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# **BRAHMA SUTRA**

With

# **SHANKARABASHYAM**

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## **CHAPTER 1 - SECTION 1**

### **SUTRA 3 AND 4**

**VOLUME - 6**

## Index

S. No.	Title	Page No.
VII	CHAPTER 1 – SECTION 1 :	
62)	<a href="#">Introduction to Sutra 1 – 1 – 3</a>	963
63)	<a href="#">Sutra 1 – 1 – 3</a>	963
64 to 68)	<a href="#">Bashyam : Sutra 1 – 1 – 3 starts...</a>	974
69 to 75)	<a href="#">Introduction to Sutra 1 – 1 – 4 starts..</a>	1022
76)	<a href="#">Sutra 1 – 1 – 4</a>	1074
77 to 82)	<a href="#">Bashyam : Sutra 1 – 1 – 4 starts..</a>	1081

**SAMANVAYA ADHYAYA**  
**CHAPTER 1 - SECTION 1**  
**SUTRA 3**  
**[SASTRAYONITVADHIKARANAM]**

**TOPIC 63 TO 68**

62) Introduction to Chapter 1 – Section 1 – Sutra 3 :

शास्त्रयोनित्वाधिकरणम्

जगत्कारणत्वप्रदर्शनेन सर्वज्ञं ब्रह्मेत्युपक्षिप्तम्, तदेव द्रढयन्नाह

63) Chapter 1 – Section 1 – Sutra 3 :

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

The scripture being the source of right knowledge. [1 – 1 – 3]

I) What is connection – Sangatih between Sutra 2 and 3?

II) Sutra 2 :

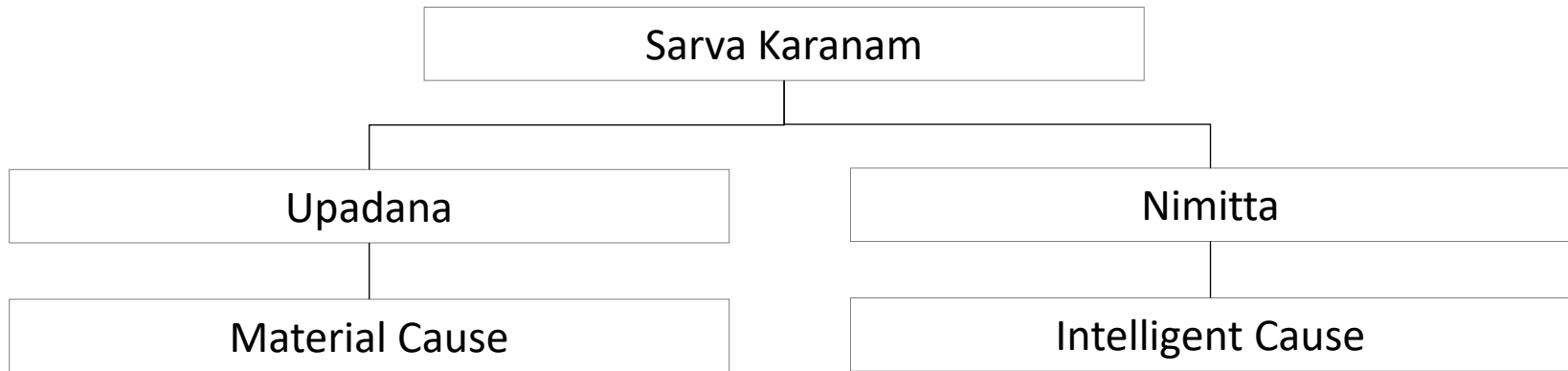
जन्माद्यस्य यतः ।

Janmadyasya yatah

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

- Brahman is Jagat Karanam, Sarva Karanam.
- Karanam, cause of everything in the cosmos.

III)



IV) Brahman has knowledge of what he is producing – Omniscient, Omnipotent.

- What is the purpose, what is the Pot? Cloth?

V) Bhagawan is omniscient is indicated by 2<sup>nd</sup> Sutra.

VI) Direct Meaning :

- Bagavan is Jagat Karanam.

## VII) Corollary :

- Because he is Jagat Karanam, must be Omniscient and Omnipotent.
- Omniscience, indirectly revealed by 2<sup>nd</sup> Sutra being cause of entire Universe.

VIII) Omniscience of Bhagawan is reinforced in the 3<sup>rd</sup> Sutra.

- How?

IX) Maya Sahitam, Ishvara Rupam Sagunam Brahma = Jagat Karanam = Sakti = Sarvagya

X) He is creator of the world and the Veda.

- Veda is the only key to get out of Samsara Chakram.
- Bhagavans compassion is he has provided Samsara and route for Moksha also for those who want.

XI) Gives means for Moksha.

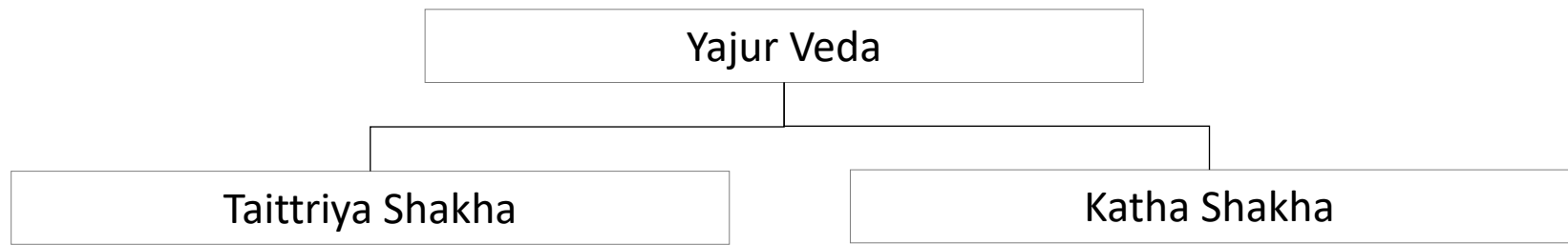
- Veda, Guru Sishya Parampara, Narayanam, Padma Vibham, Vasishtam, Sada Shiva Sama Aramban.
- Bhagavan = Adi Guru

XII) World is provided for exhausting Karma.

- Veda is provided for escaping from Karma for good.

XIII) Veda is huge repository of all knowledge.

- Now we have only a small portion of Veda.
- 1180 Branches, 1000 Branches in Samaveda (Sakhas).



- 1180 Upanishads were there.

#### XIV) Veda Purva :

- 14 Lokas, Bhu Loka one of them.

- **Param Vidya – Apra Vidya**

- Veda contains Sarva Jnanam.

- **Bhagavan is author of Veda, Omniscient, Omnipotent.**

#### XV) Knowledge contained in the book, Bhagawan has

- Chat GPT
- Ishwara contains Sarva Jnanam within Maya.

#### XVI) Not only author knows

- Everything contained in the book, authored by him, author will have more.
- Can't express everything.
- Knows more than what we can write.

Spoken words	Written words	Known knowledge
- Less	- Think - More	- Most

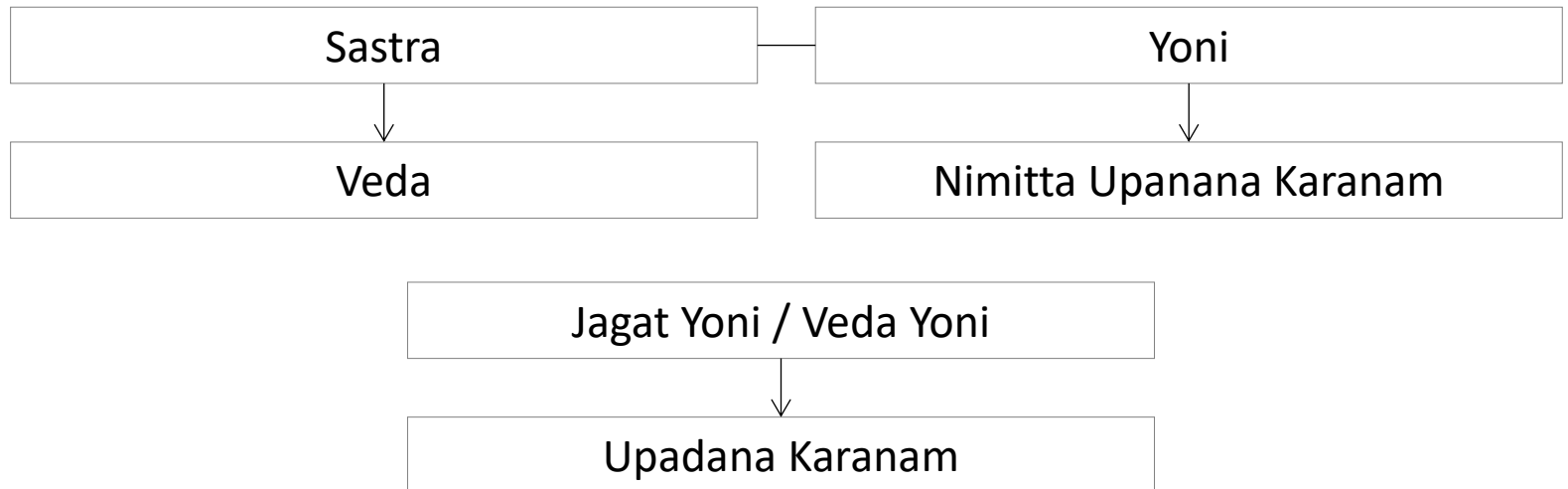
## XVII) Shankara :

- Gives Panini Sutra example.
- Derivation of language.
- Veda, Sarvajnya Kalpaha, almost omniscient, hence Bhagavan – Ishvara is Sarvagya.

## XIX) Previous Mantra :

- Jagataha Kartavyaha, Ishvara Sarvagya.
- In 3<sup>rd</sup> Sutra, Vedasya Kartrutvat, Ishvara.

XX)

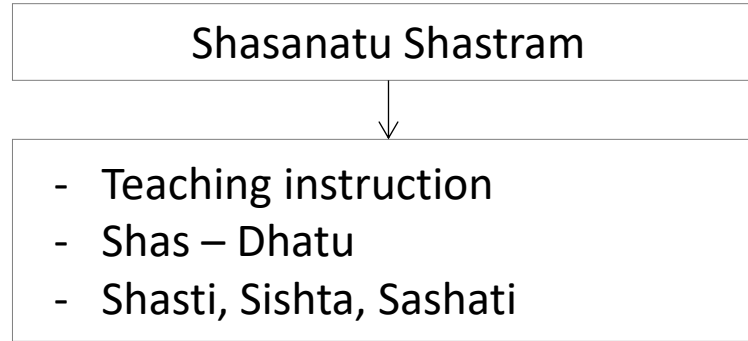




## XXI) Shastram definition :

- Shastram tu Hina Shasanat.
- Shastram is meant to teach what is good for us, for our well being, benefit, accomplishing 4 Purusharthas.
- Shastra is given by Bhagavan.

XXII)



## XXIII) Sishya :

- Shasana Yogyaha Sishya.
- One who is fit for teaching.

XXIV) Shastram = Teaching text  
= Veda

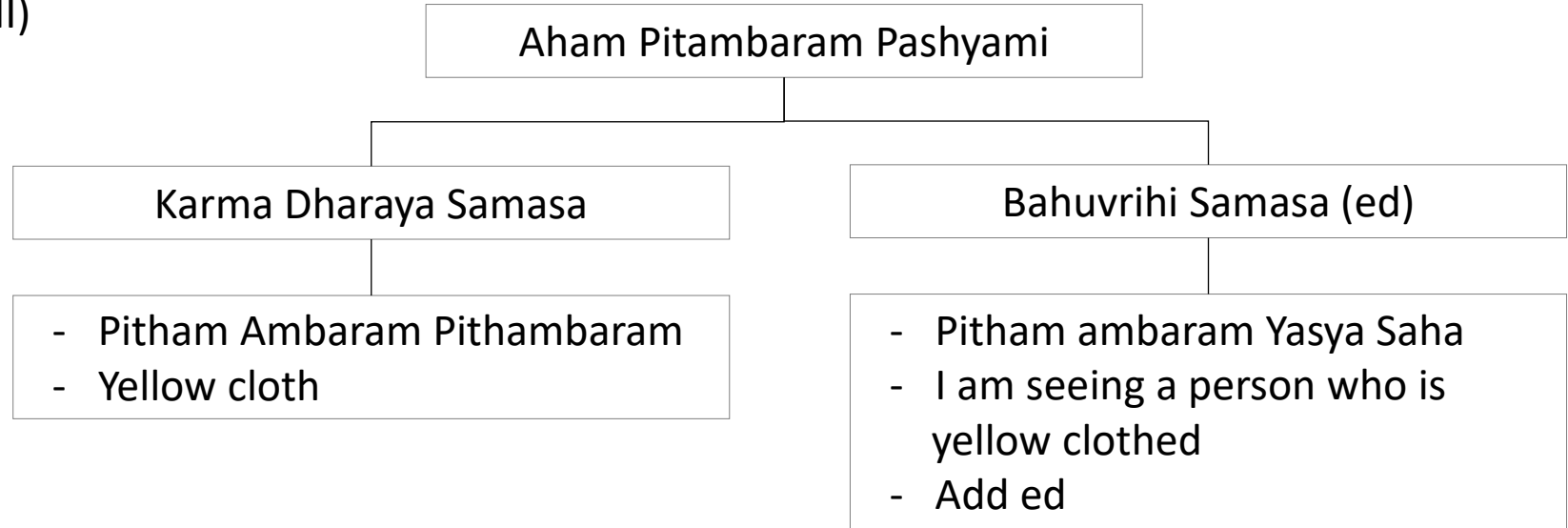
- Vedasya Yoni = Shastra Yonihi.

XXV) Shastra Yonitvat Brahma Sarvagyam.

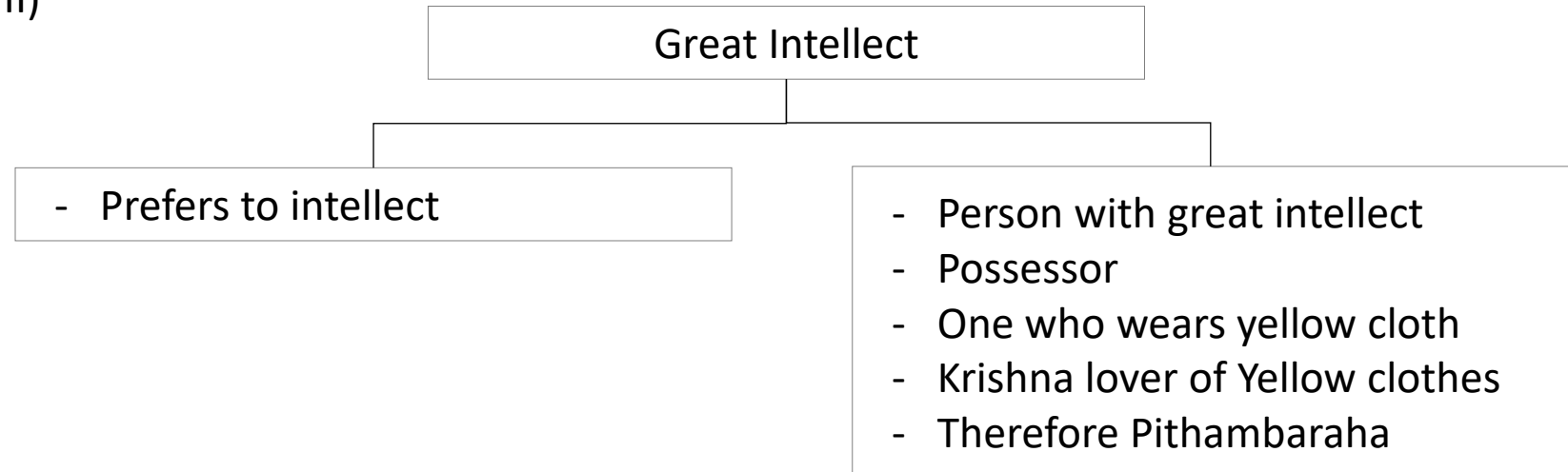
XXVI) Shankara splits compound word “Shastram” in 2 ways and conveys two different messages.

- Tarqa, Mimamsa, Vyakaranam will come in Bashyam.

XXVII)



XXVIII)



XXIX)

Pithambaram Pashyami



Bahuvrihi



I am seeing a person who is wearing  
a yellow cloth

XXX)

Shastra Yoni

2 ways

Sashti Tat Purusha Samasa

Bahuvrihi

- Shastrasya Vedasya Yoni Shastra Yoni
- Brahman is the Yoni – Cause, of Shastram
- Brahman is Nimitta, Upadana Karanam of Veda
- Veda Karta Brahma
- Yoni = Karanam here

- Shastram Yonih Pramanam Yasya
- That Brahman for which Shastram is the Pramanam.
- Better meaning
- Yonih Pramanam Yasya Brahmanaha
- That which has Shastra as Pramanam
- Yoni = Pramanam here

XXXI) This Sutra has 2 different standpoints.

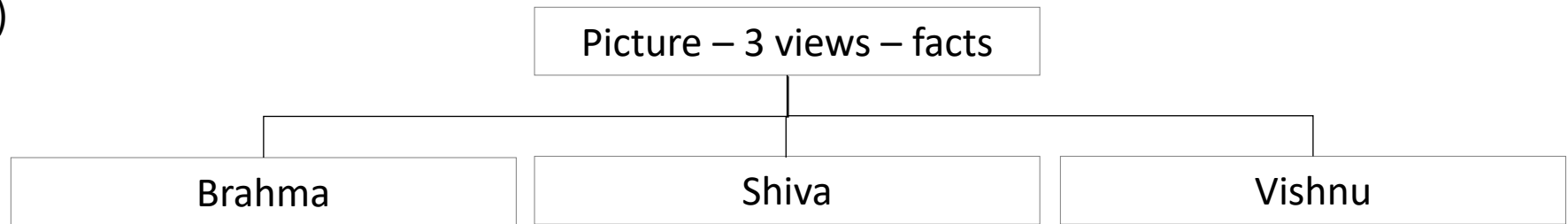
**a) Sutra Definition :**

- Alpaksharam Asandigdham Saravat Vishwatomukham Akshobya Mana Sudvincha Sutram Sutram Vido Viduhu.

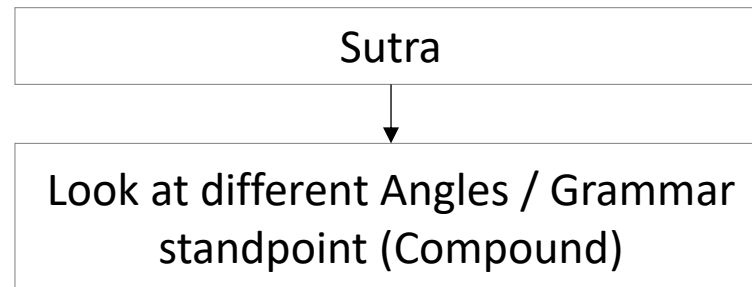
**b) Vishwoto Mukham :**

- Having different facets like a Diamond.

c)



d)



e) Shastrayonitvat = Vishwato Mukham of Brahma Sutra.

### **XXXII) 1<sup>st</sup> Interpretation :**

- Sashti Tat Purusha Samasa.
- Shastrasya Yonihi.
- Creator of Veda, Author of Veda = Bagawan.
- Therefore, Apaurusheya Pramanam.

### **XXXIII) Veda = Anaadi**

- Ishvara = Anaadi

a) In this Sutra we say Veda is authored by Ishvara

- Created by Author.

b) Universe has a beginning created by Bhagavan.

c) Veda also created by Bhagavan.

- Veda should have a beginning, Ishvara Karyatvat.
- Contradictory views, Veda is Anaadi, Ishvara Srishti.

d) If Anaadi, can't say it is Ishvara Srishti.

- If Ishvara Srishti, can't say Anaadi.
- How do you resolve it.

### **e) Answer :**

- Veda is Anaadi.
- At time of creation, we say, Ishvara created the Veda.

f) Tarquika, Nyaya Veiseshika Philosopher also says Veda is Ishvara Srishti.

- His Ishvara and our Ishvara Srishti, there is a subtle difference.

g) He says Veda has a beginning.

We say :

- Really Veda is Anaadi.
- Veda is with Ishvara all the time.

h)

Ishvara	Veda
Nityaha	Nityaha

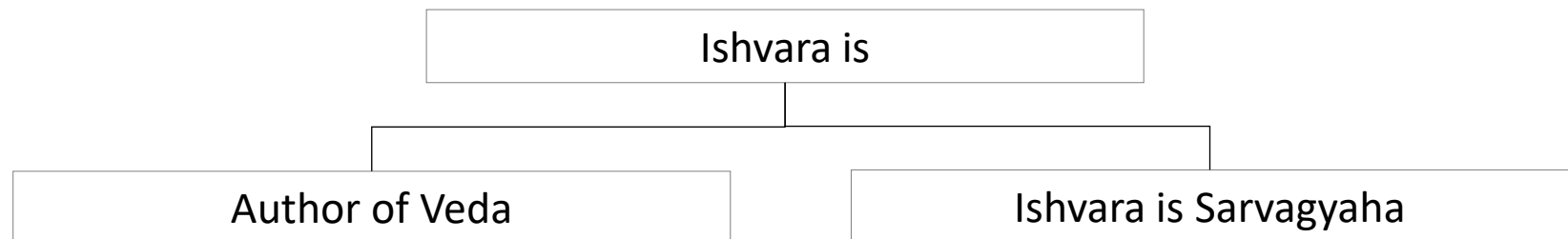
- Nitya Veda, Nitya Ishvarena, Nityam Vartate.

i) At the time of creation, Bagavan doesn't create the Veda, Veda is already there.

j) Bagavan makes unmanifest Veda into manifest form.

- Veda Nityaha, Vedasya Srishtihi Nama, Vedasya Abhivyaktihi.
- Comes to manifestation.

k)



## 64) Bashyam : Chapter 1 – Section 1 – Sutra 3 starts...

महत ऋग्वेदादेः शास्त्रस्य अनेकविद्यास्थानोपबृंहितस्य  
प्रदीपवत्सर्वार्थावद्योतिनः सर्वज्ञकल्पस्य योनिः कारणं ब्रह्म ।

### I) Shastra Yoni :

- Shastra = Veda = Hita Shasanat.
- It talks about well being of human being.

### II) It guides humanity :

- Hinduism is Veidika society.
- Bagavan has given Veda as Google Map – GPS.
- Gods positioning system.

III) Before you start life, father tells – oh child Veda is your guide map.

IV) You will fulfil Artha, Kama, Dharma, Moksha.

V) At death, you will show your thumbs up and die.

### VI) Before death you will discover that you don't die = Thumbs up.

- I am dropping my shirt.

VII) Modern name of Veidika = Hindu, Sanatana Dharma

- Teaching = Nitya
- What is Veda?

VIII) Shastram consists of great Rig Veda – 10,000 Mantras

Yajur Veda – 5000 Mantras

IX) Veda contains many lessons hidden.

- Many Branches of science has come to existence
- Veda Angani – 6
- Vidya Sthanani.
- Siksha, Kalpaha, Vyakaranam, Niruktam, Jyotisham, Chandaha.

**X) 4 Upa Angas :**

- Secondary support
- Purana, Nyaya, Mimamsa, Dharma Shastram.

a) Purana = Expansion, commentary of Vedas.

- 1000 verses each.
- Not independently authored.

b) Nyaya Shastram, Mimamsa Shastram, Dharma Shastram

c) 6 Angas – 4 Upangas

- 10 Branches of science are expansion of 4 Vedas – Dasha Sthananis.



d) 4 Upavedas – Ayurveda, Artha Shastra Gandharva Veda, Dhanur Veda.

- Upa – Angas – before
- 14 Branches of Science.

e) Veda contains all of them.

- Smruti = What is learnt in the Veda is expanded.

f) Veda = Almost Sarvagya.

- Material, spiritual, religious sciences, secular.

g) Reveals like Surya – Pradeepaha

h) It is as good as Sarva Jnanavan

- Yonihi, Karanam Brahma.
- Ishvara = Vedasya Karanam.
- What is Pramanam.

XI) How Vyasa knows, Veda is created by Ishvara?

- Said in Veda itself.
- Veda = Pramanam for Ishvara Karyatvam.

XII) Vishaya Vakyam = Upanishadic sentence.

### XIII) Brihadaranyaka Upanishad : Chapter 4 – 5 – 11

स यथाद्रैधाग्नेरभ्याहितस्य  
पृथग्धूमा विनिश्चरन्ति,

एवं वा अरेऽस्य महतो भूतस्य  
निःश्वसितमेतद्यद्ग्वेदो यजुर्वेदः  
सामवेदोऽथर्वाङ्गिरस इतिहासः

पुराणं विद्या उपनिषदः श्लोकाः  
सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं  
हुतमाशितं पायितम्, अयं च लोकः,  
परश्च लोकः, सर्वाणि च भूतानि,  
अस्यैवैतानि सर्वाणि निःश्वसितानि ॥ ११ ॥

sa yathārdraidhāgnerabhyāhitasya  
prthagdhūmā viniścaranti,

evaṃ vā are'sya mahato bhūtasya  
niḥśvasitametadyadṛgvedo yajurvedaḥ  
sāmavedo'tharvāṅgirasa itihāsaḥ

purāṇaṃ vidyā upaniṣadaḥ ślokāḥ  
sūtrāṇyanuvyākhyānāni vyākhyānāniṣṭaṃ  
hutamāśitaṃ pāyitaṃ, ayaṃ ca lokaḥ,  
paraśca lokaḥ, sarvāṇi ca bhūtāni,  
asyaivaitāni sarvāṇi niḥśvasitāni || 11 ||

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Ṛg-Veda, Yajur-Veda, Sāma-Veda, Atharvāṅgirasa; history, mythology, arts, Upaniṣads, verses, aphorisms, elucidations, explanations, sacrifices, oblations in the fire, food, drink, this world, the next world, and all beings are all (like) the breath of this infinite Reality. They are (like) the breath of this (Supreme Self). [4 - 5 - 11]

XIV) Bagawan does not struggle to talk, has no throat.

- Maya, breathing of Bagavan
- Omniscience is nature.

XV) Giving Veda = Effortless Job.

XVI) Bagawan is of the nature of consciousness, once Maya joins, Bagawan is nature of Consciousness + Omniscience.

- Maya brings Omniscience.
- Consciousness is his very nature.
- Omniscience is because of Maya.

XVII) When Maya comes to Bagavan.

- Maya always with Brahman.

- **Sagunam Brahma Sarvada Sarvagya.**
- **Nirgunam Brahma Sarvada Chaitanya Svarupaha.**

XVIII) Elaboration :

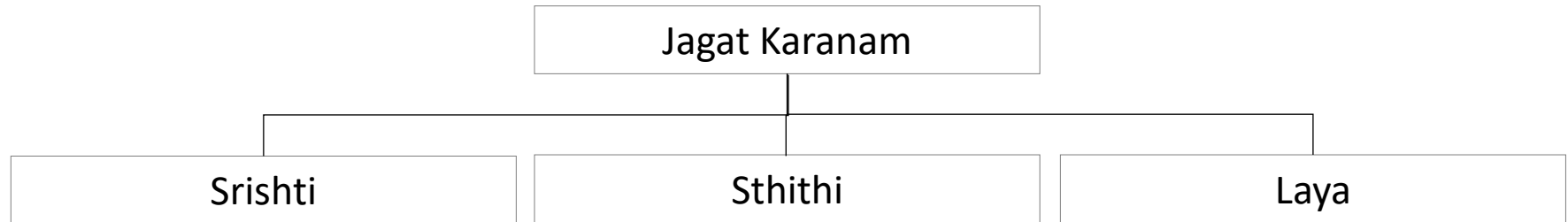
- Bagavan author – Omniscience
- Veda = Sarvagya Kalpaha
- Bagawan = Sarvagya.

## Revision :

- 3<sup>rd</sup> Sutra – Bashyam – Topic 1

### I) 2<sup>nd</sup> sutra :

- Brahma Lakhanam, definition.



- Brahman is Karanam of everything.

### II) Corollary :

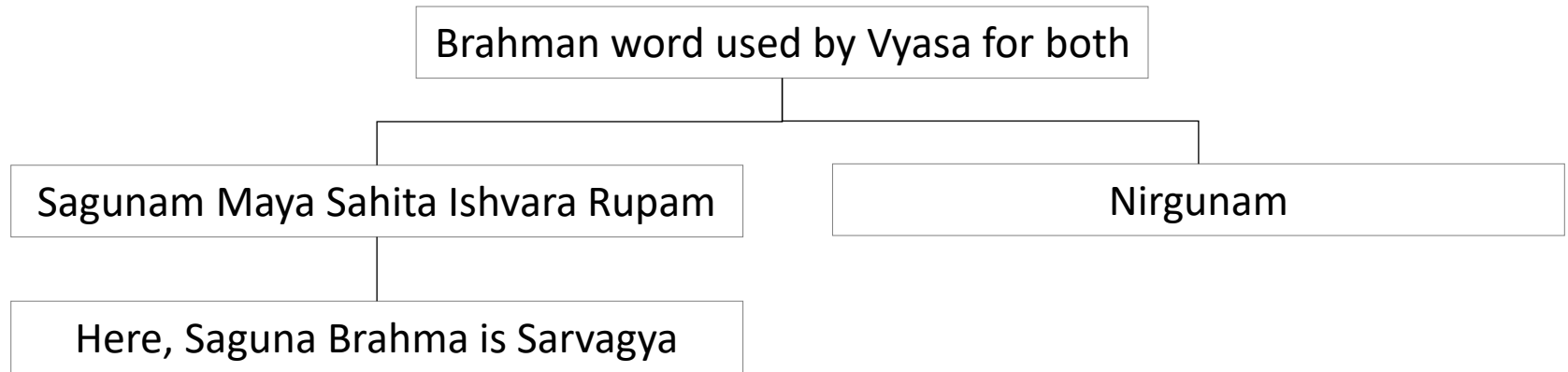
- Brahman must have knowledge of the product to create.
- Yaha Yasya Karta, aha Tasya Jnyaha Bavati.
- Sarvasya Karta has to be Sarvagya.
- Ghatasya Karta Ghatajnyaha.

• **Brahma being Sarva Karta, Brahman is Sarvagyam.**

### III) Brahman here refers to Maya Sahitam Brahma = Ishvara.

- Brahman gets Karanam tatus only when it is associated with Maya.

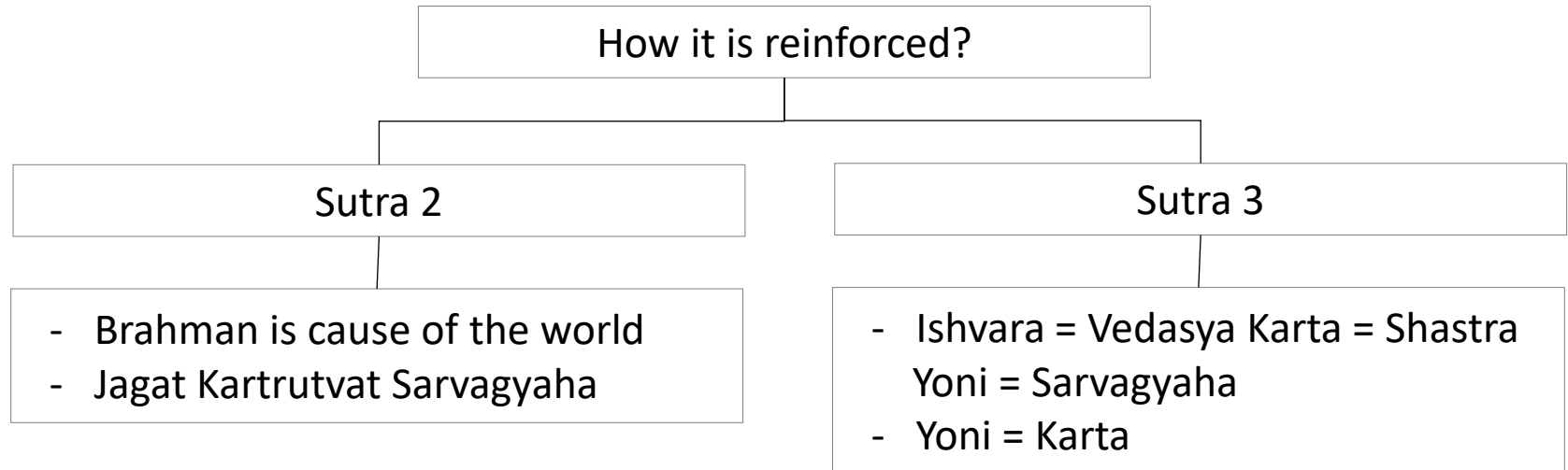
IV) Brahman by itself is Karya – Karana Vilakshanam.



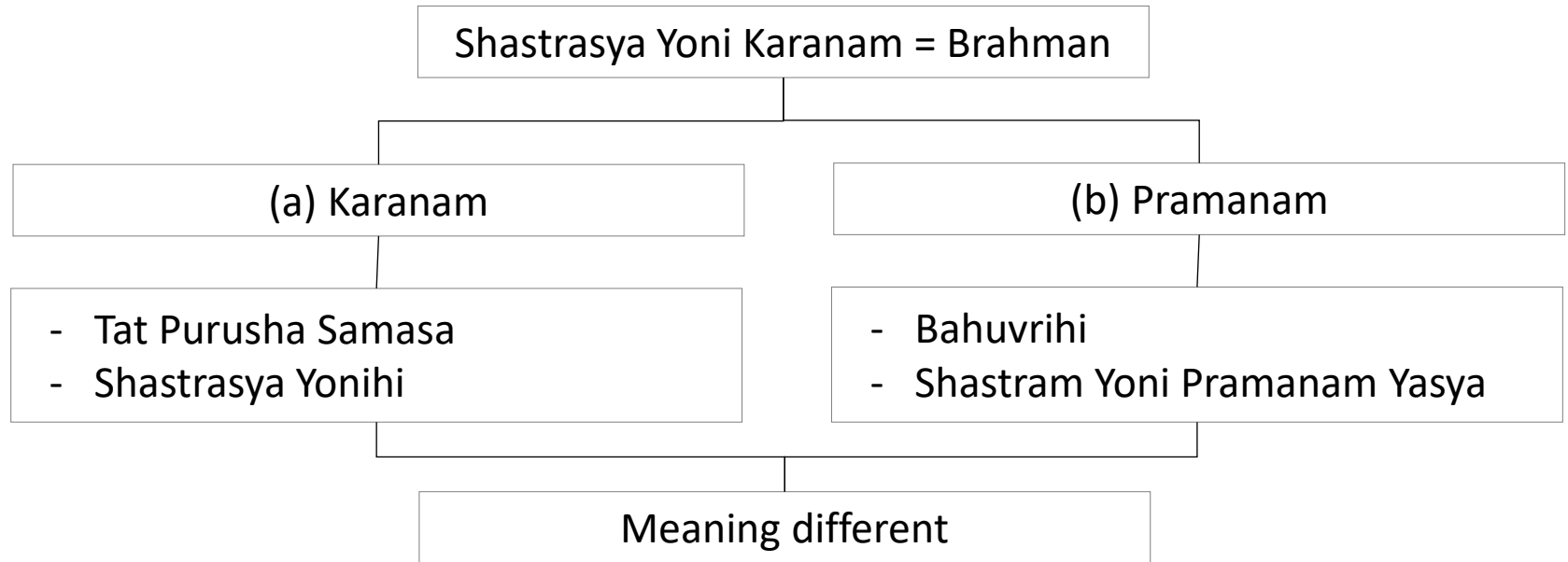
V) 3<sup>rd</sup> Sutra – reinforces omniscience mentioned in previous Sutra.

- Conclusion same, eka Vishayatva Sangati.
- Connection is re-inforcement of omniscience of Brahman.

VI)



VII) This Sutra has 2 interpretations.



VIII) 1<sup>st</sup> Yoni :

- Karanam, Tatpurusha Samasa.
- Shastrasya Yonihi Karanam Brahma.

IX) Shastram = Mahataha = The great

- Consisting of Rig, Yajur, Sama, Atharvana Veda.
- Size = Voluminous, Big Quantitively
- Great = Qualitatively
- Expanded with 6 Veda Angas, Upavedas and 4 Upangas.

X) Veda Angas	→ Siksha → Vyakaranam → Chandaha → Niruktam → Jyotisham → Kalpa	6
Upa Vedas	→ Ayurveda → Artha Shastram → Gandharva Shastram → Dhanurveda	4
Upai Angas	→ Puranas → Nyaya → Mimamsa → Dharma Shastram	4

- 14 – Vidya Sthanani
- Not independent sciences.
- They are expansion of the content of the Vedas, elaborated.

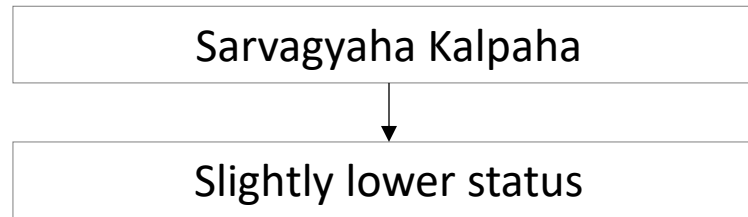
### Example :

- Huge Lamp = One Surya illumines entire earth

## XI) Veda illumines entire creation

- Sarva Artha, all subjects.
- As good as omniscience, contains all knowledge.
- Veda by itself Jadam, Shabda, as good as omniscient.

## XII)



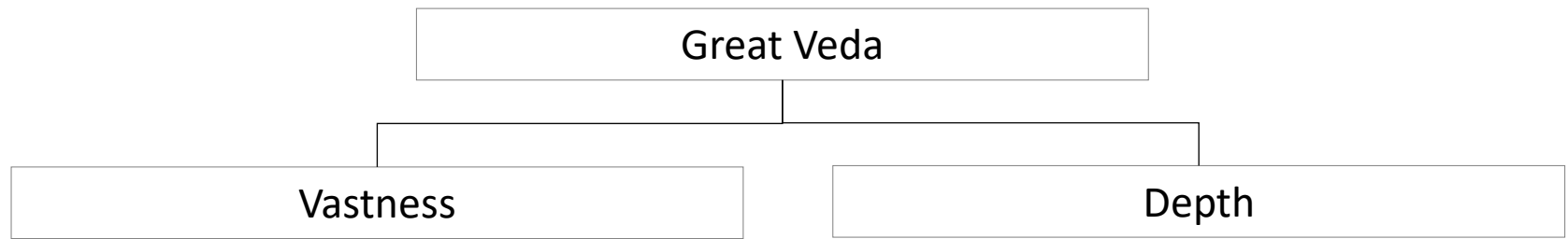
Ishvara	Veda
- Sarvagya	- Sarvagya Kalpaha - One notch lower

## XIII) Yoni 1<sup>st</sup> meaning = Karanam, creator



प्रदीपवत्सर्वार्थावद्योतिनः सर्वज्ञकल्पस्य योनिः कारणं ब्रह्म । न  
हीदृशस्य शास्त्रस्य ऋग्वेदादिलक्षणस्य सर्वज्ञगुणान्वितस्य  
सर्वज्ञादन्यतः सम्भवोऽस्ति । यद्यद्विस्तरार्थं शास्त्रं  
यस्मात्पुरुषविशेषात्सम्भवति, यथा व्याकरणादि पाणिन्यादेः  
ज्ञेयैकदेशार्थमपि, स ततोऽप्यधिकतरविज्ञान इति प्रसिद्धं  
लोके । किमु वक्तव्यम् — अनेकशाखाभेदभिन्नस्य  
देवतिर्यङ्मनुष्यवर्णाश्रमादिप्रविभागहेतोः ऋग्वेदाद्याख्यस्य  
सर्वज्ञानाकरस्य अप्रयत्नेनैव लीलान्यायेन पुरुषनिःश्वासवत्  
यस्मान्महतो भूतात् योनेः सम्भवः — ‘अस्य महतो भूतस्य  
निःश्वासितमेतत् यदृग्वेदः’ (बृ. उ. २ । ४ । १०) इत्यादिश्रुतेः —

I)



- Can't be authored by Jivaha.
- 4 Vedas, omniscience within available Veda – 2% - 98% lost.
- Sama Veda – 1000 Shakhas
  - We have 2 Branches.

II) Para + Aparā Vidya

- Authored by Omniscient Ishvara.

III) Vyākaranam – by Panini

- One Branch
- Author has more knowledge than what is communicated idea.
- Addendas added.

IV) Veda consists of all branches of sciences.

- Bhagavan has more Jnanam than what is contained in Veda.

V) Panini Sutras on Vyākaranam, Grammar :

- One full library is there with commentaries because it is authored by human being.

VI) Panini deals with only one Anga.

- He has more knowledge than what he has written.
- Hidden ideas known by Panini.

VII) Veda has all knowledge.

- Puranic stories,.. Krishna Avatara came later.
- Each Purana has 1000 verses, expansion of Vyasa's Veda, Smruti, not original.

VIII) 1080 Shakhas, Branches of Veda were there.

- Talks of Bhu Lokas and 13 others Lokas.

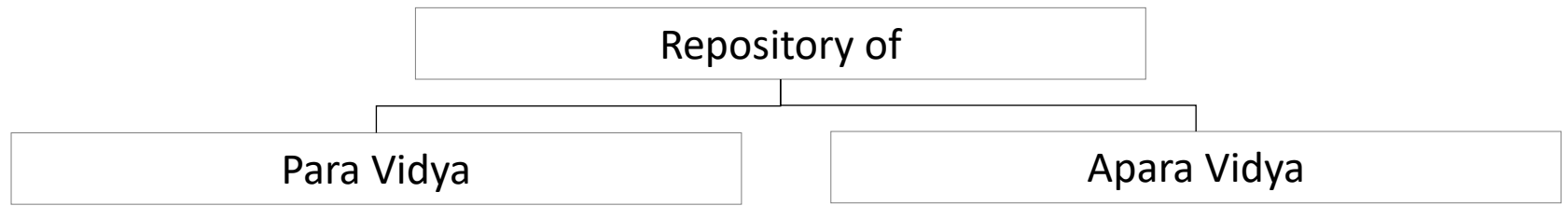
IX) We can't study Bhu Loka

- Devatas, Animals, Humanbeing, Varna, Ashrama Schemes...
- Personality based Varna Ashrama should be followed not birth based.
- Guna Karma Vibhagasha, Chatur Varnyam Maya Srishtam.
- Fantastic Schemes given by Veda.
- Classifications done in Rig, Yajur, Sama, Atharvana.

X)

<b>Rig</b>	Set to Metre, Poems
<b>Yajus</b>	Prose Form
<b>Sama</b>	Musical Form
<b>Atharvana</b>	Given by Atharva Rishi

XI)



- Bhagavan has authored.
- Sankalpa Matrena, along with creation created Veda, effortlessly, sportfully.

## XII) Example :

- Like breathing of normal healthy being, not difficult, not aware, effortless creation and Veda by Bhagavan.

## XIII) Butam :

- Great Ishvara, Brahman.

## XIV) Brihadaranyaka Upanishad :

स यथाद्रैधाग्नेरभ्याहितस्य  
पृथग्धूमा विनिश्चरन्ति,

एवं वा अरेऽस्य महतो भूतस्य  
निःश्वसितमेतद्यद्ग्वेदो यजुर्वेदः  
सामवेदोऽथर्वाङ्गिरस इतिहासः

पुराणं विद्या उपनिषदः श्लोकाः  
सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं  
हुतमाशितं पायितम्, अयं च लोकः,  
परश्च लोकः, सर्वाणि च भूतानि,  
अस्यैवैतानि सर्वाणि निःश्वसितानि ॥ ११ ॥

sa yathādraidhāgnerabhyāhitasya  
pṛthagdhūmā viniścaranti,

evaṃ vā are'sya mahato bhūtasya  
niḥśvasitametadyadṛgvedo yajurvedaḥ  
sāmavedo'tharvāṅgirasa itihāsaḥ

purāṇaṃ vidyā upaniṣadaḥ ślokāḥ  
sūtrāṇyanuvyākhyānāni vyākhyānānīṣṭaṃ  
hutamāśitaṃ pāyitaṃ, ayaṃ ca lokaḥ,  
paraśca lokaḥ, sarvāṇi ca bhūtāni,  
asyaivaitāni sarvāṇi niḥśvasitāni || 11 ||

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Ṛg-Veda, Yajur-Veda, Sāma-Veda, Atharvāṅgīrasa; history, mythology, arts, Upaniṣads, verses, aphorisms, elucidations, explanations, sacrifices, oblations in the fire, food, drink, this world, the next world, and all beings are all (like) the breath of this infinite Reality. They are (like) the breath of this (Supreme Self). [4 - 5 - 11]

- Veda and creation by Bhagavan like effortless breathing.
- Bhagavan is author of Veda, Pramanam in Brihadaranyaka Upanishad.

### 66) Bashyam : Chapter 1 – Section 1 – Sutra 3 continues...

तस्य महतो भूतस्य निरतिशयं सर्वज्ञत्वं सर्वशक्तिमत्त्वं चेति ॥

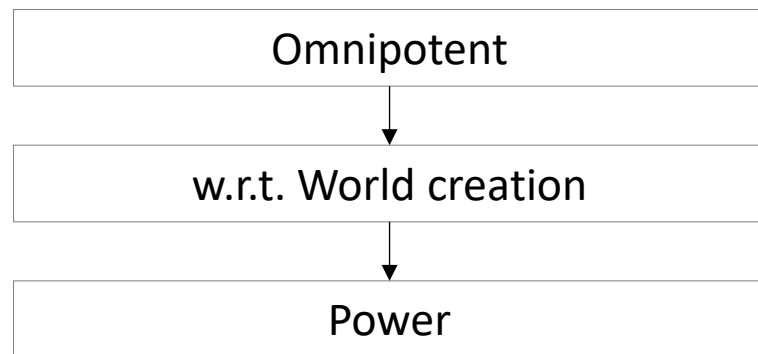
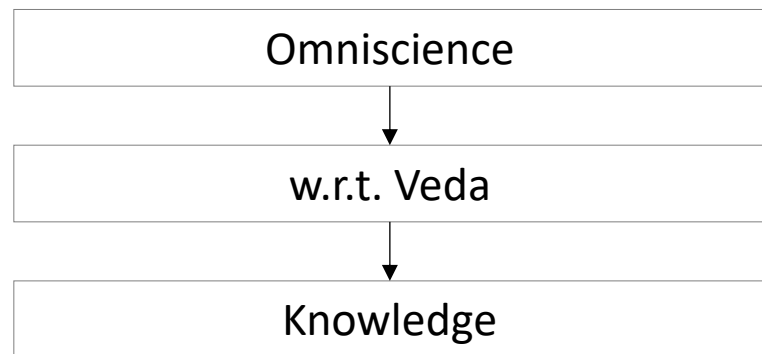
I) Omnipotent, Omniscient Ishvara is author of Veda.

II) Nirathishayam = Unconditional Omniscience.

- Not relative Omniscience.

Veda	Bhagavan
- Sarvagya Kalpah	- Sarvagya - Nirathishayam - Absolute Omniscience and Omnipotence

III)



- Cut, put... difference in English.
- Interpretation No. 1 is over.

IV) Brahman is Omniscient, it is cause of Universe and Veda.

- Shashtra Yonitvat, Brahma Sarvagya Bavati.

**V) Previous Sutra No. 2 :**

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

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

**V) Previous Sutra No. 2 :**

- Tat Purusha
- Jagat Karanatvat, Sarvagya
- Jagat Kartrutvat Yoni.

## VI) Sutra No. 3 :

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

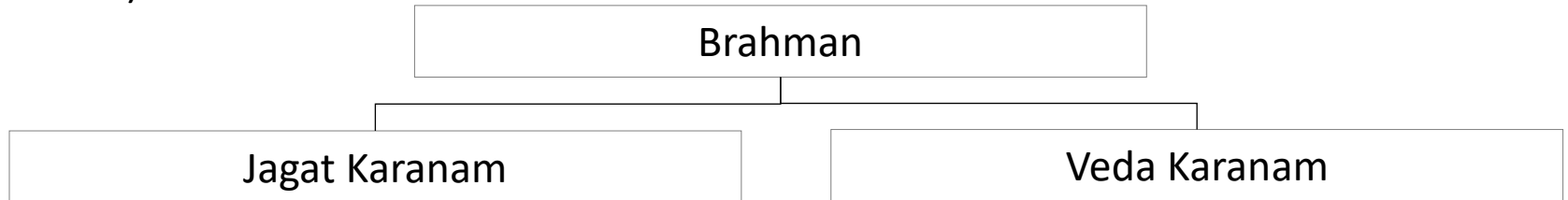
(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[I – I – 3]

- Veda Karanatvat Brahma Sarvagyam.
- Conclusion same in both, Brahman is omniscient.

## VII) Next 2<sup>nd</sup> interpretation :

- Yoni = Karta
- Bahuvrihi
- Shastram Eva Yonihi Pramanam Yasya.

VIII) Omniscient Brahman can be known only through one instrument of knowledge (Pramanam).



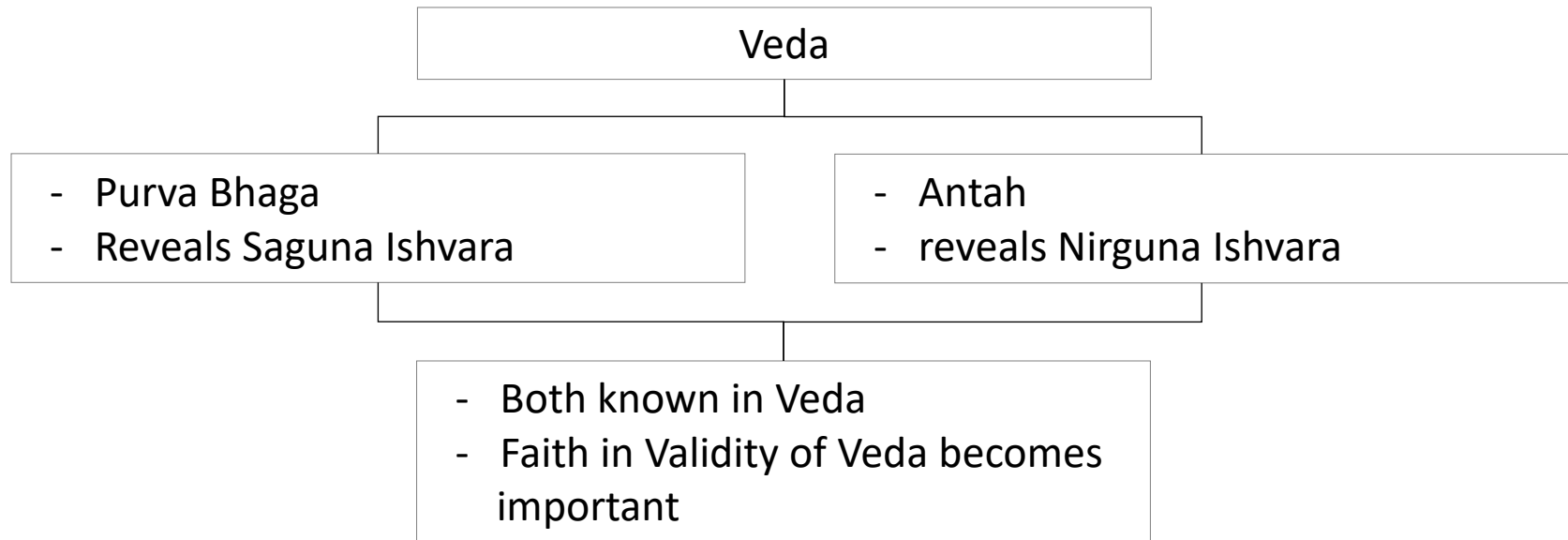
- It can be known only through Veda (Apaurusheya Pramanam).
- Pratyaksha, Anumana, Upamana, Arthapatti, Anupalabdhi, Laukika Shaba (Science), Microscope, telescope.
- None can know, discover Bhagavan.

Particle	God
Jadam, not God	Chetanam

IX) No Science can discover God.

- Vedanta Shastram = Instrument of knowledge to discover God.

X)



XI) Without faith in Veda, don't discuss god with anyone.

- Don't discuss ritual, heaven, hell, Punyam, Papam.
- Basis for discussion is the umpire, Veda.
- First Umpire no play, without Veda – Umpire, discussion on god, religion, ritual, Loka, Punar Janma, Punya Papam not possible.
- No end, otherwise important sutra, Shastra Yonitvat.
- 2<sup>nd</sup> interpretation next.



## 67) Bashyam : Chapter 1 – Section 1 – Sutra 3 continues...

अथवा यथोक्तमृगवेदादिशास्त्रं योनिः कारणं प्रमाणमस्य ब्रह्मणो  
यथावत्स्वरूपाधिगमे ।

### I) Athara :

- To interpret differently.

### II) Padmapadacharya :

- Where change happens, call it Varnakam.
- 1<sup>st</sup> interpretation.. Earlier
- Now 2<sup>nd</sup> interpretation.

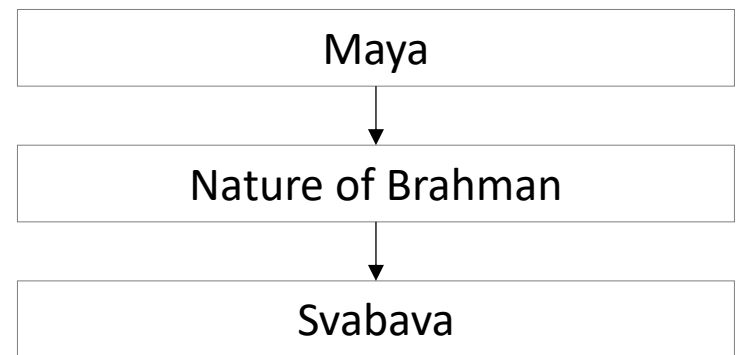
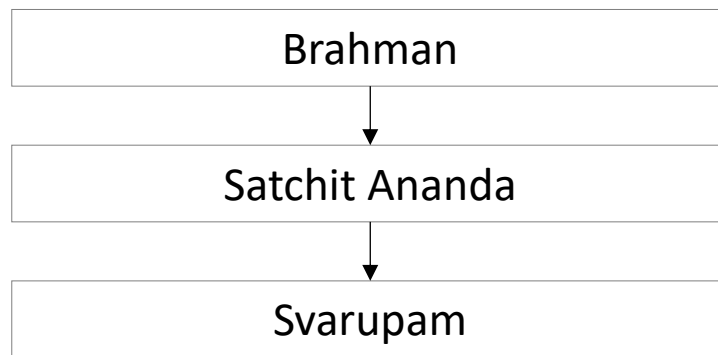
### III) Bashyam of 1<sup>st</sup> – four Sutras divided into 9 Varnakams in Panchapadika of Padmapadacharya.

- This is division of Shankaras Bashyam – Four Sutras.
- Adhyasa Bashyam = One Varnakam.

### IV) Rig Veda, other Shastras – Yonihi Karanam, Pramanam Yasya = Brahmanaha

- Shastram is the instrument of knowledge to get the understanding nature of Brahman.

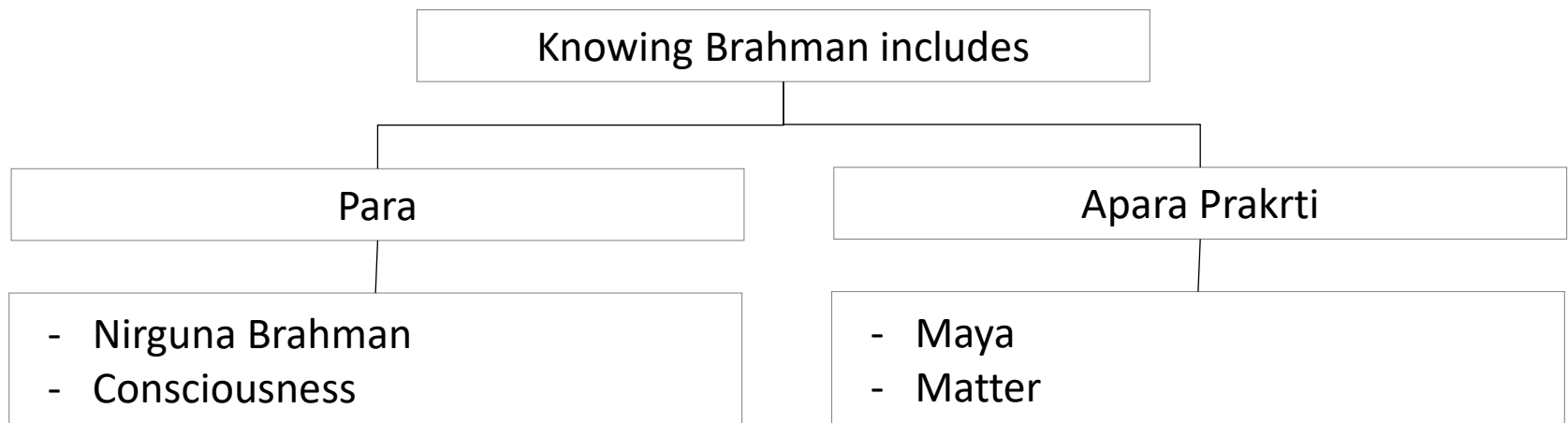
V)



## VI) Common to both :

- Svarupam and Svabava are non-separable from Brahman.

VII)



## VIII) Gita : Chapter 7

- **Consciousness or matter alone is not Brahman.**
- **Mixture alone is Brahman.**
- Sarvam Khalu Idam Brahma.
- Require Shastra Pramanam for knowing Maya + Brahman.

शास्त्रादेव प्रमाणात् जगतो  
जन्मादिकारणं ब्रह्माधिगम्यत इत्यभिप्रायः । शास्त्रमुदाहृतं  
पूर्वसूत्रे — ‘यतो वा इमानि भूतानि जायन्ते’ (तै. उ. ३ । १ । १)  
इत्यादि । किमर्थं तर्हीदं सूत्रम्, यावता पूर्वसूत्र एव एवंजातीयकं  
शास्त्रमुदाहरता शास्त्रयोनित्वं ब्रह्मणो दर्शितम् । उच्यते — तत्र  
सूत्राक्षरेण स्पष्टं शास्त्रस्यानुपादानाञ्जन्मादिसूत्रेण  
केवलमनुमानमुपन्यस्तमित्याशङ्कोत; तामाशङ्कां निवर्तयितुमिदं  
सूत्रं प्रववृते — ‘शास्त्रयोनित्वात्’ इति ॥ ३ ॥

### I) 2<sup>nd</sup> Meaning of Sutras :

- Shastrat Eva Pramanat.

- Only with the help of Shastra, Brahman, Karanam of Jagat can be known.

II) Cause of Universe including Veda = Brahman.

III) This is the 2<sup>nd</sup> meaning of Sutra.

IV) Science, cosmology, talk of origination but not cause of the Universe.

- From where did Universe come.
- What was there before big bang not in cosmology.

#### V) 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]

- Shashtra Udahurutam Purva Sutra.

#### In 2<sup>nd</sup> Sutra :

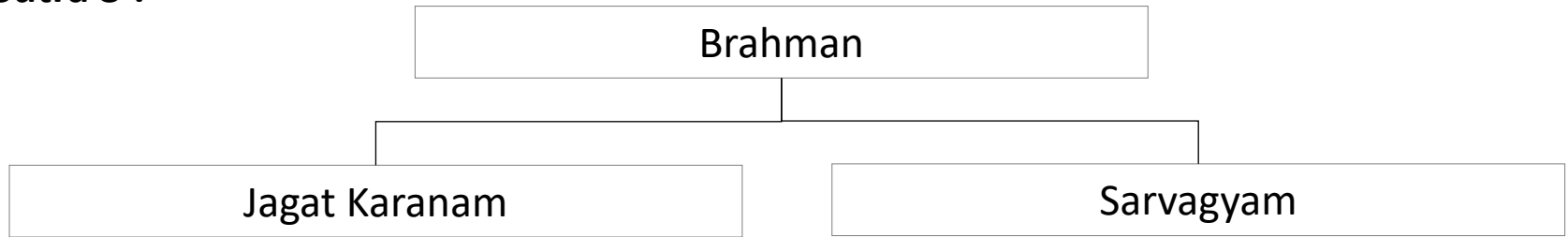
- Janma Dasya Yataha.
- Reveals Jagat Karanam Brahma.

VI)

First	In the End
<ul style="list-style-type: none"><li>- Reveals by giving Paroksha Jnanam</li><li>- Brahman = Jagat Karanam</li></ul>	<ul style="list-style-type: none"><li>- Reveals by giving Aparoksha Jnanam</li><li>- Tatu Tvam Asi</li></ul>

VII) Both given by Shastra Pramanam only.

**VII) Sutra 3 :**



- It is understood, Brahman is Vedasya Karanam.
- Why Sutra 3 – Shastra Yonitvat?
- Veda is in the Universe only.
- Veda Karanatvam incorporated in Sutra 2.

**VIII) Purva Pakshi :**

- This Sutra not relevant.
- Janma Dasya Yataha.

## IX) Bhagavatam – 1<sup>st</sup> Verse :

ॐ नमो भगवते वासुदेवाय

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्

तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।

तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा

धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ १ ॥

*om namo bhagavate vāsudevāya*

*janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt*

*tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ*

*tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā*

*dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi*

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

- Bhagavan = Expansion of Brahma Sutra.

X) In Purva Sutra = Brahman = Jagat Karanam Brahma.

- Cause of creation = Creation of Veda.
- Why separately Sutra No. 3.

**XI) 2 Reasons :**

- Sutra 2 = General, Brahman is cause of entire Universe.
- Veda is included not explicitly mentioned.

**XII) Purva Mimamsaka :**

- Veda is eternal
- Creation is eternal
- Don't require Author for Veda.
- Therefore, Veda is not created by Ishvara.
- This doubt may come.
- Does creation of Universe includes creation of Veda or not?

**XIII) For that, Shastra Yonitvat**

- Even though Veda is eternal, Ishvara alone manifests the Veda at the time of creation.
- Ishvara is as good as Author but manifestor.

**XIV) Our knowledge is asleep when ever we are sleeping.**

- When we wake up, our knowledge wakes up.

XV)

During every Srishti, Ishvara manifests as

Creation

Veda

- For clarity, this Sutra is added.
- This is reason no. 1.
- Veda is included but separate Sutra is added.

**XVI) 2<sup>nd</sup> reason :**

a) In Sutra 2, Brahman – Ishvara – is Jagat Karanam.

b) Nyaya – Veiseshika philosopher says Ishvara, Jagat Karanam, can be known through Anumana Pramanam.

- I can prove God by inferential logic.

**c) 3 logical steps :**

- Omniscient, omnipotent God is established through logic.

d) Jagat Karanam can be proved through Anumana Pramanam.

**e) In Sutra 3 :**

- Shastra Yonitvat
- Bhagavan can't be logically proved.

f) Shankara to Nyaya – Veiseshika :

- Your logic is wrong, fallacious logic.
- For 3 states, doshas exist.



g) Because of wrong logic, you establish God.

- It can't be proved.

XVII) Shastra Yonitvat establishes Bhagavan can be known only through Veda Pramanam.

- **Doubt** : Can Bhagavan be proved by logic.
- **To negate possible doubt, this Sutra says :**
  - Ishvara can be known only through Veda Pramanam
- Shastra Yonitvat established
- 3<sup>rd</sup> Sutra Bashyam over.

XVIII) How Adhikaranam should be formed?

- Next session.

XIX)



**1<sup>st</sup> Sutra :**

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

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

- After qualifications enquire into Brahman.

## 2<sup>nd</sup> Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

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

- Brahman is Jagat Karanam.

## Taittiriya Upanishad :

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]

## 3<sup>rd</sup> Sutra :

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

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

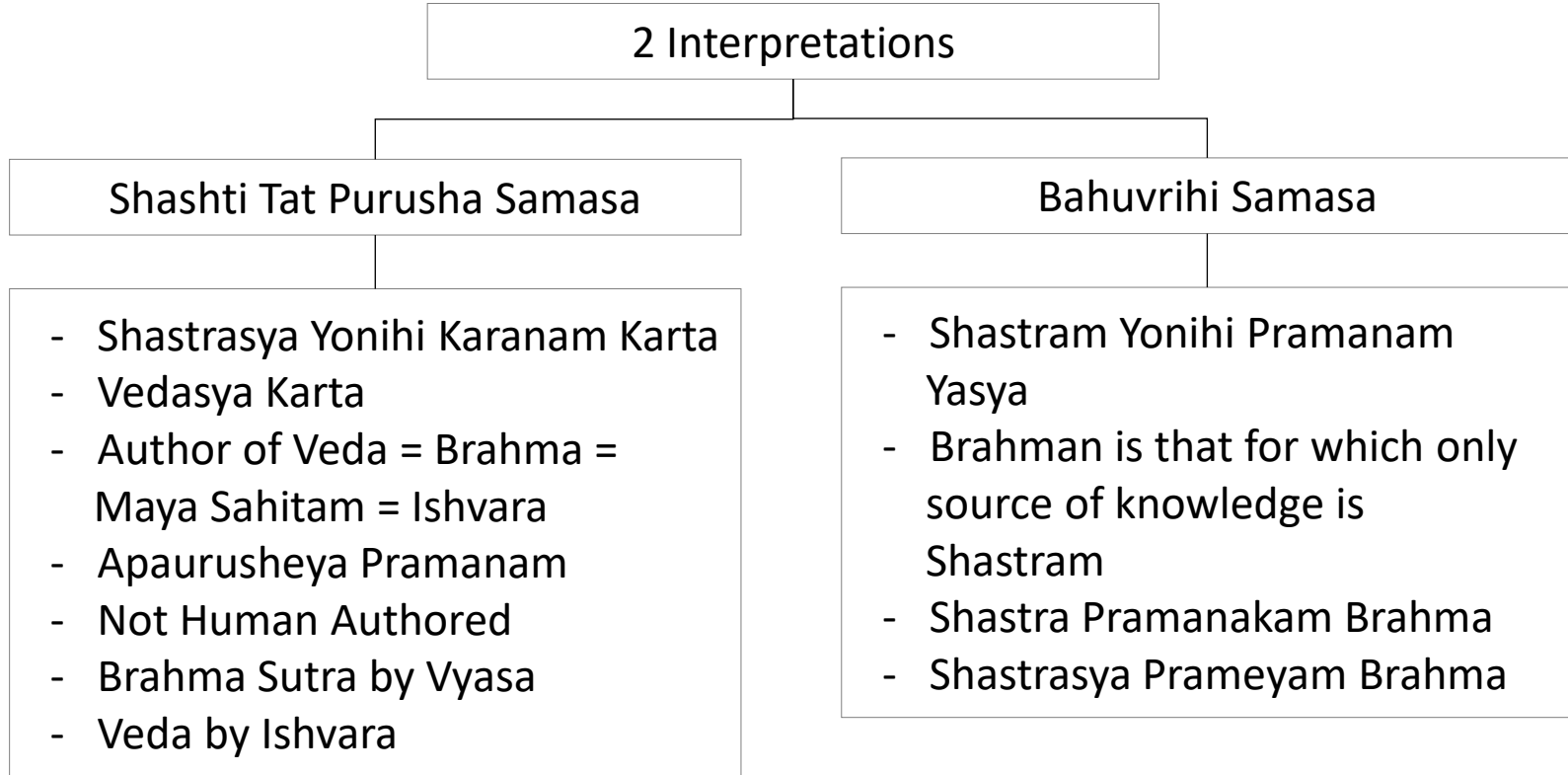
- Brahman is revealed only by Veda.

## Revision :

### Sutra 3 – Bashyam – Topic 5

I) Shankara concludes 3<sup>rd</sup> Adhikaranam, Shastra Yonitvat.

II)



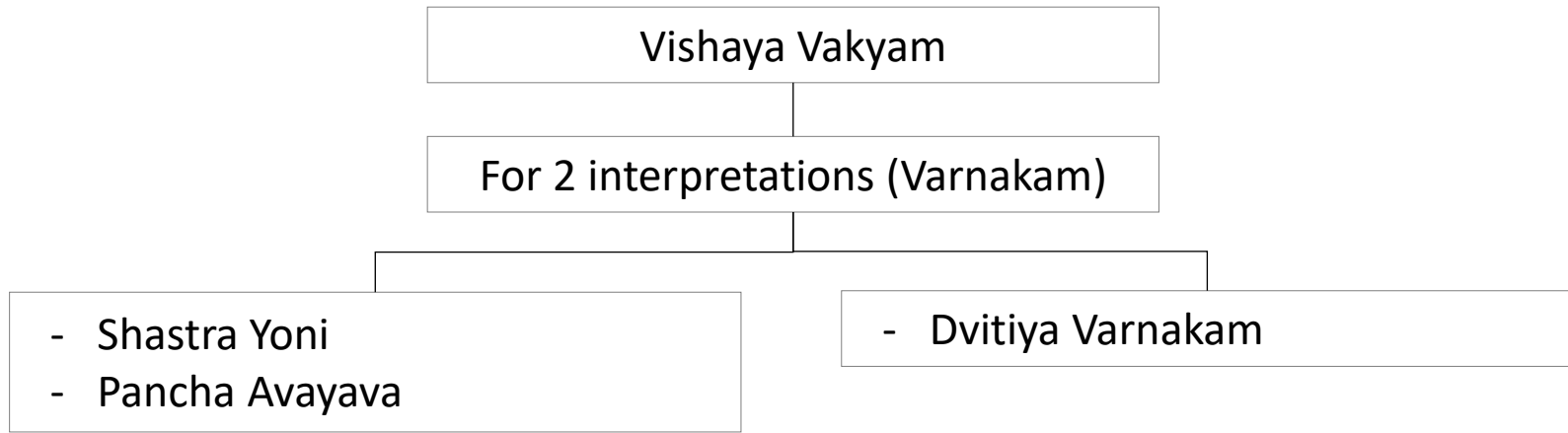
### III) Adhikaranam format – Technical :

a) Vishayavakyam

b) 5 Factors :

- Vishayo Vishayas Chaiva Purva Paksha Tatho Uttaram Sangatih Cheti Panchangam Shastre Adhikaranam Smrutam.

c)



**d) Adhikara Ratnamala – Vidyaranya :**

- Deals with Adhikarana factors.
- Vishaya, Samshaya, Purva Pakshi, Siddhanta, Sangantih = 5 factors.
- Vaiyadhika Ratnamala.

**IV) Prathama Varnakam :**

**a) Vishaya Vakhyam :**

- Shastrasya Yoni Karta Ishvara.
- Bhagavan is author of Veda.

## b) Brihadaranyaka Upanishad :

स यथार्द्राधग्रेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति,  
एवं वा अरेऽस्य महतो भूतस्य निहस्वसितमेतद्यदृग्वेदो  
यजुर्वेदह सामवेदोऽथर्वाङ्गिरस इतिहासह पुराणम् विद्या  
उपनिस्अदह श्लोकाह सूत्रान्यनुव्याख्यानानि व्याख्यानानि;  
अस्यैवैतानि निःश्वसितानि ॥ १० ॥

sa yathārdraedhāgnerabhyāhitātprthagdhūmā viniścaranti,  
evaṃ vā are'sya mahato bhūtasya niḥsvasitametadyadṛgvedo  
yajurvedaḥ sāmavedo'tharvāṅgirasa itihāsaḥ purāṇam vidyā  
upaniṣadaḥ ślokāḥ sūtrānyanuvyākhyānāni vyākhyānāni;  
asyaivaitāni niḥśvasitāni || 10 ||

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Ṛg-Veda, Yajur-Veda, Sāma-Veda, Atharvāṅgirasa, history, mythology, arts, Upaniṣads, verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self).

- Entire Veda = Breathing of Ishvara

c) Vishaya = Subject matter = Veda Karta.

- Authorship of Veda.

d) Samshaya – Doubt – is Veda Karta Ishvara or not.

## V) Purva Pakshi :

a) Author is not Ishvara

## b) Purva Pakshi – Hetu – First Argument :

- Veda can't have author because Veda is Nitya.

c) Veda is Nityam – Mentioned in Sruti.

### Rig Veda : Chapter 8 – 75 – 6

तस्मै नूनमभिद्यवे वाचा विरूप नित्यया ।  
वृष्णे चोदस्व सुष्टुतिम् ॥

tasmai nūnam abhidyave vācā virūpa nityayā ।  
vṛṣṇe codasva suṣṭutim ॥

Virūpa, with constant voice address your praise to this well-plural ased showerer (of blessings).  
[8 – 75 – 6]

- May you glorify Bhagavan for giving Nitya Veda.

### d) Sthirairangaihi Stushtuvanam Sastha Nobihi :

#### Shanti Mantra :

ॐ भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः ।  
स्थिरैरङ्गैस्तुष्टुवाग्मस्तनूभिः। व्यशेम देवहितं यदायुः।  
स्वस्ति न इन्द्रो वृद्धश्रवाः। स्वस्ति नः पूषा विश्ववेदाः।  
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः। स्वस्ति नो बृहस्पतिर्दधातु ।  
ॐ शान्तिः शान्तिः शान्तिः॥

om bhadraṁ karṇebhiḥ śṛṇuyāma devāḥ । bhadraṁ paśyemākṣabhiryajatrāḥ ।  
sthirair aṅgaistuṣṭuvāgmsastanūbhiḥ । vyaśema devahitaṁ yadāyuh ।  
svasti na indro vṛddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ ।  
svasti nastārṁkṣyo ariṣṭanemiḥ । svasti no bṛhaspatirdadhātu ।  
om śāntiḥ śāntiḥ śāntiḥ ॥

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

- Glory of Ishvara through Veda Mantras.
- Veda = Nityam.

e) Does not require author, already there, why someone should write it.

- Smruti – Mahabharatham.

#### f) Shanti Parva : Chapter 231

व्यास उवाच ।

नान्यत्र विद्यातपसोर्नान्यत्रेन्द्रियनिग्रहात् ।

नान्यत्र सर्वसंत्यागात्सिद्धिं विन्दति कश्चन ॥ ५ ॥

vyāsa uvāca |

nānyatra vidyātapasornānyatrendriyanigrahāt |

nānyatra sarvasaṁtyāgātsiddhiṁ vindati kaścana || 5 ||

when they awake, after the same manner all human beings, upon the dissolution of their bodies, have to go into the other world and return thence to this, O lion among kings! The element called wind, that is...

महाभूतानि सर्वाणि पूर्वसृष्टिः स्वयंभुवः ।

भूयिष्ठं प्राणभृद्ग्रामे निविष्टानि शरीरिषु ॥ ६ ॥

mahābhūtāni sarvāṇi pūrvasṛṣṭiḥ svayambhuvah |

bhūyiṣṭhaṁ prāṇabhṛdgrāme niviṣṭāni śarīriṣu || 6 ||

...endued with terrible energy and mighty prowess and deafening roars, operates as the life in all living creatures. That wind, when the bodies of living creatures are destroyed, escaping from the old becomes engaged...

- Esha Vak = Veda
- Anaadi Vidanat – without beginning, end, Santana, Nitya Veda.
- Came out of Brahmaji.

g) Purva Pakshi – Does not accept Ishvara, accepts Veda, ritual, Svarga, Adrishtam

Veda	World
Nityam	Nityam

h) Why Bhagawan created Veda?

- Why Bhagavan should create an eternal world.
- Hence no Ishvara.
- Hence Veda not authored.

VI) 2<sup>nd</sup> Argument – Technical

a) If someone author of Book, status of book as Pramanam will get reduced.

b) Book can be source of knowledge for all other people, who reads the book.

- Book not source for the Author.

c) Author has knowledge before authoring the book.

- Author has some other source of knowledge.

d) Content of the book can be known by other sources, other than the book.

- Author has knowledge before authoring the book.

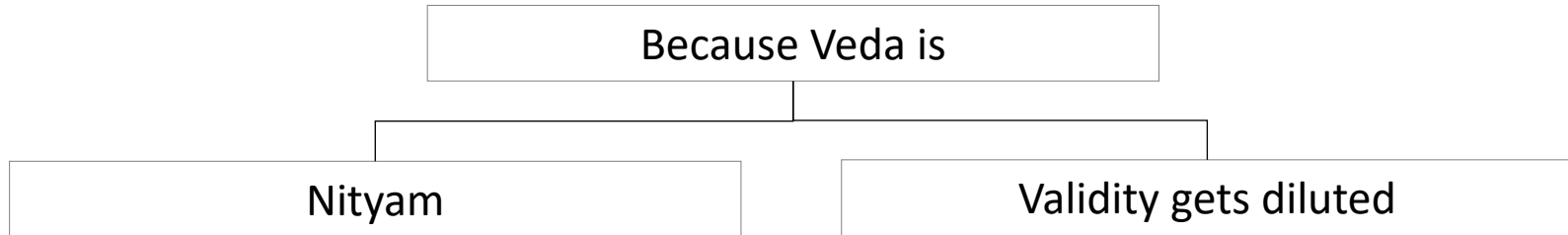
e) Book will not have absolute Pramanam.

- Ishvara is author of Book, Veda as Pramanam questionable.



## f) Purva Pakshi :

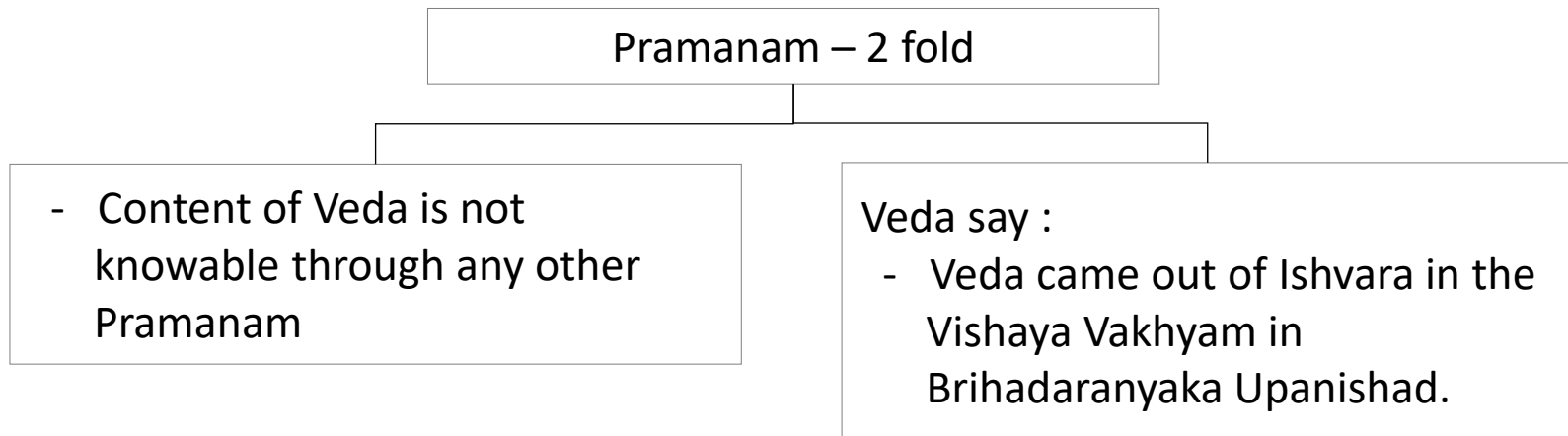
- Paurusheyam Agachhati



- You can't have Ishvara or anyone as the author of Veda.

## VII) Siddhanta :

- Author of Veda is Ishvara.



## VIII) Gita : Chapter 15 – Verse 15

सर्वस्य चाहं हृदि सन्निविष्टो  
मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।  
वेदैश्च सर्वैरहमेव वेद्यो  
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṃ hṛdi sanniviṣṭaḥ  
mattaḥ smṛtirjñānamapōhanaṃ ca |  
vēdaiśca sarvairahamēva vēdyah  
vēdāntakṛdvēdavidēva cāham || 15 - 15 ||

And I am seated in the heart in the hearts of all, from me are memory, knowledge as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of Vedanta and the knower of the Vedas am I. [Chapter 15 - Verse 15]

- Bhagavan is author of Veda Antha.

IX) How to Answer Purva Pakshi's 2 Question's?

- a) If Veda is Nitya, how do you say Ishvara is the author?
- b) If Veda has Author, Validity will be questioned.

- Ishvara had the knowledge even before composing the Veda.

**X) Siddhanta :**

a) Vedanta is Nitya

- Bagawan did not compose Veda.
- In Pralayam, Veda was with Bagawan.

- b) Veda in unmanifest form, he manifested it.
- c) Authorship not in composing the Veda, creating the Veda, only manifesting something which was already there.
- d) Karana Prapancha, unmanifest nature, very important principle in Vedanta.
- e) Figuratively say, Ishvara is the author.
  - Ishvara is only figurative authorship.

### **XI) Tarqa Shastra :**

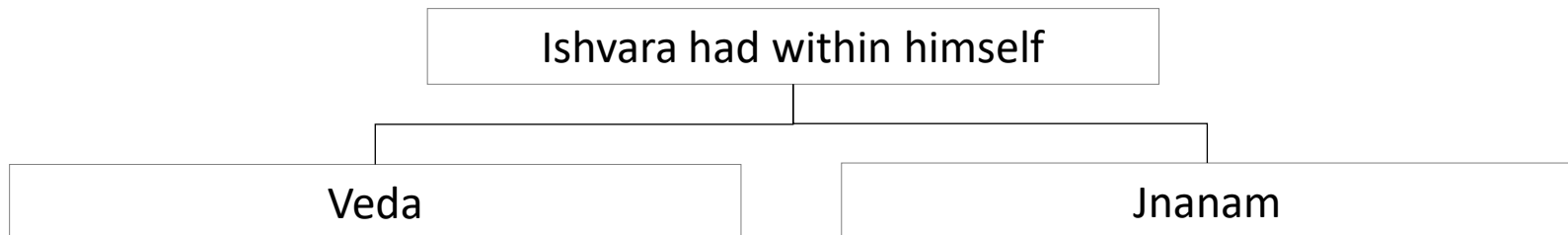
- Ishvara has real authorship, which we don't accept, composed the Veda.

### **XII) Purva Mimamsa and Advaitin :**

- **Ishvara did not compose the Veda, only manifested the Veda.**
- Answer to 1<sup>st</sup> question.

### **XIII) 2<sup>nd</sup> Question :**

- Will validity come down if Ishvara creates the Veda?
- Validity will not come down because Ishvara did not compose the Veda.
- Veda was already there.



- Very important topic for Purva Mimamsa.
- Nityasya Arthasya Nityena Vedena Nityaha Sambandhaha.

XIV) Eternal Veda and the message has an eternal relationship.

- No intellect had the knowledge before and create the Veda.
- Ishvara had Veda Jnanam and Artha Jnanam parallelly, not before.

XV) Validity of Veda does not come down because Ishvara did not have knowledge of Veda before composing the Veda because Ishvara did not compose the Veda.

- Ishvara had Veda and Veda Jnanam.
- Therefore, validity is complete

XVI) If Veda were not there, Ishvara would not have the Vedic knowledge.

- Ishvara had Veda and knowledge simultaneously.
- Not knowledge came first and Veda came later.

XVII) If knowledge came first and Veda comes later, then Vedic glory will come down.

**XVIII) Sangatih :**

a) Connection between 2<sup>nd</sup> Adhikaranam and 3<sup>rd</sup> Adhikaranam.

**b) Eka Vishayatva Sangatih :**

- Both reinforce only one message.

## **2<sup>nd</sup> Adhikaranam :**

- Ishvara is omniscient because he is the creator of whole Universe.
- Sarva Kartrutvat, Sarvajnyaha.

## **3<sup>rd</sup> Adhikaranam :**

- Is Ishvara Vedasya Karta?

## **Conclusion :**

- Ishvara is Vedasya Karta.
- Sarvasya Vedasya Api Karta.
- Ishvara is Sarvagyaha, Sarva Vedasya Kartrutvat.

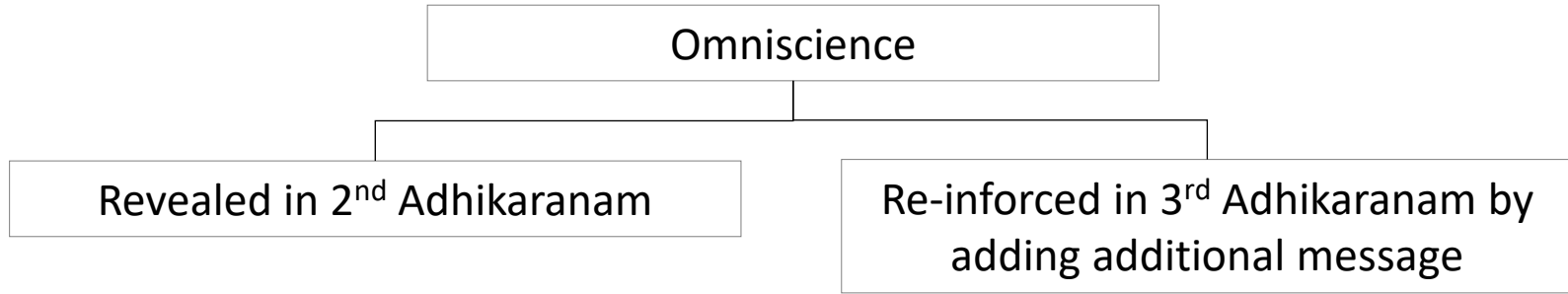
## **XVIII) Sarva Jagat Kartrutvat – Sarvagyaha**

- Sarva Veda / Shashtra Kartrutvat Sarvagyaha.
- 2 different reasoning.

## **Conclusion :**

- Brahma Sarvagyaha.
- Reinforces Omniscience of Ishvara is message of 3<sup>rd</sup> Adhikaranam.

## **XIX) Introduction Bashyam – 3<sup>rd</sup> Adhikaranam**



- Not only Bhagavan is creator of Universe.
- Bhagavan is author of Veda also, therefore Sarvagya.
- Sangati = Eka Vishayatva Sangati.
- Reinforcement of message of previous Adhikaranam.

## **XX) Completed 3<sup>rd</sup> Adhikaranam and Pancha Angas of Prathama Varnakam.**

- Intellect should not get tired.

## **XXI) Dvitiya Varnakam – Bahuvrihi :**

- Shastram is the Pramanam for Brahman.
- Shastram Yonihi Pramanam Yasya Brahmanaha.

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति;  
प्राण इति; कस्मिन्नु प्राणः प्रतिष्ठित इति; अपान इति;  
कस्मिन्नुवपानः प्रतिष्ठित इति; व्यान इति;  
कस्मिन्नु व्यानः प्रतिष्ठित इति; उदान इति;  
कस्मिन्नुदानः प्रतिष्ठित इति; समान इति;  
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,  
अशीर्यो न हि शीर्यते, असङ्गो नहि सज्यते,  
असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि,  
अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;  
स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्,  
तं त्वौपनिषदं पुरुषं पृच्छामि;  
तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति ।  
तं ह न मेने शाकल्यः;  
तस्य ह मूर्धा विपपात, अपि हास्य  
परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvam cātmā ca pratiṣṭhitau stha iti;  
prāṇa iti; kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti;  
kasminnvapānaḥ pratiṣṭhita iti; vyāna iti;  
kasminnu vyānaḥ pratiṣṭhita iti; udāna iti;  
kasminnūdānaḥ pratiṣṭhita iti; samāna iti;  
sa eṣa neti netyātmā, agrhyo nahi grhyate,  
aśīryo na hi śīryate, asaṅgo nahi sajyate,  
asito na vyathate, na riṣyati | etānyaṣṭāvāyatanāni,  
aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ;  
sa yastānpuruṣānniruhya pratyuhyātyakrāmat,  
taṁ tvaupaniṣadam puruṣam pṛcchāmi;  
taṁ cenme na vivakśyasi, mūrdhā te vipatiṣyatīti |  
taṁ ha na mene śākalyaḥ;  
tasya ha mūrdhā vipapāta, api hāsyā  
parimoṣiṇo'sthīnyapajahruranyanmanyamānāḥ || 26 ||

‘On what do the body and the heart rest?’ ‘On the Prāṇa.’ ‘On what does the Prāṇa rest?’ ‘On the Apāna.’ ‘On what does the Apāna rest?’ ‘On the Vyāna.’ ‘On what does the Vyāna rest?’ ‘On the Udāna.’ ‘On what does the Udāna rest?’ ‘On the Samāna.’ This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upaniṣads, who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Śākalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.[3 - 9 - 26]

- Shakalya Brahmanam.
- Aupanishadam Pritchami.

a) Brahman called Purusha

- Aupanishadam Purusham

b) Sarvam Brahman Upanishadam (In Shanti Patha) = Pramanam

c) Why Brahman called Aupanishadam?

- Pramanam

XXIII) Shankara :

- Aupanishadam means Brahman can be known only through Upanishad Pramanam.
- Upanishad Pramana Matra Vedyam.



- Knowable through Upanishad only
- Not also

XXIV) Not known through intuition, Samadhi, Kundalini, Yoga.

- Bododaya – Knowledge under Bodha Tree.
- Don't accept meditation, intuition, Samadhi as source of knowledge.
- Knowledge comes in tuition – classes, teaching.
- Tad Vigyanartham Tad Guru Meva Adigachhat.
- Teach Upanishad.

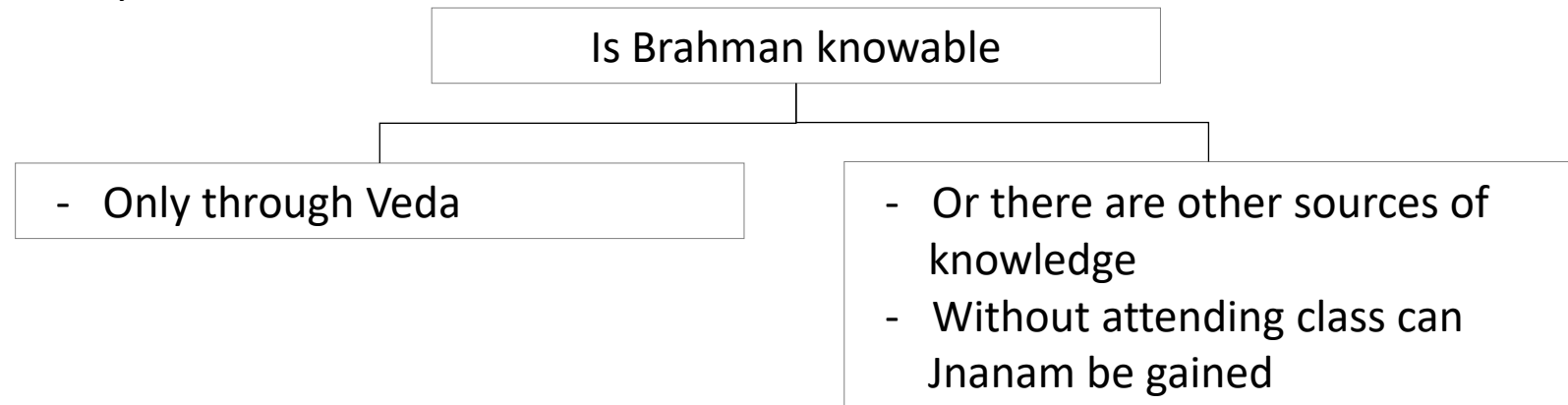
XXV) Brahman is knowable through Upanishad only is Vishaya Vakhyam

**XXVI) 5 Factors :**

a) What is Pramanam for Brahman?

- Subject matter.

b) Samshaya :



**c) Purva Pakshi :**

- Brahman knowable through other Pramanams also.

**d) Purva Mimamsa argument :**

- 4<sup>th</sup> Sutra topic.
- Anything that is existent, veda need not talk about.
- If knowable through other Pramanam.

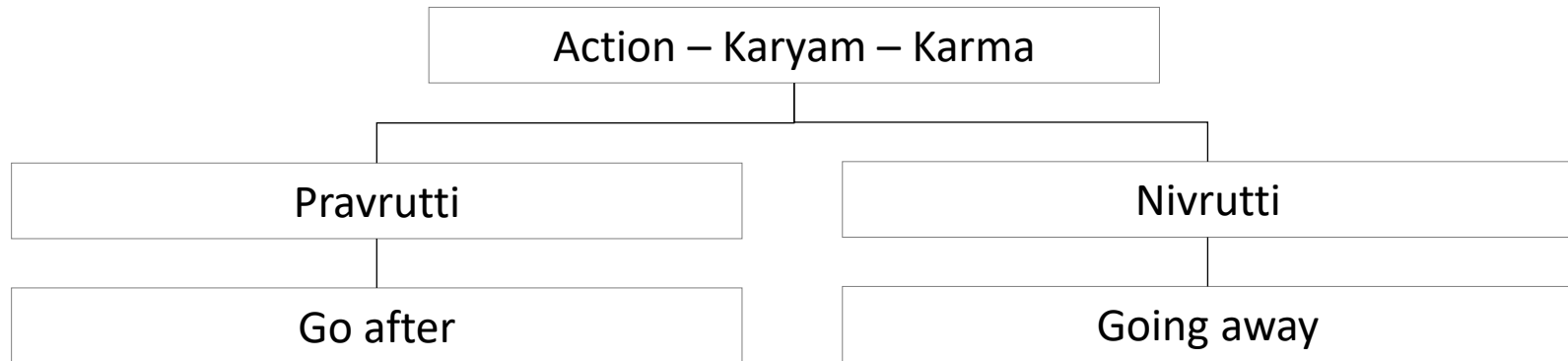
**e) Yatu Siddham, Tatu Pramanantara Vedyam = Logic**

- What ever is already existent is knowable through other Pramanam because you are talking about its existence.

**f) Veda not meant for talking about existent thing.**

- Veda is meant to talk about action.

**g)**

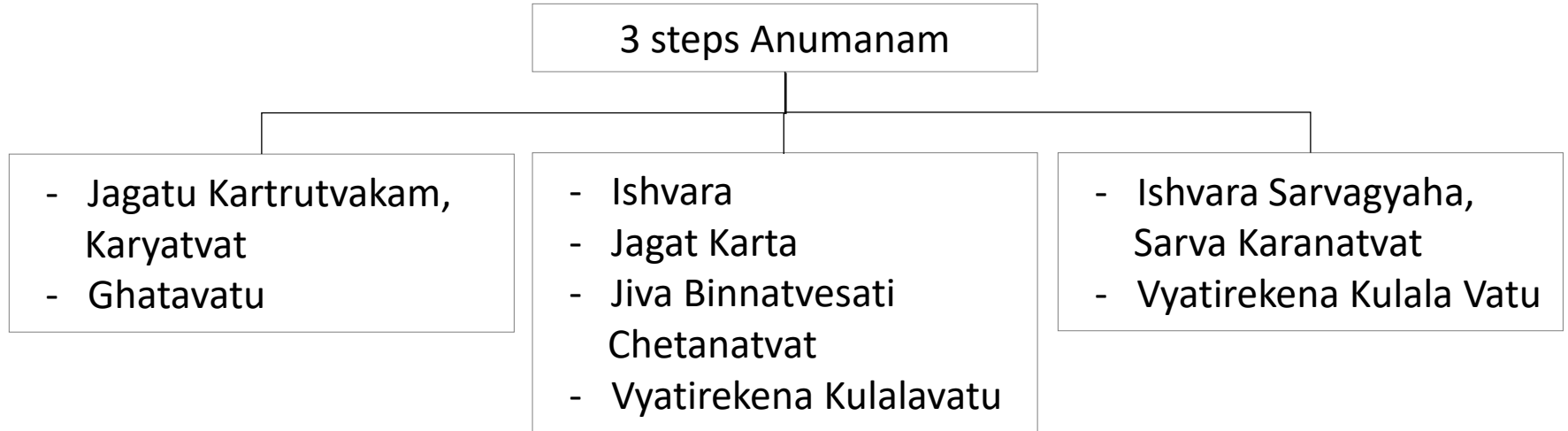


**h) Pramanantara Vedyam – Brahman, Siddatvatu, Ghatavatu.**

### i) Neiyayikas :

- Brahman can be known through other Pramanam.
- Anumana Pramanam.

j)



- Establishes Sarvagya Ishvara, Brahman.

k) Veda also talks about Brahman.

- Proved through Anumanam, Veda only reinforces.

l) Artha Vada argument.

### m) Siddhanta :

- Brahma – Eka Eva Vedyam, it can't be known through any other Pramanam.

**n) Other Paurusheya Pramanams deal with Anatma.**

- Pratyaksha – Deals with Shabda, Sparsha, Rupa, Rasa, Gandha.
- Brahman = Nirguna, hence not Pratyaksham.

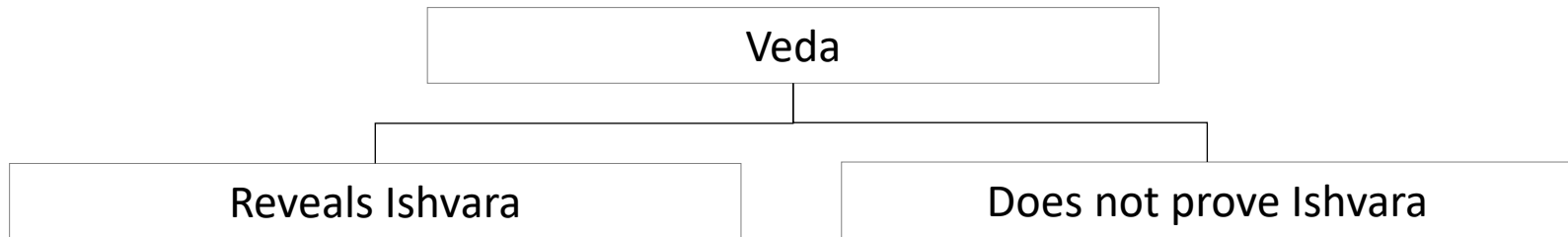
**o) Other Pramanams :**

- Are based on Data collected with the help of Pratyaksha.
- Guna Abavat, Brahman is Pramanantara Avedhyam.

p) 3 steps Anumanam of Neiyayika is fallacious, have Dosha.

q) Anumanam have Doshas.

p)



- Brahman Veda Shabda Matra Vedyam.

**q) Akshepa Sangatih :**

- Natural question of 2<sup>nd</sup> Sutra answered in 3<sup>rd</sup> Sutra.

**Uttapaka :**

- 2<sup>nd</sup> Sutra creates doubt.
- 2<sup>nd</sup> Sutra Brahman = Jagat Karanam.

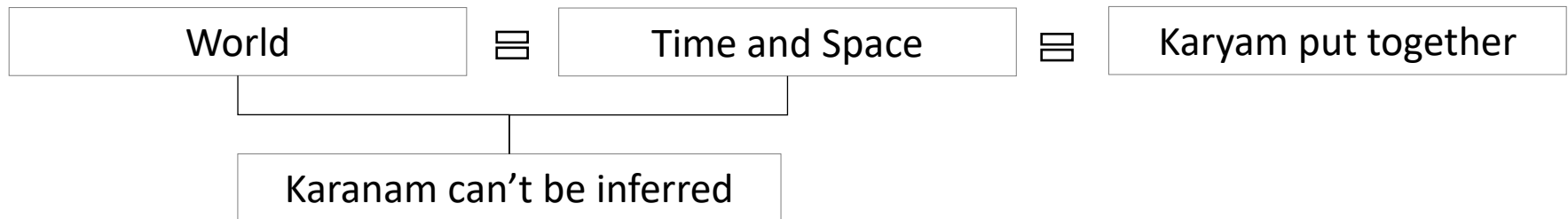
- **Any Karanam can be inferred from Karyam.**

Brahman	World
Karanam	Karyam
Parents	Child

- Why can't I infer?
- Neiyayikas question.
- Akshepa (Doubt) Answered.

**r) Answer :**

- Can infer Karanam everything within the world.



- For inference, require perceptual Data.
- Have to see another universe created by Brahman.
- Don't have Vyapti Jnanam.
- Hence Ishvara can't be inferred.
- Curiosity raised by 2<sup>nd</sup> Adhikaranam is answered in the 3<sup>rd</sup> Adhikaranam.
- 3<sup>rd</sup> Sutra over.

**SAMANVAYA ADHYAYA**  
**CHAPTER 1 - SECTION 1**  
**SUTRA 4**  
**[SAMANVAYADHIKARANAM]**

**TOPIC 69 TO 83**

## 69) Introduction to Chapter 1 – Section 1 – Sutra 4 starts

# समन्वयाधिकरणम्

### I) Profound Adhikaranam

- Chatusutri – Comprehensively covers all topics of Vedanta.
- Very elaborate Bashyam.

### II) Purva Mimamsa – Main Purva Pakshi.

- Goes by Veda Pramanam.

### III) Samanvaya Adhikaranam.

## 70) Introduction to Chapter 1 – Section 1 – Sutra 4 continues...

कथं पुनर्ब्रह्मणः शास्त्रप्रमाणकत्वमुच्यते, यावता 'आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानाम्' (जै. सू. १ । २ । १) इति क्रियापरत्वं शास्त्रस्य प्रदर्शितम् । अतो वेदान्तानामानर्थक्यम्, अक्रियार्थत्वात् ।

## **I) Purva Pakshi :**

- Objection by Purva Mimamsa.
- Don't study Brahma Sutra.

## **II) Analysing useless Vedanta, no benefit**

- Veda Purva useful.

## **III) Vedanta is talking about something existent.**

- Does not prescribe action, do's – don'ts

## **IV) Seekers want projects for year 25 – 26.**

- We have nothing to prescribe.
- “I am Brahman” – knowing no use.
- Useful only if I do, get something or get rid of something.

## **V) Aim of human being :**

- Struggling to get something in the world or to get rid of problems.

## **VI) Hana – Upadana Karma important**

- Vedas subject matter is Karma.
- What is not Karma is useless.
- **Vedanta :**

No Karma, only says Tatu Tvam Asi, which is useless.

- I continue to be miserable.



## VII) Jaimini Maharishi – Purva Mimamsa Sutram.

- His argument is introduced by Shankara.
- This is objection raised in 2<sup>nd</sup> Varnakam of 3<sup>rd</sup> Sutra.

## VIII) 2<sup>nd</sup> Varnakam :

- Shastram Yonihi Yasya.
- For Brahman, Shastram is the Pramanam.
- Brahman = Shastra Prameyam  
= Subject matter of Veda.
- Prameya = Subject matter.

## IX) Debate :

- Is Brahman subject matter of Vedanta?
- Brahman = Not Karma  
= Already existent fact.

## X) Siddhanta :

- Brahman is subject matter of Vedanta, gives liberation.

## XI) Purva Pakshi :

- By knowing I am Brahman, you don't get anything.
- You don't give up anything.
- Don't solve any problem.

- All problems continue at home after class.

XII) How do you say Vedanta is dealing with useless Brahman Jnanam?

- Vedantas, Ishvaras glory will go.

XIII) Yavata :

- This can't be accepted.
- How can Vedanta talk about useless Brahman which does not solve pains of Body, family problems.

XIV) Jaimini – Sutra :

**amnayasya kriya arthatvat adarthanam anartakyam**

a) Amnayasya :

- Veda.

b) Kriya Artha :

- It is meant for doing, revealing only Karma (Kriya).

c) Adatarthanam :

- Therefore conclusion is

#### **d) Anarthakyam :**

- All Vedic statements which do not talk about Karma, are useless, redundant.

#### **e) Mimamsa Language :**

- Vedanta is Artha Vada.
- Veda meant to talk about Karma only.
- Therefore, Tat Tvam Asi, Jnanam, Satyam Jnanam, Anantham Brahma.. Are Adathartham, not meant for Karma.

#### **f) Siddha Bodhaka Vakhyam :**

- They are opposite of Karma Bodhaka Vakhyam.
- Non-Karma revealing statements are Anarthakyam, useless, redundant, technically called Artha Veda.

#### **g) Artha Vada Adhikaranam :**

- Redundant Veda Vakhyas.
- Meaningless Veda Vakya.

#### **XV) Vedantic statements redundant :**

- Apaurusheya, Nitya Pramanam.
- Demeaning to Purva Pakshi.
- To make it meaningful, incorporate them in one of the Rituals.

## XVI) Ramayana Drama :

- Incorporate useless students monkey role, watchman role.

## XVII) Vedanta is Artha Vada, redundant

- Veda Ushara Vedanta.
- Barren land in a country, can't grow, desert area.
- Upanishads Ushara = Barren.

## XVIII) We quote :

### Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।  
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- That is suppressed by Purva Pakshi.

## XIX) Akriyatatvat :

- Vedanta does not prescribe any do's + don't's.
- It is only a statement of a fact.

### Example :

- There is a carpet here.
- No benefit.

XX) I am Brahman, so what?

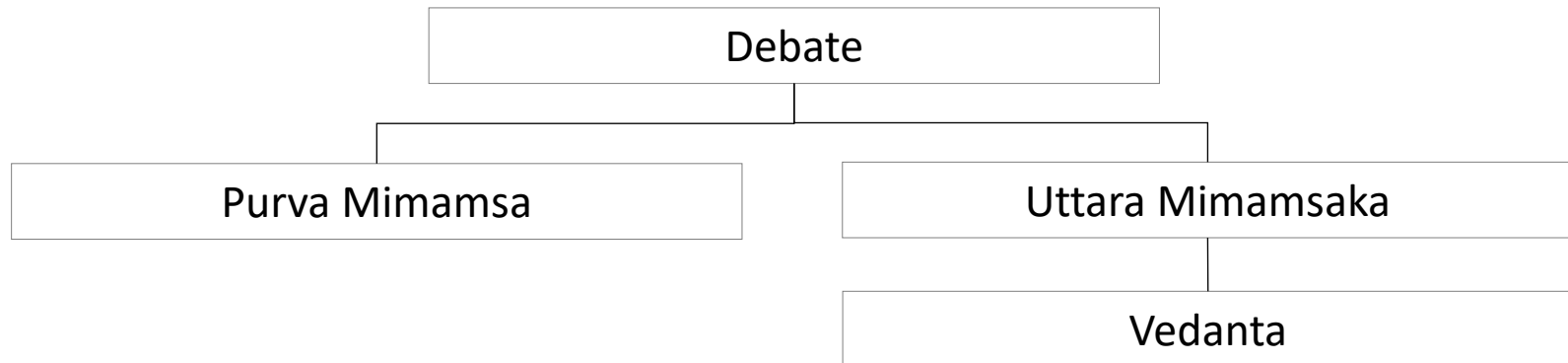
- Problems are there.

### Revision :

#### Sutra 4 – Topic 70 :

##### I) Tattu Samanvayat :

- Saman Vaya Adhikaranam.



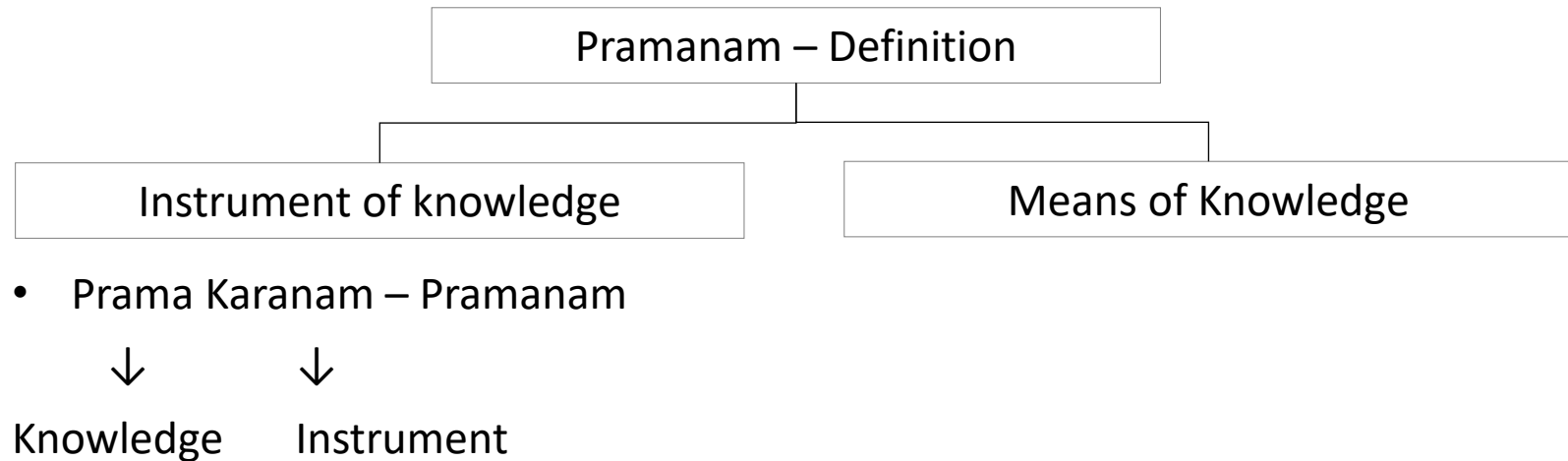
##### II) Mimamsa :

- Science of interpretation of Veda.
- Exclusively used for Veda.
- Not for constitution interpretation, which is Vichara.

### III) Reverential enquiry = Mimamsa

- Use Veda as Pramanam.
- Involved debate.

### IV) Veda is Pramanam :



- Prama Karanam – Pramanam



Knowledge

Instrument

### V) Asandigda, Anadigatha Abadita Artha Jnana Janakam.

- That which generates knowledge of something unknown and unnegatable by other Pramanams.

### VI) Rope Snake is negatable

- Anadigatam = Unknown Abaditam = Unnegatable.
- Artha = thing
- Jnana = Knowledge
- Janakam = Originates, generates.

## **VII) Purva Mimamsa – Purva Pakshi :**

- a) Adds another important criterion which makes a huge difference in approach.
- b) Pramanam should reveal unknown, unnegatable, useful to us.
- c) If new, not useful, redundant source of knowledge, then not Pramanam.
- d) Utility = 3<sup>rd</sup> criterion for Pramanam status.
- e) Purva Pakshi includes for Veda
  - Don't add this for Paurusheya Pramanam.

## **f) Example :**

- Eyes – Pramanam whether it reveals useful or useless things, its not negatable.
- g) Utility criteria we don't bring in Paurusheya Pramana... in Pratyaksha, Anumana, etc.
- h) w.r.t. veda, Purva Mimamsa adds utility in Pramanam.
  - Veda Pramanam only if it reveals something useful.

## **VIII) Anadigata, Abadita, Sa Prayojana, Artha Jnana Janakam.**

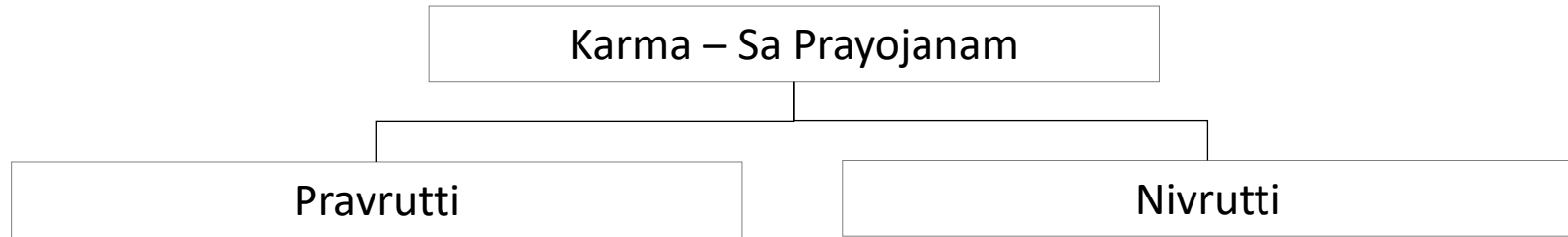
- Hence, his approach to Veda becomes different.

## **IX) Purva Mimamsa :**

- a) In life, Karma alone is useful.
- b) Jnanam's importance becomes lesser and lesser.
- c) Karma alone helps me to get something favourable, get rid off something unfavourable.
- d) Sukha Sadhana Pravrutti (favourable) Dukha Karana Nivrutti (Unfavourable).

e) In life Karma alone is Sa Prayojanam.

f)

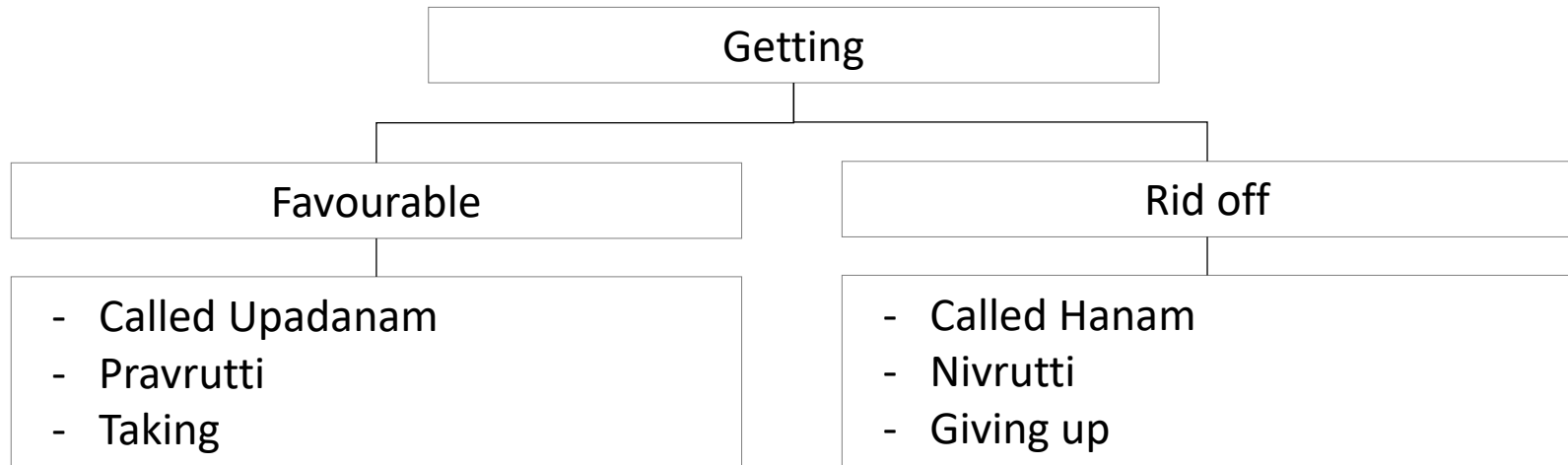


g) Sa Prayojanam is criterion for Pramanyam, Veda can be considered as Pramanam only when it reveals something useful.

h) Veda Pramanam only for Karma.

- Karma alone is Saprayerojanam, either through Pravrutti or Nivrutti.

i)



## X) Definition of Karma :

- Hana, Upadana Rupam Karma.
- Pravrutti, Nivrutti Rupam Karma.
- For Karma alone, Veda is Saprayerojanam.



## **X) Definition of Karma :**

- Hana, Upadana Rupam Karma.
- Pravrutti, Nivrutti Rupam Karma.
- For Karma alone, Veda is Saprayojanam.

XI) Veda enjoys Pramanam status only if it talks about Pravrutti, Nivrutti Rupa, Upadana, Hana Rupa Karma.

XII) Karma alone is the Prameyam, object of knowledge, of the Veda.

XIII) Subject matter of Veda = Prameyam = Karma

- Title of Veda is Pramanam only if Prameyam, Karma is present.

XIV) You should not say, Brahman is the subject matter.

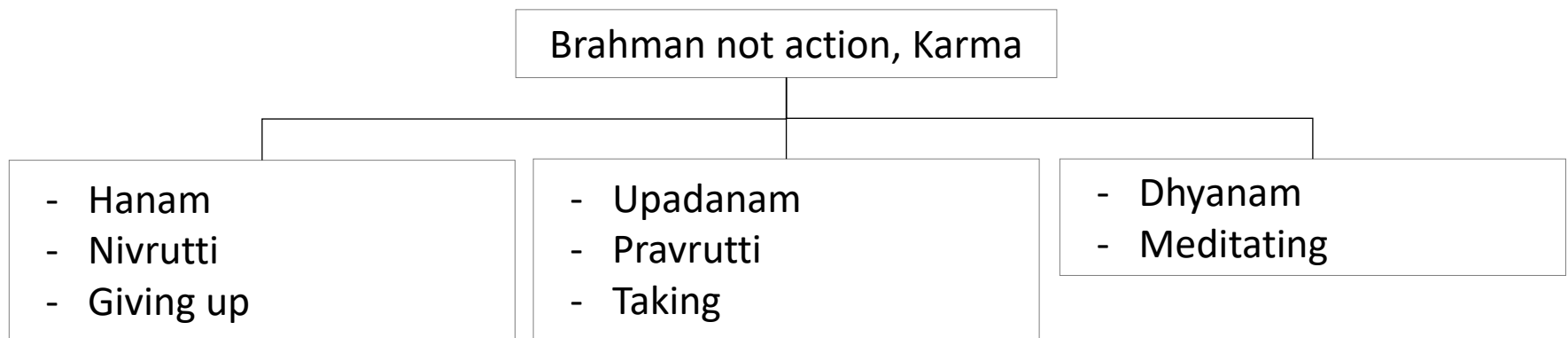
- Brahman is not a Karma.
- Not Hanam or Upadanam.

XV) Getting Brahman = Karma

- If so, Pramanam.

## **XVI) Purva Mimamsa :**

- Getting Rid of Brahman is subject matter of Veda, I will accept.



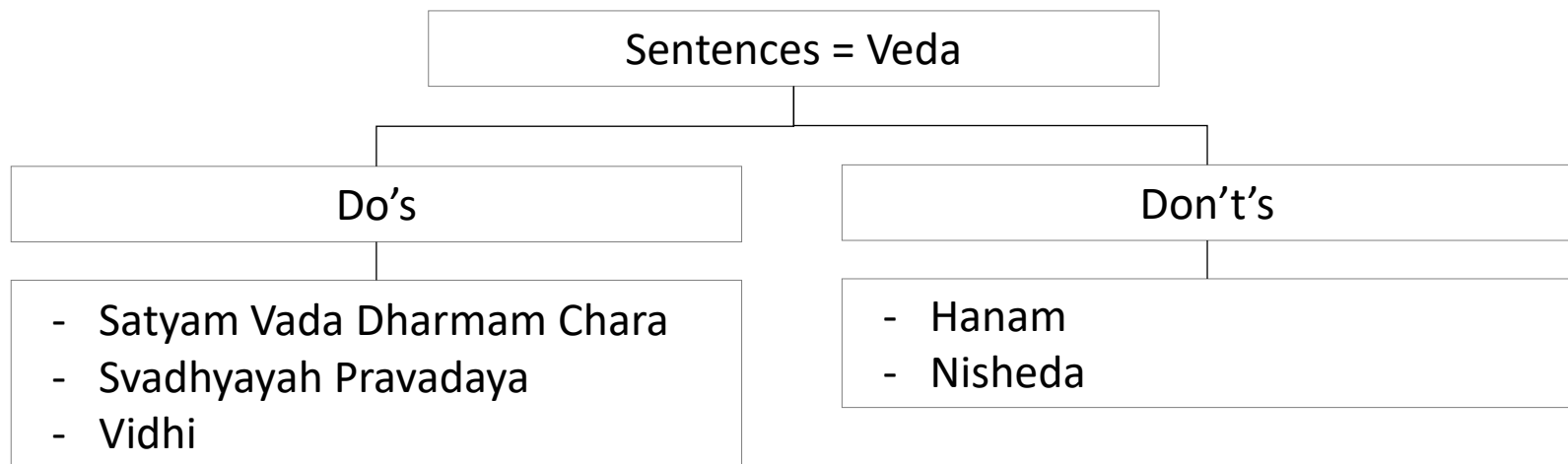
XVII) Vedanta – says Brahman is the subject matter.

**XVIII) Vedanta :**

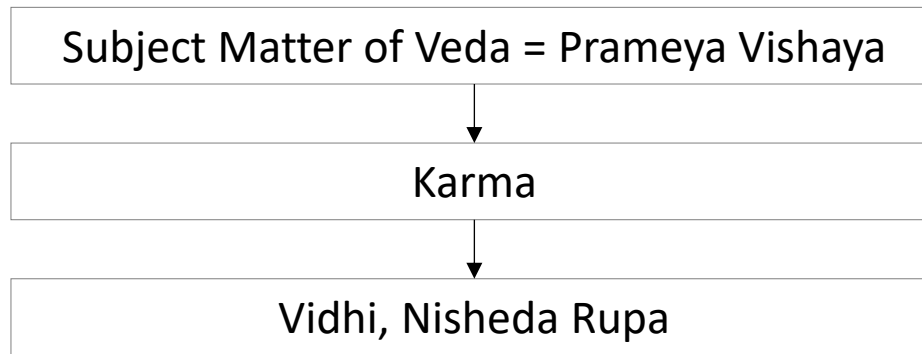
- Reveals Brahman and keeps quiet.
- If this is subject matter, it loses status, title of Pramanam.

XIX) To be subject matter, Vedanta should talk about Hanam, Upadanam, Dhyanam etc.

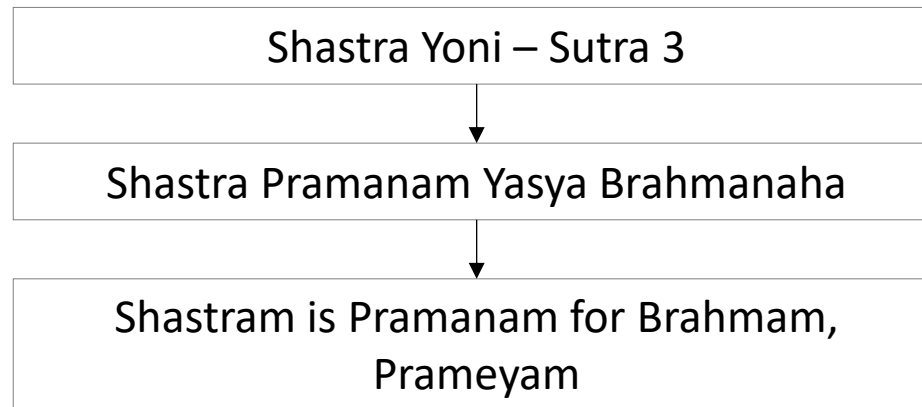
**XX) Purva Mimamsa :**



XXI)

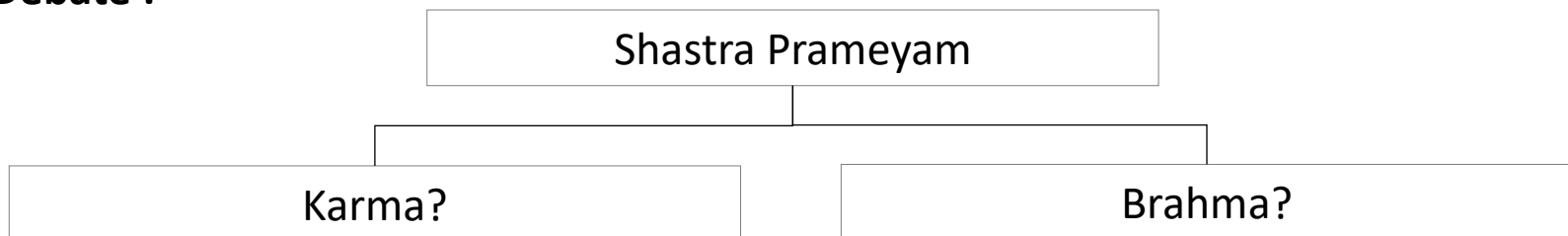


XXII)

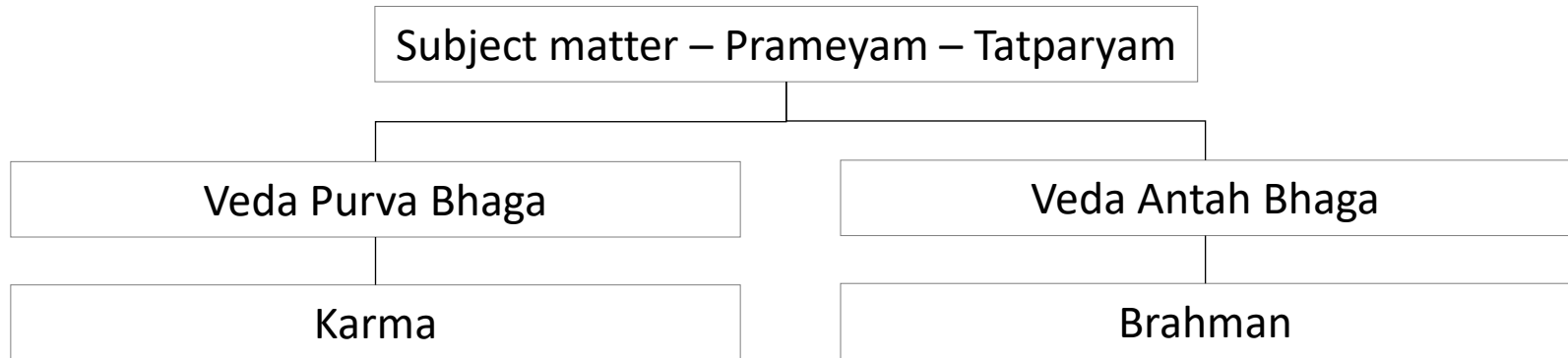


- Purva Mimamsa refutes this.
- Shastram is Pramanam only for Karma.
- Karma is Prameyam.

**XXIII) Debate :**



#### **XXIV) We accept both :**



- We have 2 Shastras.
- Purva Mimamsa has one Shastram.
- We accommodate both Karma and Brahma, liberal, inclusive.

#### **XXV) Purva Mimamsa :**

- Any Veda Bhaga can enjoy status of Pramanam only if it is talking about Karma.
- Sampoorname Vedaha, Karma Pataha Eva.

#### **XXVI) Purva Paksha Sutram :**

- Amnasya Kriyayatvat Anarthakyam Adartham.

#### **XXVII) Purva Pakshi asks Purva Mimamsa :**

a) If Vidhi Nisheda Vakhyams are alone Pramanam, do's – don't's are commandments, injunctions, instructions.

b) There are many statements without commandment.

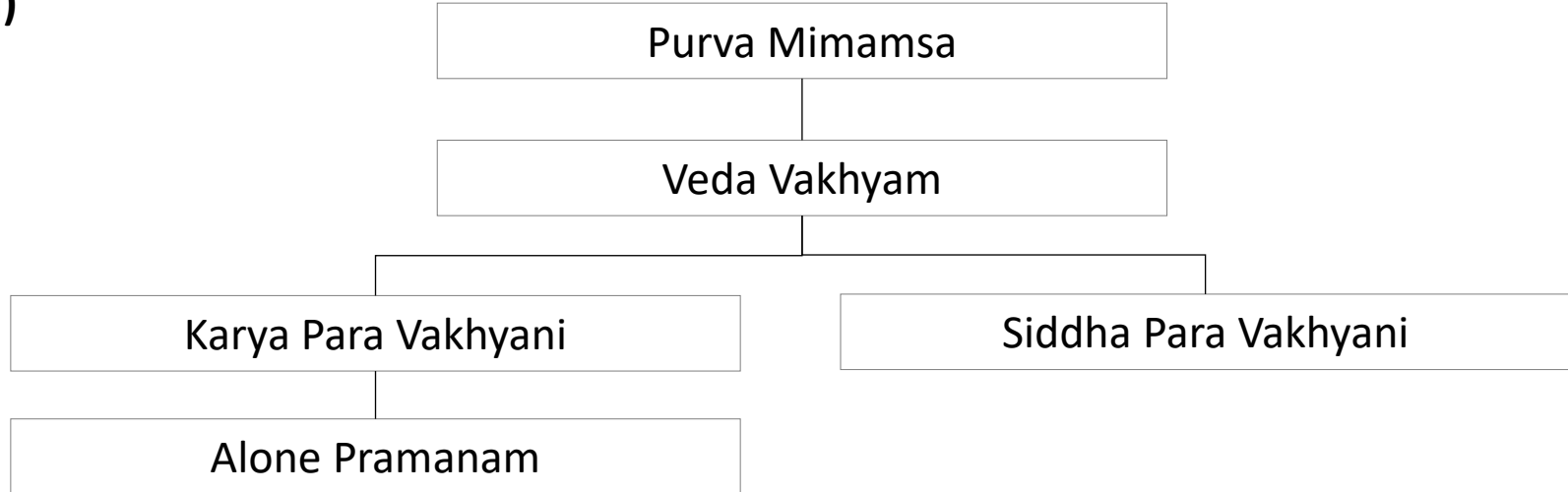
### c) Kathopanishad :

- Just describes Svarga Loka.
- No old age, no pain, no hunger, thirst, enjoyable place.
- It is making only a statement that Svarga is wonderful, Narakam is terrible.

### d) Siddha Para Vakhyam :

- Without do's and don't's
- Non – injunction.
- No do – don't
- Para = Subject matter, Prameyam.

XXVIII)



### **XXIX) Purva Pakshi :**

- Huge part of Veda becomes Apramanam, Artha Vada (Technical word)
- Redundant, non valid statement.
- Is it proper to reject one part and accept another part of Veda?

### **XXX) Purva Pakshi :**

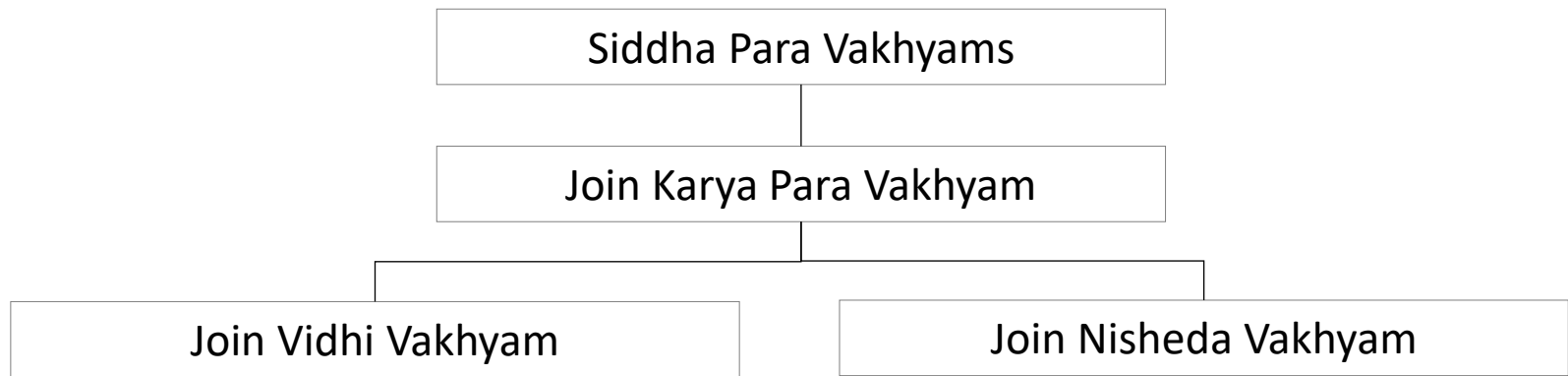
- Whole Veda is sacred.
- Can't reject one part.
- Ardha Janatiyan Nyaya.

### **XXXI) Purva Mimamsa :**

- I am not disrespecting, reject Veda totally.
- Artha Vada, don't reject totally.
- Interpret in such a way that all siddha Para Vakhyams will be helpful in understanding and in implementing Karya Para Vakhyams.
- Indirectly useful.

### **XXXII) Example :**

- Wear Mala – with thread.
- Thread not directly useful but indirectly useful to hold flowers.



XXXIII) Artha Vada Pramanyam Vidhi, Nisheda Sambandha Dvara.

- Validity, utility by connecting to Vidhi, Nisheda.

**a) Vayurvai Shepishtha Devata :**

- Vayu Devata is superlatively fast moving God.
- Siddha Bodhaka Vakhyam.

**b) Purva Mimamsa :**

- What benefit do I get?
- Arthavada, Aparamanyam.

**c) Vayuvyam Shweta Mala Buti Kamaha :**

- Karya Para Vakhyam
- Do the ritual in which oblations are offered to Vayu Devata for prosperity, money.

**d) Connect Siddha Vakyam.**

e) If you worship Vayu, it will give prosperity very fast (Speed Post!)

- Instantaneously gives wealth.

f) By joining, indirectly Siddha Vakhyam have Pramanyam

**XXXIV) a) Example :**

- Nisheda Vakhyam
- Barhihi Rajatam Na Deyam.
- When you do Yaga, Puja, give only Svarna Dakshina (Hiranyam).
- Don't give silver (Rajatam) as Dakshina.

b) Stories of Veda = Siddha Param = It happened

c) Devas and Asuras had war

- Devas took valuables and offered to Agni Bagavan for safe keeping.

d) After war, we will collect them back.

e) Agni attached to the valuables

- Not willing to part with something possessed for sometime.
- Agni resisted, had physical pain (Restraining), mental pain (loss).

f) Agni cried, tear drops fell on earth, became silver.

g) Therefore don't give silver as Dakshina, which represents pain of Agni Bhagavan (Adakshinyam)



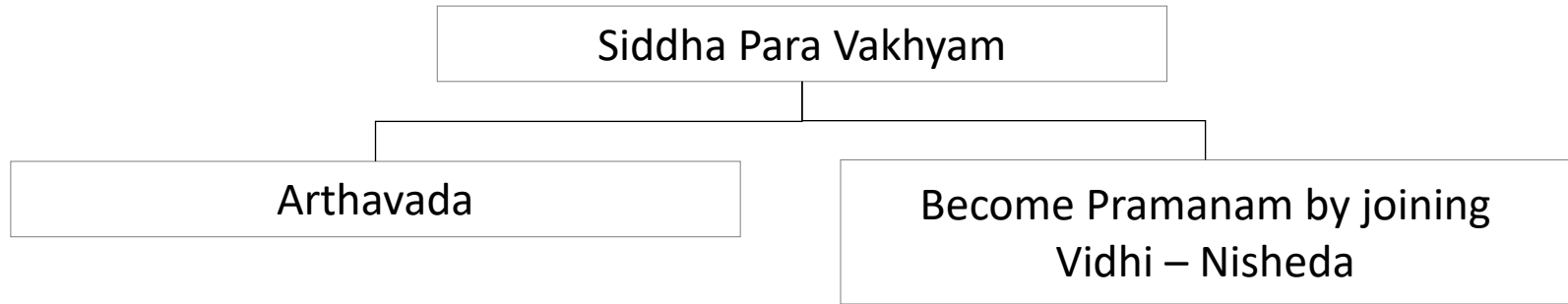
h) If a person gives silver, within a year, sad event will happen, makes all members shed tears.

- Puja will give sorrow.

I) This is Siddha Para Vakhyam.

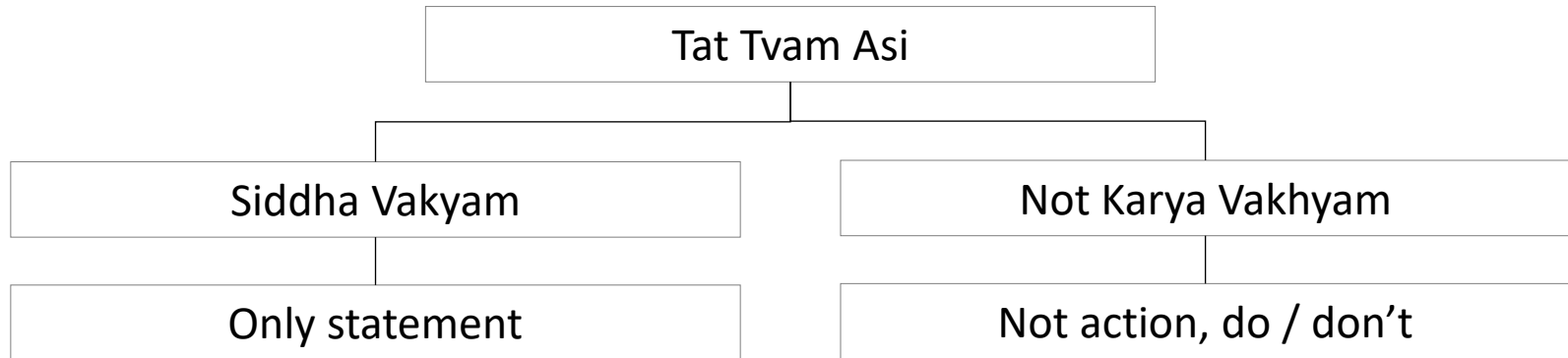
- Connect with Nisheda Vakhyam
- Don't give silver as Dakshina.

j)



- By itself not Pramanam.

XXXV)



a) Mahavakyam, Brahma Lakshana Vakhyams, Atma Lakshana Vakhyams are Siddha Vakyam

- By themselves, Apramanam

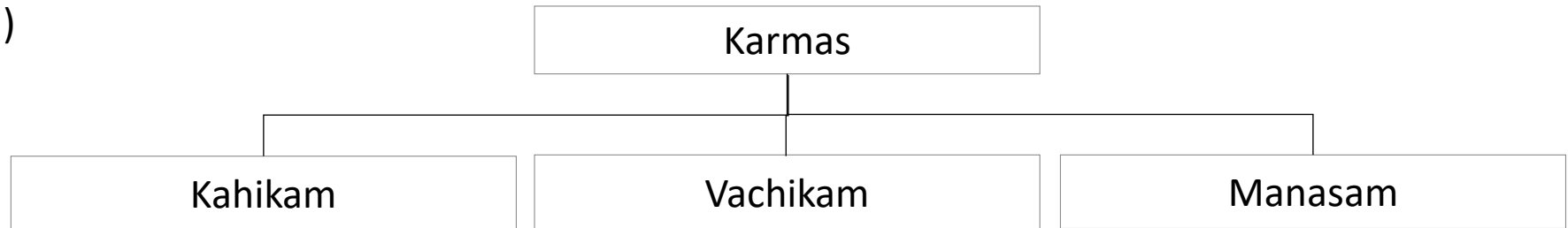
b) Central theme = Karma

- Brahman = Indirect subject matter.

c) Not Shastra Dvaya Vada

- Only one Shastra, Veda Purva.
- Entire Veda deals with only Karma.

d)



e) Brahma Dhyanam = Subject

- Karma, not Siddha Vakhyam
- Then it becomes Pramanam.

f)

Brahma	Brahma Dhyanam
Subject, not accepted	Subject matter accepted

g) Dhyanam = Karma = Veda Purva = Shastra

- Questions fundamental Shastra Dvayam Vada.

### **XXXVI) Shankara :**

- Vedanta is a separate Shastram.
- Anubandha Chatushtaya Bheda separate Shastram.
- Purva Mimamsa creates existential problem for Vedanta.
- Therefore Shankara's introduction is long.

### **XXXVII) Purva Mimamsa :**

- How can Brahman be subject matter?
- Brahman is Siddha Vastu, not a Karma.
- Not subject matter.

a) Jaimini establishes this in Purva Mimamsa Sutram.

- Amnasya Kriya Tatvat
- Entire Veda meant for Karma.

### **b) Adarshanam Anartakya :**

- Brahman revealing statements are Siddha Para Vakhyam.

c) All Anartham, meaningless

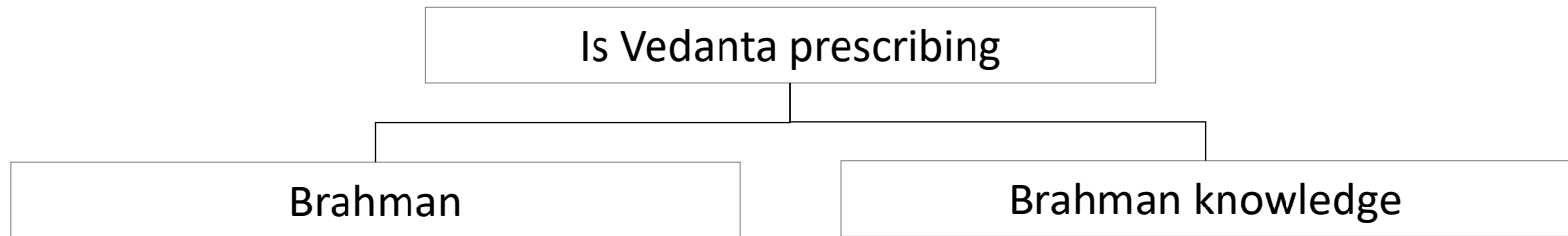
d) Veda Vakhyam, redundant, Artha Vada.

### **e) Hetu :**

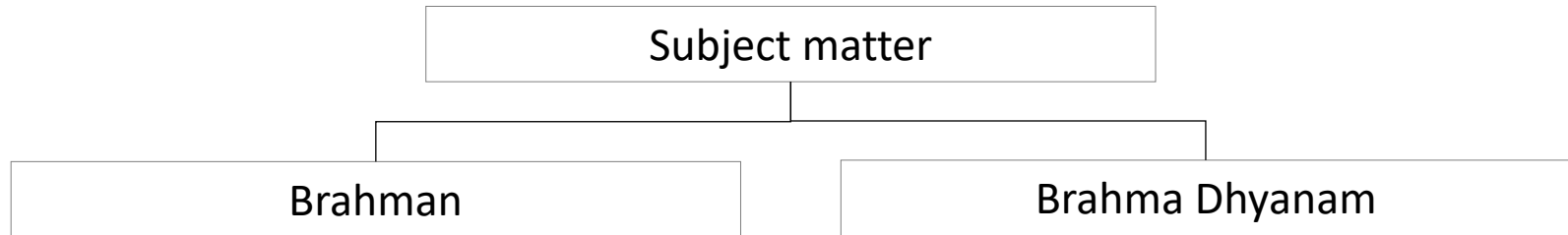
- Akriyatatvat
- Don't prescribe any Karma.

- No Vidhi / Nisheda.

f)



g) Purva Mimamsa :



**XXXVIII) Brahma Dhyanam, Brahma Jnanam not subject matter of Veda.**

- Subject matter = Brahman.
- Meditation, knowledge involves Vrutti, hence not subject matter.
- Akriyatarthatvat

**XXXIX) Purva Mimamsa :**

- Connect Vedanta to Vidhi – Nisheda.
- Upto this revision – last class

## 71) Introduction to Chapter 1 – Section 1 – Sutra 4 continues...

कर्तृदेवतादिप्रकाशनार्थत्वेन वा

क्रियाविधिशेषत्वम्, उपासनादिक्रियान्तरविधानार्थत्वं वा ।

### I) Purva Mimamsa :

- Wherever Atma description is there in Vedanta, take it as glorification of Jivatma who is a Karta.

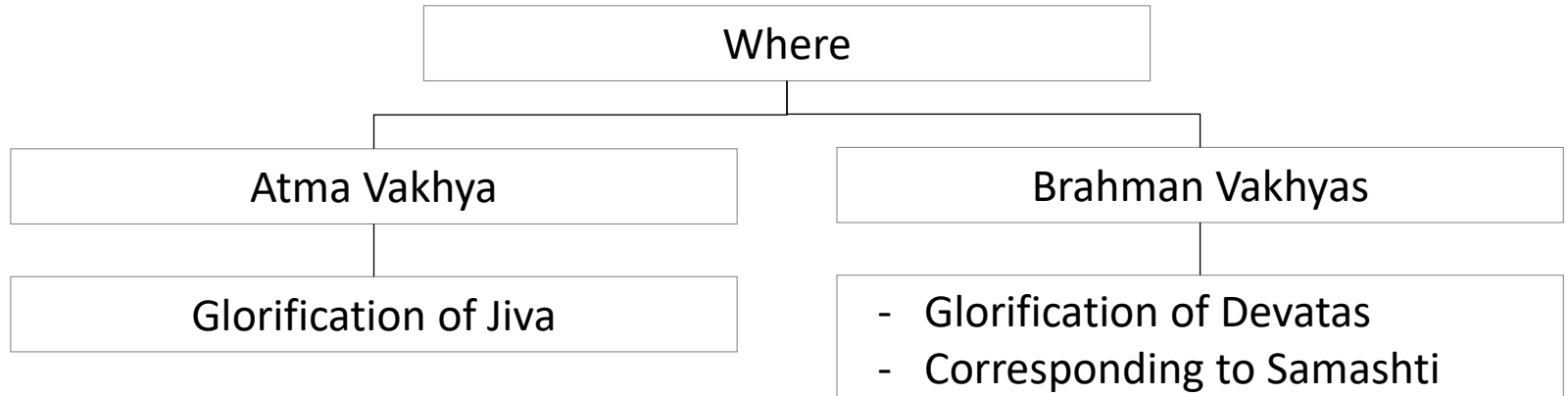
### II) Glorification = Not real, Pseudo.

- Just saying you are Indra, Chandra, etc.
- Just praise.

### III) Why glorify Karta Jiva?

- So that he is inspired to do more Karma.
- You are nice.. Go to school we say to child.

### IV)



- Everything boils down to Karma.

## **VII) All are injunctions to do one Karma or other.**

- Sesa = Part of Karma.
- Loses its independent existence.

## **VIII) Example :**

- Travel with VIP.
- Atma and Brahma Vakhyams become Assistant Vakhyams joining Vidhi Vakhyam.

## **IX) Another possibility :**

a) Do Meditation, where Atma or Brahman is talked about.

b) Meditation = Karma

- Atma = Sat chit Ananda.
- Siddha Para becomes Karyam, Karma.
- Will produce Phalam.

c) Satyam, Jnanam, Anantham Brahma.

- Arthavada, Apramanam.

d) Add Iti Upasita

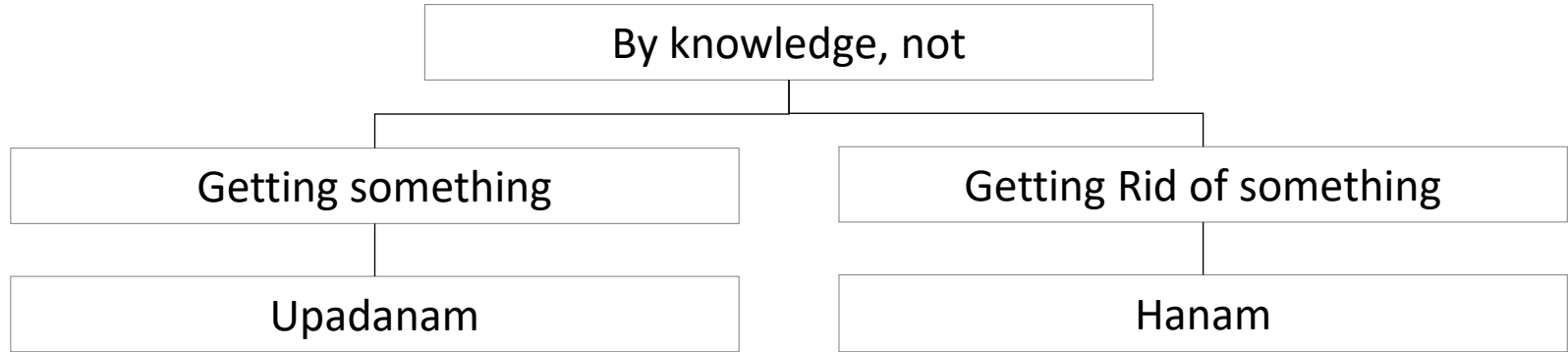
- Gives Phalam.

X) Introduced as new Karma, new Upasana.

## 72) Introduction to Chapter 1 – Section 1 – Sutra 4 continues...

न हि परिनिष्ठितवस्तुप्रतिपादनं सम्भवति;  
प्रत्यक्षादिविषयत्वात्परिनिष्ठितवस्तुनः । तत्प्रतिपादने च  
हेयोपादेयरहिते पुरुषार्थाभावात् ।

I) Mere Jnanam of a fact, gives no benefit.



II) a) I am thirsty

- There is water.
- No use.

b) Knowledge does not give benefit.

c) Go, drink water, get benefit.

d) Action gives benefit not knowledge.

e) Knowledge benefits indirectly.

f) Knowledge by itself not valid.

III) Mere Jnana Vakhyams not subject matter of Veda

- Statement of facts, no benefit.
- Pratipadanam – existent thing.
- Can't be subject matter.
- Veda will become Apramanam as it does not give any benefit, which is one of criterion for Pramanam.

IV) Pramanam → Benefit → Karma is the journey.

V) Where Jnanam alone is there, there is no benefit.

VI) Criterion is missing, therefore Veda = Apramanam.

VII) To save such situation, do Karma.



**Revision :**

**Sutra 4 – Introduction – Topic 72 :**

**Samanvaya Adhikaranam :**

**I) 3<sup>rd</sup> Sutra :**

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

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

**2<sup>nd</sup> Interpretation :**

- Shastram = Pramanam for Brahman
- Brahman = Prameyam of Shastram.

II) Entire Vedanta is revealing Brahman as the subject matter in 3<sup>rd</sup> Sutra.

III) Objection by Batta Purva Mimamsa

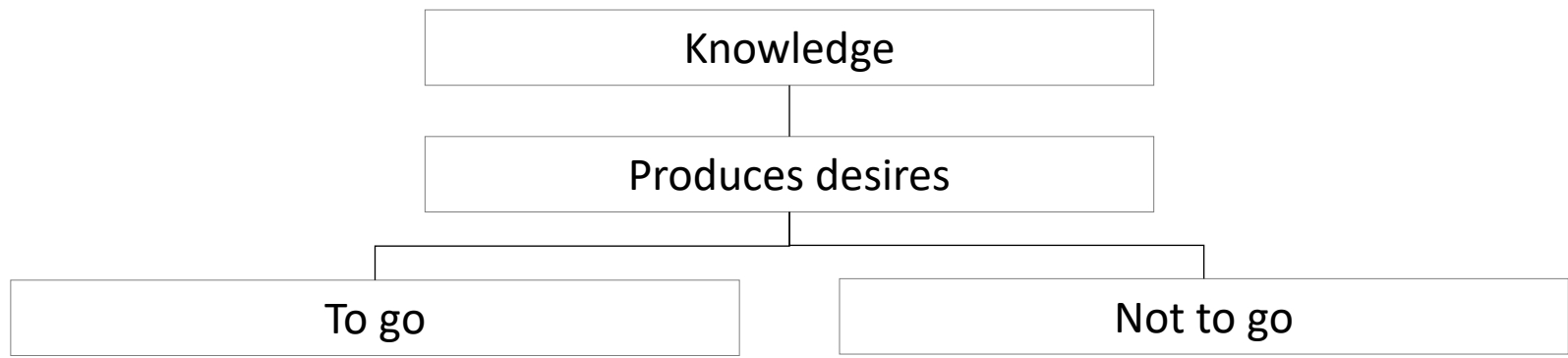
- 4<sup>th</sup> Sutra is reply to Purva Pakshi and refuting Purvam Mimamsa.

**IV) Purva Mimamsa :**

a) Any Jnanam by itself does not have any benefit.

- Jnanam can only create a desire to achieve something.

b)



- Desire produces action.

c)



V) Gita : Chapter 18 – Verse 18

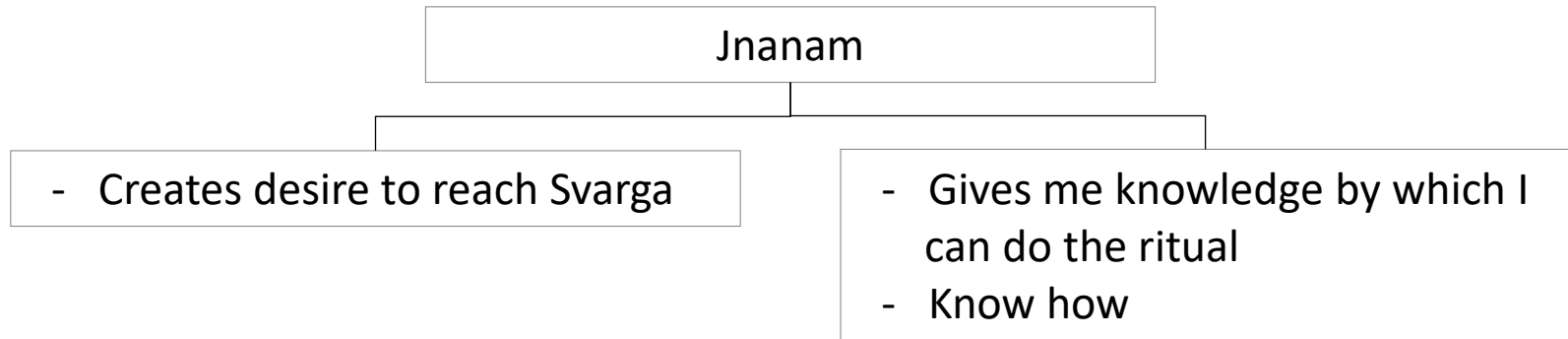
ज्ञानं ज्ञेयं परिज्ञाता  
त्रिविधा कर्मचोदना ।  
करणं कर्म कर्तेति  
त्रिविधः कर्मसङ्ग्रहः ॥१८.१८॥

jñānaṃ jñēyaṃ parijñātā  
trividhā karmacōdanā |  
karaṇaṃ karma kartēti  
trividhaḥ karmasaṅgrahaḥ || 18.18 ||

Knowledge, the known and the knower form the threefold impulse to action; the organs the action, the agent form the threefold basis of action. [Chapter 18 - Verse 18]

- Karma Chodana, inspires one to act.
- Jnanam is one of the factors, gives me methodology of doing Karma.

VI)



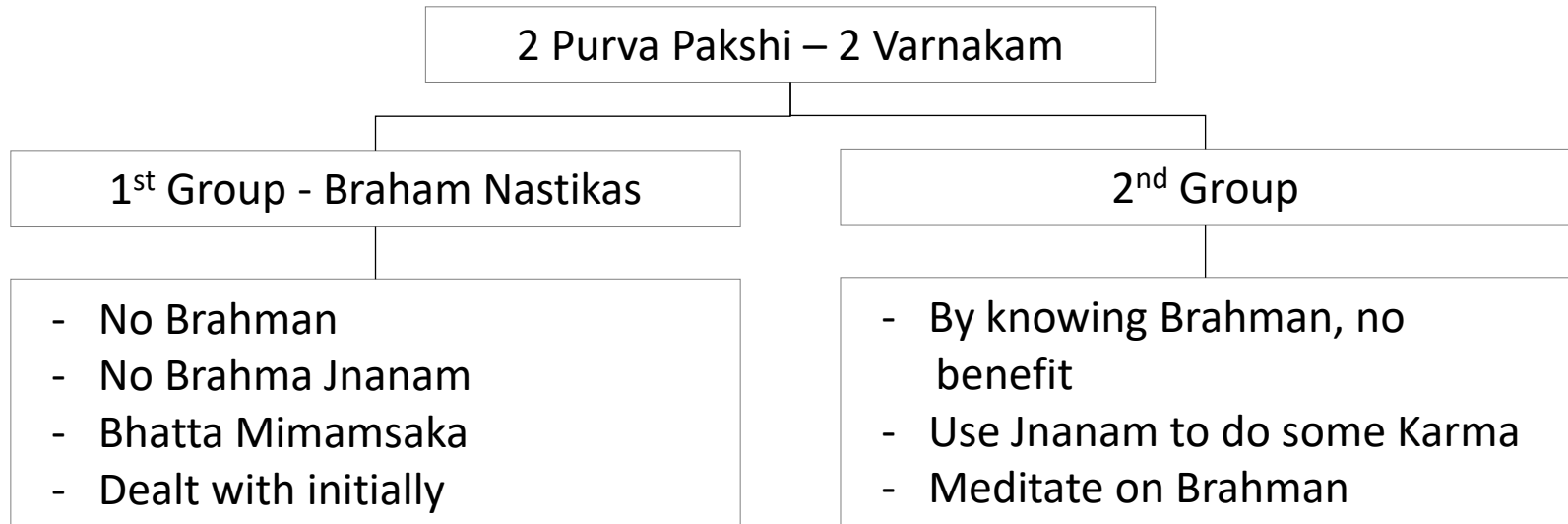
- Jnanam has indirect utility.
- No direct utility.

VII) Karma is directly useful

- No desire, no Karma.
- No knowledge of ritual, no Karma.
- Lazy, won't do Karma.
- No benefit.
- Karma is primarily important.

VIII) Brahma Jnanam has no direct benefit.

**IX)**



X) Karma alone gives benefit subject matter of entire Veda is Karma alone.

- Veda Purva and Vedanta.
- In both knowledge is given but has no benefit without Karma, no direct benefit.

**XI) Shankara :**

**a) Karma Khanda :**

- Admit Jnanam alone not enough.
- Jnanam gives indirect benefit, get desire, do Jyotishto Homa, get Svarga.

**b) Jnana Khanda :**

- Jnanam can give direct, highest benefit, Moksha.
- Jnana Matrena Moksha Sambavati.

## XII) Purva Pakshi :

- Why can't you say Jnanam itself is a Karma.
- Jnana Rupam Karma gives Moksha.
- Knowing is a verb, to know, knowledge.

## XIII)

(a)	(b)	(c)
<ul style="list-style-type: none"><li>- Brahman is not there</li><li>- No benefit</li></ul>	<ul style="list-style-type: none"><li>- Brahman has to be meditated</li></ul>	<ul style="list-style-type: none"><li>- Jnanam itself is Karma</li></ul>

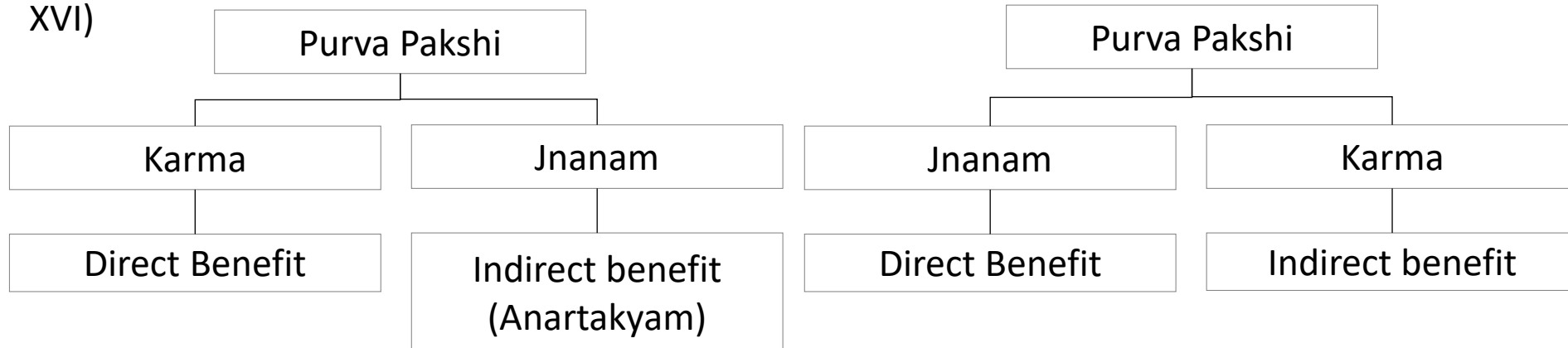
## XIV) Siddhanta :

- Here, Jnanam not Karma, Jnanam alone gives Moksha.

## XV) Karma has indirect benefit

- Chitta Shuddhi, Jnana Yogyata Prapti.

## XVI)



- Diagonally opposite stands by Purva Mimamsaka, and Uttara Mimamsaka.

XVII) Vedanta gives indirect benefit

a) Where Atma is talked, it is glorification of Jivatma, Karta.

b) Enthusiastically, with inspiration Jiva will do rituals.

c) Where Brahman, big one, glorification of Devatas.

- Will invoke Devatas in Rituals of Karma Khanda.

XVIII) In Vedanta itself, introduce Dhyana Karma, fresh Karma.

a) Jivatma is to be visualised as Devata, Brahman in Tat Tvam Asi.

b) Brahman is not there

- You imagine I, miserable small one, am big Devata Brahman.

c) Imagination = Aham Brahma Asmi

- This gives Karma Phalam.

Rituals	Upasana
Kahikam Karma	Manasam Karma

XIX) Veda can't reveal something already existing.

- What is already existent, know it is existent through some Pramanam.
- Known thing, Vedanta is talking about.
- What is Siddham can be known through other Pramanams.
- Siddam = Already existent.

XX) Vedanta not Pramanam if known through other Pramanams.

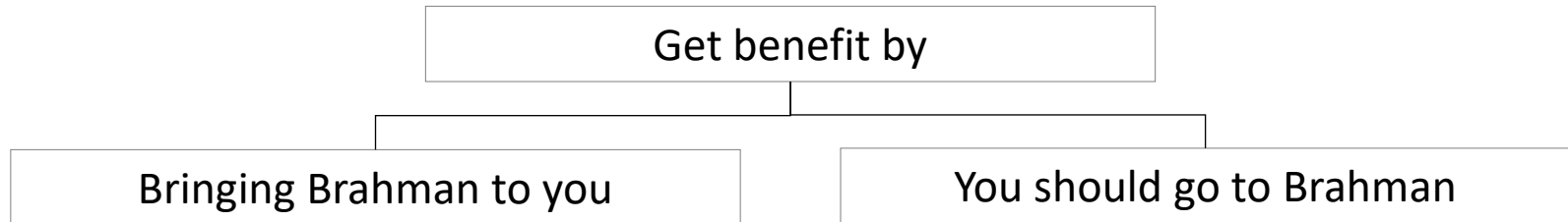
- Anuvadakam, not a Pramanam.

XXI) If Vedanta reveals Brahman, Ananda Svarupam, we don't get benefit.

- Neighbour happy, rich.
- I have problems, jealousy comes.

a) No benefit

b)



- Both Karma.

c) Brahman is cause of problems

- Remove Brahman cause of problems or get away from Brahman.

d)

Upadeyam	Heyam
Pravrutti to happy Brahman	Nivrutti from problem sad Brahman

e) Brahman you can't take or reject.

- It happens to be yourself, your intrinsic nature.

f) Brahman is Atma, myself

- I can't take my self or reject myself.
- What is droppable, gettable.
- An object is droppable, takeable.

g) You can take or drop your nature, Brahmanhood, Turiyam.

h) Taker, dropper can't be dropped.

i) Brahman is Heya, Upadeya Vilakshanam.

j) Pravrutti, Nivrutti is not possible.

- What is benefit even if Brahman is really existing?
- Knowing world as Mithya gives benefit of Samsara Nivrutti, gives Moksha Purushartha.

k) Subject of Vedanta is not Brahman.

**l) Shastra Yonitvat :**

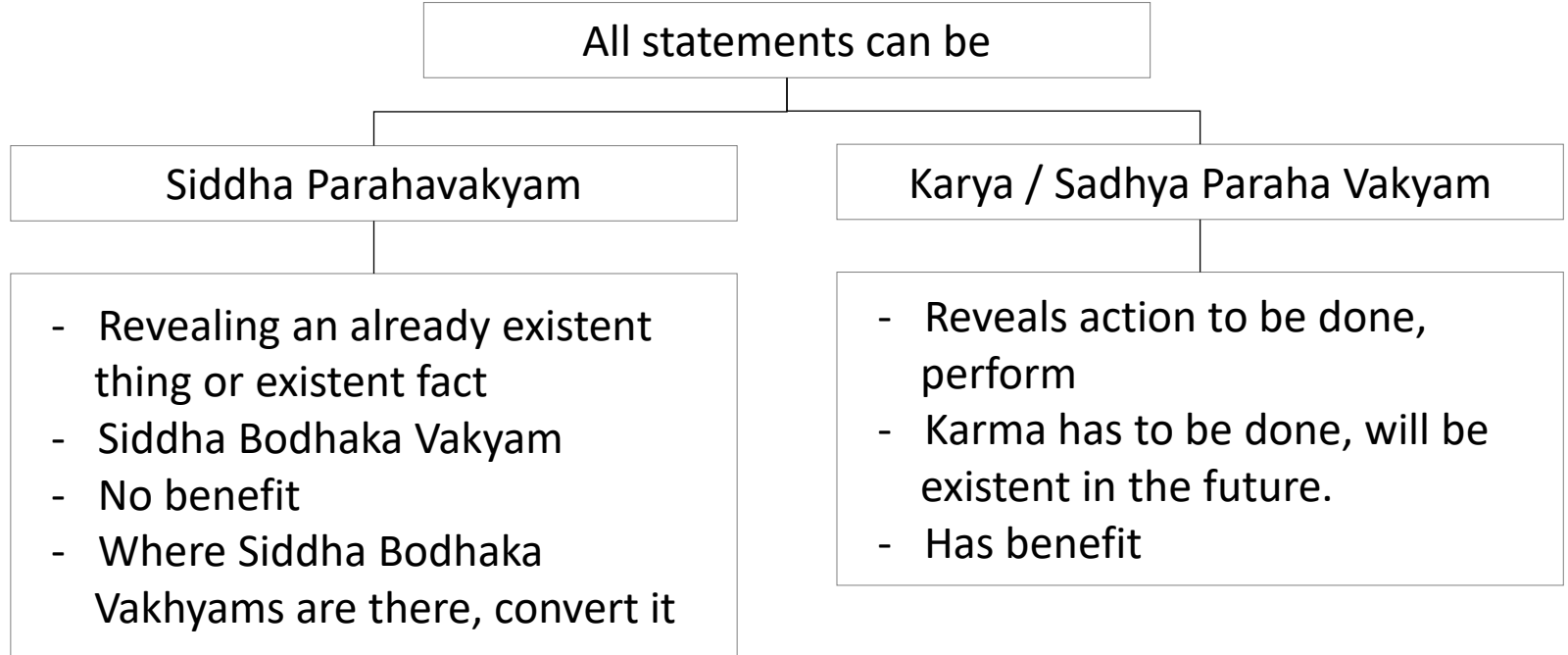
- Bahuvrihi Samasa interpretation Purva Pakshi rejects.



### 73) Introduction to Chapter 1 – Section 1 – Sutra 4 continues...

अत एव 'सोऽरोदीत्' इत्येवमादीनामानर्थक्यं मा भूदिति  
'विधिना त्वेकवाक्यत्वात्स्तुत्यर्थेन विधीनां स्युः' (जै. सू. १।२।७)  
इति स्तावकत्वेनार्थवत्त्वमुक्तम् ।

I)



## II) Example :

- Vayu is fast.
- Connect Vayudevata in a ritual, which will give you results fast.
- Connect Vakhyam to Vidhi.

## III) Example :

- Tears of Agni became silver.
- Can't be given as Dakshina in Vedic rituals.
- As Danam can be given.

## IV) Agni cried – Siddha Bodhaka Vakhyam.

- Barihihi Rajatam Na Dheyam – Nisheda Vakhyam – don't do.
- Connect the Vakhyam, both become Pramanam (One directly, another indirectly).

## V) Person wearing thread along with flowers.

## Taittiriya Samhita : Chapter 1 – 5 – 1

१ दे॒वा॒सु॒राः सं॒य॒त्ता आ॒सन् ते दे॒वा वि॒ज॒यमु॒प॒यन्तोऽग्नौ वा॒मं वसु॒ सं न्य॑द॒धते॒दमु॒  
नो भ॑विष्य॒ति यदि॑ नो जे॒ष्यन्ती॒ति तद॑ग्नि॒र्न्य॒काम॑य॒त तेनापा॑क्राम॒त् तद्दे॒वा  
वि॒जित्या॑व॒रुरु॑थ्समा॒ना अन्वा॑यन् तद॒स्य सह॑साऽदि॒थ्सन्त॒ सोऽरो॑दी॒द्यद॑रो॒दीत् तद्भु॑द्र॒स्य  
रु॒द्रत्वं यद॑श्च॒शीय॑त तद्

२ रज॑तं॒ हिर॑ण्यमभवत् तस्मा॑द्रज॑तं॒ हिर॑ण्यमदक्षि॒ण्यम॑श्रुज॒ हि यो ब॒र्हिषि॑ ददाति  
पुरा॑ऽस्य॒ संव॑त्सराद्गृहे रुदन्ति॒ तस्मा॑द्ब॒र्हिषि॑ न देय॒ सौऽग्निर॑ब्रवीद्वा॒ग्यसा॑न्यथ व  
इदमि॑ति पुनरा॒धेयं॑ ते के॒वल॑मित्यब्रुवन्नु॒ध्रुव॑त् खलु स इत्यब्रवी॒द्यो म॑द्दे॒वत्य॑म॒ग्निमा॑दधा॒ता  
इति॑ तं पू॒षाऽऽध॑त्त तेन॑

३ पू॒षाऽऽध॑र्नोत् तस्मा॑त् पौ॒ष्णाः प॒शव॑ उच्यन्ते तं त्वष्टा॑ऽऽध॑त्त तेन॒ त्वष्टा॑ऽऽध॑र्नोत् तस्मा॑त्  
त्वाष्ट्राः प॒शव॑ उच्यन्ते तं म॒नुरा॑ऽध॑त्त तेन॒ म॒नुराध॑र्नोत् तस्मा॑न्मा॒नव्यः॑ प्र॒जा उ॑च्यन्ते तं  
धा॒ता ऽऽध॑त्त तेन॑ धा॒ताऽऽध॑र्नोत् संव॑त्सरो वै धा॒ता तस्मा॑त् संव॑त्सरं प्र॒जाः प॒शवो॑ऽनु प्र  
जाय॑न्ते य ए॒वं पु॒नरा॑धेयस्यर्द्धिं वेद॑

४ ध॑र्नोत्ये॒व यो॑ऽस्यै॒वं ब॒न्धुतां॑ वेद॑ ब॒न्धुमा॑न् भवति भा॒गधे॑यं वा अ॒ग्निरा॑हित  
इच्छ॑मानः प्र॒जां प॒शून् यज॑मानस्योप॑ दो॒द्रावो॑द्वास्य पुनरा॑ दधीत भा॒गधे॑येनै॒वैनं॑  
सम॑र्धयत्यथो शान्ति॑रे॒वास्यै॑षा पुनर्व॑स्वोरा दधीतै॒तद्वै पु॒नरा॑धेयस्य नक्ष॑त्रं यत्पुनर्व॑सू  
स्वाया॑मे॒वैनं॑ दे॒वता॑यामा॒धाय॑ ब्रह्मव॑र्चसी भवति द॒र्भेरा॑ दधा॒त्यया॑तयामत्वाय द॒र्भेरा॑  
दधा॒त्यद्वा ए॒वैन॑मोषधीभ्योऽव॑रु॒ध्याऽऽध॑त्ते पञ्च॑कपालः पुरोडा॑शो भवति पञ्च॑ वा ऋ॒तव॑  
ऋ॒तुभ्य॑ ए॒वैन॑मव॒रुध्या॑ऽऽध॑त्ते ॥ अशी॑यत तत् तेन॒ वेद॑ द॒र्भेः पञ्च॑विं॒शति॑श्च ॥ १। ५।

The gods and the Asuras were in conflict; the gods, in anticipation of the contest, deposited in Agni their desirable riches (thinking), 'This will still be ours, if they defeat us. Agni desired it and went away with it. The gods having defeated (the Asuras) pursued (Agni) desirous of recovering it. They sought violently to take it from him. He wept; in that he wept (*arodit*), that is why Rudra has his name. The tear that [1] was shed became silver; therefore silver is not a suitable gift, for it is born of tears. He who gives on the strew, in his house before the year is out they weep; therefore one should not give on the strew. Agni said, 'Let me have a share; then this will be yours.' They replied, 'The re-establishing shall be thine alone.' 'He shall prosper', he said, who shall establish the fire with me as its divinity.' Pusan established it; therefore [2] did Pusan prosper; therefore cattle are said to be Pusan's. Tvastr established it; therefore did Tvastr prosper; therefore cattle are said to be Tvastr's. Manu established it; therefore did Manu prosper; therefore offspring are said to be Manu's. Dhatr established it; therefore Dhatr prospered; Dhatr is the year; therefore offspring and cattle are born in the course of the year. He who knows thus the prosperity of the re-establishing [3] prospers. He who knows his connexions becomes possessed of connexions himself. Agni desiring a share after being established assailed the offspring and cattle of the sacrifice. Having removed it, one should re-establish it; thus he unites him with his own portion; verily he is appeased. He should establish under Punarvasu; Punarvasu is the Naksatra for the re-establishing; verily by establishing it under its own deity he becomes resplendent. He establishes with Darbha grass, for variety. He establishes with Darbha; verily winning it from the waters and the plants he establishes it. The sacrificial cake is offered on five potsherds; the seasons are five; verily he wins it from the seasons and establishes it. [1 – 5 – 1]

## **Jaiminis Rule :**

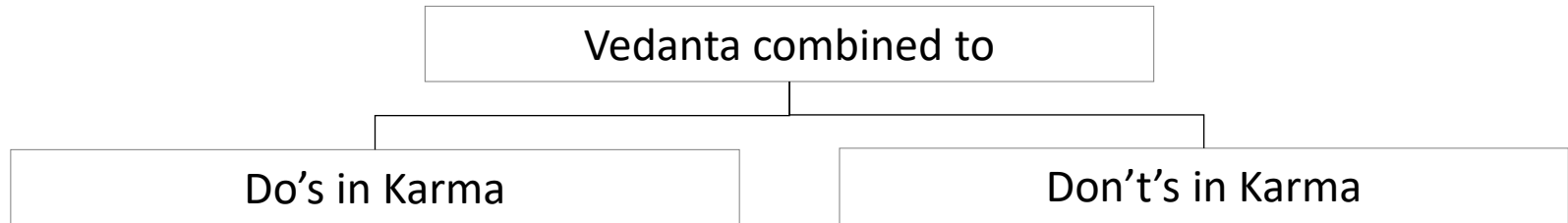
- Siddha bodhaka Vakhyam should be combined to Karya Bodha Vakhyam.

## **Jaimini Rule :**

### **VI) Vidhinatu Eka Vakhyatvat :**

- Siddha bodha Vakhyam and Karya Bodhaka Vakhyam should be combined with Vidhi Vakhyam or Nisheda Vakhyam.

VII)



VIII) Siddha Bodhaka Vakyams will supplement Vidhi, Nisheda and become meaningful.

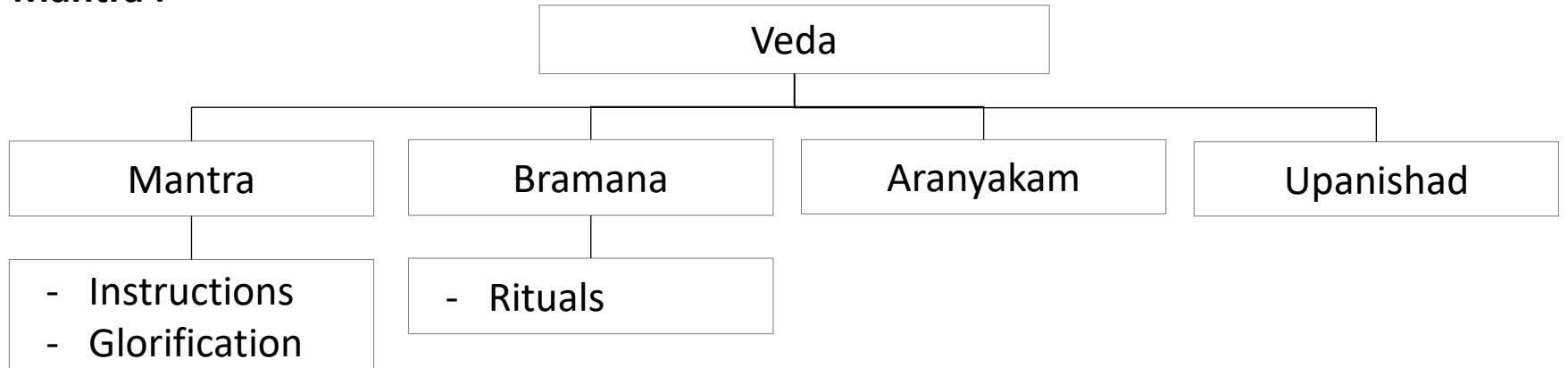
### **IX) Example :**

- Saying “oos” to Laundry man hitting on the rock.
- Siddha Bodhaka Vakhyams will say “oos” to Karya Bodhaka Vakhyams.

## 74) Introduction to Chapter 1 – Section 1 – Sutra 4 continues...

स्तावकत्वेनार्थवत्त्वमुक्तम् । मन्त्राणां च 'इषे त्वा' इत्यादीनां  
क्रियातत्साधनाभिधायित्वेन कर्मसमवायित्वमुक्तम् । अतो न  
क्वचिदपि वेदवाक्यानां विधिसंस्पर्शमन्तरेणार्थवत्ता दृष्टा उपपन्ना  
वा । न च परिनिष्ठिते वस्तुस्वरूपे विधिः सम्भवति,  
क्रियाविषयत्वाद्विधेः ।

### I) Mantra :



## **II) Mantra :**

- Sukhtam glorifying Devatas Agni, Brahma, Rudra Sukhtam (Stuti).

## **III) Mantra gives rules regarding performance of rituals.**

- Touch water, drink water.
- Instructions giving mantras.

## **IV) Brahmana Baga :**

- Rituals discussed.
- Connect rituals to Mantras.
- Remember instruction mantras while performing ritual.
- Before offering to Devatas, invite Devata to receive oblation.
- Hence glorify devatas first.

## **V) Example invite Chief guest, glorify.**

## **VI) Devata Stuti done by chanting Sukhtams.**

- Entire Mantra Baga is Siddha Bodhaka Vakhyam, should be connected to Brahmana Baga, Karya Bodhaka Vakhyam.

## **VII) Krishna Yajur Veda – 1<sup>st</sup> Mantra.**

- Ishetvat.
- End of Puja Chant all 4 Vedas.

- Agnimile Purohitam – 1<sup>st</sup> Rig Mantra.
- Ishetvojoyva Vayavasta – 1<sup>st</sup> Yajur Mantra
- Agna Ayahivitaye – 1<sup>st</sup> Sama Mantra
- Shanno Devi Shamishtaya – 1<sup>st</sup> Atharvana Mantra

#### **VIII) Ishetvat :**

- Cows, calf used in rituals.
- Use stick to drive them.
- Cut twig from tree, while cutting chant mantra.
- Ishi = Garba – I am addressing Branch of tree, I am cutting you for Yaga Purpose.
- It is Siddha bodhaka Vakhyam, used for Karya Bodhaka Vakhyam.

#### **IX) Accessories for part of ritual.**

- Statement of Purva Pakshi.
- Mere Siddha Bodhaka Vakyam is useless.

#### **X) Karma must be combined**

- We live and let live.
- We keep Jnana Khanda, and let Karma Khanda with others.
- Karma Khanda – encroaches Jnana Khanda, says you should not exist separately, be part of me.



XI) Vidhi + Nisheda = Karma

- Pravrutti + Nivrutti = Karma
- Without Karma, Jnanam useless logically also.
- Don't get anything.
- Not seen, not logical.

**XII) Pramanam in Vedanta :**

- Generates Jnanam, whether useful or useless.
- Prama Karanam Pramanam.
- Knowledge producing instrument is Pramanam.
- Utility not criterion.

**XIII) Example :**

- Eyes reveal running ant.
- Useful / useless not criterion.

XIV) In the case of Veda it should be useful also.

- Vedanta accepts Purva Pakshi definition of utility.

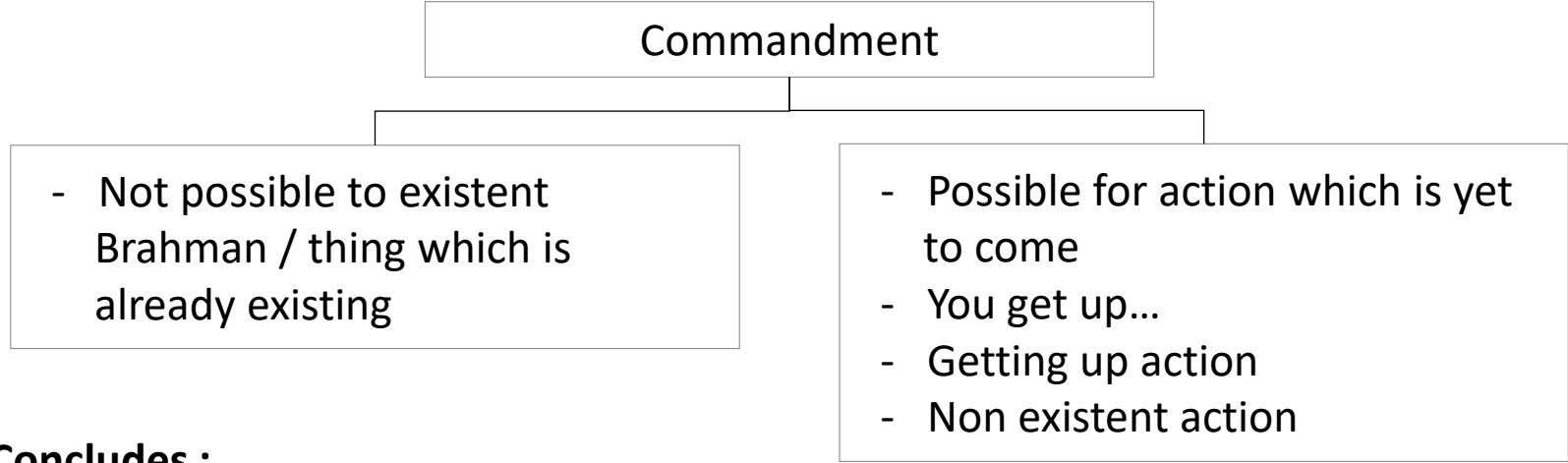
**XIV) Brahma Jnanam removes Samsara, it is useful**

- Utility not criterion but Vedanta fulfils Purva Pakshi – criterion by just revealing Brahman as you.

**XV) Great revelation, wake up from dream called Samsara, is waking upto Brahman.**

XVI) No commandment is possible with already existent thing.

- Commandment possible only w.r.t. action which is not already existing.

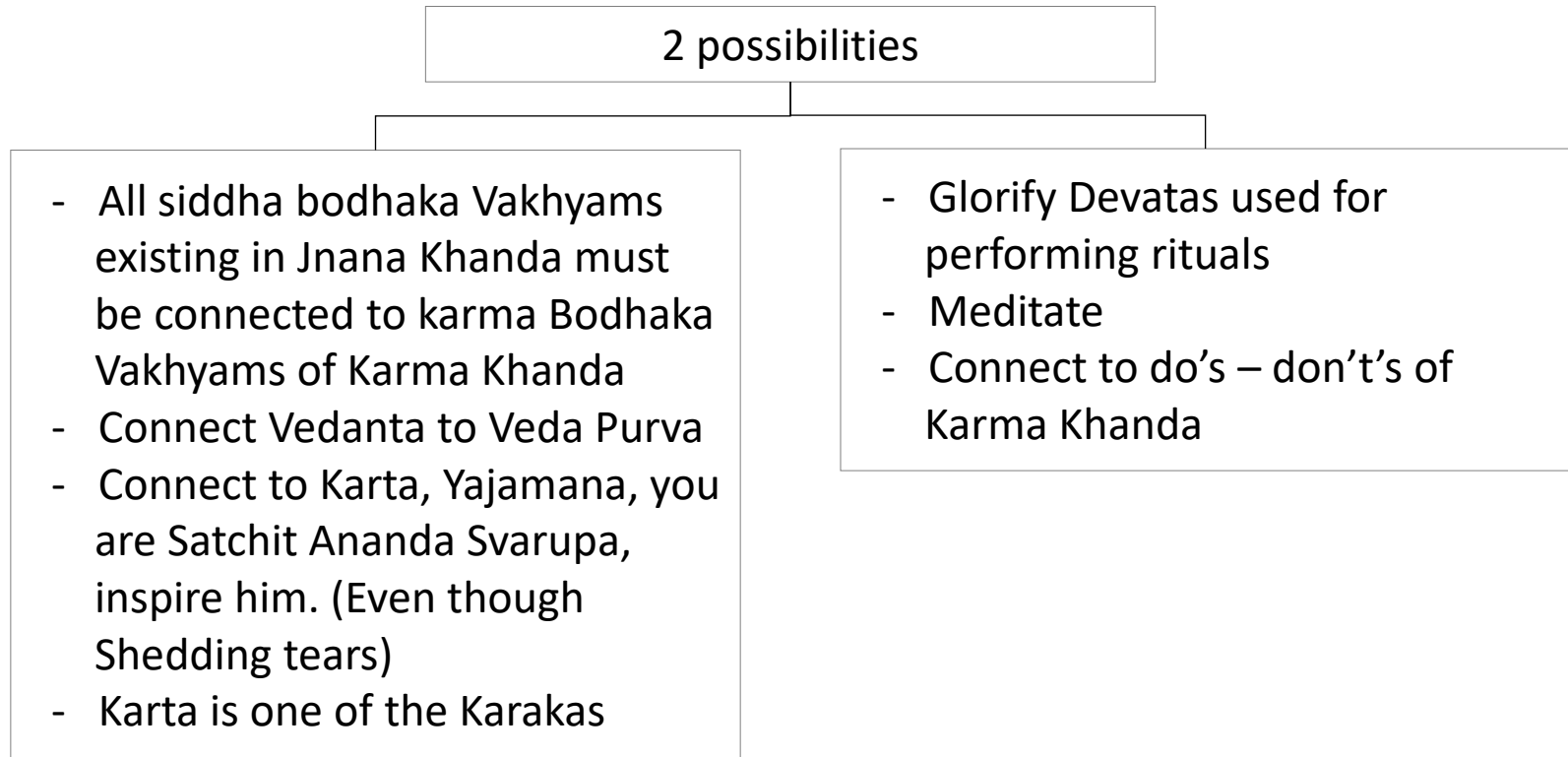


**XVII) Concludes :**

**75) Introduction to Chapter 1 – Section 1 – Sutra 4 continues...**

तस्मात्कर्मापेक्षितकर्तृदेवतादिस्वरूपप्रकाशनेन  
क्रियाविधिशेषत्वं वेदान्तानाम् । अथ  
प्रकरणान्तरभयान्नैतदभ्युपगम्यते, तथापि  
स्ववाक्यगतोपासनादिकर्मपरत्वम् । तस्मान्न ब्रह्मणः  
शास्त्रयोनित्वमिति प्राप्ते, उच्यते—

## I) Purva Pakshi : Tasmāt – therefore



## II) Problem in Purva Mimamsaka rule :

- Wherever Siddha Bodhaka Vakhyam, they should be connected to Karya Bodhaka Vakhyam which is close by.
- In Prakaranam, context, what ever Vidhi is there, you connect, so that Prakarana is not violated.

## III) Question :

- How can you connect Siddha Bodhaka Vakhyam which is far away with Karya Bodhaka Vakhyam of Karma Khanda, so near.

#### IV) Example :

- Talk about Rama – he is...
- He = Rama, not Lakshmana
- Connect to proximate contextual topic.
- This connection is called Prakaranam.

V) How can Siddha Bodhaka Vakhyam of Jnana Khanda be connected to Purva Mimamsa Karya Bodhaka Vakhyam?

VI) Discomfort may be there.

VII) Solution of Purva Mimamsa :

- In Vedanta itself look for some Karya Bodhaka Vakhyam.
- Some commandment.

VIII) Srotavyaha, Mantavyaha, Nididhyasatvaya

- Atma Iti Eva Upasita.
- All descriptions of Brahman, connect to Upasana portion in Vedanta.

## Brihadaranyaka Upanishad :

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

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

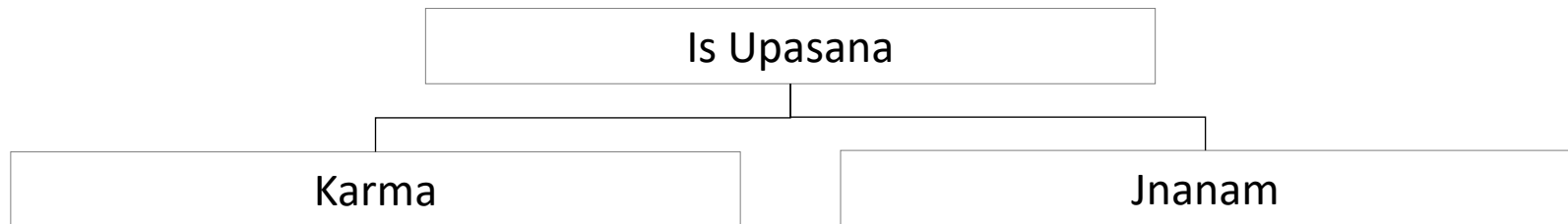
## IX) Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत्,  
 असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,  
 असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,  
 यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;  
 तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,  
 वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;  
 तान्यस्यैतानि कर्मनामान्येव ।  
 स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;  
 आत्मेत्येवोपासीत्, अत्र ह्येते सर्व एकम् भवन्ति ।  
 तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।  
 यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva  
 vyākriyata, asaunāmāyamidaṁrūpa iti;  
 tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,  
 asaunāmāyamidaṁrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ,  
 yathā kṣuraḥ kṣuradhāne'vahitaḥ syāt,  
 viśvambharo vā viśvambharakulāye; taṁ na paśyanti |  
 akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,  
 paśyaṁścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ;  
 tānyasyaitāni karmanāmānyeva |  
 sa yo'ta ekaikamupāste na sa veda,  
 akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta,  
 atra hyete sarva ekam bhavanti |  
 tadetatpadanīyamasya sarvasya yadayamātmā,  
 anena hyetatsarvaṁ veda | yathā ha vai padenānuvindedeḥvam;  
 kīrtiṁ ślokaṁ vindate ya evaṁ veda || 7 ||

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 - 4 - 7]

- Atma Iti Eva Upasita.
- Elaborate commentary.



### **X) Solution :**

- Need not go to Karya Bodhaka portion of Purva Baga.
- Search for some Karya Bodhaka Vakhyam in Jnana Khanda itself and you connect.

XI) If you don't find any Karya Bodhaka Vakhyam, like in Aham Brahma Asmi, add Iti Upasita.

XII) Meditate on Aham Brahma Asmi.

- Which is Manasam Karma.

**XIII) Satyam, Jnanam, Anantham Iti Upasita :**

**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 |  
satyaṃ jñānāmanantaṃ 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]

- Bhinna Prakarana Bheda (fear) is not there (for different context connection).

XIV) Within Vedanta, Brahma Veda, Braheiva Bavati.

- Whoever knows Brahman, becomes Brahman.



## XV) Purva Mimamsa :

- Veda = Not knows
- Veda = Upasita

## XVI) Visishta Advaitam :

- Brahma Upasanena Moksha
- We say Brahma Jnanena Moksha.

## XVII) Brahman in Visishta Advaitam = Narayana

- Don't believe in Nirgunam Brahma.

## XVIII) Vedanta :

- 1<sup>st</sup> believe in Nirguna Vastu.

## XIX) Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।

तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।

tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Do Upasana Karma.

XX) By skill of interpretation, Purva Mimamsa converts everything into Karma.

**XXI) Bhashata Mimamsaka Purva Paksha Upasamhara :**

- Prathama Varnakam
- Brahmanaha Na Shastra Yonitvam
- Brahman – not Shastra Yoni – 2<sup>nd</sup> interpretation.
- Bahuvrihi, Shastra Meva Yonihi.
- That interpretation is not accepted.

XXII) Purva Mimamsa Sutram is given by Jaimini Maharishi.

- Vyasacharya's reply to Jaimini (Disciple)
- Guru – Sishya fight here.

तत्तु समन्वयात् ।

**Tattu Samanvayat**

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

**a) Tatu Tu :**

- That Brahman is Shastrayoni.

**b) Brahman is revealed by Shastra**

- Vedantam Shastram is Pramanam for Brahman.

**c) Vedanta Shastram reveals Brahman only.**

**d) Not revealing Kahikam, Vachikam, Manasam Karma.**

**e) Jnanam generated in the Mind, does not come under Karma category.**

**f) Knowledge rises in the Mind of a qualified student.**

**g) Knowledge generated does not come under Karma also.**

**h) Karma Gaddaha Nasti**

- No weebit of Karma in Jnana Khanda.

**i) My understanding of Brahman not a Karma of the Mind.**

- It is not an action.

- **It is something which happens when I listen to Vedanta with qualification.**

**j) Ananya Prokte Gathi Natra Nashi :**

- Eye comes in contact with Rose.
- Knowledge of Rose happens in the Mind.

## XXIV) Brahma Shatra Yoni Eva Bavati

- Indeed.. Refutes Purvamimamsa, unlike what you say.

### Reason :

- **Samanvayat**
- **Brahman, being the central theme of Vedanta.**

### Ratnaprabhakarā :

- Shāstra Viśayaśatvat = Samanvaya.
- Shāstra Tatparyāśatvat, Vedānta Tatparyāśatvat, as revealed by Shad Lingam.

## XXV) Brahman being the central theme of Vedānta.

- Karma not central theme.
- Samanvaya = Central theme.

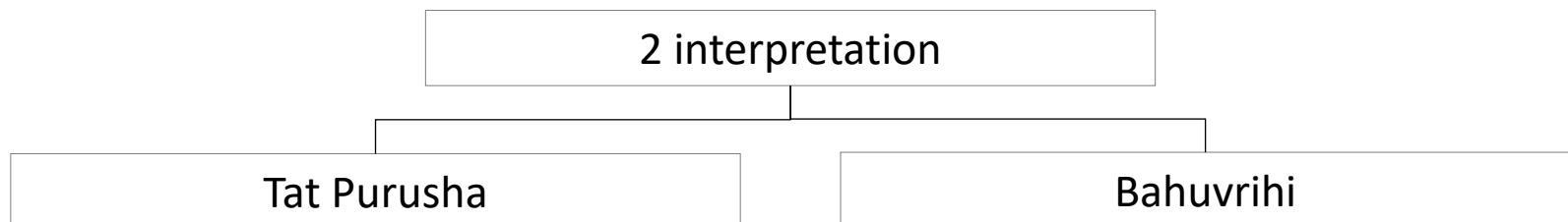
### Revision :

### Introduction – Sūtra 4 – Bāshyam – topic 75 :

I) Elaborate introduction for Akṣhepa Saṅgatih for 4<sup>th</sup> Adhikāraṇam.

II) Akṣhepa = Objection on 3<sup>rd</sup> Sūtra – Shāstra Yonitvat

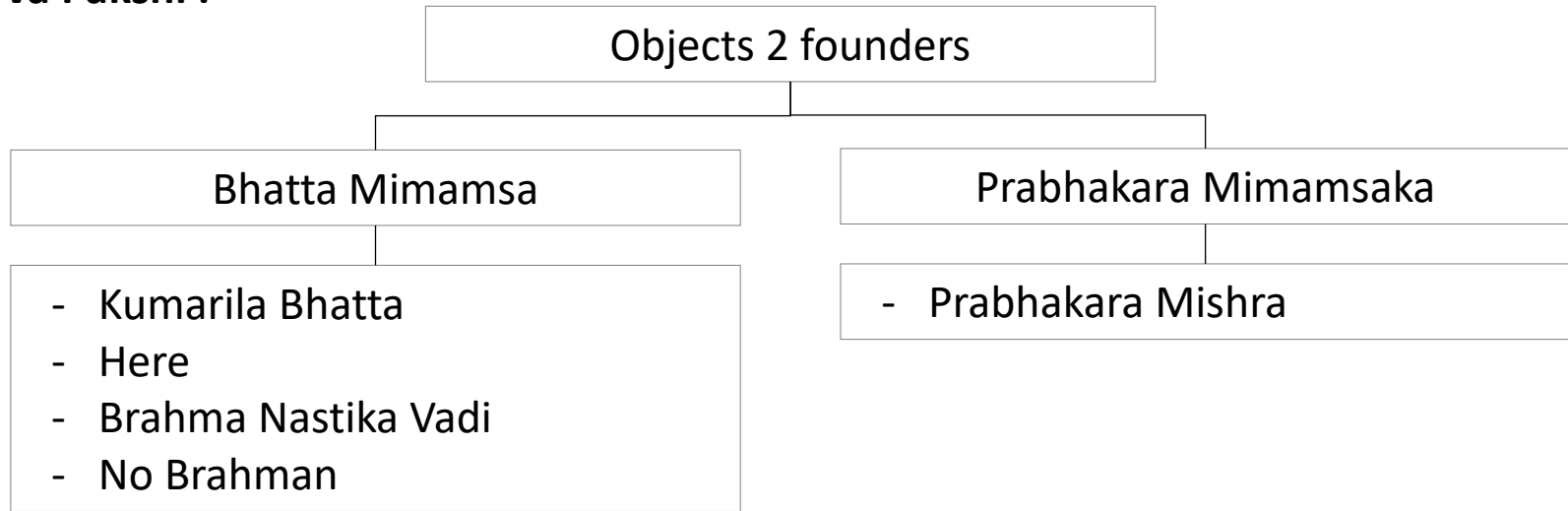
III)



#### IV) Vedanta = Pramanam for Brahman

- Brahman is Prameyam of Vedanta.

#### V) Purva Pakshi :



#### VI) Basic View :

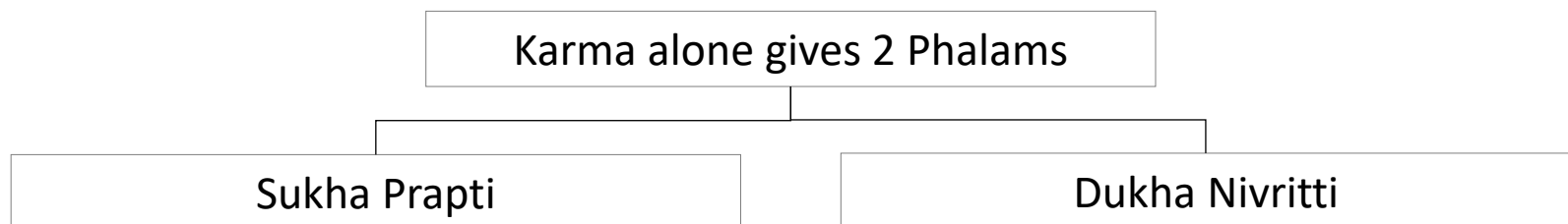
**a) Mere Jnanam can't give any benefit.**

b) Can't remove our sorrow, can't get happiness.

- Jnanam not directly useful.

c) Indirect utility of Jnanam – use it to do something.

- Use Jnanam for Karma.



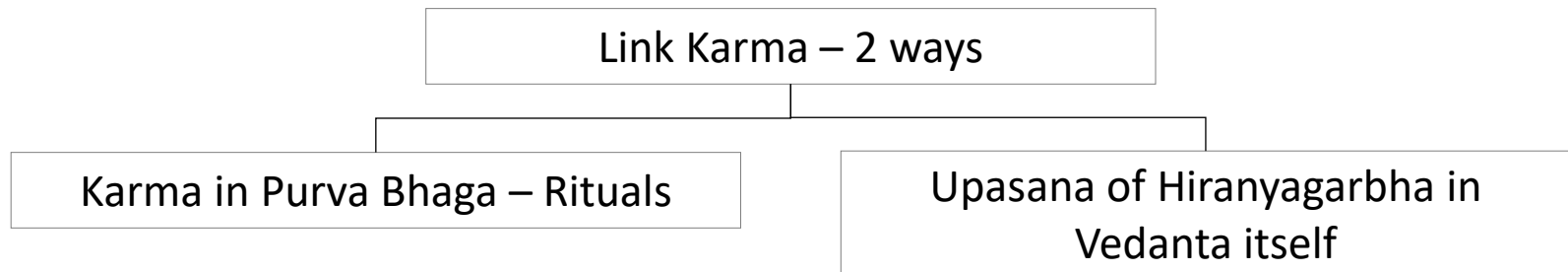
- d) Karma gives direct benefit.
- e) Entire Veda deals with only Karma, no Jnana Khanda.
- f) Whole Veda = Karma Khanda
  - Veda Purva and Vedanta for Karma.
- g) Entire Veda is Karma Khandam.
- h) Vedantas Prameyam = Karma.

**i) Use Jnanam for :**

- Glorification of Karta, Devata
- Use for Upasana.

j) If Brahman exists, Brahma Jnanam will not be useful.

k)



l) If you don't see Upasana, invent Upasana, add Iti Upasita.

m) Satyam, Jnanam, Anantham Brahma Iti Brahma Upasita.

- Meditate Aham Brahmasmi.
- Gives sufficient Punyam to give greater result.

n) Upasana = Manasam Karma

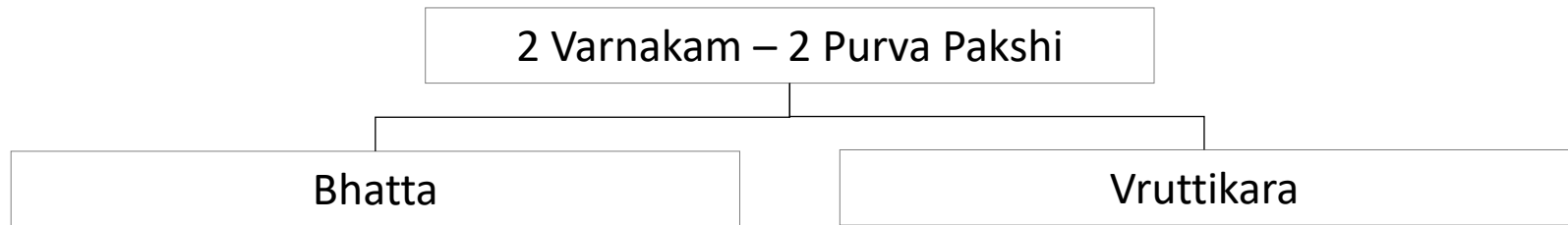
**o) Later :**

- Jnanam is a type of Karma, Manasi Kriya.

p) Karma, Upasana, Jnanam also Karma.

- Brahman not subject matter, Karma alone subject matter.

q) Vruttikara Purva Pakshi – comes later.



**r) Tattu Samanvayat :**

- Tat = Brahman is Shastra Prameyam
- Jnanam alone involved, no ritual or Upasana.
- Tatu Brahma Shastra Yoni.
- Tu = Negates Purva Pakshi, unlike what you say.

s) Samanvayat = Reasoning

**Foot note 3 :**

- Tat Parya Vishayatvat
- Brahman = Central theme of vednata.
- Not Brahma Jnanam = Vrutti.



**t) Samanvayat = Brahman being central teaching of Vedanta proved through 6 clues.**

- Tatparya Lingani – in Veanta Sara.

### **VII) Vedanta Sara :**

लिङ्गानि तु-उपक्रम-उपसंहार-अभ्यास-अपूर्वता-फल-  
अर्थवाद-उपपत्ति-आख्यानि ॥१८३॥

*liṅgāni tu-upakrama-upasamhāra-abhyāsa-apūrvatā-phala-  
arthavāda-upapatti- ākhyāni||183||*

The characteristic signs are: the beginning and conclusion, repetition, originality, result, eulogy, and demonstration. [Verse 183]

### **VIII) Literal meaning of Samanvaya :**

- Sam + Anu + I (To go)
- Saman Vetti – Going along, alignment.

**a) All Vedantic statements go along in an alignment.**

b) Meant to reveal only one central topic = Brahman.

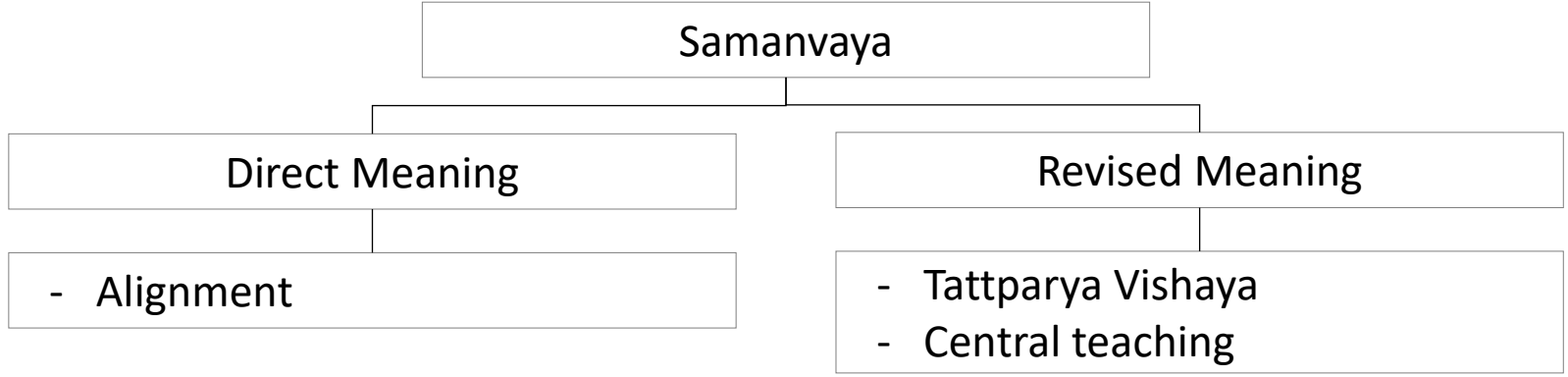
c) Elaborate alignment of Vedanta Vakhyams in such a way to reveal Brahman as the central theme, prime topic

### **d) Example :**

- Election speech – many thing
- Vote for me.
- Tattparyam, bottom line, central theme.

e) All Upanishads have one topic = Brahman

f)



**Sutra 4 :**

तत्तु समन्वयात् ।

**Tattu Samanvayat ।**

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

**77) Bhashyam : Chapter 1 – Section 1 – Sutra 4 starts**

तुशब्दः पूर्वपक्षव्यावृत्त्यर्थः । तद्ब्रह्म सर्वज्ञं सर्वशक्ति  
जगदुत्पत्तिस्थितिलयकारणं वेदान्तशास्त्रादेवावगम्यते । कथम् ?  
समन्वयात् । सर्वेषु हि वेदान्तेषु वाक्यानि तात्पर्येणैतस्यार्थस्य  
प्रतिपादकत्वेन समनुगतानि —

I) Tu :

- To eliminates negate Purva Pakshi stance
- Unlike Purva Pakshi's opinion.

II) Tatu = Brahma

a) 1<sup>st</sup> Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

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

- Brahma = Anuvrutti

b) 2<sup>nd</sup> Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

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

- Brahman = Sarvagya, Sarvashakti, Jagat Utpatti, Sthithi, Laya Karanam.
- Jandasya Yataha
- Brahman = Anuvrutti from 2<sup>nd</sup> Sutra  
= Karanam of Universe

- **Extended meaning :**

Must be Sarvagyam omniscience, Sarvashakti – Omnipotent.

- **That = Omniscient, omnipotent, Srishti, Sthithi, Laya Karanam Brahma.**

**c) 3<sup>rd</sup> Sutra : – Anuvrutti**

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[1 – 1 – 3]

- Paninian method.
- Vedanta Shastra Eva Avagamyate.
- That Brahman is knowable only through Vedanta Shastram.
- Brahman is subject matter of Vedanta.
- Vedanta is exclusively meant for revealing Brahman, does not have any other task.
- No action is prescribed, just reveals.
- With revelation of Brahman, Vedanta Shastras job is over.
- Pramanantara Anadigatam.
- Other sources can't reveal.

III) What is the reason for this conclusion of Shastram?

- Samanvayat, 4<sup>th</sup> sutra

तत्तु समन्वयात् ।

Tattu Samanvayat ।

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

- Central theme of Veda is not Karma but only Brahman alone.
- This is the central theme.

IV) How do you know Brahman is Tatparyam – Central Theme?

**V) Ratnaprabha :**

**Answer :**

- Because of 6 indicatory marks.

प्रतिपादकत्वेन समनुगतानि — ‘सदेव सोम्येदमग्र आसीत्  
एकमेवाद्वितीयम्’ (छा. उ. ६ । २ । १) ‘आत्मा वा इदमेक एवाग्र  
आसीत्’ (ऐ. उ. १ । १ । १)

‘तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्अयमात्मा ब्रह्म सर्वानुभूः’  
(बृ. उ. २ । ५ । ११) ‘ब्रह्मैवेदममृतं पुरस्तात्’ (मु. उ. २ । २ ।

१२) इत्यादीनि । न च तद्गतानां पदानां ब्रह्मस्वरूपविषये निश्चिते  
समन्वयेऽवगम्यमाने अर्थान्तरकल्पना युक्ता,  
श्रुतहान्यश्रुतकल्पनाप्रसङ्गात् ।

## Shankara :

- 4 statements from 4 Vedas.

### I) Samaveda – Chandogya Upanishad : Chapter 6 – 1 – 2

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य  
महामना अनुचानमानी स्तब्ध एयाय तंह पितोवाच ॥ ६.१.२ ॥

sa ha dvādaśavarṣa upetya caturviṁśativarṣaḥ sarvānvedānadhītya  
mahāmanā anūcānamānī stabdha eyāya taṁha pitovāca || 6.1.2 ||

Śvetaketu went to his teacher's house at the age of twelve. After studying all the Vedas, he returned home when he was twenty-four, having become very serious and vain, and thinking himself to be a great scholar. [Noticing this,] his father said to him: 'O Śvetaketu, you have now become very serious and vain, and you think you are a great scholar. But did you ask your teacher for that teaching [about Brahman]— [6 - 1 - 2]

a) Brahman alone was existing, supreme being, before origination of creation, was in the form of pure Sat (Unqualified existence)

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

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

sadeva somyedamagra āsīdekamevādvitīyam |  
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṁ  
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]

- That Brahman was Ekam Eva Advitiyam, totally non-dual.
- Central theme = Brahman.

## II) Aitareya Upanishad – Rig Veda :

आत्मा वा इदमेक एवाग्र आसीत् ।  
 नान्यत्किञ्चन मिषत् ।  
 स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

Om atma va idameka evagra asit ।  
 nanyat kincana misat ।  
 sa iksata lokannu srja iti ॥ 1 ॥

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

a) Brahman = Paramatma was there before origination of the world.

- Modern science can't answer.
- Mystery in cosmology, before big bang, what was there?

b) Atma = Pure Consciousness  
 = Prajnam Brahma

c) Atma = Consciousness

- Consciousness = Brahman
- That consciousness is the central theme of Upanishad.



### III) Brihadaranyaka Upanishad : Chapter 2 – 5 – 19

इदं वै तन्मधु  
दध्यङ्गार्थर्वनोऽश्विभ्यामुवाच ।  
तदेतदृषिः पश्यन्नवोचत् ।  
रूपं रूपं प्रतिरूपो बभूव,  
तदस्य रूपं प्रतिचक्षणाय ।  
इन्द्रो मायाभिः पुरुरूप ईयते,  
युक्ता ह्यस्य हरयः शता दश ॥ इति ।  
अयं वै हरयः, अयं वै दश च सहस्राणि,  
बहूनि चानन्तानि च;  
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,  
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19 ॥

idaṃ vai tanmadhu  
dadhyaṅnātharvano'śvibhyāmuvāca |  
tadetadṛṣiḥ paśyannavocat |  
rūpaṃ rūpaṃ pratirūpo babhūva,  
tadasya rūpaṃ praticakṣaṇāya |  
indro māyābhiḥ pururūpa īyate,  
yuktā hyasya harayaḥ śatā daśa || iti |  
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,  
bahūni cānantāni ca;  
tadetadbrahmāpūrvamanaparamanantaramabāhyam,  
ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hiṣ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

## Foot Note :

a) That Brahman is Atma

b) Apoorvam :

- It does not have a cause.
- Brahman is not a product.
- Karya Vilakshanam.

c) Anaparam :

- Does not have any real product.
- World is a product of Maya – Vyavaharika Satyam.

- **Brahman can't be said to be a Karanam also because no real product has come out of Brahman, it alone is, non dual.**

d) Vivekchudamani :

एकमेव सद्नेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

*ekameva sadanekakāraṇaṁ*

*kāraṇāntaranirāsyakāraṇam |*

*kāryakāraṇavilakṣaṇaṁ svayaṁ*

*brahma tattvamasi bhāvayātmani || 260||*

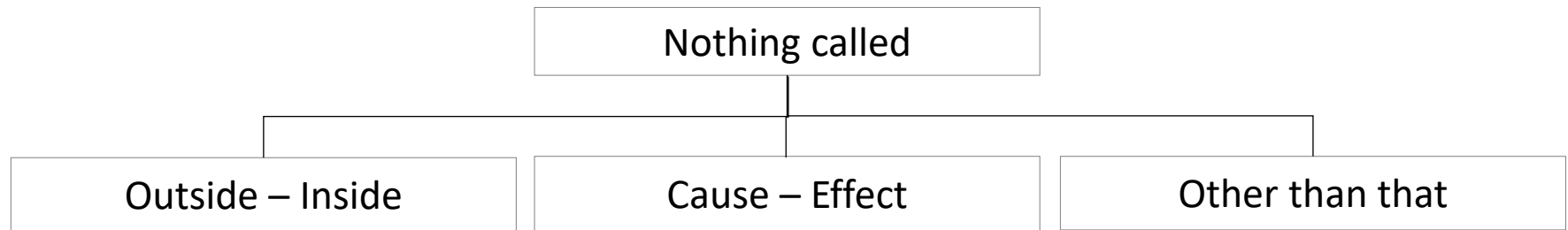
That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in you mind.[Verse 260]

**e) Anantharam :**

- It does not have anything similar to Brahman.
- No 2<sup>nd</sup> consciousness.
- Without anything in between or within Brahman.

**f) Abahyam :**

- Nothing outside Brahman.



**g) Nirantharam :**

- Homogeneous, gaplessly pervading.
- Like Akasha.

**h) Ayam Atma Brahma :**

- Which is this Atma.
- Mahavakyam in Mandukya and Brihadaranyaka Upanishad.

i) Atharvana Veda and Yajur Veda.

**j) That Brahman is the inner self, Sakshi Chaitanyam.**

k) Sakshi Chaitanyam which is witness of all forms of knowledge, Srota, Manta, Drishta...

- Perceptual, inferential knowledge.
- For all Vrutti Jnanam Atma is witness.

#### l) Sarva Anubuhu :

- Changeless experiencer of everything, without undergoing change.
- Sarva Atma Sarvam Anubhavati.

#### m) All verse to quote :

- Brahman is central theme of all Upanishads.
- No Karma is involved.
- Only revelation of Brahma Vastu.

#### IV) Mundak Upanishad : Atharvana Veda

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

#### a) Brahman alone is everything

- No 2<sup>nd</sup> thing, other than Brahman.

**b) If you experience any 2<sup>nd</sup> thing it is an appearance not a fact, like mirage water, Nama, Rupa.**

c) Once you understand all Vakhyams are revealing this Brahman alone as the central theme, without providing Karma.

d) Does not say, after knowing Brahman, may you do this ritual.

**e) Chandogya Upanishad :**

- Svetaketu understood.
- No action prescribed.

**f) Understanding Brahman is purpose of Vedantic study.**

- No action.

g) Iti Samanvaye = Central theme

- Understood through 6 Lingas.

h) After Tatparya Nishchayam is done, don't introduce Karma, can't import any other meaning to Vedanta.

i) If you do that, it is called Sruta Hanih Dosha.

<b>Shruta Hani</b>	<b>Ashruta Kalpana</b>
Leaving the intended meaning	Attributing unintended meaning

j) In politics this always happens.

k) News paper – subcommentary intended meaning blacked out, unintended interpretation is presented if you import Karma into Vedanta.

l) Brahman = Nishkriyam not an action.

### **V) Diversion Topic :**

- Vedanta Sara – Chapter 5

a) 6 indicatory marks

### **Example :**

- Chapter 6 – Chandogya Upanishad.
- Shad Lingas clearly available.
- In others, 5, 4, 3, 2, 1 Lingas.

b) 1<sup>st</sup> clue :

### **Upakrama – Upasamhara :**

- Look at beginning and end.

### **Example :**

- News headlines and end
- Rest commentary
- Prime topic, news

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

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

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

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

- Brahman in introduction – Upakrama.

### d) Chandogya Upanishad : Chapter 6 – 16 – 3

स यथा तत्र नादाहयेतैतदात्म्यमिदं सर्वं  
तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति तद्धास्य  
विजज्ञाविति विजज्ञाविति ॥ ६.१६.३ ॥

sa yathā tatra nādāhyeta itadātmyamidaṃ sarvaṃ  
tatsatyaṃ sa ātmā tattvamasī śvetaketō iti taddhāsyā  
vijajñāviti vijajñāviti || 6.16.3 ||

‘That man, being honest, is not affected by the hot axe. That [Self] is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ Śvetaketu learnt this well from his father. [6 - 16 - 3]

- Upasamhara

- **Oh Svetaketu :**

- Brahman is Atma
- Everything is Atma alone
- Nothing other than Atma
- That Atma you are

**e) Kaivalya Upanishad : Verse 19**

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

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

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

f) Upakrama – Upasamhara together one, Aikyam

g) 2<sup>nd</sup> clue : Abhyasa

- Repeatedly mentioned, hence Tatparyam.
- In conversation, repeated, come tomorrow..., central teaching.
- Mahavakyam repeated 9 times, Tat Tvam Asi.
- From Chapter 6 – 8 – 7 to Chapter 6 – 16 – 3



### **h) 3<sup>rd</sup> Clue : Apoorvata**

- Vedanta wants to teach something not available from any other source of knowledge.
- What Vedanta alone can teach is the central theme.
- Whatever is knowable through other means, Vedanta will not teach, need not teach.
- Then Vedanta not subject matter, central teaching but Anuvada – glorification.

i) Body = Annamaya Kosha, born, sustained by Annam.

- Anuvada Vakhyam, not Mahavakyam.
- Body is nourished by food, without food body will die.

j) These Arthavada, Anuvada Vakhyam

### **k) Pramana Vakhyam :**

- Those statements which reveal something not knowable through others.
- This is Apoorvata, or Pramanantara Anadigatatvam.

l) Samanvaya = Seeing these 6 clues

### **m) Apoorvata :**

- Reference (Ratna Prabha)

## n) Chandogya Upanishad : Chapter 6 – 13 – 2

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह  
तथा चकार तं होवाच यद्दोषा लवणमुदकेऽवाधा अङ्ग  
तदाहरेति तद्धावमृश्य न विवेद ॥ ६.१३.१ ॥  
यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति  
मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति  
लवणमित्यभिप्रास्यैतदथ मोपसीदथा इति तद्ध तथा चकार  
तच्छश्वत्संवर्तते तं होवाचात्र वाव किल तत्सोम्य न  
निभालयसेऽत्रैव किलेति ॥ ६.१३.२ ॥

lavaṇametadudake'vadhāyātha mā prātarupasīdathā iti sa ha  
tathā cakāra taṁ hovāca yaddoṣā lavaṇamudake'vādhā aṅga  
tadāhareti taddhāvamṛśya na viveda || 6.13.1 ||  
yathā vilīnamevāṅgāsyāntādācāmeti kathamiti lavaṇamiti  
madhyādācāmeti kathamiti lavaṇamityantādācāmeti kathamiti  
lavaṇamityabhiprāsyaitadatha mopasīdathā iti taddha tathā  
cakāra tacchaśvatsamvartate taṁ hovācātra vāva kila tatsomya  
na nibhālayase'traiva kileti || 6.13.2 ||

[Uddālaka said,] ‘Put this lump of salt into water and come to me in the morning.’ Śvetaketu did as he was told. Uddālaka said to him, ‘My son, bring me the salt that you put in the water.’ Śvetaketu looked, but he could not find it, as the salt had dissolved in the water. [Uddālaka said,] ‘My son, drink the water at the surface.’ [Śvetaketu did that, and Uddālaka asked,] ‘How does it taste?’ [Śvetaketu replied,] ‘It is saline.’ [Uddālaka then said:] ‘Drink it from the middle. How does it taste?’ ‘It is saline.’ ‘Drink it from the bottom. How does it taste?’ ‘It is saline.’ ‘Throw the water away and then come to me.’ Śvetaketu did so. The father said to him: [6 - 13 - 1, 2]

## n) Example :

- Dissolve salt into water keep over night.
- Where is the salt?
- Can't see it with eyes, feel with hand.
- No Darshana, Sparsha Pramanam.
- Don't recognise salt, even though it is there.
- Recognise it by tongue Pramanam.

o)

Brahman	World
Salt	Water

↑  
In the world Brahman is very much  
there but dissolved

- We can't know through conventional Pramanams.

## p) Katho Upanishad : Chapter 1 – 3 – 15

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdham 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] 1098

- Can't use Anumana, science.
- Can't use Paurusheya Pramanam.

q) Apaurusheya Vedanta = Pramanam

- Reveals pure existence, consciousness, which is not part, product, property of body.
- Brahman is dissolved and available in the world.

**4<sup>th</sup> clue : Phalam**

I) Knowledge itself gives the Phalam.

**II) Bhatta Mimamsaka :**

- Pure science / knowledge useless.
- Need applied science / karma.

**III) Upanishad :**

- Jnanena Moksha.

**IV) Gita : Chapter 4 – Verse 35 + 37**

यज्ज्ञात्वा न पुनर्मोहम्  
एवं यास्यसि पाण्डव ।  
येन भूतान्यशेषेण  
द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३५ ॥

yajjñātvā na punarmōham  
ēvaṃ yāsyasi pāṇḍava ।  
yēna bhūtānyaśēṣēṇa  
drakṣyasyātmanyathō mayi || 4-35 ||

Knowing that, you shall not, O Pandava, again get deluded like this, and by that, you shall see all beings in your Self, and also in Me. [Chapter 4 – Verse 35]

यथैधांसि समिद्धोऽग्निः  
भस्मसात्कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि  
भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yathaidhāṁsi samiddhō'gniḥ  
bhasmasāt kurutē'rjuna |  
jñānāgniḥ sarvakarmāṇi  
bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

V) Pure knowledge destroy all Karma, gives Jivan Mukti, Videha Mukti.

VI) Jnana Karma Sanyasa – Chapter 4 – Gita

VII) 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 prabrūyādetāṁ diśam  
gandhārā etāṁ diśam vrajeti sa grāmādgrāmam 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]

VIII) After Jnanam, for Videha Mukti, remain for a small time, Prarabda exhaustion.

- Then Jiva merges into Brahman.
- Videha Mukti Phalam for Jnanam.

### 5<sup>th</sup> Clue : Artha Vada

I) Glorification of central theme, criticism of others.

**Example :**

- Election speech.

II) Nindha, Sthuthi Rupa Artha Vadha.

**III) Chandogya Upanishad : Chapter 6 – 1 – 3**

श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी  
स्तब्धोऽस्युत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं  
भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु  
भगवः स आदेशो भवतीति ॥ ६.१.३ ॥

śvetaketo yannu somyedaṃ mahāmanā anūcānamānī  
stabdho'syuta tamādeśamaprākṣyaḥ yenāśrutaṃ śrutaṃ  
bhavatyamataṃ matamavijñātaṃ vijñātamiti kathaṃ nu  
bhagavaḥ sa ādeśo bhavatīti || 6.1.3 ||

that teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Śvetaketu asked,] 'Sir, what is that teaching?'. [6 - 1 - 3]

- Eka Vigyanena Sarva Vigyanam.
- Glorification of Self knowledge.

- By knowing Brahman, I know essence of everything.
- Jnanam can't give omniscience, belongs to only Ishvara.
- Neither Jiva, Jnani can't be Omniscient.
- It is glorification.

#### IV) Chandogya Upanishad : Chapter 6 – 2 – 3

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

tadaikṣata bahu syāṃ prajāyeyeti tattejo'sṛjata tatteja  
aikṣata bahu syāṃ prajāyeyeti tadapo'sṛjata |  
tasmādyatra kvaca śocati svedate vā puruṣastejasa  
eva tadadhyāpo jāyante || 6.2.3 ||

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

- Anupravesha Vakhyam
- Artha Vada
- Brahman entered the body of everyone, after creating Sthula, Sukshma Sharirams.
- This is Artha Vada – Why.

#### V) Brahman is all pervading, can't enter.

- Brahman as finite God located in Kailasha, he can come through Garuda or Rishaba Vahana.

## VI) Anupravesha = Arthavada

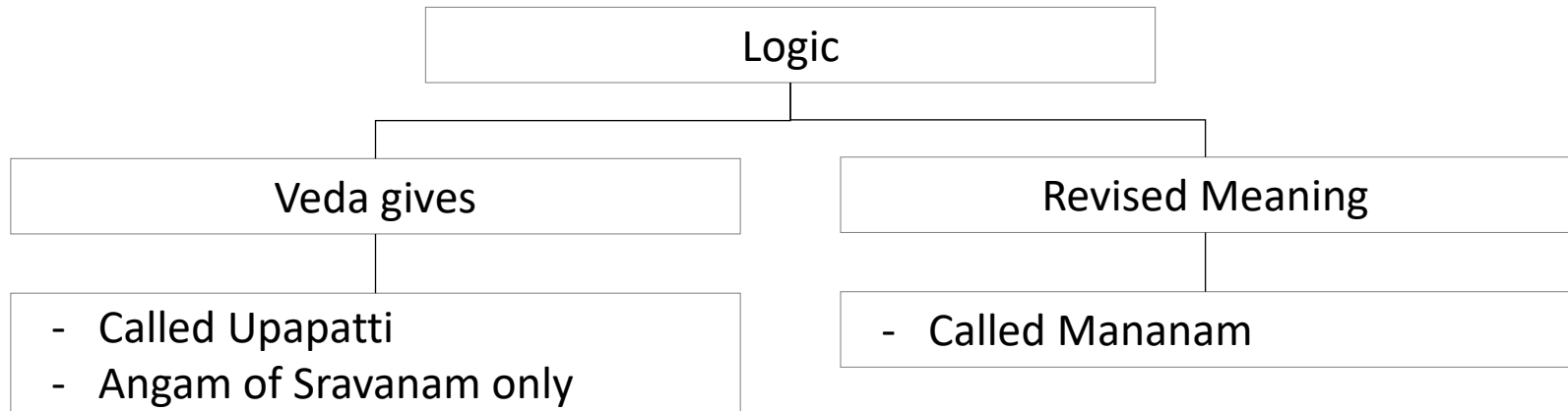
- It is meant for Mahavakyam.
- Entered means, don't search for Brahman outside.
- Brahman is inside Body – Mind complex in the form of Sakshi Rupam.
- For Mahavakya purpose, Anupravesha is Artha Vada Vakhyam.
- To help us understand Mahavakyam.
- Arthavada should be linked with Mahavakyam.

## 6<sup>th</sup> Clue : Upadhi - Logic

### I) Veda gives logical support

- To be done in Mananam.

### II)





### III) Chandogya Upanishad :

a) Other than Brahman, Karanam, world, Karyam does not exist.

b) World doesn't exist separate from Brahman.

- It being a product, Karyatvat.

c) Supporting logic – 3 example

- Clay – Earthenware
- Gold – Ornament
- Iron – Products

d) Chandogya Upanishad : Chapter 6 – 1 – 4 to 6

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं  
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं  
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam  
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam  
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं  
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं  
लोहमित्येव सत्यम् ॥ ६.१.५ ॥

yathā somyaikena lohamañinā sarvaṃ lohamayaṃ  
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam  
lohamityeva satyam || 6.1.5 ||

O Somya, it is like this: By knowing a single lump of gold you know all objects made of gold. All changes are mere words, in name only. But gold is the reality. [6 - 1 - 5]

यथा सोम्यिकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं

विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं

कृष्णायसमित्येव सत्यमेवंसोम्य स आदेशो भवतीति ॥ ६.१.६ ॥

yathā somyikena nakhanikṛntanena sarvaṃ kārṣṇāyasam

vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam

kṛṣṇāyasamityeva satyamevaṃsomya sa ādeśo bhavatīti || 6.1.6 ||

O Somya, it is like this: By knowing a single nail-cutter you know all objects made of iron. All changes are mere words, in name only. But iron is the reality. O Somya, this is the teaching I spoke of. [6 - 1 - 6]

- Vacharambanam Vikaro Nama Dheyam.

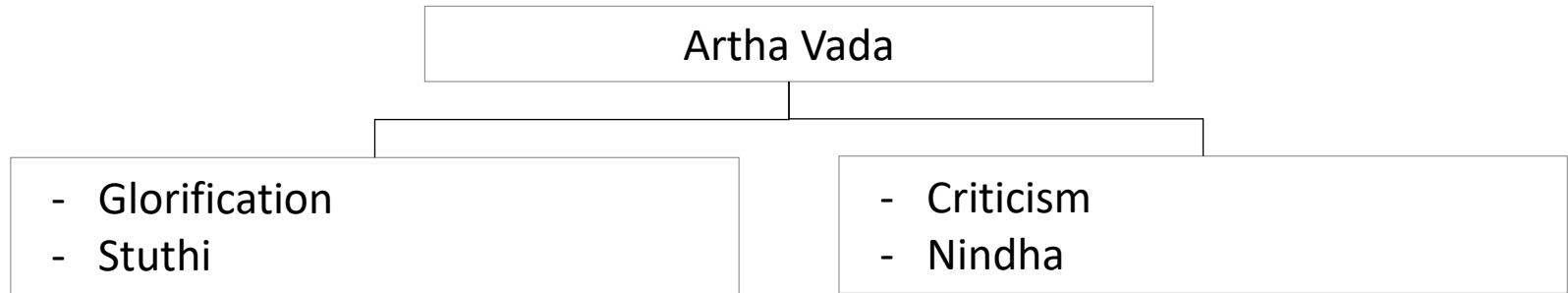
e) Other than Clay, Gold, Iron – No Products.

f) Other than Brahman, no world.

- Upapatti = Supporting logic given by Veda studied as part of Sravanam.

g) Analyse Shad Lingas.. Come to Brahman.

**h) Mandukya Karika :**



## i) Kathopanishad : Chapter 2 – 1 – 10 and 11

यदेवेह तदमुत्र यदमुत्र तदन्विह ।  
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,  
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥

(10) What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,  
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Neha Nanaasti Kinchana
- No duality, plurality.
- Mrityosya...
- Those who see plurality will have repeated Birth, Death, Samsara.
- It is in Brihadaranyaka Upanishad, Mandukya Upanishad

## j) Seeing plurality = Samsara

## k) Brihadaranyaka Upanishad : Chapter 1 – 4 – 2

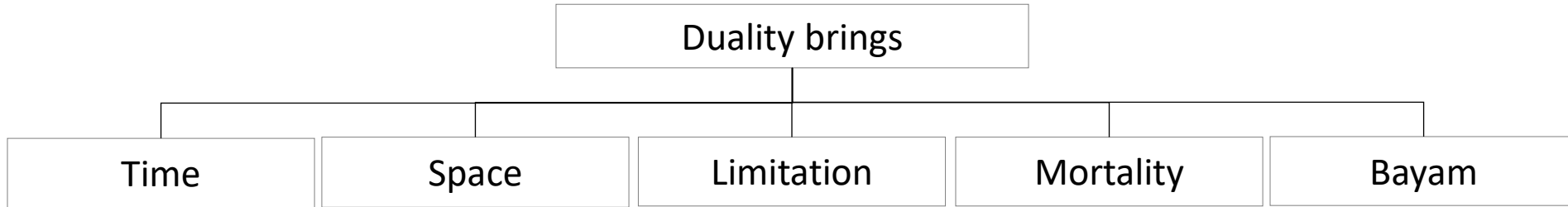
सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,  
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,  
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?  
द्वितीयाद्वै भयं भवति ॥ २ ॥

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

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

- Duality gives you Bayam.

### l) Logic :



### m) Proof :

- Waking, dream state
- Throughout the day there is fear.
- Grades of fear = Samsari

## n) Deep sleep :

- No duality
- I don't have fear
- Others not afraid of you.

## o) Dvaitam Baya Karanam

- Advaitam Abaya Karanam.
- Dvaita – Nindha Vakhyams many
- Advaita Stuti – Vakhyams many.

p) Central theme of Vedanta = Ekam Eva Advitiyam Brahman.

## 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]

## Conclusion :

- Samanvayat – Upakramadhi, Shad Lingaihi – Tatparya Nirnayata, Tatu Brahma.
- Shastra Prameyam Iti Avagamyate.
- Siddhanta
- Shankara takes limited time to establish Siddhanta, more time to refute Bhatta Mimamsaka.

## Revision :

### Sutra 1 – 1 – 4 – Topic 78 :

#### I) Vyasa establishes conclusion of 3<sup>rd</sup> Sutra : (2<sup>nd</sup> Interpretation – Bahuvrihi)

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[1 – 1 – 3]

- Brahman is subject matter of Vedanta
- Tatu Shastra Yoni.

## II) Reason : Samanvayat

- Because Brahman happens to be central theme of Vedanta.

## III) Tu :

- a) Meant to negate all the objections.
- b) Negation of objections raised by Purva Mimamsa.

c)

5 <sup>th</sup> Sutra	4 <sup>th</sup> Sutra
Negates Sankhya, Yoga and Nyaya, Veiseshika	Negates Purva Mimamsa by “Tu”

III)

2 Types of Purva Mimamsakas – 2 Varnas –  
2 interpretation

**Subject :**

Is Brahman or Karma (Action) Subject matter?

Advaitin	Purva Mimamsaka
Brahman	Karma

#### **IV) Samanvayat – Literal Meaning :**

a) From Alignment

- Arrive at central theme

b) All sentences align to reveal Brahman as the central theme.

c) Proved by 6 indicatory marks

- **Shankara explains Topic 1 :**

Sarvehishu Vedanteshu Vakhyani Samanugatani Tatparyasu...

d) Vedantic sentences are aligned in such a way, they reveal Brahman as the central theme.

- Violinist, singer, Mridangam sing in same Thalam.

e) Concerted effort, Harmony.

- Don't reveal any action.
- Understand Vedanta for liberation, not do anything.

f) Do something to get Sadhana Chatustaya Sampatti.

- Do Sravanam, Mananam.
- Jiva Bhava will go away when you understand Vedanta.

g) Brahma Bhava, Moksha Bava will be claimed, only understand properly.

h) Understand Moksha is your nature.

- After that what you do is called Loka Sangraha.



i) Taittiriya Upanishad : Chapter 3 – 10 – 6

हा३वु हा३वु हा३वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादो३ ३ हमन्नादो३ ३ हमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ३ स्य ।

पूर्वं देवेभ्यो३मृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ३ वाः ।

अहमन्नमन्नमदन्तमा ३ दमि ।

अहं विश्वं भुवनमभ्यभवा ३ म् ।

सुवर्नं ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।

ahamannamahamannamahamannam ।

ahamannādo'''hamannādo'''hamannādaḥ ।

ahaṃ ślokakṛdaham ślokakṛdaham ślokakṛt ।

ahamasmi prathamajā ṛtāāāsyā ।

pūrvam devebhyo'mṛtasya nāāābhāyi ।

yo mā dadāti sa ideva māāāvāḥ ।

ahamannamannamadantamāāādmi ।

ahaṃ viśvam bhuvanamabhyabhavāāām ।

suvarṇa jyotīḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

## j) Tattparyam :

- To reveal Brahman, Sam + Anu + Gam (Trusted of E – dhatu)



Dhatu

V) When all 6 indicatory marks reveal Brahman as the central theme, it is not appropriate thing to negate Brahman and import another meaning of Karma.

- Don't give up intended meaning and twist these statements.

## VI) Sruta Hanih :

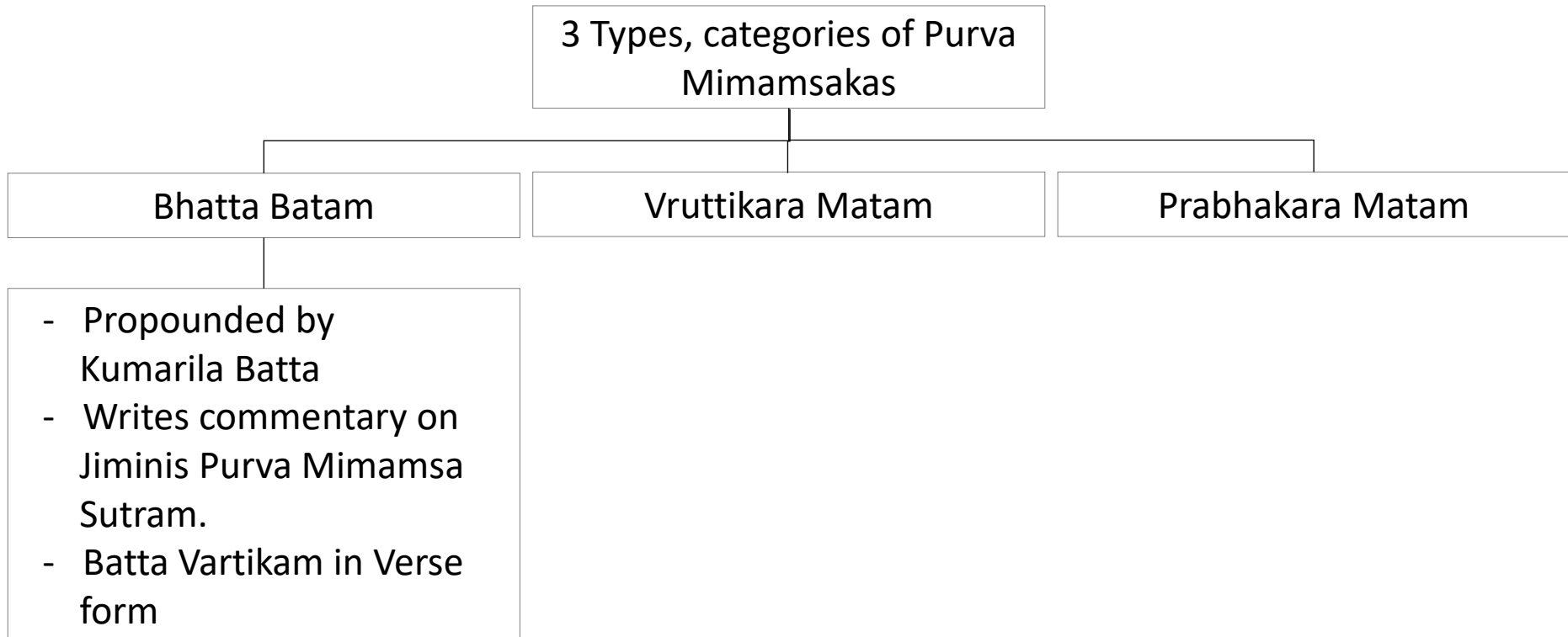
- Dropping the intended sense

## Asruta Kalpanah :

- Superimposing unintended Sense
- Making it non-sensical
- Commentator should never do that
- Meaning of Sutra = Tatu Shastra Yoni – Samanvayat
- Brahman = Central teaching, Tattparyam of Vedanta  
= Siddhanta
- Brief conclusion

## VII) Next – Purva Mimamsaka Mata Khandanam

- Rest of Bashyam



## VIII) All 3 says Karma is only subject matter of Veda.

- In introduction – Bhatta Purva Mimamsaka Taken.

## 79) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

न च तेषां कर्तृदेवतादिस्वरूपप्रतिपादनपरता अवसीयते,  
'तत्केन कं पश्येत्' (बृ. उ. २।४।१४)  
इत्यादिक्रियाकारकफलनिराकरणश्रुतेः ।

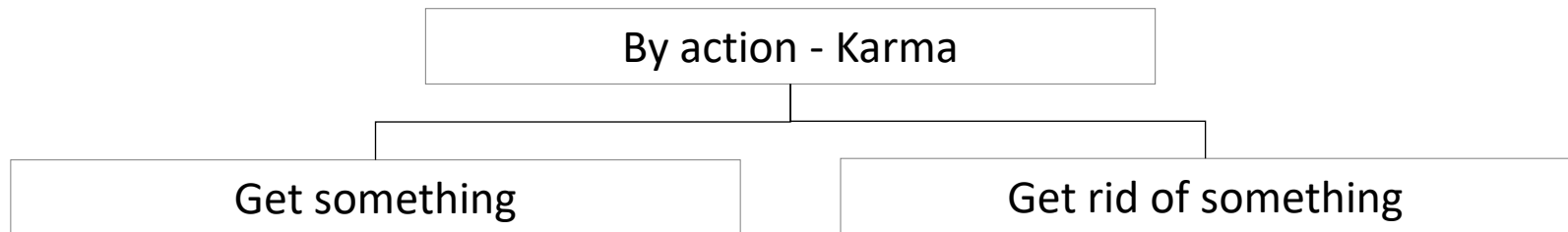
### I) Purva Pakshi :

- Vedanta can't reveal something which is already existent.
- Can't be Siddha Bodhaka Vakhyam

### II) Reason :

- If I know Brahman, we are not going to get any benefit.
- Vedanta should talk about action which can remove problem of others.

### III)



### IV) Knowing Brahman as I am also useless.

- All problems continue even after knowing Brahman.

## Proof :

- Go home no problem changes.
- For one hour, we forget problem.

V) Siddha bodhaka Vakhyams are only Artha Vada

- Don't have Pramanyam status.
- They are Apramanam.

VI) Don't negate Siddha Bodha Vakhyams.

- That will be disrespectful to Veda.
- Connect it to Karma, Rituals, Upasana, like thread and flowers.
- Rituals will give Punya, Moksha.

VII)

Flowers	Thread
Karya Bodhaka Vakyam	Siddha Bhodhaka Vakhyams

- Have to connect.

VIII)

2 types of connecting for Atma

- Glorification of Karta Jiva
- See good factor
- Do Sandhya, Agnihotram, Aupasanam
- Kartru Adhyasa

- Do Upasana

IX) Shankara can't accept this sentence.

a) Siddha Bodhaka Vakhyams should not be taken as glorification of Jivatma.

b) They should not be connected Karma Bodhaka Vakhyams

c) In Vedanta :

**Brihadaranyaka Upanishad : Chapter 2 – 4 – 14**

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

यत्र वा अस्य सर्वमात्माइवाभूत्तत्केन

कं जिघ्रेत्, तत्केन कं पश्येत्,

तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,

तत्केन कं मन्वीत्, तत्केन कं विजानीयात्?

येनेदम् सर्वं विजानाति, तं केन विजानीयात्?

विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

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

yatra vā asya sarvamātmāivābhūttatkena

kaṁ jighret, tatkena kaṁ paśyet,

tatkena kaṁ śrṇuyat, tatkena kamabhivadet,

tatkena kaṁ manvīta, tatkena kaṁ vijānīyāt?

yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt?

vijñātāram are kena vijānīyāditi || 14 ||

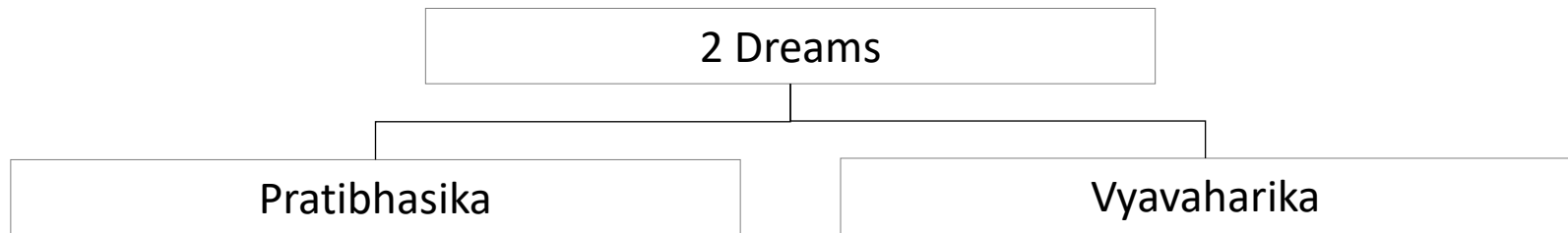
Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should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

d) After Jnani has understood I am Brahman, he understands Brahman is of a higher order of reality.

**e) Jnani wakes up from Vyavaharika dream**

f) Entire Vyavaharika Jagat is another type of dream.

**g)**



**Truth :**

- I am day dreaming in Jagrat.

## h) Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।

यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ  
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |

yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ  
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

## i) Jnani understands :

- I the nondual Adhishtana Brahman alone am appearing as Jiva – Jagat, Vishwa – Virat.

j) I am Satyam

- Other than me, Pratibasika and Vyavaharikam are Mithya.
- Dvaitam are appearances in me.
- **All forms of Triputi :**

○ Seer	–	Seeing Instrument	–	Seen
○ Hearer	–	Hearing instrument	–	Heard
○ Karta	–	Karana	–	Karma
○ Pramata	–	Pramana	–	Prameyam



## I) Brihadaranyaka Upanishad : Chapter 2 – 4 – 13

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

यत्र वा अस्य सर्वमात्माइवाभूतत्केन

कं जिघ्रेत्, तत्केन कं पश्येत्,

तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,

तत्केन कं मन्वीत्, तत्केन कं विजानीयात्?

येनेदम् सर्वं विजानाति, तं केन विजानीयात्?

विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

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

yatra vā asya sarvamātmāivābhūttatkena

kaṃ jighret, tatkena kaṃ paśyet,

tatkena kaṃ śṛṇuyat, tatkena kamabhivadet,

tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?

yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?

vijñātāram are kena vijānīyāditi || 14 ||

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

- After wisdom dawns, after I understand Vedanta.
- I know, I am the only reality, then everything else is falsified.

- **Therefore, who will see what with what.**
- **Which seer will see which seen with which seeing instrument.**

m) Seer, Seen, Seeing instrument is not there.

- Non nonexistent, but they are all Mithya.
- They are all Abhasa.
- Karma, Triputi, Dvaitam, Jagrat, Dream, sleep, Abhasa, as though.

n) I am teaching as though

- You are understanding, not understanding as though.

o) Yatra hi Dvaitam Iva Bavati, Tatra Itara Itare Pashyati, Srunoti

**p) When Triputi is falsified, how can Jnani come back to Triputi with Satyatva Buddhi.**

q) It is impossible for Jnani

- After understanding seen as Mithya, shell as shell, I can't seriously go and take it as silver or Rope Snake.

r) Where is question of Karma Anushtanam?

- **Karma will come under Triputi, Karta, Karanam, Karma.**

s) Triputi Bada Anantaram, how can Vedanta be used for encouragement of Karma Anushtanam?

## t) Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।  
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

u) Will take Vidwat Sanyasa, as Grihastha, his Karma will be karma Abhasa.

- Will not do Veidika karma for Punyam.

• **Chitta Shuddhi non-relevant because Chittam not me, not mine, not real.**

X) How can you connect Advaitam with Dvaitam?

a) Vedanta falsifies, negates Kriya, Karakam (Accessories of Action), Phalam.

- Kriya, Action produced by accessories.
- Phalam = Result of action.

b) All 3 wiped out in one waking up to Turiyam, Brahman.

## c) Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise.

d) How long you are going to be stuck in Triputi.

e) Come to Advaitam

- **Never connect Advaitam to Dvaitam.**

f) Purva Pakshi – came in introduction

- Next Purva Pakshi.

**80) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...**

न च परिनिष्ठितवस्तुस्वरूपत्वेऽपि प्रत्यक्षादिविषयत्वं ब्रह्मणः,  
'तत्त्वमसि' (छा. उ. ६।८।७) इति ब्रह्मात्मभावस्य  
शास्त्रमन्तरेणानवगम्यमानत्वात् ।

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'ṇimaitadātmyamidam sarvaṁ tatsatyaṁ sa ātmā  
tattvamasī 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]

II) Any Siddha bodhaka Vakhyam can’t be Pramanam because words can reveal only things which is already known.

**III) Statement :**

- There is water in the bottle!
- Not producing new knowledge as you already known water, bottle.
- Existent water, bottle revealed if you know what is water, bottle.

IV) Vakhyam which reveals a Siddha Vastu is an already known thing.

- Known through other Pramanams, through Pratyaksha Pramanam.

**V) Generalisation :**

- All Siddha Bodhaka Vakhyams of Veda reveal things which are already known or knowable through other Pramanams.

**VI) Corollary :**

- Siddha Bodhaka Vakhyams can’t reveal any new thing.
- Everything is known or knowable through other Pramanams.
- It will be only Anuvadakam, revealing already known things.
- It is not a Pramanam.

## VII) Pramanam is that which will reveal something new.

- “Anadigathat”vam, Apoorvathatvam is required.
- Siddha Bodha Vakhyams reveal Adhigatha Vastu.
- This is Purvamimamsakas Argument.

## VIII) We say :

- Your generalization is not acceptable.
  - Why?
  - Svarga
  - Punyam
- } Discussed in Veda

## IX) Katho Upanishad : Chapter 1 – 1 – 12

स्वर्गे लोके न भयं किञ्चनास्ति  
न तत्र त्वं न जरया बिभेति ।  
उभे तीर्त्वाऽश्नायापिपासे  
शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

Svarge loke na bhayam kinca-nasti,  
na tatra tvam na jaraya bibheti ;  
ubhe tirtva-sanaya-pipase,  
sokatigo modate svarga-loke. ॥ 12 ॥

In Heaven, there is no fear whatsoever. You are not there (O! Death) : nor do they (the inhabitants of heaven i.e. Deva-s) fear old age there. Having crossed both hunger and thirst, one rejoices in Heaven, being above grief. [I – I – 12]

- Nachiketa tells about Svarga.
- People happy in Svarga because you Yama are not there.
- I am so happy that you are not there.
- Moksha is beyond Yama.

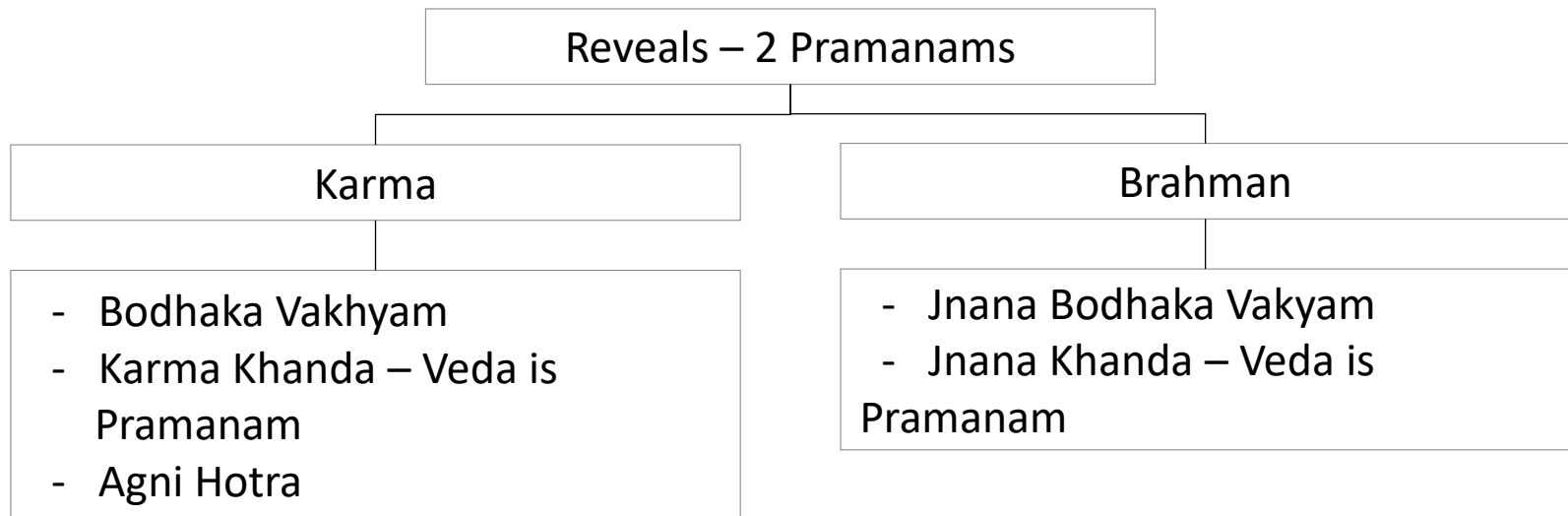
X) Svarga is revealed by Veda.

- Scientists do not accept Heaven.
- Ask proof.
- Only Pramanam = Veda
- Svarga is already there.

XI) Siddha Bodhaka Svarga Vakhyam is a Pramanam.

- Reveals something we don't know.

**• Veda can be a Pramanam even by revealing a Siddha Vastu.**



XII) Both not knowable through other Pramanams.

- Anadigatatvam is common.
- Technical analysis.

XIII) If Veda reveals something already known, other than Karma, Svarga.

**Example :**

- Body is nourished by Annam.
- Don't eat for few days, you will know it.
- It is Anuvadaka Vakhyam, not Pramana Vakhyam.

**XIV) Criterion should be whether it is revealing already known or not.**

- If not already known, Karma, Svarga, Brahman, Veda is a Pramanam.
- Pramanantara Anadigata Vishaye, Apaurushaya Vishaye, Veda Pramanam.
- Technical analysis more in 4<sup>th</sup> Sutra.

**XV) Purva Pakshi :**

- Whatever is revealed by Siddha Bodhaka Vakhyams can be known through other Pramanams.
- It is Pratyaksha Vishayas.

**Shankara :**

- Brahman is Siddha Vastu.
- It can't be known through other Pramanams.

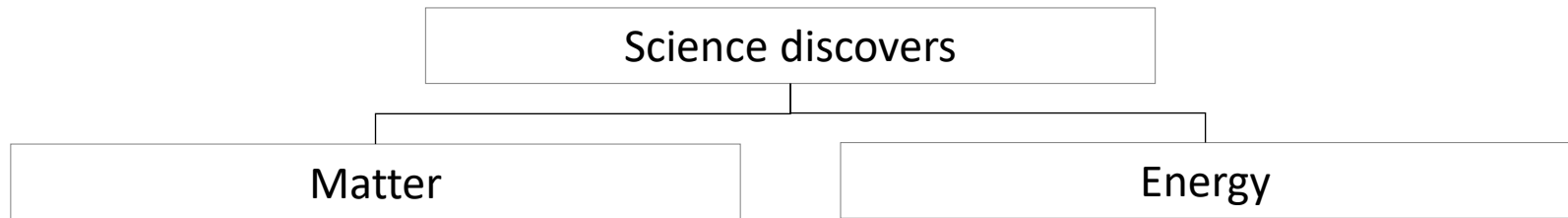


## **XVI) Don't try to objectify Brahman.**

- **Veda alone is the Pramanam for Brahman.**

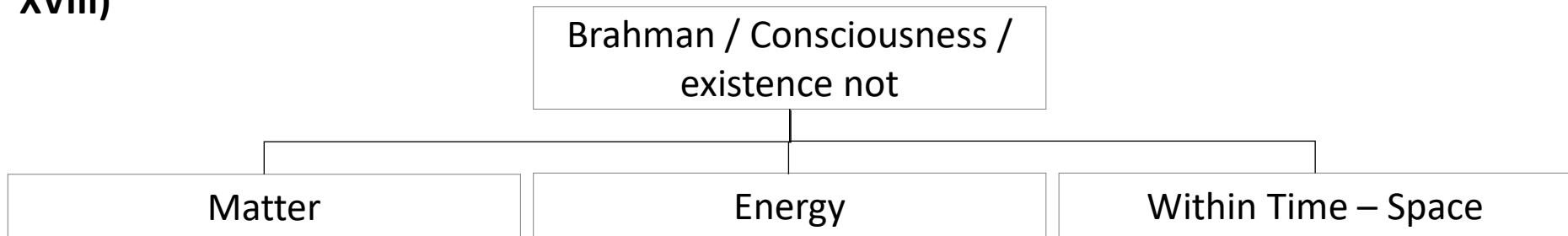
XVII) We can never know Brahman through any instrument of knowledge.

- **Modern Science can never come to anything beyond time and space.**



- Within time and space.

## **XVIII)**

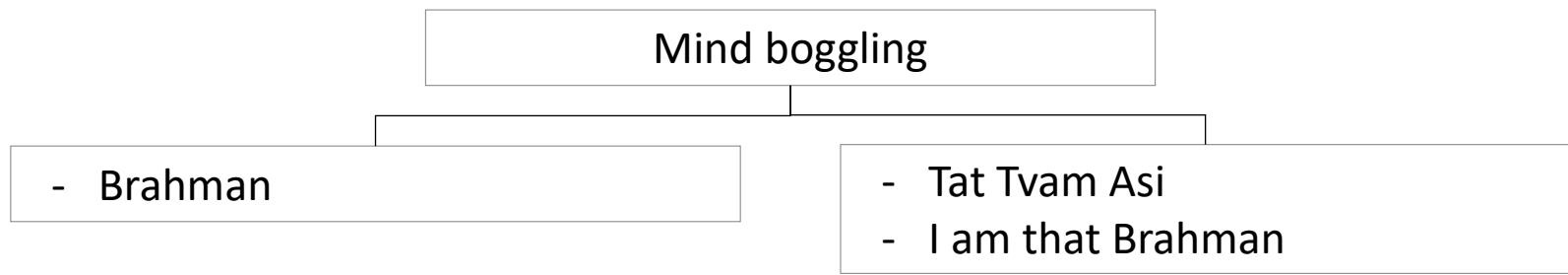


- That Brahman we know only from Upanishads – Sravanam, Mananam.
- Therefore, Vedanta Sravanam is necessary.

## **XIX) Example : Vamadeva**

- Vedanta exposure in Purva Janma.
- Majority don't have Purva Janma Advantage.

XX)



XXI) We think we are in India, Singapore, USA, but factually, we are not.

- My body, mind in Singapore, India, USA.
- I am Consciousness, not located in time, space.
- I am not matter, energy.
- I am Transcendental consciousness.

XXII) These facts regarding Brahman and Brahman being me, can never be known with Guru – Shastra Upadesha.

XXIII) Must do lot of Mananam, Nididhyasanam to get out of conditioning of the mind, that I am a located individual in the World.

- I am unlocatable consciousness.
- Must enter sub-consciousness.

XXIV) Me being Brahman, is revealed through Mahavakyam, can never be known, without Shastra.

- Tat Vigyanartham...

## 81) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

यत्तु हेयोपादेयरहितत्वादुपदेशानर्थक्यमिति, नैष दोषः;  
हेयोपादेयशून्यब्रह्मात्मतावगमादेव  
सर्वक्लेशप्रहाणात्पुरुषार्थसिद्धेः ।

I) Veda reveals Svarga which is Siddha Bodha Vakhyam.

- Not knowable through others Pramanams.
- Anadigatatvam, Apoorvata is there in Svarga, uniqueness.

II) Shankara :

- In Purva Mimamsa, we don't accept Siddha Bodhaka Vakyams as Pramanam.
- It is Anadigatha Vishaya.
- It is only Artha Vada.
- Veda teaches me but it should be useful to me.

III) Amrutam, Svarga is there.

- Wonderful, I am stuck in Chennai.

IV) We give it special status.

- Butartha Vada, Artha Vada, reveals unknown thing, not Pramanam, revelation useless, reveals new thing, not a Pramana Vakhyam.

V) Svarga should be connected to Karma Bodhaka Vakhyam.

- Jyotishtoma Svarga Kamena, Yajeta.
- If you want Svarga, do ritual, Soma Yaga.

**VI) Yama :**

- You reject Karma
- I performed rituals, now I am in Svarga.

**VII) Purva Pakshi :**

- Only Karma Bodhaka Vakhyam.

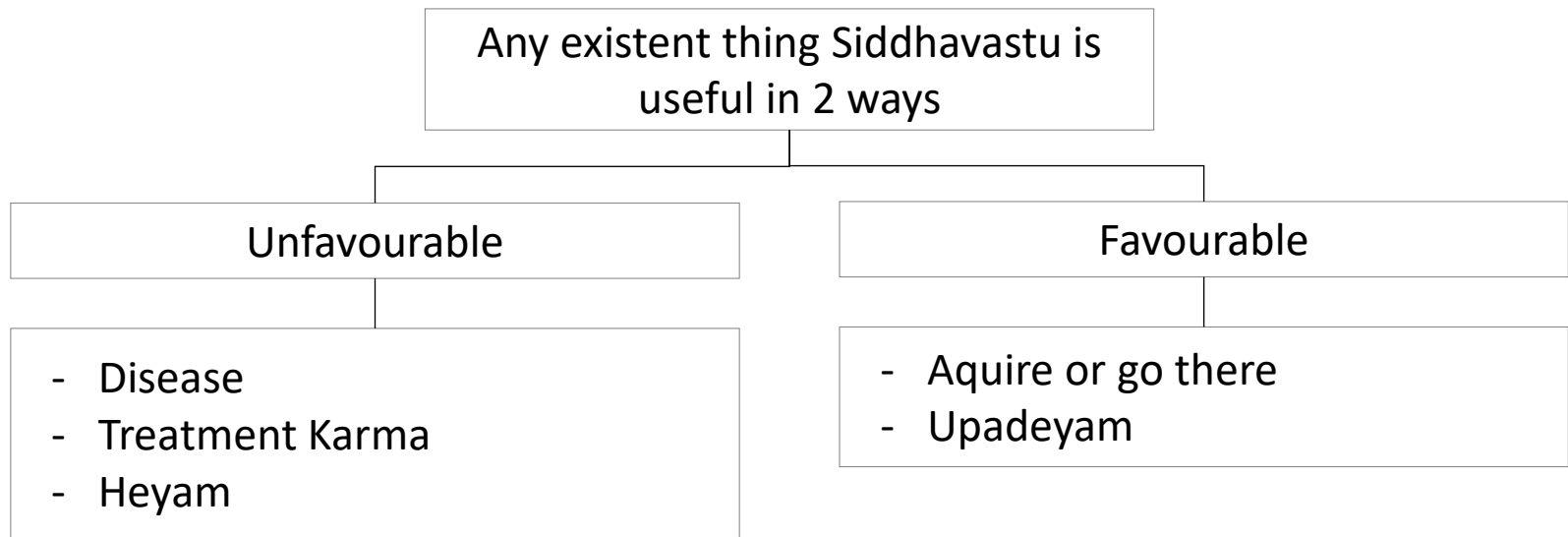
VIII) Brahman – Pramanam only if there is Jnana Karma Samuchhaya.

IX) Siddha Svarga, Brahma, Bodhaka Vakhyams are Apramanam.

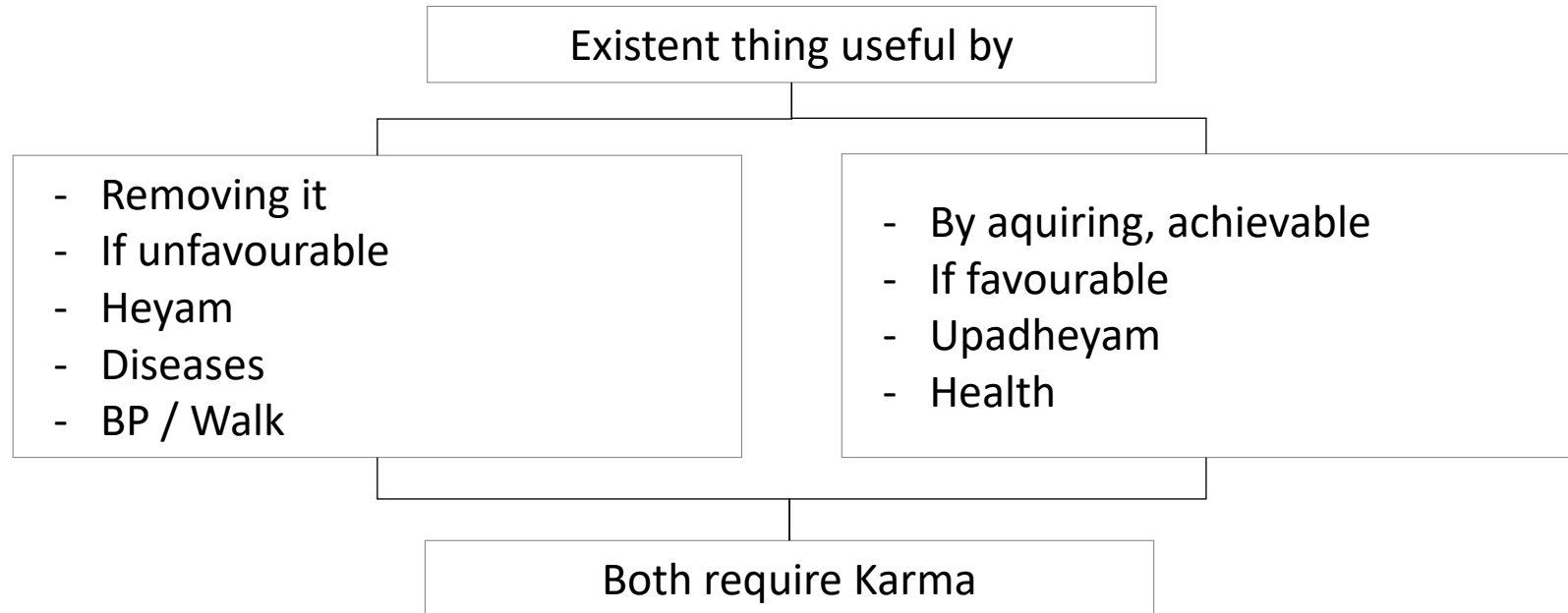
X) Vedanta = Apramanam, to become Pramanam, it should join a Karma.

- This was the argument of Purva Pakshi.

XI)



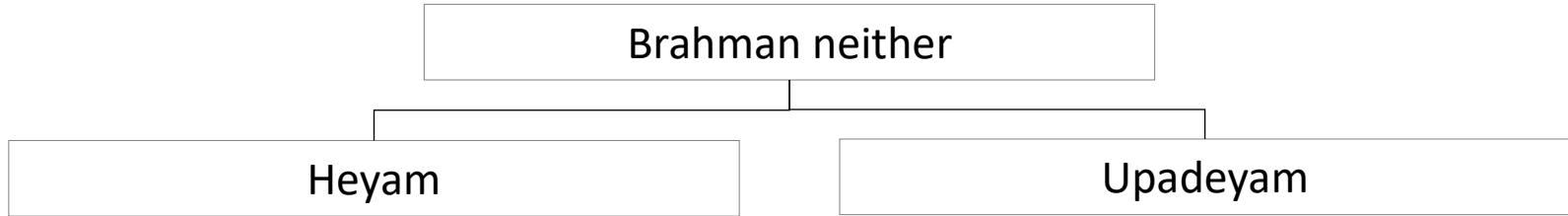
XII)



### XIII) Purva Pakshi :

- Heya, Upadeyam Siddha Vastu, should be connected to Karma.

XIV)



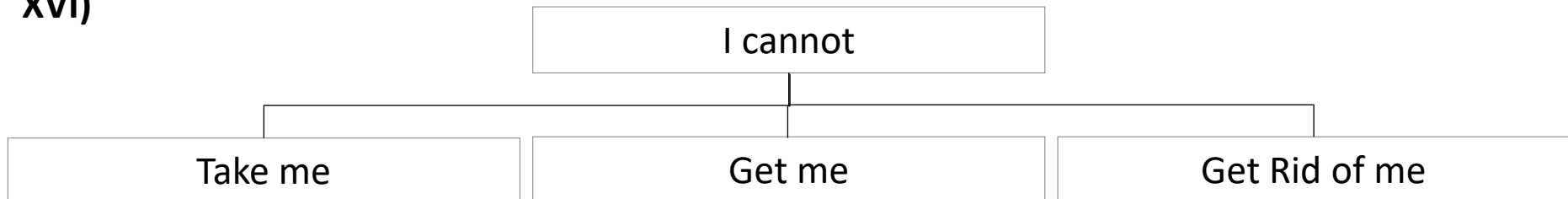
### XV) Lalitha Sahasranamam :

नारायणी नादरूपा नामरूप-विवर्जिता ।  
हींकारी हीमती हृद्या हेयोपादेय-वर्जिता ॥ ७० ॥

Narayani nadarupa namarupa vivarjita  
Hrinkari hrimati hrudya heyopadeyavarjita – 70

Narayani: Who is Narayani counterpart of Narayana (Vishnu). Nadarupa: Who is in the form of Nada (cosmic sound). Namarupa vivarjita: Who as Para-Brahman is without name and form. Hrinkari: Who is seed-syllable (Bijakshara) Hrim, which represents Bhuvaneshvari who creates, sustains and dissolves the universe. Hrimati: Who is endowed with modesty. Hrudya: Who dwells in the heart and thereby gives highest satisfaction. Heyopadeya varjita: Who has nothing to reject nor to seek. [Verse 70]

XVI)



- Wherever I go, I – Brahman comes.
- Brahman is neither gettable nor get rid off able.

XVII) Hence Vedanta Aheya, Anupadeya Siddha Brahma Bodhaka Vakhyam = Apramanam

- Svarga – is Upadeyam, can connect to Karma.

XVIII) How Vedanta Vakhyam is Pramanam?

**Revision :**

**Sutra 1 – 1 – 4 : Topic 81**

**I) 4<sup>th</sup> Sutra – subject matter :**

a) Questions 3<sup>rd</sup> Sutra conclusion.

- Shastra Yonitvam of Brahman.

b) Is Vedanta Pramanam for Brahman?

c) Is Brahman the Prameyam of Vedanta.

II) Do Vedanta and Brahman have Pramana, Prameya Sambandha is the debate.

III) Main Purva Pakshi = Purva Mimamsaka

a) Pramana Prameyam Sambandha between Vedanta and Brahman can't be accepted.

b) Karma and Vedanta alone can have Sambandha.

**c) Brahman :**

- Existent thing
- Veda can't reveal an existent thing.

d) If Veda reveals an existent thing, there will be 2 problems

**IV) 1<sup>st</sup> Problem :**

a) Wrong assumption Purva Pakshi – assumes.

b) Whatever is existent is already knowable through other Pramanams.

**c) Assumes a generalisation :**

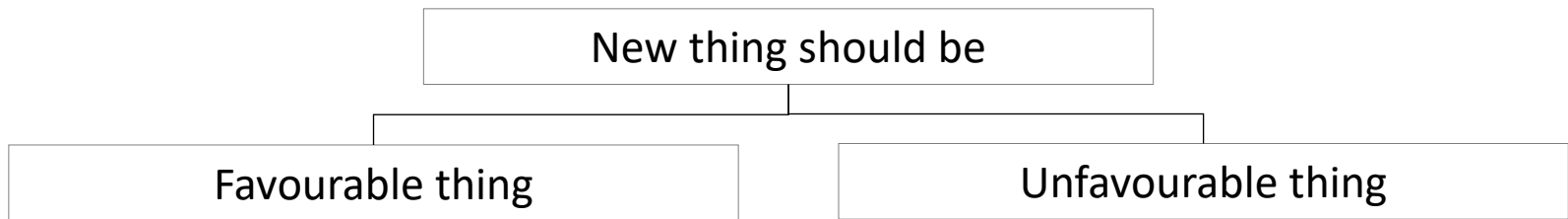
- Yatu Yatu Siddham, Tatu Tatu Anya Pramana Pratyakshadha Pramana Gamyam.

d) Veda need not talk about Brahman which is already knowable through other Pramanam.

**V) 2<sup>nd</sup> Argument :**

a) Even if Veda reveals something new, which is not known through other Pramanams, like Svarga etc.

b) That is not acceptable



c) Merely knowing a thing is favourable, unfavourable is of no use.

d) I should do something to get the favourable thing or to remove it.

e) Acquisition, rejection of things are required.



f)

Acquisition	Rejection
Upadeyam	Hanam
Aquire	Get Rid

g) Object must be Heyam or Upadeyam.

h) Both Upadeyam and Heyam come under Karma.

i) Pravrutti, Nivrutti Rupam karma only.

j) New thing useful to me only by Pravrutti or Nivrutti Karma.

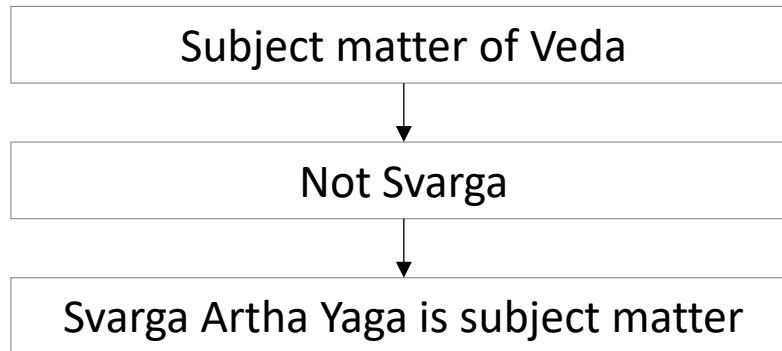
k) Knowing Svarga, no use

- Doing ritual useful to reach Svarga.

l) Do Jyotishtoma ritual for Svarga Prapti

m) Perform Karma, gain benefit.

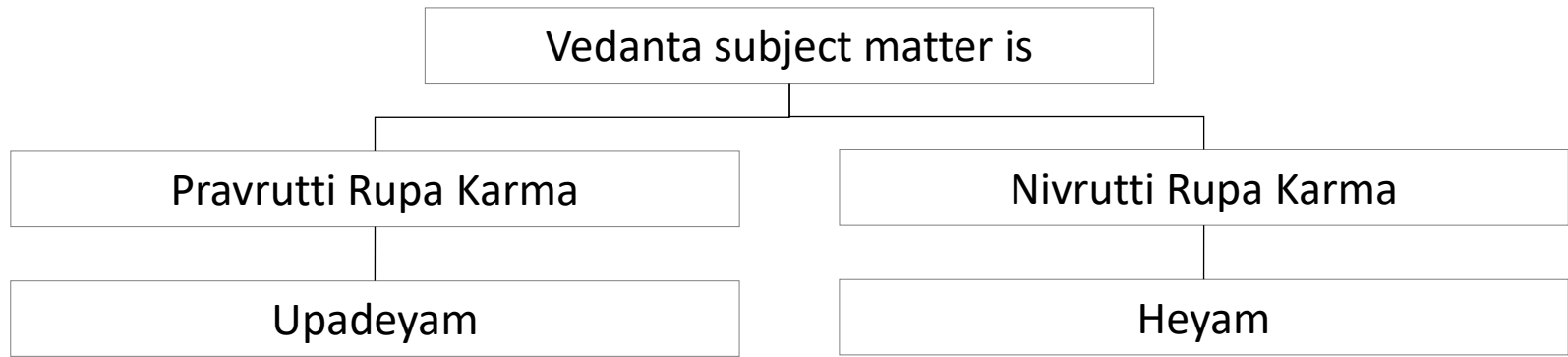
n)



o) Knowledge of Svarga is useful

p) Ultimate utility is not in knowledge but in Karma.

VI)



VII) Shankara refutes Purva Pakshi.

- Upto 4<sup>th</sup> line (Topic 1 – 2) is commentary on Tattu Samanvayat.
- From Nacha... (Topic 79) commentary on “Tu”.
- Purva Paksha Nirakaranam.

VIII) Rest of Bashyam from topic 79 onwards – commentary on “Tu” till the end.

- Purva Miamsaka is negated.

IX) 5<sup>th</sup> Sutra onwards, entire 1<sup>st</sup> Chapter – is negation of Sankhya.

X) Purva Mimamsa comes again in 3<sup>rd</sup> Chapter.

**XI) Shankara :**

a) Brahman is Siddha Vastu

- It is not known through other Pramanams.
- You can't generalise, whatever is an existent thing, is knowable through other Pramanams.

b) Svarga is existent, Brahman is existent, not knowable through other Pramanams.

- 1<sup>st</sup> question is answered.

## XII) Purva Mimamsa :

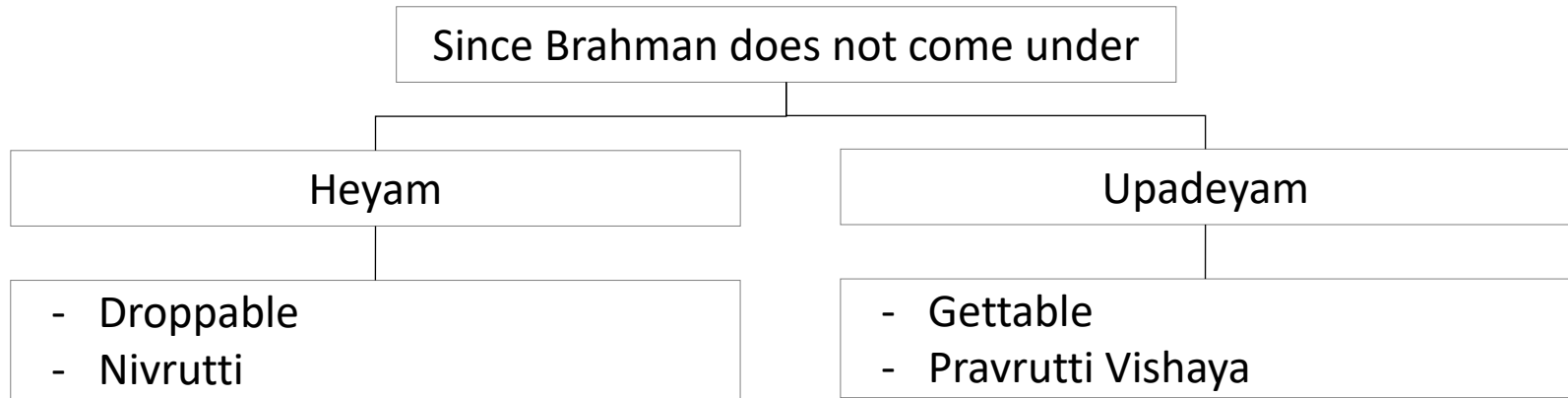
a) Even if Brahman is known thing, merely knowing Brahman is of no use.

- Must do Karma to get that Brahman or to get rid of that Brahman.
- You have to connect to some Karma.

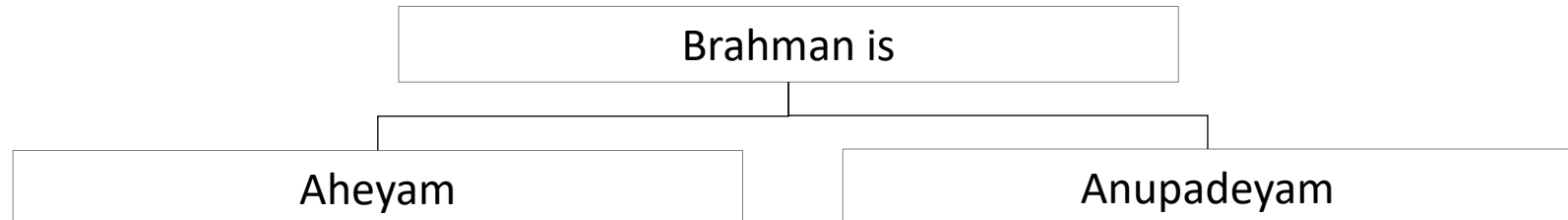
**b) Pramanam should reveal something new and useful.**

c) Utility comes only through Karma, not through knowledge.

d)



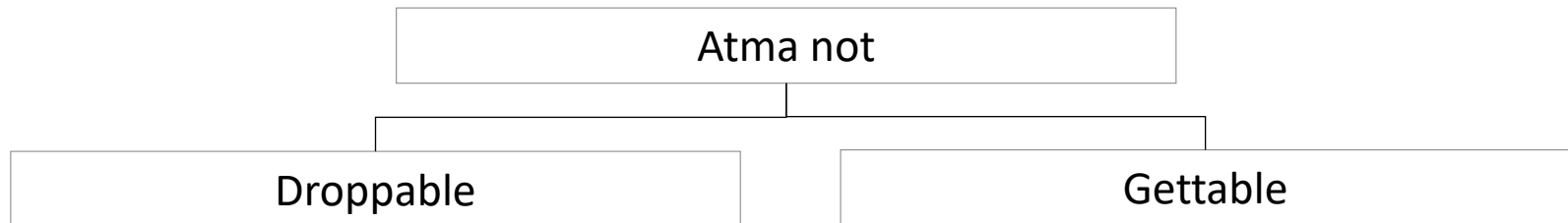
e)



### **XIII) Shankara :**

- Brilliant answers
- Brahman can't be got or rejected.
- Why?
- Brahman can't be attained or rejected because Atma = Brahman = Myself

### **XIV)**



- I can drop something other than me, can get something other than me.

### **XV) Dropping, getting possible only w.r.t. object not subject Atma.**

- Dropper, subject, can't be dropped.
- Getter can't be got.
- Brahman happens to be myself.
- There Atma is Aheyam, Anupadeyam.

### **XVI) Upanishad says :**

- Tatu Tvam Asi
- Self = Atma = Brahman
- Resting ground of Mind, Body, Universe.

XVII) When I know I am Brahman there is a huge benefit.

a) Jeeva Bava which I have assumed for myself, gets displaced by Brahman Bava.

b) Why can't I have both Jeeva Bava and Brahma Bava? Additional quality?

c) Graduate and postgraduate

- When postgraduate comes, graduation does not go away.

d)

Jeeva Bava	Brahma Bava
Finitude and Mortality	Infinitude and Immortality

e) Can't have Jeeva and Brahma Bava.

f) If I can't be Jeeva and Brahma together.

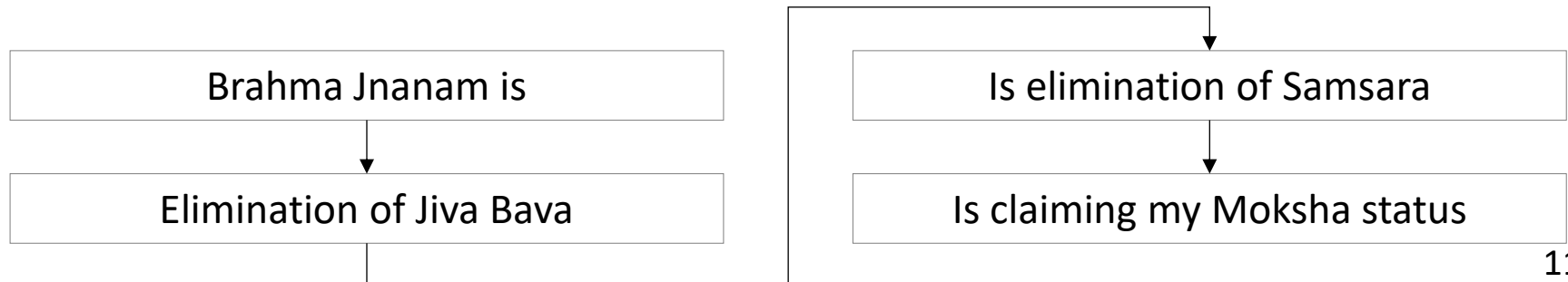
- Hence one must be a misconception.

**g) In Mananam, I discover, Brahma Bava alone is my Svarupam.**

- **Jeeva Bava comes and goes.**

h) Jeeva Bava is superimposed as revealed in Adhyasa Bashyam.

XVIII) If I understand Brahman correctly, it is elimination of Jiva Bava.



- Brahma Jnanam gives biggest benefit of Parama Purushartha, Moksha.
- Don't require any more Karma after Brahma Jnanam.

XIX) No question of Karma in Vedanta after Brahma Jnanam.

- No Karma is required.
- After Brahma Jnanam have got Moksha.
- What about Dharma, Artha, Kama?

XX) Purva Pakshi :

- Now I will work for other 3 Purusharthas.
- Karma to be done for other 3 Purusharthas.
- This is called Mananam.

XXI) Gita :

श्रेयान्द्रव्यमयाद्यज्ञाद्  
ज्ञानयज्ञः परन्तप ।  
सर्वं कर्माखिलं पार्थ  
ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

śrēyān dravyamayādyajñād  
jñānayaajñāḥ parantapa |  
sarvaṁ karmākhilaṁ pārtha  
jñānē parisamāpyatē ||4-33||

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa,. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]

- Once Moksha is attained, Moksha includes Dharma, Artha, Kama.
- All 3 included in Moksha Purushartha.
- No further Karma required for any other Purusharthas.

XXII) Why Jnanis do fund raising for Ashramas – doing Karma?

- Jnanis Karma not for getting any Purushartha.
- It is for Loka Sangrahartham, Karma Abhasaha, which does not create Punyam, Papam, Samsara.
- Brahma Jnana Anantharam, no Karma is required.

XXIII) Sruti does not prescribe any Karma other than revealing Brahman, as it is.

- Therefore, subject matter of Veda is Brahman alone.

XXIV) No karma involved, heyo Upadeya Shunyam.

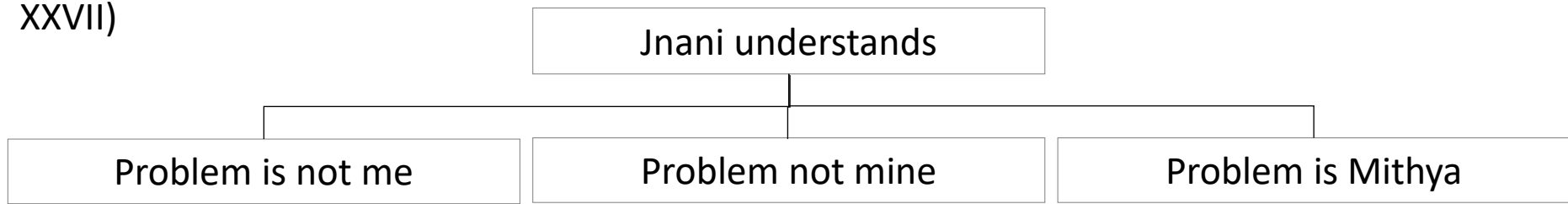
- **By merely understanding the fact that Brahman is other than Heyam and Upadeyam, which means Brahman is myself.**

XXV) By knowing this itself, all Kleshas, struggles of Samsara are gone.

XXVI) Sarva Klesha Prahanam

- Problems are falsified, go away.

XXVII)



- Very important recognition of problem.
- Therefore, he never says I am a Samsari.
- There is an attainment of Moksha which is my very nature.

### XXVIII) Svetasvaturo Upanishad : Chapter 1 – Verse 11

ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।

तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकामः ॥ ११ ॥

jnatva devam sarvapashapahanih kshinaih klesair janmamrtyuprahanih I

tasyabhidhyanat trtiyam dehabhede visvaisvaryam kevala aptakamah II 11 II

With the knowledge of God, all fetters fall off. With the waning of ignorance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second. [Chapter – Verse 11]

- a) By knowing Atma, all Shackles of Samsara go away.
- b) Once Shackles are gone, Janma Mrityu Prahanihi, there is neither birth or death.
- c) Therefore Karma is not the subject matter.
  - Brahman is the subject matter.

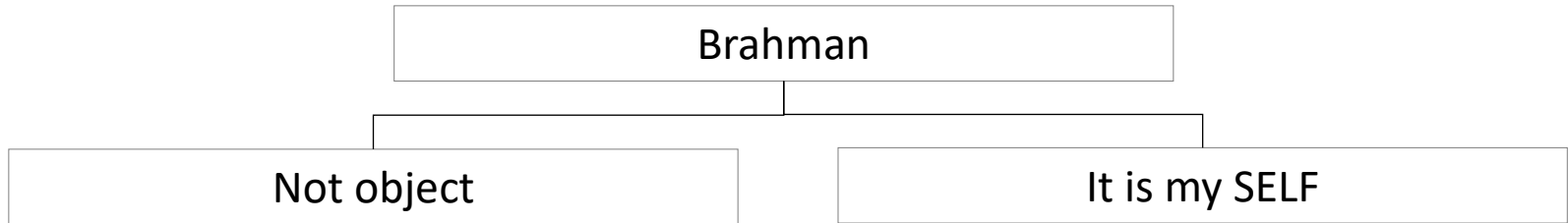
XXIX) Don't say subject matter of Veda is Brahma Jnanam.



## 82) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

देवतादिप्रतिपादनस्य तु  
स्ववाक्यगतोपासनार्थत्वेऽपि न कश्चिद्विरोधः । न तु तथा ब्रह्मण  
उपासनाविधिशेषत्वं सम्भवति, एकत्वे हेयोपादेयशून्यतया  
क्रियाकारकादिद्वैतविज्ञानोपमर्दोपपत्तेः । न हि  
एकत्वविज्ञानेनोन्मथितस्य द्वैतविज्ञानस्य पुनः सम्भवोऽस्ति  
येनोपासनाविधिशेषत्वं ब्रह्मणः प्रतिपाद्येत ।

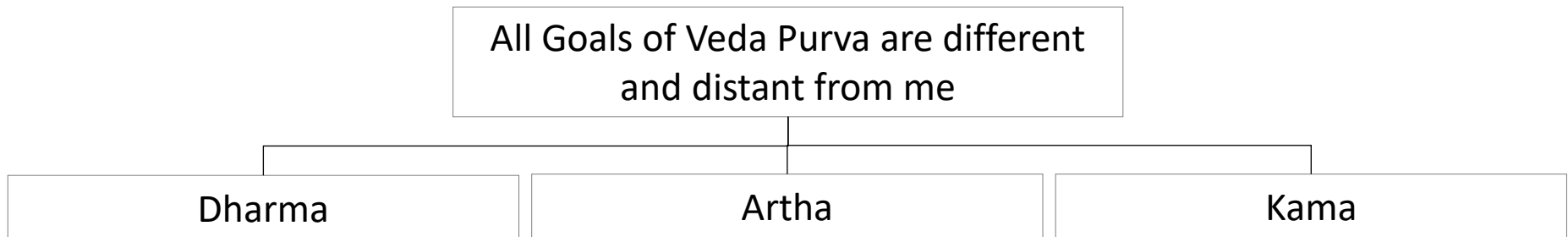
I)



a) In Veda Purva, I accept, after Jnanam Karma is possible.

b) Mere Jnanam of Indra Devata, Virat, Hiranyagarbha Devata, no use.

- c) Devata Varnanam in Veda Purva, get Jnanam.
- d) Go to Brahma Loka to enjoy benefit of Devata Prapti
- e) After Jnanam, require Veidika Karma, Upasanam.
- f) Devatas are different from me and distant from me.
- g) When goal is different and distant, require Jnanam and Karma, sequentially.
  - Know goal, I work for the goal.
- h) Goal Jnanam and goal Prayathna Karma required.
  - 2 distant Sadhanas required when Goal is different and distant.

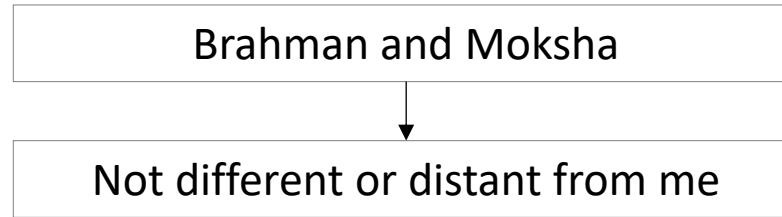


II) When Upanishad describes Brahman, don't go by same orientation.

III) Mistake of Purvamimamsa

- Brahman is different, distant.
- Therefore, after Jnanam, do Karma.

#### IV) Vedanta :



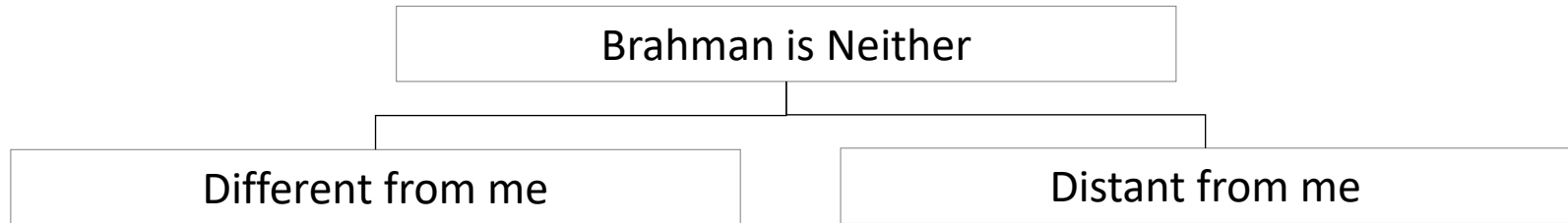
V) In Veda Purva Bhaga, different Devatas in different Lokas discussed.

- Meant for knowing and doing Upasana (Manasam Karma).
- No Virodha.

VI) In Vedanta, can't apply same law for Brahman.

- Why?

a)



- Like all Anatmas.
- It is me, the subject.

#### b) Jnanam :

- I am Brahman.
- After knowledge, I can't do Upasana to get Brahman.
- Getting Brahman Prayojanam is not possible because Brahman is not gettable by Upasana.

c) Your upasana will be meaningless.

- Brahma Prapti not possible for the Upasana because Brahman happens to be Prapta Brahmanaha Praptihi Na Sambavati.

d) Upasana will be waste

- Heyo Upadayo – Shunyaha, Brahman Asambavan.

e) 1<sup>st</sup> Conclusion :

- **Fresh result of attaining Brahman is not possible.**

VII) Kriya Karakaradhi Dvaita Vigyana Upamardha Upapatte :

2<sup>nd</sup> Conclusion :

- **By Brahma Jnanam Upanishad negates all forms of Plurality.**

VIII) After Brahma Jnanam, when a Jnani comes to Advaitam, he negates all Dvaitam, all Triputi.

- Jnani falsifies Upasaka, Upasyam, Upasanam.
- Where is question of practicing Upasana after Jnanam?
- World is Mithya Nama Rupa superimposed on me Brahman.
- How will I do any Upasana, to attain anything.

IX) Dvaita Jnanam, Triputi Jnanam are not possible.

- Upamardaha = Falsification, Mithyatva Nishchayaha.

X) World falsified, can't do Upasana, Karma.

- Grihasta Jnani does Puja, Sandhya Vandanam, Ashrama Karma, Upasana.
- It is Karma, Upasana Abhasa for Loka Sangraha.
- Does not expect any benefit.

**XI) Not Artha Bakta :**

- Oh Lord, solve my problems.

**Not Artharthi Bakta :**

- Oh Lord, make my business successful.

**Not Jingyasu Bakta :**

- Oh Lord, give me knowledge.
- I already know, I am Brahman.
- All 3 disappear.

**XII) Jnani Bakta is there**

- Gives Gratitude to Bagavan.
- Puja, Japa of Jnani is to thank God, I am out of Samsara.
- Vedanta is entirely different from Veda Purva.

**XIII) Purva Pakshi :**

- If a person says – while getting Jnanam, Samsara was removed.
- After class, Vedanta went away.
- Samsara is on, at home problems start.

## **XV) Shankara :**

- Falsified Samsara can't again become real.

a) I know there is only Rope, no Snake.

- For being safe, I will run away, let me have a distance.

b) I, Brahman, consciousness alone exists.

- World is an appearance, not really there.
- No need to run away from the world for being safe.

c) Once knowledge comes, I can never look at problems as real.

d) If I think there is a problem, for safety sake, do Prayashchitta, Parihara, feel like doing, means Vedanta has not totally worked.

e) For Jnanis sake during birthday, others do Parihara.

f) Jnani doesn't see any problem as real.

XVI) Others see problem as real.

- Jnani has a knack of dropping reality from conditions of Body, Mind, World.

XVII) Falsified world can never become real

- Adhyasa or Ajnana Nivrutti is permanent.

XVIII)

<b>Jnani</b>	<b>Ajnani</b>
Experiences World, Body, Mind as unreal events	Experiences World, Body, Mind as real

XIX) For Post Vedanta, Kamya Karma is impossible.

- Post Vedanta Jnanam, Prayashchitta Karma is meaningless, impossible.
- If it is possible, Jnanam is shaky.

XX) After Binary format,  $\Delta$  format can never become valid.

- Jnanam invalidates  $\Delta$  format for good.

XXI) These are tests we can do, when we tend to go back to  $\Delta$  format, instead of jumping into that, I should ask, what kind of Vedanta am I studying?

XXII) Am I understanding?

- Why  $\Delta$  format appears very valid?
- Why binary format is getting diluted.

See	Saw
Binary format up	$\Delta$ format down

See	Saw
$\Delta$ format up	Binary format down

XXIII) See saw goes only by Mananam, Nididhyasanam.

- Our aim is : Invalidate  $\Delta$  format.
- Really disturbing message.
- Very powerful statement.

- a) Ekatva Vigyanena unmathi tasya Dvaitam Jnanasya.
- b) Dvaita Vigyanam,  $\Delta$  format which has been falsified by Mahavakya Jnanam.
- c) Punaha Sambavaha :
  - Can never get validated again to start again.
- d) Can't go back to special Puja, prayer.
- e) They can't exist.

XIV) If  $\Delta$  format gets validated once again after Jnanam, Karma, Upasana, special puja, Pariharyam will start again.

#### **XV) Shankara :**

- a) No possibility of this, if Jnanam is converted to Jnana Nishta.
- b) No more slipping off

Morning	Evening
<ul style="list-style-type: none"> <li>- Binary format</li> <li>- Astika Samogam</li> </ul>	<ul style="list-style-type: none"> <li>- <math>\Delta</math> format</li> <li>- Home</li> </ul>

- c) This happens in intermediary period, which should not last long.
- d) Frequency, Intensity, Recover [FIR] Reduction should be applicable w.r.t.  $\Delta$  format also.
- e) Feel like entering format, I don't, won't do that.
  - These are real Sadhana.