



BRAHMA SUTRA

With

SHANKARABASHYAM

CHAPTER 1 - SECTION 1

SUTRA 2

VOLUME - 5

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SAMANVAYA ADHYAYA
CHAPTER 1 - SECTION 1
SUTRA 2
[JANMADYADHIKARANAM]

TOPIC 45 TO 61

जन्माद्यस्य यतः ।

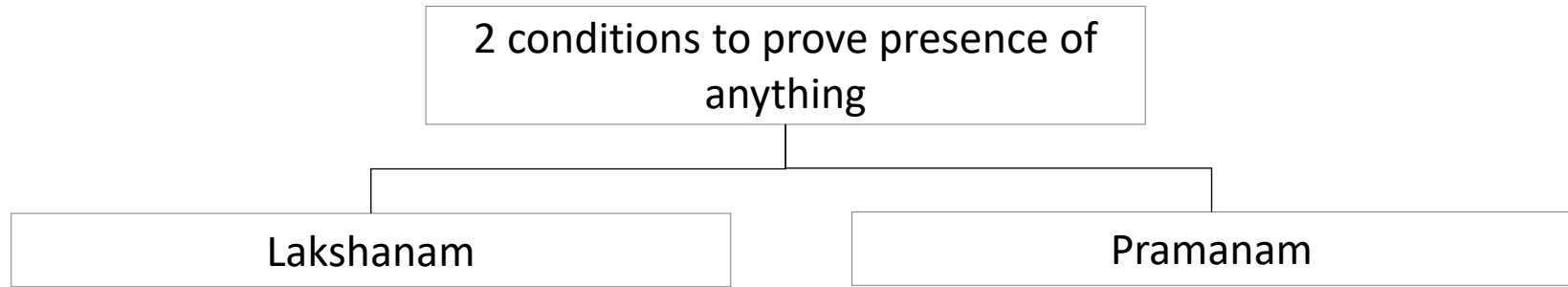
Janmadyasya yatah

(Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed). [1 – 1 – 2]

I) You can establish presence of any object only when there is Lakshanam – definition of the object is known.

- Also require Pramanam to reveal the object.

II)



- Lakshana Pramanabyam Vastu Siddihi.

III) a) **Example :**

- If there are many animals.

b) Methun found in Arunachala Pradesh.

c) Unless you know defining feature of Methun, Animal may be there, but you can't say it is there.

d) If you don't know defining features, you can't say whether Methun is there or not.

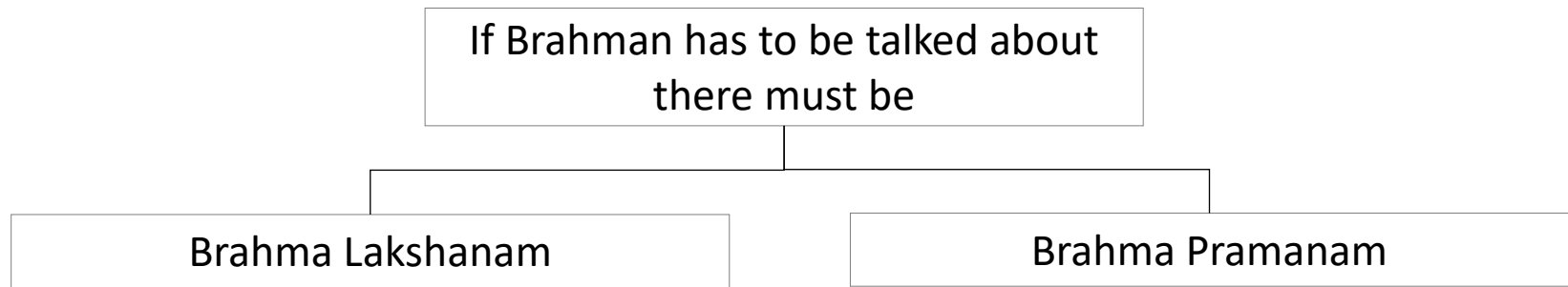
e) Defines excluding other animals.

f) Lakshanam is required.

g) Sometimes Lakshanam is there but no Pramanam – eyes.

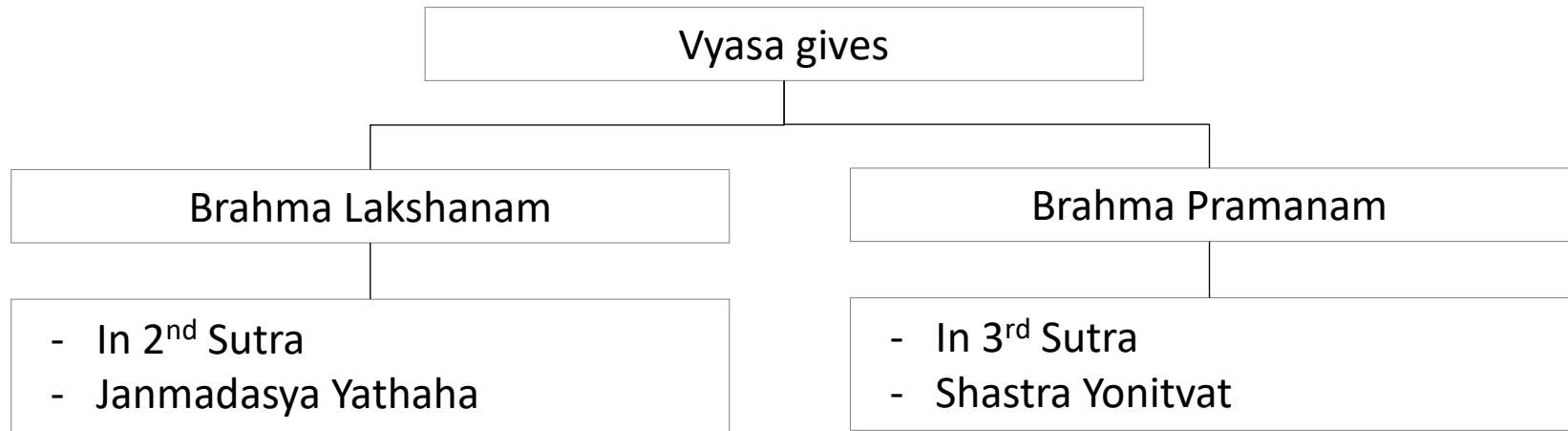
h) Lakshana – Pramanabyam Vastu Siddihi.

IV)



- Without that Brahman's existence is not proved.
- Then you can do Vichara regarding details.

V)



VI) Adhikarana Format :

a) Bone of contention :

- Brahma Lakshanam.

b) Brahma Pramanam :

- Debated issue.

c) Doubt :

- Brahma Lakshanam Asti Va Na Va?

d) Is there Lakshanam, is there Pramanam or not = Samshaya.

e) Purva Pakshi : will say

- Brahma Lakshanam, Pramanam Nasti.
- You can't establish Brahman.
- Brahma Sutra is meaningless.
- Class not required.

f) Why Brahma Lakshanam Nasti?

Taittiriya Upanishad :

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

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

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

g) Brahman is indescribable, undefinable.

- Vak Agocharam.
- Lakshanam = Defining words.
- Brahma Lakshana Rahitam.

h) Aprameyo Rishi Kesha :

- Sarva Pramana Agochara.
- Not Available for Pramanam.
- If available, it will become object, Anatma, Anityam, Drishyatvam, Sagunatvam, Savikaratvam, Bautikatvam, Agama Pahitvam.

i) Then it will not be worth enquiring into

- Lakshanam Nasti, Pramanam Nasti, Brahma Nasti, Brahma Vichara Nasti.

VII) Brahman Lakshanam Asti, Pramanam Asti.

a) When we say Lakshanam or Pramanam Nasti, it is from Paramartika Drishti.

b) In Paramartika Drishti, other than Brahman, nothing is there.

- No Vag Indriyum, no mind.

c) Don't require Brahma Vichara also because there is no Samsari also.

d) No question of Moksha.

VIII) Mandukya Upanishad :

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

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

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

- Paramartika Drishtya, Samsara is not there.
- Brahma Lakshanam, Vichara not required.

IX) Moksha not required, Mumukshu is not there.

X) In Vyavaharika Drishti :

a) Don't say Lakshana, Pramanam Nasti

b) Prapancha, Jiva Asti, therefore Brahman is there as the cause of the Universe.

c) Vyavaharika Drishtya, Lakshanam Asti, Pramanam Asti.

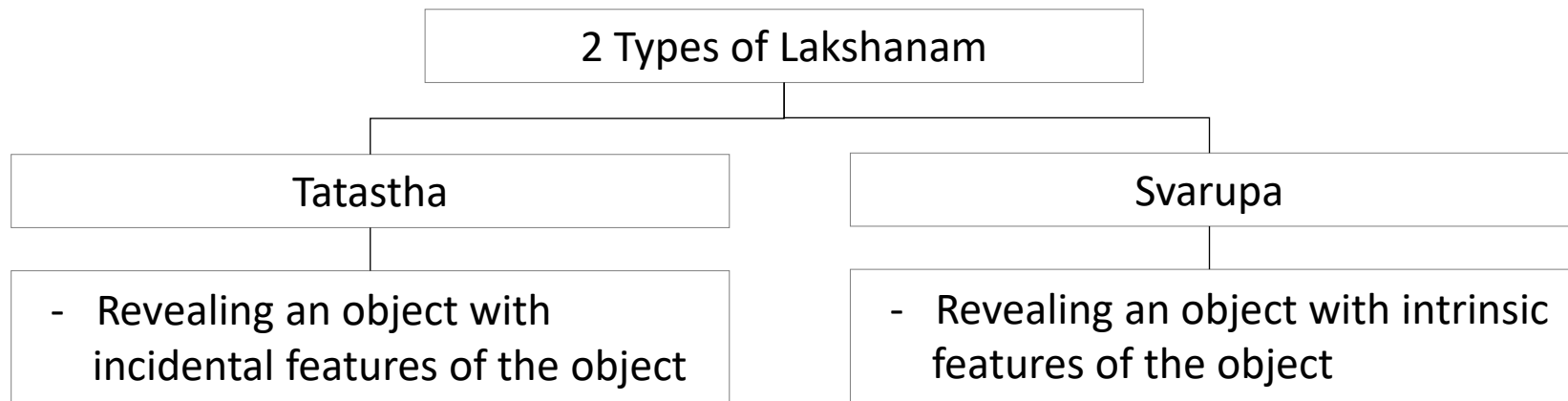
d) Brihadaranyaka Upanishad :

- Sarvam Brahma Aupanishadam Pritchami.

e) Both Lakshanam (Sutra 2) Pramanam (Sutra 3) is there.

- Therefore, Brahman is there, Brahman enquiry is possible.
- Brahma Jnanam is possible through Vedantic study.
- Moksha is very much possible.

XI)



XII) Incidental feature :

- Temporarily available features, we use and define the object.
- Aim = Communication.

a) Devadatta Griham Kakavat Griham :

- Many houses similar in a colony.

b) Which is the house of Devadatta?

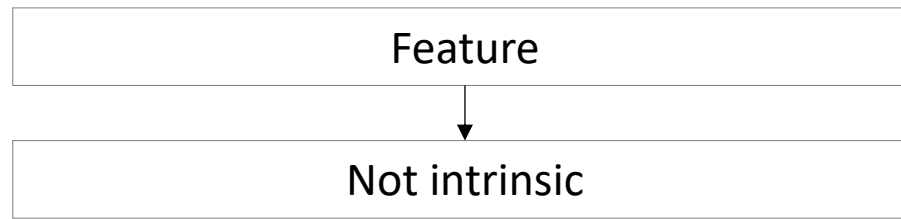
c) Crow went and sat.

d) Definition :

- House with crow.

e) Crow is a unique feature of the house, capable of defining, distinct, differentiating from all other houses.

f)



g) Next day, crow was not there, hence returned, couldn't identify.

h) Tatastha = Extrinsic feature.

XIII) Brahman :

a) We are showing Brahman with the help of world.

- Which is incidentally available.

b) Before Srishti it was not there.

- After Pralayam it will not be there.
- Now world is there.

c) Through the extrinsic feature of the world, I can reveal Brahman as Jagat Karanam, Jagat Adhishtanam.

d) This is Tatastha Lakshanam

XIV) Intrinsic feature :

Devadatta Griham :

- Red colour painted door.
- All other houses different colour.

XV) Brahman defined with intrinsic features from Vyavaharika Drishti :

a) Sat – Chit – Ananda

- Existence – Consciousness – Ananda.

b) Ananda – Not experiential Ananda.

- Bliss, beatitude

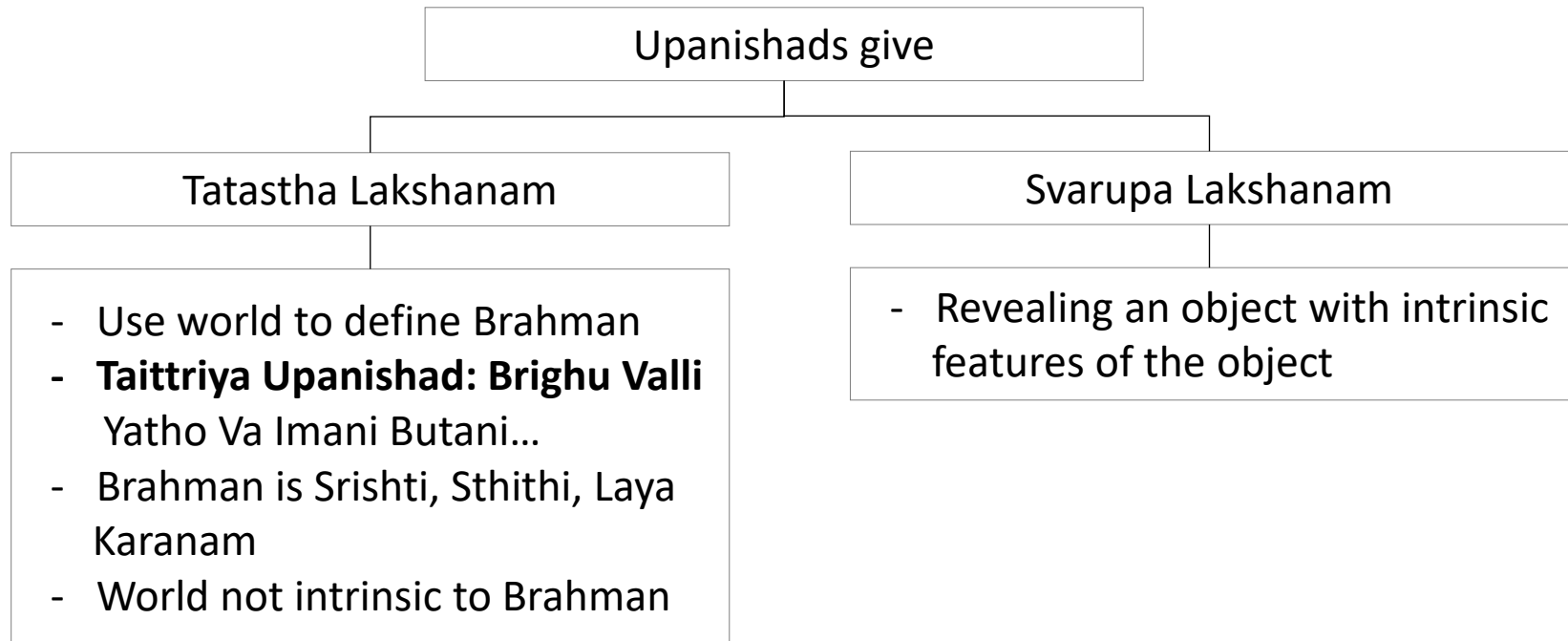
c) Don't experience out of the world, Aha movement.

d) Experiential Ananda = Pratibimba Ananda

e) Bimba Ananda = Brahman = Chaitanyam = Me.

f) No difference between Ananda and Chaitanyam.

XVI)



Taittiriya Upanishad :

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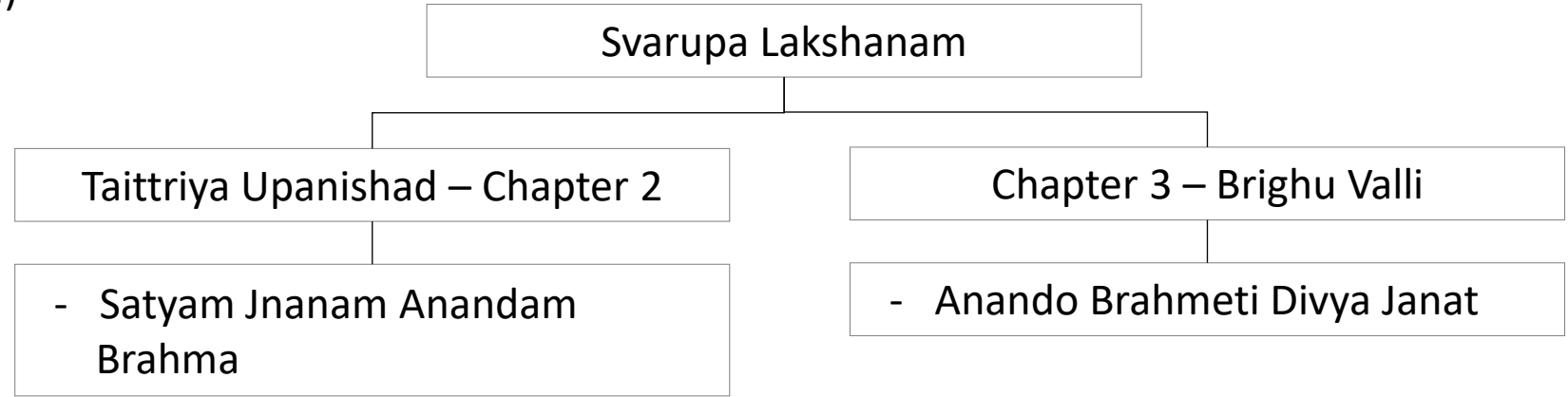
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Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the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

XVII) Previous Sutra :

- Tad Vijingsavaha came.

XVIII)



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

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
 satyaṃ jñānamanantaṃ brahma |
 yo veda nihitaṃ guhāyāṃ parame vyoman |
 so'snute sarvān kāmānsaha |
 brahmaṇā vipaściteti || 1 ||

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

अन्नं ब्रह्मेति व्यजानात् ।
 अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।
 अन्नेन जातानि जीवन्ति । अन्नं
 प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय ।
 पुनरेव वरुणं पितरमुपससार ।
 अधीहि भगवो ब्रह्मेति तं होवाच ।
 तपसा ब्रह्म विजिज्ञासस्व ।
 तपो ब्रह्मेति स तपोऽतप्यत
 स तपस्तप्त्वा ॥ १ ॥

annaṃ brahmeti vyajānāt |
 annāddhyeva khalvimāni bhutāni jāyante |
 annena jātāni jīvanti | annaṃ
 prayantyabhisaṃviśantīti tadvijñāya |
 punareva varuṇaṃ pitaramupasasāra |
 adhīhi bhagavo brahmeti taṃ hovāca |
 tapasā brahma vijijñāsasva |
 tapo brahmeti sa tapo'tapyata
 sa tapastaptvā || 1 ||

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: “Revered Sir, teach me Brahman”. Varuna told him: “By Deep thinking (Tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas.... [3 - 2 - 1]

- Satyam, Jnanam, Anantham, Anandam = Svarupa Lakshanam.
- They are intrinsic to Brahman from Vyavaharika Drishti.

XIX) Vyasa takes Tatastha Lakshanam in 2nd Sutra.

- a) Why he chooses Tatastha Lakshanam in the beginning?
- b) You get idea of Brahman, there is a cause of Universe.

c) Samanya Jnanam is gained through Tatastha Lakshanam.

XX) Vishesha Jnanam is gained through Svarupa Lakshanam.

- Intrinsic features useful at the end.

XXI) a) these 2 definitions useful to Vyasa to refute most of the schools of thought.

- b) Any school, scientist talks about cause of Universe.
- c) Cosmology – studies origination of Universe.

d) None say :

- Brahman is Jagat Karanam.

e) In Chapter 2 :

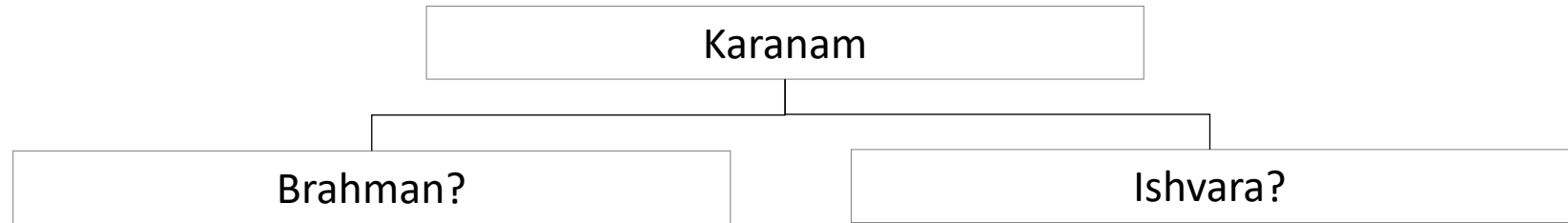
- All schools refuted
- Buddhist, Jains, theory of creation taken up.

XXII) Brahman = Jagat Srishti, Sthithi, Laya Karanam.

- Nimitta Upadana Karanam.

XXIII) Why Vyasa says Brahman is cause of Universe?

- Generally we say, Ishvara is cause of the Universe.



- Many confusions come.

XXIV) a) Brahman by itself can never be the Karanam.

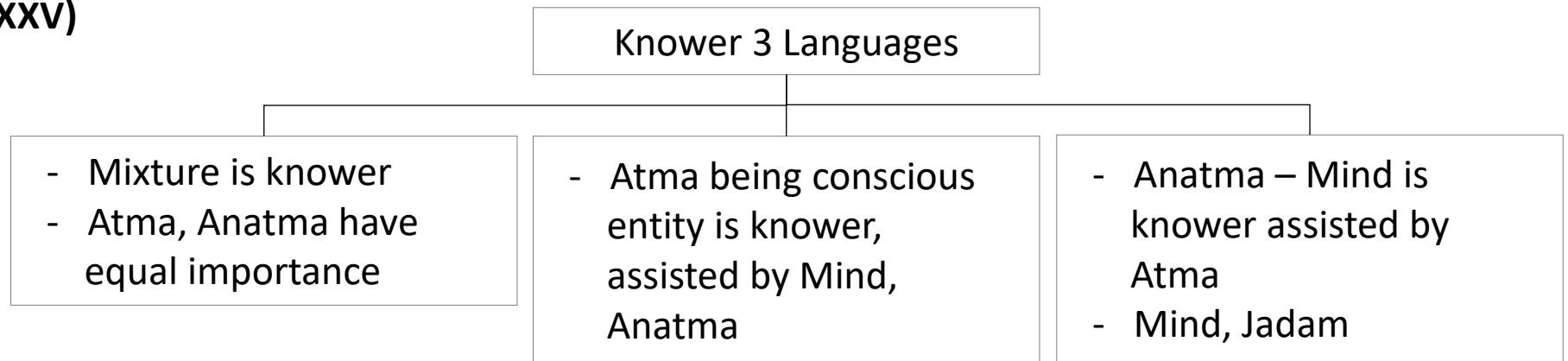
b) Upadesha Sahashri :

- Atma by itself can't be a knower.

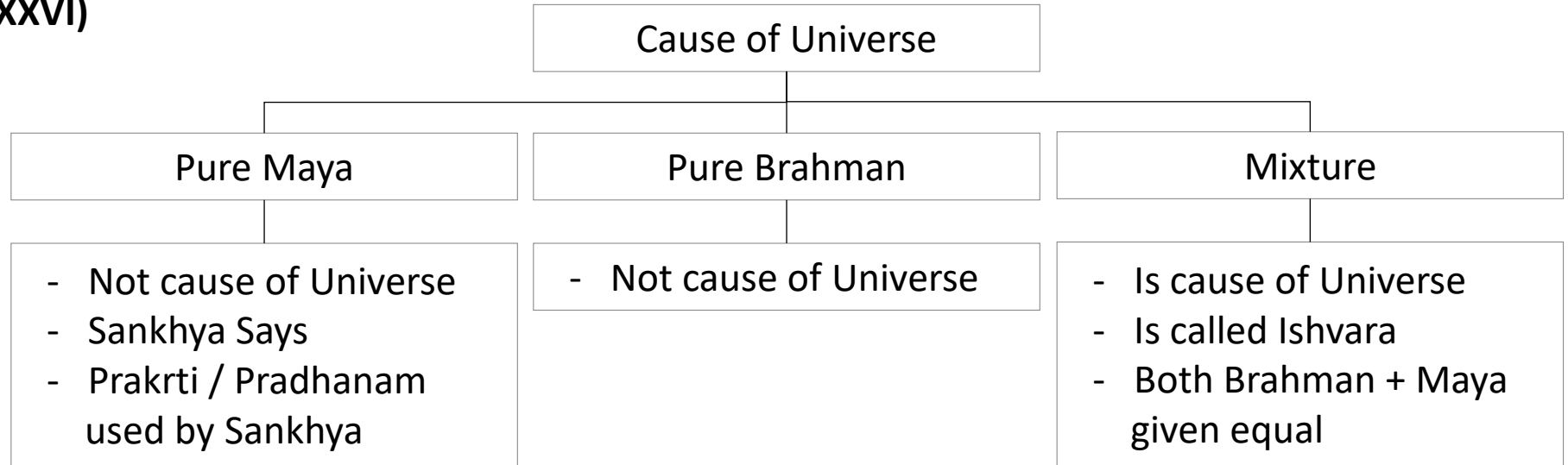
c) Anatma by itself can't be a knower.

d) Mixture is a knower.

XXV)



XXVI)



XXVII) Aitareya Upanishad :

a) Brahman is Karanam

b) Atma Va Idam Agre Ekam Eva Asit, Na Anyat Kinchana Mishatu

XXVII) Aitareya Upanishad :

a) Brahman is Karanam

b) Atma Va Idam Agre Ekam Eva Asit, Na Anyat Kinchana Mishatu

ॐ आत्मा वा इदमेक एवाग्र
आसीन्नान्यत्किंचन मिषत्
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

om atma va idameka evagra
asinnanyatki.nchana mishat
sa īkṣata lokānnu sṛjā iti ॥ 1 ॥

In the beginning, verily, Atman (self) alone was this (the Universe) nothing else active whatsoever. He though I shall indeed create the worlds. [I - I - 1]

c) Atma alone was there, decided to create.

d) Brahman assisted by Maya, Brahman is the cause.

XXVIII) a) Svetasvataropanishad :

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

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

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

b) Maya – Prakrti = Cause of creation, assisted by Brahman.

c) Definition of Brahman here is – Jagat Karanam Brahma (Assisted by Maya).

d) Here Vyasa highlights Brahman which gives Moksha.

e) I have realised Maya after study, doesn't take me anywhere.

- I am already trapped.

f) Vyasa wants to underline Brahman.

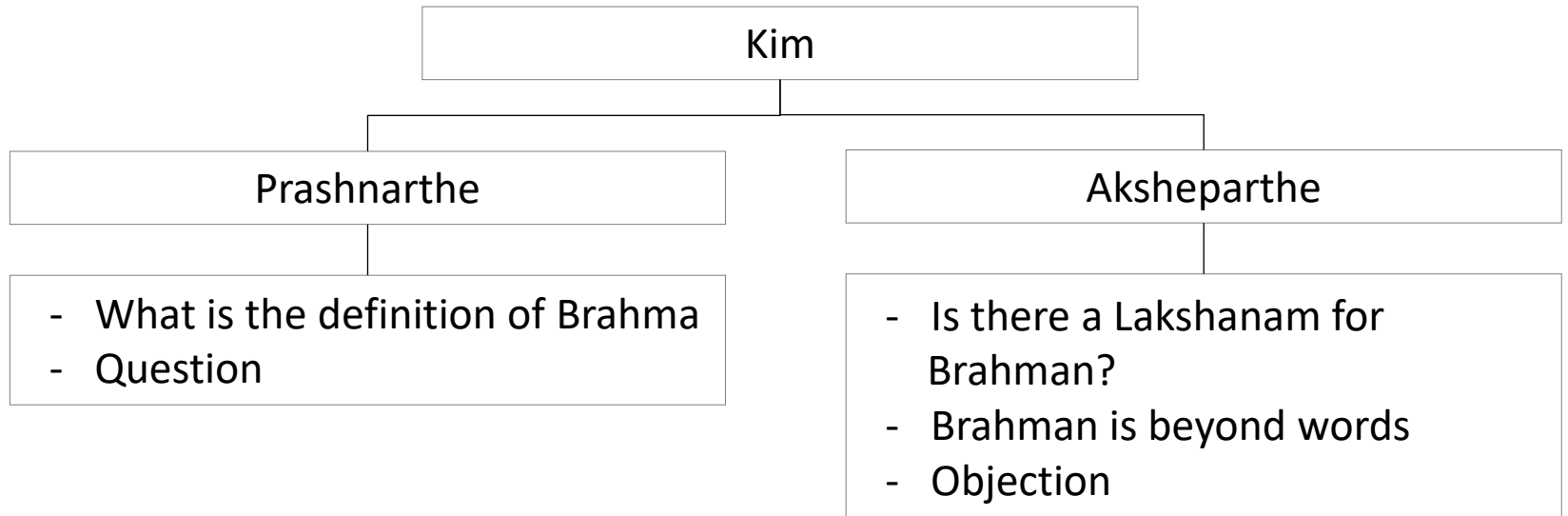
XXIX) Brahma Vijnasi Tavayam Iti Uktam :

a) In the previous Sutra No. 1, Vyasa said, Brahman has to be enquired into by Brahma Jingyasa.

b) Kim Lakshanam Punaha Tad Brahma?

- What is the Lakshanam of Brahma.

c)



d) Iti Ata Aha Bhagawan Sutrakarta :

- Shankara has great reverence for Vyasa.
- Vyasa = Avatara of Vishnu
- Shankara = Avatara of Shiva.
- Respect each other but Devotees fight.

e) Vishnu – writes Sutra

- Shiva – writes commentary.

XXX) a) Janmadi Yasya Yataha

- Janma – adhi = Origination etc
- Utpatti etc

b) Existence – Sthithi

- Resolution – Laya

c) Asya = Showing hand to the cosmos known through all Pramanam, 14 Lokas, objectifiable Universe

= Of, Yathaha, from whichever cause

d) From which cause, world originates, exists, resolves, that cause is Brahman.

e) Yathaha = Yasmat Karanat

XXXI) Tatu Brahma = From whichever cause, Srishti, Sthithi, Laya happens, that cause is called Brahman

XXXII) Definition of Brahman is Jagat Karanam Brahma

- This is the Brahma Lakshanam.

Revision :

Introduction to Sutra No. 2 :

I) Sutra 1 :

- Over, preface for entire Brahma Sutra and Vedanta Shastra.

a) Vedanta Shastra has Unique Adhikari, Vishaya, Prayojana, Sambandha.

b) Adhikari = With Sadhana Chatustaya Sampatti

- Vishaya = Nityam Brahma
- Prayojanam = Moksha
- Sambandha = By mere knowledge get the benefit

c) Veda Purva :

- Mere knowledge – no benefit knowledge followed by effort of action.

d) Attainment of Jnanam itself is attainment of Prayojanam

- Jnana Prapti Eva Moksha Prapti.

e) No time gap between Jnanam and Moksha

f) Analysed thoroughly in Sutra 4 – Tattu Samanvayat.

g) Vedanta has unique Anubandha Chatushtayam, we have to start Brahman enquiry.

h) Can't use sense organs or reasoning.

i) Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.

Kathopanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्वतासि त्वादृङ्मनो भूयान्नचिकेतः प्रष्टा ॥ १ ॥

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

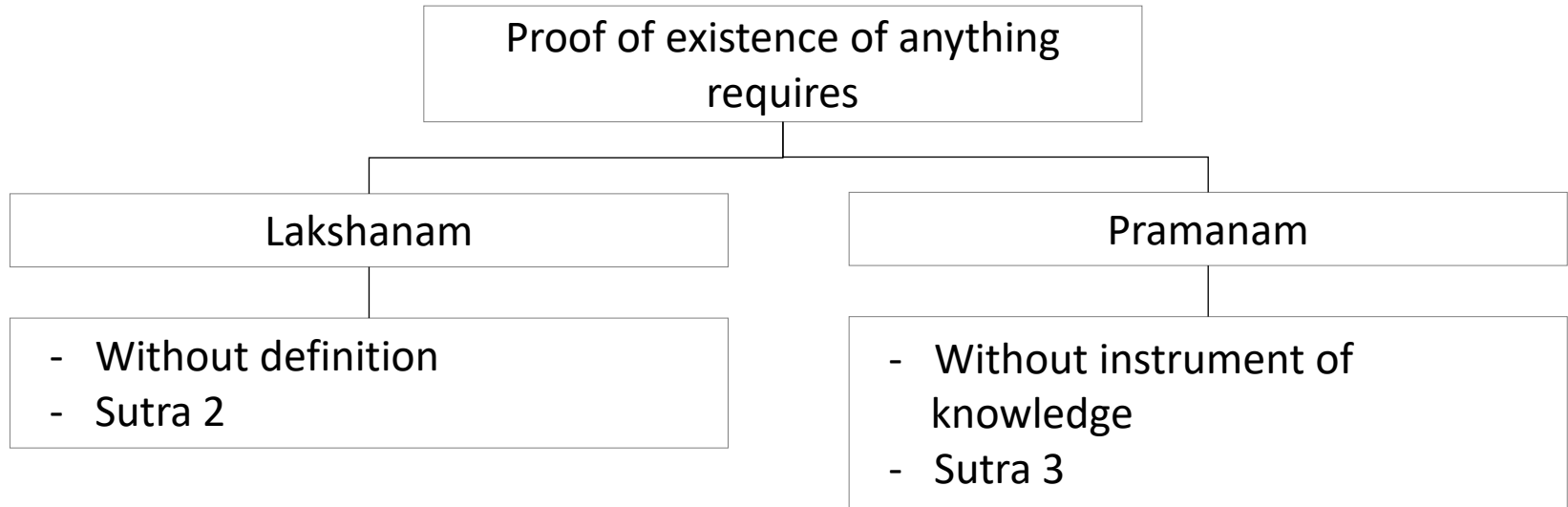
This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when thought by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee?
[I – II – 9]

j) Need Apaurusheya Pramanam called Vedanta Shastram.

k) Brahman enquiry = Vedantic enquiry

- Hence require Vedanta Shastram.

II)

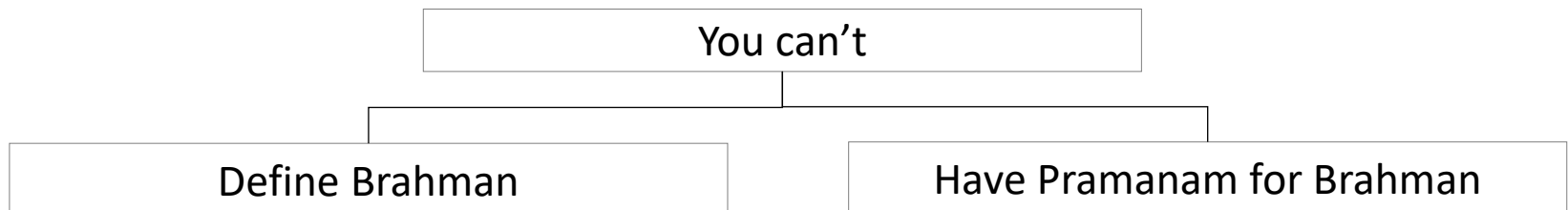


b) Introduction of 2nd Sutra :

- Brahman has to be enquired with Vedanta Shastram.

c) What is definition of Brahman?

Purva Pakshi :



- Brahman is beyond words.

d) Taittiriya Upanishad :

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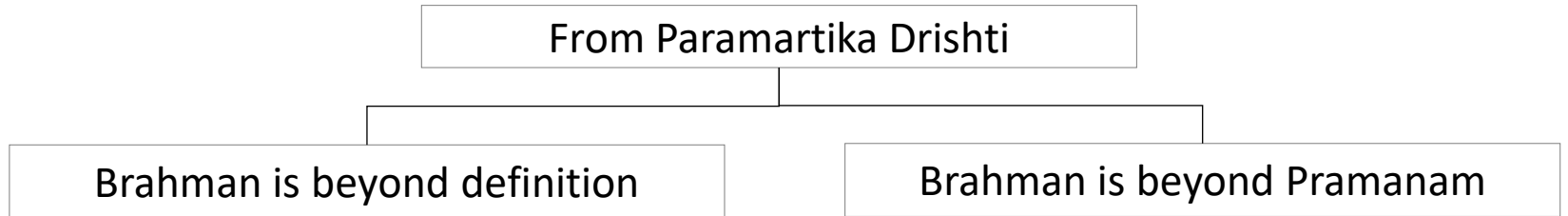
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[2 - 4 - 1]

e) Lakshana Abhava

- Also Brahman is Sarva Pramana Aprameyam, Agocharam.

III) Our Answer :

a)



b) Same Brahman from Vyavaharika Drishti is available for

- Lakshanam
- Pramanam

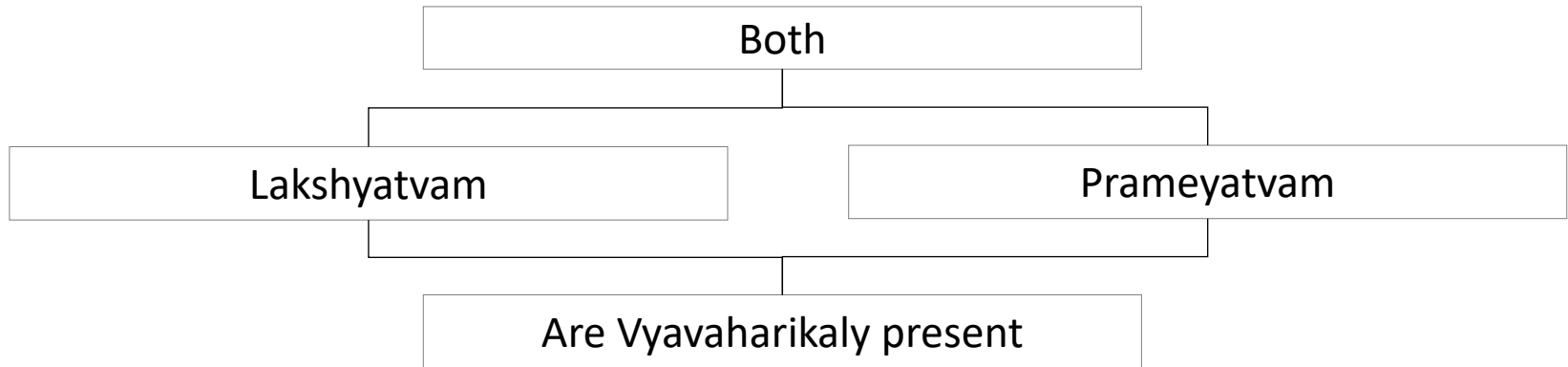
c) Brahman has superimposed definability from empirical standpoint.

- Waker superimposes dream world.
- Brahman superimposes waking world.

d) Brahman has superimposed revealability also through Pramanam

- Lakshyatvam Adhyastataya Vartaha
- Prameyatvam Apdhyastataya Vartarte

e)

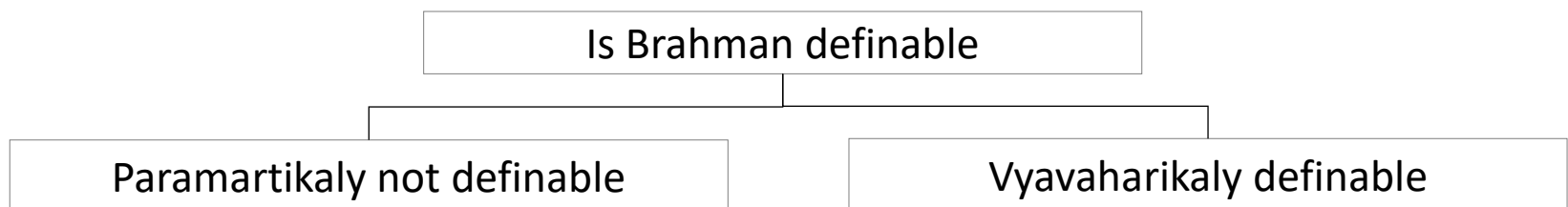


- Paramartikaly absent, both Nasti.

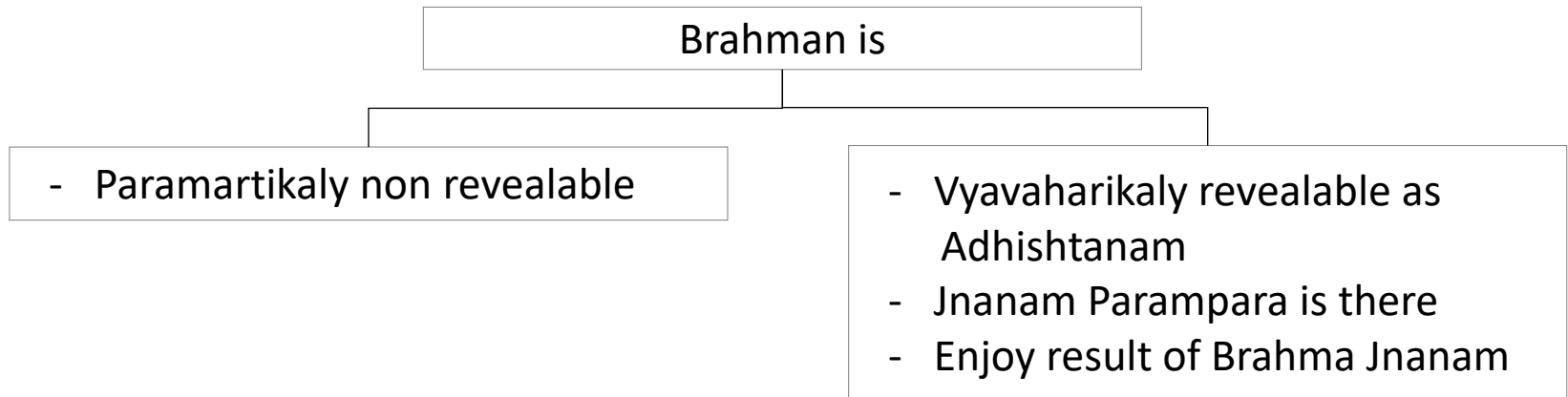
f)

Lakshanam	Pramanam
Janmadasya Yatha	Upanishad

g)

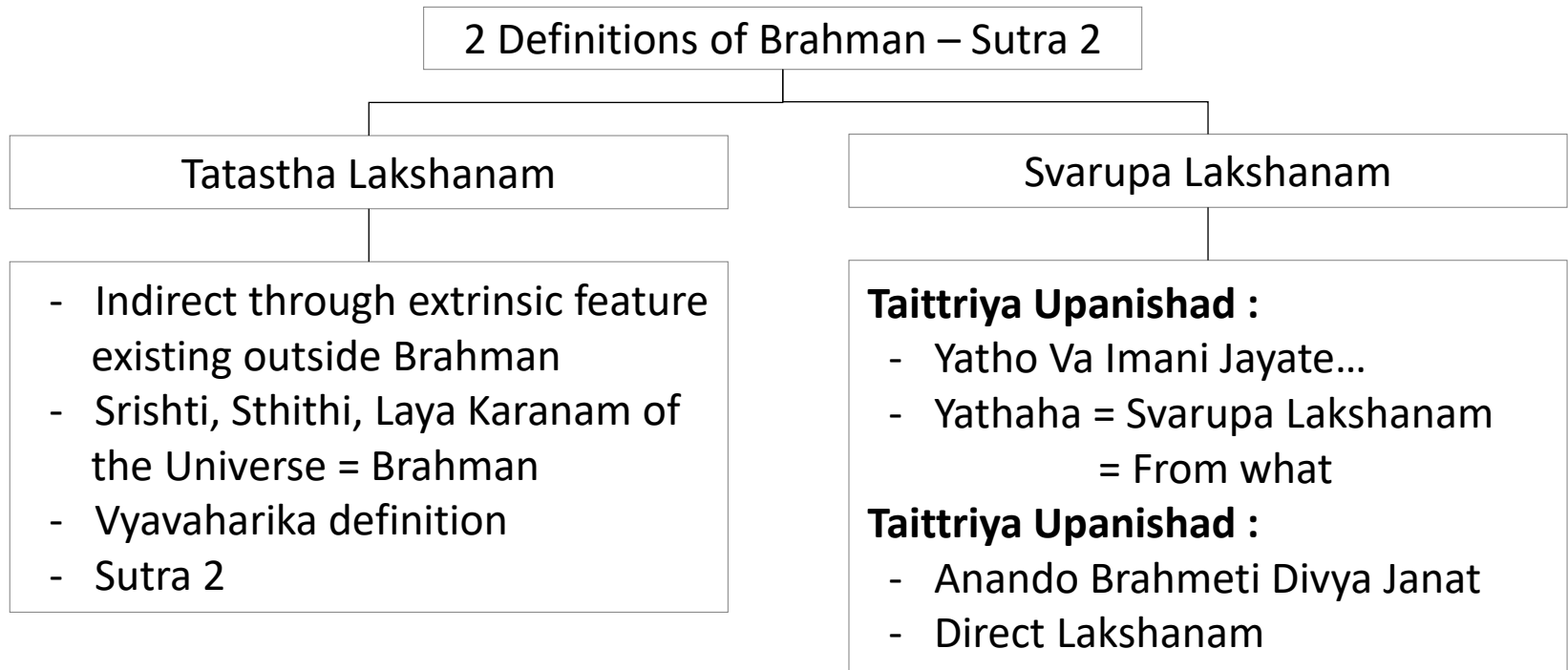


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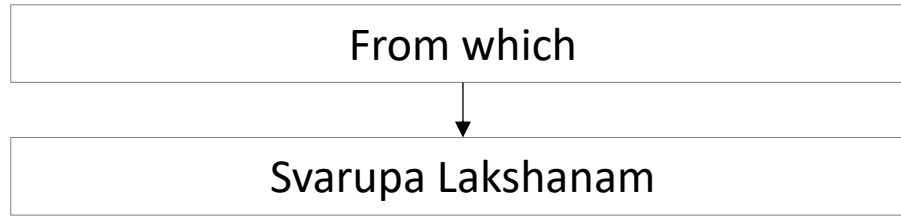


i) All are possible

IV)



V)



- Upanishad gives meaning of Yathaha – later.

VI) Taittiriya Upanishad :

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अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।
अन्नेन जातानि जीवन्ति । अन्नं
प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति तं होवाच ।
तपसा ब्रह्म विजिज्ञासस्व ।
तपो ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ १ ॥

annaṃ brahmeti vyajānāt |
annāddhyeva khalvimāni bhutāni jāyante |
annena jātāni jīvanti | annaṃ
prayantyabhisamviśantīti tadvijñāya |
punareva varuṇaṃ pitaramupasasāra |
adhīhi bhagavo brahmeti taṃ hovāca |
tapasā brahma vijijñāśasva |
tapo brahmeti sa tapo'tapyata
sa tapastaptvā || 1 ||

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: “Revered Sir, teach me Brahman”. Varuna told him: “By Deep thinking (Tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas.... [3 - 2 - 1]

- Yathaha = Svarupa Lakshanam
= Ananda

46) Bashyam : Chapter 1 – Section 1 – Sutra 2 starts..

जन्म उत्पत्तिः आदिः अस्य — इति तद्गुणसंविज्ञानो बहुव्रीहिः ।
जन्मस्थितिभङ्गं समासार्थः ।

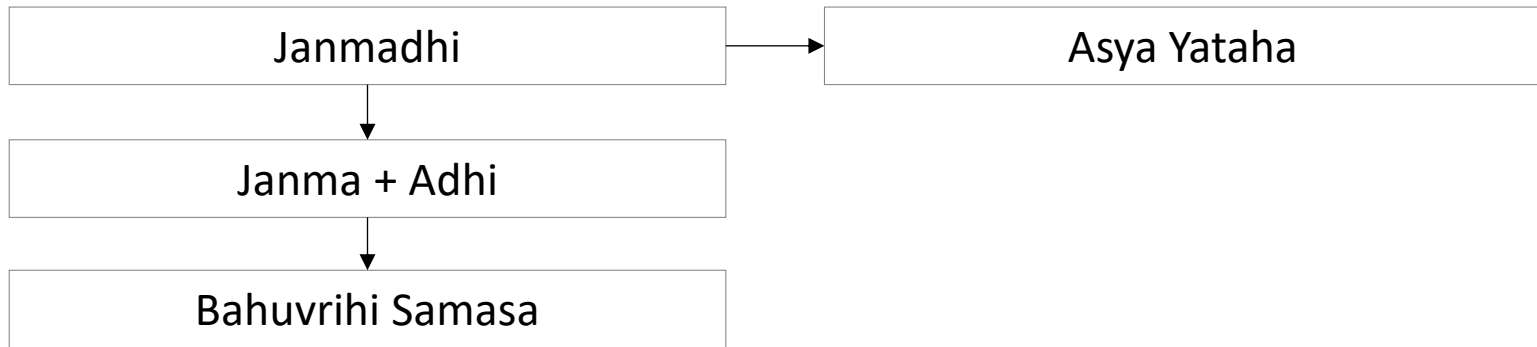
I) Grammar :

- Compound = Samasaha
- Explanation of Samasaha = Vighraha Vakhyam
- What kind of compound?

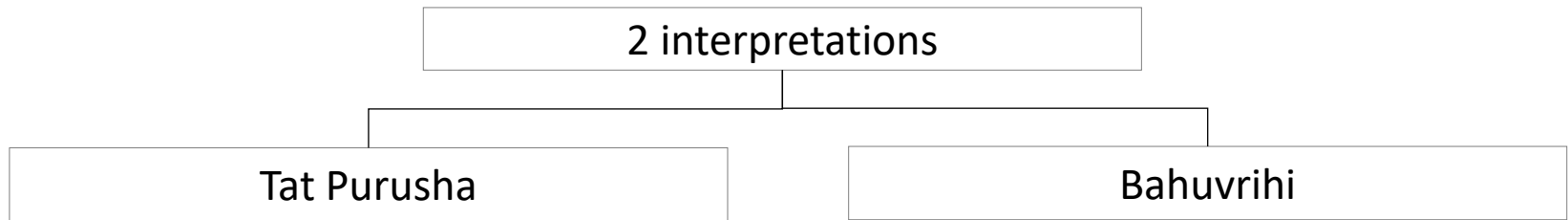
II) 1st Sutra : Brahma Jingyasa

- Compound word
- Bramanaha Jingyasa
- Sashti Tat Purusha Samasa
- Enquiry of Brahman.

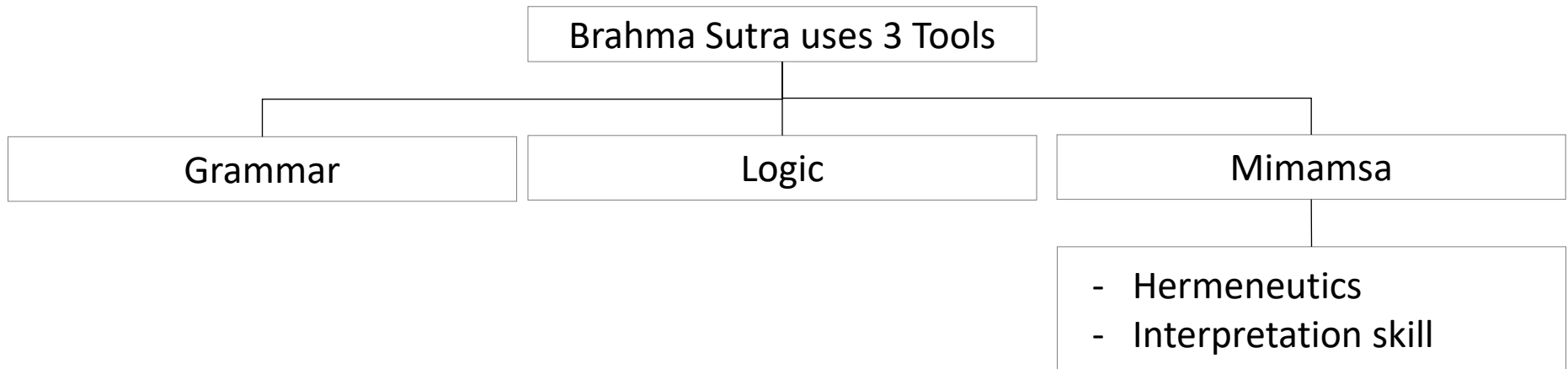
III) 2nd Sutra :



IV) 3rd Sutra : Shastra Yonitvat



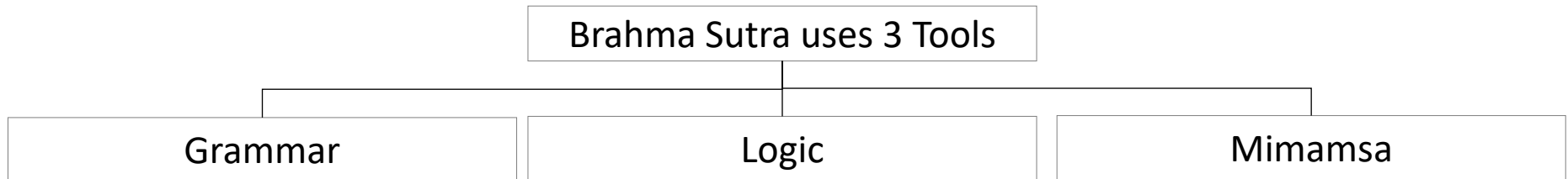
V)



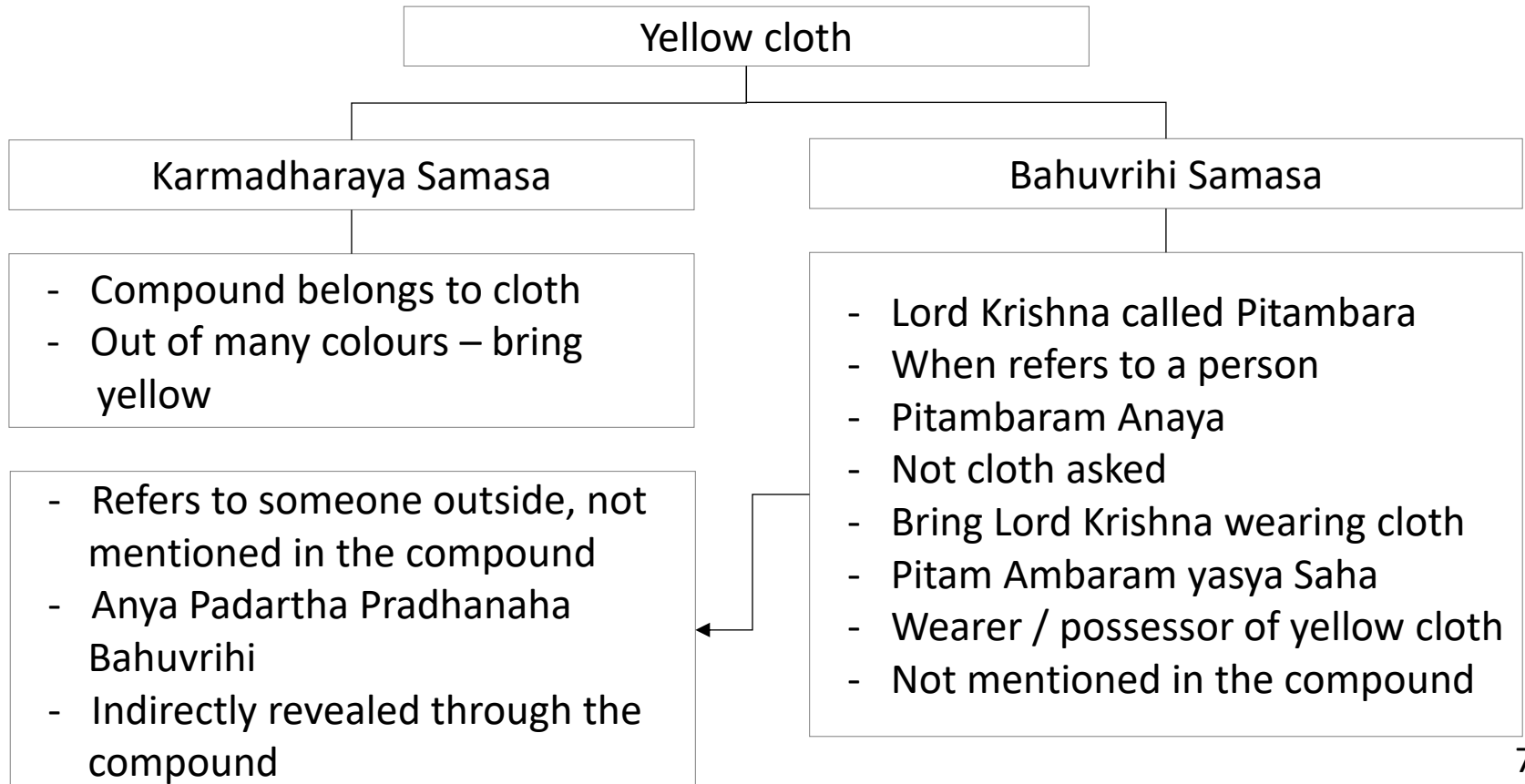
VI) What is Bahuvrihi?

- Janmadhi = Bahuvrihi
- Tat Guna Samvijna Bahuvrihi

VII) Example :



VIII)



IX) English Grammar :

a) He is a very good bat

- Not he is bat, but good batsman.

b) Shankara is a giant intellect

- Possessor of giant intellect
- Maha Buddhi Namostute Vyasa Vishala Buddhe



- Bahuvrihi
- Vast knowledge
- Refers to Vyasa, outside 2 words in compound
- Vishala Buddhi Yasya Saha
- Reveals someone else not in the compound

c) Avyayi Bava Samasa – 4th

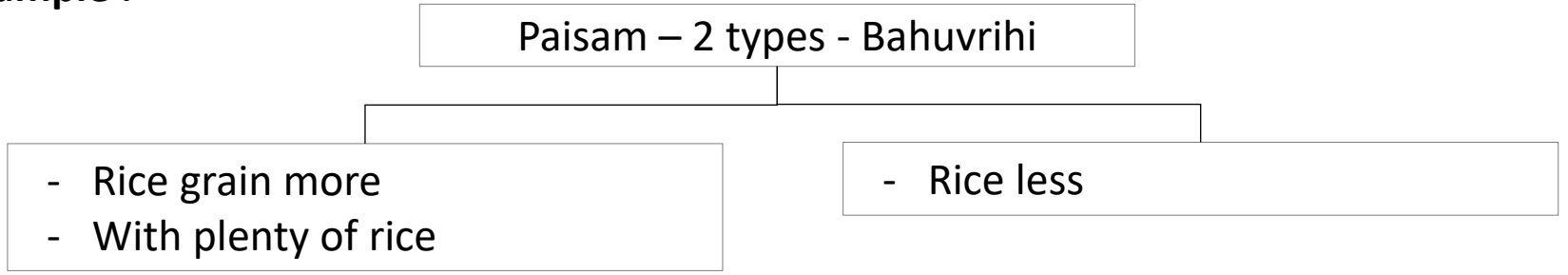
X) a) Tat Guna Vigyana Bahuvrihi :

- One type of Bahuvrihi
- Inclusive Bahuvrihi

b) Atat Guna Vigyana Bahuvrihi

- Exclusive Bahuvrihi

c) Example :



XI) Example : Gita

- Mahabaho

a) Gita :

श्रीभगवानुवाच ।
भूय एव महाबाहो
शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय
वक्ष्यामि हितकाम्यया ॥१०-१॥

śrībhagavānuvāca
bhūya ēva mahābāhō
śṛṇu mē parāmaṃ vacaḥ ।
yat tē'haṃ prīyamāṇāya
vakṣyāmi hitakāmyayā ||10-1||

The blessed Lord said : Again, O mighty-armed, listen to my supreme word; which I, wishing your welfare, will declare to you, who delight in hearing me. [Chapter 10 - Verse 1]

b) Maha = Powerful king

- Bahuhu = Arms

- c) Compound = Mighty arm
= Refers to king, Arjuna, not mighty, arm
= Possessor of mighty arm
= Bahuvrihi

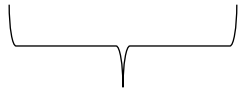
d) Example :

- Person has a Goshala – Cowshed
– Rearing cows
- Has cow specie – Desi, others
- Person has many, variety, cows
- Chitra = Many + variety
- Chitraha Gavaha
- Many cows

e) Devadatta Possessor of many cows

Tatpurusha	Bahuvrihi
- Focus on cows	- Possessor - Vishala Buddhi - Pitambara - Chitra Gavaha Yasya Saha

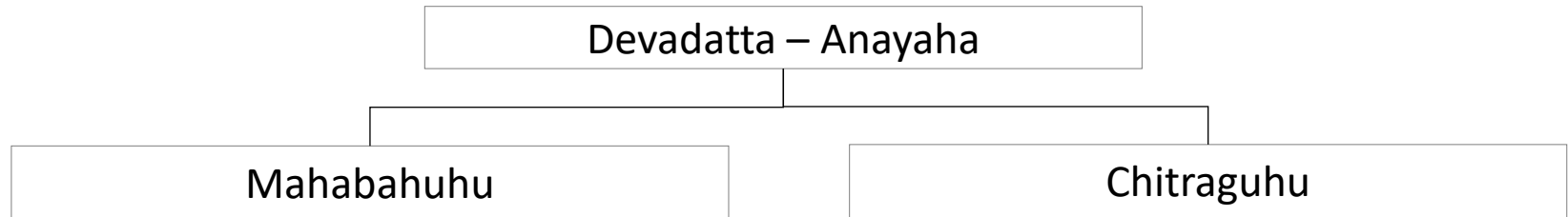
f) Chitra Guhu Devadatta :



Bahuvrihi Samasa

- Devadatta had so many cows (Wealth in olden days)
- Yajnavalkya offered cows as Dakshina

g)



- Both inclusive
- Mahabahu = Inclusive Devadatta
- Tat Guna Samjnana Bahuvrihi

h) Chitraguhu Devadatta comes

- Exclusive Bahuvrihi
- Chitraha Gava doesn't come
- I don't include Chitra Gava
- In meaning of Samasa, Chitraha, Gavaha included.
- Atat Guna Samjnana Bahuvrihi.

i) Vishal buddhim Devadatta Anayaha :

- Inclusive, comes with buddhi.
- Tat Guna Samjnana Bahuvrihi.

j) Bahuvrihi and 2 categories of Samasa should be applied to 2nd Sutra.

XII) Compound :

- Janmadhi.

a) Brahman is Karanam, origination etc of the world.

b)

Through this compound Vyasa wants to convey group of 3 things

Janma

Sthithi

Laya

- Srishti
- Utpatti

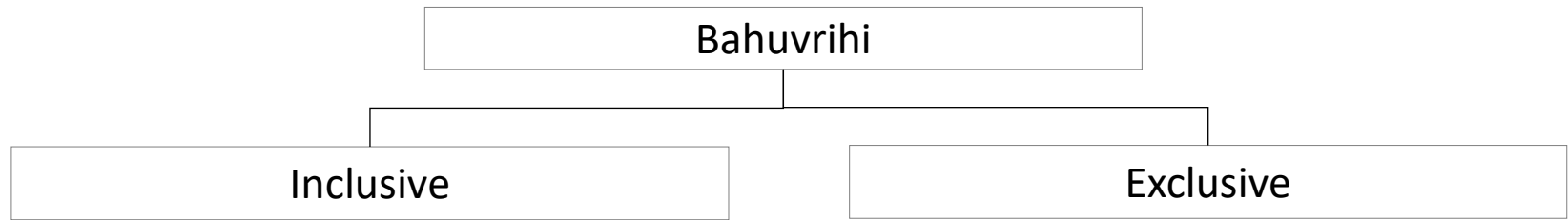
c) Since it has to be revealed through the compound

- It has to be Bahuvrihi only.

d) Janma Adhihi Yasya = Bahuvrihi Samasa

- Anya Padartha revealer.

e)



- Brahman – is cause of Srishti also.
- Janma included in final meaning.
- Hence it is Tat Gunas Samjanana Bahuvrihi.

f) If it comes under Atat Guna Samjnana Bahuvrihi, what will be the problem?

g) Janmadhi like Chitra Gu – compound

- Brahman will be cause of Sthithi and Layaha Matra Karanam, not cause of Janma.
- Because Janma is within compound and taking it as exclusive compound.

h) It is inclusive compound, Shankara says :

- Tat Guna Samvijnana Bahuvrihi.

i) If above Grammar is like fighting sleep in class, nothing wrong, Moksha still assured.

XIII) What is meaning of 2nd Sutra?

- **Brahman is cause of origination, existence and dissolution of entire dissolution of entire cosmos.**
- **That is my real nature.**
- **This is Janmadasya Yataha.**

XIV) Understand this :

- Don't require Samasa, Bahuvrihi, Tat Guna, Atat Guna.

XV) Grammar knowledge not compulsory

- If it is there, it is useful, you will get additional Pratibimba Ananda, not Bimba Brahma Ananda.
- Have Vyakarana Ananda.

XVI) It is referring to a group (Bangam) Janma, Sthithi, Laya.

XVII) Janmadhi – Asya Yataha

- Compound
- Janma Sthithi Bangam
- Srishti, Sthithi, Laya = Compound word.

XVIII) Brahman is Srishti, Sthithi, Laya Karanam.

- Sample of Srishti, Sthithi, Laya = 3 states of Jiva – waking, dream, sleep.
- Drop entire cosmos, own up Brahman as your real nature and nature of Ishvara.
- Jagat (including Body – Mind) is Karyam.

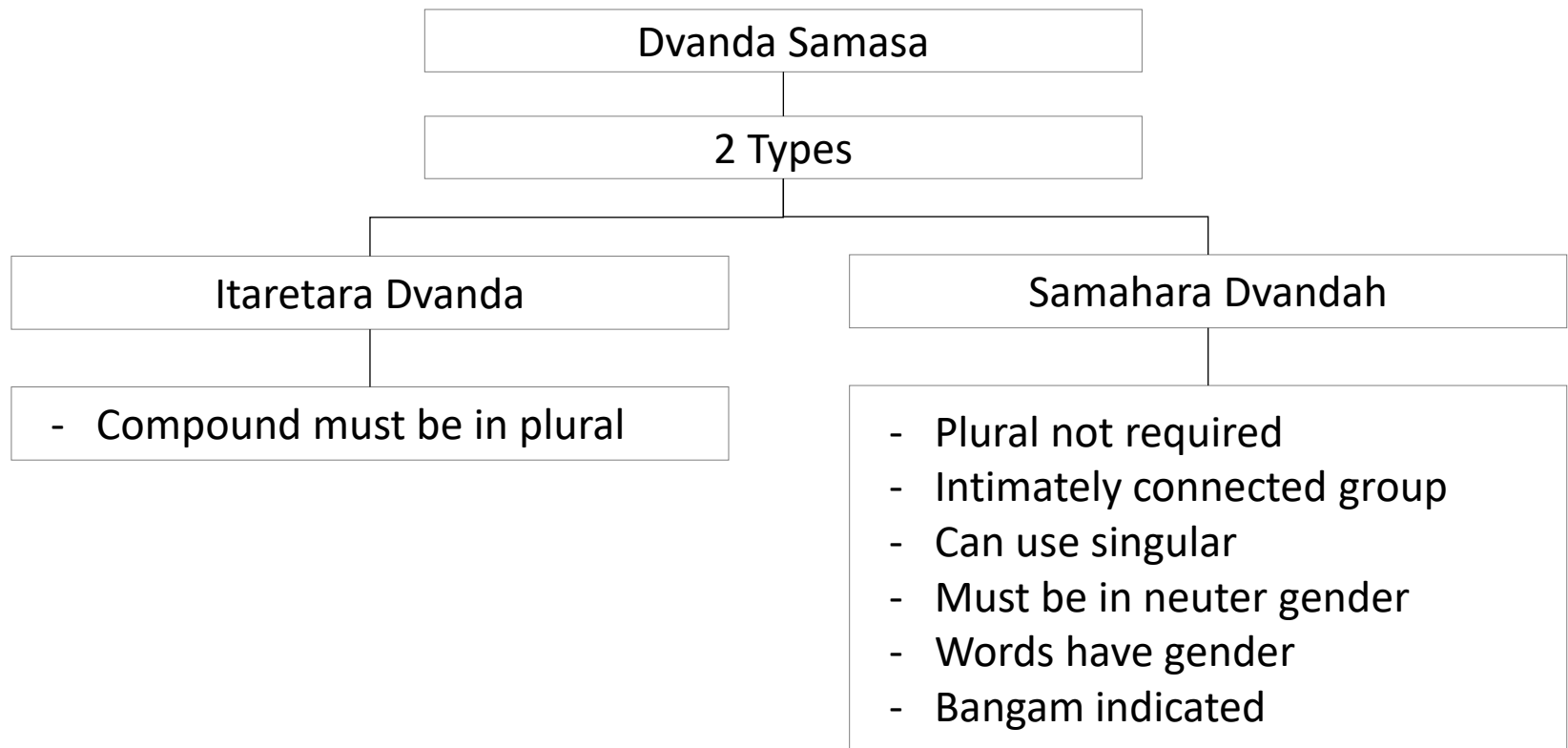
XIX) Dvandva Samasa :

- Add different members and form a combination compound.
- Rama Lakshmana Shatrughnahacha.
- Compound 3 members.

XX) Srishtishcha, Sthithicha, Layacha :

- Hence Layaaha – Plural number.
- Janma = Srishti, Utpatti.
- Sthithi = Existence
- Bangaha = Pralaya.
- Compound has 3 things, should be plural.

XXI)



XXII) Why Shankara chooses Samahara Dvandah Samasah

- a) Vyasa uses Janmadhi – singular – neuter.
- b) Shankara aligns with Vyasa.
- c) Janma Sthithi Bangam Samarthaha.

47) Bashyam : Chapter 1 – Section 1 – Sutra 2 continues..

जन्मनश्चादित्वं श्रुतिनिर्देशापेक्षं वस्तुवृत्तापेक्षं च ।

I) Big Bang = Big Crunch

II) Science sure of origination only.

III) Veda :

- World will completely collapses.
- We will get into pre-big bang stage.

IV) Again re-big bang... recrunch... cycle.

V) Gita : Chapter 2 – Verse 28

अव्यक्तादीनि भूतानि
व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव
तत्र का परिदेवना ॥ २-२८ ॥

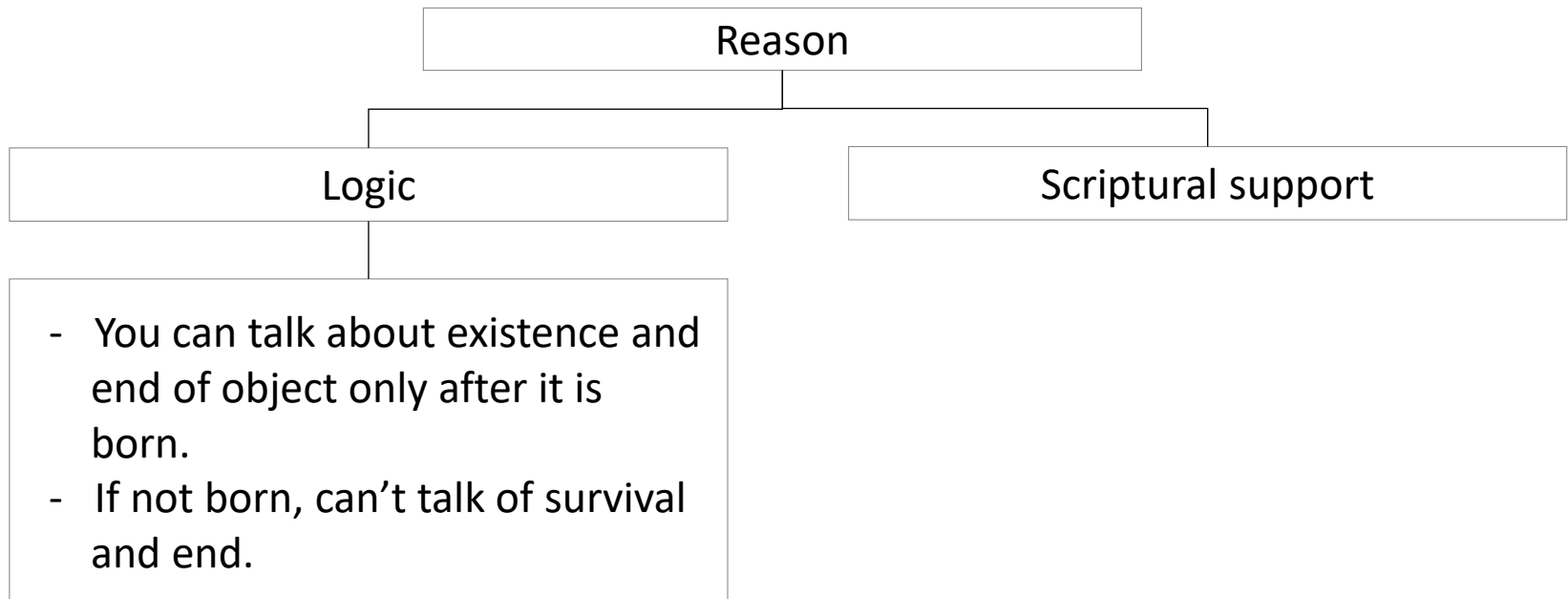
avyaktādīni bhūtāni
vyaktamadhyāni bhārata ।
avyaktanidhanānyēva
tatra kā paridēvanā ॥ 2-28 ॥

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?[Chapter 2 - Verse 28]

- Manifestation – Unmanifestation – Manifestation
- In a cycle, no beginning no end.
- In linear, beginning, end possible.

VI) Why Janmaadhi – not Sthithi Adhi... or Laya Adhi?

VII) What is the logic?



- Sthithi and Layam possible only when Srishti is there.
- Experientially, 1st Srishti, then only Sthithi, Layam possible.
- Therefore Janmadhi.

VIII) In Sruti Vakhyam – Vishaya Vakyam :

Taittiriya Upanishad : Chapter 3 – 1 – 2

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

taṃ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyaabhisamviśanti |
tadvijijñāsasva | 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]

- Veda talks of Srishti first then Sthithi, Laya.
- Vyasas Sutra is analysed of Upanishads.
- Vyasa aligns... hence Janmadhi is appropriate.

Revision :

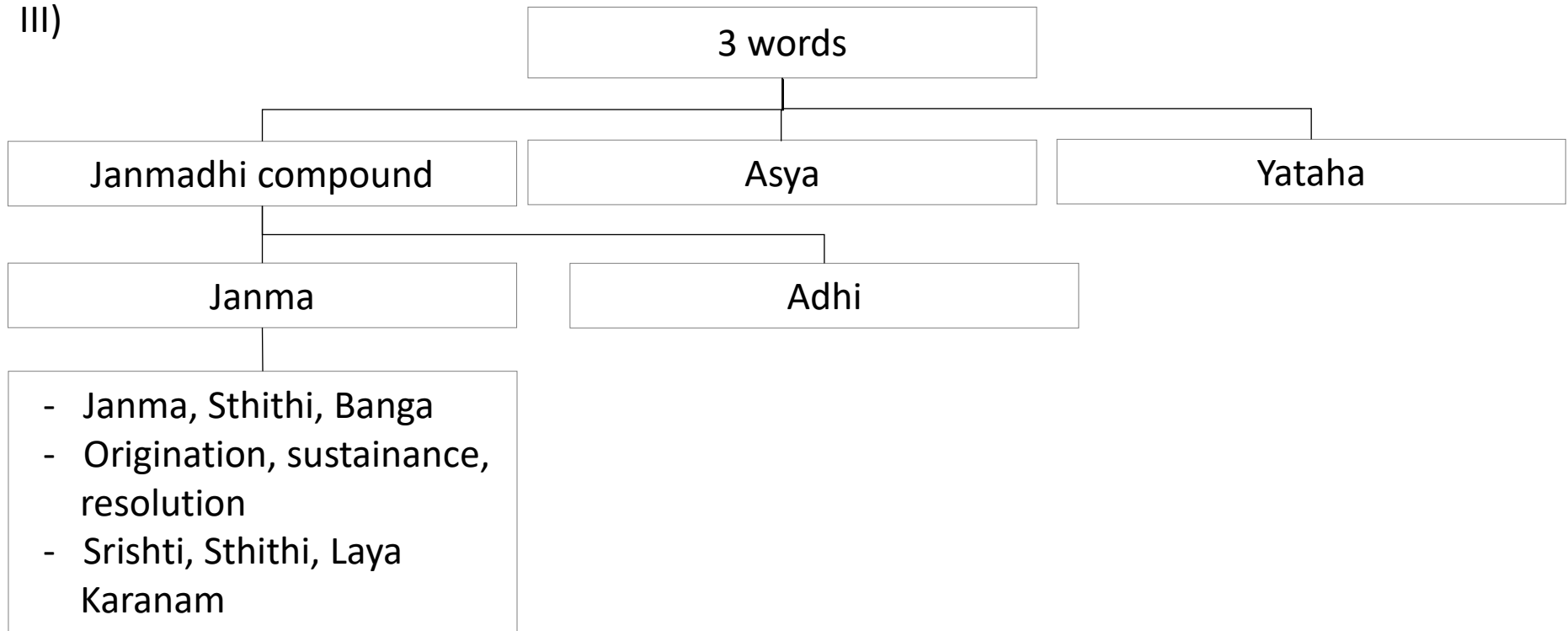
Sutra No. 2 – Topic 47 :

I) Janmadhasya Yataha :

- Brahma Lakshana Sutram.
- Defines Brahman – Tatastha Lakshanam
- Jagat Karanam Brahma

II) From which Universe originates, rests, into which Universe resolves.

III)



IV) In Vedic Tradition, Srishti, Sthithi, Laya repeatedly happens, cyclically.

V) Why you choose Janma as beginning?

- Only in linear situation, beginning, end possible.
- In cyclic situation why start with Janma?

VI) Why not Sthithi, Laya, Janmani

- Laya, Janma, Sthithaya.

VII)

Shankara gives 2 Pramanams

- Sruti
- Vishaya Vakhyam of 2nd Adhikaranam

- Pratyaksha Anubhava
- Natural behaviour of every object
- Universal happening

48) Bashyam : Chapter 1 – Section 1 – Sutra 2 continues....

श्रुतिनिर्देशस्तावत् — ‘यतो वा इमानि भूतानि
जायन्ते’ (तै. उ. ३ । १ । १) इति, अस्मिन्वाक्ये
जन्मस्थितिप्रलयानां क्रमदर्शनात् । वस्तुवृत्तमपि — जन्मना
लब्धसत्ताकस्य धर्मिणः स्थितिप्रलयसम्भवात् ।

2 Reasons :

I) Sruti Nirdeshat :

Taittiriya Upanishad : Chapter 3

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]

II) Sruti starts with – birth, sustainance, resolution

- Sustainance, resolution.
- Sruti prefers order of Sruti, Sthithi, Laya.
- For 3 phenomenon, this order is seen.

III) Natural happening of any thing or being :

- Only after thing comes to existence through birth, thereafter is survival and death.

IV) Janmadhi – over – next Asya

49) Bashyam : Chapter 1 – Section 1 – Sutra 2 continues....

अस्येति प्रत्यक्षादिसन्निधापितस्य धर्मिण इदमा निर्देशः ।
षष्ठी जन्मादिधर्मसम्बन्धार्था ।

I) Adhi = Of this Srishti, Sthithi, Laya – of this.

II) Whatever is available for the Pratyaksha Pramanam of all Jiva Rashis.

- All 14 Lokas, entire cosmos indicated.
- This = Prapancha.

III) Pratyaksha Adhi means includes Anumana, Shabda, Sarva Pramana Gochara Prameya Prapancha is Asya.

IV) World presented by all the Pramanams is indicated by “This” – Idam.

V) Asya :

- Shashti Vibhakti of Idam Shabda Ayam, Imam, Ime.

VI) Shabda Manjari } 2 Grammar books, learn by heart for talking,
Dhatu Manjari } reading Sanskrit

- Use Panini Sutra – to derive each word.
- Derivation of words is scholarship.

VII) Employment of derived words is communication.

- **Traditional method to learn Grammar :**

Never introduce Panini which is meant for scholarship.

- In Vth standard, till B.Sc – 2nd year learn Shabda Manjari and Dhatu Manjari – 10 years.

VIII) Asya Anoyo Esham = Idam Adesha

IX) Vyakaranam = Word building

- 6th case – Asya – Sashti
- Bramana = Karmani Sashti 1st Sutra.

Purva Pakshi :

- Seshe Sashti in 1st Sutra.

X) Asya :

- Sambandhe Sashti
- 3rd Sashti
- Relationship between Srishti, Sthithi, Layam and the world.

World	Srishti, Sthithi, Laya
<ul style="list-style-type: none">- Dharmi- Substance	<ul style="list-style-type: none">- Attribute- Dharma

- Srishti Sthithi Laya of the world.

XI) Nirdharane Shashti :

- Also is there
- Asya analysis over.

XII) Next word – Yataha

50) Bashyam : Chapter 1 – Section 1 – Sutra 2 continues....

यत इति कारणनिर्देशः । अस्य जगतो
नामरूपाभ्यां व्याकृतस्य अनेककर्तृभोक्तृसंयुक्तस्य
प्रतिनियतदेशकालनिमित्तक्रियाफलाश्रयस्य
मनसाप्यचिन्त्यरचनारूपस्य जन्मस्थितिभङ्गं यतः
सर्वज्ञात्सर्वशक्तेः कारणाद्भवति, तद्वद्ब्रह्मेति वाक्यशेषः ।

I) Yataha = Karana Nirdeshaha

= Refers to cause of Srishti, Sthithi, Layaha of the Universe.

= Material cause, Upadana Karanam

II) Upadana Karanam only with Srishti, Sthithi, Laya, (all 3)

III) Nimitta Karanam :

- Only Nimitta Karanam.

IV) From which Upadana Karanam, origination, preservation, resolution of Universe happens.

V) Yataha Upadana Karanat Srishti, Sthithi Laya Bavanthi Tatu Brahma :

- Karanam of Jagat = Brahman.
- Brahman is that from which cause origination, existence, resolution of the world happens.

VI) How grand is the Universe?

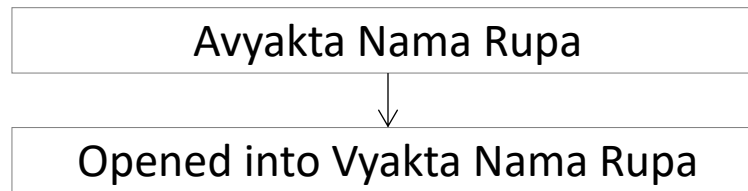
- Several adjectives given.
- Stephen Hawking – “the Grand Design” – book.
- This universe is created by that Brahman.
- Upadana + Nimitta Karanam (Intelligent).
- Sarvagya, Sarvashaktiman = Brahman.

VII) Elaborate adjectives are given to show grandeur of the Universe, so that you will know glory of Brahman = Ishvara.

VIII) One Meditation based on this Paragraph :

- Universe has been expanded with the help of pure Nama / Rupa.
- World has no substantiality of its own.

- **World = Avyakta Nama Rupa Expansion.**



IX) Example :

- Nalli Sari shop
- Throws out Sari.

XI) Universe was the size of Atom.

- Atomic size singularity before big bang has been thrown open to millions of galaxies.
- All are only Nama, Rupa, Karma.
- Nama, form, function = world
- Nama Rupatyam Vyakrutasya.

XII) Is it random evolution – as per cosmologists.

- World not random phenomena.
- Living beings came as a random phenomena.

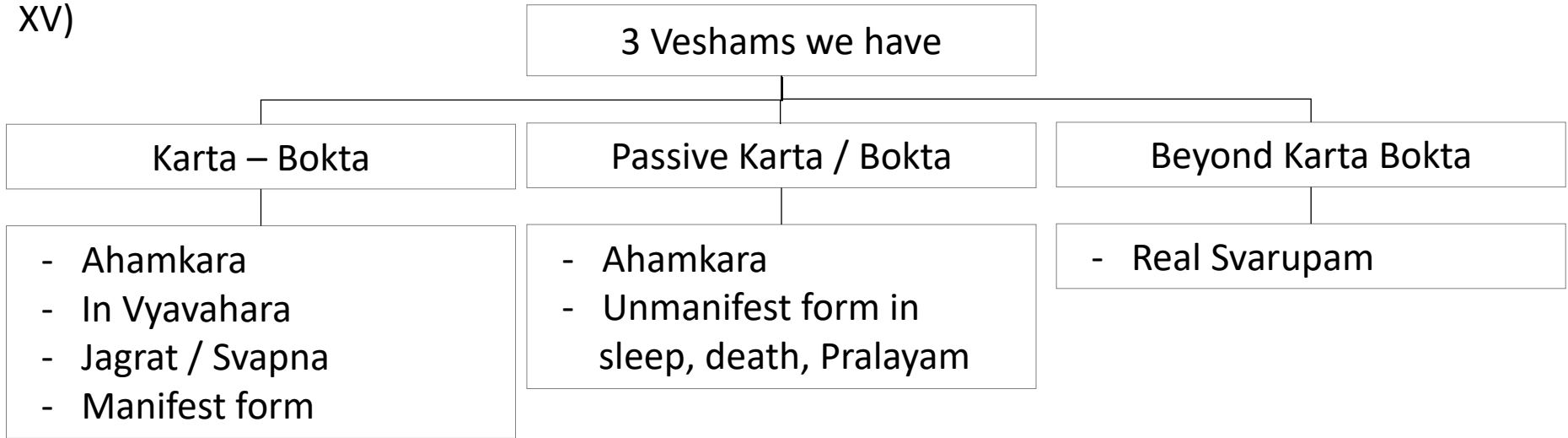
XIII) Everything is random, accident Anena Kartru Boktru Samyuktasya...

- **Trillions of Jivas already existing with Ishvara in Karana Shariram.**

- Scientists can't study Sukshma, Karana Shariram.
- Infinite Jivas with Karana Sharirams with infinite Sanchita Karmas are there.

XIV) Every Jiva is Karta, during Pralayam he is dormant, when Srishti comes, Karta Jiva and Bokta Jiva become active.

XV)



XVI) Karta Bokta is already existent.. Are thrown out alongwith Prapancha.

- What part thrown out?

Original Consciousness	Karana Shariram	Chidabhasa
Already there	Already there	Already there in Karana Shariram

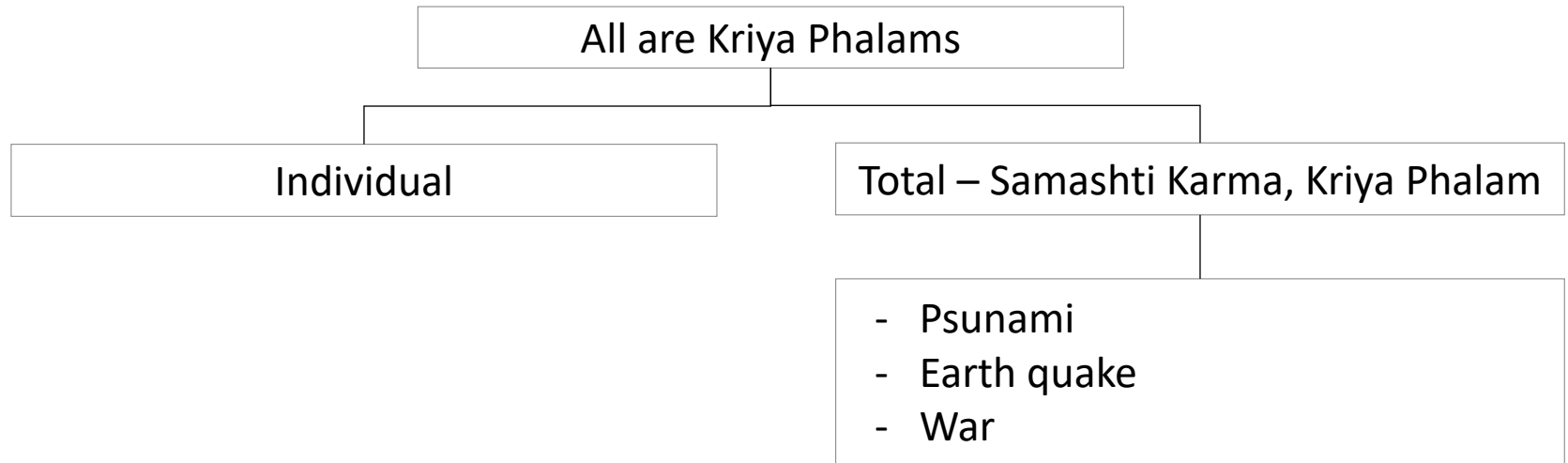
XVII) 2 Sharirams – Sukshma, Sthula Sharirams are thrown out.

XVIII) Type of Sukshma, Sthula is not accidental, it is based on law of Karma.

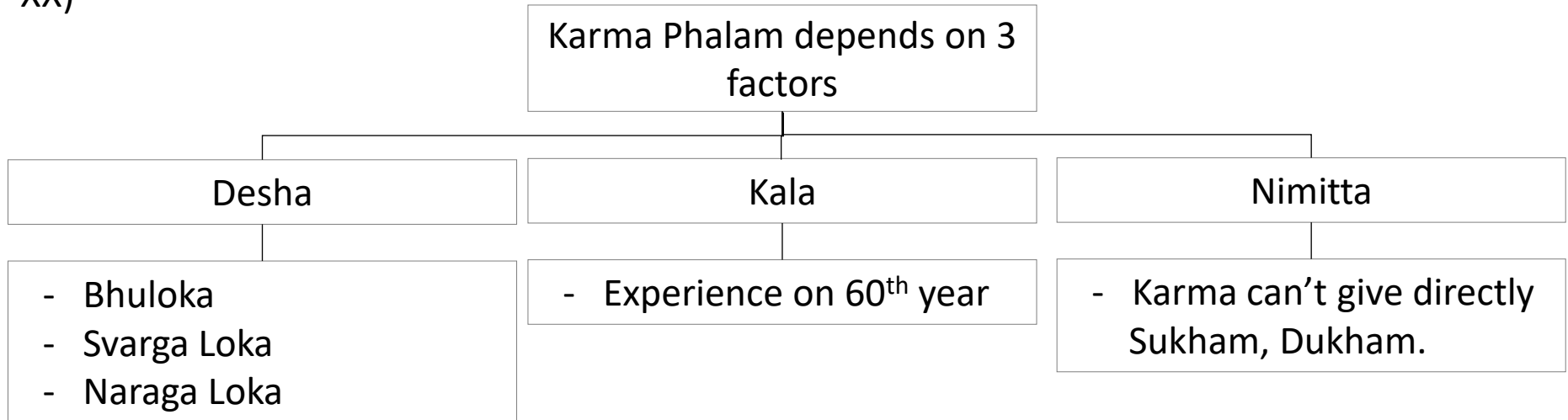
- Bhagavan is Karma – Phala Dhata, therefore he is omniscient w.r.t. Punya – Papam act of every celestial.
- Hiranyagarbha = Exalted Jiva because of Upasana.

XIX) Entire Universe is the place where all Karma Phalams will fructify.

- For the Jiva to experience Karma Phalams fructifying, earth is required.



XX)



- Invisible Karma requires a medium to give Sukham, Dukham.

XXI)

Medium

- Inert Object
- Stone hit and fracture
- Kriya Phalam
- Stone = Nimittam
- Expressed through stone
- Achetana Vastu

- Family members
- Children
- Parents
- Wife
- Chetana Vastu

- Bhagawan chooses right place, time, medium.

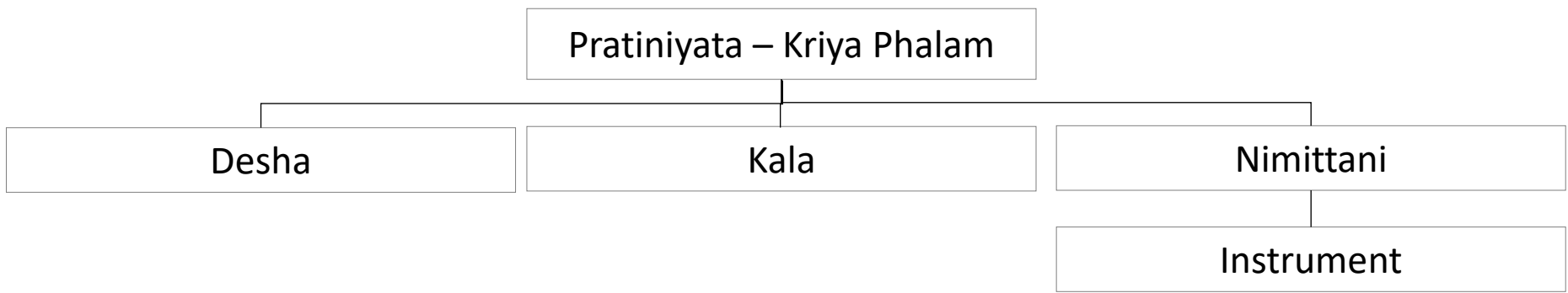
XXII) Gita :

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

tasmāttvamuttiṣṭha yaśo labhasva
jitvā śatrūn bhun̐kṣva rājyaṁ samṛddham ।
mayaivaite nihatāḥ pūrvameva
nimittamātraṁ bhava savyasācin ॥ 33 ॥

Therefore, stand up and obtain fame. Conquer the enemies and enjoy the flourishing kingdom. Verily, by Myself they have already been slain; be you a mere instrument, O left-handed archer. [Chapter 11 - Verse 33]

- Kauravas Prarabdha is over, they have to die.
- I am Bhagavan, you Arjuna become my Nimittam, instrument.
- I have 100 methods, can come through Yamaha motor cycle.



XXIII) Ratnaprabha – Ramananda, Govinda – subcommentary defines.

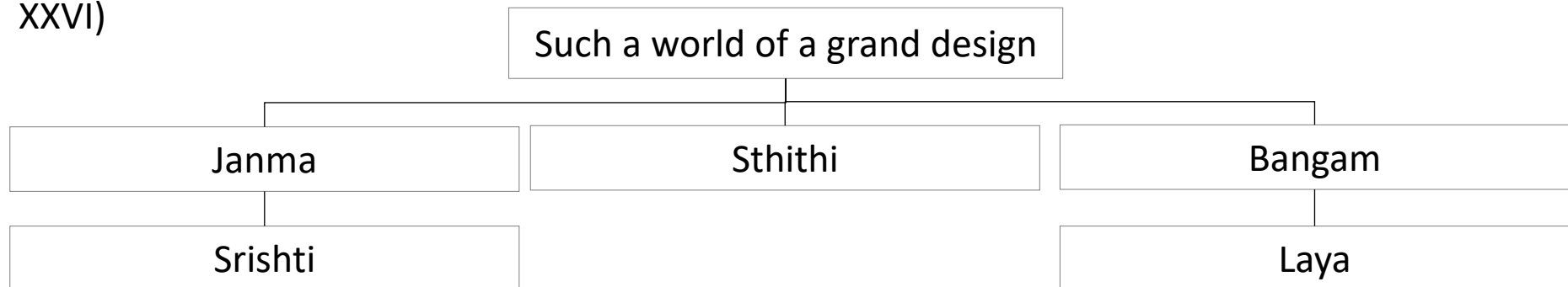
XXIV) Provision of AI is there in addition to natural intelligence in the world.

- Rachana = Design of universe is inconceivable.

XXV) All these Adjectives prove that Universe can't be built by a local Devadatta, yajnadatta, Vishnu Datta.

- Requires Sarvagya Ishvara.

XXVI)



- Upadana + Nimitta Karanam = Sarvagya (Ominiscient), Sarvashaktiman (Omnipotent).
- Know to do it (Science), capacity to implement knowledge (Technology).

XXVII) Intelligent cum material cause = Brahman

51) Bashyam : Chapter 1 – Section 1 – Sutra 2 continues....

अन्येषामपि भावविकाराणां त्रिष्वेवान्तर्भाव इति
जन्मस्थितिनाशानामिह ग्रहणम् ।

I) Tattwa Bodha :

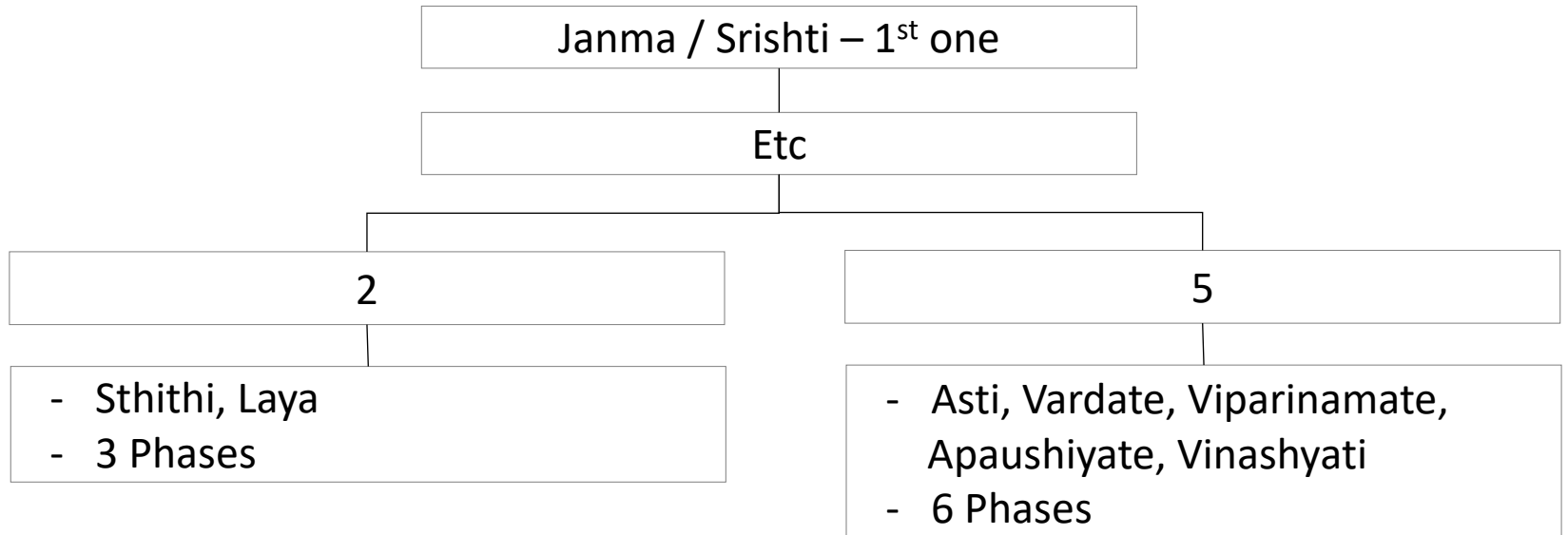
- Does not talk of Srishti, Sthithi, Laya but Shad Vikara.

II) Asti, Jayate, Vardate, Viparinamate, Apakshiyate, Vinashyati.

III) Only in Tattva Bodha, it starts with Jayate.

- Baby born – lives – Asti, grows, changes, declines, destroyed.

IV)



V) Which one should be taken 2 or 5.

- Srishti or Jayate.

VI) 3 Phases we have to take.

- Janmadhi = 3
- Other modifications included in 3.
- Vruddhi, Parinamayoho, Apakshiyasya.
- Vruddhi = Growth
- Parinama = Change
- Apakshiya = Decaying
- 3 included in 3
- Vruddhi + Parinama = Included in Janma upto 50 year.
- Apakshiyate – included in Nasha.
- Thus all 6 incorporated in 3, need not separately mention 6.

VII) What is the reason for this choice?

- Yaksha Muni – etymology book – Niruktam, Nigandu – book.
- Vedic terms analysed.
- Yaska Nirukta Grantha.

VIII) Yaska mentions 6 modifications.

- Why can't you take 6 modifications of Yaska Muni?
- Is It Vishaya Vakhyam for 2nd Sutra?

IX) For every Adhikaranam, we require Vishaya Vakhyam.

- Why you take Veda Vakhyam not Yaska Vakhyam as Vishaya Vakhyam?

X)

Veda Vakhyam	Yaskya Vakhyam
3 modifications	6 modifications are there

XI) Shankara :

- Gives reason.

52) Bashyam : Chapter 1 – Section 1 – Sutra 2 continues....

यास्कपरिपठितानां तु 'जायतेऽस्ति' इत्यादीनां ग्रहणे तेषां जगतः
स्थितिकाले सम्भाव्यमानत्वान्मूलकारणादुत्पत्तिस्थितिनाशा
जगतो न गृहीताः स्युरित्याशङ्क्येत । तन्मा शङ्कि; इति या
उत्पत्तिर्ब्रह्मणः, तत्रैव स्थितिः प्रलयश्च, त एव गृह्यन्ते ।

I) Why we can't take Yaska Vakhyam as Vishaya Vakhyam – 2 reasons.

II) We have to take Yatho Va Imani butani as Vishaya Vakhyam.

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 | 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]

III) Yaska Vakhyam : (Foot note)

- Deho Jayate, Asti, Vardate, Viparinamate, Apakshiyate, Nashyati.

Tattva Bodha :

स्थूलशरीरं किम्?

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं

सुखदुःखादिभोगायतनं शरीरम्

अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति

षड्विकारवदेतत् स्थूलशरीरम् ।

Sthūlaśarīram kim?

Pañcīkṛtapañcamahābhūtaiḥ kṛtam satkarmajanyam

sukhaduhkāḍibhogāyatanam śarīram

asti jāyate vardhate viparinamate apakṣīyate vinaśyatīti

sadvikāravadetat sthūlaśarīram |

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

IV) Niruktam : Vakhyam

Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

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

V) 2 Reasons :

a) Brahma Sutra has come to analyse Vedanta Shastram.

- Not to analyse Yaska Vakhyam.
- Book = Vedanta, Uttara Mimamsa Shastra.
- Uttara = Vedanta.
- Have to take only Upanishad Vakhyam.

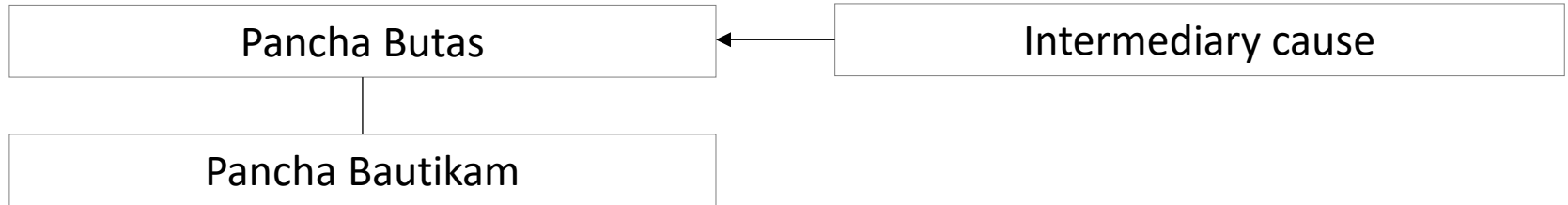
b) Yasta Muni :

- 6 modifications of body – Dehaha Jayate.
- Body is born out of 5 elements.
- Pancha Bautikani not Pancha butani.

c) Yaska Muni is talking about ultimate product of 5 elements.

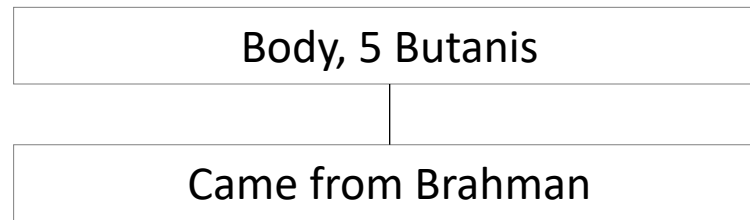
- He is not talking about origination of 5 elements, not Pancha Buta Srishti but Pancha Bautika Deha Srishti.

d)



- We will not know ultimate cause.

e) Vyasa talks about :



f) Yaska not dealing with Moola Karanam.

- He talks of Avantara Karana Pancha Butani.

g) Therefore can't take Yaskas 6 modifications.

h) That sentence is talking about 6 modifications during Sthithi Kala of Universe.

- Not Srishti of the Universe.

i) During existence of the Universe, what will be modifications of the body which comes and goes in the world.

- Sthithi – Kale Sambavyamanatvat.

j) It talks of a small event within Vast creation.

- It does not consider Universal origination.

k) Let not such doubt, concern come.

- Intermediary or ultimate cause.

l) Vyasa is thinking of Moola Karanam which is talking of Pancha Buta and Bautika Srishti.

m) Origination and resolution of entire Universe = Brahman here.

n) Yaska Vakhyam is not Vishaya Vakhyam of 2nd Sutra.

o) Yatho Va Imani is the Vishaya Vakhyam.

VI) Tey Eva Grinnante

52) Bashyam : Chapter 1 – Section 1 – Sutra 2 continues....

न यथोक्तविशेषणस्य जगतो यथोक्तविशेषणमीश्वरं मुक्त्वा,
अन्यतः प्रधानादचेतनात् अणुभ्यः अभावात् संसारिणो वा
उत्पत्त्यादि सम्भावयितुं शक्यम् ।

I) If you take Srishti, Sthithi, Laya of Universe, if you read Sutra, it means, Brahman is that from which origination, sustenance, resolution of this infinite Universe takes place.

II) 4 adjectives of Universe – greatness of Universe

- 2 adjectives for greatness of Brahman given before.

III) Such a great Universe can come only from such great Brahman, not from any other source.

- This is implied in this theory.
- All theories of creation negated.

IV) 4 Adjectives – topic 5

a) World = Avyakta Nama Rupa Vyakrutasya

b) Anena Kartru Boktru Samyuktasya

c) Kriya Phalam Universe

- Desha Kala Nimittam Kriya

d) Manasa Chintya Rachana.

V) 2 Adjectives of Brahman :

- Sarvagyata
 - Sarva Shakte
- } Ishvara

VI) Jatakam Matches only for these 2, not as any other cause of creation.

VII) No other creator except above described Ishvara.

VIII) a) Sankhya :

- “Pradhanam” not cause, dismissed.

b) Sankhya does not accept Ishvara.

- Jiva + Prakrti alone are there (modern science)

c) Prakrti evolves into Universe, no Ishvara required.

d) “Grand Design” :

- No Ishvara
- Evolution of Universe based on scientific principles.

e) Knocked off by implication

- Elaborate elimination in Chapter 2 – Section 2.

f) Inert Prakrti evolves into human being, just like that.

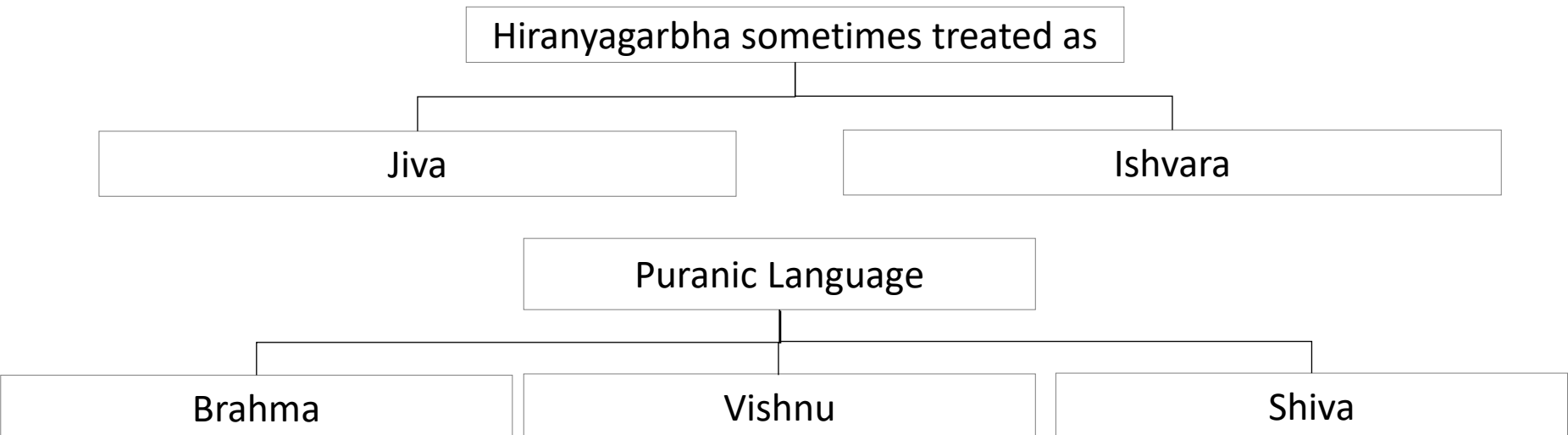
IX) Nyaya – Veiseshika :

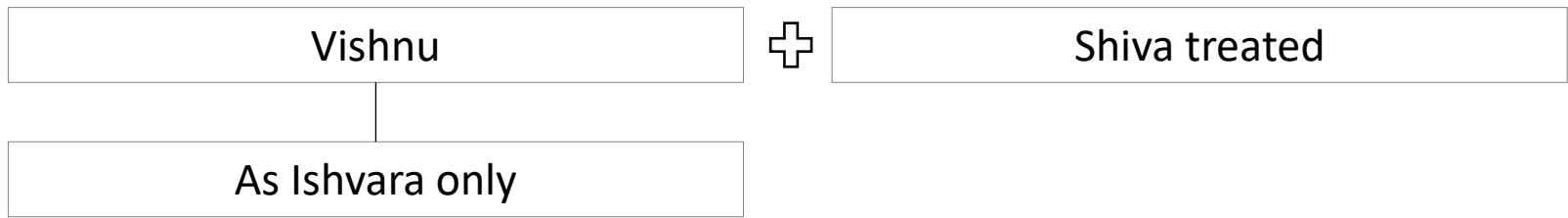
- Atoms, sub energy particles.

X) Abhava – Buddhist – Shunya Vadi

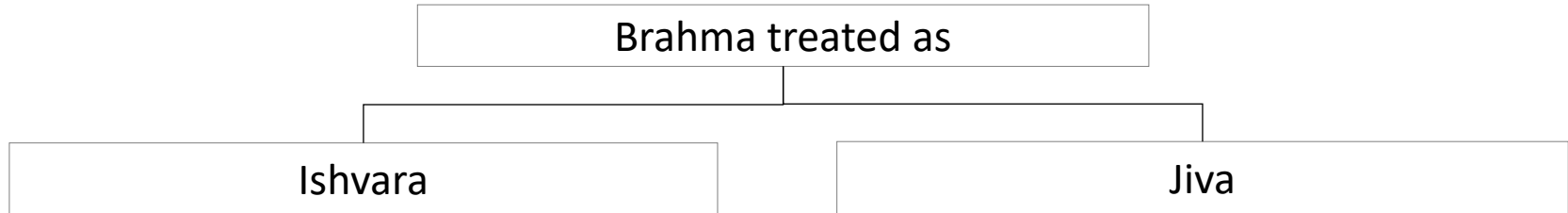
- From nothing, everything evolved.

XI) From Samsari – Hiranyagarbha Jiva, creation evolved.





- Brahma only creator.



- No temples for Brahma

XII) Hiranyagarbha born out of Ishvara, falls within creation.

- Can't be ultimate cause.
- Himself created being within the Universe.

XIII) Universe has come from :

- Maya Sahitam Brahma.
- From Ishvara, Abhinna Nimitta, Upadana Karanam only.

Revision :

Sutra 1 – 1 – 2 : Topic 52

I) 2nd Sutra – 2nd Adhikaranam :

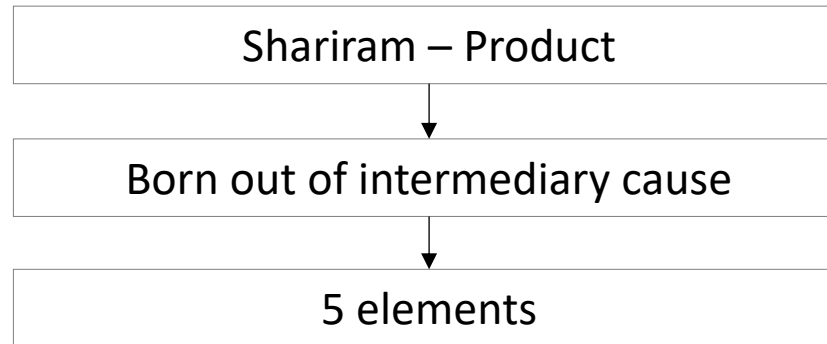
- Janmadhi Yasya Yataha.
- All words commented.

II) Brahman is that from which origination, existence and resolution of Universe happens.

III) Should not take Yaska Muni Nigandu – shad Bhava Vikara of the body.

- **Yaska Rishi – Nirukta work talks of incidental creation from intermediary cause of Pancha Butani.**

IV)



V) It is not talking about the ultimate cause of elements themselves.

VI) Vyasa not studying Yaska here.

- Vyasa is Brahma Sutra is studying Vedanta Vakyam.

VII) Vishaya Vakhyam :

Taittiriya Upanishad : Chapter 3 – 1 – 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 | yatprayantyaabhisamviśanti |
tadvijijñāsasva | 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]

VIII) In this context don't talk of Shad Vikara.

- Srishti, Sthithi, Laya only.
- All 6 modifications are included in 3.

IX) This kind of Universe has been described before.

- How vast, complex, with countless law of Karma, moral laws, physical laws, etc.

X)

For creation of such an Universe and
maintain it, Ishvara must be

Omnipotent

Omniscient

XI) Can't be done by any inert thing or ordinary living being.

- Requires omnipotent, omniscient Ishvara alone.

XII)

Brahman	Ishvara
Maya Rahitam Brahma	Maya Sahitam

XIII) Ishvara alone can handle Srishti, Sthithi, Laya.

- All other schools negated here by implication.
- Later directly in Chapter 2.

XIV) Pradhanam, inert Prakrti, can't thoughtfully create the world.

XV) Pradhanam will intelligently evolve.

- Unintelligent, inert can't evolve.
- Achetana Pradhanam, can't be Karanam, Sankhya is refuted.

XVI) Achetanabya – Anubya – inert Param anus can't evolve into well designed Universe.

- Nyaya Veiseshika negated.

XVII) Purva Mimamsa :

a) There is no creation

- Universe was always existing in this Manner.

b) Since the Universe is eternal, don't require origination of the Universe.

- Purva Miamamsa – says, don't require Ishvara, but will do rituals.

c) Get Karma Phalam from rituals.

d) Don't require Srishti Karta Ishvara, Sthithi Karta Ishvara, Karma Phala Dhata Ishvara.

e) Elaborately analysed in Kenopanishad – Vakya Bashyam

- Story of Indra, Vayu, blade of grass – 3rd chapter – Introduction.
- Shankara analyses whether we require Ishvara, Karma Phala Dhata or not.
- Purva Pakshi = Purva Mimamsa, refutes.

f) Purva Mimamsa need not be negated, he does not talk of Jagat Karanam.

- Jagat not Karyam, Karanam not required.

XVIII) Abava – Theory – Shunya Vadin – Madhyamika Buddhist

- From Shunyam nothing can come.
- Can't accept that.

XIV) Creation not from Samsari Jiva :

- Jiva is Alpagyaha.
- Highest Jiva = Hiranyagarbha
- Not ultimate creator, himself born.

XV) Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

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

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

- Brahma, Hiranyagarbha originated first.

XVI) No Jiva upto Hiranyagarbha is a Samsari, can't create.

XVII) Who can be Jagat Karanam?

Svetasvatara Upanishad :

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥

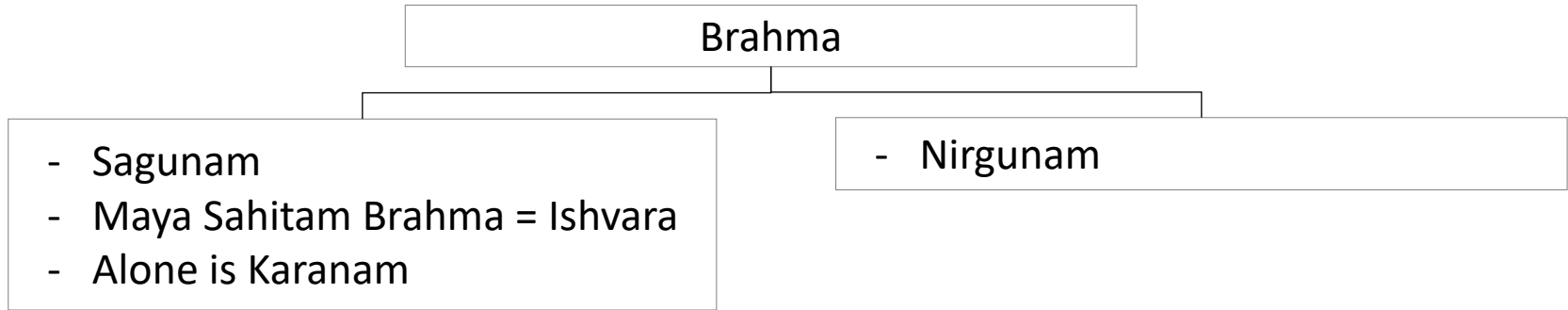
yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai ।
tam ha devam atmabuddhiprakasam mumuksur vai saranam aham prapadye ॥ 18 ॥

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

niskalam niskriyam santam niravadyam niranjanam ।
amrtasya param setum dagdhendhanam ivanalam ॥ 19 ॥

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 - Verse 18, 19]

XVIII) Sarvagya Sarva Shakti Ishvara, Sagunam Brahma is cause of creation.



53) Bashyam : Chapter 1 – Section 1 – Sutra 2 continues....

न च स्वभावतः,
विशिष्टदेशकालनिमित्तानामिहोपादानात् ।

- Scientific theory here.

I) Universe comes after the big bang, just like that.

II) Why galaxies, planets, earth, ideally designed for living beings to survive, all came just like that.

III) How Unicellular organisms, and we came... just like that.

- This is called Svabava Vada.

IV) Everything random, accidental, natural phenomenon.

V) Shankara :

- Unacceptable.
- What we need in life, we don't find randomly occurring.
- In Kitchen, look for Idlis... randomly don't come

VI) Need to choose a relevant cause

- Visishta Desha, Kala, Nimitta, specific place, time, objects required.
- Where apple, wheat, rice grows.
- In some seasons only.
- Nimitta = Conditions, type of seed.
- Rice – many varieties.
- Specific cause required for origination.

VII) World can't randomly come, requires a Chetana Tattvam.

- Not living being in cloud with 4 heads.
- Chaitanyam is required.
- Need not have legs, hands.

VII) Apani Pado Javano Pashyata Srunotu Karnaha...

Svetasvatara Upanishad :

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।

स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acaksuh sa 'srnoty akarnah I

sa veti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam II 19 II

Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. they say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

- Brain, thinking, creating, we don't mean.
- Require Chetana Tattvam called Brahman required for creation which is well designed, purposeful product.

VIII) Require intelligence.

54) Bashyam : Chapter 1 – Section 1 – Sutra 2 continues....

एतदेवानुमानं संसारिव्यतिरिक्तेश्वरास्तित्वादिसाधनं मन्यन्ते
ईश्वरकारणवादिनः ॥ नन्विहापि तदेवोपन्यस्तं जन्मादिसूत्रे ।
न; वेदान्तवाक्यकुसुमग्रथनार्थत्वात्सूत्राणाम् ।

Nyaya Veiseshika :

I) Accepts Sarvagya, Sarva Shaktiman Ishvara, closer to Advaitin

- Omniscient, omnipotent.

II) Sankhya, Purva Mimamsa don't accept Ishvara

- Atheists, no God.

III) Neiyayika :

Ishvara / Paramatma	Param Anu
<ul style="list-style-type: none">- Only Nimitta Karanam not Upadhana Karanam- Like Carpenter	<ul style="list-style-type: none">- Upadana Karanam- Eternal Atoms- Wood

Both different

IV) Ishvara creates Universe with Param Anu, Upadana Karanam.

V) Jivatma – eternal

VI) Jivatma – Paramatma both Anadi but different similar to Vedanta.

- Anaadi Jiva has Kama.
- Adrushtam Accepted.

VII) Neiyayika :

- Ishvara looks at Adrushtam of all Jivas, creates Universe with Param Anu.
- Sarvatra Ishvara is Jagat Karanam.

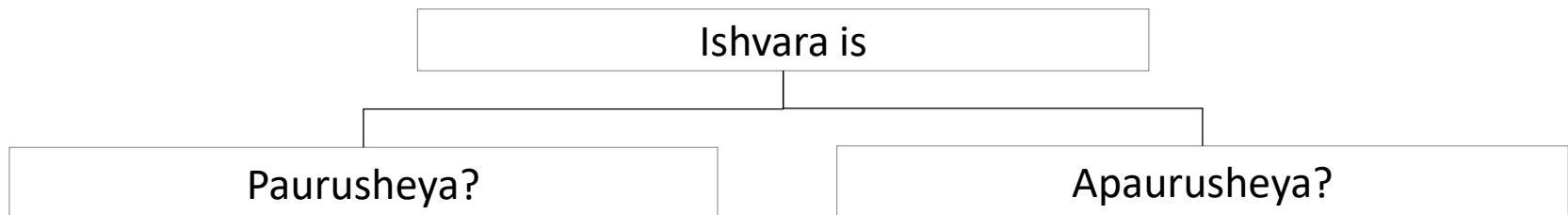
VIII) Debate :

- a) Can we know existence of Ishvara, who is different from the world and who is different from the Jivas also.
- b) Jiva, Jagat, Vyatirikta (Different from both), Sarvagya, Sarva Shaktiman Ishvara – creator, how do we know?
- c) What is the Pramanam for omniscient, omnipotent, intelligent cause called God, who is different from both Jiva and Jagat.
 - What is the proof?

IX) Vedantin :

- a) Ishvara can be known only through Apurusheya Veda Pramanam.
- b) Ishvara is Apaurusheya, not knowable through human instruments of knowledge, including modern science (Which is human being and human instrument).

c)



d) Ishvara is Apaurusheya, can be known only through Veda Pramanam.

e) If a person does not accept Veda Pramanam, we will not discuss Ishvara or religion with Nastikas.

f) Nastikas :

- I don't believe in Veda.
- Live and let live, respect each other.
- Veda is left out, discussions won't lead to any conclusion.

g) Never try to prove God to a scientist.

- Will only mock at us.
- Have sympathy.
- Be person of strong conviction.

h) Ishvara is Apaurusheya, Apaurusheya Pramanam alone can reveal.

X) Nyaya : (Tarquika)

a) Ishvara can be proved logically

b) Ishvara proved through Anumana, inference.

c) Paksha, Hetu, Sadhya, Drishtanta

d) Statement of Syllogism Anumana Pramanam

XI) Parvataha Agniman Dhumavatvat Yatha Pakshalayam :

a) Paksha – Parvataha – Locus of Debate – Mountain

b) Agniman – Fire is there or not object of debate, Sadhyam, conclusion.

- It is not visible.
- Apratyaksham
- Use logic
- What is basis?
- Blindly say means superstition.

c) **Dhumavatvat :**

- Seeing live, fresh smoke going Upwards.
- Hetu, conclusion

d) **Drishtanta :**

- Yatra Yatra Dhumah, Tatra Tatra Agnihi.
- Wherever smoke is there, fire will be there.
- Invariable concomitance, Vyapti Jnanam.
- Helps me to make connection between Hetu and Sadhyam.
- In Vedanta 4 components.
- In Tarka “Nigamanam” added.

XII) Neiyayika Tarqa – 3 steps of reasoning

- Does not refute Ishvara.
- We refute the idea that God can be logically proved.
- We logically negate their logic, don't negate Ishvara.
- Refute logical proof for Ishvara by showing the fallacies in logical reasoning.
- Fallacies in logical reason = Hetva Abhasa.

XIII) 3 steps – 3 reasoning :

a) Jagat Sakratukam :

- World has an intelligent creator - Paksha

b) Karyatvat – It is a product.

c) Ghatavat – Like a pot has potter.

- All products have an intelligent creator.

d) Yatu Yatu Karyam Tatu Tatu Sakratukam :

- Whatever is a product has an intelligent creator.
- Vyapti Jnanam.

e) Anumanam No. 1 :

- Jagat Sakratukam karyatvat Ghata Vatu.

XIV) Anumanam No. 2 :

a) Jagat Karta Ishvara

- Not local cook, goldsmith, carpenter but Ishvara.

b) Ishvara :

- Not one of living beings on the creation.
- He is living being outside the creation to create this world.

c) Ishvara is different from Jiva.

d) Paksha – Jagat Karta

- Ishvara = Sadhya
- Hetu = Jiva Binnatve Sati Chetanatvat.

e) For Ishvara to be creator 2 conditions are required.

f) First condition :

- Must be sentient, not inert.
- Intelligent creator not Param Anu (Matter – Inert)

g) Second condition :

- Ishvara must be different from Jiva.
- Jiva is Alpagya, Alpa Shaktiman.

h) Jiva can create finite things.

i) Intelligent and different from Jiva

- Sentient principle other than Jiva.

j) Unlike Potter, carpenter, goldsmith.

k) 2nd Anumanam :

- Jagat Karta – Paksha, Ishvara.
- Jiva Binnatvat Sati Chetanatvat, Vyatirikena Kulalavatu.

XV) 3rd Reasoning :

a) Jagat Karta Ishvara = Paksha

b) Sarvagya = Omniscient, Sarvashaktiman Omnipotent

c)

Neiyayika	Shankara
I will prove logically Ishvara	Veda proves Ishvara

d) Ishvara Omniscient, Sarva Karanatvat.

- Carpenter – Produces only furniture
- Goldsmith – Only produces ornaments

e) Hetu – Reason :

- Sarva Karanatvat – Sarvagya
- Alpa Karanatvat – Alpagya

f) No example

- Unlike example, unlike goldsmith.

g) Anumanam :

- Jagat Karta Ishvara Sarvagya, Sarva Karanatvat Vyatirekena Kulalavatu.

XVI) In 3 Anumanams, Neiyayikas say :

- a) There is intelligent cause
- b) There is Ishvara, intelligent cause.
- c) Ishvara is omniscient
- d) There is a creator, creator is Ishvara, Ishvara is omniscient – 3 Anumanam

XVII) Vedanta :

a) Refutes, gives logical fallacies

- Refuting only syllogism
- Not refuting Ishvara

b) End – Mangalam Shloka :

- I have refuted Neiyayikas Ishvara, I have not refuted you.
- We are Astikas.

XVIII) 1st Anumanam :

a) Jagatu Sakartrukam Karyatvat Ghata Vatu

b) Whatever is a product has an intelligent creator

c) Our argument :

- In the creation, there are many things naturally coming.

d) Whatever is artificially created – watch, mike, car, plane, intelligent human being is required.

e) Every plant, metals under ground, ones, many things occur naturally, for which we don't find a creator.

f) Evolution theory :

- No intelligent creator in it.
- Natural products but we are not creating them.

g) Natural products do not have intelligent creator.

h) Artificial products have an intelligent creator.

i) Can't say :

- All products have intelligent creator.

j) Yad Yad Karyam Tatu Tatu Sakartukam, Vyapti is wrong.

k) Only artificial products have intelligent creator.

- Natural products do not have intelligent creator.
- Nature creates.

I) In Temples :

- Svayambu
- In Amarnath, Shiva lingam comes
- No sculpture is creator, Svayambu

m) 1st Anumanam is wrong

- Vyapti has Vyabichara Rupa Hetva Abhasa, Dosha.

XIX) 2nd Argument :

a) Jagat Karta Ishvara Paksha

b) Hetu :

- Jiva binnatve Sati Chetanatvat

c) Because intelligent creator must be a sentient one, other than Jiva living being.

d) Vedanta asks :

- There are intelligent living beings other than Jiva.
- How do you know?
- Living beings = Jiva

e) Other than the world and living beings in the world, there is an extra cosmic intelligent being, how do you know?

- Never come across
- Can't use Hetuh which is not Paurusheya.

- f) Apaurusheya Hetuh – You can't give
- g) Ishvara is intelligent being other than the human being.
- h) Neither seen, can't prove
- i) Hetuh is not yet proved, Asiddham
 - Hetvah Siddhi...
- j) Proof itself is not proved
- k) 2nd Anumanam is wrong

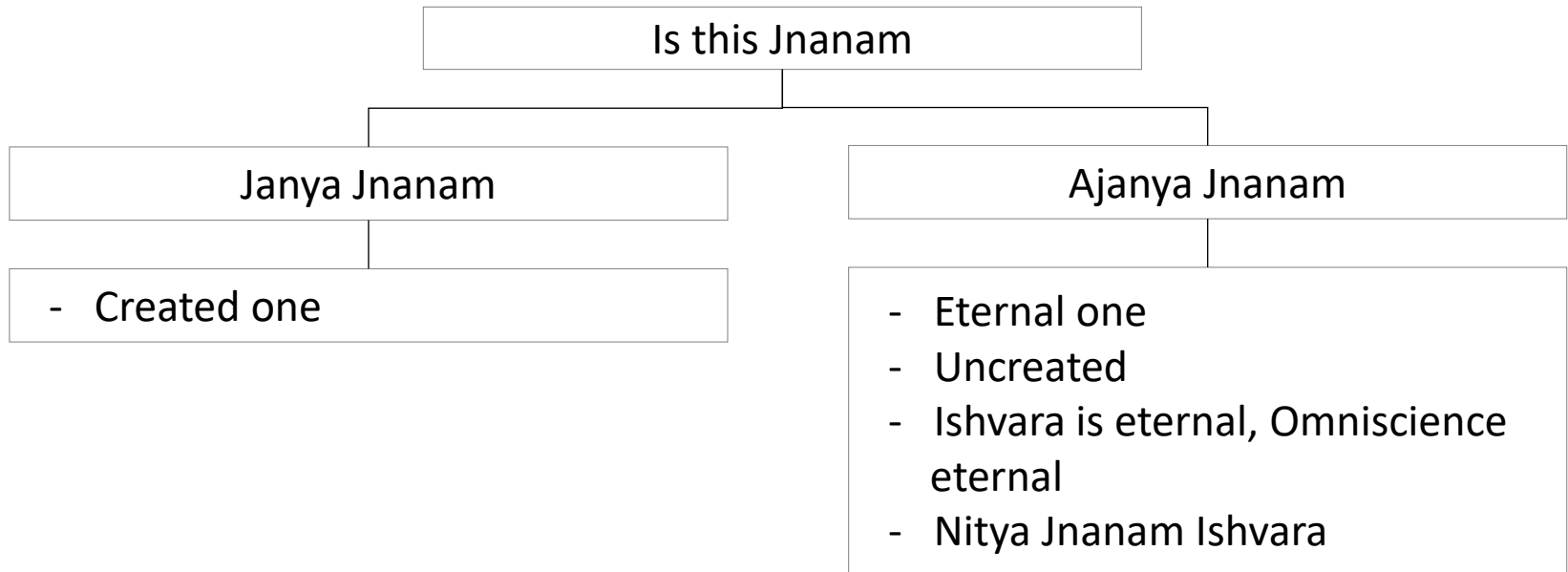
XX) 3rd Anumanam :

- a) Jagat Karta Ishvara Sarvagya Paksha.

b) Reason – Hetuh :

- Sarva Karanatvat Vyatirekena Kulalavatu
- c) Ishvara is Omniscient
- d) Vedantin Refutes based on Veiseshikas own principle
- e) Omniscience of Ishvara
 - Sarvagyatvam
 - Sarva Jnanam

f)



g) Exactly like Vedanta

- Ishvara Sarvagya, Nitya Jnanavan

h) If you say, Ishvara gets particular Jnanam in time, about 5G mobile phone.

- It means Ishvara was not Sarvagya before.

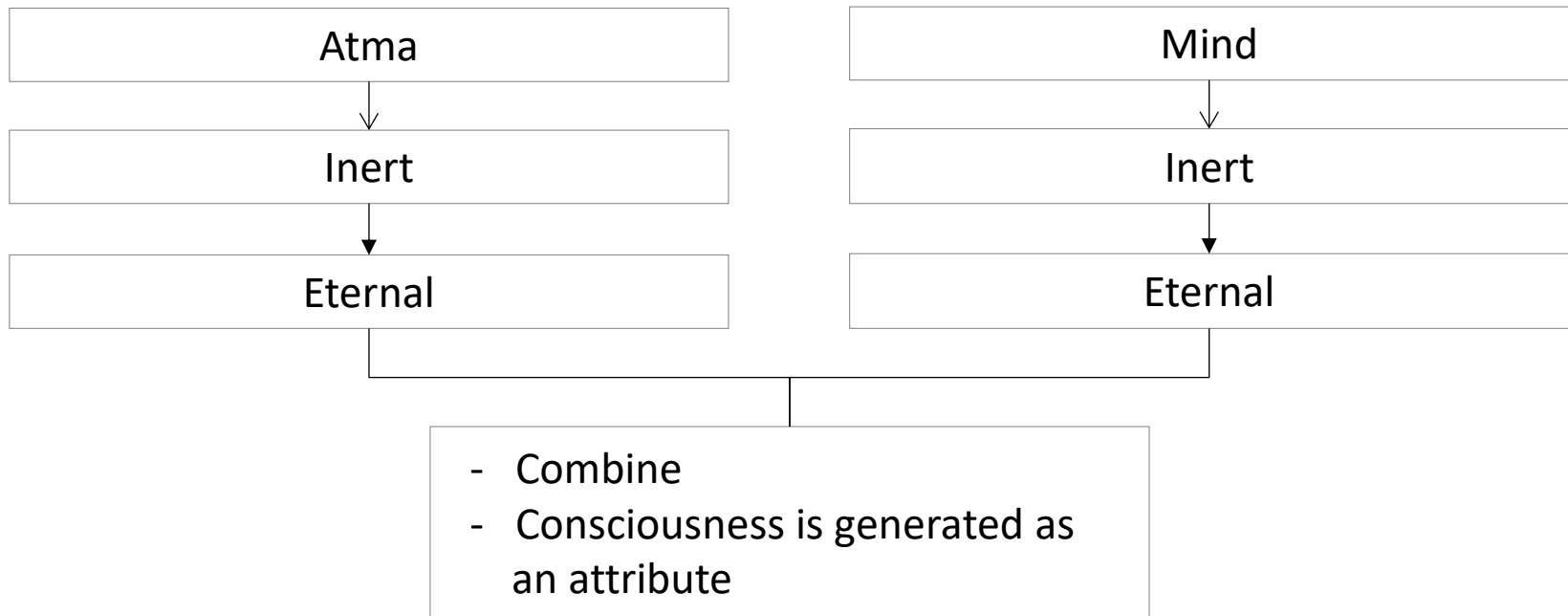
i) He must be Nitya Jnanavan

j) In Tarqa, don't accept Nitya Jnanam

k) Rule of Neiyayika

- Yatu yatu Jnanam, Tatu Tatu Mano Janyam
- Any knowledge is born out of Mind.

l)



m) How do you logically prove Nitya Jnanam?

n) Nitya Jnanam is Apaurusheya Vishaya.

- Through Human Analysis, you can only come across – Anitya Janya Jnanam

o) Logically can't prove Nitya Jnanam and don't have experience also.

- Jiva Binna Chetana = Apaurusheya Vishaya.
- Ishvara + his Omniscience = Apaurusheya

p) Shankara :

- Neiyayika – you are Astika
- Say Veda is Pramanam for Ishvara.

XXI) What about Tarqa?

a) Tarqa is a supporting Pramanam

- Universe is an intelligent creation.

b) Require intelligent creator

- Use logical reasoning not to prove Ishvara but to understand Ishvara revealed by the Veda.
- So that our intellect is comfortable.

c) Intellectual comfort requires support of reasoning.

d) Veda reveals Ishvara

- You give logical re-inforcement

e) When others mock, we need not feel bad.

f) We are intellectually convinced.

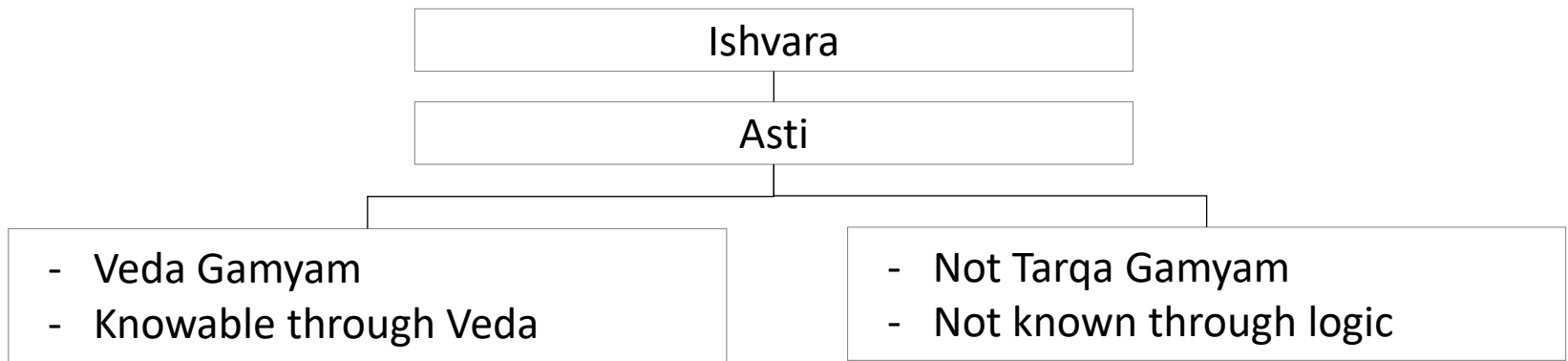
g) Such a Chetana Vastu is required.

- Don't say Ishvara must be a person in Vaikunda, residing in ocean.
- It is for Puja only.

h) Our Ishvara = Chaitanya Tattvam with Maya

- Not with legs, hands.
- It is for Upasana.

i)



j) Tarqa = Support

- Bottle Neck – Vessel of water
- Use funnel
- Pour into the bottle with funnel.
- Funnel not source of water.
- Funnel helps to get water.
- Source = Vessel full of water.

k) Vedic knowledge = Water

- Funnel = Reasoning / Tarqa
- Bottle = Narrow intellect
- With the help of funnel called reasoning, Vedas Ishvaras knowledge through funnel of Tarqa, put inside our bottle Buddhi.

l) We require Veda, Tarqa, Sruti, Yukti, Anubhava for the comfort of the intellect

m) We will be convinced of Ishvaras existence.

XXII) Shankara :

a) Neiyayika considers Anumanam is Pramanam for Ishvara.

b) Some think that in 2nd Sutra Vyasa refers to Anumana Pramanam

c) Brahman = Jagat Karanam

- Our Mind goes to Tarqa Shastra.
- Yat Karyam Sarva Karanatvat Ghata Vatu.

d)

Basis of 2nd Sutra logic refers to

- Neiyayikas Anumanam?
- Not correct
- They accept Ishvara
- Establish Ishvara different from Jiva, Jagat

- Upanishad Vakhyam?
- Basis is : Yatho Va Imani Butani
- Pramanam, Sadhanam

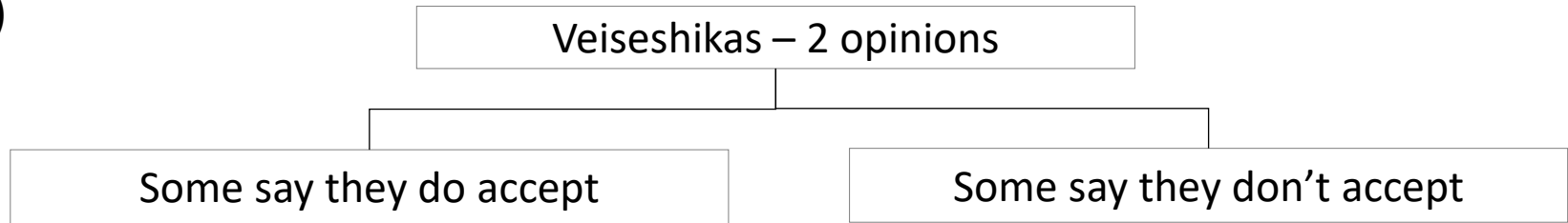
Taittiriya Upanishad : Chapter 3 – 1 – 2

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

taṃ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijijñāsasva | 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]

XXIII)



XXIV) Intelligent cause Ishvara is other than Jiva.

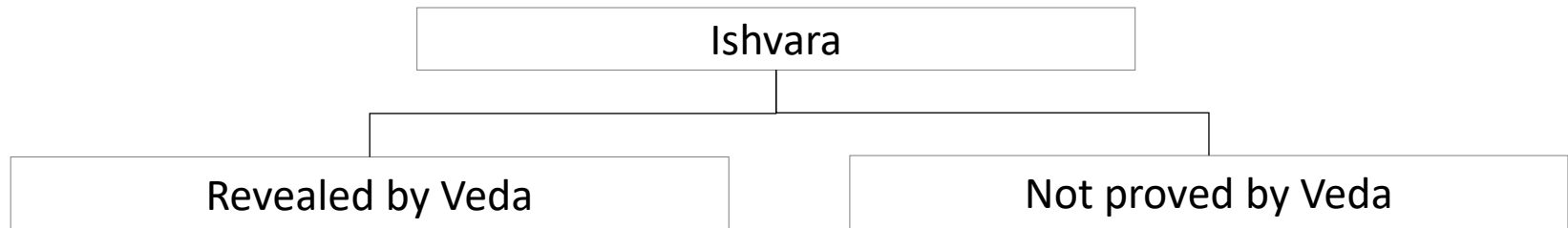
- 2nd Sutra not Neiyayikas Anumana Pramanam but to Upanishad.

XXV) a) Ishvara is revealed in the Upanishad as Jagat Karanam

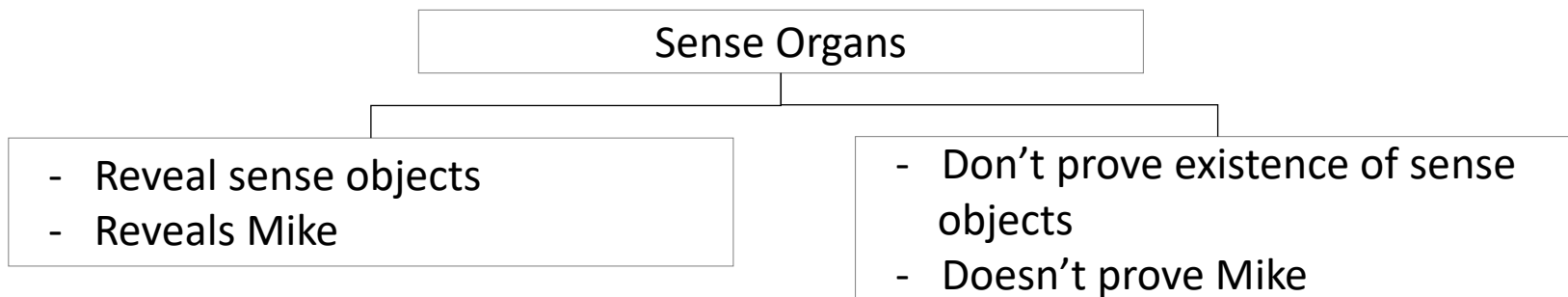
- Not proved

b) Proved used when we use Anumana Pramanam.

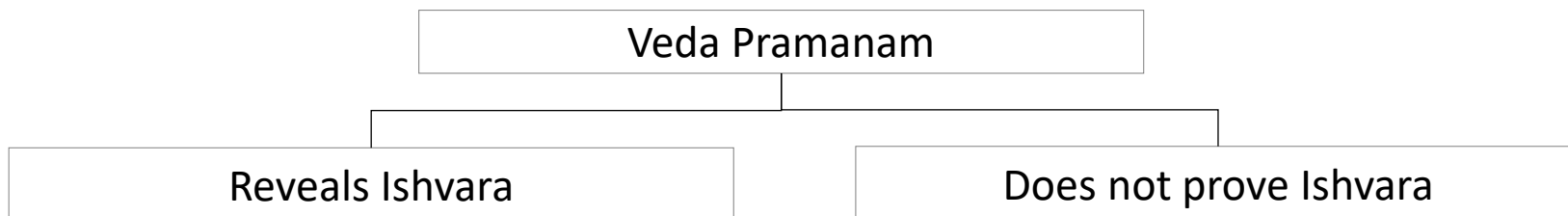
c)



d)

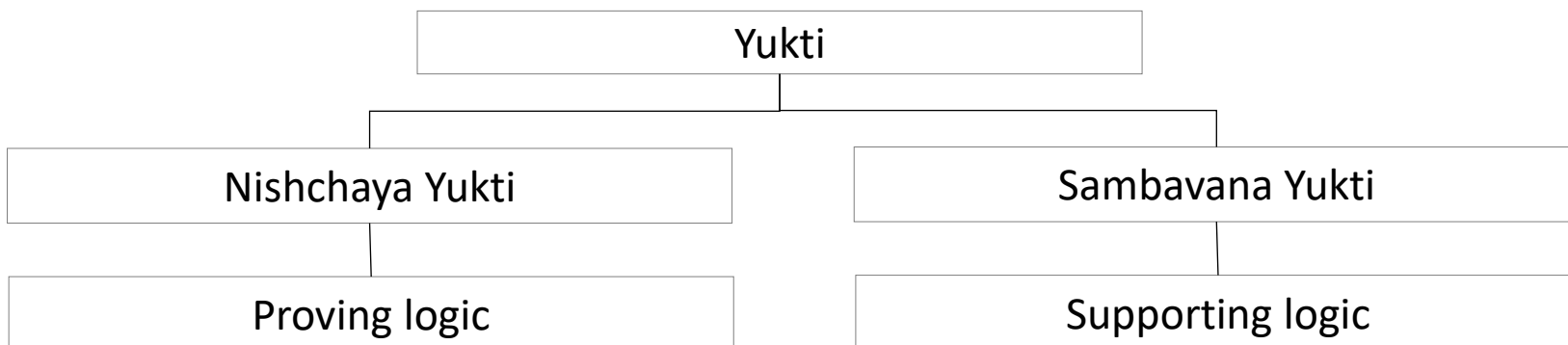


e)

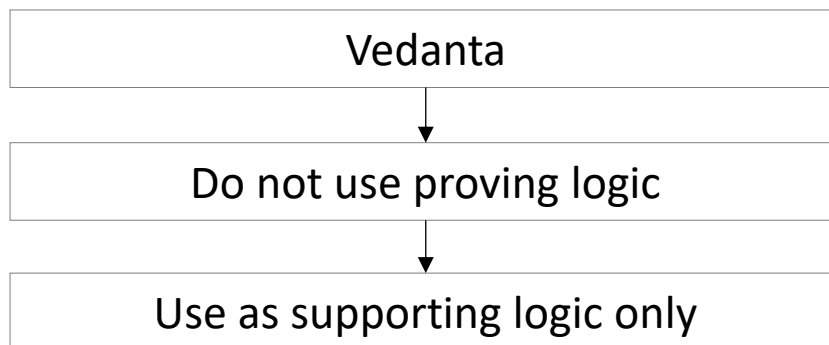


f) For intellectual convincing, we use reasoning, as a support or re-inforcement.

g)



h)



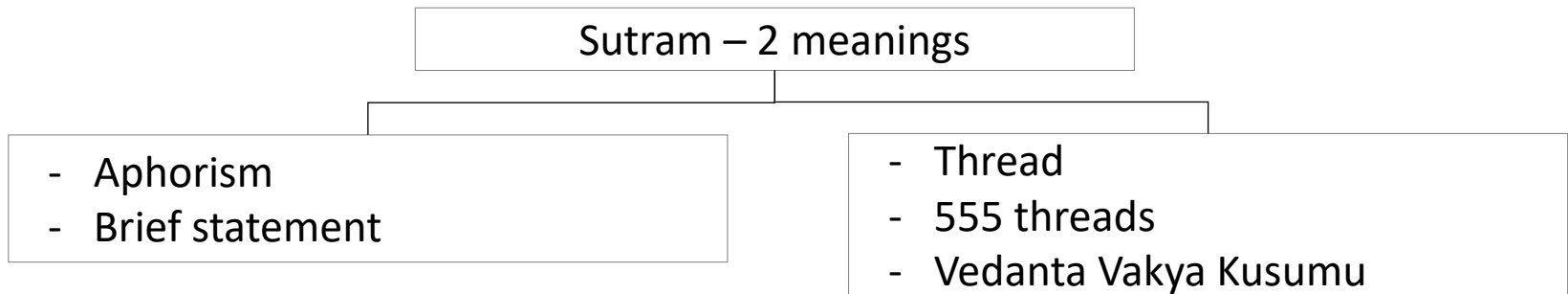
i) Question :

- If 2nd Sutra is not based on Neiyayikas Anumanam, then it is based on what.

j) Vedanta Vakhya Kusuma Grathanarthavat Sutrnam.

XXVI) What is Brahma Sutra?

a)



- We have 555 flowers, Upanishadic statements.

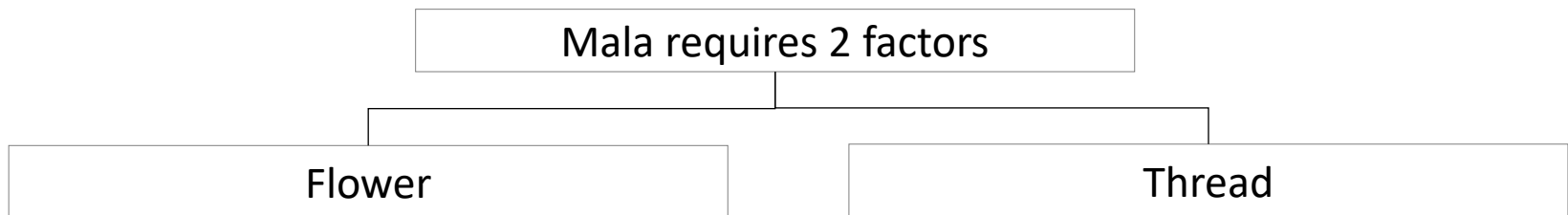
b) Example :

- Yatho va Imani Butani Jayante.
- Upanishad flowers are strewn in a Garden

c) You can't have a mala with loose flowers.

- Require thread to thread the flower.

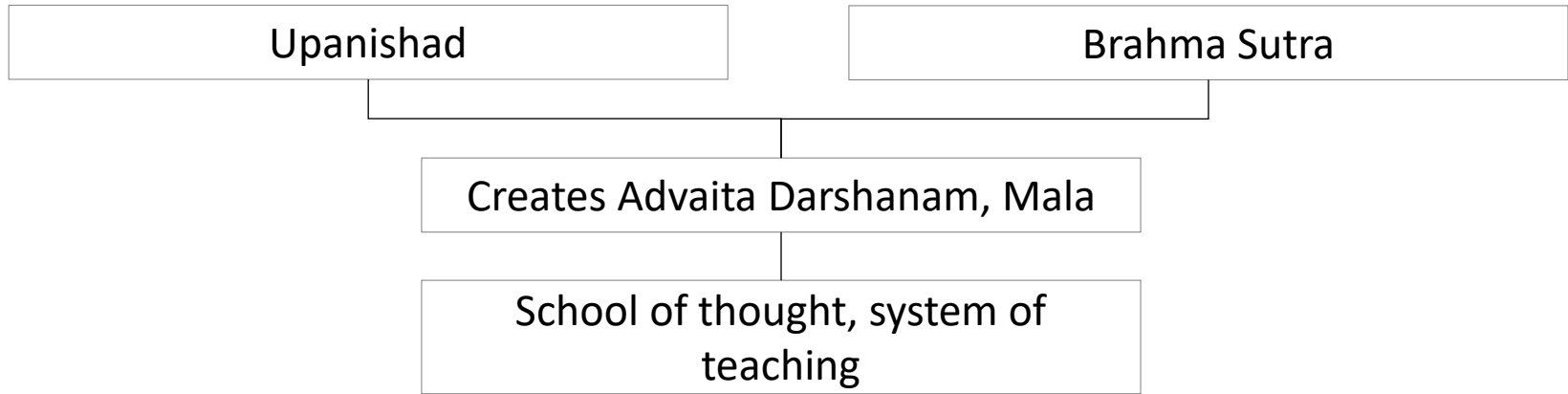
d)



e) Require both

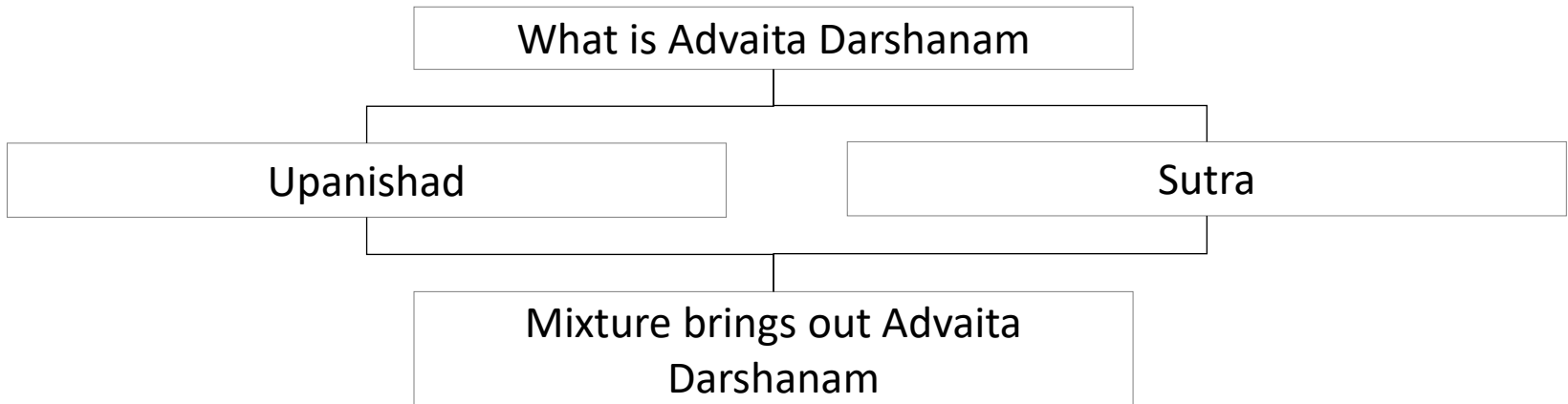
f) Require Upanishads – flowers + Vyasa Sutrani – Thread

g)



h) Vedanta Vakya Kusumam Grathanam (Treading – Stringing a mala)

i)



Revision : Sutra 1 – 1 – 2 - Topic 54

I) Janmadhasya Yataha

II) Brahman is that because of which origination, existence, and resolution of the world happens.

III) This is definition of Brahman

IV) Discussing extension and corollaries

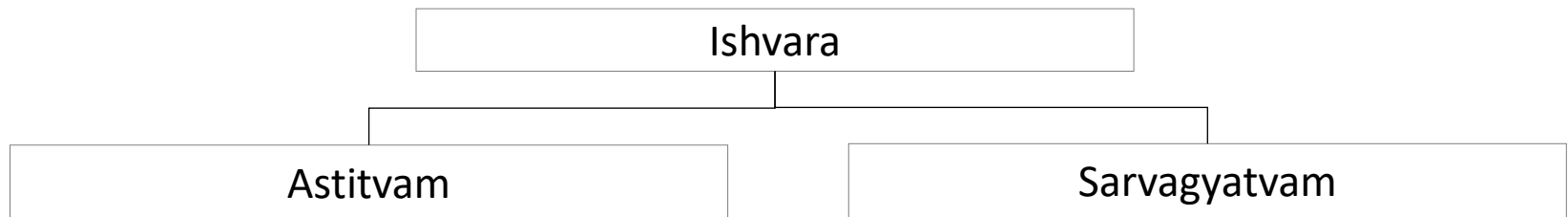
V) View of Nyaya – Veiseshika :

a) Tarqa + Vedanta accept omniscient, omnipotent Ishvara

b) What is proof, Pramanam for Ishvara?

c) Ishvaras existence, omnipotence, omniscience, can be established through pure reasoning, logic.

d)



- Proved by logic.
- Samsari Vyatirikta Ishvara Astitva, Adhisadhanam.

e) Tarqa Pramanam alone is referred to in Brahma Sutra 2.

f) Mistake quoted

g) Tarqa Pramanam alone mentioned in Sutra 2 for Ishvara's existence and omniscience.

VI) Our reply :

a) 2nd Sutra refers to only Apaurusheya Vedanta Pramanam.

b) Paurusheya Tarqa Pramanam can't prove Ishvara.

c) Ishvara = Apaurusheya Vishaya

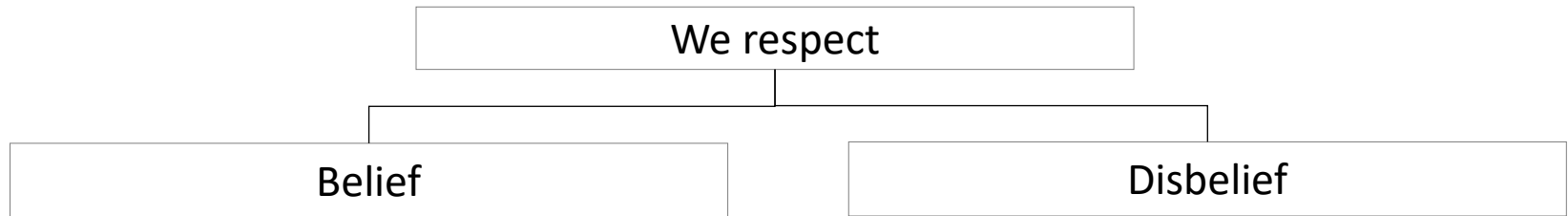
- Crucial difference.

d) Never argue with anyone who does not accept Veda Pramanam

e) We will get into trouble.

f) If a person doesn't believe in God or believe in Veda, we leave him.

g)



- We have freewill and respect it in every individual.

h) Don't get into an argument

i) Cricket – require Umpire

j) For Apaurusheya Vishaya, Umpire is Veda.

- If umpire Veda not accepted, don't discuss Ishvara, Svarga, Punyam, Papam, Rituals.
- Vyasa is presenting Vedanta Pramanam.
- Vedanta Vakya Kusuma Grathanathartvat.

VII) Upanishad statement = Strewn flower from Vedanta

- Required thread for stringing
- Thread + flower = Garland → Advaita Darshanam

VIII) Not philosophy (Western philosophers use)

- Philosophy is a school of thought derived from Tarqa Pramanam

IX) Philosophy is with pure logic only, can't use scriptures.

X) Advaita Darshanam not derived through pure Tarqa Pramanam, Advaita Darshanam is not philosophy, it is Advaitic vision.

- It is a mixture of Vyasacharyas sutram and Upanishad Vakyam.
- This is Sankshepa Uttaram

55) Bashyam : Chapter 1 – Section 1 – Sutra 2 continues....

वेदान्तवाक्यकुसुमग्रथनार्थत्वात्सूत्राणाम् । वेदान्तवाक्यानि हि
सूत्रैरुदाहृत्य विचार्यन्ते । वाक्यार्थविचारणाध्यवसाननिर्वृत्ता हि
ब्रह्मावगतिः, नानुमानादिप्रमाणान्तरनिर्वृत्ता । सत्सु तु
वेदान्तवाक्येषु जगतो जन्मादिकारणवादिषु, तदर्थग्रहणदाढ्याय
अनुमानमपि वेदान्तवाक्याविरोधि प्रमाणं भवत्, न निवार्यते,
श्रुत्यैव च सहायत्वेन तर्कस्याभ्युपेतत्वात् ।

- What is proof for Advaitic vision?

I) Vyasa is not giving his own logic like plato, Socrates, etc.

- Not his own independent reasoning.

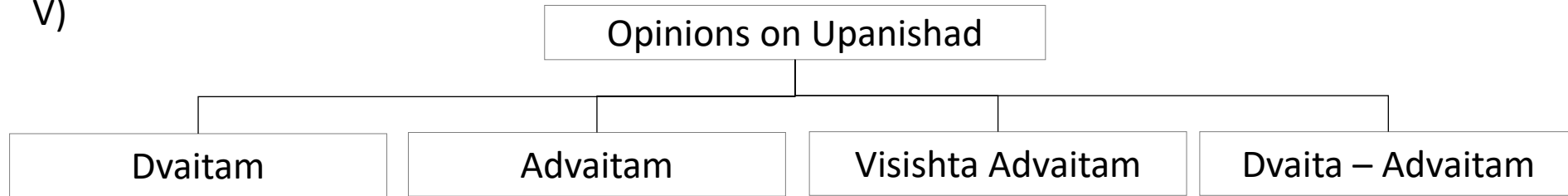
II) Taking Vedanta Vakyam and analysing, Vakya Vichara, Vakya Mimamsa.

III) Use our Brain not for new invention but to extract message of Vedanta.

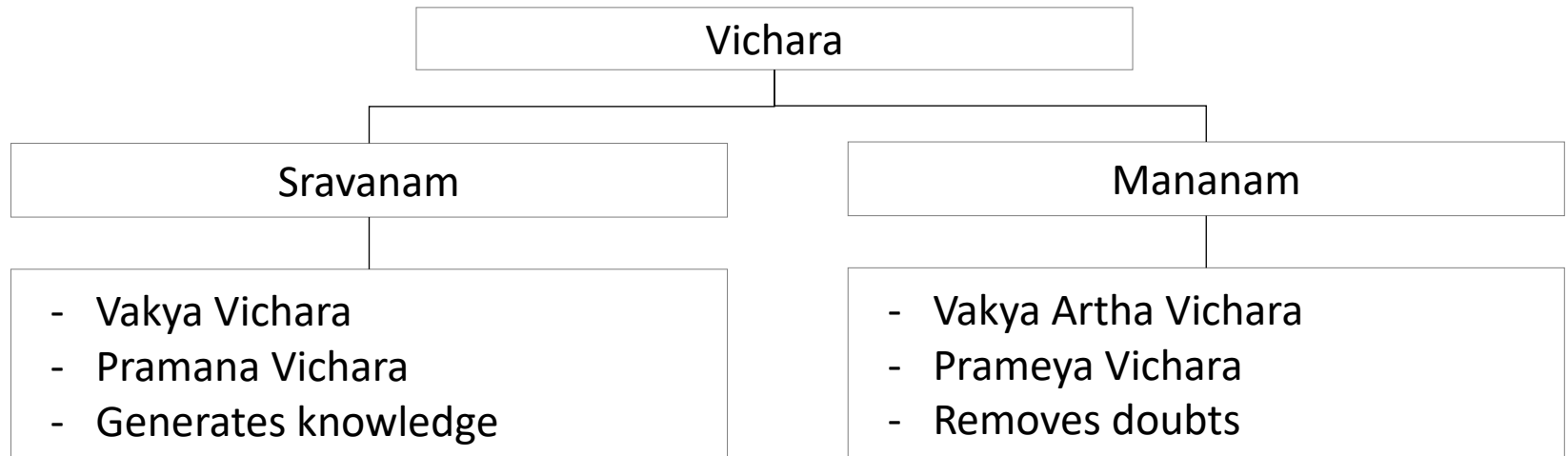
IV) Every Sutra has connection to Upanishadic mantra.

- Every Adhikaranam has Vishaya Vakyam.

V)



VI)



- Adyavyasana – convincing knowledge, doubtless knowledge
- Nivruttaha Brahma Avagathi, Aparoksha Jnanam rises in the mind
- Discussed in 1st Sutra.

VII) Sravanam and Mananam gives doubtless knowledge

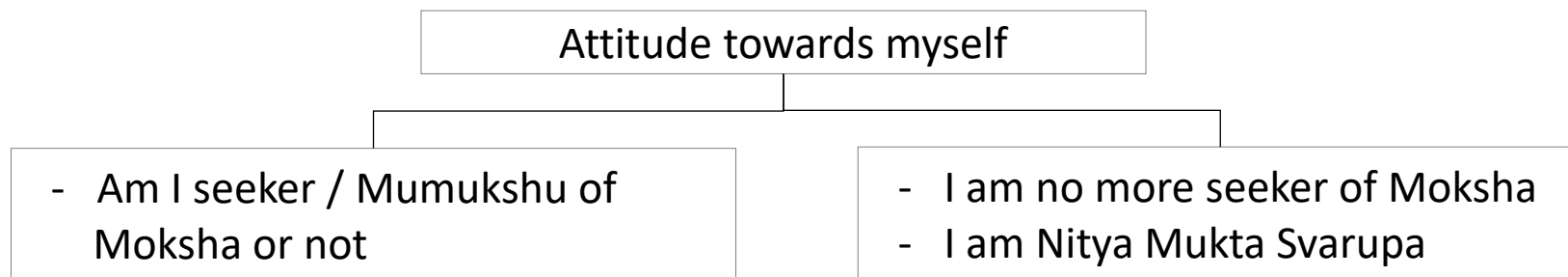
- Meditation not a means of knowledge.

VIII) Understand Aham Brahma Asmi and I mean it = Aparoksha Jnanam.

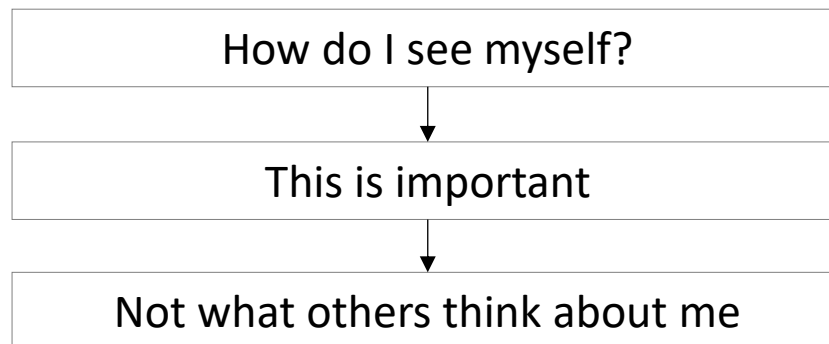
a) Upadesa Sahasri gives a lot of Answers.

b) My attitude towards myself and attitude towards Moksha will change.

c)

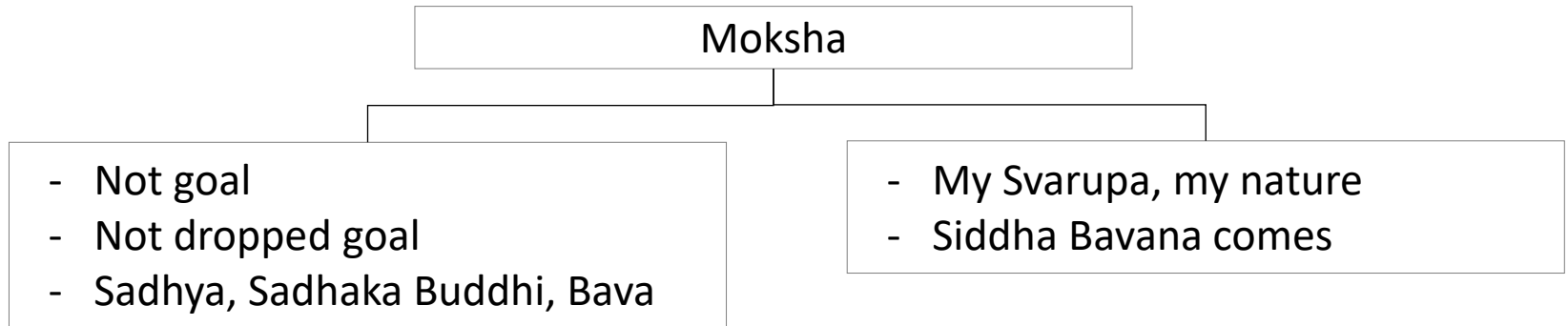


d)



e) Perspective of myself must change.

f) Upadesa Sahasri :



g) I am Siddha, Moksha also Siddha.

- Moksha Na Sadhya
- I am Mukta, Moksha is Siddha.
- Tell in Puja Room.

h) Studied 25 years, teaching, written notes.

- How do I look upon myself decides Moksha.

i) If perspective has changed, I have Brahma Avagatihi.

- I am Jnani.

IX) Aparoksha Jnanam can never be generated by logic, meditation, Nirvikalpaka Samadhi (Yoga Shastra)

X) Knowledge does not come in Meditation.

- What is the proof?

Yoga's conclusion :

- Dvaitam is Satyam
- Never arrived at Advaitam.
- Jivatma, Paramatma, Anatma are different.

XI) Nirvikalpaka Samadhi can't give Advaita Jnanam, Darshanam

- Samadhi, logic, mystic experiences can't give Advaita Jnanam.

XII) What gives Advaita Jnanam?

- “Vedanta Vakya Artha Adyavasana Nirvrutta Brahma Avagathi” [Topic 55]

XIII) Shankara boldly says that because Upanishad says.

XIV) Kathopanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ट ।

यां त्वमापः सत्यधृतिर्वतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ १ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,

Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketa prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee?
[I – II – 9]

- This Atma Jnanam will never come from Tarqa - logic

XV) Nirvrutta by logic :

- This knowledge never generated.

XVI) Is Tarqa required for study of Vedanta?

- Reasoning is required to extract meaning from the Upanishad.
- This is Purpose No. 1.

XVII) 2nd Purpose :

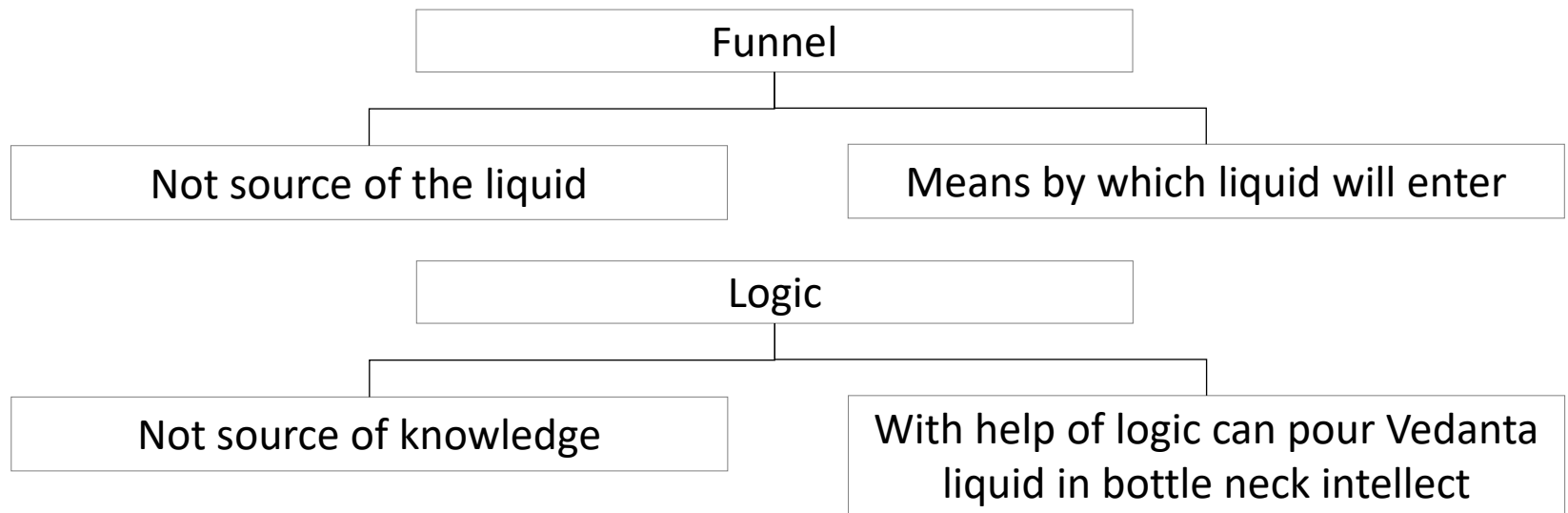
- Vedantic teaching is not illogical.
- Don't say logical which means it is derived through logic.
- Logic can't negate Vedantic teaching.
- Chapter 2 – Brahma Sutra, challenge Vedantic teaching, through logic.
- Avirodha Adhyaya, logical contradiction can't be proved logically.

XVIII) Once Vedanta defines Brahman or Ishvara as Jagat Karanam.

- Sarvagya, Sarva Shaktiman, Maya Sahitam Brahman.
- Once Upanishad reveals Ishvara, to support that, use logic, to re-inforce, intellectually comfortable, after using logic.

XIX) Example :

- Funnel to pour liquid



XX) For receiving message regarding origination of world and for re-inforcement, Brahma Sutra prescribed.

XXI) Advaitin uses modern science for Paurusheya Vishaya.

- Apaurusheya Vishaya – Veda.
- Use 2 channels.
- Enjoy benefits of science and Veda.

XXII) Science can't push out Vedanta but re-inforces Vedanta (Vakya Avirodhi, supporting logic, not proving logic).

XXIII) Sadhana Panchakam :

वाक्यार्थश्च विचार्यतां श्रुतिशिरः पक्षः समाश्रीयतां
दुस्तर्कात्-सुविरम्यतां श्रुतिमतस्-तर्कोनुसन्धीयताम् ।
ब्रह्मास्मीति विभाव्यतामहरहर्गर्वः परित्यज्यतां
देहेहम्मतिरुज्झ्यतां बुधजनैर्वादः परित्यज्यताम् ॥

Vākyārthaśca vicāryatām Śrutishiraḥ pakṣaḥ samāsrīyatām
Dustarkāt-Suviramyatām Śrutimatas-tarko'nusandhīyatām |
Brahmāsmīti vinbhāvyatām-aharar-garvaḥ parityajyatām
Dehe'ham-matirujjhyatām Budhajanair-vādaḥ parityajyatām ||

Reflect over the intended hidden meaning of the Scriptures and the great Dictums that try to establish the Divinity of Man, and take refuge in their perspective by adopting them in your life. Keep away from vain and worthless arguments, and follow the methodical rewarding reasoning adopted by Scriptures. Bear constant unbroken awareness that you are Divine Spiritual Being — The Brahman (The Eternal Infinite Ocean of Bliss-Peace-Absolute), completely give up egoism, pride and worldly status. Eliminate the idea that you are this destructible body (the temporary earthly encasement) in this ephemeral world of dualities. Never argue with the wise luminaries. [Verse 3]

- Use logic properly to internalise Vedanta message.
- Use funnel correctly, up should be wide mouth.
- Use Su Tarqa, not Dus Tarqa.
- Internalise Vedantic message.

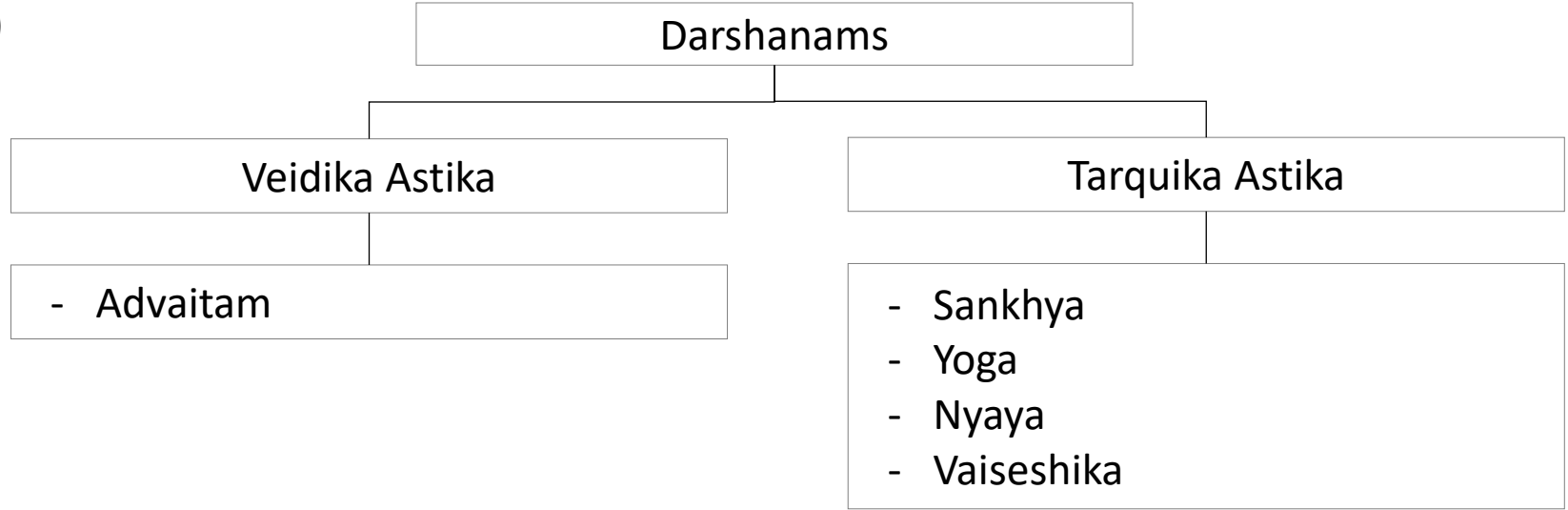
XXIV) Use Sruti + Yukti + Anubhava for self realisation

- Advaitic teaching not philosophy.

XXV) Sankhya, Yoga, Nyaya, Veiseshika – 4 Darshanams, all accept Veda

- Gave more importance to Tarqa.
- Kept Tarqa as primary, hence called Tarquikas.

XXVI)



56) Bashyam : Chapter 1 – Section 1 – Sutra 2 continues....

तथा हि — ‘श्रोतव्यो

मन्तव्यः’ (बृ. उ. २ । ४ । ५) इति श्रुतिः ‘पण्डितो मेधावी

गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद’ (छा. उ. ६ ।

१४ । २) इति च पुरुषबुद्धिसाहाय्यमात्मनो दर्शयति ।

Sruti Support :

I) Brihadaranyaka Upanishad : Chapter 2 – 4 – 5

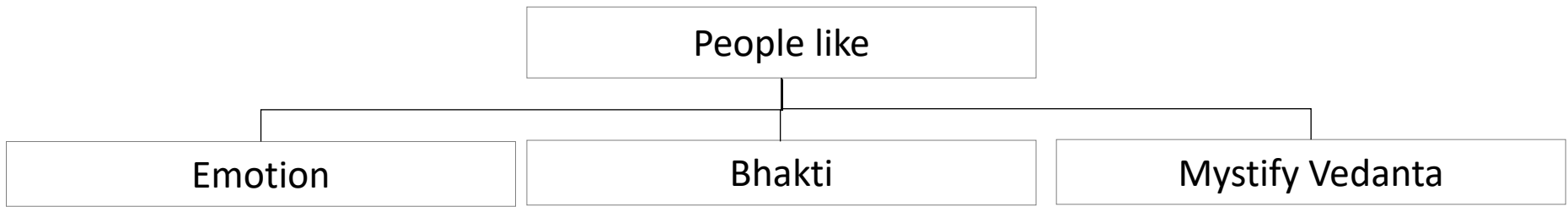
स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
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
nididhyāsitavyo maitreyi, ātmano vā are darśanena
śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

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]

- Srotavyaha – First hear
- Mantavyaha – Reflect
- Don't blindly believe the message.
- Be intellectually convinced.
- No logical contradiction.
- Logic can't disprove it, confirmed by Mananam.
- Non-disprovability by logic is called conviction.

II) After Mananam, intellect will feel comfortable.



III) Logic :

- Self is inside not outside.
- Close eyes, look inside.

IV) Kathopanishad :

पराञ्च खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhīrah pratyag atmanam aikṣat avṛtta cakṣur amṛtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

- Meditation alone will give Atma Jnanam.

V) Shankara :

- Want to look at face.
- Use mirror, be extrovert.
- By meditating can't see your face.

VI) Vedanta = Spiritual Mirror, word Mirror, Guru Shashtra Upadesa.

= Extrovert

VII) Anyontara Atma Pranamaya... helps you to come to self evident awareness.

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर

आत्मा प्राणमयः । तेनैष पूर्णः ।

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।

अन्वयं पुरुषविधः । तस्य प्राण एव शिरः ।

व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।

आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष

श्लोको भवति ॥ २ ॥

tasmādvā etasmādannarasamayāt anyo'ntara

ātmā prāṇamayah | tenaiṣa pūrṇah |

sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |

anvayaṃ puruṣavidhaḥ | tasya prāṇa eva śiraḥ |

vyāno dakṣiṇaḥ pakṣaḥ | apāna uttaraḥ pakṣaḥ |

ākāśa ātmā | pṛthivī pucchaṃ pratiṣṭhā tadapyeṣa

śloko bhavati || 2 ||

Other than that (soul) made up of the essence of food there is an inner soul (Sheath) made of the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, Prana is the head, Vyana is the right side, Apnana the left side, Akasa is the trunk, earth is the tail or the support about this also there is the following Vaidika Verse. [2 - 2 - 2]

- Otherwise we can't differentiate Atma and Anatma.

VIII) Teaching not extrovertedness, it brings me back to my self.

- Guru : Tatu Tvam Asi
- Student : Aham Brahma Asmi

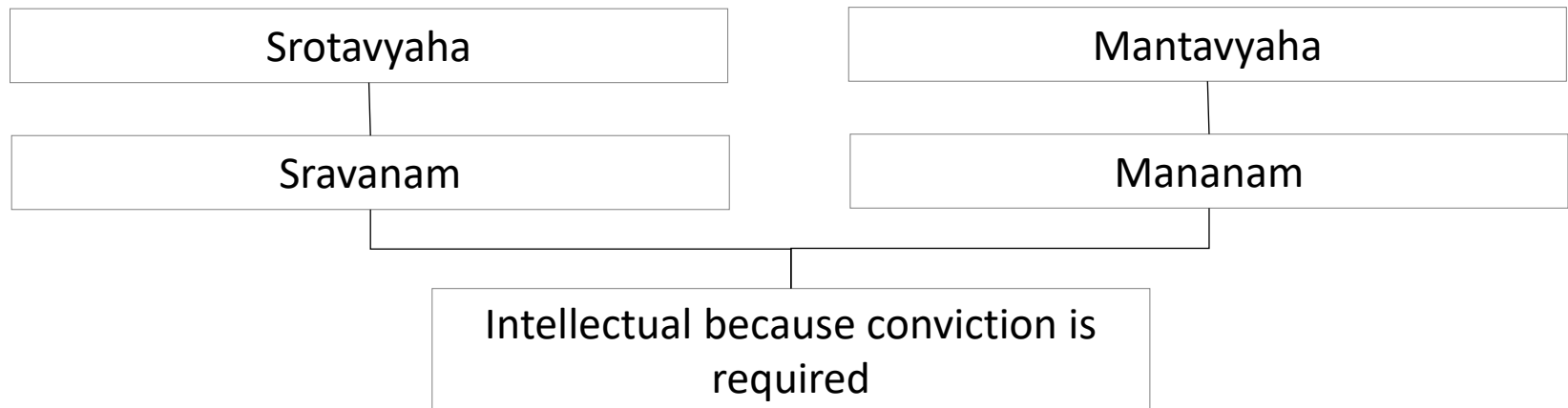
IX) Scriptural study not against self knowledge.

- It alone gives self knowledge.
- Meditation and logic can't give knowledge.

X) Intellectual study is involved, hence people put off.

- Hence they will say – Meditate or do Nama Siddhanta, Japam.
- Arjuna was taught 18 chapters in battle field.
- No Jnanam by touching.

XI) Knowledge and conviction comes through Sravanam and Mananam.



XII) Chandogya Upanishad : Chapter 6 – 14 – 2

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं
गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्पण्डितो
मेधावी गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ ६.१४.२ ॥

tasya yathābhinahanam pramucya prabrūyādetām diśam
gandhārā etām diśam vrajeti sa grāmāḍgrāmam pṛcchanpaṇḍito
medhāvī gandhārānevopasampadyetaivamevehācāryavānpuruṣo
veda tasya tāvadeva ciraṁ yāvanna vimokṣye'tha sampatsya iti || 6.14.2 ||

And as someone may remove that person's blindfold and say, 'Gandhāra is this way; go this way,' and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhāra; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 - 14 - 2]

- Panditaha = Sravanam
- Medhani = Mananam

XIII) Story :

- Gandharva story.
- Robbers Kidnapped rich person, left him in forest.
- Blindfolded him.
- Because of some Punyam, there is a passers by.
- Gandhara Desha.. North east – Kandhar – capital of Afghanistan.
- Based on clue, looking at Sun, found right direction.

XIV) Using Upanishadic words, Upakramadhi Shad Linga... based on clue reach Moksha.

XV)

Upanishad	Samsara	Blind folding
Guide	Forest	Ignorance

XVI) Use words of Upanishads :

- Aham Brahma Asmi
- Study Baga Tyaga Lakshana, Vachyārtha, Lakshyārtha.

• **All clue based thinking.**

XVII) Based on that, conclude Aham Brahma Asmi and reach our real, natural eternal home.

- Real home = Atma.
- We belong to Atma, we have strayed away from Atma.
- We are lost in Pancha Anatma.
- Body, Mind, family, profession, possession.
- From Pancha Anatma, come back to Atma.

XVIII) Gita :

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

yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||

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

XIX) Moksha = House in Tamil

- Need a Guru
- Acharyavan Purusha
- Kidnapped person had Acharya, who gave the clue.
- Acharyarvan Purusha Veda
- Person who has Srotriya Brahma Nishta Guru reaches home.

Srotriya	Brahma Nishta
Helps in Sravanam	Helps in Mananam

XX) Reasoning required for conviction.

- Doubtful knowledge = As bad as ignorance.

XXI) I should say :

- I am Brahman, should mean it.
- I say it and mean it.

XXII) Kenopanishad :

नाहं मन्ये सुवेदेति नो न वेदेति वेद च
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २

*Naham manye suvedeti no na vedeti veda ca
yo nastad veda tad veda no na vedeti veda ca*

I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It. [II – 2]

XXIII) Say boldly

- Veda requires my intellectual thinking + Sruti for understanding my real home.

XXIV) Example :

- To look at my face need mirror.
- Best mirror + eyes required.
- Face perception requires two things.
- Best perception of beautiful eyes.

XXV) Guru's words Upadesa – communication best mirror.

- Thinking, understanding, reasoning intellect, student.
- With both, self perception happens.

XXVI) Shastram Tasya Karoti Kim Lochanambyam Vihinasya Darpana Kim Karishyati Yasya Nasti Svayam Prajnya.

- Suppose person has no thinking intellect, what can Shastram mirror do?
- If eyes are not there, best mirror is useless.

XXVII) Best teacher is useless, if student does not use his intellect.

- Shastram + thinking important.
- Sruti, Yukti, Anubava Pramanam important.

Revision :

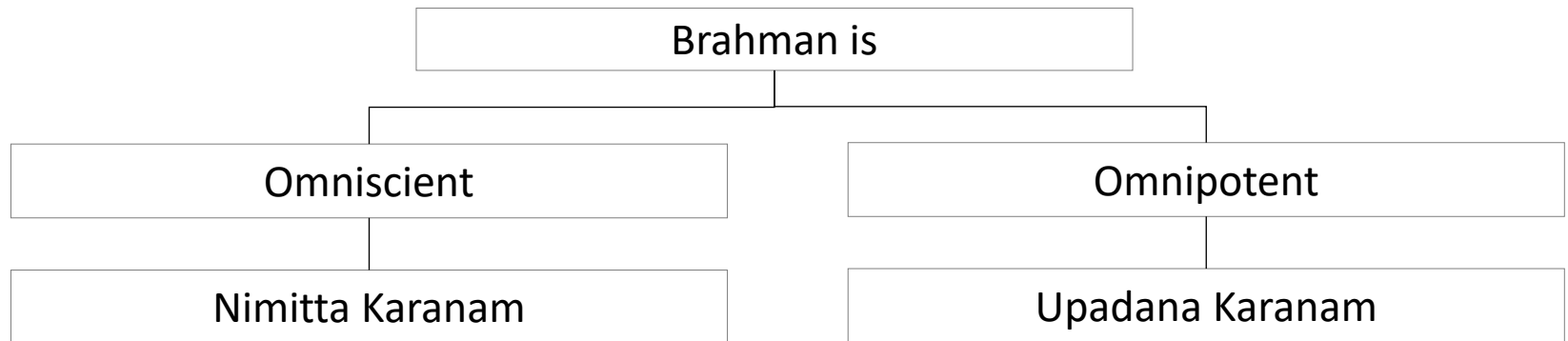
Sutra No. 2 – Topic 56 :

I) Shankara concluded :

- Janmadasya Yataha.

II) Ishvara or Brahman is that in which origination, sustenance, and resolution of Universe (Anatma) takes place during Pralayam and also in sleep (Sample Pralayam).

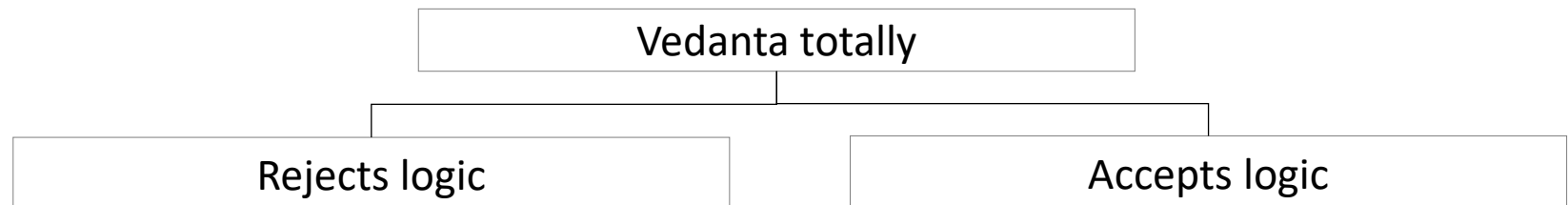
III)



IV) Extended discussion :

- What is role of logic in Vedanta.

V)



VI) We have balanced approach.

VII) Tarqa Schools :

- Sankhya, Yoga, Nyaya, Veiseshika – give logic primary importance, can establish truth and Bhagavan as Jagat Karanam.

VIII) Vedanta :

a) Disagrees

b) Logic can't prove Ishvara

- Ishvara is Apaurusheya Vishaya.

c) We give Sruti Pramanam also.

Kathopanishad : Chapter 1 – 2 – 9

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।

यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ १ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,

Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketa prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee?
[I – II – 9]

d) Tarqa can't prove ultimate reality.

- Tarqa is based on Data collected from Pratyaksha Pramana.

e) Pratyaksha Pramana law function only within the material world of time and space.

f) Atma = Non material truth beyond time and space.

IX) Brahma Sutra :

तर्काप्रतिष्ठानादपि; अन्यथानुमेयमिति चेत्
एवमप्यनिर्मोक्षप्रसङ्गः । ११ ।

Tarkapratishthanadapi; anyathanumeyamiti chet
evamapyanirmoksha prasangah | 11 |

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

X) Achintya Khalu Ye Bavaha Na Tamas Tarquena Yojaye Apratishta Tarquena Kashthiryaha Samshaya Budhim.

XI) There are Apaurusheya Vishayas, don't waste time in employing logic in those cases.

- Apaurusheya = Achintya
- Logic = Non-final, eternally arguments continue.
- Fate versus freewill.

XII) Can't prove by pure logic in the area of Supra logical things.

- Who has crossed over the ocean of doubt?
- Doubts eternally continue.

XIII) Tarqa can't be primary means of knowledge in the case of Apaurusheya Vishaya.

XIV) Don't believe :

- Svarga is eternal
- One Yaga will give eternal Punyam.
- Don't accept without reasoning.
- If so, blind faith, not healthy Sraddha.
- Veda wants us to use logic also.
- Not logic as primary proving logic.
- Vedic teaching is not logically disprovable.

XV) Teaching comes from Sruti by Tatparya Nishchaya.

- Can't be logically disproved
- Reject logic as blind faith.

XVI) Shankara :

- Illogical statements in Veda, take Lakshyarth, not Vachyarth.

XVII) Arrive at Vedas meaning which is logically undisprovable.

- Tarqa is subservient to Sruti, has secondary position.
- Use intelligence, don't blindly believe.

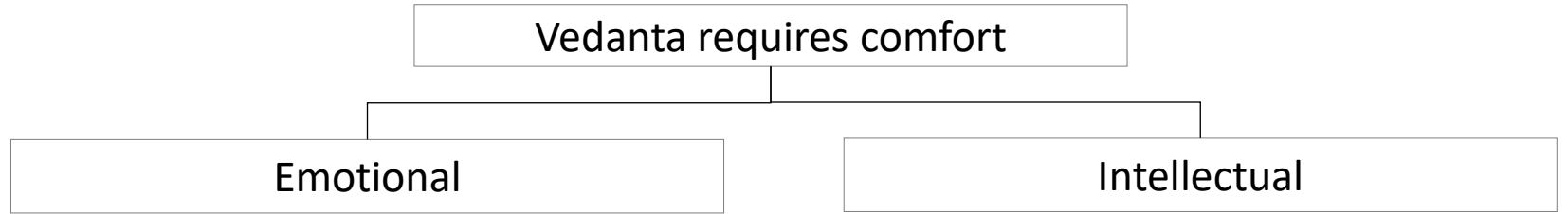
XVIII) First do Sravanam, get message of Shastra.

- **Ask Yourself :**

Is this teaching disprovable or not.

- This is called Mananam.
- Mantavyaha is Pramanam for Vedic acceptance of logical utility.

XIX) Logically investigate, will get intellectual comfort.



- Sat = Chit, Chit = Sat
- Veda = Proof

57) Bashyam : Chapter 1 – Section 1 – Sutra 2 continues....

न धर्मजिज्ञासायामिव श्रुत्यादय एव प्रमाणं ब्रह्मजिज्ञासायाम् ।
किन्तु श्रुत्यादयोऽनुभवादयश्च यथासम्भवमिह प्रमाणम् ,
अनुभवावसानत्वाद्भूतवस्तुविषयत्वाच्च ब्रह्मज्ञानस्य ।

I) Now Shankara enters Purva Mimamsa discussion.

- Tarqa, Mimamsa, Vyakarana Shastra will keep coming in Brahma Sutra.

II) Veda Purva :

- Karma Khanda enquiry by Jaimini Maharishi in Purva Mimamsa Sutram.
- “Dharma Jingyasa Sutrani” = Karma Khanda Sutra
- Analysis of rituals.

III) Primary Sadhana = Karma

- Do Karma, know methodology
- Knowledge of Karma not ultimate stage.
- No benefit.

IV) Perform Karma Svarga Kamo Yajeta

V) Do Vedic analysis to know right method of performing rituals.

- Kindling fire, Mantra to be chanted, Devata to be invoked, oblations to be given.
- Wait and die to reach Svarga.

VI) Knowledge of rituals is not the ultimate Phalam called Svarga Prapti.

- It is Karma Pradhana.

VII) While doing Karma, Punyam, Svarga not yet produced.

- Hence, can't analyse them.

VIII) Vednata :

- No knowledge followed by Karma, waiting for Moksha.
- Here, knowledge is an end in itself.
- I have conviction, I am already Mukta.

I need not be Mumukshu after understanding Mahavakyam.

- No more seeker after Aham Brahma Asmi, Nitya Mukta Asmi.
- Understanding is conviction.
- Conviction requires logic.
- Knowledge must be logically undisprovable.
- I am no more Jivaha.

I reap benefit of Jivan Mukti, gives emotional and intellectual comfort.

IX) Other people may mock, will not make me doubtful.

X) I am Mukta Brahma requires knowledge, conviction.

- Conviction requires logical reasoning.

XI) Where Jnanam is Pradhanam, Tarqa is important

- Where Karma is Pradhanam, steps to be understood, perform action, Indriya Svaha, hope to go to heaven.
- Tarqa does not play separate role in Tarqa.

XII) Karma Khanda :

- Analysis involves analysis of Vedic sentences only.

a) Purva Mimamsa – talks of 6 Pramanams to analyse vedic sentences

- Not logicians logic, not syllogistic reasoning of Tarqa but interpretational reasoning.
- To arrive ritual performance.

b) What is primary ritual called Angi Karma?

- What are satellite, supporting rituals, Anga Karma.
- Darsha Poorna Masa = Angi
- Prayaja Yaga = Anga

c) 6 Pramanams within Veda

- Rituals convey process – Primary, secondary Karma, mantras, Devatas, oblation.

d) Veda reveals procedure directly in some case.

- Vreehibihi Yajeta
- Use rice grains for oblations.

e) Some indirectly extracted as corollary.

XIII) Sruti is used to arrive at procedure of rituals

- a) Sruti
 - b) Lingam
 - c) Vakhyam
 - d) Prakaranam
 - e) Sthanam
 - f) Samakhya
- 6 Pramanams in Mimamsa

XIV) Chant Mantra

- Barhihi Deva Sadanam Dami
- I am cutting the sacred Kusha Grass, abode of Devatas
- When should we chant the mantra.
- Mantra should be chanted while cutting Kusha grass.
- Lingam = Vakhya Samartham.
- Meaning of mantra tells when it should be chanted.

XV) Sthanam – 10 mantras, description of Devatas.

- 10 offerings to each Devata
- Which Mantra / which offering.

- Look at order
- 1st Devata – 1st Mantra
- 2nd Devata – 2nd Mantra
- Position = Lingam
- For each Pramanam, Veda Purva gives example.

XVI) All available in Purva Mimamsa – Primer like Tattva Bodha, Tarqa Sangraha, Artha Sangraha – by Laukaki Baskara.

XVII) Veda mantra – Pramanam – details given

Context here :

- In Purva Mimamsa need Pramanams, in Tarqa not much Pramanams.

XVIII) Vedanta :

- Sruti, Lingadhi – 6 Pramanams have to be used to arriving at Vedic message.
- Also have to use Tarqa Pramana also.

XIX) Shankara uses Pramanas while interpreting Upanishads.

- Sruti Linga, Vakya, Vakhyam, Prakaranam, Sthanam, Samakhya – shad Pramanani, Viniyojaka Pramanani.
- Viniyojaka = Application Pramanam.

XX) Taittiriya Upanishad : Siksha Valli

Section 5 : Vyahruti Upasanam

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः
तासामु ह स्मैतां चतुर्थीम् । माहाचमस्यः
प्रवेदयते । मह इति तत् ब्रह्म । स आत्मा ।
अङ्गान्यन्या देवताः ॥ १ ॥

bhūrbhuvaḥ suvariti vā etāstisro vyāhṛtayaḥ
tāsāmu ha smaitāṃ caturthīm | mākācamasyaḥ
pravedayate | maha iti tat brahma | sa ātmā |
aṅgānyanyā devatāḥ || 1 ||

Bhuh, Bhuvah, Suvah are the three short utterances of mystical significances. In addition to these, there is, the fourth one, Mahah, made known by the seer, Mahacamasya. That is Brahman. That is the body; Other gods are its limbs. [1 - 5 - 1]

Section 6 : Hiranyagarbha Upasanam

स य एषोऽन्तर्हृदय आकाशः ।
तस्मिन्नयं पुरुषो मनोमयः ।
अमृतो हिरण्मयः अन्तरेण तालुके ।
य एष स्तन इवावलम्बते । सेन्द्रयोनिः ।
यत्रासौ केशान्तो विवर्तते । व्यपोह्य
शीर्षकपाले ॥ १ ॥

sa ya eṣo'ntarhṛdaya ākāśaḥ |
tasminnayaṃ puruṣo manomayaḥ |
amṛto hiraṇmayāḥ antareṇa tāluke |
ya eṣa stana ivāvalambate | sendrayoniḥ |
yatrāsau keśānto vivartate | vyapohya
śīrṣakapāle || 1 ||

Here in this space within the heart resides the intelligent, imperishable, effulgent 'Purusa' of 'Entity'. Between the Palates, that which hangs like nipple (The Uvula), That is the birthplace of Indra, where the root of hair is made to part, opening the skull in the centre. [1 - 6 - 1] 888

XXI) Upasana Phalam :

Taittiriya Upanishad : Chapter 1 – 5 – 2

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् ।
सुवरित्यसौ लोकः । मह इत्यादित्यः ।
आदित्येन वाव सर्वे लोका महीयन्ते ॥ २ ॥

bhūriti vā ayaṃ lokaḥ | bhuva ityantarikṣam |
suvarityasau lokaḥ | maha ityādityaḥ |
ādityena vāva sarve lokā mahīyante || 2 ||

Bhuh is this world. Bhuvah is the sky. Suvah is the next world. Mahah is the sun. it is by the sun that all worlds are nourished. [1 - 5 - 2]

- Devatas are represented by buhu, Buvaha etc
- Vyahruti Upasana – Section 5
- Hiranyagarbha Upasana – Section 6
- Upanishad refers to Vyahruti as Phalam for Hiranyagarbha Upasana also.

XXIII) Section 5 and Section 6 – should be combined.

- This is Prakarana (Context) argument
- 6 Pramanams of Mimamsa and Tarqa Pramanam also required in Vedanta.
- Tarqa not required in Purva Mimamsa.

XXIV) In Brahma Jingyasa, Vedantic enquiry, mere Sruti Adhi Shatka Pramanam alone is not enough.

- Also should incorporate logic.
- Unlike in Purva Mimamsa = Iva.

XXV)

Purva Mimamsa Enquiry	Vedanta
Tarqa not required	Sruti Adhi Pramanam + Tarqa required

- Moksha not after death or performing some ritual, but going to claim.

XXVI) I am Sthula, Sukshma, Karana Vyatirikta.

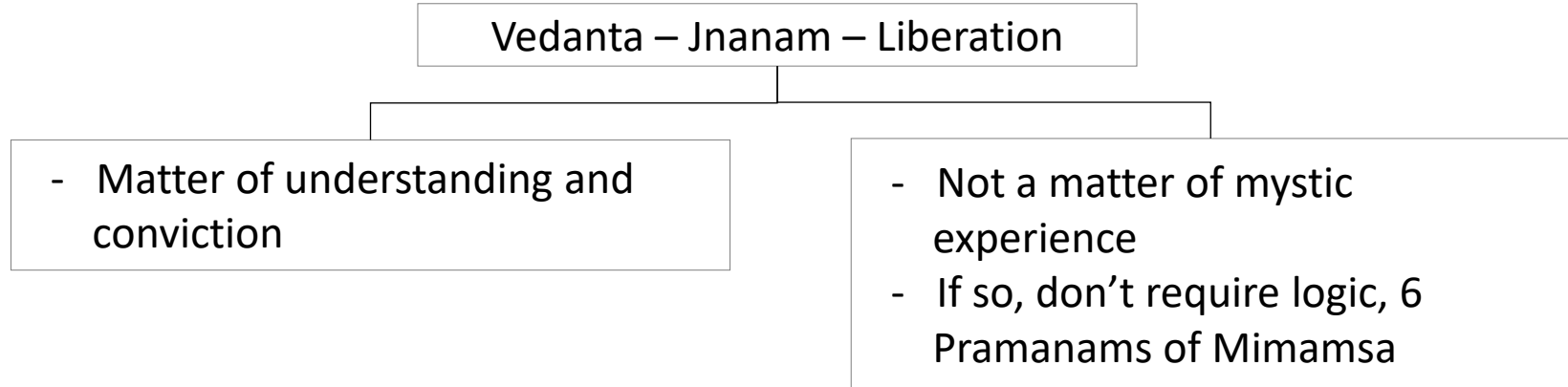
- I am Brahman, liberated here and now.
- I must be intellectually convinced.
- My Buddhi will question.
- Knee pain, Prarabdam bad, son like that, intellect asks 100's of question.

XXVII) Oh intellect shut up..

- You are talking of Anatma.
- Anatma never liberated.
- Always in bondage.
- Atma is liberated, I am Atma, not Anatma.
- I am free.. Tears rolling with pain.

- Ability to claim Moksha, without intellectual discomfort is called Jnana Nishta.
- Nishta requires logical reasoning.

XXIX)

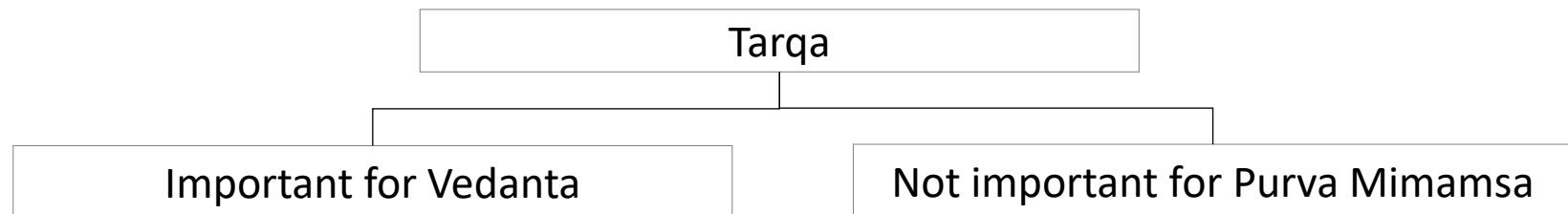


XXX) Only learn how to meditate for mystic experiences.

- Dharana, Dhyana, Samadhi..
- When Prarabda is good, will get Brahma Jnanam.

XXXI) Sravanam, Mananam non-relevant if goal is mystic experience.

- Our goal is understanding that I am already free.
- This fact can never be logically disproved by anyone including my own intellect.



XXXII) Sruti, Yukti, Anubhava is required in Vedanta

Anubhava :

- Not mystic experience
- Refers to Aparoksha Jnanam.

XXXIII) Avagathi Paryantham Jnanam.

- Anubhava Avasanam Jnanam.
- Instead of saying Brahman or Atma is ever free, I should say I am ever free.
- This is Aparoksha Jnanam and conviction.

XXXIV) Aparoksha Anubhava of other Jnanis = Vidwat Anubhava.

- All are support for my understanding.

During Sravanam	During Mananam	Nididhyasanam
Sruti is Pramanam	Yukti is Pramanam	Anubhava is Pramanam

XXXV) Upadesa Sahashri :

- Say Aham Brahma Asmi.
- Am I free... ask in Puja room.
- Intellect should confirm.
- Should give additional Pratibimba Ananda.

Vedantic Teaching :

- Guru prepared for students lack of Anubhava.
- Anubhava means – when I declare Aham Brahma Asmi, in Nididhyasanam, am I able to hold on to that and mean it.
- Look at rest of my life as Loka Sangraha, Karma Abhasa, family duties, teaching.
- Not going to make me bound or liberated also.

XXXVI) Gita :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścidarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

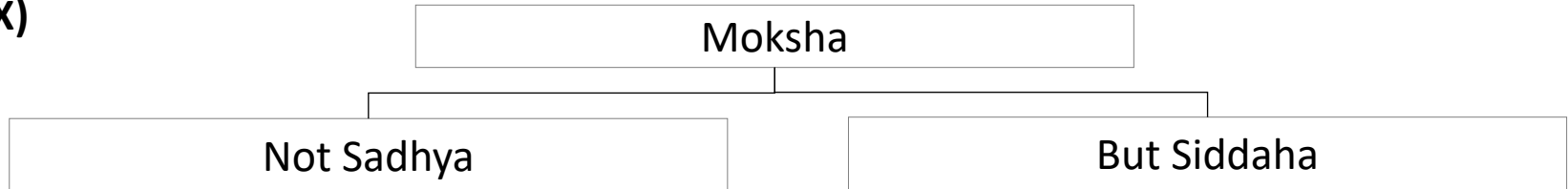
XXXVII) What is reason?

- Anubava Avasanatvat
- Jnana Yoga has to culminate in Anubava, Aparoksha Jnanam, Aham Muktaḥ Asmi.
- This is culmination of Vedantic, Sravana, Manana, Nididhyasanam.

XXXVIII) Buta Vastu Vishayatva Cha :

- Mukti not a goal to be attained, not Sadhya Moksha.
- No distance for Moksha coverage, like walking to Badrinath.

XXXIX)



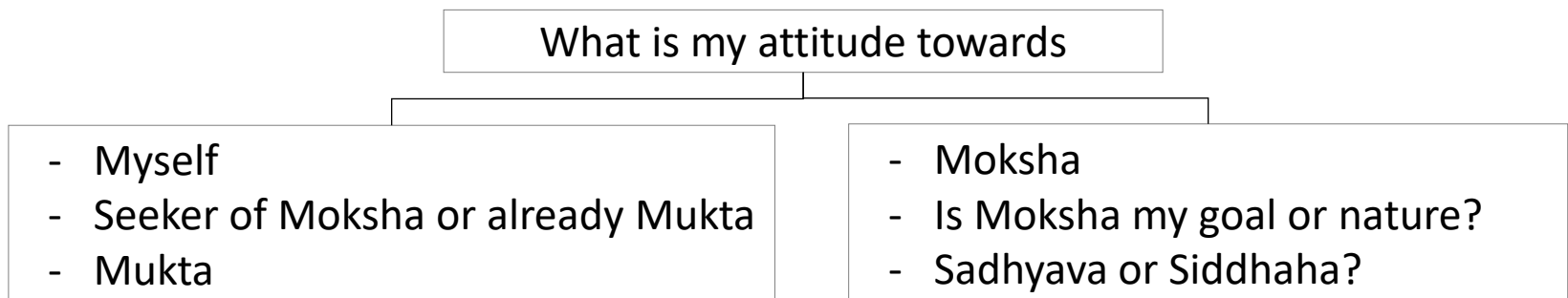
- Claiming or not is the question.
- No question of reaching.
- Vedanta is dealing with Buta Vastu = Siddham.

XXXX) Already accomplished, attained, discovered by ignorance and misconception.

- Ajnana Adhyasabyam
- I have disowned
- Vedanta only question of claiming my right.

XXXXI) Where I stand?

- Ask 2 questions.



- Sadhakava or Siddhava

XXXXII) Answer :

- I am Siddaha Natu Sadhaka
- Should say and mean it.
- Moksha Siddaha, Aham Siddha Purusha, free, liberated.

57) Bashyam : Chapter 1 – Section 1 – Sutra 2 continues....

कर्तव्ये हि

विषये नानुभवापेक्षास्तीति श्रुत्यादीनामेव प्रामाण्यं स्यात् ,

विषये नानुभवापेक्षास्तीति श्रुत्यादीनामेव प्रामाण्यं स्यात् ,

पुरुषाधीनात्मलाभत्वाच्च कर्तव्यस्य । कर्तुमकर्तुमन्यथा वा कर्तुं

शक्यं लौकिकं वैदिकं च कर्म; यथा अश्वेन गच्छति, पद्भ्याम् ,

अन्यथा वा, न वा गच्छतीति ।

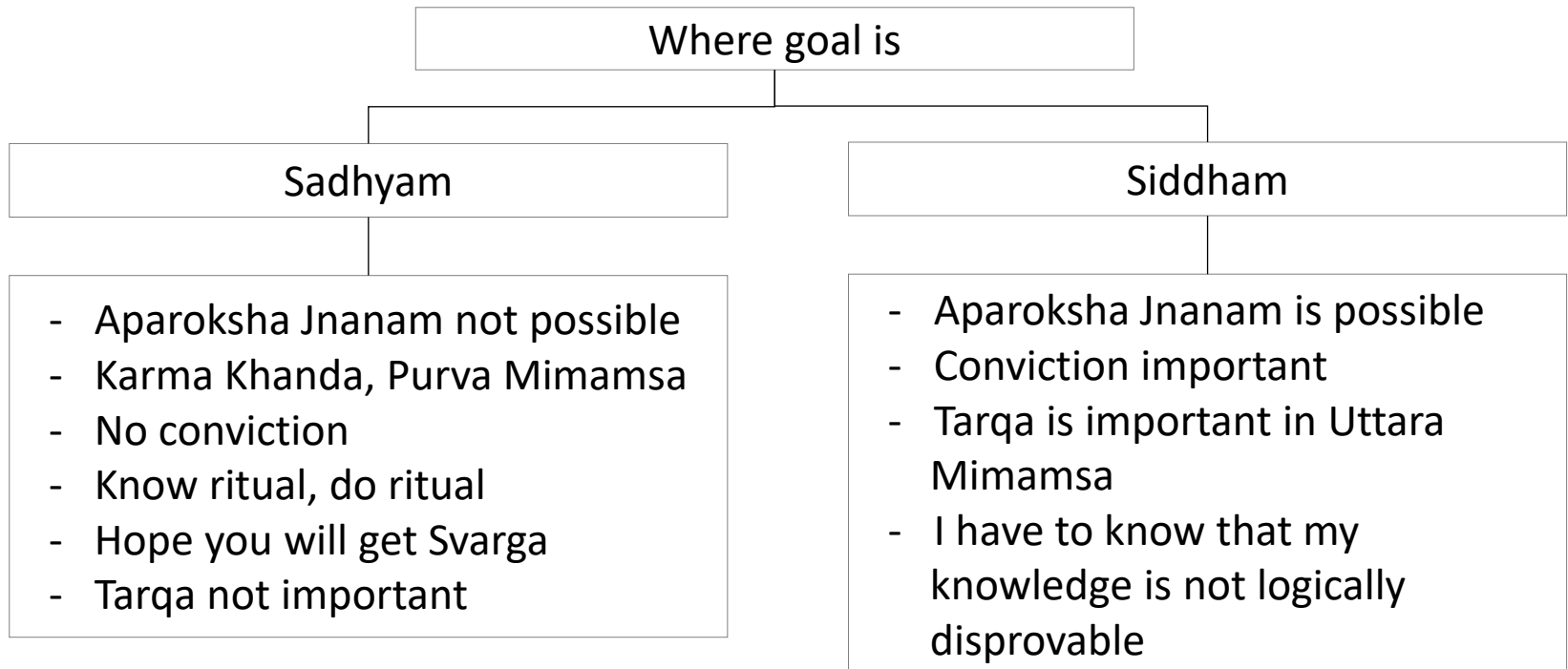
I) Karma Khanda :

- Know, understand ritual, Phalam = Svarga Prapti, Sadhyam, after Karma, Prarabdha, dying, Krishna Gathi.
- Not available for Aparoksha Jnanam.
- Anubava not possible with Karma Khanda goal.
- Goal not accomplished by me.

II) Jnana Khanda :

- Aparoksha Jnanam possible.
- Goal already accomplished.

III)



- This differentiation Shankara makes.

IV) Ritual done, goal in future, no Aparoksha Jnanam of Svarga Ananda is possible while doing Jyotishtoma Yaga.

- Require only Sruti... 6 Pramanam, Linga Vakhyam, Sthanam, Samakhyaha, Prakaranam.
- Tarqa Apeksha Nasti
- Don't have to use logic, no Aparoksha Jnanam is involved.
- No conviction involved.
- No necessity of logical undisprovability .
- Karma is giving phalam, not Jnanam.

V) Goal to be accomplished in future depends upon not Jnanam, but depends on the Anushatanam.

- Sadhyam goal dependent on Karma, which is dependent on the will of the person.
- Jnanam will not automatically make you do Karma.

VI) After Jnanam require Anushtanam, performance, requires will.

- Reduce weight, walk 10 kms per day.
- Paroksha Jnanam have, must implement, requires motivation, will.

Karma Khanda :

- Will, performance involved.
- No Aparoksha Jnanam.

Revision :

Sutra 1 – 1 – 2 – Topic 57 :

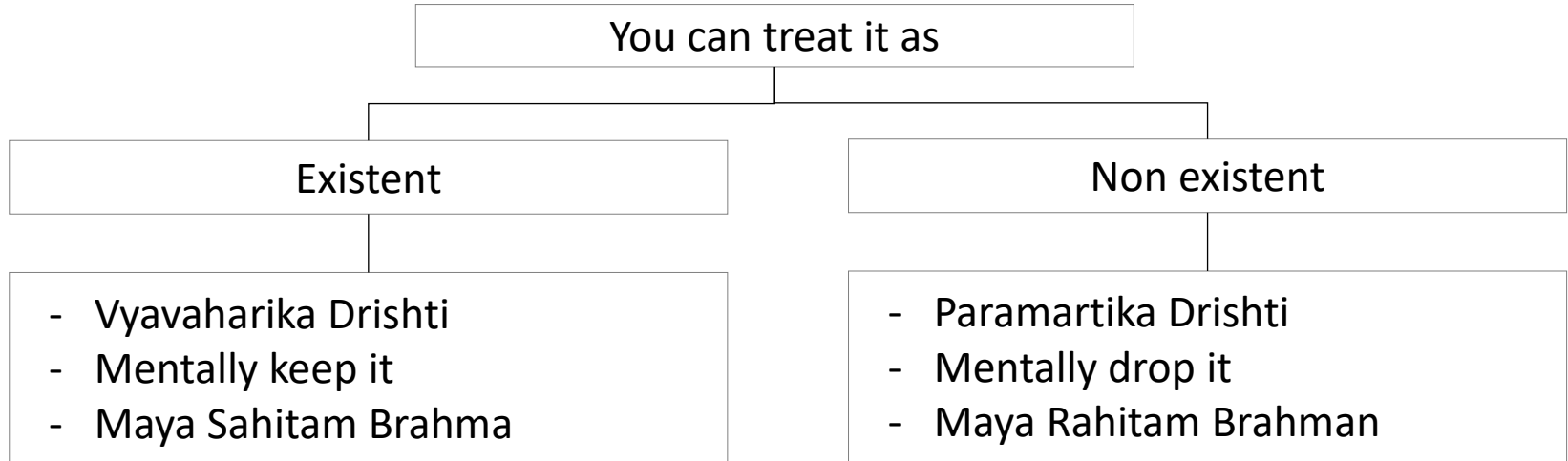
जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [1 – 1 – 2]

- I) Brahman = Omnipotent and omniscient cause because of which origination, existence, dissolution of the Universe happens.
- II) Jagat, Abhinna, Nimitta Upadana Karanam, Sarvagya, Sarva Shakti Cha Brahma.
- III) Brahma – Not pure Brahman, not Karanam.
- Here it is Maya Sahitam Brahman.
 - Brahman and Maya are always together.
- IV) Pure Brahman is only in our understanding.
- Mentally, keep aside Maya.
 - What is the logic?

V) Maya = Lower order of reality

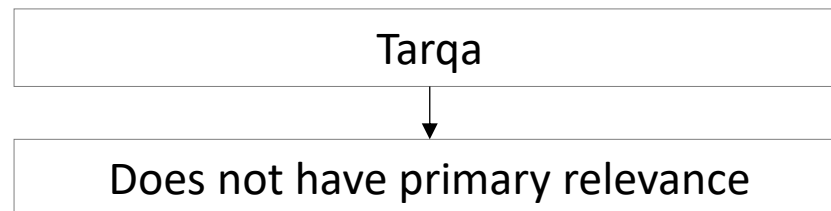


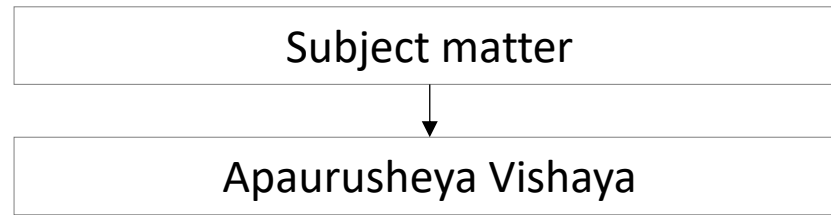
- Based on our stand point.

VI) In 2nd Sutra :

- Brahman = Karanam Brahma
= Sagunam, Soupadhikam, Samayam, Brahma
= Definition over.

VII) Now extention – Relevance of Tarqa





VIII) Logic has lesser relevance because logic is a Paurusheya Pramanam.

- Prominence is for Apaurusheya Pramanam = Veda.
- **Can't say** : Logic has no utility

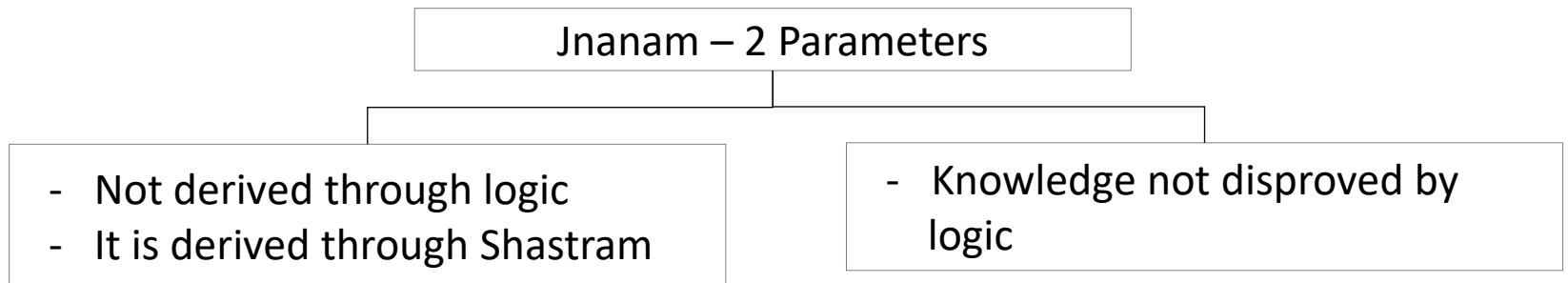
IX) Goal of seeker = Aparoksha Jnanam

- Gives Purushartha itself.
- I am Jagat Karanam Brahma = Jnanam.

X) Condition for accepting Jnanam :

- It should be logically undisprovable.
- Intellectually disprovable

XI)



- Shastric knowledge gives Phalam.

XII) Once this type of knowledge is established, our intellect will be comfortable.

- Logic is important in Vedanta.

XIII) Veda Purva Baga :

- Logic not important.
- Karma knowledge does not give Phalam.

XIV) Without Karma Jnanam, can't do Karma Anushtanam.

- Karma Jnanam will not give Phalam.
- Karma Jnanam must be followed by Karma Anushtanam.
- Result comes in future.

XV) Aparoksha Jnanam of Karma is not possible.

- Aparoksha Jnanam should be here and now only.
- What is remote is Paroksha Jnanam, Tarqa not important.
- Understand Karma and do it.

XVI) Do Putra Kameshti and hope for a child.

- No Anubava, no aparoksha Jnanam.
- Only Paroksha Jnanam.

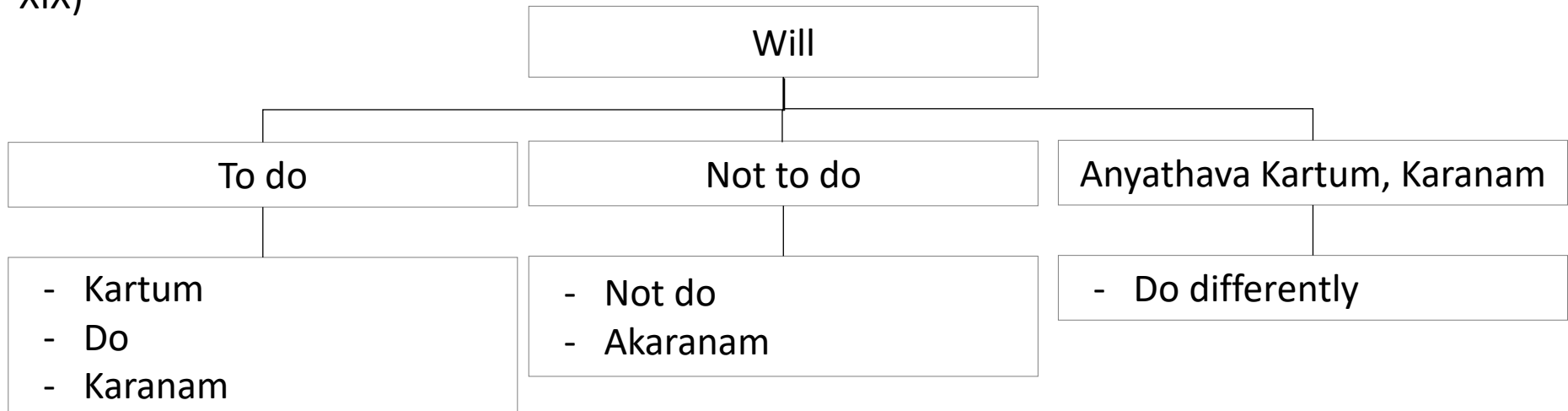
XVII) Analyse Veda Vakyam to understand Ritual.

- No Tarqa required.
- Karma performance depends on will of the doer.
- Veda can command.
- Daily do Sandhya Vandanam.
- Karma depends on person.

XVIII) Ishvara commands

- This is Pramanam for freewill.
- Pratyavaya Dosha will come, threatened.
- No will, No Karma.

XIX)



XIX) Laukika and Veidika Karma above rule applies

XX) Examples :

a) Yath Ashvena Gachhati :

- Person goes by riding the horse or person can choose to use feet or car or not go to class.
- Laukika Karma example.

b) Veidika Karma example.

58) Bashyam : Chapter 1 – Section 1 – Sutra 2 continues....

अन्यथा वा, न वा गच्छतीति । तथा ‘अतिरात्रे षोडशिनं गृह्णाति,
नातिरात्रे षोडशिनं गृह्णाति’ ‘उदिते जुहोति, अनुदिते जुहोति’
इति विधिप्रतिषेधाश्च अत्र अर्थवन्तः स्युः,
विकल्पोत्सर्गापवादाश्च ।

I) Adiratra = Name of Soma Yaga

- Vedic ritual, Soma juice offered as oblation.
- Extracted from Soma creeper, nourished by moon light.

- Moon called Soma
 - Creeper called Soma
 - Juice called Soma
- } 3 meanings.

II) Here Juice... used... when to crush creeper, mantra to be chanted.

- Grahaha – Cup in which Soma Rasa is kept ready.

III) 15 cups filled Soma Rasa – should there be 16th cup?

- Veda makes 2 contradictory statements.
- Ritvik takes 16th cup to fill Soma Rasa.
- Commandment – should take.

IV) 2nd Quotation :

- During Yaga, one should not take 16th cup.

V) Both Vedic statements, not one Sruti, other Smruti.

VI) Vedanta :

- Whichever is logical, should be accepted.
- Illogical to be re-interpreted
- Logic is guideline to resolve contradiction.

VII) Here logic can't resolve the issue.

- Purva Mimamsa – take it as Vikalpaha, optional, may or may not take.
- Vikalpa is a compromise.

VIII) Not giving equal importance to both, are compromising.

- Can't practice both, opposite, take, wont take.
- Logic can't resolve contradiction.
- Mimamsa, take it as Vikalpa, optional.
- Can use 16th, or need not.

IX) Shankara :

- In Karma, Vikalpa is possible, in Jnanam, Vikalpa is not possible.

X) 2nd Example : Vichara Sagara

a) Agni Hotra Ritual

- Eat after or before Sunrise?
 - After sunrise eat
 - Before sunrise eat
- } Both Veda Vakyam
- Can't practice both.
 - Compromise, Vikalpa – Purva Mimamsa.

b) Ashta Doshaha Vartante

- Ashta Doshaha Vartante.
- 8 Doshas whenever you compromise.

c) Compromise interpretation called Vikalpa, optional, have Choice.

XI) With regard to Karma, choice is there.

- There is (a) Vidhi,
 (b) Nisheda,
 (c) Vikalpa Pratisheda,
 (d) Utsarga,
 (e) Apavada, in Karma
- None possible in Jnanam.
- Unique topics available only in Advaita Vedanta.
- Differentiating Karma and Jnanam.

XII) Jnanam = Verb = Knowledge, not willful action.

- **All other verbs are willful actions.**

XIII) 5 factors in Karma possible.

- a) Vidhi → Positive instruction, you do it.
- b) Pratisheda → Don't do it
- c) Vikalpa → Have choice
- d) Utsarga → General Rules possible.
- e) Apavada → Exception to the rule is possible

XIV) a) Vidhi :

- Satyam Vada, tell truth
- Do Sandhya Vandanam

b) Pratisheda :

- Don't hurt anyone

c) Vikalpa :

- Uдите Juhoti eat before sunrise or after
- Have choice

d) Utsarga :

- Ahimsa is very important value

e) Gita :

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

amānitvam adambhitvam

ahiṃsā kṣāntirārjavam ।

ācāryōpāsanaṃ śaucaṃ

sthairyam ātmavinigrahaḥ || 13.8 ||

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

अहिंसा सत्यमक्रोधः
त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं
मार्दवं हीरचापलम् ॥ १६-२ ॥

ahiṃsā satyamakrodhaḥ
tyāgaḥ śāntirapaiśunam |
dayā bhūteṣvaloluptvaṃ
mārdavaṃ hrīracāpalam || 16- 2 ||

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness...[Chapter 16 - Verse 2]

- Ahimsa = Important value for Moksha, Deivi Sampat.

f) Gita :

सुखदुःखे समे कृत्वा
लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā
lābhālābhau jayājayau |
tatō yuddhāya yujyasva
naivaṃ pāpam avāpsyasi || 2-38 ||

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin.[Chapter 2 - Verse 38]

- May you fight war, Himsa.

g) Krishna talks of Himsa and Ahimsa.

- Ahimsa = General rule.

h) Himsa can be done for Dharma.

i) Gita :

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām |
dharmaśamsthāpanārthāya
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

- For Dharma Bagawan practices Himsa.
- Rama kills 1000's in Ramayana.

j) Ahimsa = Utsarga, general rule.

- Himsa = Apavada

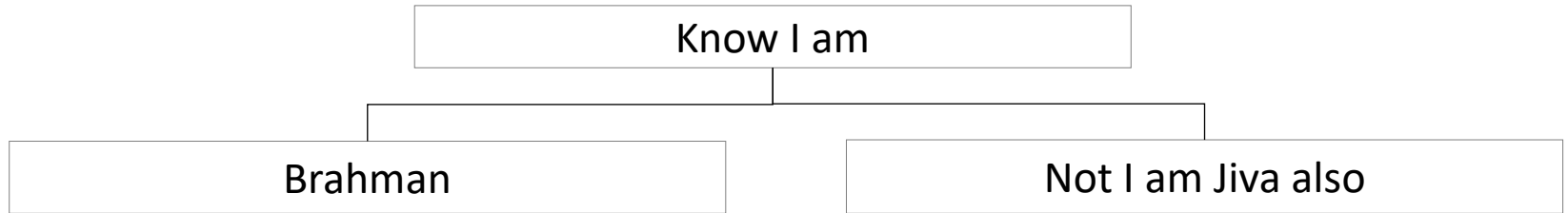
k) 5 factors :

- Relevant, meaningful in Karma Khandam
- Vidhi, Nisheda, Vikalpa, Utsarga, Apavada.

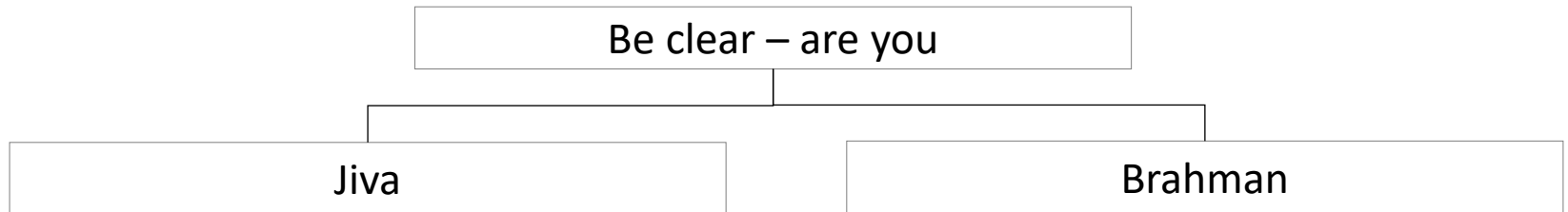
I) Jnana Khandam :

- No Vidhi, no Nisheda, no Vikalpa, no Utsarga, no Apavada.

X)



- Not possible in Jnana Khanda.
- Either you are Brahman or Jiva.
- It is based on Jnanam or Ajnanam, understanding what is the fact.



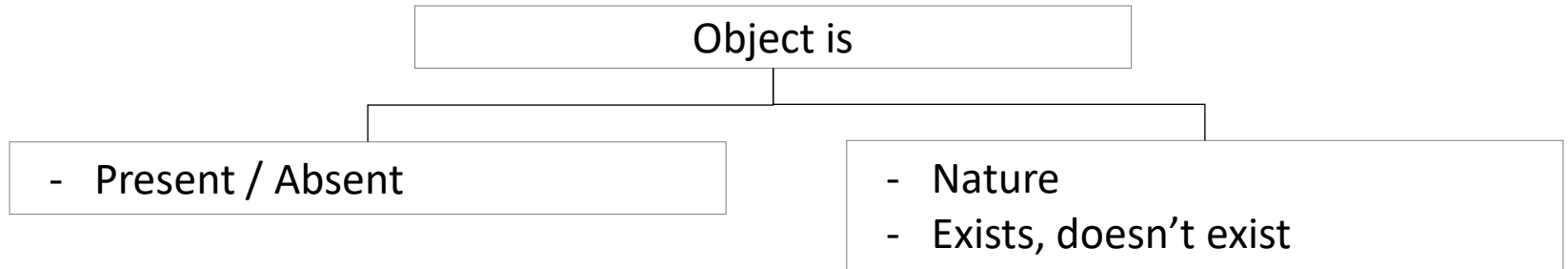
- No choice is given.

विकल्पोत्सर्गापवादाश्च । न तु वस्तु ‘एवम्, नैवम्’ ‘अस्ति,
नास्ति’ इति वा विकल्प्यते । विकल्पनास्तु पुरुषबुद्ध्यपेक्षाः । न
वस्तुयाथात्म्यज्ञानं पुरुषबुद्ध्यपेक्षम् । किं तर्हि ? वस्तुतन्त्रमेव
तत् । न हि स्थाणावेकस्मिन् ‘स्थाणुर्वा, पुरुषोऽन्यो वा’ इति
तत्त्वज्ञानं भवति । तत्र ‘पुरुषोऽन्यो वा’ इति मिथ्याज्ञानम् ।
‘स्थाणुरेव’ इति तत्त्वज्ञानम्, वस्तुतन्त्रत्वात् । एवं
भूतवस्तुविषयाणां प्रामाण्यं वस्तुतन्त्रम् । तत्रैवं सति ब्रह्मज्ञानमपि
वस्तुतन्त्रमेव, भूतवस्तुविषयत्वात् ।

I) In Jnana Khanda, 5 factors non-relevant.

II) With respect to particular object, no question of choice.

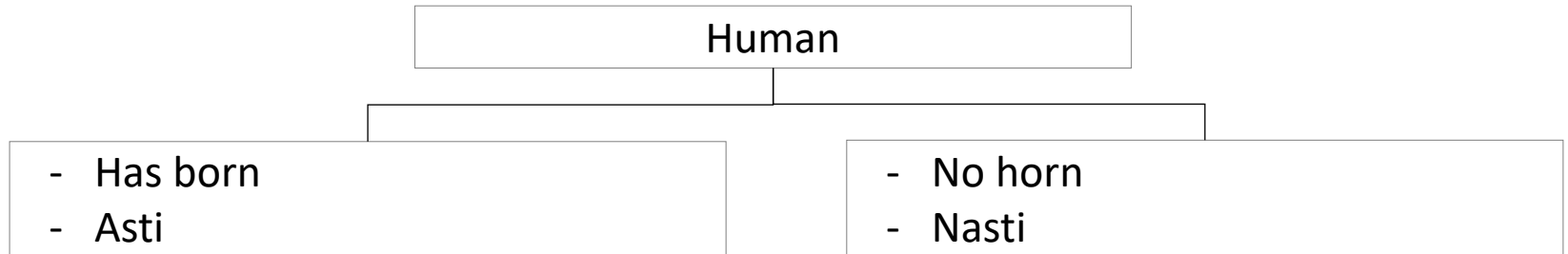
a)



b) Depends on the object not on the choice.

- Nature – no choice.

c)



- It is there / not there, no scope for choice, Vikalpa.

d) Once Vikalpa is not there, Vidhi, Nisheda, Utsarga, Apavada not there.

e) Options are there only in human will.

- Option and will go together.
- Purusha Buddhi = Will
- We have free will to do or not to do.

f) Fact regarding object, not dependent on my choice.

g) Fact of object depends on object – Vastu Tantram.

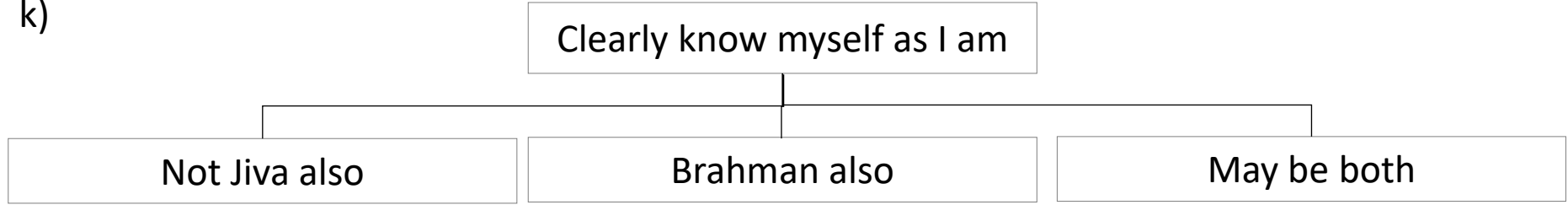
h) When there is a Sthanu, stump of a tree, knowledge is Sthanu only.

- Can't say there is a Purusha or a donkey.
- 3 cognitions can't be equally knowledge.

i) One cognition = Right knowledge other cognitions = Error, Mithya Jnanam, Adhyasa.

j) Only when I know Sthanu as Sthanu, it is Tattva Jnanam.

k)



l) Use correct Pramanam, and know your nature.

m) Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.८.७ ॥
॥ इति अष्टमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyam sa ātmā
tattvamasi śvetaketō iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.8.7 ||
|| iti aṣṭamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

n) Brihadaranyaka Upanishad :

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

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti ।
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannr̥ṣirvāmadevaḥ pratipede,
aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,
aham brahmāsmīti, sa idaṁ sarvaṁ bhavati,
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;
atha yo'nyāṁ devatāmupāste, anyo'sāvanyo'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādīyamāne'priyam bhavati, kiṁu bahuṣu?
tasmādeṣāṁ tanna priyam yadetanmanuṣyāvidyuh || 10 ||

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

- Keeps in nature of object, Vastu Tantram.

III) Generalisation :

- Validity of knowledge, of things existent, does not depend on our will.
- Depends on the object.

IV) Brahma Jnanam also is Vastu Tantram

V) Agama Grantha :

- Saguna Ishvara is the ultimate.
- Vishnu / Shiva / Devi
- Deeply entrenched, difficult to come to Vedanta.

VI) Vedanta talks about impersonal God.

- No form, no emotions.
- We want God with emotions, if I cry, he should know and must come and rescue.
- It is appealing, Bhakti entrenched, difficult to erase.

VII) Brahman = Narayana with Shankha = Visishta Advaitin

- Nirguna Brahma, outrightly rejected.

VIII) You have no choice in Vedanta.

a) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhiraḥ || 6 ||

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

b) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः

प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्

अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं

प्रपञ्चोपशमं शान्तं शिवमद्वैतं

चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ

prajñam na prajñānaghanam na prajñam nāprajñam |

adrśyamavyavahāryamagrāhyamalakṣaṇam

acintyamavyapadeśyamekātmapratyayasāram

prapañcopaśamaṁ śāntaṁ śivamadvaitam

caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

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

- Eternal, all pervading = Brahman

c) Visishta Advaitin :

- Bhagawan all pervading but to reach Bagawan have to go to Vaikunta.

d) Logical problems.

IX) Shankara :

- All these understandings are Mithya Jnanam.

a) Personal God = Ultimate reality = Mithya Jnanam.

b) Guru :

- Others are Sruti, Yukti, Anubhava Virodha.

X) Knowledge of Brahman is Vastu Tantram as revealed by Upanishad not Paurusheya Grantha.

- Why? Buta Vastu Vishayat Vat.
- We are talking about Brahman who is already there.

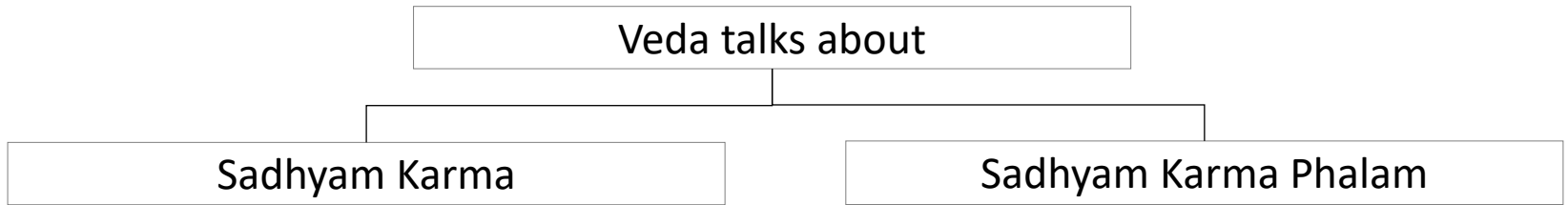
वस्तुतन्त्रमेव, भूतवस्तुविषयत्वात् । ननु भूतवस्तुत्वे ब्रह्मणः
प्रमाणान्तरविषयत्वमेवेति वेदान्तवाक्यविचारणा अनर्थिकैव
प्राप्ता । न; इन्द्रियाविषयत्वेन सम्बन्धाग्रहणात् । स्वभावतो
विषयविषयाणीन्द्रियाणि, न ब्रह्मविषयाणि । सति
हीन्द्रियविषयत्वे ब्रह्मणः इदं ब्रह्मणा सम्बद्धं कार्यमिति गृह्येत ।
कार्यमात्रमेव तु गृह्यमाणम् — किं ब्रह्मणा सम्बद्धम् ? किमन्येन
केनचिद्वा सम्बद्धम् ? — इति न शक्यं निश्चेतुम् ।
तस्माज्जन्मादिसूत्रं नानुमानोपन्यासार्थम् । किं तर्हि ?
वेदान्तवाक्यप्रदर्शनार्थम् ।

Another Question by Tarquika and Purva Mimamsa :

- I) Entire Veda is talking about Karma.
- II) Moksha only through Karma.
- III) Moksha only through Karma.
- IV) Karma is always Sadhyam, something to be done, produced.
 - Karma Phalam is Sadhyam.
 - Amnayasya Kriyatatvat.

V) Purva Mimamsa :

a)



b) Siddha Vastu is not subject matter of Veda, already in present.

- Sadhya Vastu, to come in future.
- Brahman not Siddha Vastu.

c) Brahman should be available for other Pramanam.

d) Paurusheya Pramanam, Pratyaksha etc is not Pramanam for Brahman.

V) 2nd Argument by Tarquika :

- a) Brahman is already existent.
- b) To know Brahman, you do not have to study Vedanta.
- c) Athatho Brahma Jingyasa.

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

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

- d) If Brahman is already existent, you already know it, before study.
- e) Brahman must be available for some other Pramanam.
 - Why use Vedanta?
- f) If existent, must be known through other Pramanams.
 - This is argument of Purva Mimamsakas and Tarquikas (Nyaya – Veiseshika).
- g) Yatra Yatra Siddha Vishayatvam, Tatra Tatra Pramanantara Vedyatvam
 - Vyapti – strongly used in 4th Sutra, big Basyam.
 - Generalisation
- VII) Whatever is already existent is knowable through other Pramanams.
 - Other than Veda.
 - This is Tarquikas argument.

VIII) Shankara gives 2 answers :

a) Brahman is not Pramanantara Vedyam

- Because Brahman does not have any attributes – Shabda, Sparsha, Rupa, Rasa, Gandha.
- Then it will be Pratyaksha Vishayam.

b) Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Not Pratyaksha Vishaya.

c) Can't be known through Anumana, Arthapatti...

- Other Paurusheya Pramanas are based on Pratyaksham.

d) Modern science can never know that Brahman.

e) Can't say :

- Brahman is Pramanantara Vedyam.

VIII) 2nd argument from other Acharyas :

a) Purva Mimamsa talk of Svarga Prapti as Phalam for performing rituals.

b) Veda describes Svarga.

c) Above in Katho Upanishad :

- Yama tempting Nachiketa.

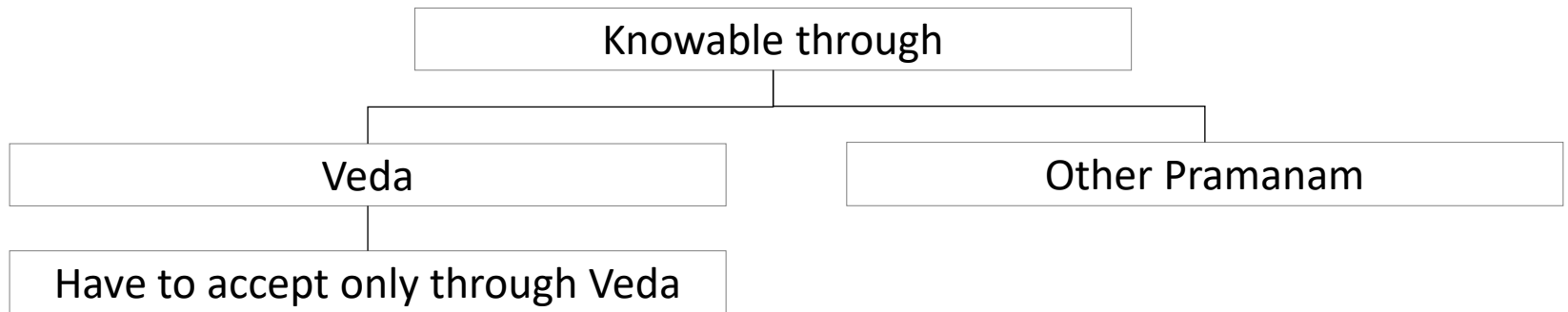
d) Svarga is existent... Veda prescribes ritual.

- Svarga = Siddha Vastu.
- Going to Svarga = Sadhyam.

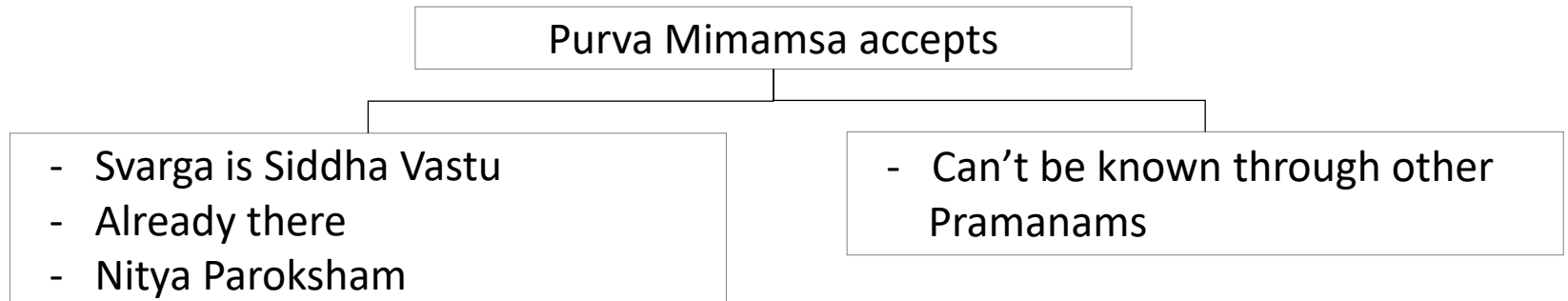
e) Reaching Svarga = Sadhyam, goal.

f) Is Siddha Svarga, Veda Matra Vedyam or Pramanantara Vedyam.

g)



h)



i) Brahman = Nitya Aparoksham

j) Your Vyapti :

- Whatever is already existent is known through other Pramanams other than Veda.

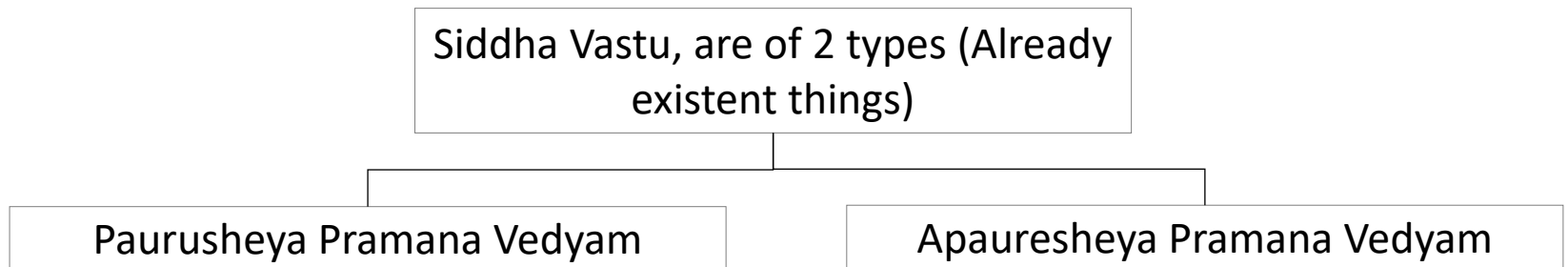
k) Your Vyapti has Dosha, not right

l) Purva Pakshi :

- Brahman = Pramanantara Vedyam.

m) Svarga = Siddha Vastu, not known through other Pramanams.

IX)



- Both exist.

X) Example :

a) Paurusheya Pramana Siddham.

- Pancha Butas are experienced.
- Earth, Jalam.

b) Aparusheya Pramana Siddha Vastu Vedyam :

- Svarga
- Scientist don't accept heaven.

c) We accept Brahman, Svarga, Narakam, Sanchita Karma.

- Siddha Vastu Apaurusheya Pramana Matra Vedyam.

d) Vedanta has to be studied if you want Brahma Jnanam.

Revision :

Sutra 2 – Topic 60 :

- Corollary of Sutra 2 extended discussion.

I) Brahman is Jagat Karanam is not arrived through logic.

II) What is role of logic in Vedanta?

Logic	Brahman
Paurusheya Pramanam	Apaurusheya Vishayam

III) Logic has no direct, primary application in Vedanta.

- It has secondary application.
- If no logic, Vedanta becomes blind faith.
- Can't enjoy Moksha based on blind faith.
- Intellectual conviction possible only through logic, which is the language of the intellect.

IV) Use logic to understand Mahavakyam, Aham Brahma Asmi.

- **Aparoksha Jnanam = Anubhava.**

V) Clear understanding of Mahavakyam and conviction when logical challenges are answered.

VI) How can I be Brahman?

- There are many logical reasons to say – I am not Brahman.

VII) Not :

- I will become Brahman
- I am Brahman right now.
- Intellect must be convinced in claiming.
- From innermost heart, soul searching.

VIII) I am Brahman, Adhishtanam of the Universe, free here and now, Moksha not my Goal, no more Sadhaka, my spiritual journey is over.

IX) This understanding is a conviction, is culmination of Vedanta Sadhana.

X) Shankara :

- Wherever Jnanam is the culmination, Tarqa is important.

- **Without Tarqa, Jnanam will become blind faith.**

XI) Don't make Aham Brahma Asmi into a blind faith.

XII) In Purva Mimamsa, Jnanam is not the culmination, not an end in itself.

XIII) In Vedanta, Jnanam is an end in itself.

- I know, I am Brahman, story over.

XIV) Veda Purva :

- a) Jnanam is beginning, have knowledge of ritual, gives no benefit.
- b) After knowing, call priest, collect accessories, perform properly, Punyam will generate, fructifies in next Janma in the case of Svarga.

XV) a) Where Jnanam is not culmination, Tarqa, logic is not very important.

b) Where Jnanam is culmination, logic is important.

- Anubhava Avasanatvat



Culmination

c) Reasons :

- Jnanam is culmination, you don't have to work for Moksha because Moksha, Brahman is my nature, already accomplished.
- Brahman is myself Siddham.

d) Centred on – Brahma Siddham, Moksha Siddham, elaborate discussion in 4th Sutra, Tattu Samanvayat.

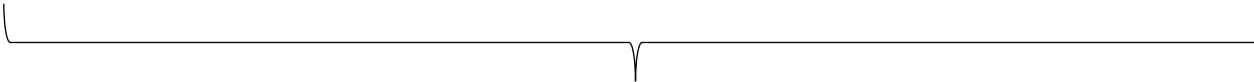
तत्तु समन्वयात् ।

Tattu Samanvayat ।

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

e)

Karma	Karma Phalam
<ul style="list-style-type: none">- Sadhyam- Do it	<ul style="list-style-type: none">- Sadhyam- To get



- Generate it
- Karaka Sadhya Kriya
- Kriya Sadhyam Phalam

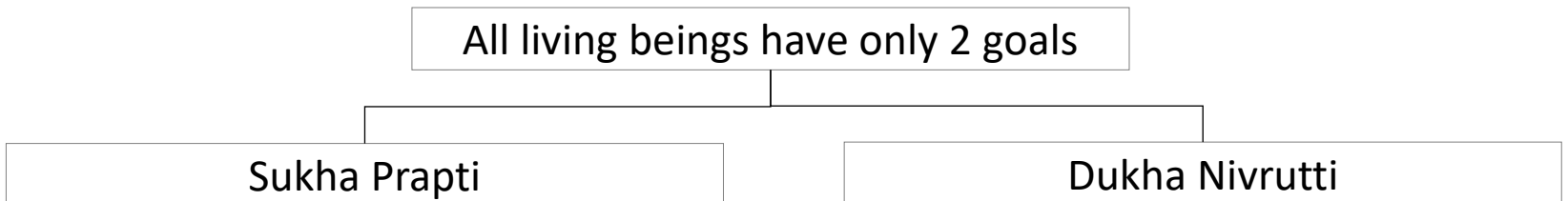
XVI) Purva Mimamsaka :

a)



b) Both are Sadhyam.

c)



XVII) Both Sadhyam, have to get some happiness or remove sorrow.

d) Purva Mimamsa makes an Anumanam :

- Brahman can't be subject matter of Veda.
- Why?

e) Subject matter = Sadhyam Brahman = Siddham, not subject matter.

f) Brahman not known through Veda but through other Pramanams Pratyaksha, Anumana, etc.

XVIII) Purva Mimamsakas argument Brahman Pratyakshadhi Gocharam, Siddhatvat, Dharma, Sadhya Vilakshanatvat, Ghatavat.

- Not Veda Vishaya.
- 4th Sutra – Tattu Samanvayat.

XIX) Based on this, Nyaya Veiseshika also gives an argument :

Purva Mimamsa argument	Nyaya Veiseshika
4 th Sutra	2 nd Sutra

XX) Both discussion based on :

- Brahma Siddham
- Brahma Pratyakshadhi Gocharam.
- Anumana Gocharam
- Brahman can be inferred through Anumanam.

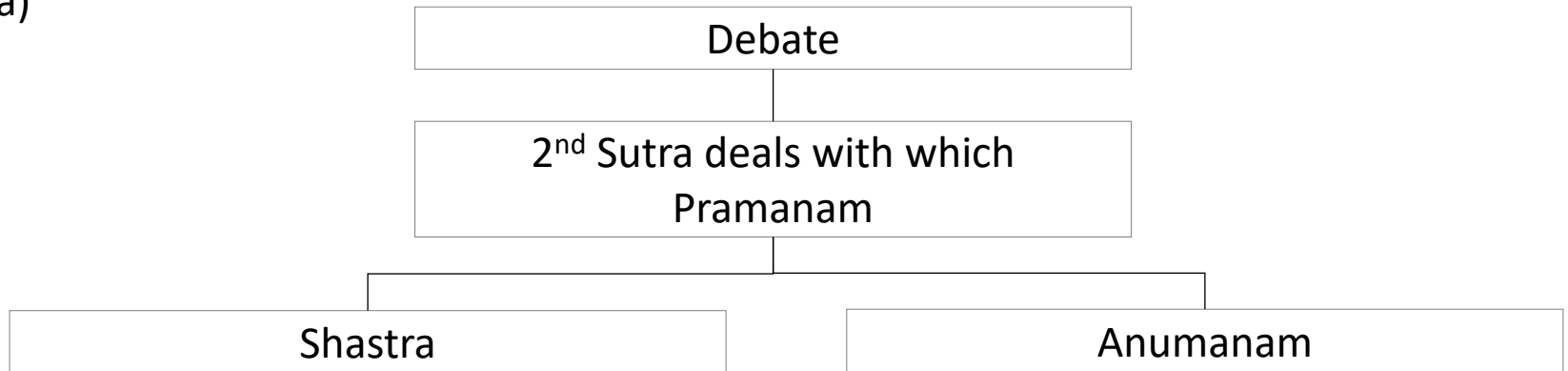
XXI) Brahma Asti, Jagat Karanatvat like Ghata Karana Mritvatu.

- Brahman is there as Jagat Karanam which can be proved through logic itself.
- Why? Siddha Vastutvat.

XXII) Nyaya Veiseshika :

- 2nd Sutra discusses only logical Pramanam not discussing Shastra Pramanam.

XXIII) a)



b) “Janmadasya Yataha” is dealing with Anumana Pramanam

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

c) Anumanam can prove Brahman, Siddha Vastu.

d) Brahman is not subject matter of Veda.

e) It is subject matter of Paurusheya Pramanam, like Anumanam.

XXIV) Shankara :

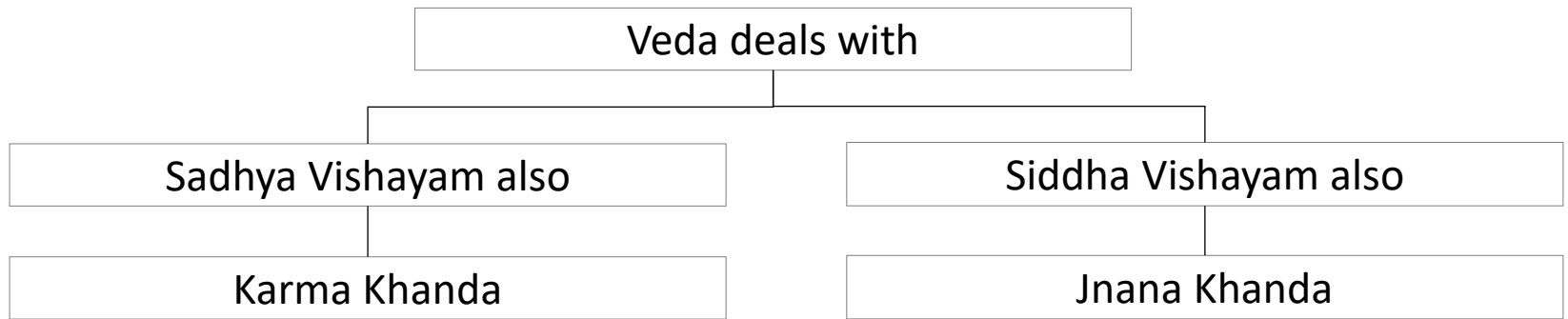
a) Brahman is Siddha Vastu.

- It is Veda Vishayam.
- Not Anumana Vishayam.

b) Purva Mimamsakas view :

- Entire Veda is dealing with Sadhya Vishayam only, we don't agree.

c)



d) Just because it is Siddha Vishayam, can't say it is available for other Pramanams.

e) Yatra Yatra Siddhatvam, Tatra Tatva Pramanatara Vedyatvam.

- Can't make this Vyapti.

f) Svarga Loka – Siddha, already there.

- Need not generate.
- One of 14 Lokas.

g) Svarga can be known only through Veda Pramanam.

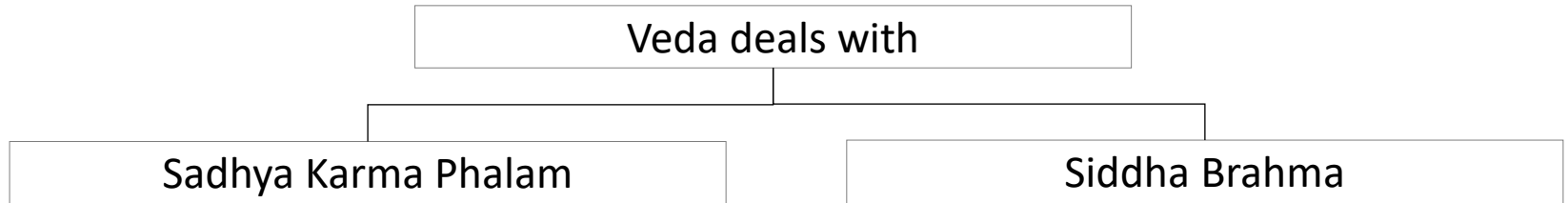
h) Svarga = Apaurusheya Vishaya

i) Apaurusheya Veda Pramana Matra Gamyam.

j) Brahman, Siddha, Veda Pramana Matra Gamyam

- Knowable only through Veda Pramanam.

k)



l) Both are Apaurusheya Vishayam.

m) Veda Purva and Vedanta are 2 different Shastrams.

XXV) All other say Veda is one Shastram, Advaitin alone says Veda is 2 Shastrams.

Sadhya Vishayam	Siddha Vishayam
Purva Mimamsa	Uttara Mimamsa

XXVI) Shankara to Neiyayika :

a) World is product, it has originated.

b) Ascertain that world has a Karanam.

- This is Anumana Gamyam
- You can infer the presence of a Karanam.
- Never infer what type of Karanam.

c) See you, infer parents

- Who is the parent, can't infer.

d)



XXVII) Brahman can't be inferred – 2nd reason :

- a) Anything inferred must have been experienced before.
- b) I infer fire based on smoke.
- c) Previously, I have experienced smoke and fire together.
- d) Have Vyapti Jnanam, through Pratyaksha not Anumanam wherever smoke – fire is there.
- e) Based on Vyapti, infer existence of fire.

XXVIII) If Brahman is to be inferred, there should be Vyapti Jnanam.

- a) Where world / Product is there, Brahman is the Karanam.
- b) I have not seen Brahman producing world.
- c) Brahman has never been experienced to derive a Vyapti Jnanam.

d) Therefore, can't make an experience.

e) World if product, Karyam, can't ascertain if it is produced Brahman or Shunyam or Param Anu or Prakrti.

f) Through logic, Sankhya arrived at Prakrti as Jagat Karanam.

g) Neiyayika – Paramanu – Jagat Karanam

- Not able to conclude.

h) Logic proves :

- There is a Karanam.
- Specifications, logic does not have.
- Require Shastra Pramanam.

XXIX) Conclusion :

a) Janmadasya Sutram not dealing with Anumana Pramanam.

b) Vedanta Vakhya Pradarshanartham.

c) Brahman = Jagat Karanam

- Come to know only through Veda Pramanam.

d) Debate :

- God is cause of creation.
- **1st check :** Whether person accepts Veda as Pramanam or not.

e) If person does not believe in Veda Pramanam, never discuss religion, spirituality, Moksha, Dharma, rituals, rebirth, Sanchita.

f) Example :

- Cricket Match, first umpire (Veda) enters.

g) If other person is strong in logic, he will finish you.

- Then we have to quote Veda.

h) Janmadasya – is to discuss Apaurusheya Vedanta Pramanam.

किं पुनस्तद्वेदान्तवाक्यं यत् सूत्रेणेह
लिलक्षयिषितम् ? ‘भृगुर्वै वारुणिः । वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति’ (तै. उ. ३ । १ । १) इत्युपक्रम्याह —
‘यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।
यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्विहमेति । ’ (तै. उ.
३ । १ । १) तस्य च निर्णयवाक्यम् — ‘आनन्दाद्धेव खल्विमानि
भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं
प्रयन्त्यभिसंविशन्ति’ (तै. उ. ३ । ६ । १) इति ।
अन्यान्यप्येवंजातीयकानि वाक्यानि
नित्यशुद्धबुद्धमुक्तस्वभावसर्वज्ञस्वरूपकारणविषयाणि
उदाहर्तव्यानि ॥ २ ॥

I)

2nd Sutra

Does not discuss Paurusheya
Anumana Pramana

Is discussing Apaurusheya Veda
Pramanam alone

II) What is the Veda Pramana Vakhyam kept in mind by Vyasacharya when he wrote 2nd Sutra.

III) He didn't have Anumanam in his Mind, had Veda Vakhyam, Vishaya Vakhyam.

IV) What is the Veda Vakhyam, with the help of which Vyasa wants to indicate, define Brahman.

V) Samanvaya Adhyaya :

- Analysis of Upanishadic sentences.
- Study Brahma Sutra after Upanishads.

VI) Taittiriya Upanishad : Chapter 3 – 1 – 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 |
tadvijijñāsasva | 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]

- Brighu Valli, Yatho Va Imani Butani.

a) Brighu goes to his father Varuna.

b) Tells – Adhihi Bagavo Brahma

- Please teach me Brahman.

c) Chandogya Upanishad :

Svetaketu	Uddalaka
Son	Father – Guru

d) Guru :

- Teaches Paroksha Jnanam first.

• **Brahman is that from which world originates, in which world rests, into which world resolves.**

e) Jagat Karanam = Brahman.

- Whenever we see the body, world – remember Brahman, absolute I and relative I – Body, Mind, Tiny individual world.
- Vyashti, Samashti, Adhishtanam is Brahman (Sat, Chit, Ananda Principle).

f) For discovering Brahman, you don't need to search outside, as Brahman is Jagat Karanam.

g) Karanam must be pervading entire Karyam.

h) Karanam pervades Karyam

Karanam	Karyam
Gold	Ornaments
Wood	Furniture
Iron	Nail Cutter
Mud	Pot
Brahman	Universe

VII) a) Brahman must be in me also.

- I am part of the Universe.

b) Karanam Brahma must be in me also.

c) I have different layers of personality.

d) Annam, Pranam, Srotram, Mano Vacham Iti

- Search in 5 Koshas.

e) Ask which part is Karanam?

VIII) If Karanam, it must be in 3 periods of time.

- Past, present, future.

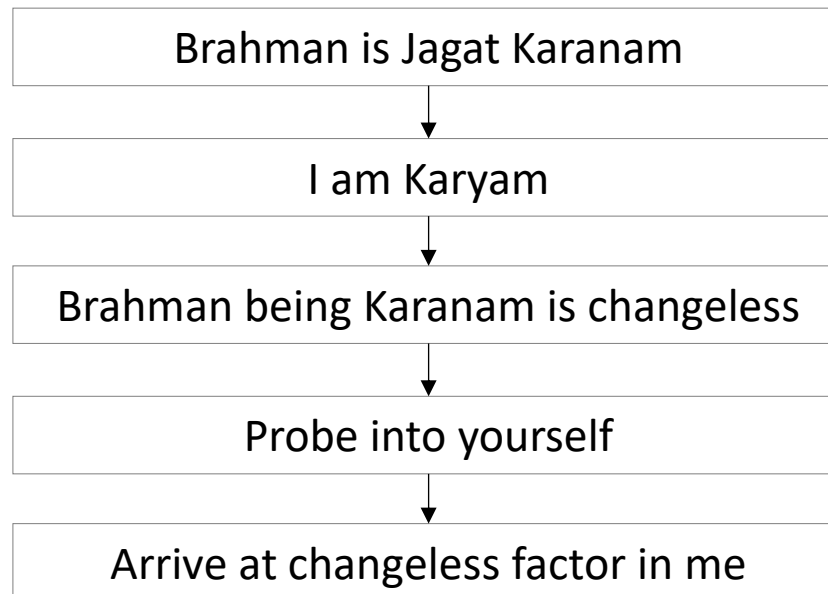
IX) Karyam is there only now.

- Before it was not
- Later it will be not

X)

Body – Mind	Brahman
<ul style="list-style-type: none">- Karyam- Nitya Baddaha	<ul style="list-style-type: none">- Jagan Karanam- Sat, Chit, Ananda- Nitya Mukta- Exists in 3 periods- Gold was before ring, after ring, during ring- Trikala Tishtati- Changeless

XI) Clues :



XII) Taittiriya Upanishad :

अन्नं ब्रह्मेति व्यजानात् ।
अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।
अन्नेन जातानि जीवन्ति । अन्नं
प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति तं होवाच ।
तपसा ब्रह्म विजिज्ञासस्व ।
तपो ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ १ ॥

annaṃ brahmeti vyajānāt |
annāddhyeva khalvimāni bhutāni jāyante |
annena jātāni jīvanti | annaṃ
prayantyabhisamviśantīti tadvijñāya |
punareva varuṇaṃ pitaramupasasāra |
adhīhi bhagavo brahmeti taṃ hovāca |
tapasā brahma vijijñāśasva |
tapo brahmeti sa tapo'tapyata
sa tapastaptvā || 1 ||

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: “Revered Sir, teach me Brahman”. Varuna told him: “By Deep thinking (Tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas.... [3 - 2 - 1]

- Annamaya Kosha = Brahman.

XIII) Body – Annam – Changing, not Jagat Karanam.

XIV) Prano Brahme Divya Janat.

- Mano Brahme Divya Janat.
- Vijnam brahme Divye Janat.
- Comes to 4 Koshas
- Skips Anandamaya Kosha.

XV) Comes to changeless Atma

- **Changeless Atma is called Anandaha.**
- Which we are experiencing in deep sleep state.
- Not Ananda Maya Kosha.
- Ananda Atma discussed in Brahmananda Valli.

XVI) Taittiriya Upanishad : Chapter 2

तस्यैष एव शरीर आत्मा ।

यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।

अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।

अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।

मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।

आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष

श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā |

yaḥ pūrvasya tasmādvā etasmādvijñānamayāt |

anyo'ntara ātmā"nandamayaḥ | tenaiṣa pūrṇaḥ

sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |

anvayaṁ puruṣavidhaḥ | tasya priyameva śiraḥ |

modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ |

ānanda ātmā | brahma pucchaṁ pratiṣṭhā tadapyeṣa

śloko bhavati || 2 ||

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

- Upto this is Ananda Maya Kosha.

b) Ananda Atma = Brahman

- Brahma Putcham Pratishta.

XVII) Brighu went interior and finally arrived at Ananda.

XVIII) Taittiriya Upanishad :

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

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

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

XIX) Saisa Barghavihi Iti Varuni Vidya :

a) Anandam = Brahman

- Is Bhargavi Vidya
- Learnt by Brighu.

b) Varuni Vidya – Taught by Varuna.

XX)

Upanishad	Brahman
Chandogya Upanishad	Existence (Sad Eva)
Aitareya Upanishad	Consciousness (Prajnam Brahma)
Taittiriya Upanishad	Ananda (Brigu Valli)

Chandogya Upanishad :

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

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

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

Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो
ज्योतीर्षीत्येतानीमानि च क्षुद्रमिश्राणीव ।
बीजानीतराणि चेताराणि चाण्डजानि च
जारुजानि च स्वेदजानि चोद्भिज्जानि
चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

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

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

XXI) What is Ananda?

- 5 features
- Experiential Ananda is not Brahman.
- Experiential Ananda is Ananda Maya Kosha.
- Why?
- It is temporary, Ananda is past, now I am tense.

XXII) Non experiential Ananda gets reflected in Ananda Maya Kosha.

Definition :

- a) Capital Ananda is not a part, product, property of the world or Mind.
- b) Happiness is an independent factor which pervades the mind now and then and gets reflected in the Mind.
- c) Happiness is not bound by the boundary of the Mind.

d) Happiness continues to exist even after everything is resolved.

- As in deep sleep state.

e) Pure happiness which survives is not available for transaction, it is transcendental.

f) We are not talking about Pratibimba Ananda.

XXIII) 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 | 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]

- Iti, it begins in Brighu Valli – 1st section.

a)

Brighu went back 4 times

Annam Brahma

Pranam Brahma

Mano Brahma

Vignanam Brahma

- Guru sends back.

b) 5th time : Nirnaya Vakhyam

- Brighu arrives at Brahman as the Ananda obtaining in himself as the Bimba Ananda.
- Which Bimba Ananda is identical with pure Consciousness, pure existence.

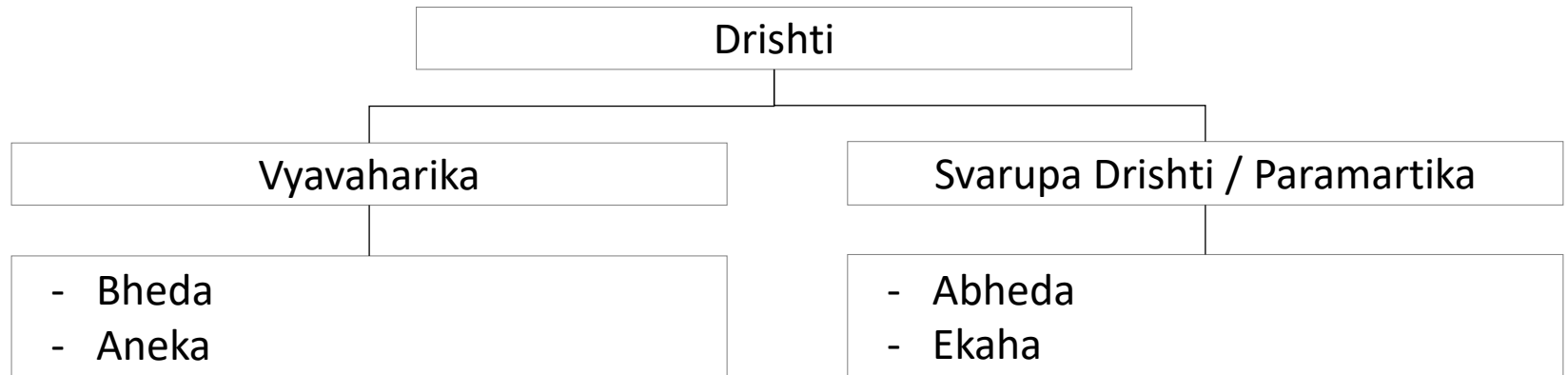
c) At pure level :

- Existence = Consciousness = Happiness.

d) With Nama Rupa association, existence, consciousness, happiness are different.

e) When you remove Nama / Rupa, Existence = Consciousness = Happiness = Brahman

f)



g) Taittiriya Upanishad :

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति स तपोऽतप्यत स तपस्तप्त्वा ॥ १ ॥	annaṃ brahmeti vyajānāt annāddhyeva khalvimāni bhutāni jāyante annena jātāni jīvanti annaṃ prayantyabhisamviśantīti tadvijñāya punareva varuṇaṃ pitaramupasasāra adhīhi bhagavo brahmeti taṃ hovāca tapasā brahma vijijñāśasva tapo brahmeti sa tapo'tapyata sa tapastaptvā 1
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Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: “Revered Sir, teach me Brahman”. Varuna told him: “By Deep thinking (Tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas.... [3 - 2 - 1]

XXIV) Other Upanishadic statements :

- Have same message.
- Brahma Srishti, Sthithi, Laya, Karanam.
- All are Vishaya Vakhyam for 2nd Adhikaranam.

XXV) Deals with Nitya Mukta, Buddah, Shuddah, Svabava, Sarvagya Svarupa Karana Vishayani.

Nature :

a) Nityam :

- Eternal

b) Shuddham :

- Pure

c) Buddham :

- Chaitanya Svarupam.

d) Muktam :

- Ever free from Universe and Body.

e) Svabava :

- Natural

f) Sarvagya :

- Omniscient Svarupa Karanam.

XXVI) This description important because he reveals Jagat Karanam as Chaitanyam.

a)

Sankhya	Nyaya / Veiseshika
Prakrti	Param Anu
Achetanam	Achetanam

b) Other Schools :

- Achetana Karana Vadhis

c) Advaita Vedanta and Visishta Advaitam :

- Chetana Karana Vada.

d) Sarvagya Vishaya Karanam

XXVII) Sruti Vakhyams – Ratna Prabha Ramanada

a) Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।

यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७॥

Yathorna-nabhih srjate grhnate ca yatha prathivya-mosadhyah sambhavanti,

Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam || 7 ||

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

b) Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।

तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I

Tasmad-etad brahma nama rupam-annam ca jayate || 9 ||

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

c) Aitareya Upanishad :

- Included in 2nd Adhikaranam.

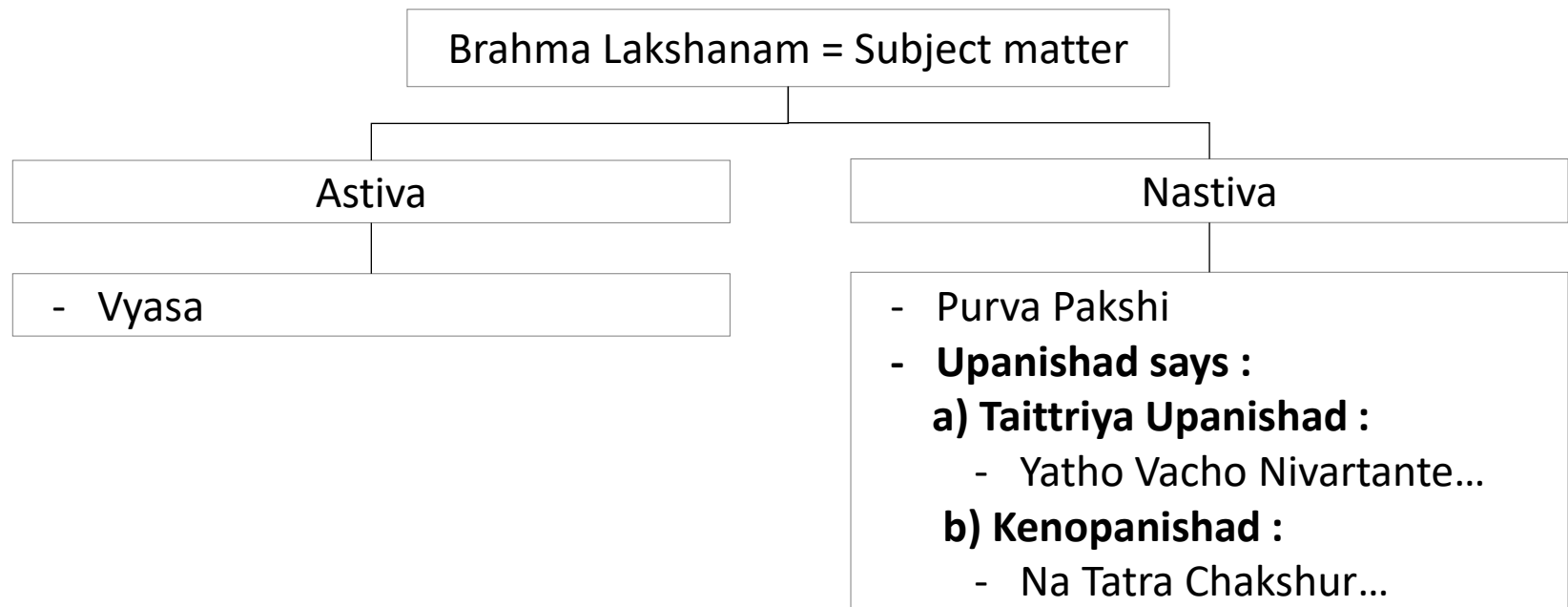
d) 2nd Sutra, 2nd Adhikaranam over.

XXVIII) 5 components of Adhikaranam :

a) Vishayo Vishayash Chaiva Purva Pakshas Tato Uttaram Sangatih Cheta Panchangam Shastre Adhikaranam Smrutam

b) 1st :

- Subject matter debated in Adhikaranam.
- Vishaya Vakhyam.
- Is there Brahma Lakshanam, Definition or not?



Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṁ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

Kenopanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

Na tatra caksur gacchati na vag gacchati no manah

na vidmo na vijanimo yathaitad-anusisyat

Anyadeva tad vidad atho aviditadadhi

Iti susruma purvesam ye nastad vyacacaksire

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [1 – 3]

c)

Samshaya

Astiva

Nastiva

- Is there a definition or no definition.

- d) God defined is God defiled, brought down, degrading Bhagavan.
- e) Words can't define Brahman Brahmanaha, Vacham Agocharatvat Vag ateetatvat, Nirdhamakatvat, it is undefinable.
- f) Attributes required to define something
- g) Define in terms of attributes.
- h) Purva Pakshi – Lakshanam Nasti

i) Siddhanti :

- Lakshanam Asti
- Upanishad defines.

j) Tatastha Lakshanam = Indirect definition Jagat Karanam Brahman

k)

Jagat Karanam	Anandam Brahma
Tatastha Lakshanam	Svarupa Lakshanam
Yatho Va Imani Butani	Anando Brahmeti Divyajanat

Taittiriya Upanishad – 3rd Chapter

- Siddhanta is over.

XXIX) Question :

- If Upanishad gives definition.

a) Why Upanishad says – Brahman can't be defined?

b) Taittiriya Upanishad :

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

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

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

- Yatho Vacho Nivartanta... Can't talk of Brahman.

c) Taittiriya Upanishad :

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

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṁ jñānamanantaṁ brahma |
yo veda nihitaṁ guhāyāṁ parame vyoman |
so'shnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

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

- Satyam Jnanam Anandam Brahma... definition.

d) Is Upanishad contradicting itself?

e)

If undefinable	If definable
Upanishad should not define	Can't say undefinable

XXX) Answer :

a) Brahman is Paramartikally undefinable Vyavaharically definable.

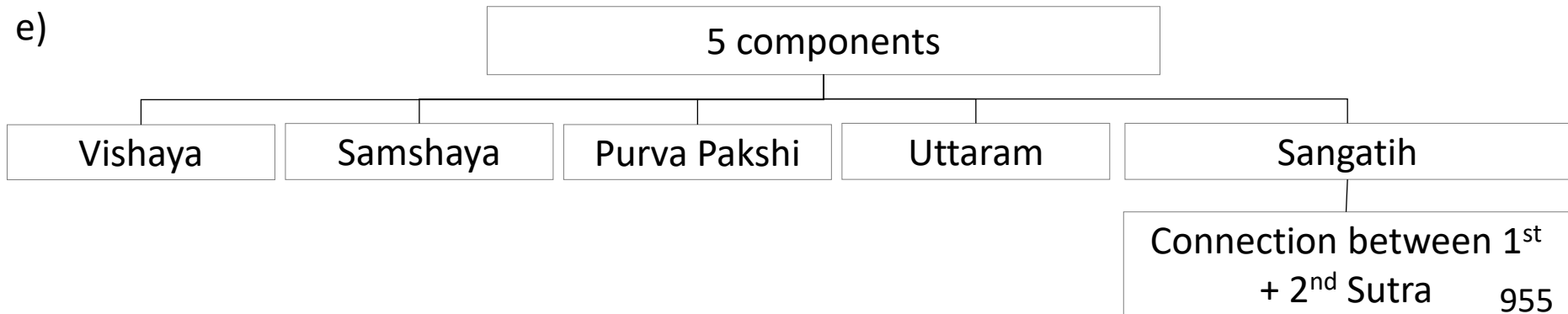
b) Jagat Karanam – Anando Brahmeti

c)

Paramartikam	Vyavaharika Drishti
Yatho Vacho Nivartante	Satyam, Jnanam Anantham

d) Hence no contradiction.

e)



XXXI)

1 st Sutra	2 nd Sutra
<ul style="list-style-type: none">- Enquire into Brahman- Athatho Brahma Jingyasa	<ul style="list-style-type: none">- Janmadasya Yatah- What is that to be enquired into.- For this definition of Brahman is given as subject matter of enquiry

XXXII) Sangatah :

- Uttapya Uttapanam – 1st Sutra instigates 2nd Sutra.
- Natural curiosity, anxiety comes
↓
Is answered
- Adhikaranas 5 components seen.

Revision :

Sutra 2 – Topic 60 :

I) 2nd Adhikaranam, 2nd sutra conclusion.

a) Definition of Brahman :

- Jagat Karanam.

b) Taittiriya Upanishad : Chapter 3 – 1 – 2

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

taṃ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyaabhisamviśanti |
tadvijijñāsasva | 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]

- Tatastha Lakshanam – Jagat Karanam Brahman.

c) Taittiriya Upanishad : Chapter 3 – 6 – 1

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

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

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

- Svarupa Lakshanam of Brahman = Ananda.

II) Meaning of lines in topic 60.

a) Purva Pakshi – Purva Mimamsa :

- Veda meant to discuss what is to be produced later.
- What already exists, Veda need not discuss.
- No benefit we get or give up.

b)

Sadhya Vastu	Siddha Vastu
Subject matter of Veda	Not subject matter

- Wrong idea held strongly.

c) If Brahman is Siddha Vastu, then Brahman not subject matter of Purva or Uttara Bhaga.

d) Brahman must be available for any Pramanam other than Veda.

e) Purva Pakshi – Conclusion :

- Pramanantara Vishayam.
- Available for Pratyaksha, Anumana, etc.

f) Discussing Brahman through Veda is a waste of time, stop class.

g) Brahma Sutra :

- Discussing Brahman through Veda.

III) Shankaras Answer :

a) Brahman can't be known through any other Pramanam.

b) Can be known through Vedanta Pramanam only.

c)

2 Words makes this clear

- Sarvam Brahman Aupanishadam
- That which can be known, Vedyam, only from Veda
- Anvaya

- Brahman is not available for other Pramanam
- Vyatireka
- **Reason** : Brahman is Ashabdam, Asparsham, Arupam, Arasam, Agandham
- Does not have 5 attributes
- Our Sense organs are designed only for 5 Sense Objects, to see 5 attributes

d) Ears – Shabda

- Eyes – Rupa

e) Brahman has no attributes

- Pratyaksha, Sense Organs useless in this field of knowledge.

f) Indriya Avishayatvena Vyapti Jnana Sambandha Agrahanat :

- Since Brahman not object of Sense Organs, it is not available for Sense Organs.

g) Therefore, it is also not available for Anumanam.

IV) To infer fire through smoke you must have already known connection between fire and smoke in Yaga Shala.

- Where Smoke, Fire, knowledge must be there = Vyapti, generalisation, basis for Anumanam, known only by Pratyaksha Pramanam.

V) Brahman not Pratyaksha Vishaya.

- Vyapti Jnanam not possible.

VI) By its very nature, Sense organs are deigned only to experience objective Universe.

VII) Katho Upanishad : Chapter 2 – 1 – 1

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksāt avṛtta cakṣur amṛtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within.


- Sense organs extrovert in nature.

VIII) Brahman is subject.

- Subject can't be objectified by outgoing sense organs.
- Not dealing with Brahman.

IX) If Brahman was objectified by Sense Organs, can get Vyapti Jnanam.

This World	Brahman
Karyam	Karanam



Ambandha is there

XI) Vyapti Jnanam is possible only when Brahman is Indriya Vishaya.

XII) Even though Brahman is Siddham, it is also Veda Vishaya.

XIII)

