



BHAGAVAD GITA

with
SHANKARABASHYAM

CHAPTER 2

VERSE 16 TO 20

VOLUME - 04

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CHAPTER 2

SANKHYA YOGA

(Yoga of Knowledge)

VERSE 16 TO 20

TOPIC 114 TO 177

घटे विनष्टे घटबुद्धौ व्यभिचरन्त्यां सदबुद्धिः अपि व्यभिचरति इति चेत् —
न; पटादौ अपि सदबुद्धिदर्शनात् । विशेषणविषया एव सा सदबुद्धिः ।
सदबुद्धिवत् घटबुद्धिः अपि घटान्तरे दृश्यते इति चेत् — न; पटादौ अदर्शनात् ।
सदबुद्धिः अपि नष्टे घटे न दृश्यते इति चेत् — न; विशेष्याभावात् । सदबुद्धिः विशेषणविषया
सती विशेष्याभावे विशेषणानुपपत्तौ किंविषया स्यात् ? न तु पुनः सदबुद्धेः विषयाभावात् ।

ghaṭe vinaṣṭe ghaṭa-buddhau vyabhicarantyaṁ sad-buddhiḥ api vyabhicarati iti cēt |
na, paṭādu api sad-buddhi-darśanāt | viśeṣaṇa-viśayāēva sā sad-buddhiḥ |
sad-buddhivad ghaṭa-buddhiḥ api ghaṭāntarē dr̥śyatē iti cēt - na, paṭādu adarśanāt |
sad-buddhiḥ api naṣṭe ghaṭe na dr̥śyatē iti cēt - na, viśeṣya-abhāvāt | sad-buddhiḥ viśeṣaṇa-viśayā
satī viśeṣya-abhāvē viśeṣaṇaanupapattau kiṁ-viśayā syād, na tu punaḥ sad-buddhēḥ viśaya-abhāvāt |

Objection : When the Pot perishes and the Cognition of the Pot Proves Mutable, the Cognition of the real, Sat, too proves mutable.

Answer : No, the Cognition of the real is still Available in regard to other Objects like the cloth. The Cognition of the real has, as its content, only the Adjective.

Objection : Like the Cognition of the real, that of the pot also is Available in regard to another existent pot.

Answer : No; it is not available in regard to the cloth.

Objection : The Cognition of the real, too, does not occur in regard to the pot that has perished.

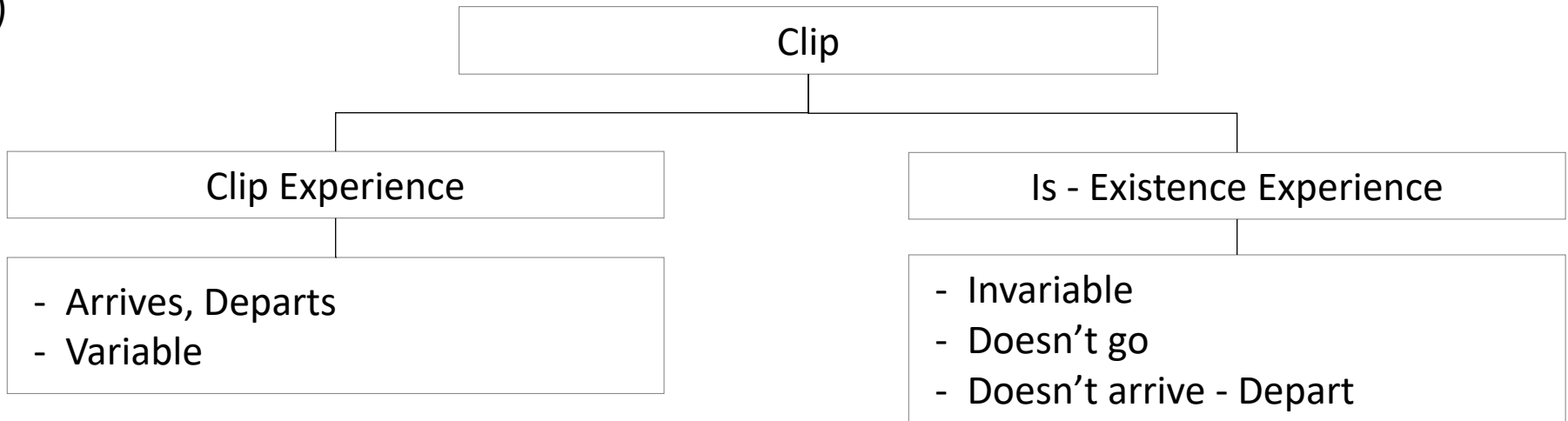
Answer : No: Your remark sounds Plausible only because the Substantive is absent. The Cognition of the real, whose content is the adjective sat, will not have that as its referent; for, an adjective without a Substantive is illogical. The Non-occurrence of the cognition of the real, then, is not due to the Absence of the real.

114) Bashyam : Chapter 2 - Verse No. 16 Continues

घटे विनष्टे घटबुद्धौ व्यभिचरन्त्यां सद्बुद्धिः अपि व्यभिचरति इति चेत् ।

ghaṭe vinaṣṭe ghaṭa-buddhau vyabhicarantyaṁ sad-buddhiḥ api vyabhicarati iti cēt |

I)



II) When Clip is destroyed, loose clip experience

- Clip's existence goes away.

We Say :

- Clip is Non-existent
- Person is Non-existent

III) Existence is variable?

- How invariable?

a) Pot is broken

- Ghata Buddhau Vyabicharati

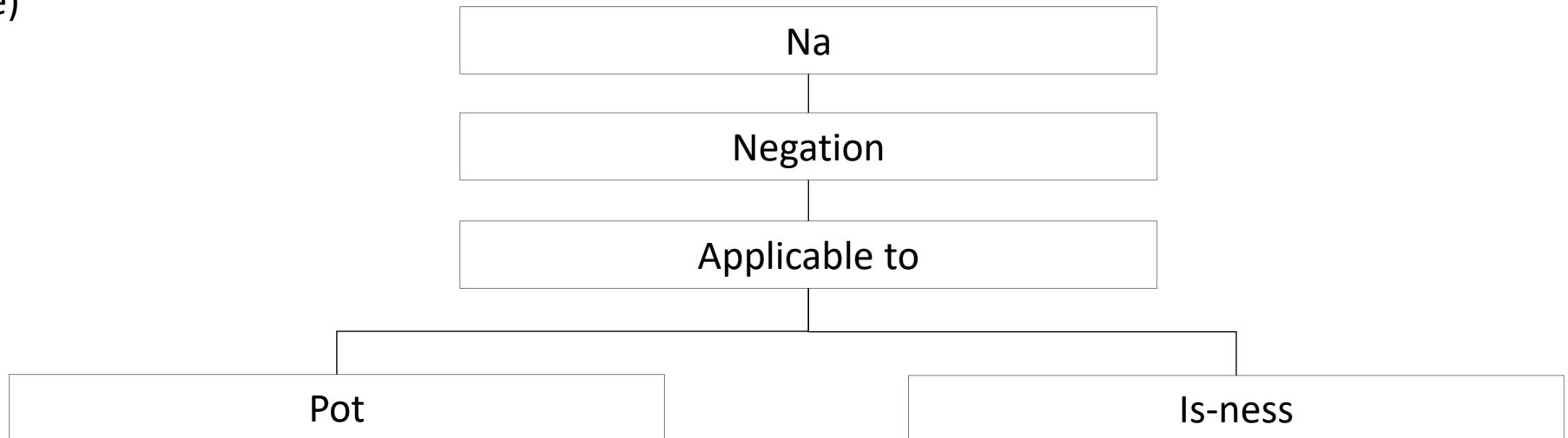
b)

Pot is Gone	Pot Experience
Outside	Inside is Gone

c) Existence Experience - isness associated with pot is gone - Vyabicharati

d) Is-ness alone Does not exist

e)



115) Bashyam : Chapter 2 - Verse No. 16 Continues

न, पटादौ अपि सद्बुद्धिदर्शनात् । विशेषण- विषया एव सा सद्बुद्धिः ।

na, paṭādaṁ api sad-buddhi-darśanāt | viśēṣaṇa-viṣayāēva sā sad-buddhiḥ |

Shankara :

I) Existence we experience is always in the form of attributive existence only.

II) Pure existence can't be experienced by anyone at any time

III) We experience attributive existence in other pots, cloth, chair etc.

IV) Blue can't exist by itself

- Exists only along with Noun.

V) Attributive existence continues with other experiences of cloth, floor, car.

VI) Attributive existence experienced in our entire life time is always Sopadhika Satta, Sat Abhasa, Pratibimba Satta, Viseshana Vishaya attribute.

VII)

Clip	Is
Visible	Invisible

VIII) Existence transferred to Pot Pices, Clay, Earth, Water, Fire, Air, Space

- Existence Continues Invariably.

116) Bashyam : Chapter 2 - Verse No. 16 Continues

सद्बुद्धिवद् घटबुद्धिः अपि घटान्तरे दृश्यते इति चेत् ।

sad-buddhivad ghaṭa-buddhiḥ api ghaṭāntarē dṛśyatē iti cēt |

I) Purva Pakshi :

- Pot experience also is invariable

II) Pot experience continues in other pots in the shop, even if one pot is broken

III) Existence is there in other pots

IV) Pot experience is also invariable

V) Hence Pots - Anatma also Satyam.

117) Bashyam : Chapter 2 - Verse No. 16 Continues

न, पटादौ अदर्शनात् ।

na, paṭādu aadarśanāt |

I) Purva Pakshi :

- In Another Pot, Pot Experience is there.

II) Shankara :

a) Pot experience is invariable when you look at another pot

b) Brahman experience is Invariable

- When you look at anything in creation.

c) Pot experience becomes Variable when you look at Cloth, Chair, Car, Mountain

d) Don't see pot everywhere, but see Same existence Is-ness, everywhere

e) Existence experience is Invariable in all Objects of Universe, Man, Women, is

f)

Substance	Man, Women, Pot, Earth
<ul style="list-style-type: none">- Existence- Changeless- See everywhere, all the time	<ul style="list-style-type: none">- Nama Rupa- Mithya Nama Rupa- Changing

g) Don't see pot everywhere

h) Pot experience not invariable, but Variable

i) Pot existence is not there in a cloth

j) Therefore, Pot experience is variable

k) Existence experience is invariable in 14 Lokas, it continues with one object or other in Creation

l) Let billions of bodies come and go, existence is changeless

m) My attention should not be on Name - Form - Anatma but on Brahman, Sat principle. 670

118) Bashyam : Chapter 2 - Verse No. 16 Continues

सद्बुद्धिरपि नष्टे घटे न दृश्यते इति चेत् ।

sad-buddhiḥ api naṣṭē ghaṭē na drśyatē iti cēt |

Brilliant question of Purva Pakshi :

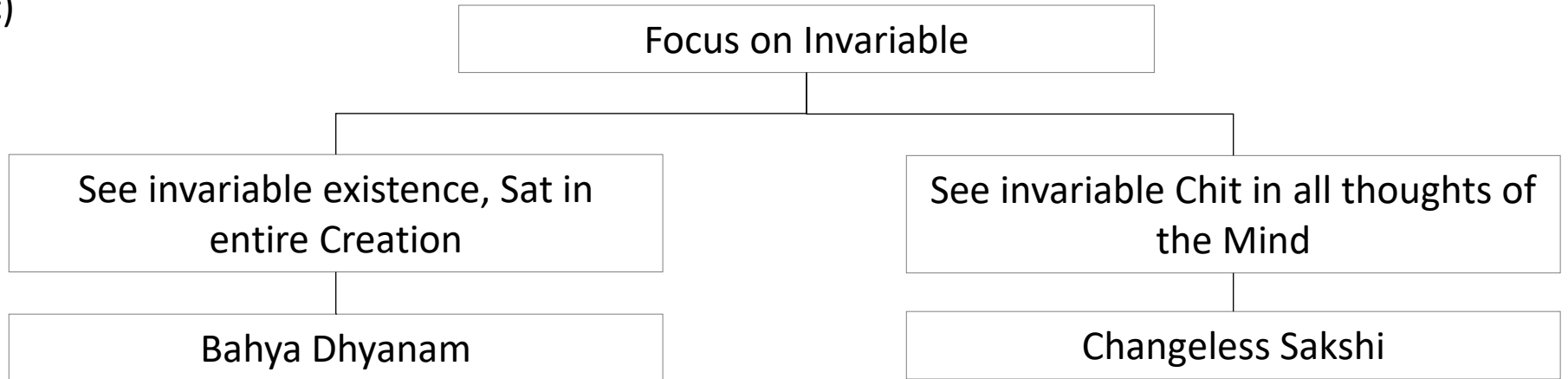
I) Existence experienced in all objects of creation

II) Do Sat Dhyanam

a) Drk Drishya Viveka

b) 6 Meditations recommended

c)



d) Next :

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

III) Chandogyo Upanishad :

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

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

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

IV) Invariable existence is Everywhere

- No Existence, where existence experience is not there.

V) Verse 16 – 2nd Quarter

- Na Bhavo Vidyate Sataha

VI) 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.

d) W.r.t. Non-existence, pot existence experience is variable

e) Existence is not there w.r.t. Non-existent pot

f) Have example

VII) 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

VIII)

```
graph TD; A[2 Types of Existence] --> B[Experientiable]; A --> C[Non-experientiable]; B --> D[- Attributive Existence]; C --> E["- Non-attributive Existence<br/>- Existence can't Serve as attribute to Non-existence pot<br/>- Existence in Non-existent Pot can't be attribute of Non-existent Pot<br/>- If it becomes attribute, Pot will become existent"]
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2 Types of Existence

Experientiable

- Attributive Existence

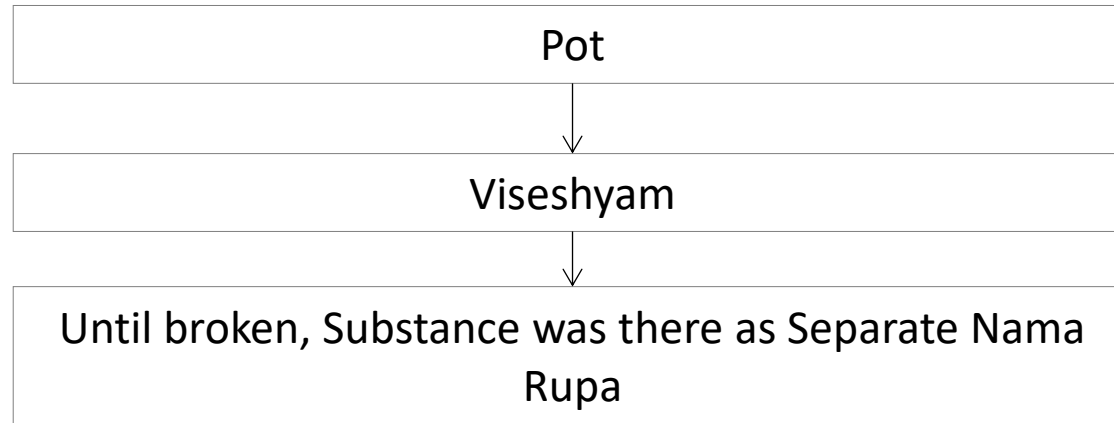
Non-experientiable

- Non-attributive Existence
- Existence can't Serve as attribute to Non-existence pot
- Existence in Non-existent Pot can't be attribute of Non-existent Pot
- If it becomes attribute, Pot will become existent

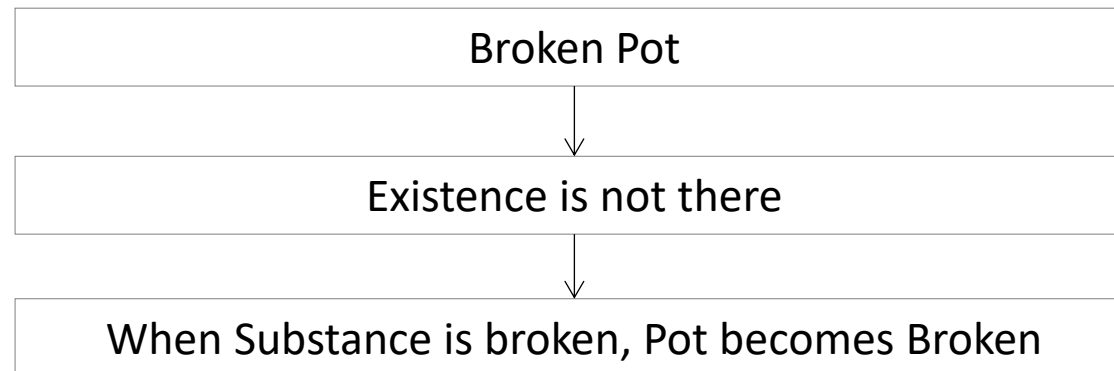
IX) Non-attributive existence exists

a) Not Viseshana Satta

b)

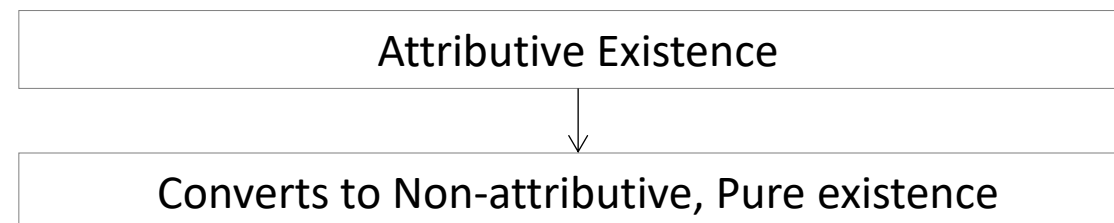


c)



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

e)



f) Pure existence is not Non-existent

g) Pot is Non-existent

h) Pot is not destroyed, It goes to unmanifest condition for our sense organs.

i) Example :

- Fire in match stick is in unmanifest potential condition.

j) Unmanifest, Non-attributive existence is unobjectifiable to our sense organs.

k) Pure existence = Subject I, Consciousness

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

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

X) 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) Pure existence remains

XI) Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् ।
यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,
यथाग्न्यर्चिः, यथा पुण्डरीकम्,
यथा सकृद्विद्युत्तमः
सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद;
अथात आदेशः—नेति नेति,
न ह्येतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति;
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ 6 ॥

tasya haitasya puruṣasya rūpam |
yathā māhārajanam vāsaḥ,
yathā pāṇḍvāvikam, yathendragopaḥ,
yathāgnyarciḥ, yathā puṇḍarīkam,
yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya
śrīrbhavati ya evaṃ veda;
athāta ādeśaḥ—neti neti,
na hyetasmāditi netyanyatparamasti;
atha nāmadheyam—satyasya satyamiti;
prāṇā vai satyam, teṣāmeṣa satyam || 6 ||

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

XII) Pure existence is my Real Self, Real intrinsic nature

a) Existence experience is invariable only

b) Even in a Non-existent pot, person, existence is in unmanifest form

c) That is its natural state, Nirupadhika Svarupa Atma

119) Bashyam : Chapter 2 - Verse No. 16 Continues

न, विशेष्याभावात्। सद्बुद्धिः विशेषण- विषया सती विशेष्याभावे विशेषणानुपपत्तौ
किं विषया स्यात्, न तु पुनः सद्बुद्धेः विषया- भावात्।

na, viśēṣya-abhāvāt | sad-buddhiḥ viśēṣaṇa-viṣayā satī viśēṣya-abhāvē viśēṣaṇaanupapattau
kiṁ-viṣayā syāt, na tu punaḥ sad-buddhēḥ viṣaya-abhāvāt |

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

II) 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]

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

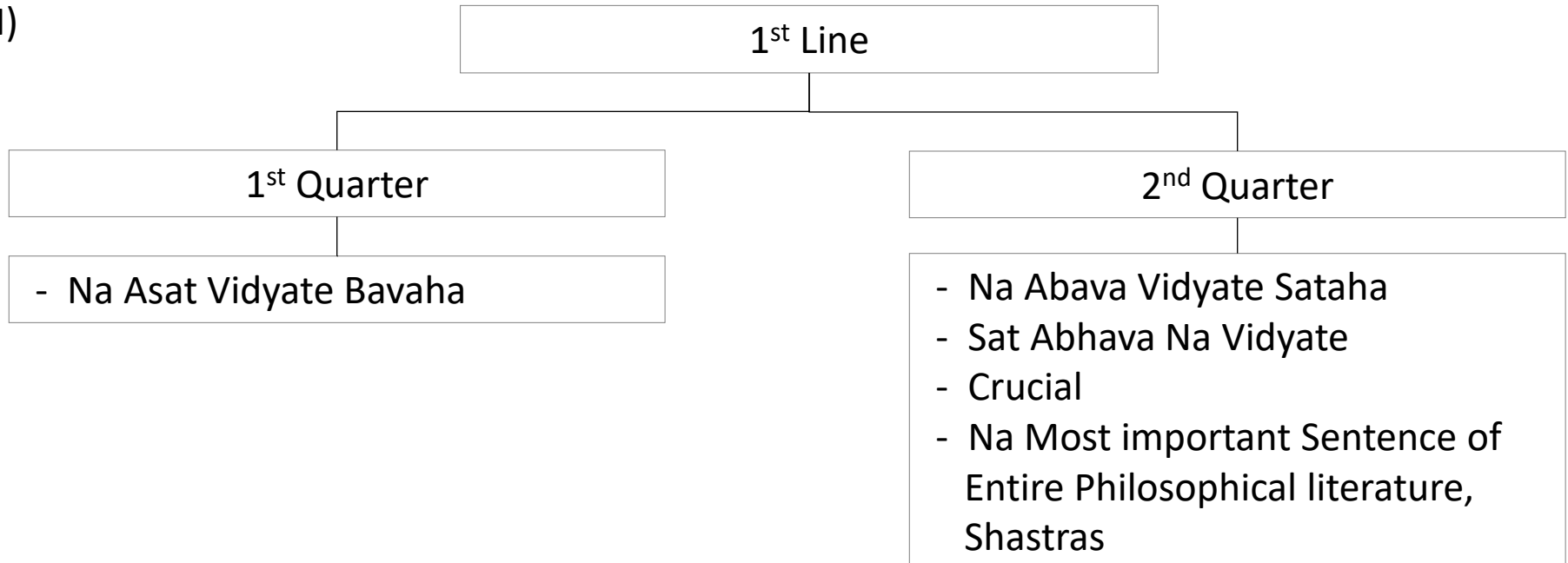
- This is liberating Atma Jnanam, Mukta Svarupa.

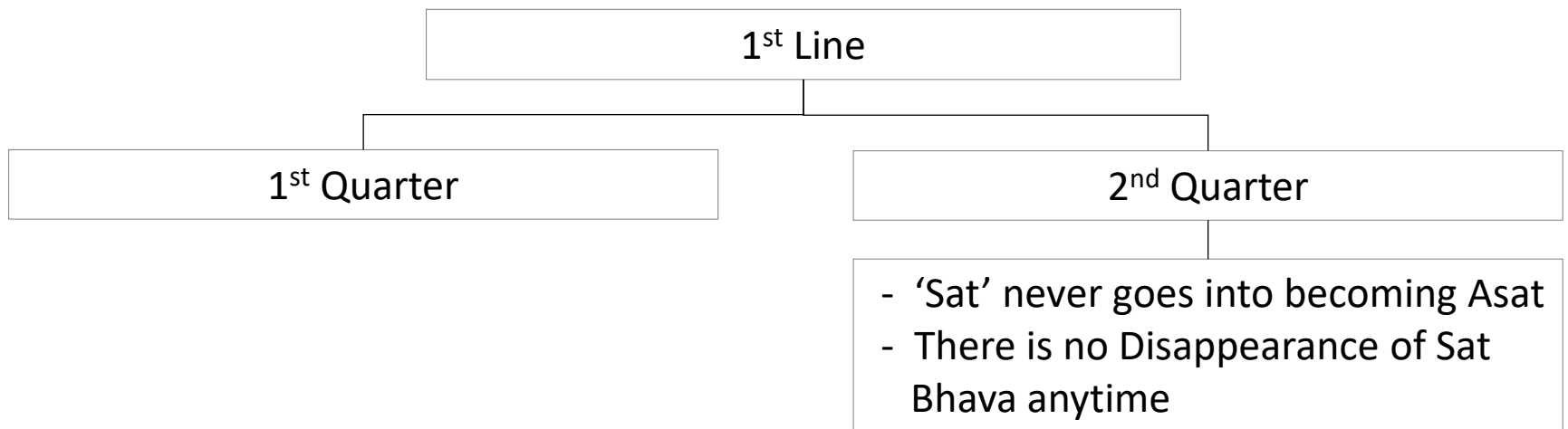
IV) I am sleeping is Moola Avidya, Bandha Svarupam

Good Revision : Verse 16 : Topic 17 : Bashyam :

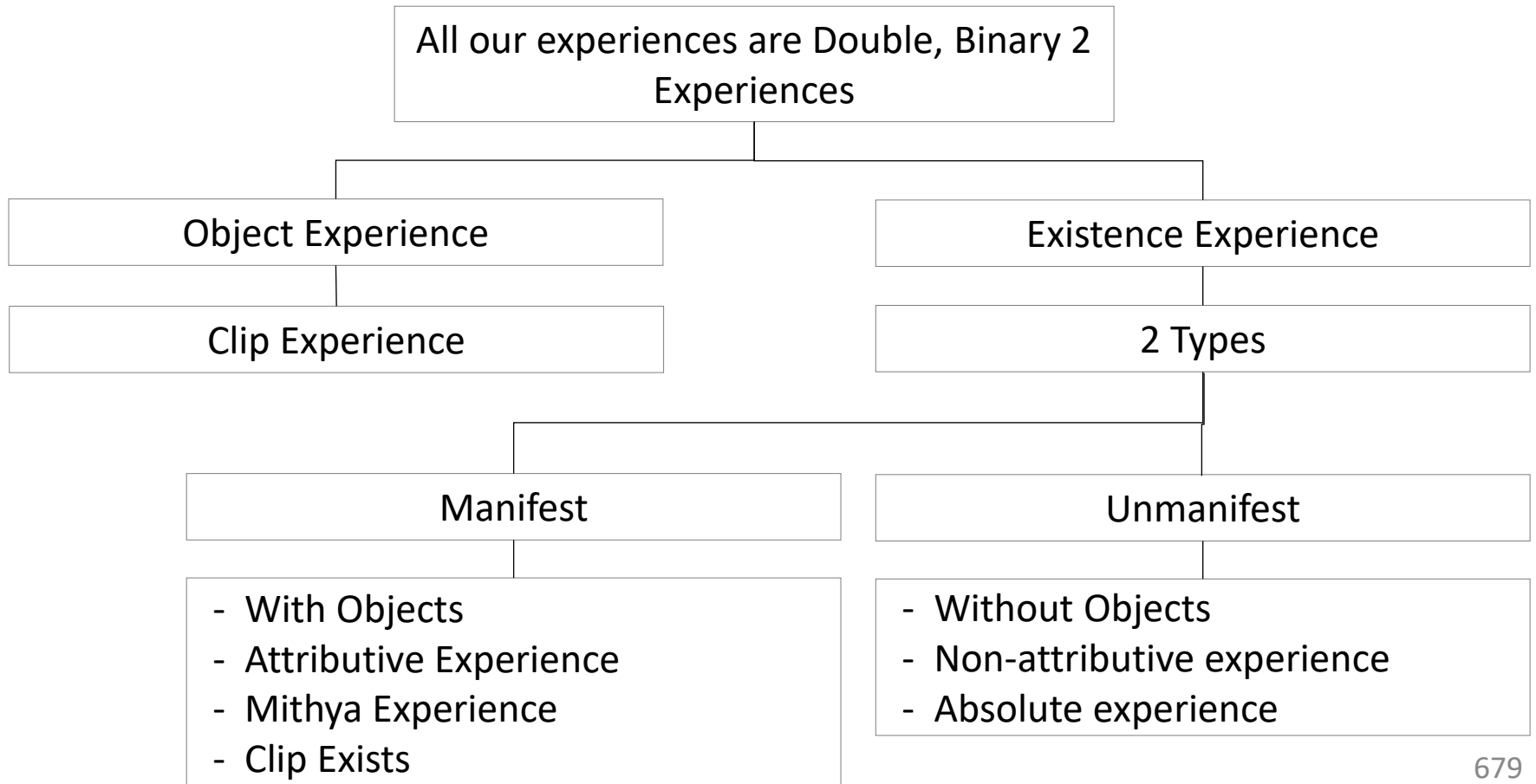
I) This topic is the central portion of the Bashyam for 16th Verse and also a very significant part of entire Gita study.

II)





III)



IV)

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

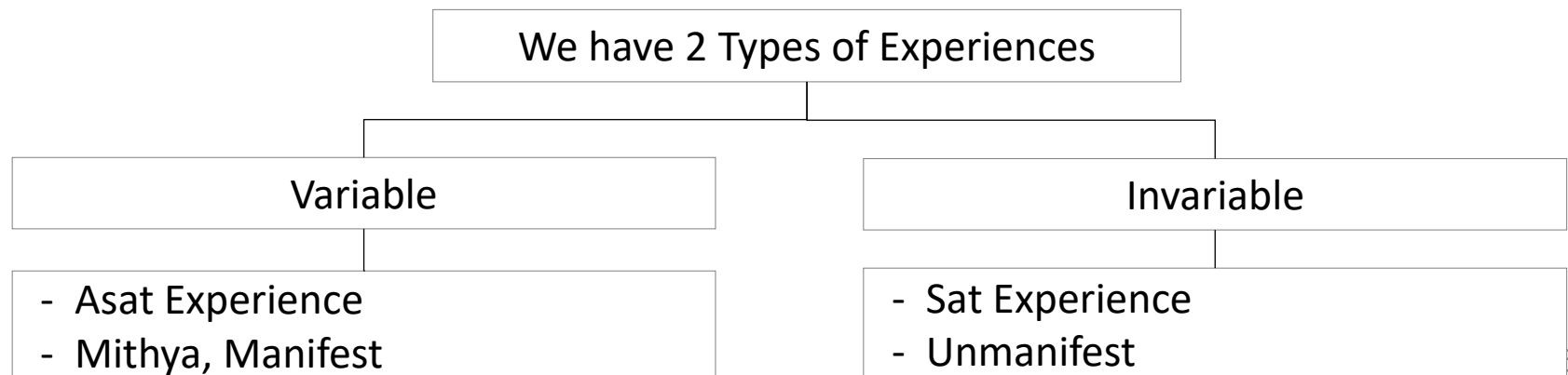
V) When pot is gone, Broken, Existence Continues, Experienced along with Hoor, Earth, Ceiling, Akasha

VI)

Objects / Bodies / Thoughts	Is-ness Sat
<ul style="list-style-type: none"> - Variable 	<ul style="list-style-type: none"> - Continues - Invariable

VII) Whether we express or not, experience of Sat, Existence Continues

VIII) Sat Experience is Invariable



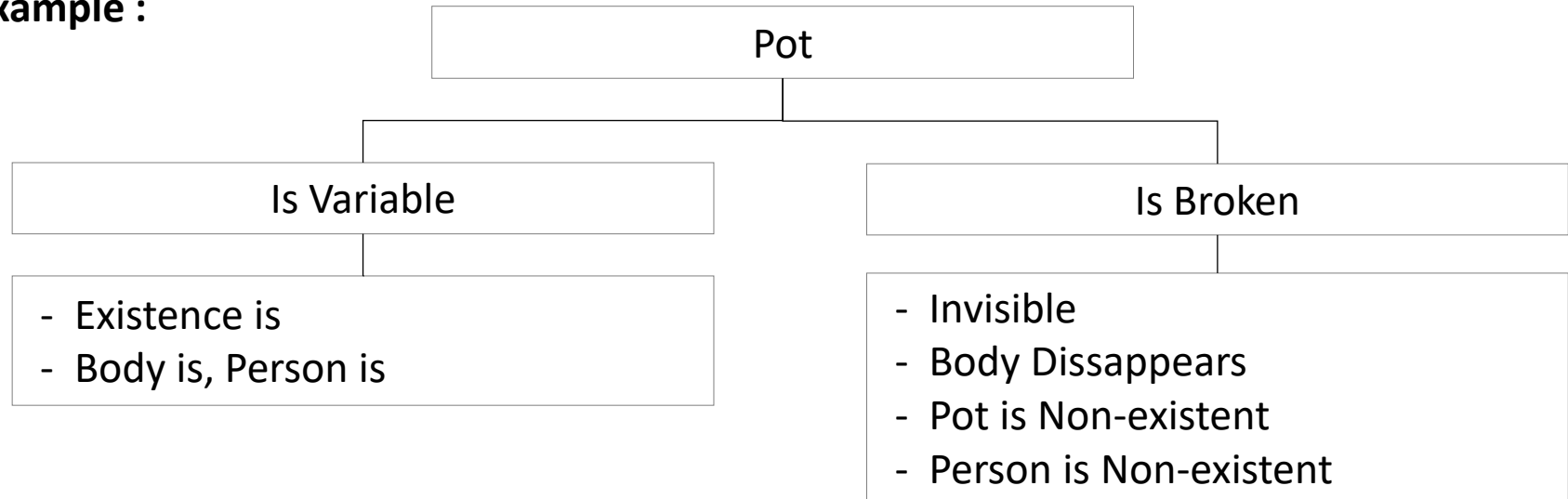
IX) Purva Pakshi - Question :

- Central Part / Subtlest Part

a) How existence experience is Invariable?

b) There are Occasions when existence experience is not there

c) Example :



X) Shankara :

a) Pot / Person

- Name, form Disappears

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

c) Person in Ajnanam thought

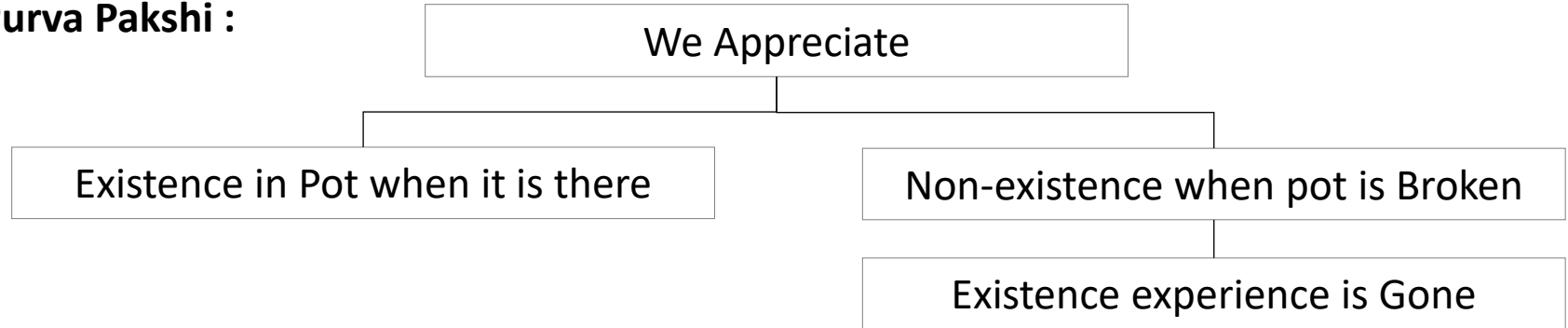
- He was the Body, Mind with all experiences as his real nature.

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

e) In Satyam - Mithya Binary format

f) Existence continues for ever in Creation

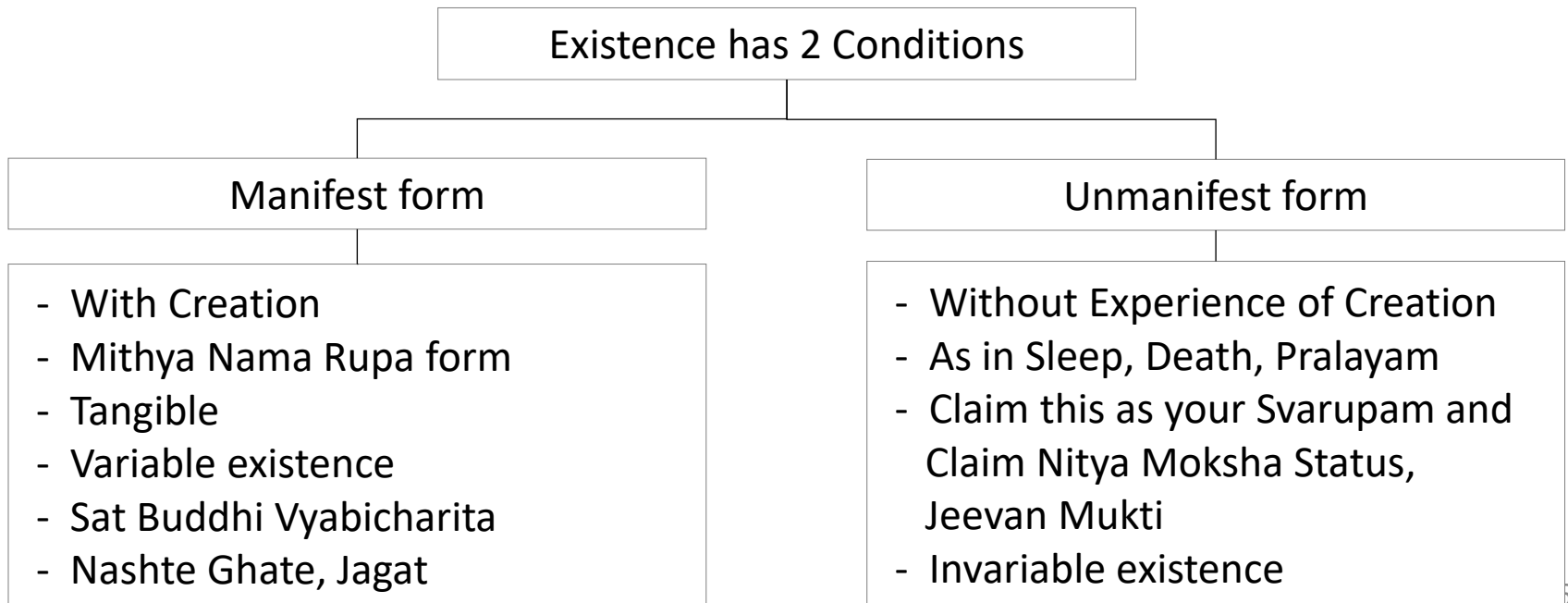
XI) Purva Pakshi :

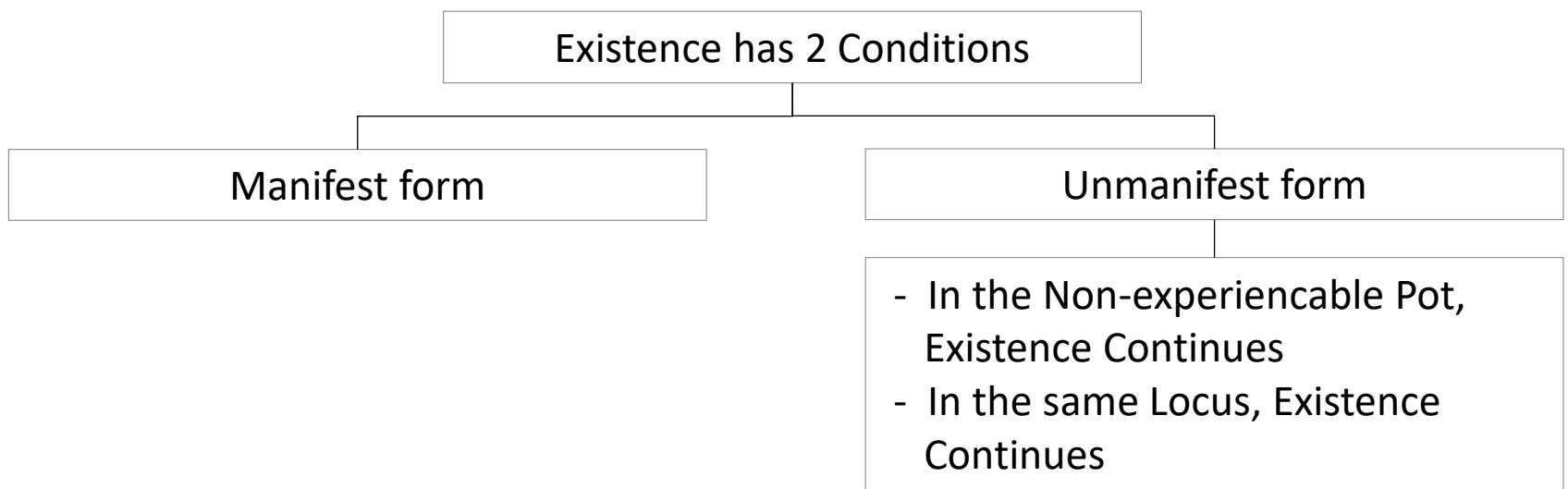


XII) Shankara :

a) If existence experience were Present in the Non-existence pot, it would have been existent
Pot not Non-existent Pot.

b)

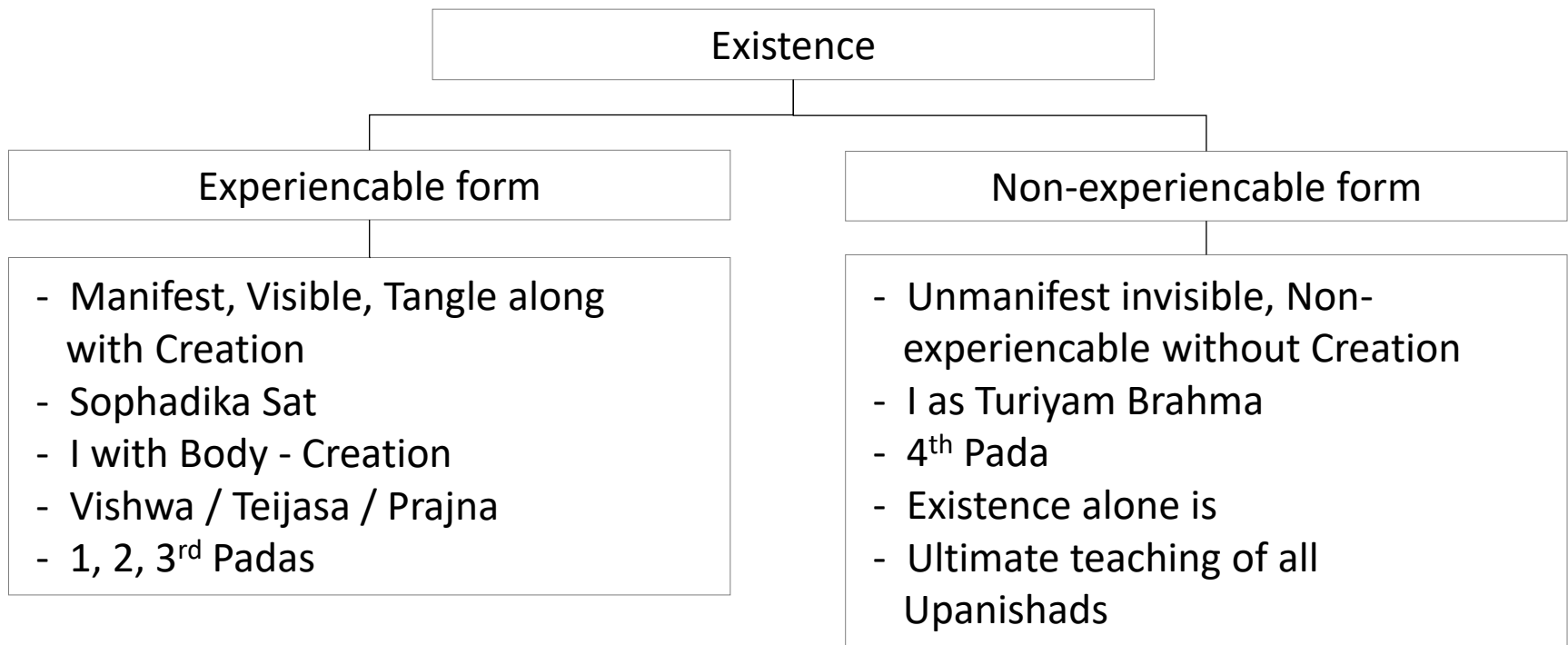


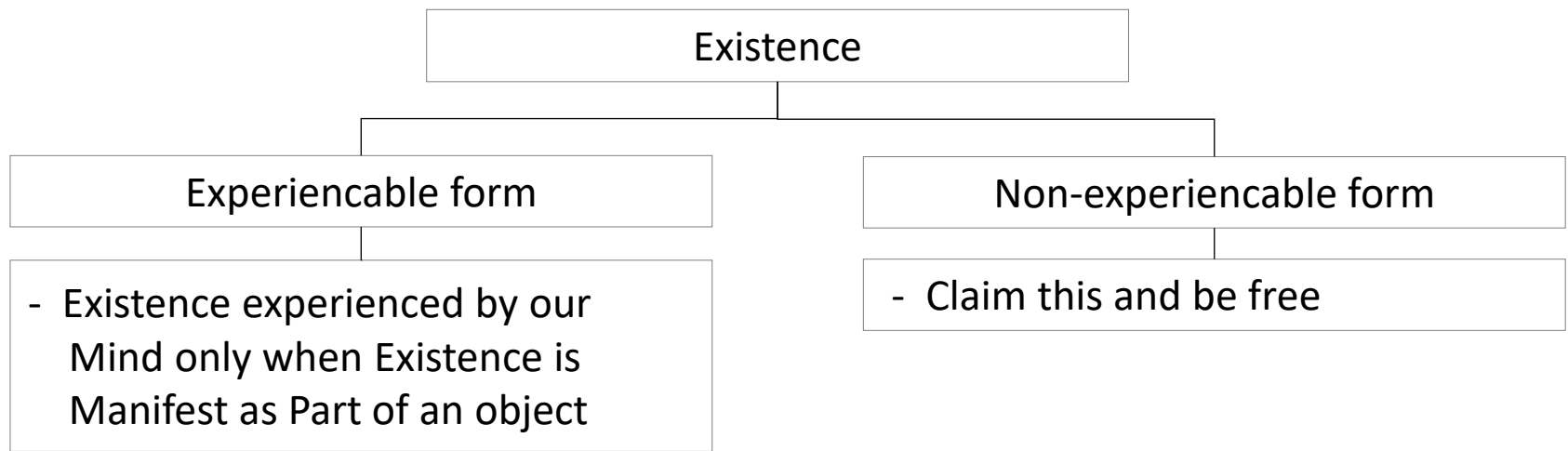


c) Existence is in Nashta Ghata

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

e)





- XIII) a) Existence can be experienced by the Mind only, hence we are Sentient beings.
- b) Existence is available as part of an object as attribute of the object
- c) Is-ness can be experienced only as Pot is-ness, Man is-ness, world is-ness, Dream is-ness, Sleep is-ness, Thought is-ness.
- d) "I am" is an independent attributeless existence experience, always independent, Nitya Mukta Svarupa.
- e) Non-attributive Existence = Nityaha, Nirguna, Aham Svarupaha, Shuddaha, Buddhaha
- f) Attributive Existent :**
- Alone is manifest
 - Vishesana Sat
 - Manifest for our Mind.

g)

Mike and Is-ness = Experience



As part of Attribute of Mike

XIV) Shankara :

a) Our experience :

- Existent Mike, Book, World
- When object goes away, Existence does not go away
- It continues to exist.

b) How can existence stop to exist

c) Existence = Noun, Vastu, to be known through Veda and owned up for Moksha.

d) All Upanishads declare Brahma Satyam Jagan Mithya

e) Existence being existence, continues to exist when Pot / Body is destroyed

f) Continued existence can't be experienced

g) Continued existence can no more be attribute of the pot

h) Because Pot has gone, pot is Viseshyam

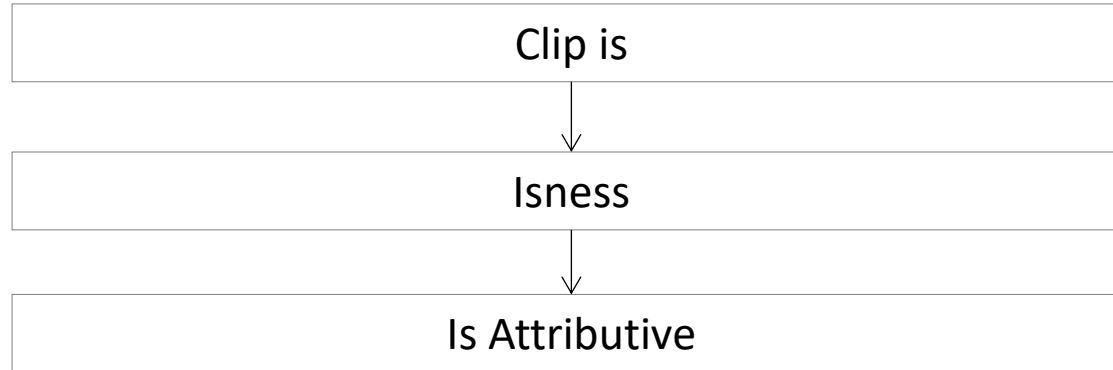
i) Substance Viseshanam stops to be Viseshanam

j) Attribute can be attribute only with Substance.

k) Once Pot is gone, attribute existence loses its attributive status and it becomes Non-attributive which is its Real nature.

l) It becomes Pure existence

m)



n) Clip is no More

- Isness becomes Pure Non-attributive Existence which can't be experienced without Objects, Substances, Made of Panchabutras.

o) Pure is-ness is there Exactly where Clip / Body was.

p) Existence is all Pervading and Timeless Principle.

- Isness Continues in the Same Locus.

q) Pure existence is in unmanifest original condition.

XV) Attributive existence is Sat Abhasa

- Pure Existence = Sat.

a)

Sat Abhasa	Sat
<ul style="list-style-type: none">- Manifest- Sat Buddhi takes place in the Mind- Abhasa- It is Limitation of the Mind, intellect Instrument	<ul style="list-style-type: none">- Unmanifest- Invisible- Pure Existence- No Sat Buddhi in the Mind- Intellect can't Perceive but it continues to exist- Nitya Svarupa

b) Purva Pakshi :

- Nyaya Veiseshika Objectivist.

c) Nyaya has different version of Existence in Vedanta.

XVI) In Non-existent pot, Viseshya Abhavat

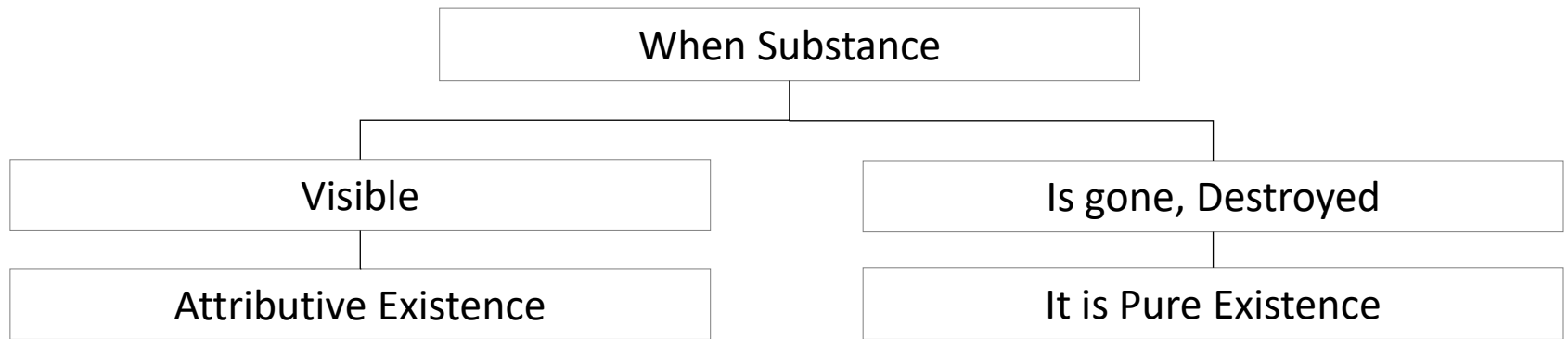
a) When Pot is destroyed, Existence is there, not gone, only becomes invisible because it is no more an attribute of Substance, Viseshya Abhavat.

b) Substance is gone

c) I am teacher till student in front

- At home, I do not have teacher status.

d)



e) This is brief answer

- Shankara Elaborates

XVII) a) Sati Asti

b) Sat buddhi Viseshana, Vishaya Asti

c) Sat buddhi - Existence experience is always Viseshana - Vishaya

d) Always associated with existence which is an attribute of an object

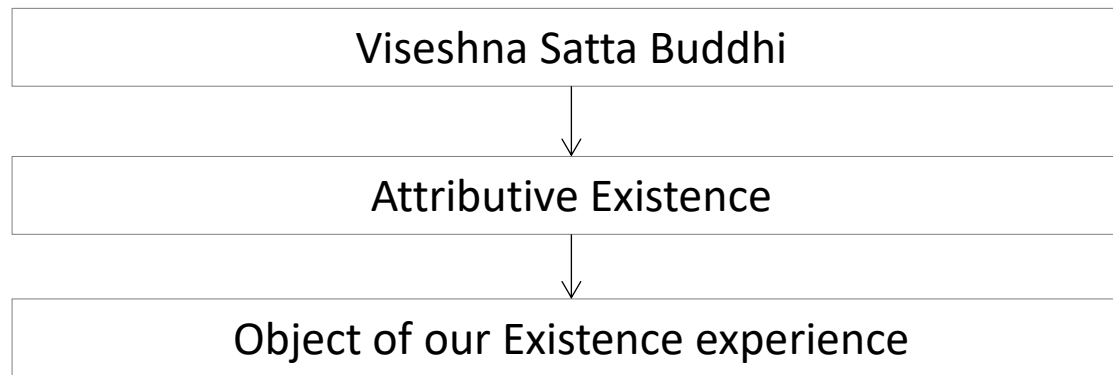
e) Existence experience is always associated with existence outside which is attribute

f) Experience happens inside the Mind

g) It is adjective of some object outside

- Viseshana - Vishaya

h)



i) I experience existence as an attribute of Car, House, Tree, Man, Woman

j) When taken away, destroyed, Viseshyam has ended

k) Attribute experience stops being attributive existence

- It is converted to pure existence.

l) Then Satbuddhihi Kim Vishaya Syat?

- When object can be perceived by existence experience?

m) No attributive existence

- No object available

XVIII) Why can't we see Pure Existence, Consciousness?

a) Our intellect is not designed to see Pure Existence

b) Pure existence is Ashabdam, Asparsham, Arupam, Agandham, Arasam.

c) Existence is Indriya Agocharam.

d) Keno Upanishad :

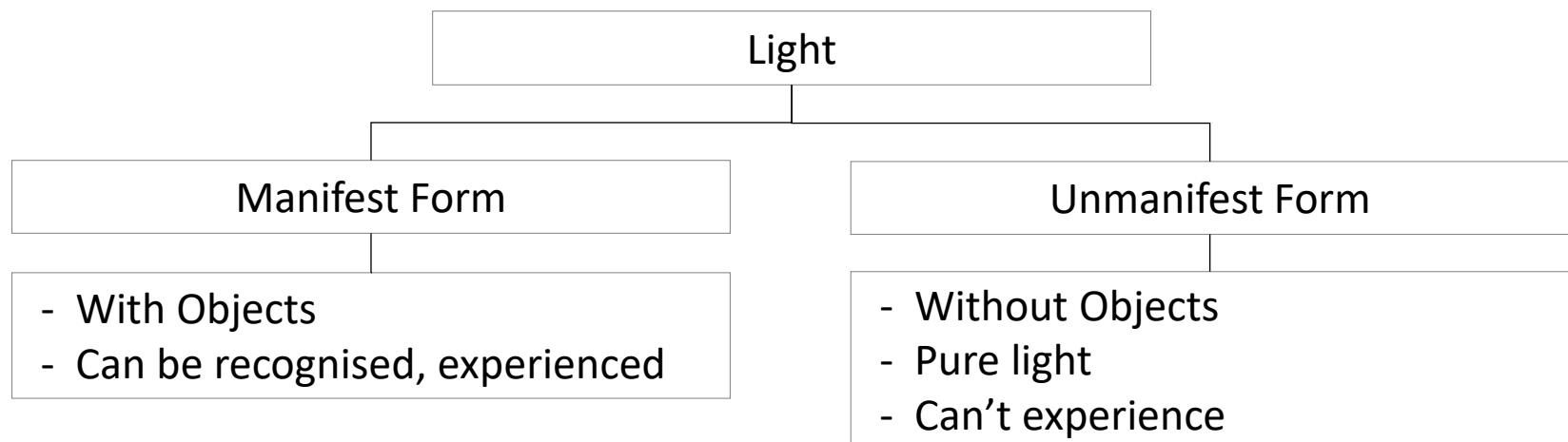
न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

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

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

e) Light can be experienced in the Medium of Objects only

f)

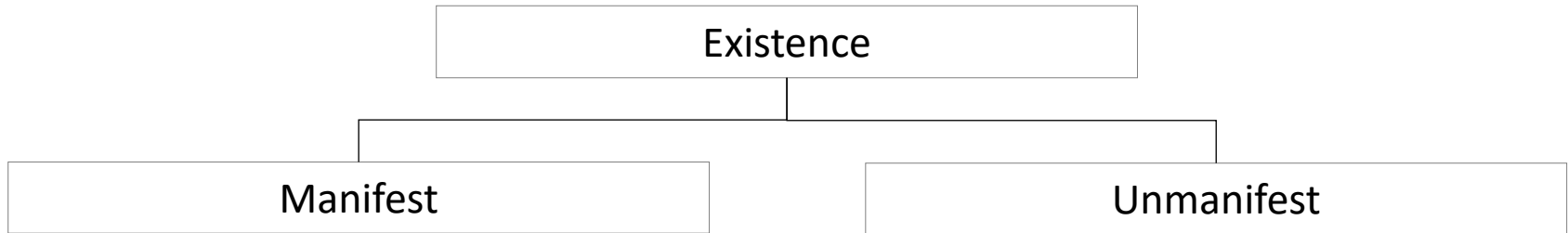


g) Don't Conclude there is no Light or Existence.

h) Unmanifest Objects = Pure Existence

i) Sat Buddhi Neiva Vyabicharati

j)



- Existence always continues to exist.

XIX) 5 Features of existence :

- Source is Chapter 16 Bashyam

a) Exist is not part, product, property of any object in creation

b) Existence is an independent principle

c) Existence pervades and lends existence to entire Creation / State.

d) Existence is not limited by boundaries of any object

e) Existence continues to exist even after objects resolve

f) Surviving Non-attributive existence is not available for experience because there is no medium in which it can be reflected as existence.

g) It is spiritual in nature.

XX)

2 Conditions for Existence

Manifest

Unmanifest

- Existence always exists, also called as God or Brahman.

a) Existence is Invariable, Satyam

b) Satyam = Brahman

c) Chandogyo Upanishad :

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

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

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

- Sat here = Pure existence
= Ultimate reality

d) In that Pure Existence, unreal world comes and goes

e) Example :

- Screen in which Movies come and go.

f) Chandogyo Upanishad :

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

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

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

g) Pure Existence = Pure Consciousness
= Brahman

- This is Derived from Mahavakya.

2nd Quarter - Over

Chandogyo Upanishad :

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

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

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

एकाधिकरणत्वं घटादिविशेष्याभावे न युक्तमिति चेत् — न; 'इदम् उदकम्' इति मरीच्यादौ अन्यतराभावेऽपि सामानाधिकरण्यदर्शनात् । तस्मात् देहादेः द्वन्द्वस्य च सकारणस्य असतः न विद्यते भावः इति । तथा सतः च आत्मनः अभावः अविद्यमानता न विद्यते, सर्वत्र अव्यभिचारात् इति अवोचाम ।
एवम् आत्मानात्मनोः सदसतोः उभयोः अपि दृष्टः उपलब्धः अन्तः निर्णयः, सत् सदेव असत् असदेव इति तु अनयोः यथोक्तयोः तत्त्वदर्शिभिः ।

ēka-adhikaraṇatvaṁ ghaṭādi-viśēṣya-abhāvē na yuktam iti cēt - na, 'idam udakam' iti marīcyādaṁ anyatara-abhāvē api sāmānādhikaraṇya-darśanāt | tasmād dēhādēḥ dvandvasya ca sakāraṇasya asatō na vidyatē bhāva iti. tathā sataḥ ca ātmanah abhāva avidyamānatā na vidyatē sarvatra avyabhicārād iti avōcāma |
ēvam ātma-anātmanōḥ sad-asatōḥ ubhayōḥ api dṛṣṭa upalabdhaḥ
antō nirṇayaḥ sat sad ēva asad asad ēva iti tu anayōḥ yathā uktayōḥ tattva-darśibhiḥ |

Objection : Dependence on the same Substratum of both the Cognitions is illogical, since the Substantives like the pot are, in truth, not there at all.

Answer : No; in fact one Observes that the Cognitions of light and so forth expressed in the Proposition, 'There is water' refer to an identical substratum, though one of the two component elements, water, is not there at all. Therefore, on the one hand, unreal and caused entities like the body and dual entities like heat and cold do not come into being; on the other hand, a real entity like the self Never Lapses into Non-being. For, as we observed, it is everywhere present. Thus has the unshakable truth about the Self and the Non-self – the real and the unreal – Namely, that the real is ever real and the unreal ever unreal, been perceived by the seers of Reality.

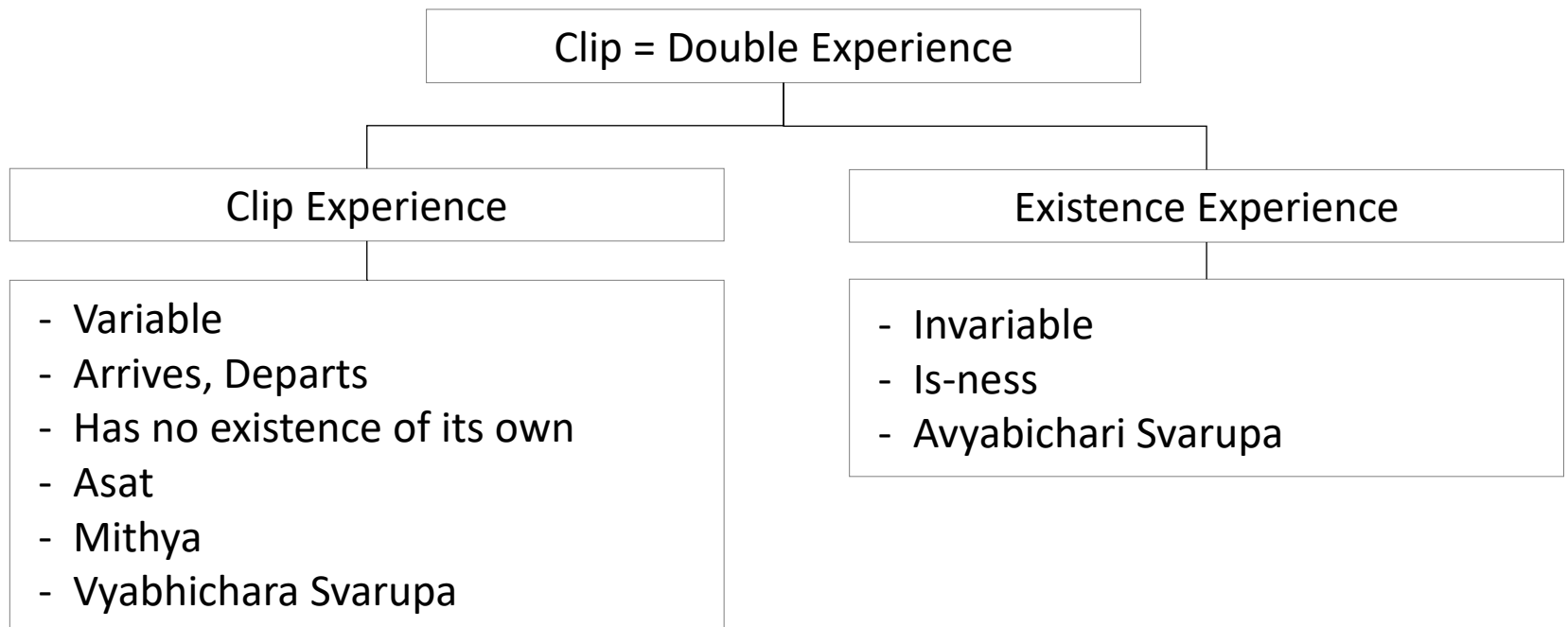
XXI) Incidental Question :

120) Bashyam : Chapter 2 - Verse No. 16 Continues

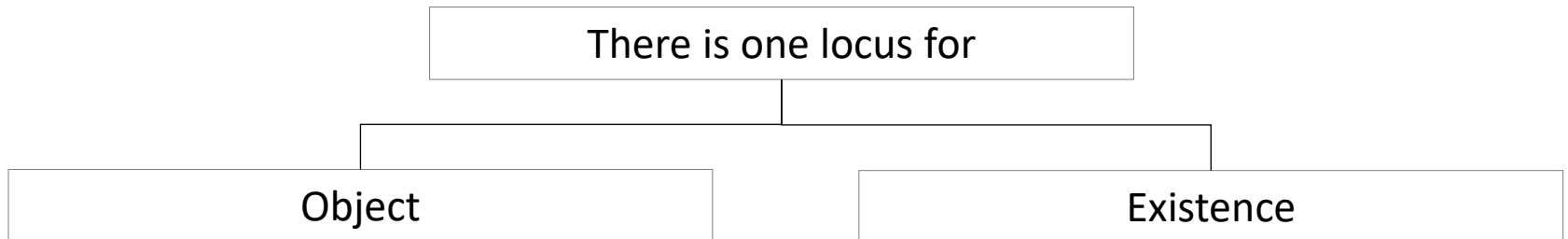
एकाधिकरणत्वं घटादिविशेष्याभावे न युक्तम् इति चेत् ।

ēka-adhikaraṇatvaṁ ghaṭādi-viśēṣya-abhāvē na yuktam iti cēt |

I)

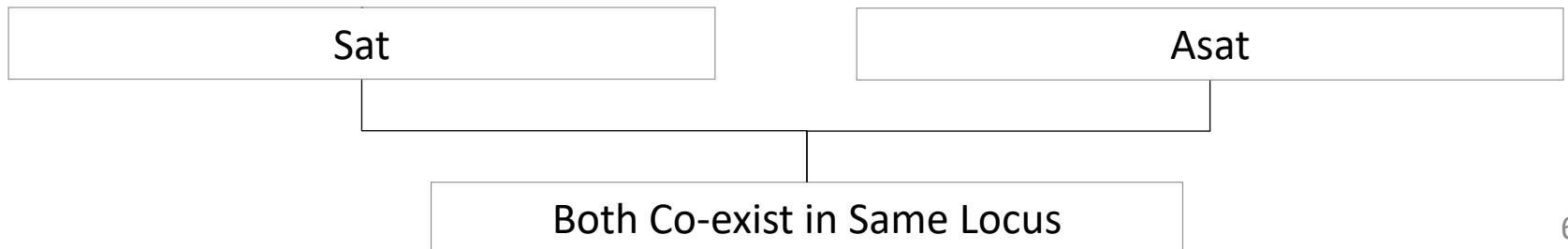


II)



- Samanadhikaranam.

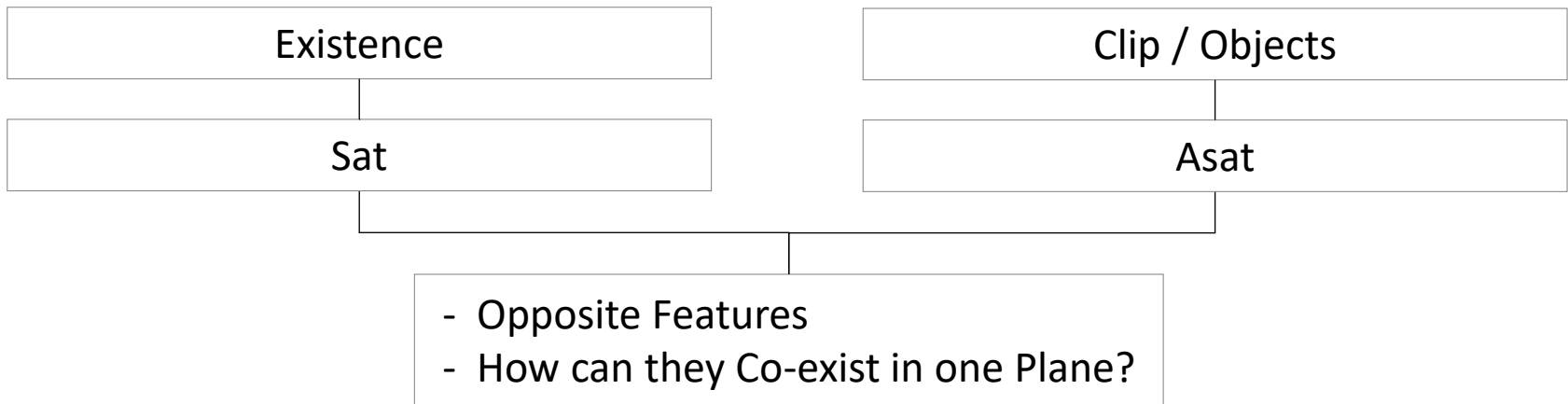
III)



IV) Purva Pakshi - Nyaya :

- a) This is illogical, unreasonable
- b) Opposite attributes can't Co-exist in one locus
- c) Where light is- there is no darkness
 - Distance - Close
 - Tall - Short
 - Knowledge - ignorance

d)



e) Eka Adhikaranam = Co-existence

V) Purva Pakshi :

- Neiyayika- Main Objectivist for theory of existence.

VI) Nyaya :

- When you perceive an object, you are cognizing 3 things.

a) Man-ness, General feature - Jati Universal

b) Individuality - Vyakti - Pratyaksham

c) Abhava - When person goes

- Vyakti Jati Abhava

d) New person - also human being

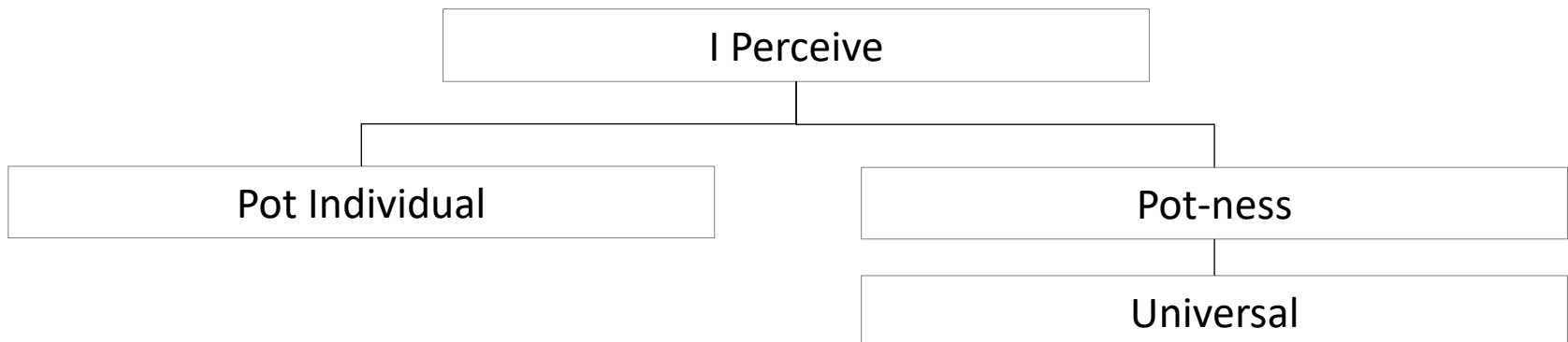
e)

Individual	Universal
- Perishable	- Jati - Imperishable - Pervades individual - Nityam, eternal - Manushyatvam continues

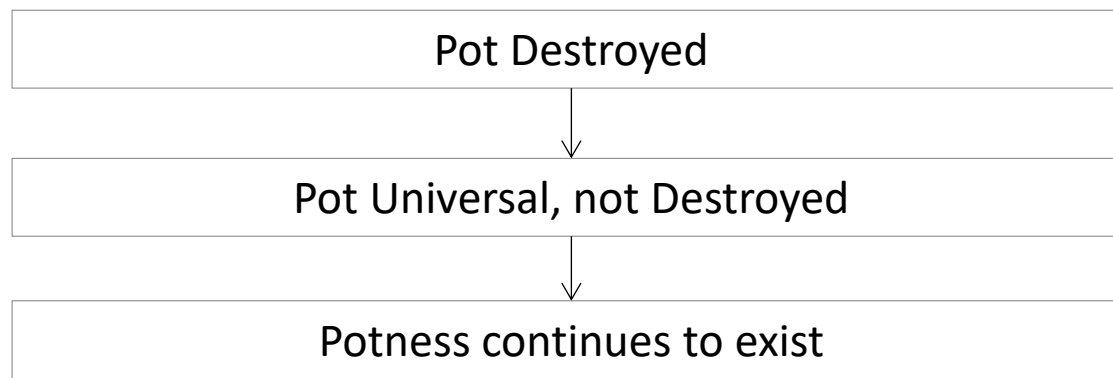
f) If Universal is gone, we will not be Human beings in the Next Janma

VII) Shankara :

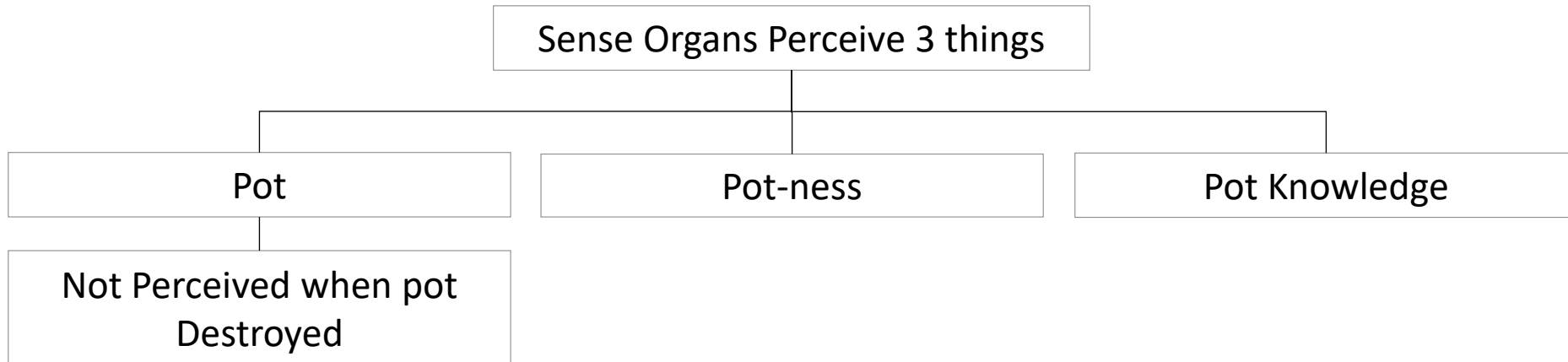
a)



b)



c)



d) Sense organs can't perceive Abhava, Non-existence

e) Potness universal is there, why we are not perceiving the Potness?

f) Why Jati Abhava is not perceived by Sense Organs?

VII) Neiyayikas :

a) Jati, Universal, is eternal but Manifest only through the Individual.

b) When Individual is Absent, Universal is there in Unmanifest form.

c) Suppose you create a pot, Potter does not create

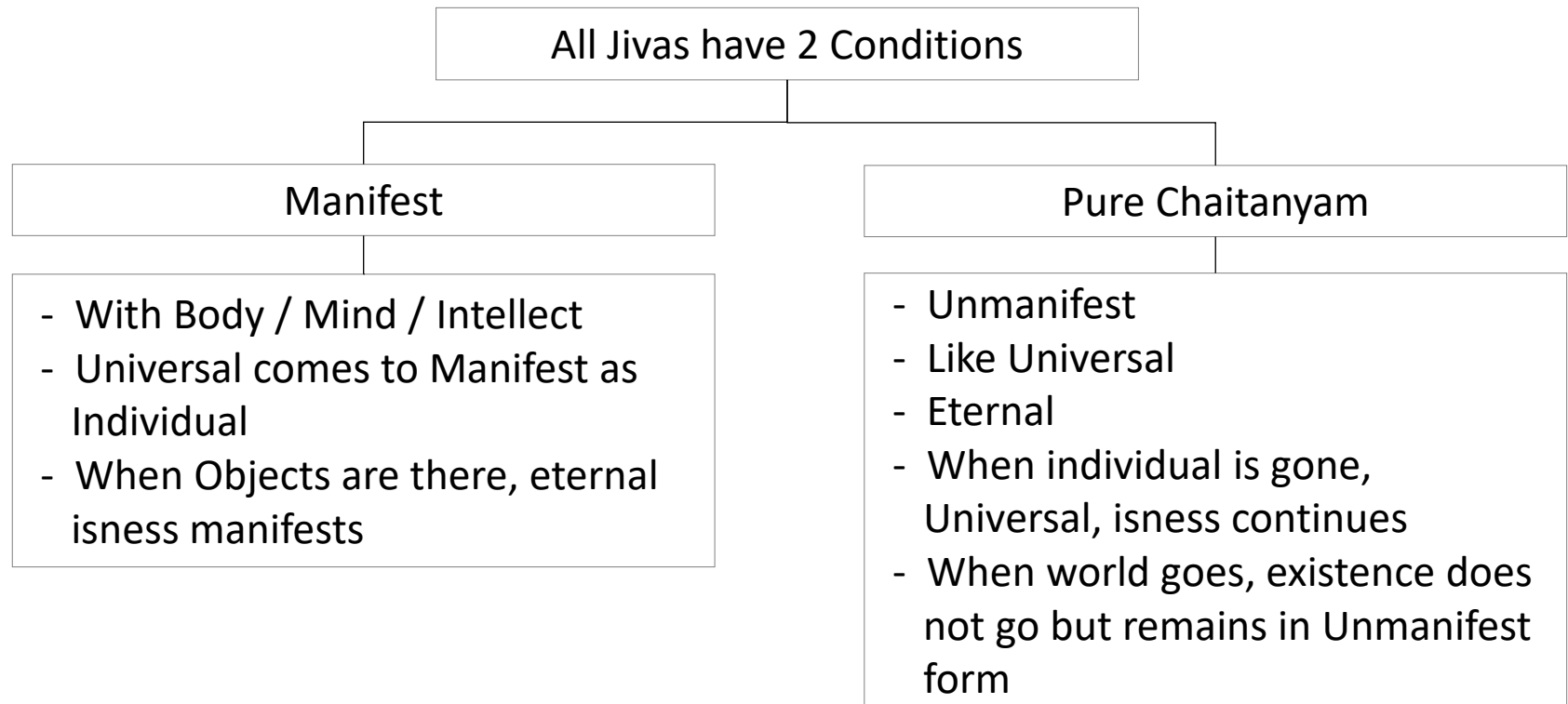
- Universal Jati but only individual pot.

d) Universal is manifest in the individual

e) Universal is always there like is-ness, existence

f) When a pot is broken, universal becomes unmanifest

g)



h) Example of Existence = Neiyayikas Universal, Jati Samanyam

i) Anandagiri and Madusudhana Sarasvati take Universal Example.

IX) Swamiji's Example :

a) Hand - Light

b) Light continues

X) Next Question of Purva Pakshi - Neiyayika

a) How can Sat and Asat Co-exist?

b) Nyaya = Philosophy, Logic System Neiyayika
= Philosopher

c) Shankaras Answer Next

121) Bashyam : Chapter 2 - Verse No. 16 Continues

न; इदम् उदकम् इति मरीच्यादौ अन्यतरा- भावे अपि सामानाधिकरण्यदर्शनात् ।

na, 'idam udakam' iti marīcyādaṁ anyatara-abhāvē api sāmānādhikaraṇya-darśanāt |

Shankara :

I) Your maxim is truth

- Opposite attributes can't Co-exist in one locus.

II) a) Condition of Co-existence is very important in Vedanta

b) When both attributes Sat-Asat are in same order of Reality, they can't Co-exist

c) If Sat- Asat belong to different orders of Reality, they can Co-exist.

d)

Sat	Asat
<ul style="list-style-type: none"> - Nityam - Chaitanyam - Nishprapancha - Paramartikam 	<ul style="list-style-type: none"> - Anityam - Jadam - Prapancha - Vyavaharikam

e) Example :

Dream	Waking
Pratibhasikam	Vyavaharikam

Co-exist

f)

3 Avasthas	Turiyam
Vyavaharikam	Paramartikam

Can Co-exist

g) Opposite Attributes can Co-exist.

h)

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

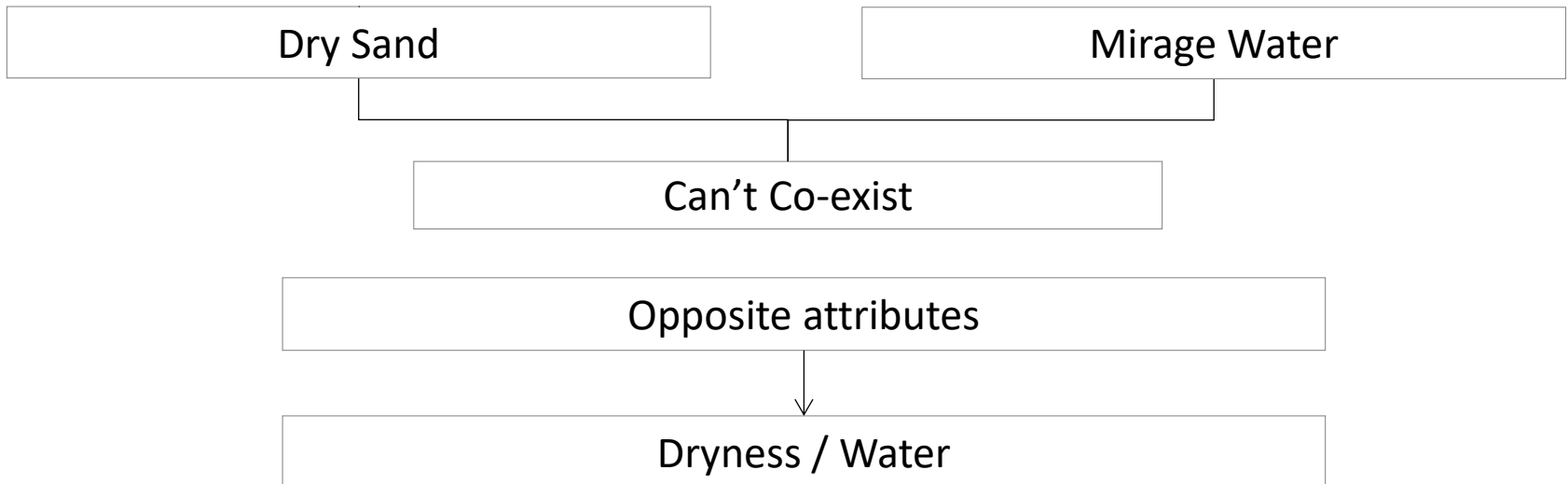
I) Binna Satta Yoho Paraspara Viruddha Yoho Samanadhi Karanyam, in one locus, Sambhavati.

II) It is possible

a) Example :

- Mirage water.

b)



c) In My Experience, there is Co-existence of real Dry Sand and Unreal Mirage water.

d) If Water has some Degree of reality, Sand will no more will be Dry will be wet.

e)

Sand	Water
Higher Order	Lower Order

Can happily C-o-exist

III)

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

IV) Samanadhi Karanya Darshanat

- We do have the experience of Co-existence of Opposite
- Darshanat - We experience

V) Idam Udakam

- This is Water in Marichihi - Mirage Water.

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

d) Samanadhi Karanayam = In one Locus

Revision : Chapter 2 - Verse 16 - Bashyam Topic 19 :

I) Refer Chandogyo Upanishad :

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

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

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

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

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

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

II) Verse 16 : 1st Quarter :

- Nasato Vidyate Bavaha

2nd Quarter :

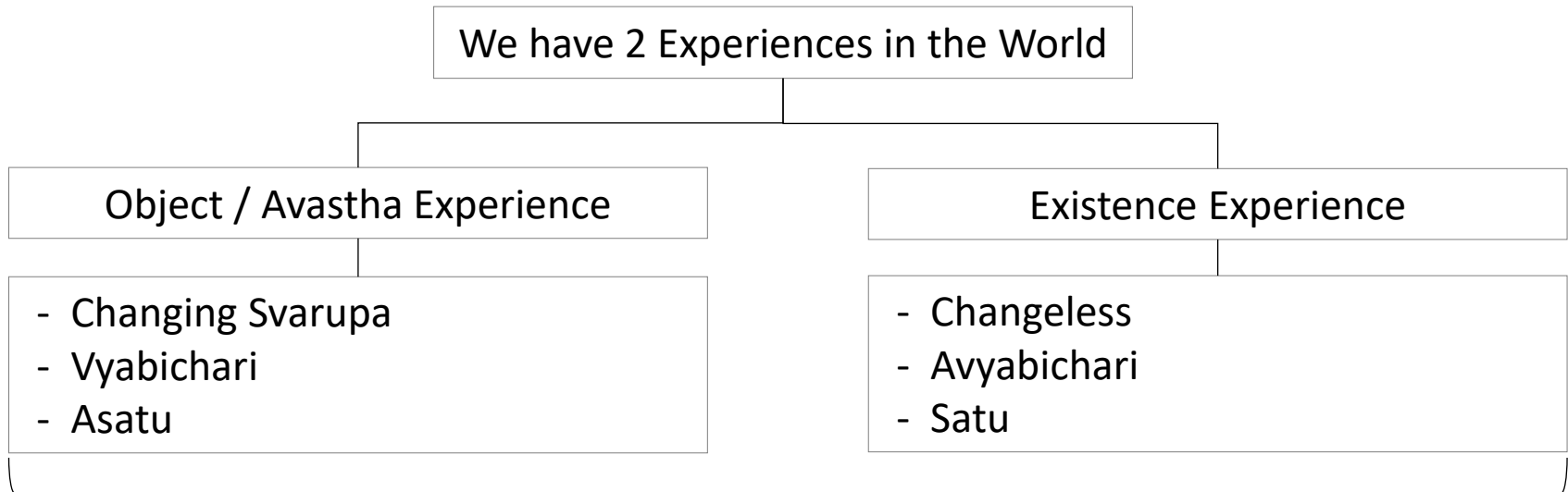
- Nabavo Vidyate Sataha - Bashyam Over.

III)

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

IV)



Experienced in Same Locus
Simultaneously

V) What is Definition of Asat?

- Asat has no independent existence

VI) 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.

VII) Incidental Question of Purva Pakshi - Nyaya Philosopher :

VIII) How can :

a)

Sat	Asat
<ul style="list-style-type: none">- Real- Existent	<ul style="list-style-type: none">- Unreal- Non-existent

Co-exist in same locus at same time

- Einstein Discovered Space - Time Equation, Energy = Material Consciousness
- Missed Existence Principle in which both time, Space and Existence Co-exist.

b) They have diagonally Opposite features

c) Light - Darkness can't Co-exist on same Locus

d) Asat = Abava Category

Sat = Bava Padartha

e) How can they Co-exist?

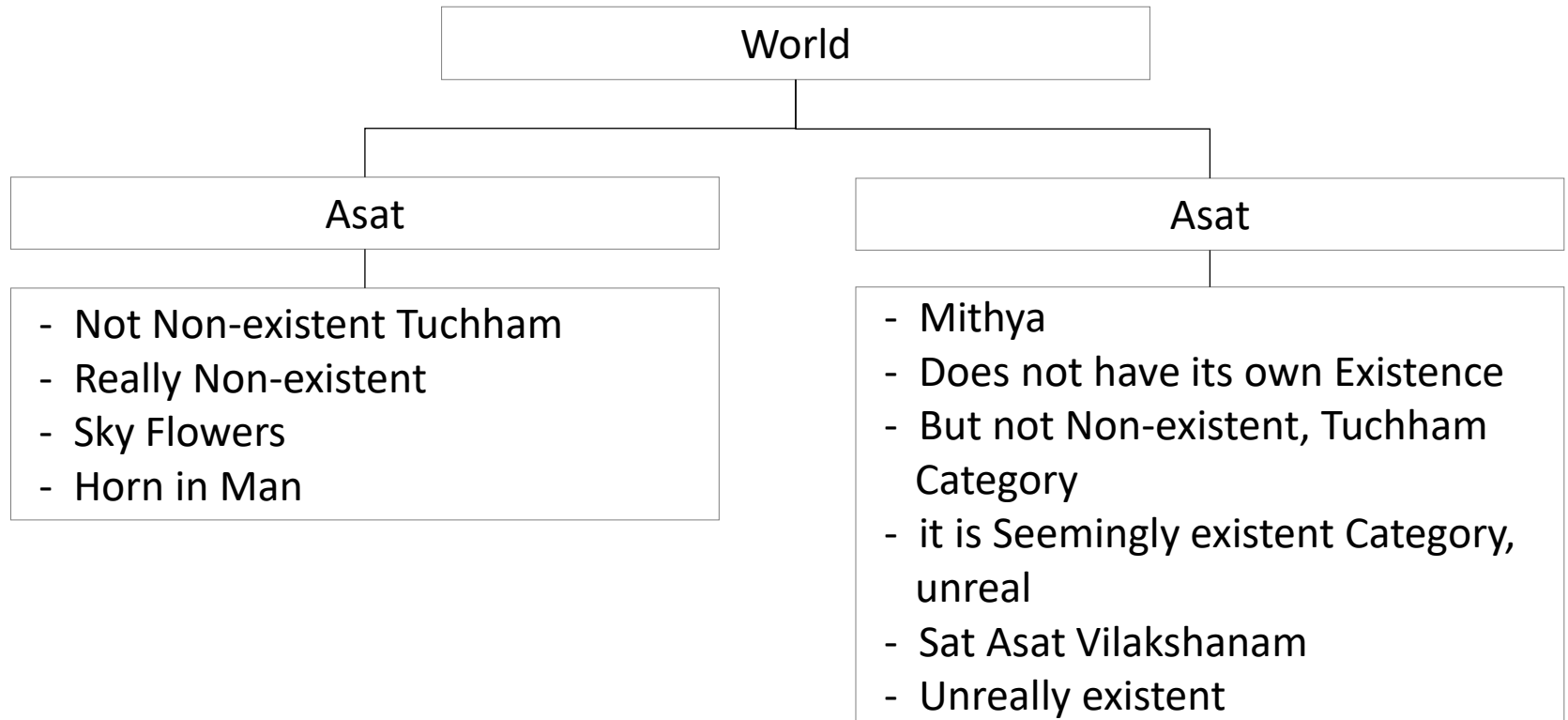
- Kutra Eka Dhi Karanatvam?

f) How can Asat Enjoy same locus as Sat?

g) How Sat - Asatoho Samanadhi Karanyam?

- How Co-existence of Bhava and Abava?

h)



IX) Verse 16 - Asat = Sat Asat Vilakshanam, Mithya
= Not Tuchham

a)

Mithya	Satyam
World	Brahma

Can Co-exist

b) Sat and Tuchaham can't Co-exist

c) Real and Unreal can Happily Co-exist

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

e) Existence of unreal borrowed from Sat.

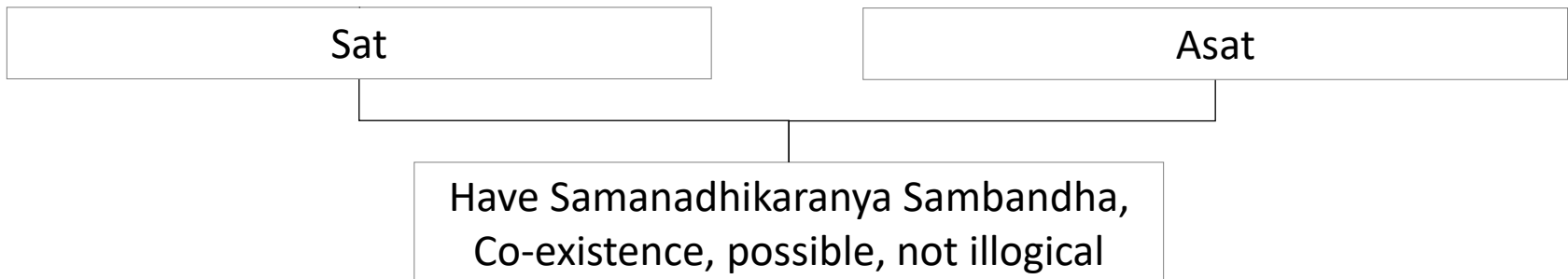
f) Sat not against Mithya world

- Sat Serves as Adhishtanam, Support for Mithya world

g) Mutually Supporting, Co-exist

h) Husband - Wife Mutually Supporting, Co-exist

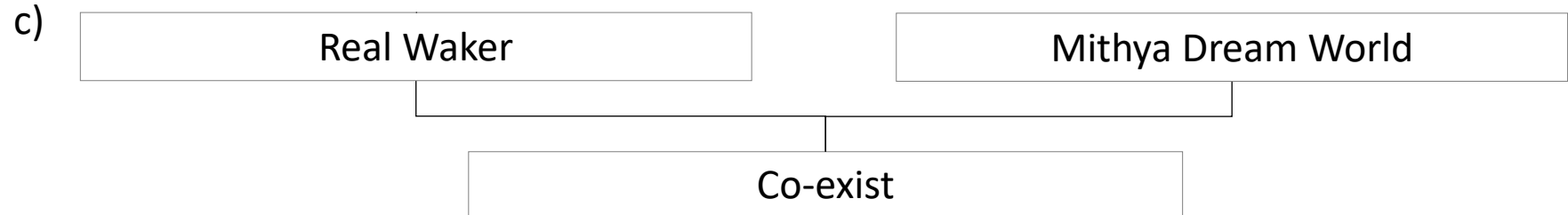
i)



X) Examples :

a) Dry Sand - wet Mirage water

b) Non-poisonous Rope – Poisonous Snake 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

XI) 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) Real is not seen, it is Covered

i) When you see real, unreal is negated

j) In Rope knowledge, there is no Snake knowledge

k) When Snake knowledge, Rope knowledge is Covered

L) How Co-existence of Satyam, Mithya?

m) Sat, Asat, can Co-exist

- How Satya Jnanam, Mithya Jnanam can Co-exist?

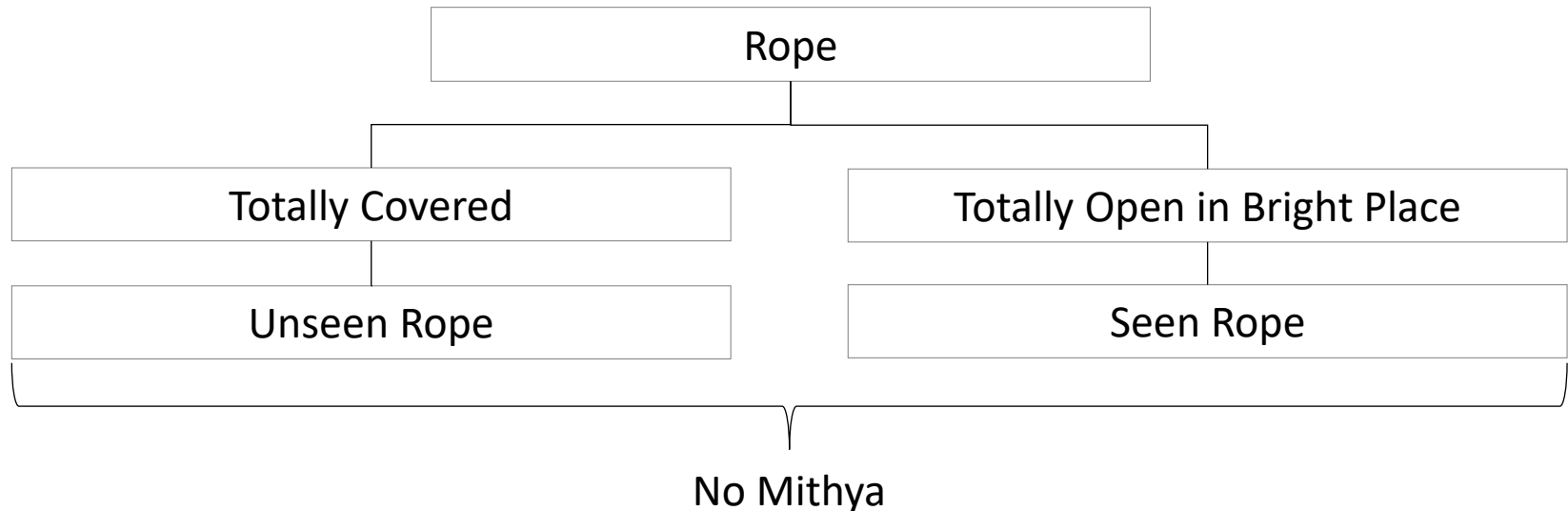
n) Arrival of Mithya Jnanam is because Satyam Jnanam is Concealed

- Avarna Shakti Covers Satyam, Only then Vikshepa begins.

o) When Mithya is Experienced, Satyam is Covered

p) Satyam is never totally Covered to experience Mithya

q)

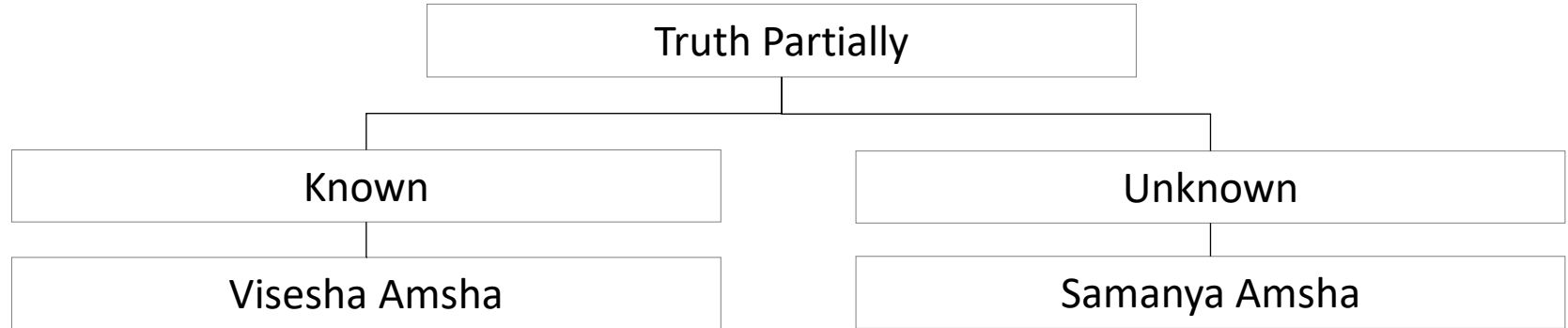


R) In semi Darkness, Rope is partially seen

- There is ignorance of Rope, Satyam.

XI) Adhyasa Bashyam :

- Truth is never totally Concealed.



XII)

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 Covered by Avarna Shakti of Maya

XIII)

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

XIV) 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॥

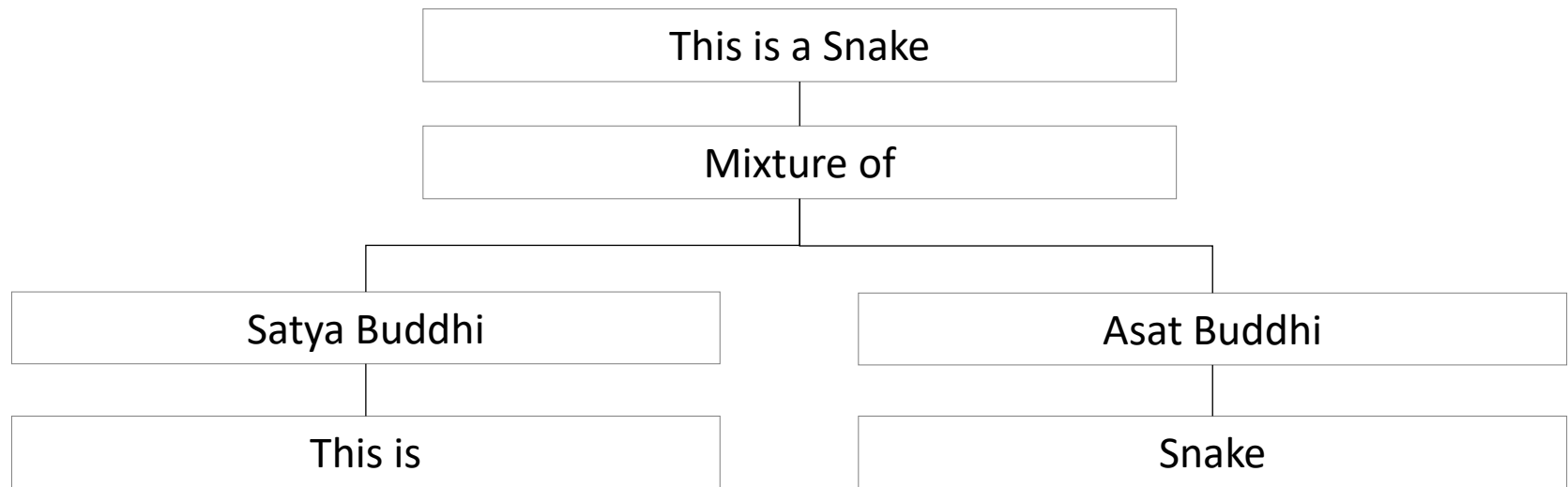
*asti bhāti priyam rūpaṁ nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

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	Vishesha Amsha
<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

i) How Satya - Mithya Co-existence

XV) Shankara :

a) It is Apoorna Satta Anubhava

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

b) Therefore, Called Mithya

c) In all Mithya Anubhava, Waking, Dream, Sleep, Samanya Amsha is always there

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

e) 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.

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

XVI) a)

This is	World
Brahma Anubhava	Mithya - Nama Rupa

b) Dakshinamoorthi Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

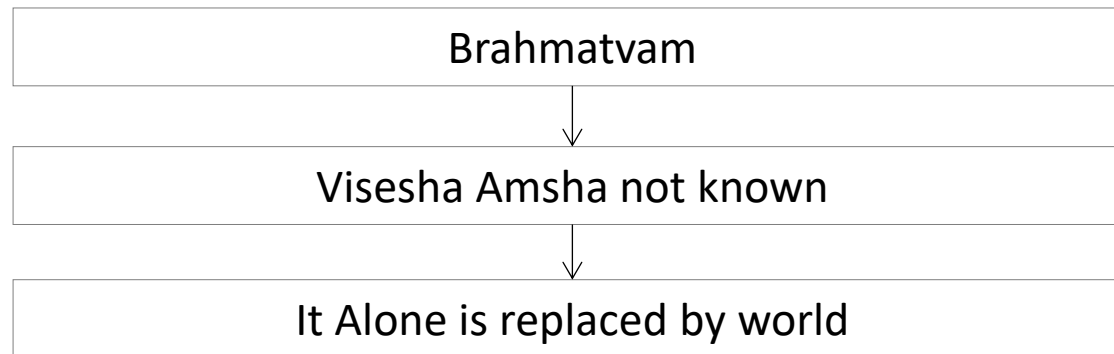
yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāstate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

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

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

d)



e)

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

f) Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो
ब्रह्म वेद, क्षत्रं तं
परादाद्योऽन्यत्रात्मनः क्षत्रं वेद,
लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद,
देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद,
भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद,
सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद;
इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः,
इमे देवाः, इमामि भूतानि,
इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano
brahma veda, kṣatram taṃ
parādādyo'nyatrātmanaḥ kṣatram veda,
lokāstaṃ parāduryo'nyatrātmano lokānveda,
devāstaṃ parāduryo'nyatrātmano devānveda,
bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,
sarvaṃ taṃ parādādyo'nyatrātmanaḥ sarvaṃ veda;
idaṃ brahma, idaṃ kṣatram, ime lokāḥ,
ime devāḥ, imāmi bhūtāni,
idaṃ sarvaṃ yadayamātmā || 6 ||

The Brāhmaṇa ousts (Slight) one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are this Self. [2 - 4 - 6]

- Yajnavalkya tells meitriya, this entire Universe is resting on me, Brahman.

g) Satyam, Mithya Experience Co-exists

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

i) All this was said for :

Idam	Udakam
This is	Mirage Water
↓	↓
Satyam	Mithya

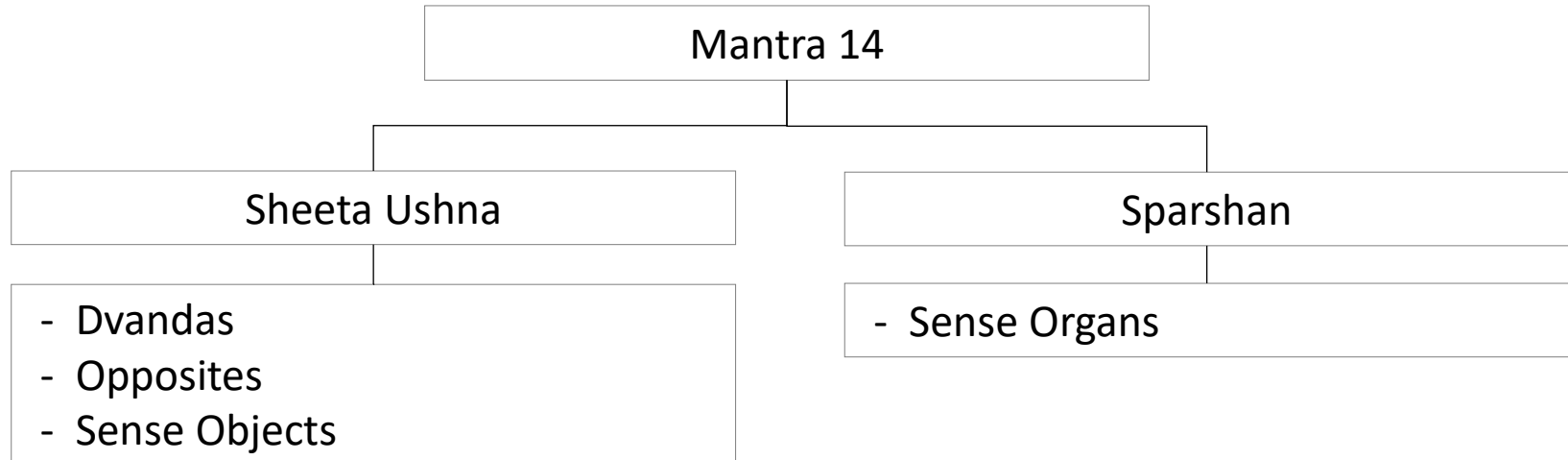
122) Bashyam : Chapter 2 - Verse No. 16 Continues

तस्माद् देहादेः द्वन्द्वस्य च सकारणस्य असतो न विद्यते भाव इति ।

tasmād dēhādēḥ dvandvasya ca sakāraṇasya asatō na vidyatē bhāva iti ।

Shankara Concludes 1st Line - Upasamhara

I)



II) Sense Organs and Sense Objects are Karyam, Protects, Caused by Karanam – Maya.

III) Entire Anatma Prapancha fall within Karya - Karana - Maya - Kshetram field -

Vyavaharikam - Asat - Mithya

IV) Atma = Kshetrajna = Vilakshanam

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

V) 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 :

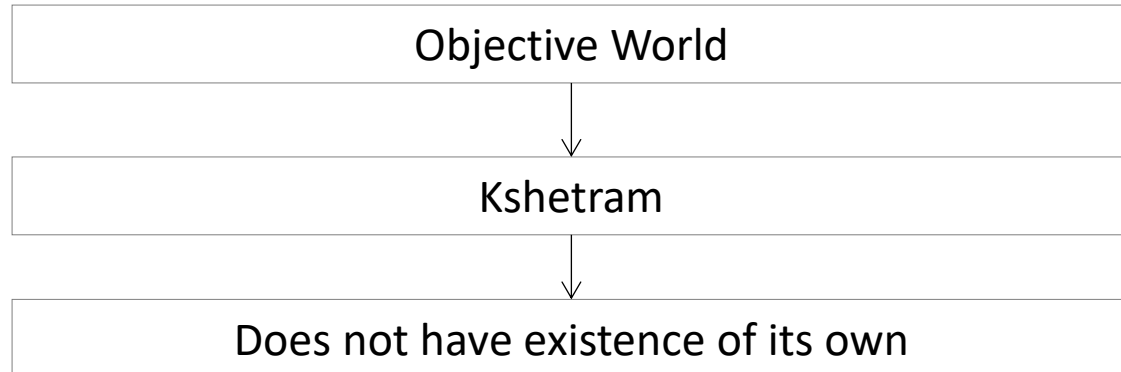
- Atma - Anatma Viveka and Claim Atma Svarupam as me

123) Bashyam : Chapter 2 - Verse No. 16 Continues

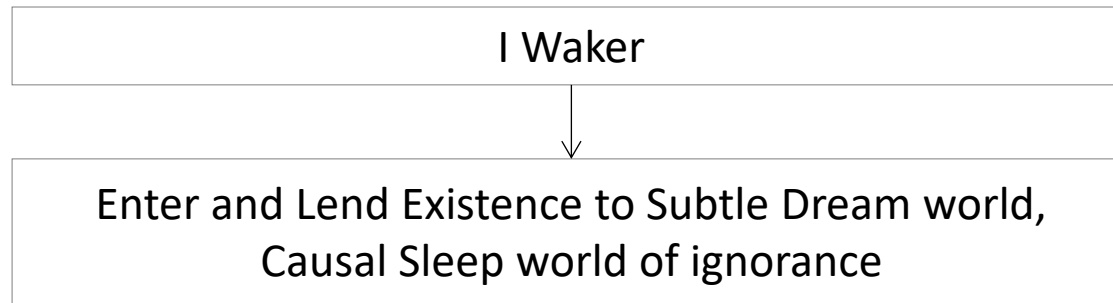
तथा सतः च आत्मनः अभावः अविद्य- मानता न विद्यते सर्वत्र अव्यभिचाराद् इति
अवोचाम ।

tathā sataḥ ca ātmanaḥ abhāva avidyamānatā na vidyatē sarvatra avyabhicārād iti
avōcāma |

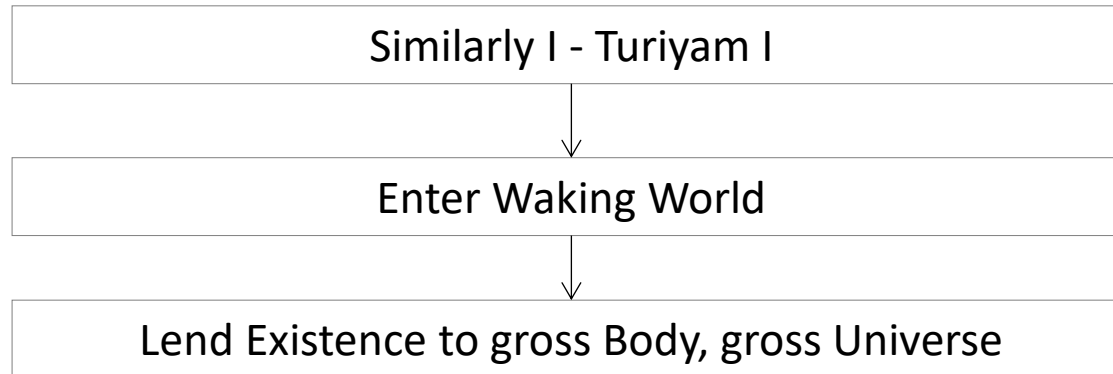
i)



II) Atma I = Sat = Turiyam



III)



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

V) 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

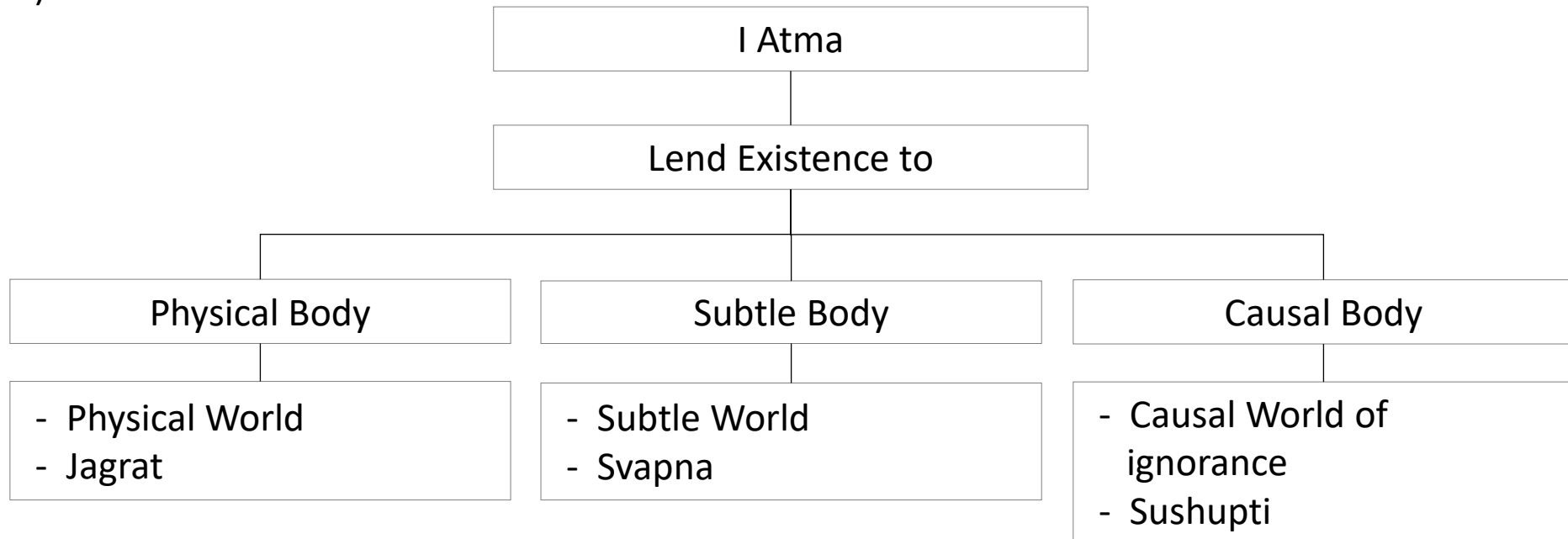
e) I will be there shining Always, as in Sleep now, everywhere, at all times, as is, is, is.

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.

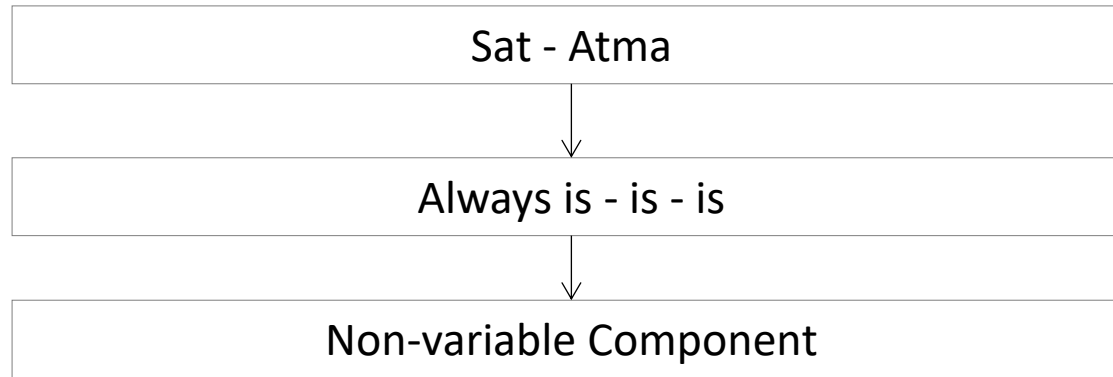
j) Na Vidyate

- Atma does not Die
- Why?

k) Sarvatra Avyabichara Svarupa

- **Atma is Non-variable Component in Everything, whole Creation.**

L)



m) Drik 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]

- Asti, Bhati, priyam...
- Is-ness in everything I am.

n) Shankara Teaches the Highest Vedanta in this Verse

o) 1st Line - Bashyam Over

p) Next Bashyam on 2nd Line :

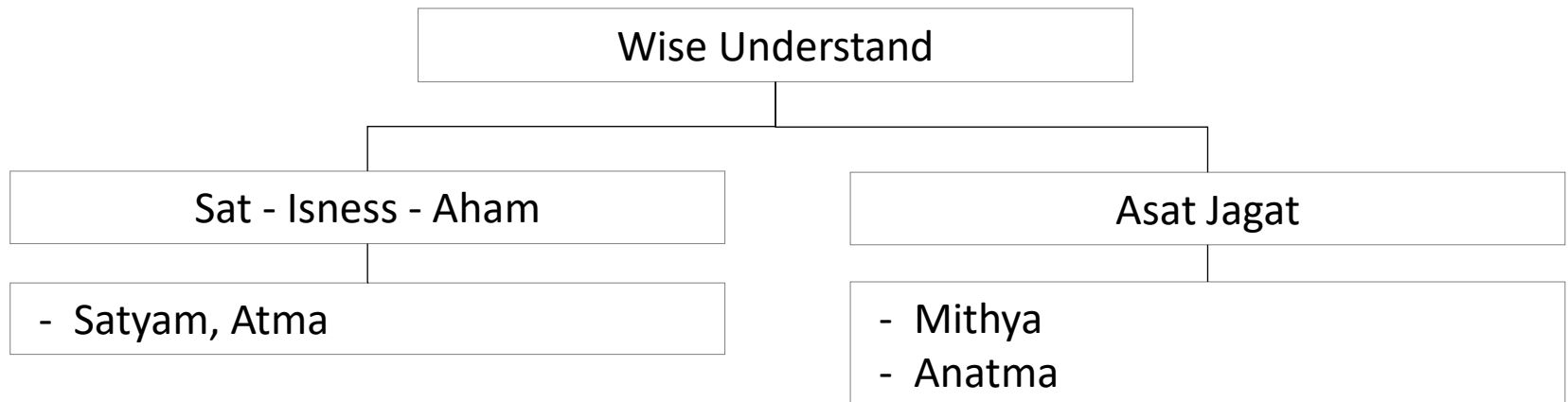
- Ubayor Api Drishtonta Tvanayostha Tattwa Darshibihi...

124) Bashyam : Chapter 2 - Verse No. 16 Continues

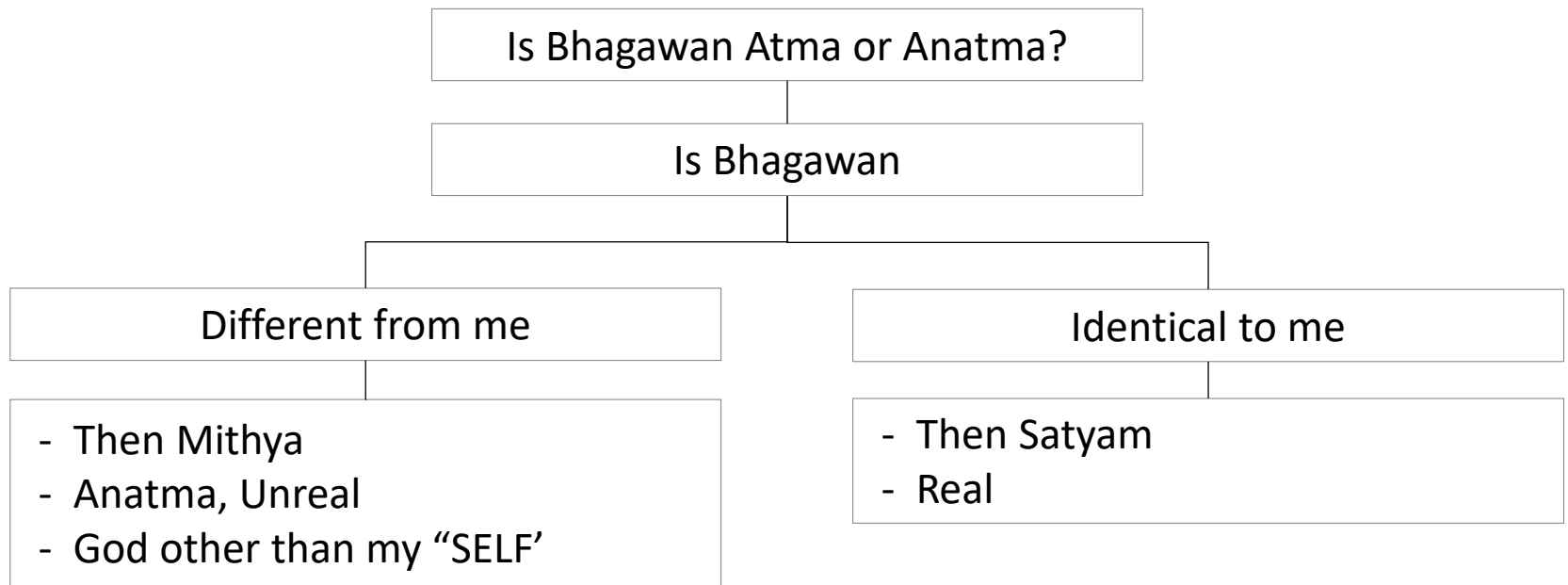
एवम् आत्मानात्मनोः सदसतोः उभयोः अपि दृष्ट उपलब्धः अन्तो निर्णयः सत् सद एव
असद् असद् एव इति तु अनयोः यथोक्तयोः तत्त्वदर्शिभिः ।

ēvam ātma-anātmanōḥ sad-asatōḥ ubhayōḥ api dr̥ṣṭa upalabdhaḥ antō nirṇayaḥ sat
sad ēva asad asad ēva iti tu anayōḥ yathā uktayōḥ tattva-darśibhiḥ |

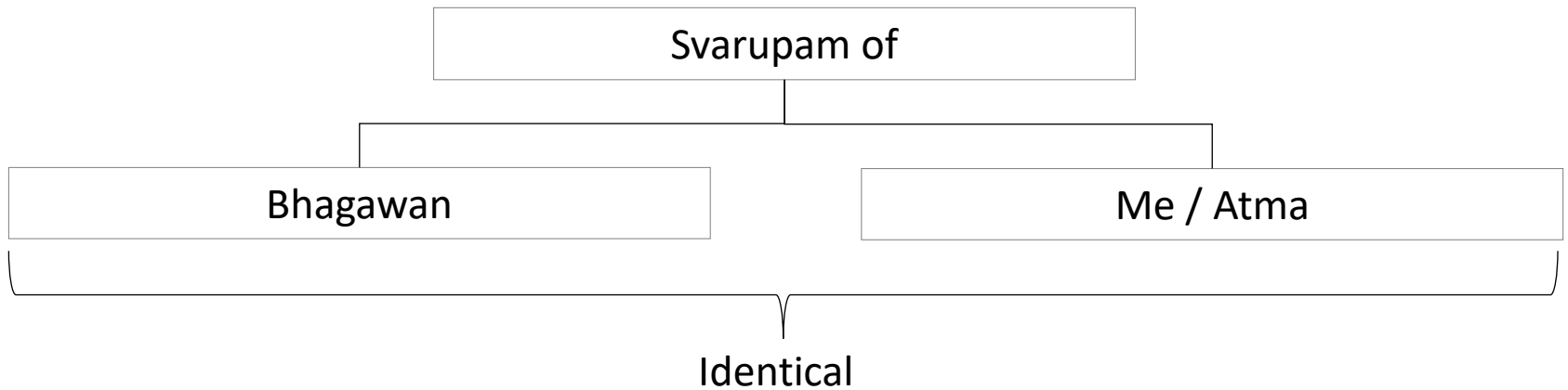
l)



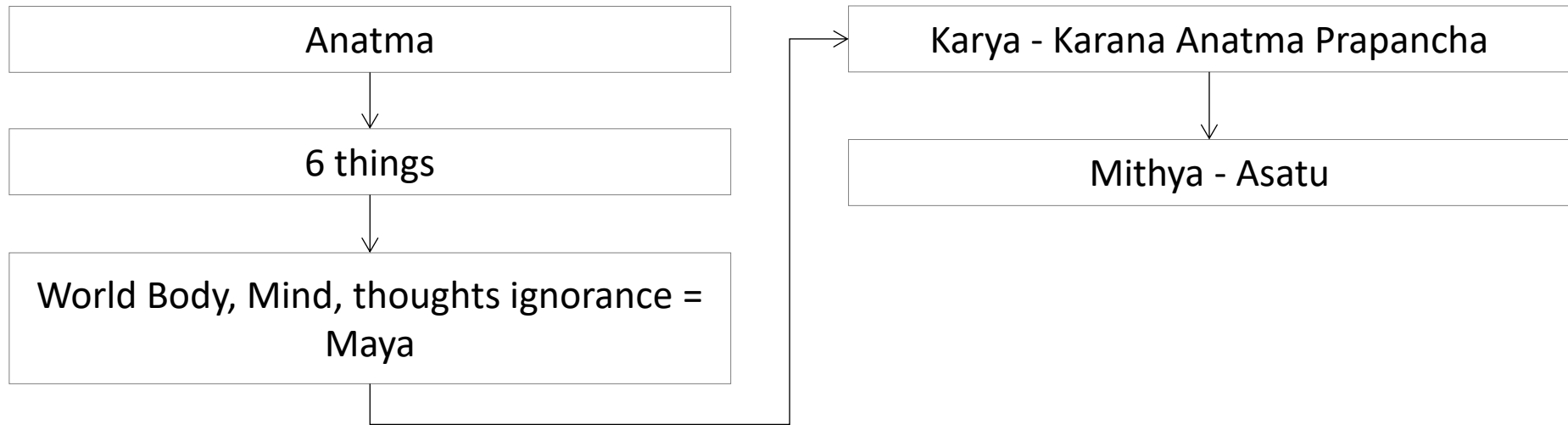
II)



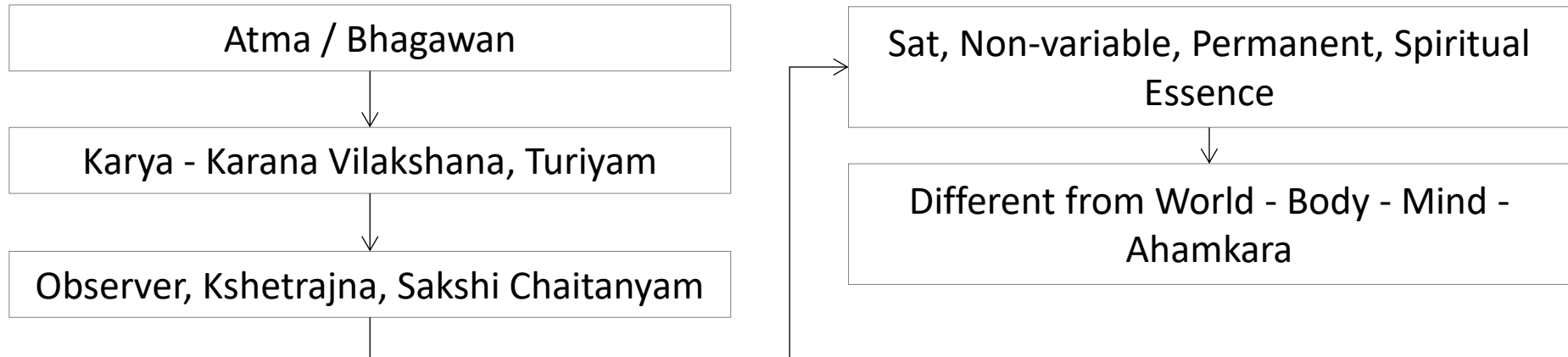
III)



IV)



V)



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

a) Mandukya Upanishad :

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः ।

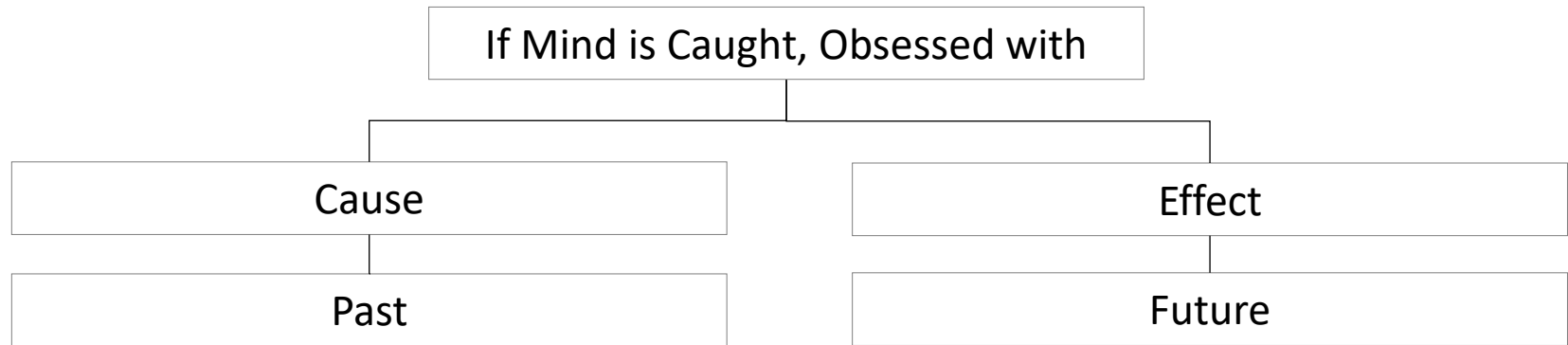
क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥ ५५ ॥

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)



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] 728

- 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) Drop Idea :

- There is some Bhagawan in Vaikunta, Kailasha.

j) That Anatma Bhagawan also borrows Existence from me the Atma / Brahman

k) I own up Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ ७ ॥

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

- This is Jnana Padam, Moksha Padam, Goal of Every Spiritual Seeker.

L) I am Independently Existing Atma Principle, very important to Understand, Assimilate, Never forget.

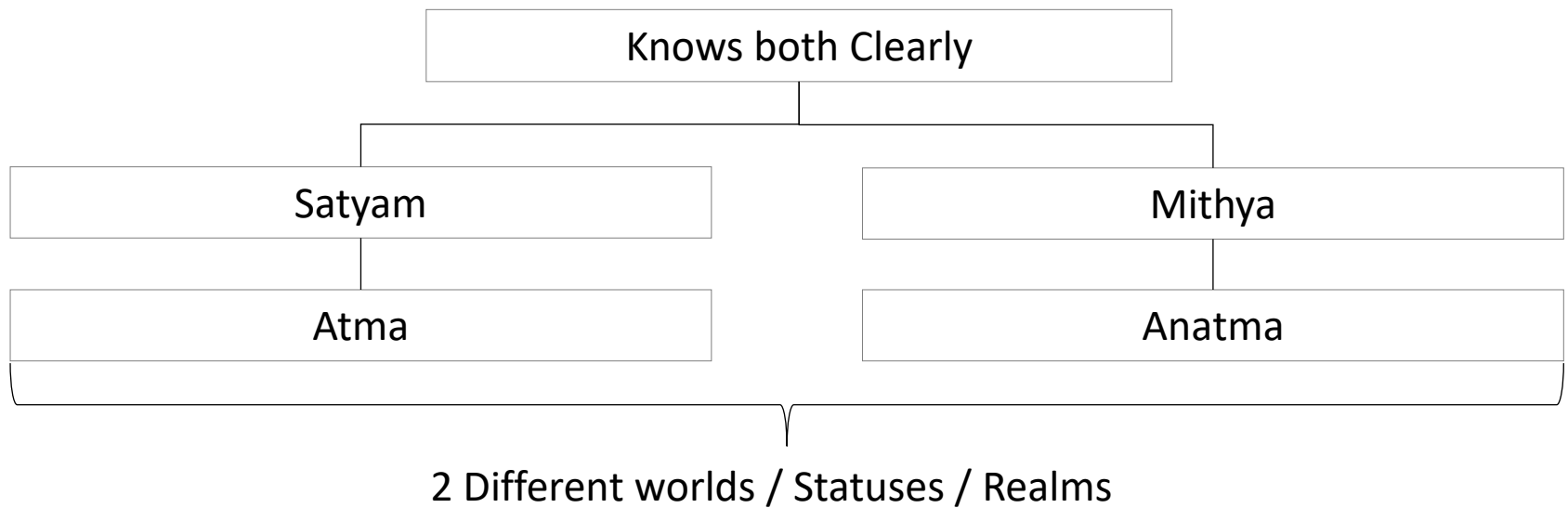
m) Then you are called Tattwa Darshibihi

- Sat / Asat - Drishtaha
- Upalabdaha - Understands, knows, recognises, Grasps
- Upalab - Dhatu

VII) What is Grasped? Nirnaya?

a) Knows Svarupam, real Nature.

b)



c)

Satyam	Mithya
<ul style="list-style-type: none"> - Always Satyam - Don't expect Satyam to be Mithya 	<ul style="list-style-type: none"> - Always Mithya - Don't Expect Mithya to be Satyam

d) 2 worlds - 2 Realms, always different, Nature understood Clearly.

e) Jagrat always different from Svapna

- Svapna always different from Sushupti
- Sushupti always different from Jagrat
- Turiyam always different from Anatma - Jagrat, Svapna, Sushupti.

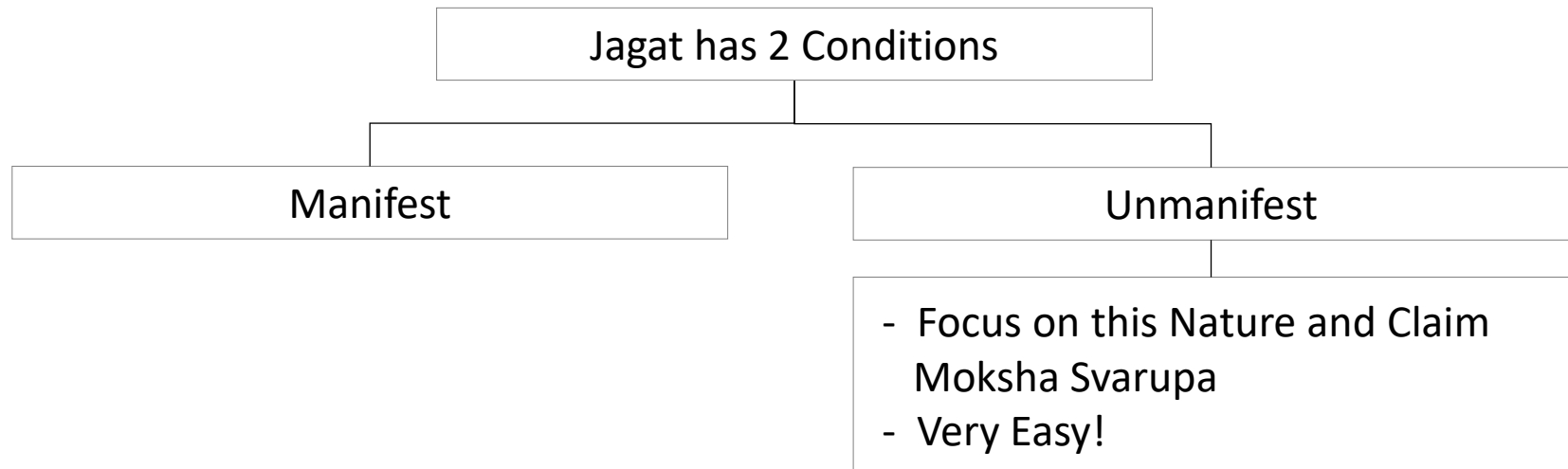
VIII) How to Convert this truth Practically?

- a) Entire Universe being Mithya, Vyabichara Svarupa
- b) Entire Universe does not have Existence of its own.

c) Universe is hollow, unreal, Mithya

- d) Therefore, I can't Emotionally lean, Depend on Mithya Jagat for Peace, Security and Happiness.
- e) Jagrat appears to exist in the same way for a long, long time.

f)



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

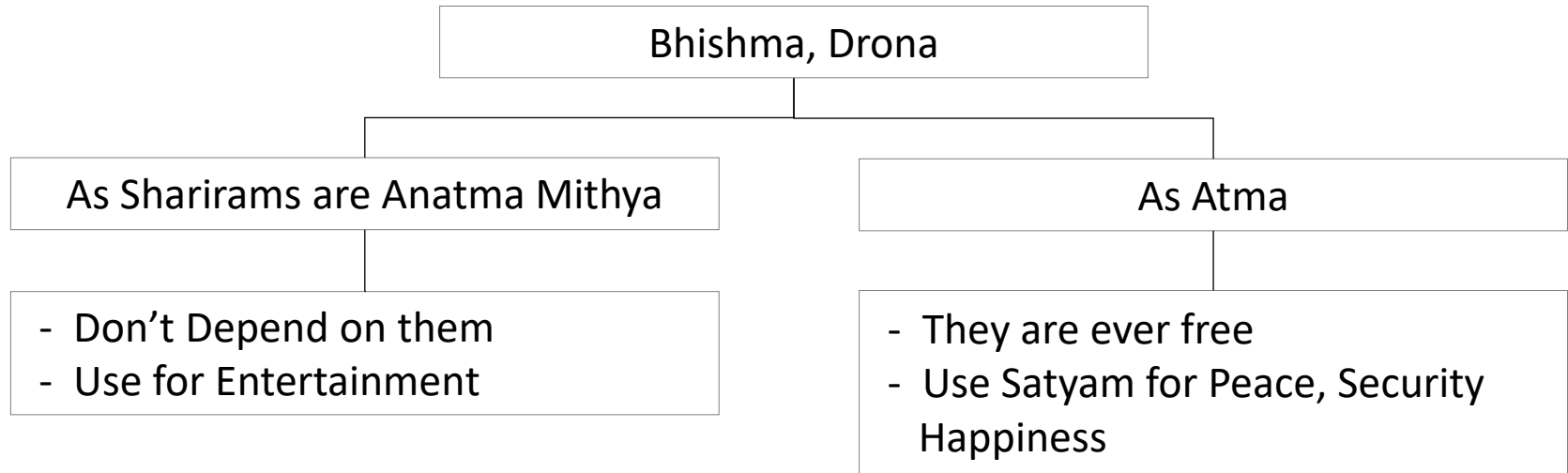
- This is a Condition required to Claim Atma Status, Jeevan Mukti Status.

X) Why?

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

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

XII)



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

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

एकाधिकरणत्वं घटादिविशेष्याभावे न युक्तमिति चेत् — न; 'इदम् उदकम्' इति मरीच्यादौ अन्यतराभावेऽपि सामानाधिकरण्यदर्शनात् ।

तस्मात् देहादेः द्वन्द्वस्य च सकारणस्य असतः न विद्यते भावः इति । तथा सतः च आत्मनः अभावः अविद्यमानता न विद्यते, सर्वत्र अव्यभिचारात् इति अवोचाम । एवम् आत्मानात्मनोः सदसतोः उभयोः अपि दृष्टः उपलब्धः अन्तः निर्णयः, सत् सदेव असत् असदेव इति तु अनयोः यथोक्तयोः तत्त्वदर्शिभिः ।

tad iti sarvanāma, sarvaṁ ca brahma, tasya nāma tad iti, tad-bhāvaḥ tattvaṁ
brahmaṇō yāthātmyaṁ, tad draṣṭuṁ śīlaṁ yēṣāṁ tē tatva-darśinaḥ taiḥ tattvadarśibhiḥ |
tvam api tattva-darśināṁ dṛṣṭim āsṛitya śōkaṁ mōhaṁ ca hitvā śītōṣṇādīni niyataaniyata-
rūpāṇi dvandvāni 'vikāraḥ ayam asan ēva marīci-jalavan mithyā avabhāsatē' iti
manasi niścitya titikṣasva iti abhiprāyaḥ ||

Tat in the word Tattva is the name of the 'all', and the all is Brahman. Those who habitually perceive it are the seers of reality. By them has the above Truth been perceived. Relying on this perception of the Seers of reality, you must endure grief and delusion. Giving up both grief and delusion and firmly holding that uncertain dualities like cold and heat are unreal transformations or effects that, like a Mirage, illusorily appear, you should endure them. This is the idea.

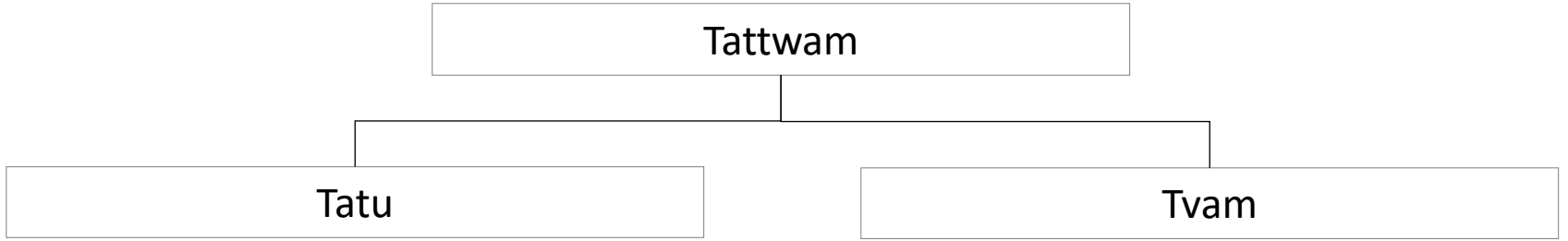
125) Bashyam : Chapter 2 - Verse No. 16 Continues

तद् इति सर्वनाम सर्वं च ब्रह्म तस्य नाम तद् इति तद्भावः तत्त्वं ब्रह्मणो याथात्म्यं तद्
द्रष्टुं शीलं येषां ते तत्त्वदर्शिनः तैः तत्त्वदर्शिभिः ।

tad iti sarvanāma, sarvaṁ ca brahma, tasya nāma tad iti, tad-bhāvaḥ tattvaṁ brahmaṇō yāthātmyaṁ, tad
draṣṭuṁ śīlaṁ yēṣāṁ tē tatva-darśinaḥ taiḥ tattvadarśibhiḥ |

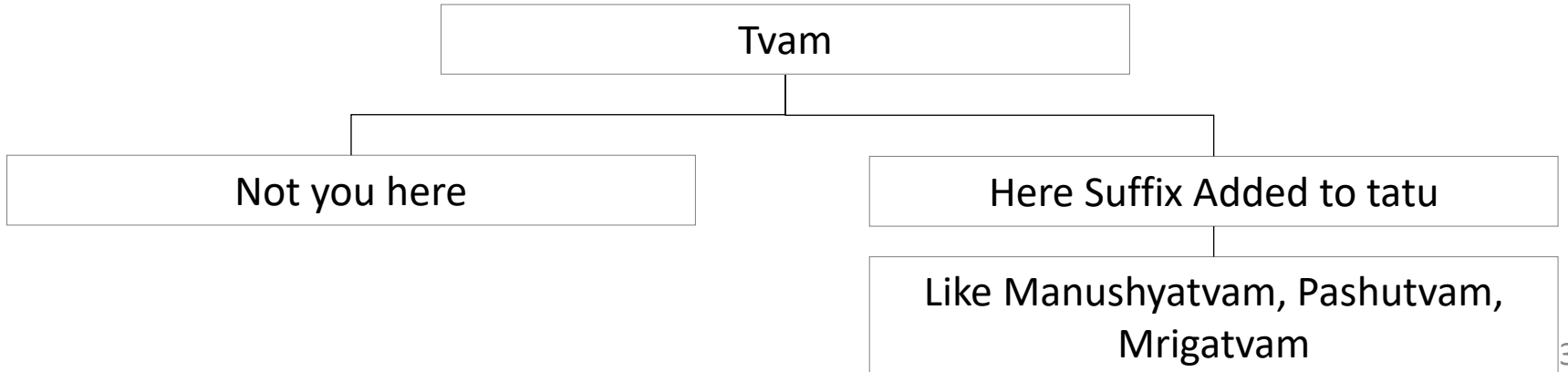
Tattwa Darshibihi :

i)

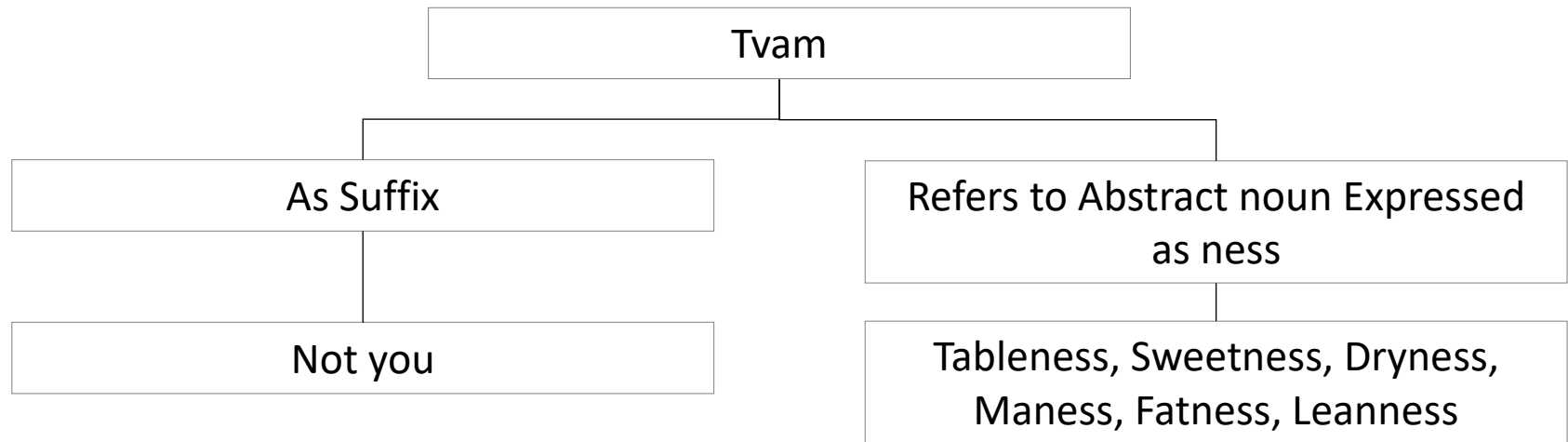


a) Tatu = That

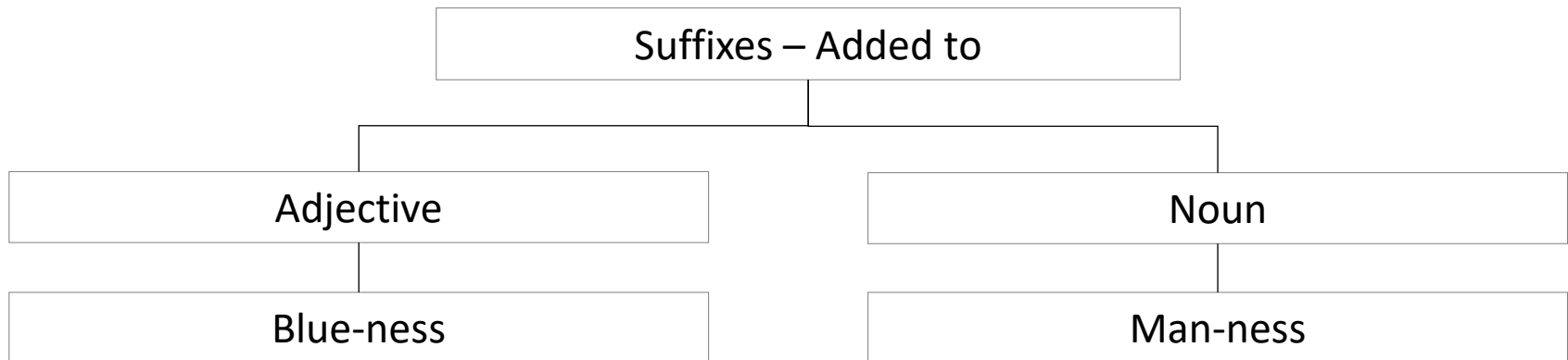
b)



c)



d)



e)

Tat	Tvam = Thatness
- That	<ul style="list-style-type: none"> - Ness - Abstract noun

f) What is thatness?

- That = Pronoun
- Pronoun Stands for any noun
- Pronoun refers to nouns, things of creation
- What is Common to all things and beings

g) Only thing common to all things, beings is isness, Brahman

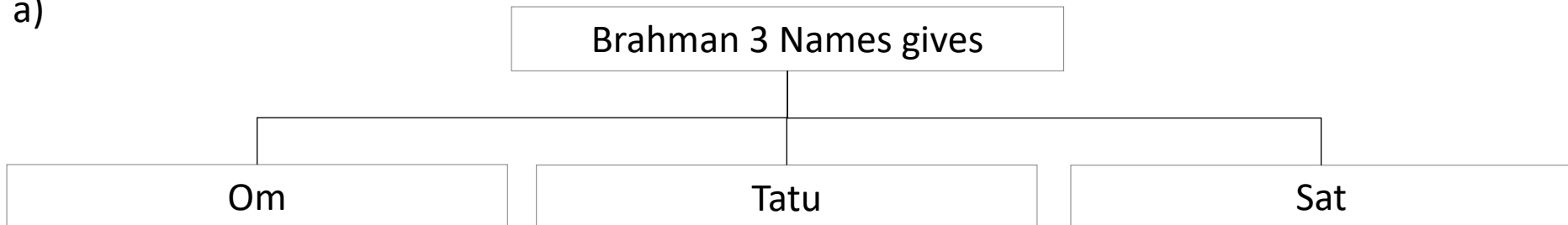
h)

That	Brahman
<ul style="list-style-type: none">- Pronoun- Represents all- Can refers to any Brahman	<ul style="list-style-type: none">- All

II) Om Tat Satu iti Nirdeshaha :

- Brahmanas Trividas Spritaha
- Gita - Chapter 17

a)



b) Tat = Brahman

- Tat Tvam = Brahmatvam or Brahma Svarupam
- Thatness = Brahma Svarupam

c) Mike has Thatness

- Means it has Brahma Svarupam

d) Pillar, Man, Women, Creation has thatness = Brahma Svarupam.

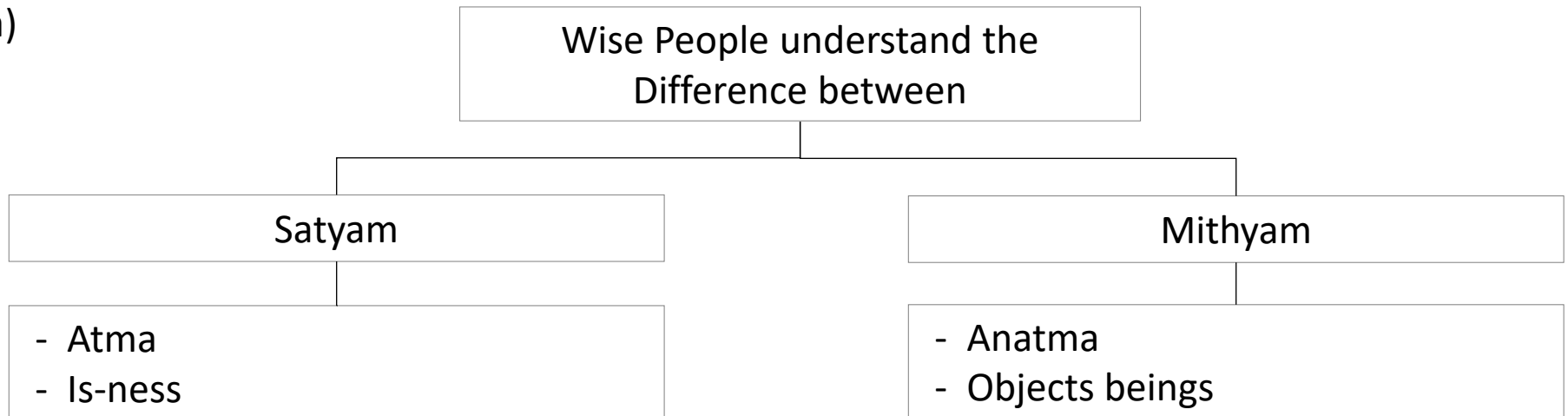
III) Shankara puts this Grammatically

Revision : Mantra 16 - Bashyam :

I) Elaborate Commentary on 1st Line of Mantra over in Topic 22.

II) 2nd Line :

a)



b) Vivekis are Tattva Darshibihis.

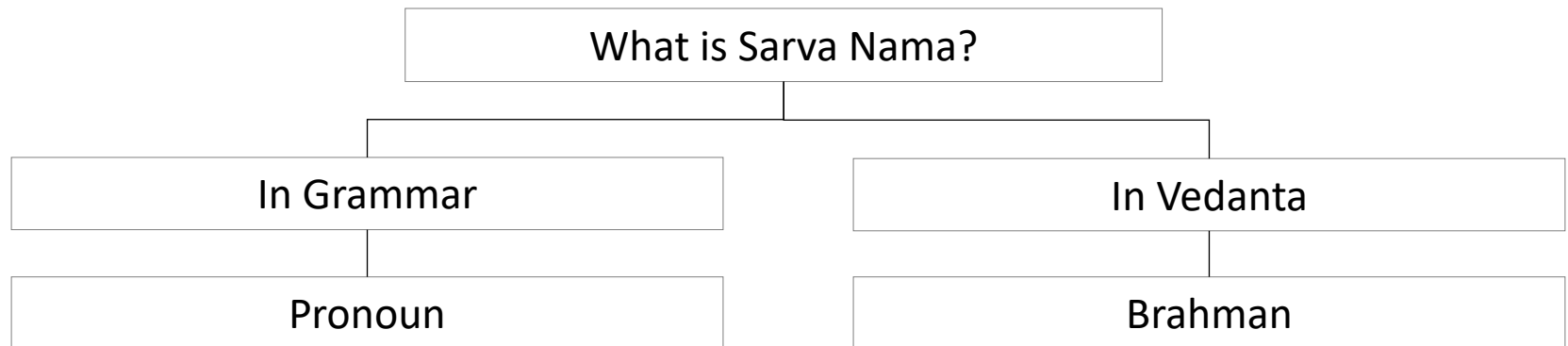
c)

Tat	Tvam
<ul style="list-style-type: none">- That- Sarva Nama	<ul style="list-style-type: none">- Not noun – you- Butness - Suffix, Abstract noun

d) Manushyatvam, Man-ness

- Mrigatvam - Animalness
- Tat Tvam Brahman-ness.

e)



f) What is one Name we

- Can give to all objects and beings in Creation? Sarva Nama = Brahman.

g) Logically Brahman = Jagat Karanam

h) Brahman alone has become the World

- Gold becomes all ornaments
- Clay becomes all pots
- Wood becomes all furniture.

- Brahman becomes the Universe.

III) Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

IV) Mundak Upanishad :

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

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

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

V) Chandogyo Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं
कुर्वीत ॥ ३.१४.१ ॥

sarvaṃ khalvidaṃ brahma tajjalāniti śānta upāsīta |
atha khalu kratumayaḥ puruṣo yathākraturasmiṃlloke
puruṣo bhavati tathetaḥ pretya bhavati sa kratuṃ
kurvīta || 3.14.1 ||

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3 - 14 - 1]

VI) Logically Scripturally Everything can be named Brahman, Sarva Nama Brahma.

a)

Tat	Sarva Nama
Pronoun	Brahman

Tat = Brahman

b) Gita :

ॐ तत्सदिति निर्देशः
ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च
यज्ञाश्च विहिताः पुरा ॥ १७-२३ ॥

ōṃ tatsaditi nirdēśah
brahmaṇastrividhaḥ smṛtaḥ |
brāhmaṇāstēna vēdāśca
yajñāśca vihitāḥ purā || 17 - 23 ||

‘Om tat sat’ this has been declared to be the triple designation of Brahman. By that were created formerly, the Brahmanas, Vedas and Yagnas (Sacrifices). [Chapter 17 - Verse 23]

Om

Tat

Sat

3 Names of Brahman

c) Tat Tvam = Brahmatvam

- Thatness = Brahma Svarupam

d) Sarvam in Vedanta = Brahman

e) Tat - Tvam

- Tat Bhava
- Abstract Noun
- Ness, Hood, Ship.

f) Yatatmyam = Svarupam

- Thatness = Brahmanness
= Nature of Brahman
= Satchit Ananda

d) Tat, Tattvam, Tattva Darshibihi

VII) Tattva Darshi :

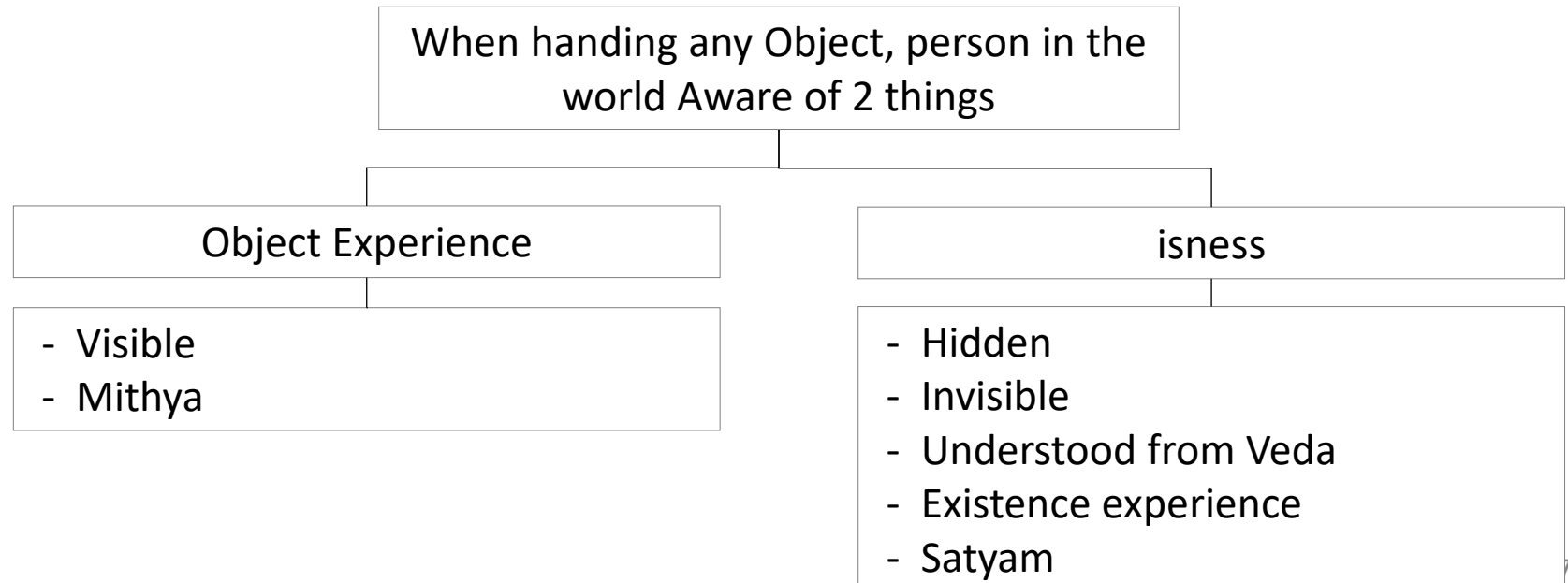
- Those who know Tat Tvam, Brahmatvam, Aware of Brahma Svarupam of the Universe, isness of the Universe, Vivekis.

VIII) Tattva Darshi Sheelam Eshante :

a) Recognise Brahman

- Tattva Darshi Practice, Abyasa of Brahmatvam in all their experiences in life.

b)

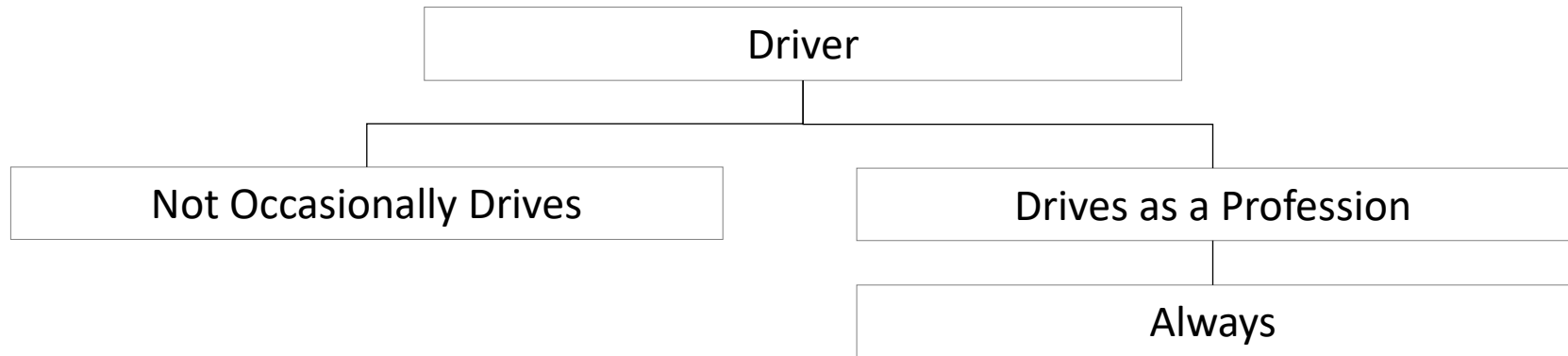


c) Remember throughout transactions of the Mind = Tattva Darshibihi

d) Darshi

- I = Suffix
- Drishta = A - Suffix Seer.

e)



f)



g) Drishta – Occasional Seer

- Darshibihi - Always Sees
- Sees One-ness of Is-ness in all 3 States and beyond, Turiyam.

h) Wise Regularly see Satya - Mithya Distinctions in Day to day life

126) Bashyam : Chapter 2 - Verse No. 16 Continues

त्वम् अपि तत्त्वदर्शिनां दृष्टिम् आश्रित्य शोकं मोहं च हित्वा शीतोष्णादीनि नियतानियत-
रूपाणि द्वन्द्वानि विकारः अयम् असन् एव मरीचिजलवत् मिथ्या अवभासते इति मनसि
निश्चित्य तितिक्षस्व इति अभिप्रायः ॥ १६ ॥

tvam api tattva-darśinām dr̥ṣṭim āśritya śōkaṁ mōhaṁ ca hitvā śītōṣṇādīni niyataaniyata-
rūpāṇi dvandvāni 'vikāraḥ ayam asan ēva marīci-jalavan mithyā avabhāsatē' iti
manasi niścitya titikṣasva iti abhiprāyaḥ ॥

I) Wise have Satya - Mithya Viveka because they have Titiksha

II) Arjuna :

- What do I get out of this?

III) 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

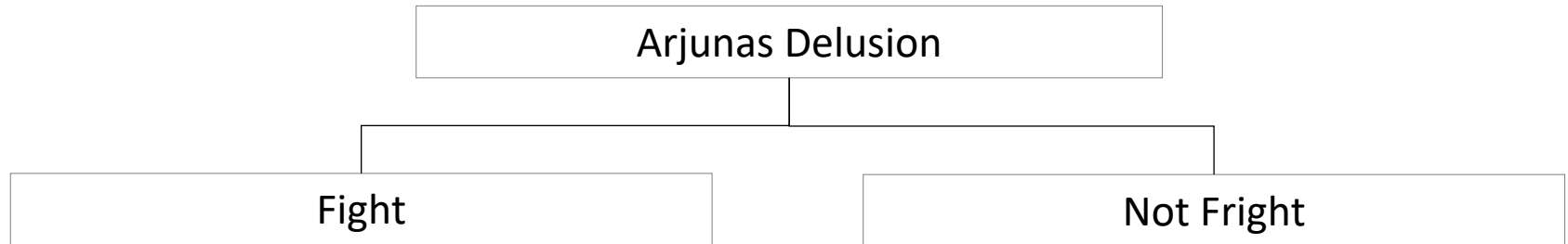
d) You also should develop this new Satya - Mithya Vision.

IV) Ashritya - Resorting to, employing, Applying that Satya - Mithya Vision, higher Vision.

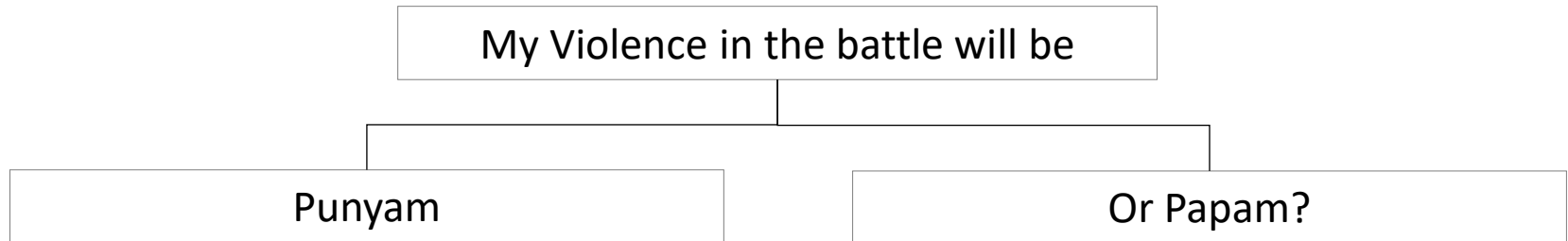
a) Ashritva can renounce Shokha, Moha

b) Maya – Ignorance of the higher is cause of Avarnam and Vikshepa.

c)



d)



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.

h) Sources of Joy, Sorrow are variable

- Cold - Joy in Summer
- Heat – Joy in Winter
- Heat – Sorrow in Summer
- Cold – Sorrow in winter

i) Learn to endure

- Shankara connects Verse 14 and Verse 16
- Agama Pahino Nityaha Tam Titikshasva Bharata

V) How to Endure?

a) Not be changing Situations outside which are bound to come

b) Only change my attitude, Bavana Parivartanam

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

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

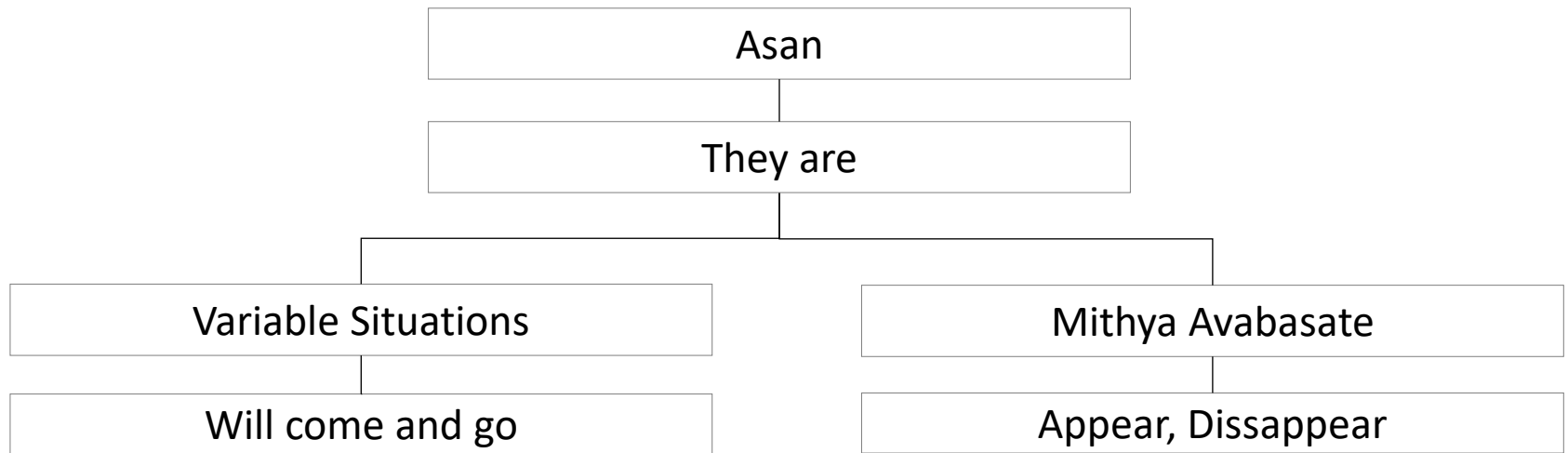
a) Physical Pain - Choiceless

- 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)



e) Example :

- Marichi Udakam Like - Mirage Water

f) Falsely, apparently will come and go

g) We should understand Satyam - Mithya Standpoint

h) Dream world Mithya only from Wakers Standpoint

i) Wake up to Turiyam Brahma Jnanam

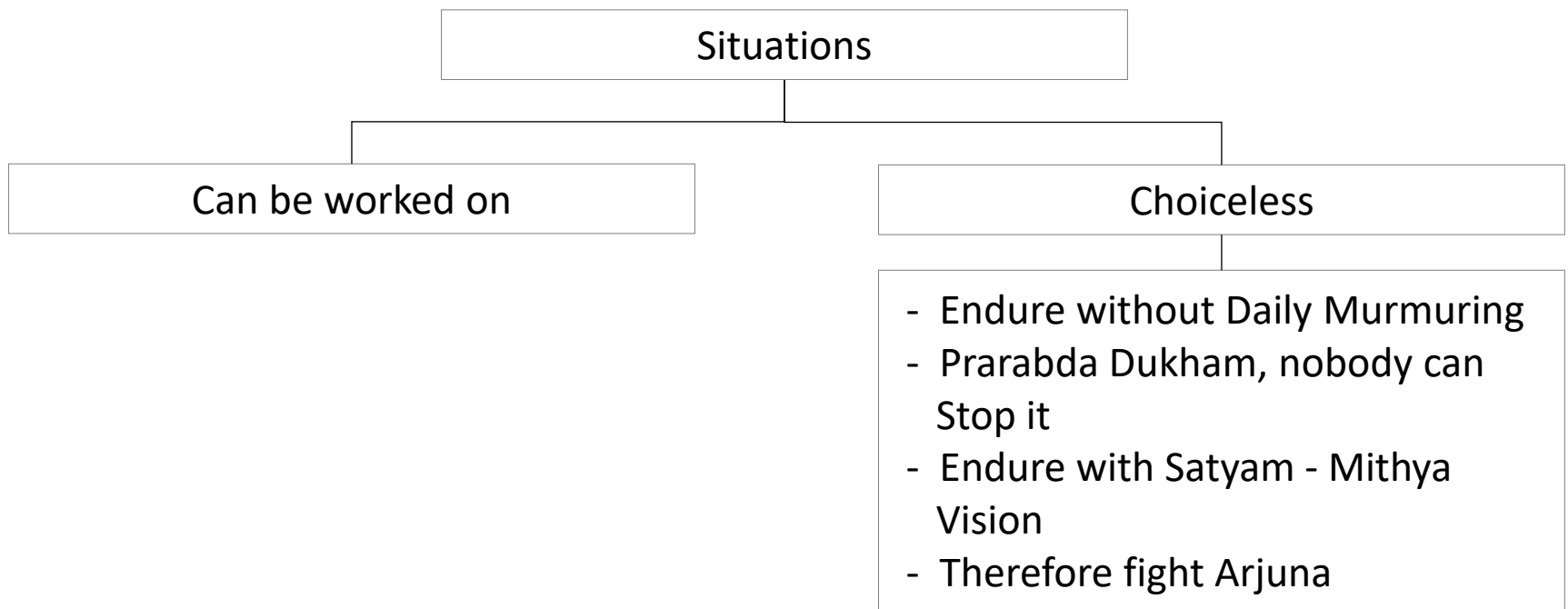
j) Regularly, Practice, Satyam - Mithya, Develop Sakshi Drishti.

- Minds transformation
- Sakshi Bhava Abhyasa.

k) Look at Body, Mind, world as Mithya, Adhyasa Waking experience, called Nididhyasanam.

L) Avabhasate, Falsely appear and Dissappear like a long dream

m) Learn to endure Physical, emotional, intellectual pain.



VI) Anvaya - Verse 16 :

- Asataha Bavaha Na Vidyate Sataha Abavaha Na Vidyate
- There is no existence of Asat at any time
- The unreal has no being
- Existence Sat, Always is there, is no Non-being of the real, Is-ness is always there.
- I am that Is-ness, Nonchanging, eternal truth
- Tattwa Darshibihi Tu, Anayoho Ubayoho Api Antaha Na Drishtaha
- Wise always remember nature of Satyam and Mithya and endure whatever comes in life as Prarabda of the Body - Mind - Complex
- They attain Moksha.

127) Introduction to Chapter 2 - Verse No. 17 :

किं पुनः तद् यत् सद एव सर्वदा एव अस्ति इति उच्यते-

kiṁ punaḥ tad yat sad ēva sarvadā ēvaasti iti ucyatē –

What then is that which is eternally real? Listen :

I) More information Satyam Brahma in Verse 17

II) What more is the Nature of Sat - Existence - Brahman?

III) Which Brahman is always existent as revealed in Verse 16

IV) I am that Sat Brahman in waking, Dream, Sleep, before birth of Body, after Death of Body.

V) Tataha Abhava Nasti for Brahman Non-existence is not there it is always existent.

- Sarvada Eva Asti, Always existent.

अविनाशि तु तद्विद्धि
येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य
न कश्चित्कर्तुमर्हति ॥ २-१७ ॥

avināśi tu tad viddhi
yēna sarvam idaṃ tatam |
vināśam avyayasyāśya
na kaścit kartum arhati || 2-17 ||

Know That to be indestructible by which all this is pervaded. None can cause the destruction of That – the Imperishable. [Chapter 2 - Verse 17]

Gist :

I) Shankara Consolidates Verse 16 in Verse 17

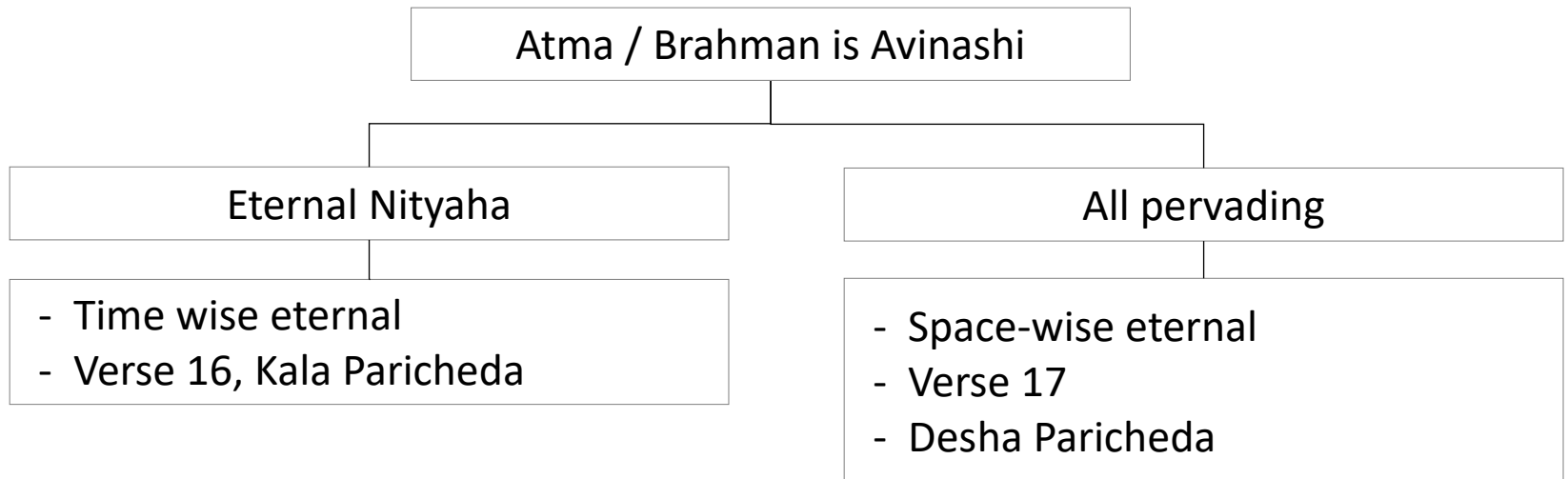
II) Sat Brahman Does not die, Does not have Non-existence, indestructible

III) 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.

IV) Bhishma, Drona, are Brahman, Indestructible

a)



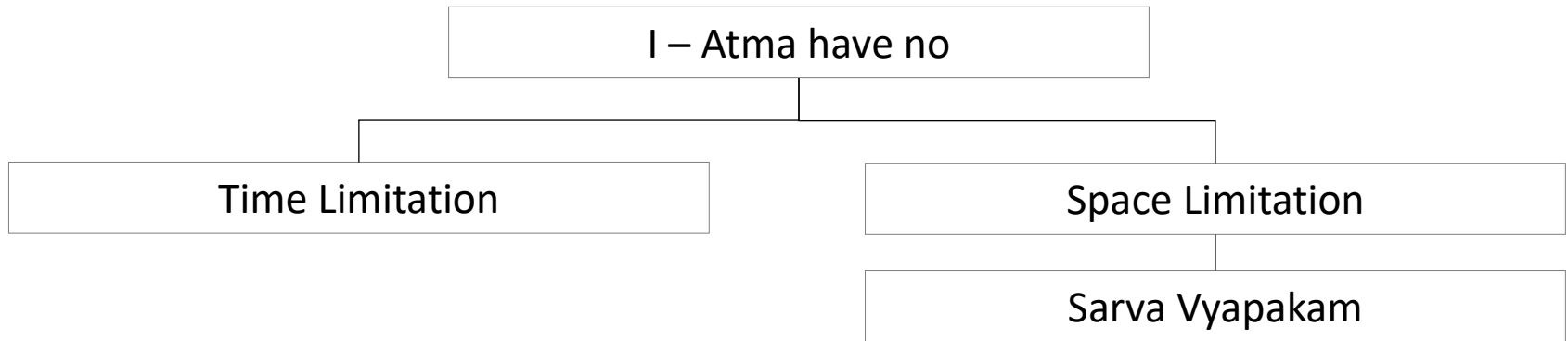
b)

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)



अविनाशि इति ॥ अविनाशि न विनष्टुं शीलम् अस्य इति । तु शब्दः असतः
विशेषणार्थः । तत् विद्धि विजानीहि । किम् ? येन सर्वम् इदं जगत् ततं व्याप्तं सदाख्येन ब्रह्मणा
साकाशं, आकाशेन इव घटादयः । विनाशम् अदर्शनं, अभावम् । अव्ययस्य न व्येति उपचयापचयौ
न याति इति अव्ययं, तस्य अव्ययस्य ।

Avināśi na vinaṣṭum śīlam-asya iti | tu-śabdaḥ asatō viśeṣaṇārthaḥ |
tad viddhi vijānīhi | kim? yēna sarvam idaṁ jagat tataṁ vyāptaṁ sad-ākhyēna brahmaṇā
sākāśam, ākāśēna:iva ghaṭādayaḥ | Vināśam adarśanam abhāvam avyayasya – na vyēti,
upacaya-apacayau na yāti iti avyayaṁ tasya avyayasya |

What does not habitually perish is the imperishable. Tu, on the contrary, distinguishes it from the unreal. Know that. What? Brahman or Sat, i.e. being, by which the whole world, together with the Sky, is pervaded, just as pots and the like are pervaded by the Sky. Destruction is Non-perception or Non-being. The immutable is that which neither increases not decreases.

129) Bashyam : Chapter 2 - Verse No. 17 Starts

अविनाशि न विनष्टुं शीलम् अस्य इति । तु शब्दः असतो विशेषणार्थः ।

Avināśi na vinaṣṭum śīlam-asya iti | tu-śabdaḥ asatō viśeṣaṇārthaḥ |

I) Avinashi :

- Na Vinashtum Sheela Asya iti

a) 'Existent' - Habitual Action

- Suffix

- Like Tattwa Darshi, Avinashi

b)

Vinashtum	Sheelam
Dying	Habit

c)

Bodies	Atma
- Have habit of being born and Dying	- Never Dies - Avinashi - It ever is - Na Antaha

d) Gita :

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

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

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

- What is Nature of Body?
- Punarapi Jnanam, Maranam.
- Appears, Dissappears, Habit

e) Consolidation of same teaching of Atma as in Verse 16

f) Atma is eternal, Sat Atma

II) Tu :

Asataha	Viseshanartaha
Anatma	To distinguish, Specify, Separate Atma from Anatma

Body	Atma
Temporary	Eternal

130) Bashyam : Chapter 2 - Verse No. 17 Continues

तद् विद्धि विजानीहि । किं येन सर्वं इदं जगत् ततं व्याप्तं सदाख्येन ब्रह्मणा साकाशम् आकाशेन
इव घटादयः ।

tad viddhi vijānīhi | kim? yēna sarvam idam jagat tatam vyāptam sad-ākhyēna brahmaṇā
sākāśam, ākāśēna:iva ghaṭādayaḥ |

I) a) Tad Viddhi :

- Know Sat Atma to be of indestructible nature

b) Viddhi - Vijanti – May you understand

II) Yena Idam Jagat Sarvam :

- World is Pervaded by something different from it, which is eternal all pervading, existence principle.
- Tatam = Vyaptam, Pervaded.

III) What is Proof for existence of Atma?

- a) Our experience is proof
- b) I am - Always is there
- c) Moon is, Sun is, existent
- d) Is-ness in the Universe is all the time experienced
- e) In the Sleep, body, World not experienced, Is-ness, Turiya Atma, Continues
- f) Recognise this and be free
- g) Our Grandfather, Great Grandfather was Present as is
- h) Past, Present, Future, is Pervaded by Is-ness

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

V) We pervade through our Children, Santati, Family tradition.

- a) Sat - Eternal Pervading Principle Verse 16
- b) It is Named existence, Sat in Upanishads
- c) **Isavasya Upanishad :**

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

- d) Universe including Akasha is Pervaded by Brahman
- e) All objects are pervaded by Akasha, Aksha Pervaded by Sat.
- f) Nearest Example for Brahman is Akasha
- g) Aksha does not pervade Akasha
- h) Brahman is all pervading

131) Bashyam : Chapter 2 - Verse No. 17 Continues

विनाशम् अदर्शनम् अभावम् अव्ययस्य न व्येति, उपचयापचयौ न याति इति अव्ययं तस्य अव्ययस्य ।

Vināśam adarśanam abhāvam avyayasya – na vyēti, upacaya-apacayau na yāti iti avyayam tasya avyayasya |

- I) Vinasham = Adarshanam Death, Non-appearing, Disappearance Abavam, Non-existent.
- II) Destruction of Atma is impossible
- a) Avayasya - Atma Na Vyethi, Atma is changeless
- b) Vyethi

Vy	Ethi
Prefix	To undergo change, Modify, Vary

c) Na Vyethi - Atma does not change

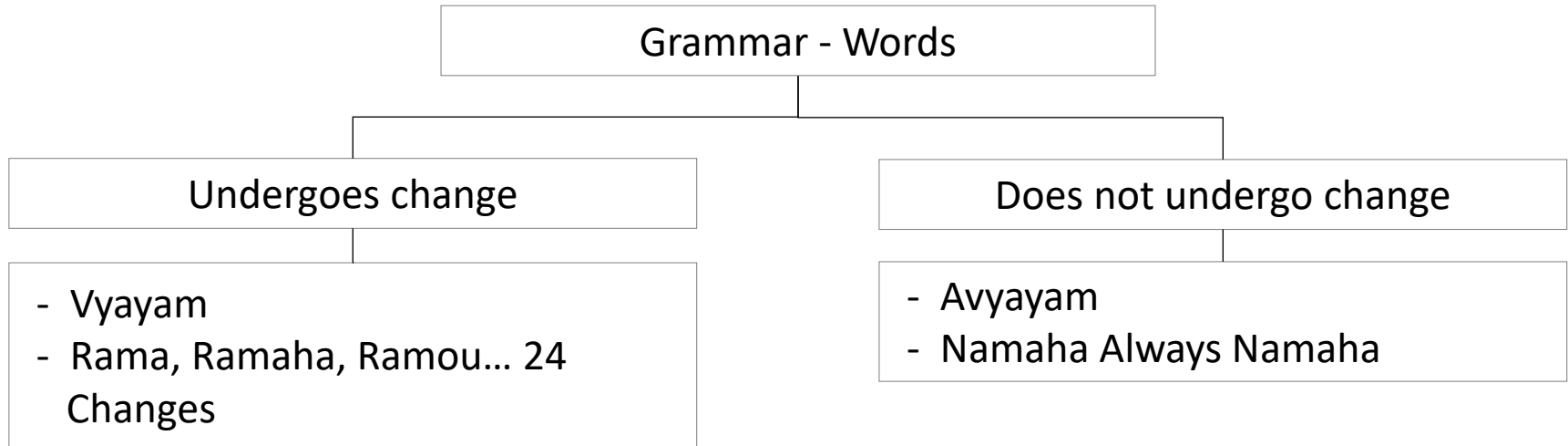
d) Upachaya (Expansion) – Apachayau (Contraction) Na Yati

e) Atma does not Bloat

f) Body - Adds, loses weight

- Atma has no Increase, decrease, Avyayam.

g)

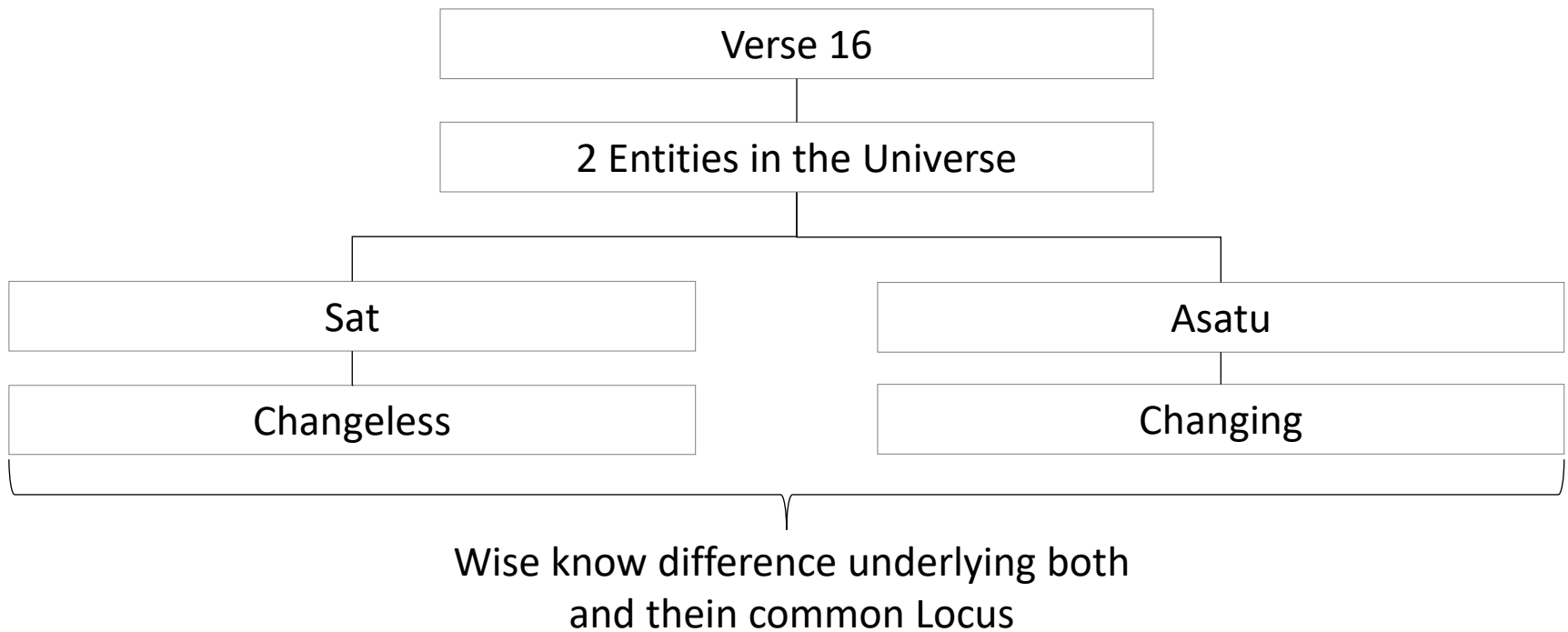


III) Changeless Atma, Nobody can destroy

Revision : Chapter 2 - Verse 17 : Topic 3 Bashyam

I) Verse 17 is expansion of Nature of Sat mentioned in Verse 16.

II)



III)

Verse 17	Verse 18
Sat - Brahman	Asat Body

IV) 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.

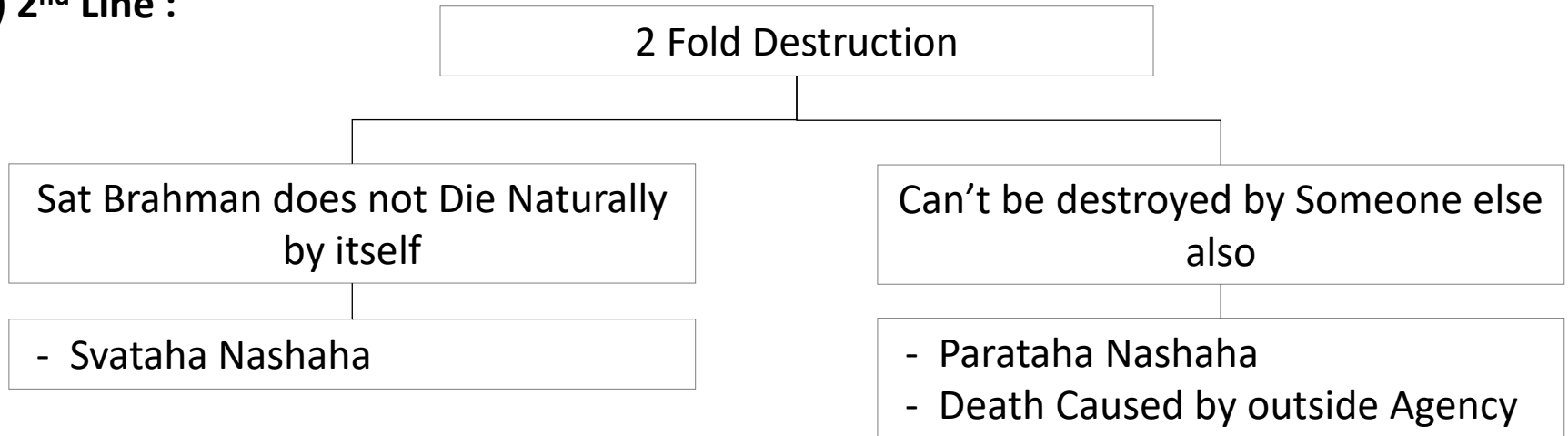
V) Sat - All Pervading does not die

- 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

VI) 2nd Line :



VII) Sat, Brahman does not have both type of Destruction

a) Vinasham Avayayasya Na Kashchit Kartru Marhati :

b) Vinasham = Adarshanam, Abavam

c) Avyayasya Brahmanaha

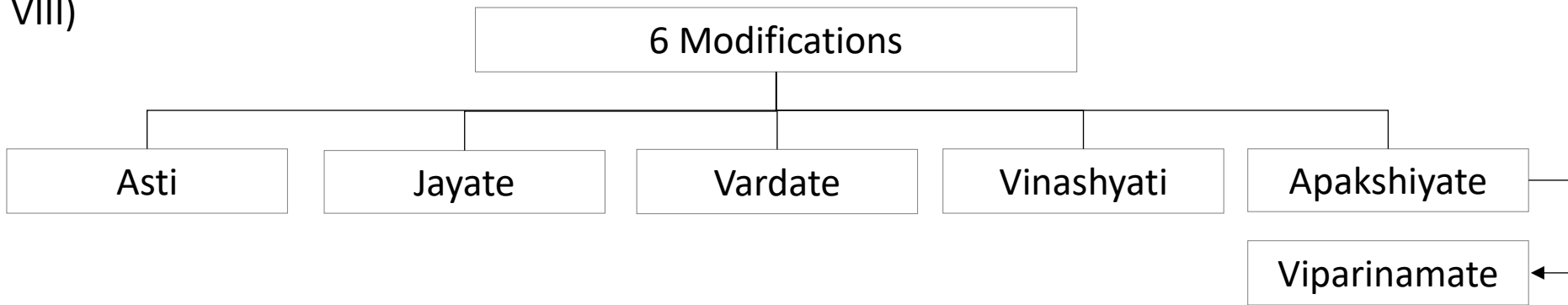
- Brahman

d) Na Vyethi = destruction of Brahman not possible.

e) Derivation of Avyayam :

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

VIII)



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 Datu- Apa - Prefix

d) No Increase or Decrease in Atma

e) Therefore Brahman is called Avyayam.

न एतत् सदाख्यं ब्रह्म स्वेन रूपेण व्येति, व्यभिचरति निरवयवत्वात्, देहादिवत् । नापि आत्मीयेन, आत्मीयाभावात् । यथा देवदत्तः धनहान्या व्येति, न तु एवं ब्रह्म व्येति । अतः अव्ययस्य अस्य ब्रह्मणः विनाशं न कश्चित् कर्तुम् अर्हति, न कश्चित् आत्मानं विनाशयितुं शक्नोति ईश्वरोऽपि । आत्मा हि ब्रह्म; स्वात्मनि च क्रियाविरोधात् ॥

na ētat sad-ākhyam Brahma svēna rūpēṇa vyēti vyabhicarati niravayavatvād dēhādivat | na api ātmīyēna ātmīya-abhāvāt, yathā dēvadattō dhanahānyā vyēti na tu ēvam Brahma vyēti | ataḥ avyayasya asya brahmaṇaḥ vināśam na kaścit kartum arhati | na kaścīd ātmānam vināśayitum śaknōti Īśvara ḥ api | ātma hi Brahma, svātmani ca kriyā-virōdhāt ||

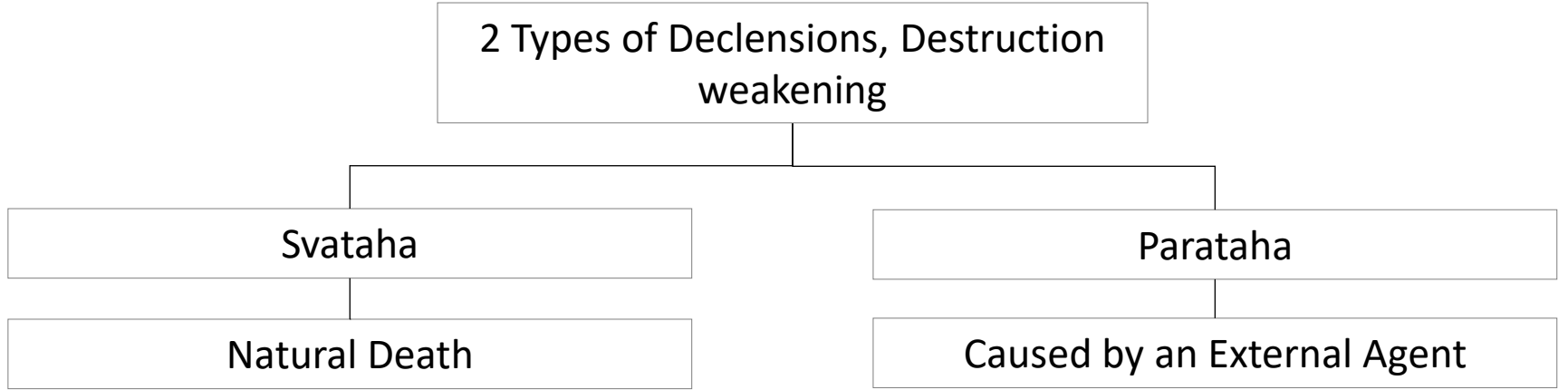
This Brahman known as Sat does not change its own nature, i.e. Does not forfeit it; for, It is Partless, unlike the body, etc. Neither in respect of its Properties does it change; for, it has no property. For example, Devadatta Decays through loss of his wealth; but Brahman does not. Therefore, none can bring about the destruction of this immutable Brahman. None, not even God, May destroy the Self. Indeed the Self is Brahman and any transitive Activity of the Self (the Self acting on itself) is inconceivable.

132) Bashyam : Chapter 2 - Verse No. 17 Continues

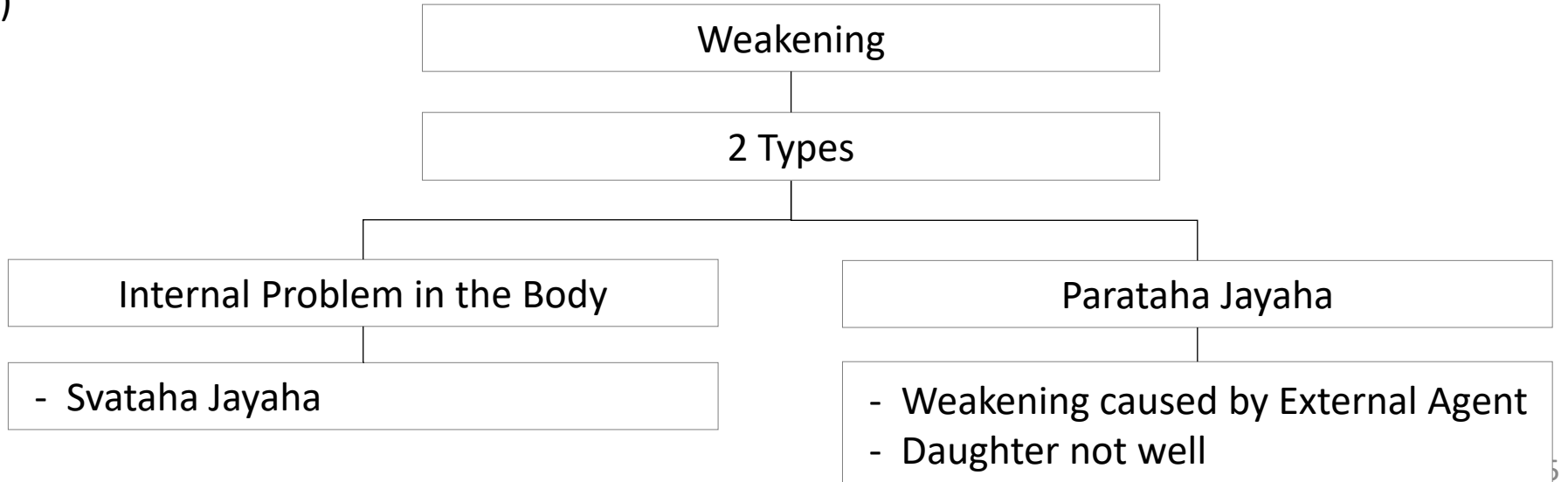
न एतत् सदाख्यं ब्रह्म स्वेन रूपेण व्येति व्यभिचरति निरवयवत्वाद् देहादिवत् ।

na ētat sad-ākhyam̐ Brahma svēna rūpēṇa vyēti vyabhicarati niravayavatvād dēhādivat |

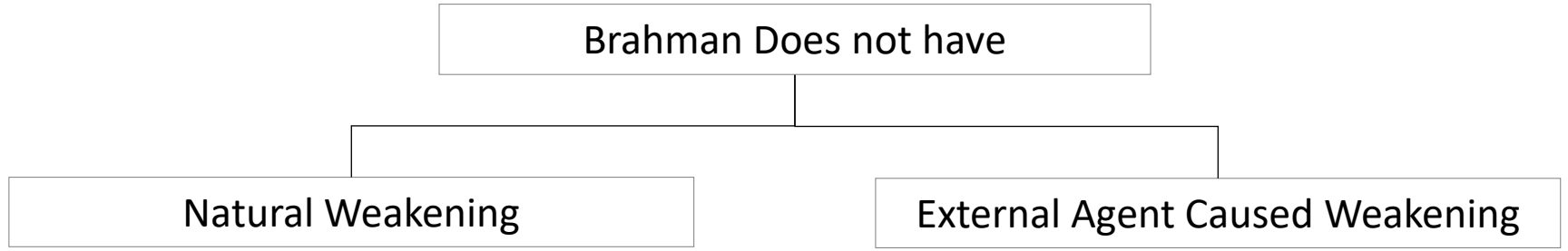
I)



II)



III)



IV) Etat Brahma Satakhyam = Satu (In Verse 16)

V) Chandogyo Upanishad :

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

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

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

VI)



133) Bashyam : Chapter 2 - Verse No. 17 Continues

न अपि आत्मीयेन आत्मीयाभावात्, यथा देवदत्तो धनहान्या व्येति न तु एवं ब्रह्म व्येति।

na api ātmīyēna ātmīya-abhāvāt, yathā dēvadattō dhanahānyā vyēti na tu ēvaṁ Brahma vyēti |

I) 2nd Type of Weakening - Caused by External factor with which i have Sambandha

II) Brahman is not connected to any External factor

a) Atmiyaha - No External factor connected to Brahman

b) Narayananiyam :

- Iyam = Connected Sambandhi

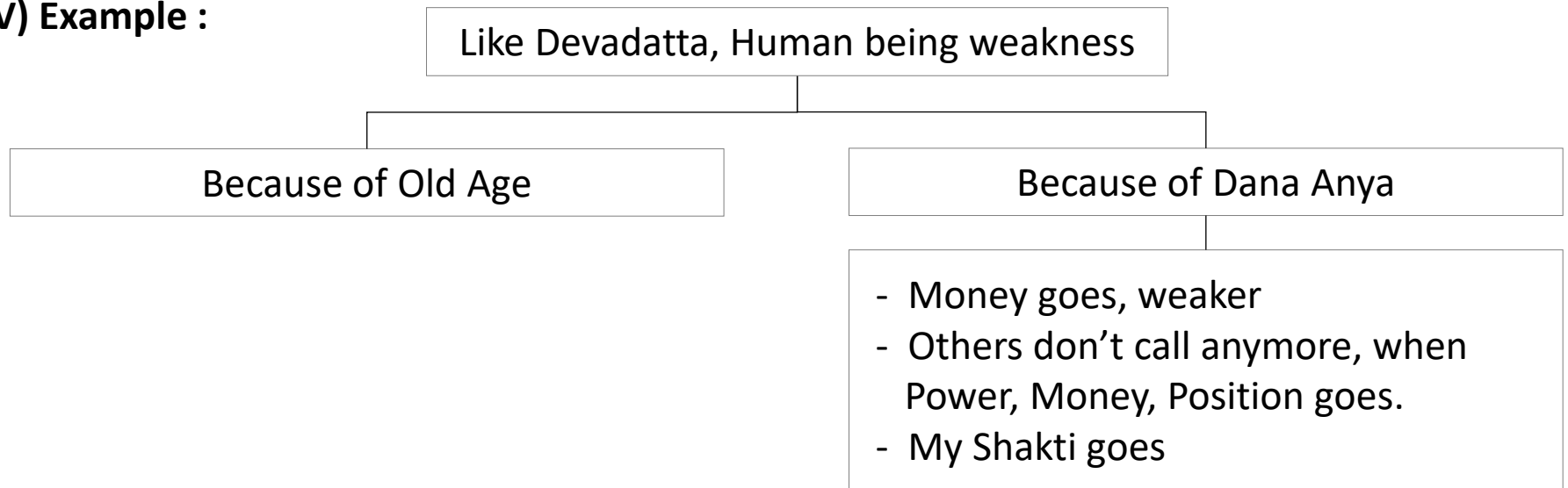
c) Narayana Sambandhi Shastram

d) Iyam = Suffic - Connection

e) Atmayiyam - Connected to Brahma

III) Because of no External, Brahman Na Vyethi, Vyabicharati, changes.

IV) Example :



a) Physically Wealthy, Weakened, by loss of things connected to me

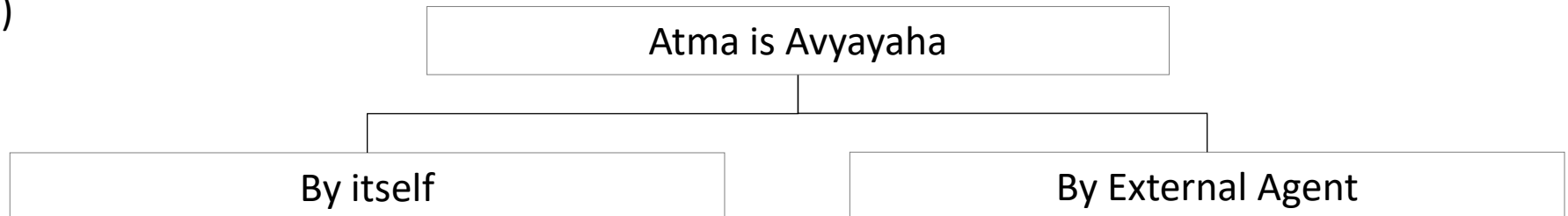
b) Brahman unconnected to world

c) Devadatta Here = Body - Mind Complex
= Ahamkara

d) Brahman Na Vyethi - Does not becomes Weaker, loses influence, power like Devadatta

e) Vyatireka Drishtanta

V)



134) Bashyam : Chapter 2 - Verse No. 17 Continues

अतः अव्ययस्य अस्य ब्रह्मणो विनाशं न कश्चित् कर्तुम् अर्हति न कश्चिद् आत्मानं
विनाशयितुं शक्नोति ईश्वरः अपि ।

ataḥ avyayasya asya brahmaṇaḥ vināśaṁ na kaścīt kartum arhati | na kaścīd ātmānaṁ
vināśayitum śaknōti īśvara ḥ api |

I) Avyayasya Vinasham Na Kaschit kartum Arhasi :

a) Upachaya, Apachaya Abavat Avyayasya Asya Brahmanaha

b) Of this Brahman, which is changeless, Vinasha Kartum

c) To bring about Destruction of Brahman, Nobody is Capable

II) Arhasi = Capable

Na Arhasi = Not Capable

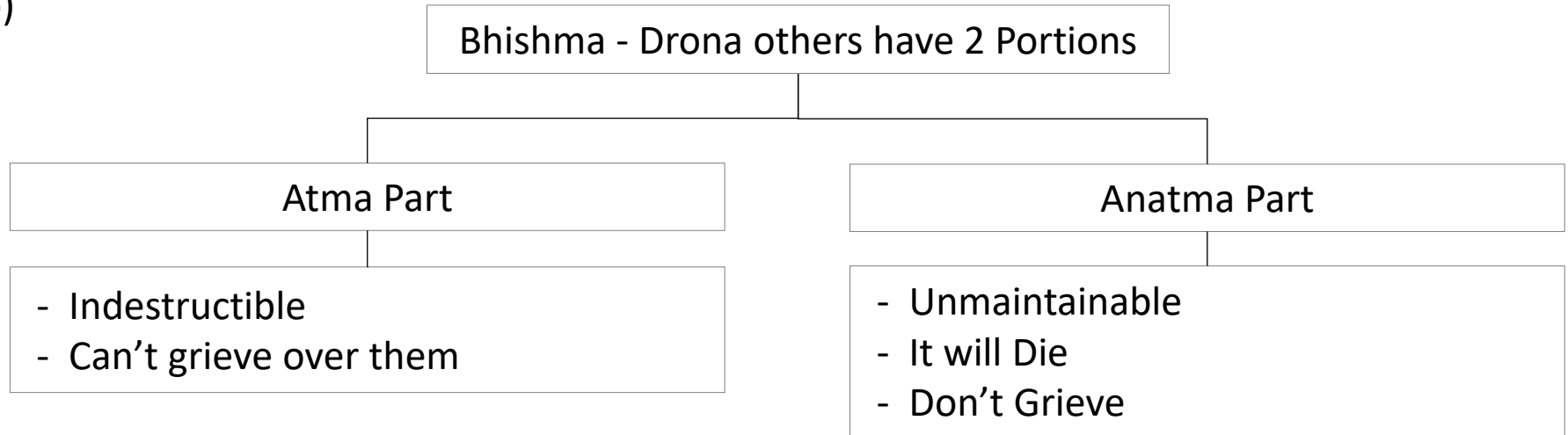
III)

Avinashi – 1 st Line	Vinasham Na Kartum Arhasi – 2 nd Line
<ul style="list-style-type: none">- Brahman does not have destruction by itself- No Natural Death, No old Age	<ul style="list-style-type: none">- External Agents also cannot bring about Destruction

IV) Question :

a) Atma - Anatma Viveka from Verse 12

b)



c) Brahman is Indestructible

d) Why 3rd Entity?

- Atma - Anatma - Brahman?

V) Brahman not 3rd Entity

- Brahman indestructible means Atma is indestructible.

VI) Mahavakyam introduced here

a) Kashchitu Atmanam Na Vinashnoti

b) Brahman Na Vinashaitum Na Arhasi.

c) Nobody can destroy Atma

- Bhagawan, Omnipotent, can destroy all Destructible, can't Destroy Atma
- Why? Logic?

135) Bashyam : Chapter 2 - Verse No. 17 Continues

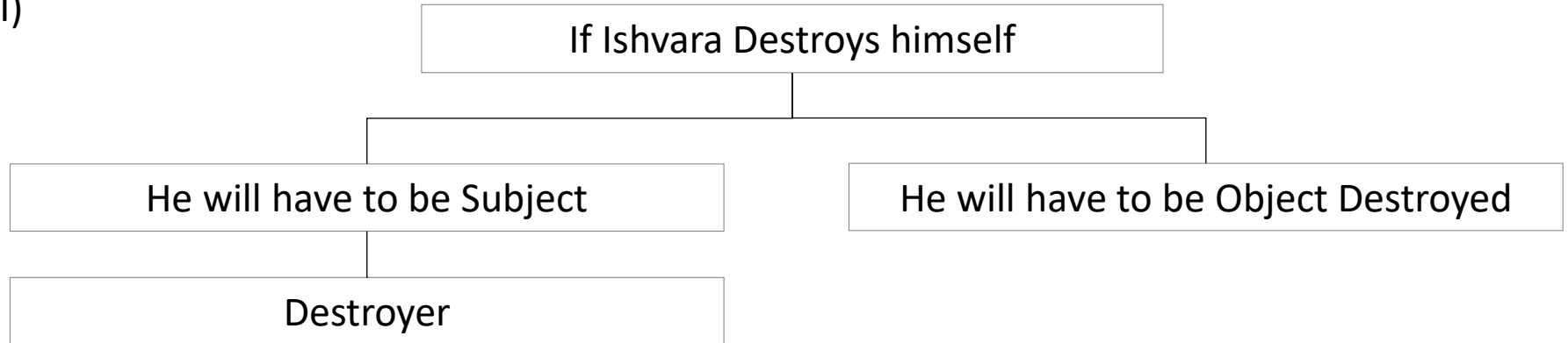
आत्मा हि ब्रह्म स्वात्मनि च क्रिया- विरोधात्॥ १७॥

ātma hi Brahma, svātmani ca kriyā-virōdhāt II

I) Atma is Nature of Ishvara also

II) Ishvara can't Destroy himself

III)



IV) Subject can't become Object, Object can't become Subject.

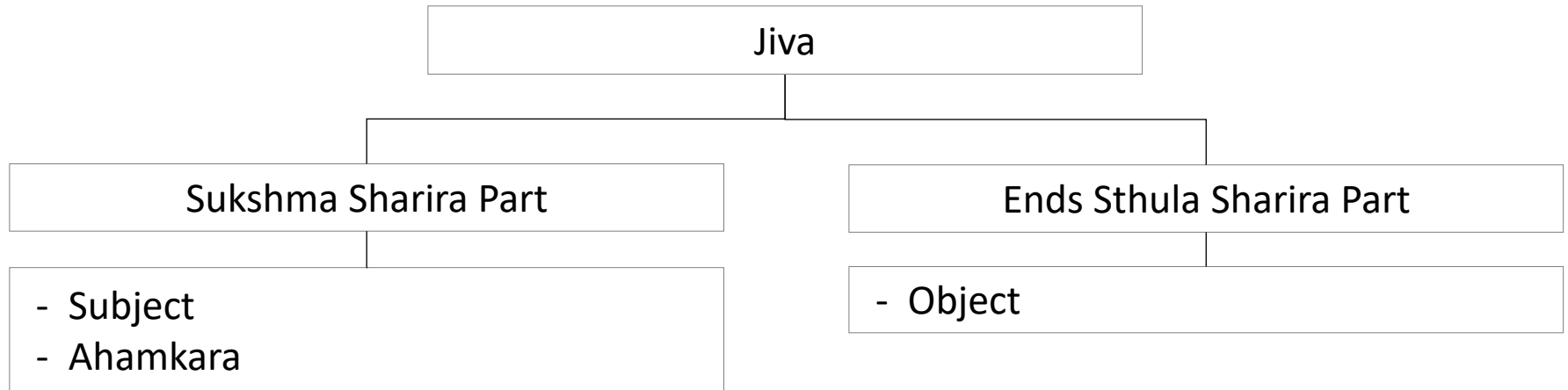
V) Therefore Atma, Brahman is Indestructible.

VI) Svatmani Kriya Virodhata :

I Subject	Body - Object
<ul style="list-style-type: none">- Can touch Hand- Object	<ul style="list-style-type: none">- Has Parts

VII) Atma has no Parts, Niravayava

VIII) How Suicide happens :



IX)

Eye	Hand
<ul style="list-style-type: none">- One Part- Seer	<ul style="list-style-type: none">- See- Another Part

X) Atmani Kriya Virodhata Niravayatvat, Kartrum - Karma Virodhata Dosha Bavati.

XI) Atma can't commit Suicide also, Atma is Indestructible.

XII) Anvaya - Verse 17 :

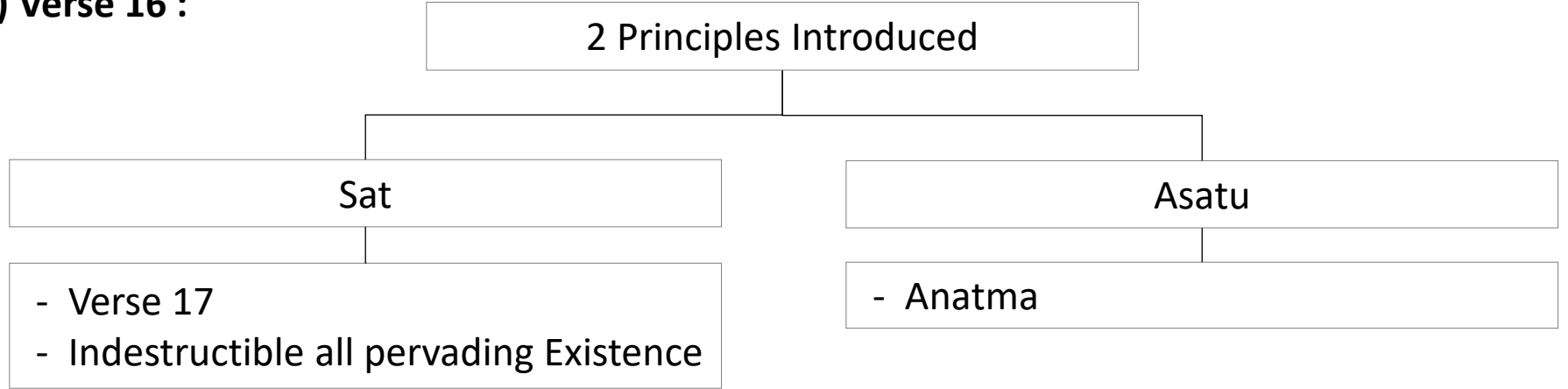
- Yena Satta Idam Sarvam Thatham (Yena Satta of Verse 16)
- Tatu Tu iti Avinashi Tvam Viddhi
- Thus you understand
- Kaschitu Anya Avyavahayasya Sataha Vinasham Kartum Na Arhasi.

136) Introduction to Chapter 2 - Verse No. 18 :

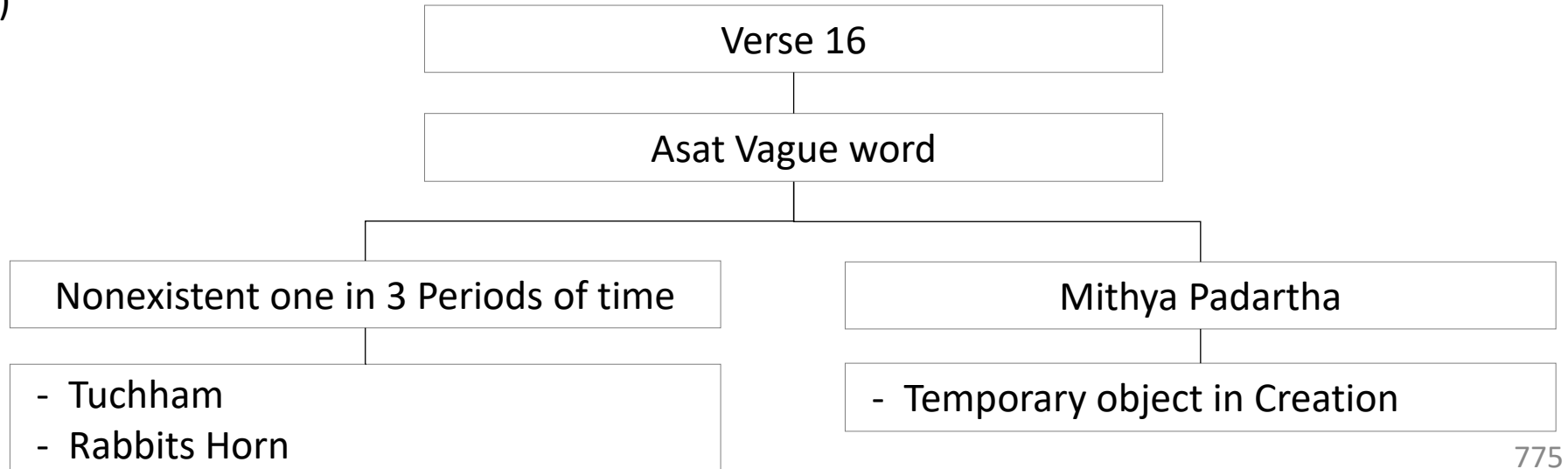
किं पुनः तद् असद् यत् स्वात्मसत्तां व्यभिचरति इति उच्यते—

kiṁ punaḥ tad asad yat svātma-sattām vyabhicarati iti ucyatē –

I) Verse 16 :



II)



III) Verse 16 :

- Asat used loosely
- Could be Tuchham or Mithya Asatu

IV) Verse 18 :

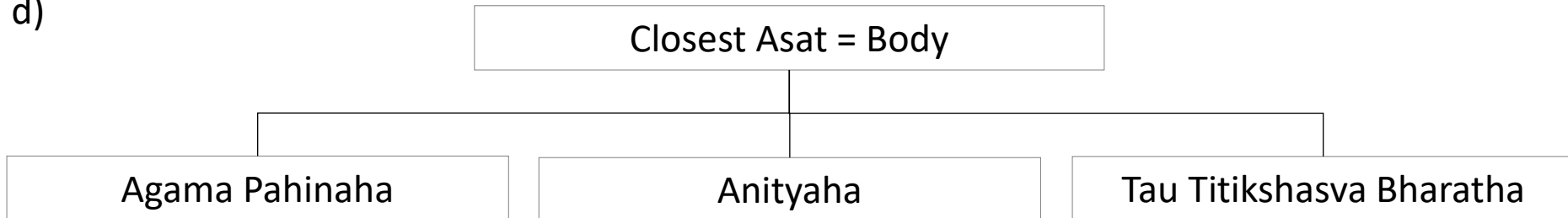
a) This is Clarified

- Not Tuchham in Verse 16 because it does not Create problems for you.

b) Non-existent all the time, Doesn't Create problem

c) Mithya - Asat, Universe Creates problems

d)



V) What is that Asat, Mithya Padarthaha, Mentioned in Verse 16

a) Which loses its existence after Sometime

b) Atma Satta = its own Existence

c) Vyabicharati - Loses, Drops its existence

d) Every Object in the Universe, Drops its Existence at the time of Expiry Date = Mithya Padartha.

VI) What is Mithya Padartha? Answered in Verse 18.

अन्तवन्त इमे देहाः
नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य
तस्माद्युध्यस्व भारत ॥ २-१८ ॥

antavanta imē dēhāh
nityasyōktāḥ śarīriṇaḥ |
anāśinō'pramēyasya
tasmād yudhyasva bhārata || 2-18 ||

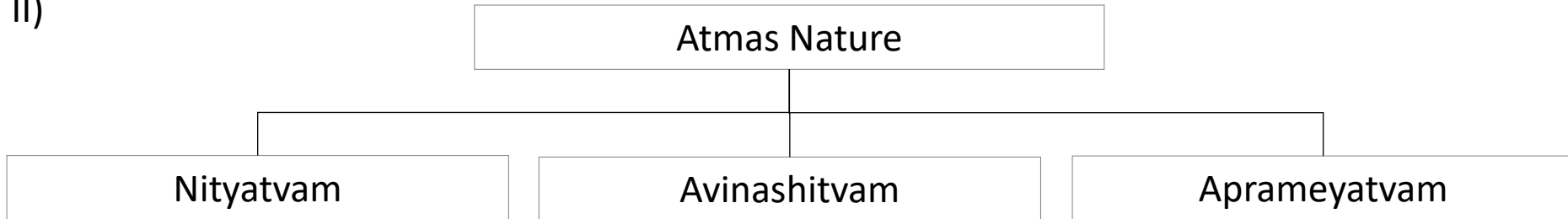
It is said that these bodies of the embodied self have an end. The self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata.[Chapter 2 - Verse 18]

Gist :

I) Simple Verse

- a) Body belongs to Atma
- b) Body is Subject to Destruction

II)



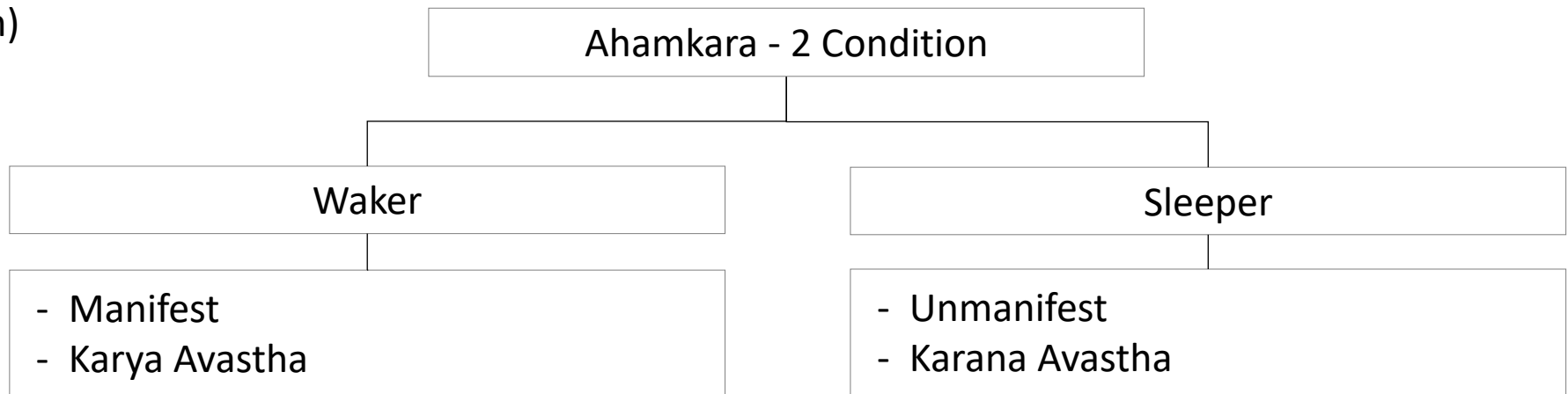
III) Normal Definition of Destruction :

- 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)



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

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

IV) Clay - Earth - Jalam - Agni - Vayu - Akasha - Trigunatmika Maya - Prakriti.

V) Maya Continually exists.

VI) Here, Total Destruction caused by Jnanam

a) Thing does not exist even Potentially

b) Remove Potential Existence also

c) Sleep Only unmanifest, Potential State, not Nirguna Atma

VII) Body - Mind Padartha, Does not have existence of its own in all 3 Periods of time, in Manifest or unmanifest form.

a) Niranvaya Nasha

- Total Destruction, Caused by Atma Jnanam.

b) Brahman, existence is in 3 Periods of time

c) Badaha

- Total Destruction of Antma Padartha by Brahma Jnanam

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

e) Understand Brahman and world in this way

f) Badaha = Antavantaha

- Not Sanvaya

g) Death - Sanvaya Nasha Caused during Death

h) Anta Vantaha = Niranvaya Nasha caused During Jnanam

VIII) 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

IX) 2nd Idea :

- Nityasya - Sashti Vibhakti.

a) Body belongs to Atma

- Sambandha Sashti can't exist without Atma

b) Stop, See, Become Aware, know this fact

c) Body has no Independent existence

d) Body has Dependent, Borrowed existence

e) Existence and Appearance are 2 Different things

f)

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

X) Mirage Water only when connected to Dry Sand

XI) Shell - Silver appears only

- Shell - Silver Connected

XII) Dream appears only with Adhishtanam of Waker.

XIII) Body can appear only with the invisible Adhishtanam of Atma

a) Body is Mithya Paratantra

b) Atma, eternal, indestructible, unobjectifiable

c) Hence fight, Oh Bharatha.

अन्तवन्तः इति ॥ अन्तः विनाशः विद्यते येषां ते अन्तवन्तः । यथा मृगतृष्णिकादौ
सद्बुद्धिः अनुवृत्ता प्रमाणनिरूपणान्ते विच्छिद्यते, स तस्य अन्तः; तथा इमे देहाः
स्वप्नमायादेहादिवच्च अन्तवन्तः नित्यस्य शरीरिणः शरीरवतः अनाशिनः अप्रमेयस्य
आत्मनः अन्तवन्त इति उक्ताः विवेकिभिः इत्यर्थः । ‘नित्यस्य’ ‘अनाशिनः’ इति न पुनरुक्तम्;
नित्यत्वस्य द्विविधत्वात् लोके, नाशस्य च । यथा देहः भस्मीभूतः अदर्शनं गतः नष्टः उच्यते ।
विद्यमानोऽपि यथा अन्यथा परिणतः व्याध्यादियुक्तः जातः नष्टः उच्यते । तत्र ‘नित्यस्य’
‘अनाशिनः’ इति द्विविधेनापि नाशेन असम्बद्धस्य इत्यर्थः । अन्यथा पृथिव्यादिवत् अपि
नित्यत्वं स्यात् आत्मनः, तत् मा भूत् इति ‘नित्यस्य’ ‘अनाशिनः’ इत्याह ।

antavantah antō vināśō vidyatē yēṣāṃ tē antavantō | yathā mṛga-tr̥ṣṇikādau
sadbuddhiḥ anuvṛttā pramāṇa-nirūpaṇa-antē vicchidyatē sa tasyā antaḥ, tathā imē dēhāḥ,
svapna-māyā-dēhādivat ca antavantah | nityasya śarīriṇaḥ śarīravataḥ anāśinaḥ apramēyasya
ātmanah antavanta iti uktāḥ vivēkibhiḥ iti arthaḥ | nityasya anāśinaḥ iti na punaḥ-uktam |
nityatvasya dvi-vidhatvāt lōkē, nāśasya ca | yathā dēhō bhasmī-bhūtaḥ adarśanam gatō naṣṭa ucyatē,
vidyamānaḥ api anyathā pariṇatō vyādhyādi-yuktō jātō naṣṭa ucyatē | tatra anāśinō nityasya iti
dvi-vidhēna api nāśēna asambandhaḥ asya iti arthaḥ | anyathā pṛthivyādivad api nityatvaṃ syād
ātmanah, tad mā bhūd iti ‘nityasya anāśina’ iti āha |

The Perishables are things which have an end or Anta. For instance, the idea of Reality, Associated with things like a Mirage, Snaps when tested by Means of right Cognition. This is its 'end'. Likewise, these bodies of the eternal and indeterminable Self are as Perishable as the Bodies seen in a dream or Projected by a Magician. Men of discrimination affirm this truth. The expressions 'eternal' and 'imperishable' (Nityasya, Anasinah) are not tautologous; for, eternity and perishability are of two types. For instance, a body, reduced to ashes and no longer perceptible, is said to have perished. It is also said to have perished when, though existent, it has undergone a great transformation due to diseases, etc. The two expressions Nityasya and Anasinah rule out both these forms of destruction as regards the Self. Otherwise, the eternity of the Self may be held to be similar to that of Objects like the earth. To Exclude this possibility the text Says, "Of the eternal" and "of the imperishable".

138) Bashyam : Chapter 2 - Verse No. 18 Start

अन्तवन्तः अन्तो विनाशो विद्यते येषां ते अन्तवन्तो यथा मृगतृष्णिकादौ सद्बुद्धिः
अनुवृत्ता प्रमाणनिरूपणान्ते विच्छिद्यते स तस्या अन्तः तथा इमे देहाः स्वप्नमायादेहादिवत्
च अन्तवन्तः ।

antavantah antō vināśō vidyatē yēṣāṁ tē antavantō, yathā mṛga-tṛṣṇikādau sadbuddhiḥ
anuvṛttā pramāṇa-nirūpaṇa-antē vicchidyatē sa tasyā antah, tathā imē dēhāḥ,
svapna-māyā-dēhādivat ca antavantah ।

I) Grammar :

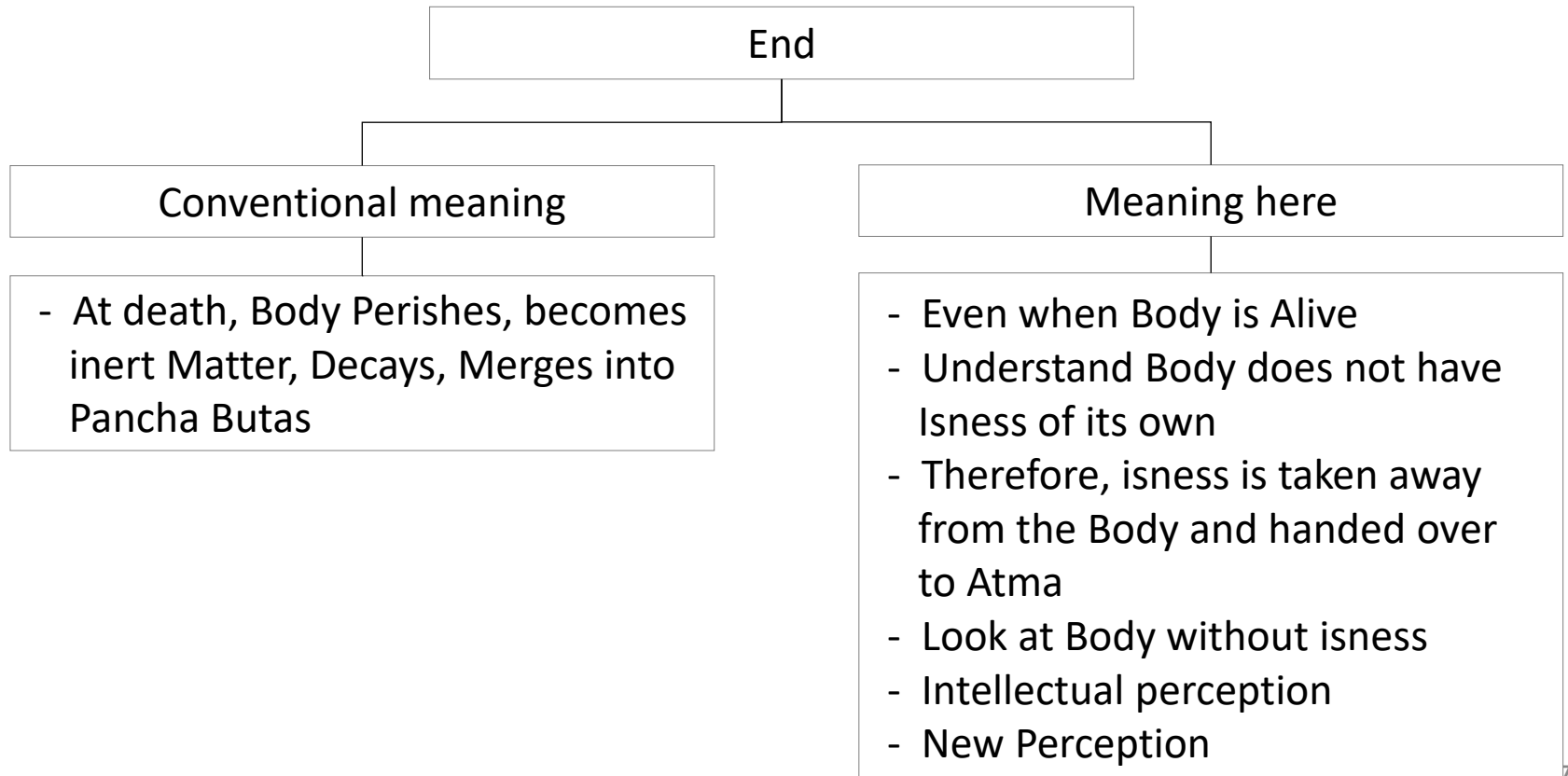
a) Antaha = End

b) Vantaha = Endowed with

c) Anta - Vantaha = Endowed with ending, having expiry date, Vinashaha
= Vidyate - Endowed with
= Objects will end

d) Vantaha = Suffix - endowed with

e)



f) New perception is called Mithyatva Darshayavan

g) Mithyatva Darshanam Eva Dvaita Nashah

h) Important from Sadhana angle only.

Revision : Verse 18 - Bashyam Topic 1 :

I)

Satyam	Mithya
<ul style="list-style-type: none">- Sat- Verse 17- All Pervading, indestructible, unobjectifiable	<ul style="list-style-type: none">- Asat- Verse 18- Entire world including Body- 3 Sharirams, 5 Koshas, 3 Avasthas

II)



- There fight War - Bharatha.

a) Body - Anyway Perishable

- No Need to worry over any Body made of Prakirti, Maya, Panchabutas, with 3 Gunas.

b) Don't worry about Death of any Body.

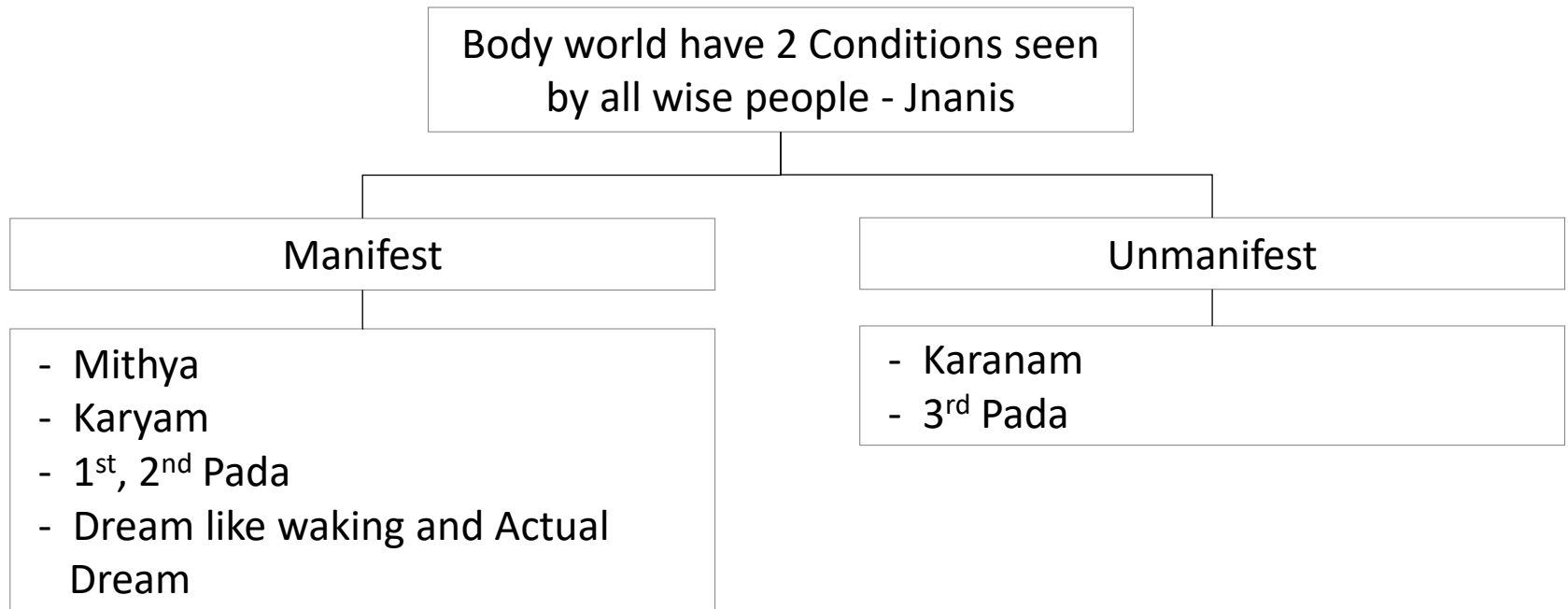
c) Atma is imperishable

- It has no Death, Nature
- Hence no worry.

Bashyam - Topic 1 :

I) Body has end

II)



III) End of Body - Mind intellectually by Shastra Jnanam is called Falsification, Badaha.

IV) Cognitive change is Brought about by Atma Knowledge

- a) Understand Body - Mind - World Always object of experience, Object of Sakshi
- b) Will always be Mithya, eternally.
- c) Cycle of Births - Deaths Samsara.

V) Existence is Allotted to the Body by me Satya Atma.

- a) Existence Doesn't belong to the Body
- b) Existence belongs to Sat Brahman
- c) Brahman is the Ultimate reality, Independently existing in 3 Periods of time, without a Change.

VI) When I intellectually remove the Existence from the Body, like in Sleep, it is called Badaha.

- a) Know Body - Mind - Universe have only Borrowed existence not intrinsic Existence.
- b) I Brahman, Turiyam lend Existence to Body - Mind - Universe
- c) This process is called Badaha, falsification intellectually
- d) Practice doing this Daily once
- e) Body - Mind Universe is as Good as Non-existence, technically called Mithya or Badaha.
- f) Very Important Vedic Medic meditation for all Seekers to Claim Status of Moksha.
- g) Today I Claim myself to be Ahamkara - Waker, Dreamer, Sleeper I
- h) After falsification, Claim Sakshi - Turiyam Status.

i) Badaha :

- It is a Form of Destruction, Purely brought about by knowledge.

j) Dream is Destroyed by the waking up

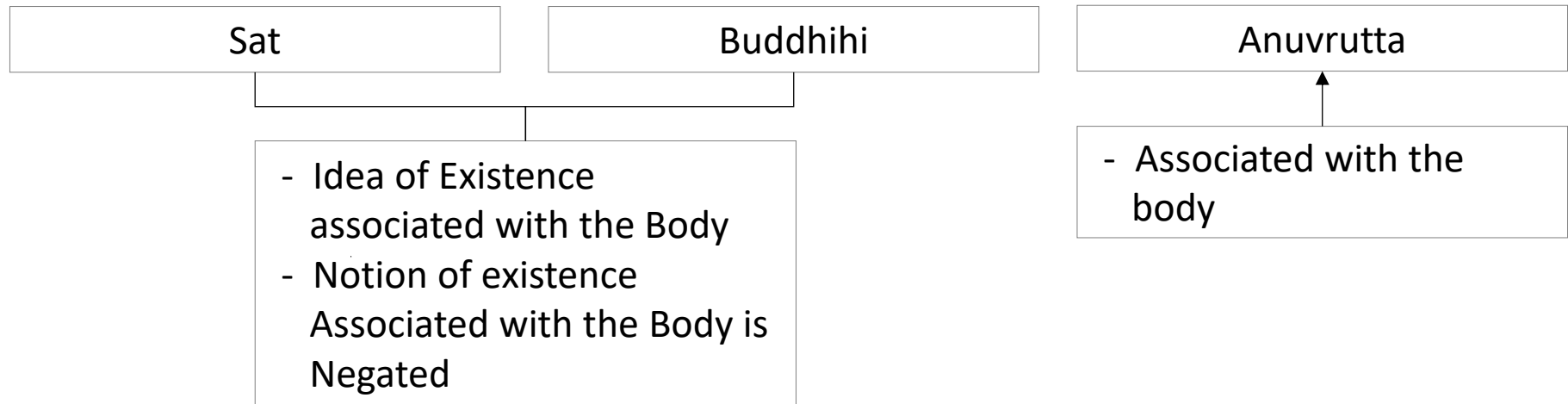
k) Mirage water is Destroyed by knowing the Substratum Dry Sand

l) Rope Snake ends by knowing its Substratum rope

m) All are knowledge related Activity not Karma

n) Body ends in the Wake of Sat Jnanam

VII) a)



b) When I Say :

- Body exists
- This understanding is called Existence associated with the Body

c) How long it continues? As long as you don't come to Vedanta Pramanam.

d) Pramana Nirupana Ante :

- When you come Shastra and Analyse with the help of Vedanta Pramanam.
- At the end of Analysis with Shastra Pramanam.

e) Talk 34 – Shankara Bashyam very important for Self realisation - Chapter 2 - Verse 18

VIII) a) When the Study of body is done with the help of Shastra Vedanta Pramanam, and if Successfully completed.

b) We understand that Existence is a Separate entity, Vastu, reality.

c) Sat Buddhi Vichidyate :

- Idea of Existence associated with the Body ends for a Jnani.

d) Notion that Body has independent Existence ends for a Jnani

e) False Understanding that existence belongs to the Body ends for a Atma - Anatma, Satya - Mithya Viveki.

f) Battle Ground in Mahabharatha war is a field used by Vyasa Charya to Convery the highest truth of the Universe.

IX) then, Body, Mind, Universe (BMU) is as Good as Non-existent.

a) This is called end of Notion, end of Body

- End of Intellectual Notion = Badaha
= End of Body
= Falsification of Body, Mind, Universe.

b) Yasyaha Saha Antaha, Tasyaha Sat Buddhi Antaha

c) It is the end of Notion of Independent Existence of the Body, Mind, Universe and instant Moksha for the Seeker

d) Jagat Mithyative Nishchaya is very Critical in Moksha

e) Antavan Dehaha

- Explained with Mirage Water example.

X) a) End of Mirage water, Rope Snake, Waker, Dreamer = End of Notional existence attached to Mirage water, Rope Snake, Dreamer, Waker

b) I - Turiyam alone lend existence to Body, Mind, Universe.

c) Meditate on A - U - M and remain in Silence to claim Sat Atma

d) Bodies are like Swapna Maya Deha Divatu

- Waking body also like Dream body or Magicians Created Bodies.

e) Dakshinamoorthi Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्निर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnirvikalpaṃ punaḥ
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

f) Like Dream body, Wakers body also has Antaha at time of Atma Jnanam, Turiyam knowledge

g) It is as Good as Non-existence

139) Bashyam : Chapter 2 - Verse No. 18 Continues

नित्यस्य शरीरिणः शरीरवतः अनाशिनः अप्रमेयस्य आत्मनः अन्तवन्तः इति उक्ता
विवेकिभिः इत्यर्थः ।

nityasya śarīriṇaḥ śarīravataḥ anāśinaḥ apramēyasya ātmanaḥ antavanta iti uktāḥ
vivēkibhiḥ iti arthaḥ |

l) This body belongs to Atma

a) What is nature of Atma.

b) Nityasya Shariraha Aprameyasya

c) Nitya - Eternal, permanent

d) Sharira Vantaha = Endowed

e) Aprameyasya = not object of Atma

- Can't be known as an Object.

II) Bodies of eternal Atma are experiencable

III) a) Body, Mind, Universe - Belongs to eternal Sat Atma

b) Bodies are Antavantaha iti Uktaha

- It has been Declared, Accepted by Vivekis, wise people that Atma is eternal and Bodys will be Perishable.

c) Ignorant people who don't use Shastra Pramanam are eternally in Samsara, will cry for loss of Body, Mind, Universe

d) Ajnanis in ignorance, Don't Accept this fact

e) Wise Accept – Fact

140) Bashyam : Chapter 2 - Verse No. 18 Continues

नित्यस्य अनाशिन इति न पुनरुक्तं नित्यत्वस्य द्विविधत्वात् लोके नाशस्य च ।

nityasya anāśinaḥ iti na punaḥ-uktam | nityatvasya dvi-vidhatvāt lōkē, nāśasya ca ।

Aside Discussion :

I) a)

Nityasya	Anashinaha
Eternal Permanent	Imperishable

b) Why Krishna use 2 words Atma is permanent and Permanent

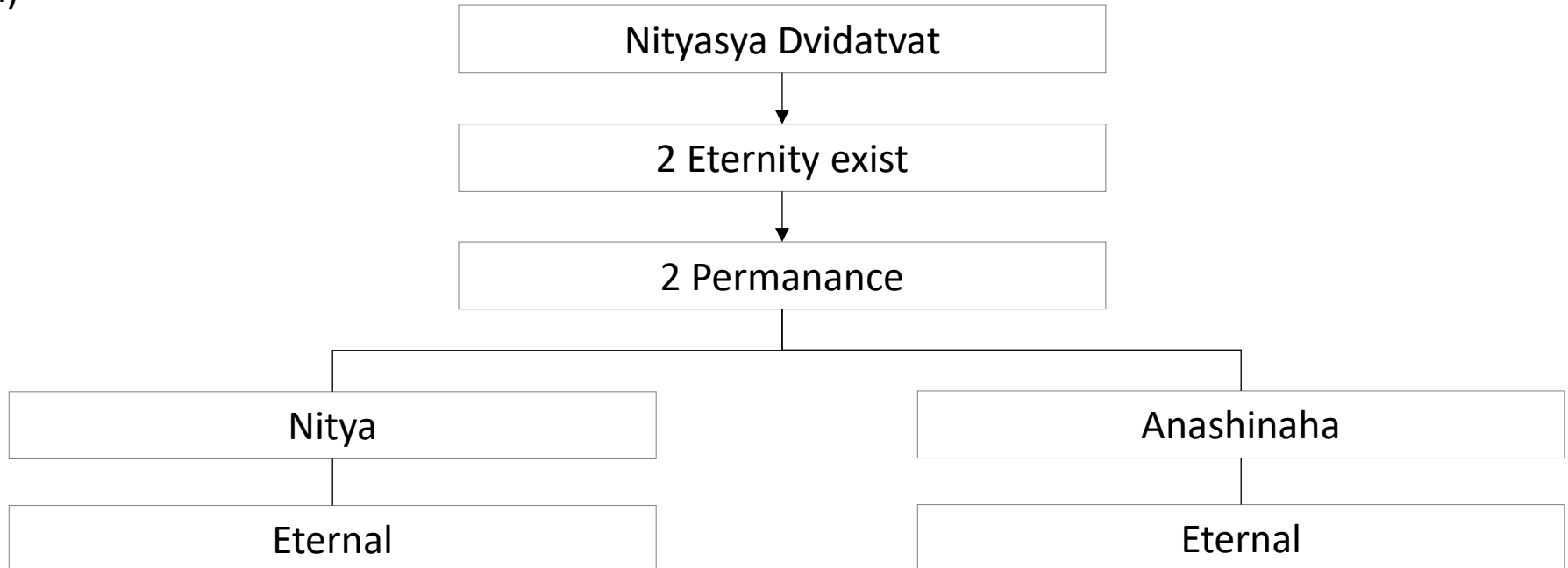
II) Shankara :

a) It is a Meaningful repetition

b) Repetition of eternal 2 times is not defective repetition (Na Punar Uktam)

c) Significant, meaningful, repetition only

d)



- e) 2 Types of Destruction, Death
- f) Permanence is of 2 types
- g) Freedom from 2 Types of death, 2 eternities.
- h) Nashasyasya (Death) – 2 Types in the world

141) Bashyam : Chapter 2 - Verse No. 18 Continues

यथा देहो भस्मीभूतः अदर्शनं गतो नष्ट उच्यते विद्यमानः अपि अन्यथा परिणतो
व्याध्यादियुक्तो जातो नष्ट उच्यते ।

yathā dēhō bhasmī-bhūtaḥ adarśanaṁ gatō naṣṭa ucyatē, vidyamānaḥ api anyathā
pariṇatō vyādhyādi-yuktō jātō naṣṭa ucyatē |

I) Gross - Visible Death, Popular Death – Marana Kalam, Body burnt – Nasha no. 1

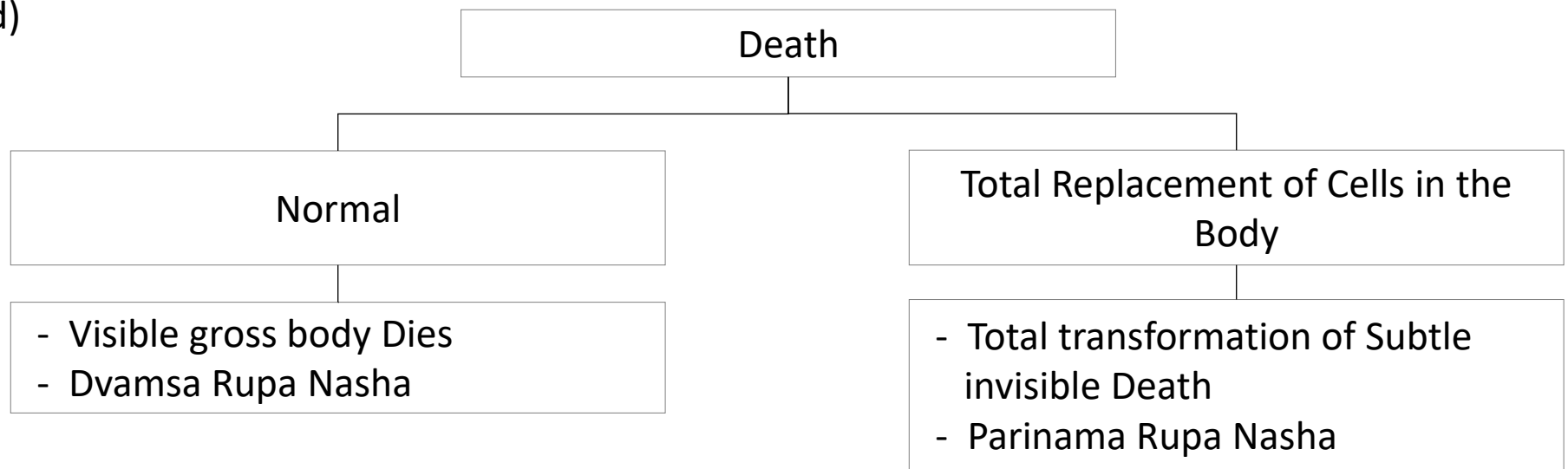
a) Dvamsa Rupa Nasha gross Visible death

b) Body undergoes change, and every 8 years, Body is completely replaced, old cells gone, new Cells come

c) From Hair and Nail we come to know this fact

- Every few Year, Body, Dies and fresh Body comes
- Parinama Rupa Nasha.

d)



e) Previous Class - This Class Parinama Nasha

II) When Body is Cremated Burnt to Ashes, Adarshanam

a) Not Available for Perception

- Nashtaha Uchyate
- Body is Dead and Gone
- Gross Visible Death

b) Dvamsa Rupa Nasha

III) 2nd Death

a) Even when body is Alive

b) When totally transformed, because of Old Age, Disease, Body is gone

- Youthful, Healthy Body is Nashtaha, gone.

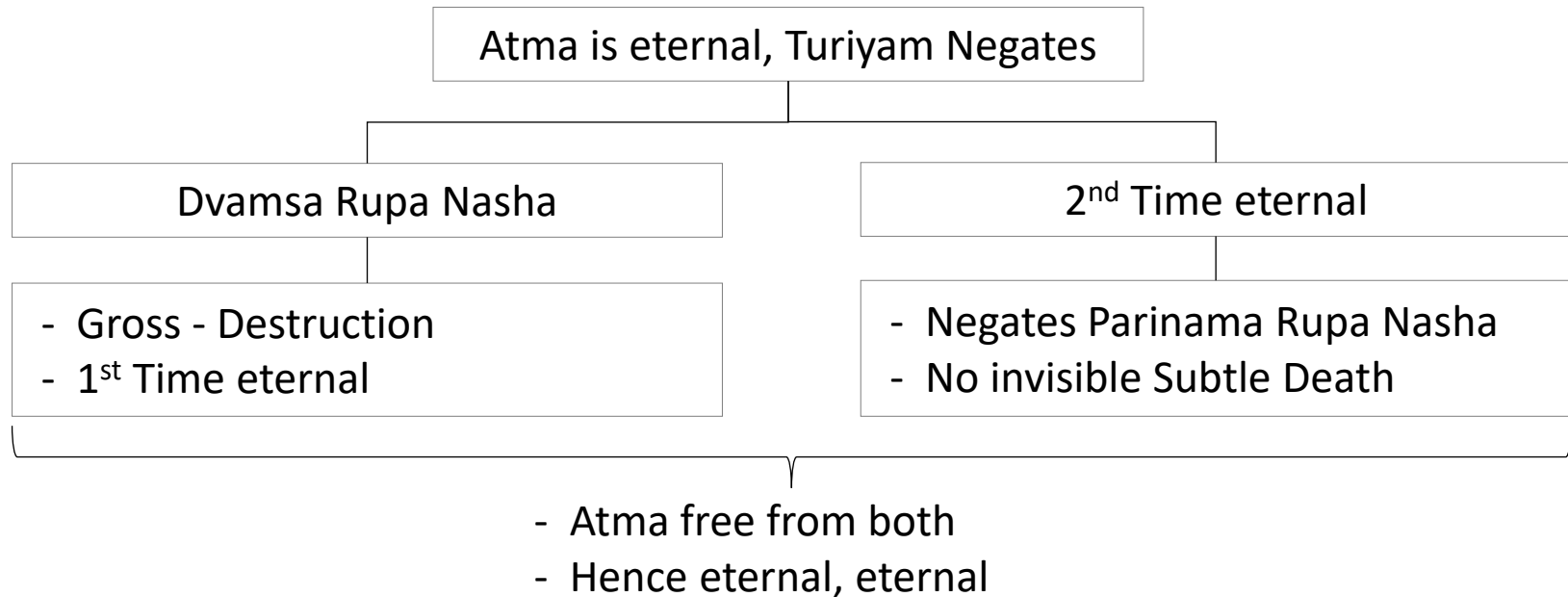
c) Jataha :

- Transformed new Body has gone
- Old Body gone, new Body comes, even when we are alive

d) Body is totally transformed in Babyhood, Childhood, youth, Adult, Old Age.

e) 2nd Death, Subtle, Invisible Death, known as Parinama Nasha

f)



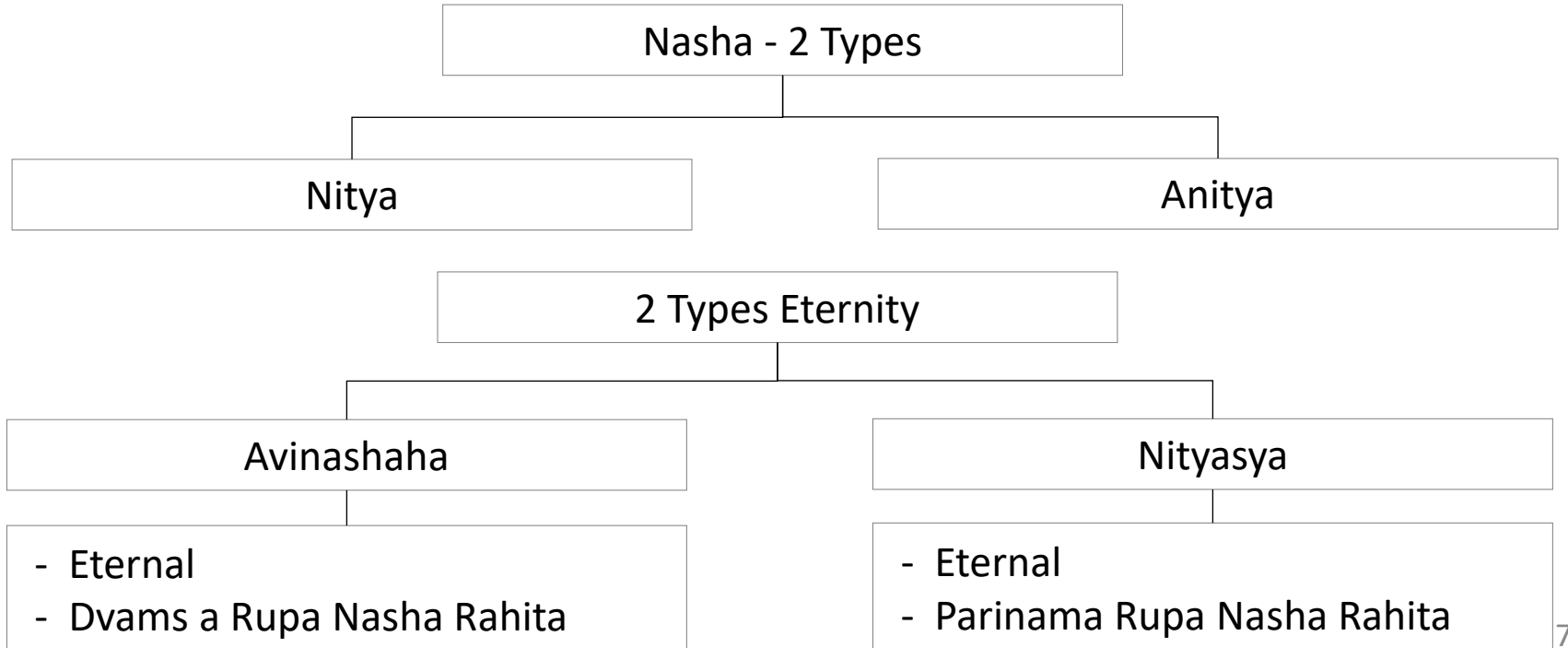
142) Bashyam : Chapter 2 - Verse No. 18 Continues

तत्र अनाशिनो नित्यस्य इति द्विविधेन अपि नाशेन असम्बन्धः अस्य इत्यर्थः ।
अन्यथा पृथिव्यादिवद् अपि नित्यत्वं स्याद् आत्मनः तद् मा भूद् इति नित्यस्य अनाशिन
इति आह ।

tatra anāśinō nityasya iti dvi-vidhēna api nāśēna asambandhaḥ asya iti arthaḥ |
anyathā pṛthivyādivad api nityatvaṁ syād ātmanah, tad mā bhūd iti 'nityasya
anāśina' iti āha |

I) Because there are 2 fold Death, there are 2 fold Permanance

II)



- Atma has freedom from both Types of Death, hence exists independently, Changelessly all the time

IV) Eternal Repetition

Avinashi	Nitya Nasha
Dvamsa Nasha Rahitaha	Parinami Rupa Nasha Nisheda

V) Otherwise what will happen?

- If Krishna had used only one eternal, Communication will not be Complete
- It would be partial eternity
- Total eternity would not have been Conveyed
- In Shastram there is partial and total Eternity

VI) Matter, Param Anu, Prakirti, Pradhanam, Maya

- Partially eternal

a) Science :

- Matter has no Destruction

b) Matter is eternal

c) Vedanta, Sankhya, Nyaya Science - All Systems Agree

- d) Atma has no Dvamsa Rupa Nasha – 1st Death
 - e) It may have invisible Parinama Rupa Nasha in the form of Transformation.
 - f) Sun / Earth is transforming every Minute, even Disappears
 - It has Parinama Rupa Nasha
 - Nitya Nasha - Partially eternal
 - g) Body does not have Partial eternity also
 - h) Matter - Maya Prakirti has got Partial eternity
 - i) Has no total eternity - Has 2nd Type of death
- VII) Atma not Partially eternal like matter
- a) It is Consciousness Principle Kutastha Nityam, Totally eternal.
 - b) Atma does not have Dvamsa or Parinami Nasha
 - c) Consciousness, Existence remains changeless always
 - d) Matter eternally Present but changing
 - e) Consciousness is eternally changeless
 - f) Partial eternity - Nityatvam would have been wrongly Conveyed for Atma, if only one eternal was used.

g) Tat Mabuth :

- Let there be no Miscommunication.

h) Consciousness not like Matter, which is eternal Partially.

i)

Matter	Consciousness
- Eternally Changing	- Eternally Changeless - Nityasya Anashinaha - Eternal, Non-destructible

अप्रमेयस्य न प्रमेयस्य प्रत्यक्षादिप्रमाणैः अपरिच्छेद्यस्य इत्यर्थः । ननु आगमेन आत्मा परिच्छिद्यते, प्रत्यक्षादिना च पूर्वम् । न, आत्मनः स्वतःसिद्धत्वात् । सिद्धे हि आत्मनि प्रमातरि प्रमित्सोः प्रमाणान्वेषणा भवति । न हि पूर्वं ‘इत्थम् अहम्’ इति आत्मानम् अप्रमाय पश्चात् प्रमेयपरिच्छेदाय प्रवर्तते । न हि आत्मा नाम कस्यचित् अप्रसिद्धः भवति । शास्त्रं तु अन्त्यं प्रमाणम् अतद्धर्माध्यारोपणमात्रनिवर्तकत्वेन प्रामाण्यम् आत्मनः प्रतिपद्यते, न तु अज्ञातार्थज्ञापकत्वेन । तथा च श्रुतिः — ‘यत् साक्षादपरोक्षाद् ब्रह्म य आत्मा सर्वान्तरः’ (बृ. उ. 3.4.1) इति ।

apramēyasya na pramēyasya, pratyakṣādi-pramāṇaiḥ aparicchēdyasya iti ārtha | nanu āgamēna ātma paricchidyatē, pratyakṣādinā ca pūrvam | na, ātmanaḥ svataḥ-siddhatvāt | siddhē hi ātmani pramātari pramitsōḥ pramāṇaanvēṣaṇā bhavati | na hi pūrvam ‘ittham aham’ iti ātmānam apramāya paścāt pramēya-paricchēdāya pravartatē | na hi ātma nāma kasyacid aprasiddhō bhavati | śāstraṁ tu antyaṁ pramāṇam atad-dharma-adhyārōpaṇamātra-nivartakatvēna pramāṇatvam ātmani pratipadyatē, na tu ajñātārtha-jñāpakatvēna | tathā ca śrutiḥ ‘yat sāksād aparōkṣād Brahma ya ātma sarvāntarah’ [brhadāranyakōpaniṣat 3-4-1] iti |

“Of the indeterminable” means “of that which is not measurable by the means of right cognition like perception and so forth”.

Objection : The Self is measured or Determined by Reveloation, and earlier, by Perception and so forth.

Answer : No; for the self is self-established. Indeed it is only when the knower, the Self, is given, that there arises the search for the means of right cognition of the part of the seeker after knowledge. Without knowing the Self earlier as “Such and such am I”, none attempts to secure determinate knowledge of the object of knowledge. To none at all is the Self altogether unknown. The Final Means of right cognition, the Sastra or Scripture, acquires Validity as regards the Self by Setting aside the Non-attributes of the Self Superimposed on it, and not by revealing what was altogether unknown. Thus the Sruti declares: “That which is immediately present is Brahman, the Self in all” (BU - 3.4.1).

143) Bashyam : Chapter 2 - Verse No. 18 Continues

अप्रमेयस्य न प्रमेयस्य प्रत्यक्षादिप्रमाणैः अपरिच्छेद्यस्य इत्यर्थः ।

apramēyasya na pramēyasya, pratyakṣādi-pramāṇaiḥ aparicchēdyasya iti ārtha.

I) Side Topic Over

- a) Why Eternal repeated? 2 times?
- b) Is it Defect in Communication?
- c) Repetition is required to Convey total eternity

II) Aprameyasya :

- Na Prameyasya.

a) Atma not Object of Knowledge experience

b) Atma is Subject not Object, Svata Siddha, Self revealing fact

c) Aparichedasya :

- Can't be known through any instrument of knowledge.

d) Parichedyam = Knowable, Jneya Vastu

e) Can't be know through Pratyaksham (Direct Experience) Anumanam, Upamanam, Arthapatti.

144) Bashyam : Chapter 2 - Verse No. 18 Continues

ननु आगमेन आत्मा परिच्छिद्यते प्रत्यक्षा- दिना च पूर्वम्।

nanu āgamēna ātma paricchidyatē, pratyakṣādinā ca pūrvam |

I) Nanu :

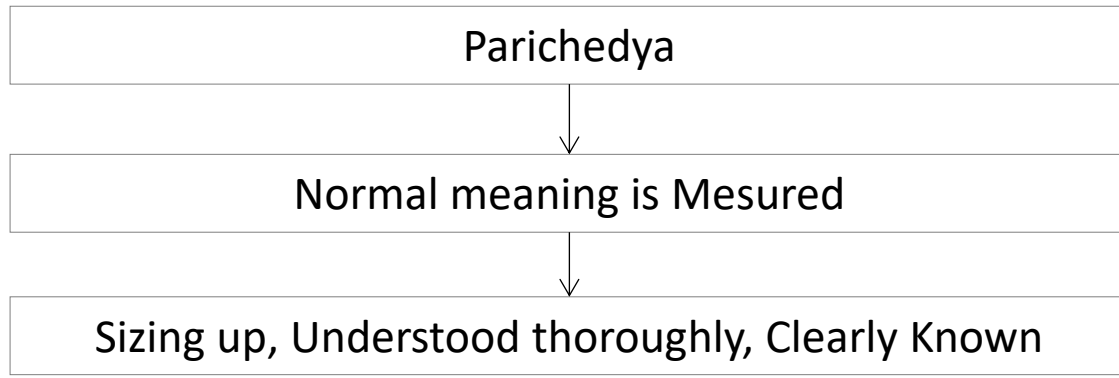
- Objection by Purva Pakshi

II) Atma may not be known through other Pramanams but known through Shastra Pramanam.

III) Vedanta Pramanena Atma Paricheyaha :

- Atma is Known.

a)



b) Atma given Name :

- Aupanishadam Purusham.

c) Brihadaranyaka Upanishad – Shakalya Brahmanam :

अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ;
याज्ञवल्क्येति होवाच, यत्साकशादपरोक्षद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;
एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य
सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,
योऽपानेनापानिति स त आत्मा सर्वान्तरः,
यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,
य उदानेनोदानिति स त आत्मा सर्वान्तरः,
एष त आत्मा सर्वान्तरः || 1 ||

atha hainamūṣastaścākrāyaṇaḥ papraccha;
yājñavalkyeti hovāca, yatsākśādaparokśādbrahma,
ya ātmā sarvāntaraḥ, taṃ me vyācakśva iti;
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya
sarvāntaro ? yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ,
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ,
yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,
ya udānenodāniti sa ta ātmā sarvāntaraḥ,
eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.’ [3 - 4 - 1]

d) Shanti Patha :

- Sarvam Brahma Aupanishadam.

e) Known through Upanishads, can be Objected

f) Therefore Prameyam

IV) Every Person knows himself through Direct Experience

a) Pratyakshadinam :

- Everyone Understands himself, herself myself, Writes Biography.

b) Pratyaksha Vishaya :

- Direct Experience

c) Atma = Direct Object of Shastra Pramanam.

d)

Before Jnanam (Purvam)	After Jnanam
Pratyaksha Vishaya	Vedanta Vishaya

e) Atma is Object of 2 Pramanams

- Pratyaksha
- Veda therefore, Prameyam.

145) Bashyam : Chapter 2 - Verse No. 18 Continues

न, आत्मनः स्वतःसिद्धत्वात्। सिद्धे हि आत्मनि प्रमातरि प्रमित्सोः प्रमाणान्वेषणा भवति।

na, ātmanaḥ svataḥ-siddhatvāt | siddhē hi ātmani pramātari pramitsōḥ pramāṇaanvēṣaṇā bhavati |

Important, Significant Portion :

I) Atma can't be known through any Pramanam

II) 3 technical words

a) Pramata :

- I Knower.

b) Pramitsuhu :

- I who wants to know
- Pramatum ichuhu

c) Pramata - Desirer to know many things.

d) Before I Operate Eyes, Ears, Skin, Nose (Pramanams), Microscope, Telescope

f) Hence I - Atma = Srata Siddha Always.

g) Use any Pramanam, I Pramata as Existence, I want to know things etc, are already known, even before I Choose a Pramanam

h) I Operate Pramanam to know Objects

III) Subject - Pramata Already known

- **Without using Pramanam.**

IV) Question :

- How is the Known?

a) Objects known by using Pramanam

b) How Pramata is known?

- Subject is known without Pramanam.

c) Subject Pramata is Self existent, Self experienced, Self Evident without requiring Pramanam always.

d) Therefore, Subject does not come under Prameyam, Object Category.

e) What is experienced through Pramanam is called Prameyam.

f) What is Self experienced without Pramanam is Called 4 Prameyam.

g) This is the Atma experienced in Sleep - Chaitanya Svarupam

h) I Pramata = Self experienced, without using Pramanam, before using Pramanam that
Pramata = Aprameya

i) Pramata, Does not require a Pramanam.

j) Pramata = Aprameya, Self experienced, without Pramanam

V) Na :

- Your Argument is not Connect
- Atma not Prameyam.

a) Atma Svata Siddhatvat

- I Self - knower - Consciousness exists without using Body - Mind - Any instruments.

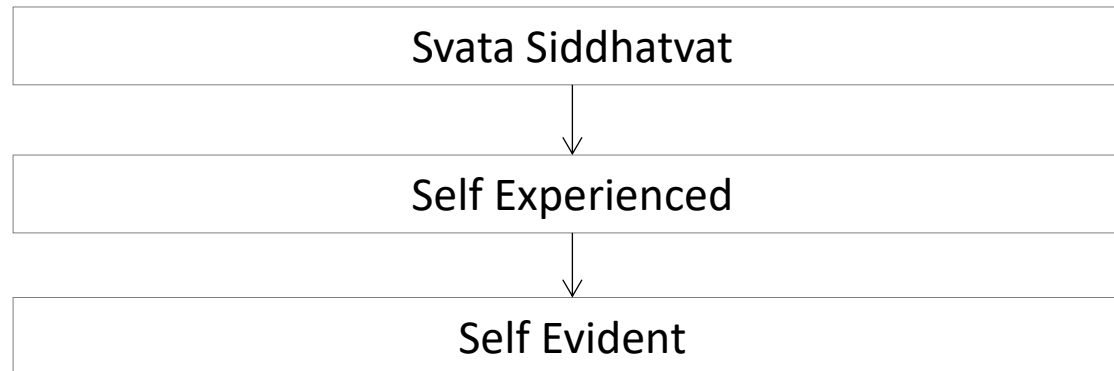
b) I Self - Knower - Pramata - Svata Siddhatvat Self experienced without requiring a Pramanam

c) Self experienced I - I Never want to Prove, I am Existent

d) With Pramana, I want to know and Prove, existence of Body, Mind, Universe

e) I don't require Pramana to Prove my own Existence

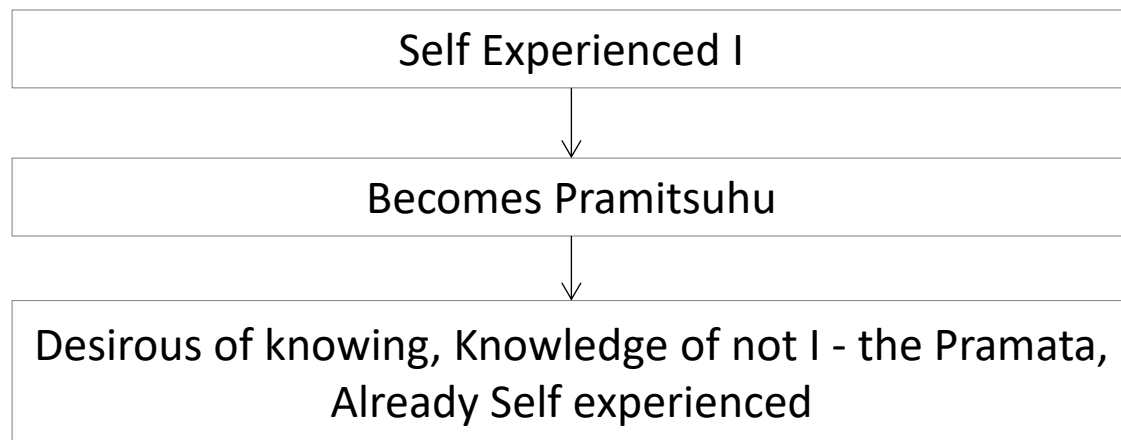
f)



VI) I am already experienced as I - the Knower

- Even before I Start using Pramanam – Shastra, Anumanam, Pratyaksham.

VII)



VIII) I become desirous of knowing other things is the Universe

a) Prama Anveshana :

- The Choice of Pramanam takes Place.

b) Sophadika Knower, Nirupadhika knower (Svarupam)

Revision : Chapter 2 - Verse 18 - Topic 8 - Bashyam :

I)

Deha	Dehi
- Perishable	- Embodied Atma - Imperishable

a) Dehi :

- Nityasya Anashinaha, Aparameyasya.

b)

Nityasya	Anashinaha
Eternal	Eternal

Changelessly eternal

c) Matter also eternal, can't be Created, Destroyed.

d)

Matter	Consciousness
<ul style="list-style-type: none">- Changingly eternal- Nityasya- Parinami	<ul style="list-style-type: none">- Changelessly eternal- Anashinaha- Dvamsa

II) Aprameyasya :

- Significant Commentary

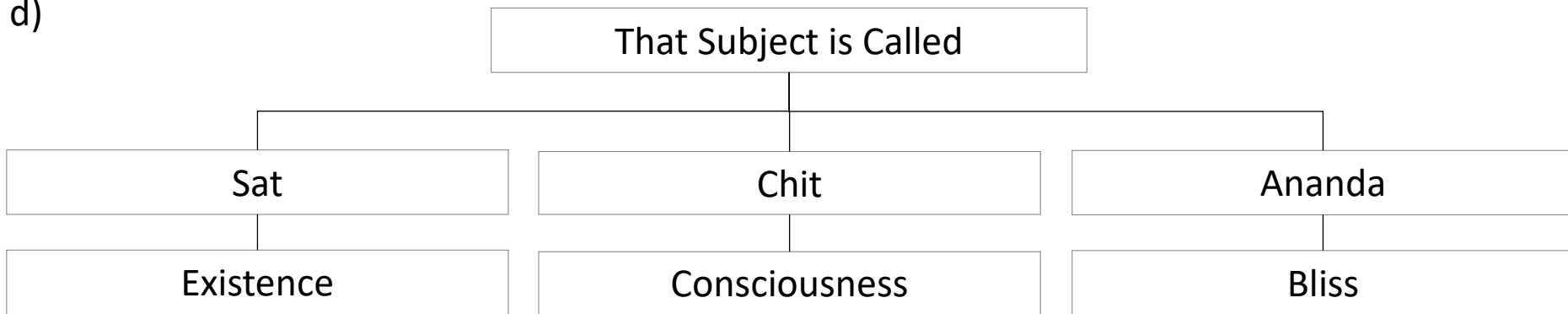
a) Prameyam = Any Object known through a Pramanam, Proved through a Pramanam, Pramana Siddham.

b) World = Pramana Siddham = All Objects of 5 Senses

c) Aprameyam :

- Only one thing in Creation is Aprameyam
- Every Object is proved only if Subject exists who uses Sense Organs to experience the world.

d)



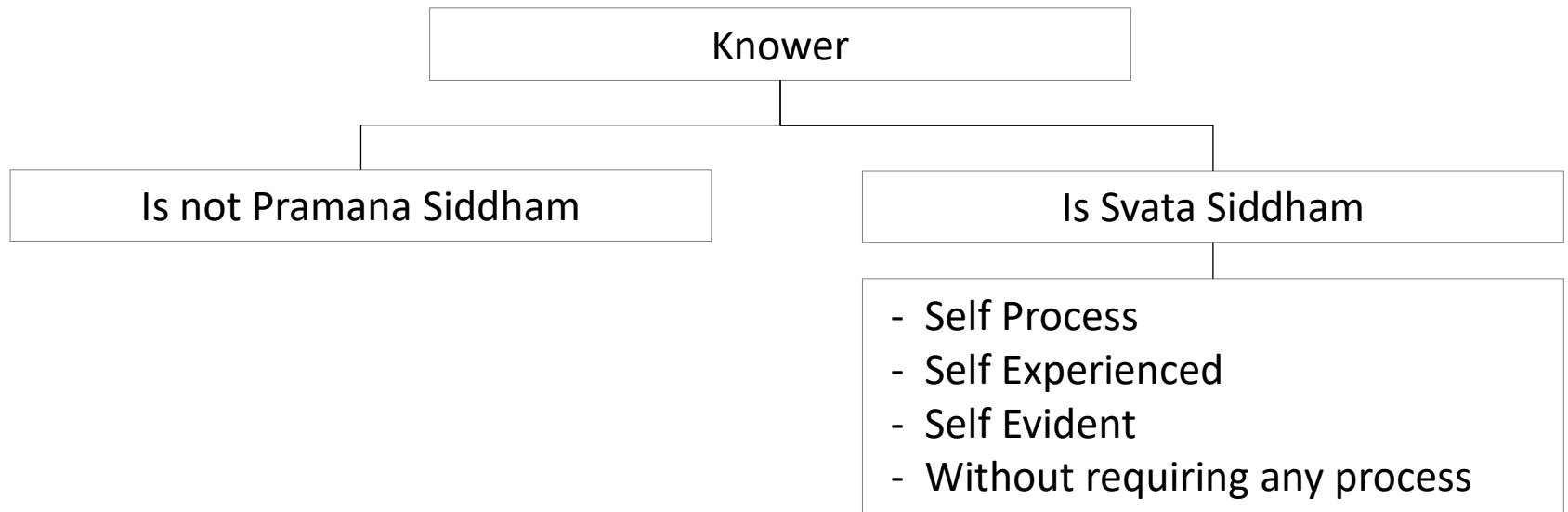
e) Ultimate Experiencer only Chaitanyam - Consciousness, Independently existing

f) World resolves into this eternal Sat, Changeless, Reality.

III)

Objects, Prameya	Subject Knower
<ul style="list-style-type: none">- Proved through a Pramanam- Pramanam = 5 Sense Organs and Mind- Known Objects are inert- Mole of 5 Elements- Mithya	<ul style="list-style-type: none">- Pramata- Self proven- Svata Siddha- Never Proved through Pramanam- Knower is proved before Operation of Pramanam- Knower alone desires to Operate a Pramanam to know an Object- Knower alone can prove Ultimately existence of the world- Satyam

IV)



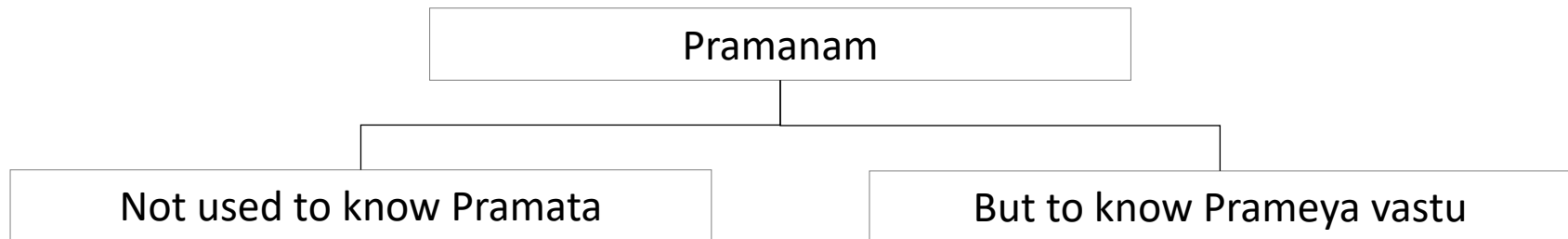
a)

Pramata	Prameyam
<ul style="list-style-type: none"> - Svata Siddham - Therefore, Aprameyam 	<ul style="list-style-type: none"> - Pramana Siddham

b) Atma, Pramata, Known, even before Operating Pramanam

c) Pramata who is desirous of Operating Pramanam, is Seeking varieties of Prameyam.

d)



146) Bashyam : Chapter 2 - Verse No. 18 Continues

न हि पूर्वम् इत्थम् अहम् इति आत्मानम् अप्रमाय पश्चात् प्रमेयपरिच्छेदाय प्रवर्तते ।

na hi pūrvam 'ittham aham' iti ātmānam apramāya paścāt pramēya-paricchēdāya pravartatē ।

- I) Knower - Seeks Pramana only to know Objects other than himself
- II) Even before Seeking a Pramana, a knower is Already Known as a Seeker of knowledge
- III) Nobody can Say

- Knower Seeks a Pramanam to know himself.

IV) a) Without Knowing himself, as “I am So and So” (Ittam)

b) I am Rama, I want to know what to do today

c) I am - Self knowledge, Pramata already has

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

e) Knower is already known, ever known.

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

147) Bashyam : Chapter 2 - Verse No. 18 Continues

न हि आत्मा नाम कस्यचिद् अप्रसिद्धो भवति ।

na hi ātma nāma kasyacid aprasiddhō bhavati.

I) One need not attempt to know oneself

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

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

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

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

V) Dakshinamoorthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वप्नु वर्तमान महमित्यन्तः 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 prakāṭikaroti 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]

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

VII) Therefore I am called Aprameya

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

VIII) Segregate :

Body - Mind	I am
Objects	Chaitanyam Knower, Experienter

IX) 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

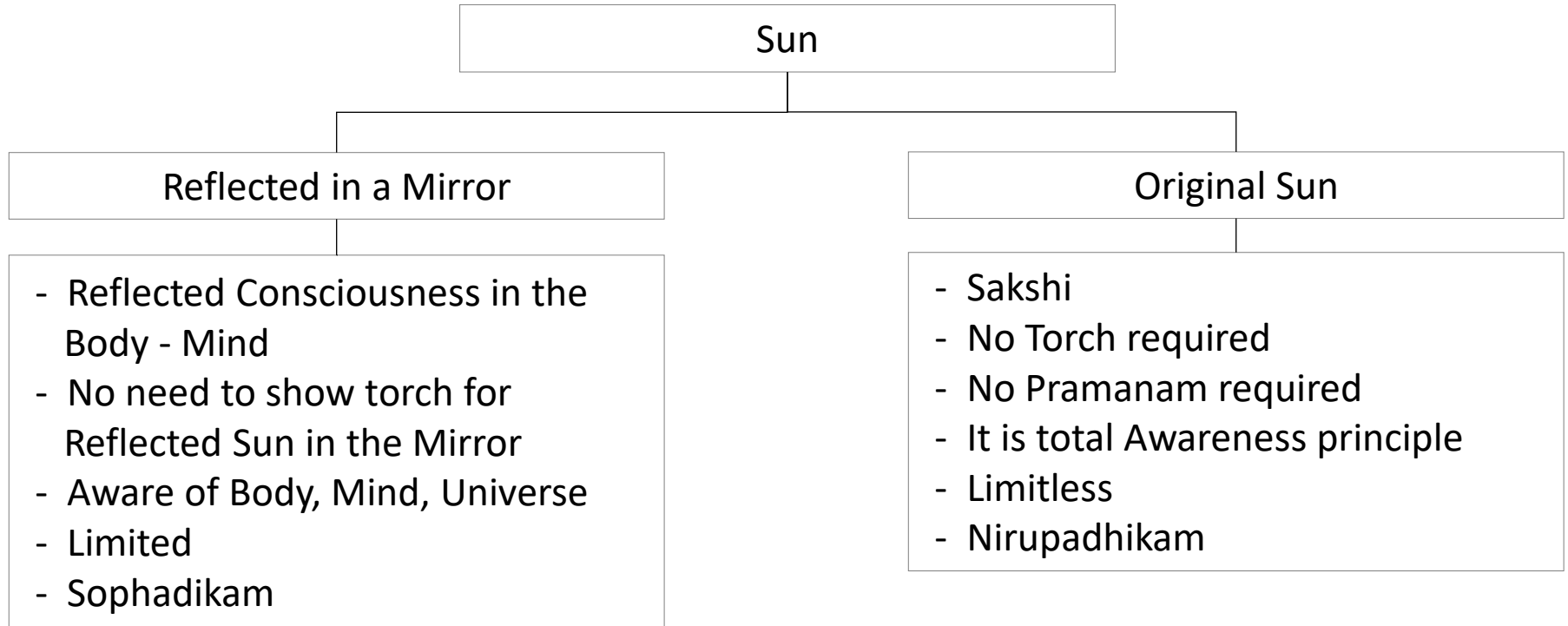
b) Karya - Karana Vilakshanam (Sakshi Consciousness)

- Experienter
 - Karanam
 - 3rd Pada
- } Reflected Consciousness Chidabhasa

- Karyam
- Objects
- 1st – 2nd Pada

Body, Mind → Individual Vyashti
 ↑
 Universe → Samashti

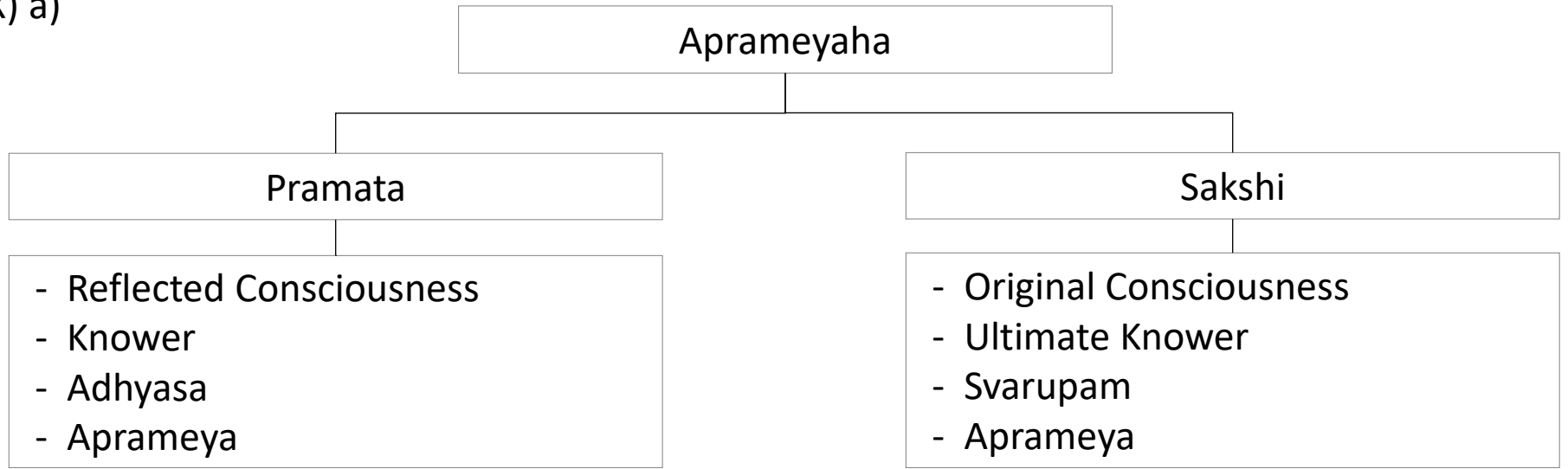
c)



d) Kaimudika Nyaya :

- Pure Consciousness is Self Evident.

X) a)



b) Pramata and Pramanam = Aprameya

148) Bashyam : Chapter 2 - Verse No. 18 Continues

शास्त्रं तु अन्त्यं प्रमाणम् अतद्वर्माध्यारोपण- मात्रनिवर्तकत्वेन प्रमाणत्वम् आत्मनि प्रति-
पद्यते न तु अज्ञातार्थज्ञापकत्वेन ।

śāstram tu antyam pramāṇam atad-dharma-adhyārōpaṇamātra-nivartakatvēna pramāṇatvam ātmani
pratipadyatē, na tu ajñātārtha-jñāpakatvēna ।

- Most important Sentence of the Commentary of Verse 18 - Very Significant.

1) Atma is Self experienced, ever experienced Principle.

a) Therefore Atma need not be revealed through any Pramanam, Including Shastra Pramanam.

b) Shastram is revealed by Atma

- How can Shastram Reveal Atma?

c) Shastram not Pramanam for Atma

d) Atma Ever experienced as Aham

e) Why should I work for Atma Jnanam?

f) Why people seek Atma Jnanam?

II) Chandogyo Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छृतं
ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति
सोऽहं भगवः शोचामि तं मा भगवान्छोकस्य
पारं तारयत्विति तं होवाच यद्वै किंचैतदध्यगीष्ठा
नामैवैतत् ॥ ७.१.३ ॥

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

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

a) Knower of Atma will Cross over Samsara

b) Work for Atma Jnanam

c) If Self experienced is there always, why Study?

a) Brihadaranyaka Upanishad :

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

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,
ātmanastu kāmāya brahma priyaṃ bhavati |
na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,
ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitaṃ maitreyi, ātmano vā are darśanena
śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

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

b) Why hear, Contemplate, remove doubts to own up Atma?

c) Crucial Question.

IV) Shankaras Answer :

a) Shastra Does not reveal the Atma

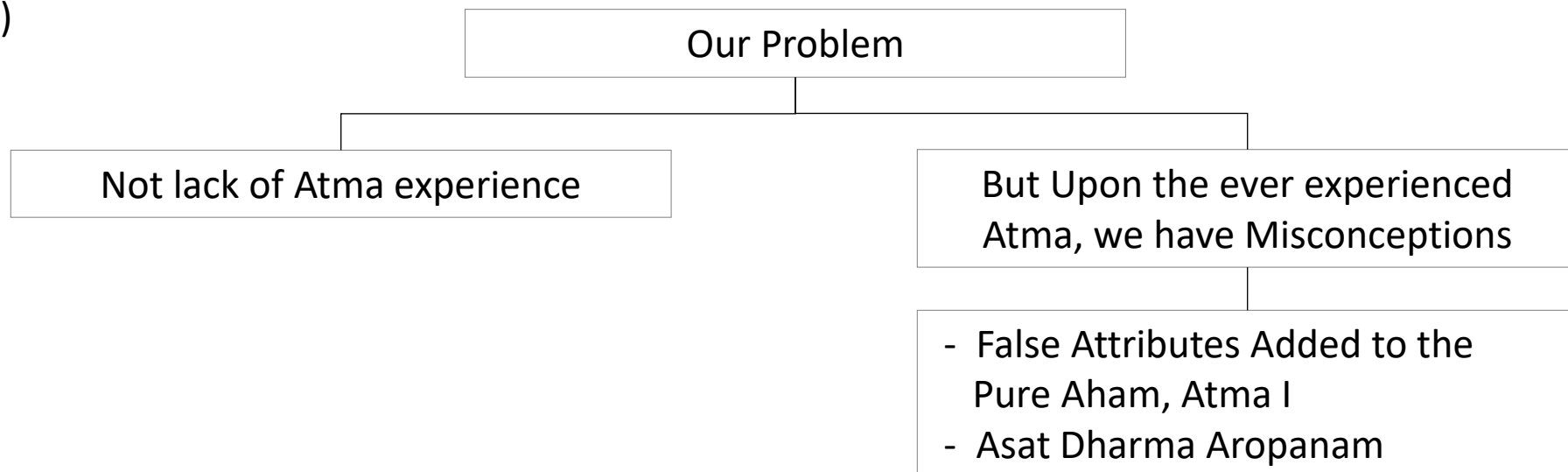
b) Never work for a New experience in Class or Meditation, will be fooled.

c) New thing is not revealed

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

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

f)



g)

Satu	Asatu
Atma	Anatma

h) Dharma = Attributes

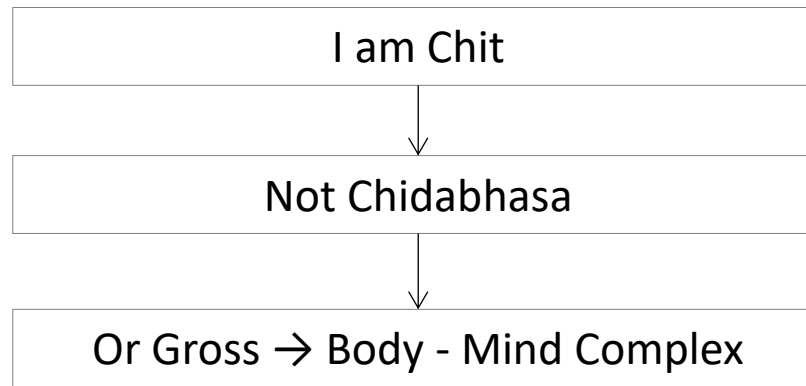
- Asat Dharma = Anatma Attributes
- Aropanam = Superimposition

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

II) Chidabhasa also Superimposition, Anatma - Why?

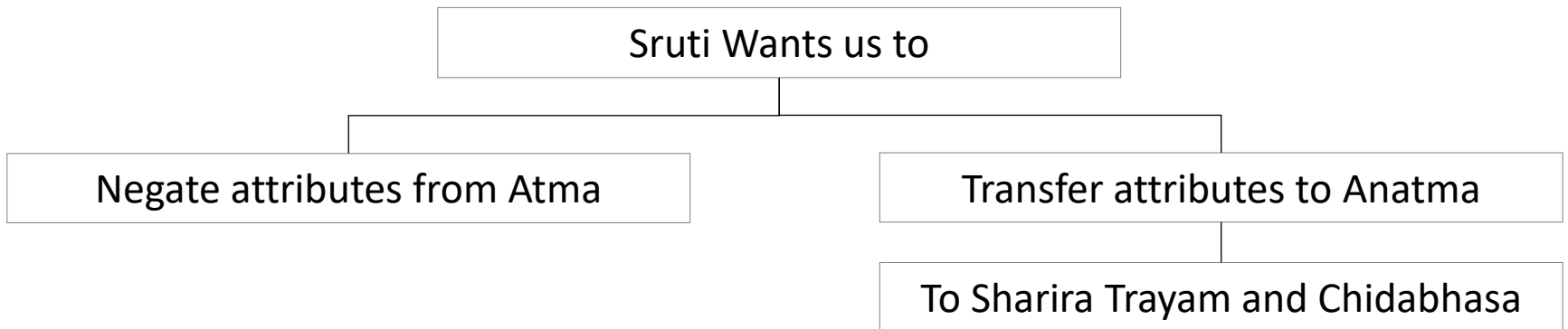
a) It is Different from me who am the Chit

b)



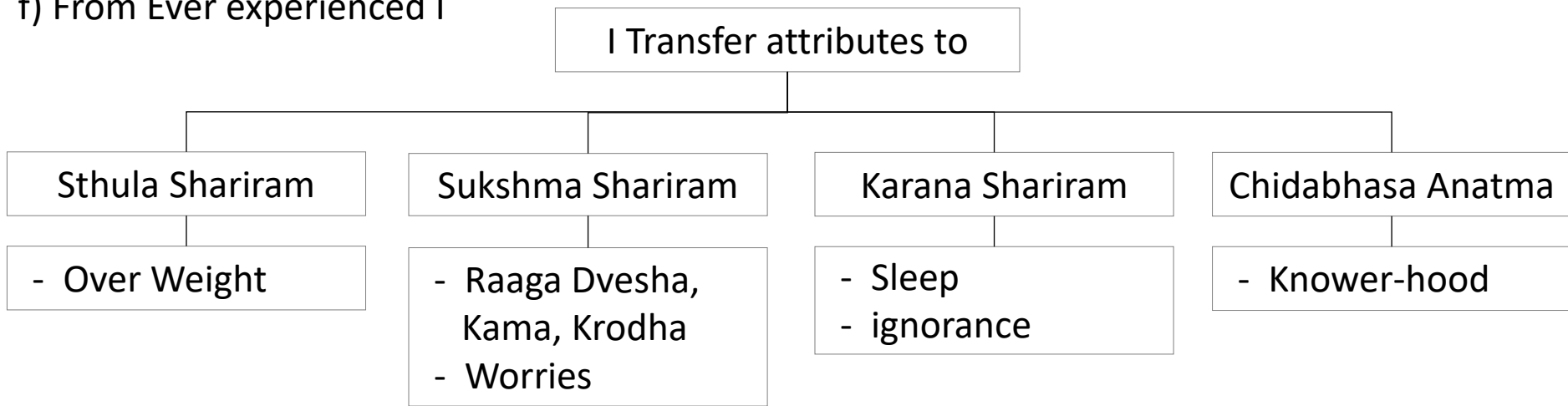
c) Attributes of 3 Sharirams and Chidabhasa, I have Superimposed on Chit

d)



e) Shastric Study is only attribute transference.

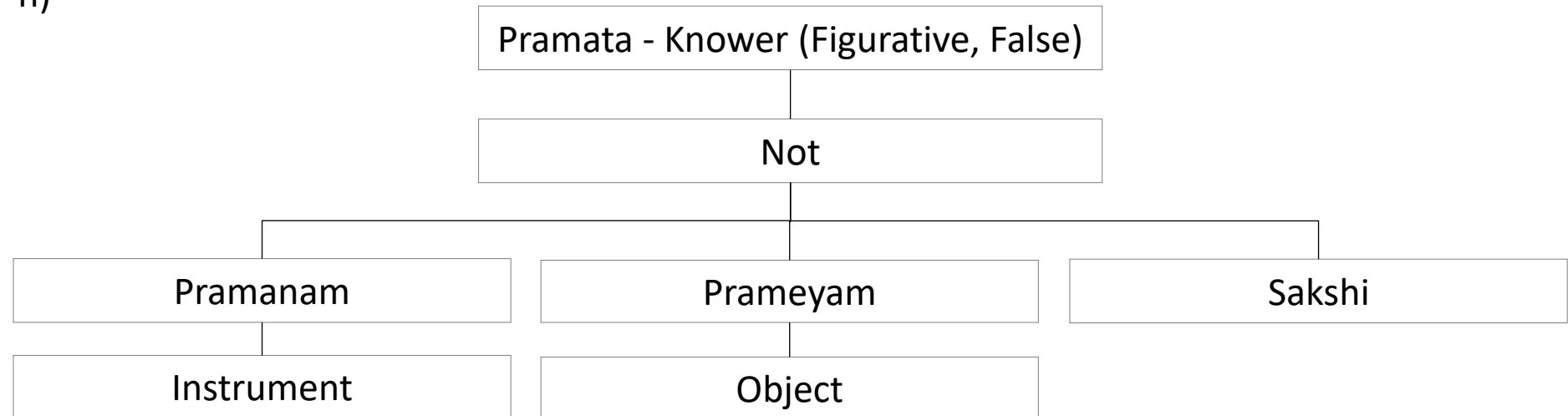
f) From Ever experienced I



g) What is Limitation of Knower

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

h)



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

j) What is left is Turia Chaitanyam.

k) Say :

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

- Knower-hood = Chidabhasa

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

m) No New I is known

n) 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

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

p) I am Turiyam, Absolute I, Ultimate I

q) After Study, Status change only

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

s) 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.

III) Shastram Tu Pramanam :

a) Shastram functions as Indirect, figurative, Non-conventional Pramanam.

IV) Atat Anatma Dharma Matram Adhyaropa Nivartakena :

a) By Negating, eliminating all Anatma attributes

b) Na Antap Prajnam not Teijasa

- Na Bahish Prajnam - Not Vishwa
- Na Prajna Ghanam - Not Prajna

c) Knower-hood is

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

d) Chit is Retained

V) 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.

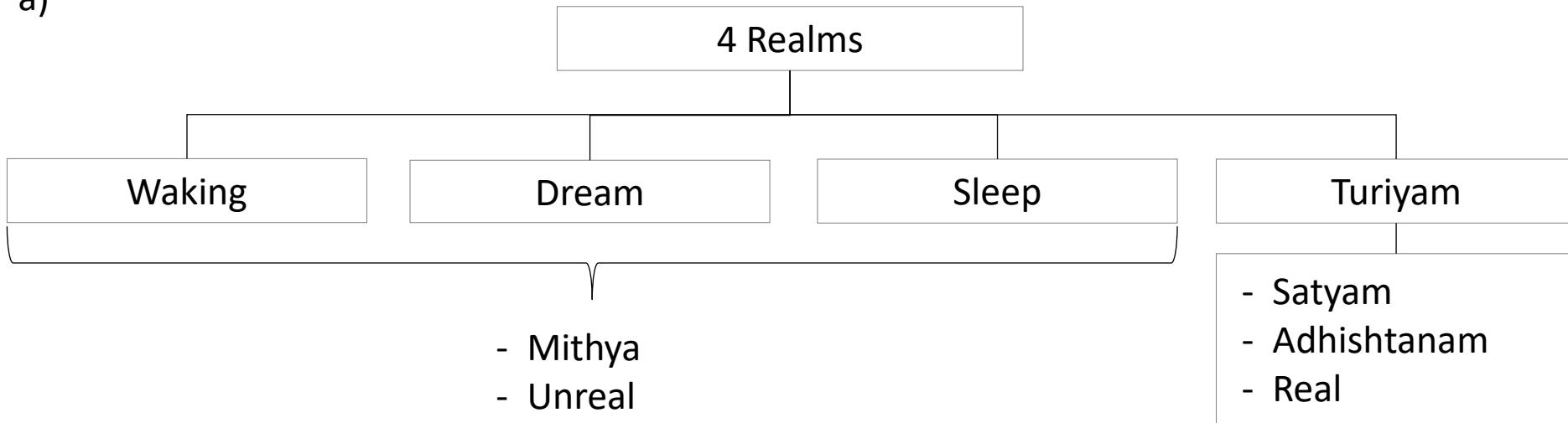
Instrument	Vasanas
<ul style="list-style-type: none">- Intellect- Mind- Body	<ul style="list-style-type: none">- Desire- Agitation- Action

- 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.

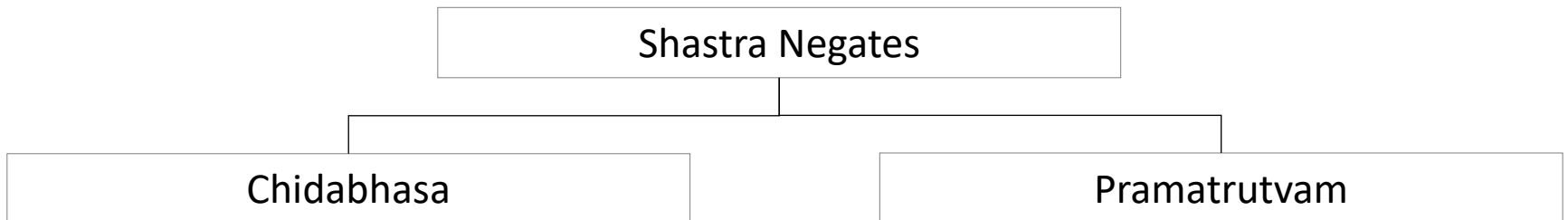
VI) Chidabhasa goes by using Shastra Pramanam.

- Vyavaharika Plane dropped completely.

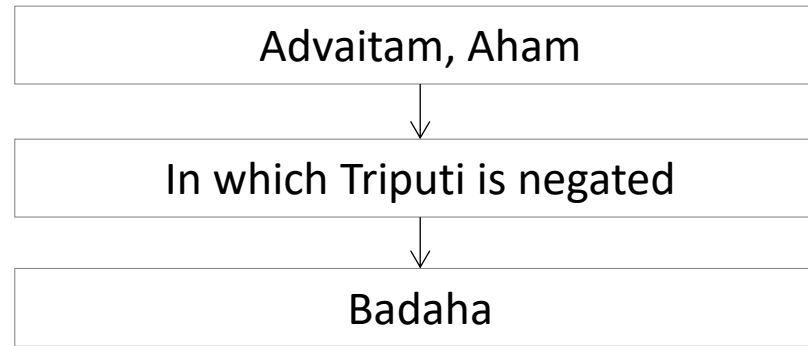
a)



b)



- c) Every Pramanam - Pratyaksha, Anumana, Upamana, Arthapatti, Shastra is a Pramanam only for a Pramata.
- d) Instrument of knowledge only for a Knower.
- e) Once Pramata has lost his Pramata Status, he loses Pramanam, Prameyam Status also
- f) Once Vedanta is Operated, Pramata, Pramanam, Prameyam, Triputi goes
- g) Attributeless Turiyam alone is left
- h)



- i) Hence Shastra is Said to be final Pramanam
- j) Once Shastra negated, Shastram also as part of Triputi
- k) After Knowledge, when all Pramanams are negated, even Shastra Pramanam gets negated
- L) For Jnani, Shastram does not exist as Pramanam.

m) Brihadaranyaka Upanishad :

अत्र पितापिता भवति, मातामाता,
लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः ।
अत्र स्तेनोऽस्तेनो भवति,
भ्रूणहाभ्रूणहा, चाण्डालोऽचण्डालः,
पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः,;
तापसोऽतापसः, अनन्वागतं
पुण्येनानन्वागतं पापेन, तीर्णो हि तदा
सर्वाञ्छोकान् हृदयस्य भवति ॥ २२ ॥

atra pitāpitā bhavati, mātāmātā,
lokā alokāḥ, devā adevāḥ, vedā avedāḥ ।
atra steno'steno bhavati,
bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālaḥ,
paulkaso'paulkasaḥ, śramaṇo'śramaṇaḥ,;
tāpaso'tāpasaḥ, ananvāgataṁ
puṇyenānanvāgataṁ pāpena, tīrṇo hi tadā
sarvāñchokān hṛdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brāhmaṇa no killer, a Caṇḍāla no Caṇḍāla, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [4 - 3 - 22]

n) Shastra commits Suicide

o) After Making me Apramata, Shastra drops as a Pramanam.

p) Therefore, it is called Antya Pramanam.

तथा च श्रुतिः 'यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः' (बृ० ३। ४। १) इति।

tathā ca śrutiḥ 'yat sākṣād aparōkṣād Brahma ya ātma sarvāntaraḥ' [br̥hadāraṇyakōpaniṣat 3-4-1] iti |

I) Brihadaranyaka Upanishad :

अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ;
याज्ञवल्क्येति होवाच, यत्साक्षादपरोक्षाद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;
एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य
सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,
योऽपानेनापानिति स त आत्मा सर्वान्तरः,
यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,
य उदानेनोदानिति स त आत्मा सर्वान्तरः,
एष त आत्मा सर्वान्तरः || 1 ||

atha hainamūṣastaścākrāyaṇaḥ papraccha;
yājñavalkyeti hovāca, yatsākṣādaparokṣādbrahma,
ya ātmā sarvāntaraḥ, taṁ me vyācakṣva iti;
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya
sarvāntaro ? yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ,
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ,
yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,
ya udānenodāniti sa ta ātmā sarvāntaraḥ,
eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, asked him. 'Yājñavalkya,' said he, 'explain to me the Brahman that is immediate and direct—the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yājñavalkya?' 'That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.' [3 - 4 - 1]

II) Realising of Brahman is many times presented as a Mystic experience

III) Shankara :

- Brahman is ever experienced as I - Aham, no mystic experience.

IV) Sakshat, without requiring any Pramanam, in Waking, Dream, Sleep, before Birth, After Death.

V) Aparoksha Brahman :

- Direct experience as Aham, I
- Self experience not an event in Time.
- Ever available experience, ever Available.

VI) We are Dropping Misconceptions by an intellectual process

VII) Negate Misconceptions and Say Aham Brahma Asmi

- Aprameyam topic Over.

VIII) Any experienced Object is not my 'SELF'

IX) Tasmāt Yudhasva Bharatha.

X) Since Brahman is ever evident, therefore, Arjuna fight.

यस्मात् एवं नित्यः अविक्रियश्च आत्मा तस्मात् युध्यस्व, युद्धात् उपरमं मा कार्षीः
इत्यर्थः । न हि अत्र युद्धकर्तव्यता विधीयते, युद्धे प्रवृत्तः एव हि असौ शोकमोहप्रतिबद्धः तूष्णीम्
आस्ते । अतः तस्य कर्तव्यप्रतिबन्धापनयनमात्रं भगवता क्रियते । तस्मात् ‘युध्यस्व’ इति
अनुवादमात्रं, न विधिः ॥

yasmād ēvaṁ nityaḥ avikriyaḥ ca ātma tasmād yudhyasva, yuddhād uparamaṁ mā kārṣīḥ
iti arthaḥ | na hi atra yuddha-kartavyatā vidhīyatē | yuddhē pravṛtta ēva hi asau śōka-mōhapratibaddhaḥ
tūṣṇīm āstē | tasya kartavya-pratibandha-apanayanamātraṁ bhagavatā kriyatē | tasmād ‘yudhyasva’ iti
anuvādamātraṁ na vidhiḥ || 2-18 ||

Since the Self is thus eternal and immutable, you must fight, and not withdraw from battle – this is the sense. Here fighting is not enjoined as a duty. For, Arjuna has already addressed himself to fight. But he remains immobilized due to grief and delusion. Therefore, the Lord removes the impediment in his path to the performance of his duty. Hence the term “Fight” is only a restatement of a given position and not an Original injunction.

150) Bashyam : Chapter 2 - Verse No. 18 Continues

यस्माद् एवं नित्यः अविक्रियः च आत्मा तस्माद् युध्यस्व युद्धाद् उपरमं मा कार्षीः
इत्यर्थः ।

yasmād ēvaṁ nityaḥ avikriyaḥ ca ātma tasmād yudhyasva, yuddhād uparamaṁ mā
kāṛṣīḥ iti arthaḥ.

I) 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) Do Duty, don't worry

e) Technical Problem

- Jnana Karma Samuchhaya Vadi in front
- May Misinterpretation of Gita.

f) Yuddhasva :

- May you fight
- Do Svadharma Anushtanam
- Do Karma Anushtanam
- Commandment to do Karma

g) In all Slokas, he has given Self knowledge

h) Do Karma and also Teaching

- Therefore Samuchhaya is Teaching
- Moksha Sadhanam = Jnana - Karma Samuchhaya

II) a) Yuddhasya - Appears to be a Commandment

- Imperative Mood = Commandment, then Samuchhaya

b) Yuddhasva = Seeming Commandment, it is not a Commandment

c) How to you know this?

- How Yuddhasva not a Commandment?

d) Before teaching, Arjuna has come to Battle field for fighting.

III) Gita :

धृतराष्ट्र उवाच ।
धर्मक्षेत्रे कुरुक्षेत्रे
समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव
किमकुर्वत सञ्जय ॥ १-१ ॥

dhṛtarāṣṭra uvāca
dharmākṣetre kurukṣetre
samavetā yuyutsavaḥ ।
māmakāḥ pāṇḍavāścaiva
kimakurvata sañjaya ||1-1||

Dhrtarastra said : O Sanjaya! What did my people and Pandavas do after having assembled in the holy land of Kuruksetra, eager to fight the battle?[Chapter 1 - Verse 1]

- a) Yuyuthsu = Desirous of fighting
= Yodhum Ichhu
- b) Before Gita Teaching Started, Arjuna came to the Battlefield for fighting, Commanded by his desire or Dharma Shastra
- c) Gita is not meant to make Arjuna fight
- d) Fight has Already come in Arjunas Mind, without Krishnas commandment
- e) Therefore, Gita does not have Karma Vidhi
- f) Gita has no Karma Vidhi.

g) What is Yuddhasva Vidhi?

- Arjuna wanted to withdraw from Duty, Baiksham Api, Dropped his Bow...

h) Gita :

गाण्डीवं स्त्रंसते हस्तत
त्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं
भ्रमतीव च मे मनः ॥ १-३० ॥

gāṇḍīvaṃ straṃsate hastāt
tvakcaiva paridahyate |
na ca śaknomyavasthātum
bhrāmatīva ca me manaḥ || 1-30 ||

The Gandiva-bow slips from my hand and my skin burns all over; I am also unable to stand and my mind is whirling round, as it were....[Chapter 1 - Verse 30]

i) Krishna :

- Don't withdrawal from Svadharma
- No Karma Vidhi in Gita

j) Withdrawal is negated by Krishna

IV) Yuddhat Uparamam Ma kashi :

a) Withdrawal from war, don't do

b) Negation of Withdrawal

- Not commandment for Action.

c) Gita Does not have karma Vidhi

d) Gita gives only Jnanam

e) Jnanat Eva Kaivalyam

- Technical Point

f) Don't withdrawal is the Jnanam, fight not commandment

151) Bashyam : Chapter 2 - Verse No. 18 Continues

न हि अत्र युद्धकर्तव्यता विधीयते । युद्धे प्रवृत्त एव हि असौ शोकमोहप्रतिबद्धः तूष्णीम्
आस्ते तस्य कर्तव्यप्रतिबन्धापनयनमात्रं भगवता क्रियते । तस्मात् 'युध्यस्व' इति
अनुवादमात्रं न विधिः ॥ १८ ॥

na hi atra yuddha-kartavyatā vidhīyatē | yuddhē pravṛtta ēva hi asau śōka-mōhapratibaddhaḥ
tūṣṇīm āstē | tasya kartavya-pratibandha-apanayanamātram bhagavatā
kriyatē | tasmād 'yudhyasva' iti anuvādamātram na vidhiḥ || 2-18 ||

l) If Karma Vidhi in Gita is as Part of Jnanam

a) If it is there, then Samuchhaya Vada will be correct

b) Even before Gita Teaching, Arjuna has come to do his Svadharma.

c) Gita not teaching Svadharma.

d) For Performance of his Duty there was an Obstacle

e) Aim of Arjuna :

- Not to get Moksha

II) What was the Obstacle?

a) Shokha, Mohau Pratibandaha Nivrutti was the Goal.

b) Sorrow, Delusion - 2 Obstacles

c) Arjuna remained Passive without doing his Duty “Tushnim Aste”

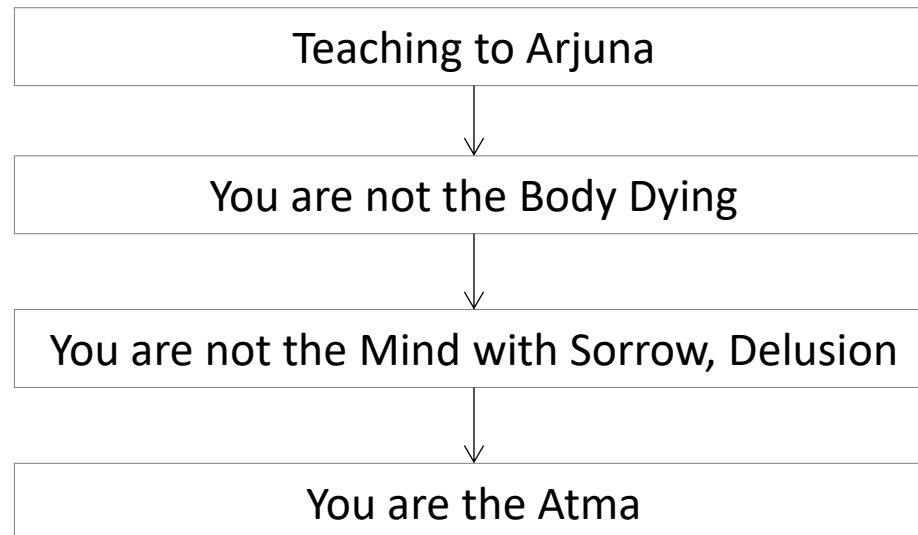
d) Aim of Krishna :

- Not to Make him perform Duty

e) But Shokha, Moha Apanayanam through Jnanam

f) Remove Sorrow, Delusion through Atma Jnanam was Main Purpose of Gita Teaching.

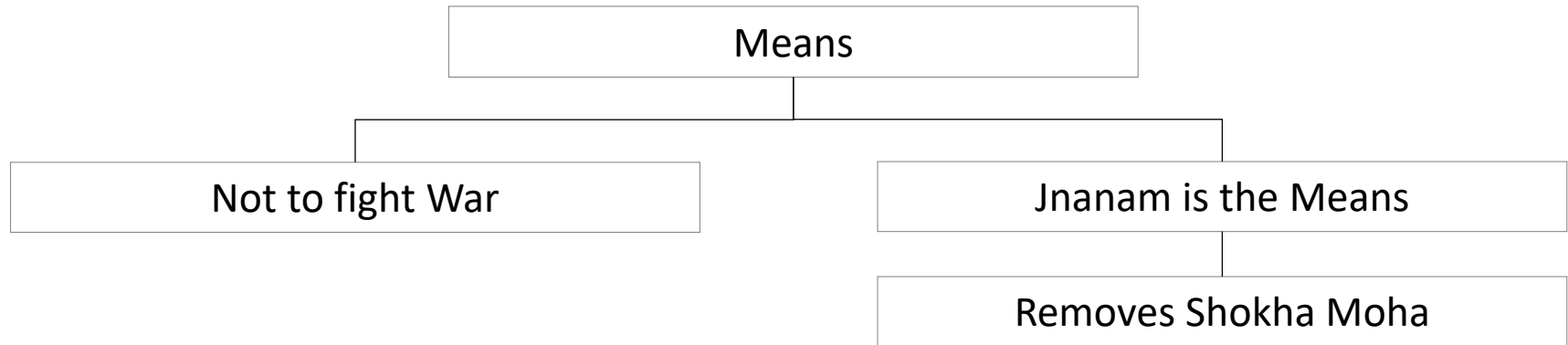
g)



h) For Obstructed Arjuna, who failed to do his Duty, Svadharma Due to Sorrow and Delusion, Krishna taught Atma Jnanam.

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

j)



k) As a Jnani, Arjuna fought not as Duty, but for Loka Sangraha

L) Yuddham - Moksha have no Connection

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

n) Therefore, Yuddhasyava, Seeming commandment, is merely stating the Obvious, already known thing.

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

p) Samuchhaya Vada can't be inserted in Verse 18

q) Essence of Gita Teaching is Jnana Matrena Moksha.

Revision : Chapter 2 - Verse 18 :

I) Atma Svarupam being taught to remove Shokha, Moha of Arjuna

II) Tasmāt Yudhyasva Bharata :

a) Not a Commandment to fight

b) Not a Karma Vidhi

III) Will Create a Problem for Shankara

a) Jnanam and Karma Vidhi = Samuchhaya

b) Here not Commandment to do Karma

c) Even before Gita Started, Arjuna had Decided to fight the War and Came to Battlefield.

d) Yuddha Vidhi is not required.

IV) What is Significance of the Commandment?

a) It is only to remove the Obstacle for the Commandment which has Already been given in the Dharma Shastra

b) Lesson :

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

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

d) Dharma Shastra Says do Svadharma

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

f) Once Samsara is removed Dharma Shastra Vidhi will continue for Lokasangratham, not as Moksha Sadhana

g) Significance of Yuddhasva :

- Is to remove Obstacle not do any Karma.

h) It is Dharma Shastra Anuvada, Reinstatement of Commandment which already exists in Dharma Shastram.

i) Does not Introduce new Commandment for Jnanam

V) Anvaya - Verse 18 :

- Nityaya Anashinaha Apramesyasya Sharirinaha (Different words describing one Atma)
- Ime Dehaha
- Antavantaha Uktaha
- Bodies are said to be Perishable
- Ena Bharatha Tasmata Yuddham.

शोकमोहादिसंसारकारणनिवृत्त्यर्थं गीताशास्त्रं, न प्रवर्तकं, इति एतस्य अर्थस्य साक्षिभूते ऋचौ (कठ. उ. 2.18-19) आनिनाय भगवान् । यत्तु मन्यसे 'युद्धे भीष्मादयः मया हन्यन्ते, अहम् एव तेषां हन्ता' इति एषा बुद्धिः मृषैव ते । कथम् ?

śōka-mōhādi-saṁsāra-kāraṇa-nivṛttyartham Gīta-śāstram na pravartakam iti, ētasya arthasya sāksi-bhūtē ṛcau [kaṭhōpaniṣat1-2-18,19] ānināya Bhagavān | yat tu manyasē 'yuddhē bhīṣmādayō mayāhanyantē; aham ēva tēṣām hantā' iti ēṣā buddhiḥ mṛṣā ēva tē | katham? –

The Lord has Cited two mantras (KU - 2.18.19) that testify to the fact that the Science of the Gita Purports to remove the cause of Transmigratory life consisting of grief, delusion etc., and not to compel anyone to initiate action of any kind. It tells Arjuna : Your notion that people like Bhishma are slain by you in battle - That you are their Slayer - is indeed false. How?

152) Introduction to Chapter 2 - Verse No. 19 : Starts

शोकमोहादिसंसारकारणनिवृत्त्यर्थं गीता- शास्त्रं न प्रवर्तकम् इति, एतस्य अर्थस्य साक्षि-
भूते ऋचौ आनिनाय भगवान् ।

śōka-mōhādi-saṁsāra-kāraṇa-nivṛttyartham Gīta-śāstraṁ na pravartakam iti, ētasya arthasya sākṣi-bhūtē
ṛcau [kaṭhōpaniṣat1-2-18,19] ānināya Bhagavān ।

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [1 - 2 - 18]

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 II 19 II

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]

I) Atma is Akarta, neither does Action or Object of anyone's action

II) Argument for Previous Conclusion :

a) No Karma Vidhi in Gita Shastram

b) Yuddasva not a Vidhi it is Re-statement of Dharma Shastra Vidhi.

c) Gita Does not have Karma Vidhi

d) Argument No. 1 :

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

e) Argument No. 2 :

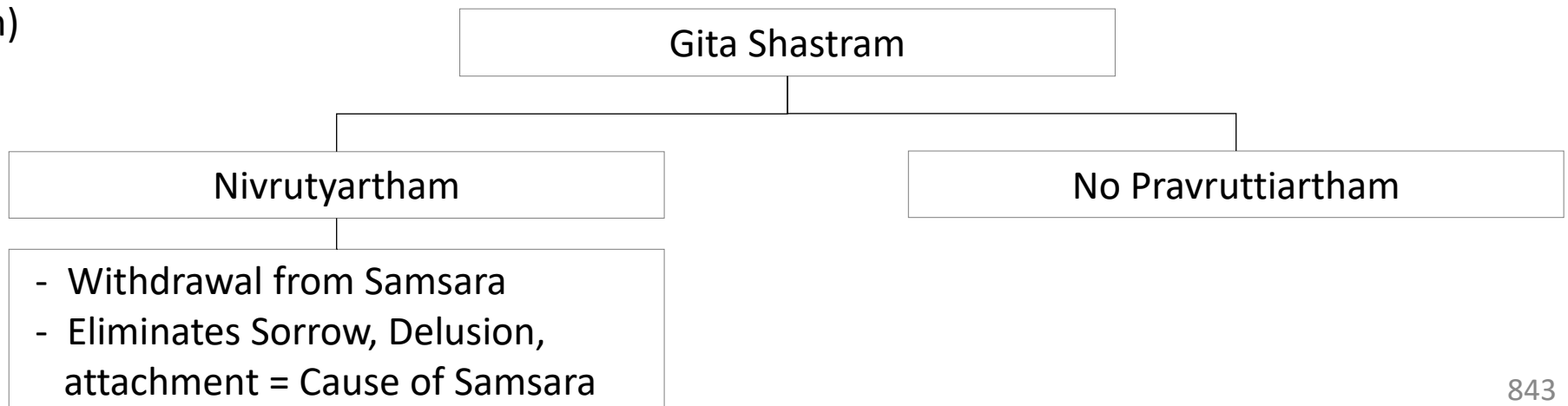
- **Since Gita Reveals Atma is Akarta, Teaching can't be Karma.**

f) Karma Vidhi Signifies Kartrutvam

- Teaching = Akartrutvam, Diagonally Opposite.

g) Akartrutvam - Verse Kartrutvam

h)

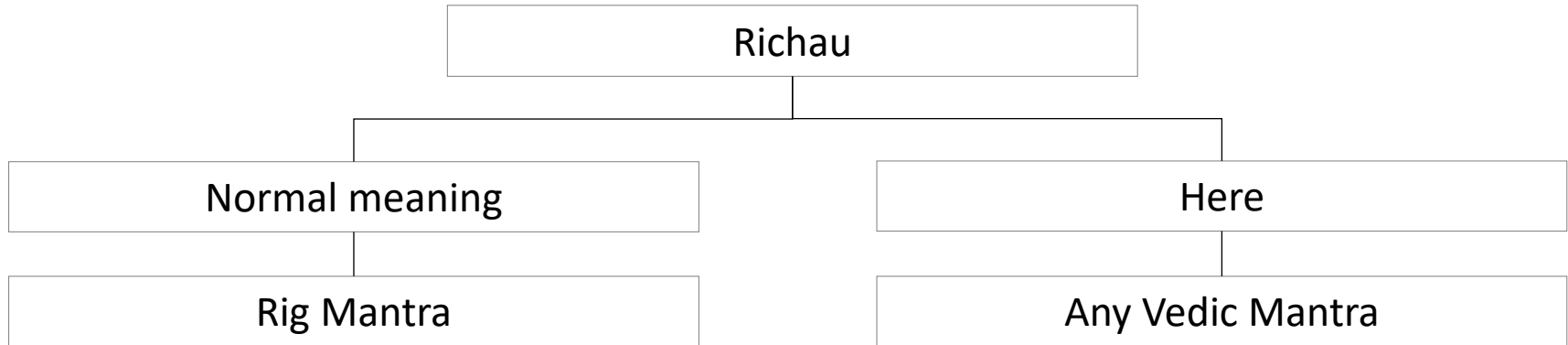


i) Gita Does not ask one to do Karma

- Na Pravartakam, only Nivrutyartam Bavati.

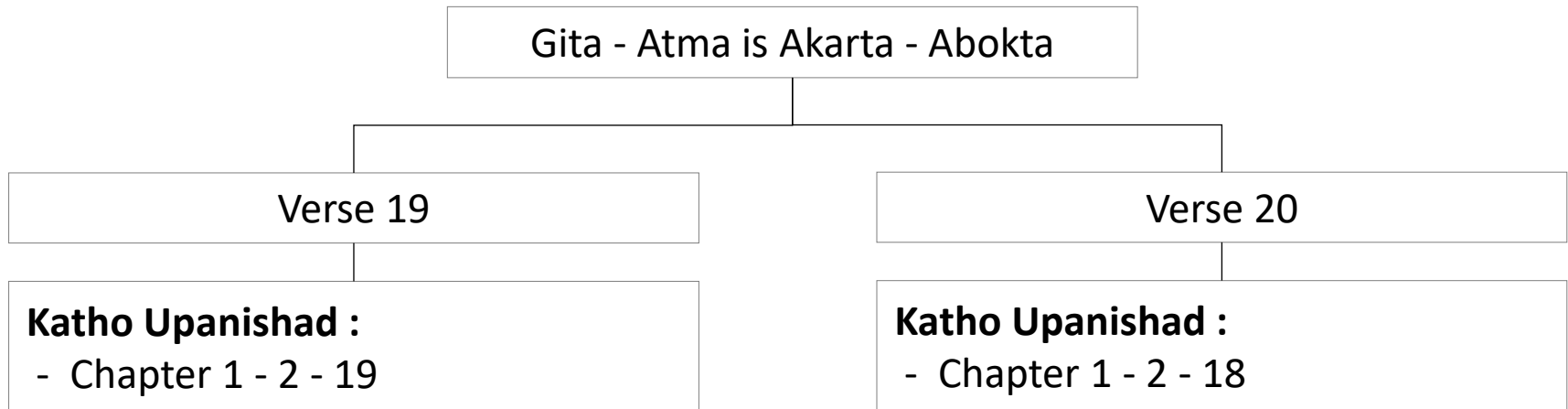
j) As a Validation of this conclusion, no Karma is taught.

k)



L) 2 Quotations given in Gita to Conclude no Karma is Taught in Gita.

III)

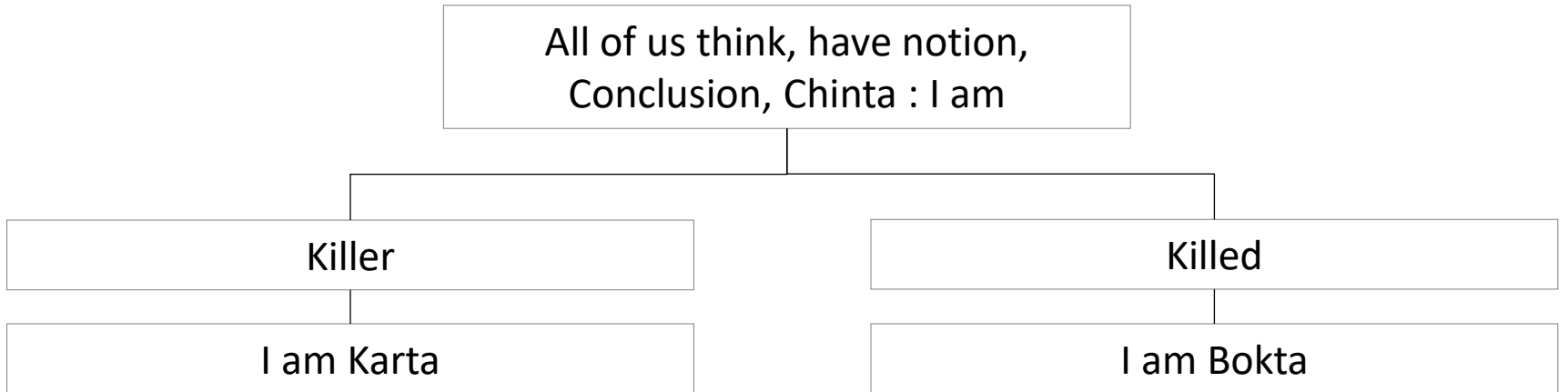


153) Introduction to Chapter 2 - Verse No. 19 : Continues

यत् तु मन्यसे युद्धे भीष्मादयो मया हन्यन्ते अहम् एव तेषां हन्ता इति एषा बुद्धिः
मृषा एव ते। कथम्-

yat tu manyasē 'yuddhē bhīṣmādayō mayāhanyantē; aham ēva tēṣāṁ hantā' iti ēṣā buddhiḥ
mr̥ṣā ēva tē | katham? -

I)



a) Mrisha - These are false notions in the Buddhi

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

II) I Singular = Self

= Atma

= Dehi

- Vethi, Janathi
- Look Upon, Consider oneself to be a Killer, or Killed.

III) Gita :

- **You are Akarta, Teaching Abokta.**

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]

I) Paraphrase of Katho Upanishad :

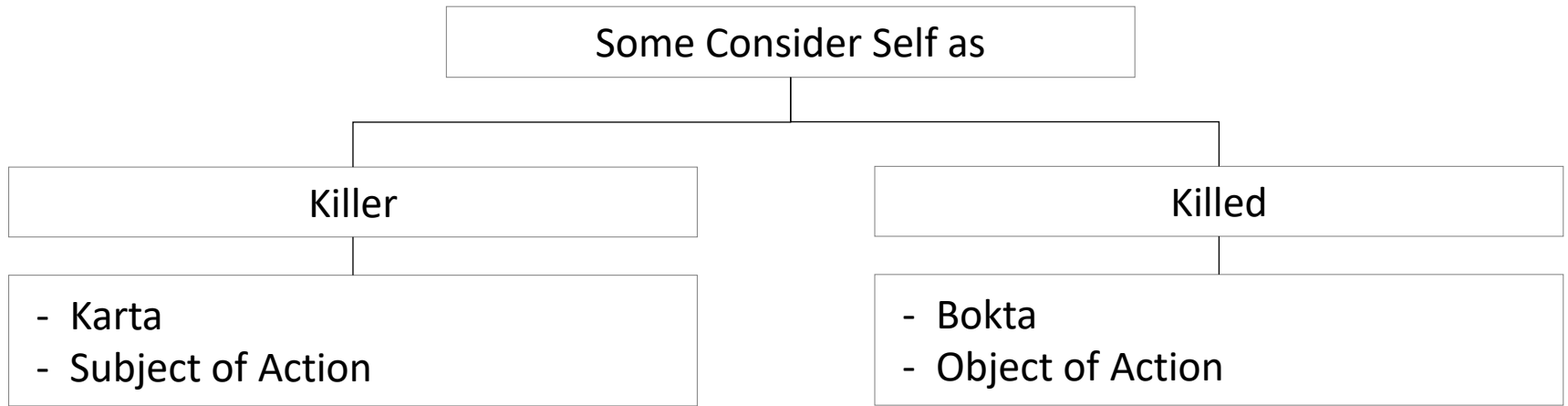
हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

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

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

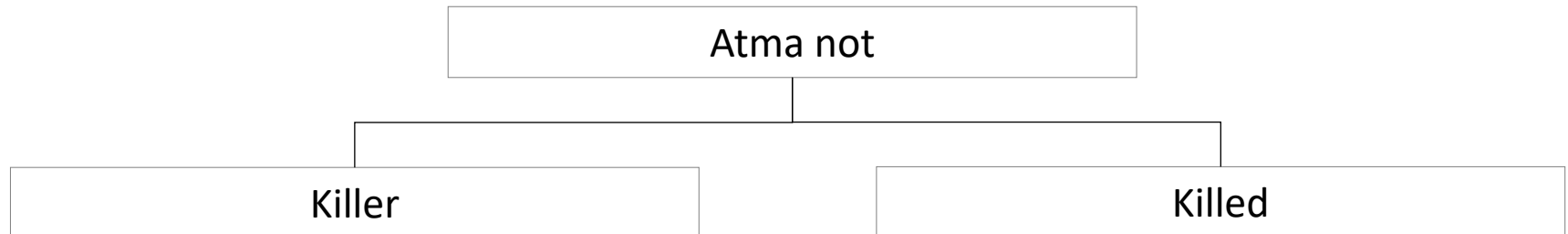
If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [1 - 2 - 19]

a)



b) Both Do not know the truth

c)



य एनम् इति ॥ यः एनं प्रकृतं देहिनं वेत्ति विजानाति हन्तारं हननक्रियायाः कर्तारं, यः
च एनम् अन्यः मन्यते हतं देहहननेन 'हतः अहम्' इति हननक्रियायाः कर्मभूतं, तौ उभौ न
विजानीतः न ज्ञातवन्तौ अविवेकेन आत्मानम् । 'हन्ता अहम्', 'हतः अस्मि अहम्' इति देहहननेन
आत्मानम् अहंप्रत्ययविषयं यौ विजानीतः तौ आत्मस्वरूपानभिज्ञौ इत्यर्थः । यस्मात् न अयम्
आत्मा हन्ति न हननक्रियायाः कर्ता भवति, न हन्यते न च कर्म भवति इत्यर्थः, अविक्रियत्वात् ॥

ya ēnam prakṛtaṁ dēhinaṁ vētti jānāti hantāraṁ hanana-kriyāyāḥ kartāraṁ, yaḥ ca ēnam-anyō
manyatē hataṁ dēha-hananēna 'hataḥ aham' iti hanana-kriyāyāḥ karmabhūtam । tau ubhau na
vijānītō na jñātavantau avivēkēna ātmānam ahaṁ-pratyaya-viṣayam । 'hantā aham, hataḥ asmi aham'
iti dēha-hananēna ātmānaṁ yau vijānītaḥ tau ātmasvarūpānabhiññau iti arthaḥ । Yasmāt na ayam
ātma hanti na hanana-kriyāyāḥ kartā bhavati, na hanyatē na ca karma bhavatiiti arthaḥ, avikriyatvāt ॥ 2-19 ॥

He who takes the embodied Self in question for the Slayer or the Agent of the action of Slaying and he who deems it the Slain or the Object of that Action, Crying out "I am Slain" when the body is Slain – Both these do not know aright the Self due to their lack of discrimination. The Sense is that both these are ignorant of the Proper nature of the Self, because this Self is neither the Agent nor the Object of the action of Slaying. The reason is that the Self is immutable.

155) Bashyam : Chapter 2 - Verse No. 19 Starts

य एनम् प्रकृतं देहिनं वेत्ति जानाति हन्तारं हननक्रियायाः कर्तारम्, यः च एनम्
अन्यो मन्यते हतं देहहननेन 'हतः अहम् इति' हननक्रियायाः कर्मभूतम्।

ya ēnam prakṛtaṁ dēhinam vētti jānāti hantāraṁ hanana-kriyāyāḥ kartāram, yaḥ ca ēnam-
anyō manyatē hataṁ dēha-hananēna 'hataḥ aham' iti hanana-kriyāyāḥ karmabhūtam ।

I) One Blunder :

- Some consider Atma to be Doer of Action, Killer, Karta.

II) 2nd Blunder :

- Some Look at themselves as Object of killing, Killed Bokta.

III) When body Dies in Battle or in ICU, they Look at themselves to be Killed

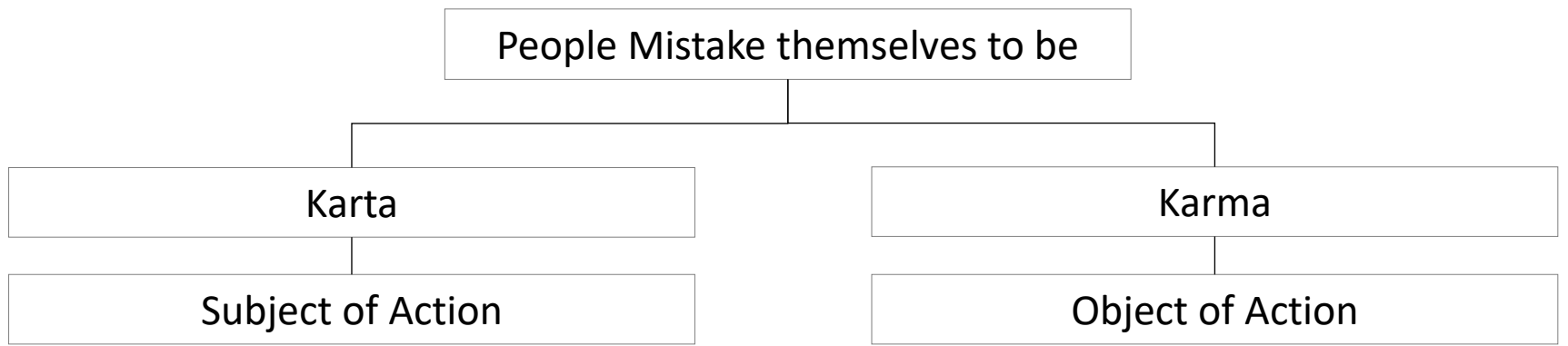
- Hahaha Aham
- I am Killed by Cancer
- I am Object of Dying Action, Hanana Kriyaha.

Karma Butam



Here = Object of Action (Grammar)

IV)



156) Bashyam : Chapter 2 - Verse No. 19 Continues

तौ उभौ न विजानीतो न ज्ञातवन्तौ अविवेकेन आत्मानम् अहम्प्रत्ययविषयम्।
'हन्ता अहं हतः अस्मि अहम्' इति देहहननेन आत्मानं यौ विजानीतः तौ आत्मस्वरूपानभिज्ञौ
इत्यर्थः ।

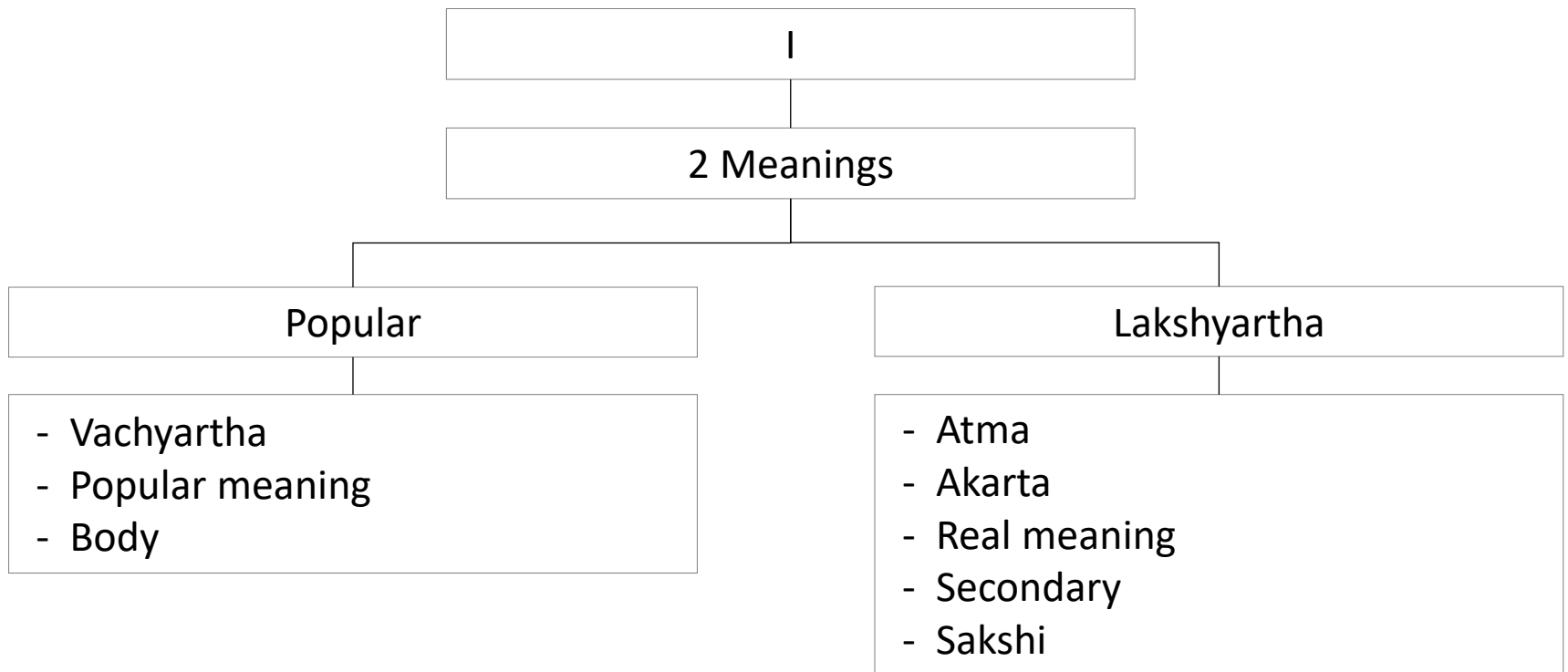
tau ubhau na vijānītō na jñātavantau avivēkēna ātmānam aham-pratyaya-viṣayam | 'hantā aham,
hataḥ asmi aham' iti dēha-hananēna ātmānam yau vijānītaḥ tau ātmasvarūpānabhijñau
iti arthaḥ.

I) Vijanitaha - Na Jnanata Vantou

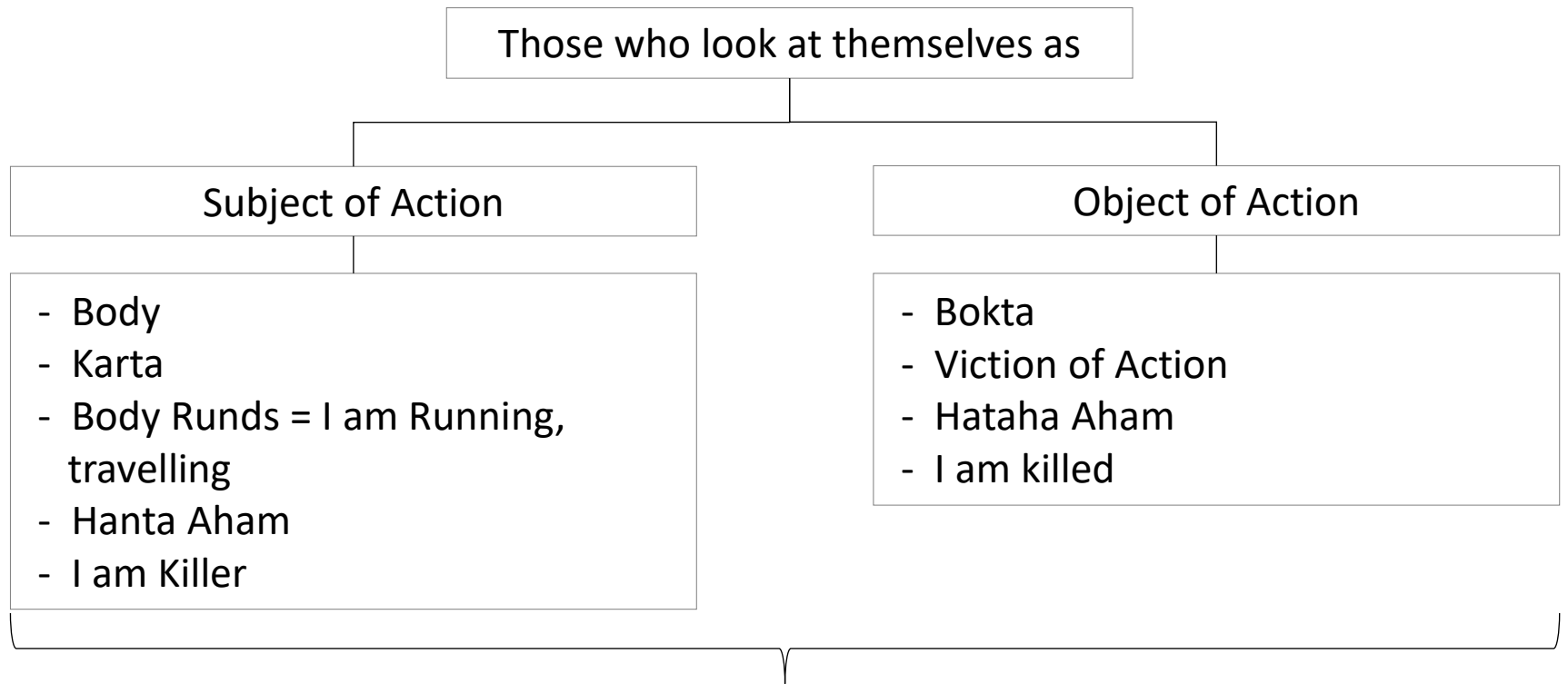
a) Both do not know meaning of the word - Aham i

b) Aham Pratyaya Vishayam Na Vijanitaha.

c)



d)

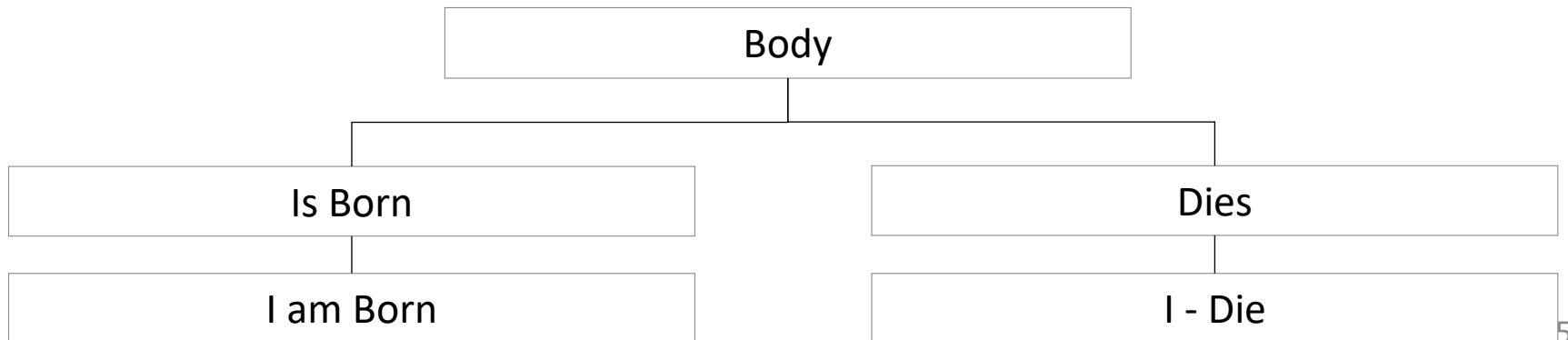


Both don't know Atma, Real I Akarta, Abokta, Apramata I

e) I Equated to body

- Body Events taken as their events.

c)



g) Atma Svarupa Anabignou (Ignorant of Real I)

- Dont know Real meaning of i

h) I am not Part, Product, Property of Body.

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

j) What is Real Nature of I

157) Bashyam : Chapter 2 - Verse No. 19 Continues

यस्माद् न अयम् आत्मा हन्ति न हनन- क्रियायाः कर्ता भवति, न हन्यते न च कर्म
भवति इत्यर्थः अविक्रियत्वात् ॥ १९ ॥

Yasmāt na ayam ātma hanti na hanana-kriyāyāḥ kartā bhavati, na hanyatē na ca karma
bhavatiiti arthaḥ, avikriyatvāt ॥ 2-19 ॥

I) Ayam Atma Na Hanti :

- This Atma is Akarta, Doesn't Kill, Not Doer of any Action.

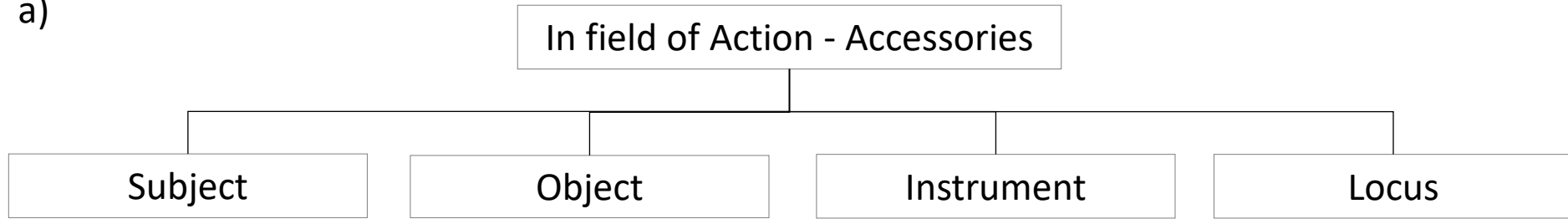
II) Hanti = Upalakshana for all Actions

III) Na Hanyate – Na Cha Karma Bavati

- Not Object of Action.

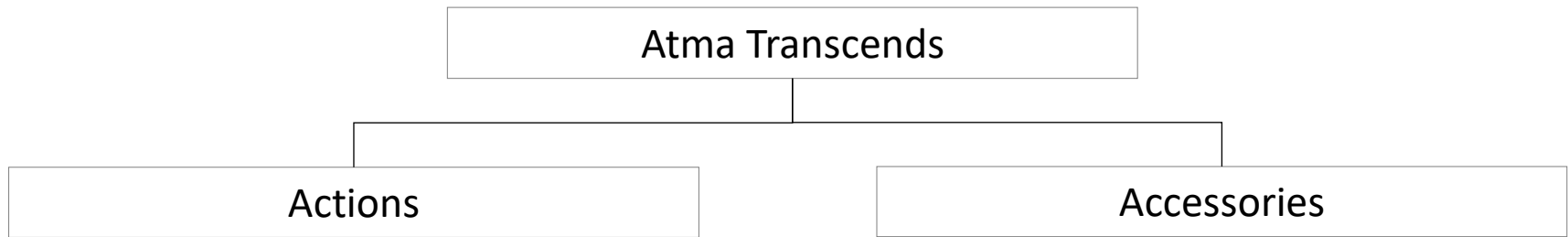
IV) Atma not Karakam (Technical)

a)

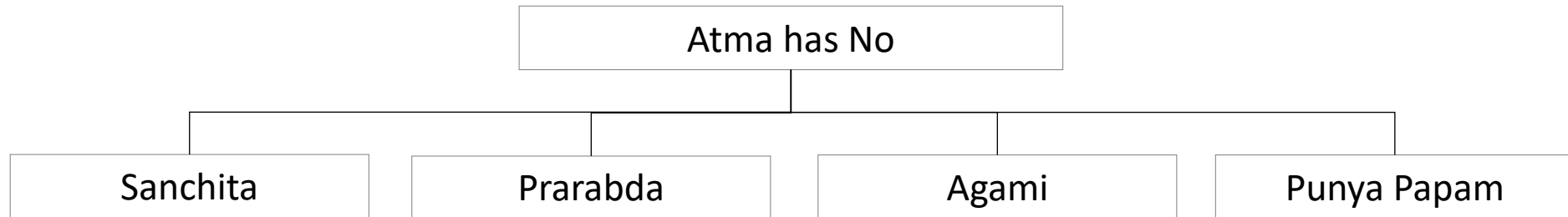


b) Atma not one of the Accessories of Action

c)



d)



e) Going to Astrologer means confusion, Prarabda Victim.

V) Why Atma is Akarta, Abokta?

- It is free from all Modifications.

a) Can Enter into Verse 20 - Smoothly which Says

b) Atma is free from 6 Modifications, Shad Vikara

c) Avikriyatvat = Airport

d) Therefore, Atma is not Karta, Bokta.

VI) Anvaya - Verse 19 :

- Yaha, Enam, Hantaram vethi, Yaha Cha Enam, Hatam Manyate, Tau Ubau Na Vijanitaha (Verb).
- Ayam Na Hanti, Ayam Na Hanyate.

158) Introduction to Chapter 2 - Verse No. 20 : Starts

कथम् अविक्रिय आत्मा इति द्वितीयो मन्त्रः-

katham avikriya ātma iti dvitīyōmantraḥ –

The Second Mantra (from Katho Upanishad). Explains how the Self is immutable.

I) 2 Verses - Cause - Effect

II)

Verse 20	Verse 19
Atma is Changeless	Therefore Atma is not an Agent, Akarta

III) Atma is not an agent because Atma is Changeless

IV) How do you Say Atma is Changeless?

- This Idea in 2nd Mantra Borrowed from Katho Upanishad - Chapter 1 - 2 - 18, here Chapter 2 - Verse 20.

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

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

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

Gist :

I) Atma is free from Shad (6) Vikaras

- 2nd Line - 5 Negated

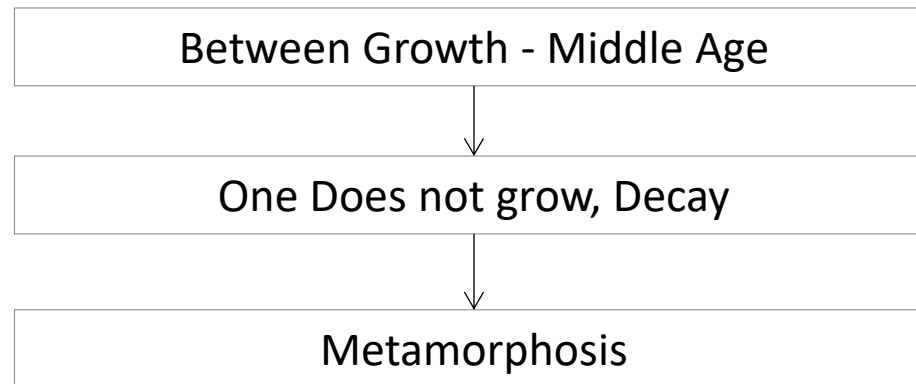
a) Ajaha - Negation of Janma - Najayate (No Birth)

b) Nityaha - Maranam - Na Mriyate (No Death)

c) Sashvate - Apakshiyate (No Decay)

d) Puranaha - Vardate - Vruddhi (No Growth)

e) Na Hanyate Hanyamane - Viparinamate (No Change)



f) 6th :

- Na Asti - No temporary Existence
- Negated to show Atma has permanent existence

II) Shad Vikara Rahita Atma

- Therefore Akarta, Abokta Atma.

न जायते इति ॥ न जायते न उत्पद्यते, जनिलक्षणा वस्तुविक्रिया न आत्मनः विद्यते इत्यर्थः । तथा न म्रियते वा । वाशब्दः चार्थे । न म्रियते च इति अन्त्या विनाशलक्षणा विक्रिया प्रतिषिद्ध्यते । कदाचित् शब्दः सर्वविक्रियाप्रतिषेधैः सम्बद्ध्यते — न कदाचित् जायते, न कदाचित् म्रियते, इत्येवम् । यस्मात् अयम् आत्मा भूत्वा भवनक्रियाम् अनुभूय पश्चात् अभविता अभावं गन्ता न भूयः पुनः, तस्मात् न म्रियते । यो हि भूत्वा न भविता स म्रियते इति उच्यते लोके । वाशब्दात् नशब्दाच्च अयम् आत्मा अभूत्वा वा भविता देहवत् न भूयः पुनः । तस्मात् न जायते । यो हि अभूत्वा भविता स जायते इति उच्यते । नैवम् आत्मा । अतः न जायते । यस्मात् एवं तस्मात् अजः । यस्मात् न म्रियते तस्मात् नित्यः च ।

na jāyatē na utpadyatē, jani-lakṣaṇā vastu-vikriyā na ātmanō vidyatē ityarthah | na mriyatē vā | vā-śabdaḥ ca arthē | na mriyatē ca iti antyāvināśa-lakṣaṇā vikriyā pratiṣidhyatē | Kadācit śabdaḥ sarva-vikriyā-pratiṣēdhaiḥ sambadhyatē ‘na kadācid jāyatē, na kadācidmriyatē’ iti ēvam | Yasmād ayam ātma bhūtvā bhavana-kriyām anubhūya paścād abhavitā abhāvaṁ gantā na bhūyaḥ punaḥ tasmād namriyatē | ‘yō hi bhūtvā na bhavitā sa mriyatē’ iti ucyatē lōkē | vā-śabdād na-śabdāt ca ayam ātma abhūtvā bhavitā vā dēhavad na bhūyaḥ punaḥ | tasmād na jāyatē | ‘yō hi abhūtvā bhavitā sa jāyatē’ iti ucyatē | na ēvam ātma | atō na jāyatē | yasmād ēvaṁ tasmād ajaḥ, yasmād na mriyatē tasmān nityaḥ ca |

This Self is not born i.e., It does not come into being. The Sense is that the transformation of things known as birth does not happen to the Self. Similarly it does not die either. ‘Either’, Va, has the Sense of ‘and’.

And It does not die. The final transformation known as destruction is negated of the Self. The Phrase “At any time” (Kadacit) is associated with the negation of all transformation. It means : at no time whatsoever is it born, at no time whatsoever does it die and so on. Because, having been, i.e. having experienced the State of being, this Self does not again reach the State of Non-being. Therefore, it does not die. In the world one who, having been, Ceases to be, is said to die. Due to the force of words “Either” and “not”, it follows also that the Self, having ceased to be, does not again come into being, like the Body. Therefore “it is not born”. That which, having been Non-existent, comes into being, it said to be born. The Self is not an entity like that. Hence it is not born. Since, it is such, therefore, it is unborn. Since it does not die, therefore, it is eternal also.

160) Bashyam : Chapter 2 - Verse No. 20 Starts

न जायते न उत्पद्यते जनिलक्षणा वस्तुविक्रिया न आत्मनो विद्यते इत्यर्थः । न म्रियते वा ।
वाशब्दः चार्थे ।

na jāyatē na utpadyatē, jani-lakṣaṇā vastu-vikriyā na ātmanō vidyatē ityarthah |
na mriyatē vā | vā-śabdaḥ ca arthē |

I) Na Jayate = Na Utpadyate

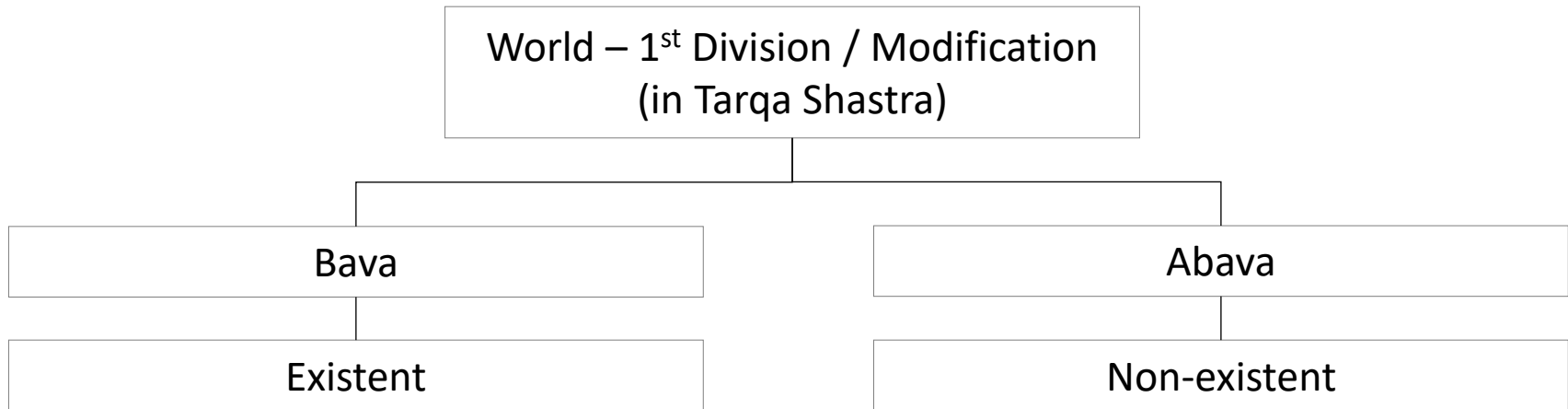
- Atma is not born
- Atma has no “Janihi”, Birth, 1st Modification, Vastu Vikara, Bava Vikara.

II) Atma does not possess birth

III) Technically :

- Modifications are called Bava Vikara.

a)



b) No Modification possible in Abava – Non-existent thing

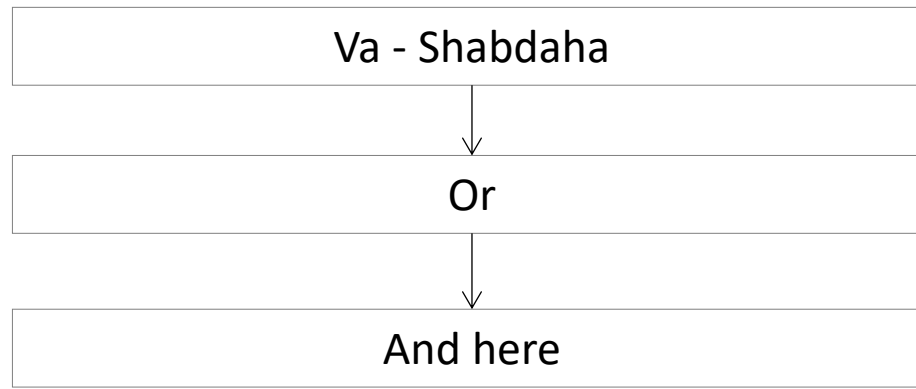
c) Vikara always Bava Vikara, Modifications of an existent entity.

d) Atma has no Birth

IV) Na Mriyate Va :

- Atma does not have final Modification called Death also
- Marana Lakshana Vastu Vikriya Api
- Bava Vikara Api Nasti.

V)



a) Does not have Birth or Death, Birth and Death here.

b) Cha iti Arthe

Cha = And

c) Atma has no Birth - Death.

161) Bashyam : Chapter 2 - Verse No. 20 Continues

न म्रियते च इति अन्त्या विनाशलक्षणा विक्रिया प्रतिषिध्यते ।

na mriyatē ca iti antyāvināśa-lakṣaṇā vikriyā pratiṣidhyatē |

I) Na Mriyate :

- Atma does not Die

a) Final Modification, Antya Vikriya negated, Vinasha Lakshana

b) See Death as a form of Modification, remove fear of death.

- c) Death not finality of everything
- d) Death = Change in lifestyle
- e) Grandfather, remains in Invisible, Radical Version.
 - All Continue - Death is Vikara, Modification.
- f) Vinasha Lakshana Vikriya Pratishidyate

162) Bashyam : Chapter 2 - Verse No. 20 Continues

कदाचिद् शब्दः सर्वविक्रियाप्रतिषेधैः सम्बध्यते न कदाचिद् जायते, न कदाचिद् म्रियते, इति एवम्।

Kadācit śabdaḥ sarva-vikriyā-pratiṣēdhaiḥ sambadhyatē 'na kadācid jāyatē, na kadācidmriyatē' iti ēvam ।

I) Kadachitu = At anytime

- Verb = Na Jayate... Not born Die, Grow, Change, Decay at any time

II) It is Permanent Nature of Atma

III) Sarva Vikriya Pratishedaihi :

- With negation of each Modification, should be connected with Nisheda.

IV) How to do that?

- Na Kadachitu (at anytime) Jayate, Mriyate, Vardhate, Apakshiyate.

163) Bashyam : Chapter 2 - Verse No. 20 Continues

यस्माद् अयम् आत्मा भूत्वा भवनक्रियाम् अनुभूय पश्चाद् अभविता अभावं गन्ता न भूयः
पुनः तस्माद् न म्रियते ।

Yasmād ayam ātma bhūtvā bhavana-kriyām anubhūya paścād abhavitā abhāvaṁ gantā
na bhūyaḥ punaḥ tasmād namriyatē ।

2nd Line of Shloka

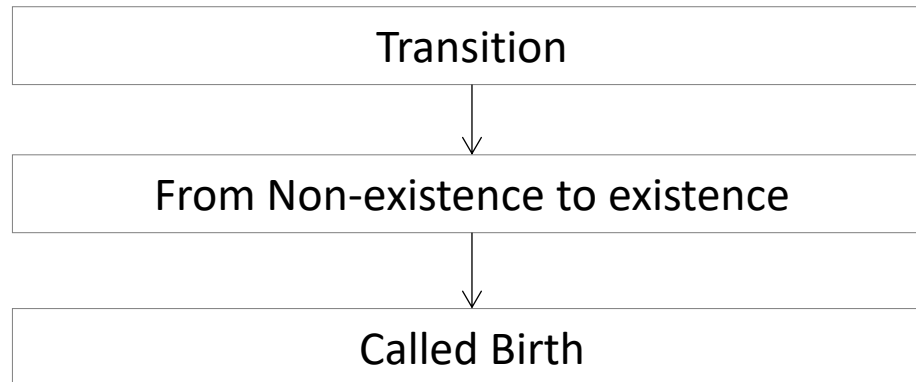
I) It is explanation of 1st line

- It is Definition of Birth, Death and negates both

a) Birth - Definition conventional :

- When somebody is Non-existent and at a Particular time, comes to existent, it is called birth.

b)



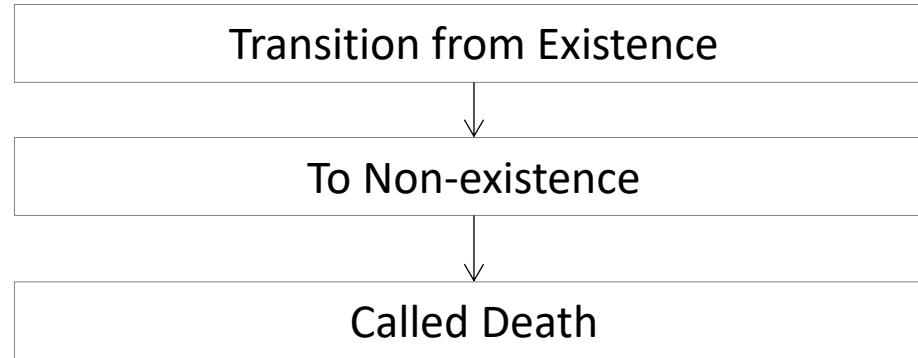
c) Till Yesterday, no Body, today Baby is born

d) Birth = Non-existence to existence

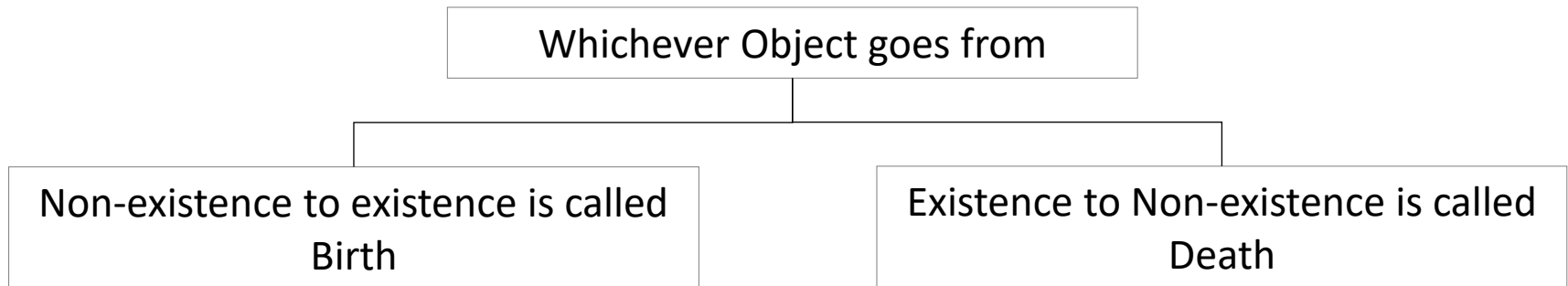
e) Dont go to Sat Karya, Asat Karya Vada

f) Death :

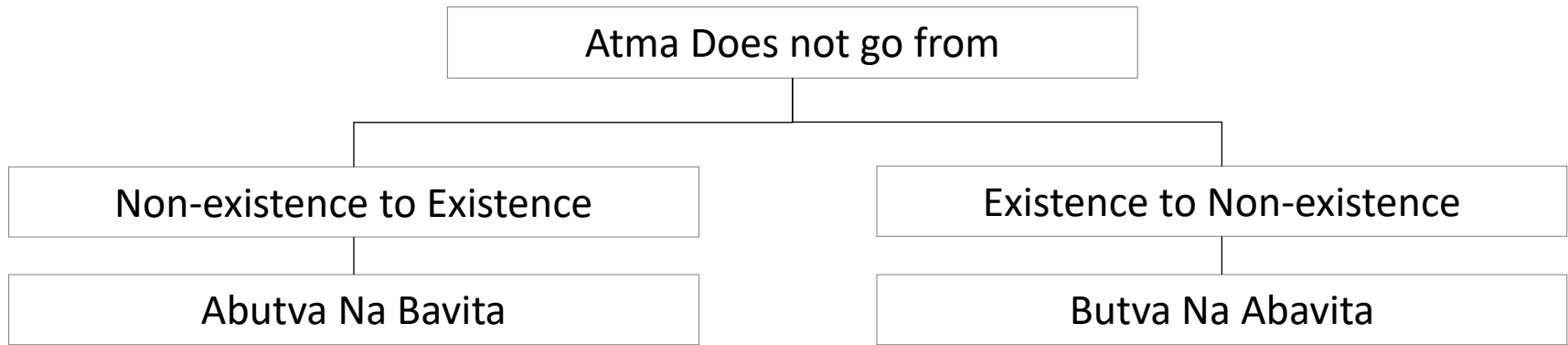
- Reverse Process.



g)



h)



Revision : Chapter 2 - Verse 20 - Topic 4 :

1) Important, Significant Verse, Reveals changeless nature of Atma, Nirvikara Svarupaha, Avikriya Svarupa

a) All Modifications of worldly Objects are not there in Atma

b) Shad Bava Vikara - 6 fold Modifications of existent things in the world.

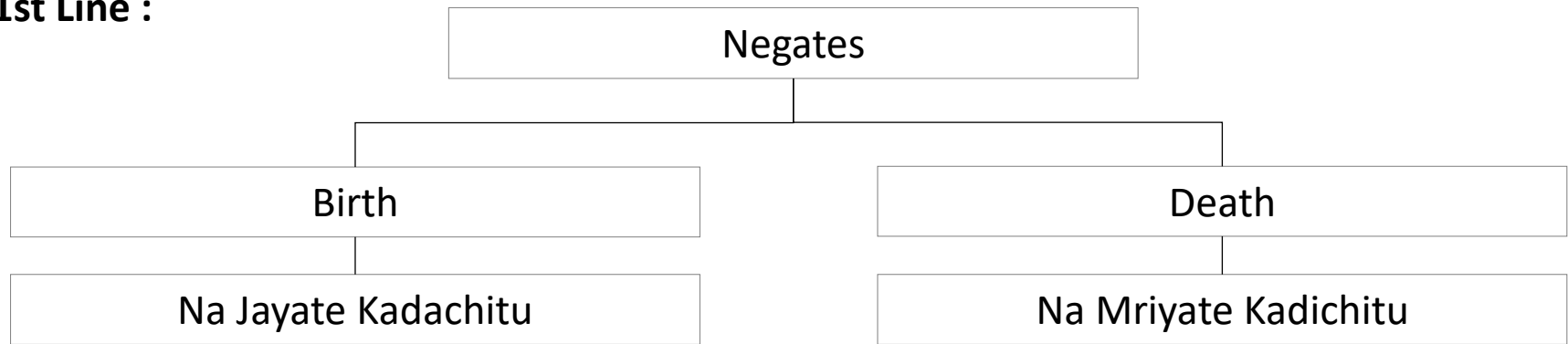
c)

Asti	Jayate	Vardate
Temporarily Exists	Subject to Birth	Growth

Change	Decay	Death
Viparinamate	Apakshiyate	Vinashyati

d) All 6 Negated in Atma.

e) 1st Line :



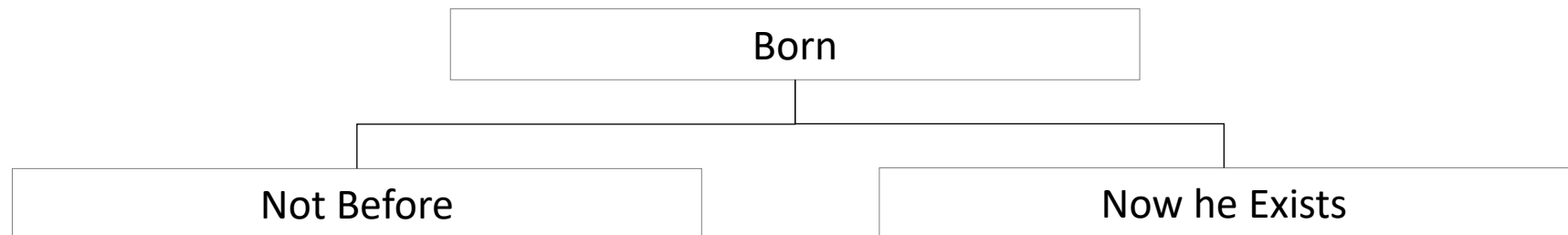
II) Now 2nd Quarter

a) Nayam Butva Bavita Va Na Buyaha

b) What is reason for Absence of Birth - Death

c) Birth = Transition of an Object from the Non-existent State to existent State

- Conventional Definition
- Not Sat / Asat Karya Vada.



d) Death :

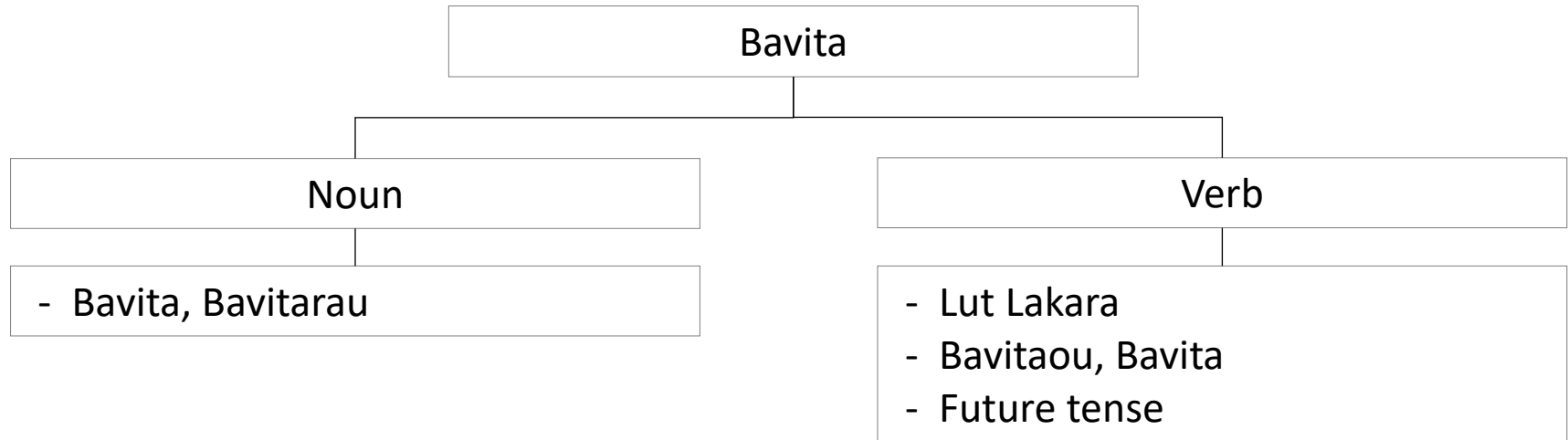
- Transition from Existence to Non-existence.

e)

Abutva	Bavita
Being Non-existent	Comes to Existence

Born Entity

f)



g) Noun Taken here :

- Butva Abutva Bavita = Birth.

h) Death :

Butva	Abavita
Existent	Becomes Non-existent

III) Yaha Abutva Bavita Saha Jayate

- Yaha Butva Abavita Saha Mriyate...

IV) 2nd Line Negates both Birth, Death process for Atma

V) Therefore Atma is free from Birth - Death

a) 1st Death Taken and Negated Nayam Butva Abavita

- Whoever is Non-existent and becomes Non-existent is Subject to Death.

b) Atma is Butva Abavita iti Na

c) This Atma Butva = Bavana Kriyam Abuya, after enjoying existence, Paschat Abavati, thereafter it becomes Non-existent, Abavam Gautha

d) iti, Na = This Condition is not there

e) Atma Does not Die.

164) Bashyam : Chapter 2 - Verse No. 20 Continues

यो हि भूत्वा न भविता स म्रियते इति उच्यते लोके ।

‘yō hi bhūtvā na bhavitā sa mriyatē’ iti ucyatē lōkē ।

I) This definition of Death is based on Conventional Opinion of the world

a) Yaha Hi Butva Na Bavita :

- What was Saha Mriyate existent becomes Non-existent, is said to be Death Conventionally.

b) This Conventional Definition is not applicable to Atma, therefore Atma is not Subject to Death.

c) Atma is eternal

d) Connect to 1st Quarter like this

165) Bashyam : Chapter 2 - Verse No. 20 Continues

वाशब्दाद् नशब्दात् च अयम् आत्मा अभूत्वा भविता वा देहवद् न भूयः पुनः तस्माद्
न जायते ।

vā-śabdād na-śabdāt ca ayam ātma abhūtvā bhavitā vā dēhavad na bhūyaḥ punaḥ |
tasmād na jāyatē |

I) Va Na Buyaha :

a) Va :

- Reverse process.

b) Na :

- Negation of reverse process

c) Butva Abavita :

- Existence to Non-existence – 1st

d) Reverse :

- Abutva Bavita
- Non-existence to existence negated
- Atma is not born

e) Example :

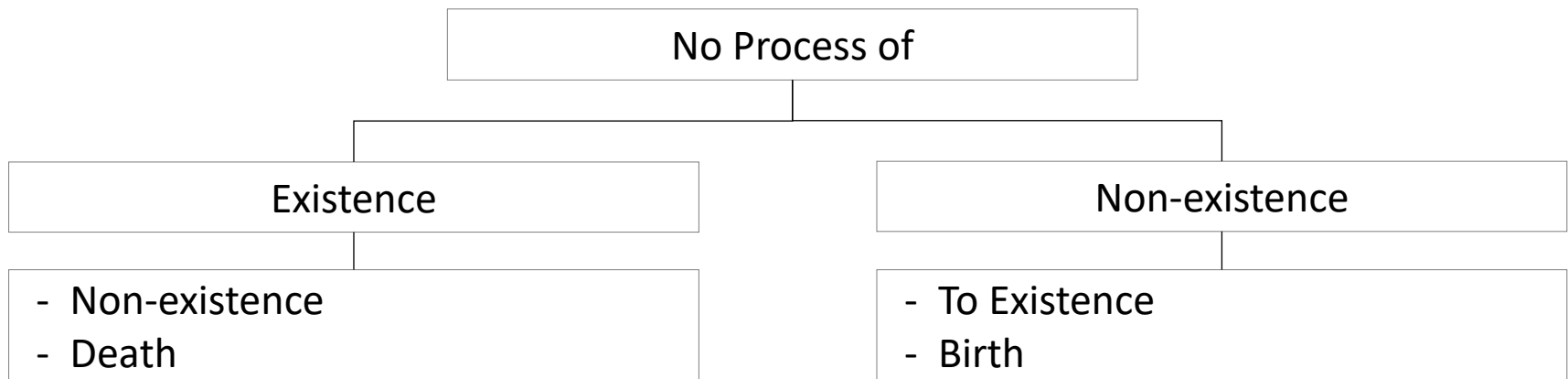
- Body - Unlike Example
- Body – Remains Nonexistent for sometime and is born
- Unlike that, Atma is not Non-existence coming to Existence later.

f) Buyaha = Punaha

g) Atma Doesn't have Birth also

h) Atma is eternal

- It Doesn't have Journey of Birth - Death Cycle.



I) Eternally Existent, therefore, Na Jayate, Na Mriyate

166) Bashyam : Chapter 2 - Verse No. 20 Continues

यो हि अभूत्वा भविता स जायते इति उच्यते, न एवम् आत्मा अतो न जायते ।

‘yō hi abhūtvā bhavitā sa jāyatē’ iti ucyatē | na ēvam ātma | atō na jāyatē |

Shankara general Convention :

I) If there is Non-existent, becomes existent, it is said to be born.

II) Atma doesn't have such a Condition of Birth, Appearing, emerging thing, hence not born.

167) Bashyam : Chapter 2 - Verse No. 20 Continues

यस्माद् एवं तस्माद् अजः, यस्माद् न म्रियते तस्माद् तस्माद् नित्यः च ।

yasmād ēvaṁ tasmād ajaḥ, yasmād na mriyatē tasmān nityaḥ ca |

I) Because of negation of 2nd Process - Birth

II) Therefore Atma is Birthless

- Therefore Atma is eternal

III) Commentary on 3rd Quarter

- Ajoh Nitya Sashvataha

IV) Problem in the Verse :

a) Process of Death and Birth negated 3 times in this Verse for one Atma in one Verse.

b) Birth death negation – 1st Quarter

- Na Jayate - Na Mriyathe

c) Nayam Butva Bavita Va

- Na Buyaha = Birth - Death negation

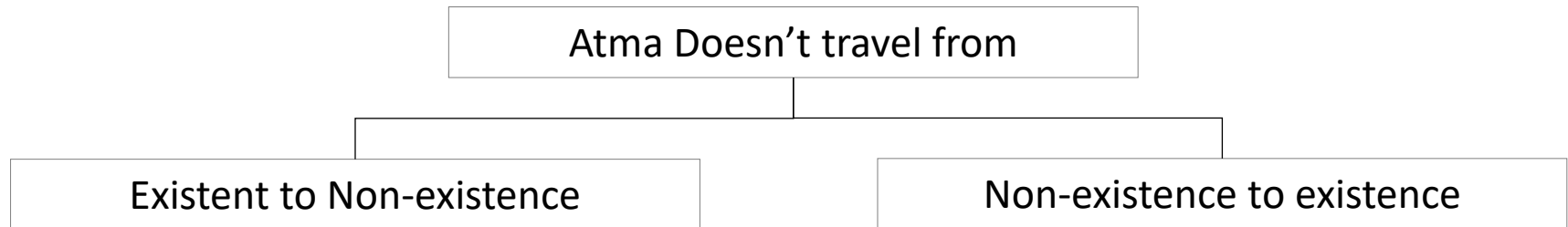
d) Ajaha - Nityaha - Birth - Death negation

e) Why 3 times negation

V) a) 1st Negation :

- Pratingya negation, proposition method of Nyaya Shastra.

b) 2nd Quarter - Hetu - Reasoning

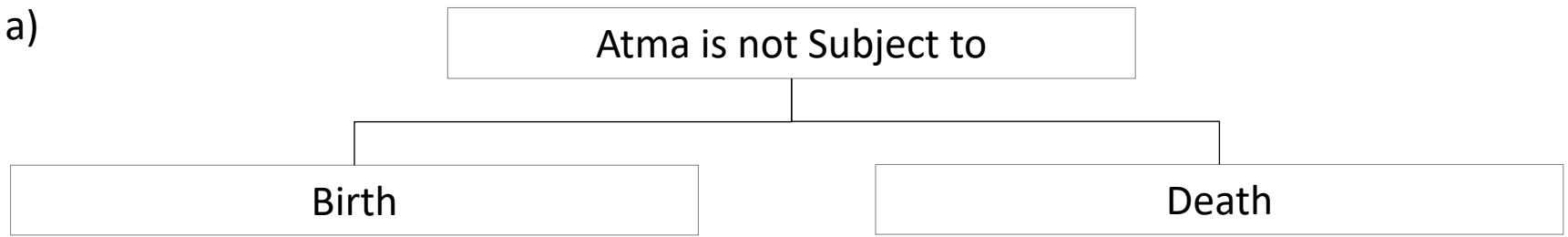


c) 3rd Quarter

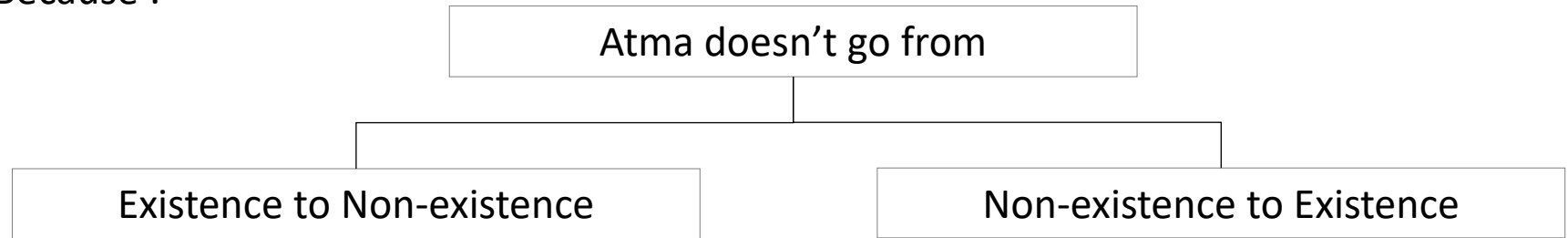
- Nigamana Nisheda conclusion.

d) Krishna not committing Mistake.

VI) a)



b) Because :



c) Therefore Atma is not Subject to Birth - Death

d) Ajaha - Nityaha = Nigamanam.

यद्यपि आद्यन्तयोः विक्रिययोः प्रतिषेधे सर्वाः विक्रियाः प्रतिषिद्धाः भवन्ति, तथापि मध्यभाविनीनां विक्रियाणां स्वशब्दैः एव तदर्थैः प्रतिषेधः कर्तव्यः इति अनुक्तानाम् अपि यौवनादिसमस्तविक्रियाणां प्रतिषेधः यथा स्यात् इत्याह शाश्वतः इत्यादिना । शाश्वतः इति अपक्षयलक्षणा विक्रिया प्रतिषिद्ध्यते । शश्वद्भवः शाश्वतः । न अपक्षीयते स्वरूपेण, निरवयवत्वात् । निर्गुणत्वात् च नापि गुणक्षयेण अपक्षयः । अपक्षयविपरीता अपि वृद्धिलक्षणा विक्रिया प्रतिषिद्ध्यते पुराणः इति । यो हि अवयवागमेन उपचीयते स वर्धते, अभिनवः इति च उच्यते । अयं तु आत्मा निरवयवत्वात् पुरा अपि नवः एव इति पुराणः, न वर्धते इत्यर्थः । तथा न हन्यते । हन्तिः अत्र विपरिणामार्थो द्रष्टव्यः अपुनरुक्ततायै । न विपरिणम्यते इत्यर्थः । हन्यमाने विपरिणम्यमानेऽपि शरीरे । अस्मिन् मन्त्रे षड्भावविकाराः लौकिकवस्तुविक्रियाः आत्मनि प्रतिषिद्ध्यन्ते । सर्वप्रकारविक्रियारहितः आत्मा इति वाक्यार्थः । यस्मात् एवं तस्मात् ‘उभौ तौ न विजानीतः’ (2.19) इति पूर्वेण मन्त्रेण अस्य सम्बन्धः ।

‘yadyapi ādyantayōḥ vikriyayōḥ pratiṣēdhē sarvā vikriyāḥ pratiṣiddhā bhavanti tathāpi madhya-
bhāvinīnām vikriyāṇām sva-śabdaiḥ ēva tad-arthaiḥ pratiṣēdhaḥ kartavya’ iti anuktānām api
yauvanādi-samasta-vikriyāṇām pratiṣēdhō yathā syād iti āha ‘śāśvata’ ityādinā | śāśvataḥ iti apakṣaya-
lakṣaṇā vikriyā pratiṣidhyatē | śāśvad-bhavaḥ śāśvataḥ | na apakṣiyatē svarūpēṇa niravayavatvād;
nirguṇatvāt ca na api guṇa-kṣayēṇa apakṣayaḥ | apakṣaya-viparītā api vṛddhi-lakṣaṇā vikriyā pratiṣidhyatē
purāṇa iti. yō hi avayavāgamēna upacīyatē sa vardhatē abhinava iti ca ucyatē | ayaṁ tu ātma niravayavatvāt
purā api nava ēva iti purāṇō, na vardhatē ityārtha | tathā na hanyatē na vipariṇamyatē hanyamānē vipariṇamyamānē
api śarīrē | hantiḥ atra vipariṇāma arthō draṣṭavyaḥ apunaḥ-uktatāyai | na vipariṇamyatē ityārthaḥ | asmin mantrē
ṣaḍ-bhāvavikārā laukika-vastu-vikriyā ātmani pratiṣidhyantē | ‘sarvaprakāra-vikriyā-rahita ātma’ iti vāk्यārthaḥ |
yasmād ēvaṁ tasmād ‘ubhau tau na vijānīta’ iti [Gīta 2-19] pūrvēṇa mantrēṇa asya sambandhaḥ || 2-20 ||

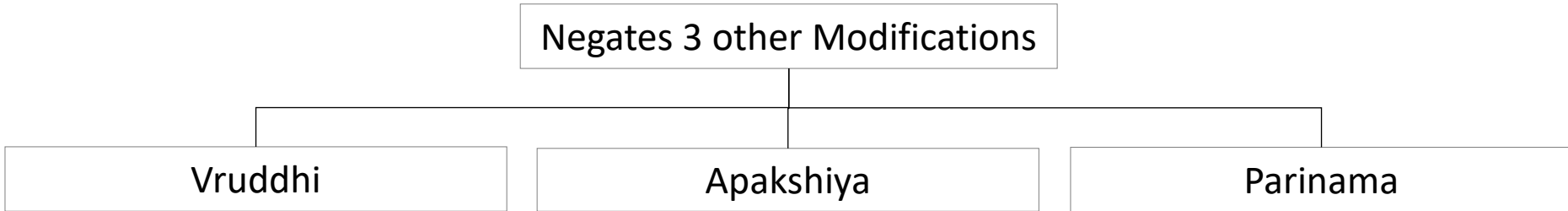
Though by the negation of the first and the last transformations, all transformations are in effect negated in regard to the Self, Still it is meet that the intermediate transformations also are negated specifically. Therefore, to negate transformations like youth, not specifically mentioned, expressions like 'everlasting' are used in the text. By the term 'everlasting' is negated the transformation consisting in decay. What exists for ever is everlasting. In itself the Self does not decay; for it is impactite. Being devoid of attributes, it does not suffer decay through that of the attributes, either. The term 'Ancient' denies also the transformation of growth, the opposite of decay. What develops through the accession of parts is said to grow. It is also called new. But this Self, being impactite, was new even in times of Yore. So it is ancient, purana, i.e. It grows not. Similarly it is not slain. The root han in this context must be taken in the Sense of decay, to avoid redundancy. The sense is that the Self does not decay, though the body is slain i.e., undergoes decay. In this Mantra are repudiated, in respect of the Self, the six transformations which affect empirical Objects. The sense of the Proposition is that the Self is free from all kinds of transformation. Such being the case, this verse must be understood in conjunction with the previous one (2.19), "both of them know not".

168) Bashyam : Chapter 2 - Verse No. 20 Continues

यद्यपि आद्यन्तयोः विक्रिययोः प्रतिषेधे सर्वा विक्रियाः प्रतिषिद्धा भवन्ति तथापि मध्यभाविनीनां विक्रियाणां स्वशब्दैः एव तदर्थैः प्रतिषेधः कर्तव्य इति अनुक्तानाम् अपि यौवनादिसमस्तविक्रियाणां प्रतिषेधो यथा स्याद् इति आह 'शाश्वत' इत्यादिना ।

'yadyapi ādyantayōḥ vikriyayōḥ pratiṣēdhē sarvā vikriyāḥ pratiṣiddhā bhavanti tathāpi madhya-bhāvinīnām vikriyāṇām sva-śabdaiḥ ēva tad-arthaiḥ pratiṣēdhaḥ kartavya' iti anuktānām api yauvanādi-samasta-vikriyāṇām pratiṣēdhō yathā syād iti āha 'śāśvata' ityādinā |

I) Sashvataha, Purana, Na Hanyate Na Hanyamane Sharire :



II) 1st and Last Modifications

- Birth - Death negated
- Other 4 Automatically negated by implication itself?

III) Krishna need not again negate them

a) Punar Ukti Dosha?

- Must Save time

b) Shankara Justifies

- Indirect Communication always weaker
- Implied ideas teacher repeats
- Punch there in Direct Communication.

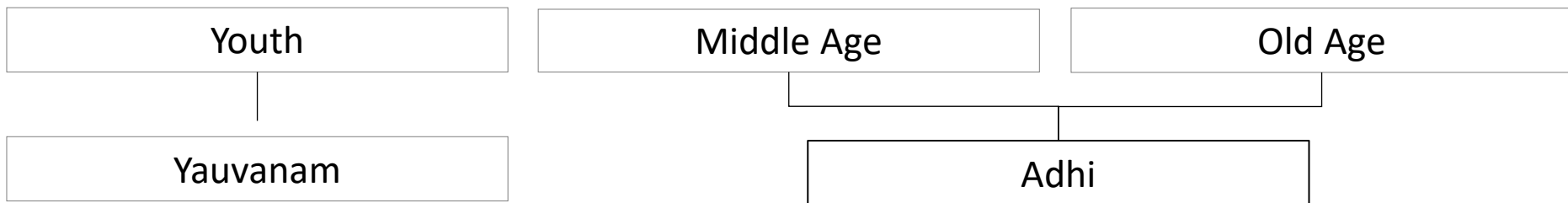
c) If Birth, Death are negated Sarva Vikriyaha - Growth, change, Decay Pratishidaha Bavanti, indirectly negated through implication

d) Other intermediary Vikrayas

- Sashvataha, Purana, Na Hanya... Must be directly done.

e) Shankara probes Krishnas Mind.

f)



- Negated also.

IV) Na Vardatte, Na Apakshiyate, Na Viparinamate, Krishna does not use.

- Sashvataha, Puranaha, Na Hanyate... implied negations.

V) Extract Absence of other negations.

a)

Ajaha	Nityaha	Sashvataha
Birthless	Eternal	Eternal

b) Sashvataha - given different meaning by Shankara

169) Bashyam : Chapter 2 - Verse No. 20 Continues

शाश्वत इति अपक्षयलक्षणा विक्रिया
प्रतिषिध्यते शश्वद्भवः शाश्वतः ।

śāśvataḥ iti apakṣaya-lakṣaṇā vikriyā pratiṣidhyatē |
śaśvad-bhavaḥ śāśvataḥ |

I) Sashvataha = Free from Decay, Degeneration, Declension, Old Age, Senility... Modification, called Jara.

II) Sashvatu bavaha Sashvataha

- Always remaining the same without Decay = Atma.

न अपक्षीयते स्वरूपेण निरवयवत्वाद् निर्गुणत्वात् च न
अपि गुणक्षयेण अपक्षयः ।

na apakṣīyatē svarūpēṇa niravayavatvād; nirguṇatvāt ca na api guṇa-kṣayēṇa
apakṣayaḥ ।

I)

Degeneration - Apakshaya - 2 Types

Substance itself

- Decrease of limbs
- Loosing hand, legs, part goes
- Avayava, Dravya Apakshaya
- Substantial Degeneration
- Parts must be there

Faculties, Powers gone

- Physically hand is there, reflexes gone
- Can't put brakes on Car in old Age
- Features, Gunas, Apakshaya
- Attribute Degeneration
- Attributes must be there

II) Atma has no Parts, attributes

a) Atma does not have Substantial degeneration, Niravayavatvat.

b) Components are not there

c) No Kidney, Teeth, Hands, Legs

d) Niravayatvat Drivya Apakshayaha

III) Nirgunatvat, Guna Apakshaya Nasti

a) Atma is not assembly of organs like eyes - Ears, etc

b) Svagata Bheda Abavat, no Degeneration or Faculty loss, no attributes.

171) Bashyam : Chapter 2 - Verse No. 20 Continues

अपक्षयविपरीता अपि वृद्धिलक्षणा विक्रिया
प्रतिषिध्यते पुराण इति ।

**apakṣaya-viparītā api vṛddhi-lakṣaṇā vikriyā
pratiṣidhyatē purāṇa iti ।**

I) Sashvataha - Decayless 2 fold Decay free

II) Purana – negates growth of Atma, opposite of Decay, Apakshiya Vikriya

a) Regeneration, growth of cells in the body.

b) Vruddhi Lakshana Vikriya

c) Vikara = Male Gender

Vikriya = Female Gender

d) Pratishidate :

- Growth negated by Purana
- Ever fresh, ever the same without increase in Dimensions, attributes.

172) Bashyam : Chapter 2 - Verse No. 20 Continues

यो हि अवयवागमेन उपचीयते स वर्धते अभिनव इति च उच्यते ।

yō hi avayavāgamēna upacīyatē sa vardhatē abhinava iti ca ucyatē |

I) Purana :

- Upa and Chi - That which grows, expands by addition of extra fat etc
- By Adding Value

II) Purana – Na Vardate :

- Does not Grow in its Nature.

III) Abhinava - Growing Old

- New thing

IV) Atma - Purana, Old Alone, No Addition possible, Never called Abhinava, Always Puranam.

173) Bashyam : Chapter 2 - Verse No. 20 Continues

अयं तु आत्मा निरवयवत्वात् पुरा अपि नव
एव इति पुराणो न वर्धते इत्यर्थः ।

ayam tu ātma niravayavatvāt purā api nava ēva iti purāṇō,
na vardhatē ityārtha ।

I) No Value addition in Atma, unlike Physical Body

II) Atma has no parts, Niravayatvat

III) Atma not Assembly can't add or Delete

IV)

Apakshaya	Purana
No Deletion of Parts	No Addition of parts

V) Definition of Puranam :

- **Pura Api Navaha iti Puranam.**

a) Bhagawata, Matsya, Kurma Puranams

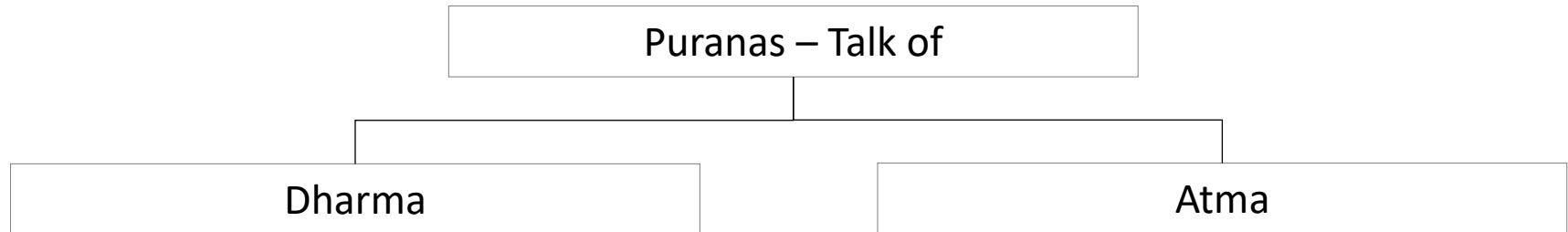
b) Even though Old, Ancient, can't be Added, Deleted, ever fresh.

c) How old is Atma?

- Anaadi - Anantham
- Beginningless - Endless, eternal, ever fresh, Doesn't expand (Vardate), Doesn't Contract (Sashvata)

d) No Increase, Decrease in Knowledge of Self, once i know i am Atma

e)



- Valid even now without Addition / Deletion.

f) Ramayanam :

- Itihasa
- Sama like Puranam
- Pura Api - Navaha

Revision : Chapter 2 - Verse 20 - Topic - Bashyam :

l) Katho Upanishad - Summarised here

- Atma free from 6 Modifications, Nirvikara Atma.

II) 3rd Quarter :

- Ajo Nityam Sashvatotham Puranaha

a) Ajaha - Jayate (Negated)

b) Nityaha - Maranam

c) Sashvataha - Apakshaya (Decay)

d) Puranaha - Vardate (growth Vruddhi)

- All 4 Modifications negated

III) 4th Quarter :

- Na Hanyate hanyamane Sharire

- Na Hanyate - Parinamaha, 5th Modification, Change is negated
- Metamorphosis

IV) Uddhava Gita :

- You - Upto 45th Year (Growing)
- After 60 - Jara, Apakshaya
- Graph goes up upto 45
- Graph goes down at 60 Years
- 45 to 60 = Viparinama, neither Growth or Decay, negated by Na Hanyate.

174) Bashyam : Chapter 2 - Verse No. 20 Continues

तथा न हन्यते न विपरिणम्यते हन्यमाने
विपरिणम्यमाने अपि शरीरे ।

**tathā na hanyatē na vipariṇamyatē hanyamānē
vipariṇamyamānē api śarīrē |**

I) a) Thatha :

- Moreover, Conjunction, Addition, in Addition 5th Modification also negated

b) Na hanyate :

- Atma Na Viparinamyate not Subject to change.

c) Viparinam - Root to undergo change

d) Even when physical body changes, Deha Changes, Dehi Atma does not change

e) Sukshma Shariram, thoughts change, Atma does not change

f) Atma is contained in the Physical body

g) Normally, when container is destroyed, content also Affected

- Pot and Content - Shaken
- Pot Dirty inside and content Affected.

h) Normal Rule :

- Container affects the content.

i) In Atma, General Rule not Applicable

Body	Atma
<ul style="list-style-type: none">- Container- Doesn't affect content Atma	<ul style="list-style-type: none">- Content

j) Therefore Viparinamate 5th Modification negated

175) Bashyam : Chapter 2 - Verse No. 20 Continues

हन्तिः अत्र विपरिणामार्थो द्रष्टव्यः अपुन- रुक्ततायै न विपरिणम्यते इत्यर्थः ।

hantiḥ atra vipariṇāma arthō draṣṭavyaḥ apunaḥ-uktatāyai | na vipariṇamyatē ityarthah |

l) Objection from Sanskrit Student :

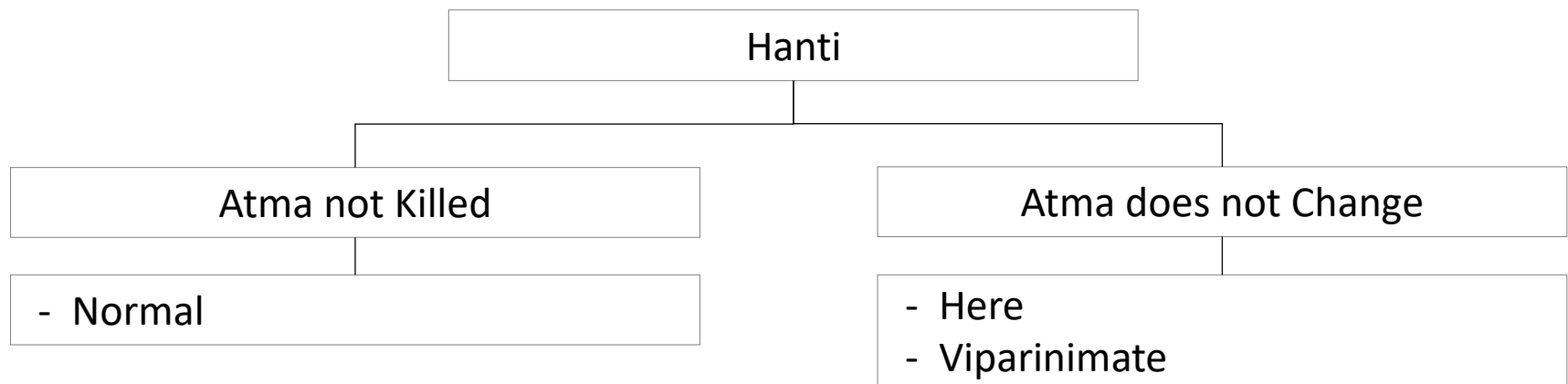
a) Hanti = Verb - Han Root - To kill

b) Verse 19 :

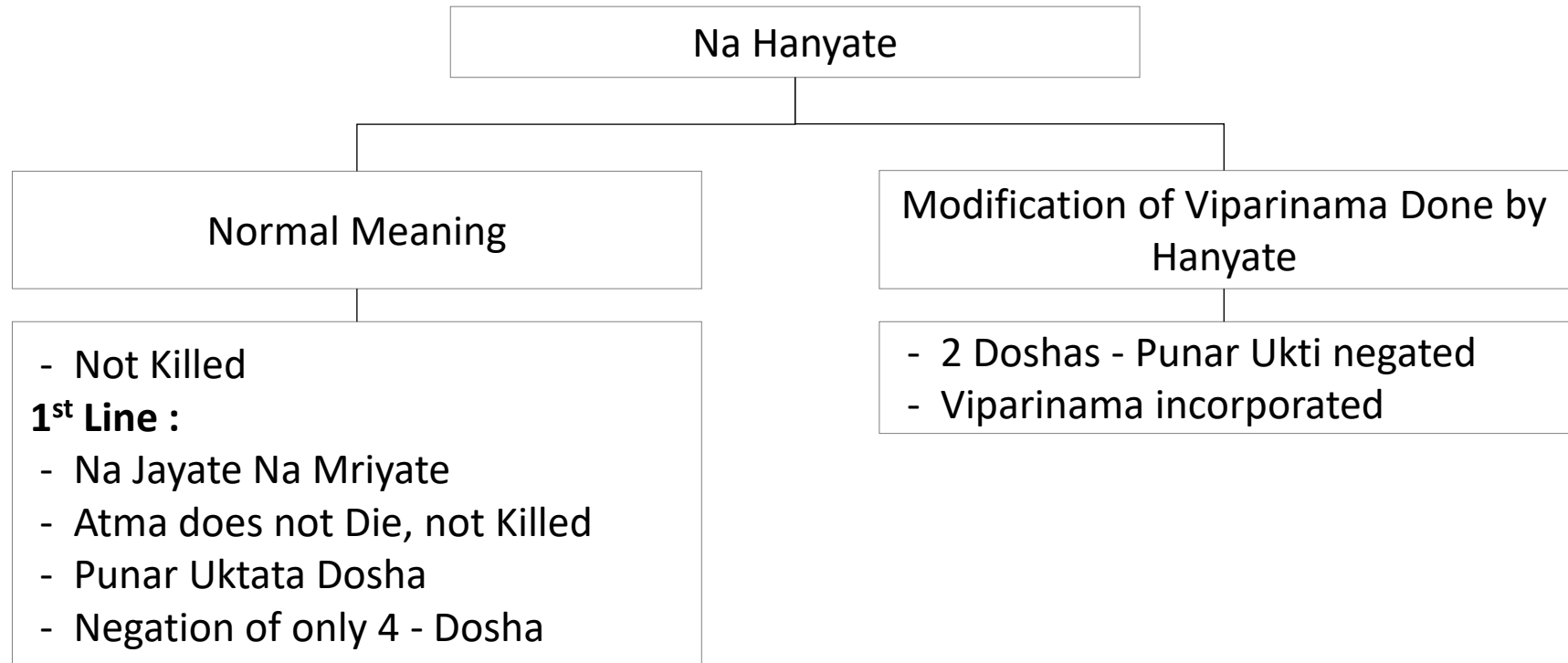
- Ya Yenam Vethi Hantaram, Yashchainam Manyate Hatam.

c) Han = killing Action, Dictionary meaning.

d)



e)



II) 2 Advantages are there

a) Gachhati, Parati, Hanti followed by Visarga - Indicates Dhatu, Original Root.

b) Hanti = Han Dhatu, Regular meaning of Killing

c) Here - Changing = Hanti, Special meaning

d) This is interpretation skill of Shankara

e) Avoids Repetition, includes 5th Modification

f) Na Hanyate = Na Viparinamyate

- Atma does not have any change.

176) Bashyam : Chapter 2 - Verse No. 20 Continues

अस्मिन् मन्त्रे षड्भावविकारा लौकिक- वस्तुविक्रिया आत्मनि प्रतिषिध्यन्ते ।
सर्व प्रकारविक्रियारहित आत्मा इति वाक्यार्थः ।

asmin mantrē ṣaḍ-bhāvavikārā laukika-vastu-vikriyā ātmani pratiṣidhyantē | 'sarvaprakāra-
vikriyā-rahita ātma ' iti vākyārthaḥ |

I) Commentary on Shloka over in Topic 16

II) Topic 17, 18 - General Comments on the Shloka

a) Totality of Observation.

b) Like Painter, goes to a Distance and Watches.

III) Shloka = Smruti

Mantra = Sruti, Lifted from Katho

IV)

Katho - Vipashchit	Gita - Kadachitu
<ul style="list-style-type: none">- Nayam Kutashchitu- Na Babuva Kashchit	<ul style="list-style-type: none">- Nayam Butva Bavita Na Buyaha

V) Almost Bodily lifted

a) In This Mantratmaka Shloka, 6 Modifications belonging to Positive entity (Bavaha) Dropped in Atma

b) Non-existence (Abava) Does not have Shad Vikaraha

c) Laukika Vastu Vikriya

- Regular things of Creation.

d) Modification of one entity

- Bhava - Shad Vikara
 - 6 Modifications of all Entities

e) Vikriya = Vikara

= Modification, change

- All Created Entities have Vikriya, Body, Mind, 5 Elements.

f) Atma = Alaukika Vastu Nirvikara Vastu not included in Creation, Paramartikam.

g) In Shloka - 5 Direct negations Ajaha, Nitya, Sashvataha, Purana, Na Hanyate

h) 6th Asti - Negated by implication

i) Or we can Say 2nd Line Nayam Butva, Bavita Va Na Buyaha - Atma Does not appear, Disappear.

j)

Atma	Creation
Always Existent	Temporarily Existent

k) 6th Modification :

- Asti = Temporary Existence, negated

L) Sarva prakara Vikriya Rahitaha Atma

m) Vakhyartha = Shlokartha

n) Final conclusion, essence of Verse 20 :

- Atma is free from all changes = Vikriya Bavati
= Changeless

177) Bashyam : Chapter 2 - Verse No. 20 Continues

यस्माद् एवं तस्माद् उभौ तौ न विजानीत इति पूर्वैण मन्त्रेण अस्य सम्बन्धः ॥ २० ॥

yasmād evaṁ tasmād 'ubhau tau na vijānīta' iti [Gīta 2-19] pūrvēṇa mantrēṇa asya sambandhaḥ ॥ 2-20 ॥

General Observation :

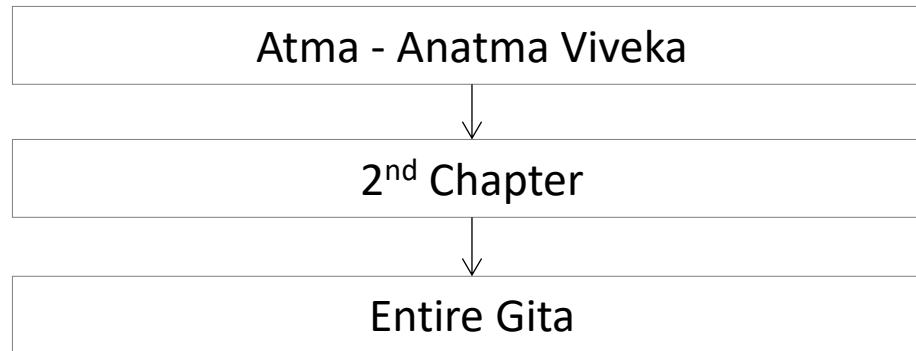
I) While Studying Scriptures, see connection of Previous and next Verse.

II)

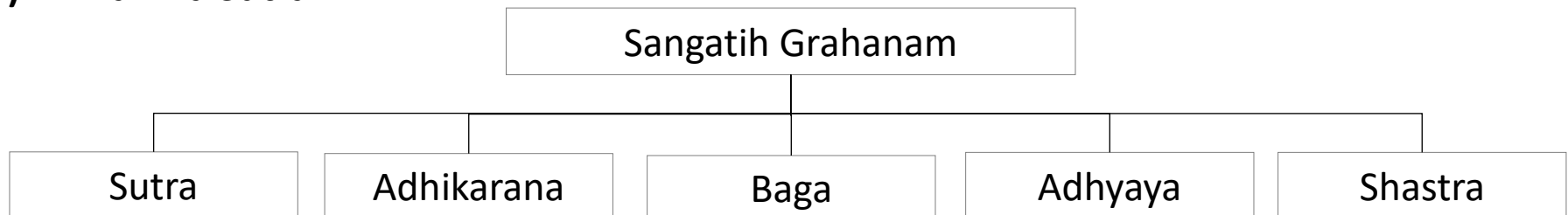
Verse 19	Verse 20	Verse 21
- Pratingya - Proposition	- Hetu - Reason	- Nigamanam - Conclusion

Sangatih Grahanam

III) What is Connection?



a) In Brahma Sutra :



b)

Verse 19	Verse 20	Verse 21
<ul style="list-style-type: none">- Atma - Akarta- Effect- Can't perform action	<ul style="list-style-type: none">- Atma Nirvikara- Cause- Changeless	<ul style="list-style-type: none">- Atma Akarta- Effect

c) Performance of action requires Modification, change

d) In Sleep, Don't experience change, Nirvikalpa Avasta = Residing in Atma Svarupa

e) No Kartrutvam, Boktrutvam for Atma

- Hetu - Hetutva Bava is not there for Atma, Karya - Karana Vilakshana.

f) Since Atma is changeless, Atma is Actionless.

g) Gita - Verse 19 :

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 vijānītaḥ
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]

- Akarta Atma - Mantra Lifted from Katho

IV) Arjuna, by fighting War, you Atma will not incur Punya - Papam.

- Atatayi Argument of 1st Chapter negated

Anvaya :

- Ayam Kadachitu Na Jayate, Mriyateva
- Ayam Butva Na Abavita, Athava Abutva Buyaha Na Bavita
- Ayam Ajaha Nityam, Sashvataha, Puranaha Cha Bavati.
- Sharire Hanya Mane Sati Ayam Na Hanyate.