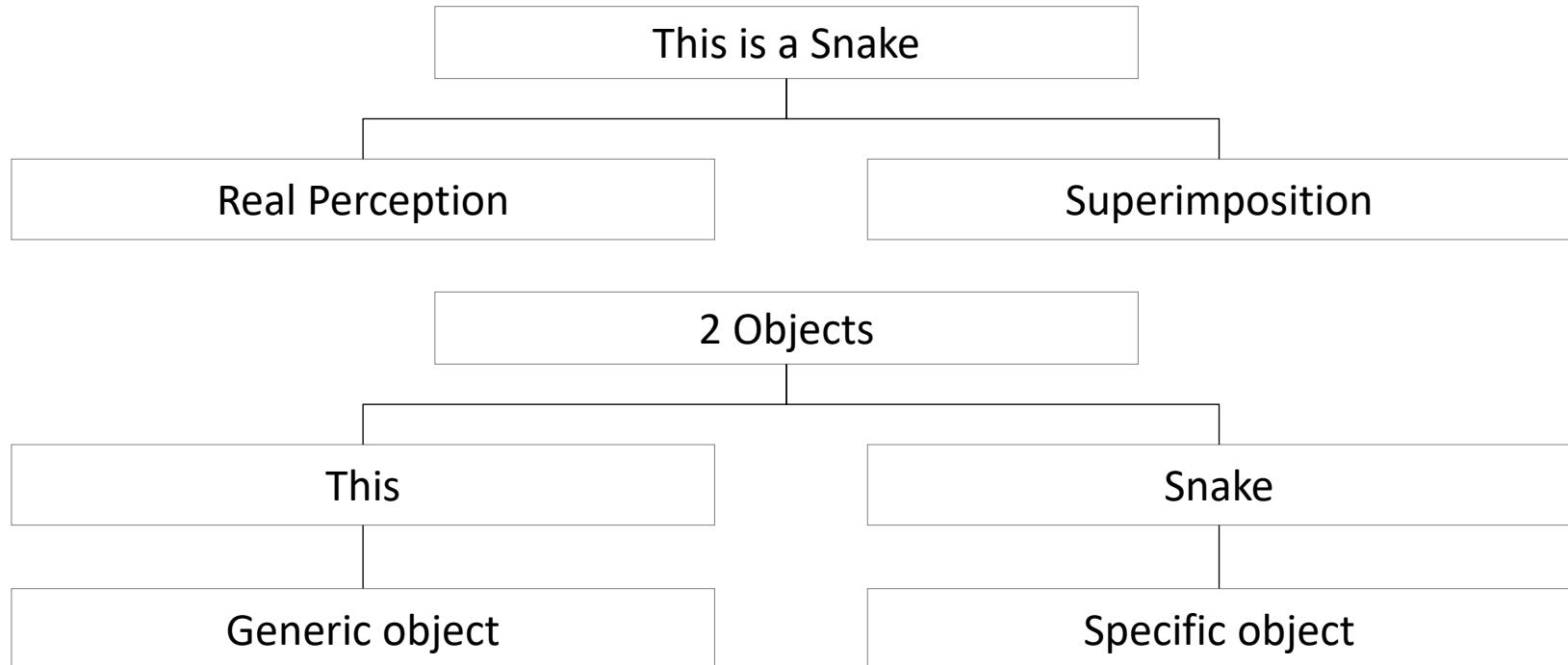
XV) How does previous real experience of Snake takes place?

- Which happened before superimposition.
- Poorva Prama.

XVI) a)



b)

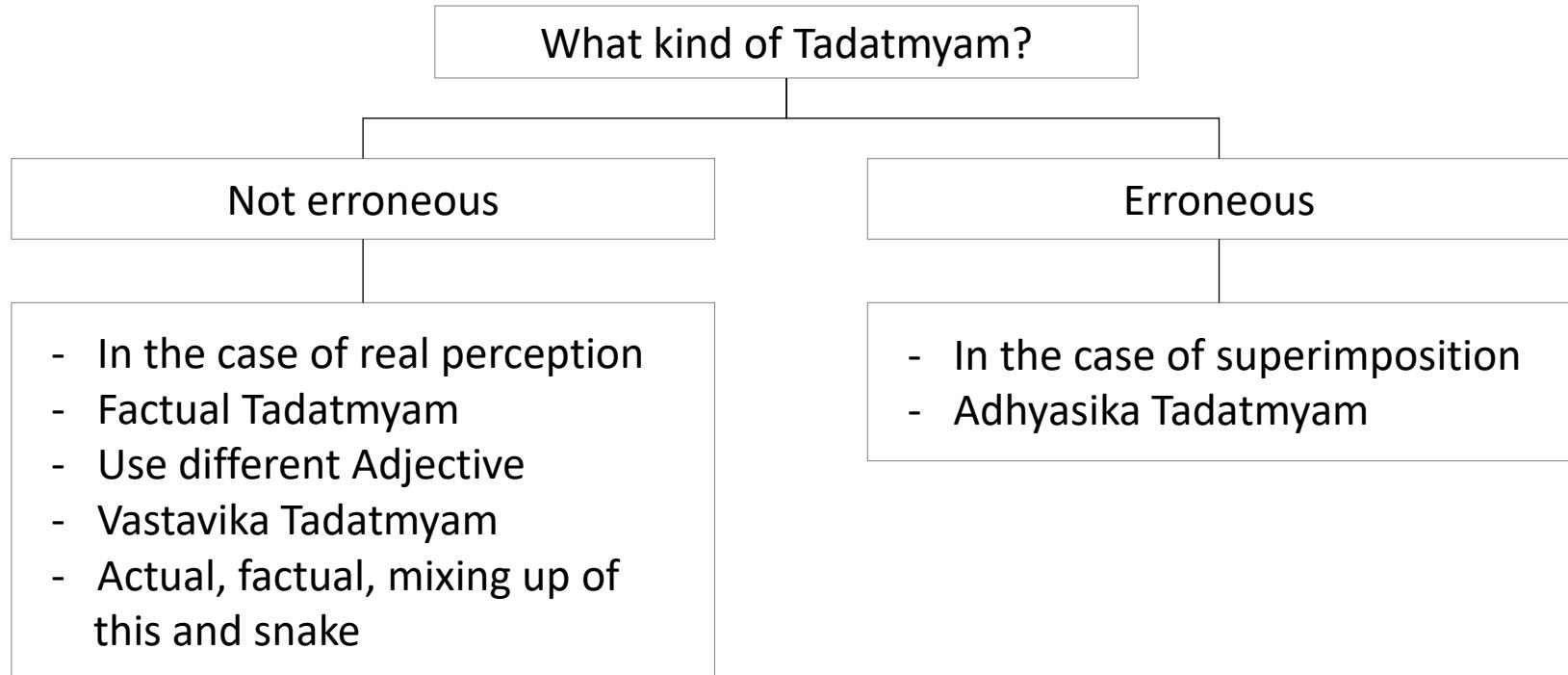


- There is Samanadi Karanyam.
- We are seeing one-ness of Generic object – this and specific object – Snake.
- This is a snake
- Sake is this.
- Oneness – mixing up is there in both.
- Tadatmayam is there.

c) Grammar Rule :

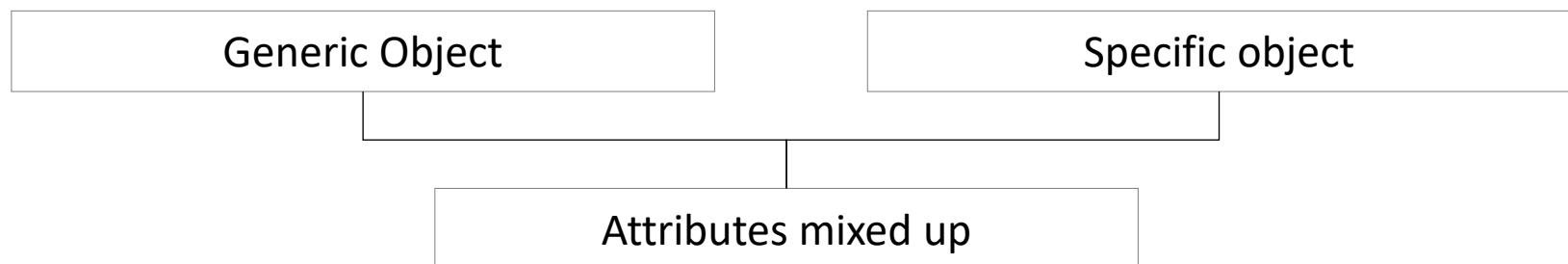
- Yatra Yatra Samanadhi Karanyam, Tatra Tatra Tadatmyam

d) In Real perception also Tadatmyam is there



Stage III : Samsargaha

a) There is one-ness of attributes also.



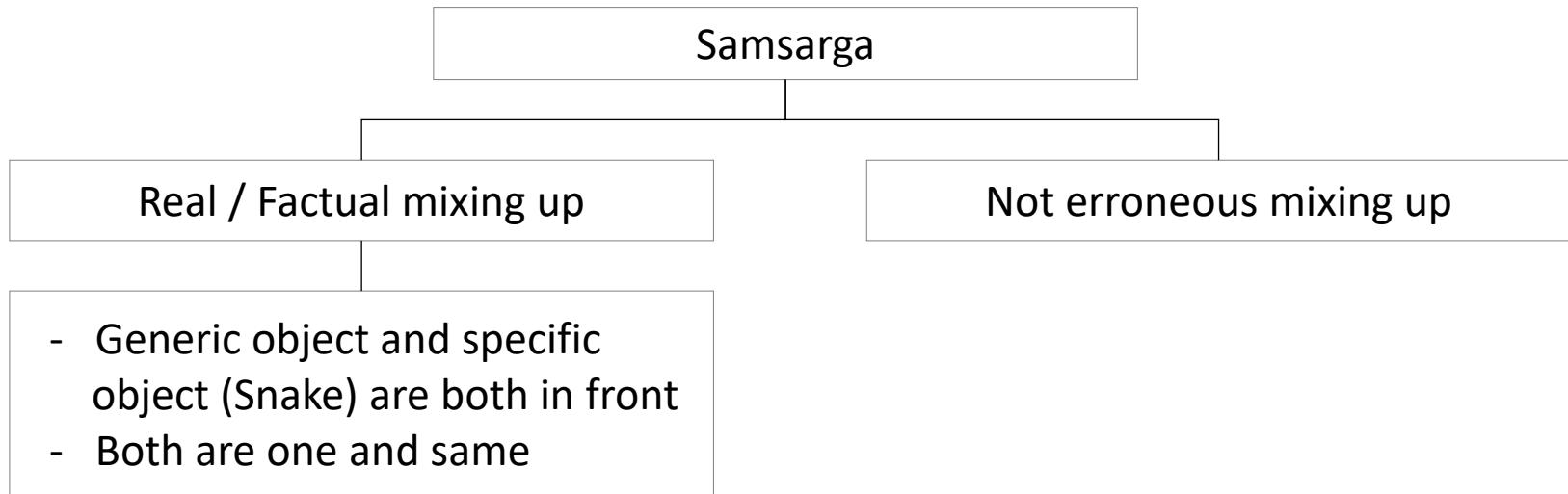
b) Pronoun this – refers – to right in frontness.

- Puro Vartitvam.
- It is in front of me.
- We transfer this to snake indicating – right
- Snake is right in front.

c) Snakeness is mixed up with generic object “This”

- Attributes also get mixed up.
- Mixing up of attributes = Samsargaha.

d)

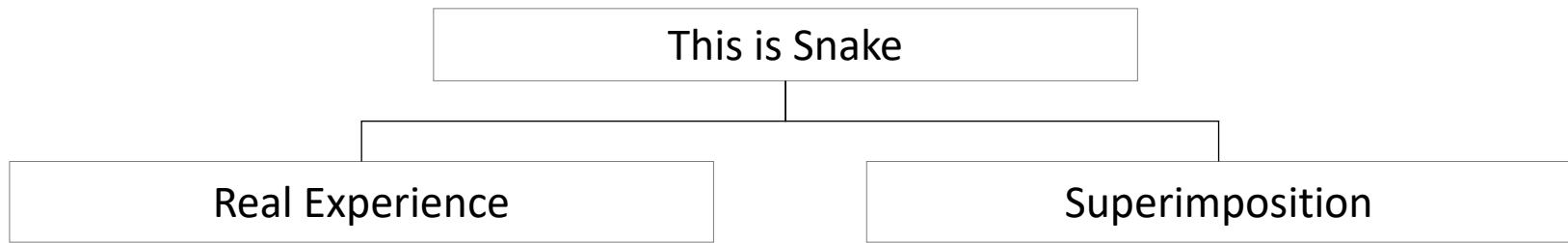


e) It is factual oneness of attributes.

f)

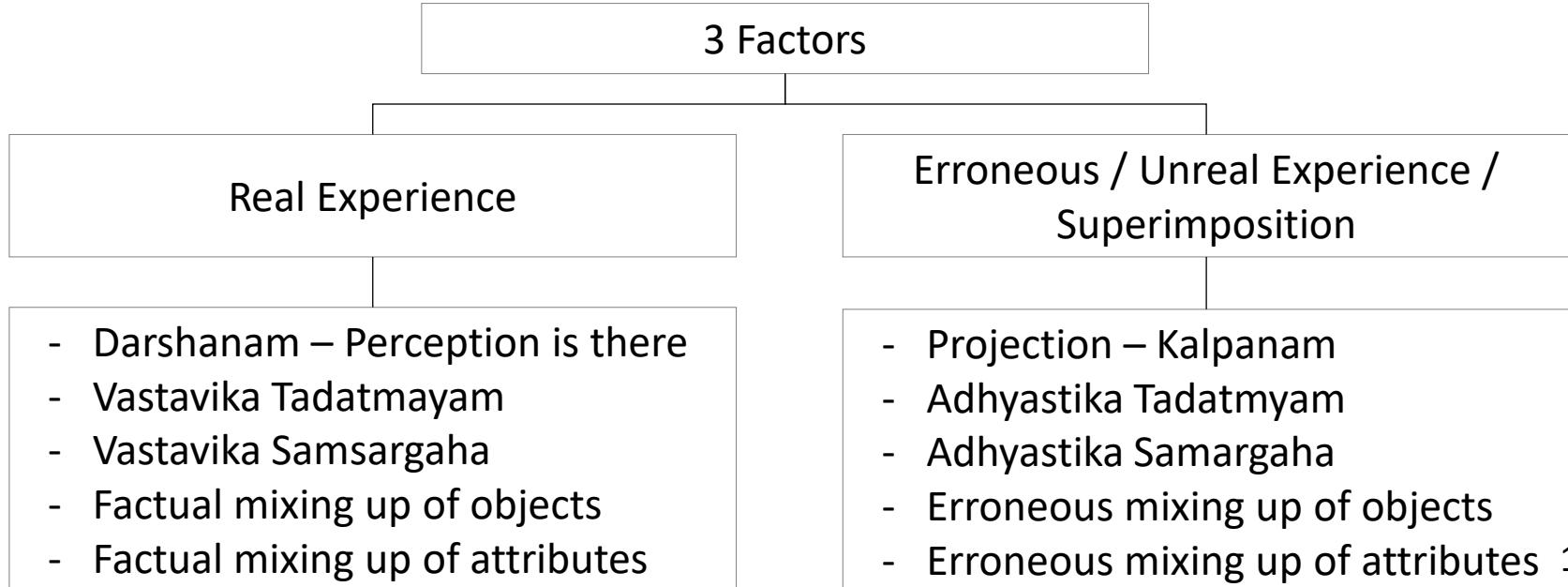
| Perception | Superimposition |
|---|---|
| <ul style="list-style-type: none">- Vastavikam Tadatmyam- Vastavika Samsarga | <ul style="list-style-type: none">- Adhyastika Tadatmyam- Adhyasika Samsarga |

g)



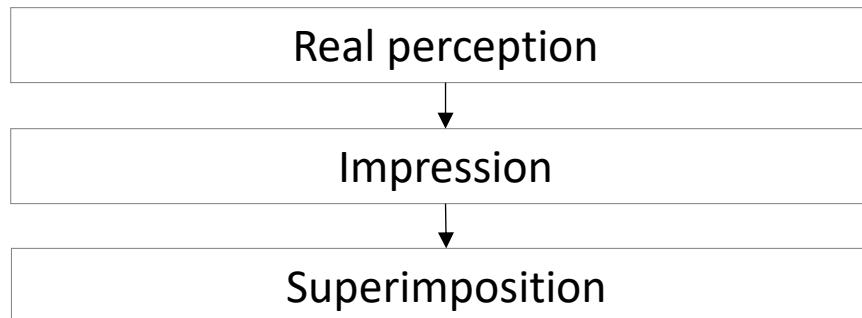
- What is common in both?
- This is snake.

h)

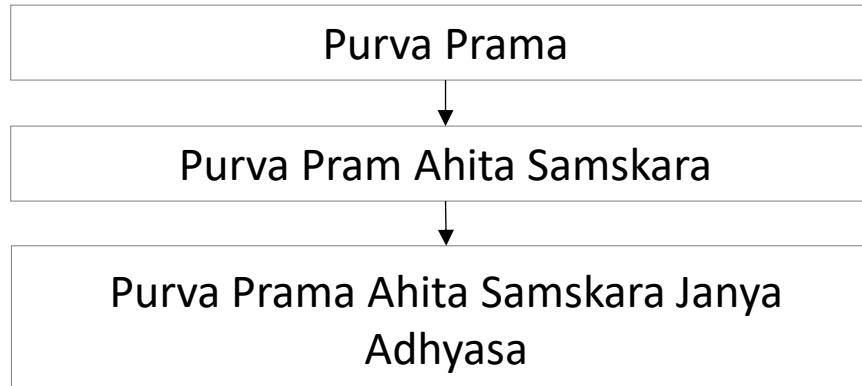


i) Get familiarised with Sanskrit words.

- All these are observations by Purva Pakshi who wants to negate Atma – Anatma Iteratara Adhyasa.
- If superimposition has to take place, actual experience should have taken place.
- Actual experience generates impression.
- Impression alone cause of projection.



j)



k) Upto this is preparation

- Atma – Anatma – Adhyasa, I am a human being, I am this body.

| I am | This body |
|---------------------|-----------|
| Atma, subject, self | Anatma |

- There is an Adhyasa between I – Atma – Turiyam – Awareness and Body, human being, male, female.

Shankara :

- Atma – Anatma Adhyasa has taken place.

I) Purva Pakshi :

- Atma – Anatma Adhyasa is impossible.
- I am the body, human being superimposition is not possible.
- It is factual only.

XV) Why Atma – Anatma iteretara Adhyasa is not possible.

a) Mixing up is called Adhyasika Tadatmyam and Adhyasika Samsargaha.

- They are possible only if Vastava Tadatmyam and Vastavika Samsarga had taken place.

b) They are pre-requisite for Adhyasika Tadatmyam and Adhyasika Samsargaha.

c) From that alone Samskaras will come

- Then alone Adhyasa will come.

c) Samskara Abave, Adhyasa Abava.

- Poorva Prama Abave, Samskara Abava.
- Vastavika Tadatmya Abave, Poorva Prama Abava.

d) Tasmat Adhyasa Neiva Sambavati.

XVI) Why actual mixing up – Vastavika Adhyasa of Atma – Anatma is impossible.

- This is Snake, example it is possible.
- Here is not possible.

XVII) **Adhyasa Bashyam beings :**

Purva Pakshi :

a) Atma – Anatma are diagonally opposite nature like light – darkness.

- Have diagonally opposite attributes.

b)

| Atma | Anatma (Body – Mind – Sense Organs) |
|---|--|
| <ul style="list-style-type: none">- Nitya – Eternal- Nirvikara – Changeless- Niravayava – Partless- Chetanam | <ul style="list-style-type: none">- Anitya- Savikara- Savayava- Achetanam |

c) Student must have done Gita, Upanishad

- This is P.hd class.

d) Light – Darkness can't mix together, Atma – Anatma can't mix together.

- They can never have one-ness.
- Vastivika Tadatmyam, Samsarga is not possible.
- Poorva Pramahita Samskara is not possible.
- Adhyasika Tadatmyam, Samsarga is not possible.

XVIII) Yushmad Asmad Pratyaya Gocharayoho Vishaya Vishayinoho Tamaf Prakashavatu Viruddha Svabavayo :

- 3 portions, expression – describing Atma – Anatma.
- 1st description – Atma – Anatma

a) **Yushmad Asmat Pratyaya Gocharayo :**

• **Atma is revealed by 1st person singular “I”**

- Everybody refers to self as - I, myself.

b) Issue self cheque to withdraw money.

- Atma = I = 1st person singular.
- Anatma = Everything other than Atma.
 - = World, Body, Mind, Sense Organs, 5 Elements, Sharira Trayam
 - = Revealed by 2nd / 3rd person.

c) Asmat Pratyaya Gochara = Revealed by 1st person “I”.

d) Yushmat Pratyaya Gochara :

- Revealed by 2nd person, you or 3rd person – He, She, It, They.

| Atma | Anatma |
|------|------------------------|
| I | He, she, you, it, they |

e) 1st contradiction :

- Unmixable words.
- Pratyaya Virodha = Thought level
- Gochara Virodha = Word level
- At both levels different, opposite.

f)

| Vishaya | Vishayino |
|---------|-----------|
| Object | Subject |
| Anatma | Atma |



- Diagonally opposite
- Subject can't become object
- Object can't become subject
- Opposite nature

g) 3rd description – Atma – Anatma.

- Tamah Prakashavat Viruddah Svabayoho
- Diagonally opposite nature.
- 3 expressions refer to Atma Anatma.
- Light – Darkness – opposite.

h) Purva Pakshi – conclusion :

- Vastavika Tadatmyam
- Vastavika Samsarga
- Unlike real experience of “This is a Snake”

} Not possible

I) Itaretara Bava Anupapatou Siddhayam = Vastavika Tadatmyam

- Anupapatti = Impossible
- Impossibility of Vastavika Tadatmyam is evident.
- Look at 3 Descriptions, they can't mix up.

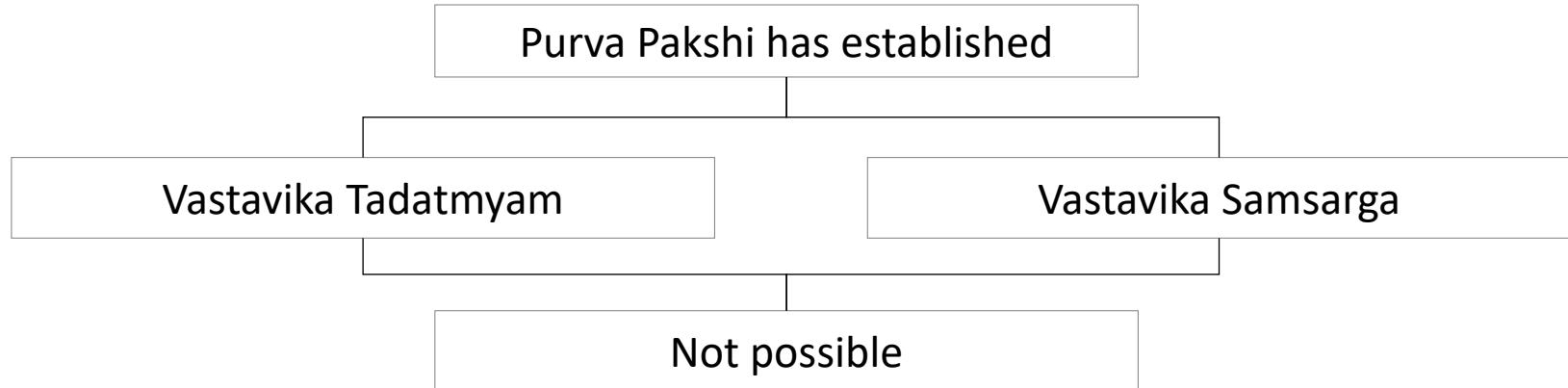
II) Once Vastavika Tadatmyam is not possible, then attributive mix up – Vastavika Samsarga is also not possible.

III) Tad Dharmanam Api Sutara Itararetara Anupapatti :

- Atma – Anatmas attributes – like Nityatvam, Anityatvam Nirvikaratvam, Savikaratvam, Niravayavatvam, Savayavatvam can't be mixed up.
- All opposite attributes – Anupapatti can't be mixed up.

IV) Vastavika Samsarga is not possible

V) Upto this... Anupapatti :



VI) Therefore real one-ness is not possible :

- Purva Prama – I am the Body real experience is not possible.
- Then how unreal experience can happen?

VII) Ityataha, Poorva Pramahita Samskara is not possible.

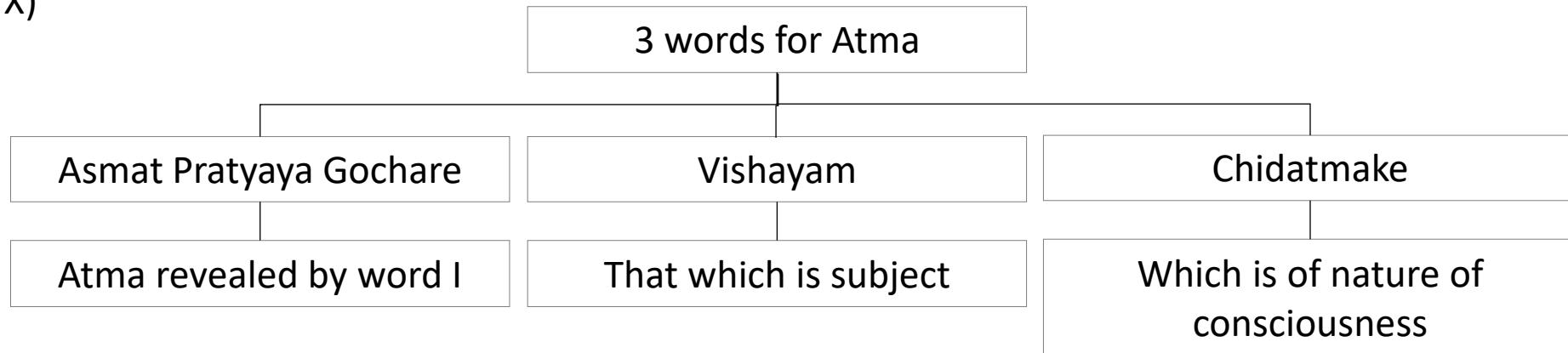
- Na Sambavati.

VIII) Since Vastavika Tadatmyam and Samsarga are not possible, Adhyasika Tadatmya and Adhyasika Samsarga is not possible.

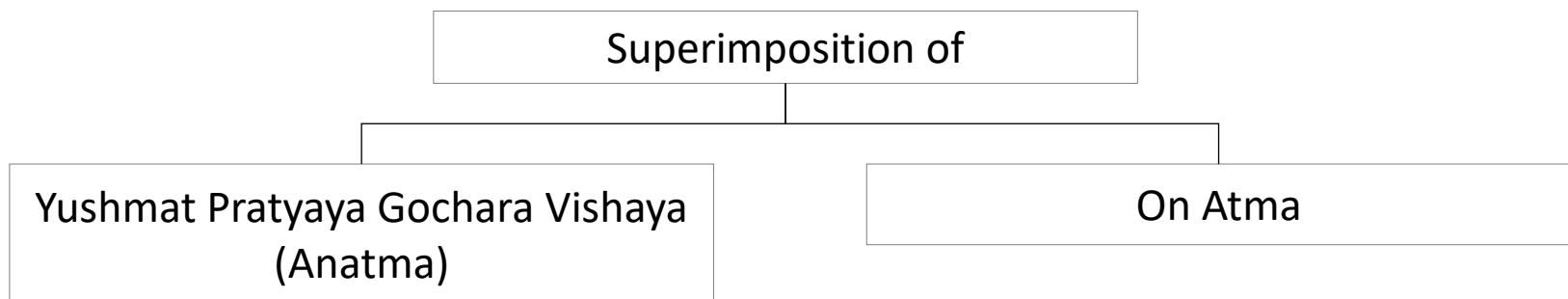
IX) Asmat Pratyaya Gochare Chidatmani Atmake :

- Upon the Atma, Anatma superimposition is not possible.
- Adhyasika Tadatmyam is not possible

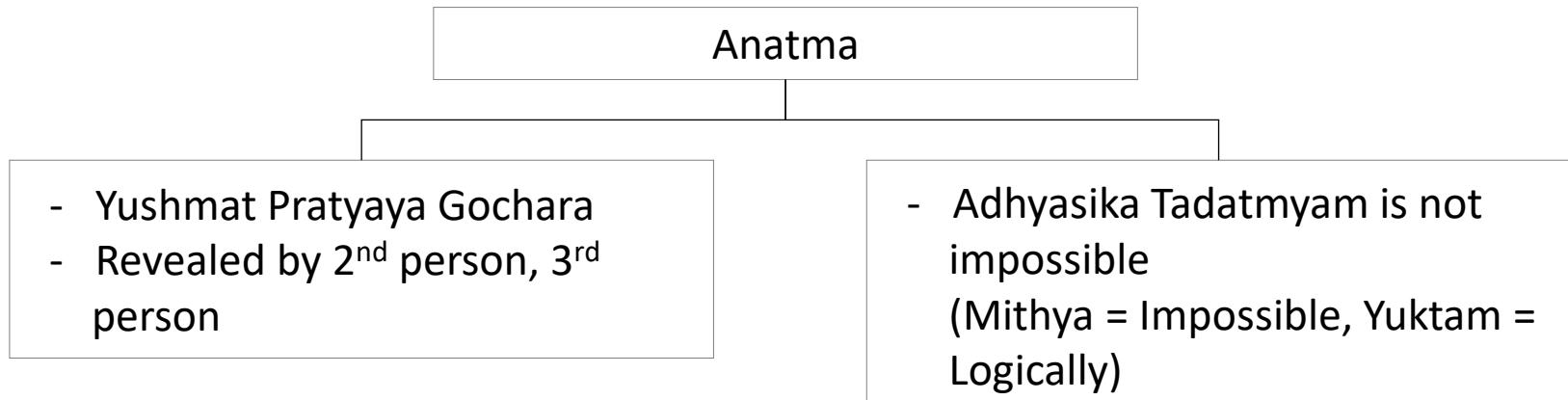
X)



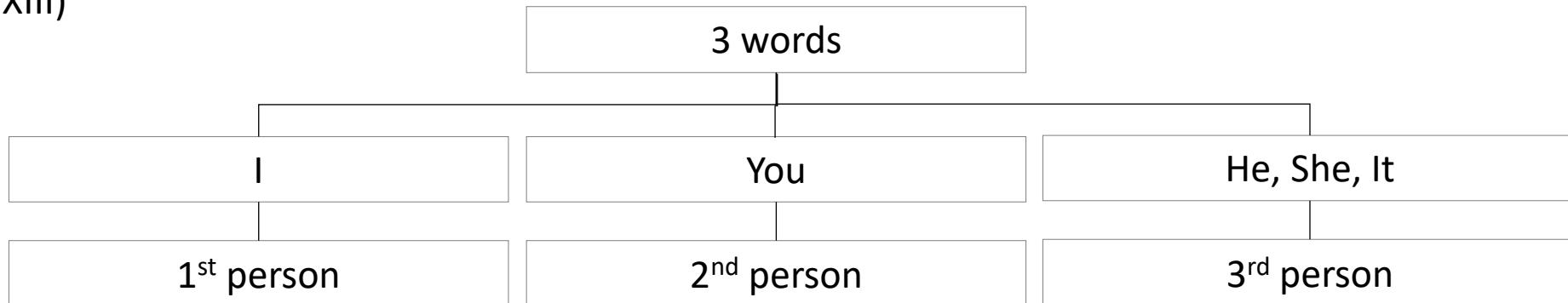
XI) Yushmat Pratyaya Gocharasya Vishayaya Adhyasa :



XII)



XIII)

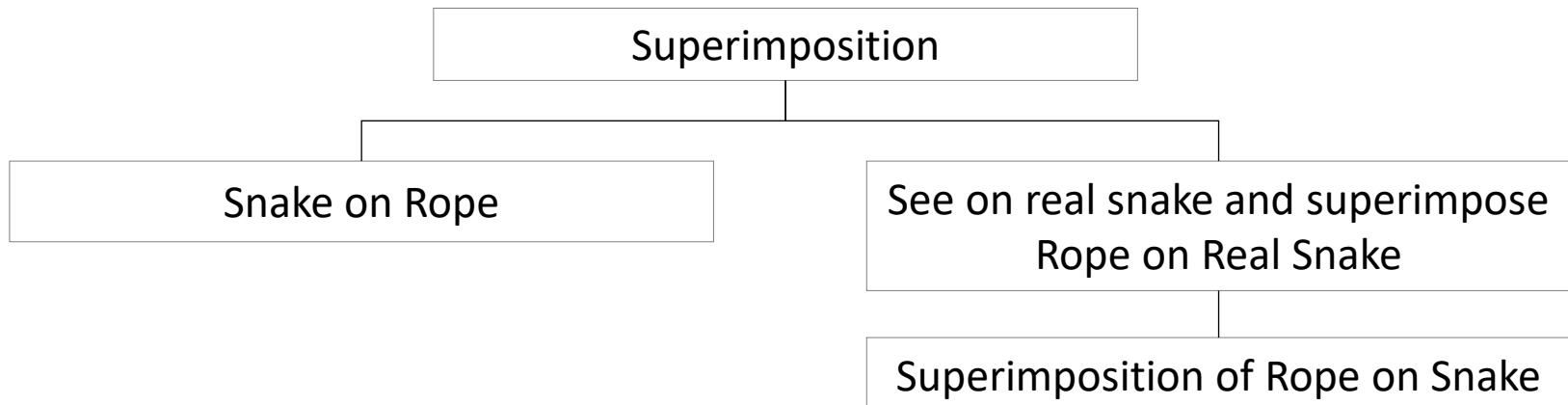


XIV) Adhyasika Tadatmyam between Atma – Anatma is not possible.

XV) Their attributes can't be superimposed

- Adhyasika Samsarga (Attributive mixing up, not possible).

XVI) Reversely also superimposition is not possible.



XVII) Vivekachudamani :

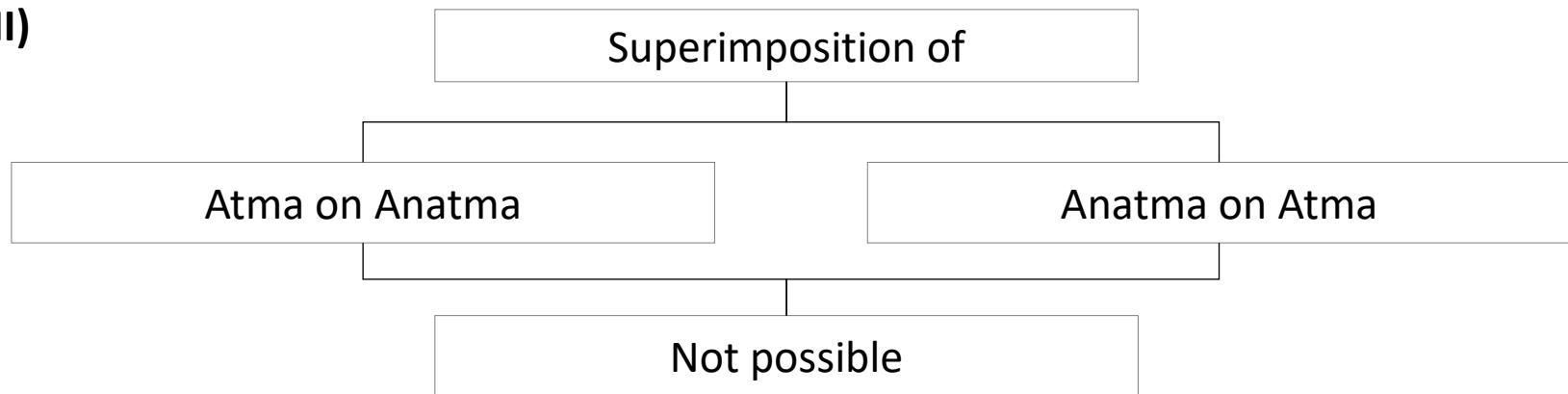
अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा
 विवेकाभावाद्वै स्फुरति भुजगे रज्जुधिषणा ।
 ततोऽनर्थब्रातो निपतति समादातुरधिकः
 ततो योऽसद्ग्राहः स हि भवति बन्धः शृणु सखे ॥ 138 ॥

*atasmimstadbuddhiḥ prabhavati vimūḍhasya tamasā
 vivekābhāvādvai sphurati bbujage rajjudhiṣaṇā ।
 tato'narthavrāto nipatati samādāturaḍbikah
 tato yo'sadgrāhah sa hi bhavati bandhah śṛṇu sakhe ॥ 138 ॥*

Being deluded by ignorance, one mistakes a thing for what it is not. In the absence of discrimination, the snake is mistaken for a rope, and great danger befalls one who seizes it through this false notion. So listen, my friend, it is mistaking the not-Self for the Self (the unreal for the Real) that creates bondage.[Verse 138]

- Upon Snake, have false notion that it is Rope.

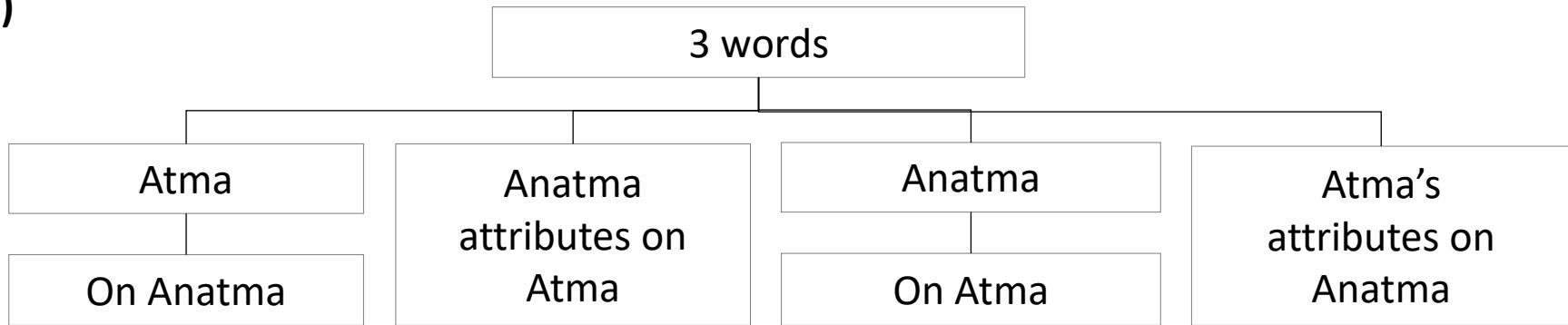
XVIII)



XIX) Tad Viparyena Tad Vishayanam Vishaya Tad Dharmena Tatataha :

- Superimposition of Atma on Anatma.
- Adhyatmika Samsarga reverse.

XX)



XXI) Oppositions refutation of Possibility of Adhyasa.

- Adhyasa Akshepa, Shankha part over.
- Part – I of Adhyasa Bashyam over.

XXII) Thathapi... upto Loka

- Vyavahara... Shankara refutes Purva Pakshi.
- Points out Adhyasa is possible.
- How Shankara replies?

Revision : Topic 2

I) Shankara's introduction without Mangala Charam

- Gita Bashyam (Mangalacharanam) – Narayana Paro Vakta Dandha Avyakta Sambavam.

II) Brahma Sutra Bashyam without Mangala Charanam is inauspicious.

- Therefore should not study Bashyam, commentators say.

III) Vishaya – Vishayino

- Atma – Anatmano
- Iteraretara – Adhyasa



Invokes Atma

IV) Atma is the most Mangala Svarupam.

- Atma – Anatma Adhyasa – Atma = Brahman.
- Shankara has remembered Atma and Brahman.
- That itself is Mangalam.
- They justify Mangalacharanam.

V)

Adhyasa – 5 Parts

1st Part

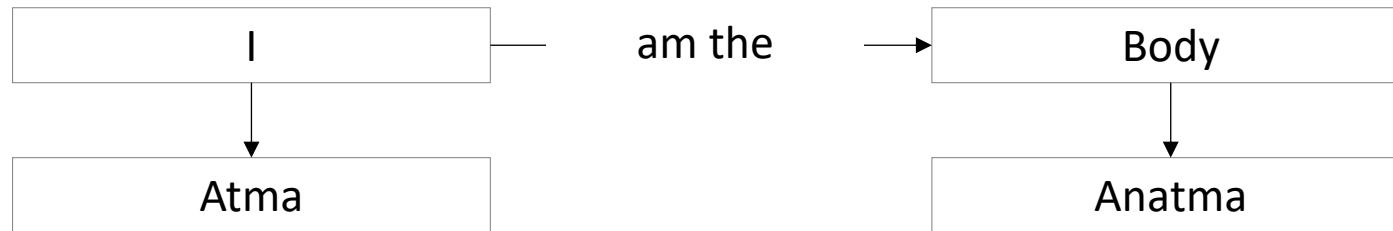
2nd Part

- Adhyasa Akshepaha / Shankha
- Objection to Adhyasa
- Discussed in Vichara Sagara Page 44 – 46

- Objection in one sentence, in Vichara Sagara elaborated in 3 Pages.

VI) 1st part consolidation – Shankaras Aim :

a) To show there is a mix up between Atma – Anatma :



b) When I am thinking of the Body it is mixing up of I – the Atma, the substratum and body – Anatma.

c) **This is Atma – Anatmanoho Iteretara Adhyasa.**

d) **This Adhyasa is cause of Samsara.**

e) Removal of Adhyasa is solution.

VII) Before Shankara points this out, Purva Pakshi – says Adhyasa is not possible, Bashyam incorrect, irrelevant.

VIII) Why Adhyasa is not possible?

a) Logic :

- Rope Snake example.
- This is a Snake.
- Erroneous statement.

- It is possible only if real Snake has been experienced.
- Has Snake Samskara, hence superimposition takes place.

b)

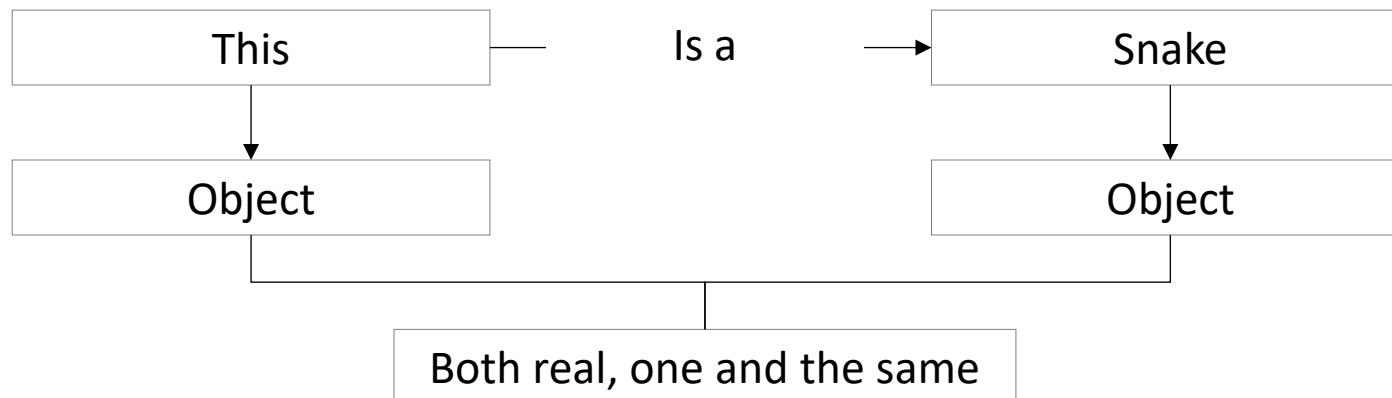
| Real Experience | False Snake Experience |
|-----------------|------------------------|
| This is a Snake | This is a Snake |



- Produces Samskara
- Creates Adhyasa

c) This is a Snake common expression during real experience and at time of superimposition.

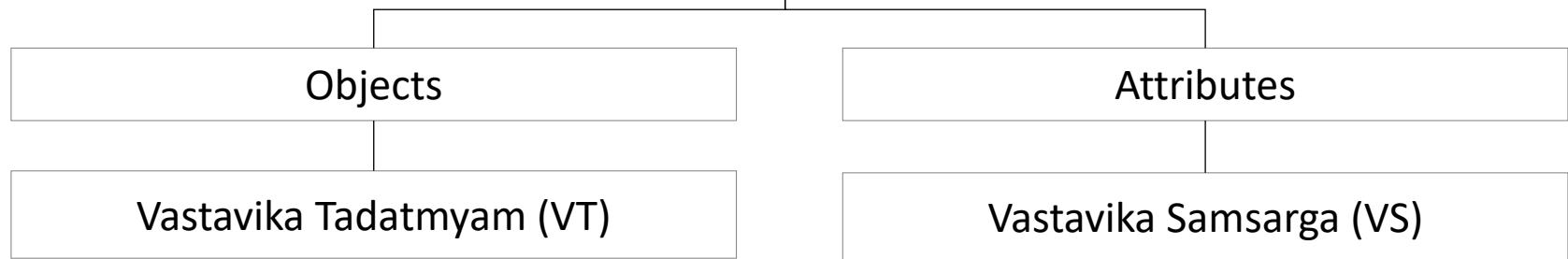
d) In the Real Snake :



- Snake is this.
- Combination allowed.
- Attributes exchanged.

e)

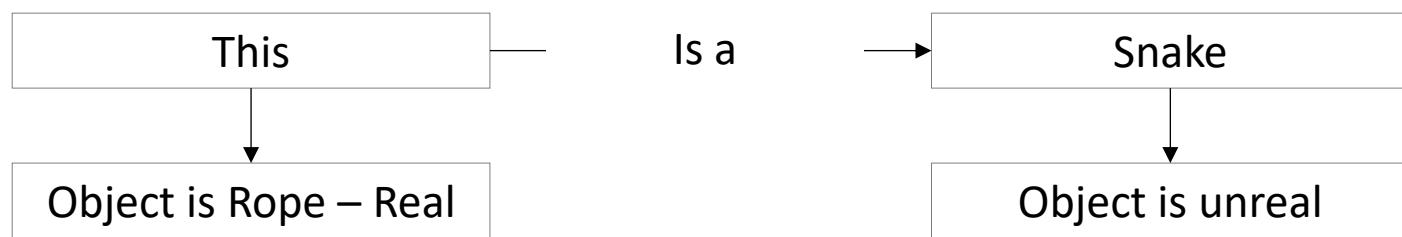
Combining ok during real experience
of Snake



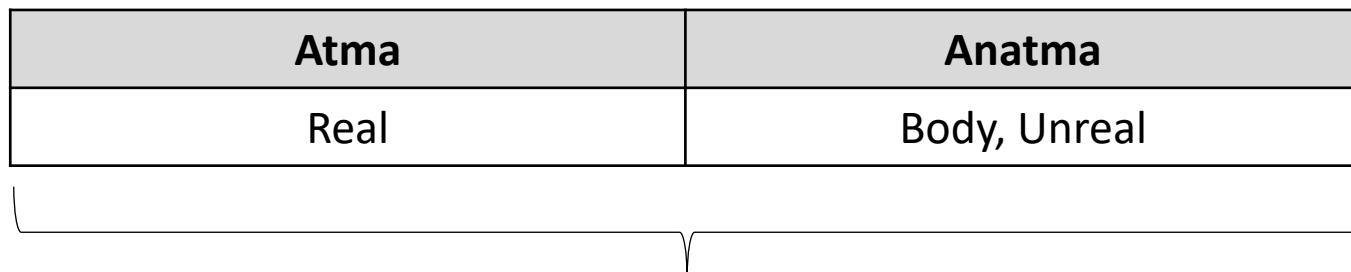
f) Poorva Samahita Samskara takes place at the time of Vastavika Tadatmyam (VT) and Vastavika Samsarga (VS) – real experience.

IX) Erroneous experience

a)



b)



d) Attributes can't be Transferred

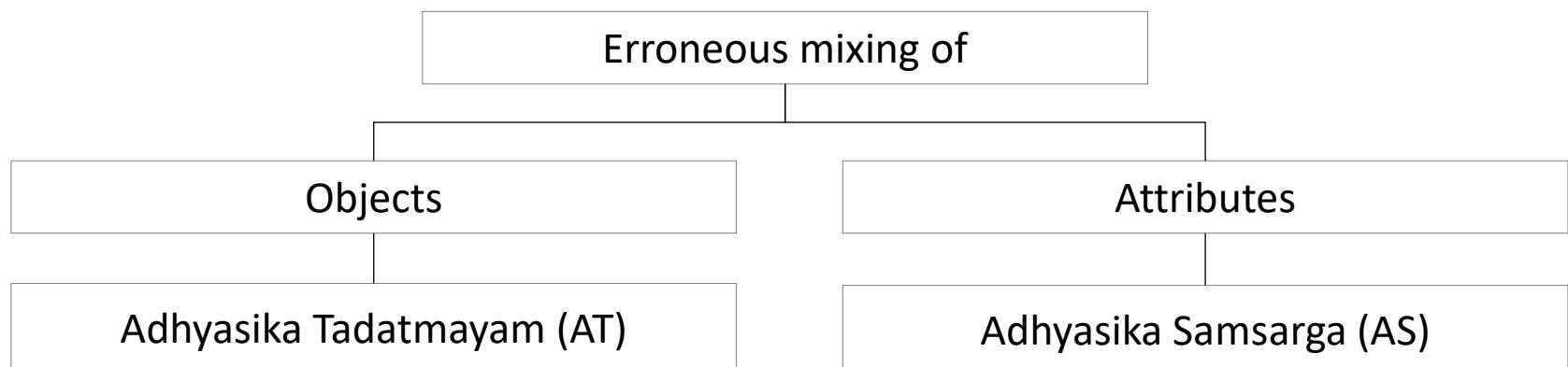
| Atmas Attributes | Anatmas Attributes |
|---|---|
| <ul style="list-style-type: none">- Satyam, Jnanam, Anantham- Nirgunam NirvikaramNityam | <ul style="list-style-type: none">- Anityam, Savikaram,Sagunam |

Can't be combined

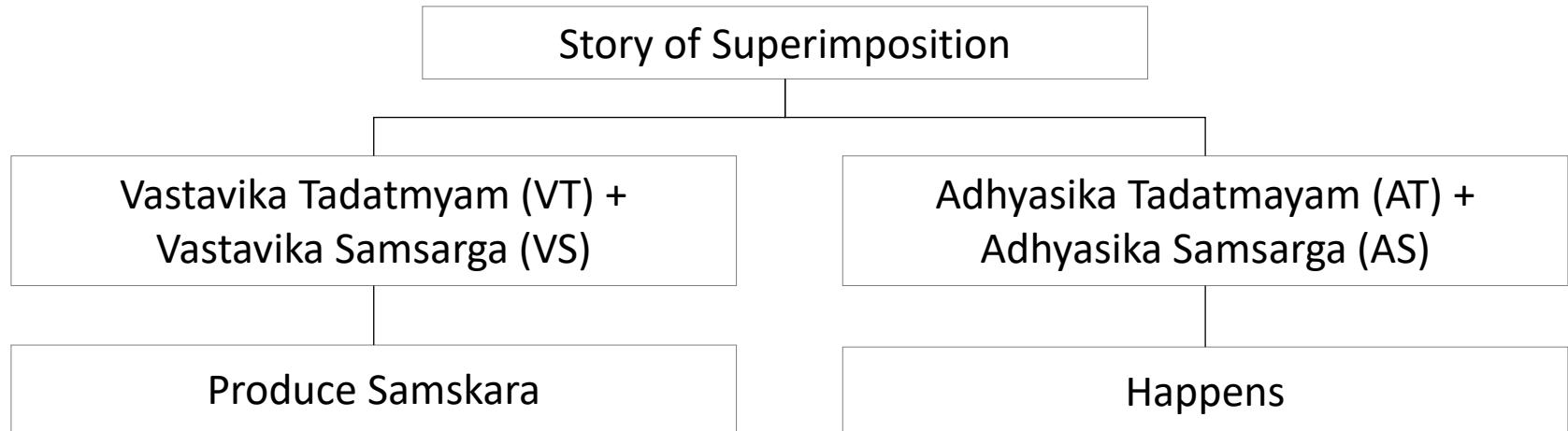
e) In erroneous perception, we combine the uncombinable.

- Mix, unmixable.
- Erroneous mixing up of object and attributes.

f)



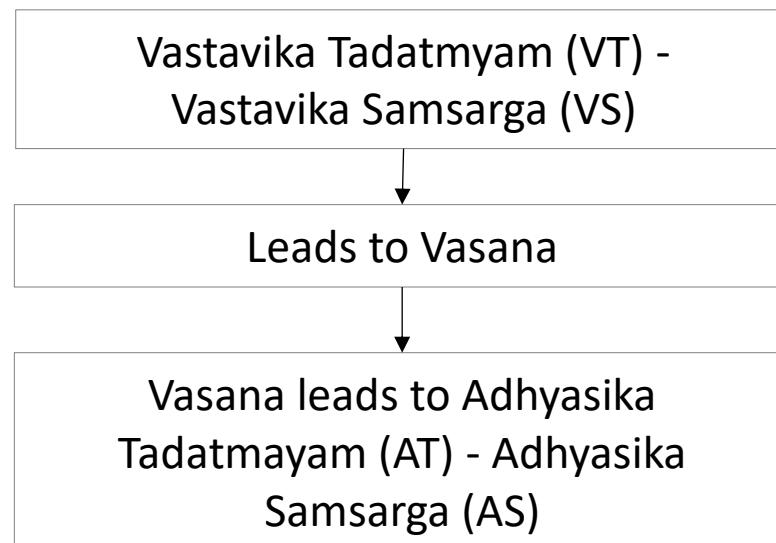
g)



X) If Vastavika Tadatmyam (V) – Vastavika Samsarga (VS) is not possible, then Samskara will not take place.

- Samskara = Vasana.
- If no Vasana – Adhyasika Tadatmyam (AT), Adhyasika Samsarga (AS) not possible.

XI)



XII) This is background of Superimposition.

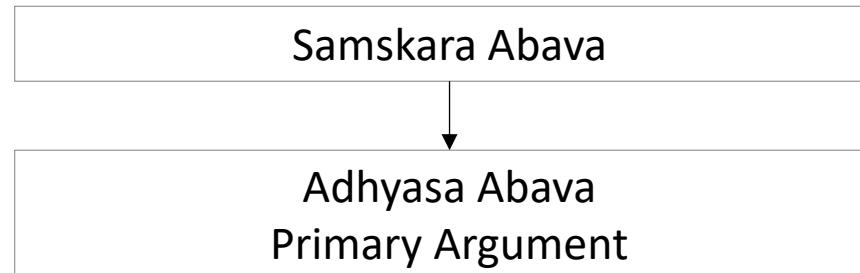
a) Keep this background, Purva Pakshi says.

- In the case of Atma – Anatma Vastavika Tadatmyam (VT) - Vastavika Samsarga (VS) are not possible.

b) In the case of Snake – rope, it is possible.

c) Therefore Poorva Pramahita Samskara, Vasana, is not possible.

d) Purva Pakshi :

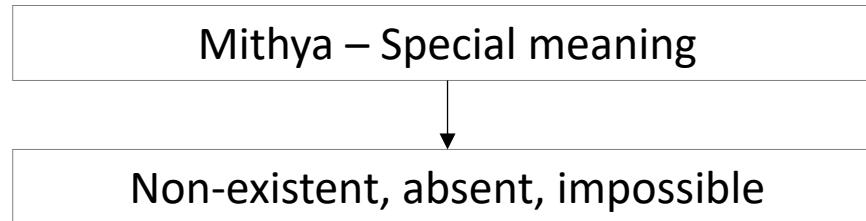


e) 1st – 2 Lines :

- Samskara Abhava.
- Vastavika Tadatmyam (VT) - Vastavika Samsarga (VS), not possible.
- Samsara not possible.

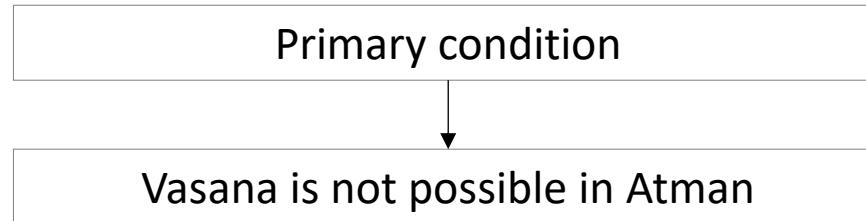
f) 3rd – 4th line – conclusion :

- Therefore, Adhyasika Tadatmayam (AT) - Adhyasika Samsarga (AS) are not possible.



- g) Adhyasika Tadatmayam (AT), Adhyasika Samsarga (AS), Adhyasa is impossible.
- h) Don't Venture into Adhyasa Bashyam.
 - It is a wrong foundation for Brahma Sutra.

i)

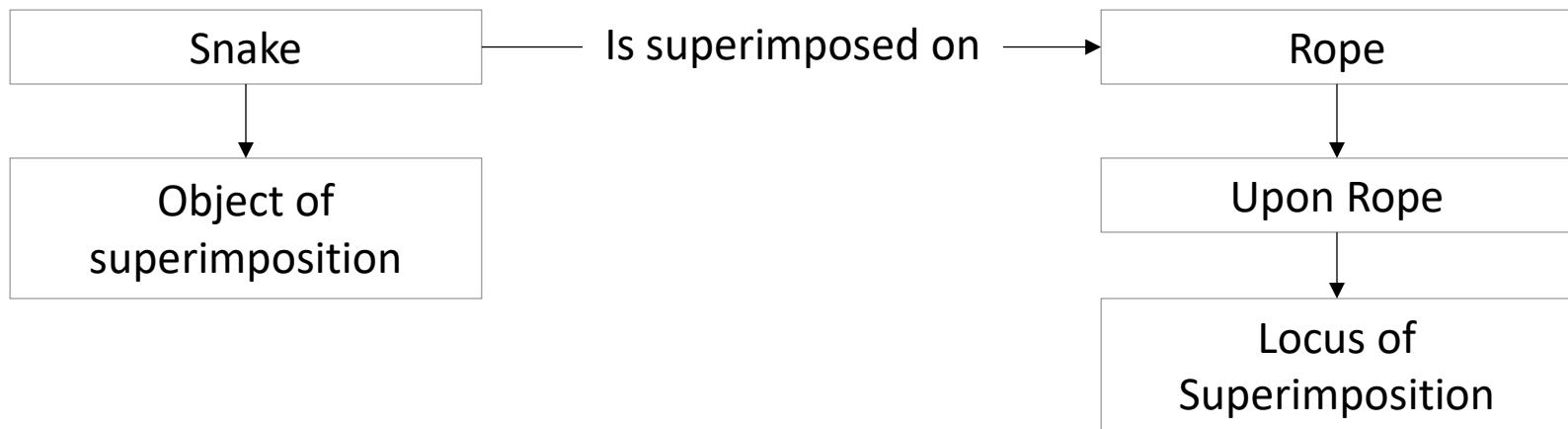


- XIII) a) Through implication Purva Pakshi indicates 2 more conditions required for superimposition.
- b) Those 2 conditions are also not there.
- c) 1st condition – Explicitly mentioned.
 - Samskara – Vasana is not there - Vastavika Tadatmyam (VT) - Vastavika Samsarga (VS) is not there.
- d) What are the 2 additional conditions?

XIV) Example :

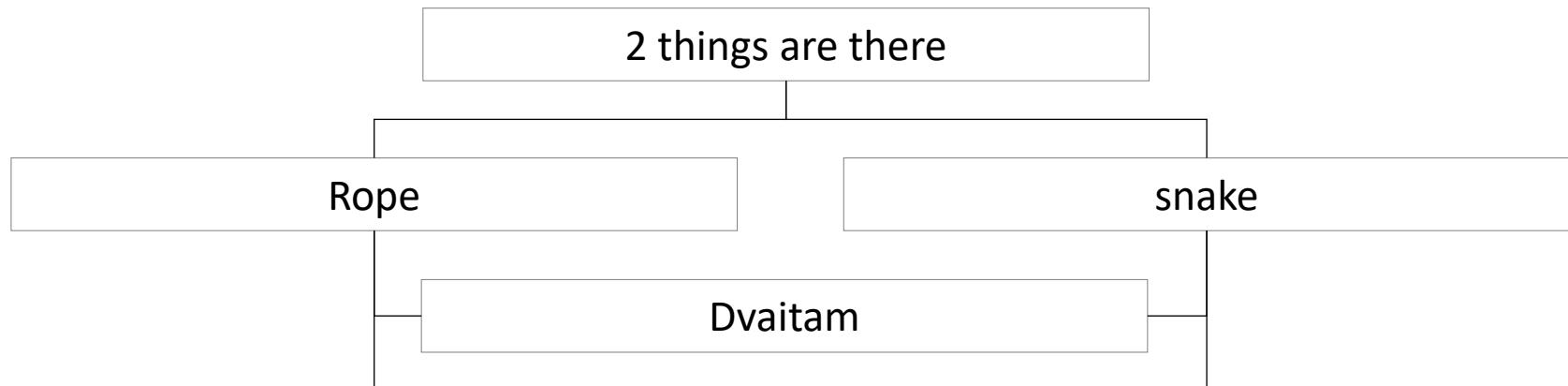
- Rope – Snake

a)



b) Upon the Rope, Snake is superimposed.

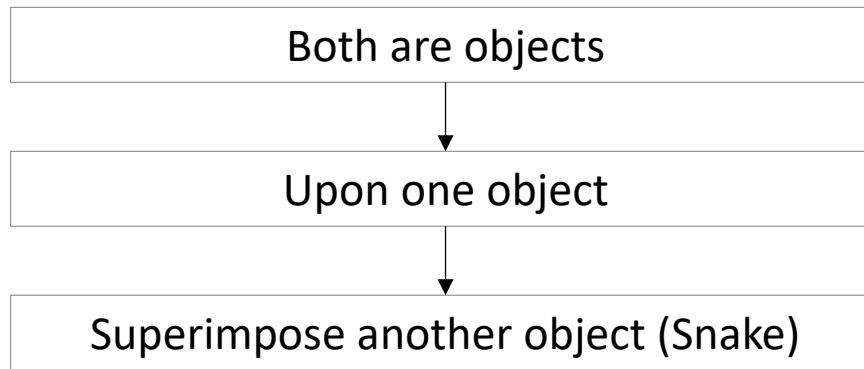
c)



- Locus / Place where Snake is superimposed
- Adhishtanam

- Object of superimposition
- Adhyasa

d)



e)

| Locus | Superimposition |
|--|---|
| <ul style="list-style-type: none">- Object (Rope)- Shell- Sand- Locus is an object- Post | <ul style="list-style-type: none">- Object (Snake)- Silver- Mirage water- Object projected is object- Ghost |

f) Condition :

- In all superimpositions, both locus and superimposition are objects.

g) **Adhishtana – Adhyasayoho Vishayatvam = Condition**

h) Nowhere we mistake rope as myself.

- I never mistake myself as Rope or Snake.
- I never mistake Shell, Post, as myself.
- **I never mistake myself as Silver, Post, Shell, Rope.**

i) Mistake happens between 2 objects

- **Subject is never involved in a mistake.**

j) Adhyasa is possible between one Anatma and another Anatma.

- Anatmanoho Adhyasaha Sambavati.
- Katham Atma – Anatma Adhyasaha? Neiva Sambavitum Arhasi.

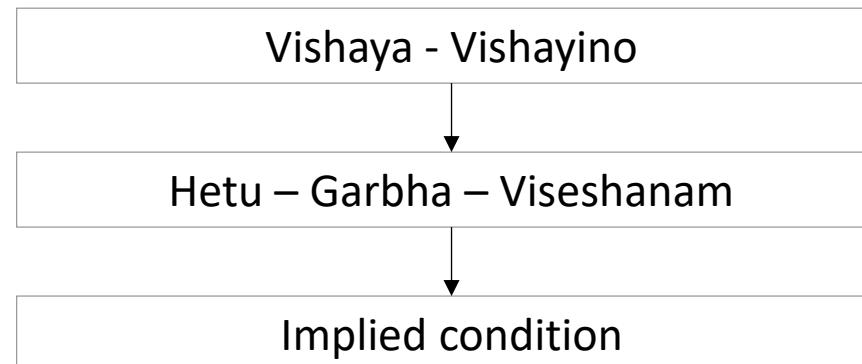
k) 2nd Condition :

- Adhyasa – Adhishtanayoho Vishayatvam.
- Locus and objects are both objects.

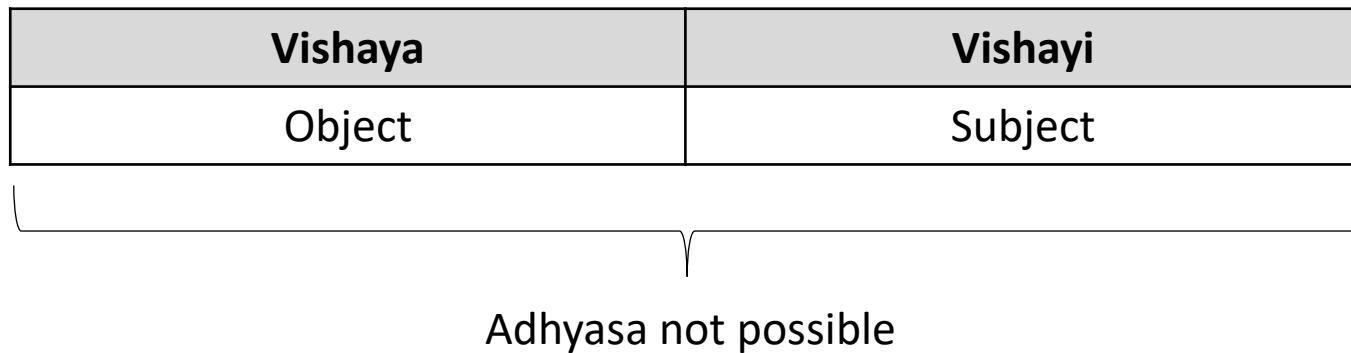
l) 2nd condition :

- **Superimposition is possible only between 2 objects.**
- Therefore Atma – Anatma Adyasa is impossible.

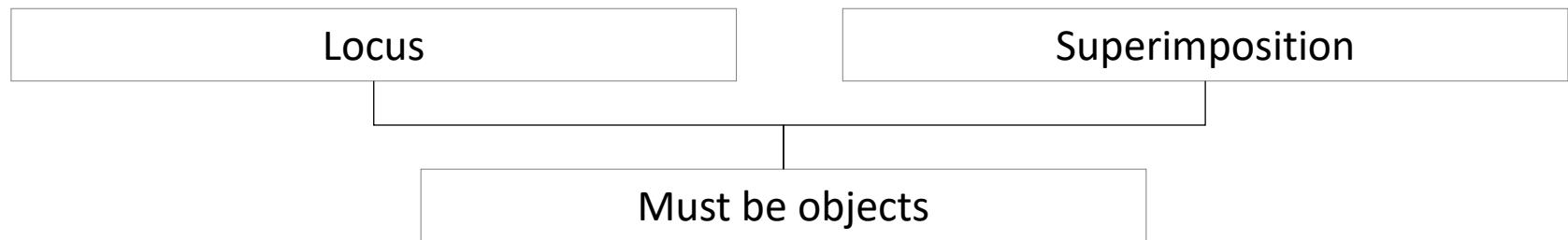
m) He implies by adding adjective :



n) Vishaya – Vishaya – ok



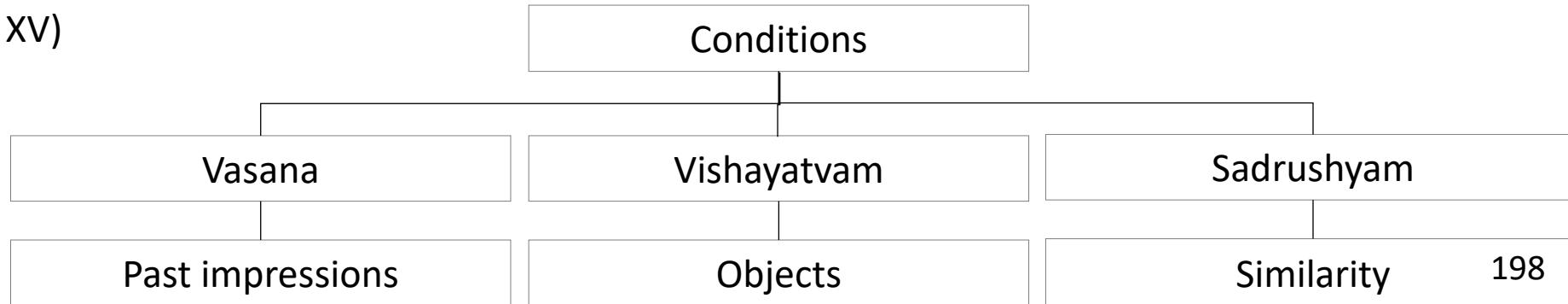
o) 2nd Condition :



p) In the case of Atma – Anatma, Adhyasa Samagree is not there – one is object, other subject.

- Samagree = Condition, criteria.

XV)



XVI) 3rd Condition :

- a) We mistake Rope as a Snake because Rope and Snake have got resemblance, similarity.
- b) Rope long, Snake long
- c) Snake is curved Rope also curved.
- d) Thickness same.
- e) Adhyasa – Adhishtana Yoho Sadrushyam – Resemblance – similarity (Twin Brothers)
 - Sita – Gauri, Rama – Lakshmana.
- f) Shell – Silver = shining, round because of resemblance.
- g) 3rd condition = Similarity
 - Never mistake Rope as Silver.
 - Never mistake Shell as Rope.
 - In the mistake there is some right.

XVII)

| Atma | Anatma | |
|--|---|---|
| <ul style="list-style-type: none">- Nityam / Subject / Chetanam Niravayavam Nirvikaram- Eternal- Partless- Changeless | <ul style="list-style-type: none">- Object / Jadam / Anityam / Savayavam / Savikaram- Transient- With parts | <ul style="list-style-type: none">- Viruddha Svabavayoho- Hetu Garbha Viseshanam- Diagonally opposite nature- How is Adhyasa possible? |

XVIII) Opposite nature, no similarity

- How Body and consciousness can mix with each other?
- Sadrushyam = 3rd condition.

XIX) Vasana Nasti, Ubaya Vishayatvam Nasti, Sadrushyam Nasti Tasmat Adhyasaha Nasti.

- Points I – XIX – Purva Pakshi.

XX) Shankara – Pratingya – Proposition Adhyasa is there.

a) Topic 2 :

तथाप्यन्योन्यस्मिन्नन्योन्यात्मकतामन्योन्यधर्मशाध्यस्येतरेतरा
विवेकेन अत्यन्तविविक्तयोर्धर्मधर्मिणोः मिथ्याज्ञाननिमित्तः
सत्यानृते मिथुनीकृत्य 'अहमिदम्' 'ममेदम्' इति नैसर्गिकोऽयं
लोकव्यवहारः ॥

b) No question of whether Adhyasa is possible or not.

- Adhyasa has already taken place without your approval, permission.
- My Aim is not to prove Adhyasa.
- My aim is to draw your attention to the already available Adhyasa.

c) Nahi Drushte Anupapannam Nama.

Example :

- Student has come to class.

Another student :

- He can't come to class, he is in America, gives all reasons for why the person can't come to class.
- Person is here, its already there, no use of arguing whether its possible or not.
- Adjust your arguments because person is already here.
- **What is already happened, taken place, you can't talk of impossibility.**

d) Revise conditions.

e) Adhyasa is Universally available, accepted by opponent himself.

f) You yourself have unknowingly accepted Adhyasa.

- You are simply opposing a fact.
- Purva Pakshi : Way you are implementing is wrong.

g) Opponents – Sankhya / Yoga / Nyaya / Veiseshika / Purva Mimamsa / Visishta Advaitam / Dvaitin.

- Accept Veda is Pramanam, like Pratyaksha, Anumana, Arthapatti.
- All are instruments of knowledge.

h) Veda Shabda also Pramanam.

- Their schools of thought, all introduce Atma different from the body.

i) Sankhya / Yoga :

| Atma | Body |
|---------|---------|
| Purusha | Prakrti |

- Deha Vyatirikta Atma Asti.

j) Nyaya Veishika :

- Atma – one of 9 Dravyams – 5 elements, Kala, Dik, Atma, Manaha.
- Body = 5 elements
- Atma – different from Body.

k) Christianity, Islam :

- Use word “Soul”
- Soul = Atma – different from Body.
- Atma Survives death of Body.

l) Purva Mimamsa :

| Atma | Body |
|--|--------|
| Survives, travels, takes another birth, goes to Svarga | Mortal |

m) Islam :

- Kill enemies of Islam.
- You will go to heaven.
- Atma is different from Body.

n) Atma – Anatma (Body) Bheda is accepted by all Darshanams.

- Differences are in the nature of Atma.

o)

| Sankhya / Yoga | Nyaya – Vaisesika |
|--|---|
| <ul style="list-style-type: none">- Atma = Sentient Chetana Svarupa- Atma = Vibhu Svarupa | <ul style="list-style-type: none">- Atma = Jada Svarupa- Logicians |

- With regarding to nature, size of Atma, they differ but not w.r.t. Atma being different from Body.

| Visishta Advaitin | Jain |
|---|---|
| <ul style="list-style-type: none">- Atma = Anu Svarupa = Atomic | <ul style="list-style-type: none">- Atma = Size of Body, expands, contracts |

- **Number :**

| Advaitin | All others |
|--|--|
| <ul style="list-style-type: none">- Atma – Eka | <ul style="list-style-type: none">- Atma – Anekaha- Many Jivas, Paramatma |

q) Isavasya Upanishad :

अनेजदेकं मनसो जवीयो नैनदेवा आप्नुवन्पूर्वमर्षत् ।

तद्वावतोऽन्यानत्येति तिष्ठत्स्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

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

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

r)

Atma differences in Philosophies

Nature

Size

Number

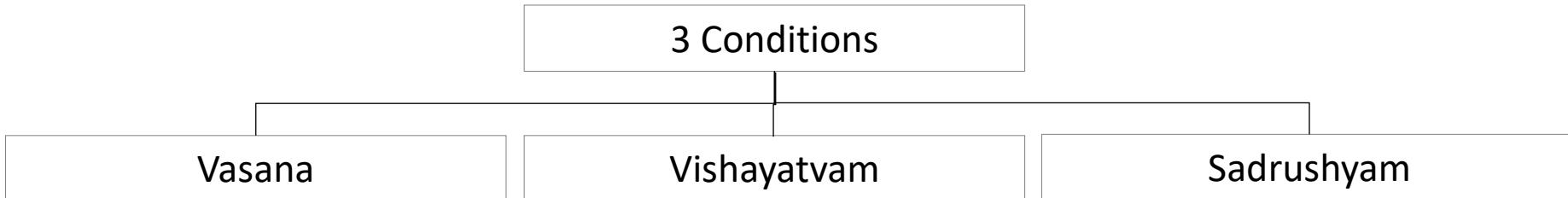
Agree :

- Atma different from Body.
- Can never have oneness, never be combined, mixed.

s) Vastavika Tadatmyam is not possible between Atma and Body.

- They are different, accepted by opponent.
- Samskara also not possible.
- Adhyasa not possible, can't mix up Atma and body.

- Adhyasika Tadatmayam (AT), Adhyasika Samsarga (AS) is not possible according to your own Darshanam.
- Because 3 criterion are not there.

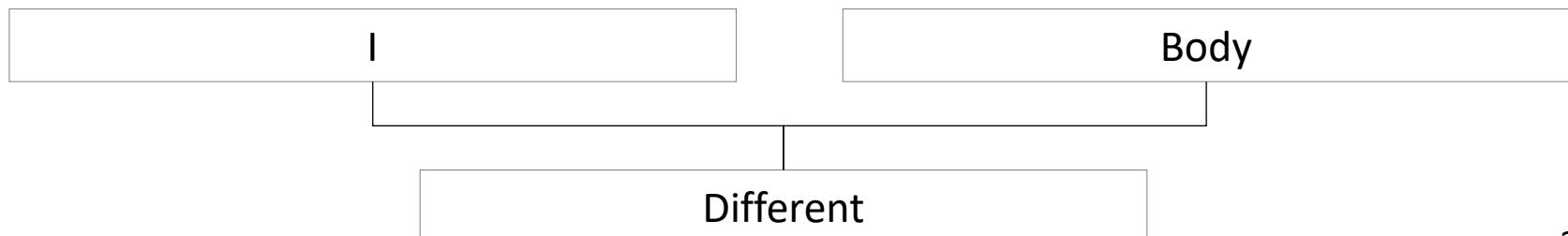


t) Sankhya Karika, Tarqa Sangraha, Nyaya – Veiseshika, fundamentals of Visishta – Advaitam :

- All talk about survival of Atma different than body, going to another plane.
- Indicates body – Atma are different.
- Vastavika Tadatmyam (VT) - Vastavika Samsarga (VS) are not possible.
- What is universal experience?

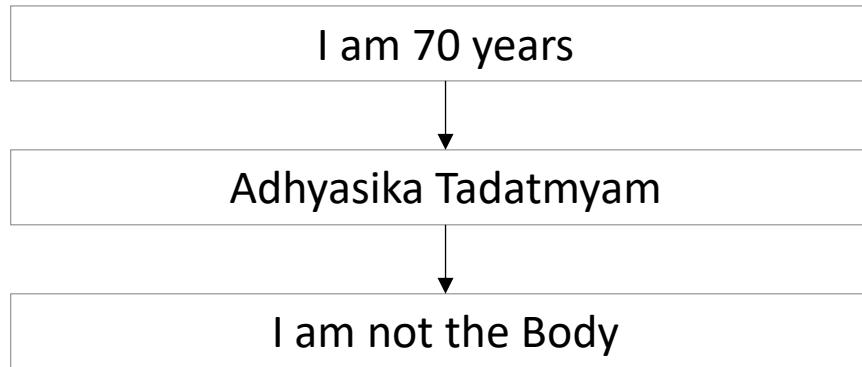
u) Animals also mix up Atma and body.

- Atma revealed by “I” = Self.
- Body = Anatma



- But we mistake body as ourself.
- Date of birth, human, male
- Equate I – Atma and Body

XXI) a)



- We are using the word I for the body, which is Adhyasika Tadatmyam, Atma – Anatmano Itaretara Adhyasa.

b) Visishta Advaitam :

- Waiting to go to Vaikunta, I am different from Body, I mistake body as myself.

c) Shankara :

- 3 conditions are not compulsory.
- In case of Rope – Snake, Shell – Silver, 3 conditions are there.
- **In certain Adhyasas, 3 conditions are not there.**

d) For all Adhyasas, those conditions are not compulsory.

- Other conditions are required, not your conditions.

XXII) Shankara : Thathapi

- Still, even though, conditions for Adhyasa are not there, Adhyasa is not possible, Adhyasa has taken place.
- **All our worldly transactions are based on our wrong assumption, that we are the body.**
- Will you come to class tomorrow?
- You refer to body and say I will.

XXIII) Aham Idam, Mama Idam Loka Vyavahara :

a) I am this – Body – Aham Idam

| Aham | Idam |
|------|------|
| Atma | Body |

b) Gita : Chapter 13 – Verse 2

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idam śarīram kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti tam prāhuḥ
kṣētrajña iti tadvidah || 13.2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

c) Mama Idam :

- Attribute of Body.
- Fatness of Body, colour of Body, height of Body.

d)

| Attribute of the Body | Fatness belongs to me |
|------------------------------|------------------------------|
| Idam | Mama |

| Mind | My Agitation |
|-------------|---------------------|
| Agitated | |

e)

| Aham Idam | Mama Idam |
|--|---|
| <ul style="list-style-type: none">- Adhyasika Tadatmayam (AT)- Adhyasika Tadatmyam- Body belongs to me- Prathama vibhakti (Ahama) | <ul style="list-style-type: none">- Adhyasika Samsarga (AS)- Adhyasika Samsarga- Attributes belong to me- Sashti Vibhakti (Mama) |

f) Based on Adhyasika Tadatmayam (AT) and Adhyasika Samsarga (AS), Loka Vyavahara takes place.

- Human, Animal, plants have got that.

XXIV) Thathapi :

- Inspite of your conditions.

XXV) Anyon Asmin Anyonya Atmakatam :

- Anyon Asmin – Mutually between Atma – Anatma.
- **Anyonya Atmakatam :**

- Mutual mixing up = Adhyasika Tadatmayam (AT)
- I am the Body, Body is me.

XXVI) Where are you?

- Here – body is here.

XXVII) Anyonya Dharmamsaha Adhyasa :

- Attribute of Body – weight = 60 KG
- I am 60 kgs – not body is 60 kgs.
- Attribute of Body, I superimpose on me.

- **I am sentient – Body is Jadam.**
- **I transfer sentiency to the body.**

- Inspite of absence of 3 conditions, Adhyasa is there.

Conclusion :

- Your criteria is wrong.

XXVIII) Adhyasa (Loka Vyavahara) :

- Having mixed up, we do all transaction.

XXIX) Conclusion :

a)

| Pure Atma | Pure Anatma insentient |
|--------------------------|--------------------------|
| Can't do any transaction | Can't do any transaction |

b) All transactions are taking place with the help of mixture only = Adhyasa.

c) Yasya Loka Vyavahara :

- Worldly transactions happen.

d) Why this happens?

- What is the criterion?

XXX) a) 1st criterion : Iteretara Avivekena

- 2 things get mixed up because of wrong discrimination.
- Non awareness of their differences.

b) Example :

- Beans – Chilli Aviveka in a curry.
- Eat Chilli, Samsara, tears come.
- Any mixing up is Aviveka.

c) Criterion No. 1 :

- Rope Snake – Aviveka
- Shell Silver – Aviveka
- Atma Anatma – Aviveka

d) Non - discrimination between Dharma – Dharminoho :

| Dharma | Dharminoho |
|---------------|-------------------|
| Atma | Anatma |

- Not Dvanda Samasa, Sashti Tat Purusha.
- Dharmanam Dharminou.

| Dharma | Dharmino |
|--|---|
| <ul style="list-style-type: none">- Supposed attributes- Atma | <ul style="list-style-type: none">- 2 Substances- Possessing opposed attributes- Anatma |

e) Anyonya Viruddha Dharmanam Dharminou Atma Anatmanou Iti Arthaha :

- **Non – discrimination between Atma – Anatma is the cause of mixing up of Atma – Anatma = Samsara, Iteretara Adhyasa.**

f) Atma – Anatma Viveka Titles :

- Why Viveka = Discrimination.
- Because we have not discriminated.
- What is their Nature?

g) Atyanta Viviktayo :

- Diagonally opposite.
- Even though similarity is not there, irrespective of their opposed nature, dissimilarity, we have managed to mix up.
- This is the glory, stupidity of Jiva.

h) Aparoksha Anubhuti – By Shankara :

- Writes several verses.
- Atma – Anatma so different.
- Manage to mix up.
- Height of Aviveka.
- Tamah Prakashavat Viruddha Svabavayoh.
- Totally different, Dharma – Dharminoho.
- Sashtivibhuti should be connected with Iteretara Avivekena.
- **Dharma – Dharminoho Adhyasya Vyavahara.**