



BRAHMA SUTRA

With

SHANKARABASHYAM

CHAPTER 1 - SECTION 1

SUTRA 4

VOLUME - 7

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SAMANVAYA ADHYAYA
CHAPTER 1 - SECTION 1
SUTRA 4

TOPIC 83 TO 104

SAMANVAYADHIKARANAM

83) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

यद्यप्यन्यत्र वेदवाक्यानां विधिसंस्पर्शमन्तरेण
प्रमाणत्वं न दृष्टम्, तथाप्यात्मविज्ञानस्य फलपर्यन्तत्वान्न
तद्विषयस्य शास्त्रस्य प्रामाण्यं शक्यं प्रत्याख्यातुम् ।
न चानुमानगम्यं शास्त्रप्रामाण्यम्,
येनान्यत्र दृष्टं निदर्शनमपेक्ष्येत । तस्मात्सिद्धं ब्रह्मणः
शास्त्रप्रमाणकत्वम् ॥

I) Lady tells :

a) I know problem is Mithya.

- My daughter does not know it is Mithya.
- For her it is a serious problem.
- Her Samsara is real
- Give special blessing for her.

b) Problem belong to my daughter is the problem.

II) Ahamkara and Mamakara are very very tricky.

- They will stay in one form or the other.
- Relations become Satyam, their problems become Satyam.

III) Swamiji's real answer :

- You are Brahman, you have no son, daughter.
- **Our Aham and Mama are surviving as Satyam.**

IV) Whole world becomes Mithya

- Aham, Mama remains Satyam for me.

V) In Real knowledge :

- Ahamkara
 - Mamakara
- } Is falsified

VI) In Veda Purva Bhaga, all Siddha Vakhyams should be connected to Karma and then alone Prayojanam is possible.

- For the sake of Prayojanam all Siddha Vakhyams should be connected to Karma Bodhaka Vakhyams.
- Purva Mimamsa theory is appropriate in Veda Purva.
- All Siddha Bodhaka Vakhyams should be connected to Siddha Bodhaka Vakhyams, is a clear Purva Mimamsa theory, required for Prayojana Prapti.

VII) Valid in Purva Bhaga of Veda.

- Invalid in Veda Antah Bhaga.
- For validation, Karma connection should be done.

VIII) In the case of Brahma, Atma Vigyanam, Jnanam itself gives Phalam, no Karma required.

- In Vedanta, Siddha Bodhaka Vakhyam need not be connected to Karma Bodhaka Vakhyam.

IX) Jnanam itself gives result if Jnanam has removed Ahamkara Mamakara, and Pancha Anatma Sambandha.

- It has falsified Anatma really.
- I am Brahman, Asangaha clearly accepted by me as truth.

X) Nirvana Shatakam :

न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoham Shivoham

I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]

XI) If Jnanam falsifies every Anatma totally and our relationships are falsified, then no Karma is required.

- Thumping argument.

XII) Then Siddha Bodhaka Vakhyams are Pramanam by themselves without being connected to Krama.

- Its validity can't be negated.

XIII) By inference why can't you say : (Technical)

- Wherever Siddha Bodhaka Vakhyams are there, they all must be connected to Karma Bodhaka Vakhyams.

XIV) Why can't you pass a generalisation, Vyapti?

a) Once you make a Vyapti, you can make an Anumanam.

b) Purva Pakshi is imagining a Vyapti and an Anumanam.

c) Example :

- I see in one place fire and smoke together.

Vyapti :

- Yatra Yatra Dumaha, Tatra Tatra Agnihi.

d) Observe smoke alone, don't see fire.

- **Anumanam** : Parvataha Vanniman Dhumatvat

e) Because smoke is there, fire is there.

- **Fire inference is based on Vyapti :**

Yatra Yatra smoke, Tatra Tatra fire.

f) Purva Mimamsaka :

- Based on Veda Purva, I want to make a Vyapti.
- In Veda Purva Baga, Siddha Bodhaka Vakhyams are connected to Karma Bodhaka Vakhyams.

g) Therefore, I make a rule

- Yatra Yatra Siddha Bodhaka Vakhyam, Tatra Tatra Karma Bodhaka Vakhyam Sambandha

h) Inference :

- Vedanta Vakhyam, Siddha bodhaka Vakhyam.
- Therefore, I don't see any Karma in Vedanta nearby.

i) I make an inference that there should be some Karma because of Vyapti.

j) Don't see fire, infer fire.

k) Infer some Karma around Jnanam.

- If no Karma, you create.

l) Tat Tvam Asi : Add – Iti

- Upasita = Go and Meditate.

m) Satyam Jnanam Anantham Brahma – Iti Upasita.

n) Vedanta also must be a Pramanam only by joining Karma Bodhaka Vakhyam.

- Siddha Bodhaka Vakhyam is not Pramanam by itself.

o) It will be a Pramanam by joining Karma only

- Why can't I make an inference.

XV) Shankara :

a) Validity of Veda is not dependent on any other Pramanam.

b) Veda is Pramanam by itself, like Pratyaksham.

c) Pratyaksha is valid, don't meditate to validate Pratyaksha.

d) Pratyaksha = Upajeevaya, Svata Pramanam.

e) Veda Purva, Veda Antah is valid by themselves.

f) Veda Purva talks of both Karma and Siddha.

Veda Antha talks about only Siddha Bodhaka Vakhyam.

g) Indicating it is valid by itself without required Karma.

h) Gita :

श्रेयान्द्रव्यमयाद्यज्ञाद्
ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ
ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

śrēyān dravyamayādyaajñād
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]

j) Jnanam itself destroys all Karmas.

k) Why you require any Karma.

XVI) Conclusion :

- a) You cannot infer whether Vedanta is Pramanam by joining Karma or not.
- b) Even without inference, Vedanta is valid by itself as Siddha Bodhaka Vakyam.
- c) Don't quote Veda Purva Bhaga as Pramanam for validating Vedanta Bhaga.
- d) I will do reverse.

e) In Veda every sentence is valid by itself.

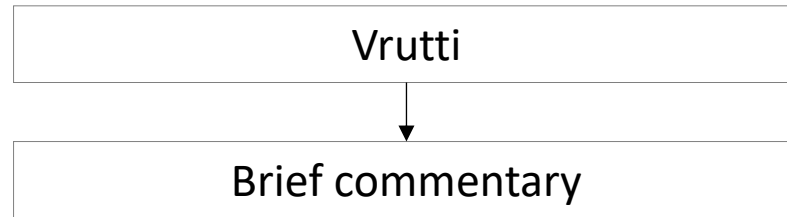
f) Don't bring Vyapti Jnanam here.

XVII) Therefore, Brahmanaha Shastra Pramanakatvam Siddham

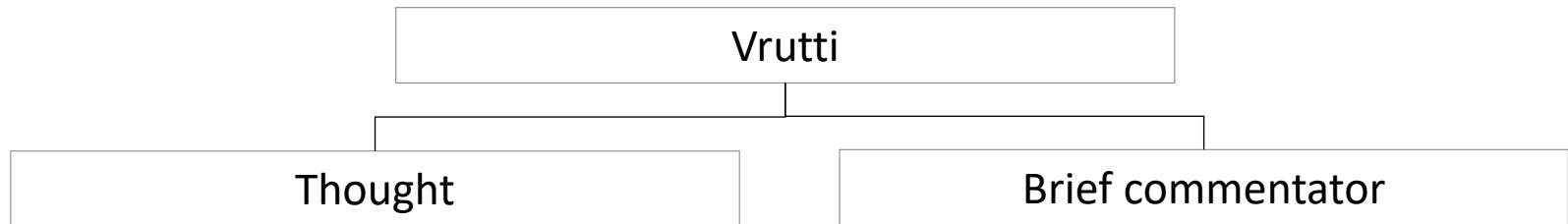
- a) Brahman is revealed by Shastra.
- b) Revealed Brahman gives liberation as Prayojanam, without requiring any Karma.
- c) Jnana Matrena Moksha is possible.
- d) Karma is not subject matter of Vedanta.
- e) Brahman is the subject matter of Vedanta.
- f) Purva Mimamsaka – Batta Mimamsaka Purva Pakshi is over.

g) Another very big Purva Pakshi – Vruttikara Purva Pakshi comes next

h) One of commentators of Veda = Vruttikara



i)



j) Shankara does not name the Purva Pakshi.

- He says there are some people.

k) Unique commentator – closer to Visishta Advaitam

- During shankaras time, Ramanuja and Madhavacharya were not there.

l) Varnakam 2 – another Purva Pakshi

Revision :

Sutra 1 – 1 – 4 – Topic 83 :

I) Until now Shankara refuted Bhatta Mimamsakas.

II) Purva Pakshi :

a) Mere Brahma Jnanam cannot give any benefit.

- Have to connect with Karma.

b) Veda can't reveal an existent thing.

c) Existent thing can be known by other Pramanams.

III) Shankara :

a) Not acceptable, there are many existent things that can't be known by other Pramanams.

- Svarga
- Punyam, Papam

b) Those existent things are revealed by Shastram alone.

c) Similarly, Brahman can't be known through other Pramanams.

d) Shastram alone reveals Brahman.

III) Purva Pakshi :

a) If Shastram reveals Brahman and there is Brahman, knowing that Brahman is existent, can't give me any benefit.

b) It should be Heyam or Upadeyam

- If unfavourable, can reject, can get benefit.

c) IF favourable, can attain it and get benefit.

d) Thing useful only if it is Heyam or Upadeyam.

- Subject to Hana Pravrutti or Upadana Pravrutti.
- Pursuit of giving up or getting.

e) Get something or get rid of something.

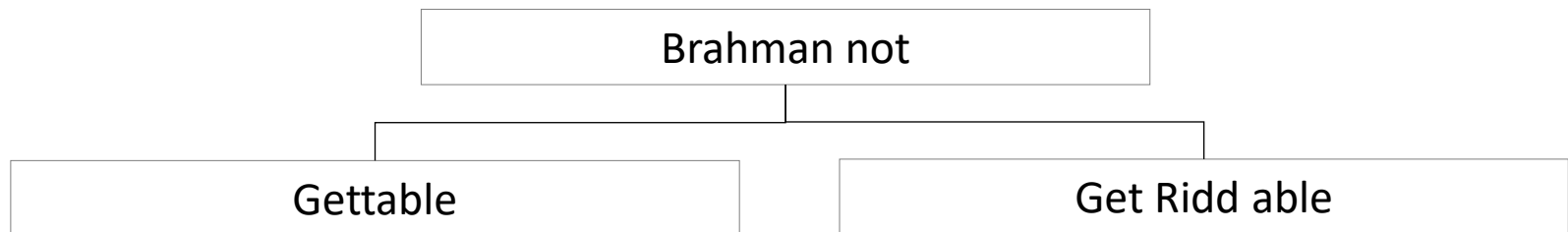
f) Merely knowing Brahman, can't get any benefit.

IV) Shankara :

- Brahman can't be got or gotten rid of.
- Brahman is revealed by the Veda.
- Knowing Brahman is useful without Hanah or Upadana Pravrutti.
- Benefit is possible.

V) What is the Benefit?

a)



b) Brahman is understood as myself.

c) I cannot get me or get rid of me.

d) That Brahman is myself mere Jnanam give benefit without an iota of Karma.

e) Benefit of claiming :

- Brahman status can't coexist with Jeeva status.
- Arrival of Brahman status will displace my Jiva status.

f) Arrival of waker status displaces dreamer status.

g) Displacement of Jiva status = Moksha = Greatest benefit

h) Knowledge gives greatest benefit, why introduce Karma.

i) Karma is not subject matter of Vedanta

- Brahman alone is the subject matter.
- Vedanta prescribes no Karma.
- It only reveals Brahman for me.

j) If I am qualified, I understand and become free of Jiva Bava.

Example :

- Waking up from Dream.
- Waking up gives benefit.
- Don't need to do anything after waking up to claim freedom from dream.

k) Brahma Shastra Yoni :

- Brahman is subject matter of Shatram, not Karma.

VI) Batta Mimamsaka 1st Purva Pakshi has been refuted upto topic 7.

VII) Next – Vruttikara Purva Pakshi

- Vrutti = Brief commentary
- Vruttikara – Author of brief commentary, commented on Vedanta, comments differently.

VIII) Contention of Purva Pakshi :

a) Mixture of Purva Mimamsa and Uttara Mimamsa, hybrid version

b) Differs from Purva Mimamsaka in one important thing.

c) Purva Mimamsa :

- Brahman does not exist at all.
- No Brahman.
- Nirguna Brahman Nasti.

d) Brahma Nastika Vadi = Purva Mimamsaka

IX) Vruttikara accepts existence of Nirgunam Brahma.

a) Nirguna Brahma Jnanam is possible, Brahman Asti.

b) Nirgunam Brahma Aham Asmi Jnanam is possible.

c) Close to Advaitam

X) Difference :

a) Knowledge Aham Brahma Asmi can't give liberation.

b) Mere Book knowledge will not give liberation.

c) We have to do Upasana

- Aham Brahma Asmi Iti Upasana Kartavyam.

d) Upasanam = After Jnanam

- 1st : Jnanam
- 2nd : Upasanam, Meditation, after Jnanam.

e) Upasanam = Manasam Karma

f) Do Upasana life long, produces special Phalam, Karma Phalam.

g) Punyam gives Moksha after death.

h) Means, one will not get rebirth.

i) Therefore, Vedanta is prescribing Upasana Rupam Karma not Jnanam as a means of liberation.

j) Veda Purva :

- On set of Karma for Dharma, Artha, Kama Purushartha.

k) Vedanta – Prescribes Nirguna Brahma Upasana Rupam

- Karma which produces Punyam and will give Moksha, freedom from Punar Janma.

XI) Moksha Kamaha Brahma Upasanam Kuryat

- Subject matter of Vedanta is not Brahman but Brahman Upasana Karma.
- Veda Purva and Veda Antah are both dealing with Karma.

XII) Shankara refutes by saying Brahman is revealed, Brahman Upasanam is not prescribed.

a) Qualified student gets Jnanam.

- Jnanam itself gives liberation.

b) After Jnanam, he need not do Upasana Rupam Karma.

c) Moksha is not Punya Phalam, Karma Phalam but is Jnana Phalam.

d) Moksha Kevala Jnana Phalam.

e) Other than Jnanam, you don't need any Karma.

f) Before Jnanam, Karma is required, Karma Yoga, Upasana Yoga.

g) Jnana Matrena Moksha, Jnana Kale Eva Moksha.

h) Jnanam and Moksha are simultaneous.

i) Nature of Jnanam :

- I am already Mukta, I am ever Turiya Atma in which world appears, disappears, manifests, unmanifest.

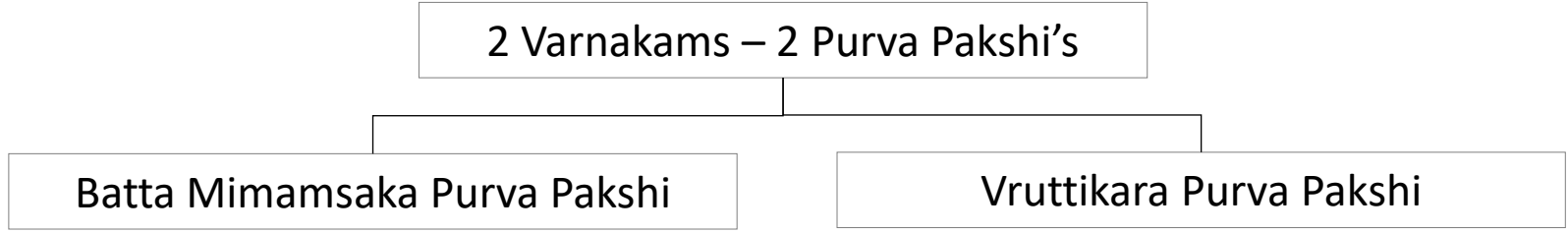
j) Aham Nitya Mukta Svarupaha is Jnanam.

- No doing involved.

k) Technically, Shastrically, logically, Mimamsikally, Shankara proves

l) Dvitiya Varnakam

m)



84) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

अत्रापरे प्रत्यवतिष्ठन्ते — यद्यपि शास्त्रप्रमाणकं ब्रह्म, तथापि
प्रतिपत्तिविधिविषयतयैव शास्त्रेण ब्रह्म समर्प्यते । यथा
यूपाहवनीयादीन्यलौकिकान्यपि विधिशेषतया शास्त्रेण
समर्प्यन्ते, तद्वत् ।

Big explanation of Purva Pakshi - Vruttikara

I) Atra :

- With regard to Brahman being subject matter of Vedanta (Our contention)

II) Vruttikara raises following objection.

Vruttikara :

a) Brahman is revealed by Shastram and it exists which can't be known through other Pramanams.

b) Purva Mimamsa :

- Brahman is not there.

c) Vruttikara :

- Apaurusheyam, Alaukikam Brahma exists.
- Vedanta reveals Brahman.

d) Brahman revelation is not an end in itself because Brahman knowledge is not an end in itself.

e) Upanishad introduces Brahman as an object of Meditation, Upasana.

f) Upasanam = Manasam Karma, Upa Pratipattihi.

g) Vidhi = Commandment

Brihadaranyaka Upanishad :

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति,

आत्मनस्तु कामाय पतिः प्रियो भवति ।

न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु

कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः

प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।

न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु

कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म

प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।

न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय

क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,

आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः

प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।

न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,

आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।

न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,

आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |

na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |

na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |

na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |

na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,
ātmanastu kāmāya brahma priyaṃ bhavati |

na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,
ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |

na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |

na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |

na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |

na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |

ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitavyo maitreyi, ātmano vā are darśanena

śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

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

- Action involved, Meditate.

h) Purva Pakshi :

- Don't stop after understanding.
- Real effort starts only after that.

i) Upasanam until death

- Die and attain Moksha.

III) Example :

- Veda reveals many things which are not Pramanam.

a) Apaurusheya, Ahaukika Vishayas revealed by Veda.

b) Yupam = Used in Yaga, during Yaga, Animal sacrifice is involved.

- We may, may not do.
- Animal tied to special post.
- Post is called Yupa.

c) Yupa = Apaurusheya Vishaya

- Yupam = Made out of wood, carpenter works on it, Chistels.

d) It should have 8 sides, octagonal.

e) Use Yupa in Yaga

- Yupa – not Seshtaya, not end in itself.

f) Sesham = Part = Angam of Karma.

IV) Aahavania Juhoti :

a) Offer oblation in Aahavania

b) Aahavania = Ahaukika word

c) Vidhi Vakyam

d) Special ritual in which fire is sanctified, by kindling fire in appropriate manner and chanting mantras.

V) After wedding do Agni Adaha Karma.

- Ordinary fire becomes Sanctified fire.
- It is different from local fire.
- Agni Adana Karma Aadadani.

VI) After Agni Adanam, fire gets the name Ahavania.

- In that fire put oblation.

VII) Vidhi is there, Vidhi Anga is explained.

Ahavania Juhoti	Ahavania Explanation
Vidhi	Vidhi Anga

VIII) Angi Aadadati :

- Knowledge of ritual is not an end in itself.
- It has to be used in Karma.

IX) Example : Indram Yajate

a) May you do a Yaga, for Indra, offer oblations.

b) Who is Indra?

- Apaurusheya Vishaya

c)

Karya Bodhaka Vakyam	Siddha Bodhaka Vakyam
- Drop oblations to Indra	- Vajrahasta Purandara - Devata in heaven, has Vajra Hasta

d) Knowledge of Indra not an end in itself.

- Use it in Yaga.

e) Knowledge not enough, use it in Karma.

f) What gives result?

- Karma gives benefit not knowledge.
- Examples given by Vruttikara.

X) In the same way, knowledge of Brahman is useless.

- You are as miserable as before.
- Jnani Samsari now before Ajnani Samsari.

XI) Here Meditate, accumulate Punyam.

XII) Understand :

- Satyam Jnanam Anantham Brahma.
- Use that Brahman in Upasana.

कुत एतत् ?

प्रवृत्तिनिवृत्तिप्रयोजनत्वाच्छास्त्रस्य । तथा हि शास्त्रतात्पर्यविद
आहुः — ‘दृष्टो हि तस्यार्थः कर्मावबोधनं नाम’ इति; ‘चोदनेति
क्रियायाः प्रवर्तकं वचनम्’ ‘तस्य ज्ञानमुपदेशः’ (जै. सू. १ । १ ।
५), ‘तद्भूतानां क्रियार्थेन समाम्नायः’ (जै. सू. १ । १ । २५)
‘आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्थानाम्’ (जै. सू. १ । २ ।
१) इति च ।

I) Vruttikara raises question to himself:

a) Pravrutti – Nivrutti – Vidhi is benefit of Shastram, Veda

b) Veda engages me in one action or other.

- Going after, going away.

c) Without actin, no benefit

- Otherwise status Quo, continue as Samsari.

d) Entire Veda is meant for action – Purva Mimamsa says.

e) Vedanta prescribes action.

II) Purva Mimamsa Sutra of Jaimini :

“आम्नायस्य क्रियार्थत्वादानार्थक्यमतदर्थानाम्,
तस्माद- नित्यमित्युच्यते” ॥ १ । २ । १ ॥

**amnayasya kriyathatvat anarthakyam atadarthanam,
tasmāt anityam iti uchyate ॥ 1 - 2 - 1 ॥**

"The purpose of the Veda lying in the laying down of actions, those (parts of it) which do not serve that purpose are useless, and in these therefore is the Veda said to be non-eternal (i.e., of no permanent value)" [1 – 2 – 1]

III) Shabara Swami – commentator of Jaimini Sutra

- Respected by Shankara
- More voluminous than Brahma Sutra
- More tough also.

IV) Shabhara Commentary of Purva Mimamsa Sutra : Chapter 1 – 1 – 2

चोदनालक्षणो ऽर्थो धर्मः ॥ २ ॥

chodanalaksano'rtha dharmah ॥ 2 ॥

Dharma or Duty is that which, being desirable, is indicated (or taught) by Vedic injunction. [1 – 1 – 2]

- Get Jnanam I have to do.
- Bring water...
- Kartavyata Buddhi, instigator knowledge.

V) Get “To do knowledge” from Veda.

- Niyoga Jnanam

VI) Purva Mimamsa Sutra of Jaimini 1st Sutra :

अथातो धर्मजिज्ञासा ॥ १ ॥ १ ॥ १ ॥

Athatho dharma jingyasa ॥ 1 ॥

Now, therefore, (there must be) an inquiry into (the nature of) duty. [1 – 1 – 1]

- Hereafter, know Dharma.

VII) Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

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

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

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

- Definition of Brahman.

VIII) 2nd Sutra of Shabbara Bashyam

- What is Dharma, definition.

a) Purva Mimamsa Sutra of Jaimini : Chapter 1 – 1 – 2

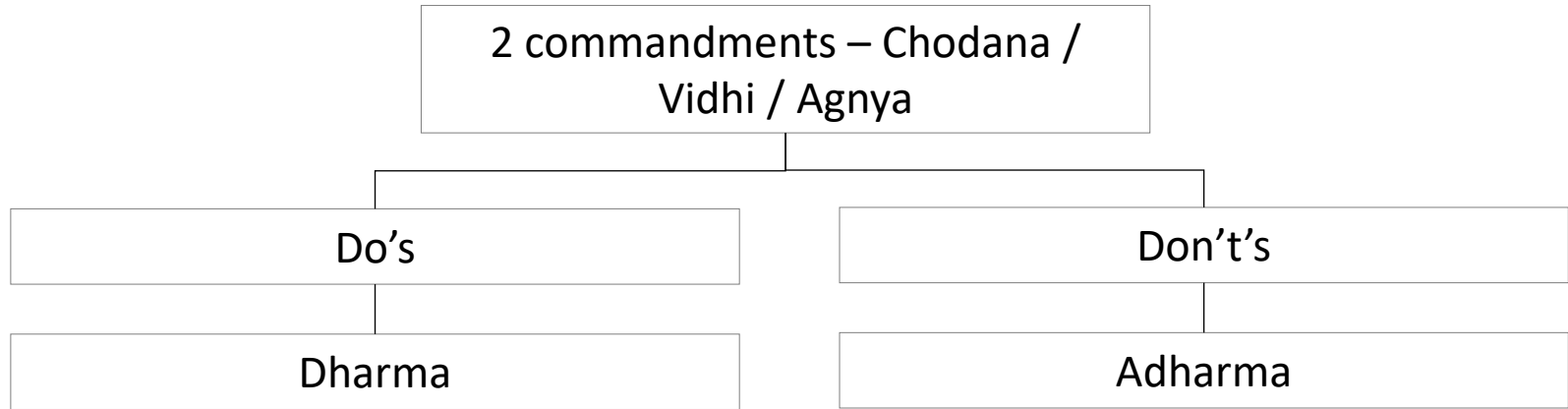
चोदनालक्षणो ऽर्थो धर्मः ॥ २ ॥

chodanalaksano'rtha dharmah ॥ 2 ॥

Dharma or Duty is that which, being desirable, is indicated (or taught) by Vedic injunction. [1 – 1 – 2]

b) Dharma = Teaching given by Vedic commandment, instructions.

c)



d) Lakshana = Pramanam

- Through Veda Vidhi Pramanam, whatever we learn is called Dharma (by do's and don't's)

e) Veda decides Dharma

- We can't moralise and say Dharma / Adharma.
- Right, wrong is Paurusheya concept.
- Good, bad is Paurusheya concept.

f) Vedic instructions is called Dharma, Adharma.

g) Commandment engages person in do's – don't action.

- Example – Liquor – Na Pibet
- I wont touch, not smell, Papas.
- Not good / bad, Adharma generates invisible papam.

IX) Kaivalya Upanishad :

a) If Vedanta does not work because of invisible Papam.

- Obstructs receiving knowledge.

b) Remove Papam, relisten Vedanta, will understand.

c) Method of removing Papam :

- Rudra Parayanam
- Prayashchitta Karma

d) Surya Panat Buto Bavati

- Taking liquor, chant Rudram.

X) Purva Mimamsa Sutra of Jaimini : Chapter 1 – 1 – 5

औत्पत्तिकस्तु शब्दस्यार्थेन सम्बन्धः ।

तस्य ज्ञानमुपदेशः ;

अव्यतिरेकश्चार्थेऽनुपलब्धे ।

तत्प्रमाणम्बादरायणस्यानपेक्ष-त्वात् ॥ ५ ॥

autpattikastu shabdasya arthen sambandhah ।

tasya dnyanamupadeshah ।

avyatirekascharthe'nupalabdhe ।

tatpramanambadarayanasyanpekshatvat ॥ 5 ॥

on the other hand, the relation of the word with its meaning is inborn (and eternal), consequently injunction (which is a form of word) is the means of knowing Dharma, and it is unfailing in regard to objects not perceived (by other means of knowledge), it is authoritative, according to Badarayana, specially as it is independent or self sufficient in its authority.

a) Vedic Apaurusheya Vidhi Vakhyam = Upadesa

b) Jnanam = Pramanam, Jnanapakam

c) To know Dharma, Adharma, Veda only one Pramanam.

- Not Pratyaksha, Anumanam, Upamanam, Arthapatti, Laukika Shabda, Modern Science not Pramanam.

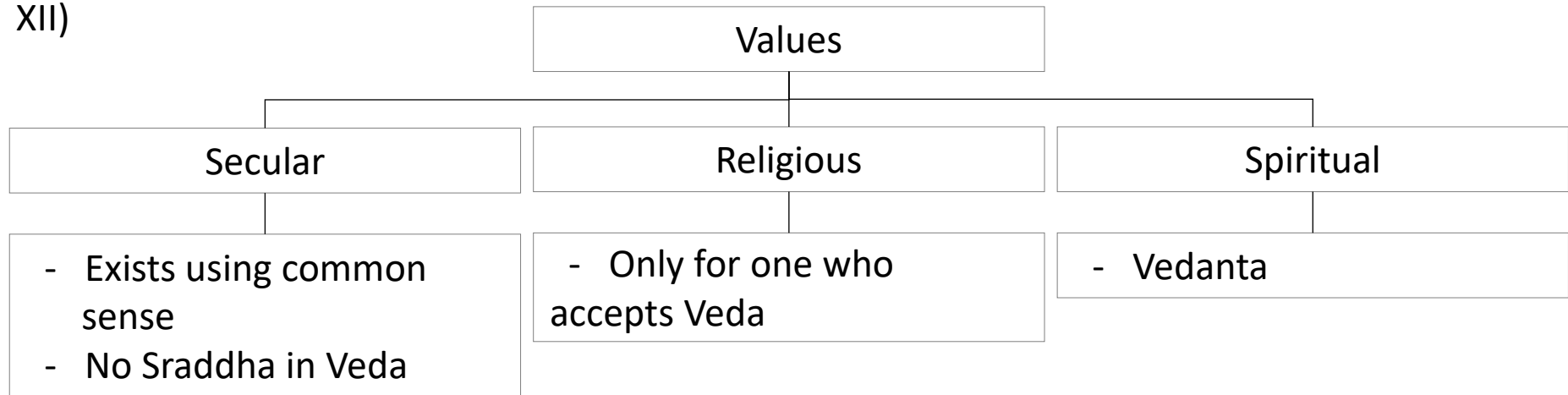
d) Veda Vidhi Nisheda Vakhyam is Pramanam.

e) To follow Dharma accept Veda.

f) If one doesn't accept Veda, can't talk to him about Dharma, Adharma.

XI) Dharma exists if Veda exist.

XII)



XIII) Sraddha Crucial for religious and spiritual life.

- Start with Pramanam topic.

XIV) Acceptance of Veda formally done in sacred thread ceremony.

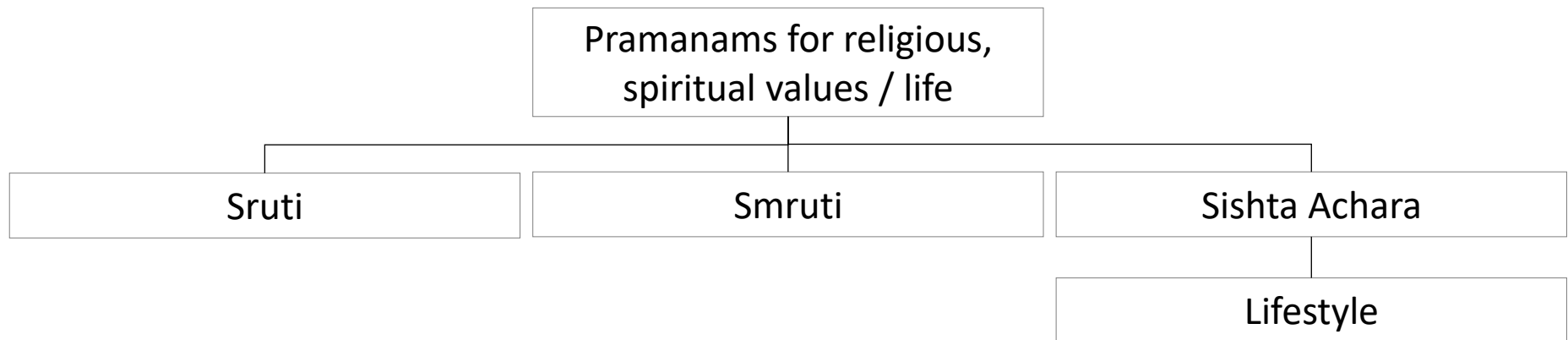
- Significance = Accept Veda as source of knowledge.
- Hence, I do Sandhya Vandanam.

XV) Concept of Pramanam not clear for Hindu society.

- Religious, spiritual life is non-relevant.
- Basis for religious, spiritual values is Sraddha in Veda.

XVI) Smruti also Pramanam, based on Sruti.

- Sishtachara is Pramanam.
- One who knows, follows Veda, his life style Pramanam.



- Understand Pramanam concept.
- To follow religion and spirituality.

XVIII) Teach common sense values to those who don't have Sraddha in Veda.

- Don't cheat others.

Revision :

Sutra 1 – 1 – 4 : Topic 85

I)

2 forms of Adhikaranam = Varnakam

- Purva Mimamsaka – Prathama Varnakam
- Batta Matam = Purva Pakshi
- Subject matter of Vedanta = Brahman
- No Karma in spirituality

- 2nd Varnakam, presentation
- Vrutti Kara Purva Pakshi
- Not totally Purva Mimamsa, Vedantin but hybrid

II) Differences :

Purva Mimamsaka	Vruttikara
<ul style="list-style-type: none">- Brahma Nastika Vadi	<ul style="list-style-type: none">- Accepts Nirguna Brahma, Mahavakyam, Aham Brahma Asmi, Jnanam

III) Jnana Karma Samuchhaya Vadi :

- Accepts Aham Brahma Asmi Jnanam
- Itself does not give liberation.
- As Sanyasi, no Moksha.
- As Grihastha, practice Nitya, Naimittika Karma.
- Karma and Aham Brahma Asmi Jnanam after death.

IV) Vruttikara – Unique View :

a) Aham Brahma Asmi is taught by Vedanta, must get Jnanam.

- Jnanam not sufficient for Moksha.

b) Not combine with Nitya Naimittika Karma of Samuchhaya Vada.

c) Aham Brahma Asmi :

- Understood must be meditated upon.
- Jnanam is followed by Upasana.

d) Nididhyasanam :

- We do not accepted as Karma.
- Don't expect Punyam out of Nididhyasanam.

e) Nididhyasanam is meant for Viparita Bavana Nivrutti.

- My habitual notion, I am a Jiva, is dropped.

f) Vrutti Kara – Talks of Upasanam Karma.

- Karma produces Punyam.
- Punyam gives Moksha after death.

V) a) What about Nirguna Brahma Upasana talked by Vidyaranya in Panchadasi – Chapter 9?

b) He also talks about Upasana but he is not Vrutti Kara.

c) According to Vidyaranya, Aham Brahma Asmi Upasana = Karma, not Nididhyasanam.

d) Karma does not give Moksha

- Karma produces Punyam, removes obstacles in the Mind to claim Aham Brahma Asmi as a fact.

e) It will be considered book knowledge and I will be waiting for Moksha.

f) I am not able to claim I am liberated now in spite of Anatma problems – Pratibandha, obstacle, Purva Janma negative Karma.

g) Pratibandha Karma will be neutralised by Aham Brahma Asmi Upasanam.

h)



i)



j)

Vruttikara	Vidyaranya
Punyam gives Moksha	Punyam removes obstacle

k) Once obstacle is gone, you will feel – why am I postponing Moksha.

l) Listen to Mahavakya :

- Aham Brahma Asmi
- But I postpone Moksha.
- Its happening because of some obstacle.

m) Vidyaranya :

- Remove the obstacle.
- Convert Paroksha into Aparoksha here and now.

n)

Vidyaranya	Vruttikara
<ul style="list-style-type: none">- Chapter 9 – Panchadasi- Pratibandha Nivrutti- Obstacle removed- Moksha is Jnana Phalam- Unobstructed Jnanam, Apratibandaka Jnanam gives Moksha- Nivrutti of Adrishta Pratibandha by Adrishta Punyam.	<ul style="list-style-type: none">- Karma gives Moksha- Moksha is Karma Phalam

VI) Vrutti Kara :

- Veda Purva and Vedanta deal with Karma only.
- Karma in Vedanta is Brahma Upasana to be done till you are alive.

VII) Supportive Pramanam

- Jaimini Sutram
- Shabara Bashyam

VIII) Tasya Jnanam Upadesa

a) Tasya = Dharma in Veda Purva or Vedanta
= Vedic instruction

b) Jnanam here means Pramanam

c) Pramanam for Vedic instruction is Upadesa (Vidhi – (Do's) – Nisheda (Don't's) Vakyams – Statements]

d) Look for Vidhi – Commandment and start doing action.

IX) Upadesa = Apaurusheya Vidhi Vakhyam

- Jnanam = Pramanam
- Tasya = Dharmasya

X) Purva Mimamsa Sutra of Jaimini : Chapter 1 – 1 – 25

तद्भूतानाङ्क्रियार्थेन समाम्नायः,
अर्थस्य तन्निमित्तत्वात् ॥२५॥

tadbhutanaankriyaarthen samaamnayah I
arthasya tannimittatvat II 25 II

[In a sentence] all words denoting things are in close textual juxtaposition with the word expressive of an action, [and from this it follows that the meaning of the sentence must be got at through this juxtaposition of the words] specially because the meaning of the sentence is dependent upon the meaning of the words composing it.

XI)

Siddha bodhaka Vakhyam	Karya Bodhaka Vakyam
<ul style="list-style-type: none">- Statement of fact- Useless by themselves- Know something is existent- Should be followed by action- Brahma Lakshanam	<ul style="list-style-type: none">- Statement of action to be done- Do Karyam- Brahma Upasanam

XII) Satyam, Jnanam, Anantham

a) Brahma – Siddha Bodhaka Vakhyam

b) Brahma Veda, Karya Bodhaka Vakhyam

c) Invariably connect all factual statements with Karya Bodhaka Upasana Vakhyams.

XIII)

Butanam	Kriyarthena
Siddha Bodhaka Vakhyam	Karya Bodhaka Vakyam

- Samamnaya – We have to link to get Prayojanam.

XIV) Example :

- I am thirsty
- There is water – Siddha Bodhaka Vakhyam
- **Intended purpose :**
 - Drink water, then Prayojanam
 - Karya Bodhaka Vakhyam

“आम्नायस्य क्रियार्थत्वादानार्थक्यमतदर्शानाम्,
तस्माद- नित्यमित्युच्यते” ॥ १ । २ । १ ॥

amnayasya kriyathatvat anarthakyam atadarthanam,
tasmāt anityam iti uchyate ॥ 1 - 2 - 1 ॥

"The purpose of the Veda lying in the laying down of actions, those (parts of it) which do not serve that purpose are useless, and in these therefore is the Veda said to be non-eternal (i.e., of no permanent value)" [1 – 2 – 1]

a) Amnaya :

- Entire Veda is meant for Karma only.
- Therefore, Veda Purva and Vedanta both Karma.

b) Advaitin :

- Vedanta – Not dealing with Karma.

86) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

अतः पुरुषं क्वचिद्विषयविशेषे
प्रवर्तयत्कुतश्चिद्विषयविशेषान्निवर्तयच्चार्थवच्छास्त्रम् ।
चान्यदुपयुक्तम् । तत्सामान्याद्वेदान्तानामपि तथैवार्थवत्त्वं
स्यात् । सति च विधिपरत्वे यथा
स्वर्गादिकामस्याग्निहोत्रादिसाधनं विधीयते, एवममृतत्वकामस्य
ब्रह्मज्ञानं विधीयत इति युक्तम् ।

I) Therefore, Veda Shastram – Purva, Antha, valid, useful only when Veda gives benefit to listener.

II) Pramanam :

- Should reveal a new thing.

a) Not negated by other Pramanam.

- Reveal something useful.
- Only then Shastram valid.

b) Useful only by engaging to action, or going away action.

- Pravrutti or Nivrutti Karma.

c) Some Karma it should prescribe through Vidhi or Nisheda.

d) Shabda Pramanam has to reveal Karma only.

III) Grammatical Derivation :

a) Any word – by itself not a Pramanam.

Example :

- “Table” – not giving you new knowledge.
- Reminder of old knowledge, meaning.

b) Padam Na Pramanam

- Padam Smarakam Eva
- Reminder not revealor

c) Don't know word, Chinese news, won't understand, don't know meaning.

d) 1st Rule :

- Padam Na Pramanam.

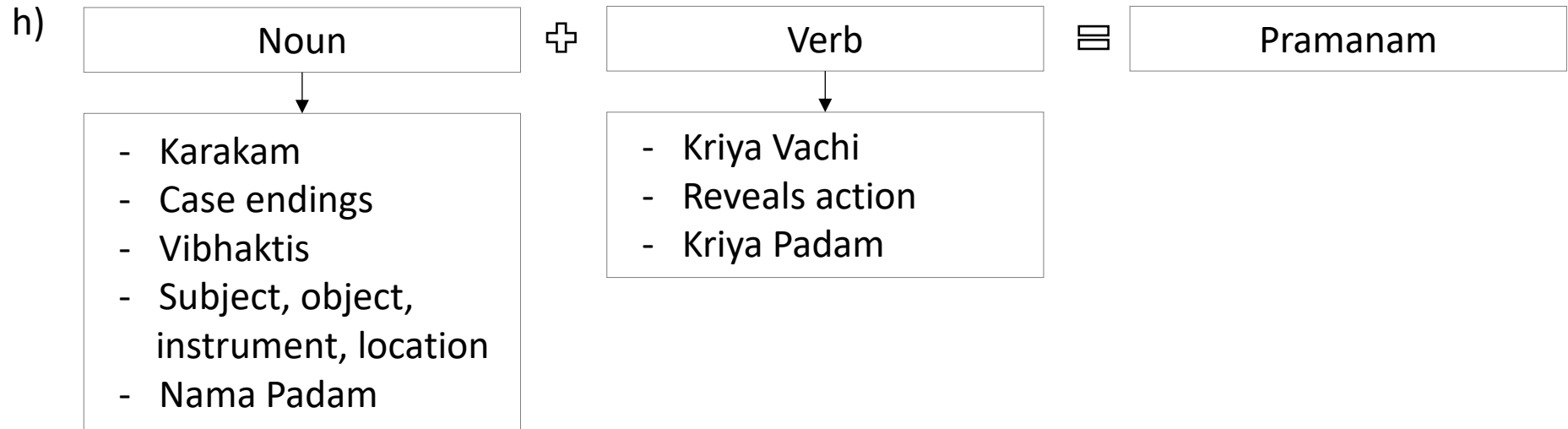
e) What is Shabda Pramanam?

- Words joined together, Vakyam Eva Pramanam.

f) Nouns alone can't form sentence

- Must have verb, then only Pramanam.
- Verb, crucial word, which makes a sentence a Pramanam.

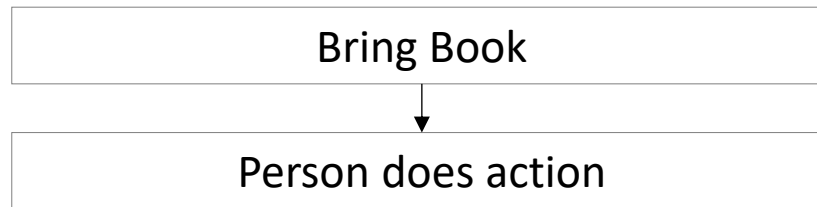
g) Pramana status comes because of crucial verb in sentence.



i) Verb requires action

- Any book, Shabda Pramana is meant for doing something.

j) Example :



k) Child connects instructions and actions.

l) If book repeated :

- Bring book, open book... person understands.

m) Instruction + action = Shabda Pramanam

- **Shabda Pramanam works through action.**

n) Veda = Shabda Pramanam, throughout must give instruction.

IV) a) If verb = Being, there is water.

- Doesn't refer to action.
- Sentence without action = Pramanam.

- **Gives valid knowledge ok but utility should also be there for a Pramanam.**

b) Drink water = Pramanam

- Verb of being should be followed by verb of action.

c) Pravartakam, Nivartaka Vakyam eva Pramanam.

d) This is powerful argument of Vruttikara.

e) Purva Pakshi – explanation very long in following pages.

f) Shastra becomes valid, meaningful Pramanam.

g) All Siddha Bodhaka Vakyams should be connected to Karya Bodhaka Vakhyams to make them meaningful.

V) Apply's rule to Veda Apaurusheya Shabda Pramanam.

- By connecting Siddha Bodhaka Vakyam to Karya Bodhaka Vakyam alone, it will be meaningful.

VI) Tat Tvam Asi Iti Upasita is meaningful.

- You are Brahman but about my joint pain.
- Aham Brahma Asmi, Tat Tvam Asi by itself no use.

VII) Example :

- To attain Svarga, do Agni Hotra, Jyotishtoma.

VIII) Purva Pakshi :

Vidhi Vakhyam :

- **Amrutatva Kamaha, Moksha Kamaha, Brahma Upasanam Kuryat.**
- Seeker of Moksha should do Upasana Upasanam, produces Moksha later.
- Looks very correct.

87) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

नन्विह जिज्ञास्यवैलक्षण्यमुक्तम्

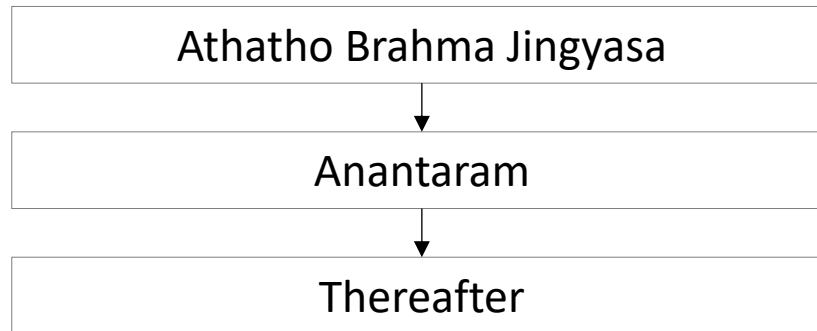
— कर्मकाण्डे भव्यो धर्मो जिज्ञास्यः, इह तु भूतं नित्यनिर्वृत्तं ब्रह्म
जिज्ञास्यमिति; तत्र धर्मज्ञानफलादनुष्ठानापेक्षाद्विलक्षणं
ब्रह्मज्ञानफलं भवितुमर्हति ।

I) a) Vruttikara is imagining a question or objection by Advaitin.

b) For Vruttikara – Objectivist is Advaitin.

c) Question :

- Discussed in 1st Sutra



d) Purva Pakshi :

- Atha = After Veda Adyayana Anantharam.
- After studying Veda... says Purva Pakshi, be ready to do Karma.

e) Advaitin :

- After Sadhana Chatushtaya Anantharam.

II) Shankara :

Veda Purva	Vedanta
<ul style="list-style-type: none">- Karma is subject matter- Karyam	<ul style="list-style-type: none">- Brahman, Moksha, Siddham already is subject matter- Siddham

III)

Karma	Vedanta
<ul style="list-style-type: none">- Karya Bodhaka Vakhyam is Pramanam- Action = Vishaya	<ul style="list-style-type: none">- Siddha Bodhaka Vakhyam is Pramanam- Brahman = Vishaya

- Already said in 1st Sutra.

IV) Subject matter is different.

Karma Khanda	Jnana Khanda
Vishaya : <ul style="list-style-type: none">- Not accomplished- Svarga	Vishaya : <ul style="list-style-type: none">- Already accomplished- Brahman or Moksha

V) Shankara :

- Only know that Moksha is already accomplished, fact.
- Only remove Moola Avidya, ignorance and be free.

- **Not to do anything but only know in Vedanta.**

VI) Butam, Siddham, accomplished in all Janmas.

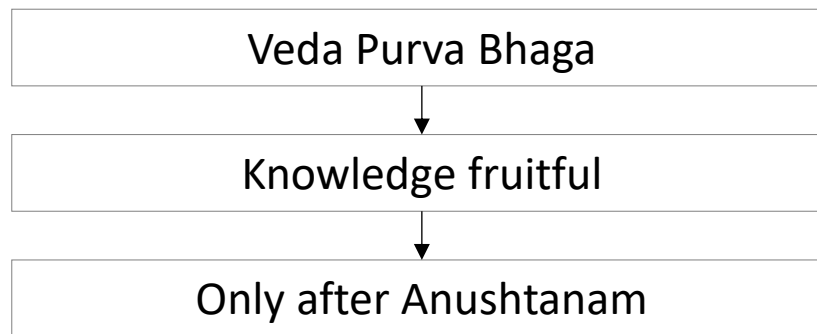
- Previous Janma also, I was Muktam.
- Already accomplished.

Karma Khanda	Jnana Khanda
Karyam	Siddham

Shankara's possible question :

- Have you forgotten.

VII) Result of Karya Bodhaka Vakya Jnanam



a) Knowing should be followed by doing

- Knowledge becomes fruitful depending on the action followed by knowledge.

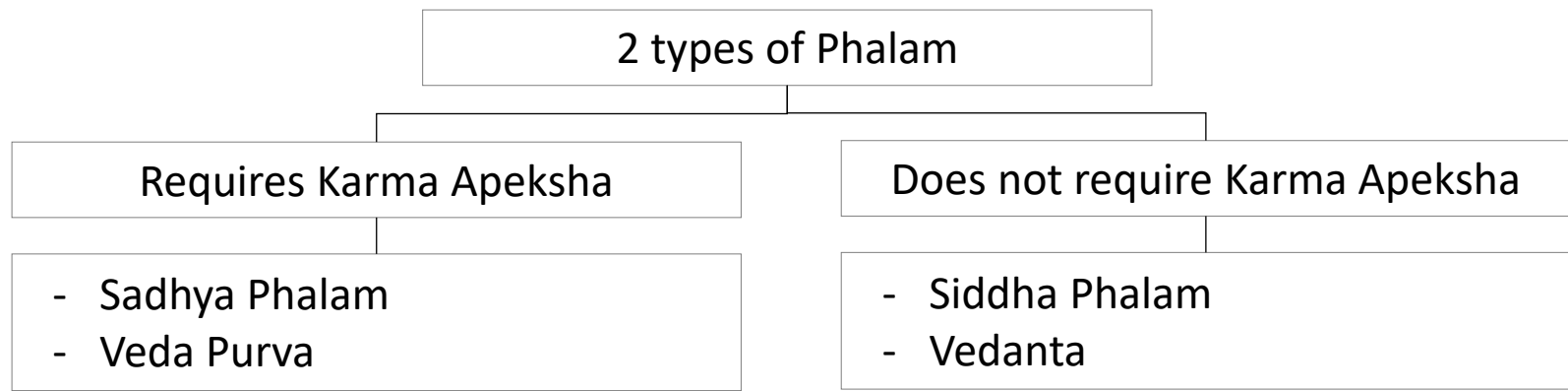
b) Reason :

- Goal – unaccomplished
- Through action – accomplish goal.

c) Shankara :

- **Goal = Moksha = Already attained.**
- **Here knowledge need not be followed by Karma.**

d)



- Already discussed all this in the 1st Sutra – “Atha”

e) Book :

- Accomplishment of the accomplished
- Sadhyasya Siddhi
- Siddasya Siddhi

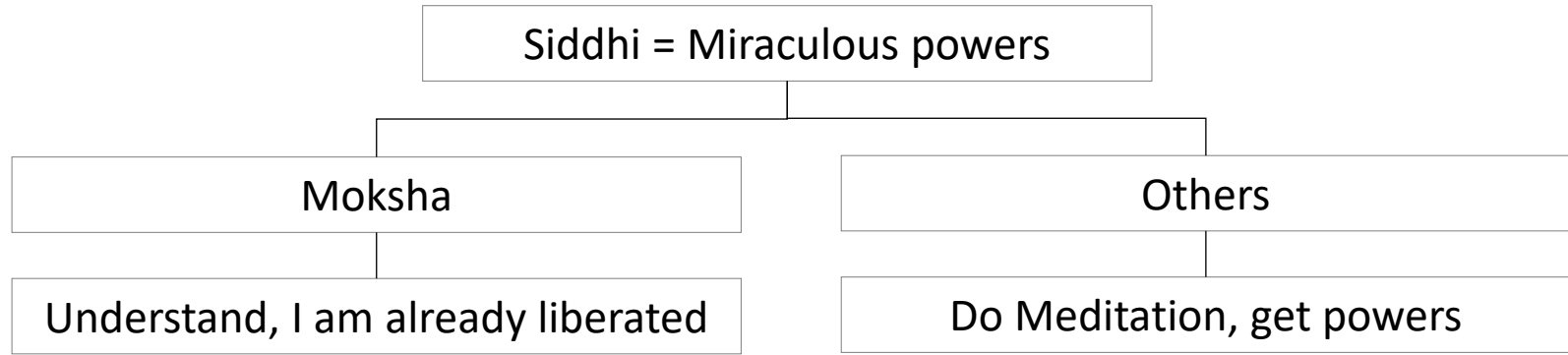
VIII) Ramana Maharishi – Sad Darshanam :

सिद्धस्य वित्तिः सत एव सिद्धिः
स्वप्नोपमानाः खलु सिद्धयोऽन्याः ।
स्वप्नः प्रबुद्धस्य कथं नु सत्यः
सति स्थितः किं पुनरेति मायाम् ॥ ३७ ॥

siddhasya vittih sata eva siddhih
svapnopamanah khalu siddhayo.anyah |
svapnah prabuddhya katha m nu satya h
sati sthitah kim punareti mayam || 37 ||

The only true attainment of a man of realisation is the awareness of the Infinite Reality. All the other powers (siddhis) are unreal like dreams. Will a person who has woken up from sleep take his dreams to be real? Even so, will a person established in the Reality ever come again to the life of Maya, the life of the world? [Verse 37]

a)



b) Upto this is Advaitins Purva Pakshi to Vruttikara.

c) Vruttikara :

- You are Maha wrong.
- Vedanta itself is prescribing Karma.

88) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

नार्हत्येवं भवितुम् ,
कार्यविधिप्रयुक्तस्यैव ब्रह्मणः प्रतिपाद्यमानत्वात् । ‘आत्मा वा
अरे द्रष्टव्यः’ (बृ. उ. २ । ४ । ५) ‘य आत्मापहतपाप्मा ...
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः’ (छा. उ. ८ । ७ । १)
‘आत्मेत्येवोपासीत’ (बृ. उ. १ । ४ । ७) ‘आत्मानमेव

लोकमुपासीत' (बृ. उ. १ । ४ । १५) 'ब्रह्म वेद ब्रह्मैव भवति' (मु.
उ. ३ । २ । १) इत्यादिषु विधानेषु सत्सु, 'कोऽसावात्मा ?' 'किं
तद्ब्रह्म ?' इत्याकाङ्क्षायां तत्स्वरूपसमर्पणेन सर्वे वेदान्ता
उपयुक्ताः — नित्यः सर्वज्ञः सर्वगतो नित्यतृप्तो
नित्यशुद्धबुद्धमुक्तस्वभावो विज्ञानमानन्दं ब्रह्म इत्येवमादयः ।

- Vruttkaras answer to Advaitin.
- Advaitin is wrong.
- Your interpretation is wrong.

I) Sidda Bodhaka Vakyams – Mahavakyams, Vedantin is focussing.

II) Karya bodhaka Vakhyams are also there.

a) Vedanta reveals Brahman which has to be utilised in a Karma.

b) Karma is instructed by Vedanta itself.

c)

Purva Mimamsa	Vruttkara
- No Brahman at all	<ul style="list-style-type: none">- There is Brahman, have to get knowledge- Then serious Sadhana starts- Class – preparation- Sadhana starts to get Moksha after death

d) Vruttkara accepts Nirgunam Brahma.

e) Visishta Advaitam also says Brahma Upasanena Moksha

- Chandogya Upanishad : Chapter 1 – 5 – 32 Upasanas prescribed.

f) For him Brahma is only Sagunam Brahma.

g) Visishta Advaitin does not accept Nirgunam Brahma.

h) Sagunam Brahma = Only Vishnu, Meditate life long, die, Brahmarandram, Shukla Gathi, Vaikunta, sit near Vishnu.

i) Enjoy Salokyam, Sayujyam, Sarupyam.

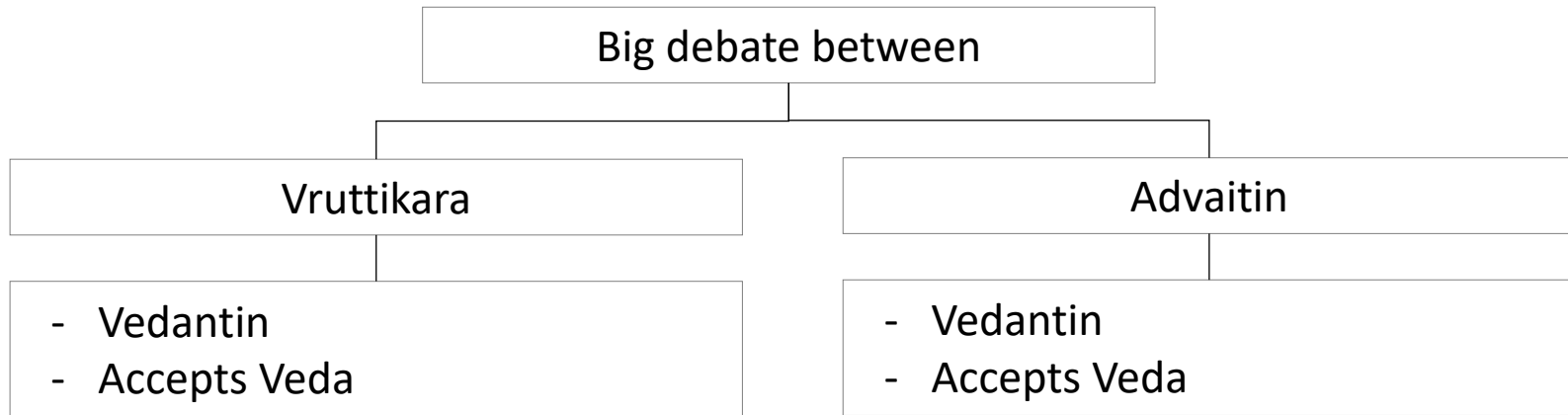
- This is Brahma Upasana of Visishta Advaitin.

j) Vruttkara – here talks of Nirgunam Brahma.

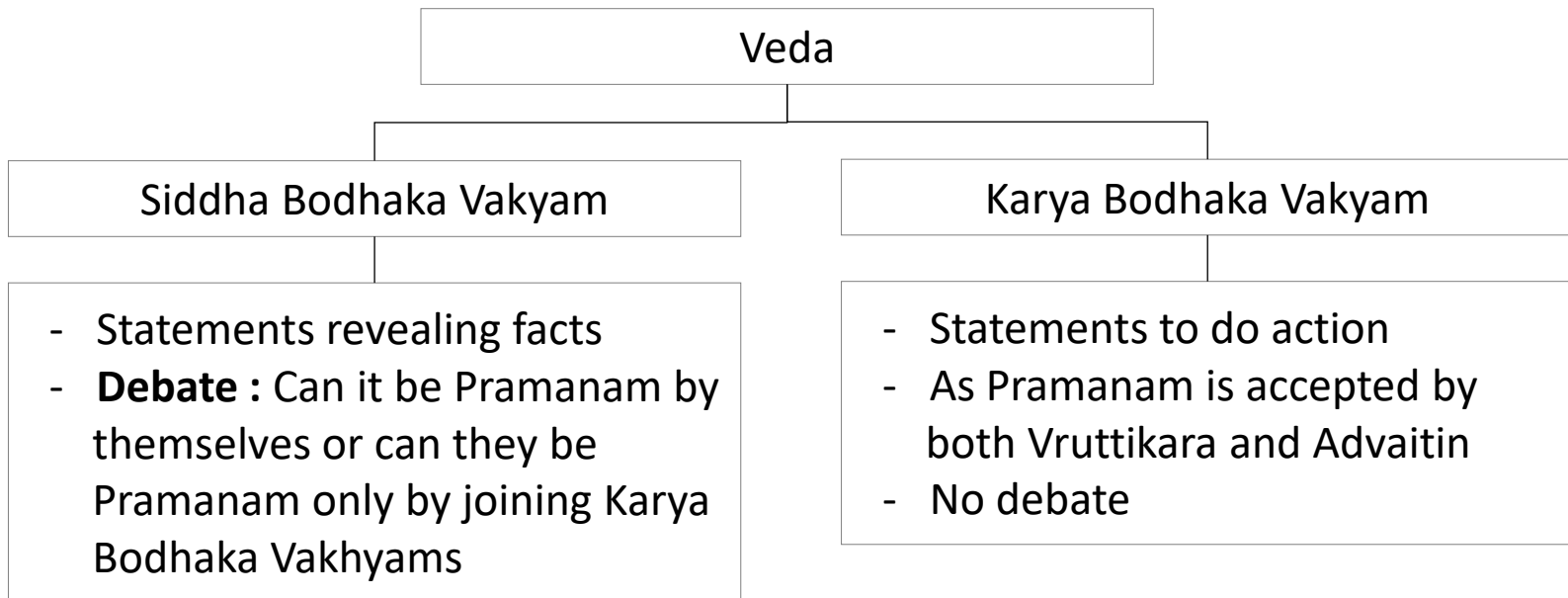
Revision :

Sutra 1 – 1 – 4 – Topic 88 :

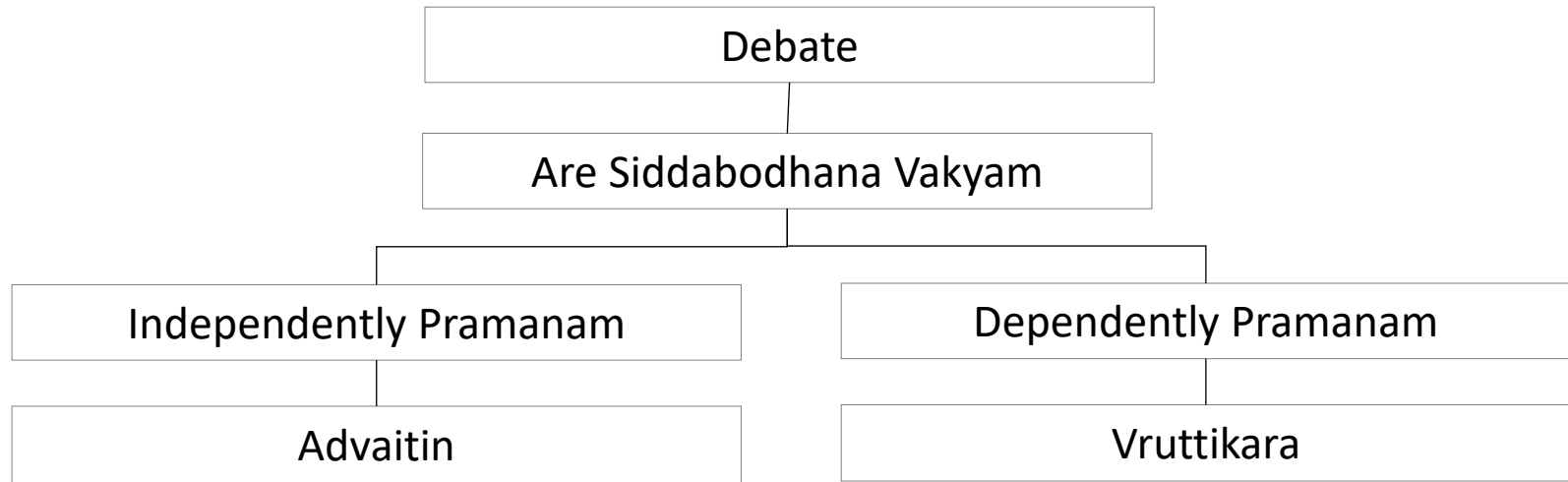
I)



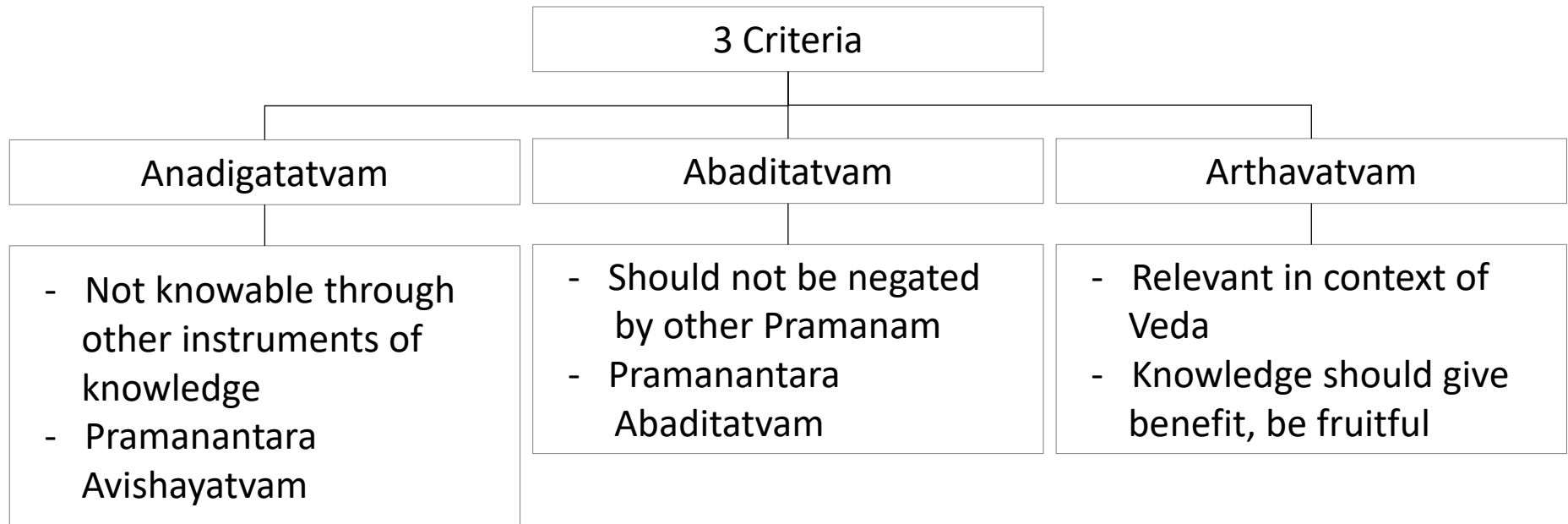
II)



III)



IV) What are criteria which determine a Pramanam – valid source of knowledge?



V) Vruttikara :

a) 1st criteria is not there.

b) Anadigatatvam :

- Siddha Bodhaka Vakyam will always reveal something knowable through other Pramanams.

c) 1st criteria is missing.

VI) Shankara refutes – need not be true.

a) Siddha Bodhaka Vakya reveal things not knowable through other Pramanams.

b) Example :

- Apaurusheya Vishayam – Svarga, Punyam, Papam, Punar Janma.
- Revealed by Siddha Bodhaka Vakhyam and they are Anadigatam.

c) Karma – becomes English word.

VII) 3rd Criteria : Vruttikara

- Siddabodhaka knowledge should be fruitful.

a) Svarga – not Pramana Vakyam only Artha Vada.

- It is Anadigatam but Apramanam.
- 3rd criterion utility not fulfilled.

b) Logic :

- No benefit by knowing Svarga.
- Become miserable.
- I am caught in India, such wonderful places are there!

c) Punya, Papa Bodhaka, Svarga, Punar Janma Vakyam are Anadigatam, but not useful to him.

d) When there is a Karya Bodhaka Vakyam which tells me how to reach Svarga, then I can perform ritual and reach Svarga.

e) Arthavatvam of Siddha Bodhaka Vakyam by Vruttikara.

f) Brahma Bodhaka Vakyam are Apramanam, even though it is Anadigatam.

VIII) Shankara :

a) Brahma Bodhaka has benefit :

- **Reveals Brahman as myself.**

b) Brahman = Nitya Mukta Svarupaha.

c) Means, I am Nitya Mukta

- **I wake up to the fact, that I am not a Samsari.**

d) Siddha Bodhaka has Arthavatvam, Saprayojanavatvam.

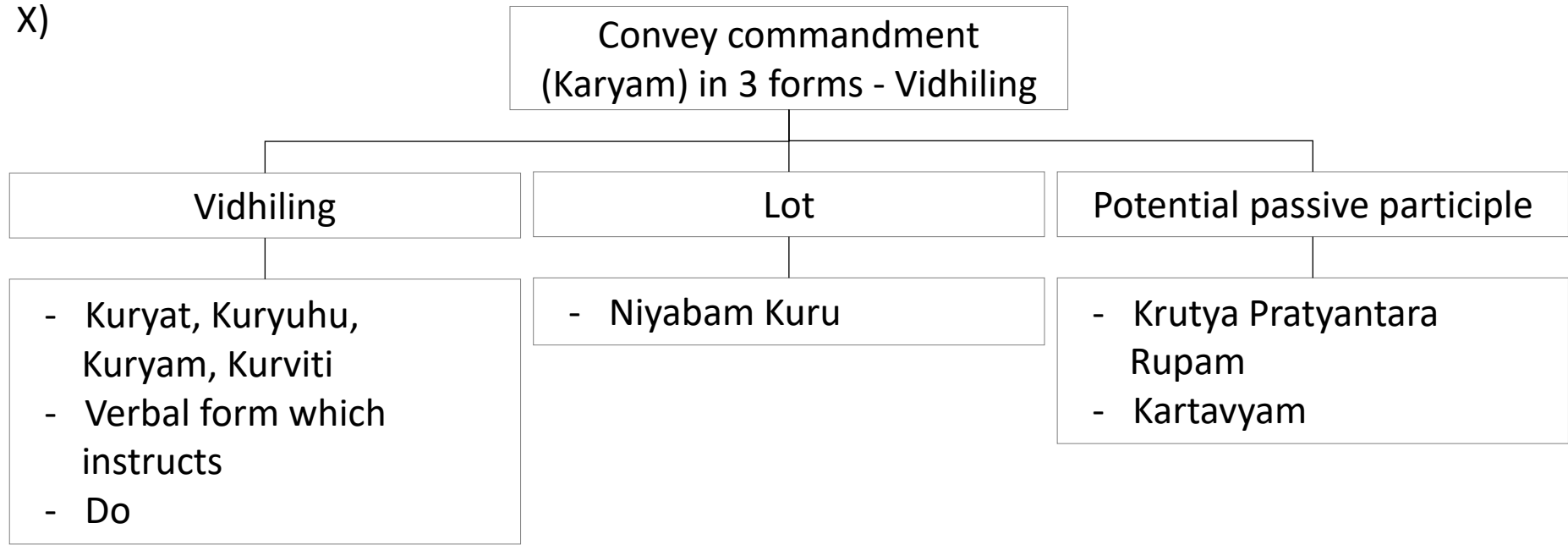
IX) Vruttikara :

a) As Brahman is myself, can't get benefit.

b) Veda itself doesn't consider that this knowledge is fruitful.

- c) You claim it is fruitful.
- d) Veda asks you to meditate on this knowledge.
- e) Practice Meditation, Karya Bodha Vakyam follows Siddha bodhaka Vakyam.
- f) Spiritual Sadhana incomplete without Upasana.
 - Go on Meditating – Aham Brahma Asmi.
- g) Produces Punyam, gives liberation after death.
- h) Vedanta = Pramanam
- i) Verbs giving commandments in these Mantras.

X)



XI) Gita : Chapter 3 – Verse 8

नियतं कुरु कर्म त्वं
कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते
न प्रसिद्ध्येदकर्मणः ॥ ३-८ ॥

niyataṁ kuru karma tvaṁ
karma jyāyō hyakarmaṇaḥ |
śarīrayātrāpi ca tē
na prasiddhyēd akarmaṇaḥ ||3-8||

You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction. [Chapter 3 – Verse 8]

- Kuru Niyatam Karma.

XI) Siddha Bodhaka Vakyams useless without Karma.

XII) Vidhi – Lot – Tavya = Commandment in Sanskrit Grammar.

XIII) Quotations :

a) Brihadaranyaka Upanishad : Chapter 2 – 4 – 5

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म
प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,

आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,
ātmanastu kāmāya brahma priyaṃ bhavati |
na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,
ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |

ātmā vā are draṣṭavyaḥ śrotavyo mantavyo

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]

b) Should be heard, reflected upon, meditated upon.

- Have to do

c) Karya Bodhaka Vakyam

d) Chandogya Upanishad : Chapter 8 – 7 – 1

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

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

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

- Anveshtabyaha – Seek Atma
- Tavya
- Should be taken

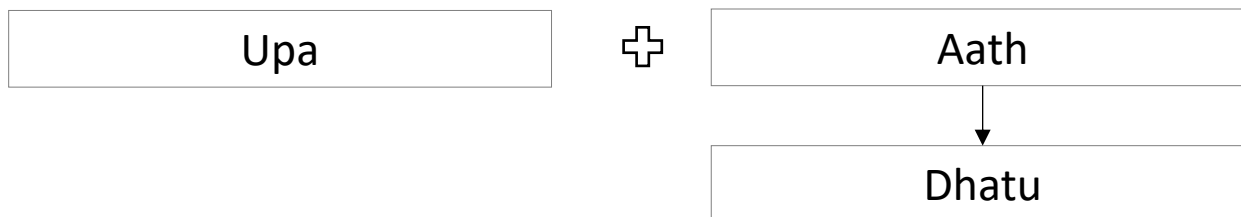
e) Brihadaranyaka Upanishad : Chapter 1 – 4 – 7

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
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;
आत्मैत्येवोपासीत, 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, asaunāmāyamidaṃrūpa iti;
tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,
asaunāmāyamidaṃrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ,
yathā kṣuraḥ kṣuradhāne'vahitaḥ syāt,
viśvambharo vā viśvambharakulāye; taṃ na paśyanti |
akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,
paśyaṃścakṣuḥ, 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 hyetatsarvaṃ veda | yathā ha vai padenānuvindedevam;
kīrtiṃ ślokaṃ vindate ya evaṃ 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]

Upasita :



- Vidhi Ling, Commandment, Karma.

f) Brihadaranyaka Upanishad : Chapter 1 – 4 – 15

तदेतद्ब्रह्म क्षत्रं विद् शूद्रः; तदग्निनैव देवेषु ब्रह्माभवत्;
ब्राह्मणो मनुष्येषु, क्षत्रियेण क्षत्रियो, वैश्येन वैश्यह, सूद्रेण शूद्रः;
तस्मादग्नावेव देवेषु लोकमिच्छन्ते, ब्राह्मणे मनुष्येषु,
एताभ्यां हि रूपाभ्यां ब्रह्माभवत् । अथ यो ह वा
अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति, स एनमविदितो न भुनक्ति,
यथा वेदो वाननूक्तः, अन्यद्वा कर्माकृतम्;
यदिह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति, तद्धास्यान्ततः
क्षीयत एव; आत्मानमेव लोकमुपासीत;
स य आत्मानमेव लोकमुपास्ते, न हस्य कर्म क्षीयते ।
अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥ १४ ॥

tadetadbrahma kṣatram vid śūdraḥ; tadagninaiva deveṣu brahmābhavat;
brāhmaṇo manuṣyeṣu, kṣatriyeṇa kṣatriyo, vaiśyena vaiśyah, sūdreṇa śūdraḥ;
tasmādagñāveva deveṣu lokamicchante, brāhmaṇe manuṣyeṣu,
etābhyāṃ hi rūpābhyāṃ brahmābhavat | atha yo ha vā
asmāllokātsvaṃ lokamadṛṣṭvā praiti, sa enamavidito na bhunakti,
yathā vedo vānanūktaḥ, anyadvā karmākṛtam;
yadiha vā apyanevaṃvinmahatpuṇyaṃ karma karoti,
taddhāsyāntataḥ kṣīyata eva; ātmānameva lokamupāsita;
sa ya ātmānameva lokamupāste, na hasya karma kṣīyate |
asmāddhyevātmano yadyatkāmayate tattatsrjate || 15 ||

(So) these (four castes were projected) the Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. He became a. Brāhmaṇa among the gods as Fire, and among then as the Brāhmaṇa. (He became) a Kṣatriya through the (divine) Kṣatriyas, a Vaiśya through the (divine) Vaiśyas and a Śūdra through the (divine) Śūdra. Therefore people desire to attain the results of their rites among the gods through fire, and among men as the Brāhmaṇa. For Brahman was in these two forms. If, however, anybody departs from this world without realising his own world (the Self), It, being unknown, does not protect him - as the Vedas not studied, or any other work not undertaken (do not). Even if a man who does not know It as such performs a great many meritorious acts in the world, those acts of his are surely exhausted in the end. One should meditate only upon the world of the Self. He who meditates only upon the world called the Self never has his work exhausted. From this very Self he projects whatever he wants.[1 - 4 - 15]

- Lokam here = Chaitanyam
- Atmanam Chaitanyam Upasita.
- You should meditate
- An action.

g) Mundak Upanishad : Chapter 3 – 2 - 19

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]

- Brahma Veda Braheiva Bavati.
- Veda = Commandment
= Late Lakara, looks like lut
- You should know Brahman, involving action.
- Then alone Braheiva Bavati, you will become Brahman, after death.
- Vidanam = Commandment, Karya Bodhaka Vakyam.

XIV) To Meditate on Brahman first, I should know Brahman

- Siddah Bodhaka Vakyams come to serve Karya Bodhaka Vakyams.

XV) When you have a desire to know what is Brahman, Atma, you have desire to implement Karya Vakyams.

- By presenting nature of Brahman, Atma, several statements are there in Vedanta.

XVI) By itself, Siddah Bodhaka Vakyam is useless.

- Must join Karya Bodhaka Vakyam.

XVII) What are descriptions of Brahman as per Vruttikara?

a) Nityah :

- Eternal

b) Sarvagyaaha :

- Omniscient, all revealing Sakshi.

c) Sarvagathaha :

- All pervading

d) Nitya Truptaha :

- Ever fulfilled
- Nitya Poornaha

e) Nitya Shuddha, buddha, Mukta Svabava :

- Ever pure, ever evident (Svayam Prakasha), ever free, by its very nature.

f) Vigyanam :

- Nature of Chaitanyam, Consciousness, not knowledge.

g) Anandam :

- Happiness, Bimba Ananda.

h) Brahma :

- Limitless one
- Don't stop with this knowledge, don't get any benefit.
- Do Upasana.

89) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

तदुपासनाच्च शास्त्रदृष्टोऽदृष्टो मोक्षः फलं भविष्यति ।
कर्तव्यविध्यननुप्रवेशे तु वस्तुमात्रकथने हानोपादानासम्भवात्
'सप्तद्वीपा वसुमती' 'राजासौ गच्छति'
इत्यादिवाक्यवद्वेदान्तवाक्यानामानर्थक्यमेव स्यात् ।

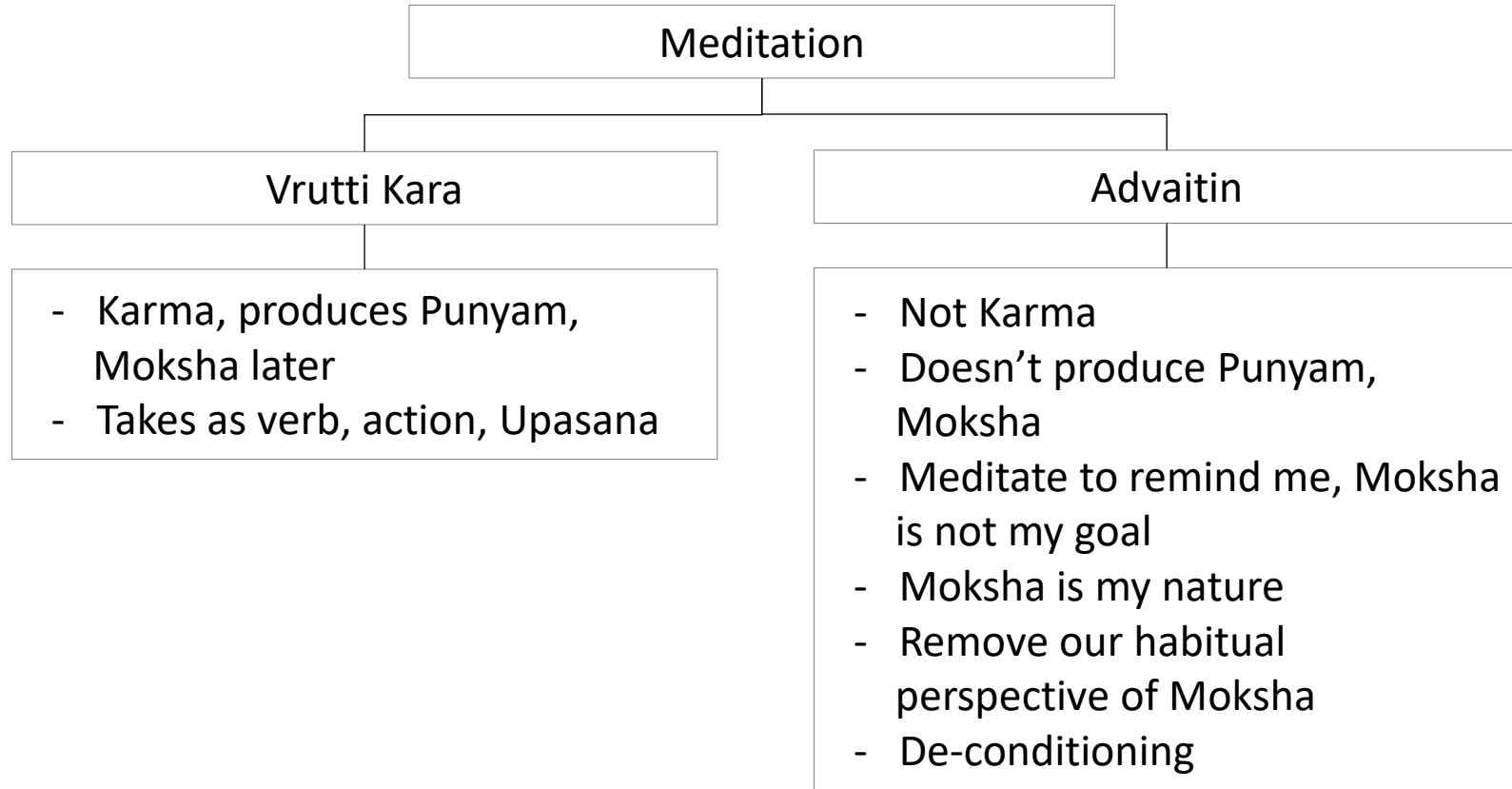
I) By meditating on Brahman, Atman or Aikyam, get Adrishta Moksha through Punya Phalam.

II) How to generate Punyam? By Meditation – Karma.

III) Vedanta Meditation – Nididhyasanam :

- Significance different.

a)



b) I am condition to reach Moksha

- Will I get Moksha in this Janma, or next Janma, will you be my Guru, wrong orientation.

c) Orientation – I should get Moksha should be destroyed.

d) Viparita Bavana Nivrutti is prayojanam of Vedantic Meditation.

e) Nididhyasanam not Karma for us.

f) No Adrishta Phalam for Nididhyasanam.

g) Phalam :

- Drishta Phalam
- Change of perspective
- In Moksha, I don't look forward to.

h) Only I will know.

IV) I am Mukta Purusha, not someone else.

- Consciously feel about myself.
- I am feeling "Jeevan Mukta"
- Moksha = Myself, not a distant goal.

• De – conditioning is the benefit, Drishta Phalam.

V) Vruttkara :

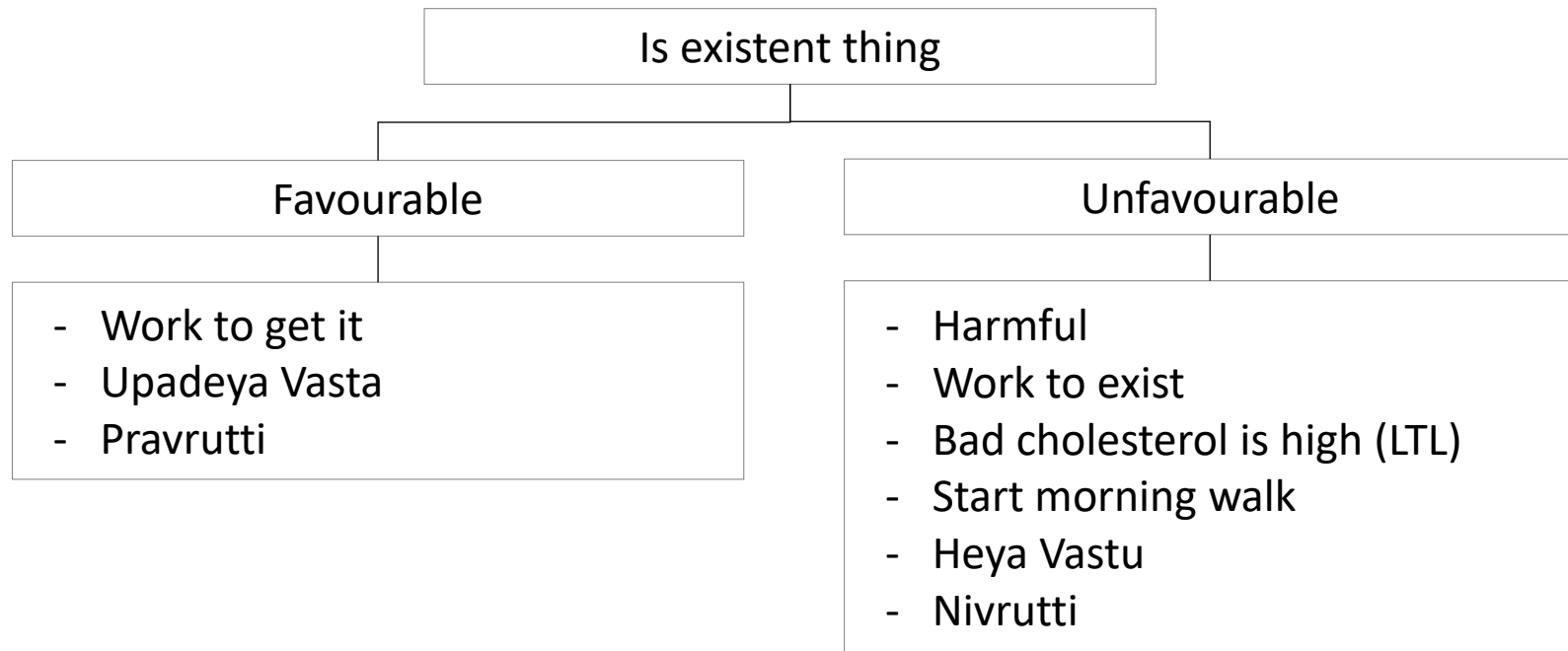
a) Adrishta Phalam :

- Moksha = Phalam, Bavishyati, will come later

b) If Siddha Bodhaka Vakyams alone are there, you will know something called Brahman, Atma is existent.

c) Not I am Atma, Brahman

d)



e) When there is neither Pravrutti nor Nivrutti, without Karya Bodhaka Vakyam, only with Siddha Bodhaka Vakyam, no Hana, no Upadanam, don't get, don't get rid of

f) No value addition – deletion

- Hana Upadana Asambavat

VI) a) Example : Svarga

b) Sapta Dveepa – 7 continents discussed in Avani Attam in Vasumati (Earth)

c) Maha Sankalpa in Avani Attam

d) Shastriya Sidda Bodaka Vakyam

e) Laukika Siddha bodhaka Vakyam :

- Raja Asou Gachhati
- This king is going
- So many pilot, security cars are going.
- No benefit for me.

f) Vedanta Siddha Bodhaka Vakyam Anartakyam Syat :

- Will not give any benefit.

e) Aham Brahmasmi Jnanam is useless as long as you don't meditate.

f) Meditation is crucial

90) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

इत्यादिवाक्यवद्वेदान्तवाक्यानामानर्थक्यमेव स्यात् । ननु
वस्तुमात्रकथनेऽपि ‘रञ्जुरियम् , नायं सर्पः’ इत्यादौ
भ्रान्तिजनितभीतिनिवर्तनेनार्थवत्त्वं दृष्टम् ।
तथेहाप्यसंसार्यात्मवस्तुकथनेन
संसारित्वभ्रान्तिनिवर्तनेनार्थवत्त्वं स्यात् । स्यादेतदेवम् , यदि

रज्जुस्वरूपश्रवणमात्रेणेव सर्पभ्रान्तिः,
संसारित्वभ्रान्तिर्ब्रह्मस्वरूपश्रवणमात्रेण निवर्तेत; न तु निवर्तते ।
श्रुतब्रह्मणोऽपि यथापूर्वं सुखदुःखादिसंसारिधर्मदर्शनात् ।
‘श्रोतव्यो मन्तव्यो निदिध्यासितव्यः’ (बृ. उ. २ । ४ । ५) इति च
श्रवणोत्तरकालयोर्मनननिदिध्यासनयोर्विधिदर्शनात् ।
तस्मात्प्रतिपत्तिविधिविषयतयैव शास्त्रप्रमाणकं
ब्रह्माभ्युपगन्तव्यमिति ॥

- Vruttikara’s view continues from topic 82 to 88

I) Vruttikara imagines Advaitin’s question, objection

II) Vruttikara :

- Siddha Bodhaka Vakyam useless, gives no benefit.

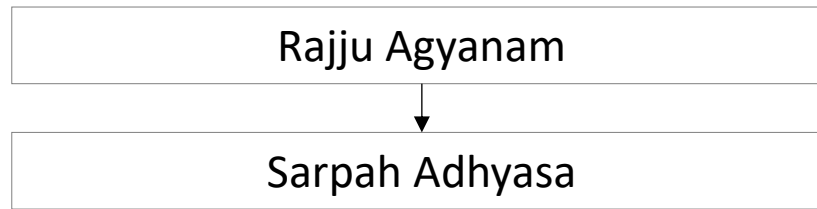
III) Gave 2 examples :

- 7 continents exists
- Raja is going

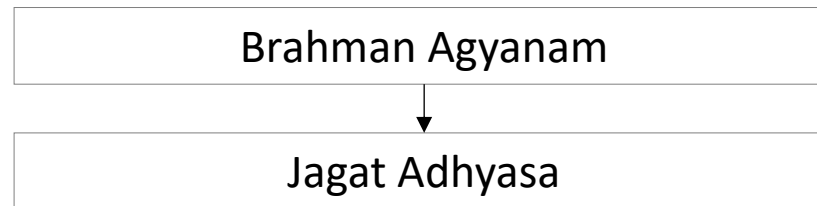
IV) There are some Siddha Bodhaka Vakyams give benefit without Karya Bodhaka Vakyam.

V) Example :

- Rope Snake
- Rope resembles Snake, not clear, ignorance of Rope, Superimposition of Snake.



VI)



VII) When I am about to run, because of fear, shivering

- Army runs away seeing a snake.
- Nagastram is there.

VIII) Guru :

- This is not a snake, resembles snake but is a Rope.

a) Reliable person states, Shabda Pramanam, gives Jnanam, this is innocent harmless rope.

b) This is innocent, harmless world, I am Jagat Adhishtana Chaitanyam, Brahman.

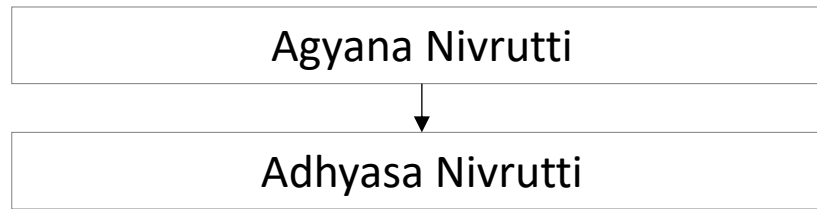
c) There is no snake in 3 periods of time.

- Snake Baddaha, only appearance.

d) There is no world, only I, Brahma Chaitanyam exists.

- Jagat Badaha, only appearance.

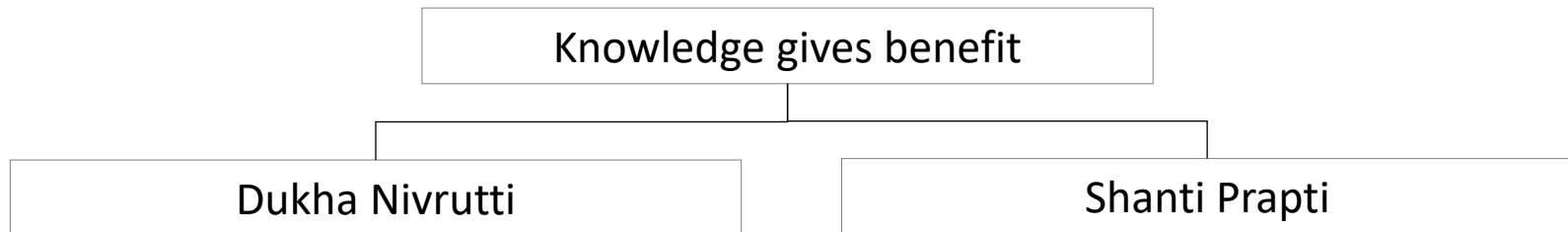
IX)



X) Vivekachudamani :

- Agyanam and Adhyasa are cause of fear, Bayam.
- Maha fear and pain got destroyed.

XI)



- Sidda Bodhaka Vakyam = Pramanam
- Gave Anadigata, Abadita, Arthavatu Rajju Jnanam it gave.

XII) Hence Siddha Bodhaka Vakyams can be Pramanams without connecting to Karya Bodhaka Vakyam

- Advaitin may ask such a question
- What is the reply?

XIII) a) Even in the case of Siddha bodhaka Vakyam, in case of :

- This is a Rope, not a snake.

b) Fear is caused by Adhyasa, Branti.

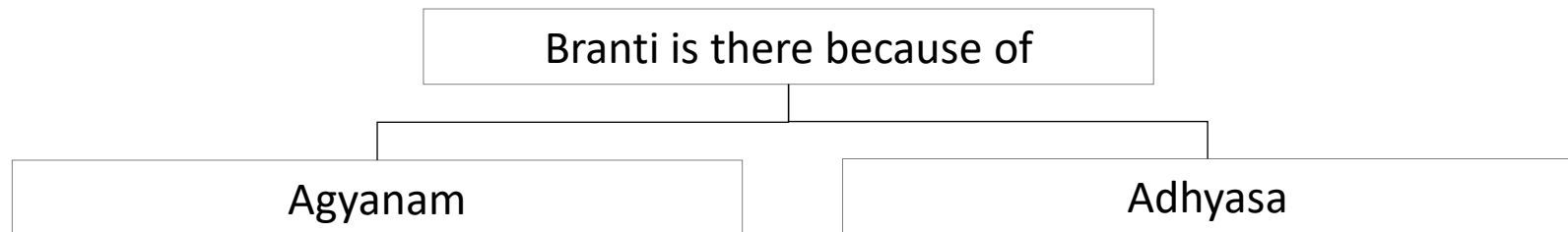
c) Branti is caused by Agyanam.

d) Both Agyanam and Adhyasa are gone by Jnanam.

- Bayam also went away.
- Arthavatvam fulfilled, 3rd criterion for Pramanam
- Has utility

XIV) a) In the same way, every Jiva, student of Vedanta, has self ignorance and self misconception, in the form of Aham Samsari Asmi

b)



c) Shastra :

- You are not Jiva
- You are Brahman
- Na Tvam Jivaha, Tvam Brahma Asi

d) This is reliable Veda telling me my nature like reliable person says, this is a rope

- We are Sraddha Vantaha
- We accept Veda as Pramanam.

e) Veda Vakyam gives me knowledge, I am Brahman.

- Asamsari Brahma Aham Asmi.
- Abayam Brahma Aham Asmi.

f) Bayam caused by Jiva Bavam goes away.

- Can't coexist with Abayam.
- This is a Maha benefit

h) Samsaritva Branti :

- I am Jivaha, not Jiva Svarupa.
- This is Advaitin's question to Vrutti Kara.
- Vrutti Kara replies.

XV) I accept Rope Snake example.

- Siddha Bodhaka Vakhyam is Pramanam.
- It will give you benefit.
- Only acceptable for Rope Snake example.

XVI) In Tat Tvam Asi, that law is not true.

- Your example is wrong example.
- Our case different than Rope – snake.

XVII) a) In the case of Vedantic students also, after class, if Samsara goes away, we can admit that Siddha Bodhaka Vakyam is Pramanam.

b) Samsara goes by Vedantic study.

c) By Vedantic study, samsara does not go away.

d) Vedantic study does not remove Samsara.

- Sometimes become worse.

XVIII) Before and after class, same Sukham, Dukham continues.

XIX) Sruti confirms Vedantic study will not give Moksha.

a) Srotavyaha, Mantavyaha, Nididhyasitavyaha.

b) Do Sravanam, study, should reflect, (Karma should do meditation, Upasana Karma.

- Do mental activity.

c) Pratyaksham reveals, study does not benefit.

d) Siddha Bodhaka Vakyam can't give benefit.

e) Have good notebooks but no use

- Only Artha Vada.

f) Vidhi Darshanat :

- Yatra Yatra Vidhihi, Tatra Tatra Karma.

XX) Subject matter of Vedanta, not Brahman, but Upasana Rupa Karma.

XXI) Shastra Yonitvat, don't interpret like that

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

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

XXII) Purva Pakshi - Concludes :

a) Shastram has revealed Brahman not for merely knowing.

b) But only for the sake of following meditation Karma.

c) Subject matter of Veda is Karma.

d) Jnana Khandam :

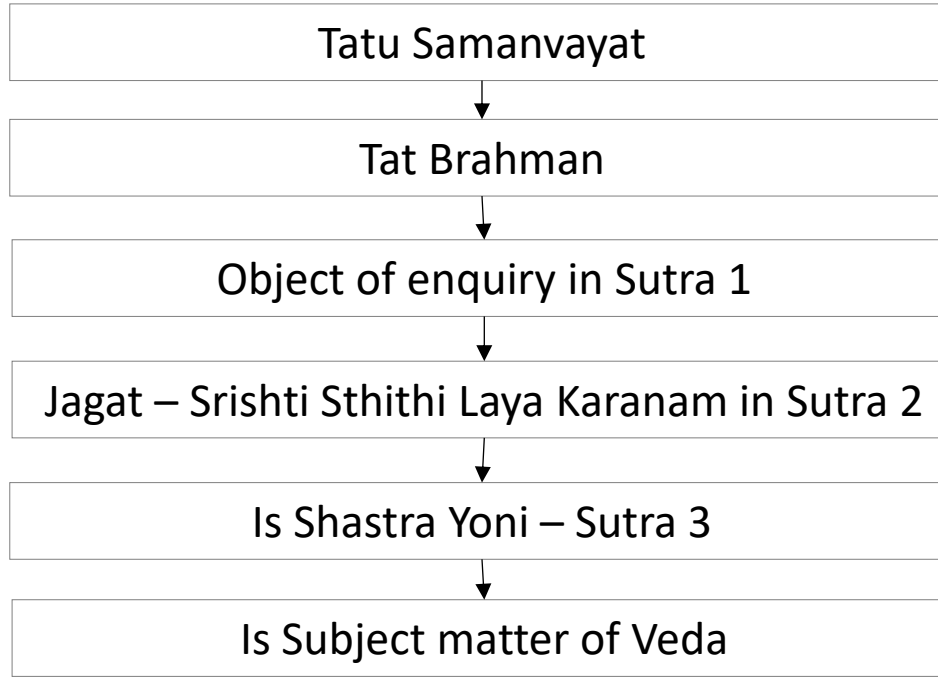
- Not appropriate name, it is Karma Khanda only.

XXIII) Vruttikara – Purva Pakshi – is over.

Revision :

Sutra 1 – 1 – 4 : Topic 90

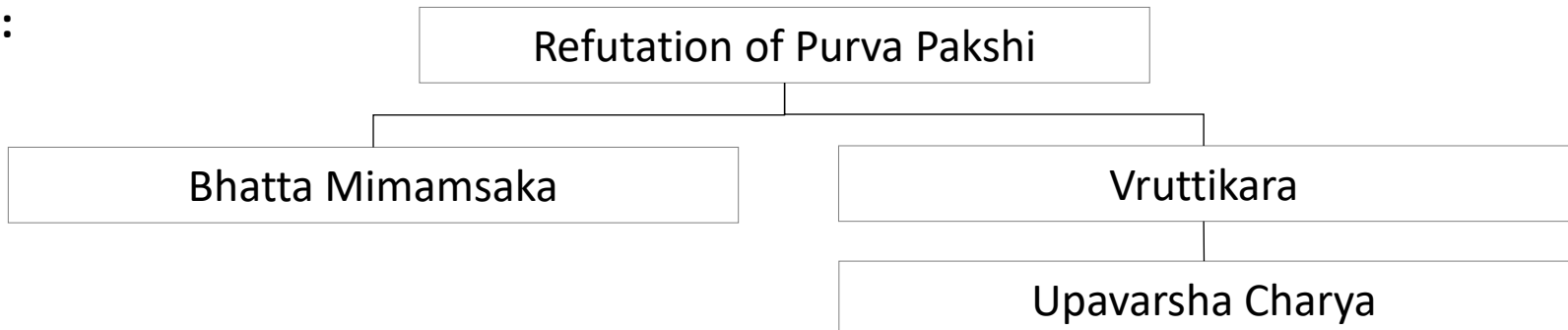
I)



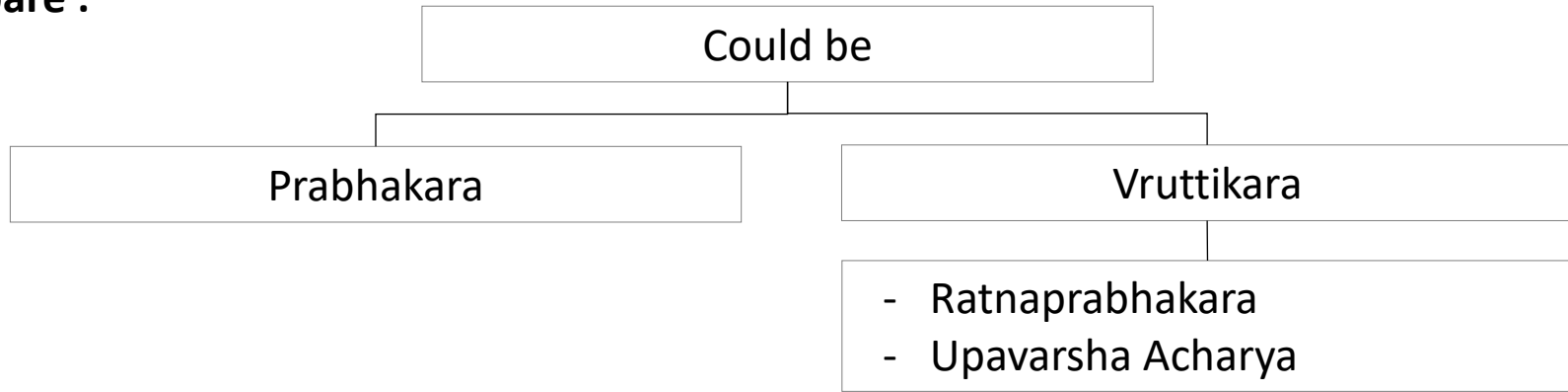
II) Reason : Samanvaya

- a) Brahman is central theme of all Upanishads determined by application of 6 Lingas.
- b) Since Brahman is central theme, that is the subject matter of Vedanta.

c) Tu :



d) Apare :



e) Upavarsha Acharya :

- Lived before Shankara
- Wrote commentary on both Purva Mimamsa and Uttara Mimamsa.
- Called Vruttikara

f) Quoted by Shankara in Brahma Sutra Bashyam.

g) Brahma Sutra : Chapter 1 – 3 – 28

शब्द इति चेत् न अतः
प्रभवात्प्रत्यक्षानुमानाभ्याम् ।

Sabda iti chet na atah prabhavat
pratyakshanumanabhyam

If it be said (that a contradiction will result) in respect of the word (we say) no, because (the world) originates from the word, as is known from direct perception (Sruti) and inference (Smriti).[1 – 3 - 28]

- Bhagavan Upavarsha
- May be Vruttikara

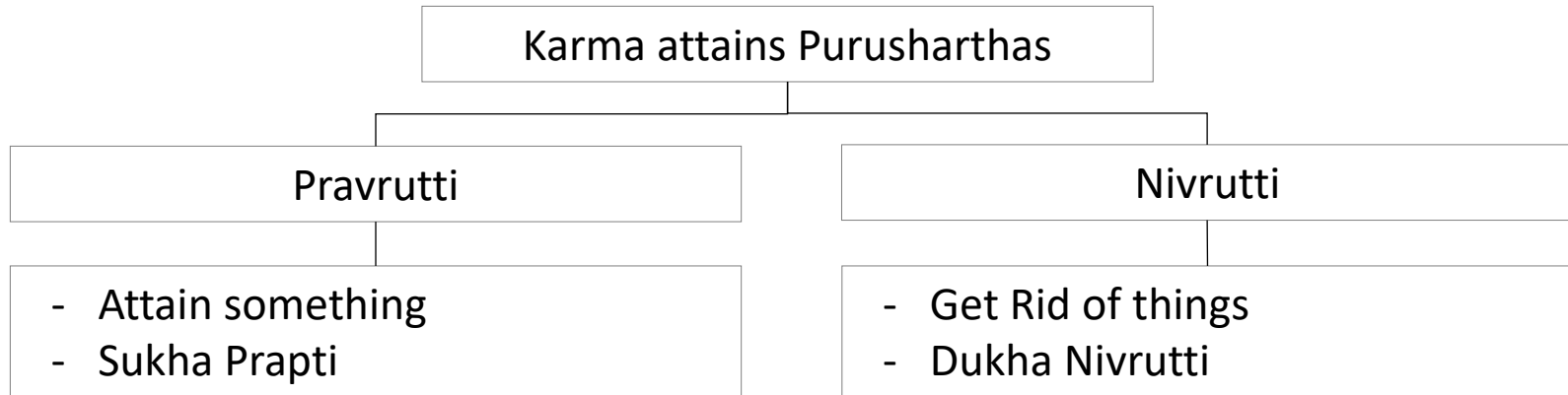
III) Vruttikara similar to Purva Mimamsaka in early stage.

a) Both assert Karma alone is subject matter of entire Veda Purva and Anta.

b) Logic :

- Veda Pramanam only if it conveys something useful.
- Karma alone is useful, any Jnanam by itself, can never be useful, including Brahma Jnanam.

c)



d) Siddha bodhaka Vakyam not Pramanam.

- Knowledge of Karma alone useful.

e) Both Bashta Mimamsaka and Vrutti Kara agree in this aspect

f)

Bashta	Vruttikara
<ul style="list-style-type: none">- Brahman does not exist- Brahma Nastikas	<ul style="list-style-type: none">- Brahman exists- Get Brahma Jnanam- Aikya Jnanam in Mahavakyam exists- Vedanta Ekadeshi

g) Brahma Jnanam can't give liberation by itself, no Pravrutti, no Nivrutti.

h) Knowing Aham Brahma Asmi, no use.

IV) a) Must do Upasanam Karma to get Moksha.

b) Jnanam converted by Vruttikara into Upasana.

c) Brahma Veda Brahmeiva Bavati.

d) Converted as :

- Brahma Upasate Brahmeiva Bavati.

e) Brahma Upasanam = Manasa Karma, do lifelong

f) Upasana produces Punyam, Punyam gives Moksha.

V) Advaitin : Example

a) Rope Snake – it is not snake, rope Agyana Nivrutti takes place

b) Adhyasa Nivrutti – Sarpa Nivrutti – Dukha, Baya Nivrutti Purushartha takes place.

c) Got Purushartha by listening not doing anything.

d) Drishyate, Anubuyate

VI) Purva Pakshi :

a) In Rope Snake example I accept.

b) In Brahman, not possible.

c) Anubhava is Pramanam, interview Vedantic students

- Have listened to “Tat Tvam Asi”, no change, remains Samsari.

d) Anubhava proves that knowledge does not give benefit in “Aham Brahma Asmi”

e) Shastra :

- Srotravyaha, Mantavyaha, Nididhyasanam.

Brihadaranyaka Upanishad : Chapter 2 – 4 – 5

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पुत्राणां 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]

f) Nis-Samshaya Jnanam after Sravanam, Mananam.

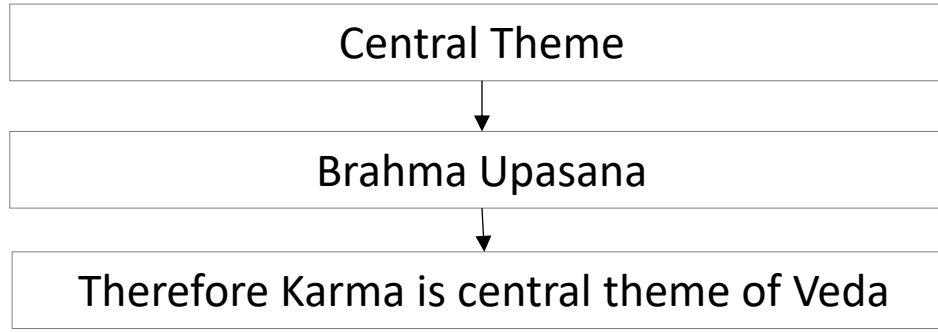
g) Recommends meditation = Upasana = Karma.

h) Other Upasanas – Give Punyam for Anya Loka Prapti.

i) Aham Graha Upasana produces Punyam for Moksha.

j) Vedanta talks about Brahman as central theme as preparation for Brahma Upasanam.

k)



VII) Tarqa language Paksha, Hetu, Sadhya, Drishtanta.

a) Ratnakara condenses entire philosophy in Tarqa language.

b) Ratnaprabha by Ramananda :

- Teaches how to present in Tarqa language.

VIII) It is Academic exercise.

91) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

अत्राभिधीयते — न; कर्मब्रह्मविद्याफलयोर्वैलक्षण्यात् ।

Foot Note 1 :

l)

Moksha	Na Vidhijanya	Karmaphala Vilakshanatvat	Atma
Paksha	Sadhyam	Hetu	Drishtanta

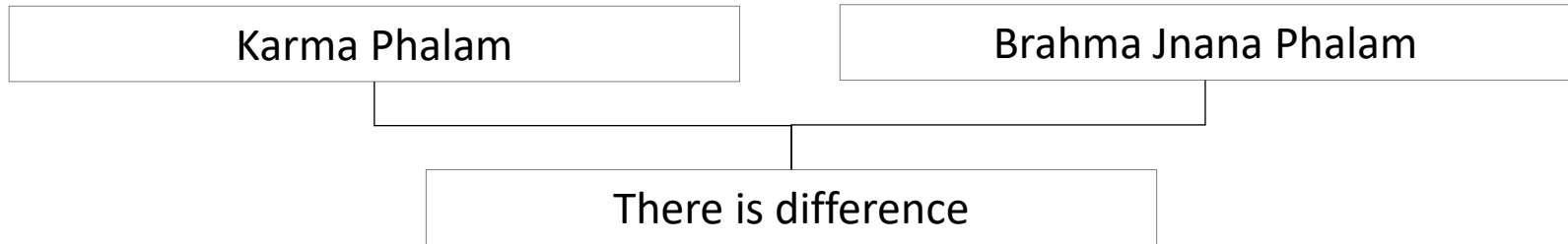
II) w.r.t. Vruttikara Matam, Abhidhiyate – reply.

a) Na :

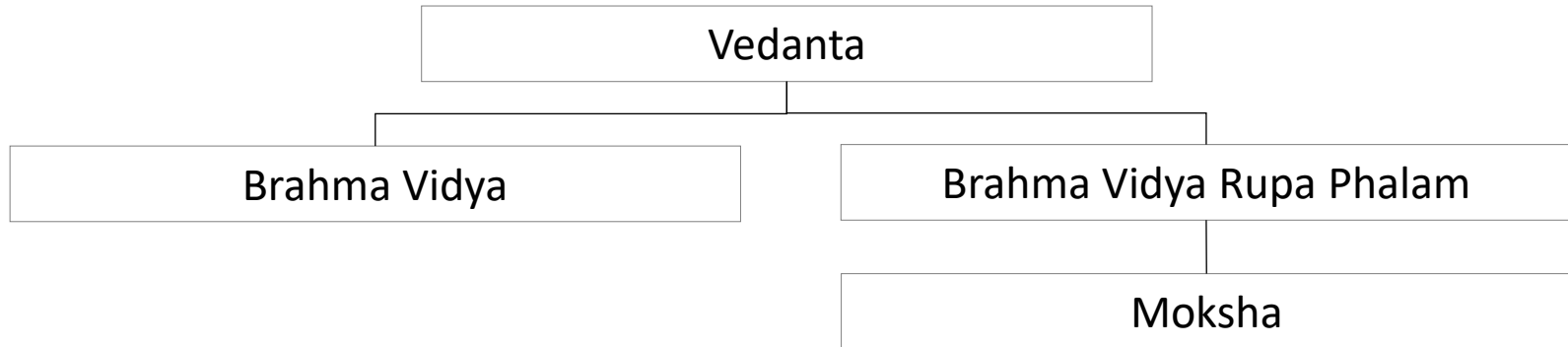
- Moksha is Karma Phalam, is not correct.

b) Moksha not Brahma Upasana Phalam.

III)



IV)



V) Moksha is different from any Karma Phalam.

- It is Karma Vilakshanam, Paramartika Satyam.

VI) Panchadasi – Chapter 9 :

a) Vidyaranya talks about Nirguna Brahma Upasanam

b) Does not join Vruttikara who says, Upasana produces Punyam and Moksha.

c) Vidyaranya :

- Upasana purifies mind and that removes obstacles for Jnanam.

d) Once obstacle is removed, Paroksha Jnanam will get converted into Aparoksha Jnanam.

e) Aparoksha Jnanam – gives Moksha.

VII) Karma doesn't give Moksha = Pratingya Vakyam.

VIII) Shankaras reply – essence :

a) Karma perpetuates Samsara only.

- Job of karma is to produce Punyam or Papam depending on quality of Karma.

b) Punya – Papam :

- Produces good or bad Shariram, gives Sukham – Dukham Anubhava and rebirth...

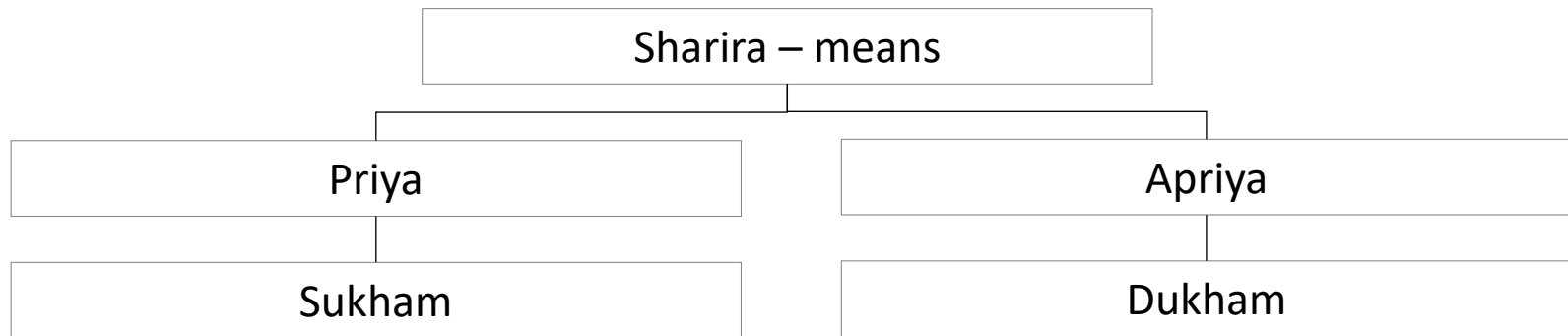
c) Chandogya Upanishad :

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ ८.१२.१ ॥	maghavanmartyaṃ vā idaṃ śarīramāttaṃ mṛtyunā tadasyāmṛtasyāśarīrasyātmano'dhiṣṭhānamātto vai saśarīraḥ priyāpriyābhyāṃ na vai saśarīrasya sataḥ priyāpriyayorapahatirastyaśarīraṃ vāva santaṃ na priyāpriye sprśataḥ 8.12.1
--	--

Indra, this body is mortal. It has been captured by death. Yet it is the base of the Self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him. [8 - 12 - 1]

d) Karma keeps Jiva Sa-Shariram, endowed with a Body.

IX)



- Both unavoidable.

X) Definition of Samsara :

- **Sashariratvam Samsara.**
- Being embodied = Samsara.

a) In Pralayam, we have Karana Shariram, no Sthula, Sukshma.

b) Chandogya Upanishad is Pramanam

c) What is Moksha?

- **Asharirata Hi Moksha.**

d) Moksha definition :

- Asharira Bava Santam, Na Priya Priye Sprishata
- One who is Ashariram, Priyam (Sukham), Apriyam (Dukham) will not touch him.

e) Technical definition, Shankara uses to negate Vruttikara.

f) Shankara uses this Moksha definition to refute Vruttikara Matam.

XI) How do I understand Asharirata as Moksha?

a) The one who is not associated with Body, unembodied one is Mukta.

b) Problem :

- Jeevan Mukta will not be possible.

c) Jeevan Mukta is Sa-shariraha.

d) In context of Jeevan Mukti, Ashirarata we define as :

- Sharira Sambanda Rahitaha = Asharirata.

e) Tasya Bava Asharirata

f) Jeevan Mukta has a body but still he does not have, Sharira Sambandha “Nirmamaha, Nirahankara”

g) Upadesa Sahasri :

- **Body is not me, Body is not mine, Body is Mithya, Body is less real than me, the Satchit Ananda Atma.**

h) I am Asangaha.

i) Body has Priya, Apriya.

j) Jeevan Mukta will say, I am Asanga Atma Asmi, even if tears rolling.

- For me there is no Sukham or Dukham.

XII) Eye, tears, is not me or mine or as real as me.

a) I am very clear about that.

b) Jeevan Mukta in Shastric language is Asharira.

c) Therefore, Janaka the Jnani was called Videhaha.

d) Videhaha = Ashariraha

- Vigataha Deha, Deha Sambandaha Nasti.

e) Pramata, Pramanam, Prameyam status is temporary belonging to Body – Mind – in time.

f) I am timeless Sakshi Atma.

g) I am Asanga Atma.

XIII) In the context of Videha Mukti, how do you define Asharirataha.

a) Don't say Sambanda Rahitaha.

b) We say Sharira Rahitaha, Nitya Mukta Svarupaha.

c) Videha Mukti has dropped everything, creation itself.

d) At time of death, Sthula gone, Sukshma, Karma also gone.

e) Therefore, Asharirataha, Moksha = Technical definition which we can use in the context of Jeevan Mukti and Videha Mukti.

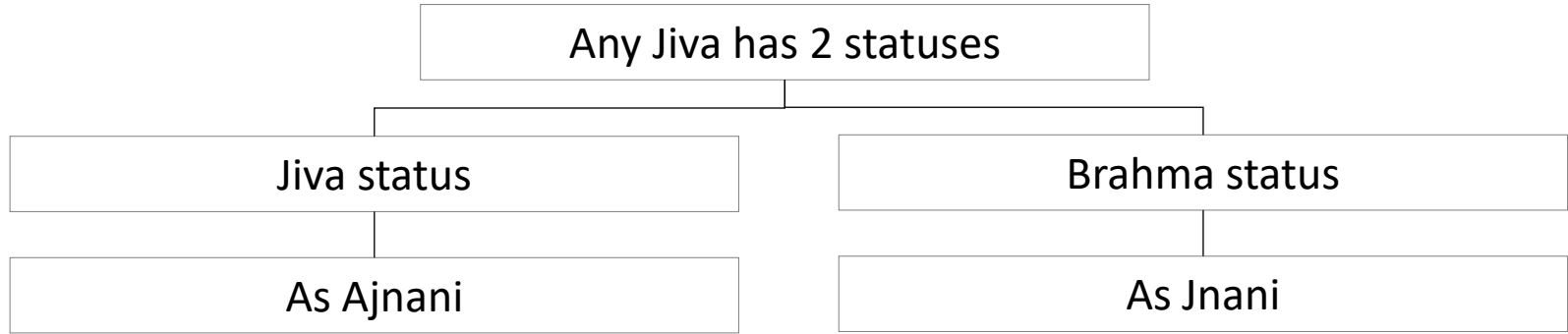
XIV) a) Shankara takes that and he shows that this Asharirata is never possible through Karma.

b) Hence Moksha can be attained only by Brahma Jnanam not Karma.

c) Karma can only keep you perpetually in Jiva Bhava, Samsara, Sasharira.

d) Jnanam will keep you perpetually in Brahma Bava, Asamsari, Asharira Nitya Mukta status.

e)



f) Karma can never make me Ashariraha.

g) Therefore Karma can't give me Moksha.

h) Moksha = Jnana Pradhana not Karma Pradhana.

92) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

अत्राभिधीयते — न; कर्मब्रह्मविद्याफलयोर्वैलक्षण्यात् । शारीरं
वाचिकं मानसं च कर्म श्रुतिस्मृतिसिद्धं धर्माख्यम् , यद्विषया
जिज्ञासा ‘अथातो धर्मजिज्ञासा’ (जै. सू. १ । १ । १) इति
सूत्रिता । अधर्मोऽपि हिंसादिः प्रतिषेधचोदनालक्षणत्वाज्जिज्ञास्यः
परिहाराय । तयोश्चोदनालक्षणयोरर्थानर्थयोर्धर्माधर्मयोः फले

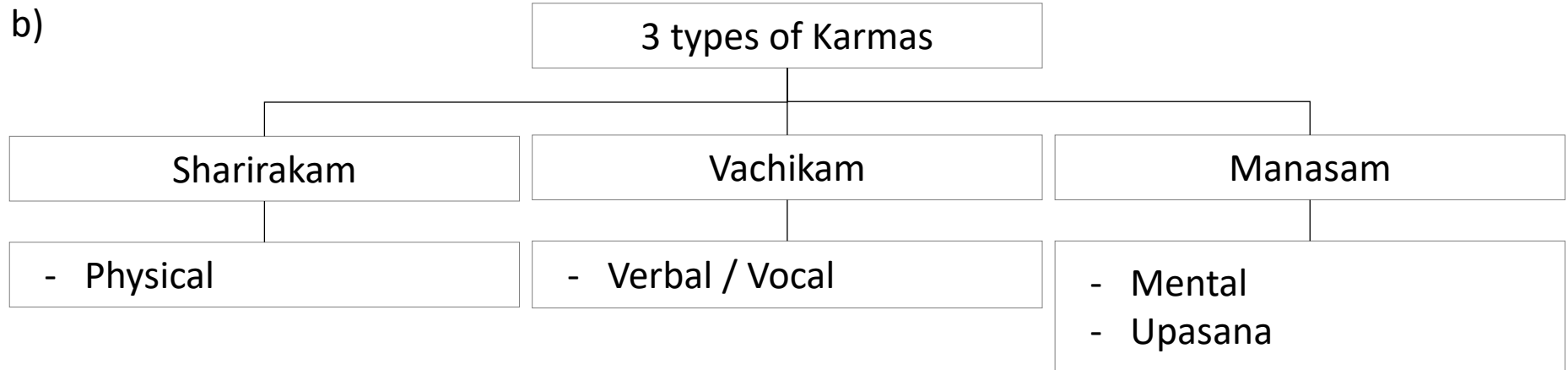
प्रत्यक्षे सुखदुःखे शरीरवाङ्मनोभिरेवोपभुज्यमाने
विषयेन्द्रियसंयोगजन्ये ब्रह्मादिषु स्थावरान्तेषु प्रसिद्धे ।
मनुष्यत्वादारभ्य ब्रह्मान्तेषु देहवत्सु सुखतारतम्यमनुश्रूयते ।

I) Shankara refutes Purva Pakshi depending on Shastra Pramanam (Mimamsa).

II) Vruttikara Veidika, has written Bashyam on both Veda Purva, Veda Antha.

a) Clean Sraddhavan.

b)



c) Veidika, Smartha Karmas = Dharmakyam

d) Dharma = Anything you do based on scriptural instruction.

III) Karma :

- a) Confined to Purva Mimamsa.
- b) Athatho Dharma Jingyasa
- c) Presented by Jaimini in the form of Sutras.
- d) Entire Purva Mimamsa is Karma based.

IV) Adharma discussed in Purva Sutras.

a) Example :

- Himsa – don't harming others.

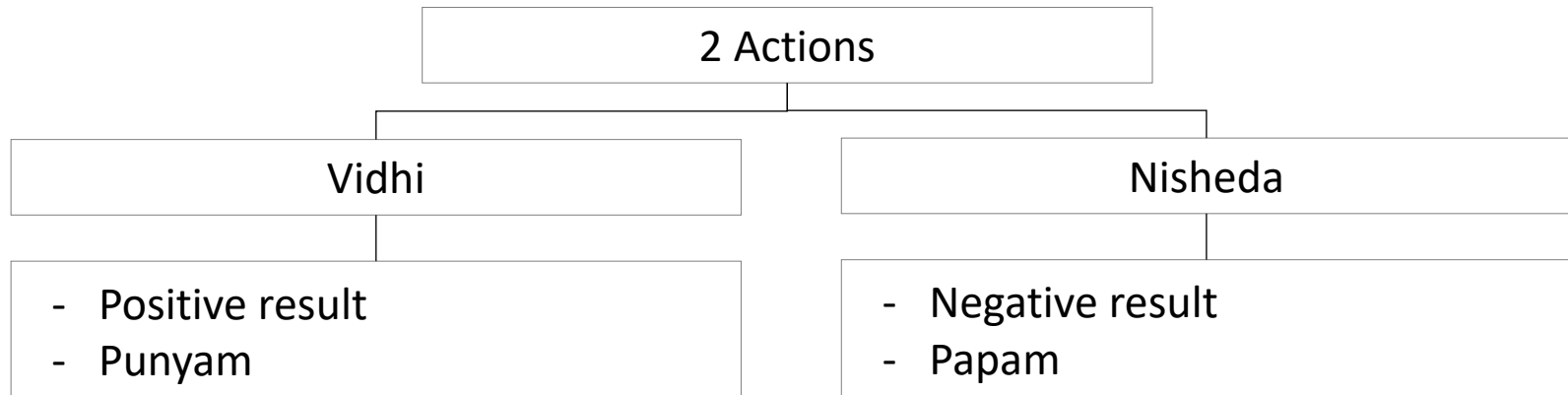
b)

Dharma	Adharma
Vidhi Vakyam	Nisheda Vakyam

c) Enquire into both to avoid Adharma.

- To eschew, give up, avoid.

d)



e) Punyam – Papam is Adrishtam Apratyaksham, result is Drishtam, Pratyaksham.

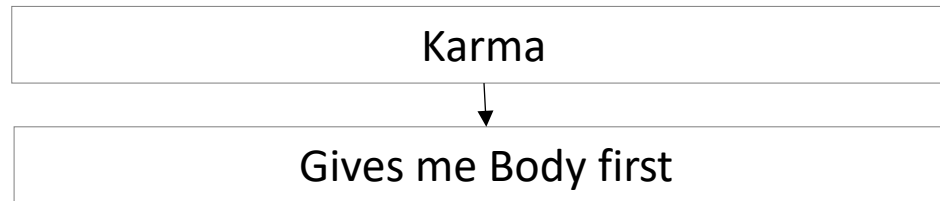
f) Gives Sukham, Dukham, experienced, illumined by Sakshi Pratyaksham, in our Mind, stress, strain.

g) Sukha, Dukha, possible only when we have body, Mind complex.

h) Punyam – gives body and Sukham.

- If no body – mind, Sukham can't be experienced.

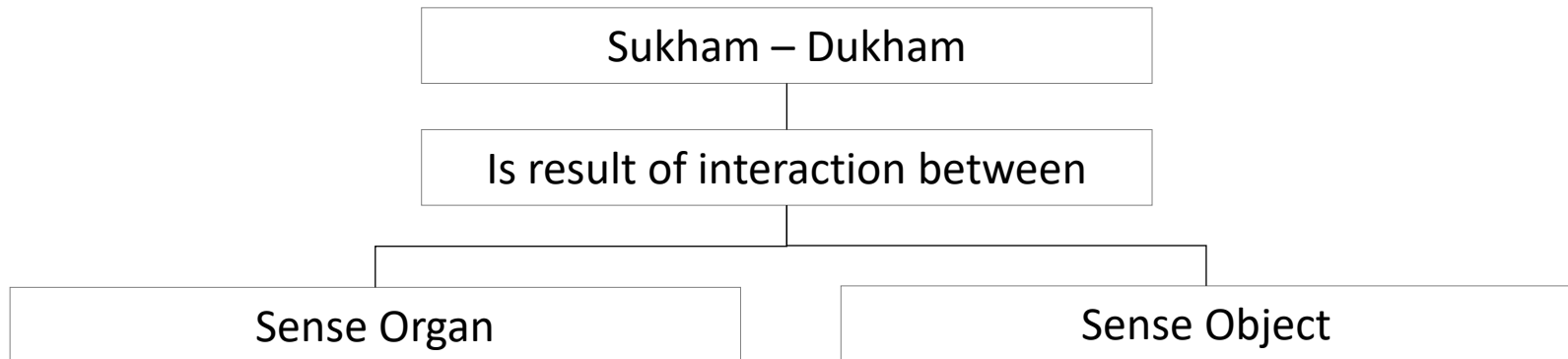
i)



j) Sa-shariratvam is required for Karma to produce Phalam.

k) Only through Body, Mind, speech, can experience Sukham, Dukham.

l)



m) Nice food, form, taste, smell, sound = Vishaya – Indriya Samyoga.

n) Gita : Chapter 2 – Verse 14

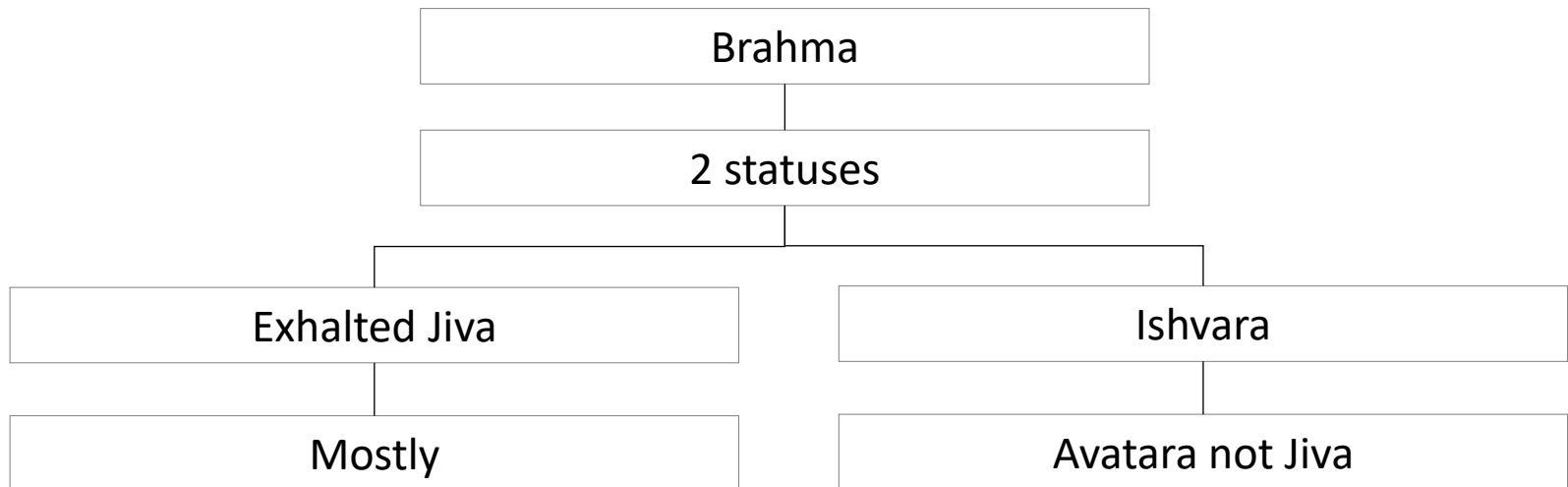
मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

o) Find this connection from Brahma to plant (Jiva)

p)



q) Conclusion :

- **Karma keeps a Jiva Sasharira.**

V) Brahma to plant – embodied as per Shastram.

- There is a gradation (Taratamyam) of happiness for Jivas in different Lokas (Taittiriya Upanishad).

a) Taratamyam of Sukham, means Samsara.

b) Karma, Sashariratvam, Taratamyam, Samsara, 4 go as a package.

93) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

ततश्च तद्धेतोर्धर्मस्यापि तारतम्यं गम्यते ।
धर्मतारतम्यादधिकारितारतम्यम् । प्रसिद्धं
चार्थित्वसामर्थ्यादिकृतमधिकारितारतम्यम् ।

I) From Gradation of happiness in Manushya, Deva, Deva Gandharva, etc, what can we presume?

a) Accidental? More Punyam done hence higher Loka

b) Sukha – Tara Tamyam because of Dharma – Adharma.

c) Know from Artha Patti Pramanam.

d) Rituals done hence Taratamyam.

e)

Vedanta	Karma Khanda
<ul style="list-style-type: none">- Sadhana Chatushtaya Sampanna- Purity of Mind	<ul style="list-style-type: none">- Adhikari Taratamyam- Arthithvam, Samarthyam, Aparyudatatvam

II) a) Karma Khanda :

- Candidates = Karma Phala Arthi.
- One who wants Karma Phalam will do Karma.
- Sadhana Chatustaya Sampatti – not Arthi, will not go for Veda Purva Bhaga.
- Has Iha Amurtartha Phala Bhoga Viragaha.

b) Jnana Khanda candidate removes Arthithvam by removing sacred thread.

- Not qualified for Karma.

c) Desire for Karma Phalam is one qualification of Veda Purva.

III) Samarthyam – Resources

a) Putra Kameshti Yaga – Only Emperior can do.

- Very expensive.

b) Human body, physical resources required.

c) Blind, deaf, not qualified to do Karma.

- Body handicapped, require fitness.

IV) Aparyudastatvam :

a) One who is not Shastrically disqualified.

b) Jyotishtoma Phalam = Svarga

c) Have resources, Arthithvam.

d) Can't be done by Brahmachari.

e) Shastrically unqualified

f) Must be Dvijaha – must have sacred thread.

g) Ladies not qualified.

h) Not Shastrically unqualified Aparyudastatvam

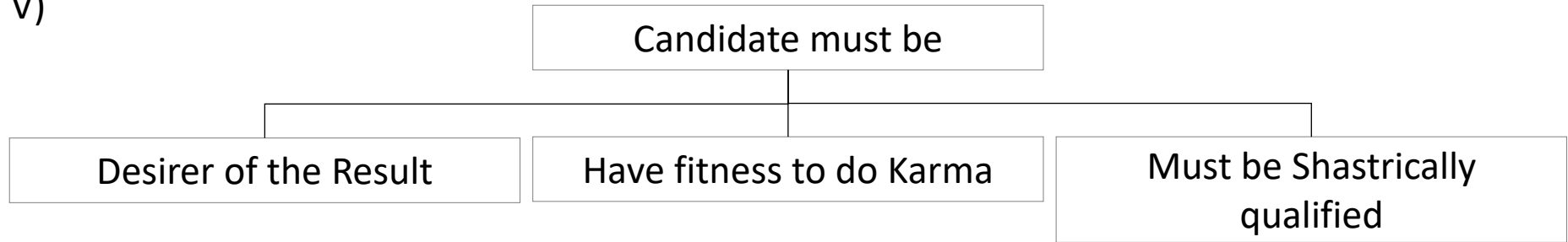
i) Srouta Karma, must be married, with sacred thread.

j) Need Gargyapatni Agni

- Agni Adhanam ritual before Agnihotram, becomes Ahita Agnihi, then gets Avahania Agni.

k) Must possess Ahavania Agni, otherwise he will be Niragni.

V)



a) Adhikaris have Taratamyam w.r.t. Samarthyam

b) Maha Rudram :

- Does have money.
- Gets Punyam

c) Ati Rudram :

- 10 times Maha Rudram
- Courts more money.
- Samarthyam Taratamyam makes Adhikari Taratamyam, that makes Punya Taratamyam
- Creates different Loka bodies.

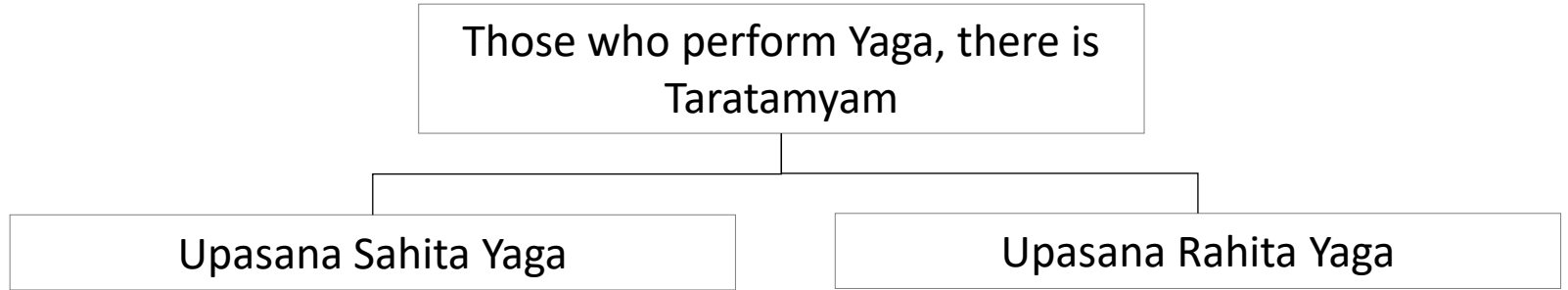
VI) Veda Purva Baga means Gradation.

94) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

तथा च यागाद्यनुष्ठायिनामेव विद्यासमाधिविशेषादुत्तरेण पथा गमनम्,
केवलैरिष्टापूर्तदत्तसाधनैर्धूमादिक्रमेण दक्षिणेन पथा गमनम्,
तत्रापि सुखतारतम्यम्, तत्साधनतारतम्यं च शास्त्रात्
‘यावत्सम्पातमुषित्वा’ (छा. उ. ५ । १० । ५) इत्यस्माद्गम्यते ।

I) In keeping Adhikari Taratamyam, we arrive at following.

II)



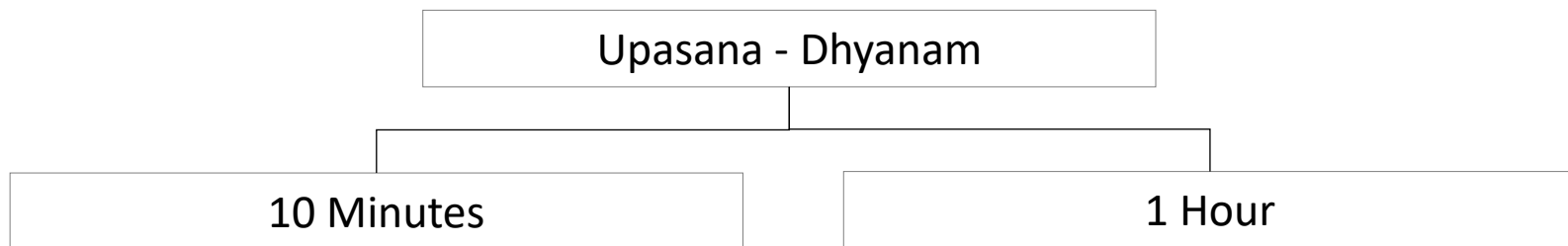
- Karma Samuchhayam.

III) Nachiketa Agni – Kathopanishad – with Virat Upasana done.

IV) Karma has Taratamyam, hence Punyam less, more.

a) Krishna Gathi, Returns	b) With Upasana
<ul style="list-style-type: none">- No Upasana- Only ritual	<ul style="list-style-type: none">- Shukla Gathi- Brahma Loka- Krama Mukti or Return

c)



- Punya Taratamyam will be there.

d) Dhuma Marga = Krishna Gathi

e) Gita : Chapter 8 – Verse 25

धूमो रात्रिस्तथा कृष्णः
षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिः
योगी प्राप्य निवर्तते ॥८-२५॥

dhūmō rātristathā kṛṣṇaḥ
ṣaṇmāsā dakṣiṇāyanam |
tatra cāndramasaṃ jyōtiḥ
yōgī prāpya nivartatē ||8-25||

Smoke, night time, the dark fortnight, also months of southern solstice, attaining by these to the moon, the lunar light, the yogi returns. [Chapter 8 – Verse 25]

f) Shankara elaborately presents Purva Mimamsa as :

- Adhikari Taratamyam
- Samarthyam Taratamyam
- Sukha Dukha Taratamyam
- Sharira Taratamyam

g) Moksha has nothing to do with Taratamyam.

Revision :

Sutra 1 – 1 – 4 : Topic 94

I) Chandogya Upanishad : Chapter 5 – 10 – 5

तस्मिन्यवात्सम्पातमुषित्वाथैतमेवाध्वानं
पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं
वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं
भवति ॥ ५.१०.५ ॥

tasminyavātsampātamūṣitvāthaitamevādhvānaṃ
punarnivartante yathetamākāśamākāśādvāyuṃ
vāyurbhūtvā dhūmo bhavati dhūmo bhūtvābhraṃ
bhavati || 5.10.5 ||

Living in the world of the moon until the fruits of his work are exhausted, he then goes back to this world along the path he came. First going to the sky, he then goes to air. Having become air, he next becomes smoke. Having become smoke, he then becomes mist. [5 - 10 - 5]

II) Vruttikara Matam being negated in this portion.

a) Mere Jnanam can't give Moksha, exactly like Bashta Mimamsakas.

- Siddha Bodhaka Vakyams can give only knowledge and not liberation.

b) Karya Bodhaka Vakhyam is required.

- Karyam = new one, suggested by Vruttikara which Bashta Mimamsaka did not suggest.

c) Bashta Mimamsaka :

- Does not accept existence of Brahman itself.

d) Vruttikara :

- Brahma Jnana Anantaram, Brahma Upasanam Kartavyam.

e) Karma produces Adrishta Phalam, Punyam.

f) Brahma Upasana Janya Punyam which gives Moksha after death.

g) Moksha = Karma Phalam not Jnana Phalam.. Bottom line.

IV) Shankara :

a) Through definition of Moksha in Chandogya Upanishad, refutes Vrutti Kara.

b) Upadesa Sahashri by Shankara : Chapter 15 – Verse 6 & 7

न प्रियाप्रिय इत्युक्तेनदिहत्वं क्रियाफलम् ।
देहयोगः क्रियाहेतुस्तस्माद्विद्वान्क्रियास्त्यजेत् ॥ ६ ॥

as it is said (in the Sruti), "pleasure and pain (do not touch one who is bodiless)," Bodilessness is not the result of actions. The cause of our connection with a body is action. Therefore an aspirant after knowledge should renounce actions. [15 – 6] 1249

कर्मस्वात्मा स्वतन्त्रश्चेन्नित्यं च तथेष्टताम् ।
अदेहत्वे फलेऽकार्ये ज्ञाते कुर्यात्कथं क्रियाः ॥ ७ ॥

If the Self is considered to be independent with regard to the performance of actions, It must be so with regard to their renunciation also. Why should, therefore, one perform actions when the result is known to be Bodilessness which cannot be produced by actions? [15 – 7]

c) Definition of Moksha :

- Asharirata Moksha
- Sasharirata Samsara

d) Pramanam :

- As long as Jiva is embodied, he can never avoid Sukham and Dukham, alternating, Apahati Nasti, can't be avoided.

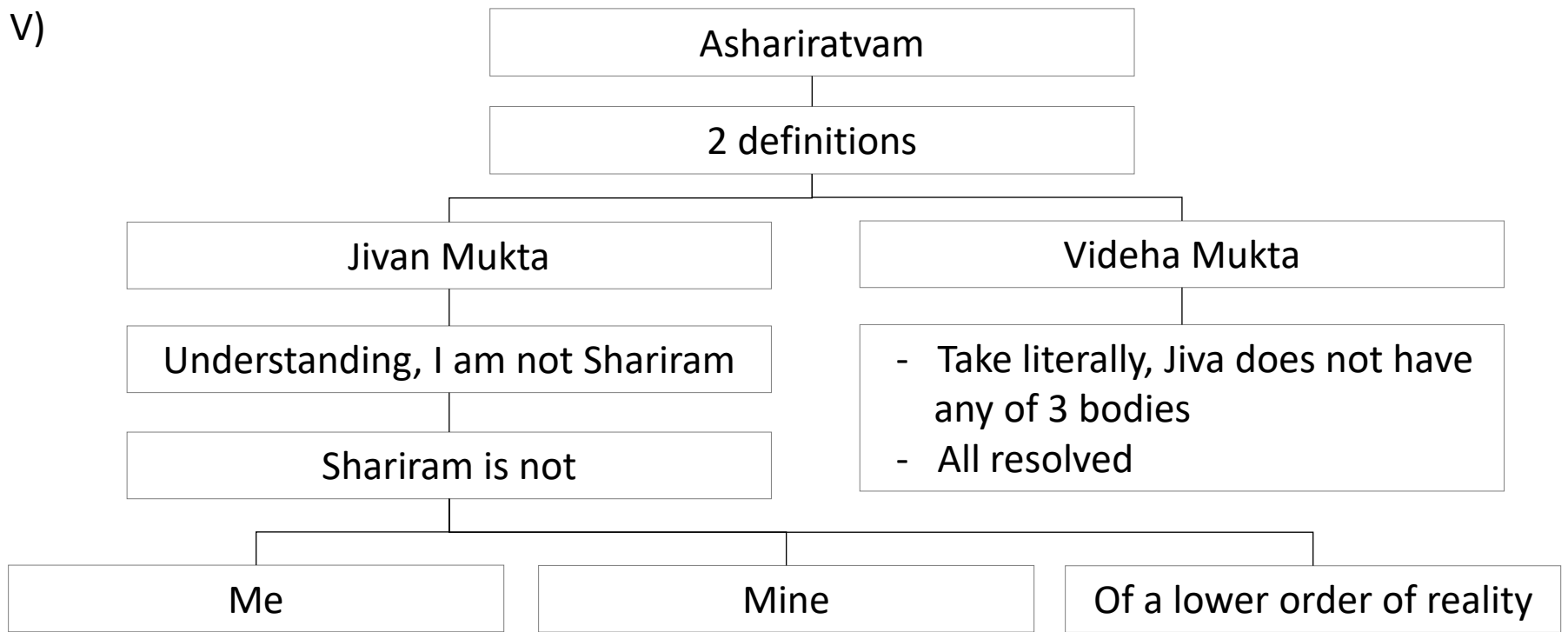
e) Sukha – Dukha continuation = Samsara

f) Death – not end to Samsara, Punyam, Papam, Sanchitam, Prarabdam will continue.

- Will give fresh Shariram.

g) Dropping bodies – cycle of Birth – Death = Moksha.

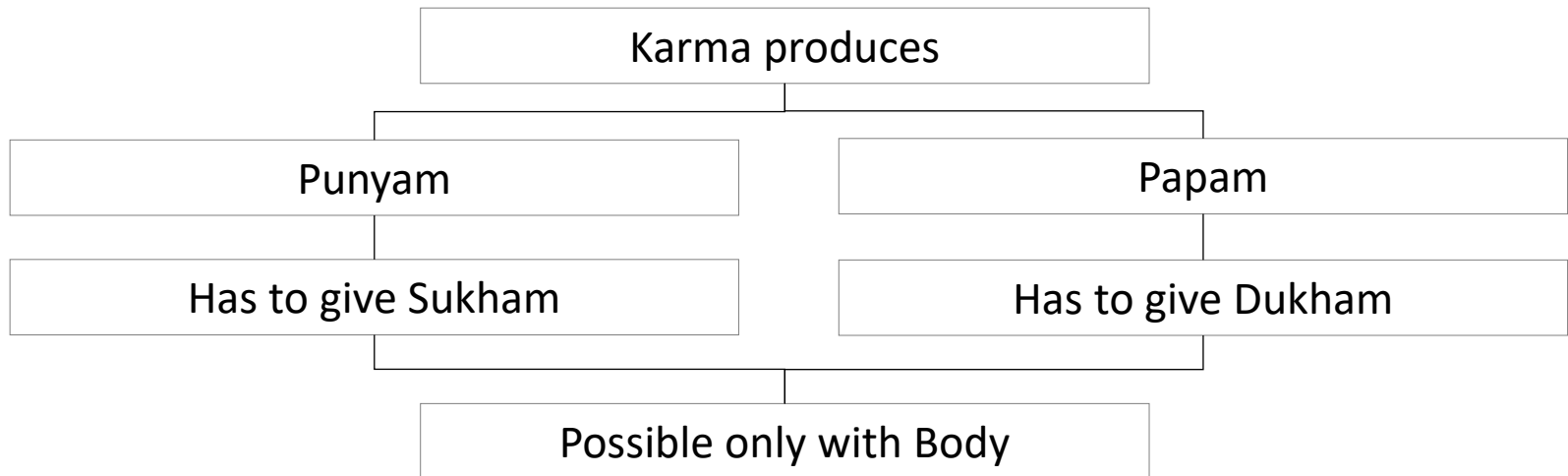
V)



VI) Karma can never give Ashariratvam.

a) Karma can give only Sa-Shariratvam

b)

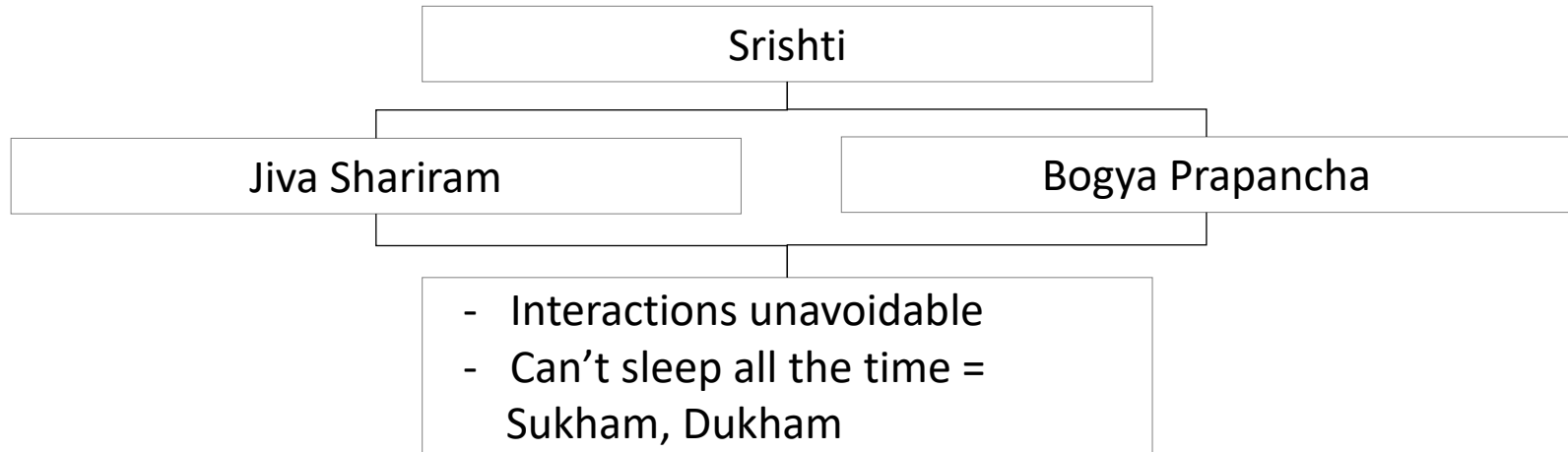


c) We require Srishti from Bhagawan only for Sukha Dukha Anubhava.

d) Srishti – means Jivasya Sharira Prapti.

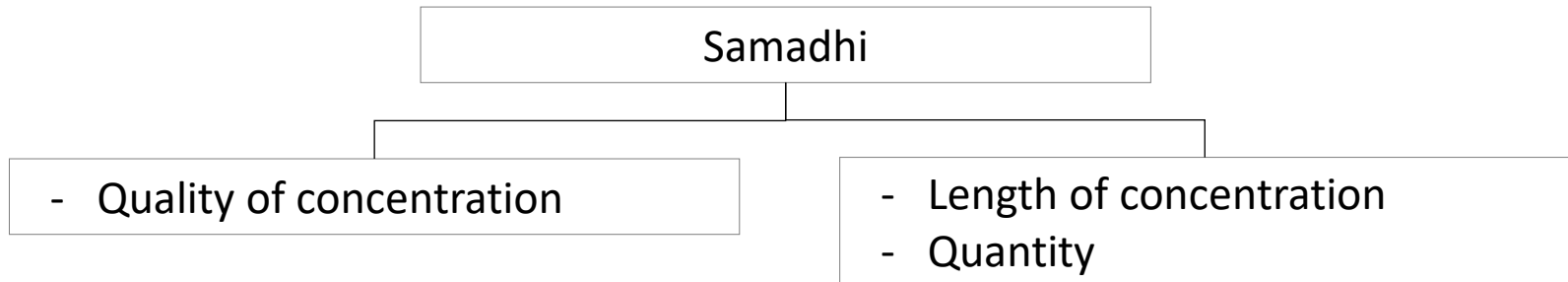
e) Jivasya Bogya Prapancha Prapti.

f)

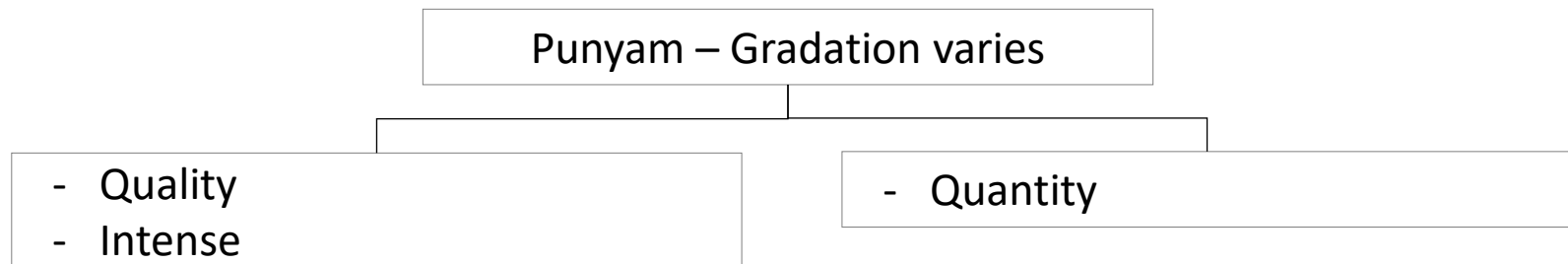


g) Yaga = Offering oblations Purodasha – Flat Rice Vadai for Agni Devata.

- Karma – Upasana – Samuchhaya in Yaga.



h)



i) Based on superiority of concentration in Upasana, Punyam will vary.

j) Uttarayana – Shukla – Gathi – with intense Upasana.

k) Ishtam – Poortam – Dattam

- Without combining Upasana – Kevala – Upasana Rahita Karma.

l) Ishtam Yagaha (Yaju Dhat) :

- Agnihotram, Tapaha – Austerities, Satyam, truthfulness, Veda Adhyayanam, Parayanam.

m)

Agnihotram	Parayanam
Deva Yagya	Brahma Yagya

Athithyam	Buta Yagya
<ul style="list-style-type: none">- Manushya Yagya- Give food	<ul style="list-style-type: none">- Eating food

n) Poortam :

- Social service
- Big wells (Village), Small wells (House), Lakes
- Temples, Anna Danam, rest houses – Chetram.

o) Mundak Upanishad :

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ १० ॥

Ista-purtam manya-mana varistham nanyac-chreyo vedayante pramudhah ।

nakasya prsthe te sukrte-'nubhutva imam lokam hina-taram va visanti ॥ 10 ॥

These ignorant men, fancy sacrificial and charitable acts as most important, do not know any other way of bliss. Having enjoyed in the heights of heaven, the abode of pleasures, they enter again into this (human life) or even inferior (animal) worlds. [I – II – 10]

- Before Parikshya Lokan...

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

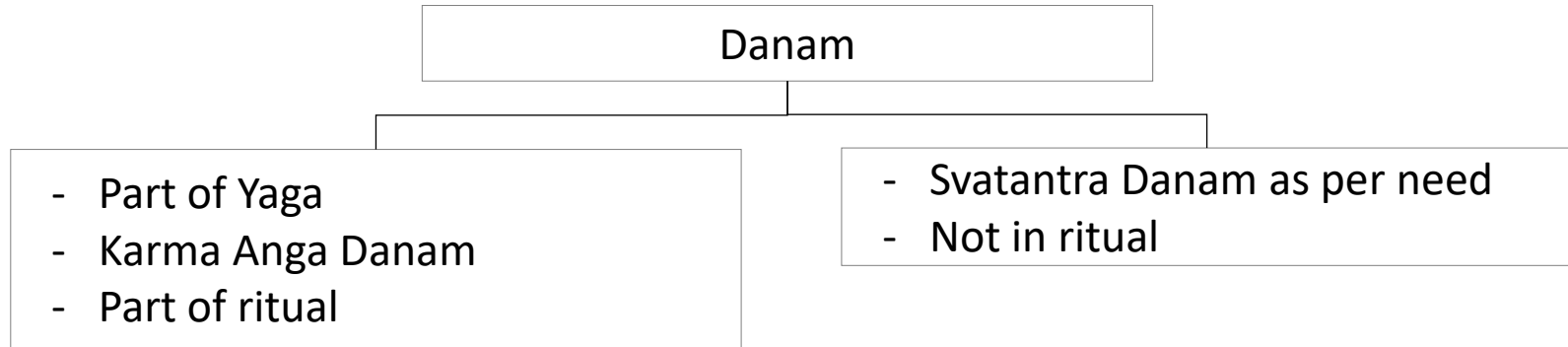
Pariksya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,

tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

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

p) Dattam :

- Help with shelter, Ahimsa, Danam.

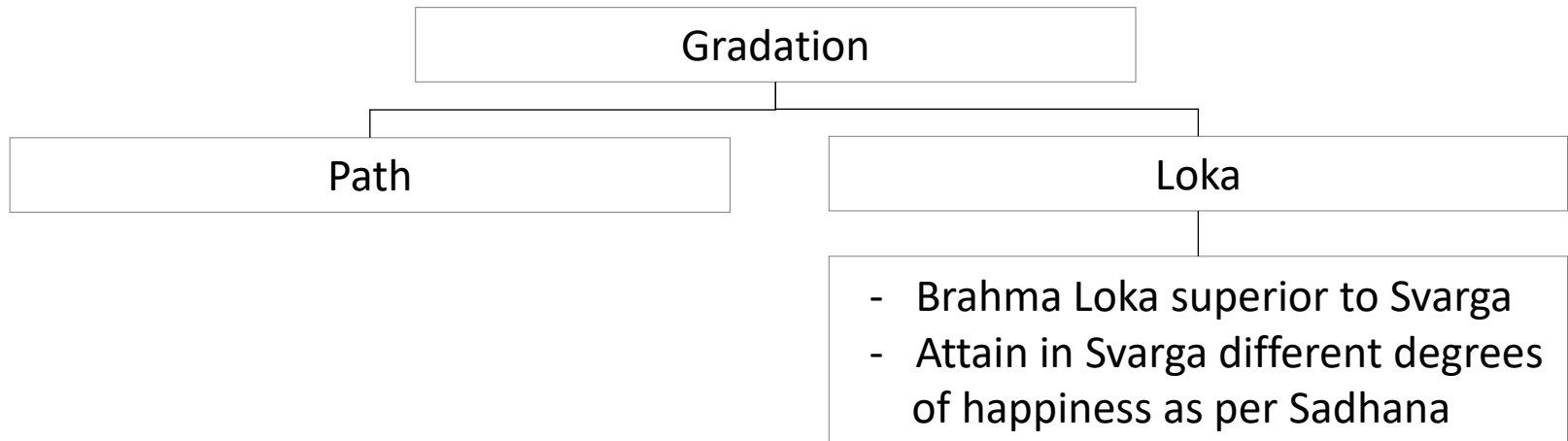


q) All give Krishna Gathi – Dhuma Devata... Dakshinayana Ratri – Devata, Guide, takes Jiva to Krishna Paksha Devata (Relay race)

r) Without Body – No experience, Devata takes one as guide.

s)

Shukla Gathi	Krishna Gathi
Uttarayana Marga	Dakshinayana Marga



t) Date of death different, depends on Prarabda, Amount of Karma, Sadhanam to be done, Punya Sadhanam.

VII) Foot Note No. 1 :

- That because of which one travels from one Loka to another is Punya Karma.
- As per Karma, one lives in Loka.
- Pramanam for Shariram and Taratamyam.

95) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

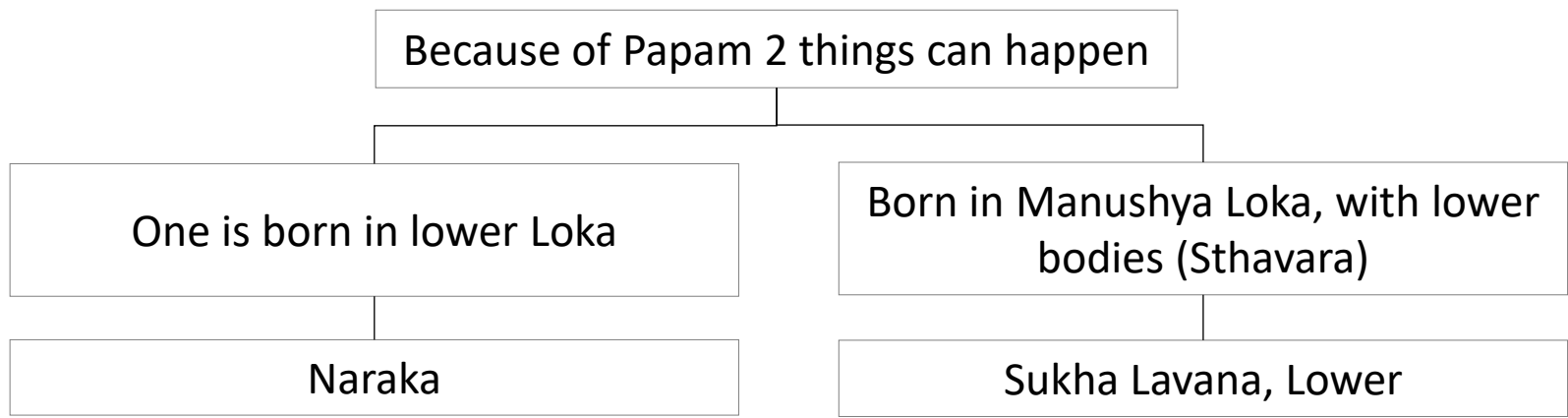
तथा मनुष्यादिषु स्थावरान्तेषु सुखलवश्चोदनालक्षणधर्मसाध्य
एवेति गम्यते तारतम्येन वर्तमानः ।

I) Sukham increases / decreases from Bhuloka Upwards and downwards.

II)

High	Low
Highest (Brahma Loka)	Lowest Sukham (Patal)

III)



- Jaiminis definition of Dharma... Lower Lokas, Sukhamless.

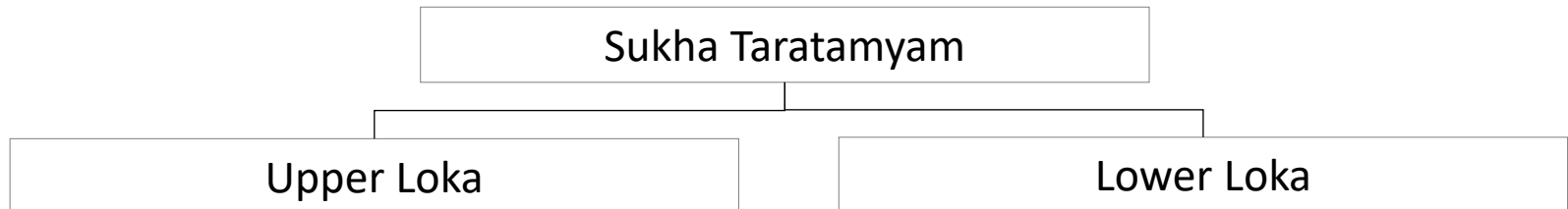
96) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

तथोर्ध्वगतेष्वधोगतेषु च
देहवत्सु दुःखतारतम्यदर्शनात्तद्धेतोरधर्मस्य
प्रतिषेधचोदनालक्षणस्य तदनुष्ठायिनां च तारतम्यं गम्यते ।

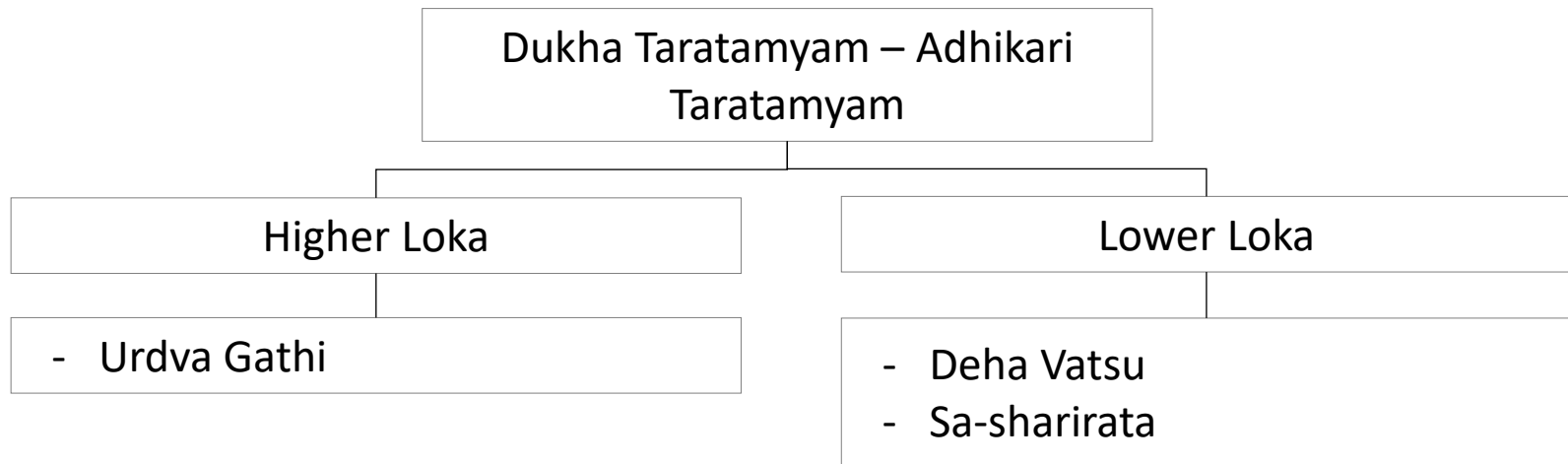
I) Till now gradation in happiness

- Now Dukkha Taratamyam

II)



III)



a) Dukha Karanam = Adharma

- Adharma = Vedic words, don't's = Pratisheda Chodanam, Nisheda Vakhyam.

b) 3rd Taratamyam :

- Cruel – crueller – cruelest
- Performance, Anushtaya, Taratamyam.

c) Yatra yatra Karma, Tatra Tatra Sukham Taratamyam.

d) Yatra Yatra Sukha Anubhava, Tatra Tatra Sharirataha

97) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

एवमविद्यादिदोषवतां धर्माधर्मतारतम्यनिमित्तं
शरीरोपादानपूर्वकं सुखदुःखतारतम्यमनित्यं संसाररूपं
श्रुतिस्मृतिन्यायप्रसिद्धम् ।

I) Bottom line :

a) Yatra Yatra Karma, Tatra Tatra Shariratam

b) Proved through Sruti – Chandogya Upanishad – Chapter 5 – 10 – 5, Smruti – Jaimini Sutra – Chodana Lakshana.

Chandogya Upanishad : Chapter 5 – 10 – 5

तस्मिन्यवात्सम्पातमुषित्वाथैतमेवाध्वानं
पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं
वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं
भवति ॥ ५.१०.५ ॥

tasminyavātsampātamuṣitvāthaitamevādhvānaṃ
punarnivartante yathetamākāśamākāśādvāyuṃ
vāyurbhūtvā dhūmo bhavati dhūmo bhūtvābhraṃ
bhavati || 5.10.5 ||

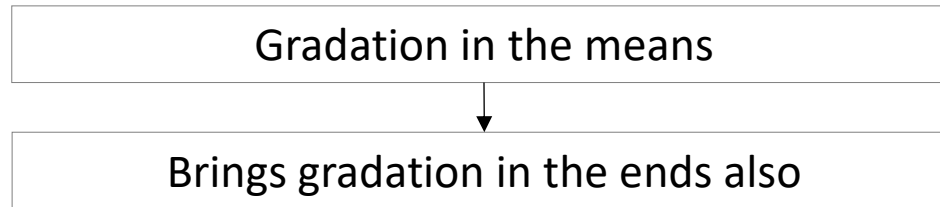
Living in the world of the moon until the fruits of his work are exhausted, he then goes back to this world along the path he came. First going to the sky, he then goes to air. Having become air, he next becomes smoke. Having become smoke, he then becomes mist. [5 - 10 - 5] 1259

c) Purva Pakshi – Accepts – Jaimini Sutra

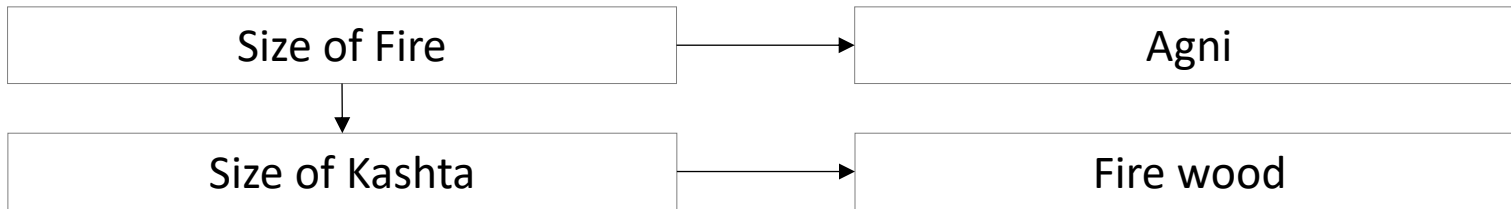
d) Nyaya – Logic – Later

e) Karma Tara Tamyat Phala Taratamyam

- Sadhana Tara Tamyat, Sadhana Tara Tamyam



II) Example :



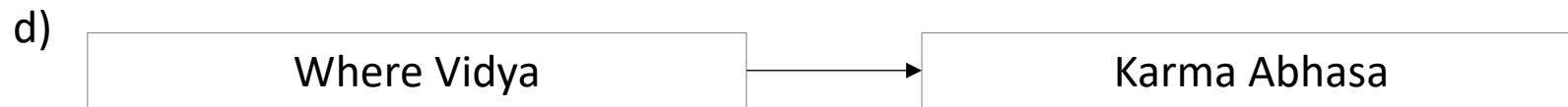
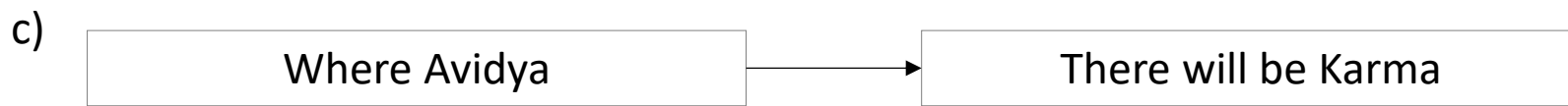
a)

More Fuel	More Fire
Sadhanam	Sadhyam

b)

Karma	Sukham Dukham
Sadhanam	Sadhyam

- This is Nyaya, logic.



e)

Karma	Karma Abhasa
Produces Punya Papam	Does not produce Punya Papam

- ↓
- Dagda Beeja Vatu
 - Like roasted seed

f)

Dharma	Adharma
Punyam	Papam

⏟

- Sharira Upadana Karanam
- Never take bodies
- Sukha, Dukha Tara Tamyam

g) Shariram – Anityam because bunch of Karmas Anityam.

h) This is called Samsara, because Jiva travels from one body to another.

i) Sruti, Smruti, Nyaya Prasiddham.

तथा च श्रुतिः ‘न ह वै सशरीरस्य
सतः प्रियाप्रिययोरपहतिरस्ति’ इति यथावर्णितं
संसाररूपमनुवदति । ‘अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः’
(छा. उ. ८ । १२ । १) इति
प्रियाप्रियस्पर्शनप्रतिषेधाच्चोदनालक्षणधर्मकार्यत्वं
मोक्षाख्यस्याशरीरत्वस्य प्रतिषिध्यत इति गम्यते ।

l) For a person endowed with 3 bodies.

a) After death 5 Jnana Indriyas, 5 Karma Indriyas, 5 Pranas, mind, are there with Karana Shariram, but no Sukha Dukham.

b) Jiva does not know where he is travelling because Sthula Shariram is not there.

c) Indriyam can't give Sukham, Dukham, till Sthula comes.

d) Gita : Chapter 15 – Verse 8, 9

शरीरं यदवाप्नोति
यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति
वायुर्गन्धानिवाशयात् ॥ १५-८ ॥

śarīraṃ yad avāpnōti
yaccāpyutkrāmātīśvaraḥ ।
grhītvaitāni saṃyāti
vāyurgandhān ivāśayāt || 15 - 8 ||

When the lord obtains a body and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (The flowers). [Chapter 15 - Verse 8]

श्रोत्रं चक्षुः स्पर्शनं च
रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं
विषयानुपसेवते ॥ १५-९ ॥

śrōtraṃ cakṣuḥ sparśanaṃ ca
rasanaṃ ghrāṇamēva ca ।
adhiṣṭhāya manaścāyaṃ
viṣayān upasēvatē || 15 - 9 ||

Presiding over the ear, the eye, the touch, the taste and the smell, so also the mind, He enjoys the sense Objects. [Chapter 15 - Verse 9]

e) Only when sense organs are placed in the Body, Jiva can perceive the world.

f) Jiva in sleep :

- Can't perceive the world
- Subtle body withdrawn to Karana Shariram.

g) Only through Golakam, experiences come.

h)

	Golakam
Mind	Hridayam
Sense Organs	Physical Golakam

i) Sa-Sharirasya means 3 Sharirams – required for Priya – Apriya.

j) 14 Lokas, Sukha – Dukham, conveyed by Sruti quotation.

II) Chandogya Upanishad : Chapter 8 – 12 – 1

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै
सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न
प्रियाप्रिये स्पृशतः ॥ ८.१२.१ ॥

maghavanmartyaṃ vā idaṃ śarīramāttaṃ mṛtyunā
tadasyāmṛtasyāśarīrasyātmano'dhiṣṭhānamātto vai
saśarīraḥ priyāpriyābhyāṃ na vai saśarīrasya sataḥ
priyāpriyayorapahatirastyaśarīraṃ vāva santaṃ na
priyāpriye spṛśataḥ || 8.12.1 ||

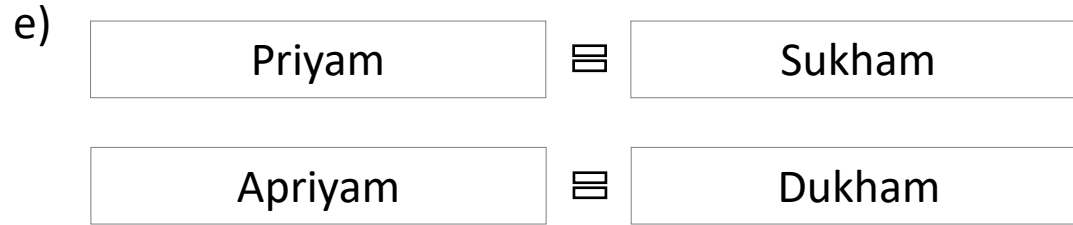
Indra, this body is mortal. It has been captured by death. Yet it is the base of the Self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him. [8 - 12 - 1]

a) Moksha does not come under any of 14 Lokas.

b) No Taratamyam of Shariram in Moksha.

c) Moksha = Ashariratvam

d) Samsara = Travel of Jiva in 14 Lokas.



III) Foot note 2 :

a) Jnani has body, Sashariram, but no Abhimana in the Body as I.

b) Jivan Mukta, Sashariram like Ajnani.

c) With no identification with the Body, is only a Jnani.

d) Whatever happens to the body Jnani experiences and knows.

e) Sadashiva Brahmendra
• Ramana } No Sharira Abhimana

f) Jivan Mukta – have presence of Sense of the Body.

g) Jnani will have hunger, biological pain, as per Prarabda, has Sukham, Dukham.

h) Abhimanam = Intellectual status, will acknowledge pain.

i)



IV) I am Atma, consciousness

- Consciousness does not undergo any pain, it simply exists as is, is.

a) Consciousness illumines the pain in the Anatma, lower order.

b) I illumine the pain, I am not the possessor of pain or anything which is of lower order.

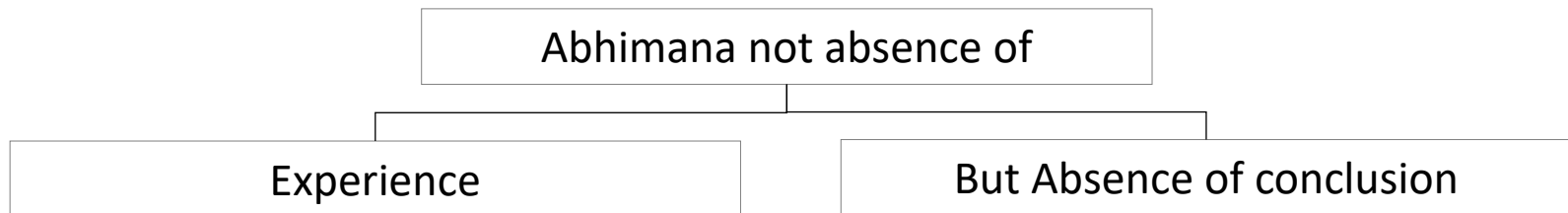
c) Abhimana = Intellectual conclusion.

d) Jnanam changes only intellectual conclusion.

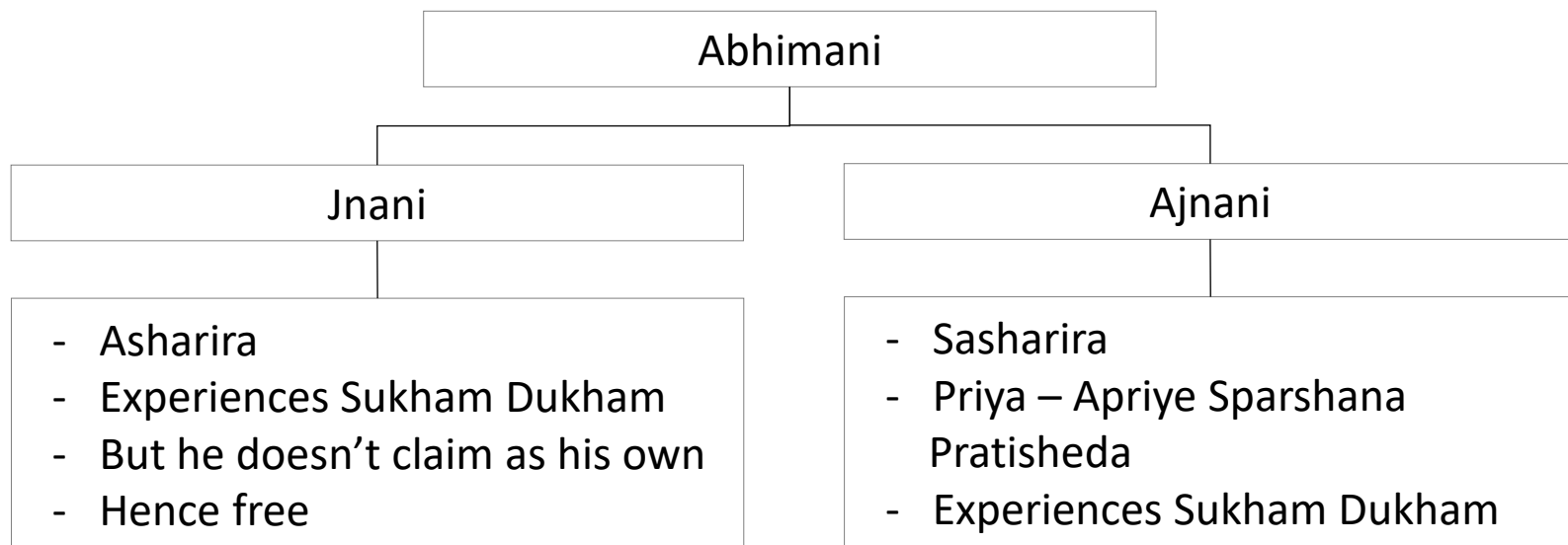
- It does not change the experience.

e) The way I look at my experiences changes.

f)



g)



h) Body has Pain

- **Mind has emotions, delusions, attachment**
- **I don't have pain, emotions, confusions, delusions, attachment.**

V) Chodana Lakshana Dharma Karyatvam = Crucial word

- Moksha not Dharma Karyam result.
- Dharma here = Brahma Upasanam.

VI)

Vruttikara	Shankara
- Upasana Karma Phalam	- Jnana Phalam - Not Karma Phalam

VII) Sruti negates Upasana Karma idea.

VIII) Moksha – here = Ashariram

- Sruti Artha – Pramanam – infer
- Adhi Gumyate, Avagamyate = To know
- Upto this is Shastra Pramanam.

99) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

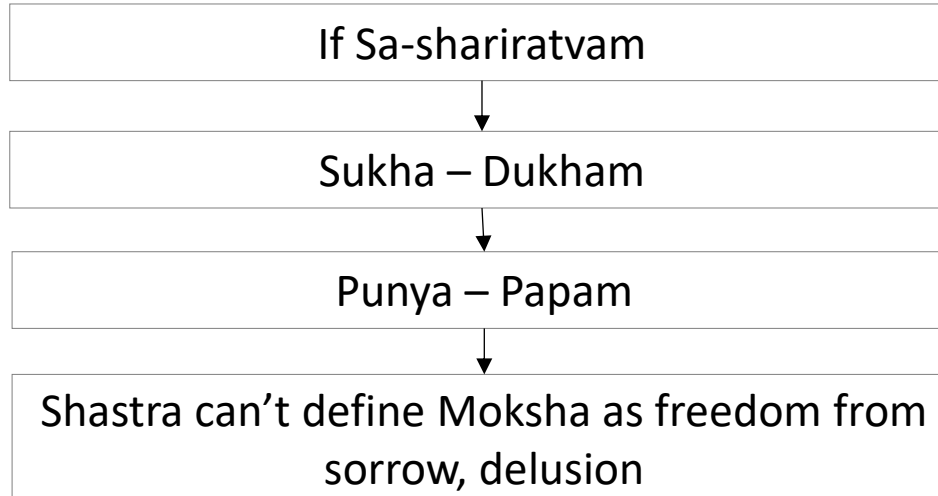
धर्मकार्यत्वे हि प्रियाप्रियस्पर्शनप्रतिषेधो नोपपद्येत ।
अशरीरत्वमेव धर्मकार्यमिति चेत् , न । तस्य स्वाभाविकत्वात् —

I) In case Moksha = Dharma – Upasana Karyam, Moksha can't be defined as freedom from Sukha Dukha.

II) Reason :

a) In Moksha also Shariratam will be there, Dharma Karyam means Sa-shariratvam

b)



c) If I am not body – mind, if Body killed in battle or elsewhere, my Jnanam of Ashariratvam will be intact.

d) Anukula Tarqa :

- Then freedom from sorrow – delusion, would not have happened.

III) Vruttkaras new argument :

a) General Rule :

- Karma will produce Shariram as Karma Phalam.

b) Apavada :

- There is an exception.
- When Brahma Upasanam is done, an extraordinary Karma, it will produce Moksha.
- It will give Ashariratvam as Karma Phalam.

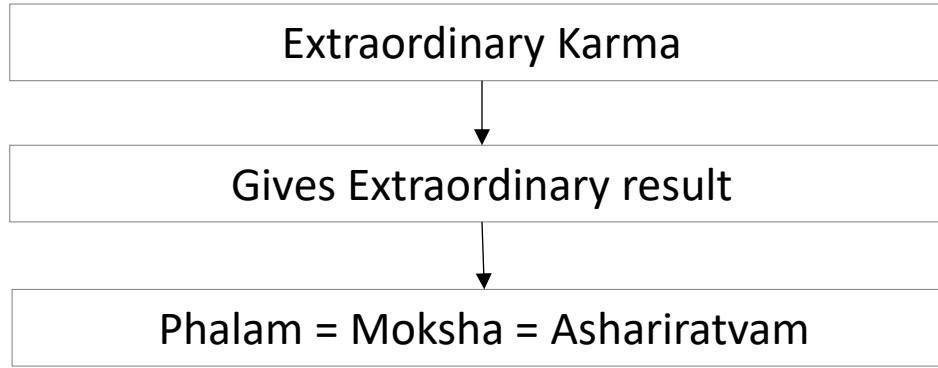
c) Other Karmas – Upasana, Meditation on finite things :

- Can't give Moksha.

d)

Finite Upasana	Infinite Brahmo Upasanam
Get Sa Shariratvam	Get Ashariratvam

e)



f) Ashariratvam = Special Upasana Karma Phalam.

IV) Shankara : Ingenious Answer

a) Extraordinary Karma Phalam will also be limited.

b) Phalam produced only after completion of Karma.

c) If produced at a time, will also loose, will end, may be longer life, but not Moksha.

d) Gita : Chapter 2 – Verse 27

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh
dhruvaṁ janma mṛtasya ca ।
tasmād aparihāryē'rthē
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

e) Moksha by definition = Nityam

f) Anitya Moksha = Karma Phalam

g) From Ashariratvam Shankara goes to Nityatvam for Moksha.

V) Purva Pakshi – Vrutti Kara :

- Ashariratvam = Dharma / Karma Karyam

VI) Shankara :

- Svabikatvat – Moksha is my nature, why aquire it with special Karma.

a) Natural means Nityam, Svabavikam, will be there all the time.

b) Shastra Pramanam :

Chandogya Upanishad : Chapter 5 – 10 – 5

तस्मिन्यवात्सम्पातमुषित्वाथैतमेवाध्वानं
पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं
वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं
भवति ॥ ५.१०.५ ॥

tasminyavātsampātamūṣitvāthaitamevādhvānaṃ
punarnivartante yathetamākāśamākāśādvāyuṃ
vāyurbhūtvā dhūmo bhavati dhūmo bhūtvābhraṃ
bhavati || 5.10.5 ||

Living in the world of the moon until the fruits of his work are exhausted, he then goes back to this world along the path he came. First going to the sky, he then goes to air. Having become air, he next becomes smoke. Having become smoke, he then becomes mist. [5 - 10 - 5]

100) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

‘अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति’ (क. उ. १ । २ । २२),

‘अप्राणो ह्यमनाः शुभ्रः’ (मु. उ. २ । १ । २),

‘असङ्गो ह्ययं पुरुषः’ (बृ. उ. ४ । ३ । १५)

इत्यादिश्रुतिभ्यः । अत एवानुष्ठेयकर्मफलविलक्षणं

मोक्षाख्यमशरीरत्वं नित्यमिति सिद्धम् ।

I) Kathopanishad : Chapter 1 – 2 - 22

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

Asariram sariresu anavasthesva-vasthitam,

Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [I – II – 22]

Mundak Upanishad : Chapter 2 – 1 – 2

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [॥ – १ – २]

Brihadaranyaka Upanishad : Chapter 4 – 3 – 15

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा,
दृष्ट्वैव पुण्यं च पापं च,
पुनः प्रतिन्यायं प्रतियोन्याद्रवति
स्वप्नायैव; स यत्तत्र
किञ्चित्पश्यत्यनन्वागतस्तेन भवति;
असङ्गो ह्ययं पुरुष इति;
एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते
सहस्रं ददामि,
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

sa vā eṣa etasminsamprasāde ratvā caritvā,
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca,
punaḥ pratināyaṃ pratiyonyādravati
svapnāyaiva; sa yattatra
kiñcitpaśyatyananvāgatastena bhavati;
asaṅgo hyayaṃ puruṣa iti;
evamevaitadyājñavalkya, so'haṃ bhagavate
sahasraṃ dadāmi,
ata ūrdhvaṃ vimokśāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [4 - 3 - 15]

III) Chandogya Upanishad : Chapter 5 – 10 – 5

तस्मिन्यवात्सम्पातमुषित्वाथैतमेवाध्वानं
पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं
वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं
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- “Ashariram” = Moksha

IV) Mundak Upanishad : Chapter 2 – 1 – 2

- Aprana = Sharira Rahitaha
- Amanaha = Sukshma Rahitaha
- Shuddha = Karana Rahitaha (Avidya Rahitams)
- I am not waker, dreamer, sleeper Jiva Bhava but am Turiyam – Brahma Bava.

V) Brihadaranyaka Upanishad : Chapter 4 – 3 – 15

- Asangoham = Sharira Sambandha Rahitaha
- Even when Body is there, Atma does not have connection to the Body, like space.

VI) Conclusion :

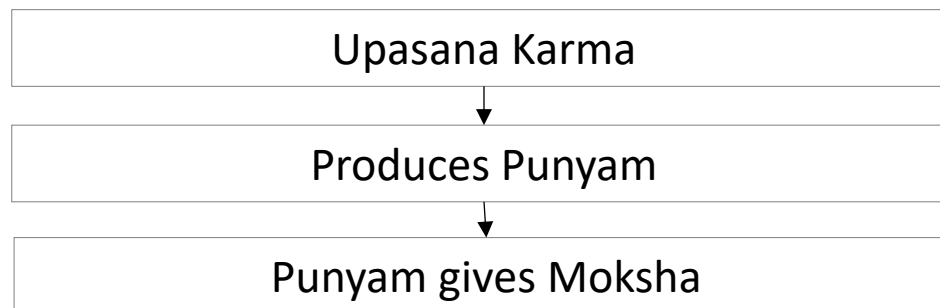
- a) Moksha is different from all Karma Phalas
- b) Karma which has to be performed in future not Karanam for Moksha.
- c) Ashariratvam, therefore Nityam.
- d) Nityam, Karma Phalam can't coexist.
- e) Moksha = Upasana Phalam of Vruttikara not acceptable.

Revision : Sutra 1 – 1 – 4 - Bashyam topic 100

I) Vruttikara Upavarshacharya being refuted

- a) Accepted Brahman + Brahma Jnanam.
- b) Accepts Aham Brahma Asmi Jnanam.
- c) After Jnanam, Brahma Upasanam has to be done for attending Moksha.

d)



e) Shankara refutes.

II) Definition of Moksha :

Chandogya Upanishad : Chapter 5 – 10 – 5

तस्मिन्यवात्सम्पातमुषित्वाथैतमेवाध्वानं
पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं
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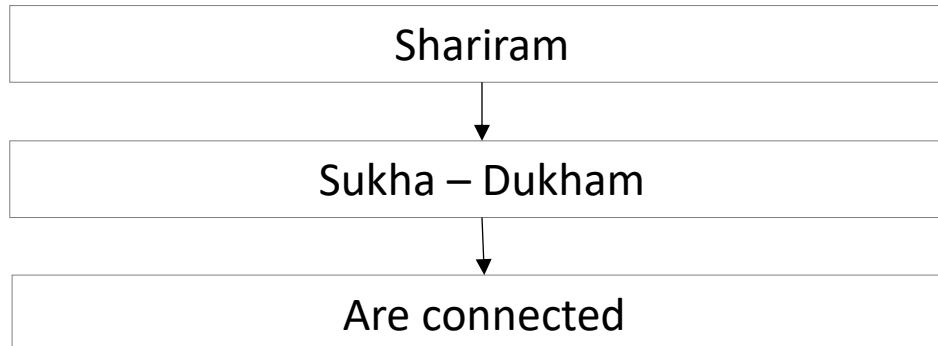
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a) Ashariram = Moksha, Sukha, Dukha Abava

- Sharira Abava

b) Sashariratvam = Sukha – Dukha Sambanda

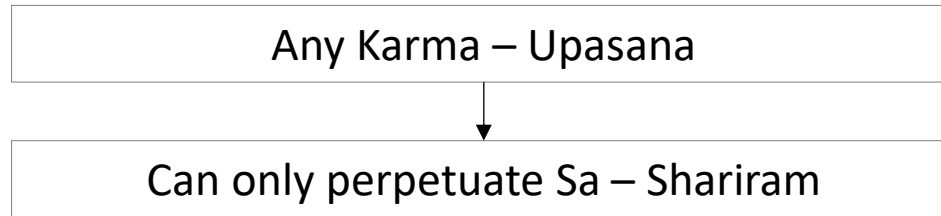
c)



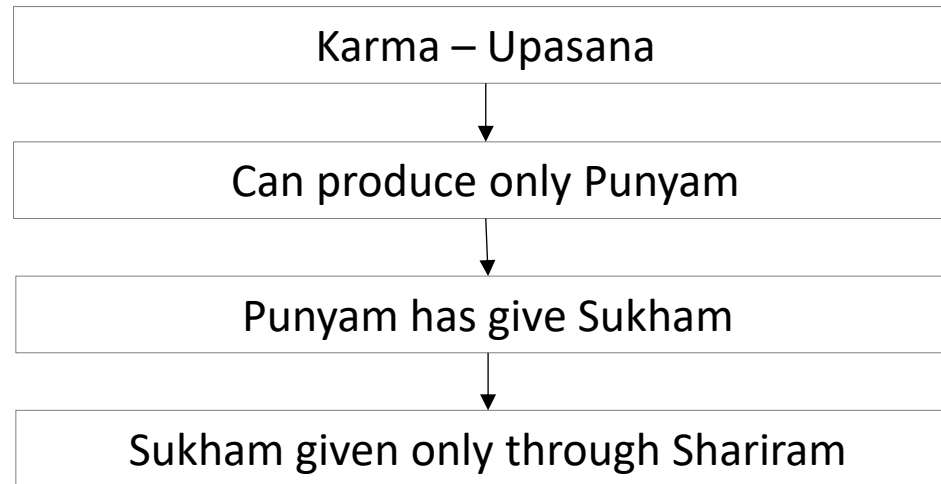
d)

Anvaya	Vyatireka
<ul style="list-style-type: none"> - In Jagrat, Svapna - Sa Shariram - Sukha – Dukha – Dukha Anubava 	<ul style="list-style-type: none"> - In sleep - No Sharira Abhimana, Sambanda - No special Sukha – Sukham

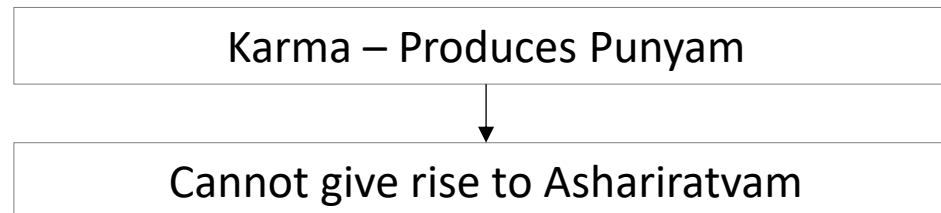
e)



f)



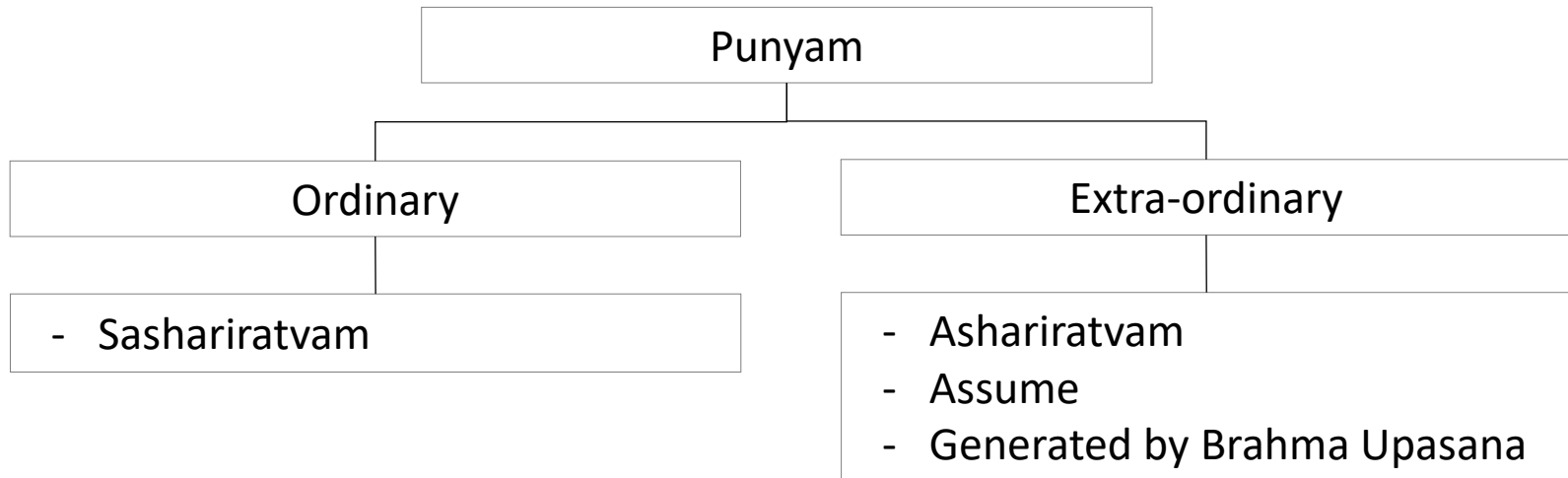
g)



h) Purva Pakshi :

- Why can't Ashariratvam be result of an extraordinary Punyam.

I) Purva Pakshi :

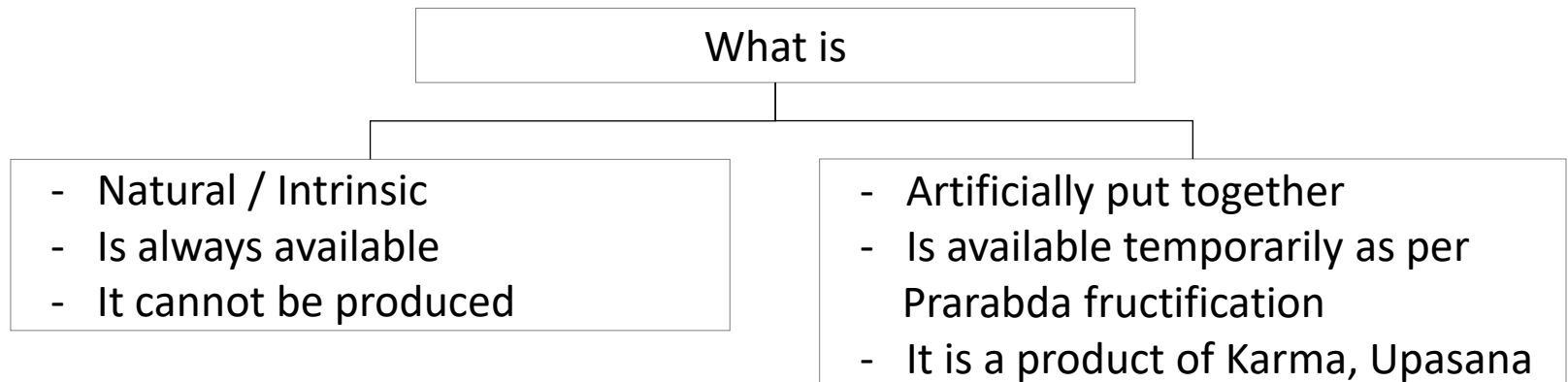


j) Shankara :

- Ashariratvam can't be produced by ordinary or extraordinary Punyam.

III) Ashariratvam can't be produced at all, it is natural status of Jiva which is identical with Brahman.

IV)



V) Ashariratvam is Natural condition – Avyaktam status – Sruti quotations given.

a) Mundak Upanishad : Chapter 2 – 1 – 2 :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,

aprano hyamanah subhro hy-aksarat paratah parah || 2 ||

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Corresponds to Sukshma Sharira.

b) Chandogya Upanishad : Chapter 8 – 12 – 1

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै
सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न
प्रियाप्रिये स्पृशतः ॥ ८.१२.१ ॥

maghavanmartyam vā idam śarīramāttam mṛtyunā
tadasyāmṛtasyāśarīrasyātmano'dhiṣṭhānamātto vai
saśarīrah priyāpriyābhyām na vai saśarīrasya sataḥ
priyāpriyayorapahatirastyaśarīram vāva santam na
priyāpriye sprśataḥ || 8.12.1 ||

Indra, this body is mortal. It has been captured by death. Yet it is the base of the Self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him. [8 - 12 - 1]

c) Kathopanishad : Chapter 1 – 2 – 21

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Asino duram vrajati, sayano yati sarvatah,

Kastam mada-madam devam, madanyo jnatum-arhati || 21 ||

Sitting he travels far ; lying he goes everywhere, who else, therefore, save myself is able to comprehend the God, who rejoices and rejoices not? [I – II – 21]

d) Brihadaranyaka Upanishad : Chapter 4 – 3 – 15

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा,
दृष्ट्वैव पुण्यं च पापं च,
पुनः प्रतिन्यायं प्रतियोन्याद्रवति
स्वप्नायैव; स यत्तत्र
किञ्चित्पश्यत्यनन्वागतस्तेन भवति;
असङ्गो ह्ययं पुरुष इति;
एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते
सहस्रं ददामि,
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

sa vā eṣa etasminsamprasāde ratvā caritvā,
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca,
punaḥ pratināyaṃ pratiyonyādravati
svapnāyaiva; sa yattatra
kiñcitpaśyatyananvāgatastena bhavati;
asaṅgo hyayaṃ puruṣa iti;
evamevaitadyājñavalkya, so'haṃ bhagavate
sahasraṃ dadāmi,
ata ūrdhvaṃ vimokśāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [4 - 3 - 15]

e) Without Mind Prana = Without Sukshma Shariram

f) Asangoham – Has no Sharira Sangah, Sambanda

g) Ashariram – Sharireshu :

- Atma by nature is Ashariram.

h) Therefore, we are going to claim Ashariratvam through Jnanam.

i) Because, it is already there, you don't have to create it, invent it but only claim what is already existing.

j) We have disowned it due to ignorance.

k) We have superimposed Sa-shariratvam also.

l) Superimposed Sa-shariratvam being disembodied.

m) A-Shariratvam disembodied is disowned now.

n) Through Vedanta, we are only disposing superimposed Shariratvam.

o) Claiming, I am ever free from Sharira Sambandha.

p) I am Ashariraha, Asangaha, Nityaha.

V) Shankara :

a) Claiming Brahma Bava, Ashariratvam, is claiming Moksha also.

b) Need not separately work for Moksha.

c) Ashariratvam = Moksha

= Freedom from Priya – Apriya

d) Brahma Bava = Moksha

e) Both not Karma Phalam, happen to be our nature, which we have disowned.

f) Jnanam alone is required, not an iota of Karma or Upasana.

g) Concluded :

- Ashariratva, Svabavitvat, Svarupatvat, different from karma Phalam.

h) Karma Phalam is Sa-shariratvam.

i) Going against nature of 3 Gunas to claim, hence difficult task.

j) Karma Phalasya Shariratvat Ashariratvam is different from any type of Karma Phalam (Aapti, Samskaryam, etc).

k) Anushteyam = Veda Vihita Karma Phalam

= Not Laukika Karma.

l) Atma Vare Drishtavyaha, Srotavyaha, Mantavyaha = Veda Vidhi.

m) Veda Vihita Karma Phalam is Sa-shariratvam, Anityam, comes later.

n) After sometime Karma Phalam will end also.

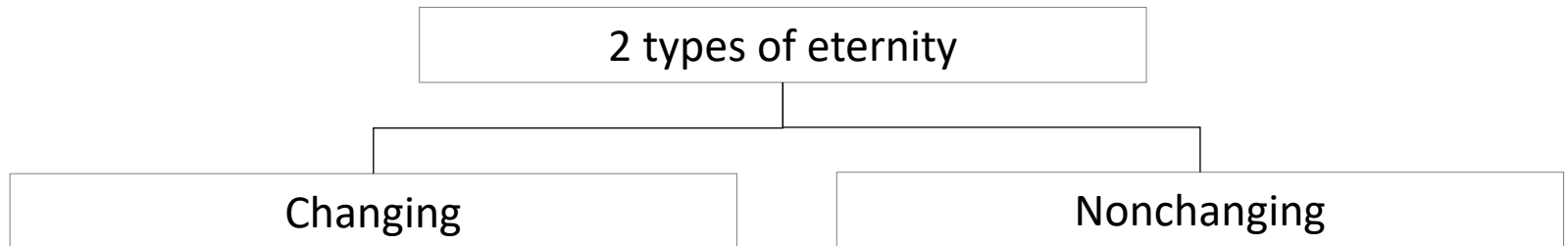
o) Atma = Always Siddham

= Moksha

तत्र किञ्चित्परिणामिनित्यं यस्मिन्विक्रियमाणेऽपि तदेवेदमिति
बुद्धिर्न विहन्यते; यथा पृथिव्यादि जगन्नित्यत्ववादिनाम्, यथा वा
साङ्ख्यानं गुणाः । इदं तु पारमार्थिकं कूटस्थनित्यं
व्योमवत्सर्वव्यापि सर्वविक्रियारहितं नित्यतृप्तं निरवयवं
स्वयंज्योतिःस्वभावम्,

I) Moksha = Ashariratvam, Brahma Bava, is Nityam

II)



Changing	Nonchanging
<ul style="list-style-type: none"> - Matter can't be created or destroyed - Vyavaharika - Parinami Nityam - Matter is eternal - Parinami Nityatvam - Matter converts to energy - Unmanifest form = Energy - Manifest form of energy = Matter - We look at creation as changeless matter - This is Rama, we see, even though he is changing - Savayavam (3 Gunas) - You continuously look upon him as same person - Achetanam - Tad Eva Idam - That is this - Same person in a changed condition without spectacles after cataract 	<ul style="list-style-type: none"> - Eternally there - Paramartikam - Changeless eternity - Kutastha Nityam - Nirvikara Nityam - Sarva Vyapti, pervades like Akasha - Sarva Vikriya Rahitam - Nitya Truptam - Ever Poornam - Not wanting any thing - Ananda Svarupam - Niravayavam, partless - Svayam Jyoti Svabavam

III) a) Mimamsaka – Jagan Nityatva Vadina

b) Does not believe in creation or resolution.

c) World was always like this only.

d) No beginning, big bang, or end, big crunch.

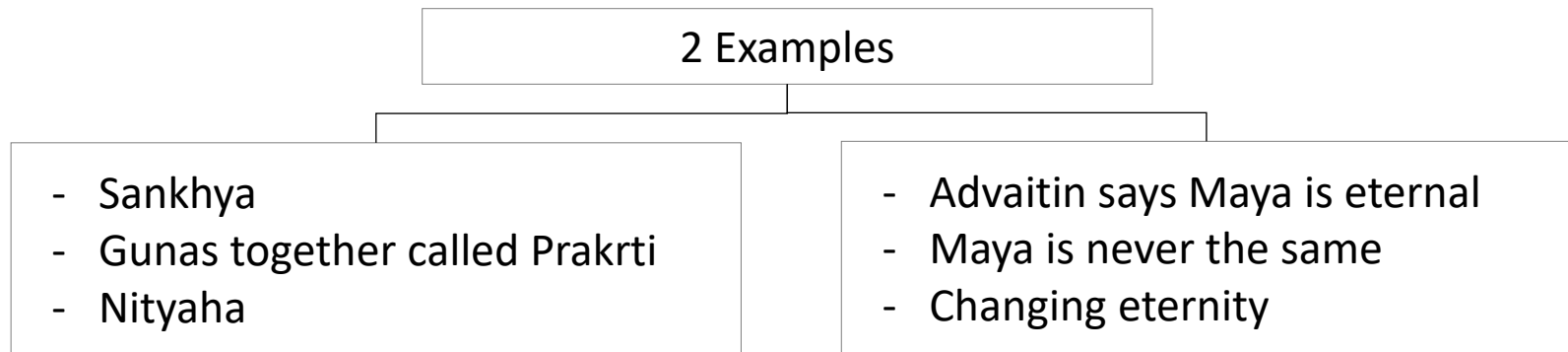
e) He accepts change.

- This is Prithivi... every generation will say.
- We accept continuity, eternity of the earth.

f) Earth is undergoing change but our sense organs can't perceive the changing earth.

g) Jagan Nityatva Vadina.

IV)



V) Aside Question :

a)

Maya	Brahman
Changing eternity	Changeless eternity

}

Dvaitam?

b) Answer :

- Fundamentals of Vedanta.

c) Changing eternity Maya = Mithya

d) Changeless eternity = Satyam

V) Maya = Matter = Can't be created, destroyed, changingly eternally.

a) Consciousness – Changelessly eternal

b) Not dualistic, because matter = Mithya, consciousness = Satyam.

c) Advaitam means Satyam is only one.

- Not negating Mithya things
- One Billion Mithya can't disturb non duality of Satyam Brahma.

d) Mithya Jagat rises from Brahman, exists in Brahman and resolves into Brahman.

e) That Brahman is not sleep state of an individual Mind but is called Adhishtanam of Jagat.

f) Our Topic :

- **Prakrti of Sankhya is also eternal, Parinami Nityam.**

g) Asharira Mukta Rupa Atma, Moksha Rupa Atma does not come under changing reality but is changeless eternality.

h) Gita : Chapter 2 – Verse 20

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- This refers to Nirvikara Atma, Ashariram.

i) Yatu Savayavam Tatu Parinimayatvam Yath Niravayavam Tatu Aparinamayatvam.

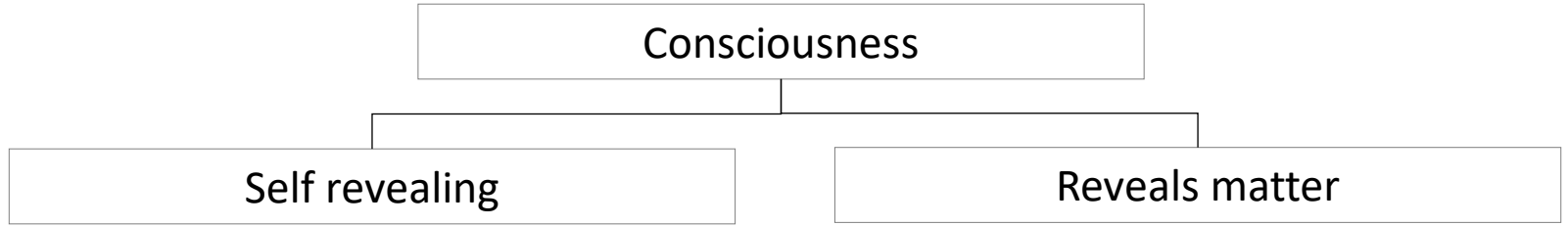
j)

Matter	Chaitanyam
<ul style="list-style-type: none">- Can't reveal itself- Jadam- Can't reveal consciousness	<ul style="list-style-type: none">- Svayam Jyoti Ananda Svarupam- Reveals itself

k)



I)



102) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

यत्र धर्माधर्मौ सह कार्येण कालत्रयं च नोपावर्तेते ।
तदेतदशरीरत्वं मोक्षाख्यम् —

I) Kutastha Chaitanyam, Atma, Brahman, has no connection with following:

a) Dharma – Adharmou (Punya – Papam – Shariram) Na Upa Vartate

- If there is connection of Atma with Dharma – Adharma Sharira, Sambandha will come.

b) Kathopanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।

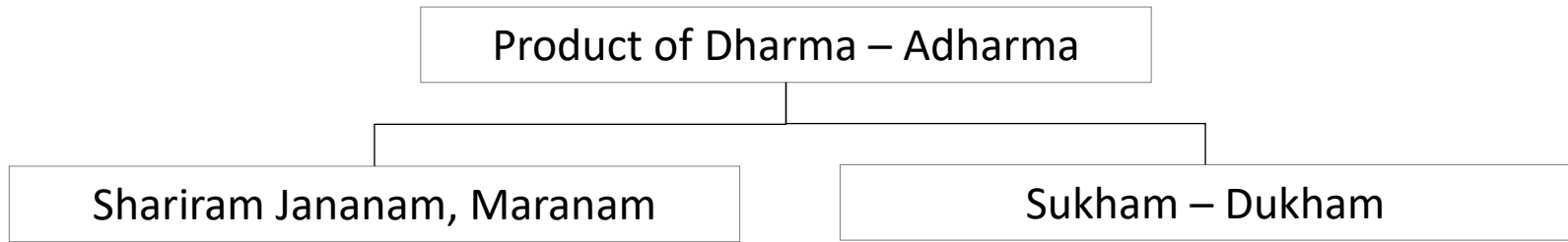
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.”[I – II – 14]

c)



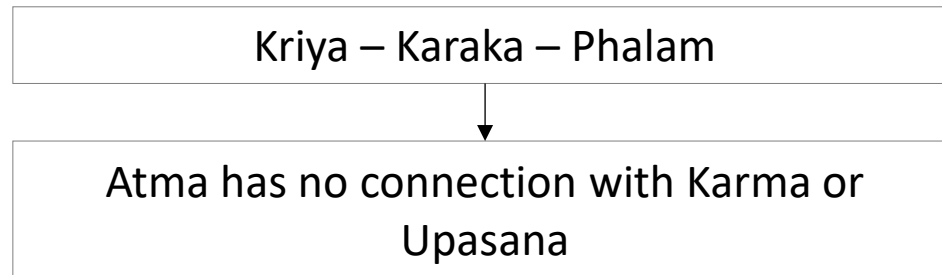
d) Atma has no Sambandha with Kala Trayam.

- Past – present – future which comes with body Abhimana.

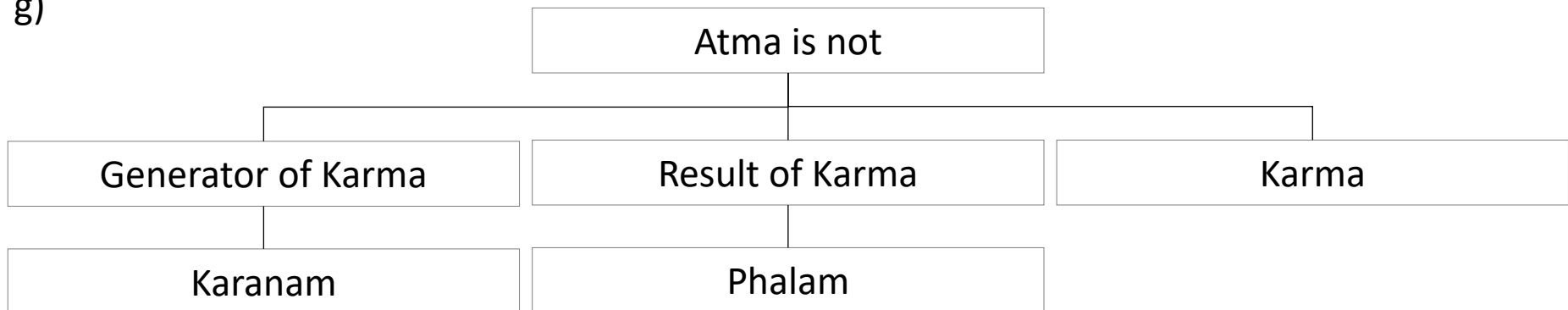
e) Brahman being discussed in the Upanishads is Kriya – Karanana – Phala Vilakshanam.

- Karma Vilakshanam.

f) Idiom :



g)



h) In the presence of Atma, Karma happens in the Vyavaharika Plane.

i) Atma has nothing to do with Karma.

II) Vruttikara Matam :

a) Shabara Swami :

- Amma Yasya Kriyartatvat Anartakayam Anatharthanam.

b) Entire Veda meant for Karma.

c) Chodana Artho Dharmaha

d) Veda means Karma – Prva Pakshi – started like this.

III) Shankara :

a)

Veda Purva	Veda Anta
- Means Karma	- Brahman - No touch of Karma

b) Sanyasa :

- All things connected with Karma, they remove
- Sacred thread connected with Karma.
- Tuft
- Family

c) Grihastha Ashrama meant for Veidika Karma.

- Marriage = Saha Dharma Charini Samyoga
= Association with woman whose association will help me to perform Veidika Karma.

d) No Karma without wife

- Wife not meant for children.

e) Veidika has Moksha as the goal.

- Wife is the means
- For Wife, Husband = Means
- All members of the family should get out of Karma.

f) Why enter Karma?

- Do Karma, to get Chitta Shuddhi.

g) Grihastha Ashrama is Anga of Ritualistic Karma.

- Grihastha renounced for Moksha.
- Veda does not have an iota of Karma.

h) Last ritual to remove rituals = Sanyasa.

- Remove thorn by thorn.

i) Moksha is a principle in which there is no Karma Sambandha.

j) Shankara quotes Sruti to prove no Karma in Moksha Sadhanam.

‘अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च’ (क. उ. १ । २ । १४) इत्यादिश्रुतिभ्यः ।
अतस्तद्ब्रह्म, यस्येयं जिज्ञासा प्रस्तुता ।
तद्यदि कर्तव्यशेषत्वेनोपदिश्येत, तेन च
कर्तव्येन साध्यश्चेन्मोक्षोऽभ्युपगम्येत, अनित्य एव स्यात् । तत्रैवं
सति यथोक्तकर्मफलेष्वेव तारतम्यावस्थितेष्वनित्येषु
कश्चिदतिशयो मोक्ष इति प्रसज्येत । नित्यश्च मोक्षः
सर्वैर्मोक्षवादिभिरभ्युपगम्यते । अतो न कर्तव्यशेषत्वेन
ब्रह्मोपदेशो युक्तः ।

I) Kathopanishad : Chapter 1 – 2 – 14

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada || 14 ||

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.”[I – II – 14]

a) Atma is beyond Dharma – Adharma, Punyam – Papam, beyond Kala, past, present, future, beyond Karma Phalam.

b) Mantra given by Nachiketa.

c) Kathopanishad : Chapter 1 – 1 – 20

येयं प्रेते विचिकित्सा मनुष्ये-

ऽस्तीत्येके नायमस्तीति चैके ।

एतद्विद्यामनुशिष्टस्त्वयाऽहं

वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye

asti-tyeke nayam astiti caike,

etad vidyam anusistas tvaya 'ham

varanam esa varas trtiyah || 20 ||

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

- 1st time – Atma’s question.

d) Anyatra = Anyatu – other than Dharma, Adharma.

e)

Krutam	Akrutam
Karyam	Karanam

f) Vivekachudamani :

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]

g) Therefore Anyatra Butacha – Bavyacha.

h) Different from past, present, future.

- It doesn't have Kala Sambandha.

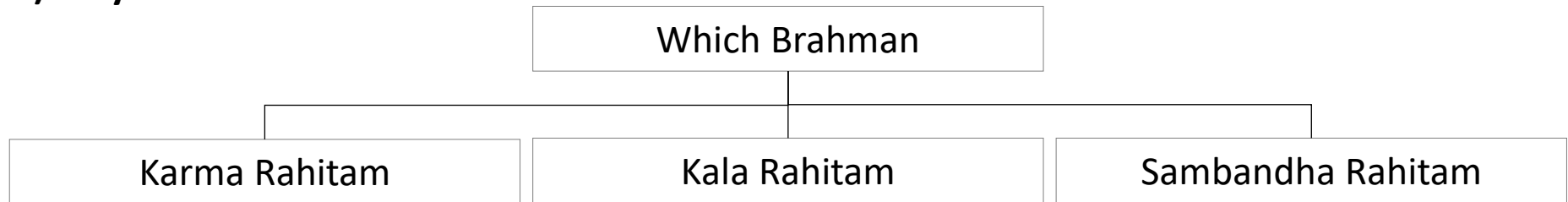
i) Kala Trayam Cha Na Upa Vartate :

- For that Pramanam is Kathopanishad – Chapter 1 – 2 – 14

II) Ataha Tat Brahma, Karma Sambandha Rahitam :

a) Atma has no connection with Karma.

b) Yasya :



c) Jingyasa Prastuta :

- In this Brahma Sutra, Vyasacharya has introduced such a Brahman says Shankara.

d) Shankara :

- Why are you bringing Upasana, Karma here – oh Purva Pakshi?

e) Upasana not intended here.

f) Athatho Brahma Jingyasa Iti – enquire into such a Brahman.

g) Karma Khanda – Jnana Khanda = Different

h) Eka Shastra Vada is negated

- 2 different Shastras exist
- One Paramartikam, other Vyavaharikam.

III) Jnanam can be there with Karma.

a) In Karma Khanda, Jnanam is required.

- Karma, Devata Jnanam is required, not Brahma Jnanam.

b) In Karma Khanda, Jnanam is possible.

c) In Jnana Khanda, Karma is not possible, can't enter at all.

IV) a) brahman and Moksha have no connection with Karma.

b) Asharirataha Hi Moksha Sruti Pramanam.

c) Moksha is not a karma Phalam

V) Next, Shankara gives Yukti Pramanam :

a) Moksha can't be Karma Phalam

b) If Moksha also is Karma Phalam, there will be a huge logical problem.

c) Logic :

- **Whatever is logical problem is temporary.**

d) Karma Phalam is produced after doing Karma.

e) When Karma ends, Karma Phalam ends.

f) Gita : Chapter 2 – Verse 27

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh
dhruvaṁ janma mṛtasya ca ।
tasmād aparihāryē'rthē
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

g) This is important logic

h) If Brahman and Moksha are introduced as a part of Karma, Veda Vidhi Vakhyam.

i) If Moksha is accomplished through such a Karma, you will get Anitya Moksha.

j) Compared to other Anitya Vastus, it will be longer Anityam.

- Like Brahma Loka
- Superior, longer but it can't be eternal.

k) Moksha will be included along with 3 Purusharthas

- Where there is Tara Tamyam
- Manushya Gandharva Loka, Deva Loka, Brahma Loka.

l) Moksha will be highest Loka

- Finite but longer.

m) Satchidanendra Saraswati is publishing all original publications with proper punctuations, Dashes.

VI) Moksha will not be eternal

- Moksha – conveys no Samsara, eternally.

a) This is accepted by Astika and Nastika Darshanam.

- Otherwise spirituality will not be unique pursuit.

b) Vrutti Kara accepts Moksha as eternal.

c) No Temporary, non-eternal Moksha.

d) Nastika Darshanas accept Moksha.

e) In western philosophy, no Moksha.

f) In religion, Moksha is there.

- Eternal heaven, Christianity, Islam, eternally enjoying.

VII) Brahman can never be connected to karma or Upasana.

VIII) Jnanat Eva Kaivalyam – Sruti – Next – More quotations.

a) Karma – Plant crop – wait for fruit

b) Rituals – Give Svarga, not immediately.

c) Jnanam gives Moksha instantaneously because Jnanam is understanding the fact, that Moksha happens to be my nature, which is always there.

d) Can't look forward to Moksha.

अपि च ‘ब्रह्म वेद ब्रह्मैव भवति’ (मु. उ. ३ । २ । ९),
‘क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे’ (मु. उ. २ । २ । ९),
‘आनन्दं ब्रह्मणो विद्वान्न बिभेति कुतश्चन’ (तै. उ. २ । ९ । १),
‘अभयं वै जनक प्राप्तोऽसि’ (बृ. उ. ४ । २ । ४),
‘तदात्मानमेवावेदहं ब्रह्मास्मीति, तस्मात्तत्सर्वमभवत्’
(वाजसनेयि ब्रह्मण. उ. १ । ४ । १०), ‘तत्र को मोहः कः शोक
एकत्वमनुपश्यतः’ (ई. उ. ७) इत्येवमाद्याः श्रुतयो
ब्रह्मविद्यानन्तरमेव मोक्षं दर्शयन्त्यो मध्ये कार्यान्तरं वारयन्ति ।

I) Api Cha :

- More over, in support of same topic, explained through Sruti and Yukti Pramanam.

II) 1) Mundak Upanishad : Chapter 3 – 2 – 9

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]

- a) One who knows Brahman, becomes Brahman.
- b) Brahma knowledge and Bava are directly connected.
- c) Becomes Brahman, attains Moksha.
- d) Between them no other activity is prescribed.
- e) Knowledge gives Brahma Bava.

2) Mundak Upanishad : Chapter 2 – 2 – 9

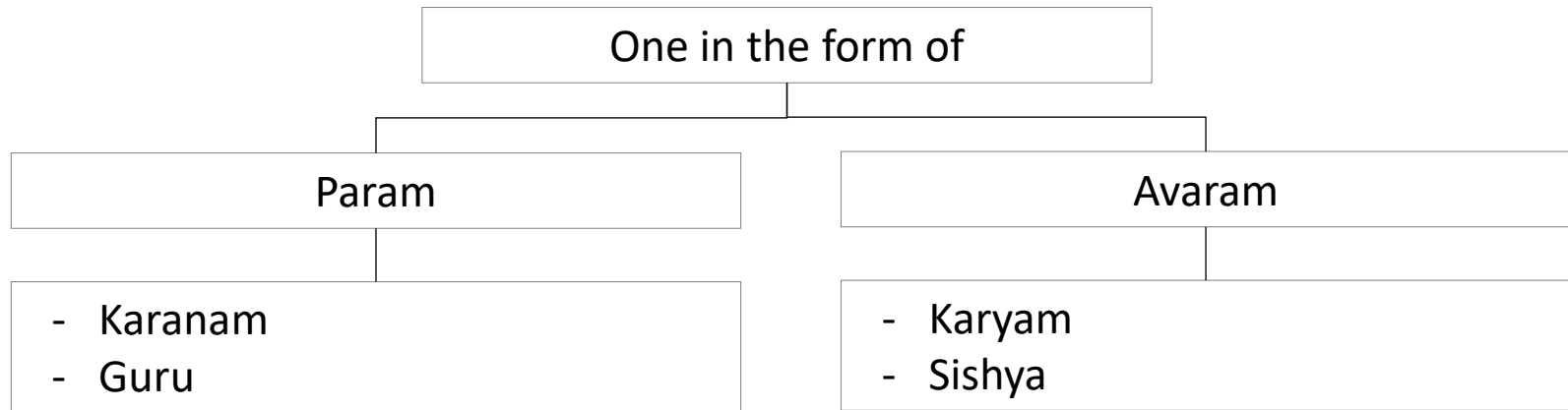
हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९॥

Hiranmaye pare kose virajam brahma niskalam ।
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh ॥ 9 ॥

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

a) Tasmin Paravare Drishti Drishti Para Vare :

- That Brahman which appears in the form of Karanam and Karyam.



b) Drishte Sati = Aparoksha Jnanam

c) Moment a person understands Brahman at that time.

d) Karmani Sheeyante :

- All Karmas are gone.
- Moksha attained

e) Jnana Matrena Moksha.

f) Before Jnanam, do Karma for Chitta Shuddhi.

g) After Jnanam, don't require an iota of Karma.

h) After Jnanam, it is called Karma Abhasa.

3) Taittiriya Upanishad : Chapter 2 – 9 – 1

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

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

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

- a) Vidwan – one who gains the knowledge of Anandam Brahma, does not have fear from any corner.
- b) Freedom from fear = Moksha
 - Fear is powerful representative of Samsara.
- c) Fear = Sense of insecurity.
- d) As long as I am Jiva, vulnerability is always there.
- e) Vulnerable to Prarabda.
- f) Newer Vaccinations for newer cold.. Gets fear in Jiva Bhava, Samsara, Bayam.
- g) Bayam = Samsara, freedom from Bayam = Moksha

4) Brihadaranyaka Upanishad : Chapter 4 – 2 – 4

तस्य प्राची दिक् प्राञ्चः प्राणाः, दक्षिणा
दिग्दक्षिणे प्राणाः, प्रतीची दिक् प्रत्यञ्चः
प्राणाः, उदीची दिगुदञ्चः प्राणाः, ऊर्ध्वाः
दिगूर्ध्वाः प्राणाः, अवाची दिगवाञ्चः
प्राणाः, सर्वा दिशः सर्वे प्राणाः;
स एष नेति नेत्यात्मा; अगृह्यो न हि गृह्यते,
अशीर्यो नहि शीर्यते, असङ्गो न हि सज्यते,
असितो न व्यथते न रिष्यति; अभयं वै
जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः ।
स होवाच जनको वैदेहः, अभयं त्वा
गच्छताद्याज्ञवल्क्य यो नो भगवन्नभयं
वेदयसे; नमस्तेऽस्तु; इमे विदेहाः,
अयमहमस्मि ॥ ४ ॥

tasya prācī dik prāñcaḥ prāṇāḥ, dakṣiṇā
digdakṣiṇe prāṇāḥ, pratīcī dik pratyañcaḥ
prāṇāḥ, udīcī digudañcaḥ prāṇāḥ, ūrdhvāḥ
digūrdhvāḥ prāṇāḥ, avācī digavāñcaḥ
prāṇāḥ, sarvā diśaḥ sarve prāṇāḥ;
sa eṣa neti netyātmā; agr̥hyo na hi gr̥hyate,
aśīryo nahi śīryate, asaṅgo na hi sajyate,
asito na vyathate na riṣyati; abhayaṁ vai
janaka prāpto'sīti hovāca yājñavalkyaḥ ।
sa hovāca janako vaidehaḥ, abhayaṁ tvā
gacchatādyājñavalkya yo no bhagavannabhayaṁ
vedayase; namaste'stu; ime videhāḥ,
ayamahamasmi || 4 ||

Of the sage (who is identified with the vital force), the east is the eastern vital force, the south the southern vital force, the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the different vital forces. 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. You have attained That which is free from fear, O Janaka,' said Yājñavalkya. 'Revered Yājñavalkya,' said Emperor Janaka, 'may That which is free from fear be yours, for you have made That which is free from fear known to us. 'Salutations to you! Here is this (empire of) Videha, as well as myself at your service!' [4 - 2 1403

- a) Abhayam Vai Janaka Praptosi
- b) Teaches Vishwa, Teijasa, Prajna, Turiyam.
- c) Sa Yashcha Neti Neti.. Grihyo Nei Grihyate
- d) Janaka understands
- e) “You have attained Moksha” Yajnavalkya tells Janaka.
- f) Understanding will give Moksha.
- g) You are not Vishwa, Teijasa, Prajna
- h) 4 Padas of Atma in Koorcha Brahmanam.

5) Brihadaranyaka Upanishad : Chapter 1 – 4 – 10

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

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannrṣirvāmadevaḥ pratipede,
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
aham brahmāsmīti, sa idaṃ sarvam bhavati,
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
atha yo'nyāṃ devatāmupāste, anyo'sāvano'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādiyamāne'priyam bhavati, kiṃu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 || 1304

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

- Tad Atmanan Vedaham Brahmasmiti Tat Sarvam Abavatu.

I) Tatu : Jiva

a) Mahavakyam section.

b) Not that there was a Jiva, who attained Jnanam and got Moksha.

c) Says :

- There was only one Brahman.
- Brahman understood that I am Brahman and attained Moksha.

d) Ignorant :

- Jiva alone was there.

e) Samsari Jiva went to a Guru.

- Who went to Guru?
- Brahman went to Guru.

f) Now appearing to Guru and Atmanam Brahma Asmi Iti Aved.

- Understood his real nature to be Brahman itself.

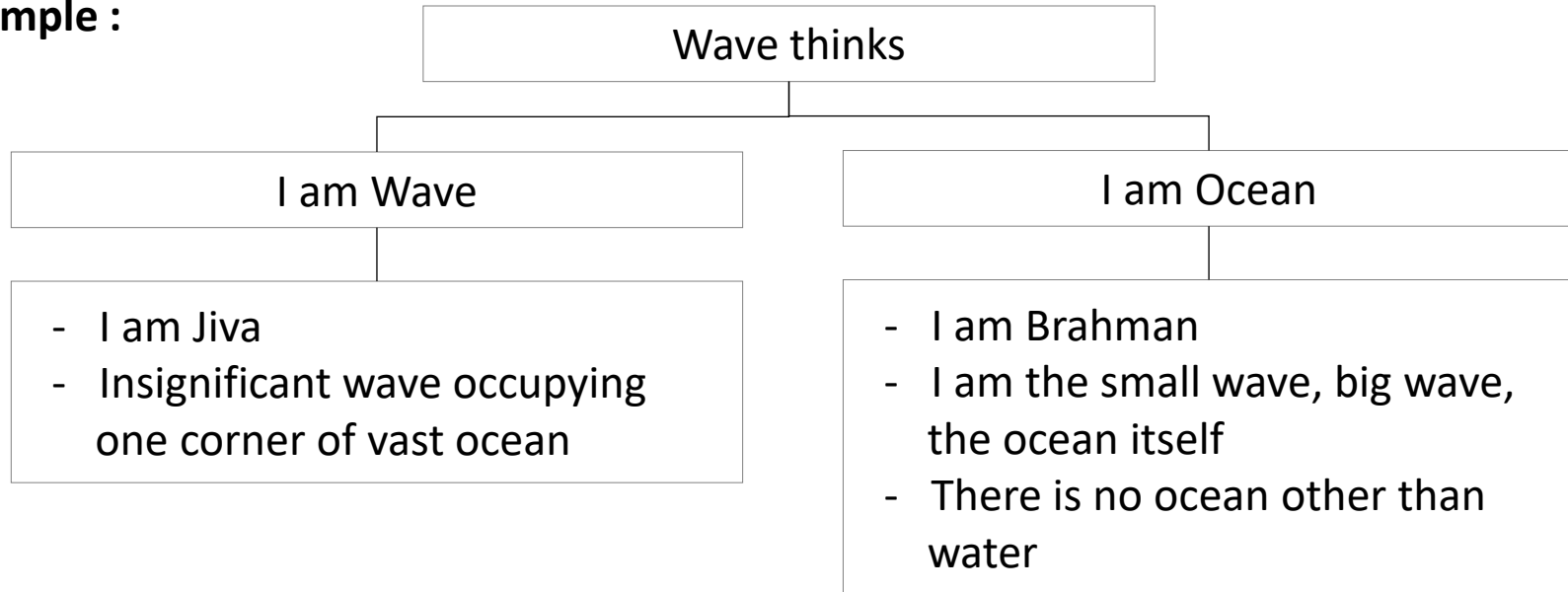
g) Tatu Atmanam Eva Aved (Knew) – Aham Brahma Asmi Iti Aved.

h) No Gap, Tasmatu Tatu Sarvam Abavatu.

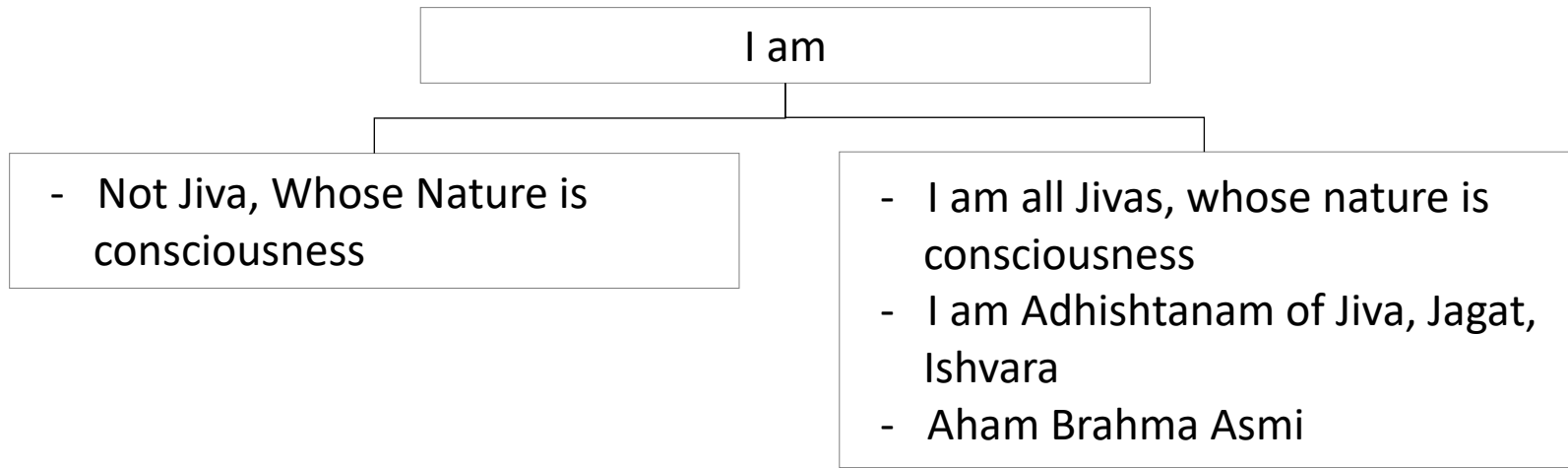
i) Jiva understood, I am not one of the Jivas in the world.

- I am in the form of everything, Sarvam Abavat
- Sarvatma Bava.

j) Example :



k)



II) Tatu Atmanam Eva, Aham Brahma Asmi, Sarvam Abavat

5) Isavasya Upanishad : Verse 7

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

Yasmin sarvani bhutani atmaiva-bhud vijanatah,

tatra ko mohah kah soka ekatva-manu-pasyatah [7]

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

I) Anupashyataha :

- For a person who is seeing the oneness, who understands Advaitam.

II) Advaitam itself removes Shokha, Mohaha

III) For a person who understands, where is sorrow and delusion.

IV) Shankara derives :

- Understanding Brahman itself will remove Shokha Moha.
- For Jnani it is not there.

V) After understanding nothing needs to be done.

VI) Shoka + Moha = Samsara

- No Karma mentioned after Jnanam.
- All these Sruti quotations, say, alongwith Brahma Jnanam itself, Moksha Darsha Yantaha.

VII) Knowledge reveals Moksha Svarupam.

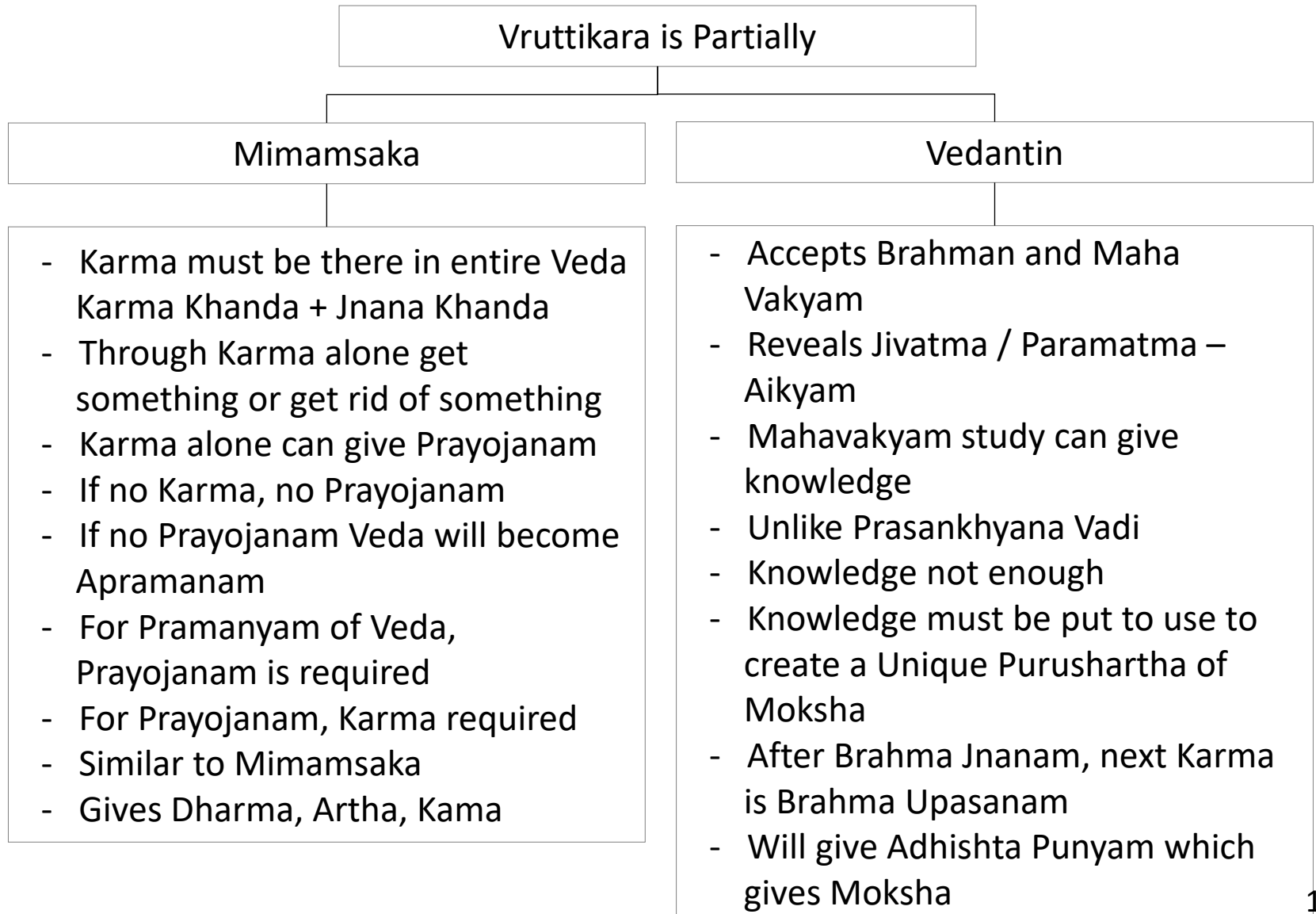
VIII) Between Atma Jnanam and Moksha, there is no other intermediary activity involved.

- Karyantaram Varayanti.
- 1st wave of Sruti quotations.

Revision :

Sutra 1 – 1 – 4 – Topic 103 :

I) Shankara is refuting Vrutti Kara Matam



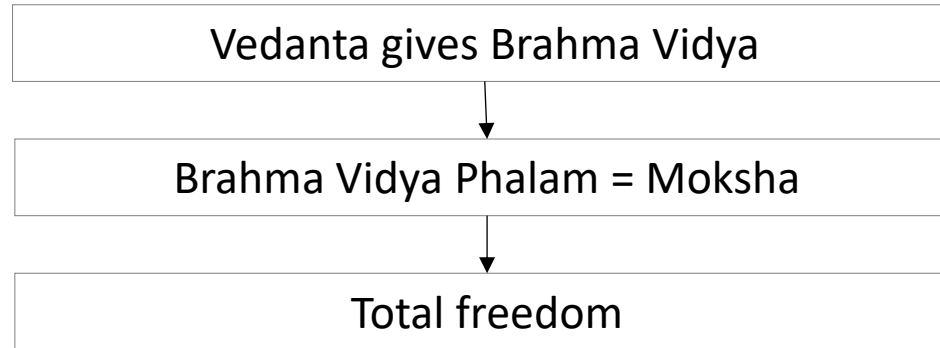
II) Shankara starts refuting Vruttikara from Topic 90

a) Primary – Main – 1st Argument

b) Completed in in Topic 102

c) Brilliant definition of Moksha

d)



e) Moksha = Ashariratvam

= Pure existence not an appearance.

- This is main argument.

f) Ashariratvam = Our nature

- Uses Quotations from Upanishad

g) Karma only perpetuates Sa-Shariratvam

h) Ashariram = Atma = Brahman = Moksha

III) Moksha = Brhama Vidya Phalam

= Not Karma Phalam

a) Moksha = Karma Phala Vilakshanam

b) No involvement of Karma, rituals in Jnana Khanda.

IV)

Karma can produce only 4 results

Aapti

Samskara

Utpatti

Vikara

a) All Anitya Phalam

b) Nitya Moksha = Our Svarupa

c) It can't be Karma Phalam

d) Don't squeeze in Karma in Vedanta Jnana Khanda.

e) Until you come to Vedanta, Karma is relevant.

f)

Karma and Upasana good for

Chitta Shuddhi

Chitta Ekagrata

g) Upto Karma Yoga – Level, Sadhana Chatustaya Sampatti levels, Karma Upasana useful.

V) Argument :

- Moksha = Karma Phala Vilakshanam
- Vilakshanam = Different from any result of Karma.

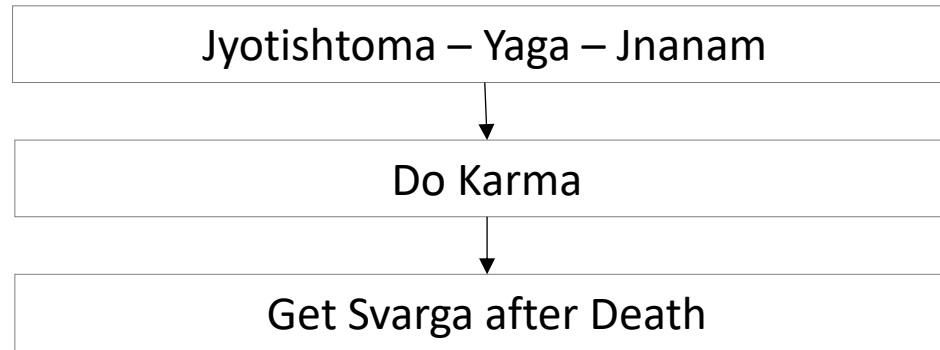
VI) 2nd Series of Argument : Topic 103 onwards

a) Whenever Veda talks about Jnanam and Moksha, it talks about both of them as immediate consequence.

b) Sadhyo Mukti not Krama Mukti.

c) No gap for doing Additional Upasana after Jnanam to get benefit.

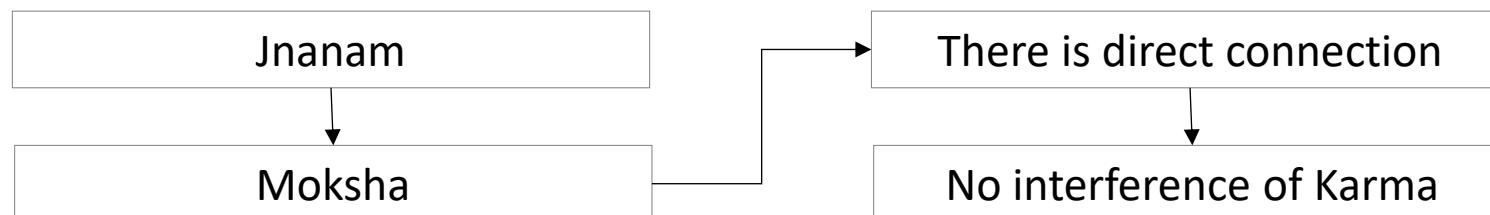
d)



e) Between Karma and Phalam there is a huge intermediary phenomenon.

f) In Jnanam, it says he got Jnanam and got Moksha.

g)



VII) a) Mundak Upanishad : Chapter 3 – 2 – 9

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]

b) Mundak Upanishad : Chapter 2 – 2 – 9

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९॥

Hiranmaye pare kose virajam brahma niskalam ।
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh ॥ 9 ॥

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

c) Taittiriya Upanishad : Chapter 2 – 9 – 1

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

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

d) Brihadaranyaka Upanishad : Chapter 4 – 2 – 4

तस्य प्राची दिक् प्राञ्चः प्राणाः, दक्षिणा
दिग्दक्षिणे प्राणाः, प्रतीची दिक् प्रत्यञ्चः
प्राणाः, उदीची दिगुदञ्चः प्राणाः, ऊर्ध्वाः
दिगूर्ध्वाः प्राणाः, अवाची दिगवाञ्चः
प्राणाः, सर्वा दिशः सर्वे प्राणाः;
स एष नेति नेत्यात्मा; अगृह्यो न हि गृह्यते,
अशीर्यो नहि शीर्यते, असङ्गो न हि सज्यते,
असितो न व्यथते न रिष्यति; अभयं वै
जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः ।
स होवाच जनको वैदेहः, अभयं त्वा
गच्छताद्याज्ञवल्क्य यो नो भगवन्नभयं
वेदयसे; नमस्तेऽस्तु; इमे विदेहाः,
अयमहमस्मि ॥ ४ ॥

tasya prācī dik prāñcaḥ prāṇāḥ, dakṣiṇā
digdakṣiṇe prāṇāḥ, pratīcī dik pratyañcaḥ
prāṇāḥ, udīcī digudañcaḥ prāṇāḥ, ūrdhvāḥ
digūrdhvāḥ prāṇāḥ, avācī digavāñcaḥ
prāṇāḥ, sarvā diśaḥ sarve prāṇāḥ;
sa eṣa neti netyātmā; agr̥hyo na hi gr̥hyate,
aśīryo nahi śīryate, asaṅgo na hi sajyate,
asito na vyathate na riṣyati; abhayaṁ vai
janaka prāpto'sīti hovāca yājñavalkyaḥ ।
sa hovāca janako vaidehaḥ, abhayaṁ tvā
gacchatādyājñavalkya yo no bhagavannabhayaṁ
vedayase; namaste'stu; ime videhāḥ,
ayamahamasmi || 4 ||

Of the sage (who is identified with the vital force), the east is the eastern vital force, the south the southern vital force, the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the different vital forces. 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. You have attained That which is free from fear, O Janaka,' said Yājñavalkya. 'Revered Yājñavalkya,' said Emperor Janaka, 'may That which is free from fear be yours, for you have made That which is free from fear known to us. 'Salutations to you! Here is this (empire of) Videha, as well as myself at your service!' [4 - 2 14]14

e) Brihadaranyaka Upanishad : Chapter 1 – 4 – 10

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

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

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

f) Isavasya Upanishad : Verse 7

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

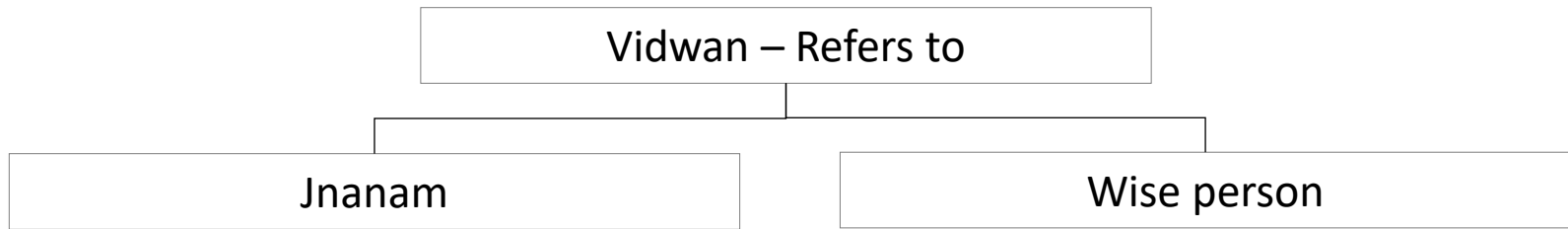
Yasmin sarvani bhutani atmaiva-bhud vijanatah,

tatra ko mohah kah soka ekatva-manu-pasyatah [7]

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

VIII) a) When Brahman is known, Karmas end = Moksha.

b)



- Freedom from fear = Moksha.

c) Aved = Got Jnanam

- Sarvam Abavat = Sarvatma Bhava = I am all = Moksha

d) Where is Shoka – Moha for Anupashyata Jnani

- One who sees Atma Ekatvam.
- I am nondual, Shastra, Acharya Upadesham, Anupashyataha.
- Helped by Guru and Shastra, person who sees his real nature.

e) Ko Mohaha, Ko Shokaha :

- Wisdom itself gives him freedom from Shokha and Moha.

f)

Shokha	Moha
Emotional Problem	Intellectual Problem

Both solved

IX) Anantaram Eva :

- a) Immediately after Jnanam, consequent to Jnanam.
- b) Without requiring any in-between Karma, Upasana Moksham Darshayantyaha
- c) Drish – Dhatu

X) Madhyam Karya Antaram Varayanti :

- In between no Karma is involved.

तथा ‘तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदेऽहं मनुभवं सूर्यश्च’ (बृ.
उ. १।४।१०) इति ब्रह्मदर्शनसर्वात्मभावयोर्मध्ये
कर्तव्यान्तरवारणायोदाहार्यम् — यथा ‘तिष्ठन्गायति’ इति
तिष्ठतिगायत्योर्मध्ये तत्कर्तृकं कार्यान्तरं नास्तीति गम्यते ।

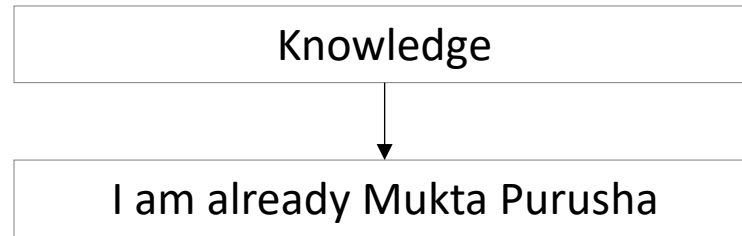
I) Previous Quotation :

- Brahma Vidya Anantaram Eva Moksham Darshayantyaha
- Moksha is immediate consequence of Jnanam.

II) Next Sruti Quotation :

- a) Moksha is not even consequence of Jnanam.
- b) Consequence = Happens one after another, sequence involved.
- c) Jnanam and Moksha are simultaneous.

d) What is Logic?



e) Can't say :

- I am already Mukta and then I got Moksha.

f) Atma Jnanam is Moksha is my very nature.

g) No question of Anantaram, it is a compromise.

h)

Means	End
Jnanam	Moksha

A horizontal bracket is positioned below the table, spanning the width of both columns. It has a small vertical line at its center point, pointing downwards.

- Not perfect relationship
- But synonymous

i) Jnanam eva Kailvam

- Not Jnanat Kaivalyam

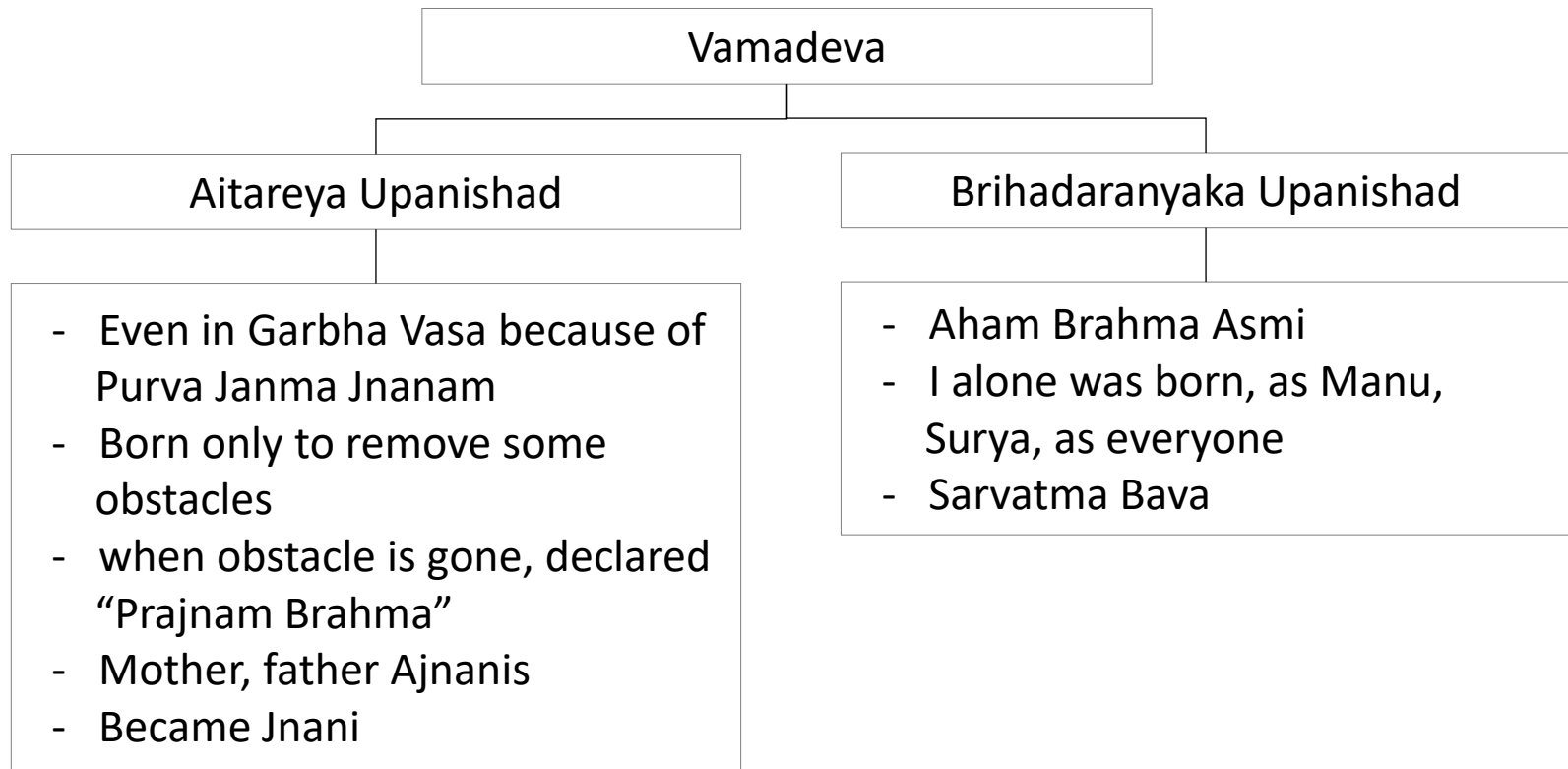
III) Brihadaranyaka Upanishad : Chapter 1 – 4 – 10

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
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एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किञ्च बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
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sa eva tadabhavat, tathārṣiṇām, tathā manuṣyāṇām; taddhaitat
paśyannrṣirvāmadevaḥ pratipede,
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
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tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
atha yo'nyāṃ devatāmupāste, anyo'sāvano'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādīyamāne'priyam bhavati, kiṃu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

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a)



b) Jnanam Sarva Atma Bava = Moksha Phalam

c) No other action was done between Jnanam and Moksha = Sarvatma Bava.

IV) Grammar :

a) Present active participle usage.

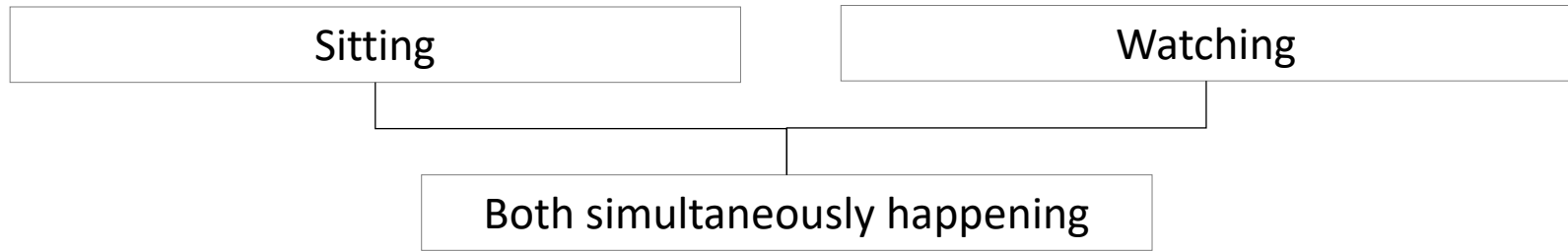
b)

Sitting	I watched TV
<ul style="list-style-type: none"> - Participle - Incomplete verb 	<ul style="list-style-type: none"> - Complete Verb

- Add he is sitting, was sitting.

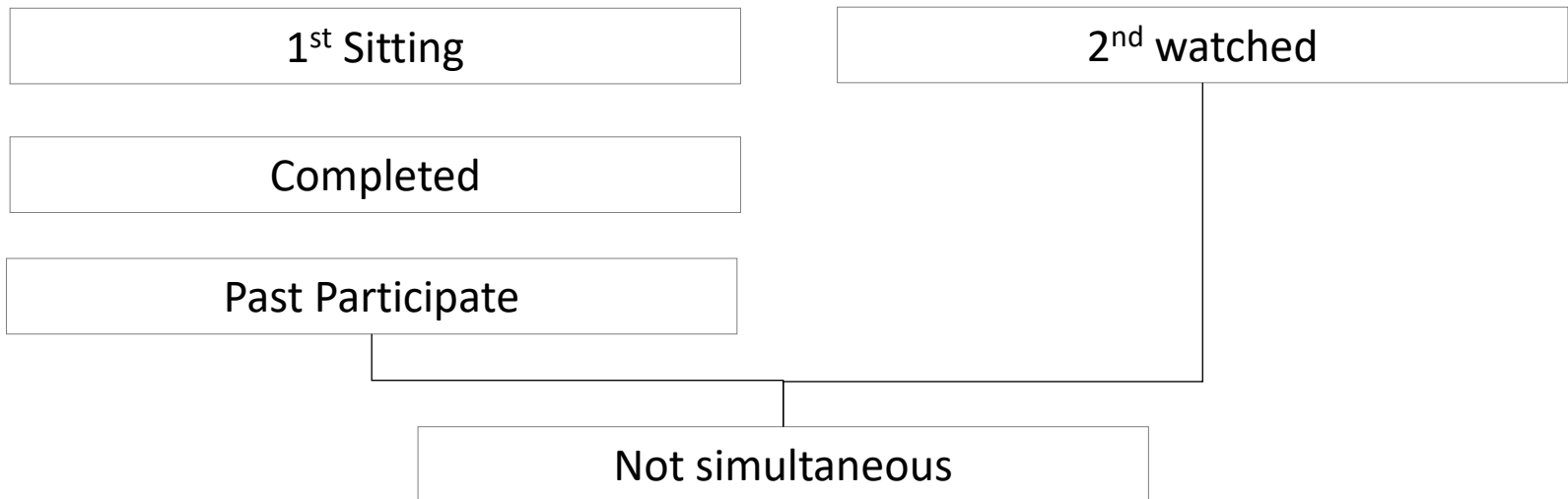
c) What is the time gap between incomplete verb and complete verb.

d)



e) Use past participle :

- Having Sat on the Chair, I watched TV



f) Having bathed, I did Puja.

- Not simultaneous.

g) Bathing, I did Puja

- Abhishekam happening on me.

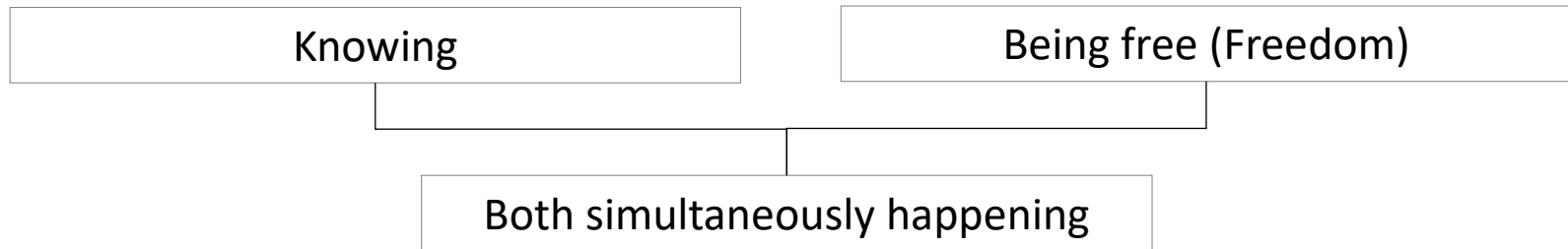
h)

Present participle	Past participle
- Simultaneous	- No continuity - There is sequence between participle action and main action

V) Shankara is applying that Grammar rule.

a) Present participle is used

b)



c) Pashyam – Pratibede Aham

d) Example :

Yatha Tishtan	Gayati
- Standing - Incomplete present participle	- He sings - Complete participle

e) Standing and singing action – simultaneous.

- Both actions happen at same time.

f) Jnanam and Moksha – 2 actions simultaneous.

- No action in between is not there.

g) Vamadeva Pashyan – present participle .

h) Grammar also reveals simultaneous activity of knowing and claiming freedom.

i) Not immediately after knowing, Moksha.

j) Knowing, Moksha simultaneous.

k) Vamadeva Sruti in Brihadaranyaka Upanishad can also be quoted in favour of our stand.

VI) As in example extend to Vamadeva.

104) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

‘त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसि’ (प्र. उ. ६ । ८), ‘श्रुतं ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति; सोऽहं भगवः शोचामि, तं मा भगवाञ्छोकस्य पारं तारयतु’ (छा. उ. ७ । १ । ३) ‘तस्मै मृदितकषायाय तमसः पारं दर्शयति भगवान्सनत्कुमारः’ (छा. उ. ७ । २६ । २) इति चैवमाद्याः श्रुतयो मोक्षप्रतिबन्धनिवृत्तिमात्रमेवात्मज्ञानस्य फलं दर्शयन्ति ।

I) Chandogya Upanishad : Chapter 7 – 1 – 3

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं
ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति
सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य
पारं तारयत्विति तं होवाच यद्वै किञ्चित्दध्यगीष्ठा
नामैवैतत् ॥ ७.१.३ ॥

so'haṃ bhagavo mantravidevāsmi nātmavicchrutaṃ
hyeva me bhagavaddṛśebhyastarati śokamātmaviditi
so'haṃ bhagavaḥ śocāmi taṃ mā bhagavāñchokasya
pāraṃ tārayatviti taṃ hovāca yadvai kiṃcaitadadhyagīṣṭhā
nāmaivaitat || 7.1.3 ||

‘True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.’ Sanatkumāra then said to Nārada, ‘Everything you have learnt so far is just words’. [7 - 1 - 3]

II) Prashopanishad : Chapter 6 – Verse 8

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविध्यायाः
परं परं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ८॥

Te tam-archayantah tvam hi nah pitaa yo asmaakam avidyaayaah
param paaram taarayaseeti, namah parama-rishibhyo nama parama rishibhyah || 8 ||

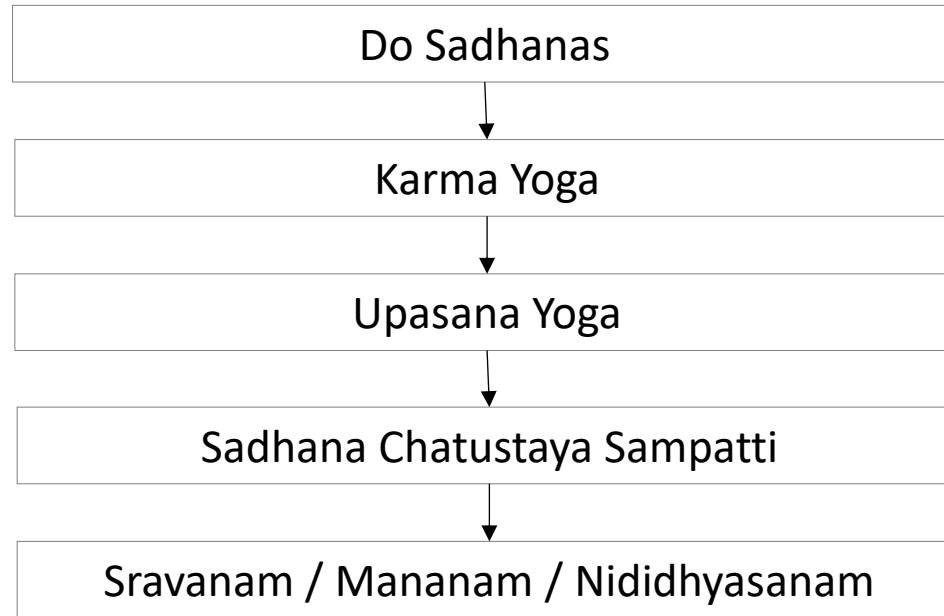
They, worshipping him, said, “Thou art our father who helps us to go across the ocean of our thick ignorance. Salutations to the highest Rishis (rsis)! Salutations to the highest Rishis (risi)!! [VI – 8]

III) a) According to Vedanta, Moksha is not something to be achieved.

b) In the beginning we talk about Moksha as a goal.

c) You have to accomplish it, talk about method of accomplishing it in future.

d) Guru :



e) Students mistake gets reinforced.

f) Complete all Sadhanas, then I will get Moksha.

g)

Sadhana	Moksha
- Means	- Goal - End

IV) Initially, it is a compromise in Moksha.

a) For senior students, Moksha not a goal but your very nature.

b) In Mahavakyam, we say Brahman is your very nature.

c) No question of accomplishing.

d) Once it is accomplished

e) Then, how come I feel I am a Samsari?

f) Moksha, accomplished fact, I should claim I am Mukta.

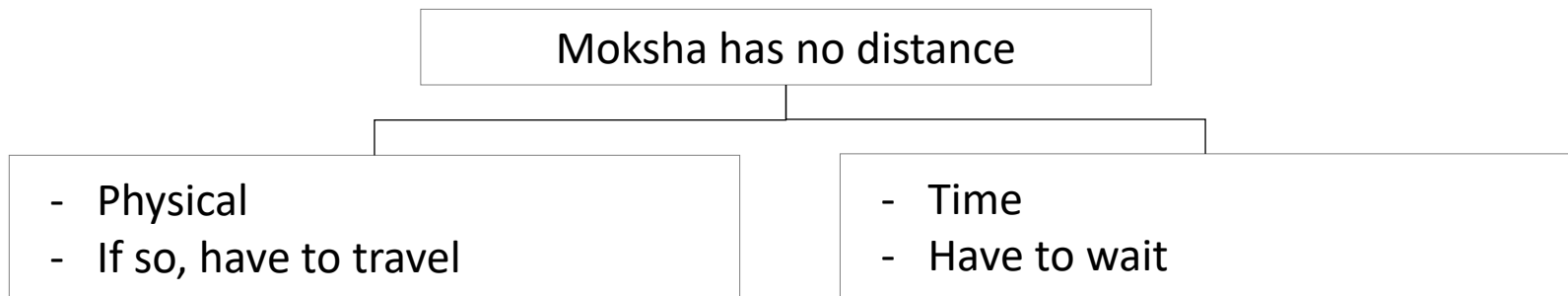
g) I feel all the time, I am Samsari.

h) Guru :

- You have disowned Moksha status because of Moola Avidya, ignorance of Brahman status.**

i) Therefore, there is no physical distances between you and Moksha.

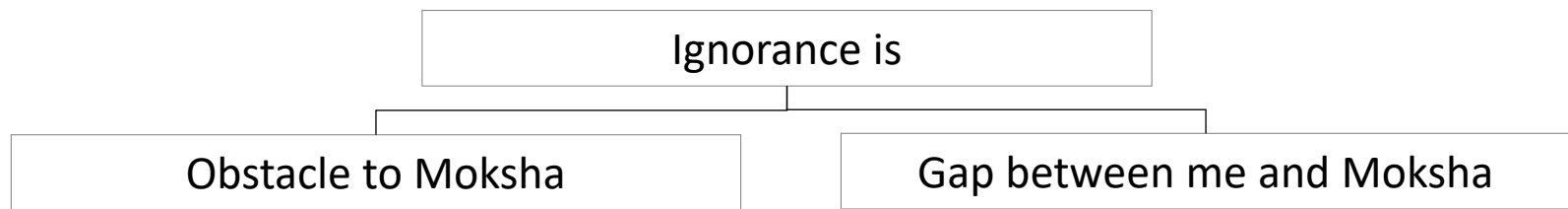
j)



k) Moksha is my nature, not physically away or time wise away.

l) Between you and Moksha, distance is caused by ignorance, Agyanam.

m)



n) Any other distances, you can cover in other manner.

o) Agyanam distance, covered only by Jnanam.

p) Jnanam does not give me Moksha, it removes the obstacle that stands between me and Moksha.

- Moksha is my nature, Svarupam.

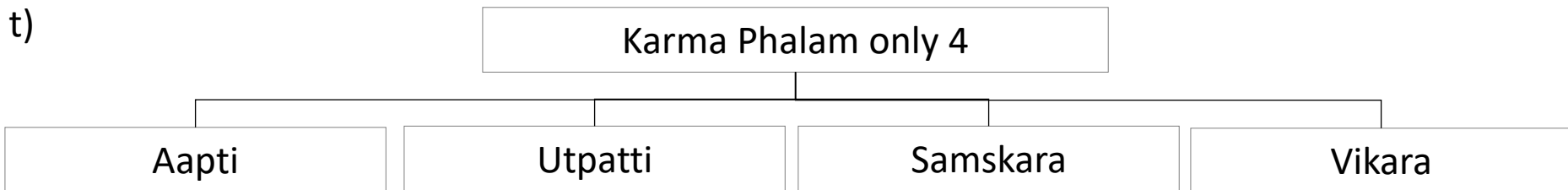
q) Obstacle = Avidya

- Avidya Nivrutti is Jnana Phalam not Moksha Prapti.

r) Jnanams job = Avidya Nivrutti

s) Avidya Nivrutti can be done only by Jnanam not Karma.

t)



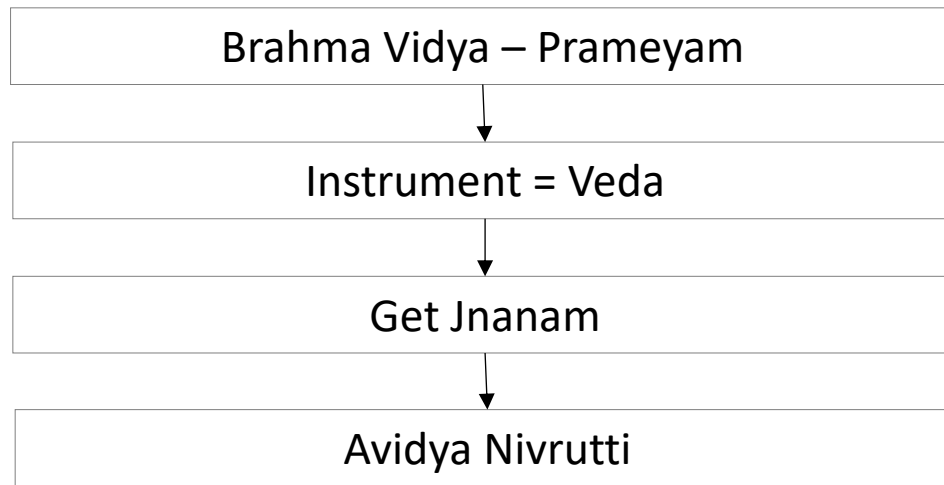
V) If I want to know what is right time now and do a lot of chanting or clean the Room.

a) I will not know time.

b) Action does not remove ignorance.

c) Use Pramanam – Eye – should contact Prameyam, then knowledge takes place.

VI)



VII) Karma is not required for Avidya Nirvurtti for Moksha, and also not required after Avidya Nivrutti also for Moksha.

VIII) Don't bring Karma in Jnana Khanda.

- Study Vedanta, removes Agyanam, Avidya.
- Removing Avidya, I claim my Svarupam.

IX) Pramanam :

- Prashno Upanishad – Chapter 6 – Shodasha Kala Purusha = Atma Jnanam.

a) Sishyas do Namaskara to Guru.

b) You have taken us across ocean of Avidya.

c) No other Karma required for Moksha Prapti after Avidya Nivrutti.

X) Chandogya Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं
ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति
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a) Narada :

- Sorrow, grief is there in my mind.
- It doesn't go.
- I have P.hd. in all subjects.

b) I know everything except Atma.

c) I have heard many people saying :

- Knower of Atma / Self crosses over sorrow.

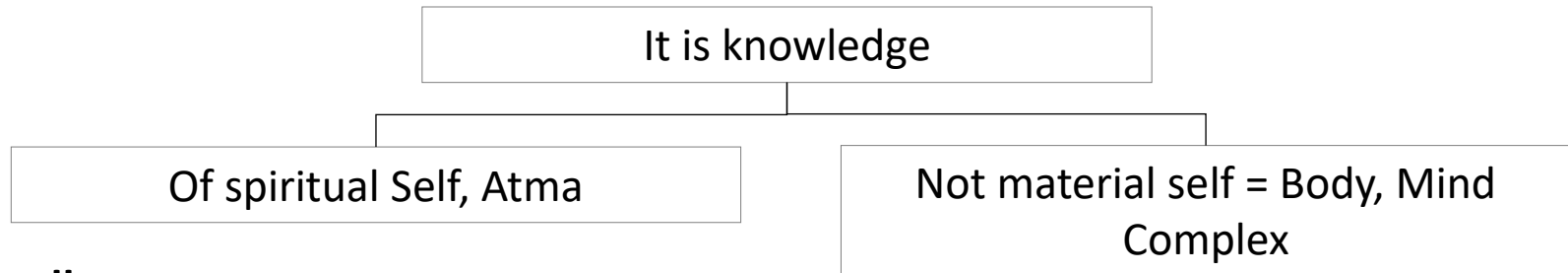
d) Tarati Shokham Atma Vitu.

e) Sanatkumar Teaches Narada

f) Upanishad comes and remarks.

- g) Sanatkumara helped Narada in crossing over ignorance.
- h) Tamasah Param Darshayati.
- i) Knower of self, crosses sorrow.
- j) Knowledge = Crossing sorrow = Samara removal
- k) Teaching required only for Avidya Nivrutti.
- l) Avidya Nivrutti = Samsara Nivrutti.
- m) No Karma is required for Avidya Nivrutti or after Avidya Nivrutti.

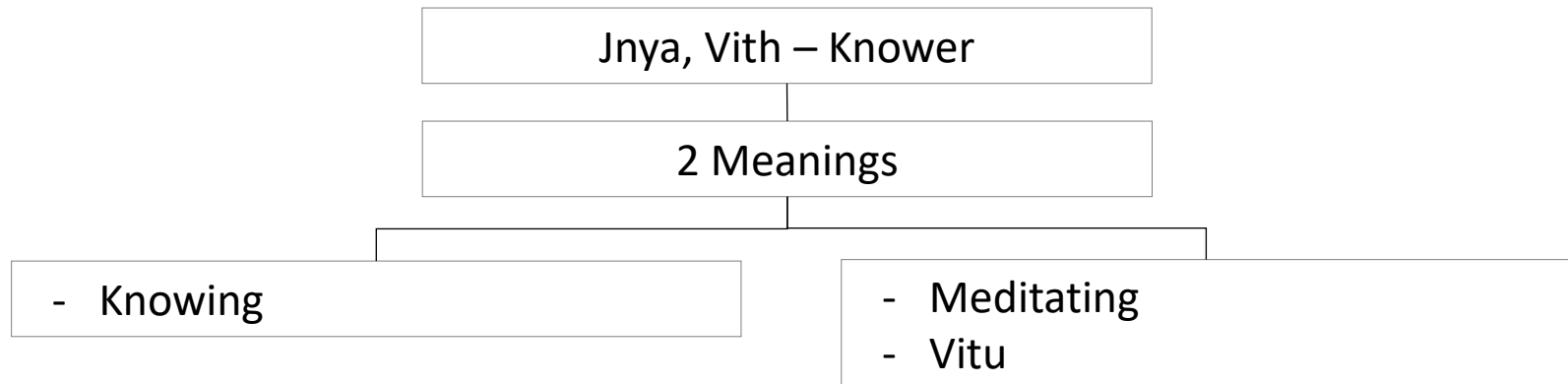
n)



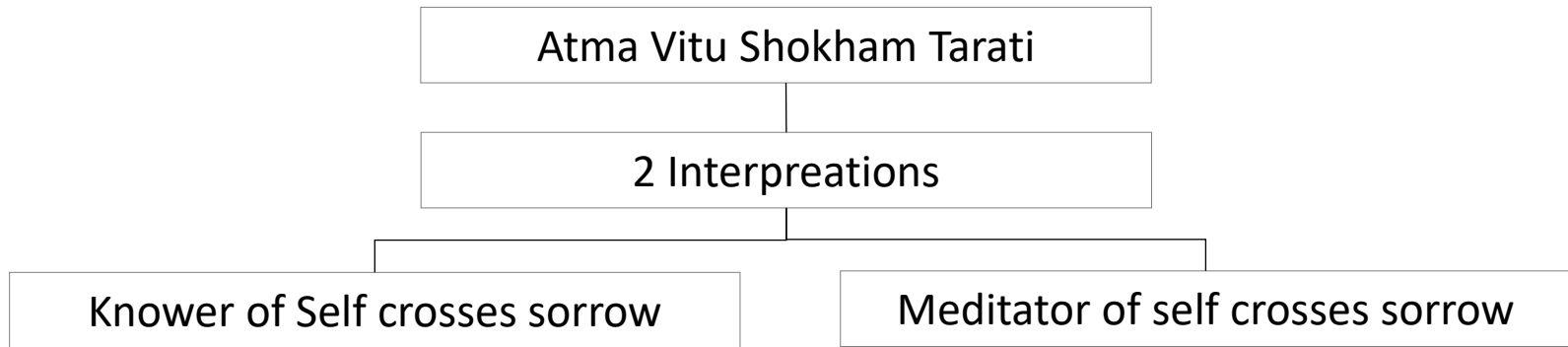
XI) Corollary :

- a) Atmavitu shokam Tarati knower of Atma crosses sorrow.
- b) Vitu – Dhatu – to know Shokham Tarati – crosses sorrow.

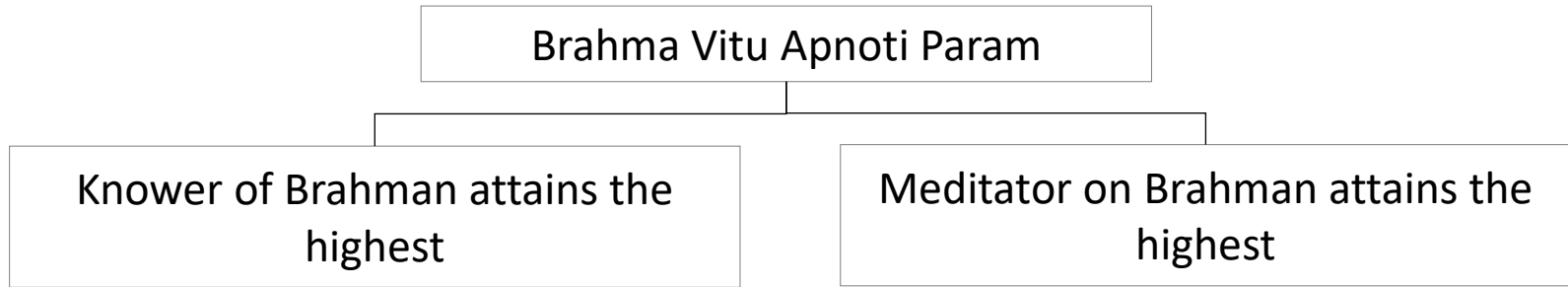
c)



d)



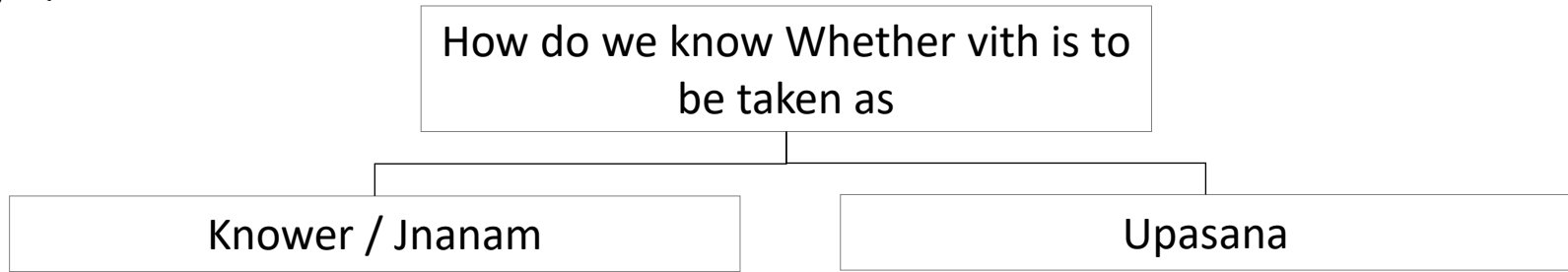
e)



f)

Advaitin	Visishta Advaitin
<ul style="list-style-type: none"> - Takes knower - Knowing Brahman get Moksha 	<ul style="list-style-type: none"> - Takes Meditator - Brahman is Vishnu - Vitu = Meditate on Vishnu - Vishnu Upasanena Moksham Prapti

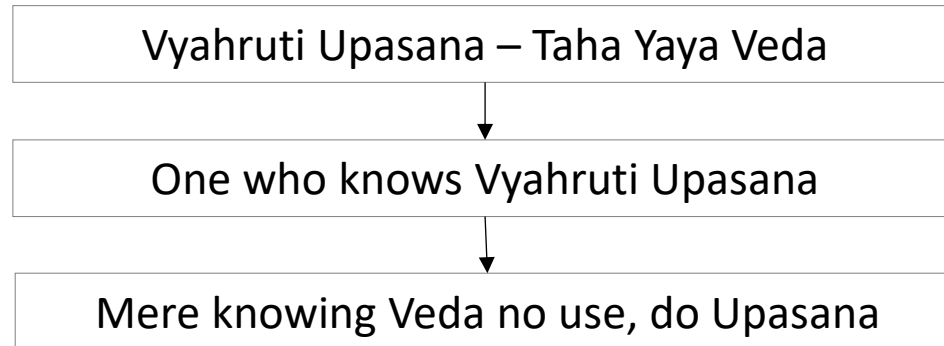
XII) a) Question :



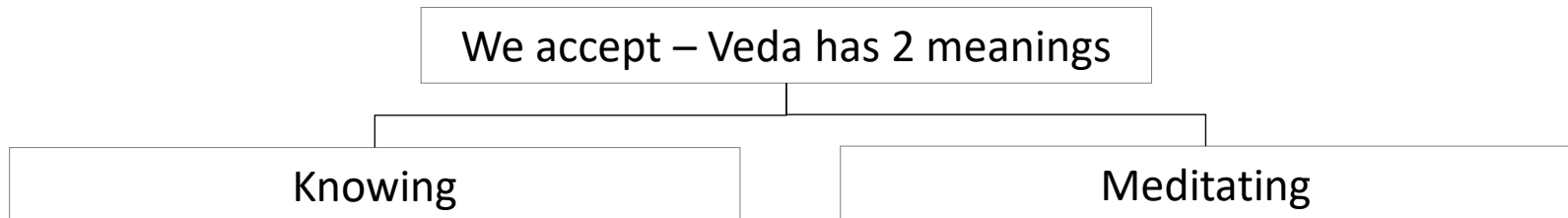
b) Taittiriya Upanishad :

- Vith, Veda, knower comes

c) Siksha Valli – Taittiriya Upanishad – Chapter 1 :



e)



f) How to resolve this?

XIII) Commentator :

a) Wherever the benefit is Avidya Nivrutti, ignorance removal then the meaning of Veda should be Jnanam.

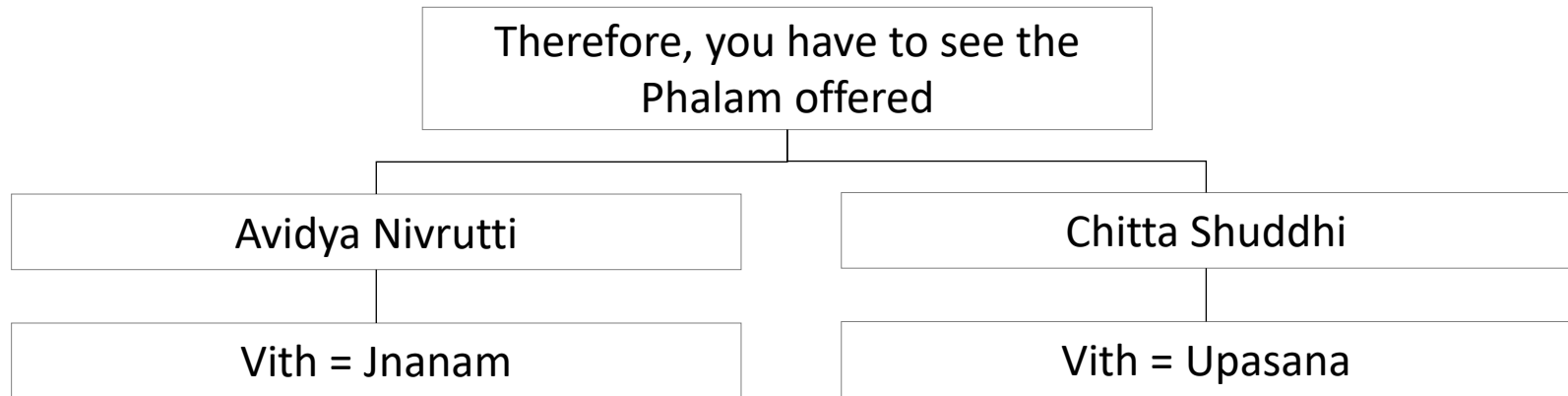
b) Jnanam alone removes the ignorance.

c) I am Brahman in sleep is Jnanam – removes ignorance of intrinsic self.

- Superficial self in Body – Mind – experiences of waker, dreamer, sleeper.

d) Upasana = Karma – will never remove ignorance.

e)



XIV) Phalam offered in 2 quotations of Chandogya Upanishad and Prashnopanishad – is Avidya Nivrutti.

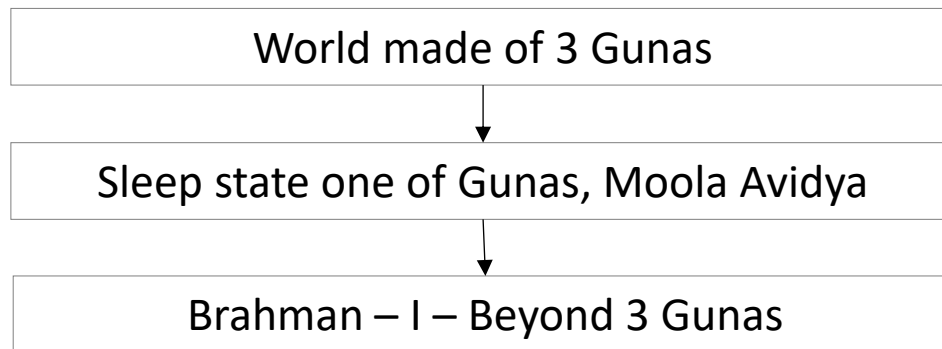
a) Tamaha :

- You have taken me across ocean of ignorance (Avidya), Darkness, Tamo Guna.

b) Tamasah Param Darshayati :

- Taken us across ocean of ignorance.

c)



XV) a) Mundak Upanishad :

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।

एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥

Purusa evedam visvam karma tapo brahma paramrtam ।

etad yo veda nihitam guhayam so vidya-granthim vikiratiha somya ॥ 10 ॥

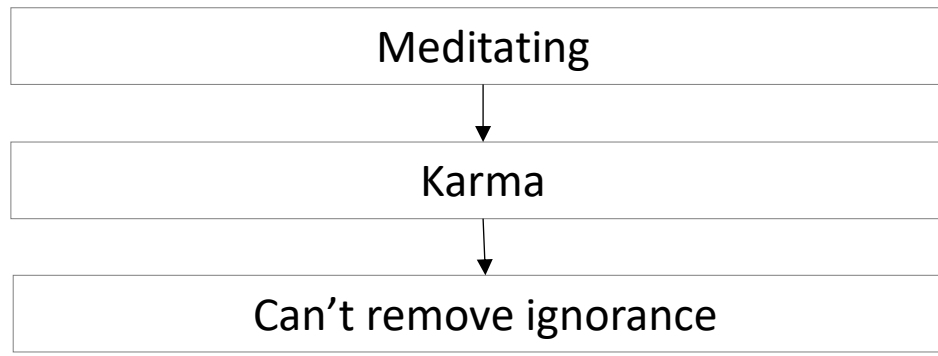
The Purusa alone is all this Universe – the sacrificial works (Karma) and austerities (Tapas). O good-looking youth! He who knows this highest and immortal Brahman as seated in the cavity of the heart, unties the knot of ignorance even here, in this very life. [II – I – 10]

b) Saha Avidya Granthim Viharati.

c) He destroys knot of ignorance.

d) If ignorance removal is the Phalam, then Veda must be knowing not Meditating.

e)



f) Where Avidya Nivrutti is mentioned in the Veda, it means - Jnanam removes self ignorance.

g) Karma can't remove ignorance.

h) Very subtle point.

XVI) Shore = Brahman

- Avidya = Ignorance – High Sea - Cross

a) I claim I am not body – mind which has 3 states.

b) I claim I am Brahman beyond 3 states, 5 Koshas, 3 Sharirams.

XVII) a) Based on Taratishokam Atma Vitu, Krishna starts teaching – Chapter 2 – Verse 11.

Gita :

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca ।
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase ।
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.
[Chapter 2 – Verse 11]

f) Narada by getting Brahman, gets Ananda and gets rid of Dukham.

g) Narada – understands Aham Brahma Asmi.

XVIII) Upanishad adds a note

- Master of ceremony.

a) Chandogya Upanishad : Chapter 7 – 26 – 2

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत
दुःखतां सर्वं ह पश्यः पश्यति सर्वमाप्नोति
सर्वश इति स एकधा भवति त्रिधा भवति पञ्चधा
सप्तधा नवधा चैव पुनश्चैकादशः स्मृतः
शतं च दश चैकश्च सहस्राणि च विंशतिराहारशुद्धौ
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां
विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्परं दर्शयति
भगवान्सनत्कुमारस्तं स्कन्द इत्याचक्षते तं स्कन्द
इत्याचक्षते ॥ ७.२६.२ ॥

tadeṣa śloko na paśyo mṛtyuṃ paśyati na rogaṃ nota
duḥkhatāṃ sarvaṃ ha paśyaḥ paśyati sarvamāpnoti
sarvaśa iti sa ekadhā bhavati tridhā bhavati pañcadhā
saptadhā navadhā caiva punaścaikādaśaḥ smṛtaḥ
śataṃ ca daśa caikaśca sahasrāṇi ca viṃśatirāhāraśuddhau
sattvaśuddhau dhruvā smṛtiḥ smṛtilambhe sarvagrānthīnāṃ
vipramokṣastasmai mṛditakaṣāyāya tamasaspāraṃ darśayati
bhagavānsanat-kumārastaṃ skanda ityācakṣate taṃ skanda
ityācakṣate || 7.26.2 ||

Here is a verse on the subject: ‘He who has realized the Self does not see death. For him there is no disease or sorrow. Such a seer sees everything [as it is] and also attains everything in whatever way [he wants].’ He is one [i.e., before creation; but after creation], he is in three forms, five forms, seven forms, and nine forms. Then again, he is in eleven, a hundred and ten, and even a thousand and twenty forms. If one eats pure food, one’s mind becomes pure. If the mind is pure, one’s memory becomes strong and steady. If the memory is good, one becomes free from all bondages. The revered Sanatkumāra freed Nārada from all his shortcomings and led him beyond darkness [i.e., ignorance]. The wise say that Sanatkumāra is a man of perfect knowledge. [7 - 26 - 2]

b) One who has removed

- Antahkarana Dosha = Mrudita Kashaya

c) Sadhana Chatustaya Sampatti – Attained.

d) To the well qualified Narada, Sanat Kumara revealed the shore of Brahman, beyond 3 states, beyond ocean of Tamas, ignorance, Agyanasya Paaram.

XIX) All these Sruti statements indicate :

a) Moksha = Pratibandha Nivrutti Matra Eva

b) Atma Jnanasya Phalam

c) Atma Jnanam need not get me Moksha.

d) Bhagavan also can’t give Moksha

e) I can’t get Moksha.

f) I want Jnanam, never ask for Moksha because that is my nature.

g) Pratibanda Nivrutti = Agyana Nivrutti = Obstacle to Moksha.

XX) Foot Notes :

a) Kathopanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

b) Krutat = Karyat

- Akrutat = Karanat.

c) Brahman is different from both Karya and Karanam

XXI) Foot Note No. 2 :

a) Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

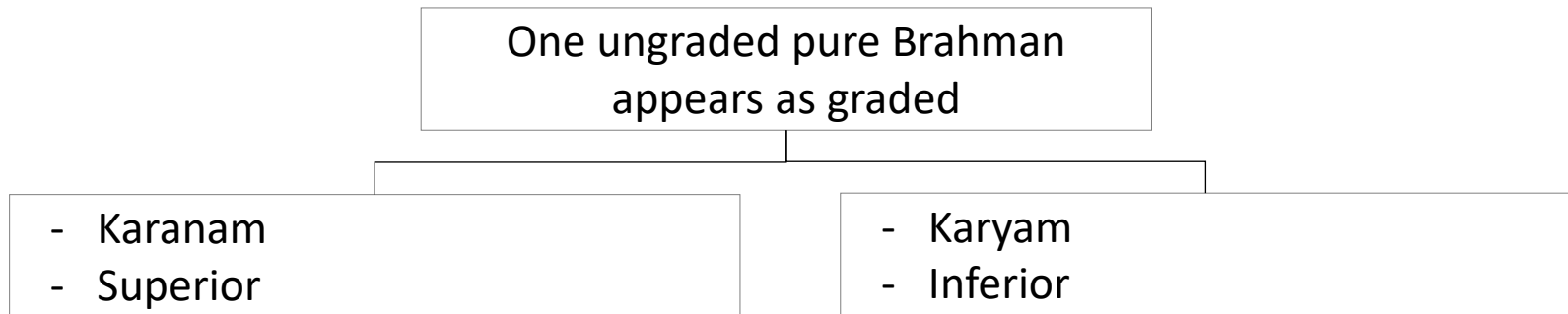
Bhidyate hrdaya-granthih chidyante sarva-samsayah I

kshiyante casya karmani tasmin drste paravare ॥ 8 ॥

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

- Paravare = Superior, Karana Atmana.
- Aparam = Karyatmana

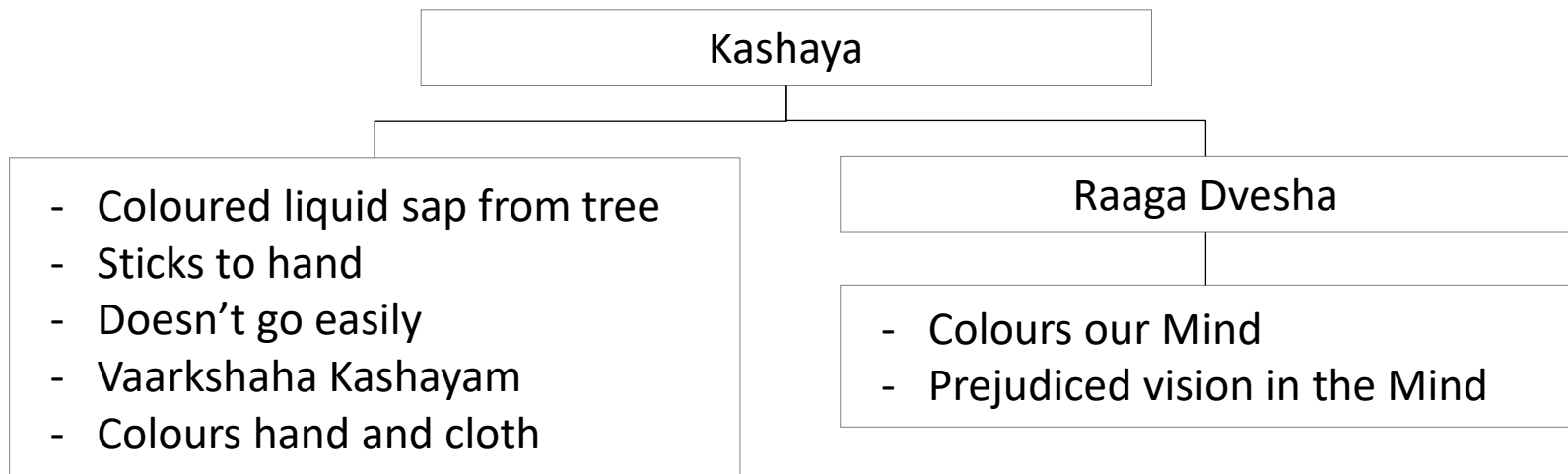
b)



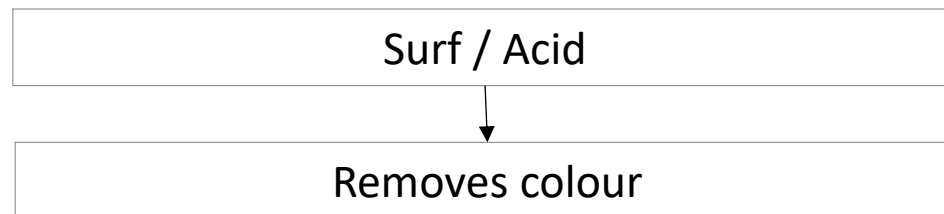
XXII) Foot Notes 3 :

Bashyam : Chandogya Upanishad – Chapter 7 – 26 – 2

a)



b)



c)

Mind has to be washed with special Vedanta Powder



Jnana Vairagya Abhyasa

d) Caustic powder washes away dirt = Jnanam + Vairagyam

e) Narada is called Mrudita Kashaya, one who has destroyed all his Kashayam.

f) To that Mrudita Kashaya Narada, Sanatkumara taught Vedanta.

g) Darshitavan :

- Sanatkumara showed that Brahman.

XXIII) a) All Sruti quotations are to show – Mnoksha Nivrutti Bandham Eva Atma Jnanasya Phalam.

b) Atma Jnanam does not give Moksha.

c) Atma Jnanam removes ignorance which is standing between me and Moksha.

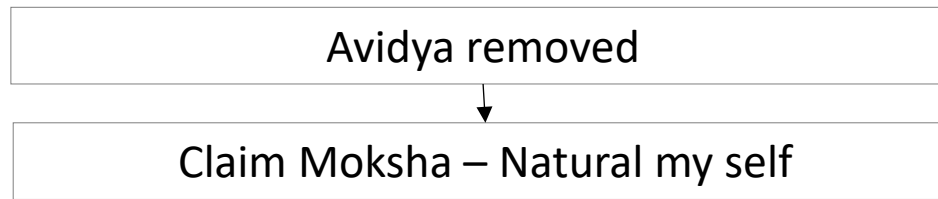
d) Once you open the window, sunlight comes in.

e) I remove window, obstacle which covers sunlight.

f) I don't bring sunlight.

g) Sunlight automatically comes.

XXIV) a)



b)



c) Swamiji can't tell whether you are Jnani or not.

d) You have to tell Swamiji,

- Are you Brahman or not?

e) If you know – Jnani

- If you don't know - Ajnani

f) Whether I know or not only I will know.

g) Because it is Jnana – Drishta Phalam.

h) Sakshi Pratyaksham

i) Avidya also is Sakshi Pratyaksham

j) Not Indriya Pratyaksham