



BHAGAVAD GITA

with

SHANKARABASHYAM

FINAL TEACHING

(Chapter 1 and Chapter 2 – Verse 19)

VOLUME - 01

1) I)

Darshanam - 6 Topics

(1) Jiva Svarupam

- Nature of Individual

(2) Jagat Svarupam

- Nature of World

(3) Ishvara Svarupam

- Nature of God
- Non-existence or Existence of God

(4)

- Bandha Svarupam
- Nature of Human bondage, problem, Suffering, Samsara
- Cause of Bondage
- Birth, Death

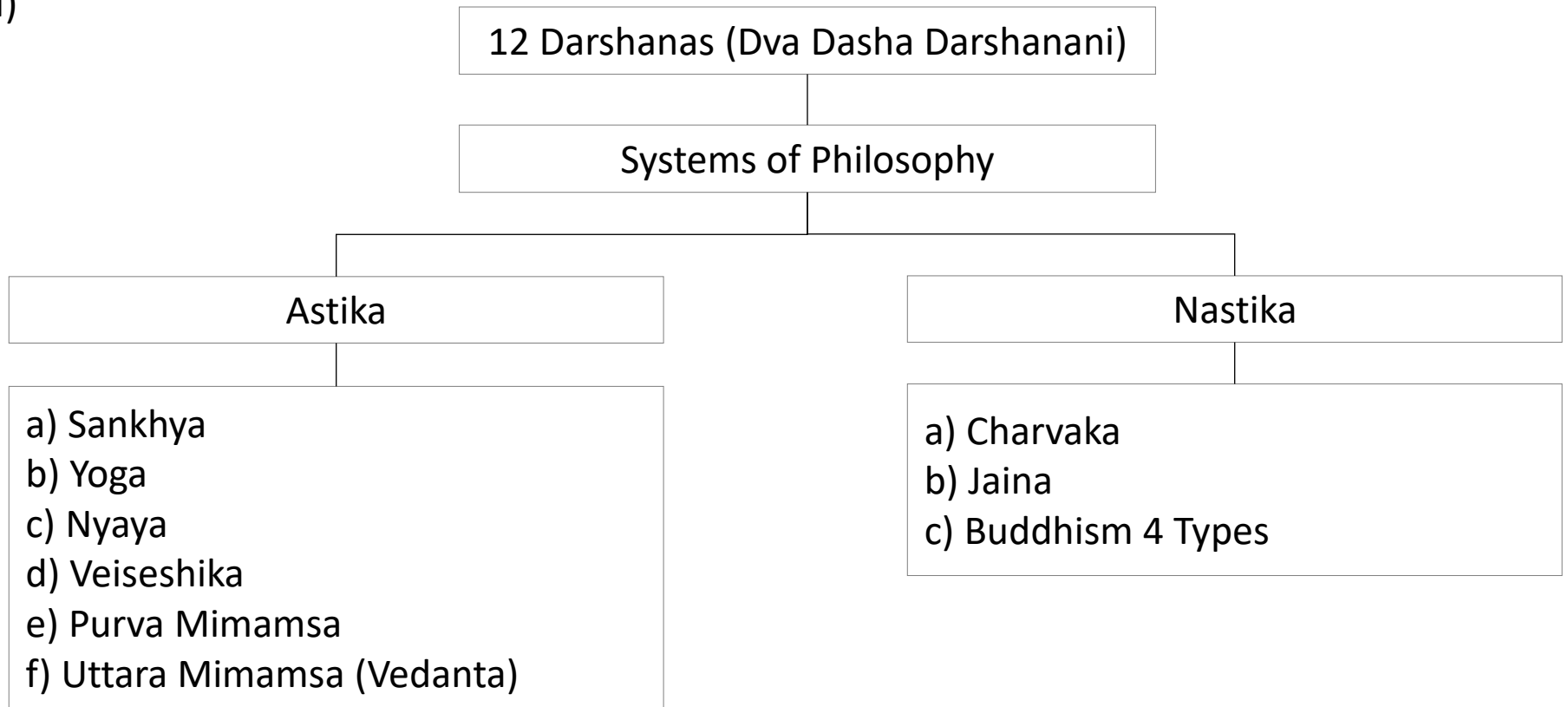
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- Moksha Svarupam
- Liberation here or in Svarga

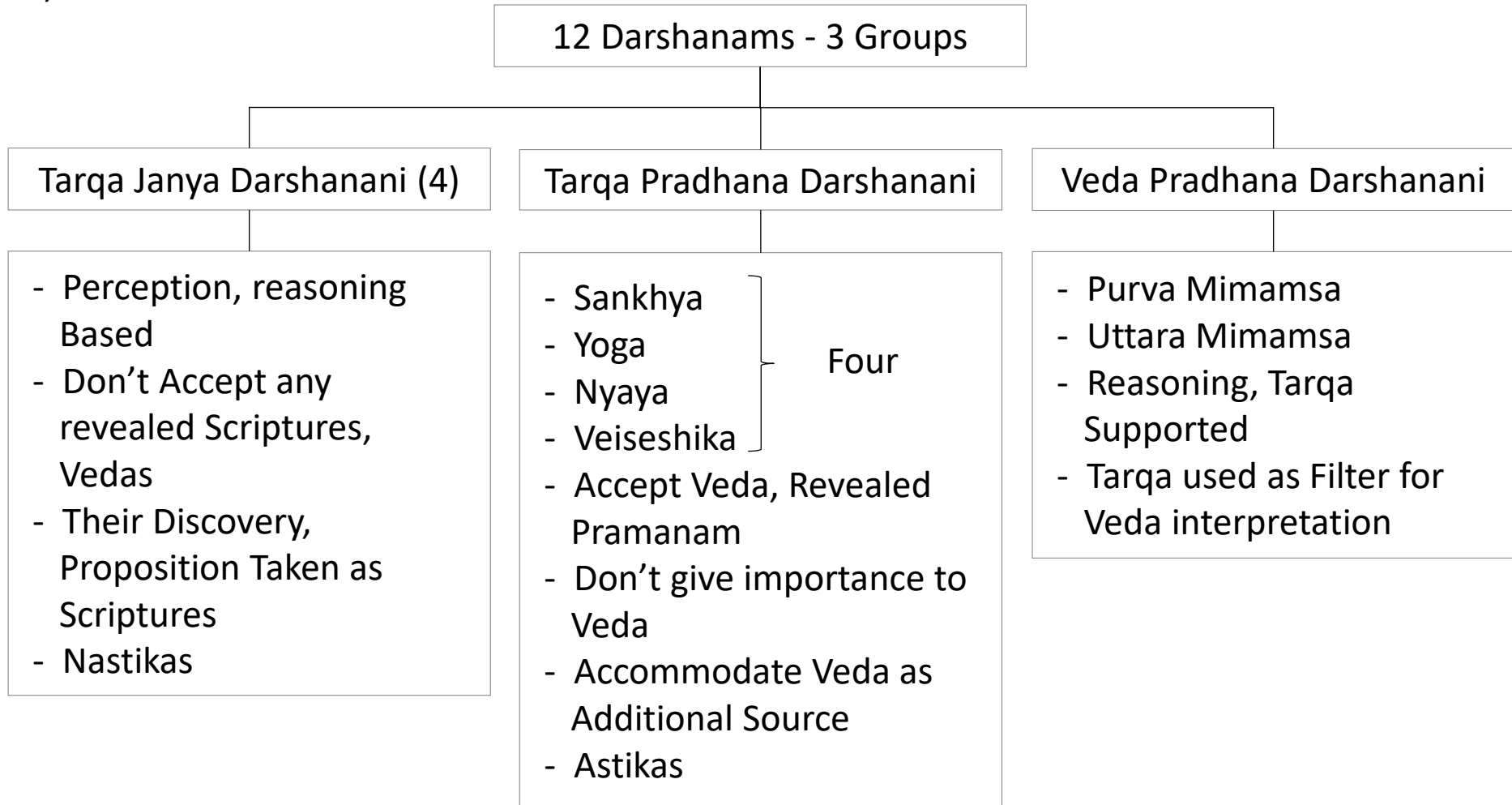
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- Sadhana Svarupam
- Disciples Jiva should follow to go from Bondage to liberation
- Path, means
- Transformation process

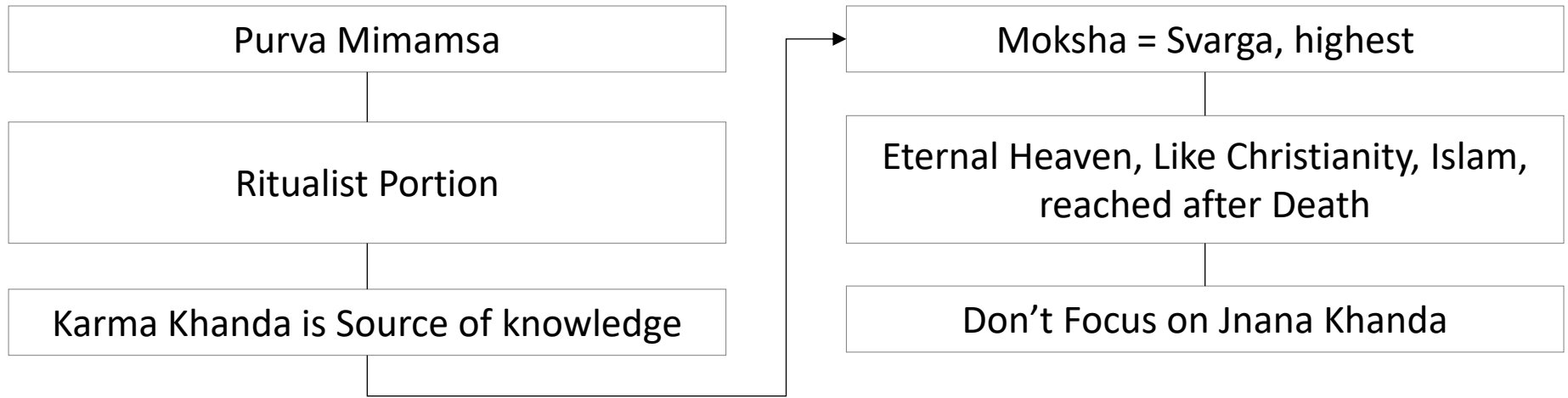
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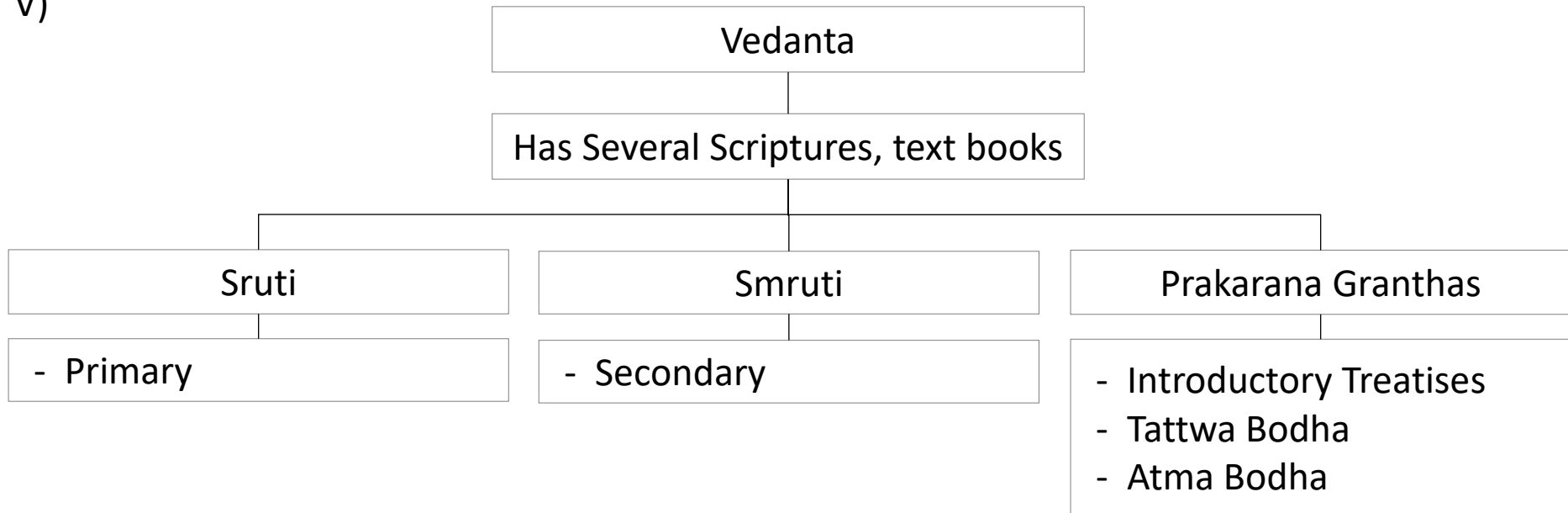
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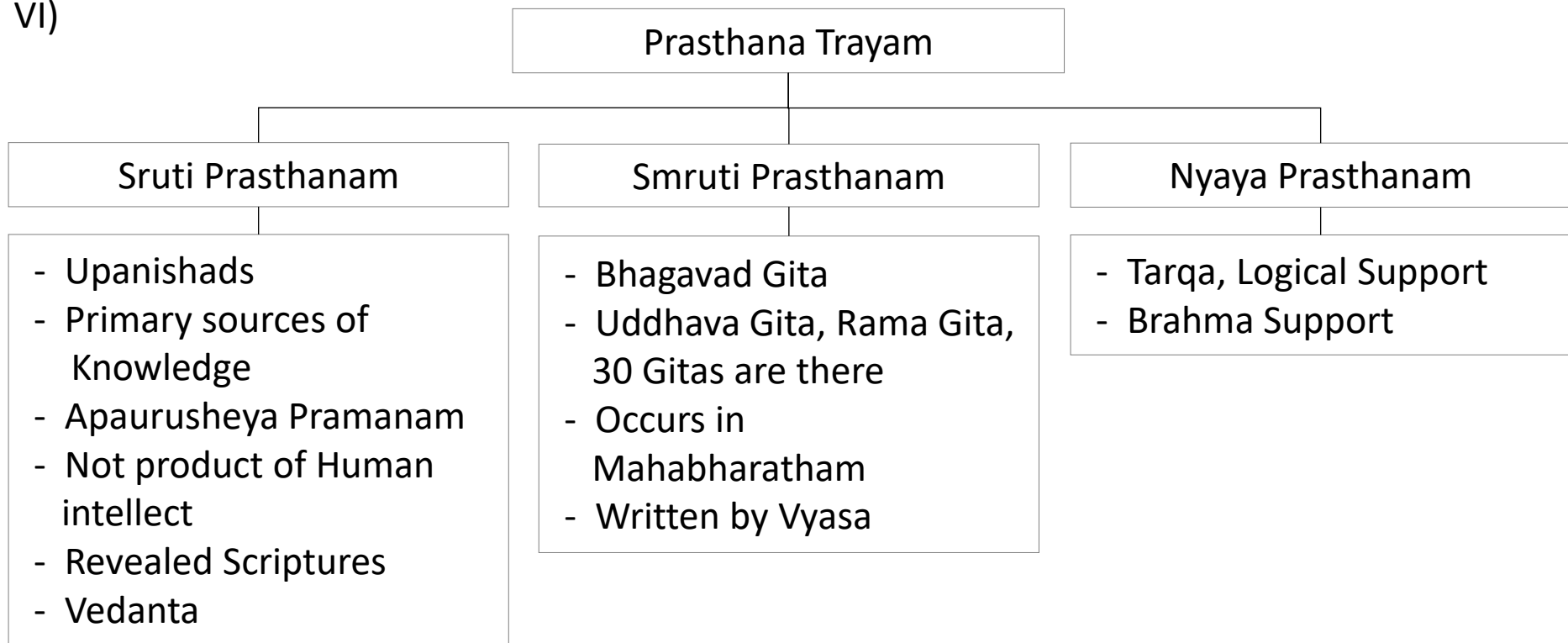
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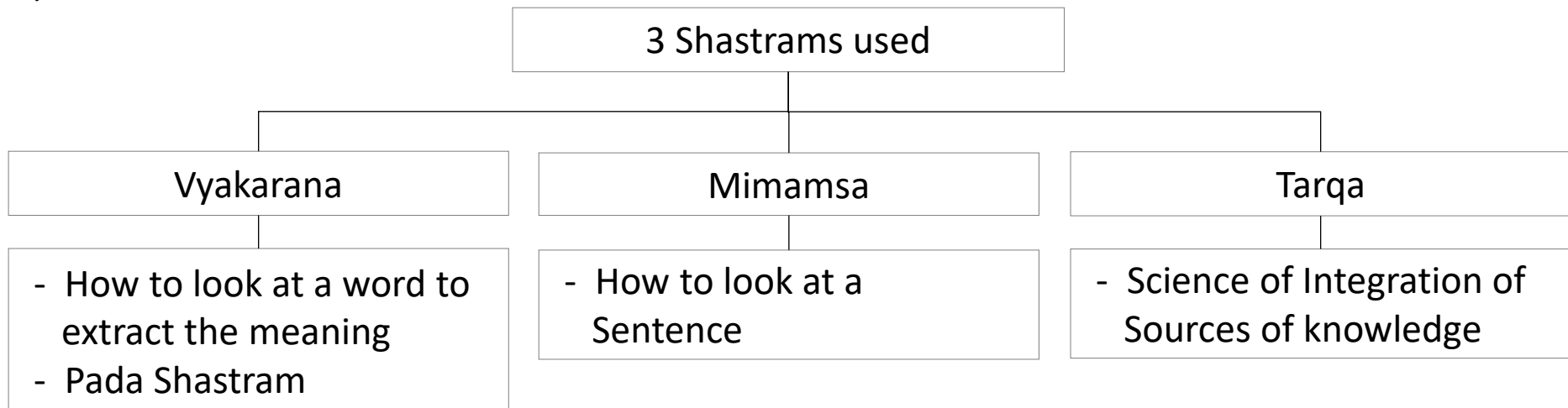
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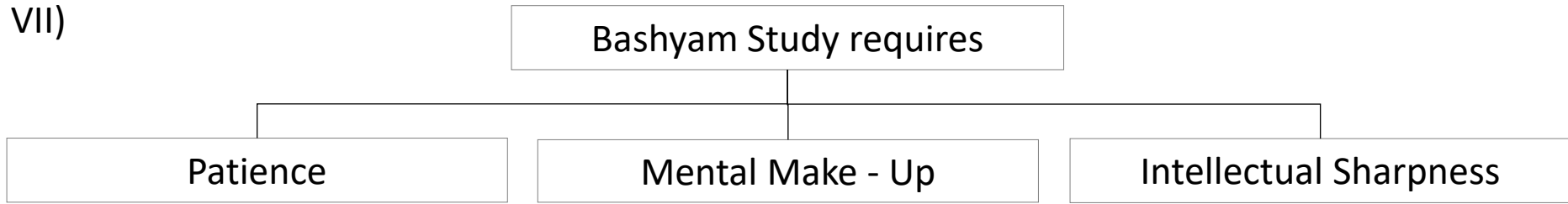
VI)



a)

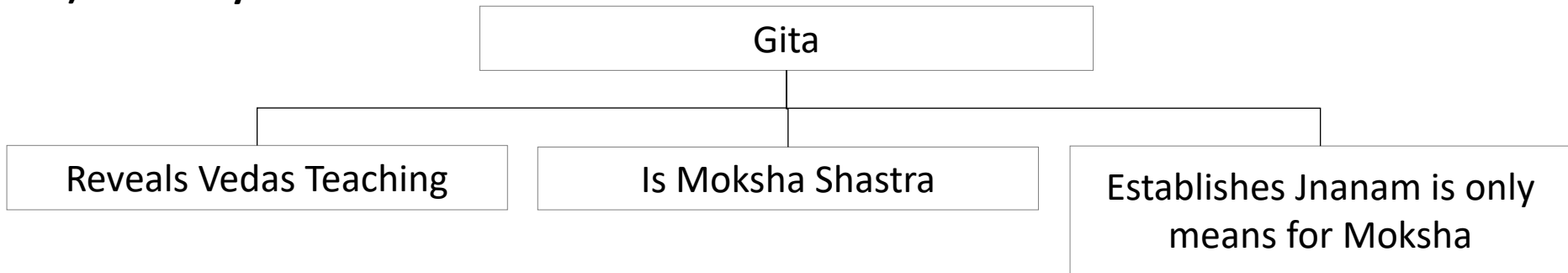


VII)

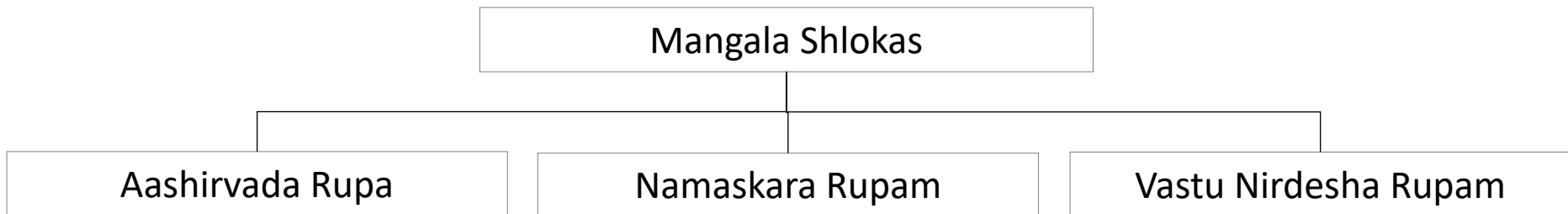


- It pays with Moksha.

VIII) Summary :



2) I)



a) Aashirvada Rupam :

- Benediction - Let there be happiness in the world
- Kale Varshatu
- Loka Samastha Sukinou Bavantu...

b) Namaskara Rupam :

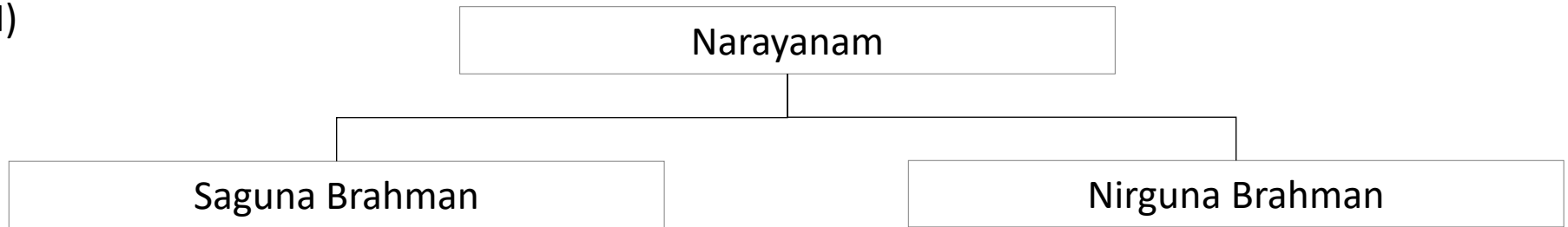
- Author invokes grace of Lord

c) Vastu Nirdesha = Statement of fact, Revelation of a fact.

d) Gita Mangala shloka is Vastu Nirdesha Rupa Mangalam.

e) Vastu revealed, fact revealed

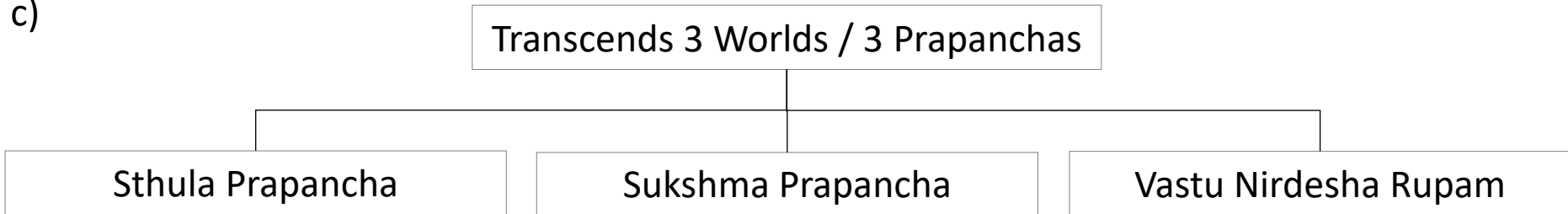
II)



a) Nirguna Brahman is highest Reality beyond 3 fold Universe.

b) Sakshi Chaitanyam Brahma

c)



d) 3 Fold - Cause - Effect relationships

e) Karana Prapancha produces Sukshma Prapancha, Sukshma produces Sthula Prapancha.

f) All 3 are Jada Rupam, inert material principle.

g) Karya - Karana Atmakaha Rupam.

h) Karyam and Karanam exists within time

- In Time, there is always Karya - Karana Sambandha.

i) Who is Narayana?

- Witness of Karya - Karana Atmakaha Prapancha, Sakshi Chaitanyam, Chetana Tattvam.

j)

Karya - Karanam	Karya - Karana Vilakshana
<ul style="list-style-type: none">- Jada Tattvam- In Time	<ul style="list-style-type: none">- Chaitanya Tattvam- Witness of time and Timelessness- Witness of matter

III) 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]

IV) Desha Kala Avadhibyam Nirmuktam, Beyond Time, Space, World

a) Ever free, Absolute Reality

- Narayana as Jagat Sakshi is Para Tattvam
- This is the Saram of Bhagavad Gita.

b) Remember this fact as the ultimate Truth - All the time while living

- This is called Jeevan Mukti of Mind.

c)

Kshara	Akashara
Karya Prapancha	Maya, Karana Prapancha

V) Atma - Narayana Sakshi :

a) Tripada Vilakshana

- Turia Pada
- Atma Tattvam
- Sakshi Chaitanyam, Paramatma.

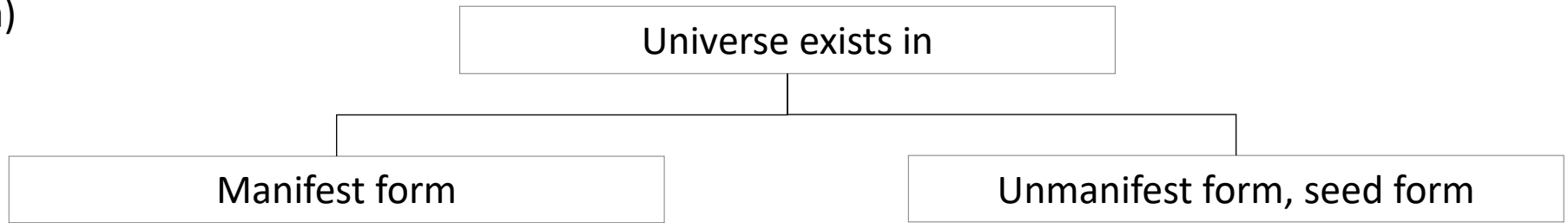
b) Avyaktat Paraha

c) Avyaka is Sakshis power, Maya, Always with Sakshi - Brahman – Turiyam

d) World is always in Turiyam.

VI) Whole universe is in Seed form in Avyakta Avastha, Karana Avastha.

a)



b) Turiyam is always formless, Nirguna Vastu

c) Seed state is latent, potential, dormant, Beeja Prapancha

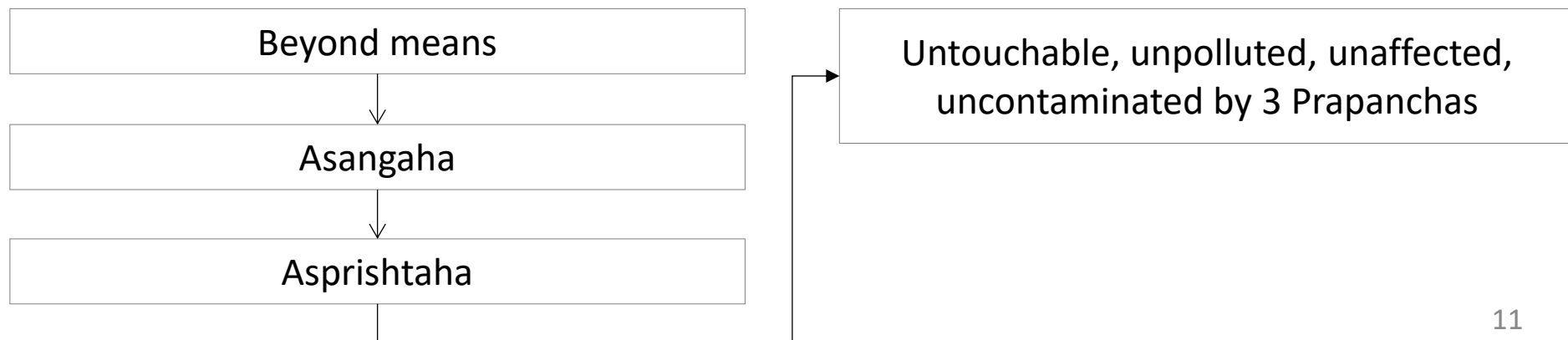
d) Avyaktam is opposite of Vyaktam.

VII) Narayana is beyond Sthula, Sukshma, Karana Prapanchas, independently exists, changelessly exists, eternally.

VIII) All 14 Lokas including Medini - Bhu Loka exists inside Andam (Sukshma Prapancha)

a) 14 Lokas - Andasya Antaha, within Sukshma Prapancha.

IX) In Vedanta :



X) Brahman is in and through 3 Prapanchas, not contaminated, not affected by 3

Prapanchas

- Waker in and through Swapna Prapancha, Unaffected, Uncontaminated, Untouched by dream world.

XI) Gita :

यथाकाशस्थितो नित्यं
वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि
मत्स्थानीत्युपधारय ॥ ९-६ ॥

yathākāśasthitō nityaṃ
vāyuḥ sarvatragō mahān |
tathā sarvāṇi bhūtāni
matsthānītyupādhāraya || 9-6 ||

As the mighty wind moving everywhere rests always in space (the akasa), even so, know you, all beings rest in Me. [Chapter 9 – Verse 6]

- a) Just as Space is everywhere, yet uncontaminated
- b) Atma is everywhere uncontaminated

- **This Narayana is subject matter of Bhagawad Gita**

- c) Shankara discreetly borrows for Brahmanda Puranam and places shloka here.

XII) Saha Bagavan Idam Jagatu Srishtva :

- That Lord Narayana Trividha Prapancha Adhishtana, Chaitanya Rupa created this Universe.

XIII) Created with the help of Karana Prapancha, Maya shakti, Avyaktam.

XIV) Narayana did not create Karana Prapancha

a) Nirguna Brahman does not Create Karana Prapancha.

b) World is Maya, Avyaktam, Avidya, Karana Prapancha always with Bhagawan as his Shakti, Power.

c) Gita - Chapter 13 :

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṁ puruṣaṁ caiva
viddhyanādi ubhāvapi |
vikārāṁśca guṇāṁścaiva
viddhi prakṛtisambhavān || 13-20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

- Karana Prapancha is there with Bhagawan all the time.

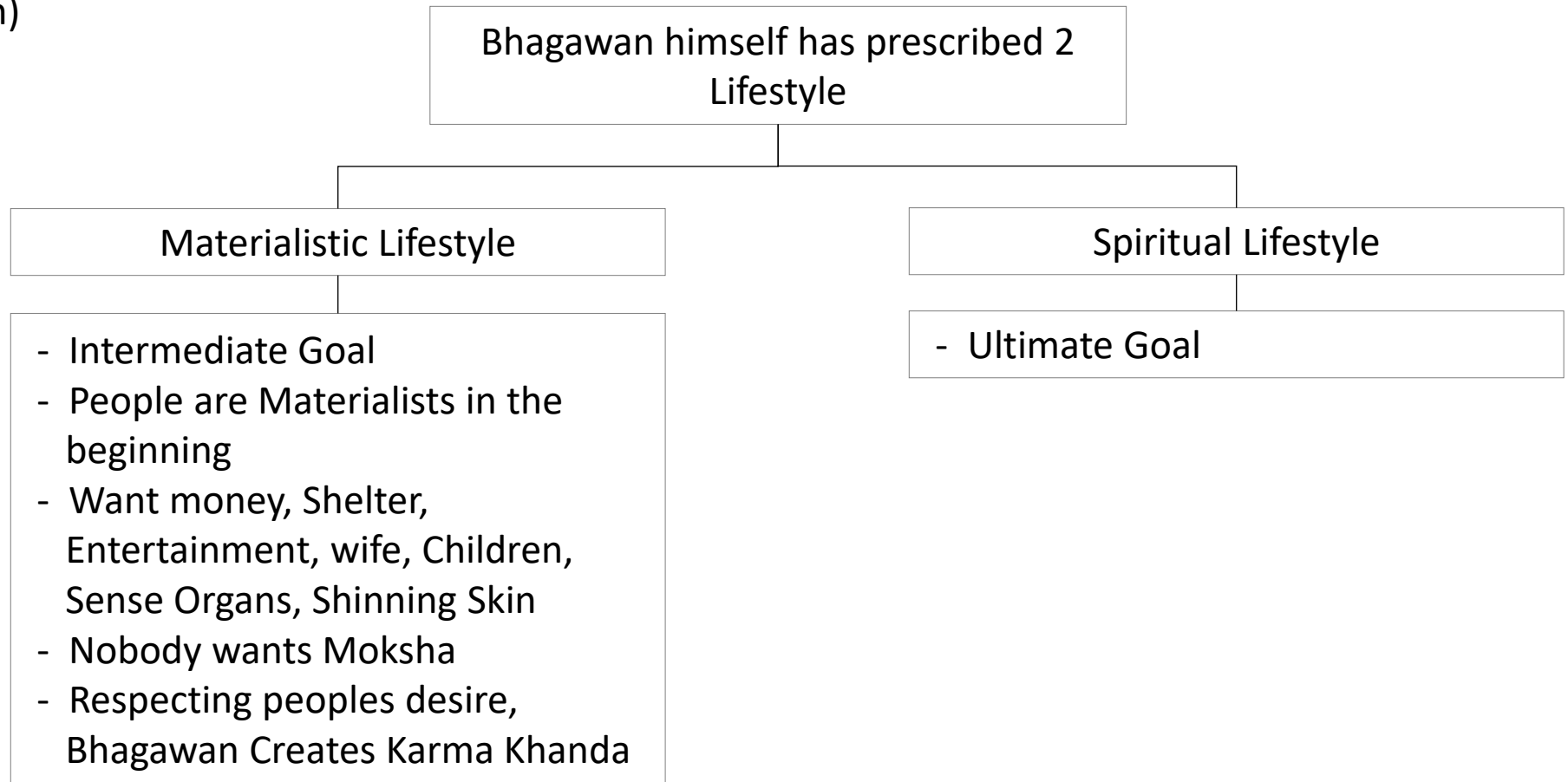
d) With the help of Karana Prapancha, Bhagavan created the Sukshma and Sthula Prapancha at Macro level.

e) He created because Sanchita Karmas had to fructify into Prarabdha only in the creation.

h) Bhagavan created the world for fructification of Anaadi Jivas Karmas

g) Karma Khanda is meant for Dharma, Artha, Kama Purushartha.

h)



XV) Actions backed by Veda Lakshanam called Dharma = Pravrutti Lakshanam = Materialistic pursuit.

a)

Bhagawan Created 2 Groups / 2 Streams

Grihastha Parampara

- Carry Pravrutti Dharma
- Karma Khanda

Sanyasi Parampara

- Maintains Nivrutti Dharma Jnana Khanda

XVI)

Dharma / Punyam

2 Types

Materialistic Punyam

- Generated by Kamya Karma Anushtanam
- Gets converted into Artha, Kam
- Svarga Loka
- Pravrutti Lakshanam / Dharma
- Punyam utilized for External Gain
- Karma Khanda
- Taught in Vedas
- Veda already with Bhagawan

Spiritual Punyam

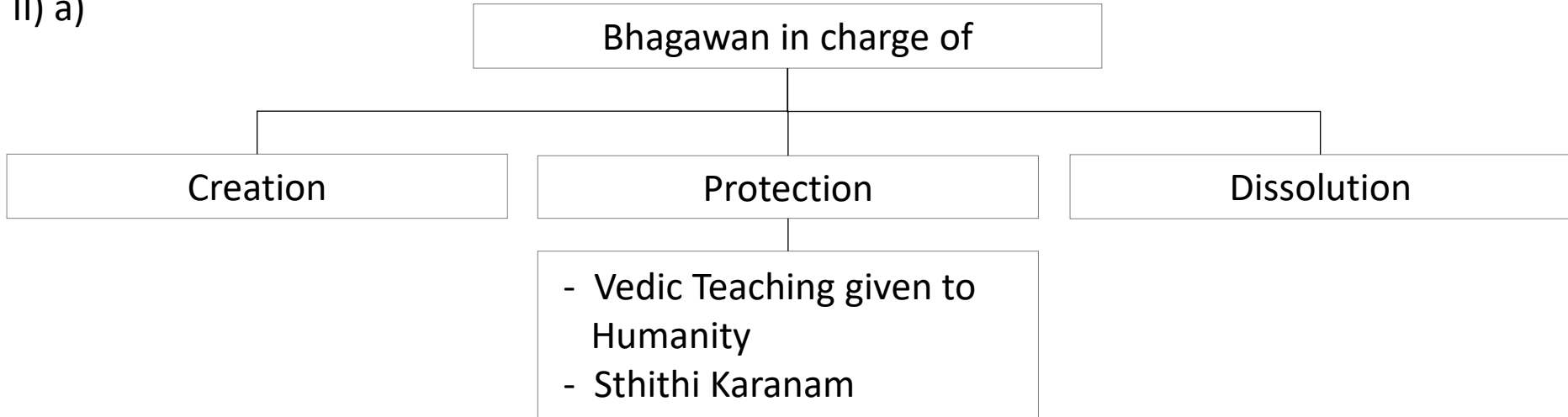
- Generated by Nitya Naimittika Anushtanam
- Punyam gets converted into Chitta Shuddhi, Guru Prapti, Bashya Sravana Prapti
- Nivrutti Lakshanam
- Punyam utilized for internal Gain
- Amanitvadhi Gunaha
- Jnana Khanda

3) I) Shankara :

a) Veda does not ask one to neglect one's own body or present world

b) Veda prescribes healthy present life, harmonious life.

II) a)

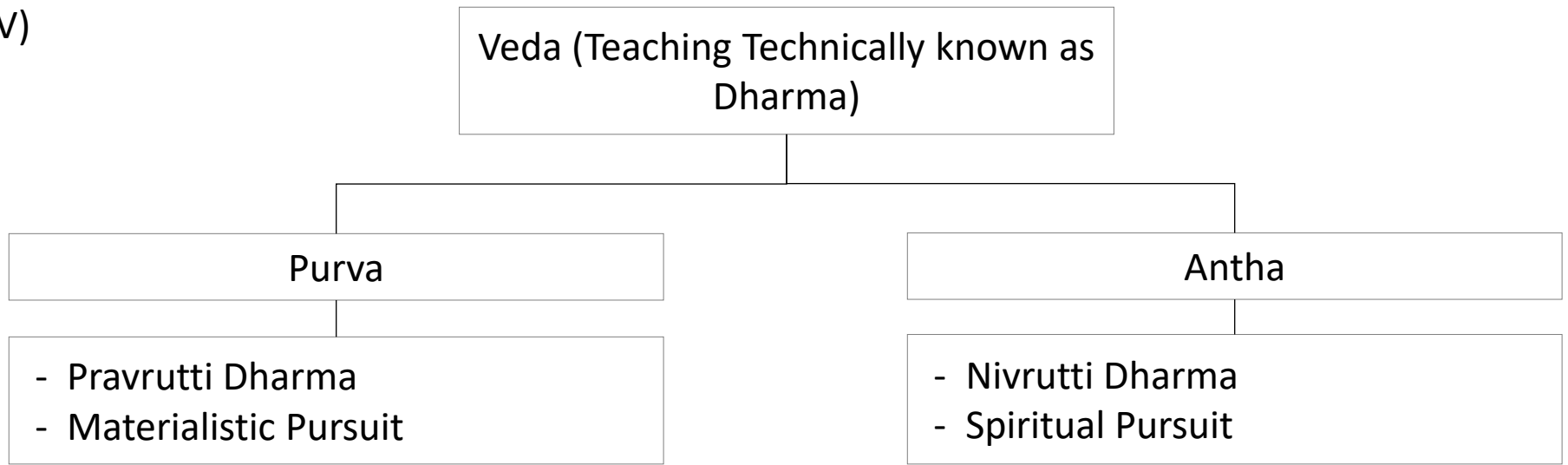


III) Dharma here includes both Karma Khanda and Jnana Khanda

- Useful socially also, individually also.

a) If Pravrutti and Nivrutti Dharmas are followed, all 4 Purusharthas guaranteed for an individual.

IV)



V) Kama accepted as Purushartha

a) Desire itself not wrong

b) When desire is converted to greed and takes a person away from Dharma, Kama leads to Adharmic pursuits.

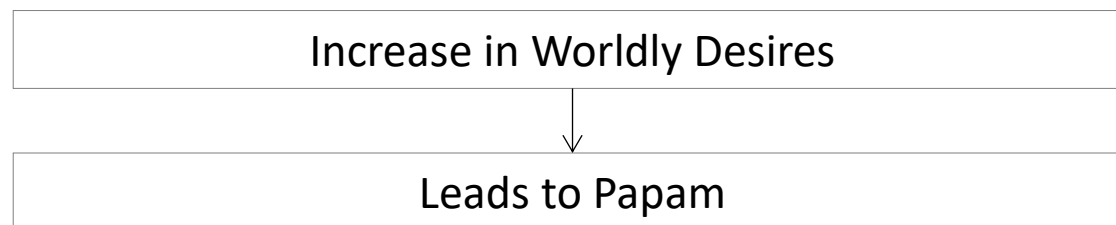
- Greed destroys social harmony and individual harmony.

c) When desires are adharmic, adharmic means are adopted to fulfill desires.

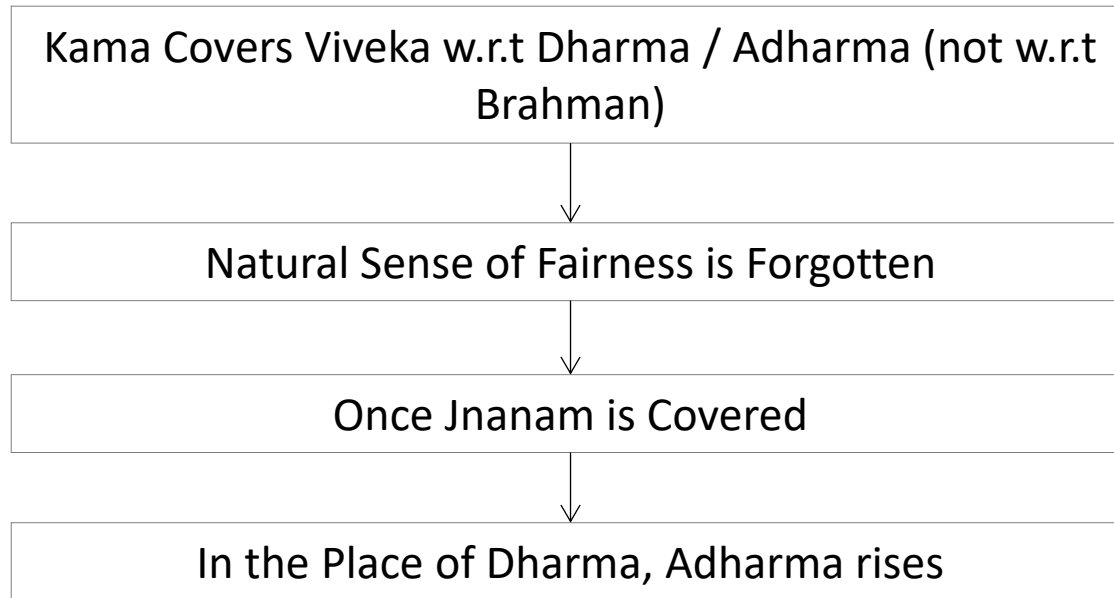
d) Kama becomes toxic

- Toxification of Kama = Gradual poisoning.

VI)



VII)



VIII) Dharma = Hiranyagarbha Viveka Vigyana Het Hetukena

- a) Adharma is caused by Hiyamanam, Weakening of Viveka Vigyanam
- b) Natural Sense of Justice, Fairness is lost
- c) Sense of Fairness, Dharma, Adharma Viveka gets clouded.

IX)

Janma	Avatara
<ul style="list-style-type: none">- Take a body- Taken helplessly because of Passion	<ul style="list-style-type: none">- Take a body- Taken body deliberately out of Compassion

X) Sambabuva :

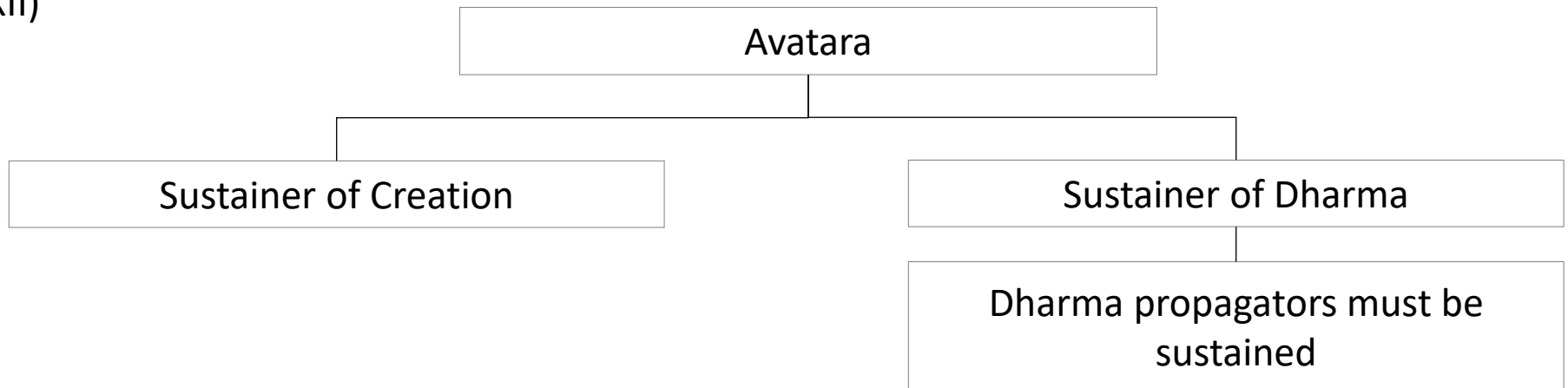
- Took birth
- Amshena - through Maya shakti
- Bhagawan's body = Mayika Shariram
- Learn this from Puranas.

XI) How do we decide who is Avatara ?

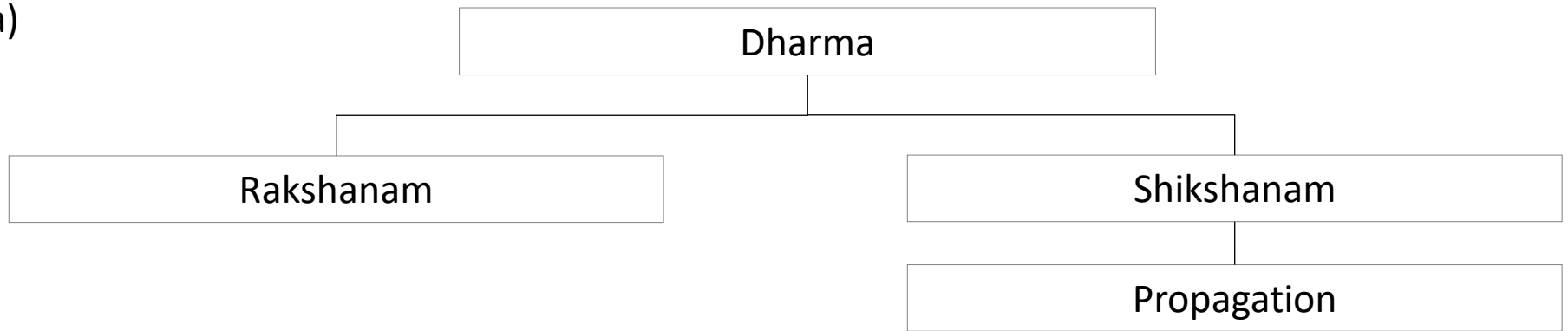
a) ISO - Standard certificate :

- Whatever Shastra calls as Avatara, we accept as Avatara.

XII)



a)



b) Teacher should not make it commercial and charge students

c) Then it will become Vaishya karma

b)

Spiritual Society	Materialistic Society
4 Values Protected	Kama, Artha alone exists

e) Bhagawan not under control of anyone, anything in the universe

- Master of 5 elements.

f) Nitya Shuddha, Mukta, Buddhah Svabhava (Idiom).

g) Nitya :

- Satyam - Abadyaha , Nityaha, ultimate truth, Brahman by nature.

h) Shuddha - Ajnana Rahitaha

i) Buddhaha - Chaitanya Svarupaha

- Consciousness

j) Mukta - Svatanttra, Bandah Rahitaha

- Ever free

- Even though birthless, he appears to have Janma.

XIII) For puja, use forms as a stepping stone

- Formless = Ultimate reality.

XIV) Bhagawan's 6 fold wealth :

- Aishwarasya Samagrahasya Yashata Sriyaha Vairagyaischa Shanta Bhagawan.

XV) a) Jnanam = Omniscience, knowledge

b) Buddhah = Chaitanya Svarupa

c) Aishwaryam = Omnipotence prosperity (in Tamil)

d) Ishvarasya bhavaha = Ruler-hood

e) Shakti = Skill to create, sustain universe

f) Balam = Resources, physical strength, manpower

= Exists within Maya itself

g) Veeryam - Courage

h) Tejaha - Majesty

i) Bhagawan has all these virtues, glories in Total measure

- Whoever has this is called Bhagawan.

j) Sada Sampanna :

- Always endowed with.

XVI) If Ishvara is Para Prakrti, Absolute Reality, how he takes Janma?

a) Absolute reality is beyond cause, effect

- Karya Karana Vilakshanam.

b) Maya = Moola Prakrti

- Magical power which creates an apparent universe.

c) (Example : Our Mind has power to dwell on several topics and Resolve)

d) Example :

- Magician creates apparent Magic show.

e) Lord creates apparent Universe and Resolves daily

f) Svam Vaishnavim Maya :

- Power depends on Lord for its existence.

g) God - Moola Prakirti, Maya is Material Cause

- Maya Shakti is Located in Bhagawan.

XVII) Before Pancha Buta Srishti, Raw material, 5 Elements is kept in Maya, Karana Prapancha.

a) Maya is kept in Chaitanya Adhishtanam

b) Out of Maya Shakti, Akasha is created

c) Before arrival of Space, difficult to imagine location

d) Before arrival of Space, we are talking about location of matter.

e) Consciousness is locus of matter.

f) Example :

- World = Maya = Matter
- In sleep, world, matter resolves where? Into consciousness.

g) Daily Waking, dream, sleep is power of Maya Shakti which resolves into Consciousness, Turiya Chaitanyam.

h) Matter is not locus of Consciousness

- Consciousness is the locus of matter - Moola Prakrti.

i) Vaishnavi - Under Control of Vishnu

- Very Existence is borrowed from Vishnu

XVIII) Worlds existence borrowed from Nirguna Brahman, Meditate

XIX) Maya has 3 Gunas - Sattva, Rajas, Tamas.

a)

Sattva	Rajas	Tamas
<ul style="list-style-type: none">- Jnana Shakti in all living beings- Expressed in Jnana Indriyas	<ul style="list-style-type: none">- Kriya Shakti in all living being- Expressed in Karma Indriyas	<ul style="list-style-type: none">- Dravya Shakti- Inertia- Suppresses Sattva, Rajas- In Desk- No Jnana, Kriya Shakti- Suppressed by Tamo Guna

- b) With 3 Gunas, Bhagavan created living beings and inert objects.
- c) Keeps under his control - Vashi Krutya
- d) Manushya not born with control of Maya, they are controlled by Maya, hence called Janma
- e) Avatara descends, Jiva falls
- f) Ajaha, Avyaya, Butanam, Ishwara, Nitya Shuddha, Buddha, Mukta Svabava.

XX) Sva Mayaya :

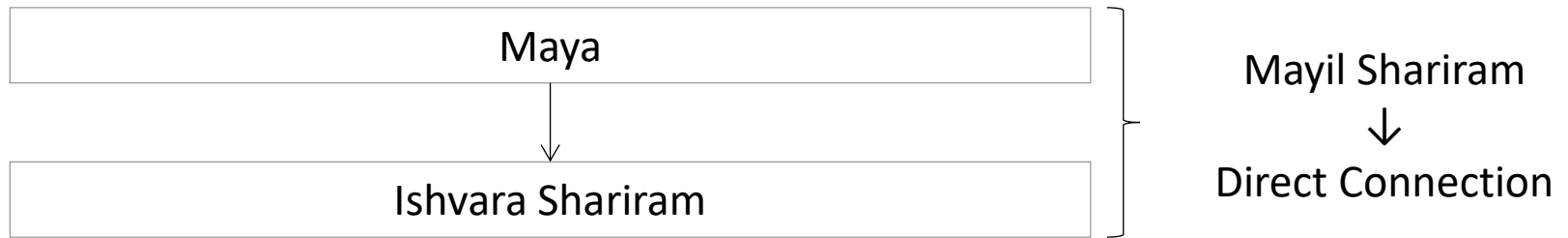
- a) Bhagawan and Jivas Sharirams, both born out of Moola Prakrti - Matter only.
- b) Manushya Sharira
 - Maya does not directly produce the Body
 - There is an intermediary Stage called Panchabuta Srishti.

c)



- Our Shariram called Bautika Shariram even though it is a Product of Maya.

d) In the Case of Bhagawan, intervention of Panchabutas is not required.



e) Bhagawan converts Maya into Shariram directly

f) Instantaneous conversion

- Does not require time

g) Narasimha Avatara

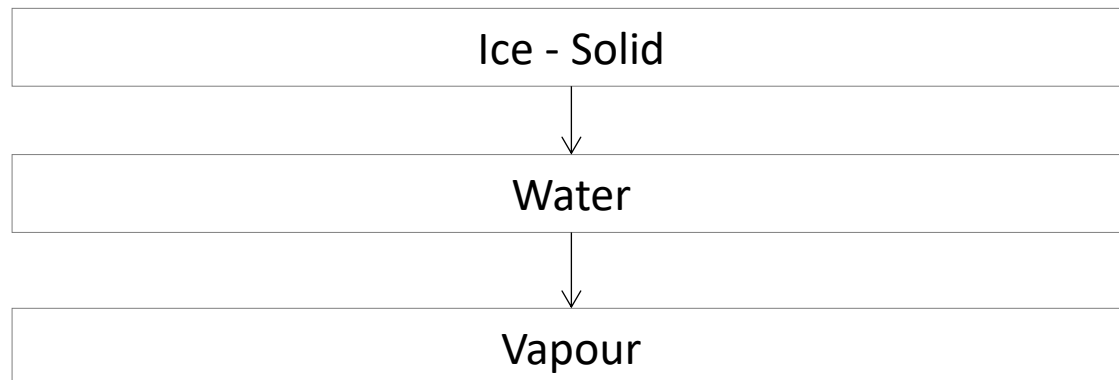
- No Garbhavasa, no 10 Month waiting

h) Appears out of pillar, Maya converts.

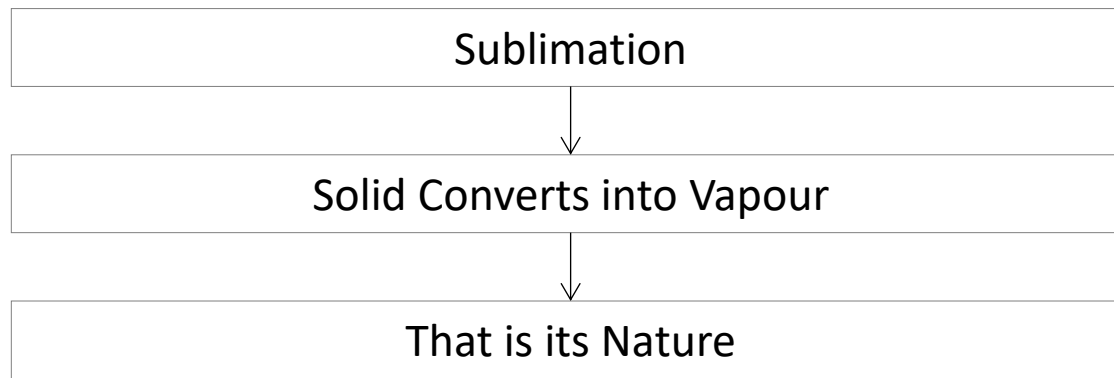
XXI) Object Vapourises

a) Solid Object converts into Liquid before becoming Vapour

b)



c)

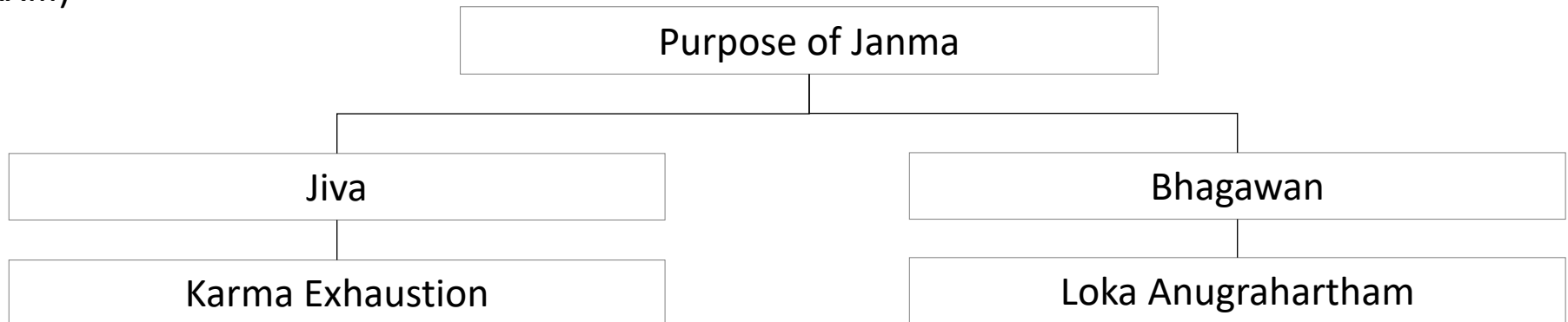


d) Bhagawan by Sublime Avatara, Converts Maya into Ishvara Shariram

XXII)

Jiva's Cause	Bhagawan's Cause
Ignorance	Compassion, Daya

XXIII)



a) Why karma comes to Jiva?

- Because of previous Srishti.

- How did come 1st Creation Karma?
- Has no Karma.

b) Creation is an eternal process

XXIV) Gita :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

XXV) Karma is there because of beginningless Creation

- Karma Kshaya - Our Purpose

XXVI) Bhagawan does not have to accomplish anything through Avatara.

a) Doesn't have to attain any of the 4 Purusharthas by Manushya Avatara.

b) He is already Poornaha, he does not have Karma.

c) Animals :

- Karma Kshaya is the purpose

d) Human :

- Karma Kshaya and Purushartha Prapti is the purpose.

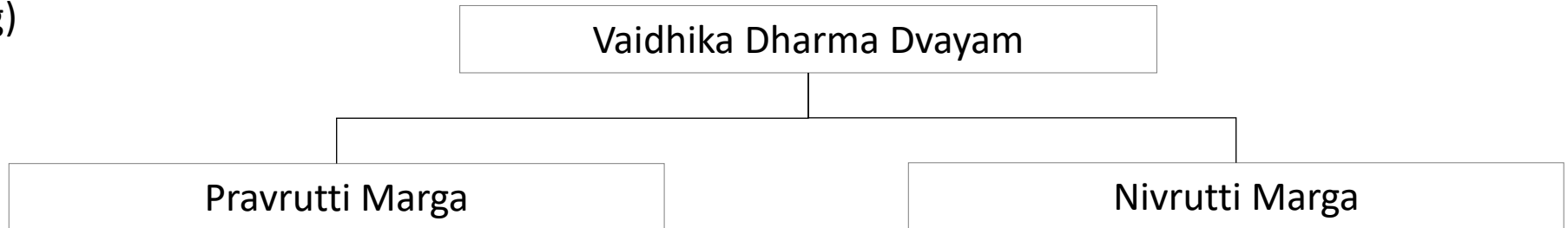
e) Svaprayojana Abhave Api :

- Even though he has no Karma Kshaya or Purushartha Prapt.

f) Real Purpose :

- To Teach Shastra.

g)



h) Arjuna - Miserable because he forgot teaching.

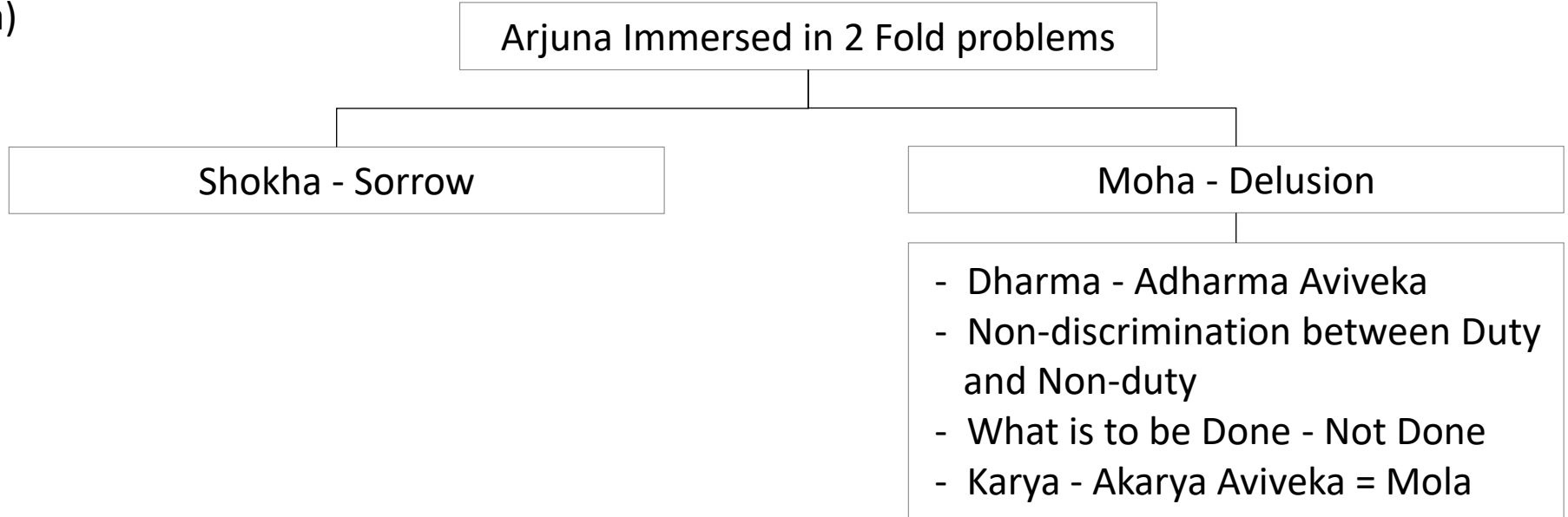
XXVII) Extrovertedness

- Worldly Desires
- Threat to Survival of Creation.

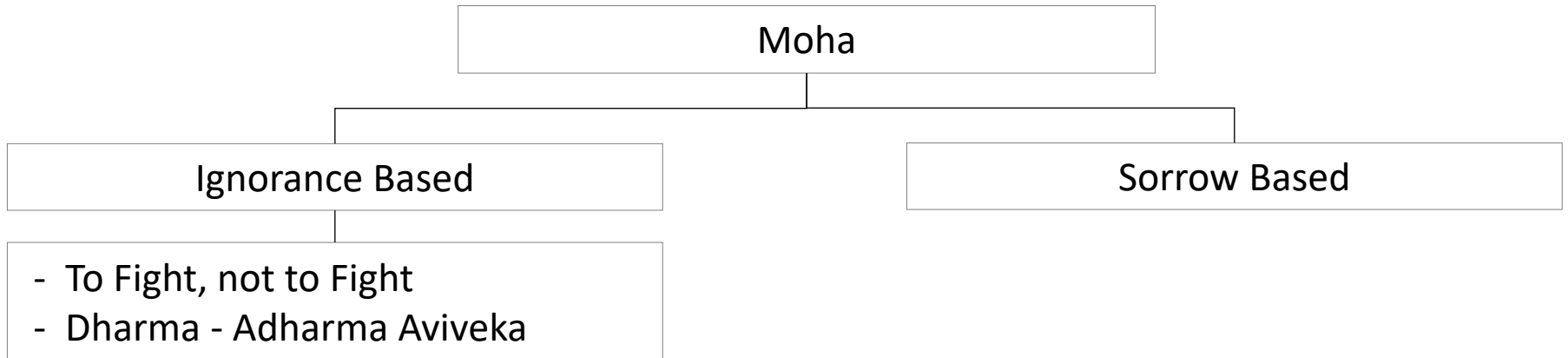
New Class :

XXVIII) What type of Arjuna was Taught?

a)



b)

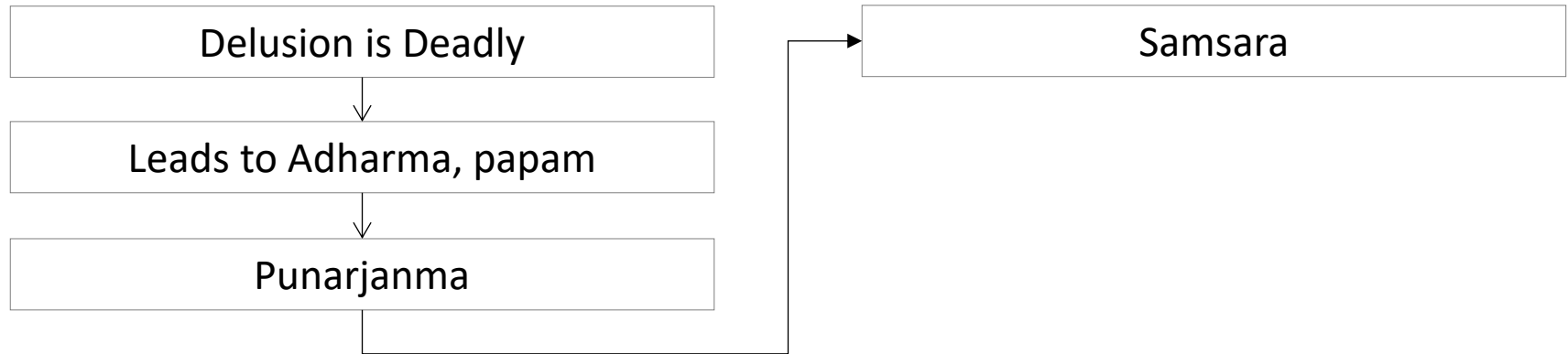


c) In the case of Arjuna, it was not ignorance based

d) Ignorance suppresses knowledge permanently

e) Sorrow suppresses knowledge temporarily

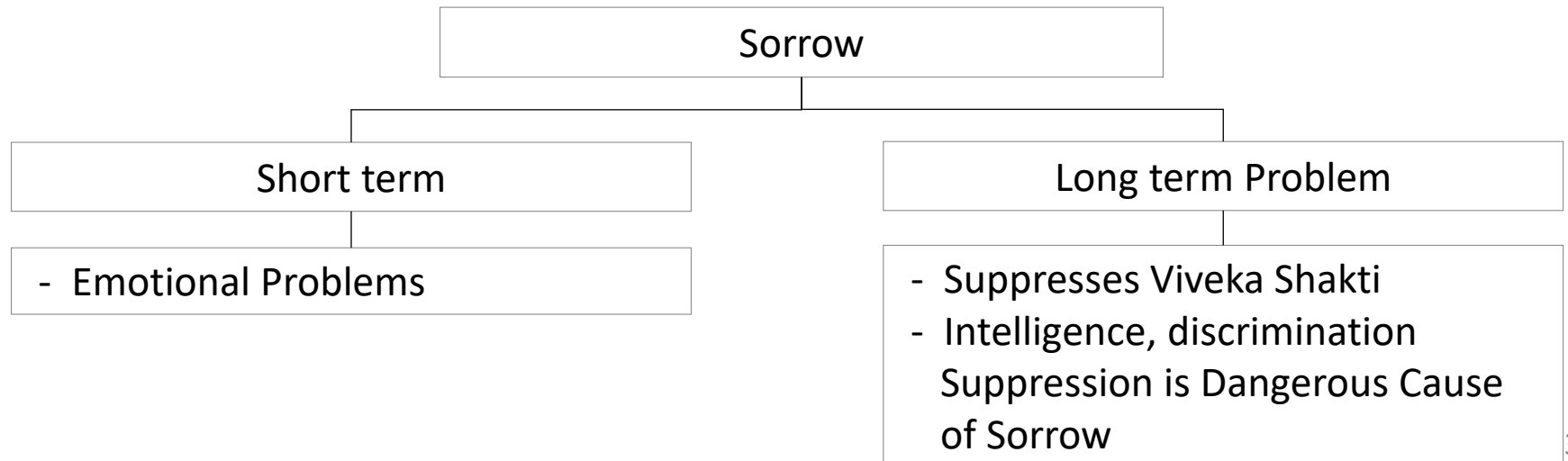
f)



- Arjuna faced temporary Delusion caused by Sorrow.

g) Not Agyana Mohak but Shokha Mohau Said by Shankara

h) Sorrow Caused not ignorance Caused.



XXX) What type of Shoka - Moha?

a) **Maha Dadou :**

- Vast ocean of delusion, Depth, incapacity to get out.

b) Hence Shoka, Mohou - Compared to ocean

c) **Gita :**

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasaṁmūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2- 7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee.
[Chapter 2 – Verse 7]

d) I am your disciple, teach me

- Bhishma did not say that
- Drona, Dharma Putra, Duryodhana did not ask.

XXXI) Veda Vyasa has Composed all the Verses in his own Language.

XXXII) Shastram :

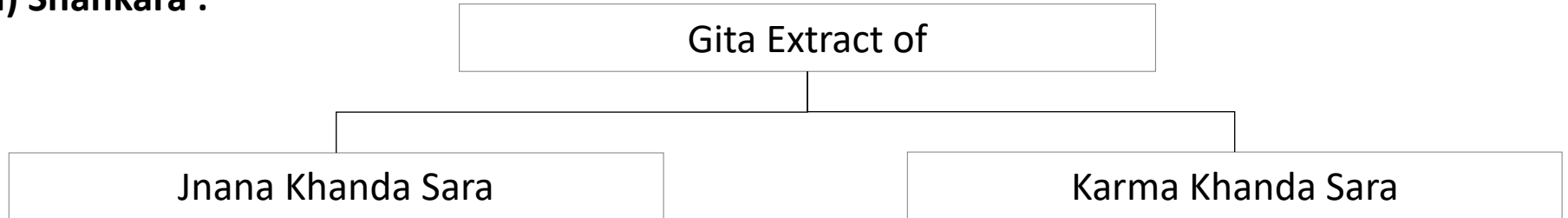
- That which protects a person by giving knowledge as the shield.

XXXIII) Shas - Teaching

- Tra - immunity - Protector

- **Shasanat Trayate iti Shastram Knowledge shield = Shastram.**

a) Shankara :



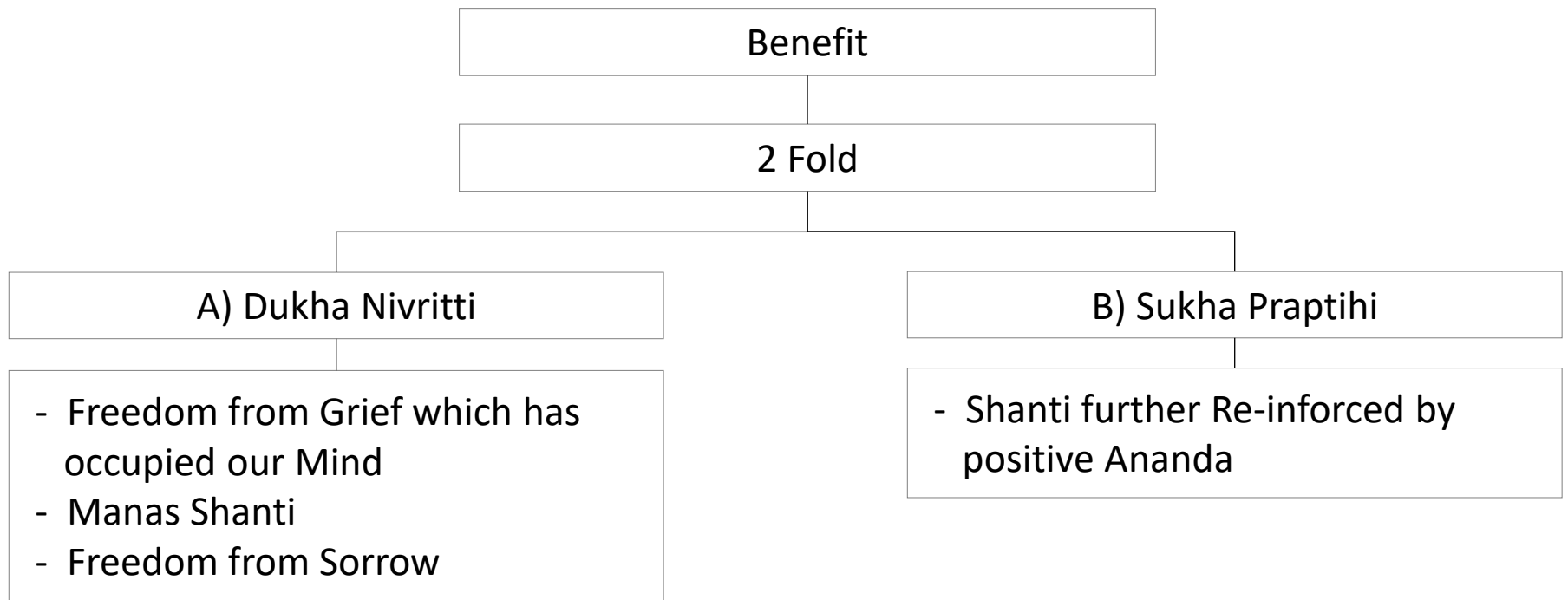
- Samasta Veda Sara.

XXXIV) Anubandha Chatushtayam :

- 4 Main Anubandhas factors, Connected with Gita Shastram.

5) I)

A	B	C	D
<ul style="list-style-type: none">- Vishaya- Subject	<ul style="list-style-type: none">- Benefit- Prayojanam	<ul style="list-style-type: none">- Adhikari- Target Audience	<ul style="list-style-type: none">- Sambandha- Connection between Text and knowledge



II) a)

Deep sleep	Pralayam
<ul style="list-style-type: none"> - No Sorrow - Jiva dissolved in Sushupti - Merges and gets Status of Turiyam <p>Brahma</p> <ul style="list-style-type: none"> - Ananda Prapti - Relative Ananda - Highest Good - Karma Suspended - Dukha Nivritti 	<ul style="list-style-type: none"> - No Sorrow - Jiva Dissolved - Ananda Prapti - Relative Ananda, Apekshika Ananda - Karma Suspended - Dukha Nivrutti

b)

Sleep	Pralayam	Moksha
<ul style="list-style-type: none">- Wake up next Day- Short Sleep	<ul style="list-style-type: none">- Wake up later- Long Sleep	<ul style="list-style-type: none">- No Sleep- Claim Nitya Sukham- Total Cessation- Atyanta Uparama

III) Why Samsara ends in Moksha?

- Why does not Samsara end in Sushupti and Pralayam?
- Only in Moksha it ends totally
- In Sushupti and Pralaya, the cause of Samsara is not eliminated.

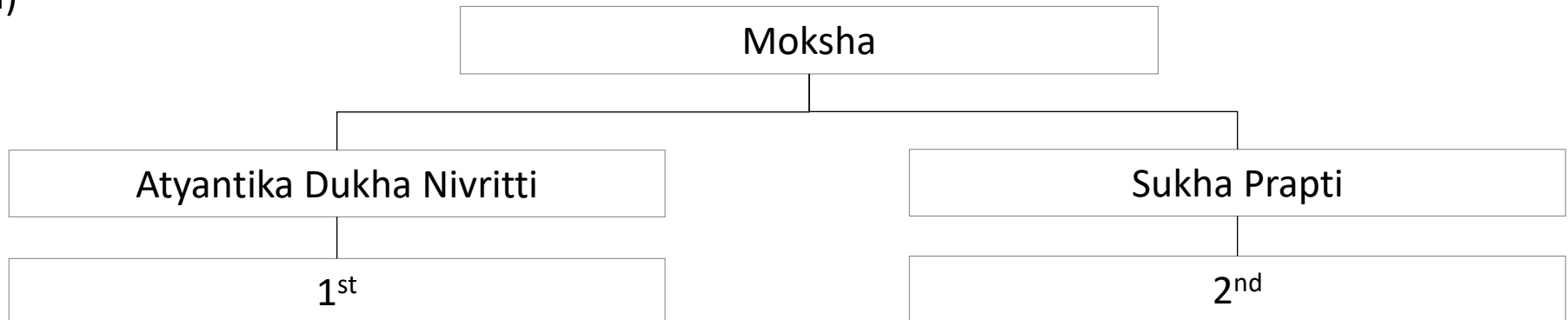
IV) In Moksha, we don't cut branches, but uproot entire Samsara

- By Baga Tyaga Lakshana of Mahavakhya, Samsara is uprooted once and for all

V) Root cause = Moola Avidya of Brahma Svarupa

- Self ignorance, Ajnanam, Avidya.

a)



VI) How such a life style comes?

a) Renunciation of all efforts which are in pursuit of 3 Purusharthas.

VII) Sanyasa Sahita Jnanam gives Moksha

- Idiom of Shankara

VIII) Knowledge of Brahman, my real nature along with Renunciation gives Moksha.

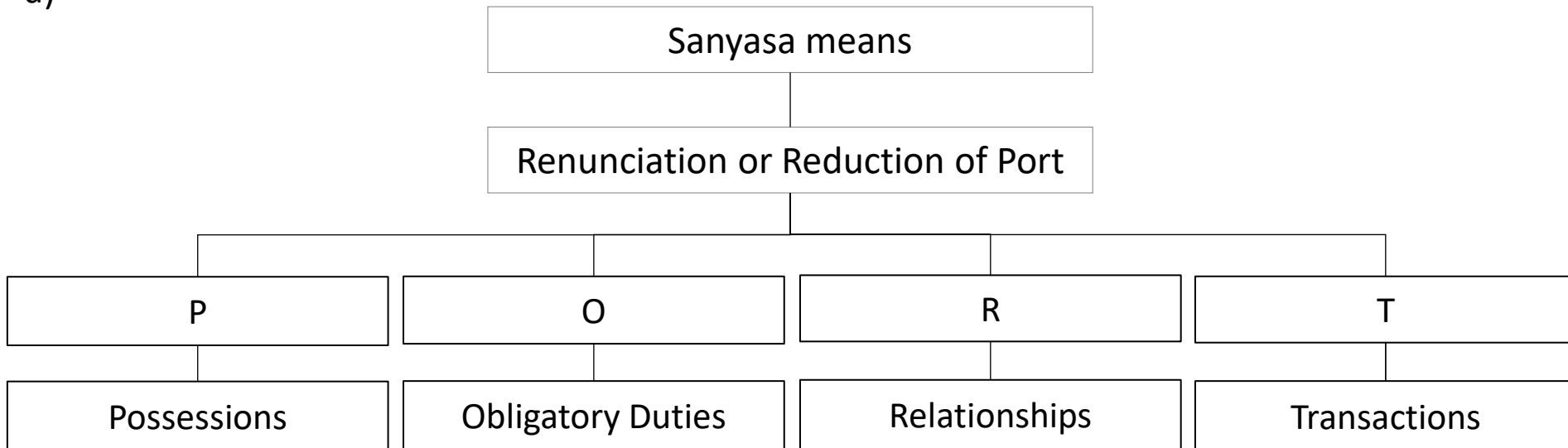
IX) Special note :

a) Says :

- Jnanam Brahma Vidya along with Sanyasa Yoga gives Moksha.

X) Why Shankara mentions Sanyasa?

a)



b)

Port gives 3 fold Advantages

Availability of Time

Port takes time

Availability of Undisturbed Mind

Port cause of main mental Distraction

Weakens Ahamkara

Ego I, Empheral I, Relative I

c) Dominant Ego is obstacle to reception of Mahavakhya

d) Mahavakhyam :

- Tat Tvam Asi

|

Taken as Ahamkara, ego I, not Sakshi I

- Ahamkara not Atma or Brahman, it is relative I, Anatma.

e) Ahamkara is dominant when Possessions / Obligatory Duties / Relationships / Transactions is dominant

XI) Naishkarmya Siddhi - 2nd Chapter :

- Exclusively discusses this topic

a) Mahavakhya does not work when Ahamkara is dominant.

XII) Technical - Philosophical implication :

a) Pure mind = Pure Samsari, not Mukta purusha

- Jnanam alone can convert Samsari into Asamsari.

XIII) Advaitin :

a) After purification, Jnanam can single handedly give Moksha, without combination of Veidika Karma.

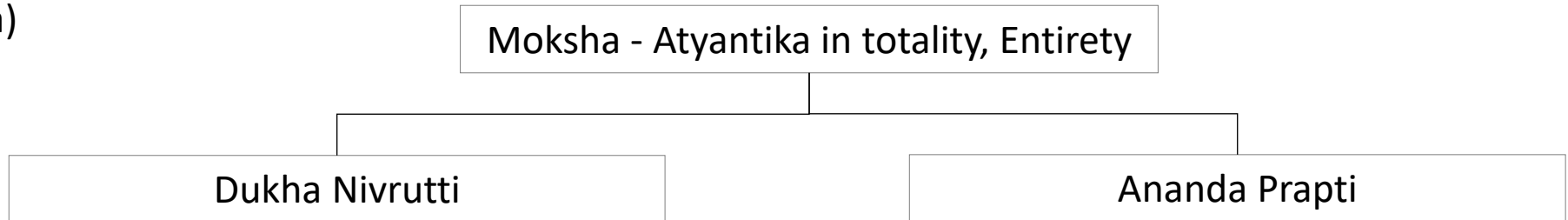
6) I) Jnanam by itself gives Moksha

- Karma is not required for Moksha, required for purification only.

II) Prayojanam of Gita :

- Nishreyasam = Moksha.

a)



III) Shankara :

- Confirms that Veidika Karma does not lead directly to Moksha.

IV) Samuchhaya Vadi :

- Jnanam and rituals are direct contributors to Moksha.

IV) Samuchhaya Vadi :

- Jnanam and rituals are direct contributors to Moksha.

V) 4 quotations Given :

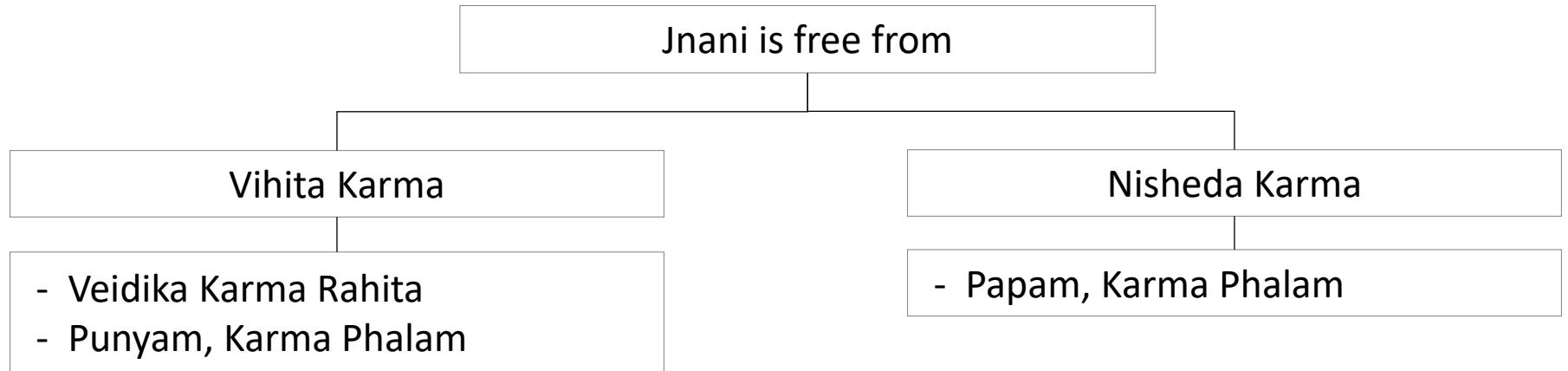
a) Anu Gita :

नैव धर्मी न च अधर्मी पूर्वोपचितः च यः ।
धातुक्षय-प्रशान्तात्मा निर्द्वन्द्वः स विमुच्यते ॥ ७ ॥

Naiva dharmī na ca adharmī pūrvopacitaḥ ca yaḥ
Dhātukṣaya-prashāntātmanā nirdvandvaḥ sa vimucyate ॥ 7 ॥

“He who is neither righteous nor unrighteous, and not swayed by past conditioning, whose self is pacified with the decay of the elements, and who is free from dualities, is truly liberated.”
[Chapter 19 - Verse 07]

Shubha, Ashubhai :



b) What is Brahman?

- Brahman is name of Asanam, Adhishtanam, Aadharam for everything.
- 3 States, 5 Koshas, 3 Sharirams
- Vishwa Dharam, Gagana Sadrusham
- Ekam = Non dual.

VI) What should you do after renouncing?

a) Seek shelter in Non-dual Akarta Atma

b) Mam = Atma Svarupam, Satyam, Jnanam Anantham, Brahman.

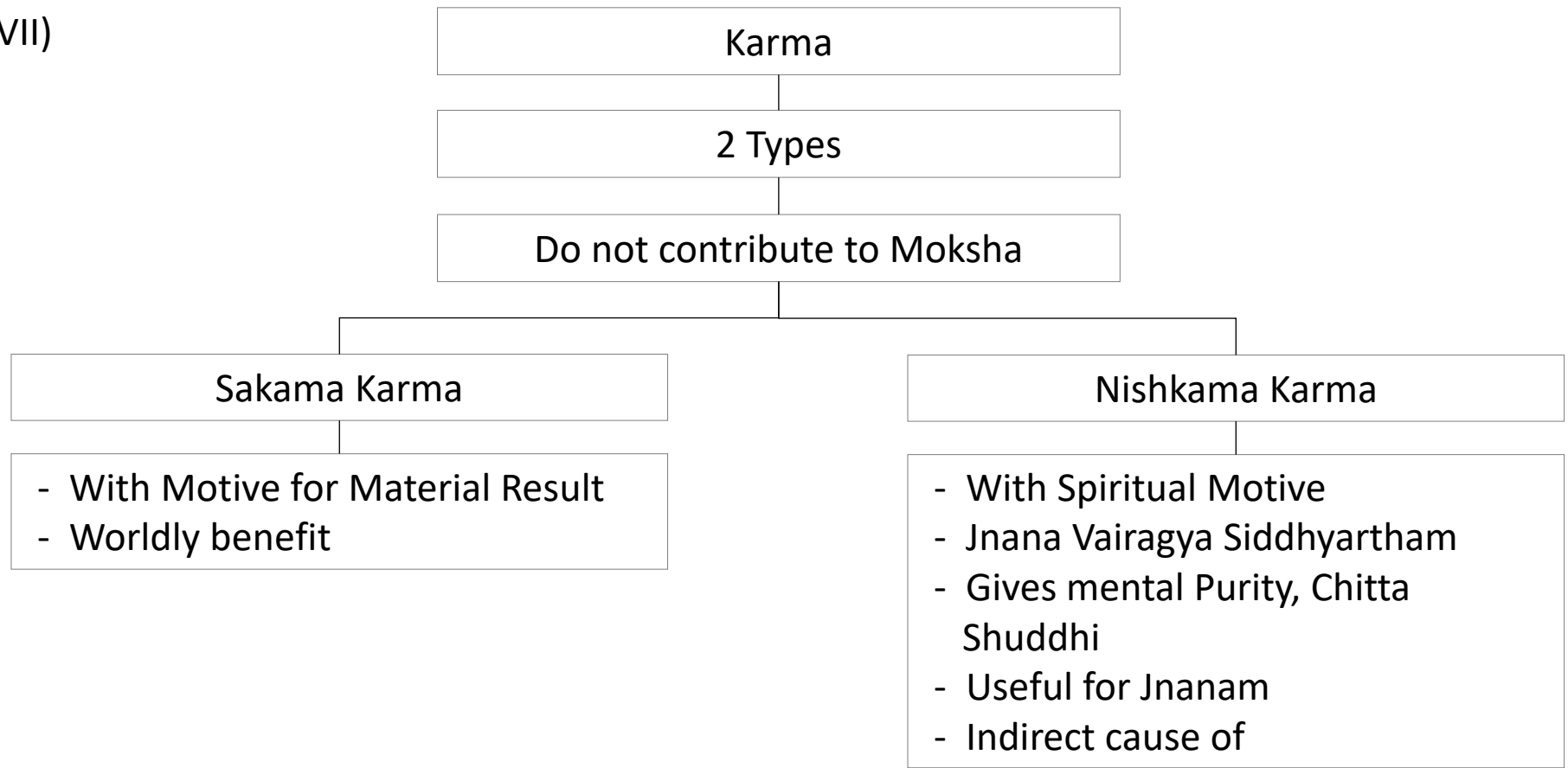
c) Sajatiya, Vijatiya, Svagaa Bheda Rahita Advitiyam Brahma

d) Saranagathi = to Jnanam

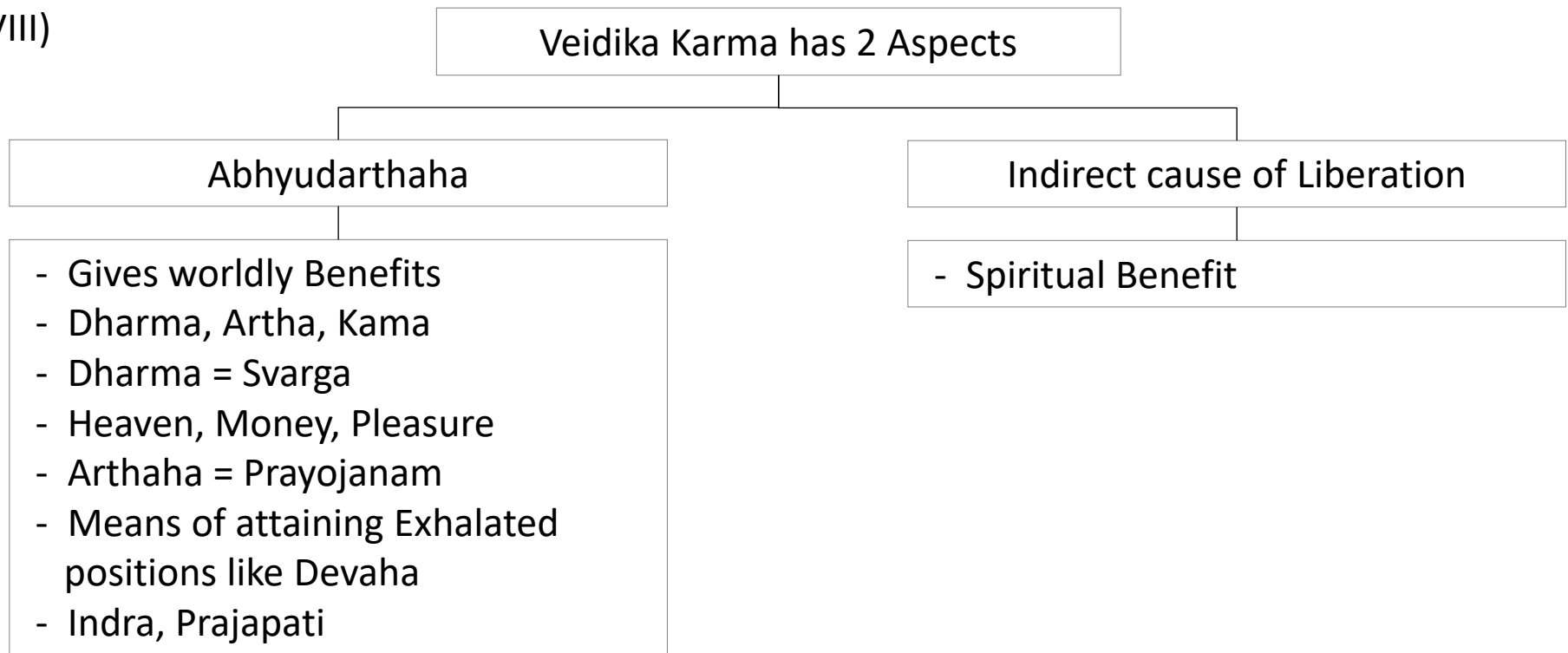
e) Discover One-ness.

f) In Vedanta, Saranagathi means knowing.

VII)



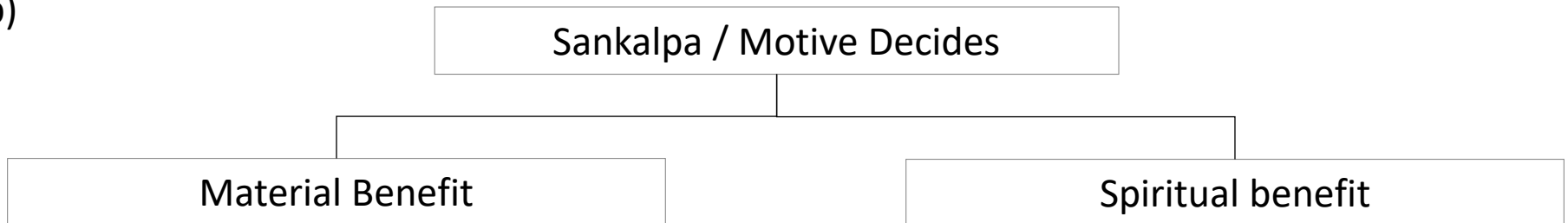
VIII)



IX) Switch on Proper knob in Sankalpa :

a) No Karma should be done without Sankalpa.

b)



X) Why ask for Chitta Shuddhi when Jnanam is means for Moksha?

- **Jnanam will only take place in a Chitta Shuddham Mind.**

XI) Gita :

ब्रह्मण्याधाय कर्माणि
सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन
पद्मपत्रमिवाम्भसा ॥ ५-१० ॥

brahmaṇyādhāya karmāṇi
saṅgaṃ tyaktvā karōti yaḥ |
lipyatē na sa pāpēna
padmapatramivāmbhasā || 5-10 ||

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. [Chapter 5 – Verse 10]

XII) At no time, Karma Yoga and Jnana Yoga function simultaneously

a) Without Karma Yoga, Jnana Yoga not operational

b) When Jnanam comes, Karma Yoga not Operational.

- Karma Yoga has Exhausted its role

c) Karma Yoga = Means, Jnana Yoga = End

- Jnana Yoga = Means, Moksha = End.

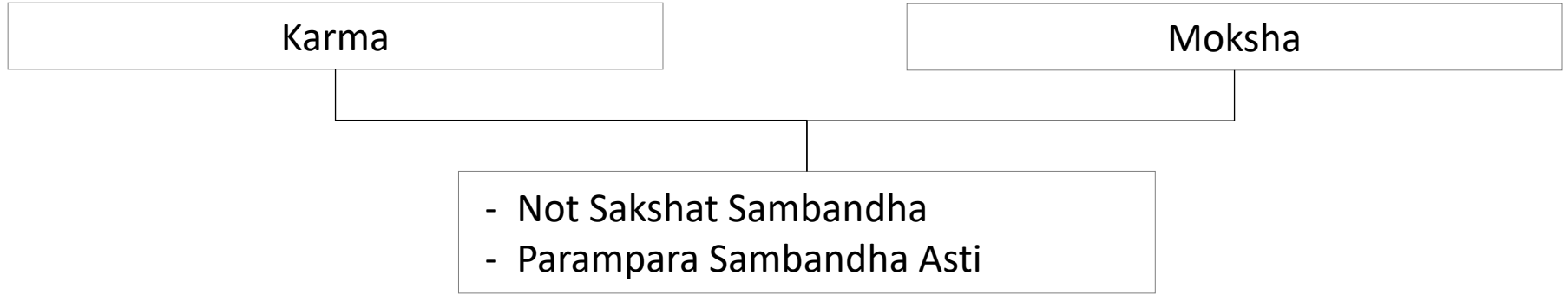
d)

Karma Yoga

Jnana Yoga

Sadhana - Sadhya Sambandha

e)



f) Grandfather – Grandchild do have Sambandha but not related as Cause - Effect directly

- Putra Dvara Karya - Karana Sambandha.

XIII) Gita :

ब्रह्मण्याधाय कर्माणि
सङ्गं त्यक्त्वा करोति यः ।
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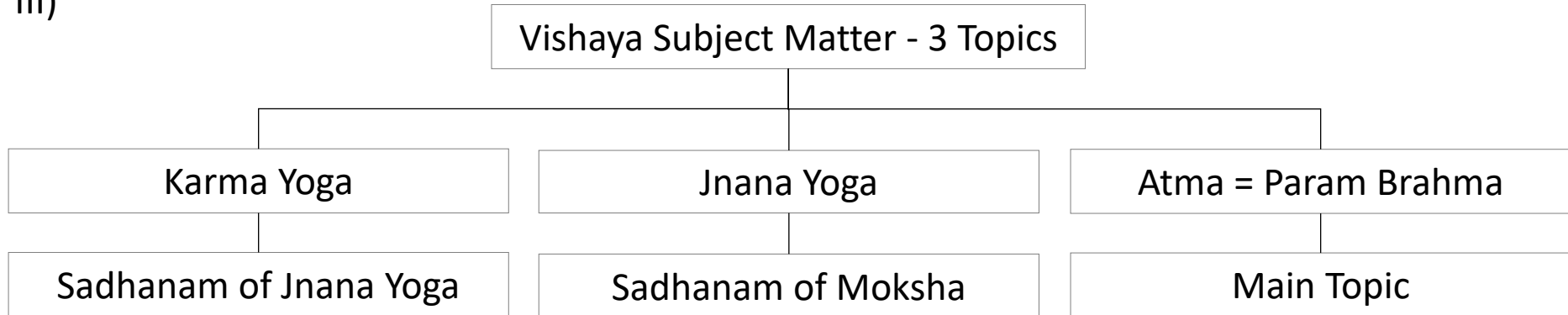
a) With Ishvara Arpana Bavana, Karma will not produce Punya - Papam.

b) Karma will Produce Chitta Shuddhi.

7) I) From this study, we know Anubandha Chatushtayam of Gita Shastram.

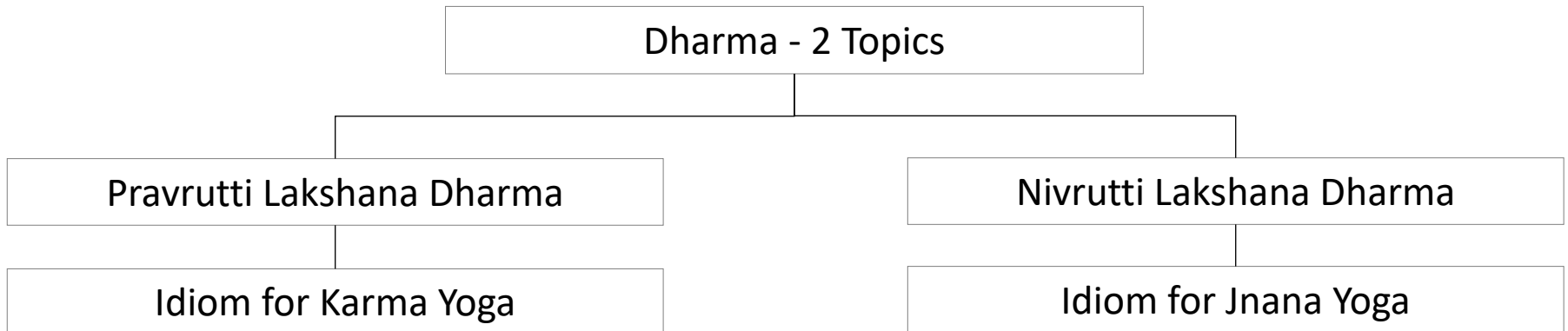
II) Adhikari, Vishaya, Prayojanam, Sambandha

III)

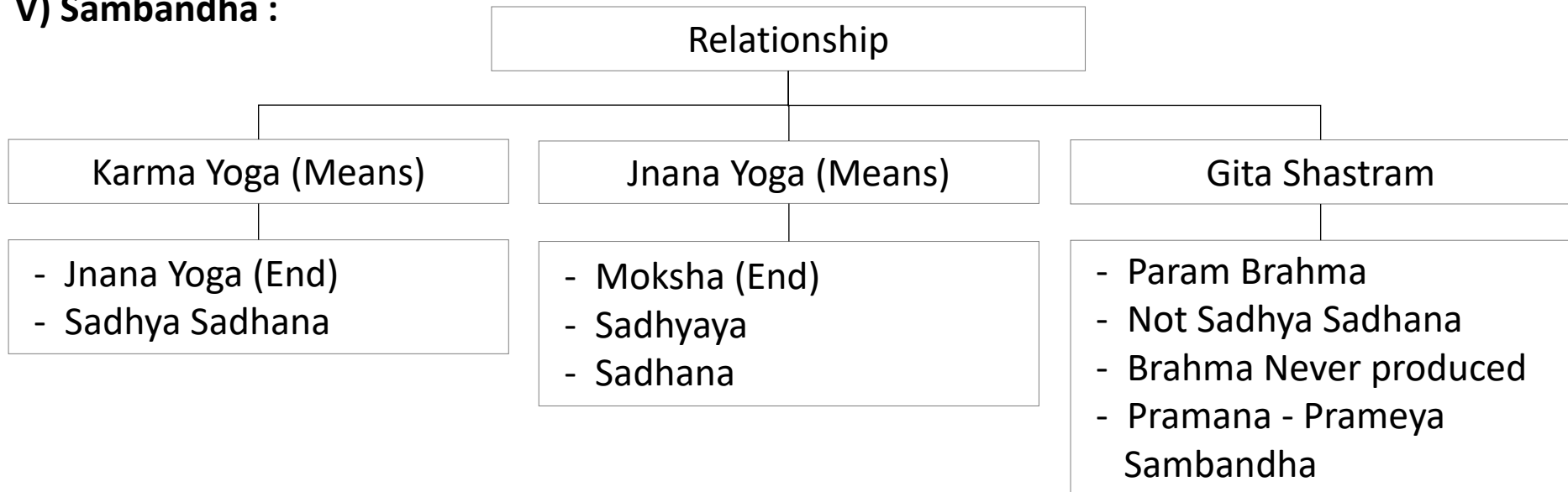


- Karma Yoga and Jnana Yoga and Brahman = 3 Vishayas of Gita.

IV)



V) Sambandha :



VI) Gita Shatra = Shabda Pramanam

- Param Brahma = Prameyam

Pramana	Prameya	Sambandha
Revealer	Revealed	Relationship

- Vishaya, Prayojana, Sambandha Discussed
- Vishaya = Abhideya = Subject Matter

VII) Gita Shastram does not produce Brahman not Karyam.

VIII) Gita Shastram does not produce Brahman not Karyam.

Gita Shastram	Brahman
Adanam ↓ Revealer	Adheyam ↓ Revealed

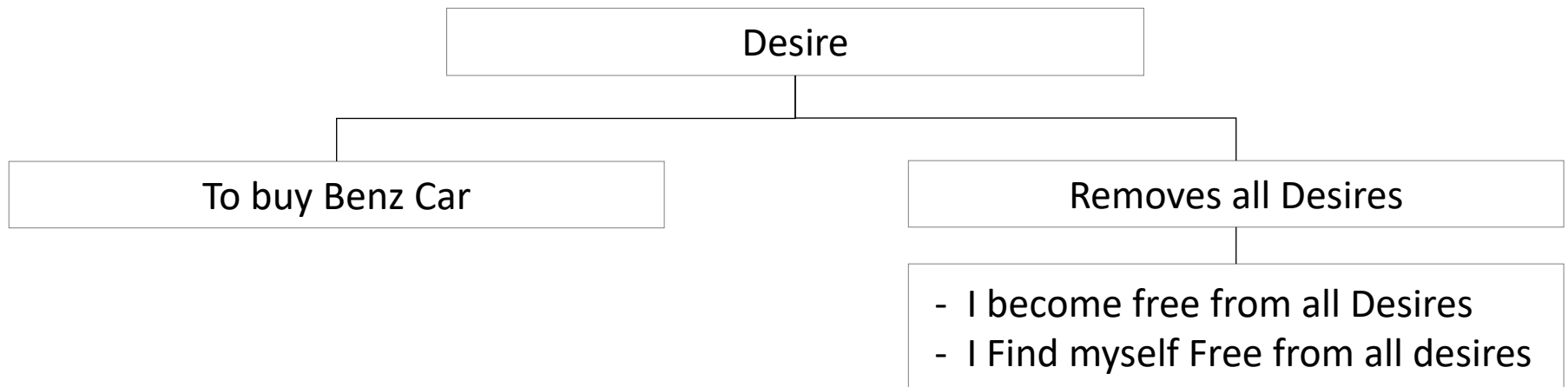
Sambandha not Karya - Karana Sambandha

IX) Reveals a Vastu, Fact, Brahman

a)

Pramanam	Prameyam
- Shabda Pramanam	- Vastu - Param Brahman

b)



- Vedanta removes all desires
- Karma Krishnavat Bhavati, Kruta Kritaya Bhavati
- Samastha Purushartha Siddhi Yataha.

c) Indirectly fulfills all Purusharthas

- Reveals I am Adhishtanam Brahman for the entire Universe
- No more desires left for objects or beings.

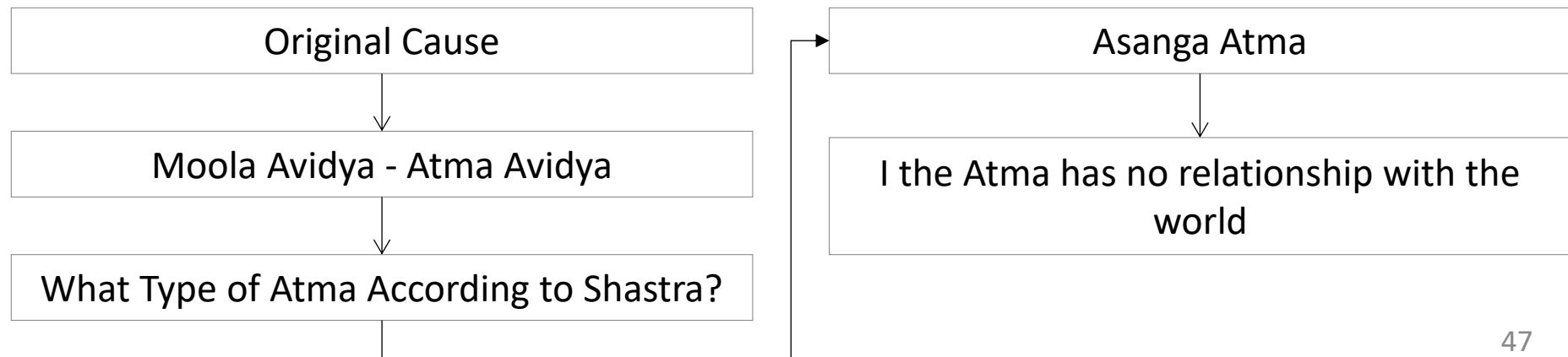
X) Gist of 57 Verses :

- Atma Agyanam = Samsara, Dukha Karanam
- This is essence of 1st Chapter.

a) Naishkarmya Siddhi :

- 7 Steps
- Dvaita Darshanam, Ashobana, Shobana, Adhyasa, Ishta - Anishta, Pravrutti, Nivrutti.

XI) How Arjuna goes through 7 Problems?



XII) Brihadaranyaka Upanishad :

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 ॥

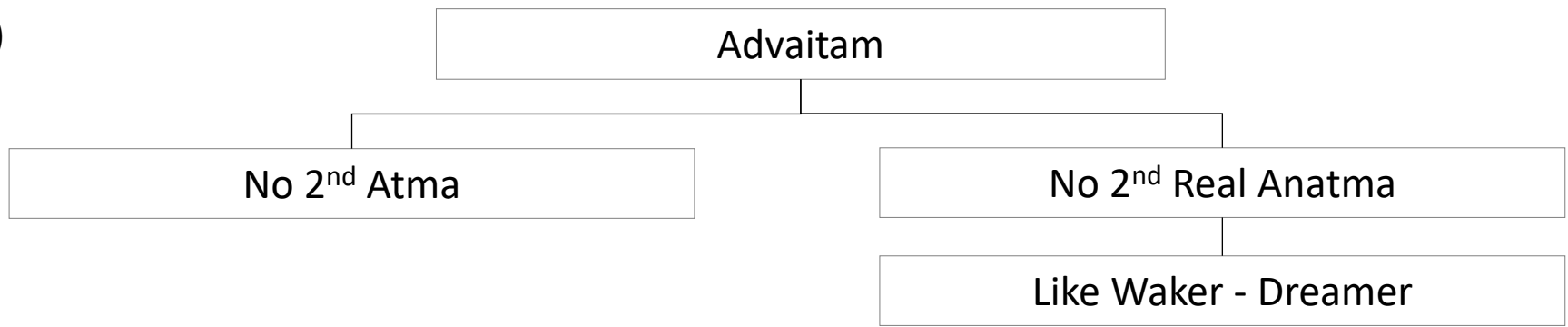
sa vā eṣa etasminsamprasāde ratvā caritvā,
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca,
punaḥ pratinīyāyaṃ pratiyonyādravati
svapnāyaiva; sa yattatra
kiñcitpaśyatyananvāgatastena bhavati;
asaṅgo hyayaṃ puruṣa iti;
evamevaitadyājñavalkya, so'haṃ bhagavate
sahasraṃ dadāmi,
ata ūrdhvaṃ vimokśāyaiva brūhīti || 15 ||

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]

XIII) I am all pervading Sat Chit Ananda, Atma, Adhishtanam, Advaitam, Paramartika Satyam, higher order of reality.

a) Have no Sambandha with anything because there is no second thing other than Atma.

b)



c) No 2nd Thing - Anatma is Mithya, only appearance, not substantial.

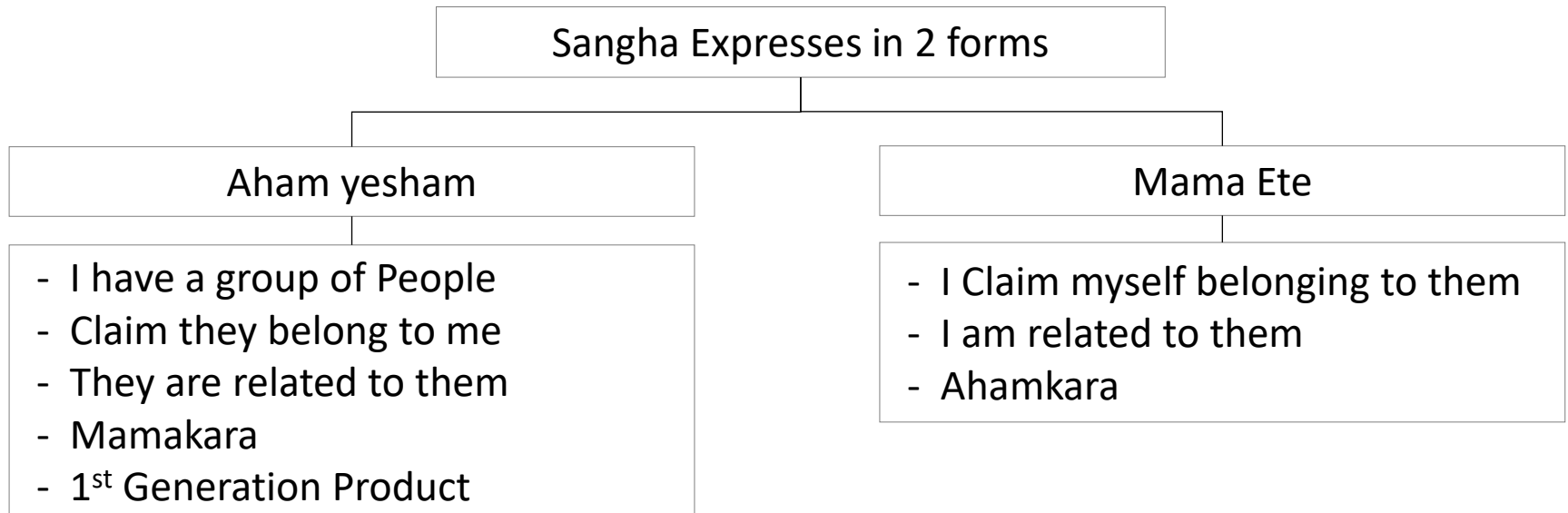
d) Satyam Atma can't have Sambandha with any Mithya Vastu = Fact.

- This fact, Ajnani does not know.

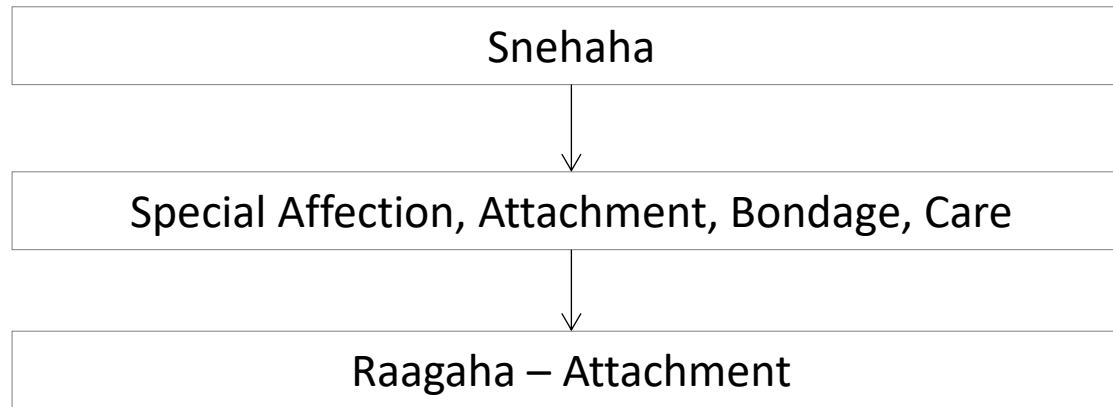
e) Asangatva Avidya - 1st Generation product.

2nd Generation product :

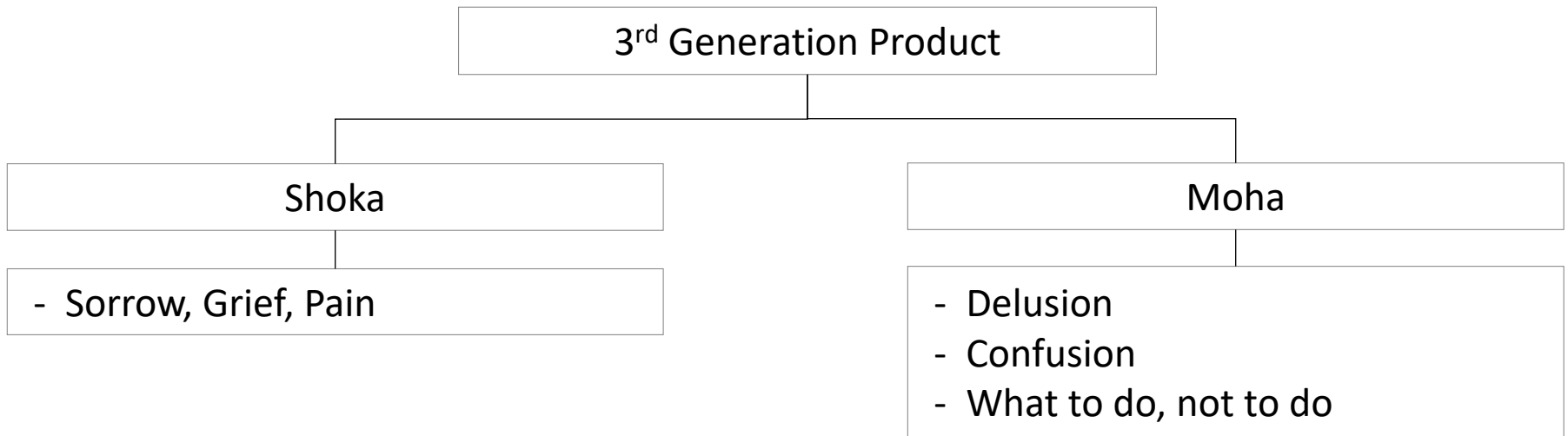
- When I don't know I am Asangaha, I mistake myself to be a related one - Sasangaha



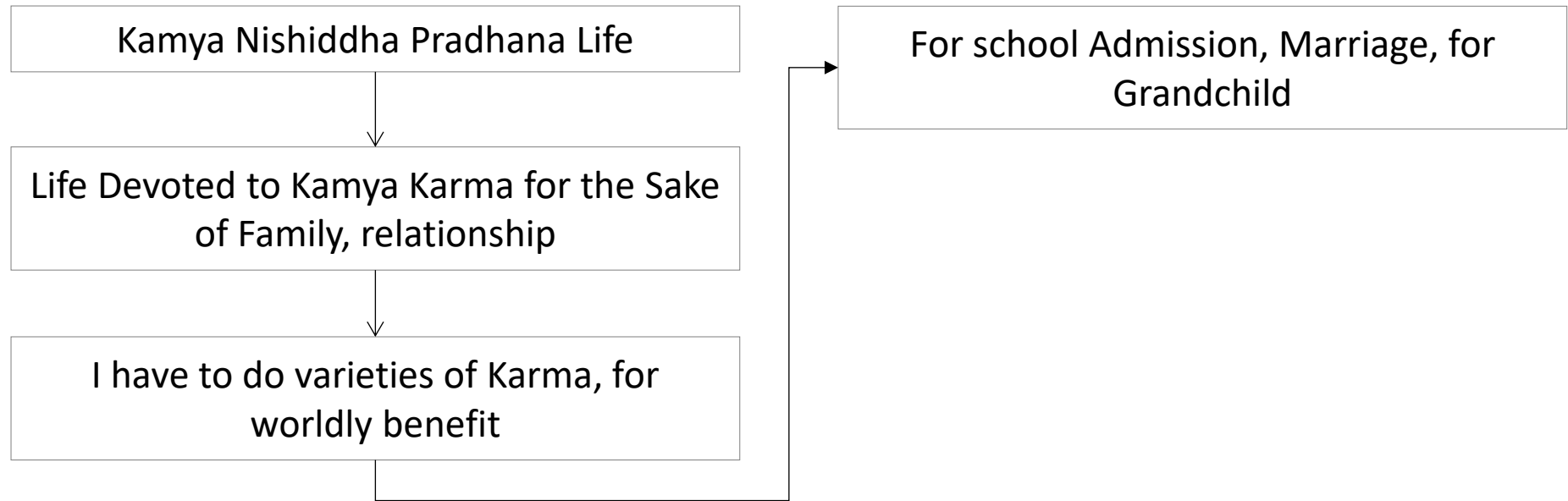
f) 2nd Generation Product :



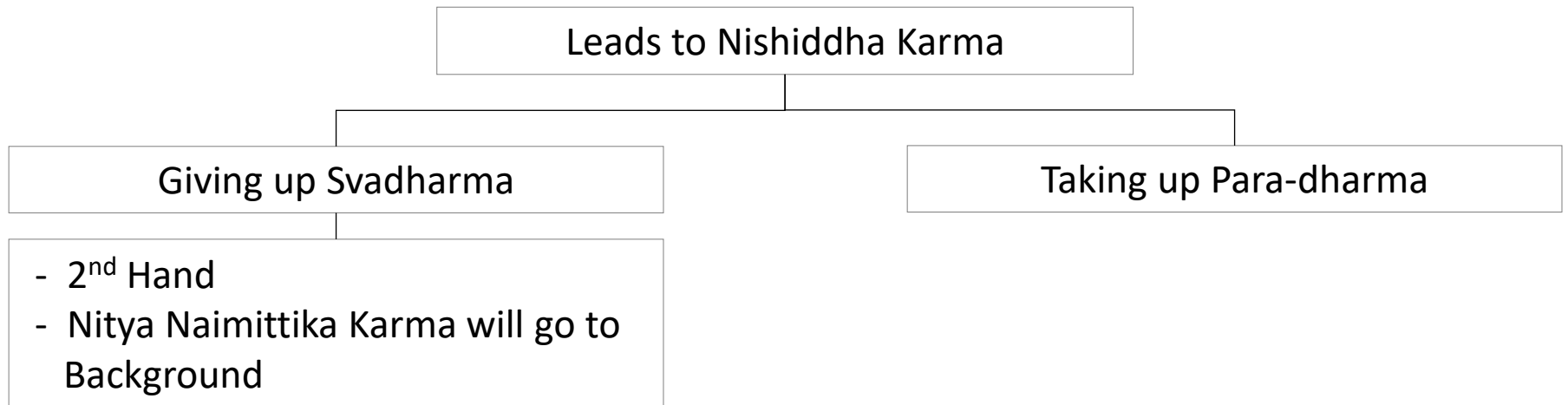
g)



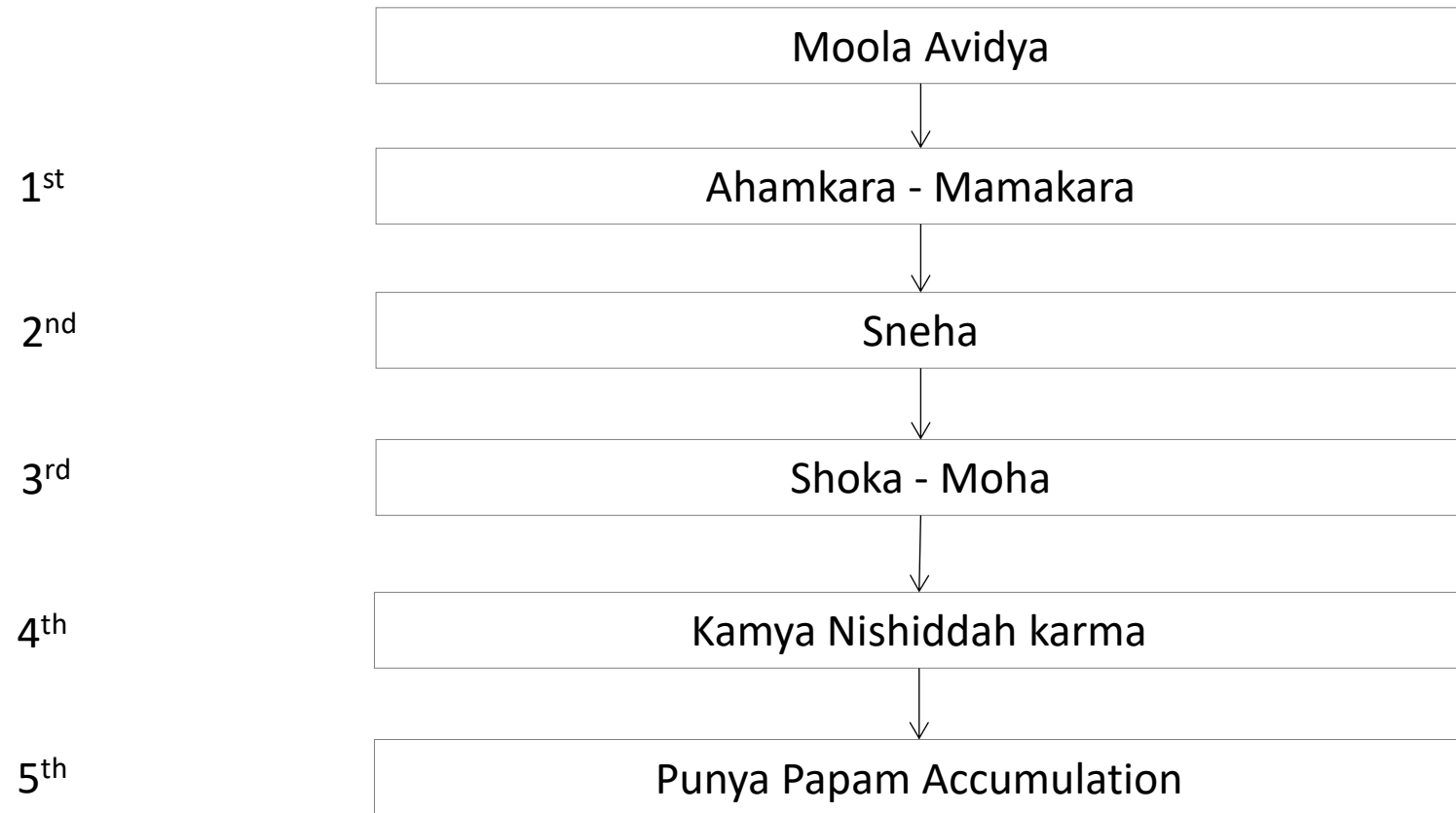
h)



i)



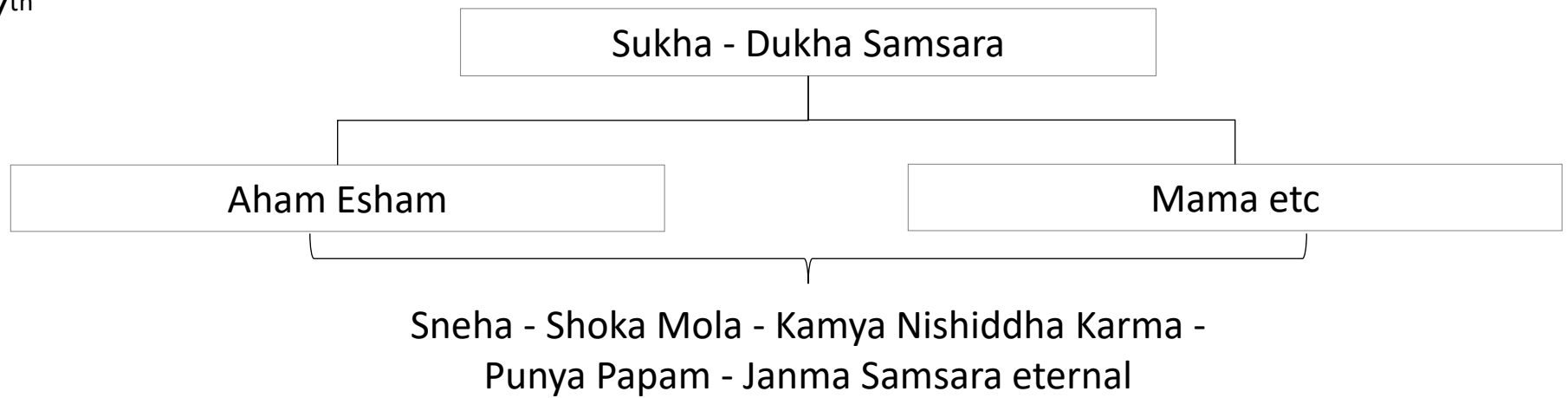
j) Life will be committed to Kamya - Nishiddha Karma



Kamya Karmas	Nishiddha karmas
Produce Punyam	Produce Papam

6th Punar Janma Prapti Inevitable :

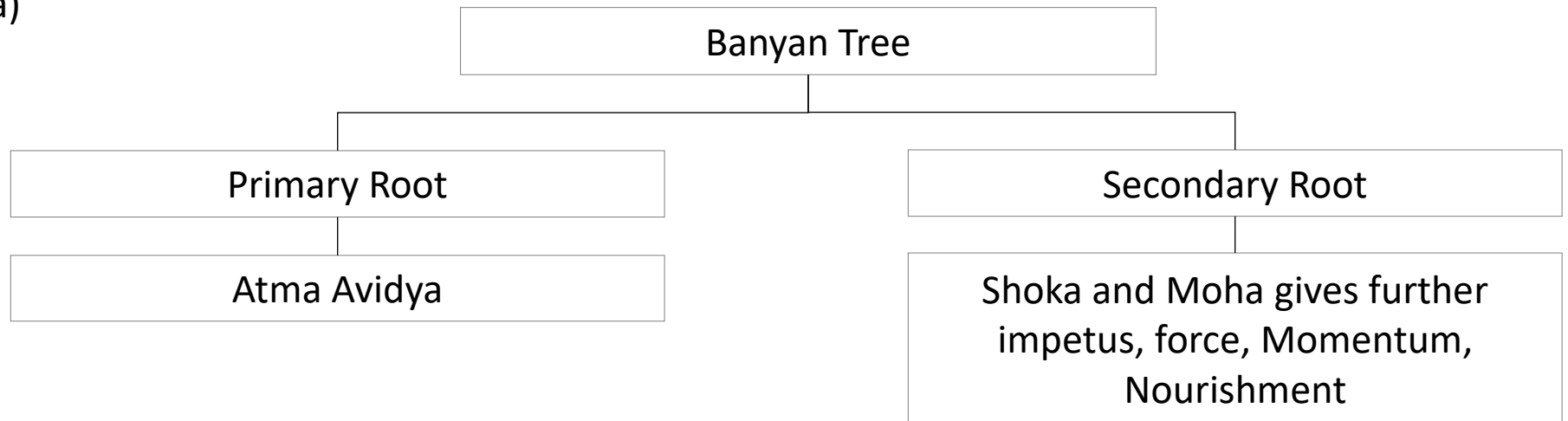
Punya Domination	Papam	Mishram
Urdhva Loka	Adho Loka	Manushya Janma



XIV) Ignorance is the Primary Cause

- Shoka - Mola becomes secondary, reviving, Promoting, Nourishing cause

a)



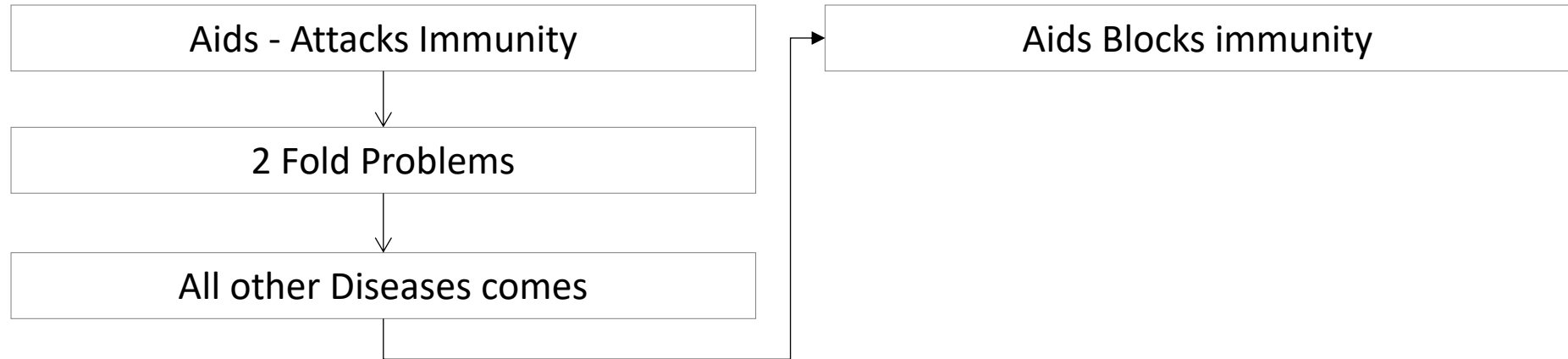
b) Why Shokha - Moha important factor?

- Our intellect does not function Properly.

c) Solution is blocked

d) For Samsara Chakra, only Solution is Jnanam, Jnanam requires Buddhi.

e)



f) Shoka - Moha is like Aids

g) Immunity for Samsara has to come from Buddhi

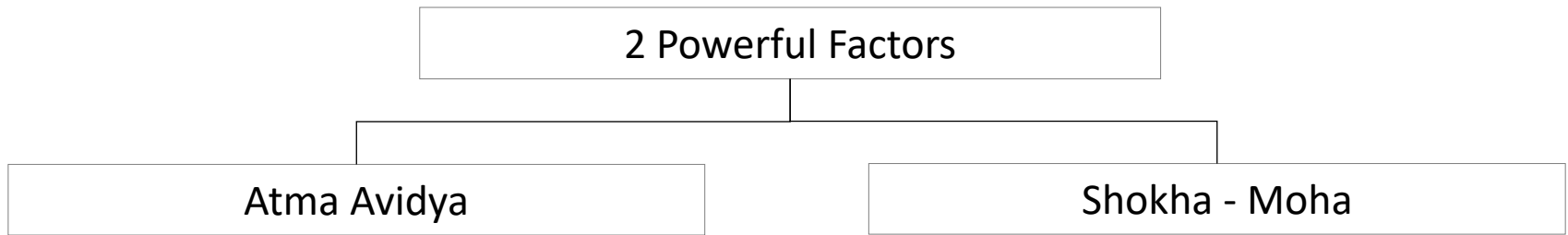
h) Buddhi has the power of Atma Jnanam in a person

i) Shoka, Moham blocks our thinking power

j) Available remedy blocked

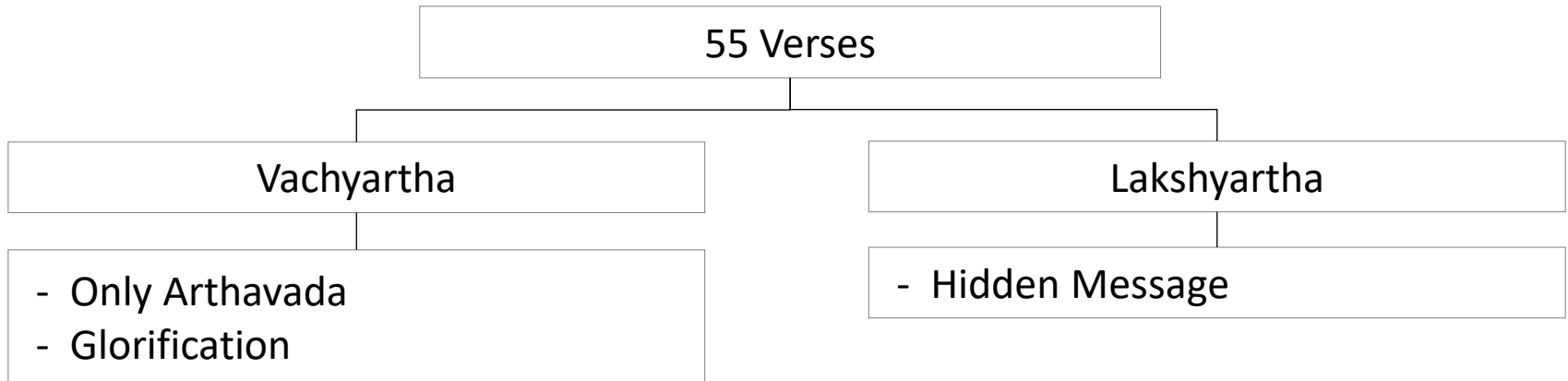
- Therefore Punarapi Jnanam, Maranam cycle continues.

XV) From 57 Verses, note the Cause - Effect Chain of Samsara



- Gather this from 57 Verses
- Then have studied 1st Chapter properly
- Otherwise you have missed the hidden message.

a)



XVI)

3 Generations of Products of ignorance



a)

Ahamkara - Mamakara



b)

Sneha - Affection, Attachment



c)

Shoka - Moha

XVII) Thatha Hi :

- To elaborate the method of Elaboration.

XVIII)

See in Arjuna 2 fold Brantis Pratyaya

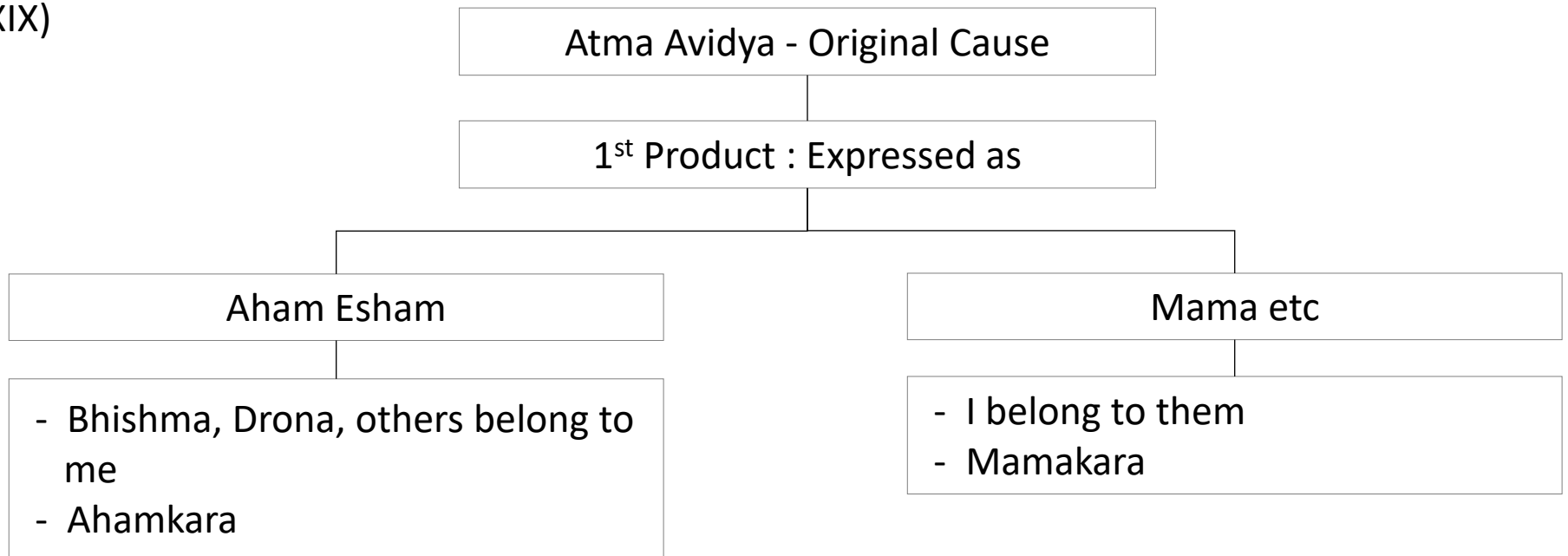


Wrong Notion / Misconception / Adhyasa

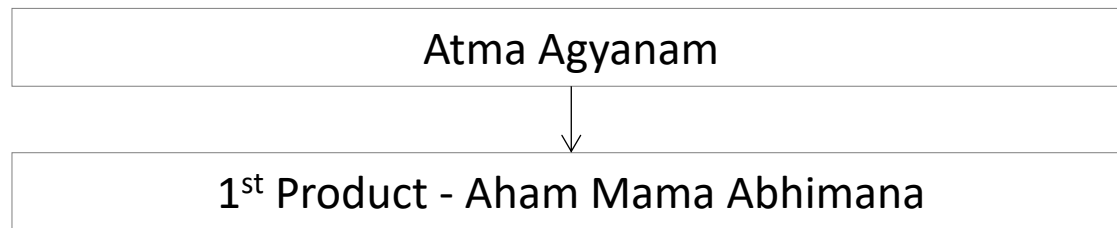


Shobana Adhyasa in Naishkarmya Siddhi

XIX)



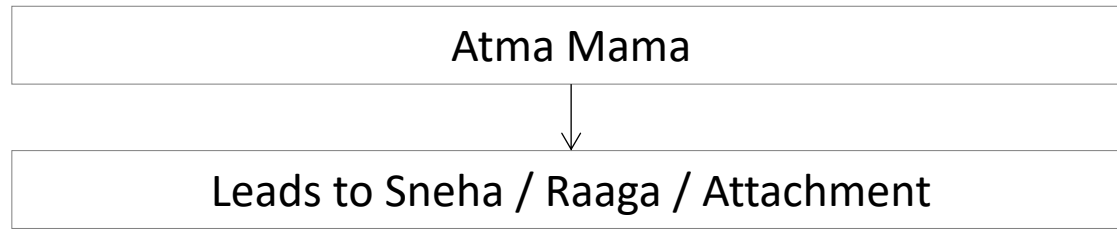
a)



- I belong to these people
- They belong to me
- Sa Sanga, sense of relationship = 1st Product, mistake.

b) Atma = Asanga - Relationless taken as Relative of someone

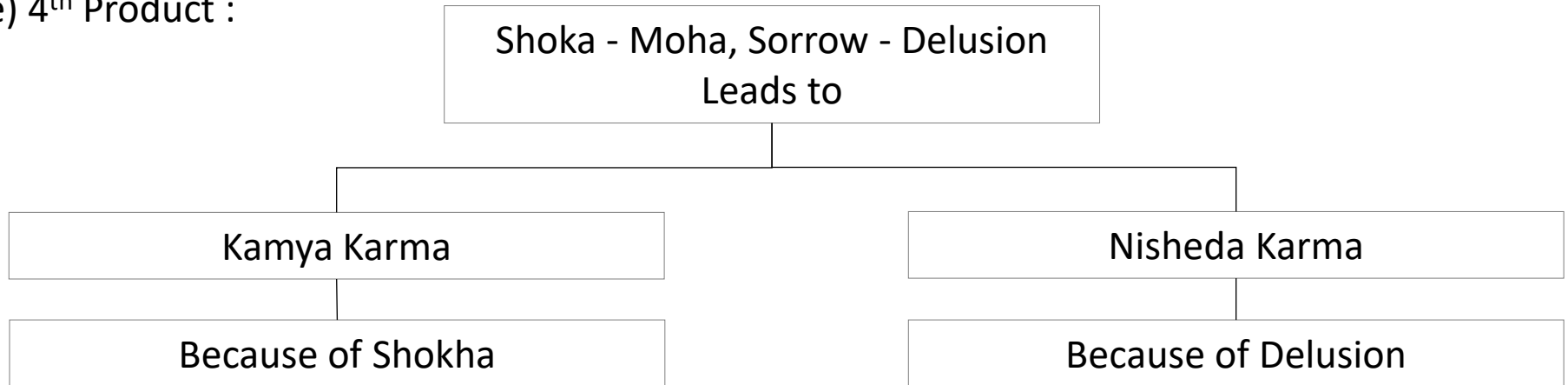
c) 2nd Product :



d) 3rd Product :

- Wherever there is attachment, there will be Dukham, Sorrow, Delusion, inevitable.
- **Shokha Moha.**

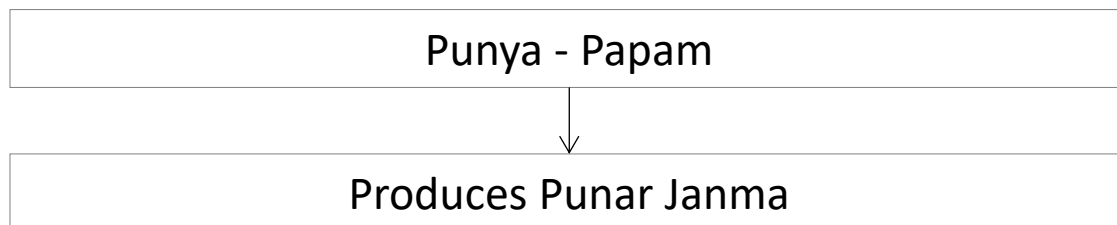
e) 4th Product :



f) 5th Product :

- Punya - Papam Karma Phalam.

g) 6th Product :



8) I) 7th Product :

- Continues with Dukham Sorrow.

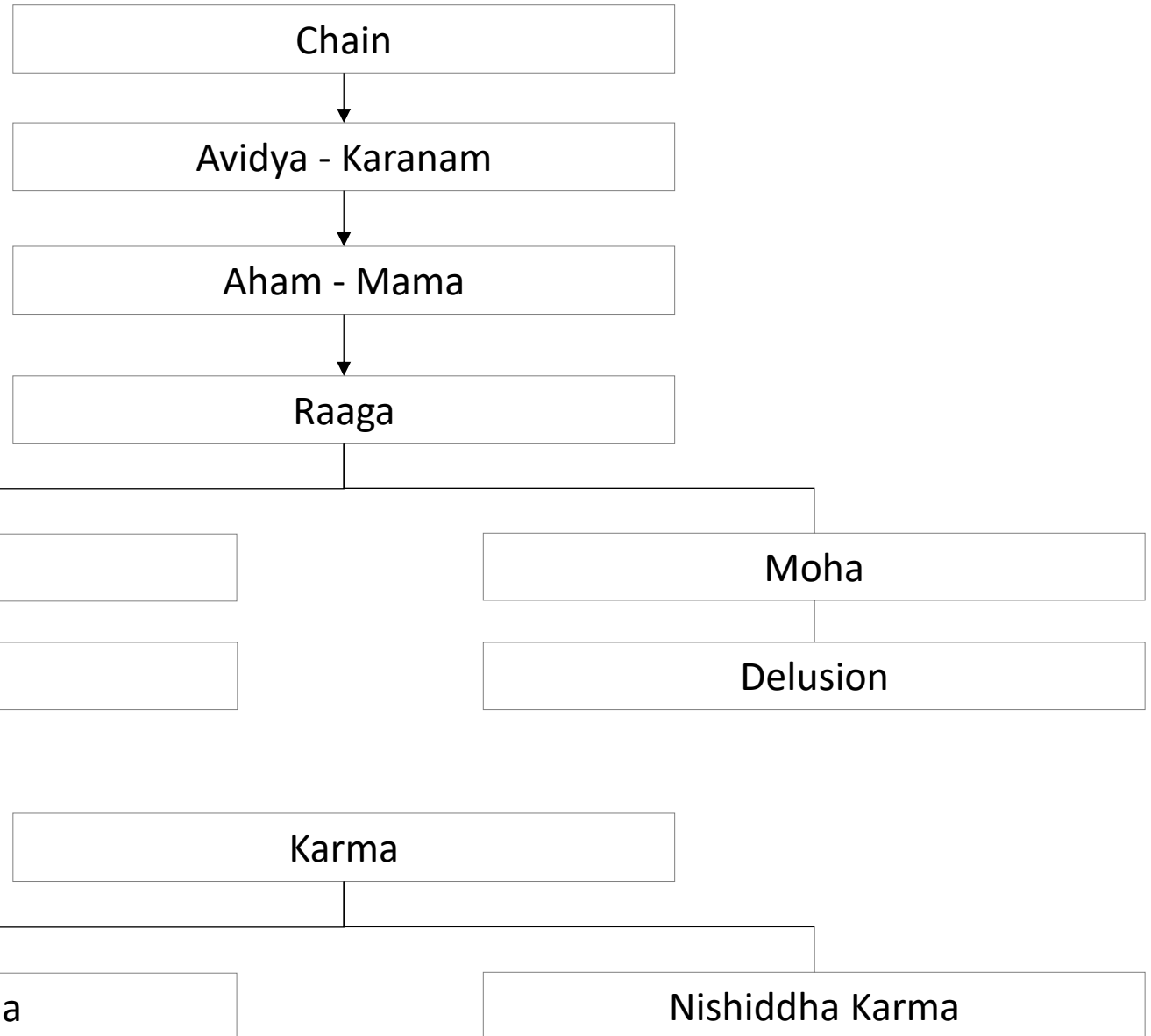
II)

a)

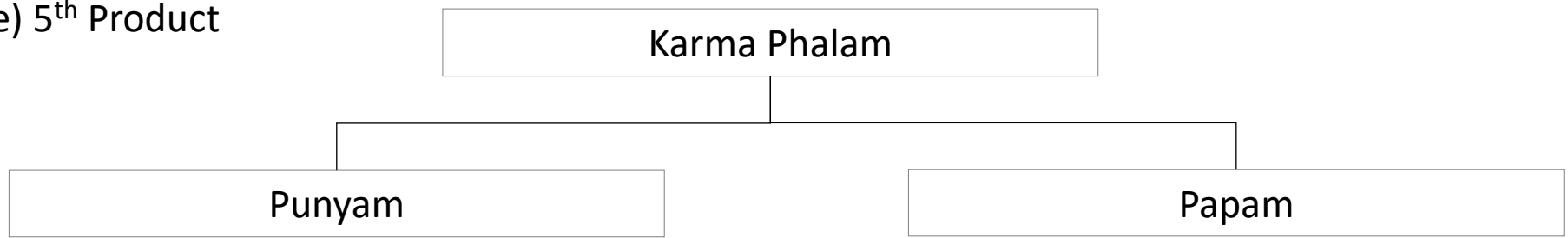
b) 1st Product

c) 2nd Product

d) 4th Product



e) 5th Product



III) 7 Stages of Samsara, Shankara is Deriving Aham Esham, Mama etc iti.

a) What is wrong in Claiming the relationship?

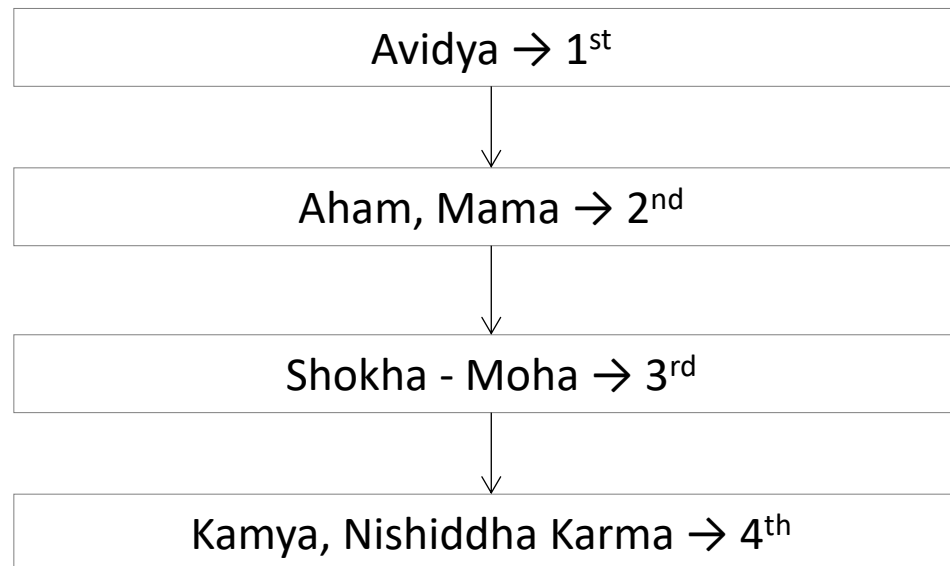
- **According to Vedanta, we are not related to anyone.**

b) Claiming of any relationship in Vedanta is Self ignorance.

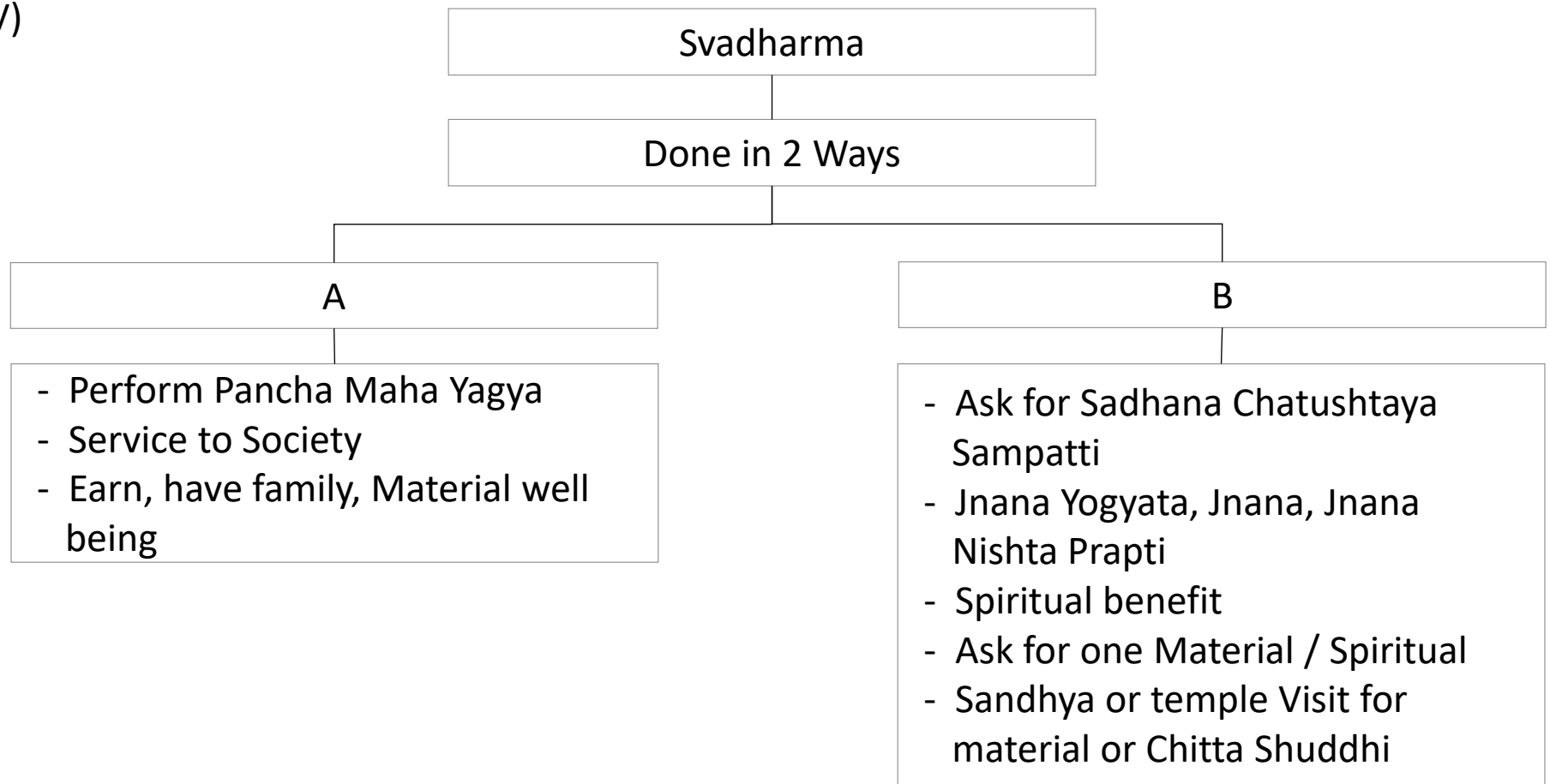
c) Once Aham, Mama comes, attachment is inevitable, Sneha

d) As Sakshi Chaitanyam, I am Paramartha Rupoham, Asangaha, Nityaha, Nirvikaraha

IV) Chart :



V)



VI) When Shokha - Moha is there, they will give up Svadharmma

- This is normal route

VII) Even if they perform the Svadharmma, problem is, they will use Svadharmma for material purpose, not spiritual purpose.

VIII) Tesham :

a) I and Mine are reinforced throughout life because of Shokha and Moha.

9) I) Desire for Chitta Shuddhi is Naishkarmya Karma.

II) No Karma for Spiritual Growth.

- 4th Product of Avidya.

III)

Kamya Karmas	Nishiddha Karmas
Produce Materialistic Punyam	Produce Papam

- Punyam, Papam are heaped up in Current life.

IV) Tatra Evam Sati :

a) Purpose of Human Birth :

- **Only to Destroy Sanchita, Prarabda, Agami Karma Bundles.**

V) 6th Product = Ishta – Anishta janma

a) When Punya Papam is piled up, New birth takes place.

b) This Janma ends when Prarabda oil is burnt.

V) Sukha Abhasam experienced in Jagrat not Atma Sukham.

a) Pleasure mixed with Tension not real pleasure

b) Ananda Abhasa also within Samsara

c) 7 Staged Samsara Anupapate Bhavati.

d)

1st Level

2nd Level

3rd Level

4th Level

5th Level

6th Level

7th Level

Atma Agyanam = Root Cause of Samsara



Aham - Mama Abhimana



Raaga - Attachment



Shokha - Moha, Sorrow - Delusion



Kamya - Nisheddha Karma Anushtanam



Punya - Papa Prapti



Punar Janma



Dukham - Sorrow

V) Conclusion : In Topic 7 :

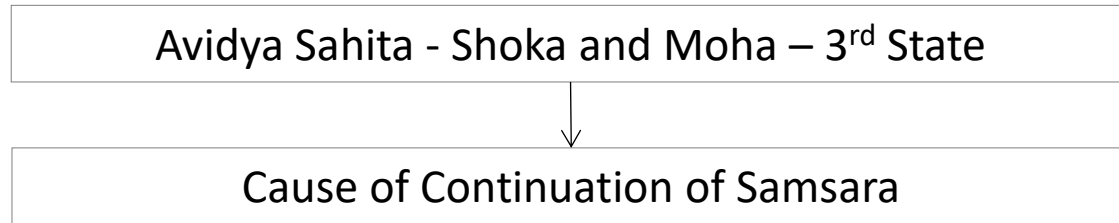
a) Joy is Temporary

- **Temporary Vishaya Sukham is not happiness in Vedanta.**

b) Therefore, our conclusion :

- **Samsara Beeja = Shoka, Moha**

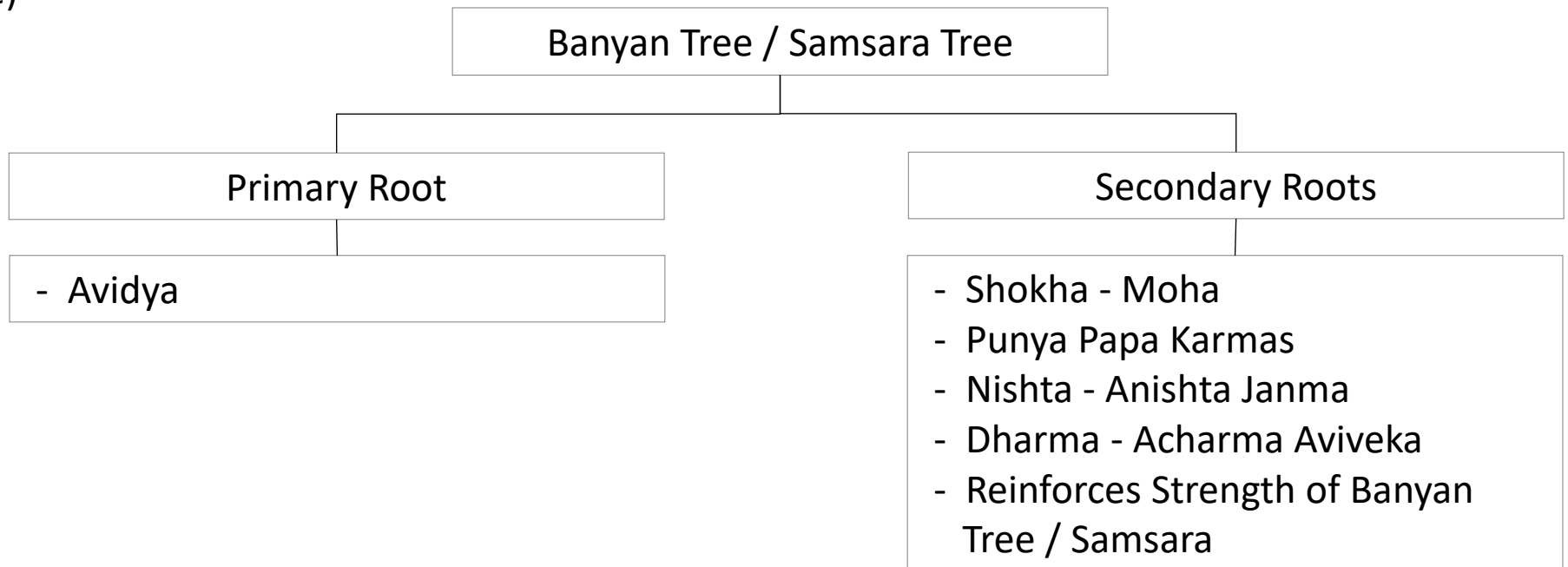
c)



d) Basic Cause = Avidya

- Avidya initiates the Samsara
- Shokha, Moha = Secondary Cause.

e)



VI) If Samsara has to be eliminated, the cause has to be eliminated

a) Cause = Avidya Sahita Shokha - Moha

b) Goes away only when Vidya comes

VII) Tayoho = Shokha Moha Yoho

= Samsara Karana Yoho Na Nvritti

= Elimination of Samsara Karana Shokha Moha can never take place through any other means, medicine, except "Atma Jnanam".

VIII) Atma Jnanam is the only remedy

IX) What type of Atma Jnanam?

a) Sarva Karma Sanyasa Purvakat, Sahitat

b) Committed pursuit of Atma Jnanam which goes along with Sarva Srohta, Smartha Karma Sanyasa.

c) Renunciation of all Rituals.

d) Essence of 57 Verses :

- **Atma Ajnanam - Samsara Karanam**
- **Atma Jnanam - Moksha Karanam.**

X) Advaitin :

- a) Jiva - Ishwara Bheda unreal, Mithya, born out of Agyanam.
- b) It is false difference
- c) Jiva has ignorance
- d) Bheda talked in Veda
- e) Veda not talking out of ignorance

- **Bheda and Abheda both real.**

f) Veda Purva does not teach Dvaitam

- It is known to all

g) If it teaches Dvaitam and Advaitam, both will be real.

XI) Atma Ajnanam is the Samsara Karanam

- **Atma Jnanam alone is Moksha Karanam**
- **This is the hidden idea in 57 Verses**

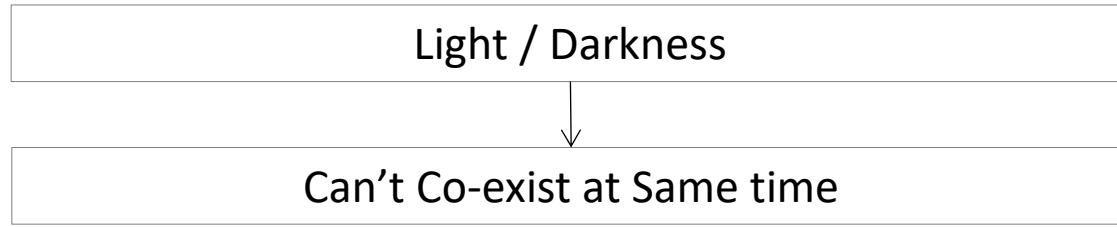
a) Combination Means :

- I am Karta and Akarta also
- Kartrutva and Akruta attributes are Opposite, can't Co-exist in one 'Aham'.

b) Universal Law :

- Opposite attributes can't Co-exist in one and Same Substance.

c)



d) Co-existence is required for Jnanam (Akartrutvam) and Karma (Kartrutvam)

XII) Advaitins Argument :

a)

Kartrutvam	Akartrutvam
Mithya	Satyam

b) Gita :

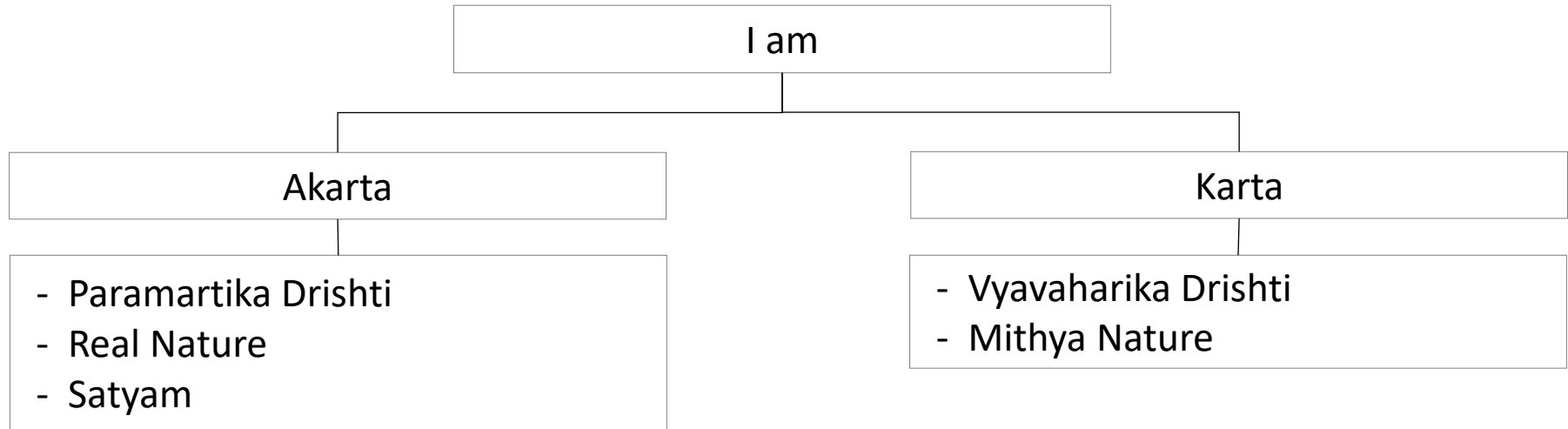
चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.

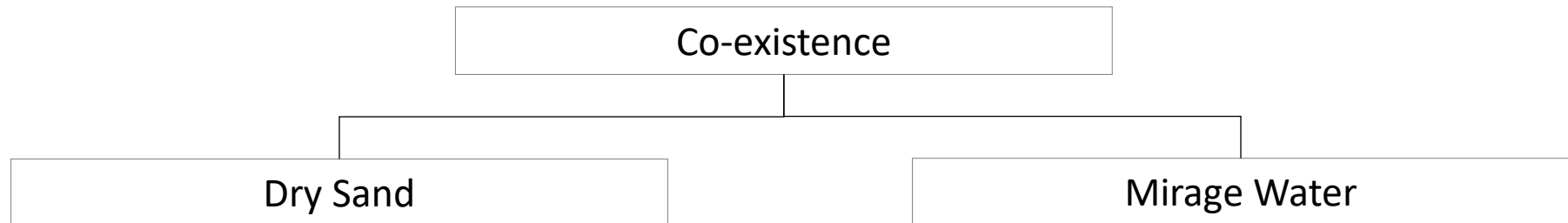
[Chapter 4 – Verse 13]

c) Grihastha :

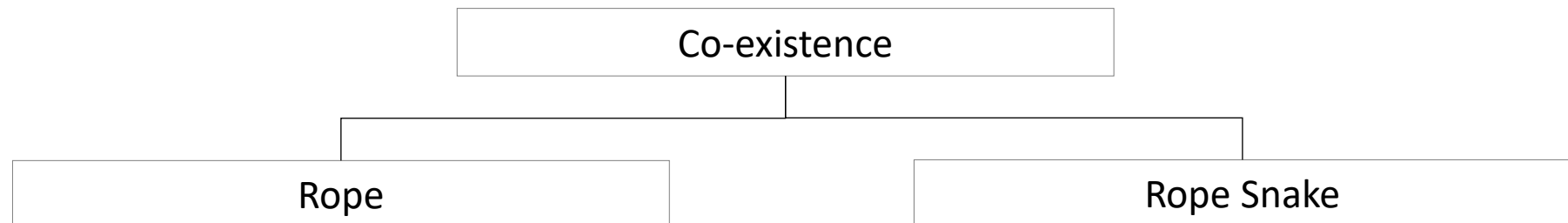


d) Both can Co-exist in Satyam - Mithya Binary format.

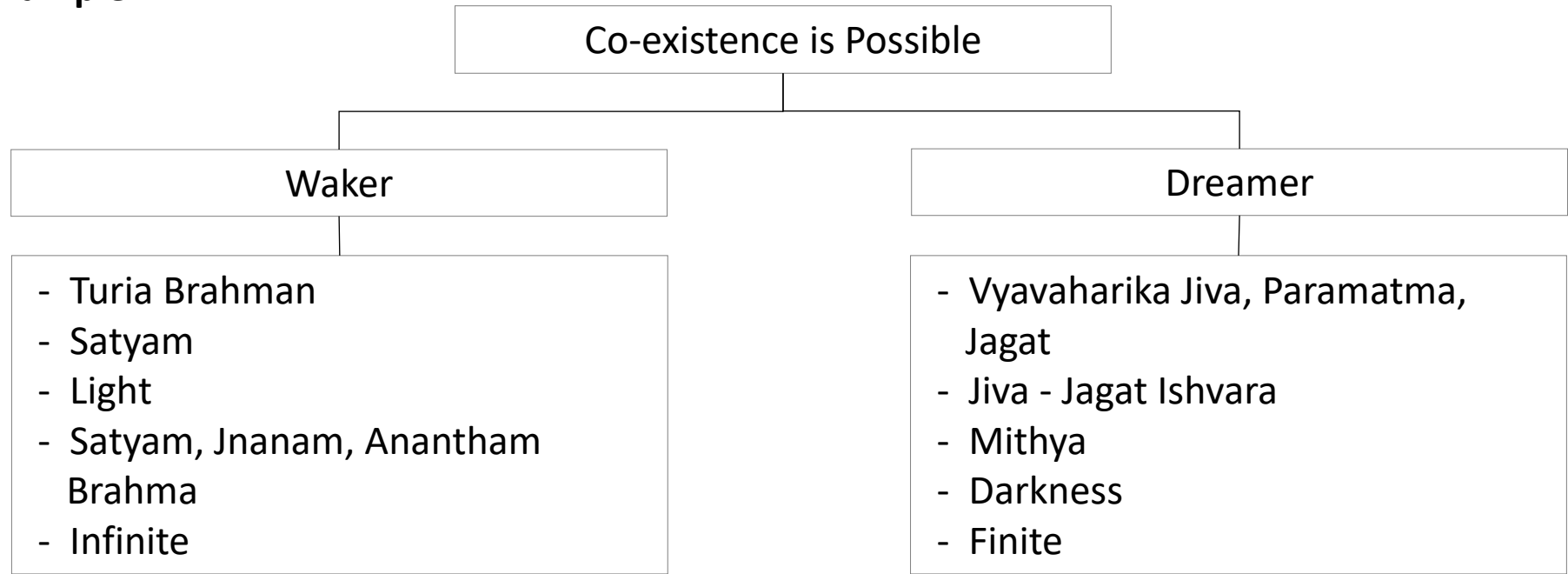
e) Example :



Example :



Example :



f) Opposites can Co-exist if one is Real and Other is Unreal.

g) Ekadeshi :

Atma	Anatma
<ul style="list-style-type: none">- Satyam	<ul style="list-style-type: none">- Satyam- No Mithya- Body, Mind, Jagat

- Jnanam and Karma can't Co-exist.

h) One has to be either Following Jnanam and Karma.

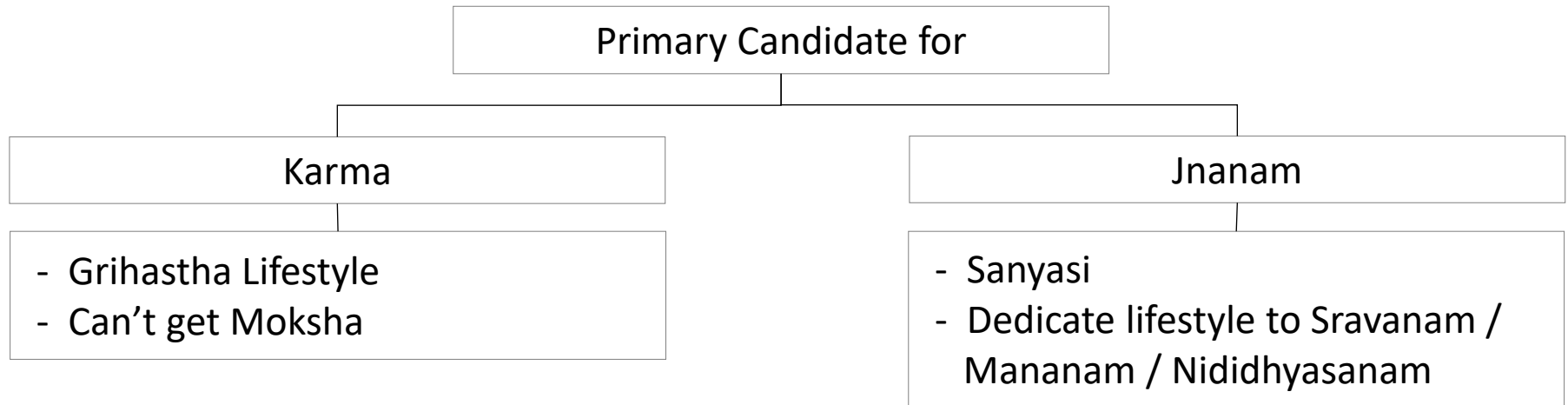
XIII) 1st Argument :

a) Ekadeshi

- Kartrutvam, Akartrutvam are of Same equal Degree of reality.

b) Hence can't Accept Kerala Jnanam (Mere Knowledge) of Turiya Atma can give Moksha

XIV) 2nd Favourite Argument of Shankara

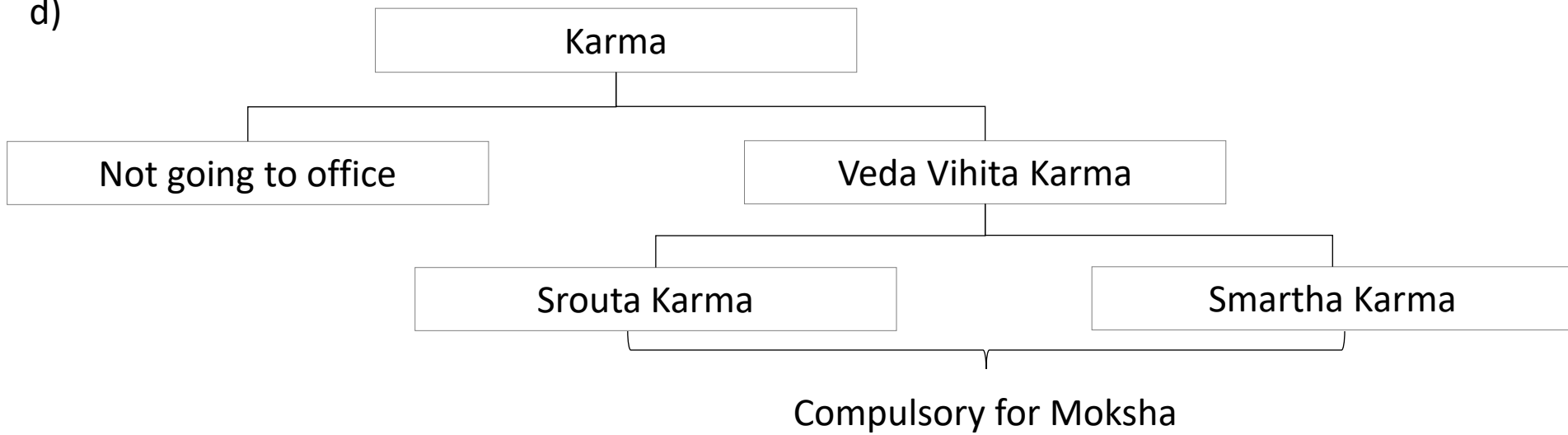


XV) a) Karma and Jnanam are meant for 2 Different candidates

b) If Jnanam can't give Moksha, then what gives Moksha?

c) Karma Sahita (Agnihotra, Sandhya) Jnanam gives Moksha.

d)



XVI)



XVII) a) Yuddham not Papam but Punya Karma

b) Tat Akarane Che :

- If not fought, will shirk duty, incur Papam

c) Smartha karma not Papam even if it involves Himsa

d) Vedic rituals not Papam even if it involves Animal sacrifice

e) As part of Svadharma, Himsa is acceptable

- f) Vedic ritual prescribed as compulsory for all
 - g) Animal sacrifice is a part of Kamya Karma
 - h) Giving up Kamya karma is not Papam.
 - i) If Nitya Naimitta karma, involving animal Sacrifice, one has to do.
- XVIII) Grihastha has 21 Compulsory Rituals
- a) Animal sacrifice in Nitya Karma not Papam
 - b) Non performance will incur Pratyavaya Papam
 - c) Yavat Jiva - Vedic statement
 - d) Yavat Jivam Agnihotram Jhoti
 - As long as one is alive, do Agnihotram necessarily perform
 - This is a sample statement which represents all compulsory 21 Samskaras Rituals to be done by a Grihastha.
 - e) Yavat Jivat Sruti - idiom refers to this Vedic Statement, refers to all Vedic rituals.
 - f) Yavat Jivat Adhi Sruti Vakhyam, Choditam (Prescribed)
 - g) Pashu not cow, but it is Yuga Pashu
 - h) Arya Samaj - Founded by Dayananda Saraswati, established Veidika Matam.
 - All Rituals with animal sacrifice, should not be taken literally.

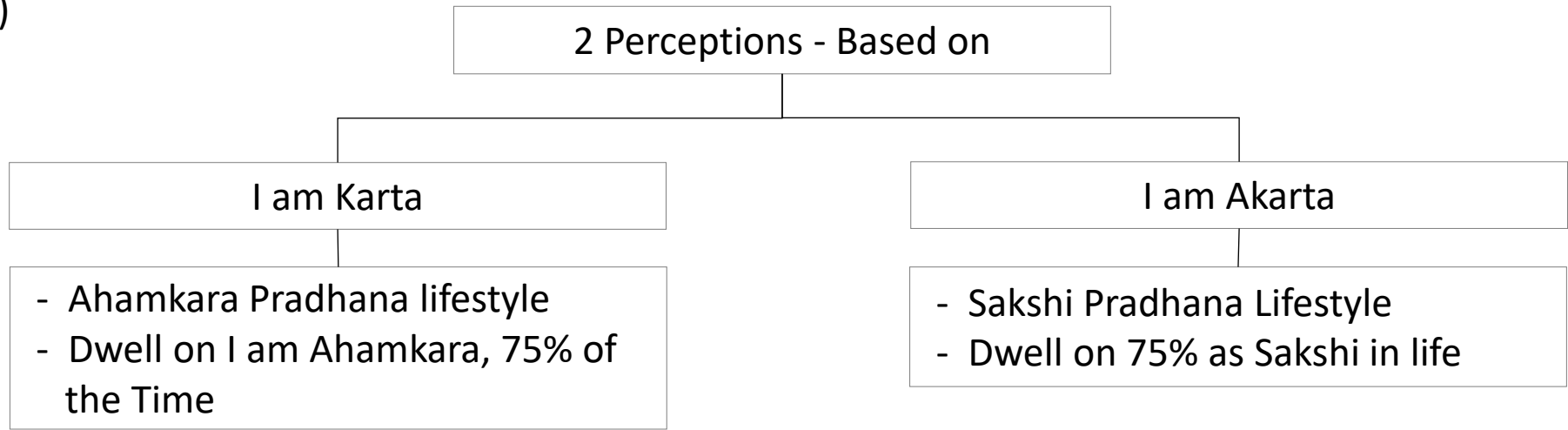
i) Animal sacrifice in Veda, make a Pishta Pashu, doll Pashu

- Offer to Yagya

- **Symbolic gesture of lower animalistic tendencies, Vasanas.**

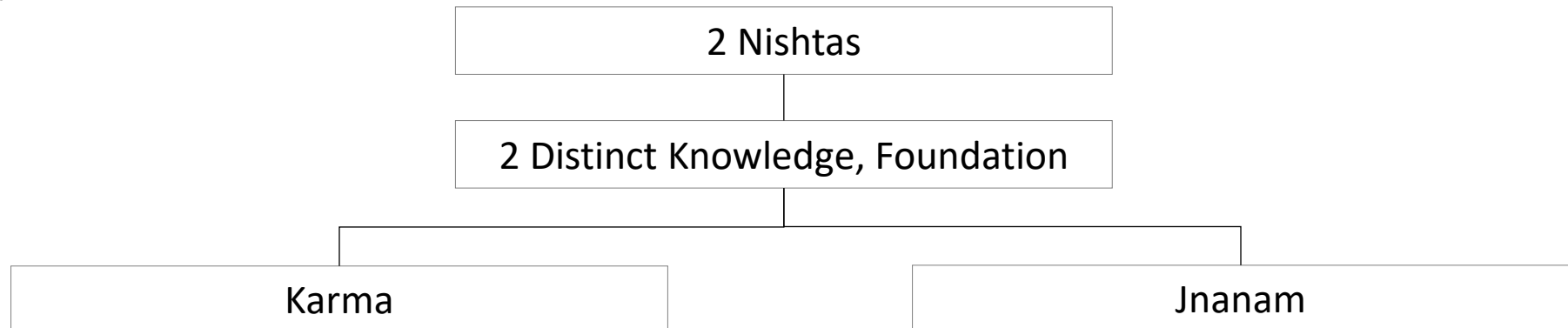
XIX) Reason No. 2 :

a)

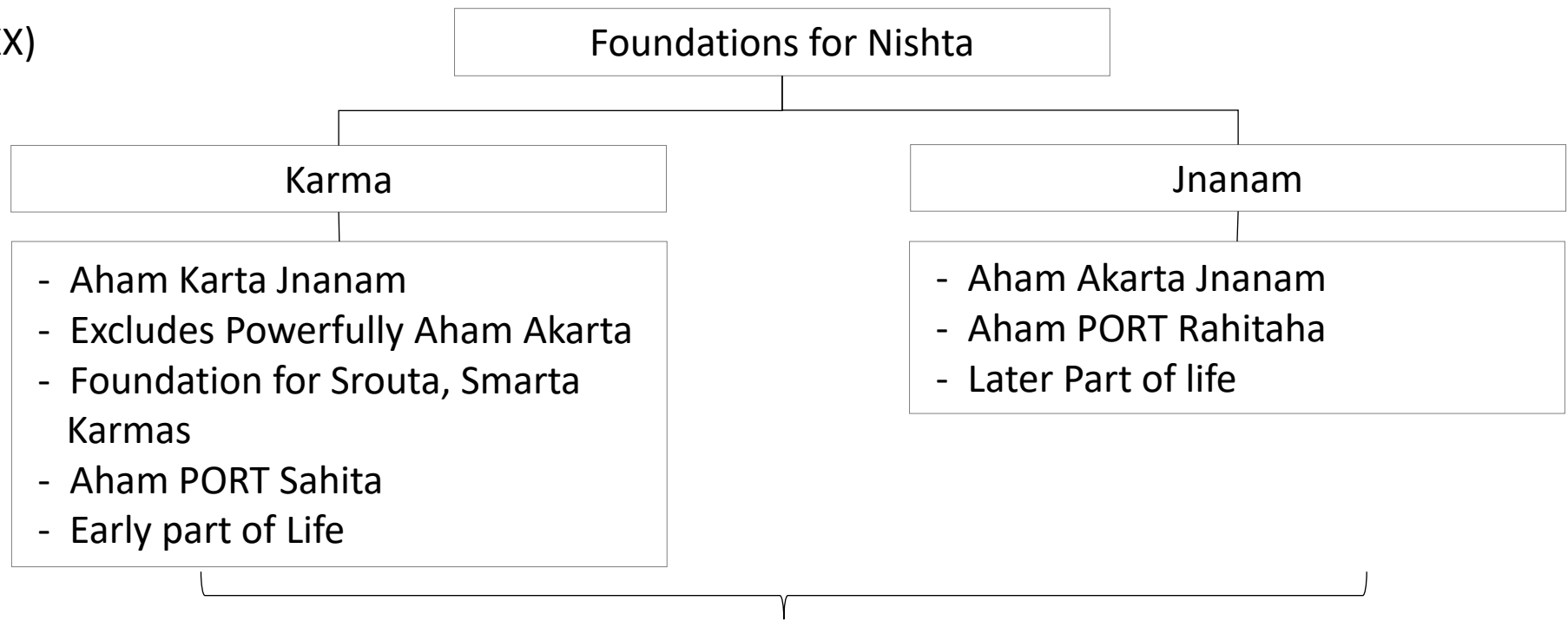


- Time allotted is Different.

b)



XX)

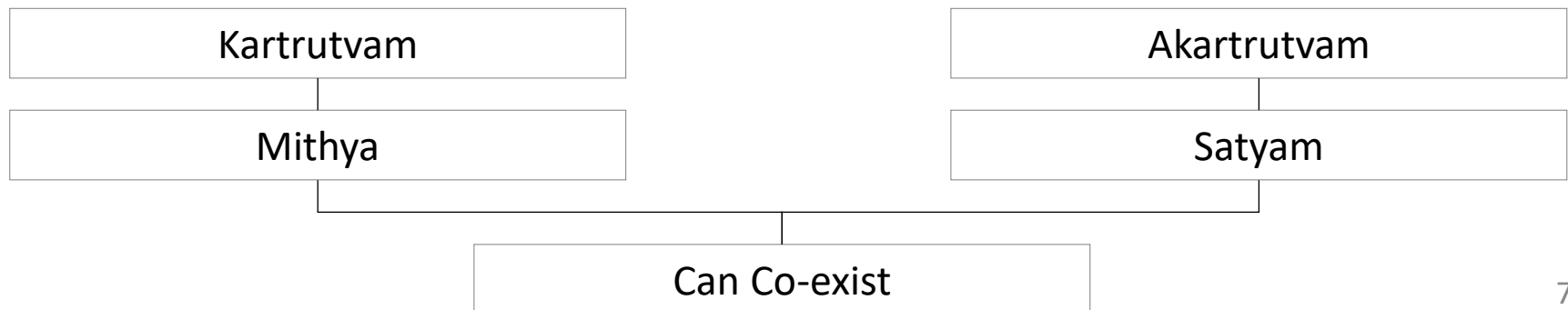


- Diagonally Opposite
- Can't Co-exist in one Person at same time

XXI) Kartrutvam and Akartrutvam Virodha exists (Viparita Ashrayatvam Asti)

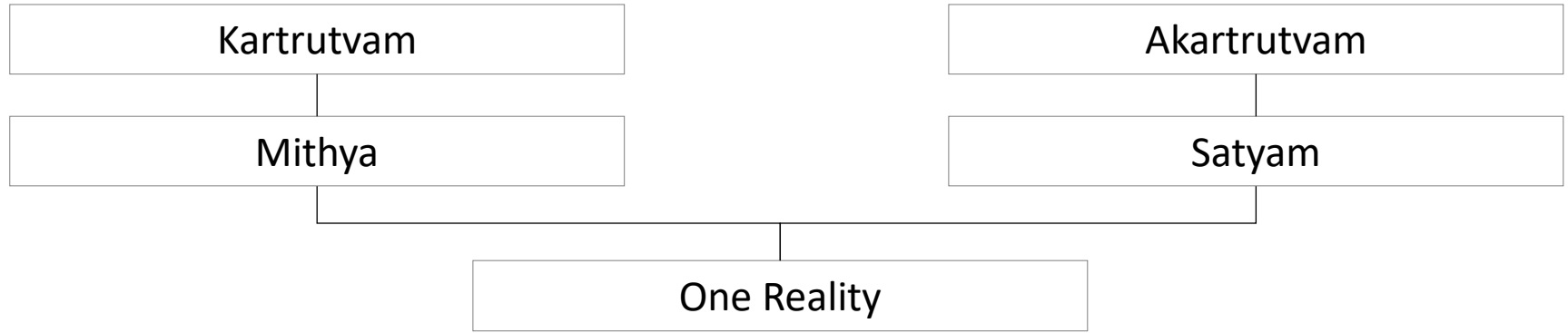
XXII) Advaitin can talk of their existence.

a)

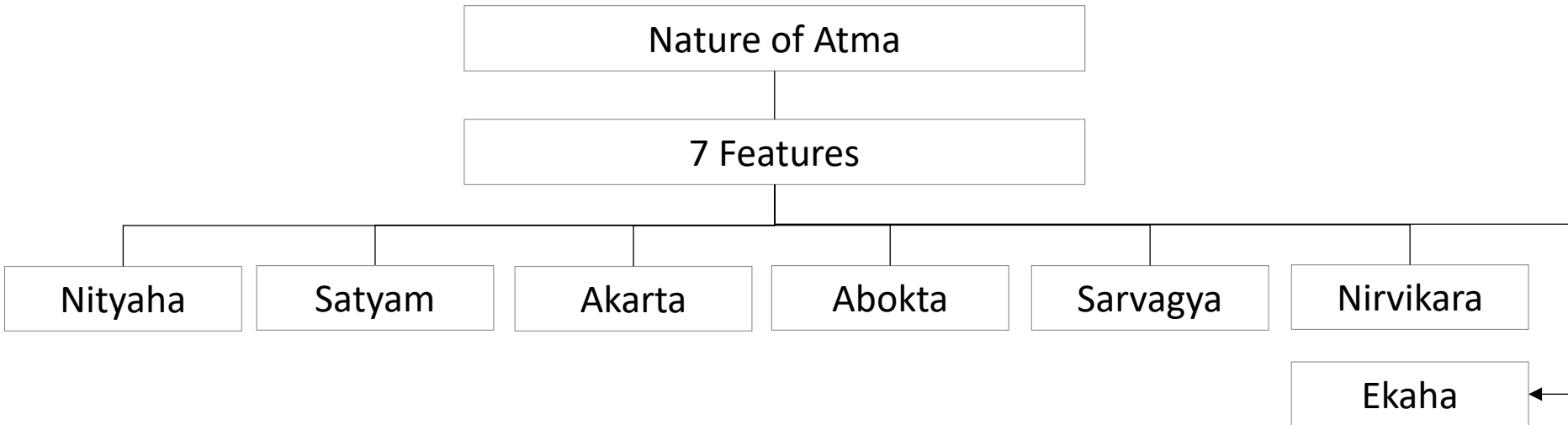


b) 2 Orders of Reality

c) Ekadesi Vadi :



XXIII)



XXIV) What is Nature of Atma?

- Shad Vikriya, Abavat, Akarta, iti.

a) Law :

- **What can't change, can't Act.**

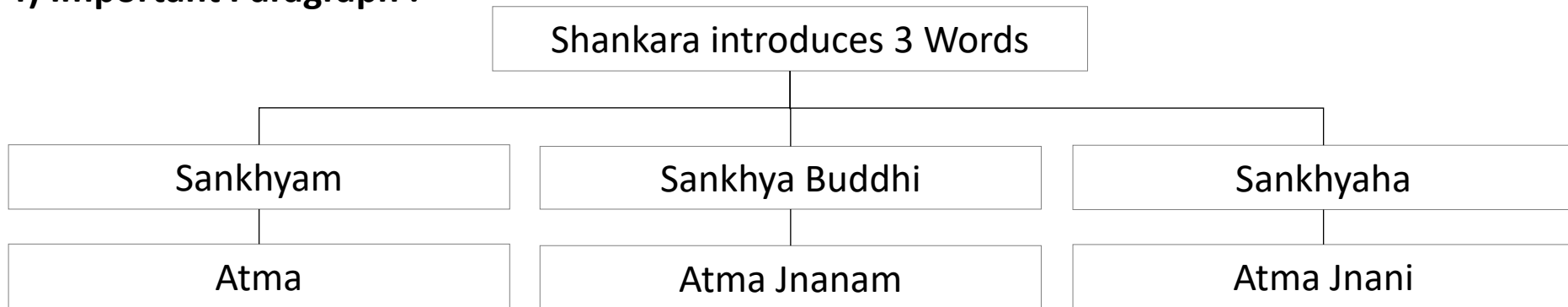
b) By the Analysis of Verses 11 to 30 Atma Jnanam arises in the Mind of the Student.

c) Such a Knowledge is called Sankhya Buddhi, Atma Jnanam.

d) Atma Jnanam is renamed here as Sankhya Buddhi

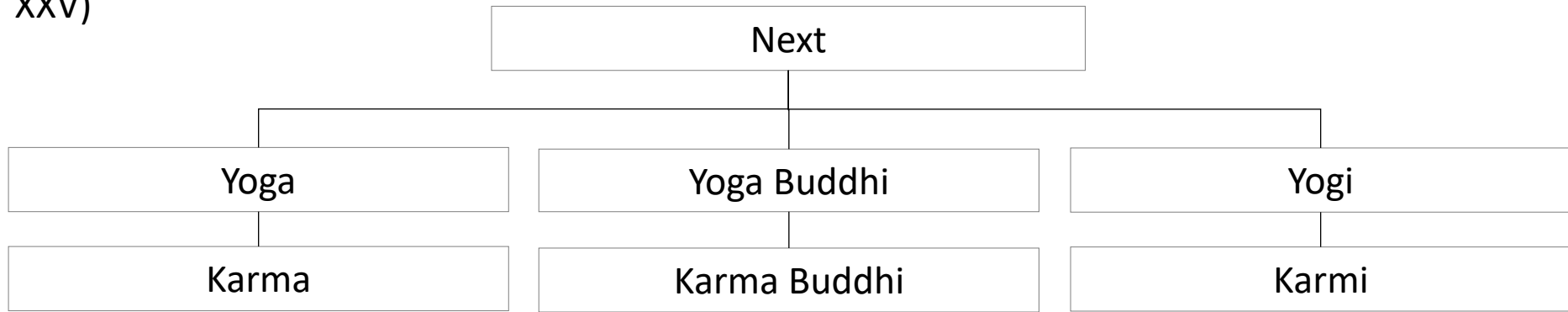
e) Who are ready to drop all their Activities and Commit the rest of life exclusively for preservation, Nourishment and Assimilation of that Atma Jnanam.

f) Important Paragraph :



- Register well in Intellect.

XXV)



XXVI) What is Veidika Karma?

- 1st Nature of Karma.

a) Etasyaha Buddaha Janmanaha Prak Karma Bhavati

- **Veidika karma exists before the rise, Utpatti of Atma Jnanam.**

b) 2nd Nature of Karma / Yoga :

- Atmanaha Dehadhi Vyatiriktva, Kartrutva, Boktrutva Apekshaha Karma or Yogaha Bhavati.

c) Veidika karma also requires a type of Atma Jnanam which is different from another Atma Jnanam.

d) Common features :

- Knowledge of Atma different from the body which survives death.

e) 1st One :

- Deha Vyatirikta Atma Jnanam.

d) Common features :

- Knowledge of Atma different from the body which survives death.

e) 1st One :

- Deha Vyatirikta Atma Jnanam.

XXVII) a) Common to both :

- **Atma is different from the body, which survives the death of the body**
- **Continues to exist even after body is cremated or buried.**

b) What is uncommon?

Karma - Atma :

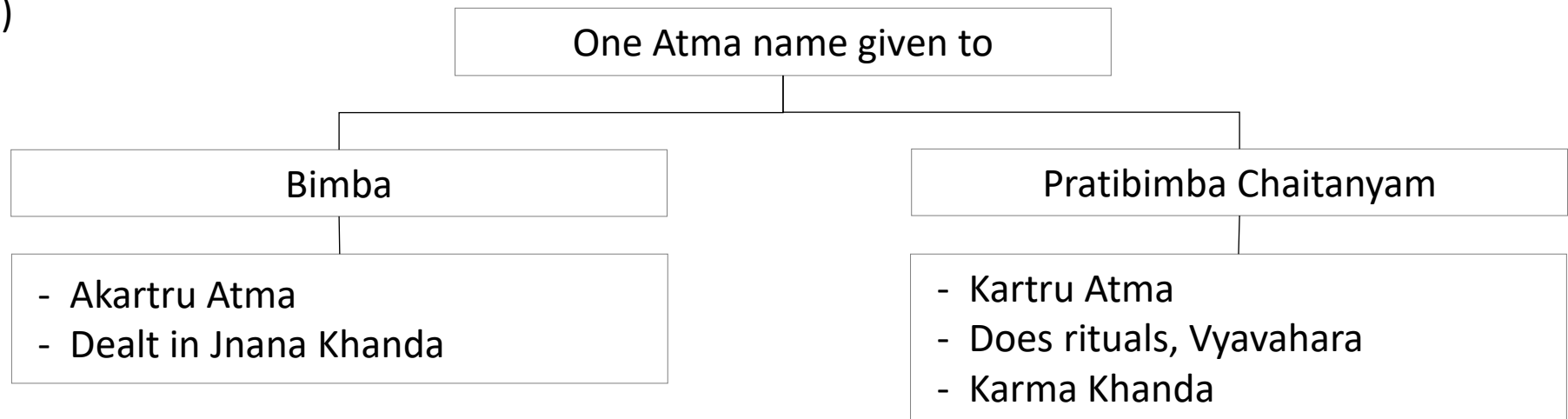
- Atma is travelling finite Atma
- Requires 13 Days Karma of Children
- For Shanti of Atma, do Prayaschittam
- Sending Soul to Svarga
- Savindi Karanam
- Join one Atma to forefathers
- Karma Bokta Atma.
- Deha Vyatirikta Kartru - Atma Jnanam required for all Karmas.
- Knowledge of Atma different than the Body, which is a Karta, travels after death.

- Travelling Atma = Chidabhasa Atma
= Pratibimba Chaitanya Atma
= Reflected Consciousness Atma
- Punya, Shukla Gathi, all with regard to this Atma.
- Deha Vyatirikta Kartru Atma Jnanam.
- Associated with Veda Purva Bhaga, Veidika Atma.

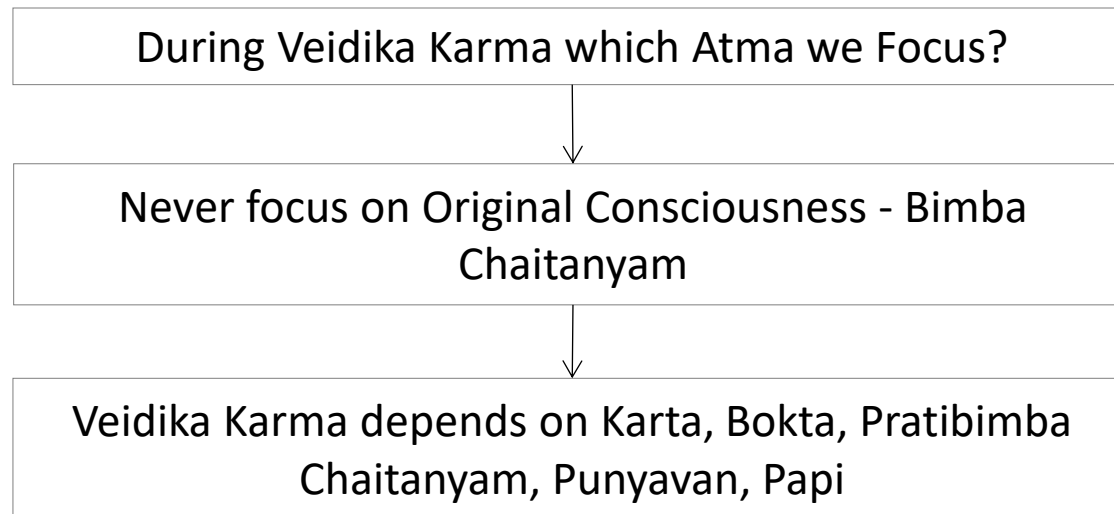
c) Atma No. 2 :

- Deha Vytatirikta Aakartru Atma Jnanam
- Different from Body
- Survives death of body
- Chit Amsha
- Not go to Svarga, Narakam, will not require Sraddham, Tarpanam, will not have any travel, Gathi.
- Deha Vyatirikta Akartru Atma Jnanam, Connected with Vedanta Bhaga.
- 2nd Atma = Bimba Chaitanyam, Original Consciousness.

d)



e)



f) Dehadhi Vyatiriktatva Kartrutva Boktrutvadhi Apeksha

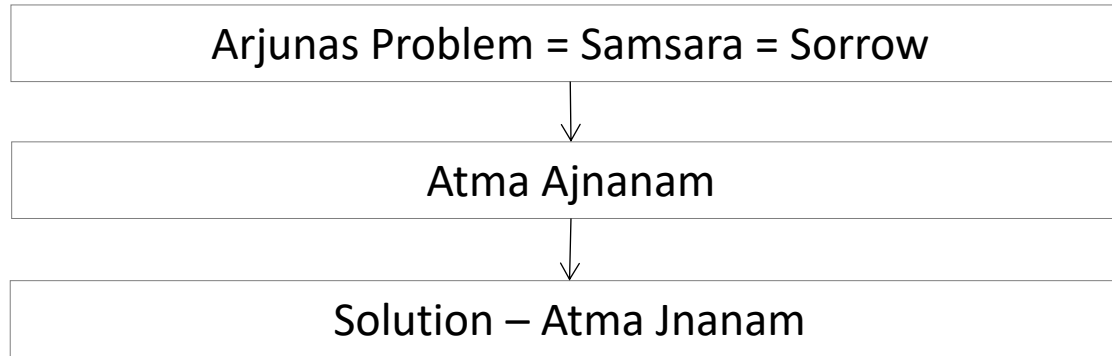
- Karma dependent on an Atma, Pratibimba Chaitanyam, which is different from the body, which is Karta, Bokta.

g) Atma No. 1

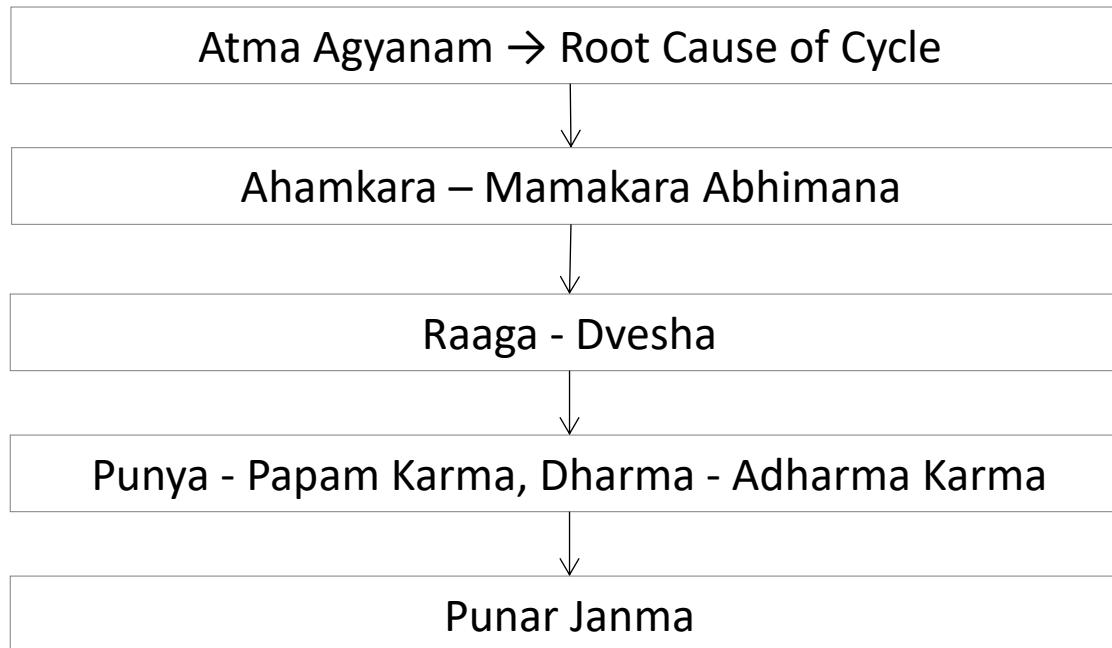
- Pratibimba Chaitanyam based is Veidika Karma.

XXVIII) 2nd Part of introduction :

a)

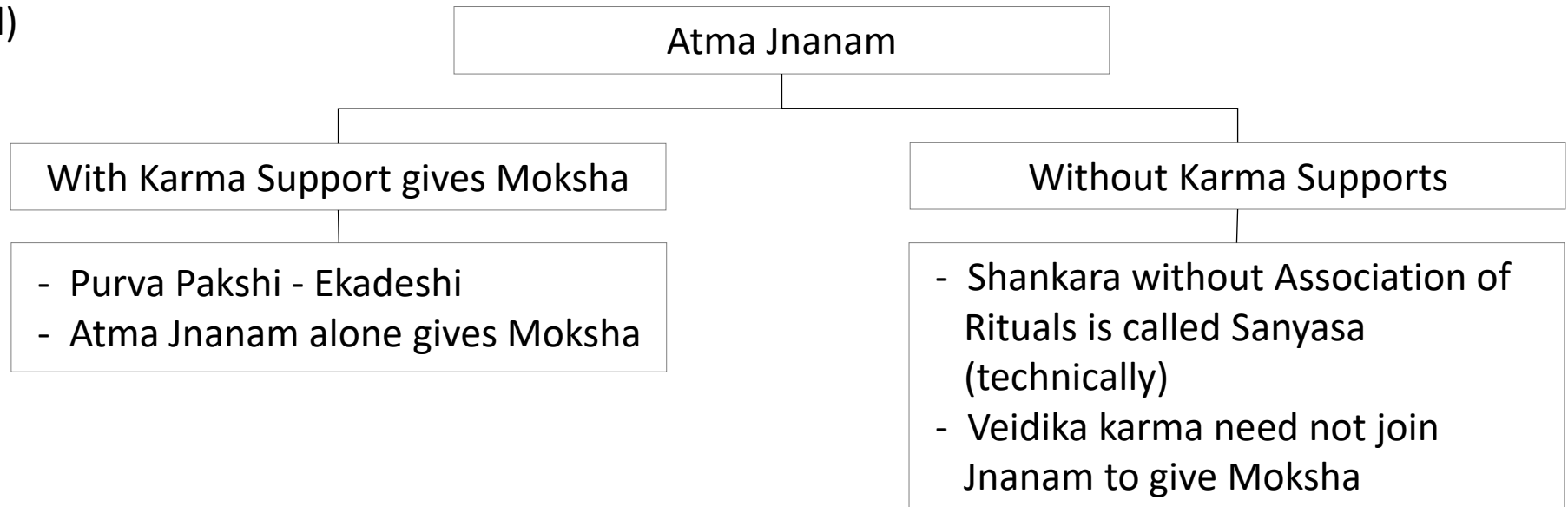


b) Chain of Samsara :

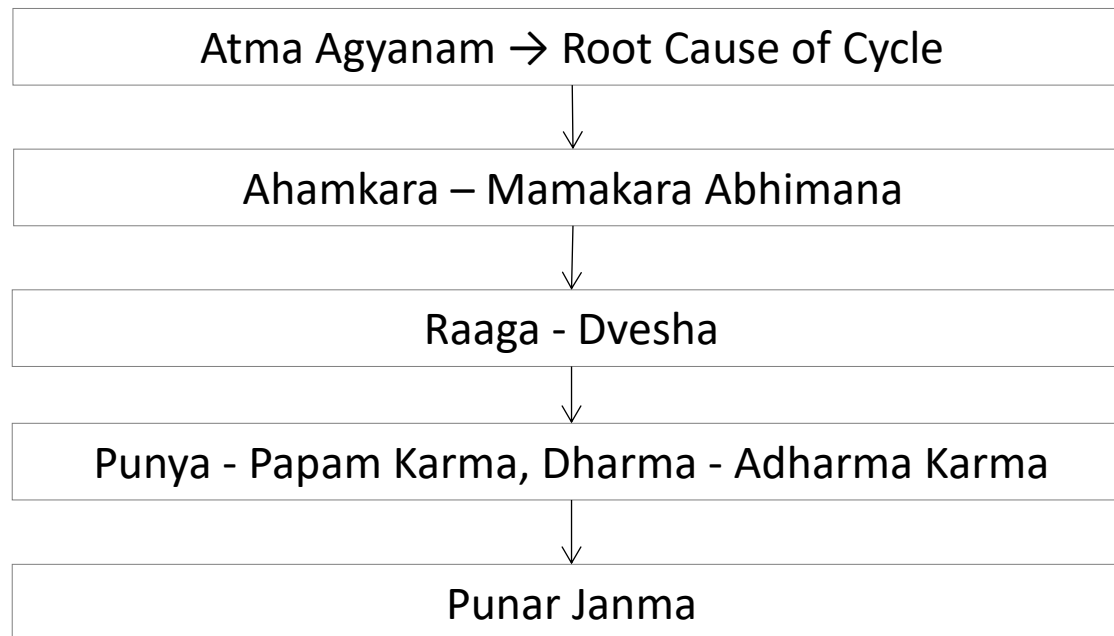


c) Atma Jnanam = Solution

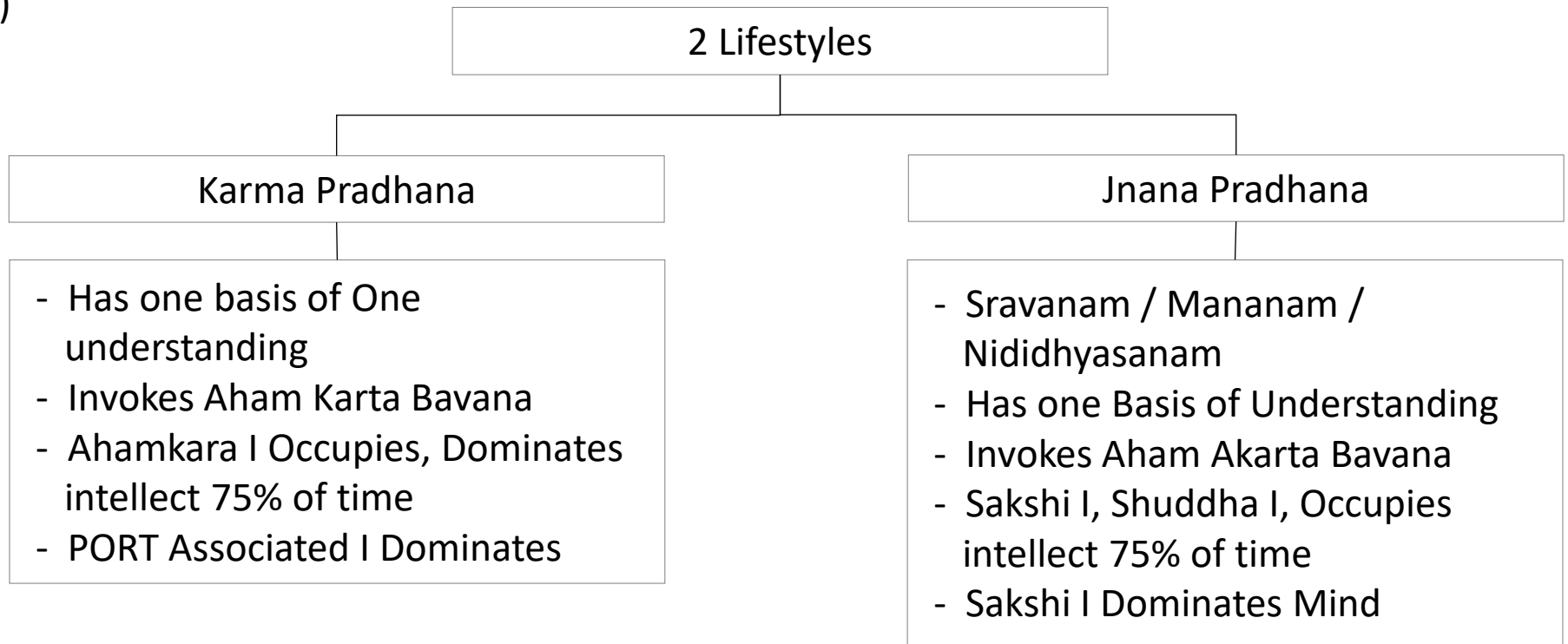
d)



e) Chain of Samsara :



f)



2 Types of Atma Jnanam

One Associated with Chidabhasa

- Chaitanyam Associated with the Mind, Sukshma Shariram
- What is nature of Chidabhasa?
- Deha Vyatiriktam continues to exist even after Physical Body dies
- Chidabhasa is Karta, Bokta
- Travels after Death
- Agami Pahi Chidabhasa Atma Jnanam

Associated with Chit

- Jnana Pradhana
- Requires Chid Rupa Jnanam
- Other than Body, there is another Body, Chit, Akarta, Abokta, Asanga, has no Travel

XXX)

2 Different Atma Jnanams are required

Deha Vyatirikta Kartatma Atma Jnanam in Karma Khanda

- Dependent Atma (Apeksha) on Veidika Karma
- Based on Dharma (Punya Karanam), Adharma (Papa Karanam)
- Requires Punya Papa Obsession, Awareness
- Re-inforces Punya Papam

Deha Vyatirikta Akartrukta Atma Jnanam in Jnana Khanda

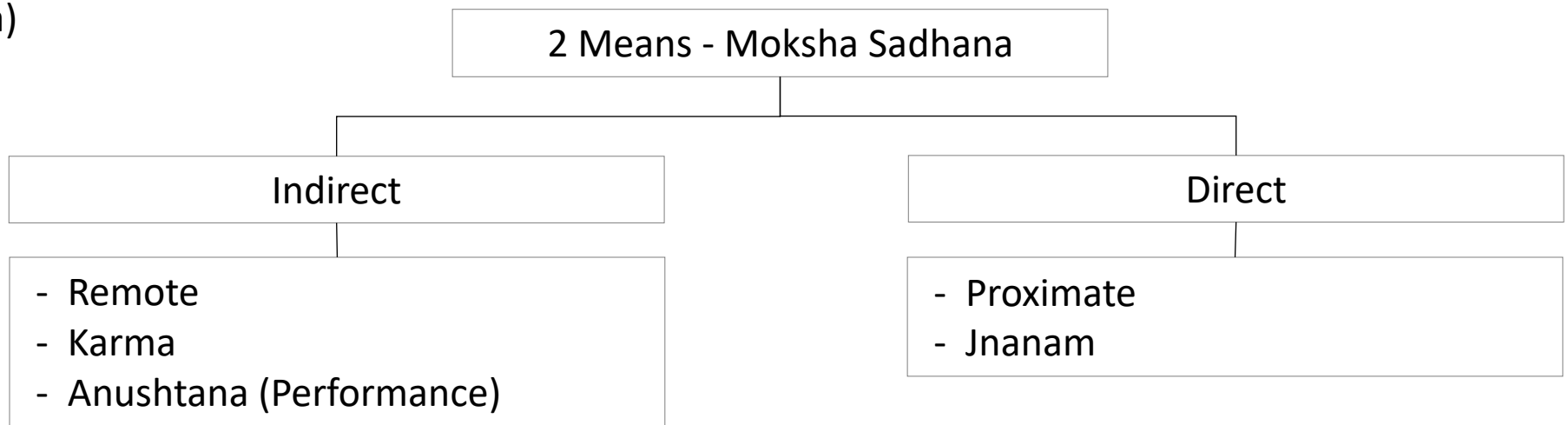
- Not interested in Punya Papam
 - Interested in Punya Papa Ateeta Atma
- Katho Upanishad :**
- Anyatra Dharmat, Adharmat

How can Karma, Jnana Co-exist at any time?

XXXI) 4th Definition :

- Moksha Sadhana Anushtana, Nirupana Lakshana.

a)



XXXII) What is means of Abiding in Atma, living in Atma?

a) If I encourage awareness of Janma Rahita Atma, I am living in Vedanta.

b) If all the time thinking of my past Janma, my present or future Janma or Relatives past, Present, future Janma, then it is Ahamkara Pradhana life.

XXXIII) After coming to Vedanta, Janma Pradhana thoughts must be dropped.

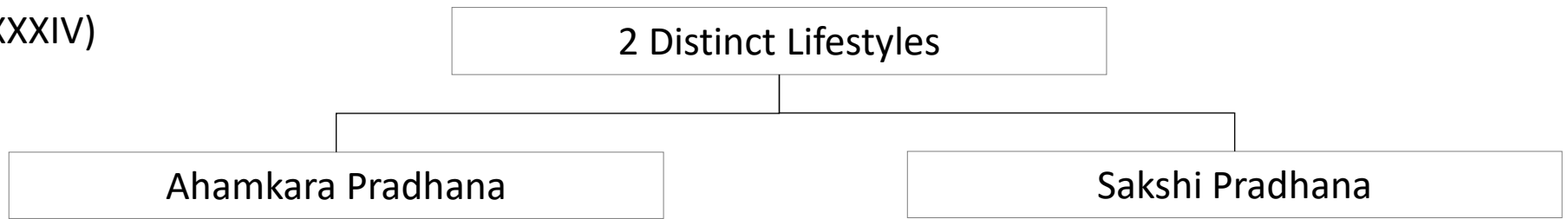
a) Knowledge of Vedanta is :

- I am Sakshi which is witness, does not have Janma.

b)

Veidika Karma	Jnanam
Requires Janma Awareness	Requires Janma thought negation

XXXIV)



- One can't choose both of them Simultaneously.

XXXV) Brahman is independently existing Principle without Body, Mind, world.

XXXVI) Tayorho :

- Of 2 Types of Knowledge in the Intellect.

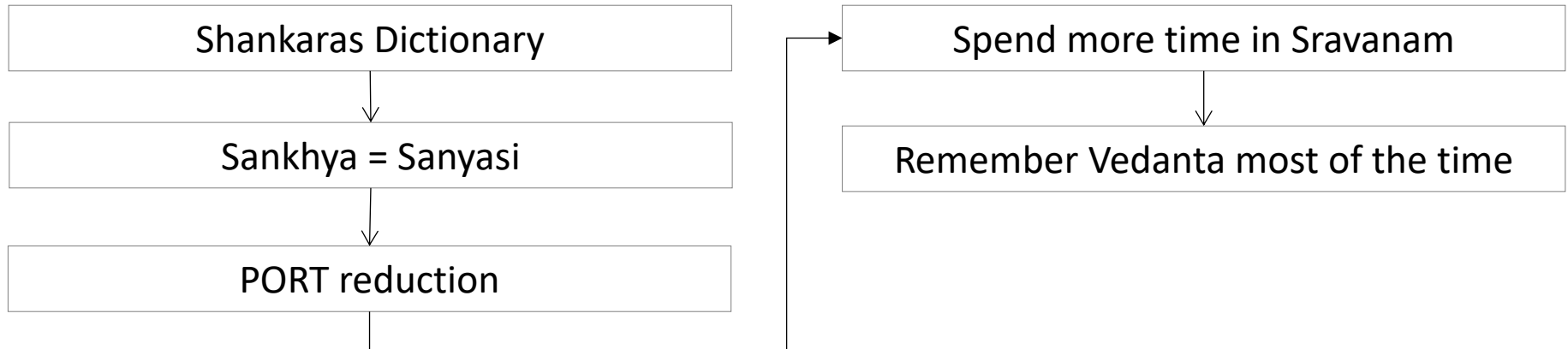
a) Sankhya Buddhi Ashraya

b) Requires Vedantic Awareness throughout the day.

c) For Sankhya - Jnana Pradhani people

- Those who have decided to lead jnana Pradhana life are called Sankhya.

d)



e)

Karma Yoga	Jnana Yoga
PORT increased, Vedanta Decreased	PORT Reduced, Vedanta Increased

XXXVII) Wants many relations

- Vedanta wants you to be Relationless Atma, will be a joke.

XXXVIII)

Sankhya Buddhim Ashritya	Yoga buddhim Ashritya
<ul style="list-style-type: none"> - Based on Atma Jnanam - Based on PORT Awareness 	<ul style="list-style-type: none"> - Based on Karma Jnanam - Based on PORT forgetfulness

9) I) Kartrutva - Akrutva Buddhihi :

Jnana Yoga - Lifestyle	Karma Yoga - Lifestyle
<ul style="list-style-type: none"> - I am Akarta - I am Non-dual Ekatva Buddhi 	<ul style="list-style-type: none"> - I am Karta - I am Dual, Anekatva Buddhi

2 Thoughts are Basis for 2 Lifestyles

a)

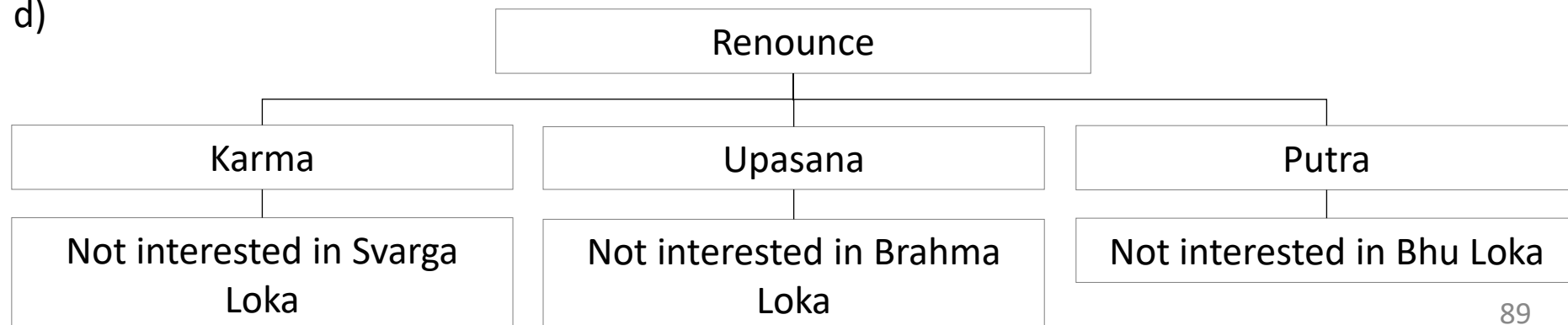


b)



c) Those who desire Atma Loka, they renounce Putra, Karma, Upasana

d)

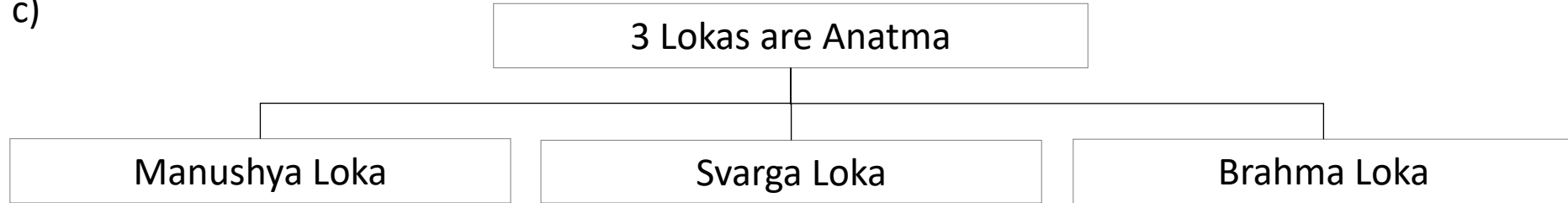


II) Those who are interested in Brahma Loka, they renounce Karma and Upasana.

a) It is clear that Karma Pradhana life is for 3 Lokas.

b) Jnana Pradhana life is for one Loka.

c)



d) Sarva Karma Sanyasa Vidaya :

- Renouncing prescribed Sadhanas, if you take to Sanyasa, you have advantage of PORT reduction.

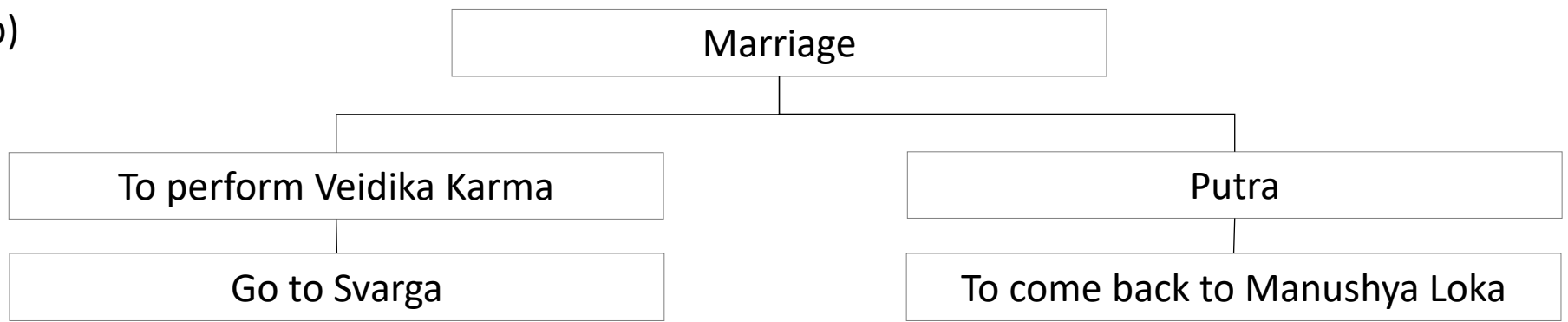
e) Sarva karma Sanyasa means PORT Reduction.

III) Tat Seshena :

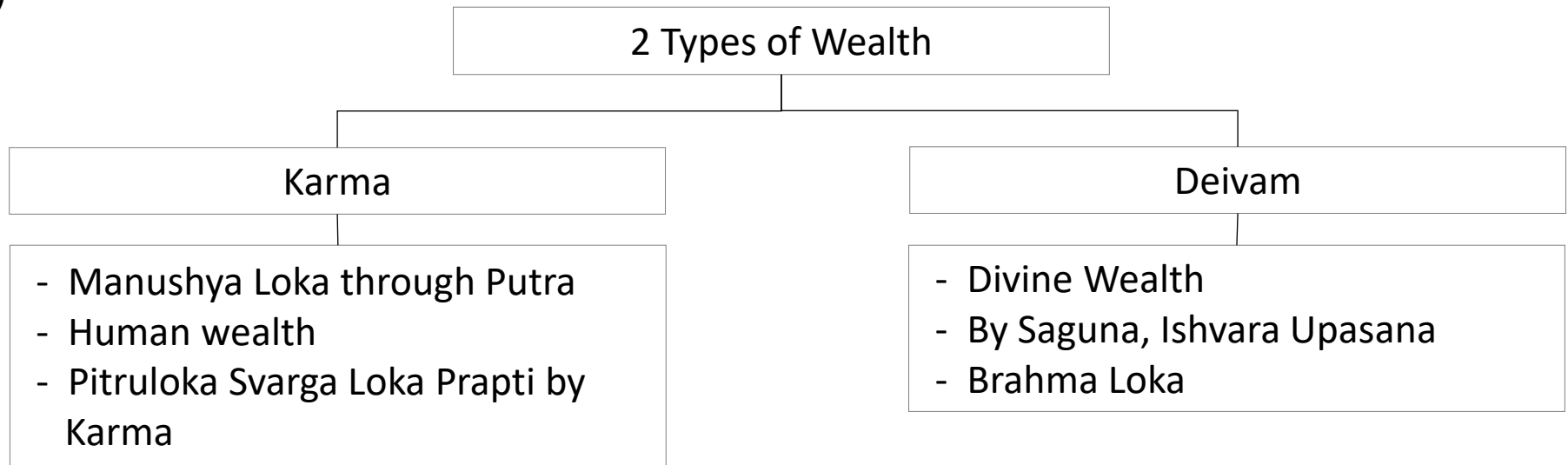
a)



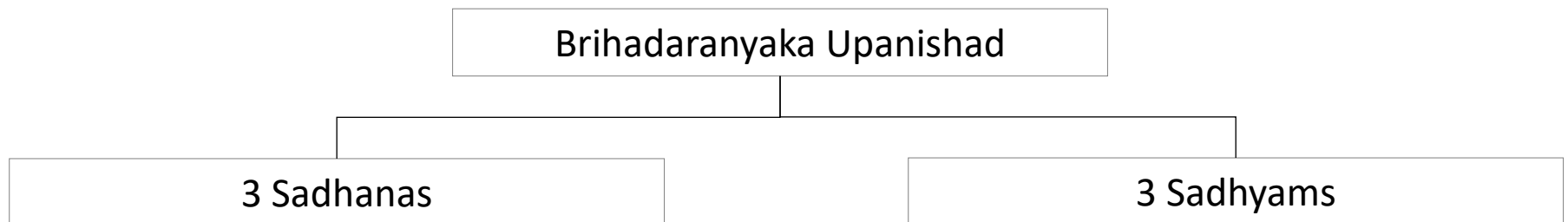
b)



c)



d)



- Desired by Prakruta Purusha, immature, uncultured people.

e) Samskruta Purusha rejects 3 Sadhanas and 3 Sadhyams

f) Takes to Jnanam and Moksha.

IV) Gita :

सर्वधर्मान्परित्यज्य
मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्याः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya
māmēkaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpēbhyah
mōkṣayaiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

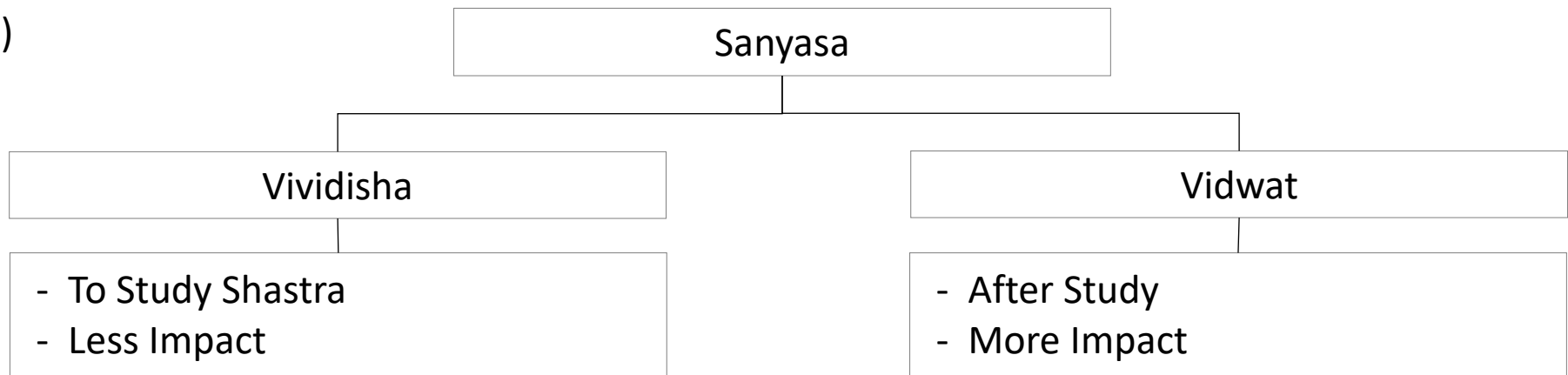
a) Sharanagathi in Advaitam = Sanyasa Ashrama

b) Sarva Dharma = 3 Sadhanas, 3 Sadhyams.

c) Conclusion :

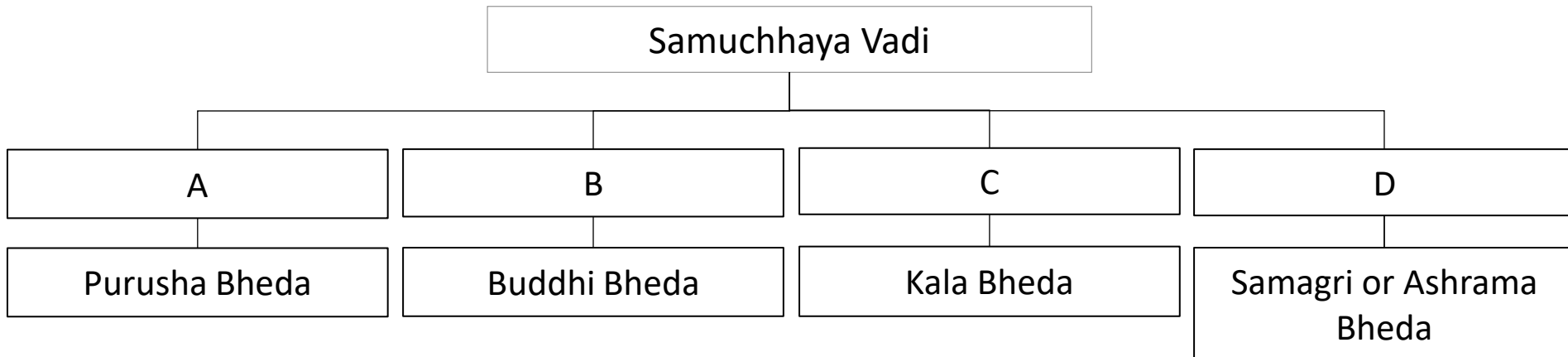
- Grihastha Ashrama meant for 3 Anatma Lokas.

d)



V) Jnana Karma Samuchhaya is an unscriptural proposition.

VI) Shankara gives 4 Reasons to Negate



VII) Purusha Bheda :

Jnanam	Karma
For Sankhya	For Yogis

- 2 Different Groups.

VIII) Mati Bheda / Buddhi Bheda - Mind set difference.

Karma Pradhana	Jnana Pradhana
<ul style="list-style-type: none">- PORT increase- Ahamkara is Dominant	<ul style="list-style-type: none">- PORT Decrease- Sakshi Pradhana

IX) Kala - Bheda :

a) Different time, Conditions

b)

Karma Pradhana	Jnana Pradhana
<ul style="list-style-type: none">- Before Sadhana Chatushtaya Sampatti- Previous	<ul style="list-style-type: none">- After Sadhana Chatushtaya Sampatti- Later

c) Can't Combine, No Samuchhaya

X) Samagri - Bheda or Ashram Bheda :

a) Infrastructures Different.

b)

Karma Pradhana	Jnana Pradhana
<ul style="list-style-type: none">- Addition of PORT- Grihastha	<ul style="list-style-type: none">- Reduction of PORT- Sanyasa

c) Putra, Vitta, Loka Eshanas for Grihastha's

d) Rejection of Grihastha, PORT for Jnanam, Atma Loka taken up

XI) Because of 4 Differences Jnanam and Karma can't be combined.

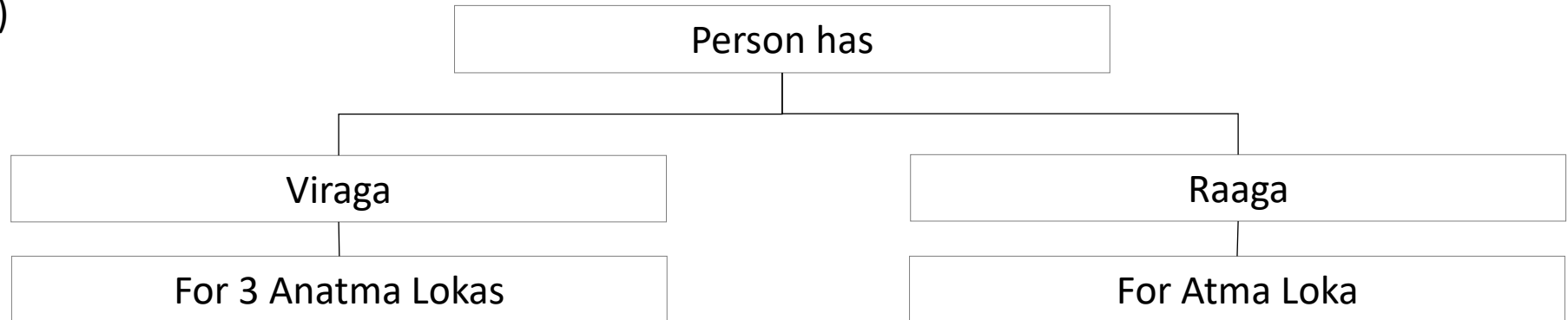
XII) 4th Argument - Ashrama Bheda given in Brihadaranyaka Upanishad - Chapter 4 - 4 - 22.

XIII) Atma Loka is called Moksha

a) Sanyasi not interested in Manushya, Svarga, Brahma Lokas (Loka Trayam)

b) Interested in Atma Loka (Moksha)

c)



XIV) For Kshatriya - Yuddham is Dharma Shastra Vihitam Smartha Karma.

a) 4 Varnas, duties Categorized

b) Yuddham = Svadharma for Kshatriya

XV) Shankaras Contention

a) Grihastha can enjoy Moksha with Kevala, Enjoy Jeevan Mukti Status, Continue doing Laukika Karmas as Mithya.

XVI) Samuchhaya Vadi :

Jnanam	Karma
Akartrutva Buddhi (I am Akarta thought)	Kartrutva Buddhi (I am Karta thought)

10) I)

Grihastha	Sanyasa
Karma Yoga	Jnana Yoga

a) In Samuchhaya Vada, Kartrutvam and Akartrutvam have same order of reality.

b) Samuchhaya Vadi Does not Accept Satyam - Mithya Difference.

II) Argument of Samuchhaya Vadi - In Advaitam :

a)

Akartrutvam	Kartrutvam
Satyam	Mithya

b) Opposite attributes can Co-exist.

c)

Dry Sand	Wet Water
Satyam - Higher	Mithya - Lower

Happily Co-exist

d)

Motionless	With Motion
Waker	Dreamer

Do Co-exist

e)

Paramatma Atma - Akarta	Waker
Higher	Lower - Karta

Can - Co-exist

- Different orders exists in one Person.

f)

Turia Drishti	Wakers Drishti
Satyam	Mithya

- Satta Bheda
- Opposite attributes
- Like light Darkness in Dream - Waker

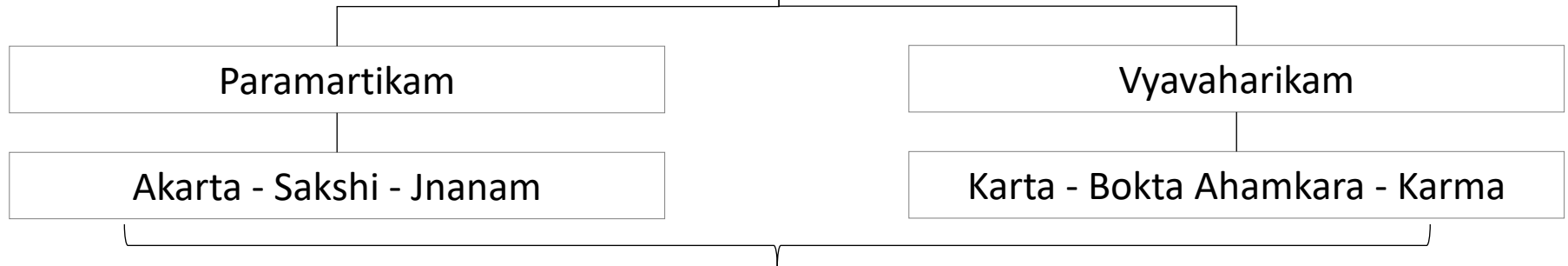
g)

Akartrutvam	Kartrutvam
Jnanam	Karma

- Can Co-exist in Advaitam
- Instant Moksha here and now

h)

In Grihastha Person can have 2 Drishtis



Can Co-exist in Grihastha According to Advaitin

III) Krishna Accepts Co-existence of Karma and Jnanam in a Grihastha.

- Instructs Arjuna - Do Karma.

a) Gita :

सक्ताः कर्मण्यविद्वांसः
यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तः
चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṃsah
yathā kurvanti bhārata |
kuryād vidvāṃstathā'saktah
cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

b)

Ajani	Vidwan
Remains in Grihastha performs Karma	Jnani also should perform Karma in Grihastha Ashrama

c) I am Karta - Akarta in Grihastha

- In sleep Akarta, Karta in waking, dream.

d) Jnanam and Karma can Co-exist

- Jnanam gives support to Karma.

IV) Akarta and Karta can Co-exist only in different orders of Reality

V) Advaitin :

a) Even if he is Grihastha he loses Status of Samsari after Clear - Jnanam.

b) Grihastha Jnani is a Mukta Purusha.

c) Muktasya = Grihastha Jnani, already liberated with power of Knowledge

d) He is a Nitya Mukta, not Combining Karma, Always liberated.

e) Jnanam pulls Grihastha out of Samsara into Atma Loka.

VI) Advaitin :

- Karma as means for Moksha not acceptable.
- Jnani claims Nitya Mukta status because of Jnanam.

11) I)

Samuchhaya Vadi	Advaitin
a) Samsari b) Karma has Sadhanam Status, means for Liberation c) Moksha = Goal to be Achieved, Sadhyam d) Sadhana gets Atma Jnanam, Does Karma, gets Moksha after Death	a) Asamsari b) Karma has no role to Play - Jnani = Nitya Mukta c) Moksha = Siddham - Already Accomplished d) Grihastha Jnani - Not Sadhaka e) Karma not Sadhana f) Moksha not Sadhyam g) Grihastha Jnani free here and Now

II) Shankara :

- a) Grihastha Jnani Co-exists with Karma
- b) Veidika Jnanam and Karma Co-exists.
- c) Already liberated as Jnani
- d) Once Karma loses Sadhanam Status it is called Abhasa Karma, like roasted seed.
- e) Roasted seed - Pseudo seed
 - Like fake Rs. 500 Note.
- f) Action at body level does not Deserve Technical Name Karma.

g) Grihastha Karma here like fake Money, called Karma Abhasa.

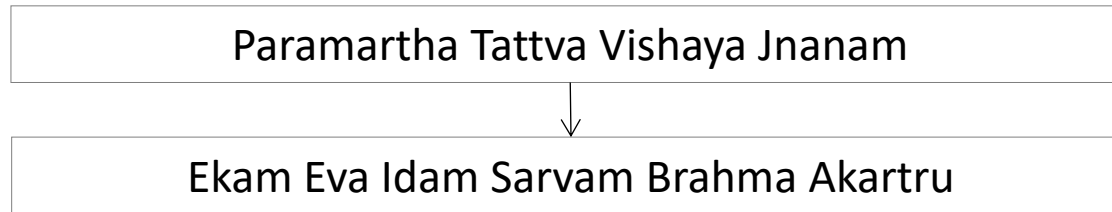
- Can't germinate Punya Papam not Karma itself anymore
- Hence no Question of Samuchhayam.

h) Entire Plurality is one Brahman Alone.

III) Doubt :

- Does Shankara accept Grihastha - Jnani
- 7 Arguments conveys Jnanam only in Sanyasa Ashrama
- Doesn't accept Grihastha Jnani

IV)



a) In his intellect, Karmas and Phalams have become Mirage water.

b) Sarvani Srouta, Smartha Karmani Svapna Samani

V) Discussing Typical Grihastha here.

a) Shankara has no Prejudice Against Grihasthas.

b) Grihastha has Purified Mind, Studied Shastra

c) Does not take Vividisha Sanyasa for Study, becomes Jnani Grihastha.

d) Does not take 2nd Sanyasa - Vidwat Sanyasa also for Nididhyasanam.

e) Example :

- Yagyavalkya, Great Jnani, Renounced Grihastha for Nididhyasanam.

f) Grihastha can do Nididhyasanam is Grihastha itself

g) Becomes Jnana Nishta Grihastha, no more more Jnani Grihastha.

h) Has no Samuchhaya.

VI) Vedantic Vision :

- With Jnana Nishta can continue to perform all Karmas as Karma Abhasa, giving no benefit of Punya - Papam.

VII) Normal Ajnani :

- Does not know Akarta status
- Suffers Samsara dukham.

VIII) Jnana Nishta :

- Knows his Akarta Brahma status
- Performs actions, but like Roasted seed.
- Does not give Punya or Papa Phalam
- Jnani always enjoys his Svarupa Ananda.

IX) Shankara :

- There is Co-existence of Jnanam and Karma but no Samuchhaya
- Karma does not get title, status of Karma.

X) Mirage water and Sand can't be combined

- Waker - Dreamer can't be mixed
- Rope, Rope snake no real mix up

XI) Karma and Jnanam can't be combined to give any Purushartha

a) Karma can't be combined with Jnanam by Jnani, because of absence of Kartrutvam and Bokrutvam.

XII) In my presence, Ahamkara performs actions

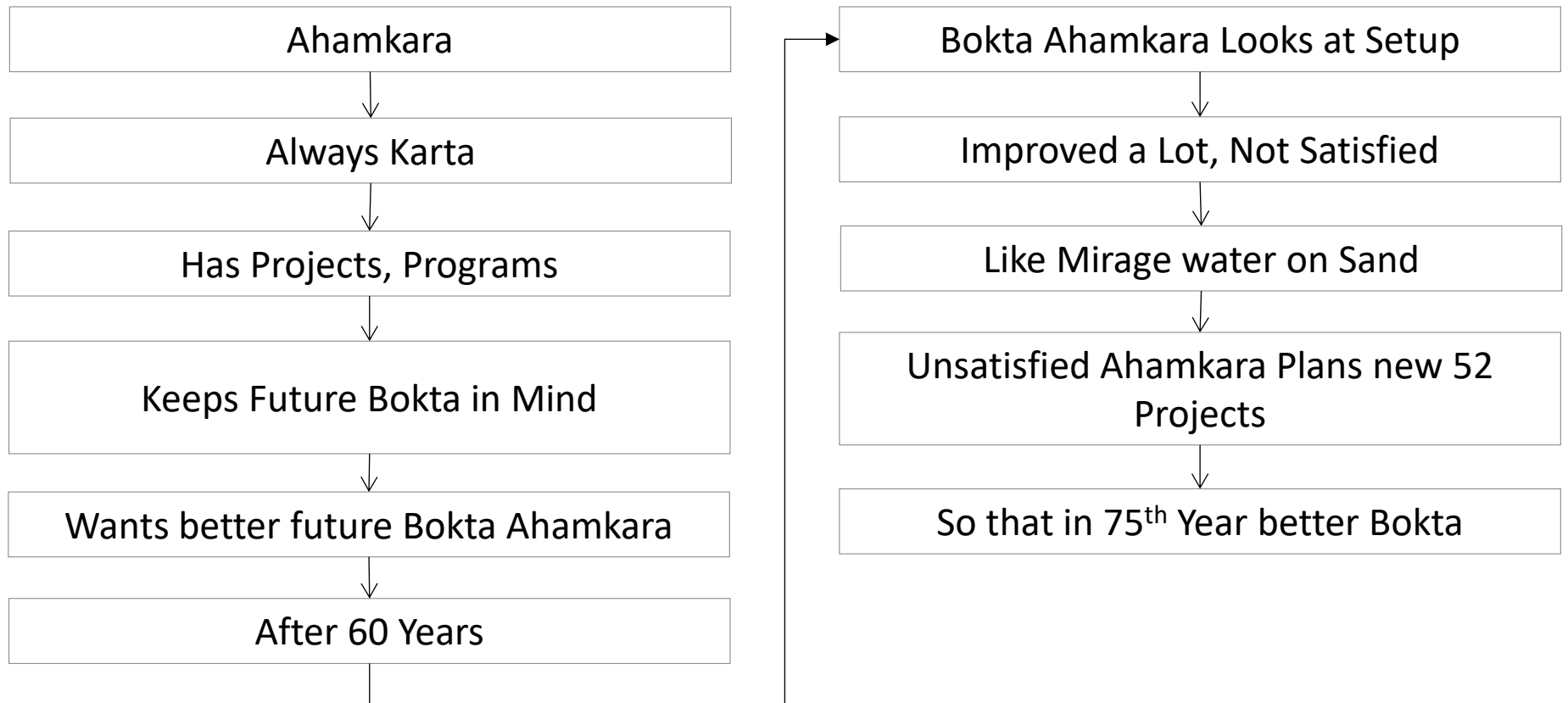
XIII) Gita :

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

a) See Parallely :



b) Karta - Bokta cycle is our life Cycle.

c) Learn to say I am Akarta, Abokta Sakshi I - Daily

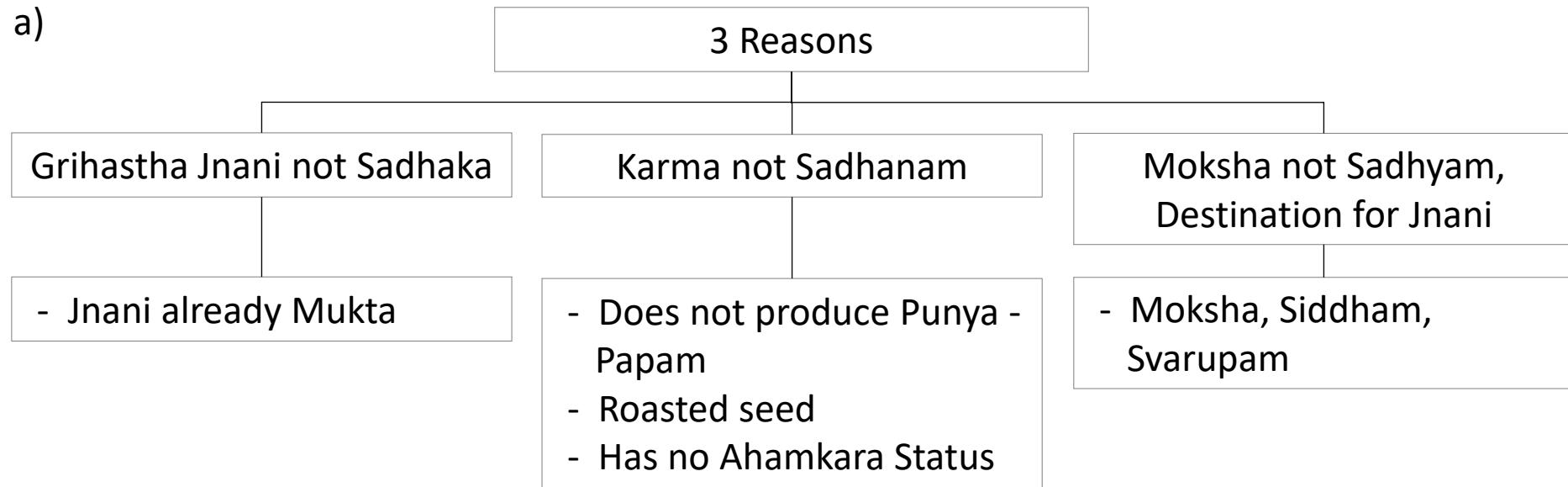
d)

Set up	When I am fit
<ul style="list-style-type: none">- Fit- I am not	<ul style="list-style-type: none">- Set up not fit

XIV) Drop Ahamkara Right now.

- Aham Akarta, Abokta Sakshi, Nitya fit. This is Vedanta.

XV) 3 Reasons for Karma Abhasa :



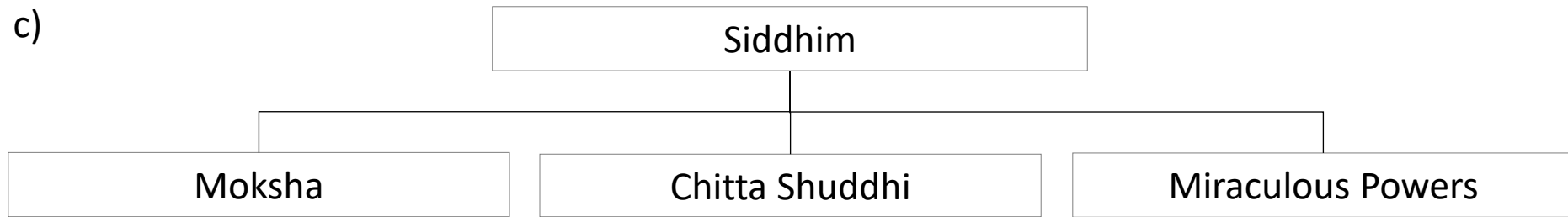
12) I) How Karma looses Sadhana Status?

a)

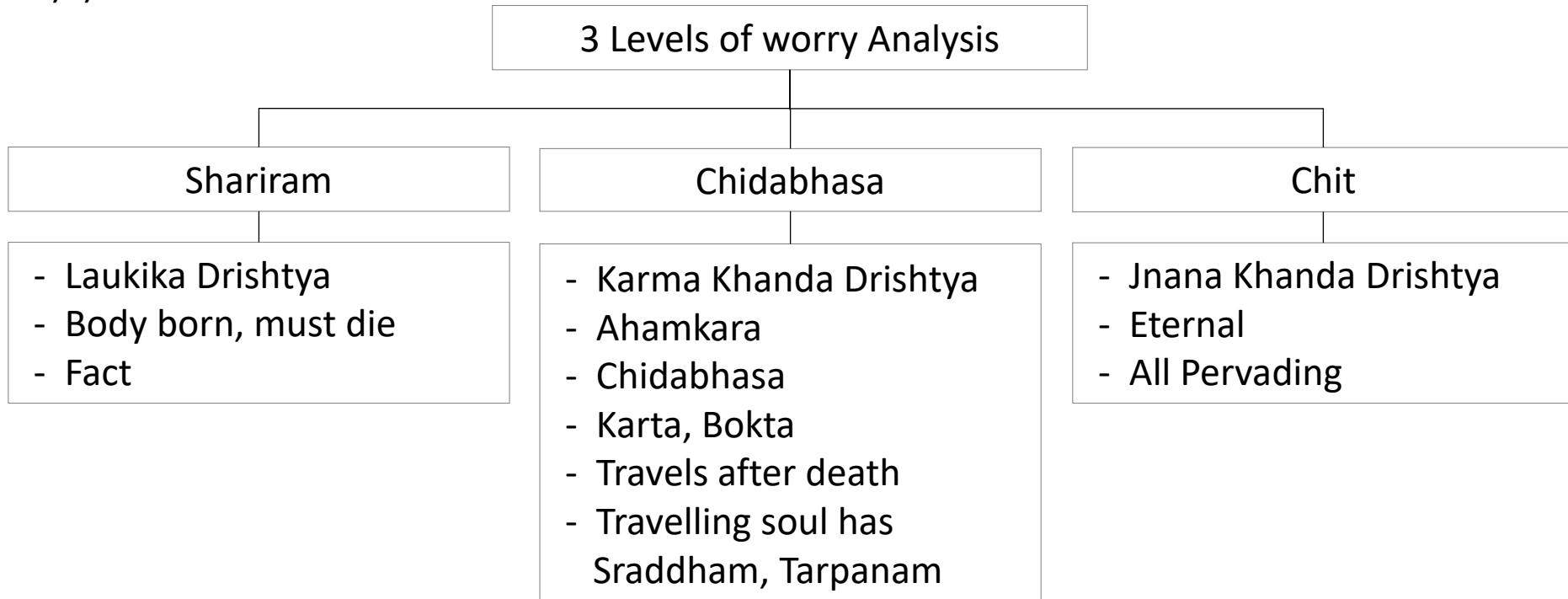
Jnanam	Karma
Internal Transformation	Outside, has External Status



c)



13) I)



II) All 3 Don't Deserve your grief.

- You are Grieving, hence deserve attention.

III) Chidabhasa :

- Ahamkara - Survives, Travels, will take new body.

IV) Chit - Atma Angle :

- Will not die or travel.

a) Gita :

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

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya eva ca |
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yam sanātanaḥ || 2 - 24 ||

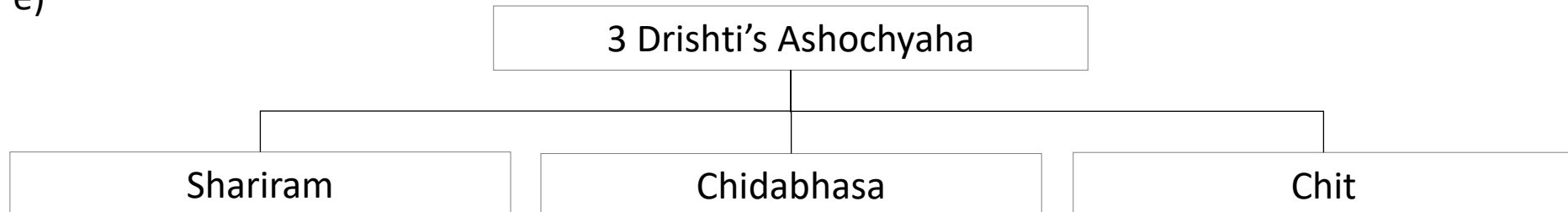
This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

b) Atma is everywhere, eternal

c) No Question of going to Naraka, Svarga

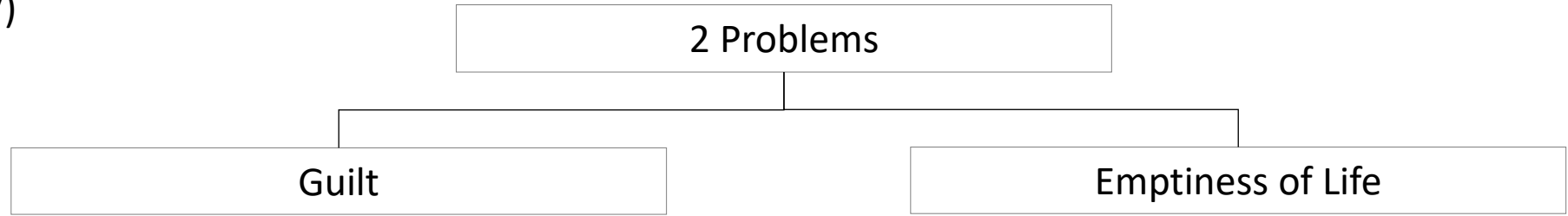
d) All Lokas exist eternally in Atma, Pure Conscious being.

e)

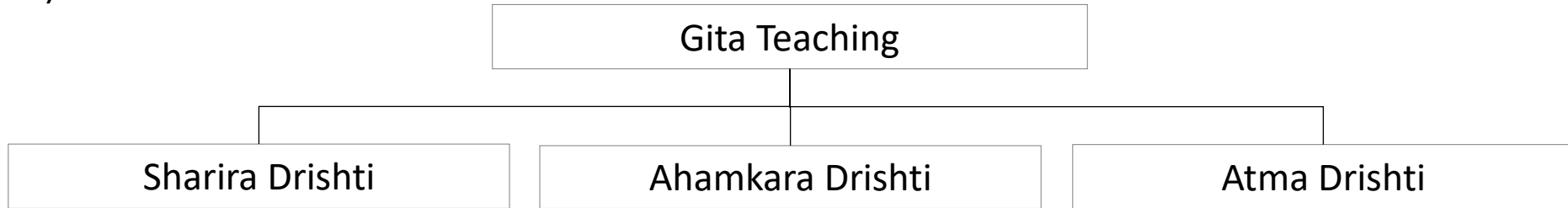


f) Paramartha Rupena = Chit Eternal, all pervading.

V)



VI)



VII) Verse 12 to 25 = Atma Drishti

- **Krishna wants Arjuna to look at Bhishma, Drona as Atma, not as Shariram or Ahamkara Chidabhasa.**

VIII) We are going to focus on Bhishma the Atma

a) Paramarthata - Tu :

- My teaching is not from Shariram or Ahamkara Chidabhasa Drishti.

b) Katho Upanishad :

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

Anyatra dharmad-anyatra-dharmat anyantra-smat kṛta-kṛtat,
Anyatra bhūta-ca bhavya-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.” [1 - 2 - 14]

c) Paramartha :

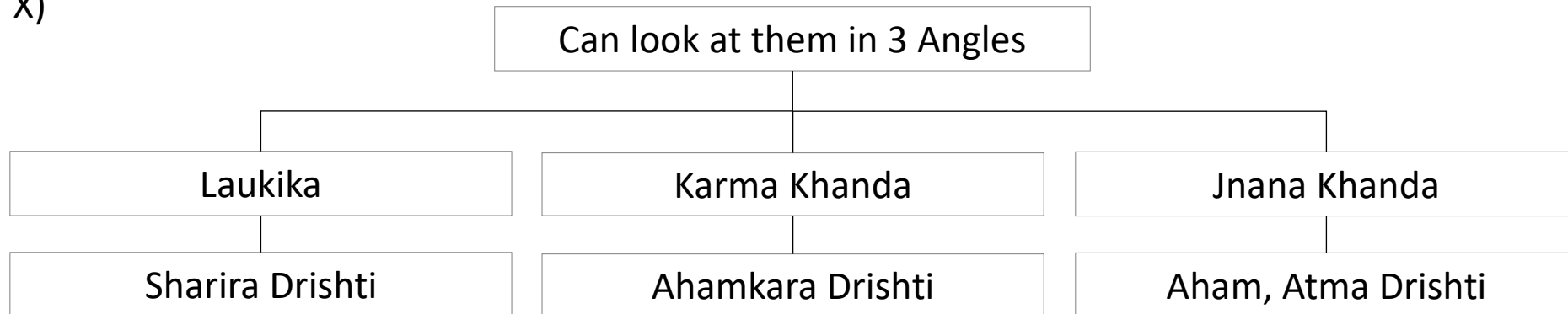
- Means from Paramartika Drishti, focussed from Verse 12 to 25.

IX) Therefore, you require Atma Vidya

a) You are confused w.r.t Atma

b) I am not going to teach Dharma Shastra but Brahma Vidya.

X)



a) Shariram - Anityam

b) Chidabhasa - Anityam

- Chidabhasa = Relatively eternal.

c) During Death / Pralayam, Chidabhasa doesn't die

- Goes to potential condition.

d) Next Srishti, same Chidabhasa is going to come.

e) Gita :

अव्यक्ताद् व्यक्तयः सर्वाः
प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ
prabhavantyahaṛāgamē |
rātryāgamē pralīyantē
tatraivāvyaktasaṁjñakē || 8-18 ||

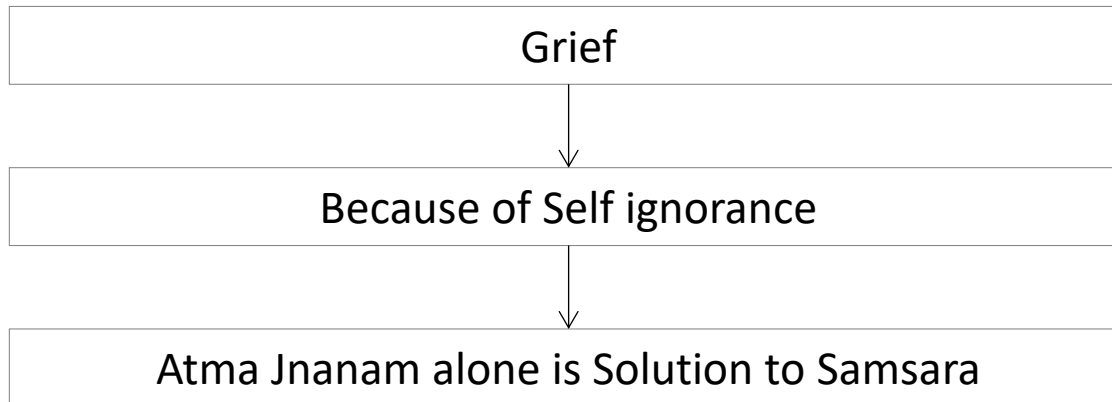
From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

f) Chidabhasa - Relatively eternal, Punarapi Jnanam, Maranam.

XI) Vedantic Angle :

- Chidabhasa perishable during Videha Mukti.

a)



- b) Can't worry over a fact
- c) Deha Drishtya, can't Grieve.

XII) Chidabhasa :

- a) Bhishma, Drona, others will travel after death
- b) Will take another body
- c) Noble souls, will not have inferior Janma
 - Sath Vruddatvath
- d) Bhishma will have only higher Loka
- e) No worry from Chidabhasa angle

XIII) Chit Angle :

- a) Nobody born, Dies
- b) Bhishma not killer, killed by you

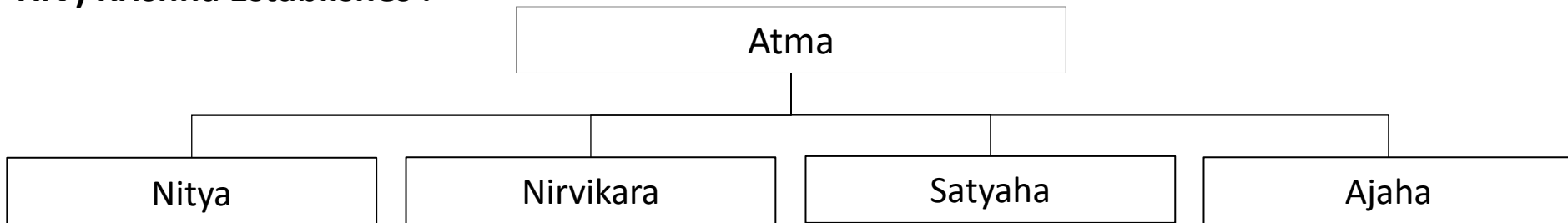
c) Gita :

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ
yaścainaṃ manyatē hatam |
ubhau tau na vijānītah
nāyaṃ hanti na hanyatē || 2-19 ||

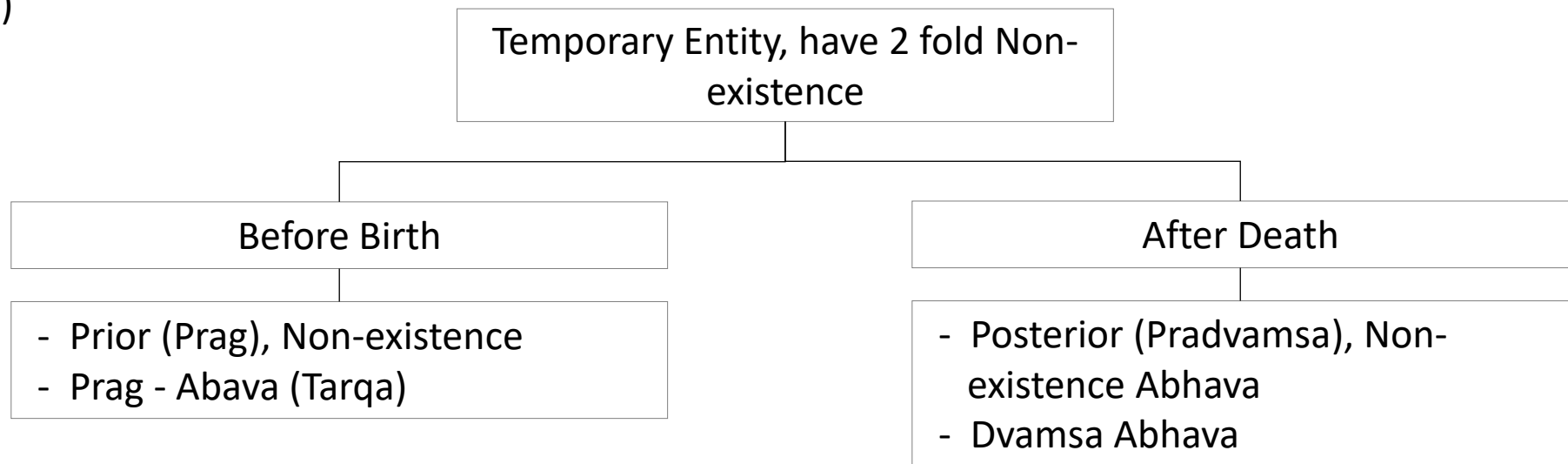
He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.[Chapter 2 - Verse 19]

XIV) Krishna Establishes :



- W.r.t. Atma angle of Bhishma, Drona, or Arjuna nothing to grieve.

a)



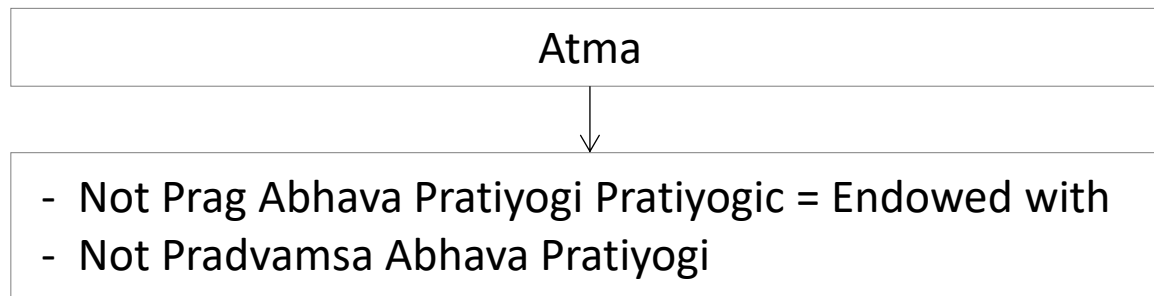
XV) What is Nitya Vastu definition?

a) It does not have prior Non-existence

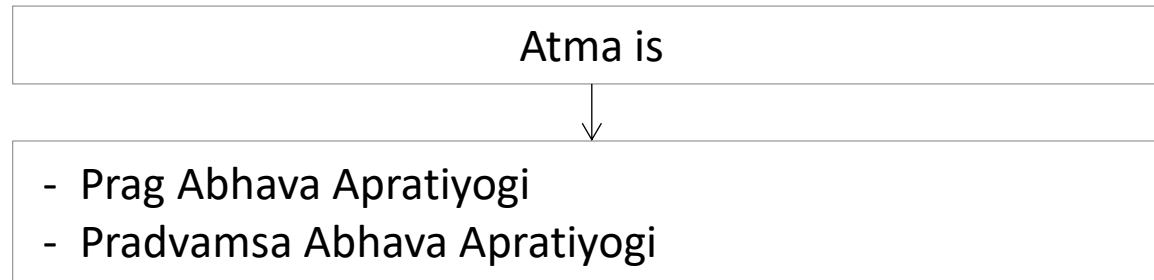
b) Atma, does not have date of birth, no prior Non-existence

c) Therefore, Atma does not have death, posterior Non-existence.

d)



e)



f) Show Atma Is Prag, Pradvamsa Abhava Dvaya Pratiyogitvam.

g) Will understand Atma is Nitya, by revelation of Prag, Prad Advamsa Pratiyogi.

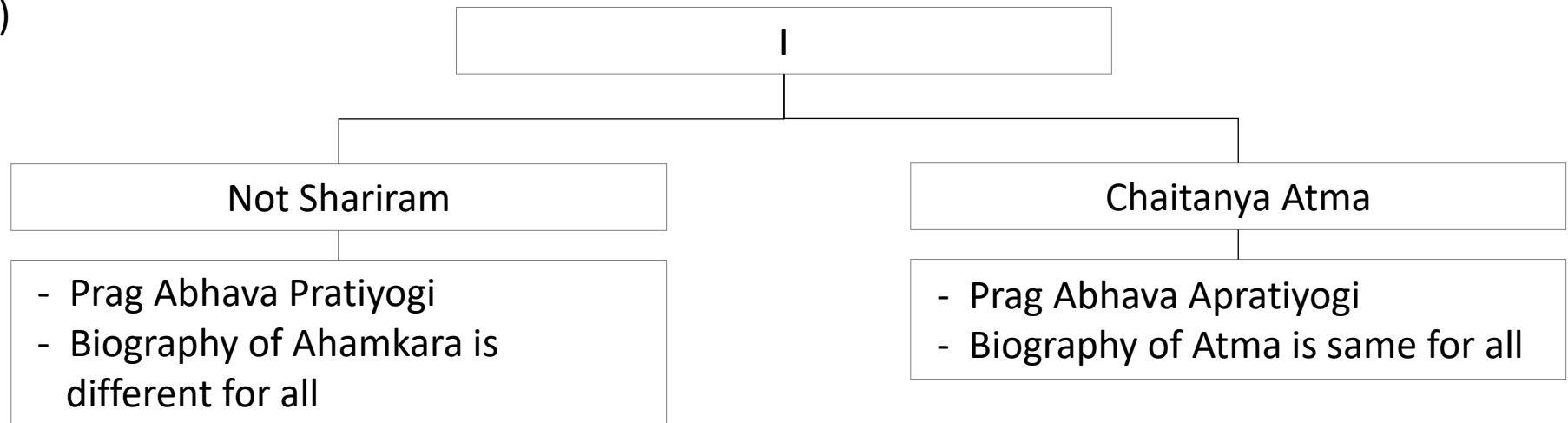
XVI) Verse 12 :

a) 1st Line - Atma Prag Abhava Apratiyogitvam

- Atma does not have prior Non-existence
- Does not have a date of birth

b) I always existed in the past and will exist in the future without the body is the ultimate truth conveyed by Lord Krishna.

c)



XVII) Date of birth and death have to be removed from all Jivas

XVIII) Consolidates meaning of entire shloka :

a) In the past also, I existed, in the future also, I will exist, in the present also, I exist.

b) We don't have a doubt whether we are existent in the present

c) Entire Vedanta is splitting up world / Body into Atma / Anatma, and holding up Atma is our real nature.

d) Tad Pada Lakshyarth = Tvam Pada Lakshyarth
= Aikyam

e) I Atma am Nitya, Sarvagataha.

f) I am always existent is the message conveyed by Krishna in Verse 12

g) I am existent before Waking, after sleeping.

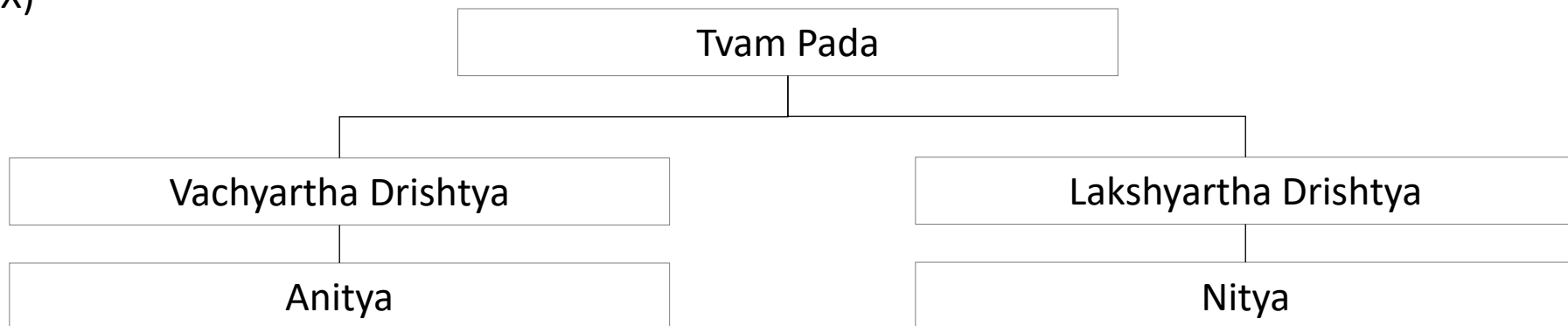
h) I always exist as Sat Chit Ananda different from Waker, dreamer, sleeper, Ahamkara which is related to Body - Mind complex

i) Existence is an independent principle.

XIX)

Sharira Drishtya	Atma Shariri Drishtya
Anitya	Nitya

XX)



XXI) Do Bhaga Tyaga Lakshana to understand these Verses 12 to 25.

XXII) Kaumaram, Yauvanam, Jara are changes, modifications in the body, arriving, departing.

XXIII) Atma is continuously there as Sakshi, continuously, changelessly present

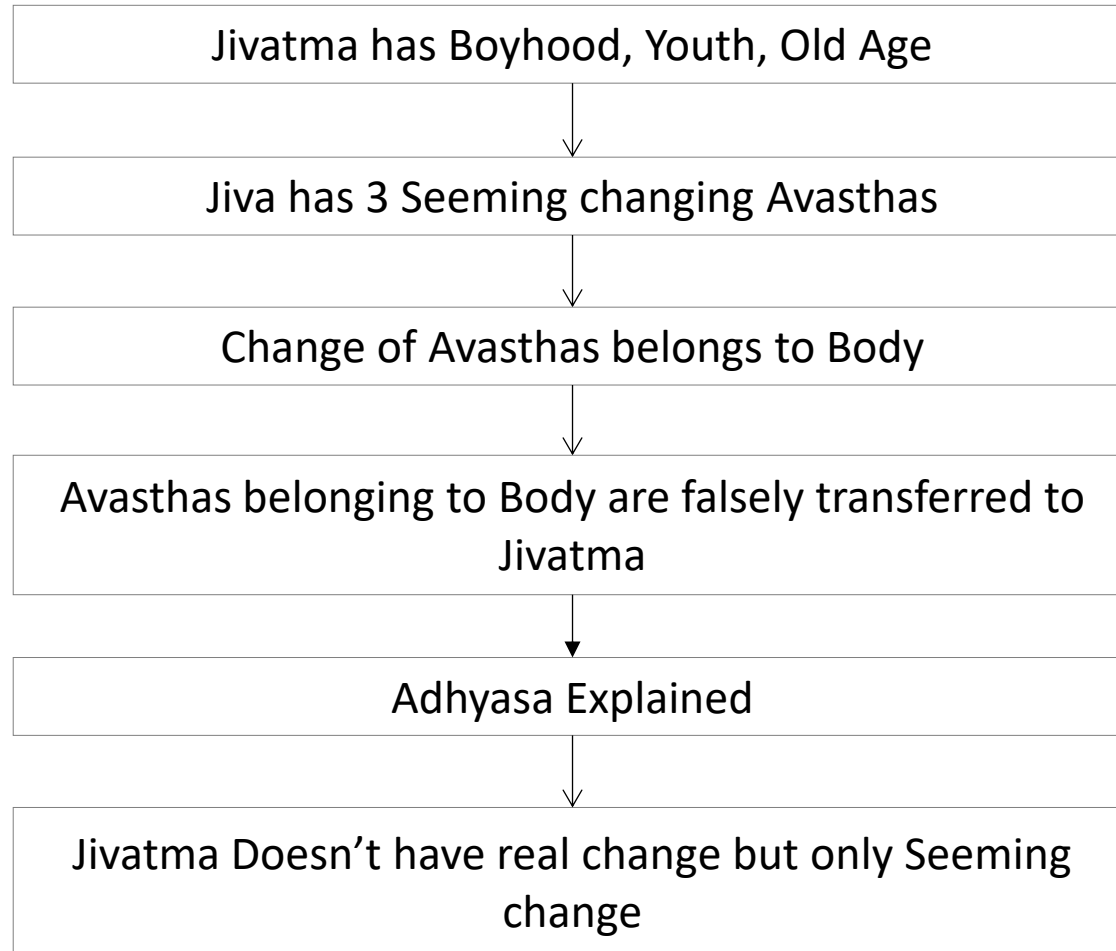
XXIV) Atma continues as changeless as Aham, Aham, Aham

XXV) If Aham also arrives and departs, during Boyhood one I is there, Yauvanam another I, Jara another I is there.

a) These Avasthas come and go I - Atma am constant, don't come and go.

b) Similarly, Waking, dream, sleep, 3 conditions of the mind are mutually exclusive.

XXVI) Superficially Presents :



14) I) Example :



II) Example :

- It is to show that Jivatma has seeming Kaumaram, Yauvanam, Jara Avasthas
- Not factual.

III) What is factual state?

- Jivatma remains Avikriyaha.

IV) Adhyasa :

- Jiva seemingly goes through Waking, Dream, Sleep states
- Jiva is factually Nitya Mukta.

V) Adhyasa :

- Jiva seemingly goes through Kama, Krodha, Shokha, Moha, Madah, Matsarya (All 3 Vrutis in the Mind)
- Jiva is always Akartya, Abokta Atma.

VI) Jiva has seeming birth, death, boyhood, youth, old age, Waking, dream sleep, Shokha, Moha, Not factual.

VII) What is the factual state?

- Avikriya - Nirvikara Svarupa
- Adhyasika, Aupadhika, Vikara Na Bhavati Tasyam Madhye...

a) Jivatma Chaitanyam Nirvikara Svarupa Continues, changelessly, Ultimate Experiencer, Consciousness.

b) One changeless Aham continues

c) Change in Avastha of upadhi not change in Jiva Atma.

d) Avasthas do not belong to Jivatma, created by Ishvara for Prarabdha exhaustion, Ishvara Srishti.

e) Avasthas Arrival, departure belong to Upadhis not Jivatma

f) Jivatma = Paramatma

= Nirguna Nirvikara Turiya Atma

g) Jivatma is same all the time - Changeless Aham, Chaitanya Svarupaha, Sakshi Svarupaha

h) Avikriya Eva, Nirvikarasya Eva

VIII) Atma does not have Madhyama Vikara Trayam, clearly understood.

a) Vardate, Viparinamate, Apakshiyate

b) Vikara Rahita Atma exists

c) Only seeming boyhood, youth, old age Praptihi

IX) If Atma has really changed in Boyhood, Youth, Old age, one will not have continuity of experience.

a) Same I, was in boyhood, youth hood, old age

b) Experienter of old age can't talk of experienter of boyhood and youth

c) No single experienter can talk of Waking, dream, sleep

d) I - which experiences boyhood, youth, old age must be free from 3 Avasthas, conditions of the same body.

X) Gita :

मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattaḥ parātaraṁ nānyat
kiñcidasti dhanañjaya |
mayi sarvamidaṁ prōtaṁ
sūtrē maṇigaṇā iva || 7-7 ||**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

Sutram	Beads
Atma	Different Conditions of Body - Mind

XI) Gita :

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

**aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ |
aham ādiśca madhyaṁ ca
bhūtānām anta ēva ca || 10-20 ||**

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

XII) In Your own life's Experiences Discover the Atma (Aham) which continues changelessly and Claim Mukti.

XIII)

With	I become
<ul style="list-style-type: none">- Physical Body- Subtle Body- Causal Body- Son in Front- Mother in Front- Wife in Front- Youthful Body- Old Body- Kama thoughts- Krodha thoughts	<ul style="list-style-type: none">- Waker- Dreamer- Sleeper- Father- Son- Husband- Youth- Old- Kami- Krodhi

One Atma Aham is the light of Consciousness illuming all experiences changelessly

Changing Ahamkara

- Just as previous 3 Vikaras do not belong to the Atma, seemingly belong to the Atma, caused by Adhyatmika Tadatmyam, Aupadhika Tadatmyam.
- None of the modifications of Deha affects the Dehi - Atma
- Birth - Death of the body is only apparently, seemingly for the Atma.

d) Avikriya Atma - Really changeless and it has a seeming Maranam

e) Death belongs to seemingly dying Atma Not Nitya Mukta Atma

XIV) Avikriya Atma = Changeless Atma

- **Changeless Atma has seeming death, seeming Birth**

XV) Maranam belongs to Upadhi only, Not to really changeless Atma

XVI) Atma does not really die

- Nobody really dies
- Only body dies, Adhyasat Bhavati

XVII) Atma is the substratum on which due to Adhyasa, Birth, Death, Creation, Dissolution take place.

XVIII) One who has knowledge - Atma Marana Rahitaha, Charama Viksra Rahitaha Atma

XIX) You, me, Bhishma, Drona are all Nitya, Chaitanya Svarupaha

- Battle is temporary Status of Body - Mind Complex, like waking, Dream, Sleep, Boyhood, youth, Old Age, Kama Krodha, Lobha...

XX) Charama Vikara Rahita Atma therefore, Bhishma, Drona are Nitya Atma.

- You can't kill Bhishma the Atma.

XXI) Change is Seeming, Changelessness is real nature.

XXII) Krishna Answers possible Question by Purva Pakshi

a) Atma - Nitya

- Whoever knows Nitya Atma is not worried about Atmas Mortality.

b) We are not worried about Atmas Mortality because we don't Know Atma.

c) Why introduce Atma and Say Atma is Nityaha

d) Nirvikara Atma Doesn't die

- Don't Cry about Death of Atma

e) Our Problem is Shokha, Moha because of Anatma world

f) We are Constantly interacting with Anatma world

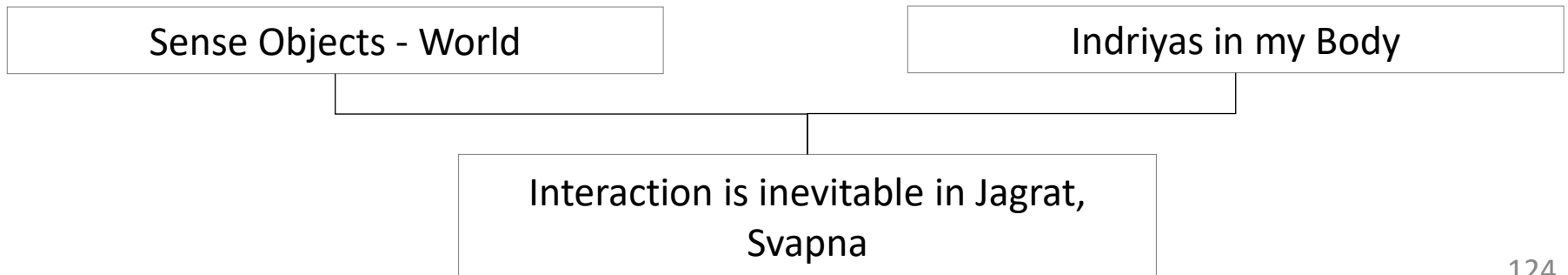
g) We can't Avoid interaction with the world.

h) Atma, we don't interact with

- Whether it remains, goes no Problem.

i) We are worried about Anatma interaction of Sense organs with the Vishayas.

j)



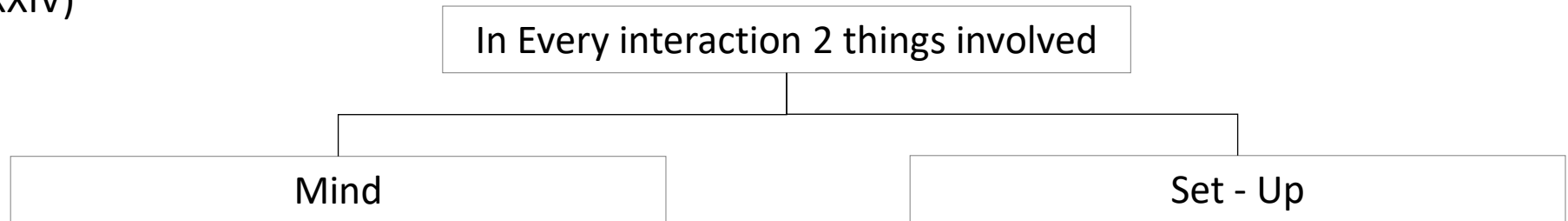
XXIII) Avastha Brings Indriya Vishaya Samyoga Automatically

a) Opposite Experiences

- Hot – Cold, Honour – Dishonour, Joy – Sorrow come in Anatma world.

b) I am not worried about Atma but Anatma.

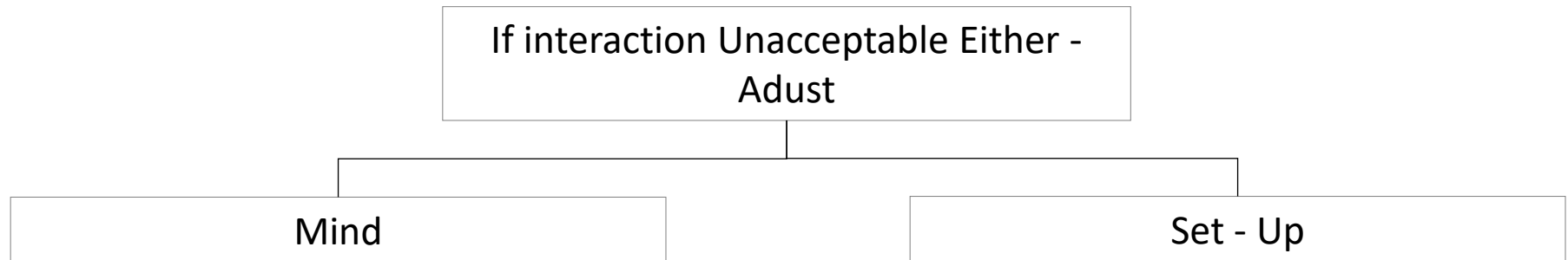
XXIV)



a) Set up alone, by itself can't give Pleasure or Pain

b) If your Mind does not come in Contact with the Set-up, No Pleasure or Pain.

c) When Painful experience comes :



d) Set-up - Unadjustable, Body will have Birth, Growth, Disease, Death

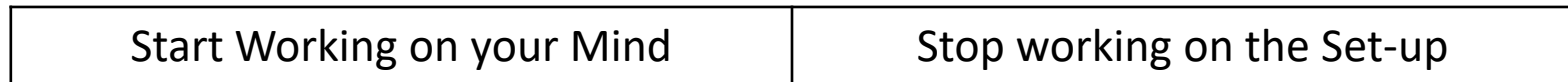
- That is the Nature of the Body.

e) Set-up Begins

- In Infrastructure, 1st in Set-up is our Body.
- Then family, Government etc.

f) Adjust your Mind not your Set-up

g)



h) Then Spiritually begins

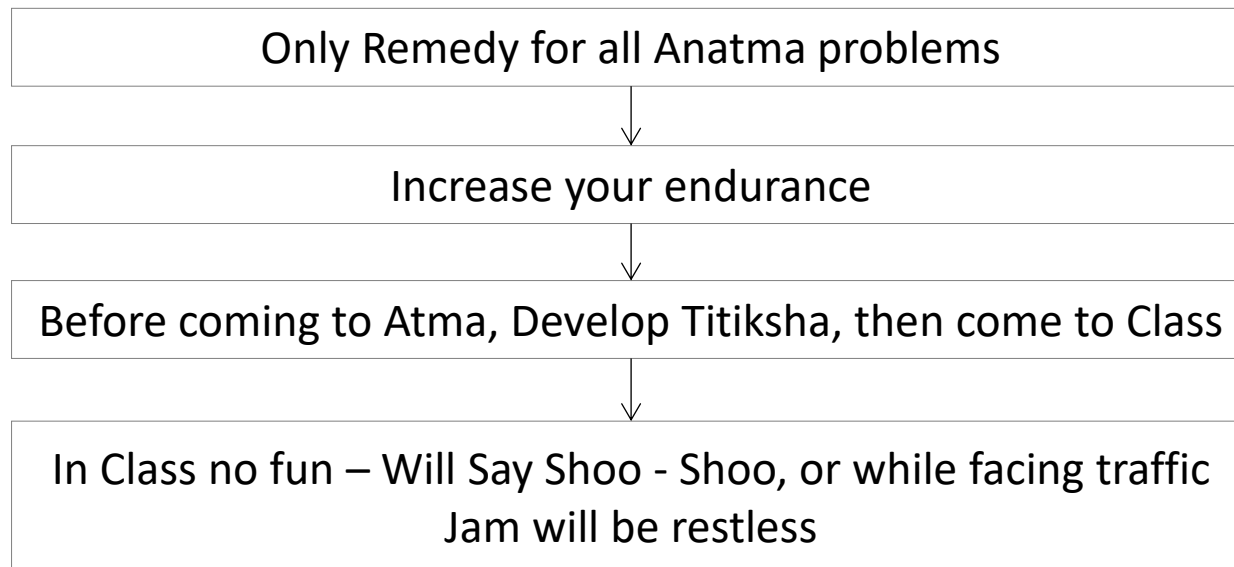
- When Set-up Changes Slightly, you get Upset.

XXV) What is remedy? Adjust the Mind, called Titiksha

a) Toughen your Mind, endurance power.

b) Develop endurance to withstand life's experience.

XXVI)



XXVII) Tam Titikshaswa Bharatha

Revision : Verse 15 :

XXVIII) In Verse Chapter 2 - Verse 12, 13 Krishna Established that Atma can't be an Object to worry over, because Atma is Nirvikara Svabhava, not Subject to Birth, Death, or 6 Vikaras.

XXIX) Atma does not Deserve Grief or Sorrow

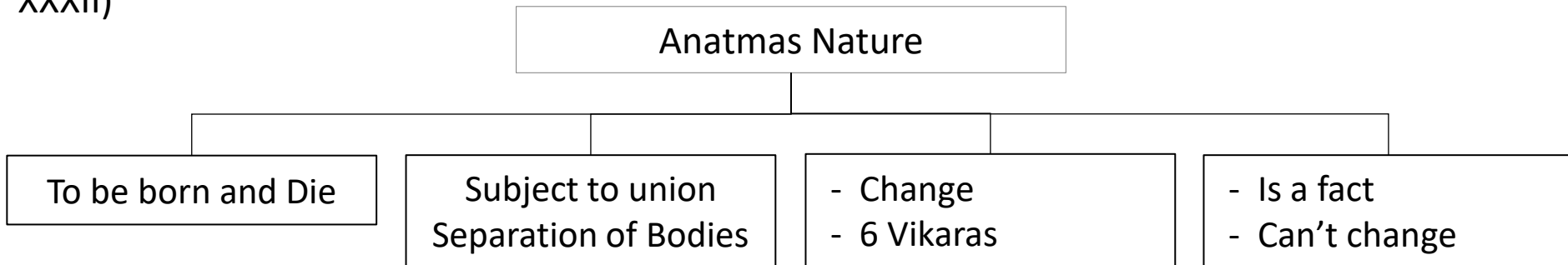
XXX) Arjuna :

- I am not Grieving over Bheeshmas Atma but Bhishmas Anatma - Body.

XXXI) I don't know Atma, hence not Worried about Atma

a) Anatma is cause of worry / Grief because it gives me Varieties of problems.

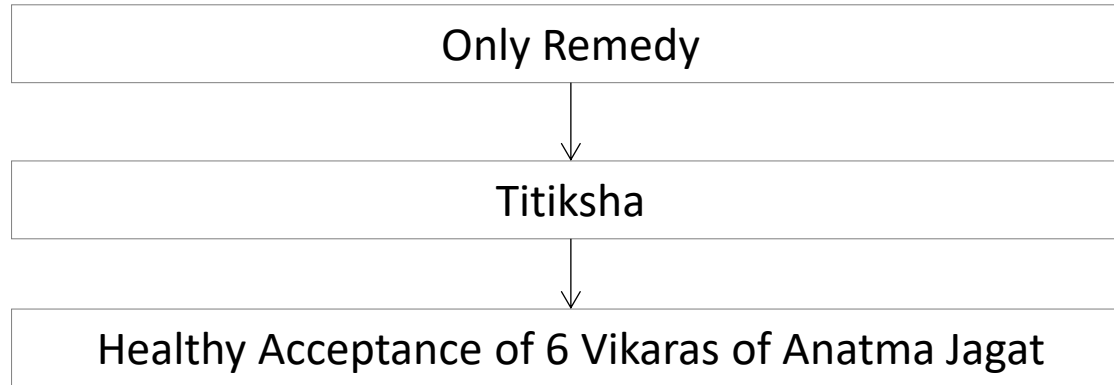
XXXII)



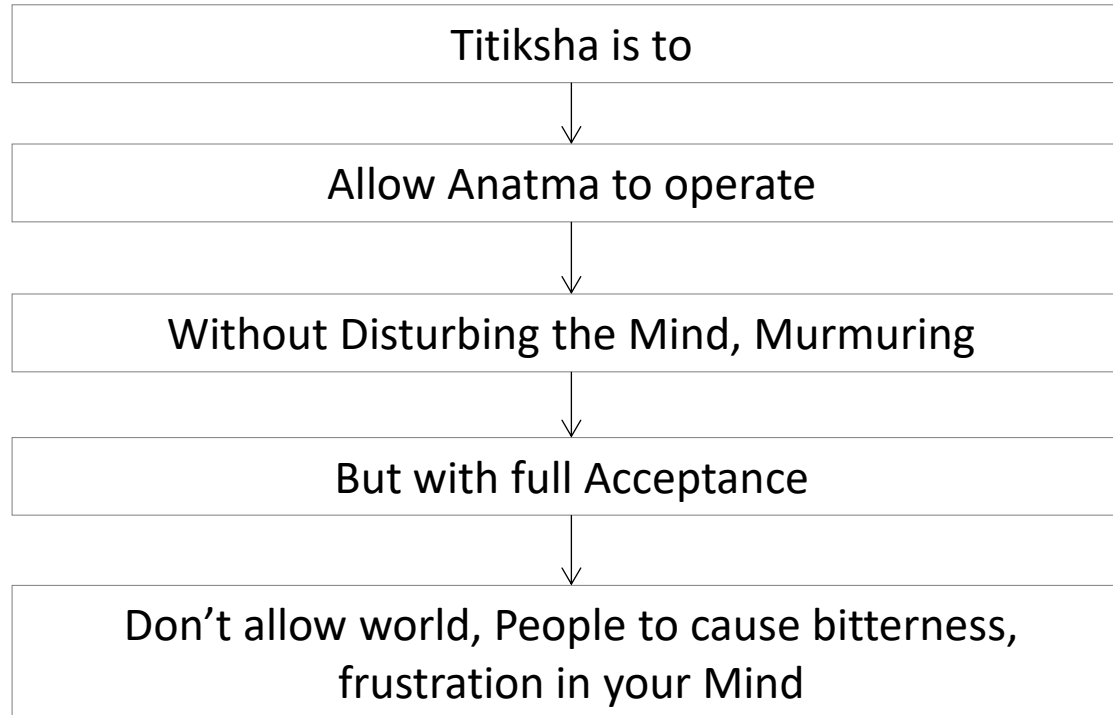
XXXIII)

Can't Change	Can Change
Set up of Anatma world	Attitude of our Mind towards Anatma

15) I)



II)



II) Healthy Titiksha is the only way.

III)

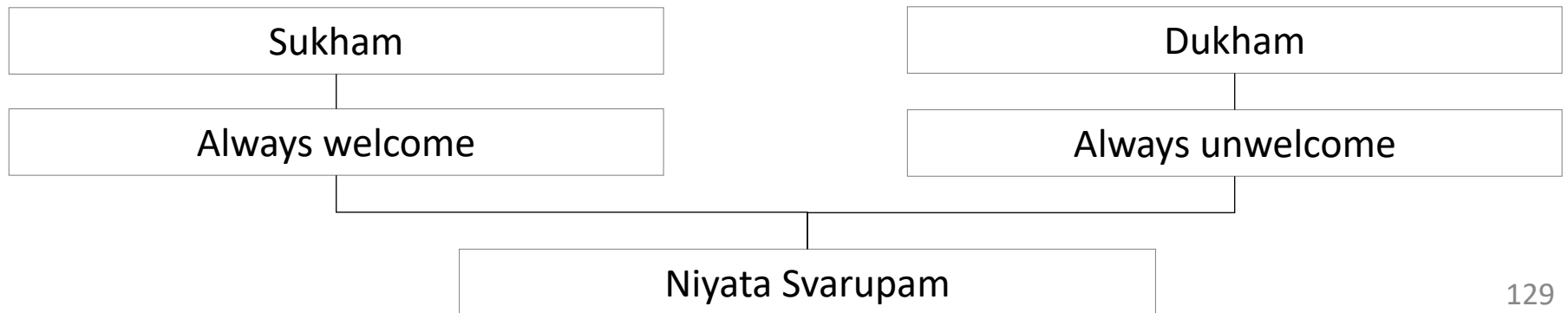


IV) To experience, to know

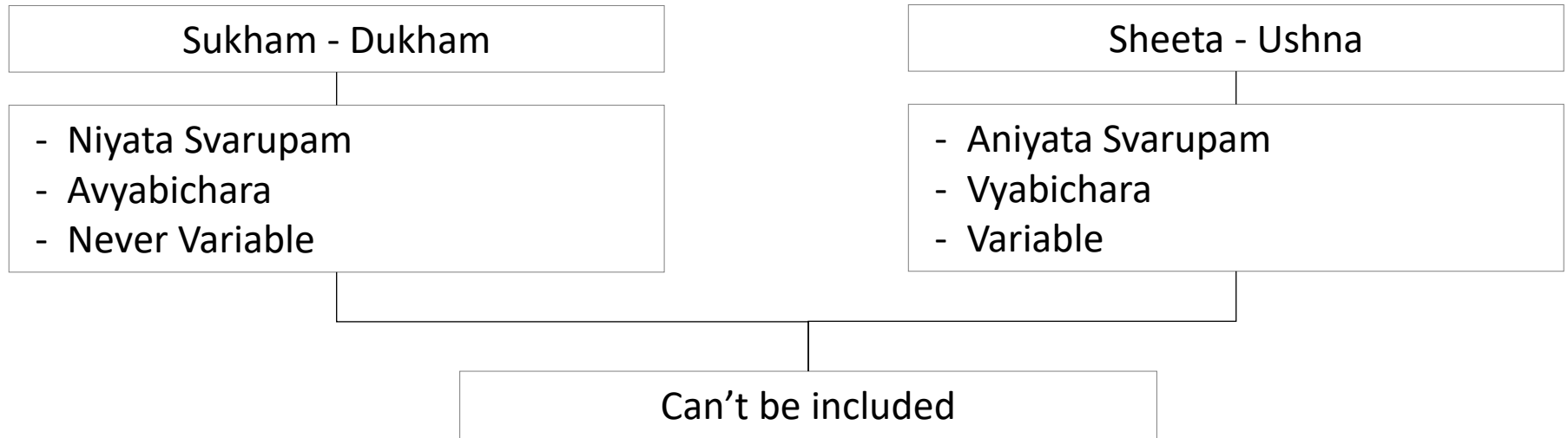
a) Instruments to experience 5 fold sense objects is called Matra.

V) 5 Fold Contacts of 5 Fold Sense Organs with 5 fold Sense Objects Generate Joy and Sorrow.

VI)



VII)



VIII) Changing Setup and Adjusting whole life to improving infrastructure is foolish way of life

IX) All Sensory experiences are Anityaha, impermanent, by nature.

X) Lord Krishna is Emphasizing the Titiksha Qualification belonging to Sadhana Chatushtaya Sampatti.

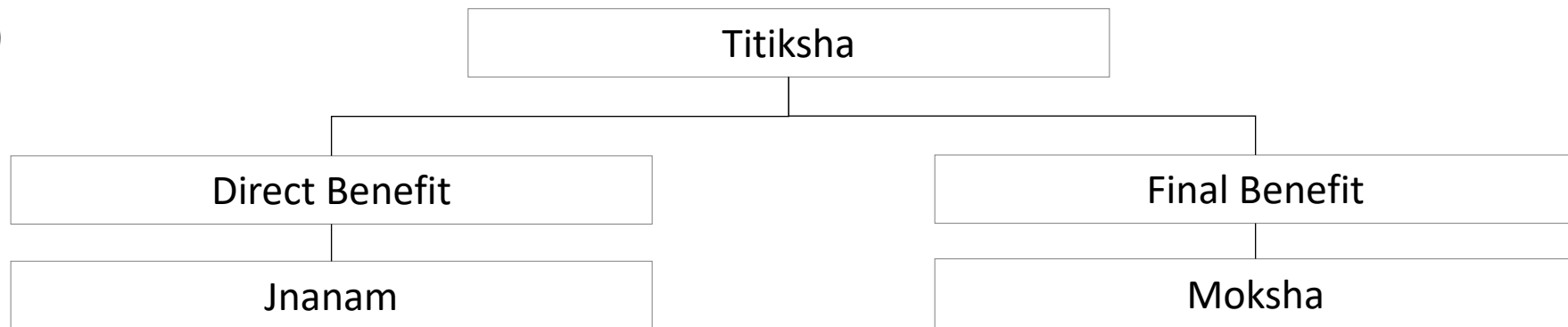
a) Why Titiksha only Pointed out?

- Titiksha - Most important Value
- Most Difficult Value

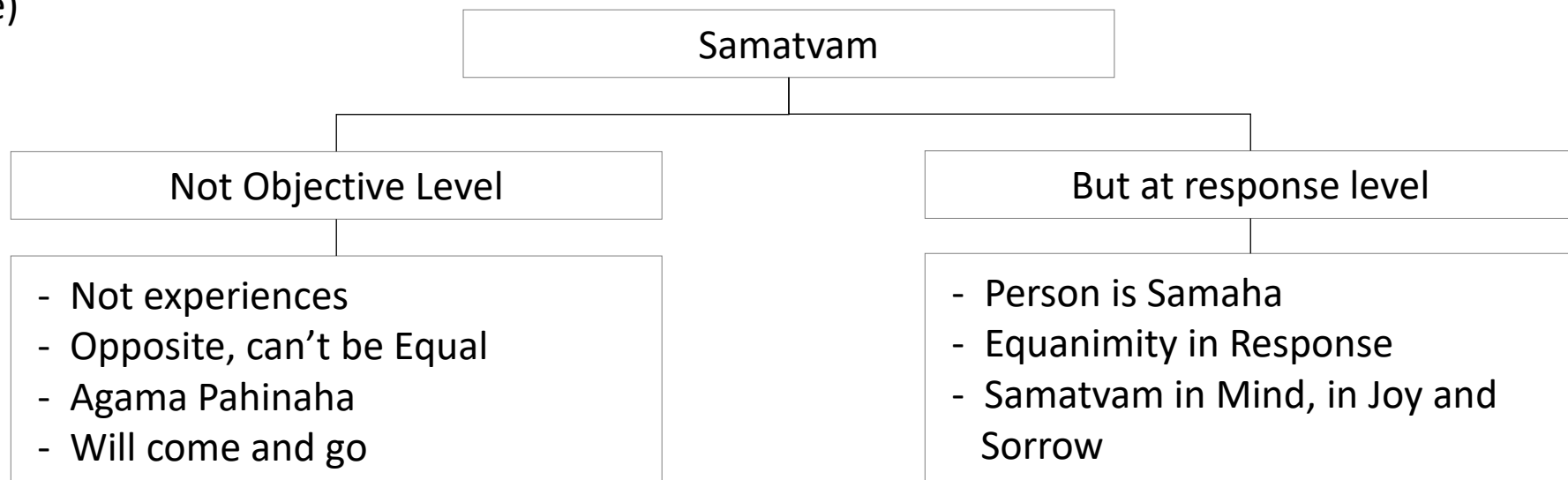
b) We loose our temper Most of the time

c) Loss of temper = Indication of Lack of Titiksha.

d)



e)



b) Abiding in Knowledge means Non-forgetfulness of Atma.

c) Effortless Availability of Knowledge, when we need, not constantly remembering Gita.

d) In Crisis, Atma Jnanam Automatically Comes = Nishta

XII) Amrutatvaya Kalpate :

- Becomes fit for Amrutatvam.

a) Amruta Bavaha :

- “I am Immortal” feeling, notion in the Mind = Moksha

XIII) Advice :

- May you enjoy a Balanced Mind, which will lead to immortality, through Atma Jnanam.

XIV) Verse 14 :

a) One should accept and withstand opposite experiences because they are Agama Parinaha

b) Subject to arrival and departure, not worth worrying, sooner or later will go away.

c) Anityam will pass away, Don't spend mind too much over that.

XV) Verse 16 :

- Gives another reason to withstand opposite experiences.

a)

1 st Reason	2 nd Reason
<ul style="list-style-type: none">- Anitya Experiences- Hence withstand- Verse 14	<ul style="list-style-type: none">- Unreal, Mithya experiences- Asatyam- Don't get too much obsessed with them whether it is bad or Good experiences

XVI)



XVII) Forbearance, face life with Titiksha, one of the main teachings of Gita

- "Gita in Practice"

XVIII) Don't bother too much about opposite experiences in life because they are unreal and meant to reveal Adhishtanam, Sakshi, Brahman I, pure I, Real Vastu.

XIX) Shoka Mohau Akrutva :

- Don't allow sorrow and delusion to overwhelm you to such an extent that you forget your real true nature.

14) I) Any bothering indicated by Shokha, Moha

a) Whole world, unreal

- Don't bother about anything in the world.

b) Akrutva :

- Don't Entertain Grief or Conflict.
- May you face the world with Titiksha, Do Duty.

c) Unreality of world revealed in Verse 16.

II) Main teaching brought out from Upanishads in this verse

a) Brahma Satyam, Jagan Mithya

b) Fundamental teaching of Shastra

c) Brahman = Real, World = Unreal

d)

Brahman	Jagat
<ul style="list-style-type: none">- Known as Sat- Alone Real	<ul style="list-style-type: none">- Known as Asat- Unreal, Mithya

III) Surviving Pure Existence is not Experienceable not because it is Non-existent but a Medium of Manifestation (3 Sharirams / 3 Avasthas / 5 Koshas) is not there.

a) Pure Existence = Noun not a verb

= Ultimate Substance Beyond Creation

= Brahman

= Nityaha, Whether Creation is experienced or not

b) Pure Existence never becomes Absent

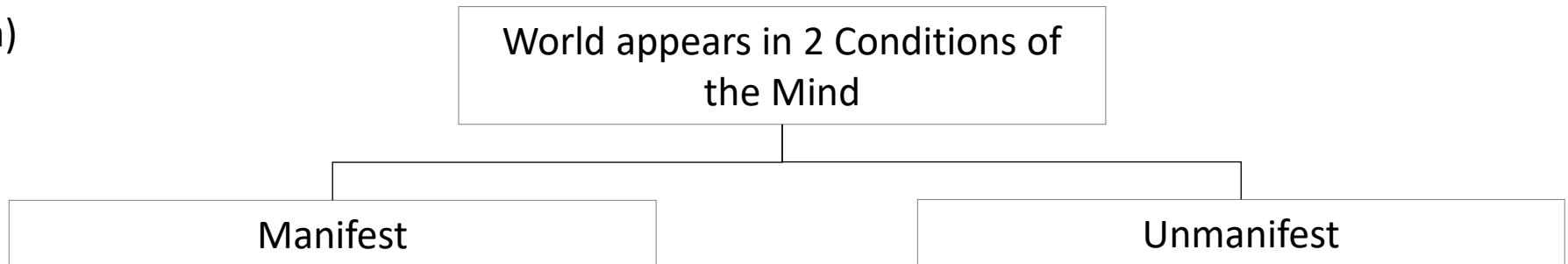
- Beyond Time

c) Sataha Bavaha Na Vidyate

- Pure Sat Never Non-existent
- Sleep State fits this Description.

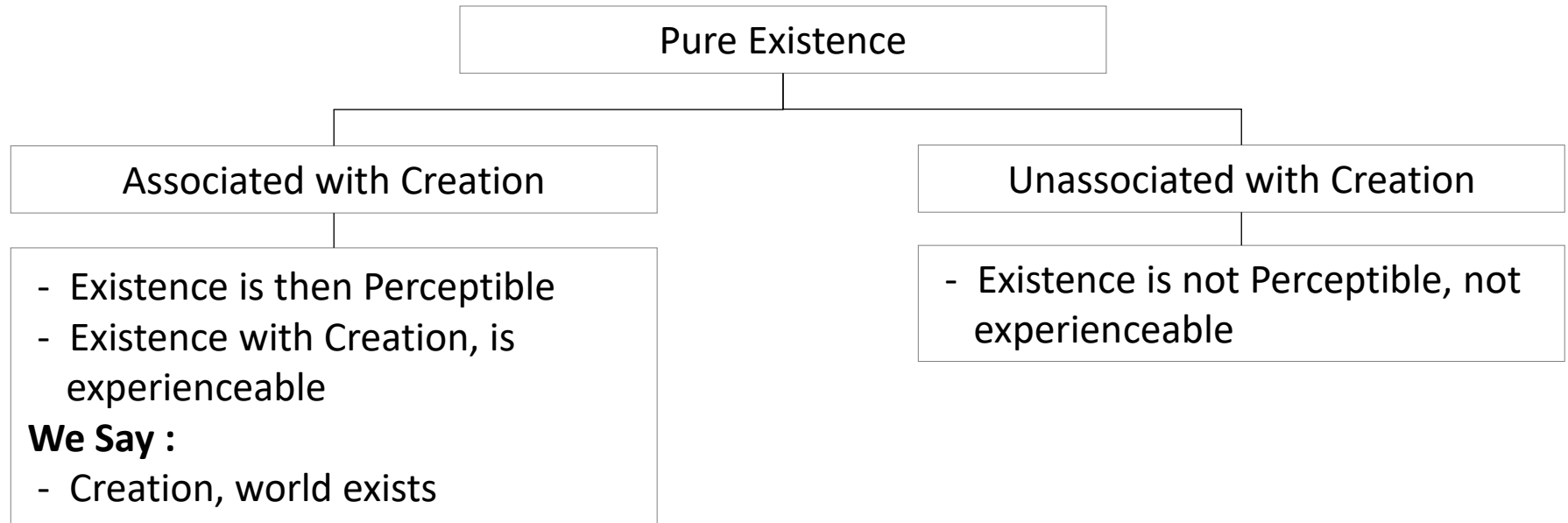
IV) Corollaries :

a)



b) Pure Existence Pervades Creation and lends existence.

c) Pure Existence Pervades Creation and lends existence.



d)

Sophadika Sat	Nirupadhika Sat
<ul style="list-style-type: none">- Experienceable- Mithya	<ul style="list-style-type: none">- Non-experienceable- Satyam

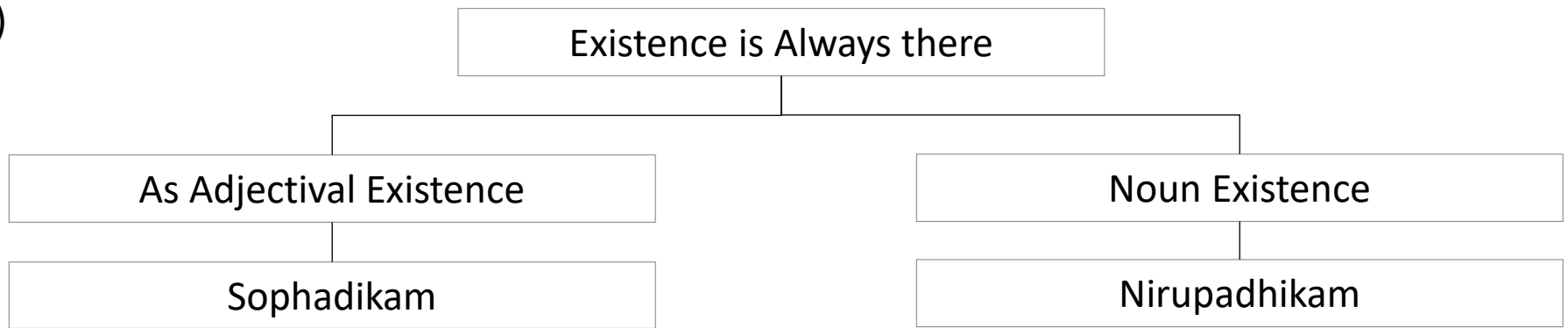
e) Pure existence alone appears in the world

f) It always continues as Sat, without a break

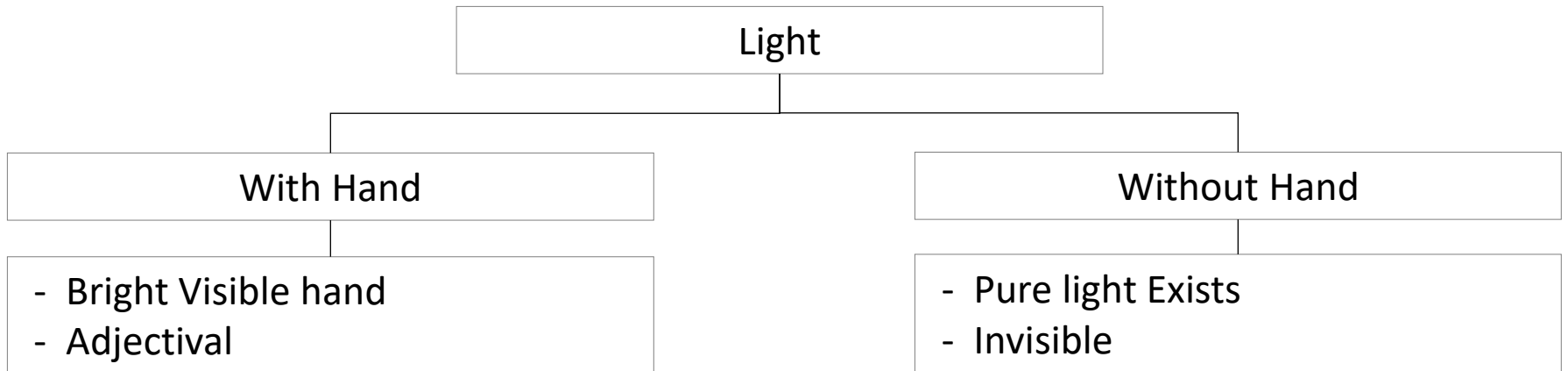
g) Add Object / World - Existence becomes Adjective

h) Remove Objects / World, existence becomes Noun, Pure.

i)



j) Example :

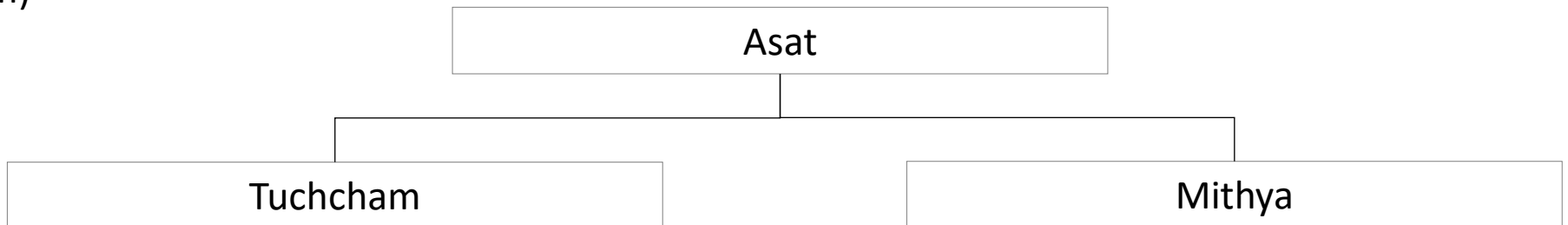


k) When world is Destroyed Sat Continues

L)



m)



n) Whole world = Mithya Rupa Asat
= Verse 16

Revision : Mantra 16 :

Gist :

V) Sat = Pure Existence

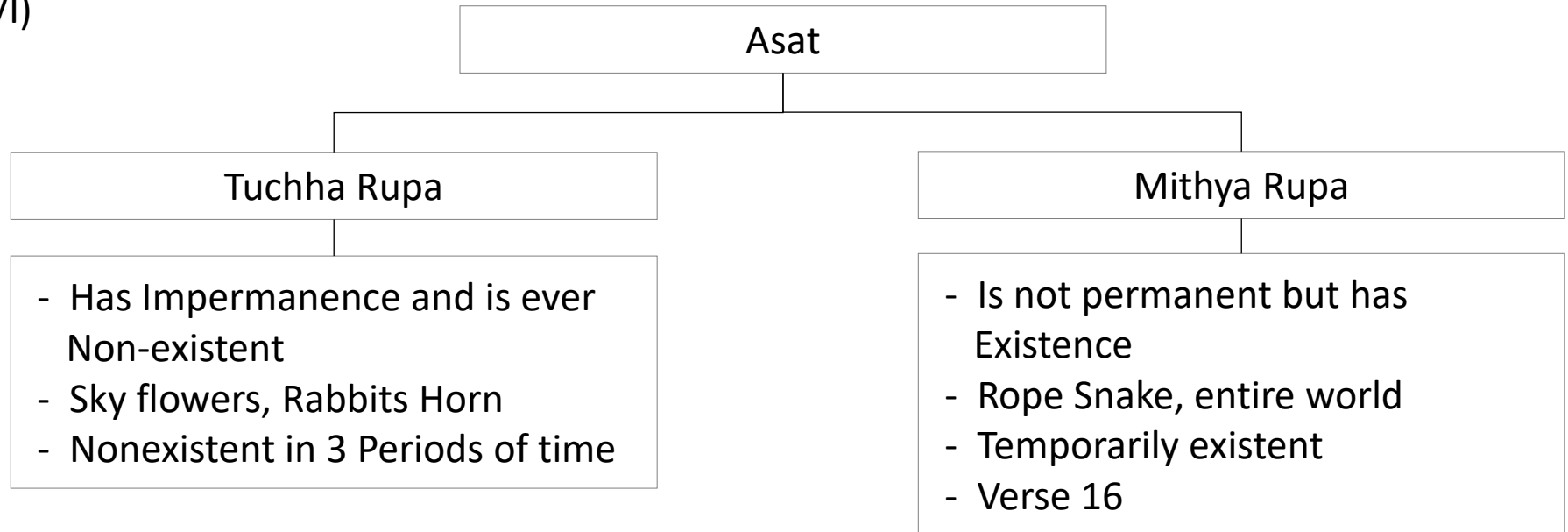
= Turiyam Brahma

a) Sataha Brahmana Abava Na Vidyate

- **Brahman, Pure Sat, will never become Absent at any time**

b) Sat is eternal... Always existent truth.

VI)



VII) World existent in Jagrat, not in Sleep

a) Has borrowed existence from another entity called Sat Brahman

b) Asataha Bavaha Na Vidyate

c) Mithya Anatma jagat has no intrinsic existence

d) It has Borrowed existence from me Turiyam Brahma Satchit Ananda Atma

e)

Brahman	Jagan
Satyam Atma	Mithya Anatma

VIII) One who Clearly knows Atma – Anatma Clearly and Owns up

- Atma will never grieve over Anatma Jagat.

IX) Anatma Mithya Does not Affect Satya Atma

X) Anatma experiences are as per law of Karma, Mithya, Appearance, really Non-existent.

- **Accept them as they are**

XI) Wise knows both Satyam Atma, Mithya Jagat.

a) Asat Chen Na Pratiyate

- **World does not have intrinsic, Own, Existence.**
- It has borrowed existence.

XII) Svarupa Satta, Svatantra Satta not there in the World.

XIII) Entire Anatma Prapancha is really not existent but only appears

XIV) World has no intrinsic original existence of its own

XV) World has only superficial existence, like dream world.

15) I) When will you know that?

a) Can't recognise that when you are just observing the world

b) Study, scrutinize, analyze, enquire with the help of appropriate instrument of knowledge -
Shastra Pramanam - only source of knowledge about Self and the World Atma - Anatma.

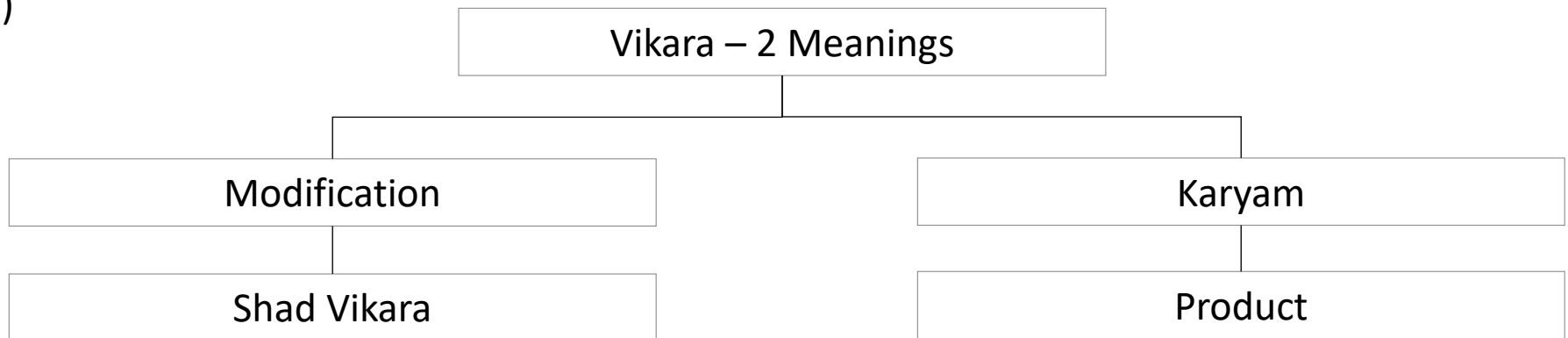
**II) World = Heat - Cold, pair of opposites producing Joy and Sorrow in the Mind caused by
Sense Organs and Sense Object interaction, which are really Non-existent.**

III) They are products, Karyam

a) Whatever is a Product, Does not have its own intrinsic Existence, Svatantra Satta Nasti.

b) Heat - Cold, is a product, Svatantra Satta Nasti, Ghatatvat.

c)



IV) Existent status of Product, World, is not always with the Pot

a) Existence nature, Vyabicharati, deviates from the Pot.

b) It is not there with the Pot always

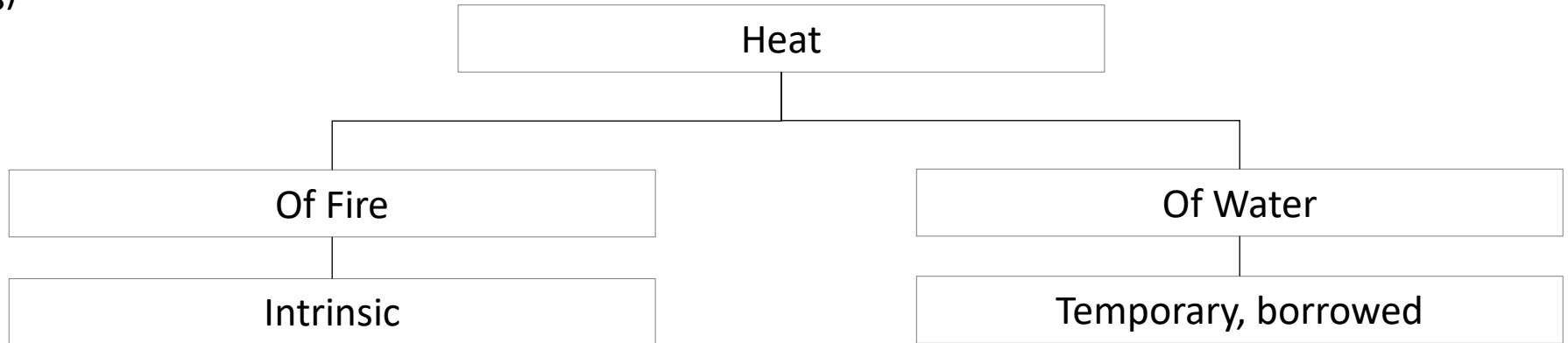
c) Before origination, pot, world, did not enjoy existent status.

d) After destruction, Pot does not enjoy existent status

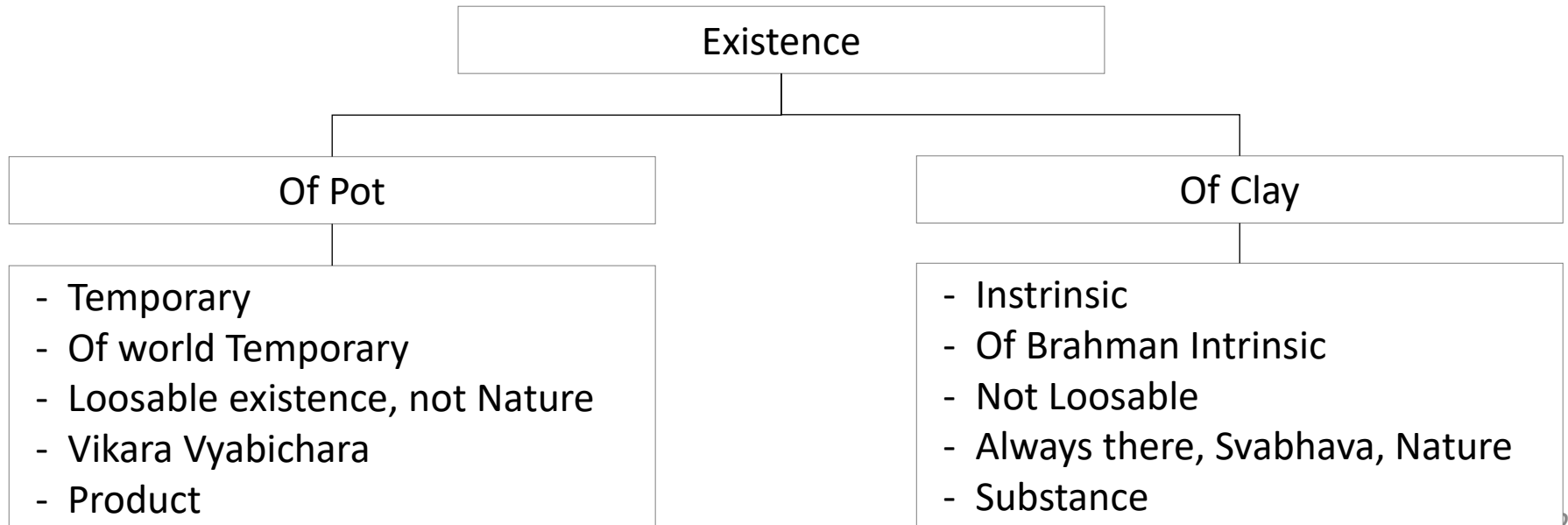
e) Existent status of the Pot is not with the pot all the time

f) Before birth, after destruction, status is not there.

g)

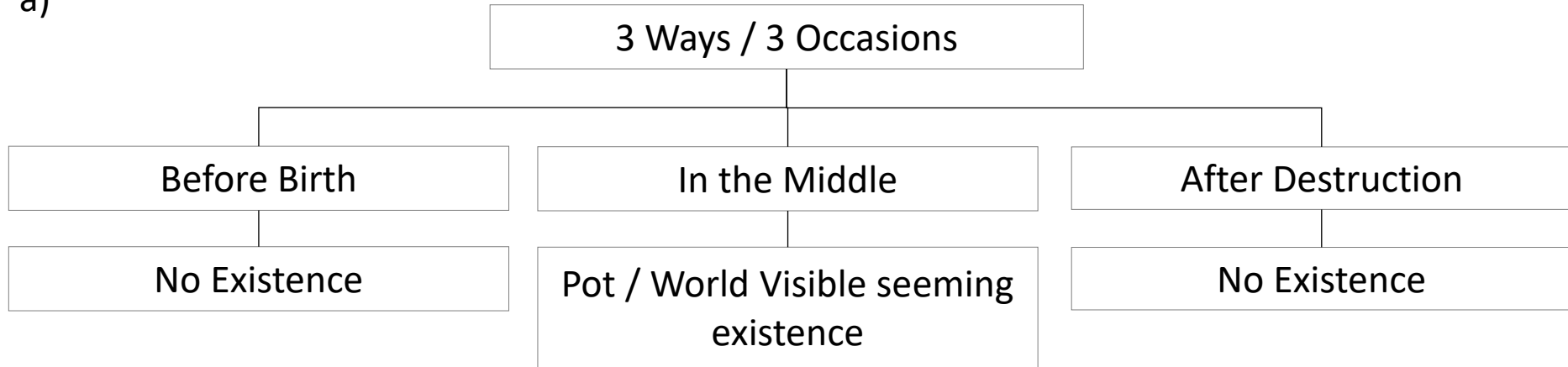


h)



V) How do you know that product Looses its existence?

a)



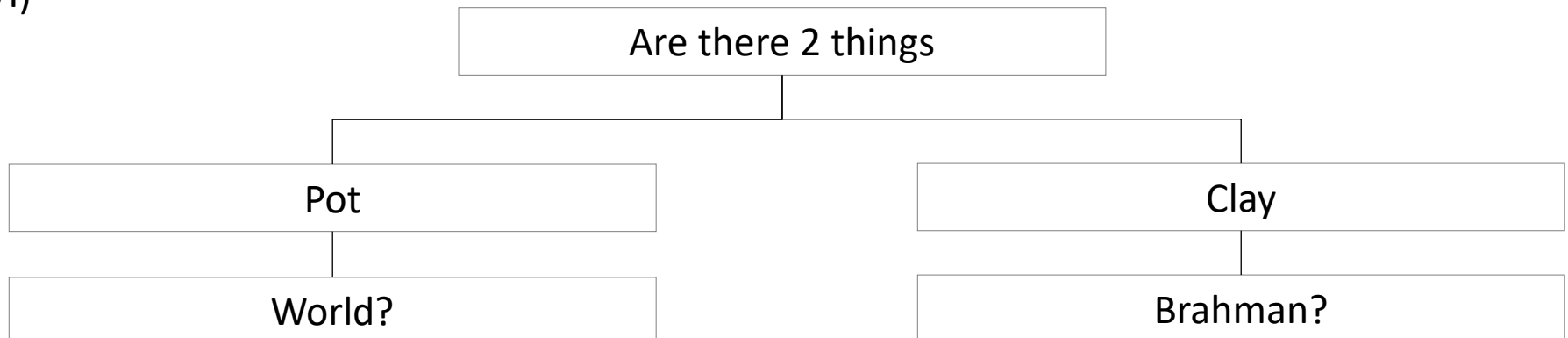
b) Even when Pot / World / Body / Mind is Visibly existent, on Enquiry they loose their existence called Mithya.

c) No Substance called Pot / World / Body / Mind

d) Clay - Brahman is the only Substance, ultimate Satchit Ananda.

e) World is Non-substantial Nama - Rupa.

VI)



a) Existence, only one

b) Existence of Nama Rupa does not belong to world, borrowed from Brahman.

c)



d) Existence of matter is negated by Shastra Pramanam.

e) Ultimate matter = Maya.

f) Maya loses seeming existence by knowledge of Brahman, Reality.

g) Entire Karya - Karana Prapancha have got Vyabichara Deviation w.r.t Existence.

h) Their Existence is Loosable through Perception, Anuman, Shastram.

VII) a) Hereafter, Shankara will establish Brahman = Karya Karana Vilakshanam

b) We all experience

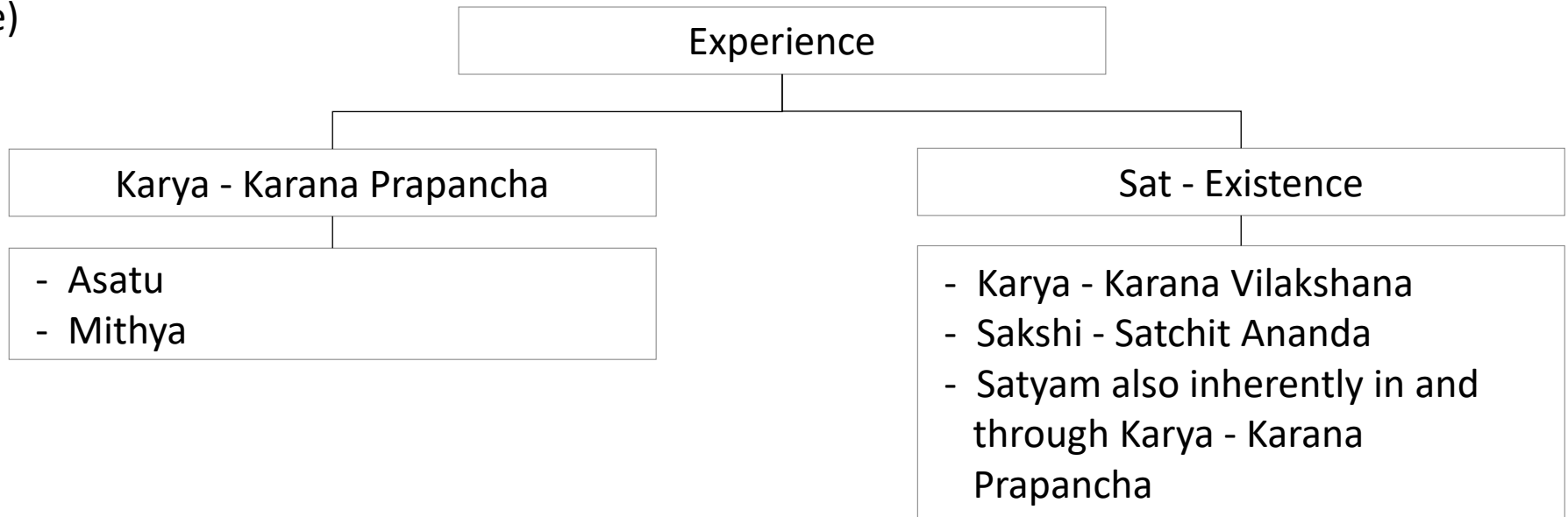
- Cause - Effect series only in the creation.

c) **Buddhist :**

- Everything Mithya
- No Satyam
- Shunyam = Satyam.

d) Every Asat - Mithya Vastu has Adhishtana Sat.

e)



VIII) **1st Quarter :**

- Na Asato Vidyaya Bhavaha...

- a) Asat = Entire Universe, Karya - Karana Prapancha of Pancha Butas and Pancha Bautika
- = Mithya, Nama Rupa
 - = Does not have independent existence of its own
 - = Has borrowed existence

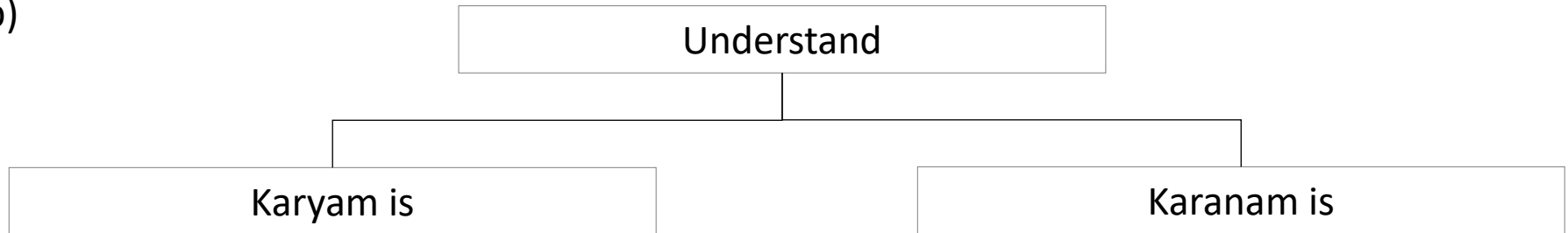
IX) Purva Pakshi :

- Raises Objection, Akshepa Sangatih

a) Shankara :

- If you don't Accept a Satya Adhishtanam, Substratum, then you become Shunya vadi Buddhist.

b)



c) Is-ness is generally ignored in the Karya - Karana Prapancha

d) Is-ness is not Subject to Arrival - Departure.

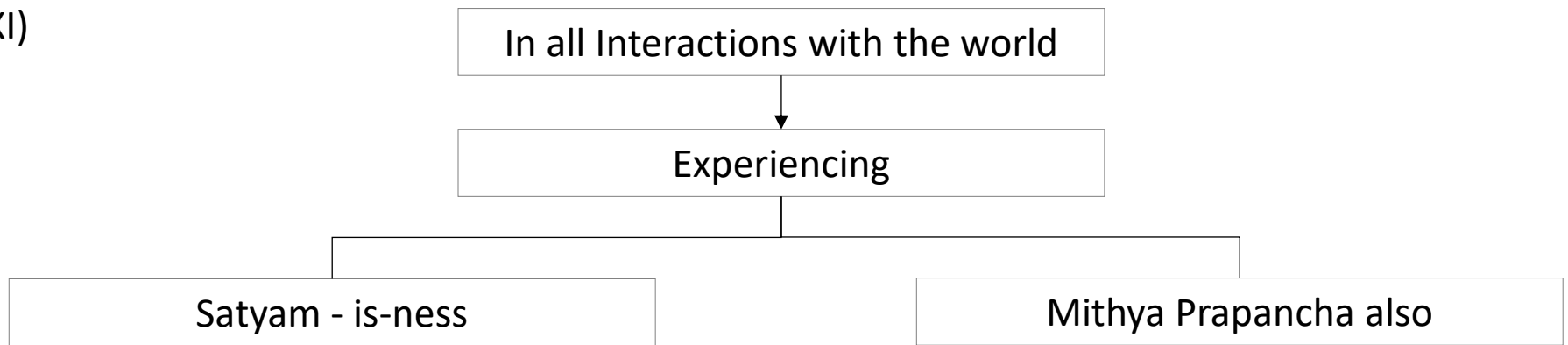
X) Is-ness is Brahman, Satyam Adhishtanam

a) Both Karyam and Karanam Vyavaharika planes are Mithya Nama Rupa.

b) Is-ness in Karya - Karanam is Satyam

c) Only one is-ness exists in Karya - Karana Prapancha.

XI)



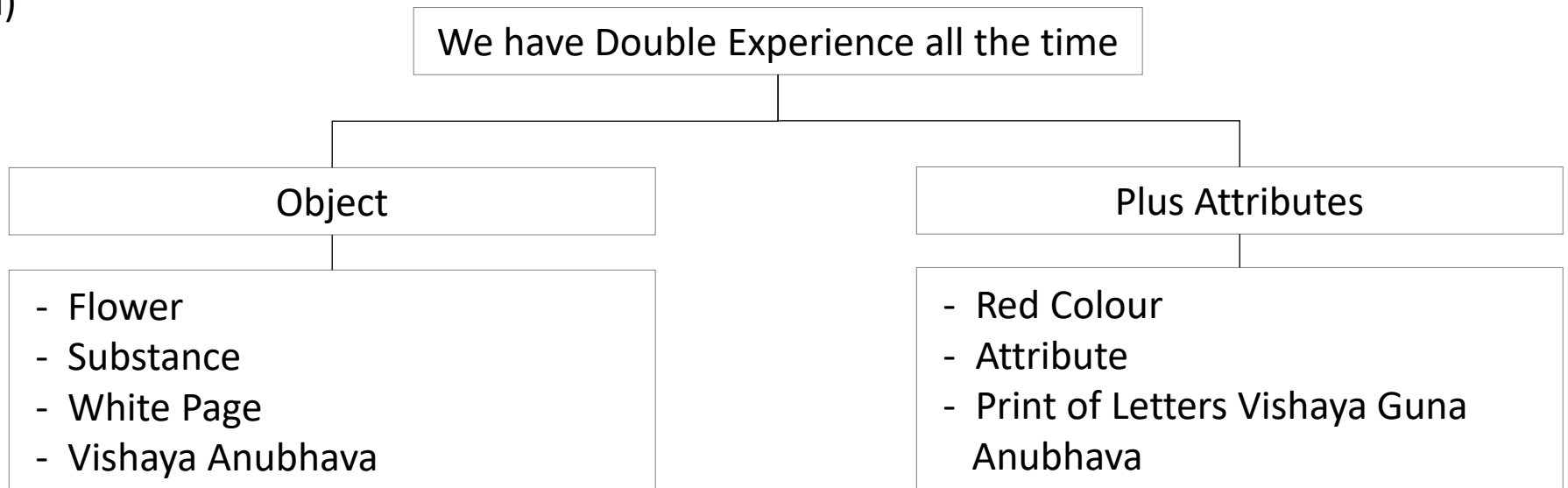
a) We have experience of Brahman at all times, waking, Dream, Sleep

b) No need to go out of 3 States of Experience

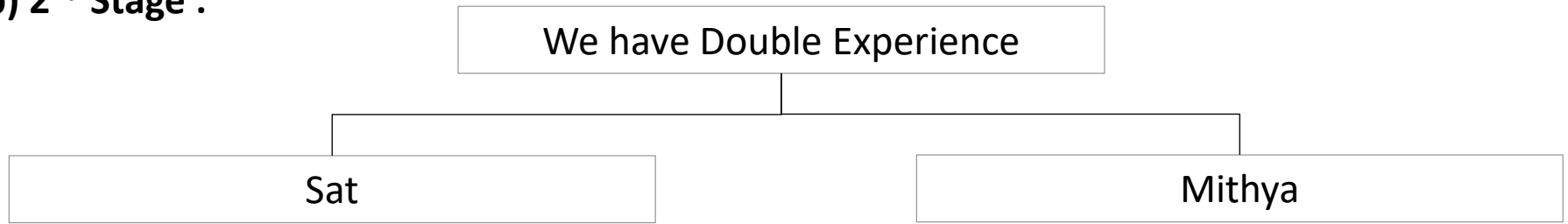
- Brahman Separately.

XII) 1st Stage :

a)



b) 2nd Stage :

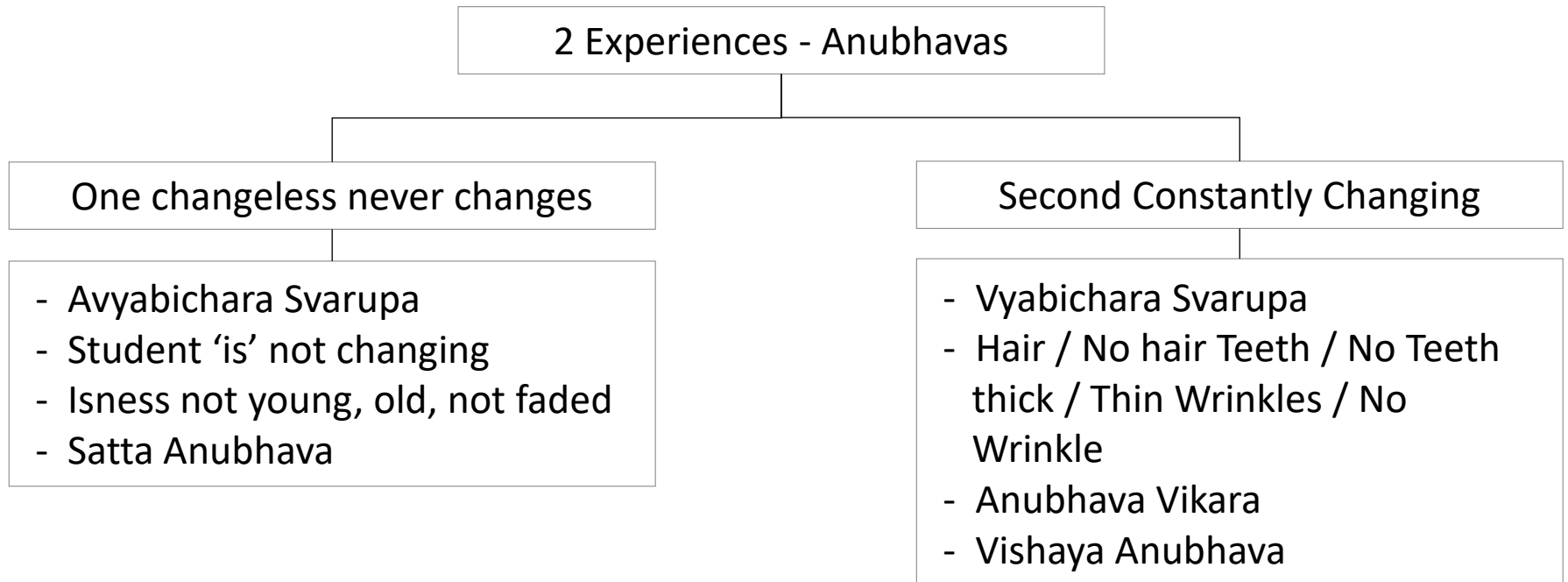


c) Both are in Samanadhi Adhikaranam Anubhava

d) Both experienced in one Adhikaranam - Locus.

XIII) a) To experience any object in the world, object should be existent.

XIV) 3rd Point :



a) You loose sight of existence which is all the time there

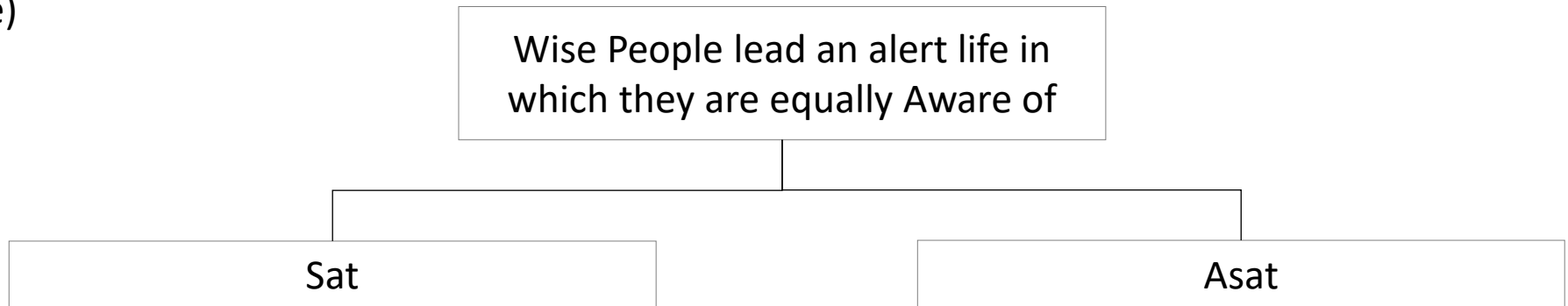
b) Experience of Existence is always there

c)

Outside	Inside
Isness	Isness

d) Is-ness is Adhishtanam Brahma

e)



f) Ubayorapi Drishtantaha Anayahobi Tattva Darshibhihi

XV) Tatu Satu :

a) Sat is that attributive existence which is there in objects of creation

b) Which experience, Satta Anubhava, Na Vyabicharati, does not undergo change at all.

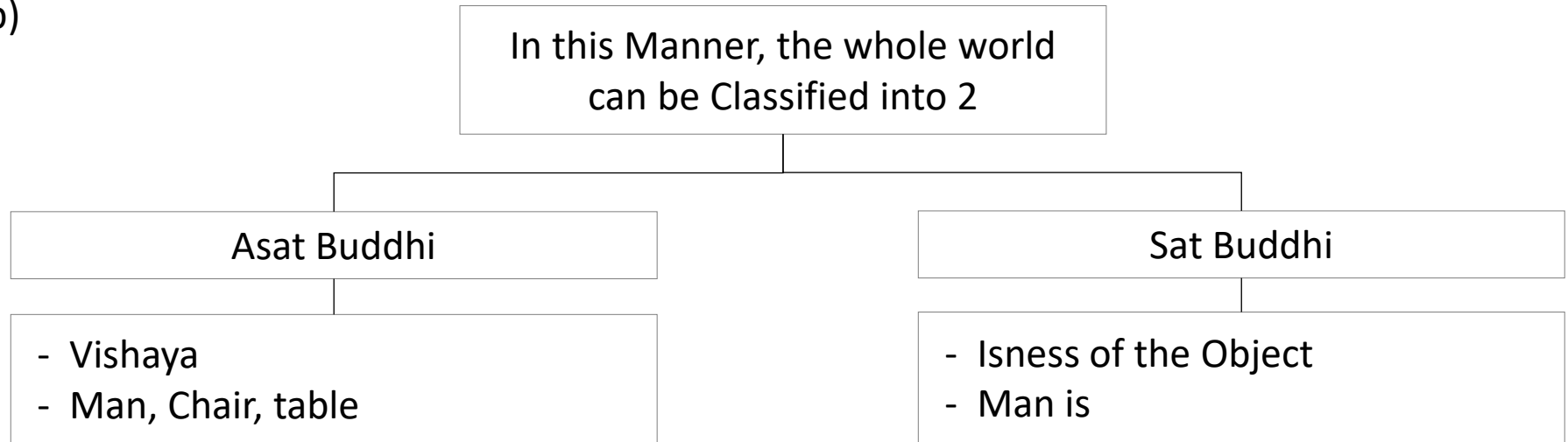
c) **Is-ness :**

- Does not arrive, depart.

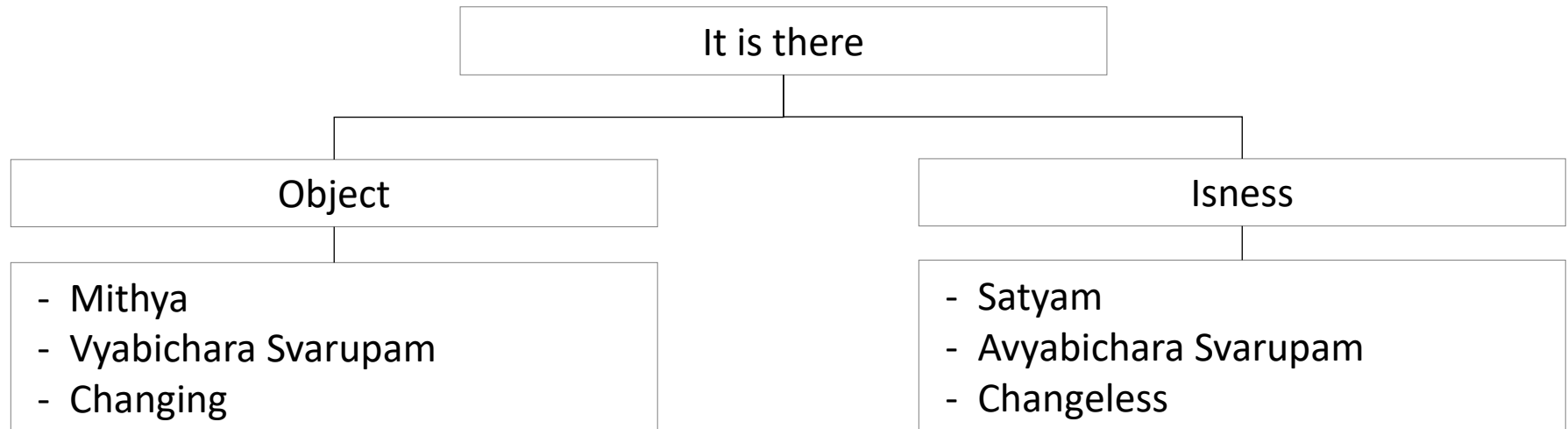
16) I) a) Asat (Vishaya) :

- Asat is that changing object, whose experience (Karya - Karana Prapancha) is experience changing all the time.

b)



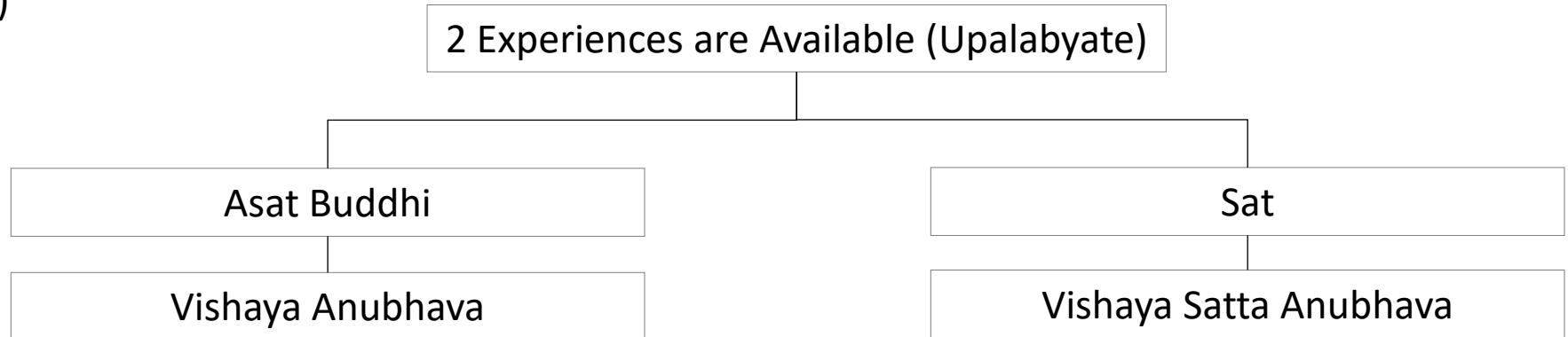
c) Sad Asad Vibhaga Sthitha Sati :



c) This is universal problem

- Vedanta, Guru required to remove Adhyasa.

II)



III) Brahma Satyam Jagan Mithya established here

IV) 1st Quarter :

- Na Asataha Vidyate Bhavaha

V) 2nd Quarter :

- Na Abhavo Vidyate Sataha
- Sat never becomes Non-existent
- Starts in Topic 6

VI) 6 words to remember

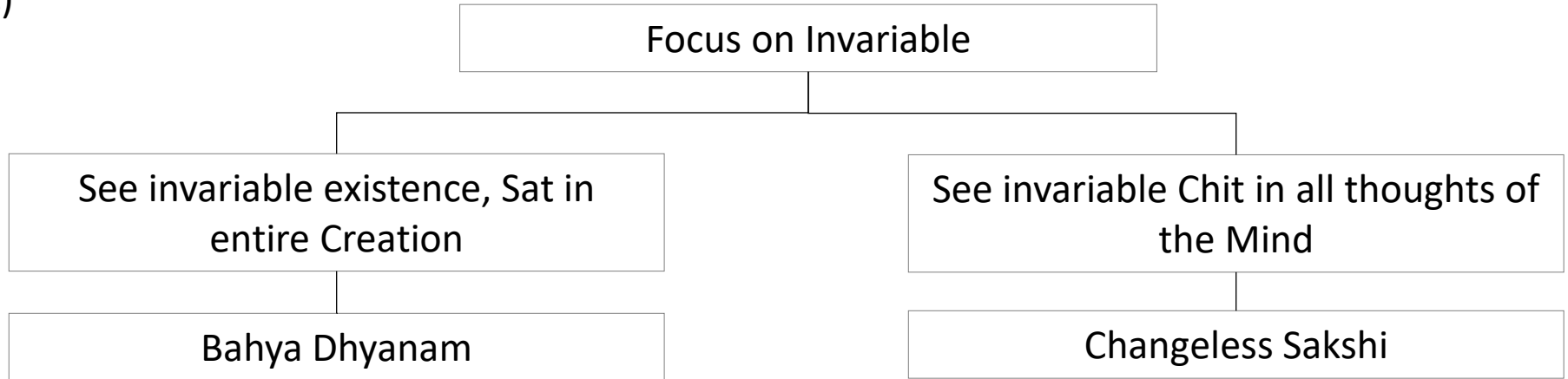
a) Asat = Objects, every Mithya Padartha in creation

b) Sat = Attributive existence associated with every object

= San, Satta

= Appears as though it is an attribute of creation

c)



d) Next :

- **See Invariable existence outside and Invariable Consciousness inside are one and the same Substance, Vastu, Entity, Reality.**

VII) Purva Pakshi :

- I can show one example when existence is not there.

a) When Pot is broken, in Pot Pieces, Cloth, etc, Existence Continues to be experienced.

b) Existence is not experienced in Non-existent Pot, in Destroyed Pot.

c) If Existence is experienced in Non-experienced Pot, Non-existent Pot will not be Non-existent but existent.

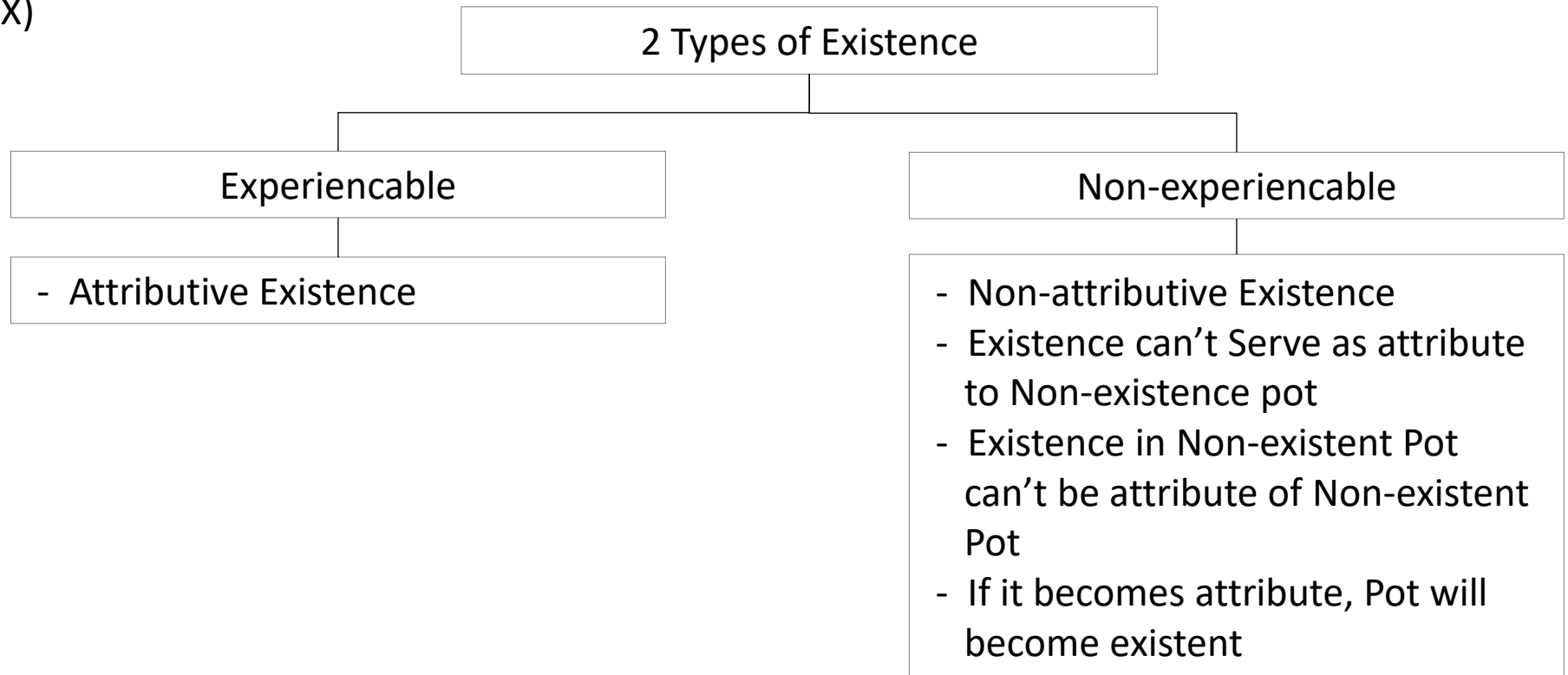
VIII) Shankara you don't have example.

a) In Non-existent pot - Existence is not there

b) Existence is, Pot is not

c) That existence is not Experientiable

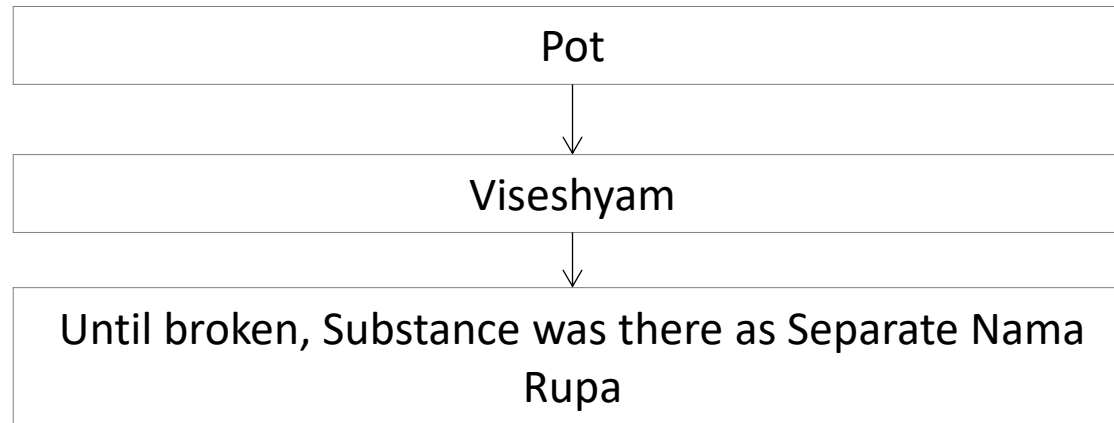
IX)



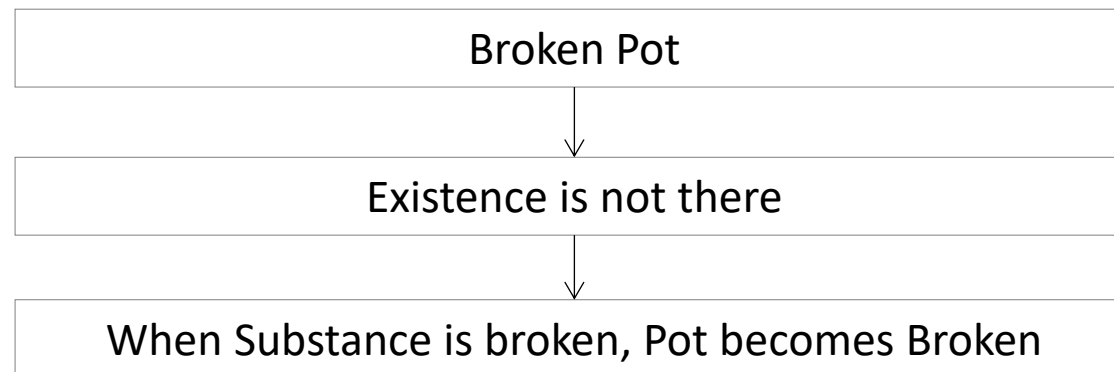
X) Non-attributive existence exists

a) Not Viseshana Satta

b)

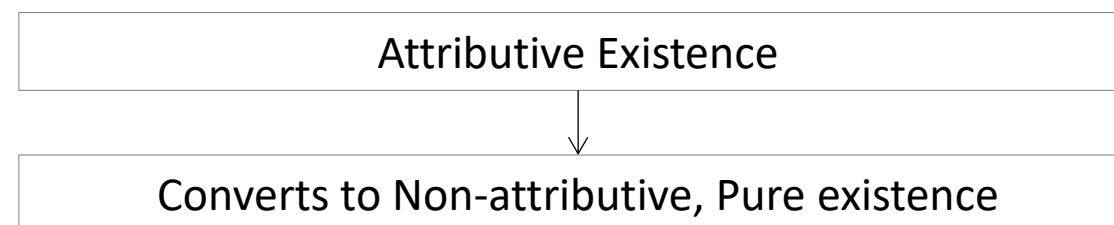


c)



d) Non-attributive Existence can't Seve as Attributive existence

e)



f) There is nothing in deep sleep means World is in unmanifest condition, I, existence, Sat in unmanifest condition.

g) Nothing is there means, I - Consciousness am there.

XI) What is the proof for Non-attributive existence?

a) Proof :

- When you say no one is there in the Room or in sleep state.

b) We negate entire Karya - Karana Prapancha

c) Negate attributed Sat which goes to unmanifest form

d) Unmanifest attributive Sat is not available for experience because of Pancha Buta is in unmanifest form

e) World is gone

f) In Sleep - I Non-attributive Sat alone am there.

g) When Pot becomes Non-existent, Existence in Pot becomes Non-existent unattributive Existence.

XII) Dakshinamoorthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

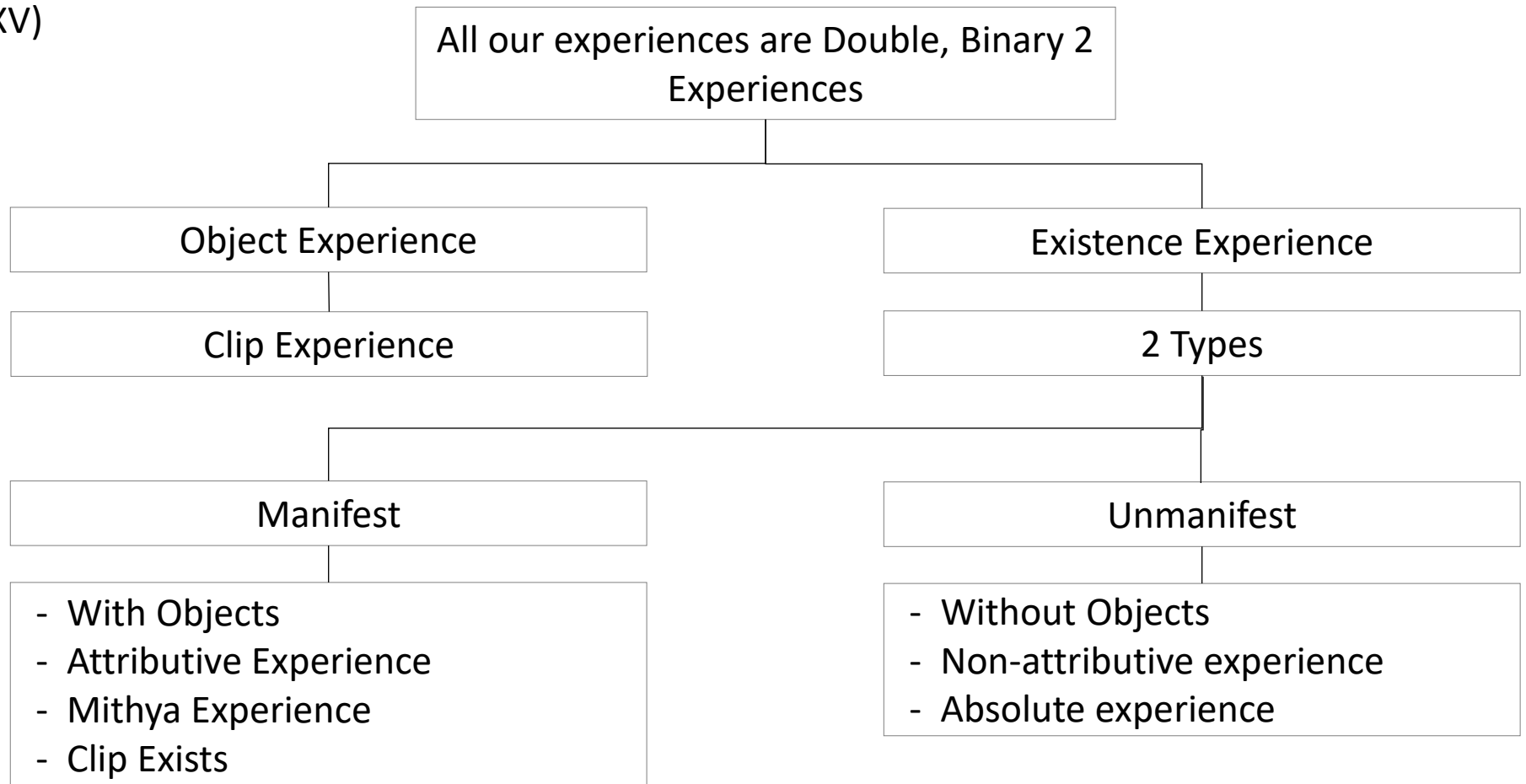
On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

XIII) In deep sleep I am pure Sat, existence, Non-attributive existence, unmanifest existence

- This is liberating Atma Jnanam, Mukta Svarupa.

XIV) I am sleeping is Moola Avidya, Bandha Svarupam.

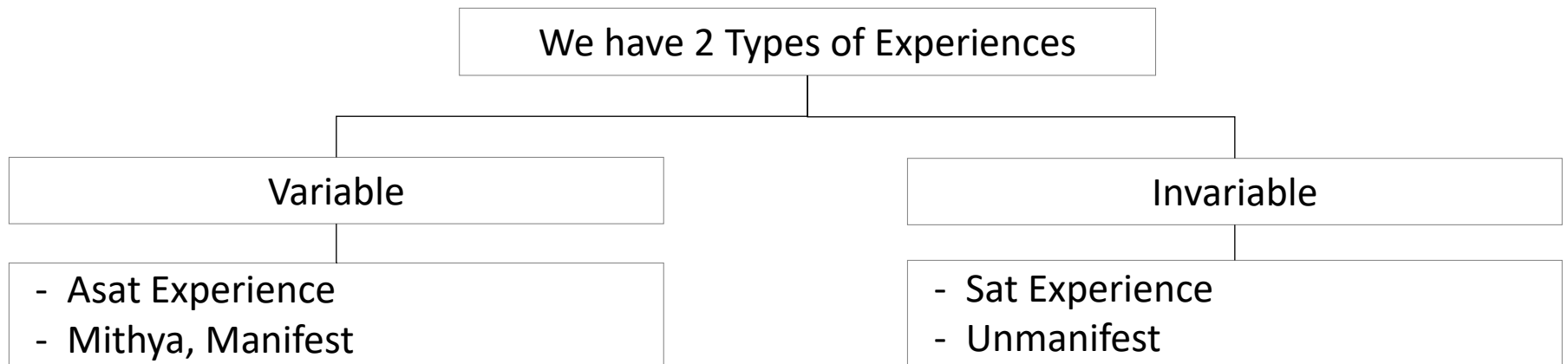
XV)



XVI)

Object Experience	Existence Experience
<ul style="list-style-type: none"> - Asat Buddhihi - 4 Steps a) Object experience variable b) Object is Variable c) Object is Asat d) Object is Mithya 	<ul style="list-style-type: none"> - Sat Buddhi a) Existence Experience is invariable b) Existence is Invariable c) Existence is Sat d) Existence is Satyam

XVII) Sat Experience is Invariable



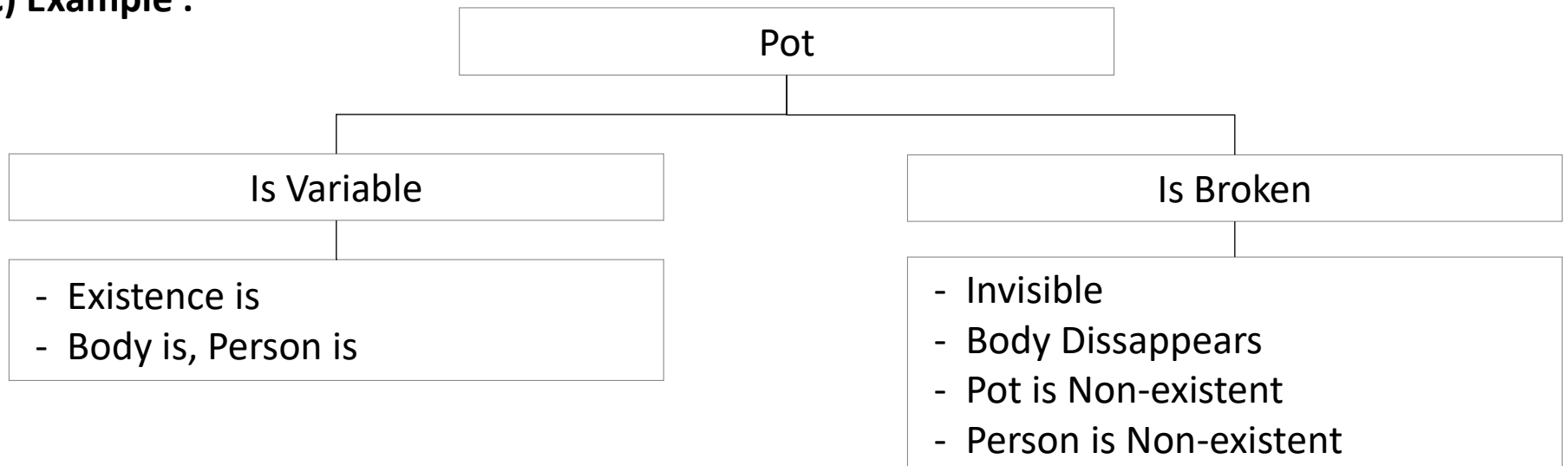
XVIII) Purva Pakshi - Question :

- Central Part / Subtlest Part

a) How existence experience is Invariable?

b) There are Occasions when existence experience is not there.

c) Example :



XIX) Shankara :

a) Pot / Person

- Name, form Disappears

b) Existence - Person's intrinsic nature continues, Pot's intrinsic nature continues

c) Person in Ajnanam thought

- He was the Body, Mind with all experiences as his real nature.

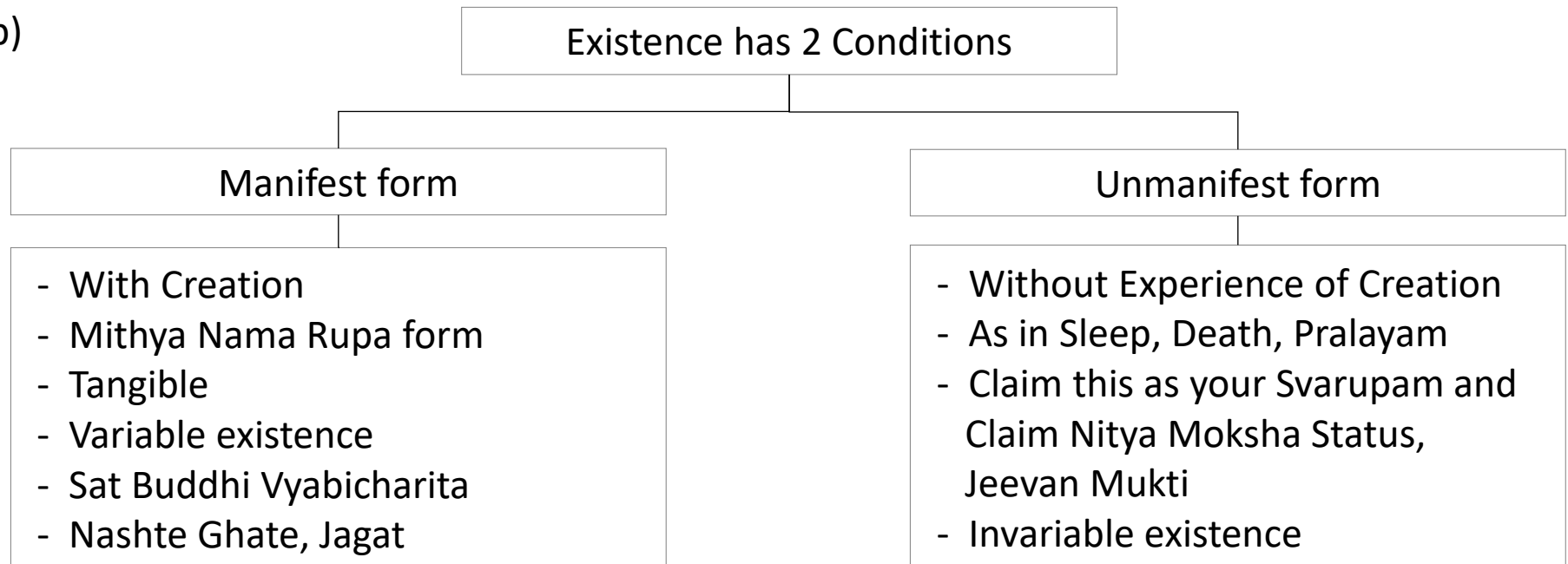
d) Comes to Gita, understands Experiences are Mithya, I existence Atma, am Satyam.

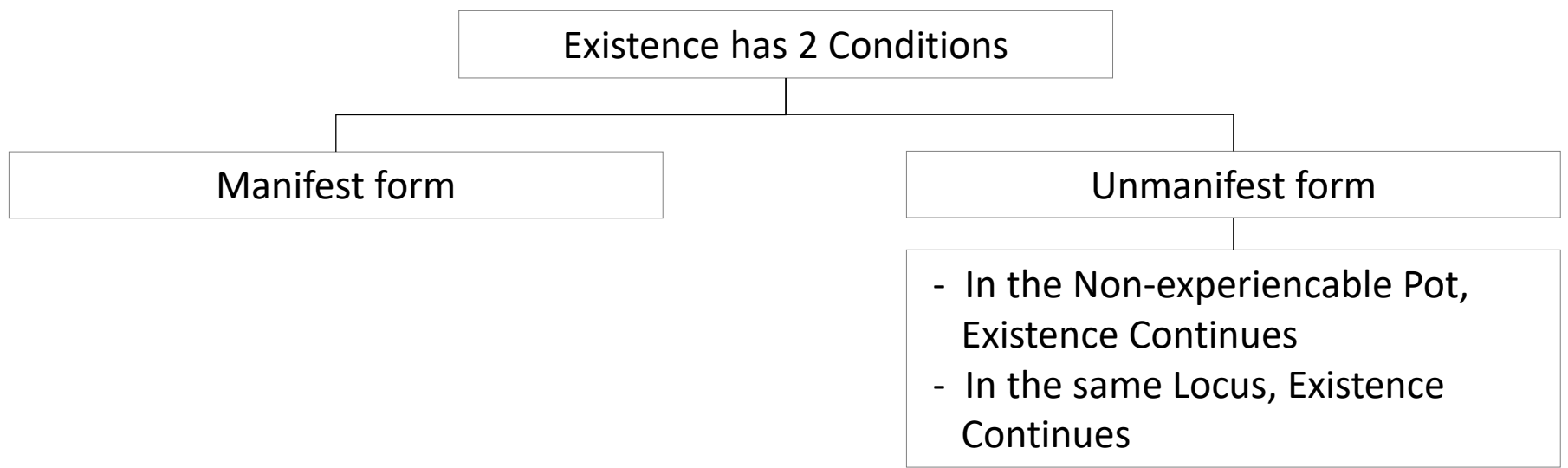
XX) Shankara :

a) If existence experience were Present in the Non-existence pot, it would have been existent

Pot not Non-existent Pot.

b)

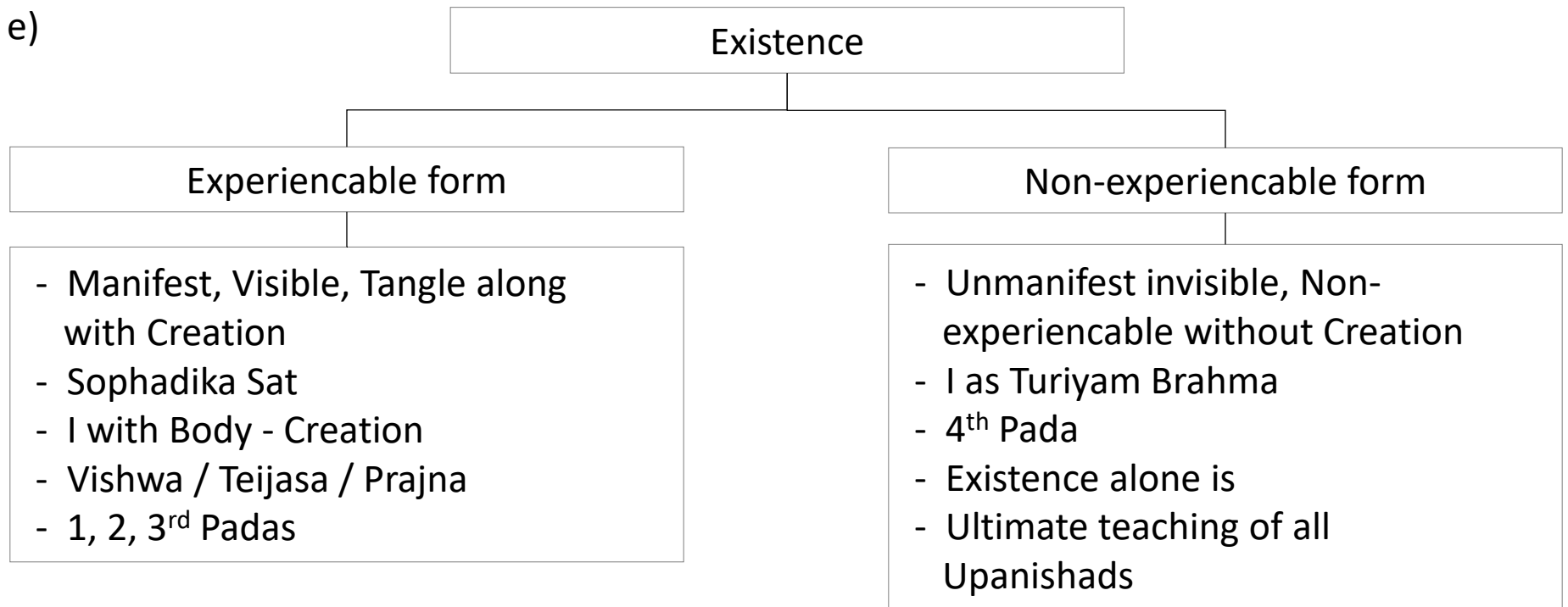




c) Existence is in Nashta Ghata

d) In Non-existent Pot, Existence experience is not there.

e)



f)

Chaitanyam	Ahamkara Jiva
<ul style="list-style-type: none"> - Jnana Svarupam - Satyam - Screen - Rope - Desert 	<ul style="list-style-type: none"> - Ajnana Svarupam - Mithya - Movie - Rope Snake - Mirage Water

g)

Sand	Water
Higher Order	Lower Order

Can happily C-o-exist

XXI)

Asat	Sat, Sakshi
<ul style="list-style-type: none"> - Mithya Ahamkara World - Lower order of Reality 	<ul style="list-style-type: none"> - Higher Order of Reality - Brahman

Upon real Sat, Mithya Asat can
Happily Co-exist

a) What is Co-existence?

Idam	Udakam
<ul style="list-style-type: none">- Dry Sand- Real- Alone is there- Dryness	<ul style="list-style-type: none">- Mirage Water- Unreal- Mithya- Wetness

Co-existence of Dryness and Wetness

b) Anyatara Abhave Api : In this Experience :

Idam	Udakam
<ul style="list-style-type: none">- Dryness- Sat- Existing	<ul style="list-style-type: none">- Mirage Water- Asat- Mithya

Co-existence is Very much there in our experience

c)

Brahman	Universe
Satyam	Mithya

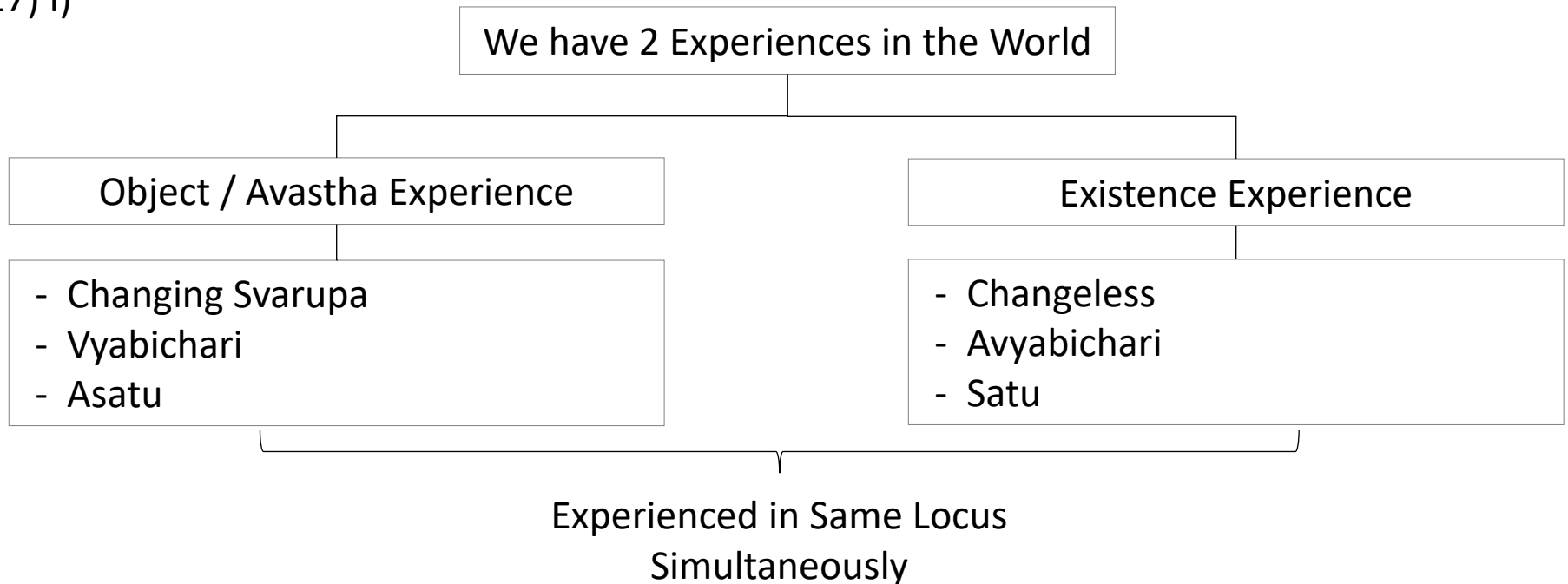
Co-existence Possible

XXII)

World	Existence, Brahman
<ul style="list-style-type: none">- Asat- Mithya	<ul style="list-style-type: none">- Sat- Experience in Same locus

- Samana Adhikaranam
- Waker / Dream World
- Rope / Rope Snake
- Dry Sand - Wet Mirage Water

17) I)



II) What is Definition of Asat?

- Asat has no independent existence

III) What is Definition of Sat?

- Sat is of the Nature of Existence
- Can lend existence to Anatma, Asat Jagatu by mere Presence like a reflection in a Mirror.

IV) How can :

a) Asat = Abava Category

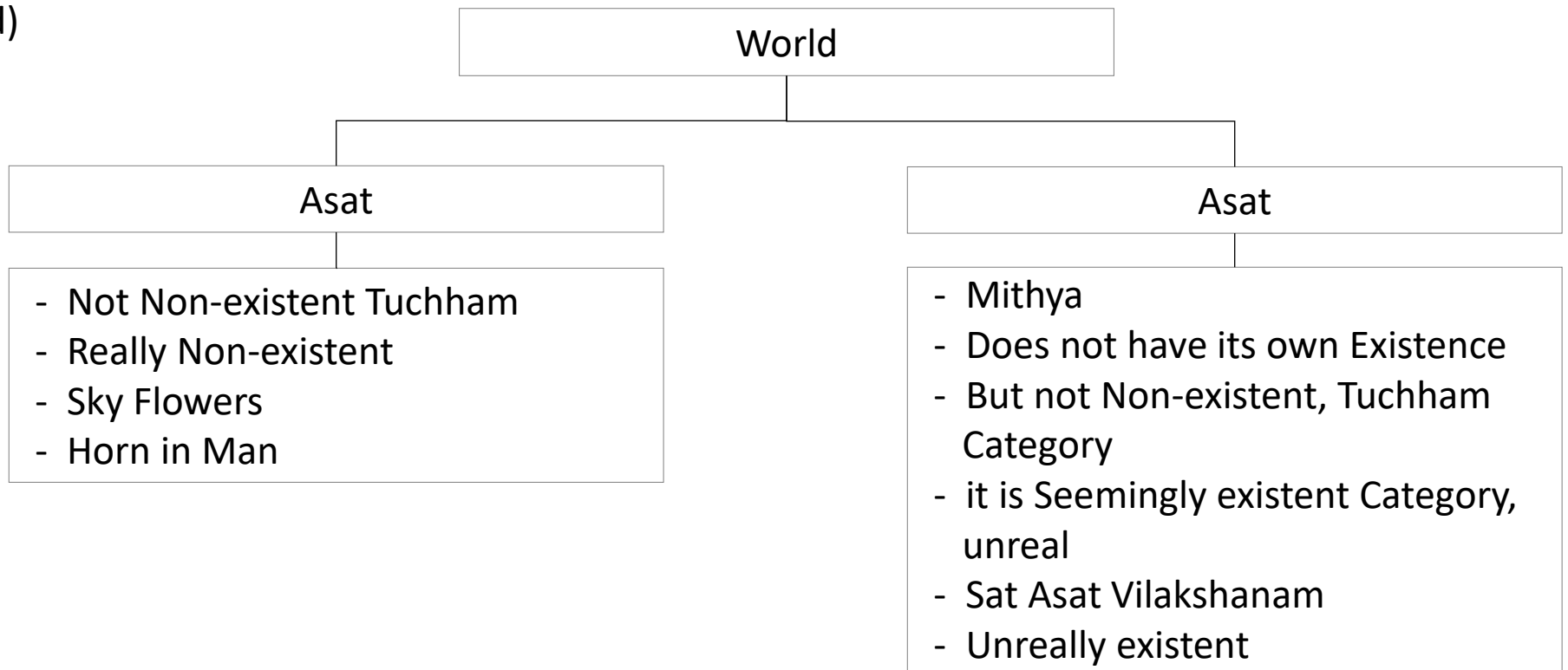
Sat = Bava Padartha.

b) How can Asat Enjoy same locus as Sat?

c) How Sat - Asatoho Samanadhi Karanyam?

- How Co-existence of Bhava and Abava?

d)



e)

Mithya	Satyam
World	Brahma

Can Co-exist

f) Sat and Tuchaham can't Co-exist

g) Real and Unreal can Happily Co-exist

h) Real and unreal, Close friends, can't be Separate.

i) Existence of unreal borrowed from Sat.

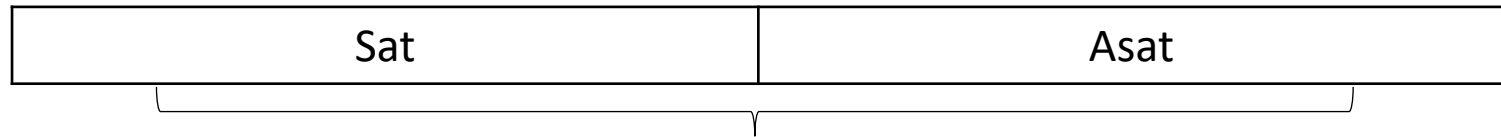
j) Sat not against Mithya world

- Sat Serves as Adhishtanam, Support for Mithya world

k) Mutually Supporting, Co-exist

L) Husband - Wife Mutually Supporting, Co-exist

m)



Have Samanadhikarnya Sambandha, Co-existence, Possible, not illogical

V) Examples :

a) Dry Sand - wet Mirage water

b) Non-poisonous Rope – Poisonous Snake Co-exist.

c)



Co-exist

d) One Existent, one Non-existent - Abhava

- Still Samandi Karanayma possible.

e) Sand - Mirage Water Co-existence possible outside

f) How experience of Satyam and experience of Mithya in one Locus possible

VI) Mithya - Unreal is projected only when Satyam is Covered by Avarna Shakti

a) Adhyasa Bashyam

b) Only when real is Covered, because of ignorance, unreal is experienced

c) Experience of Mithya Presupposes, Concealment of Satyam

d) Satyam experience should not be there

e) If I am experiencing Sand, Mirage Water should not be there

f) When Rope is Covered Partially, Rope Snake experience comes.

g) In Any unreal experience, what is the Truth?

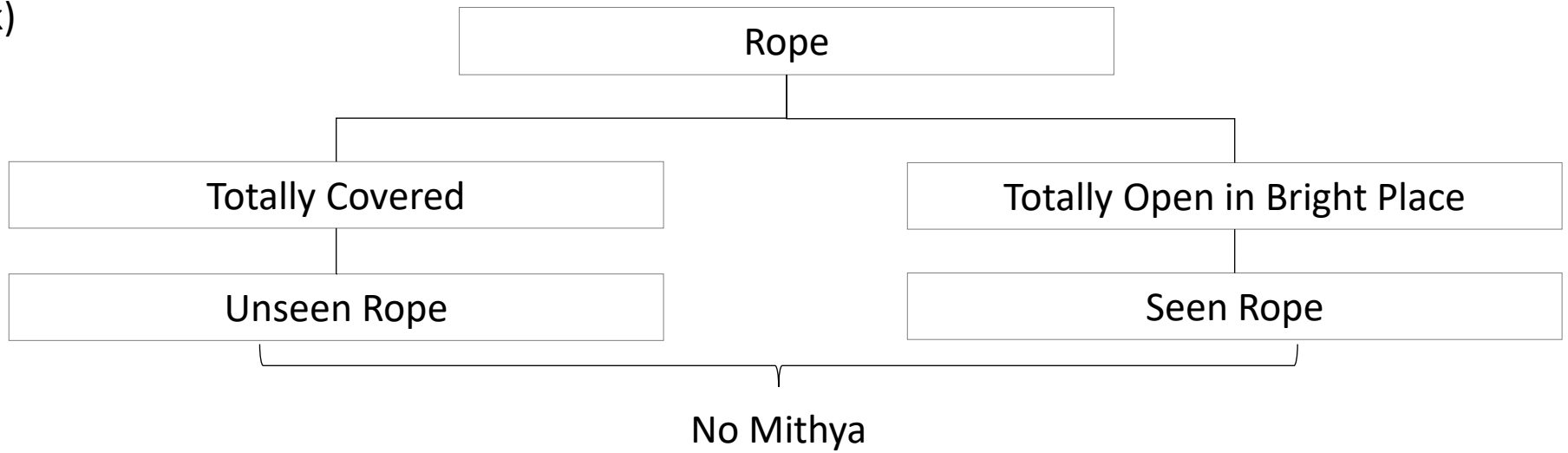
h) Arrival of Mithya Jnanam is because Satyam Jnanam is Concealed

- Avarna Shakti Covers Satyam, Only then Vikshepa begins.

i) When Mithya is Experienced, Satyam is Covered

j) Satyam is never totally Covered to experience Mithya.

k)

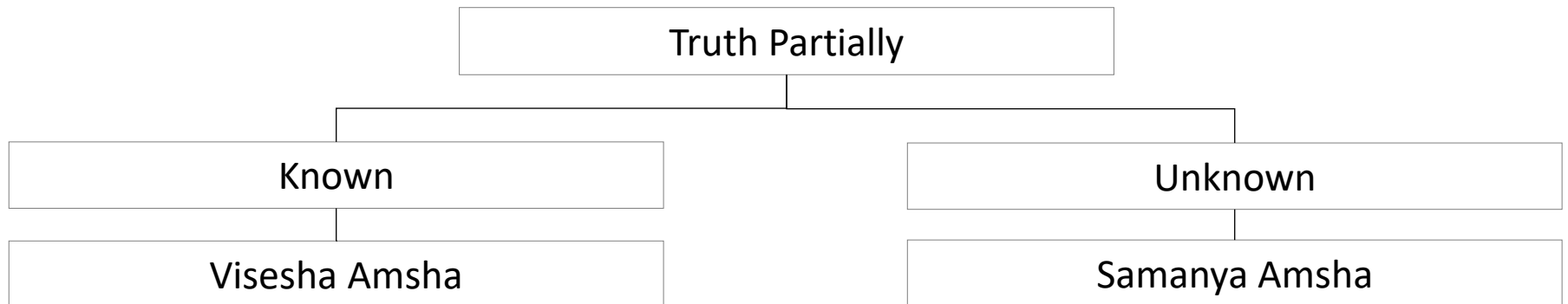


L) In semi Darkness, Rope is partially seen

- There is ignorance of Rope, Satyam.

VII) Adhyasa Bashyam :

- Truth is never totally Concealed.



VIII)

This is	A Rope
<ul style="list-style-type: none">- Samanya Amsha- Not Covered	<ul style="list-style-type: none">- Real Covered- Projected Mithya Amsha- Vishesha Amsha Converged by Avarna Shakti of Maya

IX)

This is	A Snake
<ul style="list-style-type: none">- Samanya Amsha of Rope is retained- Isness belongs to Rope- Never Concealed- Satyam	<ul style="list-style-type: none">- Unreal- Projected new Vishesha Amsha- Rope- Mithya

X) a) Knowledge Does not and Cannot negate Samanya Amsha Isness

b) Knowledge negate Mithya, Projected, Vishesha Amsha of Snake

c) In all our daily Experiences :

This is	Mind Projects
<ul style="list-style-type: none">- Samanya Amsha- Covered by Maya Shakti- Sat Part	<ul style="list-style-type: none">- Delusory thoughts- Negated by knowledge- Ignorance Aspect

d) Drk Drishya Viveka :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

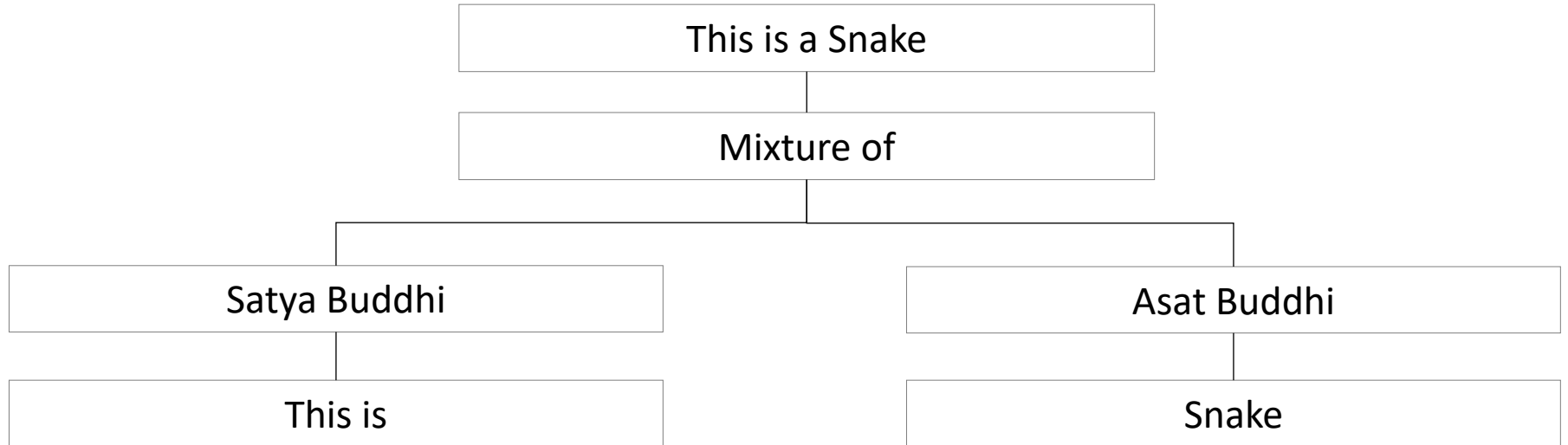
*asti bhāti priyam rūpaṁ nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

e)

This is / I am	Visesha Amsa
<ul style="list-style-type: none">- Always retained- In Sleep also, I am is available	<ul style="list-style-type: none">- Mithya Projected- At time of Mithya experience

f)



g)

I am	Waker, Dreamer, Sleeper
<ul style="list-style-type: none">- Sat Amsha- Sat Anubhava Never Covered	<ul style="list-style-type: none">- Asat- Mithya Amsha

h)

Idam	Udakam
Satya Anubhava	Mithya

XI) Shankara :

a) It is Apoorva Satta Anubhava

- Samanya Anubhava is experienced
- Vishesha Amsha always Covered, Concealed.

b) In Sleep, Easy to identify, Understand Samanya I am, Satchit Ananda

c) In Sleep - Agyanam is Vishesha Amsha

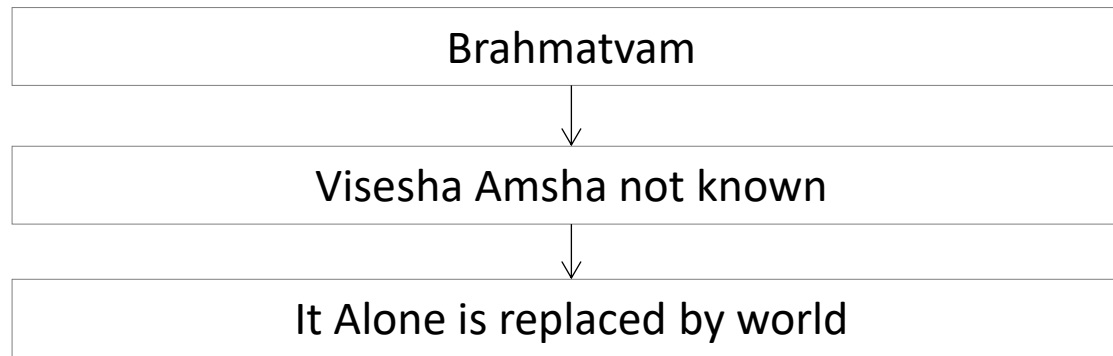
- Atma Jnanam helps me to Drop the Projected Mithya Ajnanam, retain Samanya Amsha, I am and Claim it as Svarupa.

d) Then apply Knowledge of Shastra... Nitya, Nirvikara, Nirupa, etc

e) We all have Samanya brahma Anubhava in the form of

- This is
- We don't know this is Brahman.

f)



g)

This is	World
<ul style="list-style-type: none">- Satyam- Wise Retain Existence Part- Samanya Amsa	<ul style="list-style-type: none">- Mithya- Visesh Amsa Dropped

h) This is, Samanya Amsa is Brahman, experienced all the time Nitya Svarupa.

XII) Entire Anatma Prapancha fall within Karya - Karana - Maya - Kshetram field -
Vyavaharikam - Asat - Mithya

XIII) Atma = Kshetrajna = Vilakshanam

- Pramartikam, Neither Kartyam or Karanam.
- It is Sat Brahman.

XIV) 1st :

- Na Asata Vidyato Bavaha

a) For Entire Mithya Prapancha, there is no innate, Intrinsic, Own existence

b) Body, Mind world, experienced, has no Sat principle by itself

c) Body, Mind, World, borrow existence from me, brahman

d) Example :

- Mirage Water has no existence of its own
- Existence is borrowed from Dry Sand.

e)

World	I Brahman - Sat Atma
<ul style="list-style-type: none">- Like Mirage Water- Mithya	<ul style="list-style-type: none">- Like Dry Sand- Satyam- Lender of existence

f)

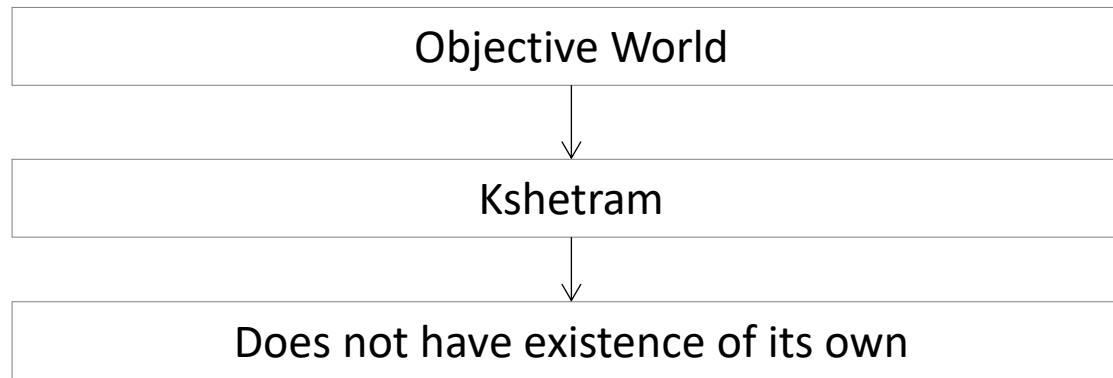
Aham	Jagan
Satyam	Mithya

g) Bava means intrinsic, Natural Existence, Nasti in the world

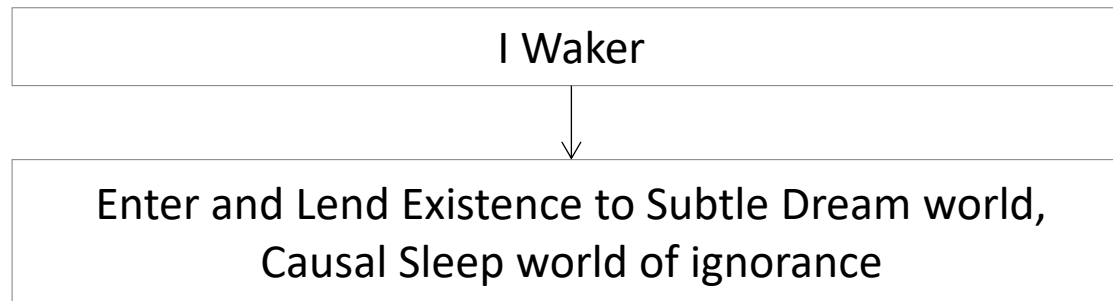
h) All these Discussion in Verse 16 is for :

- Atma - Anatma Viveka and Claim Atma Svarupam as me.

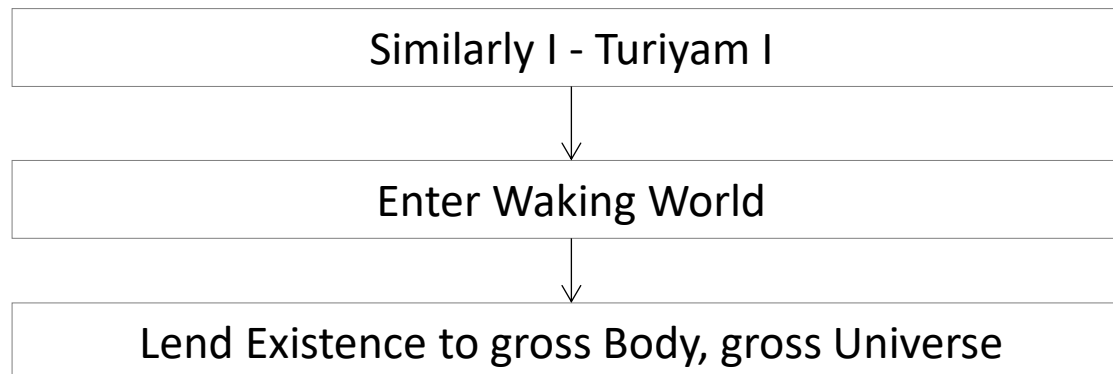
i)



XV) Atma I = Sat = Turiyam



XVI)



XVII) I Turiyam am Satyam, Jagan (Including Body - Mind - World) is Mithya Appearance only

XVIII) I = Existence in the Entire World

a) For this Non-attributive I, there is no Non-existence

b) No Destruction, No Death, Abhava Avidyamana

c) I Existence, Never Die, Am Nityaha, Amrutaha

d) I Continue as Existence, lend Existence to future Creation also

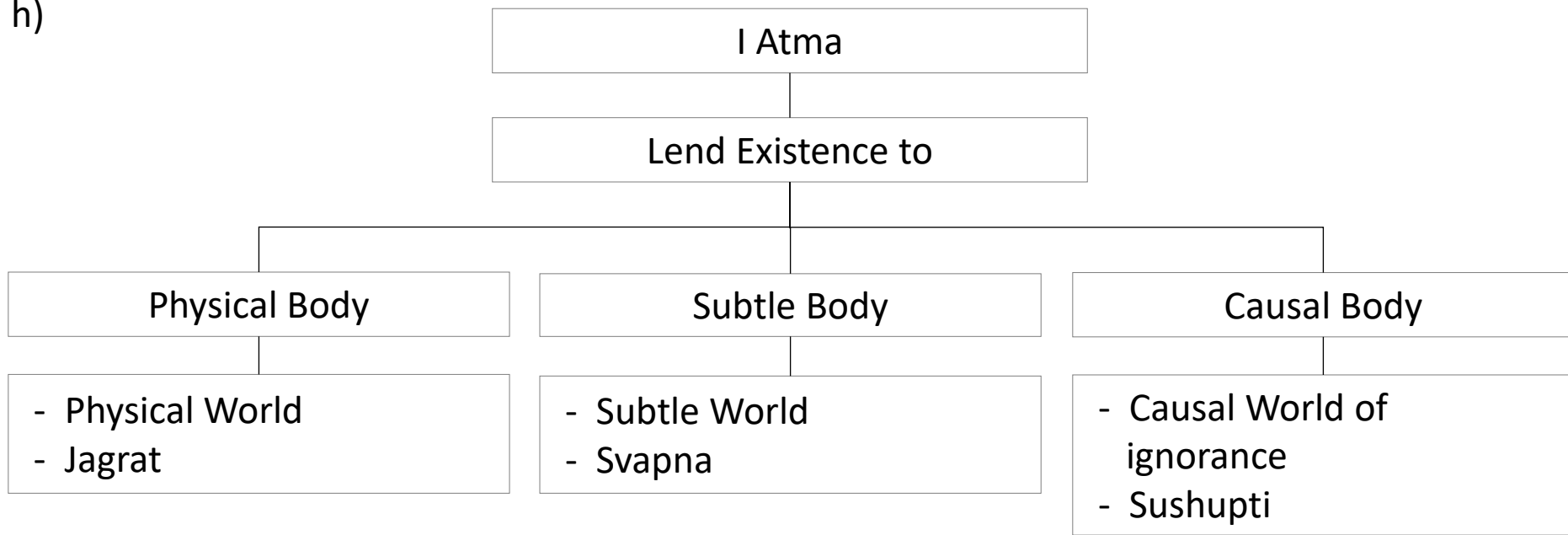
e) I will be there shining Always, as in Sleep now, everywhere, at all times, as is, is, is.

f) Body - Mind – 3 States - Worlds Arrive and Depart in me Consciousness.

g)

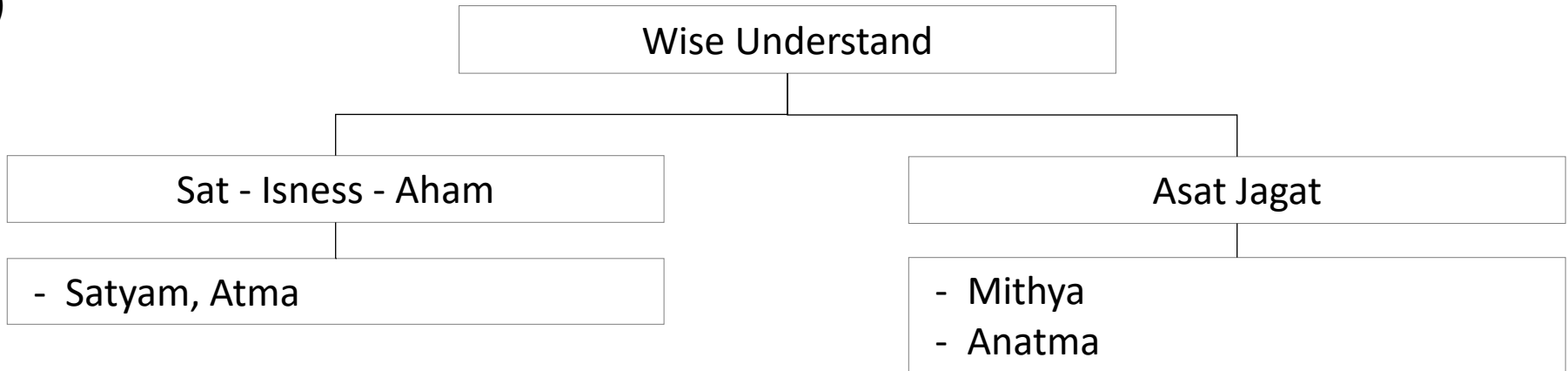
Anatma	I
<ul style="list-style-type: none">- Asat- Mithya- Ajnani identifies with Miserable- Body and Mind	<ul style="list-style-type: none">- Atma- Am brahman- Sat- Jnani identifies with Brahman as Self

h)

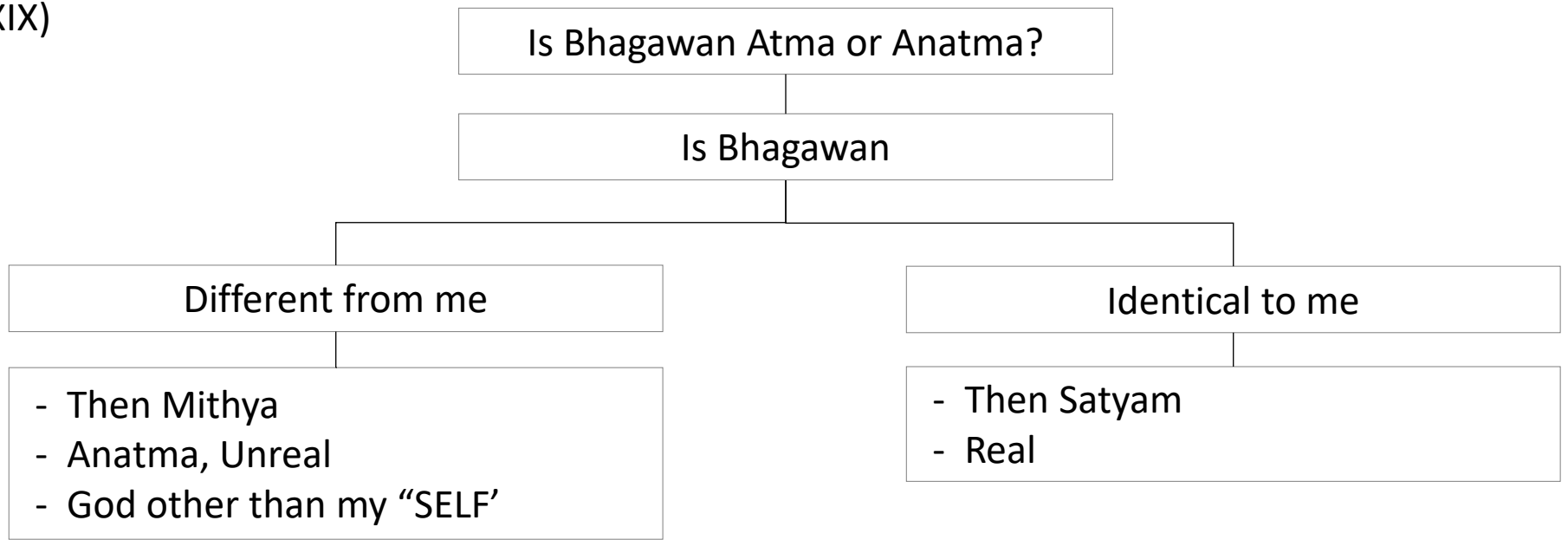


i) I Learn to Discriminate Atma from Anatma I Clearly.

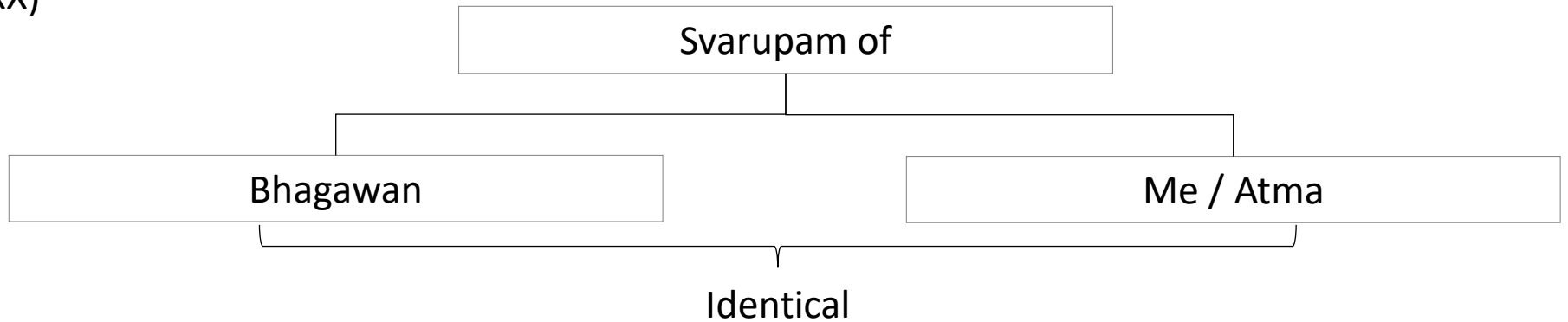
j)



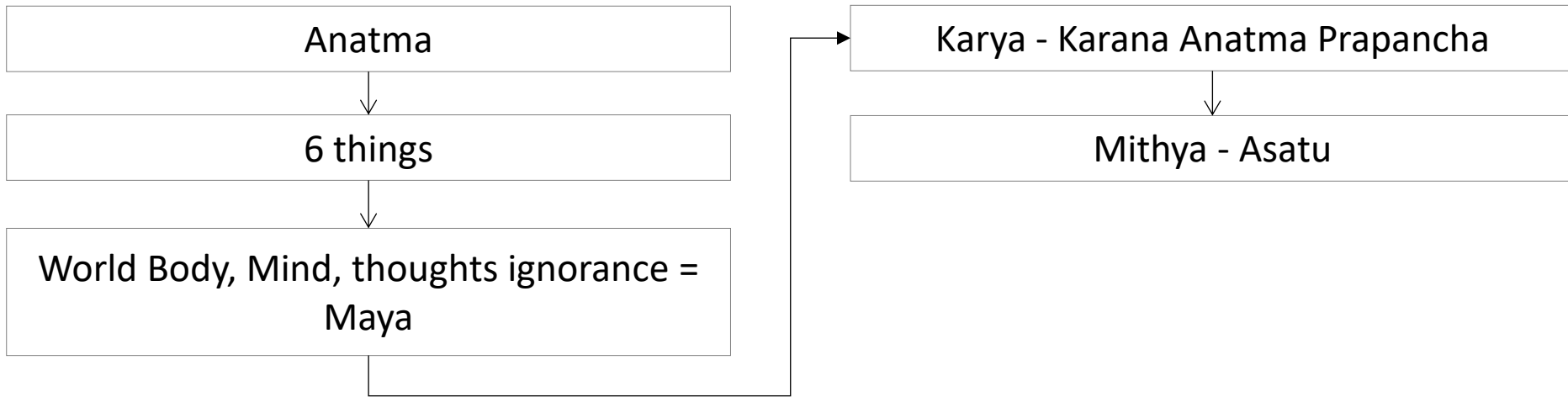
XIX)



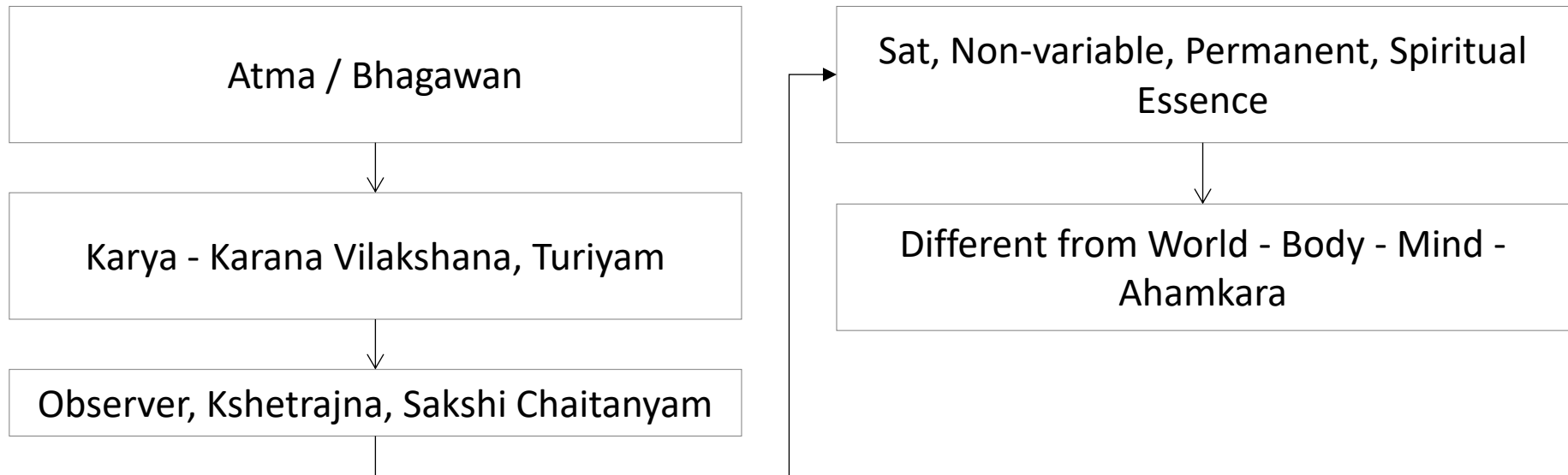
XX)



XXI)



18) I)



II) We are all caught up in Karya - Karana Prapancha World.

a) Mandukya Upanishad :

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः ।

क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥ ५५ ॥

yāvaddhetuphalāveśastāvaddhetuphalodbhavaḥ |

kṣīṇe hetuphalāveśe nāsti hetuphalodbhavaḥ || 55 ||

As long as one believes in this law of Causality, so long he can certainly perceive this law functioning. But when this preoccupation with causality Vanishes from the bosom of the seeker, both the cause and effect, also, do Vanish. [4 - K - 55]

b)

If Mind is Caught, Obsessed with

Cause

Past

Effect

Future

c) You will never live in the present.

d) Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

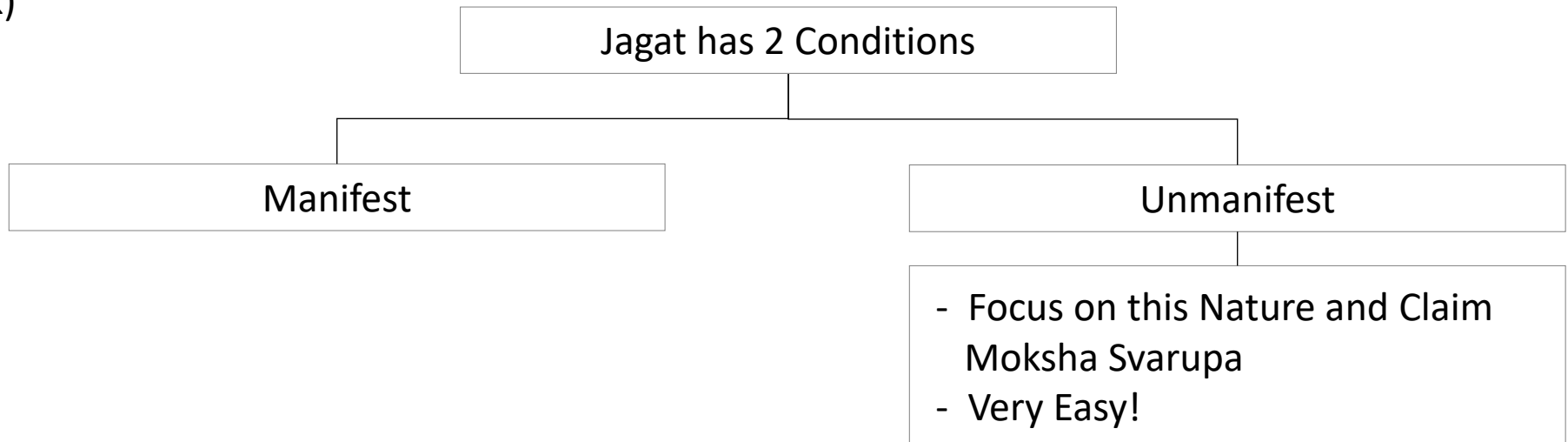
Anyatra dharmad-anyatra-dharmat anyantra-smat kṛta-kṛtat,

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.” [1 - 2 - 14] 179

- e) Cause – Effects thoughts of Past and future keeps one in the Jaws of Samsara
- f) Dwelling in Past or Future, is a futile exercise, Waste of Previous Present which must be lived well.
- g) Abide in Yourself, you will always live in the Present happy Moment, Cause - Effect Vilakshana Atma.
- h) Claim the Truth :
- I Chaitanya - Atma alone lend existence to Anatma
 - This is the Bavana I Develop.
- i) I am Independently Existing Atma Principle, very important to Understand, Assimilate, Never forget.
- g) Jagrat appears to exist in the same way for a long, long time.

k)



III) Don't have emotional dependence on any thing, person in the creation

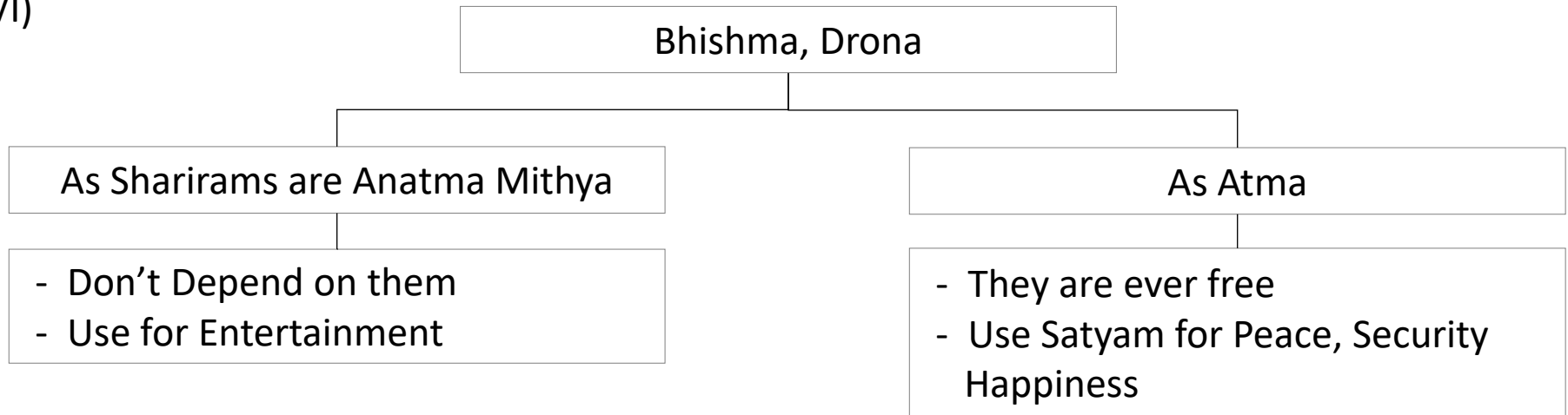
- This is a Condition required to Claim Atma Status, Jeevan Mukti Status.

IV) Why?

- **Because the waking State is Mithya, hollow like the Dream State.**

V) When you lean on a Hollow thing / Person, you will be Swallowed.

VI)



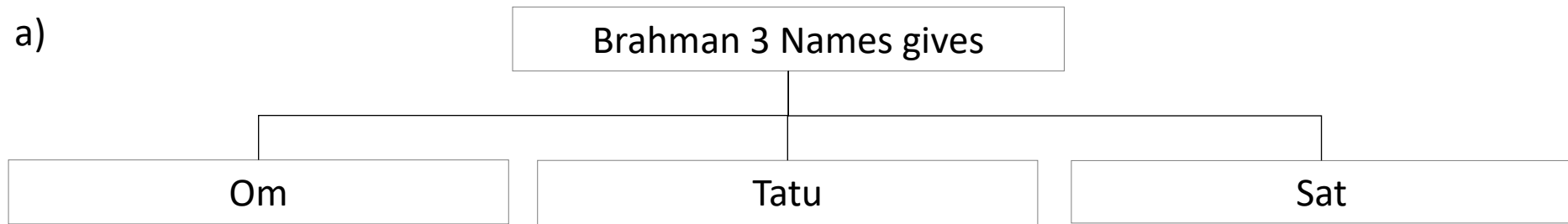
VII) Whenever there is Crisis in life, use Satyam I

- This is called Moksha
- Wise Know this reality, truth about Jagrat Avastha
- Amazing Revelation.

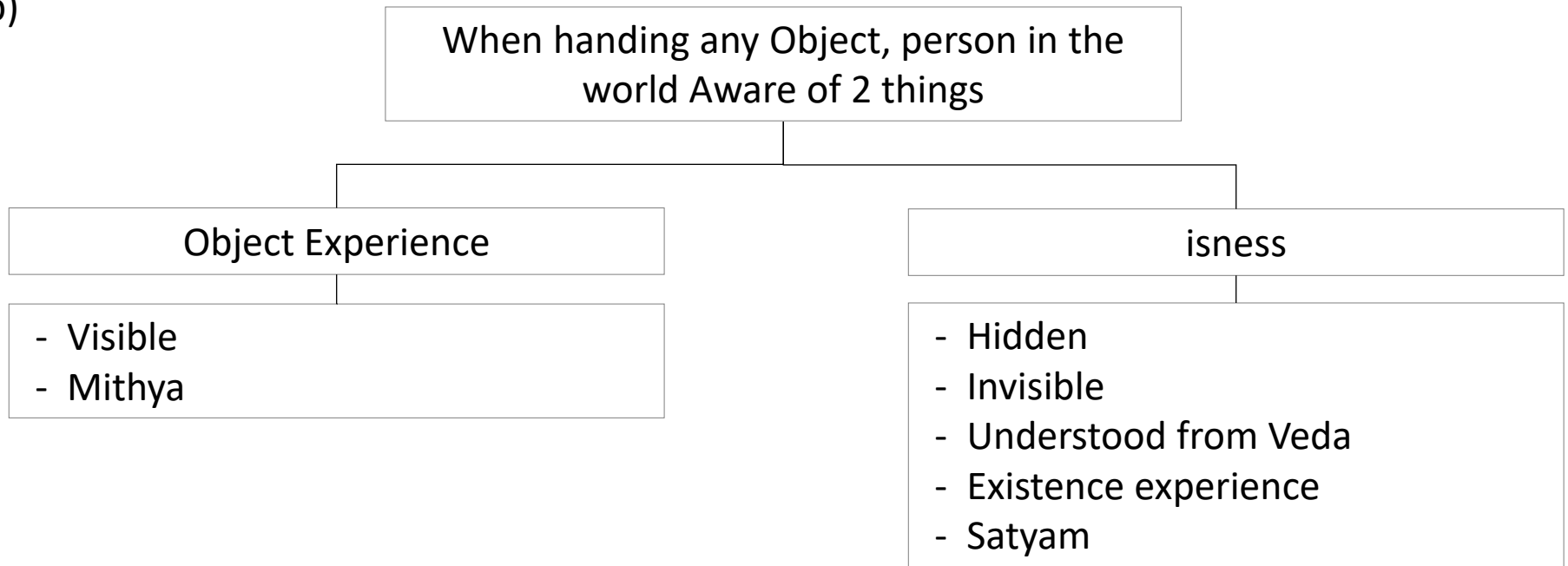
VIII) **Om Tat Satu iti Nirdeshaha :**

- Brahmanas Trividas Spritaha
- Gita - Chapter 17.

a)



b)



IX) Krishna :

a) You should also have Satya - Mithya Viveka

b) Then you will Avoid Grief, Sorrow in the Battle field

c) This is the Implicit teaching of Verse 16, not explicit, hidden message

d) You also should develop this new Satya - Mithya Vision.

- e) Remove the Delusion and can face Dvandas – Opposite pairs in life
- f) Will get Titiksha
- g) Having given up Delusion, learn to endure Heat - Cold, Success - Failure, Niyata - Aniyatam Rupam.
- X) How to Endure?

a) Endurance can be developed only by changing my attitude - Minds transformation.

XI) What should be our Bavana, Attitude, when we Suffer in Life

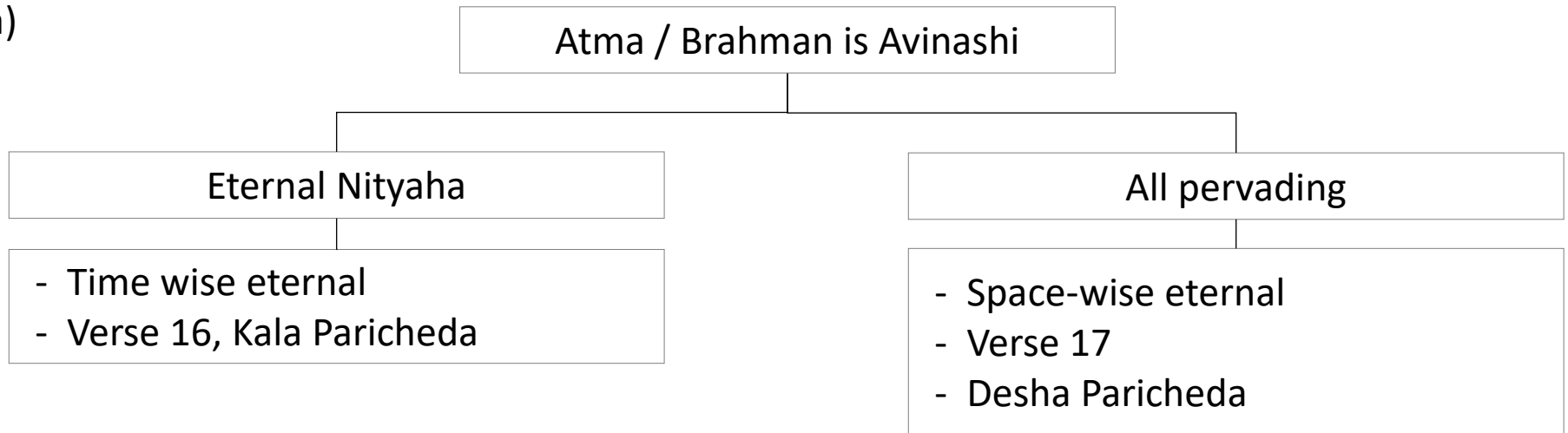
- a) Physical Pain - Choiceless
 - Have to endure if you can't cure.
- b) Ayam Vikaraha Asan Eva
- c) Body and Mind product is of Creation, integral Part, Nobody can stop its ups and Downs.
- d) Wake up to Turiyam Brahma Jnanam
- e) Regularly, Practice, Satyam - Mithya, Develop Sakshi Drishti.
 - Minds transformation
 - Sakshi Bhava Abhyasa.
- f) Look at Body, Mind, world as Mithya, Adhyasa Waking experience, called Nididhyasanam.
- g) Avabhasate, Falsely appear and Dissappear like a long dream
- h) Learn to endure Physical, emotional, intellectual pain.
- i) Sat Brahman Does not die, Does not have Non-existence, indestructible.

XII) In Sleep :

- Sat alone is existent
- Body, Mind, World Dissappears
- That is the nearest example of Brahman
- I Sat Brahman continue in my eternal nature
- Knowing this fact, wis attain Moksha.

XIII) Bhishma, Drona, are Brahman, Indestructible

a)



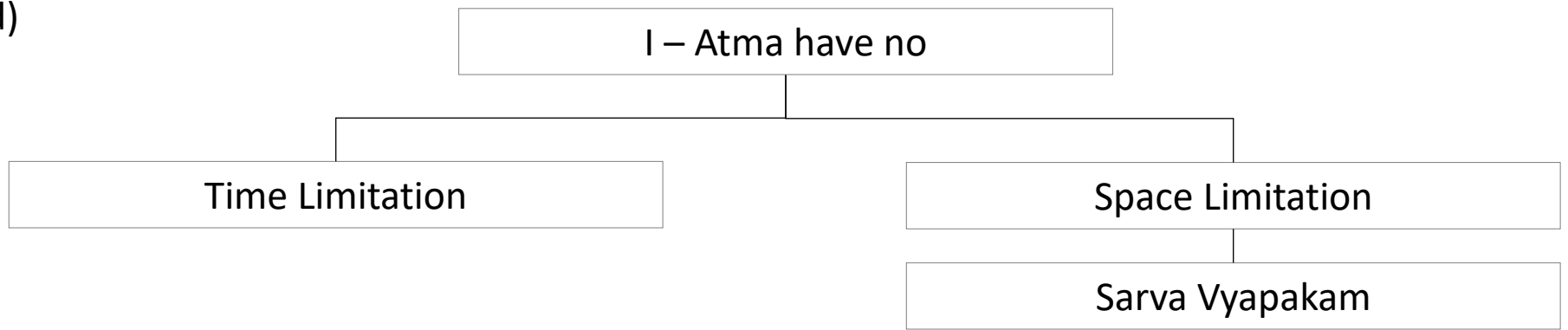
b)

Body / Mind	Existence / Consciousness in the Body
Localised	All pervading Timeless

c) Sat Extends beyond the Boundaries of the Body

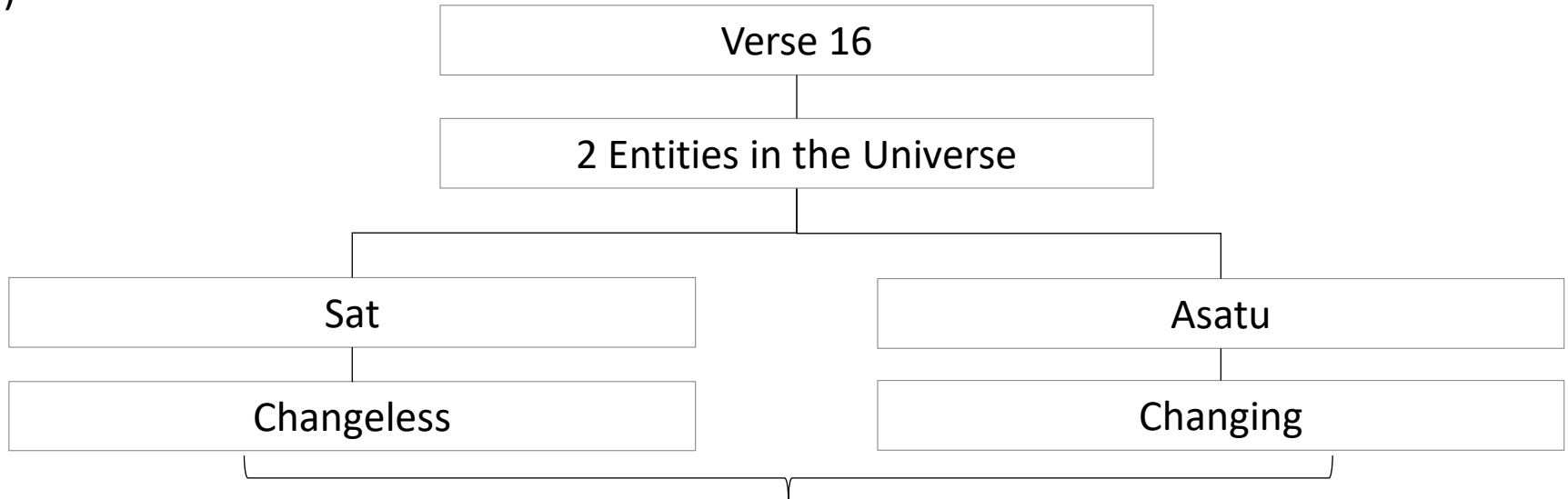
- Hence it is all Pervading.

d)



XIV) Is-ness is all Pervading our experience is the Proof

XV)



Wise know difference underlying both
and their common Locus

XVI)

Verse 17	Verse 18
Sat - Brahman	Asat Body

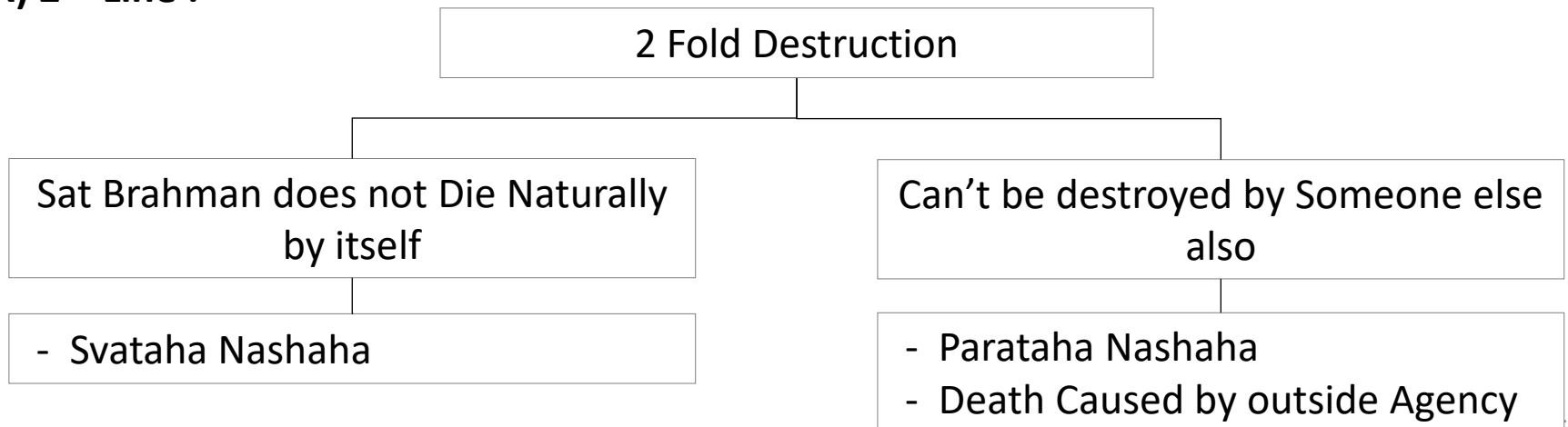
XVII) Verse 17 – 1st Line :

- a) Sat Brahman, Pure existence is all pervading
- b) Sat alone lends existence to everything
- c) Anatma, Asat, Does not have existence of its own.

XVIII) Sat - All Pervading does not die

- a) Objects - beings Die
- b) Sat Pervades all Objects.
- c) When Objects perish, Sat continues but can't see
- d) Hence Sat - Brahman is called Avinashi

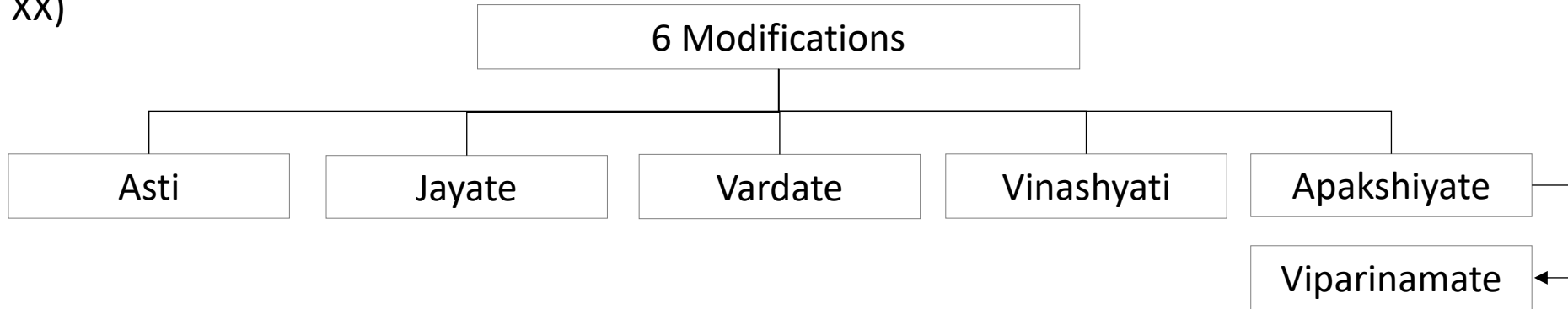
XIX) 2nd Line :



a) Derivation of Avyayam :

- Na Vyethi iti Avyaya
- That which does not decline, does not become weaker or Die.

XX)



a) He Avyaya = Apakshiyate

- Does not become weak
- Condition before Death

b) Na Vyethi - Na Apakshiyate

- Declension, change

c)

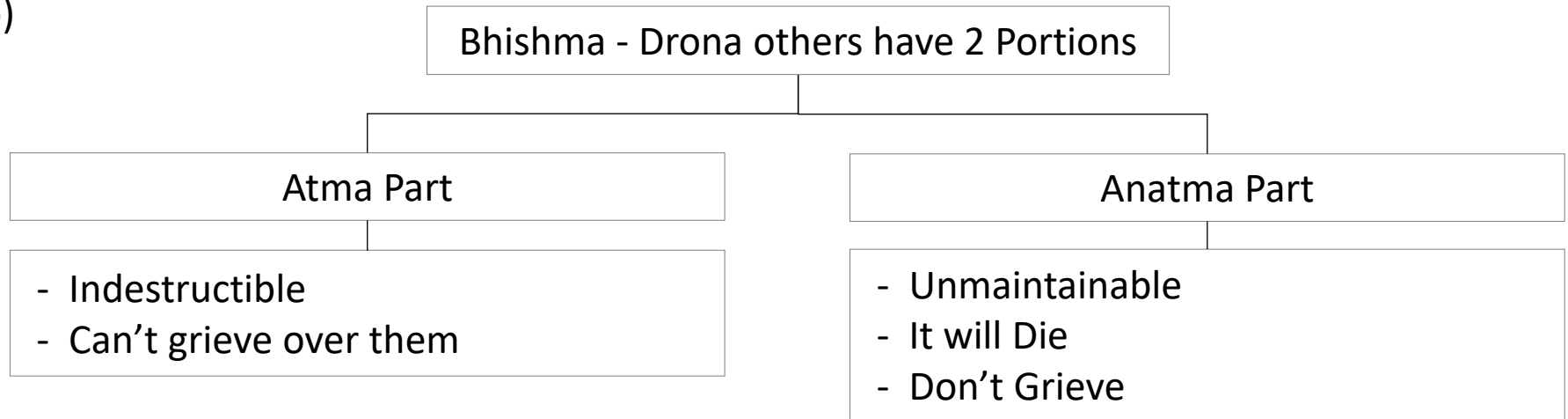
Upachaya	Apachaya
<ul style="list-style-type: none">- Increase- Upa Chinoti Dhatu- Prefix	<ul style="list-style-type: none">- Decrease- Apa - Chinoti- Chit Dhatu- Apa - Prefix

- d) No Increase or Decrease in Atma
- e) Therefore Brahman is called Avyayam.

XXI) Question :

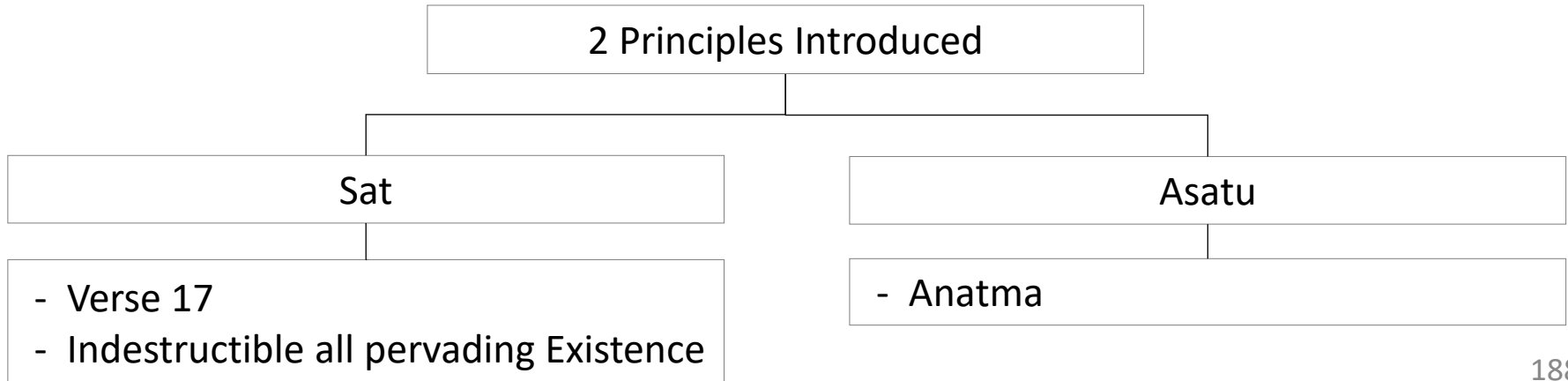
a) Atma - Anatma Viveka from Verse 12

b)

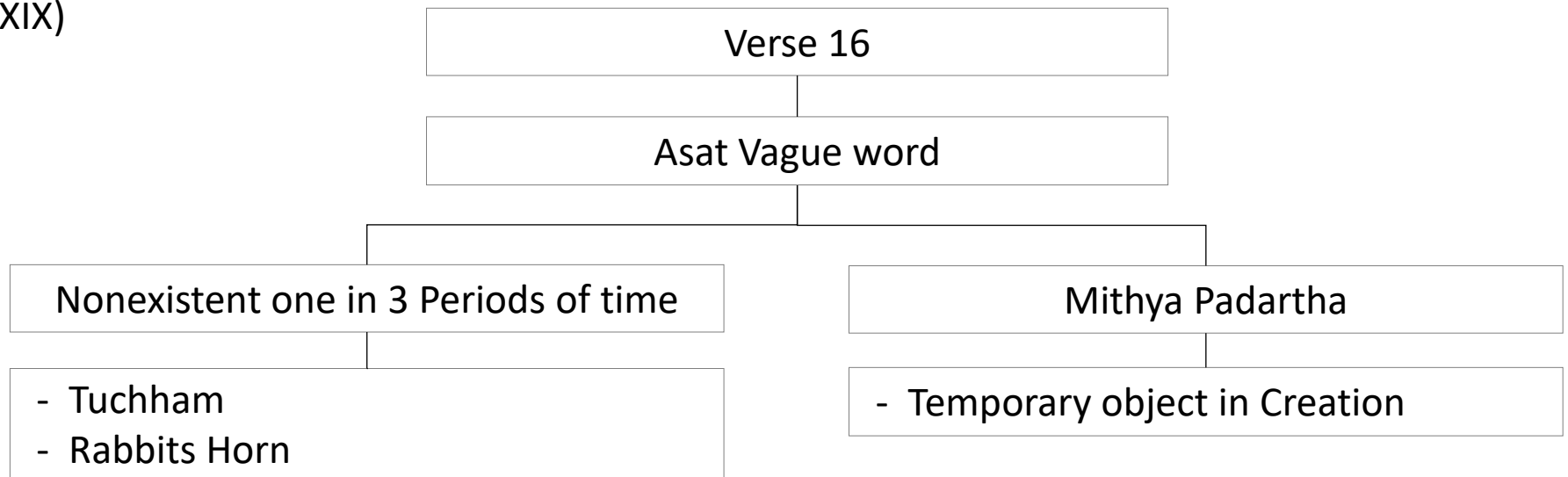


XXII) Atma is Nature of Ishvara also

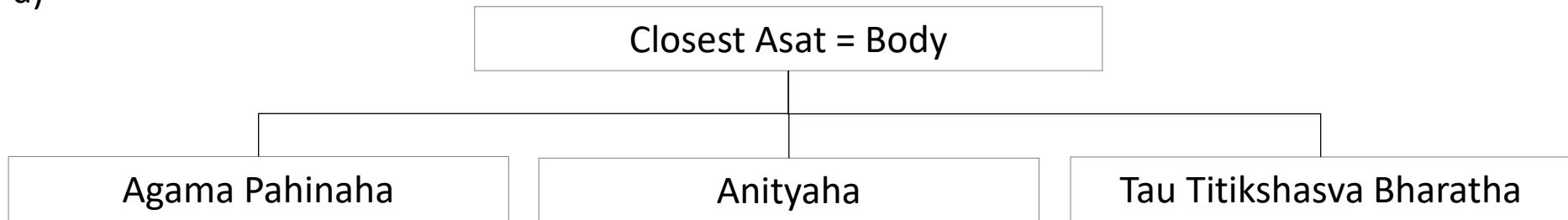
XXIII) Verse 16 :



XXIX)



a)



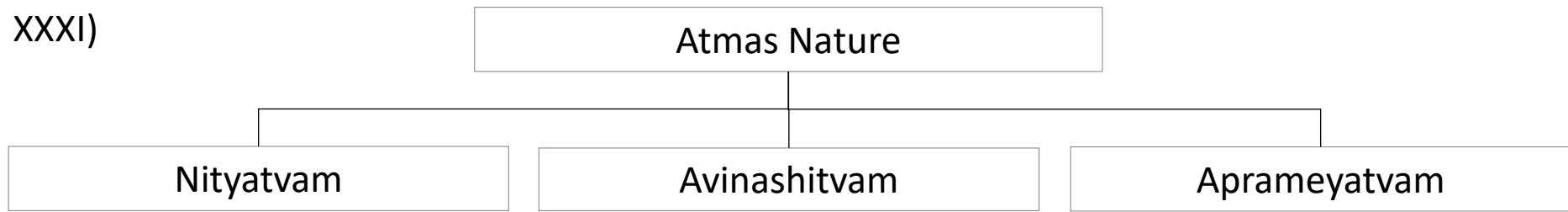
Gist :

XXX) Simple Verse

a) Body belongs to Atma

b) Body is Subject to Destruction

XXXI)



XXXII) Normal Definition of Destruction :

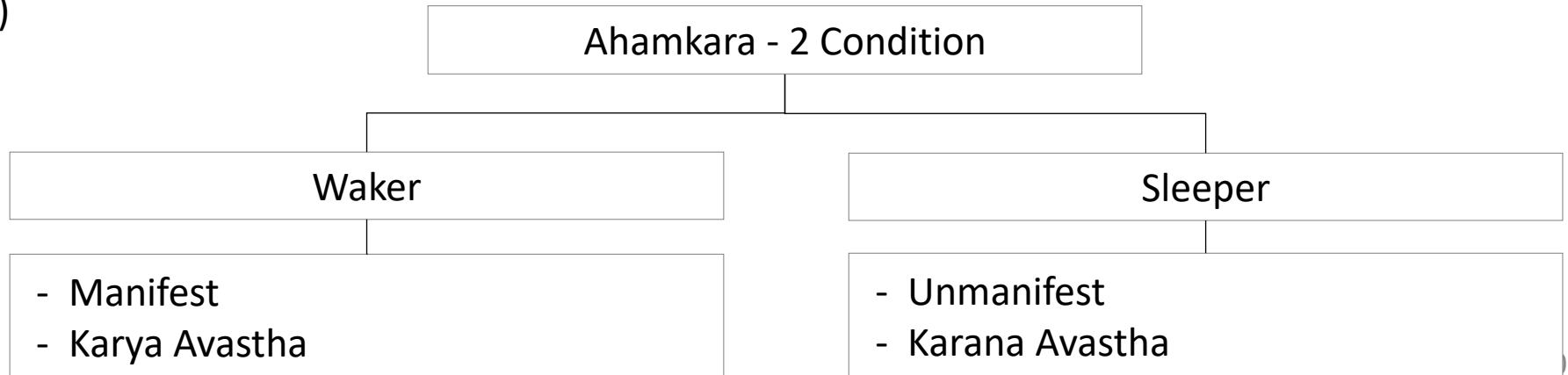
- a) Object goes back to its Material Cause
- b) Pot goes back to Clay, (Karana Avastha), Potential State
- c) Destruction, not total, Again in Same place, can produce pot again
- d) This is called Sa Anvaya nasha
- e) Going into Potential State, not total Destruction

f) Example :

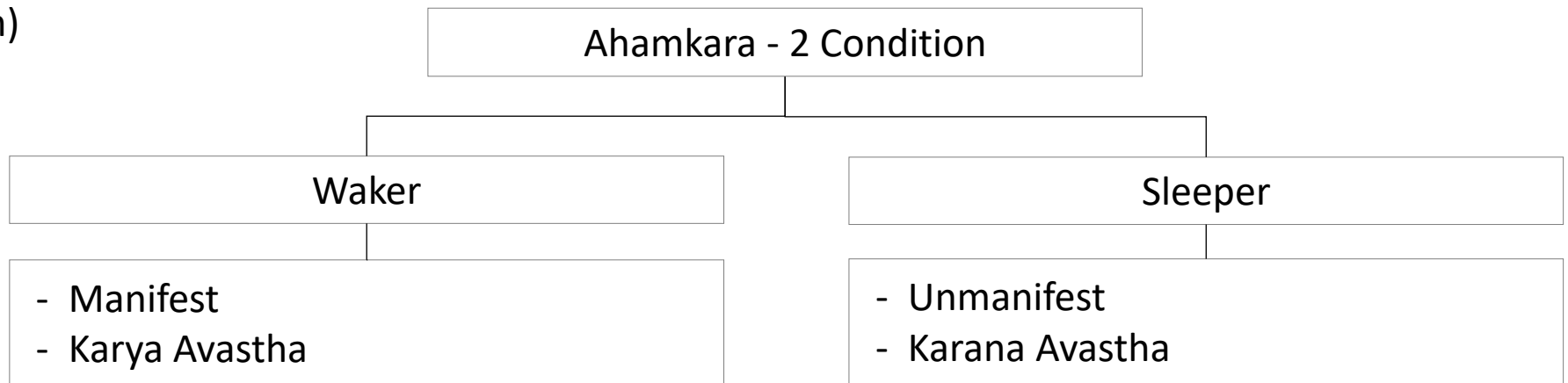
- Waker going to Sleep Manifest to unmanifest, Potential condition.

g) Pot has Existence in Some other form.

h)



h)



i) Turiyam beyond Manifest - Unmanifest, Karya - Karana Ateeta

j) Guna Ateeta Nirguna Atma, Brahman which has no Birth - Death, always is, is, is...

d) No Question of Manifestation, Unmanifestation for Brahman like the world

XXXIII) 1st Idea :

World	Brahman
<ul style="list-style-type: none">- 2 Conditions- Manifest, Unmanifest- Sa Anvaya Nasha- Death like going to Sleep, Sa Anvaya Nasha- Body – Perishable	<ul style="list-style-type: none">- Same in 3 Periods of time- Changeless Spirit, Chaitanyam- Nir Anvaya Nasha- Brahman has no Birth / Death- Atma imperishable

a) Existence and Appearance are 2 Different things.

b)

Body - Mind	Existence
<ul style="list-style-type: none">- Appears- Mithya	<ul style="list-style-type: none">- Is, Is, Is- Satyam

XXXIV) Dream appears only with Adhishtanam of Waker.

a) Knower - Seeks Pramana only to know Objects other than himself

b) Knower Does not proceed to know an Object without knowing himself (Subject)

c) Knower is already known, ever known.

d) Atma is Self Evident (Prameya), need not work for Atma Jnanam.

XXXV) One need not attempt to know oneself

XXXVI) Atma is most Popular in ones life is I - My Self, I the Subject, Knower, Experienter

XXXVII) Self is never Unknown (Aprasiddah) for an individual.

XXXVIII) I, the Self, Subject, Knower always known

- Never unknow, Na Aprasiddaha
- Ever known, ever experienced, as Aham, Aham, Aham.

XXXIX) Dakshinamoorthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭīkaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Daksinamurty is the prostration. [Verse 7]

XXXX) I am ever experienced, I am not Pramana Siddham, I am Svata Siddham.

XXXXI) Therefore I am called Aprameya

- For Anyone self is Never unknown
- Only Viveka required.

XXXXII) Segregate :

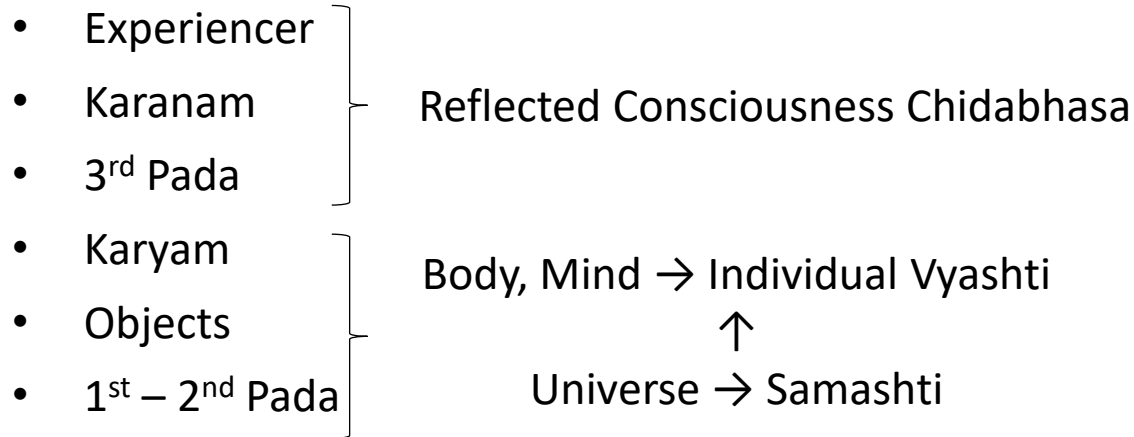
Body - Mind	I am
Objects	Chaitanyam Knower, Experienter

XXXXIII) If Pramata itself is Self Evident, then what to talk of Sakshi

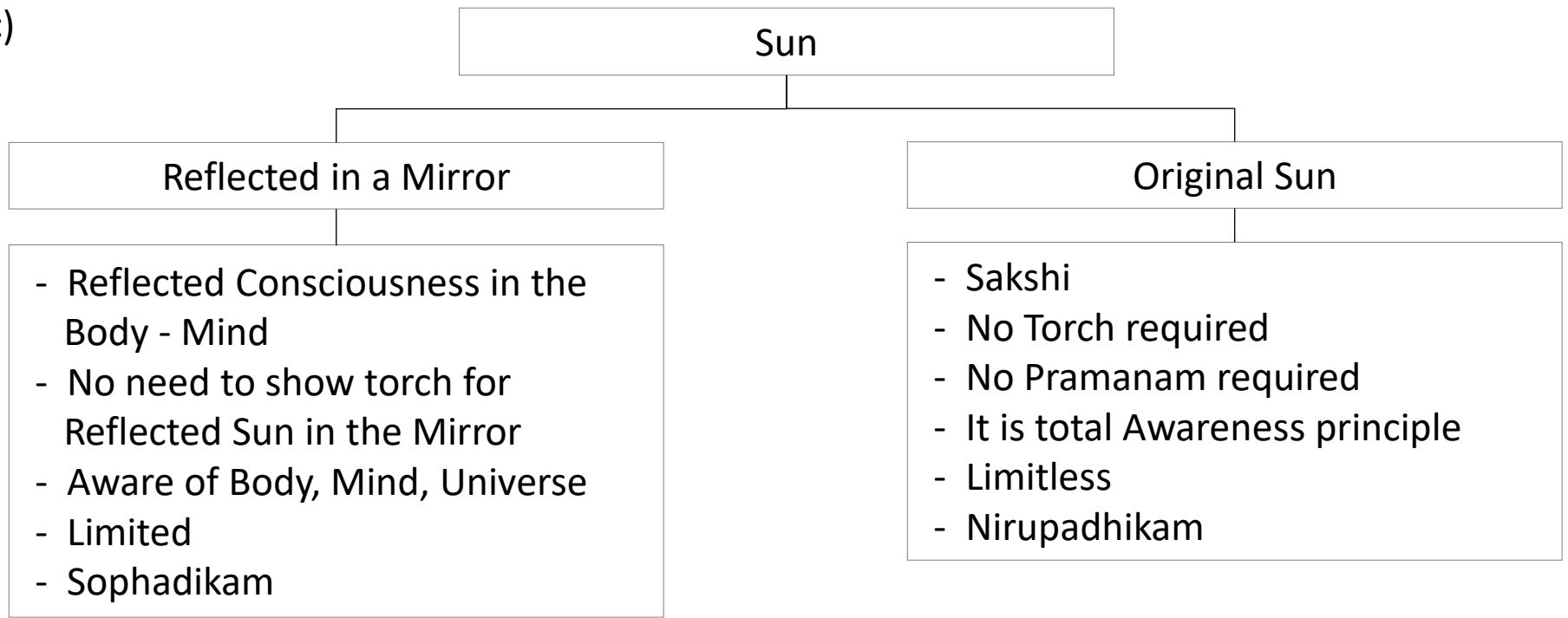
a)

Pramata	Sakshi
<ul style="list-style-type: none">- Self Evident- Chida Abhasa- Reflected Consciousness alone without Body - Mind - Universe	<ul style="list-style-type: none">- Chit- Original Consciousness

b) Karya - Karana Vilakshanam (Sakshi Consciousness)



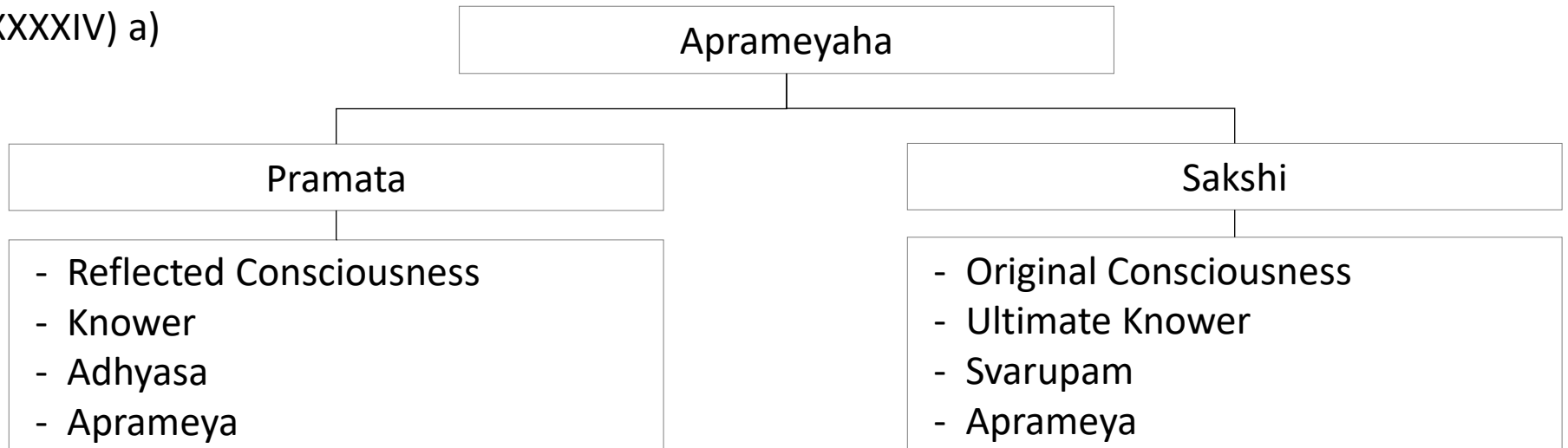
c)



d) Kaimudika Nyaya :

- Pure Consciousness is Self Evident.

XXXXIV) a)



b) Pramata and Pramanam = Aprameya.

c) Shastram is revealed by Atma

- How can Shastram Reveal Atma?

d) Shastram not Pramanam for Atma

e) Atma Ever experienced as Aham

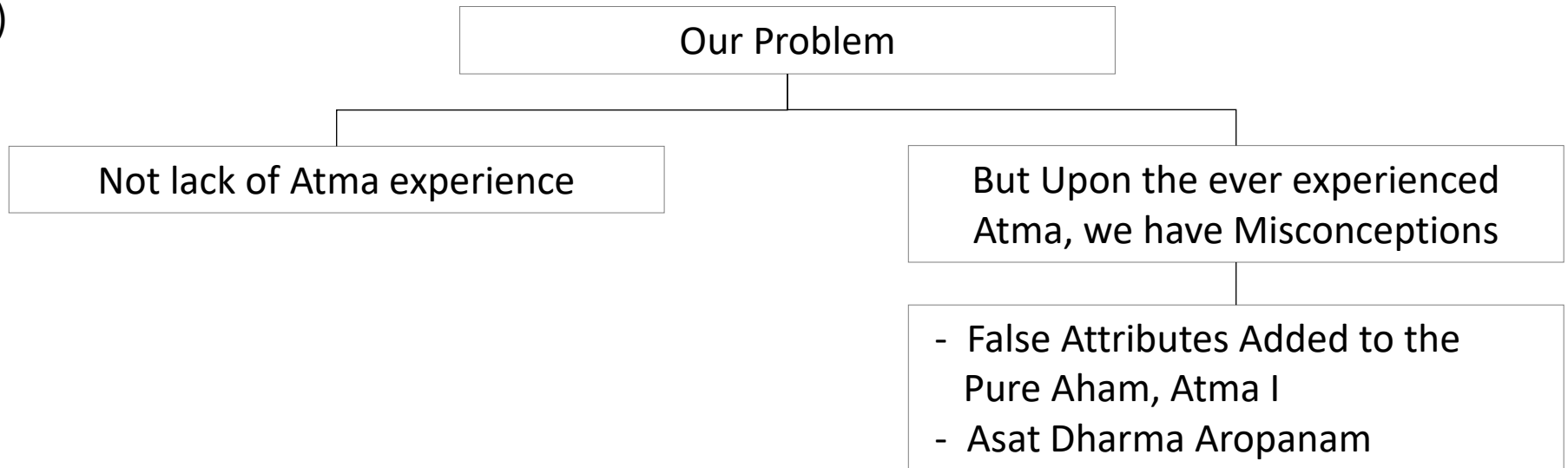
f) Why should I work for Atma Jnanam?

g) Why people seek Atma Jnanam?

h) Upon the ever experienced Atma, the I, We have got Several Misconceptions.

i) All Adhyasa - Waker, Dreamer, Sleeper, Jnani, Ajnani, Rich, Poor, Wise, ignorant.

j)

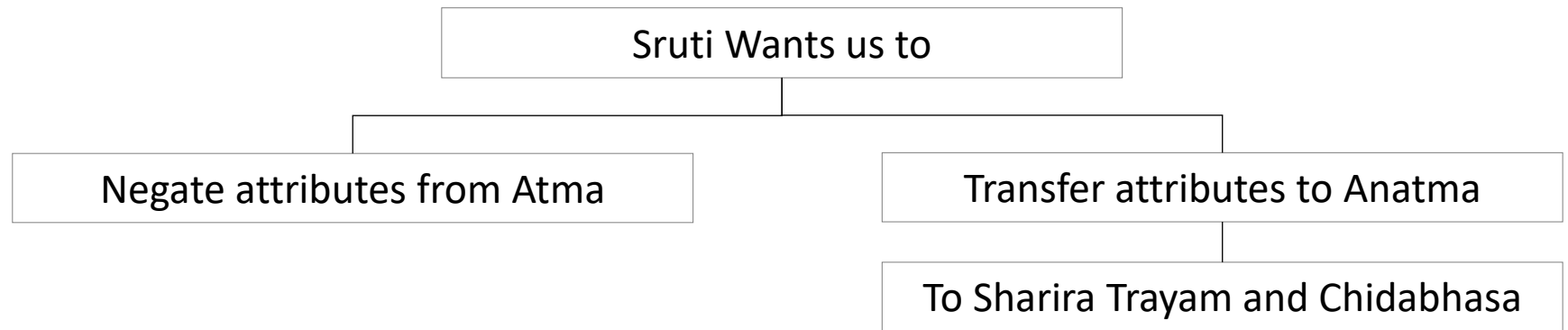


k) I have falsely Added, limitation to myself which belong to Sthula, Sukshma, Karana Shariram, Avasthas, 5 Koshas, Chidabhasa

XXXXV) Chidabhasa also Superimposition, Anatma - Why?

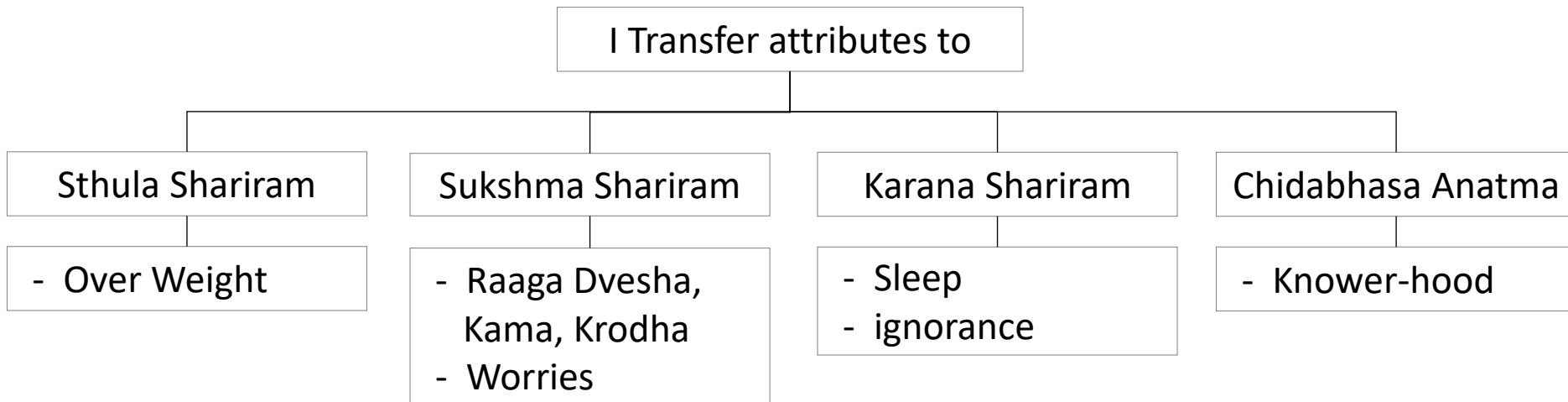
a) It is Different from me who am the Chit

b)



c) Shastric Study is only attribute transference.

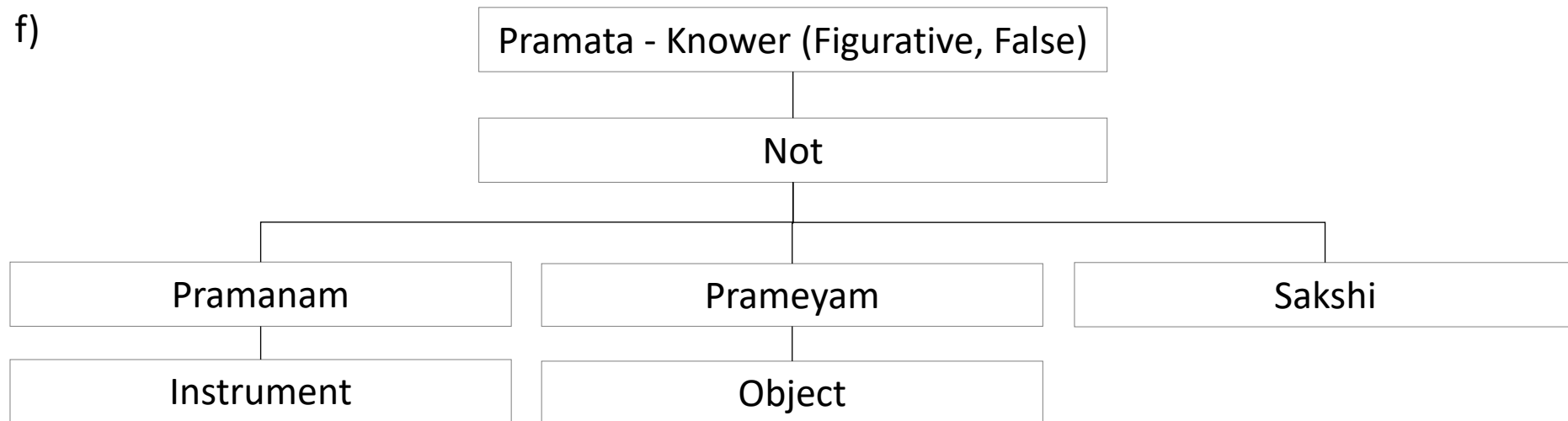
d) From Ever experienced I



e) What is Limitation of Knower

- Knower is a Knower, not Object, or Instrument.

f)



g) In Sleep, Chidabhasa resolves, Knower-hood also resolves

h) What is left is Turia Chaitanyam.

i) Say :

- **I am not Chidabhasa - Waker, Dream, Sleeper, knower.**
- Knower-hood = Chidabhasa

j) I am Attributeless Turiyam which is my intrinsic Nature, always before birth of Body, After death of Body, all Mithya events.

k) No New I is known

L) I Claim new Status for same I

- Dreamer or Sleeper - Claims Status of waker I
- Waker I - Claims I am Turiyam I
- Waking, Dream, Sleep - All appearances, have no reality, all unreal, Mithya.

n) I am not Kami, Krodhi, Rich, Poor I, Wise, ignorant I

o) I am Turiyam, Absolute I, Ultimate I

p) After Study, Status change only

q) I claim new Status for already experienced waker I, attributeless Status.

r) New Realm of Pure Consciousness, real I

- When I Say - Aham Brahma Asmi, I never experience a new thing
- I claim attributeless Status of Mine as Turiyam.

s) Knower-hood is

- Attribute of Chidabhasa in 3 States of Mind, 3 Planes, is eliminated by Shastra.

t) Chit is Retained

u) We have vasanas of being Waker, Tendencies, Gathered in our March of Evolution.

- It is Habit - Channelised to think unmanifest condition
- Tendency in intellect = Desire
- At mind = Vikshepa Agitation.

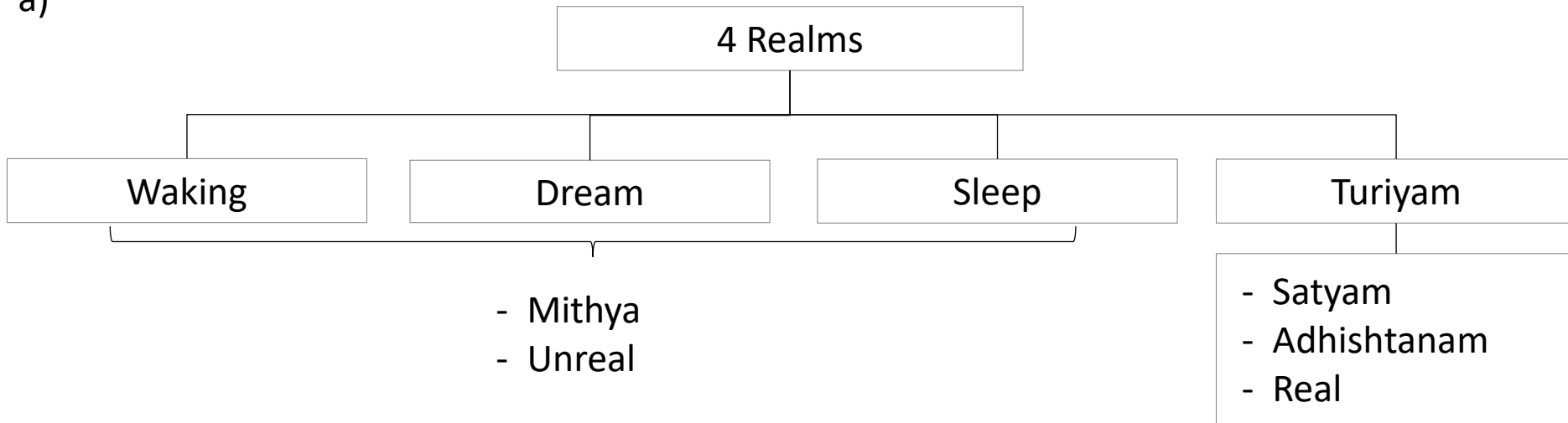
Instrument	Vasanas
<ul style="list-style-type: none">- Intellect- Mind- Body	<ul style="list-style-type: none">- Desire- Agitation- Action

- Our Vasanas remind me I am the Body - Mind all the time
- This Vasana Destroyed by power Atma Jnanam from lessons of Gita : Chapter 2 – Verse 12 to 30.

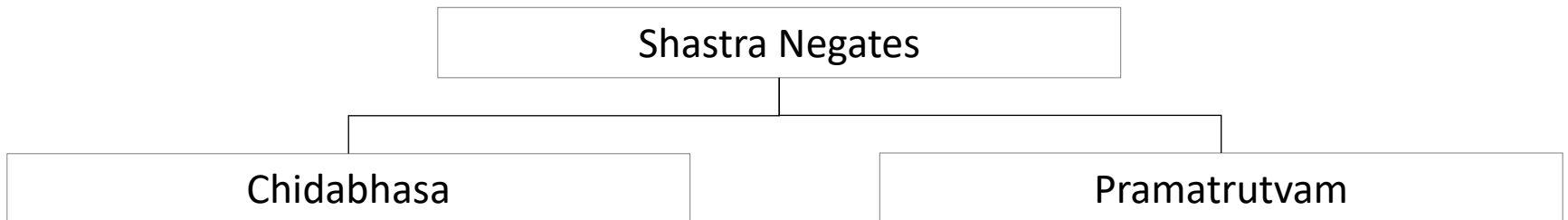
XXXXVI) Chidabhasa goes by using Shastra Pramanam.

- Vyavaharika Plane dropped completely.

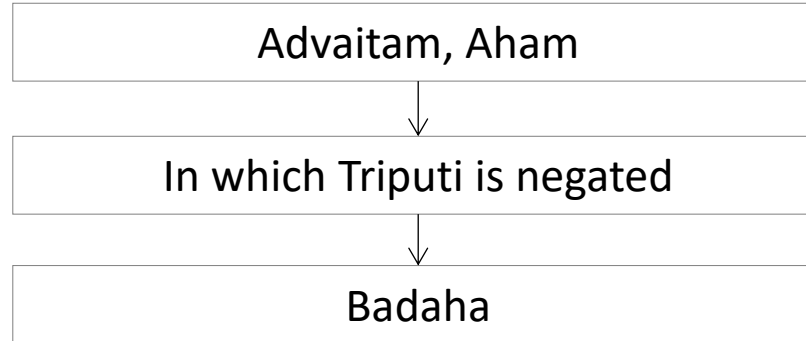
a)



b)



- c) Once Pramata has lost his Pramata Status, he loses Pramanam, Prameyam Status also
- d) Once Vedanta is Operated, Pramata, Pramanam, Prameyam, Triputi goes
- e) Attributeless Turiyam alone is left
- f)



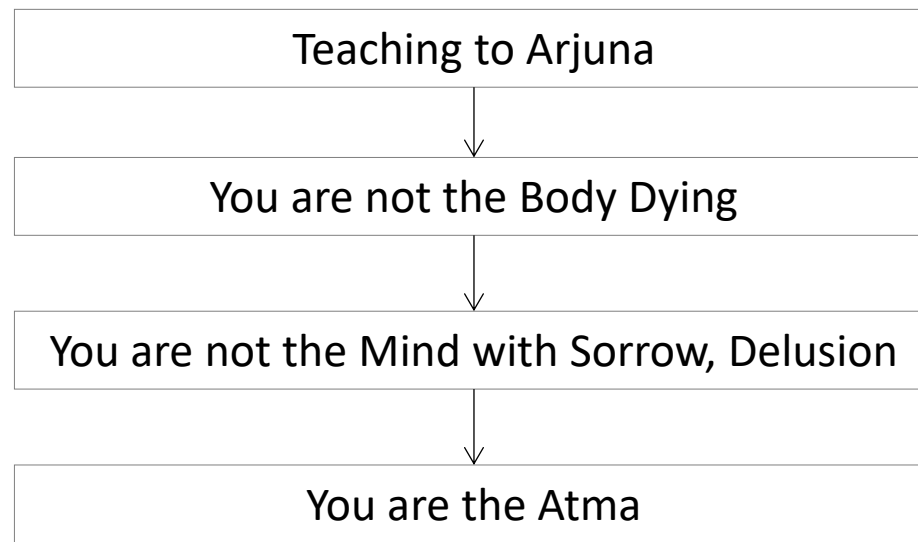
XXXXVII) In this Manner as Discussed Above

a) Atma Nitya Avikriyaha :

- Atma is changelessly eternal.

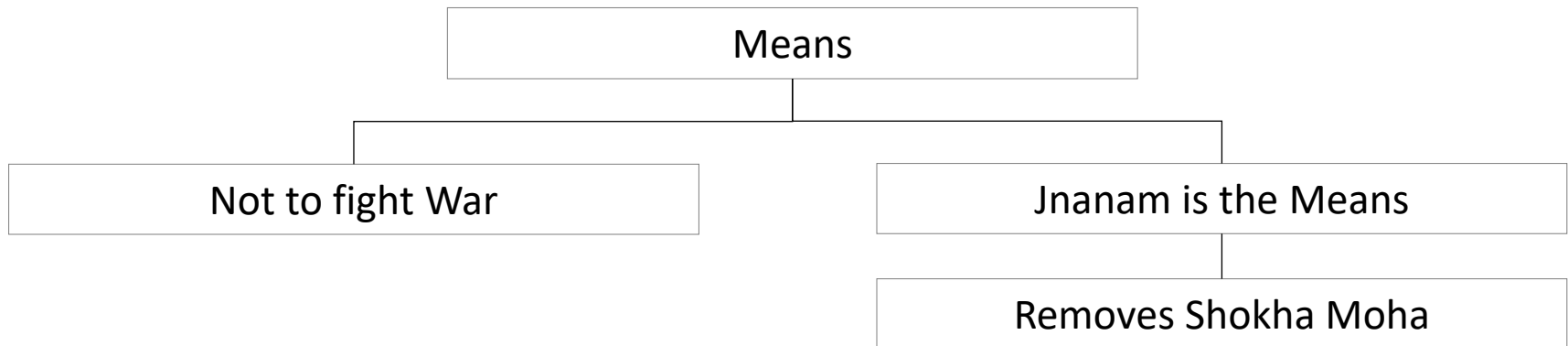
- b) Bhishma Drona are eternal Atma
- c) You are not going to kill them
- d) Gita is not meant to make Arjuna fight
- e) Fight has Already come in Arjunas Mind, without Krishnas commandment
- f) Gita has no Karma Vidhi.

g)



h) Shokha, Moha, Pratibandha removal alone is Done in Gita.

i)



j) Moksha is removal of Sorrow and Delusion in life through Atma Jnanam, Applicable to all Human beings.

k) Gita Does not teach Karma, Gita Teaches Atma Vidya not for Fighting but for Shokha Moha Nivrutti.

L) Lesson :

- Follow Dharma as a Grihastha, Brahmachari, Vanaprastha.
- Do Duty.

m) Learn Atma Jnanam to remove Sorrow, Delusions in life

n) Gita Shastra not Dharma Shastra but only removes Shokha Moha Rupa Samsara problem.

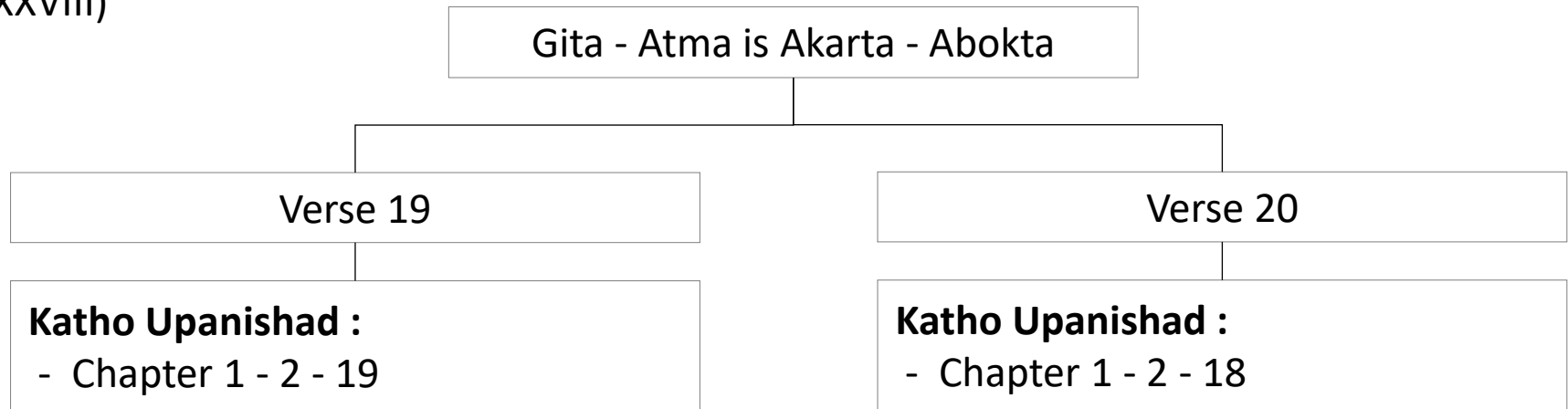
o) Argument No. 1 :

- Even without Vidhi, Arjuna has already come to battlefield.
- Vidhi not required.

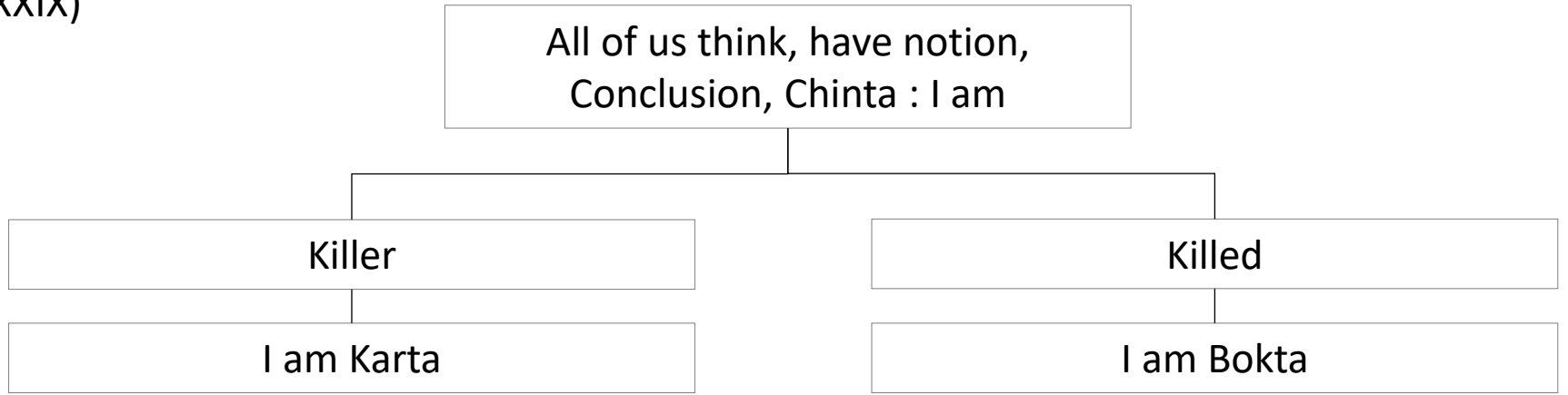
p) Argument No. 2 :

- **Since Gita Reveals Atma is Akarta, Teaching can't be Karma.**

XXXXVIII)



XXXXIX)



a) Mrisha - These are false notions in the Buddhi

b) Karta, Bokta are Wrong notions in the Mind - Adhyasa.

XXXXX) Paraphrase of Katho Upanishad :

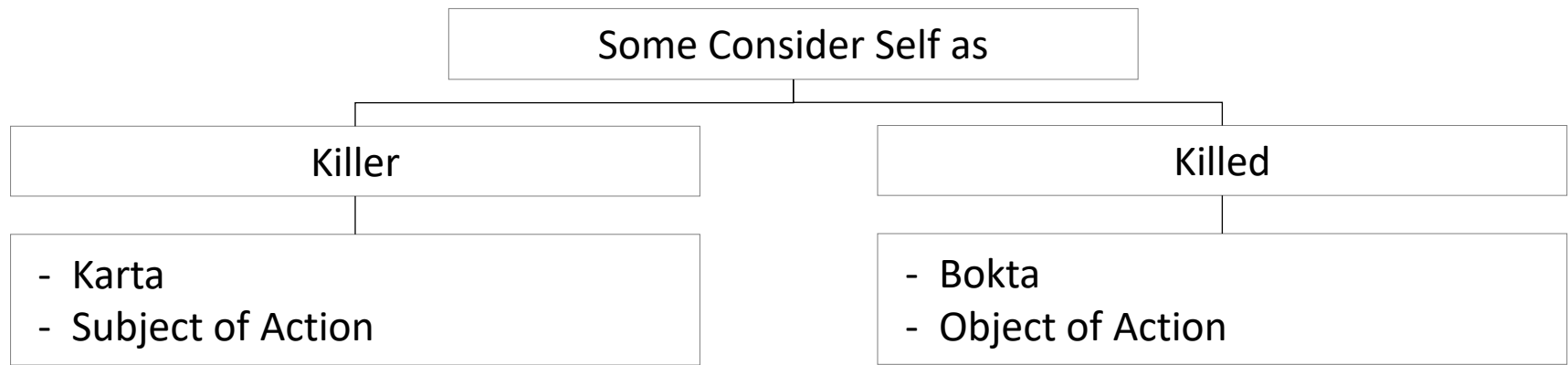
हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;

Ubhau tau na vijanito, nayam hanti na hanyate || 19 ||

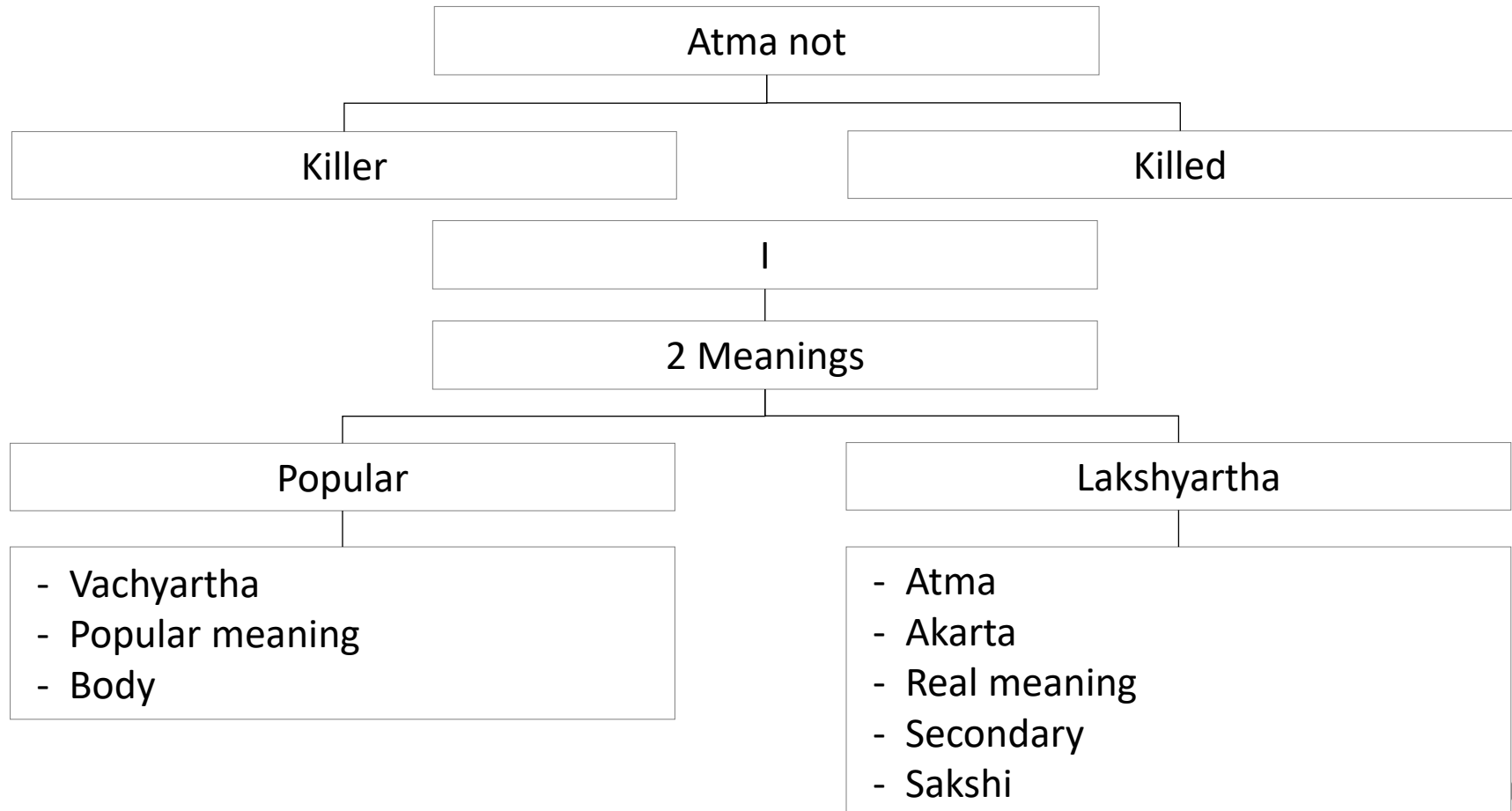
If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [1 - 2 - 19]

a)

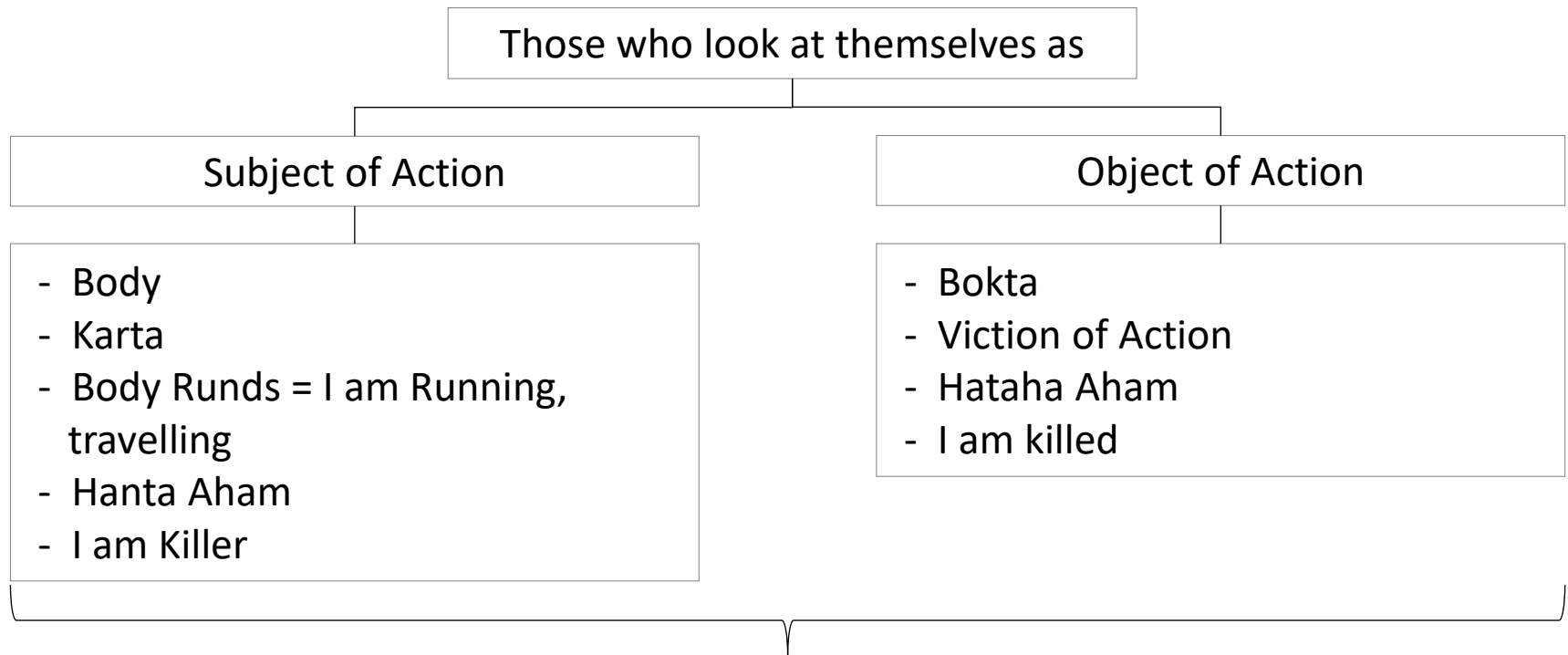


b) Both Do not know the truth

c)



e)

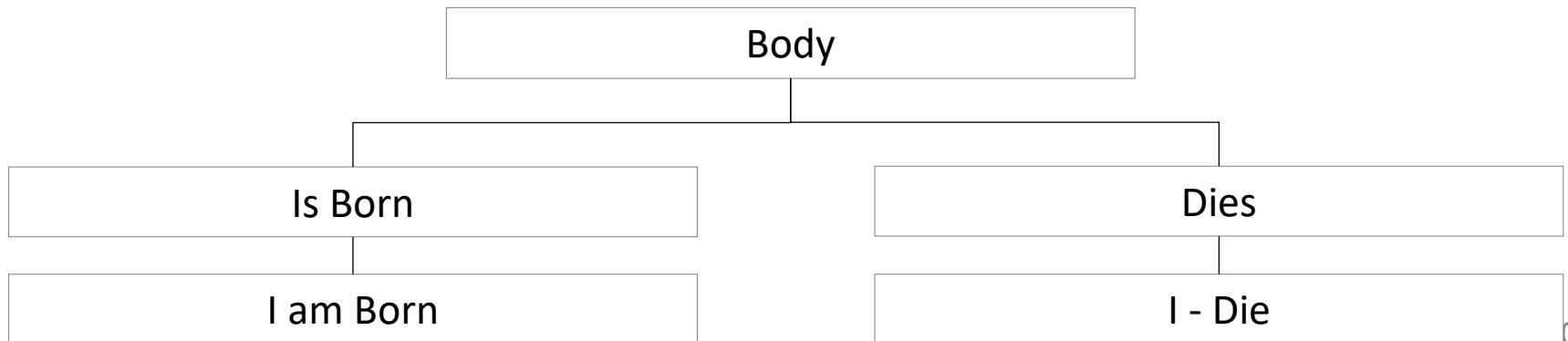


Both don't know Atma, Real I Akarta, Abokta, Apramata I

f) I Equated to body

- Body Events taken as their events.

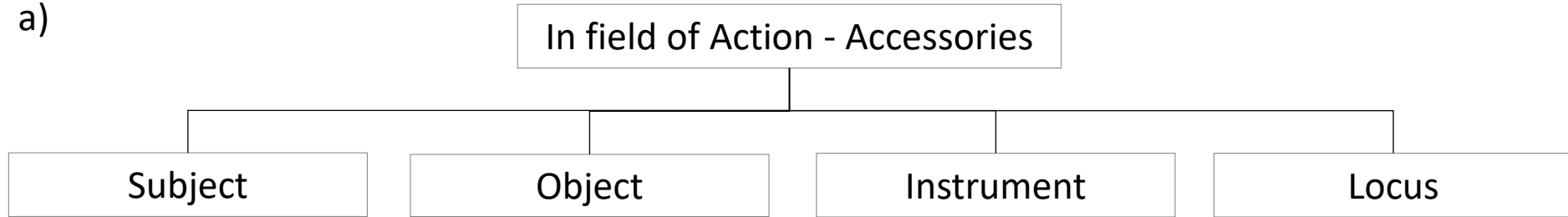
g)



h) In one Pure Atma, Body appears, Dissappears like in Waking and Sleep

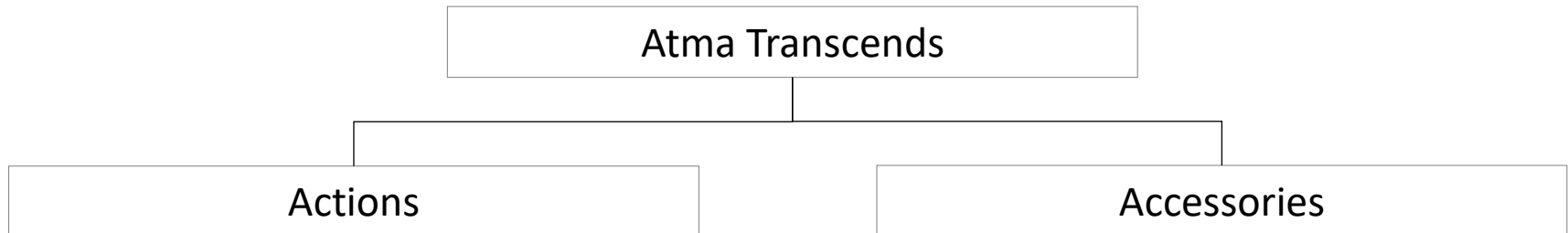
XXXXXI) Atma not Karakam (Technical)

a)

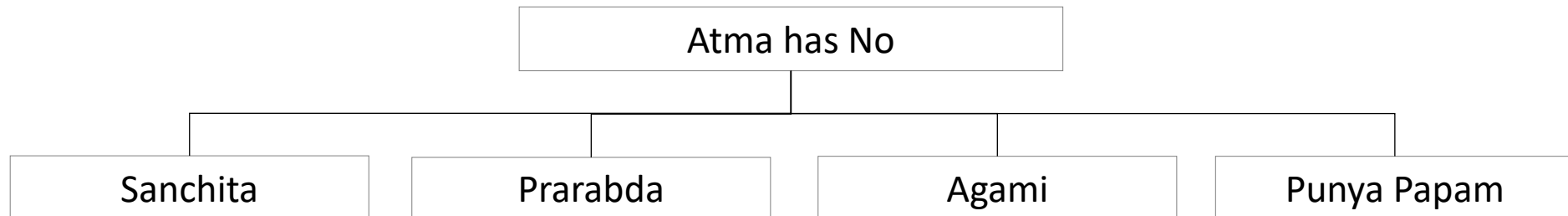


b) Atma not one of the Accessories of Action

c)



d)



e) Going to Astrologer means confusion, Prarabda Victim.