



BRAHMA SUTRA

With

SHANKARABASHYAM

CHAPTER 1

SECTION 1 – INTRODUCTION

&

SUTRA 1 – 1 – 1

VOLUME - 3

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SAMANVAYA ADHYAYA
CHAPTER 1 - SECTION 1

TOPIC 1
JIJNASADHIKARANAM
(Introduction continues..)
&
SUTRA 1 – 1 – 1
(Starts..)

पश्वादिभिश्चाविशेषात् । यथा हि पश्वादयः शब्दादिभिः
श्रोत्रादीनां सम्बन्धे सति शब्दादिविज्ञाने प्रतिकूले जाते ततो
निवर्तन्ते, अनुकूले च प्रवर्तन्ते; यथा दण्डोद्यतकरं
पुरुषमभिमुखमुपलभ्य ‘मां हन्तुमयमिच्छति’ इति
पलायितुमारभन्ते, हरिततृणपूर्णपाणिमुपलभ्य तं प्रति
अभिमुखीभवन्ति; एवं पुरुषा अपि व्युत्पन्नचित्ताः
क्रूरदृष्टीनाक्रोशतः खड्गोद्यतकरान्बलवत उपलभ्य ततो निवर्तन्ते,
तद्विपरीतान्प्रति प्रवर्तन्ते । अतः समानः पश्वादिभिः पुरुषाणां
प्रमाणप्रमेयव्यवहारः ।

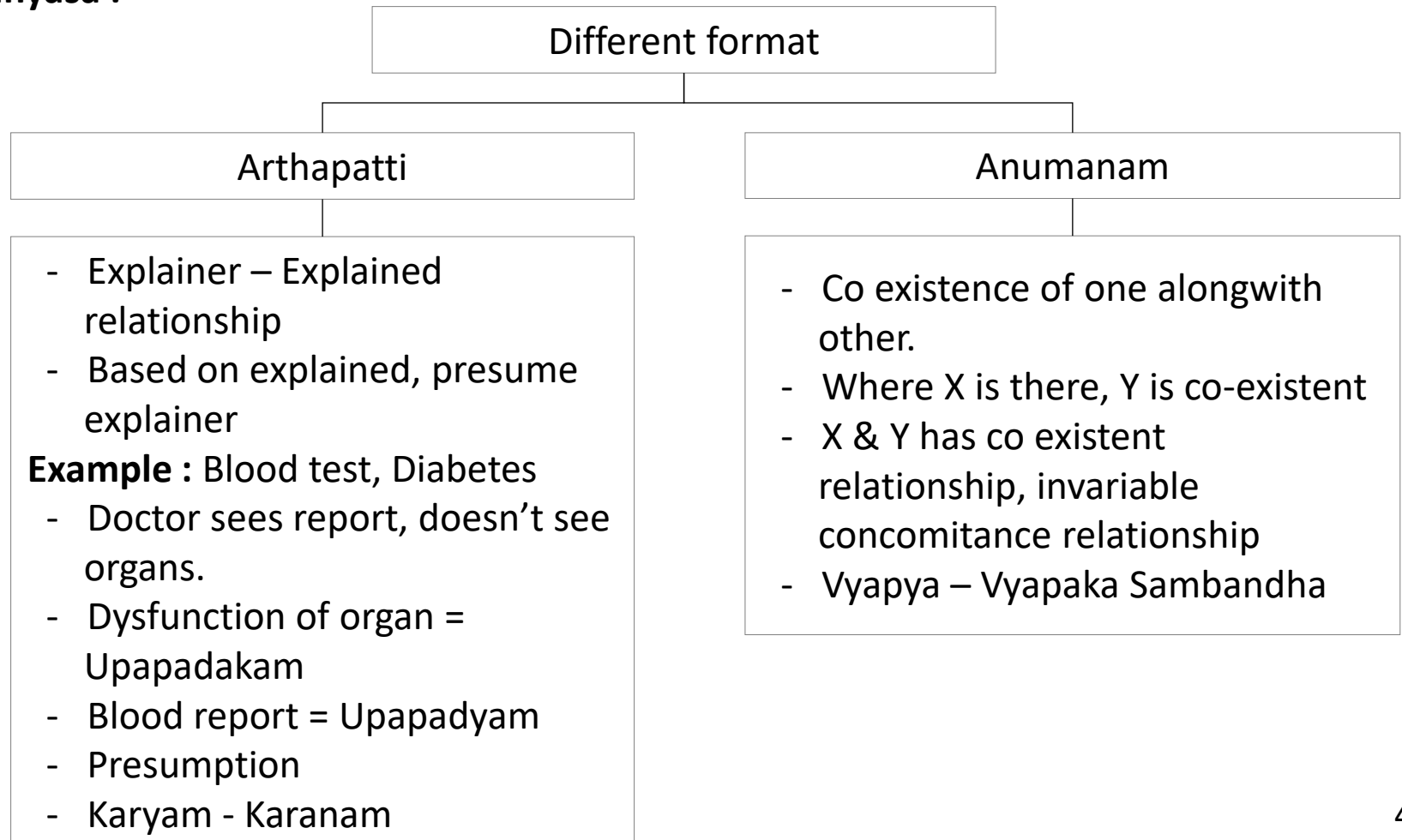
I) Main message ;

- Based on karyam, arrive at Karanam.

II)

Karyam	Karanam
Vyavahara	Adhyasa

III) Adhyasa :



IV) Yatra yatra Vyapyam, Tatra Tatra vyapakam

- Yatra Yatra – smoke, Dhuma, Tatra Tatra Agnihi, fire.

- **Yatra Yatra karyatvam**
- **Tatra Tatra Karanatvam**
- **Karya - Karana Sambandha.**

V)

Yatra Yatra	Tatra Tatra
Children	Parents, can't say

- Which ever thing is connected to Karyam, it is connected to Karanam also.

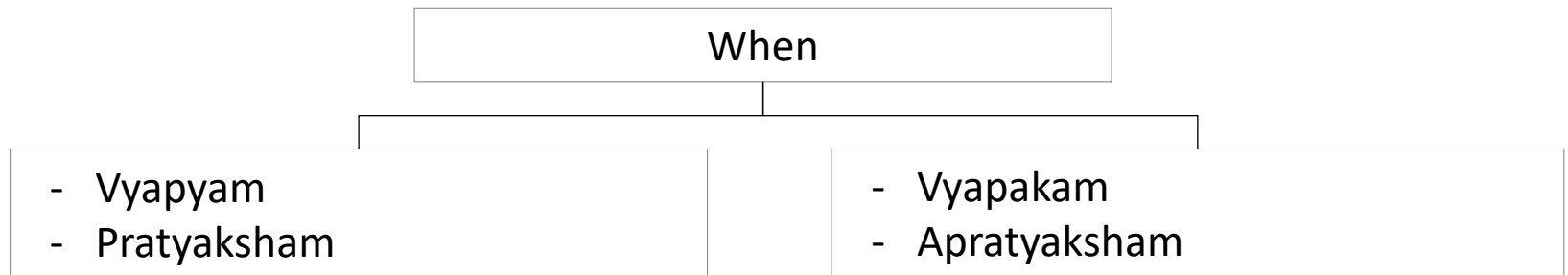
VI) Whatever is Karyam, it has Karanatva Sambandha.

- Vyapya – Vyapaka Sambanda.

VII) If I see Vyapyam + Vyapakam then it is Pratyaksham, no need for inference.

VIII) See you + parents – No inference of father.

IX)



- Vyapya Jnanena, Vyapaka Jnanam Bavati.
- This is called Anumanam.

X) Coexistence based format not explainer, explained based.

XI) Example :

- Ram and Shyam come together.
- Observe their co-existence.
- See one student, infer other is also there.

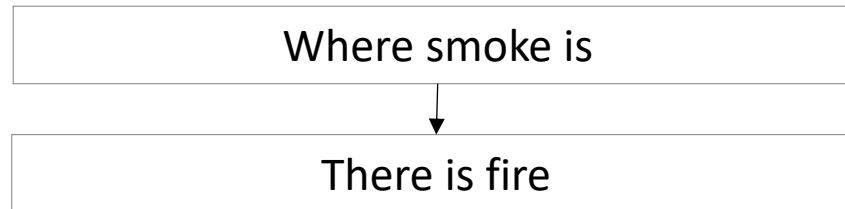
XII) If I don't see, someone taller, fatter, sitting in front of him.

- But he is there.
- **Coexistence based conclusion = Anumanam.**

XIII) How do you show co-existence?

- To show coexistence, you have to give some example.

Example :



- Know through past experience.

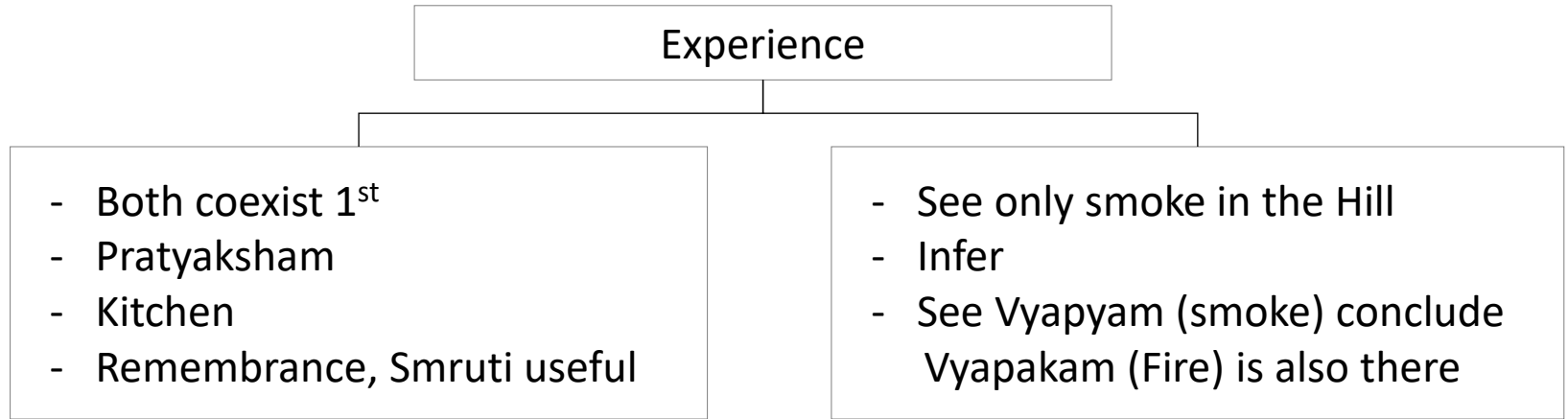
XIV) Kitchen :

- **See smoke + fire together.**
- Yatra yatra smoke, Tatra Tatra fire... can't say.
- Where there is fire, there is smoke, can't say.

- In gas flame, fire exists, no smoke.
- Viceversa always true.

- **Where smoke – infer fire.**

XV) Coexistence is known through Pratyaksha Pramanam.



XVI)



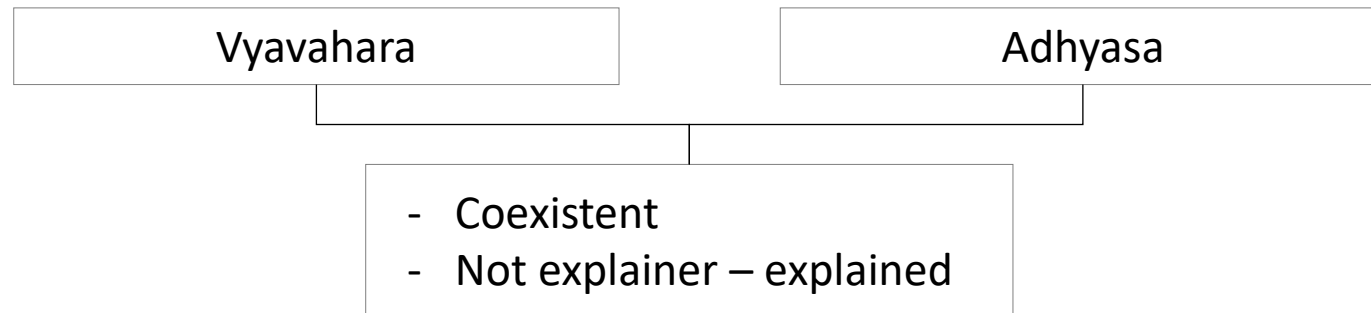
XVII)

Thru X	Know Y
<ul style="list-style-type: none">- Pramanam- Vyapya Jnanam- Dhuma Jnanam	<ul style="list-style-type: none">- Knowledge derived = Prama- Vyapaka Jnanam- Agni Jnanam

XVIII) Here Shankara says :

- Yatra Yatra Vyavahara Tatra Tatra Adhyasa.

XIX)



XX)

Vyavahara	Adhyasa
<ul style="list-style-type: none">- Vyapyam- Yatra Yatra	<ul style="list-style-type: none">- Vyapakam- Tatra Tatra

- No Upapadya, Upapadaka Sambandha.

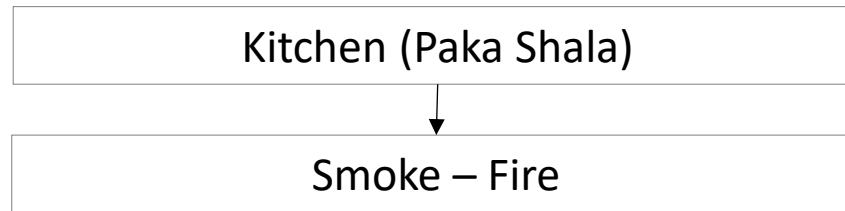
XXI) Manushyaha Adhyasavan Vyavaharavatvat – Pashuvatu (Atma – Anatma confusion, human has)

- Why? Because he has got visible Vyavahara, conclude Adhyasa, invisible.
- Human being has Adhyasa because he has Vyavahara.

Example :

- Parvataha Vanniman, mountain has fire, I don't see fire.
- Basis : Dhumatvat

XXII) Example :



XXIII) Example :

- Animals have got Atma – Anatma Adhyasa.
- Don't have Atma – Anatma Vivekaha.

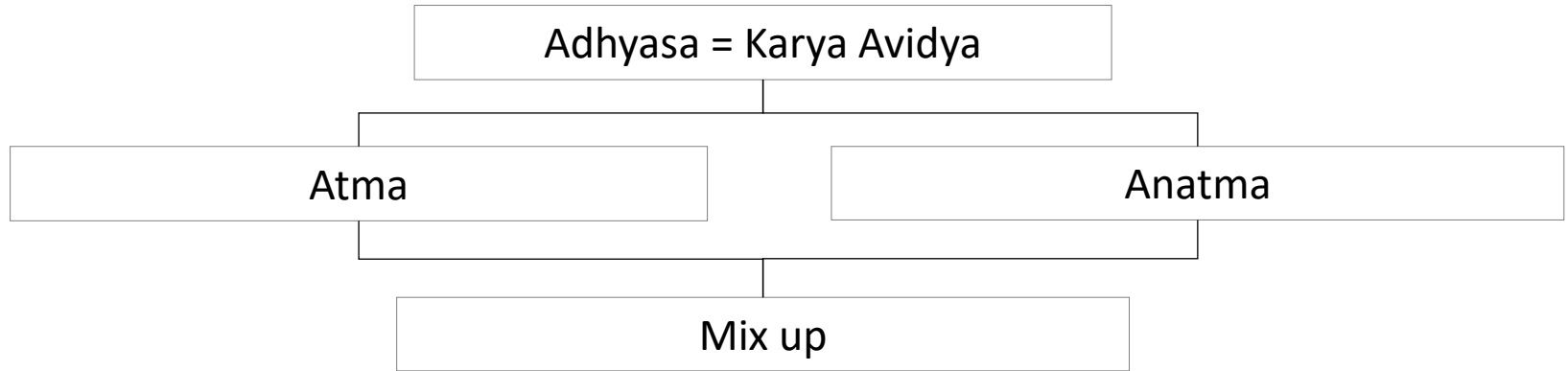
XXIV) No need to prove, Animals have Aviveka.

Coexistence	Example
- Vyavahara + Adhyasa	- Animals - Avivekat

Revision :

Adhyasa Bashyam : Topic 14

I) Pramana Bashyam :



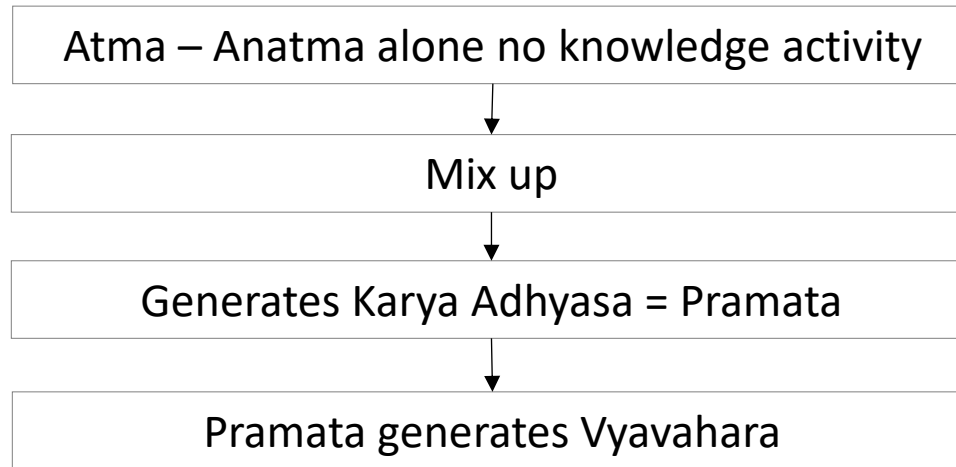
II) Mix up generates knower

Atma by itself	Anatma by itself
Not knower Pramata	Not knower Pramata

III) Mixture = Anyonya Adhyasa = Knower

- Adhyasa generates Pramata.
- Only when Pramata is there, one can engage in Pramana – Prameya Vyavahara (PPV).
- Knowledge activities, involving instrument and object of knowledge.
- This knowledge is called PPV – Pramana – Prameya Vyavahara.

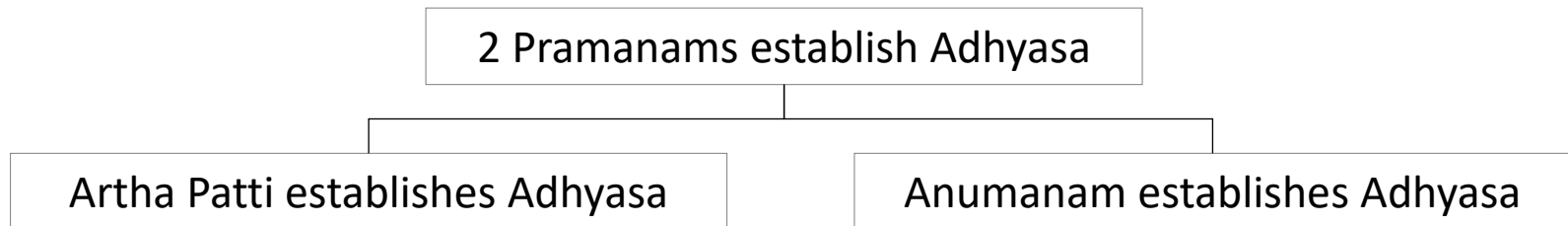
IV)



V) Adhyasa through Pramata is cause of – Pramana – Prameya Vyavahara.

Adhyasa	Vyavahara
Karanam	Karyam

VI) Ratnaprabha :



VII) Arthapatti : Topic 13

a) Without Adhyasa no Vyavahara

Adhyasa	Vyavahara
Explainer	Explained

b) Wherever there is Vyavahara, you have to presume presence of Adhyasa.

- Presumption of Adhyasa is called Artha Patti Pramana.

c) Upapadya Vyavahara Jnanena Upapadaka Adhyasa Jnanam.

d) Upapadya Vyavahara Jnanam, Arthapatti Pramanam iti Uchyate.

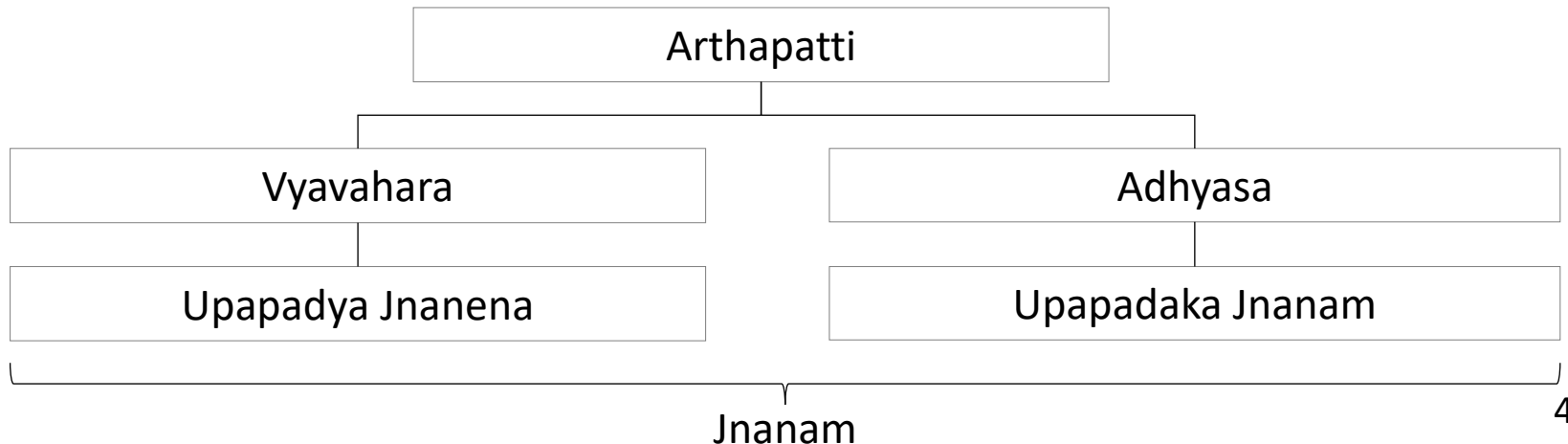
e) Upapadyaka Adhyasa Jnanam Arthapatti Prama Iti Uchyate.

f) Presumption of Adhyasa

- Presumption Pramanam

g) Same thing can be presented in the form of Anumana Pramanam with a format difference.

h)

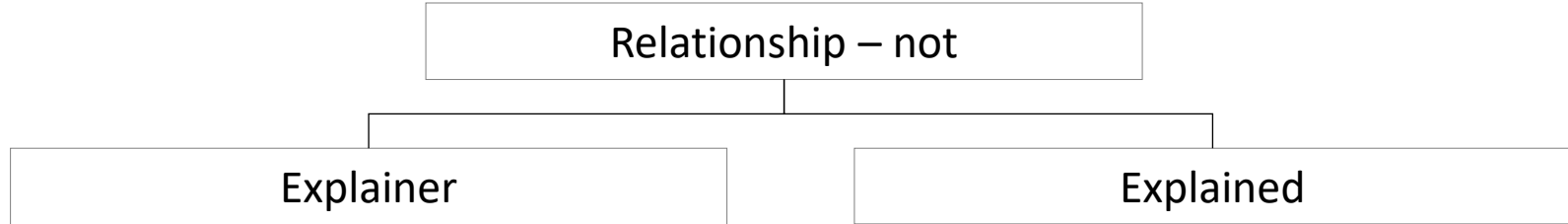


VII) Anumana Pramanam :

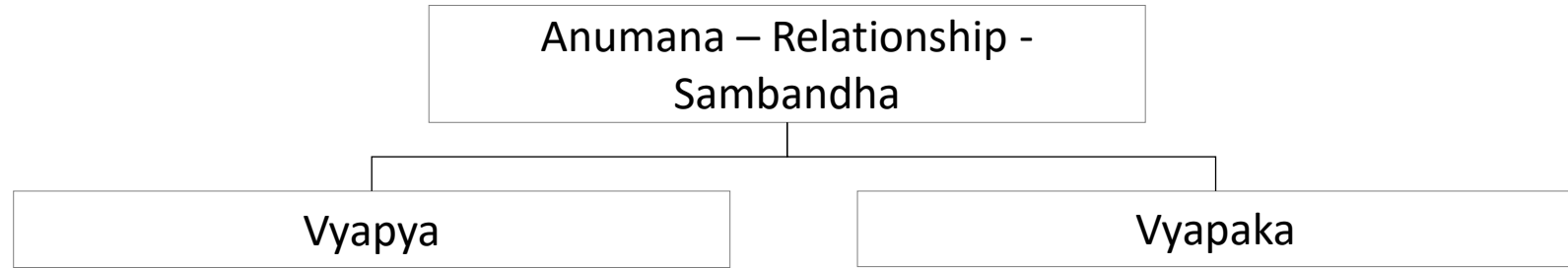
a) Wherever there is Vyavahara, there is Adhyasa.

b) They have invariable coexistence

c)



d)



e) Yatra Yatra Vyapyam, Tatra Tatra Vyapakam.

f) Yatra Yatra Dhumaha, Tatra Tatra Agnihi.

g) Yatra Yatra Vyapara, Tatra Tatra Adhyasa.

- Vyapya Jnanena, Vyapaka Jnanam.
- Upapadya Jnanena, Upapadaka Jnanam.

h) Manushya Adhyasavan, Vyavaharavan Pashuktu

- Humanbeing has Adhyasa because he has got Vyavahara like Animals (Pashu).

VIII) Animals also have Pramana, Prameya Vyavahara.

- Sufficiently intelligent to operate Pratyaksha and Anumana Pramanam.
- How Animals use inference?

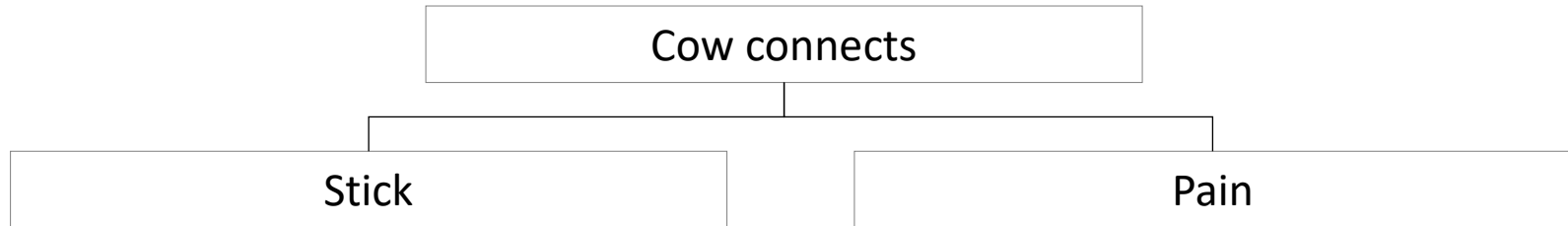
a) Cow comes and eats the plants that you have planted.

- Yajamana takes stick to beat the cow, painful.
- Cow runs away.

b) Instinctive, no body wants pain.

c) Cow has experienced pain because of stick treatment given by the Yajamana.

d)



- Yatra Yatra stick, Tatra Tatra Pain.
- After going through many experiences.
- Uses cows inference – Ayam Dandaha Dukha Hetuhu Dandatvat, Anubuta Dandavatu.
- Stick is cause of pain, like yesterdays stick.

IX) Another experience, inference :

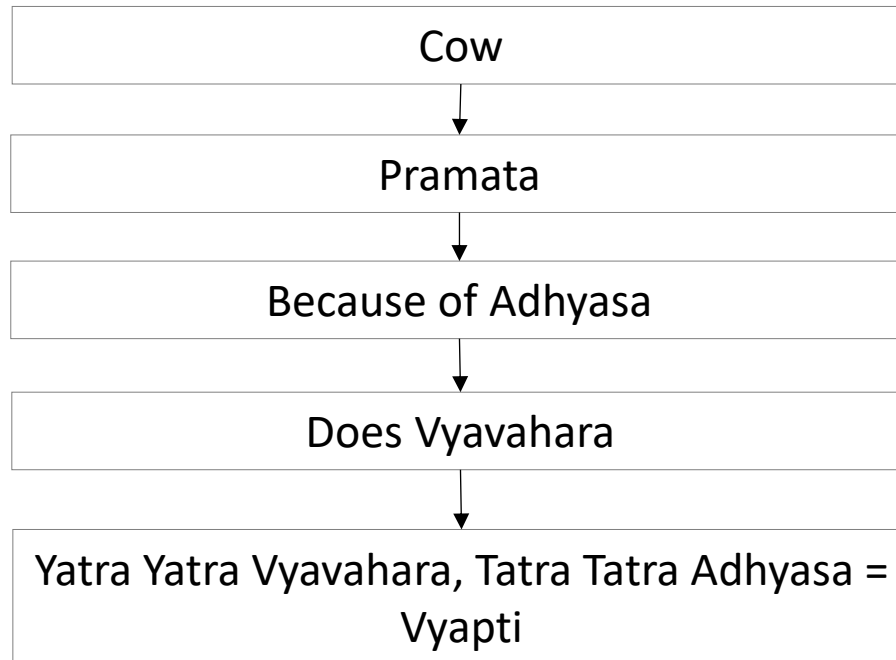
- Grass and cow.
- Sell grass and feed grass to get Punyam.
- Cow enjoys

X)

Grass in hand	Stick in hand
<ul style="list-style-type: none"> - Trinapani - Inference - Grass is source of Ananda - Runs towards - Pravrutti 	<ul style="list-style-type: none"> - Dandapani - Inference - Cause of pain - Runs away - Nivrutti

Based on Anumana

XI)



- Cow has not done Atma – Anatma viveka by attending Vedanta class.
- Cow = Drishtanta, Vyapti Bumi.
- Extract Vyapti.

XII) Extend rule to Manushyaha :

- Manushya Adhyasavan Vyavahara Vatvat, Pashuvatu.

XIII) Pashchabitva Aviseshat :

- Human beings are also similar
- Pashvadibihi – like cow, Goat, Horse, Buffalo.
- Sankshepa Vakhyam, introduces Anumana Vakhyam.
- Here Anumanam begins.

XIV) Example : Cow

- Pratyaksha Pramanam is basis for inference.
- Pratyaksha Pramanam gives me the clue, based on clue make the inference.

XV) Pancha Jnana Indriya + Shabda = Pratyaksha Pramanam

- Shabda, Sparsha, Rupa, Rasa, Gandha = Pratyaksha Jnanam.

XVI) Pratikule Jate :

- Understands person is source of pain.
- Unfavourable to me.
- With Pratikula Jnanam, it runs away.

- Anukule Jate – once it is favourable, cow runs towards grass or runs away based on inference, which is based on Pratyaksha Pramana.
- Cow has Pramana Prameya Vyavahara (PPV).

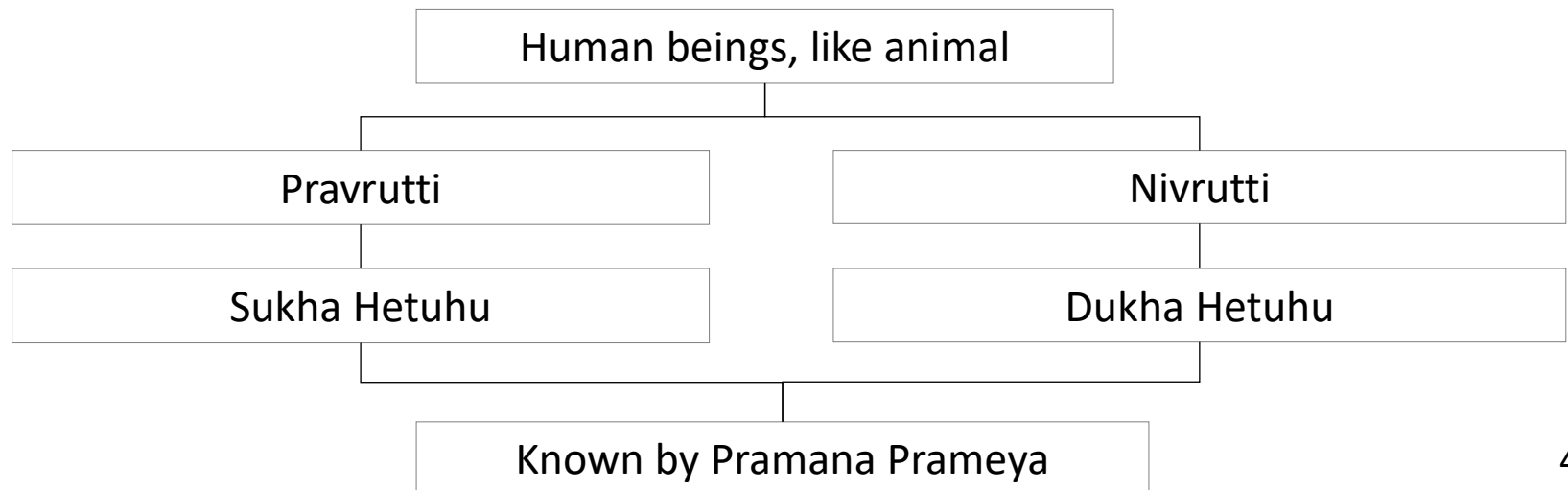
XVII) Person with a stick raised for beating, Purusha is running towards cow.

- Cow makes inference, this person wants to beat me, painful to me.
- Thought takes place.
- Cow runs away from Dandapani.
- Nivritti Vyavahara.

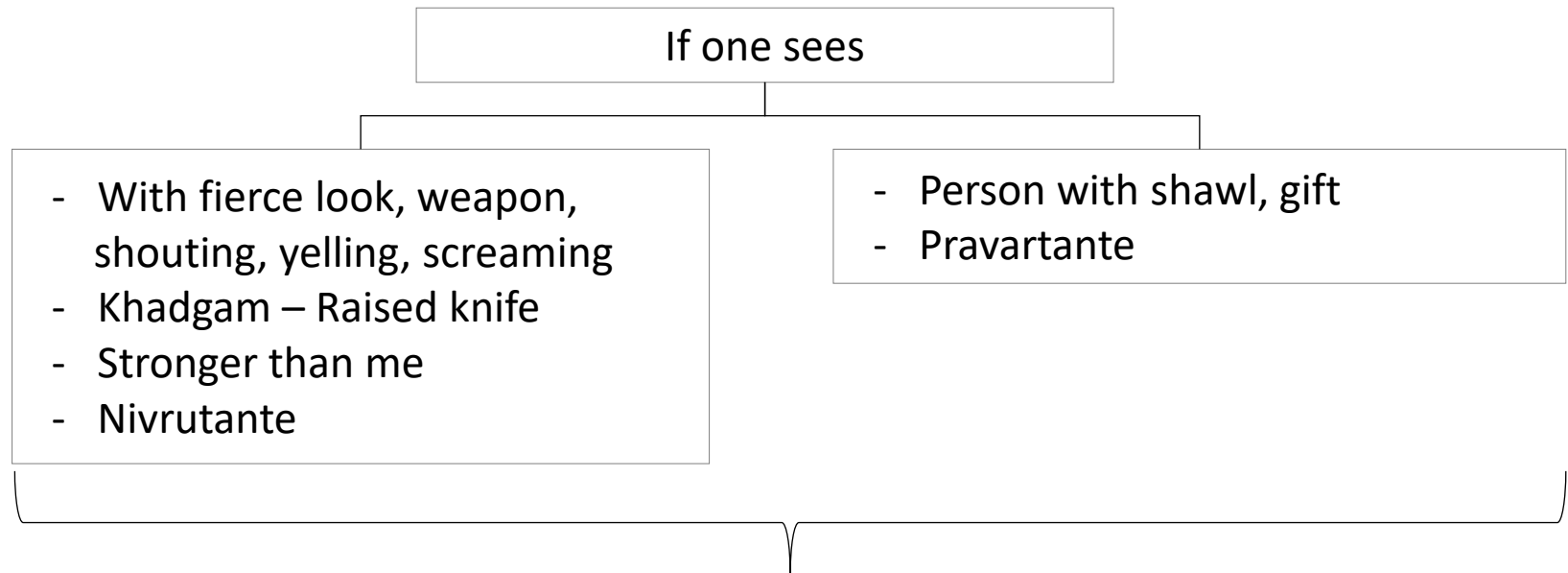
XVIII) Haritha Trinam, fresh green grass, handful, he is holding.

- Upalabya – perceiving.
- **Inference** : Grass gives enjoy, based on previous experience.
- Abhimukhi Bavanti, cow goes towards.

XIX)



XX) Human literate, educated, informed, like Animals.



Pramana Prameya Vyavahara [PPV] –
makes Pravrutti and Nivrutti

XXI) Pramana Prameya Vyavahara [PPV] common to human, and animals.

XXII) Conclusion :

- W.r.t. Pramana Prameya Vyavahara [PPV] and Pravrutti, Nivrutti, there is no difference.
- Established Vyavahara = Vyapyam.
- Coexistence of Adhyasa = Vyapakam.
- Animal has Adhyasa, human like Animal.
- Therefore, human also has Adhyasa based on Anumanam.

15) Bashyam : Chapter 1 – Section 1 – Introduction continues...

पश्चादीनां च प्रसिद्धः अविवेकपुरस्सरः प्रत्यक्षादिव्यवहारः ।
तत्सामान्यदर्शनाद्भ्युत्पत्तिमतामपि पुरुषाणां
प्रत्यक्षादिव्यवहारस्तत्कालः समान इति निश्चीयते ।

I) Animals have not done Atma – Anatma Viveka, hence have Adhyasa, not gone to Gurukulam.

II) Mixing up of Body – Atma

- For Anumanam require well known example (Prasiddaha).

III)



IV) Animal and Human mistake body as atma.

V) Conclusion :

- Human behave like Animals.
 - Ahara – Eating
 - Nidra – Sleep
 - Bayam – Fear
 - Maithunam – Procreation
- } Samana

VI) Human intelligent, educated, informed have Adhyasa, I am the Body.

- Vyavahara only because of Adhyasa.
- Vyavahara is as long as Adhyasa is there.

VII) During sleep, Adhyasa is not there.

- Mosquito bites, no fear, no screaming.

• **I am the body Adhyasa is not there but I exist as Atma.**

VIII) Gita : Chapter 2 – Verse 56

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

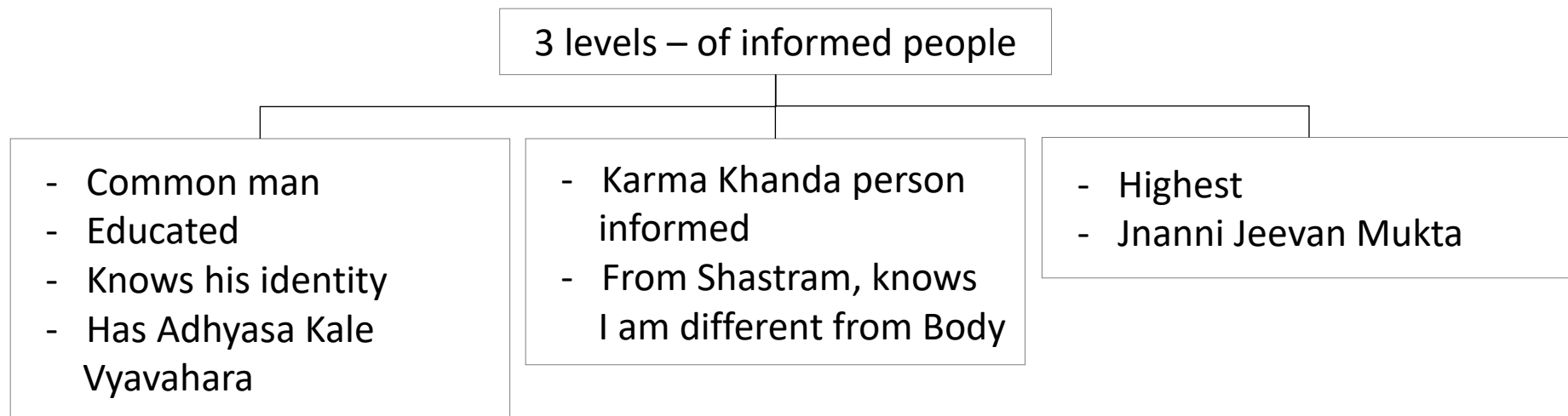
He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom.
[Chapter 2 – Verse 56]

IX) Pramata Nasti, Adhyasa Abava, Vyavahara, Vyavahara Nasti.

- Adhyasa Kala Vyavahara Samana.
- Anumana Pramanam topic is over.

X) Vyuthpatti Matam :

- Even for informed persons.



XII) Karma Khanda :

- In Purva Janma, I have different body, next Janma drop this body.
- During waking state has Adhyasa.

XIII) Sukshma Sharire, Ahamkara Adhyasa.

- **Sthula Sharire, mamakara Adhyasa.**

- I am possessor of body, earned through Karma.

XIV) Jnani :

- Knows I am Sthula, Sukshma, Karana Sharira Vyatirikta Atma.
- Avastha Traya Sakshi, Panchakosha Vilakshana.
- Knows all this.
- He also has Adhyasa.

XV) Story :

- **Guru :**
 - Everything is Mithya.
 - Sees elephant, runs.
- **Sishya :**
 - Has taught everything is Mithya.
 - Sishya runs.
- Both gasping.
- Why are you running if elephant Mithya.
- **Guru :**
 - Running also is Mithya.

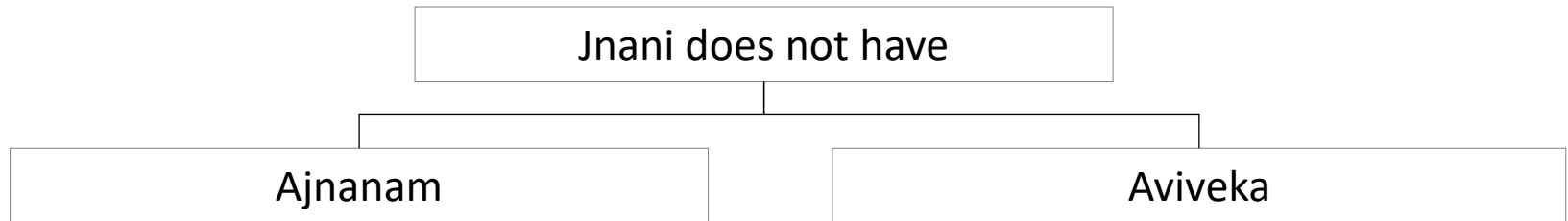
XVI) At Mithya level, Mithya body can be affected by Mithya elephant.

- Mithya running.

XVII) Satya Atma not affected.

- Jnani, during Vyavahara has Adhyasa.
- Jnanis Adhyasa not Ajnana Janyam, Aviveka.
- Why?

XVIII)



- Aviveka = Non discrimination.
- Adhyasa = Prarabda janya Adhyasa
= Bodily biologic pain will be there can't be stopped by Jnani.
- Pain not because of Jnanam or Ajnanam but because of Prarabdam.

XIX) Previously, ajnani transferred biological pain to himself the Atma, similarly, birth, death of body.

- Transference happened.
- After Jnanam, transference does not happen.
- He may = Even Shout in pain.

XX) Remembers, biological pain belongs to Anatma.

XXI) Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- Groaning belongs to Anatma.

XXII) Badita Anuvrutti, continuation of falsified body, falsified pain, falsified groaning.

- For other person it is unfalsified pain, groaning, body.

XXIII) Difference :

Jnani	Ajnani
<ul style="list-style-type: none">- Badita Body Adhyasa- Understands body = Mithya	<ul style="list-style-type: none">- Abadita Body Adhyasa

XXIV) Gita : Chapter 3 – Verse 28

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

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

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

- Anatma and Anatma will interact.
- In that interaction, pleasures and pains can't be avoid.

XXV) Gita : Chapter 5 – Verse 8

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

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

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

- Tambura Sruti... Jnani keeps always.
- Long Sravanam, longer Mananam, longest Nididhyasanam.

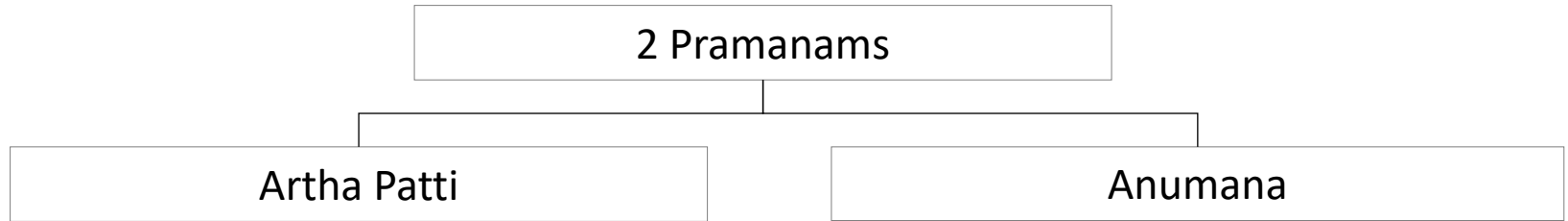
XXVI) Adhyasa is there for all human beings – Jnani and Ajnanis.

- Vitpatti Matam.

Jnani	Ajnani
Badita Adhyasa / Bava	Abadita Adhyasa / Bava

- Adhyasa is common, therefore Vyavahara is common, running is common.
- Jnani Nishchiyate.

XXVII)



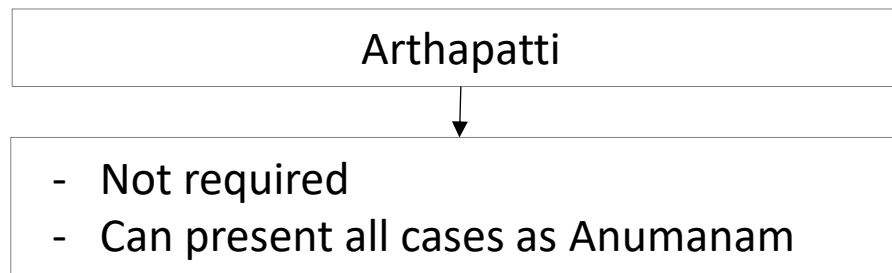
- Based on Vyavahara, we got knowledge of Adhyasa in waking and no Adhyasa in sleep.
- Deduced, presumption through Arthapatti or Anumana Pramanam, you have knowledge of Adhyasa.

XXVIII) Aside Note :

- Whether Arthapatti and Anumanam should be treated as 2 separate Pramanams at all?
- Compare – look similar.

- Upapadaka – Upapadya Sambanda Vyapya – Vyapaka – Sambanda.
- Not much difference.
- Do we do require 2 Pramanam?
- Can we include Artha patti into anumana Pramanam?
- Big technical Shastric debate.

XXIX) Nyaya, Veiseshika Philosopher :

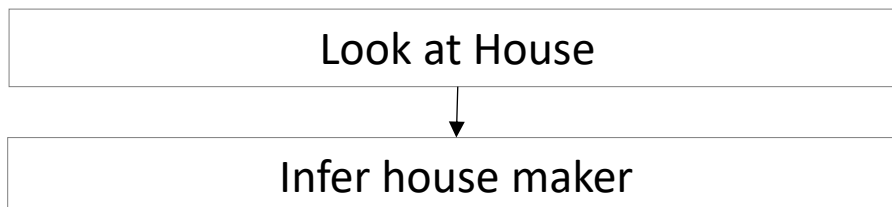


- Any Arthapatti can be presented in Anumanam format.

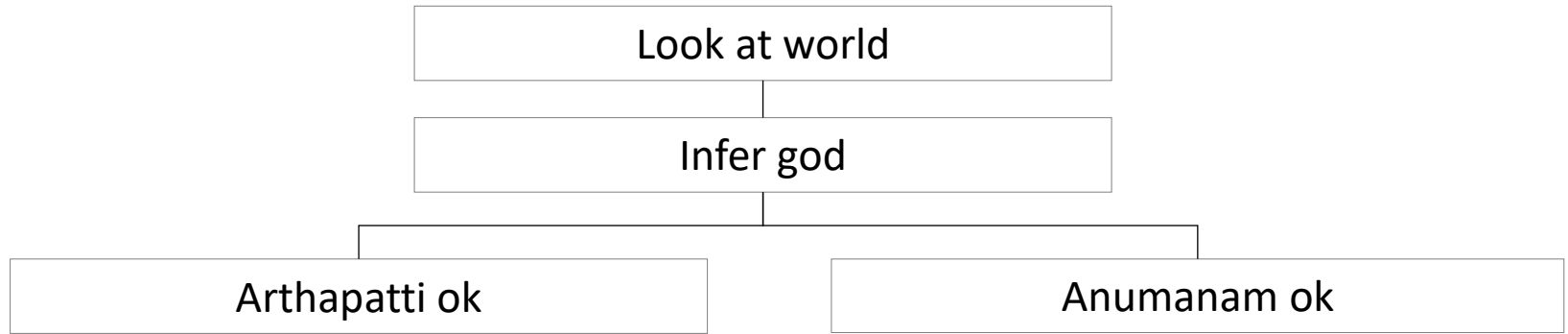
XXX) Advaitin, Visishta Advaitin don't accept merger.

- There are some rare cases which can be explained only in Artha Patti format.
- Can't be presented in Anumana format.
- Vyavahara – Adhyasa, you can present in both formats.

a)

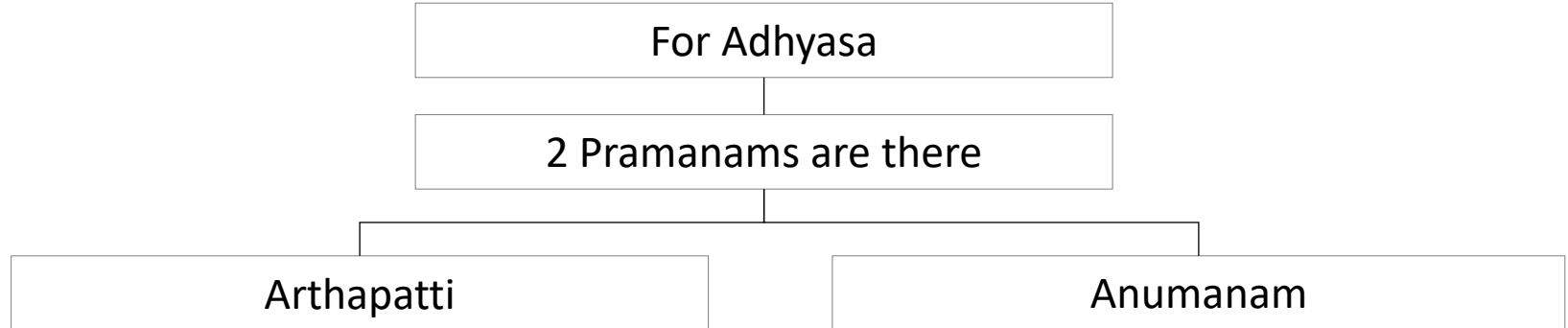


b)



c) Let us keep Arthapatti and Anumanam Pramanams.

d)



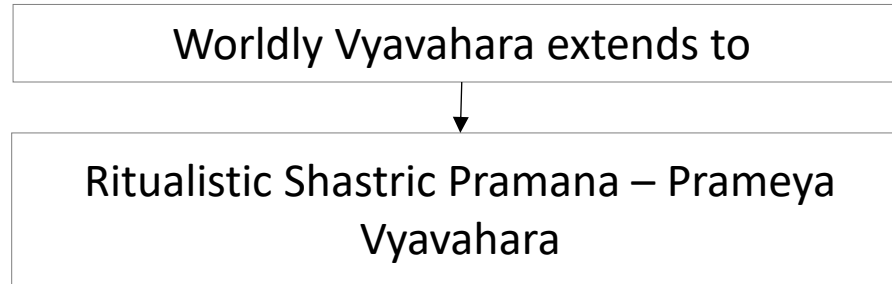
e) Next topic within Pramana Bashyam itself.

16) Bashyam : Chapter 1 – Section 1 – Introduction continues...

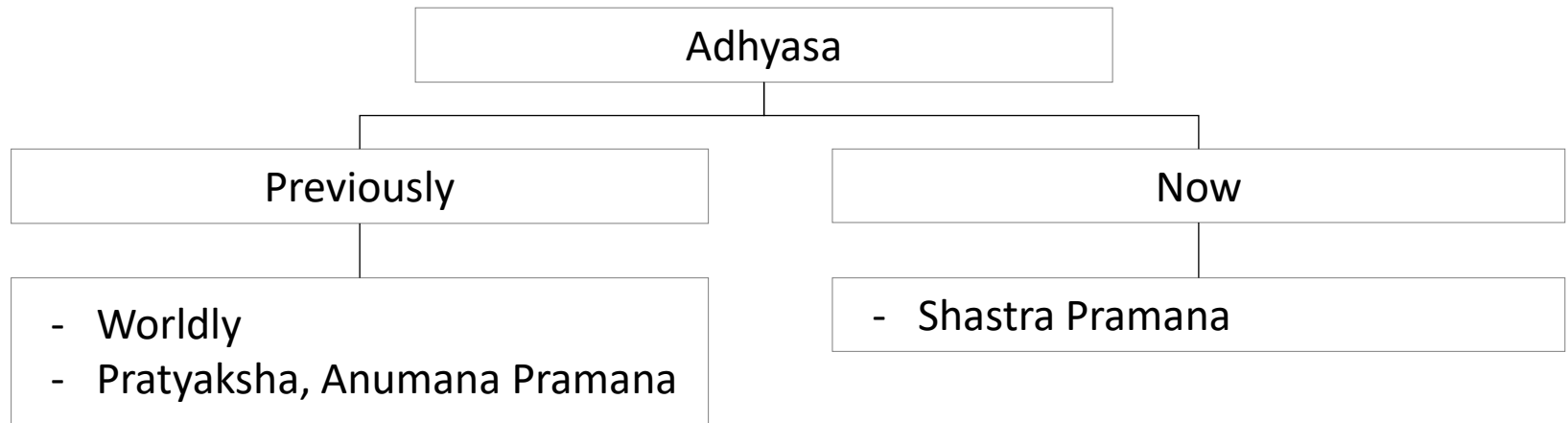
शास्त्रीये तु व्यवहारे यद्यपि बुद्धिपूर्वकारी नाविदित्वा आत्मनः
परलोकसम्बन्धमधिक्रियते, तथापि न
वेदान्तवेद्यमशनायाद्यतीतमपेतब्रह्मक्षत्रादिभेदमसंसार्यात्मतत्त्व
मधिकारेऽपेक्ष्यते, अनुपयोगात् अधिकारविरोधाच्च ।

I) All Pramana Prameya Vyavahara are based on Pramata, Adhyasa.

II)

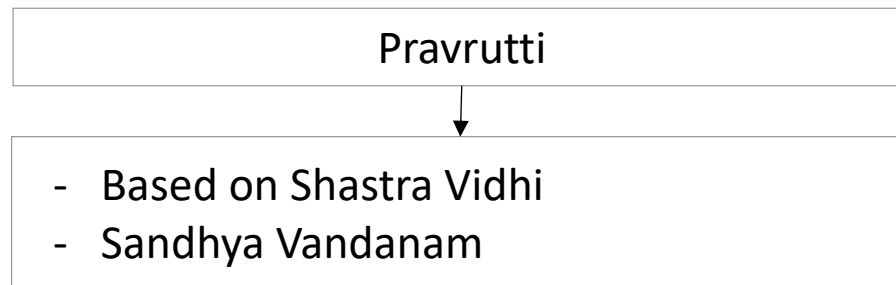


III)

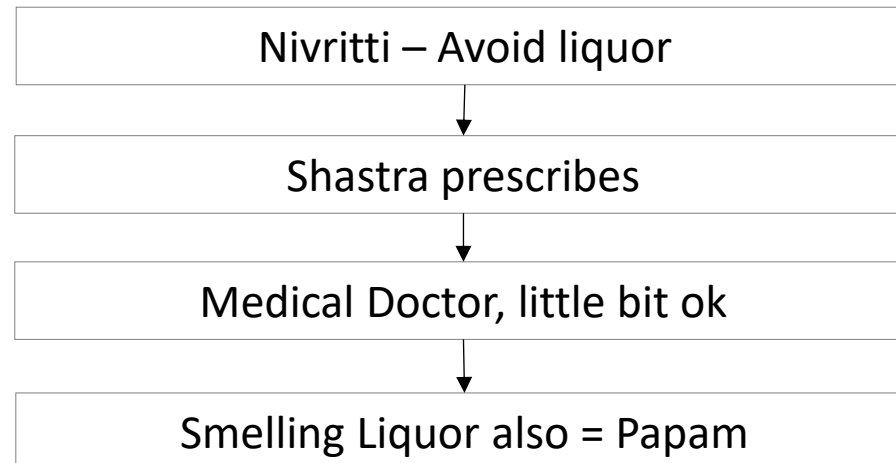


IV) Shastra :

a)



b)



V) Is shastra Pramana Vyavahara based on Adhyasa or not?

VI) Shastra :

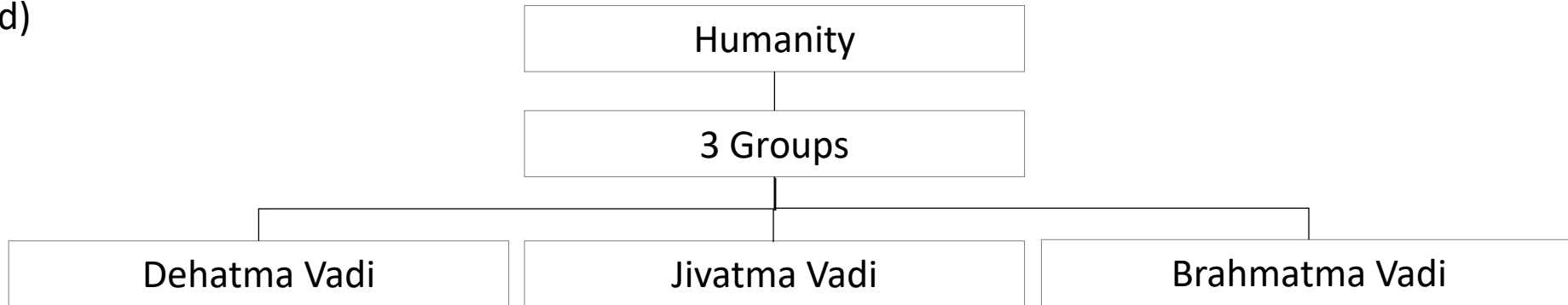
a) Any Pramana Vyavahara requires Pramata

- Adhyasa will be required.
- Mistake happens.

b) With respect to Punya – Papa karma.

c) Gita Bashyam – discussed

d)



VII) Dehatma Vadi : (Nastika)

- Atheist, I am the body.
- Don't believe in any Atma, forefathers surviving, ancestors, no 10 day Kriyas, Sraddham etc.
- Many Vedic rituals not relevant.
- Does not believe in Punyam, papam, Punar Janma, Svarga, Narga.

VIII) Jivatma Vadi :

a) Believe, there is Jiva other than Sthula Shariram.

b) Nachiketa : Does anyone Survive?

- Shastram = Jiva Survives, Travels, takes another body, exhausts Punya Papam.

c) Gita : Chapter 14 – Verse 18

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः
मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्थाः
अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

ūrdhvaṃ gacchanti sattvasthā
madhyē tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā
adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18]

d) Karma Khanda Veidika, follows Veda Purva Bhaga.

- Vedic rituals, Karma Khanda Vyavahara valid for him.

e) Will do rituals for forefathers, he is happy, keeps money for Danam, Vadyar.

IX) Brahmatma Vadi :

a) I am neither body, nor travelling Jiva, going to 14 Lokas.

b) I am Akarta, Abokta Brahman, Punya Papa Ateeta, Nitya, Sarvagathaha, Sthanu, Achala.

c) Gita : Chapter 2 – Verse 24

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya ēva ca |
nityaḥ sarvagataḥ sthāṇuh
acalō'yam sanātanaḥ || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

X) Karma Khanda – Pramanam, Vyavahara

- Relevant for only for 2nd one – Jivatma Vadi.
- 1st one – Nastika – Non-relevant
- 3rd one – Karma has no relevance, does Karma for Loka Sangraha, Badita Anuvrutti.
- Karma Khanda – not relevant.

XI) Shankara :

- Shastriya Karma relevant only for Jivatma Vadi.

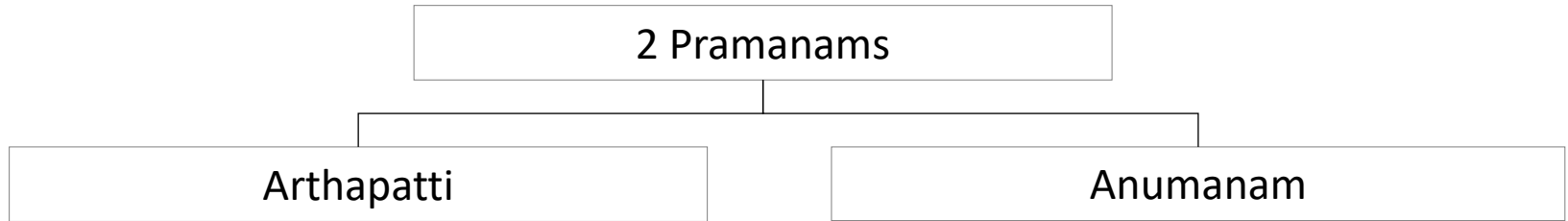
Revision :

Introduction – Topic 15 :

I) Final Part : Pramana Bashyam

- Various Pramanams to establish Adhyasa.

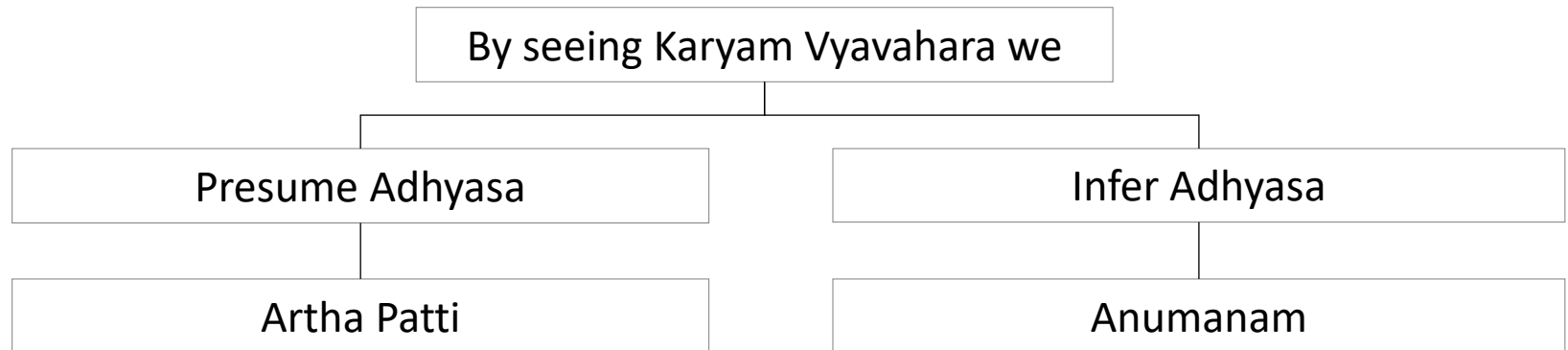
II)



III)

Adhyasa	Vyavahara
Karanam	Karyam

IV)

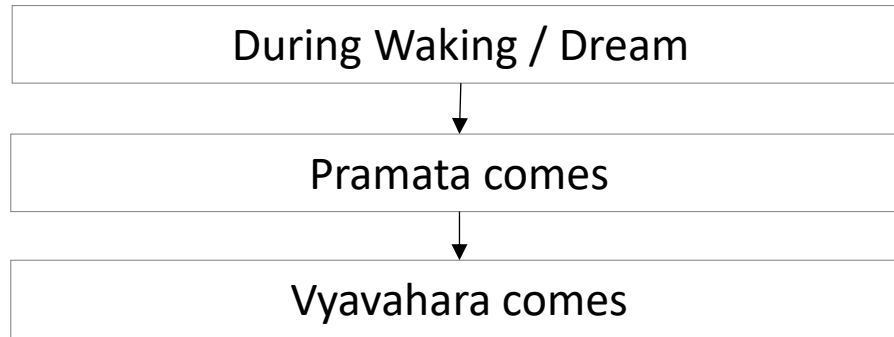


V) Without Adhyasa, Pramata will not be there.

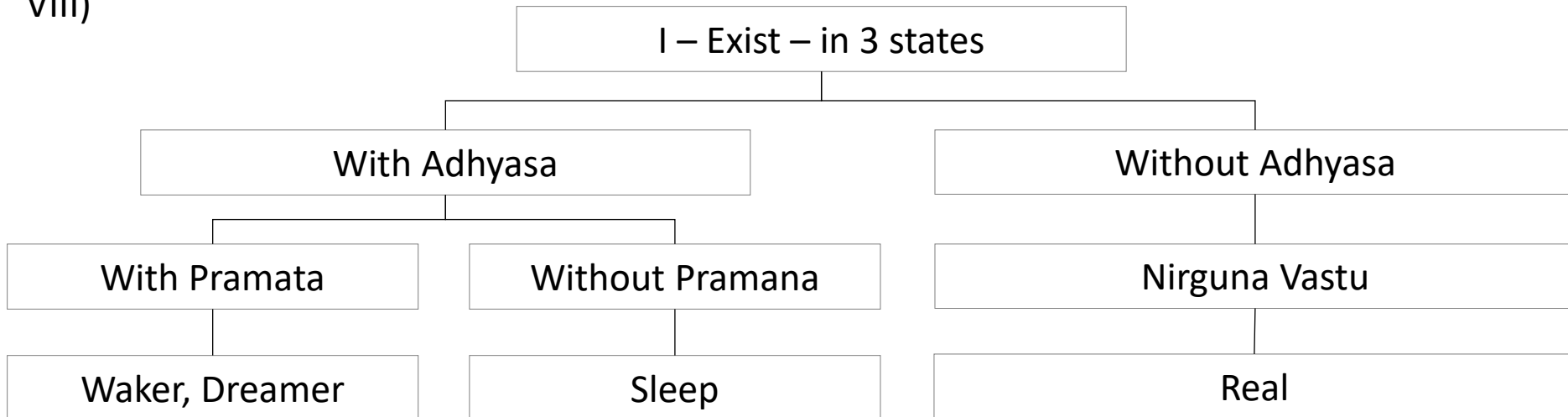
VI) Proof :

- Deep sleep state, no mixing of Atma, Anatma.
- No Pramata, no Pramana Vyavahara.

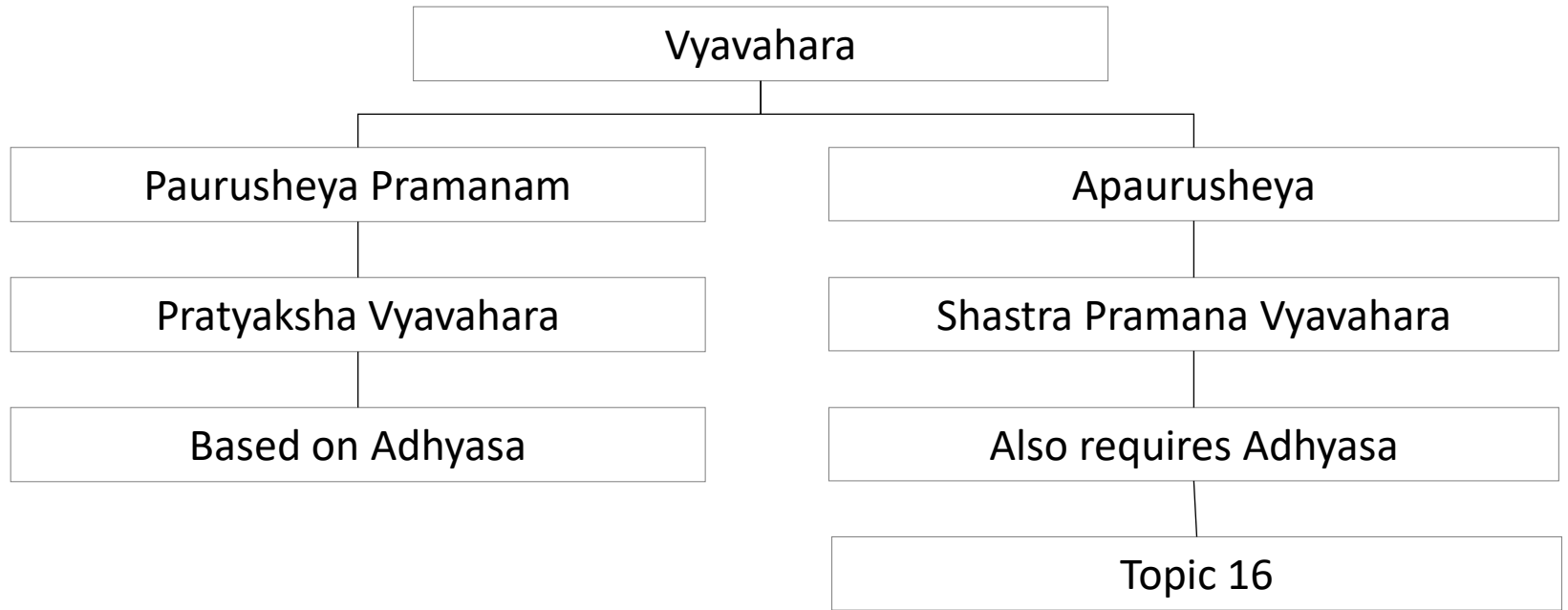
VII)



VIII)

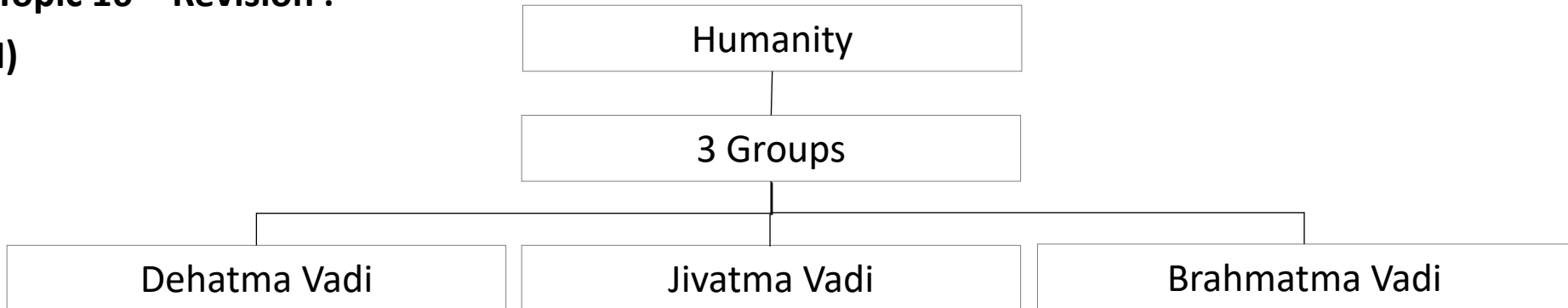


IX) Shastriya Vyavahara :



Topic 16 – Revision :

I)



II) Deha Atma Vadi :

- a) Nastika – I am the gross body only
- b) No Sukshma, Karana Shariram, no consciousness as separate entity.
- c) No Scientific evidence.
- d) Shastra not Pramanam, does not exist.
- e) Death – end of individual, Charvaka.

III) Jivatma Vadi :

- a) Veidika, Astika, follower of Veda Purva Bhaga.
 - I am travelling Jiva different from body.
- b) I am temporarily using body as interacting medium.
 - In the next birth, this body goes away, I will continue this travel.

c) Vedantic angle :

- This person is identified with Sukshma, Karana Shariram and Chidabhasa.
- That alone survives death of body, travels, takes another body.
- d) Karma Khanda is relevant.
 - By earning Punyam, he can go to heaven, improve next birth.
 - Believes and performs rituals.

IV) Brahmatma Vadi :

a) Astika Samajam student

- I am not Sthula, Sukshma, Karana Shariram, not even Chidabhasa, Chit, not confined to the Body.

b) All pervading, Satyam, Jnanam, Anantham, Brahma.

- Can't travel, Akarta, Abokta.

c) For him Karma Khanda is no more relevant.

- It is relevant for a Karta but not relevant for Akarta.

d) Such a Grihastha performs Laukika Karma.

e) Gita : Chapter 4

- Janaka as king does a log of actions.
- But have no Kartrutvam in the Karma.

V) Question :

- Veda Purva Relevant for which group?

Answer :

a) Only for the 2nd Group.

b) For Charvakas, no rituals etc will mock at us.

- Karma, Papam, Punyam, Punar Janma not relevant.

c) For Brahmatma Vadi :

- Karma Khanda not relevant.
- **Believes in Nirvana Shatkam :**

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham
Na Mantra Na Teertham Na Vedo Na Yajna
Aham Bhojanam Naiva Bhojyam Na Bhokta
Chidananda Rupa Shivoham Shivoham

(I have) neither virtue nor vice, pleasure nor pain, the sacred chants, nor the pilgrimage; the scriptures nor the sacrificial rituals. I am neither the act of enjoying, nor the enjoyable object, nor the enjoyer. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 4]

d) Has no relevance to Karma

- Karma for Loka Sangraha.

e) Does not look himself as Karta.

Gita : Chapter 4 – Verse 18

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

karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu
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]

f) No Punyam for him through Karma also.

- Personally Karma not relevant.

g) Yad Yad Acharati Sreshtaha he will follow

- For him it is not relevant.

VI) Karma Khanda relevant for Preyo Margis.

VII) Conclusion :

a) In all cases, Vyavahara is possible only if there is a knower, Pramata.

b) Shastram = Pramanam.

- Pramata alone operates a Pramanam.

c) Karma Khanda – Vyavahara also is a Pramana Vyavahara.

d) It is also based on Adhyasa

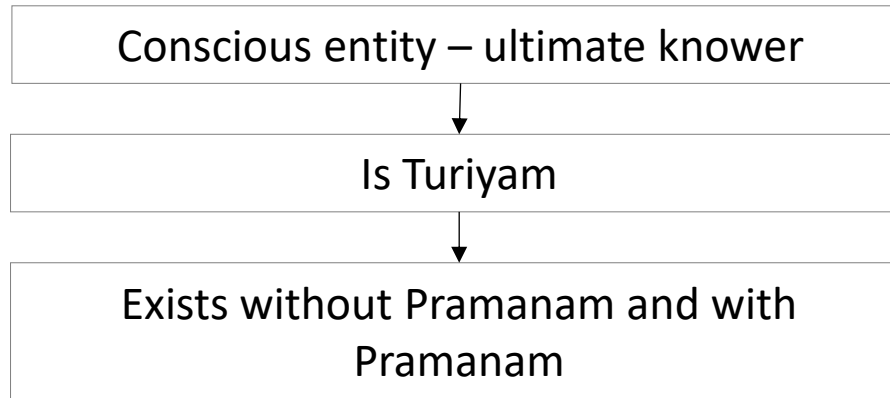
e) Laukika + Shastriya Vyavahara Api Adhyasa Nimittaha.

VIII) Extension :

a) Vedanta Vyavahara, Sravanam, Mananam, using Vedanta Pramanam.

b) To use Vedanta Pramanam, I should be a Pramata, conscious entity.

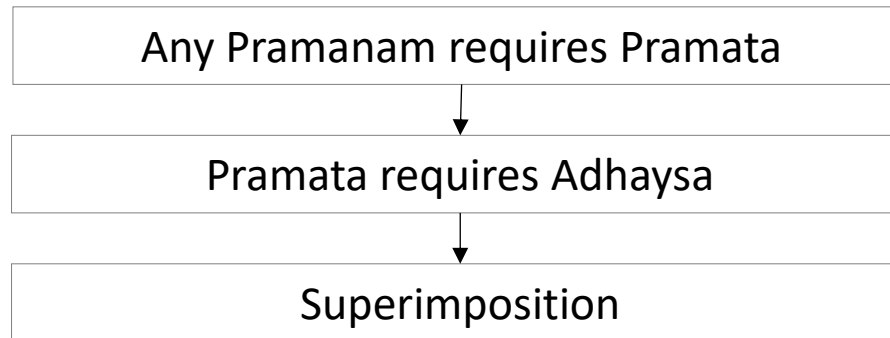
c)



d) Karma Khanda + Jnana Khanda – Pramanam is based on Adhyasa – Superimposition due to self ignorance.

e) After Jnanam, Tatra Veda, Avedaha Bavanti.

f)



IX) Text :

a)

Na – Aviditvat	Viditvat Eva
For emphasis	Only after knowing I am a Jivatma

b) I am different than the Body.

c) I have Punar Janma (Para Loka Sambandha) – Why?

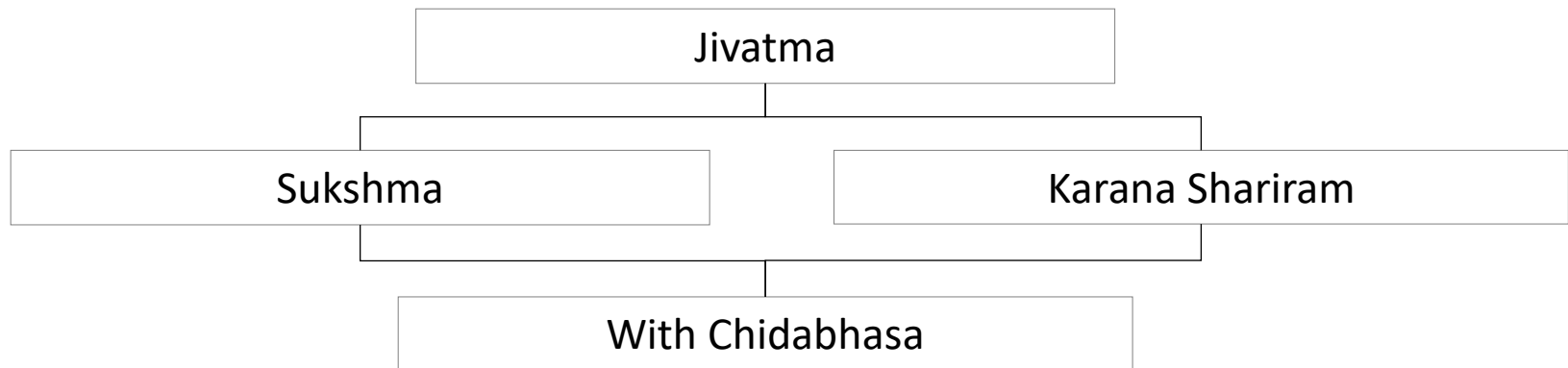
d) In the next Janma, I will have Sambandha with another Loka, environment.

e) 2nd Group :

- Know, we have Para Loka Sambandha.
- We are Jivatmas, who will survive death of body, will go another Loka, Area, country.

f) Belongs to Jiva Atma Vadi – 2nd Group.

g)



h) This is qualification for performing Veidica karma.

i) Accept – I am Jiva different than the body.

- Then only perform Veidika Karmas.

j) Veidika Karma requires Sraddha.

- Without Sraddha, if done Mechanically, do for some others Satisfaction.

k) Sandhya Vandanam for mother's satisfaction.

- Benefit = Satisfaction of others.
- We don't get full benefit.

l) Sraddha is crucial, we officially declare our Sraddha.

- When Upanayana ceremony is done, he puts a signature.
- I do believe in Veda Pramanam.

m) Veda says :

- I am not the body.
- I am someone different than the body and mind.
- I will survive the death of the body.
- I am pure Chaitanyam, knower in the Universe.
- I will have Punar Janma.
- These are fundamental lessons of Veda.

n) When I join a company, I put a signature in the appointment letter.

o) Signature = I abide by that

- Upanayana ceremony – Deliberate conscious acceptance of Veda as a Pramanam.

p) I am going to take Veda as my google search site for living = Declaration.

- Without knowledge of Veda Pramanam, he is not an Adhikari, not qualified.
- Without qualifications, if he performs Karma, it will not give the expected benefit. 446

q) He requires knowledge of Veda Purva Baga = Adhikari of 2nd group.

- Does not belong to 3rd group.

r) 3rd group :

- Followed Vedanta, done Sravanam, Mananam, Nididhyasanam.

• **Understood I am Akarta, Abokta Satyam, Jnanam, Anantham Aham Brahma Asmi.**

- This knowledge is not a qualification for Karma Khanda.
- Not required.

s) If Aham Brahma Asmi knowledge is there, it is disqualification for Karma Khanda.

- Sanyasi – removes thread.
- Brahmachari – puts thread to use Veda.
- Formally make Veda, Apramanam.
- No rituals for Sanyasi.
- At time of death, no 13 days ceremony.

t) Aham Brahma Asmi knowledge is required in Karma Khanda.

X) What type of Brahman?

a) Karma Khanda does not require Brahman.

- Vedanta Vedyam Brahman.
- Brahman known through Vedanta Pramanam only.

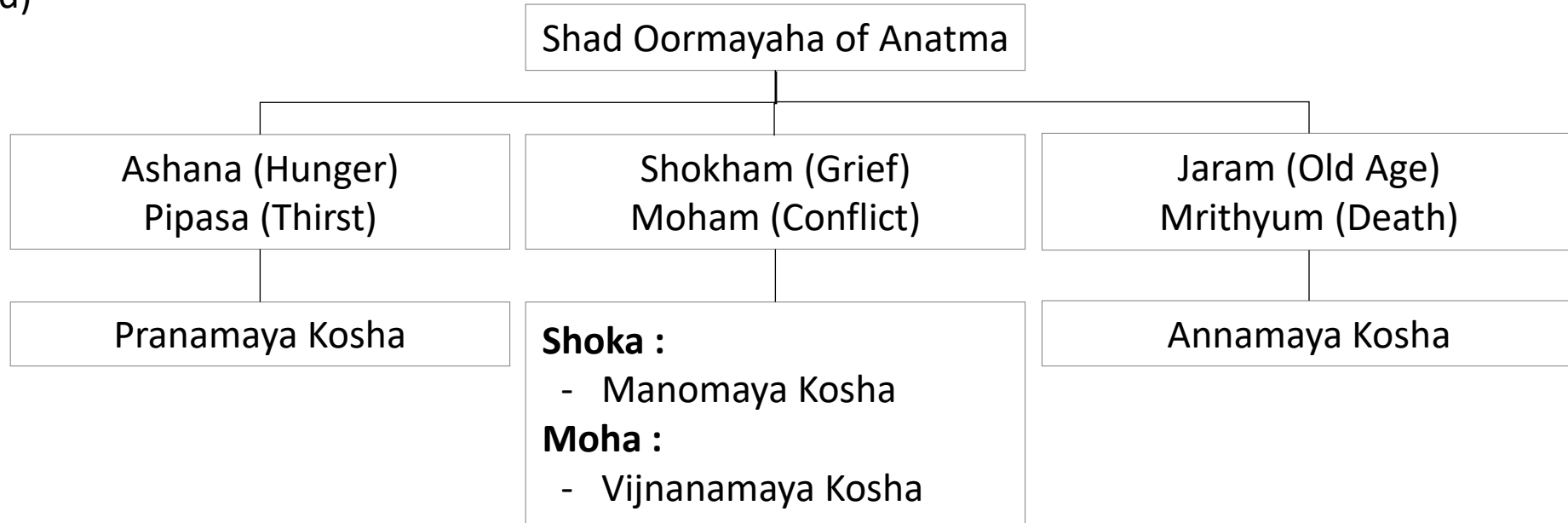
b) Can't know Brahman by other methods.

- Very important fact.

c) **Ashanaya Adhi Ateetam :**

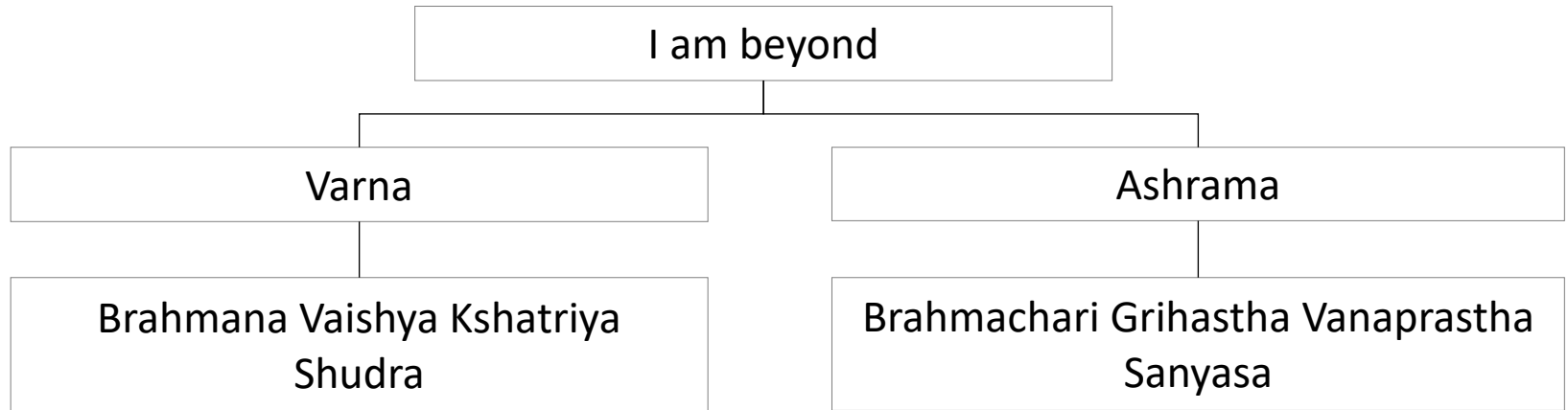
- Brahman is free from 6 Oormis / Doshas.

d)



6 Problems	I am
- Belongs to 5 Koshas	- Koshi / Turiya Atma - Kosha Vilakshanam

e)



f) Apetha – Apa + E-Dhatu

– Free for

g) Asamsari = Mukta

- Atma Tattvam = Jnanam – Adhikari na Apekshayate

h) Brahma Jnanam is not required for Karma Khanda.

- Anupayogat – not useful for Karma Khanda Adhikari Virodha – disqualifies person from Karma Khanda.

17) Bashyam : Chapter 1 – Section 1 – Introduction continues...

प्राक् च तथाभूतात्मविज्ञानात् प्रवर्तमानं शास्त्रमविद्यावद्विषयत्वं
नातिवर्तते ।

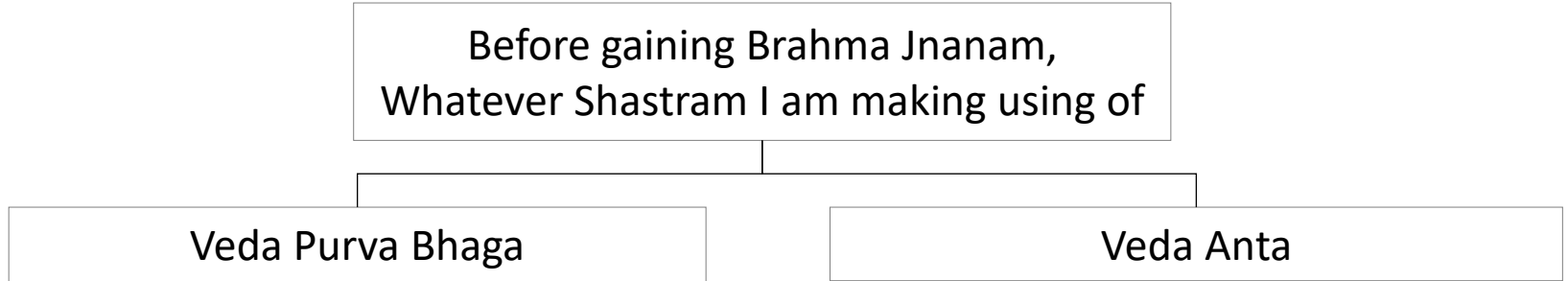
I) Before I join 3rd group, become Jnani, Brahma Atma Vadi, I am a Pramata.

- AS Pramata, all Pramanams are relevant to me.

II) Once I become Brahmatma Vadi, there is no more Adhyasa.

- Adhyasa is falsified.

III)



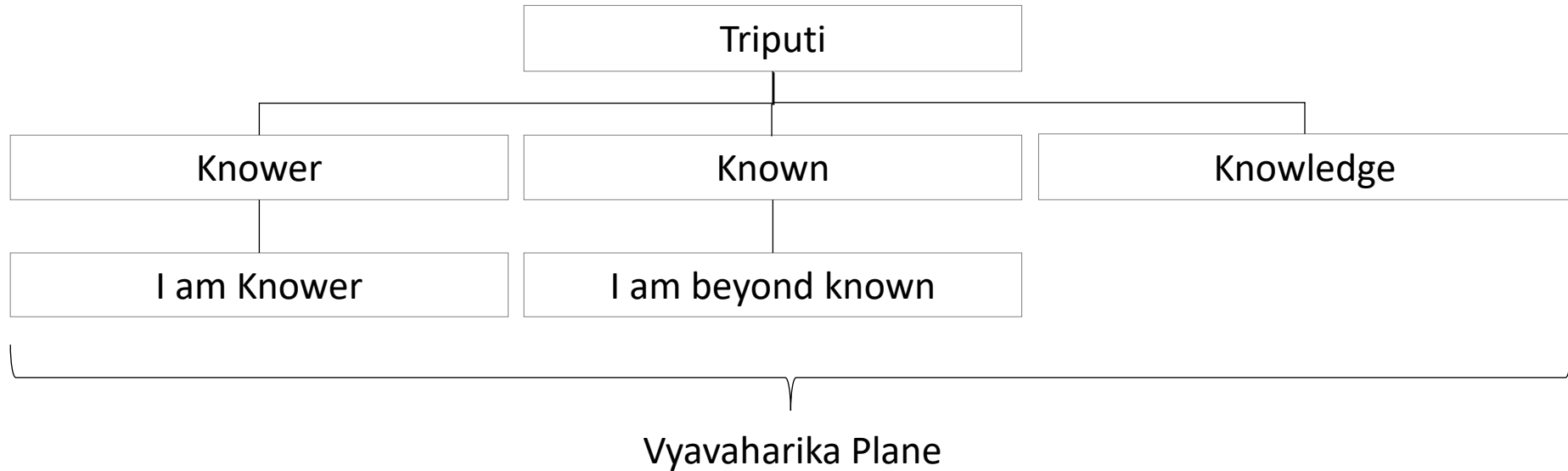
IV) As long as I use Veda, I am Pramata.

- As long as I am Pramata, knower, I have got Adhyasa.

V) All of them are relevant for Avidyavan, Adhyasavan, Ajnani.

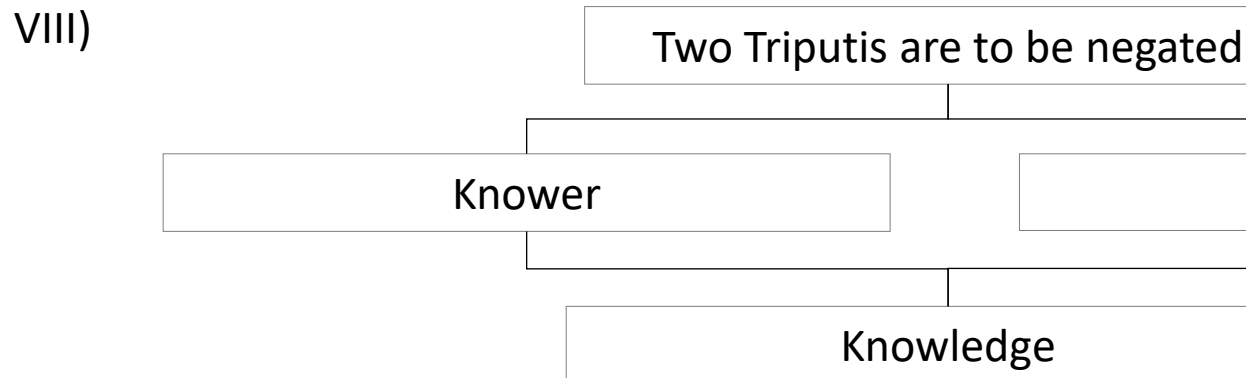
- Relevant for a Pramata only.

VI) In the vision of Jnani, Triputi is falsified.



VII) I belong to Paramartika plane.

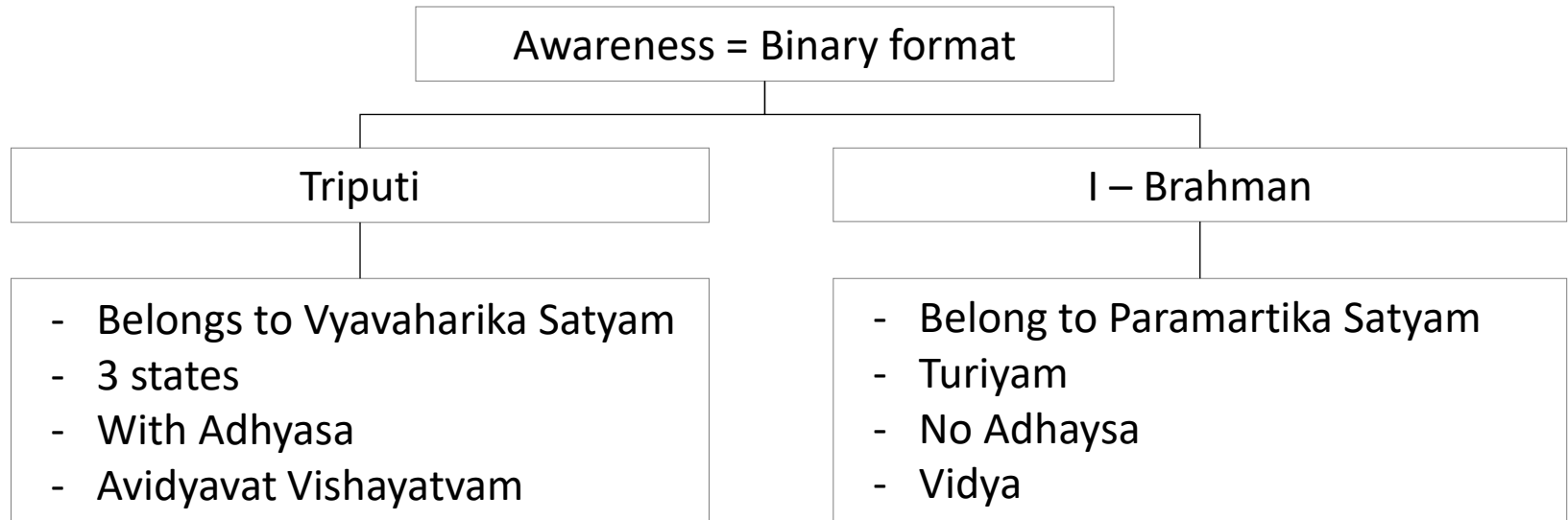
- This a Jnani remembers all the time.
- **I am Sakshi, not Pramata, knower.**
- Never forgetting this fact is Jnana Nishta.



IX) Negate :

- Doer – Done – Doing
- Enjoyer – Enjoyed – Enjoying.
- Belongs to Ahamkara, Vyavaharika plane, not Sakshi, Paramartika plane.

X) 2 Triputis are not there for a Jnani = Binary format.



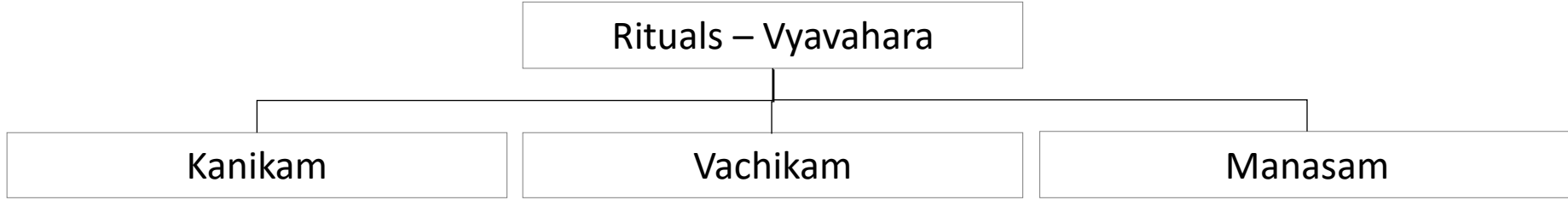
XI) Na Adhivartate :

- Does not go beyond Adhyasa.
- It is within Adhyasa only.
- Veda Pramana is also within Adhyasa.

18) Bashyam : Chapter 1 – Section 1 – Introduction continues...

तथा हि — ‘ब्राह्मणो यजेत’ इत्यादीनि शास्त्राण्यात्मनि
वर्णाश्रमवयोऽवस्थादिविशेषाध्यासमाश्रित्य प्रवर्तन्ते ।

I) Any Karma Khanda – Vyavahara requires different type of Adhyasa.



II) All require one type of Adhyasa.

III) Example : Brahmano Yajeta

a) Brahmanas do Karma.

- I have to look myself as Brahmana.

b) If I don't do, I am Abrahmana, Aham Vaishya etc.

c) Example :

- For Varna Adhyasa
- Caste superimposition

d) Varna Adhyasa is required for many rituals

IV) Raja Raja Suyena Yajata

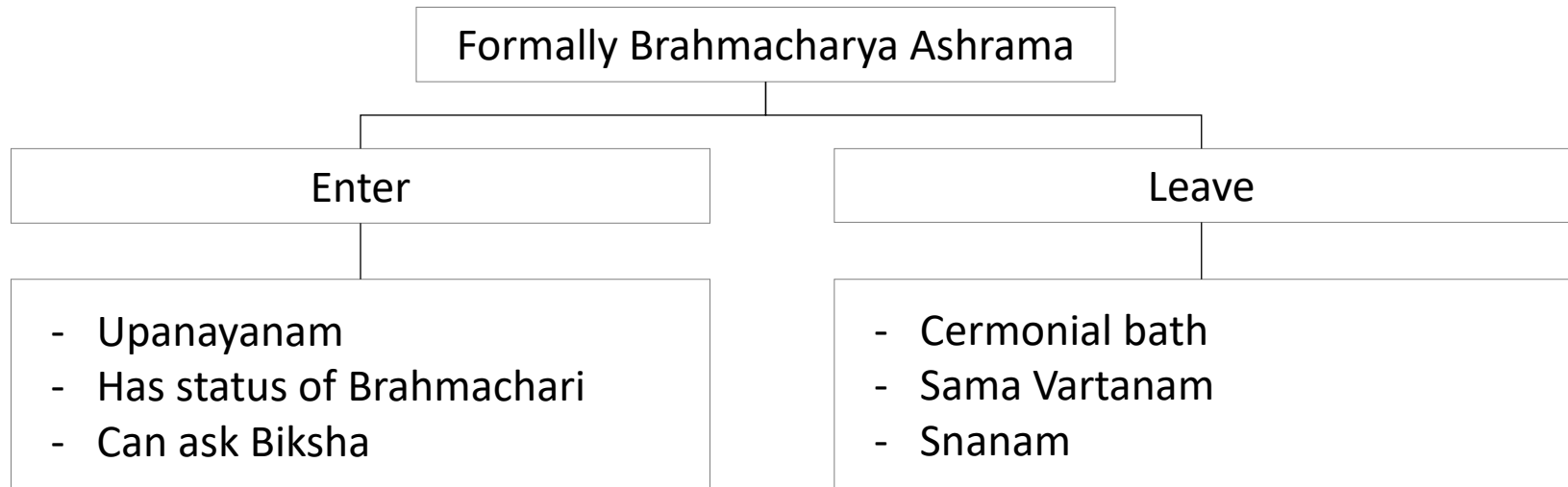
- Rajasuya Yaga – For Kshatriya

V) Ashrama Adhyasa :

- All Triputi Adhyasa
- Grihastha, Brahmachari... activities.

VI) Na Havai Snathva Viksheta

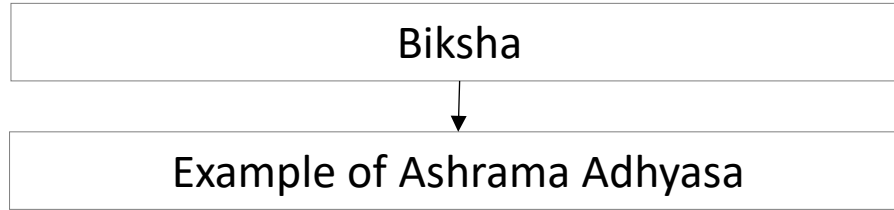
- After Snanam (Technical)



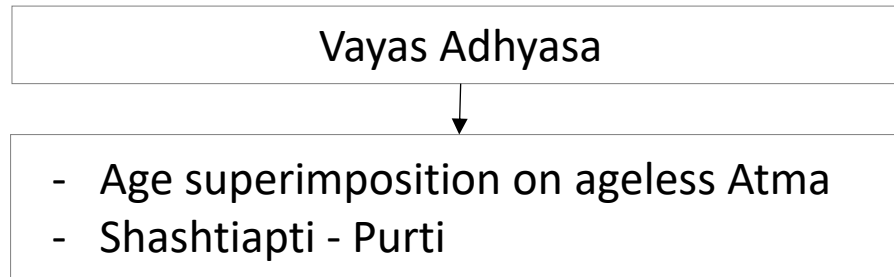
VII) Only Grihastha can't ask Biksha

- Other 3 Ashramas can ask Biksha.
- Ask / can't ask depends on Ashrama Adhyasa.

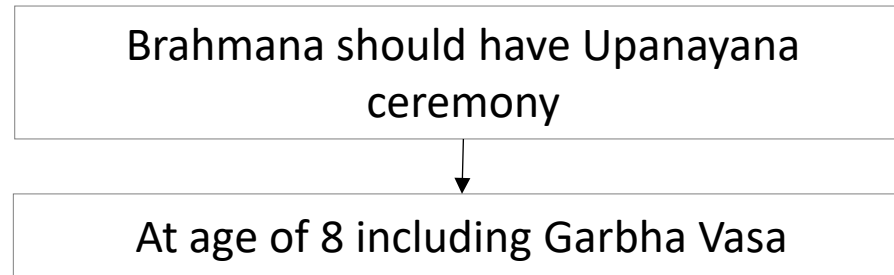
VIII)



IX)



X)



- After birth 7 years
- Brahmana – 8 – Ashta Varsham
- Kshatriya – 9 or 11
- Age Adhyasa, Vaya Adhyasa

XI) Avastha Adhyasa :

- Krishna Kesha – once whose hair is naturally black.
- Do agni Adhanam – preparation of Srouta Karma
- At Vivaha – Prepares for Smartha Karma.

XII) After Vivaha, should do Agni Adhana ritual, he becomes Ahita Agni – ready for Srouta karmas (Agnihotram).

- Agnihotram can be done only after Agni Adhanam.
- Conclusion : Krishna Kesha.

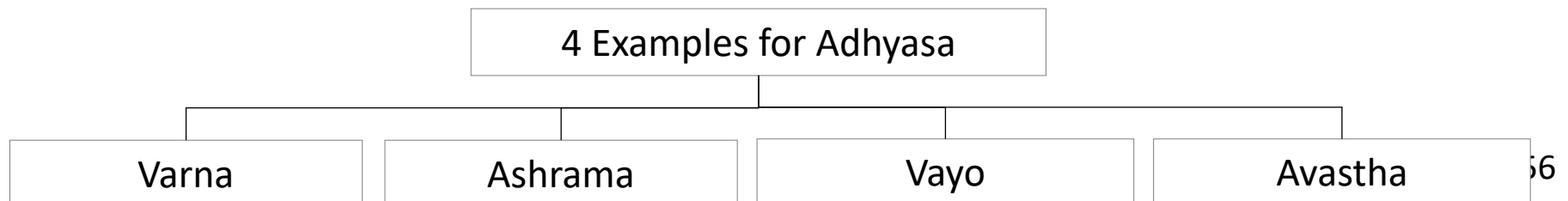
XIII) Footnote Swami :

- Vishnu Devananda.
- Prashana Trayam, Bashyam, Anandagiris Tika.
- Belongs to Kailasa Ashrama in Rishikesh.
- Footnotes Brilliant, scholarly.

XIV) Krishna Kesha Jata Putraha, Agni Adadeta :

- When child is born, start Srouta Karma.

XV) Ratnaprabha commentator :



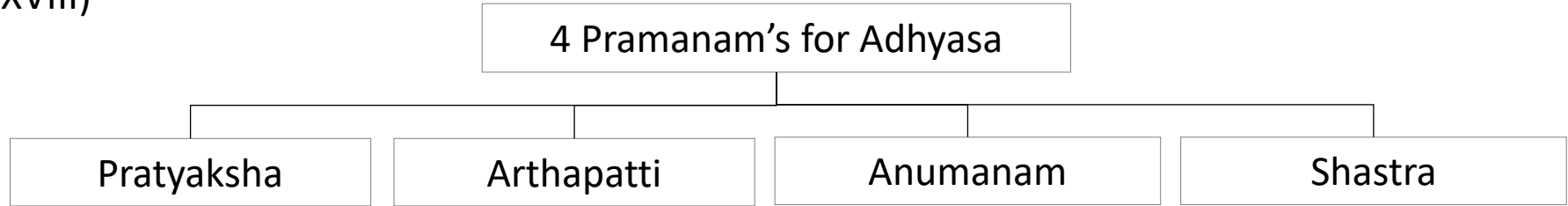
XVI) Based on these superimposition alone, Vyavahara takes place Atma by itself has no Varna, Ashrama, Vayaha, Avastha.

- **I am Atma, have no Varna, Ashrama, Vayaha, Avastha.**

XVII) I have superimposed because of self ignorance.

- Entire Nirvana Shatkam is removal of self – ignorance.
- Brahmano Yajeta.
- This portion is 3rd Pramanam for Adhyasa – Sruti Pramanam.

XVIII)



- Next Pratyaksha Pramanam.

अध्यासो नाम अतस्मिंस्तद्बुद्धिरित्यवोचाम । तद्यथा
— पुत्रभार्यादिषु विकलेषु सकलेषु वा अहमेव विकलः सकलो
वेति बाह्यधर्मानात्मन्यध्यस्यति । तथा देहधर्मान् ‘स्थूलोऽहं
कृशोऽहं गौरोऽहं तिष्ठामि गच्छामि लङ्घयामि च’ इति ।
तथेन्द्रियधर्मान् ‘मूकः काणः क्लीबो बधिरोऽन्धोऽहम्’ इति;
तथान्तःकरणधर्मान् कामसङ्कल्पविचिकित्साध्यवसायादीन् ।
एवमहंप्रत्ययिनमशेषस्वप्रचारसाक्षिणि प्रत्यगात्मन्यध्यस्य तं च
प्रत्यगात्मानं सर्वसाक्षिणं तद्विपर्ययेणान्तःकरणादिष्वध्यस्यति ।

4th Pramanam for Adhyasa :

I) Definition of Adhyasa :

- **Paratra Purva Drishta Avabhasaha.**

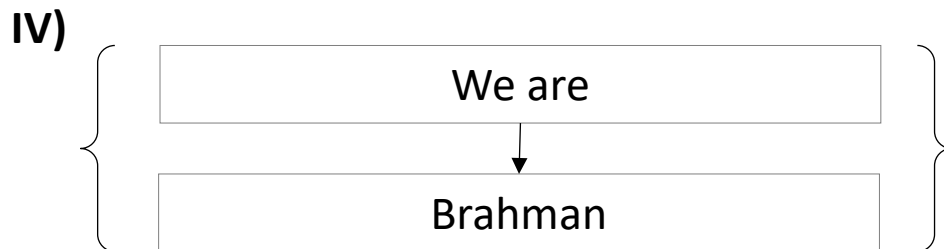
II) Reminds definition again.

Adhyaso Nama :

- **Atasmin Tat Buddhi**
- **Mistaking one thing as the other something other than it.**
- **Mistaking non-that as that.**
- Mistaking that as non-that.

III) Mistaking non-Snake (Rope) as Snake.

- Non X as X
- Anatma as Atma

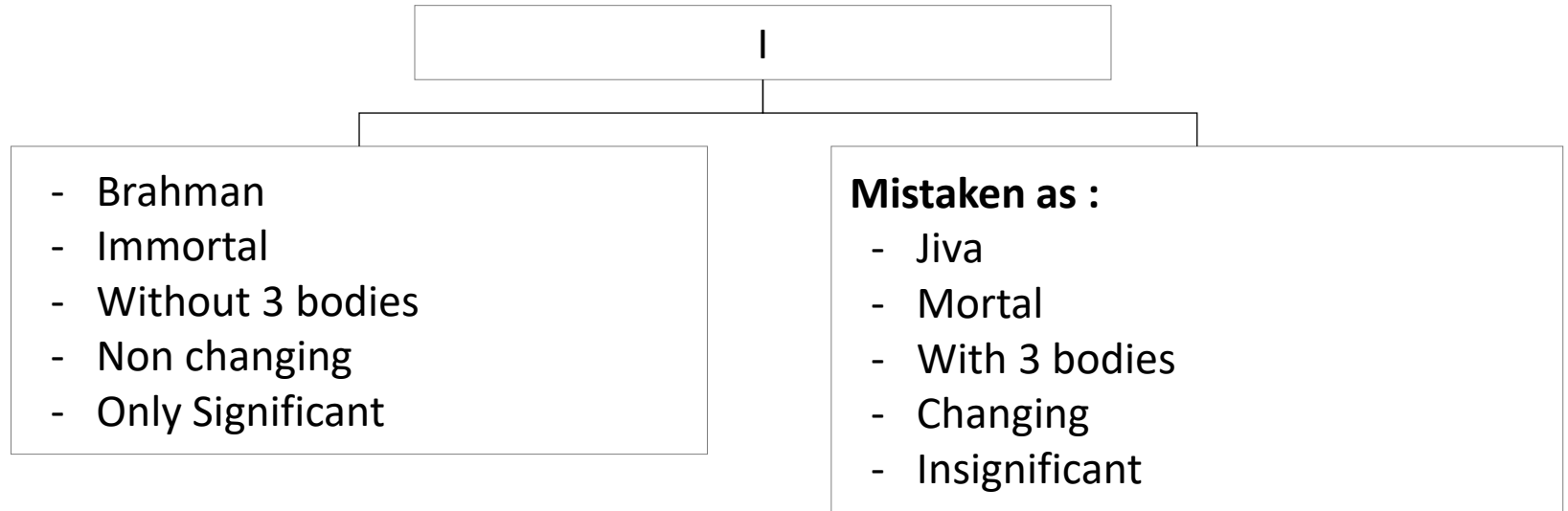


We have mistaken Brahman as
Jiva

V) Brahmani Jiva Bhava.

- Rajvat Jnanat Sarpa buddhihi.
- Atma Jnanat Atmano Jiva Buddhii Bava.

VI)



- Aham Jiva Braheiva Na Paraha.

VII) Adhyaso Nama Atasmin Tat Buddhi Avochama.

- Very popular definition of superimposition.

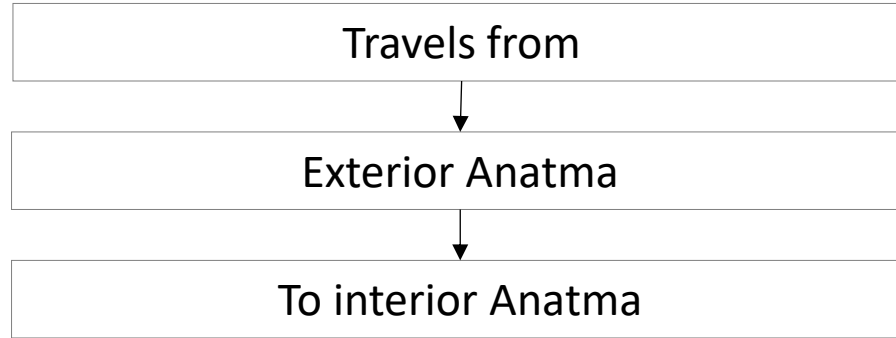
VIII) Equivalent :

- Paratra Purva Drishta Avabhasaha Avochama Iti Arthaha.
- Official definition.

IX) Pratyaksha Pramanam :

- Following superimposition we do.
- Start with outer world, then Annamaya, Pranamaya... Adhyasa.

X)

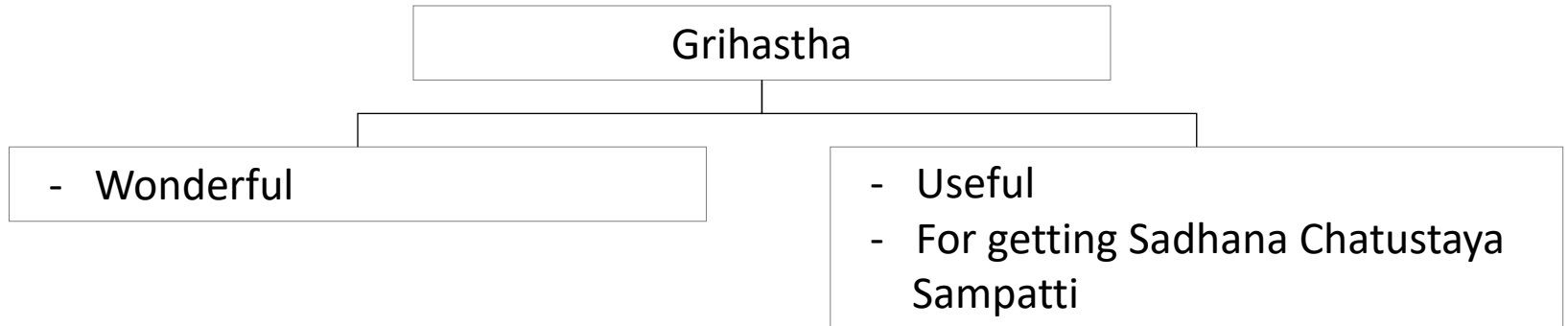


XI) We have transferred Anatma attributes on to ourselves and are suffering.

XII) 1st :

a) Family Adhyasa – most popular for Grihastha.

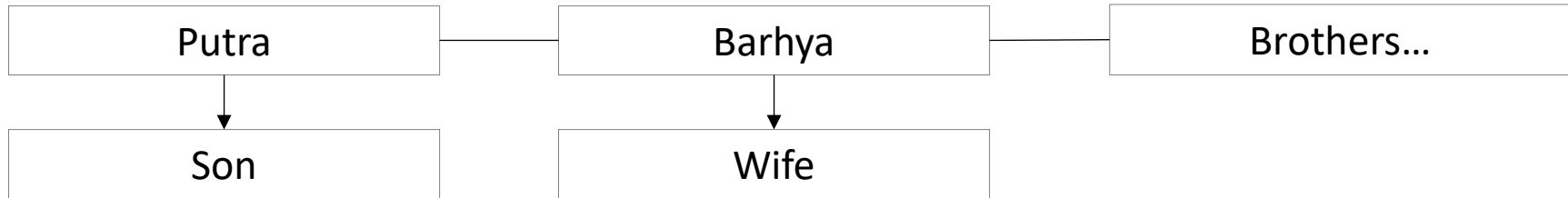
b)



c) Worry of family more than worry of ourselves.

d) Bless my children.

e)



f) Vikala :

- Handicapped – physically, emotionally, financially (Deficiencies).
- Transfer it to myself.
- Worry at night.

g) Sakaleshu :

- All doing very well.
- Not handicapped
- Full and complete
- Physical, mentally, emotionally, no Dosha.
- Good looking, good education, happy.
- Efficient.

h) Deficiency, efficiency, we transfer to ourselves

- Aham Eva Vikalaha, Sakalaha iti Bahya Dharma – exterior, outer Anatma.

i)

Body – Deha	External to Body
<ul style="list-style-type: none">- Inner, closer Anatma- I am born- Antara Dharma- Sthula – overweight, under weight, not fair, dark	<ul style="list-style-type: none">- Money, education- Anatma- Bahya Dharma

j) I am standing, going, crossing – karma Indriya.

k) Indriya Dharma :

- I am dumb, defective in one eye (Kanaha), Andaha (both eyes), infertile (can't get child), deaf.

l) Gita : Chapter 2 – Verse 3

क्लैब्यं मा स्म गमः पार्थ
नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं
त्यक्तवोत्तिष्ठ परन्तप ॥ २-३ ॥

klaibyaṁ mā sma gamaḥ pārtha
naitat tvayyupāpadyate |
kṣudraṁ hṛdayadaurbalyaṁ
tyaktvottiṣṭha parantapa ||2-3||

Yield not to impotence, O Partha! It does not befit thee. Cast off this mean weakness of heart! Stand up, O parantapa (scorcher of foes)! [Chapter 2 - Verse 3]

- Unmanliness

m) Sense organs are deficient = No Adhyasa, No Samsara.

- I am deficient, transference takes place.
- Transference is the problem.

n) Gita : Chapter 13 – Verse 10

असक्तिरनभिष्वङ्गः
पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वम्
इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ
putradāragṛhādiṣu |
nityaṁ ca samacittatvam
iṣṭāniṣṭōpapattiṣu || 13.10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...
[Chapter 13 - Verse 10]

o) Vedanta starts with Vairagyam.

p) Mind :

- Continues after Vedantic study.
- Minds deficiency, I keep complaining always.
- Feeling very bad.
- Even after Vedantic study, Mind is like that, don't say I am like that.

p) I am born, I will die = Deha Adhyasa.

- I am dull, no memory = Manah Adhyasa
- Very powerful Adhyasa
- Deha, Antahkarana Dharma attributes transferred.
- It is Karanam, Instrument.

q) Minds transference

Kama	Sankalpa	Vichikitsa	Nishchaya
- Desire	- Plan, wish - Desire in seed form	- Doubt	- Decision

- Sankalpa alone repeated = Kama.

r) Gita : Chapter 6 – Verse 24

सङ्कल्पप्रभवान्कामान्
त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं
विनियम्य समन्ततः ॥ ६-२४ ॥

saṅkalpaprabhavān kāmān
tyaktvā sarvānaśēṣataḥ |
manasaivēndriyagrāmaṃ
viniyamya samantataḥ || 6-24 ||

Abandoning, without reserve, all desires born of Sankalpa, and completely restraining the whole group of senses by the mind from all sides... [Chapter 6 – Verse 24]

s) Katho Upanishad : Chapter 1 – 1 – 20

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask.
[1 – 1 – 20]

- Nachiketas – doubts – 3rd question.
- All attributes of Mind, we transfer to ourselves.

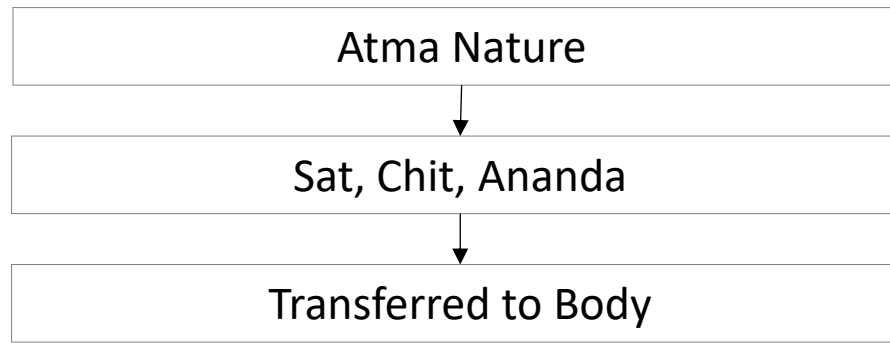
t) Atmani Adhyasyati :

- One superimposes on Atma.

u) Until now – one direction superimposition.

- Anatma’s attributes transferred to Atma.

v)

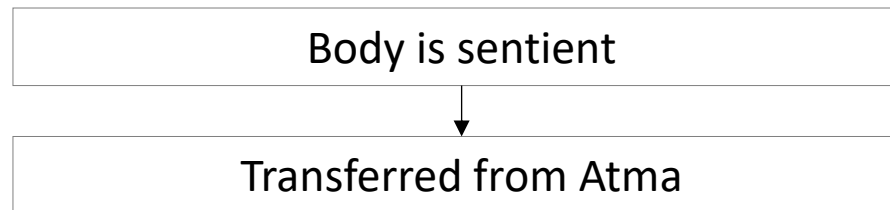


w) Body / World is existent

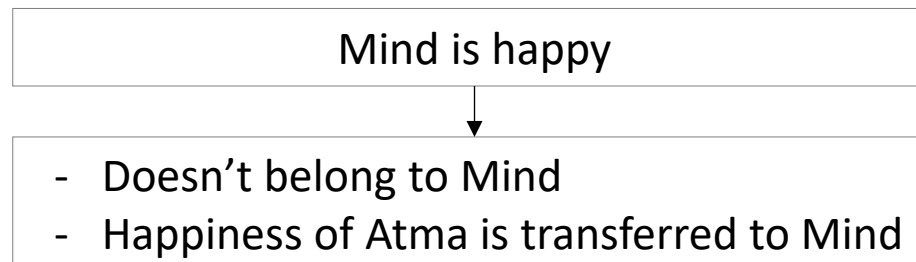


Existence transferred from Atma to body.

- **Body, World, by itself = Non existent according to Vedanta.**
- **Therefore Moksha.**



- By itself body is insentient.

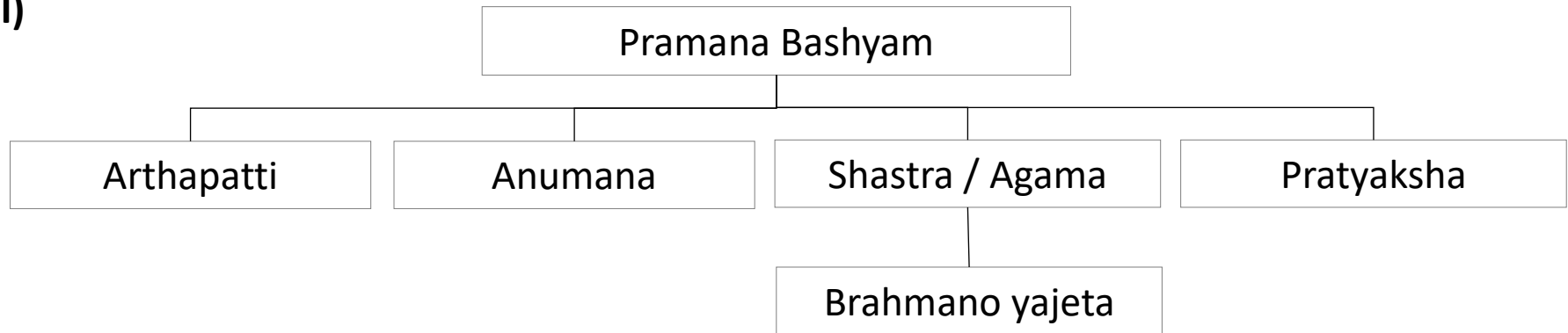


- Reverse superimposition.
- Anyonasmin, Anyon atmakatam Anyonya Dharmamshcha Adhyasya.
- Mutual superimposition between Atma – Anatma.

Revision :

Topic 19 : Introduction

I)



II) Pratyaksha Pramanam :

- Experience of individuality that I am such an individual, Jiva Bhava, which we experience all the time is Adhyasa.

- **Experienced by all – Sakshi Pratyaksha Pramanam.**

III) Anatma Layers superimposed :

a) External family :

- Putra, Bahrya
- Ourselves in intense Adhyasa
- Mamakara Adhyasa.

- Family deficiency, efficiency is superimposed.

b) Annamaya Kosha – Sthula Shariram :

- I am human, fat, young, old.
- All Adhyasa.

c) Indriya – Sense organs – efficiency, deficiency :

- Don't say sense organs are deficient.
- We say, I have deficiency.

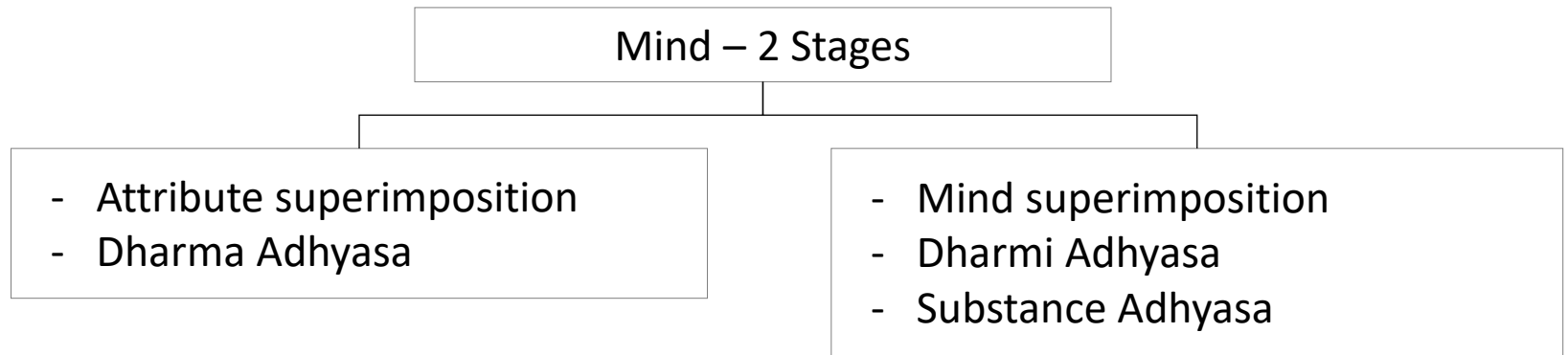
d) Antahkarana :

- Proximate mind, we mistake as ourself.
- Most powerful.
- I am impure, don't have purify.
- Superimposition of purity / impurity of mind.

IV) Attributes of Mind – Kama – desire

- Sankalpa – Wish
- Vichikitsa – Doubt
- Adhyavasaya – Decision, determination.
- Atmani Adhyasyati – one superimposes on oneself.

V)



VI) Aham – Pratyayayi = Mind substance Adhyasa

- Word Aham – Thought Aham = Aham Pratyayi rises in the Mind alone.
- Owner of I – thought = Mind.
- Svaprachera, all the modification.
- Sakshi = Atma.

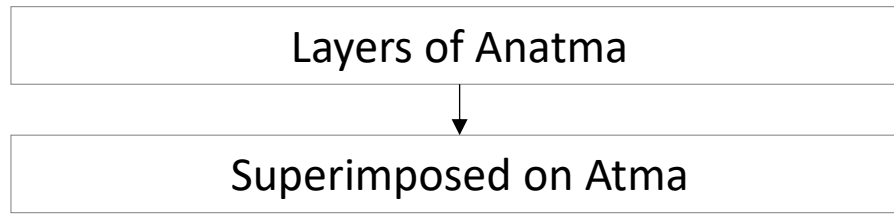
VII) Ashesha Svaprakasha Sakshi = Atma, which is the witness of all modifications of the Mind.

- Upon Atma which is witness of all modifications of the mind.
- Upon that Atma, Mind is superimposed.

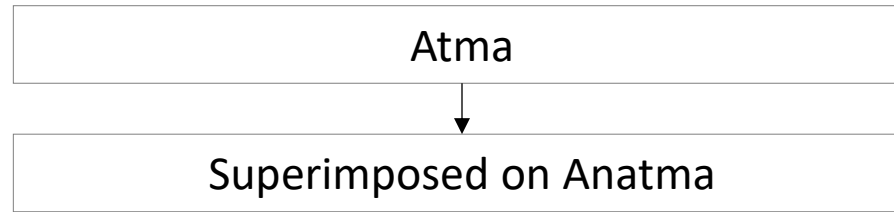
VIII) Pratyag Atmani Adhyasyati :

- Superimposed on inner self.

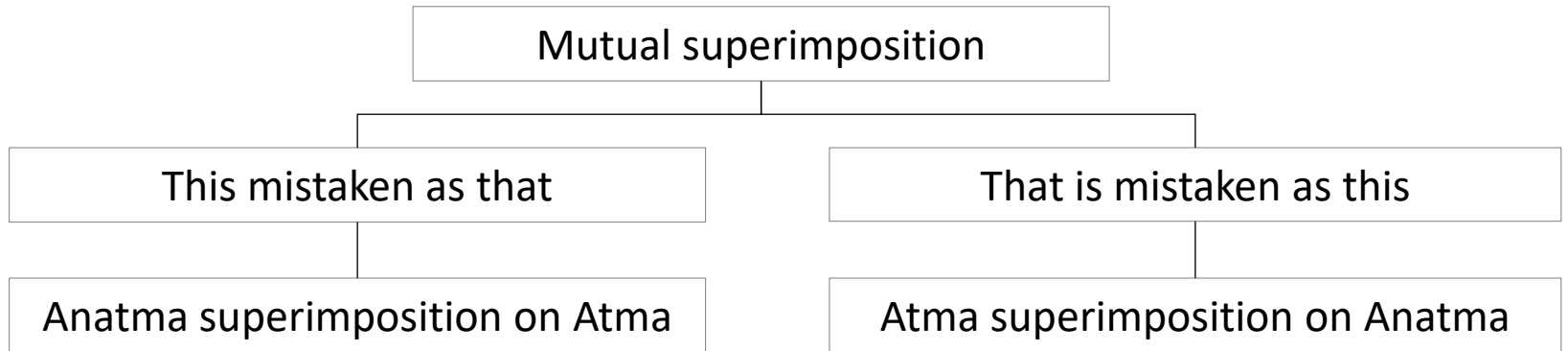
IX)



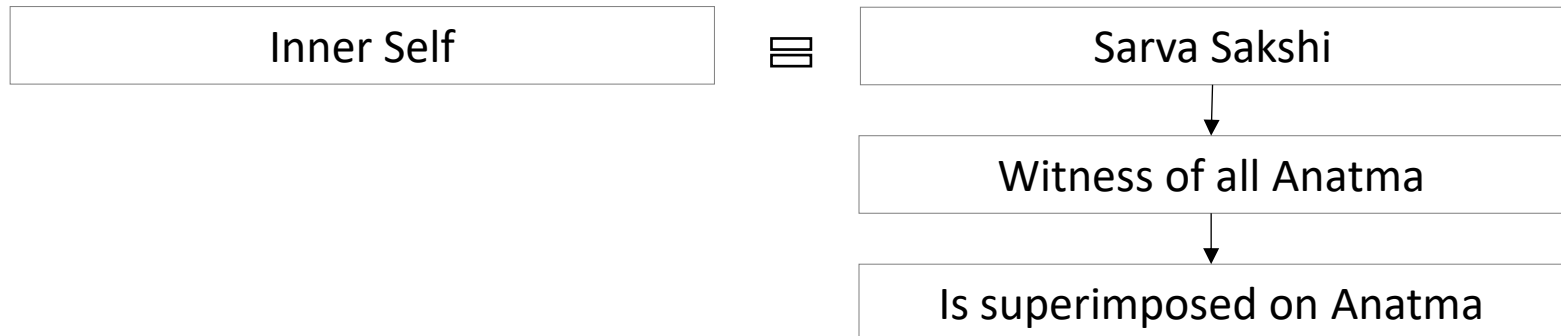
X)



XI)

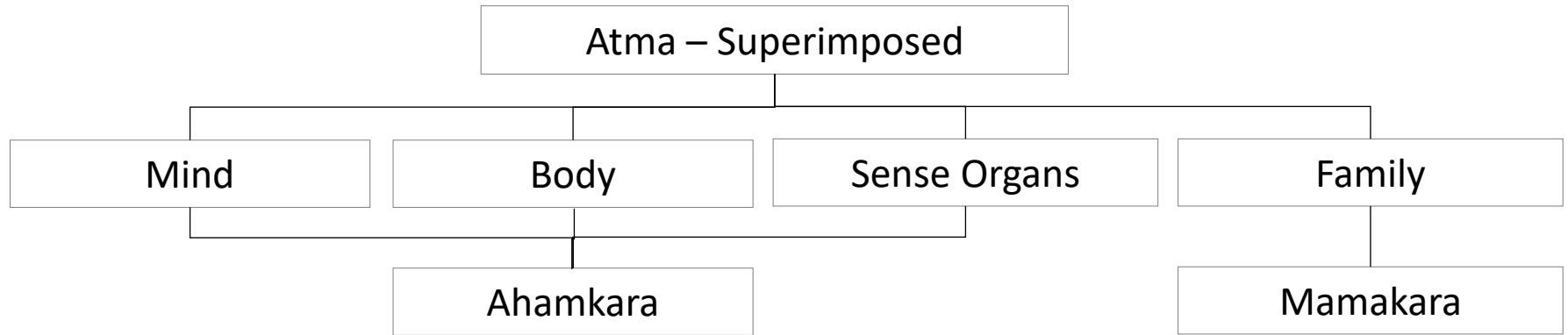


XII)

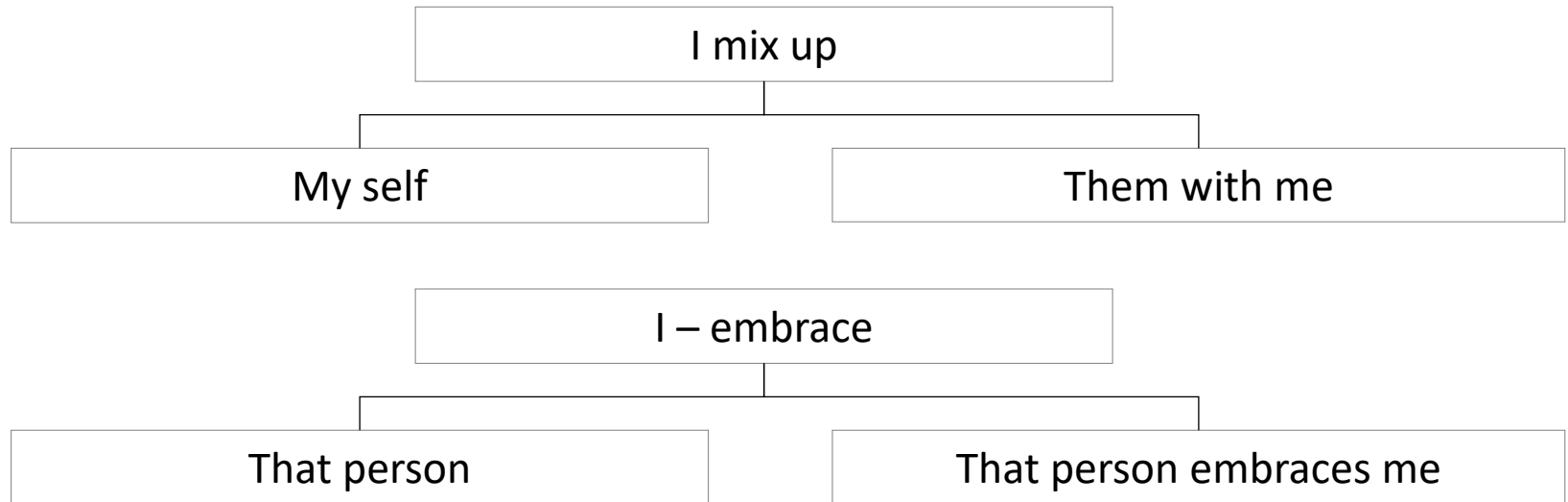


XIII) Sakshinam Tat Viparyena conversely, reversed manner.

- Atma is superimposed on Anatma.



XIV)



- Mutually embracing, tightly, inseparable.
- Antahkaranastu Adhyasyati.

XV) Technical point from sub commentators :

a) In this statement, there is a problem.

b) Present problem and give solution.

c) Problem :

- Anatma is superimposed on Atma.

Conclusion :

- Anatma is Mithya by applying the law.
- Whatever is superimposed is Mithya.

d) Rope snake is superimposed on Rope.

- Superimposed Snake, silver, mirage water, dream is Mithya.

e) Anatma is superimposed on Atma, therefore Anatma is Mithya.

XVI) Atma is superimposed on Anatma.

- Therefore, Atma is Mithya.
- Atma is also Mithya.
- Mutual superimposition will prove both Atma and Anatma is Mithya.
- If Atma and Anatma is both Mithya, then we require some other Adhishtanam, as Satyam.
- Mithya requires Adhishtanam.

XVII) If Atma is also superimposed on Anatma it will mean another Satya Adhishtanam is required.

XVIII) Conclusion :

- No Satyam as Adhishtanam.
- Buddhist – Shunya Vadi.
- That is what I have been telling all the time.

XIX) Sarvam Shunyam Eva Satyam

XX) Problem :

- Given by Shankara.

XXI) Solution :

- Interpret correctly.

XXII) In the case of Anatma,

- a) Anatma is superimposed on Atma
- b) Anatmas attributes also are superimposed on Atma.

XXIII) When it is Atma superimposed on Anatma, there is only one superimposition.

- Attributes of Atma are superimposed.
- Atma itself, substance Atma is not superimposed.

XIV) If Atma is superimposed, Atma will become Mithya.

Don't say :

- Atma is superimposed.

Say :

- Attributes of Atma are superimposed on Anatma.

XV) Another problem :

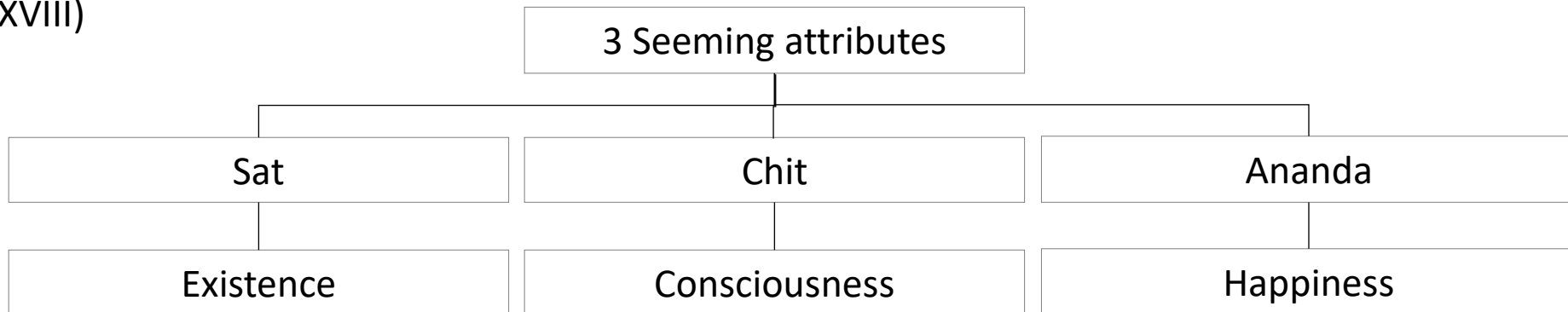
- How attributes of Atma are superimposed?
- Atma = Attributeless, Nirguna.
- Attributes are not there, to be superimposed.

XVI) Nature of Atma which are similar to attributes is superimposed on Anatma.

XVII) Nature of Atma = Seeming attribute at Vyavaharika level.

- Advaitam accepts seeming attributes of Atma at Vyavaharika level.

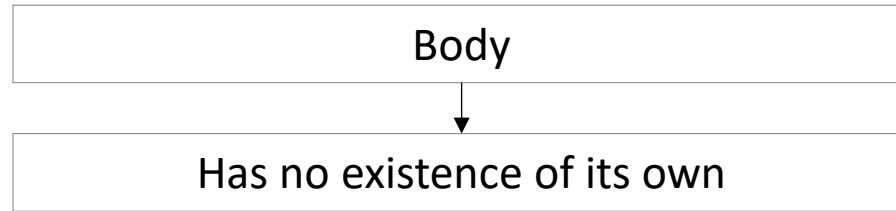
XVIII)



- Not attributes but nature at Paramartika level.

XIX) Idea given by Padmacharya in Panchapadika.

XX)



- Existence of the Atma appears in the Body = Superimposition.
- How it appears?
- Body exists – Existence is attribute of Atma, we transfer to the Body.

XXI) Existence of Rope is appearing in the Snake.

- We say Snake is.

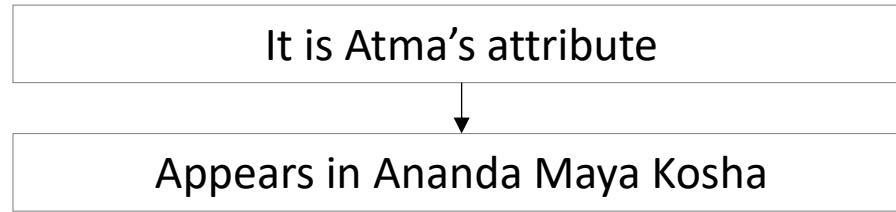
XXII) Consciousness of Atma appears in the Body.

- **We say :**
Body is sentient.
- Sentientcy is attribute of Atma appears in Body, Sense Organs, Mind = Chidabhasa.
- Chidabhasa = Superimposed attributes.
- Abhasa = Seeming sentientcy.

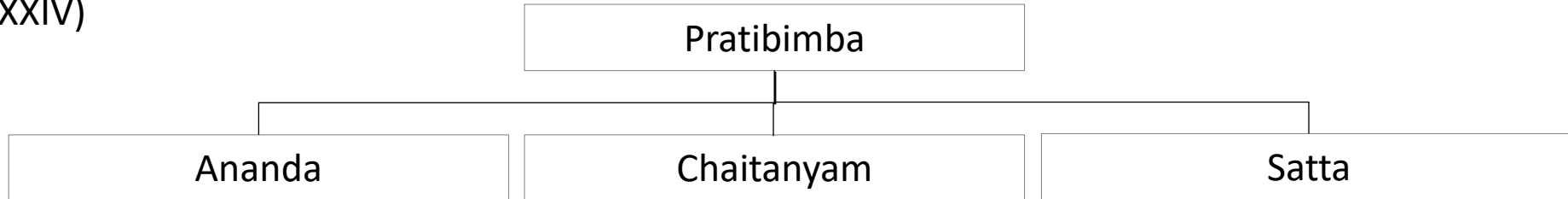
XXIII) Happiness belongs to Atma only.

- Appears in the Mind.
- Happiness is reflected in the Mind.

- Pratibimba Ananda comes in the Mind or Anandamaya Kosha and disappears.



XXIV)



- All 3 reflections are attributes of Atma appearing in Anatma.

Example :

- Attributes of face are appearing in the Mirror.

XXV) What is the solution?

- Waking up to your nature – Atma.

Problem :

- If Atma is superimposed, Atma will be Mithya.

Solution :

- Atma is not superimposed.
- Satchit Ananda of Atma, seeming attributes get transferred to Anatma.

- Transference of Satchitananda to Anatma is the counter superimposition.

XXVI) Therefore Atma is not superimposed

- **It is not Adhyastham.**
- **It is always Adhishtanam only.**
- Therefore Atma is not Mithya.
- Final Pratyaksha Pramanam topic is over.

XXVII) Pramana Bashyam has given 4 Pramanams in support of Adhyasa.

Next Conclusion :

- Upasamhara – Adhyasa Bashyam.

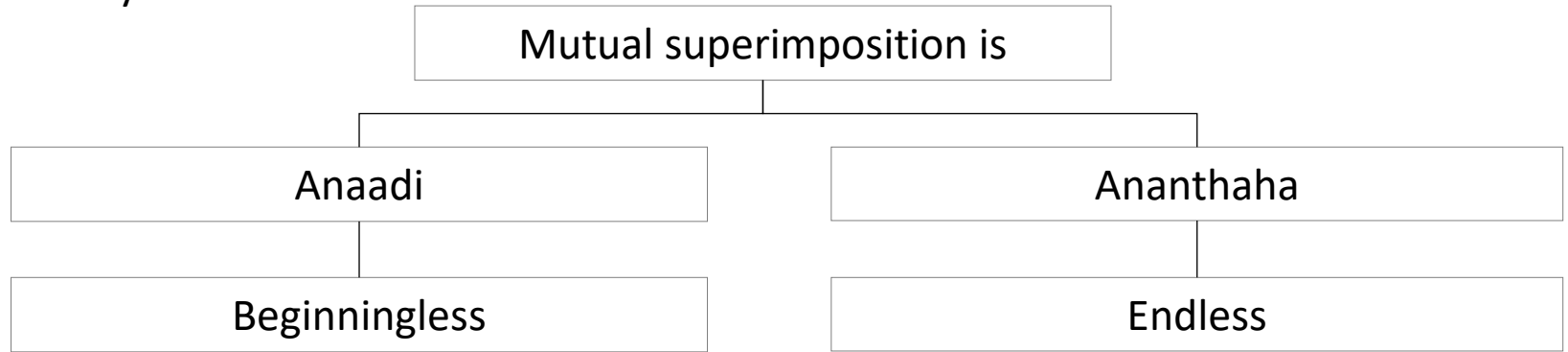
20) Bashyam : Chapter 1 – Section 1 – Introduction continues...

एवमयमनादिरनन्तो नैसर्गिकोऽध्यासो मिथ्याप्रत्ययरूपः
कर्तृत्वभोक्तृत्वप्रवर्तकः सर्वलोकप्रत्यक्षः । अस्यानर्थहेतोः
प्रहाणाय आत्मैकत्वविद्याप्रतिपत्तये सर्वे वेदान्ता आरभ्यन्ते ।
यथा चायमर्थः सर्वेषां वेदान्तानाम् , तथा वयमस्यां
शारीरकमीमांसायां प्रदर्शयिष्यामः ।

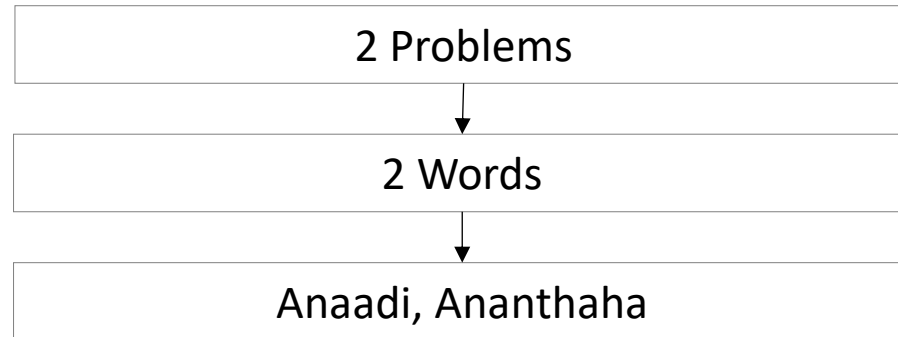
Conclusion of Adhyasa Bashyam :

I) Until now, this is mutual superimposition called – Atma – Anatmanoho Anyonya Adhyasa, Itiretara Adhyasa.

II)



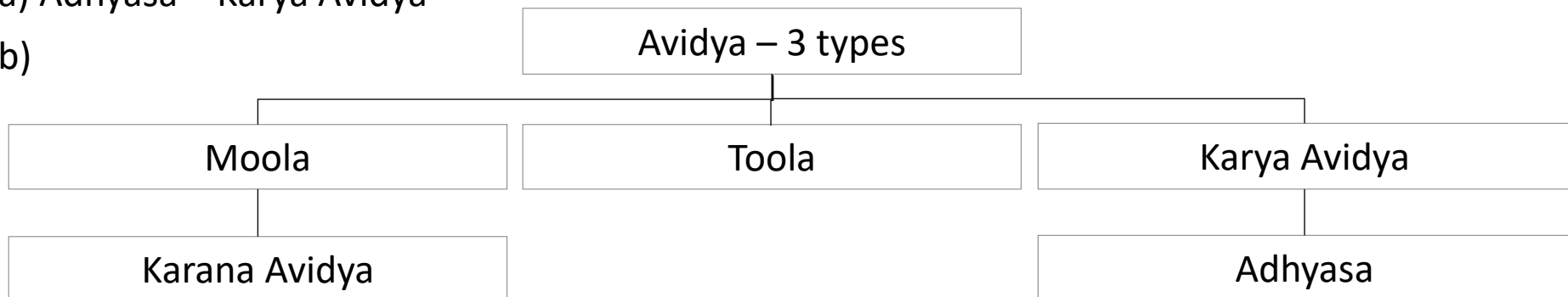
III)



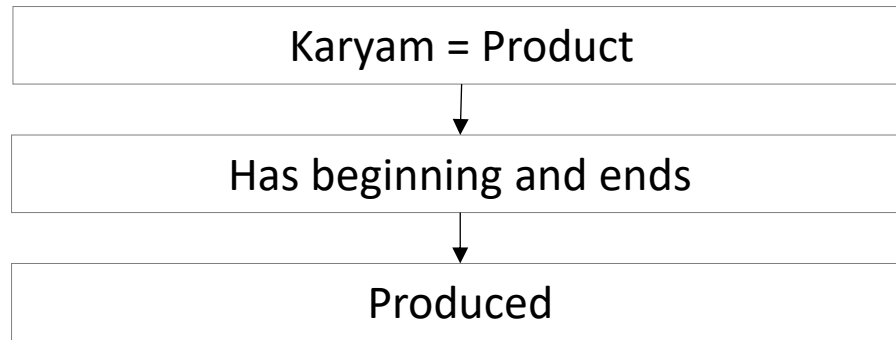
IV) Mananam Process :

a) Adhyasa = Karya Avidya

b)



c)



d) Now Shankara says :

- Anaadi Adhyasa.
- How to reconcile?

Anaadi	Anantha
Adi	Antha

Both contradiction

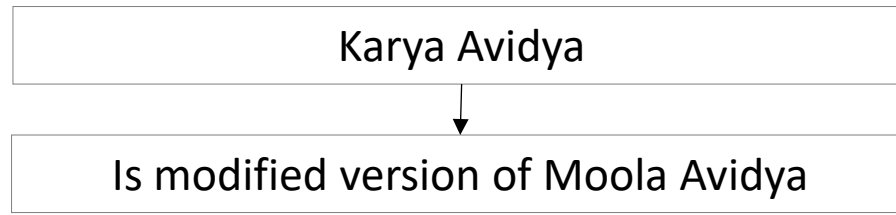
V) Really speaking, it is a product.

- Before its origination, it was very much there, in potential form in Moola Avidya.
- Karana Avidya.

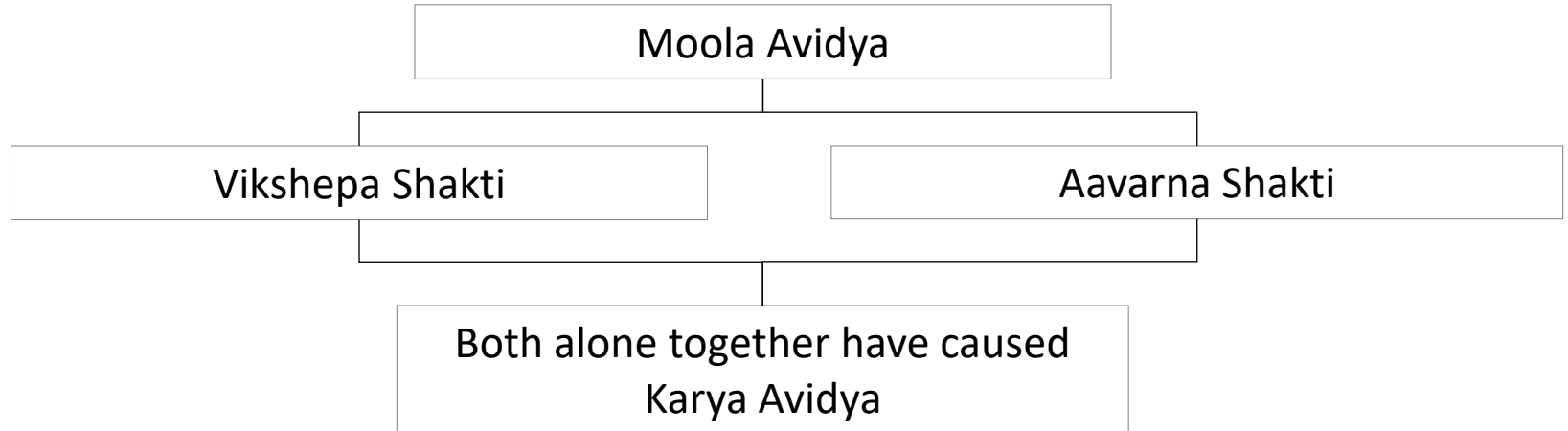
VI) Karya Avidya exists in Moola Avidya, in potential form, from beginningless time.

- Moola Avidya Rupena Anaadi.

VII)



VIII)



IX) Moola Avidya is called Maya

- Therefore, Maya Rupena this Karya Adhyasa is Anaadi.
- Therefore, it is ok.
- This is process of thinking.
- Anaadi, justified.

X) Ananthaha : Endless

- Problem
- Adhyasa is Ananthaha

- Adhyasa is cause of Samsara.
- If cause of Samsara is endless, Samsara can never end Moksha not possible, Vedanta useless, why Shankara writes Brahma Sutra Bashyam?

XI) Anantaha :

- It does not have a natural end, unlike everything in creation.
- Body, Mind goes in Pralayam, world dies in Pralayam.

XII) Adhyasa will not die Naturally.

- | |
|--|
| <ul style="list-style-type: none"> • During Pralayam, Adhyasa continues in the form of Moola Avidya. |
|--|
- Therefore, have Anantha means, its does not have a natural end.
 - It can be ended only by Atma Jnanam.

XIII) Ananthaha means Jnanam Bina Nashaha nasti.

- Without knowledge, Moola Avidya will not naturally end.
- **Can't say :**

Moksha will come one day, it does not happen naturally like Body ends, whether you like it or not.

XIV) You have to do Sadhana for getting rid of Moola Avidya.

- Anaadi means, it is beginningless in the form of Moola Avidya.
- Ananthaha means, it can't end without Brahma Jnanam.

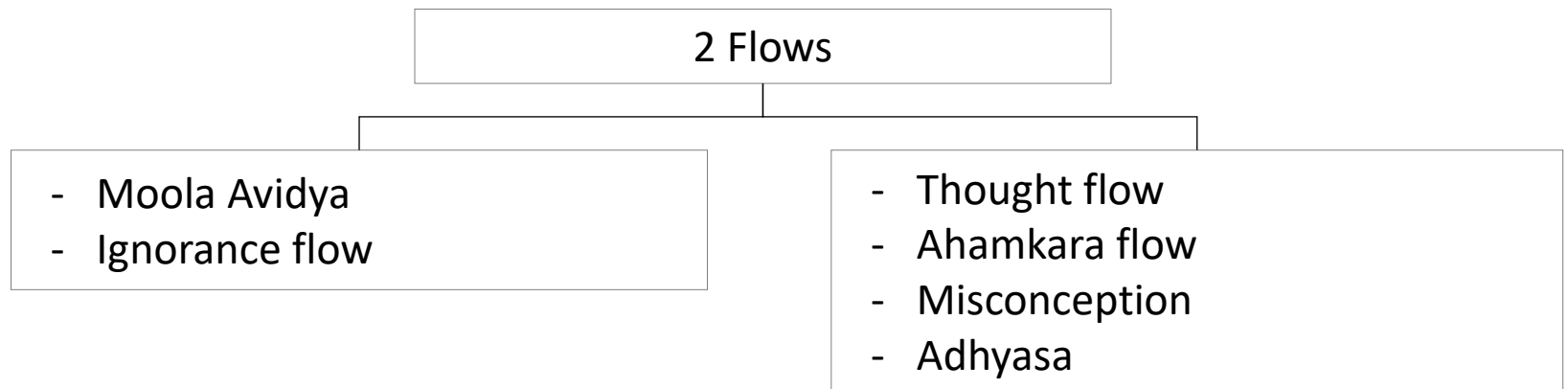
XV) Naisargikaha :

- Adhyasa is naturally present in the form of a flow.
- For every Jiva, in the form of a Pravaha.
- From previous birth to this birth, to next birth.
- Adhyasa flows in the form of Pravaha.
- It is universal and Natural.

XVI) Mithya Pratyaya Rupa :

- It is in the form of a misconception.
- I am body, I am Jiva, Karta, Bokta, father, mother, student, teacher.
- **Every thought other than I am Sakshi, Brahma Asmi, Turiyam Asmi is a misconception.**

XVII)



XVIII) Kartrutva, Boktrutvaka Pravartakaha :

- This alone is the cause of doership and enjoyership.
- Indicates, it is cause of Samsara.

XIX) Kartrutvam means Sanchita, Agami, Prarabdam has come = Cause of Samsara.

XX) Sarva Loka Pratyaksha :

- It is internally experienced.
- Mentally experienced by all people, suffering living being is experiencing Adhyasa only.
- Need a lot of will power to hold on to Sakshi Svarupa.
- **Ahamkara powerful because of Rajo Guna, Maya Shakti, Moola Avidya.**

XXI) Asya Anartha Hetoho Praharanaya :

a) Since Adhyasa can end only by knowledge.

b) Knowledge can be gained only through Vedanta Shastram, we are starting Vedanta Vichara.

c) Asya Prahanaya :

- For eliminating this Adhyasa.
- Why we should eliminate Adhyasa?

d) Anartha Hetoh :

Anartha	Hetoh
Samsara	Cause

- By acquiring knowledge we have to eliminate the Adhyasa because it is cause of Samsara.

e) What type of knowledge we have to gain?

- Advaita Atma Ekatva Vidya Pratipattaye

f) Pratipatti = Gaining, acquiring

- Vidya = To gain knowledge of non dual Atma.

g) For the sake of gaining the knowledge of nondual Atma.

h) Sarva Vedantaha Arabyantehe :

- Entire Vedanta Shastram, the only Medicine for Adhyasa removal.

XXII) We are starting for Vidya Prapti.

- Vedanta Shastrams central message is Advaitam.

b) How message is Advaitam?

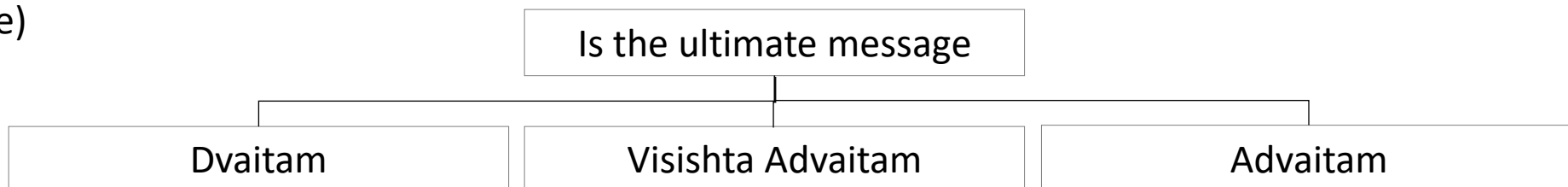
c) Shastram talks of 3 Atmas.

Aitareya Upanishad - Bashyam :

- Jivatma, Ishvara, Brahman, many Atmas are there.
- Vedanta is talking of many things.

d) This is what we are going to establish by analysing the Vedanta Shastra.

e)



- We have to find out.

f) In the Brahma Sutra, we will show that, Dvaitam, Visishtadvaitam is not message of Vedanta Shastra.

g) Only Advaitam is message of Vedanta Shastra.

- I am going to show by commenting upon 555 Sutras.

XXII) All Upanishads are uniformly talking about Advaitam only.

- Shankara loudly proclaims.
- We shall go through Sruti, Yukti, Anubhava, 3 tools of enquiry.

XXIV) I am not alone, there is a Guru – Shishya Parampara.

- Through Advaita Parampara, we will show Advaitam is the message of Veda.
- Have to get Advaita Jnanam, which will remove Adhyasa.
- Once Adhyasa is removed, Samsara is removed.
- Once Samsara is removed, Moksha is attained.

XXV) This is our enquiry.

- Adhyasa Bashyam concluded.

Revision :

Topic 20 : Introduction – Adhyasa Bashyam

Summary :

I) Very important for all spiritual seekers.

II) Converts Mumukshu into Jingyasu.

Mumukshu	Jingyasu
<ul style="list-style-type: none">- Seeker of Moksha- Does Karma, Upasana, Bhakti- Prepares the Mind- Groping in Darkness	<ul style="list-style-type: none">- Well directed Mumukshu- Knows Moksha only through Jnanam.- Conviction comes only through Adhyasa Bashyam- Shastric study becomes systematic

III)

Adhyasa Bashyam

Akshepa

Samadhana

Lakshana

Sambavana

Pramana

Pramana

I – X

XI – XX

XXI – XXX

XXI – XXXIX

XXXX – XXXXIII

XXXXIV

IV) Akshepa Bashyam : (From IV to X)

a) Person questions the very possibility of Adhyasa

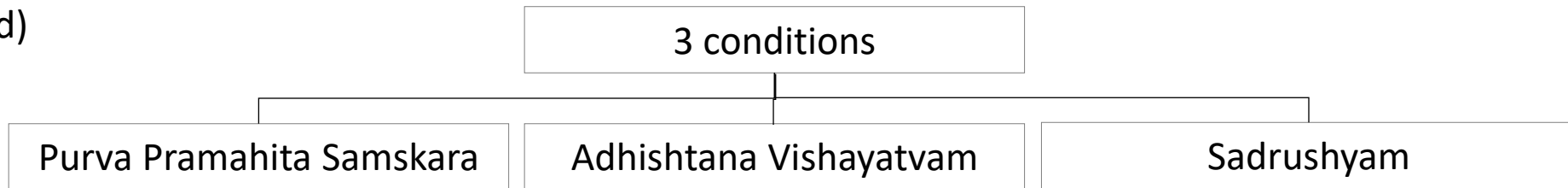
b) Adhyasa = Superimposition of Anatma on Atma, counter superimposition of Atma on Anatma.

= Mutual superimposition

c) Purva Pakshi :

- Adhyasa requires conditions but they are absent.
- How Adhyasa?

d)



e) Purva Pramahita Samskara :

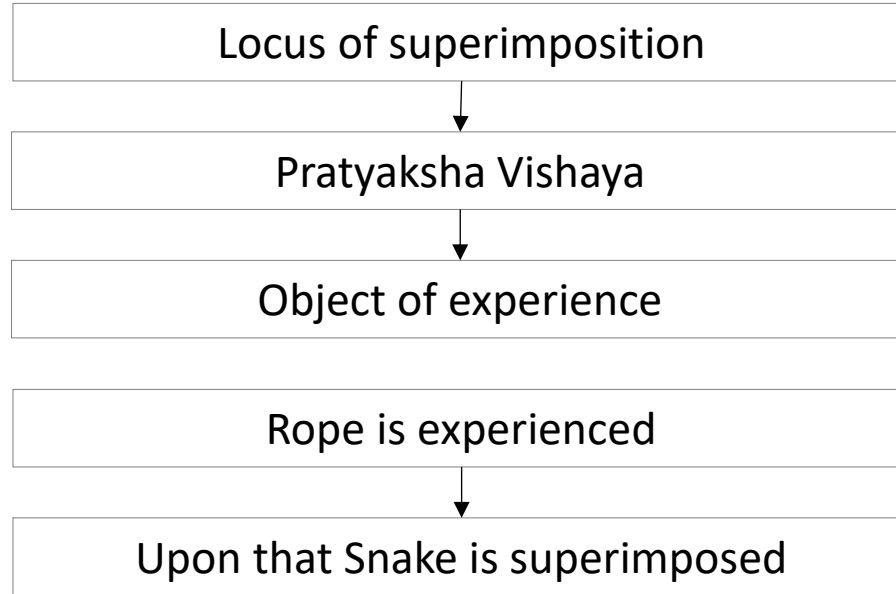
- If unreal snake has to be superimposed on the rope.
- One must have experienced real snake before, then only Purva Pramahita Samskara possible.
- False snake superimposition requires real snake experience.

f) If false Anatma has to be superimposed on Atma, there must have been a real Anatma experience.

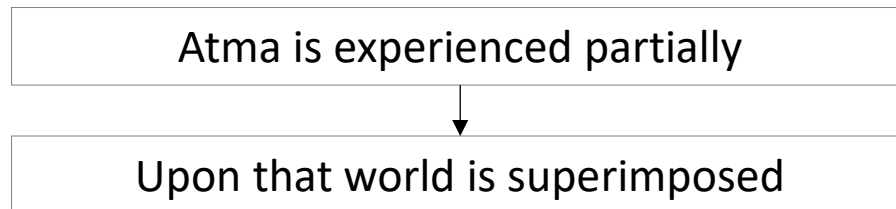
g) Real Anatma experience is not possible in Advaitam because there is no real Anatma.

- Anatma superimposition impossible without Samskara.

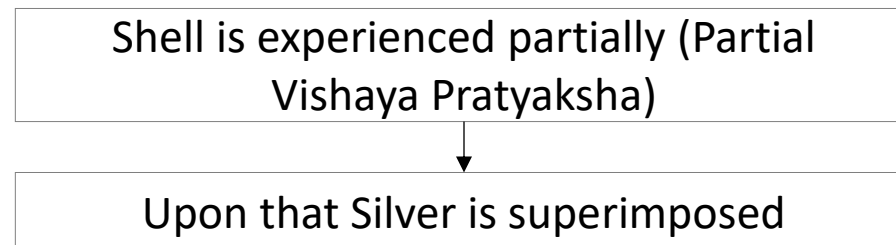
V) Adhishtana Vishayatvam :



VI) Siddhantin :



VII)



VIII) Locus of superimposed is a Pratyaksha Vishayam

IX) Purva Pakshi :

Anatma superimposition on Atma



Atma is not a Pratyaksha Vishaya

- How Adhyasa?

X) 3rd condition :

Sadrushyam :

a)

Snake is superimposed on Rope



They have similarity

b)

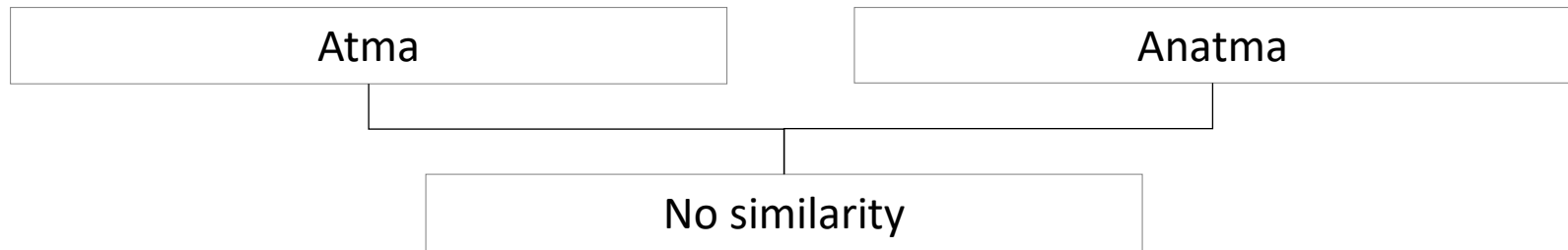
Silver is superimposed on Shell



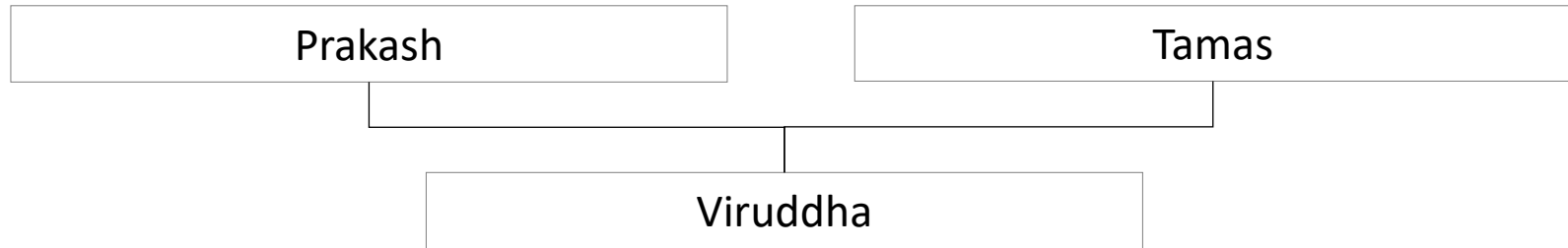
They have similarity

c) Similarity is a condition for similarity.

d)



e)



f) Because of absence of 3 conditions, superimposition is not possible.

g) How can this be foundation for Vedantic study.

- It is a sand / weak foundation.

h) This is Akshepa part of Adhyasa.

- Adhyasa is Mithya, not there, impossible (Not unreal).

XI) Part II – Samadhana Bashyam : (From XI – XX)

- Shankaras 1st level answer.
- Sambavana Bashyam has details.

a) Topic 2 :

- No question of Adhyasa is possible or not.
- Adhyasa has already taken place.

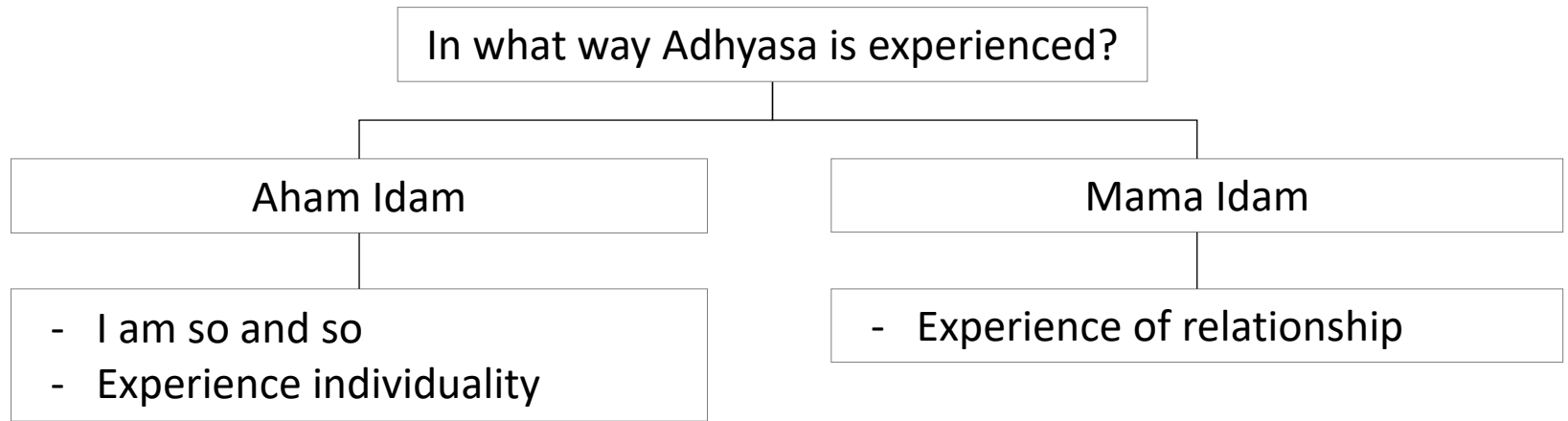
- b) It is you yourself = Atma, you are wrongly identifying with Body – Mind as self.
- c) Whereas Atma, pure existence, consciousness, independently existing principle, relationless, eternal, knower, Sakshi, Chinmatram, Sada Shiva.
- d) Adhyasa has been accepted unknowingly by the Purva Pakshi himself.
- e) If Adhyasa is not accepted, one will become Charuvaka unknowingly, Nastika Matam – Why?
- f) If Anatma is not a superimposition on Atma.
- If physical body is not a superimposition, you will conclude I am a human being not a eternal spiritual being Atma.
- g) Whenever world is projected, it is my Maya Shakti as Sagunam Turiyam Brahma.
- h) I am a human being, with Body, Mind complex, becomes a fact.
- If Adhyasa is not accepted, Body identification becomes real = Charuvaka Matam.
- i) What is wrong with Charuvaka?
- No need of doing Sadhana, Sravanam, Mananam for Moksha.
 - **Moksha must be clearly understood as a Purushartha by all seekers.**
- j) Who am I, What I am seeking must be crystal clear.
- Then only, when Moksha is attained, you will become aware of your free status and will start admiring it.

k) What is Moksha in Charuvaka Matam?

- Once you die, over.
- No surviving Atma, Punar Janma.
- Moksha = Maranam, no Sadhana required, Automatic.

l) Adhyasa Abhave, Charuvaka Matam Bavati.

m)



n) 1st Level reply :

- Adhyasa has already taken place.

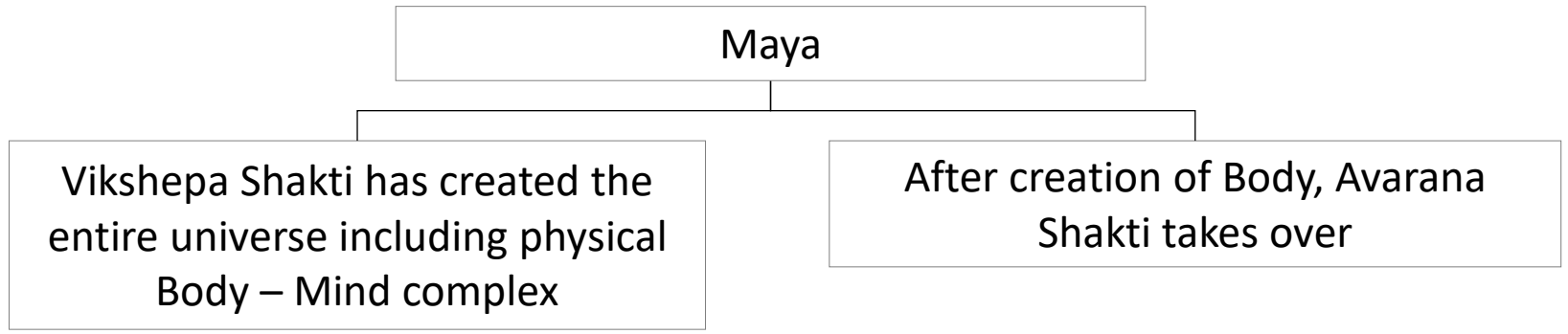
XII) What is background reason for Adhyasa? Very important

a) Mithyat Jnana Nimittaha Itaretarena Avivekena Adhyasa

b) Mithya Jnanam = Maya = Moolavidya

- Maya or Ishvara has set the stage for Adhyasa.
- How?

c)



d) Drk Drishya Viveka :

शक्तिद्वयं हि मायाया विक्षेपावृतिरूपकम् ।
विक्षेपशक्तिर्लिङ्गादिब्रह्माण्डान्तं जगत् सृजेत् ॥१३॥

*Śaktidvayaṁ hi māyāyā vikṣepāvṛti-rūpakam,
vikṣepaśaktir-liṅgādi-brahmaṇḍāntam jagat sṛjet. (13)*

Indeed, maya has two powers of the nature of projecting and viling. The projecting power creates the world, beginning from the subtle body (the experiencer) to the total universe (the experienced). [Verse 13]

- Vikshepa Shaktir Lingadhi Brahmanandam Jagat Srijet.
- Vikshepa Shakti of Maya creates.
- Or Ishvara creates Universe through Vikshepa Shakti.

e) Once Vikshepa Shakti creates the body, Avarana Shakti takes over.

XIII) a) Once Body has come for me

- I am a mixture of Atma and Anatma.

b) Before creation of Body, I don't have any problem.

- Avarana Shakti conceals.

c) Difference between Atma - Anatma.

- Atma – Anatma Aviveka = Avaranam.

XIV) a) Vidyaranya – Drk Drishya Viveka :

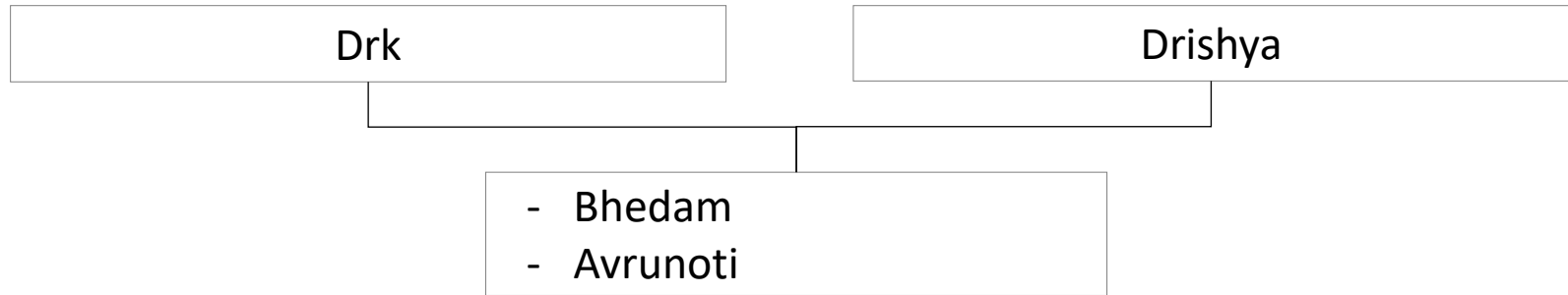
अन्तर्दृश्ययोर्भेदं बहिश्च ब्रह्मसर्गयोः ।
आवृणोत्यपरा शक्तिः सा संसारस्य कारणम् ॥१५॥

*antar-dṛṣḍśayayor-bhedam bahiṣca brahma-sargayoh,
āvṛṇotyaparā śaktiḥ sā saṁsārasya kāraṇam. (15)*

The other power (veiling power of Maya) veils the distinction between the Seer and the seen within, and the Reality and the creation outside. It is the cause of Samsara. [Verse 15]

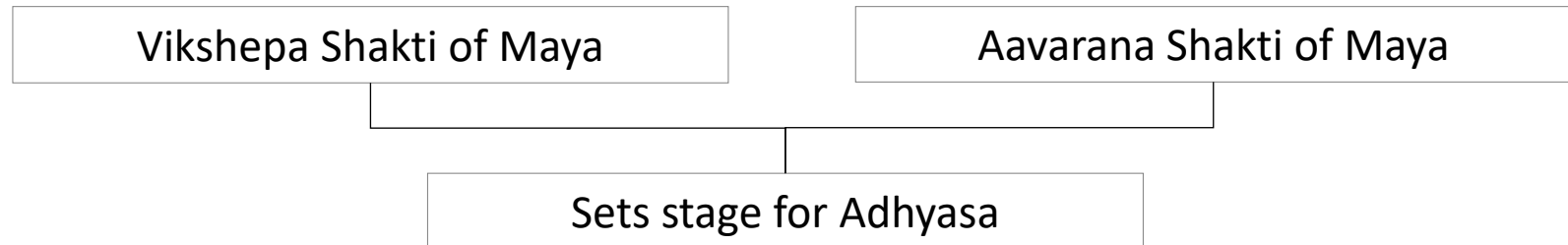
b) Andaha Drk Drihyor Bhedam Avrunoti :

c)



d) I don't know difference between Atma part of me and Anatma part, ideal for mixing up.

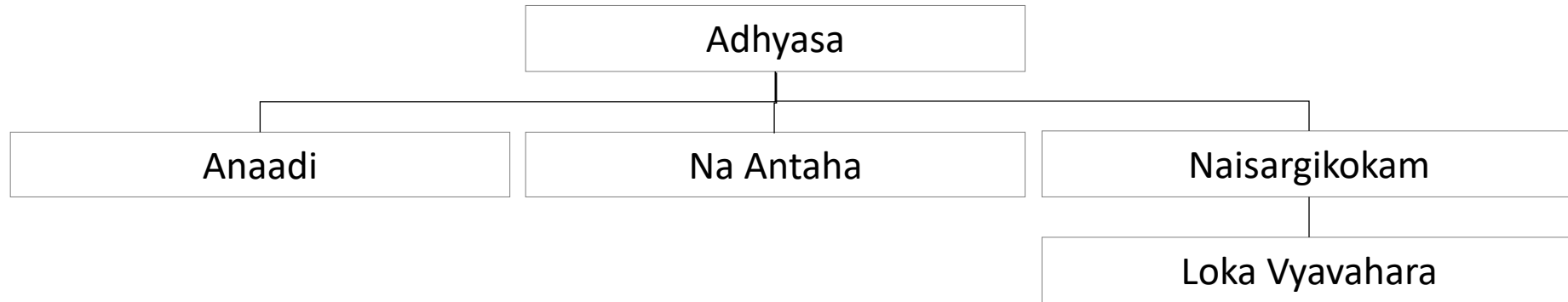
e)



XV) Therefore we have Adhyasa not like Rope – snake but from Birth itself.

- Naisargikaha : From birth itself.
- This Janma is because of Purva Janma Adhyasa Samskara.

XVI) Topic 2 :

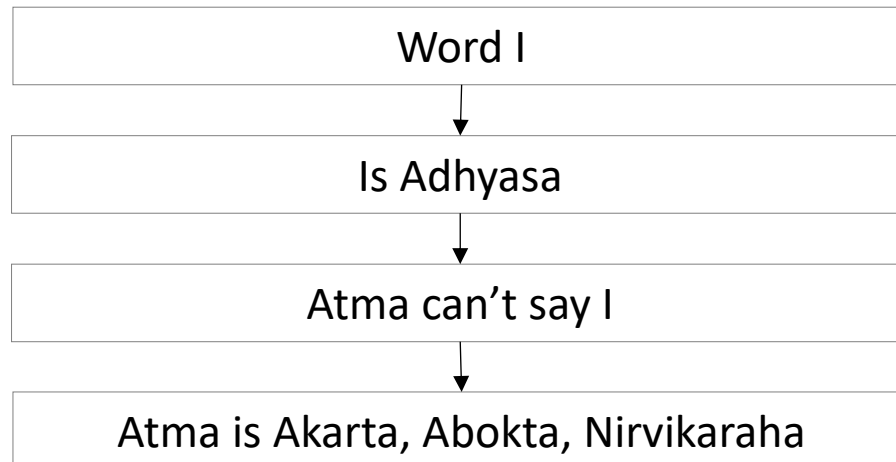


XVII) Samskara = Purva Jnama Samskara of Adhyasa

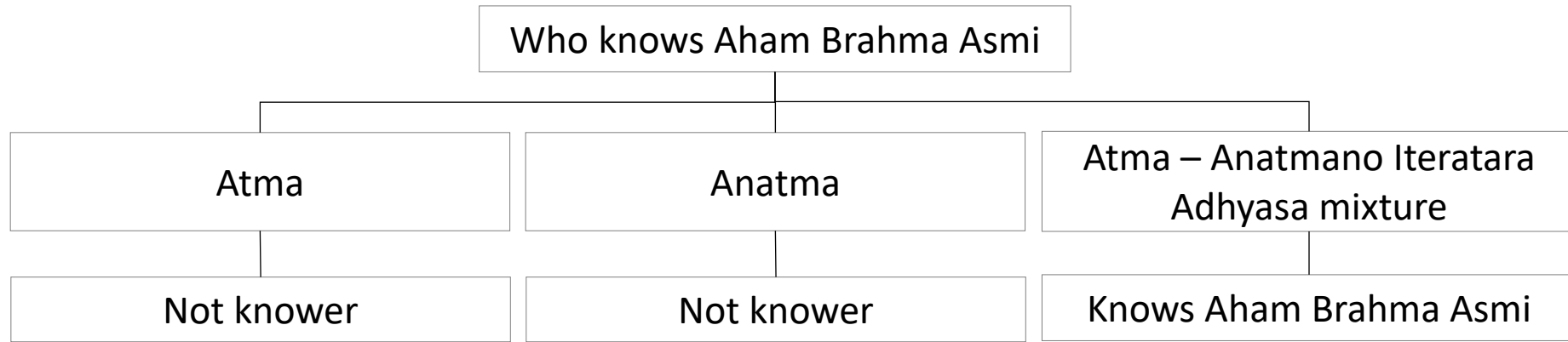
XVIII) Therefore, Mithya Jnana Nimittaha.

- Itaretara Avivekena Naisargikaha, Aham Idam, Mama Idam Bhedaha.

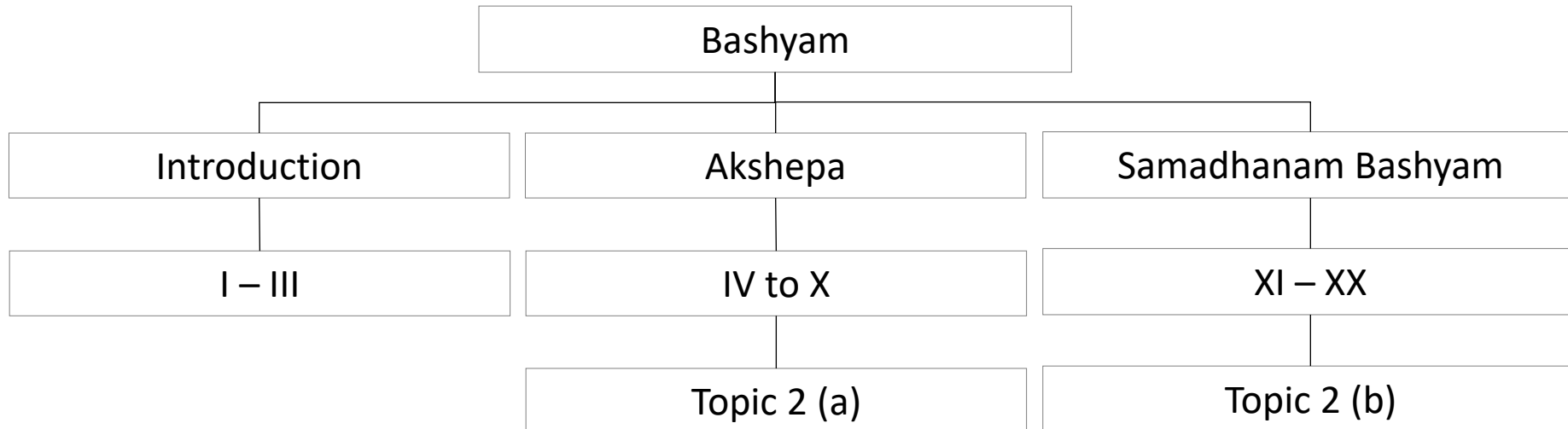
XIX)



XX) Anatma can't say I.



- Mixture alone knows.
- Adhyasa Samadhanam topic over.



XXI) Adhyasa Lakshana Bashyam definition (Topic 3)

a) Smruti Rupaha Paratra Purva Drishtasya Avabhasaha.

b) Smruti Rupa, Purva Drishta :

- For clarity.

c) Definition = Paratra Avabhasaha

- One object falsely appearing on another object.
- Avabhasa = Appearance.
- Paratra = On something else.

d) Appearance of something on something else.

e)

Appearance of	On
Rope Snake	Rope
Dream	Waker
Silver	Shell
Anatma	Atma

f) Purva Drishta = Indicates there is a Samskaraha based on previous experience.

- Samskara is of Purva Janma.

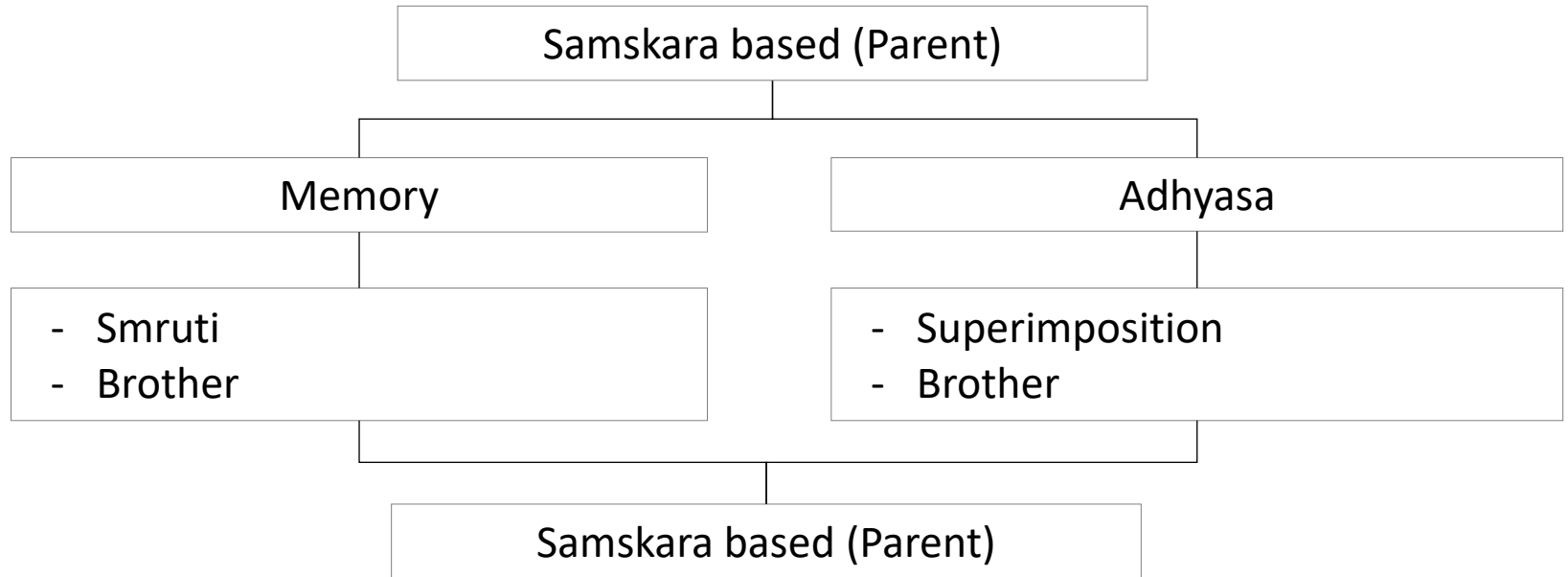
g) Last Janma also, I was in ignorance, thought Anatma as real, independently existing, Atma – Nonexistent.

- Moola Avidya

h) Smruti Rupaha :

- Something similar to memory.
- Memory also born out of Samskara.

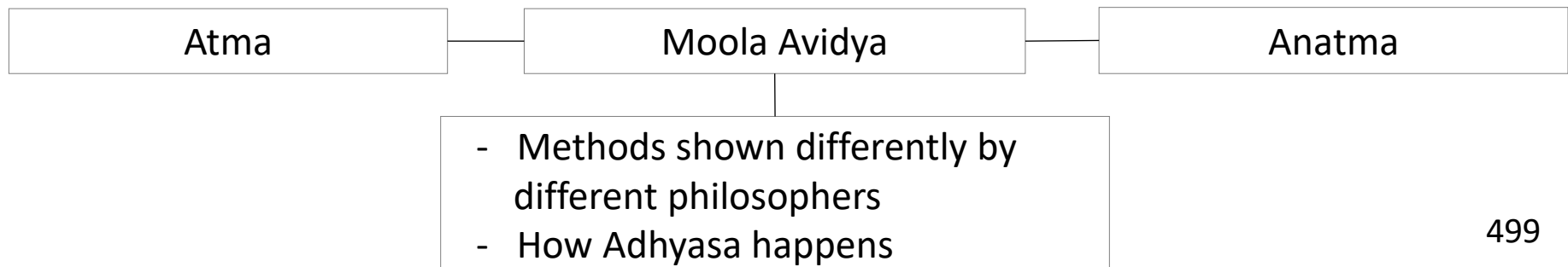
i)



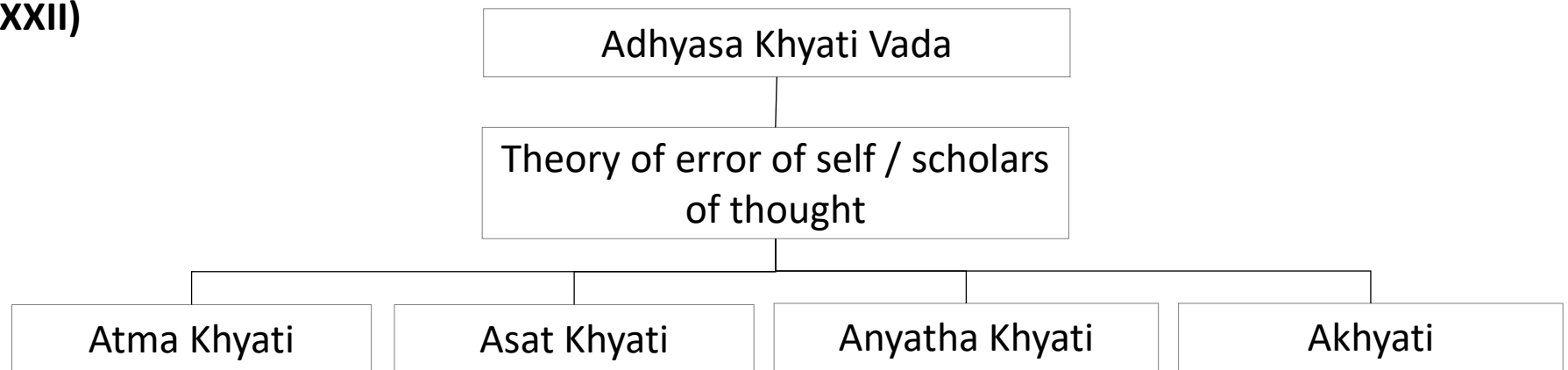
- Paratra Avabhasa.

j) Adhyasa is already accepted by all the people.

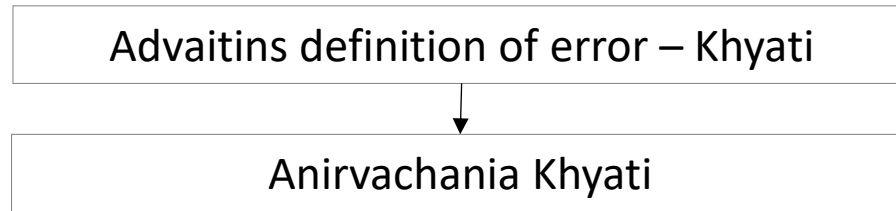
- No question of whether Adhyasa exists.



XXII)



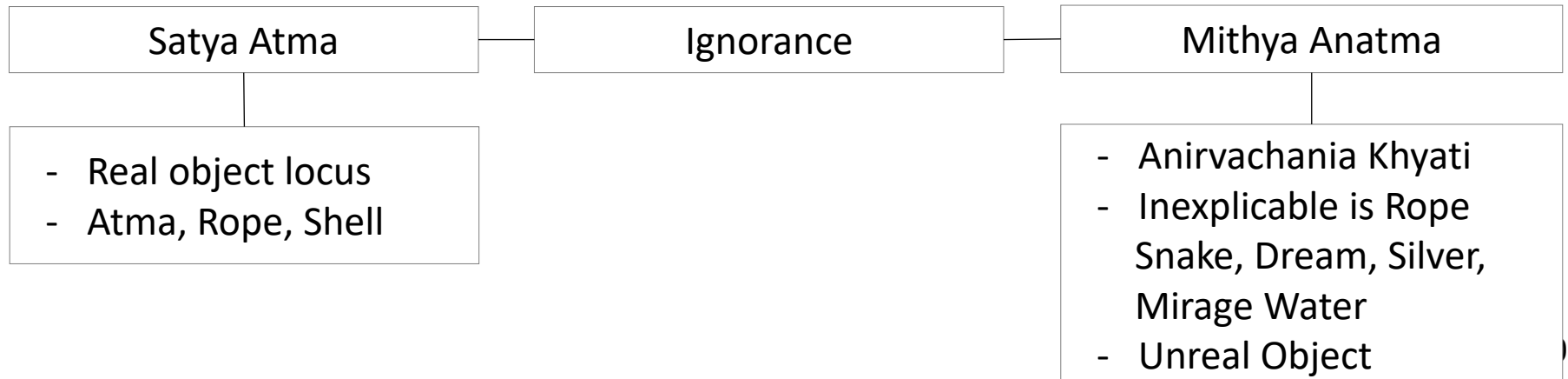
XXIII)



XXIV) Anir Vachania Khyati :

- Appearance of Anirvachania Vastu, inexplicable object upon a real object.

XXV) Appearance of Rope Snake, Silver, Dream, Waking, Sleep on Real Turiya Atma.

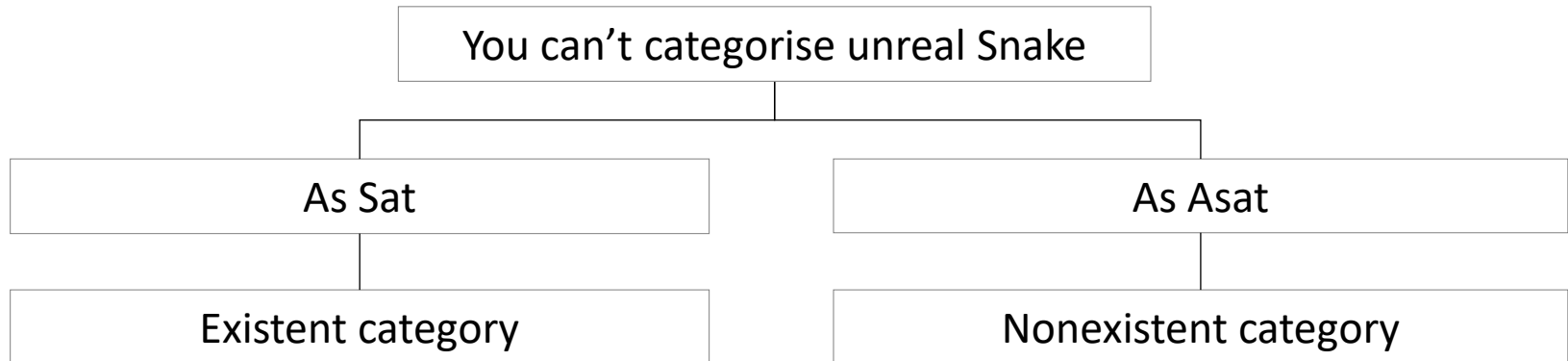


XXVI) Here alone we introduce 2 orders of reality.

Adhyasa	Adhishtanam
<ul style="list-style-type: none">- Vyavaharikam – Waker- Pratibhasikam – Dreamer <p>↓</p> <p>superimposed</p> <ul style="list-style-type: none">- Anirvachaniyam	<ul style="list-style-type: none">- Paramartikam

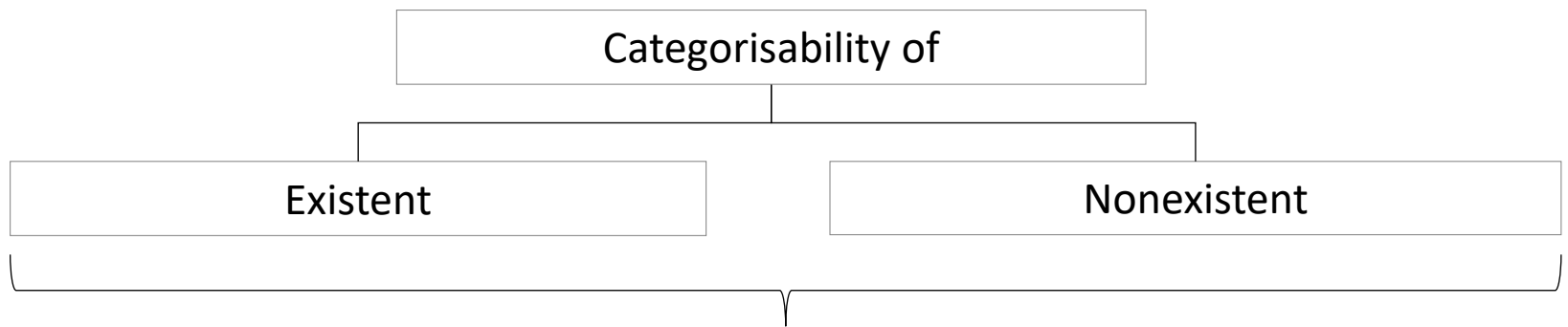
XXVII) Why we call it inexplicable?

- Sat Asatbyam Anirvachaniyam.



XXVIII) What is inexplicability?

- Uncategorisability of Mithya Prapanchas – Nama, Rupa, Kriya.

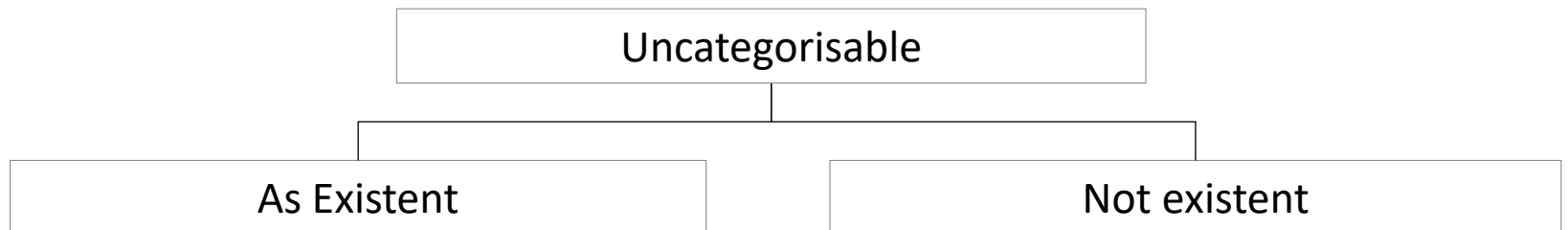


XXIX)

Satyam	Mithya
<ul style="list-style-type: none"> - Atma - Invisible - Paramartikam - Screen, Real 	<ul style="list-style-type: none"> - World – Jiva – Jagat – Ishvara - Appearance like Dream - Vyavaharikam / Pratibhasikam - Movie, unreal

- Differences exist due to Moola Avidya.

XXX)

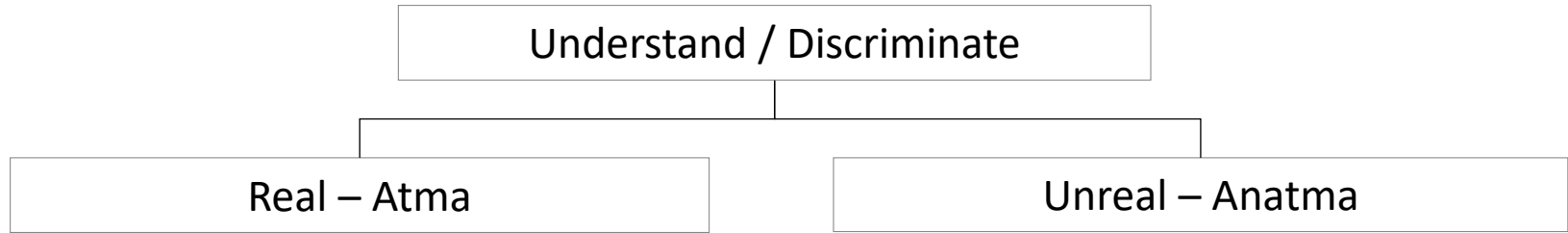


a) Why not – Non-existence :

- At time of ignorance Rope Snake / World cause fear, makes man run, causes sweat.

b) Unreal Rope Snake / World can't be cause of fear.

c)



d) Since an ignorant person is afraid of Rope Snake, similarly ignorant person of Atma, afraid of Anatma, Jagat.

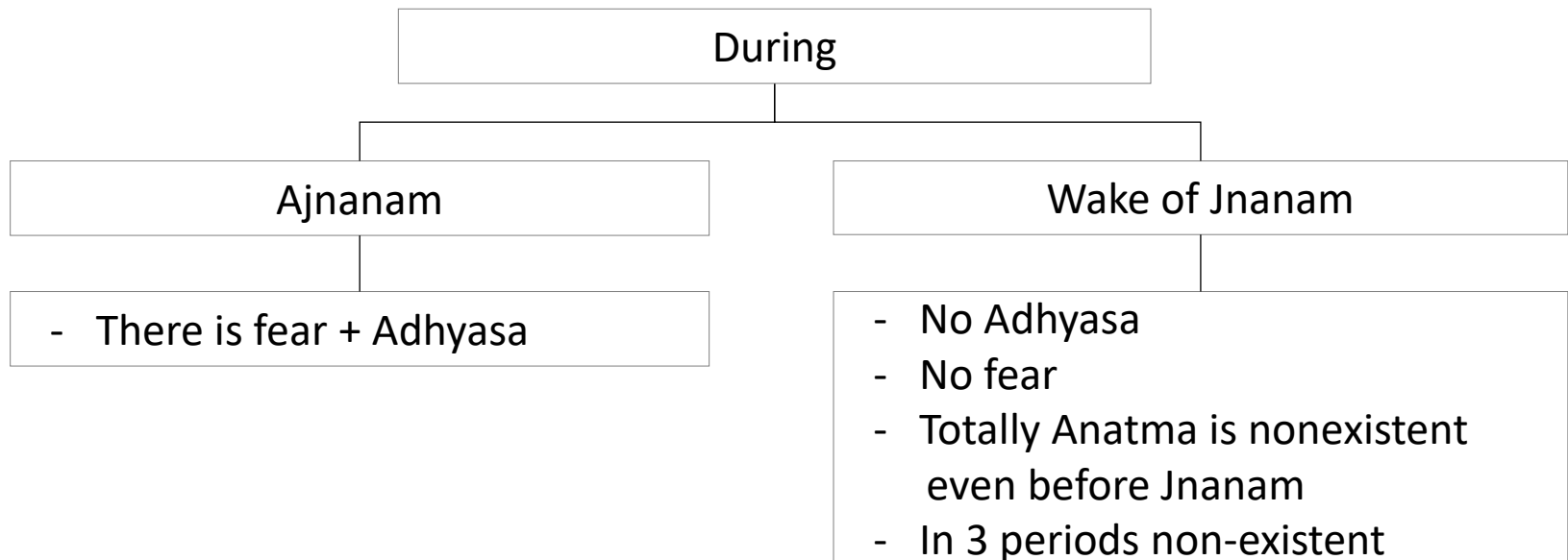
e) Anatma can't be called non-existent.

- It is Asat Vilakshanam Abaya Hetutvat – Asat Vilakshanam.

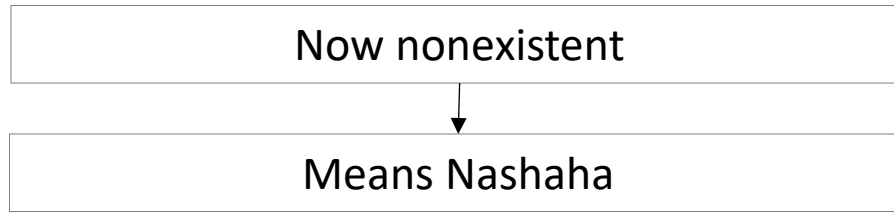
f) If it is not non-existent, why can't we say it is existent.

- We can't say it is existent because on enquiry don't find Jiva, Jagat, Ishvara, Anatma.

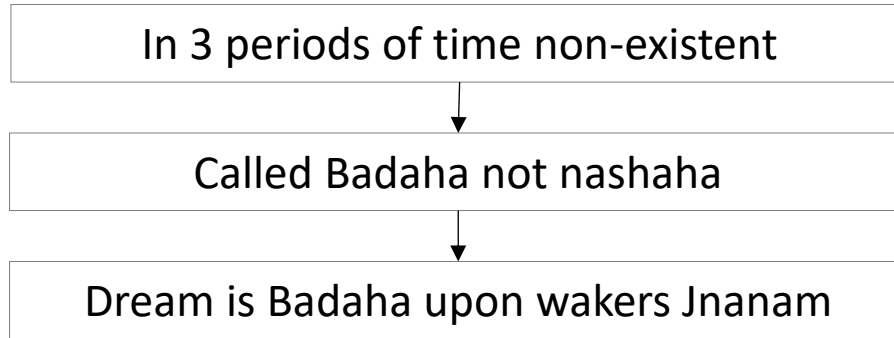
g)



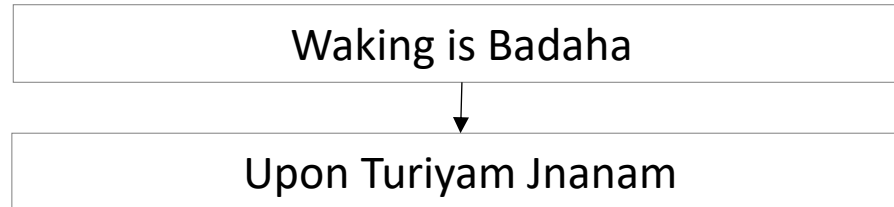
h)



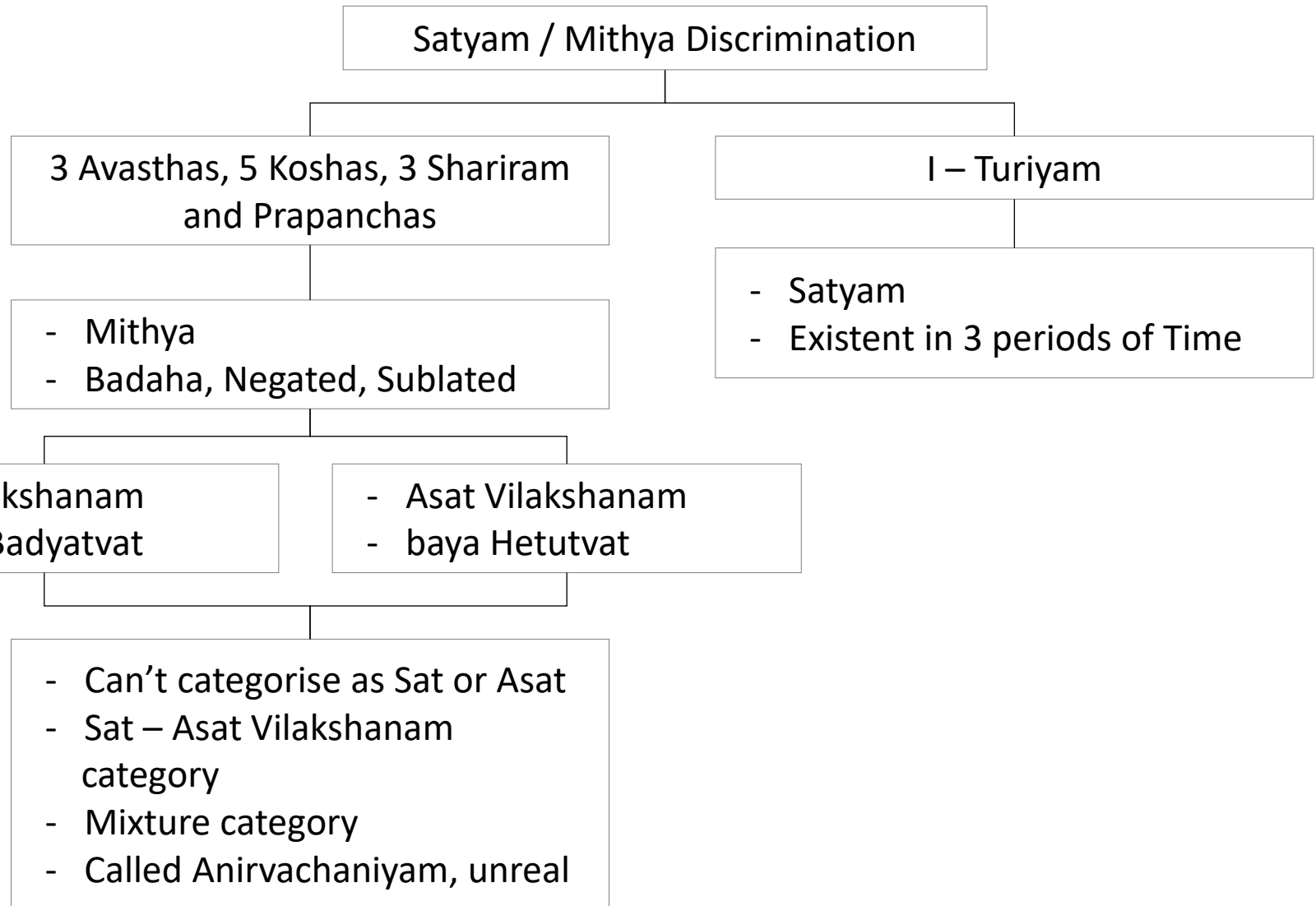
i)



j)



XXX)



- This is definition of Adhyasa, Lakshana Bashyam over = XXI – XXX.

XXXI) Sambavana Bashyam :

a) Purva Pakshi :

- Adhyasa has already happened.
- We accept it because without accepting Adhyasa, we will end up as Charvaka.

b) Being Nastika, considered as big disadvantage, worst Papam.

c) Nastikam because of very big Purva Janma Papam.

d) Can't pray to God to remove that notion.

- They don't believe in God, can't Pray.
- Only we have to pray for Nastikas.

e) Son – doesn't do Sandhya Vandanam.

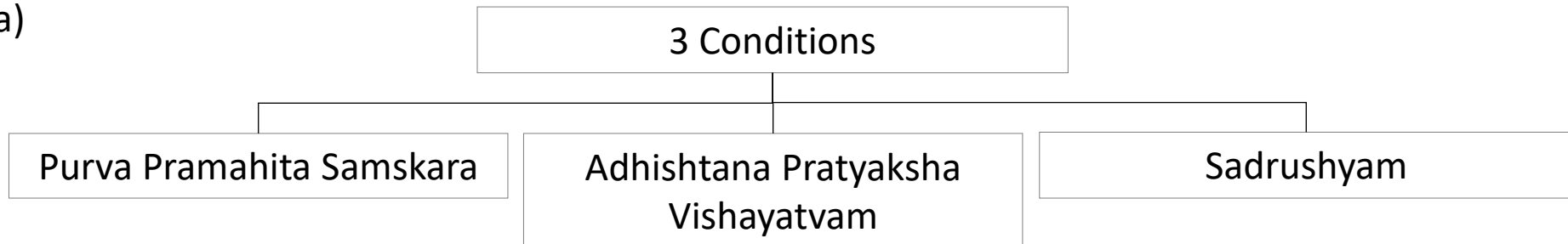
- Do to get belief in Veda.

f) We avoid Charvaka entry

- We accept Adhyasa.

XXXII) Without 3 conditions how does Adhyasa take place?

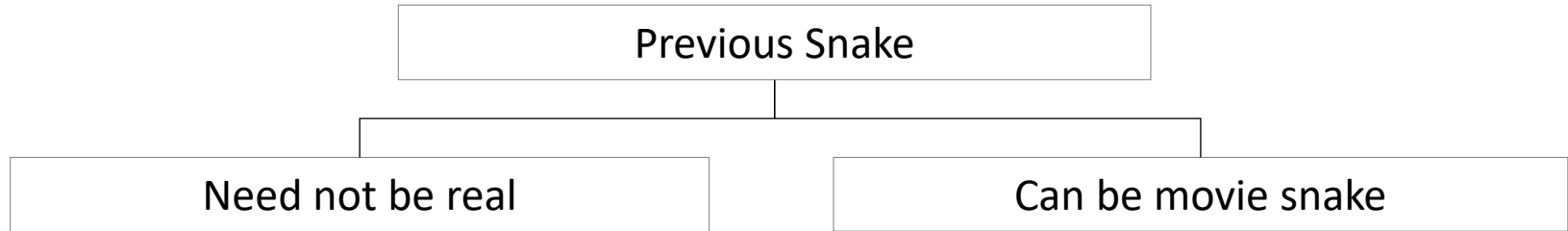
a)



b) Shankara :

- Purva Pramahita Samskara is not required.
- Previous experience of Snake is required in objective world of Adhyasa.

c)

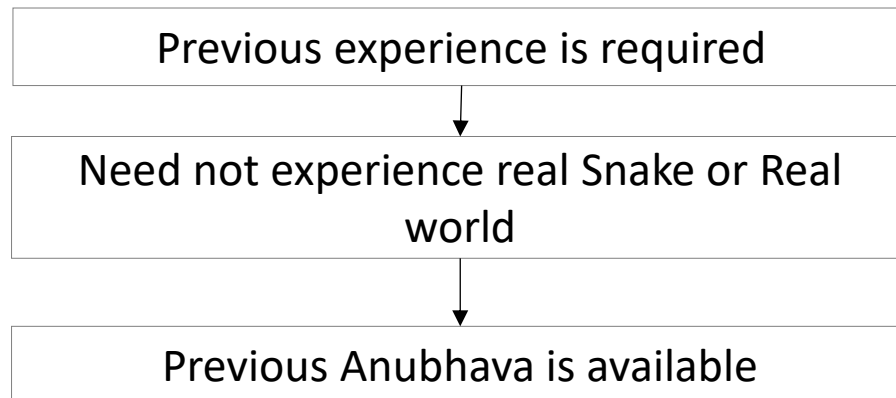


d) Experiencing unreal movie snake, I might superimpose another unreal snake upon the rope.

e) We alter the 1st condition.

- **Purva Anubhava Ahita Samskara not Purva Pramahita Samskara.**

f)



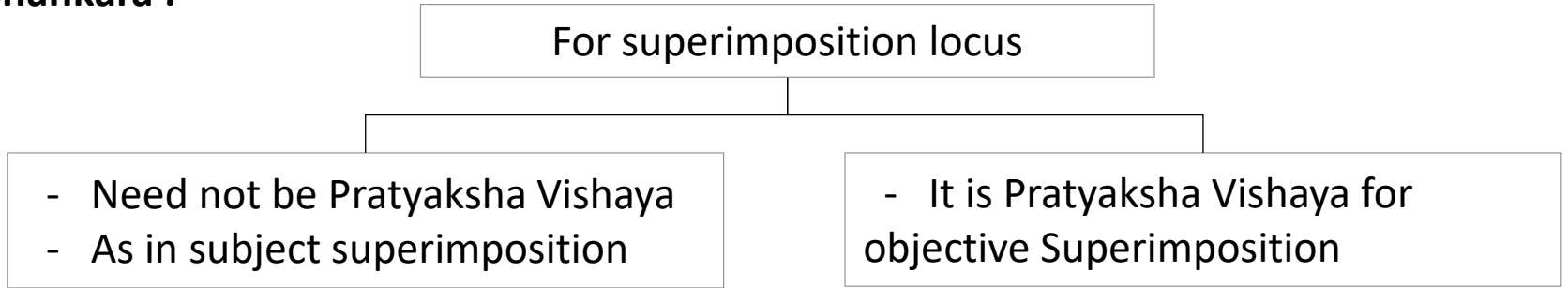
g) Available in Purva Janma

- 1st condition altered is fulfilled.

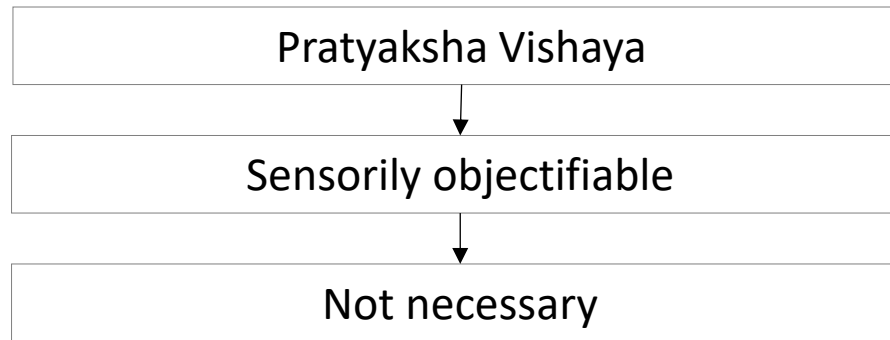
XXXIII) 2nd Condition :

a) Adhishtanasya Pratyaksha Vishayatvam

b) Shankara :



c)



d) Shankara gives counter example.

Purva Pakshi	Shankara
<ul style="list-style-type: none">- Shell Silver- Rope Snake	<ul style="list-style-type: none">- Akasha Example- Akasha = Pratyaksha Vishaya- Example : Clear Sky- Before clouded, impure sky- Impurity causes unclearness of Sky

e) Sky = Akasha, can't be impure, to become pure later.

- Akasha is Asanga, still we say blue sky – superimpose blueness of sky.
- Akasha not sensory object.

f) Condition no. 2 is not required.

- This is clue for 3rd condition.

XXXIV) 3rd Condition : Sadrushyam

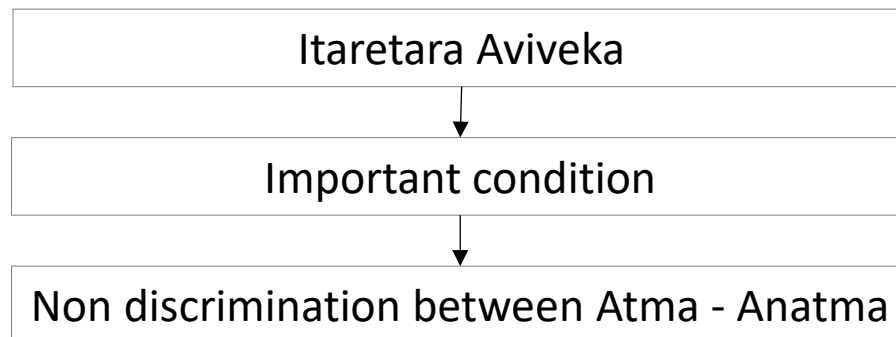
- Between Akasha and Blueness no similarity.
- 2nd / 3rd conditions not compulsory.
- May / May not be there.

XXXV) In – Atma – Anatma Adhyasa, Adhishtana Pratyaksha Vishayatvam and Sadrushyam are not there.

XXXVI) Condition 1 has to be altered, Purva Anubhava Samskara is available.

- Therefore Adhyasa conditions are there.

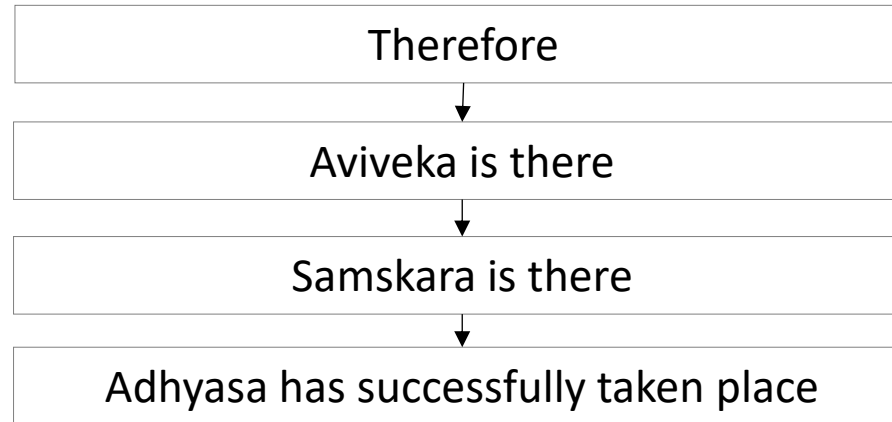
XXXVII) What is Mayas job?



XXXVIII) This is compulsory condition mentioned by Shankara not Purva Pakshi.

- This condition is created by Avarna Shakti of Maya.

XXXIX)



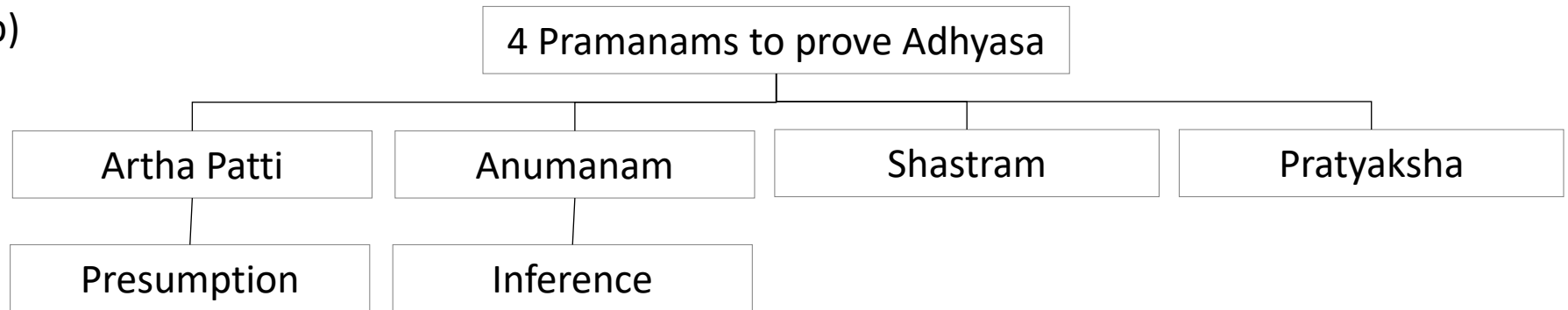
- This is Sambavana Bashyam.

Topic 5 :

XXXX) Pramana Bashyam :

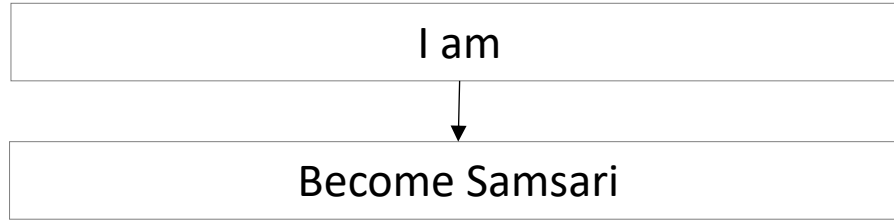
a) What are Pramanams to prove existence of Adhyasa.

b)

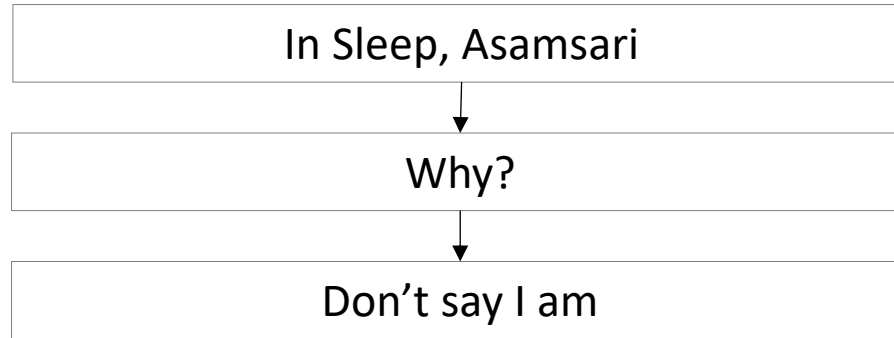


- Based on one fact
- Worldly activity is proof to establish Adhyasa

c) 1st Worldly activity :



d)



e) Based on Vyavahara derive Adhyasa in 2 different ways.

- Based on method of derivation, you call it Arthapatti or Anumanam.

f) Arthapatti :

- **By experiencing the explainable, derive explainer.**

- Upapadya Jnanena Upapadaka Jnanam.

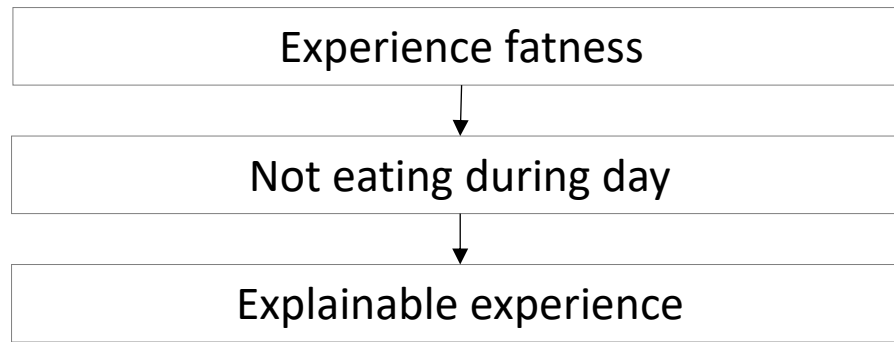
g) Standard example :

- Fat Devadatta – never eats during the day.
- Presumption = Eats at night.

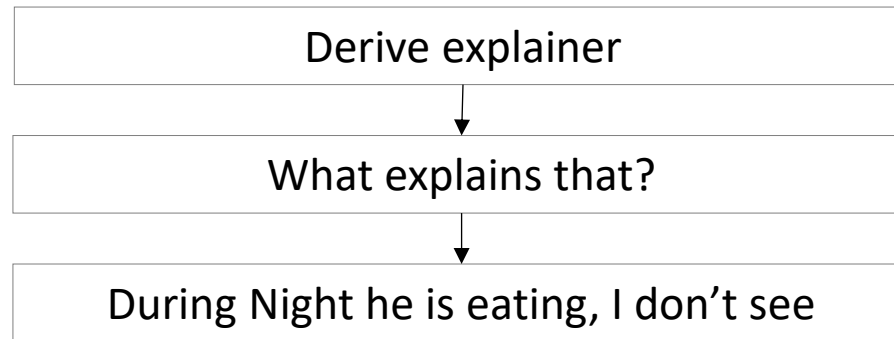
h) I am with him thoughtout the day, he never eats.

- Workholic, has energy, growing fatter.

i)



j)



k)

Explainable knowledge	Explainer knowledge
Pramanam	Prama

l)

Vyavahara	Explainer
<ul style="list-style-type: none"> - Explainable experience - Upapadya Jnanam - Prama Jnanam 	<ul style="list-style-type: none"> - Adhyasa - Atma – Anatma can't do Vyavahara - Mixture is doing Vyavahara

- **Upapadaka Jnanena Upapadya Jnanam = Artha Patti.**

m) Saw this in Vichara Sagara.

Reference : Chapter 4 – Topic 208

- Brief note on 6 Pramanams.
- Pratyaksha, Anumana, Upamana, Arthapatti, Shabda.
- Upapadya Jnanena, Upapadaka Jnanam.
- Vedanta Paribhasha also.

XXXXI) 2nd Method of derivation :

a) When you derive based on co-existence of a pair

b) Coexistence of pair = Vyapti Jnanam.

c) Based on coexistence of pair, when you derive one of the pair, when another is seen.

- Invariable co-existence.
- One day experience only child, father is derived.

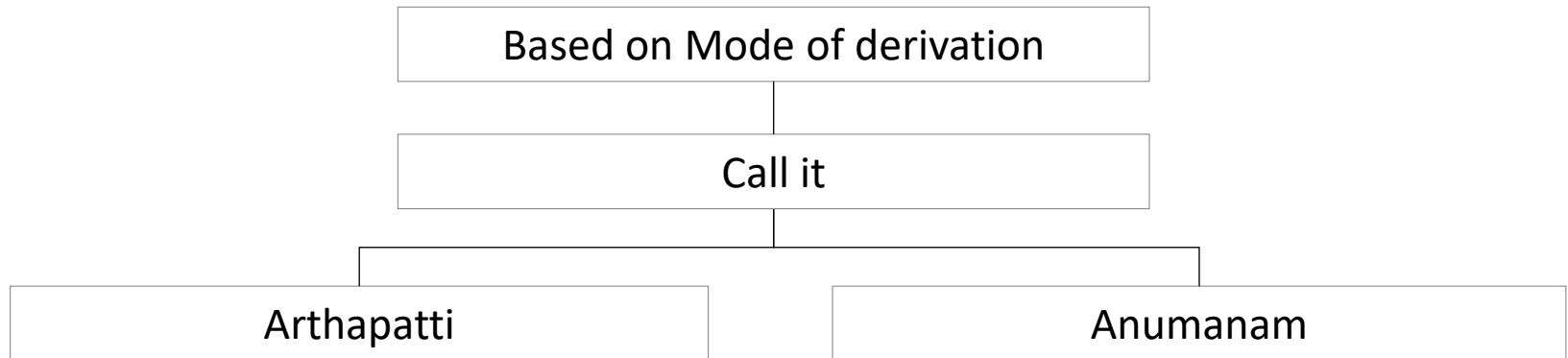
d) This is based on co-existence of pair = Vyapti Jnanam.

e) Anumanam = Vyapti Jnana Janyam is Anumanam.

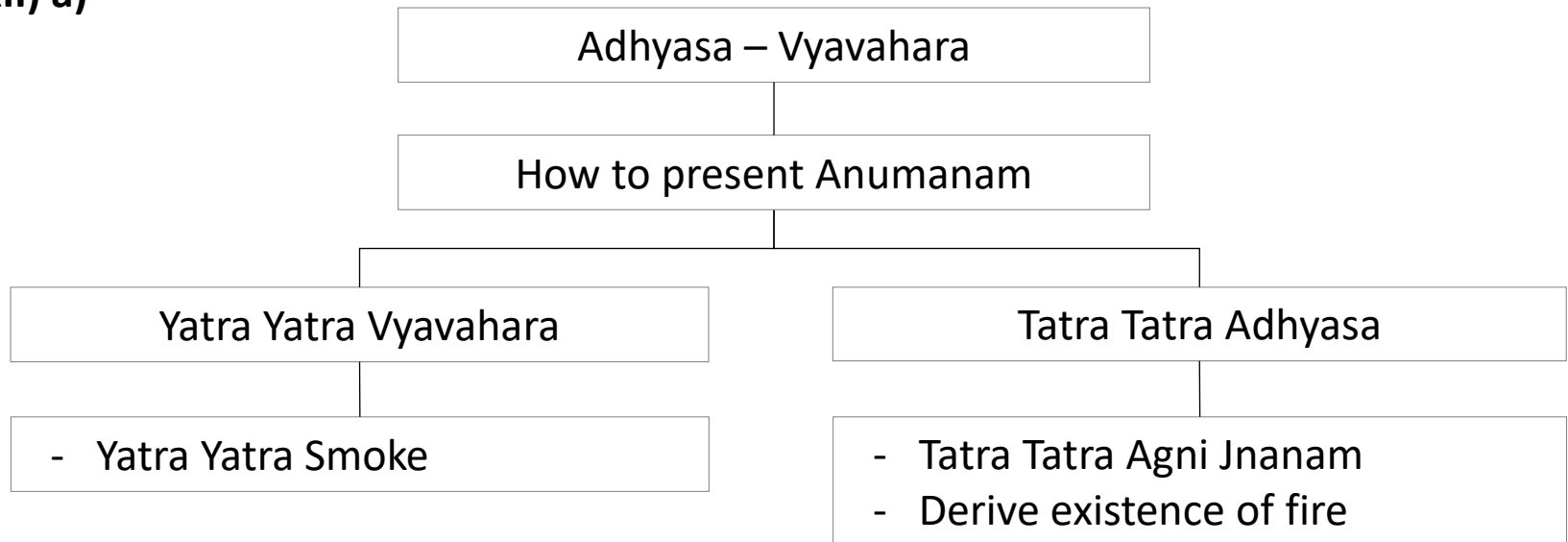
f) Upapadya Janyaka Jnanam = Artha Patti.

g) In Arthapatti and Anumanam, derive something based on something else.

h)



XXXXII) a)



b) Yatra Yatra Vyavahara, Tatra Tatra Adhyasa :

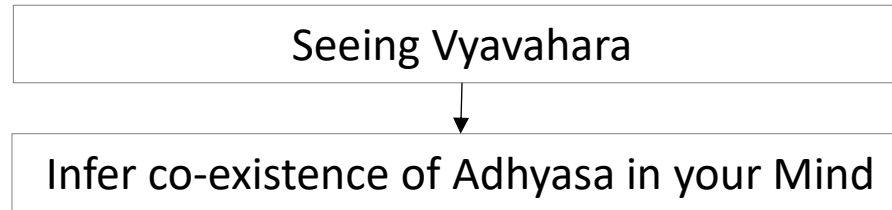
- In Human beings seeing Vyavahara, worldly activities
- I don't see Adhyasa.

c) Adhyasa is a mental conclusion

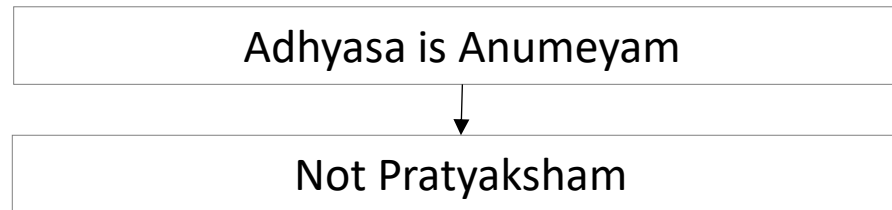
- I am human being, Karta, Bokta.

d) Mental conclusion – I can't see, I can see your Vyavahara.

e)



f)



g) Vyavahara is clue for ignorance

h) Manushyaha – Adhyasaha Vyavaharavatvan

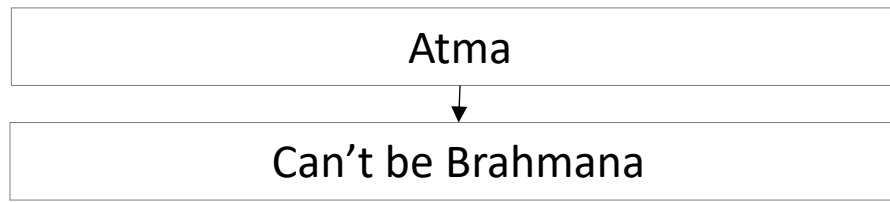
i) Example :

- Pashuvatu, like any Animal.

XXXXIII) 3rd Pramanam Shastram :

a) Brahmano Yajeta :

- All Vidhi Vakhyams are indicative of Adhyasa.



- b) Veda deliberately talks about Adhyasa.
 c) Adhyasa is already there in Human beings.
 d) Other Shastra Vakhyam :
- 2 birds example.

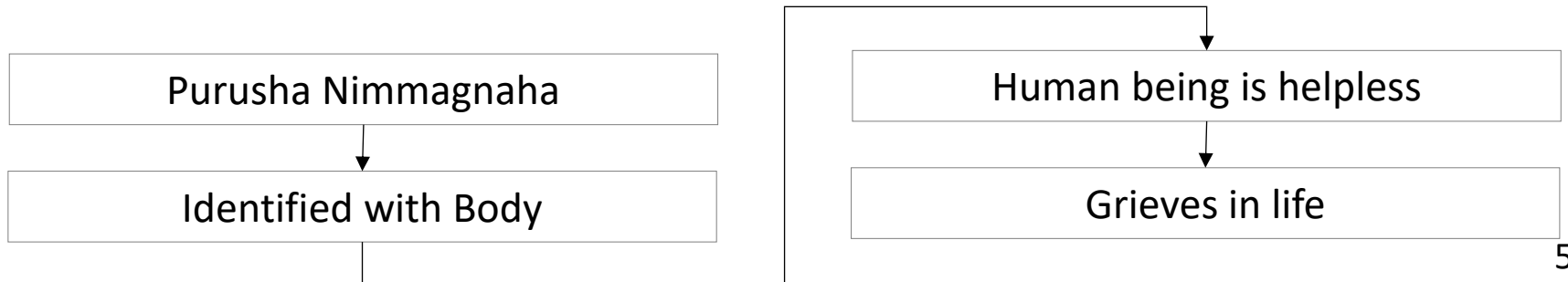
Mundak Upanishad :

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।
 जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

Samane vrkse puruso nimagno-nisaya socati muhyamanah I
 justam yada pasyaty-anyam-isam-asya mahimanam-iti vita-sokah II 2 II

Seated on the self-same tree, one of them – the Ego – sunk in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord, the Worshipful – and also His Glory, he becomes free from dejection. [III – I – 2]

e) Samane Vrikshe Puruso Nimagnahe Anishaya Socati Muhyamanah :



f) Nimagnaha = Adhyasa



Sruti Pramanam

g) Gita : Chapter 3 – Verse 27

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

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

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

h)

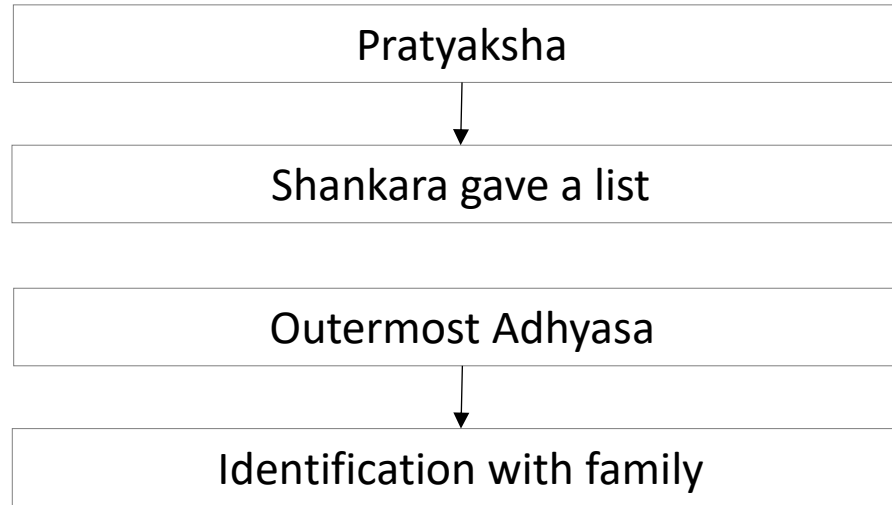
Prakrti alone does everything



Person identified with Prakrti says – I am
Karta, Bokta

- I = Atma = Absolute = Sakshi = Chinmatra Shivoham
- Ahamkara = Karta – Bokta
- Mundak Upanishad + Gita Vakhyam + Brahmano Yajeta.

XXXXIII) – 4th Pramanam



a)

- 6th Kosha

b) Most powerful Kosha :

- Mamakara
- Putra

c) Sthula Shariram / Indriya / Antahkarana Adhyasa

d) Transfer – Anatmas attribute to Atma.

e) Transfer – Atmas attribute to Anatma.

f)

Atma	Mistake
Chaitanyam	Anatma – Body – Mind complex as sentient

g)

Atma	Anatma
- Existent	- Non existent - Mithya - I treat body as Satyam

h) Transference of reality of Atma into Anatma.

- Superimposed on unreal Anatma.

i) Body is more real than Atma.

j) Why you study Atma?

- I have health problem, ground reality.

k) Atma has become unreal.

- Body has become Maha Real.

Topic 20 (a) :

l) Sarva Loka Pratyaksha upto this is Pramana Bashyam.

XXXXIV) Upasamsara : Topic 20 (b)

a) Last 2 lines = Upasamhara conclusion.

b) Conclusion :

- Since – Adhyasa – Aviveka is cause of problem, Viveka alone is solution.

c) We require Atma – Anatma Viveka Jnanam.

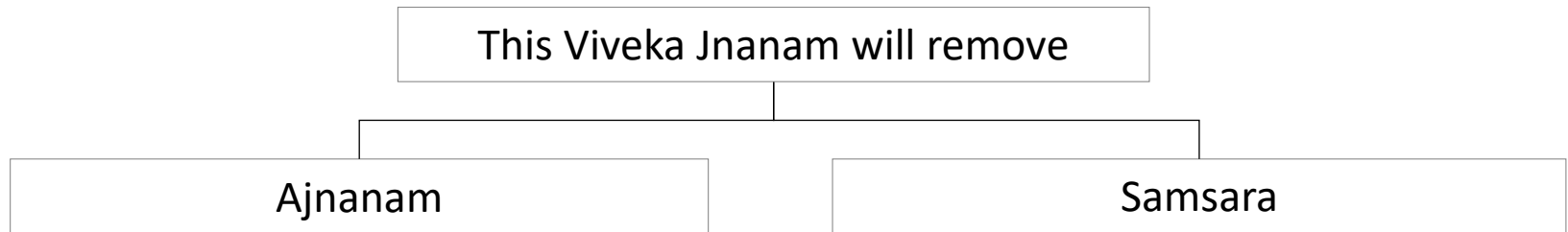
- For that Jnanam alone, all Upanishads are giving their teaching.

d) You have to arrive at knowledge – only thorough enquiry into the Upanishads.

e) Brahma Sutra = Vedanta Vichara Bashyam / Granthaha.

f) We are starting Vedanta Vichara for Viveka Jnanam.

g)



h) Conclusion :

- Significant
- Adhikarana Sangatih
- Connects Brahma Sutra with Moksha.

Revision :

Topic 6 :

अस्यानर्थहेतोः

प्रहाणाय आत्मैकत्वविद्याप्रतिपत्तये सर्वे वेदान्ता आरभ्यन्ते ।

यथा चायमर्थः सर्वेषां वेदान्तानाम् , तथा वयमस्यां

शारीरकमीमांसायां प्रदर्शयिष्यामः ।

I) Upasamhara – conclusion of Adhyasa.

II) Last Pramanam – most important is Pratyaksha Pramanam for Adhyasa

III) Experience of individuality is because of Adhyasa alone.

- I am = Adhyasa, Sakshi Pratyaksha Pramanam.

IV) Adhyasaha Mithya Pratyaya Rupaha Kartrutva, Boktrutvaka Pravartakaha Sarva Loka Pratyaksha :

- Adhyasa is Sakshi Pratyaksham for all.

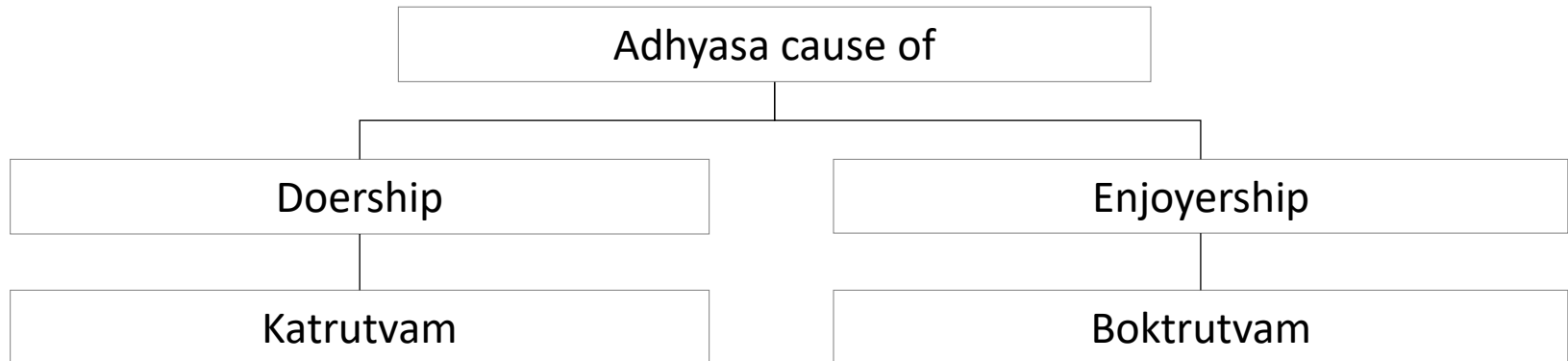
V)

Adhyasa	Effect
- Cause	- Kartrutvam - Boktrutvam

VI) Previously Shankara said Adhyasa is cause of Pramatrutvam.

- Because of which Pramana – Prameya Vyavahara takes place.
- Pramatrutvam = Knowerhood.

VII)



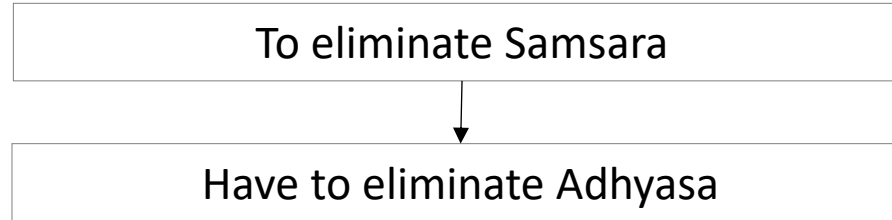
VIII) Corollary :

- Kartrutvam + Boktrutvam alone is responsible for generation of Karma.
- Karta creates Karma, Punyam, Papam, and then become Bokta.
- This is responsible for Punarapi Jananam, Maranam cycle.

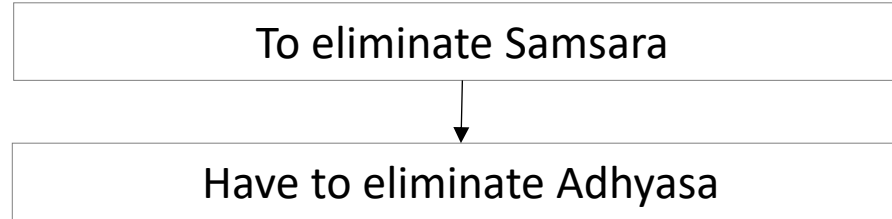
IX) Samsara Karanam

- Adhyasa can't be ignored because it is cause of all struggles in life.
- Human struggles = Samsara = Adhyasa.

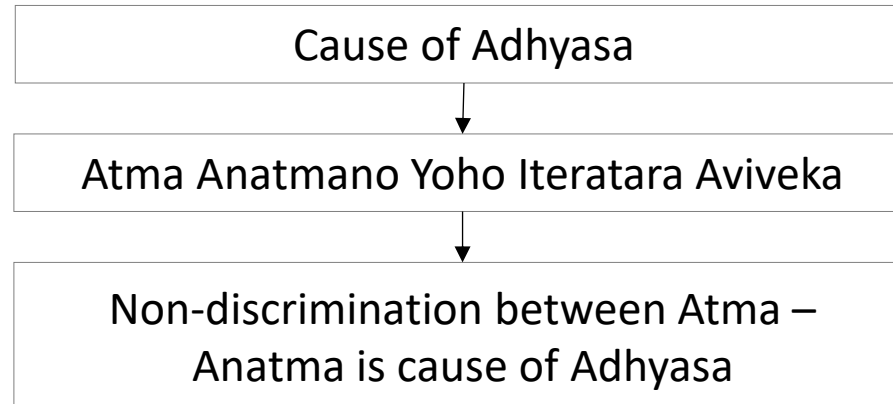
X)



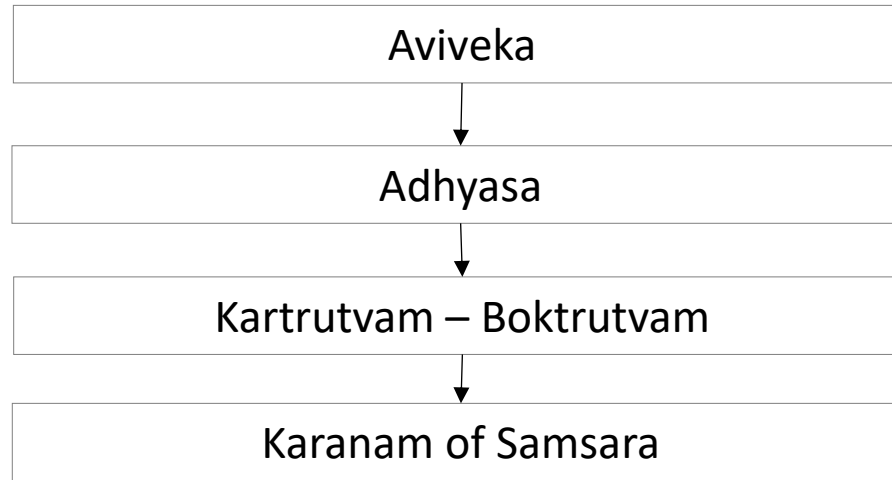
X)



XI)



XII) Cause cycle :



- 4 generations.

XIII) For Samsara to go away completely, root cause is Aviveka.

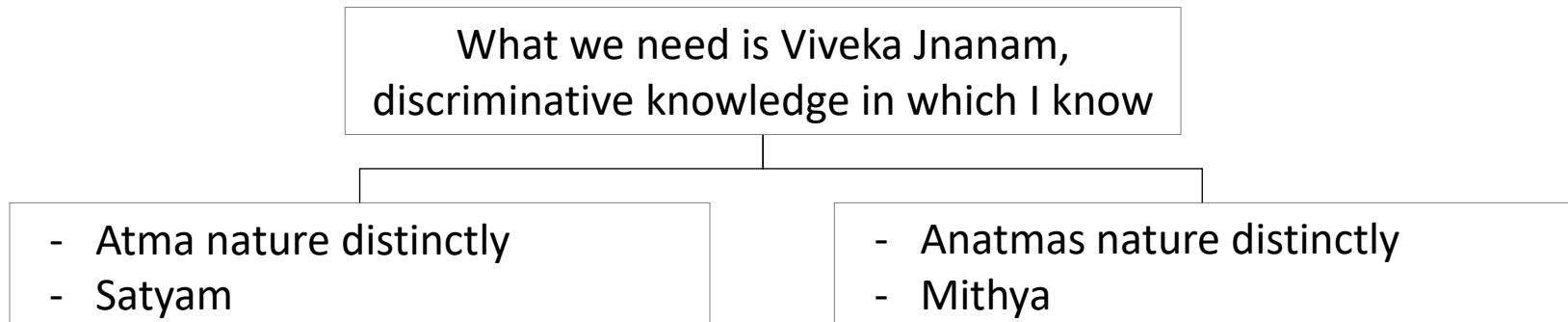
- Without Aviveka Nivrutti, Samsara will not permanently go away.

XIV) During sleep / Death / Pralayam :

- Samsara goes away temporarily.

XV) For Samsara to go away permanently, you have to uproot basic cause – Aviveka.

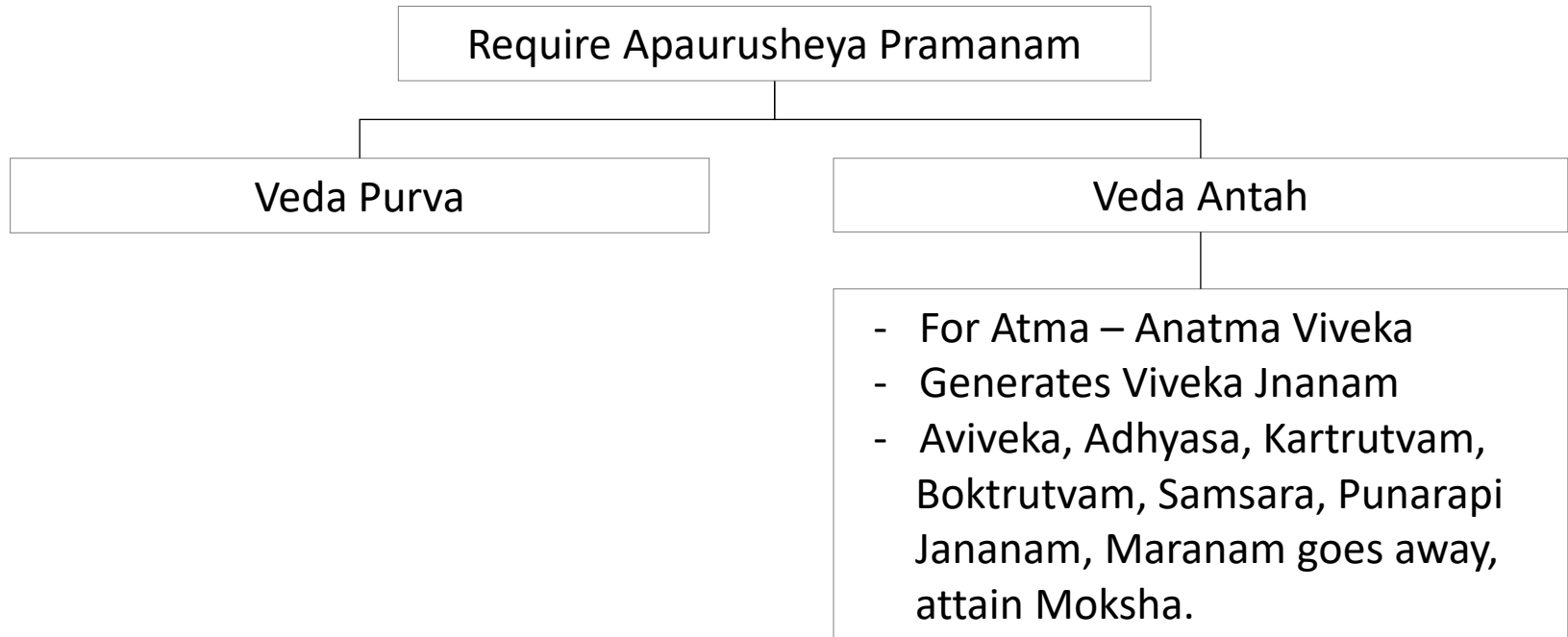
XVI) Aviveka will go by discrimination



XVII) Any Jnanam requires a Pramanam

- Viveka Jnanam also requires a Pramanam.
- Paurusheya Pramanam is non-relevant for Atma – Anatma Viveka Jnanam.

XVIII) Pratyaksha, anumana, etc is Paurusheya Pramanam, useless in this context.



XIX) Series :



- This series is possible only when we study Vedanta consistently, systematically.

XX) Asya Anarthya Hetoh :

- Anarthya Adhyasa = Kartrutva, Boktrutva Janita Samsara.
- Asya = Adhyasa.

XXI) Praharanaya :

- We have to permanently eliminate for good.
- How to do?

XXII) Atma Ekatva Pratipadye :

- Atma – anatma Jnanam Pratipadye.

XXIII) When you get Viveka Jnanam = Atma Ekatvam.

- One-ness of Atma.
- Jivatma, Paramatmano Ekatvam Pratipattaye.

XXIV) When Jivatma is understood as Paramatma, Jivatma Bhava will go away.

- **Aikya Jnanena Eva, Jiva Bhava Nivrutti.**
- Hence to generate the Aikya knowledge, Sarva Vedanta, Upanishad.

XXV) Spiritual portion of Veda = Vedanta, occurs at the end.

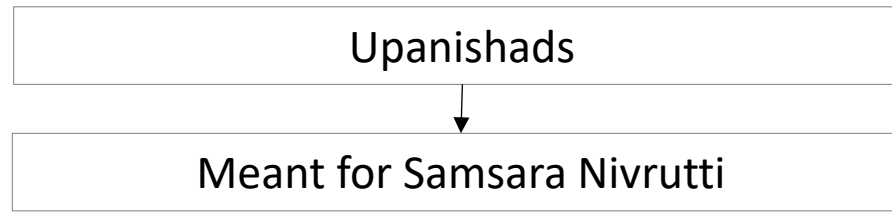
- Requires preparation, religious portion, Karma Yoga, Upasana Yoga, Veda Purva.

XXVI) Vedanta consists of several Upanishadic study Arabyante.

XXVII) Vedanta meant for Aikya Jnanam.

- We must study Upanishad
- Why study Brahma Sutra?

XXVIII)



XXIX) Brahma Sutra = Study of Upanishads.

- Vyasa, not presenting independent philosophy of his own.
- Vyasas job is extracting central teaching of Upanishad.
- Upanishada Tatparya Nirnayaha.

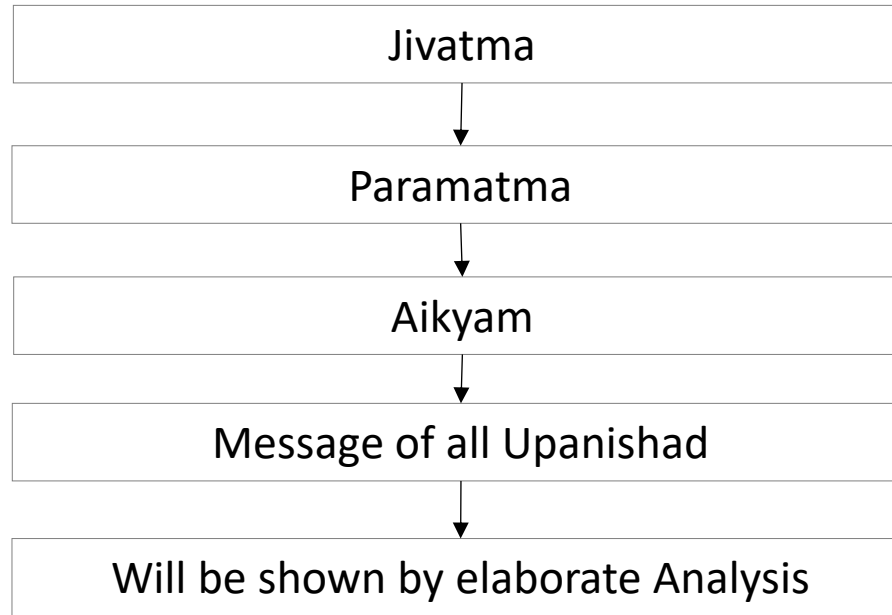
XXX) Sutra = thread, Aphorism

- With that thread, all Upanishadic messages, flowers.
- Making a garland called Advaita Jnanam.
- This message has to be extracted by churning.

XXXI) Example :

- Churn milk to get butter – not visible.
- Milk goes through processes to get butter.
- Upanishad will give me the message only when it is processed, Brahma Sutra Vichara.

XXXII)



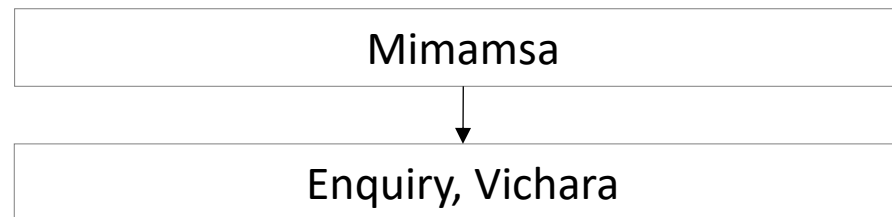
XXXIII) Names :

- Shankara Mimamsa, Brahma Sutra, Vedanta Sutra, Vyasa Sutra (Author).

XXXIV) Shariraka = Jiva

- Sharirakam = Body, perishable.
- Sharirakam = That which indwells the perishable body = Eternal Jivatma which indwells perishable body = Jivatma.

XXXV)



- Shaariraka Mimamsa = Jivatma Vichara, Atma Vichara.

XXXVI) Through that arrive at conclusion :

- Jivatma = Paramatma.
- Enquire into nature of Jivatma and arrive at knowledge.
- Jivatma Vichara.
- Brahma Jingyasa = Brahma Vichara.

XXXVII)

Vyasa	Shankara
<ul style="list-style-type: none">- Names it Brahma Vichara- Jiva Abinna Brahma Vichara	<ul style="list-style-type: none">- Names it Jiva Vichara- Brahma Abinna Jiva Vichara

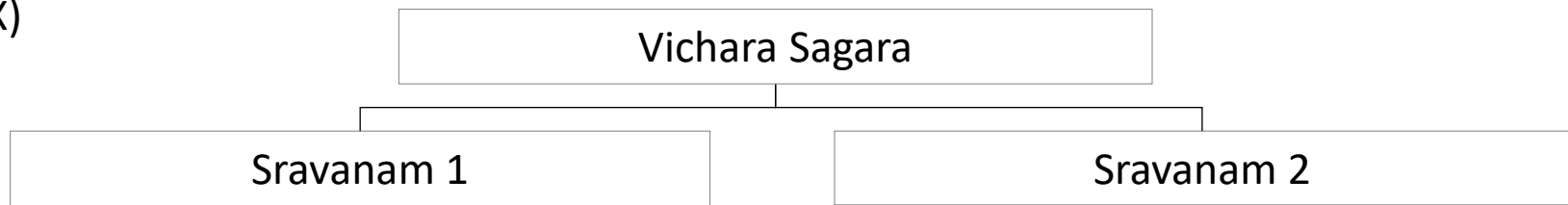
Both same

Jiva = Brahman

Jivo Braheiva Na Paraha

XXXVIII) This enquiry is also known as Sravanam.

XXXIX)



- Tattwa Bodha also deals with Upanishadic message.

XXXX) a) Tattwa Bodha :

- Give only final message of the Upanishad.
- Simple
- No Purva Pakshi.
- No objections, answers.
- Tattwa Bodha is like Chennai traffic at 4 AM.

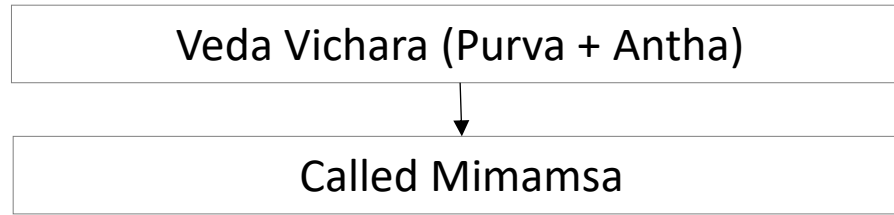
b) Brahma Sutra :

- Objections from several schools of thought.
- Chennai traffic peak hour.

c)

Tattva Bodha	Brahma Sutra
<ul style="list-style-type: none">- Sravanam No. 1- Salient features	<ul style="list-style-type: none">- Sravanam No. 2- Every idea made a conviction- Pramana Asambavana Nivrutti- I have no doubt regarding message of Upanishad- Therefore called Mimamsa

d)



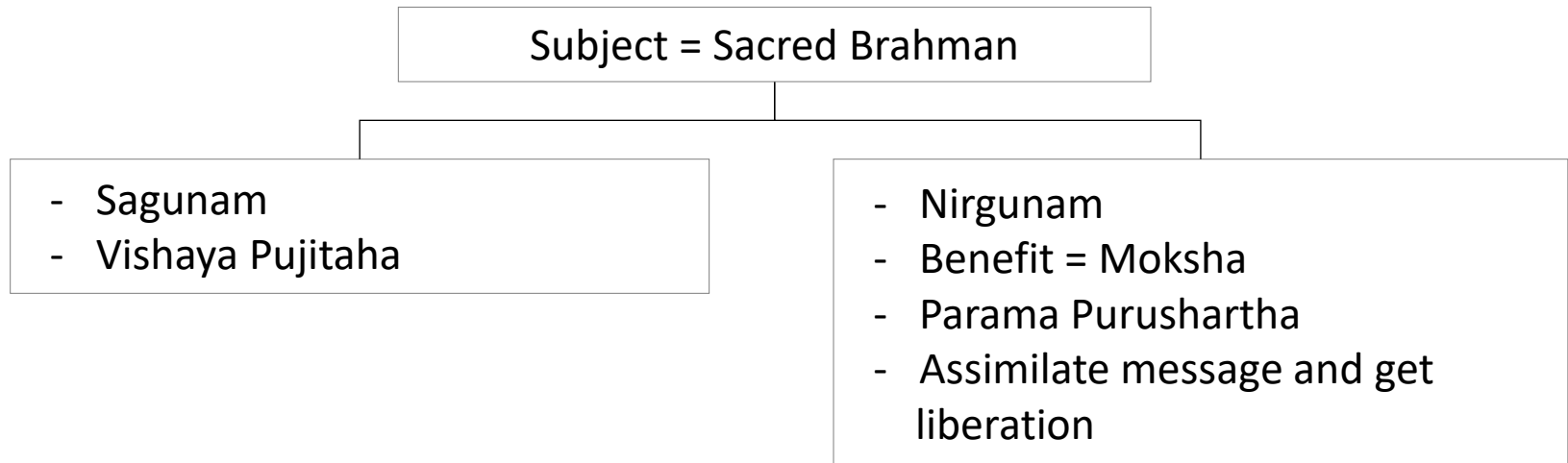
- Mimamsa = Reverential enquiry / reverential attitude.

e) Namaskara done after every verse of Dakshinamurthi Stotram to show reverential attitude.

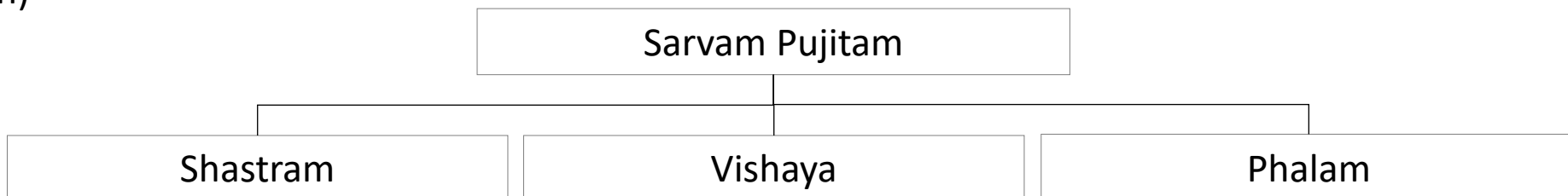
f) Veda is revered because it is scripture coming from Bhagawan.

- Not Paurusheya Grantha.

g)



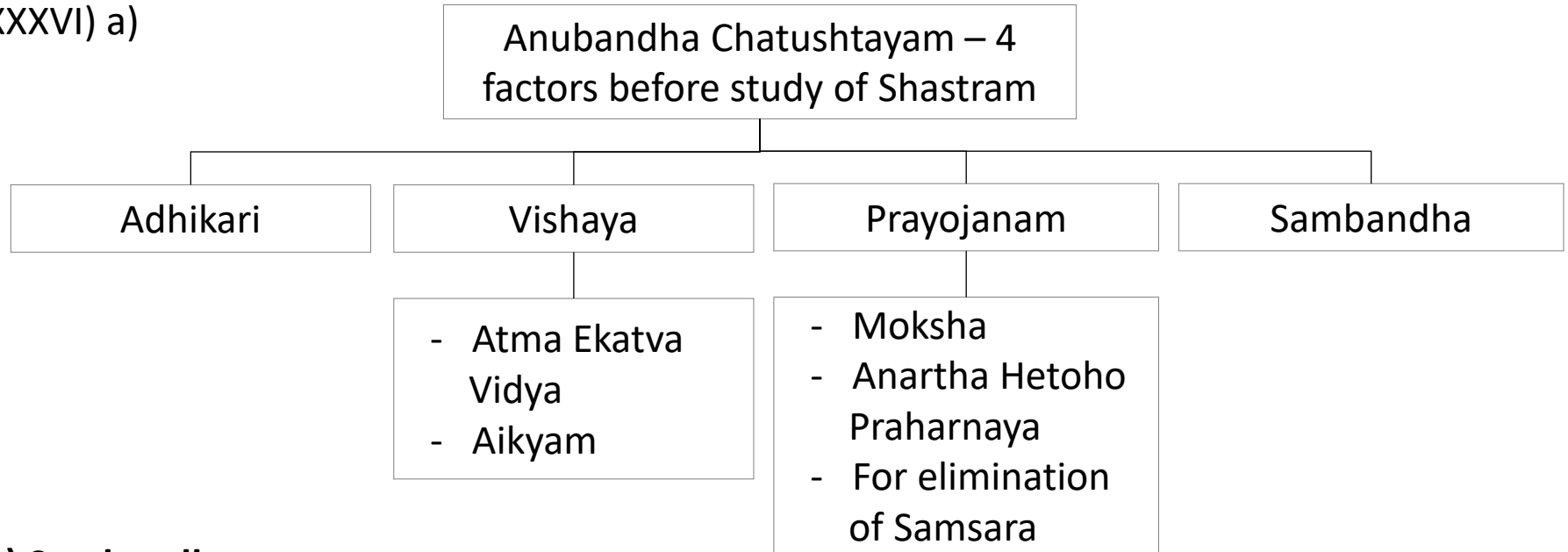
h)



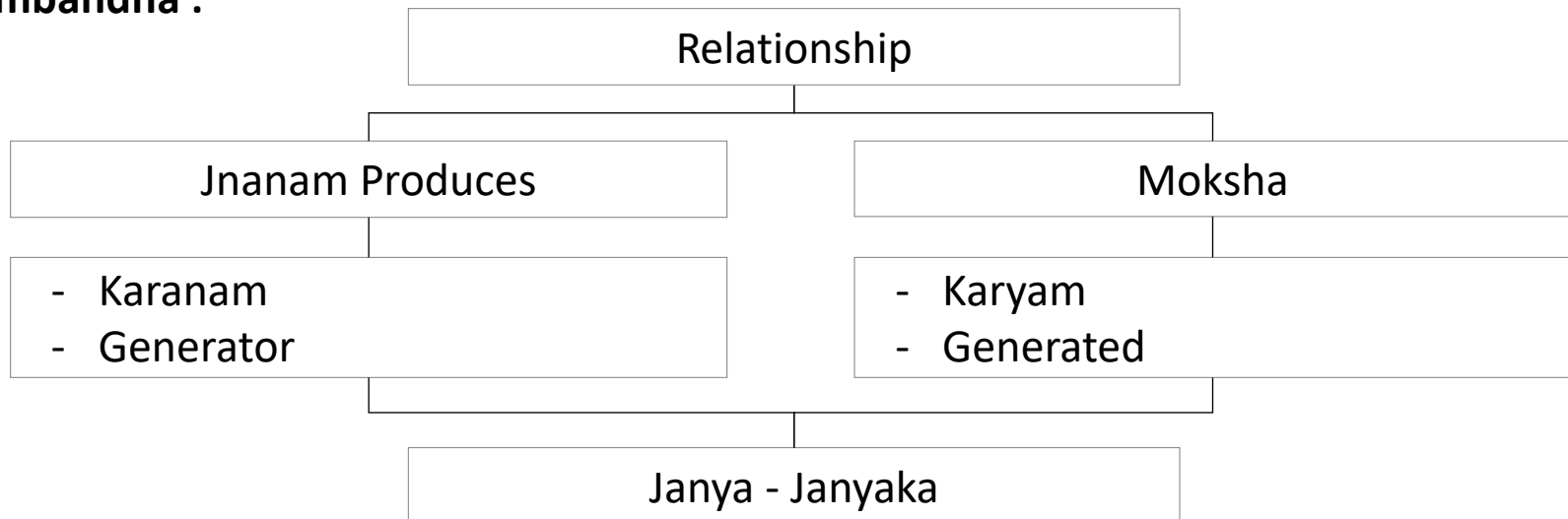
i) Enquiry = Reverential, not causal

- Sraddhavan labathe Jnanam.
- Otherwise academic information.

XXXVI) a)



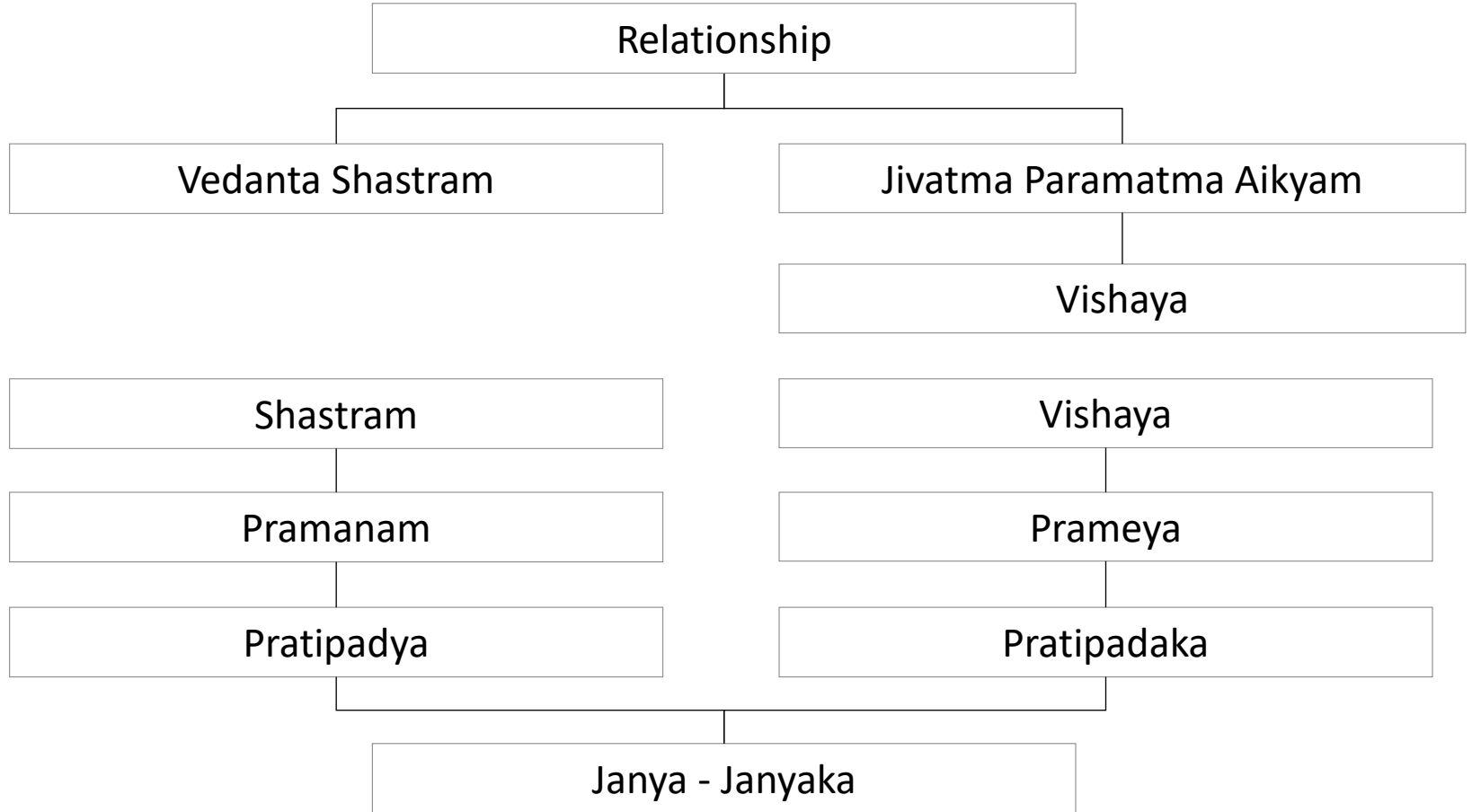
b) Sambandha :



c) Generator = Jnanam

- Generated = Moksha

d)



e) Huge enquiry : Sutra - 4

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

Purva Mimamsaka :

- Subject of Veda – Not Brahman
 - It is Brahma Upasanam, meditation.
- Brahma Upasanam = Karma
- Meditation = Mental activity.
- Karma becomes subject matter = Brahman meditation.

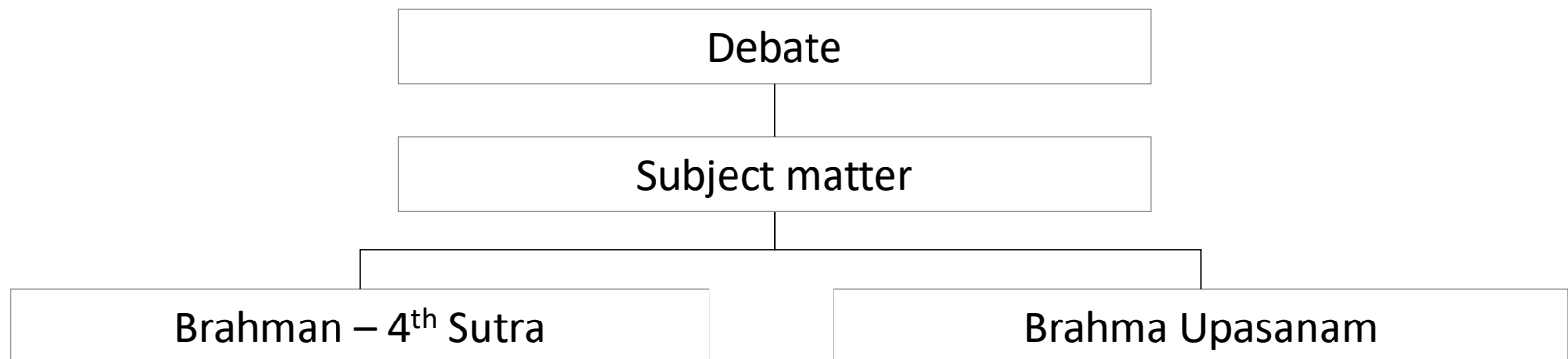
f) Vedanta will become part of Karma Khanda.

Brahman	Brahma Upasanam
Subject matter	Not subject matter

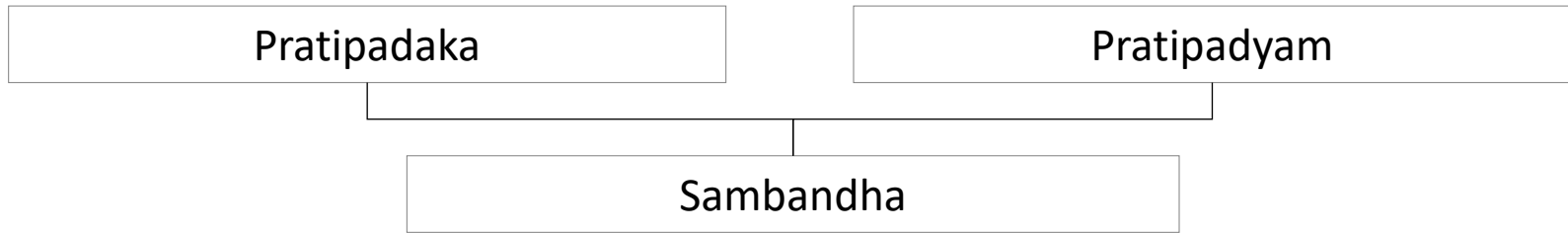
g) Vedantas job :

- To reveal Brahman.
- Then Moksha is attained.
- Need no more karma.

h)



i) What is relationship between Vedanta and Brahman?



- Upasana = Karma Khanda.
- Brahman = Jnana Khanda.
- Don't mix up and mess up.

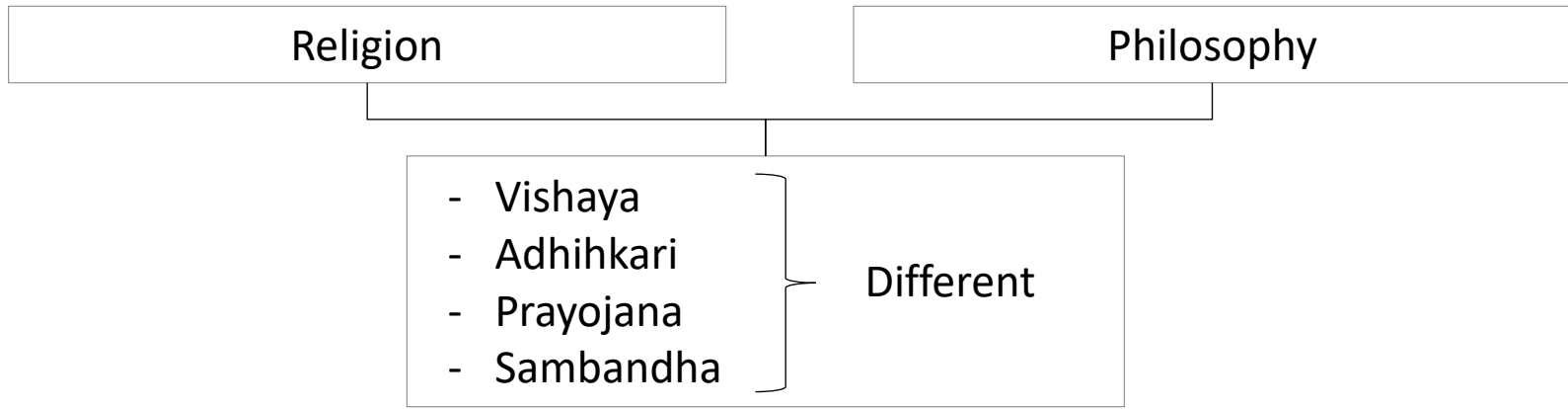
k) What is Sambandha between Brahman and Aikyam – Pratipadyam – Pratipadaka Sambandha.

l) Shankara introduces 3 Anubandha :

- Vishaya
- Prayojanam
- Sambandha

Adhikara – 1st Sutra :

- Adhyasa Bashyam and 1st Sutra compliment each other by producing Anubandha Chatushtayam.
- Vedanta (Spirituality) has distinct Anubandha hence distinct Shastram, can't be included in Karma Khanda (Religion).



21) Bashyam : Chapter 1 – Section 1 – Introduction continues...

वेदान्तमीमांसाशास्त्रस्य
व्याचिख्यासितस्येदमादिमं सूत्रम् —

I) Idam Aditam Sutram :

- The following sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman.

[I – I – 1]

- Is the first Sutra of Vedanta Mimamsa Shastram.

II) Shariraka Mimamsa – Previously

- Mimamsa = Pujita Vichara.
- Reverential enquiry into the Upanishadic message of the Shastram.

III)

Upanishad	Brahma Sutra
Apaurusheya	Paurusheya

IV) Vyachikyasi Tasya :

- Brahma Sutra I am intending to comment upon.
- Book desired to be commented by me, intended to be commented.

22) Chapter 1 – Section 1 – Sutra No. 1 :

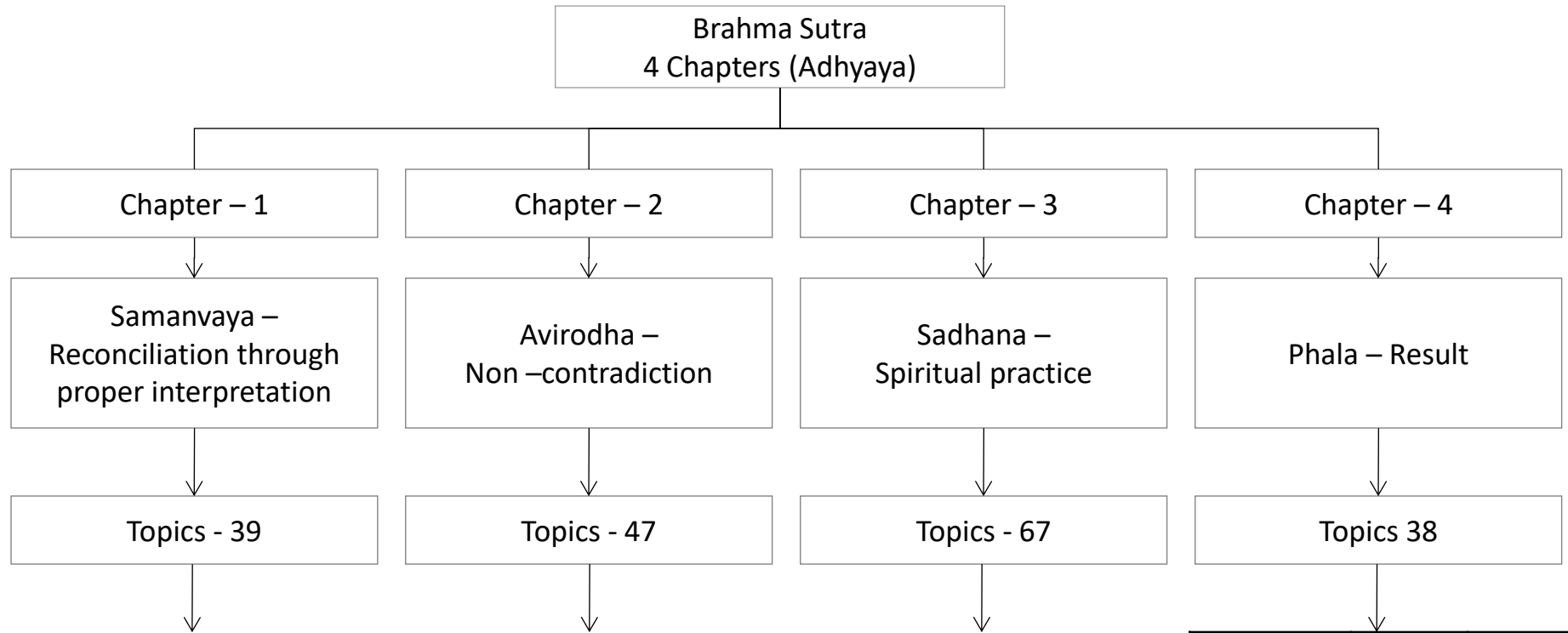
अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa

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

Gist :

I) Layout of Brahma Sutra :



Sections	Topics	Sutras	Sections	Topics	Sutras	Sections	Topics	Sutras	Sections	Topics	Sutras
1	11	31	1	13	37	1	06	27	1	14	19
2	07	32	2	08	45	2	08	41	2	11	21
3	13	43	3	17	53	3	36	66	3	06	16
4	08	28	4	09	22	4	17	52	4	07	22
Total	39	134	Total	47	157	Total	67	186	Total	38	548

II) 1st Adhyaya : Samanvaya Adhyaya

1st Pada :

- Spashta Brahma Linga Vakhya Pada

2nd Pada :

- Aspashta Brahma Linga Vakhya Pada

III) 1st Adhikaranam – Topic

- Jingyasa Adhikaranam
- Athatha Brahma Jingyasa
- One Sutra Adhikaranam

IV) Adhikaranam – Definition :

- 5 Portions.

a) Every topic has subject matter :

- Sentence from Upanishad.
- Brahma Sutra not independent work of Vyasa.
- Every Adhikaranam will have Upanishadic Vakhyam for Analysis – Vishaya.

b) 3 Vishaya Vakhyams = Subject Matter = Brahman enquiry

Taittiriya Upanishad : Chapter 3 – Section 1 – Verse 2

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṁ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

Tat Vijingyasasva tat Brahmeti :

- May you enquire into Brahman.

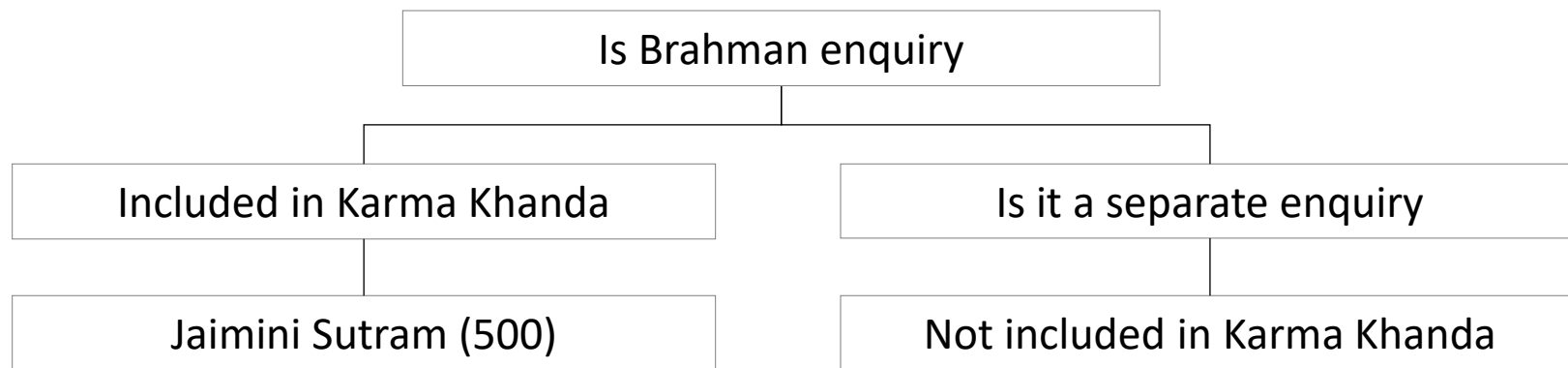
c) Chandogya Upanishad

d) Brihadaranyaka Upanishad :

- Know Brahman through Vedantic study.

e) Samshaya :

- What is doubt? Why enquire?



f) I am following religious life.

- Will it give me Moksha?
- Do I require spiritual life separate from religious life?

g) Will not Bhagawan not give me Moksha?

- Systematic, consistent study is a headache!
- I am a Bhakta, will I get Moksha out of compassion.
- Why Vedanta study?

h) Nama Siddhanta, Nama Sankeertanam will give Moksha = Samshaya.

i) Purva Pakshi :

- Bhakti, Kundalini, Samadhi will give Moksha.
- Vedanta Shastra not required.

j) Siddhanta :

- Refutes others
- Karmana Na Moksha
- Dhyanena Na Moksha
- Bhaktya Na Moksha
- Nama Sankeertanena Na Moksha
- All give only Chitta Shuddhi.

k) Vedanta has distinct Anubanda Chatushtayam

- Distinct seeker of Moksha.
- Distinct subject matter.

Religion / Bhakti	Spirituality / Jnanam
<ul style="list-style-type: none">- Dasoham- No liberation- For Chitta Shuddhi	<ul style="list-style-type: none">- Soham- Gives liberation

l) Saha Paramatma Aham Asmi

- Soham = Mahavakyam.

m) Vedanta Shastram should be studied because it has got distinct Anubandha Chatushtayam which does not belong to Karma Khanda.

n) Sangati :

- Connection between 2nd and 1st Adhikaranam.
- 1st Adhikaranam.
- 1st Adhikaranam, Adhyasa Bashyam is Sangatih.

o) Background information you should have

1. Name of Adhyaya
2. Pada
3. Adhikaranam
4. Sutra

V) Simple running meaning

a) Atha :

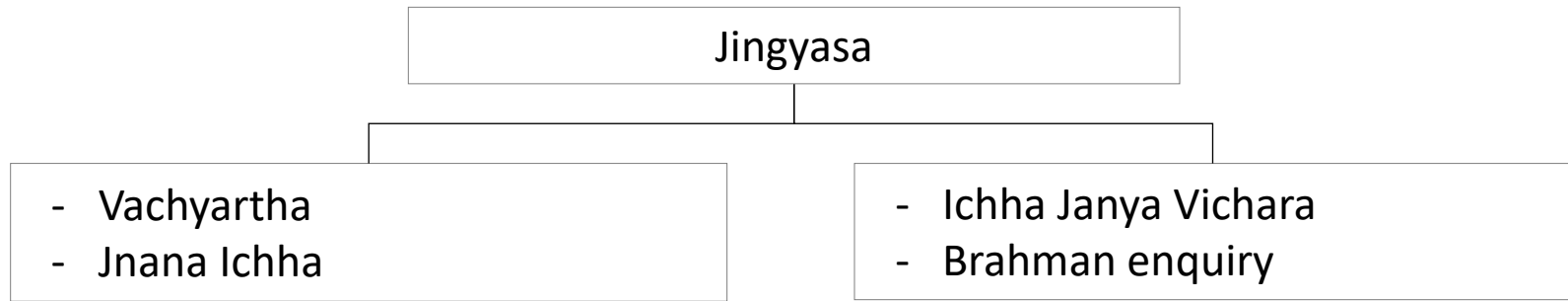
- Thereafter
- After acquiring Sadhana Chatustaya Sampatti through Karma Yoga and Upasana Yoga.

b) Brahma Jingyasa :

- Jingyasa = Desire to know.

c) Lakshanaya, Extended meaning = Enquiry

d)



e) After Sadhana Chatustaya Sampatti – start Brahman enquiry for Moksha.

f) Sadhana Chatustaya Sampatti – includes Mumukshutvam

- Desirous of Moksha.

VI) How to do Brahman enquiry?

- With appropriate instrument.

Telescope	Microscope	Brahman
Stars	Microbes	Vedanta Pramanam

VII) After acquiring Sadhana Chatustaya Sampatti, Brahman enquiry should be done for Moksha with the help of Vedanta Shastra and Guru.

- This is Gist of 1st Adhikaranam.

23) Bashyam : Chapter 1 – Section 1 – Sutra No. 1 starts

तत्र अथशब्दः आनन्तर्यार्थः परिगृह्यते; नाधिकारार्थः,
ब्रह्मजिज्ञासाया अनधिकार्यत्वात् ।

I) 1st chapter : Samanvayaha

a) Samanvaya = Harmony, connection

- All Upanishadic statements are harmoniously functioning in such a manner that they can reveal Brahman, one central Tattparyam.

b) Samanvaya :

- The central teaching of Upanishads = Brahman

c) Athatho Brahma Jingyasa

d) Example : Election speech

- Tatparyam – “Vote for me”

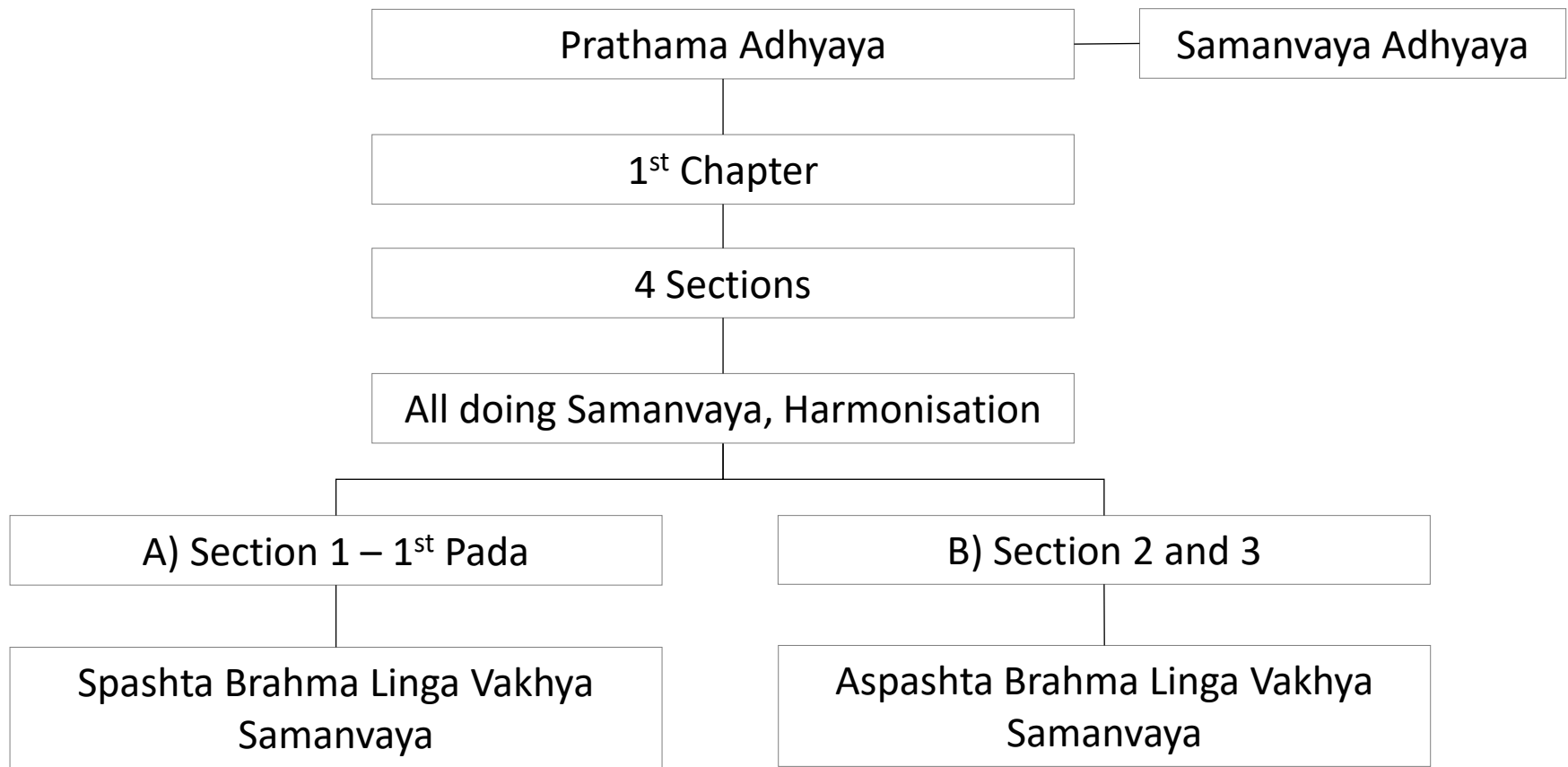
e) Samanvaya – All other portions of Upanishads are harmoniously converging to one message

- “Know you are Brahman”, absolute reality.

f) Entire chapter is called Samanvaya Adhyaya

- Upanishads harmonising chapter = Sravanam.

II)



III) Spashta Brahma Linga Vakhyani :

- a) Often Upanishad reveals Brahman without using word Brahman.
- b) Word – Brahman not used
 - Vagueness in Upanishad.
- c) Indicatory sentence – reveals Brahman
 - No enquiry, no doubt, it will not come under Brahma Sutra.
- d) Vague statements taken for enquiry to establish they reveal Brahman only.

e) Example :

- Akasha = Brahman
- Normally space

f) How Akasha is Brahman?

- Other Upanishadic statements indicate Akasha = Brahman
- Clues indicate space = Brahman

g) Vyasa and Shankara use the clues to reveal Brahman.

h) Prana : Mundak Upanishad

प्रणो ह्येष यः सर्वभूतैर्विभाति विज्ञानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावा-नेष ब्रह्मविदां वरिष्ठः ॥ ४॥

Prano hyesa yah sarva-bhutair-vibhati vijanan vidvan bhavate nativadi I
atma-krida atma-ratih kriyava-nesa brahma-vidam varisthah II 4 II

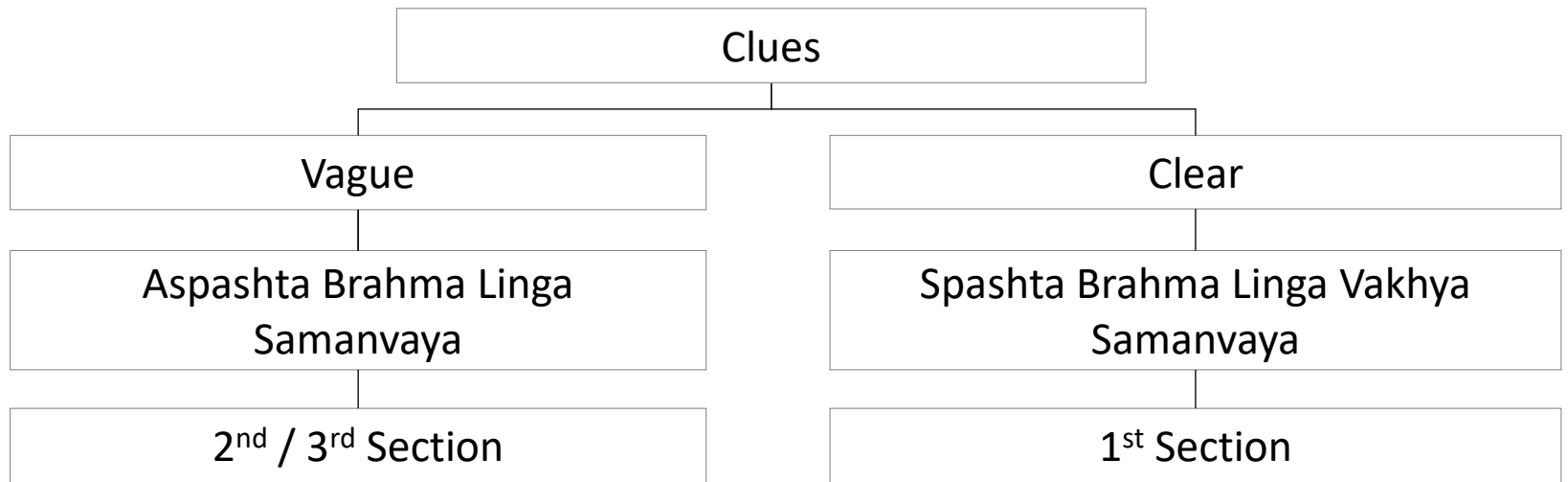
Knowing Him – the Prana, revelling in all beings, the wise man stops all his blabbering's. Sporting in Self, delighted in Self and doing acts (enjoined), this man is the best of those who know the Brahman. [III – I – 4]

- Here Prana = Brahman

i) Akasha, Prana – Vague words revealing Brahman

- 1st Chapter – Heavily textual chapter.

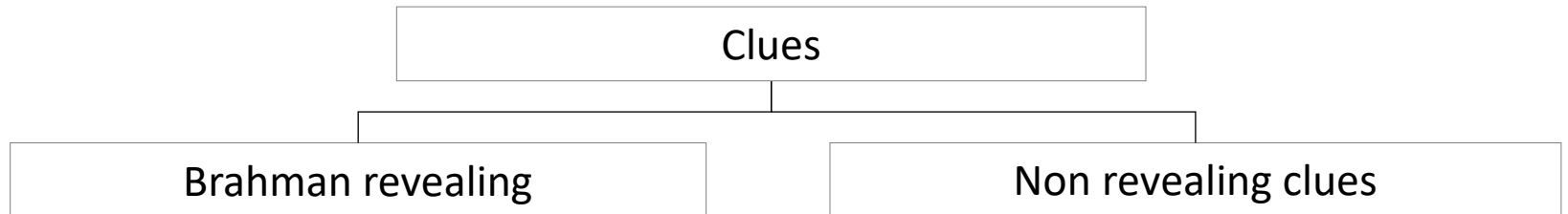
j)



k) Why clue is Vague?

- Upanishadic Mantras mischievous.

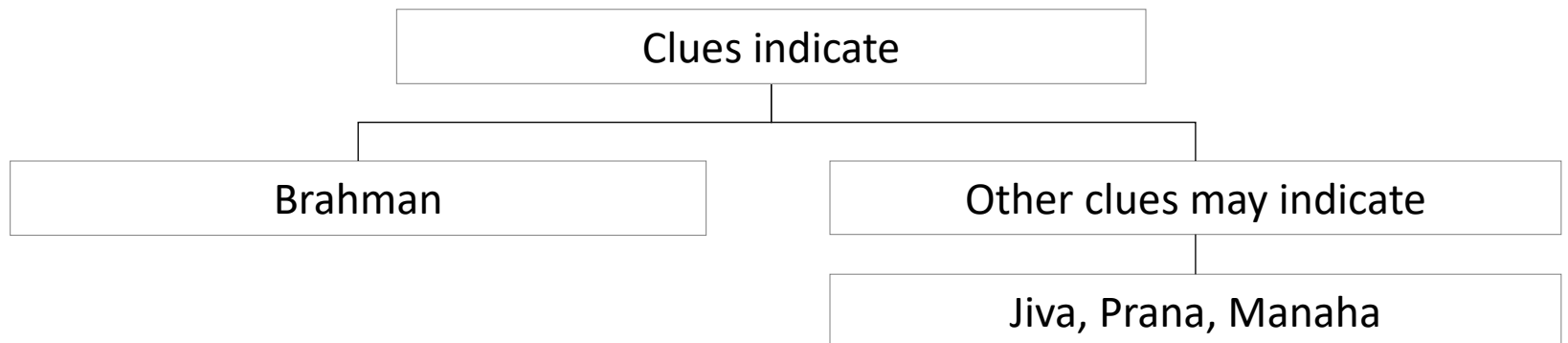
l)



- Contradictory clues will be there.

m) Find out which clues are powerful to over ride other clues.

n)

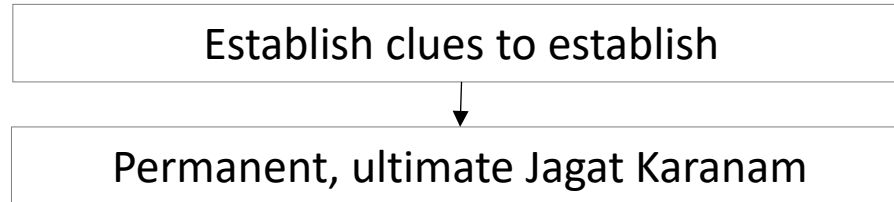


- Hence clues are confusing.

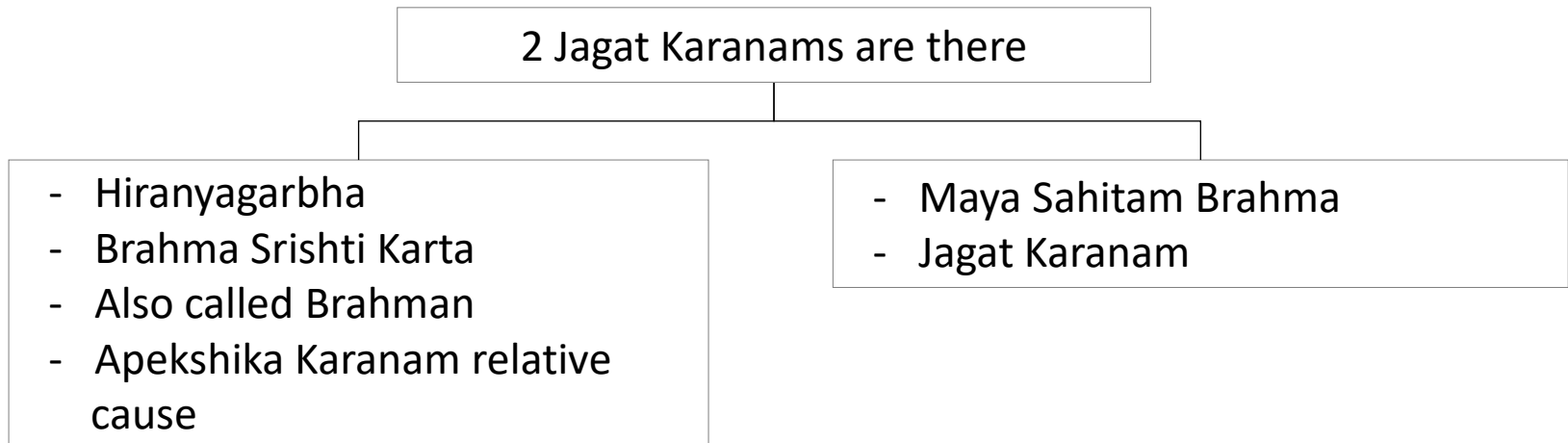
o) Example :

- Police use clues for robbery etc.

p)



q)



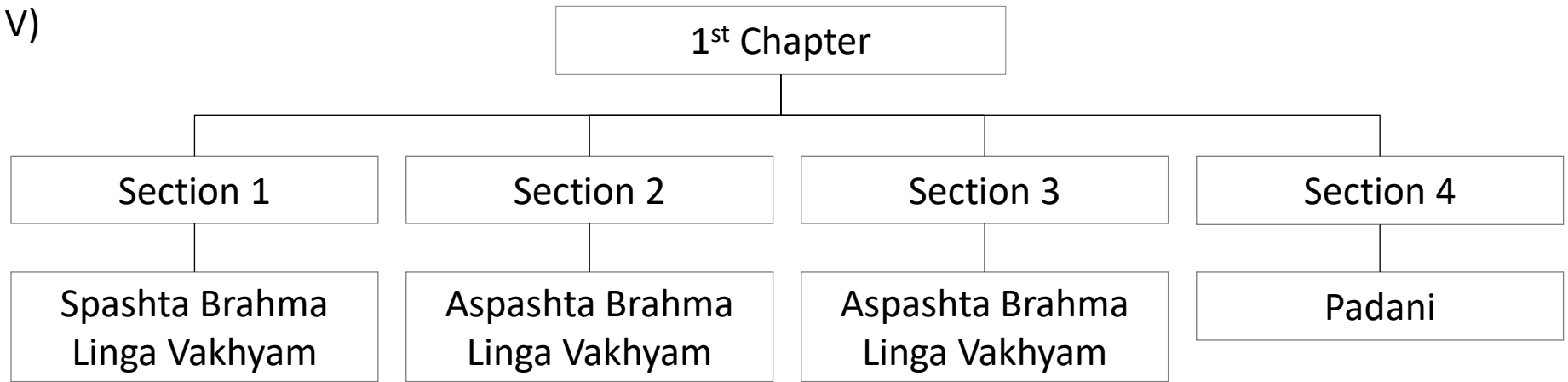
r) Establish ultimate cause as Brahman.

- Upanishads are Pramanam for Brahman revelation.
- Whoever wants to know Brahman must study Brahma sutra.

IV) 4th section :

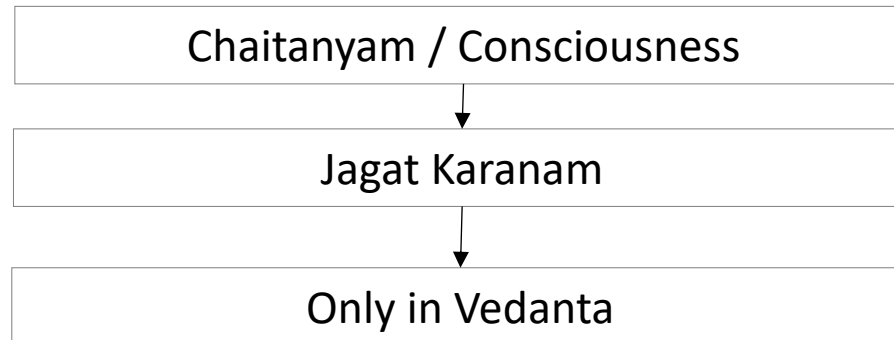
- Pada Matra Samanvaya
- Padani
- Sentences not taken but confusing words taken.
- Words used by Sankhya or Vedanta.
- Avyaktam, Prakrti, Mahat common to Sankhya and Vedanta.

V)



- Sankhyas words are also revealing Veidica Brahman alone.

VI)



- God called consciousness in Vedanta.
- Original Consciousness / Reflected Consciousness → Concepts of God in Vedanta.

**VII) Cause of Universe = Consciousness
= Only in Vedanta**

- Sankhya, Yoga, Nyaya, Veiseshika all talk of ultimate cause.
- Trace to fundamental matter.

VIII) It matters that consciousness = Ultimate cause of Universe

= My “SELF”

= I am consciousness, not matter – 5 Koshas, 3 Sharirams,
3 Avasthas

IX) Therefore, I can declare :

Kaivalya Upanishad :

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

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

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

X) Only in Vedanta, we can declare

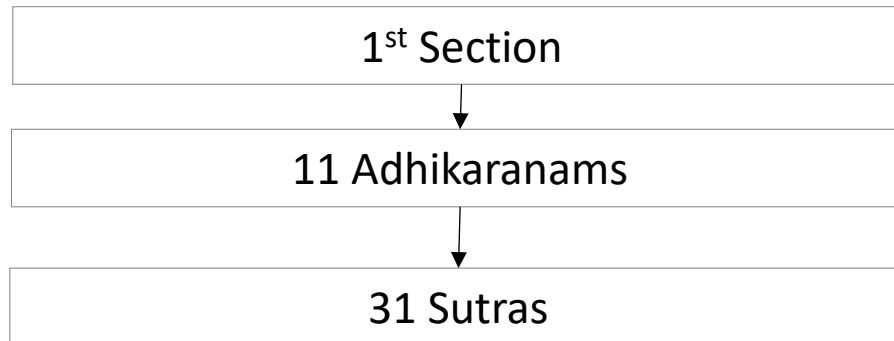
- In Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, I am cause of the Universe is not possible.
- Some material is the cause.

XI) Common words exist in Sankhya and Vedanta.

- Some words are analysed in Chapter 1 – 4th Section – Pada Matra Samanvaya.

XII) We are analysing Upanishadic statements.

- Topic = Adhikarana.



- Vishaya Vakhyam – Sentence on which enquiry is done.
- 1st Chapter – 39 Topics = Samanvaya Adhyaya.

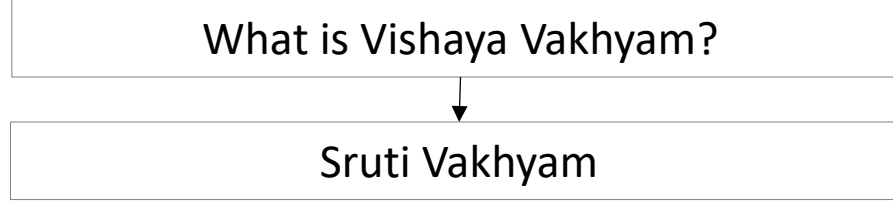
XIII) Interpretational enquiry w.r.t. confusing statements

- If statement is clear, not confusing, don't require analysis.
- Every Adhikaranam has a Vishaya Vakhyam.

XIV) Now :

- 1st chapter – 1st Section – 1st Adhikaranam – 1st Sutra

XV) 1st Adhikaranam – only one Sutra – Jingyasa Adhikaranam



a) Taittiriya Upanishad :

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṁ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyaabhisamviśanti |
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

b) Chandogya Upanishad :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः
स सर्वाश्च लोकानाप्नोति सर्वाश्च
कामान्यस्तमात्मानमनुविद्य विजानातीति
ह प्रजापतिरुवाच ॥ ८.७.१ ॥

ya ātmāpahatapāpmā vijaro vimṛtyurviśoko
vijighatso'pipāsaḥ satyakāmaḥ satyasamkalpaḥ
so'nveṣṭavyaḥ sa vijijñāsītavyaḥ
sa sarvāṃśca lokānāpnoti sarvāṃśca
kāmanyastamātmānamanuvidya vijānātīti ha
prajāpatiruvāca || 8.7.1 ||

Prajāpati once said: 'The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires'. [8 - 7 - 1]

c) Brihadaranayaka Upanishad :

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म
प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,
आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,
ātmanastu kāmāya brahma priyaṃ bhavati |
na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,
ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitaṃ maitreyi, ātmano vā are darśanena
śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 57

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

XIV) All 3 statements say :

- May you enquire into Brahman for liberation.
- Therefore : Athatho Brahma Jingyasa

Bashyam :

I) Definition of Adhikaranam :

Foot note No. 1 :

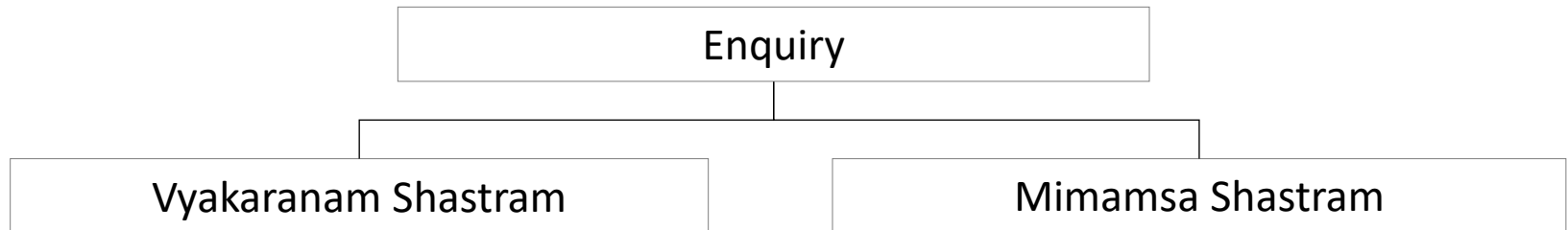
- Vishayo Vishayas Cha Iva
- Purva Pasha Statho Uttaraha
- Sangati Cheti Panjangam
- Prancho vikaranam Viduhu

II) Sutra :

- Atha Athaha Brahma Jingyasa.

a) Atha :

- There after



b) Ataha = Therefore

c) Thereafter, therefore you may enquire into Brahman.

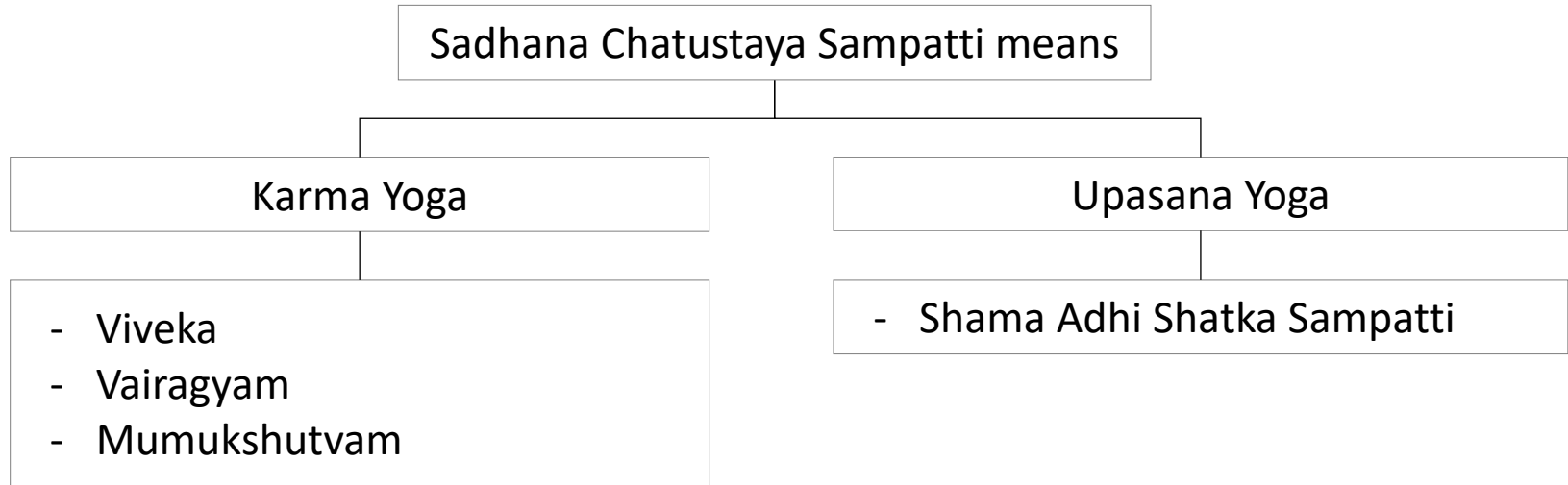
d) Supply appropriate preceding thing before enquiry, naturally leads to Brahman enquiry and also be helpful in Brahman enquiry.

e) Not after morning coffee.

f) After acquiring Sadhana Chatustaya Sampatti = Thereafter

- By practicing Karma Yoga + Upasana Yoga.

g)



III) Uses Jargons of Vyakaranam and Mimamsa.

- Shankara assumes we know Vyakaranam and Mimamsa.

IV) a) Atah :

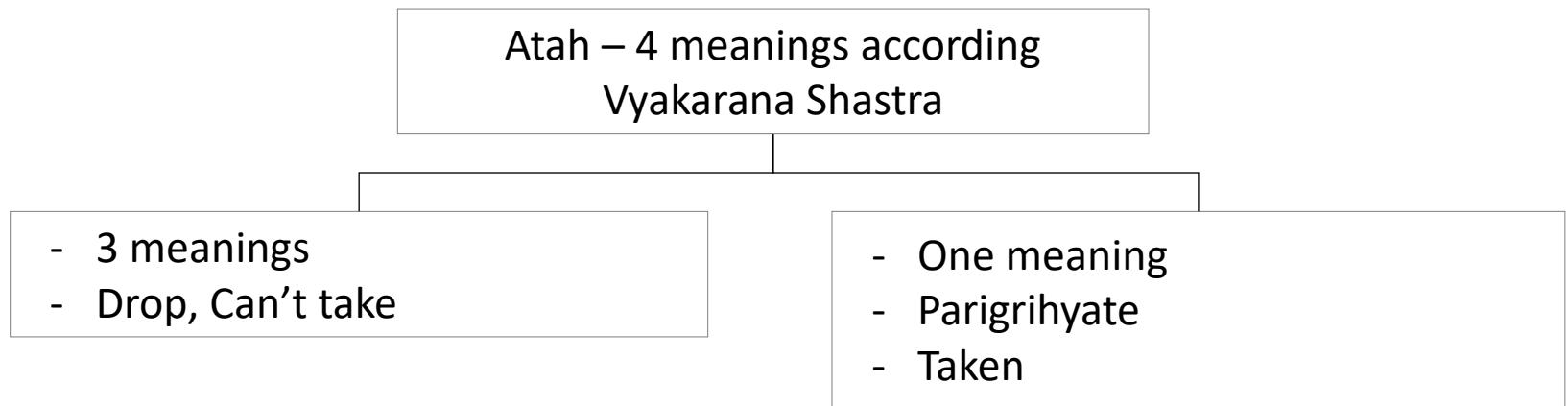
- From Tatrartha (Page 4) Shabda till Page 5 Athaha Shabda Hetarthaha.

b) Rule for commentary :

- Take words of Mantra sequentially.

c) Tatra has meaning of Anantaryam, sense of thereafter.

d)



e) Tattva Bodha :

- After Sadhana Chatustaya Sampatti = Atah
- (Like Brahmacharis decision)
- Brahma Sutra – like Grihasthas decisions, objections will be there.

V) Adhikararthaha : 1st meaning

- Na Adhikara = Na Arambaha = Athaha
- Athaha = Can't say, now begins desire to know.
- Not thereafter, enquiry begins now.

VI) Yoga Sutra :

अथ योगानुशासनम्

atha yogānuśāsanam

Now I give the explanation of yoga and its practice. [Chapter 1 - Verse 1]

- Athaha = Arambartha, now begins Yoga teaching.

VII) Why you can't say in Brahma Sutra, now begins?

VIII) Shankara :

a)

Brahma Jingyasaya	Anadhikaratvat
Desire to know	Not willingly brought about

- Jingyasa – Jnanatum Ichha.
- Desire for Brahman knowledge.

b) Desire not something which happens

- Can't wilfully start desiring something.

c) Any desire happens when conducive circumstances are there to create desire.

- **Can't will fully generate desire.**

d) Example :

- Desire for Carnatic music happens, can't artificially generate.
- Now begins desire for Brahma Jnanam :

Can't say because it is not will fully generated.

e) Not matter to be initiated based on will.

f) Ruling No. 1 → Dropped

मङ्गलस्य च वाक्यार्थे समन्वयाभावात् ।
अर्थान्तरप्रयुक्त एव ह्यथशब्दः श्रुत्या
मङ्गलप्रयोजनो भवति ।

2nd Meaning of Athah :

- Mangalam Auspiciousness.

I) Ataha Brahma Jingyasa :

- Therefore desire to know Brahman and consequent enquiry.
- Auspiciousness will not have grammatical connection with Brahma Jingyasa.

II) In total meaning of Sutra, Samanvaya Abhavat

III) Auspiciousness – let us go for coffee

- Not correct, doesn't get with rest of sentence.
- Appropriate preposition should be there

IV) Life changing, major liberating exercise is auspicious.

Example :

- Letter writing starts with Ohm, Mangalam.

V) Sound – Ataha = Auspicious, according to Shastras.

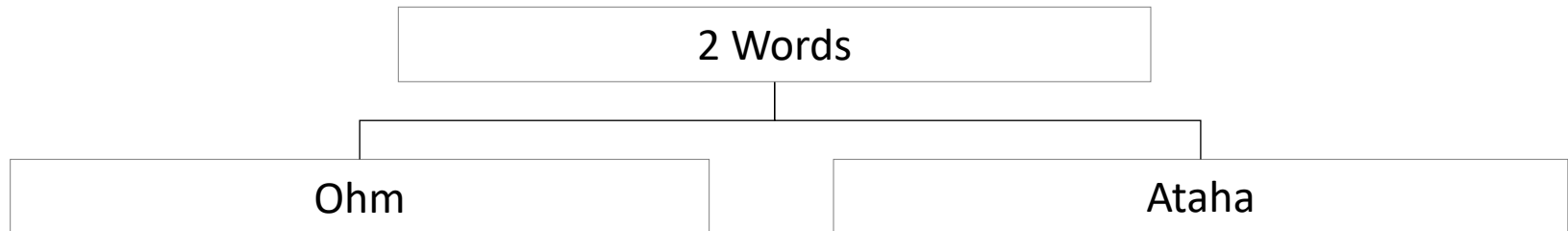
VI) Gita :

- Athah Prathamam Dhyayaha.
- Atah – Shabda = Mangalam.

VII) Shloka :

- Ohmkara Shabdashcha Dvavetau Brahmana Pura
- Khantam Viriyati Niryatau Tasman Mangalika Ubau

VIII) When Brahman – Hiranyagarbha wanted to create the world, before creation, he uttered 2 words.



- From throat of Brahma (Hiranyagarbha) it came out.
- From neck it came, not from mouth, more auspicious.

IX) Saliva :

- Forbidden, not fit to do Puja, if you touch saliva, can't touch flower.
- Wash hands if you touch saliva.
- Saliva = Inauspicious.
- Through mouth, I contact with Saliva.

X) Came from throat, hence auspicious

- Ubau Mangalika
- Both ohm and Athah auspicious

XI) In the end of Shanti Mantra we say = Om Atah

XII) Atah – meaning not Mangalam but sound gives Auspiciousness to Brahma Sutra.

XIII) Don't take this meaning

- If you take different meaning other than auspiciousness – take “thereafter”.
- Don't miss Mangalam, very sound will provide the Mangalam.



- Therefore auspiciousness need not take.

25) Bashyam : Chapter 1 – Section 1 – Sutra No. 1 continues...

पूर्वप्रकृतापेक्षयाश्च फलत आनन्तर्याव्यतिरेकात् ।

- Terse sentence of Shankara.

I) 3rd meaning of Atah = Introduction of new topic different from previous topic.

- Change of topic indicated by Atah.

II) Atah – Previous topic over in written form.

- Paragraph in writing, to convey different idea.

III) Example : Letter

- Hope you are well
- Cyclone
- Topic changes, change paragraph.

IV) In spoken language say Atah :

- Arthantaravam, change of topic.

V) 4th meaning – Thereafter, conveys another topic

– After something

- Anantaryam – Indicates change of topic

VI)

Arthantaram	Anatharyam
<ul style="list-style-type: none">- Disconnected topic, at random another topic	<ul style="list-style-type: none">- Logically connected, natural consequence.- Thereafter, after Sadhana Chatustaya Sampatti- Sadhana Chatustaya Sampatti – Vedanta vichara are linked, but different.

VII) Example : Pilgrimage

a) A/c in music hall got cough, fever

- Not going to come
- Can we postpone
- Send my son
- “Anantaryam”
- Connected



Different but logical consequence

b) If different topic – Friends crickets match experience “Arthantaram”

- Unconnected.

c) Anantaram includes meaning of Arthantaram.

- Specific different topic.
- Logically connected.

d) Person :

- Knows Hindi.
- Worried, who will help.
- Arthantaram = 3rd meaning, need not take.
- Going to take Anantaryam which will include Arthantaram.

Revision :

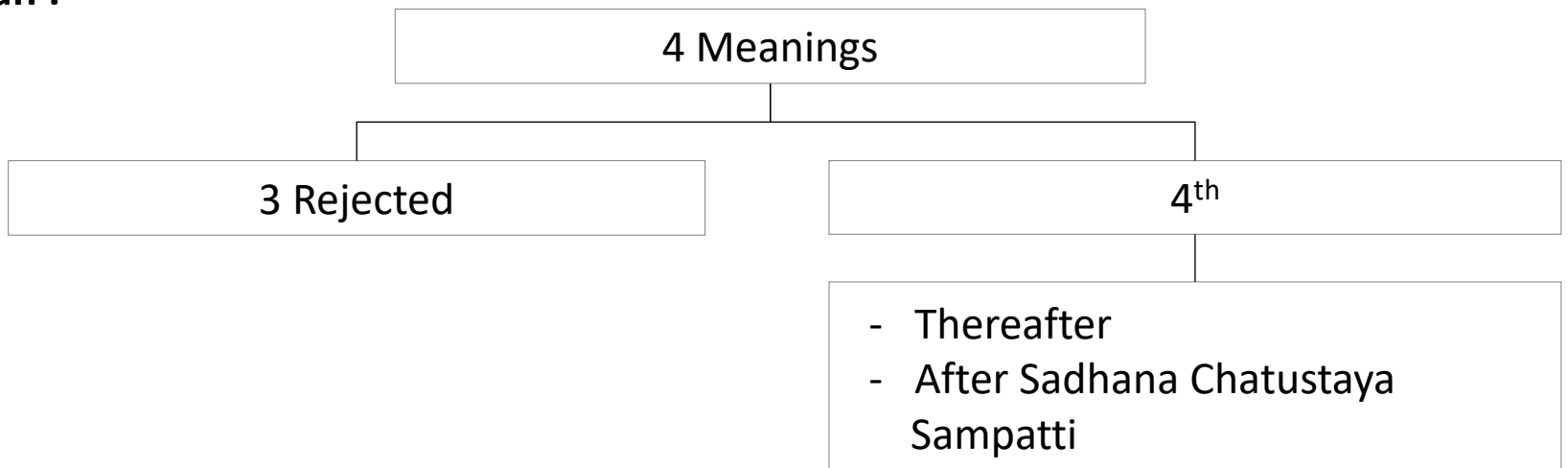
Topic 24 : Chapter 1 – Section 1 – 1st Adhikaranam

Sutra No. 1 – Bashyam :

I) Samanvaya Adhyaya

- Spashta Linga Vakhya Badyaya
- Jingyasa Adhikaranam
- Prathama Sutra

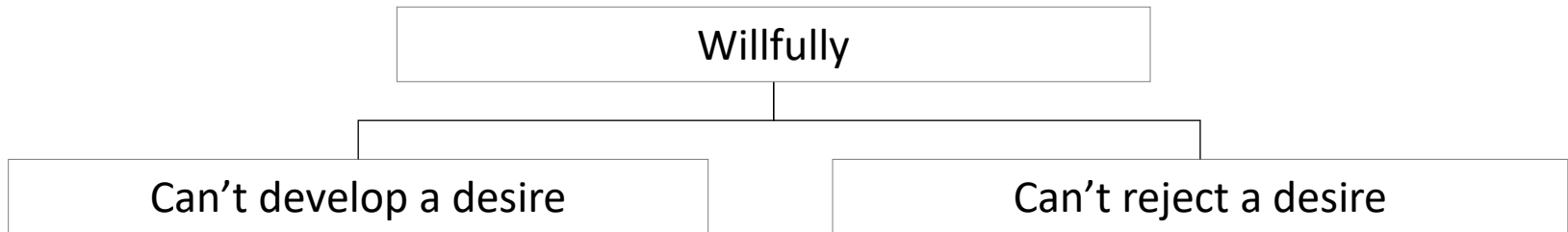
II) Atah :



II) 1st meaning :

- Adhikararthaha
- Arambarthaha
- Now begins Jingyasa
- Desire, you can't begin, not based on your will.
- Desire happens.

III)



- Will fully can't start Brahma Jingyasa.

IV) 2nd meaning :

- Mangalarthaha
- Mangalam – is required, can't take that as meaning of Athah.
- Word Athah – brings in Mangalam.
- Hearing of word Athah is Mangalam.
- Need not be taken.

V) 3rd Meaning :

- Arthantharatvam
- Topic which is other than discussed before = Atha, change of Paragraph.

VI) 4th meaning :

- Aanantharyam
- Another form Arthantharam
- Specific type.
- What is logically connected with previous topic in the form of Karya – Karana Rupena.
- Hetu – Hetumatvat Rupena Sambandha.
- Arthantaram is included in Aanathtaratvam.
- No need to take Arthartharantram.

VII) Ratnaprabhakar :

- 3rd meaning is nondifferent from 4th meaning.

VIII) Anantharyam alone stays :

- After Sadhana Chatustaya Sampatti.
- Thereafter.

IX) Next stage of enquiry

26) Bashyam : Chapter 1 – Section 1 – Sutra No. 1 continues..

सति च आनन्तर्यार्थत्वे, यथा धर्मजिज्ञासा
पूर्ववृत्तं वेदाध्ययनं नियमेनापेक्षते, एवं ब्रह्मजिज्ञासापि यत्पूर्ववृत्तं
नियमेनापेक्षते तद्वक्तव्यम् । स्वाध्यायानन्तर्यं तु समानम् ।

I) Why after Sadhana Chatustaya Sampatti?

II) Enquiry :

- Thereafter... after what Vyasa – Athatho Brahma Jingyasa.

III) You have to supply something to be done before Brahma Jingyasa.

IV) Purva Mimamsa Sutra :

Jaimini :

- Athatho Dharma Jingyasa
- Vyasa Sishya

Vyasa :

- Athatho Brahma Jingyasa – Veda Anta Bhaga.

V) Dharma – comes 1st – Veda Purva.

VI) Purva Mimamsa – Bigger than Brahma Sutra.

a) Sabara Swamy called Shaabara Bashyam.

- Atha = Anantaryam

b) After what we should do Dharma Jingyasa.

c) Veda Purva Bhaga Vichara after Veda Adhyayana Anatharam.

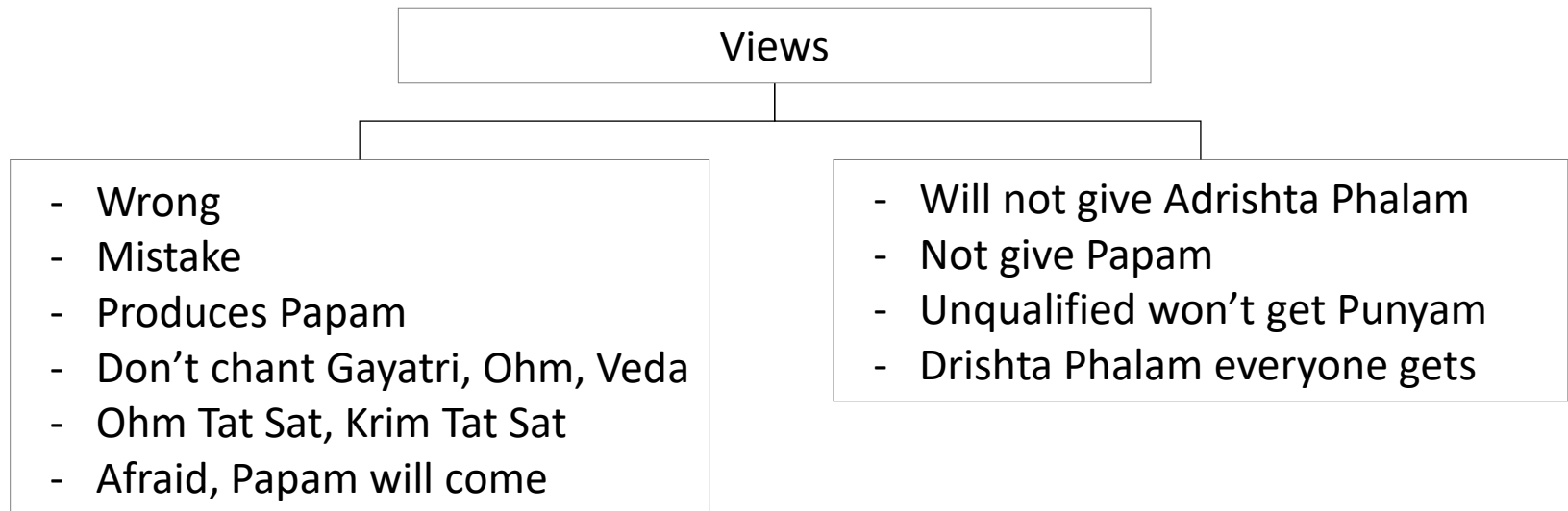
- 1st learn to chant Veda after Upanayanam.

d) Upanayanam – ritual, qualifies, entities to formally study Veda.

e) If a person studies without Upayanayanam, it becomes informed study.

- Proper or not.
- Can ladies chant Veda or not.
- Unofficial study, 2 views.

f)



- In our Parampara ladies also chant.
- Ladies are teachers.
- No Papam... will get Drishta Phalam, understanding.

VII) Athatho Dharma Jingyasa in Jaimini Sutra.

- Atha = Anantharyam
= After Veda Adhyayanam.

VIII) After Upanayanam, Swadhyayo Adhye Tavayaha, 1st instruction.

- Adhyaya = Veda
- Sva – Adhyaya = Ones own Veda.
- Ring, Yajus – shakha Adhyayi... said in Upanayanam.
- Chant by heart, hear and chant without book.
- Thereafter Purva Mimamsa.

IX) Gurum Upa Nayanam.

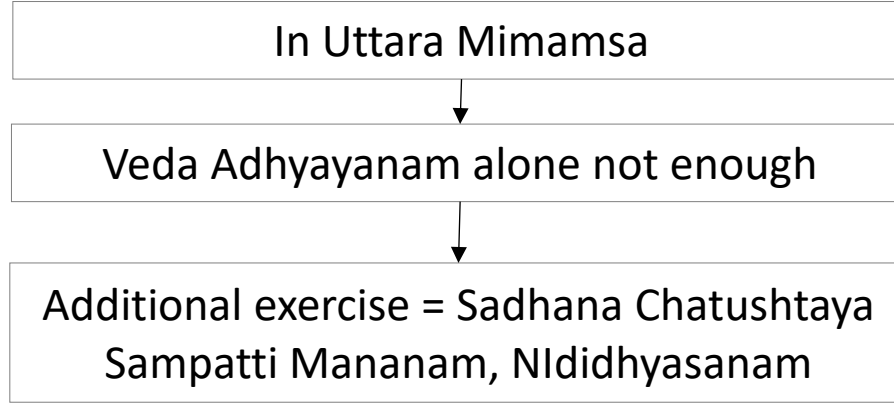
- Father after Upanayanam takes son to Gurukula.
- Necessary qualification = Learn Veda.
- Then study Purva Mimamsa.

X) Brahman enquiry also, there must be qualificatory discipline which has to be followed compulsorily.

XI) Veda Adhyayanam is a compulsory exercise for Dharma and Brahma Jingyasa because both are centred on Veda (Purva and Antha).

- Know what is text of Veda.

XII)



XIII)

Tattva Bodha	Brahma Sutra
<ul style="list-style-type: none">- Brahmachar is decision- No objection	<ul style="list-style-type: none">- Every step crossed over by objection.

- What is objection?

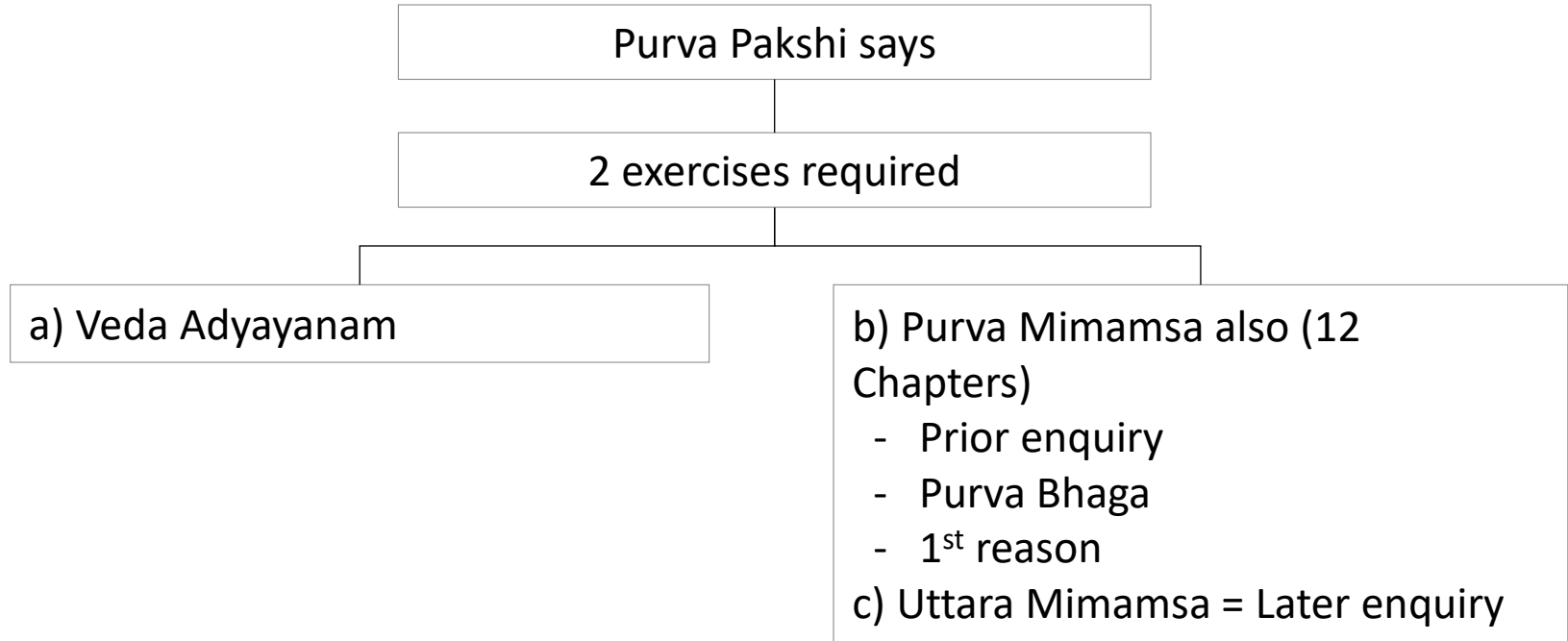
27) Bashyam : Chapter 1 – Section 1 – Sutra No. 1 continues..

नन्विह कर्मावबोधानन्तर्यं विशेषः; न; धर्मजिज्ञासायाः प्रागपि
अधीतवेदान्तस्य ब्रह्मजिज्ञासोपपत्तेः ।

Purva Pakshi :

I) After Veda Adhyayanam, we have to do Karma Khanda enquiry, Purva Mimamsa.

II) For Uttara Mimamsa



III) Nanu Iha Karma Avabodaha :

- Understand Nitya, Naimitta, kamya Karma before coming to Brahma Sutra.
- Suggestion by Purva Pakshi.

IV) 2nd reason :

- Only if know the ritual you can practice it.
- Adhyayanam, study rituals, perform rituals get Chitta Shuddhi, come to Veda Antha.

V) LKG / UKG / School / Under Graduate / Graduate.

- Karma Yoga, Upasana Yoga meant for Chitta Shuddhi, Ekagrata, Sadhana Chatushtaya Sampatti.
- Therefore Karma Khanda is compulsory.

VI) Shankara :

- It is generally and partially true.
- Therefore, many do not come to Vedanta in young age.
- Post retirement, many look at Vedanta.
- Only after lifes experiences and emptiness of materialistic lifestyle.

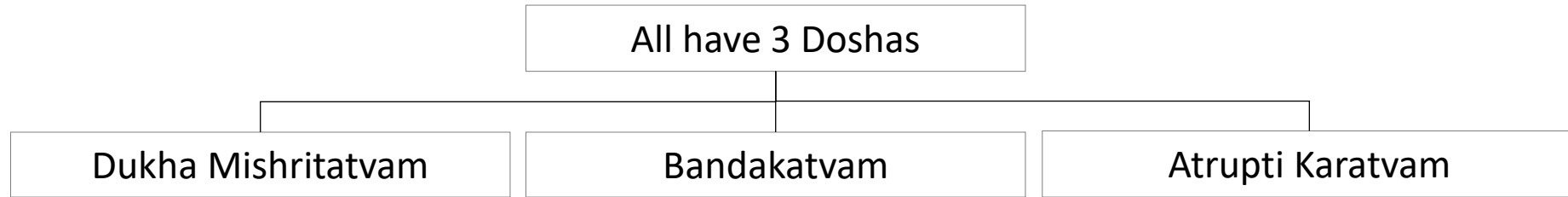
VII) Mundak Upanishad :

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

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

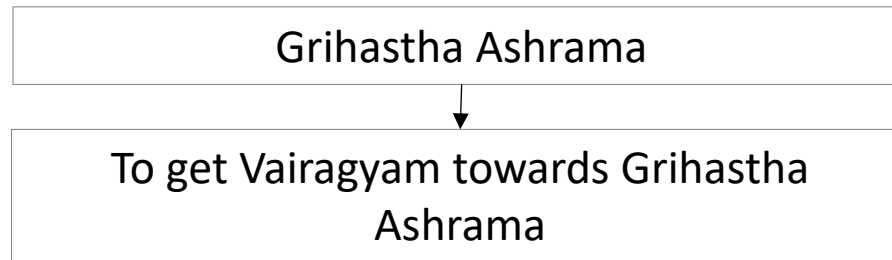
Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Smit) in his hands and approach that preceptor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

VIII) Artha – Kama – Dharma – can't give permanent happiness.



- Not worth going after.
- Moksha alone, real Purusha Artha.
- To understand this person requires several Batterings.

IX)



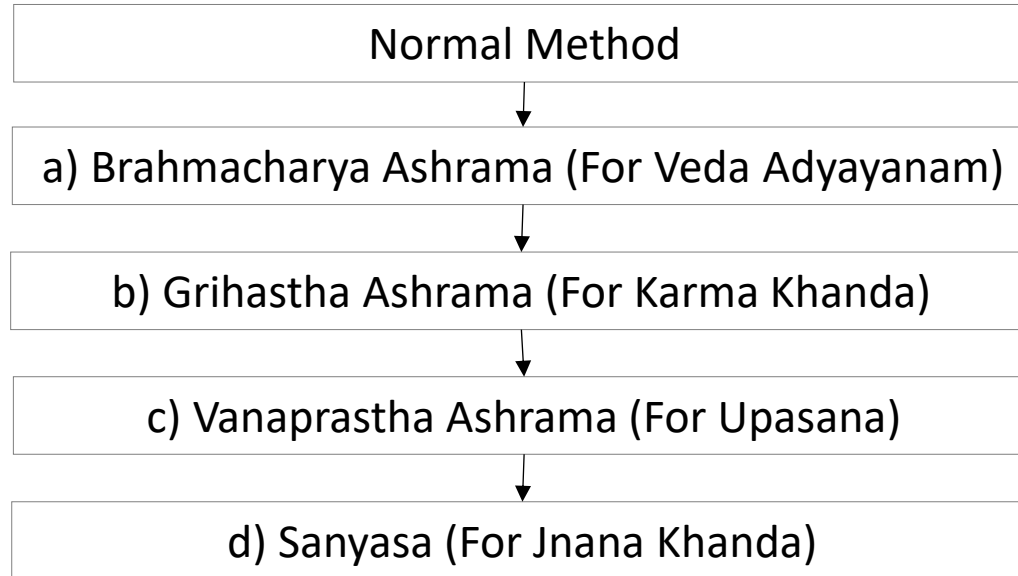
X) Shankara :

- Therefore, what Purva Pakshi says is partially true.
- But not compulsory for all.
- Person could have attained Chitta Shuddhi in Purva Janma.
- Karma Khanda redundant for him.
- Such people may be rare Manushyanam Sahasreshu Kashchitu...
- You can't negate them.

XI) Some ready for Brahma Sutra without ritualistic portion.

- People ready for Brahma Sutra.

XII) Veda also has acknowledged that in Jabala Upanishad.



XIII) Yadiva Itaratha... Brahma Charya Evam Pravardayet

- If person not interested in materialistic things, person is interested in spirituality, at time of Brahmacharya Ashrama.
- Give him triple promotion.
- 8th standard to 10th standard.

IX) Without Purva Mimamsa rituals, without marriage, go to Sanyasa.

- Grihastha and Vanaprastha not compulsory.
- Let it be need based Ashrama.

X) Yad Ahareva Vrijet, Tad Ahareva Pravrajjet

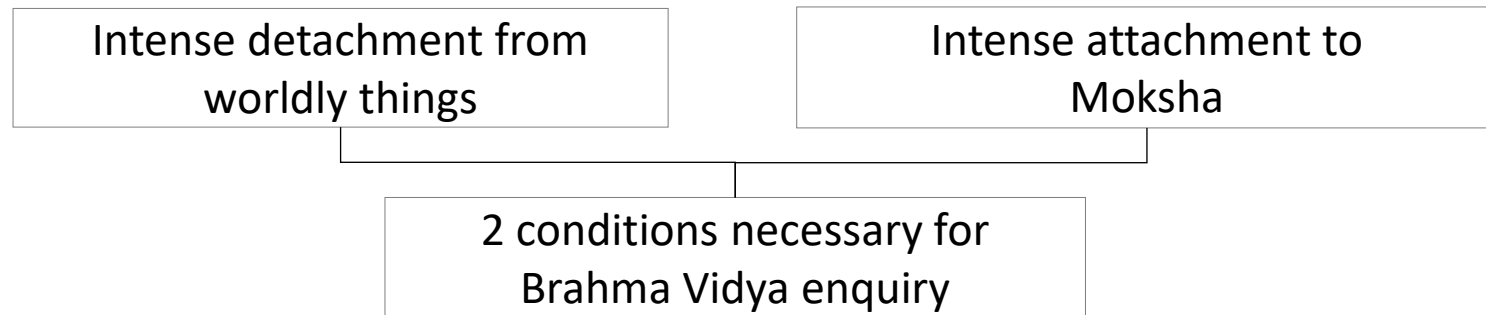
- Very powerful statement.
- **The day person gets Vairagyam towards Dharma, Artha, Kama Purusharthas, then he is qualified to enter Brahma Jingyasa.**

XI) Karma Avabodha Anantharyam can't be compulsory condition.

XII) What is the condition?

Vivekachoodamani :

- Vairagyam and Mumukshutvam.



XIII) Otherwise, it will become academic study leading to scholarship, not Moksha.

XIV) Na = Don't put Grihastha Ashrama as compulsory why?

XV) Even before entering

- Purva Mimamsa or knowing Karma Khanda, before entering Grihastha, before rituals age.
- In Brahmacharya Ashrama itself, some rare may be interested in Moksha.
- Not interested in other things of the world.

XVI) How it happens?

Gita :

तत्र तं बुद्धिसंयोगं
लभते पौर्वदेहिकम् ।
यतते च ततो भूयः
संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

tatra taṁ buddhisamyōgaṁ
labhatē paurvadēhikam |
yatatē ca tatō bhūyaḥ
saṁsiddhau kurunandana || 6-43 ||

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

- In Purva Janma, attended all classes, gone through life's experiences.
- He could not complete spiritual Sadhana.
- He was a Yogabhrashta of previous Janma.
- Becomes spiritual prodigy of current Janma.

XVII) For prodigies, Grihastha not compulsory.

- Help them to get Guru.

XIX) Otherwise person strays away.

XX) For a person who has studied Vedic Chanting, Vedantic chanting, for him Brahma Jingyasa, desire for Moksha can arise (Upapatte).

- Not additional exercise.

XXI) Purva Mimamsa discussion.

28) Bashyam : Chapter 1 – Section 1 – Sutra No. 1 continues...

यथा च हृदयाद्यवदानानामानन्तर्यनियमः, क्रमस्य विवक्षितत्वात्,
न तथेह क्रमो विवक्षितः, शेषशेषित्वे अधिकृताधिकारे
वा प्रमाणाभावात् धर्मब्रह्मजिज्ञासयोः ।

Purva Mimamsa discussion – Ritual

I) Animal sacrifice for theoretical exercise.

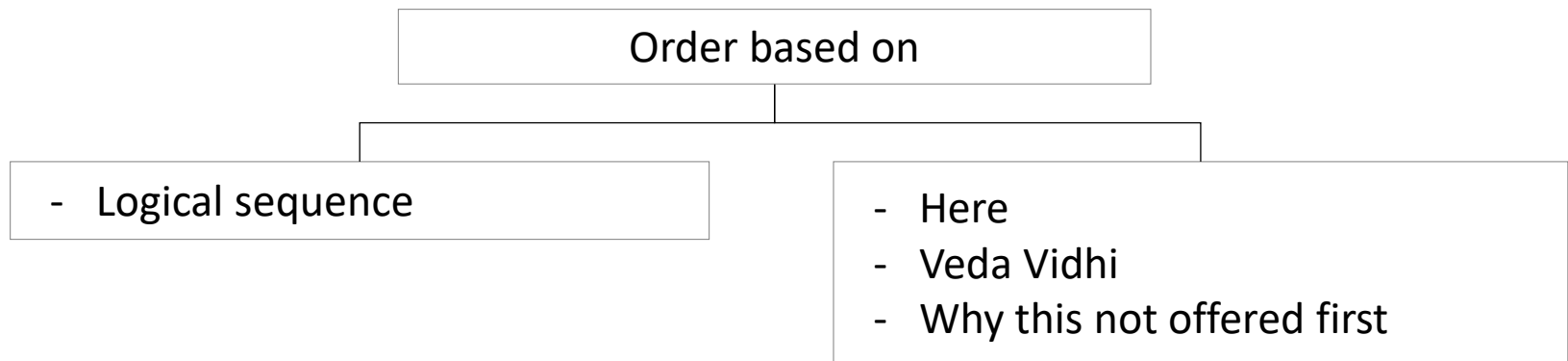
- Pashu Yaga = Goat sacrifice
- Killed Animal, some portions offered.

II) Krama, sequence

- Hridaya, Jingva, Chest, order.
- Apportioned, kept aside, for offering, with appropriate mantra.
- Anantaram, sequence, Anantaryam, thereafter this should be offered.

III) Krama indicates Aanarthasyam

- Not based on logical consequence, sequence. But based on Vedic instruction.



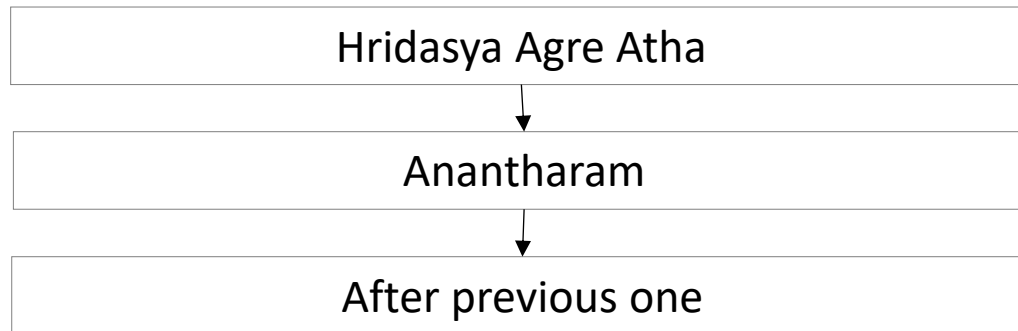
IV) Similarly, suppose Veda says :

- After Purva Mimamsa, must study Brahma Sutra.
- Like Krama in ritualistic offering.
- If Veda had mentioned between Purva Mimamsa and Uttara Mimamsa then we have no choice.
- Compulsorily study Purva Mimamsa because of Veda vidhi.

V) Shankara :

- Fortunately, there is no such Veda Vidhi, saying :
You should study Brahma Sutra only after studying Jaimini Sutra.
- Therefore, we can study Brahma Sutra, without studying Purva Mimamsa.
- We don't study those Shastras.

VI) In Animal sacrifice, apportioning various parts, there is Krama, order.



VII) Here, Athatho Brahma Jingyasa

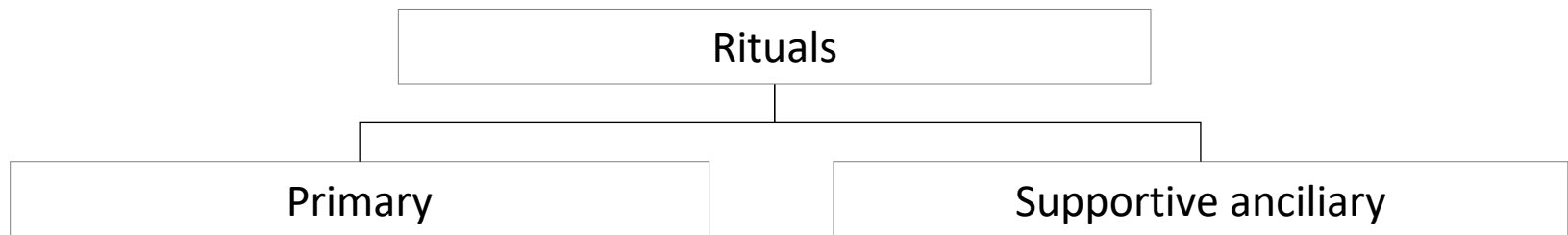
- **Veda does not say Purva Mimamsa Adhyayana Atha.**

VIII) Here no such compulsion is given by Veda.

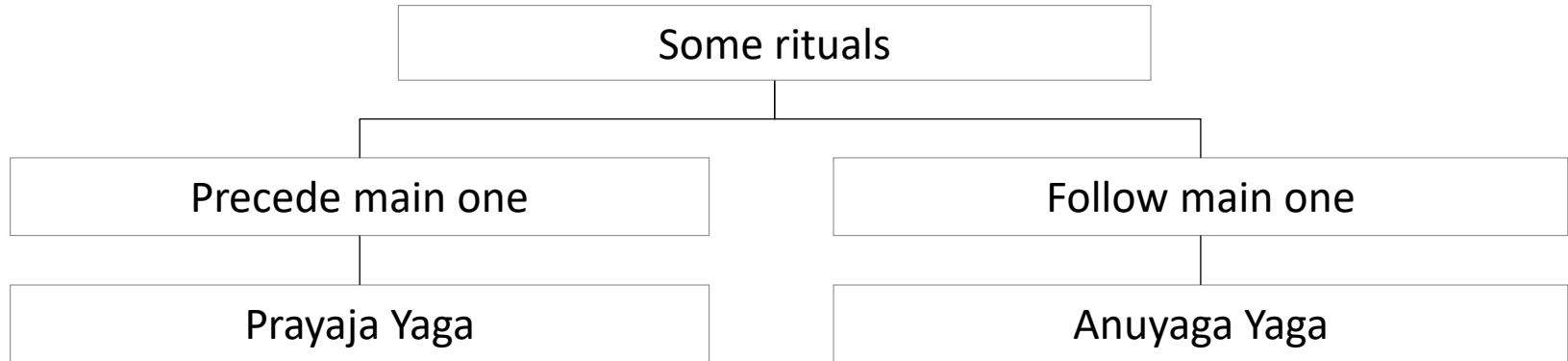
- **Vedic commandment is not there.**
- **This is one Purva Mimamsa argument.**

IX) Another Purva Mimamsa argument :

- In big rituals, there are primary offerings to fire.



X) Darsha Poorna Masa Yaga ritual – Mukhya Yaga



XI) All part of one Darsha Poorna Masa ritual.

- All to be performed by Yajamana.

XII) One ritualist does all.

- There is sequence not simultaneous performance (Impracticable).
- Order becomes important.
- 6 clues for determining Krama / order for rituals.

XIII) For Tatparya Nirnaya of Veda, there are 6 clues – Upakrama, Upasamhara, Abhyasa, Apoorvata...

XIV) First for Brihaspati, Indra,... Krama...

- There is Vishaya, Purva Pakshi, Uttaram.

XV) In Darsha Poorna Masa order is :

- Prayaja
- Mukhya Yoga
- Anuyaga (Anu.. There after).

XVI) Order relevant in big ritual where there is primary offering and secondary offering.

- Anantharyam is required in both.
- Such relationship between (Primary – secondary ritual) is called Sesha – Seshi Sambandha.

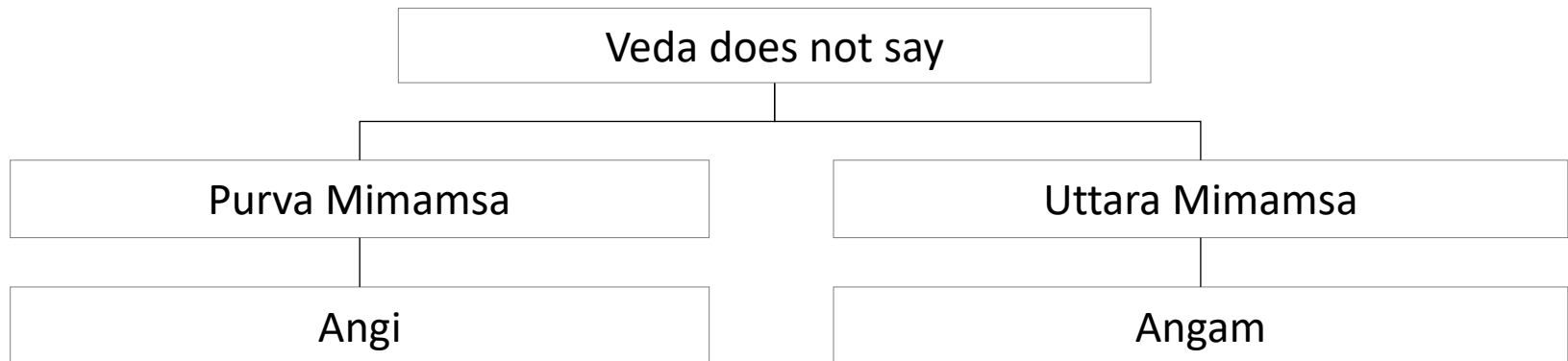
XVII) Sesha = Angam = Secondary = Prayaja Anuyaja

- **Seshi = Angi = Primary = Mukhya**

XVIII) If Purvamimamsa and Uttara Mimamsa are connected like Anga – Angi.

- Like Prayaja and Mukhya Yaga.

XIX)



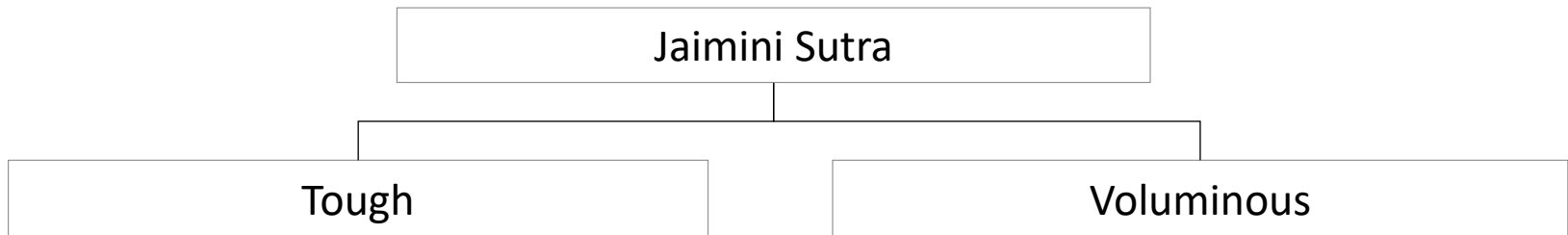
- Neither is presented as Angi or Angam.
- Both are two independent Sadhanas.
- Person can pursue either of them.
- No compulsion that everyone should do Purva Mimamsa or Uttara Mimamsa.
- They are 2 independent things.

XX) Qualified person can skip Purva Mimamsa and come to Uttara Mimamsa.

- Unqualified can remain in Purva Mimamsa without coming to Uttara Mimamsa, Brahma Sutra.

XXI) Both can exist independently

- Don't try to make Purva Mimamsa compulsory.



XXII) No Anga – Angi Sambandha, therefore you can't say Purva Mimamsa Anantharam Uttara Mimamsa.

XXIII) Another Argument in Purva Mimamsa :

- Adhikrutadi Adhikara.

Previous :

- Sesha – Seshitvam
 - Anga – Angi
 - Primary – Secondary
- } Relationship

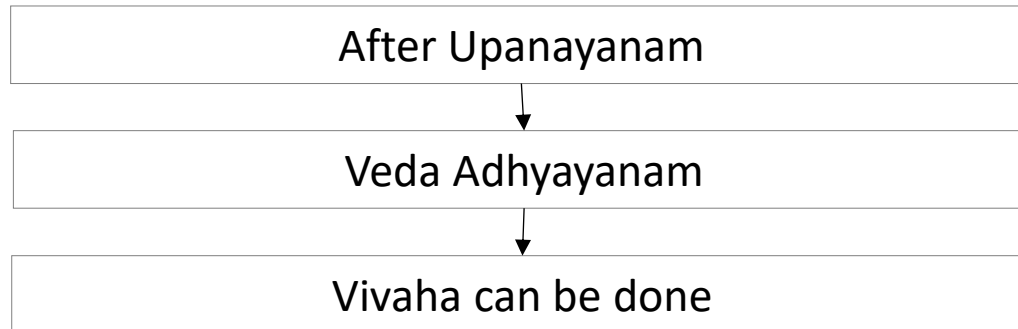
XXIV) Person performs one ritual only if he has performed another ritual before.

- Not part – whole relationship.
- 2 independent rituals.
- Performance of one ritual qualifies the person to perform other ritual.

XXV) One who performs 1st ritual is called Adhikrutaha

- Qualified himself, becomes Adhikari to perform 2nd ritual.

XXVI)



- There is a rule.

XXVII) Darsha Poorna Masa Yaga is compulsory before doing Soma Yaga.

- One who has become Adhikrutaha by performing Upanayanam is Adhikruta Adhikari for Vivaha.

XXVIII) No such Adhikruta Adhikhari is mentioned in the Veda w.r.t. Poorva Mimamsa and Uttara Mimamsa.

- Therefore, we can study Brahma Sutra without Purva Mimamsa.

Revision :

Chapter 1 – 1st Pada – 1st Adhikaranam – Sutra No. 1 : Topic 27

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa

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

I) Atha :

- Anantaryam, Anantaratvam.
- Thereafter
- What is corollary of Atha Shabda.

II) Whereafter?

- What is compulsory condition for Vedantic study to make it fruitful.

III)



IV) Logical Analysis :

- Anvaya Vyatireka.
- What is that in whose presence Vedantic study will be successful?
- In whose absence, study not successful.
- Yat Satve Phala Satvam
- Yat Abhave Phala Abavaha
- Compulsory preparation required.

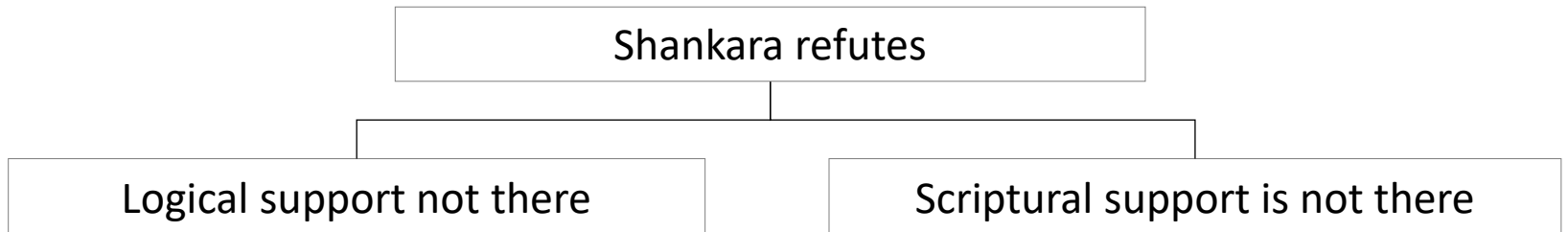
V) Purva Pakshi – Suggestion :

- Regarding compulsory preparation.
- It is Purva Mimamsa for Uttara Mimamsa.
- Prior enquiry required for later enquiry.
- Precedes with prior enquiry.

VI) What is Purva Mimamsa ?

- Analysis of Veda Purva Bhaga.
- Ritualistic analysis of Karma Khanda.

VII)



VIII) There is no Anvaya Vyatireka connection.

- Only when Purva Mimamsa is studied, Vedantic study will be successful.
- If not studied, Vedanta not successful.
- Such condition is not there.
- It is not observed.

IX) Vyabichara Dosha observed :

- There are so many who have not gone through Purva Mimamsa, who have come to Vedanta and are successful.

X) Dharma Jingyasaya Prag Adhi :

- Without performing rituals, without entering Grihastha, without Purva Mimamsa, seekers are successful.

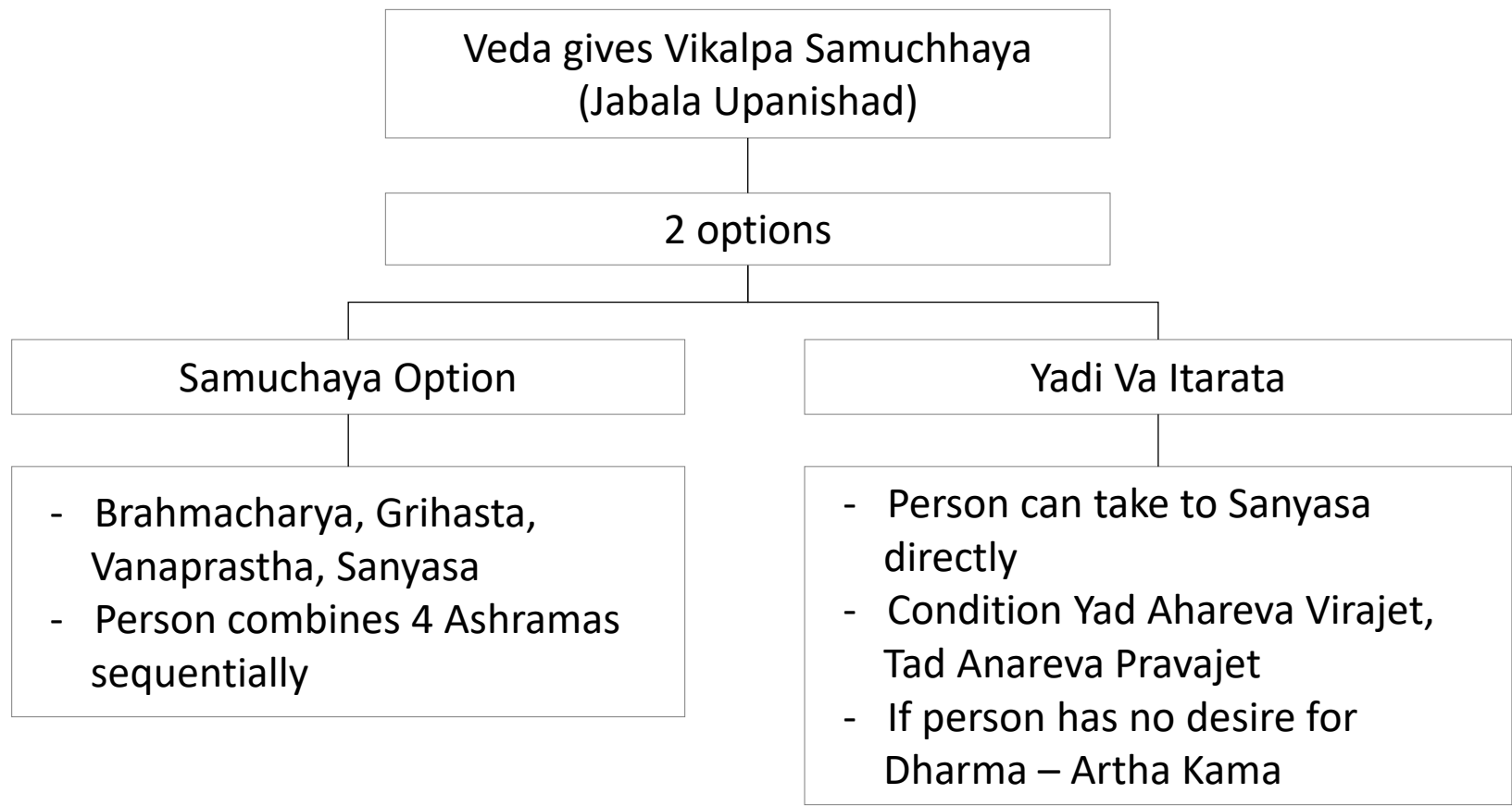
XI) Vedic rituals can be performed only in Grihastha Ashrama.

XII) Example : Shankara

- Without Agnihotra, Darsha Purva Masa, attained Moksha.
- Anubhava Pramanam
- Shastra Pramanam also is there.

XIII) If rituals compulsory, Veda would have said, everybody should become Grihastha before coming to Vedanta.

XIV)



XV) Person has desire for Moksha and Moksha alone.

Example :

- Nachiketa, our hero, 9 year old, offered Iha, Para Loka Phalam.
- He wanted only Atma Vidya.
- Viveka, Vairagyam, Mumukshutvam, Sadhana Chatustaya Sampatti is total.
- Can come to Vedanta at any age.
- Purva Mimamsa, rituals, Grihasta, not compulsory.

XVI) How come there are people who have desire for Moksha from Young age?

- Have total detachment from worldly desires.

XVII) That person must have gone through :

a) Mundak Upanishad :

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

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

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

b) Gita :

तत्र तं बुद्धिसंयोगं
लभते पौर्वदेहिकम् ।
यतते च ततो भूयः
संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

tatra taṁ buddhisamyōgaṁ
labhatē paurvadēhikam |
yatatē ca tatō bhūyaḥ
saṁsiddhau kurunandana || 6-43 ||

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

c) Person becomes spiritual evolution of previous Janma

- Connects that spirituality.

d) Without Purva Mimamsa it is possible, it is not compulsory preceding preparation.

e) Logical sequence refuted.

XVII) Purva Pakshi :

a) If Veda says you should go to Grihastha, then alone you should go to Vedanta.

b) I am Veidika and have Sraddha in the Veda then I must obediently get married.

c) Shankara :

- Nowhere Veda gives sequence.

d) First Purva Mimamsa, then Uttara Mimamsa.

- There is no Pramanam to talk of sequence between Purva Mimamsa and Uttara Mimamsa.

e) Krama Bodhaka Pramanam Nasti

f) Example :

- In Rituals Krama given not in Vedanta.

g) Shankara :

- In Huge rituals, primary, secondary performances, offerings prescribed.
- Both can't be offered simultaneously.
- Order is required.

- Scripture prescribes.

h)

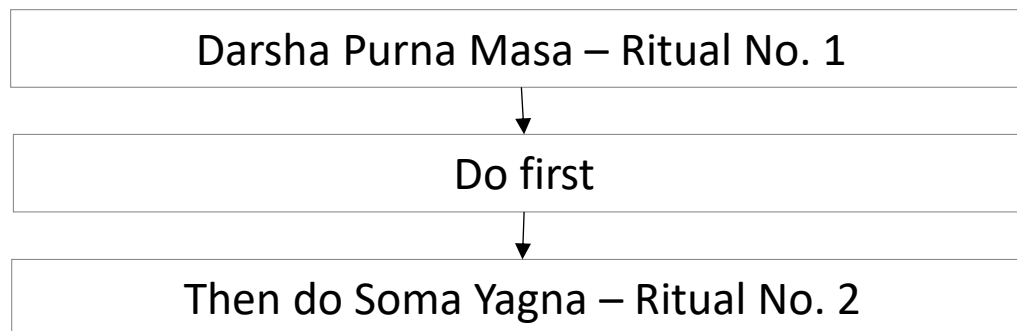
Purva Mimamsa	Uttara Mimamsa
<ul style="list-style-type: none"> - Sesa - Anga 	<ul style="list-style-type: none"> - Seshi - Angi

- No Sambandha
- No Pramanam

XVIII) Adhikruta – Adhikara Sambandha :

- Do ritual No. 1 which qualifies to do ritual no. 2.
- Both rituals different, no Angia – Angi Sambandha.
- No Pramanam for Adhikruta Adhikari Sambandha in Veda.

XIX)



- Both possible after getting married.
- Soma Lata = Creeper crushed, Chant Mantra, Juice taken for ritual.

XX) Shankara :

- No Adhikruta – Adhikara rule w.r.t. Purva Mimamsa and Uttara Mimamsa.
- Don't force me to get married.

Dharma Jingyasa	Brahma Jingyasa
<ul style="list-style-type: none">- Purva Mimamsa- Not required to do 1st- Jaimini Sutras	<ul style="list-style-type: none">- Uttara Mimamsa- Vyasa Sutras (Stronger – Jaiminis Guru)