



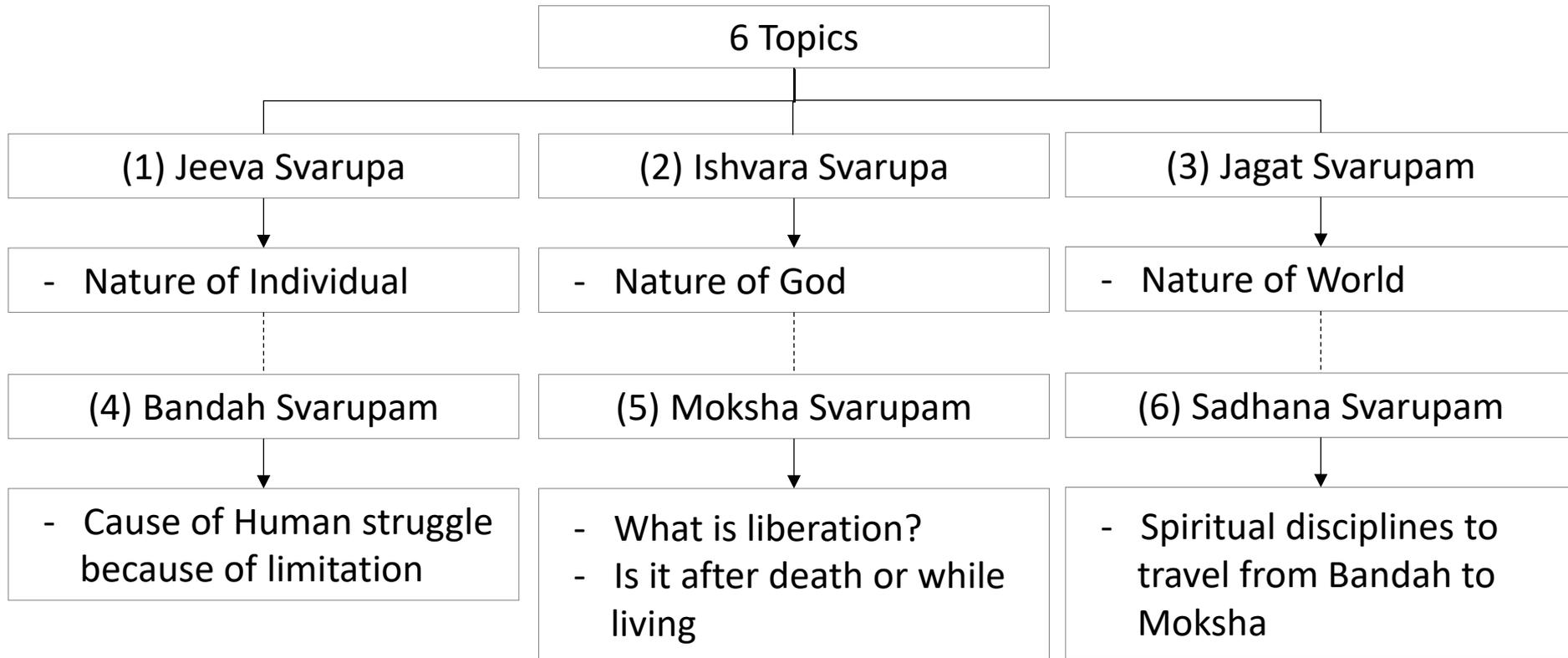
BRAHMA SUTRA
With
SHANKARABASHYAM

CHAPTER 1
SECTION 1 - SUTRA 1

FINAL TEACHING
[POINT NO. 1 TO 26]

1) Professor : Chandradhar Sharma

- Critical survey of Indian Schools of Philosophy.
- For each Darshanam – 10 – 12 pages.
- 6 Topics for each Darshanam.



- Motilal Banarsi Lal publication.

2)

Chapter	Section	No. of Topics	No. of Sutras	Chapterwise
1	1	11	31	134
	2	7	32	
	3	13	43	
	4	8	28	
2	1	13	37	157
	2	8	45	
	3	17	53	
	4	9	22	
3	1	6	27	186
	2	8	41	
	3	36	66	
	4	17	52	
4	1	14	19	78
	2	11	21	
	3	6	16	
	4	7	22	
4	16	191	555	Total

3) Chapter 1 :

- Textual Analysis.
- 39 Adhikaranams
- Every Adhikaranam associated with Mantra.
- Shows Samanvaya
- Vishaya Vakhyam of Particular Adhikaranam (Upanishad – Mantras)
- Mantra under analysis.
- Opinions assessed.
- Wrong interpretations discarded.
- One interpretation arrived.
- Sravanam No. 2.

4) I) Definition :

- Sutram – Aphorism
- Alpaksharam Asandigdham Saravat Vishwato Mukham Astobam Anavadyamcha Sutram
Sutramo Vidhuhu.

II) 6 Parametres :

a) Alpaksharam :

- Cryptical, brief as possible, ½ line, 1 line.
- Alpa Padam.

b) Asandigdham :

- Clear after Guru explains, clicks in the Brain, doubtless.

c) Saravatu :

- Every word has a purpose.
- No embellishing expression.
- No Pedantic speech with Ornamental letters, words, poetry.
- As Pithy as possible, well packed.

d) Vishwato Mukham :

- In certain cases, a versatile application can apply in different ways, can get different messages, equally important.
- 1 – 1 – 3 – 2 interpretations, meaningful, fitting, multifaceted.

e) Astobam :

- Stobha = Expletive Meaningless sounds, Um – Um – Um – while talking.
- In Sama Veda, Ha, Hu, Ooh, Hi.... Stobha, without any specific meaning.
- Astobham – without such expletives.

f) Anavadhyamcha :

- Without any defect of Grammar (Shabda Dosha), or logical fallacy (Yukti Artha Dosha).
- Nir Dosha = Anavadhyaha.
- Vadhyaha = Dosha.
- Dosha Rahitaha.
- 6 Parameters make a Sutra
- 6 Darshanams are in Sutra form.

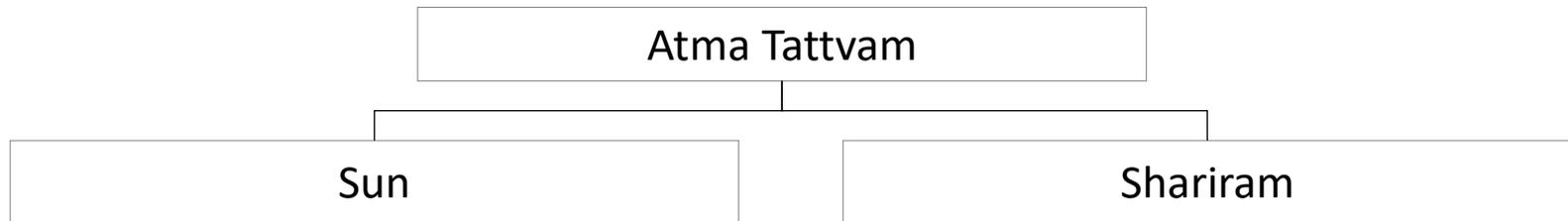
5) a) Sutrartho Varnayate Yatra Vakhyaii Sutra Anusaribihi Svpadanicha Varnyante Bashyam Bashya Vido Viduhu.

b) Bashyam is that commentary which explains the meaning of Sutra.

c) Vyakarana Sutra, Purvamimamsa Sutra, Yoga Sutra, Nyaya Sutra, Sakhya Sutra, Tarqa Sutra.

6) a) Atma Tattvam in Samashti is represented by Surya, is the same as I the Atma Tattvam in the Vyashti Shariram = Mahavakyam

b)



7) I) Why we do this?

a) In our tradition, Universe is two type of things and beings.

b)

2 parts of Universe

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graph TD; A[2 parts of Universe] --> B[...]; A --> C[...];
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- One part available for knowledge and study
- Available to Human instruments of knowledge
- Pratyaksham, Mind, intellect
- Use Modern Science, Microscope, Telescope
- Purusheya Pramanam (Human Instrument)
- Micro organism, Bacteria
- Paurusheya Vishaya in our tradition
- Human instruments limited, can't exhaust everything in the creation
- They consider Veda as superstitious, harmful
- Veda not valid
- Apaurusheya Vishaya does not exist

- Apaurusheya Vastu, Vishaya, Supra Sensual
- We can never use Paurusheya Pramanam, has no access to this Vishaya
- Eyes – can't know sound
- Veda = Instrument of knowledge
- Apaurusheya Pramanam, valid source of knowledge.
- Have Sraddah
- For me what Veda reveals is knowledge
- If no Sraddha, no Veda, can't prove by Paurusheya Pramanam
- Then Veda not source of knowledge

c) Tattwabodha :

- Sukshma Shariram, Karanam Shariram, Atma, beyond.
- Sthula, Sukshma, Karana Sharira Vyatiriktat Atma.

d)

Sthula Shariram	Sukshma, Karana Shariram
- Available for Paurusheya Pramanam	- Atma - Survives death of body - Rebirth - Fact

e) Science does not accept Sukshma, Karana, Atma.

f) Veda is a valid source of knowledge for Sukshma, Karana Shariram and Atma.

g) Emotions are biological, biochemical condition, no Mind exists.

h) Mental depression = Chemical Imbalance, Lithium – Anti depressant tablets.

- Get happiness, sorrow through drugs.
- Only Bio-logy, Bio-chemistry, Bio-electrical impulses, condition, epilepsy.

II) Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3] 8

III) a) Manaha Jayate – is born from Ishvara, Brahman

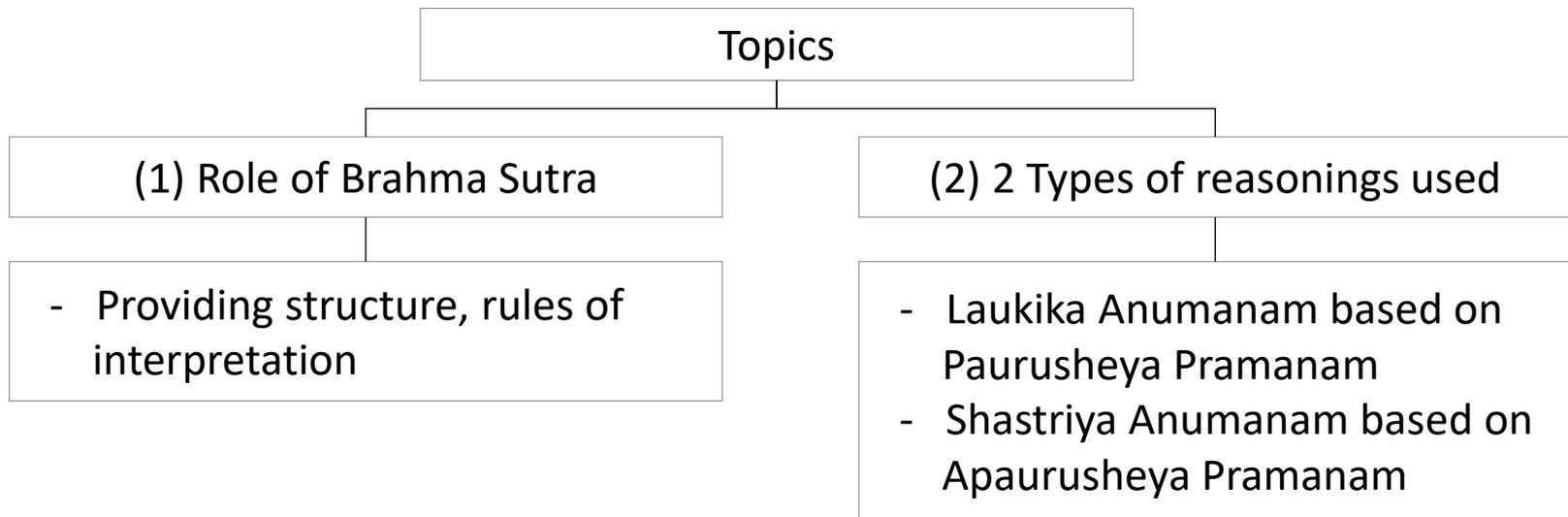
- Scripture gives a clue, valid source of knowledge.
- Mind is Karyam, born.

b) Conclude :

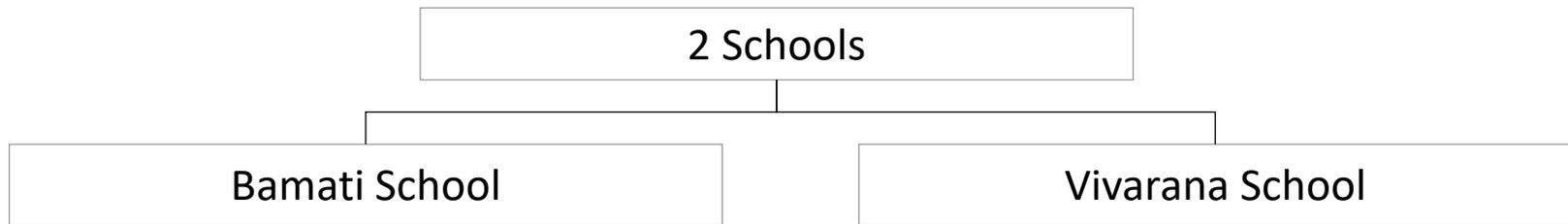
- Manaha Anityam, Karyatvat, Ghatavatu, logical inference.
- Mind is a product, impermanent like a Pot.

c) Manaha, Savayavam, Karyam, Ghatavatu, Anityam, logical reasoning.

IV)

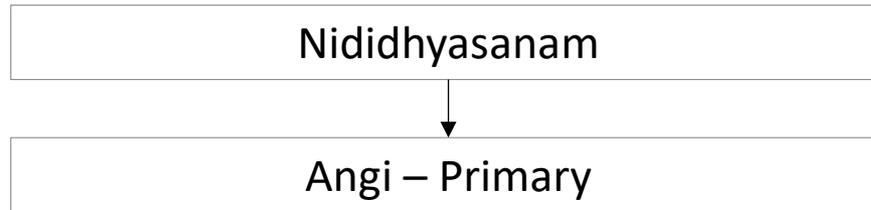


V) a)



- Vedanta Sara – Notes – Sravanam / Mananam / Nididhyasanam.

b) Bamati School :



- Sravanam, Mananam supportive.
- **Meditation alone gives Aparoksha Jnanam.**
- Sravanam, Mananam can't give Aparoksha Jnanam.

c) Vivarana School :

- We follow that.
- Sravanam = Primary = Angi
= Alone can generate Aparoksha Jnanam.
- Mananam, Nididhyasanam meant to remove obstacles which stand between Jnanam and Jnana Phalam.
- One removes Samshaya, other removes Viparita Bavana.
- All supportive.

d) Consolation :

- Whatever Prakriya, method is followed, don't bother about Prakriya.
- Come to Aparoksha Jnanam that I am Brahman which is attainment of Moksha.
- **Do Meditation :**

Aim : Aham Brahma Asmi, Aparoksha Jnanam

VI) Panchapadika, Vivaranam are on 4 Sutras.

Bamati	Ratna Prabha
<ul style="list-style-type: none">- For 4 Sutras- Meditation key	<ul style="list-style-type: none">- Entire Brahma Sutra- Dayanandas favourite- Vivarana school- Swami takes this for support

VII) Introduction to Brahma Sutra :

- Adhyasa Bashyam – 1 ½ Pages
- Introduction to 1st Sutra, Entire Brahma Sutra, entire spiritual literature of Hinduism.
- Profound, famous.

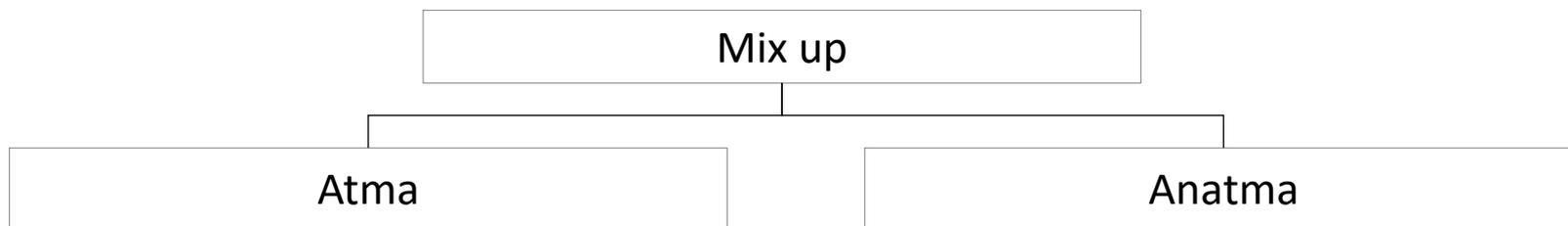
VIII) Adhyasa = Superimposition

= Mistake

= Erroneous perception

- Adhyasa = Atma – Anatmanoho Itare Itara Adhyasa.

- Itare – Itara Adhyasa = Mixing up, mutual superimposition.



IX) Joined together creates self misconception, generates a false identity leading to Ahamkara, Mamakara, Raaga, Dvesha, Samsara.

X)

Adhyasa = Self Misconception

Leading to

Ahamkara

Mamakara

Raaga

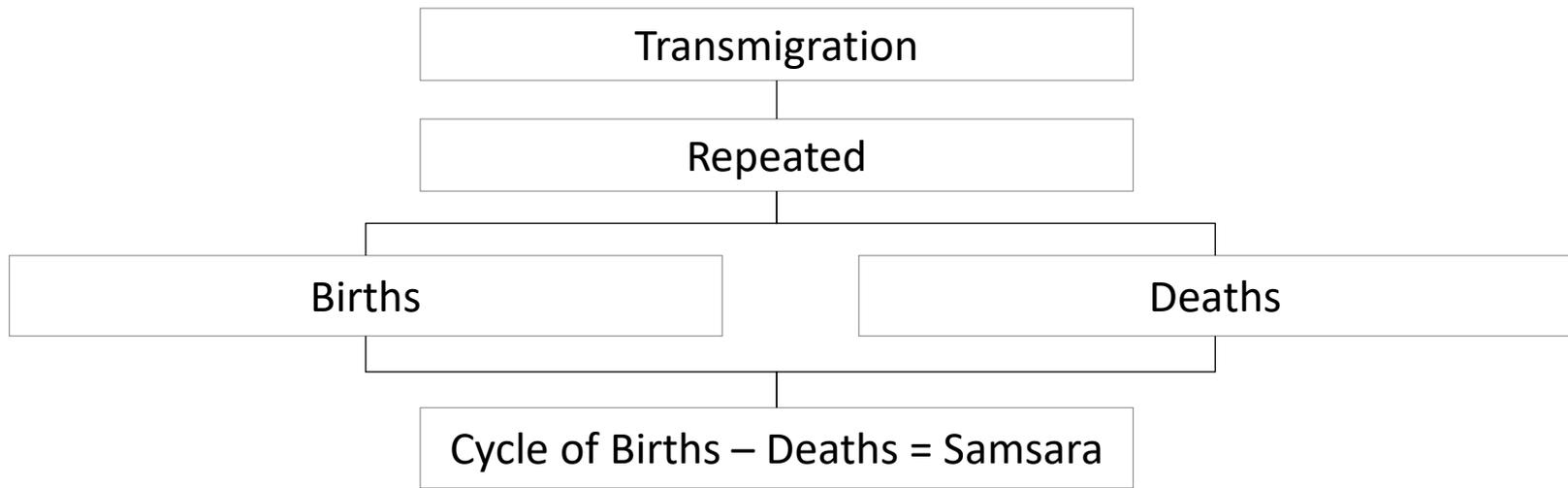
Dvesha

Samsara

XI) Samsara = Transmigration

- Individual Jiva migrating from one body to another repeatedly, endlessly.
- Leaving one body = Death
- Taking another body = Rebirth

XII)



XIII) Aim of Adhyasa Bashyam to prove Adhyasa is the cause of Samsara – Bava Rogaha.

- Samsara Hetu, Karanam generates Ahamkara, Mamakara, Raaga, Dvesha (Dushta Chatushtayam).

XIV) Through Adhyasa Bhasyam Shankaracharya diagnosis the cause of Samsara disease.

- This is extremely important because without proper diagnosis, you can never cure any disease.
- Scans / Tests / X-ray – for diagnosis.
- Helps me to decide treatment and direction.
- Otherwise hit and miss case, treatment will not work, or make disease worse.

XV) One who wants to treat Samsara disease must know message of Adhyasa Bashyam.

- Every Mumukshu, seeker of Moksha has to receive the message.
- Otherwise, entire life time of seeking will be drifting without direction.
- Hindu religion confusing because of lack of understanding of Adhyasa.
- Shankara diagnoses cause of Samsara as Adhyasa.

XVI) a) Fact :

- I am Turiya Chaitanyam, world rises, exists, resolves into me.

b) Adhyasa :

- I think I am an individual attached to the Body – Mind – Complex undergoing Samsara.

XVII)

Adhyasa	Samsara
Karanam	Karyam

- Without eliminating Karanam, Karyam can never be uprooted.
- Karana Nashe, Karya Nashaha.
- If Virus causing disease is not attacked, how will the disease go.

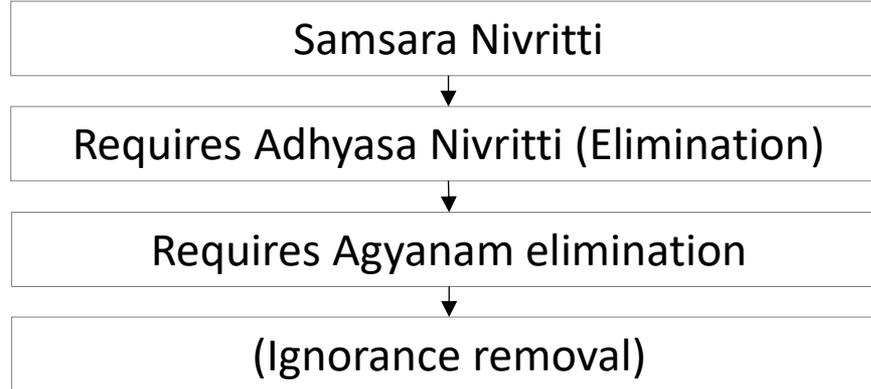
XVIII) After diagnosis, seeker should aim at :

- **Removal of Adhyasa**
- **Self misconception**

XIX) Discover fact :

- Any misconception is because of ignorance.
- Self misconception is because of self ignorance.

XX) Roadmap for Moksha :



XXI) In Vivekachudamani, Shankara discusses Adhyasa Bashyam : Verses 6 – 13

- Go through that if Adhyasa Bashyam is tough.
- All can purify Mind, but can't give Jnanam.
- Can't remove ignorance.

XXII) To remove ignorance, I have to bring Jnanam.



XXIII) This is 1st Significance of Adhyasa Bashyam :

- Diagnoses cause of Samsara.
- Converts Mumukshu into Jingyasu by giving direction.
- Athatho Brahma Jingyasa.

XXIV) a) Purva Pakshi :

- Vedanta does not require independent Shastra status.
- It has to be part of Karma – Upasana Khandam.
- Appendix, Addendum.

b)

Vedanta	Karma Khanda
- Small	- Very big - Waiting to swallow small Vedanta

c) Through Dharma Sutras, Vedantic enquiry is complete.

Purva Pakshi :

- Shastram Na Arambaniam Purva Mimamsa Shastrena Gathartatvat.
- Vedanta is part of Purva Mimamsa.
- Veda = One Shastram.

d) Eka Shastra Vada

- Shastra Dvaya Vada



Discussed in Aitareya Upanishad Bashyam

e)

Anubandha Chatushtayam – 4 distinct factors

Adhikari

- Candidate not satisfied by Purva Mimamsa

Mundak Upanishad :

- Pariksha Lokan..

Kaivalya Upanishad :

- Na Karmana...
- Person not satisfied by Anitya Karma, Anitya Phalam

Vishaya

- Subject matter
- Athato Brahma Jingyasa
- Nityam

- Person interested in Nitya Vastu

Prayojanam

- Anitya Phalam
- Karma Never removes Samsara
- Will never Adhyasa, Ajnanam, give Jnanam
- No Moksha in Karma Khanda

Sambandha

XXV) Vedanta Shastram :

a) Jnanam will remove Ajnanam without requiring any Karma.

b) Removal of Ajnanam will remove misconception.

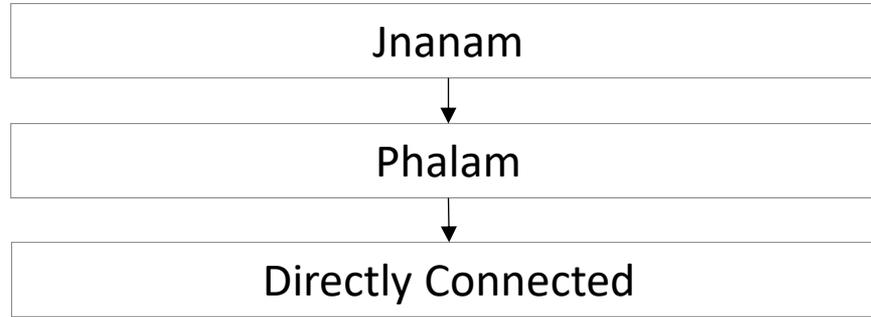
c) When misconception is gone, misconception based Samsara also goes away.

d) All are direct result without requiring any Anushtanam, performance.

e) Jnanena Ajnana Nivritti, Adhyasa Nivrutti, Samsara Nivrutti Dvara Moksha Prapti.

- All happens by mere Jnanam.

f) No intermediary Anushtanam between Jnanam and Jnana Phalam.



g) In 1 – 1 – 4, Shankara says, they are simultaneous, no time gap.

h) Jnana Prapti = Moksha Prapti

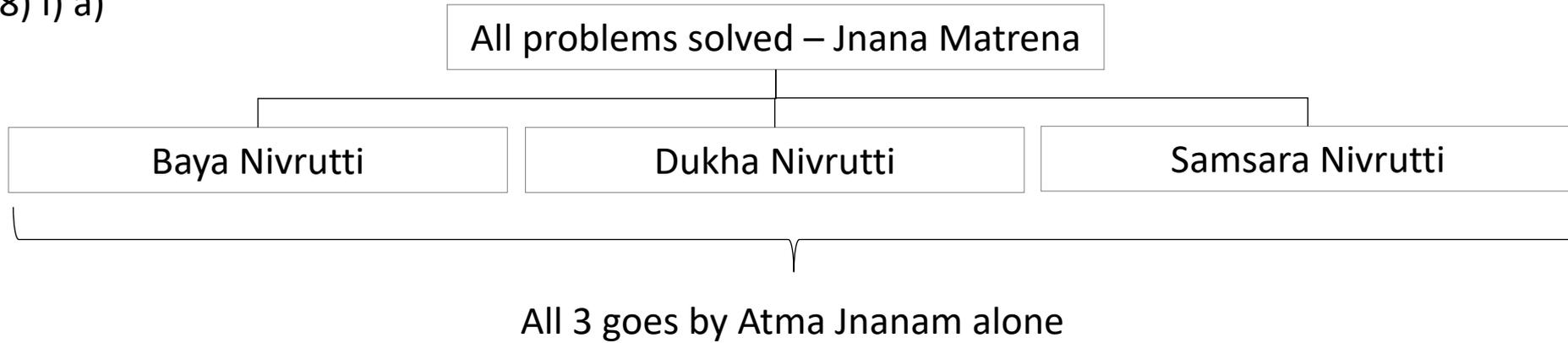
- Peculiar cause – effect when there is no time gap.
- All this in 1 – 1 – 4

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [1 – 1 – 4]

8) l) a)



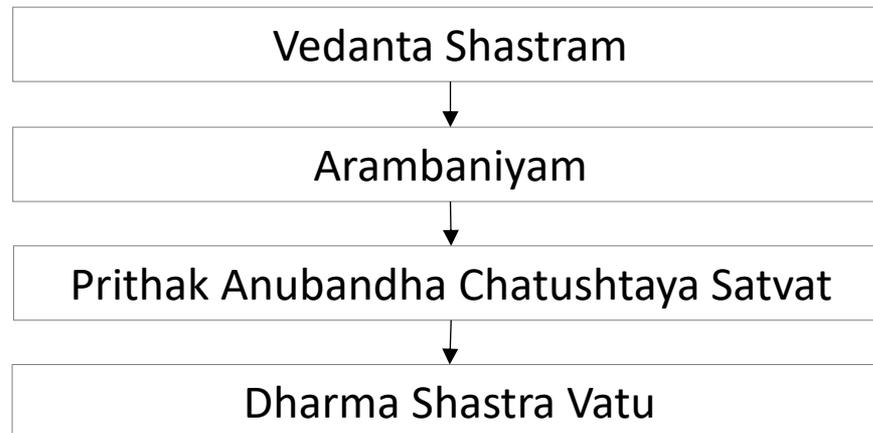
b) Thus all 4 factors :

- Adhikari, Vishaya, Prayojana, Sambandha = Anubandha Chatustayam.
- They are distinct Anubandha Chatushtayam.

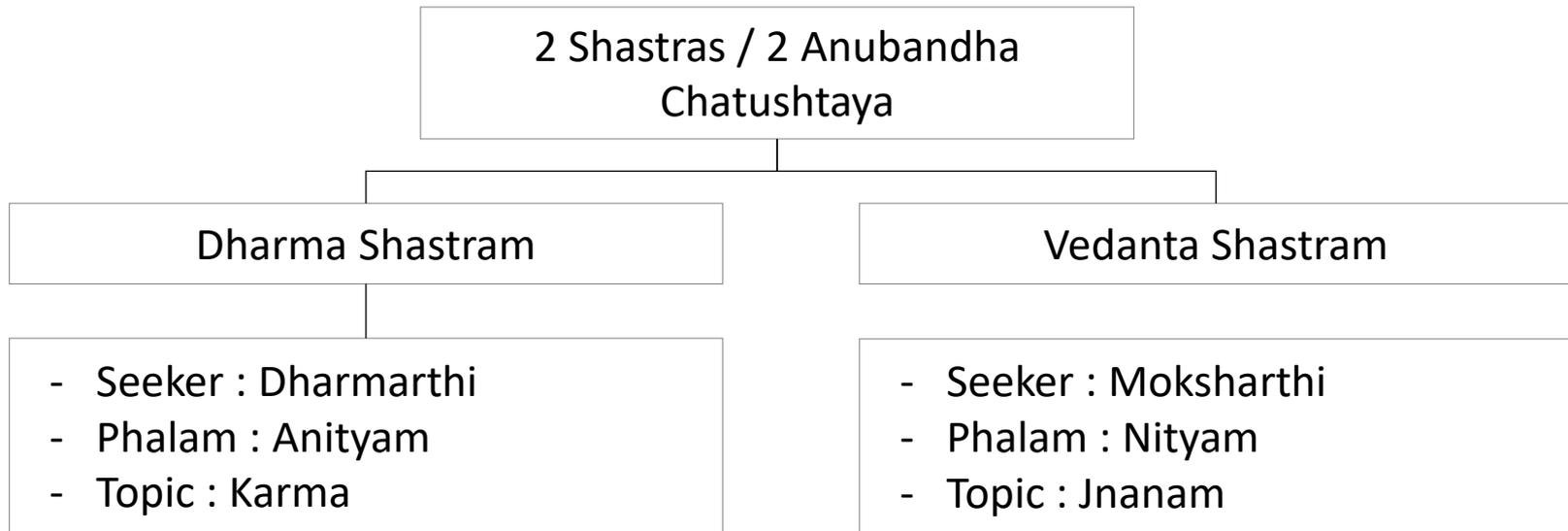
c) Hence Vedanta has a distinct Shastram status.

- Hence it has to be distinctly studied through Brahma Sutra.

d)



e)



II) Introduction to Brahma Sutra by Adhi Shankara is called Adhyasa Bashyam.

III) 2 types of significance of Adhyasa Bashyam.

a) First significance : Spiritual significance

- We come to know cause of Samsara is Adhyasa.
- Cause of Adhyasa is Agyanam.
- If Samsara should go away, Adhyasa, Ajnanam should go.
- Jnanam should come.
- Seeker of Moksha has to become seeker of self knowledge.
- This conversion is very important.
- Mumukshu becomes a Jingyasu through Adhyasa Bashyam.

b)

Mumukshu	Jingyasu
- Groping in Darkness	- Has clear road map regarding his spiritual journey

III) Second significance :

- Shastric – technical significance.

a) Alongwith 1st Sutra, Adhyasa Bashyam establishes a distinct Anubandha Chatushtayam of Vedanta Shastram.

b) Sadhana Chatustayam is crucial to prove that Vedanta Shastram is a distinct Shastram different from Dharma Shastram.

c) Spirituality is different from a religious life.

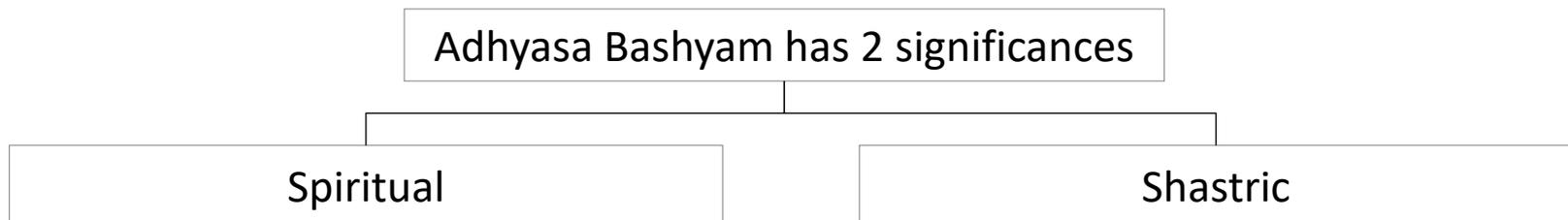
d) Many people believe Veda is one Shastram.

- Vedanta alone says Karma Khanda, Jnana Khanda are different Shastram.
- Have different Anubandha Chatushtayam.

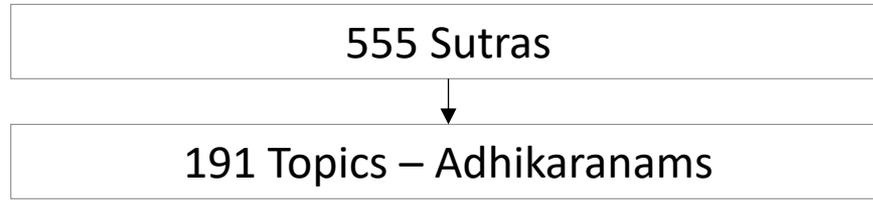
e) Anubandha Chatushtaya Bheda Shastra Bheda.

- Shankara brings this out in all introductory Bashyams.

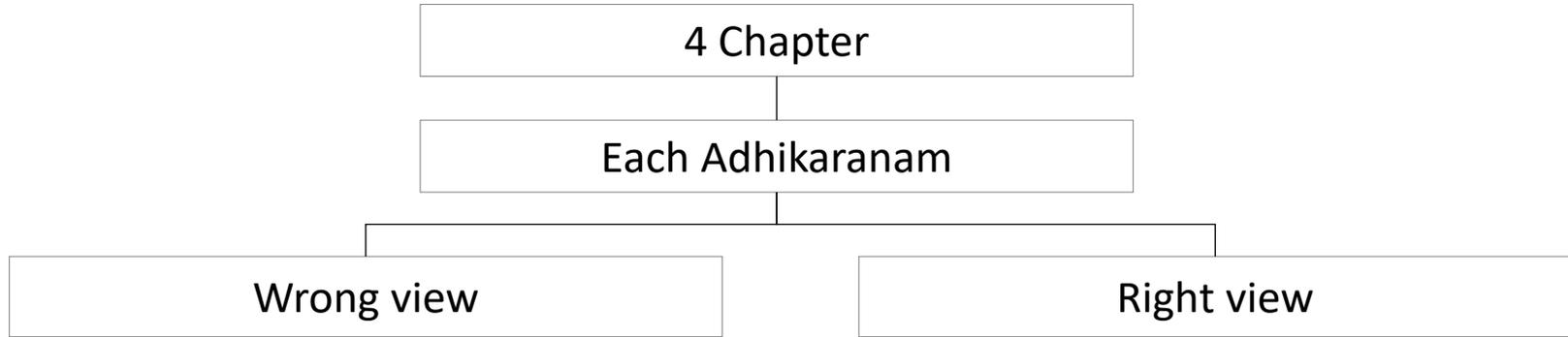
IV)



V) a) Page 29 – 48 : Academic exercise



b)



- Vishaya, Samshaya, Purva Pakshi, Sidhantam for 191 topics.

9) I) Chapter 1 – Topic 1 :

जिज्ञासाधिकरणम्

II) Bashyam : Introduction starts...

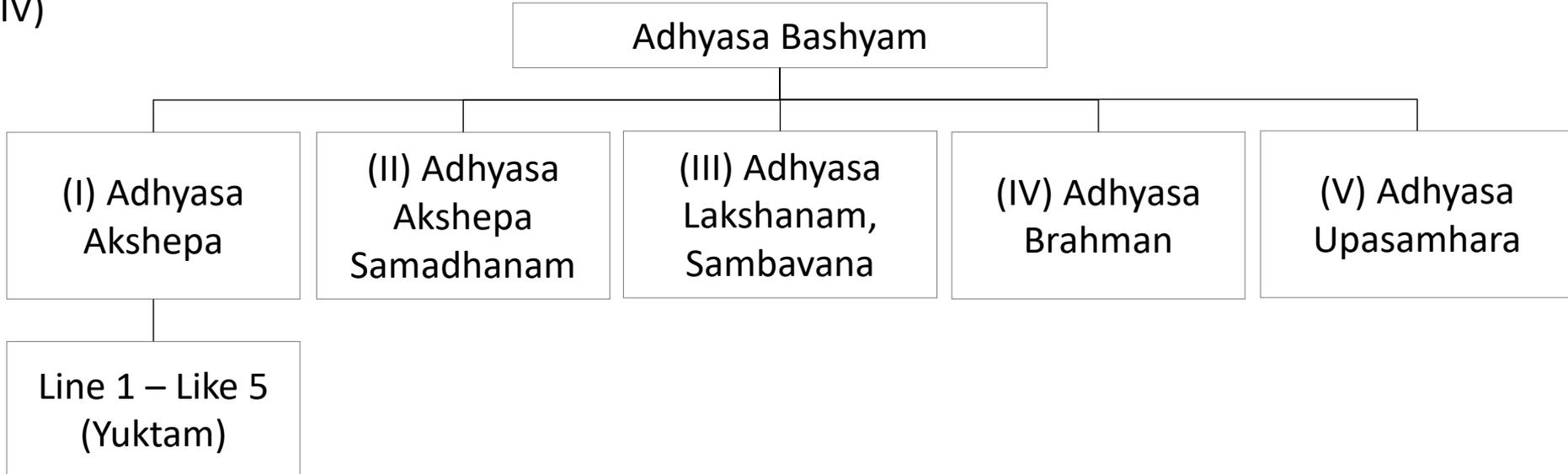
युष्मदस्मत्प्रत्ययगोचरयोर्विषयविषयिणोस्तमःप्रकाशवद्विरुद्धस्व
भावयोरितरेतरभावानुपपत्तौ सिद्धायाम् , तद्धर्माणामपि
सुतरामितरेतरभावानुपपत्तिः — इत्यतः अस्मत्प्रत्ययगोचरे
विषयिणि चिदात्मके युष्मत्प्रत्ययगोचरस्य विषयस्य तद्धर्माणां
चाध्यासः तद्विपर्ययेण विषयिणस्तद्धर्माणां च विषयेऽध्यासो
मिथ्येति भवितुं युक्तम् ।

तथाप्यन्योन्यस्मिन्नन्योन्यात्मकतामन्योन्यधर्मांश्चाध्यस्येतरतरा
विवेकेन अत्यन्तविविक्तयोर्धर्मधर्मिणोः मिथ्याज्ञाननिमित्तः
सत्यानृते मिथुनीकृत्य 'अहमिदम्' 'ममेदम्' इति नैसर्गिकोऽयं
लोकव्यवहारः ॥

III) Intellectually challenging portion

- 5 parts to Adhyasa Bashyam.

IV)



V) Adhyasa :

- Mutual superimposition between Atma – Anatma.
- Its called Iteratara Adhyasa.
- Mixing up of Atma – Anatma = Adhyasa = Confusion.
- It is the cause of Samsara.

VI) You can remove this confusion only through Jnanam.

- Vedanta Shastra alone gives Jnanam not through Meditation.
- **This knowledge gives Moksha.**
- **Mixing up is the problem.**
- **This is the diagnosis.**

10) I) If any school wants to criticise Advaitam or Shankara, they will criticise foundation of Advaitam = Adhyasa

II) Purva Pakshi :

- For Advaita Darshanam Root = Adhyasa.
- Atma Adhyasa is never possible.
- Adhyasa does not exist, not cause of Samsara, solution different.
- Visishta Advaita, Sankhya, others criticise Advaitam.

III) Study of Phenomenon of Adhyasa.

- 3 conditions required for Adhyasa.
- Adhyasa = Superimposition, mutual mixing up.
- 3 conditions are not there in Atma – Anatma Adhyasa.
- Therefore Adhyasa is Absent, can't be accepted.
- Face intellectual attack.

IV) Mandukya Upanishad : Chapter 2 – Karika No. 17

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।
सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥ १७ ॥

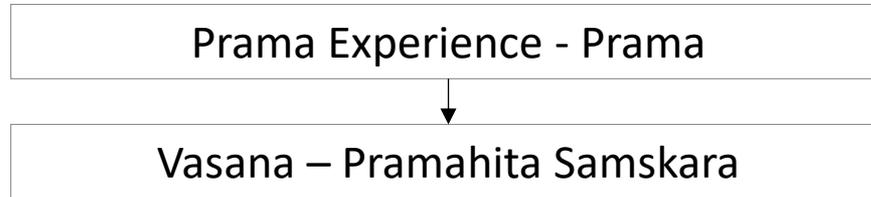
aniścitā yathā rajjurandhakāre vikalpitā |
sarpadhārādibhirbhāvaistadvadātmā vikalpitaḥ || 17 ||

As the rope whose real nature, when not known, is imagined in the dark to be a snake, a water-line, etc., so also the Atman is imagined in various ways. [2 - K - 17]

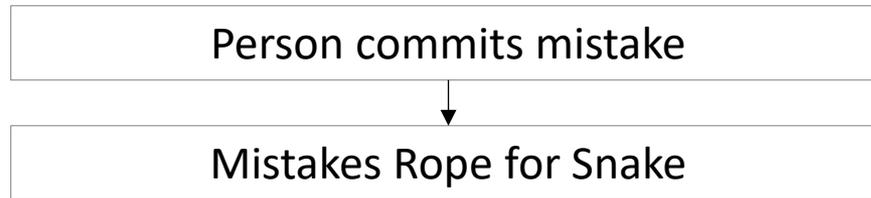
V) Rope – Snake Example :

a) Ropes length, thickness, curvature, not well lit, had perception does not know what it is, seen real snake, has snake Vasana.

b)



c)



- **Mistake is called Adhyasa or superimposition.**

d) Mistake has 3 stages :

- Based on Snake Vasana, which is inside his Mind, he projects a Snake outside the Mind on the Rope.
- Snake Vasana (Impression) is inside.
- Based on Vasana, he projects an unreal Snake, false Snake on that particular rope.

- **He does not know it as a Rope.**

- If he knows it is a Rope, he will not project.
- He knows, there is something.

- **There is a partial knowledge of a real object.**

- He does not know it completely.

- **What is complete knowledge?**

- **It is a Rope.**

- He knows there is something.

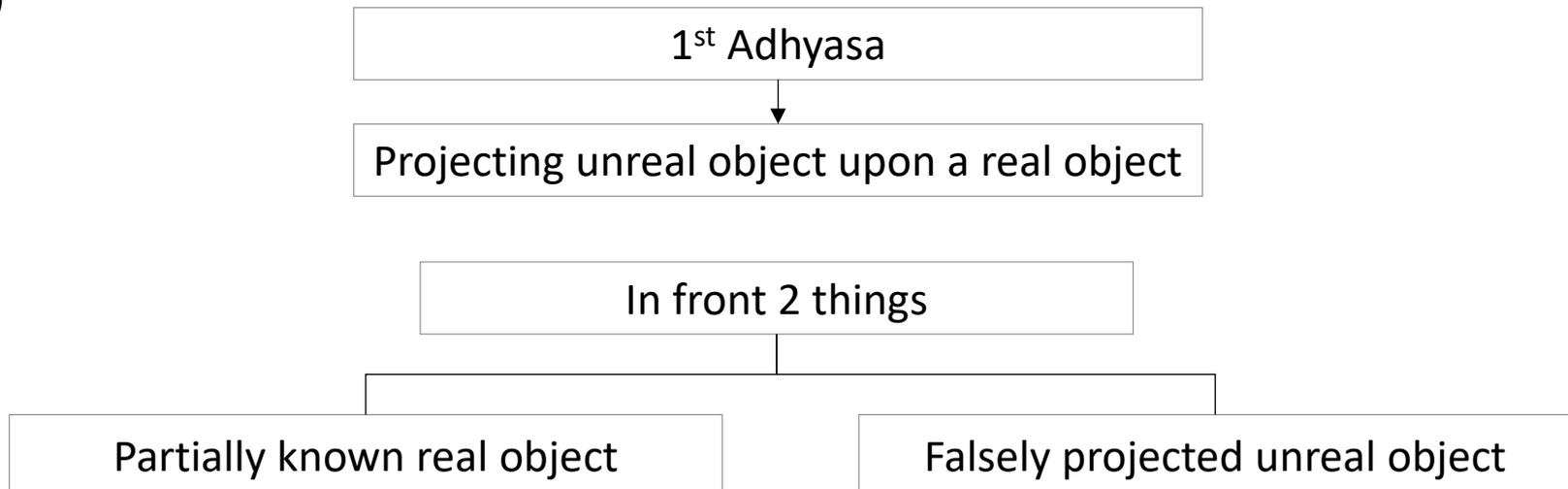
- Based on Vasana, impression, he projects a unreal Snake, unreal Mala, Crack on earth

- **Projection of unreal Snake on the Rope is 1st Stage of Adhyasa**

= Anruta Kalpana

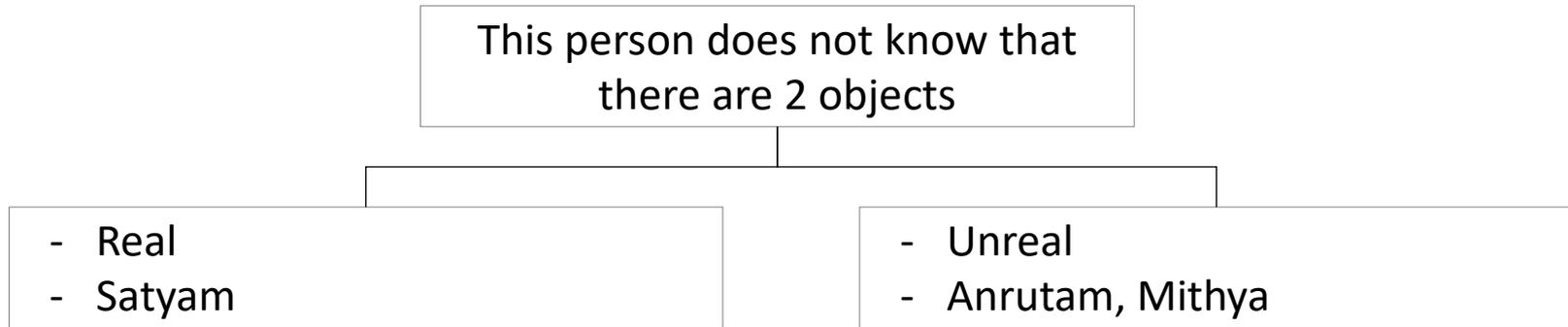
= Projecting unreal upon the real

VI) a)



- 2 objects are there in me.

b)



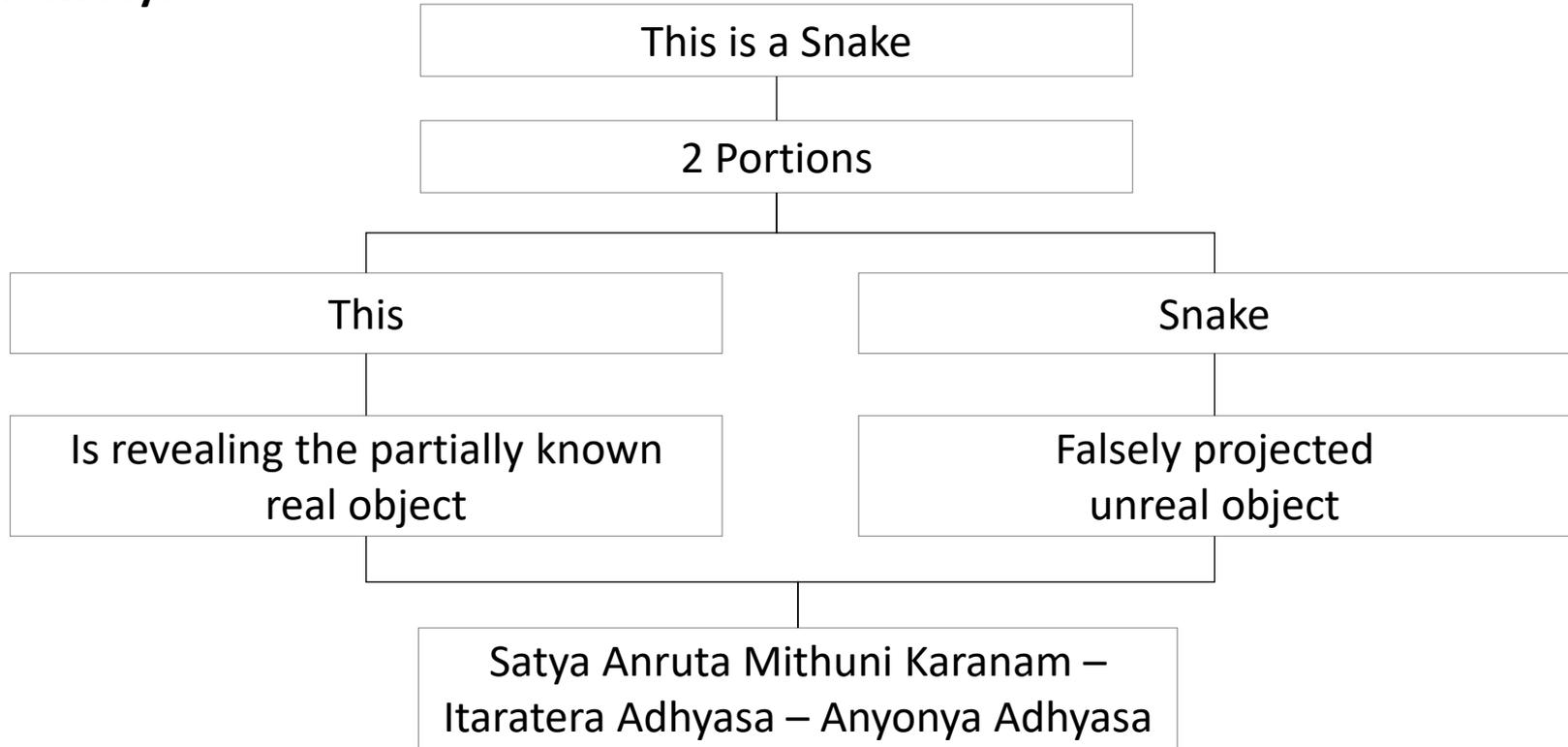
- Two are mixed up.
- Satya Anruta – Mithuni Karanam = 2nd stage.

VII) a)

1 st Stage	2 nd Stage
- Projection of Unreal	- Mixing up of real unreal - Partially know real object - Falsely projected unreal object

b) How do you know mixed up?

c) Person says :



d) Mixing up of real – unreal also called as Tadatmyam.

e) Not current mixing up

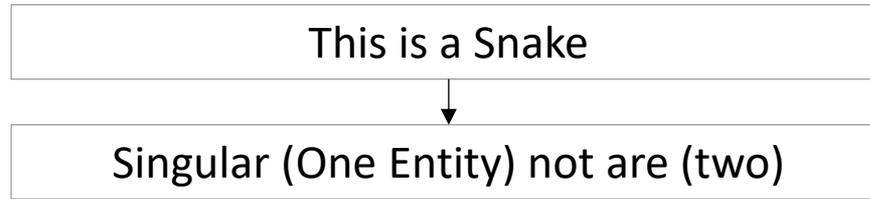
Real	Unreal
Real	Unreal

- Erroneously mixed up = Adhyasika Tadatmyam.

f) Adhyasika Tadatmyam = Mistaken, erroneous, wrong, mixing up.

- After mixing up – sees only one object not 2.

g)



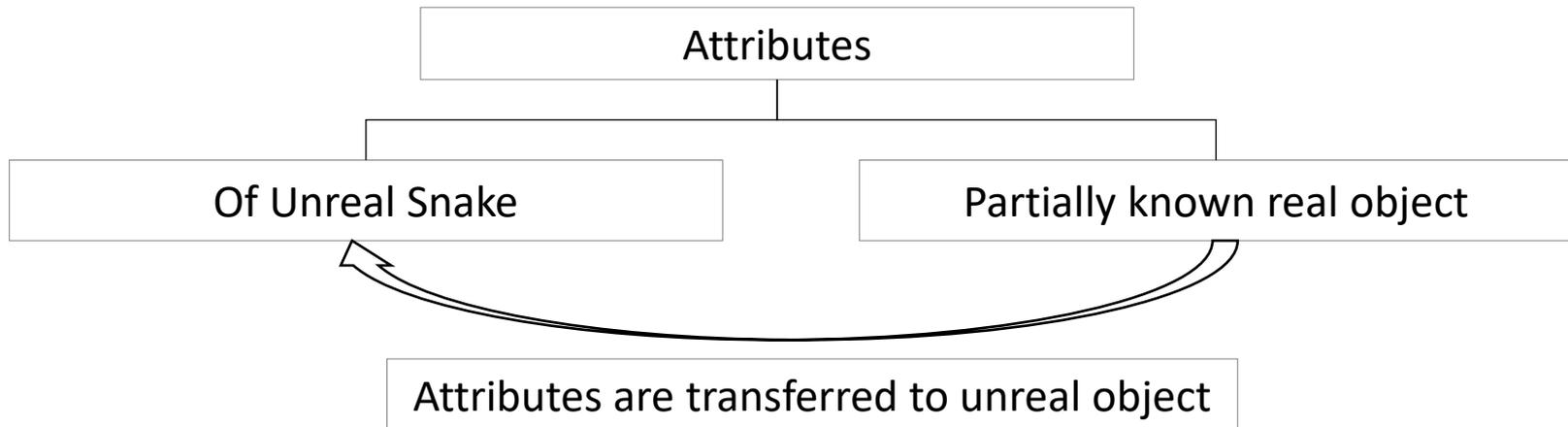
- One thing he is experiencing is neither the real nor the unreal.
- Hybridised version, mixture of real – unreal experiencing as one entity.

VIII) 3rd Stage :

a)

1 st Stage	2 nd Stage
Projection	Mixing up of Real / Unreal object

b) Properties, attributes of unreal objects also get mixed up.



c) Attributes mixed up

Partially known real object	Transfers to	Unreal object / Snake
<ul style="list-style-type: none"> - Rope - Length of Rope - Thickness of Rope 		<ul style="list-style-type: none"> - I experience long, thick Snake

d) Do Viceversa also

Unreal Snake attributes	Transfers to	Real Object
<ul style="list-style-type: none"> - Frightening - Poisonous 		<ul style="list-style-type: none"> - Partially known object - Rope can't frighten - Can be useful to tie

e) Frightening attribute taken as real by taking it to partially known object.

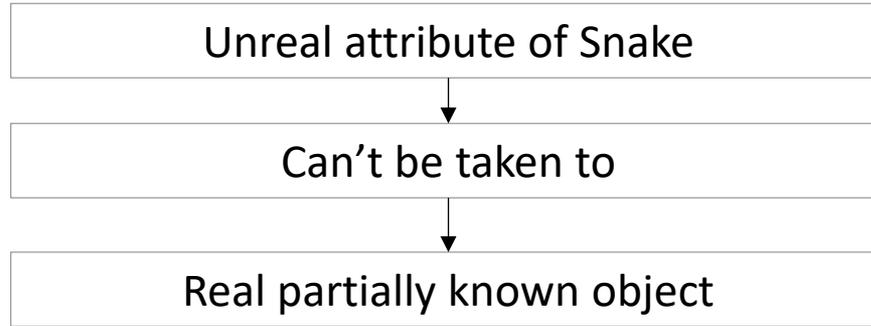
- Say : This is frightening.
- Frightening attribute of Snake given to partially known real Rope / Object.

f) Mixing up of attributes

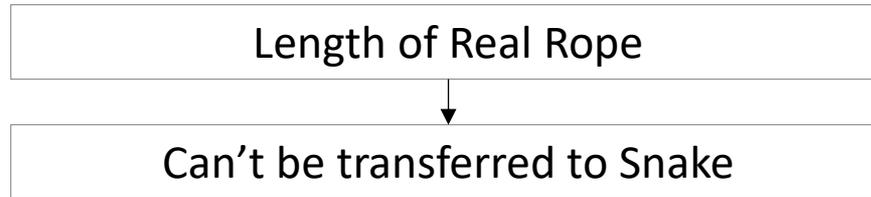
2 nd Stage	3 rd Stage
Mixing up of objects	Mixing up of attributes

g) Mixing up of attributes is wrong

h)



i)



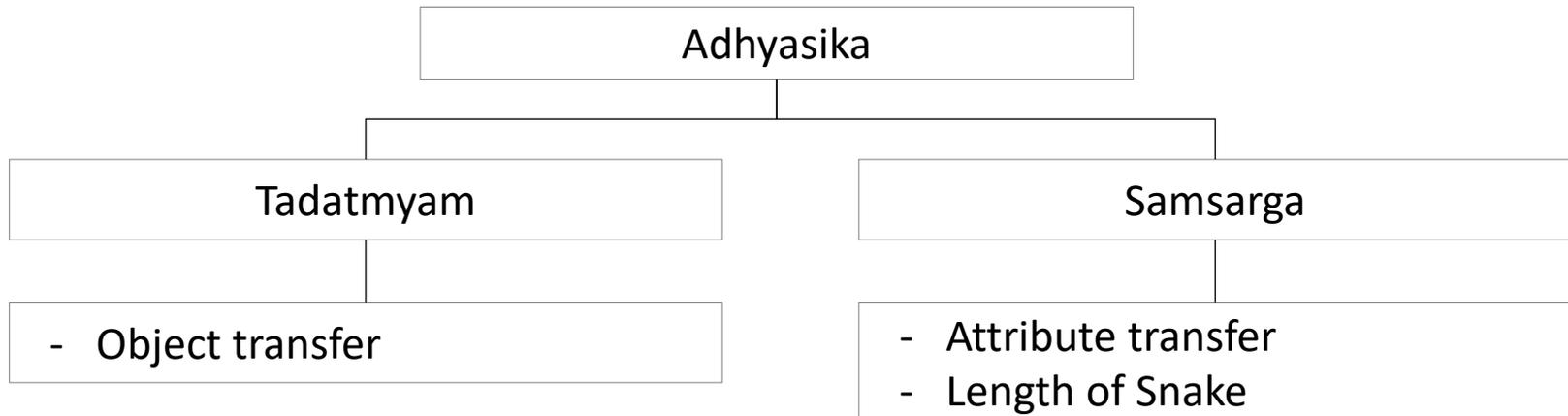
j) Mixing up attributes is also erroneous mixing up.

- **It is known :**

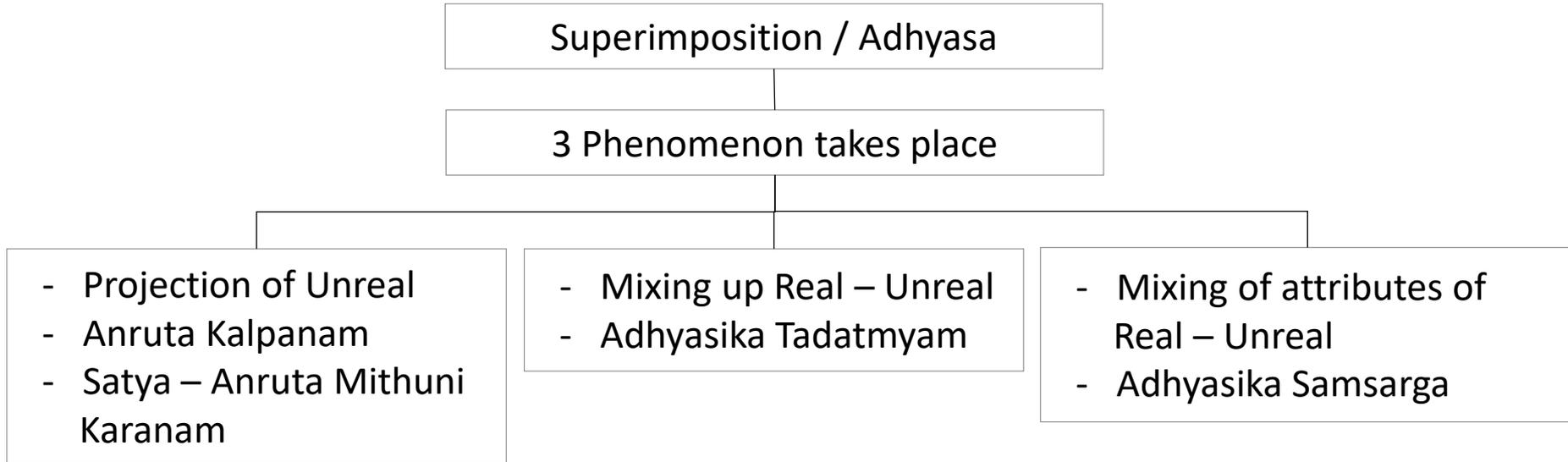
Adhyasika Tadatmayam 2nd stage – object transfer.

k) Adhyasika Samsargaha 3rd Stage – Attribute transfer

l)

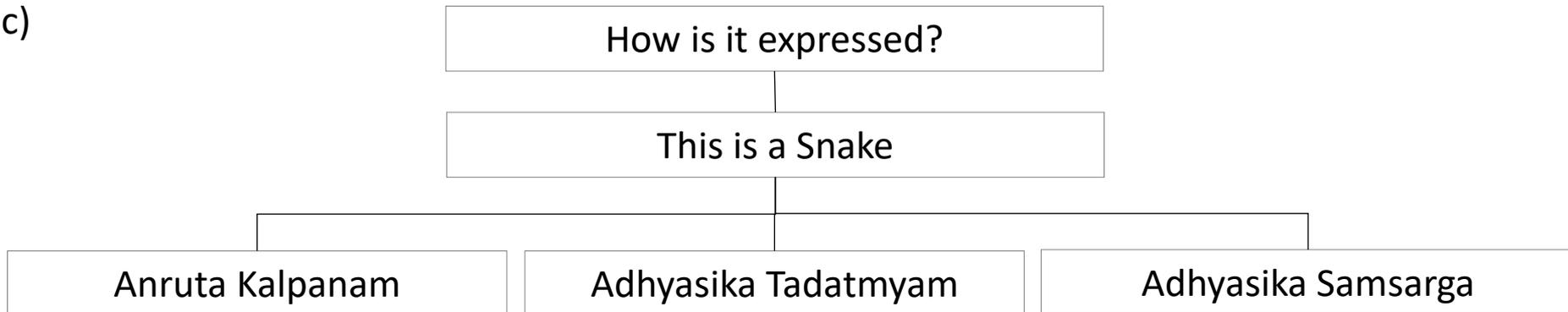


11) I) a)



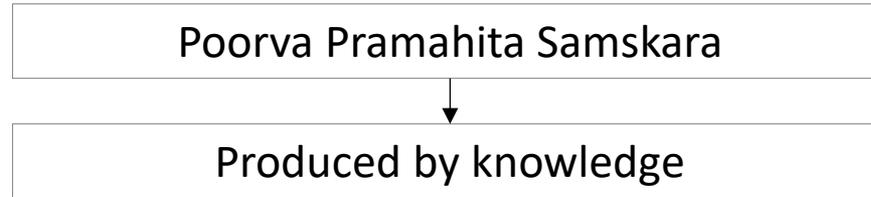
b) 3 Phenomena happens when we commit a mistake.

c)

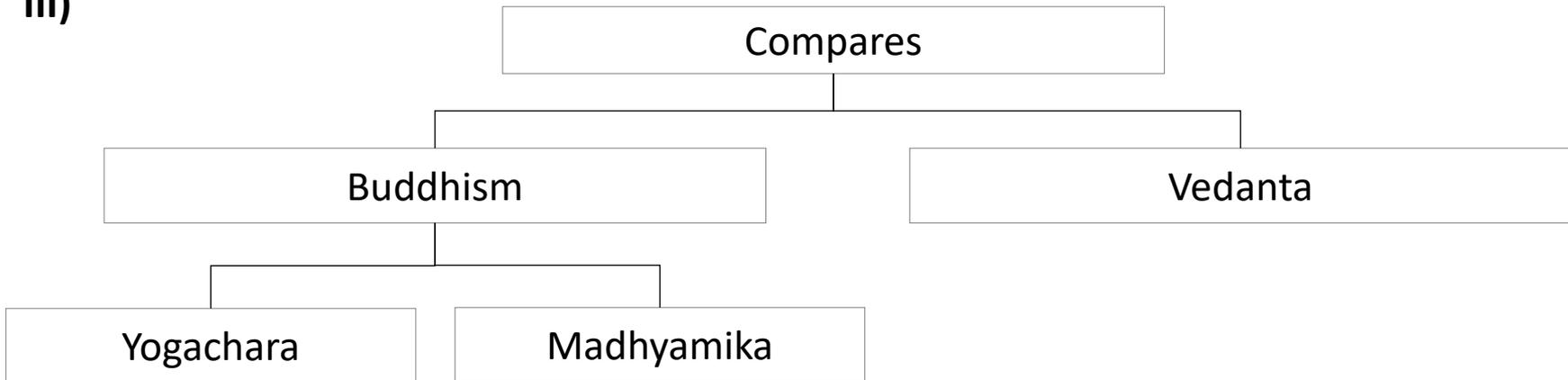


II) 1st condition :

- Impression formed by past experience of a real Snake.



III)



- Acadamicians Claim, Buddhism and Vedanta are one and the same.
- Widely held view of all academicians.

IV) a) Shankah Grantha :

- Objection against Adhyasa part

b) Parihara Grantha :

- 2nd part
- Akshepa Samadhanam

- Shankaras reply to objection raised.
- Pratingya – Shankaras proposition.

c) Adhyasa Lakshanam :

- Definition of Superimposition.
- Erroneous perception.

d) Adhyasa Sambavana Grantha :

- Doubting the possibility.
- Objecting in the beginning.

e) Adhyasa Pramana Param :

- Evidences, Pramanani, proofs for Adhyasa.
- Pratyaksha, Shastram, Anumana, Arthapatti – Pramanams, supporting existence of the mistake.
- Requires correction.

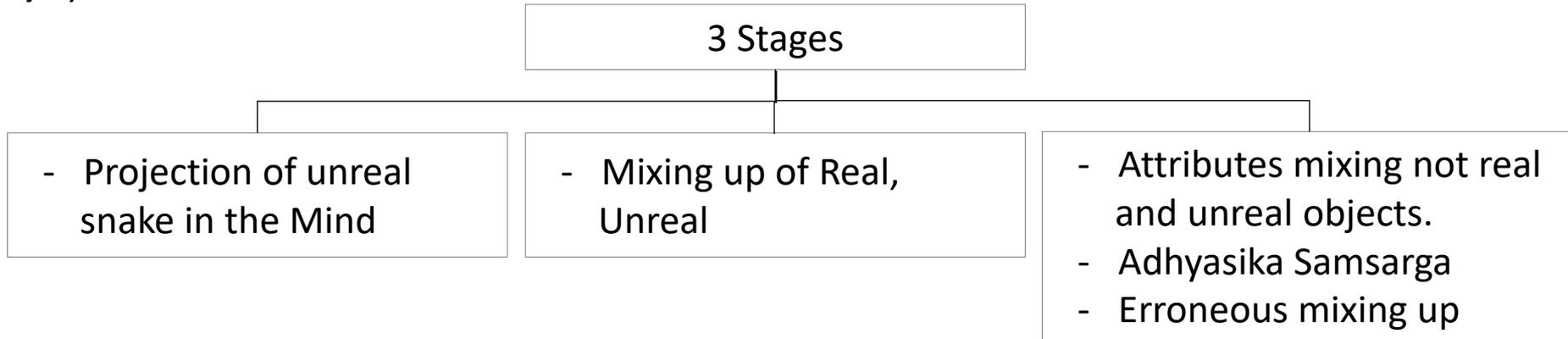
f) Conclusion : Upasamhara

- If you want to remove Samsara, Moksha, mistake has to be rectified.

g) Brahma Sutra :

- Talks about rectification of the fundamental mistake.
- 6 parts of Adhyasa Bashyam.

V) a)



b)

Adhyasika	Tadatmyam	Samsarga
Erroneous	Mixing up of	Attributes

- 3 Phenomena, 3 stages of one superimposition, expressed in “This is a Snake:”
- This is silver.
- Dream projection.
- Error common in all example.

c) Mistake possible only if mistaker has already experienced a real snake.

- If a person is in a land, where no snakes, he will never mistake Rope as Snake.

d) Why experience of Real Snake is required?

- Only if I have experienced it, Poorva Prama, Prior real experience of real Snake in Snake Park.
- Every experience creates Vasana, impression, Samskara in the Mind.

e) Poorva Prama Ahita (Janita) Samskara.

- Impression born out of real experience of real snake in the past.

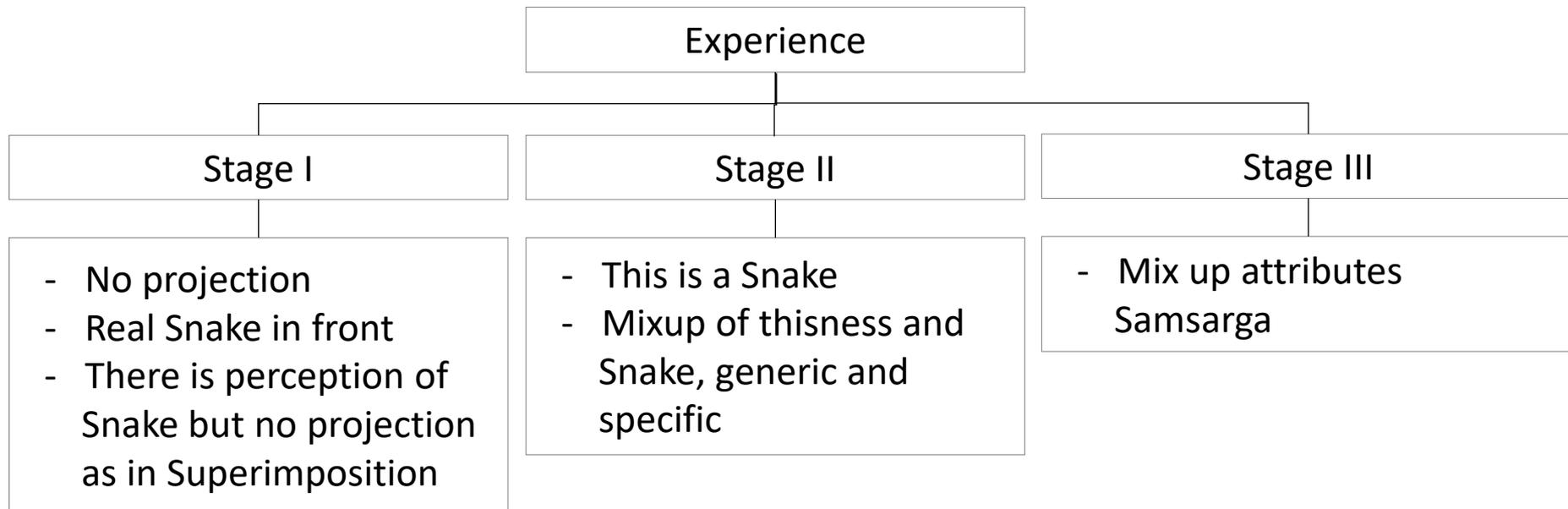
f) Poorva Pramahita Samskara is required – important condition.

- This is inevitable unavoidable condition.

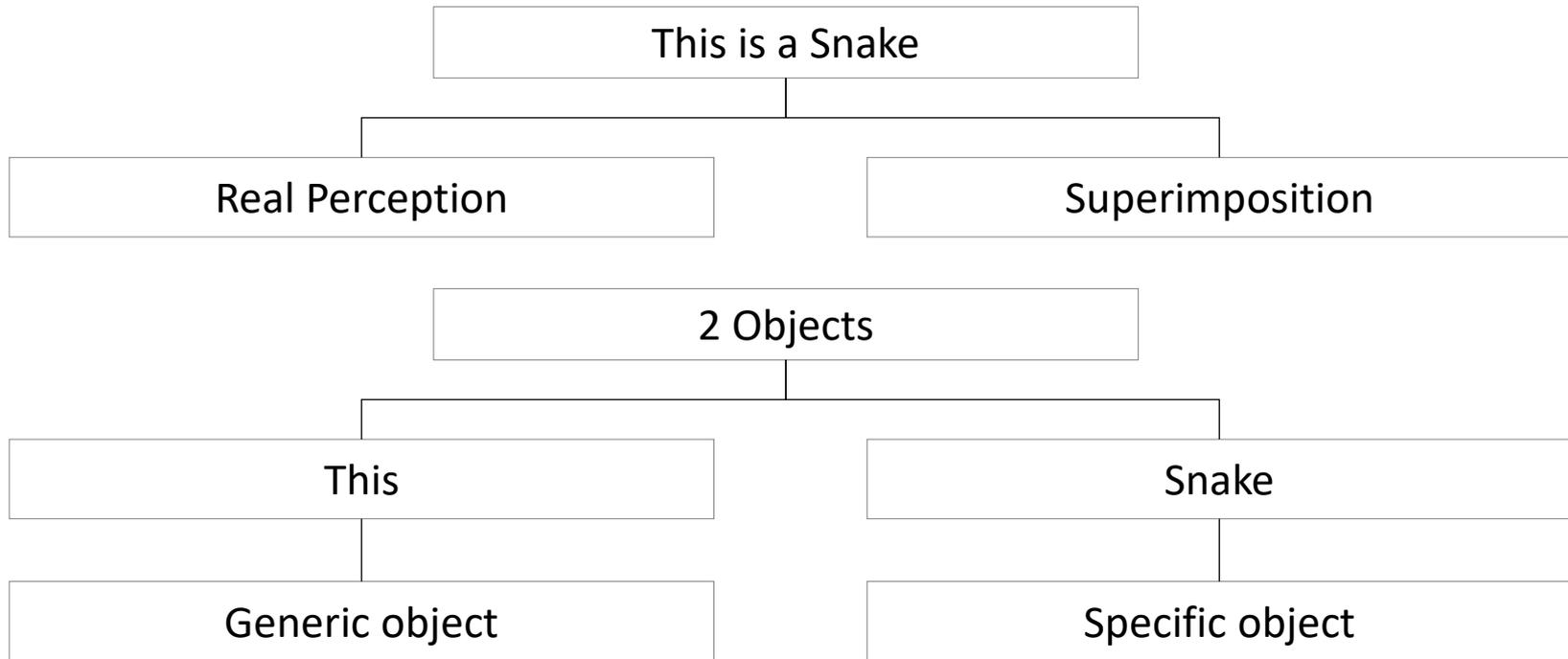
VI) How does previous real experience of Snake takes place?

- Which happened before superimposition.
- Poorva Prama.

VII) a)

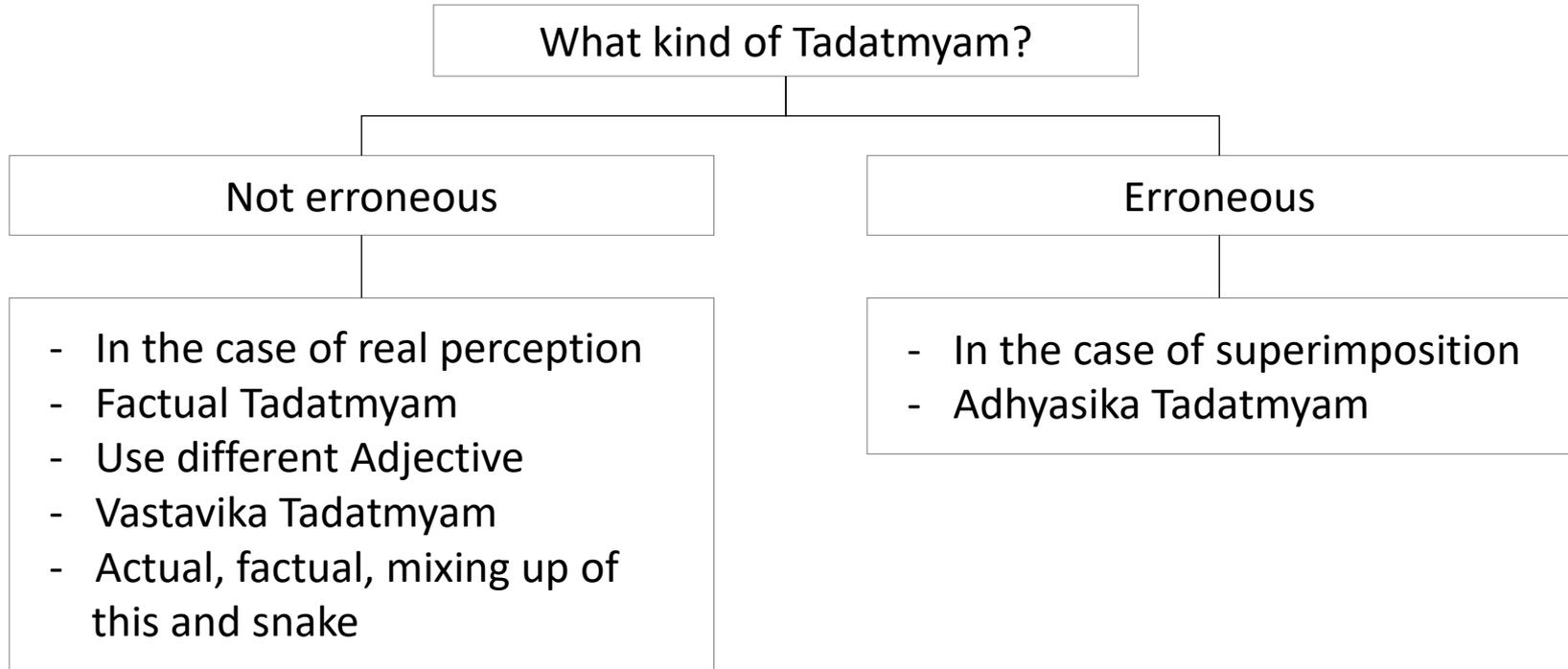


b)



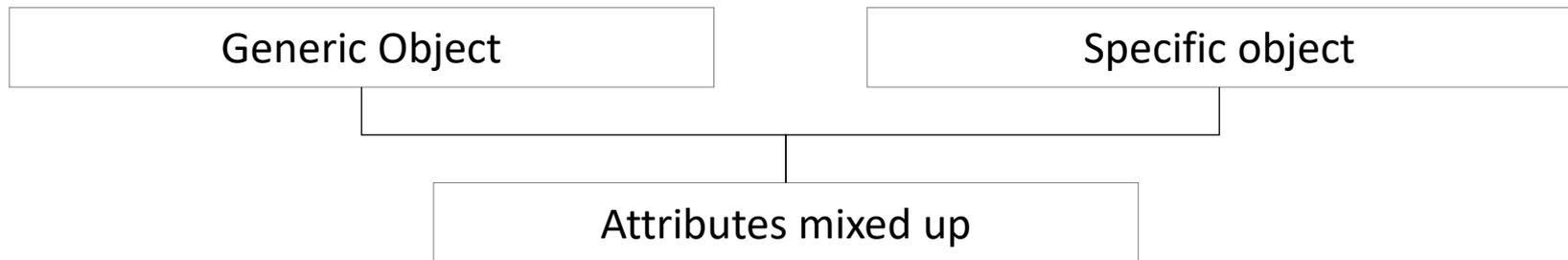
- There is Samanadi Karanyam.
- We are seeing one-ness of Generic object – this and specific object – Snake.
- This is a snake
- Snake is this.
- Oneness – mixing up is there in both.
- Tadatmayam is there.

d) In Real perception also Tadatmyam is there



VIII) Stage III : Samsargaha

a) There is one-ness of attributes also.



b) Pronoun this – refers – to right in frontness.

- Puro Vartitvam.
- It is in front of me.
- We transfer this to snake indicating – right
- Snake is right in front.

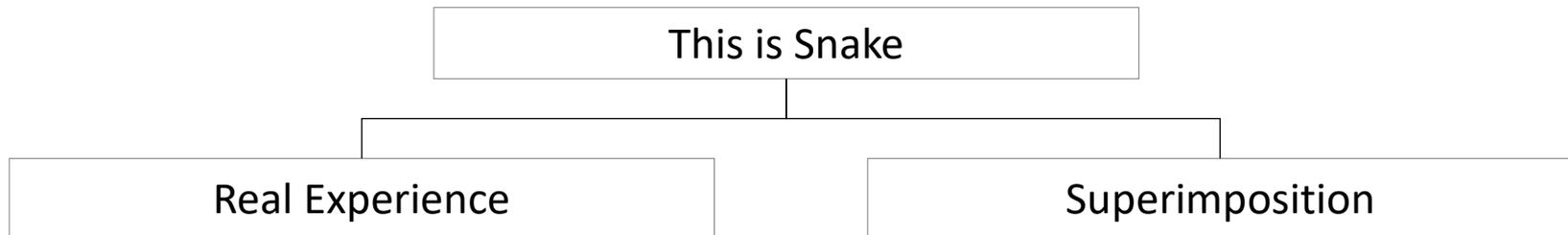
c) Snakeness is mixed up with generic object “This”

- Attributes also get mixed up.
- Mixing up of attributes = Samsargaha.

d)

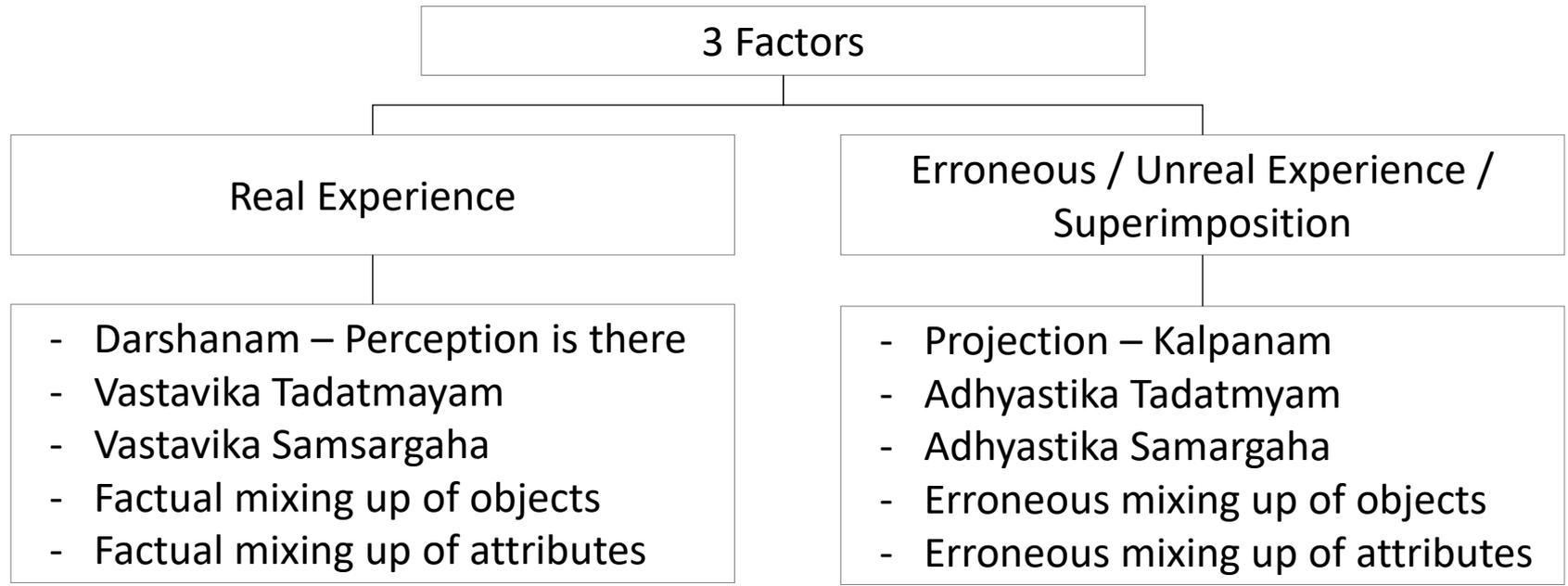
Perception	Superimposition
- Vastavikam Tadatmyam - Vastavika Samsarga	- Adhyastika Tadatmyam - Adhyasika Samsarga

e)

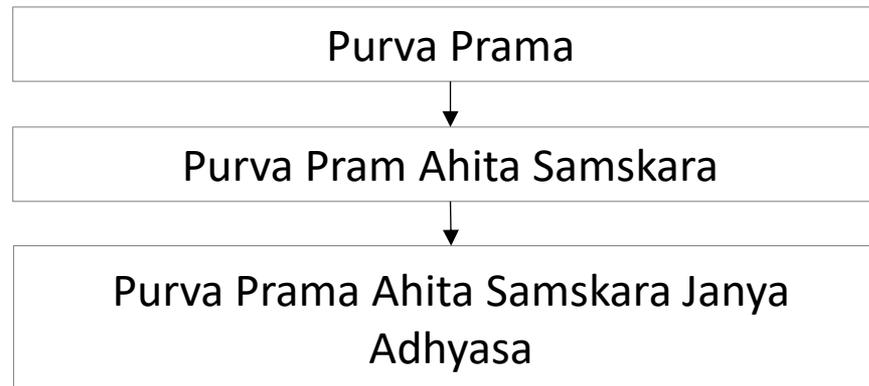


- What is common in both?
- This is snake.

f)



g)



h) Upto this is preparation

- Atma – Anatma – Adhyasa, I am a human being, I am this body.

I am	This body
Atma, subject, self	Anatma

- There is an Adhyasa between I – Atma – Turiyam – Awareness and Body, human being, male, female.

Shankara :

- Atma – Anatma Adhyasa has taken place.

IX) Why Atma – Anatma iteretara Adhyasa is not possible.

a) Mixing up is called Adhyasika Tadatmyam and Adhyasika Samsargaha.

- They are possible only if Vastava Tadatmyam and Vastavika Samsarga had taken place.

b) They are pre-requisite for Adhyasika Tadatmyam and Adhyasika Samsarga.

c) From that alone Samskaras will come

- Then alone Adhyasa will come.

X) Samskara Abave, Adhyasa Abava.

- Poorva Prama Abave, Samskara Abava.
- Vastavika Tadatmya Abave, Poorva Prama Abava.

XI) Adhyasa Bashyam beings :

Purva Pakshi :

a) Atma – Anatma are diagonally opposite nature like light – darkness.

- Have diagonally opposite attributes.

b)

Atma	Anatma (Body – Mind – Sense Organs)
- Nitya – Eternal - Nirvikara – Changeless - Niravayava – Partless - Chetanam	- Anitya - Savikara - Savayava - Achetanam

c) Light – Darkness can't mix together, Atma – Anatma can't mix together.

- They can never have one-ness.
- Vastivika Tadatmyam, Samsarga is not possible.
- Poorva Pramahita Samskara is not possible.
- Adhyasika Tadatmyam, Samsarga is not possible.

XII) Yushmad Asmad Pratyaya Gocharayoho Vishaya Vishayinoho Tamaf Prakashavatu Viruddha Svabavayo :

- 3 portions, expression – describing Atma – Anatma.
- 1st description – Atma – Anatma

a) Yushmad Asmat Pratyaya Gocharayo :

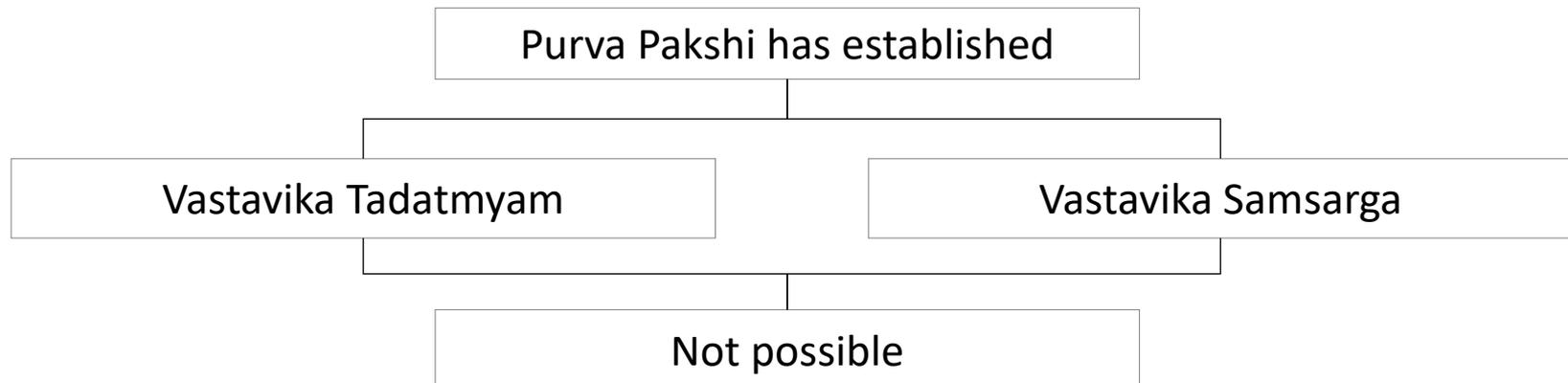
- Atma is revealed by 1st person singular “I”
- Everybody refers to self as - I, myself.

b)

Vishaya	Vishayino
Object	Subject
Anatma	Atma

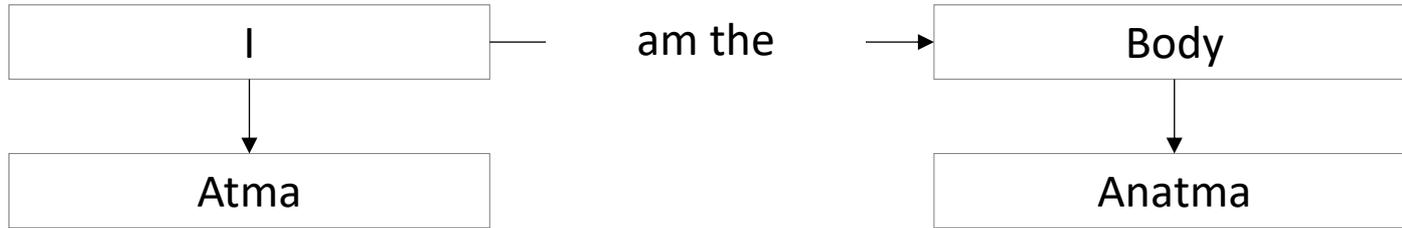
- Diagonally opposite
- Subject can't become object
- Object can't become subject
- Opposite nature

XIII) Upto this... Anupapatti :



XVII) 1st part consolidation – Shankaras Aim :

To show there is a mix up between Atma – Anatma :

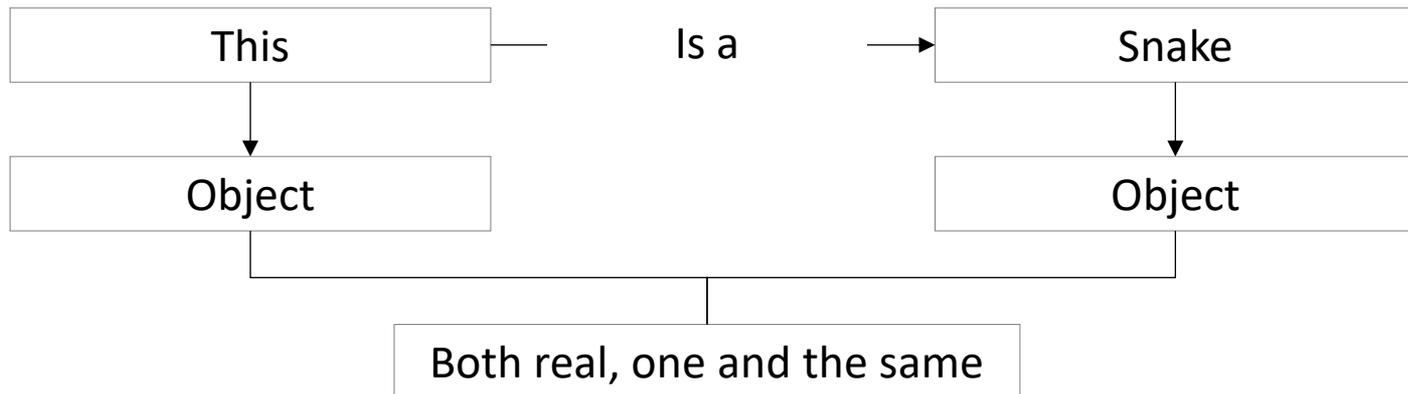


XVIII) a)

Real Experience	False Snake Experience
This is a Snake	This is a Snake

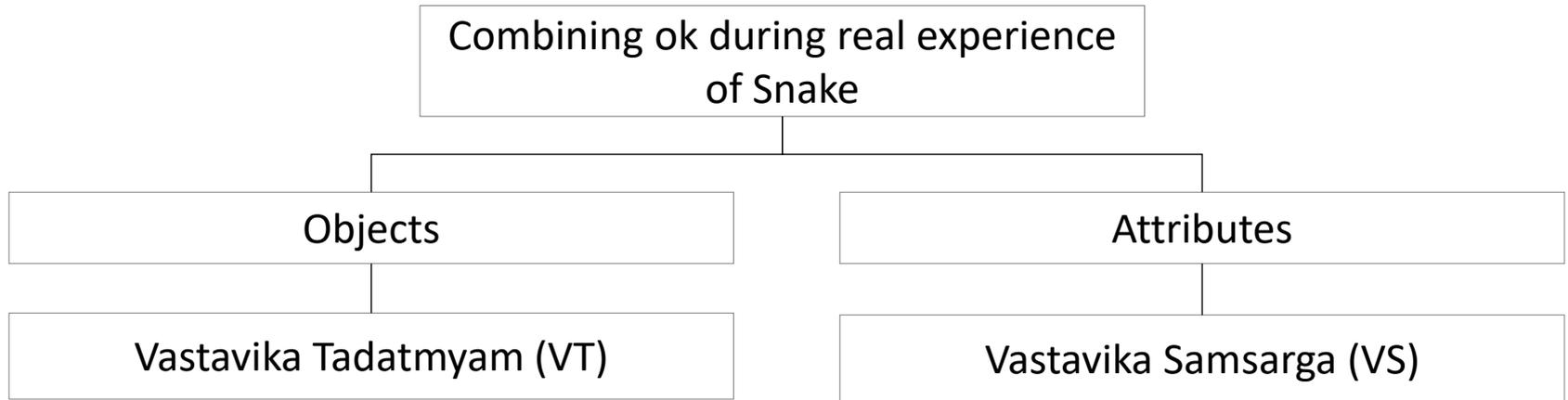
- ↓
- Produces Samskara
 - Creates Adhyasa

d) In the Real Snake :



- Snake is this.
- Combination allowed.
- Attributes exchanged.

c)



XIX) a) Attributes can't be Transferred

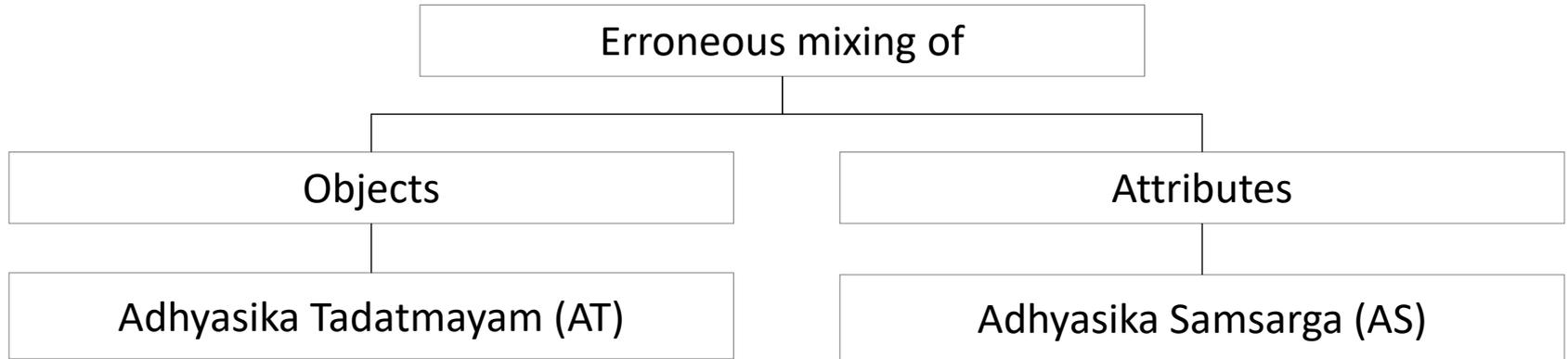
Atmas Attributes	Anatmas Attributes
- Satyam, Jnanam, Anantham - Nirgunam Nirvikaram Nityam	- Anityam, Savikaram, Sagunam

Can't be combined

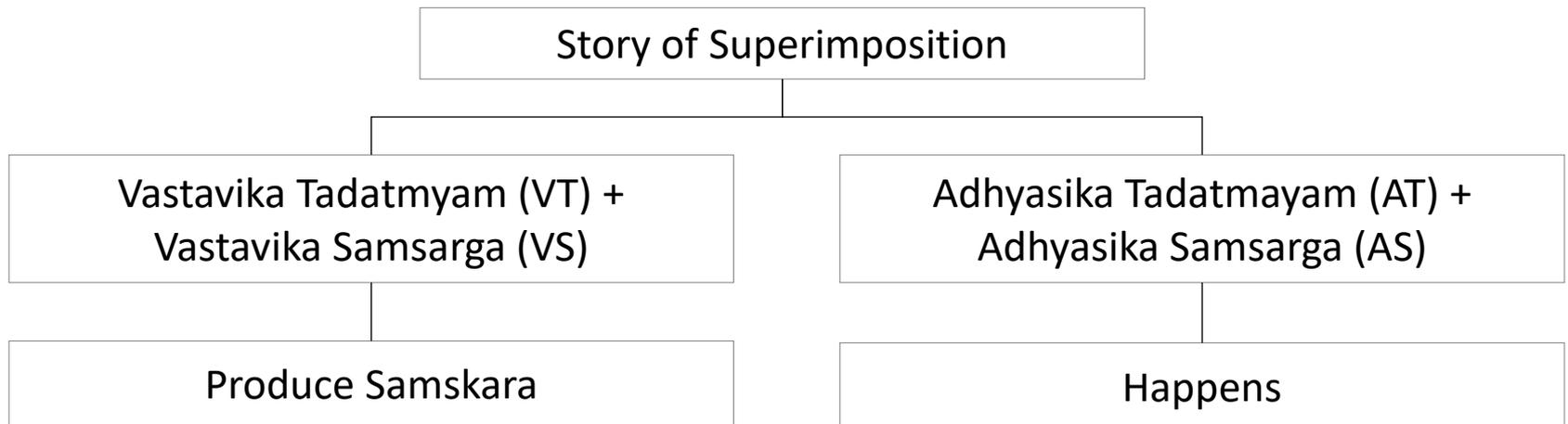
b) In erroneous perception, we combine the uncombinable.

- Mix, unmixable.
- Erroneous mixing up of object and attributes.

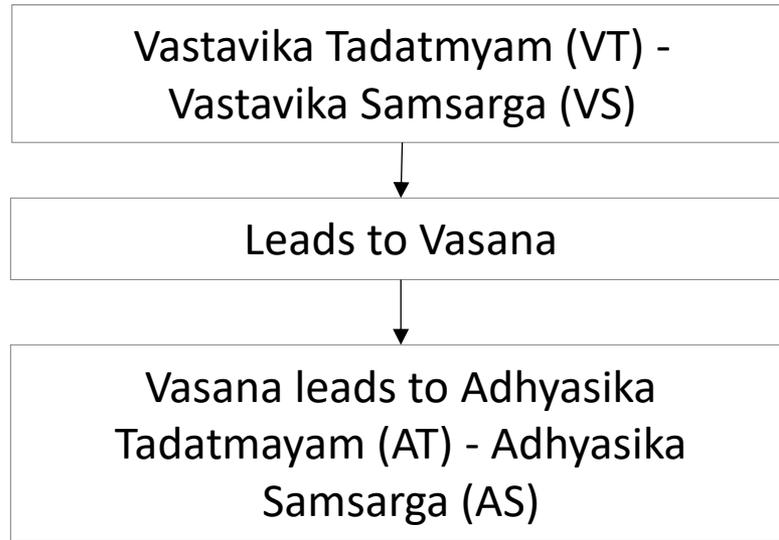
c)



d)



XX)



XXI) This is background of Superimposition.

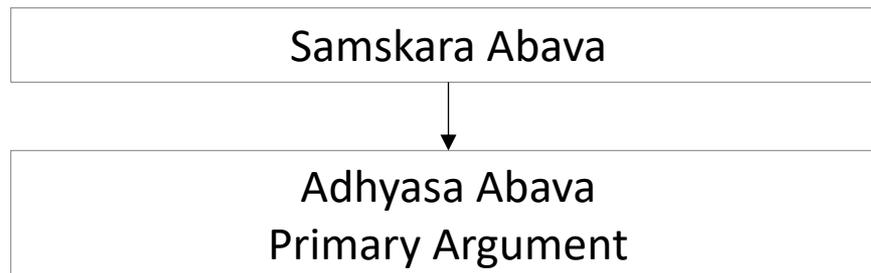
a) Keep this background, Purva Pakshi says.

- In the case of Atma – Anatma Vastavika Tadatmyam (VT) - Vastavika Samsarga (VS) are not possible.

b) In the case of Snake – rope, it is possible.

c) Therefore Poorva Pramahita Samskara, Vasana, is not possible.

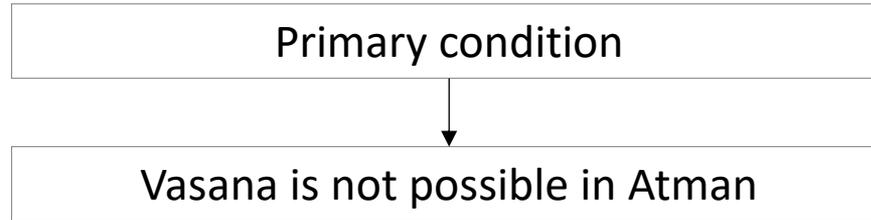
d) Purva Pakshi :



e) Don't Venture into Adhyasa Bashyam.

- It is a wrong foundation for Brahma Sutra.

f)



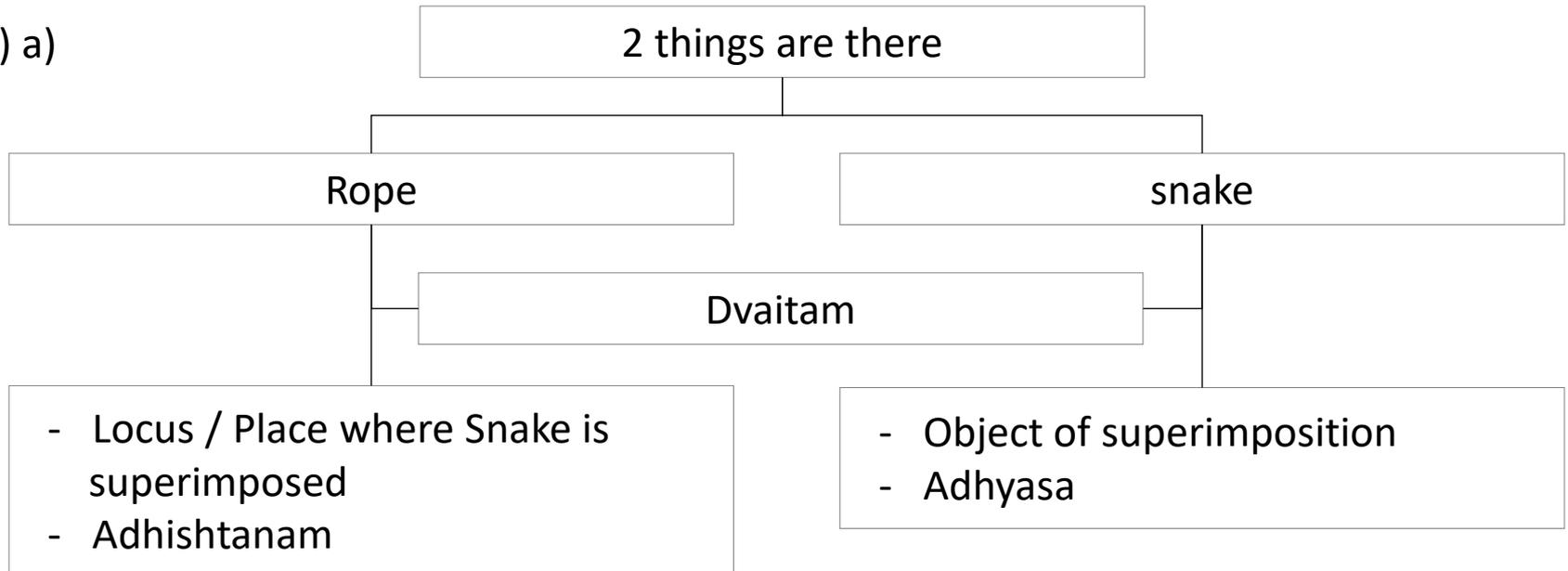
XXII)

a) Those 2 conditions are also not there.

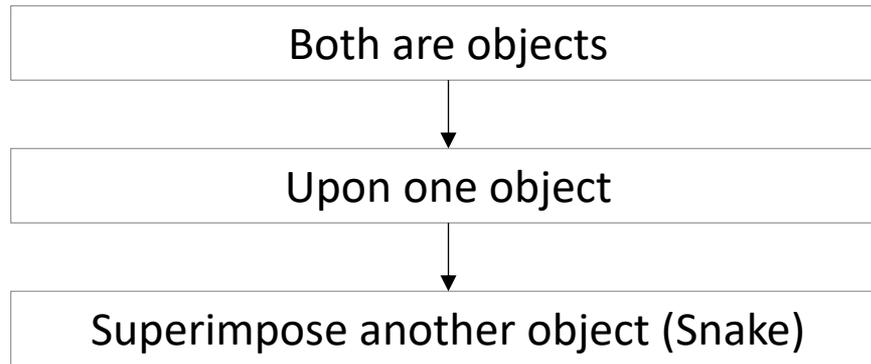
b) 1st condition – Explicitly mentioned.

- Samskara – Vasana is not there - Vastavika Tadatmyam (VT) - Vastavika Samsarga (VS) is not there.

XXII) a)



b)



c)

Locus	Superimposition
<ul style="list-style-type: none">- Object (Rope)- Shell- Sand- Locus is an object- Post	<ul style="list-style-type: none">- Object (Snake)- Silver- Mirage water- Object projected is object- Ghost

d) Condition :

- In all superimpositions, both locus and superimposition are objects.

e) Adhishtana – Adhyasayoho Vishayatvam = Condition

f) Nowhere we mistake rope as myself.

- I never mistake myself as Rope or Snake.
- I never mistake Shell, Post, as myself.
- I never mistake myself as Silver, Post, Shell, Rope.

g) Mistake happens between 2 objects

- **Subject is never involved in a mistake.**

h) Adhyasa is possible between one Anatma and another Anatma.

- Anatmanoho Adhyasaha Sambavati.
- Katham Atma – Anatma Adhyasaha? Neiva Sambavitum Arhasi.

i) 2nd Condition :

- Adhyasa – Adhishtanayoho Vishayatvam.
- Locus and objects are both objects.

j) 2nd condition :

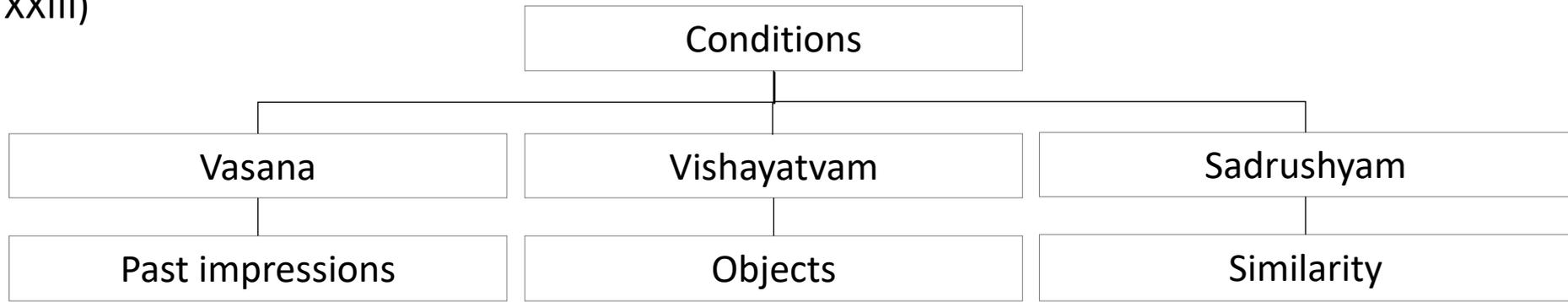
- **Superimposition is possible only between 2 objects.**
- Therefore Atma – Anatma Adhyasa is impossible.

k) Vishaya – Vishaya – ok

Vishaya	Vishayi
Object	Subject

Adhyasa not possible

XXIII)



12) I) a) Nahi Drushte Anupapannam Nama.

Example :

- Student has come to class.

Another student :

- He can't come to class, he is in America, gives all reasons for why the person can't come to class.
- Person is here, its already there, no use of arguing whether its possible or not.
- Adjust your arguments because person is already here.

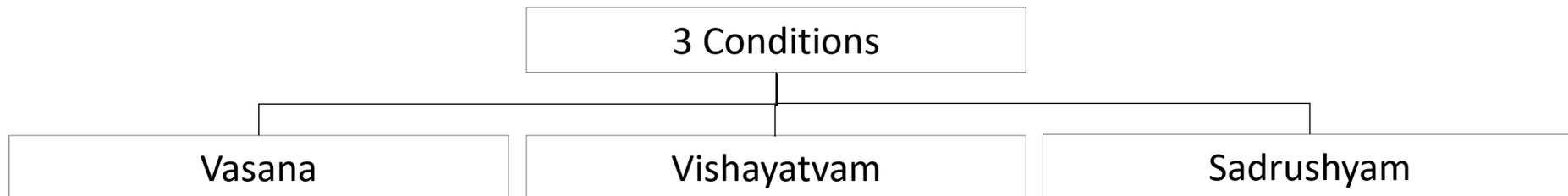
- **What is already happened, taken place, you can't talk of impossibility.**

b) Adhyasa is Universally available, accepted by opponent himself.

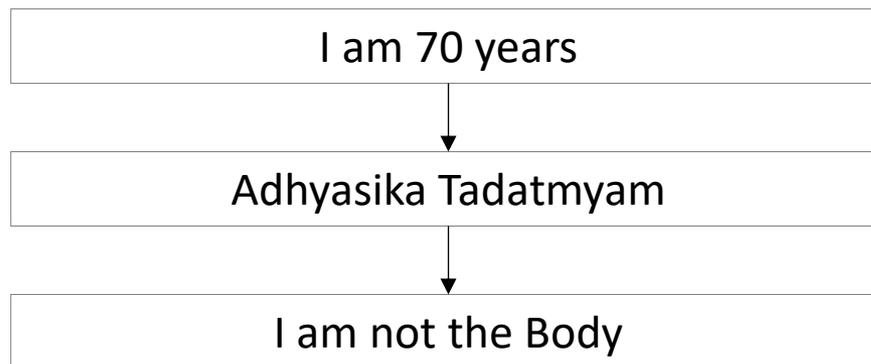
c) Vastavika Tadatmyam is not possible between Atma and Body.

- They are different, accepted by opponent.
- Samskara also not possible.
- Adhyasa not possible, can't mix up Atma and body.

- Adhyasika Tadatmayam (AT), Adhyasika Samsarga (AS) is not possible according to your own Darshanam.
- Because 3 criterion are not there.



II) a)



- We are using the word I for the body, which is Adhyasika Tadatmyam, Atma – Anatmano Itaretara Adhyasa.

b) Shankara :

- 3 conditions are not compulsory.
- In case of Rope – Snake, Shell – Silver, 3 conditions are there.

• In certain Adhyasas, 3 conditions are not there.

- c) For all Adhyasas, those conditions are not compulsory.
- Other conditions are required, not your conditions.

III) Shankara : Thathapi

- Still, even though, conditions for Adhyasa are not there, Adhyasa is not possible, Adhyasa has taken place.

- **All our worldly transactions are based on our wrong assumption, that we are the body.**

- Will you come to class tomorrow?
- You refer to body and say I will.

IV) a)

Attribute of the Body	Fatness belongs to me
Idam	Mama

Mind	My Agitation
Agitated	

b)

Aham Idam	Mama Idam
<ul style="list-style-type: none"> - Adhyasika Tadatmayam (AT) - Adhyasika Tadatmyam - Body belongs to me - Prathama vibhakti (Ahama) 	<ul style="list-style-type: none"> - Adhyasika Samsarga (AS) - Adhyasika Samsarga - Attributes belong to me - Sashti Vibhakti (Mama)

V) Anyon Asmin Anyonya Atmakatam :

- Anyon Asmin – Mutually between Atma – Anatma.
- **Anyonya Atmakatam :**
 - Mutual mixing up = Adhyasika Tadatmayam (AT)
 - I am the Body, Body is me.

VI) Where are you?

- Here – body is here.

VII) Anyonya Dharmamsaha Adhyasa :

- Attribute of Body – weight = 60 KG
- I am 60 kgs – not body is 60 kgs.
- Attribute of Body, I superimpose on me.
- **I am sentient – Body is Jadam.**
- **I transfer sentiency to the body.**
- In spite of absence of 3 conditions, Adhyasa is there.

Conclusion :

- Your criteria is wrong.

VIII) Conclusion :

a)

Pure Atma	Pure Anatma insentient
Can't do any transaction	Can't do any transaction

b) All transactions are taking place with the help of mixture only = Adhyasa.

IX) a) 1st criterion : Iteretara Avivekena

- 2 things get mixed up because of wrong discrimination.
- Non awareness of their differences.

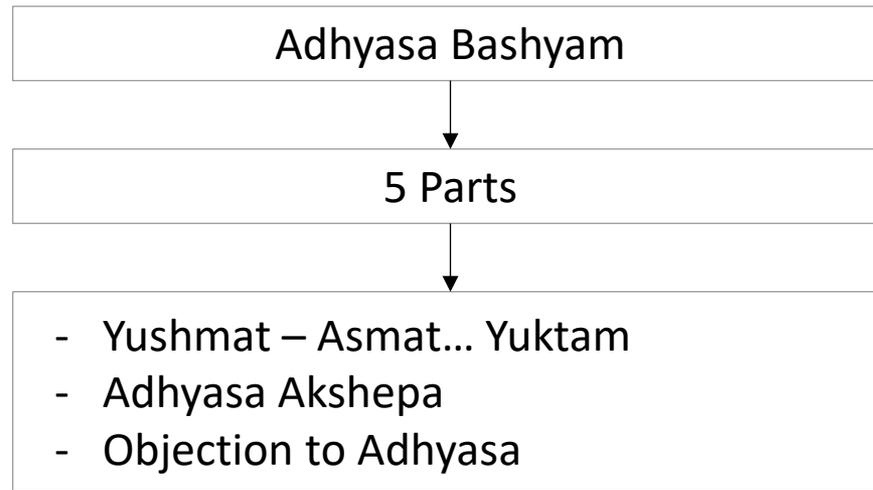
b) Example :

- Beans – Chilli Aviveka in a curry.
- Eat Chilli, Samsara, tears come.
- Any mixing up is Aviveka.

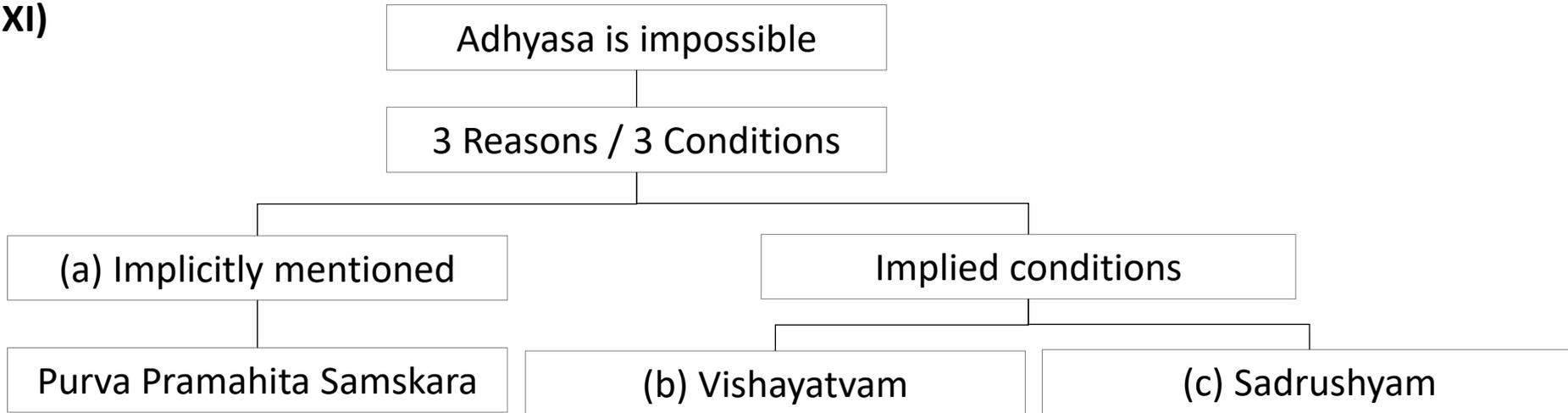
c) Anyonya Viruddha Dharmanam Dharminou Atma Anatmanou Iti Arthaha :

- **Non – discrimination between Atma – Anatma is the cause of mixing up of Atma – Anatma = Samsara, Iteretara Adhyasa.**

X)



XI)



(b) Vishayatvam	(c) Sadrushyam
<ul style="list-style-type: none"> - Superimposed object + Locus have to be object - Here subject = Object superimposition, not possible 	<ul style="list-style-type: none"> - Similarity required - Rope – Snake - Shell – Silver - Atma – Anatma, no similarity

- This is Adhyasa Akshepa – Objection.
- Vichara Sagar – Pages 44 – 46

XII) Shankaras General reply :

- Thatapi... Loka Vyavahara.

a) No question of impossibility of mixing up

- Mixing up has already happened without permission.
- Adhyasa happens instinctively, universally, for all human beings.

b) Adhyasa :

- Mistaking the body as myself.
- Deha Abhimana – Date of birth, age, human, male.
- All expressions indicate mixing up of I – Atma and Body – Anatma.
- Accepted by all 6 Darshanams also.

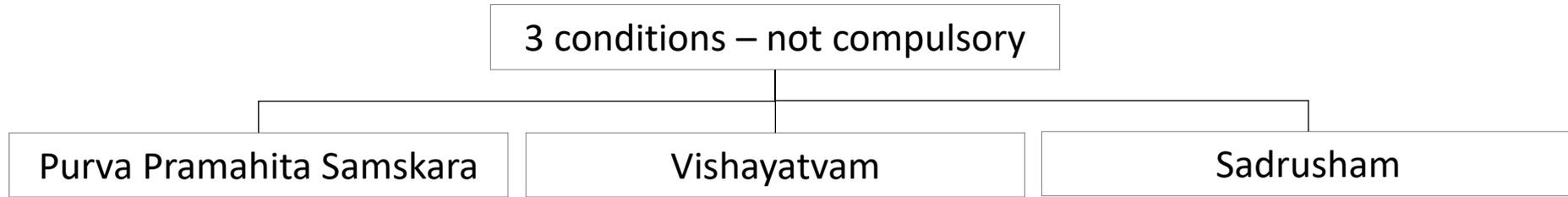
c) Shankara is Primarily talking to Astika Darshanam throughout 1st chapter, Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Visishta Advaitin, Dvaitin.

- All accept Veda Pramanam.
- Nastikas don't accept Veda, discussed in Chapter 2 – Section 2 Brahma Sutra, Jainism, Buddhism debated.

13) I) Purva Pakshi :

- Deha Abhimana is not Adhyasa.
- It is a fact, I am the body only.
- Can't talk of Punar Janma.
- End of body = End of Atma.
- Nobody surviving death, no Svarga.
- **Therefore Atma and body are not identical.**
- We talk of survival of Atma, accept Deha – Atma Bheda.
- Now we identify with the body, Purva Pakshi has to accept Adhyasa has happened, unknowingly.
- Deha Abhimana = Adhyasa.

II) Purva Pakshi's conditions are not compulsory



- Without 3 conditions Atma – Deha Adhyasa has happened, has taken place.
- 3 conditions may be there in the case of Rope – snake, Shell silver.
- Without those conditions, I have mistaken, myself to be the body.
- 2 conditions required for Adhyasa are different.

III) First condition :

- 2 things mixed up because their differences are not clear.

Example :

- Twin brothers, appear similar.
- There is Aviveka, non discrimination, leads to Adhyasa.

Example :

- Chilli – Green beans.
- Same size, thickness, colour.
- Eat, bite, Adhyasa Janya Tears, Samsara.
- Beans – chilli Aviveka.

IV) a) Atyanta Viviktayoho

- Dharma – Dharminoho
- Itara – Itara Avivekena
- Because of non discrimination between I Atma – Anatma – Body
- Dharma – Dharmi
- Vishaya – Vishayi
- Totally different

b)

Atma	Body
Chetana	Achetanam
Nityam	Anityam
Nirvikaram	Savikaram

- Totally different but we have managed to mistake the body as myself, myself as the body.

c) Because of non-discretion, what have we done?

- Anyon Asmin Anyon Atmakatam.
- Both Atma – Anatma has been mistaken.

d) Mixing of Atma – Anatma = Tadatmya Adhyasa

= Adhyasika Tadatmyam.

e)

Sentiency of Atma	Mortality of Body
Falsely transferred to the Body	Falsely transferred to Atma

Attribute transference

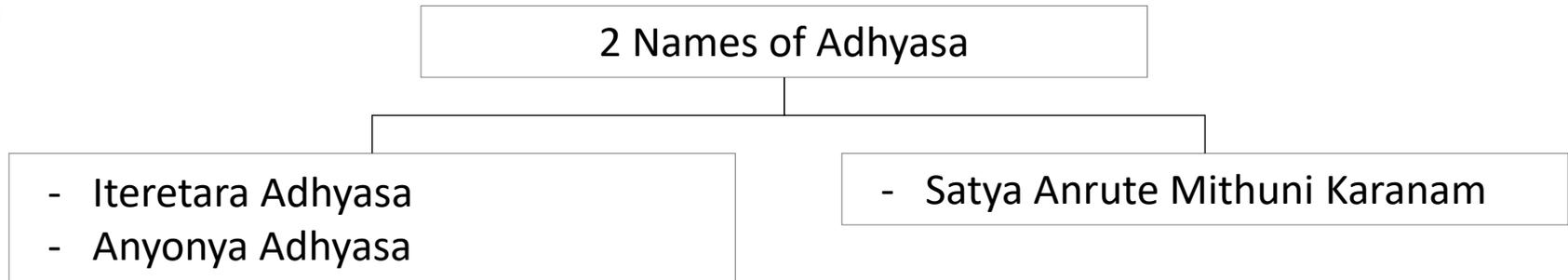
- Samsarga Adhyasa
- Both Adhyasas take place because of Aviveka, non discrimination.
- Iteratara Aviveka.

New portion :

VII) Satya Anrute Mithuni Krutya :

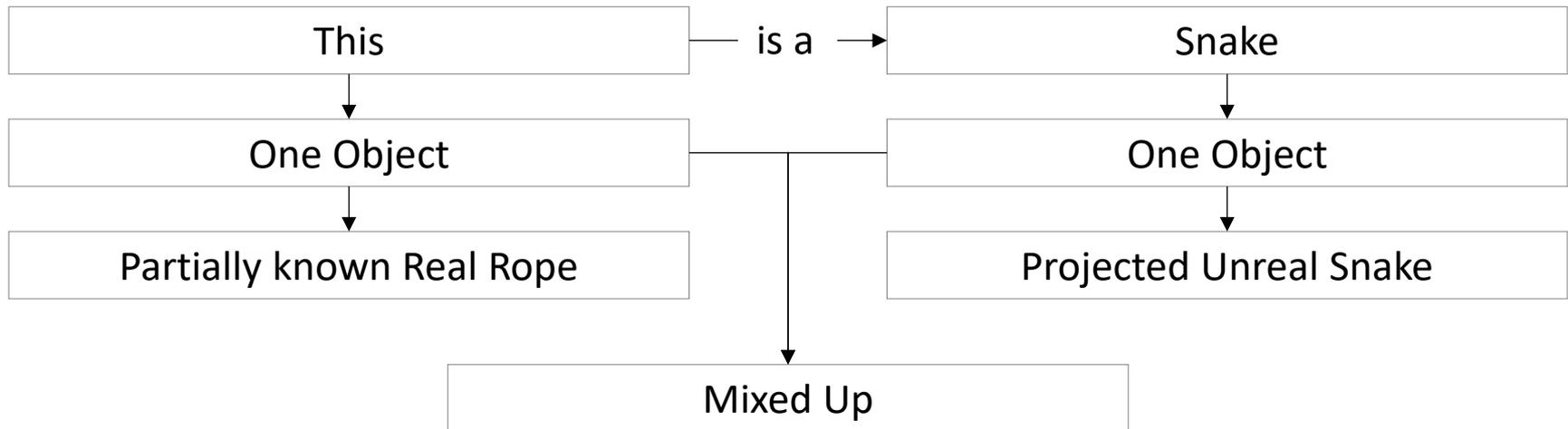
- This mixing up called Iteretara Adhyasa is also called Satya Anrute Mithuni Karanam.
- Mixing of real and unreal.

VIII)



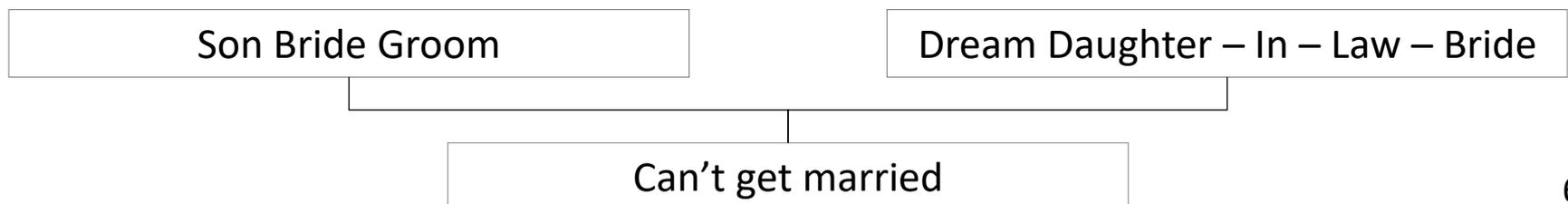
Atma	Anatma
Real, Satyam	Unreal, Mithya

IX) Rope Snake :



X) Real – Unreal can't mix up but still mixed up.

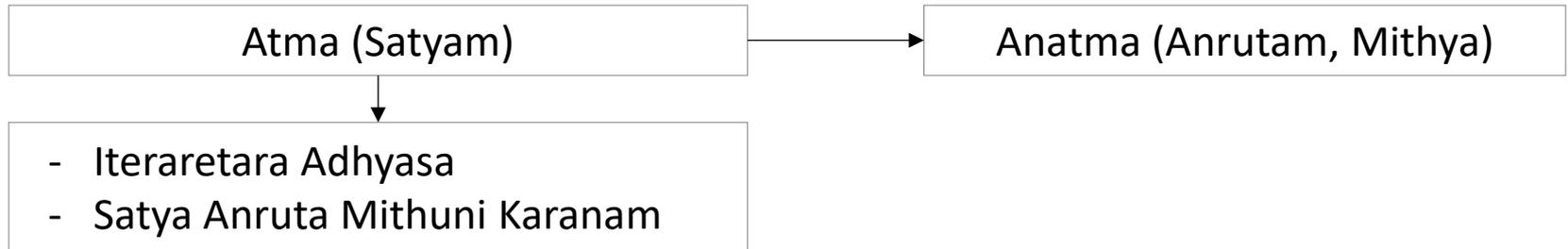
Example :



- Iteratara Adhyasa – between Rope and Snake = Known as Satya – Anruta Mithuni Karanam.

Satya	Anrutam
Real	Unreal

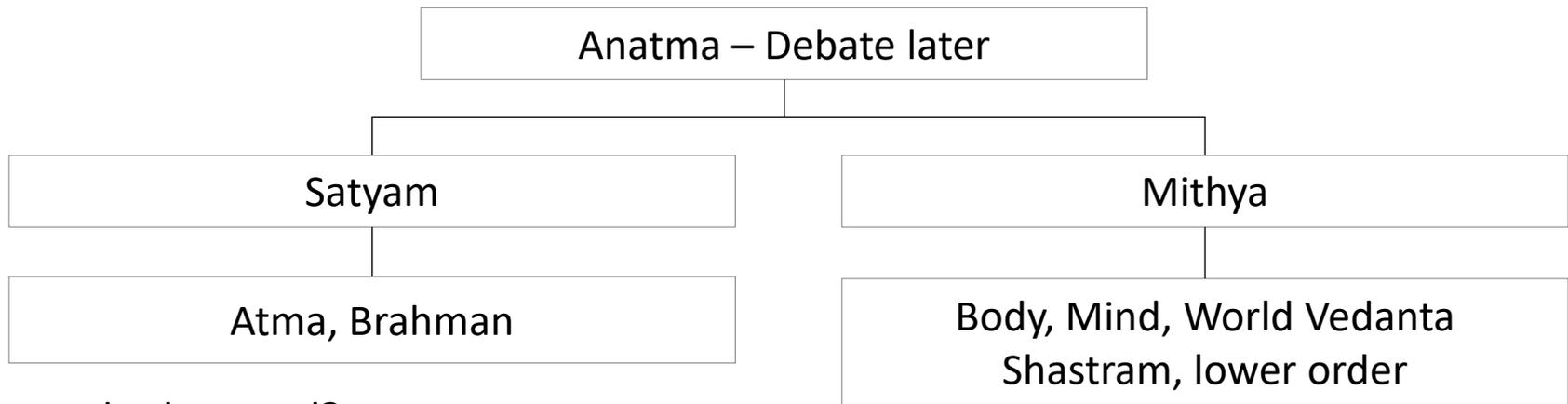
XI)



- This is Shankaras mischief
- Anatma is Mithya, not accepted by other schools.
- Mix up accepted by all.
- Body mixed up as me – accepted by Sankhya, Yoga, Nyaya, Veiseshika.
- Iteratara Adhyasa Accepted by all.

XII) Shankara :

- Anatma = Mithya = False
- Not proved by Shankara
- He does not want to elaborate because that's not required here.
- Mixing up of Atma – Anatma here.



XIII) How body unreal?

- Shankara gives clue here.
- Mithya Jnana Nimitta.

- **Anatma is Mithya because it is projected by Maya.**
- **Maya is Mithya.**

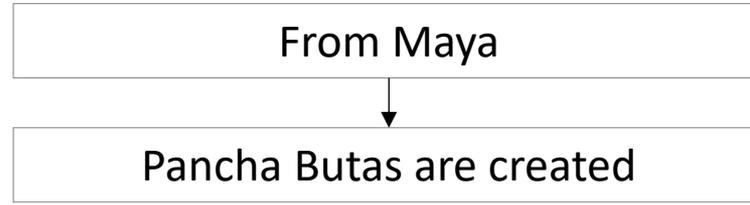
XIV) Entire world is projected by Maya, Shakti of Brahman

Vedanta Sara :

- 3 levels of Adhyasa.



XV) Body is projected by Maya, born out of Maya, not directly



Taittiriya Upanishad : Chapter 2 – 1 – 2

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

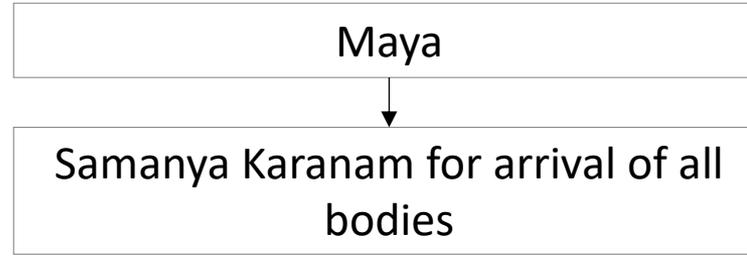
From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- Annat Purushaha = Anna Maya Kosha.
- Body is projected by Mithya Maya.
- Therefore body is Mithya.

XVI) Ishvara has given me this body which I am mixing up.

- Ishvara gave this body through Maya, Pancha Butas.
- We have also contributed by Karma.

XVII)



- Samanya = General cause
- I am Vishesha Karanam = Each Jivas Karma.
- Here we are not emphasising Vishesha Karanam.

XVIII) Assisted by Karma, Maya has produced Pancha Butas, Lokas, this body also.

- Bhagawan has given this through Maya.
- Since Maya is unreal, body, world is unreal.

XIX)

Bhagavan's Job	Jivas Job
<ul style="list-style-type: none">- Giving the Body / arrival of Body- Not cause of Samsara, Adhyasa- Jnanis have body, not Samsari- Enjoys Jeevan Mukti	<ul style="list-style-type: none">- Mixing up- Cause of Adhyasa, Samsara- Mixing up of I and Body.

XX) Gita : Chapter 3 – Verse 27

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

XXI) Vedanta Sara :

- Ajnanam = Anaadi = Moola Avidya = Maya

Body – Mind Complex	Moola Avidya
<ul style="list-style-type: none">- Has beginning- Is unreal- Karyam- Product	<ul style="list-style-type: none">- Maya- Beginningless- Responsible for creation of Body- Maya is unreal – Cause

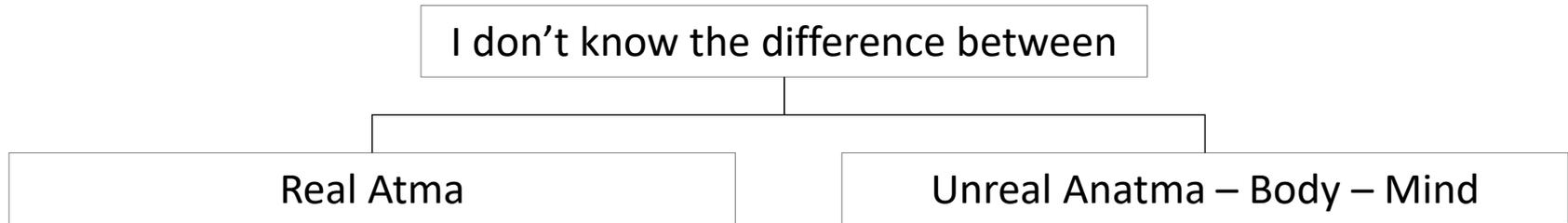
- Atma supports Maya, Adhishtanam of Maya, not product of Maya, real.
- Maya is responsible for ignorance of Atma.

XXII) Maya – gives unreal body

- If I know the body is not real, produced by Maya, then I am Jeevan Mukta.
- I don't know this fact that the body is unreal, born out of Maya.

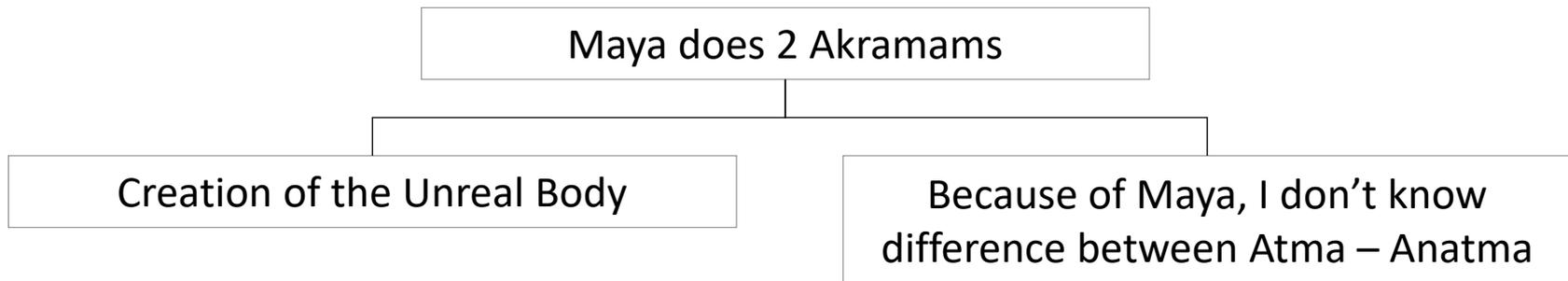
• **Body is different from me I am Atma, I am not product of Maya, I am real.**

XXIII) If at all I knew, mixing up would not have taken place.



- Why I don't know?
- What is the cause of non-discrimination between Atma – Anatma?

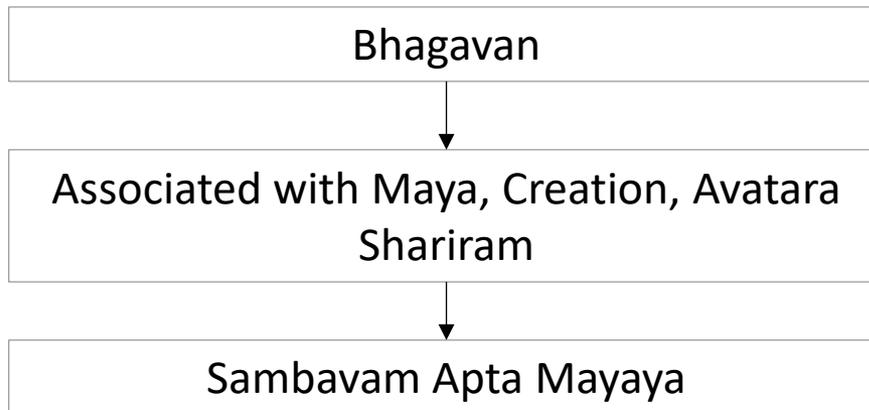
XXIV) Cause is same Maya



- This happens because of Mayas Avarana Shakti.

- **Avarana Shakti of Maya covers discrimination of Atma – Anatma.**

XXV)



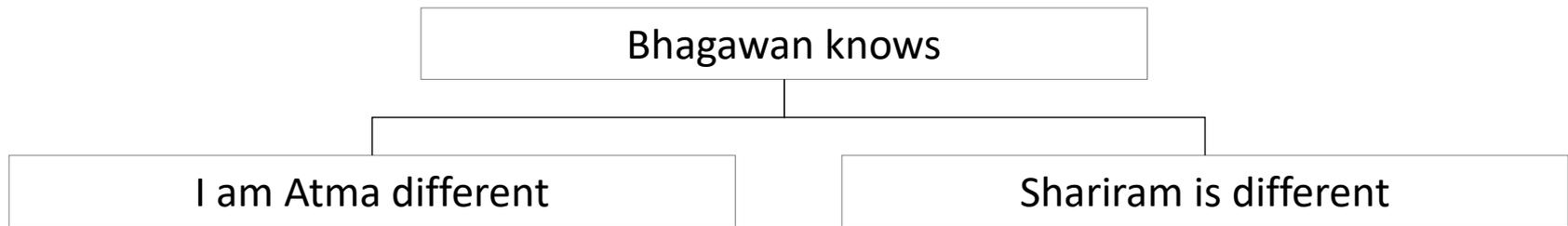
XXVI) Gita : Chapter 5 – Verse 6

संन्यासस्तु महाबाहो
दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म
नचिरेणाधिगच्छति ॥ ५-६ ॥

**sannyāsastu mahābāhō
duḥkhamāptumayōgataḥ |
yōgayuktō munirbrahma
nacirēṇādhigacchati ||5-6||**

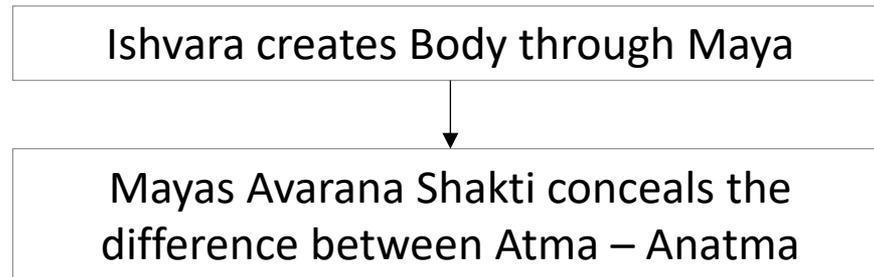
But, renunciation, O mighty-armed, is hard to attain without yoga; the yoga-harmonised man of (steady) contemplation quickly goes to Brahman. [Chapter 5 – Verse 6]

- Bagavan creates Krishna Shariram, Avarana Shakti doesn't create a problem.

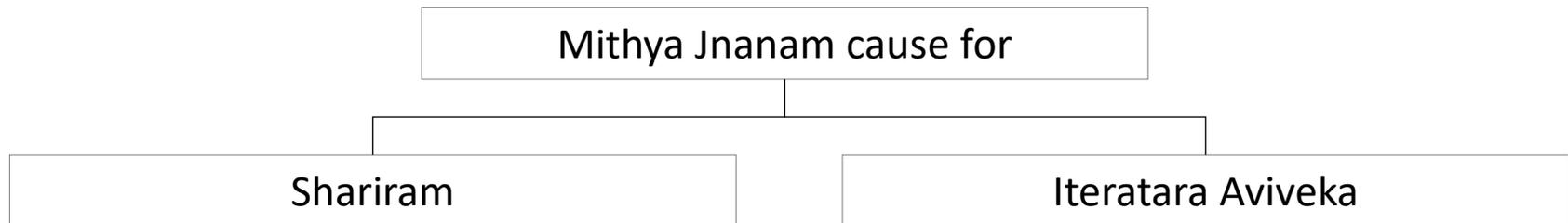


- We do not know, Aavarana Shakti conceals difference between Atma – Anatma Bheda.

XXVII)



- Therefore, there is Itara Itareka Aviveka



- Therefore, Anyonasmin Anyonatmakatam
- Anyonyanya Dharmashcha Satya Anrute Mithuni Krutya, mixing up.

XXVIII) How is this Avidya expressed instinctively?

- It is universal, Animals behave with Adhyasa.

a) Aham – Idam = Tadatmaya Adhyasa



This is body

- **Where are you?**
- **I am here, refers to body, not Atma.**

b) Mama Idam :

- Attributes of Body
- Who has diabetes?
- I have sugar problem
- Bodily diabetes Adhyasa – Mama Idam.
- This is attribute transference.

XXIX)

Aham Idam	Mama Idam
<ul style="list-style-type: none">- I am here- Body is here- Tadatmaya Adhyasa- Adyasika Tadatmyam	<ul style="list-style-type: none">- I have diabetes- Attribute transference- Samsarga Adhyasa- Adhyasika Samsarga

- **Mixing of myself as the body = Adhyasa.**

- All other things start from there.

XXX) Iti Loka Vyavahara

- This is verbal expression cum behavioiur, stands up, utters and comes forward = Vyavahara.

- **Rope Snake mistake not by all but I am body committed universally by all.**

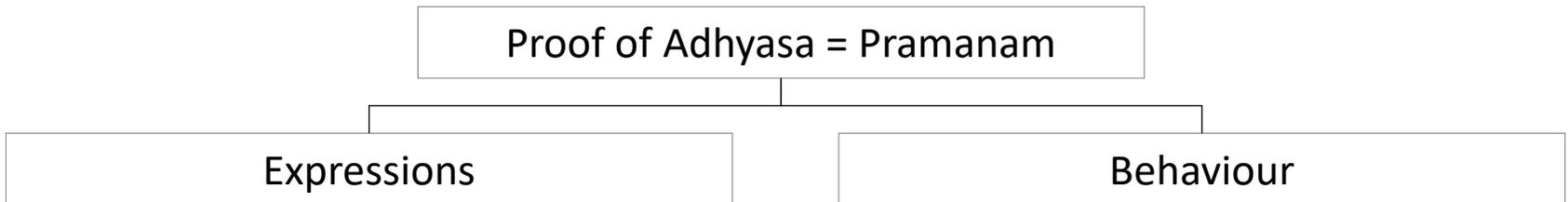
- Jnanis have committed this mistake before Jnanam.
- Now escaped, say body is eating, walking.
- Jnanis and Avatarams don't commit the mistake.

XXXI) Kshanika Vigyanam, Shunyam ends with something different than body.

- Jaina believes Atma is different.

- **Before they become Jnanis, they are also with Adhyasa.**

- Sarva Loka Vyavahara.



- Sarva Loka Pratyaksha – clearly evident.

XXXII) Last word left out :

- This Adhyasa is inborn, natural, instinctive, congenital, heridatary.

XXXII) Last word left out :

- This Adhyasa is inborn, natural, instinctive, congenital, hereditary.

XXXIII) Gita : Chapter 7 – Verse 27

इच्छाद्वेषसमुत्थेन
द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं
सर्गे यान्ति परन्तप ॥ ७-२७ ॥

icchādvēṣasamutthēna
dvandvamōhēna bhārata |
sarvabhūtāni sammōhaṃ
sargē yānti parāntapa ||7-27||

By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27]

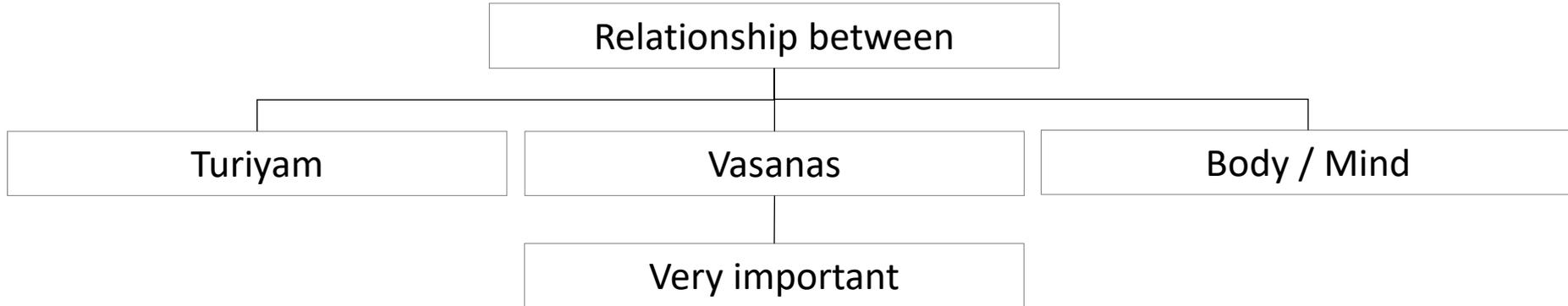
- All beings are deluded, Adhyasa is there.
- Sarge – at the time of Janma itself unlike any other Adhyasa.

XXXIV) In this Janma we identify with this body

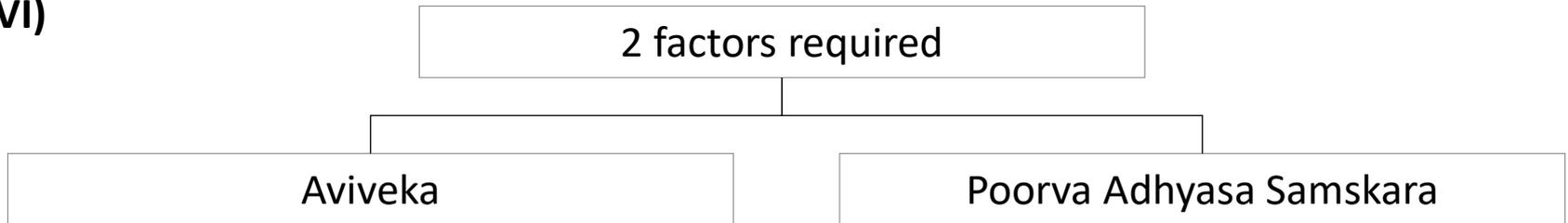
- Purva Janma, different body.
- How Purva Janma Samskara come?
- How 1st Adhyasa?
- Anaadi... = Adhyasa = Beginningless flow series – not one unit...
- Adhyasa = not Ekam but Pravaha, flow, series.

XXXV) Naisargika = Anaadi Pravaha Butaha

- It is in the form of beginningless flow
- Each Adhyasa is because of Samskara of previous Adhyasa.



XXXVI)



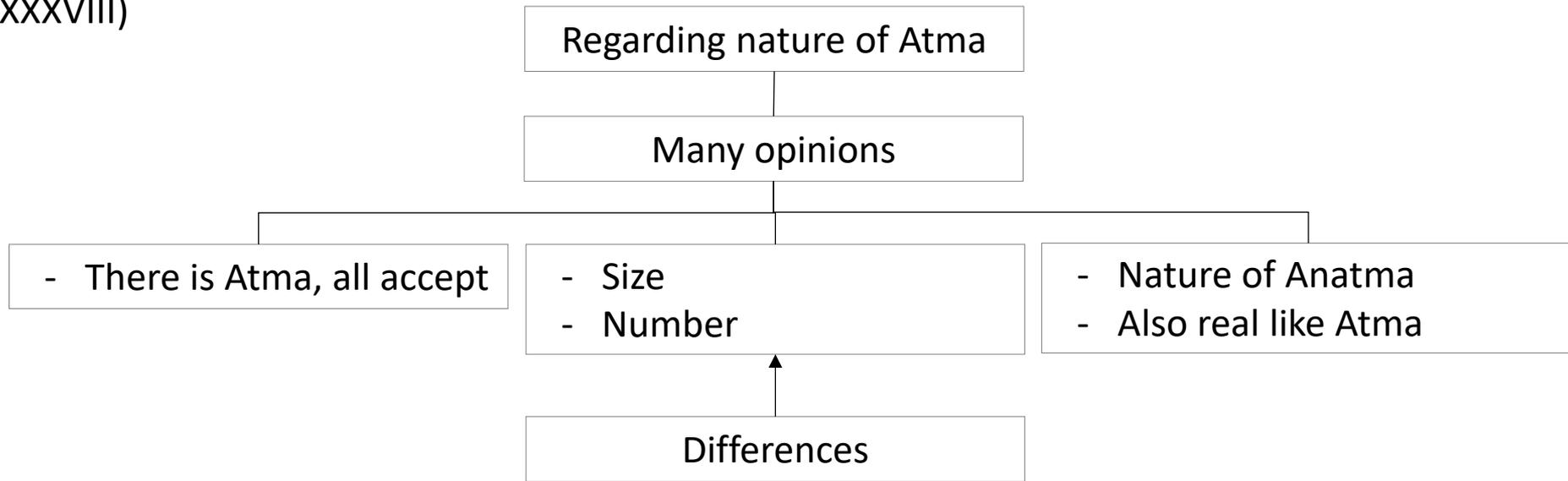
XXXVII) In Vichara Sagara :

- If I am Super imposing false Snake it is because I have seen a real Snake before.
- Experience of real snake is required.

Purva Pakshi :

- No... superimposition is because of experience of false snake.

XXXVIII)



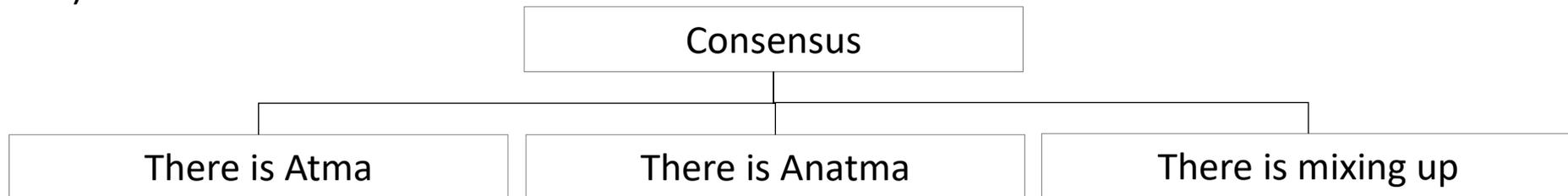
Sankhya :

- Each body has its own Atma.
- Infinite Atmas are there.

Shankara :

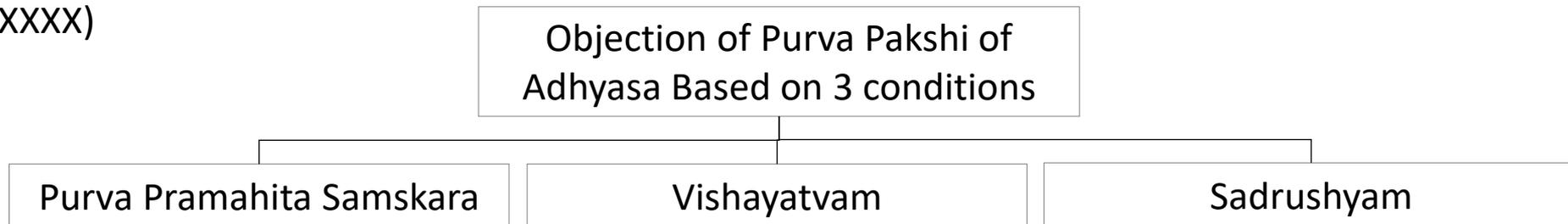
- Anatmas also real like Atma.

XXIX)



- It is this Adhyasa which is cause of Samsara.
- Once Adhyasa is removed, Samsara will go.
- That will happen through knowledge, Brahma Vichara.
- Therefore Atato Brahma Jingyasa.

XXXX)



- 3 conditions not possible in Atma – Anatma Adhyasa.

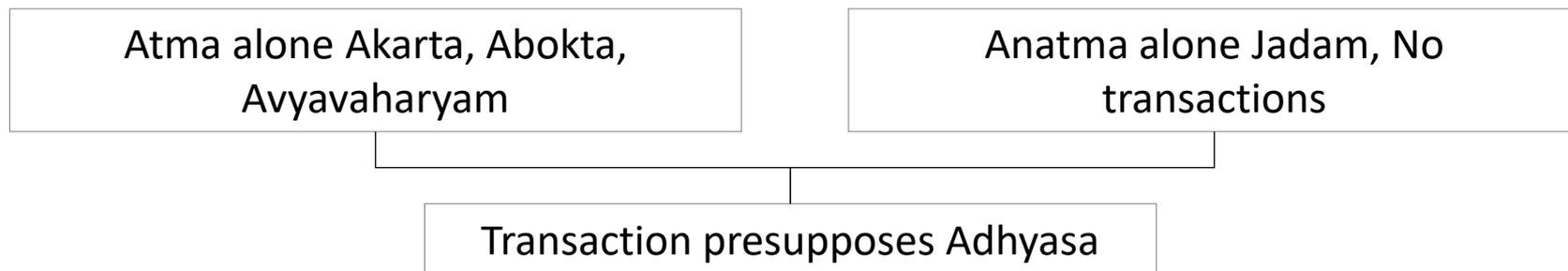
XXXXI) Shankara's reply :

First Succinct point :

a) No question of possible, impossible

- Adhyasa has taken place naturally, Universally.
- Worldly transactions based on Adhyasa alone.
- Transaction presupposes Adhyasa.

b)



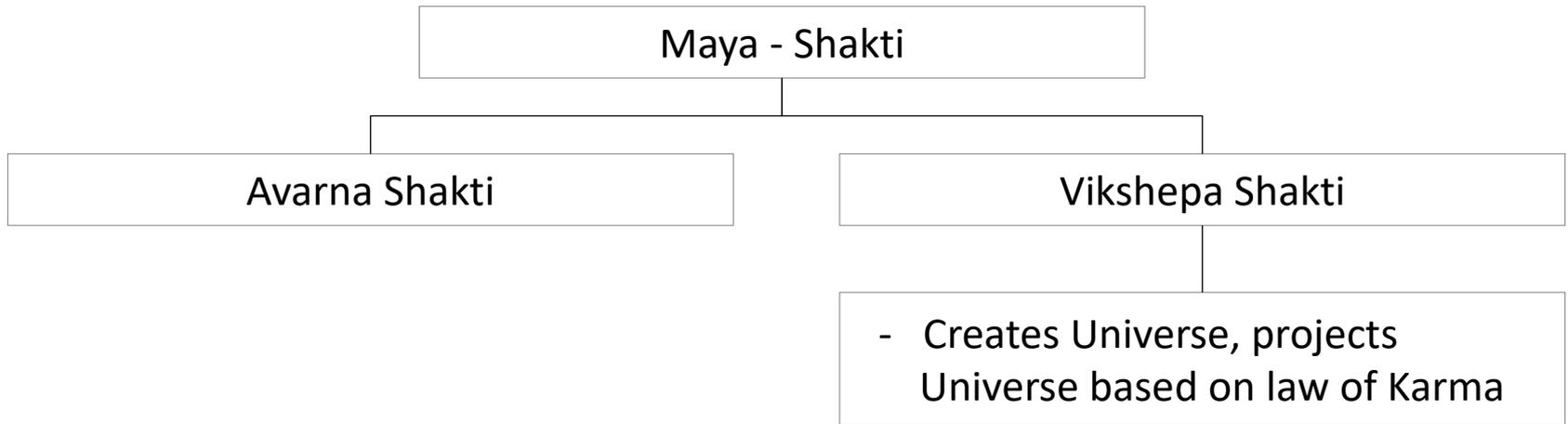
- I am a human being thought = Adhyasa
- Only mixture can say “I am”

XXXXII) Purva Pakshi :

- Not Adhyasa
- If I am human being, then there is Deha Atma Vada Prasanga Dosha.
- I am the body, I am not Atma.
- End up Charvaka matam, Nastika.
- No Atma at all, bluff created by unemployed Brahmin

XXXXIII) Reasons :

a)



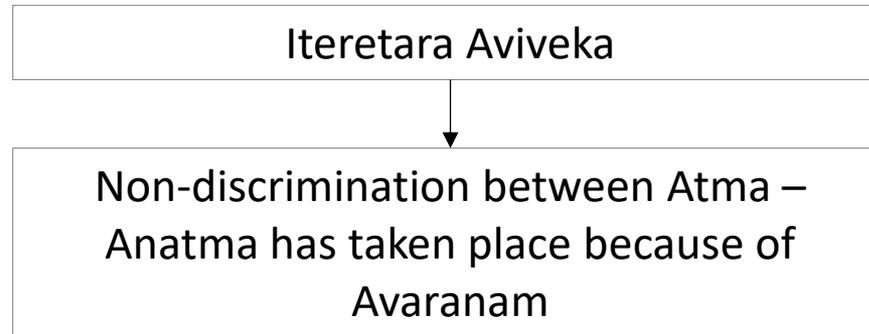
b) Maya through Vikshepa Shakti has created Mithya Shariram.

- This is mischief no. 1
- We have also contributed by our Karma.

c) 2nd Mischief of Maya :

- Avarana Shakti of Maya takes over.
- It conceals difference between Atma and Shariram Anatma.

d)



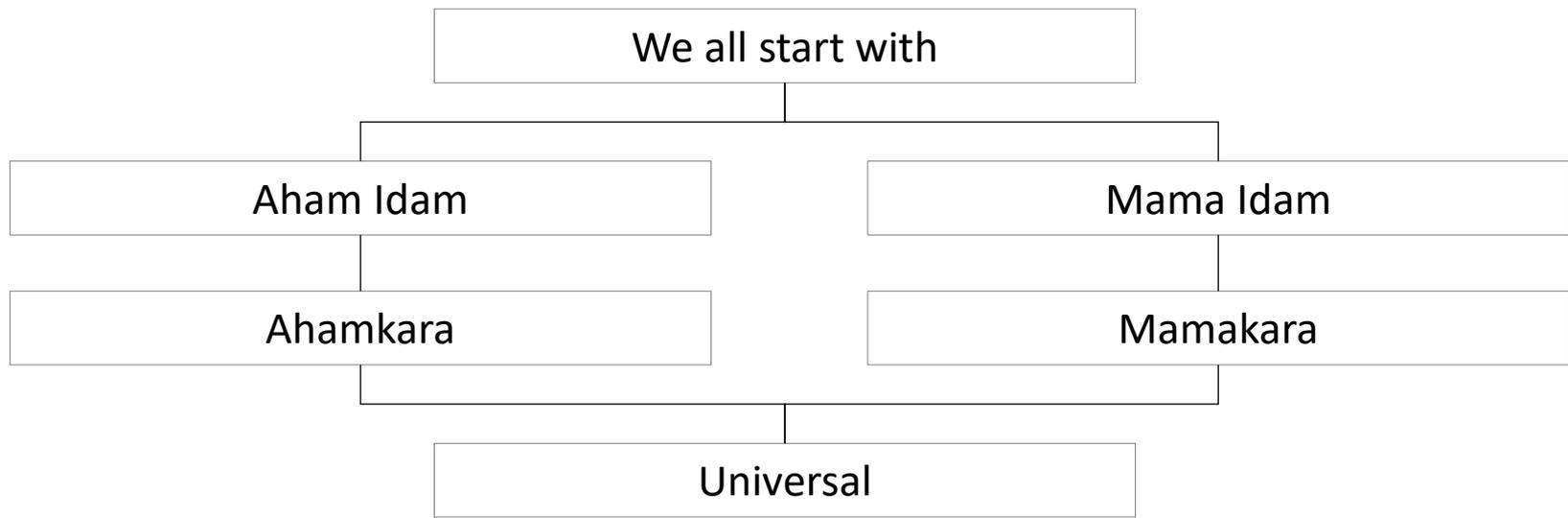
e) Vikshepa Shakti creates Body

- Avarana Shakti creates non discrimination
- Once both available, it is ideal situation for committing the mistake universally.
- We say : I am so and so.... (Referring to this body)

f) Start Deha Abhimana from birth

- **It is a habit.**

g)



h) Gita : Chapter 7 – Verse 27

इच्छाद्वेषसमुत्थेन
द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं
सर्गे यान्ति परन्तप ॥ ७-२७ ॥

icchādvēṣasamutthēna
dvandvamōhēna bhārata |
sarvabhūtāni sammōhaṃ
sargē yānti parāntapa ||7-27||

By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27]

- At time of birth human and animal have Ahamkara, Mamakara.

i) Aim :

- Not to prove Adhyasa.
- It is already there.

j) Aim is to establish Adhyasa is cause of Samsara.

- Once Adhyasa is proved as cause of Samsara.
- Cause of Moksha will be removal of Adhyasa.

Gita : Chapter 12 – Verse 13

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३ ॥

advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- **Nirmamaha, Nirahamkara = Cause of Moksha**

k) Tattwa Bodha :

साधनचतुष्टयसंपन्नाधिकारिणां मोक्षसाधनभूतं
तत्त्वविवेकप्रकारं वक्ष्यामः।

*Sādhanacatustaya-sampannādhikārīnām mokṣasādhanabhūtam
tattva-vivekaprakāram vaksyāmah |*

We shall explain to those who are endowed with the four fold qualifications, the mode of discrimination which is the means of liberation. [Verse 1]

- Sadhana Chatushtaya Sampatti = Moksha Sadhana Butam.
- Tattva Viveka Prakaranam.
- **Other than discrimination, we don't require anything for Moksha.**
- Why do Karma, Puja, Tapaha, devotional exercises?
- Meant to develop interest in Vedanta Vichara.

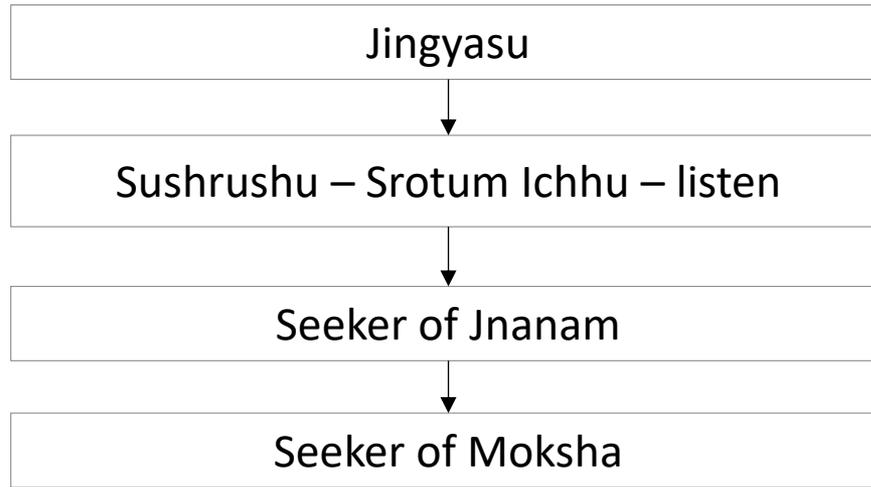
XXXXIV) Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

*Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham || 12 ||*

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

XXXXV)



XXXXVI) Normal Meditation – Only worry

- Solution = Jnanam, Sravanam.
- Atma Va Are Srotavyaha, Mantavyaha, Nididhyasitavya.

Brihadaranyaka Upanishad : Chapter 2 – 4 – 5

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

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,

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

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṅām kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittam priyam bhavati,
ātmanastu kāmāya vittam priyam bhavati |
na vā are brahmaṅaḥ kāmāya brahma priyam bhavati,
ātmanastu kāmāya brahma priyam bhavati |
na vā are kṣatrasya kāmāya kṣatram priyam bhavati,
ātmanastu kāmāya kṣatram priyam bhavati |
na vā are lokānām kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānām kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānām kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvam priyam bhavati,
ātmanastu kāmāya sarvam priyam bhavati |

ātmā vā are draṣṭavyaḥ śrotavyo mantavyo

nididhyāsītavyo maitreyi, ātmano vā are darśanena

śravaṇena matyā vijñānenedaṃ sarvam viditam || 5 ||

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

XXXXVII) Adhyasa Lakshana Bashyam :

- Lakshana = Definition of superimposition, erroneous perception, mistake = Adhyasa = Adhyaropa

XXXXVIII) Aha :

- Opponent raises question
- Purva Pakshi forced to accept Adhyasa, otherwise, will end up Charvaka.
- Moksha Shastra – will become redundant.

XXXXIX) Shankara – Advaitin gives reply Smruti Rupaha Paratra Purva Drishta Avabhasa = Definition of Adhyasa.

a) Paratra :

- Upon a locus, object.

b) Avabhasa :

- Appearance of another object.
- Upon X – Appearance of Y
– Appearance of non X
- Non – appearance of X is Adhyasa.

XXXXX) Atasmin Tat Buddihi :

- Appearance of Non X upon X.
- **Appearance of Snake on rope.**
- **Appearance of silver on Shell.**
- **Appearance of world in Brahman.**

XXXXXI) Purva Vastu Drishta Avabhasa :

- Another object which I have experience else where before.
- Because Purva Samskara is required.
- If I have not experienced real or false Snake in a movie at all in my life, I can't superimpose.

XXXXXII) Smruti Rupa :

a) Similar to remembrance of Snake = Superimposition of Snake.

b) Why, like remembering the snake?

- Why, like remembering the snake?
- In Adhyasa and in remembrance also Purva Samskara, past experience is required.
- Can't remember if I have experience or not.

c) Both Smruti and Adhyasa are Samskara.

XXXXXIII)

Adhyasa	Smruti
<ul style="list-style-type: none">- Superimposed Snake is not within- It is on a locus outside- I don't say, I am remembering the snake- I say : Here is a Snake- Attribute Snake to a place outside and running away also.	<ul style="list-style-type: none">- Remembered object exists, obtains within the mind- Will not run away from the place- I don't think Snake is there in that place- Running away is foolishness remembrance will continue

XXXXXIV) Definition of Adhyasa :

Superimposition of one object on another object, it is like remembrance based on Samskara.

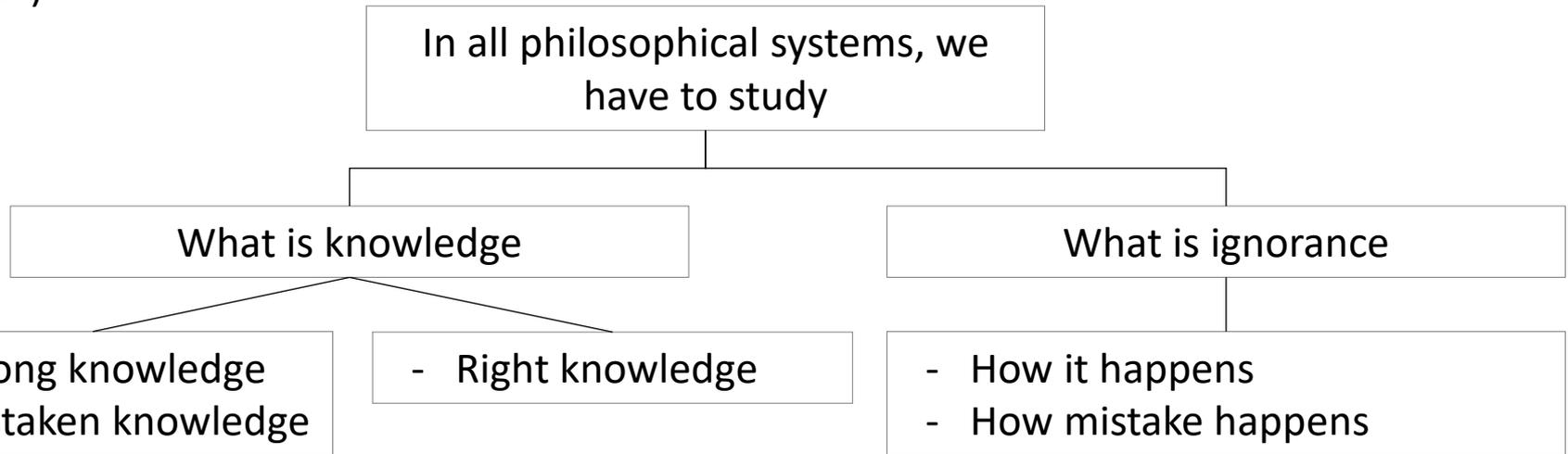
XXXXXV) Lakshana Bashyam is over.

- This kind of mistaking is universal.

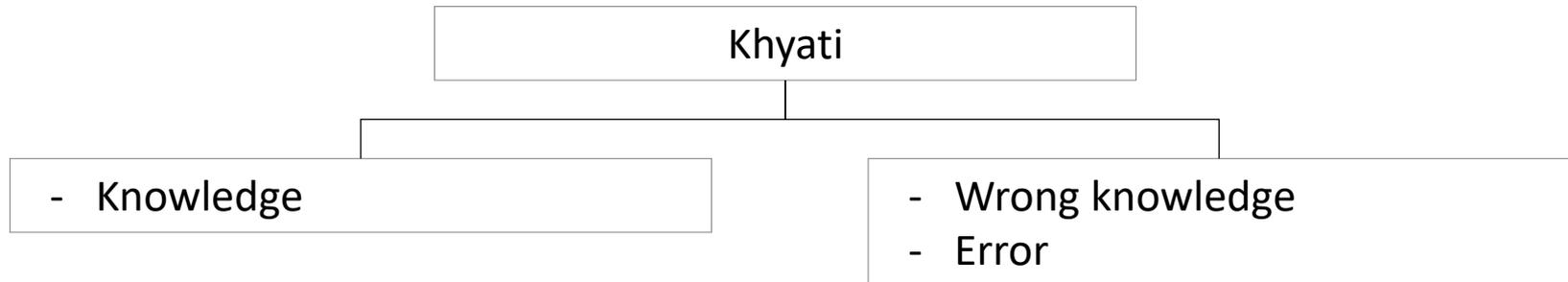
Example :

- Mistaking one person as other.
- Plastic Banana taken as real banana in dining table.

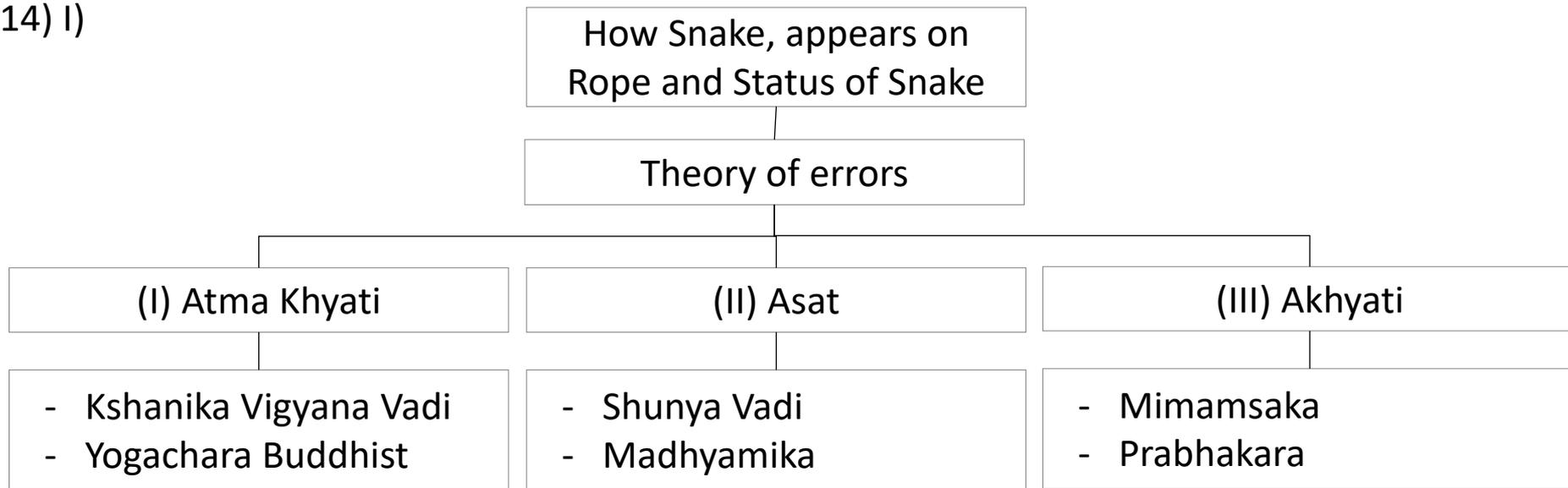
XXXXXVI)



XXXXXVII) Khyati Vada :



14) I)



- **Vedanta Samsare is because of Rope – Snake type of error.**

(IV)	(V)
<ul style="list-style-type: none">- Anyatha Khyati- Nyaya Veiseshika- Tarquika	<ul style="list-style-type: none">- Anirvachania Khyati- Advaitins theory

II) Discussed in Vichara Sagara – Chapter 4 – Topic – 138 – 146

III) Shankara does not elaborate on this.

- You all accept mistake is possible.
- You can hold to any theory of mistake.
- Same mistake you have done with respect to body – mind world – complex also. 91

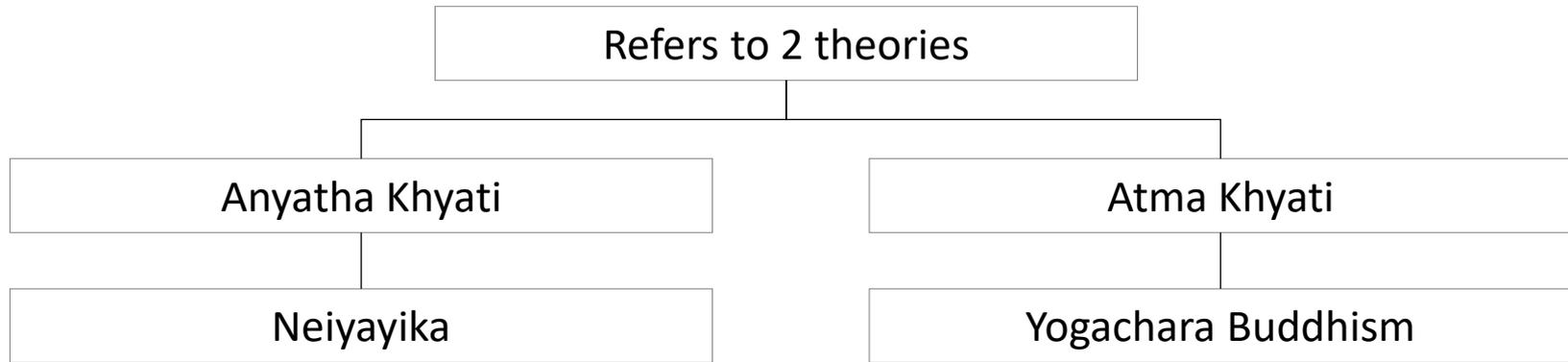
IV) Sub-commentator :

- Point out all theories of error are erroneous.
- Anirvachania Khyati theory alone is right.

V) Some say :

a) Tam Kechit Anyatra Anyadharma Adhyasa Vedanti :

- Anyatha Atma Khyati Vada.



b) 3rd Theory :

- Prabhakara Mimamsa
- Akhyati.

c) 4th Theory :

- Asat Khyati.
- Madhyamika, Buddhism, Shunya Vada.

VI) Anyatha Khyati Nyaya Veiseshika :

a) See Rope Snake

- Because of Semi Darkness, there is a Dosha.
- Eyes can't contact Rope, perceive partially.
- Chakshur Dosha – eyes come in contact with snake in some other place.
- Says very seriously.

b) See Shell silver partially :

- See silver in T-Nagar.

c) Theory of error should also explain how correct knowledge takes place.

- This is not silver – corrective knowledge.
- Anyatha Khyati – corrective knowledge.
- This silver belonging to some other place, I am seeing here.

VII) Foot Note 1 :

a) Atma Khyati – Yogachara Buddhist – Kshanika Vigyana Vadi.

- Does not believe in external world at all.
- It is like dream only.

- **No external object, only consciousness is there, like Advaitin.**

b) That consciousness is momentary consciousness, continuously flowing as though there is a permanent consciousness.

- Discussed in Chapter 2 – 2
- Here theory of error only.

c) Other than consciousness, there is no snake outside.

- Shell silver example, no silver outside.

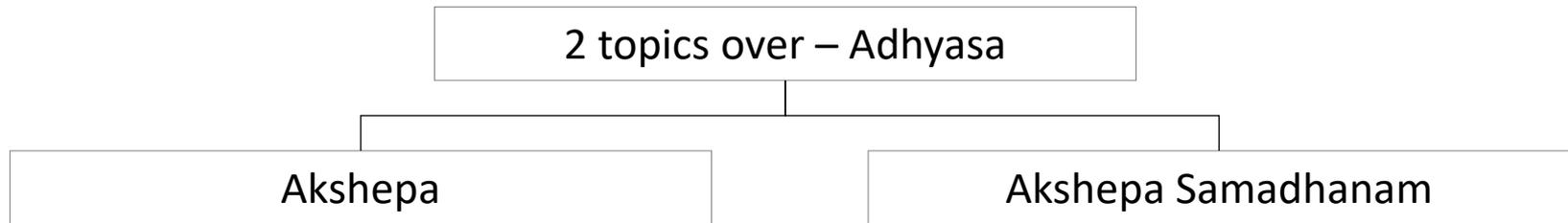
d) Only one consciousness, because of many Vasanas, continuously arises the world.

- How Vasanas come, he does not explain.

e) Because of erroneous perception, there is snake but snake is inside.

- Because of imperception, inside snake appears as though outside.

f)



VIII) Note No. 1 : Neiyayika theory

a) Anyatha Khyati – Nyaya Vaiseshika :

- When you experience silver piece on a shell.
- Eyes are able to contact a coin else where because of Dosha in the eyes.

b) Apanastha Rajatam :

- Eyes contact silver coin in a shop.

c) Corrects the mistake – “This is not silver”

- He has taken shell as silver.
- If he has seen shop silver by mistake, corrective knowledge will be :
“Silver in the shop not here”

IX) Atma Khyati :

a) Yogachara - Buddhism

- Atma = Kshanika vinyanam flowing consciousness.

b) Mistaken Buddhi as Kshanika Vinyanam as Atma.

c)

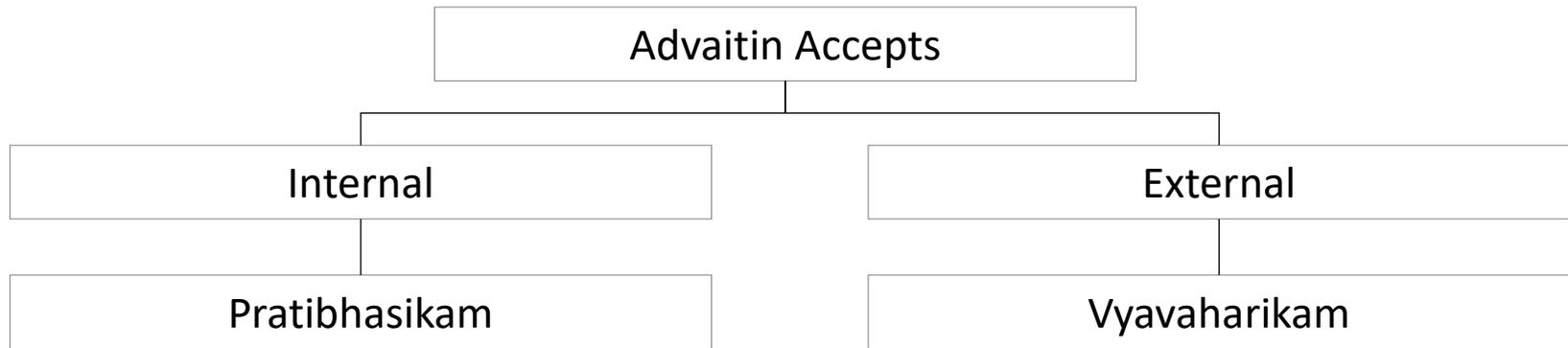
Neiyayika	Buddhist – Yogachara
<ul style="list-style-type: none">- Anyatha Khyati- Apanastha Rajatam is seen here- Silver in shop seen here	<ul style="list-style-type: none">- Atma Khyati- Internal silver seen as though eternal- Inside silver becoming outside

X) Vichara Sagara :

a) Silver we see outside is not Kshanikam

- Throughout – ignorance time, we are experiencing the silver.
- Continuously experienced.

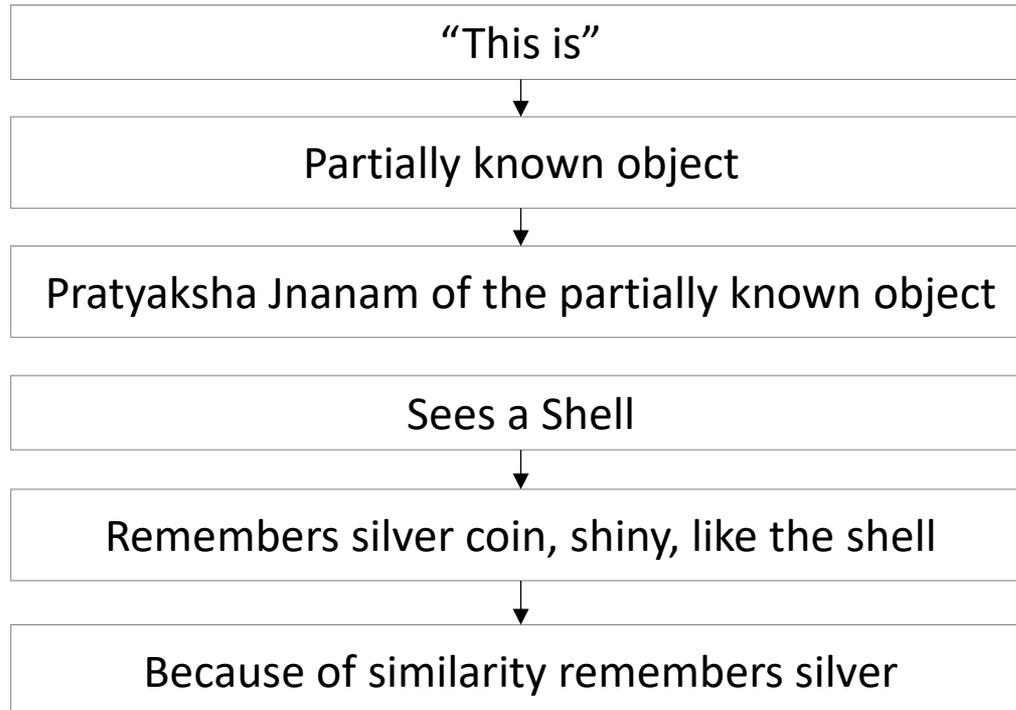
b)



XI) a) There is no silver appearance at all on the shell.

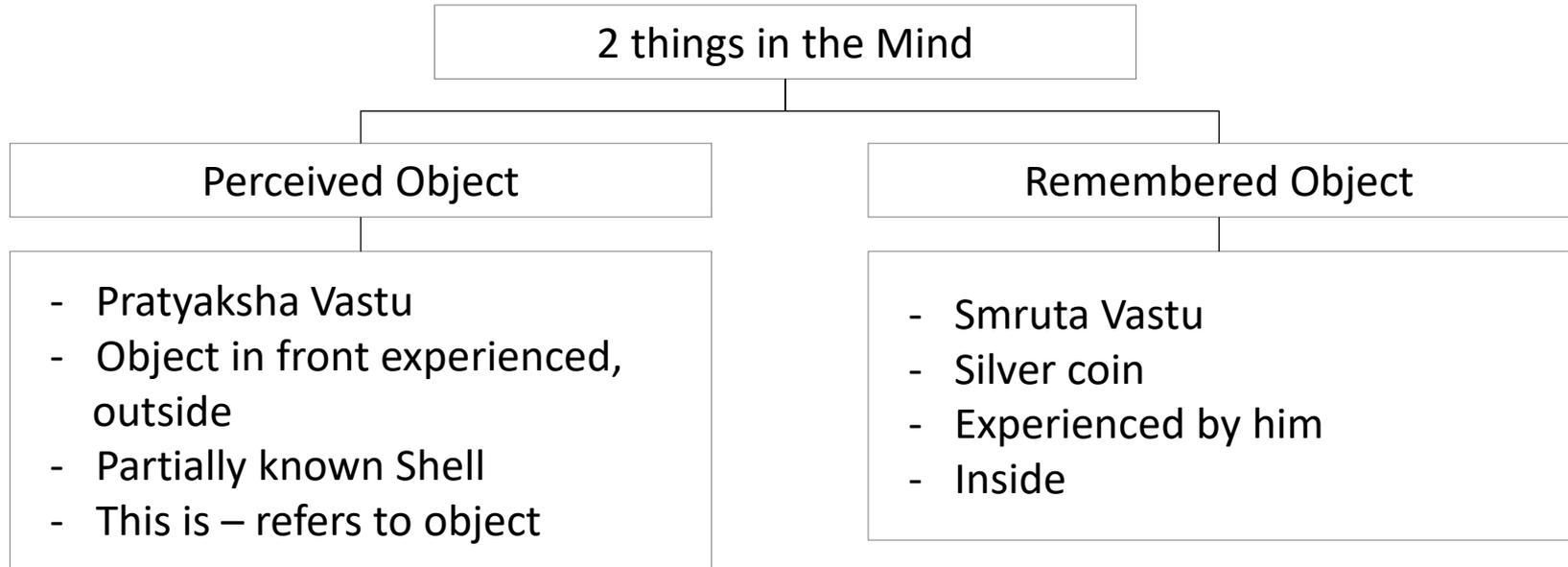
b) When shell is partially seen, knows there is something.

c) Say :

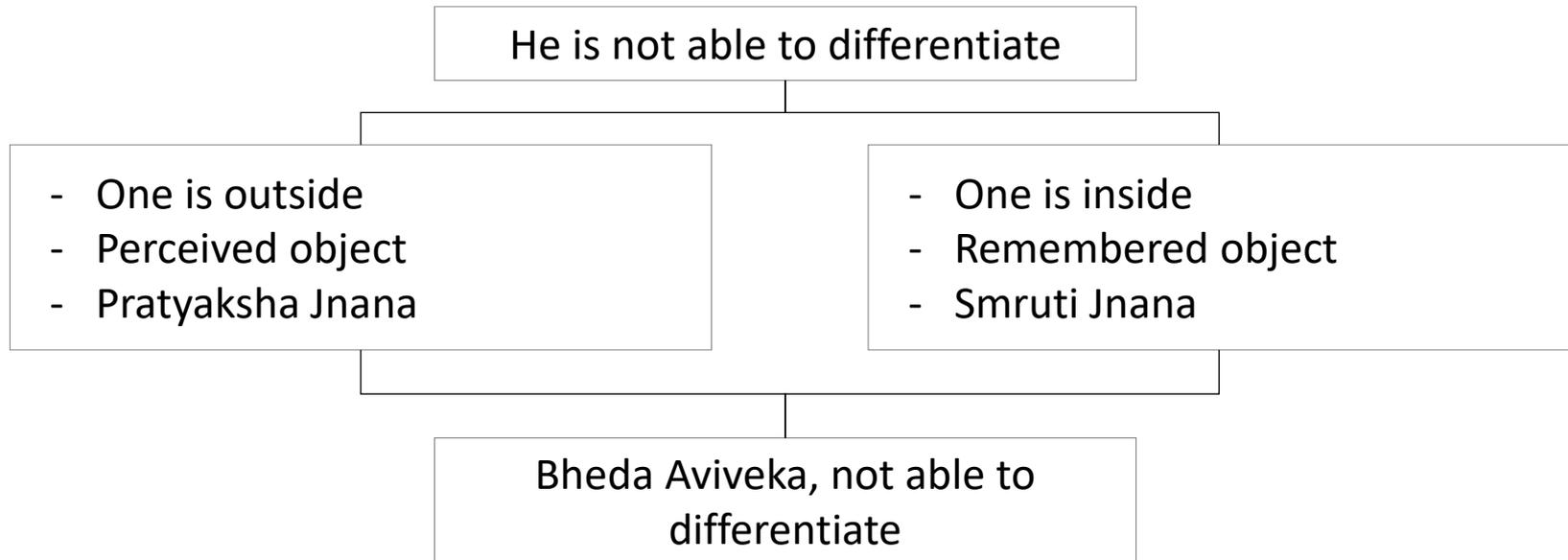


d)

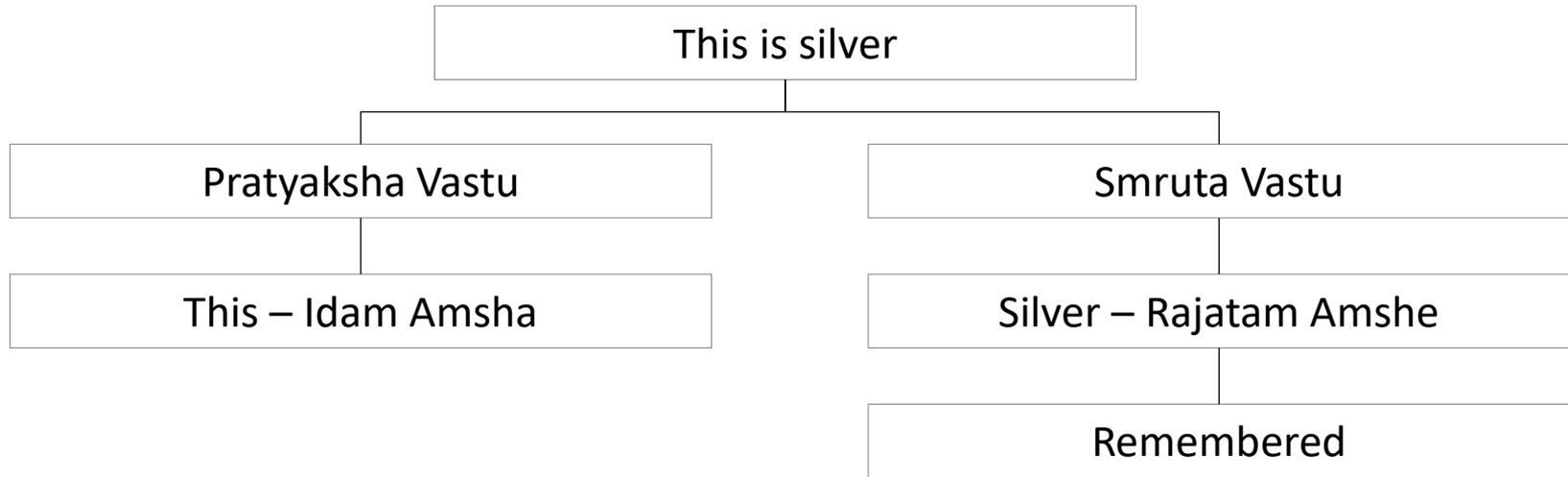
e)



f)



g) Mixes up :



h) No erroneous silver at all, therefore it is called Akhyati

- No false silver.
- Silver, real, remembered based on past experience.

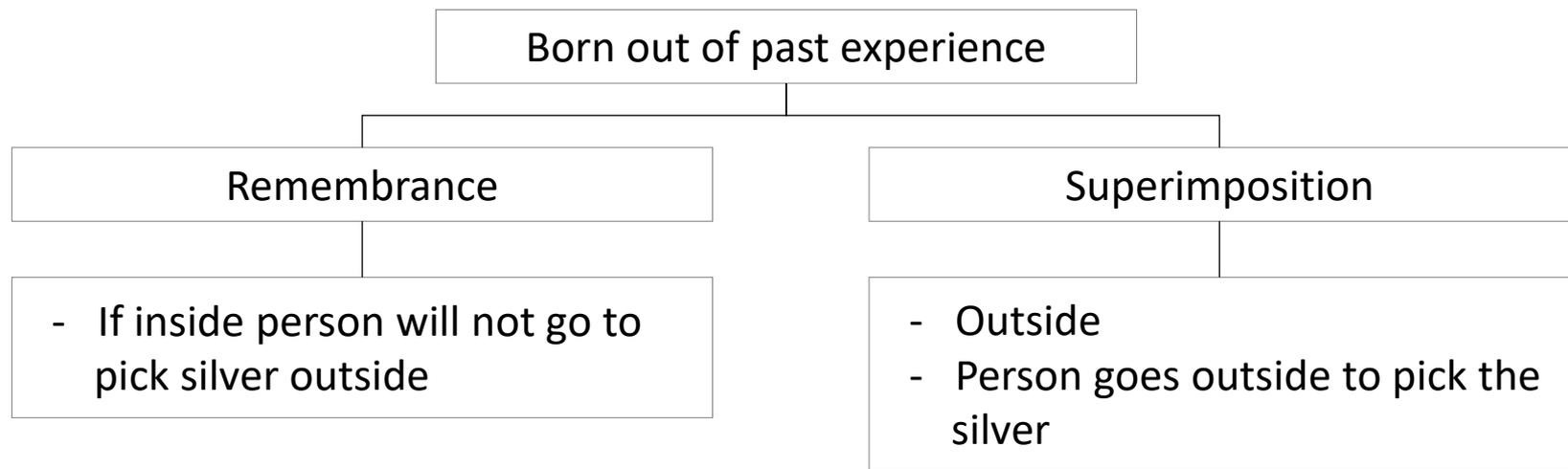
XII) What is Advaitins refutation :

a) If silver is remembered silver then it is only inside.

b) Anything remembered is only within my mind.

c) If remembered silver alone is there, person will not go after the shell to pick up the silver.

d)



e) Should say :

- Silver is not outside but is remembered silver inside.

f) In the Lakshana of Adhyasa Shankara says :

- “Smruti Rupaha Paratra Purva Drishta Avabhasaha”
- It is like the remembered silver but is not remembered silver.
- **It is an external superimposed silver.**
- **Akyati Mati over.**

XIII) Foot Note 3 : Shunya Vadi

a) Anye tu Yatra Adhyasa tasyeiva viparita Dharmatva Kalpanam Achakshata Iti

b) Here it is Shunyavadi Matam Madhyamika Buddhist theory

- It is called Asat Khyati.

XIV) a) According to Shunya Vadi, nothing is there

b) Sarvam Shunyam

c) Our reply :

- You are Shunyam.

d) Nonexistent silver is appearing by mistake, as though it is there.

e) What is mistake :

- Mistaking non existent silver as existent silver is superimposition.

f) Example :

- Rabbits horn – non existent.

g) Our reply :

- Nonexistent thing can't appear as something.
- To appear as something it should be existent.

- **Vandhya Putra, Rabbits horn are Atyanta Asat, cannot appear.**

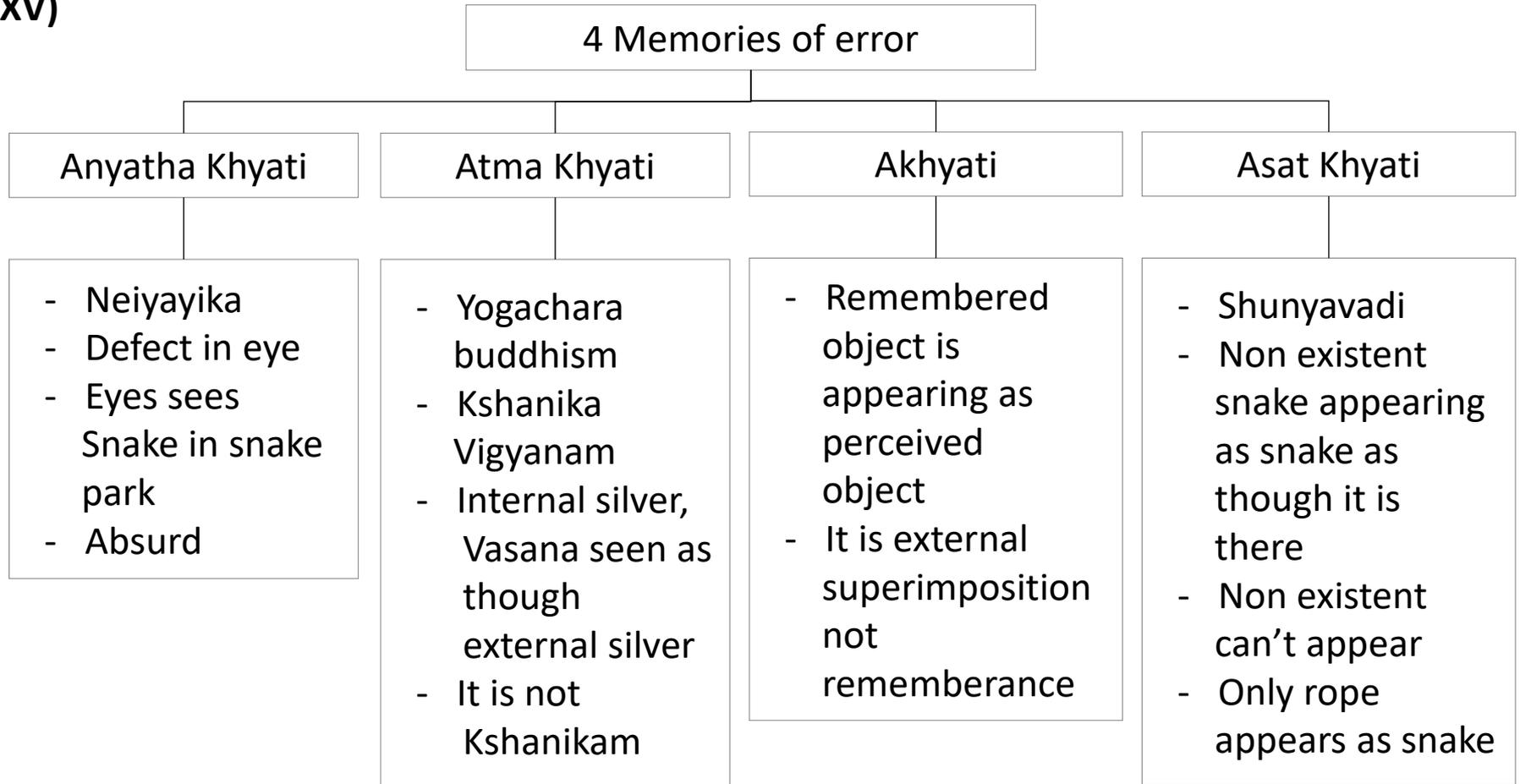
h) Corrective knowledge can't be explained :

Should say :

- Silver is non-existent.
- Our corrective knowledge :
This is not silver.

- There is something as Adhishtanam, shell, not silver.
- Don't say silver is nonexistent.
- Badaka Pratyaya can't be explained by shunyavadi Matam.
- All 4 theories are wrong.

XV)



XVI) All have consensus in one thing

a) There is an error in understanding the world.

b) Shankara focuses only on the agreement.

c) We accept mistakes are there.

d) Error is in explanation of the phenomenon of mistake..

XVII) Our refutation :

- How come only silver you see in shell, not shell, at one time?
- Mistake should be changed?
- Never see silver in the Rope.
- This argument is invalid.

XVIII) Theory of mistake – Advaitin :

a) Anirvachania Khyati

- Vichara Sagara – 4th Chapter
- Revised Anirvachania Khyati.

b) At time of mistake, there is a Pratibhasika silver, subjective silver projected on the rope.

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XVIII) Theory of mistake – Advaitin :

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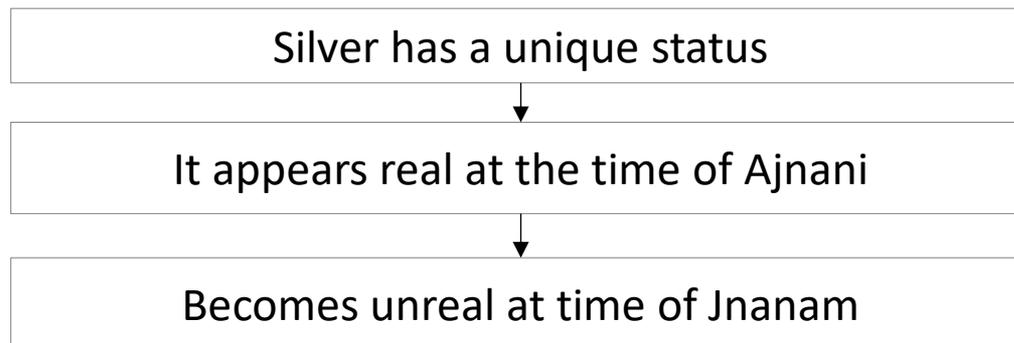
- Vichara Sagara – 4th Chapter
- Revised Anirvachania Khyati.

b) At time of mistake, there is a Pratibhasika silver, subjective silver projected on the rope.

c) When he goes near and sees the silver, he goes to pick.

- So called real silver is negated and is understood as unreal silver.
- It is not a silver at all.

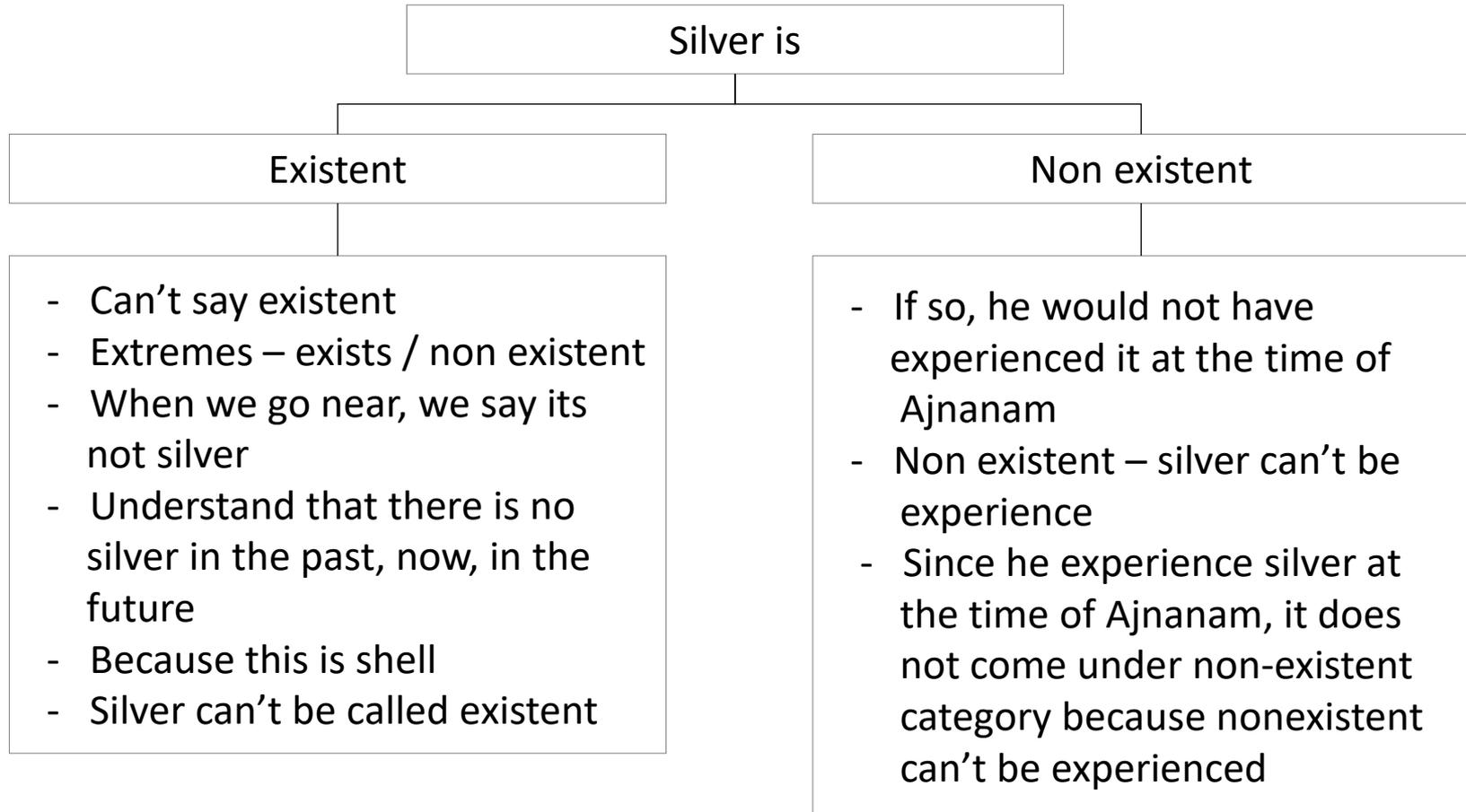
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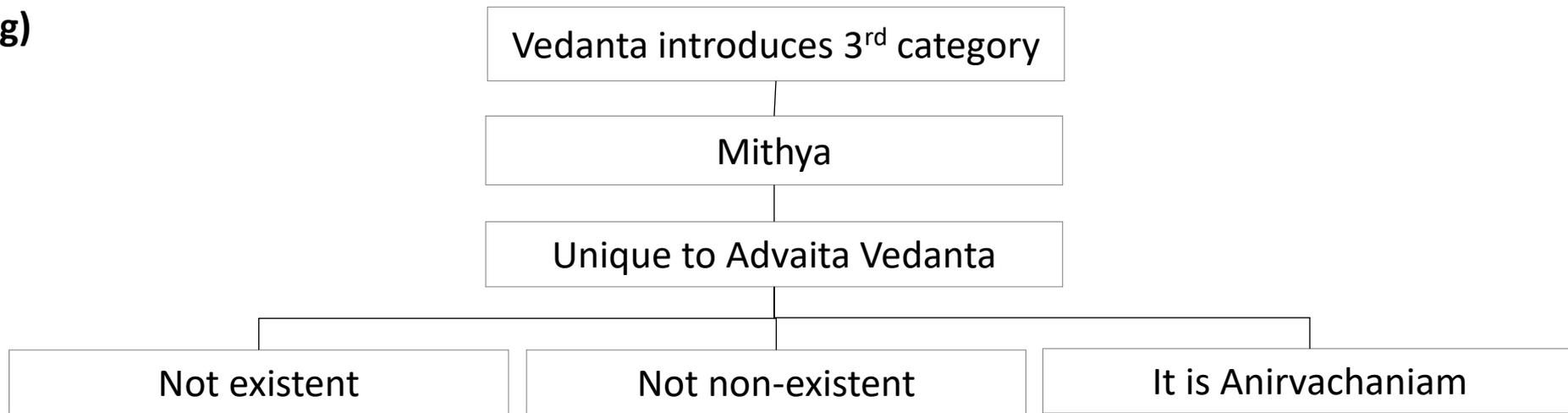
e)

Ajnana Kale	Jnana Kale
Sat Iva Bhasate	Asat Iti Nishidyate

f) You can't say :



g)



h) Sat – Asatbyam – Sat Rupenava, Asatrupenava Anirvachaniam, uncategorisable.

i) You can never understand Advaitam without understanding Mithya category.

j) Why?

- In Advaita Sampradaya World = Mithya.

k) When Advaitin talks to other schools of thought, Advaitin is not able to communicate with him.

- In all other schools, there is only 2 categories – Sat / Asat.

l) They are trying to understand :

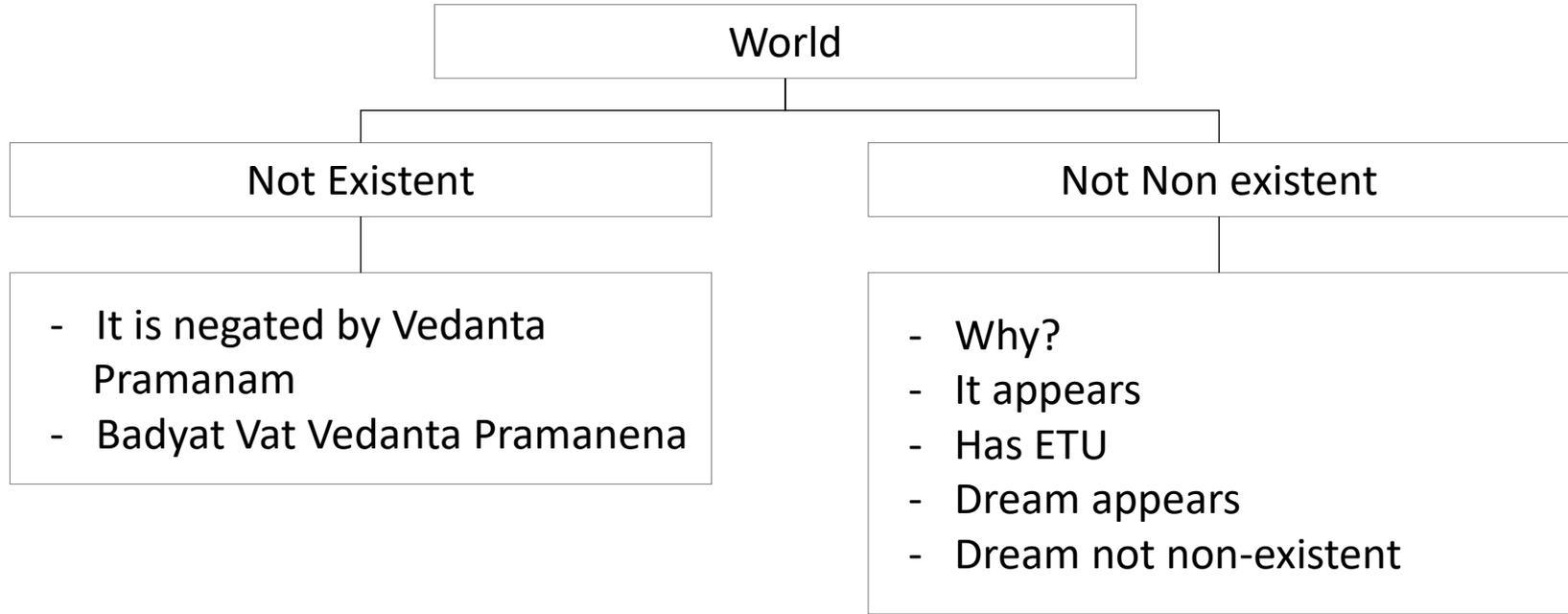
- **Brahma Satyam, Jagan Mithya.**

- They don't have a slot for Mithya – Example : Dream Mithya slot

m) No slot in intellect for Mithya concept.

- Understand there is a third category, world will come under 3rd category.

n)



o) By saying :

Katho Upanishad :

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]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca ।
evam viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

p) World appears, gets negated later.

- World does not come under Sat, Asat.
- World is Mithya – Anirvachania seemingly existent, it appears existent.
- Anirvachania Khyati – more in Vichara Sagara.
- All theories of error refuted

q) Argument :

- Sarvathapithu Anyasya Anya bhasatam na Vyabicharati
- All accept that a thing is mistaken as something else.
- That there is erroneous perception is acceptable to all.

r) Our difference is only in explaining the erroneous perception

- We don't disagree w.r.t. existence of erroneous perception.
- I am human being Samsari, Karta, Jiva = Erroneous perception.
- Saving grace : this erroneous perception
- I am no more Samsari, I understand I am Asamsari, I was Asamsari I am, ever will be Asamsari.
- Adhyasa has to be understood.

XIX) I am Satchit Ananda Svarupa – Reality

- I am experiencing, superimposing it on 3 states = Adhyasa
- Again I go to sleep, re-cognise my true self, Pratyabingya, re-cognition.

XX)

Memory	Adhyasa – Superimposition
- Always inside only	- Experienced outside - Mistake

XXI) Such Phenomenon of mistake is accepted by all schools of thought = Consensus.

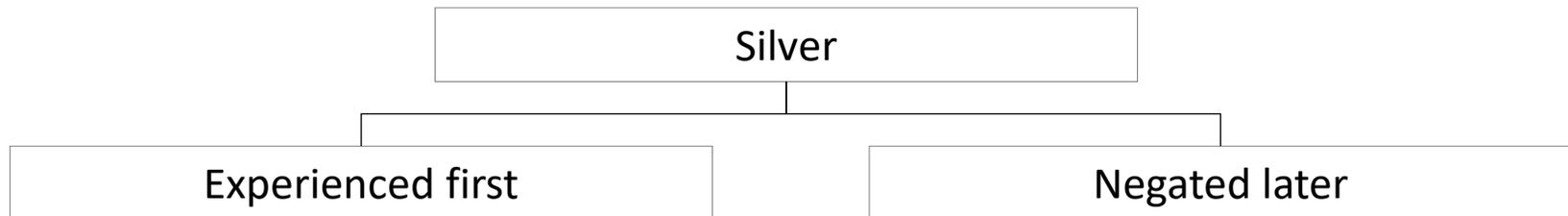
- Mistaking one thing as other, Universally accepted.

XXII) Anirvachania Khyati – our explanation.

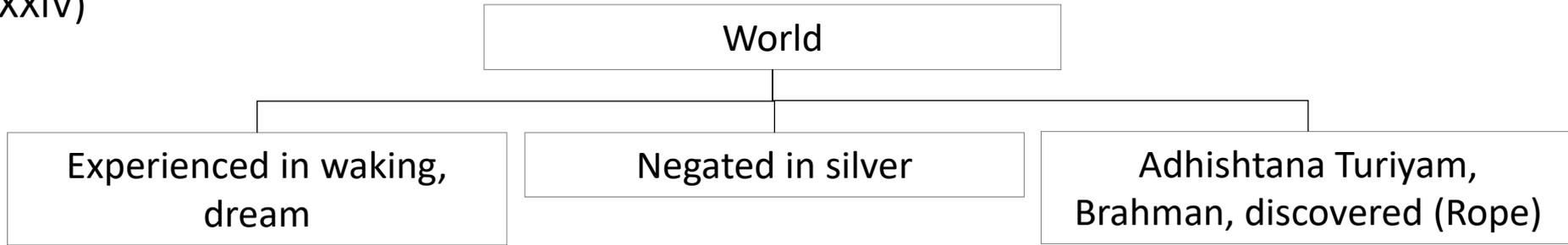
- There is an appearance of a false silver on the shell.
- **Primary proof :**
Person goes after silver to take it.
- If rope Snake, Runs away
- We are experiencing a silver or rope snake, there, outside (Not memory).

XXIII) At that time, we don't know it is unreal.

- Later we know it is real.
- On closer observation, we negate that silver.



XXIV)

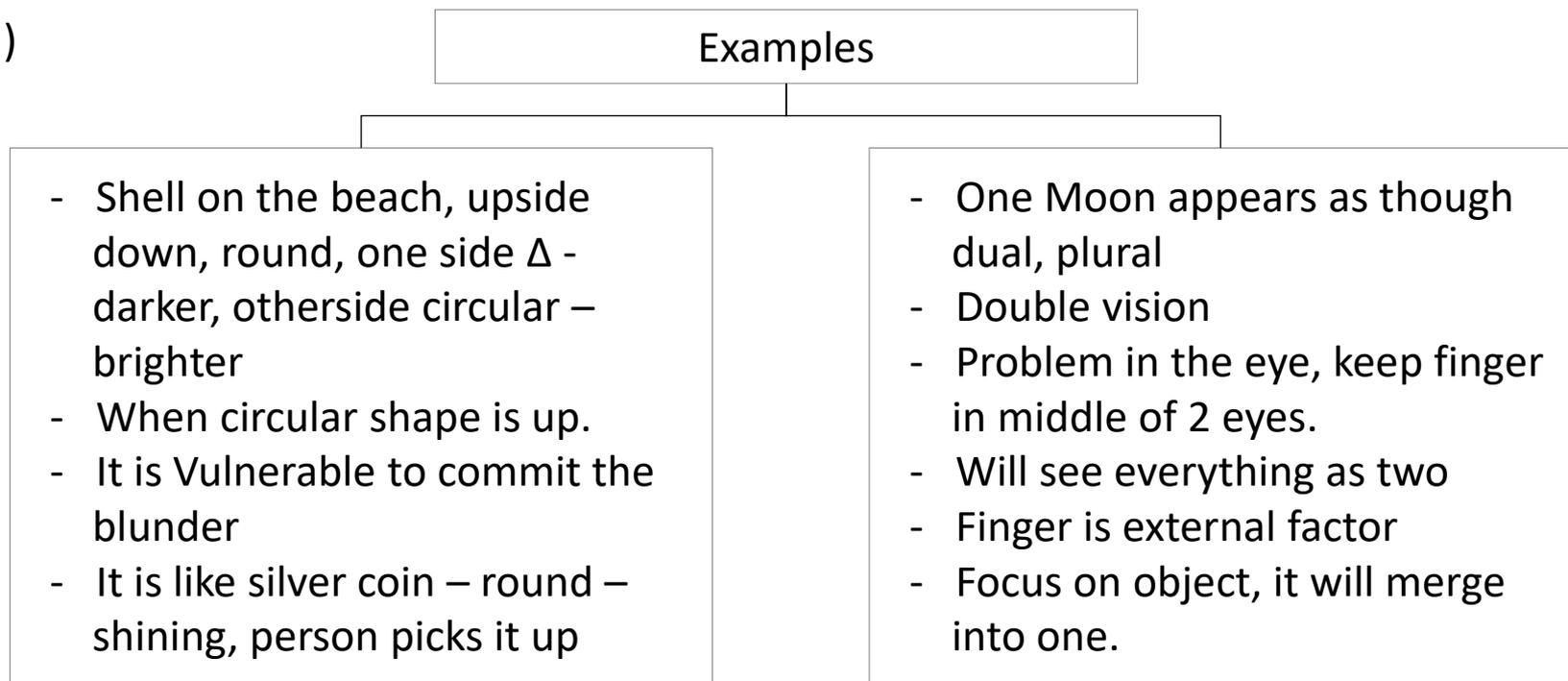


XXV) Whatever is experienced and negated – Rope Snake, Shell Silver, Mirage Water, Dream, Waking – is called Mithya = Adhyasa

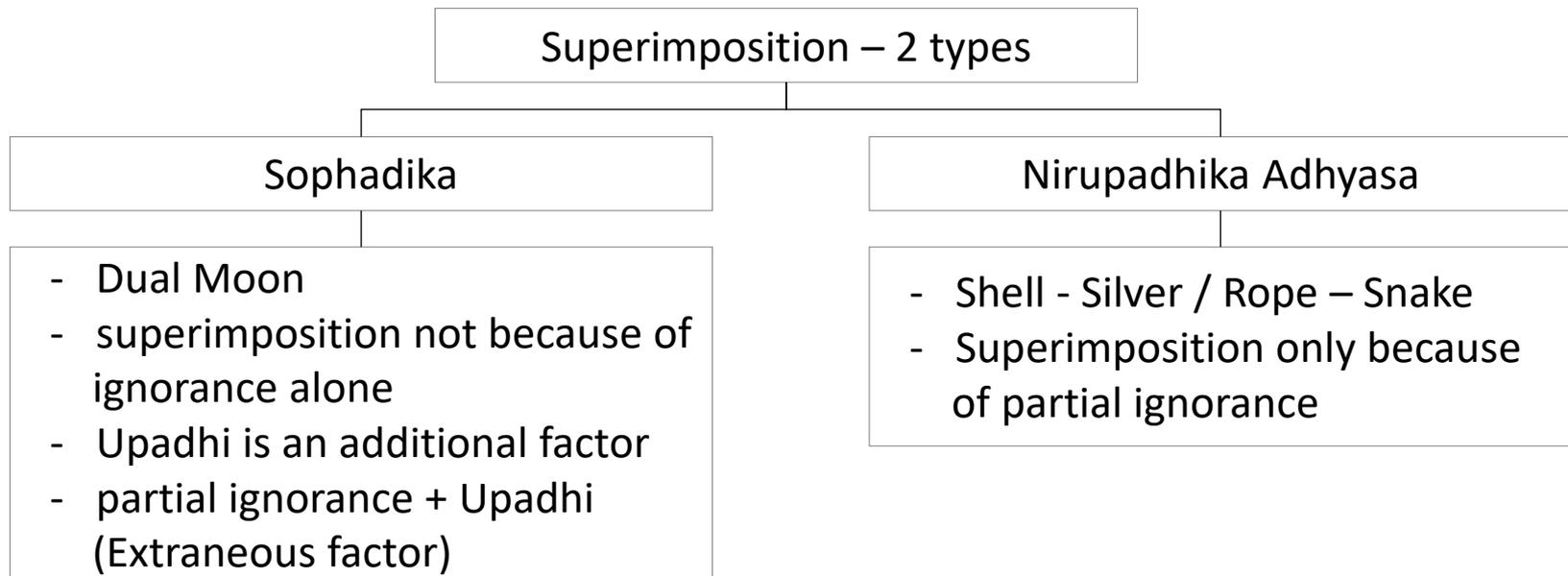
XXVI) It is Anirvachaniyam, can't be categorised as existent (Sat), Non existent (Asat).

- It is seemingly existent, appearing.

15) I)

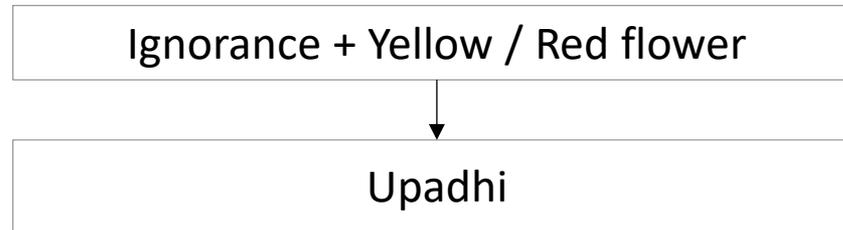


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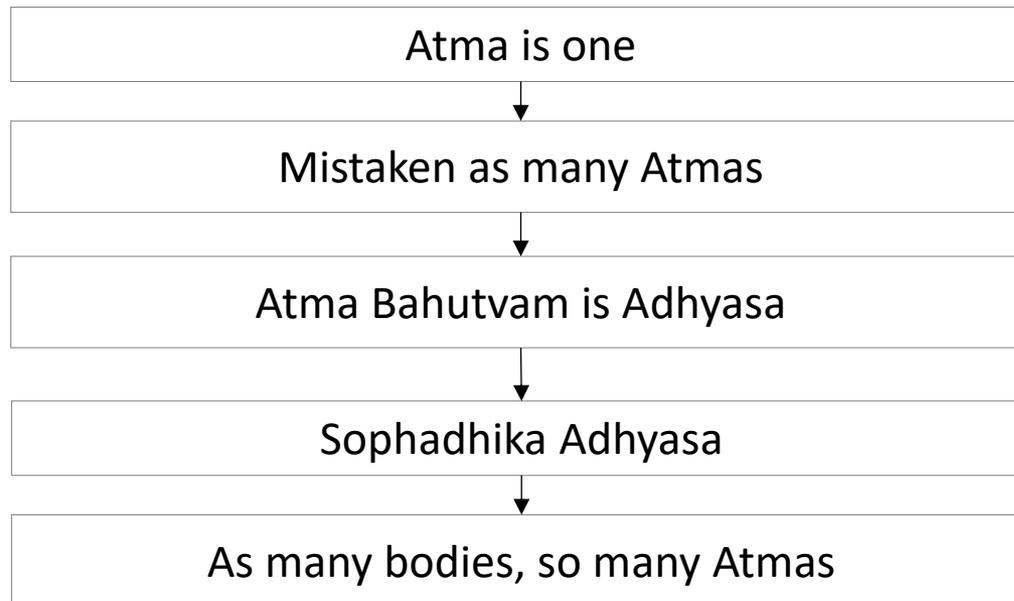


III) Sophadhika Adhyasa :

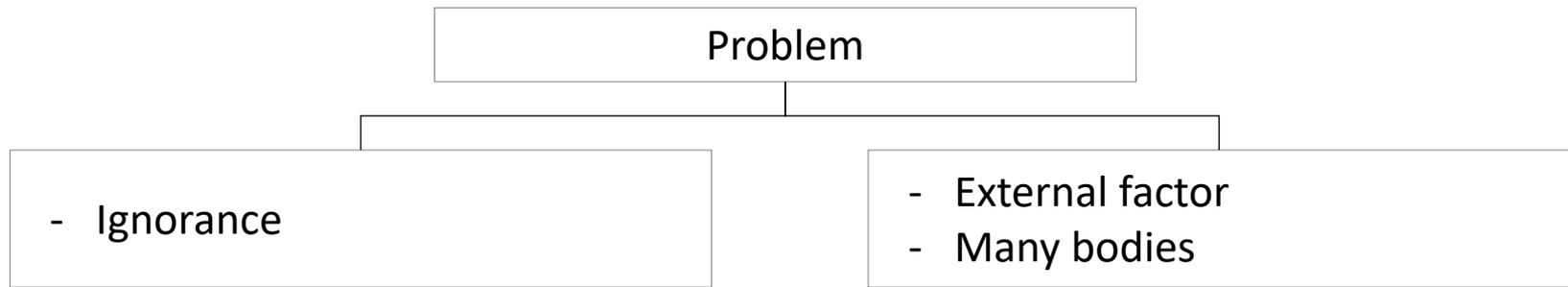
- Red colour of crystal.
- Super impose redness on the colourless crystal.
- Not only because of my ignorance alone, crystal is colorless, I don't know.



IV)

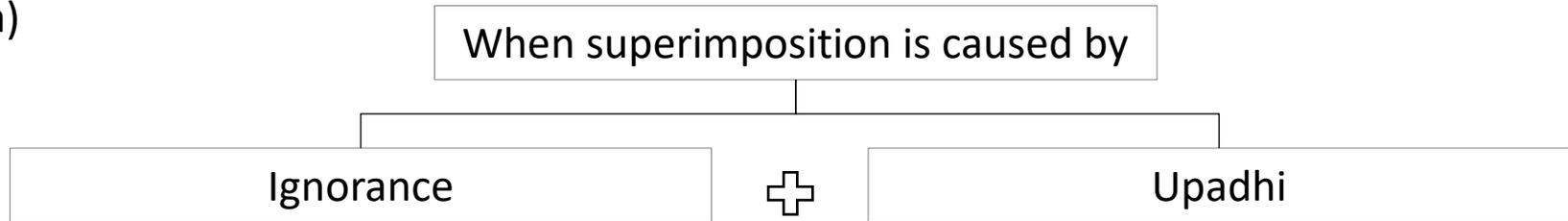


V)



- Plurality of Bodies, I have superimposed on Atma.
- Upadhi = Dehaha.

VI) a)



- It is Sophadika Adhyasa.

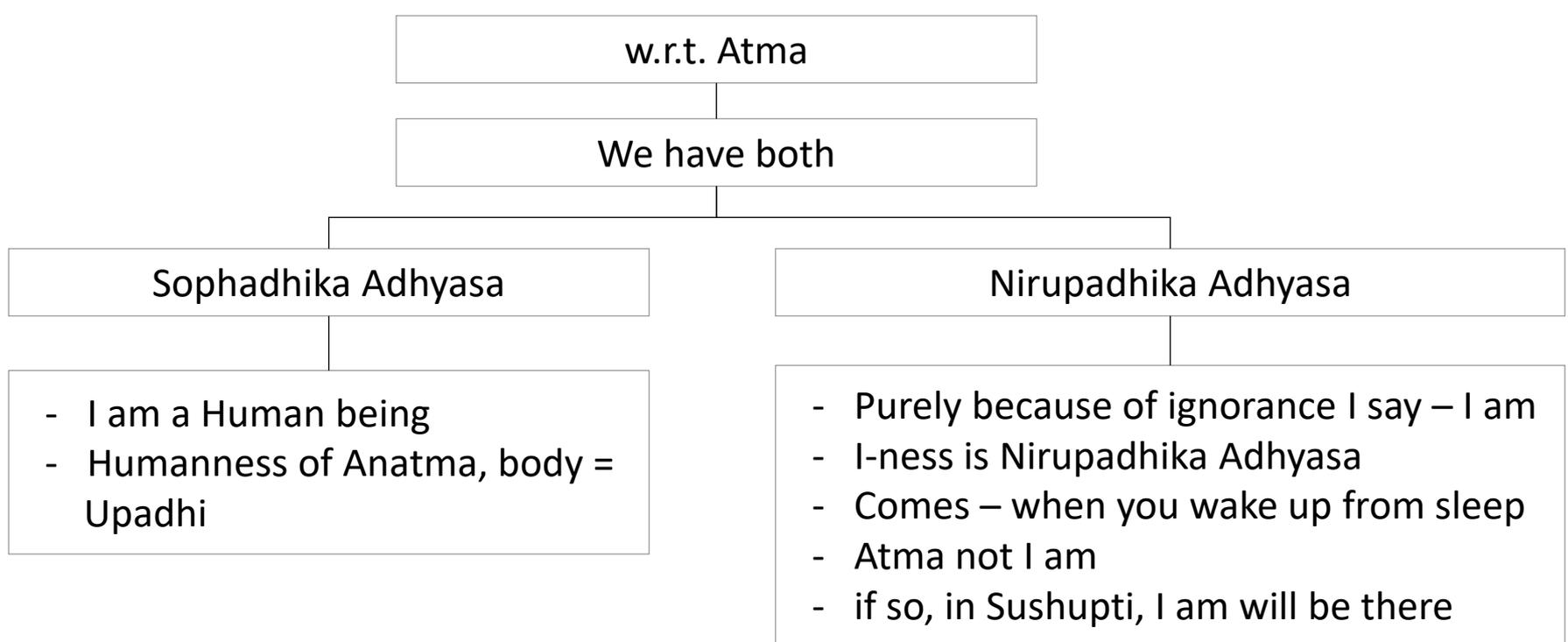
b) When superimposition is caused by ignorance only it is :

- Nir Upadhika Adhyasa.

c)

Shell Silver	2 Moons
Nirupadhika Adhyasa	Sophadika Adhyasa

d)



e) What is not Adhyasa?

- Awareness, Consciousness alone is without Adhyasa, my Svarupam.

f) I am aware = Knowledge.

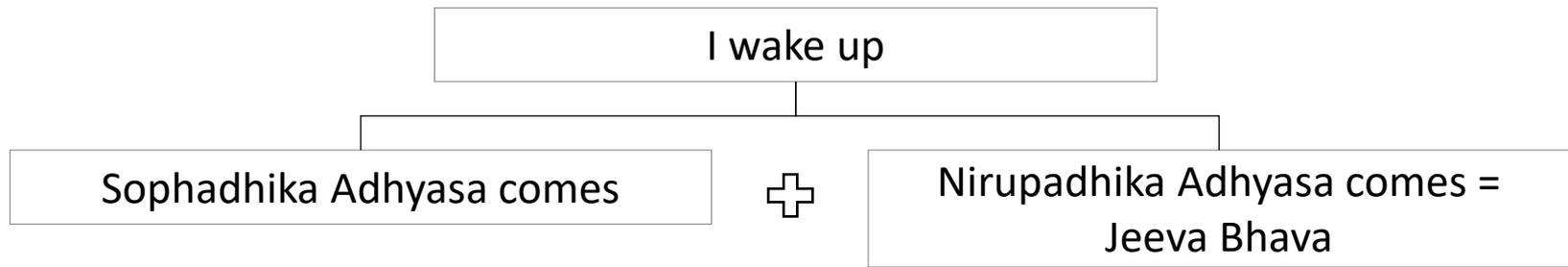
- I am self aware = Nirupadhika Adhyasa No. 1
- I am a human being – Sophadhika Adhyasa No. 2.

g) With sophadhika + Nirupadhika Adhyasa in beings all transactions are done.

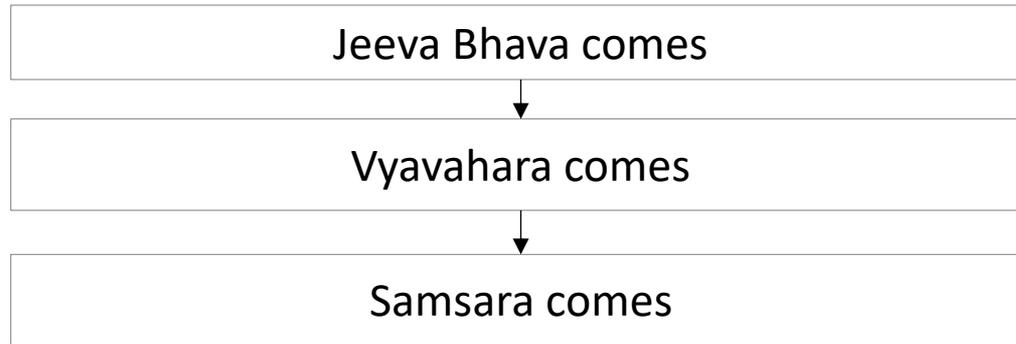
- In sleep, I am pure Chaitanyam being proved here.

h) With transactions, Samsara starts.

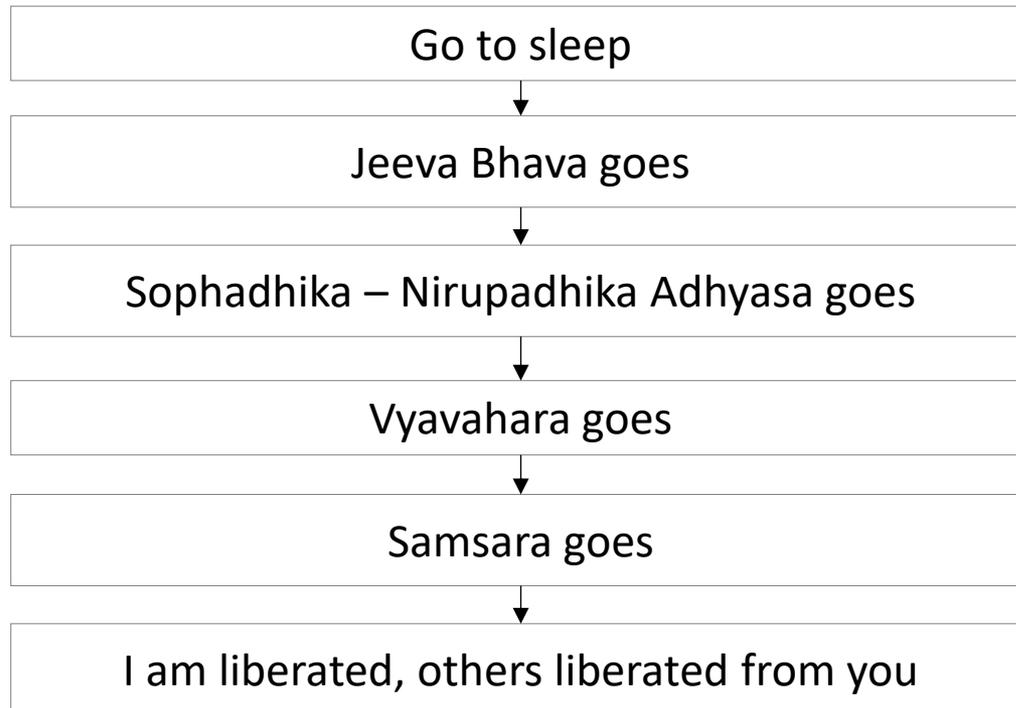
i)



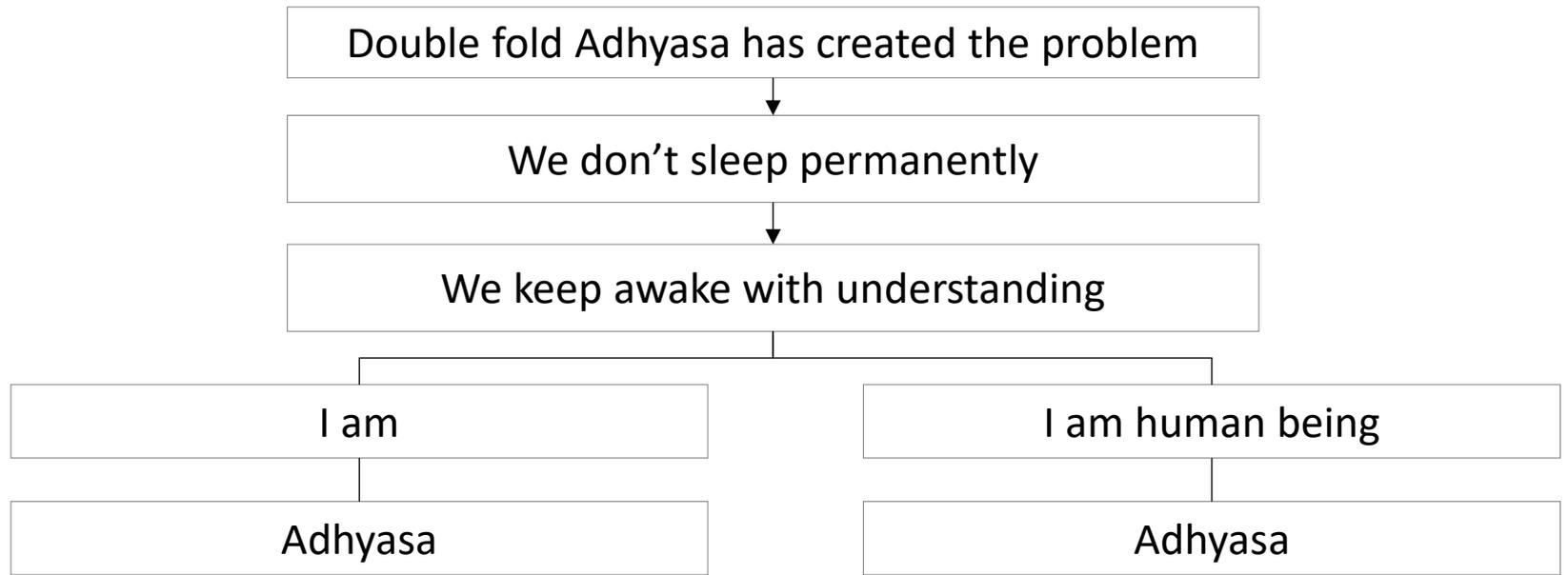
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k)

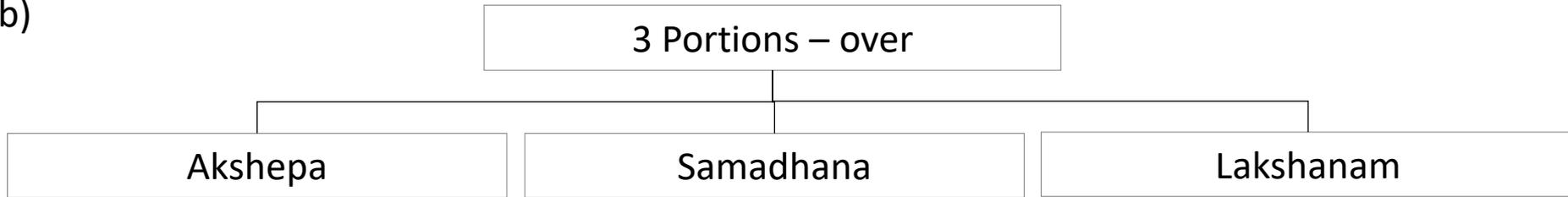


I)



VII) a) Adhyasa Lakshana Bashyam over.

b)



VIII) Adhyasa Sambavana Bashyam :

- Upto 3rd page – 2nd line Pratyag Atmanya... Adhyasa

IX) Shankara :

a) All 3 conditions given by Purva Pakshi as for Adhyasa are not compulsory.

b) Conditions :

- Purva Pramahita Samskara
- Vishayatvam
- Sadrushyam
- 3 conditions not there, therefore Adhyasa is not there.

c) Condition for superimposition :

- Adhishtana / Locus must be an object.
- Pratyaksha / Indriya Vishaya, known object.
- Vishayatvam = Condition for Superimposition.

d) Adhyasa has taken place

- How can there be Adhyasa when Atma is not like shell or known moon.

e) Atma has no Vishayatvam, not a known object, not Pratyaksha Vishaya.

f) Kenopanishad :

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

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

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

- Atma not available for perception.
- Atma not a known Vishaya.

g) Purva Pakshi – Question :

- **Now can unknown Atma which does not have Vishyatvam become the locus of a mistake?**

h) Shell Single moon Rope :

- **Indriya Pratyaksham, can become a locus.**
- **Known, Vishaya**
- **Atma = Unknown**

i) How can unknown Avishaya Atma become locus of superimposition?

- All examples – known things.
- Shankaras own example.

j) How can Atma become locus of Mistake when Atma itself is not known, it is not an object of knowledge.

X) Katham Punaha = How can there be.

- Pratyag Atmani Avishaye Adhyasa?
- How is superimposition upon inner self, which is not an object inside.
- Avishaye – which is not an object of knowledge
- Vishaya Tat Dharmanam – Body, Mind, sensory Anatma and its attributes.

XI) How is possibility of superimposition of Anatma and its attributes on the Adhishtanam – Atma because Atma is not an object of knowledge outside, it can never serve as Adhishtanam.

XII) Avishayatvat :

- 2nd Condition is not there.
- Samskara, Vishaya, Sadrushyatvam
- 3 Conditions.

XIII) Purva Pakshi explains further :

Sarvohi :

- All the people who commit mistake, never commit mistake about themselves.

XIV) Idam Pratyaya Anarhasya :

- Not available to be referred as this.

- **How can such unobjectifiable Atma become the locus of a mistake, when Atma is unknown, not object of knowledge.**

- Can't swallow, not Vehement.
- Instead of objectionist, he has become a student.
- Upto this is objection diluted as question.
- Answer is called Sambavana of Adhyasa.

XV) Purva Pakshi :

- Only a known thing can be locus of a mistake.
- An unknown thing can't be locus of a mistake.
- Knownness is a condition required.

XVI) Atma is known, is an object of knowledge in Purva Pakshi language like shell, Rope, silver.

- Therefore it can become locus of mistake.
- It is an object of knowledge like the shell, rope.
- It can become a locus of mistake.
- Atma has known-ness, Atma is an object.

XVII) How is Atma known?

- Not through sense organs.
- It is Indriya Avishaya

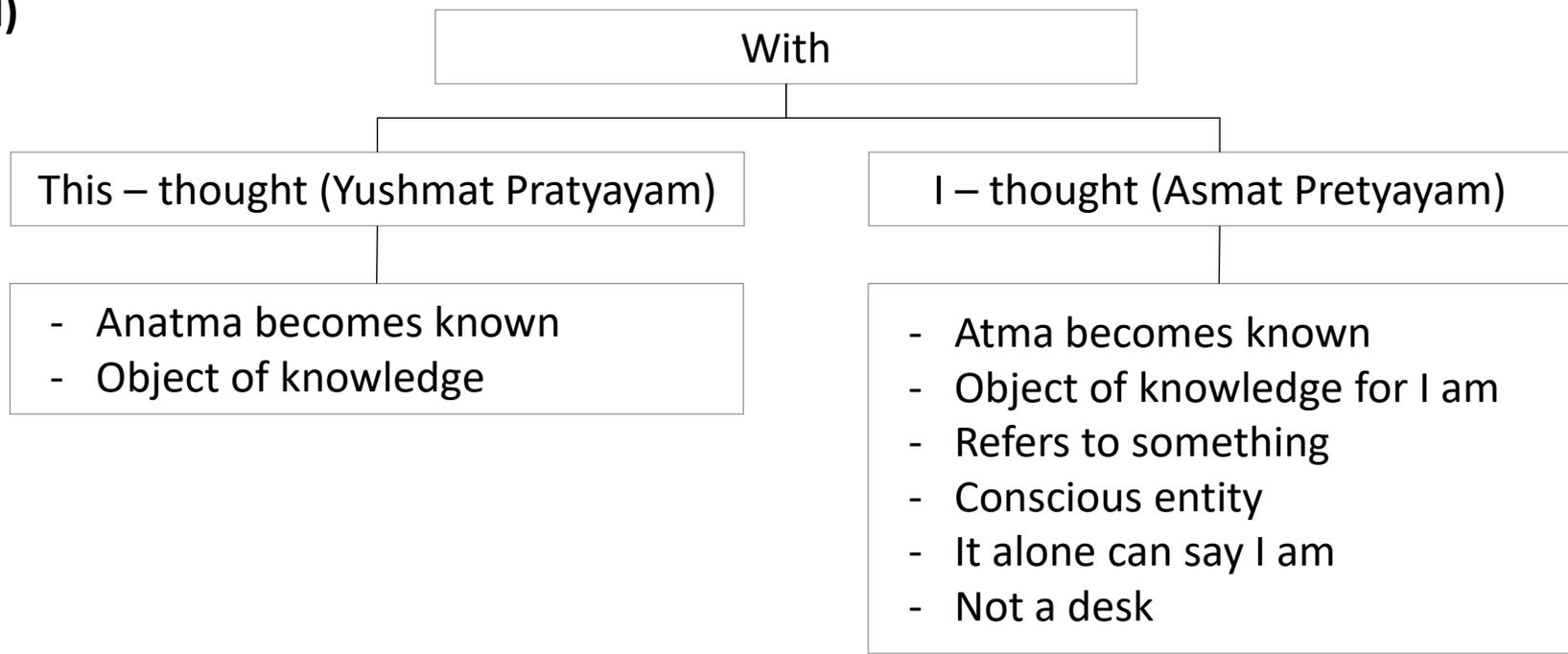
XVIII) Atma = Sarva Pramana Avishaya, can't be known through any Pramanam = Aprameya

XIX) How is Atma known?

- **It is known through "I – thought"**

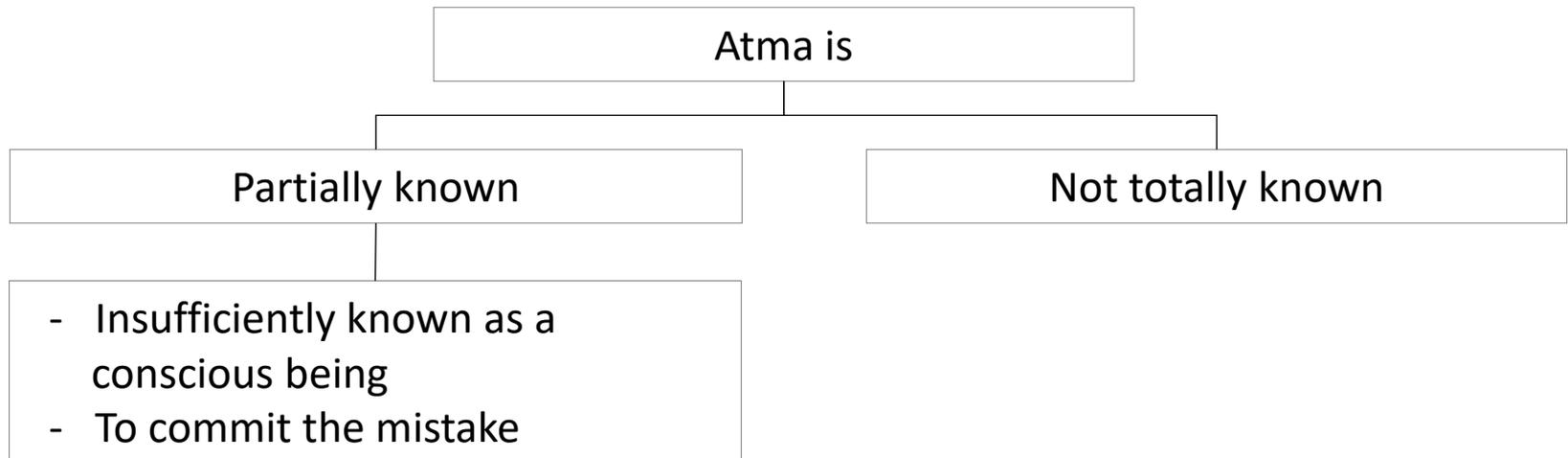
XX) When we use word I, Atma alone we are referring to

16) I)

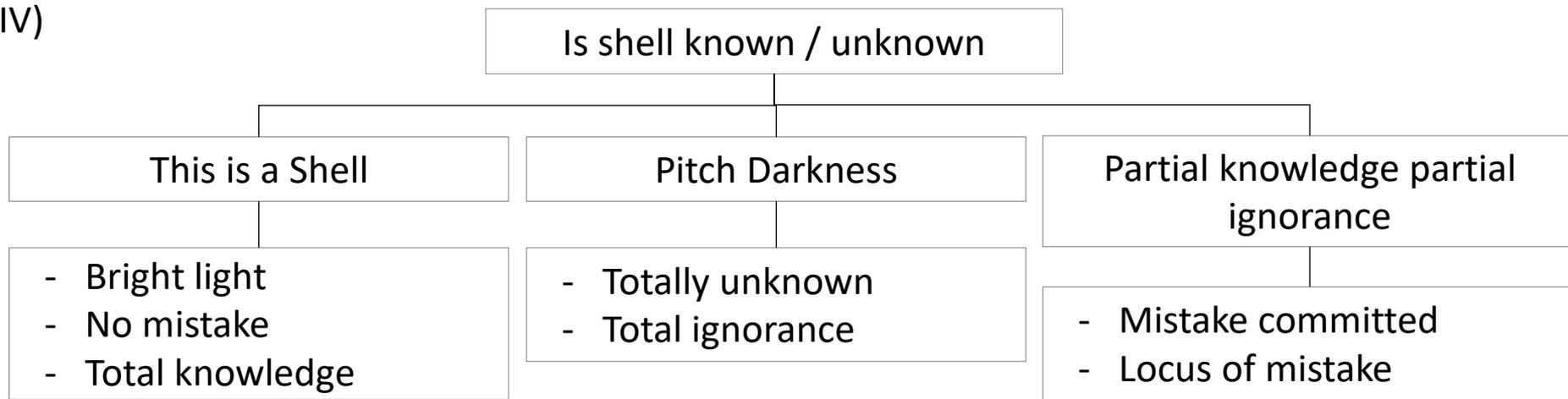


II) Conscious being referring by word I is nothing but Sat – Chit – Atma.

III)



IV)



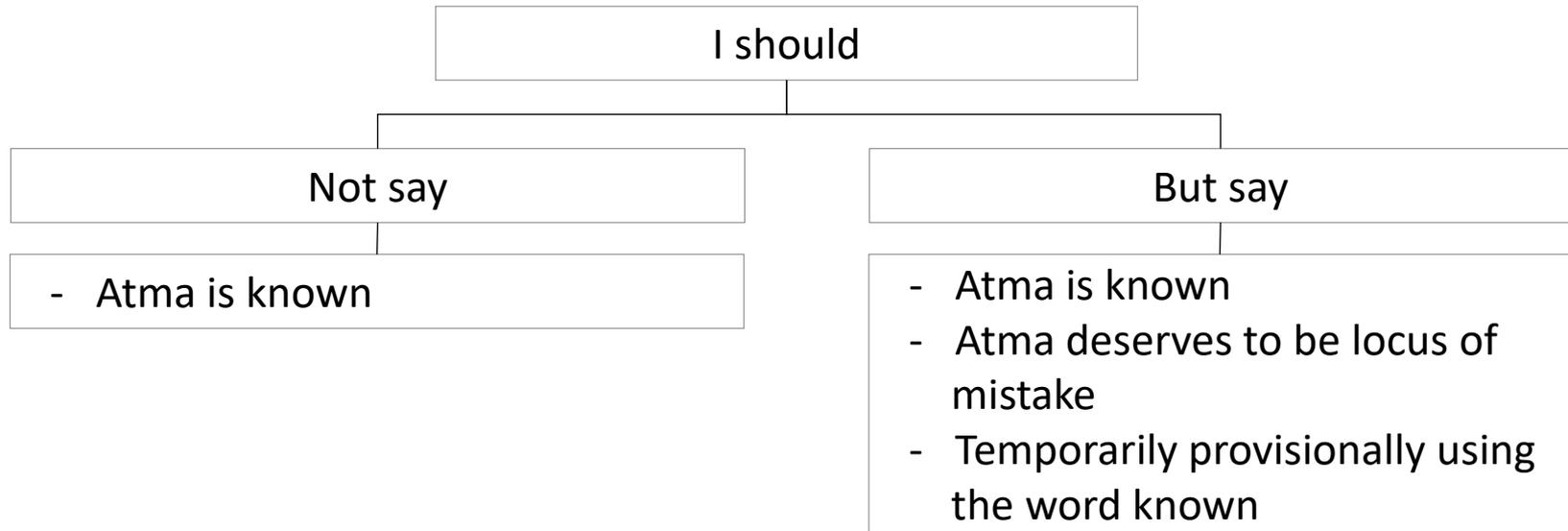
V) Condition to become locus of mistake is partial knowness.

- Atma is sufficiently, partially, in completely known as I am a conscious being.

Being	Consciousness
Sat	Chit

Both known

VI)



VII) Right word :

- Atma is evident, self evident, known.

Known	Evident
- Can be used for only object	- Used for subject - Knower

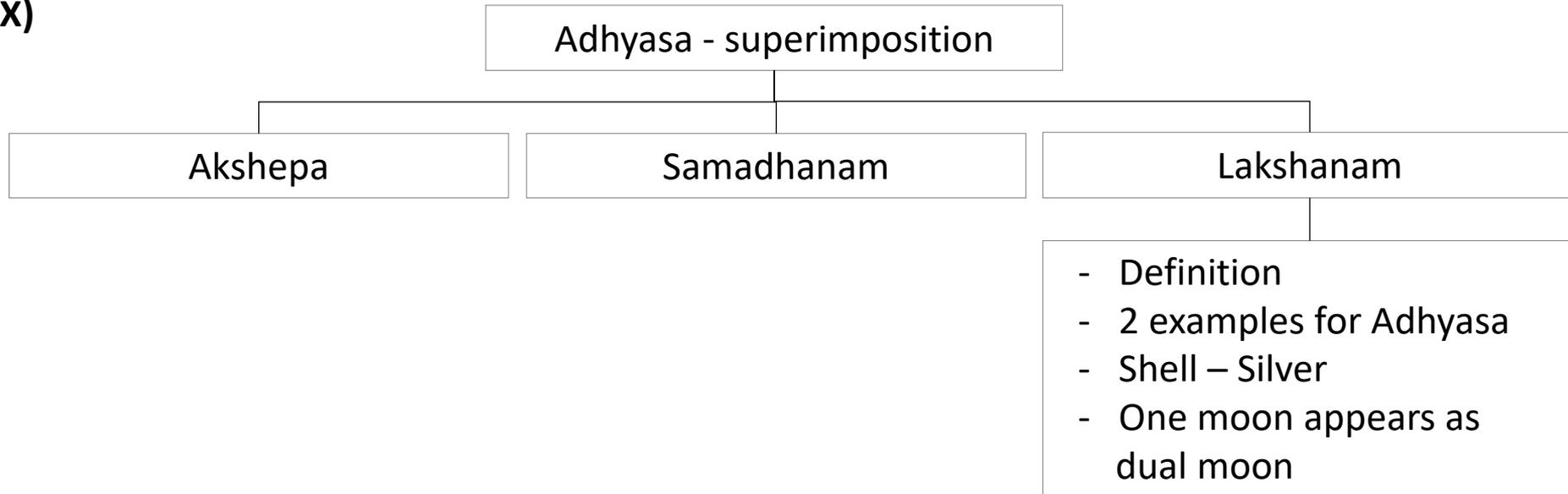
VIII)

Known	Myself
- Used only w.r.t. Anatma	- Don't use known word - Use word evident - Why? - to be explained

IX) Aparokshyatcha Pratyag Atma Praside :

- Very significant expression.

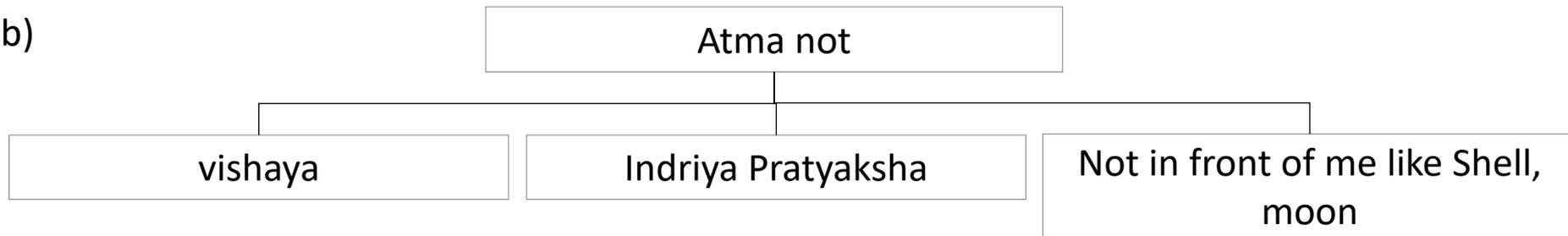
X)



XI) a) General rule :

- A thing can become locus of superimposition only if it is an object of knowledge.

b)



c) Question : Purva Pakshi

- How can an unknown object, unknown Atma be locus of Adhishtanam.
- Katham Punaha Pratyag Atani Avishaye?

d)

Pratyag Atma	Adhyasa
Not object of knowledge	How superimposition of object or attribute on subject Atma

- How Tadatmaya Adhyasa?
- How Samsarga Adhyasa?
- w.r.t. unknown Atma.

e) What is Atma?

- Yushmat Pratyayya Etasya Pratyag Atmanaha.
- Subjective self is not an object of knowledge.

f) Atma Avishayatvam Bavati.

- Atma not Vishaya.
- It is Vishayi

g) How can non-object be locus of superimposition?

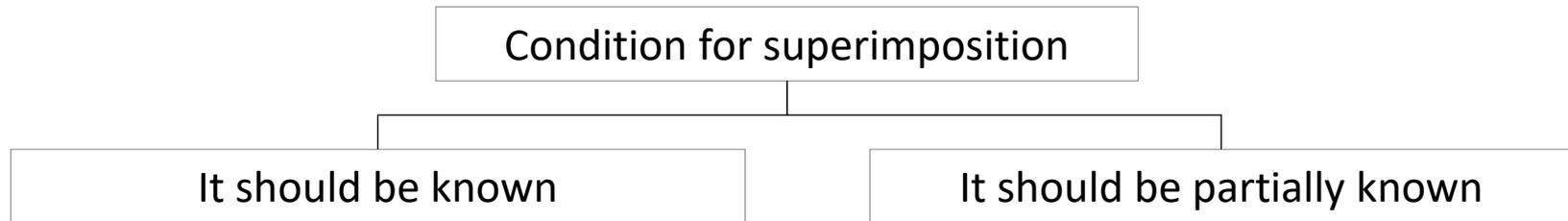
XII) Shankaras Answer :

a) Answer Atma is also an object of knowledge.

b) Adhishtanam = Object of knowledge partially known.

c) Locus of superimposition must always be partially known.

- If totally known, no superimposition.



d) Partial knownness is condition for being the Adhishtanam.

e) Asmat Pratyaya Vishayatvat

- **Atma is partially known as object of I – thought and word I.**

f) Whenever I use word “I” – Object = Consciousness, the Atma, Self.

- Object of self – knowledge is the “SELF”.
- Self knowledge is expressed in the form of I am.
- Therefore, Atma is known, Asmat Pratyaya Vishayatvat.
- Gross raw answer to convince Purva Pakshi.
- Atma can be a locus of superimposition.

g) Next, Shankara revises gross answer.

- **Strictly speaking :**

Atma can't be called known.

- Known can't be used for consciousness.

h) Why it can't be said to be known?

- If known, becomes Anatma.
- Atma not known in that manner, not known like Anatma.

i)

Anatma	Atma
Known differently	Known differently

XIII)

What is difference in knowness?

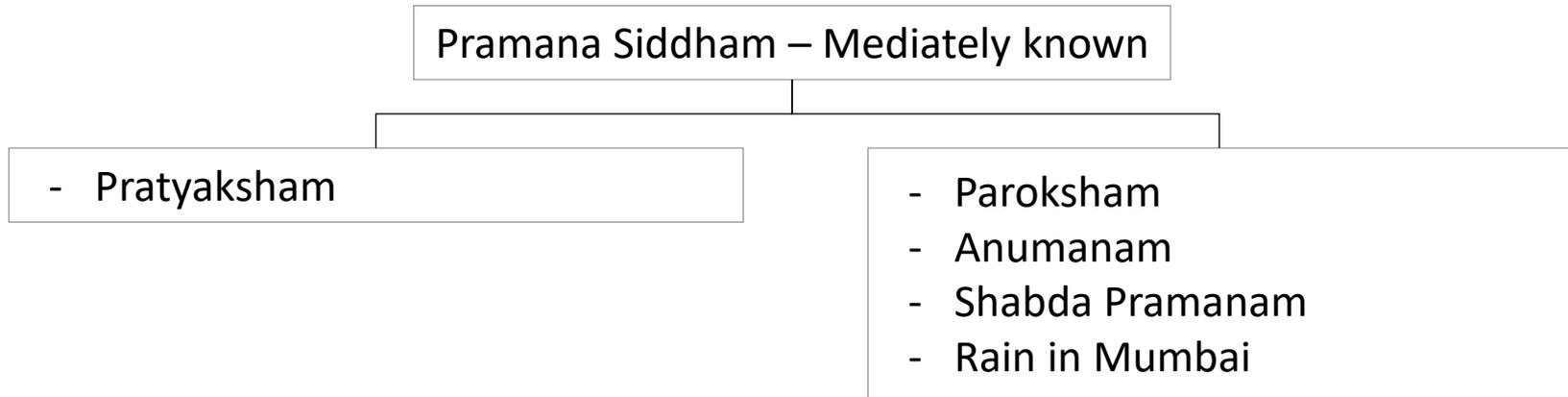
Anatma

- Object of knowledge
- Always through some Pramanam, instrument of knowledge
 - Shell, moon known through instrument, Pramanam, eyes
- Pramanam = Medium of knowledge
- Known mediately
- Indriya, Pratyaksha Pramanam
- Anatma = Jadam never known without instrument of knowledge
- **Pramana Siddham**
- Siddham = Known
- Is Kumar there in the class
- To see someone you need Pramanam
- Vishaya is mediately known

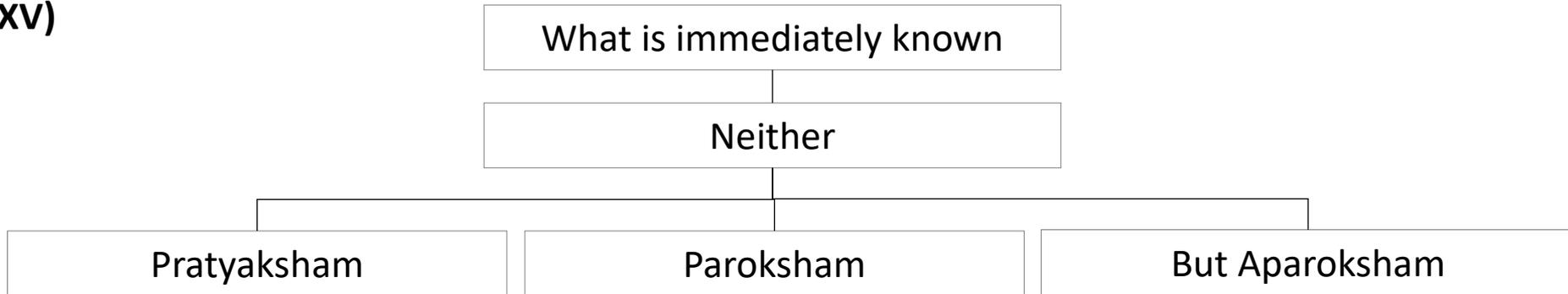
Atma – Me

- I know myself
- Don't use the word loosely and loose teaching
- Consciousness
- Not known through a Pramanam
- Pramanam known by Consciousness
- Need not be known through a Pramanam
- Because consciousness is already known without requiring a Pramanam
- I know I am, without seeing
- Are you there in the class
- to know yourself no Pramanam required
- With closed eyes can say I am
- Consciousness is known immediately
- Without loosing time or without Pramanam
- Svata Siddham, immediately evident unlike Vishaya
- Vishayi – Atma is immediately known

XIV)



XV)



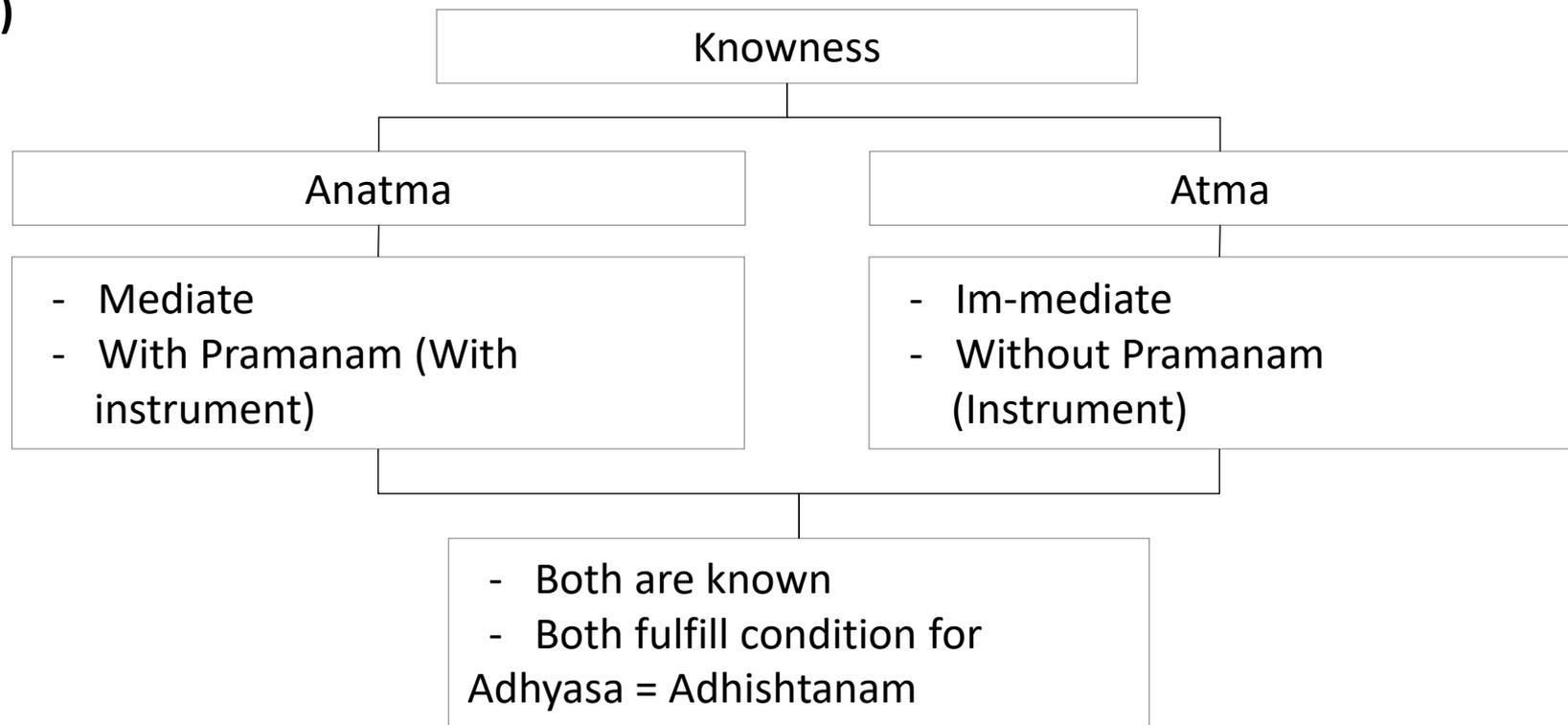
XVI) Pratyag Atma Prasiddha



Knownness

- **Known-ness of the Atma is different from known-ness of Anatma.**
- **Aparokshatvat, immediate, without Pramanam.**

XVII)



- Atmani also Adhyasa is possible.

XVIII) Pratyag Atma Prasaddehe



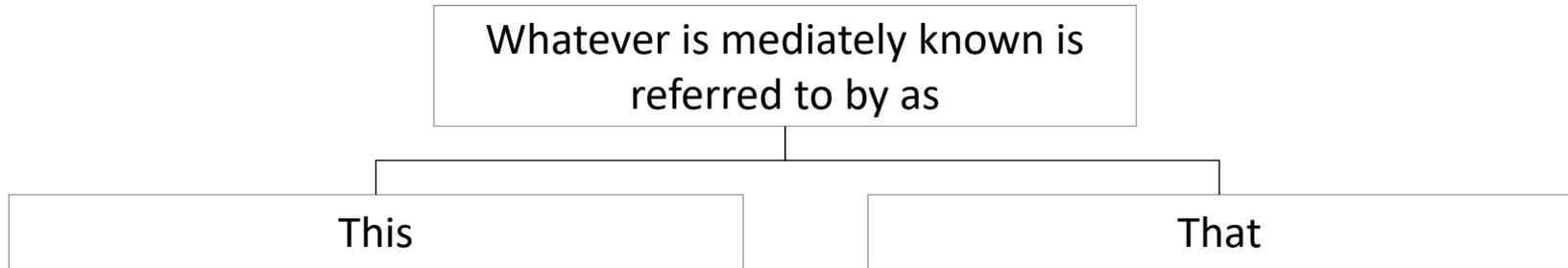
Kown-ness of Atma is Aparoksham



Without requiring Pramana

XIX) Conclude :

a)



b) In-entire Universe, there is only one thing im-mediately known.

- I – Atma.
- I am the most unique one.
- Nothing else is im-mediately known.
- I alone am.

XX) Shankara :

- Atma also has Vishyatvam.
- Aparoksha Vishyatvam, immediate knowness is there, not mediate knowness.

XXI) Now Purva Pakshi Argues :

a) To become locus of Adhyasa, Vishayatvam is not enough.

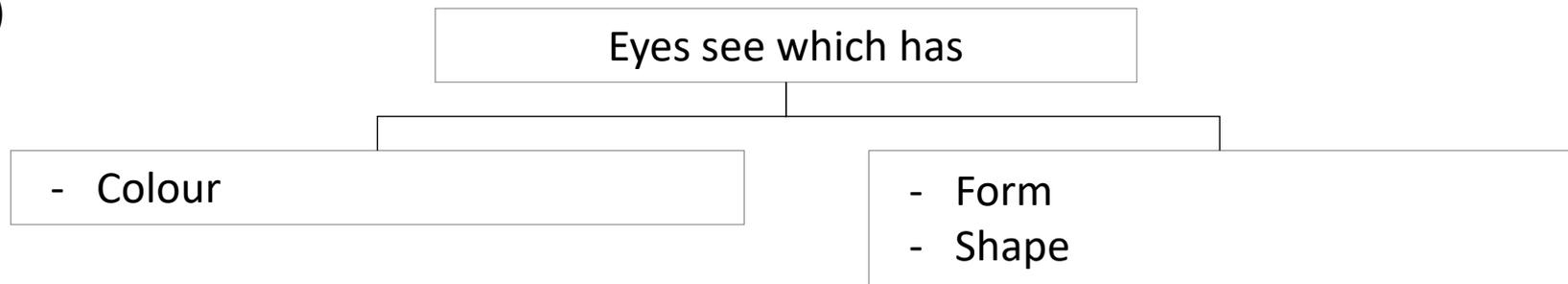
- Revises condition

b) Pratyaksha Vishayatvam is required to become the locus of superimposition.

c) Atma has Vishayatvam but Atma does not have Pratyaksha Vishyatvam.

- It has Aparoksha Vishayatvam.

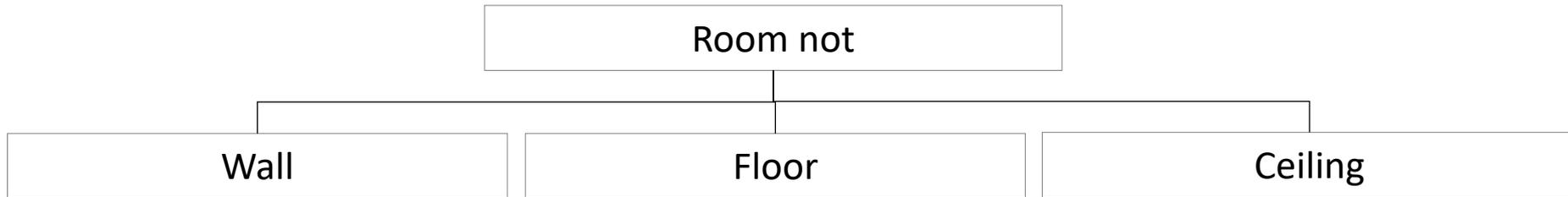
XXII)



- Akasha = Apratyaksham
- It becomes locus of superimposition.
- Sky looks like a dome, bowl kept upside down.
- Vault of sky + colour of sky = Superimposition of shape
- Akasha = Locus of superimposition.
- Not Indriya Pratyaksha Vishaya.
- Pratyaksha not condition.

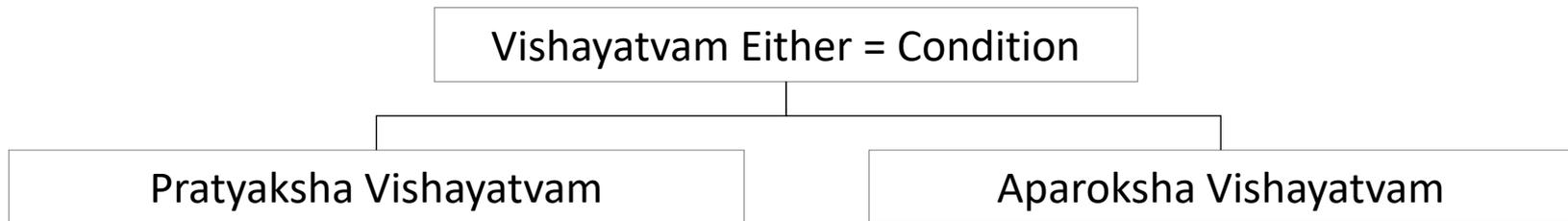
XXIII) Room is dirty, don't keep any object there.

- What is meaning of room



- Room = Name of enclosed space
- Room is dirty
- Dirtiness superimposing on enclosed space.
- Space never dirty, undirtable
- We superimpose dirty on clear space (Apratikshe Akashe Malinathidhi Adhyasyanti)

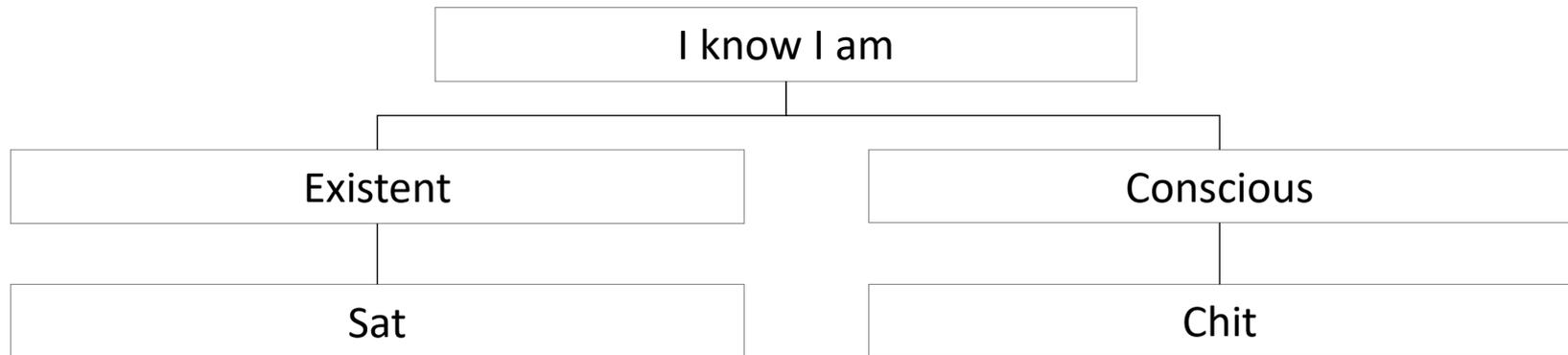
XXIV) Pratyaksha Vishayatvam not condition



- Once Vishayatvam is there, condition for being locus for superimposition is fulfilled.

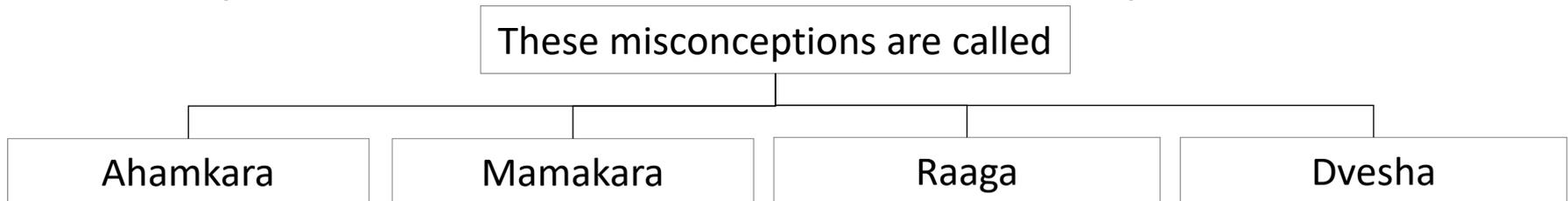
XXV) Evam Aviruddhaha :

- There is no contradiction.
- No inappropriateness in Pratyag Atmani Anatma Adhyasa.
- Upon I – Atma which is partially known.



- I don't know I am Ananda Svarupa – most important.
- I say, I am Dukha Svarupa, I am happy.

XXVI) Partially known I, has become the locus of Several misconceptions.



XXVII) All our worries are centred on superimposed Ahamkara, Mamakara, Raaga, Dvesha.

XXVIII) Krishna Describes a Jnani as Nirmama, Nirahamkara.

- Give up self misconception.
- You won't become free.

XXIX) Dushta Chatushtaya Adhyasa Nivrutti is enough for Moksha.

- In our class be free now.

XXX) When you have a problem, study the problem w.r.t. Adhyasa Bashyam class.

- Problem is always associated with Anatma – Aham, Mama, Raaga, Dvesha.

XXXI) Anatma Adhyasa is possible

- Sambavana Bashyam is over (4th one)
- Possibility of Adhyasa is there

XXXII) Good summary :

- 3 conditions we started with : Adhyasa Akshepa
 - a) Purva Pramahita Samskara
 - b) Vishayatvam
 - c) Sadrushyam

XXXIII) What is our reply to 3 objections?

I) Samskara :

a) Samskara is required

- Need not be Purva Prama
- It can be Purva Adhyasa, previous Adhyasa, Previous Adhyasa
- Present Adhyasa cause of future Adhyasa.

b)



c) Real Snake experience was required.

- In the case of Adhyasa, we don't require real Anatma experience.
- One past Anatma mistake enough.
- Real Anatma is not there.
- No real Anatma.

d) From past Anatma, get Samskaras, we superimpose.

e) We superimpose unreal Anatma which becomes cause of future unreal Anatma.

f) Adhyasa Samskara is enough and it is there.

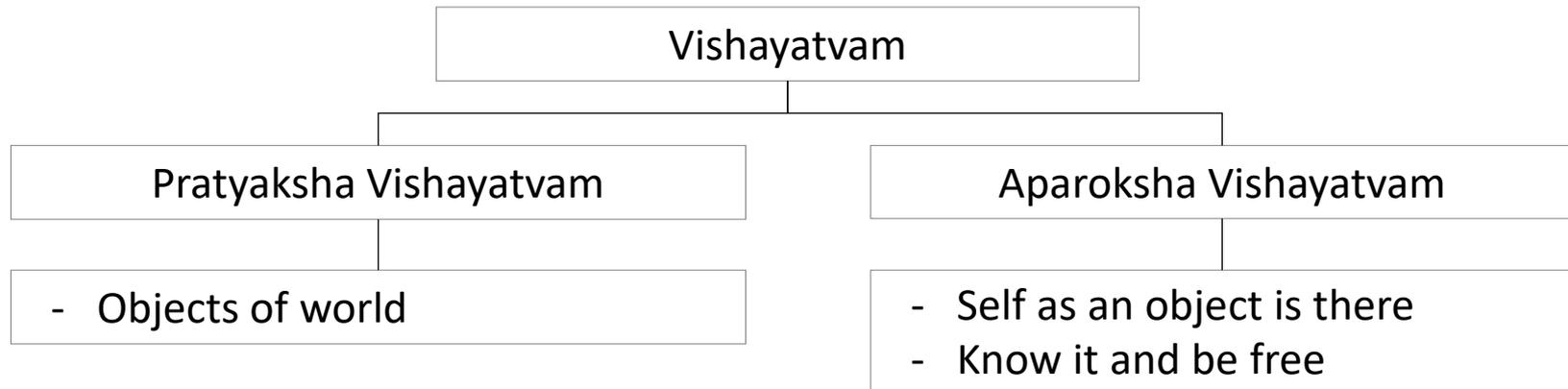
g) 1st condition handled

II) 2nd Condition :

a) Vishayatvam :

- Knowness of objectness.

b)



III) 3rd Condition :

a) Sadrushyam :

- Condition we don't accept.
- It is not required.

b) It may be there, it need not be there in all cases

c) Shell – Silver – Sadrushyam

- Rope – Snake

d) Blue colour – Sky

Blue Colour	Sky
- Object of superimposition - Colour	- Locus of superimposition - Colourless

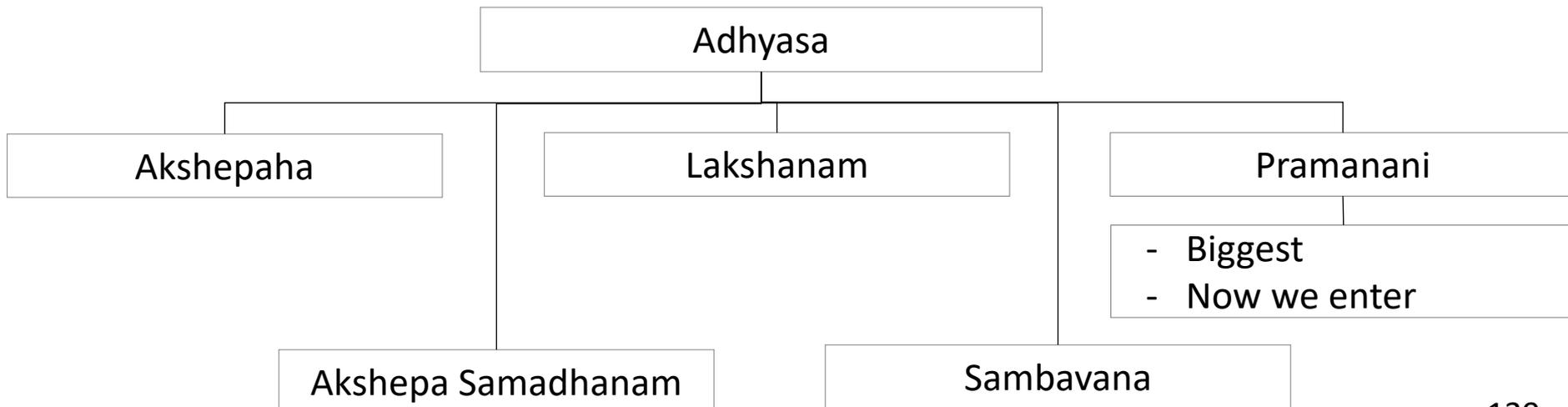
e) **No similarity :**

- In spite of no similarity, superimposition is happening.

f) 3rd condition – we delete

g) 1st – two conditions we give revised version and fulfil

h) 4 portion's of Adhyasa Bashyam completed



XXXIV) What is alternative name for Adhyasa?

1st Meaning :

- **Atma – Anatmano Iteretara Adhyasa**
- Inter mixing of Atma – Anatma.
- Mithuni Karanam
- Mixing up called Adhyasa.

b) Used by Acharyas of other Schools of thought

c) Nyaya Veiseshika, Sankha – use Avidya for Adhyasa.

d) Yoga Sutra – Chapter 2 – 5th Sutra.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या
*anitya asuci duḥka anātmasu nitya śuci
sukha ātma khyātiḥ avidyā*

Spiritual ignorance is exhibited when what is temporary, impure, distressful and mundane, is identified as being eternal, pure, joyful and spiritual respectively. [Chapter 2 – Verse 5]

- **Anitya Asuchi Dukha Anatmasu Nitya Suchi Sukhi Atma Khyati Avidya.**
- **Mistaking Anatma as Atma is called Avidya.**

e) Anatma – Atma mixing up is Avidya.

- Avidya used by Yoga, Sankhya, Nyaya, Veiseshika.

f) Nyaya – Sutram : Chapter 1 – 1 – 2

दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापा-
यादपवर्गः ॥१११२॥

Pain, birth, activity, faults and misapprehension - on the successive annihilation of these in the reverse order, there follows release. [1 – 1 – 2]

- Mithya Jnanam = Avidya, mixing up.

XXXV) Avidya used for mixing up also.

XXXVI) In Vedanta Shastra, Avidya used with several meanings, hence there is scope for confusion.

XXXVII) Katho – Isavasya Upanishad :

- Avidya = Karma.

a) Ishavasya Upanishad :

विद्यां च अविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

*Vidyam cavidyam ca yastad vedo-bhayagm saha,
avidyaya mrtyum tirtva vidyaya-'mrtam-asnute [11]*

He, who knows at the same time both Vidya and Avidya, overcomes death by Avidya and obtains immortality by Vidya. [Verse 11]

b) Katho Upanishad : Chapter 1 – 2 – 4

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

Duram-ete viparite visuci
avidya ya ca vidyeti jnata,
Vidyabhi-psinam Naciketasam manye
na tva kama bahavo 'lolupanta II 4 II

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee. [I – II – 4]

- Avidya = Karma

XXXVIII) Avidya = Moola Avidya, fundamental ignorance, ignorance of Atma, Brahma Avidya, Maya.

- Cause of entire creation.
- Because of Maya alone, Akasha, Vayu, Agni came.

XXXIX) Mere Brahman can't produce anything.

- Pure Brahman = Poor Brahman.

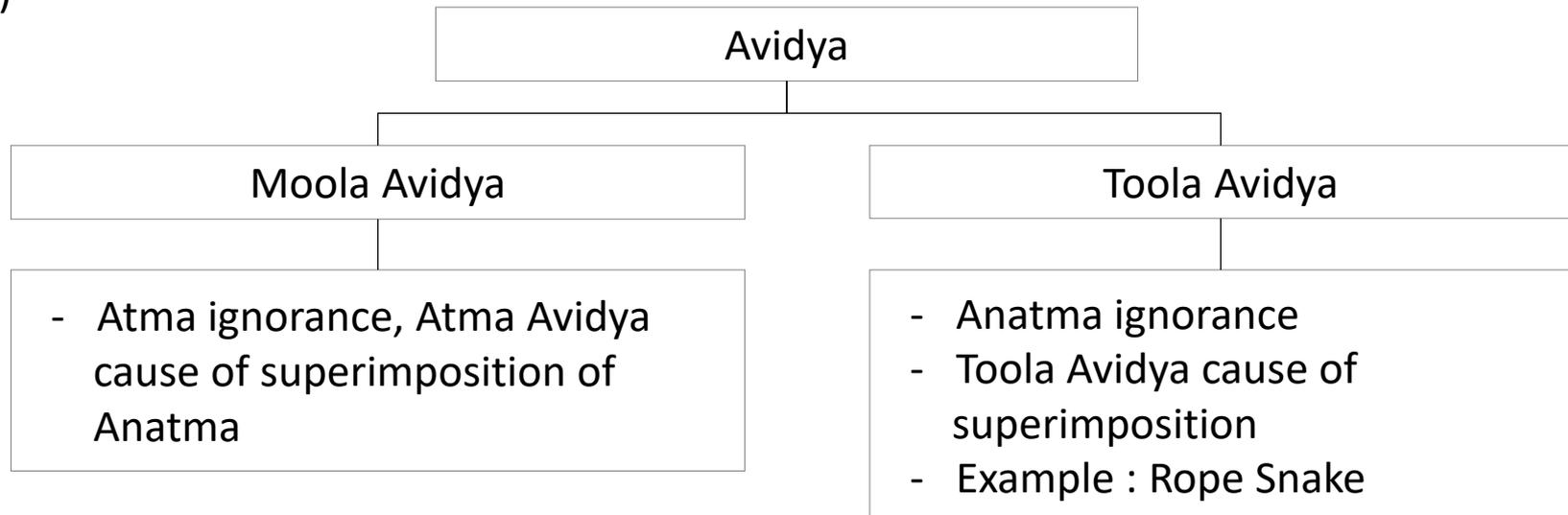
XXXX) All happens because of Mrs. Brahman – Maya.

XXXXI) Avidya : Toola Avidya

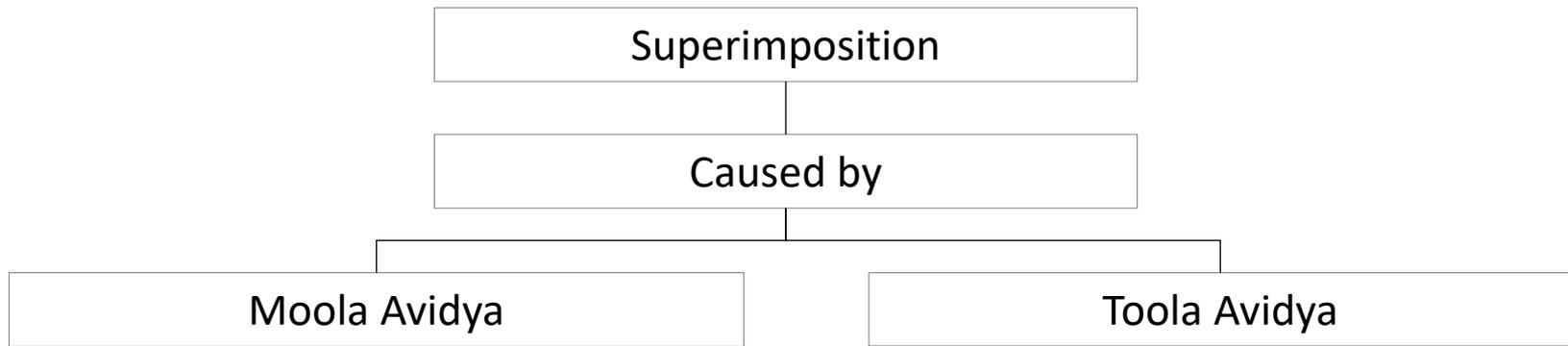
Thoola Avidya :

- Ignorance of Anatma.
- Rope Snake comes because of Rope ignorance.
- Rope ignorance cause of snake superimposition.
- **Rope ignorance not Moola Avidya but Toola Avidya.**
- Shell ignorances, maths ignorance, any ignorance other than Atma ignorance is called Toola Avidya.

16) I)

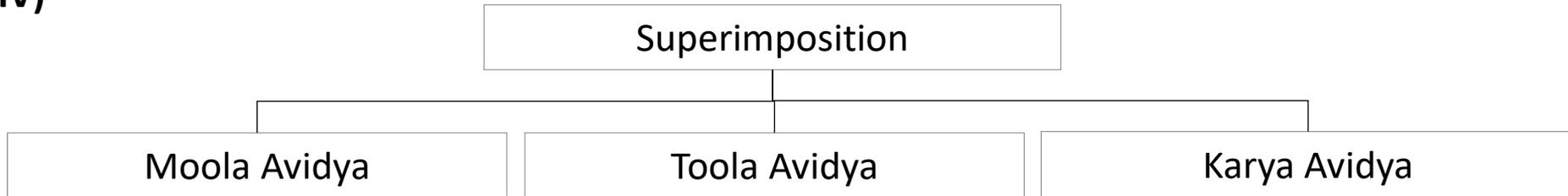


II)



III) Superimposition is a product of Avidya.

IV)



V) In Adhyasa Bashyam, Shankara is focussing on which one of three?

Answer :

- Tametam Evam Lakshaha Adhyasam Pandita Avidye Iti Yeti Manyante.
- Here focus on Karya Avidya as superimposition, Avidya.
- Superimposition is a product.

VI) Adhyasa Bashyam is focussing on Karya Avidya.

VII) Why he is focussing on Karya Avidya. Not on Moola, Toola Avidya.

VIII)



IX) Atma – Anatmano Itaretara Adhyasa

- Mutual superimposition between Atma – Anatma.
- Sophadhika Adhyasa discussed not Nirupadhika Adhyasa.

X) Topic No. 1 :

Purva Pakshi :

- 3 conditions required for Adhyasa are absent in Atma Anatma Adhyasa.
- Therefore Adhyasa is impossible.

XI) Topic 2 : Shankara general answer

- Adhyasa has already taken place universally.
- Already accepted by orthodox schools.
- If not accepted, will end up as Charvaka Matam.
- Moksha Shastra becomes irrelevant.

- Adhyasa is there, has been accepted.
- 1st level answer.

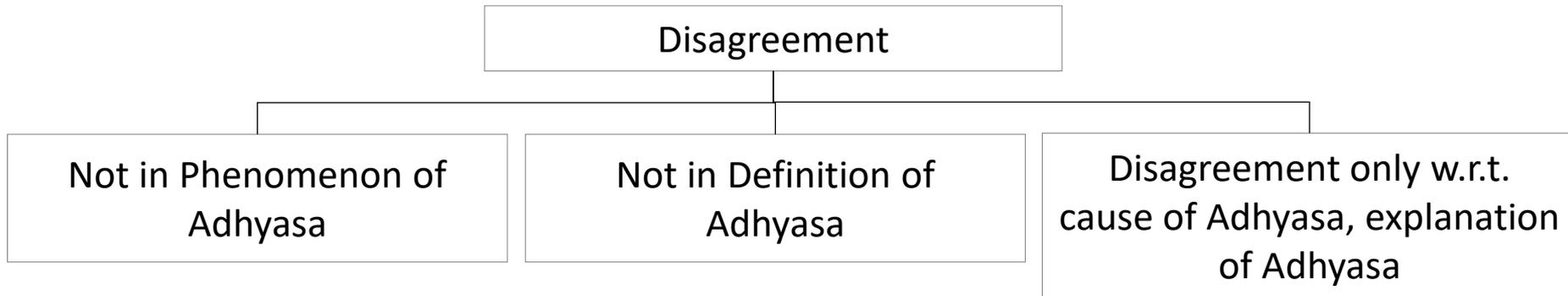
XII) Topic 3 :

- Adhyasa Lakshanam.
- Shankara

a) Erroneous perception also takes place in external world, Rope Snake, Shell Silver.

b) All accept definition of Adhyasa as misperception, erroneous perception.

- In definition there is Agreement.



- Shankara not interested in explanation but only in definition.

XIII) Topic 4 : Adhyasa Sambavana

Shankara :

- Adhyasa is possible.
- Previously said, possibility, impossibility discussion is not required.
- Now discusses conditions are there and possibility of Adhyasa exists.

XIV) Purva Pakshi – 3 conditions :

- Shankara revises conditions and says they are there.

XV) Purva Pakshi Conditions : Shankara

a) Samskara is required

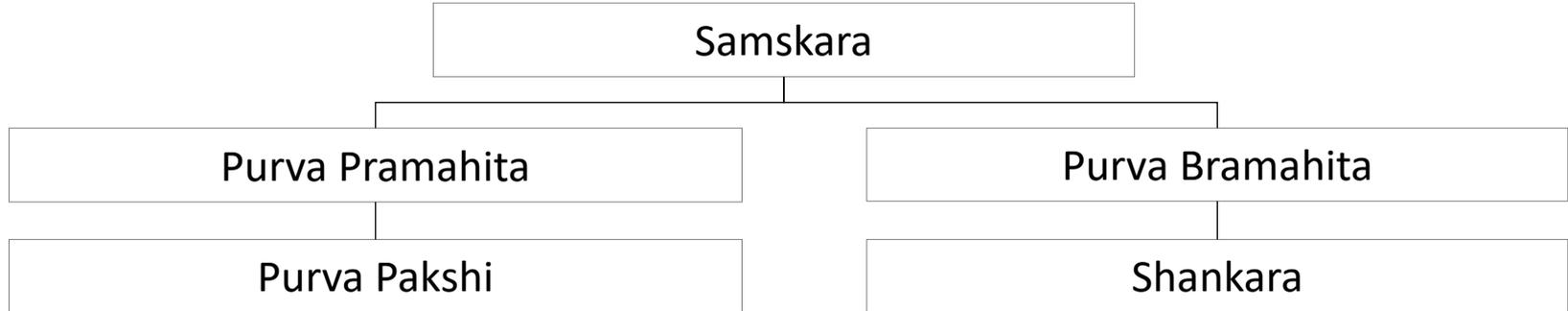
b) Purva Pakshi basis Samskara on real experience

- Purva Prama Hita experience.

c) We say :

- Samskara may be based on past real experience or past unreal experience (Brahma Samskara).
- Don't specify real.

d)



e) Either way Samskara required.

- **Unreal experience of Anatma.**
- Past real experience of Anatma is not possible.
- Because there is no real Anatma.
- Past unreal Samskara is perpetuated Janma after Janma.

XVI) 2nd Condition of Purva Pakshi :

a) Vishayatvam – known-ness is required.

b) Pratyaksha Vishayatvam – Purva Pakshi

c) In the case of Atma, Atma is known as not as Pratyaksha Vishaya but as a Aparoksha Vishaya.

- Atma = Svayam Prakasha, Svayam Siddha.
- In our Adhyasa, it is Aparoksha Vishayatvam.

XVII) 3rd Condition – Sadrushyam.

a) Shankara negated Sadrushyam

- Akasha example.

b) Shankara adds :

- Itaretara Avivekena.
- If 2 things mixed up, differences have to be unknown.

c) Beans / Chilli – Aviveka Mind



- Terrible
- Eat
- Suffer Samsara

d) If I know the difference I will be free.

- I do not know difference between Atma – Anatma, Aviveka takes place.

e) Gita : Chapter 4 – Verse 13

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

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

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

[Chapter 4 – Verse 13]

- I am creator of the world, from Anatma angle.
- From Atma standpoint I am not creator.

f)

Anatma	Atma
Karta	Akarta

- Krishna knows this
- Hence no Adhyasa, Samsara

g) Similarly, Jnanis also have Itaretara Viveka, no Samsara, no Adhyasa.

Gita : Chapter 5 – Verse 8 + 9

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्
अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śrṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

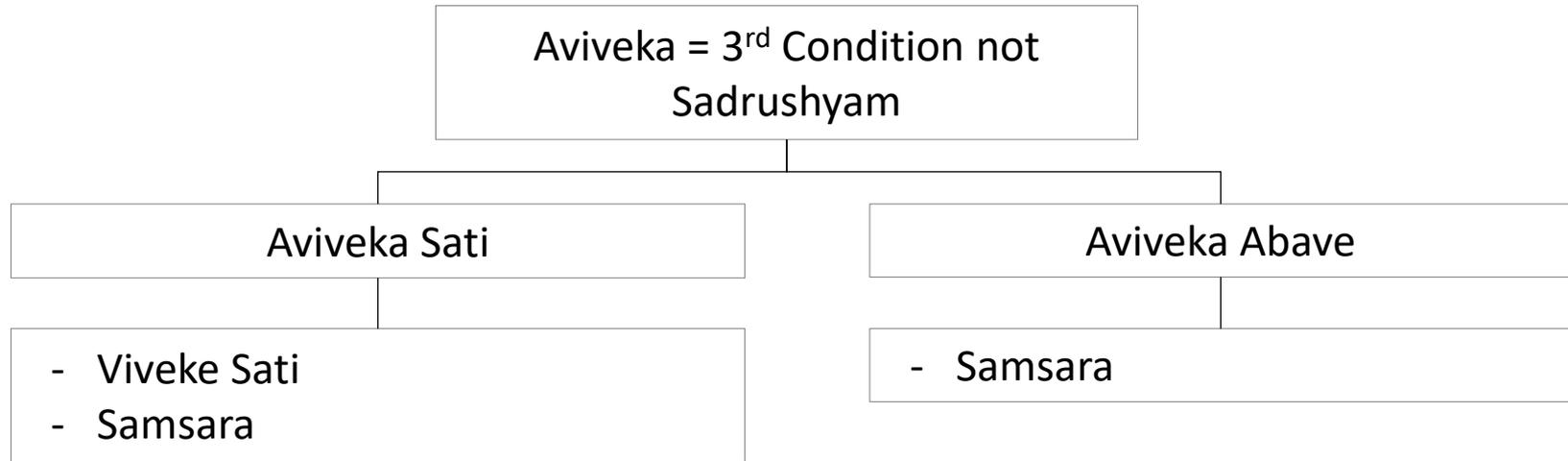
I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan gṛhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

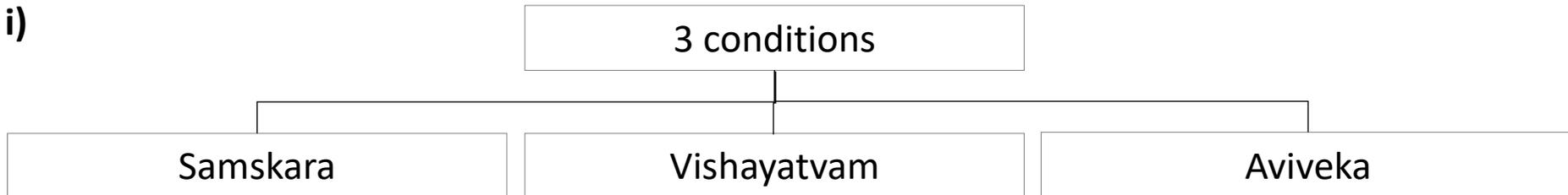
Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

h)



- Anvaya Viveka.

i)



j) Why did Aviveka come?

- What is cause of Aviveka.
- **It is because of Avarna Shakti of Moola Avidya called Maya.**
- Avarna Shakti covers Atma – Anatma Abheda.
- Atma – Anatma Abheda concealed by Avarna Shakti of Moola Avidya.

k) Drk Drishya Viveka :

अन्तर्द्दृश्ययोर्भेदं बहिश्च ब्रह्मसर्गयोः ।
आवृणोत्यपरा शक्तिः सा संसारस्य कारणम् ॥१५ ॥

*antar-dṛḡdṛśyayor-bhedam bahiḥca brahma-sargayoh,
āvṛṇotyaparā śaktiḥ sā saṁsārasya kāraṇam. (15)*

The other power (veiling power of Maya) veils the distinction between the Seer and the seen within, and the Reality and the creation outside. It is the cause of Samsara. [Verse 15]

XVII) Introduces Maya, Vikshepa Shakti, Avarna Shakti.

- Antaha bheda Avrunoti.
- Difference between Atma, Anatma is concealed, therefore we have non-discrimination Aviveka, ignorance.

XVIII) Because of Maya Shakti, Itaretara – 3rd condition is also there.

- Therefore Adhyasa is possible.
- This is consolidation of last session.

XIX) For Sophadhika Adhyasa, Iteratara Adhyasa, Shankara gave name “Avidya”.

- Panditaha, acknowledge this Adhyasa (All schools)
- **Sankhya / Yoga / Nyaya / Veiseshika – Panditaha approve Atma – Anatma – mixing up, name it Avidya, and as cause of Samsara.**

XX) Yoga Sutra Bashyam :

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या
*anitya asuci duḥka anātmasu nitya śuci
sukha ātma khyātiḥ avidyā*

Spiritual ignorance is exhibited when what is temporary, impure, distressful and mundane, is identified as being eternal, pure, joyful and spiritual respectively. [Chapter 2 – Verse 5]

- Avidya = Adhyasa

XXI) Nyaya Sutram :

- Avidya = Mithya Jnanam.
- Adhyasa is cause of Samsara, 5 philosophers agree.
- Jnanam is cause of liberation.
- What type of Jnanam is not clear.

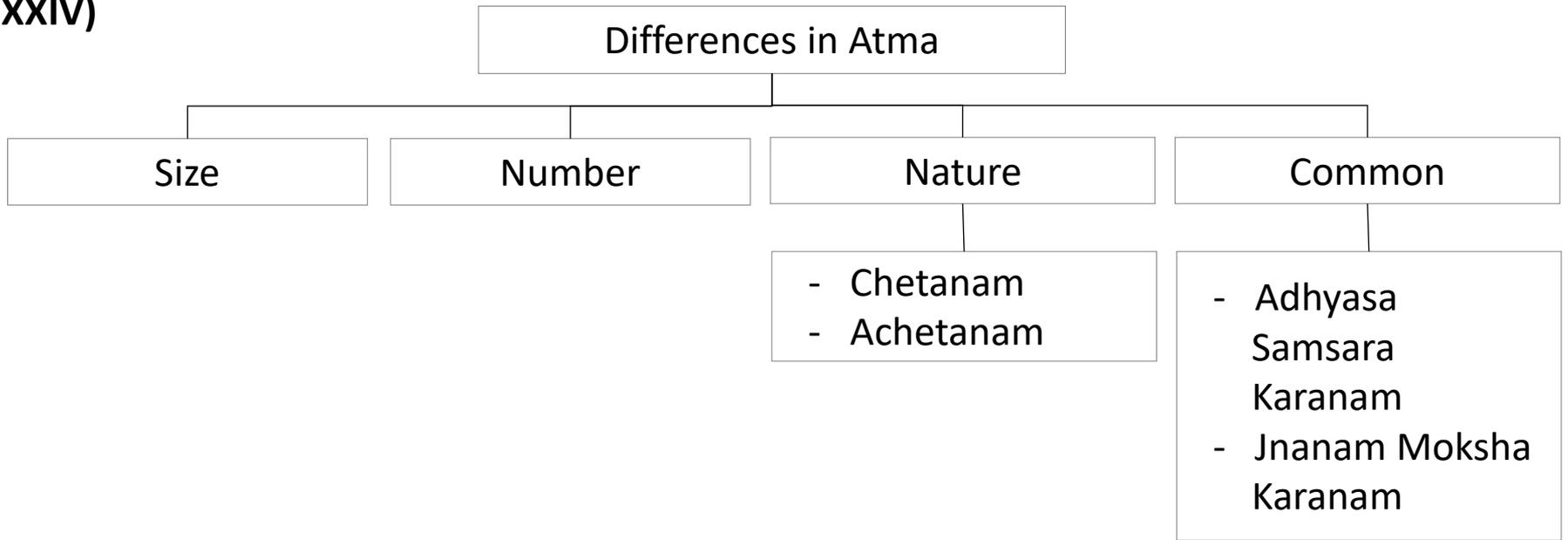
XXII) Purva Pakshi : Karma Khanda

- Karma Phalam is Moksha.

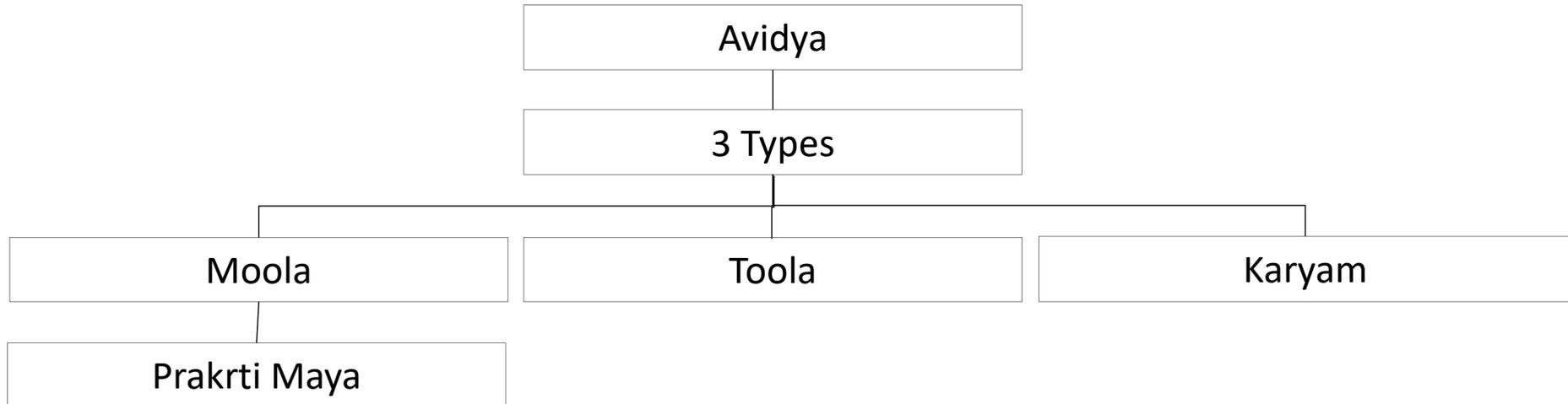
XXIII)

Adhyasa	Jnanam
Samsara Karanam	Moksha Karanam

XXIV)



XXV)



a) Moola Avidya :

- Avidya Lakshana Prakrti = Moola Avidya = Maya
= Original Avidya = Anaadi
- Self ignorance, Agyanam.

b) Toola Avidya :

- Ignorance of anything other than Atma.
- Anatma Avidya – Rope, Shell, Maths, ignorance.

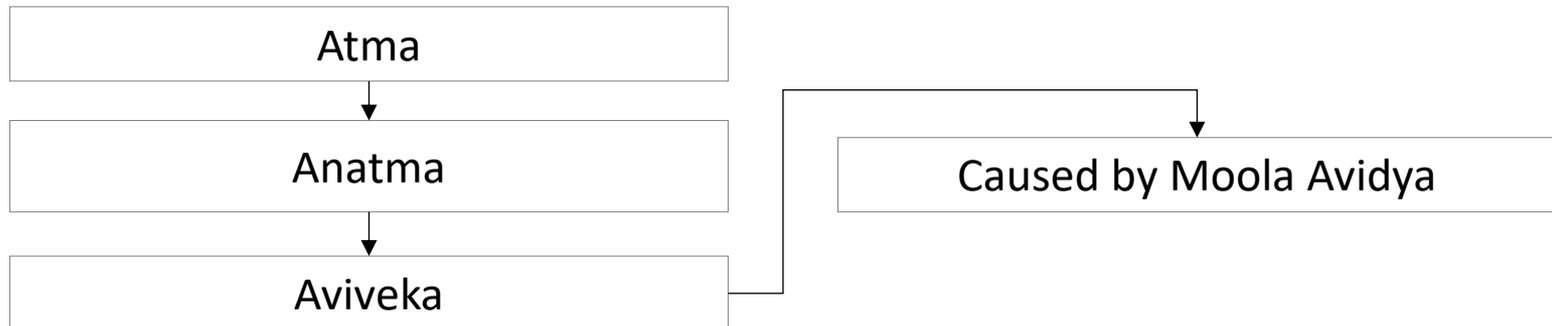
c) Karya Avidya :

- Sophadika Adhyasa, superimposition.
- Anyonya Adhyasa
- Karya Avidya is caused by either by Moola or Toola Avidya.

d) In our case, caused by Moola Avidya.

- Mithya Jnana Nimittaha
- Itare-tara Avivekena, Aham Idam Avivekena, Moola Avidya Nimitta.

e)



- Rope Snake, Shell Silver = Toola Avidya
- Either way it is Karya Avidya.
- It has beginning.

f) Each Karya Avidya is caused by Samskara of previous Karya Avidya.

- Therefore it has continuity, Pravaha.
- Karya Avidya of current Janma is because of Karya Avidya of previous Janma.
- It is Anaadi, beginningless.

g) Individual Karya Avidya is Sadi.

- Flow of Karya Avidya is Anaadi.

h) Tree – Seed... have a beginning

- Series – don't know how is beginning – first seed or tree, don't know.

XXVI) Question :

- Of 3 Avidyas, which Avidya is discussed in Adhyasa Bashyam.
- It is Karya Avidya.
- TameTam Lakshana Adhyasam Pandita Avidya Iti manyante.

XXVII) Why Shankara does not discuss Moola or Toola Avidya?

- “Ratna Prabha” sub commentary on Shankara Bashyam, Vivarna School by Ramananda Saraswati.

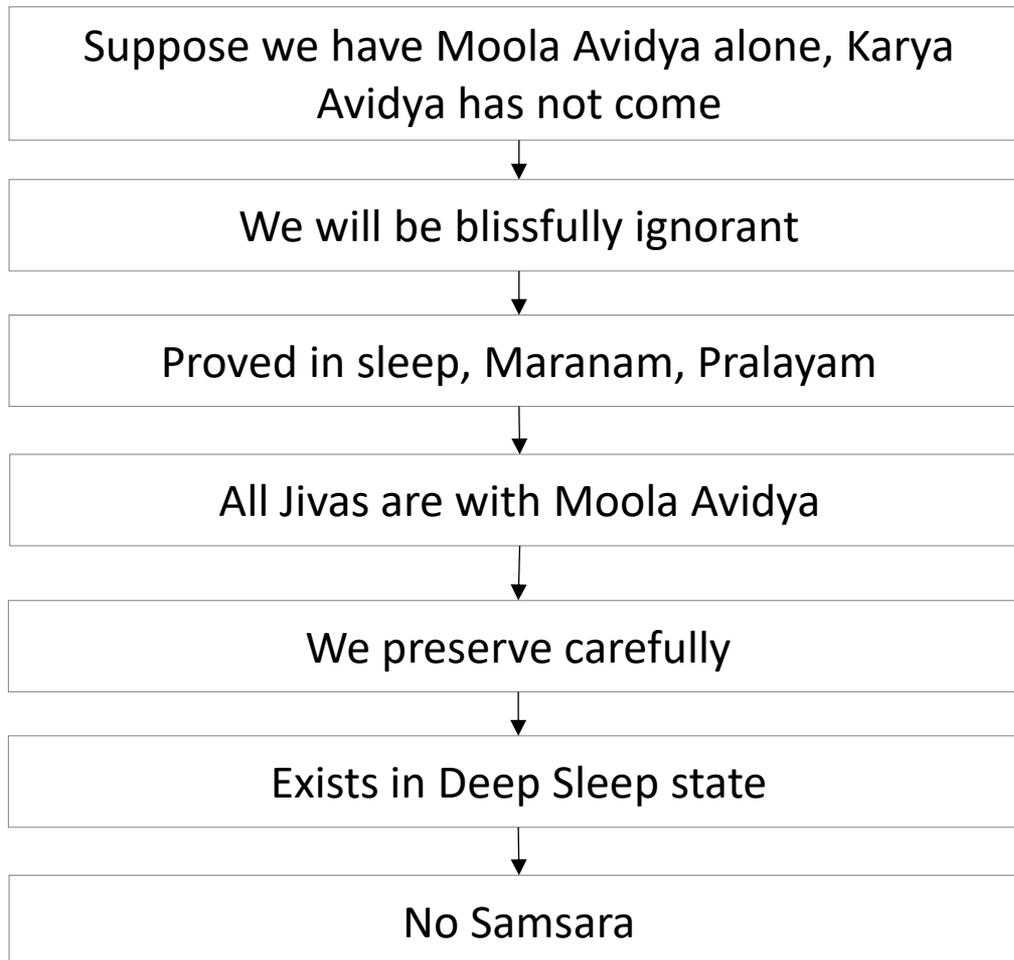
XXVIII) Reason :

- **Karya Avidya, Adhyasa , is direct cause of Samsara.**
- **Moola Avidya is not cause of Samsara.**

XXIX) Moola Avidya is indirect cause by generating Karya Adhyasa.

- Karya Avidya Dvara, Samsara Karanam.
- Directly it does not cause any problem.

XXX)



XXXI) Brihadaranyaka Upanishad : Svayam Jyoti Brahmanam

- Deep sleep = Moksha
- Nearest example to Moksha
- Exist, no Samsara.

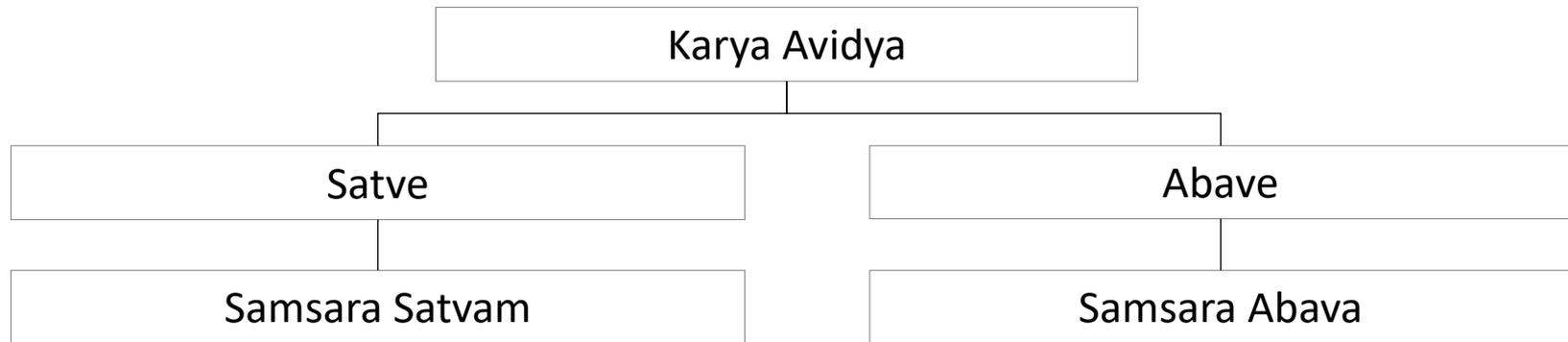
XXXII) Mind, sense organs wake up Anatma comes in.

- Body available.
- Our individuality born out of Anyonya Adhyasa takes place.
- Identification with Mind, house, body, problem come.

XXXIII)

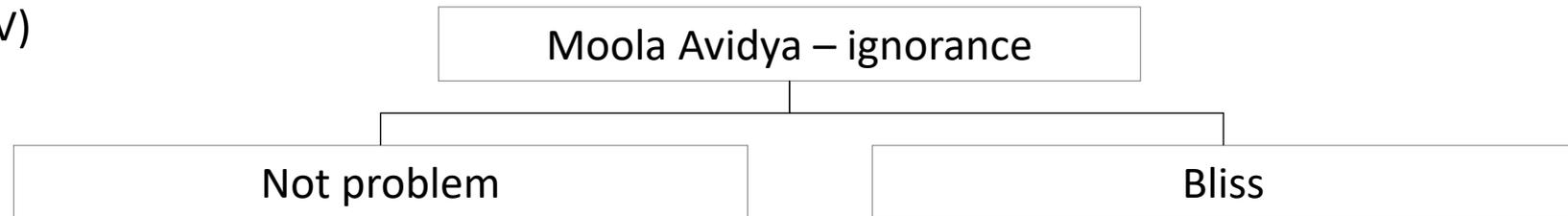


XXXIV) Anvaya Vyatireka Logic



- Karya Avidya Eva Samsarasya Sakshat Karanam.
- Therefore Shankara discusses.

XXXV)



XXXVI) Why Shankara does not discuss Toola Avidya?

- Toola Avidya is not cause of Samsara.
- Worldly ignorance = Toola Avidya.

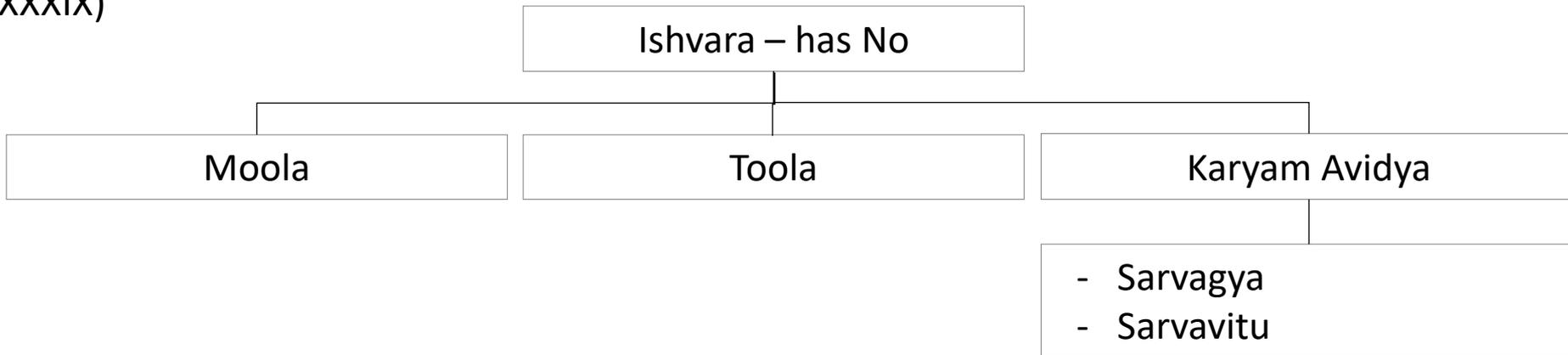
XXXVII) If World ignorance is cause of Samsara, what will be the problem?

- Methods of Mananam.
- Maths ignorance, Pizza making ignorance.

XXXVIII) If Toola Avidya is cause of Samsara, Jnanis will have Samsara.

- Jnanis have Toola Avidya regarding many things of world – capitals, Russian...
- No Moksha if Toola Avidya is cause of Samsara.
- Moksha is possible only for Ishvara.

XXXIX)



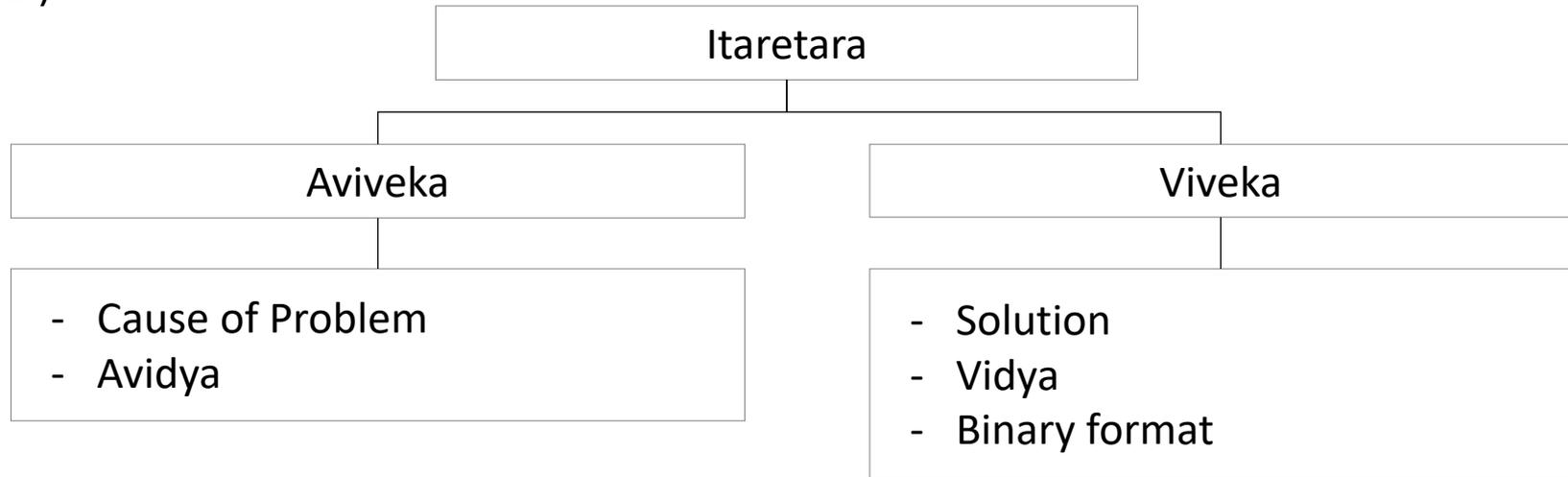
- Jnani has plenty of Avidya, not read many books, no regrets.
- Shankara does not discuss Toola Avidya because it is not direct cause of Samsara.

XXXX) Discusses Karya Avidya because it is direct cause of Samsara and also agreed by other schools.

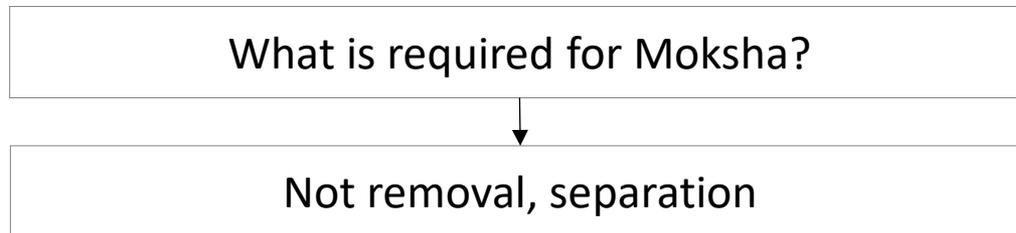
- Avidya = Karya Avidya in Bashyam.

XXXXI) Pandita = 5 Schools of thought call it Avidya

- Avidya goes by only one method Vidya.



- Need not remove Anatma.
- Not go to Nirvikalpa Samadhi.
- Let Atma – Anatma continue.



- **We require an intellectual Phenomenon, in which I know, I am Atma, Sthula, Sukshma, Karana Sharira Vyatirikta Atma.**

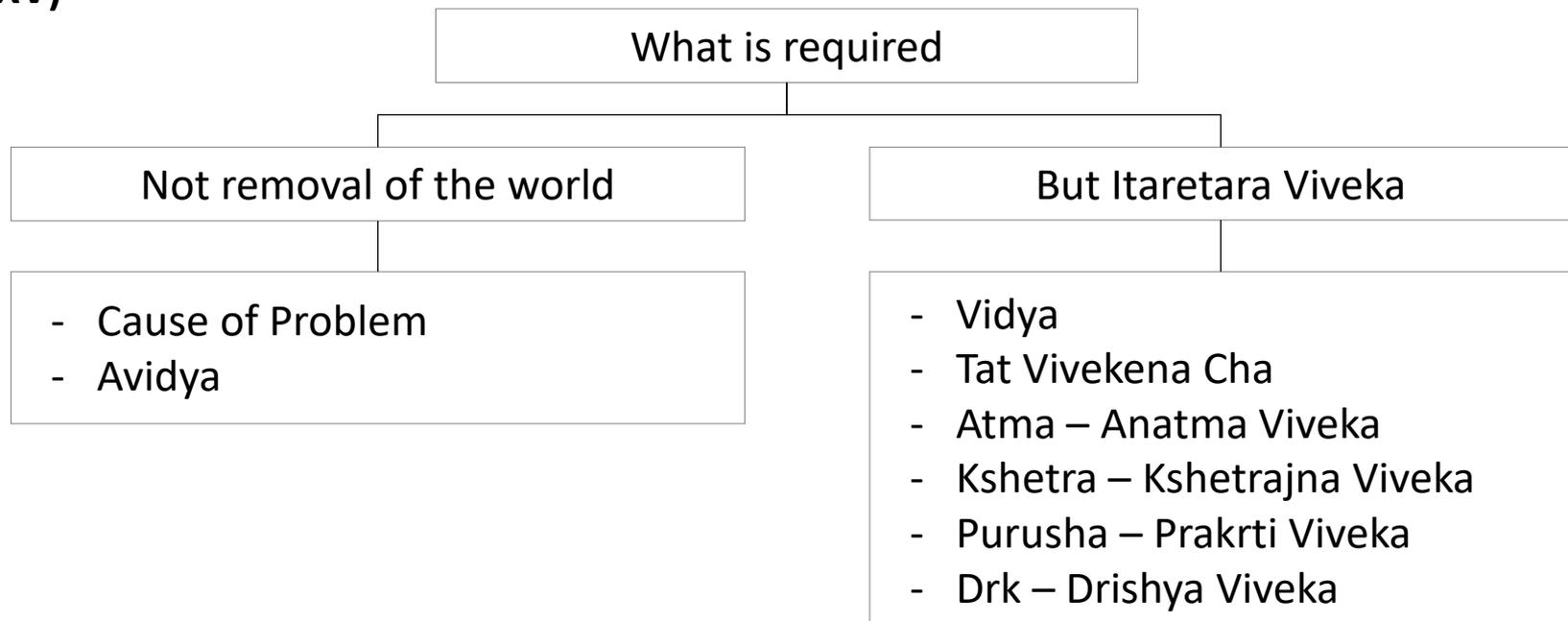
XXXXIII) 4th capsule of Vedanta :

- I, the Atma am never affected by any event in remote, proximate Anatma (Mind).
- Vasanas cause of Mind.
- Improve Mind but not worry.

XXXXIV) Whatever be the conditions of the Body, Mind, it does not affect Atma – Binary format.

- Whatever be the rate, degree of improvement – I do not worry about condition of Anatma.
- Anatma improvement is useful for smooth transaction but not condition of Moksha.

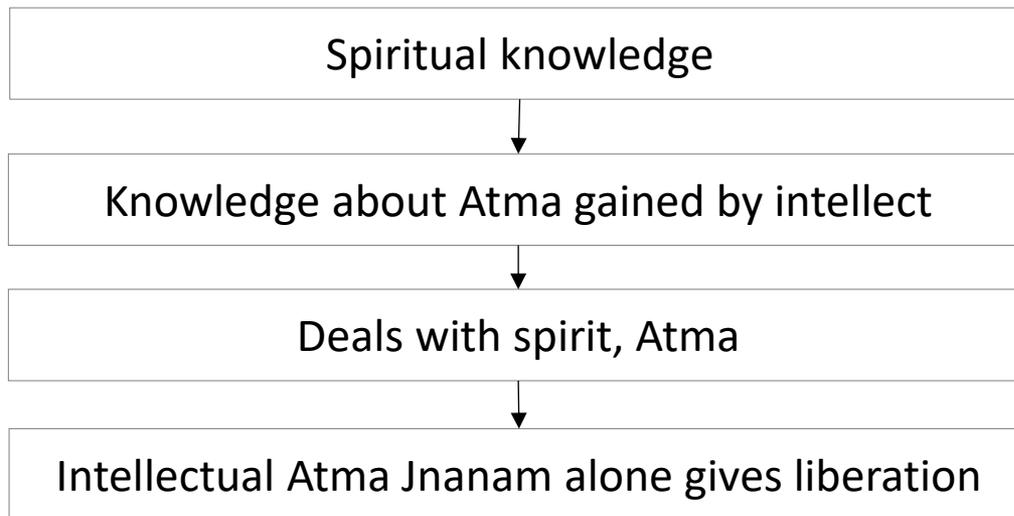
XXXXV)



- Separation not physically done.

XXXXVI) Whole Moksha is intellectual phenomena.

- Only intellectual knowledge required.
- No experiential knowledge required.
- Viveka takes place only in Buddhi.
- Nishchayatmika = Discrimination is job of Buddhi.
- Problem and solution = Intellectual
- Why call it spiritual knowledge.
- Not Atma – Spirit – gets knowledge.



XXXXVII) Tad Vivekenacha Vastu Rupa Avadharanam

- Ascertaining nature of Vastu.
- Vastu = What is real, Satya Svarupam

Satya – Anrute Mithuni Krityam :

Satya	Anrute
Vastu Svarupe Avadharanam	Ascertain Asatya Anatma as Asatyam, Avadharanam

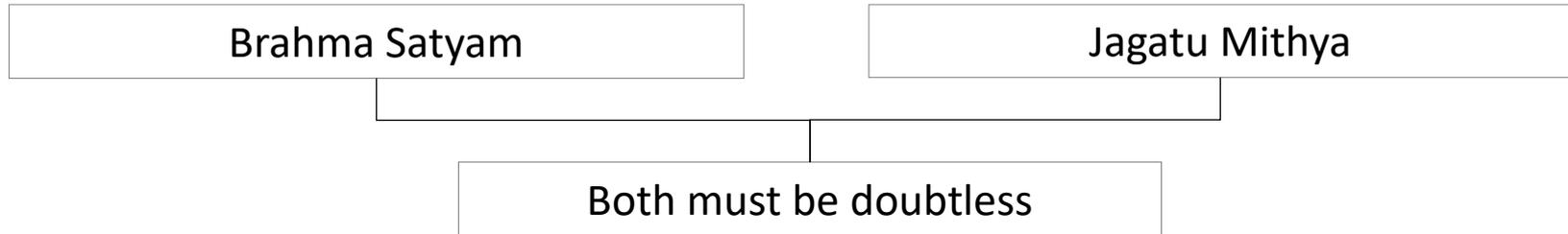
Viveka

XXXXVIII) Vastu – Avastu :

- Vedantasara – Vastuni, Avastu Adhyasa = Adhyaropa.

Avastu	Vastu
Mithya	Satyam

- Clearly know Avastu = Asatyam, Vastu = Satyam, Mithya as Mithya.



- World Mithya, what about my daughter, son-in-law? 10th plant.

XXXXIX) Gita :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

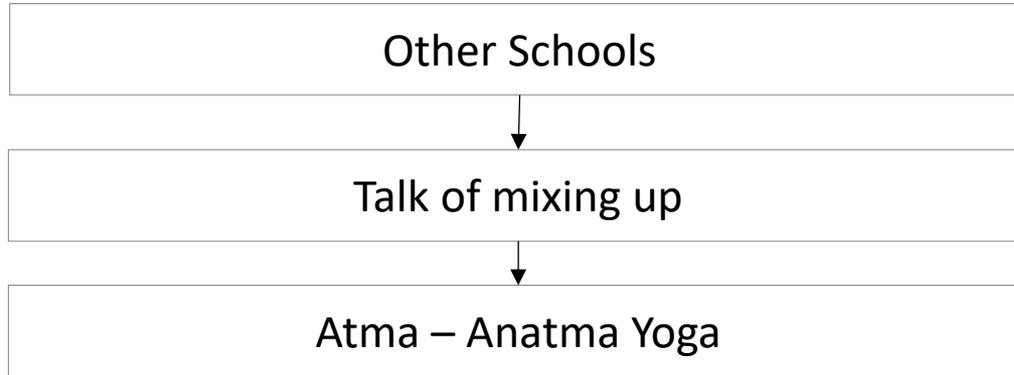
nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ |
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

- Fantastic Bashyam
 - Ubayor Api – Antaha – Svarupam.
 - Sat + Asat
 - Vastu – Avastu
 - Atma – Anatma
 - This alone removes Adhyasa and Samsara.
 - Vastu – Svarupa Avadharanam Vidyam Ahuhu.
- Both must be crystal clear

XXXXX) Shankara :

a)



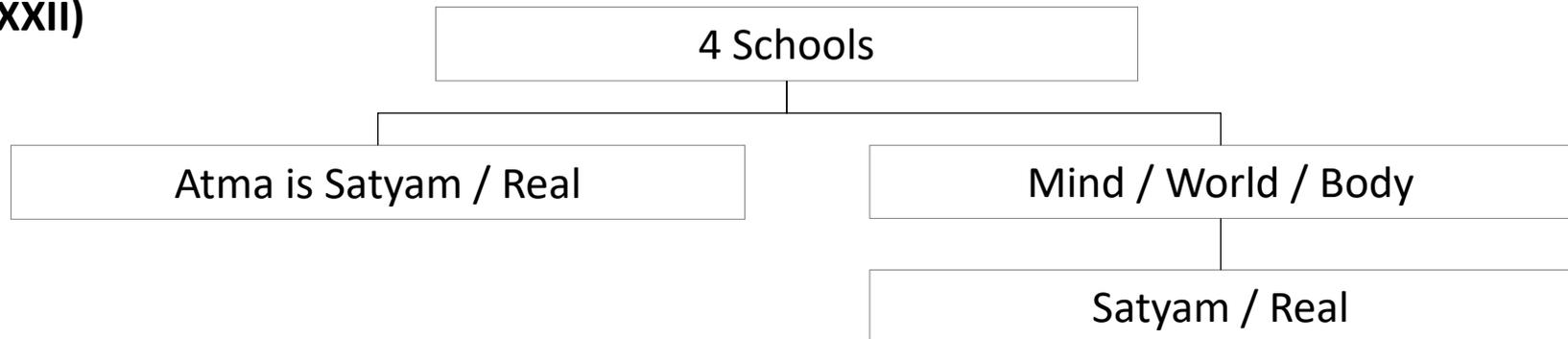
b) I am body, human being is Adhyasa.

- Sankhya / Yoga / Nyaya / Veiseshika – Atma – Anatma mixed up.

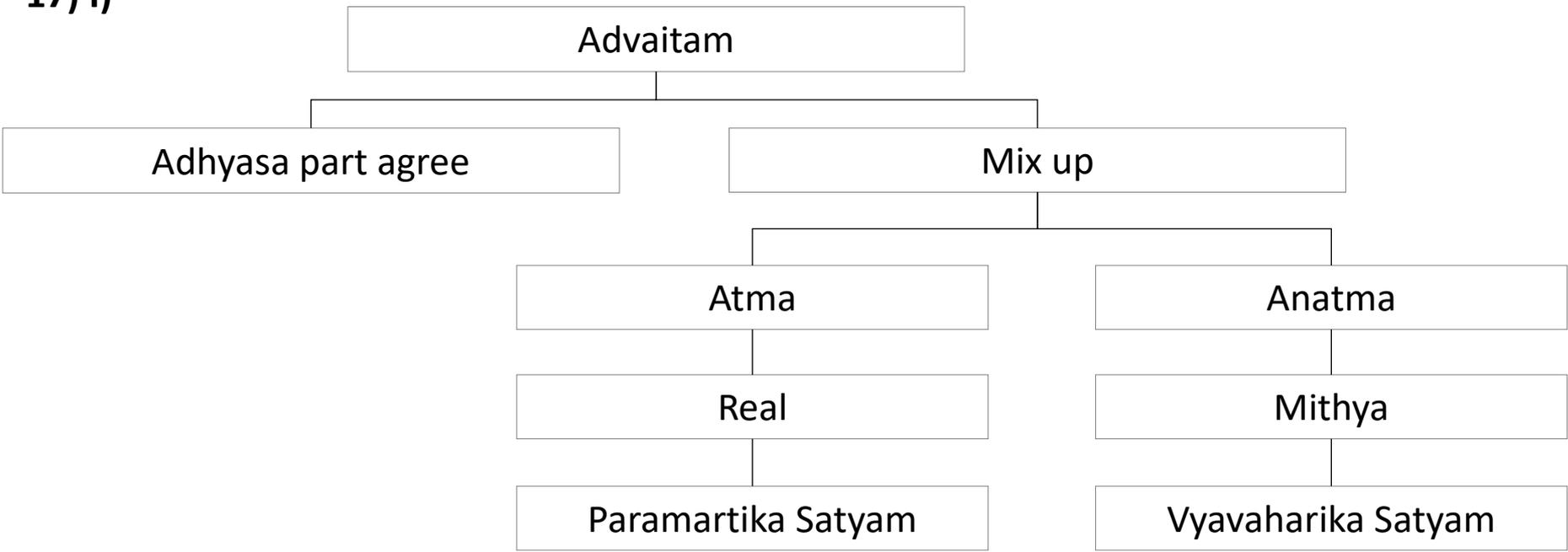
XXXXXI) In 4 Darshanam's both Atma – Anatma have same order of reality.

- Mixing up is there but in same order.
- Red crystal, colour of flower appears in crystal.
- Red crystal is mixing up of flower + crystal, both in same order – both real.

XXXXXII)



17) I)



- This knowledge makes a huge difference.
- Other schools :
 - Atma – Anatma equally real, one can affect other.
 - Mind can affect Atma

II) Nyaya – Tarqa Shastra

- Mind affects Atma.
- When Mind – Atma combine in waking, combination generates consciousness.
- Generated consciousness will join Atma.
- Before joining Atma – Anatma mind, were inert.

- When they combine in waking, generated consciousness joins Atma and inert Atma becomes sentient Atma.
- Mind continues to be inert.
- Consciousness only attribute of Atma, Vishesha Guna, not attribute of Anatma.

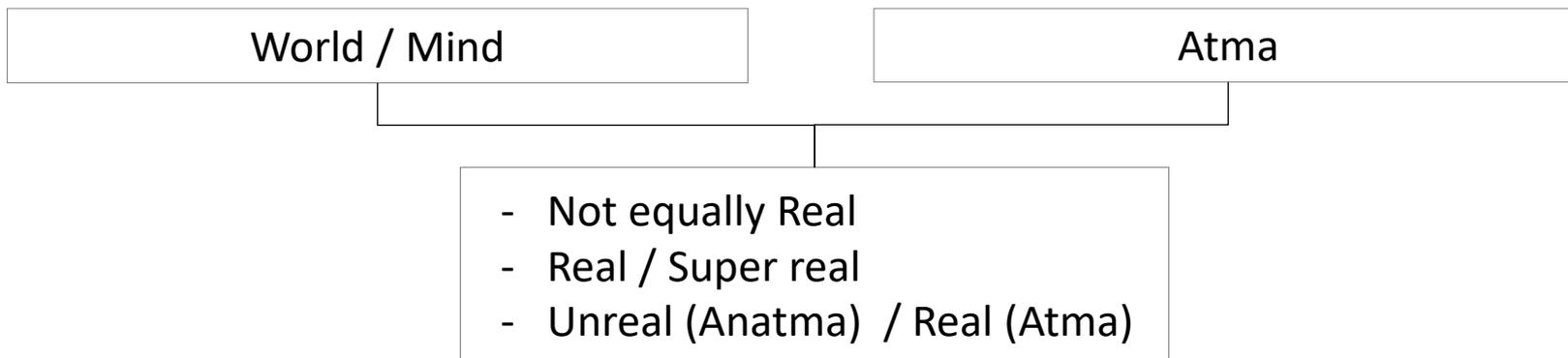
III) If consciousness is attribute of both, it is called Samanya Guna.

- Chaitanyam is Vishesha Guna of Atma.
- Since both real, one can affect other positively or negatively.
- Will make Atma sentient or insentient.

Waking	Sleep
Atma Sentient	Atma Insentient

- If both real, one will affect the other.

IV) Advaitam :



- There is difference in degree of reality, order of reality, Satta Bheda, one can't affect the other.
- Pratibhasikam (Dream – Rain) can't affect Vyavaharikam.
- Vyavaharikam rain – can't affect Paramartikam.
- Dream rain can't wet bed.
- It is because of sweat, not dream rain.
- Vyavaharikam can't affect Paramarthikam.

V) I am Atma, Paramartikam.

- I am Atma, Paramartikam.
- Everything else is Vyavaharika, Pratibhasikam.
- There is only one Paramartika Atma.
- I am the only Paramartika Vastu.
- I am never be touched by Atom bomb.

VI) Gita : Chapter 2 – Verse 24

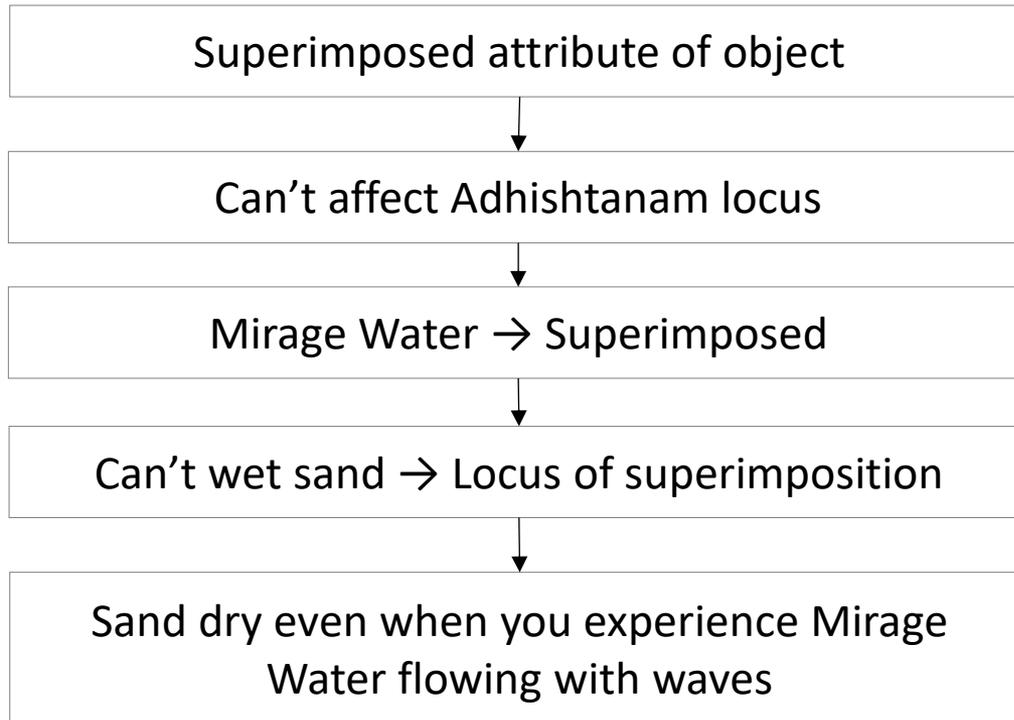
अच्छेद्योऽयमदाह्योऽयम्
 अक्लेद्योऽशोष्य एव च ।
 नित्यः सर्वगतः स्थाणुः
 अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
 aklēdyō'śōṣya ēva ca |
 nityaḥ sarvagataḥ sthāṇuḥ
 acalō'yam sanātanaḥ || 2.24 ||

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

VII) Tatra Evam Sati, this being so, Atma – Anatma, Satya – Anrutatvena, Mithya Jnana Nimittatvena, Yatra Adhyasaha.

- Whatever is superimposed on some locus, Tad Krutena Punyena, Doshenava.
- Positive or negative attribute of superimposed object can't affect the locus of superimposition.



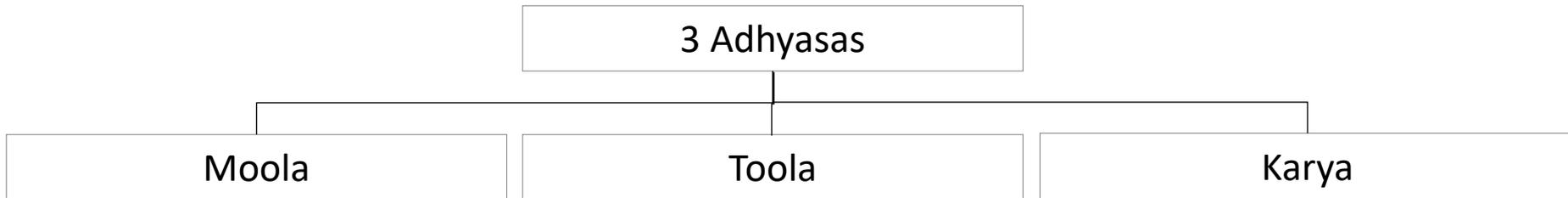
- Moment I know I am Paramartika Satyam, I can relax.
- Why?

- I am free from all problems caused by Vyavaharika and Pratibhasika Satyam Vastu.
- Jnana Matrena = Moksha.
- Understand Vastu – Avastu, Atma – Anatma clearly, get Moksha.

• **I am free, I was free, even when I thought I am a Samsari, Yesterday, hereafter I will never entertain a thought that I am a Samsari.**

- If I understand clearly, Moksha is my nature.

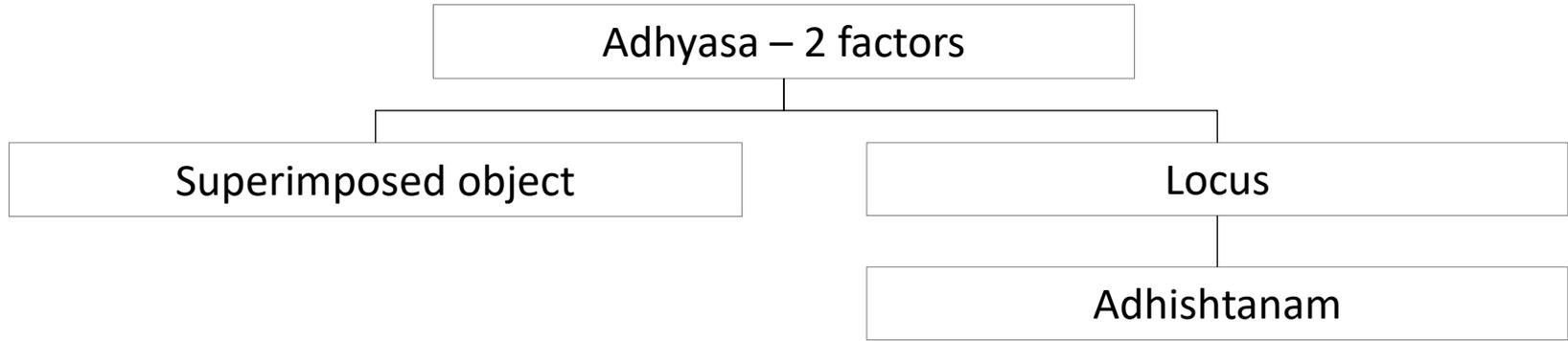
VIII) Karya Avidya = Definition of Adhyasa



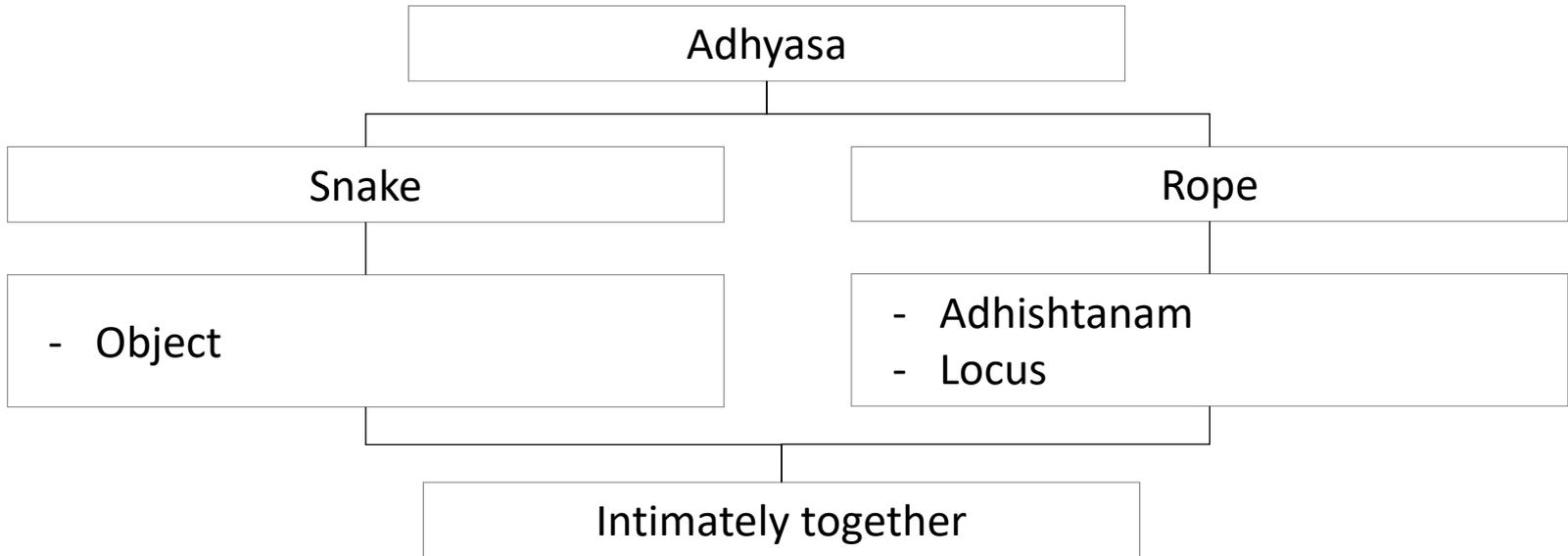
IX) Karya Avidya will go away only when Moola Avidya will go away.

Karya Avidya	Moola Avidya
<ul style="list-style-type: none"> - Direct cause of Samsara - Known through Anvaya, Vyatireka - Samsara elimination requires elimination of Karya Avidya only - Karya Avidya goes off temporarily daily in sleep 	<ul style="list-style-type: none"> - Indirect cause of Samsara - Karya Avidya will permanently go when Moola Avidya goes - Permanent elimination goes only with self knowledge, Atma Vidya - Topic here

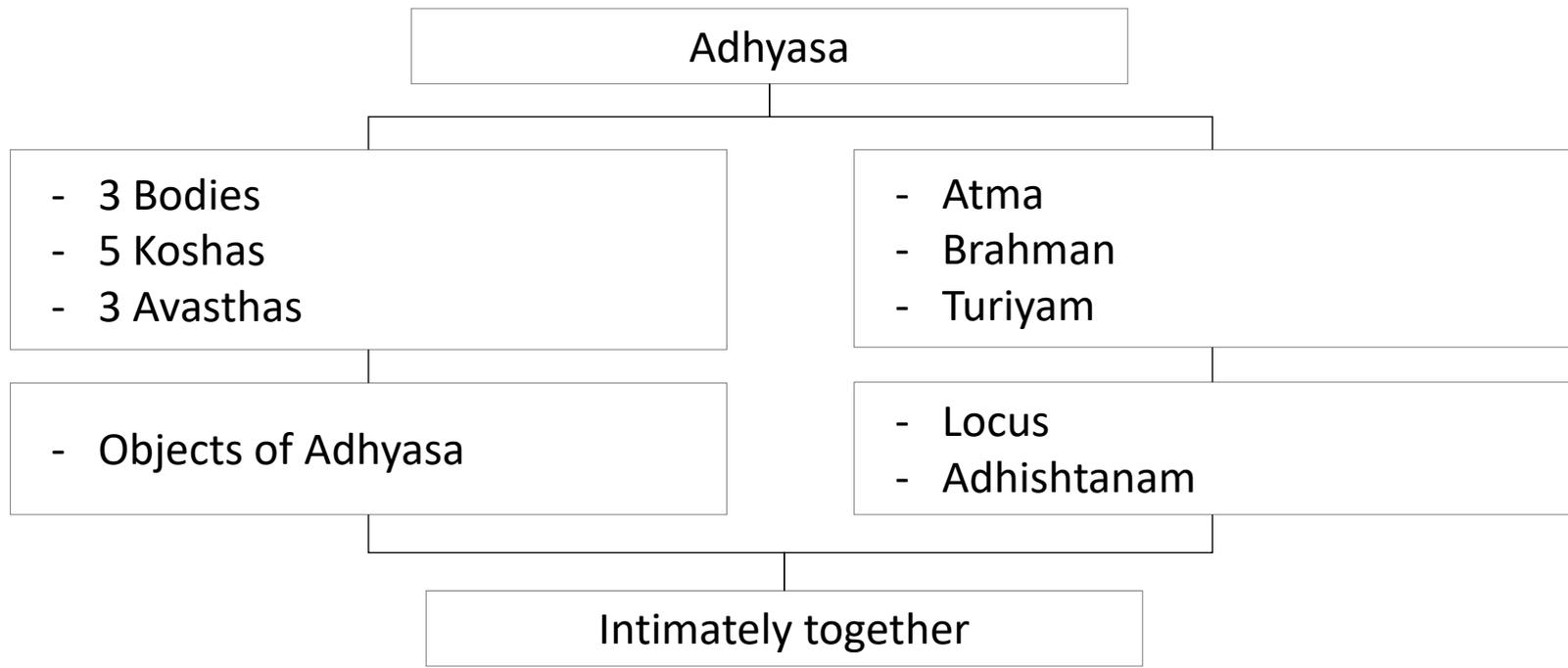
X) a)



b)



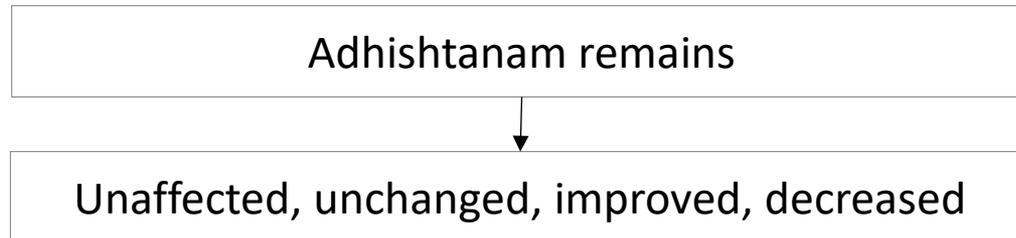
c)



d) Adhyasa can't affect Adhishtanam in any way.

- 3 Avasthas can't affect Turiyam in anyway.

e)



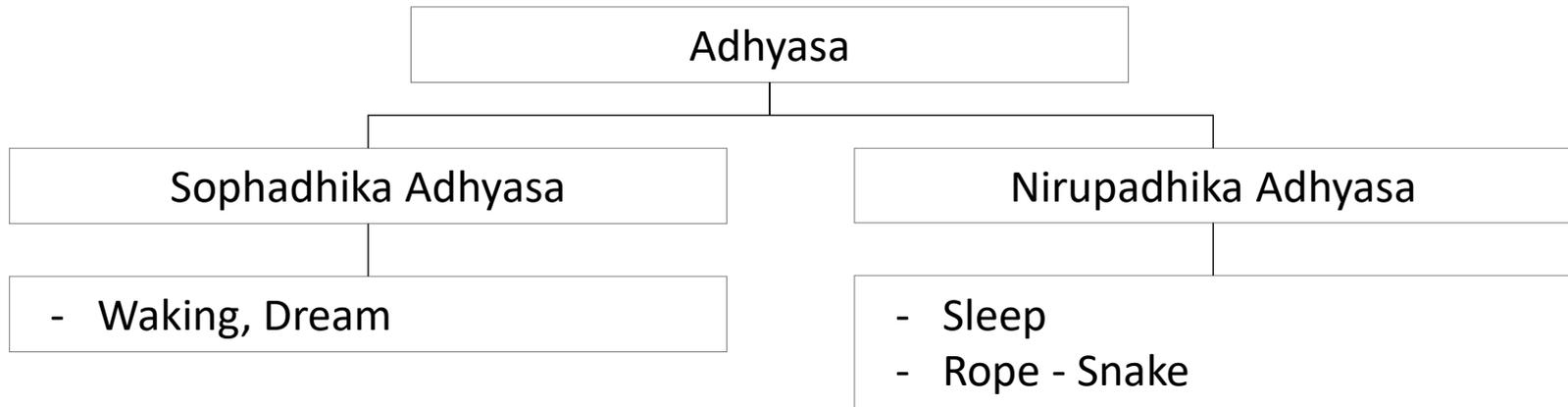
f) Na Karmana Vardhate, no Kaniyan.

- No value addition, deletion for Adhishtana Turiya Atma because of presence or absence of Adhyasa.

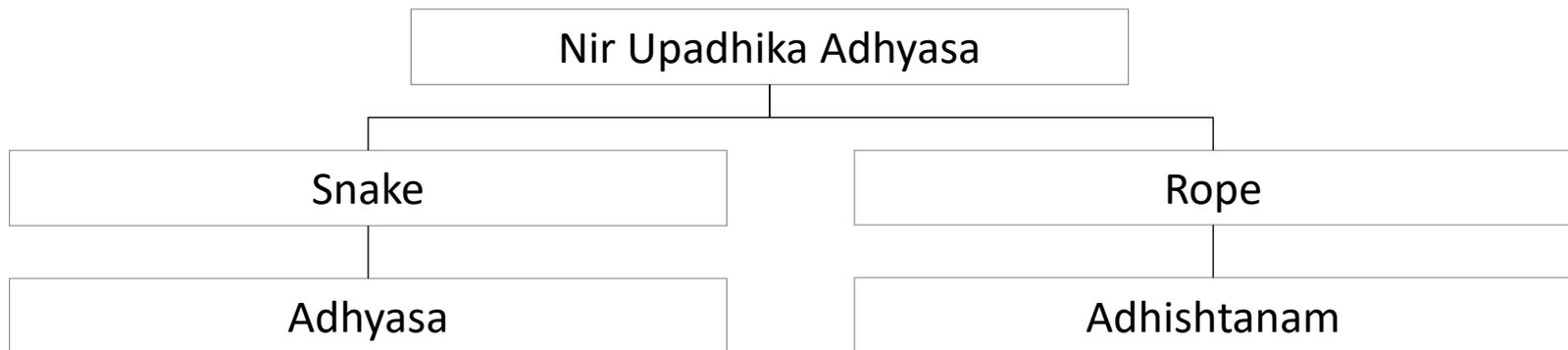
g) Screen not affected whether movie is there or not.

- Whether 3 Avasthas are there or not, Turiya Atma is not affected.
- This is self knowledge, elimination of Mithya Jagat.
- Now what is Jagat is clear, Jnana Adhyasa, not Adhishtanam.
- Screen is always pure, unaffected.

XI) This rule can be extended to :

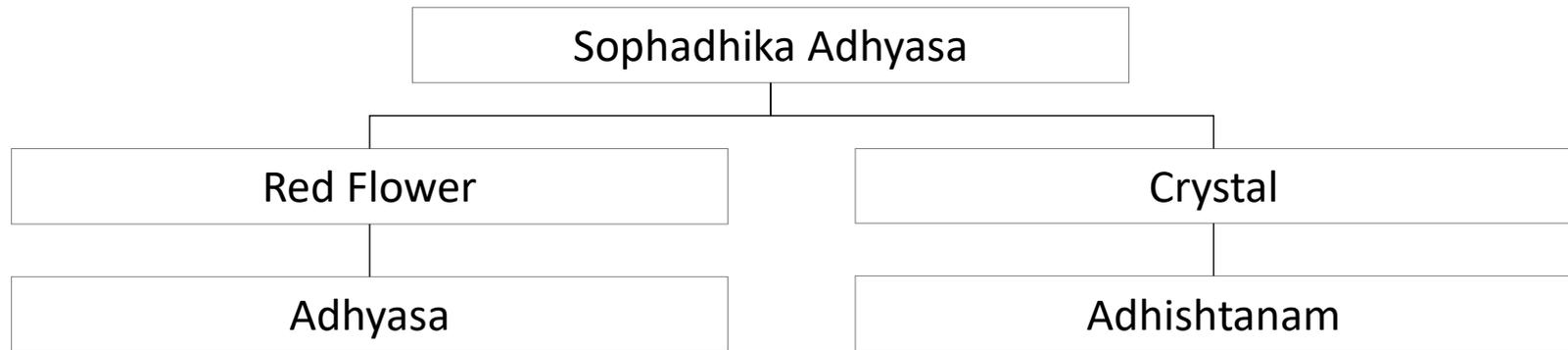


XII)



- Position of Snake can't affect Rope
- Adhyasthasya Gunena Doshena, Adhishtanam Anumatram Api Na Sambandyate. 174

XIII)



XIV) Flower not Adhyasa, flower not superimposed on crystal.

- Colour of flower is superimposed on crystal.
- Crystal appears red.
- Red color is superimposed on crystal.
- Superimposed red color will not change the crystal in any way.
- Crystal is colorless all the time, even when we superimpose red color.
- Crystal does not become red.

XV) Without removing red flower, keeping crystal, we can boldly say crystal is colorless.

- **Even when eyes are perceiving red color, I can say, crystal is colorless.**

XVI) After knowing my nature is Turiyam – Upadhiless, I can while perceiving with Upadhi of 3 bodies, 3 Avasthas, 5 Koshas I can say, I am pure Atma without Upadhi.

- Red colour manifest colourless crystal.
- 3 Avasthas manifest Turiyam.

XVII) Turiyam – Reveals 3 Avasthas, 3 Avasthas – manifest Turiyam Adhishtanam.

XVIII) Jnani says :

- I am non-dual, even when he experiences duality.
- Because duality is superimposition on me the Atma.

XIX) Superimposed duality can't alter, disturb, the factual reality – non-duality.

XX) Courage is born out of Atma Jnanam.

- What is Jnanam?
- Duality is super – imposition.

XXI) Mirage Water will never wet the sand.

- Rope Snake will never affect the Rope.
- Waker will never affect the Atma.

XXII) This sentence is the basis of the 4th capsule of Vedanta.

- I am not affected by anything happening with material body or material world (Prakrti).
- Purusha never affected by Adhyastha Prakrti.

XXIII) Fresh topic proposition :

- **All worldly transactions are based on Adhyasa alone, which is called Karya Avidya.**
- Shankara wants to justify.

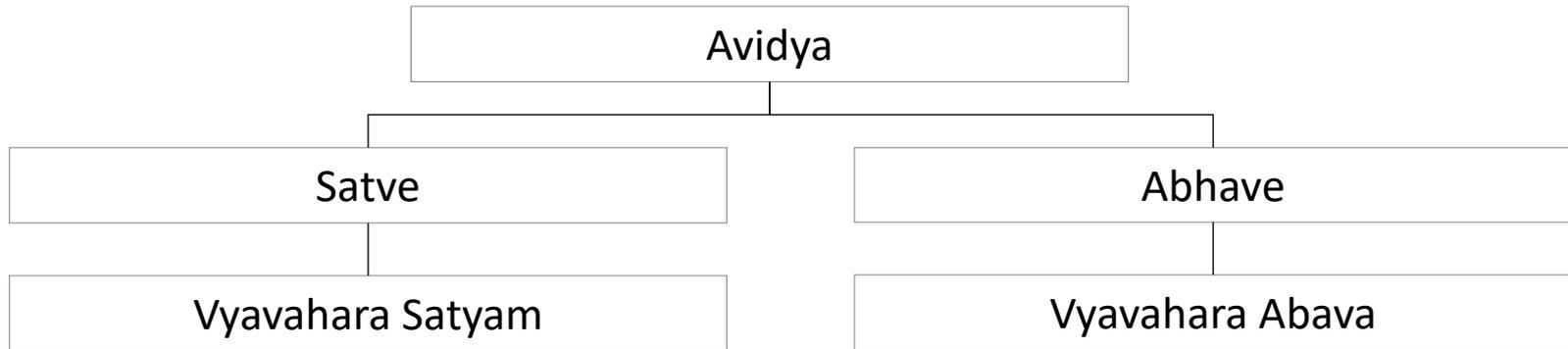
XXIV) When we wake, 1st awareness – “I am”, self awareness I am, expressed as I am, is an Adhyasa.

XXV) I am = Thought Vyavahara

= Mental activity, verbal activity

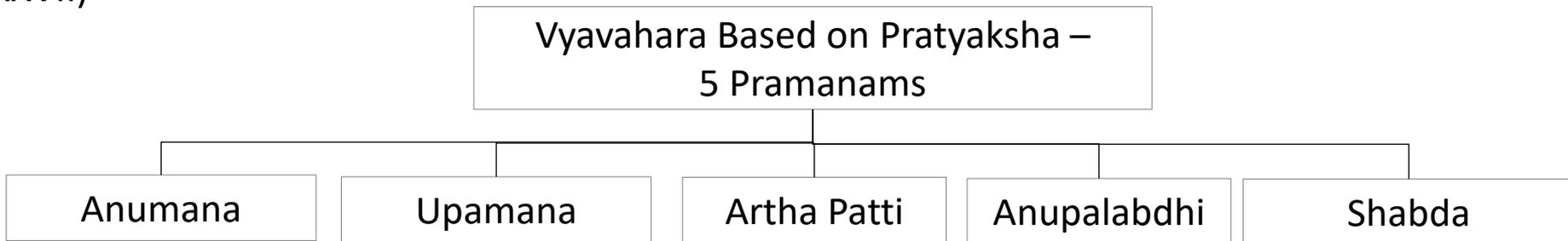
- All verbal, mental activity are singly performed or with somebody else = Vyavahara, Transactions.
- All of them is based on Avidya alone.

XXVI)



- **Tasmat Avidya Eva Sarva Vyavaharasya Karanam.**

XXVII)

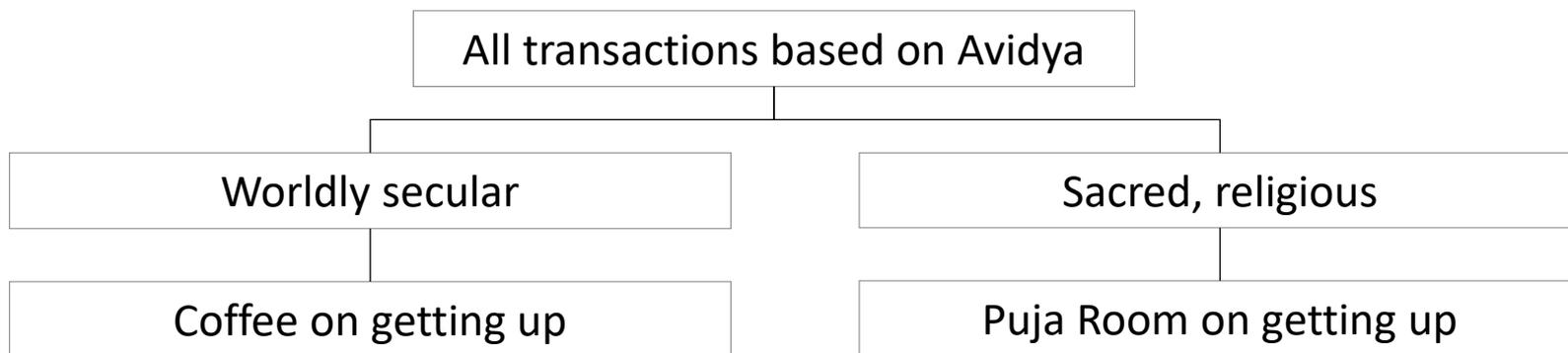


- 6 Pramanams start functioning only after Avidya.
- Before Avidya, no Pramanam can function.

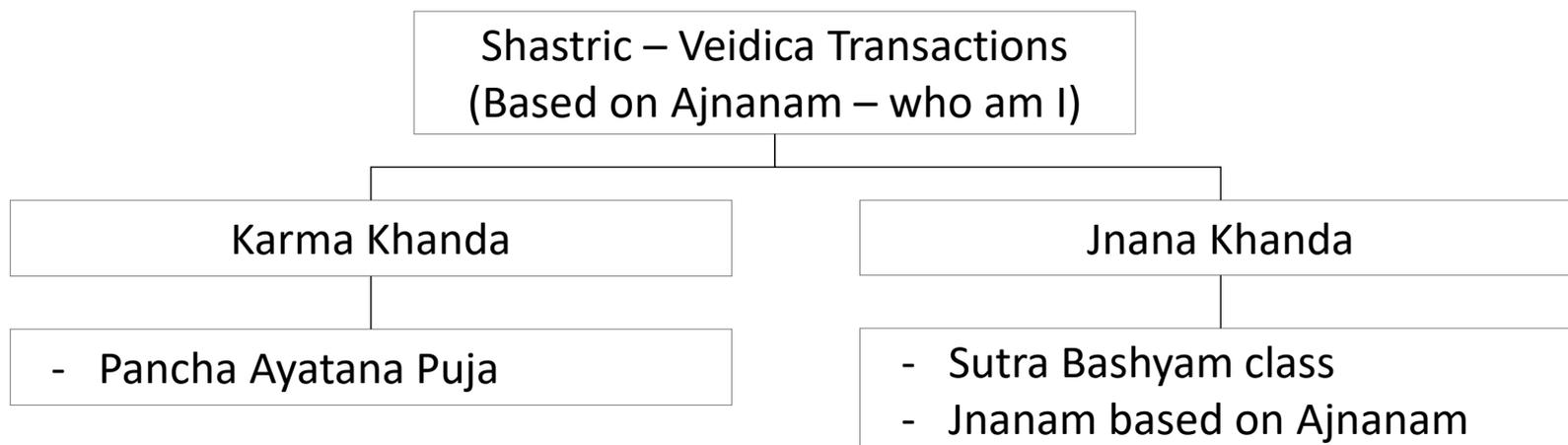
XXVIII) Each Pramanam associated with relevant Prameyam.

- Without Pramanam, can't talk of Prameyam.
- Without Prameyam, Pramanam can't be talked about.
- All these have basis of Karya Avidya (Avidya Puraskrutya).

XXIX)



XXX)



XXXI) Pramanam – Instrument of knowledge

- Prameyam – Object of knowledge
- Vyavahara – Knowledge activity involving Pramanam + Prameyam
- All knowledge activities based on Karya Avidya (Mixing up of Atma – Anatma.

XXXII) Katham Punaha Avidyavat Vishayani.

- How do you boldly say

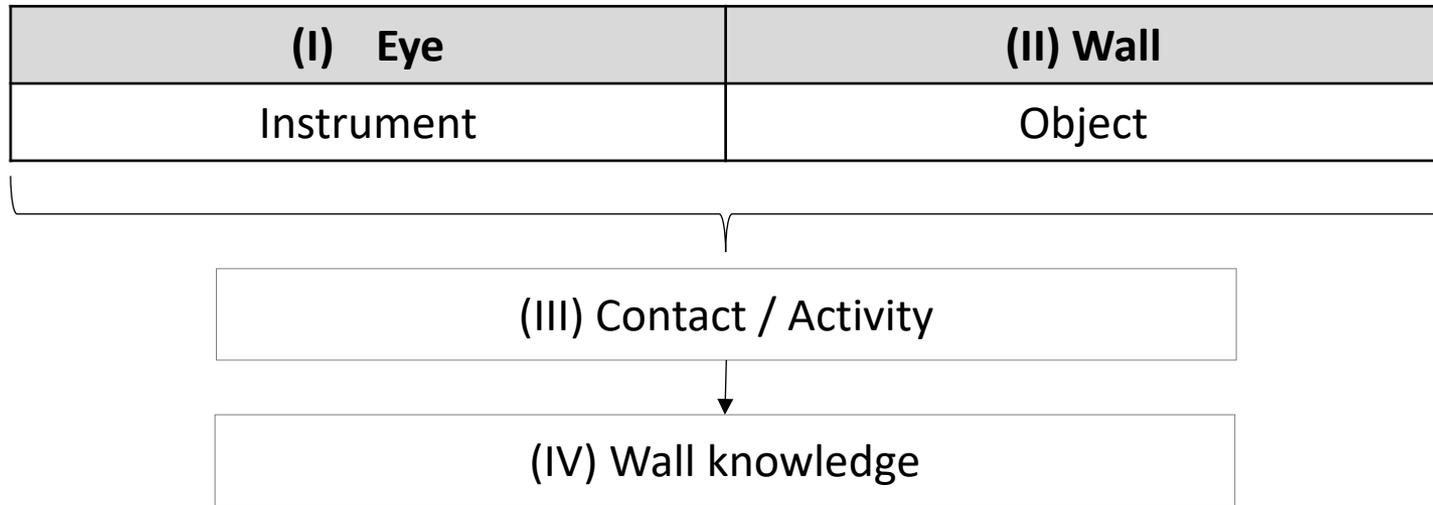
XXXIII) Pratyakshani Pramanani Shastrani Cha

- All Pramanam, Shabda Pramanam are associated with Avidyawan, person with Adhyasa?

XXXIV) Answer :

- **All instruments, objects, connection of knowledge is possible only when there is a knower.**
- If no knower, no question of knowledge, no knowing instrument or knowledge object, contact, consequential knowledge.

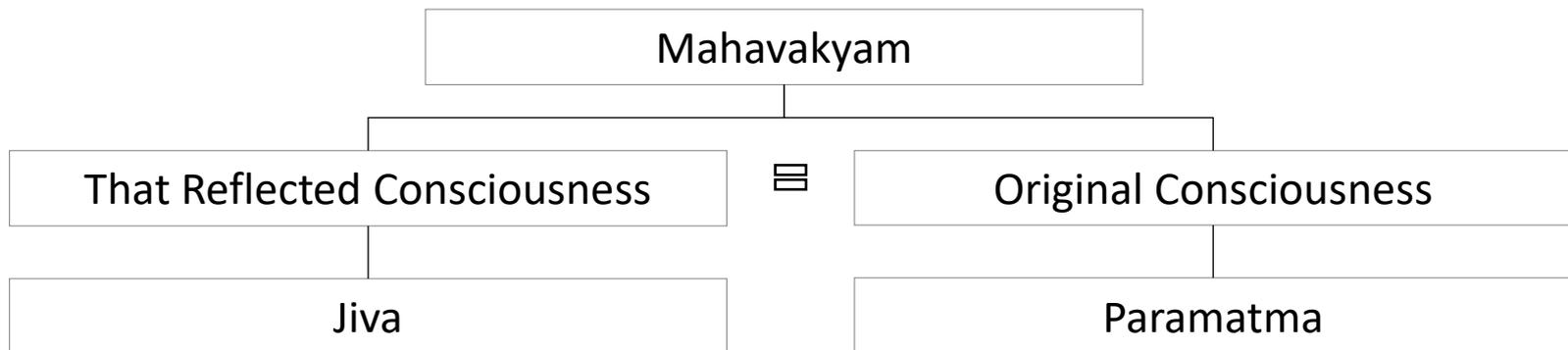
XXXV) Example :



- All 4 relevant only when there is a knower.

XXXVI) Without knower, Pramanam, Prameya Vyavahara will have no relevance.

- **Pramata = Knower = Basis of knowledge transaction = Reflected Consciousness.**



XXXVII) Pramata comes into existence only when Atma – Anatma are joined together.

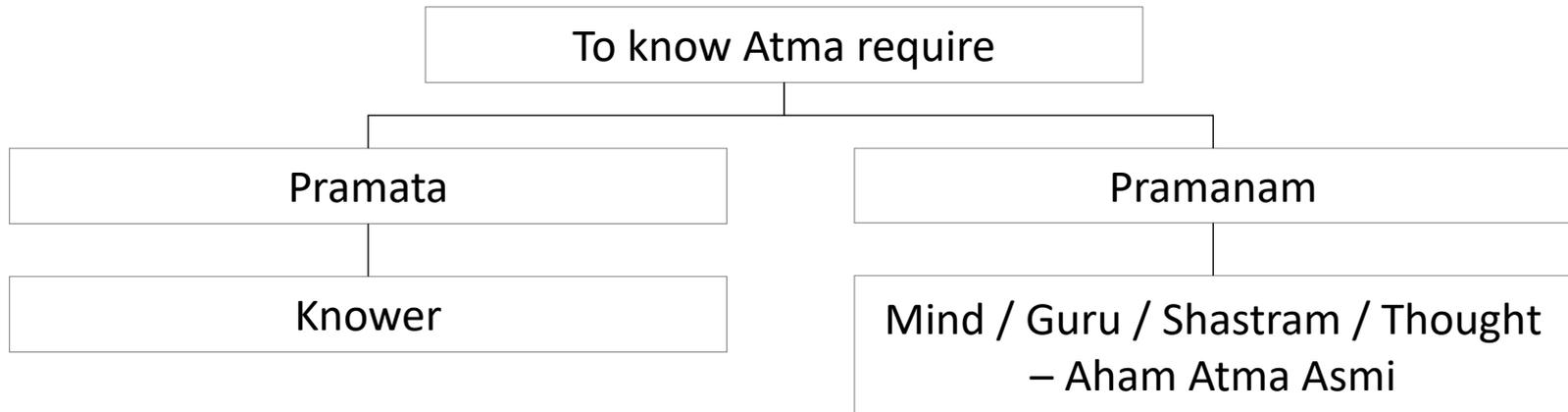
XXXVIII)

Atma	Knowing	Consciousness is free from modification
<ul style="list-style-type: none"> - By itself not a knower - Pure consciousness can't know anything 	<ul style="list-style-type: none"> - Process - Involves modification 	<ul style="list-style-type: none"> - No knowing process possible in pure Consciousness

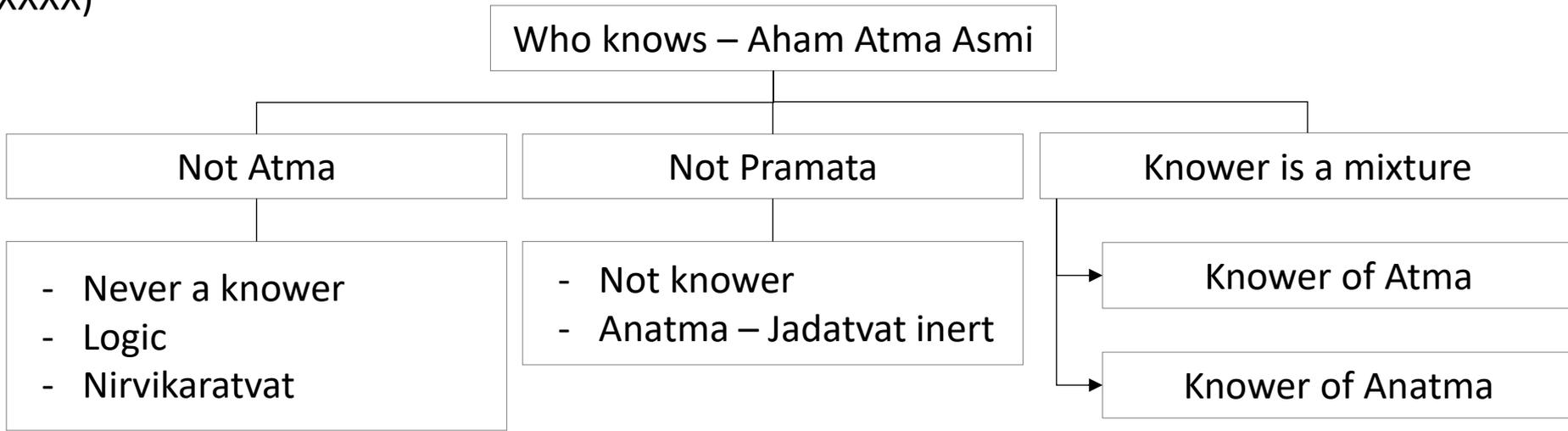
- Pure consciousness can't know itself or Anything.
- Atma knows itself is misconception – Understand

XXXIX) Big misconception in Meditation.

- Once body, mind, thoughts are removed, everything is removed, Atma will know Atma by itself.
- People work for Atma Jnanam by removing Anatma.



XXXX)



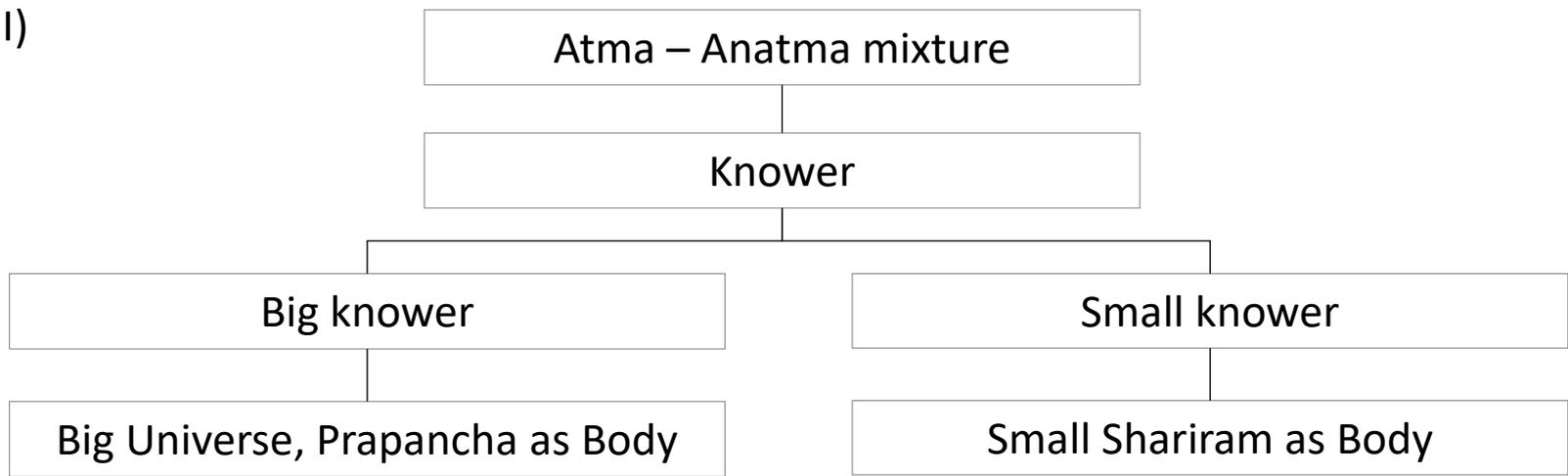
XXXXI) Mixing up is called Karya Adhyasa – Atma – Anatma Adhyasa

- Waker / Dreamer / Sleeper = Mixer of Atma – Anatma.
- Existence of knower = Presupposes mixing up

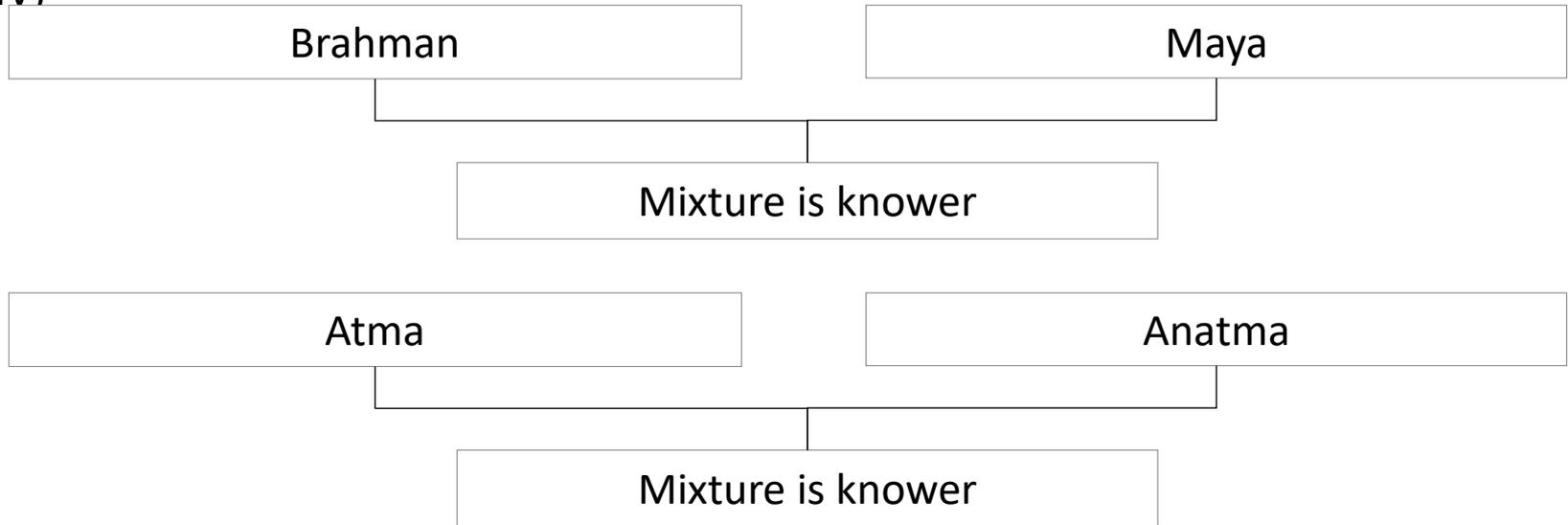
XXXXII) Pure Brahman also is not a knower

- Brahman or pure Maya can't be a knower.
- Mixture is called Ishvara.
- Ishvara = Pramata = Knower = Omniscient.

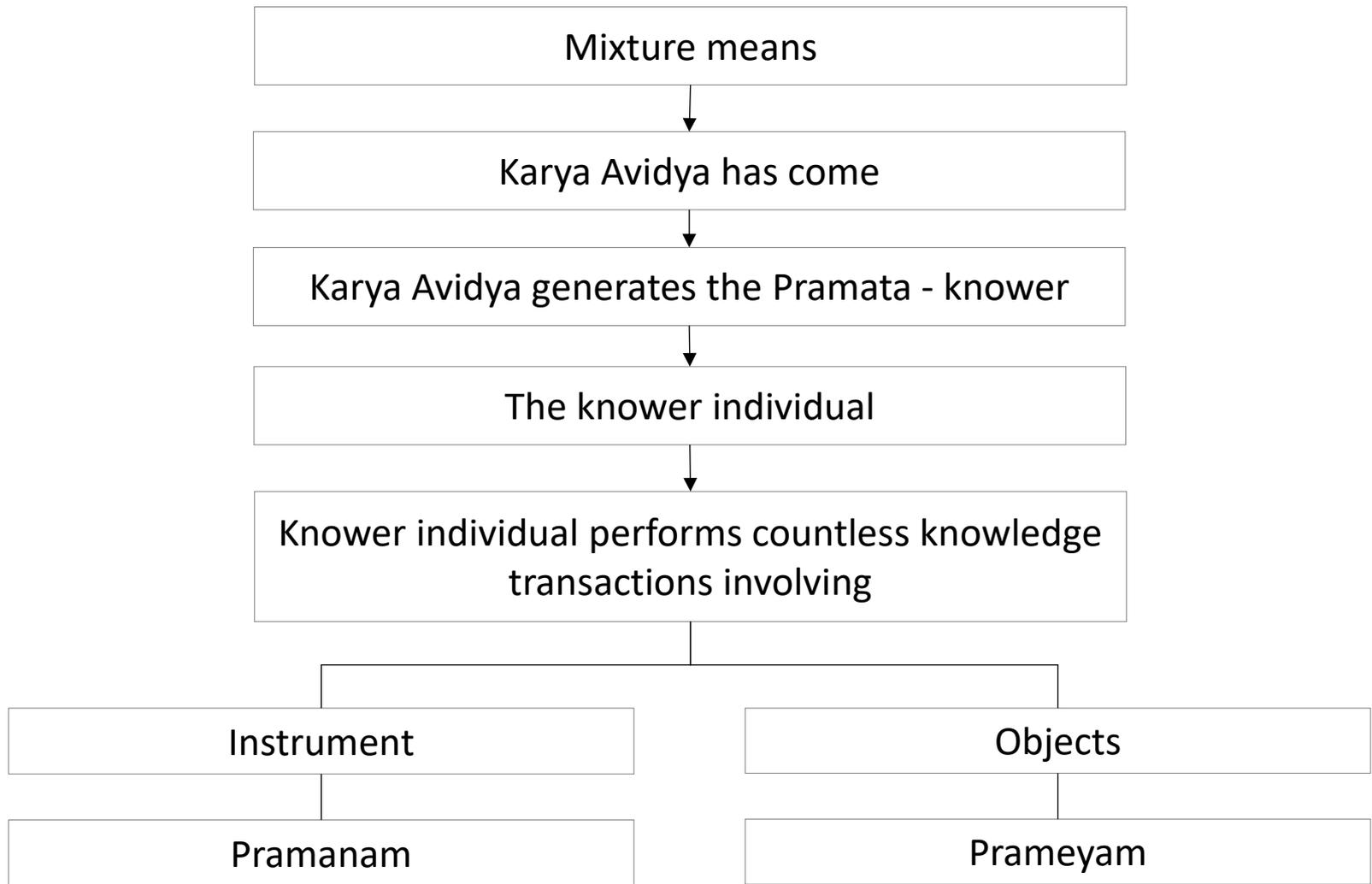
XXXXIII)



XXXXIV)



XXXXV)



- Transactions = Vyavahara
- Knower = Pramata

XXXXVI) Pure Atma = Poor Atma

= Can't do anything

XXXXVII) Deham, Manah, Indriyashu Aham, Mama Rahitasya

- If Atma does not have identification with Body, sense organs, mind complex, it is pure.
- Identification = Mixing up = Karya Avidya = Deha Abhimana.
- I – should include Body / Mind / Intellect, embrace them into me.

XXXXVIII) **Rahitasya Pramatrutva Anupapatau :**

- If I don't have Abhimana.
- No knower status, have a blank look.
- Eyes opened, mind elsewhere, mind not identified with eye = Blank look.
- **I am not Pramata, if I don't identify with the eye.**

XXXXIX) Pramatrutva Anupapatau when knowerhood is absent.

- Pramana Pravrutti – Functioning of instrument.
- Anupapate is not possible.

XXXXX) Karya Avidya is basis for knowledge transaction

XXXXXI) **Nahi Indriyani Anupadaya :**

- Without identifying with a relevant sense organs.
- **All 5 sense organs open only one sense organ will be focussed by mind for an experience.**

XXXXXII) **Example :**

- TV watching + dinner

- Eye functioning with Mind.
- Don't know what we are eating with our tongue.
- Infer I ate.
- Mind chooses to identify with one Indriyam.
- Anupadaya = Without identifying.

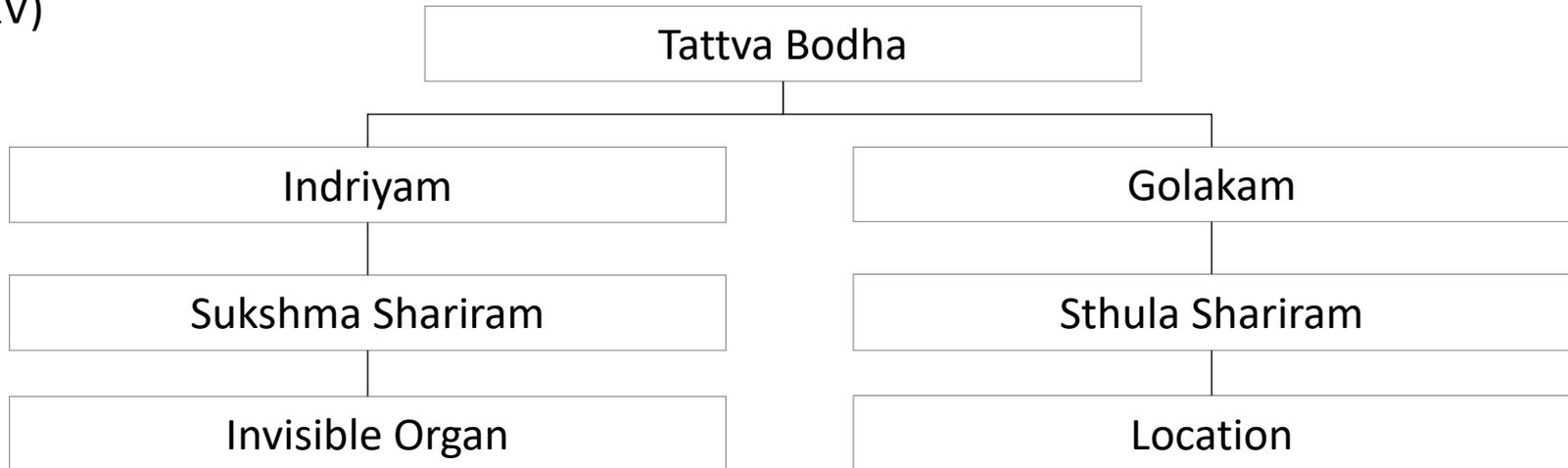
XXXXXIII) Pratyakshadhi Vyavahara :

- All 5 sense organs = Pratyaksha Pramanam (Not only eyes)
- Anumana requires Pramata.
- Vyavahara Na Sambhavati.

XXXXXIV) Na Cha Adhishtana Antarena Indriyanam Vyavahara Sambavati.

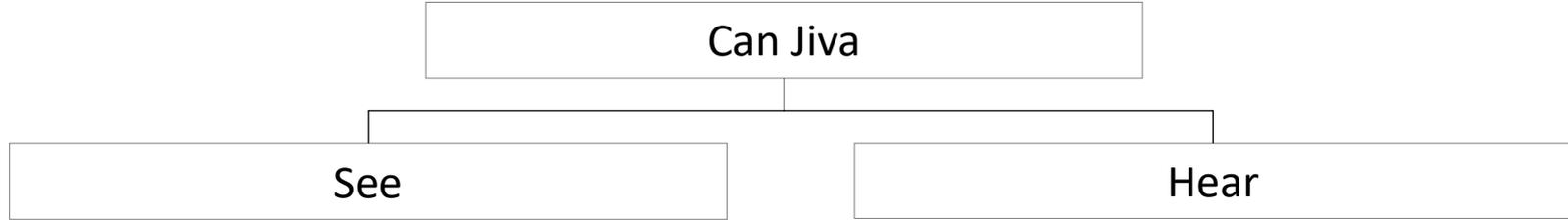
- Sense Organs can function only when situated in their Golakams.

XXXXXV)



XXXXXVI) After death, Jiva travels.

- Jiva has mind and sense organs and hence it travels.
- Can Jiva look around, Moksha Diamond, window shopping.



- Indriyam, Manaha present but no Golakam, locus of experience.

XXXXXVII) Till travel is over, in womb of mother, until golakams are physically developed, sense organs are fixed on the Golakam, no transaction.

XXXXXVIII) Gita : Chapter 15 – Verse 9

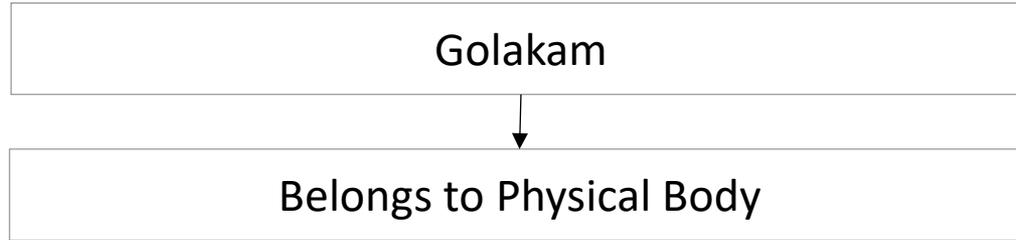
श्रोत्रं चक्षुः स्पर्शनं च
रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं
विषयानुपसेवते ॥ १५-९ ॥

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

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

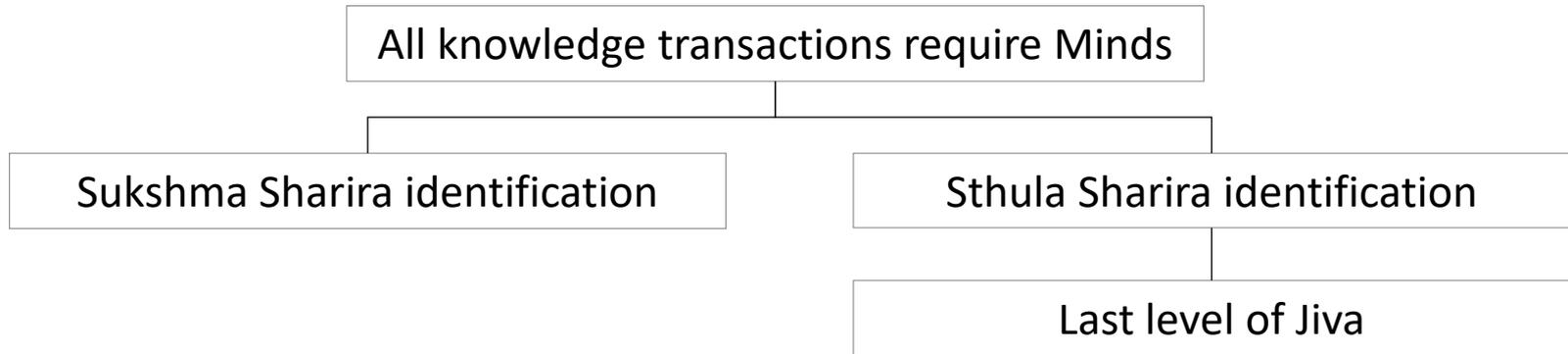
a) Indriyam (Sukshma Shariram) must be fixed on the Golakam (Sthula Shariram)

b) To identify with sense organs, I have to identify with Golakam also.

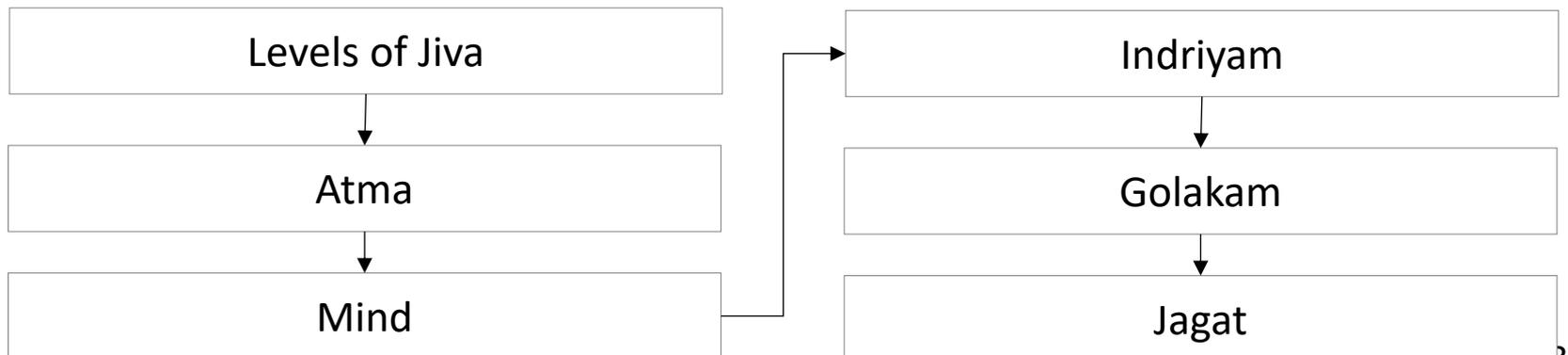


• Hence, I have to identify with physical body also.

c)



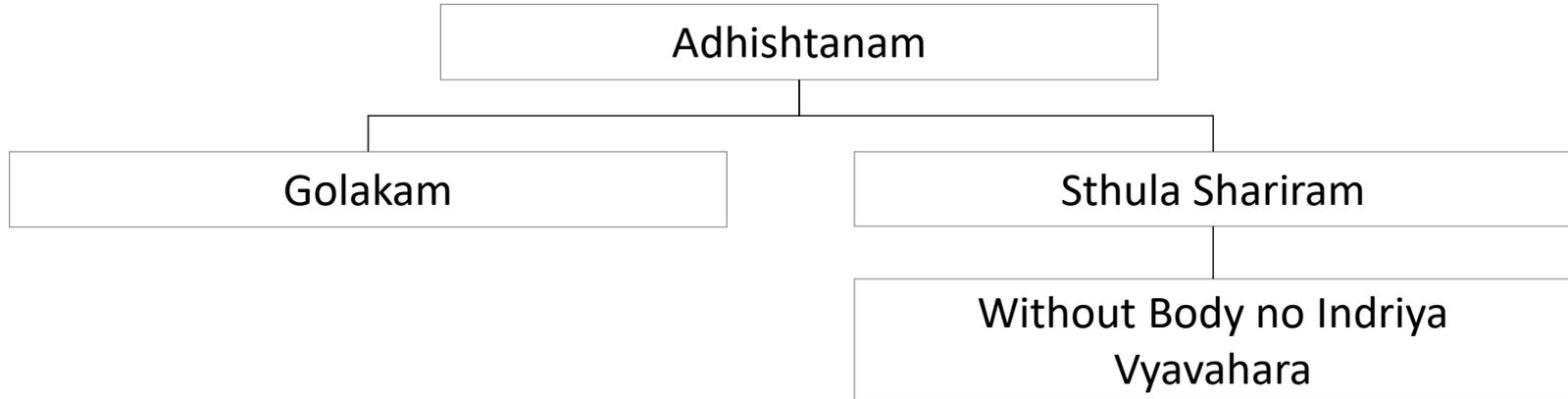
d)



e) Knowledge is with help of Mind + Sense organs.

- Sukshma Shariram, Mind, Indriyas, function only when Sthula Shariram is there.

f) Na Cha Adhishtanam Antarena :



- Mind – Atma – Sukshma Indriyam exist but don't function without Sthula Shariram.

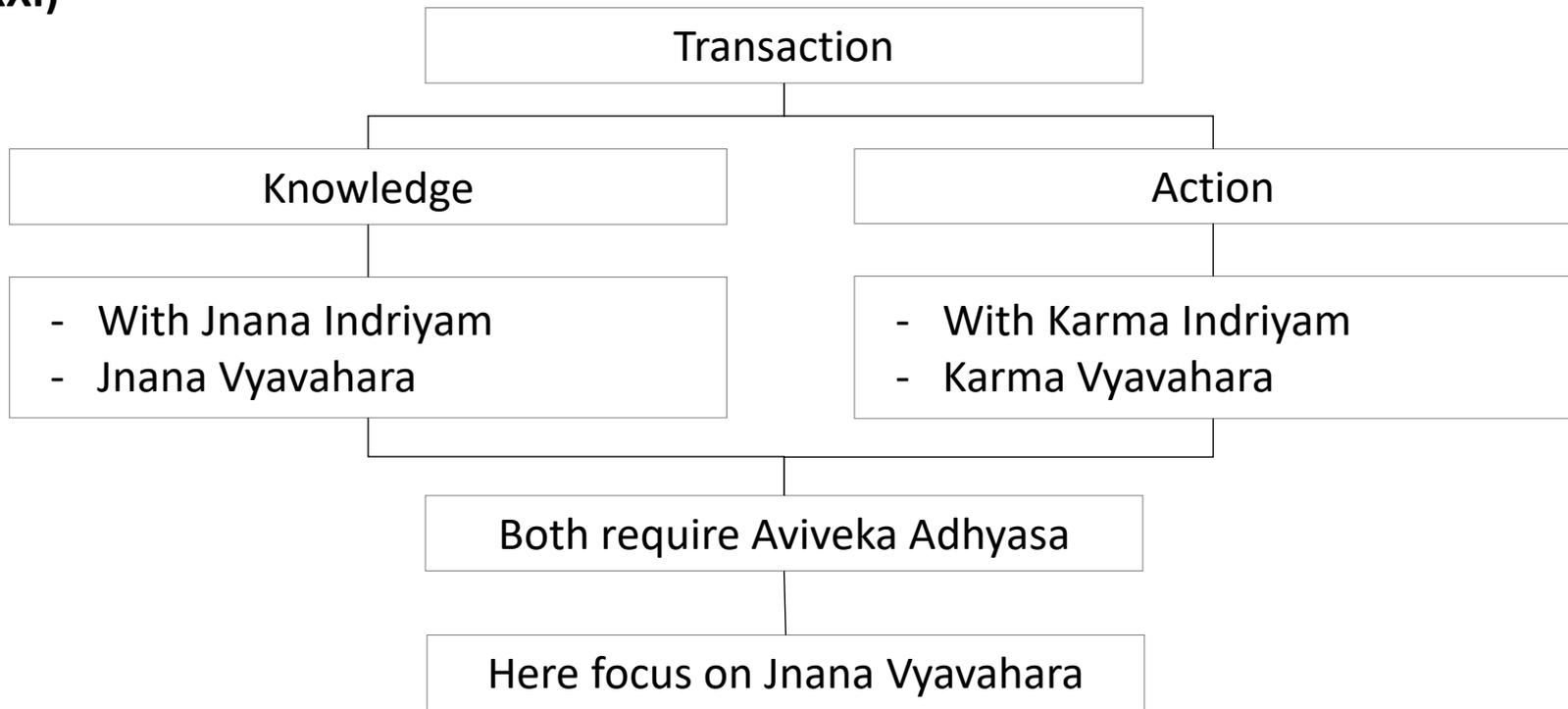
XXXXXIX) During dream, we can't experience the external world.

- We are not identified with the golakam.
- Sense organs will not function.

XXXXXX) Indriyanam Vyavahara Na Sambavati.

- Na Cha Anastasya Atma Bavena Dehena.
- Without a body identification.
- Kashchit Vyapriyate.
- There is no Vyavahara possible.

XXXXXXI)



XXXXXXII) Nobody does any transaction without identifying with the Body, the Mind and Sense Organs.

Waking State	Sleep State
<ul style="list-style-type: none">- 3 identifications begin- Transactions take place	<ul style="list-style-type: none">- 3 identifications resolved- Karya Avidya gets dissolved- Transactions end

XXXXXXXIII) Mandukya Upanishad : Chapter 1 – Karika 12

नाऽऽत्मानं न परंश्चैव न सत्यं नापि चानृतम् ।
प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १२ ॥

nā''tmānaṃ na paraṃścaiva na satyaṃ nāpi cānṛtam |
prājñāḥ kiṃcana saṃvetti turyaṃ tatsarvadṛksadā || 12 ||

Prajna does not know anything of the Truth or the untruth, nor does Prajna know anything of the self or of the non-self: Prajna knows nothing. But Turiya is ever, and it is always the All-knowing, the All-seeing. [1 - K - 12]

- Sleeper doesn't know himself, others, real, unreal also.
- Why?
- Pramata is absent.

XXXXXXXIV)

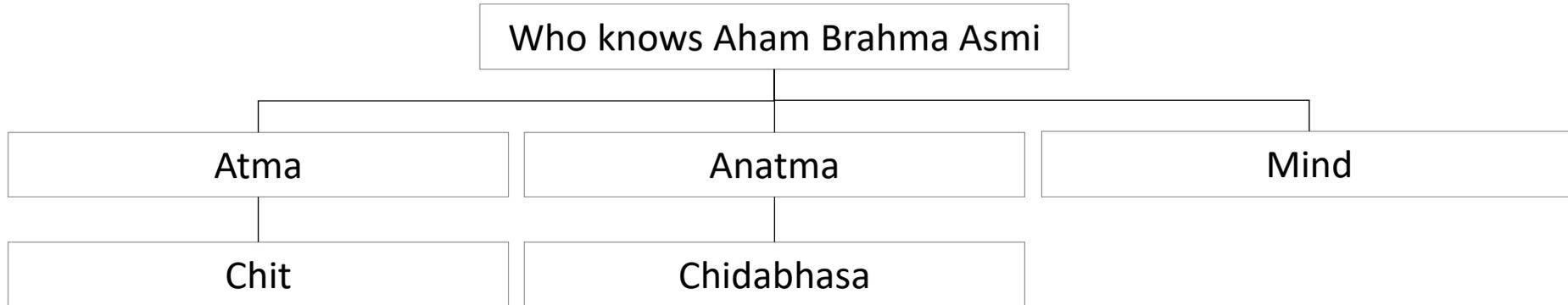


- **Without 3 identifications, body, mind, sense complex.**
- **Pure Atma can't enjoy knower status, doer status, enjoyer status – Karta, Bokta, Pramata / Jnanata.**
- 3 statuses require Adhyasa.

XXXXXXV) If no knower is nonexistent, no question of knowledge transaction, involving Pramanam, Prameyam.

- Instrument – Object – involving – knowledge – transactions, all not possible without mixing up.

XXXXXXVI) **Never ask question :**



Answer :

- None of them can know Aham Brahma Asmi by itself.

XXXXXXVII) Pramata – knows – Avial with 3 vegetables, Chit, Chidabhasa, mind, sense organs.

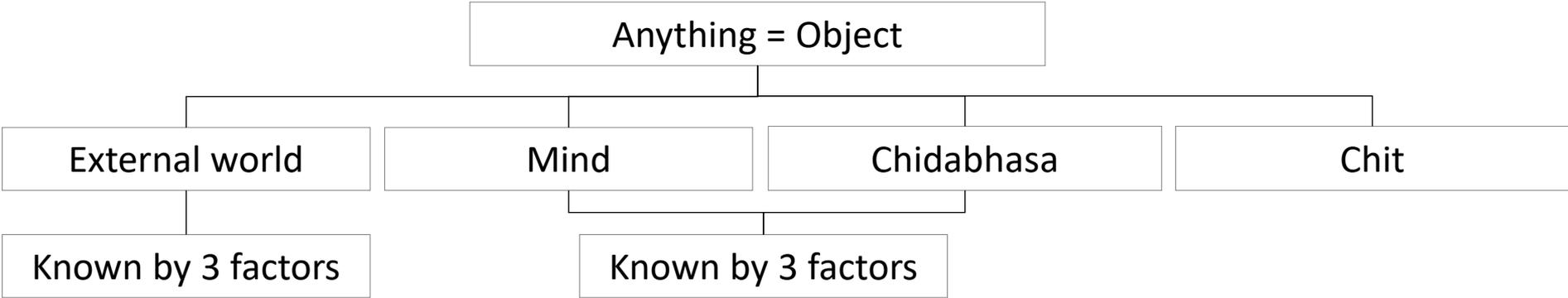
- Any knowledge, knower is mixture.
- Always knowing instrument = Mind with without sense organs.

External Knowledge	Internal Knowledge
Sense Organs required	Sense organs not required

• **Always Pramata knower is Chit + Chidabhasa + Mind.**

XXXXXXVIII) Mind can know itself without sense organs.

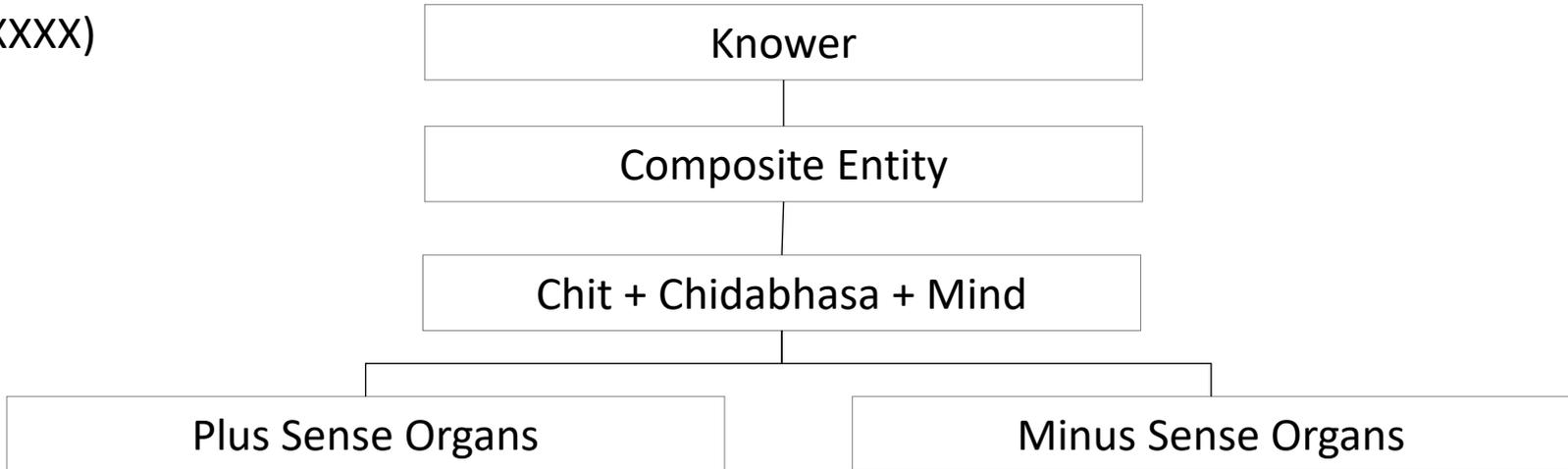
- 3 factors = Knower
- 2 factors = Instrument



XXXXXXIX) I know I am pure Consciousness, known by Chit, Chidabhasa, Mind, requires thought.

- I am Chit, requires Mind, thought, Chidabhasa, Chit.

XXXXXXX)



- Joint signature, venture.
- Chit, Chidabhasa, Mind = Joint knower
- Chit = Knower = Sakshi
- Mind = Knower = Pramata
- Both are joint Venture, none is single knower.

XXXXXXXXI) Without a package, there is no knowledge transaction.

XXXXXXXXII) Conclusion :

- All knowledge transactions belong to mixed knower who has Avidya (Mixing up Atma – Anatma)
- Avidyavat Vishayani Eva.
- Even Shastram known by mixture.

XXXXXXXXIII) No knowledge in Yogic Nirvikalpaka Samadhi.

- Remove mind, thought.
- **I can be Atma without Mind.**
 - **I can't know I am Atma without Mind.**

XXXXXXXXIV) Being does not require Mind.

- My Goal : Not being Atma.
- I want to be Atma.
- Being Atma need not be a goal, because I am already Atma.

- Spiritual seeker, no closing of eyes required.
- Knowing, I am ever free Brahman.
- Knowing requires Pramata.
- Pramata, requires, Pramanam, Apaurusheya Shastra Pramanam.

XXXXXXXXVI) Emphasising Shastra, Guru, Mind is important.

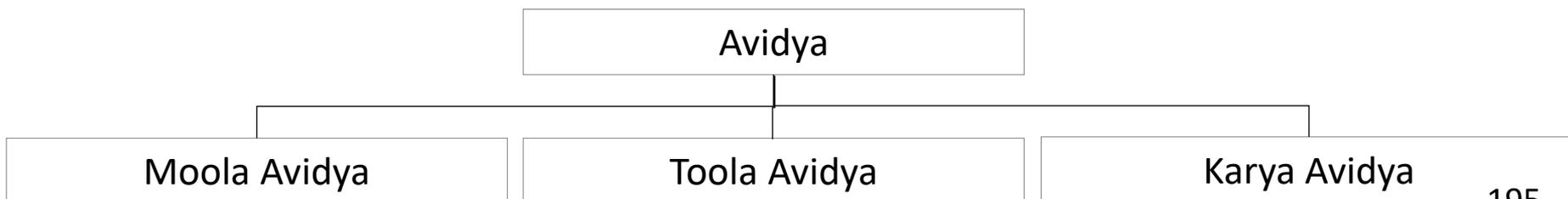
- Meditation not important, study.
- For knowledge, don't meditate.
- To internalise knowledge, need meditation.
- For knowing, study Shastra under Guru.
- Tad Vigyanartham Saha Gurum Avigachhet.
- All these are fundamentals of Vedanta.

XXXXXXXXVII) Atma – Anatma Adhyasa happens because of non-discrimination between them.

XXXXXXXXVIII) Non-discrimination is because of Avarana Shakti of Moola Avidya, Maya.

XXXXXXXXIX) This mutual superimposition is also known by Karya Avidya also.

XXXXXXXXX)



XXXXXXXXXI) Karya Avidya is basis for Pramana – Prameya Vyavahara.

- Vyavahara = Activity
- Pramana = Instruments of knowledge
- Prameya = Object of knowledge.

XXXXXXXXXII) All knowledge activities are based on Karya Avidya, Adhyasa.

XXXXXXXXXIII) Wherever Vyavahara takes place, there is Avidya.

- It is locus of all transactions.

XXXXXXXXXIV) Why Adhyasa is basis of Pramanam – Prameya Vyavahara [PPV]?

XXXXXXXXXV) **Justification :**

- **Only after Adhyasa, knower comes into existence.**
- Knower (Pramata) alone engages in all knowledge activities why?

XXXXXXXXXVI) **Justification :**

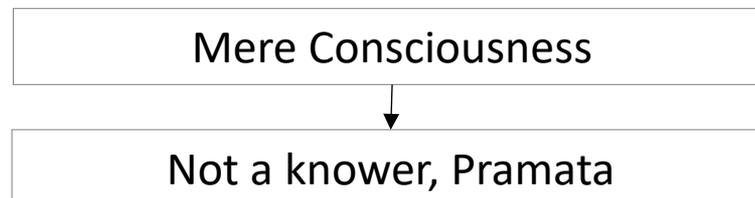
a) Atma is of the nature of consciousness but can't be knower by itself.

b) Consciousness can't know itself.

c) Pure Consciousness is poor consciousness.

d) Knowledge = Process, Vikara, to register knowledge

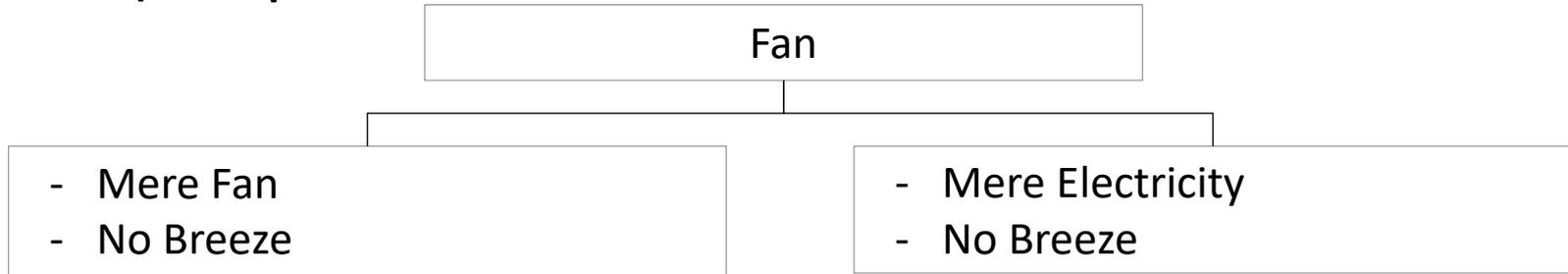
XXXXXXXXXVII)



XXXXXXXXVIII) Mere Anatma is Jadam, inert, can't be knower.

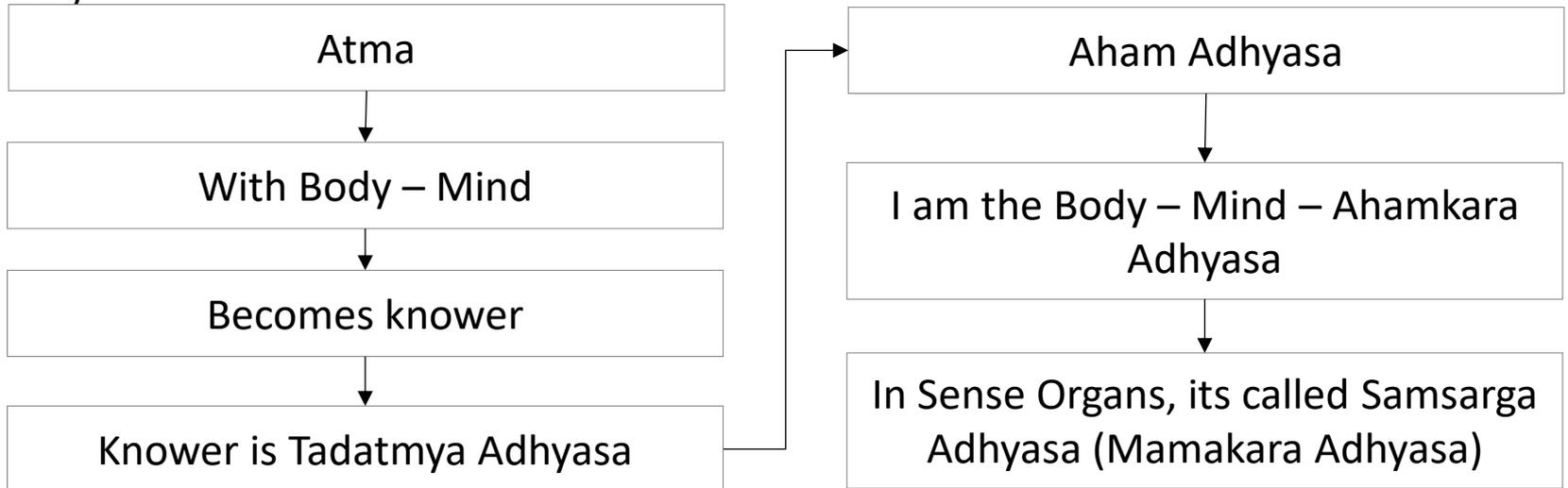
- Body, Mind, Sense can't be knower by themselves.
- Mixture alone Pramata.

XXXXXXXXIX) **Example :**



- Mixture gives Breeze, require combination.
- Mixture is called Adhyasa.

XXXXXXXXXX)

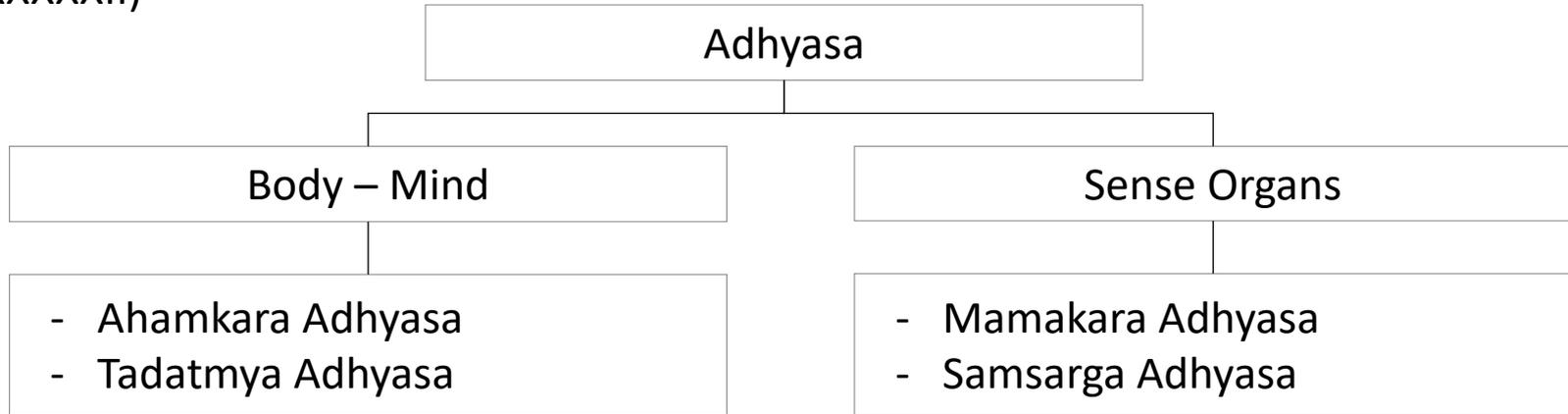


XXXXXXXXXXI) I don't say – I am Sense organs.

Say :

- I have sense organs
- Mamakara

XXXXXXXXXXII)



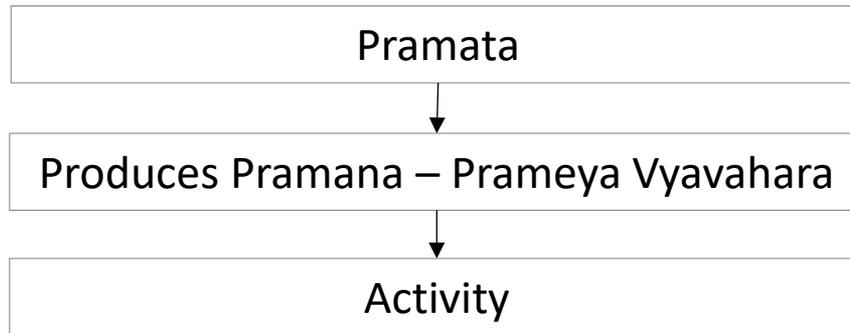
XXXXXXXXXXIII) Mixing up is required then Pramata is born from Atma – Anatma mixture.

- Adhyasa produces Pramata.

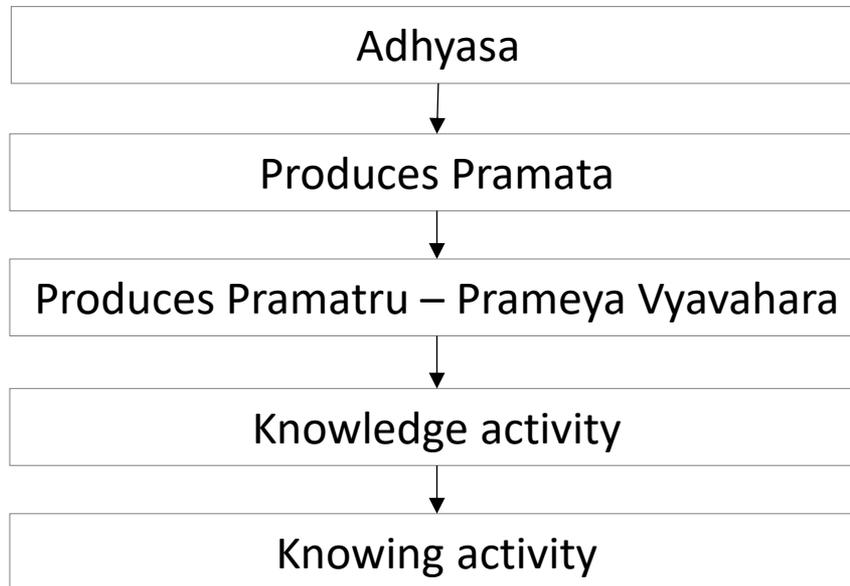
XXXXXXXXXXIV)

Adhyasa	Pramata
Karanam	Karyam

XXXXXXXXXXV)



XXXXXXXXXXVI)



XXXXXXXXXXVII) **Conclusion :**

- a) Tasmāt Avidyavat Viśhayāni Eva (Avidyavan / Adhyasavan)
- b) Adhyasa through Pramata is basis for all Pramatra, Pramana Activity.
 - Knowing activity.

c) Only a person with Avidya, Adhyasa can engage in knowledge activity.

- Waker, dreamer, sleeper = Ahamkara = Knower = Adhyasa.
- Turiyam = Satyam

XXXXXXXXXXVIII) Proved through Anvaya Vyatireka.

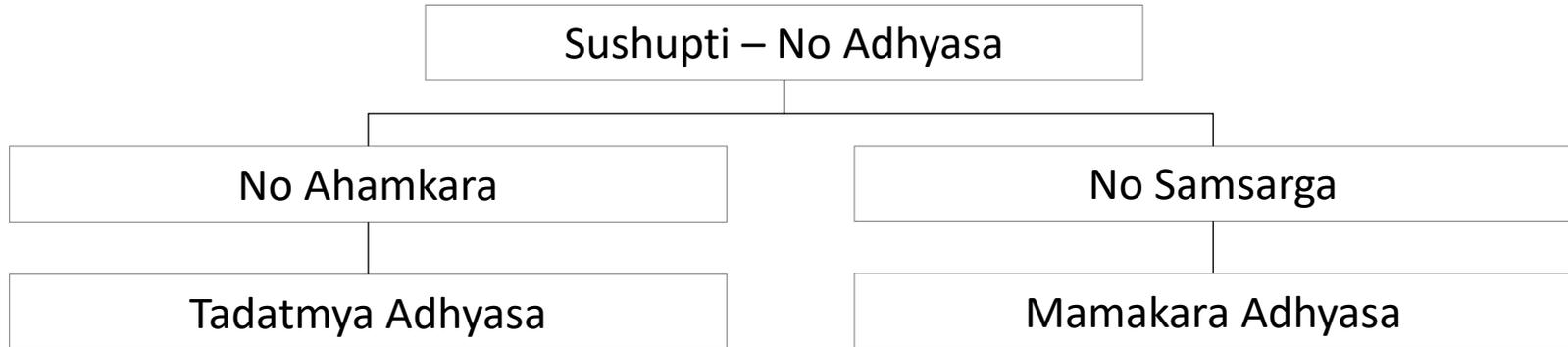
a)

Adhyasa Satve	Adhyasa Abhave
Vyavahara Satvam	Vyavahara Abavam

b) Jagrat and Svapna Avastha, Ahamkara – Mamakara Adhyasa are there

- Knowing activity is there.
- Use dream sense organs.

c)



- No activity in Sushupti.

d) Through Anvaya – Vyatireka.

e) We clearly prove Adhyasa is Karanam for Vyavahara (Mix-up – Atma – Anatma)

f) Hence in Sushupti, I am in my Svarupa, Turiyam.

XXXXXXXXXXIX) Why Adhyasa Bashyam called Pramana Bashyam?

a)

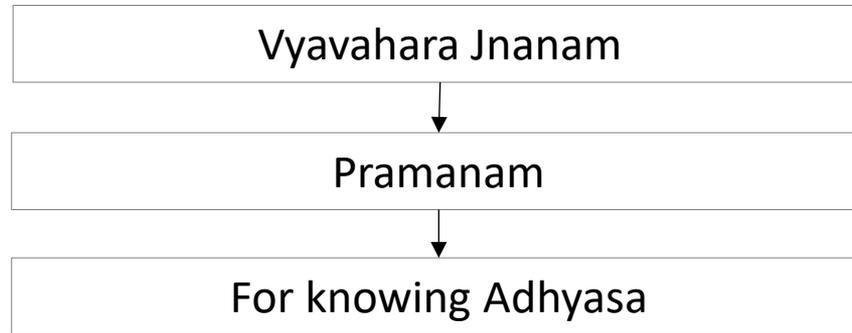
Adhyasa	Vyavahara
<ul style="list-style-type: none">- Karanam- Mixup, cause<li style="text-align: center;">↑- Not visible- Confusion in the Mind- Apratyaksham	<ul style="list-style-type: none">- Karyam- Effect<li style="text-align: center;">↑- Activities of knowing is Pratyaksham- Pratyaksham- Karya Darshanena infer Karanam

b) Example :

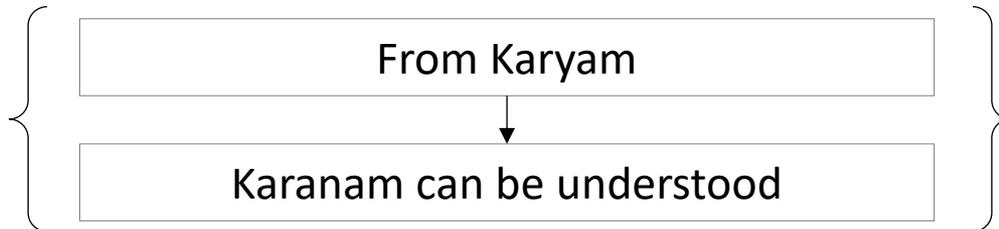
- All of us have parents.
- No 3rd eyes required.
- Not Pratyaksha Pramanam.
- You are proof for my knowledge.

- c) Mithya world is proof for Satya Atma, invisible.
 - d) From Karyam, invisible Karanam can be known.
 - e) Pratyaksha Karyatu, Apratyaksha Karanam Jnayate
 - f) Pratyaksha Vyavaharatu, Apratyaksha Adhyasa Jnayayetu.
- XXXXXXXXXX) How you know Adhyasa?

- Because of Vyavahara.



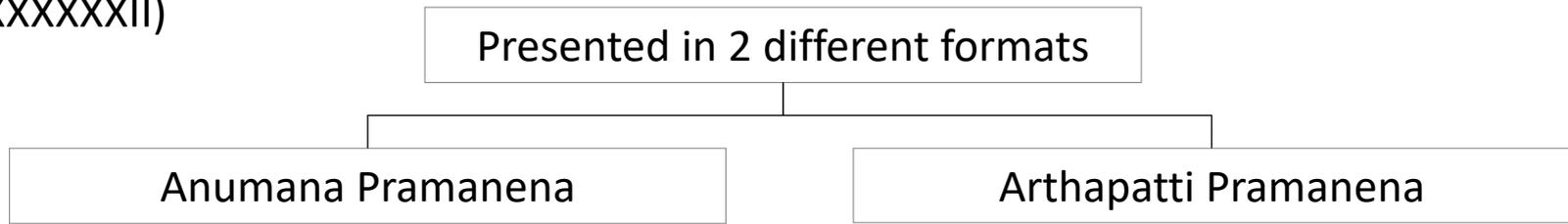
XXXXXXXXXXI)



Message :

- Karyam is Pramanam for Karana Jnanam

XXXXXXXXXXII)



In both Clue :

- Vyavahara

Conclusion :

- Adhyasa Siddhyati.

XXXXXXXXXXIII) **Format 1 : Arthapatti Pramanam**

a) Artha Patti Pramanam

- Dehendriya... Shastram Cha (In Bashyam)

b)

Adhyasa	Vyavahara
Karanam	Karyam

Sambandha

c) Arthapatti Format :

Adhyasa Abhava	Sleep
<ul style="list-style-type: none">- Vyavahara Abhava- Without superimposition, activity is impossible- Vyatireka Sambandha	<ul style="list-style-type: none">- No Adhyasa- No Ahamkara, Mamakara- No Vyavahara

d) In absence of one, other is not possible = Anyatha Anupapatti.

e) Without Adhyasa, Anupapatti – Vyavahara, not possible

- Anyatha Anupapatti Sambandha between Adhyasa and Vyavahara.
- This negative language is to be used to show Artha Patti Pramanam.

- **If no Adhyasa, no Vyavahara.**

XXXXXXXXXXIV) Format 2 :

a) Positive language

- **Adhyasa alone can explain Vyavahara.**

b) Without Adhyasa, no Vyavahara.

c) Phenomenon of Adhyasa alone can explain Phenomenon of Vyavahara.

d)

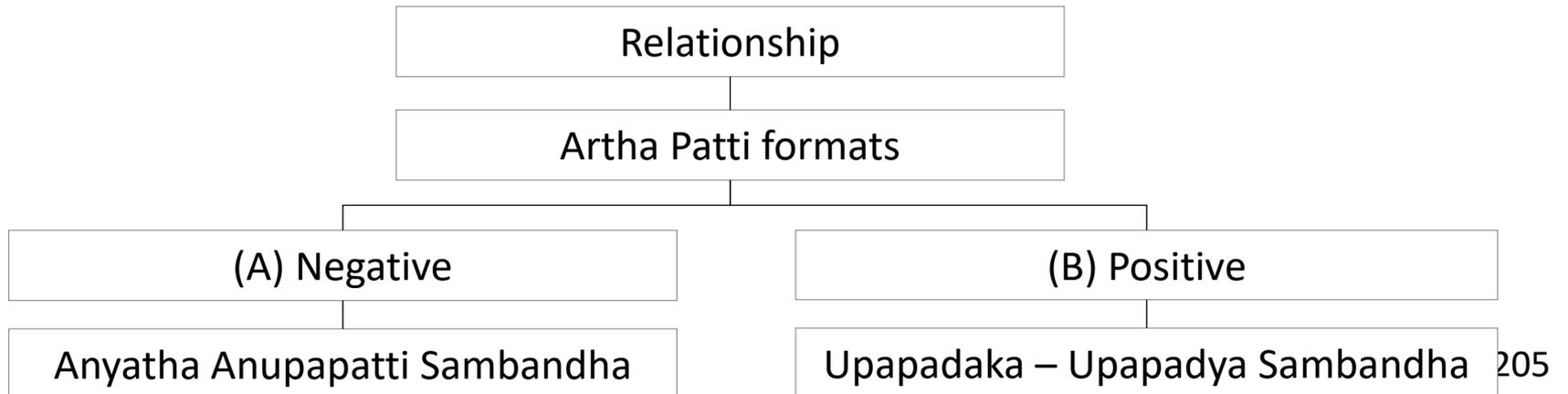


e) Mixing up alone can explain phenomenon of Vyavahara.

f)

Adhyasa	Vyavahara
<ul style="list-style-type: none">- Justifier- Explainer- Upapadakam- Aprayaksham	<ul style="list-style-type: none">- Explained- Upapadyam- Pratyaksha

- Relationship is there
- Upapadyaka – Upapadya Sambandha



h) By observing Upapadya Vyavahara, we can presume, (Not infer), presence of Upapadakam (Adhyasa).

i) By perception of Upapadyam, we presume the Upapadakam.

j) By perception of Vyavahara, we presume Adhyasa.

- By seeing Karyam, we presume Karanam.

k) By seeing children, we presume parents.

- By observing, perception of Upapadyam Vyavahara, we can presume the presence of Upapadakam.
- Don't say infer.

l) By perception of Vyavahara, we presume Adhyasa.

m) By perceiving Karyam we presume Karanam, Adhyasa (mix up of Atma – Anatma).

n) By perceiving Children (Upapadyam – effect) presume the parents (Upapadakam – cause).

o) Artha – Apatti perceive

- Arthasya – Upapadakam Apatti Kalpanam – Artha Patti.

- **Presumption of Karanam based on perception of Karyam is Arthapatti.**

XXXXXXXXXXV) **Example :**

Rained Yesterday Night	Perception
Presumption	Roads wet, flooded in morning
Karanam	Pratyaksham
Upapadakam	Upapadyam

XXXXXXXXXXVI) Artha Patti Pramanam is there to arrive at Adhyasa.

Perception of Vyavahara	Presumption
- Pratyaksham	- Adhyasa - Apratyaksham

XXXXXXXXXXVII)

Upapadya – Jnanam	Presumed
- Called Arthapatti Pramanam - Start	- Upapadaka Jnanam - Called Arthapatti Prama - End

XXXXXXXXXXVIII) **Conclusion :**

- Seeing children, I know there are parents.

- **Seeing transactions, I know there is error, Adhyasa, superimposition.**

XXXXXXXXXXIX) In Night if I was awake and experienced rain, know rain through Pratyaksha Pramanam.

- Presumption of unseen Rain = Artha Patti.
- Upapadya Jnanena, Upapadakasya (Night Rain) Jnanam.

XXXXXXXXXXXX)

Vyavahara	Adhyasa
- Upapadyam - Perception	- Upapadakam - Presumption

XXXXXXXXXXXXXI) Therefore Adhyasa Bashyam is called Pramana Bashyam.

- 1st Pramanam for Adhyasa = Artha Patti Pramanam.
- 2nd Pramanam = Anumanam
- 3rd Pramanam = Pratyaksham
- 4th Apramanam = Shastra Pramanam.
- Now enter Anumana Pramanam.

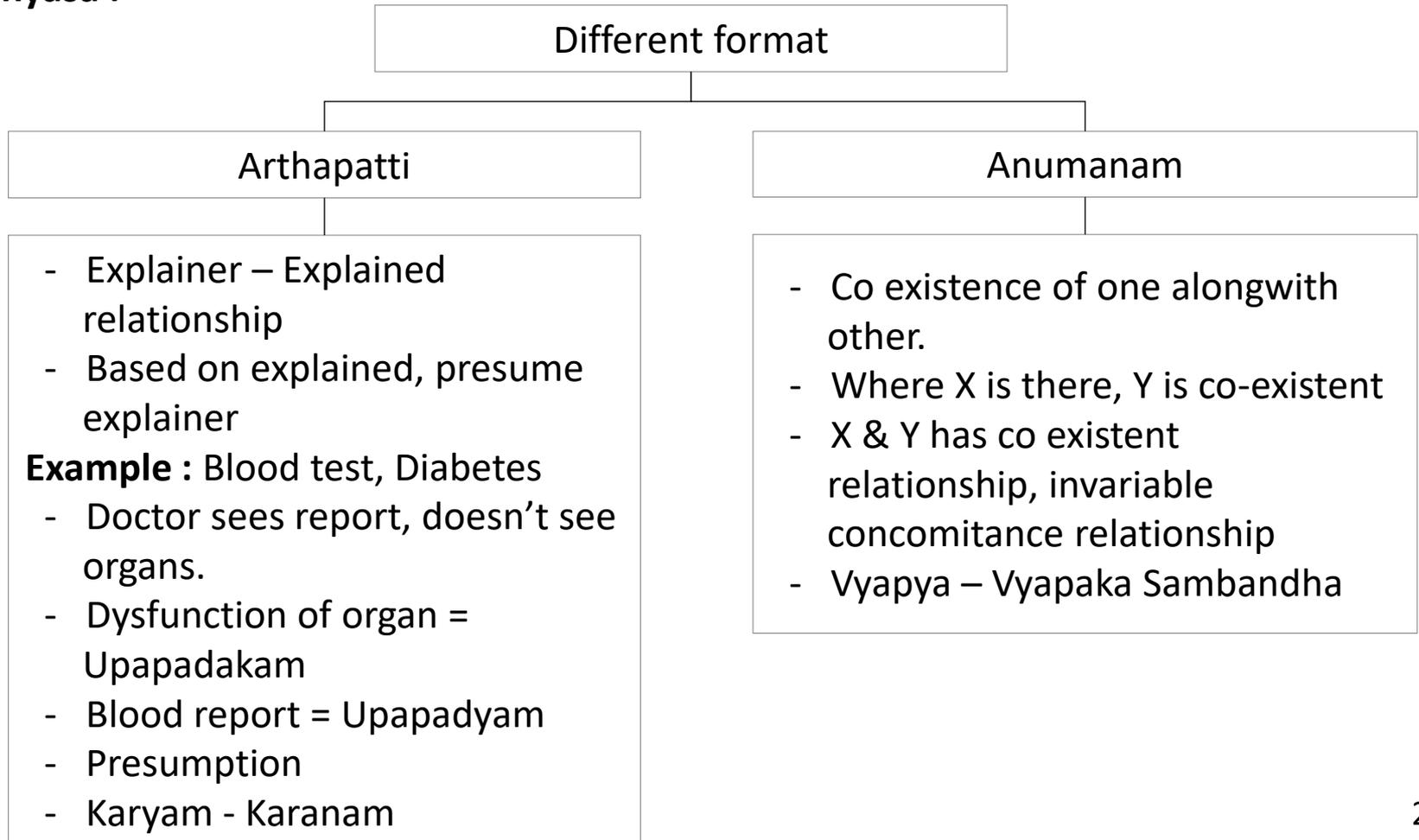
18) I) Main message ;

- Based on karyam, arrive at Karanam.

II)

Karyam	Karanam
Vyavahara	Adhyasa

III) Adhyasa :

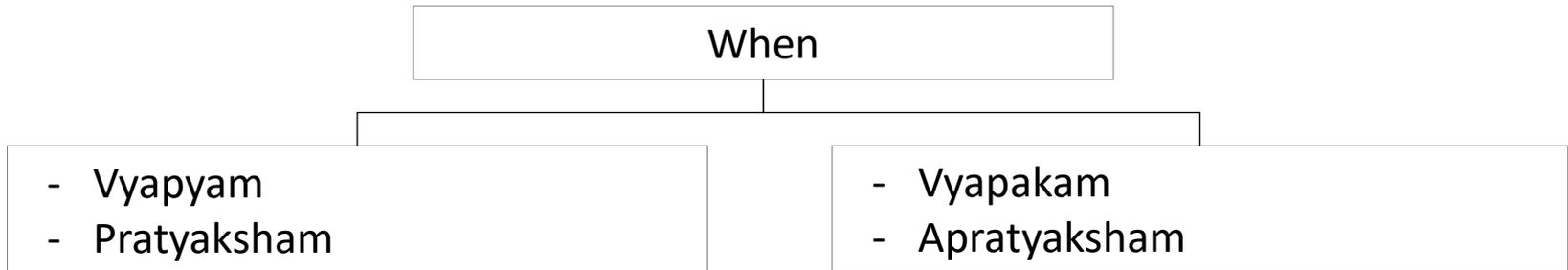


IV)

Yatra Yatra	Tatra Tatra
Children	Parents, can't say

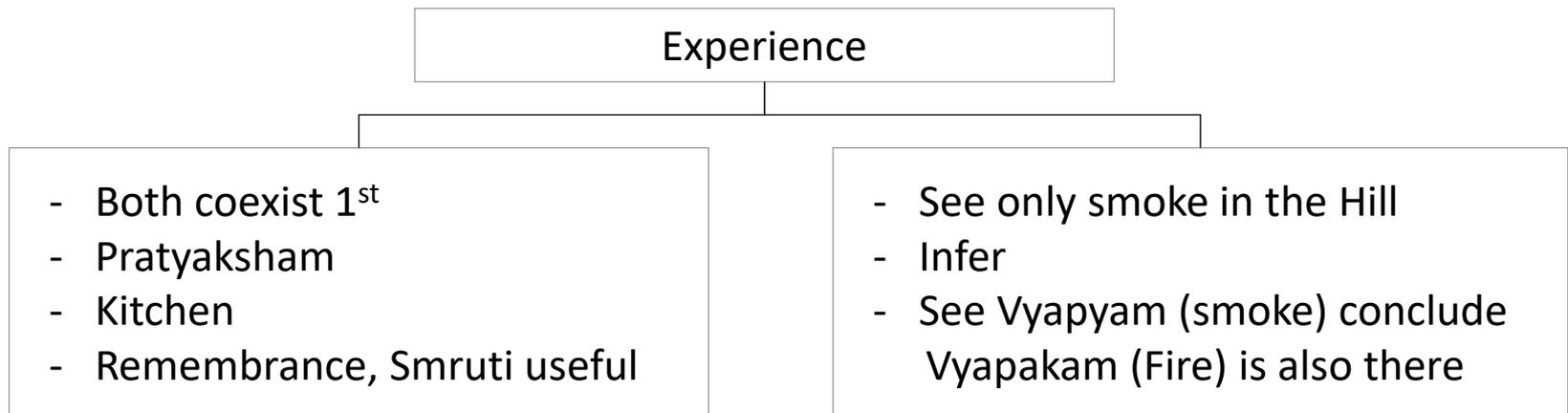
- Which ever thing is connected to Karyam, it is connected to Karanam also.

V)



- Vyapya Jnanena, Vyapaka Jnanam Bavati.
- This is called Anumanam.

VI) Coexistence is known through Pratyaksha Pramanam.



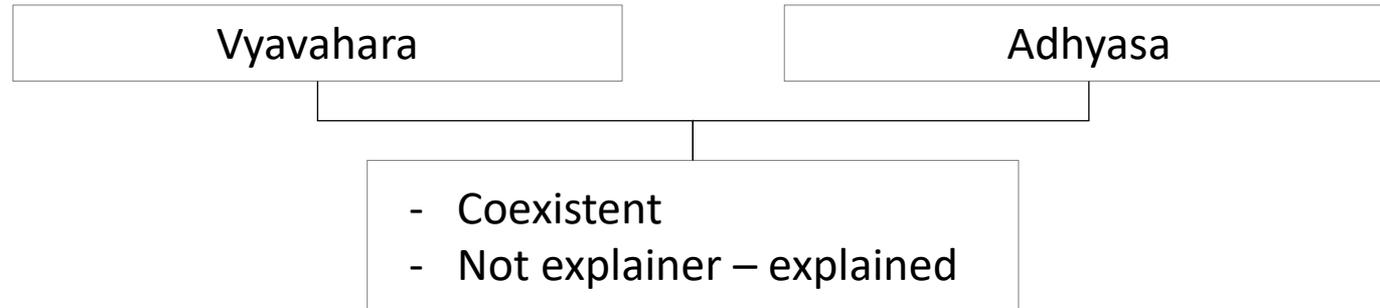
VII)

Thru X	Know Y
<ul style="list-style-type: none">- Pramanam- Vyapya Jnanam- Dhuma Jnanam	<ul style="list-style-type: none">- Knowledge derived = Prama- Vyapaka Jnanam- Agni Jnanam

VIII) Here Shankara says :

- Yatra Yatra Vyavahara Tatra Tatra Adhyasa.

IX)



X) Manushyaha Adhyasavan Vyavaharavatvat – Pashuvatu (Atma – Anatma confusion, human has)

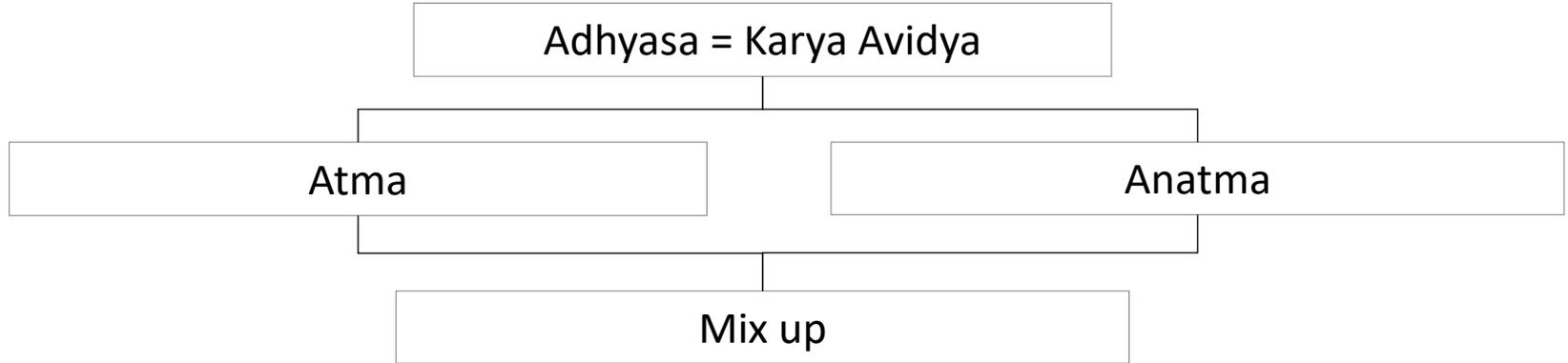
- Why? Because he has got visible Vyavahara, conclude Adhyasa, invisible.
- Human being has Adhyasa because he has Vyavahara.

Example :

- Parvataha Vanniman, mountain has fire, I don't see fire.
- Basis : Dhumatvat

Adhyasa Bashyam : Topic 14

XI) Pramana Bashyam :



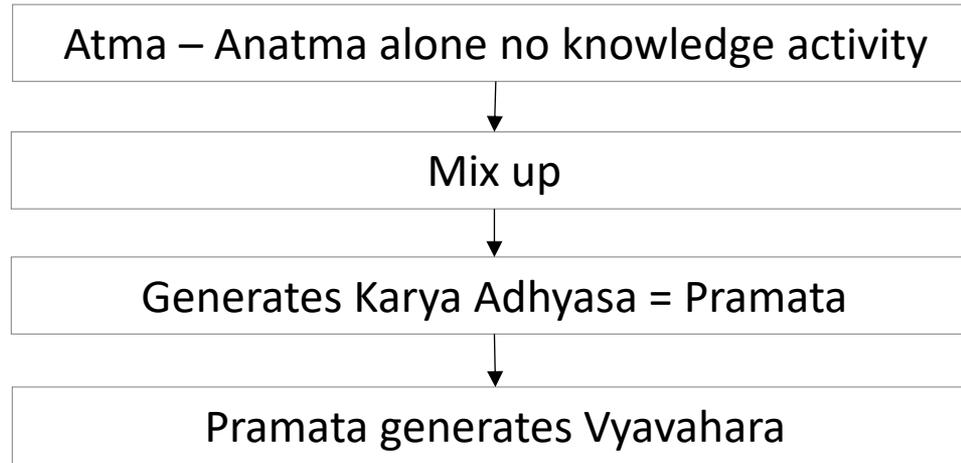
XII) Mix up generates knower

Atma by itself	Anatma by itself
Not knower Pramata	Not knower Pramata

XIII) Mixture = Anyonya Adhyasa = Knower

- Adhyasa generates Pramata.
- Only when Pramata is there, one can engage in Pramana – Prameya Vyavahara (PPV).
- Knowledge activities, involving instrument and object of knowledge.
- This knowledge is called PPV – Pramana – Prameya Vyavahara.

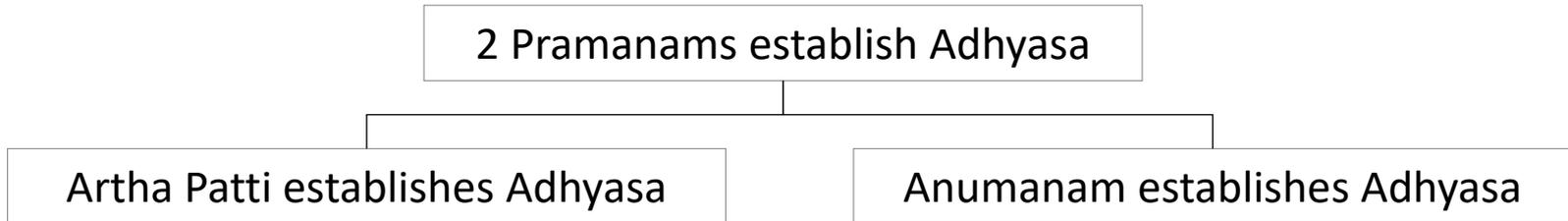
XIV)



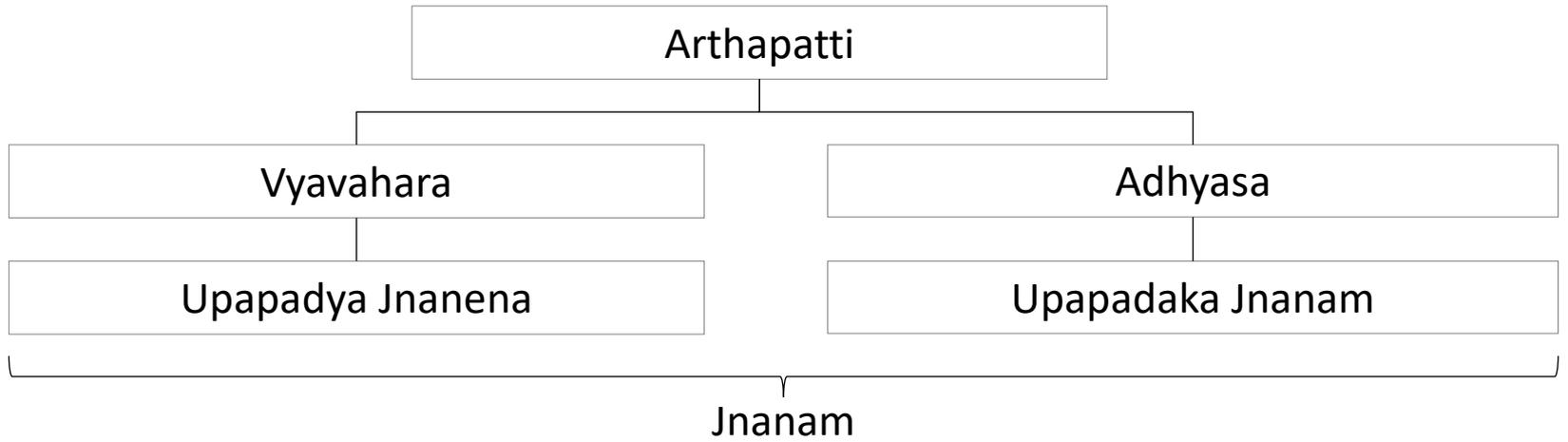
XV) Adhyasa through Pramata is cause of – Pramana – Prameya Vyavahara.

Adhyasa	Vyavahara
Karanam	Karyam

XVI) Ratnaprabha :



XVII)

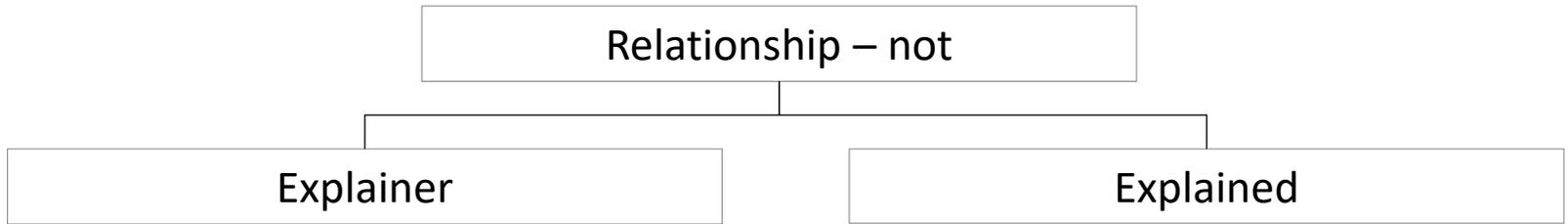


XVIII) Anumana Pramanam :

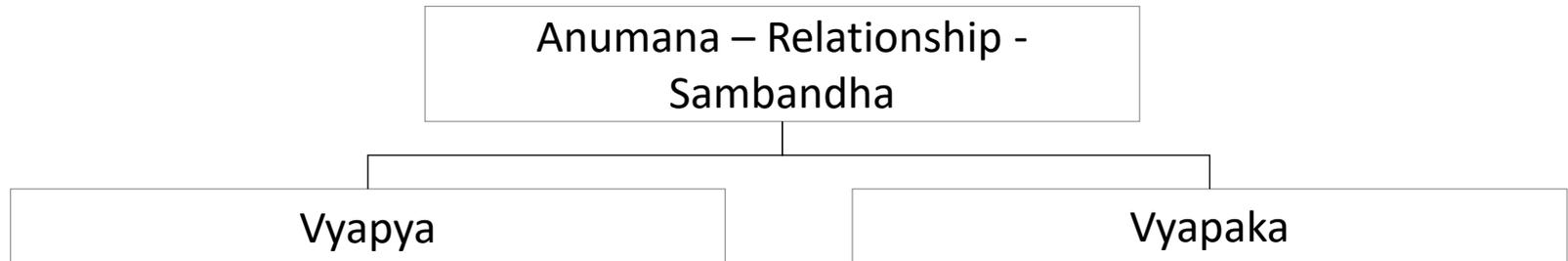
a) Wherever there is Vyavahara, there is Adhyasa.

b) They have invariable coexistence

c)



d)



e) Yatra Yatra Vyapyam, Tatra Tatra Vyapakam.

XIX) Animals also have Pramana, Prameya Vyavahara.

- Sufficiently intelligent to operate Pratyaksha and Anumana Pramanam.
- How Animals use inference?

a) Cow comes and eats the plants that you have planted.

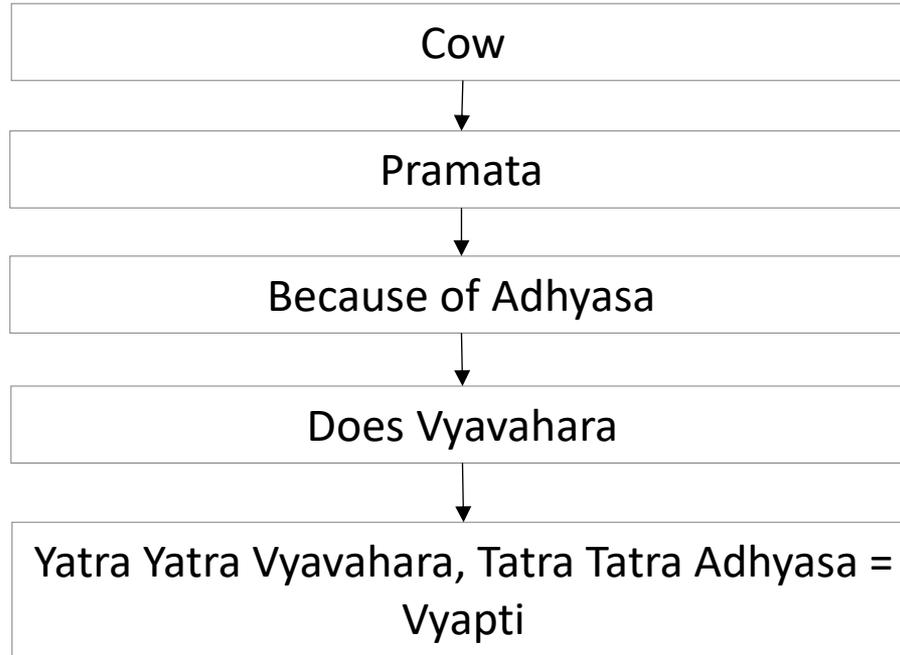
- Yajamana takes stick to beat the cow, painful.
- Cow runs away.

XX)

Grass in hand	Stick in hand
<ul style="list-style-type: none">- Trinapani- Inference- Grass is source of Ananda- Runs towards- Pravrutti	<ul style="list-style-type: none">- Dandapani- Inference- Cause of pain- Runs away- Nivrutti

Based on Anumana

XXI)



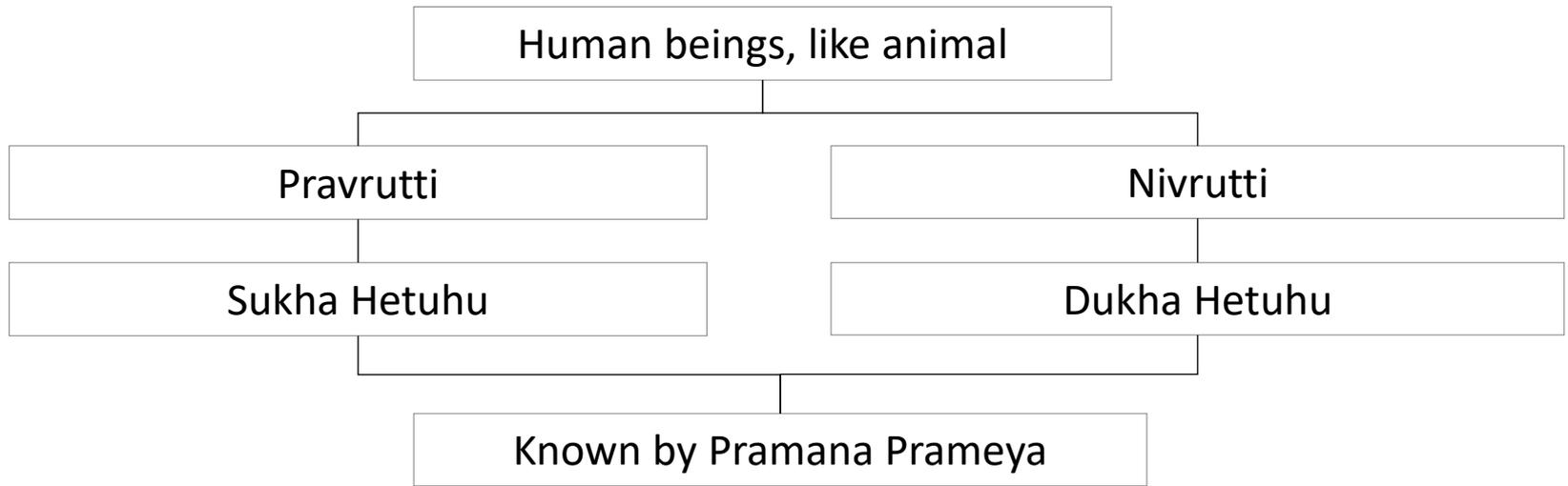
XXII) Example : Cow

- Pratyaksha Pramanam is basis for inference.
- Pratyaksha Pramanam gives me the clue, based on clue make the inference.

XXIII) Pancha Jnana Indriya + Shabda = Pratyaksha Pramanam

- Shabda, Sparsha, Rupa, Rasa, Gandha = Pratyaksha Jnanam.

XXIV)



XXV) Pramana Prameya Vyavahara [PPV] common to human, and animals.

XXVI) Conclusion :

- W.r.t. Pramana Prameya Vyavahara [PPV] and Pravrutti, Nivrutti, there is no difference.
- Established Vyavahara = Vyapyam.
- Coexistence of Adhyasa = Vyapakam.
- Animal has Adhyasa, human like Animal.
- Therefore, human also has Adhyasa based on Anumanam.

XXVII) Animals have not done Atma – Anatma Viveka, hence have Adhyasa, not gone to Gurukulam.

XVIII) Mixing up of Body – Atma

- For Anumanam require well known example (Prasiddaha).

XIX)

Aviveka



With Adhyasa

Alone there is Pratyaksha, Anumana
Vyavahara

XX) Animal and Human mistake body as atma.

XXI) Conclusion :

- Human behave like Animals.
 - Ahara – Eating
 - Nidra – Sleep
 - Bayam – Fear
 - Maithunam – Procreation
- } Samana

XXII) Human intelligent, educated, informed have Adhyasa, I am the Body.

- Vyavahara only because of Adhyasa.
- Vyavahara is as long as Adhyasa is there.

XXIII) During sleep, Adhyasa is not there.

- Mosquito bites, no fear, no screaming.

I am the body Adhyasa is not there but I exist as Atma.

XXIV) Gita : Chapter 2 – Verse 56

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ |
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

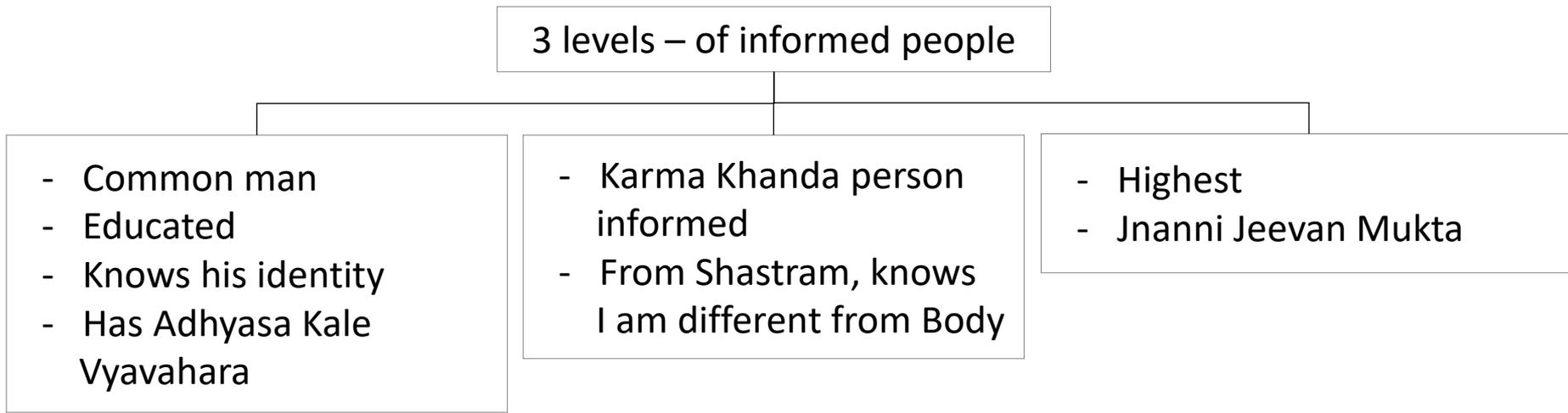
He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom.
[Chapter 2 – Verse 56]

XXV) Pramata Nasti, Adhyasa Abava, Vyavahara, Vyavahara Nasti.

- Adhyasa Kala Vyavahara Samana.
- Anumana Pramanam topic is over.

XXVI) Vyuthpatti Matam :

- Even for informed persons.



XXVII) Karma Khanda :

- In Purva Janma, I have different body, next Janma drop this body.
- During waking state has Adhyasa.

XXVIII) Sukshma Sharire, Ahamkara Adhyasa.

- **Sthula Sharire, mamakara Adhyasa.**
- I am possessor of body, earned through Karma.

XXIX) Jnani :

- Knows I am Sthula, Sukshma, Karana Sharira Vyatirikta Atma.
- Avastha Traya Sakshi, Panchakosha Vilakshana.
- Knows all this.
- He also has Adhyasa.

XXX) Story :

- **Guru :**
 - Everything is Mithya.
 - Sees elephant, runs.
- **Sishya :**
 - Has taught everything is Mithya.
 - Sishya runs.
- Both gasping.
- Why are you running if elephant Mithya.
- **Guru :**
 - Running also is Mithya.

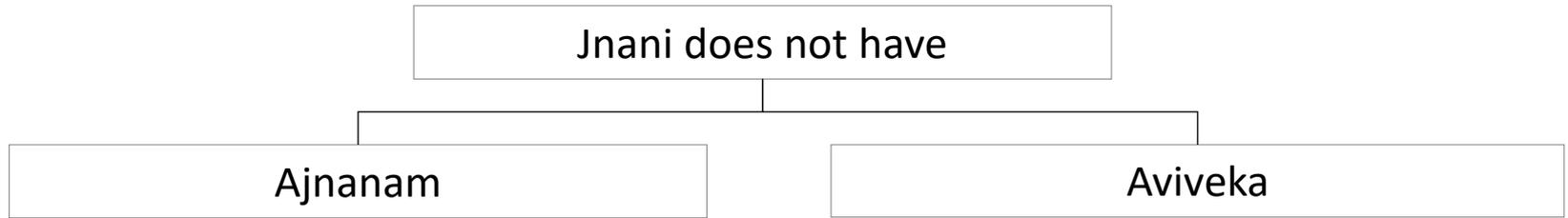
XXXI) At Mithya level, Mithya body can be affected by Mithya elephant.

- Mithya running.

XXXII) Satya Atma not affected.

- Jnani, during Vyavahara has Adhyasa.
- Jnanis Adhyasa not Ajnana Janyam, Aviveka.
- Why?

XXXIII)



- Aviveka = Non discrimination.
- Adhyasa = Prarabda janya Adhyasa
= Bodily biologic pain will be there can't be stopped by Jnani.
- Pain not because of Jnanam or Ajnanam but because of Prarabdam.

XXXIV) Previously, ajnani transferred biological pain to himself the Atma, similarly, birth, death of body.

- Transference happened.
- After Jnanam, transference does not happen.
- He may = Even Shout in pain.

XXXV) Remembers, biological pain belongs to Anatma.

XXXVI) Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- Groaning belongs to Anatma.

XXXVII) Badita Anuvrutti, continuation of falsified body, falsified pain, falsified groaning.

- For other person it is unfalsified pain, groaning, body.

XXXVIII) Difference :

Jnani	Ajnani
- Badita Body Adhyasa - Understands body = Mithya	- Abadita Body Adhyasa

XXXIX) Gita : Chapter 3 – Verse 28

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē ||3-28||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

- Anatma and Anatma will interact.
- In that interaction, pleasures and pains can't be avoid.

XXXX) Gita : Chapter 5 – Verse 8

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्
अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Tambura Sruti... Jnani keeps always.
- Long Sravanam, longer Mananam, longest Nididhyasanam.

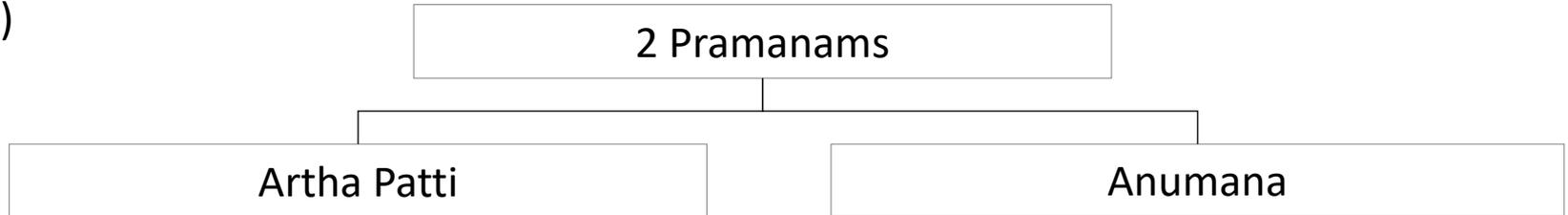
XXXXI) Adhyasa is there for all human beings – Jnani and Ajnanis.

- Vitpatti Matam.

Jnani	Ajnani
Badita Adhyasa / Bava	Abadita Adhyasa / Bava

- Adhyasa is common, therefore Vyavahara is common, running is common.
- Jnani Nishchiyate.

XXXXII)



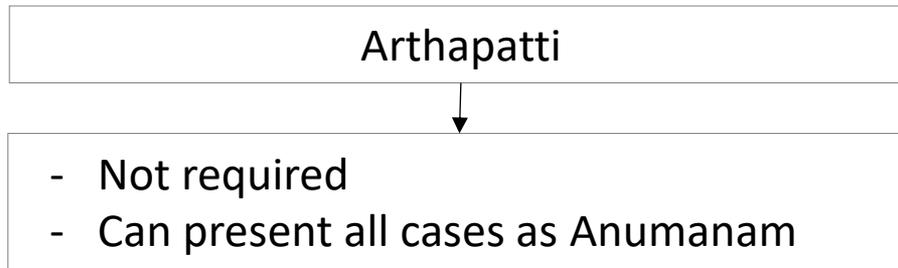
- Based on Vyavahara, we got knowledge of Adhyasa in waking and no Adhyasa in sleep.
- Deduced, presumption through Arthapatti or Anumana Pramanam, you have knowledge of Adhyasa.

XXXXIII) **Aside Note :**

- Whether Arthapatti and Anumanam should be treated as 2 separate Pramanams at all?
- Compare – look similar.

- Upapadaka – Upapadya Sambanda Vyapya – Vyapaka – Sambanda.
- Not much difference.
- Do we do require 2 Pramanam?
- Can we include Artha patti into anumana Pramanam?
- Big technical Shastric debate.

XXXXIV) Nyaya, Veiseshika Philosopher :

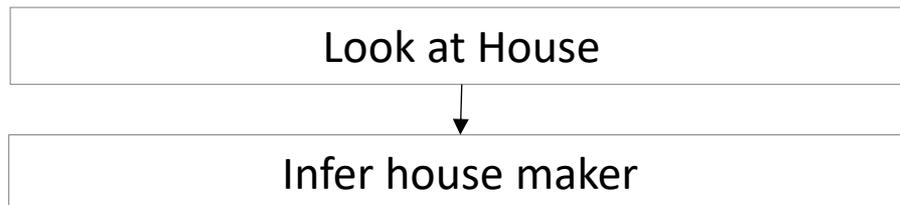


- Any Arthapatti can be presented in Anumanam format.

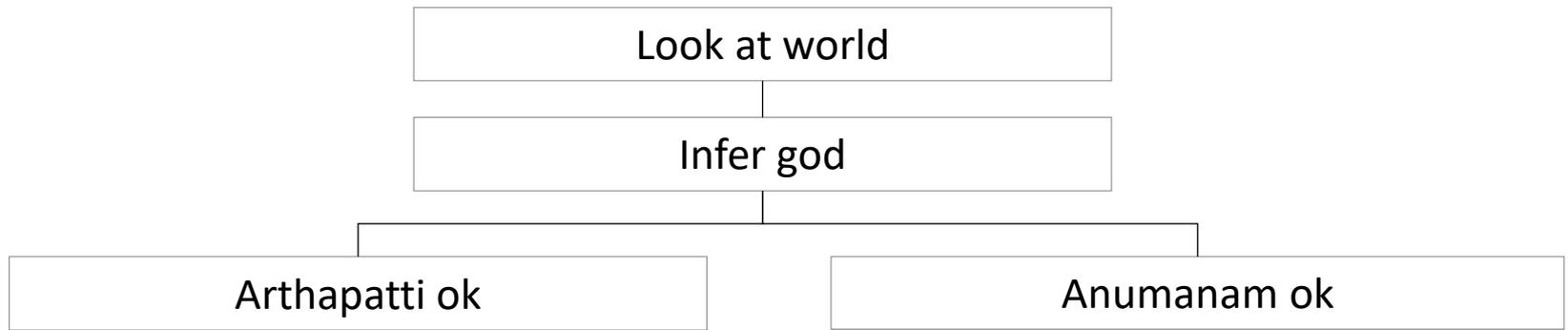
XXXXV) Advaitin, Visishta Advaitin don't accept merger.

- There are some rare cases which can be explained only in Artha Patti format.
- Can't be presented in Anumana format.
- Vyavahara – Adhyasa, you can present in both formats.

a)

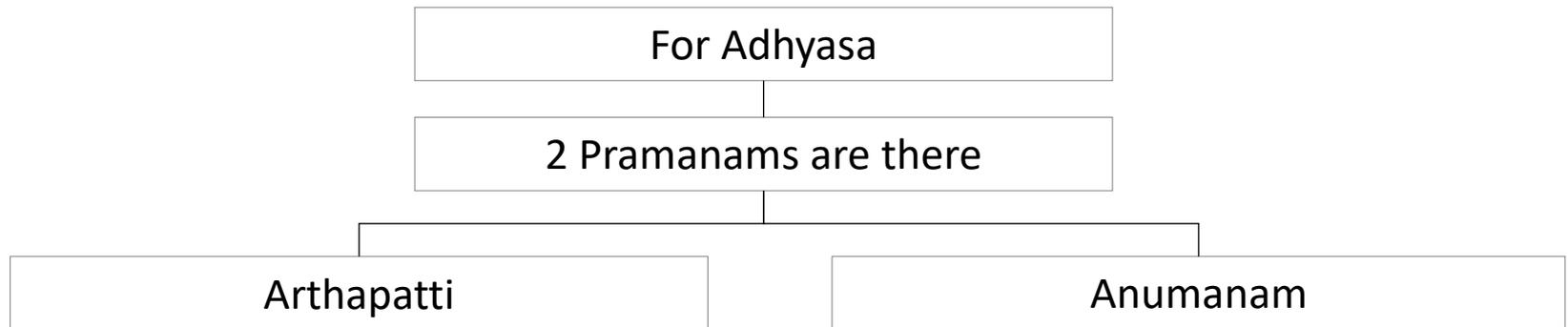


b)



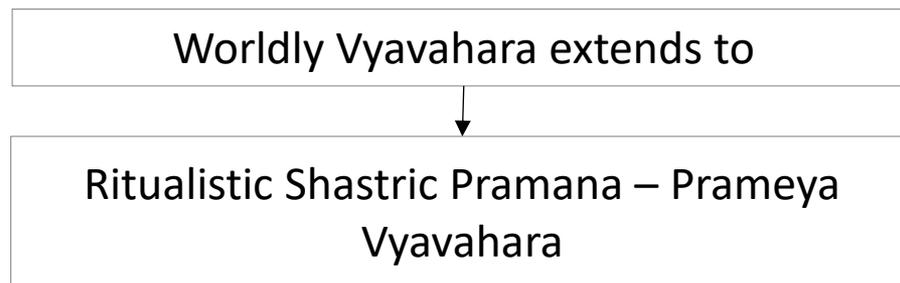
c) Let us keep Arthapatti and Anumanam Pramanams.

d)

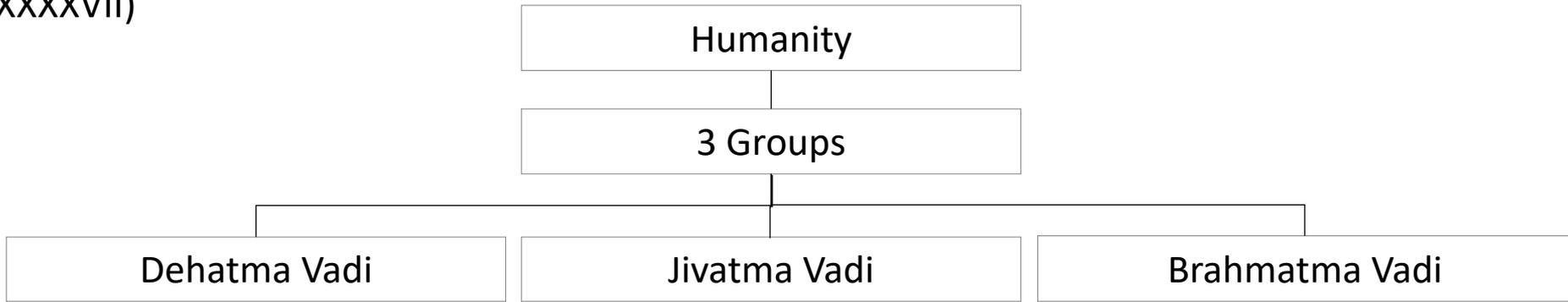


e) Next topic within Pramana Bashyam itself.

XXXXVI)



XXXXVII)



19) I) Jivatma Vadi :

a) Believe, there is Jiva other than Sthula Shariram.

b) Nachiketa : Does anyone Survive?

- Shastram = Jiva Survives, Travels, takes another body, exhausts Punya Papam.

c) Gita : Chapter 14 – Verse 18

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः
मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्थाः
अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

ūrdhvaṃ gacchanti sattvsthā
madhyē tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā
adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18]

d) Karma Khanda Veidika, follows Veda Purva Bhaga.

- Vedic rituals, Karma Khanda Vyavahara valid for him.

e) Will do rituals for forefathers, he is happy, keeps money for Danam, Vadyar.

II) Brahmatma Vadi :

a) I am neither body, nor travelling Jiva, going to 14 Lokas.

b) I am Akarta, Abokta Brahman, Punya Papa Ateeta, Nitya, Sarvagathaha, Sthanu, Achala.

c) Gita : Chapter 2 – Verse 24

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

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya ēva ca |
nityaḥ sarvagataḥ sthāṇuh
acalō'yam sanātanaḥ || 2.24 ||

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

III) Karma Khanda – Pramanam, Vyavahara

- Relevant for only for 2nd one – Jivatma Vadi.
- 1st one – Nastika – Non-relevant
- 3rd one – Karma has no relevance, does Karma for Loka Sangraha, Badita Anuvrutti.
- Karma Khanda – not relevant.

IV) Shankara :

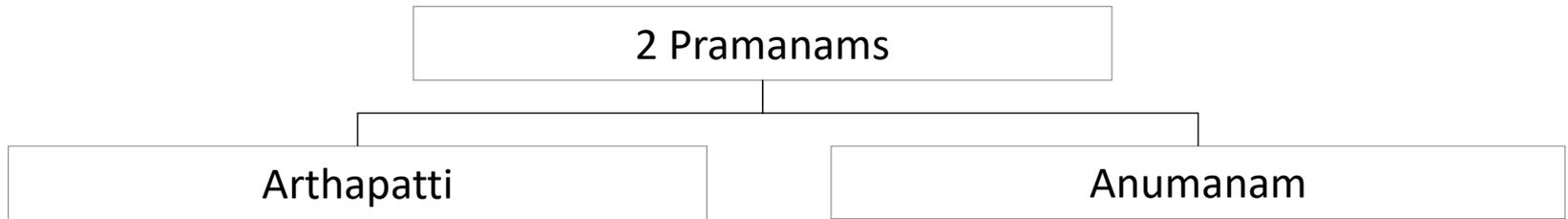
- Shastriya Karma relevant only for Jivatma Vadi.

Introduction – Topic 15 :

V) Final Part : Pramana Bashyam

- Various Pramanams to establish Adhyasa.

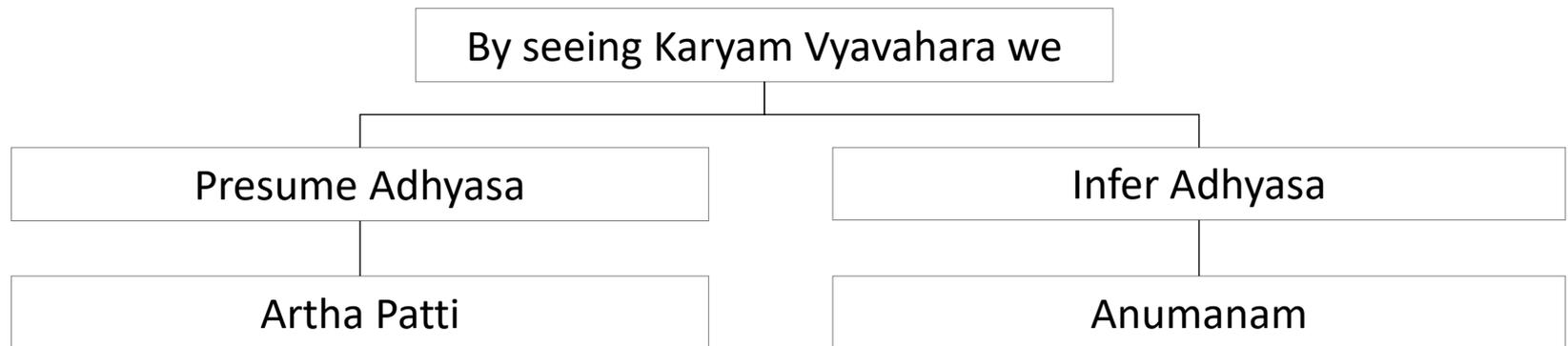
VI)



VII)

Adhyasa	Vyavahara
Karanam	Karyam

VIII)

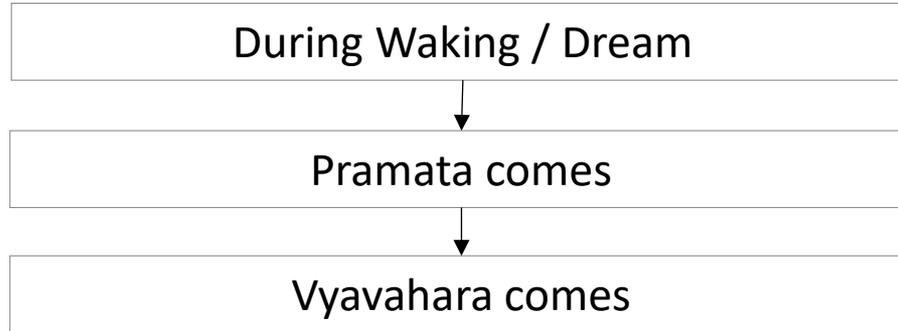


IX) Without Adhyasa, Pramata will not be there.

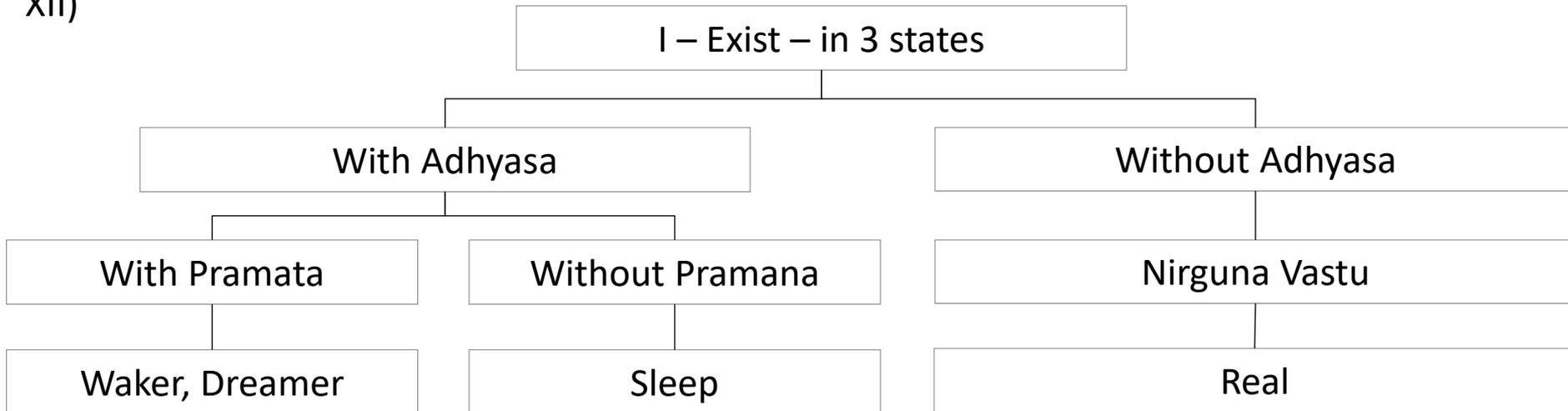
X) Proof :

- Deep sleep state, no mixing of Atma, Anatma.
- No Pramata, no Pramana Vyavahara.

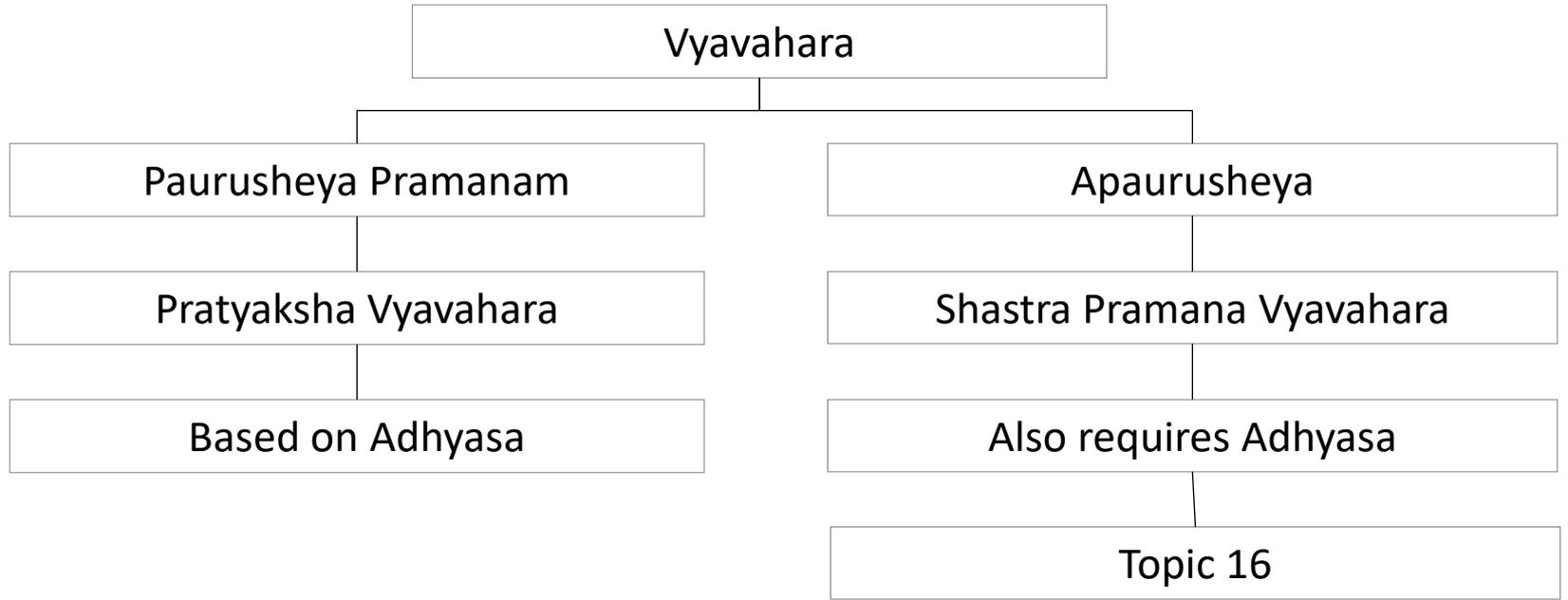
XI)



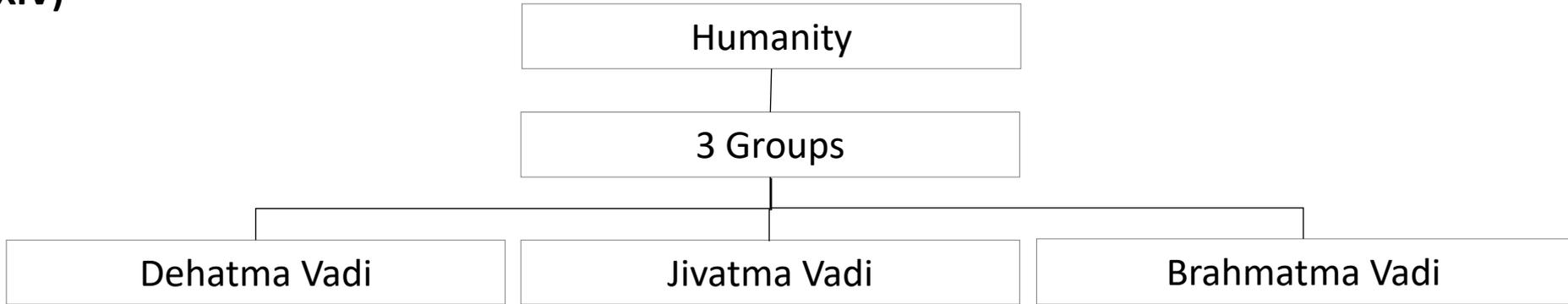
XII)



XIII) Shastriya Vyavahara :



XIV)



XV) Deha Atma Vadi :

- a) Nastika – I am the gross body only
- b) No Sukshma, Karana Shariram, no consciousness as separate entity.
- c) No Scientific evidence.
- d) Shastra not Pramanam, does not exist.
- e) Death – end of individual, Charvaka.

XVI) Jivatma Vadi :

- a) Veidika, Astika, follower of Veda Purva Bhaga.
 - I am travelling Jiva different from body.
- b) I am temporarily using body as interacting medium.
 - In the next birth, this body goes away, I will continue this travel.

c) Vedantic angle :

- This person is identified with Sukshma, Karana Shariram and Chidabhasa.
 - That alone survives death of body, travels, takes another body.
- d) Karma Khanda is relevant.
 - By earning Punyam, he can go to heaven, improve next birth.
 - Believes and performs rituals.

XVII) Brahmatma Vadi :

a) Astika Samajam student

- I am not Sthula, Sukshma, Karana Shariram, not even Chidabhasa, Chit, not confined to the Body.

b) All pervading, Satyam, Jnanam, Anantham, Brahma.

- Can't travel, Akarta, Abokta.

c) For him Karma Khanda is no more relevant.

- It is relevant for a Karta but not relevant for Akarta.

d) Such a Grihastha performs Laukika Karma.

e) Gita : Chapter 4

- Janaka as king does a log of actions.
- But have no Kartrutvam in the Karma.

XVIII) Question :

- Veda Purva Relevant for which group?

Answer :

a) Only for the 2nd Group.

b) For Charvakas, no rituals etc will mock at us.

- Karma, Papam, Punyam, Punar Janma not relevant.

c) For Brahma Vadi :

- Karma Khanda not relevant.
- **Believes in Nirvana Shatkam :**

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham
Na Mantra Na Teertham Na Vedo Na Yajna
Aham Bhojanam Naiva Bhojyam Na Bhokta
Chidananda Rupa Shivoham Shivoham

(I have) neither virtue nor vice, pleasure nor pain, the sacred chants, nor the pilgrimage; the scriptures nor the sacrificial rituals. I am neither the act of enjoying, nor the enjoyable object, nor the enjoyer. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 4]

d) Has no relevance to Karma

- Karma for Loka Sangraha.

e) Does not look himself as Karta.

Gita : Chapter 4 – Verse 18

कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

f) No Punyam for him through Karma also.

- Personally Karma not relevant.

g) Yad Yad Acharati Sreshtaha he will follow

- For him it is not relevant.

XIX) Karma Khanda relevant for Preyo Margis.

XX) Conclusion :

a) In all cases, Vyavahara is possible only if there is a knower, Pramata.

b) Shastram = Pramanam.

- Pramata alone operates a Pramanam.

c) Karma Khanda – Vyavahara also is a Pramana Vyavahara.

d) It is also based on Adhyasa

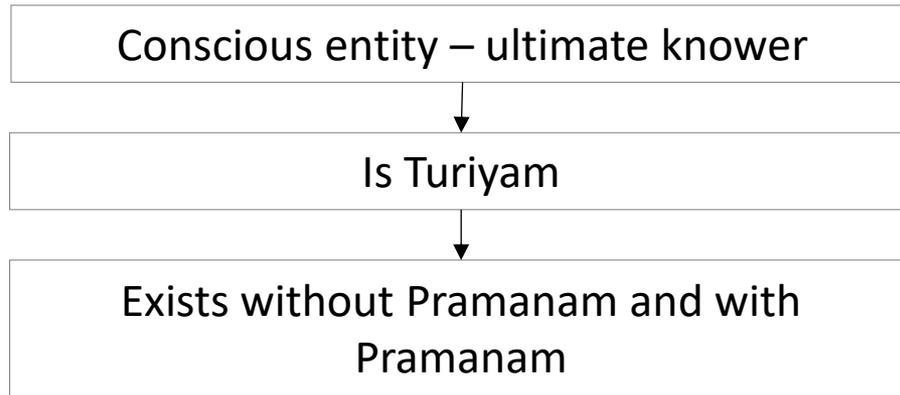
e) Laukika + Shastriya Vyavahara Api Adhyasa Nimittaha.

XXI) Extension :

a) Vedanta Vyavahara, Sravanam, Mananam, using Vedanta Pramanam.

b) To use Vedanta Pramanam, I should be a Pramata, conscious entity.

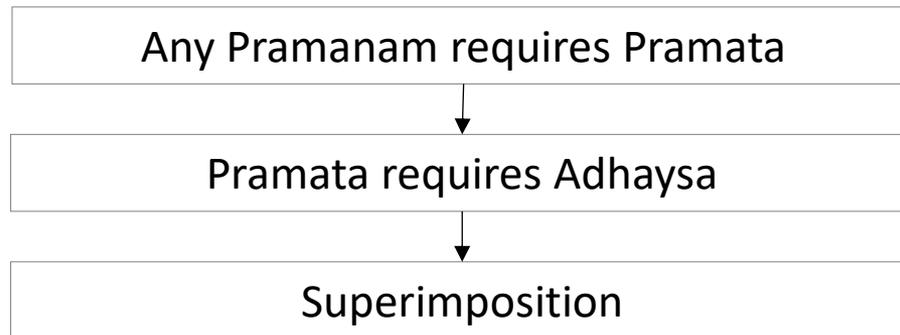
c)



d) Karma Khanda + Jnana Khanda – Pramanam is based on Adhyasa – Superimposition due to self ignorance.

e) After Jnanam, Tatra Veda, Avedaha Bavanti.

f)



XXII) Text :

a)

Na – Aviditvat	Viditvat Eva
For emphasis	Only after knowing I am a Jivatma

b) I am different than the Body.

c) I have Punar Janma (Para Loka Sambandha) – Why?

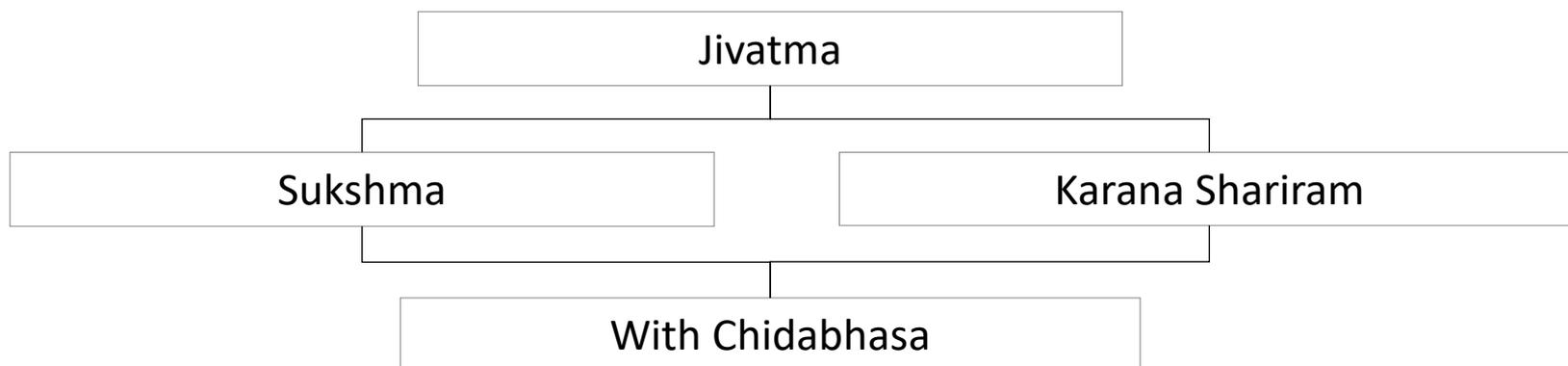
d) In the next Janma, I will have Sambandha with another Loka, environment.

e) **2nd Group :**

- Know, we have Para Loka Sambandha.
- We are Jivatmas, who will survive death of body, will go another Loka, Area, country.

f) Belongs to Jiva Atma Vadi – 2nd Group.

g)



h) This is qualification for performing Veidica karma.

i) Accept – I am Jiva different than the body.

- Then only perform Veidika Karmas.

j) Veidika Karma requires Sraddha.

- Without Sraddha, if done Mechanically, do for some others Satisfaction.

k) Sandhya Vandanam for mother's satisfaction.

- Benefit = Satisfaction of others.
- We don't get full benefit.

l) Sraddha is crucial, we officially declare our Sraddha.

- When Upanayana ceremony is done, he puts a signature.
- I do believe in Veda Pramanam.

m) Veda says :

- I am not the body.
- I am someone different than the body and mind.
- I will survive the death of the body.
- I am pure Chaitanyam, knower in the Universe.
- I will have Punar Janma.
- These are fundamental lessons of Veda.

n) When I join a company, I put a signature in the appointment letter.

o) Signature = I abide by that

- Upanayana ceremony – Deliberate conscious acceptance of Veda as a Pramanam.

p) I am going to take Veda as my google search site for living = Declaration.

- Without knowledge of Veda Pramanam, he is not an Adhikari, not qualified.
- Without qualifications, if he persons Karma, it will not give the expected benefit. 240

q) He requires knowledge of Veda Purva Baga = Adhikari of 2nd group.

- Does not belong to 3rd group.

r) 3rd group :

- Followed Vedanta, done Sravanam, Mananam, Nididhyasanam.

• **Understood I am Akarta, Abokta Satyam, Jnanam, Anantham Aham Brahma Asmi.**

- This knowledge is not a qualification for Karma Khanda.
- Not required.

s) If Aham Brahma Asmi knowledge is there, it is disqualification for Karma Khanda.

- Sanyasi – removes thread.
- Brahmachari – puts thread to use Veda.
- Formally make Veda, Apramanam.
- No rituals for Sanyasi.
- At time of death, no 13 days ceremony.

t) Aham Brahma Asmi knowledge is required in Karma Khanda.

XXIII) What type of Brahman?

a) Karma Khanda does not require Brahman.

- Vedanta Vedyam Brahman.
- Brahman known through Vedanta Pramanam only.

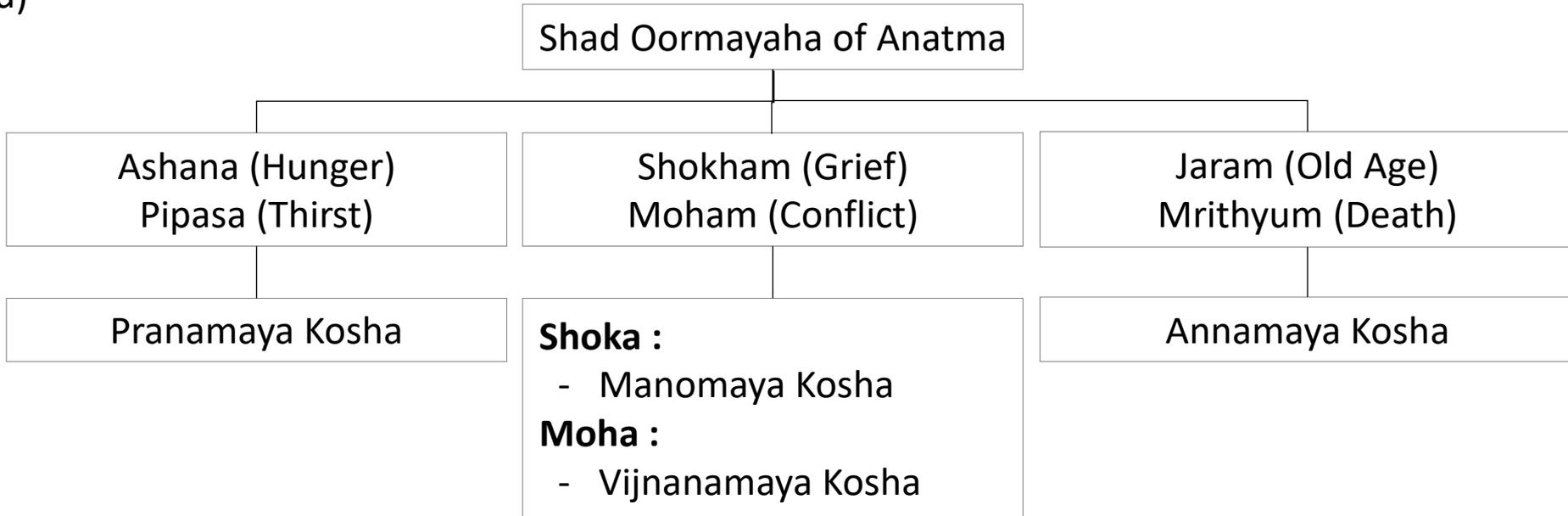
b) Can't know Brahman by other methods.

- Very important fact.

c) **Ashanaya Adhi Ateetam :**

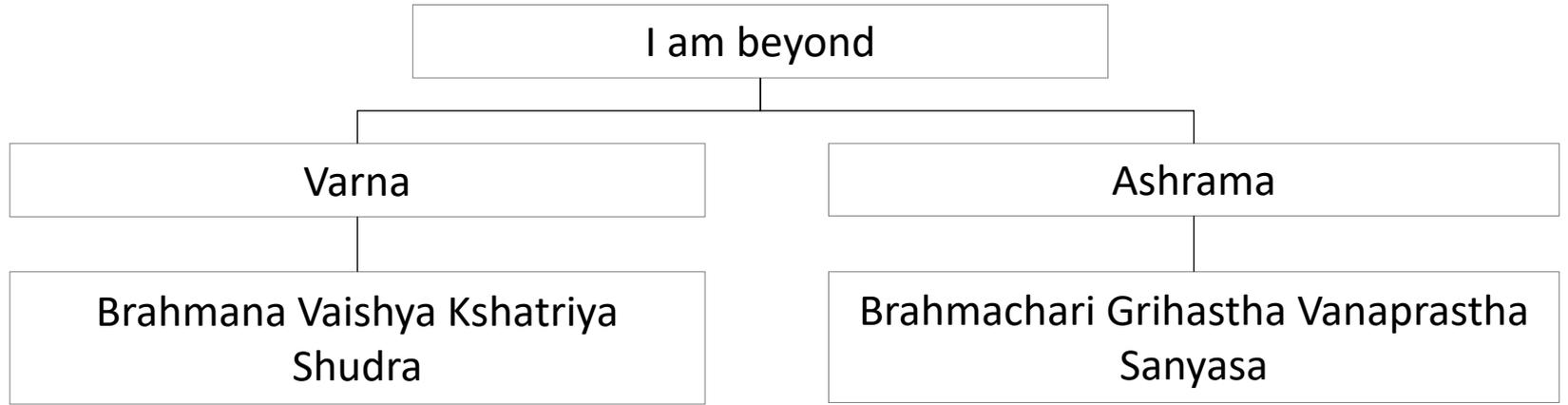
- Brahman is free from 6 Oormis / Doshas.

d)



6 Problems	I am
- Belongs to 5 Koshas	- Koshi / Turiya Atma - Kosha Vilakshanam

e)



f) Apetha – Apa + E-Dhatu

– Free for

g) Asamsari = Mukta

- Atma Tattvam = Jnanam – Adhikari na Apekshayate

h) Brahma Jnanam is not required for Karma Khanda.

- Anupayogat – not useful for Karma Khanda Adhikari Virodha – disqualifies person from Karma Khanda.

Bashyam : Introduction continues...

प्राक् च तथाभूतात्मविज्ञानात् प्रवर्तमानं शास्त्रमविद्यावद्विषयत्वं
नातिवर्तते ।

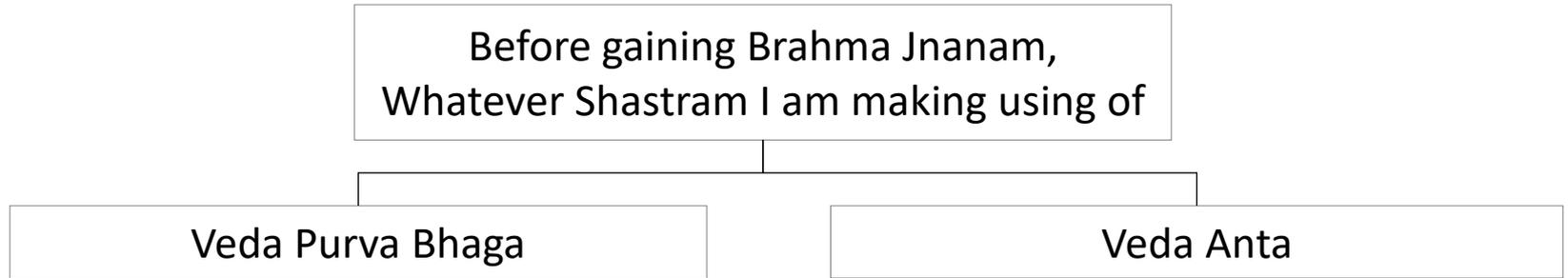
XXIV) Before I join 3rd group, become Jnani, Brahma Atma Vadi, I am a Pramata.

- AS Pramata, all Pramanams are relevant to me.

XXV) Once I become Brahmatma Vadi, there is no more Adhyasa.

- Adhyasa is falsified.

XXVI)



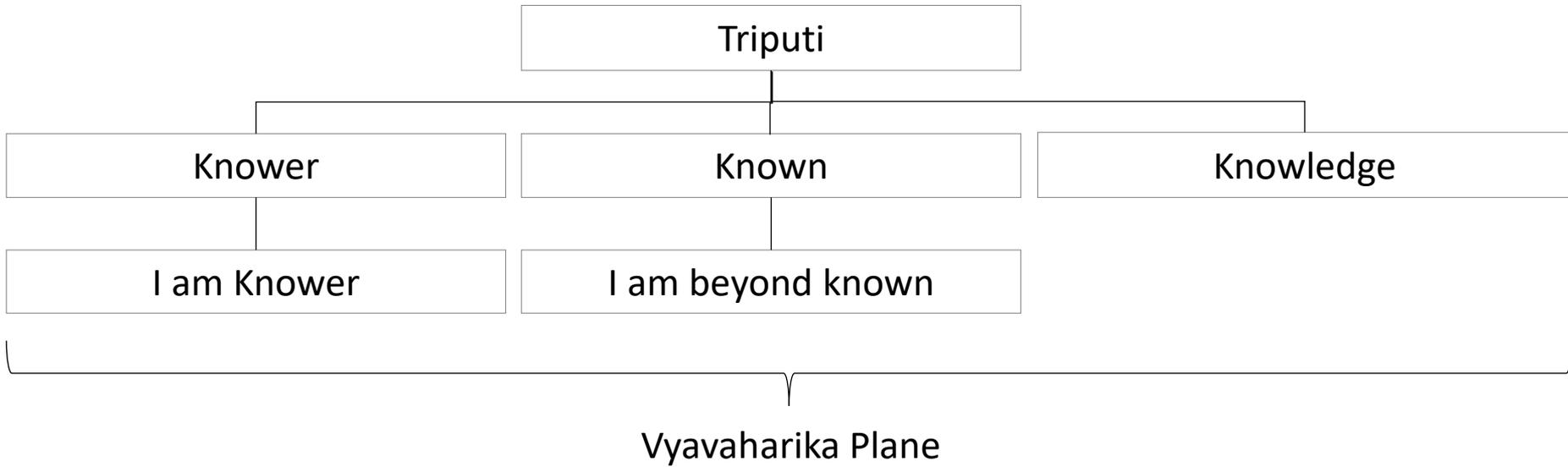
XXVII) As long as I use Veda, I am Pramata.

- As long as I am Pramata, knower, I have got Adhyasa.

XXVIII) All of them are relevant for Avidyavan, Adhyasavan, Ajnani.

- Relevant for a Pramata only.

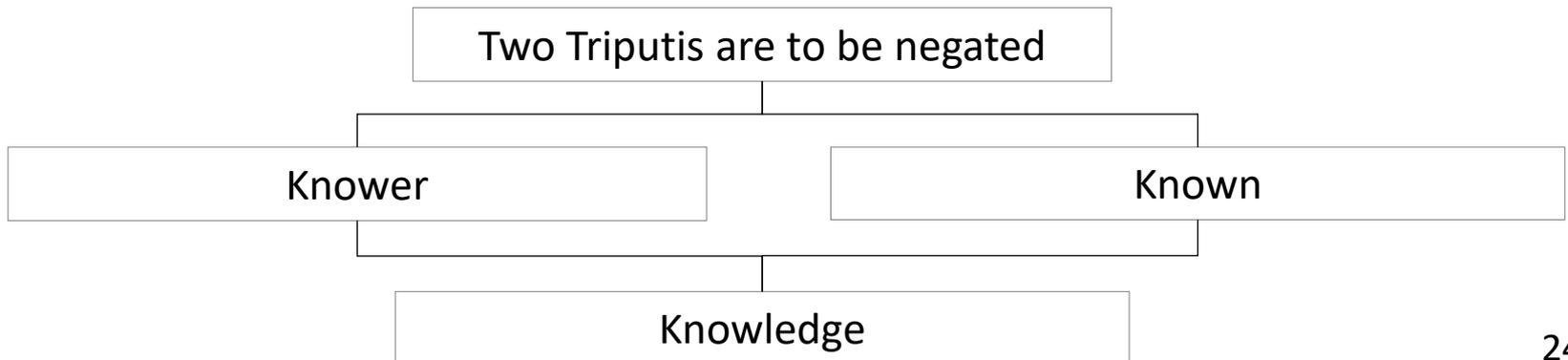
XXIX) In the vision of Jnani, Triputi is falsified.



XXX) I belong to Paramartika plane.

- This a Jnani remembers all the time.
- **I am Sakshi, not Pramata, knower.**
- Never forgetting this fact is Jnana Nishta.

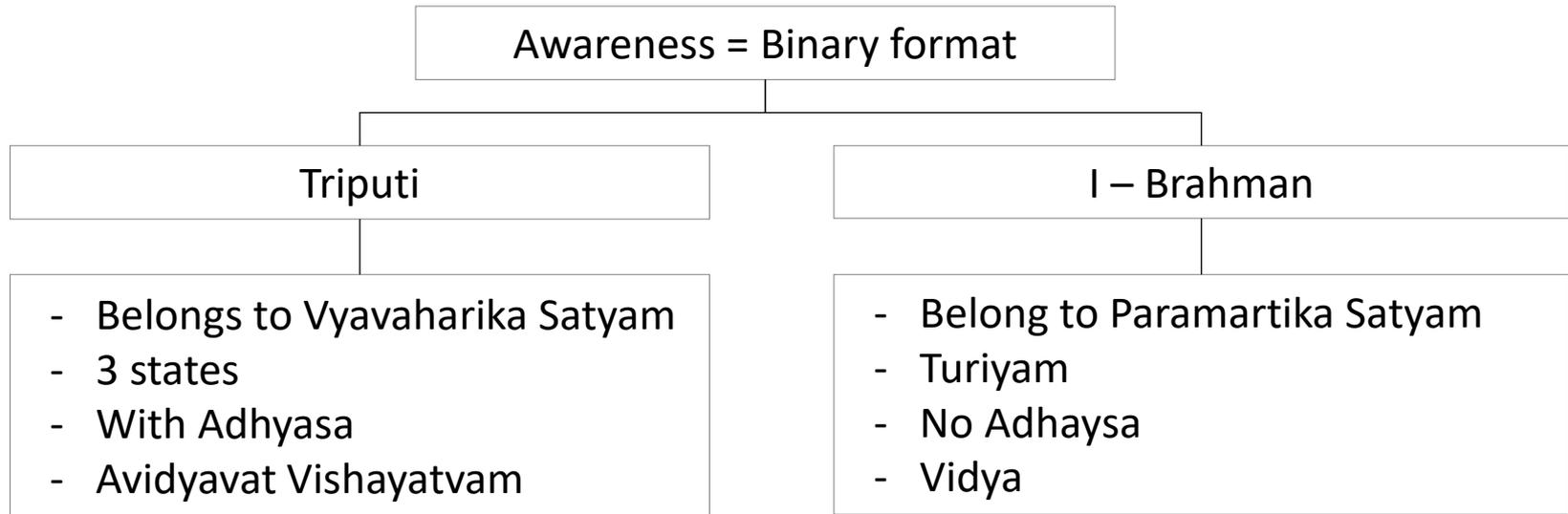
XXXI)



XXXII) Negate :

- Doer – Done – Doing
- Enjoyer – Enjoyed – Enjoying.
- Belongs to Ahamkara, Vyavaharika plane, not Sakshi, Paramartika plane.

XXXIII) 2 Triputis are not there for a Jnani = Binary format.



XXXIV) Na Adhivartate :

- Does not go beyond Adhyasa.
- It is within Adhyasa only.
- Veda Pramana is also within Adhyasa.

XXXV) Any Karma Khanda – Vyavahara requires different type of Adhyasa.



XXXVI) Ratnaprabha commentator :



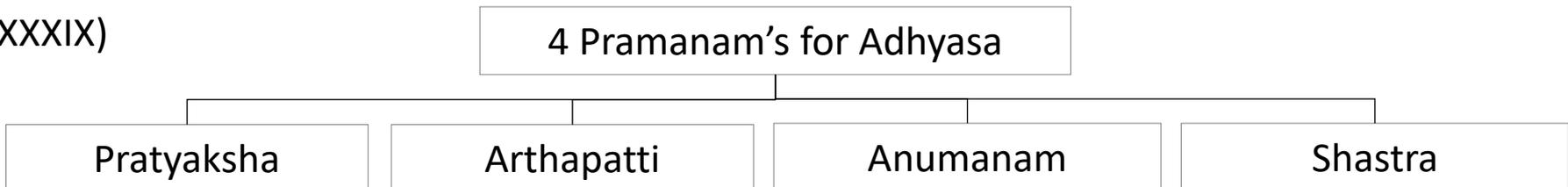
XXXVII) Based on these superimposition alone, Vyavahara takes place Atma by itself has no Varna, Ashrama, Vayaha, Avastha.

- **I am Atma, have no Varna, Ashrama, Vayaha, Avastha.**

XXXVIII) I have superimposed because of self ignorance.

- Entire Nirvana Shatkam is removal of self – ignorance.
- Brahmano Yajeta.
- This portion is 3rd Pramanam for Adhyasa – Sruti Pramanam.

XXXIX)



- Next Pratyaksha Pramanam.

अध्यासो नाम अतस्मिंस्तद्बुद्धिरित्यवोचाम । तद्यथा
— पुत्रभार्यादिषु विकलेषु सकलेषु वा अहमेव विकलः सकलो
वेति बाह्यधर्मानात्मन्यध्यस्यति ।

4th Pramanam for Adhyasa :

XXXX) Definition of Adhyasa :

- **Paratra Purva Drishta Avabhasaha.**

XXXXII) Reminds definition again.

Adhyaso Nama :

- **Atasmin Tat Buddhi**
- **Mistaking one thing as the other something other than it.**
- **Mistaking non-that as that.**
- Mistaking that as non-that.

XXXXIII) Mistaking non-Snake (Rope) as Snake.

- Non X as X
- Anatma as Atma

XXXXIV)

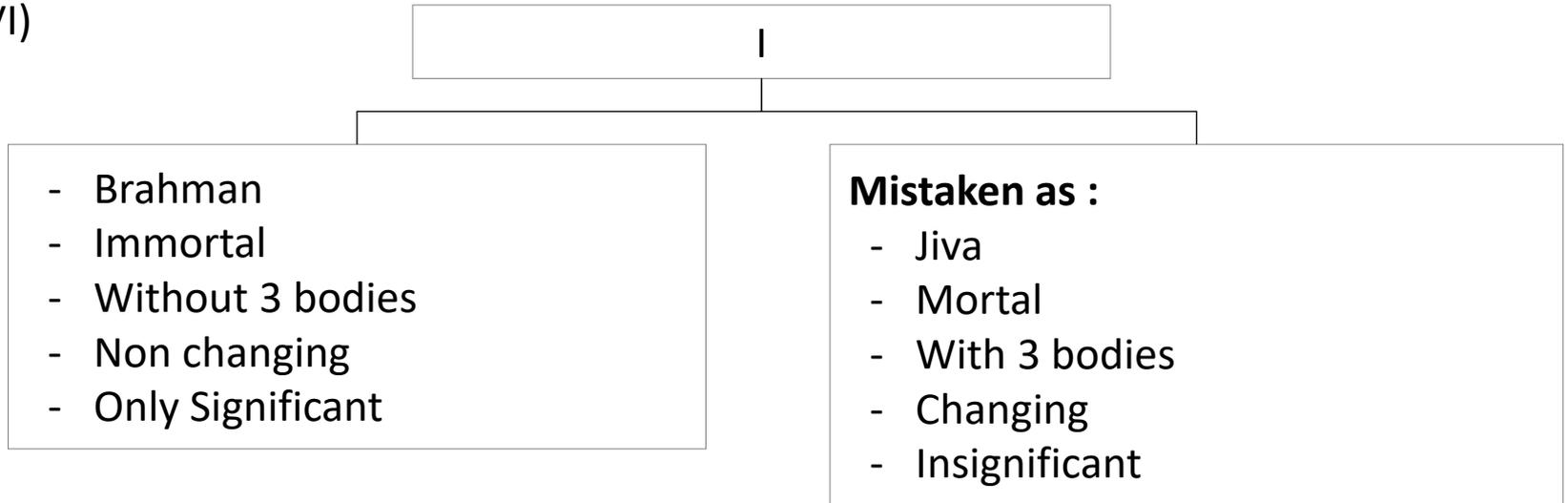


We have mistaken Brahman as
Jiva

XXXXV) Brahmani Jiva Bhava.

- Rajvat Jnanat Sarpa buddhihi.
- Atma Jnanat Atmano Jiva Buddhihi Bava.

XXXXVI)



- Aham Jiva Braheiva Na Paraha.

XXXXVII) Adhyaso Nama Atasmin Tat Buddhi Avochama.

- Very popular definition of superimposition.

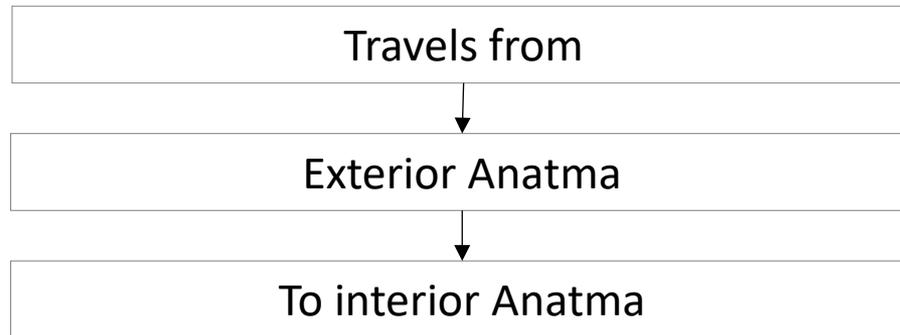
XXXXVIII) Equivalent :

- Paratra Purva Drishta Avabhasaha Avochama Iti Arthaha.
- Official definition.

XXXXIX) Pratyaksha Pramanam :

- Following superimposition we do.
- Start with outer world, then Annamaya, Pranamaya... Adhyasa.

XXXXX)

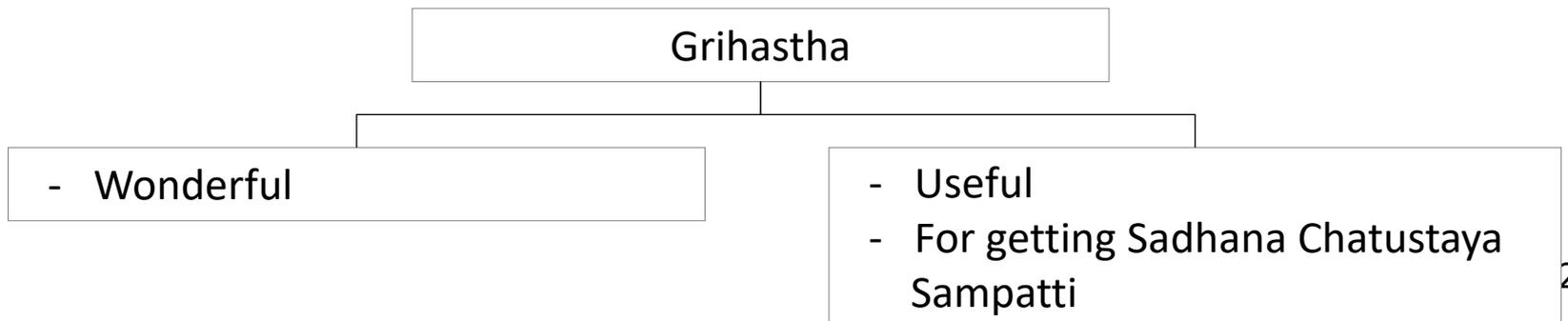


XXXXXI) We have transferred Anatma attributes on to ourselves and are suffering.

XXXXXII) 1st :

a) Family Adhyasa – most popular for Grihastha.

b)



c)

Body – Deha	External to Body
<ul style="list-style-type: none">- Inner, closer Anatma- I am born- Antara Dharma- Sthula – overweight, under weight, not fair, dark	<ul style="list-style-type: none">- Money, education- Anatma- Bahya Dharma

d) Sense organs are deficient = No Adhyasa, No Samsara.

- I am deficient, transference takes place.
- Transference is the problem.

e) Gita : Chapter 13 – Verse 10

असक्तिरनभिष्वङ्गः
पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वम्
इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ
putradāragṛhādiṣu |
nityaṃ ca samacittatvam
iṣṭāniṣṭōpapattiṣu || 13.10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...
[Chapter 13 - Verse 10]

f) Vedanta starts with Vairagyam.

g) Mind :

- Continues after Vedantic study.
- Minds deficiency, I keep complaining always.
- Feeling very bad.
- Even after Vedantic study, Mind is like that, don't say I am like that.

h) I am born, I will die = Deha Adhyasa.

- I am dull, no memory = Manah Adhyasa
- Very powerful Adhyasa
- Deha, Antahkarana Dharma attributes transferred.
- It is Karanam, Instrument.

i) Minds transference

Kama	Sankalpa	Vichikitsa	Nishchaya
- Desire	- Plan, wish - Desire in seed form	- Doubt	- Decision

- Sankalpa alone repeated = Kama.

j) Gita : Chapter 6 – Verse 24

सङ्कल्पप्रभवान्कामान्
त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं
विनियम्य समन्ततः ॥ ६-२४ ॥

saṅkalpaprabhavān kāmān
tyaktvā sarvānaśēṣataḥ |
manasaivēndriyagrāmaṃ
viniyamya samantataḥ || 6-24 ||

Abandoning, without reserve, all desires born of Sankalpa, and completely restraining the whole group of senses by the mind from all sides... [Chapter 6 – Verse 24]

k) Katho Upanishad : Chapter 1 – 1 – 20

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah || 20 ||

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [1 – 1 – 20]

- Nachiketas – doubts – 3rd question.
- All attributes of Mind, we transfer to ourselves.

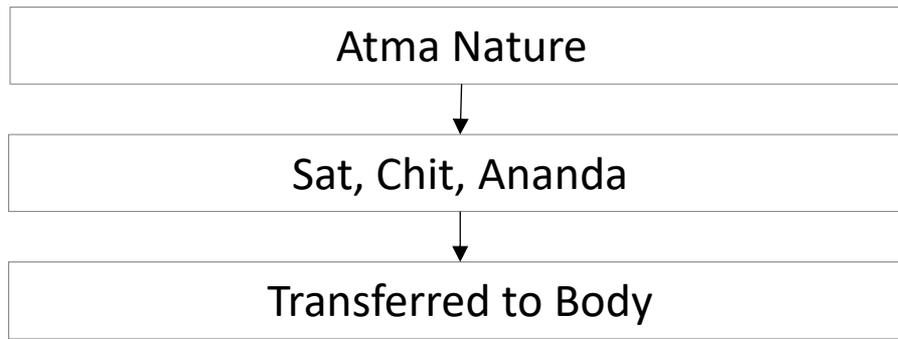
l) Atmani Adhyasyati :

- One superimposes on Atma.

m) Until now – one direction superimposition.

- Anatma’s attributes transferred to Atma.

n)

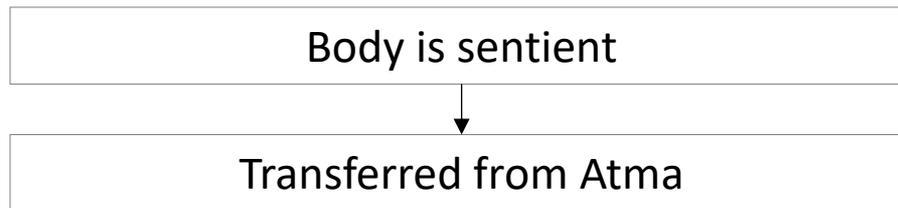


o) Body / World is existent

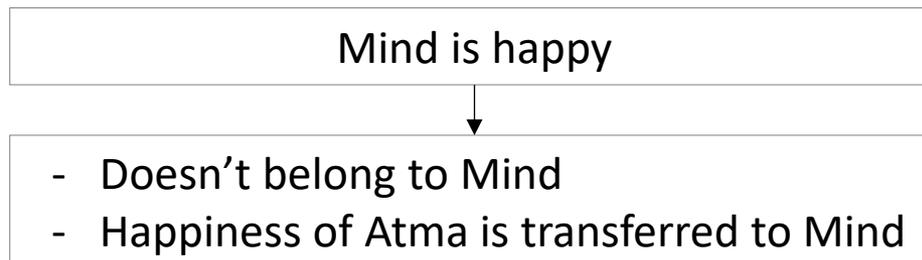


Existence transferred from Atma to body.

- **Body, World, by itself = Non existent according to Vedanta.**
- **Therefore Moksha.**



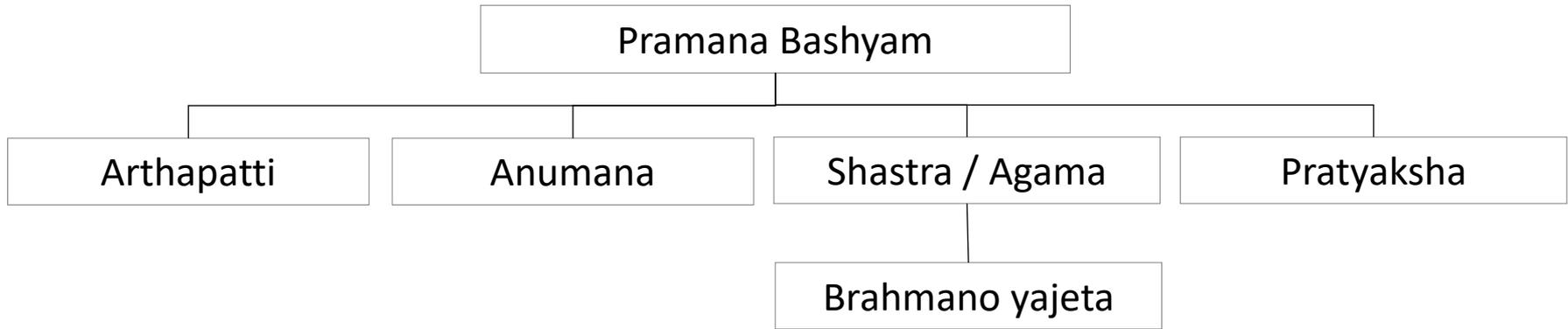
- By itself body is insentient.



- Reverse superimposition.
- Anyonasmin, Anyon atmakatam Anyonya Dharmamshcha Adhyasya.
- Mutual superimposition between Atma – Anatma.

Topic 19 : Introduction

XXXXXIII)



XXXXXIV) Pratyaksha Pramanam :

- Experience of individuality that I am such an individual, Jiva Bhava, which we experience all the time is Adhyasa.

- **Experienced by all – Sakshi Pratyaksha Pramanam.**

XXXXXV) Anatma Layers superimposed :

a) External family :

- Putra, Bahrya
- Ourselves in intense Adhyasa
- Mamakara Adhyasa.

- Family deficiency, efficiency is superimposed.

b) Annamaya Kosha – Sthula Shariram :

- I am human, fat, young, old.
- All Adhyasa.

c) Indriya – Sense organs – efficiency, deficiency :

- Don't say sense organs are deficient.
- We say, I have deficiency.

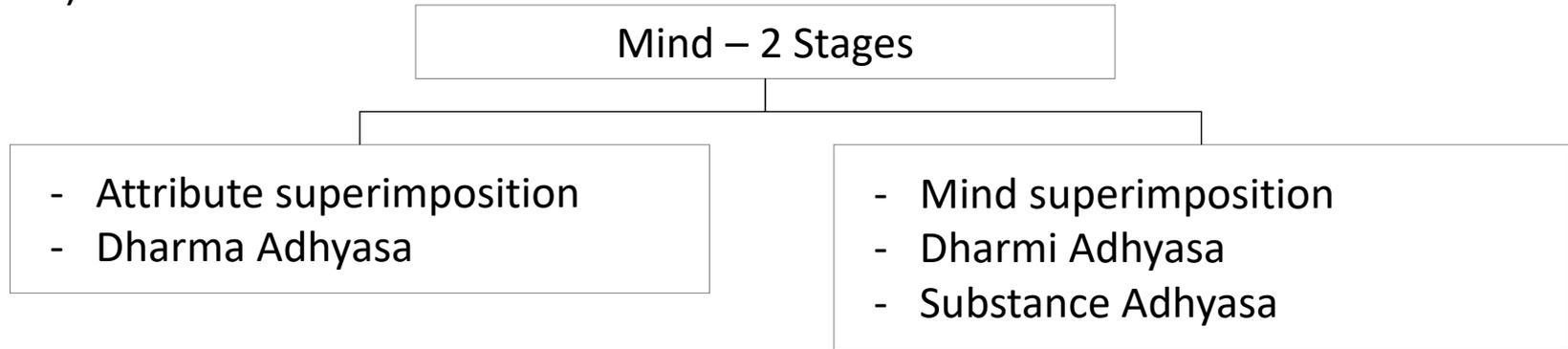
d) Antahkarana :

- Proximate mind, we mistake as ourself.
- Most powerful.
- I am impure, don't have purify.
- Superimposition of purity / impurity of mind.

XXXXXVI) Attributes of Mind – Kama – desire

- Sankalpa – Wish
- Vichikitsa – Doubt
- Adhyavasaya – Decision, determination.
- Atmani Adhyasyati – one superimposes on oneself.

XXXXXVII)



XXXXXVIII) Aham – Pratyayayi = Mind substance Adhyasa

- Word Aham – Thought Aham = Aham Pratyayayi rises in the Mind alone.
- Owner of I – thought = Mind.
- Svaprachera, all the modification.
- Sakshi = Atma.

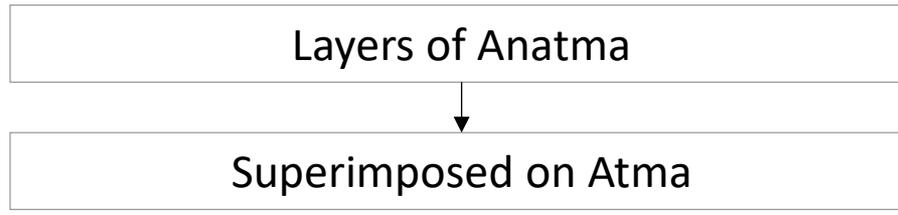
XXXXXIX) Ashesha Svaprakasha Sakshi = Atma, which is the witness of all modifications of the Mind.

- Upon Atma which is witness of all modifications of the mind.
- Upon that Atma, Mind is superimposed.

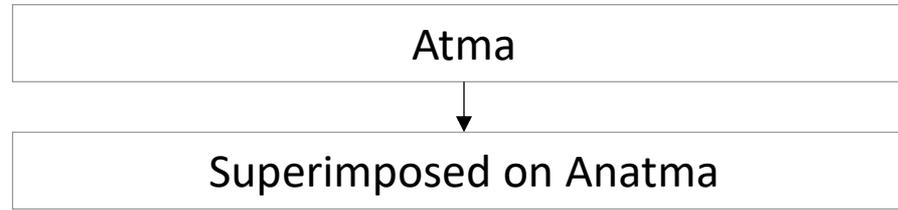
XXXXXX) Pratyag Atmani Adhyasyati :

- Superimposed on inner self.

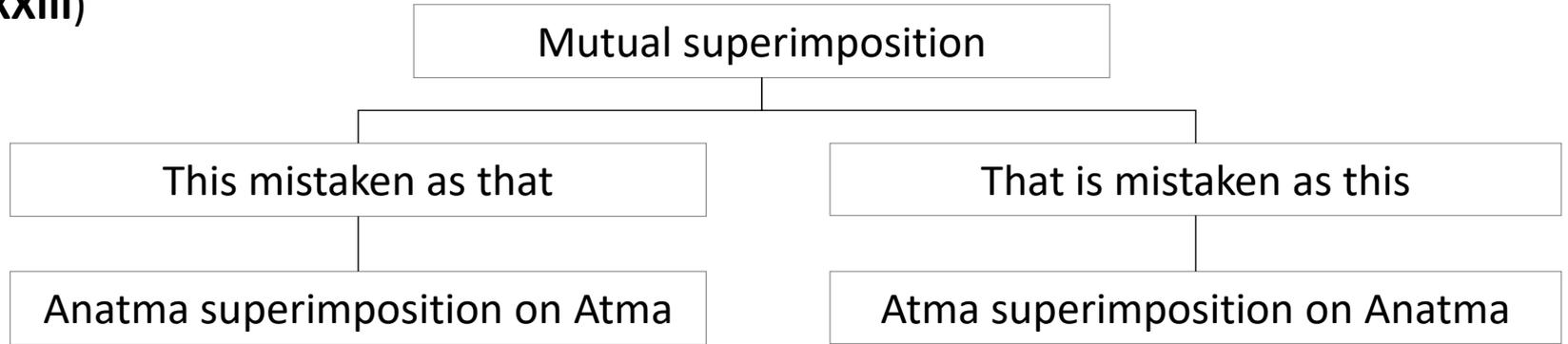
XXXXXXI)



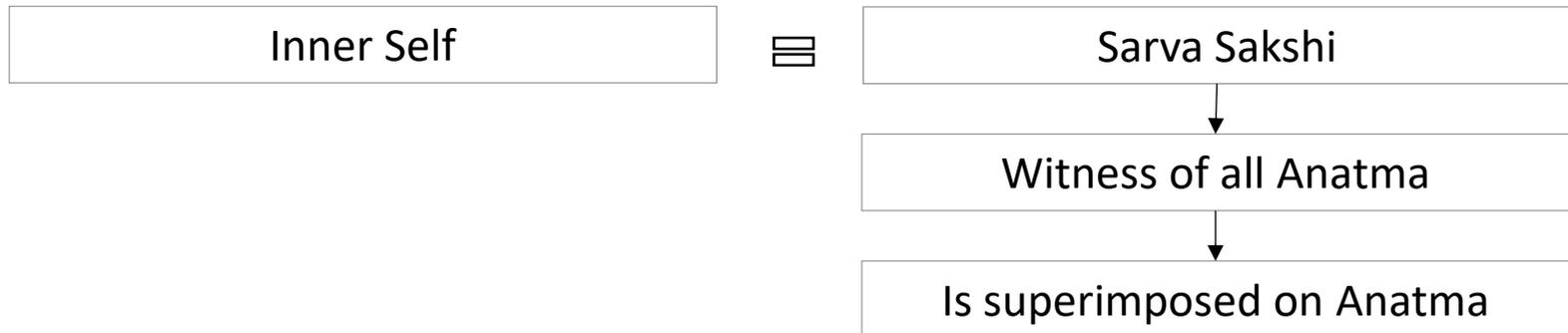
XXXXXXII)



XXXXXXIII)

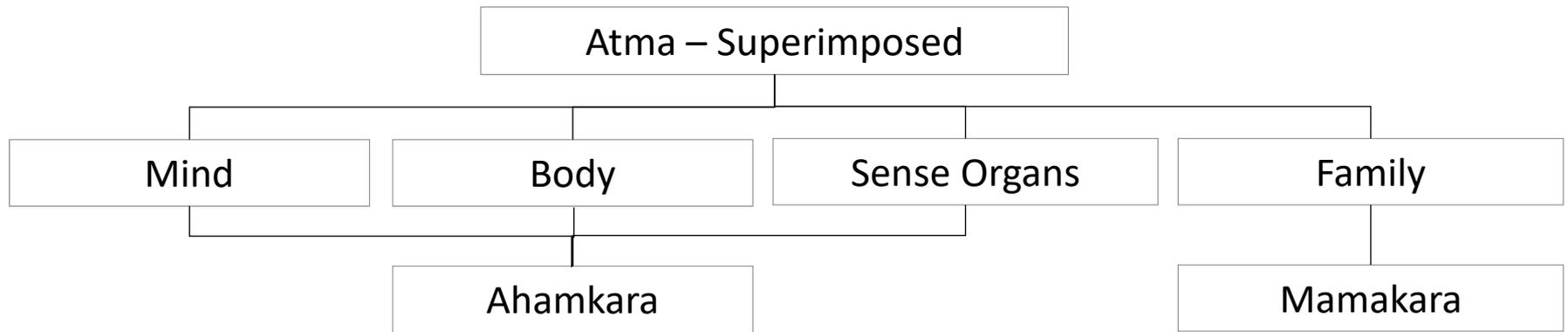


XXXXXXIV)

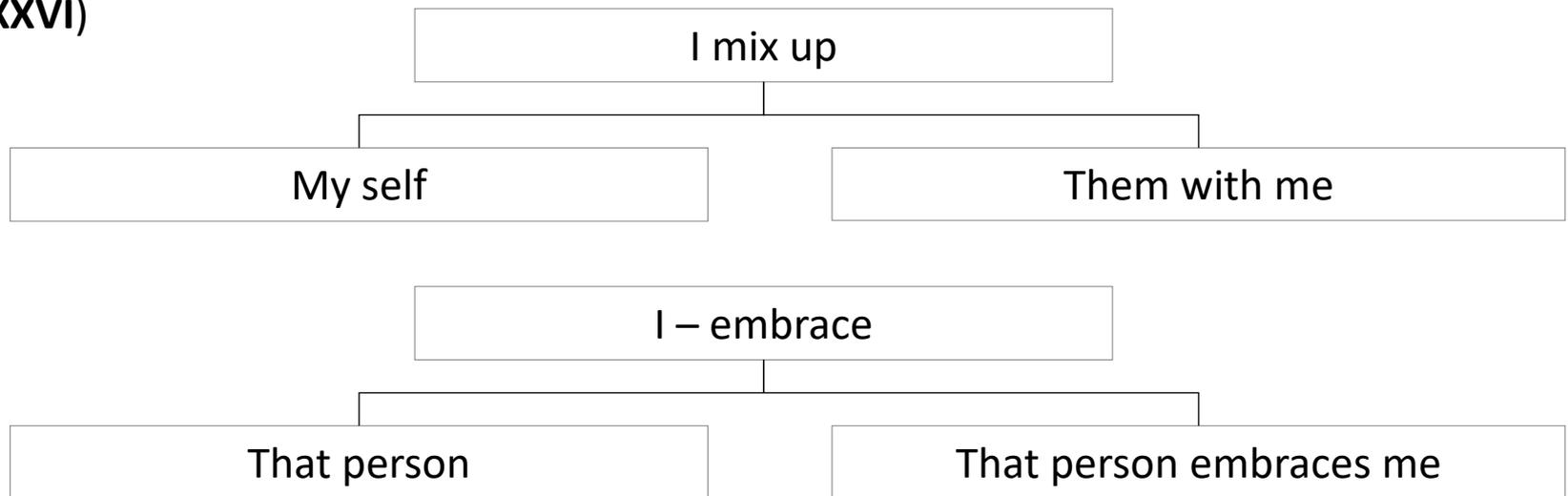


XXXXXXV) Sakshinam Tat Viparyena conversely, reversed manner.

- Atma is superimposed on Anatma.



XXXXXXVI)



- Mutually embracing, tightly, inseparable.
- Antahkaranastu Adhyasyati.

XXXXXXVII) Technical point from sub commentators :

a) In this statement, there is a problem.

b) Present problem and give solution.

c) Problem :

- Anatma is superimposed on Atma.

Conclusion :

- Anatma is Mithya by applying the law.
- Whatever is superimposed is Mithya.

d) Rope snake is superimposed on Rope.

- Superimposed Snake, silver, mirage water, dream is Mithya.

e) Anatma is superimposed on Atma, therefore Anatma is Mithya.

XXXXXXVIII) Atma is superimposed on Anatma.

- Therefore, Atma is Mithya.
- Atma is also Mithya.
- Mutual superimposition will prove both Atma and Anatma is Mithya.
- If Atma and Anatma is both Mithya, then we require some other Adhishtanam, as Satyam.
- Mithya requires Adhishtanam.

XXXXXXXIX) If Atma is also superimposed on Anatma it will mean another Satya Adhishtanam is required.

XXXXXXX) Conclusion :

- No Satyam as Adhishtanam.
- Buddhist – Shunya Vadi.
- That is what I have been telling all the time.

XXXXXXXI) Sarvam Shunyam Eva Satyam

XXXXXXXII) Problem :

- Given by Shankara.

XXXXXXXIII) Solution :

- Interpret correctly.

XXXXXXXIV) In the case of Anatma,

- a) Anatma is superimposed on Atma
- b) Anatmas attributes also are superimposed on Atma.

XXXXXXXV) When it is Atma superimposed on Anatma, there is only one superimposition.

- Attributes of Atma are superimposed.
- Atma itself, substance Atma is not superimposed.

XXXXXXXXVI) If Atma is superimposed, Atma will become Mithya.

Don't say :

- Atma is superimposed.

Say :

- Attributes of Atma are superimposed on Anatma.

XXXXXXXXVII) Another problem :

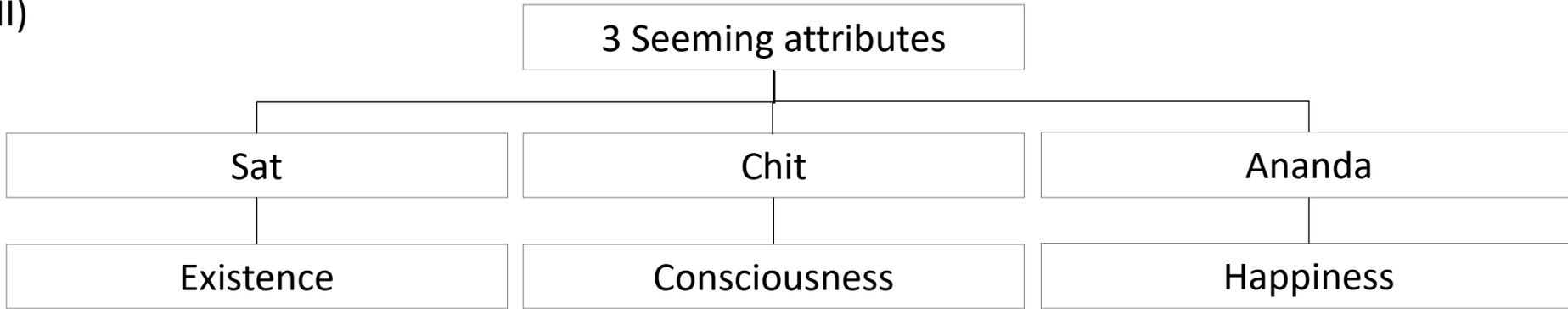
- How attributes of Atma are superimposed?
- Atma = Attributeless, Nirguna.
- Attributes are not there, to be superimposed.

XXXXXXXXVIII) Nature of Atma which are similar to attributes is superimposed on Anatma.

20) I) Nature of Atma = Seeming attribute at Vyavaharika level.

- Advaitam accepts seeming attributes of Atma at Vyavaharika level.

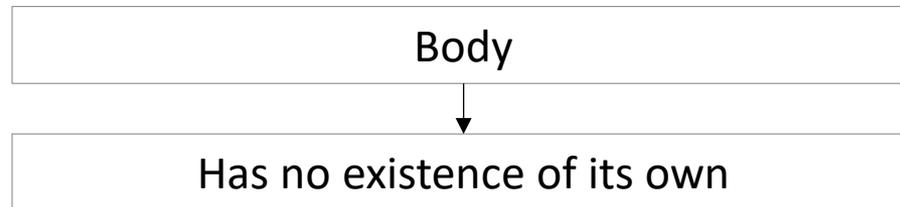
II)



- Not attributes but nature at Paramartika level.

III) Idea given by Padmacharya in Panchapadika.

IV)



- Existence of the Atma appears in the Body = Superimposition.
- How it appears?
- Body exists – Existence is attribute of Atma, we transfer to the Body.

V) Existence of Rope is appearing in the Snake.

- We say Snake is.

VI) Consciousness of Atma appears in the Body.

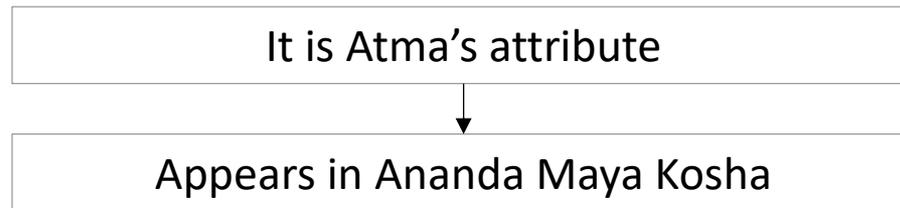
- **We say :**

Body is sentient.

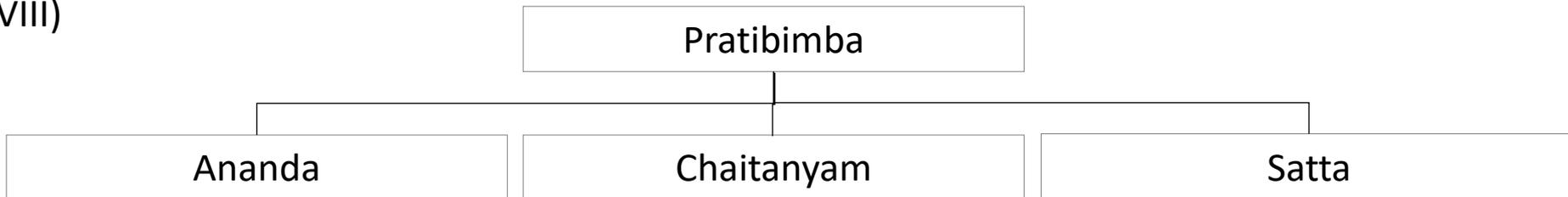
- Sentiency is attribute of Atma appears in Body, Sense Organs, Mind = Chidabhasa.
- Chidabhasa = Superimposed attributes.
- Abhasa = Seeming sentiency.

VII) Happiness belongs to Atma only.

- Appears in the Mind.
- Happiness is reflected in the Mind.
- Pratibimba Ananda comes in the Mind or Anandamaya Kosha and disappears.



VIII)



- All 3 reflections are attributes of Atma appearing in Anatma.

Example :

- Attributes of face are appearing in the Mirror.

IX) What is the solution?

- Waking up to your nature – Atma.

Problem :

- If Atma is superimposed, Atma will be Mithya.

Solution :

- Atma is not superimposed.
- Satchit Ananda of Atma, seeming attributes get transferred to Anatma.
- Transference of Satchitananda to Anatma is the counter superimposition.

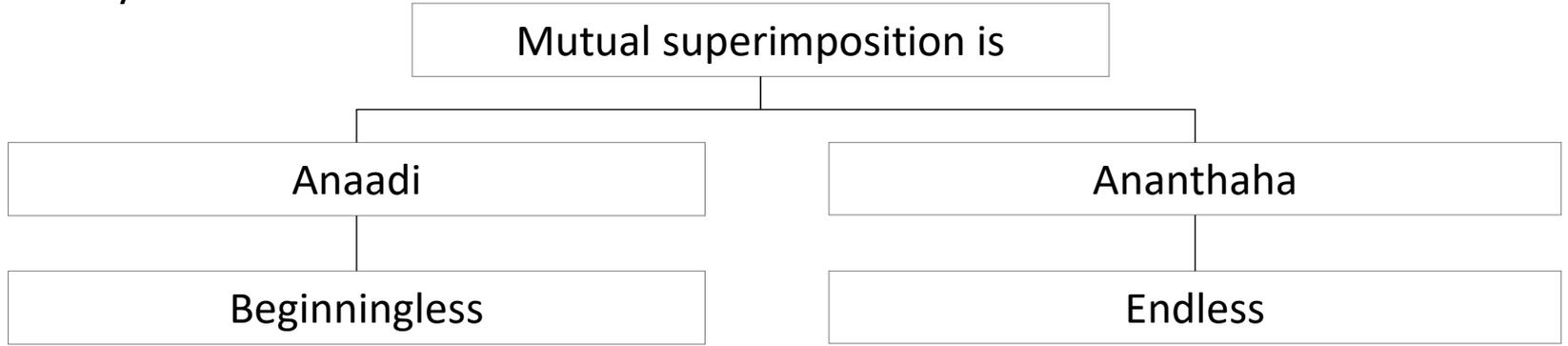
X) Therefore Atma is not superimposed

- **It is not Adhyastham.**
- **It is always Adhishtanam only.**
- Therefore Atma is not Mithya.
- Final Pratyaksha Pramanam topic is over.

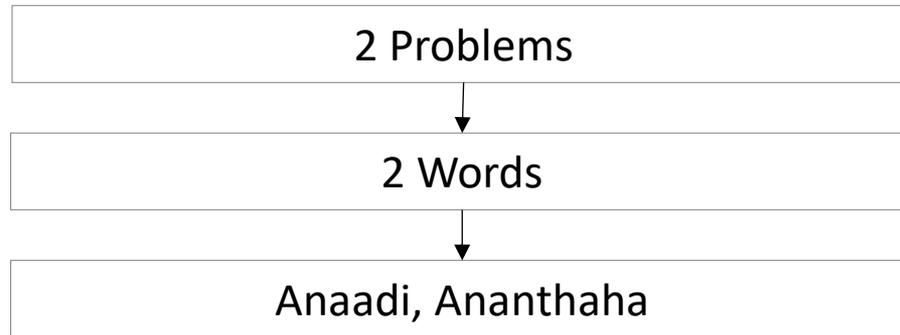
Conclusion of Adhyasa Bashyam :

XI) Until now, this is mutual superimposition called – Atma – Anatmanoho Anyonya Adhyasa, Itiretara Adhyasa.

XII)



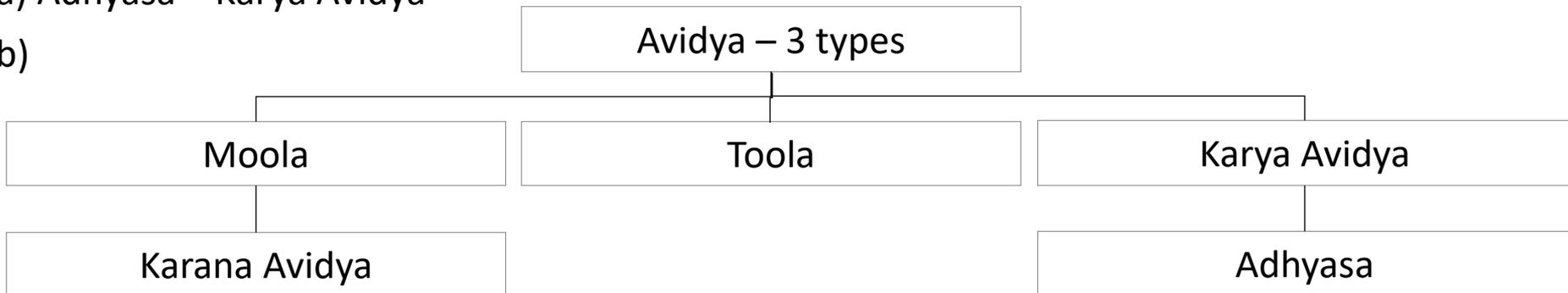
XIII)



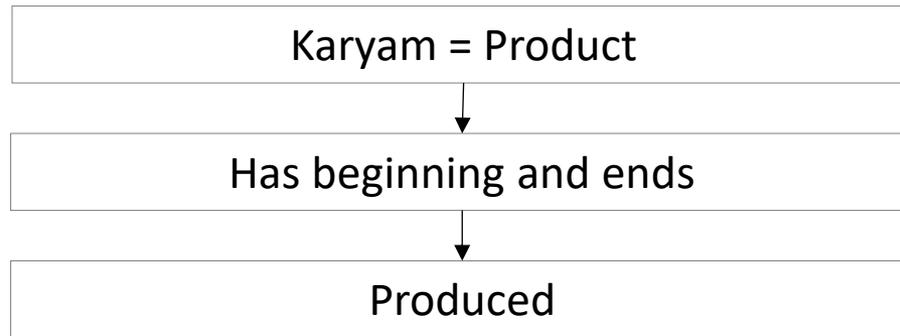
XIV) Mananam Process :

a) Adhyasa = Karya Avidya

b)



c)



d) Now Shankara says :

- Anaadi Adhyasa.
- How to reconcile?

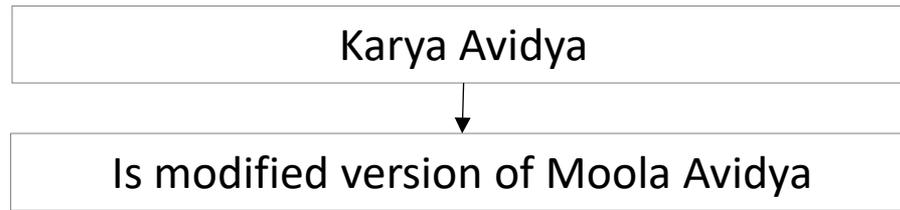
Anaadi	Anantha
Adi	Antha

Both contradiction

XV) Karya Avidya exists in Moola Avidya, in potential form, from beginningless time.

- Moola Avidya Rupena Anaadi.

XVI)



XVII) Moola Avidya is called Maya

- Therefore, Maya Rupena this Karya Adhyasa is Anaadi.
- Therefore, it is ok.
- This is process of thinking.
- Anaadi, justified.

XVIII) Ananthaha : Endless

- Problem
- Adhyasa is Ananthaha
- Adhyasa is cause of Samsara.
- If cause of Samsara is endless, Samsara can never end Moksha not possible, Vedanta useless, why Shankara writes Brahma Sutra Bashyam?

XIX) You have to do Sadhana for getting rid of Moola Avidya.

- Anaadi means, it is beginningless in the form of Moola Avidya.
- Ananthaha means, it can't end without Brahma Jnanam.

XX) Naisargikaha :

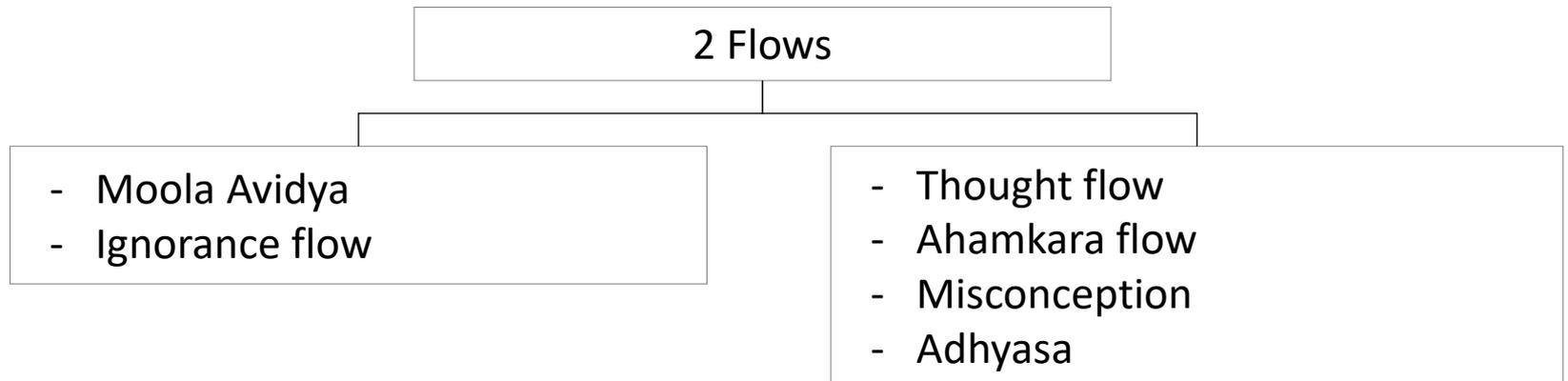
- Adhyasa is naturally present in the form of a flow.
- For every Jiva, in the form of a Pravaha.
- From previous birth to this birth, to next birth.
- Adhyasa flows in the form of Pravaha.
- It is universal and Natural.

XXI) Mithya Pratyaya Rupa :

- It is in the form of a misconception.
- I am body, I am Jiva, Karta, Bokta, father, mother, student, teacher.

Every thought other than I am Sakshi, Brahma Asmi, Turiyam Asmi is a misconception.

XXII)



XXIII) Kartrutva, Boktrutvaka Pravartakaha :

- This alone is the cause of doership and enjoyership.
- Indicates, it is cause of Samsara.

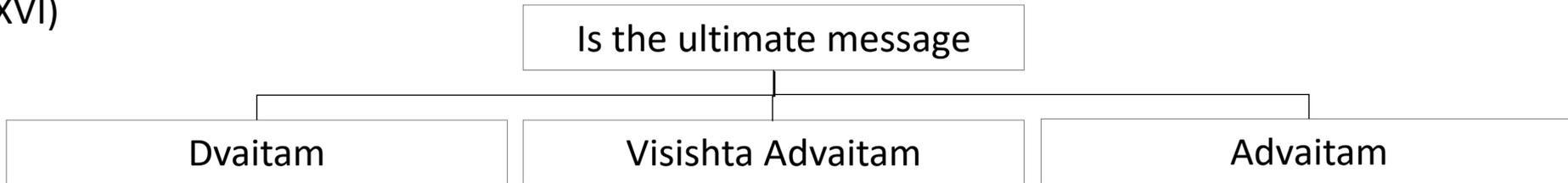
XIV) Kartrutvam means Sanchita, Agami, Prarabdam has come = Cause of Samsara.

XV) Sarva Loka Pratyaksha :

- It is internally experienced.
- Mentally experienced by all people, suffering living being is experiencing Adhyasa only.
- Need a lot of will power to hold on to Sakshi Svarupa.

• Ahamkara powerful because of Rajo Guna, Maya Shakti, Moola Avidya.

XVI)



- We have to find out.

XVII) All Upanishads are uniformly talking about Advaitam only.

- Shankara loudly proclaims.
- We shall go through Sruti, Yukti, Anubhava, 3 tools of enquiry.

XVIII) I am not alone, there is a Guru – Sishya Parampara.

- Through Advaita Parampara, we will show Advaitam is the message of Veda.
- Have to get Advaita Jnanam, which will remove Adhyasa.
- Once Adhyasa is removed, Samsara is removed.
- Once Samsara is removed, Moksha is attained.

XIX) Converts Mumukshu into Jingyasu.

Mumukshu	Jingyasu
<ul style="list-style-type: none">- Seeker of Moksha- Does Karma, Upasana, Bhakti- Prepares the Mind- Groping in Darkness	<ul style="list-style-type: none">- Well directed Mumukshu- Knows Moksha only through Jnanam.- Conviction comes only through Adhyasa Bashyam- Shastric study becomes systematic

XX)

Adhyasa Bashyam

Akshepa

Samadhana

Lakshana

Sambavana

Pramana

Pramana

I – X

XI – XX

XXI – XXX

XXI – XXXIX

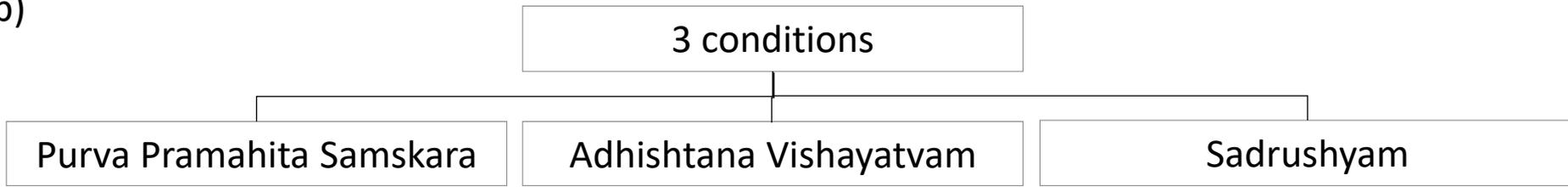
XXXX – XXXXIII

XXXXIV

XXI) a) Purva Pakshi :

- Adhyasa requires conditions but they are absent.
- How Adhyasa?

b)



c) Purva Pramahita Samskara :

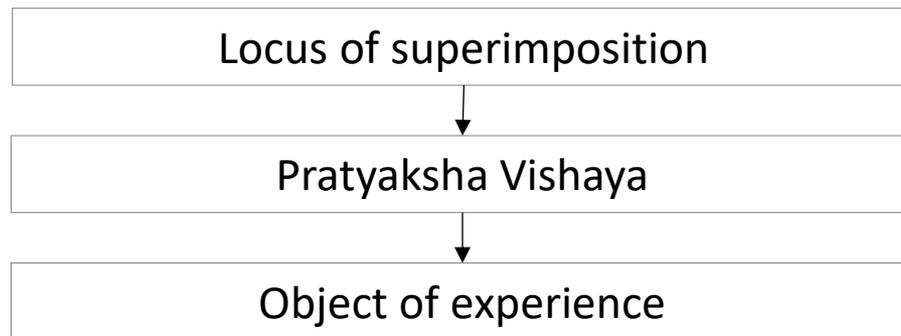
- If unreal snake has to be superimposed on the rope.
- One must have experienced real snake before, then only Purva Pramahita Samskara possible.
- False snake superimposition requires real snake experience.

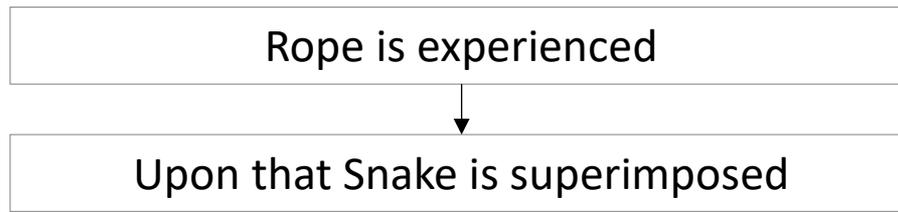
d) If false Anatma has to be superimposed on Atma, there must have been a real Anatma experience.

e) Real Anatma experience is not possible in Advaitam because there is no real Anatma.

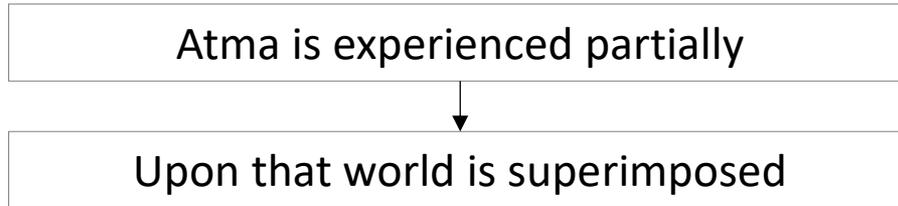
- Anatma superimposition impossible without Samskara.

XXII) Adhishtana Vishayatvam :

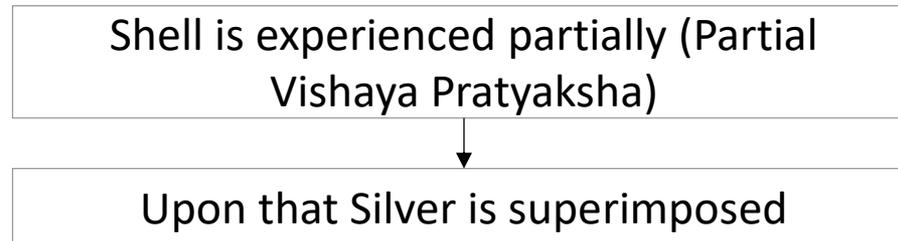




XXIII) Siddhantin :

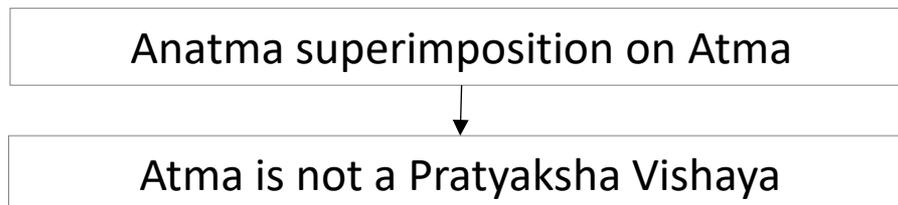


XXIV)



XXV) Locus of superimposed is a Pratyaksha Vishayam

XXVI) Purva Pakshi :

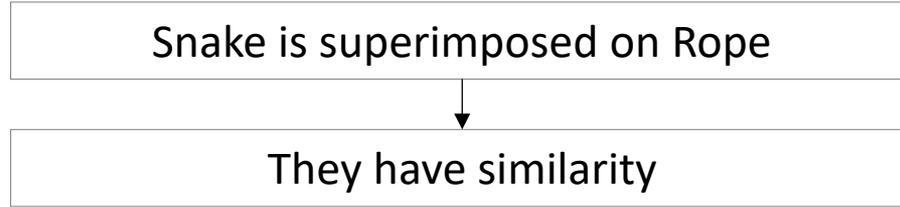


- How Adhyasa?

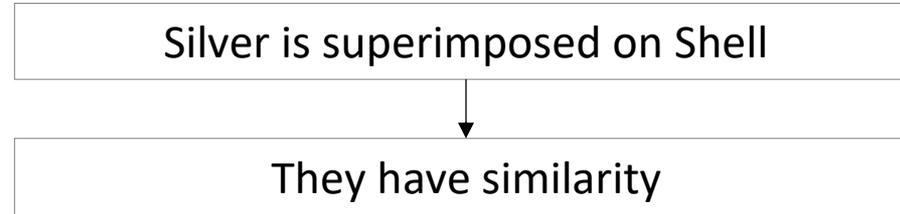
XXVII) 3rd condition :

Sadrushyam :

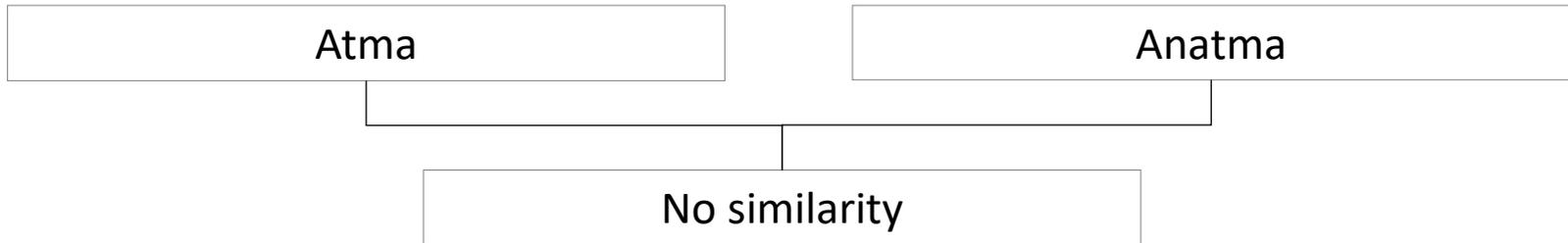
a)



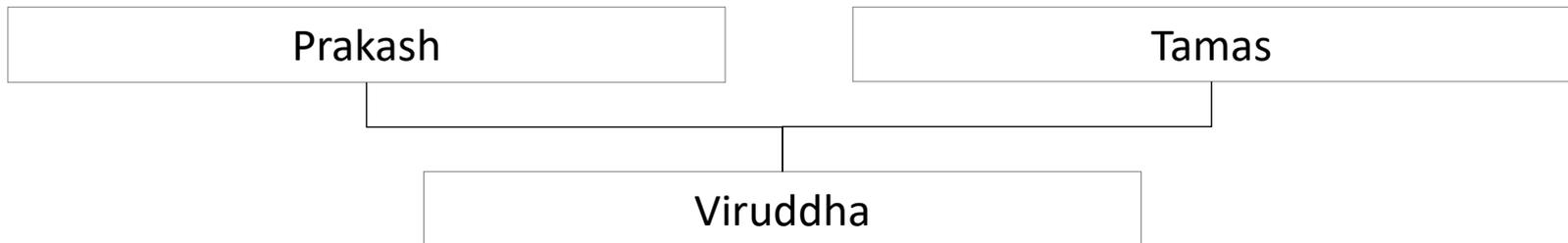
b)



c)



d)



e) Because of absence of 3 conditions, superimposition is not possible.

f) This is Akshepa part of Adhyasa.

- Adhyasa is Mithya, not there, impossible (Not unreal).

XXVIII) Part II – Samadhana Bashyam : (From XI – XX)

- Shankaras 1st level answer.
- Sambavana Bashyam has details.

a) Topic 2 :

- No question of Adhyasa is possible or not.
- Adhyasa has already taken place.

b) Whereas Atma, pure existence, consciousness, independently existing principle, relationless, eternal, knower, Sakshi, Chinmatram, Sada Shiva.

c) Adhyasa has been accepted unknowingly by the Purva Pakshi himself.

d) If Adhyasa is not accepted, one will become Charuvaka unknowingly, Nastika Matam – Why?

e) If Anatma is not a superimposition on Atma.

- If physical body is not a superimposition, you will conclude I am a human being not a eternal spiritual being Atma.

f) Whenever world is projected, it is my Maya Shakti as Sagunam Turiyam Brahma.

g) I am a human being, with Body, Mind complex, becomes a fact.

- If Adhyasa is not accepted, Body identification becomes real = Charuvaka Matam. 275

h) What is wrong with Charuvaka?

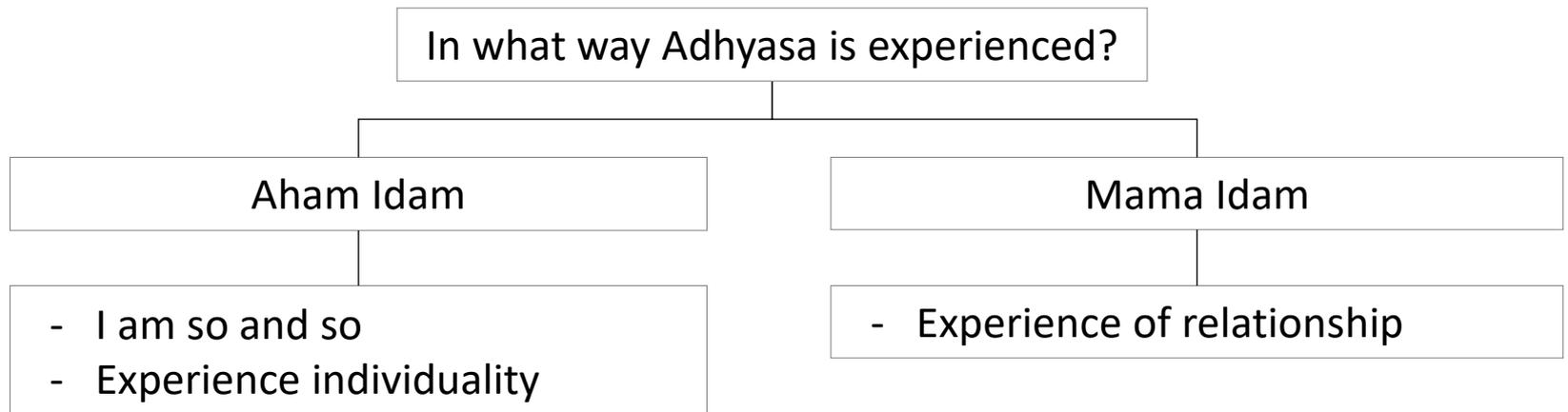
- No need of doing Sadhana, Sravanam, Mananam for Moksha.

• **Moksha must be clearly understood as a Purushartha by all seekers.**

i) Who am I, What I am seeking must be crystal clear.

- Then only, when Moksha is attained, you will become aware of your free status and will start admiring it.

j)



k) 1st Level reply :

- Adhyasa has already taken place.

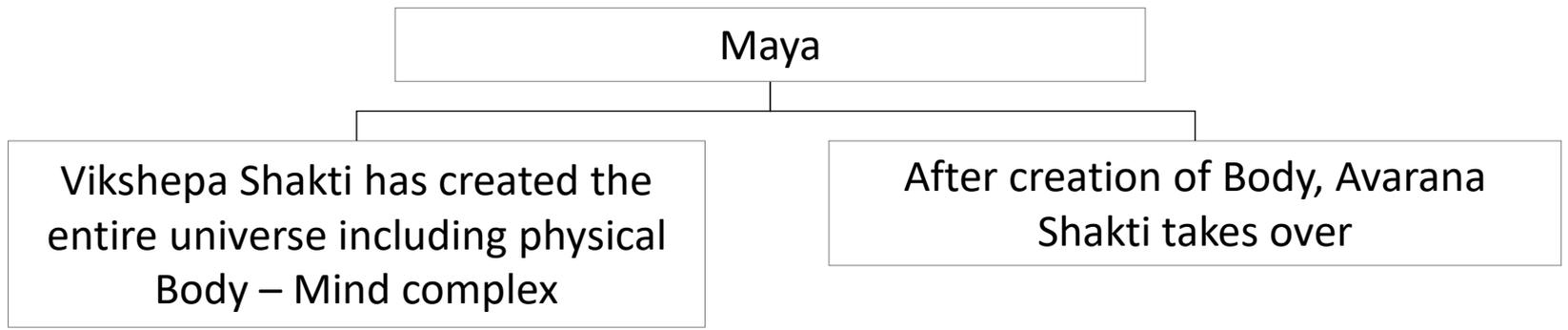
XXIX) What is background reason for Adhyasa? Very important

a) Mithyat Jnana Nimittaha Itaretarena Avivekena Adhyasa

b) Mithya Jnanam = Maya = Moolavidya

- Maya or Ishvara has set the stage for Adhyasa.
- How?

c)



d) Drk Drishya Viveka :

शक्तिद्वयं हि मायाया विक्षेपावृतिरूपकम् ।
विक्षेपशक्तिर्लिङ्गादिब्रह्माण्डान्तं जगत् सृजेत् ॥१३॥

*Saktidvayam hi mayaya viksepavrti-rupakam,
viksepasaktir-lingadi-brahmandantam jagat srijet. (13)*

Indeed, maya has two powers of the nature of projecting and viling. The projecting power creates the world, beginning from the subtle body (the experiencer) to the total universe (the experienced). [Verse 13]

- Vikshepa Shaktir Lingadhi Brahmanandam Jagat Srijet.
- Vikshepa Shakti of Maya creates.
- Or Ishvara creates Universe through Vikshepa Shakti.

e) Once Vikshepa Shakti creates the body, Avarana Shakti takes over.

XXX) a) Once Body has come for me

- I am a mixture of Atma and Anatma.

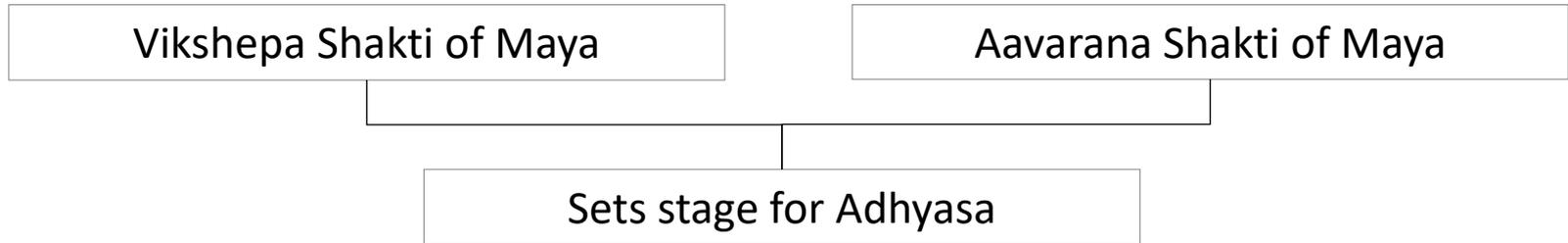
b) Before creation of Body, I don't have any problem.

- Avarna Shakti conceals.

c) Difference between Atma - Anatma.

- Atma – Anatma Aviveka = Avaranam.

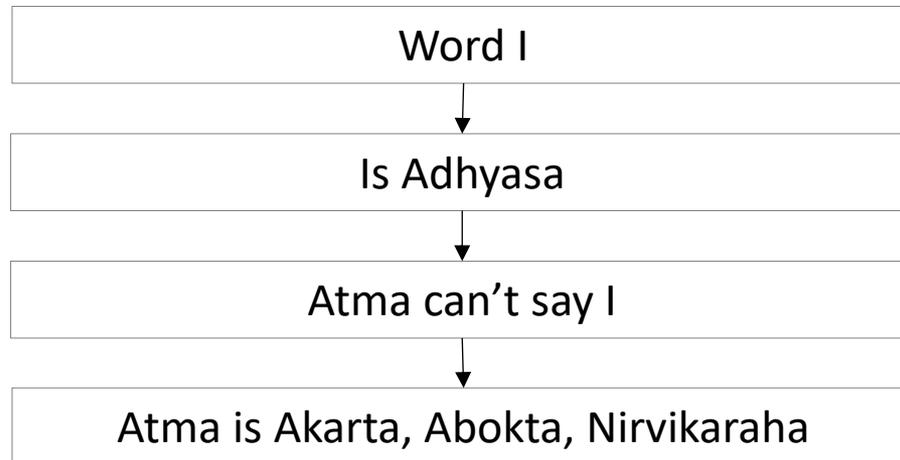
XXXI)



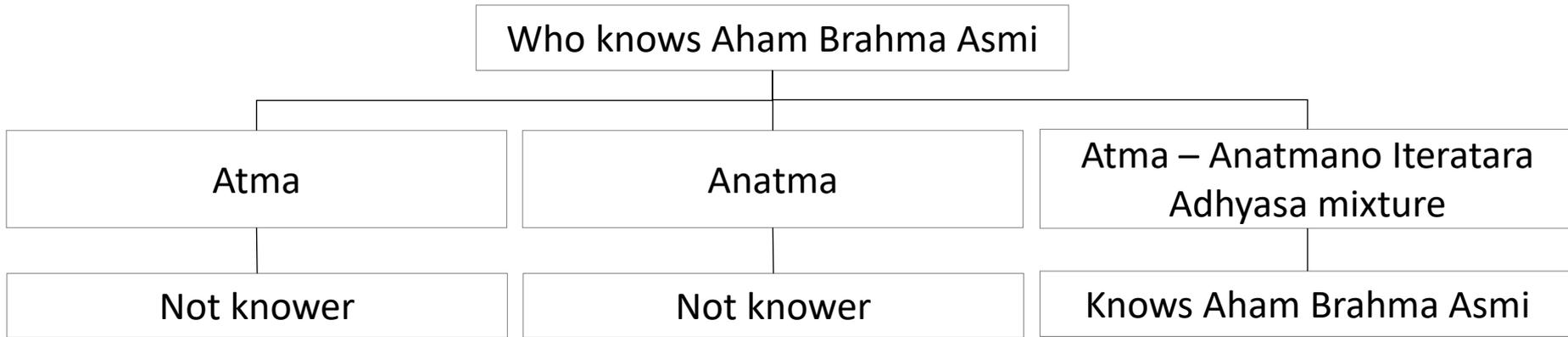
XXXII) Therefore we have Adhyasa not like Rope – snake but from Birth itself.

- Naisargikaha : From birth itself.
- This Janma is because of Purva Janma Adhyasa Samskara.

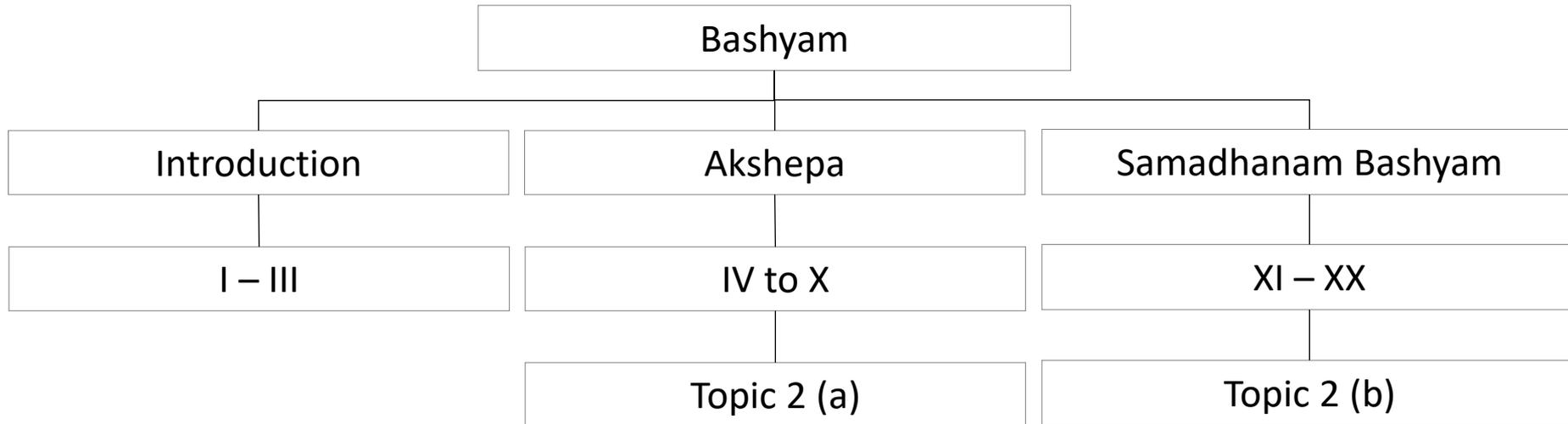
XXXIII)



XXXIV) Anatma can't say I.



- Mixture alone knows.
- Adhyasa Samadhanam topic over.



21) I) Adhyasa Lakshana Bashyam definition (Topic 3)

a) Smruti Rupaha Paratra Purva Drishtasya Avabhasaha.

b) Smruti Rupa, Purva Drishta :

- For clarity.

c) Definition = Paratra Avabhasaha

- One object falsely appearing on another object.
- Avabhasa = Appearance.
- Paratra = On something else.

d) Appearance of something on something else.

e)

Appearance of	On
Rope Snake	Rope
Dream	Waker
Silver	Shell
Anatma	Atma

f) Purva Drishta = Indicates there is a Samskaraha based on previous experience.

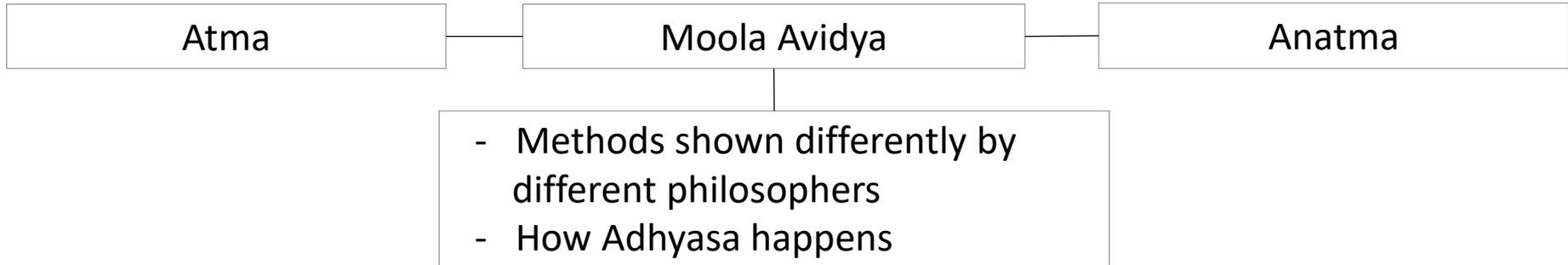
- Samskara is of Purva Janma.

g) Last Janma also, I was in ignorance, thought Anatma as real, independently existing, Atma – Nonexistent.

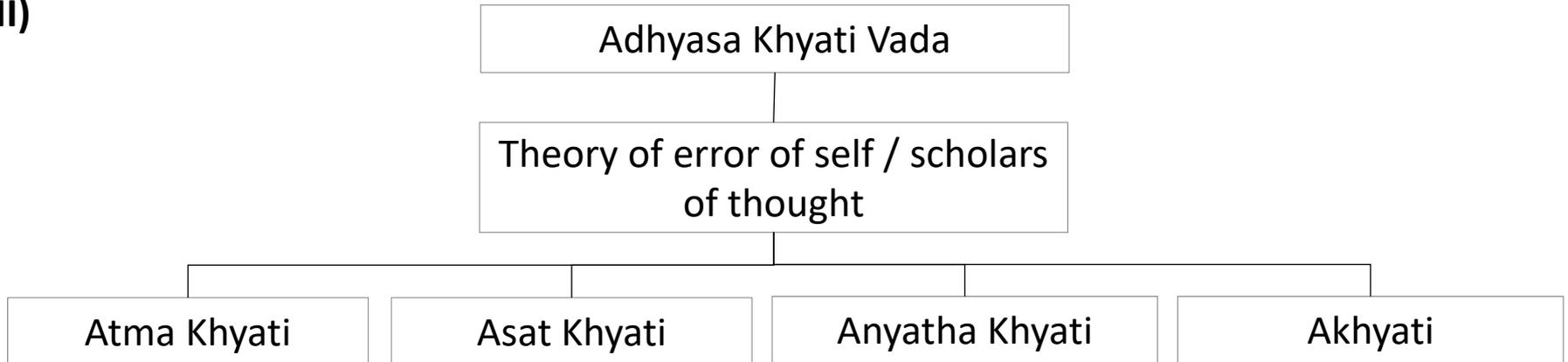
- Moola Avidya

h) Adhyasa is already accepted by all the people.

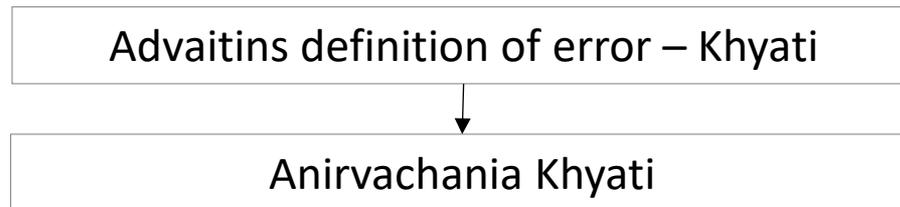
- No question of whether Adhyasa exists.



II)



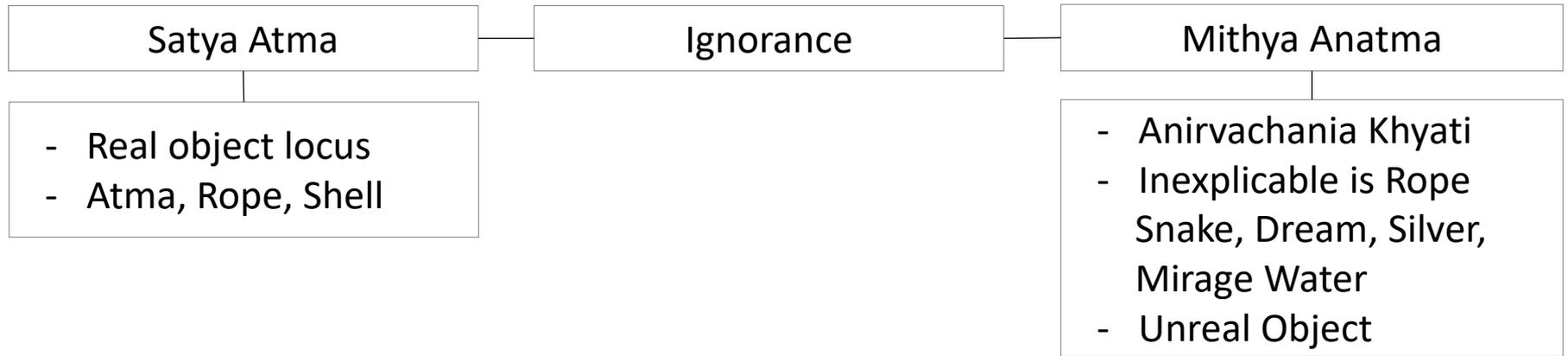
III)



IV) Anir Vachania Khyati :

- Appearance of Anirvachania Vastu, inexplicable object upon a real object.

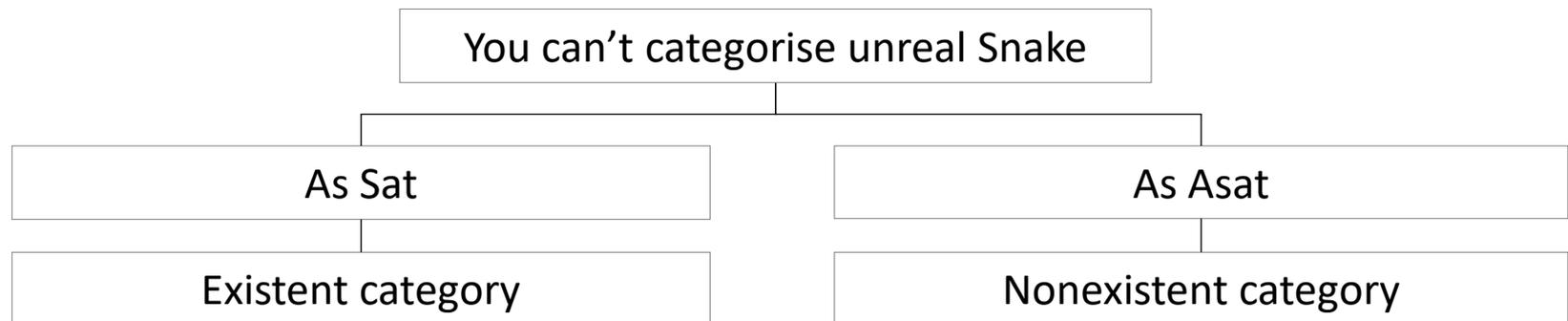
V) Appearance of Rope Snake, Silver, Dream, Waking, Sleep on Real Turiya Atma.



Adhyasa	Adhishtanam
<ul style="list-style-type: none"> - Vyavaharikam – Waker - Pratibhasikam – Dreamer <li style="text-align: center;">↓ <li style="text-align: center;">superimposed - Anirvachaniyam 	<ul style="list-style-type: none"> - Paramartikam

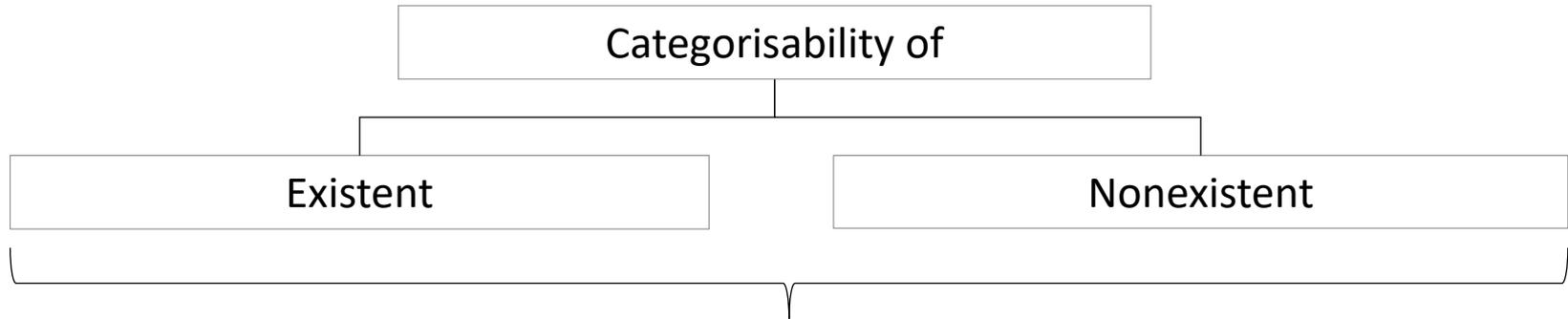
VI) Why we call it inexplicable?

- Sat Asatbyam Anirvachaniyam.



VII) What is inexplicability?

- Uncategorisability of Mithya Prapanchas – Nama, Rupa, Kriya.



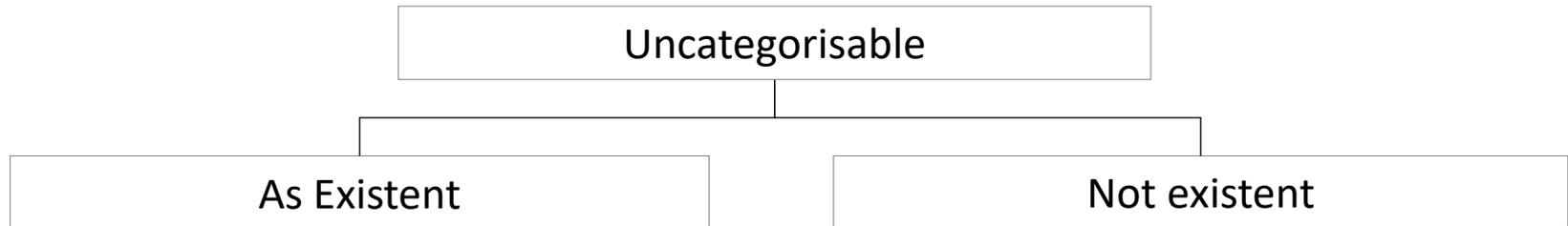
Is not there for Anatma in Binary format

VIII)

Satyam	Mithya
<ul style="list-style-type: none"> - Atma - Invisible - Paramartikam - Screen, Real 	<ul style="list-style-type: none"> - World – Jiva – Jagat – Ishvara - Appearance like Dream - Vyavaharikam / Pratibhasikam - Movie, unreal

- Differences exist due to Moola Avidya.

IX)

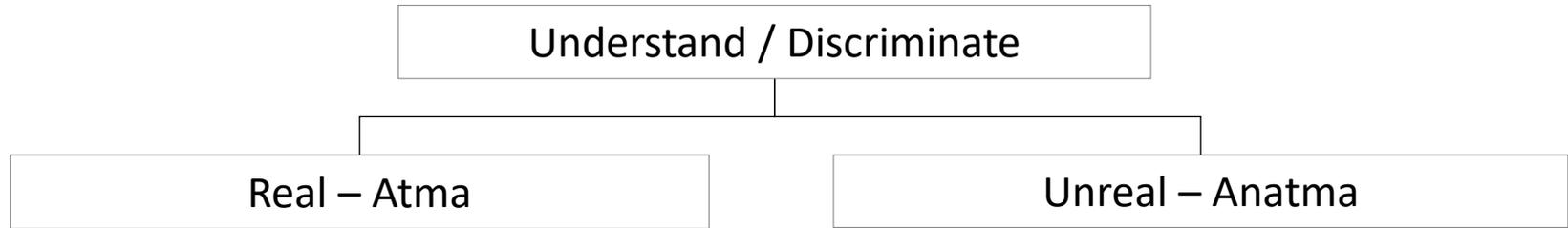


a) Why not – Non-existence :

- At time of ignorance Rope Snake / World cause fear, makes man run, causes sweat.

b) Unreal Rope Snake / World can't be cause of fear.

c)



d) Since an ignorant person is afraid of Rope Snake, similarly ignorant person of Atma, afraid of Anatma, Jagat.

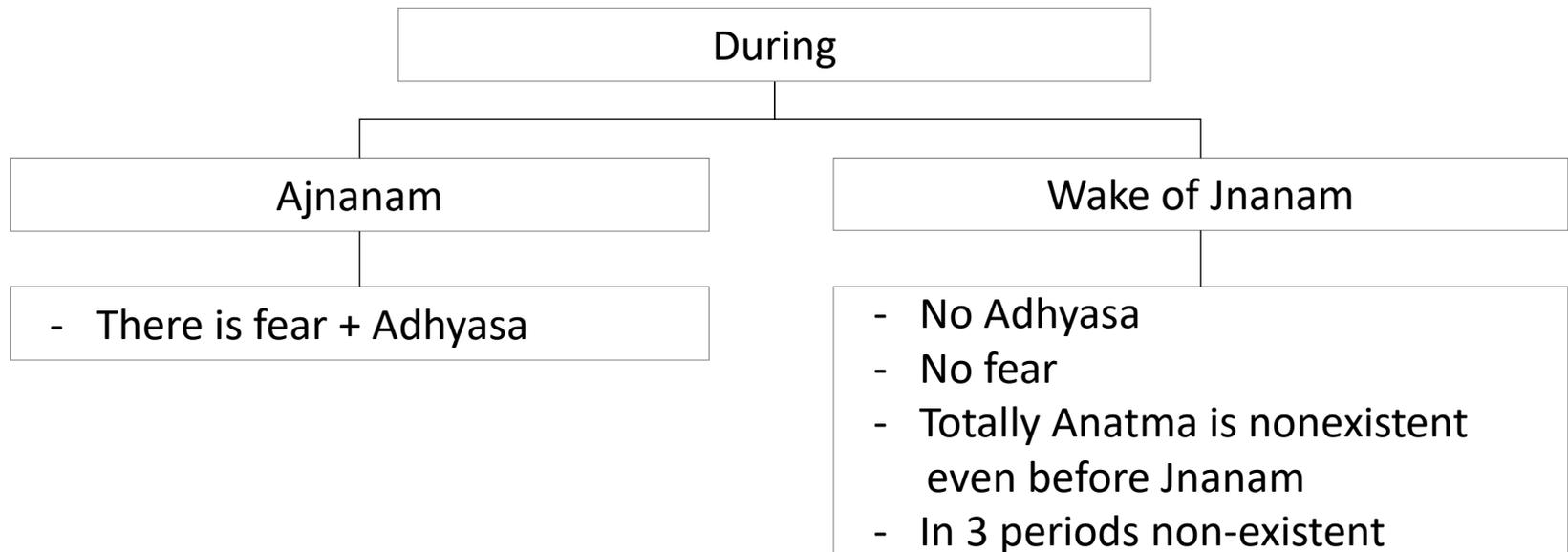
e) Anatma can't be called non-existent.

- It is Asat Vilakshanam Abaya Hetutvat – Asat Vilakshanam.

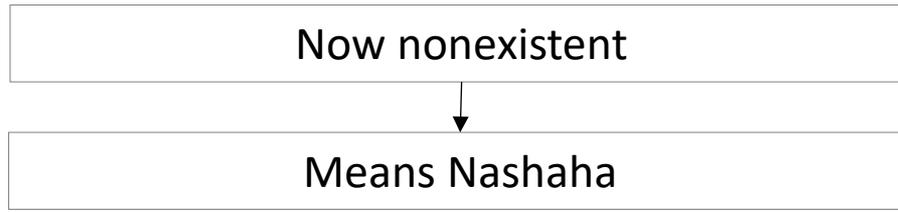
f) If it is not non-existent, why can't we say it is existent.

- We can't say it is existent because on enquiry don't find Jiva, Jagat, Ishvara, Anatma.

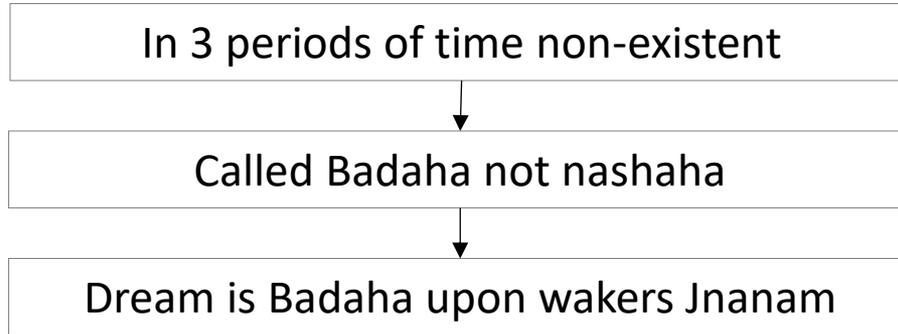
g)



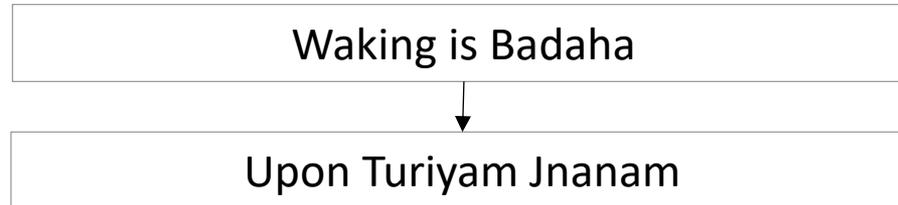
h)



i)



j)



X)

Satyam / Mithya Discrimination

3 Avasthas, 5 Koshas, 3 Shariram
and Prapanchas

- Mithya
- Badaha, Negated, Sublated

- Sat Vilakshanam
- Jnana Badyatvat

- Asat Vilakshanam
- baya Hetutvat

- Can't categorise as Sat or Asat
- Sat – Asat Vilakshanam
category
- Mixture category
- Called Anirvachaniyam, unreal

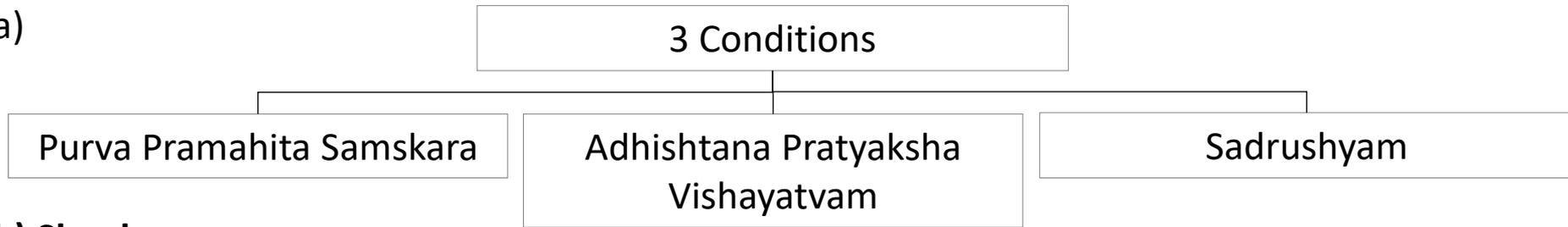
I – Turiyam

- Satyam
- Existent in 3 periods of Time

- This is definition of Adhyasa, Lakshana Bashyam over = XXI – XXX.

XI) Without 3 conditions how does Adhyasa take place?

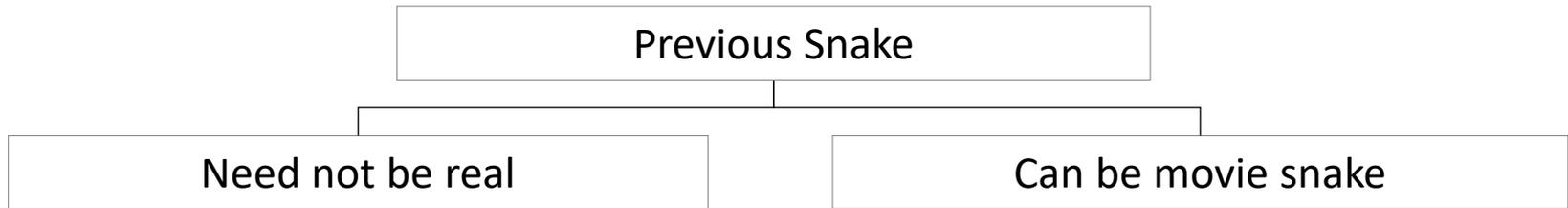
a)



b) Shankara :

- Purva Pramahita Samskara is not required.
- Previous experience of Snake is required in objective world of Adhyasa.

c)

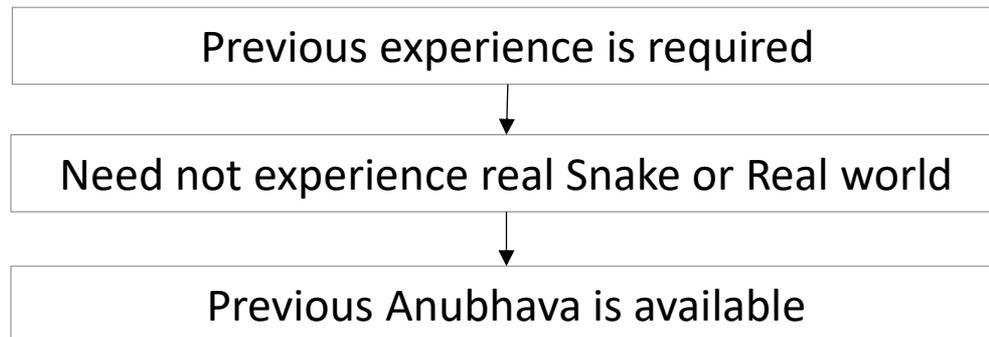


d) Experiencing unreal movie snake, I might superimpose another unreal snake upon the rope.

e) We alter the 1st condition.

- **Purva Anubhava Ahita Samskara not Purva Pramahita Samskara.**

f)



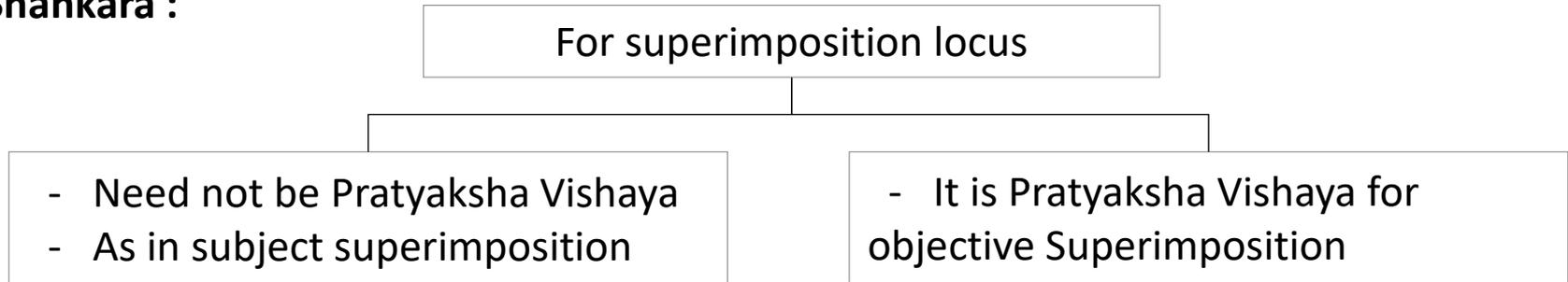
g) Available in Purva Janma

- 1st condition altered is fulfilled.

XII) 2nd Condition :

a) Adhishtanasya Pratyaksha Vishayatvam

b) Shankara :



c)



d) Shankara gives counter example.

Purva Pakshi	Shankara
<ul style="list-style-type: none">- Shell Silver- Rope Snake	<ul style="list-style-type: none">- Akasha Example- Akasha = Pratyaksha Vishaya- Example : Clear Sky- Before clouded, impure sky- Impurity causes unclarity of Sky

e) Sky = Akasha, can't be impure, to become pure later.

- Akasha is Asanga, still we say blue sky – superimpose blueness of sky.
- Akasha not sensory object.

f) Condition no. 2 is not required.

- This is clue for 3rd condition.

XIII) 3rd Condition : Sadrushyam

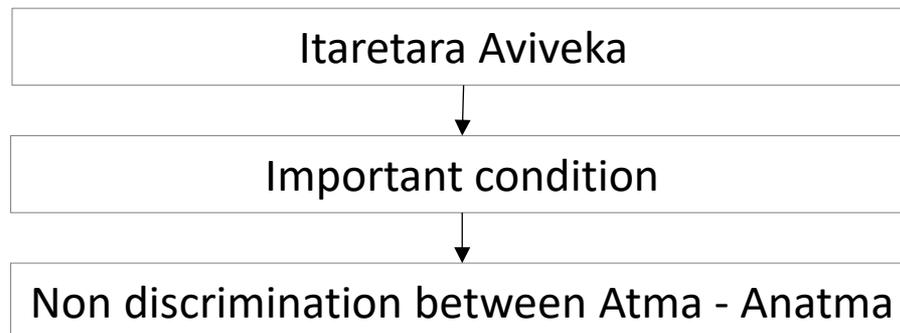
- Between Akasha and Blueness no similarity.
- 2nd / 3rd conditions not compulsory.
- May / May not be there.

XIV) In – Atma – Anatma Adhyasa, Adhishtana Pratyaksha Vishayatvam and Sadrushyam are not there.

XV) Condition 1 has to be altered, Purva Anubhava Samskara is available.

- Therefore Adhyasa conditions are there.

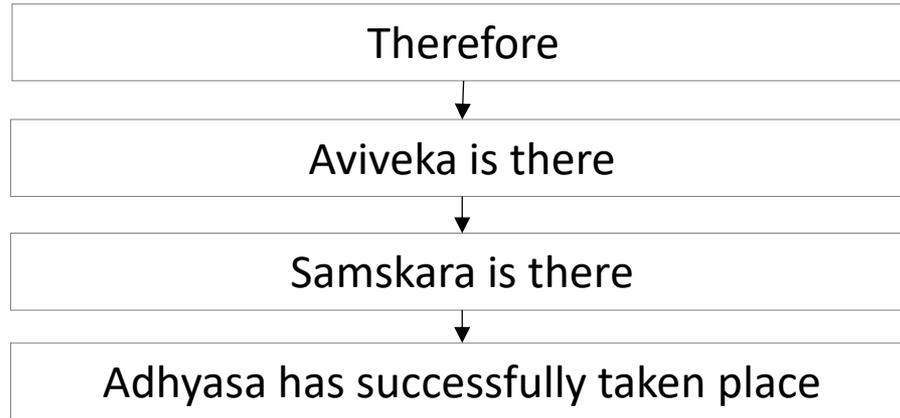
XVI) What is Mayas job?



XVII) This is compulsory condition mentioned by Shankara not Purva Pakshi.

- This condition is created by Avarna Shakti of Maya.

XVIII)



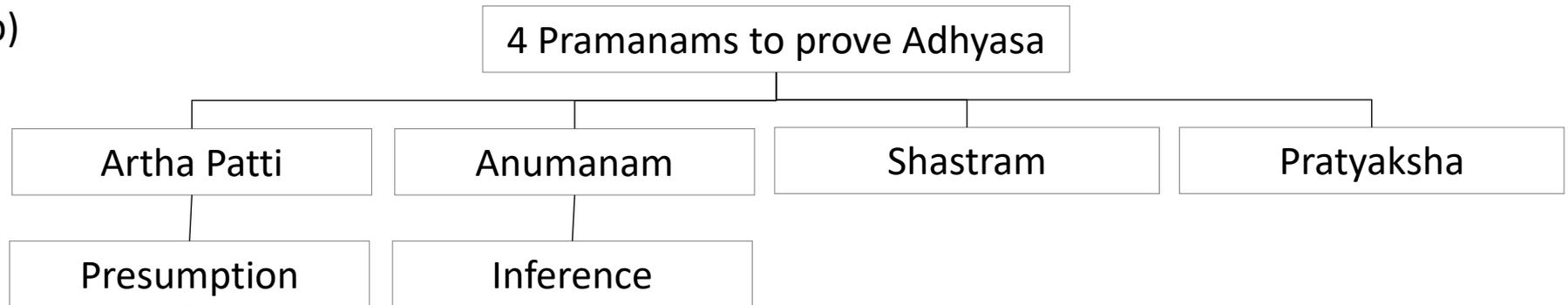
- This is Sambavana Bashyam.

Topic 5 :

XIX) Pramana Bashyam :

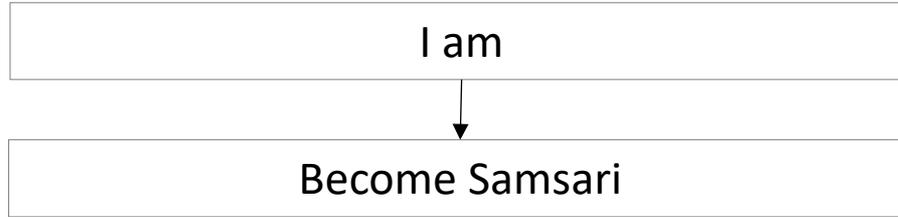
a) What are Pramanams to prove existence of Adhyasa.

b)

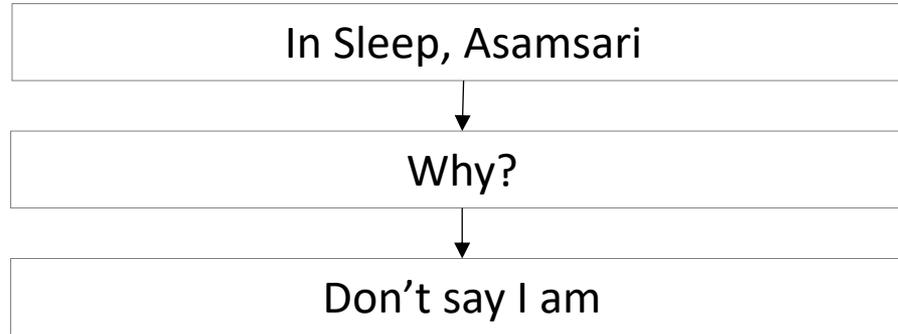


- Based on one fact
- Worldly activity is proof to establish Adhyasa

c) 1st Worldly activity :



d)



e) Based on Vyavahara derive Adhyasa in 2 different ways.

- Based on method of derivation, you call it Arthapatti or Anumanam.

f) Arthapatti :

- **By experiencing the explainable, derive explainer.**

- Upapadya Jnanena Upapadaka Jnanam.

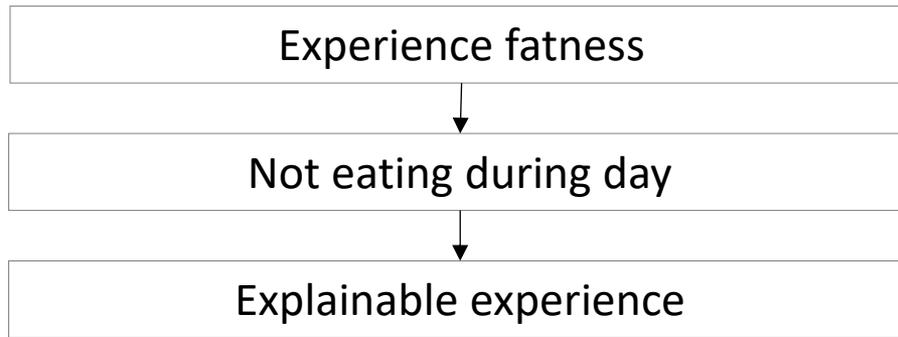
g) Standard example :

- Fat Devadatta – never eats during the day.
- Presumption = Eats at night.

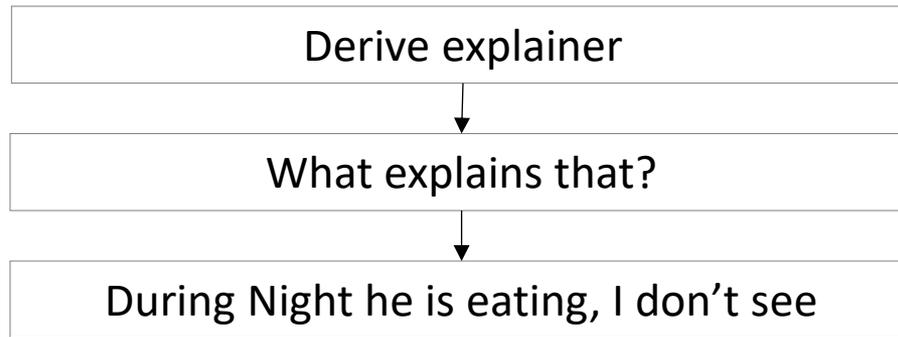
h) I am with him thoughtout the day, he never eats.

- Workholic, has energy, growing fatter.

i)



j)



k)

Explainable knowledge	Explainer knowledge
Pramanam	Prama

l)

Vyavahara	Explainer
<ul style="list-style-type: none"> - Explainable experience - Upapadya Jnanam - Prama Jnanam 	<ul style="list-style-type: none"> - Adhyasa - Atma – Anatma can't do Vyavahara - Mixture is doing Vyavahara

- **Upapadaka Jnanena Upapadya Jnanam = Artha Patti.**

m) Saw this in Vichara Sagara.

Reference : Chapter 4 – Topic 208

- Brief note on 6 Pramanams.
- Pratyaksha, Anumana, Upamana, Arthapatti, Shabda.
- Upapadya Jnanena, Upapadaka Jnanam.
- Vedanta Paribhasha also.

XX) 2nd Method of derivation :

a) When you derive based on co-existence of a pair

b) Coexistence of pair = Vyapti Jnanam.

c) Based on coexistence of pair, when you derive one of the pair, when another is seen.

- Invariable co-existence.
- One day experience only child, father is derived.

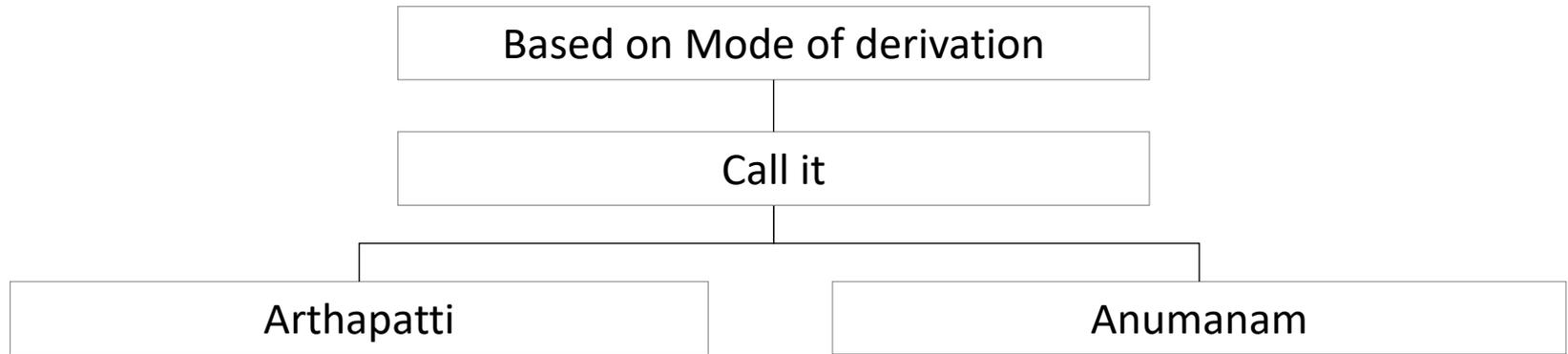
d) This is based on co-existence of pair = Vyapti Jnanam.

e) Anumanam = Vyapti Jnana Janyam is Anumanam.

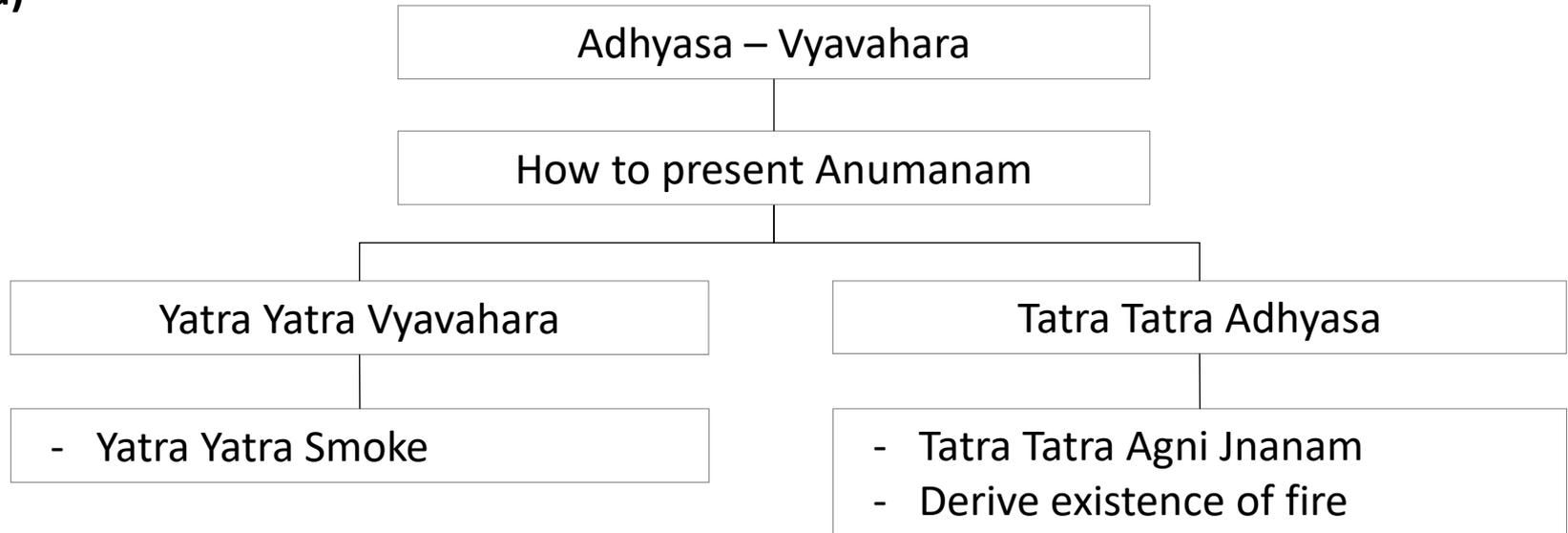
f) Upapadya Janyaka Jnanam = Artha Patti.

g) In Arthapatti and Anumanam, derive something based on something else.

h)



XXI) a)



b) Yatra Yatra Vyavahara, Tatra Tatra Adhyasa :

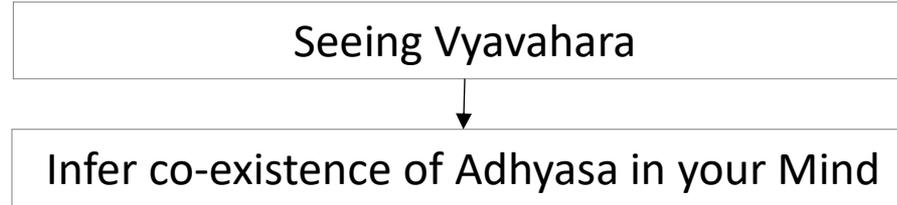
- In Human beings seeing Vyavahara, worldly activities
- I don't see Adhyasa.

c) Adhyasa is a mental conclusion

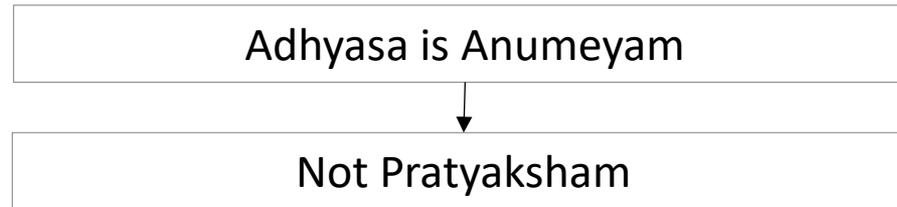
- I am human being, Karta, Bokta.

d) Mental conclusion – I can't see, I can see your Vyavahara.

e)



f)



g) Vyavahara is clue for ignorance

h) Manushyaha – Adhyasaha Vyavaharavatvan

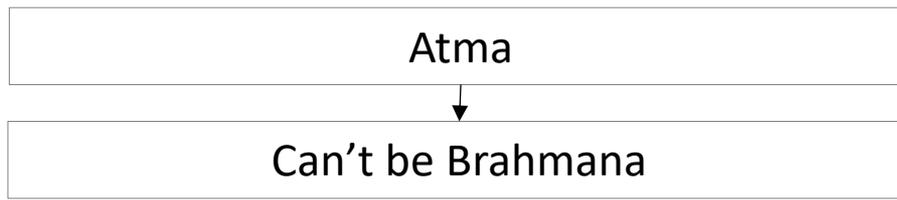
i) Example :

- Pashuvatu, like any Animal.

XXII) 3rd Pramanam Shastram :

a) Brahmano Yajeta :

- All Vidhi Vakhyams are indicative of Adhyasa.



- b) Veda deliberately talks about Adhyasa.
 c) Adhyasa is already there in Human beings.
 d) Other Shastra Vakhyam :
- 2 birds example.

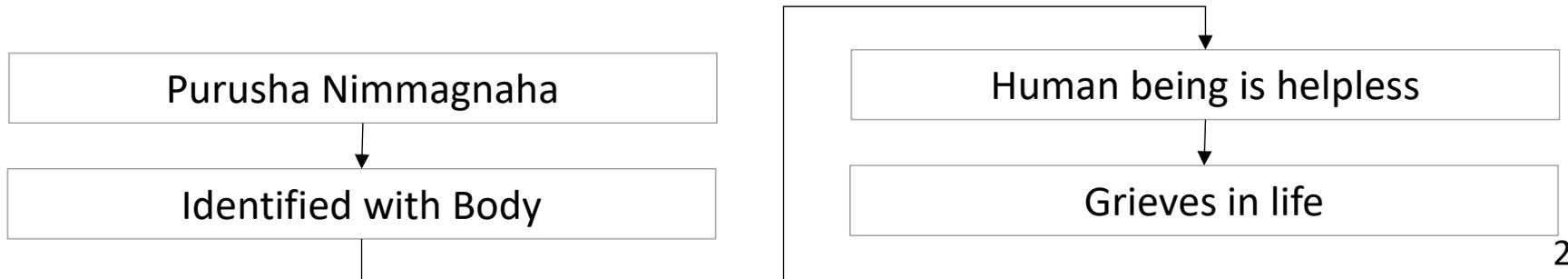
Mundak Upanishad :

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।
 जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

Samane vrkse puruso nimagno-nisaya socati muhyamanah I
 justam yada pasyaty-anyam-isam-asya mahimanam-iti vita-sokah II 2 II

Seated on the self-same tree, one of them – the Ego – sunk in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord, the Worshipful – and also His Glory, he becomes free from dejection. [III – 1 – 2]

e) Samane Vrikshe Puruso Nimagnaha Anishaya Socati Muhyamanah :



f) Nimagnaha = Adhyasa



Sruti Pramanam

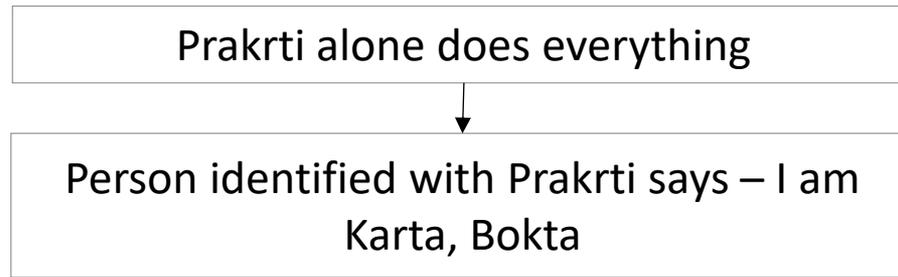
g) Gita : Chapter 3 – Verse 27

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27 ||

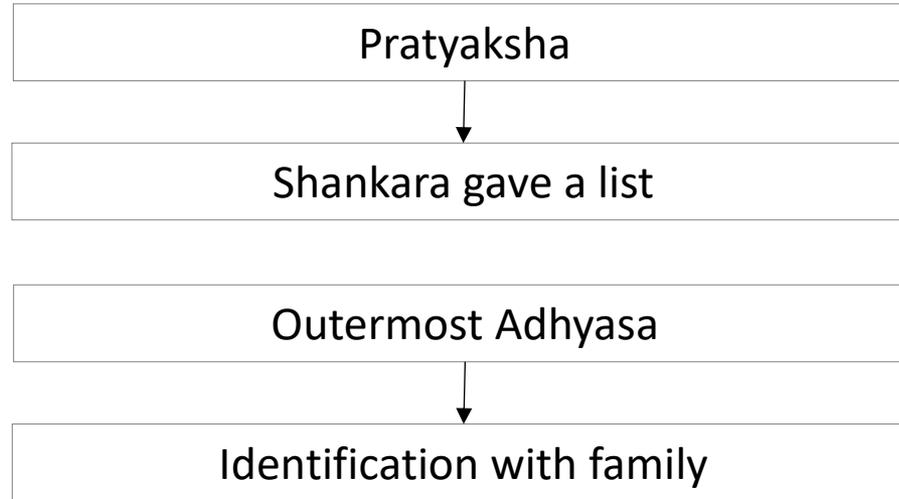
All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

h)



- I = Atma = Absolute = Sakshi = Chinmatra Shivoham
- Ahamkara = Karta – Bokta
- Mundak Upanishad + Gita Vakhyam + Brahmano Yajeta.

XXIII) – 4th Pramanam



a)

- 6th Kosha

b) Most powerful Kosha :

- Mamakara
- Putra

c) Sthula Shariram / Indriya / Antahkarana Adhyasa

d) Transfer – Anatmas attribute to Atma.

e) Transfer – Atmas attribute to Anatma.

f)

Atma	Mistake
Chaitanyam	Anatma – Body – Mind complex as sentient

g)

Atma	Anatma
- Existent	- Non existent - Mithya - I treat body as Satyam

h) Transference of reality of Atma into Anatma.

- Superimposed on unreal Anatma.

i) Body is more real than Atma.

j) Why you study Atma?

- I have health problem, ground reality.

k) Atma has become unreal.

- Body has become Maha Real.

Topic 20 (a) :

l) Sarva Loka Pratyaksha upto this is Pramana Bashyam.

XXIV) Upasamsara : Topic 20 (b)

a) Last 2 lines = Upasamhara conclusion.

b) Conclusion :

- **Since – Adhyasa – Aviveka is cause of problem, Viveka alone is solution.**

c) We require Atma – Anatma Viveka Jnanam.

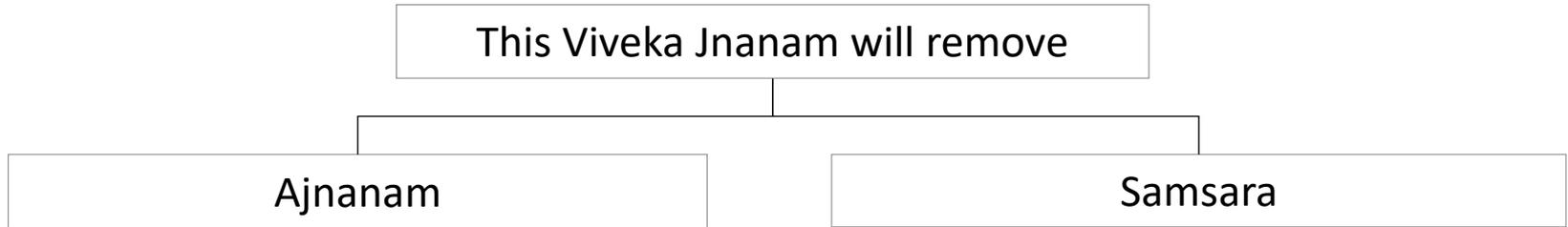
- For that Jnanam alone, all Upanishads are giving their teaching.

d) You have to arrive at knowledge – only thorough enquiry into the Upanishads.

e) Brahma Sutra = Vedanta Vichara Bashyam / Granthaha.

f) We are starting Vedanta Vichara for Viveka Jnanam.

g)



h) Conclusion :

- Significant
- Adhikarana Sangatih
- Connects Brahma Sutra with Moksha.

Revision :

Topic 6 :

अस्यानर्थहेतोः

प्रहाणाय आत्मैकत्वविद्याप्रतिपत्तये सर्वे वेदान्ता आरभ्यन्ते ।

यथा चायमर्थः सर्वेषां वेदान्तानाम् , तथा वयमस्यां

शारीरकमीमांसायां प्रदर्शयिष्यामः ।

XXV) Upasamhara – conclusion of Adhyasa.

XXVI) Last Pramanam – most important is Pratyaksha Pramanam for Adhyasa

XXVII) Experience of individuality is because of Adhyasa alone.

- I am = Adhyasa, Sakshi Pratyaksha Pramanam.

XXVIII) Adhyasaha Mithya Pratyaya Rupaha Kartrutva, Boktrutvaka Pravartakaha Sarva Loka Pratyaksha :

- Adhyasa is Sakshi Pratyaksham for all.

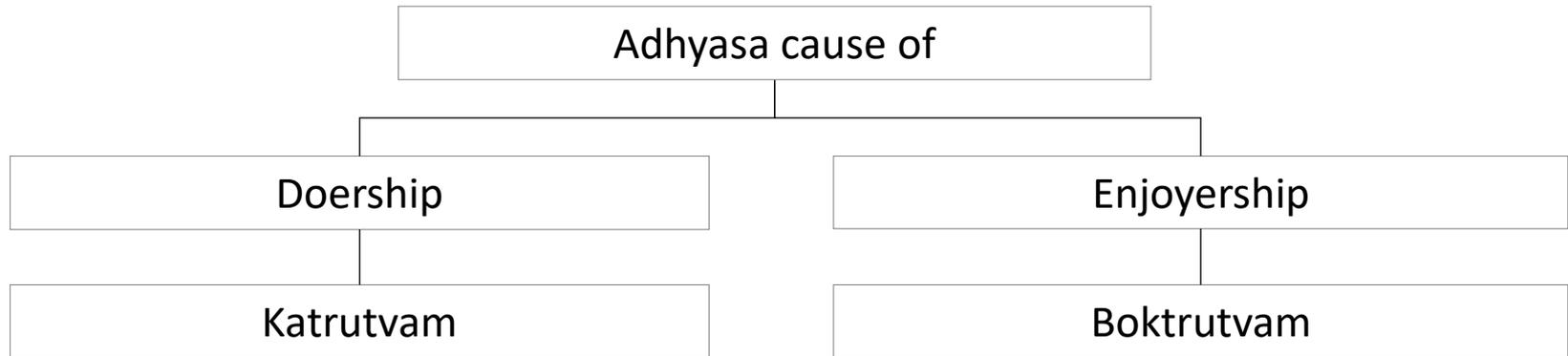
XXIX)

Adhyasa	Effect
- Cause	- Kartrutvam - Boktrutvam

XXX) Previously Shankara said Adhyasa is cause of Pramatrutvam.

- Because of which Pramana – Prameya Vyavahara takes place.
- Pramatrutvam = Knowerhood.

XXXI)



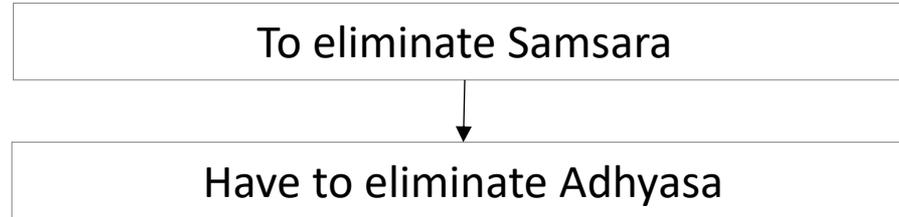
XXXII) Corollary :

- Kartrutvam + Boktrutvam alone is responsible for generation of Karma.
- Karta creates Karma, Punyam, Papam, and then become Bokta.
- This is responsible for Punarapi Jananam, Maranam cycle.

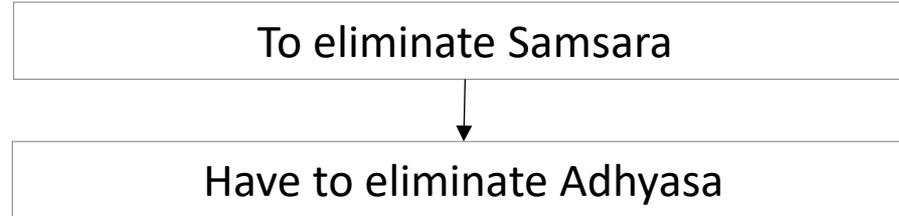
XXXIII) Samsara Karanam

- Adhyasa can't be ignored because it is cause of all struggles in life.
- Human struggles = Samsara = Adhyasa.

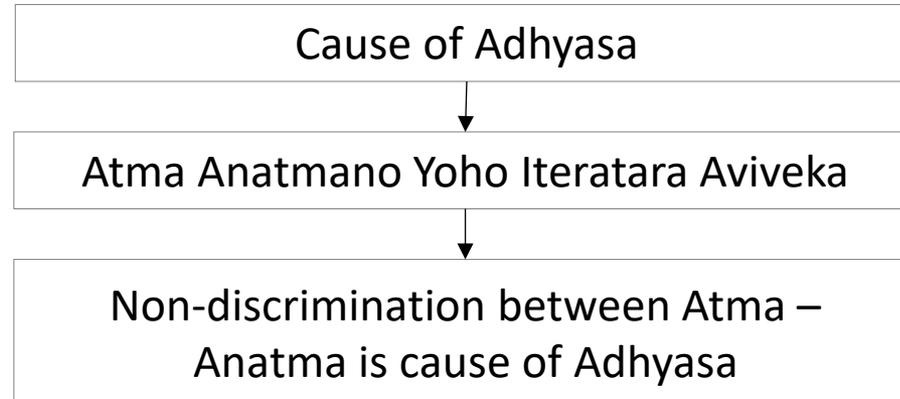
XXXIV)



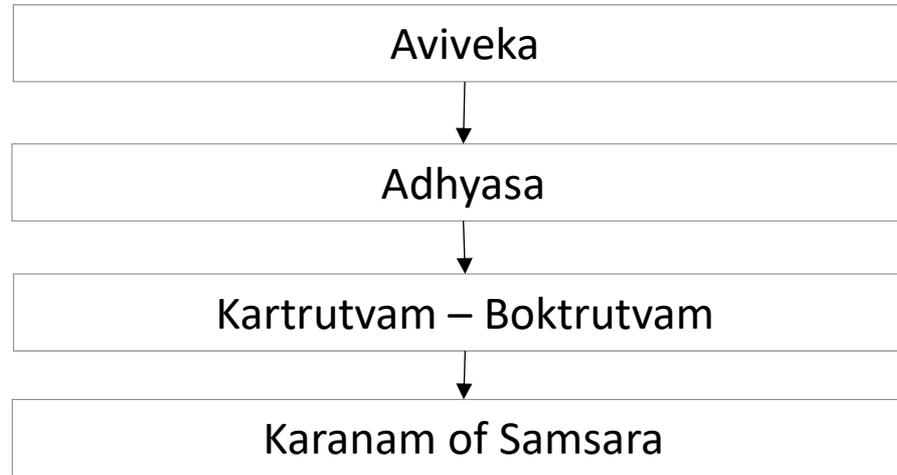
XXXV)



XXXVI)



XXXVII) Cause cycle :



- 4 generations.

XXXVIII) For Samsara to go away completely, root cause is Aviveka.

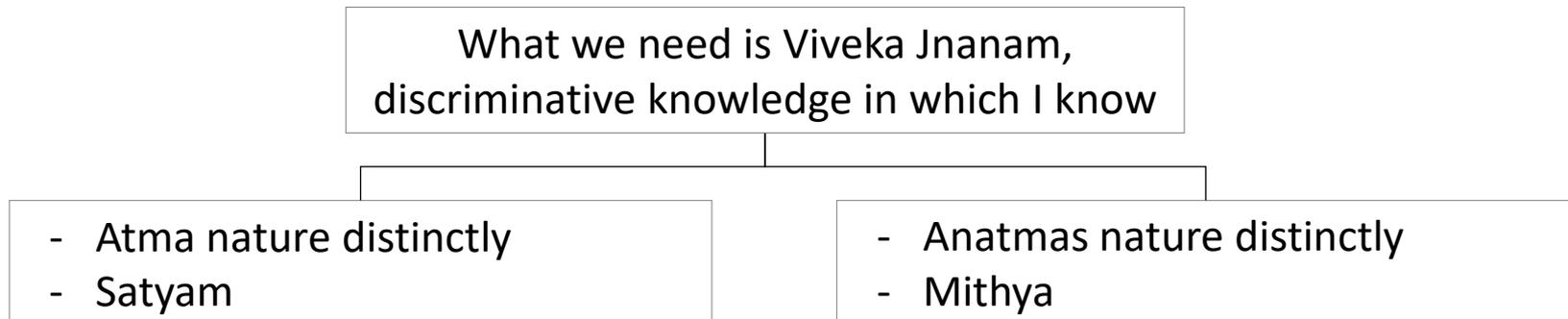
- Without Aviveka Nivrutti, Samsara will not permanently go away.

XXXIX) During sleep / Death / Pralayam :

- Samsara goes away temporarily.

XXXX) For Samsara to go away permanently, you have to uproot basic cause – Aviveka.

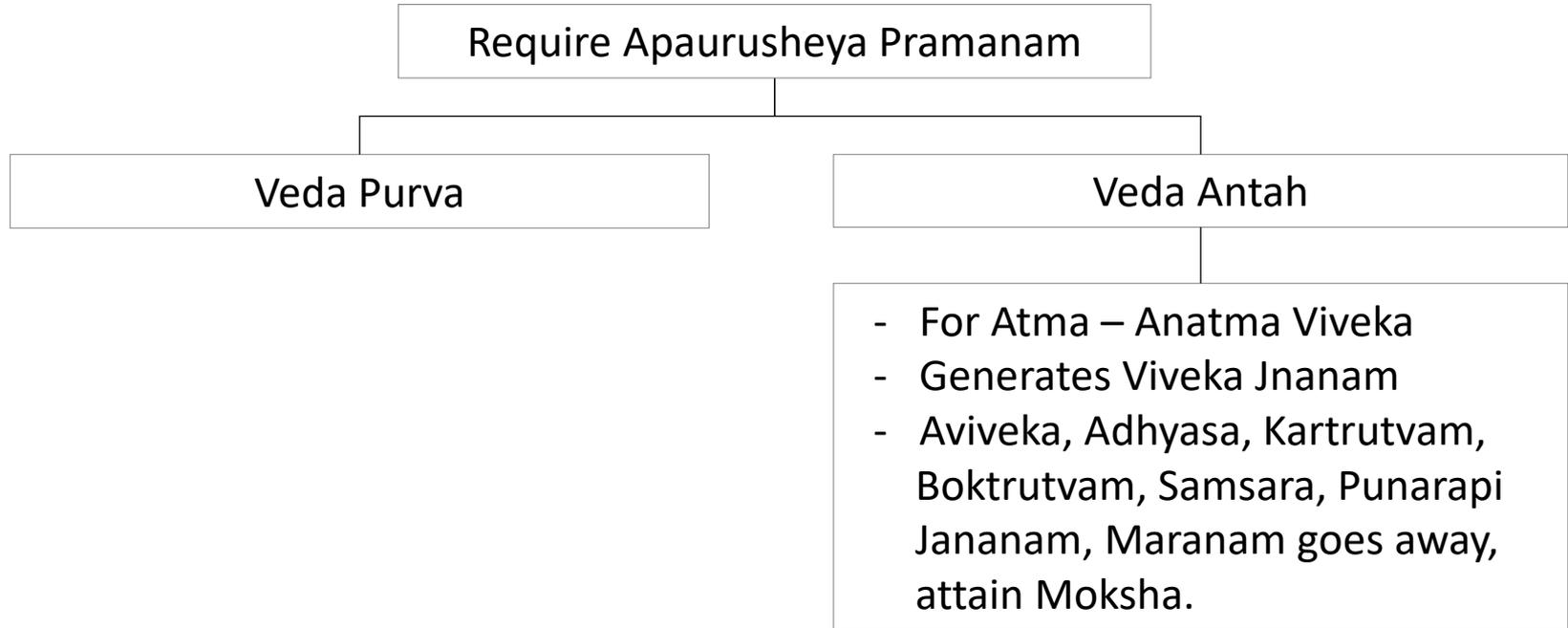
XXXXI) Aviveka will go by discrimination



XXXXII) Any Jnanam requires a Pramanam

- Viveka Jnanam also requires a Pramanam.
- Paurusheya Pramanam is non-relevant for Atma – Anatma Viveka Jnanam.

XXXXIII) Pratyaksha, anumana, etc is Paurusheya Pramanam, useless in this context.



XXXXIV) Series :



- This series is possible only when we study Vedanta consistently, systematically.

XXXXV) Asya Anarthya Hetoh :

- Anarthya Adhyasa = Kartrutva, Boktrutva Janita Samsara.
- Asya = Adhyasa.

XXXXVI) Praharanaya :

- We have to permanently eliminate for good.
- How to do?

XXXXVII) Atma Ekatva Pratipadye :

- Atma – anatma Jnanam Pratipadye.

XXXXVIII) When you get Viveka Jnanam = Atma Ekatvam.

- One-ness of Atma.
- Jivatma, Paramatmano Ekatvam Pratipattaye.

XXXXIX) When Jivatma is understood as Paramatma, Jivatma Bhava will go away.

- **Aikya Jnanena Eva, Jiva Bhava Nivrutti.**
- Hence to generate the Aikya knowledge, Sarva Vedanta, Upanishad.

XXXXX) Spiritual portion of Veda = Vedanta, occurs at the end.

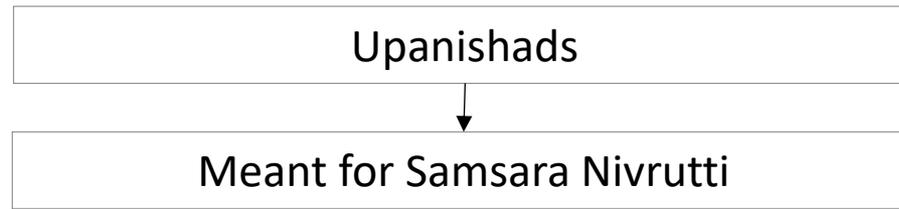
- Requires preparation, religious portion, Karma Yoga, Upasana Yoga, Veda Purva.

XXXXXI) Vedanta consists of several Upanishadic study Arabyante.

XXXXXII) Vedanta meant for Aikya Jnanam.

- We must study Upanishad
- Why study Brahma Sutra?

XXXXXIII)



XXXXXIV) Brahma Sutra = Study of Upanishads.

- Vyasa, not presenting independent philosophy of his own.
- Vyasas job is extracting central teaching of Upanishad.
- Upanishada Tatparya Nirnayaha.

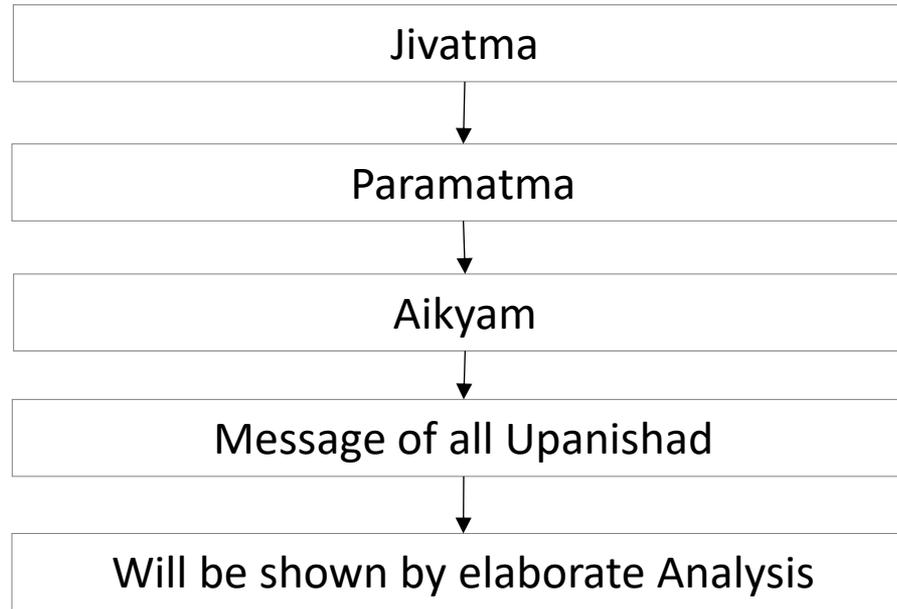
XXXXXV) Sutra = thread, Aphorism

- With that thread, all Upanishadic messages, flowers.
- Making a garland called Advaita Jnanam.
- This message has to be extracted by churning.

XXXXXVI) Example :

- Churn milk to get butter – not visible.
- Milk goes through processes to get butter.
- Upanishad will give me the message only when it is processed, Brahma Sutra Vichara.

XXXXXVII)



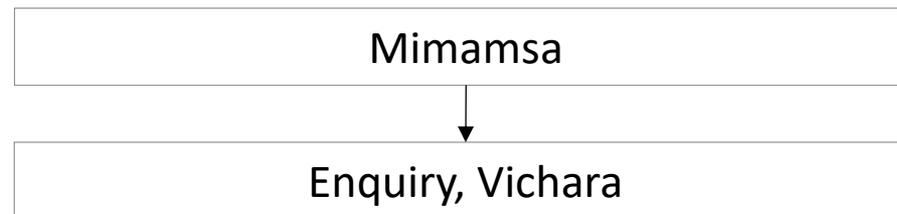
XXXXXVIII) Names :

- Shankara Mimamsa, Brahma Sutra, Vedanta Sutra, Vyasa Sutra (Author).

XXXXXIX) Shariraka = Jiva

- Sharirakam = Body, perishable.
- Sharirakam = That which indwells the perishable body = Eternal Jivatma which indwells perishable body = Jivatma.

XXXXXX)



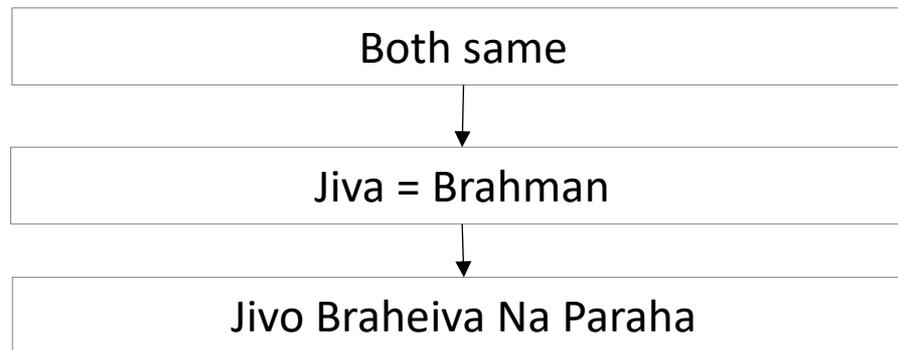
- Shaariraka Mimamsa = Jivatma Vichara, Atma Vichara.

XXXXXXI) Through that arrive at conclusion :

- Jivatma = Paramatma.
- Enquire into nature of Jivatma and arrive at knowledge.
- Jivatma Vichara.
- Brahma Jingyasa = Brahma Vichara.

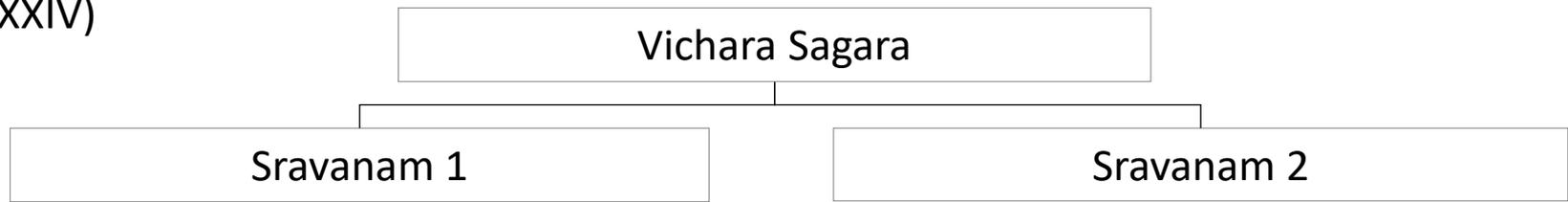
XXXXXXII)

Vyasa	Shankara
- Names it Brahma Vichara - Jiva Abinna Brahma Vichara	- Names it Jiva Vichara - Brahma Abinna Jiva Vichara



XXXXXXIII) This enquiry is also known as Sravanam.

XXXXXXIV)



- Tattwa Bodha also deals with Upanishadic message.

XXXXXXV) a) Tattwa Bodha :

- Give only final message of the Upanishad.
- Simple
- No Purva Pakshi.
- No objections, answers.
- Tattwa Bodha is like Chennai traffic at 4 AM.

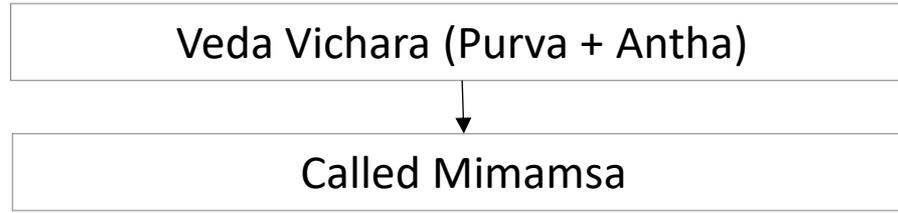
b) Brahma Sutra :

- Objections from several schools of thought.
- Chennai traffic peak hour.

c)

Tattva Bodha	Brahma Sutra
<ul style="list-style-type: none">- Sravanam No. 1- Salient features	<ul style="list-style-type: none">- Sravanam No. 2- Every idea made a conviction- Pramana Asambavana Nivrutti- I have no doubt regarding message of Upanishad- Therefore called Mimamsa

d)



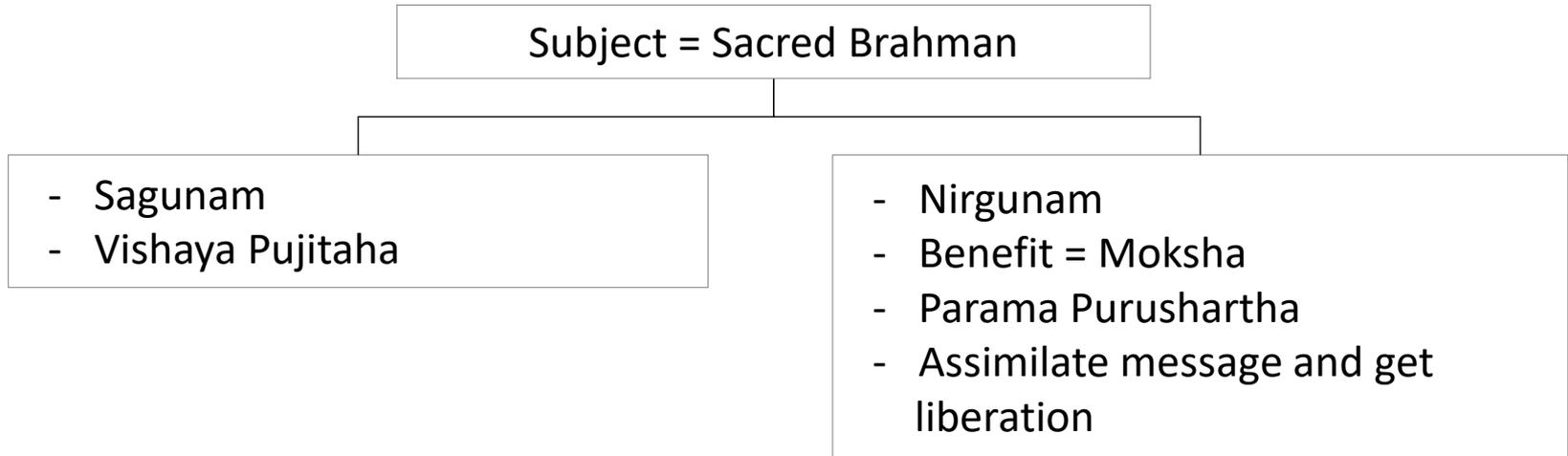
- Mimamsa = Reverential enquiry / reverential attitude.

e) Namaskara done after every verse of Dakshinamurthi Stotram to show reverential attitude.

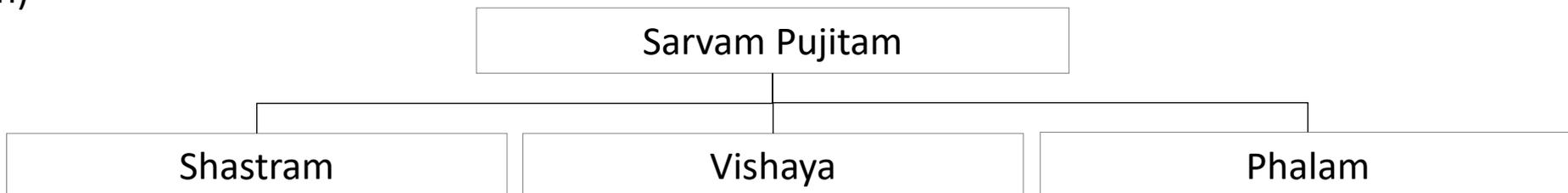
f) Veda is revered because it is scripture coming from Bhagawan.

- Not Paurusheya Grantha.

g)



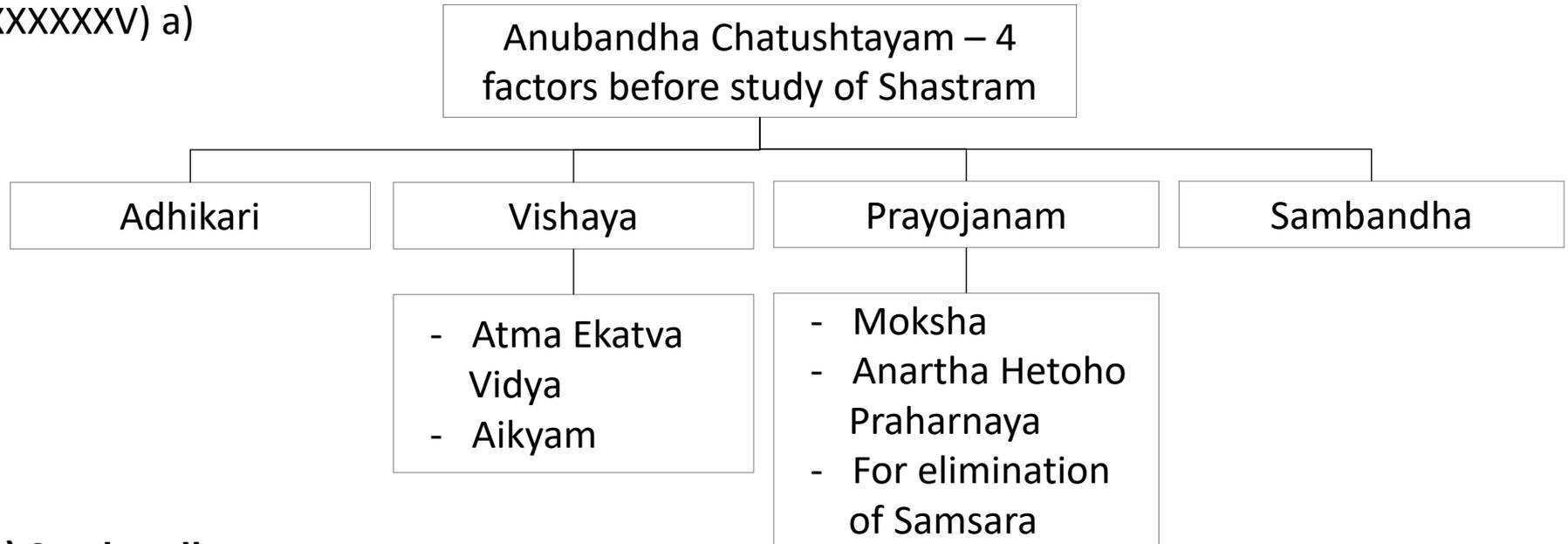
h)



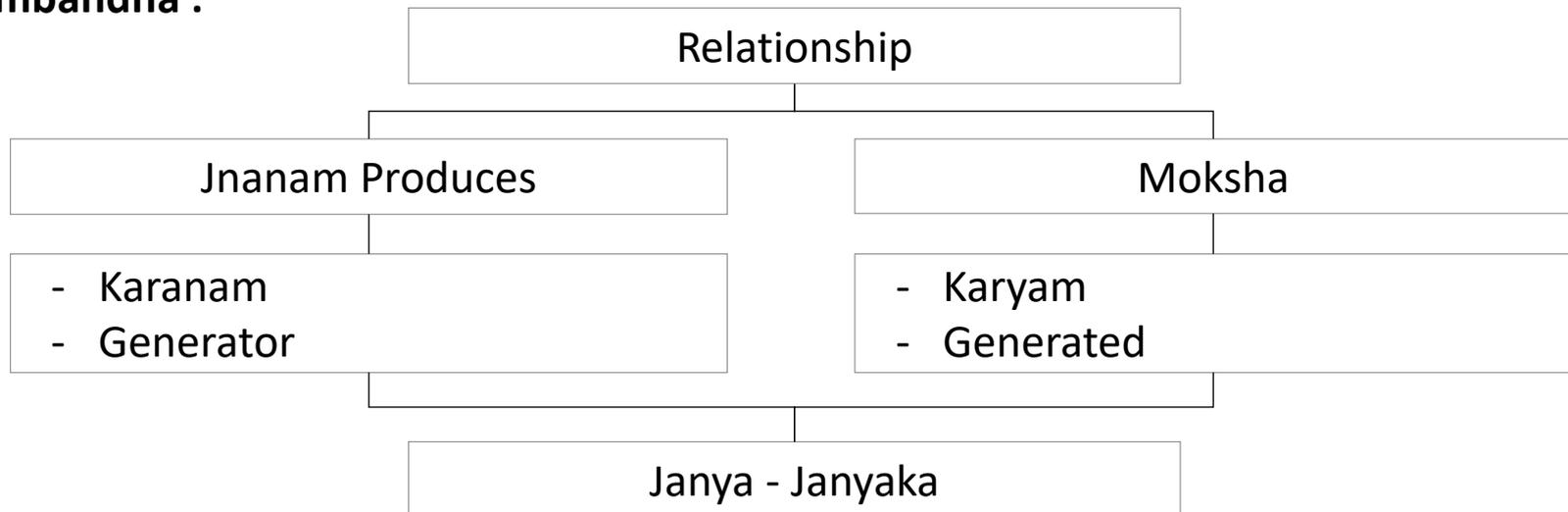
i) Enquiry = Reverential, not causal

- Sraddhavan labathe Jnanam.
- Otherwise academic information.

XXXXXXV) a)



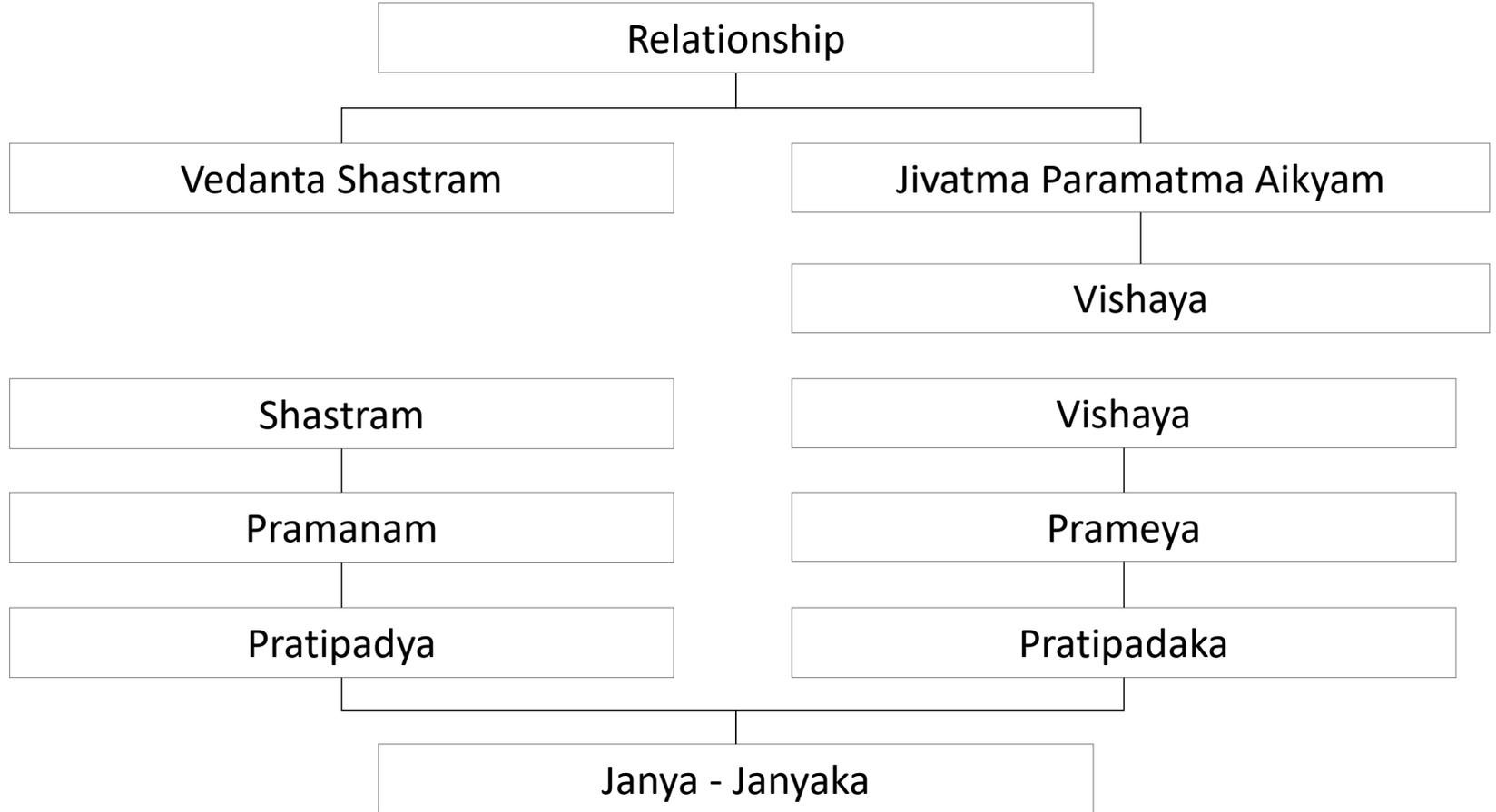
b) Sambandha :



c) Generator = Jnanam

- Generated = Moksha

d)



e) Huge enquiry : Sutra - 4

तत्तु समन्वयात् ।

Tattu Samanvayat ।

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

Purva Mimamsaka :

- Subject of Veda – Not Brahman
 - It is Brahma Upasanam, meditation.
- Brahma Upasanam = Karma
- Meditation = Mental activity.
- Karma becomes subject matter = Brahman meditation.

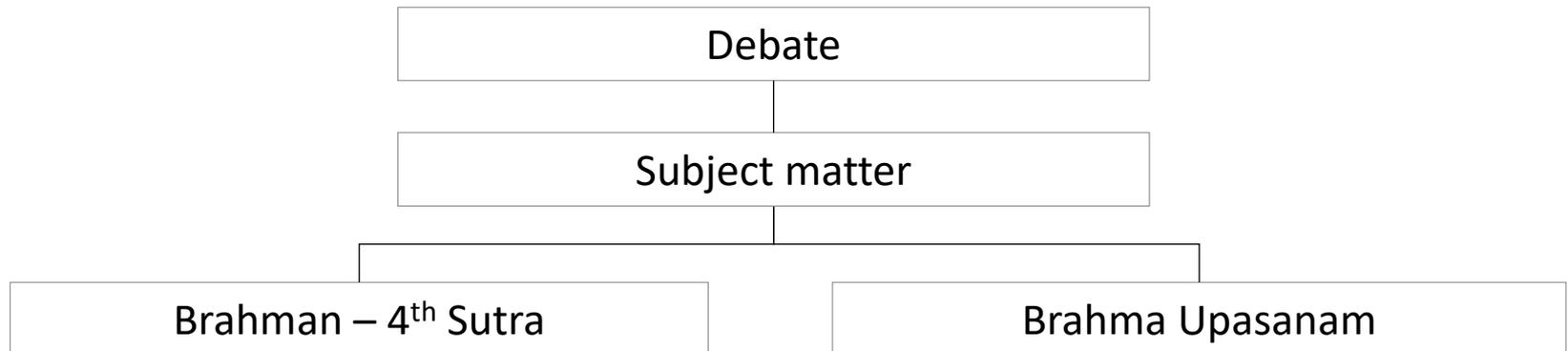
f) Vedanta will become part of Karma Khanda.

Brahman	Brahma Upasanam
Subject matter	Not subject matter

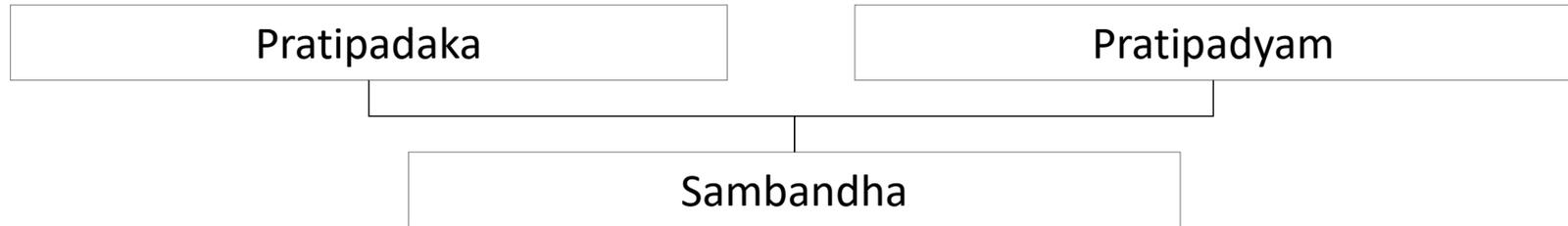
g) Vedantas job :

- To reveal Brahman.
- Then Moksha is attained.
- Need no more karma.

h)



i) What is relationship between Vedanta and Brahman?



- Upasana = Karma Khanda.
- Brahman = Jnana Khanda.
- Don't mix up and mess up.

k) What is Sambandha between Brahman and Aikyam – Pratipadyam – Pratipadaka Sambandha.

l) Shankara introduces 3 Anubandha :

- Vishaya
- Prayojanam
- Sambandha

Adhikara – 1st Sutra :

- Adhyasa Bashyam and 1st Sutra compliment each other by producing Anubandha Chatushtayam.
- Vedanta (Spirituality) has distinct Anubandha hence distinct Shastram, can't be included in Karma Khanda (Religion).

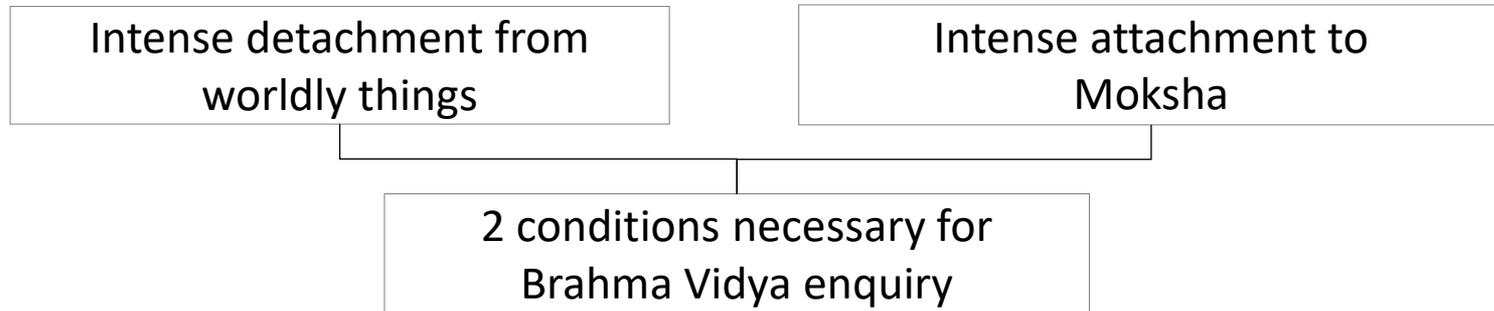
22) I) Yad Ahareva Vrijet, Tad Ahareva Pravrajat

- Very powerful statement.
- **The day person gets Vairagyam towards Dharma, Artha, Kama Purusharthas, then he is qualified to enter Brahma Jingyasa.**

II) What is the condition?

Vivekachoodamani :

- Vairagyam and Mumukshutvam.



III) Otherwise, it will become academic study leading to scholarship, not Moksha.

IV) Jnana Khanda :

Brihadaranyaka Upanishad :

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

यत्र वा अस्य सर्वमात्माइवाभूत्केन

कं जिघ्रेत्, तत्केन कं पश्येत्,

तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,

तत्केन कं मन्वीत्, तत्केन कं विजानीयात्?

येनेदम् सर्वं विजानाति, तं केन विजानीयात्?

विजातारम् अरे केन विजानीयादिति ॥ १४ ॥

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

yatra vā asya sarvamātmāivābhūttatkena

kaṃ jighret, tatkena kaṃ paśyet,

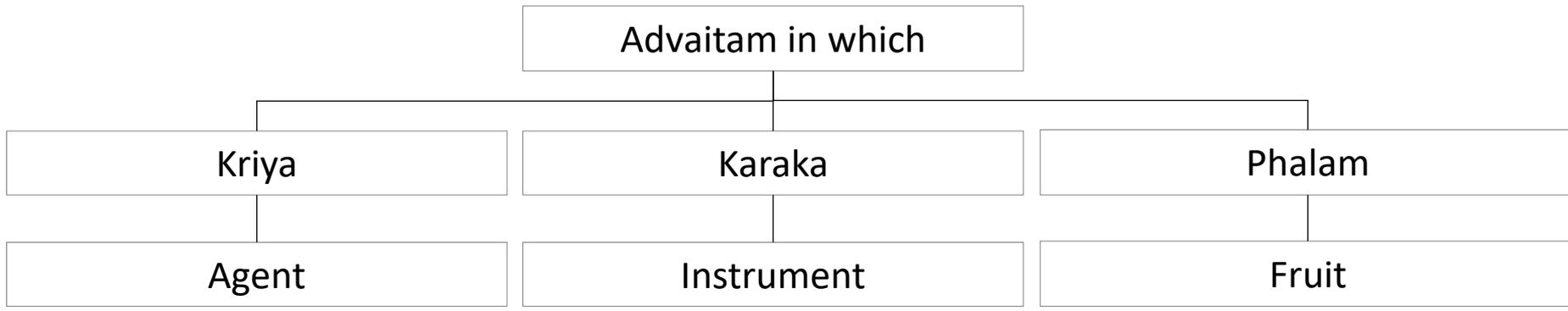
tatkena kaṃ śrṇuyat, tatkena kamabhivadet,

tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?

yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?

vijñātāram are kena vijānīyāditi || 14 ||

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

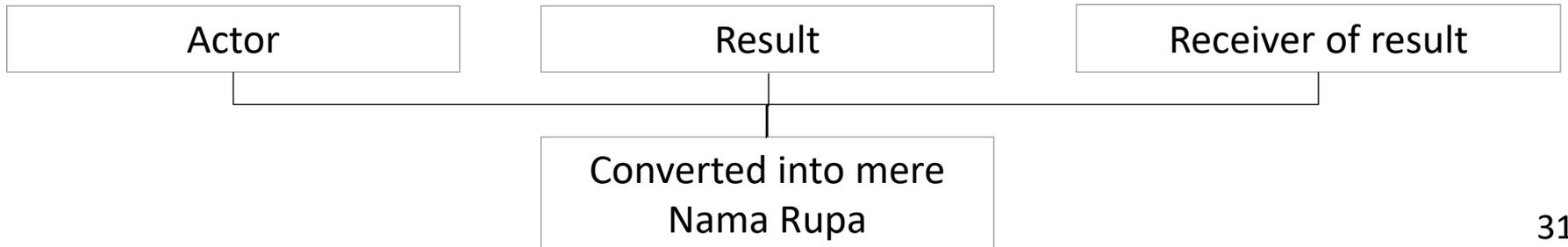


V) Gita : Chapter 4 – Verse 24

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

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

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



- Reveals Adhishtana Brahma.
- That Sarvadhishthanam happens to be you.

VI) Having understood, I am Sarva Adhishtanam of Universe, what should I see, hear, smell, think.

VII) What to achieve to make myself Poornaha.

- Knowledge makes me free.
- **Krishna** : Buddhiman Sarveshu Mukta, Krsna Karma Krutu.
- Mind says, I have nothing to achieve more in life.

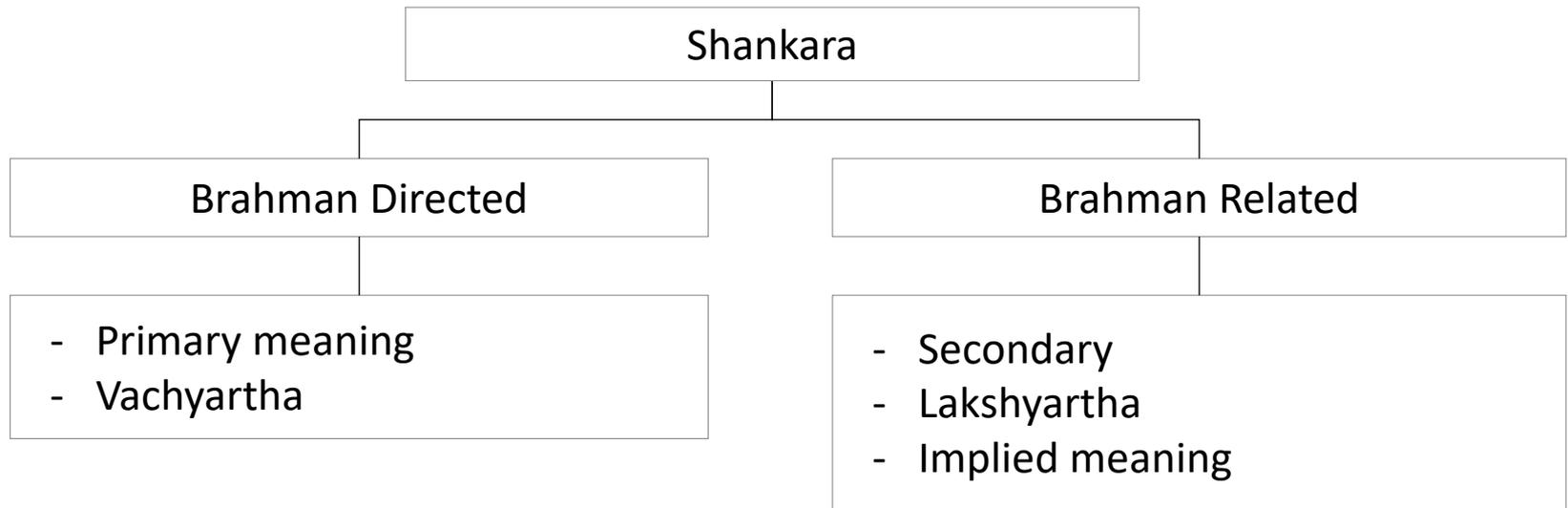
23) I)



II) Brahma = Jagat, Srishti, Sthithi, Laya Karanam

- Jagat Karanam Brahman.

III)



IV) What is Pramanam?

a) Logic Yukti Pramanam :

- Brahma Jnanam is most important, that alone gives liberation.
- Therefore primary.

b) Karma Yoga / Upasana Yoga :

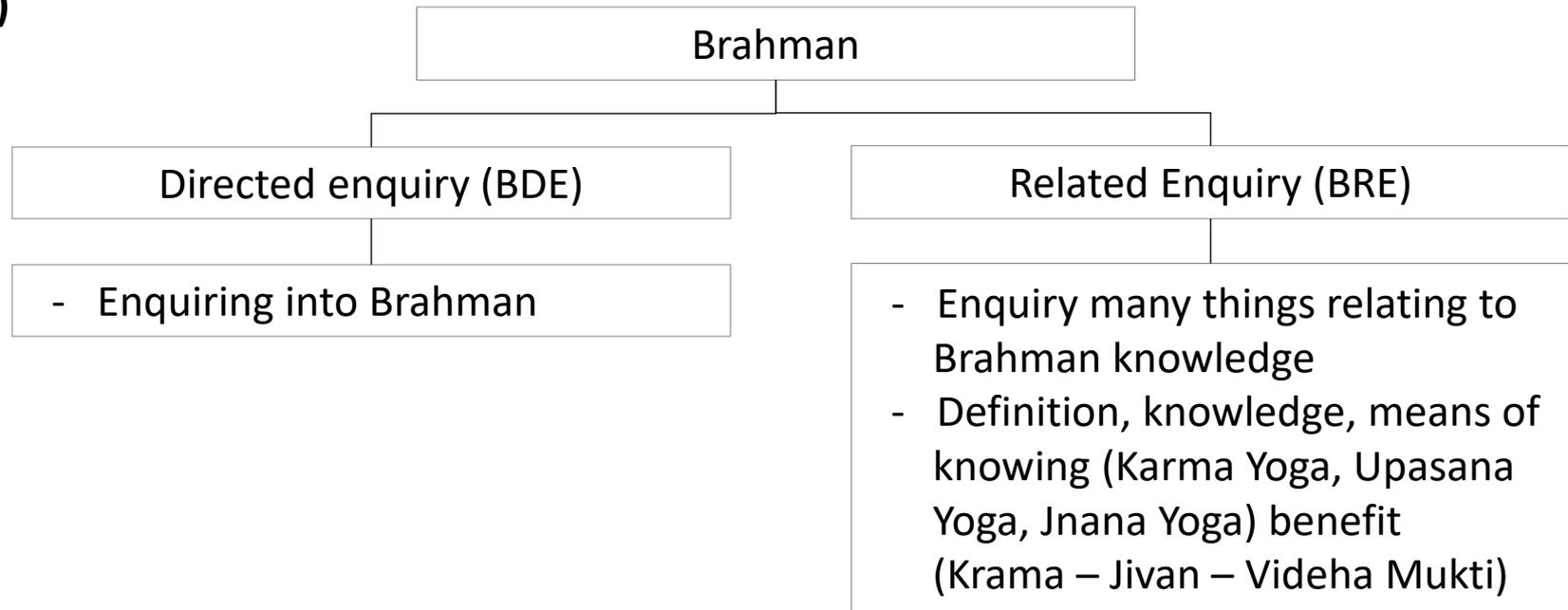
- Secondary, supportive to Brahma Jnanam.
- Relevant until you get Brahma Jnanam.
- Adhyaropa, Apavada ignore after Brahma Jnanam.

c) Pancha Kosha, Avastha Traya = Sadhanam

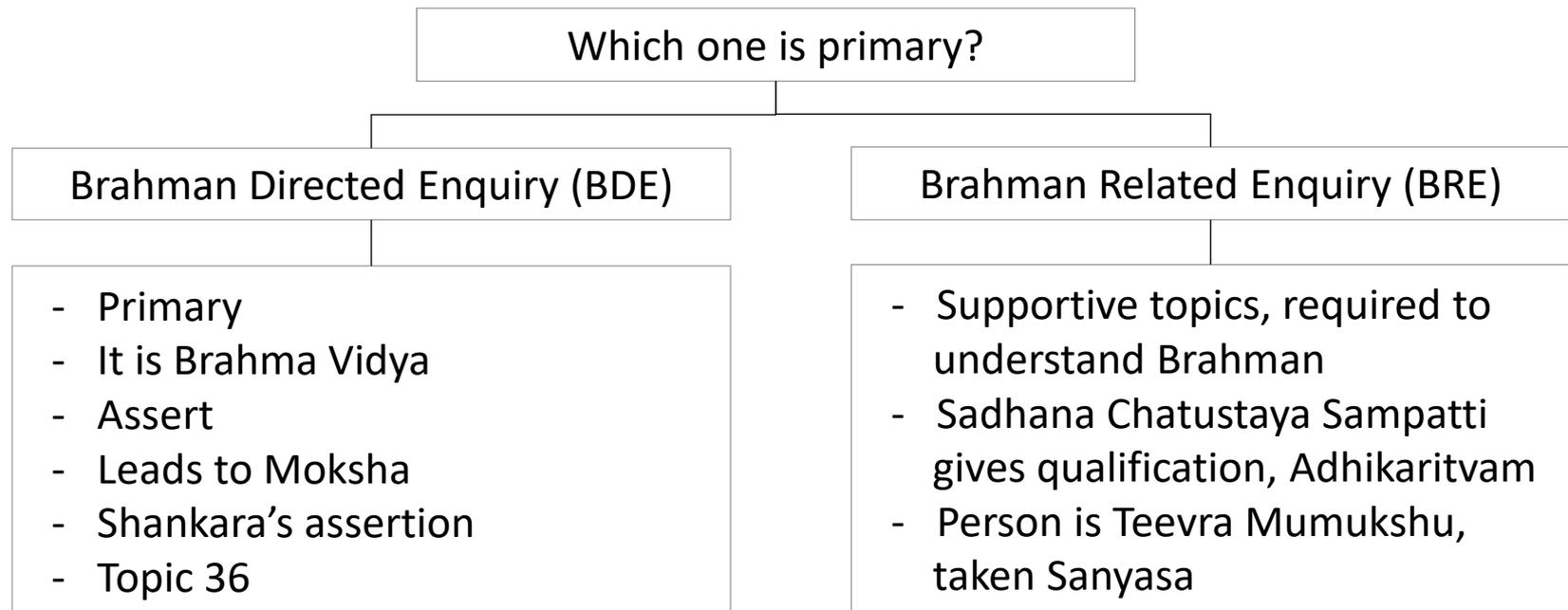
= Brahma related enquiry

= Secondary

V) a)



b)



VI) Purva Pakshi :

- Why do you insist on Brahman Directed Enquiry and not Brahman Related Enquiry.

a) Even if we take Brahman Related Enquiry, we are enquiring topics related to Brahman.

b) Brahman Directed Enquiry – included, not losing anything.

c) Brahman is not lost, your desire also fulfilled.

- Why you insists only Gulab Jamoon?

d) General relationship (Samanyam) includes Vishesha, specific also.

e) Example :

- This is my relative (General)
- This is my uncle (Specific).

Siddantin :

VII) In specific relationship, Brahman is directly revealed.

- In Generic relationship, Brahman is lost, more questions come.
- Relative versus uncle.

24) I) a) Without Pramanam, whatever is generated in the mind is not knowledge but imagination, speculation, hypothesis, wishful thinking, fancying.

b) Meditation is not one of the Pramanams.

- Whatever happens in Meditation is not called knowledge.
- Mystic experiences not Jnanam.

c) Jingyasa = Desire to take to Vedanta Vichara Pursuit

- Not sitting in Meditation, not asking who am I.
- That is not enquiry.
- Don't use Pramanam, sincerity is there.

II) How many years you attend the class?

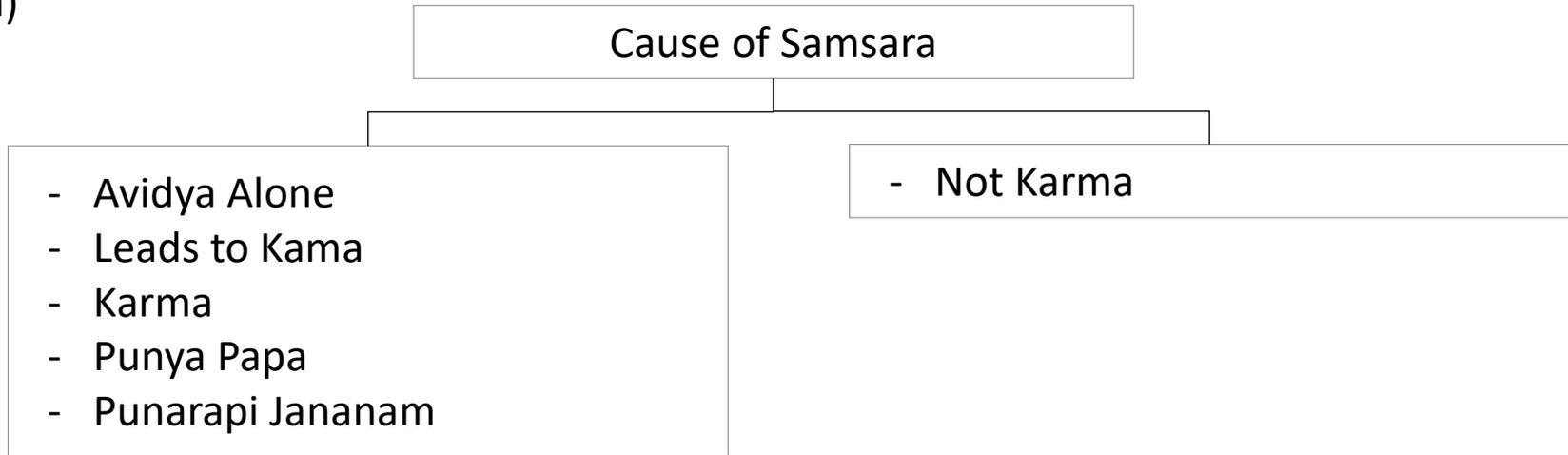
- Hitting goal = Moksha
- Aham Brahma Asi
- Brahma Avaguntum Ishtam, no object called Brahman.
- Brahman exists only as the subject, Naan – Object.
- I = Not 3 Shariram = Crystal clear.

III) Brahma Jnanam destroys all ignorance and Misconceptions regarding Jiva, Jagat, Ishvara.

- Anartham = Misconception, problem.
- Samsara Beeja Avidya, Viparita Bavana = Seed of Samsa
- Destroyed by Brahma Jnanam

- Moksha = Freedom from ignorance and misconceptions.
- Therefore do Nididhyasanam.

IV) a)



b) Knowledge removes ignorance, Samsara, gives Moksha.

c) Shankara :

- **Subject matter of Vedanta is Atma Ekatvam.**

d) Vyasa :

- Athatho Brahma Jingyasa.

e)



- Seems to be disparity.
- Reconcile contradiction.

f) Atma Vidya means knowledge of Atmans identity with Brahman.

g) Knowing Brahman's status of Atma is Atma Vidya

- What is Brahma Vidya?
- Knowledge of Atman's status of Brahman is Brahma Vidya.

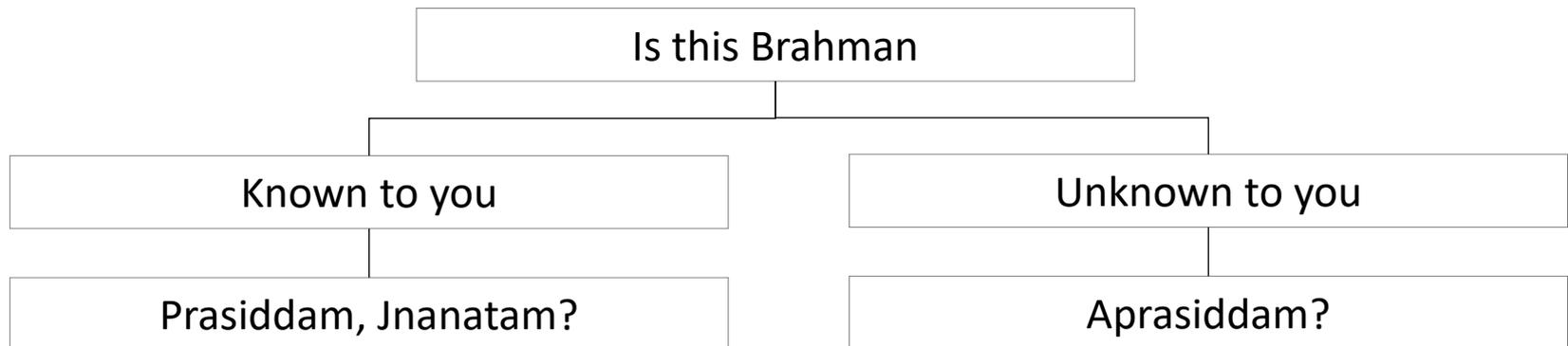
h) Atma Brahma Vidya, Brahma Atma Vidya.

or

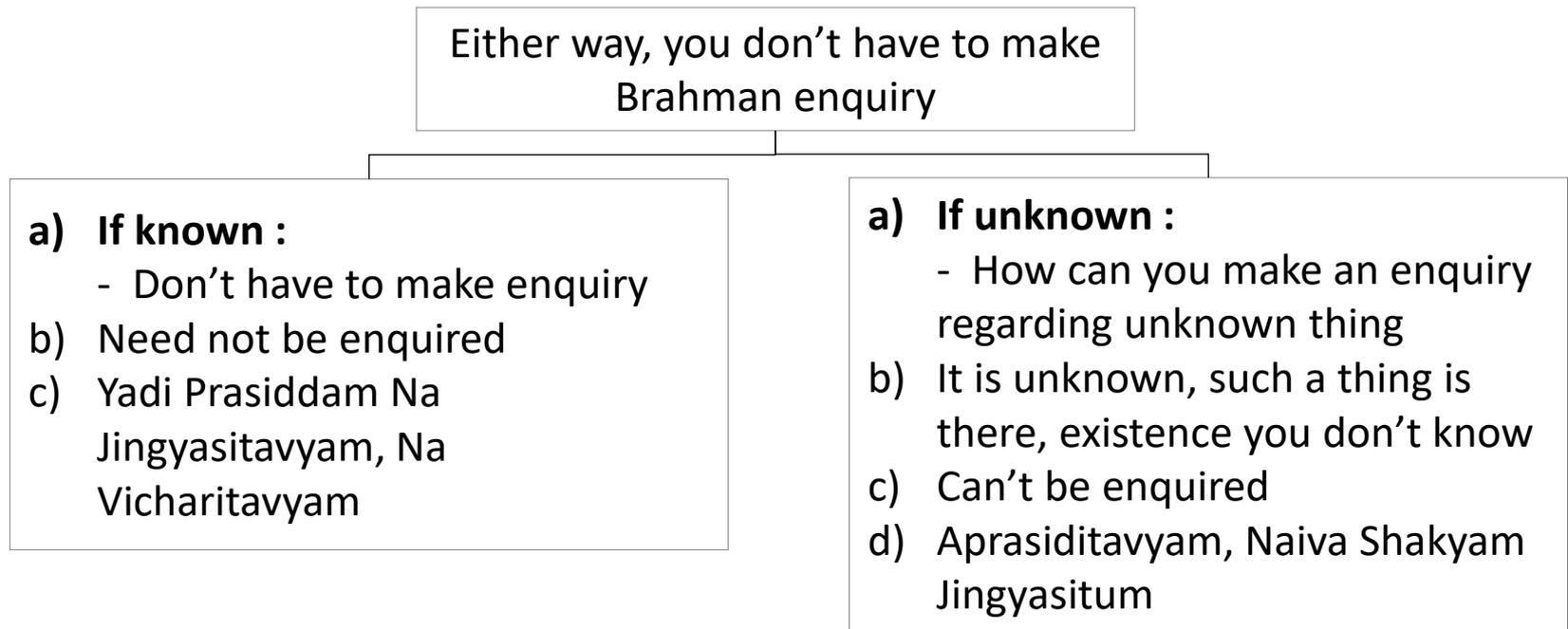
- **Atma – Brahma Aikyam Jnanam alone is Atma / Brahma Vidya.**

25) I) Purva Pakshi : Question

- You want to make Brahman enquiry.

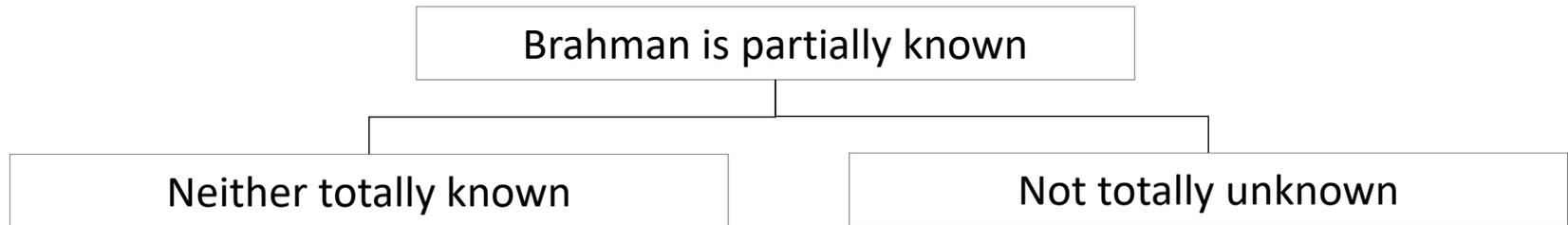


II)



III) Shankara arrives at answer very gradually.

IV)



V) There are many misconceptions which create problem to us because Brahman is partially known.

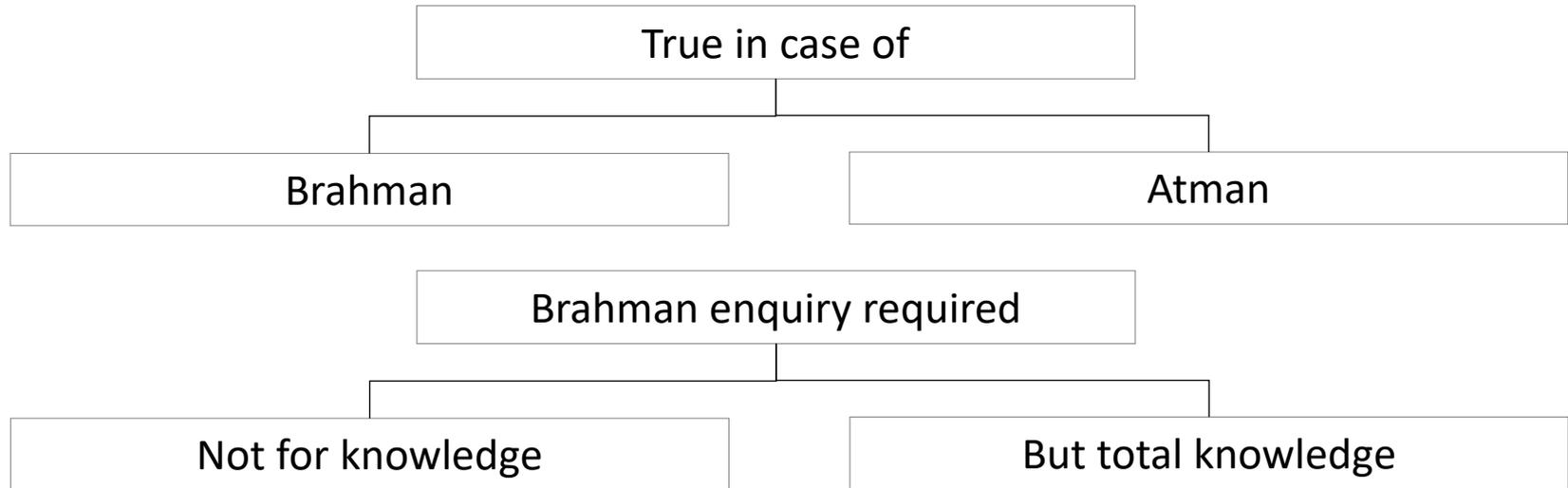
VI) Misconceived, misunderstood, partially known Brahman must be enquired to get total knowledge of Brahman.

- This is the finally answer.

VII) Shankara :

- Not completely known, partial knowledge is a criterion for mistake.

VIII)



IX) 1st :

- Brahman not unknown but we know there is something called Brahman because word is used in the Veda.
- One should have gone through the Veda just to understand that there is a word called Brahman.
- Brahman = Srishti, Sthithi, Laya Karanam.
- By knowing that Brahman, Brahmavitu Apnoti Param, sorrow goes away.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipāściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

X) Through Veda, we know Brahman exists.

a) I don't know Brahman totally.

- Veda introduces something called Brahman.

b) Astitavat Brahman, there is something called Brahman.

c) Brahman is Nitya, Shuddha, Buddah, Mukta Svarupam.

d) Eternal = Nitya

- Shuddah = Free from ignorance, Avidya, misconceptions = Purity

e) Buddah = Not inert matter object but Chetana Vastu

= Non material, spiritual entity.

f) When it appears bound, it is not bound, not affected by anything in creation = Buddah

g) It is of a higher order reality

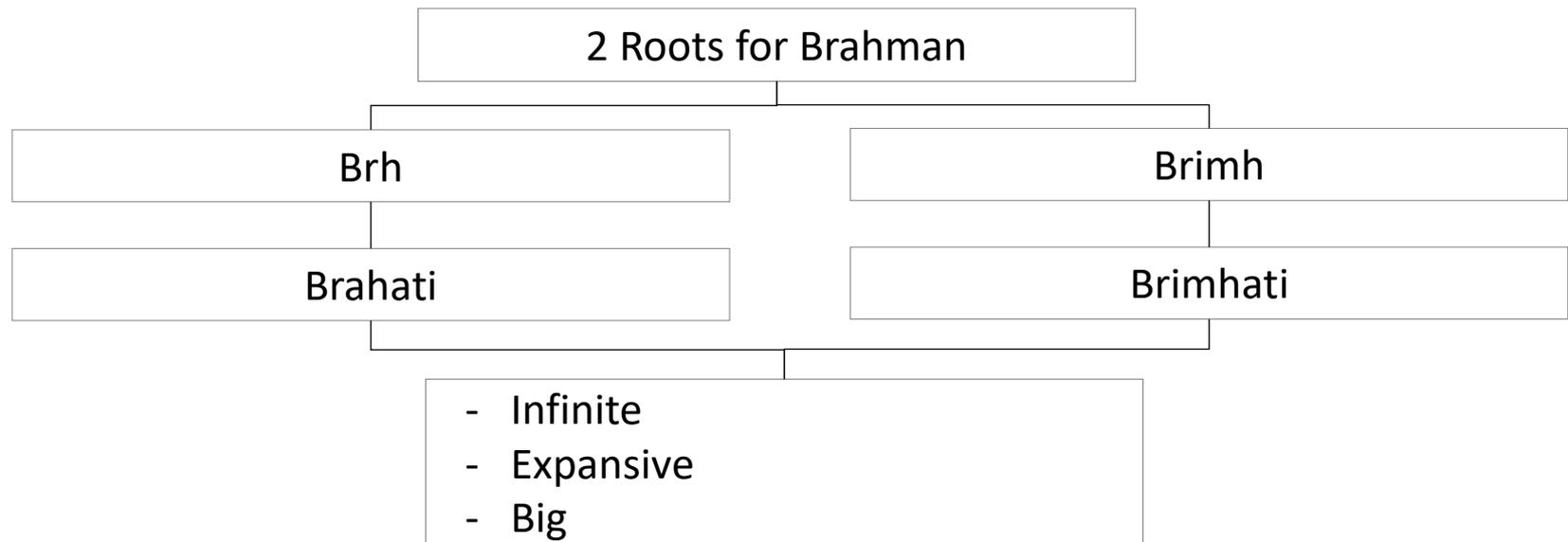
- At time bondage also not bound, Nitya Mukta.
- Ever liberated.
- Essential features of Brahman revealed in Veda.

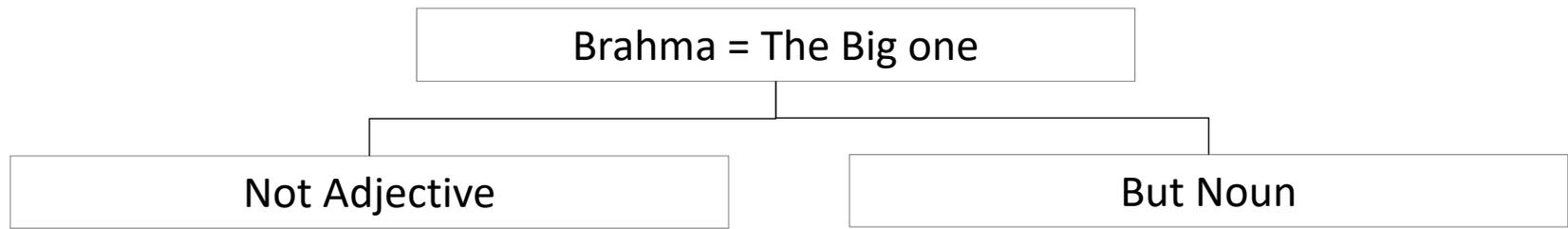
h) One who has gone through Veda, would have got this awareness as his essential nature.

i) Nitya Shuddah, Mukta Svarupa Bavam = Sarvagyam.

j) Same Brahman with Maya Shakti becomes Sagunam Brahman, which is omniscient, omnipotent, capable of Srishti, Sthithi, Laya.

XI)





XII) a) No Adjective qualifies Brahman, like Big mosquito, mountain, tree, Sun, Star.

b) Since there is nothing to limit Brahman, we take it as limitlessly big, unqualified bigness, infinite, not limited by time and space.

XIII) a) Only Veda talks about something beyond time, space.

b) All Paurusheya Pramanams talk about time and space of things within time and space.

c) Can't understand time – space, Abstract.

- Veda alone introduces word called Brahman, beyond time and space.

d) Derive corollaries of Brahman, you will get :

- Shuddatvam – Purer than space because bigger than space which is pure
- Buddatvam
- Nirgunatvam
- Nityam – Not limited by time

e) Brahman – can't be object

- Any object is limited by time and space.

- **We say Brahman = Objectless awareness.**

f) Brahman has to be observer, consciousness principle, Sat principle.

g) From word big, we can derive Nityatvam, Shuddatvam, Buddatvam, Muktatvam, Asangatvam, Sarvagatatvam.

XIV) Same topic in Vichara Sagara – Page 103 Topic 185

- Author derives word Brahman grammatically.
- Arrive at all these features.

XV) Why Brahman's existence can never be doubted?

- Tatu Tvam Asi.
- That Brahman is you, Sarvasya Atma.
- You are questioning existence of yourself.

XVI) You can question everything else in the world except you the subject – consciousness.

- Am I existent or not?
- Can't ask, to raise the question, I should be existent.

XVII) Taittiriya Upanishad :

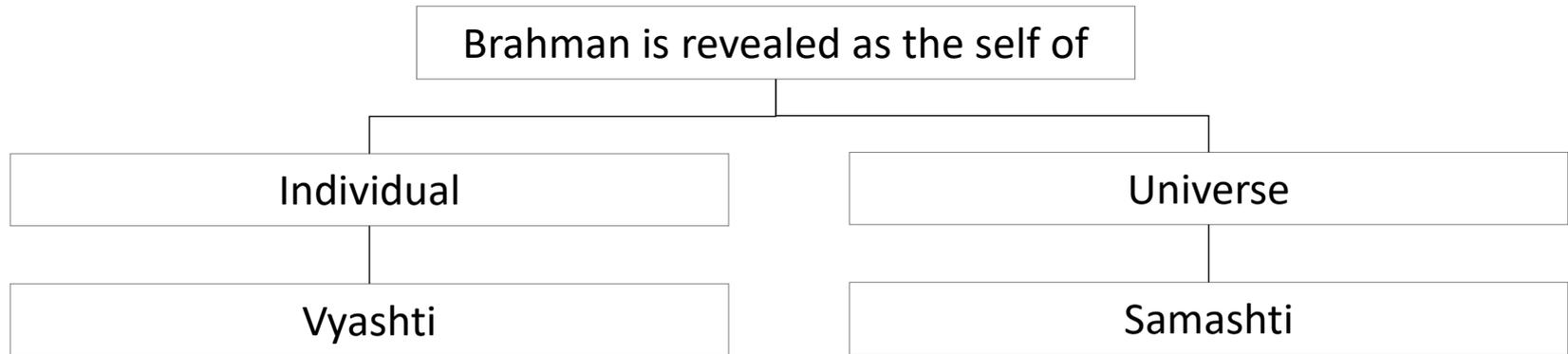
असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो
विदुरिति तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

asanneva sa bhavati | asadbrahmeti veda cet |
asti brahmeti cedveda | santamenaṃ tato
viduriti tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (They) the world knows him to be existent. Of the former (Anandamaya Kosa), the self is the essence. [2 - 6 - 1]

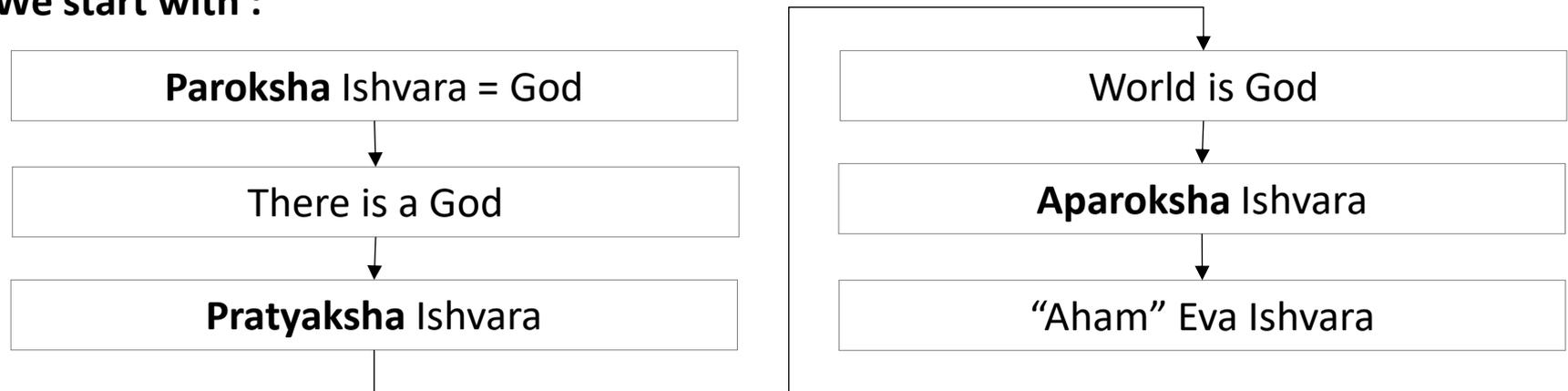
XVIII) One who says Brahman is not there, he is saying he is not there, ridiculous.

XIX)



- It is nature of everything.
- How can you become Nastika?

XX) We start with :



Kaivalya Upanishad :

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।

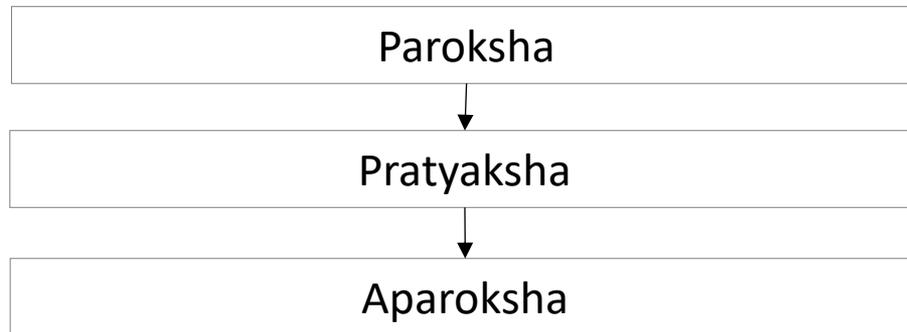
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

aṅoraṇīyānaḥameva tadvanmahānaḥam̐ viśvamahaḥm̐ vicitram |

purātano'haṁ puruṣo'hamīśo hiraṇmayo'haṁ śivarūpamasmi || 20 ||

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing ; I am the Ancient One, the Purusa ; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious.

XXI) a) Steps in discovery of God :



b) God is myself, can't question existence of God.

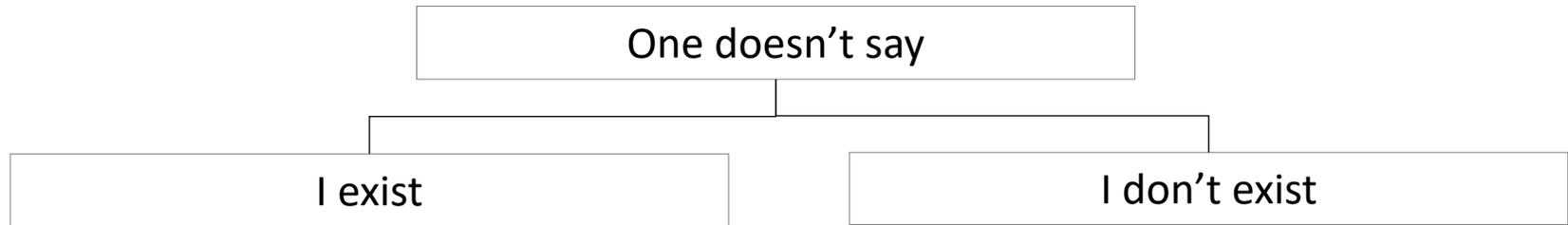
c) Similarly can't question existence of Brahman.,

d) Brahman is known to be existent because I am existent.

XXII) Everybody recognises his own existence first

- Thereafter, can know existence of 2nd, 3rd person.

XXIII) In deep sleep state :



XXIV) 2nd foot note :

- It is not that, anyone does not know I am.
- Everyone knows “I am” only.
- That “I am” is Atma = Brahman.

XXV) If the self is not well known, nobody will say “I am”

- Aham Asmi Iti, Na Pratiyan.
- Everybody accepts his existent by “I am”.
- That I am = Brahman.
- Nobody says I am not.

XXVI) Upanishad :

a) Atmacha Brahma :

- Brahman is Atma.

b) Taittiriya Upanishad :

- Introduces Brahman first.
- Tasmad Va Etasmat Atmana Akasha Sambutaha.
- From Brahman, world came.
- I exist, then world comes.

c) Aitareya Upanishad :

- Starts with Atma.
- Then from Atma, everything came.

d) 2 words, refer to one and same entity, Atma or Brahman.

XXVII) Shankara :

- Brahman is known as I am (Partial Knowledge)
- I am Brahman part is not completely known (Partial Ignorance)

26) I) Shankara :

- With regarding to complete knowledge of Brahman, I am, there is a lot of confusion.

II) Visesham – Atmanaha Brahmatvampati Vipratipratti.

- **That I am Brahman is not accepted by all.**

III) Everybody says I am existing not as Brahman but as Jiva – “Born”

- Many confusions regarding my status.
- Alternative conclusions are there by great philosophers.

IV) Brahman is transcendental consciousness, is the message of the Upanishad.

- Not accepted by most of people.

V) What are misconceptions?

a) I am the Body, Consciousness is temporary product in the Body.

b) Consciousness is produced in the Body, till it is there, I am alive.

c) When Brain – Consciousness manufacturing phenomena ends, body becomes inert.

- Sentient body becomes insentient body.
- Person ends.
- There is nothing which survives the body.

d) Sukshma Shariram

- Karana Shariram

} Nasti

- **Atma – consciousness different from body – Nasti.**

VI) a) Adjective added :

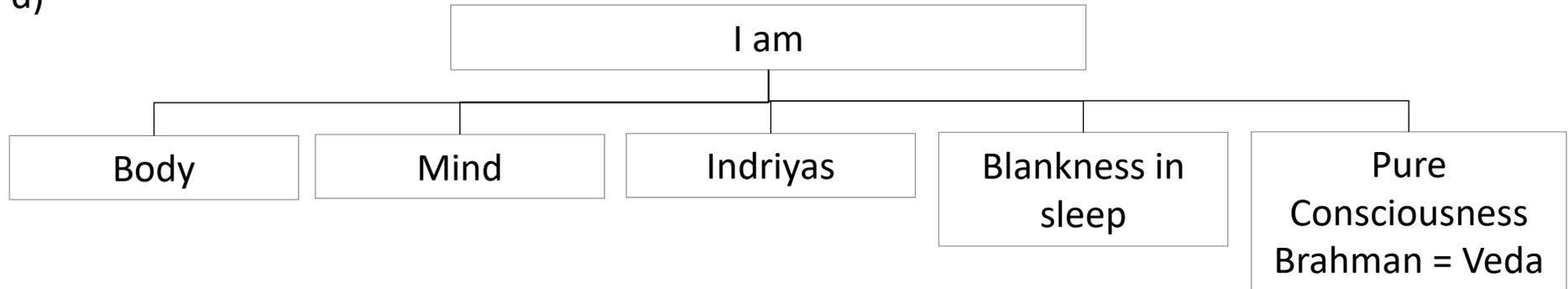
- Kshanikam Vigyanam
- Momentary consciousness I am the truth.

b) Mistakes Vrutti Jnanam = Atma.

c)

Vrutti Jnanam	Svarupa Jnanam
<ul style="list-style-type: none"> - Momentary - Thought born knowledge - Thought momentary changing - Therefore consciousness is momentary, changing = Atma - Don't accept permanent consciousness 	<ul style="list-style-type: none"> - Eternal - Even in sleep, I am Brahman, Consciousness remains - Body – Mind is dropped - Big question : I exist as consciousness or Body – Mind - Consciousness is permanent, my nature.

d)



e) Purvamimamsaka :

- Brahman is not subject matter of Vedanta.
- Karma = Subject matter of Veda.

f) Purva Mimamsa Sutra :

आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानां
तस्मादनित्यमुच्यते ॥ १।२।१॥

The Veda being for the sacrifice, the portion which is not for the sacrifice is useless therefore it can not be said to be eternal. [I – II – 1]

VII) a) 1st Controversy :

- Is Brahman Jagat Karanam or not.

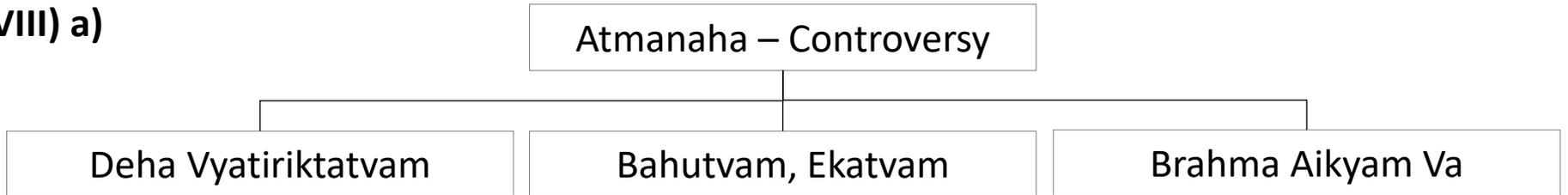
b) 2nd Controversy :

- Is Brahman subject matter of Vedanta or not? Analysed in 4th Sutra.

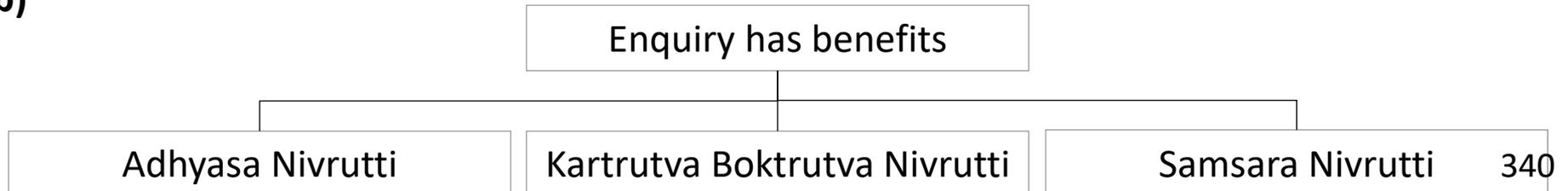
c) 3rd Controversy :

- Brahman exists only in one form that is I, the Atma.
- Brahma Atma Rupena Iva Asti.
- Brahma, Atma Aikyam, is it true?

VIII) a)



b)



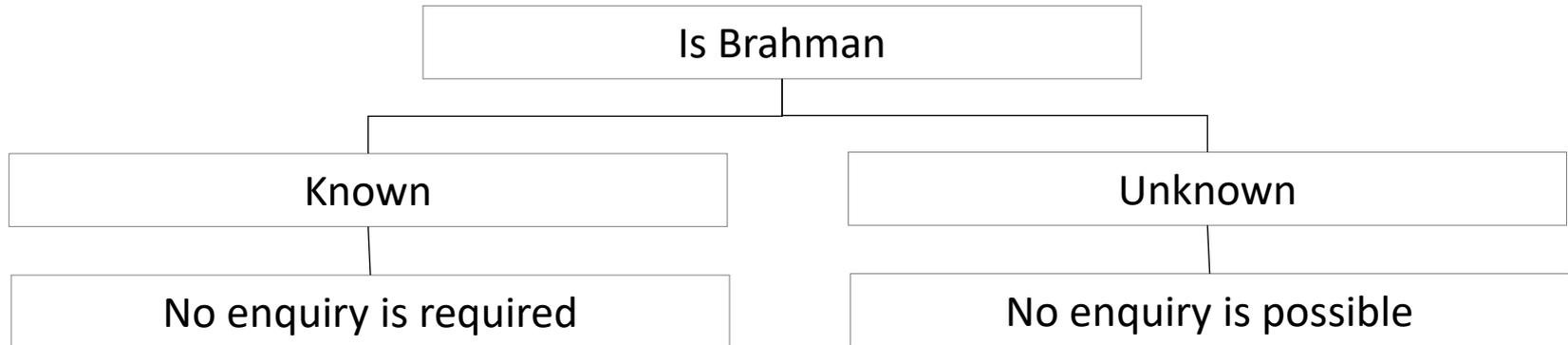
c)

Shankara	Vyasa
Introduces Atman enquiry	Introduces Brahman enquiry

- Parallely done through 1st Adhikaranam.

IX) Shankara introduces in Topic No. 23

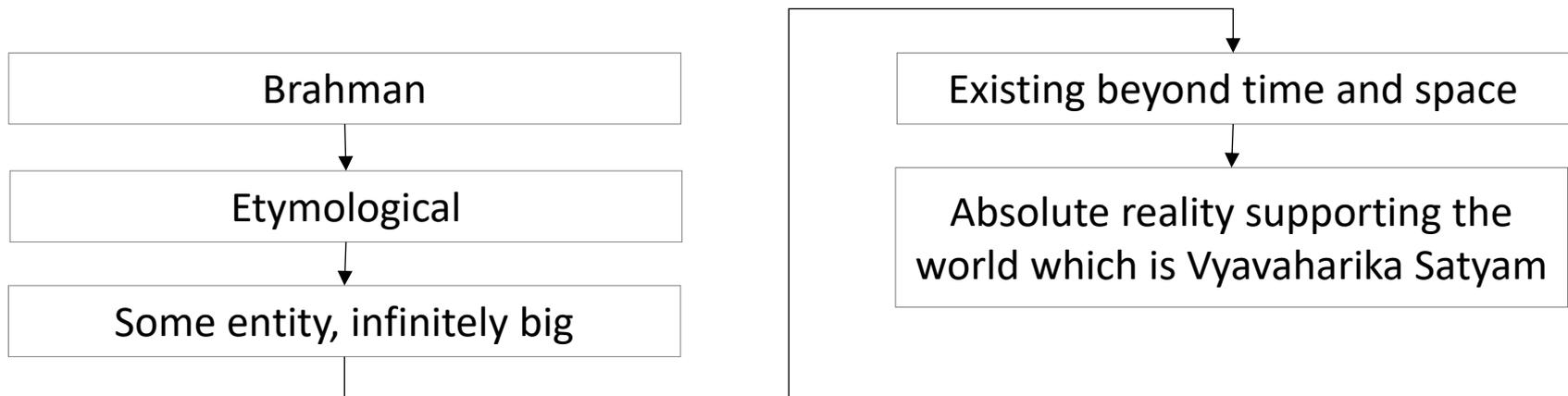
a)



b) Brahman is known because Upanishads talk about Brahman.

- Upanishad = Pramanam, it will not introduce meaningless words.

c)



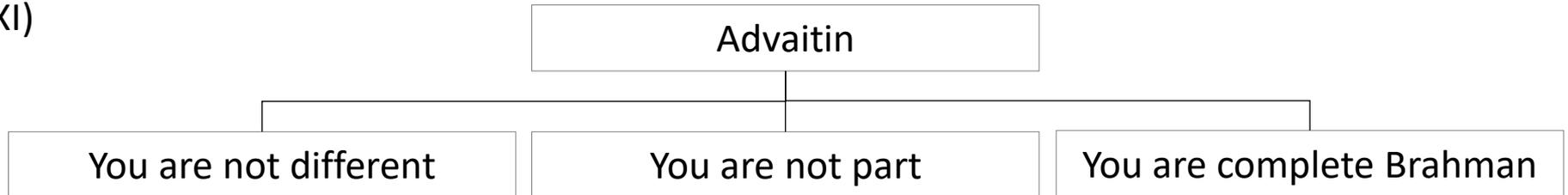
d) Therefore Brahman is known

- Known in our Anubhava also.
- We experience Brahman all the time.

X) Shankara :

- Everybody knows I am – which is Brahman.
- Everybody does not know I am Brahman.
- Special status of Brahmatvam is not known by all the people.

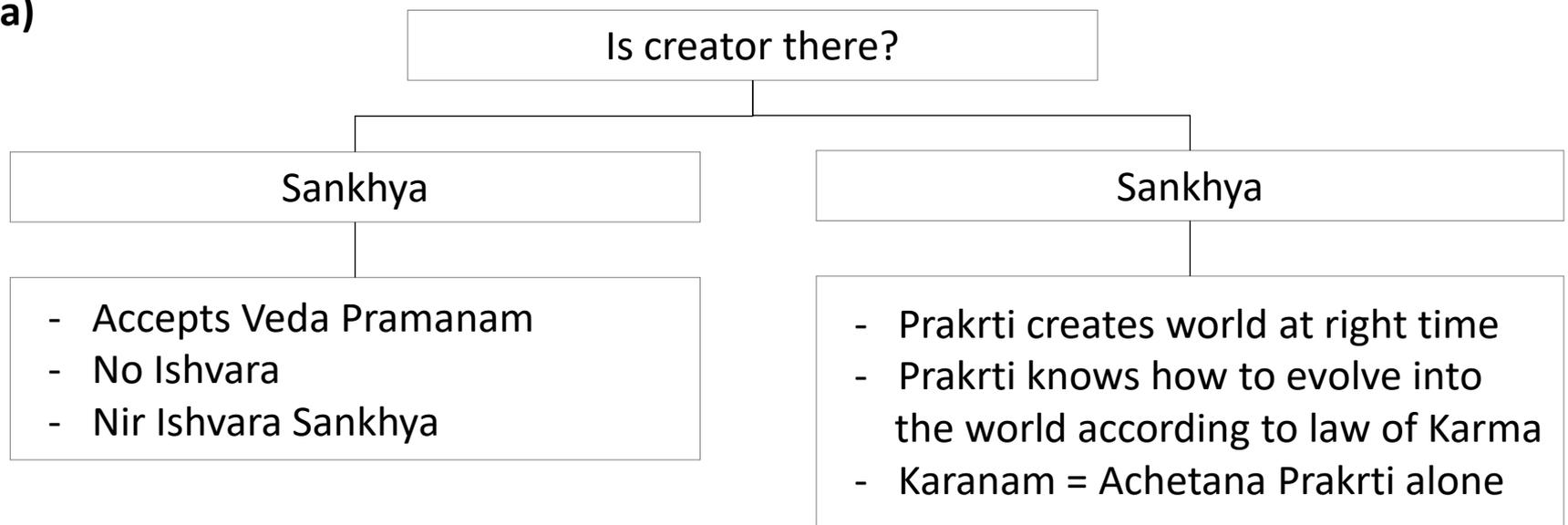
XI)



XII) List of confusions :

- Common man, Charvakas (materialistic Philosophers).
- Atma is there and it is the body.
- Body is dead, Atma is dead.
- Sentient body is the Atma.

XIII) a)



b) Yoga = Agrees with Nyaya – 99%

- Accepts there is Paramatma other than Bokta, Jivatma.
- Paramatma = Srishti Karta, converts Prakrti into Prapancha.
- Prakrti can't become Prapancha by itself.
- Ishvara is required.

Example :

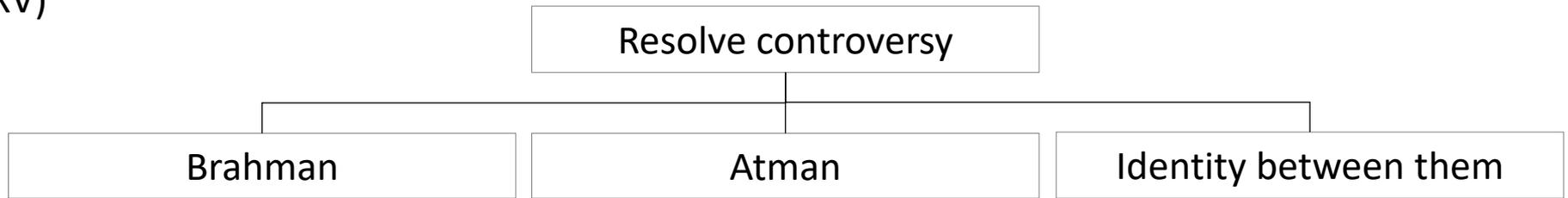
- Gold can't become Chain, bangle by itself.
- Vegetable does not become a dish by itself.

XIV) a) God different from us is provisional God for doing Puja, Upasana.

b) Veda expects us to give up provisional God and claim.

- I am Jagat Karanam.

XV)

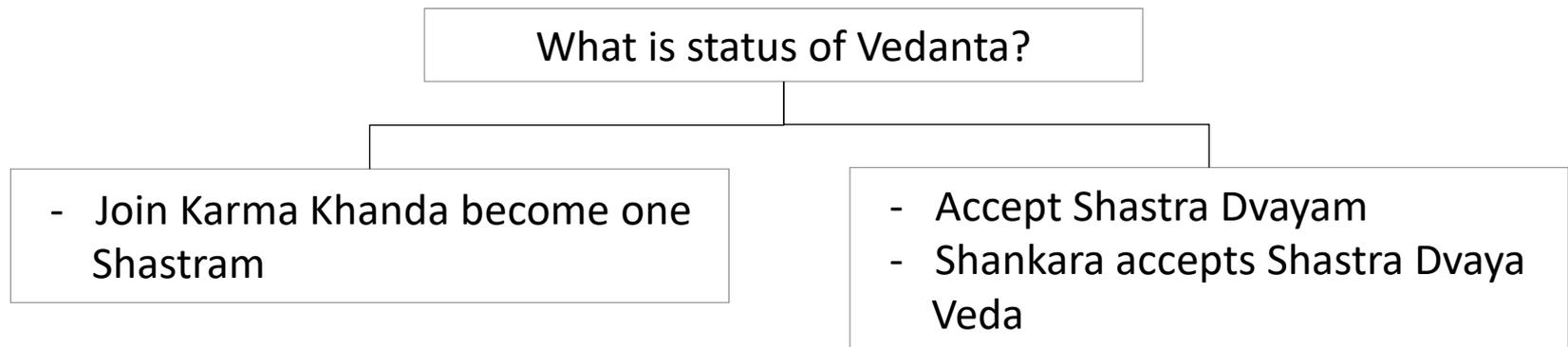


- Is Brahman = Atman, Atman Brahman, identical?

XVI) Vyasa introduces Brahma Vichara.

- Brahma Vichara should be done only with relevant Pramana.
- Use relevant instrument.
- No Paurusheya Pramanam or meditation will work.
- Only Pramanam = Vedanta.
- Brahma Vichara = Vedanta Vichara only.
- If not he speculative, doubtful, nonconclusive.

XVII)



XVIII) Important revision – consolidation No. 1 :

- What is the Pramanam, tool for enquiry?
- Otherwise it will become speculative, from philosopher to philosopher.
- Brahman = Apaurusheya Vishaya.
- Hence require Brahma Jnanaya Vedanta Vichara.

XIX) Academic exercise :

5 components of Adhikarana format

Vishaya

- Subject matter debated
- Vedanta Shastra which constitutes Brahma enquiry

Samshaya Debate

- Is it a separate science or included in Veda Purva

Purva Pakshi

- Purva Mimamsa
- Vedanta included in Veda Purva
- Study in Sutra 4

Conclusion

Sangatih

XX) 4th Sutra :

- Does Vedanta Sutra discuss Karma or Brahma?

Karma	Brahma
<ul style="list-style-type: none">- Action- Sadhya Bodhaka Pramanam	<ul style="list-style-type: none">- Vastu- Siddha Bodhaka Pramanam

- Adhikari, Vishaya, Prayojanam, Sambandha Nasti.
- Does not deserve to be a separate Shastra.
- Purva Pakshi = Karma Khandi.

XXI) Athatho Brahma Jingyasa

- a) Vedanta not dealing with Karma but Siddha Bodhaka Vakhyam, absolute reality.
- b) It reveals reality, does not ask you to do Karma, does not ask you to meditate.
- c) Says you are Brahman.
- d) Vedanta does not prescribe Karma, Upasana.

e) Vedanta just reveals Brahman.

f) Example :

- Eyes – open – does not ask me to do anything, eye reveals whatever is in front.
- Does not involve will, desire.

g) Pramanam does not involve will.

- It reveals an object.

h) Vedanta is a Pramanam for Brahman

- It just reveals,
- No Karma, Upasana
- Vishaya is there