

CHANDOGYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 6

SECTION 1 – VERSE 1 TO 7

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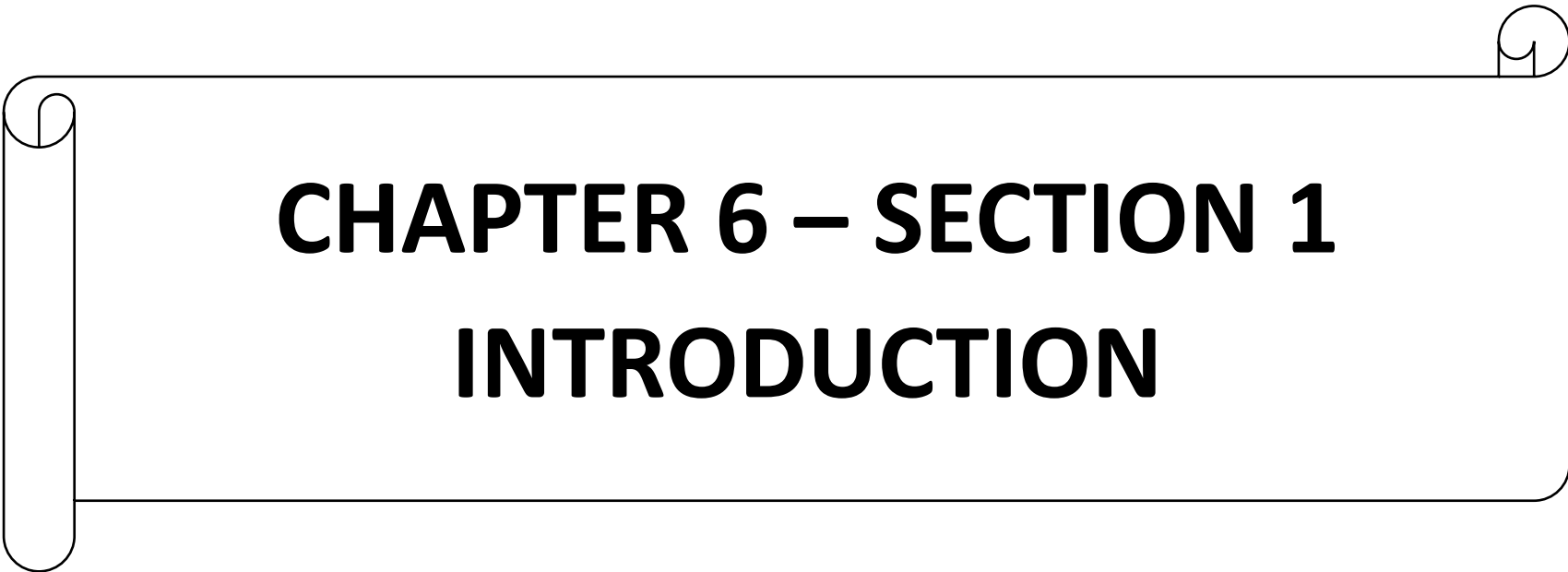
SECTION 2 – VERSE 1

VOLUME - 01

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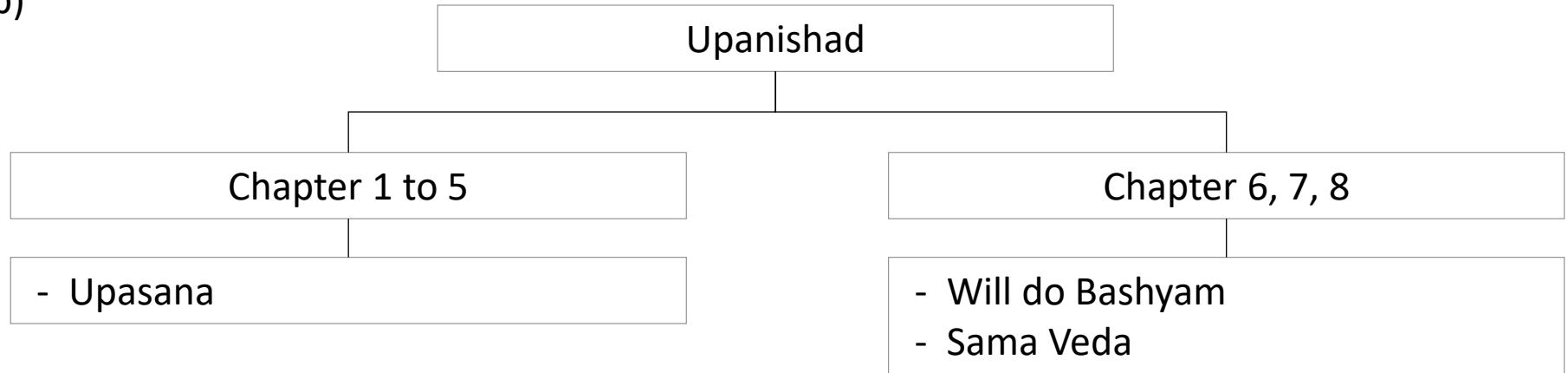
CHAPTER 6 – SECTION 1

INTRODUCTION

INTRODUCTION

a) Started Chandogyo Upanishad after Aitareya Upanishad

b)



1) Bashyam : Chapter 6 - Section 1 - Introduction

एवेतकेतुर्हारुणोय आसेत्या- द्यध्यायसम्बन्धः — 'सर्वं
खल्विदं ब्रह्म तज्जलान्' इत्युक्तम्, कथं तस्मा- जगदिदं
जायते तस्मिन्नेव च लीयतेऽनिति च तेनैवेत्येतद्वक्तव्यम् ।
अनन्तरं चैकस्मिन्भुक्ते विदुषि सर्वं जगत्तृप्तं भवतीत्युक्तम्,
तदेकत्वे सत्यात्मनः सर्वभूतस्थस्य उपपद्यते नात्म- भेदे ।
कथं च तदेकत्वमिति तदर्थोऽयं षष्ठोऽध्याय आरभ्यते ।

a) Connects Chapter 6 to Chapter 1 to 5

- Adhyaya = 6th Chapter

Verse 1 :

॥ षष्ठोऽध्यायः ॥

श्वेतकेतुर्हारुणेय आस तं ह पितोवाच श्वेतकेतो वस
ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनोऽननूच्य
ब्रह्मबन्धुरिव भवतीति ॥ ६.१.१ ॥

|| ṣaṣṭho'dhyāyaḥ ||

śvetaketurhāruṇeya āsa taṃ ha pitovāca śvetaketo vasa
brahmacaryaṃ na vai somyāsmatkulīno'nanūcya
brahmabandhuriva bhavatīti || 6.1.1 ||

Āruṇi had a son named Śvetaketu. Once Āruṇi told him: 'Śvetaketu, you should now live as a brahmacārin. No one in our family has not studied the scriptures and has not been a good brāhmin'. [6 - 1 - 1]

b) Chandogyo Vidya : Chapter 3 - 14 - 1 :

- 'Sarvam Khalu Idam Brahma'
- Entire universe = Brahman.

c) Tat Jalan = Title of Brahma

Tat Jam	Lam	Cha
Born out of that		

- Everything Jayate Asmat iti Jam, is born out of that Brahman.
- Lam = Leeyate Asmin iti lam.

d) Tat Jam = Srishti Karanam

- Lam = Laya Karanam
- An - Aniti - Breathing, Surviving.

e) Pronouns :

- Tasmāt Jayate - Srishti Hetuhu
 - Tasmin Liyate - Laya Hetuhu
 - Tena Aniti - Sthithi Hetuhu
- } Pronouns

f) Whole world Breathes, Survives because of Brahman, indicates Sthithi Hetuhu

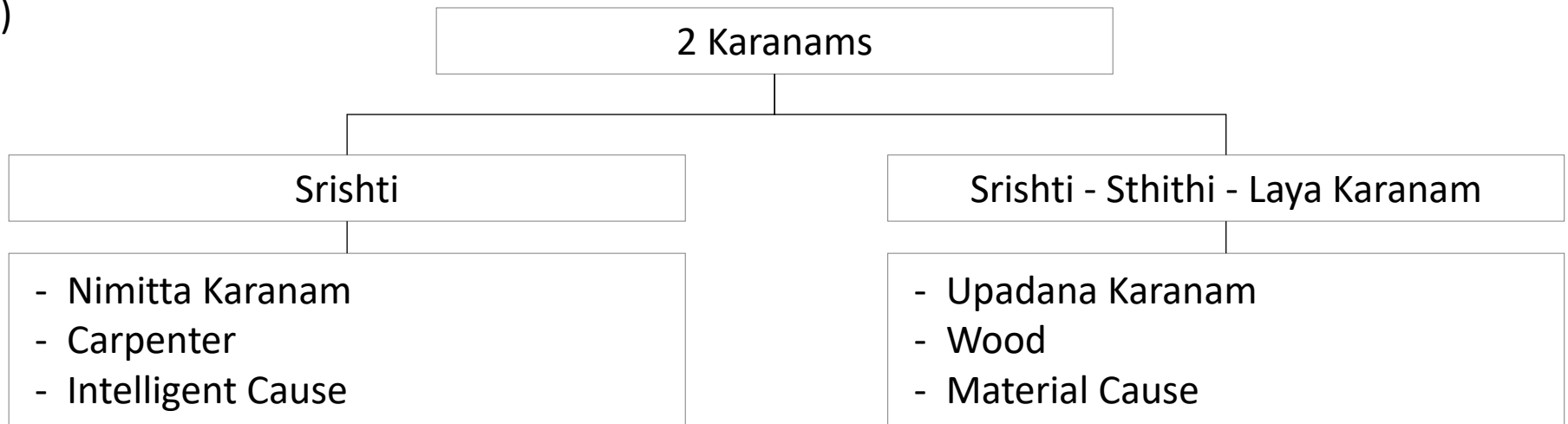
g) Brahman called Tat Jalan

- Brahman = Upadhana Karanam
= Srishti, Sthithi, Laya Karanam

h) Nimitta Karanam :

- Srishti Matra Karanam, intelligent cause
- Carpenter responsible for only Creation of Chair.
- After Creation, Does not Maintain.

i)



j) Brahman = Tat Jalam

= Upadana Karanam

k) Corollary :

- **Upadana Karanam alone appears as the Karyam.**
- Hence world = Brahman

l)

Upadana Karanam	Appears as
<ul style="list-style-type: none">- Gold- Wood- Brahman	<ul style="list-style-type: none">- Ornament- Furniture- Universe

- Therefore, Sarvam Khalu Idam Brahma.

Tad Jalanatvat	Conclude
- Reason	- Universe = Brahman - Brahman Sarvam Bavati

II) Shankara Connects :

- How does Universe Originate from Brahman?

III) Answered in 6th Chapter :

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]

IV) Brahman = Cause of Universe in Chapter 6

= Explanation of Tat Jalan of Chapter 6

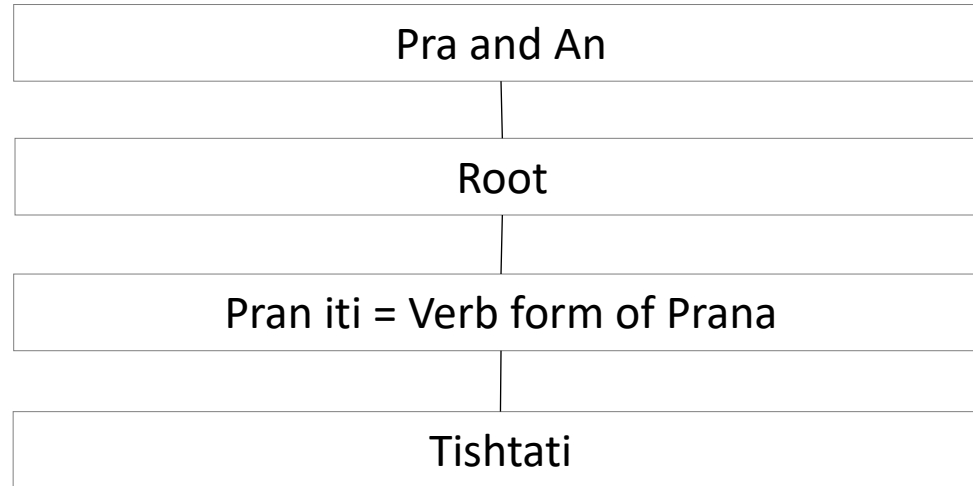
- Therefore, there is Connection.

V) From Brahman :

Universe is born, Exists, Resolves

Know that Consciousness, existence Principle and
be free (Attain Moksha)

VI) Anudi - Anu - Dhata :



VII) Connection No. 1 - Chapter 3 and 6

- Connection No. 2 - Chapter 5 and 6

VIII) Chapter 5 :

- Virat Upasana / Vaishvanara Vidya.

At end of Chapter 5 :

- Virat Upasaka is Very Great
- Upasaka identifies with Totality, Virat, Samashti Sthula Shariram Plus Chidabhasa.
- Because of Constant Virat Upasana, he identifies with Totality.
- When Virat Upasaka takes food, he invokes Virat, Vaishvanara.

IX) Gita - Chapter 15 :

अहं वैश्वानरो भूत्वा
प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः
पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

ahaṃ vaiśvānarō bhūtvā
prāṇināṃ dēham āśritaḥ |
prāṇāpānasamāyuktaḥ
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

- Invokes Prana
- Food intake = Prana Agnihotram
- Prana = Vaishvanara Agni

X) Fire = Vaishvanara Agni inside the Stomach

- Oblation = All food taken
- Food consumption = Prana Agnihotram
- Nitya Karma Yogi
- Food Consumed by him blesses the whole world.

XI) Lord Krishna comes to rescue of Kunti

- Takes bit of food and all fulfilled, Symbolic.

XII) Here Symbolically, When Vaishvanara is Truptaha, Sarvaha Lokaha Trupto Bavati

XIII) Chandogyo Upanishad :

स य इदमविद्वाग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि
जुहुयात्तादृक्तत्स्यात् ॥ ५.२४.१ ॥

sa ya idamavidvāgnihotraṃ juhoti yathāṅgārānapohya bhasmani
juhuyāttādr̥ktatsyāt || 5.24.1 ||

If a person performs the Agnihotra sacrifice without knowing anything about the Vaiśvānara Self, it will be like offering oblations into ashes instead of the fire. [5 - 24 - 1]

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु
लोकेषु सर्वेषु भूतेषु सर्वेष्वत्मसु हुतं भवति ॥ ५.२४.२ ॥

atha ya etadevaṃ vidvāagnihotraṃ juhoti tasya sarveṣu
lokeṣu sarveṣu bhūteṣu sarveṣvātmasu hutam bhavati || 5.24.2 ||

But he who performs the Agnihotra sacrifice with full knowledge of the Vaiśvānara Self is deemed to have offered oblations to all the worlds, to all beings, and to all selves. [5 - 24 - 2]

तद्यथेष्ठीकातूलमग्नौ प्रोतं प्रदूयेतैवंहास्य सर्वे
पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ५.२४.३ ॥

tadyathes̥hīkātulamagnau protaṃ pradūyetaivamhāsyā sarve
pāpmānaḥ pradūyante ya etadevaṃ vidvāagnihotraṃ juhoti || 5.24.3 ||

Just as the cotton fibres of the iṣikā grass are totally consumed when thrown into the fire, similarly all sins are consumed of one who performs the Agnihotra sacrifice with the knowledge of the Vaiśvānara Self. [5 - 24 - 3]

तस्मादु हैवंविद्यद्यपि चण्डालायोच्छिष्टं
प्रयच्छेदात्मनि हैवास्य तद्वैश्वानरे हुतं
स्यादिति तदेव श्लोकः ॥ ५.२४.४ ॥

tasmādu haivaṃvidyadyapi caṇḍālāyocchiṣṭaṃ
prayacchedātmani haivāsyā tadvaiśvānare hutam
syāditi tadeva ślokaḥ || 5.24.4 ||

Therefore, even if a person who knows the Vaiśvānara Ātman gives the remnants of his food after eating to a person who has no caste, that will be like his oblation offered to his own Vaiśvānara Self. Here is a verse on the subject: [5 - 24 - 4]

यथेह क्षुधिता बाला मातरं पर्युपासत
एवं सर्वाणि भूतान्यग्निहोत्रमुपासत
इत्यग्निहोत्रमुपासत इति ॥ ५.२४.५ ॥
॥ इति चतुर्विंशः खण्डः ॥
॥ इति पञ्चमोऽध्यायः ॥

yatheha kṣudhitā bālā mātaraṃ paryupāsata
evaṃ sarvāṇi bhūtānyagnihotramupāsata
ityagnihotramupāsata iti || 5.24.5 ||
|| iti caturviṃśaḥ khaṇḍaḥ ||
|| iti pañcamo'dhyāyaḥ ||

Just as here in this world, when children are hungry they go to their mother and beg for food, in the same way, all living beings beg that the Agnihotra sacrifice may be performed without any delay. [5 - 24 - 5]

- Prana Agnihotram of Vaishvanara Upasaka.
- When he is filled, he fulfills entire Universe, just Glorification.

XIV) Thereafter in Chapter 5, one Vaishvanara Upasaka, consumes food in Prana Agnihotra Ritual, jagatu Triptum Bavati.

- All living beings feel Triptaha.

XV) Feeding a Vaishvanara Upasaka is like Annadanam to whole Universe

- Get more Punyam than giving Annam to a local Man.

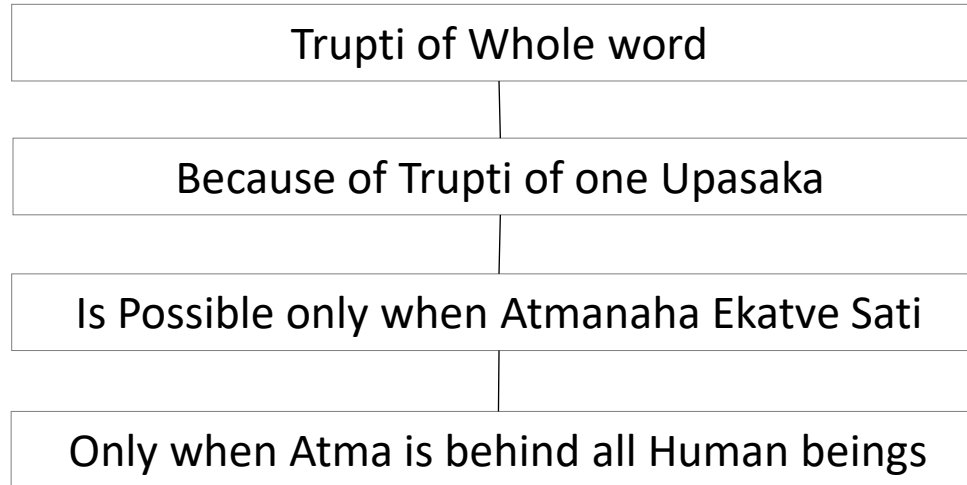
XVI) This was mentioned in Chapter 5

- This is Possible only if Vaishvanara Atma is Ekaha Atma

XVII) There is no Plurality of Atma

- There is only one Atma behind all the Bodies.

This Phenomenon :



XVIII) Vishnu Sahasranamam Stotram :

एको विष्णुः महद्भूतं पृथग्भूतान्यनेकशः ।
त्रींल्लोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ॥20॥

Eko Viṣṇur Mahat Bhūtam Prithag Bhūtānyanekashaḥ ।
Trīn Lokān Vyāpya Bhūtatmā Bhunkte Viśvabhugavyayaḥ ॥20॥

Vishnu is many, But He is one, And he divides himself, And exists in all beings, That is in three worlds, And rules all of them, Without death and decay. [Verse 20]

- One Vishnu as Vaishvanara is consuming food through all the Bodies of the world.

XIX) What type of Atma?

- Sarvabutastasya = Which is present in all bhutas - Sharirams
- Ekatve Sati Atmanaha Sarva Butastasya Upapaddate
- If Atmas are different, one Atma eating will not give Trupti to all Atmas.

XX) Katham cha Ekatvam?

- How do you arrive at conclusion that Atma is only one.

Our experience :

- Many Jivas exist
- How do you conclude Atma Ekaha?
- Answer : Chapter 6
- Through - Tat Tvam Asi - Atma Ekatvam will be established
- To explain 3rd Chapter and 5th Chapter mantras 6th Chapter is introduced.

XXI) a) Sat Vidya - Chapter 6 - Why Janmas

b) 9 Times - Tat Tvam Asi

- Shad lingas for Tatparya Nirnaya are explicitly present.

c) Vedanta Sara :

- Upakramo, Upasamharo, Abhyasa, Purvata.
- Phalam, Artha Vada Lingam Tatparya Lingaye.

d) 6 Clues are there to arrive at Central teaching of Vedanta

- All 6 Clues in Chapter 6

e) In Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

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

- Vedanta is talking of Jivatma - Paramatma Aikyam only.

f) Because of Samanvaya, Shad Lingaihi Tatparya Nishchaya

g)

Vyasa	Shankara
Mentions Samanvaya	Says Shad Lingas are found in Tat Tvam Asi

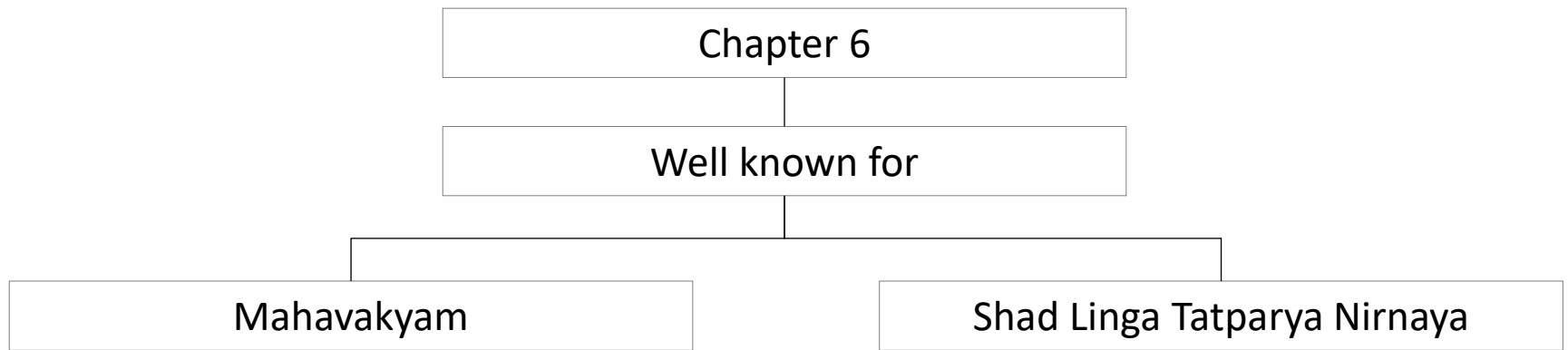
h) 2nd Significance :

- Shad Lingas are explicitly, Clearly, Available in Chapter 6

Our Homework :

- We should find what Lingas are there in Mundak, Kena, Katho, Kaivalyo, Gita.
- Bottom line Jiva = Paramatma
= Self, Brahman

i)



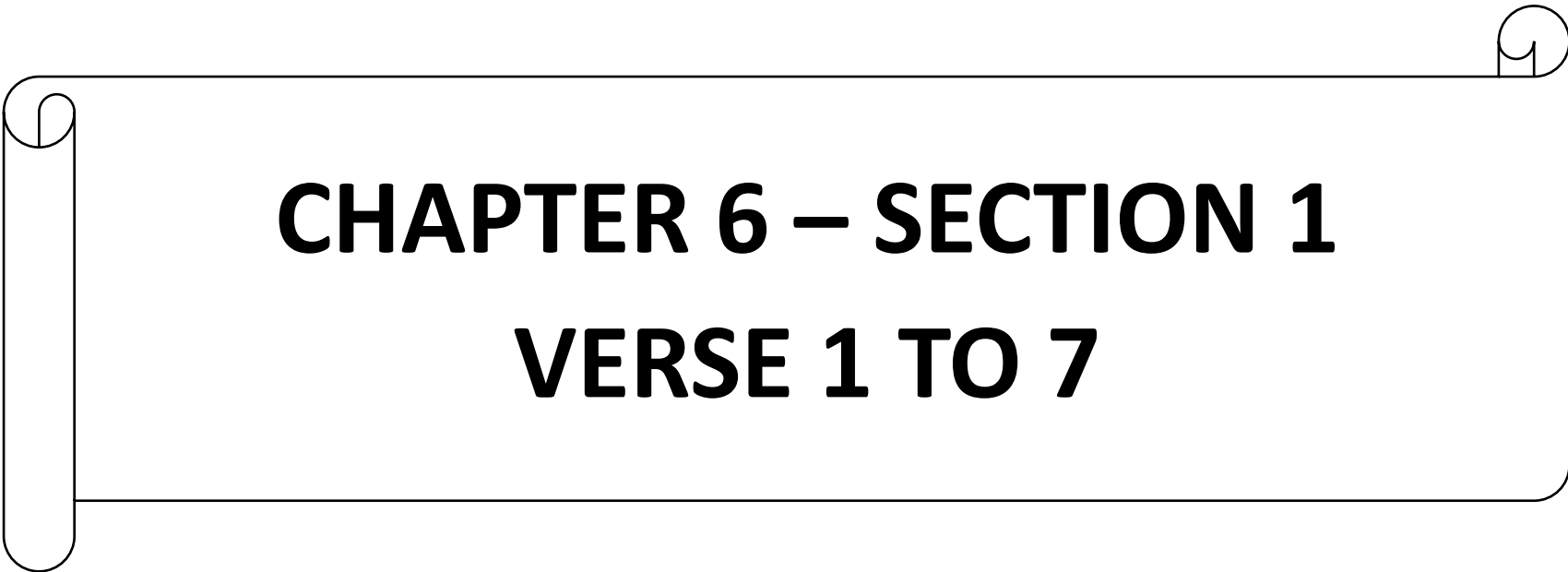
j) Why called Sat Vidya?

Chapter 6	Chapter 7	Chapter 8
Sat	Ananda	Chitu

k) This is Brief introduction for Chapter 6

l) Chapter 6 - 1 - 1 (Total 15 Sections) :

- Each Khanda - Section
- Adhyaya - Khanda – Mantra.

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CHAPTER 6 – SECTION 1

VERSE 1 TO 7

TOPIC 2 TO 23

॥ षष्ठोऽध्यायः ॥

श्वेतकेतुर्हारुणेय आस तं ह पितोवाच श्वेतकेतो वस
ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनोऽननूच्य
ब्रह्मबन्धुरिव भवतीति ॥ ६.१.१ ॥

|| ṣaṣṭho'dhyāyaḥ ||

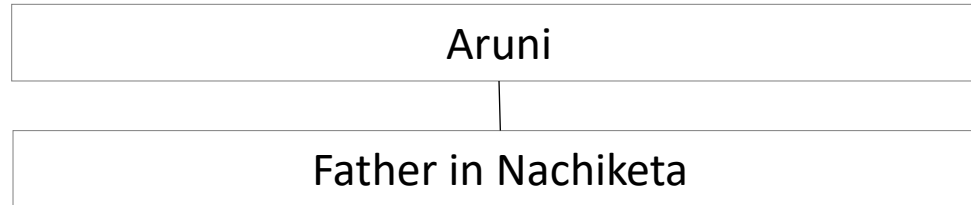
śvetaketurhāruṇeya āsa taṃ ha pitovāca śvetaketo vasa
brahmacaryaṃ na vai somyāsmatkulīno'nanūcya
brahmabandhuriva bhavatīti || 6.1.1 ||

Āruṇi had a son named Śvetaketu. Once Āruṇi told him: 'Śvetaketu, you should now live as a brahmacārin. No one in our family has not studied the scriptures and has not been a good brāhmin'. [6 - 1 - 1]

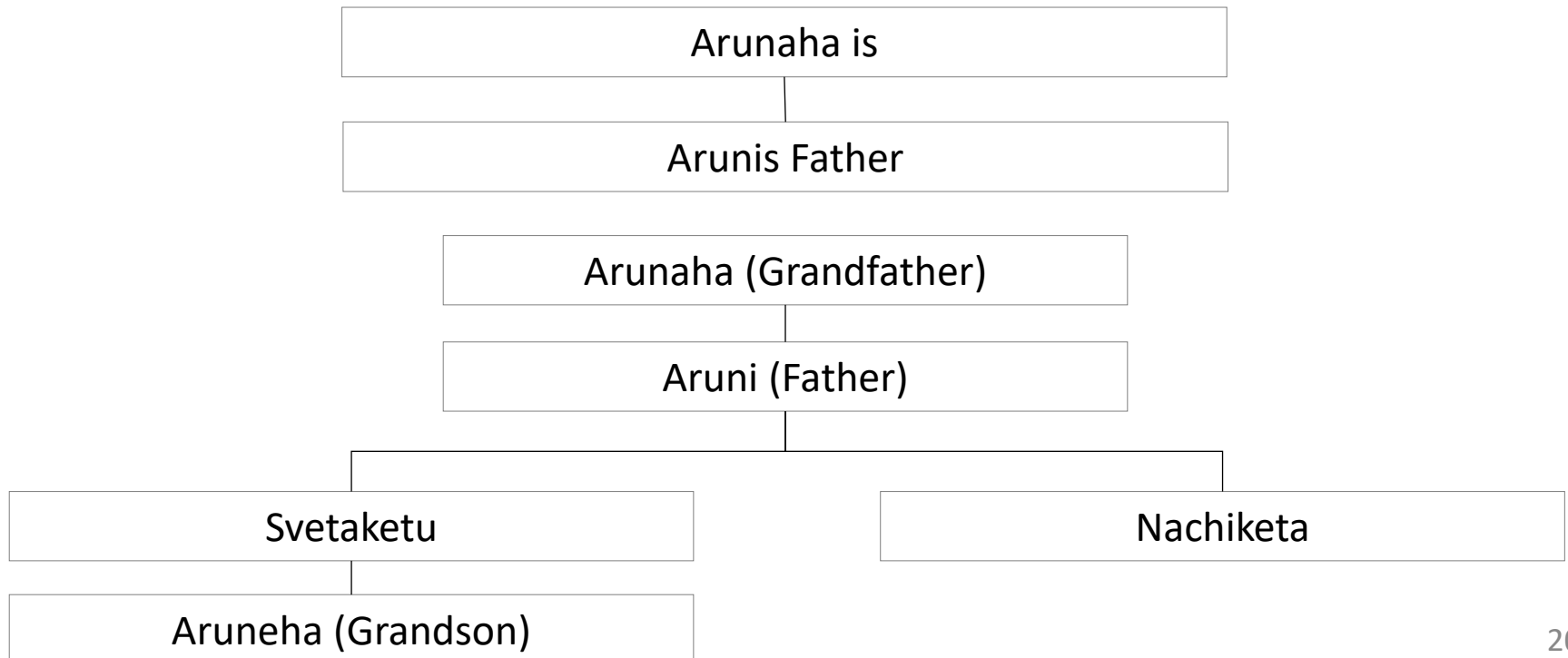
I) Story - Introduces :

Shvetaketu	Uddalaka / Aruni
<ul style="list-style-type: none">- Student- 12 Years young Boy	<ul style="list-style-type: none">- Father- Guru

II) Episode :



- 2 Brilliant Children.



III) Brahmin boy should get Upanayanam in the 8th Year from Garbhavasa

- 7th Year Poonal should be put.

IV) You have not gone to Gurukulam

- Have to become resident Brahmachari in Gurukulam under a well Informed Guru.

V) Brahmacharyam = Life of a resident student

- Reason : Otherwise, reputation of our family will come down.

VI) Brahmana status only if you study Veda

- Gayathri, Rudram, Chamakam, Purusha Suktam Study at least.
- Dvija - 2nd Birth.

VII) No one in our Kulam has omitted Veda Adhyayanam.

VIII) Will be called Brahma Banduhu - Has Brahmana relatives because he is born to a Brahmana.

- Other relatives are brahmanas Derogatory name
- No one in our Kulam has been Brahmana Banduhu, Don't tarnish image of our family.

IX)

Kumara	Svetaketu
<ul style="list-style-type: none">- Less than 10 Years- Nachiketa	<ul style="list-style-type: none">- 12 Years

3) Bashyam : Chapter 6 - Section 1 - Verse No. 1 Starts

पितापुत्राख्यायिका विद्यायाः सारिष्ठत्व- प्रदर्शनार्था ।
श्वेतकेतुरिति नामतो हेत्यैतिह्यार्थः आरुणेयोऽरुणस्य पौत्र आस बभूव ।
तं पुत्रं हारुणिः पिता योग्यं विद्याभाजनं मन्वान- स्तस्योपनयनकालात्ययं
च पश्यन्नुवाच—हे श्वेतकेतोऽनुरूपं गुरुं कुलस्य नो गत्वा वस ब्रह्म-
चर्यम् । न चैतद्युक्तं यदस्म- त्कुलीनो हे सोम्याननूच्यानधीत्य
ब्रह्मबन्धुरिव भवतीति ब्राह्मणान् बन्धून्व्यपदिशति न स्वयं ब्राह्मणवृत्त इति ॥ १ ॥
तस्यातः प्रवासोऽनुमीयते पितुः । येन स्वयं गुणवान्सन्पुत्रं नोपनेष्यति ।

I) Story of father and son, Arthavada, not part of teaching

- Teaching = Highest, Essential teaching, Sara
= Raja vidya Raja Guhyam

II) Father gives best teaching to son

- Hence knowledge is the best.

III) Svetaketu - Just a name

- Sveta = White
- Hetu = Flag
- Rudi Artha, Primary meaning, just a name.

IV) Story happened long before :

a) Grandson of Aruna, son of Aruni

- Father found son ready to get out.

b) Vidya Bajanam for Vedic :

- Patram Wisdom, Receptacle.
- Upanayanam - Normal at age 7, Now 12 Year Old, 5 Years gone.

c) Choose Guru Suitable to you befitting our Family

- Go to Specific - Rig, Yajus, Guru.

d)

Bramana	Vaishya / Kshatriya
Had Right to teach	Had Right to learn

- 3 Varnas have right to learn.
- Only one varna had Right to teach
- Teaching should be Bramanas livelihood.

e) Now only 1% = Bramana, all Brahma Bandhu

f) Reside, not Day Scholar, learn to be Independent

g) Without learning Veda, will be Brahma Bandhu

h) Brahma Bandhu = My relatives are Vedic Scholars, not me.

V) Shankaras inference from Mantra :

a) Aruni is Vedanta Scholar

- He can teach Veda, learning from father is Superior than any Guru.
- Niyama Adhyayanam (Ohmkarananda)

b) Why Aruni asks Svetaketu to a Guru?

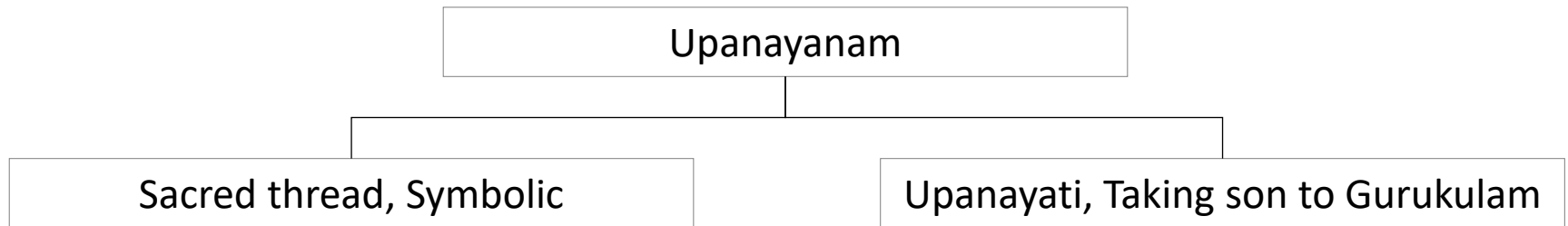
c) Reason :

- Aruni might have been gone to some Yaga, Hence not Available.

d) Aruni = Gunavan, Qualified to Teach Son.

Veda Purva	Chapter 6
Earns from other guru	From Father

e)



f) Tvam eva Matacha Pitha Naiva :

- Guru is mother to father for Disciple.

4) Chapter 6 - Section 1 - Verse No. 2 :

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

sa ha dvādaśavarṣa upetya caturviṃśativarṣaḥ sarvānvedānadhītya
mahāmanā anūcānamānī stabdha eyāya taṃha pitovāca || 6.1.2 ||

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

Gist :

I) When Svetaketu went to Gurukulam, he was 12 Years old

II) Studied 12 Years - Sama Veda

- Very tough, Musical, Several Svarams, learnt all 4 Vedas, Veda Angas in 12 Years.
- Finished Post graduation.

III) Returns at age 24, with arrogance, Chaturveda Adhyayi - Big title.

IV) Father wants to puncture his ego.

5) Bashyam : Chapter 6 - Section 1 - Verse No. 2 Starts

स पित्रोक्तः श्वेतकेतुर्ह द्वादशवर्षः सन्नुपेत्याचार्यं यावच्चतु-
विंशतिवर्षो बभूव, तावत्सर्वान् वेदांश्चतुरोऽप्यधीत्य तदर्थं च
बुद्ध्वा महामना महद्गम्भीरं मनो यस्यासममात्मानमन्यै-
र्मन्यमानं मनो यस्य सोऽयं महामना अनूचानमान्यनूचान-
मात्मानं मन्यत इत्येवंशीलो यः सोऽनूचानमानी स्तब्धोऽप्रणत-
स्वभाव एयाय गृहम्।

I) Son was obedient, went to Acharya

II) Until 24 years, studied 4 Vedas

III) Adhyayanam - Chanting

- Veda Purva Bhaga Bashyam.

IV) Had arrogant mind - Maha Manaha

Revision 2 : Topic 1 : Bashyam Mantra 2 :

I) Upanishad starts with story

- Guru - Father - Uddalaka - Son Svetaketu, goes to Gurukula.

II) Don't be Brahma Bandhu, claiming I am related to Brahmins.

III) Grandfather - Scholar, Upasaka and Father

- I don't know anything.

IV) Stothram :

- Dung of an elephant can't be equal to elephant
- You are dung, come of elephant
- I am product of Ganapathi, but no utility.

V) From 12 Years to 24 Years, Son learnt 4 Vedas, and their meanings

- Sayanscharya Bashyam in their time
- Now I am a scholar - Maha Manaha, had Gambiram
- Fattened, stout intellect.

VI) Looks at himself above others, not equal to others.

- Head and Shoulders above, had Superiority complex = Arrogant, Maha Manaha

VII) Anuchanam :

- Recitation of Veda, Completely, byheart, without Paper.
- Anuvacha - Dhatu
- Many in India Even now can chant without a Book
- Publishes himself as Veda Adyayi.

VIII) Stabdha :

- Apranatasva Svabhava, Does not do Namaskara to Anyone.
- Do Several Namaskaras per day.
- Non-bending
- Father Unhappy.

6) Bashyam : Chapter 6 - Section 1 - Verse No. 2 Continues

तमेवंभूतं हात्मनोऽननुरूप- शीलं स्तब्धं मानिनं पुत्रं दृष्ट्वा
पितोवाच सद्धर्मावतार- चिकीर्षया ।

I) Father :

- True knowledge and Arrogance should never go together.
- True knowledge makes a Person Humble, Natural.
- Alpa Jnanam makes a Person Arrogant.

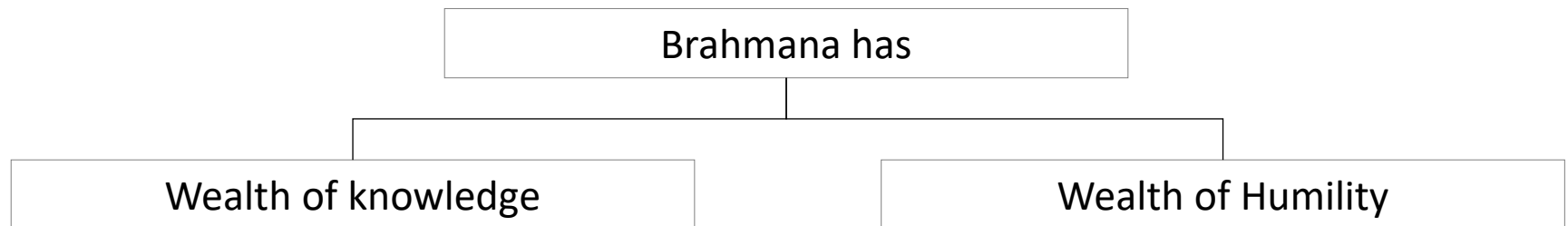
II) Gita :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

a)



b) Knowledge - Arrogance is incongruous Combination

- Non-alignment of knowledge and Arrogance.

III) Bartru Hari - Neeti Shatkam :

- Kinchignya - Arrogant like elephant in rut.
- Mind Arrogant with few Gita Verses.
- When I met real Scholars, like fever after Paracetamol - Goes away, Arrogance went away.
- Understood, I don't know anything really.
- More I know, more I know, I don't know much.

IV) With an injecting some Values, Sat Purushanam Dharmaha, Deivi Sampat.

V) Gita - Chapter 13 :

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

amānitvam adambhitvam

ahiṃsā kṣāntirārjavam ।

ācāryōpāsanaṃ śaucaṃ

sthairyam ātmavinigrahaḥ || 13-8 ||

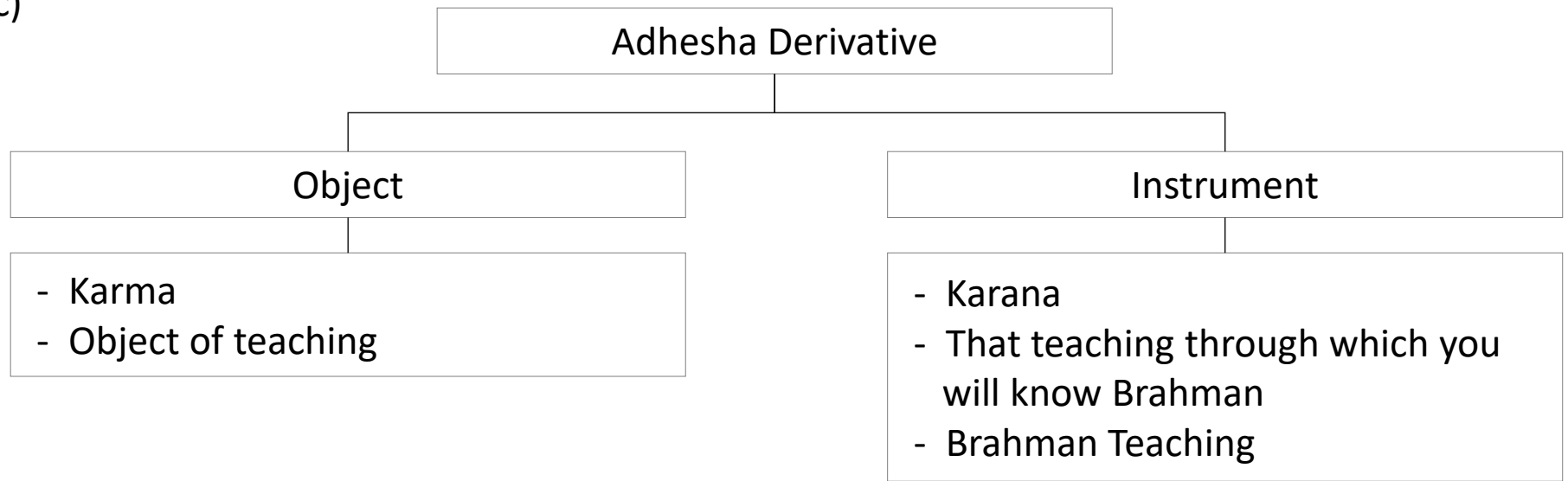
Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

7) Bashyam : Chapter 6 - Section 1 - Verse No. 2 Continues

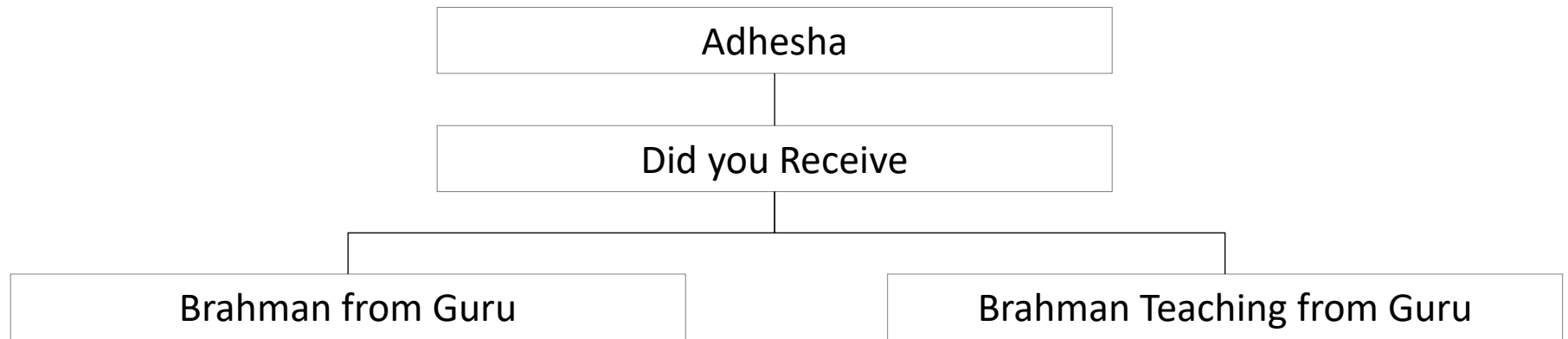
श्वेतकेतो यन्विदं महामना अनूचानमानी स्तब्धश्चासि
कस्तेऽतिशयः प्राप्त उपाध्यायात् ? उतापि तमादेशमादिश्यत
इत्यादेशः केवलशास्त्राचार्योपदेशगम्यमित्येतत्, येन वा परं
ब्रह्मादिश्यते स आदेशस्तमप्राक्ष्यः पृष्ठवानस्याचार्यम् ॥ २ ॥

- I) In this Manner, in your body language, you are proud of yourself as reciter of Veda
- II) To feel arrogant, what have you got extraordinary thing from your Guru? (Upadhyaya).
- III) Do you have 2 horns to claim you are different from all others.
- IV) Did you get Para Vidya, Raja Vidya, Brahma Vidya to be so proud?
 - That is extraordinary thing, can claim some
- V) Api in the beginning means a Question.
- VI) a) Adhishyate iti Adeshaha (Karma Vyutpatti)
b) Adhishyate Anena iti Adesha (Karana Vyutpatti)

c)

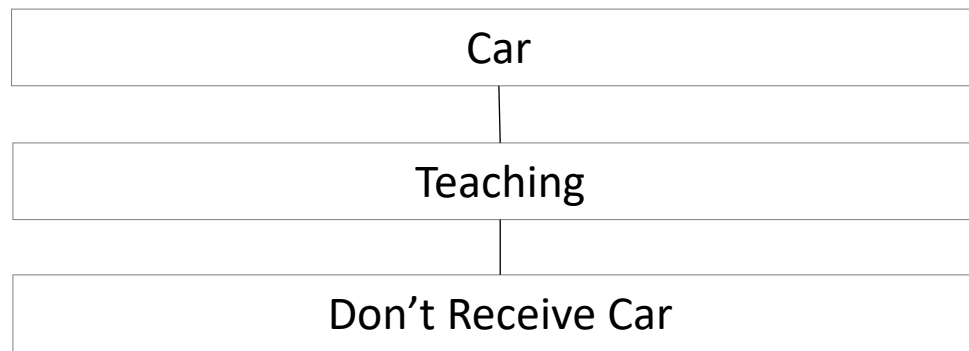


d)

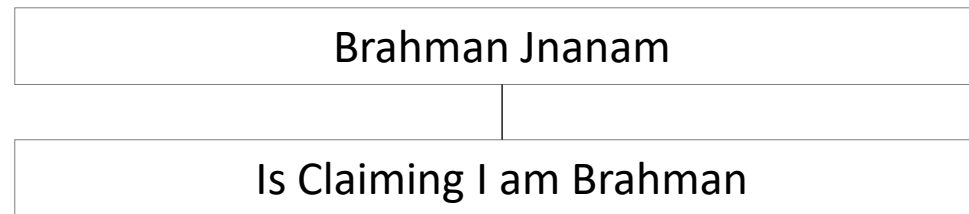


e) Both equal - In Vedanta, once you receive Brahman teaching, you receive Brahman also.

f)



g)



VII) Why can't he use Brahman itself and use Adeshaha?

- Brahman = Teaching
= Known only when it is Taught by someone
- By Reading, meditating can't get Brahman.

VIII) a) Teacher of Vedanta - Not perception, Spiritual guide

b) Not Disciple but my Student

- Consistent teaching involved

c) Class not Discourse

- Teacher, Student, attends my Class = Vedanta, Spiritual education Program like Aparā Vidya.

d) Not touching head, Raising Kundalini, Mysticism.

- I teach, Study, understand Mahavakyam, Aparoksha Jnanam.

e) Vedanta not mystic level

- Brought Down to Earth Level.

f) Adesha = Consistent Teaching

- Sishya Approaches Guru
- Taught many Mantras Significant word
- Karma Vyutpatti here
- Brahman can be learnt and got only by Upadesha.

g) Brahmo Upadesham - On Right ear, Whispering a Mantra

h) Gamyam :

- Brahman is knowable, Jneyam.

i) Brahman is called Aupanishadam this is first Derivative

IX) 2nd Derivative :

- Yena Va - Karana Vyutpatti.
- That Shastric teaching which Consists of words, by which Brahman is Revealed.
- That teaching did you receive?
- Adishyate iti Adeshaha.

X) Tam Tamkashaya - Did you ask for that

XI) Another Message :

- Brahma Vidya should not be taught Voluntarily to Someone.
- Because I love to teach
- Student should formally come to learn.

XII) Gita - Chapter 2 :

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

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

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

- I want to learn Vedanta, be your Disciple.
- Are you ready, willing to teach me, Upanayanam is required
- Otherwise Guru will not teach

XIII) What is Uniqueness of this Teaching?

8) Introduction to Chapter 6 - Section 1 – Verse No. 3 :

तमादेशं विशिनष्टि—

9) Chapter 6 - Section 1 - Verse No. 3 :

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

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

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

I) Father wants to puncture son's ego

- Asked him what he doesn't know
- Everybody thinks that they are omniscient.

II) Do you know Jagat Karanam Brahman, by knowing which you will know everything in Creation?

III) Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha I

Kasmin nu bhagavo vijñate sarvam-idam vijñatam bhavatiti II 3 II

The great householder Saunaka duly approaching Angira in the prescribed manner asked.
“What is That, my Lord, having known which all these become Known?” [I – I – III]

10) Bashyam : Chapter 6 - Section 1 - Verse No. 3 Starts

येनादेशेन श्रुतेनाश्रुतमप्यन्य- च्छ्रुतं भवत्यमतं मतमतर्कितं
तर्कितं भवत्यविज्ञातं विज्ञात- मनिश्चितं निश्चितं भवतीति ।
सर्वानपि वेदानधीत्य सर्वं चान्य- द्वेद्यमधिगम्याप्यकृतार्थ एव
भवति यावदात्मतत्त्वं न जानातीत्याख्यायिकातोऽवगम्यते ।

I) That Brahman he Qualifies and glorifies

II) What is intention of Guru?

- Ultimate Karanam = Ekam
- Entire Creation = Karyam

III)

Karyam	Karanam
<ul style="list-style-type: none">- Aneka- Asara- Anitya- Asatyam	<ul style="list-style-type: none">- Eka- Sara- Nitya- Satyam

IV) Karyams = Many, by knowing one Karyam, can't know the 2nd Karyam.

- When you know Karanam it is Equal to Sarva Karana Vigyanam.

V)

Therefore Karana Vidya = Para Vidya	Karya Vidya = Apra Vidya
Brahma Jnanam is Unique	

VI) By listening to Brahman, Ashrutam Api Srutam Bavati

- All Karyams which you have never heard is as good as Heard
- Everything unheard is Heard.

VII)

Amatam	Amatam Bavati
<ul style="list-style-type: none">- Atarquitam- Unthought will be thought of	<ul style="list-style-type: none">- Tarquitam

VIII)

Avigyatham	Vigyatham Bavati
Unnishchitam	Nishchitam

IX) What is unascertained until now, all of them will be Ascertained, once you get Knowledge of Brahman.

X)

With Brahma Jnanam Everything is

Heard

Thought

Ascertained

- This is the Question.

XI) What is the Lesson of this Dialogue?

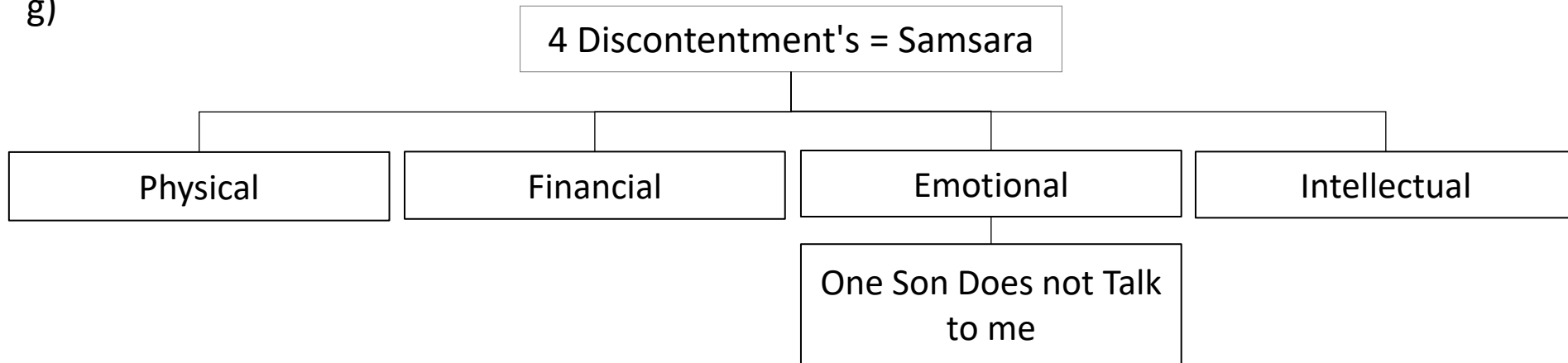
- Important Message

a) Leant 4 Veda, Veda Angas

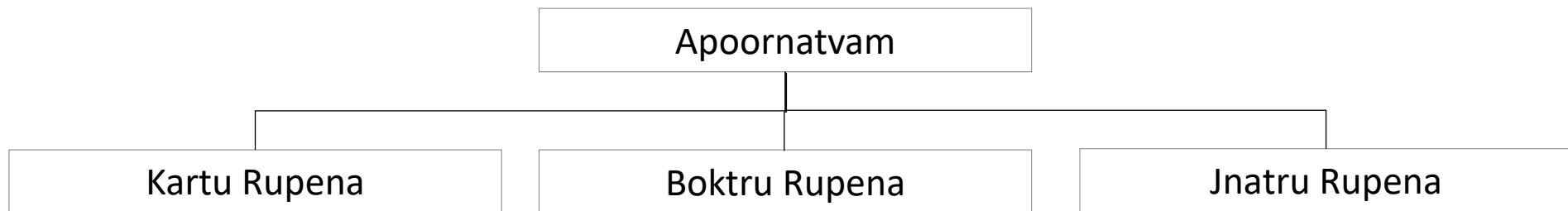
- Have you asked for this knowledge.

- b) All other knowledge will not give Sense of Fulfillment
- c) You will feel Smaller, and Smaller more you Study, more you know, How much you don't know.
- d) Every other Knowledge, makes me feel intellectually Small
- e) I will have Huge wealth but Still feel Discontented.
- f) Intellectual Discontentment will never go.

g)



h)



i) All Different types of Samsara

- Need not be Emotionally Disturbed, to be a Samsari.
- Intellectually incompleteness is also a form of Samsara only.

j) All Scientists are Struggling from intellectual Samsara.

- No Answer to my Research, intellectual Discontentment can go only by one knowledge.

k) Brahma Jnanam alone can Remove intellectual Discontentment

l) If Vedanta Student has Emotional, intellectual Discontentment, it means he has not understood Vedanta.

XII) Even after Studying all 4 Vedas, Knowing Vedanga, Upavedanga.

- Vichara Sagara - All 18 Vidya Sthanas
- Intellectually Discontent only as long as you don't know Atma or Brahman.

XIII) I am not Apoorna Karta, not Apoorna Bokta, not Apoorna Jnanata

- I am Kartru, Boktru, Jnatru, Ahamkara Vilakshana Sakshi Chaitanyam Asmi.

XIV) Explicitly revealed in Chapter 7 of Chandogyo Upanishad

a) Narada - Student Sanatkumara - Guru

b) Soham Bhagava Shochami, I am Miserable

c) Intellectually Miserable.

d) Akrutārtha Eva Bavati

- Non-fulfillment intellectually is also Miserable Samsara until Jnanam takes Place.
- This is the Message of Upanishad

e) Without Brahma Jnanam, intellectual Curiosity will Never go.

f) Who am I?

What is the world?

Who is God?

} 3 Question in Philosophy

11) Bashyam : Chapter 6 - Section 1 - Verse No. 3 Continues

तदेतदद्भुतं श्रुत्वाह कथं न्वेत- दप्रसिद्धमन्यविज्ञानेनान्यद्विज्ञातं
भवतीत्येवं मन्वानः पृच्छति कथं नु केन प्रकारेण हे भगवः
स आदेशो भवतीति ॥ ३ ॥

I) Svetaketu :

- How can by one knowledge get other knowledge? Improbable

II) Anubhuti Prakasha - Chandogyo Upanishad by Vidyaranya

- When you study Rig-veda, you only know Rig-veda
- Knowing one, Another not known.
- Here how Everything is known extra ordinary Statement, Adbutam Srutva.

III) Apradiddham :

- Saying something not normally heard of.
- Anya Vigyanena - Anyat Vigyanam Bavati.
- By knowing something, something else is known.
- How is this possible?

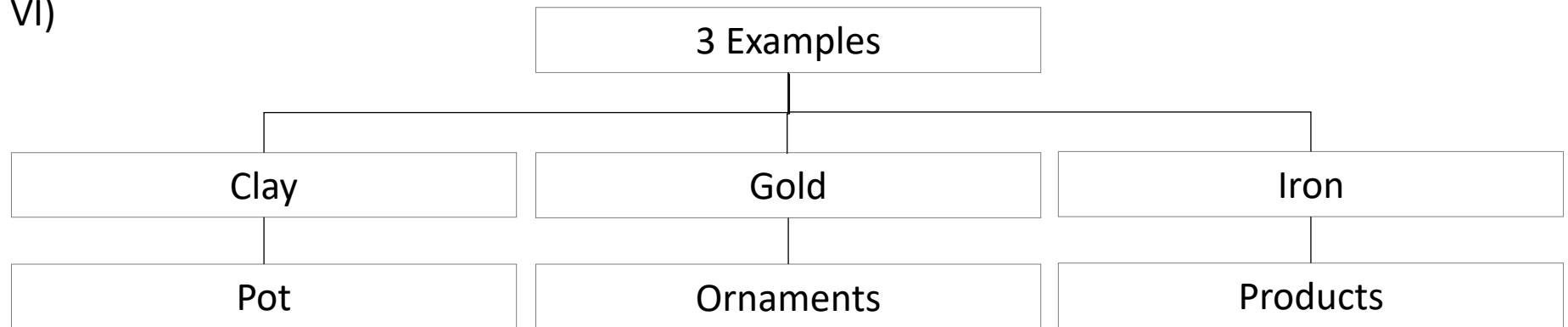
IV) Such a knowledge is impossible.

- How can such a teaching exist?

V) Father gives Law :

- Eka Karana Vigyanena, Anya Karya Vigyanam Bavati.

VI)



12) Introduction to Chapter 6 - Section 1 - Verse No. 4 :

यथा स आदेशो भवति तच्छृणु—

13) Chapter 6 - Section 1 - Verse No. 4 :

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]

I) Know one clay, Know all earthenware's.

Reason :

- All earthenware's not separate things deserving to be known or unknown.
- All earthenware's are mere words we use.
- Bangle, Chain, Ring = Gold

II)

All Karyams	Karanam
Words	Essence

III) Any product exists only verbally depending on existence in the tongue only.

- Vacharambanam
- Pot, Chair - Word in your tongue.

IV) You are sitting on the wood only.

- Wood is supporting
- Nothing called Chair

14) Bashyam : Chapter 6 - Section 1 - Verse No. 4 starts

हे सोम्य यथा लोक एकेन मृत्पिण्डेन करक्कुम्भादिकारण-भूतेन
विज्ञातेन सर्वमन्यत्त- द्विकारजातं मृन्मयं मृद्विकारजातं
विज्ञातं स्यात्।

I) I shall tell you how such a teaching is possible.

II) Example :

- By knowing a lump of clay.
- Karakam - Wide mounted vessel, bowl.
- Kumba = Pot

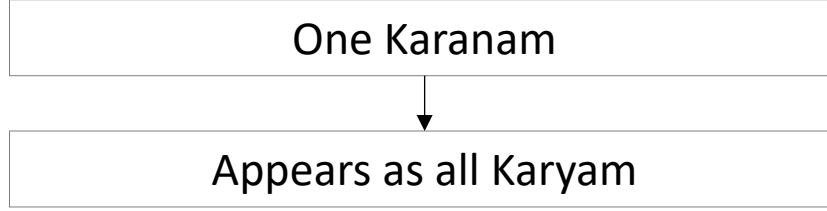
III) Everything else, products of clay.

15) Bashyam : Chapter 6 - Section 1 - Verse No. 4 continues...

कथं मृत्पिण्डे कारणे विज्ञाते कार्यमन्यद्विज्ञातं स्यात् ?
नैष दोषः; कारणेनानन्य- त्वात्कार्यस्य।
यन्मन्यसे- ऽन्यस्मिन्विज्ञातेऽन्यन्न ज्ञायत इति, सत्यमेवं स्यात्,
यद्यन्य- त्कारणात्कार्यं स्यान्न त्वेवमन्य- त्कारणात्कार्यम्।

I) By knowing clay, one can know all earthenware.

II) Reason :



III) Br. Sutra : Arambanadhikaranam (Sutra 14 to 20)

तदनन्यत्वमारम्भणशब्दादिभ्यः ॥ 14 ॥

Tadananyatvamarambhanasabdadibhyah ॥ 14 ॥

The non-difference of them (i.e. of cause and effect) results from such terms as 'origin' and the like. [11 – 1 – 14]

भावे चोपलब्धेः ॥ 15 ॥

Bhave chopalabdheh ॥ 15 ॥

And (because) only on the existence (of the cause) (the effect) is experienced. [2 – 1 – 15]

सत्त्वाच्चावरस्य ॥ 16 ॥

Sattvacchavarasya ॥ 16 ॥

And on account of the posterior (i.e., the effect which comes after the cause) existing (as the cause before creation). [2 – 1 – 16]

असद्व्यपदेशान्नेति चेन्न
धर्मान्तरेण वाक्यशेषात् ॥ 17 ॥

Asadvyapadesanneti chet na
dharmantarena vakyaseshat ॥ 17 ॥

If it be said that on account of (the effect) be in described as that which is not, (the effect does) not (exist before creation) , were ply 'not so', because the term 'that which is not' denotes another character is tic or attribute (as is seen from the latter part of the text. [2 – 1 – 17]

युक्तेः शब्दान्तराच्च ॥ 18 ॥

Yukteh sabdantaraccha ॥ 18 ॥

From reasoning and from another Sruti text (the same is clear. This relation between cause and effect is established.) [2 – 1 – 18]

पटवाच्च ।

Patavaccha

And like a piece of cloth. [2 – 1 – 19]

यथा च प्राणादि ।

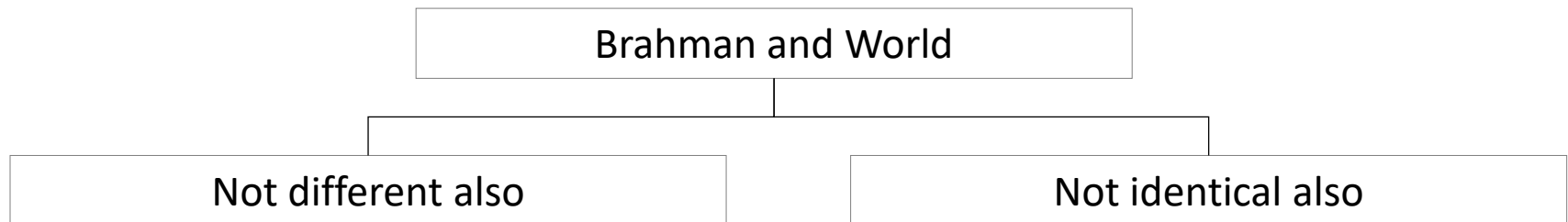
Yatha cha pranadi

And as in the case of the different Pranas or Vital airs [2 – 1 – 20]

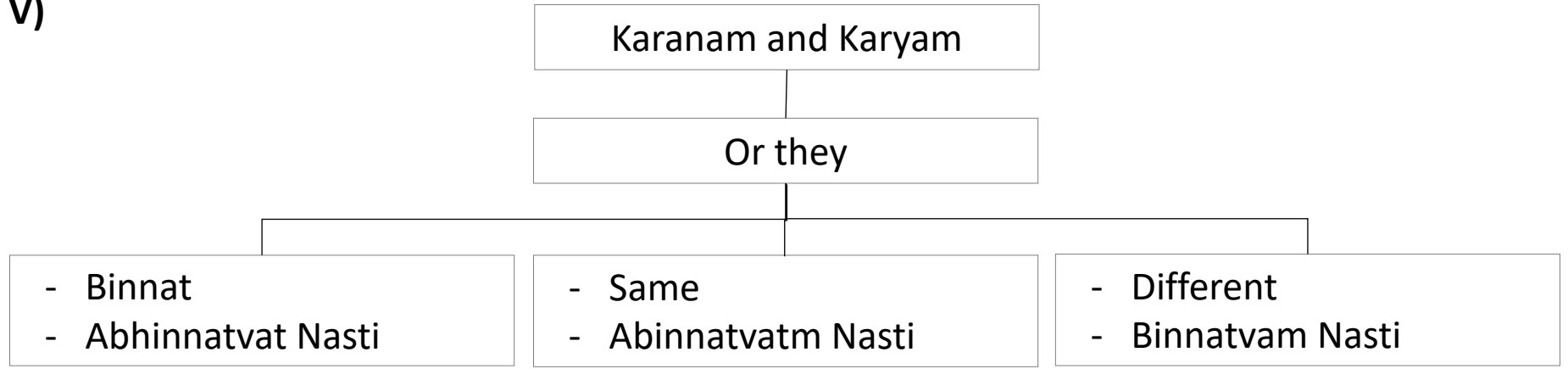
Vacharambanam Vikara Nama Dheyam : Chandogyo Vakhyam

- What is relationship between Brahman and world, God and world ?

IV)



V)



- Can't say anything.
- Does not come under 3 categories.

VI) It comes under Anirvachaniya Sambandha, called Mithya.

VII) Vivekachudamani :

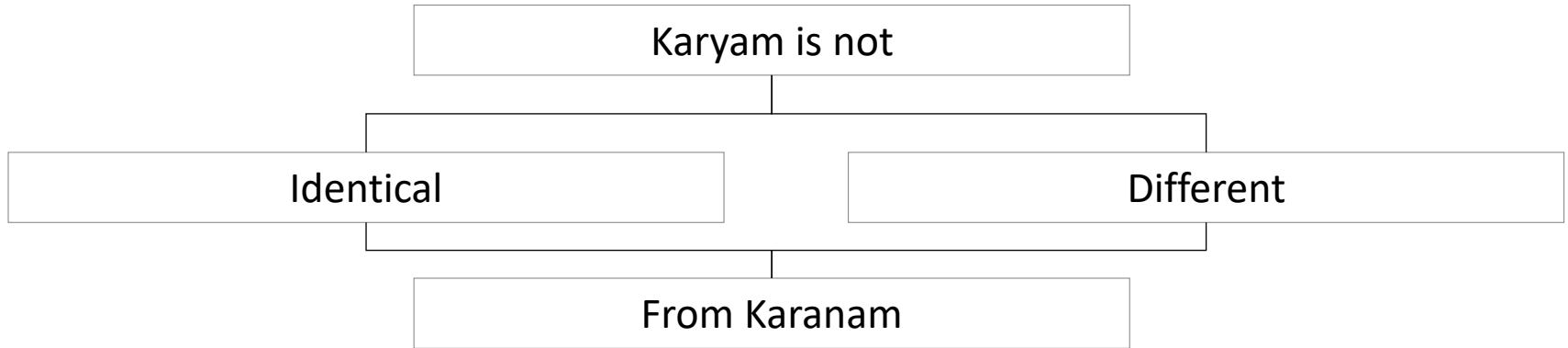
सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

VIII) Between Karanam and Karyam, relationship is Anirvachaniyam.

IX)



- If Karyam is a different substance, by knowing one, another can't be known.
- Both different.
- Karyam is not different from Karanam.

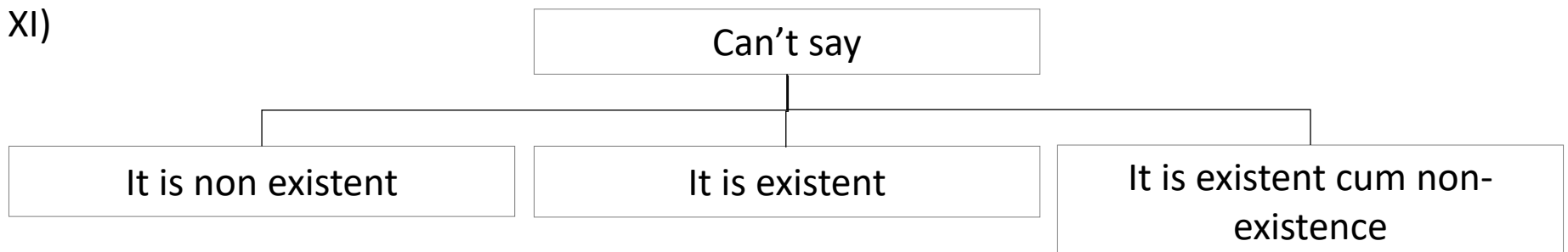
X) Toughest Topic :

- What is status of the world?
- 12 schools study status.

Advaita Vedanta :

- Status = Anirvachaniyam

XI)

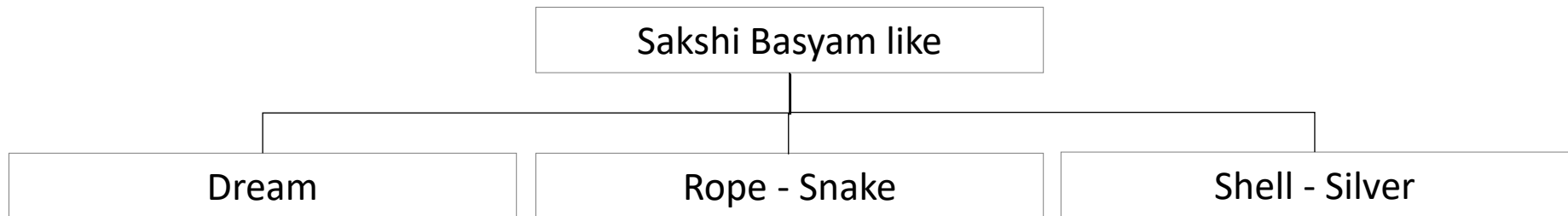


XII) It is an experience, not non-existent, can't be intellectually categorizable.

XIII) World is not Pramana Siddham.

- **It is Sakshi Basyam.**
- **Drishti Srishti Vada is based on this alone.**

XIV) It is experienced.



- Don't ask questions, can't say anything about the world.

Revision :

Bashyam : Chapter 6 - Section 1 - Mantra 4 : Topic 15

I) Chapter - Adhyaya

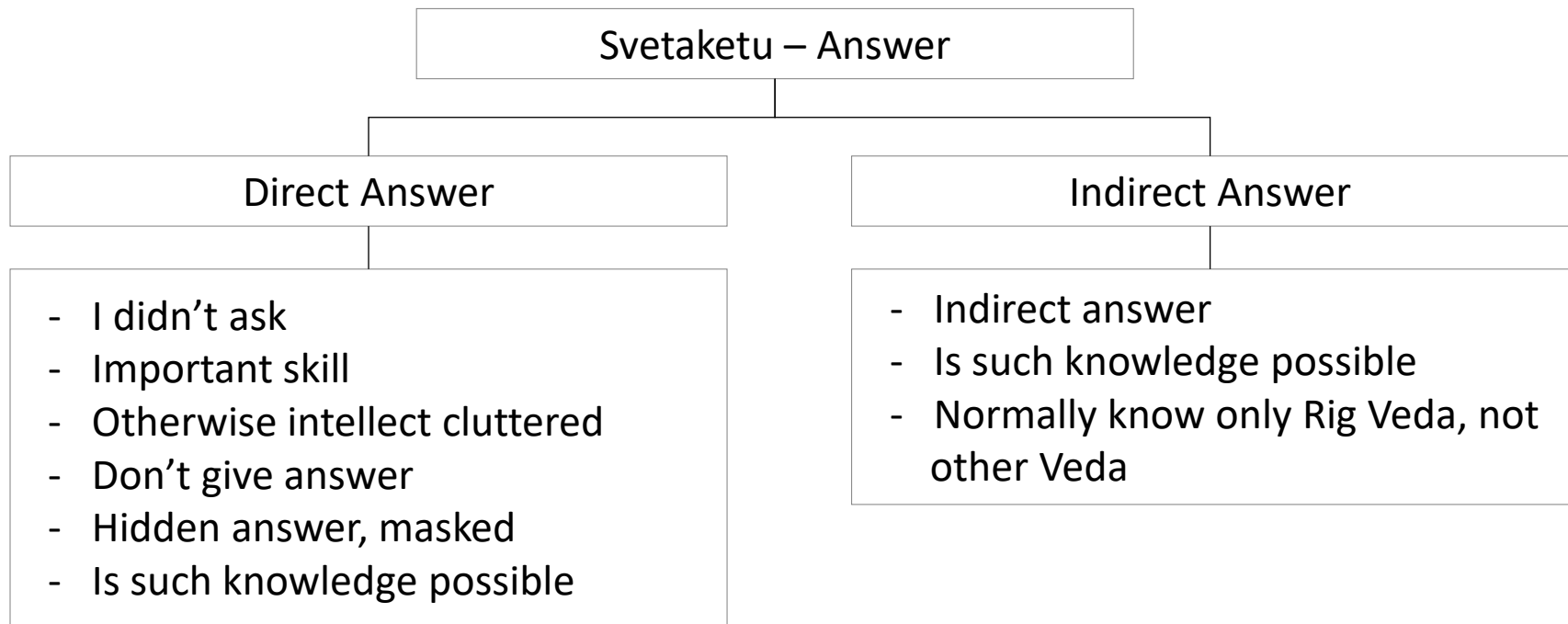
- Section - Khanda
- 6th Chapter - 1st Khanda commentary.

II) Svetaketu completed study of Veda and became arrogant.

II) Father :

- Have you received knowledge of ultimate reality, knowing which entire creation is known ?

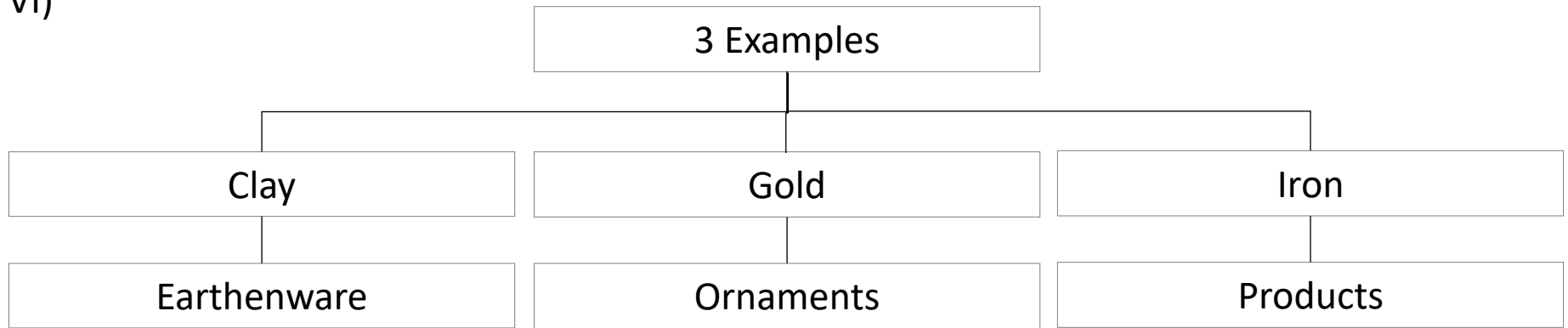
IV)



V) Father:

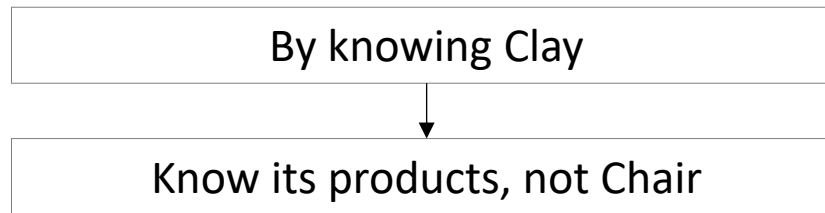
- a) Such knowledge is possible, if seeker fulfills certain conditions.
- b) When Karyams are many, by knowing one Karanam, all Karyams can be known.
- c) Eka Karya Vigyanena Anya Karya Vigyanam Neiva Bavati.
- d) If Karanam Ekam, Eka Karana Vigyanena, Aneka, infinite Karyams can be known.
- e) Such a knowledge exists.

VI)



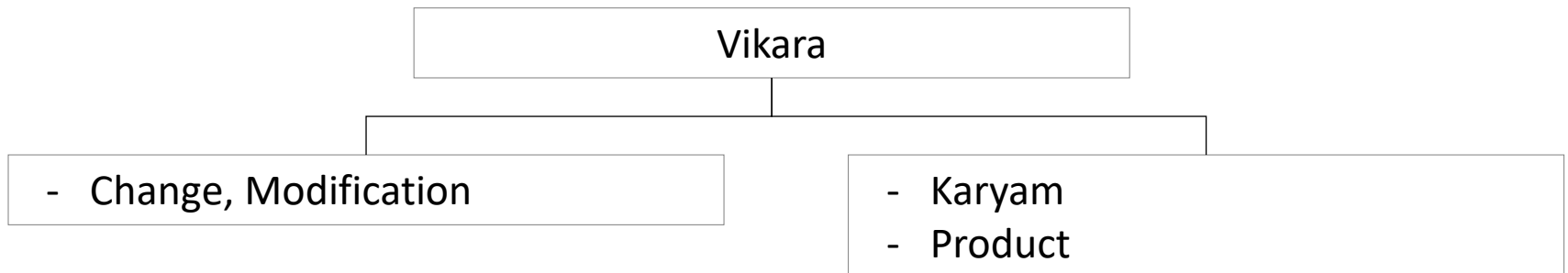
a) Eka Mrith Jnanena, Sarva Mrinmaya, Karya Vigyanam Syat.

b)



- Products of Karanam known.

c)



VII) Question:

- How by knowing one lump of clay, all products of clay are known.

VIII) No objection possible.

- Products don't exist separate from cause.

IX) By knowing one Karyam, another Karyam can't be known

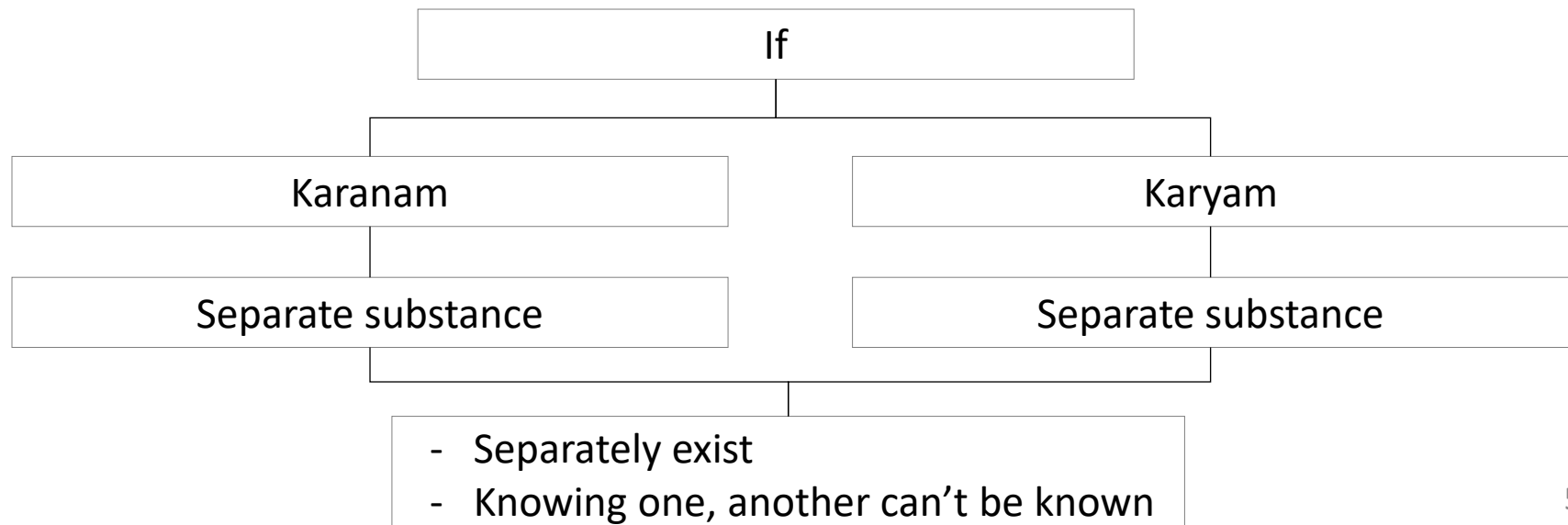
- **This is correct.**

X) If one thing is Karanam, other one Karyam, then, knowing Karanam all Karyams can be known.

XI)

Karanam	World
- Existence, Consciousness	- Exists, known - Karanam pervades Karyam - Depends on Karanam

XII) When 2 things are existing separately, then knowing one, don't know other.



XIII) Here Karanam not separate substance.

- Here, Karyam - Karanam - not 2 separate substances.
- Here Karanam, Karyam not different.
- Hypothetical situation is not there.

XIV) Another question assumed.

16) Bashyam : Chapter 6 - Section 1 - Verse No. 4 continues...

कथं तर्हीदं लोक इदं कारणमयमस्य विकार इति ?

शृणु; वाचारम्भणं वागारम्भणं वागालम्बनमित्येतत्।

कोऽसौ ? विकारो नामधेयं स्वार्थे धेयप्रत्ययः।

वागालम्बनमात्रं नामैव केवलं न विकारो नाम वस्त्वस्ति

परमार्थतो मृत्तिकेत्येव मृत्तिकैव तु सत्यं वस्त्वस्ति ॥ ४ ॥

I) If Karanam and Karyam are one, Karyam products do not exist separate from Karanam.

II) All ornaments, non-separate from Gold must be given only one name.

- “Gold” – must be name.

III) We are using Chain, Bangle, Ring.

- Many Namas, Rupas, functions are there.
- Ask for bangle, why other gives Ring.

IV) Many words, names, functions are there.

- How can there be only one Karanam and Karyams are non-different?

V) If Karyams are non-different, many names should not be there.

VI) Orientation of human mind :

- 10 Names - 10 Substances are there.
- Every Nama has Nami.
- Our misconception.

VII) Purva Pakshi:

- If Karanam, Karyam are one and same, why 2 words?
- This is gold, this is ring, bangle.
- Why 2 Namas if no 2 substances?

VIII) Transaction in the world is there.

- This Karanam, this is Karyam.
- God is Karanam – World is Karyam.
- God and world are separate.

IX) When I experience the world I should say :

- I am experiencing God.
- Many devotees are waiting for God Darshanam.
- Dhruvam, Prahada did Tapas.
- I will do Tapas, we treat God, world differently.
- How both one and same?

X) People are waiting for Darshanam.

- They are assuming - Ishvara is different than the world.
- Lot of education required is to understand the fact that when I am experiencing the world, I am experiencing God only.
- I don't know that, that is why teaching is required.

XI) Srunu, may you listen carefully

XII) Vacharambanam, Vag - Arambanam, Vag Alambanam, Iti Etatu Vikaro Nama Dheyam.

XIII) Vikara = Any Product, including the Product called the world - Jagat, Jiva, Ishvara = Brahman.

- It is not a substance at all.

XIV) What is the world?

- Any product?
- It is Nama Dheyam.

- It is a word.
- Space is a word, there is no substance called space.
- Air is a word, no substance called Air.
- If you think, there is a substance called Space, Air, it is a misconception.

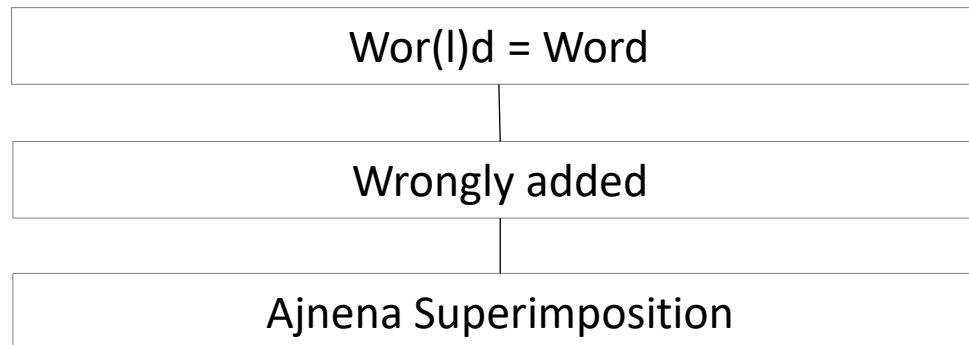
XV) Example :

- There is a substance called Bangle.
- No substance called bangle, all are Gold.

XVI) No world, Atma alone is.

- World is not a substance, it is a word, Nama Dheyam.

XVII)



- L = Adhyasa
- Wisdom = L = Adhyasa Nivrutti
- Profound statement.

XVIII) If World is a word, where does it exist?

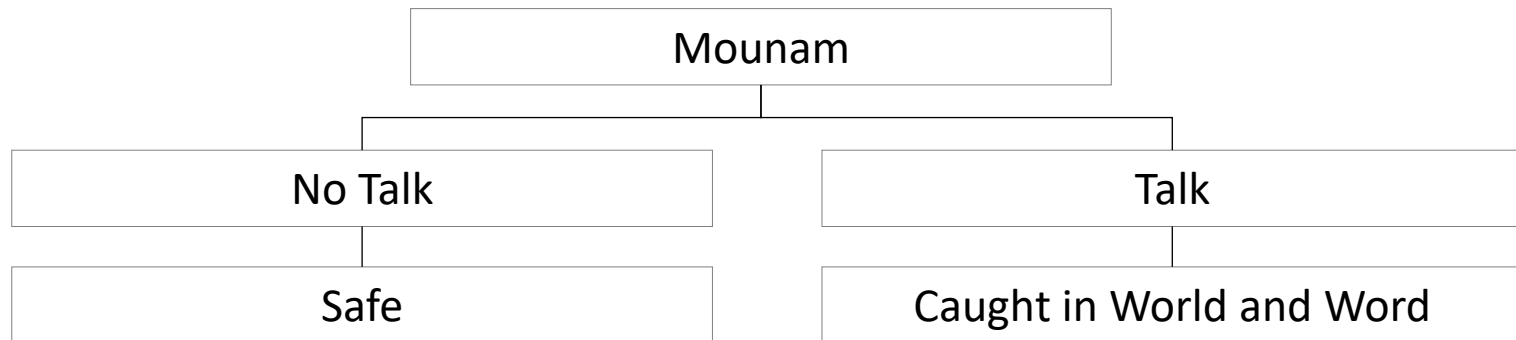
- As long as you use the word world, you assume that the world is existing outside you.
- Once you understand, world is a word, it is not existing in you.
- Understand word and world exist in your tongue.

XIX) What is the world according to Vedanta?

- World is not a substance.
- It is a word, it is existing in the tongue and produced by the tongue.

XX) You create a word and get trapped in that word.

- Getting trapped by talking is Samsara.
- What is Moksha?

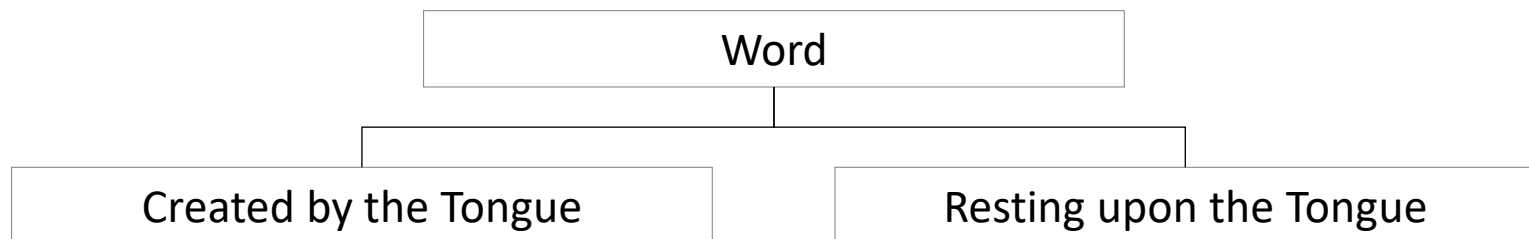


XXI) When you talk, you are creating words and you think there are objects existing outside you, corresponding to the word.

Artha Adhyasa	Jnana Adhyasa
Words	Thought

XXII) Vach Arambanam, Vag Arambanam, Vag Alambanam :

- Name created by the Organ of speech.



XXIII) What is the word depending on the Tongue?

- “Vikara”, any product is a word.

Karanam	Karyam
The only substance	Word

XXIV) Word has utility.

- Vyavahara Artham Lakshanam Nama.
- Only for the sake of transaction is the utility of word.

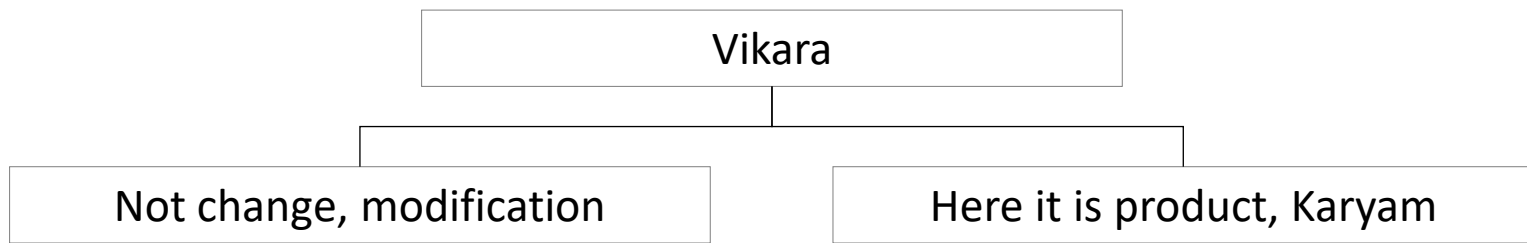
XXV) If I don't have the word Bangle, Chain, Ring separately.

- I will have difficulty in transactions.
- Please bring the ornament, then I need separate word called Bangle, Ring, Chain.
- Gold not enough for transaction.

XXVI) Word Brahman – alone is not enough for transaction.

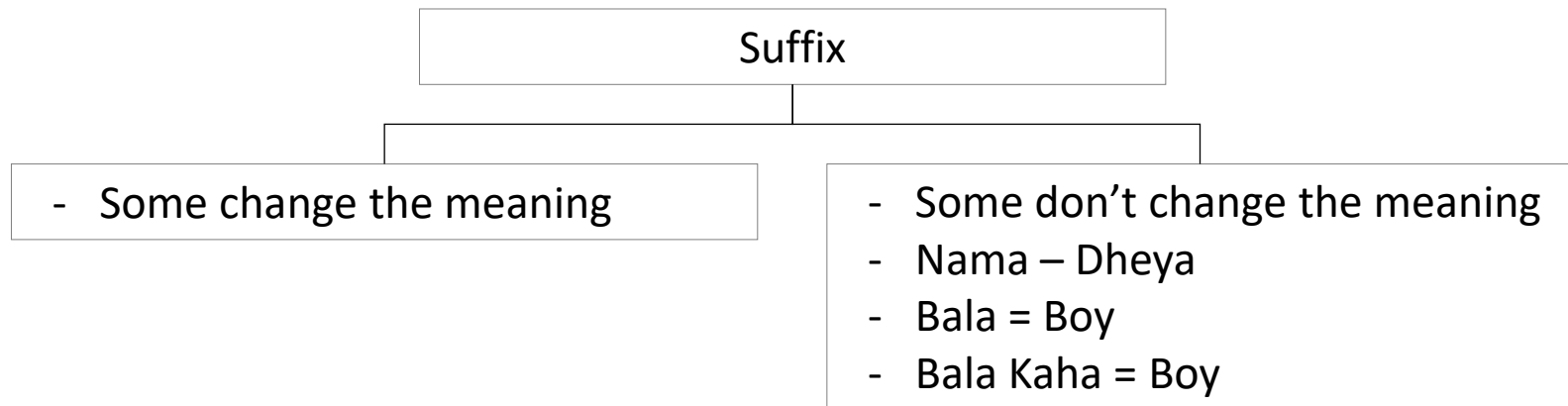
- I need Vishwa, Teijasa, Prajnya, Virat, Hiranyagarbha, Ishvara for explaining Turiya Brahma.

XXVII)



- Any product is Nama Dheyam.

XXVIII) Dheyam = Suffix, does not change the meaning.



- Anguliyam = Ring
- Anguliyakam = Ring
- Svarthe Dheya Pratyaya, does not change the meaning.
- Suffix added in the same sense only.

XXIX) World = Word

Kathopanishad :

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

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

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

- Plurality, I am experiencing, Advaitin boldly says, this plurality, does not exist.
- You are experiencing.
- Plurality is only Nama.
- What exists?
- Only non-duality is the substance.
- What is that non-duality? Brahman.

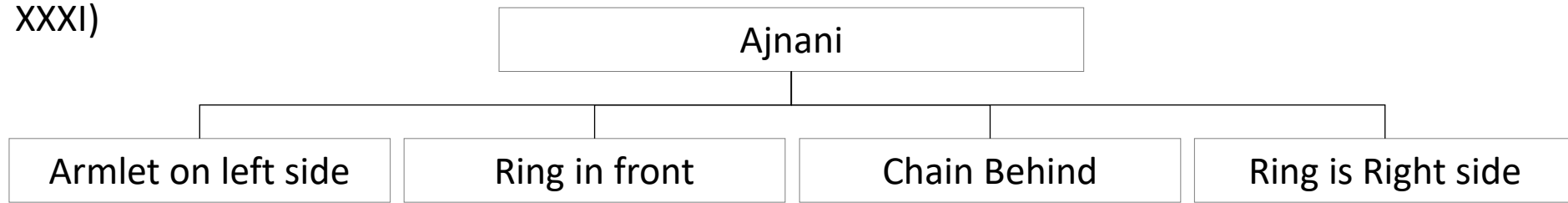
XXX) Mundak Upanishad :

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]

XXXI)



XXXII) Jnani :

- Gold is in front, behind, left, right, top and bottom.
- Gold is everything in creation.
- Gold appears as Ring, bangle...
- Brahman alone is = Wisdom, Advaita Jnanam, Advaita Avasthanam.

XXXIII) Vag Alambanam Nama Eva Kevalam.

- Na Vikara Nama Vastu Asti
- Vastu - No thing called World.

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

yathā somyaikena lohamañinā sarvaṃ lohamayaṃ
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ
lohamityeva satyam || 6.1.5 ||

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

18) Bashyam : Chapter 6 - Section 1 - Verse No. 5 starts

यथा सोम्यैकेन लोहमणिना सुवर्णपिण्डेन सर्वमन्यद्विकार-
जातं कटकमुकुटकेयूरादि विज्ञातं स्यात्। वाचारम्भणमित्यादि
समानम् ॥ ५ ॥

I) 5th Mantra : 2nd Example

1 st Example	2 nd Example
Clay – Earthenware	Gold – Ornaments

II) By knowing Suvarna Pindam, lump of gold, all other products of Gold – Bangle, Armlet are known.

III) There are no Ornaments separate from Gold.

- Vacharambanam Vikaro Nama Dheyam.

19) Chapter 6 - Section 1 - Verse No. 6 :

यथा सोम्यिकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
कृष्णायसमित्येव सत्यमेवंसोम्य स आदेशो भवतीति ॥ ६.१.६ ॥

yathā somyikena nakhanikṛntanena sarvaṃ kārṣṇāyasam
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ
kṛṣṇāyasamityeva satyamevaṃsomya sa ādeśo bhavatīti || 6.1.6 ||

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

यथा सोम्यैकेन नखनि- कृन्तनेनोपलक्षितेन कृष्णाय-
सपिण्डेनेत्यर्थः, सर्वं काष्णायसं कृष्णायसविकारजातं विज्ञातं
स्यात्; समानमन्यत्।

I) Nail cutter – Product of black iron (Krishna Ayasa)

II) By knowing iron, all products of iron are known.

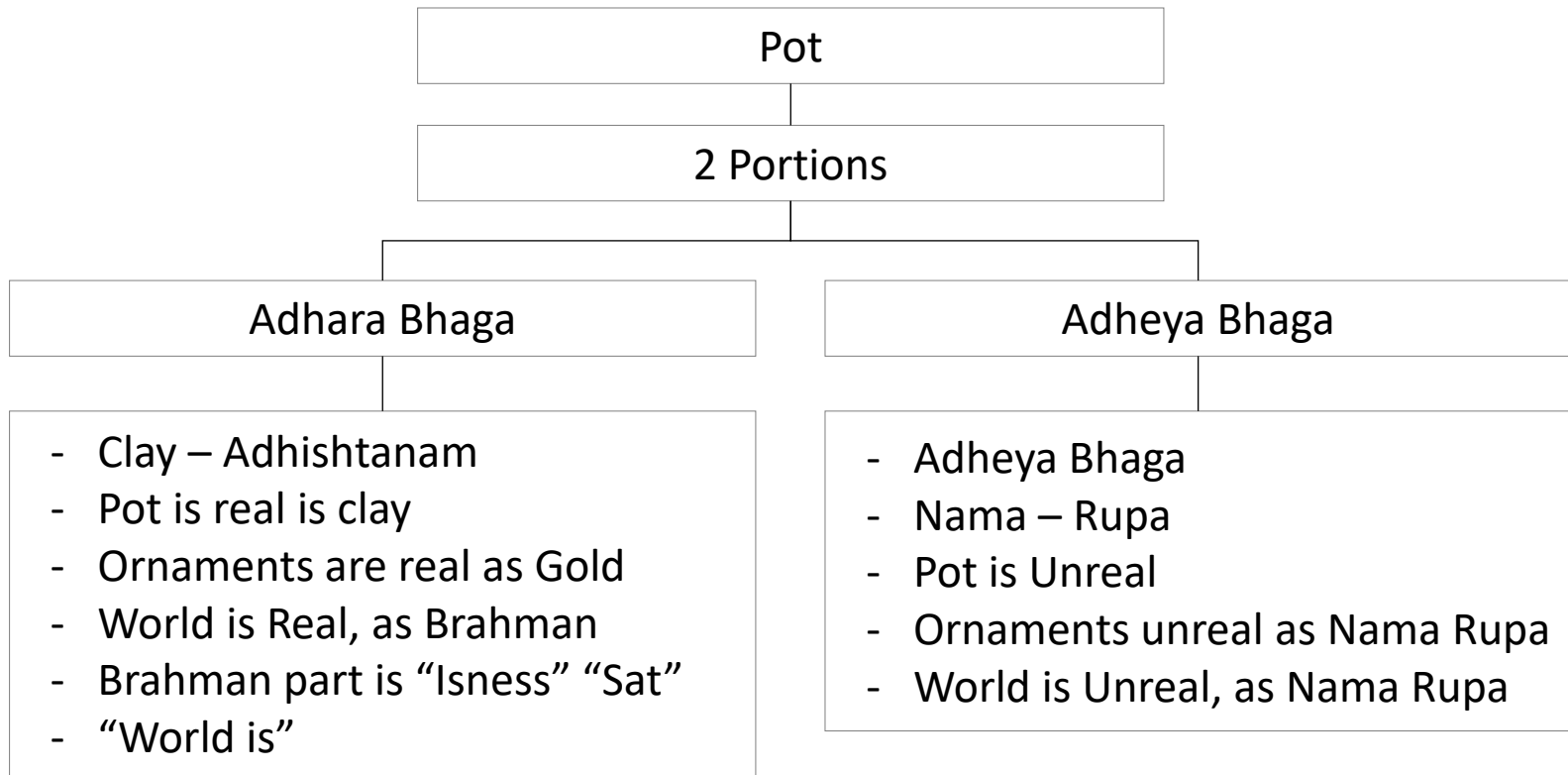
III) If no Ornaments, Earthenwares, Nail cutters, products are not there, what is there?

- Paramarthika - Clay, Gold, Iron is Real substance, exists.

IV)

Clay	Pot
- Alone is Real	- Unreal - World looks at Pot as Real - Pot not Real as Nama Rupa but is real like clay

V)



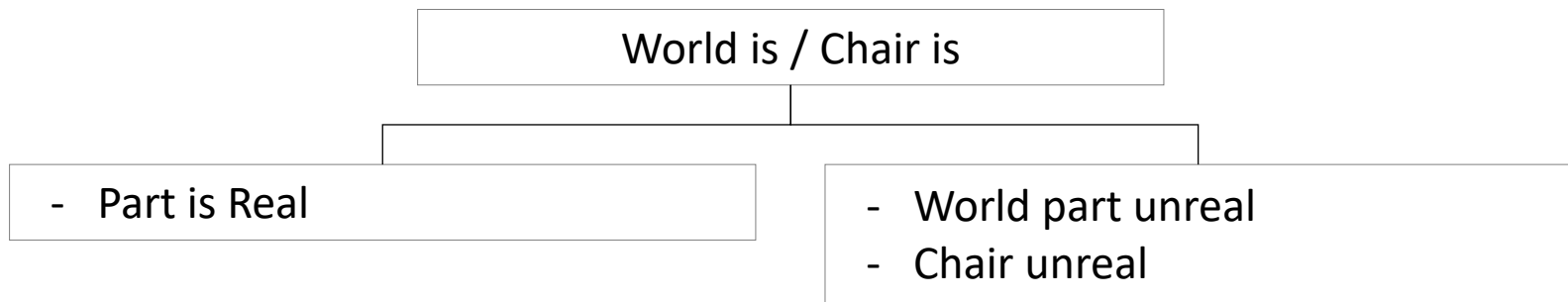
VI) Drk Drishya Viveka - Vidyaranya says :

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

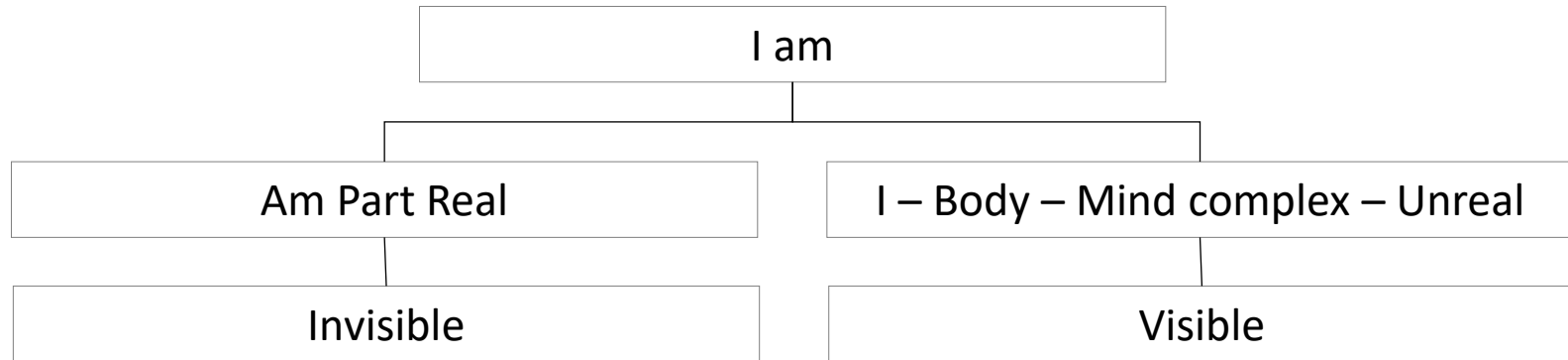
*asti bhāti priyam rūpaṁ nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

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]

VII)



VIII)



IX) Is-ness, Am-ness, are-ness is real.

- I am, you are, she is.
- Existence part is real.

X) What is 2nd component which is real?

- Chair / World is known to you.
- Knownness part is real.
- Can't talk of unknown world, chair.
- 2nd component of every object is known-ness.
- Known-ness of every object in the world indicates consciousness.

XI) Thing is knownness is because of consciousness.

- Known-ness part, is-ness part of everything is Brahman, Reality, God.

XII) Nama – Rupa in every object is Mithya.

- Is-ness, known-ness is universal.
- Sat is universal, Chit is universal.
- Sat – Chit is Brahman.
- As Sat – Chit Brahman, the world is Real.
- As Nama Rupa, world is Unreal.

XIII)

```
graph TD; A[2 components of World] --> B[Changing]; A --> C[Non-changing]; B --> D[Unreal]; C --> E[Is-ness and knowness are real]
```

Changing

Non-changing

Unreal

Is-ness and knowness are real

XIV) Iti - indicates :

- Pot is Unreal – Clay is real.

अनेक- दृष्टान्तोपादानं दार्ष्टान्तिकानेक- भेदानुगमार्थं
दृढप्रतीत्यर्थं च, एवं सोम्य स आदेशो
यो मयोक्तो भवति ॥ ६ ॥

I) Why Upanishad gives 3 examples?

- What is the 4th significance?

II) Anubhuti Prakasha :

- Vidyanarany gives the significance.

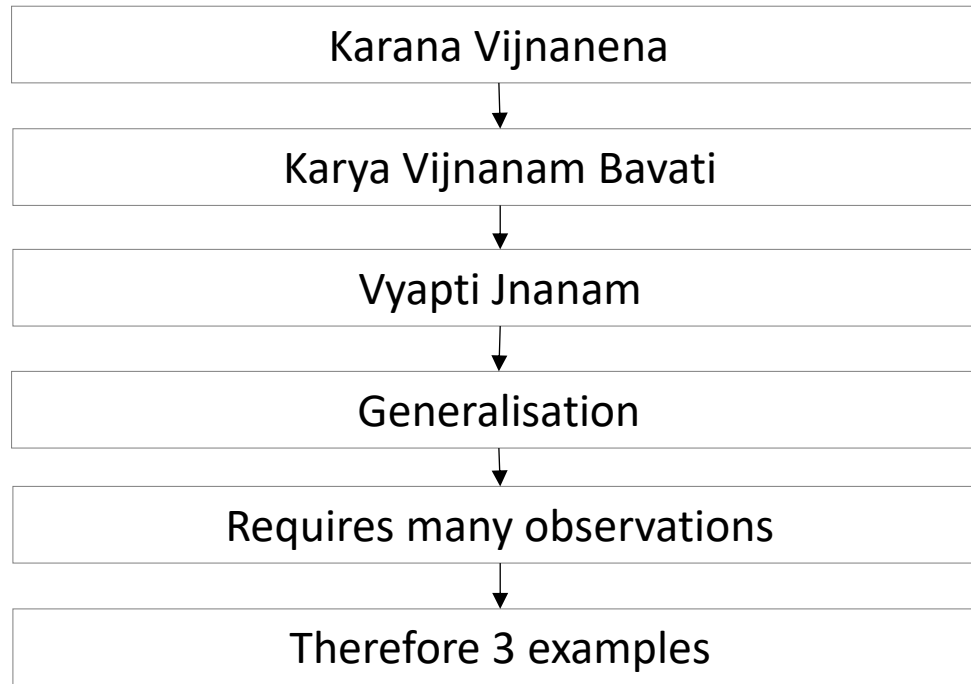
Significance :

- To show Vyapti Jnanam.

Generalised principle :

- Arrived at by observing many examples.
- Many cases you observe.

III) What is generalised Jnanam here?



IV) Shankara :

a) Chandogyo Upanishad elaborates creation, Brahman, Buta Srishti (creation of elements), creation of elementals.

b) Chandogyo talks of 3 elements.

- Trini Rupani.

c) Instead of saying :

Brahman	Universe
Cause	Effect

It says :

d)

3 Elements	Universe
<ul style="list-style-type: none">- Cause- Butani	<ul style="list-style-type: none">- Product – Effect – Karyam- Bautikani- Bautika Prapancha, Deha

e)

3 Elements	Brahman
Born	Adhishtanam
Mithya	Satyam

f) 3 elements – Karanam

- Agni, Jalam, Prithvi Karanam
- Clay, Gold, Iron



Prithvi

g) 3 Karanams – Darshantikam

- Agni, Jalam, Prithvi
- Totally with that , 3 examples taken.

h) Dridha Prathiyartham :

- For firm conviction, 3 examples given.

21) Introduction to Chapter 6 - Section 1 - Verse No. 7 :

इत्युक्तवति पितयहितरः—

22) Chapter 6 - Section 1 - Verse No. 7 :

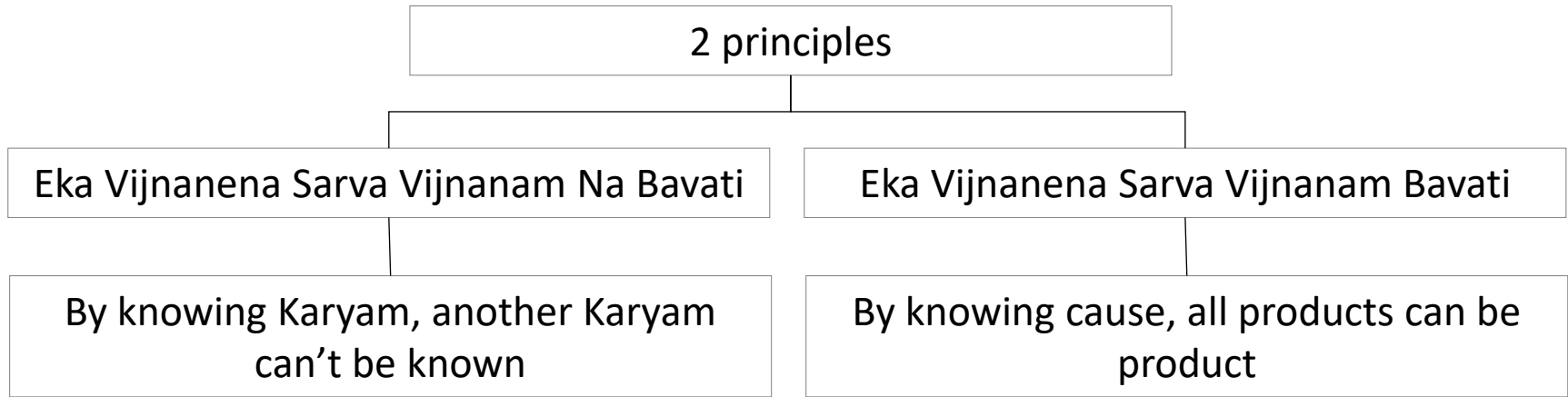
न वै नूनं भगवन्तस्त
एतदवेदिषुर्यद्ध्येतदवेदिष्यन्कथं मे
नावक्ष्यन्निति भगवांस्त्वेव मे तद्ब्रवीत्विति
तथा सोम्येति होवाच ॥ ६.१.७ ॥
॥ इति प्रथमः खण्डः ॥

na vai nūnaṃ bhagavantasta
etadavediṣuryaddhyetadavediṣyankathaṃ me
nāvakṣyanniti bhagavāṃstveva me tadbravītviti
tathā somyeti hovāca || 6.1.7 ||
|| iti prathamaḥ khaṇḍaḥ ||

[Śvetaketu said:] ‘Surely my revered teachers did not know this truth. If they knew it, why should they not have told me? So please explain it to me, sir.’ His father said, ‘Let it be so, my son’. [6 - 1 - 7]

I) In this manner, father convinced son.

II)



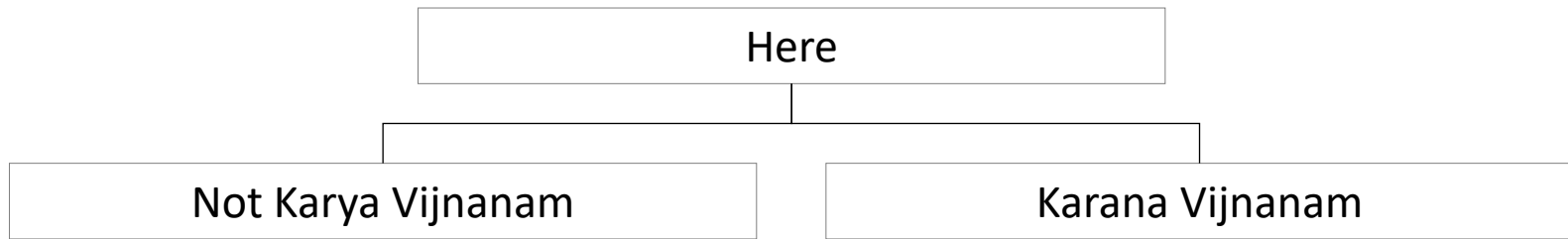
III) 2 Conditions :

(a) Eka Karya Vijnanena, Sarva Karya Vijnanam Na Bavati	(b) Eka Karana Vijnanena, Sarva Karya Vijnanam Bavati
<ul style="list-style-type: none">- Karyams are distinct- Sveta Ketu makes this- Uddalaka Agrees	<ul style="list-style-type: none">- Eka Karana Vijnanena, Sarva Karya Vijnanam Bavati- Relevant in the Upanishad

IV) University – Study all Branch of Science

- Atomic Physics, Biology – both Karyam.
- University deals with Karya Vijnanam.
- In class, you deal with Brahman – Karanam.
- Looks like another University.
- Lots of similarity, notes, memory.

V)



VI) Svetaketu understood :

- My Gurukulam – used as conventional universe.
- I have not utilized Gurukulam for special Karana Vijnanam.

VII) Svetaketu :

- I don't think "My Guru knew Karana Vijnanam.
- So that father does not send him back to school.
- Arrogance.
- My Gurukulam = Conventional university.

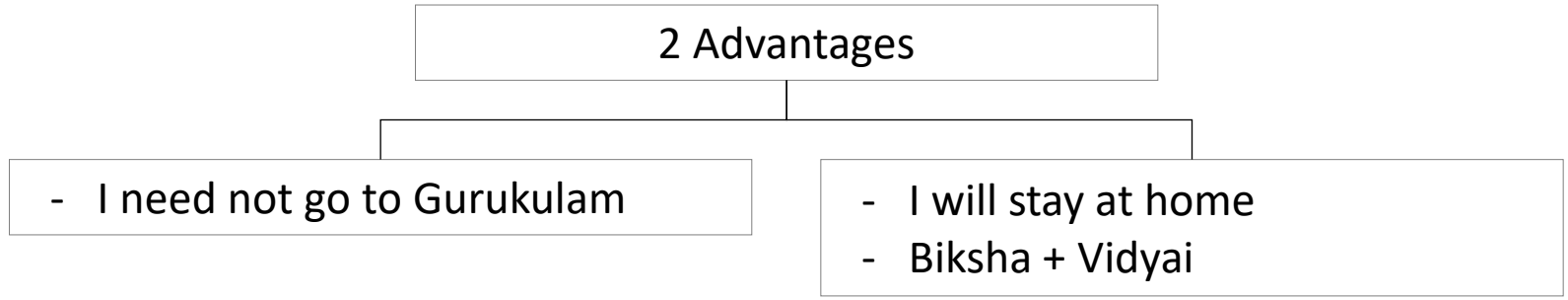
VIII) Logic given by Svetaketu :

- If Guru had known, he would have included it in the syllabus.
- He could have taught me before convocation.

IX) Guru didn't teach me as he himself didn't know.

- I was topper in school, am a qualified student.
- Since my teacher didn't know, I want to learn it from you.

X)



- You yourself teach me.

XI) Gita :

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

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasaṁmūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

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

XII) Svetaketu, son, surrenders to Uddalaka, father.

- Son becomes Sishya, fater becomes Acharya.

Gita :

- Arjuna – Master became disciple.
- Krishna – driver became Acharya, Jagat Guru.
- Conversation takes place in Mantra 7.
- Guru – Sishya come together for teaching to happen.

Revision 4 :

Chapter 6 – Section 1 - Verse 7 :

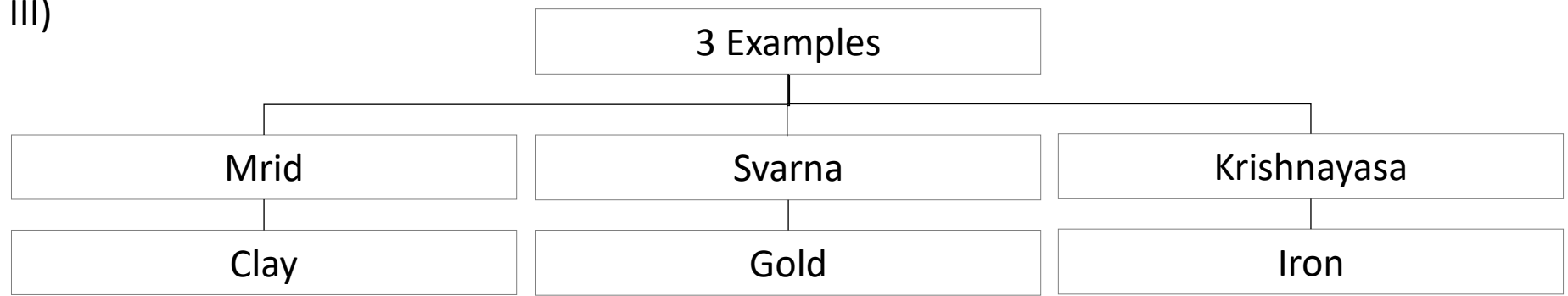
I) Father - Uddalaka, Son – Svetaketu

- Son studies in Gurukulam and arrogant.
- What is that knowledge of Reality by which everything is known?
- Such knowledge is possible, if it is the material cause of several products.
- If there is one Upadana Karanam and several Karyams.
- Eka Upadana Karanam, and several Karyams.
- Eka Upadana Karanam Jnanena, Aneka Karya Jnanam Bavati.

II) Logic :

- All products are not different from the material cause.
- Material cause alone appears as many products with different Nama, Rupa.
- Therefore, Eka Karana Vijnanena Sarva Karya Jnanam is possible.

III)



IV) Son Convince makes disrespectful statement.

- Guru didn't teach me because he didn't know.
- If he had known, he would have taught me.
- I was topper in Gurukulam.

V) Shankara :

- Not disrespect but wants to avoid going back to Gurukulam, wants to stay at home.
- Wants father to teach him Atma Vidya.
- Son becomes disciple Svatakteu.

VI) Great, Lordly, teachers didn't know that.

- If my Guru had known, why he didn't teach me.
- Concludes, Guru didn't know.

VII) Therefore, you, father, teach me that knowledge.

- Son becomes disciple.
- Father takes Guru's role because father knew -

VIII) Grihastha Jnanis possible.

- This Mantra quoted.

Example : Uddalaka

- Guru says - I shall teach you.

IX) First Chapter ends, introducing Guru – Sishya.

23) Bashyam : Chapter 6 - Section 1 - Verse No. 7 starts...

न वै नूनं भगवन्तः पूजा- वन्तो गुरवो मम ये त एतद्य-
द्भवदुक्तं वस्तु नावेदिषुर्न विज्ञात- वन्तो नूनम्। यद्यदि ह्यवेदिष्य-
न्विदितवन्त एतद्वस्तु कथं मे गुणवते भक्तायानुगताय नावक्ष्य-
त्रोक्तवन्तस्तेनाहं मन्ये न विदितवन्त इति। अवाच्यमपि
गुरोर्न्यग्भावमवादीत्युनर्गुरुकुलं प्रति प्रेषणभयात्। अतो भगवां-
स्त्वेव मे मह्यं तद्वस्तु येन सर्वज्ञत्वं ज्ञातेन मे स्यात्तद्वद्वीतु
कथयत्वित्युक्तः पितोवाच तथास्तु सोम्येति ॥ ७ ॥

I) Bhagavantaha = Revered teacher.

II) Ultimate Real Karanam Vigyanam, knowledge, Real Vastu.

III) The teacher didn't know.

IV) If he had known this Reality, he would have taught me.

V) I am a great obedient student, but Guru did not teach me.

VI) Therefore, I conclude :

- My Guru was Ajnani.
- Disciple arrogant but not disrespectful.

VII) Disrespect should never be done by the student.

- Because Svetaketu didn't want to go back to Gurukulam.

VIII) Since my Guru doesn't know, I have a request.

- Addresses father respectfully.
- That Reality, please teach me.

IX) By knowing which I will become Sarvgyaha.

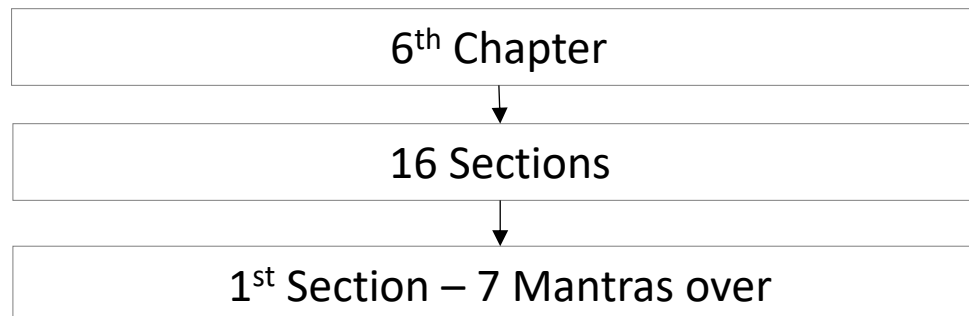
X) Once I know Brahman, I can claim I am Omniscient.

- Everything is Brahman.
- Brahma Jnanam is Sarva Jnanam.

XI) When father was addressed in this manner, what was father's response?

- I will teach you Soumya, has affection for son.

XII)



A decorative graphic consisting of a horizontal rectangular frame with rounded corners. On the left side, there is a vertical scroll-like element. On the top right corner, there is a small circular scroll-like element.

CHAPTER 6 – SECTION 2

VERSE 1

TOPIC 24 TO 40

Section II – 4 Verses

Actual teaching begins :

24) Chapter 6 - Section 2 - Verse No. 1

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

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

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

25) Bashyam : Chapter 6 - Section 2 - Verse No. 1 starts..

सदेव सदित्यस्तितामात्रं वस्तु सूक्ष्मं निर्विशेषं सर्वगतमेकं
निरञ्जनं निरवयवं विज्ञानं यदवगम्यते सर्ववेदान्तेभ्यः ।

I) Before creation, there was only one Vastu called 'Satu', ekam, eva, Advitiyam.

II) One only, non-dual, without a second.

III) Satu = Existence - Adjective, Qualifying noun

= Present active participle.

- Root " As " - Asti – Exists.
- Ramaha Asti, Jalam Asti.
- Water exists.
- Asti = Vertical form, exists.

IV) Sat - Adjectival form, existing object.

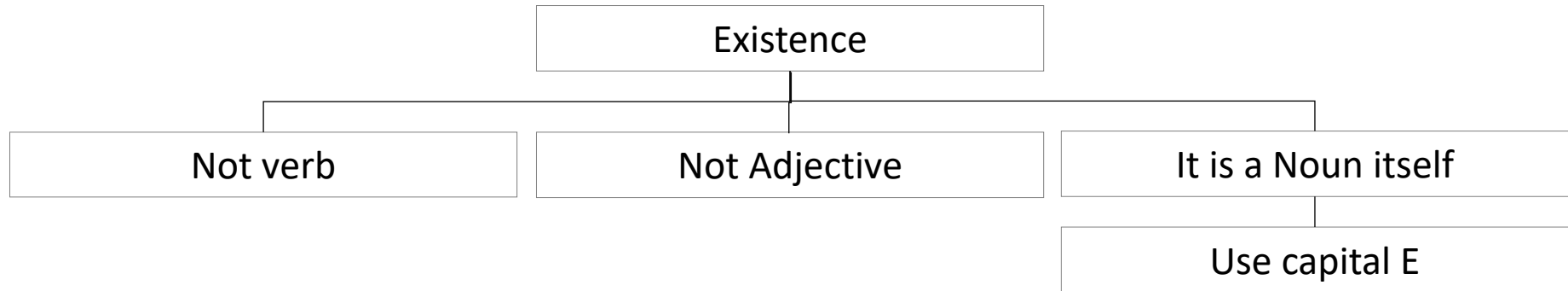
- Satu Patram, Satu Mitram.
- San – Purushaha – Masculine.
- San – Mitra
- Sati Nari – Feminine

V) Satu = Existence Exists

= Existent

= Verb or Adjective in common parlance.

VI) In Vedanta :



VII) Existence, unique teaching of Vedanta.

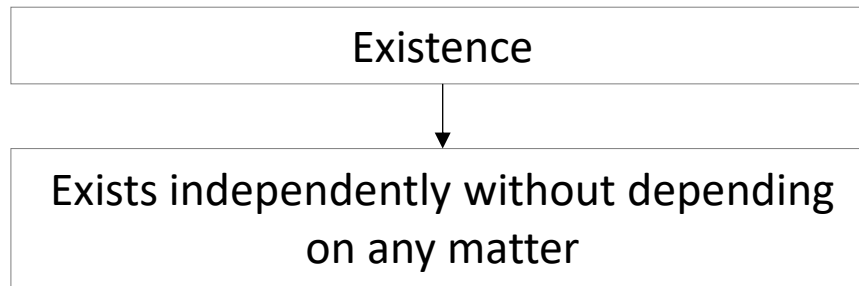
- **It has independent existence of its own.**
- Without depending on anything else, Advaita Vastu.
- Exists – Verb – Depends on Noun.
- He goes .. where?



Noun

- Existent - What?

VIII)



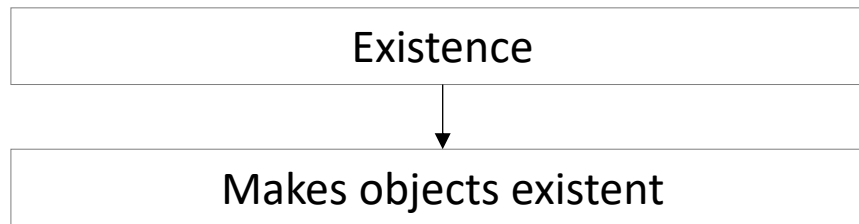
IX) Consciousness exists independently without depending on Body, mind, sense complex.

X) 5 features :

Existence is :

a) Not a part, product, property of anything.

b) It is an independent factor which pervades every object and which makes every object existent.



c) Existence is not limited by boundary of any object.

d) Existence will continue even after the entire world disappears.

e) Left out, remaining pure existence is beyond all transactions – Avyavaharyam.

- No seeing, hearing, walking in it.

f) Existence will not say - I exist.

- Unique concept – only for Vedanta.
- Several adjectives given by Shankara for existence.

XI) a) Astita Matram :

- It is pure Existence - with capital “E”.

b) Vastu :

- It is the only existent thing.

Vedanta Sara :

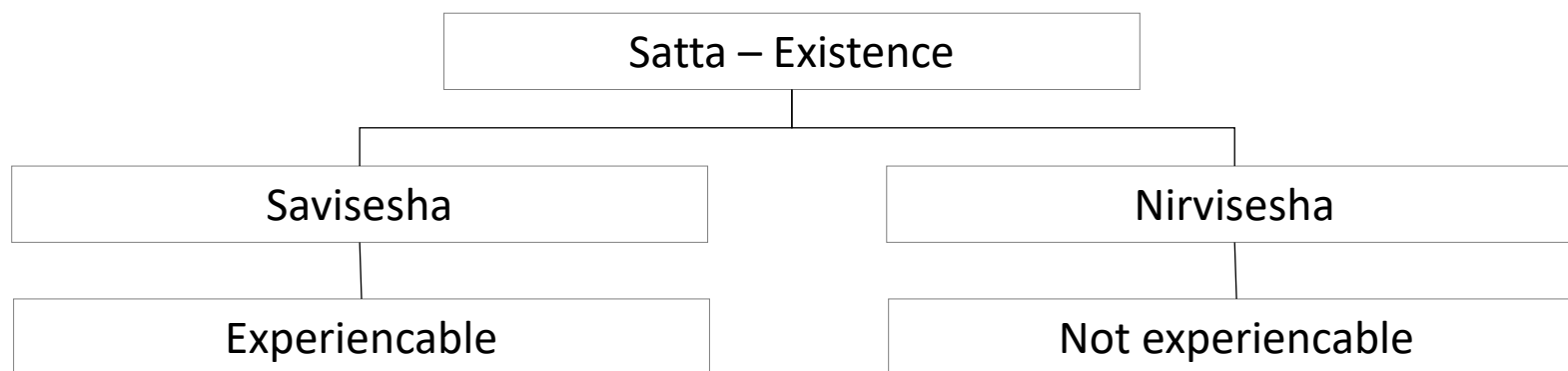
Vastu	Avastu
<ul style="list-style-type: none">- Real- Existence alone is Real	<ul style="list-style-type: none">- Unreal- Everything else- Mithya – Nama Rupam

- They are not substances.
- Solidity of mountain Rock is an appearance.
- No solid object in the world.

c) Sukshmam :

- Pure existence, independent of Nama and Rupa is not available for any Pramanam, including our sense organs, or scientific instrument.
- Pure existence can't be objectified.

- It is the subject.
- I notion = Ahamkara.
- Extremely subtle.
- If existence is available for Pramanam, it will available only under one condition.
- Nama Rupa Sahitam.
- Once Existence is associated with any object, then it is called “Sa-visesha-satta”.



d) Above table, sunlight is there, I don't see.

- Keep hand Upadhi, then you experience sunlight.

With Hand	Remove Hand
- Invisible light becomes visible	- Pure light exists - Don't see

- Pure existence is non cognisable.
- Existence with object is cognizable.

- This existence, I am in sleep, when mind asleep.
- Hence existence is called Sukshmam, Pramana Agocharam.

e) Katho Upanishad:

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.
[II – II – 15]

f) Nirvisesham:

- Visesham = Attributes
- Existence is free from all attributes.
- Not big / small existence.
- Big, small concept comes when existence comes in association with Space.
- When Space is not there, big, small is meaningless.
- Nirvisesham means Nirgunam.

g) Sarvagatham :

- All pervading

h) Niranjanam :

- Blemishless
- Spotless
- Mashila Mani
- Mashi = Dirt

i) Niravayavam :

- Partless
- No Upper, Lower, Right, Left, Existence.
- **Example :** Akasha

j) Vijnanam :

- Pure existence is identical with pure Consciousness.
- Mind boggling teachings of Vedanta.
- Consciousness - also has 5 features.

k) Yadu Sarva Vedantebyaha Avagamyate :

- Which can be known only through Vedanta.
- Aupanishadam Vastu.

XII) If you keep Veda aside, there is no access for this knowledge.

- No discovery possible.
- Mind boggling concept, can never imagine.

- Go to Guru-Shastra Upadesa.
- Understanding requires Sukshma Buddhi

XIII) Eva :

- Avadharanam – Emphasis.
- Existence only exists, world is an appearance.

• It was pure - existence without association with any Nama or Rupa.

- Nama Rupa comes only after Srishti, projection.

XIV) Srishti - Definition :

- Name, form, addition to pure existence.
- No substance is added.
- There is no substance other than pure existence.
- There is only addition of name and configuration.
- Before creation, no Nama, Rupa.
- Absence of Nama Rupa indicated by "Eva".

XV) Existence only means existence without Nama Rupa.

- Only = Without Name, Form.

26) Bashyam : Chapter 6 - Section 2 - Verse No. 1 continues...

एवशब्दोऽवधारणार्थः । किं तदवधियत इत्याह—इदं
जगन्नामरूपक्रियावद्विकृतमुपलभ्यते यत्तत्सदेवासीदित्यासीच्छब्देन
संबध्यते ।

I) Eva :

- Avadharanam, emphasis.

II) What is emphasised?

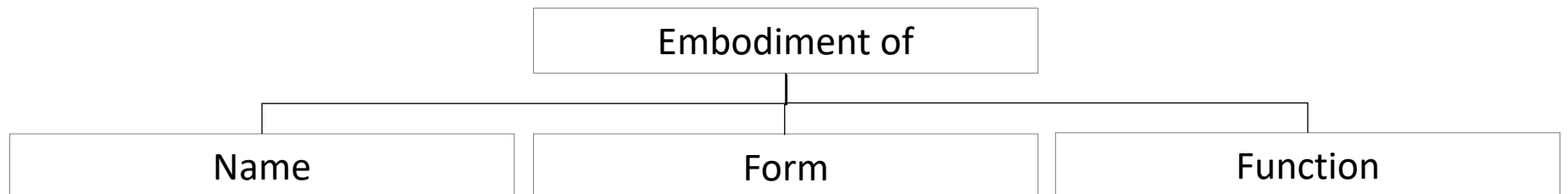
- Idam Jagat, this universe was pure existence only.
- Before Srishti, this World was not matter but the spirt.

III) What you see as material universe before Srishti was pure existence – Vastu.

IV) Idam = Saguna Jagat, Vast universe, billions of galaxies, stars.

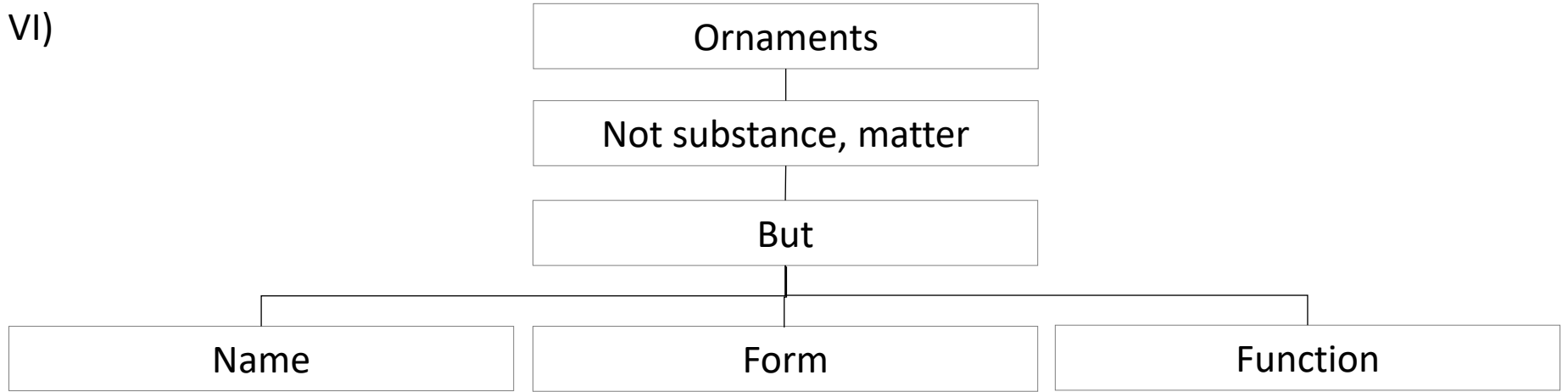
V) Definition of Universe :

- Nama, Rupa, Kriyavatu.



- World is not a substance.
- No substance called world.

VI)



- Of one Sat Vastu – Brahman.

VII) This definition Shankara borrows from Brihadaranyaka Upanishad :

त्रयं वा इदम्—नाम रूपं कर्म;
 तेषां नाम्नां वागित्येतदेषामुक्थम्,
 अतो हि सर्वाणि नामान्य् उत्तिष्ठन्ति ।
 एतदेषां साम, एतद्धि सर्वैर्नामभिः
 समम्; एतदेषां ब्रह्म,
 एतद्धि सर्वाणि नामानि बिभर्ति ॥ १ ॥

trayaṃ vā idam—nāma rūpaṃ karma;
 teṣāṃ nāmnāṃ vāgityetadeṣāmuktham,
 ato hi sarvāṇi nāmāny uttiṣṭhanti |
 etadeṣāṃ sāma, etaddhi sarvairnāmabhiḥ
 samam; etadeṣāṃ brahma,
 etaddhi sarvāṇi nāmāni bibharti || 1 ||

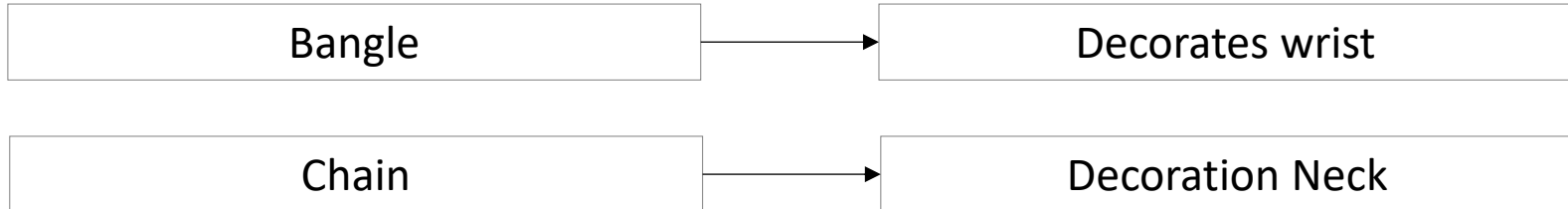
This (universe) indeed consists of three things: name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Sāman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names. [1 - 6 - 1]

- This Universe is Name, form, function (Karma).

VIII) Why function added?

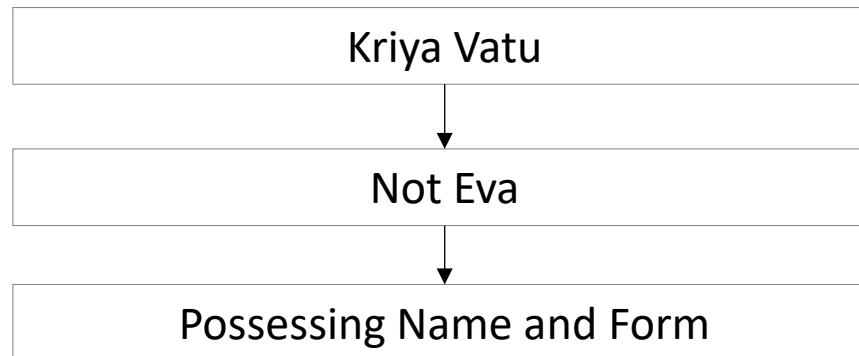
- Different ornaments have different Name, Shape.
- Because of different shapes, functions vary.

Function



- Function of one Nama, Rupa, can't be done by another.
- Function of one person can't be done by another person exactly in the same way.
- Some wear bangle as ear ring!

IX)



X) Vikrutam Upalabyate :

- Which is Vikrutam – a Product.
- Being a product, it will not be available before Srishti.

XI) Only now it is available.

- **This product Universe, which is an embodiment of Name, Form, Function existed - Sad Eva Asit, as pure existence, and nothing else.**

XII) Asit = Verb

- This Universe was pure existence.
- Iti Asit Sampadyate.

27) Bashyam : Chapter 6 - Section 2 - Verse No. 1 continues...

कदा सदेवेदमासी- दित्युच्यते ? अग्रे जगतः प्रागुत्पत्तेः ।

I) This Universe was Pure Existence.

- When? Pure existent?
- Kada Sad Eva Asit?

II) Agre Jagataha Prag Utpatte :

Agre :

- Before origin of Time, Space, Universe.

Einstein :

- Even Time and Space is relative, not absolute.

III) Before Big Bang, can't visualise Time and Space.

- There is logical contradiction.
- Before Big Bang - there was no Time.
- Before = Meaningless
= Meaningful only if Time is there.

IV) Before Time = Mind boggling concept.

- Before Space, where was Brahman?
- Logical contradiction.

Where	Before
Location in space	Location in Time

V) Therefore, Vedanta has to introduce concept of Maya Shakti.

- When there are too many intellectually boggling concepts, we introduce Maya.

Maya :

- You are not supposed to understand, beyond intellect.
- Understanding means it will come within Time – Space concept in the intellect.

VI) What is not understandable is called "Maya" / Magic.

VII) Agre :

- Jagataha Utpattehe Prag.
- Before evolution of the universe.

VIII) Shankara raises Purva Pakshi for the word 'Sat' – Existent.

- Vedantic contextual meaning is "Pure existence".
- Literal meaning of Sat = Existent, adjective.

IX) Before origination, this world was existent.

- World is existent even now, why do we say - World was existent before.
- **Should only say :**
World is existent now.
- If Sat = Existent, this doubt will come.

X) Why do you say world was existent then?

- Sat Asitu
- Isn't Sat existent now?

28) Bashyam : Chapter 6 - Section 2 - Verse No. 1 continues...

किं नेदानीमिदं सद्येनाग्र आसीदिति विशेष्यते? न।
कथं तर्हि विशेषणम्? इदानीमपीदं सदेव किं तु
नामरूपविशेषण- वदिदंशब्दबुद्धि- विषयं चेतीदं
च भवति।

I) Kim Idanim Na Satu?

- Isn't the world Satu now?
- Why say world was Satu then?

II) Why say :

- In the past it was Sat
- In the present isn't it Satu?

III) Idam Jagatu Idanim Satu Nasti Kim?

- Is the world not Satu also?
- Because of what you say – world was Satu then in the past.
- As though it is not Satu now.

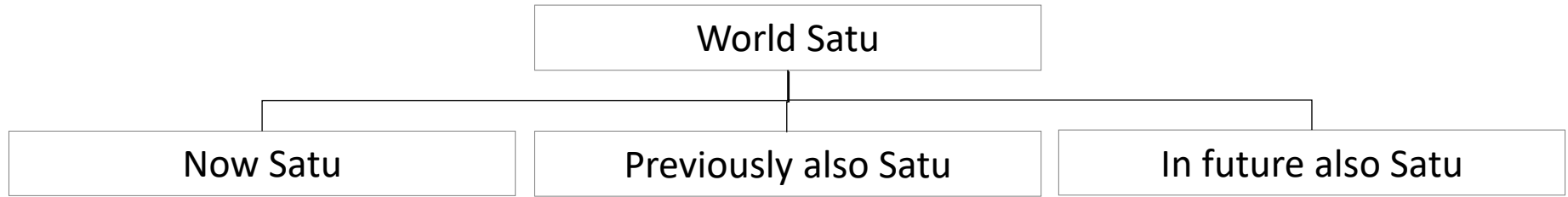
IV) Example :

- You were intelligent.
- You were beautiful then.

V) Question :

- Am I not intelligent, beautiful now?
- Why past tense?
- Yena Agre Asit Iti Viseshyate?

VI) Shankara :



VII) Purva Pakshi :

- Katham Tarhi Viseshanam?
- How do you say that?
- World is Sat now and, in the past, also.
- **Why you say:**
 - Sat Agre Asit
 - Was Sat before
- Agre = Viseshanam

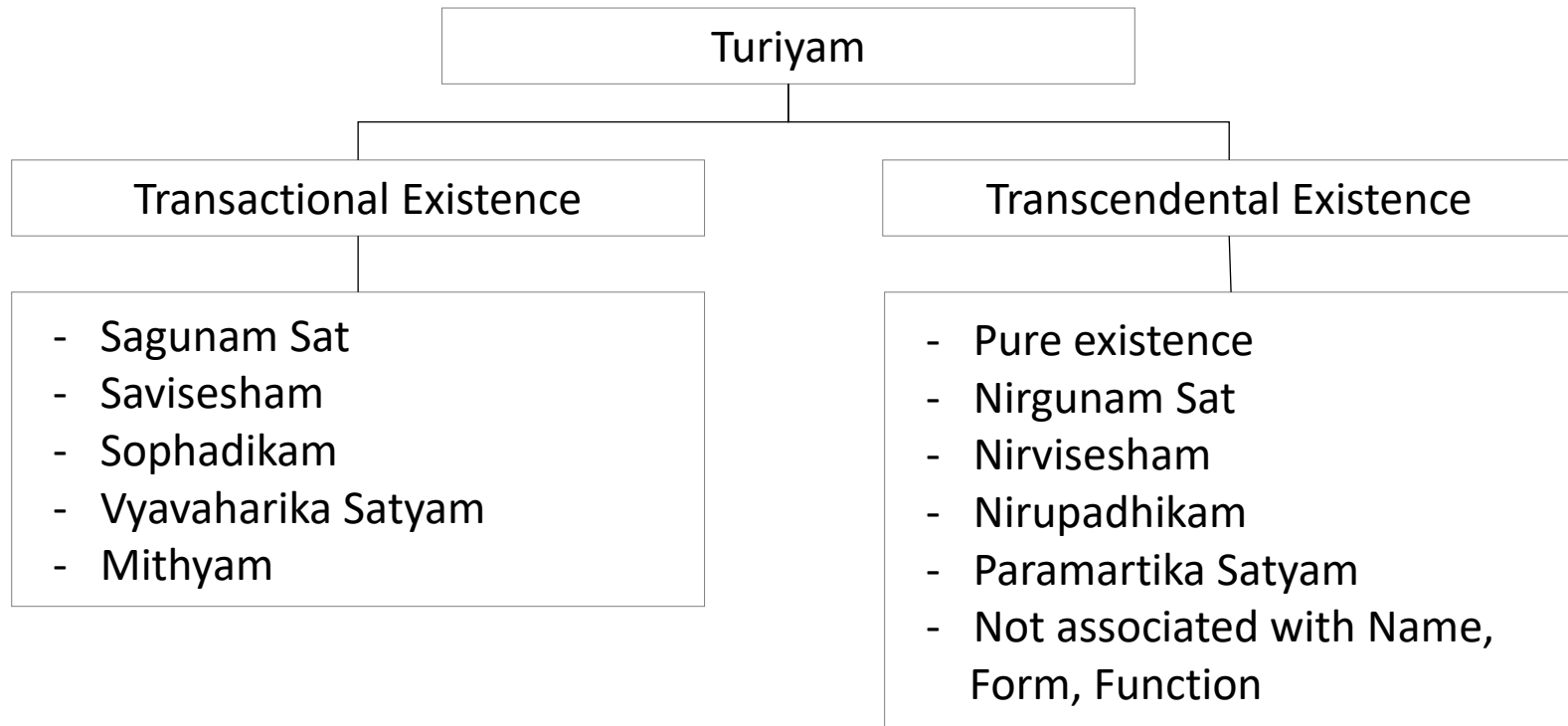
VIII) Shankara :

- What is significance of Agre – Viseshanam?
- Now the world is existent but associated with Nama / Rupa.
- Before world was in unmanifest condition, without Nama, Rupa, Kriya.

IX)

Before	Now
<ul style="list-style-type: none">- World existent without Nama Rupa- It was pure existence- World was transcendental existence	<ul style="list-style-type: none">- It is transactional existence

X)



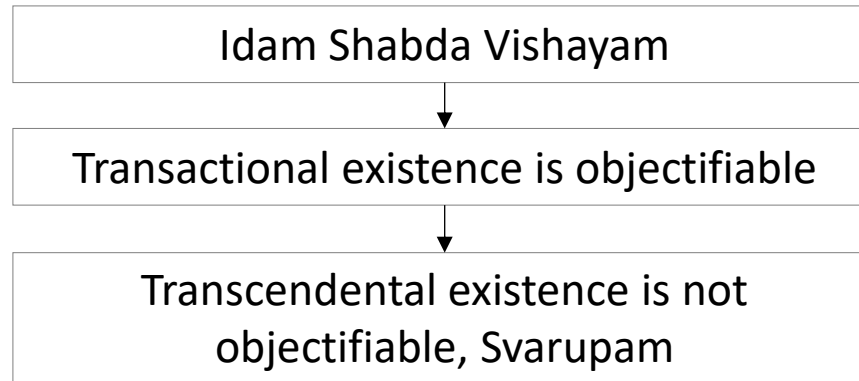
XI) Transcendental existence was only before creation.

- Now Transactional existence is there.

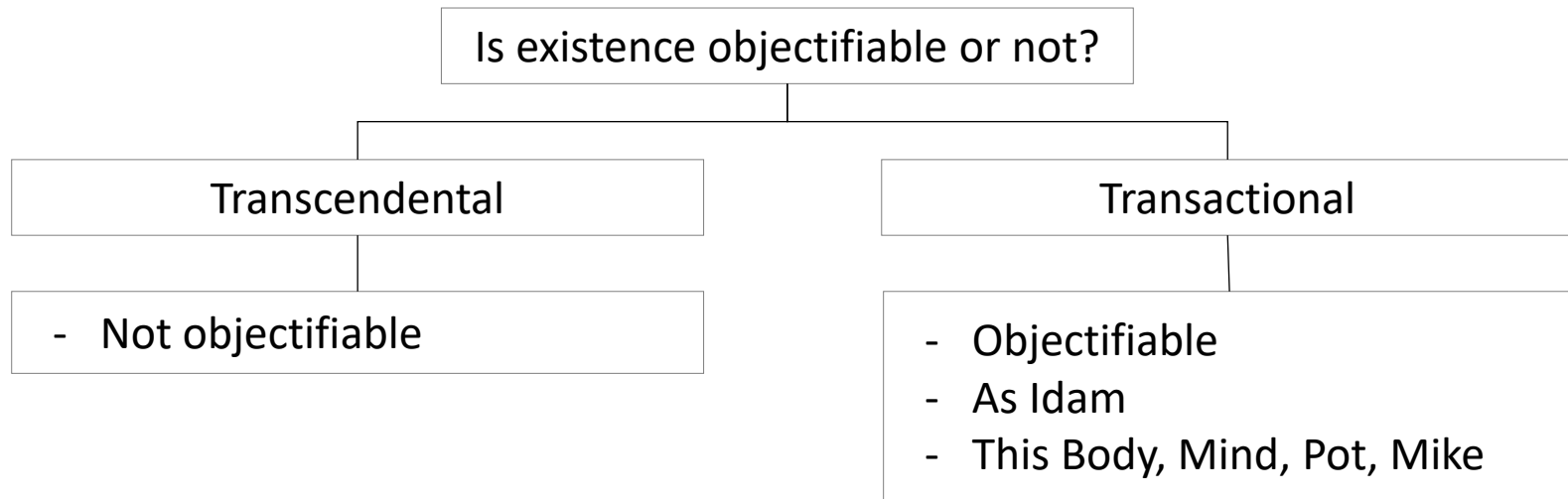
XII) Now also world is existence only, Nama, Rupa, Viseshana Vastu.

- Existence with Name, form, function.

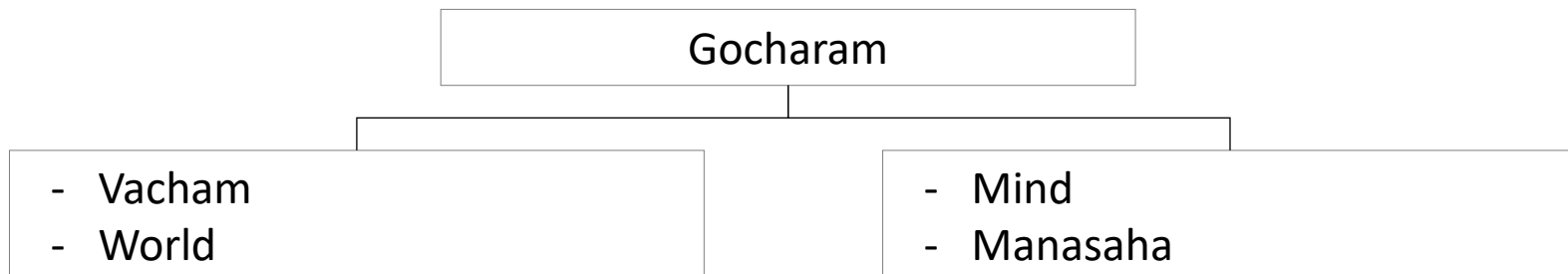
XIII)



XIV)

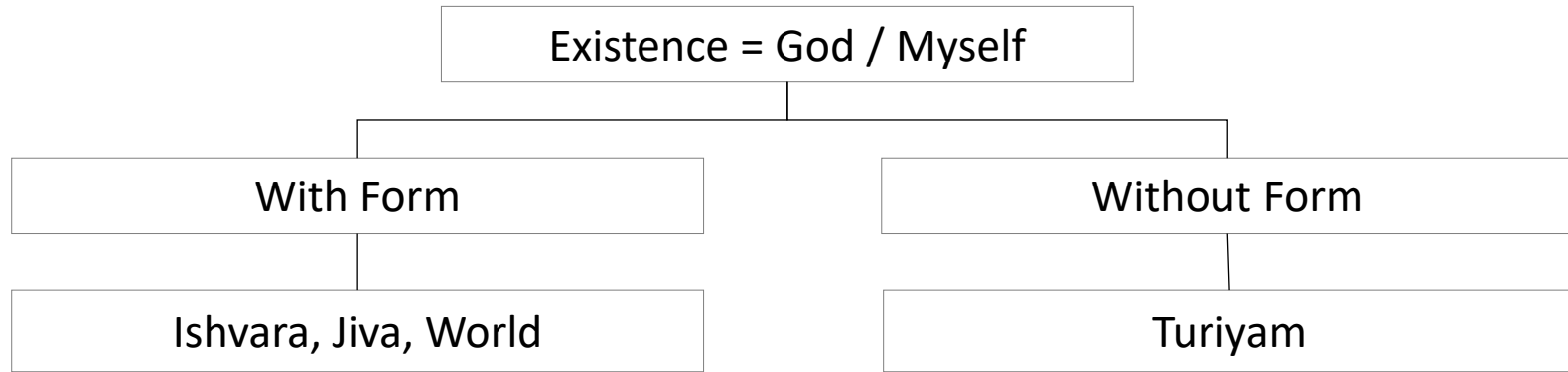


XV)



XVI) Transcendental existence is Vacham, Manasaha, Agocharam.

XVII)



XVIII) Prathasmaranam :

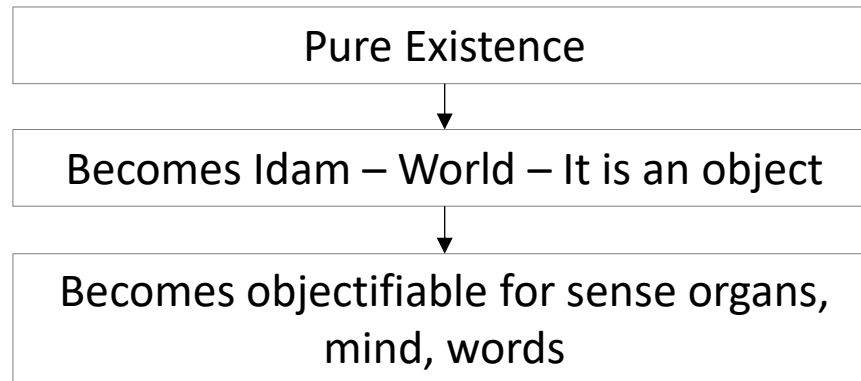
प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तिमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

prāta: smarāmi hṛdi saṁsphuradātmataṭvaṁ
saccitsukhaṁ paraḥsaṁsagatiṁ turīyaṁ |
yatsvapna-jāgarasusuptamavaiti nityaṁ
tadbrahma niṣkalamahaṁ na ca bhūta saṅgha: ||1||

I remember in the morning the Ātma which shines in the heart, which is in the form of sat, cit, ānandā, which is the goal to be attained by Paramahansa sanyasis, which is called the “fourth” because always witnesses the three states of waking, dream and deep sleep. I am that Brahman which is indivisible and not composed of the five elements space, air, fire, water and earth. [Verse 1]

- Nididhyasana Shloka.

XIX)

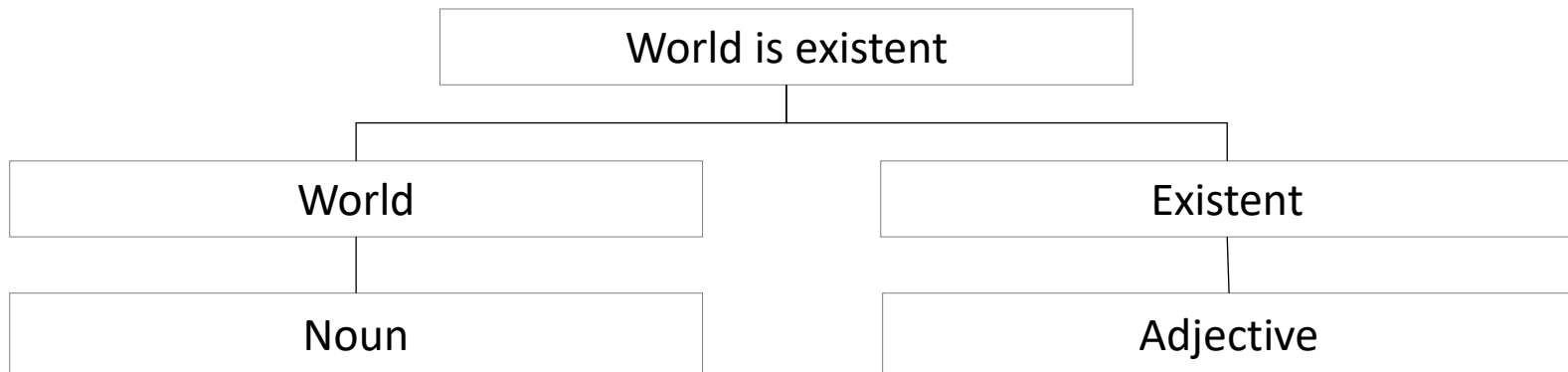


XX) Side note : Shankara says

- Now we have existence with attribute of Nama, Rupa.

Existence	World Nama, Rupa
Noun	Adjective

XXI) Normally what do we do – We say :



- This is Shira Asanam
- Stand properly

XXII) Don't say World is existent, I am existent.

- **There is existence first, I later, Body – Mind – World – Panchabutas later.**
- **This is the Truth, Reality.**

Reality exists first, Nirguna Vastu first



Jiva, Jagat, Ishvara comes later

XXIII) Existence + world = Now

= Worldly existence.

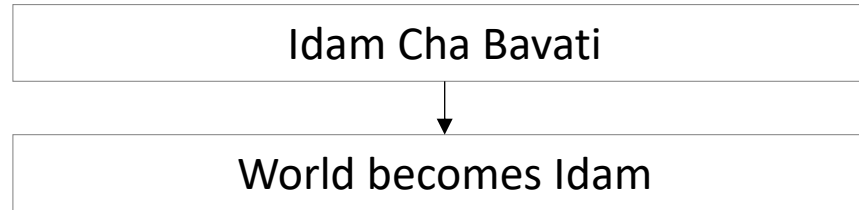
XXIV) World is here now.

- Mike is existence.
- Chair is existence.

Mike / Chair	Existence
<ul style="list-style-type: none">- Incidental Adjective obtaining during Srishti- Adjective is not there before Srishti- Only Nama Rupa	<ul style="list-style-type: none">- Noun- Before Srishti – Nirguna Turiyam Brahman

XXV) Nama Rupa Viseshanam means world becomes an adjective.

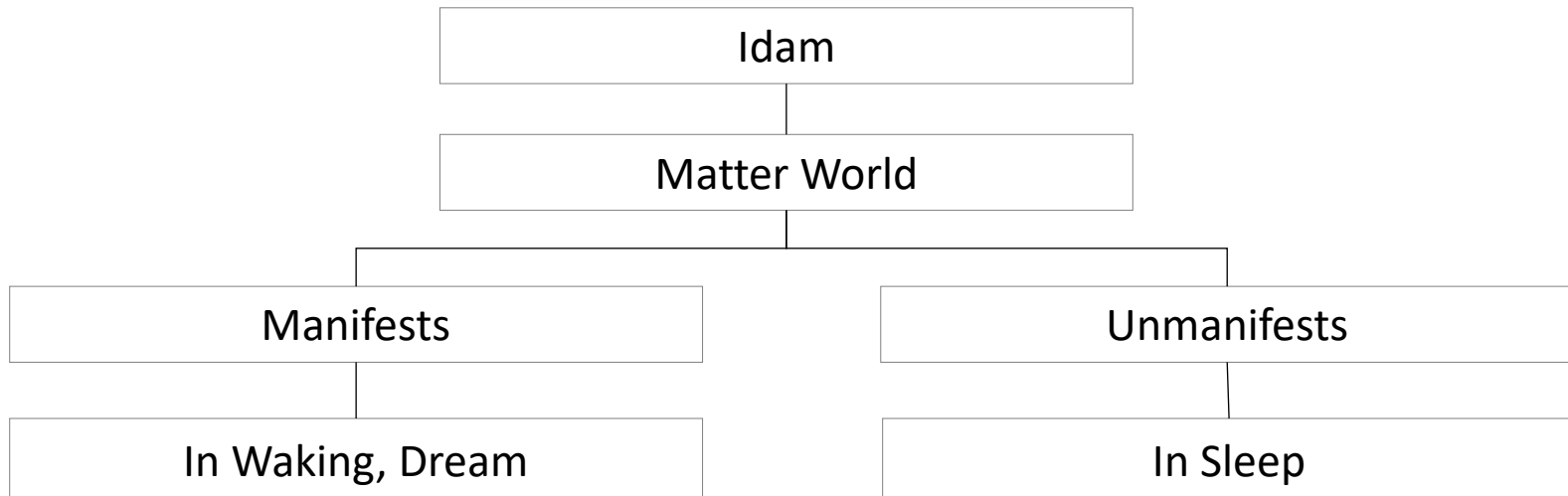
- Brahman existence becomes Noun.



- I am always Brahman.

- **Aham Satyam - Idam Jagan Mithya.**

XXVI)

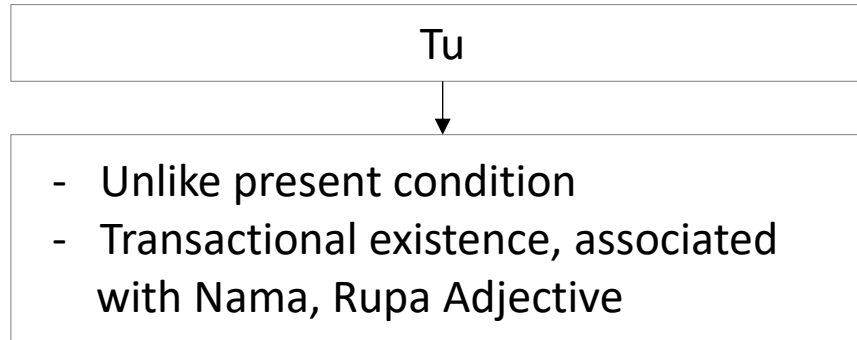


प्रागुत्पत्तेस्त्वग्रे केवलसच्छब्दबुद्धिमात्रगम्यमेवेति

सदेवेदमग्र आसीदित्यवधार्यते। न हि प्रागुत्पत्तेर्नामवद्रूपवद्वेद-

मिति ग्रहीतुं शक्यं वस्तु सुषुप्त- काल इव।

I) Prag Utpatti Tu Iva :



II) Before origination = Agre Tu

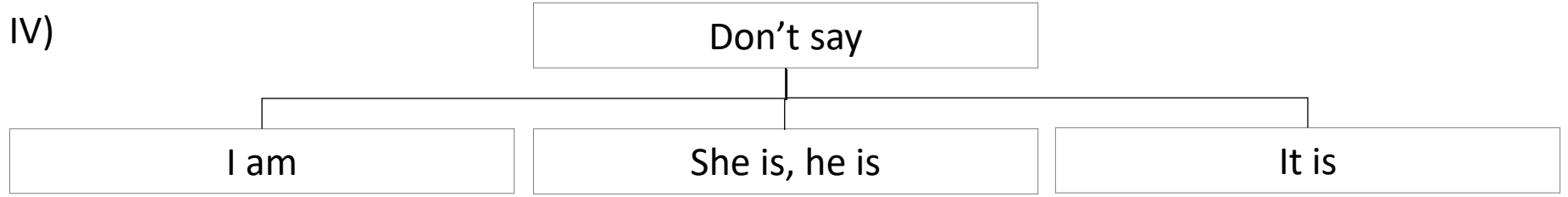
= Prag utpattitu

III) Agre :

- That condition is referred to, grasped as Pure existence.
- Kevala Satu, without any world around.

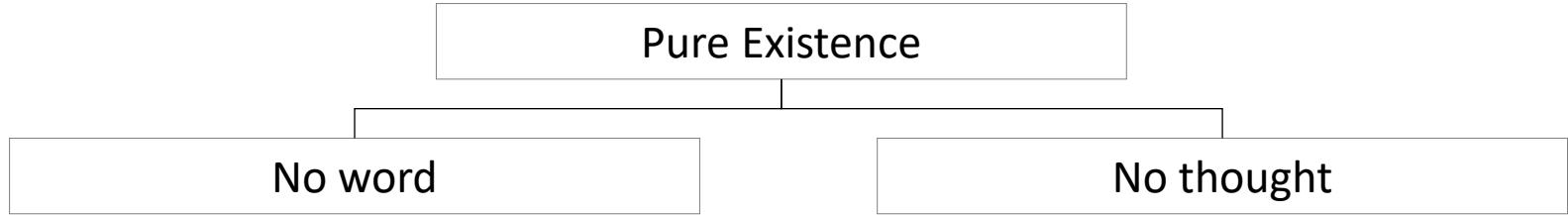
- No Ghataha, Pataha asti.
- Only Asti.

IV)



- Only – Am
- Don't say I
- I, you, it, He = Means Nama Rupa will come.

V)



- Gamyam - Grasped, Referred to, Revealed as Pure existence.
- No thought, no word = No world = Pure

VI) To convey this idea, it is said by Upanishad:

Chandogya Upanishad :

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

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

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

- Idam Iti Avadharayate
- Eva / only = All sentences so far.
- Pure existence is only there.

VII) Before origination of the world... Nama Rupam Idam Grahitam Shankyam.

- **Can't use word "Idam" before origination.**
- Can't associate Idam with any Nama, Rupam.
- All merge in Brahma.
- Nama Rupa Vadva – Along with Nama Rupa = Idam.

- **No Name, form, hence can't say I am also.**
- **This condition called Maya.**

VIII) How can we visualise that existence, without Nama, Rupa, Idam, 1st, 2nd, 3rd person.

- Everyday you experience that several times in deep sleep.

IX) Best example of Pralaya, Pre Big Bang, Bhagavan, is sleep.

X) Spiritually sleep is a great blessing.

- Sleep is the only thing, only example to understand - Transcendental existence.

XI) Dakshinamurthy Stotram :

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

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsusuptaḥ 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]

- Sanmatra = Pure existence.

XII) We experience pure existence state, Sat experience, daily in deep sleep state.

- That is Reality.
- How to experience Reality?
- Go to sleep, will have Aparoksha Jnanam of pure existence, Reality, immortality.

Revision :

Chapter 6 – 2 – 1 : Topic 28 and 29

I) 1st Mantra :

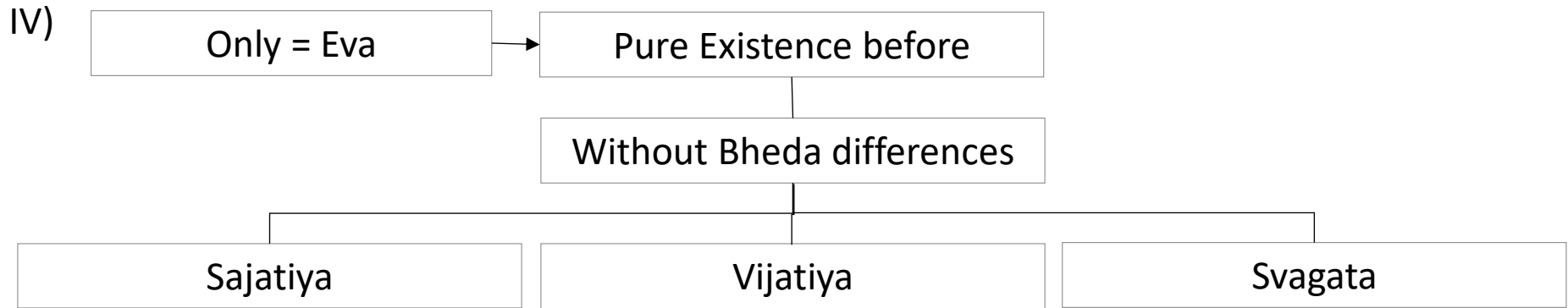
- What was there before the origination of the world?

II) World was there in unmanifest form.

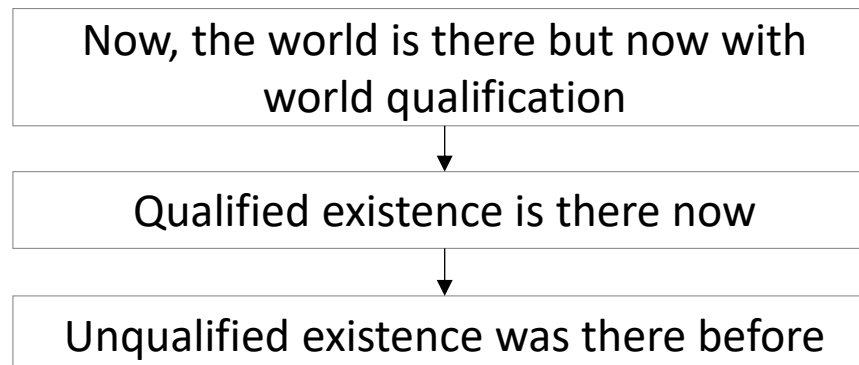
- World was there in the form of Pure Existence "Sat".

III) Idam Jagatu Prag Utpatte He Satu Eva Asit.

- Satu = Existence, Eva = only.



V)



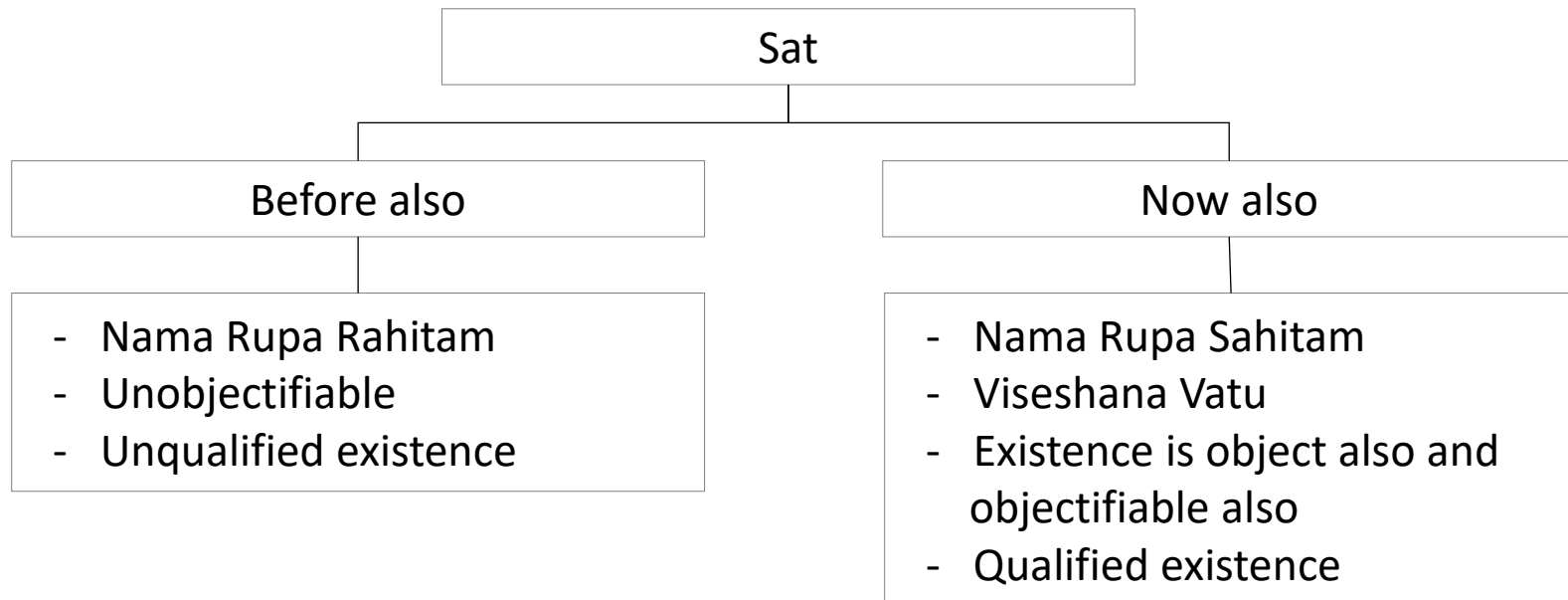
VI) What was qualification of Existence - Adjective?

- World, Nama, Rupa, Qualified experience is there now.

VII)

Pure Existence	Pure Existence + Nama Rupa
<ul style="list-style-type: none">- Before- Satu Eva- Existence alone was there- Before Nama Rupa Rahita Sat	<ul style="list-style-type: none">- Now- Nama Rupa – Sahita Sat

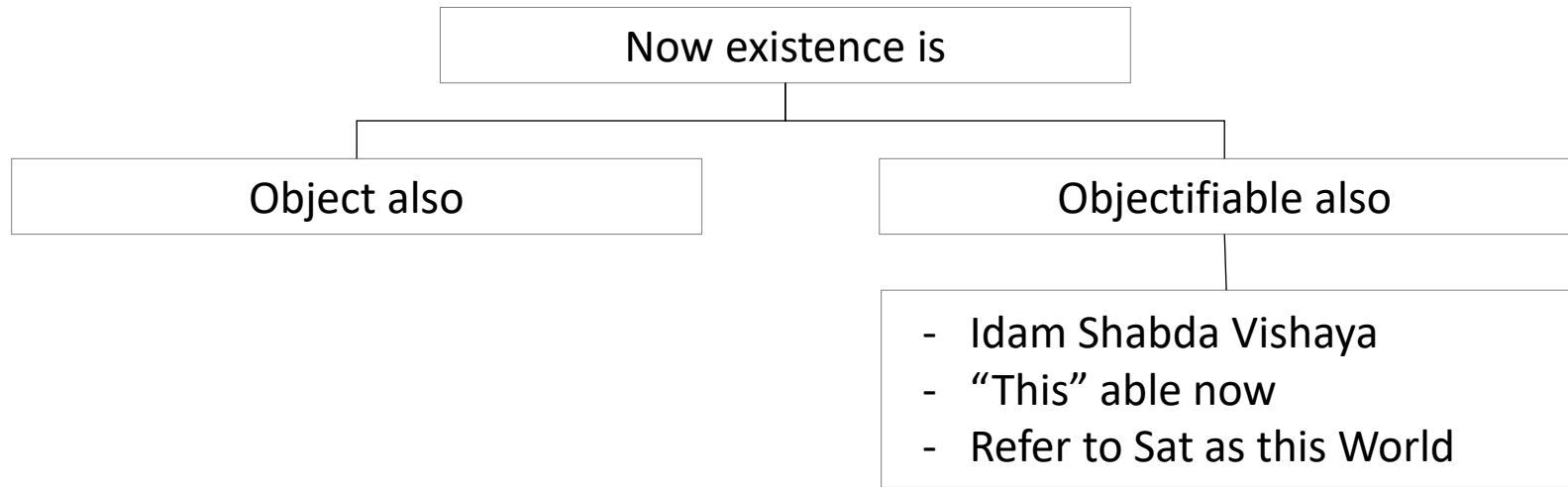
VIII)



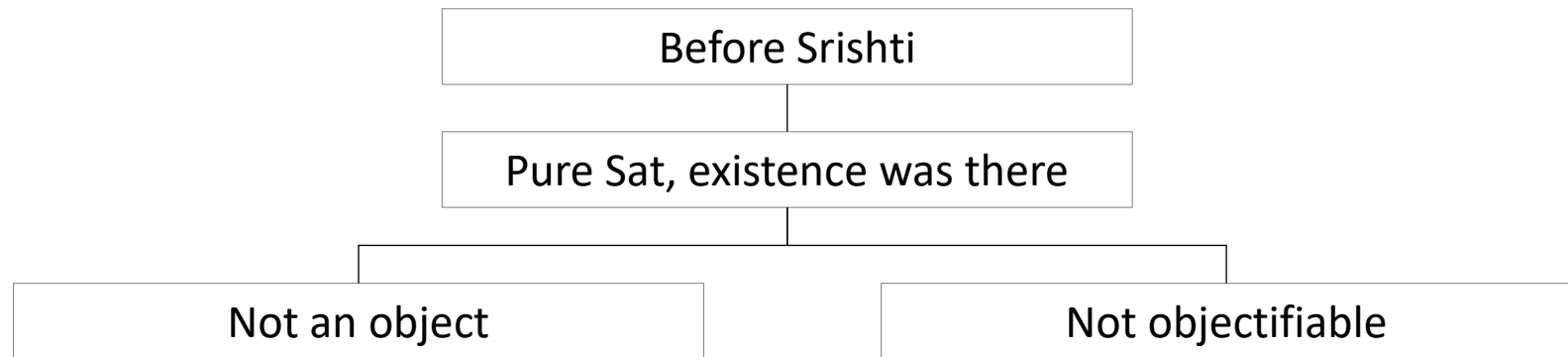
IX) What is world?

- It is qualified existence.
- It is objectifiable.

X)



XI)



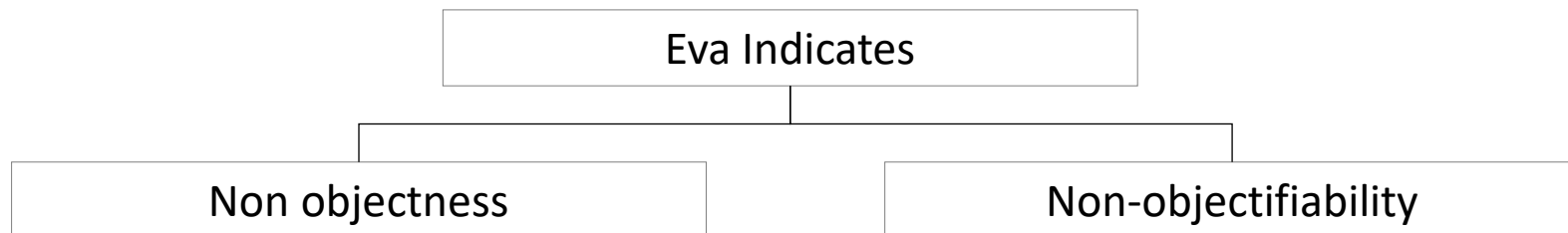
- Not available for words - as this and thoughts – Mind.
- Cannot be referred to by the word – "This".
- It is neither object nor available for objectification.
- By using the expression "This".

XII) It is object also, objectifiable also.

XIII) Agre :

- Prag Utpatte
- Before Srishti, world can be called only as "Pure Existence".
- It is neither object nor objectifiable.

XIV) Therefore it is said Sad Eva, Sati Adharayate.



- Both ideas conveyed by one word 'Eva'.

XV) How can such pure existence be there?

- Unobjectifiable, before existence, how can it be there?

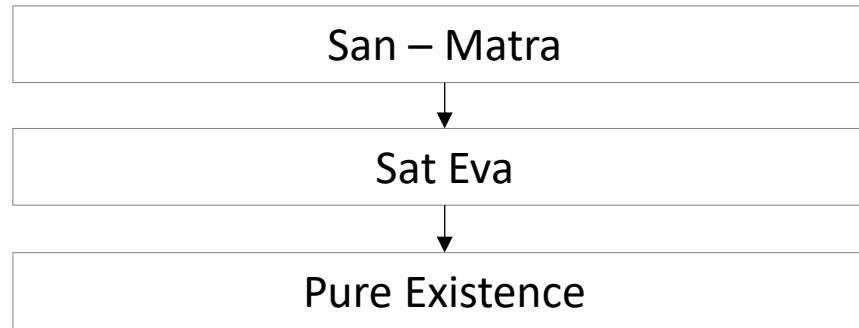
XVI) We are experiencing every day in deep sleep.

XVII) Dakshinamurthy 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]



- Pure existence, is a concept unique to Advaitam, not there in Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Visishta Advaitam, Dvaitam.
- None of them has Pure existence.

XVIII) What is pure existence?

- 5 factors
- Not part, property etc.

XIX) Before origination of the world, pure existence can never be grasped as this associated with a particular Name or form.

- Grahita Shakyam Vastu.
- It is not such entity, like what.

XX) Sushupta Kale Iva :

- Like the state of sleep.

30) Bashyam : Chapter 6 - Section 2 - Verse No. 1 continues...

यथा सुषुप्तादुत्थितः सत्त्वमात्रमवगच्छति सुषुप्ते
सन्मात्रमेव केवलं वस्त्विति तथा प्रागुत्पत्तेरित्यभिप्रायः ।

I) We experience pure existence during sleep state but we don't experience pure existence consciously.

II) If it is a conscious experience, what will be the experience during sleep?

- I will be conscious of the fact that I am experiencing pure existence.

III) Waking :

- I am conscious of the fact that I am experiencing that World is existing.

IV) What is Pure existence?

• **I don't use :**

- 1st Person Singular – I am
- 2nd Person Singular – You are
- 3rd Person Singular – He is

- Hence it is called Nirvikalpa Satta.

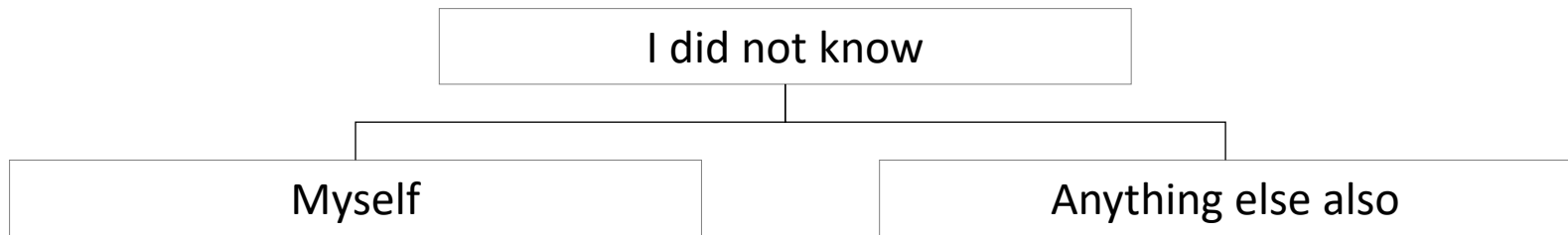
- **There is an unconscious experience of pure existence during sleep.**

V) How do you know that we are unconsciously experiencing pure existence in Sushupti?

- What is the Pramanam?

VI) After waking up we say:

- Sukham Aham Asvapsam Na Kinchit Avedisham.



VII) Chaitanyam = Sarva Drk.

- Neither Self awareness nor any other awareness.
- Therefore, we call it unconscious experience of Pure existence.
- But that experience is registered.
- If Mind is registering, it will become conscious experience.
- Mind is in dormant state in Karana Shariram.

VIII) In Karana Shariram, Moola Avidya is registering the unconscious experience of pure existence.

- In that Karana Shariram, Mind was dormant.
- After death, Mind rests in Karana Shariram till the next body is ready.
- IX) When the dormant mind comes out from Karana Shariram, that mind is able to recollect the unconsciously experienced pure existence.

X) Therefore, I can recollect I was there but not as I, but as pure existence.

- Wonderful experience of all living beings, revealed by Upanishad, unknown facts of this Universe.

XI) I am all the time 'Sat', Pure Existence but Upadhi Body, Mind comes to Manifest condition, I make an error.

- Get attached to them and say I am the Body, Mind Complex.
- This Moola Avidya is removed by the study of scriptures.

XII) One recollects experience of unqualified existence, Nirvikalpa Satta, Triputi Rahita Satta.

XIII) Vedanta is about knowing structure of 3 Sharirams, 5 Koshas, 3 Avasthas and claiming Sat which is Pure Existence as my intrinsic Nature.

XIV) Satva Matram Avagachhati Sushupte.

- Pure Satvic state is Sat state, Brahman state.
- Abiding in this Jnanam, one becomes Mukta, liberated.

XV) San Matra Kevalam Vastu :

- There was only Pure Existence, Iti, Thatha, Prag Utpatte.

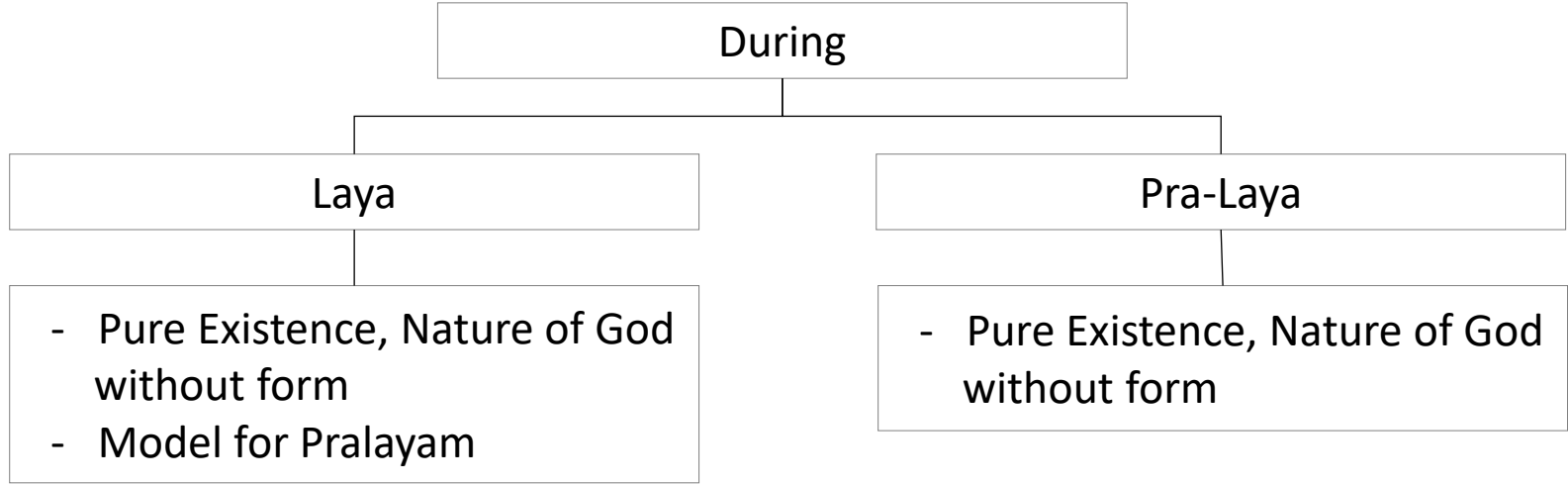
XVI) Similar condition was there before the creation of universe.

Sleep	Maya
This is at Micro Level	At Macro Level

XVII) Our sleep is called Layaha.

- Before creation, Cosmic sleep is called Pra – Layaha.

XVIII)



31) Bashyam : Chapter 6 - Section 2 - Verse No. 1 continues...

यथेदमुच्यते लोके पूर्वाह्णे घटादि सिसृक्षुणा कुलालेन
मृत्पिण्डं प्रसारितमुपलभ्य ग्रामान्तरं गत्वा प्रत्यागतोऽपराह्णे
तत्रैव घटशरावाद्यनेकभेदभिन्नं कार्यमुपलभ्य मृदेवेदं घटशरावादि
केवलं पूर्वाह्णं आसीदिति तथेहाप्युच्यते सदेवेदमग्र आसी- दिति।

I) Example :

- Suppose a person visits a potter's factory, sees earthenwares.

II) One day, there was only clay spread-over.

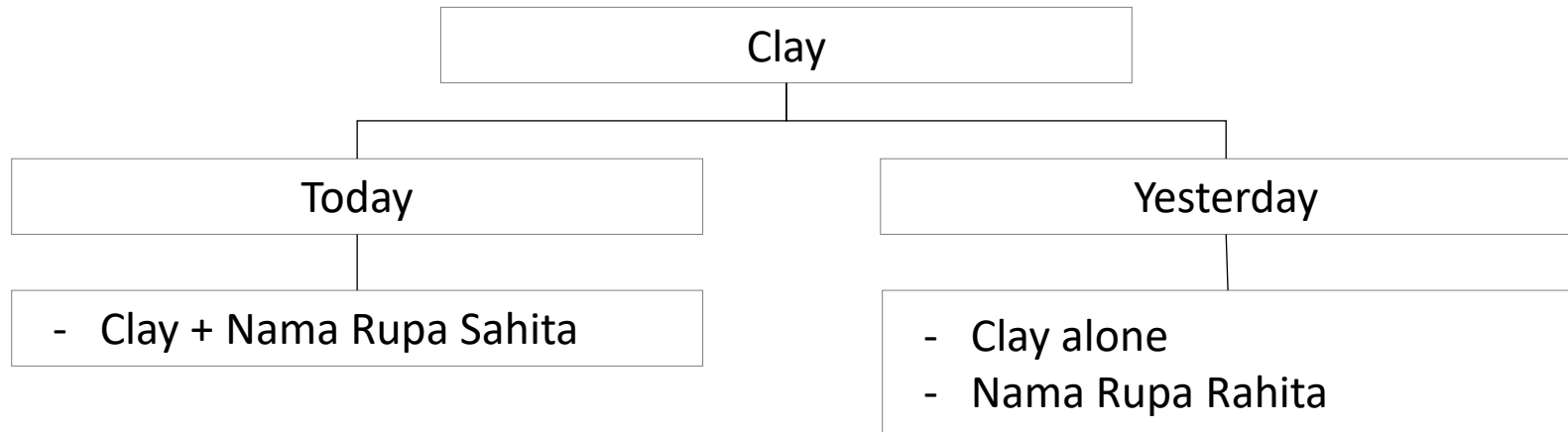
III) Eva means no Ghata Nama Rupa.

- Mrith Eva... experienced one day.

IV) After 3 days :

- Saw earthenwares.
- All earthenwares were there yesterday, before origination, were clay alone.

V) Now also, Clay alone is there.



VI) Clay alone common to both.

- Nama Rupa Sahitam, Rahitam.

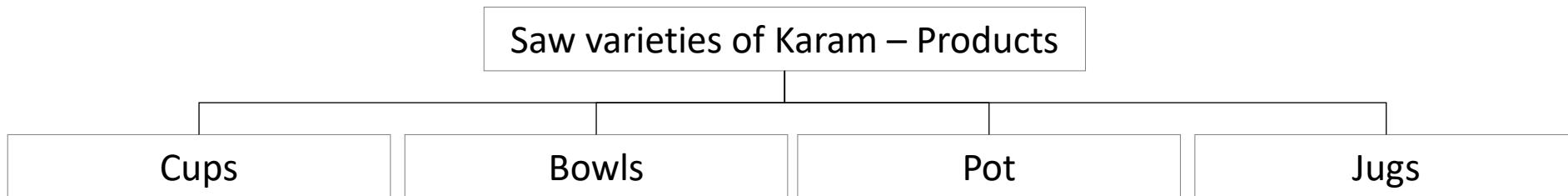
VII) Cosmology :

- Clay = Sat, Existence.
- Now, Nama Rupa Sahita, Sat.
- Before = Nama Rupa Rahita, Pure Sat, Existence.

VIII) Existence replaced by Clay in the example.

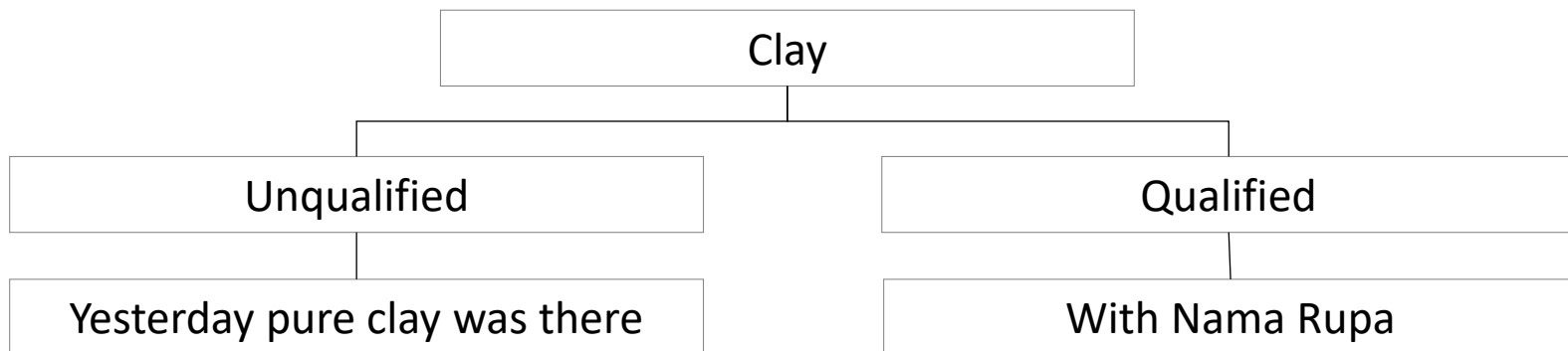
- Mrith Pindam, lump of Pure Clay, spreadover by Potter.
- Intended to add Nama, Rupa and create varieties of earthenwares.

IX) Desirous of creating pots, went to another village and came back.



X) Statement made by him:

- These earthen wares were pure clay.



XI) Veda is making similar statement conveying the idea :

World	Karanam
- Karyam	- Not matter, nor energy - Pure existence is Karanam

32) Bashyam : Chapter 6 - Section 2 - Verse No. 1 continues...

एकमेवेति, स्वकार्य- पतितमन्यन्नास्तीत्येकमेवेत्युच्यते ।
अद्वितीयमिति, मृद्व्यतिरेकेण; मृदो यथान्यदघटाद्याकारेण
परिणमयितृकुलालादिनिमित्त- कारणं दृष्टं तथा सद्व्यतिरेकेण
सतः सहकारिकारणं द्वितीयं वस्त्वन्तरं प्राप्तं प्रतिषिध्यते-
ऽद्वितीयमिति, नास्य द्वितीयं वस्त्वन्तरं विद्यत इत्यद्वितीयम् ।

I) Sad eva soumya idam agre Asit.

II) Next Ekam eva Advitiyam

III) Ekam :

a) No 2nd thing which is the product of Satu.

b) World product was not there in "Sat" Vastu before Srishti.

c) Karanam, Sat alone was there.

- Products of existence come only later.

d) No Akasha, Vayu, Agni was there.

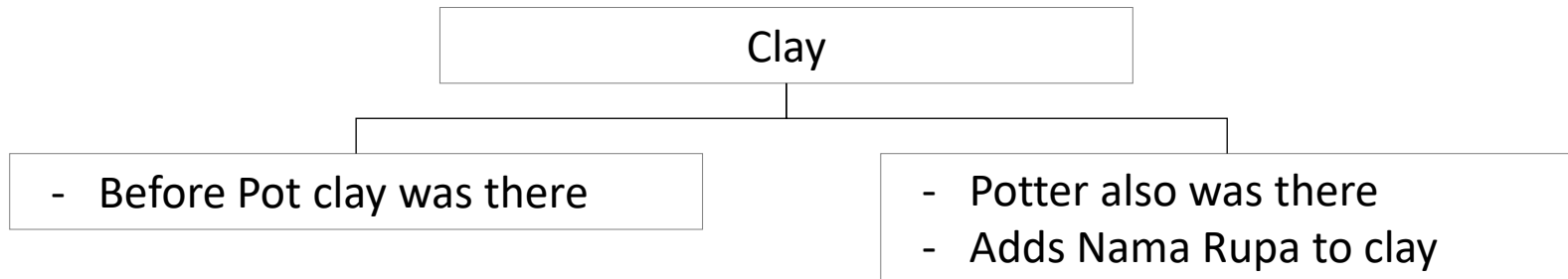
- It was time before Srishti.
- After Srishti, products will come.

e) Only Karanam existence was there.

- Karyam - world not there before.

IV) Advitiyam :

a)



- Clay = Upadana Karanam was there in its pure form.

b) Nimitta Karanam, potter was also there.

c) In the case of creation, what is uniqueness?

- Who is Nimitta Karanam?
- Advitiyam, there was nothing else other than pure existence to serve as the Nimitta Karanam.

d) Implication:

- Nimitta Karanam was not separately there.
- Pure existence was Nimitta Karanam also.

e) Clay requires Potter.

- Wood requires Carpenter.
- Gold requires Goldsmith.
- World requires only "Sat" existence.

f) Existence happens to be consciousness also.

g) Even today existence and consciousness, Sat-Chit

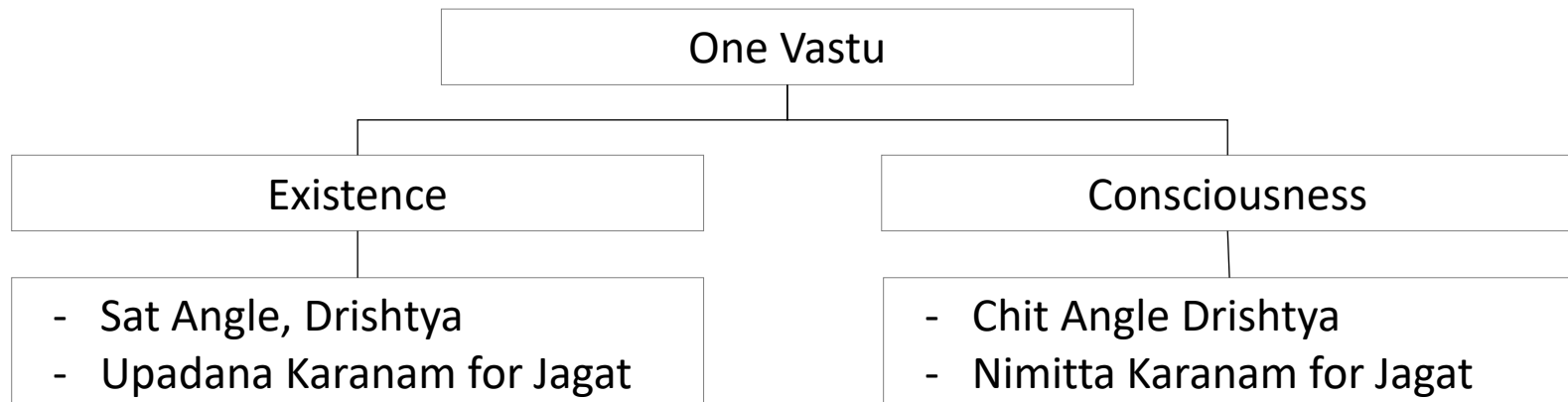
- Vastu is the cause for the manifestation, unmanifestation of the world.

h) From world, at any time Remove Existence, Consciousness, World ceases to be.

i) Sat-chit is beyond Time, eternal.

- Knowing this Vastu alone, I become Nitya Mukta Purusha.

j)



k) Sat Eva Chitu

- Chitu Eva Satu

l) Upadanam alone is Nimittam

- Nimittam alone is Upadanam

m) Example :

- Spider – Web – Mundak Upanishad

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७॥

Yathorna-nabhih srjate grhnate ca yatha prathivya-mosadhyah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [1 – 1 – 7]

n) Sat Chitoho Aikya

- Oneness between Sat, Chit, together called Brahman, Atma, Turiyam.

o) Upadesa Sara :

सत्त्वभासिका चित्क्व वेतरा ।
सत्तया हि चित् चित्तया ह्यहम् ॥ २३ ॥

sattva-bhāsikā citkva vetarā ।
sattayā hi cit cittayā hyaham ॥ 23 ॥

Is there another Consciousness which illumines Existence? (There is not), Because Existence is Consciousness and Consciousness indeed am I (the Self). [Verse 23]

p) Sat - Chit = Aham in Tat Tvam Asi.

V)

Pure Existence	Pure Existence being Consciousness
Upadana Karanam	Nimitta Karanam also

Claim this Truth as myself in sleep,
unmanifest state of Jagat

- Therefore Advitihyam.

VI) Other than clay, there is Potter, Nimitta Karanam.

- Potter who transforms clay into Pots.
- Sat-Chit Vastu is Nirvikara Svarupam, itself appears as the Δ format – Jiva, Jagat, Ishvara, world.
- Vivarta Karanam, changeless cause of universe.
- As if transforming intelligent potter was there, separate from clay.

VII) To assist pure Existence to transform into the world, who is the Nimitta Karanam, intelligent creator?

Answer :

- No separate Nimitta Karanam.
- Separate Nimitta Karanam does not exist w.r.t. origin of the universe.

VIII) Advitiyam :

- Non-dual
- Other than pure existence, no one else was there.
- Uniqueness of Advaitam.
- Nimitta Karanam and Upadana Karanam being identical is unique to Advaitam.

IX) Sankhya :

- No Nimitta Karanam at all.

X) Nyaya - Veiseshika :

- There is Nimitta Karanam, different from Upadana Karanam.

XI) Advaitam :

- There is Nimittam and Upadanam.
- Both are one and the same.

XII) Visishta Advaitam :

- Accepts Nimitta and Upadanam as one and the same.

XIII) Advaitam - Nyaya comparison

33) Bashyam : Chapter 6 - Section 2 - Verse No. 1 continues...

ननु वैशेषिकपक्षेऽपि सत्सामानाधिकरण्यं सर्वस्योप- पद्यते,
द्रव्यगुणादिषु सच्छब्द- बुद्ध्यनुवृत्तेः; सदद्रव्यं सन्गुणः
सत्कर्मत्यादिदर्शनात्। सत्यमेवं स्यादिदानीम्, प्रागुत्पत्तेस्तु नैवेदं
कार्यं सदेवासी- दित्यभ्युपगम्यते वैशेषिकैः; प्रागुत्पत्तेः
कार्यस्यासत्त्वाभ्युपगमात्।

I) Veiseshika - Kanaada Muni, Nyaya - Gautama Muni :

- Now combined ..
- **Primer** : Tarqa sangraha

II) After Srishti, world is existent now - Advaitam and Nyaya.

- Existence is associated with everything in the world including Time and space.. all isness.
- No disagreement.

III) Disagreement comes before origination of world

a) Nyaya :

- World was non-existent.
- Prag – Abhava
- Prior – non-existence.
- Any product before origination is non-existent.
- World was Abhava Rupam.

b) There were many other things existent :

- Eternal things existent before creation.

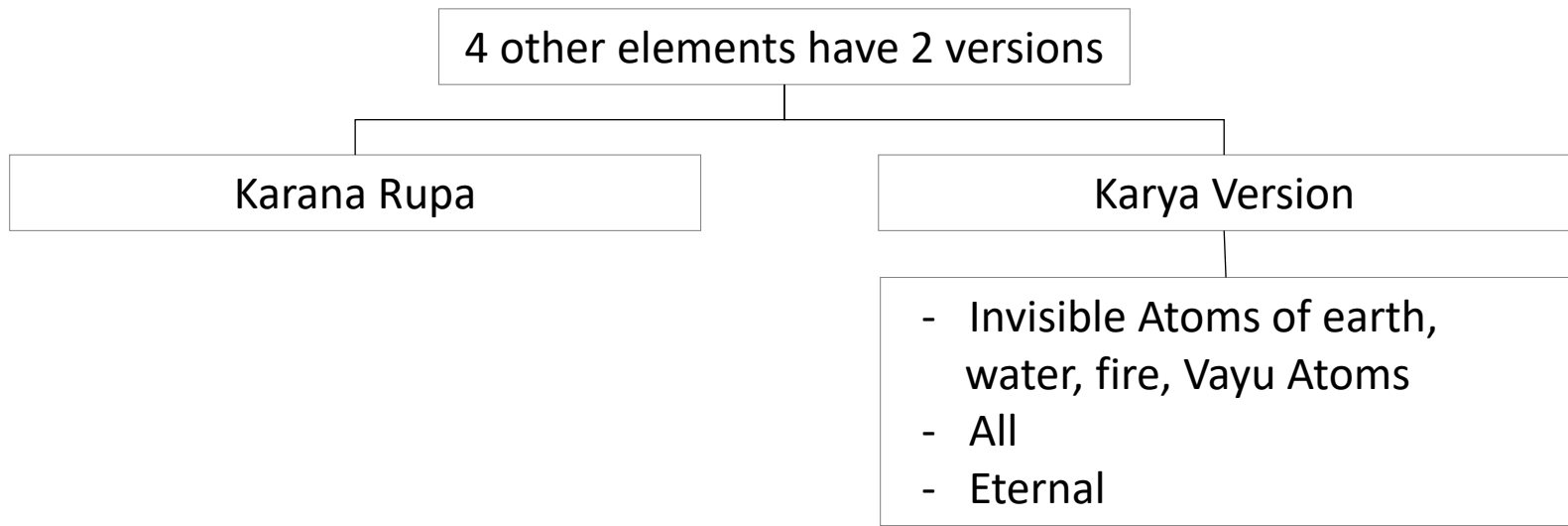
c) We say:

- Brahman alone is eternal.

d) Eternal :

- Akasha, Kala, Dik, Atma, Manaha.
- 5 things eternal.
- Countless Atmas, countless minds, eternal, before origination of world.

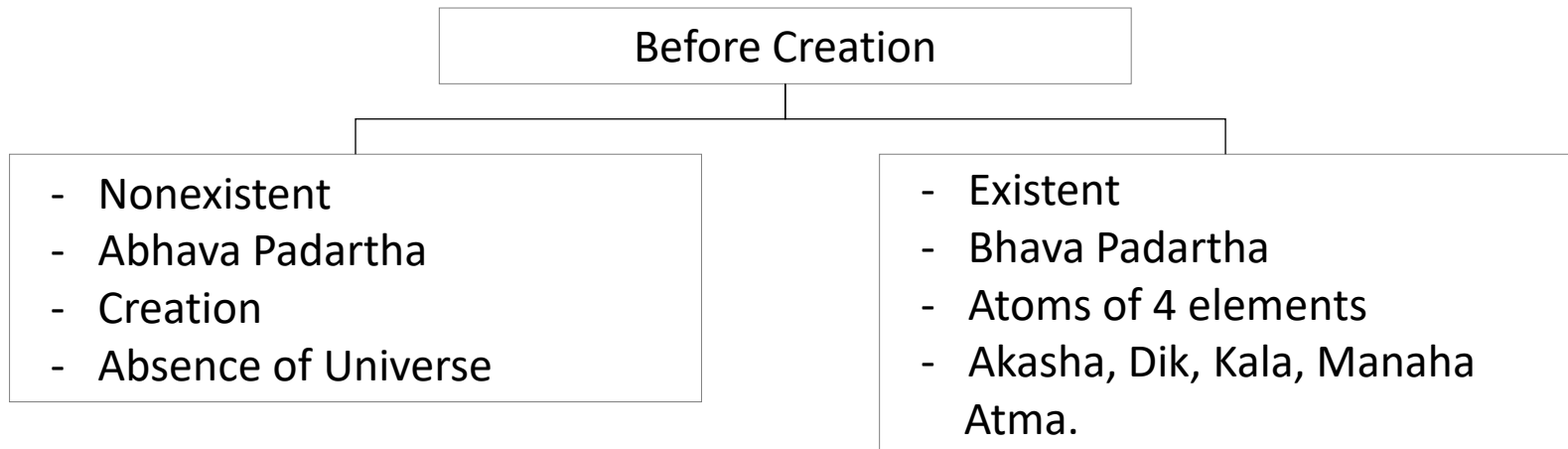
e)



f) Earth is a product, tangible, visible, product elements were not there.

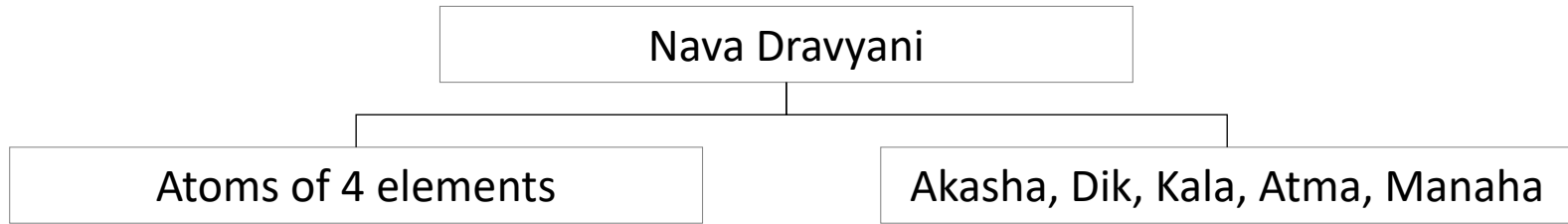
- Intangible Atom elements were there.
- Karya Rupa Prithvi was non-existent.

g)



h) 9 items - 5 + 4 elements were existent.

- Creation was non-existent.



i) Common-ness between Advaita, Veiseshika Darshanam:

- World is existent now.

j) Before origination :

Advaitin :

- There was only Pure existence.
- There were many existent, non-existent things.
- Bavashcha (9 items), Abhavashcha (Creation - Abhava)

k) We say :

- Bhava - Abhava Dvayam.

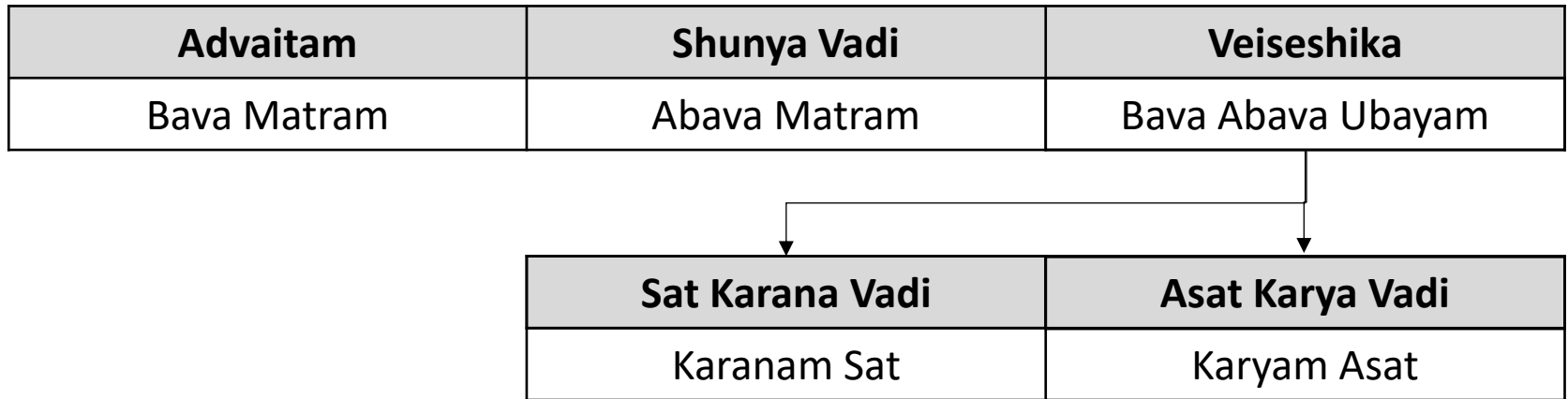
IV) Shunyavadi Buddhist :

- Before creation, there was only Pure Non-existence.
- We say Pure existence.

Veiseshika :

- Bava, Abava Matram, Bava Abavam Dvayam.

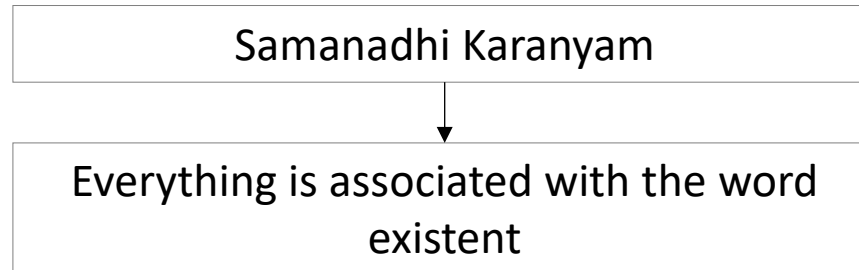
V)



VI) These discussions in Chandogyo Upanishad, Brahma Sutra and Ghata Bashyam in Brihadaranyaka Upanishad.

- Different schools.
- Intellectual exercise.

VII) Here Veiseshika - also talks about existence of everything after creation.



- Pot is existent, clay is existent, world is existent.
- Word existent is associated with every word in creation is called Samanadhi Karanyam.

VIII) In Vedanta Sara detailed discussion :

सामानाधिकरण्यसम्बन्धस्तावद्यथा सोऽयं देवदत्त इत्यस्मिन्वाक्ये
तत्कालविशिष्टदेवदत्तवाचक-सशब्दस्यैतत्कालविशिष्टदेवदत्त-वाचकायंशब्दस्य
चैकस्मिन्पिण्डे तात्पर्यसम्बन्धः । तथा च तत्त्वमसीति वाक्येऽपि
परोक्षत्वादि-विशिष्टचैतन्य-वाचक-तत्पदस्यापरोक्षत्वादिविशिष्ट-चैतन्यवाचकत्वम्पदस्य
चैकस्मिंश्चैतन्ये तात्पर्यसम्बन्धः ॥१५१॥

Sāmānādhikarāṇya is the relationship between two words having the same locus. For instance, in the sentence, “This is that Devadatta”, the word “That” signifying Devadatta associated with the past, and the word “This” signifying Devadatta associated with the present, both refer to one and the same person called Devadatta. Similarly in the sentence, “Thou art That”, the word “That” signifying Consciousness characterized by remoteness etc., and the word “Thou” signifying Consciousness characterized by immediacy etc., both refer to one and the same Consciousness, viz Brahman. [Verse 151]

विशेषणविशेष्यभावसम्बन्धस्तु यथा तत्रैव वाक्ये सशब्दार्थतत्कालविशिष्ट-
देवदत्तस्यायंशब्दार्थतत्काल-विशिष्टदेवदत्तस्य चान्योन्यभेदव्यावर्तकतया
विशेषण- विशेष्यभावः । तथात्रापि वाक्ये तत्पदार्थपरोक्ष-त्वादिविशिष्टचैतन्यस्य
त्वम्पदार्थापरोक्षत्वादि-विशिष्टचैतन्यस्य चान्योन्यभेदव्यावर्तकतया विशेषण-विशेष्यभावः ॥१५२॥

The second relation, that of Viśeṣaṇa-viśeṣyabhāva is this: In the same sentence (“This is that Devadatta”), the meaning of the word “That” is Devadatta existing in the past and the meaning of the word “This” is Devadatta existing in the present. They are contrary ideas, but still they qualify each other so as to signify a common object. Similarly in the sentence, “Thou art That”, the meaning of the word “That” is Consciousness characterized by remoteness etc., and the meaning of the word “Thou” is Consciousness characterized by immediacy etc. They are contrary ideas but still they qualify each other so as to signify a common object. [Verse 152]

लक्ष्यलक्षणसम्बन्धस्तु यथा तत्रैव सशब्दायं-शब्दयोस्तदर्थयोर्वा
विरुद्धतत्कालैतत्कालविशिष्टत्व-परित्यागेनाविरुद्धदेवदत्तेन सह लक्ष्यलक्षणभावः ।
तथात्रापि वाक्ये तत्त्वम्पदयोस्तदर्थयोर्वा विरुद्धपरोक्ष-त्वापरोक्षत्वादिविशिष्टत्व-
परित्यागेनाविरुद्धचैतन्येन सह लक्ष्यलक्षणभावः ॥१५३॥

The third relation, that of Lakṣyalakṣanabhāva is this: In that very sentence (“This is that Devadatta”), the words “This” and “That” or their meanings, by the elimination of contrary associations of past and present time, stand in the relation of implier and implied with Devadatta who is common to both. Similarly in this sentence (“Thou art That”) also, the words “That” and “Thou”, or their meanings, by the elimination of contrary associations of remoteness and immediacy etc., stand in the relation of implier and implied with Consciousness which is common to both. [Verse 153]

- Samanadhi Karanyam Cha Viseshana Viseshya Cha, Lakshya Lakshana Sambandaha Padartha Pratyag Atmanam...

IX) Samanadhi Karanyam Sarvasya Upapadhyate :

Example :

- Dravya - Guna

X) Tarqa Sangraha - Nyaya Veiseshika :

- 7 Padarthas.
- Dravyam, Gunaha, Karma, Samanyam, Visesha, Samanvaya, Abhava.
- Substance, attribute, action, universal, particular, Abhava, relationship.

Universal	Particular
<ul style="list-style-type: none"> - Human being - Samanya 	<ul style="list-style-type: none"> - Visesha

XI) 6 Bava Padartha

- Dravyam, Gunaha, Samanyam, Karma, Visesha.
- Dravyam Asti, Gunaha Asti, Karma Asti, Samanyam Asti, Visesha Asti.
- Existence is associated with everything in the creation.
- Acceptable to Veiseshika and Advaitin after Srishti.

XII) We experience existence and use the word existence.

Example :

a) Satu Dravyam :

- Substance is existent.

b) Sam Gunaha :

- Attribute is existent.

c) Sat Karma :

- Action is existent.
- There is similarity of Advaitin and Veiseshika after Srishti.

XIII) Before Srishti, our views are different.

Our Answer	His Answer
- Creation was in the form of pure existence.	- Creation was nonexistent - Other things, Akasha, Kala, Dik, Atma Chaturbuta Paramanus were existent.

XIV) Before creation, world was non-existent.

- No Karyam, does not say Karanam alone was there.

Shunya Vadi	Veiseshika
- Only nonexistence alone was there before creation	- Not Ekam Eva Advitiyam - Non existence and other things

34) Bashyam : Chapter 6 - Section 2 - Verse No. 1 continues...

न चैकमेवं सदद्वितीयं प्रागुत्पत्ते- रिच्छन्ति ।

Chandogya Upanishad :

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

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

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

- Ekam Eva Advitiyam
- Different from Veiseshikas.

Revision :

Chapter 6 – 2 – 1 : Topic 34

I) Uddalaka introduces :

- Sad Soumya Idam Agre Asit”

II) Shankara enters into an enquiry on the word 'Satu'.

- Satu = Existence – Noun in Vedanta.
- Satu = Existent – Adjective in common parlance.

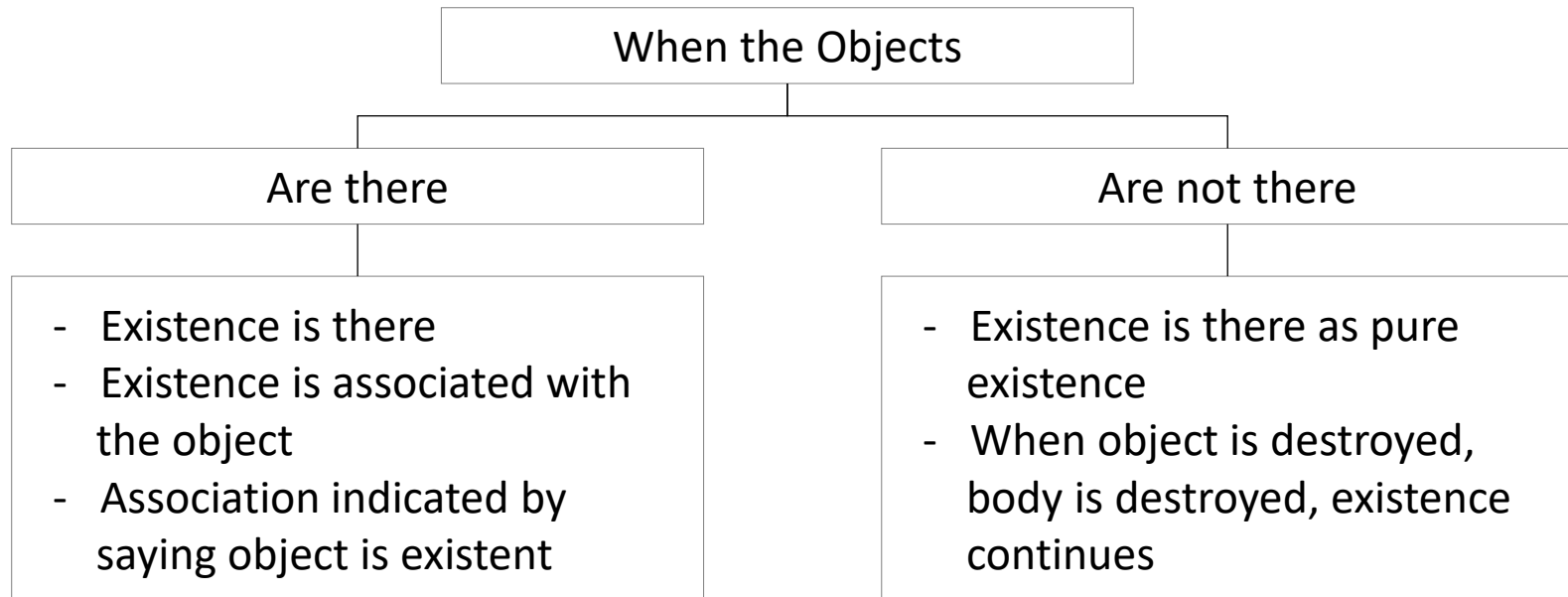
III) Existence - has a unique meaning.

- 5 features of existence.

a) Not a part, product, property of body or world.

b) Existence is not dependent on any object in the world.

c)



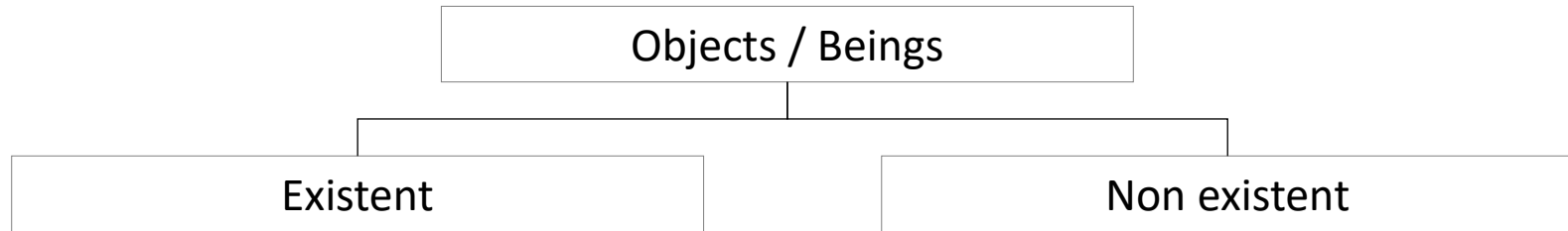
d) All think :

- When object is gone, existence is gone.

e) Then we say:

- Object is non-existent.

h)



IV) Vedanta has unique message, when the object is gone, Existence is not gone.

- Object is non-existent means object is not associated with existence, it becomes unmanifest, as in sleep state.

V) Existence unassociated with the object continues.

- Not only w.r.t. a particular object, being.
- Even when the entire universe collapses, Time, Space collapses, Maya disappears.
- Maya does not disappear.
- Existence will be there.

VI) Shankara contrasts this with Veiseshika philosopher.

a) Veiseshika :

- Does not accept existence as an independent factor.

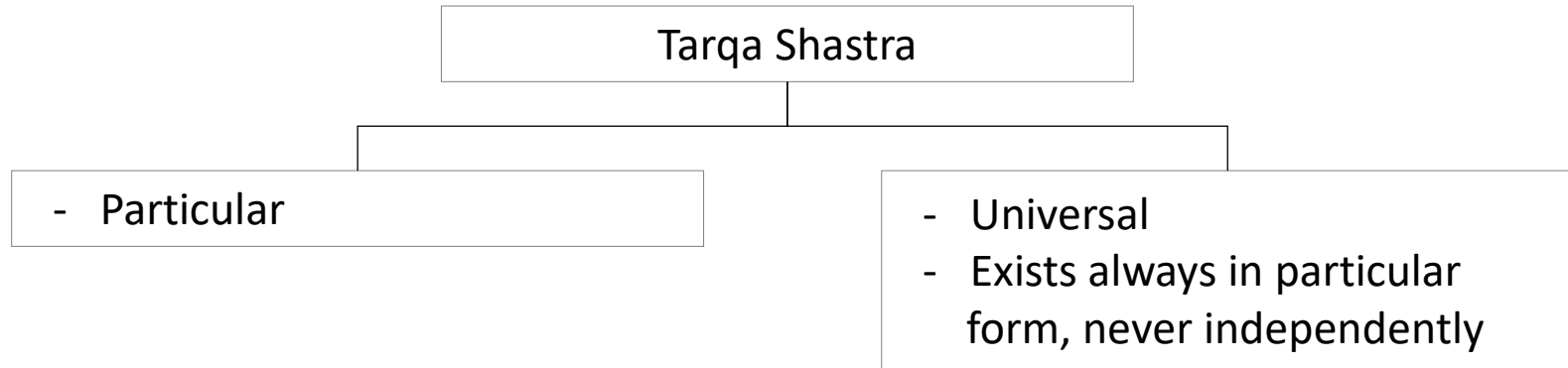
b) Existence is always associated with one object / being.

c) All objects in the universe are existent.

d) Existence is universal, a Samanyam.

e) It is a general, generality.

- Universal existence is always associated with one particular object or another, no independent existence.



VII) Samanyam – Vishesha concept are Jati and Vishesha, is unique to Veiseshika.

VIII) Universal – Particular :

a) People :

- With different Names, Aadhar Cards.

b) Have common feature, Manushya.

- Rama, Sita, Lakshmi - Has Manushya universal status.

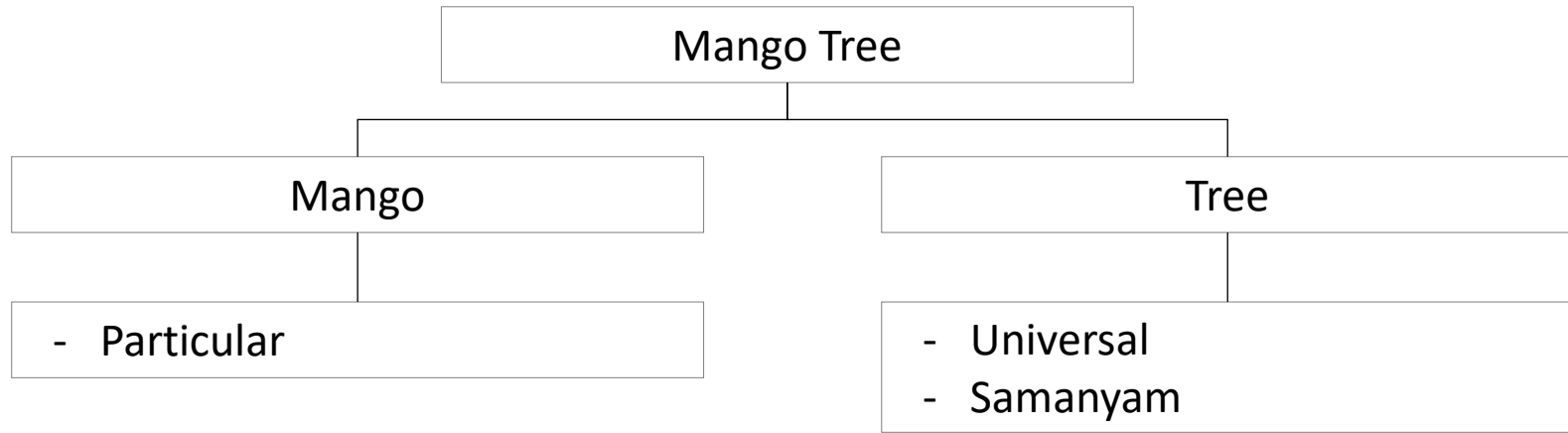
c) Human-ness, Manushyatvam = Universal, Treeness, Chairness.



Exists in one particular Manushya

d) Nityam, Ekam, Aneka Anugatham Samanyam.

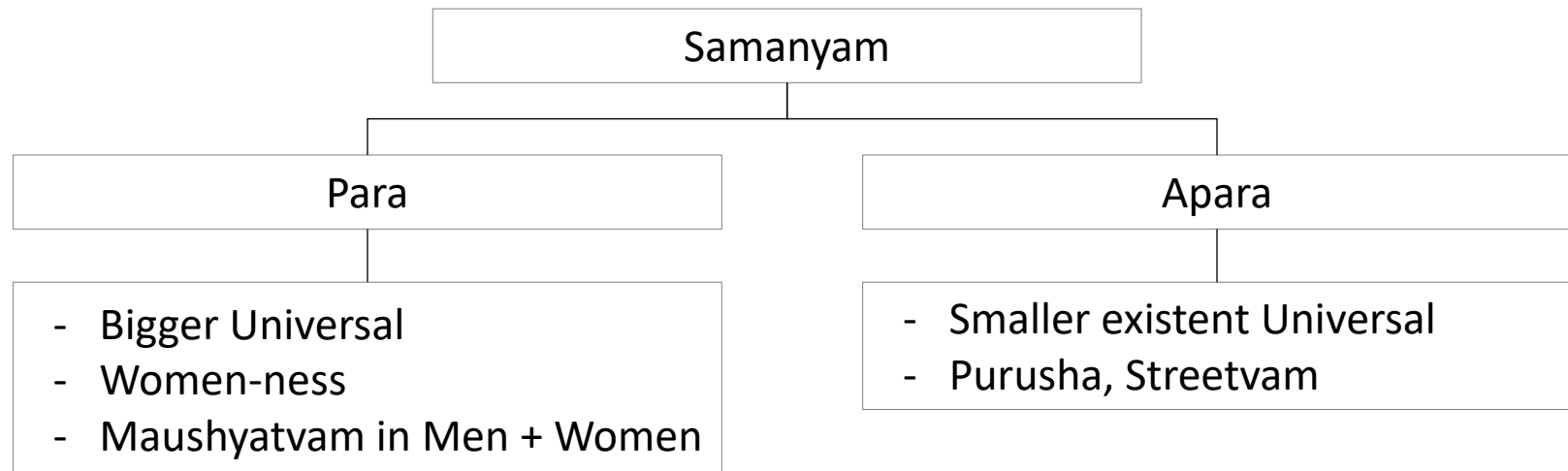
e)



IX) Samanyam and particular can't be separated.

- They have "Samavaya Sambandha", inseparable relationship.
- Particular tree and treeness are always inseparable.
- Man – Manness inseparable.

X)



XI)

Pranis	Manushya
<ul style="list-style-type: none">- Living beings- Para Samanyam	<ul style="list-style-type: none">- Apra Samanyam

XII) What is the ultimate Para Samanyam in the universe?

- Existence is the ultimate Para Samnyam.
- Existence is universal present in all the existent things, beings, actions, attributes, Karmas, time, space.

XIII)

Existentness	Particular
<ul style="list-style-type: none">- Satta- Universal is there as long as particular is there- When particular dies, Samanyam associated with particular goes.	<ul style="list-style-type: none">- Satu

XIV) Existence is there in the creation, as long as creation is there.

- Before Srishti Satta Samanyam can't be there because individuals are not yet born.

XV) Veiseshika :

- Drishtehe Purva, Satta Nasti.

Vedantin :

- **Satta is not universal dependent on particular, Satta is independent.**

- Moment you say Universal, it becomes dependent on Particular.

XVI) Veiseshika :

- Satta is universal.
- Always dependent on particular.

XVII) Before Srishti also, Satta was very much there.

- Ekam Eva Advitiam – Satta.
- Existence factor, not universal or particular, it is the ultimate Reality.

XVIII) Sad eva soumyam idam agre asti, does not refer to Satta Samanyam of Veiseshika.

- It refers to independent Satta.
- Satta Samanyam of the world was not there before, because world was not there, therefore that Satta was not there.

XIX) Even though world is non existent before Srishti, they accept existence of other external things.

- Avastha, Dik, Kala, Manaha, Atma = 5 eternal vastus.
- For them Sat not Ekam Eva Advitiam.
- Ekam eva Sat is not Veiseshika Darshanam, it is Vedanta Darshanam.

XX) For them not Ekam, 5 things were there and infinite Param Anu of Prithvi, Jalam, Agni, Vayu.

XXI) Ekam Eva Advitiyam not applicable to Veiseshika Darshanam.

35) Bashyam : Chapter 6 - Section 2 - Verse No. 1 continues...

तस्माद्वैशेषिक- परिकल्पितात्सतोऽन्यत्कारणमिदं सदुच्यते मृदादिदृष्टान्तेभ्यः।
तत्तत्र हैतस्मिन्प्रागुत्पत्तेर्वस्तु- निरूपण एके वैनाशिका आहुर्वस्तु
निरूपयन्तोऽसत्सदभावमात्रं प्रागुत्पत्तेरिदं जगदेकमेवाग्रेऽद्वितीय- मासीदिति।
सदभावमात्रं हि प्रागुत्पत्तेस्तत्त्वं कल्पयन्ति बौद्धाः।

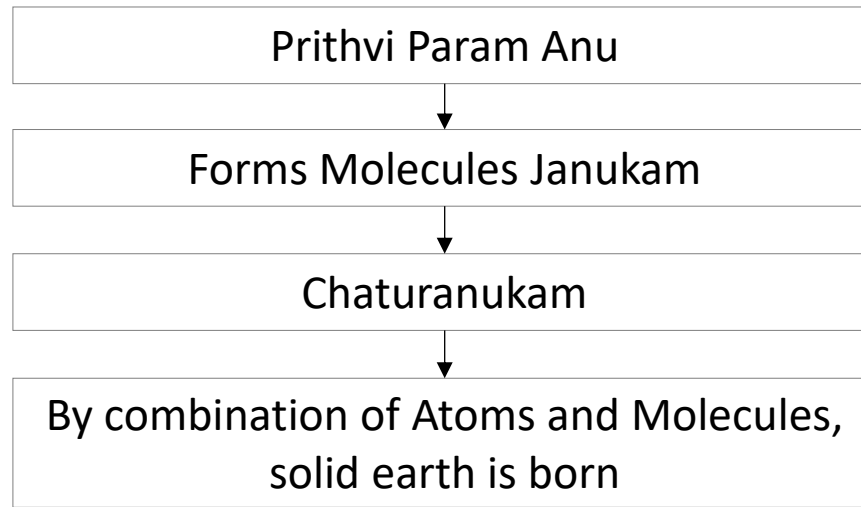
I) 6th Chapter starts with Shankara's Big Bang commentary.

II) Sat in Chandogyo Upanishad is not the Sat of Veiseshika.

III) It is another existence.

IV) Veiseshika :

- Arrival of 4 elements from respective Param Anus.



- What is Karanam of 4 Elements?
- Their respective Param Anus.

V) Vedanta :

- 4 Elements born out of Satu.
- From existence alone, creation came.
- For Vedanta, Satu = Karanam.

VI) For Veiseshika, Sat is not Karanam.

- Another difference between Vedanta and Veiseshika.

VII) How you know Sat is Karanam ?

- Upanishad gives Clay is Karanam of Pot.
- One Gold = Many ornaments.

- One Iron - All Nail Cutters.
- Similarly from one Existence, entire Universe comes.

VIII) Existence is not only Ekam but also Karanam.

In Veiseshika:

- Neither Ekam nor Karanam.

IX) Know Satu is Karanam from 3 examples given by Upanishad.

X) 1st sentence commentary is over.

- Sad eva soumya idam agre asit, ekam eva Advitiyam – over.

XI) 2nd Sentence :

- Tad daika ahuhu asat eva idam agre asit.

XII) Upanishad introduces other philosophers.

- Does not say Shunyavad Buddhism, but similar.

XIII) Before the creation, it was not existence that was there.

- Shunyam Asit
- Asat Eva Asit.

XIV) Shunya vada quotes :

Taittrioya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadvā idamagra āsīt | tato vai sadajāyata |
tadātmānaṃ svayamakuruta |
tasmāttatsukṛtamucyata iti || 1 ||

In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [2 - 7 - 1]

XV) Asat = Ishvara, Brahman, contextual meaning in Advaitam.

- Shunyavadin takes it as Pramanam for Shunyam.
- **Claims** : Before creation, there was only Nothing.
- Uddalaka introduces that -

XVI) From nothing, everything is born.

- Appears ridiculous, but they boldly hold to it.
- Existent world is born out of Total non-existence, nothingness, emptiness, blankness.

XVII) Shankara has debate with Buddhist philosopher - Shunya Vada.

- Vaibashika, Sautrantika, Yogachara, Madhyamika Buddhist, 4 groups.
- Here Shunya vada.

XIX) In this regard, what was there before creation?

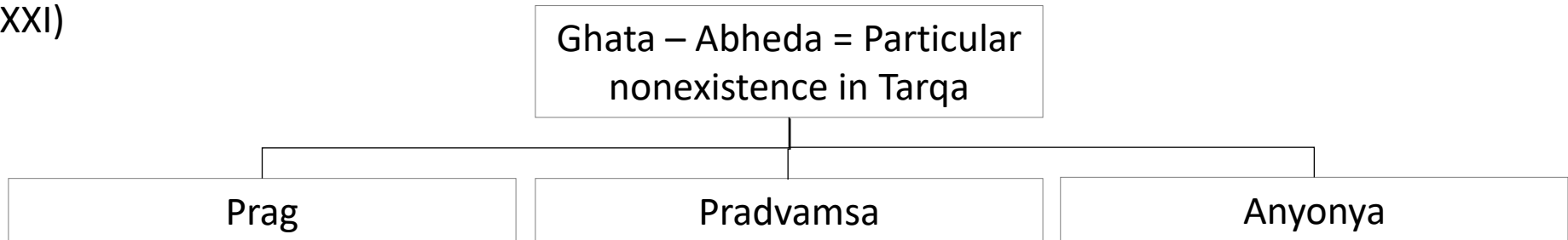
- Before Big Bang - what was there?
- Mystery for cosmologists.
- What is the force? Accident?
- What condition changed? By what force?

XX) Vainashika - Shunya Vada Buddhist declare condition before Srishti.

Asat :

- Sat Abava Matram exists.
- Absence of everything existent.
- Nothing is existent
- Universal non-existence, not non-existence of a particular object.

XXI)



XXII) Buddhists talk about total non-existence.

- Sad Abava Matram.
- Current universe existent now, previously non-existent.

- From non-existence, existent world has come.
- There was only one Absolute, Universal, non-existence.
- Advitiyam Asi, non-dual.

XXIII) Tattvam - category

- There was only one category, principle, Tattvam, Padartha.
- Technical words.
- Fundamental Tattvam, Reality.
- Only reality = Nothingness.
- They conceived.
- Nagarjuna, belong to this group, existed before Shankara, Logician.

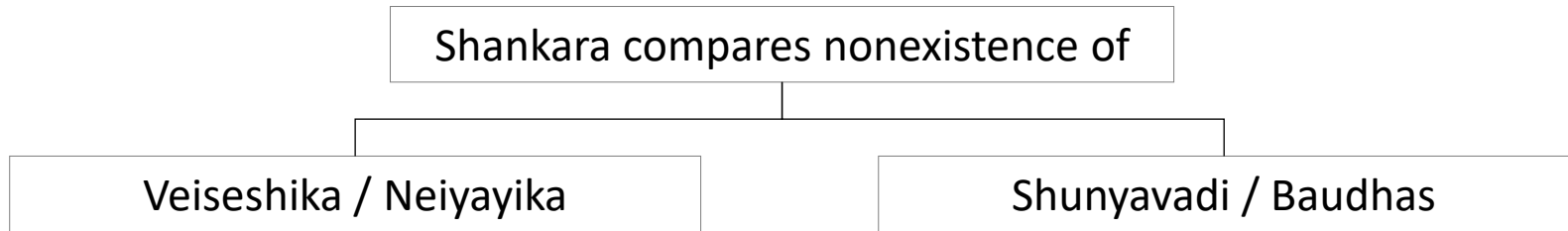
XXIV) Shankara borrowed Chatush Koti argument.

- Comes in Mandukya Karika.
- Asti nasti, nasti nasti, iti va punaha.
- Existent, non-existent, existent - non existent, non existent - non existent .
- Divide everything into 4 groups.
- Chatushkoti Argument, borrowed from Nagarjuna, Vainashika, Baudhas.

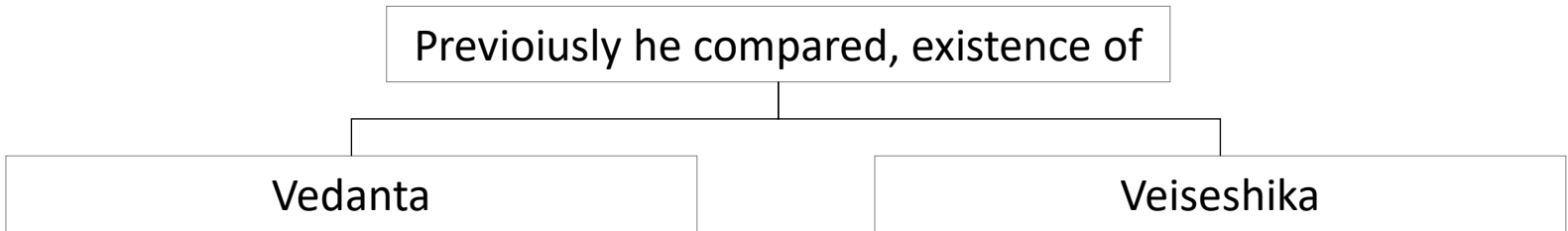
36) Bashyam : Chapter 6 - Section 2 - Verse No. 1 continues...

न तु सत्प्रतिद्वन्द्वि वस्त्वन्तर- मिच्छन्ति; यथा सच्चासदिति गृह्यमाणं
यथाभूतं तद्विपरीतं तत्त्वं भवतीति नैयायिकाः ।

I)



II)



III) Veiseshika theory of non-existence :

a) Not absolute non-existence.

- Talk non-existence of something.
- Mere non-existence does not convey anything.

b) It is not there... What is not there?

- Pratiyogi = Absence of X
- Absence of ' X '.
- X is existent.
- What is not there?
- Pot is not there.

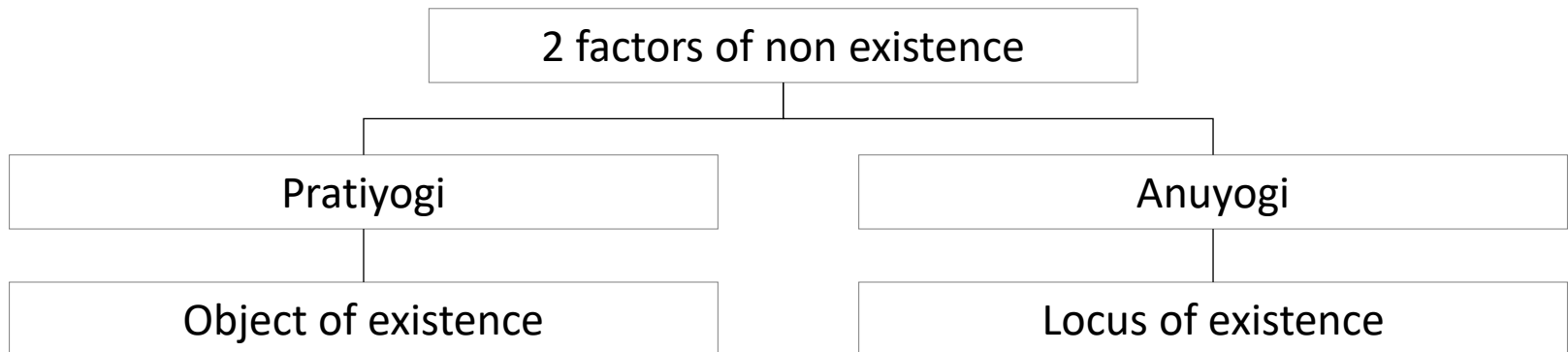
c) It is an existent Vastu, somewhere it will be there.

- Should say where it is not there.
- It is object of non-existence and locus of non-existence.

d) Nasti - means Ghata Abava on the table.

e) You can never talk about non-existence without an existent object and locus where that object is existent.

f)



g) Anuyogi and Pratiyogi are existent.

- No pot on the table.

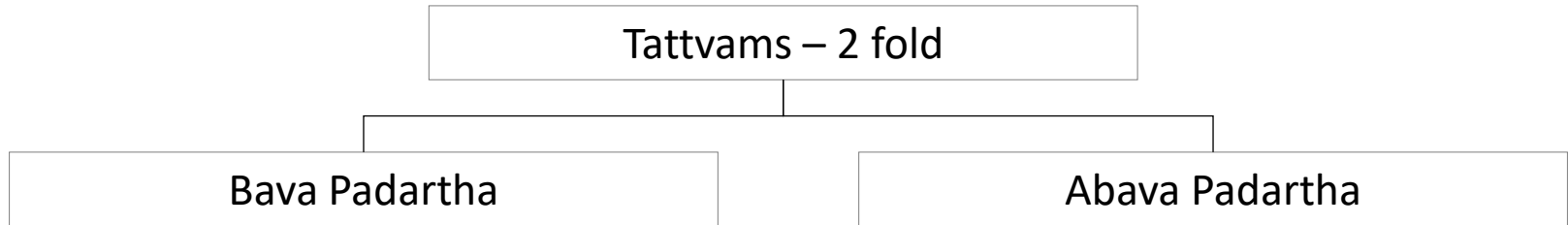
Pot	Table
<ul style="list-style-type: none">- Not here- Existent thing somewhere	<ul style="list-style-type: none">- Is there

h) When they talk about non-existence, they talk of existence also.

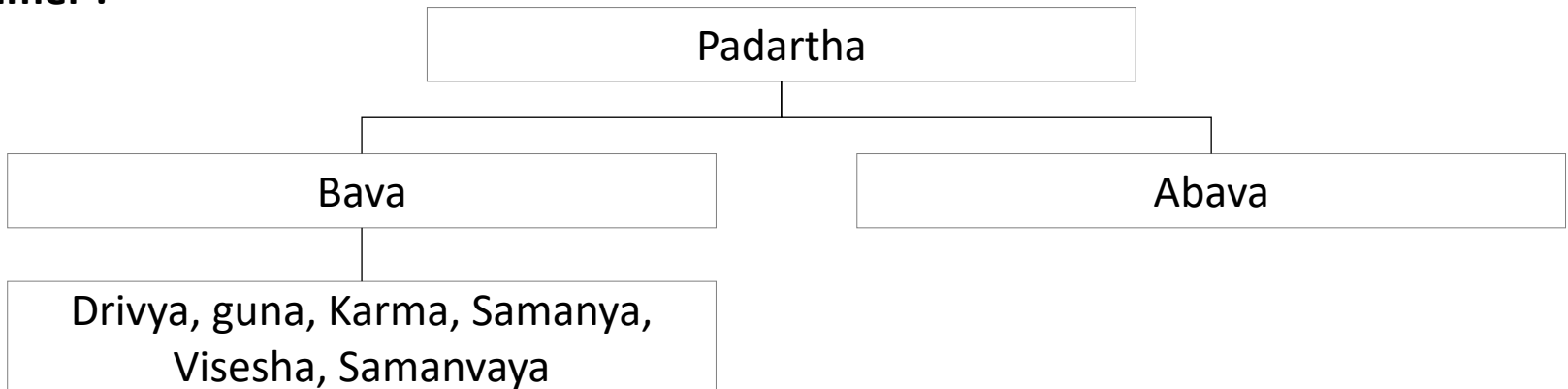
- They never talk about pure non-existence.
- Their non-existence is associated with existence also.

i) Bhava - Abhava Rupa tattva Dvayam Veiseshika, Neyayikas accept.

j)

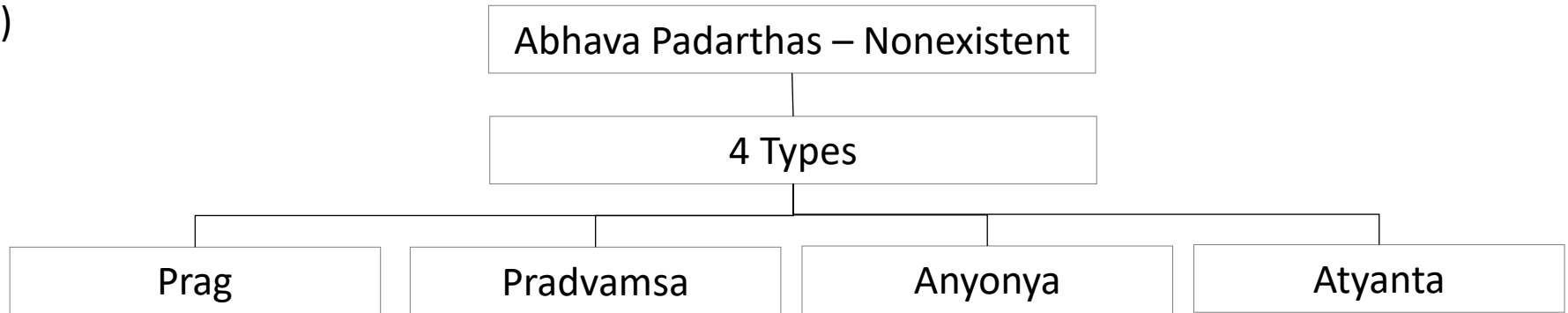


IV) Primer :



- 6 types of Bava Padarthas

V)



- For Scholarship know this, not for Moksha.

VI) Shunyavadi :

- Padartha - Ekaha Eva = Abava Padartha Eva.

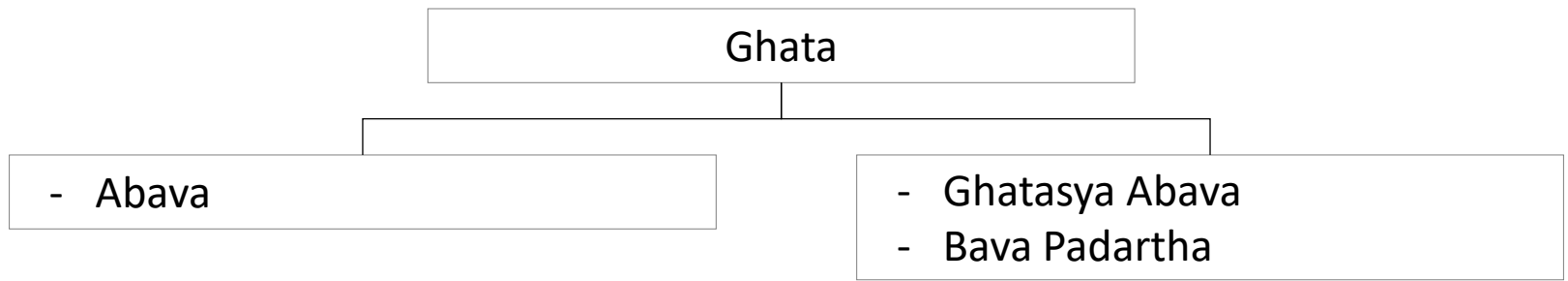
VII) In this sentence, Shankara differentiates Baudha and Neyayika.

Baudha	Veiseshika
- Abhava Matram	- Bava - Abava

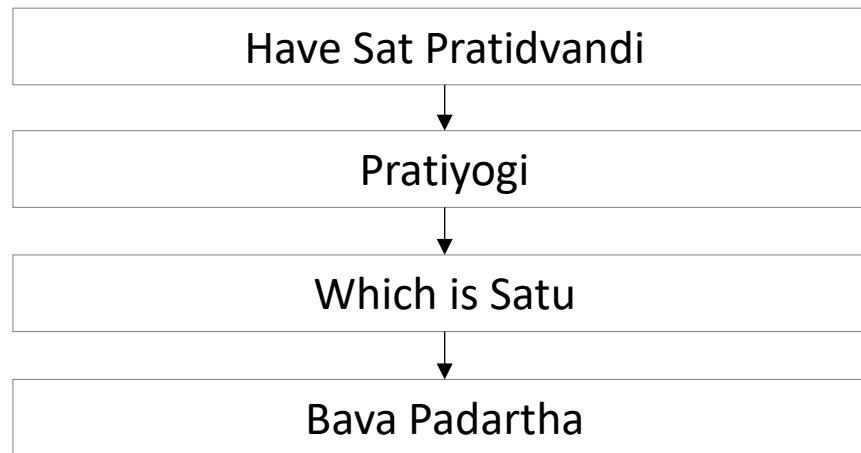
VIII) Buddhists do not talk about Pada Padarthas.

- Talk about only Abava Padarthas.
- Bava Padartha, which is existent not considered.

IX)



X) Always Abhava goes with Bava also in Tarqa Shastra.



XI) Neiyayikas say that there are 2 things, Bava and Abava Padarthas.

- How to differentiate?

Whatever you grasp as

- There is
- Is Bava Padartha
- Existent
- Satu, without error

- It is not there
- Is Abava Padartha
- Nonexistent
- Asat

XII) Experientially there is existent people, no elephants.

- Bava - Abava Padartha.

XIII) Baudhas talk only of Abava Padartha, it is not there is Reality.

37) Bashyam : Chapter 6 - Section 2 - Verse No. 1 continues...

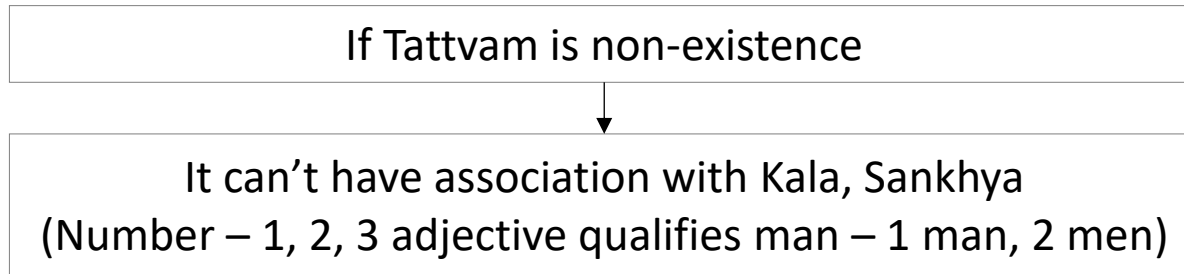
ननु सदभावमात्रं प्रागुत्पत्तेश्चेदभिप्रेतं वैनाशिकैः, कथं
प्रागुत्पत्तेरिदमासीदसदेकमेवाद्वितीयं चेति कालसंबन्धः संख्या-
संबन्धोऽद्वितीयत्वं चोच्यते तैः। बाढं न युक्तं तेषां भावाभाव-
मात्रमभ्युपगच्छताम्। असत्त्व- मात्राभ्युपगमोऽप्ययुक्त एव,
अभ्युपगन्तुरनभ्युपगमानुपपत्तेः।

I) Shankara analyses Bauddhas statement.

II) How can Bauddhas declare Asat Ekam Eva idam Agre Asit?

- Vedantic student asks this question to his teacher.

III) Problem :



IV) Sankhya can be associated only with existing noun.

- In non-existence there is no Sankhya Sambandha – 1, 2, 3.
- It is meaningless.

V) Utpatteh Prag...

- You refer to past time.
- Time is past in an adjective
- If Asat is non-existent, how can non-existent noun have adjective?
- Kala Sambandha Agre, Buta Kale, Srishta Purve.

VI) Sankhya Sambandha Na Sambavati

- Kala Sambandha Na Sambavati
- Kriya Sambandha Na Sambavati

- Asat was there.
- Non-existence was there.
 - Past tense of existence.
 - Verb - Asit .. can't go with Asat.

VII) Sentence makes no sense.

Teacher :

- You are right, they are wrong.
- Buddhist - Total non-existence, before Srishti, this universe, can't be Ekam, Advitiyam, Prag Utpatte.

Ekam, Advitiyam	Prag Utpatte
Sankya Sambandha	Kala Sambandha

VIII) Katham:

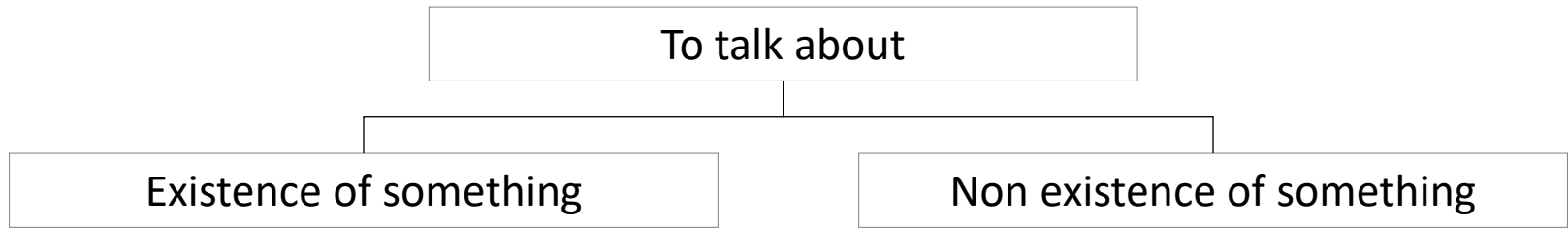
- How Sambandha?
- Sambanda requires noun and adjective, relative.

IX) Baudham = Bale, Sabash, for them statement non-sensical.

- They are talking about pure non-existence, non-existent.

X) Guru adds additional logical Dosha – flaw, mistake.

XI)



- Both these are objects of knowledge.

XII) They are “Prameyam”.

- Pramata = Knower

XIII) You can talk of object of knowledge only if there is Pramanam, Pramata.

- **If Pramata, Pramanam are not there, you can't talk of Prameyam.**
- Without knower, instrument, no object in the world can be known.
- I come to class on holiday, nobody was there.
- No, human being was there.
- To say nobody was there, you require somebody who has the Pramanam to declare non-existence.

XIV) Mana Dhina Maya Siddhi :

- Pramanam - eyes required.
- They have to be operated upon.
- So, I the knower is required to say nothing was there in sleep.
- That knower is Sakshi Chaitanyam "I", Turiyam I.

- Pramata + Pramanam + Prameyam = Ahamkara I, Vyavaharika I.
- Turiyam I, alone is Sakshi of unmanifestation of universe.

XV) Bauddhas can't say - Nothing was there before Sruti.

- Nothingness is a Prameyam which you are declaring.
- If it is a Prameyam, there has to be a Pramata with Pramanam.

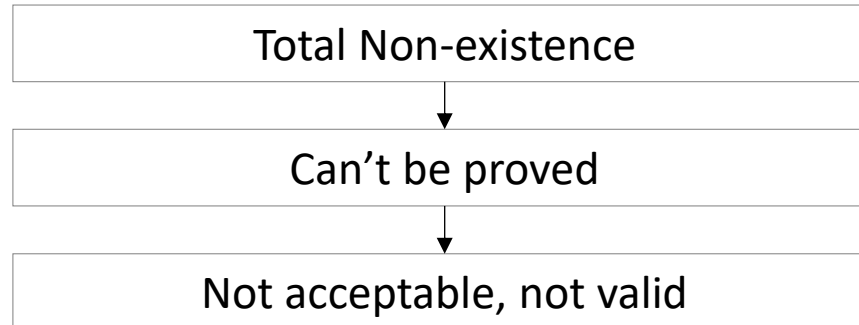
XVI) If Pramata, Pramanam is there, you can't talk of total non-existence.

- Only Existence, Sat, Sakshi alone was there and it is Nitya Mukta "I".
- **My nature is Ekam Eva Advitiyam, non-dual Sat chit Ananda.**

XVII) Nobody other than me was there in the hall.

- Not absolute nobody.
- If you are talking about total non-existence, it is an object of knowledge.
- That presupposes Pramata, Pramanam.
- If you accept them, not total non-existence.
- Other than Pramata and Pramanam, nothing was there.

XIX)



XX) Acceptance, declaration of total non-existence by Bauddha is not valid.

XXI) Kaivalya Upanishad :

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

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

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

- Mei Eva... refers to Turiya Chaitanyam.

XXII) It is not appropriate, not to accept a witness of non-existence.

- Abyugamata - Witness of non-existence.
- Anyapagama - non acceptance.
- Non acceptance of a witness is inappropriate.
- In Waking, Dream, Triputi is present clearly.
- In Sleep, I don't know anything is a Karana Sharira Vrutti known by Witness Consciousness.

XXIII) If you accept witness, your statement will become Apramanikam.

- It becomes invalid.

XXIV) 4th Dosha talked by Guru.

- Absence of witness also is inappropriate.

XXV) I am the witness of Shunyam, nothing exists except me.

XXVI) Bauddha's counter :

- No witness there before Srishti.
- I accept witness now after Srishti.
- Before Srishti, nothing was there including witness.

Revision :

Chapter 6 – 2 – 1 : Bashyam - Topic 37

I) Chapter 6 – 16 Sections :

1st Section :

- Introduced father Uddalaka, Sishya Son, Svetaketu.

II) What is that knowledge, knowing which everything can be known?

III) Teaching starts in Section No. 2.

IV) Shankara writes involved, intellectually challenging Bashyam in first 2 Mantras.

V) Upanishad introduces pure existence as the cause of the universe.

VI) Intention to show :

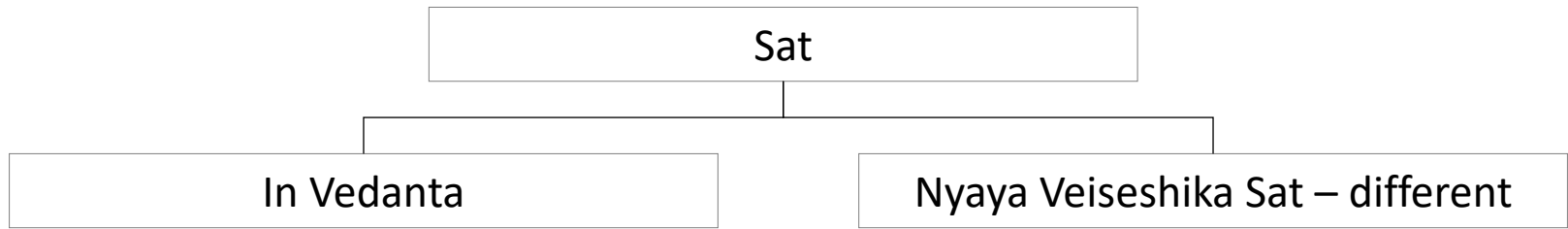
- There is no product separate from the cause.

VII) Eka Karana Vigyanena Sarva Karya Vigyanam Bavati

VIII) Has introduced :

- Sarva Karanam Brahma – Pure Existence – Sat.

IX)



X) 2 Reasons :

1st Reason :

- a) Product, universe, before creation was Existent, Sat.
- b) According to Nyaya, Veiseshika, product never exists before creation.
- c) They will never say :
 - Creation was existent before its origination.
- d) Pot does not exist before its origination.
 - Hence Sat in Upanishad not Neiyeyika Sat.

Second Reason :

- a) Existent Karanam is Ekam Eva Advitiam.
- b) In Neiyayika's Srishti, Karanam for Srishti never Ekam.

c) Many Karanams :

- Prithvi / Jalam / Agni / Vayu → Param Anus
- Akasha / Dik / Atma/ Kala / Manaha → All Karanams

d) Never will say :

- Ekam Eva Advitiam.

e) Because of 2 reasons Sat in Mantra not Neiyayika's concept of Param Anus.

XI) Upanishad introduces Purva Pakshi.

a) Before origination of Universe, there was no Karanam at all.

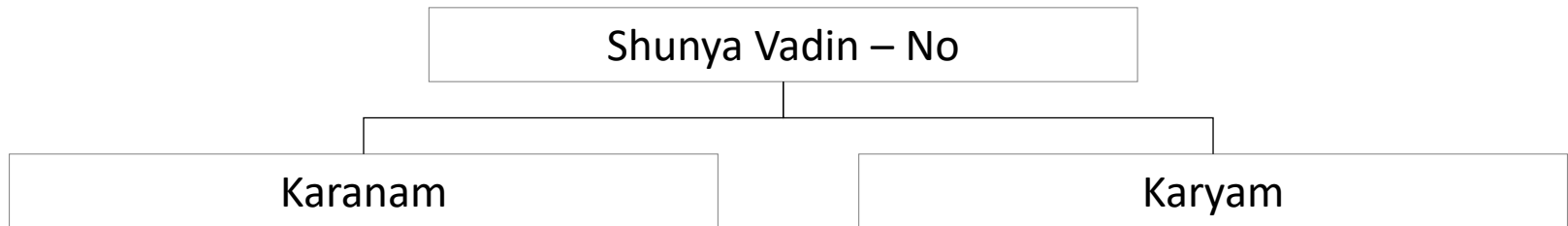
b) No Karyam, Karanam before origination.

c) This is difference between Shunya Vadin and Nyaya Veiseshika.

d) Nyaya Veiseshika :

- Before origination, Karyam was not there, Karanam was there.

e)



f)

Neiyayikas	Full Shunya Vadin
<ul style="list-style-type: none">- Negate one thing- Called Ardhavainashika- Half Shunya Vadin	<ul style="list-style-type: none">- Negates Both- Called Vainashika

XII) Next, Upanishad negates Vainashika who says :

- Before origination of world, nothing was there.
- No Karanam also.
- View of Shunyavadi.

XIII) Taittiriya Upanishad:

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadvā idamagra āsīt | tato vai sadajāyata |
tadātmānaṃ svayamakuruta |
tasmāttatsukṛtamucyata iti || 1 ||

In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [2 - 7 - 1]

XIV) This universe was non-existent neither as an effect or in the form of cause.

- Universe was not there Totally.

XV) Upanishad wants to negate this statement.

Upanishad :

- How can Shunya Vadi say this?

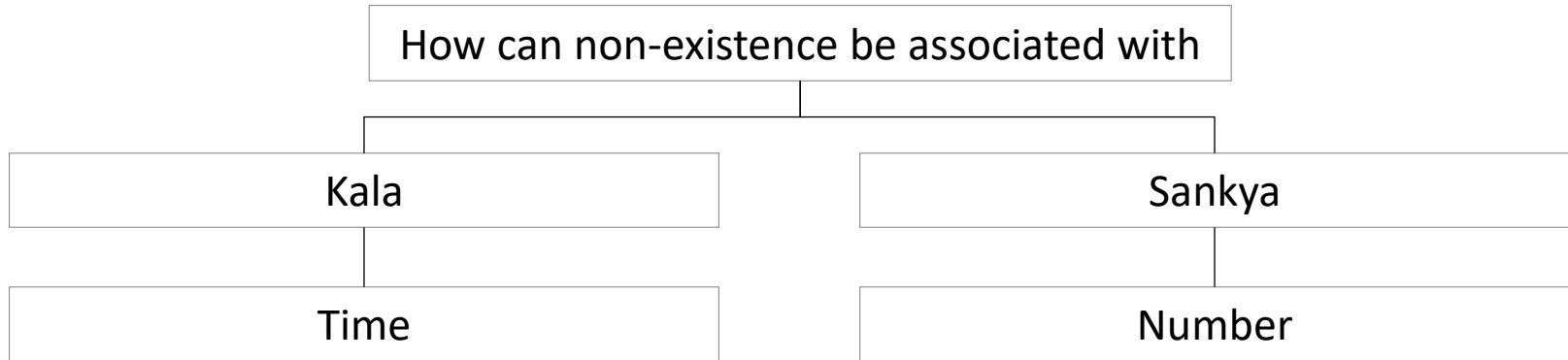
XVI) How come Shunya Vadi talking like that?

- If before creation, Asat was there, how can he use the word before.
- Non existence was there.

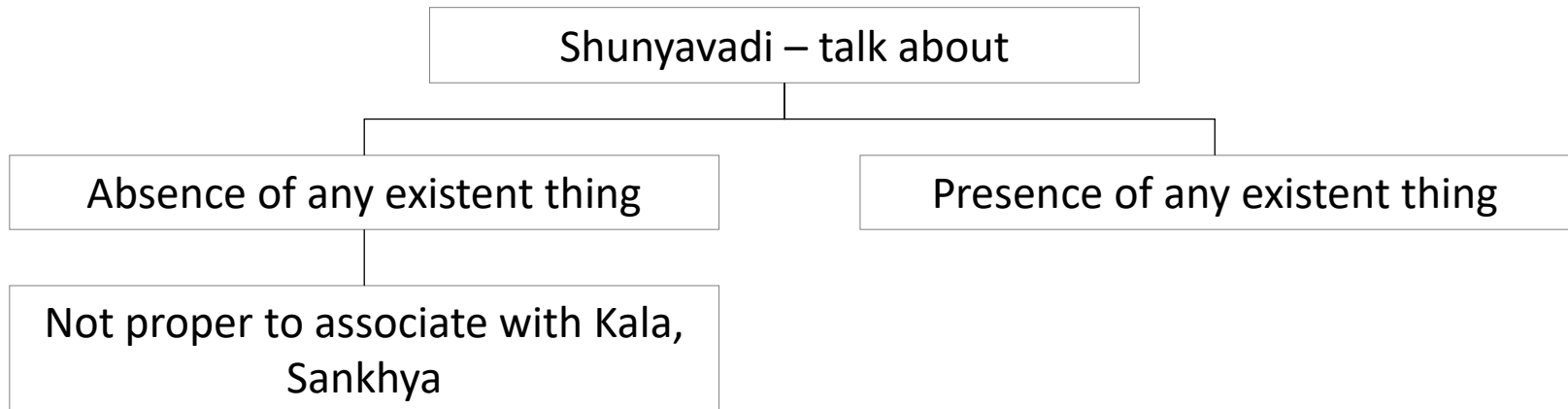
a) You are associating Kala Sambanda with non-existence.

b) Ekam Eva Advitiyam - Sankhya Sambanda.

- Sankhya = Number



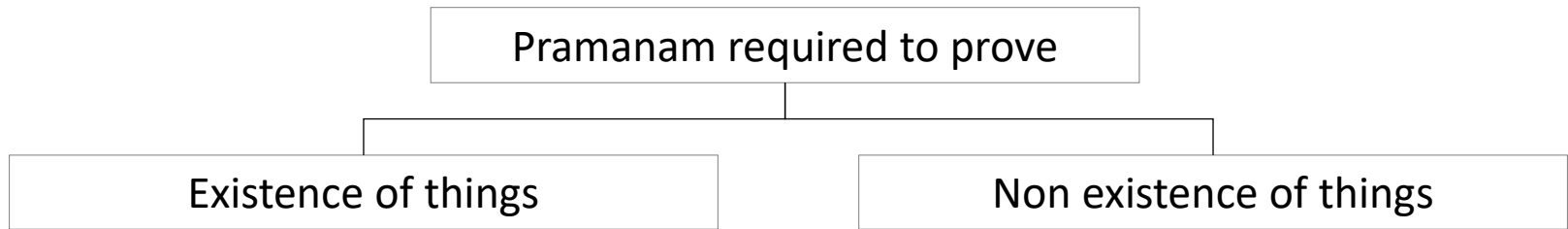
XVII) Guru Happy - Badam - You are right.



XVIII) Guru adds another argument.

- You can never talk about pure non-existence.
- To talk about absence of things, you require a Pramanam.

XIX)



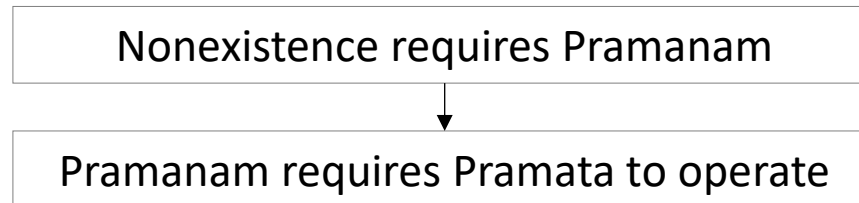
XX) Is there anything in the closed Room?

- Yes, there is, No there is not.
- Both statements require Pramanam.
- If no Pramanam, can assert anything.

Can say :

- There may be nothing in the Room.
- “I have seen”

XXI) How can Shunyavadi assert there is nothing before Srishti - without Pramanam and Pramata.



XXII) You can't prove non-existence without Pramata, Pramanam.

XXIII) Shunya Vadin :

- There is Pramata and Pramanam to talk about non-existence.

XXIV) Shankara :

- Pramata – Pramanam are existent.
- Can't say, nothing is there.
- Can say, there is nothing, other than me.
- Can't talk about Absolute non-existence once they negate Pramata.
- Can't talk of Pure non-existence without Pramata, Pramanam.

XXV) Abyupaga Ganthuhu Anabyugama Anupapatte :

- It is illogical not to accept a perceiver “Sakshi” to prove the non-existence.
- There must be a Sakshi perceiver of Absence of things.
- Nobody there in the Room, except I, the Sakshi.
- It is not appropriate not to accept – Double negation.
- It is appropriate to accept an observer consciousness in sleep, after death.
- If you accept Sakshi, you can't talk of Atyantika non-existence.

XXVI) Purva Pakshi – Shunyavadi :

a) No observer at that time.

b) After Srishti, I am the observer, telling there was nothing before creation.

38) Bashyam : Chapter 6 - Section 2 - Verse No. 1 continues...

इदानीमभ्युपगन्ताभ्युपगम्यते न प्रागुत्पत्तेरिति चेत्? न; प्रागु-
त्पत्तेः सदभावस्य प्रमाणाभावात्। प्रागुत्पत्तेरसदेवेतिकल्पनानुपपत्तिः।

Vainashikas Argument :

I) There was no observer at that time.

II) Observer of absolute non-existence was not there before creation.

III) Now observer is there and I am saying

- There was nothing before Srishti
- After Srishti, observer is there
- No observer before Srishti.

IV) If observer is there now, present observer can talk about only presence and absence of things now.

V) How can the present observer talk about existence and nonexistence of things before Srishti?

- Present observer requires some Pramanam.
- Can't say – I had an experience.

VI) In Sleep we say :

- There was nothing.
- We are able to recollect nothing in Sushupti after waking up, because we were there in Sushupti to experience nothingness.

VII) Similarly, suppose I was there as Sakshi before creation, I experienced nothingness and I am recollecting now.

VIII) Since I was not there, before creation, I can't recollect past.

IX) Can I infer absence of everything at that time?

- No, for inference need clue.

X) CID – searches for clue.

- If I have some clue, based on clue, I can make inference.
- I am not there, clue also not there.
- You can't say definitely what was there before creation.

XI) You can only guess, perhaps this was there.

- Like modern cosmology.
- Can't assert.
- Assertion requires Pramanam.

XII) Court :

- There is not enough evidence.
- Hence acquitting the person.

XIII) No Pramanam to prove absolute non-existence before the Srishti.

- Assertion not possible.
- Guess is Anupayatti – illogical.

XIV) Additional Argument :

- We don't have any example to show origination of something from nothing.
- Even to imagine possibility of origination from nothing, have no example
- No supportive Pramanam.

XV) can't imagine non-existence.

- You can imagine different things as Karanam for existence of the world.
- Can't imagine absolute nonexistence.
- Drishtanta Abavat.

39) Bashyam : Chapter 6 - Section 2 - Verse No. 1 continues...

ननु कथं वस्त्वाकृतेः शब्दार्थत्वेऽसदेकमेवाद्वितीय-
मितिपदार्थवाक्यार्थोपपत्तिः, तदनुपपत्तौ चेदं वाक्यमप्रमाणं
प्रसज्येतेति चेत्? नैष दोषः, सद्ग्रहणनिवृत्ति- परत्वाद्वाक्यस्य।

Hair Splitting discussion :

I) Purva Pakshi :

- Criticises Upanishad statement.
- Leaves Neiyayika and Shunya Vadin.

II) Asat Eva Idam Agre Asit :

Asat	Asit
- Nothing - Subject	- Verb

a) This Universe before creation was Asat Eva, was nothing.

- Word = Nothingness – has no object, hence not Pramanam.

b) Word is a Pramanam to reveal an object.

c) Asat has no object, Apramanam, meaningless word, objectless word is used in a sentence.

d) Sentence becomes Apramanam.

- Upanishad becomes Apramanam.

e) How can Upanishad say :

- World has come out from nothingness?

III) Shankaras Answer :

- Don't take "Asat Asit", non existence.

a) Separate A

b) Take Sad Eva Idam Agre Asit

- Upanishadic teaching
- Apply "A" to entire sentence

c) Such an idea is not correct.

d) Vainashika :

- There was existence alone before creation, teaching of Upanishad.
- This teaching he is negating by Alphabet "A".

IV) Upanishad is quoting its teaching and some people say that this teaching is not correct.

- Hence not Apramana Vakhyam.

V) New Purva Pakshi :

- Sat exists – Pramanam.
- How can it be negated by “Na” or “A”.
- Pramanika Vakhyam can’t be negated.
- It is contradiction.

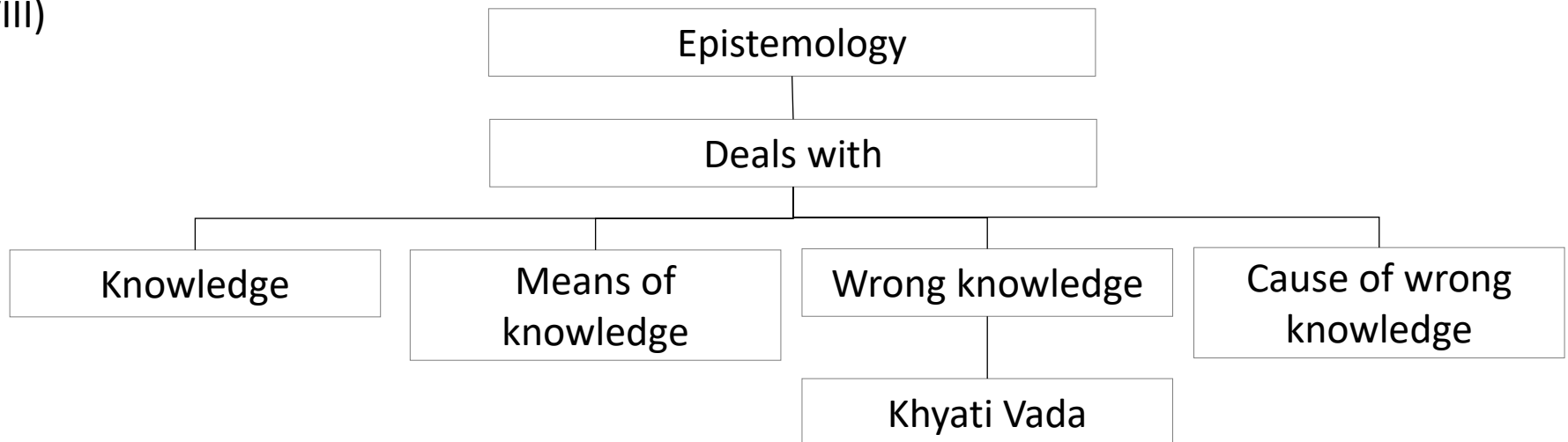
VI) Shankara :

- Pramanika Vakyam can’t be negated.
- Upanishad is quoting the misconception of Vainashika.
- Vainashika thinks Upanishad idea is not correct.

VII) This sentence is quoting confusion of Vainashika Philosopher.

- Enjoy intellectual challenge.

VIII)

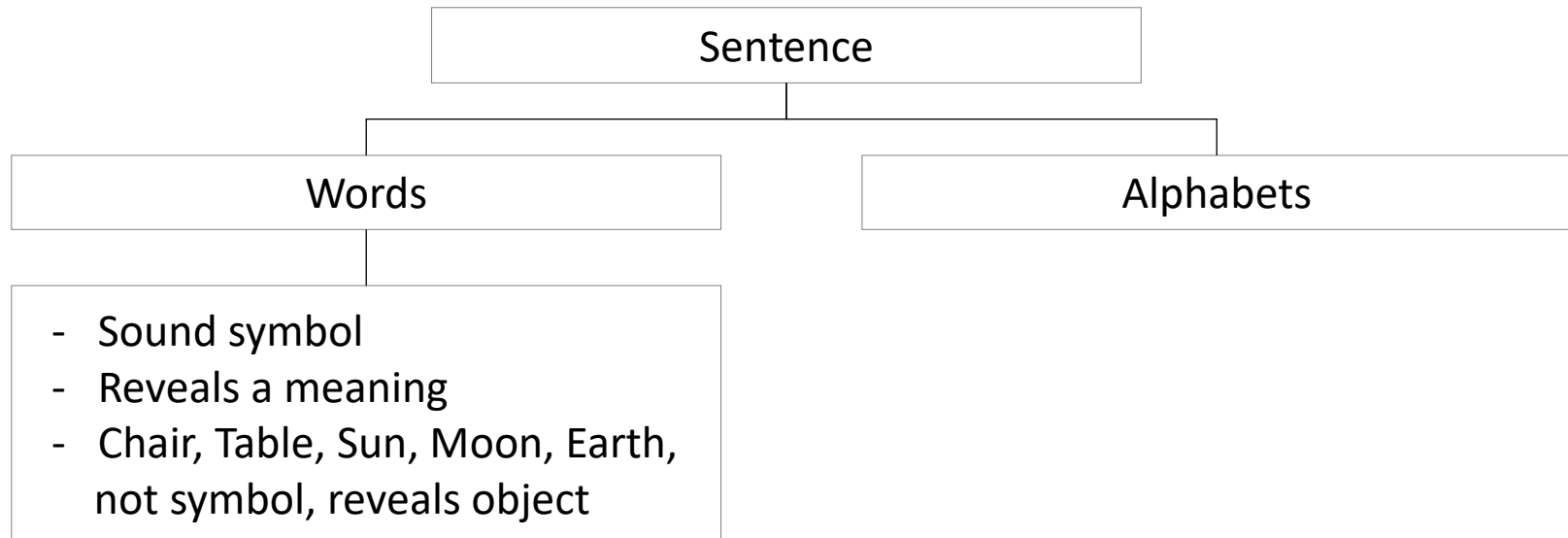


- 6 ways of knowing – Not available now.
- 6 methods of knowledge .. by Ramakrishna Mission.

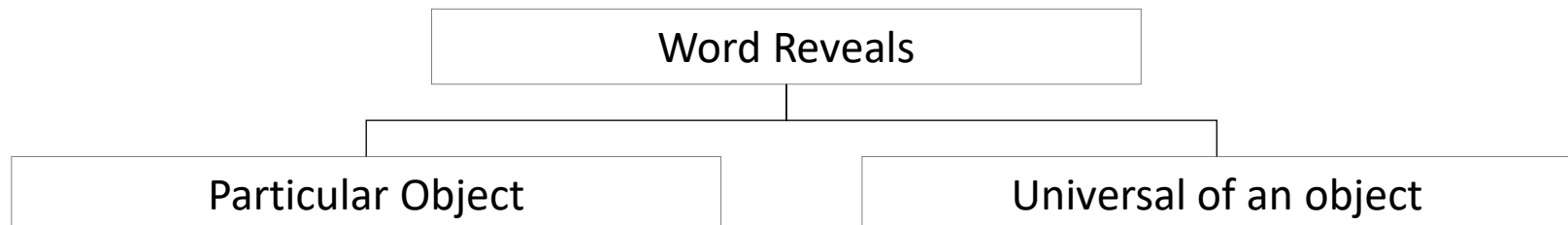
IX) One of the means of knowledge :

- Shabda Pramanam.
- How words, sentences give knowledge?
- What happens in the mind of a human being when he listens to a sentence.

X)



XI) Debate :



XII)

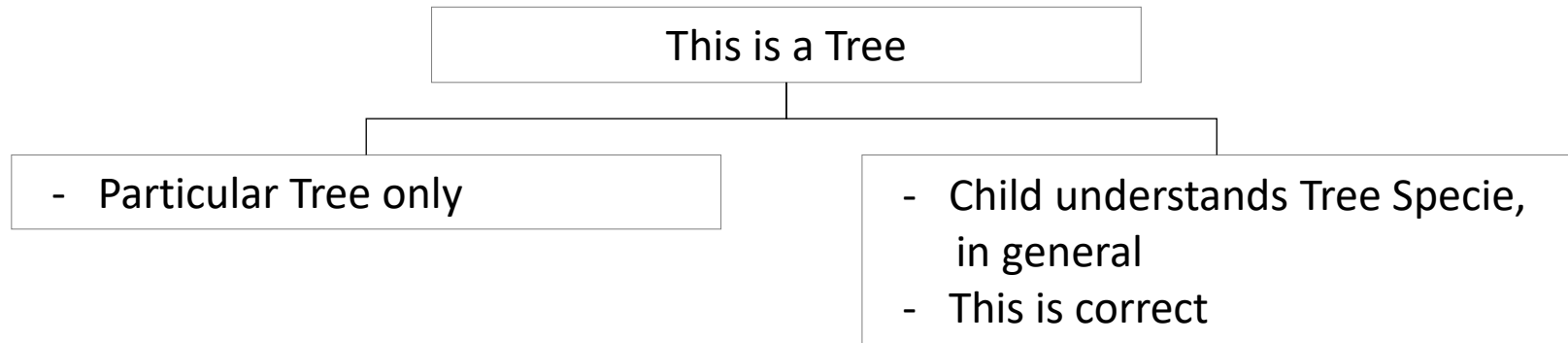
Particular	Universal
Vyakti Vachakaha Shabda	Jati Vachakaha Shabda

XIII) Prominent view :

- Word reveals universal.

XIV) Example :

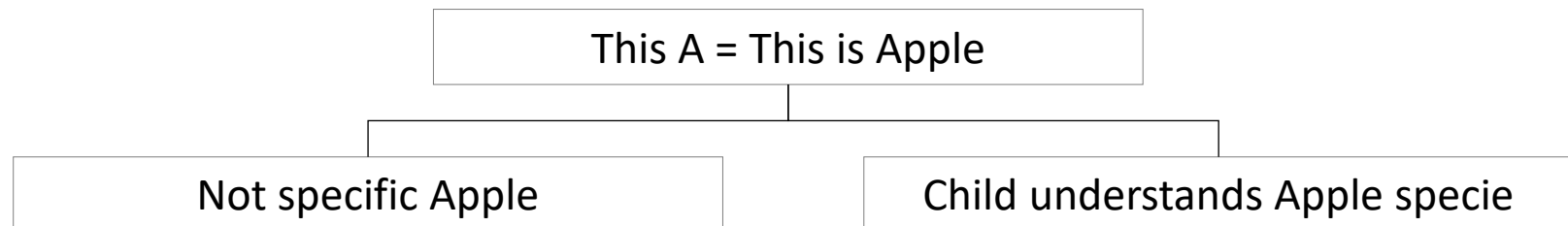
a) Mother introduces tree to a child.



We say :

- This is a tree - not the tree.
- 'A' - particular = Tree specie

b)



XV) Words reveals Universal.

XV) Word 'Sat' reveals every existent object.

- Sat species is
- Table is existent
- Man is existent
- Existent reveals all existent things and beings.
- Existent species = Sat.
- Non existent - no specie.
- Asat can't reveal any meaning.

XVI) Asat Eva Idam Agre Asit :

- Apramanam, can't convey anything.
- It is a Dosha of Upanishad.
- Purva Pakshi - Accusing Upanishad of a Dosha.

XVII) Vastu Akruti = Jati, Universal.

- When a word is revealing a universal accepted by Vainashika, Purva Mimamsa, Advaitin.
- Shabda Artha = Jati.

XVIII) How can there be a sentence where the prominent word is Asat.

- Meaning for Asat is not there.
- Meaning of sentence is not there.
- Vakhyam = Apramanam.

XIX) When Upanishad uses a word with no sense.

- This sentence becomes Apramanam.

XX) Shankara :

- 'A' - should not be connected with Sat.
- 'A' to be connected with whole sentence.
- Which is given by Upanishad - put in inverted comma.
- Meaning of this sentence is wrong.
- This sentence is negating the concept, teaching of Upanishad.

XXI) This is Sankshepa Uttaram

40) Bashyam : Chapter 6 - Section 2 - Verse No. 1 continues...

सदित्ययं ताव- च्छब्दः सदाकृतिवाचकः। एक- मेवाद्वितीयमित्येतौ
च सच्छब्देन समानाधिकरणौ; तथेदमासी- दिति च।
तत्र नञ् सद्वाक्ये प्रयुक्तः सद्वाक्यमेवावलम्ब्य सद्वाक्यार्थ-
विषयां बुद्धिं सदेकमेवाद्वितीय- मिदमासीदित्येवंलक्षणां ततः
सद्वाक्यार्थान्निवर्तयत्यश्चरूढ इवाश्चालम्बनोऽश्वं तदभिमुख-
विषयान्निवर्तयति तद्वत्।

I) Shankara :

- Don't take word "Asatu".

II) Letter 'A' - take as another word.

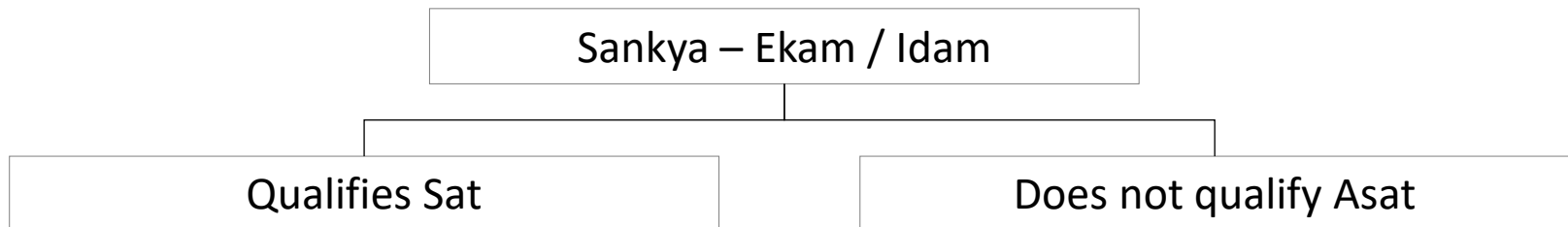
- Sad is another word.

III) Sad separated from 'A', Bava Rupam.

- It is not a compound word.
- Then sentence is meaningful.
- Reveals universal = Existent.

IV) Other words - Ekam, Advatiyam, Sankhya is not adjective to Asat but to Sat.

- Samanadhi Karanam = Vishesha Rupena, qualifies.



V) Meaning of 'A' = Negation.

- Asukham = Negation of happiness.
- 'A' refers to negation.
- Nisheda doesn't go with Sat but with entire sentence.
- It is a positive idea.

- Negation joins 'Sat' Vakhyam.
- Nishedam - goes with something.
- Not there .. what is not there.

V) Na-Nisheda - negates

- Pratiyogi - Meaning of Sad Ekam Asit.

VI) In our minds 'A' negates meaning of the full sentence.

VII) Idea :

- Pure existence alone was there before origination of the world.
- That entrenched idea is wrong, Vainashika is saying that, which Upanishad is quoting.

VIII) Example :

- Horse enters Yagashala.
- Horse has to be removed.
- Person whips horse.
- Horse rider will jump on the horse and take the horse away.

IX) Word 'A' jumps on the meaning of the sentence - (Horse) and 'A' is Horse Rider.

- 'A' removes the horse.
- Yagashala = Our Buddhi.
- The idea of Vainashika Buddhist is removed by 'A' - Sat in Upanishad.
- Confusion, Upanishad is quoting.

न तु पुनः सदभावमेवाभिधत्ते । अतः पुरुषस्य
विपरीतग्रहणनिवृत्त्यर्थपरमिदमस- देवेत्यादि वाक्यं प्रयुज्यते ।
दर्शयित्वा हि विपरीतग्रहणं ततो निवर्तयितुं शक्यत
इत्यर्थवत्त्वादसदादिवाक्यस्य श्रौतत्वं प्रामाण्यं च सिद्धमित्यदोषः ।
तस्मादसतः सर्वाभावरूपा- त्सद्विद्यमानं जायत समुत्पन्नम् ।
अडभावश्छान्दसः ॥ १ ॥

I) Shankara - Conclusion :

- Upanishad not negating 'Sat' by Asat.
- Negating concept of entire sentence.

II) No Dosha.

Revision 6 : Chapter 6 – 2 – 1 - Topic 40 - Bashyam :

I) 1st part :

- Sad Eva Soumya Idam Agre Asit.

II) 2nd part :

- Upanishad negates idea of Shunya Vadi.
- Asat Eva Agre Asit.

III) Shunya Vadi - Considers :

- Before origination of world, nothing was there.
- From nothing, world originates.

IV) Upanishad negates this view of Purva Pakshi.

- Tad Eika Ahur - Some people say.

V) Grammar problem :

- Asat = Total non-existence.
- Sentence with 'Asit - nothing'.
- Asat has no meaning

VI) Shankara :

- Asat - Not nothingness.
- This is A Sat - negation of existence.
- Take Sat eva ..

VII) There was something called Reality, existence before the creation.

- Add letter A.
- Such view of Vedantin is negated is Purva Pakshi.

VIII) Conclusion :

- Sat was there before Creation.

IX) Horse Rider = A

- Sad - Eva = Horse.
- Horse rider removes Sadeva ..
- Upanishad sentence is valid.

X) Conclusion :

- a) Asat Vakhyam used by Upanishad is to remove misconception of Shunya Vadi Buddhist.
- b) Buddhist thinks our view is wrong.
- c) Upanishad negates Buddhist wrong view.
- d) After pointing misconception, Upanishad negates Buddhist's view.
- e) It is Pramanika Sruti vakhyam - No Dosha.

XI) View of Buddhist :

- From Absence of everything.

XII) Tasmāt Asata - Sat Jayata.

- From Total blankness, existent universe is born – originates.