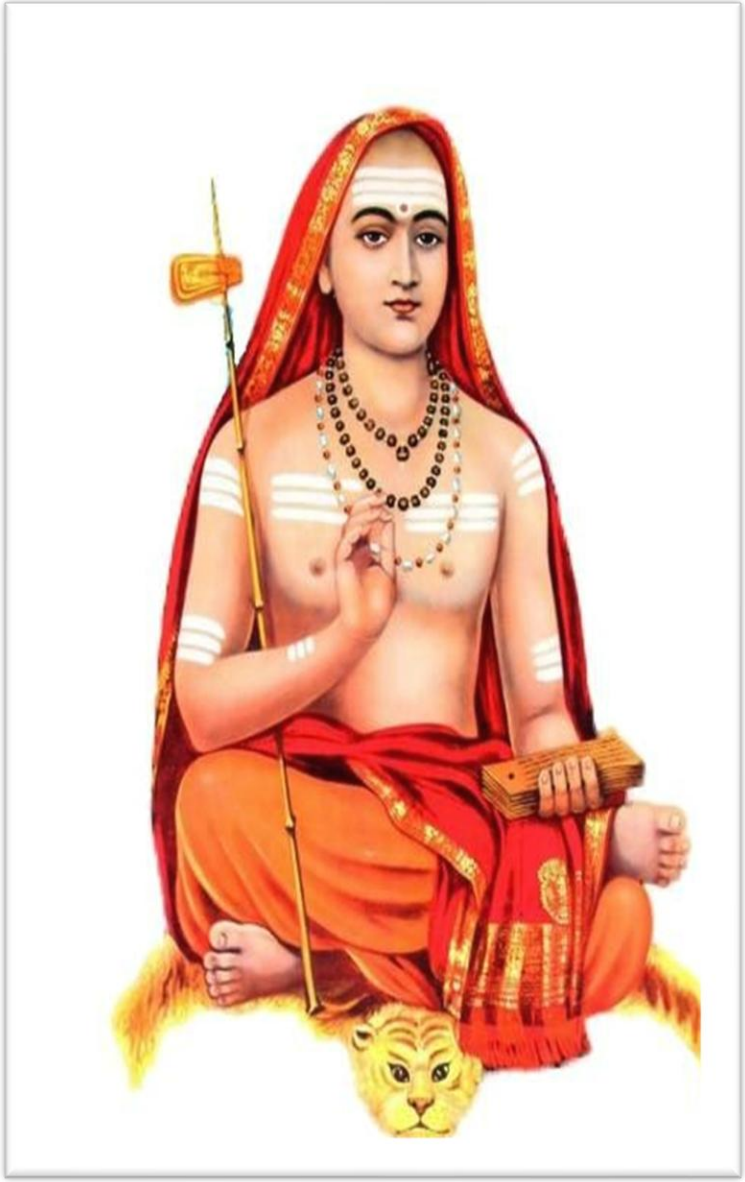


BRAHMA SUTRA

With

SHANKARABASHYAM

CHAPTER 1

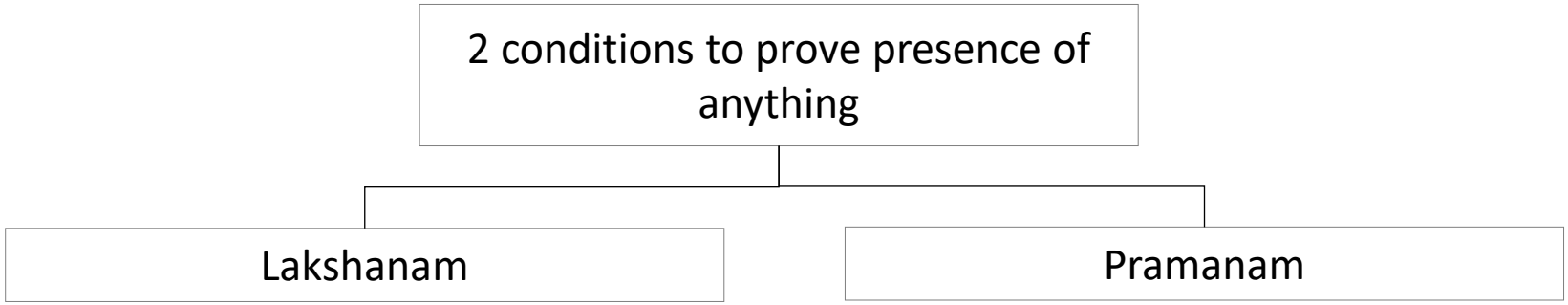
SECTION 1 - SUTRA 2 TO 4

FINAL TEACHING

[POINT NO. 27 TO 59]

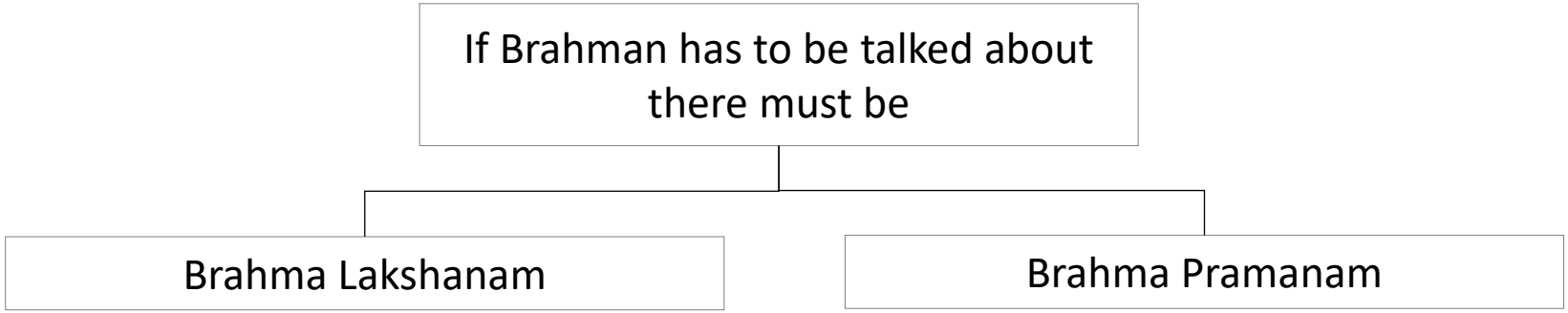
27) Sutra 1 – 1 – 2 :

I)



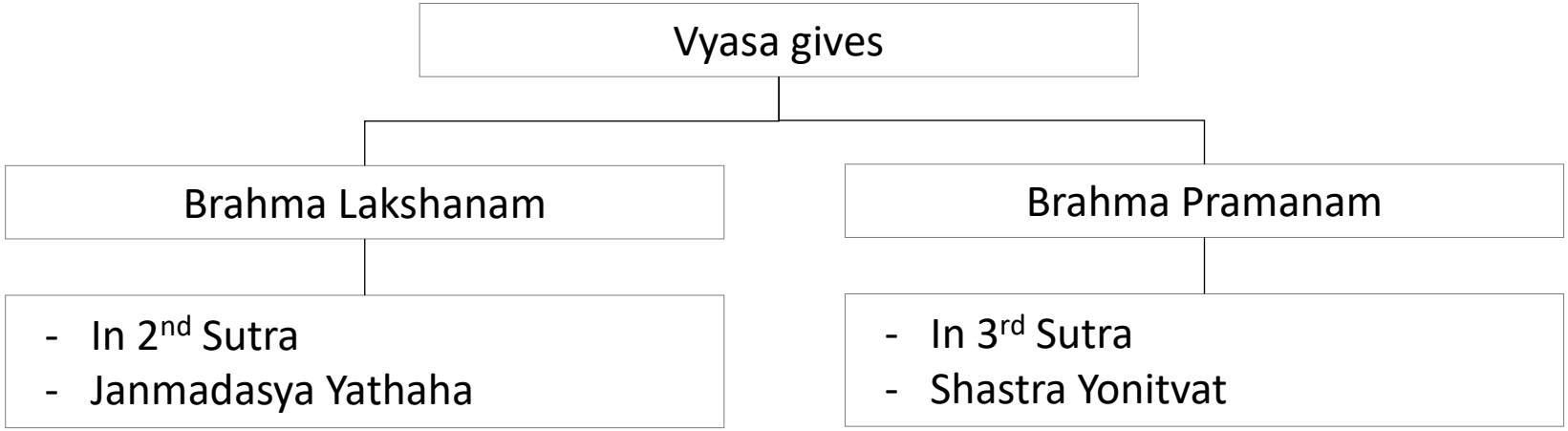
- Lakshana Pramanabyam Vastu Siddihi.

II)



- Without that Brahmans existence is not proved.
- Then you can do Vichara regarding details.

III)



IV) a) Why Brahma Lakshanam Nasti?

Taittriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥	yato vāco nivartante | aprāpya manasā saha | ānandaṃ brahmaṇo vidvān | na bibheti kadācaneti tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

b) Aprameyo Rishi Kesha :

- Sarva Pramana Agochara.
- Not Available for Pramanam.
- If available, it will become object, Anatma, Anityam, Drishyatvam, Sagunatvam, Savikaratvam, Bautikatvam, Agama Pahitvam.

V) Brahman Lakshanam Asti, Pramanam Asti.

a) When we say Lakshanam or Pramanam Nasti, it is from Paramartika Drishti.

b) In Paramartika Drishti, other than Brahman, nothing is there.

- No Vag Indriyum, no mind.

c) Don't require Brahma Vichara also because there is no Samsari also.

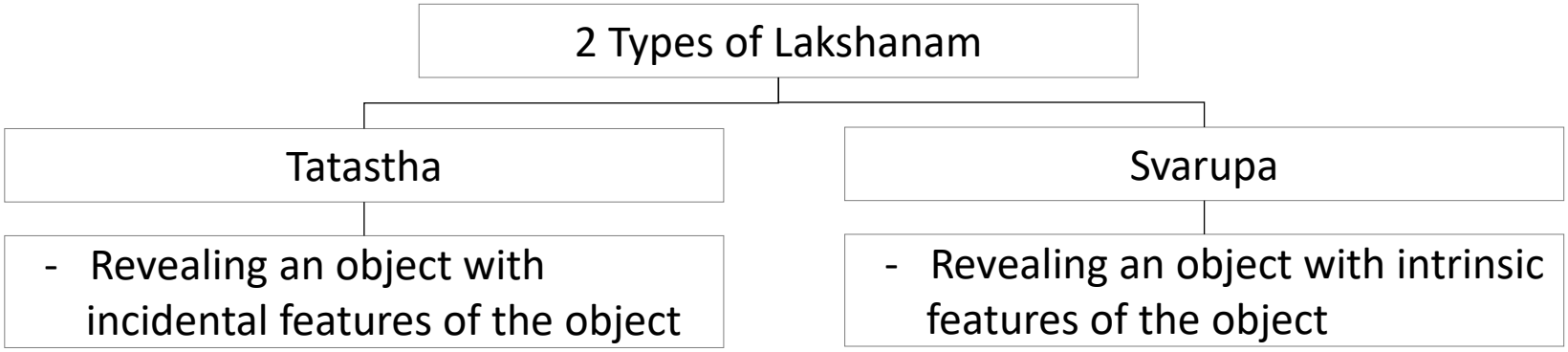
d) No question of Moksha.

VI) In Vyavaharika Drishti :

b) Prapancha, Jiva Asti, therefore Brahman is there as the cause of the Universe.

c) Vyavaharika Drishtya, Lakshanam Asti, Pramanam Asti.

VII)



VIII) Brahman :

a) Through the extrinsic feature of the world, I can reveal Brahman as Jagat Karanam, Jagat Adhishtanam.

b) This is Tatastha Lakshanam

IX) Intrinsic feature :

Devadatta Griham :

- Red colour painted door.
- All other houses different colour.

X) Brahman defined with intrinsic features from Vyavaharika Drishti :

a) Sat – Chit – Ananda

- Existence – Consciousness – Ananda.

b) Ananda – Not experiential Ananda.

- Bliss, beatitude

c) Don’t experience out of the world, Aha movement.

d) Experiential Ananda = Pratibimba Ananda

e) Bimba Ananda = Brahman = Chaitanyam = Me.

f) No difference between Ananda and Chaitanyam.

XI)

Upanishads give

- Tatastha Lakshanam
  - Use world to define Brahman
  - **Taittriya Upanishad: Brighu Valli**
    Yatho Va Imani Butani…
  - Brahman is Srishti, Sthithi, Laya Karanam
  - World not intrinsic to Brahman
- Svarupa Lakshanam
  - Revealing an object with intrinsic features of the object

XII)

Svarupa Lakshanam

- Taittriya Upanishad – Chapter 2
  - Satyam Jnanam Anandam Brahma
- Chapter 3 – Brighu Valli
  - Anando Brahmeti Divya Janat

XIII) Vyasa takes Tatastha Lakshanam in 2nd Sutra.

a) Why he chooses Tatastha Lakshanam in the beginning?

b) You get idea of Brahman, there is a cause of Universe.

c) Samanya Jnanam is gained through Tatastha Lakshanam.

XIV) Visesha Jnanam is gained through Svarupa Lakshanam.

- Intrinsic features useful at the end.

XV) a) Brahman by itself can never be the Karanam.

b) Upadesha Sahashri :

- Atma by itself can't be a knower.

c) Anatma by itself can't be a knower.

d) Mixture is a knower.

XVI)

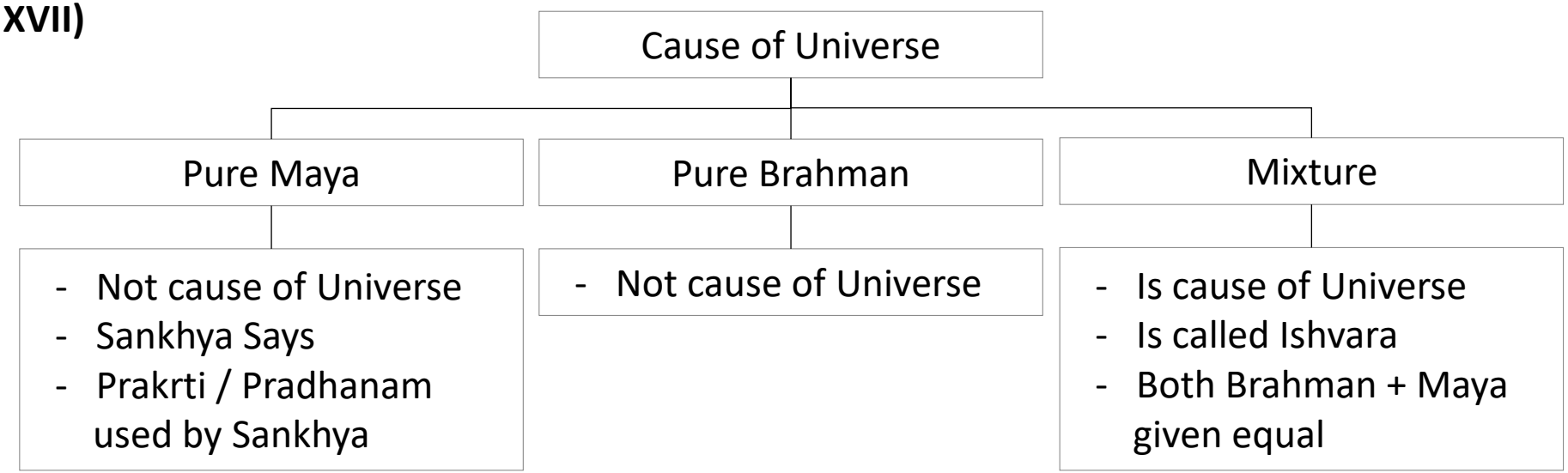
Knower 3 Languages

- Mixture is knower
- Atma, Anatma have equal importance

- Atma being conscious entity is knower, assisted by Mind, Anatma

- Anatma – Mind is knower assisted by Atma
- Mind, Jadam

XVII)



XVIII) Aitareya Upanishad :

a) Brahman is Karanam

b) Atma Va Idam Agre Ekam Eva Asit, Na Anyat Kinchana Mishatu

XIX) Aitareya Upanishad :

a) Brahman is Karanam

b) Atma Va Idam Agre Ekam Eva Asit, Na Anyat Kinchana Mishatu

ॐ आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किंचन मिषत् स ईक्षत लोकान्नु सृजा इति ॥ 1 ॥	om atma va idameka evagra asinnanyatki.nchana mishat sa īkṣata lokānnu sṛjā iti ॥ 1 ॥

In the beginning, verily, Atman (self) alone was this (the Universe) nothing else active whatsoever. He though I shall indeed create the worlds. [I - I - 1]

c) Atma alone was there, decided to create.

d) Brahman assisted by Maya, Brahman is the cause.

XX) a) Svetasvataropanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् । तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥	mayam tu prakrtim vidyan mayinam tu mahesvaram I tasyavayavabhutais tu vyaptam sarvam idam jagat II 10 II

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

b) Maya – Prakrti = Cause of creation, assisted by Brahman.

c) Definition of Brahman here is – Jagat Karanam Brahma (Assisted by Maya).

XXI) Tatu Brahma = From whichever cause, Srishti, Sthithi, Laya happens, that cause is called Brahman

XXII) Definition of Brahman is Jagat Karanam Brahma

- This is the Brahma Lakshanam.

XXIII) Sutra 1 :

- Over, preface for entire Brahma Sutra and Vedanta Shastra.

a) Vedanta Shastra has Unique Adhikari, Vishaya, Prayojana, Sambandha.

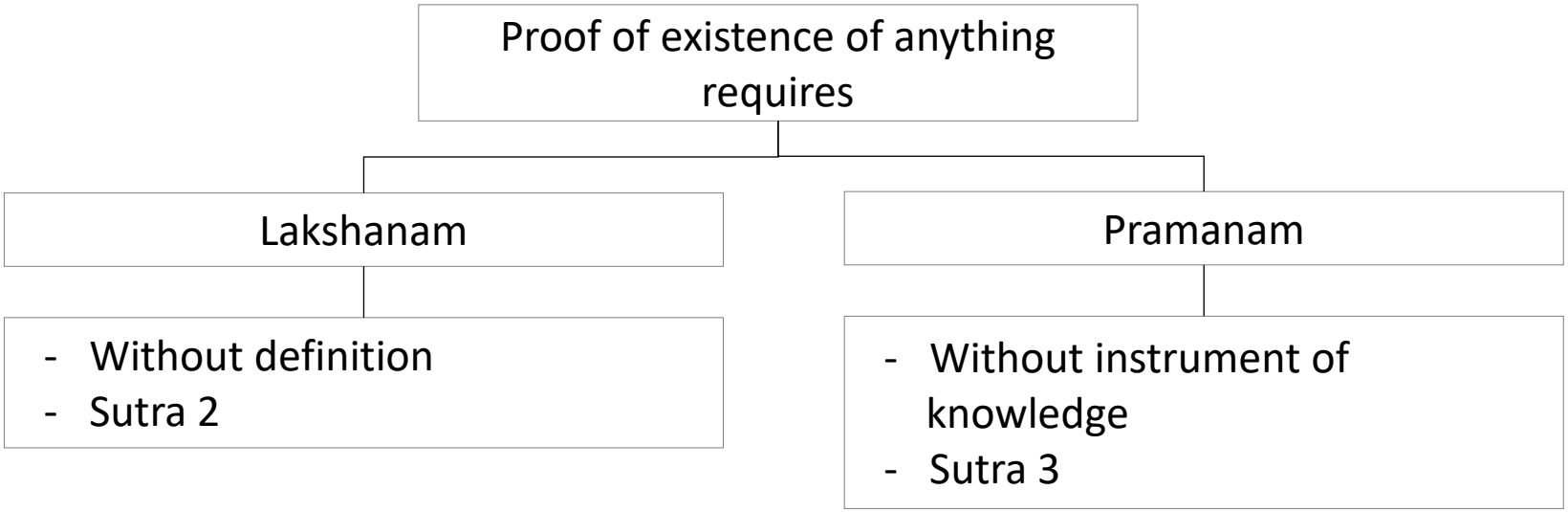
b) Adhikari = With Sadhana Chatustaya Sampatti

- Vishaya = Nityam Brahma
- Prayojanam = Moksha
- Sambandha = By mere knowledge get the benefit

c) Veda Purva :

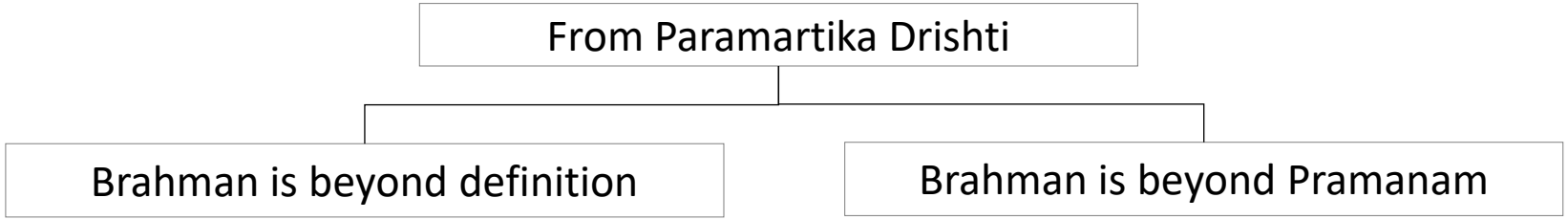
- Mere knowledge – no benefit knowledge followed by effort of action.

XXIV)



XXV) Our Answer :

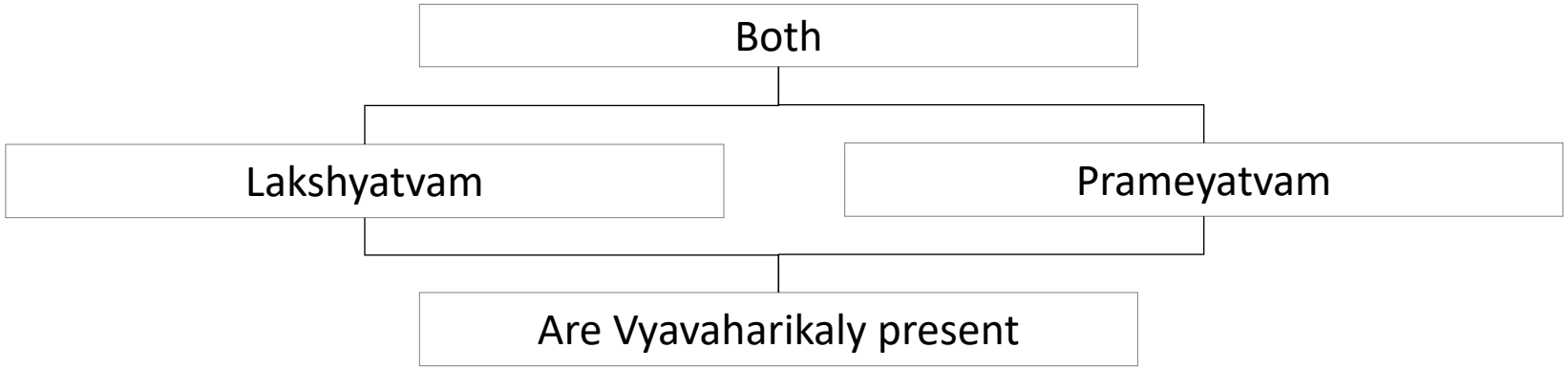
a)



b) Same Brahman from Vyavaharika Drishti is available for

- Lakshanam
- Pramanam

c)

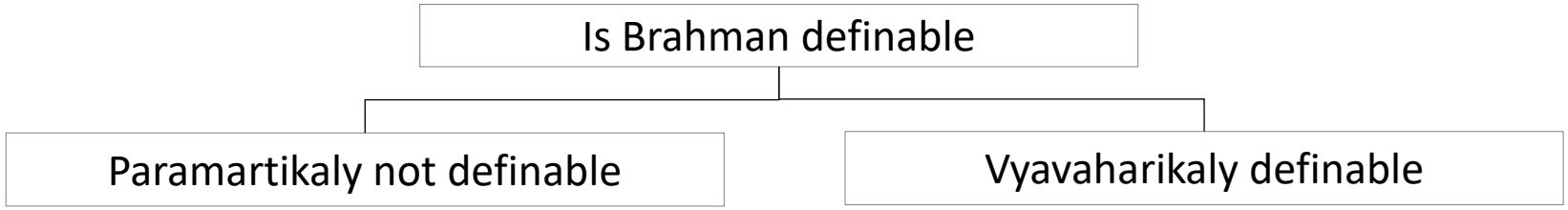


- Paramartikaly absent, both Nasti.

d)

Lakshanam	Pramanam
Janmadasya Yatha	Upanishad

e)



f)

Brahman is

- Paramartikaly non revealable

- Vyavaharikaly revealable as Adhishtanam
- Jnanam Parampara is there
- Enjoy result of Brahma Jnanam

g) All are possible

XXVI)

2 Definitions of Brahman – Sutra 2

Tatastha Lakshanam

- Indirect through extrinsic feature existing outside Brahman
- Srishti, Sthithi, Laya Karanam of the Universe = Brahman
- Vyavaharika definition
- Sutra 2

Svarupa Lakshanam

Taittriya Upanishad :

- Yatho Va Imani Jayate…
- Yathaha = Svarupa Lakshanam
  = From what

Taittriya Upanishad :

- Anando Brahmeti Divya Janat
- Direct Lakshanam

28) Bashyam - Sutra 1 – 1 – 2 :

I) What is meaning of 2nd Sutra?

- **Brahman is cause of origination, existence and dissolution of entire dissolution of entire cosmos.**
- **That is my real nature.**
- **This is Janmadasya Yataha.**

II) Brahman is Srishti, Sthithi, Laya Karanam.

- Sample of Srishti, Sthithi, Laya = 3 states of Jiva – waking, dream, sleep.
- Drop entire cosmos, own up Brahman as your real nature and nature of Ishvara.
- Jagat (including Body – Mind) is Karyam.

III) Veda :

- World will completely collapses.
- We will get into pre-big bang stage.

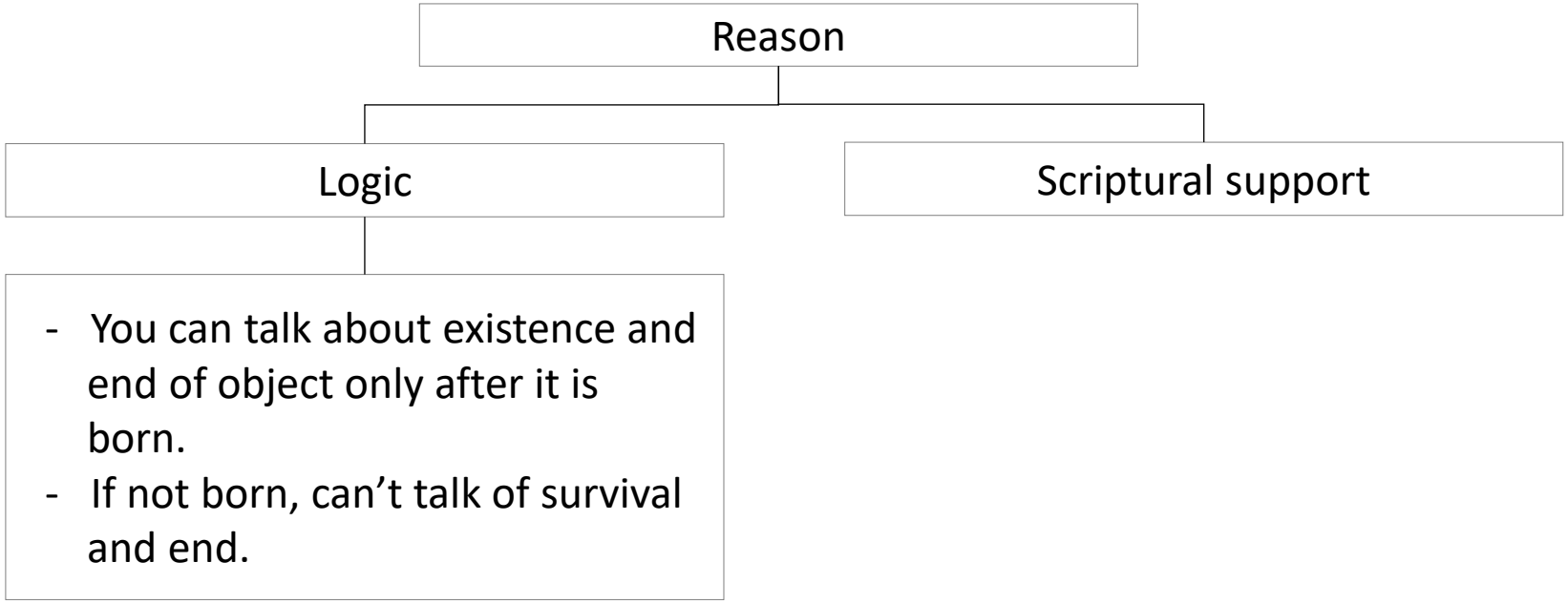
IV) Gita : Chapter 2 – Verse 28

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत । अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २-२८॥	avyaktādīni bhūtāni vyaktamadhyāni bhārata | avyaktanidhanānyēva tatra kā paridēvanā || 2-28 ||

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?[Chapter 2 - Verse 28]

- Manifestation – Unmanifestation – Manifestation
- In a cycle, no beginning no end.
- In linear, beginning, end possible.

V) What is the logic?



- Sthithi and Layam possible only when Srishti is there.
- Experientially, 1st Srishti, then only Sthithi, Layam possible.
- Therefore Janmadhi.

VI) In Sruti Vakhyam – Vishaya Vakyam :

Taittriya Upanishad : Chapter 3 – 1 – 2

तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत स तपस्तप्त्वा ॥ २ ॥	taṃ hovāca | yato vā imāni bhūtāni jāyante | yena jātāni jīvanti | yatprayantyabhisaṃviśanti | tadvijijñāsasva | tadbrahmeti sa tapo'tapyata sa tapastaptvā || 2 ||

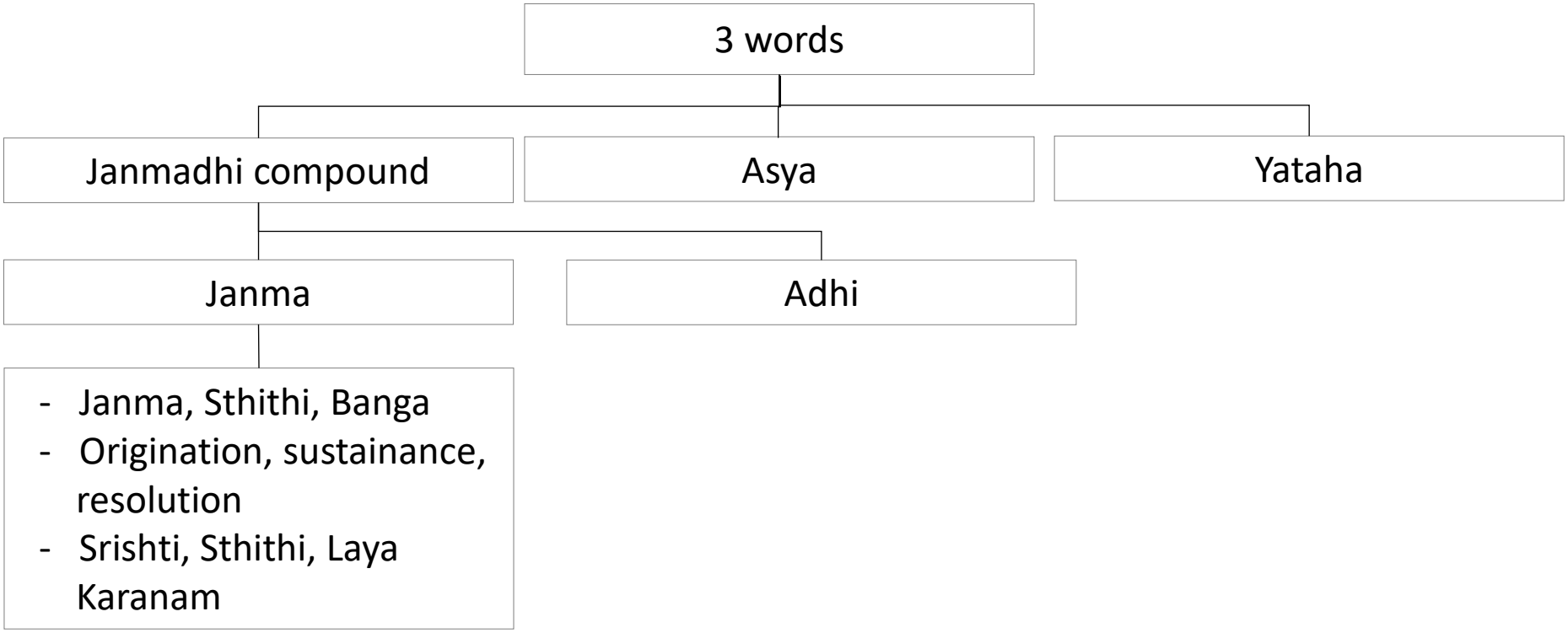
To him (Bhrgu) he (Varuna) Again said: "That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman". He, (Bhgru) Performed Penance; and after having done Penance….. [3 - 1 - 2]

- Veda talks of Srishti first then Sthithi, Laya.
- Vyasas Sutra is analysed of Upanishads.
- Vyasa aligns… hence Janmadhi is appropriate.

VII) Janmadhasya Yataha :

- Brahma Lakshana Sutram.
- Defines Brahman – Tatastha Lakshanam
- Jagat Karanam Brahma

VIII)

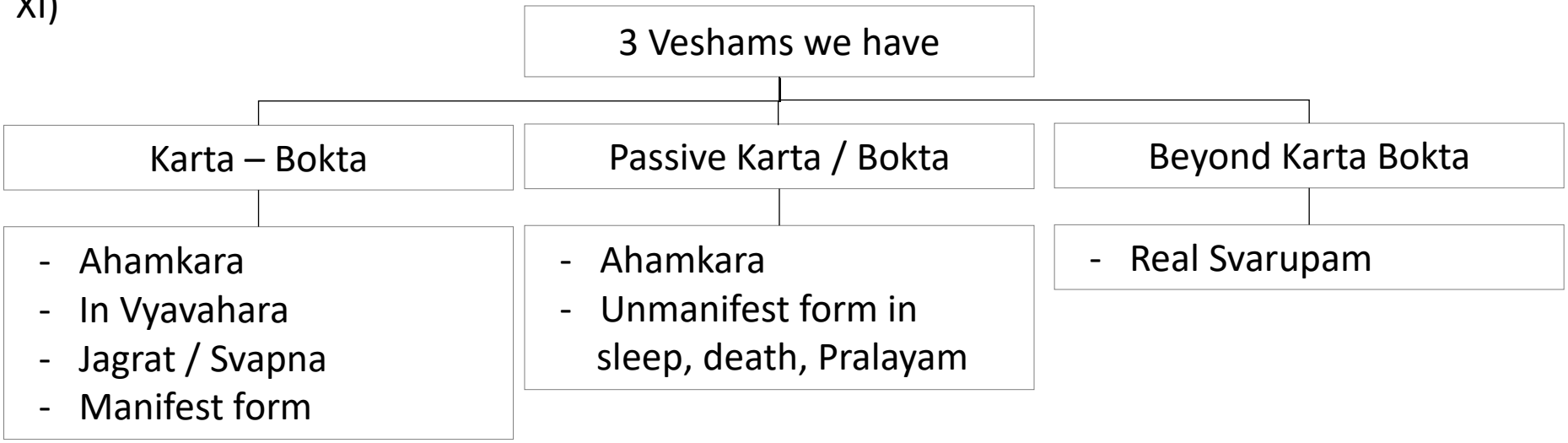


IX) One Meditation based on this Paragraph :

- Universe has been expanded with the help of pure Nama / Rupa.
- World has no substantiality of its own.

X) Every Jiva is Karta, during Pralayam he is dormant, when Srishti comes, Karta Jiva and Bokta Jiva become active.

XI)



XII) Karta Bokta is already existent.. Are thrown out alongwith Prapancha.

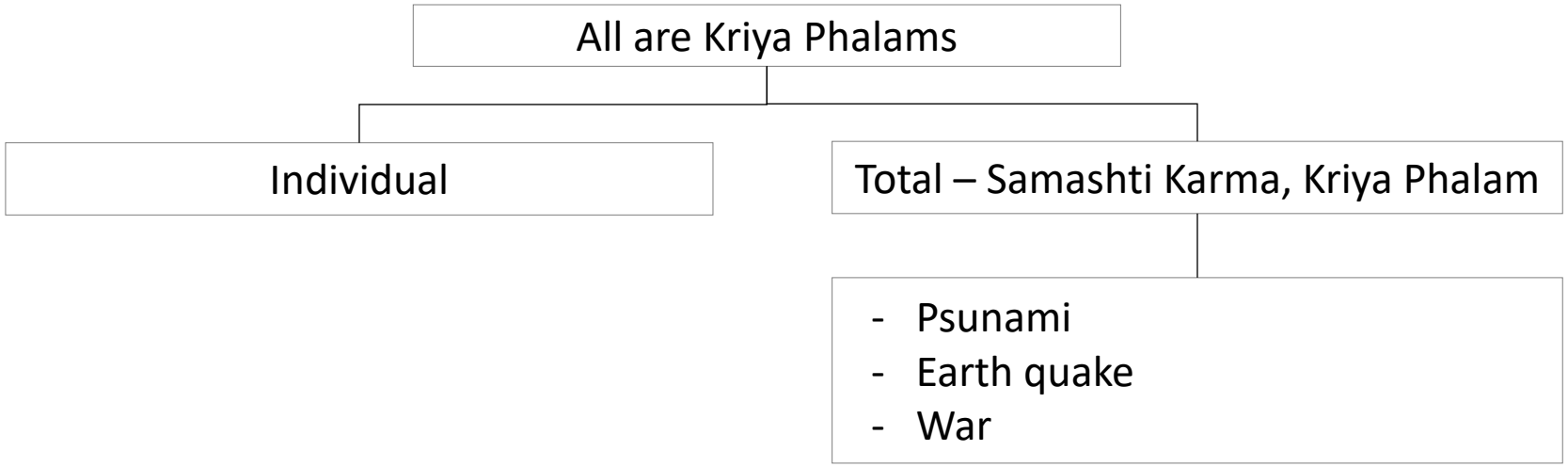
- What part thrown out?

Original Consciousness	Karana Shariram	Chidabhasa
Already there	Already there	Already there in Karana Shariram

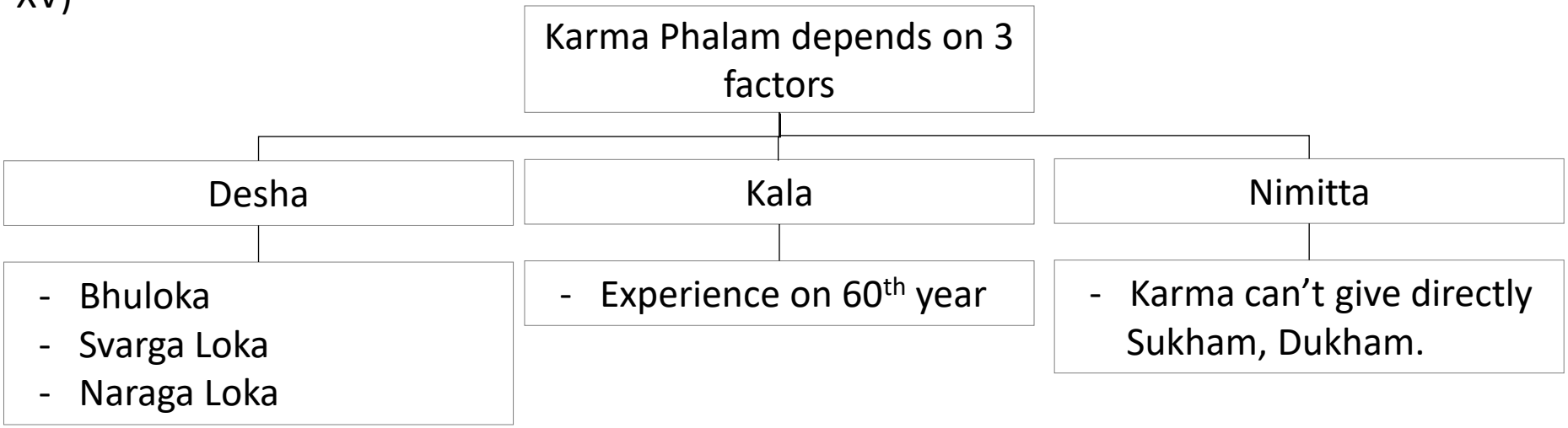
XIII) 2 Sharirams – Sukshma, Sthula Sharirams are thrown out.

XIV) Entire Universe is the place where all Karma Phalams will fructify.

- For the Jiva to experience Karma Phalams fructifying, earth is required.



XV)



- Invisible Karma requires a medium to give Sukham, Dukham.

29) I) We have to take Yatho Va Imani butani as Vishaya Vakhyam.

Taittriya Upanishad :

तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत स तपस्तप्त्वा ॥ २ ॥	taṃ hovāca | yato vā imāni bhūtāni jāyante | yena jātāni jīvanti | yatprayantyabhisaṃviśanti | tadvijijñāsasva | tadbrahmeti sa tapo'tapyata sa tapastaptvā || 2 ||

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II) a) Vyasa talks about :

Body, 5 Butanis

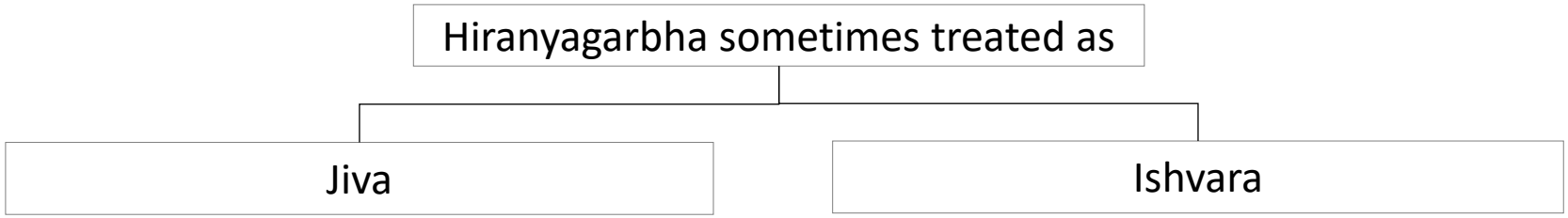
Came from Brahman

b) Yaska not dealing with Moola Karanam.

- He talks of Avantara Karana Pancha Butani.

c) Vyasa is thinking of Moola Karanam which is talking of Pancha Buta and Bautika Srishti.

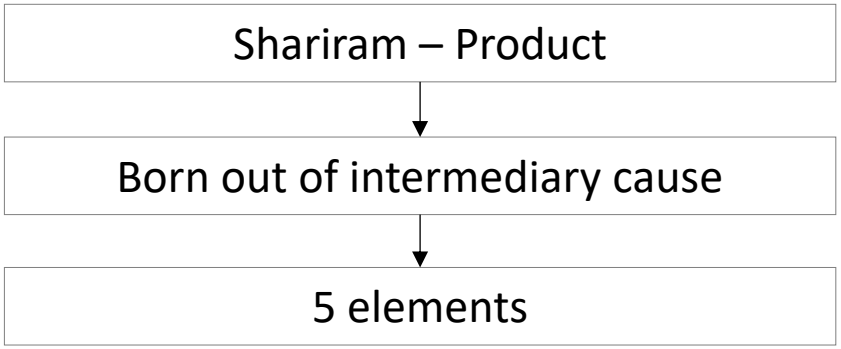
III) From Samsari – Hiranyagarbha Jiva, creation evolved.



IV) Universe has come from :

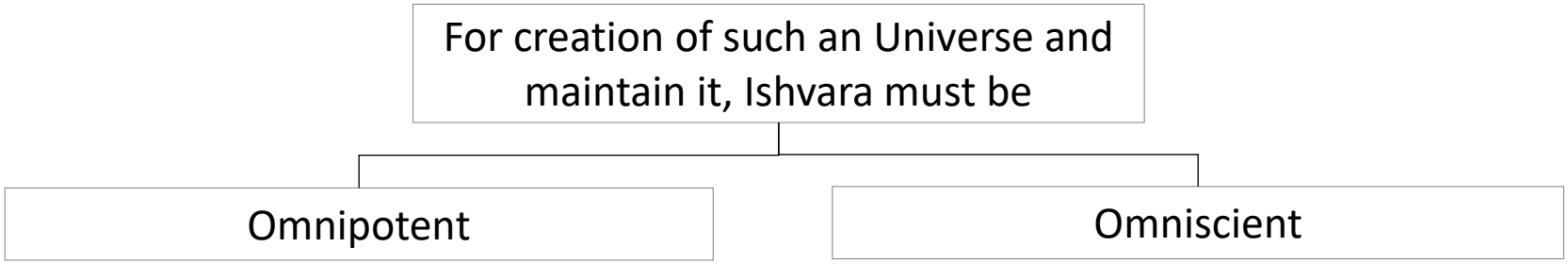
- Maya Sahitam Brahma.
- From Ishvara, Abhinna Nimitta, Upadana Karanam only.

V)



VI) It is not talking about the ultimate cause of elements themselves.

VII)



VIII) Ishvara alone can handle Srishti, Sthithi, Laya.

- All other schools negated here by implication.
- Later directly in Chapter 2.

IX) Purva Mimamsa :

a) There is no creation

- Universe was always existing in this Manner.

b) Since the Universe is eternal, don't require origination of the Universe.

- Purva Miamamsa – says, don't require Ishvara, but will do rituals.

X) Creation not from Samsari Jiva :

- Jiva is Alpagyaha.
- Highest Jiva = Hiranyagarbha
- Not ultimate creator, himself born.

XI) How Unicellular organisms, and we came… just like that.

- This is called Svabava Vada.

XII) Everything random, accidental, natural phenomenon.

XIII) World can't randomly come, requires a Chetana Tattvam.

- Not living being in cloud with 4 heads.
- Chaitanyam is required.
- Need not have legs, hands.

XIV) Neiyayika :

Ishvara / Paramatma	Param Anu
- Only Nimitta Karanam not Upadhana Karanam - Like Carpenter	- Upadana Karanam - Eternal Atoms - Wood

Both different

XV) Neiyayika Tarqa – 3 steps of reasoning

- Does not refute Ishvara.
- We refute the idea that God can be logically proved.
- We logically negate their logic, don't negate Ishvara.
- Refute logical proof for Ishvara by showing the fallacies in logical reasoning.
- Fallacies in logical reason = Hetva Abhasa.

XVI) Anumanam No. 2 :

a) For Ishvara to be creator 2 conditions are required.

b) First condition :

- Must be sentient, not inert.
- Intelligent creator not Param Anu (Matter – Inert)

c) Second condition :

- Ishvara must be different from Jiva.
- Jiva is Alpagya, Alpa Shaktiman.

XVII) 3rd Reasoning :

Hetu – Reason :

- Sarva Karanatvat – Sarvagyaha
- Alpa Karanatvat – Alpagyaha

30) I) What about Tarqa?

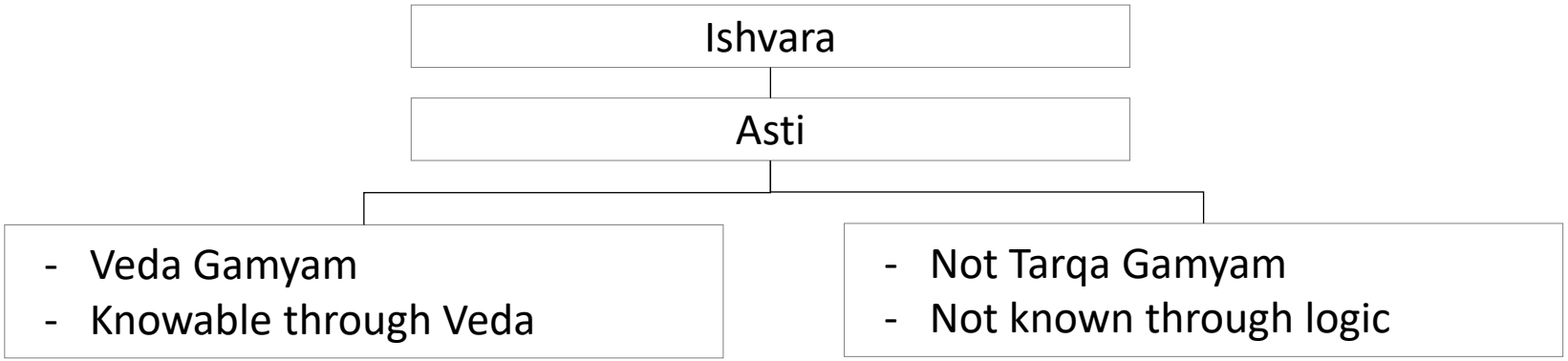
a) Such a Chetana Vastu is required.

- Don’t say Ishvara must be a person in Vaikunda, residing in ocean.
- It is for Puja only.

b) Our Ishvara = Chaitanya Tattvam with Maya

- Not with legs, hands.
- It is for Upasana.

c)



d) Tarqa = Support

- Bottle Neck – Vessel of water
- Use funnel
- Pour into the bottle with funnel.
- Funnel not source of water.
- Funnel helps to get water.
- Source = Vessel full of water.

e) Vedic knowledge = Water

- Funnel = Reasoning / Tarqa
- Bottle = Narrow intellect
- With the help of funnel called reasoning, Vedas Ishvaras knowledge through funnel of Tarqa, put inside our bottle Buddhi.

f) We require Veda, Tarqa, Sruti, Yukti, Anubhava for the comfort of the intellect

g) We will be convinced of Ishvaras existence.

II) Shankara :

Basis of 2nd Sutra logic refers to

- Neiyayikas Anumanam?
- Not correct
- They accept Ishvara
- Establish Ishvara different from Jiva, Jagat

- Upanishad Vakhyam?
- Basis is : Yatho Va Imani Butani
- Pramanam, Sadhanam

Taittriya Upanishad : Chapter 3 – 1 – 2

तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत स तपस्तप्त्वा ॥ २ ॥

taṃ hovāca | yato vā imāni bhūtāni jāyante | yena jātāni jīvanti | yatprayantyabhisaṃviśanti | tadvijijñāsasva | tadbrahmeti sa tapo'tapyata sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhgru) Performed Penance; and after having done Penance….. [3 - 1 - 2]

III)

Veiseshikas – 2 opinions

- Some say they do accept
- Some say they don't accept

IV) a)

Ishvara

- Revealed by Veda
- Not proved by Veda

b)

Sense Organs

- Reveal sense objects
- Reveals Mike

- Don't prove existence of sense objects
- Doesn't prove Mike

V) What is Brahma Sutra?

a)

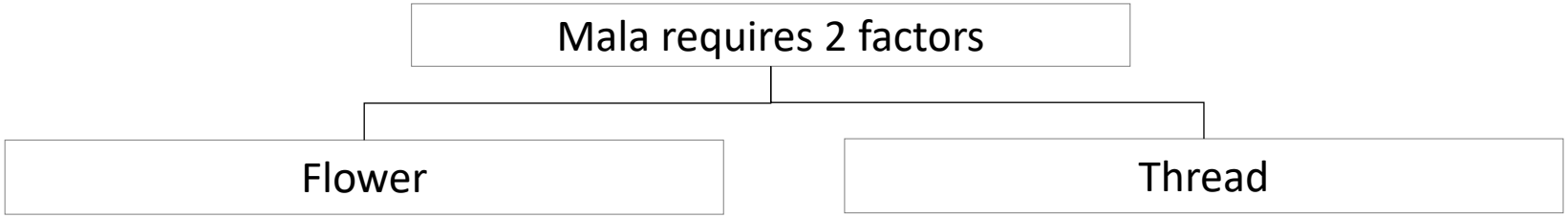
Sutram – 2 meanings

- Aphorism
- Brief statement

- Thread
- 555 threads
- Vedanta Vakya Kusumu

- We have 555 flowers, Upanishadic statements.

b)



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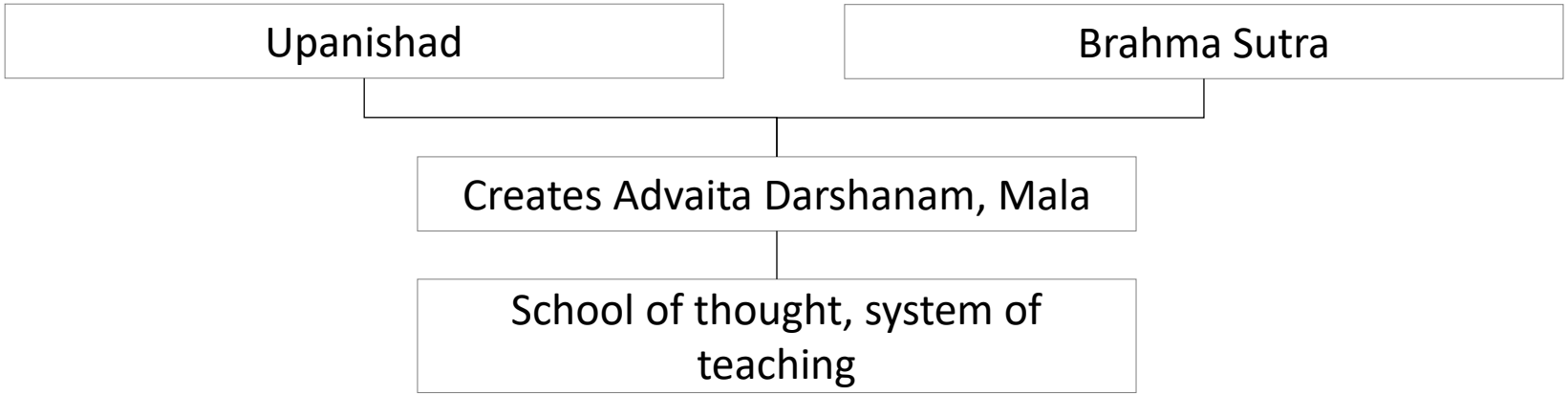
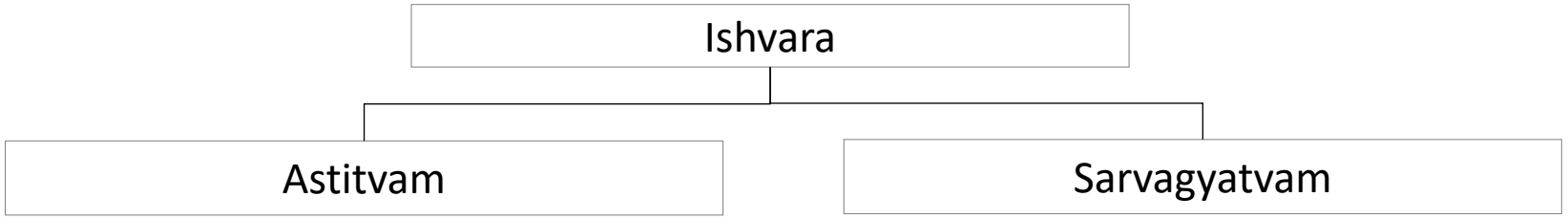


VI) Brahman is that because of which origination, existence, and resolution of the world happens.

VII) View of Nyaya – Veiseshika :

a) Ishvaras existence, omnipotence, omniscience, can be established through pure reasoning, logic.

b)



- Proved by logic.
- Samsari Vyatirikta Ishvara Astitva, Adhisadhanam.

VIII) Our reply :

a) Ishvara = Apaurusheya Vishaya

- Crucial difference.

b) Never argue with anyone who does not accept Veda Pramanam

c) For Apaurusheya Vishaya, Umpire is Veda.

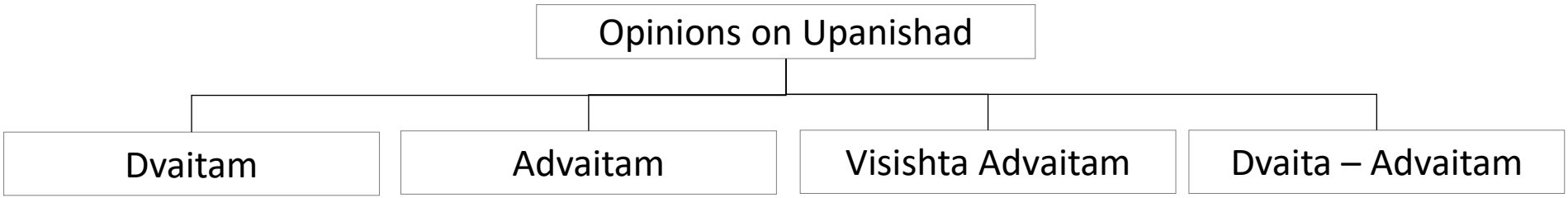
- If umpire Veda not accepted, don't discuss Ishvara, Svarga, Punyam, Papam, Rituals.
- Vyasa is presenting Vedanta Pramanam.
- Vedanta Vakya Kusuma Grathanathartvat.

IX) Philosophy is with pure logic only, can't use scriptures.

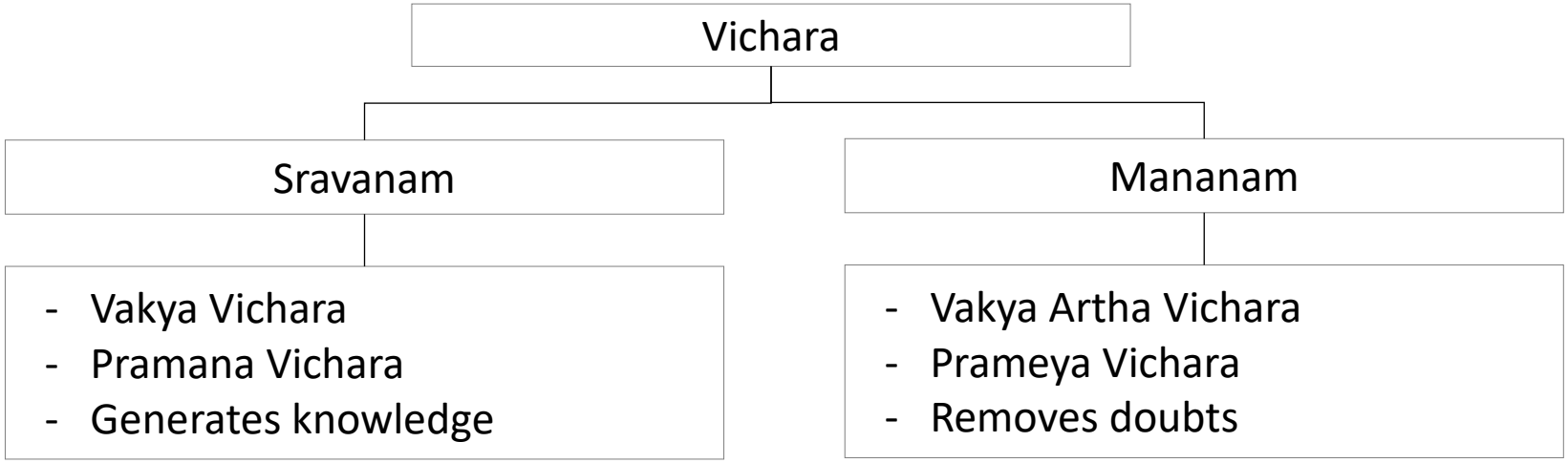
X) Advaita Darshanam not derived through pure Tarqa Pramanam, Advaita Darshanam is not philosophy, it is Advaitic vision.

- It is a mixture of Vyasacharyas sutram and Upanishad Vakyam.
- This is Sankshepa Uttaram

XI)



XII)



XIII) Sravanam and Mananam gives doubtless knowledge

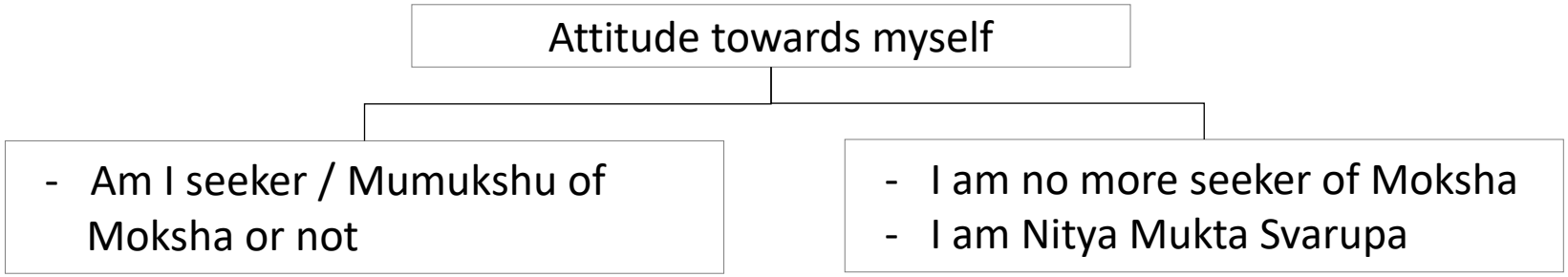
- Meditation not a means of knowledge.

XIV) Understand Aham Brahma Asmi and I mean it = Aparoksha Jnanam.

a) Upadesa Sahasri gives a lot of Answers.

b) My attitude towards myself and attitude towards Moksha will change.

c)



d)

How do I see myself?

↓

This is important

↓

Not what others think about me

e) Perspective of myself must change.

f) Upadesa Sahasri :

Moksha

- Not goal
- Not dropped goal
- Sadhya, Sadhaka Buddhi, Bava

- My Svarupa, my nature
- Siddha Bavana comes

31) I) Sadhana Panchakam :

वाक्यार्थश्च विचार्यतां श्रुतिशिरः पक्षः समाश्रीयतां दुस्तर्कात्–सुविरम्यतां श्रुतिमतस्–तर्कोनुसन्धीयताम् । ब्रह्मास्मीति विभाव्यतामहरहर्गर्वः परित्यज्यतां देहेहम्मतिरुज्झ्यतां बुधजनैर्वादः परित्यज्यताम् ॥	*Vākyārthaśca vicāryatāṁ Śrutiśiraḥ pakṣaḥ samāsrīyatāṁ* *Dustarkāt-Suviramyatāṁ Śrutimatas-tarko'nusandhīyatām |* *Brahmāsmīti vinbhāvyatāṁ-aharar-garvaḥ parityajyatāṁ* *Dehe'haṁ-matirujjhyatāṁ Budhajanair-vādaḥ parityajyatām ||*

Reflect over the intended hidden meaning of the Scriptures and the great Dictums that try to establish the Divinity of Man, and take refuge in their perspective by adopting them in your life. Keep away from vain and worthless arguments, and follow the methodical rewarding reasoning adopted by Scriptures. Bear constant unbroken awareness that you are Divine Spiritual Being — The Brahman (The Eternal Infinite Ocean of Bliss-Peace-Absolute), completely give up egoism, pride and worldly status. Eliminate the idea that you are this destructible body (the temporary earthly encasement) in this ephemeral world of dualities. Never argue with the wise luminaries. [Verse 3]

- Use logic properly to internalise Vedanta message.
- Use funnel correctly, up should be wide mouth.
- Use Su Tarqa, not Dus Tarqa.
- Internalise Vedantic message.

II)

- Darshanams
  - Veidika Astika
    - Advaitam
  - Tarquika Astika
    - Sankhya
    - Yoga
    - Nyaya
    - Vaiseshika

III) Anyontara Atma Pranamaya… helps you to come to self evident awareness.

Taittriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष श्लोको भवति ॥ २ ॥	tasmādvā etasmādannarasamayāt anyo'ntara ātmā prāṇamayaḥ | tenaiṣa pūrṇaḥ | sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ | tasya prāṇa eva śiraḥ | vyāno dakṣiṇaḥ pakṣaḥ | apāna uttaraḥ pakṣaḥ | ākāśa ātmā | pṛthivī pucchaṃ pratiṣṭhā tadapyeṣa śloko bhavati || 2 ||

Other than that (soul) made up of the essence of food there is an inner soul (Sheath) made of the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, Prana is the head, Vyana is the right side, Apnana the left side, Akasa is the trunk, earth is the tail or the support about this also there is the following Vaidika Verse. [2 - 2 - 2]

- Otherwise we can't differentiate Atma and Anatma.

IV) Use words of Upanishads :

- Aham Brahma Asmi
- Study Baga Tyaga Lakshana, Vachyartha, Lakshyartha.
- **All clue based thinking.**

V) Based on that, conclude Aham Brahma Asmi and reach our real, natural eternal home.

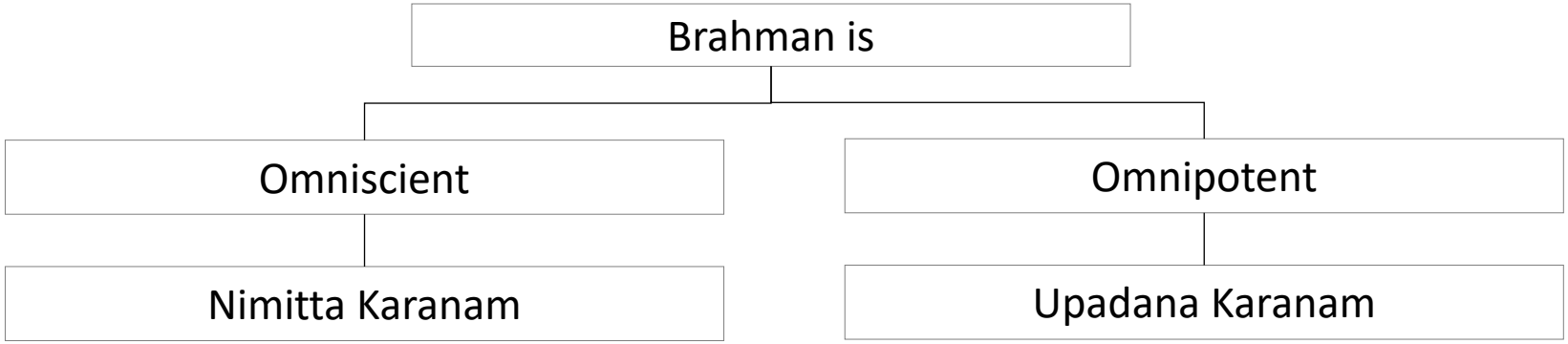
- Real home = Atma.
- We belong to Atma, we have strayed away from Atma.
- We are lost in Pancha Anatma.
- Body, Mind, family, profession, possession.
- From Pancha Anatma, come back to Atma.

VI) Gita :

यस्त्वात्मरतिरेव स्याद आत्मतृप्तश्च मानवः । आत्मन्येव च सन्तुष्ट तस्य कार्यं न विद्यते ॥ ३-१७॥	**yastvātmaratirēva syād** **ātmatṛptaśca mānavaḥ |** **ātmanyēva ca santuṣṭaḥ** **tasya kāryaṃ na vidyatē ||3-17||**

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

VII)



VIII) Atma = Non material truth beyond time and space.

IX) Vednata :

- No knowledge followed by Karma, waiting for Moksha.
- Here, knowledge is an end in itself.
- I have conviction, I am already Muktaha.
- **I need not be Mumushu after understanding Mahavakyam.**
- No more seeker after Aham Brahma Asmi, Nitya Mukta Asmi.
- Understanding is conviction.
- Conviction requires logic.
- Knowledge must be logically undisprovable.
- I am no more Jivaha.
- **I reap benefit of Jivan Mukti, gives emotional and intellectual comfort.**

X) Karma Khanda :

- Analysis involves analysis of Vedic sentences only.

a) Purva Mimamsa – talks of 6 Pramanams to analyse vedic sentences

- Not logicians logic, not syllogistic reasoning of Tarqa but interpretational reasoning.
- To arrive ritual performance.

b) 6 Pramanams within Veda

- Rituals convey process – Primary, secondary Karma, mantras, Devatas, oblation.

XIII) Sruti is used to arrive at procedure of rituals

a) Sruti
b) Lingam
c) Vakhyam
d) Prakaranam
e) Sthanam
f) Samakhya

} 6 Pramanams in Mimamsa

XIV)

Purva Mimamsa Enquiry	Vedanta
Tarqa not required	Sruti Adhi Pramanam + Tarqa required

- Moksha not after death or performing some ritual, but going to claim.

XV) Oh intellect shut up..

- You are talking of Anatma.
- Anatma never liberated.
- Always in bondage.
- Atma is liberated, I am Atma, not Anatma.
- I am free.. Tears rolling with pain.

XVI)

Vedanta – Jnanam – Liberation

- Matter of understanding and conviction

- Not a matter of mystic experience
- If so, don't require logic, 6 Pramanams of Mimamsa

XVII) Sravanam, Mananam non-relevant if goal is mystic experience.

- Our goal is understanding that I am already free.
- This fact can never be logically disproved by anyone including my own intellect.

Tarqa

Important for Vedanta

Not important for Purva Mimamsa

XVIII) Aparoksha Anubhava of other Jnanis = Vidwat Anubhava.

- All are support for my understanding.

During Sravanam	During Mananam	Nididhyasanam
Sruti is Pramanam	Yukti is Pramanam	Anubhava is Pramanam

XIX)

What is my attitude towards

- Myself
- Seeker of Moksha or already Mukta
- Mukta

- Moksha
- Is Moksha my goal or nature?
- Sadhyava or Siddhaha?

XX)

Where goal is

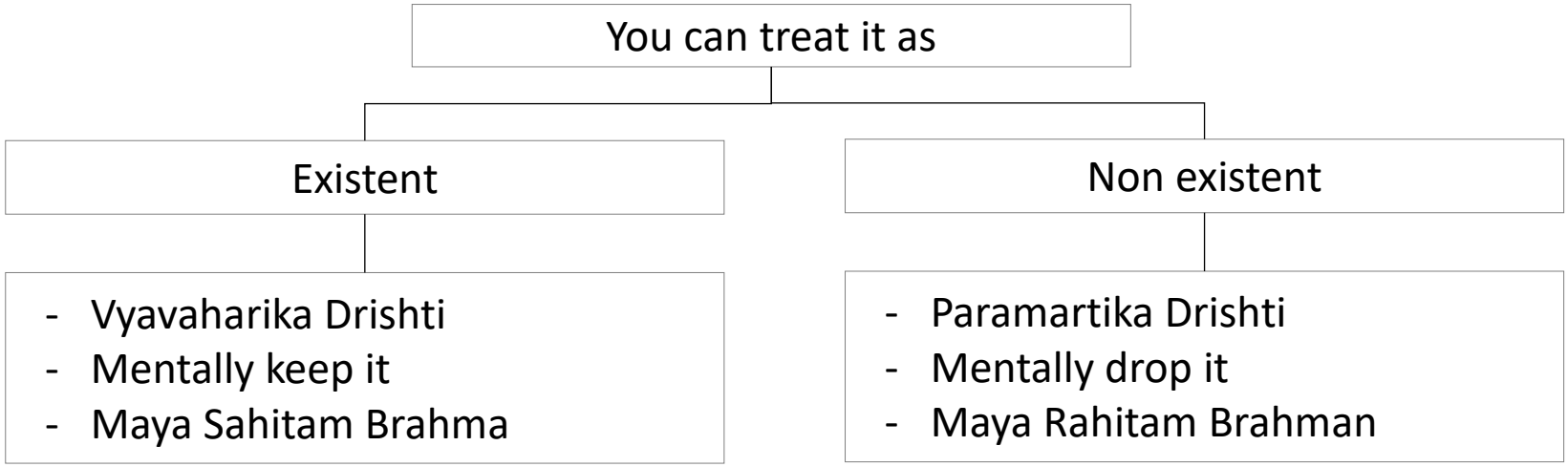
Sadhyam

- Aparoksha Jnanam not possible
- Karma Khanda, Purva Mimamsa
- No conviction
- Know ritual, do ritual
- Hope you will get Svarga
- Tarqa not important

Siddham

- Aparoksha Jnanam is possible
- Conviction important
- Tarqa is important in Uttara Mimamsa
- I have to know that my knowledge is not logically disprovable

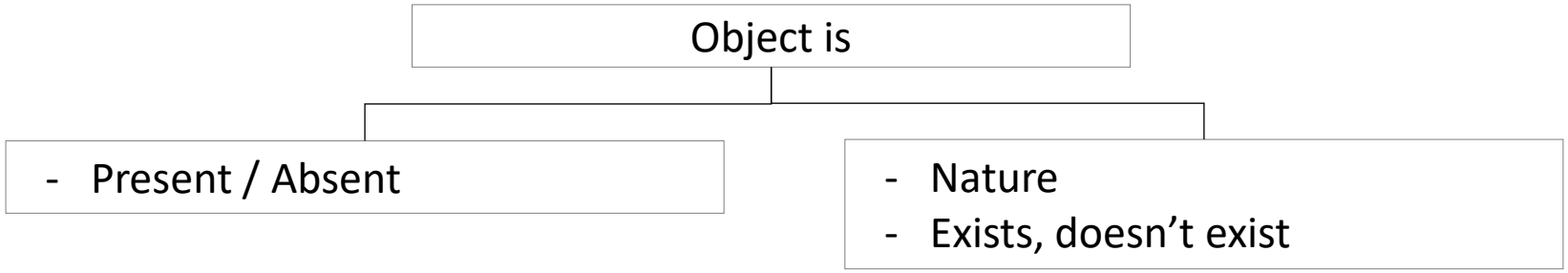
XXI) Maya = Lower order of reality



- Based on our stand point.

32) I) With respect to particular object, no question of choice.

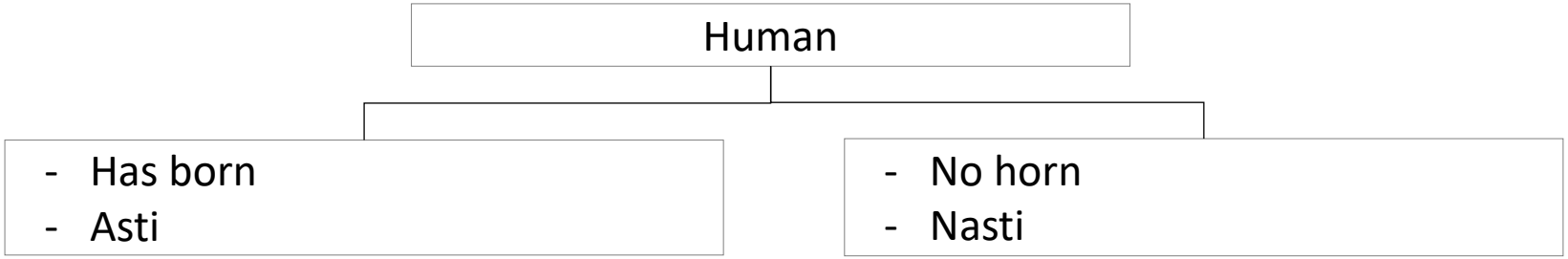
a)



b) Depends on the object not on the choice.

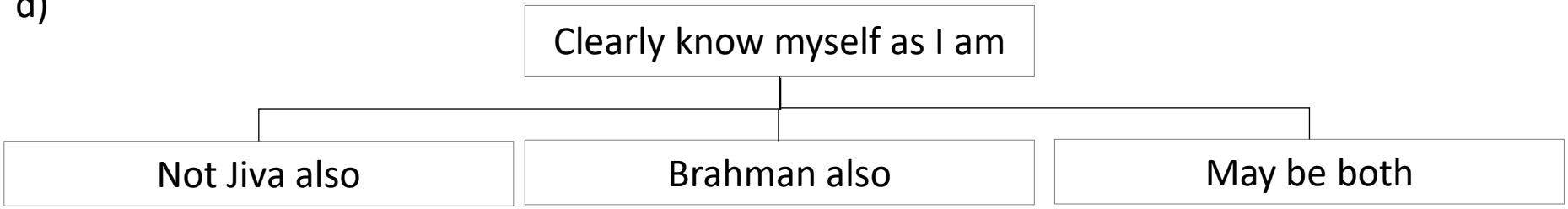
- Nature – no choice.

c)



- It is there / not there, no scope for choice, Vikalpa.

d)



II) Generalisation :

- Validity of knowledge, of things existent, does not depend on our will.
- Depends on the object.

III) Brahma Jnanam also is Vastu Tantram

IV) Vedanta talks about impersonal God.

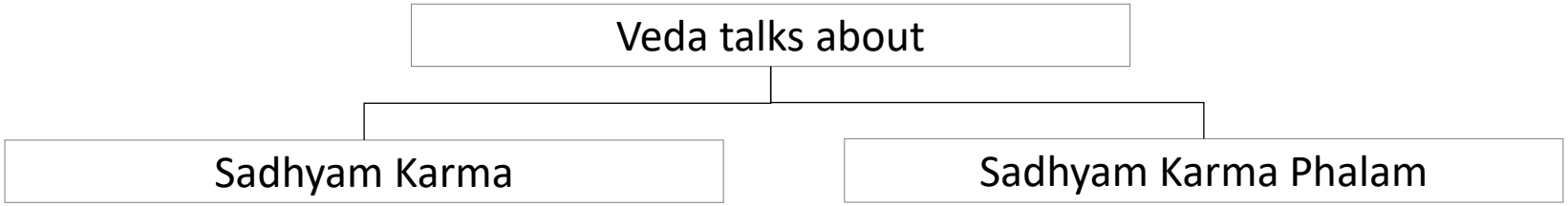
- No form, no emotions.
- We want God with emotions, if I cry, he should know and must come and rescue.
- It is appealing, Bhakti entrenched, difficult to erase.

V) Knowledge of Brahman is Vastu Tantram as revealed by Upanishad not Paurusheya Grantha.

- Why? Buta Vastu Vishayat Vat.
- We are talking about Brahman who is already there.

33) I) Purva Mimamsa :

a)



b) Siddha Vastu is not subject matter of Veda, already in present.

- Sadhya Vastu, to come in future.
- Brahman not Siddha Vastu.

c) Brahman should be available for other Pramanam.

d) Paurusheya Pramanam, Pratyaksha etc is not Pramanam for Brahman.

II) 2nd Argument by Tarquika :

a) Brahman is already existent.

b) To know Brahman, you do not have to study Vedanta.

c) Athatho Brahma Jingyasa.

अथातो ब्रह्मजिज्ञासा ।	Athato Brahmajijnasa ।

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

d) If Brahman is already existent, you already know it, before study.

e) If existent, must be known through other Pramanams.

- This is argument of Purva Mimamsakas and Tarquikas (Nyaya – Veiseshika).

III) Whatever is already existent is knowable through other Pramanams.

- Other than Veda.
- This is Tarquikas argument.

IV) Shankara gives 2 answers :

a) Brahman is not Pramanantara Vedyam

- Because Brahman does not have any attributes – Shabda, Sparsha, Rupa, Rasa, Gandha.
- Then it will be Pratyaksha Vishayam.

b) Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् । अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥	Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ; Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Not Pratyaksha Vishaya.

c) Can't be known through Anumana, Arthapatti…

- Other Paurusheya Pramanas are based on Pratyaksham.

d) Modern science can never know that Brahman.

e) Can't say :

- Brahman is Pramanantara Vedyam.

V) 2nd argument from other Acharyas :

a)

Purva Mimamsa accepts

- Svarga is Siddha Vastu
- Already there
- Nitya Paroksham

- Can't be known through other Pramanams

b) Brahman = Nitya Aparoksham

VI)

Siddha Vastu, are of 2 types (Already existent things)

Paurusheya Pramana Vedyam

Apauresheya Pramana Vedyam

- Both exist.

VII) Example :

a) Paurusheya Pramana Siddham.

- Pancha Butas are experienced.
- Earth, Jalam.

b) We accept Brahman, Svarga, Narakam, Sanchita Karma.

- Siddha Vastu Apaurusheya Pramana Matra Vedyam.

VIII) Brahman is Jagat Karanam is not arrived through logic.

IX) What is role of logic in Vedanta?

Logic	Brahman
Paurusheya Pramanam	Apaurusheya Vishayam

X) Use logic to understand Mahavakyam, Aham Brahma Asmi.

- **Aparoksha Jnanam = Anubhava.**

XI) I am Brahman, Adhishtanam of the Universe, free here and now, Moksha not my Goal, no more Sadhaka, my spiritual journey is over.

XII) Shankara :

- Wherever Jnanam is the culmination, Tarqa is important.
- **Without Tarqa, Jnanam will become blind faith.**

XIII) In Purva Mimamsa, Jnanam is not the culmination, not an end in itself.

XIV) a) Where Jnanam is not culmination, Tarqa, logic is not very important.

b) Where Jnanam is culmination, logic is important.

- Anubhava Avasanatvat

↑

Culmination

c) Reasons :

- Jnanam is culmination, you don't have to work for Moksha because Moksha, Brahman is my nature, already accomplished.
- Brahman is myself Siddham.

d) Centred on – Brahma Siddham, Moksha Siddham, elaborate discussion in 4th Sutra, Tattu Samanvayat.

तत्तु समन्वयात् ।	**Tattu Samanvayat ।**

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

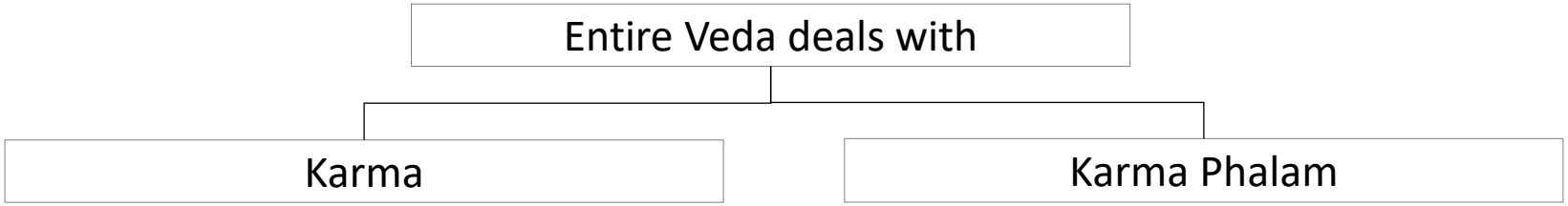
e)

Karma	Karma Phalam
- Sadhyam - Do it	- Sadhyam - To get

- Generate it
- Karaka Sadhya Kriya
- Kriya Sadhyam Phalam

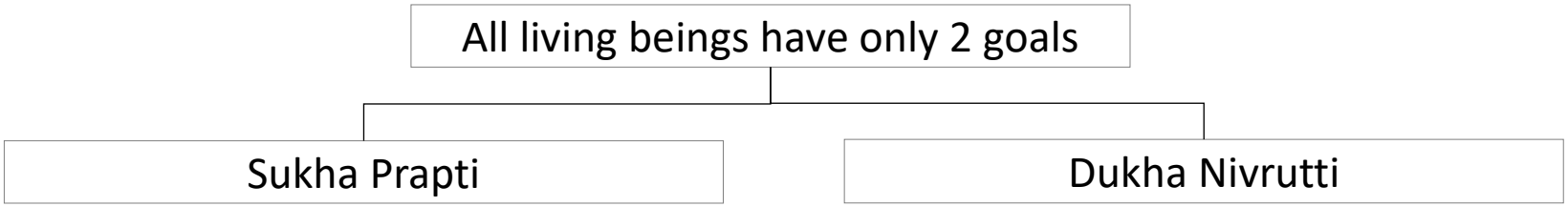
XV) Purva Mimamsaka :

a)



b) Both are Sadhyam.

c)



XVI) Purva Mimamsakas argument Brahman Pratyakshadhi Gocharam, Siddhatvat, Dharma, Sadhya Vilakshanatvat, Ghatavatu.

- Not Veda Vishaya.
- 4th Sutra – Tattu Samanvayat.

XVII) a) Anumanam can prove Brahman, Siddha Vastu.

b) Brahman is not subject matter of Veda.

c) It is subject matter of Paurusheya Pramanam, like Anumanam.

XVIII) Shankara :

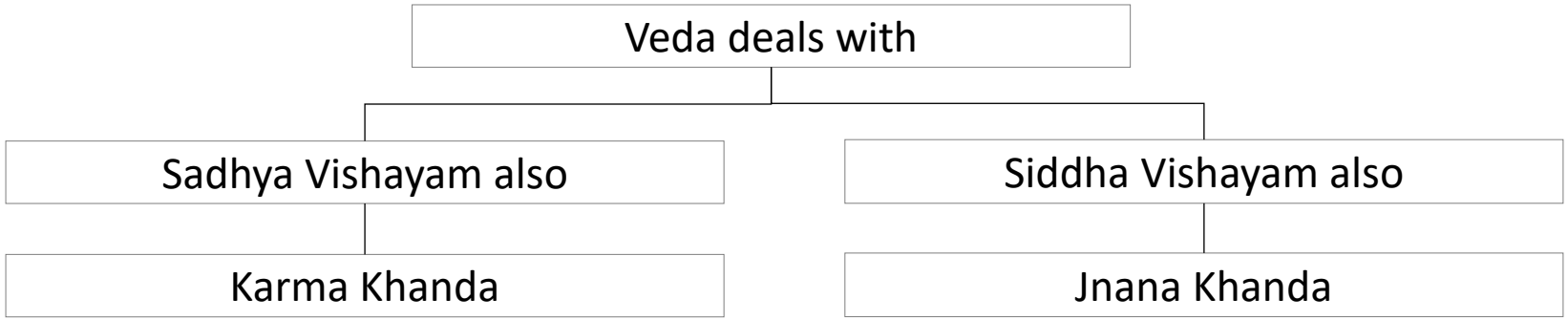
a) Brahman is Siddha Vastu.

- It is Veda Vishayam.
- Not Anumana Vishayam.

b) Purva Mimamsakas view :

- Entire Veda is dealing with Sadhya Vishayam only, we don't agree.

c)



d) Just because it is Siddha Vishayam, can't say it is available for other Pramanams.

e) Yatra Yatra Siddhatvam, Tatra Tatva Pramanatara Vedyatvam.

- Can't make this Vyapti.

f) Svarga Loka – Siddha, already there.

- Need not generate.
- One of 14 Lokas.

g) Svarga can be known only through Veda Pramanam.

XIX) All other say Veda is one Shastram, Advaitin alone says Veda is 2 Shastrams.

Sadhya Vishayam	Siddha Vishayam
Purva Mimamsa	Uttara Mimamsa

XX) Shankara to Neiyayika :

a) World is product, it has originated.

b) Ascertain that world has a Karanam.

- This is Anumana Gamyam
- You can infer the presence of a Karanam.
- Never infer what type of Karanam.

c)

XXI) Brahman can’t be inferred – 2nd reason :

a) Anything inferred must have been experienced before.

b) I infer fire based on smoke.

XXII) If Brahman is to be inferred, there should be Vyapti Jnanam.

a) Brahman has never been experienced to derive a Vyapti Jnanam.

c) If person does not believe in Veda Pramanam, never discuss religion, spirituality, Moksha, Dharma, rituals, rebirth, Sanchita.

d) Janmadasya – is to discuss Apaurusheya Vedanta Pramanam.

34) I) a) Guru :

- Teaches Paroksha Jnanam first.
- **Brahman is that from which world originates, in which world rests, into which world resolves.**

b) Jagat Karanam = Brahman.

- Whenever we see the body, world – remember Brahman, absolute I and relative I – Body, Mind, Tiny individual world.
- Vyashti, Samashti, Adhishtanam is Brahman (Sat, Chit, Ananda Principle).

c) For discovering Brahman, you don't need to search outside, as Brahman is Jagat Karanam.

d) Karanam must be pervading entire Karyam.

e) Karanam pervades Karyam

Karanam	Karyam
Gold	Ornaments
Wood	Furniture
Iron	Nail Cutter
Mud	Pot
Brahman	Universe

II) a) Brahman must be in me also.

- I am part of the Universe.

b) Karanam Brahma must be in me also.

c) I have different layers of personality.

d) Annam, Pranam, Srotram, Mano Vacham Iti

- Search in 5 Koshas.

e) Ask which part is Karanam?

III) If Karanam, it must be in 3 periods of time.

- Past, present, future.

IV) Karyam is there only now.

- Before it was not
- Later it will be not

V)

Upanishad	**Brahman**
Chandogya Upanishad	Existence (Sad Eva)
Aitareya Upanishad	Consciousness (Prajnam Brahma)
Taittriya Upanishad	Ananda (Brigu Valli)

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ ६.२.१ ॥	sadeva somyedamagra āsīdekamevādvitīyam | taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ tasmādasataḥ sajjāyata || 6.2.1 ||

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

Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्चमहाभूतानि पृथिवी वायुराकाश आपो ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव । बीजानीतराणि चेतराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३॥	Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca panca mahabhutani prathivi vayur-akasa apo jyotimsi tyetani-mani ca ksura-misraniva bijani-tarani cetarani candajani ca jarujani ca svedajani codbhijjani ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam prajna-netro lokah prajna pratistha prajnanam brahma II 3 II

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

VI) What is Ananda?

- 5 features
- Experiential Ananda is not Brahman.
- Experiential Ananda is Ananda Maya Kosha.
- Why?
- It is temporary, Ananda is past, now I am tense.

VII) Non experiential Ananda gets reflected in Ananda Maya Kosha.

Definition :

a) Capital Ananda is not a part, product, property of the world or Mind.

b) Happiness is an independent factor which pervades the mind now and then and gets reflected in the Mind.

c) Happiness is not bound by the boundary of the Mind.

d) Happiness continues to exist even after everything is resolved.

- As in deep sleep state.

e) Pure happiness which survives is not available for transaction, it is transcendental.

f) We are not talking about Pratibimba Ananda.

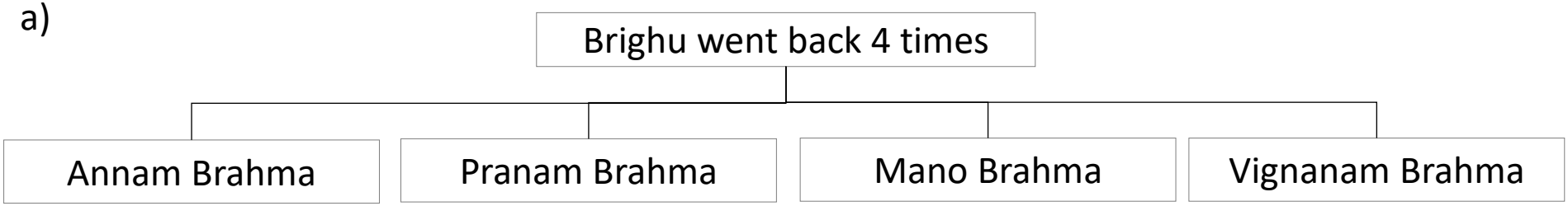
VIII) Taittriya Upanishad :

तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत स तपस्तप्त्वा ॥ २ ॥	taṃ hovāca | yato vā imāni bhūtāni jāyante | yena jātāni jīvanti | yatprayantyabhisaṃviśanti | tadvijijñāsasva | tadbrahmeti sa tapo'tapyata sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhgru) Performed Penance; and after having done Penance….. [3 - 1 - 2]

- Iti, it begins in Brighu Valli – 1st section.

a)



- Guru sends back.

b) 5th time : Nirnaya Vakhyam

- Brighu arrives at Brahman as the Ananda obtaining in himself as the Bimba Ananda.
- Which Bimba Ananda is identical with pure Consciousness, pure existence.

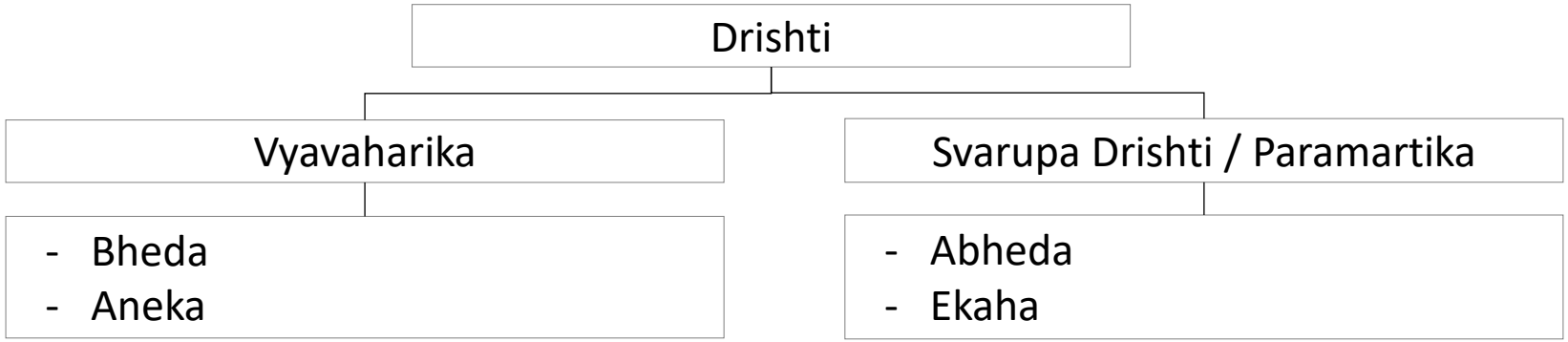
c) At pure level :

- Existence = Consciousness = Happiness.

d) With Nama Rupa association, existence, consciousness, happiness are different.

e) When you remove Nama / Rupa, Existence = Consciousness = Happiness = Brahman

f)



g) Taittriya Upanishad :

अन्नं ब्रह्मेति व्यजानात् ।	annaṃ brahmeti vyajānāt |
अन्नाद्ध्येव खल्विमानि भुतानि जायन्ते ।	annāddhyeva khalvimāni bhutāni jāyante |
अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति तं होवाच । तपसा ब्रह्म विजिज्ञासस्व ।	annena jātāni jīvanti | annaṃ prayantyabhisaṃviśantīti tadvijñāya | punareva varuṇaṃ pitaramupasasāra | adhīhi bhagavo brahmeti taṃ hovāca | tapasā brahma vijijñāsasva |
तपो ब्रह्मेति स तपोऽतप्यत स तपस्तप्त्वा ॥ १ ॥	tapo brahmeti sa tapo'tapyata sa tapastaptvā || 1 ||

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: “Revered Sir, teach me Brahman”. Varuna told him: “By Deep thinking (Tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas…. [3 - 2 - 1]

IX) Other Upanishadic statements :

- Have same message.
- Brahma Srishti, Sthithi, Laya, Karanam.
- All are Vishaya Vakhyam for 2nd Adhikaranam.

X) Deals with Nitya Mukta, Buddah, Shuddah, Svabava, Sarvagya Svarupa Karana Vishayani.

Nature :

a) Nityam :

- Eternal

b) Shuddham :

- Pure

c) Buddham :

- Chaitanya Svarupam.

d) Muktam :

- Ever free from Universe and Body.

e) Svabava :

- Natural

f) Sarvagya :

- Omniscient Svarupa Karanam.

XI) This description important because he reveals Jagat Karanam as Chaitanyam.

Sankhya	Nyaya / Veiseshika
Prakrti	Param Anu
Achetanam	Achetanam

35) I) Answer :

a) Brahman is Paramartikally undefinable Vyavaharically definable.

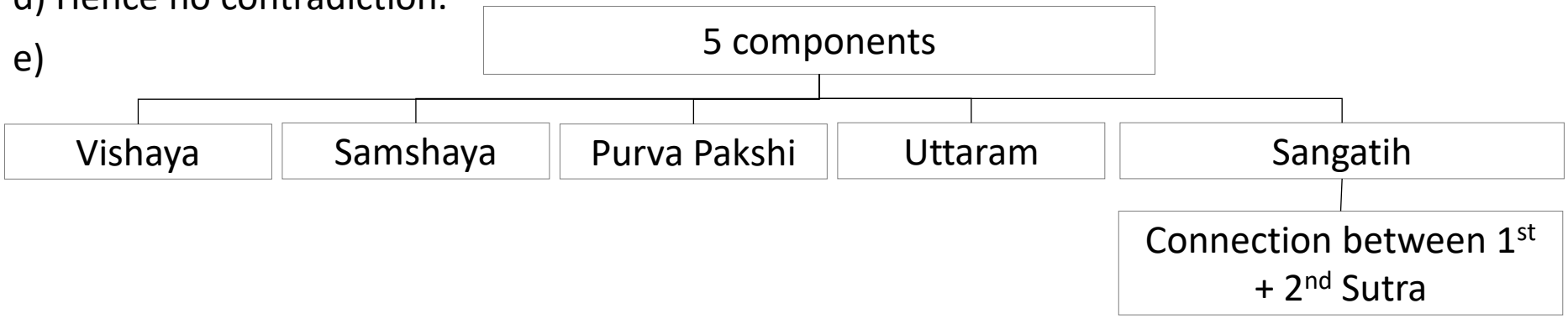
b) Jagat Karanam – Anando Brahmeti

c)

Paramartikam	Vyavaharika Drishty
Yatho Vacho Nivartante	Satyam, Jnanam Anantham

d) Hence no contradiction.

e)



II)

1st Sutra	2nd Sutra
- Enquire into Brahman - Athatho Brahma Jingyasa	- Janmadasya Yatah - What is that to be enquired into. - For this definition of Brahman is given as subject matter of enquiry

III) 2nd Adhikaranam, 2nd sutra conclusion.

a) Definition of Brahman :

- Jagat Karanam.

b) Taittriya Upanishad : Chapter 3 – 6 – 1

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता य एवं वेद प्रतितिष्ठति अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥	ānando brahmeti vyajānāt | ānandādhyeva khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti | ānandaṃ prayantyabhisaṃviśantīti saiṣā bhārgavī vāruṇī vidyā | parame vyomanpratiṣṭhitā ya evaṃ veda pratitiṣṭhati annavānannādo bhavati | mahānbhavati prajayā paśubhirbrahmavarcasena | mahān kīrtyā || १ ||

He knew that bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to bliss on departing and become one with it - This is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space - In the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (Assimilator) of food and the eater (Enjoyer) of it. He becomes great in progeny, cattle and gains the splendour of true Brahman-hood, Indeed, he becomes great through fame and renown. [3 - 6 - 1]

- Svarupa Lakshanam of Brahman = Ananda.

IV) Meaning of lines in topic 60.

- If Brahman is Siddha Vastu, then Brahman not subject matter of Purva or Uttara Bhaga.

V) Brahman not Pratyaksha Vishaya.

- Vyapti Jnanam not possible.

VI) By its very nature, Sense organs are deigned only to experience objective Universe.

VII) Brahman is subject.

- Subject can’t be objectified by outgoing sense organs.
- Not dealing with Brahman.

VIII) If Brahman was objectified by Sense Organs, can get Vyapti Jnanam.

This World	Brahman
Karyam	Karanam

Ambandha is there

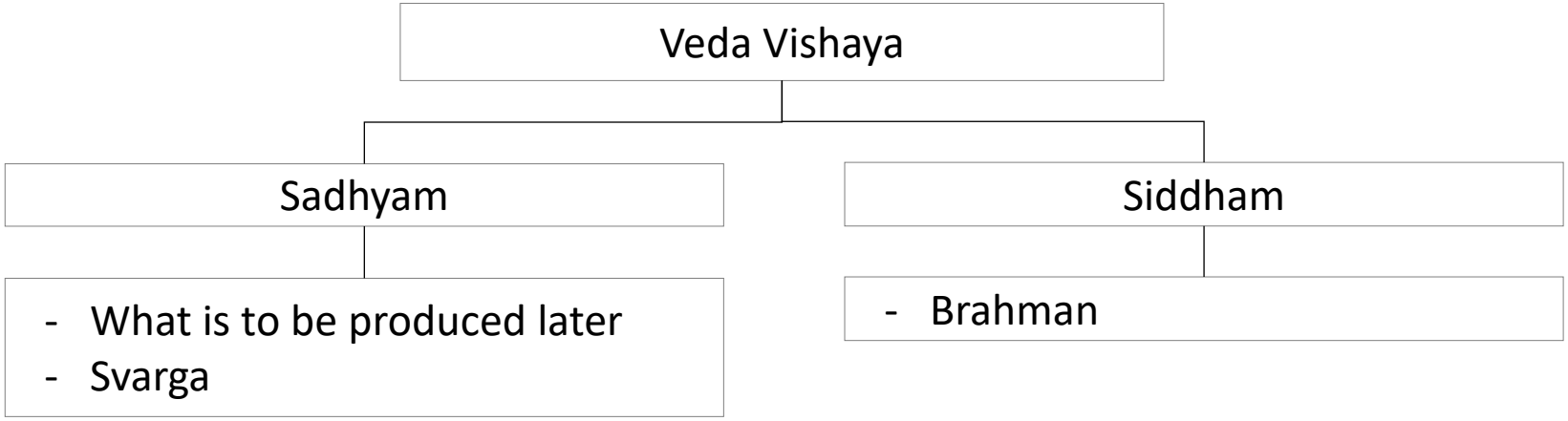
IX) By seeing ring infer Gold.

- By seeing world infer Brahman.
- All these are possible only when Vyapti Jnanam is possible.

X) Vyapti Jnanam is possible only when Brahman is Indriya Vishaya.

XI) Even though Brahman is Siddham, it is also Veda Vishaya.

XII)



36) Chapter 1 – Section 1 – Sutra 3 :

I) 2nd Adhikaranam :

- Ishvara is omniscient because he is the creator of whole Universe.
- Sarva Kartrutvat, Sarvajnyaha.

3rd Adhikaranam :

- Is Ishvara Vedasya Karta?

Conclusion :

- Ishvara is Vedasya Karta.
- Sarvasya Vedasya Api Karta.
- Ishvara is Sarvagyaha, Sarva Vedasya Kartrutvat.

II) Sarva Jagat Kartrutvat – Sarvagyaha

- Sarva Veda / Shastra Kartrutvat Sarvagyaha.
- 2 different reasoning.

Conclusion :

- Brahma Sarvagyaha.
- Reinforces Omniscience of Ishvara is message of 3rd Adhikaranam.

III) a) Neiyayikas :

- Brahman can be known through other Pramanam.
- Anumana Pramanam.

b)

3 steps Anumanam

- Jagatu Kartrutvakam, Karyatvat
- Ghatavatu

- Ishvara
- Jagat Karta
- Jiva Binnatvesati Chetanatvat
- Vyatirekena Kulalavatu

- Ishvara Sarvagyaha, Sarva Karanatvat
- Vyatirekena Kulala Vatu

- Establishes Sarvagya Ishvara, Brahman.

c) 3 steps Anumanam of Neiyayika is fallacious, have Dosha.

Introduction to Chapter 1 – Section 1 – Sutra 4 starts

समन्वयाधिकरणम्

IV) Profound Adhikaranam

- Chatusutri – Comprehensively covers all topics of Vedanta.
- Very elaborate Bashyam.

V) Purva Mimamsa – Main Purva Pakshi.

- Goes by Veda Pramanam.

VI) Samanvaya Adhikaranam.

VII) Debate :

- Is Brahman subject matter of Vedanta?
- Brahman = Not Karma
  = Already existent fact.

VIII) Siddhanta :

- Brahman is subject matter of Vedanta, gives liberation.

IX) Purva Pakshi :

- By knowing I am Brahman, you don't get anything.
- You don't give up anything.
- Don't solve any problem.

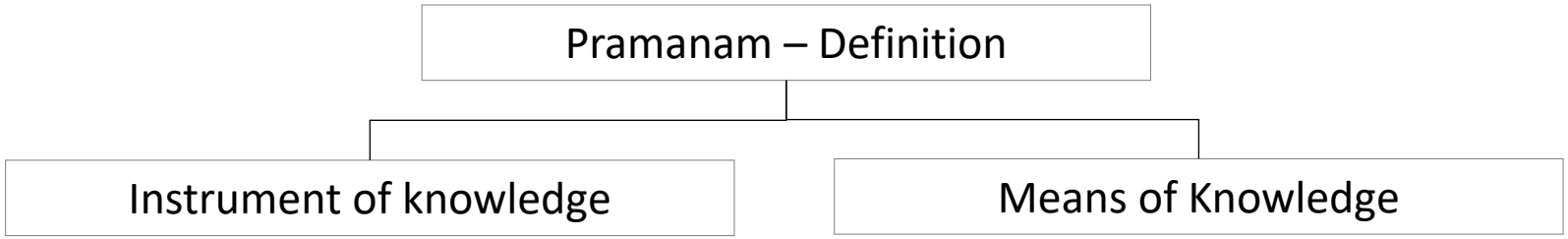
X) a) Anarthakyam :

- All Vedic statements which do not talk about Karma, are useless, redundant.

b) Mimamsa Language :

- Vedanta is Artha Vada.
- Veda meant to talk about Karma only.
- Therefore, Tat Tvam Asi, Jnanam, Satyam Jnanam, Anantham Brahma.. Are Adathartham, not meant for Karma.

XI) Veda is Pramanam :



- Prama Karanam – Pramanam

↓ ↓

Knowledge Instrument

XII) Purva Mimamsa – Purva Pakshi :

a) Adds another important criterion which makes a huge difference in approach.

b) Pramanam should reveal unknown, unnegatable, useful to us.

c) If new, not useful, redundant source of knowledge, then not Pramanam.

d) Utility = 3rd criterion for Pramanam status.

e) Example :

- Eyes – Pramanam whether it reveals useful or useless things, its not negatable.

f) Utility criteria we don't bring in Paurusheya Pramana… in Pratyaksha, Anumana, etc.

g) w.r.t. veda, Purva Mimamsa adds utility in Pramanam.

- Veda Pramanam only if it reveals something useful.

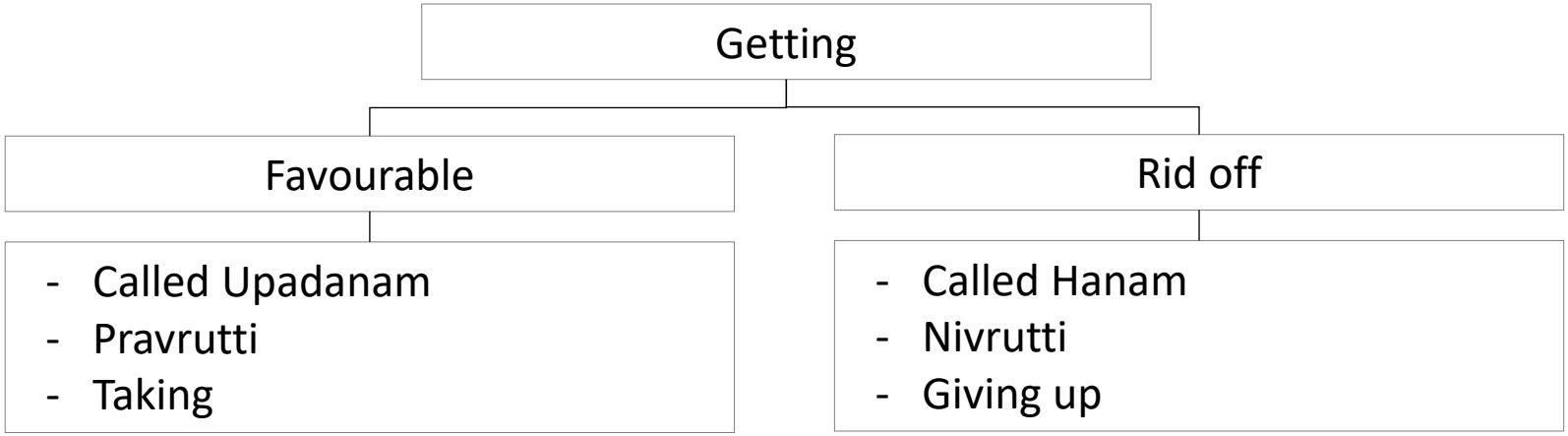
XIII) Purva Mimamsa :

a) In life, Karma alone is useful.

b) Karma alone helps me to get something favourable, get rid off something unfavourable.

c) Sukha Sadhana Pravrutti (favourable) Dukha Karana Nivrutti (Unfavourable).

d)



XIV) Definition of Karma :

- Hana, Upadana Rupam Karma.
- Pravrutti, Nivrutti Rupam Karma.
- For Karma alone, Veda is Saprayojanam.

XV)

Brahman not action, Karma

- Hanam
- Nivrutti
- Giving up

- Upadanam
- Pravrutti
- Taking

- Dhyanam
- Meditating

XVI)

Subject Matter of Veda = Prameya Vishaya

↓

Karma

↓

Vidhi, Nisheda Rupa

XVII)

Shastra Yoni – Sutra 3

↓

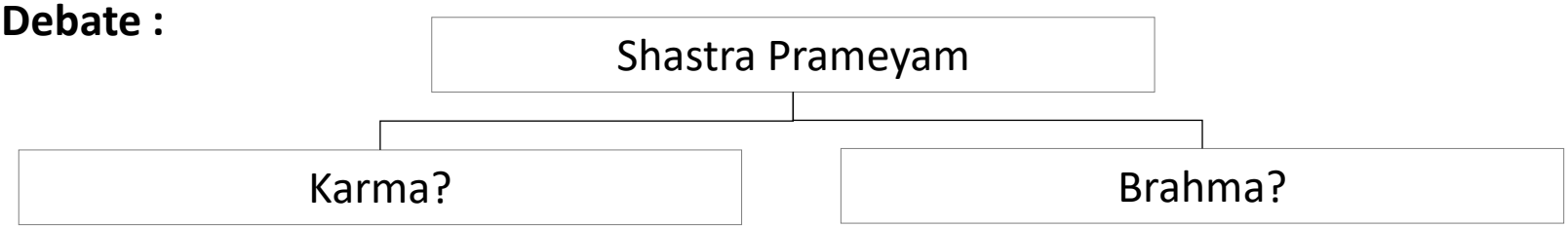
Shastra Pramanam Yasya Brahmanaha

↓

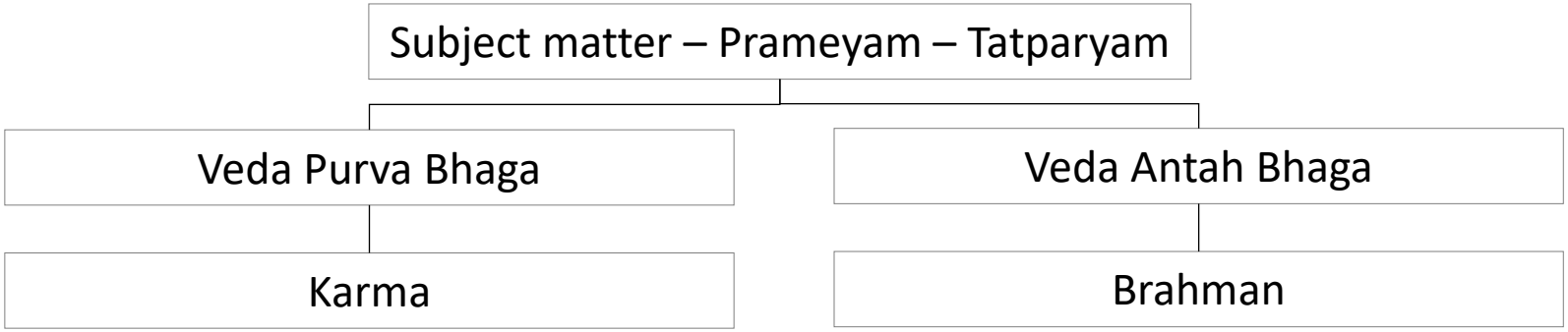
Shastram is Pramanam for Brahmam, Prameyam

- Purva Mimamsa refutes this.
- Shastram is Pramanam only for Karma.
- Karma is Prameyam.

XVIII) Debate :

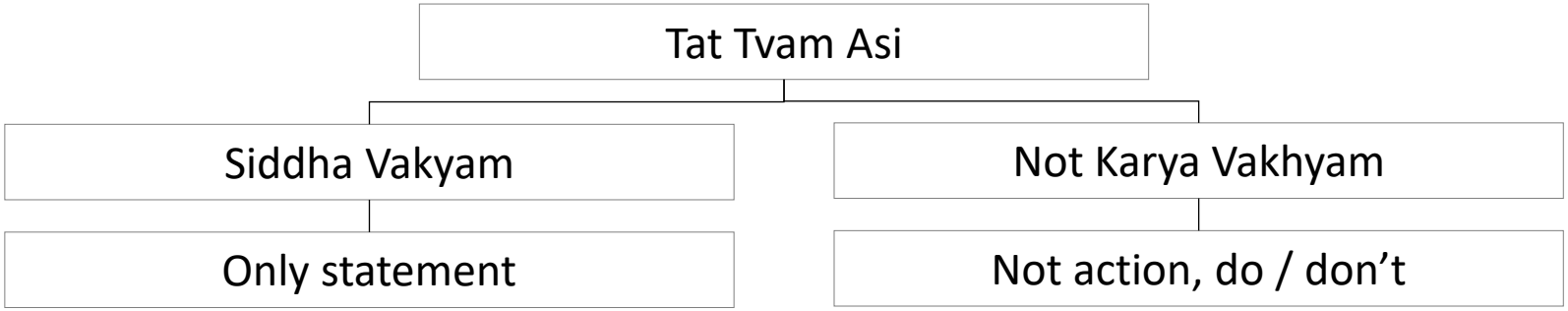


XXIX) We accept both :



- We have 2 Shastras.
- Purva Mimamsa has one Shastram.
- We accommodate both Karma and Brahma, liberal, inclusive.

XX)



- Mahavakyam, Brahma Lakshana Vakhyams, Atma Lakshana Vakhyams are Siddha Vakyam
- By themselves, Apramanam

37) I) Purva Mimamsa :

- Wherever Atma description is there in Vedanta, take it as glorification of Jivatma who is a Karta.

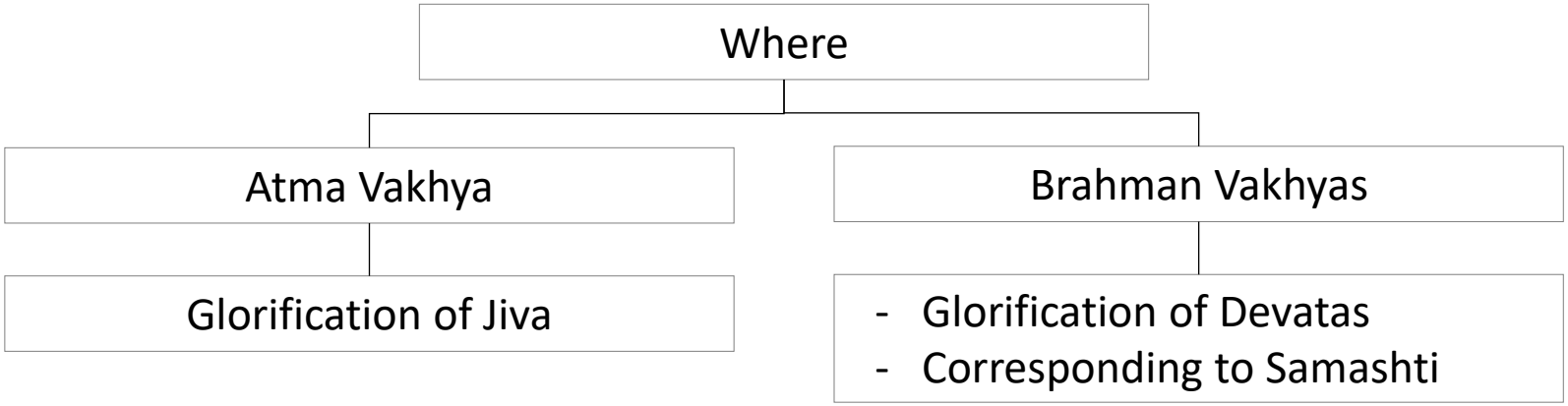
II) Glorification = Not real, Pseudo.

- Just saying you are Indra, Chandra, etc.
- Just praise.

III) Why glorify Karta Jiva?

- So that he is inspired to do more Karma.
- You are nice.. Go to school we say to child.

IV)



- Everything boils down to Karma.

V) Another possibility :

a) Satyam, Jnanam, Anantham Brahma.

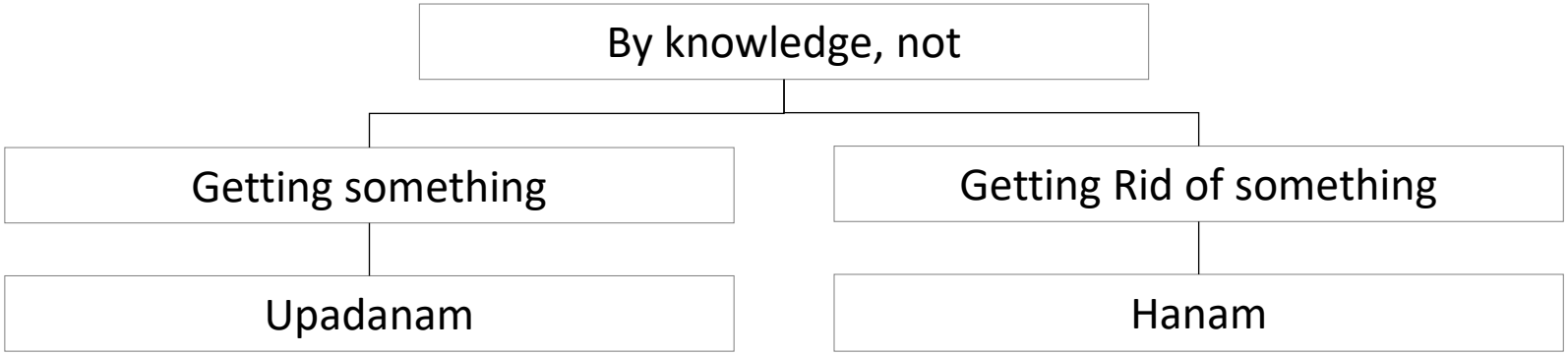
- Arthavada, Apramanam.

b) Add Iti Upasita

- Gives Phalam.

VI) Introduced as new Karma, new Upasana.

VII) Mere Jnanam of a fact, gives no benefit.



VIII) 3rd Sutra :

शास्त्रयोनित्वात् ।	Sastrayonitvat ।

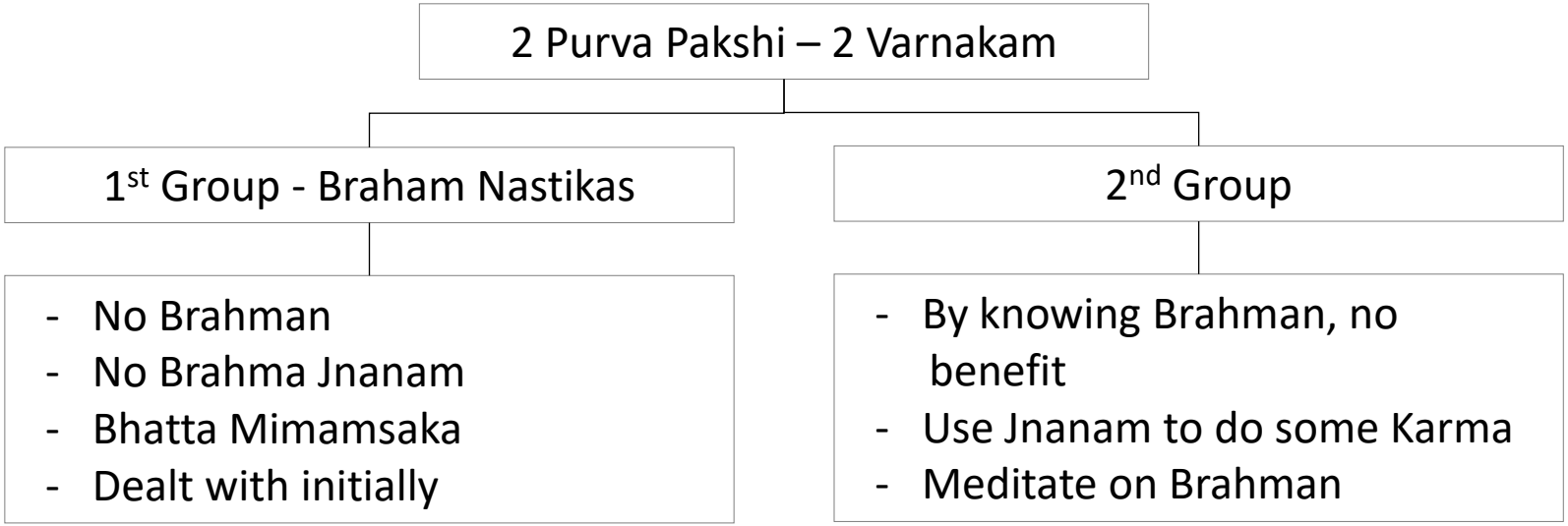
(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[I – I – 3]

2nd Interpretation :

- Shastram = Pramanam for Brahman
- Brahman = Prameyam of Shastram.

IX) Entire Vedanta is revealing Brahman as the subject matter in 3rd Sutra.

X)



XI) Shankara :

a) Karma Khanda :

- Admit Jnanam alone not enough.
- Jnanam gives indirect benefit, get desire, do Jyotishto Homa, get Svarga.

b) Jnana Khanda :

- Jnanam can give direct, highest benefit, Moksha.
- Jnana Matrena Moksha Sambavati.

38) I) Vedanta gives indirect benefit

a) Where Atma is talked, it is glorification of Jivatma, Karta.

b) Where Brahman, big one, glorification of Devatas.

- Will invoke Devatas in Rituals of Karma Khanda.

II)

All statements can be

Siddha Parahavakyam	Karya / Sadhya Paraha Vakyam
- Revealing an already existent thing or existent fact - Siddha Bodhaka Vakyam - No benefit - Where Siddha Bodhaka Vakhyams are there, convert it	- Reveals action to be done, perform - Karma has to be done, will be existent in the future. - Has benefit

III) In the case of Veda it should be useful also.

- Vedanta accepts Purva Pakshi definition of utility.

IV) Brahma Jnanam removes Samsara, it is useful

- Utility not criterion but Vedanta fulfils Purva Pakshi – criterion by just revealing Brahman as you.

V) Great revealation, wake up from dream called Samsara, is waking upto Brahman.

VI) Purva Pakshi : Tasmat – therefore

2 possibilities

- All siddha bodhaka Vakhyams existing in Jnana Khanda must be connected to karma Bodhaka Vakhyams of Karma Khanda
- Connect Vedanta to Veda Purva
- Connect to Karta, Yajamana, you are Satchit Ananda Svarupa, inspire him. (Even though Shedding tears)
- Karta is one of the Karakas

- Glorify Devatas used for performing rituals
- Meditate
- Connect to do's – don't's of Karma Khanda

VII) Srotavyaha, Mantavyaha, Nididhyasatvaya

- Atma Iti Eva Upasita.
- All descriptions of Brahman, connect to Upasana portion in Vedanta.

VIII) Meditate on Aham Brahma Asmi.

- Which is Manasam Karma.

IX) a) Jnanam generated in the Mind, does not come under Karma category.

b) My understanding of Brahman not a Karma of the Mind.

- It is not an action.
- **It is something which happens when I listen to Vedanta with qualification.**

c) Ananya Prokte Gathi Natra Nashi :

- Eye comes in contact with Rose.
- Knowledge of Rose happens in the Mind.

X) Basic View :

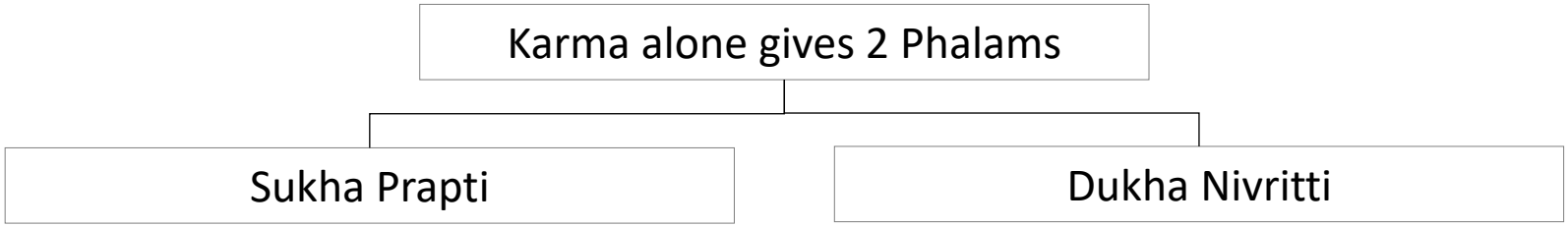
a) Mere Jnanam can't give any benefit.

b) Can't remove our sorrow, can't get happiness.

- Jnanam not directly useful.

c) Indirect utility of Jnanam – use it to do something.

- Use Jnanam for Karma.



d) Entire Veda deals with only Karma, no Jnana Khanda.

e) Use Jnanam for :

- Glorification of Karta, Devata
- Use for Upasana.

XI) What is the reason for this conclusion of Shastram?

- Samanvayat, 4th sutra

तत्तु समन्वयात् ।	Tattu Samanvayat ।

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

- Central theme of Veda is not Karma but only Brahman alone.
- This is the central theme.

XII) Aitareya Upanishad – Rig Veda :

आत्मा वा इदमेक एवाग्र आसीत् । नान्यत्किंचन मिषत् । स ईक्षत लोकान्नु सृजा इति ॥ १ ॥	Om atma va idameka evagra asit । nanyat kincana misat । sa iksata lokannu srja iti II 1 II

In the beginning, verily, Atman (Self) alone was this (the Universe)… nothing else active whatsoever… He thought I shall indeed create the worlds. [I – I – 1]

a) Brahman = Paramatma was there before origination of the world.

- Modern science can't answer.
- Mystery in cosmology, before big bang, what was there?

b) Atma = Pure Consciousness

= Prajnam Brahma

XIII) Foot Note :

a) That Brahman is Atma

b) Apoorvam :

- It does not have a cause.
- Brahman is not a product.
- Karya Vilakshanam.

c) Anaparam :

- Does not have any real product.
- World is a product of Maya – Vyavaharika Satyam.
- **Brahman can't be said to be a Karanam also because no real product has come out of Brahman, it alone is, non dual.**

d) Vivekchudamani :

एकमेव सदनेककारणं कारणान्तरनिरास्यकारणम् । कार्यकारणविलक्षणं स्वयं ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥	*ekameva sadanekakāraṇaṁ* *kāraṇāntaranirāsyakāraṇam* | *kāryakāraṇavilakṣaṇaṁ svayaṁ* *brahma tattvamasi bhāvayātmani* || **260**||

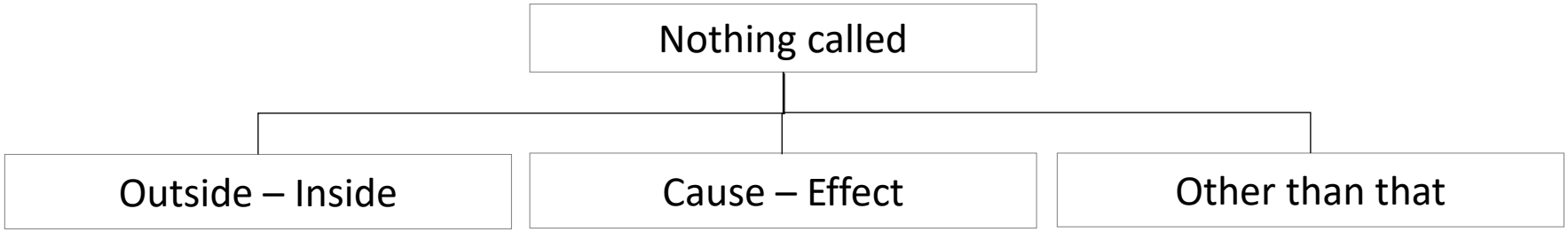
That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in you mind.[Verse 260]

e) Anantharam :

- It does not have anything similar to Brahman.
- No 2nd consciousness.
- Without anything in between or within Brahman.

f) Abahyam :

- Nothing outside Brahman.



g) Nirantharam :

- Homogeneous, gaplessly pervading.
- Like Akasha.

h) Ayam Atma Brahma :

- Which is this Atma.
- Mahavakyam in Mandukya and Brihadaranyaka Upanishad.

i) Atharvana Veda and Yajur Veda.

j) That Brahman is the inner self, Sakshi Chaitanyam.

k) Sakshi Chaitanyam which is witness of all forms of knowledge, Srota, Manta, Drishta…

- Perceptual, inferential knowledge.
- For all Vrutti Jnanam Atma is witness.

l) Sarva Anubuhu :

- Changeless experiencer of everything, without undergoing change.
- Sarva Atma Sarvam Anubhavati.

m) All verse to quote :

- Brahman is central theme of all Upanishads.
- No Karma is involved.
- Only revealation of Brahma Vastu.

XIV) Mundak Upanishad : Atharvana Veda

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥	**Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena** **adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II**

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

a) Brahman alone is everything

- No 2nd thing, other than Brahman.

b) If you experience any 2nd thing it is an appearance not a fact, like mirage water, Nama, Rupa.

c) Once you understand all Vakhyams are revealing this Brahman alone as the central theme, without providing Karma.

d) Does not say, after knowing Brahman, may you do this ritual.

e) Chandogya Upanishad :

- Svetaketu understood.
- No action prescribed.

f) Understanding Brahman is purpose of Vedantic study.

- No action.

g) Iti Samanvaye = Central theme

- Understood through 6 Lingas.

h) After Tatparya Nishchayam is done, don't introduce Karma, can't import any other meaning to Vedanta.

i) If you do that, it is called Sruta Hanih Dosha.

Shruta Hani	Ashruta Kalpana
Leaving the intended meaning	Attributing unintended meaning

j) In politics this always happens.

39) I) a)

Brahman	World
Salt	Water

In the world Brahman is very much there but dissolved

- We can't know through conventional Pramanams.

b) Katho Upanishad : Chapter 1 – 3 – 15

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

II) Gita : Chapter 4 – Verse 35 + 37

यज्ज्ञात्वा न पुनर्मोहम् एवं यास्यसि पाण्डव । येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३५॥	yajjñātvā na punarmōham ēvaṃ yāsyasi pāṇḍava | yēna bhūtānyaśēṣēṇa drakṣyasyātmanyathō mayi || 4-35 ||

Knowing that, you shall not, O Pandava, again get deluded like this, and by that, you shall see all beings in your Self, and also in Me. [Chapter 4 – Verse 35]

यथैधांसि समिद्धोऽग्निः र्भस्मसात्कुरुतेऽर्जुन । ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७॥	yathaidhāṁsi samiddhō'gniḥ bhasmasāt kurutē'rjuna | jñānāgniḥ sarvakarmāṇi bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

III) Pure knowledge destroy all Karma, gives Jivan Mukti, Videha Mukti.

IV) Anupravesha = Arthavada

- It is meant for Mahavakyam.
- Entered means, don’t search for Brahman outside.

- Brahman is inside Body – Mind complex in the form of Sakshi Rupam.
- For Mahavakya purpose, Anupravesha is Artha Vada Vakhyam.
- To help us understand Mahavakyam.
- Arthavada should be linked with Mahavakyam.

V) Chandogya Upanishad :

a) Other than Brahman, Karanam, world, Karyam does not exist.

b) World doesn't exist separate from Brahman.

- It being a product, Karyatvat.

c) Supporting logic – 3 example

- Clay – Earthenware
- Gold – Ornament
- Iron – Products

d) Chandogya Upanishad : Chapter 6 – 1 – 4 to 6

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥	yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayaṃ vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ mṛttiketyeva satyam || 6.1.4 ||

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

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥ ६.१.५ ॥	yathā somyaikena lohamaṇinā sarvaṃ lohamayaṃ vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ lohamityeva satyam || 6.1.5 ||

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

यथा सोम्यिकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवंसोम्य स आदेशो भवतीति ॥ ६.१.६ ॥	yathā somyikena nakhanikṛntanena sarvaṃ kārṣṇāyasaṃ vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ kṛṣṇāyasamityeva satyamevaṃsomya sa ādeśo bhavatīti || 6.1.6 ||

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

- Vacharambanam Vikaro Nama Dheyam.

e) Other than Clay, Gold, Iron – No Products.

f) Other than Brahman, no world.

- Upapatti = Supporting logic given by Veda studied as part of Sravanam.

g) Analyse Shad Lingas.. Come to Brahman.

h) Mandukya Karika :

Artha Vada

- Glorification
- Stuthi

- Criticism
- Nindha

i) Kathopanishad : Chapter 2 – 1 – 10 and 11

यदेवेह तदमुत्र यदमुत्र तदन्विह । मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥	**Yade-veha tad-amutra, yadamutra tadan-viha,** **mrtyoh sa mrtyum apnoti, ya iha naneva pasyati II 10 II**

(10) What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

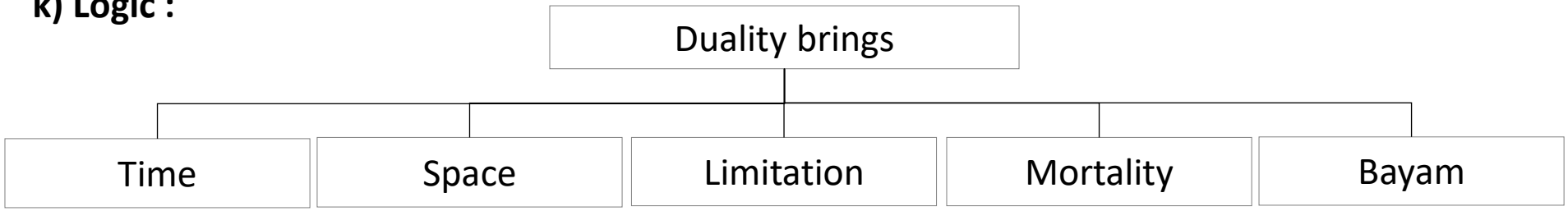
मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥	**Manasai-vedam aptavyam, neha nanasti kincana,** **Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II**

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]

- Neha Nanaasti Kinchana
- No duality, plurality.
- Mrityosya…
- Those who see plurality will have repeated Birth, Death, Samsara.
- It is in Brihadaranyaka Upanishad, Mandukya Upanishad

j) Seeing plurality = Samsara

k) Logic :



l) Deep sleep :

- No duality
- I don’t have fear
- Others not afraid of you.

m) Dvaitam Baya Karanam

- Advaitam Abaya Karanam.
- Dvaita – Nindha Vakhyams many
- Advaita Stuti – Vakhyams many.

n) Central theme of Vedanta = Ekam Eva Advitiyam Brahman.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ ६.२.१ ॥	sadeva somyedamagra āsīdekamevādvitīyam | taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ tasmādasataḥ sajjāyata || 6.2.1 ||

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

VI) Samanvayat – Literal Meaning :

a) Do something to get Sadhana Chatustaya Sampatti.

- Do Sravanam, Mananam.
- Jiva Bhava will go away when you understand Vedanta.

b) Brahma Bhava, Moksha Bava will be claimed, only understand properly.

c) Understand Moksha is your nature.

- After that what you do is called Loka Sangraha.

VII) Don’t negate Siddha Bodha Vakhyams.

- That will be disrespectful to Veda.
- Connect it to Karma, Rituals, Upasana, like thread and flowers.
- Rituals will give Punya, Moksha.

VIII)

Flowers	Thread
Karya Bodhaka Vakyam	Siddha Bhodhaka Vakhyams

- Have to connect.

IX)

2 types of connecting for Atma

- Glorification of Karta Jiva
- See good factor
- Do Sandhya, Agnihotram, Aupasanam
- Kartru Adhyasa

- Do Upasana

X) a) In Vedanta :

Brihadaranyaka Upanishad : Chapter 2 – 4 – 14

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरम् श्रृणोति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति;
यत्र वा अस्य सर्वमात्माइवाभूत्तत्केन
कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaraṃ jighrati,
taditara itaraṃ paśyati, taditara itaram śṛṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaraṃ vijānāti;
yatra vā asya sarvamātmāivābhūttatkena
kaṃ jighret, tatkena kaṃ paśyet,
tatkena kaṃ śṛṇuyat, tatkena kamabhivadet,
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

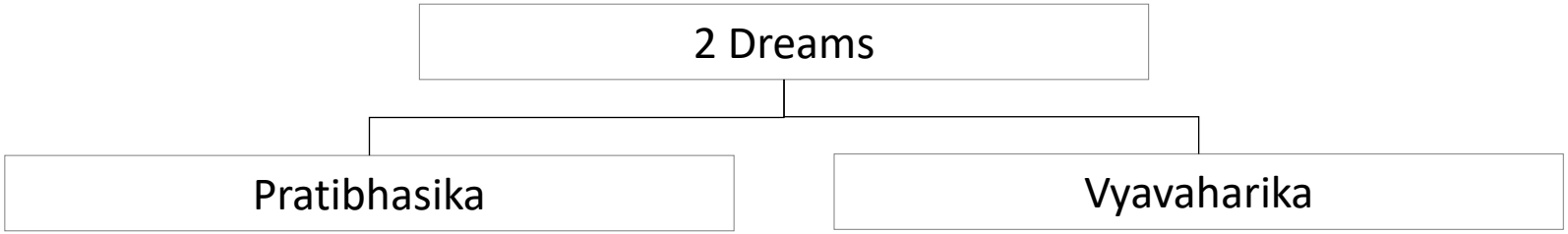
Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should 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]

b) After Jnani has understood I am Brahman, he understands Brahman is of a higher order of reality.

c) Jnani wakes up from Vyavaharika dream

d) Entire Vyavaharika Jagat is another type of dream.

e)



Truth :

- **I am day dreaming in Jagrat.**

f) Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dṛśyamāna nagarī tulyaṃ nijāntargataṃ
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṃ
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

g) Jnani understands :

- I the nondual Adhishtana Brahman alone am appearing as Jiva – Jagat, Vishwa – Virat.

h) I am Satyam

- Other than me, Pratibasika and Vyavaharikam are Mithya.
- Dvaitam are appearances in me.
- **All forms of Triputi :**
  - Seer – Seeing Instrument – Seen
  - Hearer – Hearing instrument – Heard
  - Karta – Karana – Karma
  - Pramata – Pramana – Prameyam
- After wisdom dawns, after I understand Vedanta.
- I know, I am the only reality, then everything else is falsified.
- **Therefore, who will see what with what.**
- **Which seer will see which seen with which seeing instrument.**

i) Seer, Seen, Seeing instrument is not there.

- Non nonexistent, but they are all Mithya.
- They are all Abhasa.
- Karma, Triputi, Dvaitam, Jagrat, Dream, sleep, Abhasa, as though.

j) I am teaching as though

- You are understanding, not understanding as though.

k) Yatra hi Dvaitam Iva Bavati, Tatra Itara Itare Pashyati, Srunoti

l) When Triputi is falsified, how can Jnani come back to Triputi with Satyatva Buddhi.

m) It is impossible for Jnani

- After understanding seen as Mithya, shell as shell, I can't seriously go and take it as silver or Rope Snake.

n) Where is question of Karma Anushtanam?

- **Karma will come under Triputi, Karta, Karanam, Karma.**

o) Triputi Bada Anantaram, how can Vedanta be used for encouragement of Karma Anushtanam?

p) Will take Vidwat Sanyasa, as Grihastha, his Karma will be karma Abhasa.

- Will not do Veidika karma for Punyam.
- **Chitta Shuddhi non-relevant because Chittam not me, not mine, not real.**

XI) How can you connect Advaitam with Dvaitam?

a) Vedanta falsifies, negates Kriya, Karakam (Accessories of Action), Phalam.

- Kriya, Action produced by accessories.
- Phalam = Result of action.

b) All 3 wiped out in one waking up to Turiyam, Brahman.

c) Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत । क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥१४॥	Uttishata jagrata, Prapya varan nibodhata, Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti II 14 II

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise.

d) How long you are going to be stuck in Triputi.

e) Come to Advaitam

- **Never connect Advaitam to Dvaitam.**

XII) Vakhyam which reveals a Siddha Vastu is an already known thing.

- Known through other Pramanams, through Pratyaksha Pramanam.

XIII) Generalisation :

- All Siddha Bodhaka Vakhyams of Veda reveal things which are already known or knowable through other Pramanams.

XIV) Corollary :

- Siddha Bodhaka Vakhyams can't reveal any new thing.
- Everything is known or knowable through other Pramanams.
- It will be only Anuvadakam, revealing already known things.
- It is not a Pramanam.

40) I) Siddha Bodhaka Svarga Vakhyam is a Pramanam.

- Reveals something we don't know.
- **Veda can be a Pramanam even by revealing a Siddha Vastu.**

Reveals – 2 Pramanams

Karma	Brahman
- Bodhaka Vakhyam - Karma Khanda – Veda is Pramanam - Agni Hotra	- Jnana Bodhaka Vakyam - Jnana Khanda – Veda is Pramanam

II) Don't try to objectify Brahman.

- **Veda alone is the Pramanam for Brahman.**

III) We can never know Brahman through any instrument of knowledge.

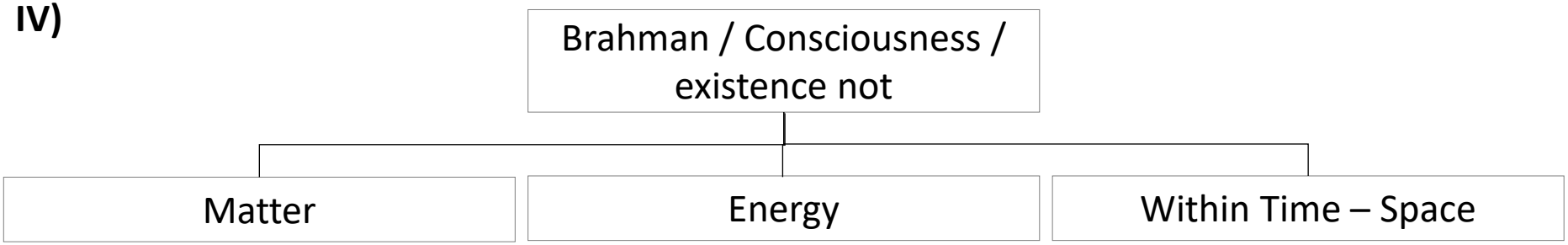
- **Modern Science can never come to anything beyond time and space.**

Science discovers

Matter	Energy

- Within time and space.

IV)



- That Brahman we know only from Upanishads – Sravanam, Mananam.
- Therefore, Vedanta Sravanam is necessary.

V) We think we are in India, Singapore, USA, but factually, we are not.

- My body, mind in Singapore, India, USA.
- I am Consciousness, not located in time, space.
- I am not matter, energy.
- I am Transcendental consciousness.

VI) Must do lot of Mananam, Nididhyasanam to get out of conditioning of the mind, that I am a located individual in the World.

- I am unlocatable consciousness.
- Must enter sub-consciousness.

VII) Me being Brahman, is revealed through Mahavakhyam, can never be known, without Shastra.

- Tat Vigyanartham…

VIII) Purva Pakshi :

- Only Karma Bodhaka Vakhyam.

IX) Brahman – Pramanam only if there is Jnana Karma Samuchhaya.

X) Siddha Svarga, Brahma, Bodhaka Vakhyams are Apramanam.

XI) Vedanta = Apramanam, to become Pramanam, it should join a Karma.

- This was the argument of Purva Pakshi.

XII) Shankara :

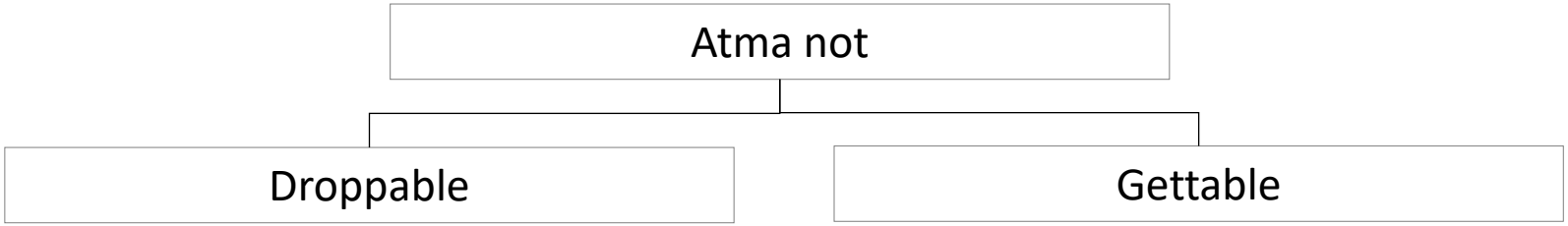
a) Brahman is Siddha Vastu

- It is not known through other Pramanams.
- You can't generalise, whatever is an existent thing, is knowable through other Pramanams.

XIII) Shankara :

- Brilliant answers
- Brahman can't be got or rejected.
- Why?
- Brahman can't be attained or rejected because Atma = Brahman = Myself

XIV)



- I can drop something other than me, can get something other than me.

XV) Dropping, getting possible only w.r.t. object not subject Atma.

- Dropper, subject, can't be dropped.
- Getter can't be got.
- Brahman happens to be myself.
- There Atma is Aheyam, Anupadeyam.

XVI) When I know I am Brahman there is a huge benefit.

a) Jeeva Bava which I have assumed for myself, gets displaced by Brahman Bava.

b) Why can't I have both Jeeva Bava and Brahma Bava? Additional quality?

c) Graduate and postgraduate

- When postgraduate comes, graduation does not go away.

d)

Jeeva Bava	**Brahma Bava**
Finitude and Mortality	Infinitude and Immortality

e) Can’t have Jeeva and Brahma Bava.

f) If I can’t be Jeeva and Brahma together.

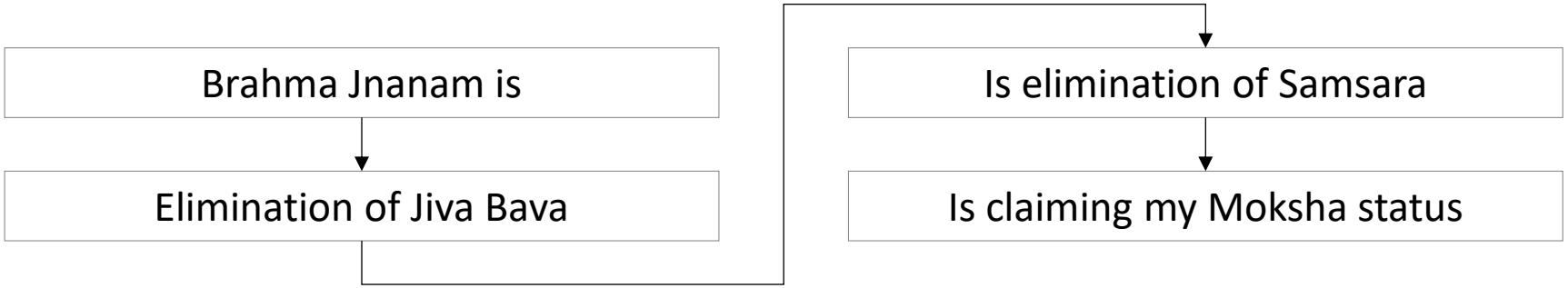
- Hence one must be a misconception.

g) In Mananam, I discover, Brahma Bava alone is my Svarupam.

- **Jeeva Bava comes and goes.**

h) Jeeva Bava is superimposed as revealed in Adhyasa Bashyam.

XVII) If I understand Brahman correctly, it is elimination of Jiva Bava.



XVIII) Sruti does not prescribe any Karma other than revealing Brahman, as it is.

- Therefore, subject matter of Veda is Brahman alone.

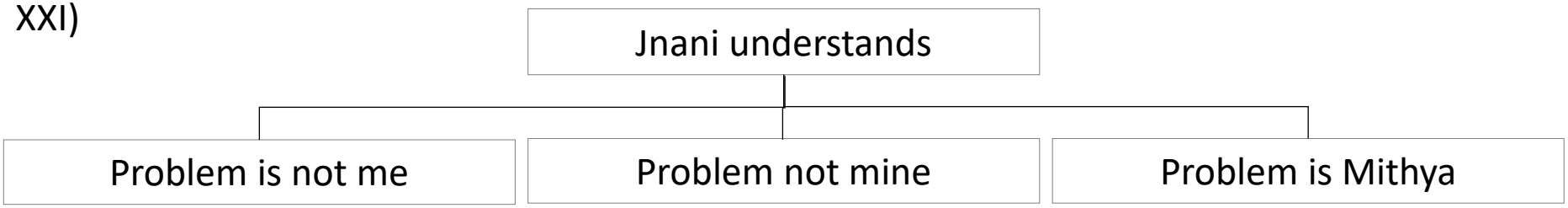
XIX) No karma involved, heyo Upadeya Shunyam.

- **By merely understanding the fact that Brahman is other than Heyam and Upadeyam, which means Brahman is myself.**

XX) Sarva Klesha Prahanam

- Problems are falsified, go away.

XXI)



- Very important recognition of problem.
- Therefore, he never says I am a Samsari.
- There is an attainment of Moksha which is my very nature

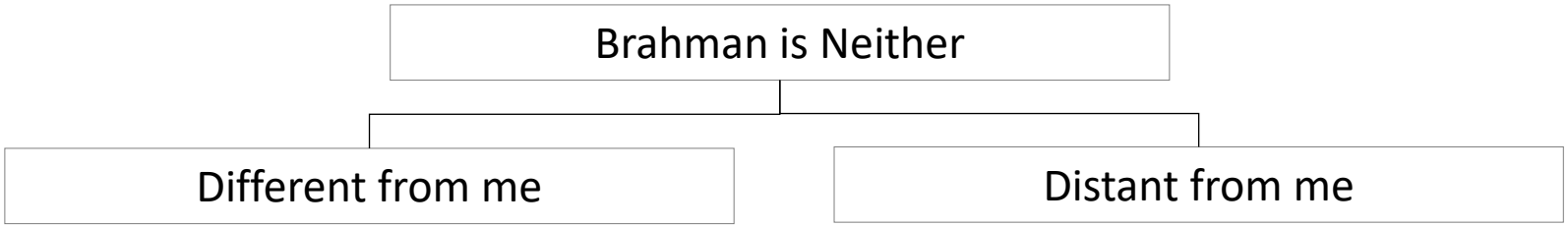
XXII) Mistake of Purvamimamsa

- Brahman is different, distant.
- Therefore, after Jnanam, do Karma.

XXIII) In Vedanta, can't apply same law for Brahman.

- Why?

a)



- Like all Anatmas.
- It is me, the subject.

b) Jnanam :

- I am Brahman.
- After knowledge, I can't do Upasana to get Brahman.
- Getting Brahman Prayojanam is not possible because Brahman is not gettable by Upasana.

c) 1st Conclusion :

- **Fresh result of attaining Brahman is not possible.**

XXIV) Kriya Karakaradhi Dvaita Vigyana Upamardha Upapatte :

2nd Conclusion :

- **By Brahma Jnanam Upanishad negates all forms of Plurality.**

XXV) After Brahma Jnanam, when a Jnani comes to Advaitam, he negates all Dvaitam, all Triputi.

- Jnani falsifies Upasaka, Upasyam, Upasanam.
- Where is question of practicing Upasana after Jnanam?
- World is Mithya Nama Rupa superimposed on me Brahman.
- How will I do any Upasana, to attain anything.

XXVI) Shankara :

- Falsified Samsara can't again become real.

a) I know there is only Rope, no Snake.

- For being safe, I will run away, let me have a distance.

b) I, Brahman, consciousness alone exists.

- World is an appearance, not really there.
- No need to run away from the world for being safe.

c) Once knowledge comes, I can never look at problems as real.

d) If I think there is a problem, for safety sake, do Prayashchitta, Parihara, feel like doing, means Vedanta has not totally worked.

e) For Jnanis sake during birthday, others do Parihara.

f) Jnani doesn't see any problem as real.

XXVII) Others see problem as real.

- Jnani has a knack of dropping reality from conditions of Body, Mind, World.

XXVIII) Falsified world can never become real

- Adhyasa or Ajnana Nivrutti is permanent.

XXIX)

Jnani	Ajnani
Experiences World, Body, Mind as unreal events	Experiences World, Body, Mind as real

XXX) After Binary format, Δ format can never become valid.

- Jnanam invalidates Δ format for good.

XXXI) Ahamkara and Mamakara are very very tricky.

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

XXXII) Swamijis real answer :

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

V) In Real knowledge :

- Ahamkara
- Mamakara

} Is falsified

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

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

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

- Thumping argument.

XXXV) Shankara :

- **Validity of Veda is not dependent on any other Pramanam.**

XXXVI) Therefore, Brahmanaha Shastra Pramanakatvam Siddham

a) Brahman is revealed by Shastra.

b) Revealed Brahman gives liberation as Prayojanam, without requiring any Karma.

c) Jnana Matrena Moksha is possible.

d) Karma is not subject matter of Vedanta.

e) Brahman is the subject matter of Vedanta.

XXXVII) Shankara :

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

- Svarga
- Punyam, Papam

b) Those existent things are revealed by Shastram alone.

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

d) Shastram alone reveals Brahman.

XXXVIII) a) Benefit of claiming :

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

b) Arrival of waker status displaces dreamer status.

c) Displacement of Jiva status = Moksha = Greatest benefit

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

Example :

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

e) Brahma Shastra Yoni :

- Brahman is subject matter of Shatram, not Karma.

XXXIX) Contention of Purva Pakshi :

Purva Mimamsa :

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

XXXX) Vruttikara accepts existence of Nirgunam Brahma.

XXXXI) Difference :

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

b) Mere Book knowledge will not give liberation.

c) We have to do Upasana

- Aham Brahma Asmi Iti Upasana Kartavyam.

d) Upasanam = After Jnanam

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

e) Vedanta – Prescribes Nirguna Brahma Upasana Rupam

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

XXXXII) Shankara refutes by sayingBrahman is revealed, Brahman Upasanam is not prescribed.

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

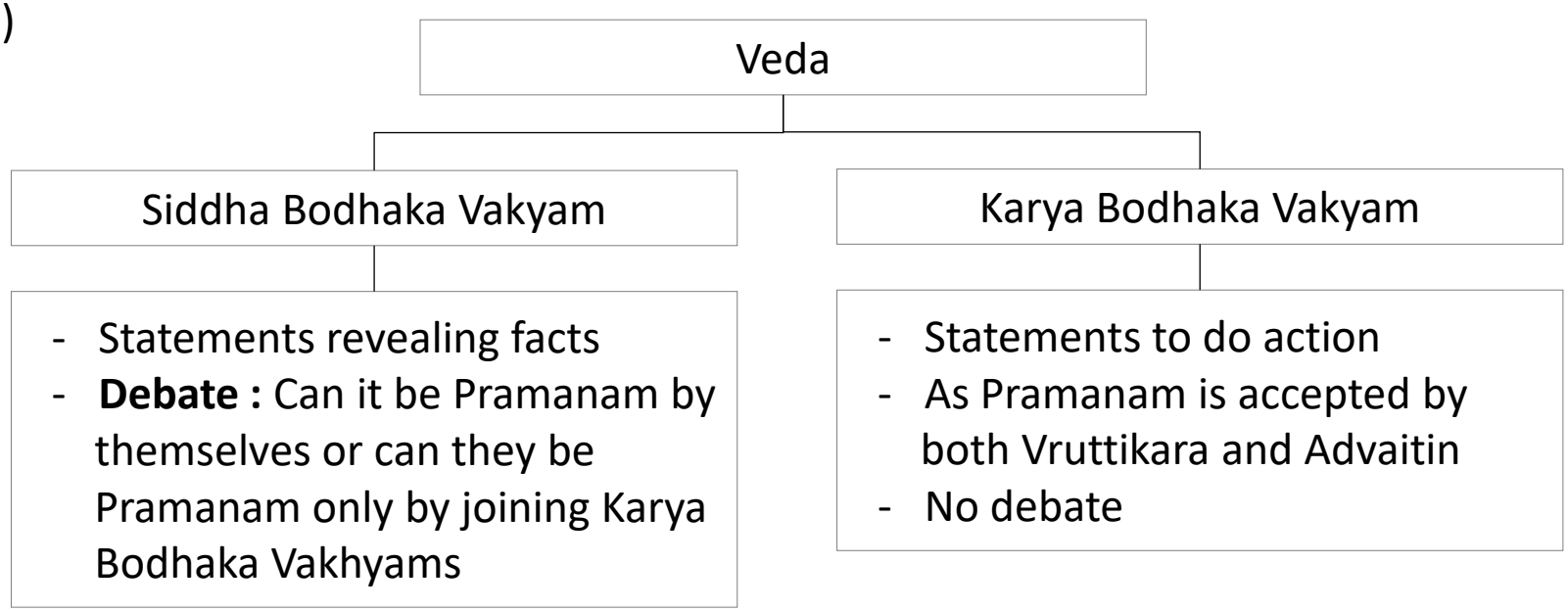
b) Nature of Jnanam :

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

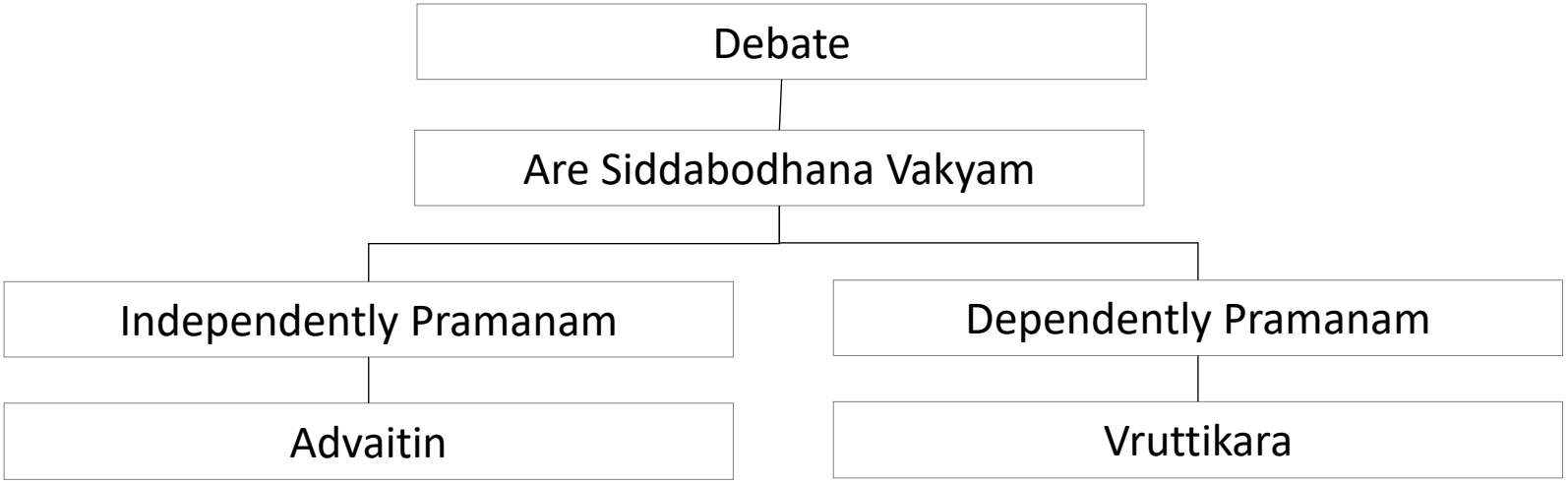
c) Aham Nitya Mukta Svarupaha is Jnanam.

- No doing involved.

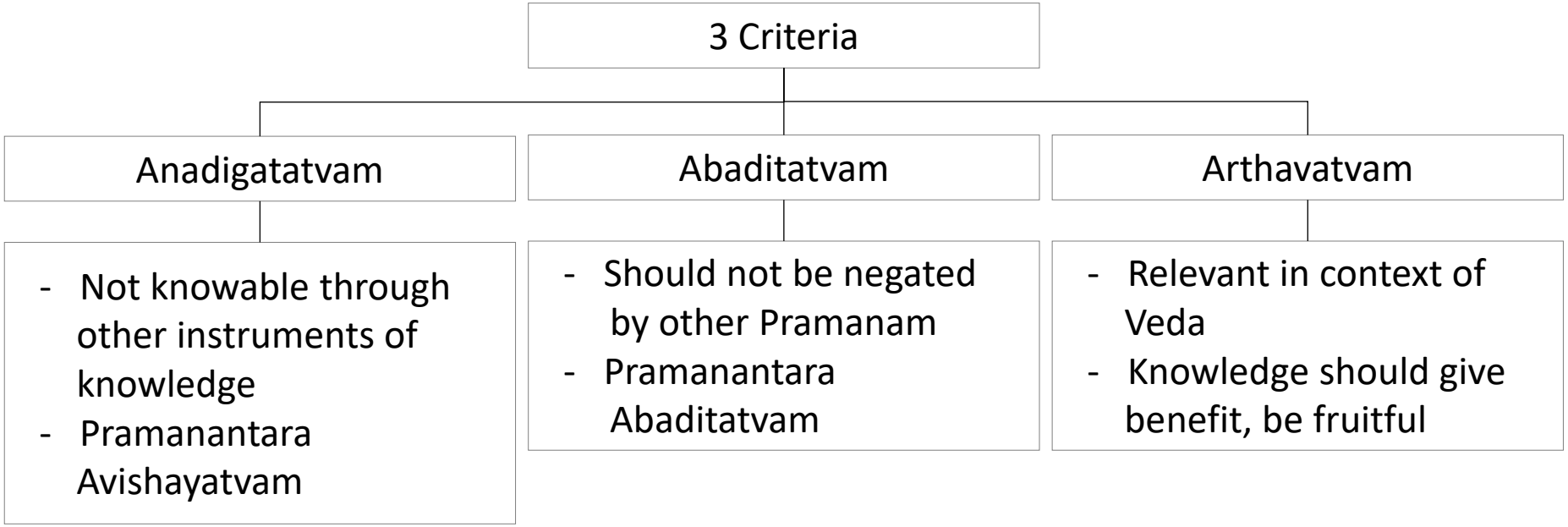
41) I)


Veda
Siddha Bodhaka Vakyam
Karya Bodhaka Vakyam
- Statements revealing facts
- **Debate :** Can it be Pramanam by themselves or can they be Pramanam only by joining Karya Bodhaka Vakhyams
- Statements to do action
- As Pramanam is accepted by both Vruttikara and Advaitin
- No debate

II)


Debate
Are Siddabodhana Vakyam
Independently Pramanam
Dependently Pramanam
Advaitin
Vruttikara

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



IV) Shankara :

a) Brahma Bodhaka has benefit :

- **Reveals Brahman as myself.**

b) Brahman = Nitya Mukta Svarupaha.

c) Means, I am Nitya Mukta

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

d) Siddha Bodhaka has Arthavatvam, Saprayojanavatvam.

V) What are descriptions of Brahman as per Vruttikara?

a) Nityah :

- Eternal

b) Sarvagyaha :

- Omniscient, all revealing Sakshi.

c) Sarvagathaha :

- All pervading

d) Nitya Truptaha :

- Ever fulfilled
- Nitya Poornaha

e) Nitya Shuddha, buddha, Mukta Svabava :

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

f) Vigyanam :

- Nature of Chaitanyam, Consciousness, not knowledge.

g) Anandam :

- Happiness, Bimba Ananda.

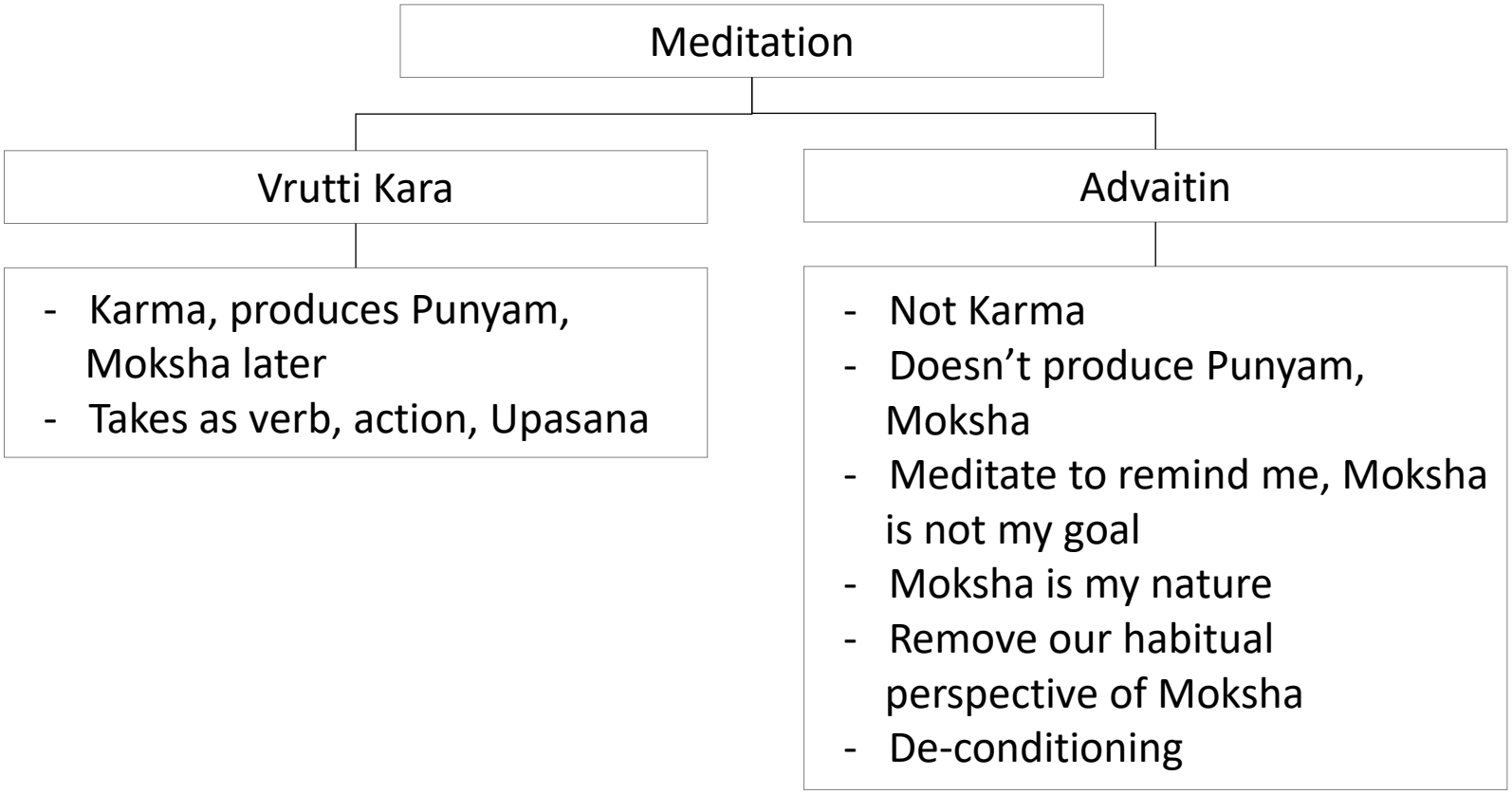
h) Brahma :

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

VI) Vedanta Meditation – Nididhyasanam :

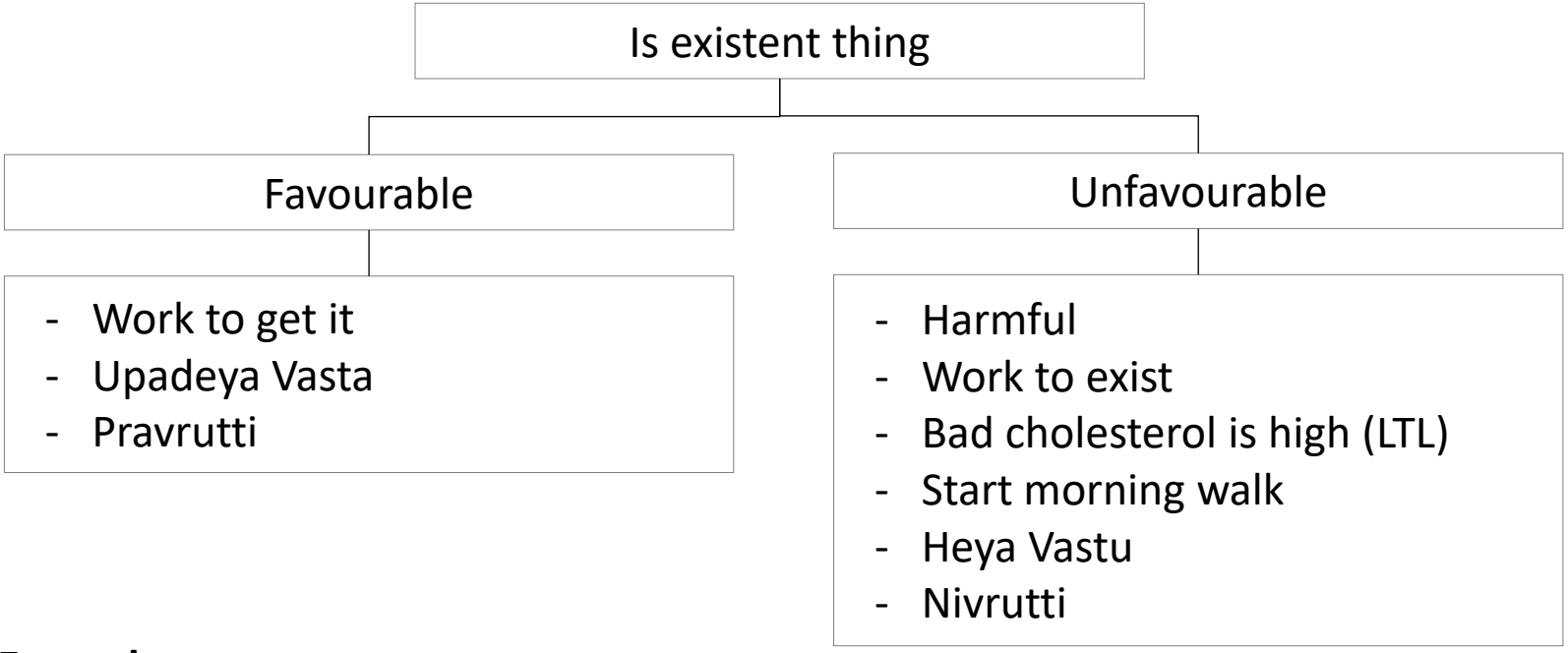
- Significance different.

a)



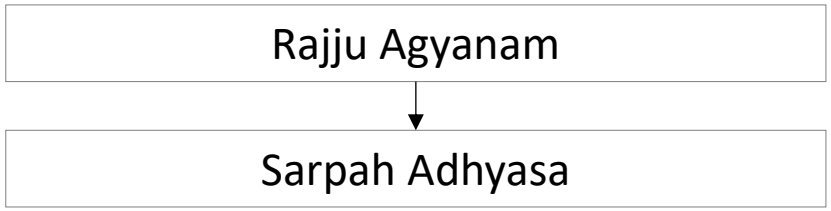
b) Orientation – I should get Moksha should be destroyed.

VII)

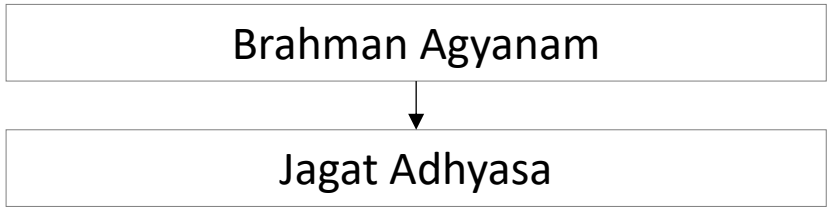


VIII) Example :

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



IX)



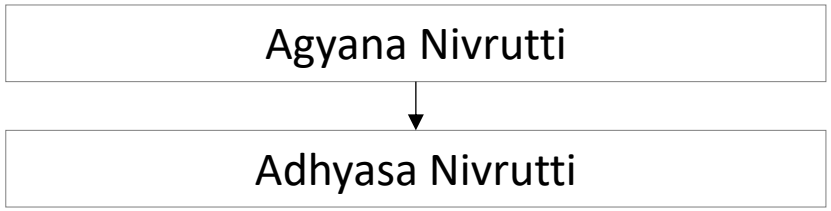
X) a) There is no snake in 3 periods of time.

- Snake Baddaha, only appearance.

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

- Jagat Badaha, only appearance.

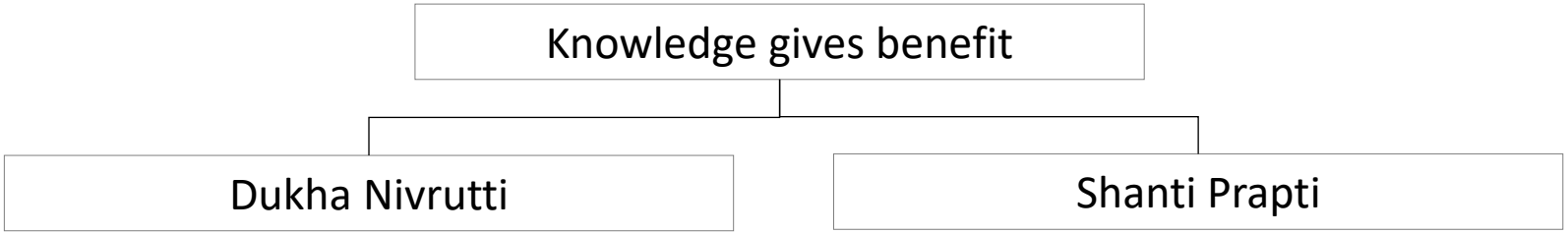
XI)



XII) Vivekachudamani :

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

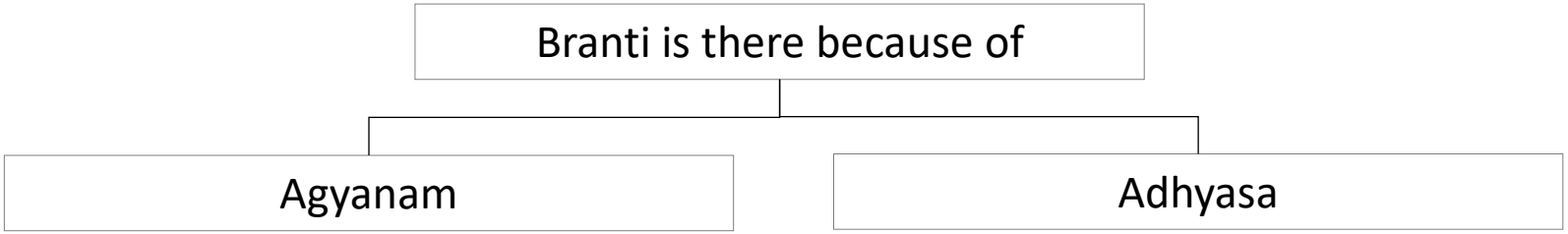
XIII)



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

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

b)



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

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

d) Bayam caused by Jiva Bavam goes away.

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

XV) Purva Pakshi - Concludes :

a) Shastram has revealed Brahman not for merely knowing.

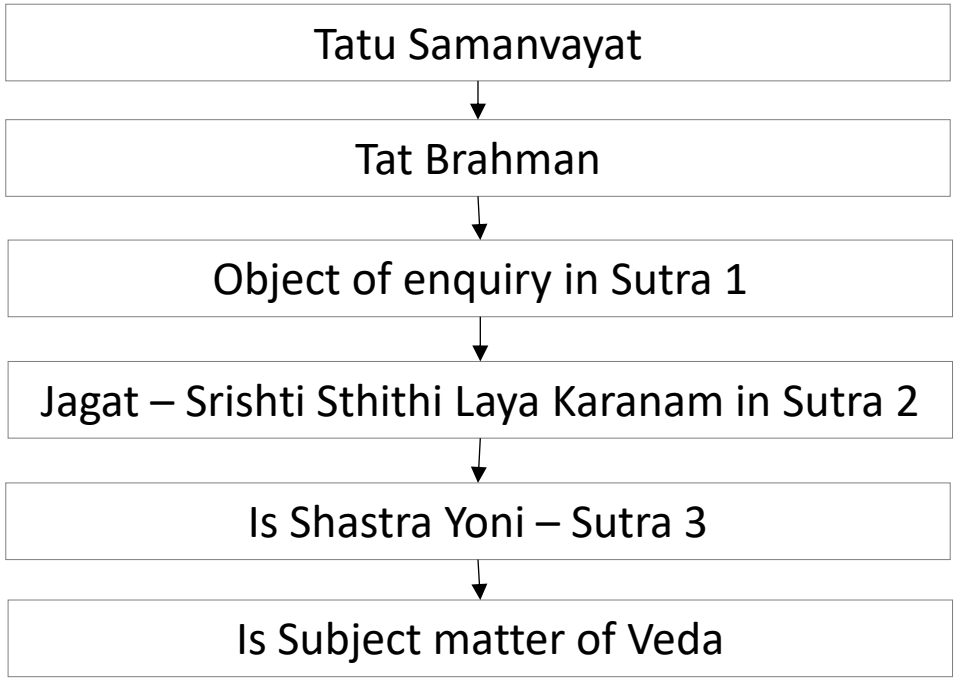
b) But only for the sake of following meditation Karma.

c) Subject matter of Veda is Karma.

d) Jnana Khandam :

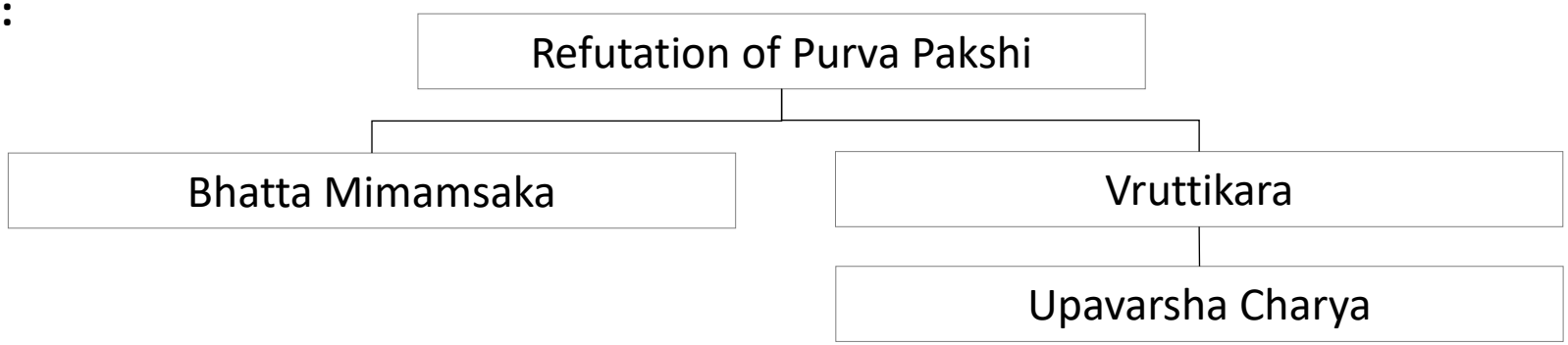
- Not appropriate name, it is Karma Khanda only.

XVI)



XVII) Reason : Samanvaya

c) Tu :



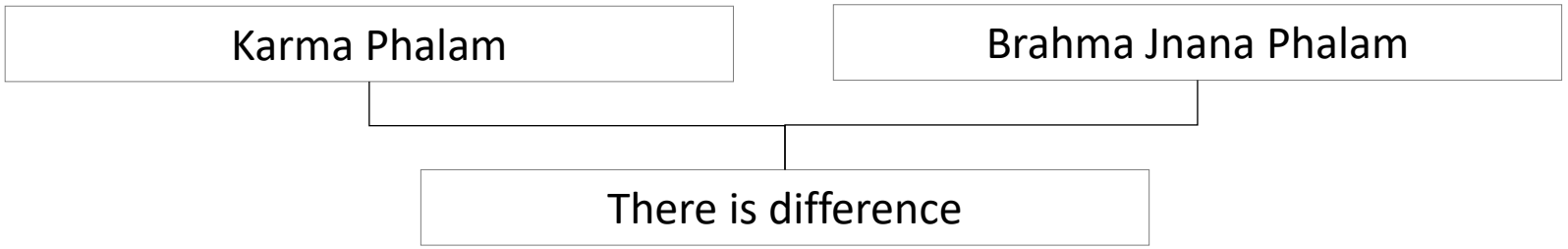
XVIII) Vruttikara similar to Purva Mimamsaka in early stage.

Bashta	Vruttikara
- Brahman does not exist - Brahma Nastikas	- Brahman exists - Get Brahma Jnanam - Aikya Jnanam in Mahavakyam exists - Vedanta Ekadeshi

42) I) w.r.t. Vruttikara Matam, Abhidhiyate – reply.

- Moksha not Brahma Upasana Phalam.

II)



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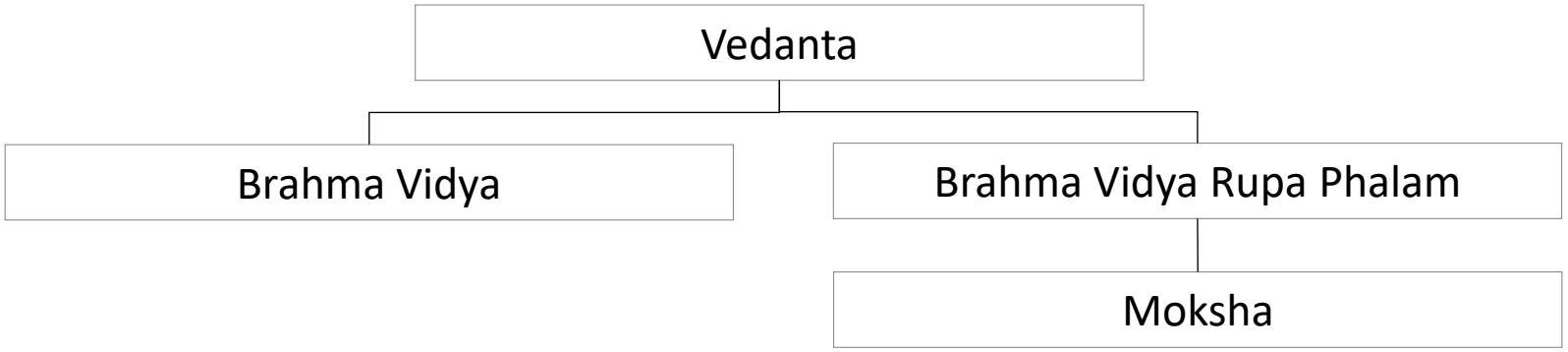


IV) Moksha is different from any Karma Phalam.

- It is Karma Vilakshanam, Paramartika Satyam.

V) Shankaras reply – essence :

a) Karma perpetuates Samsara only.

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

b) Punya – Papam :

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

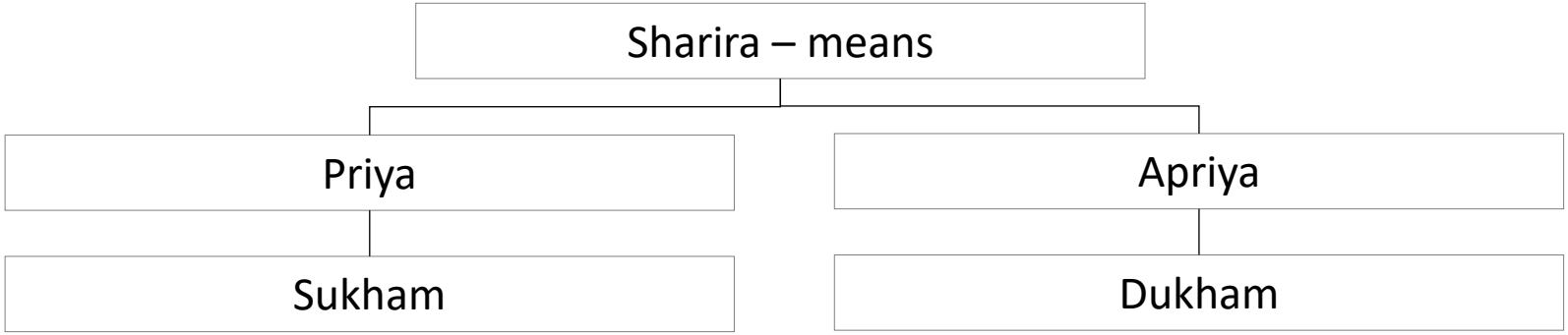
c) Chandogya Upanishad :

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

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

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

VI)



- Both unavoidable.

VII) Definition of Samsara :

- **Sashariratvam Samsara.**

- Being embodied = Samsara.

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

b) Chandogya Upanishad is Pramanam

c) What is Moksha?

- **Asharirata Hi Moksha.**

d) Moksha definition :

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

e) Technical definition, Shankara uses to negate Vruttikara.

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

VIII) How do I understand Asharirata as Moksha?

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

b) Upadesa Sahasri :

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

c) I am Asangaha.

d) Body has Priya, Apriya.

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

- For me there is no Sukham or Dukham.

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

a) Jeevan Mukta in Shastric language is Asharira.

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

c) I am timeless Sakshi Atma.

d) I am Asanga Atma.

II) In the context of Videha Mukti, how do you define Ashariratah.

a) Videha Mukti has dropped everything, creation itself.

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

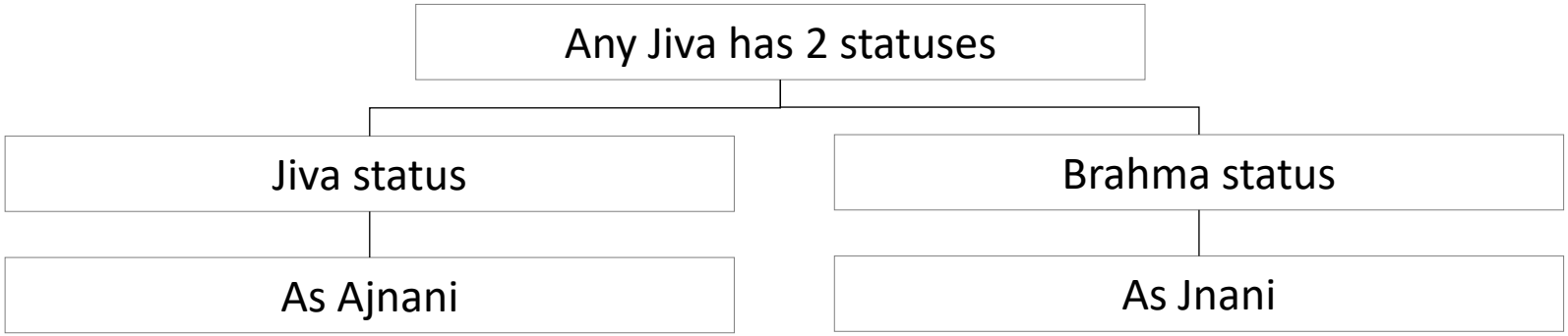
III) a) Shankara takes that and he shows that this Asharirata is never possible through Karma.

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

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

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

e)



f) Karma can never make me Ashariraha.

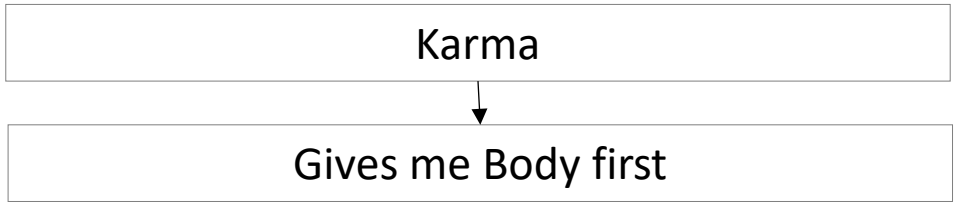
g) Therefore Karma can't give me Moksha.

h) Moksha = Jnana Pradhana not Karma Pradhana.

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

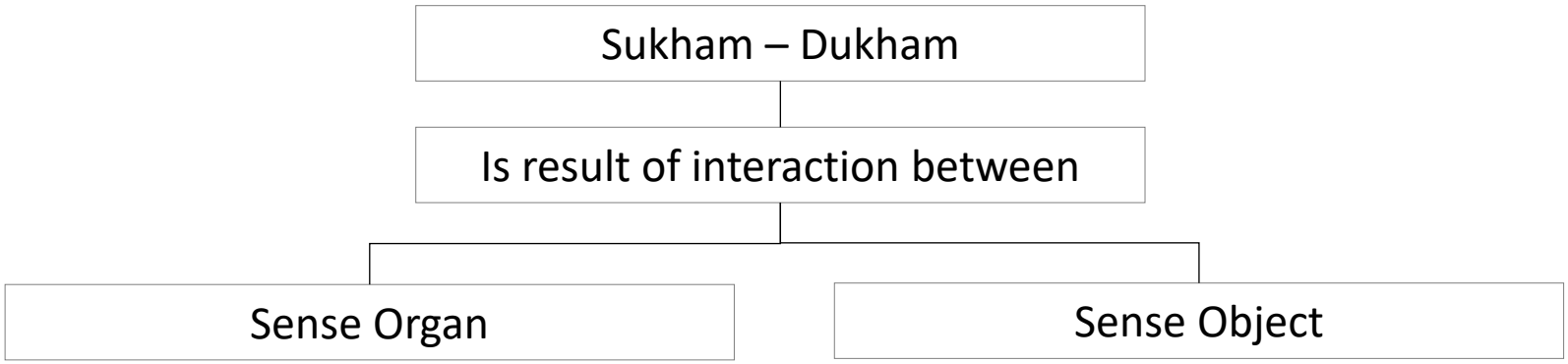
b) Gives Sukham, Dukham, experienced, illumined by Sakshi Pratyaksham, in our Mind, stress, strain.

c)



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

e)



f) Conclusion :

- **Karma keeps a Jiva Sasharira.**

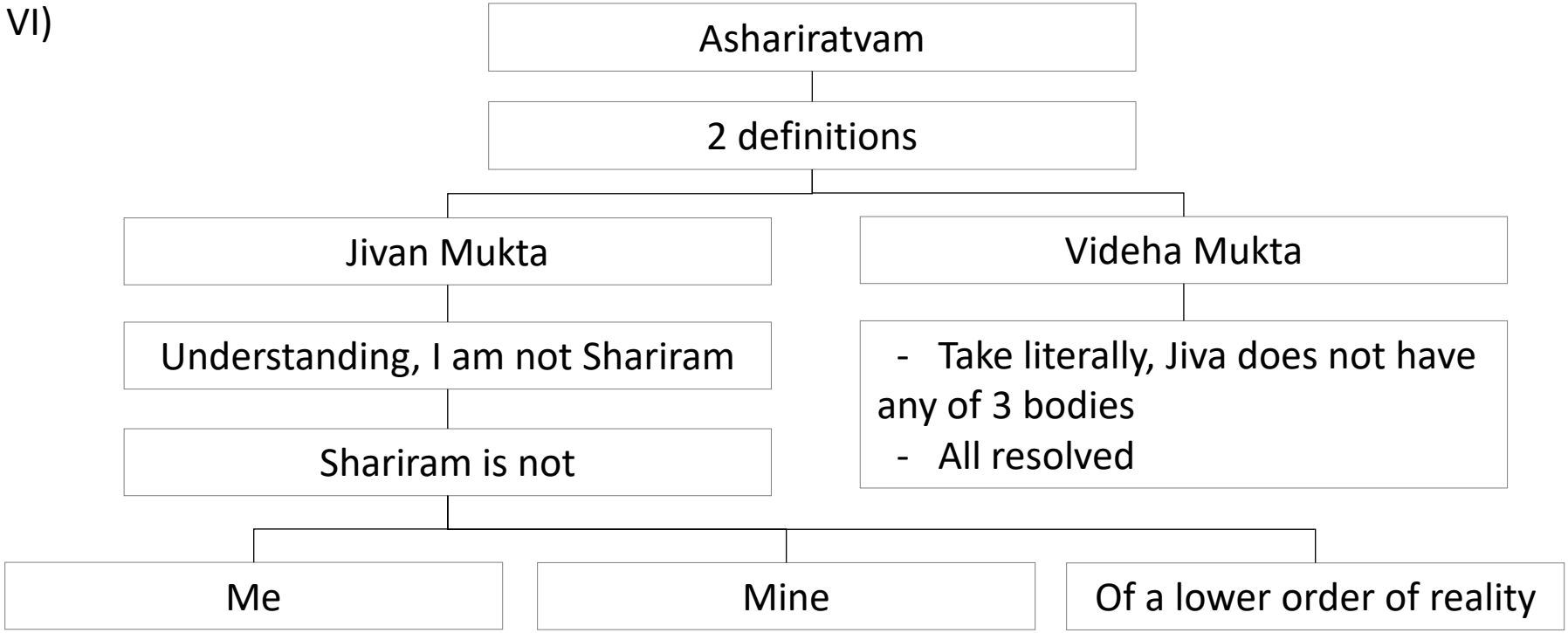
V) a) Pramanam :

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

b) Sukha – Dukha continuation = Samsara

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

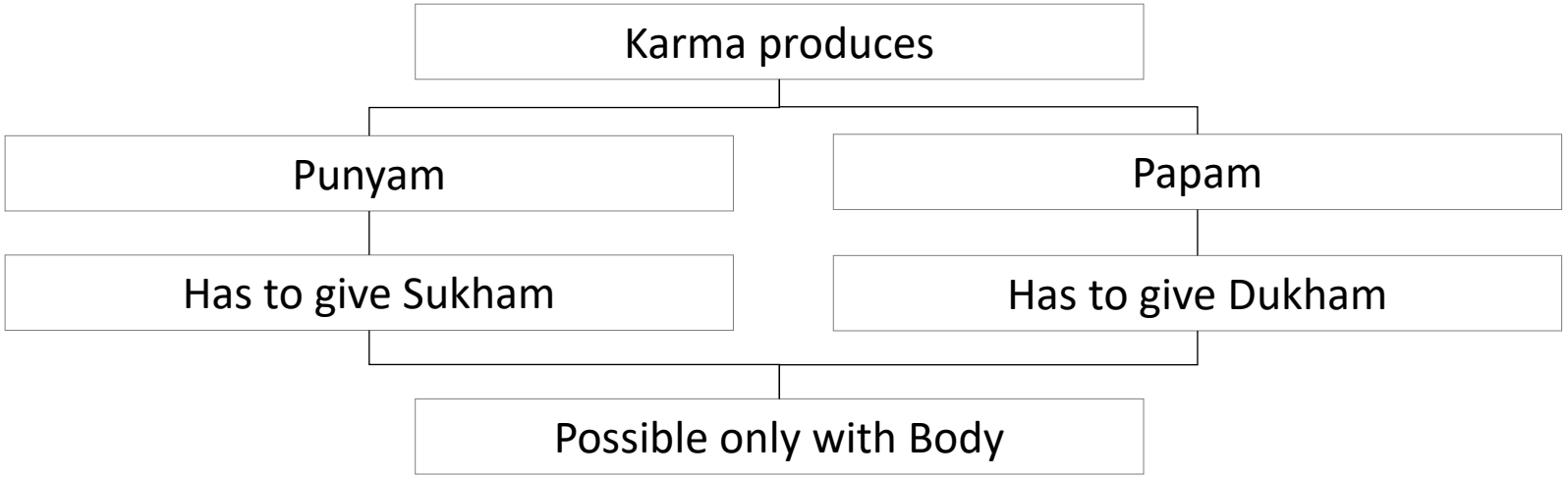
VI)



VII) Karma can never give Ashariratvam.

a) Karma can give only Sa-Shariratvam

b)



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

d) Srishti – means Jivasya Sharira Praptihi.

e) Jivasya Bogya Prapancha Praptihi.

f)

Srishti

Jiva Shariram | Bogya Prapancha

- Interactions unavoidable
- Can't sleep all the time = Sukham, Dukham

44) I) a)

Where Avidya → There will be Karma

b)

Where Vidya → Karma Abhasa

c)

Karma	Karma Abhasa
Produces Punya Papam	Does not produce Punya Papam

- Dagda Beeja Vatu
- Like roasted seed

II) I am Atma, consciousness

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

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

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

c)

Abhimana not absence of

- Experience
- But Absence of conclusion

d)

Abhimani

- Jnani
  - Asharira
  - Experiences Sukham Dukham
  - But he doesn't claim as his own
  - Hence free
- Ajnani
  - Sasharira
  - Priya – Apriye Sparshana Pratisheda
  - Experiences Sukham Dukham

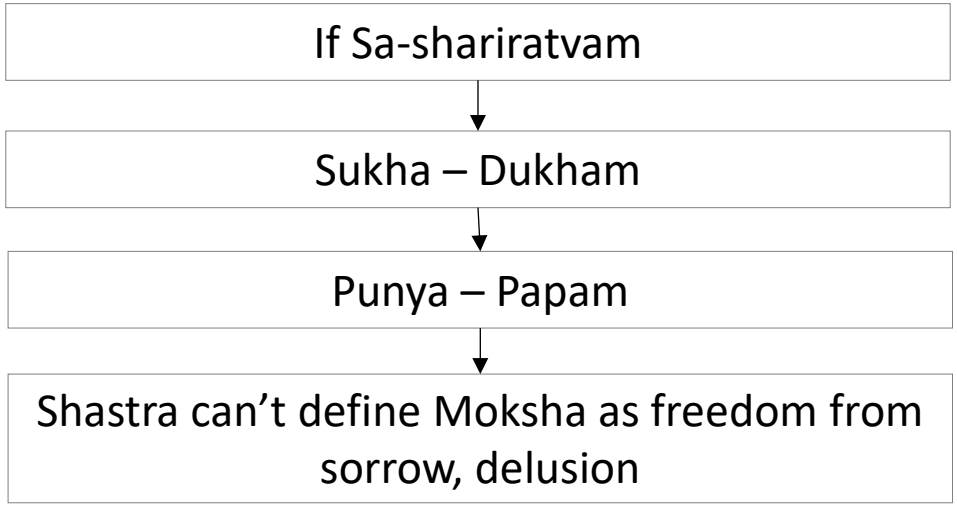
e) Body has Pain

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

III) Reason :

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

b)



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

d) Anukula Tarqa :

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

IV) Vruttikaras new argument :

a)

Finite Upasana	Infinite Brahmo Upasanam
Get Sa Shariratvam	Get Ashariratvam

b) Moksha by definition = Nityam

V) a)

Anvaya	Vyatireka
- In Jagrat, Svapna - Sa Shariram - Sukha – Dukha – Dukha Anubava	- In sleep - No Sharira Abhimana, Sambanda - No special Sukha – Sukham

b)

Any Karma – Upasana

↓

Can only perpetuate Sa – Shariram

c)

Karma – Upasana

↓

Can produce only Punyam

↓

Punyam has give Sukham

↓

Sukham given only through Shariram

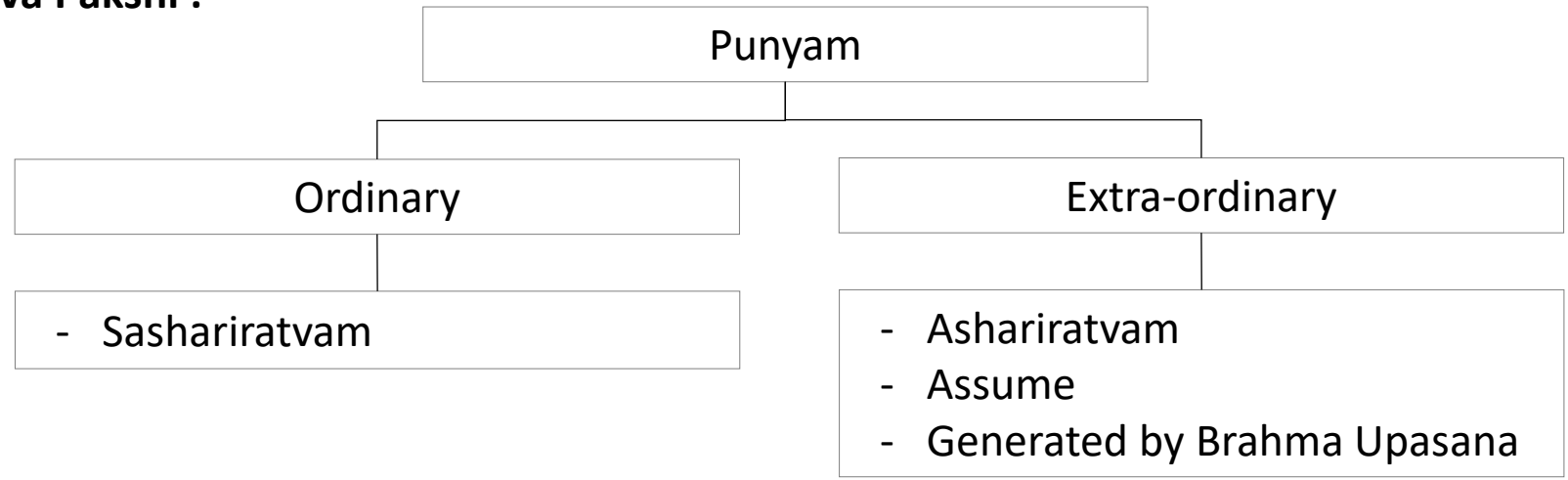
d)

Karma – Produces Punyam

↓

Cannot give rise to Ashariratvam

e) Purva Pakshi :

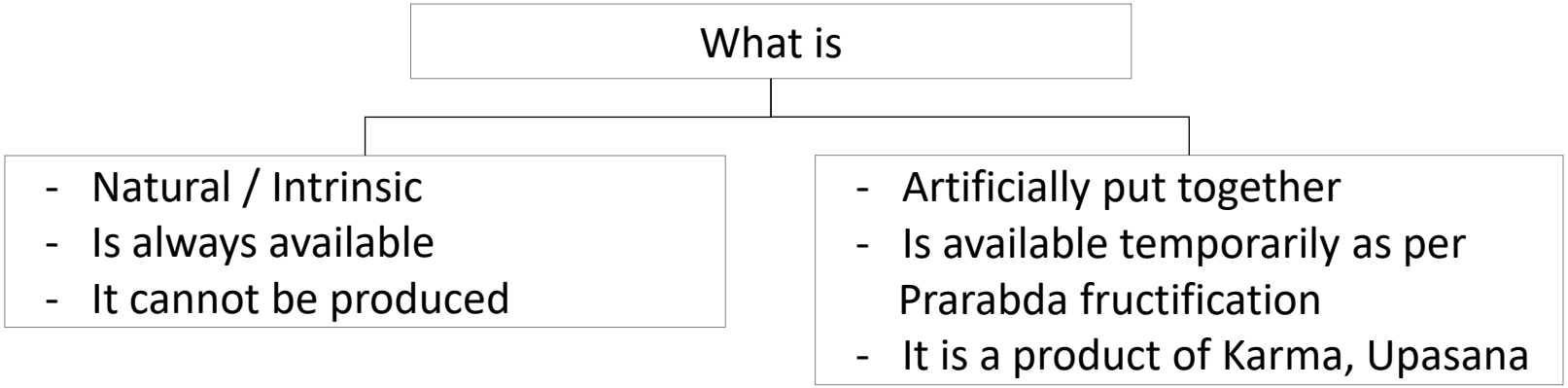


f) Shankara :

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

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

VII)



45) I) a) Without Mind Prana = Without Sukshma Shariram

b) Asangoham – Has no Sharira Sangah, Sambanda

c) Ashariram – Sharireshu :

- Atma by nature is Ashariram.

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

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

f) We have disowned it due to ignorance.

g) We have superimposed Sa-shariratvam also.

h) Superimposed Sa-shariratvam being disembodied.

i) A-Shariratvam disembodied is disowned now.

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

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

m) I am Ashariraha, Asangaha, Nityaha.

II) Shankara :

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

b) Need not separately work for Moksha.

c) Ashariratvam = Moksha

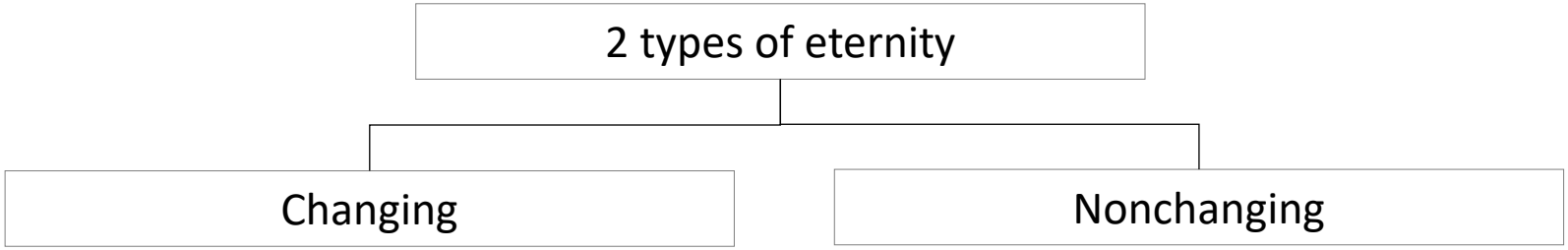
= Freedom from Priya – Apriya d) Karma Phalam is Sa-shariratvam.

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

f) Atma = Always Siddham

= Moksha

III)



Changing	Nonchanging
- Matter can’t be created or destroyed - Vyavaharika - Parinami Nityam - Matter is eternal - Parinami Nityatvam - Matter converts to energy - Unmanifest form = Energy - Manifest form of energy = Matter - We look at creation as changeless matter - This is Rama, we see, even though he is changing - Savayavam (3 Gunas) - You continuously look upon him as same person - Achetanam - Tad Eva Idam - That is this - Same person in a changed condition without spectacles after cataract	- Eternally there - Paramartikam - Changeless eternity - Kutastha Nityam - Nirvikara Nityam - Sarva Vyapti, pervades like Akasha - Sarva Vikriya Rahitam - Nitya Truptam - Ever Poornam - Not wanting any thing - Ananda Svarupam - Niravayavam, partless - Svayam Jyoti Svabavam

IV)

2 Examples

- Sankhya
- Gunas together called Prakrti
- Nityaha

- Advaitin says Maya is eternal
- Maya is never the same
- Changing eternity

V) Aside Question :

a)

Maya	**Brahman**
Changing eternity	Changeless eternity

Dvaitam?

b) Changing eternity Maya = Mithya

c) Changeless eternity = Satyam

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

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

b) Advaitam means Satyam is only one.

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

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

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

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

f) Gita : Chapter 2 – Verse 20

न जायते म्रियते वा कदाचिद् नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणः न हन्यते हन्यमाने शरीरे ॥ २-२० ॥	**na jāyatē mriyatē vā kadācid** **nāyaṃ bhūtvābhavitā vā na bhūyaḥ |** **ajō nityaḥ śāśvatō'yaṃ purāṇah** **na hanyatē hanyamānē śarīrē || 2-20 ||**

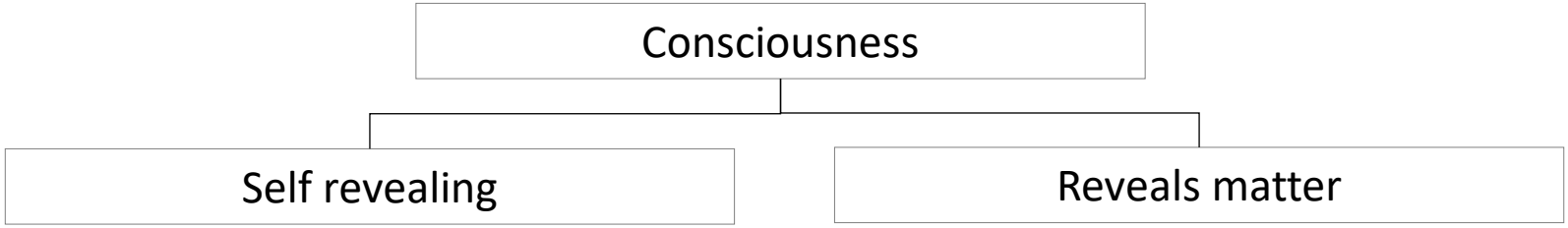
He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- This refers to Nirvikara Atma, Ashariram.

g)

Matter	Chaitanyam
- Can’t reveal itself - Jadam - Can’t reveal consciousness	- Svayam Jyoti Ananda Svarupam - Reveals itself

h)



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

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

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

b) Kathopanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् । अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥	Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat, Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada II 14 II

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

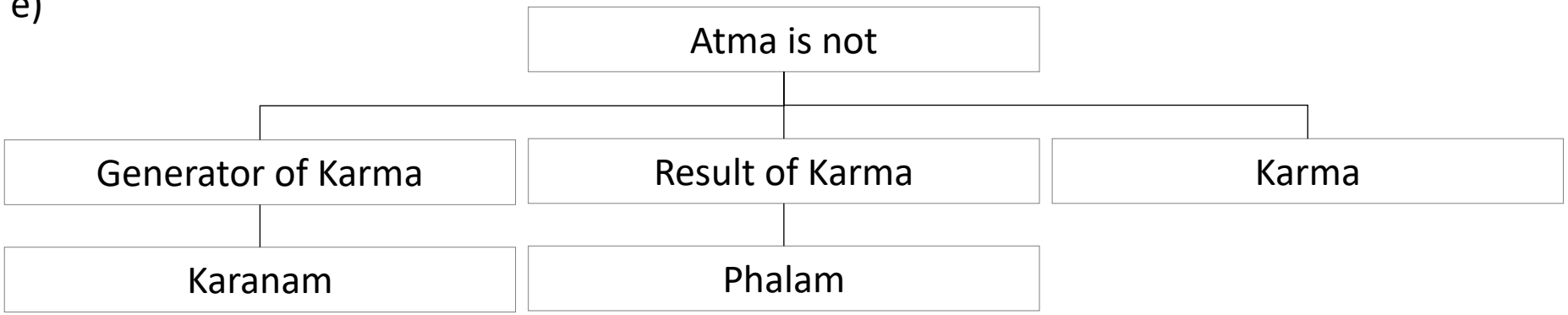
c) Atma has no Sambandha will Kala Trayam.

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

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

- Karma Vilakshanam.

e)



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

IX) Kathopanishad : Chapter 1 – 2 – 14

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् । अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥	Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat, Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada II 14 II

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

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

b)

Krutam	Akrutam
Karyam	Karanam

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

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

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

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

d) Moksha will be included along with 3 Purusharthas

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

e) Moksha will be highest Loka

- Finite but longer.

XI) Moksha will not be eternal

- Moksha – conveys no Samsara, eternally.

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

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

XIII) a) One who knows Brahman, becomes Brahman.

b) Brahma knowledge and Bava are directly connected.

c) Becomes Brahman, attains Moksha.

d) Knowledge gives Brahma Bava.

XIV) a) Vidwan – one who gains the knowledge of Anandam Brahma, does not have fear from any corner.

b) Freedom from fear = Moksha

- Fear is powerful representative of Samsara.

XV) a) Understanding will give Moksha.

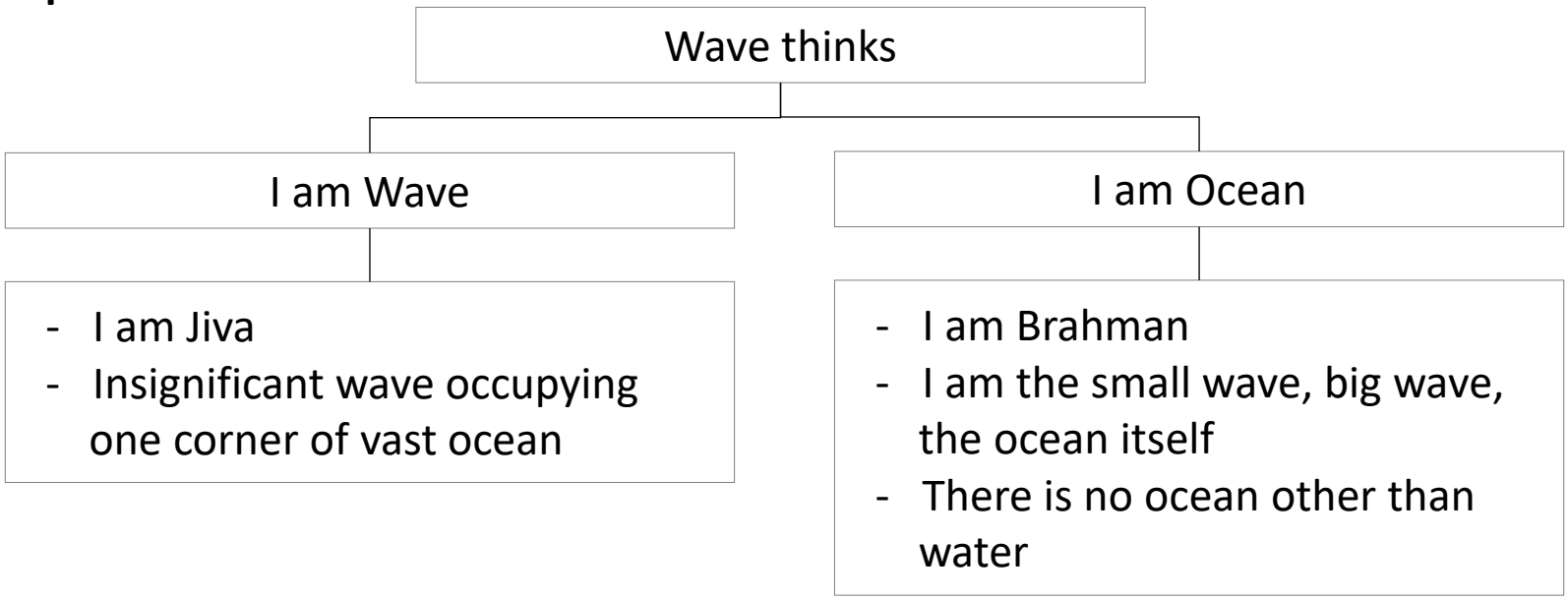
b) You are not Vishwa, Teijasa, Prajna

XVI) Tatu : Jiva

a) Says :

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

b) Example :



c)

I am

- Not Jiva, Whose Nature is consciousness

- I am all Jivas, whose nature is consciousness
- I am Adhishtanam of Jiva, Jagat, Ishvara
- Aham Brahma Asmi

XVII) Shankara derives :

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

XVIII) Knowledge reveals Moksha Svarupam.

XIX) Shankara is refuting Vrutti Kara Matam

Vruttikara is Partially

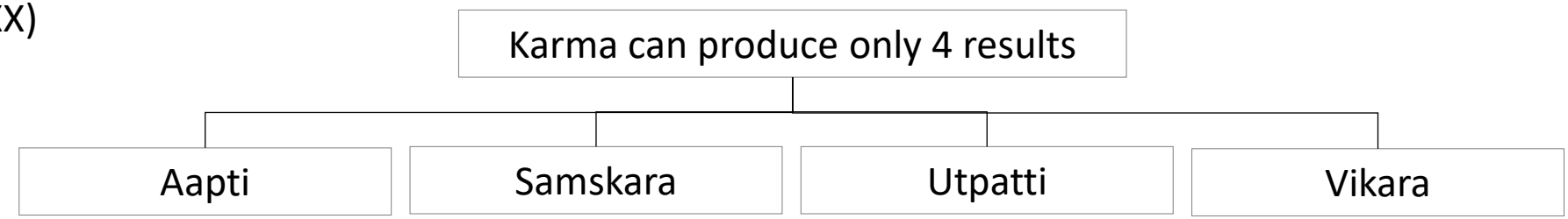
Mimamsaka

- Karma must be there in entire Veda Karma Khanda + Jnana Khanda
- Through Karma alone get something or get rid of something
- Karma alone can give Prayojanam
- If no Karma, no Prayojanam
- If no Prayojanam Veda will become Apramanam
- For Pramanyam of Veda, Prayojanam is required
- For Prayojanam, Karma required
- Similar to Mimamsaka
- Gives Dharma, Artha, Kama

Vedantin

- Accepts Brahman and Maha Vakyam
- Reveals Jivatma / Paramatma – Aikyam
- Mahavakyam study can give knowledge
- Unlike Prasankhyana Vadi
- Knowledge not enough
- Knowledge must be put to use to create a Unique Purushartha of Moksha
- After Brahma Jnanam, next Karma is Brahma Upasanam
- Will give Adhishta Punyam which gives Moksha

XX)

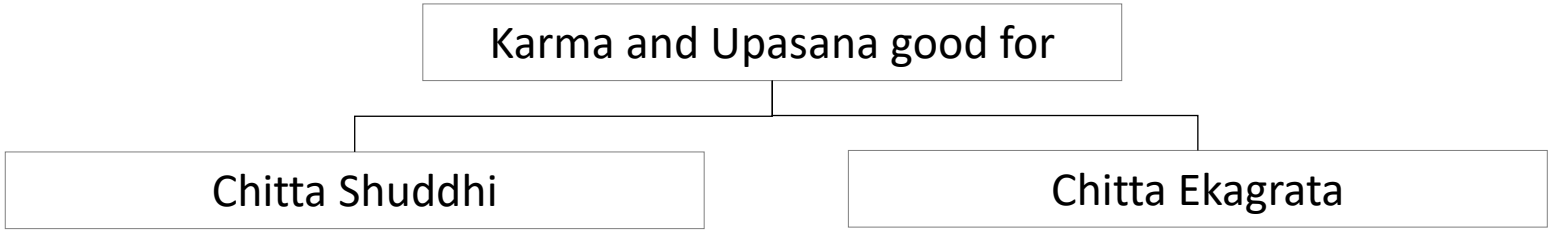


a) All Anitya Phalam

b) Nitya Moksha = Our Svarupa

c) It can't be Karma Phalam

d)



XXI) Isavasya Upanishad : Verse 7

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः । तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥	***Yasmin sarvani bhutani atmaiva-bhud vijanatah,*** ***tatra ko mohah kah soka ekatva-manu-pasyatah [7]***

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

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

b)

Shokha	Moha
Emotional Problem	Intellectual Problem

Both solved

46) I) Next Sruti Quotation :

a) Jnanam and Moksha are simultaneous.

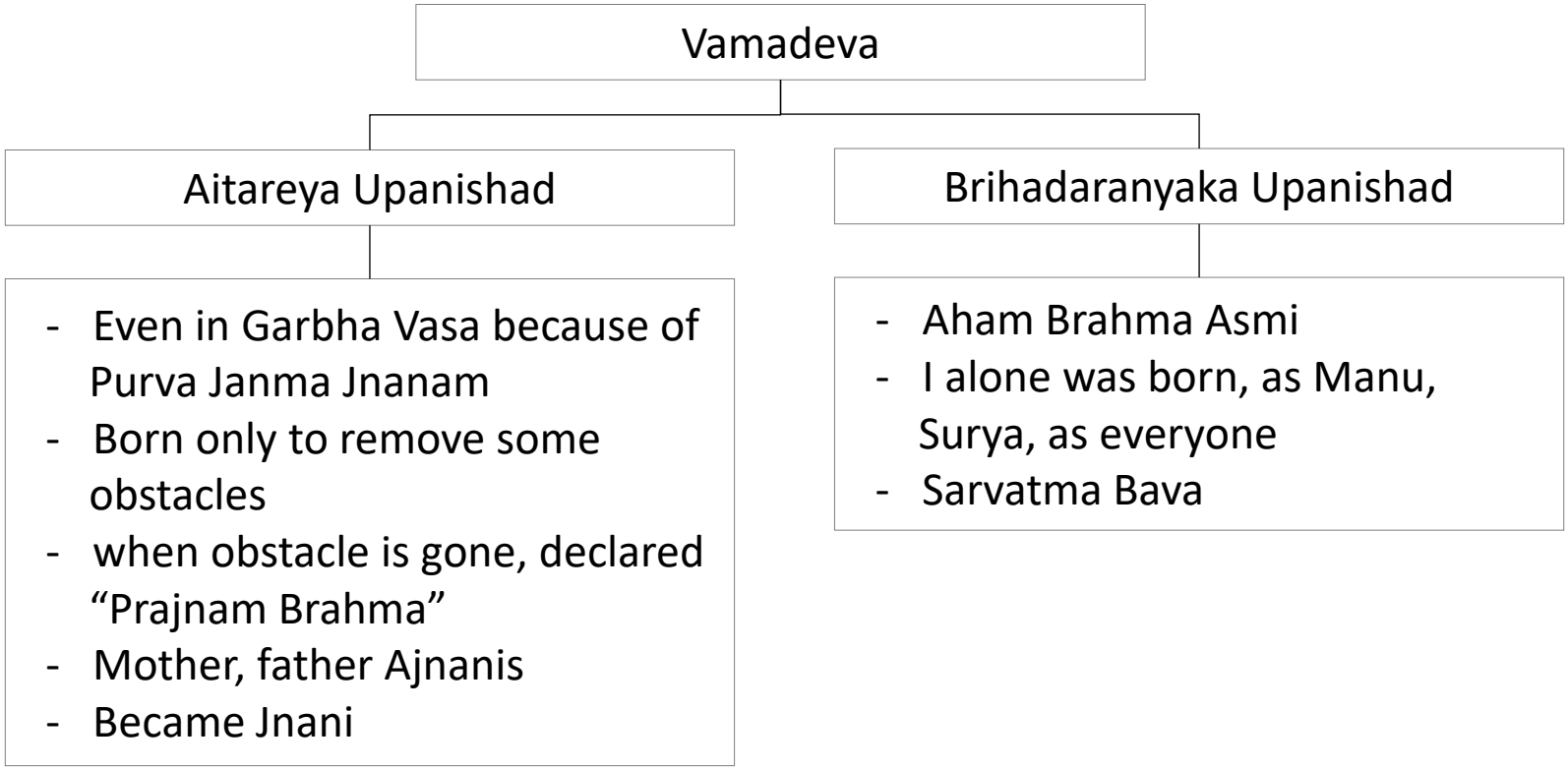
b) What is Logic?

Knowledge

↓

I am already Mukta Purusha

II)



III) Initially, it is a compromise in Moksha.

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

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

c) Moksha, accomplished fact, I should claim I am Muktaha.

d) Guru :

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

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

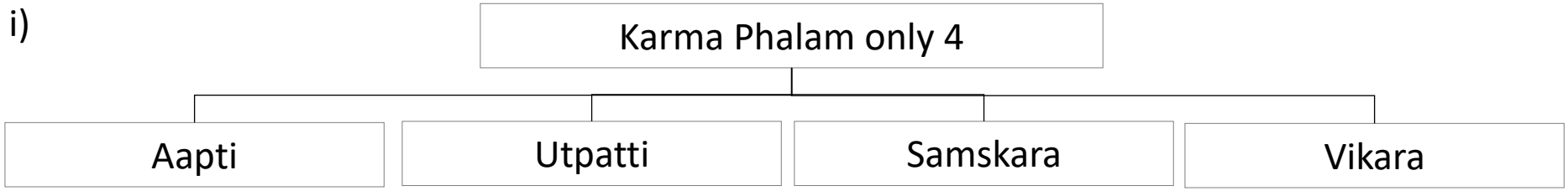
f) Agyanam distance, covered only by Jnanam.

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

- Moksha is my nature, Svarupam.

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

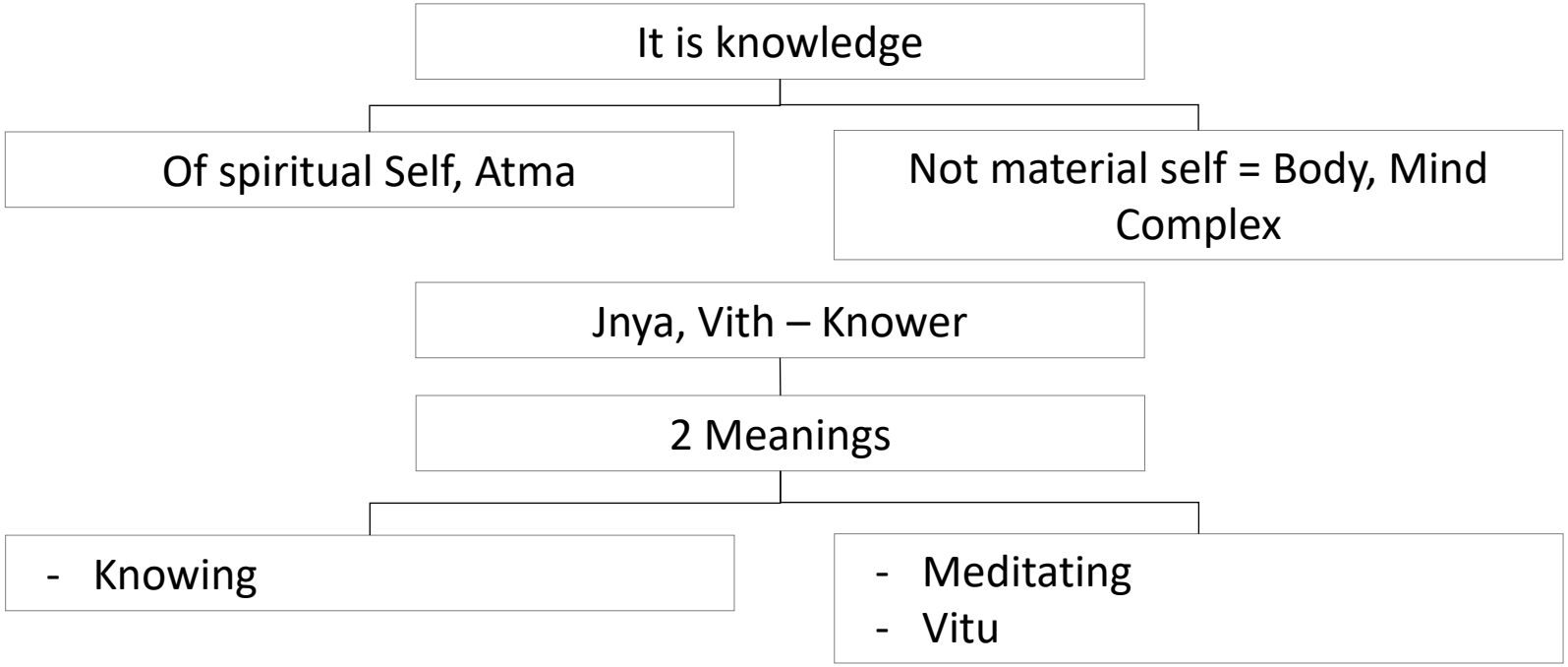
i)



IV) a) Avidya Nivrutti = Samsara Nivrutti.

b) No Karma is required for Avidya Nivrutti or after Avidya Nivrutti.

c)



V) Commentator :

- I am Brahman in sleep is Jnanam – removes ignorance of intrinsic self.
- Superficial self in Body – Mind – experiences of waker, dreamer, sleeper.

VI)

World made of 3 Gunas

↓

Sleep state one of Gunas, Moola Avidya

↓

Brahman – I – Beyond 3 Gunas

VII) a) Mundak Upanishad :

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् । एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १०॥	Purusa evedam visvam karma tapo brahma paramrtam I etad yo veda nihitam guhayam so vidya-granthim vikiratiha somya II 10 II

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

b) Saha Avidya Granthim Viharati.

c) He destroys knot of ignorance.

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

VIII) Shore = Brahman

- Avidya = Ignorance – High Sea - Cross

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

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

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

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

X) Foot Notes :

Kathopanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् । अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥	Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat, Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada II 14 II

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

XI)

One ungraded pure Brahman appears as graded

- Karanam
- Superior

- Karyam
- Inferior

XII) Foot Notes 3 :

Bashyam : Chandogya Upanishad – Chapter 7 – 26 – 2

a)

Kashaya

- Coloured liquid sap from tree
- Sticks to hand
- Doesn't go easily
- Vaarkshaha Kashayam
- Colours hand and cloth

Raaga Dvesha

- Colours our Mind
- Prejudiced vision in the Mind

XIII) a)

Avidya removed

↓

Claim Moksha – Natural my self

b) Avidya also is Sakshi Pratyaksham

XIII) Nyaya Veiseshika Sutram :

- Remove Mithya Jnanam, false wakers, dreamers knowledge as Adhyasa.

XIV) Nyaya Sutram : Chapter 1 – 1 – 2

दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये
तदनन्तरापा- यादपवर्गः ॥१।१।२॥

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

47) I) a)

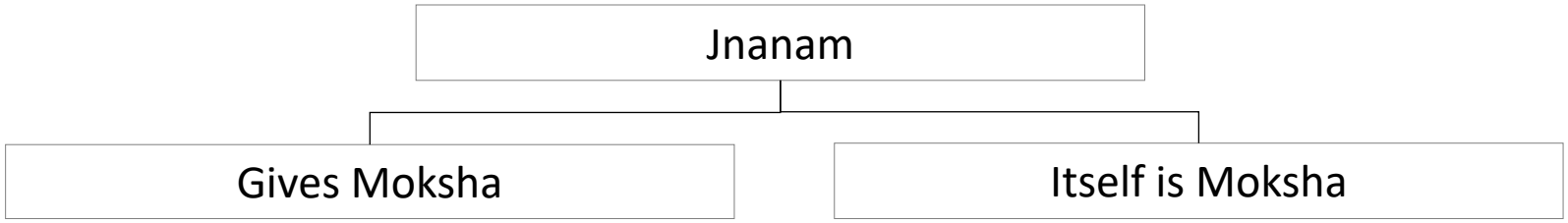
Karma / Upasana	Brahman
- Subject matter of Veda Purva Bhaga - Veda Purva prescribes	- Subject matter of Veda Antha Bhaga - Veda Anta reveals

b) Once knowledge is generated, Moksha happens.

c) Why? Jnanam is

- **I was, am, ever will be Muktaha**

d)



II) Series :

a)

Cause	Effect
Janma	Dukham, Samsara

- Because of Sharira Sambanda, world Sambanda, have Sukha Dukham.
- As long Sharira Sambanda is there, Sukha Dukha Anubava will be there.
- Janma = Sharira Sambandha.

b)

Cause	Effect
- Pravrutti - Good, Bad actions - Produces Punya Papam	- Janma

c)

Cause	Effect
- Doshaha - Deha Abhimana (Ahamkara) - Raaga, Dvesha, Moha	- Pravrutti

Cause	Effect
- Jnama Pravrutti Dosha - Mithya Jnanam	- Dukha Janma Pravrutti Dosha

d)

Cause	Effect
- Mithya Jnanam - Identifying with the Body - Nyaya accepts Adhyasa - Identifying with the Body is called Adhyasa	- Dosha

- Ramanuja Acharya, Visishta Advaitin, gives 7 logical reasons for negating Adhyasa.
- Holds to Adhyasa when he says I am the Body.
- Mithya Jnanam = Adhyasa.

III) If Series should go, must go to fundamental cause (Agyanam)

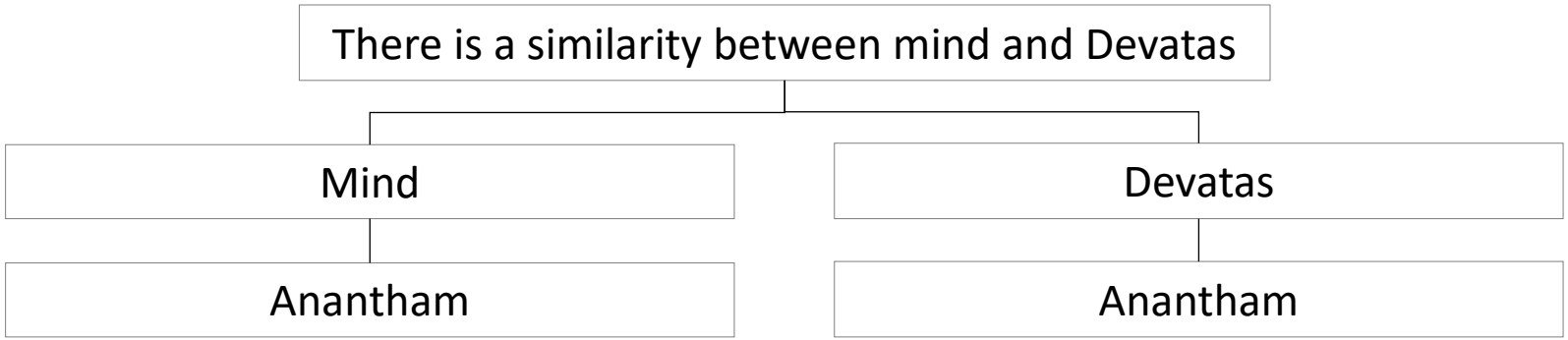
- Once you remove Atma Agyanam, Mithya Jnanam will go, Dosham will go, Pravrutti will go, Janma will go, Dukham will go.

a) Uttara Uttara Abahye.. When later ones are removed, previous ones will get removed.

b) Tad Anantara Abayat (Removal), Apavarga (Moksha).

45) I) a) Mind is infinite in thought dimension.

b)



c) May you do Upasana of Vishwe Devas, celestial, exhalted Devatas.

d) To invoke Devatas, use Alambanam, symbol.

e) Use Mind as Alambanam.

Mind	Celestial Devatas
Inferior	Superior

II) Example :

Ordinary	≡	Ganga Water
Nikrushta Vastuni		Utkrishta Invocation

- This is Sampad Upasana.

III) a)

Adhyasa

Upasana

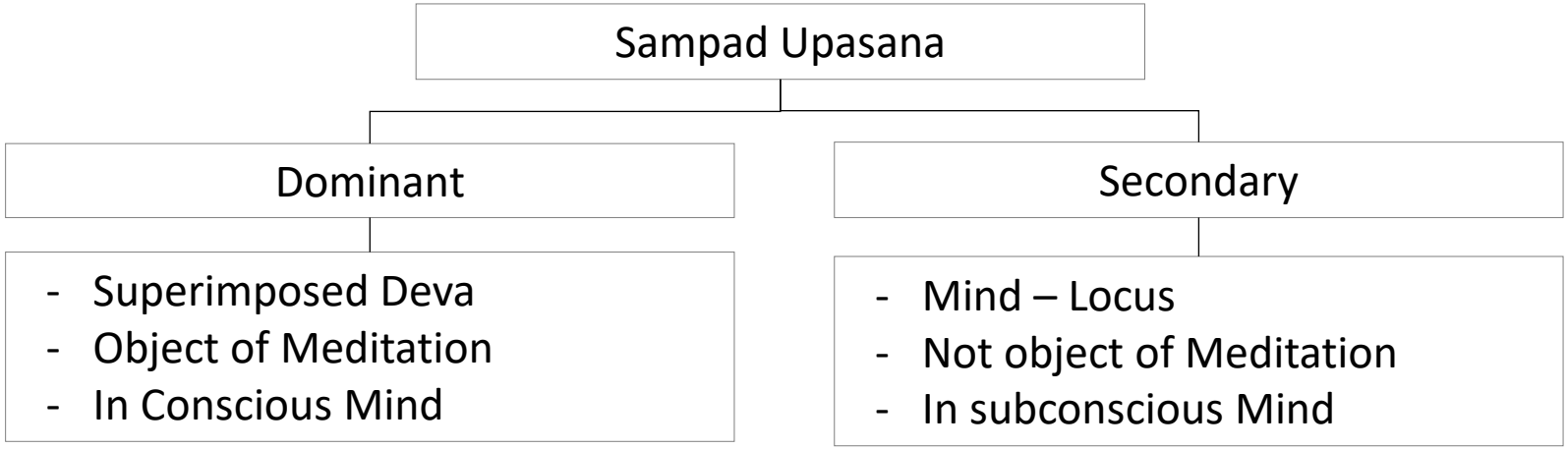
- Practice superimposition deliberately
- Jnana Janya Adhyasa
- Jnana Purvaka Adhyasa

Bashyam

- Superimposition of something because of ignorance
- I didn't know it is Rope
- Therefore I superimposed Snake
- I did not know I am Brahman
- Therefore, superimposed Body – Mind as self
- Don't know Shell (Nikrushta Vatsu), Superimposed silver (Utkrishta Vastu)
- Not Upasanam
- Don't practice deliberately

- Ajnana Janya Adhyasa
- Ajnana Purvaka Darshanam = Adhyasa

b) Locus not dominant, secondary



IV) Adhyasa Upasana (Pratika Upasana) :

a)

Dominant	Secondary
- Locus - In Conscious Mind - Worship Mind / Surya as Sacred - Mind is Object - Mind Sacred, seen as Brahman	- Superimposed - Keeping Brahman in the Background

b) Shaligram, Shiva Linga Upasana are Adhyasa, Pratika Upasana.

c) 3 states, 3 bodies, 5 Koshas are Pratika, Adhyasa Upasana.

46) I)

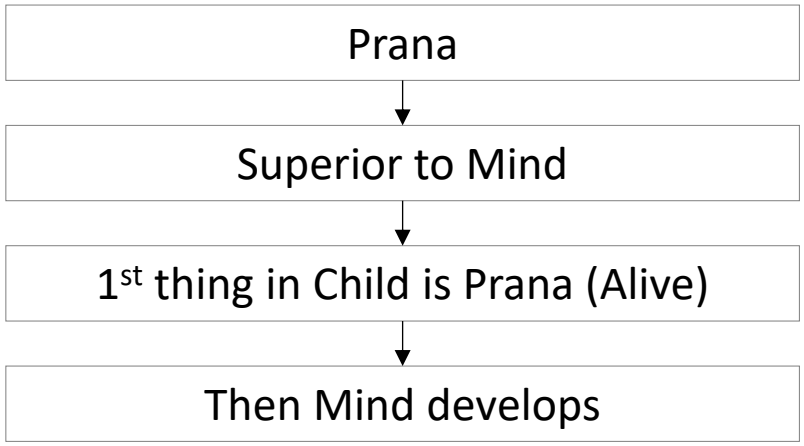
Brahma Satyam → Jagan Mithya → Adhyasa Upasana

Brahma Satyam	Jagan Mithya
- Background - Subconscious Mind - Locus - Alambanam	- Object of Meditation - Conscious Mind - Pratikam

II)

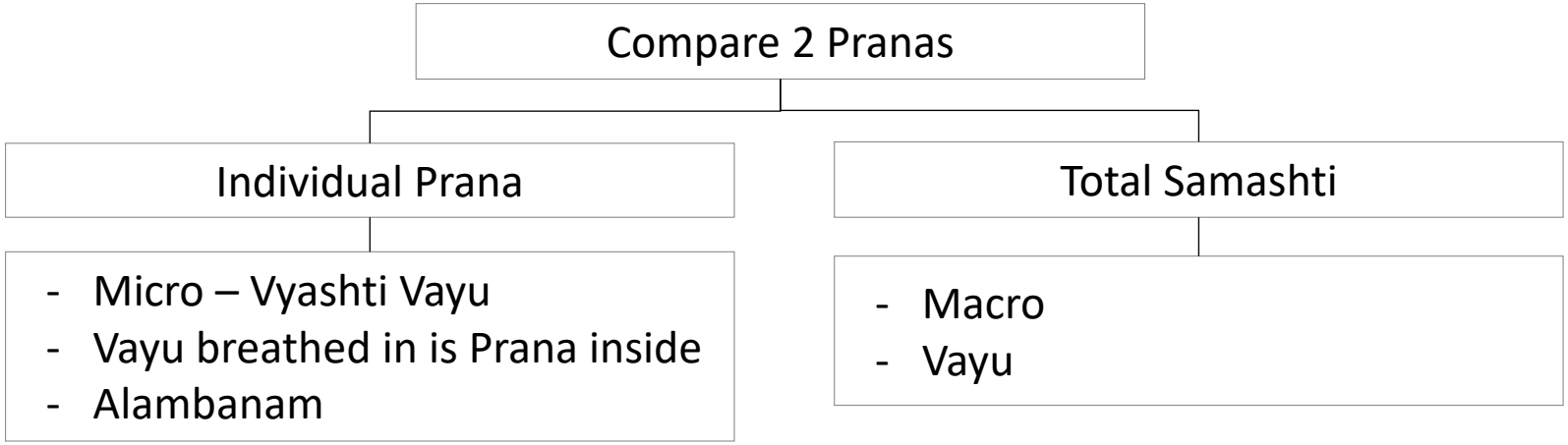
- 2 Upasanas
  - Sampad
    - Utkrishta Vastu
      - Object of Meditation
      - Devaha
      - Alambanam
      - Conscious Mind
    - Nikrishta Vastu
      - Mind
      - Locus
      - Sub-conscious
      - Background
  - Adhyasa / Priatvkam
    - Nikrishta Vastu
      - Alambanam
      - Surya
      - Sub Conscious Mind
    - Utkrishta Vastu
      - Brahman
      - Background
      - Conscious Mind
      - Object of worship
      - Alambanam

III)



IV) Chandogya Upanishad :

a)



b) Meditate Samashti Vayu upon Alambanam Prana.

c)

Common function called Samvargaha

↓

Swallower, destroyer resolver

↓

Samvrijyate

↓

Anena Iti Samvargaha

V) Deep sleep state :

a) All Jnana Indriyas, Karma Indriyas stop their functions.

b) Prana alone function

c)

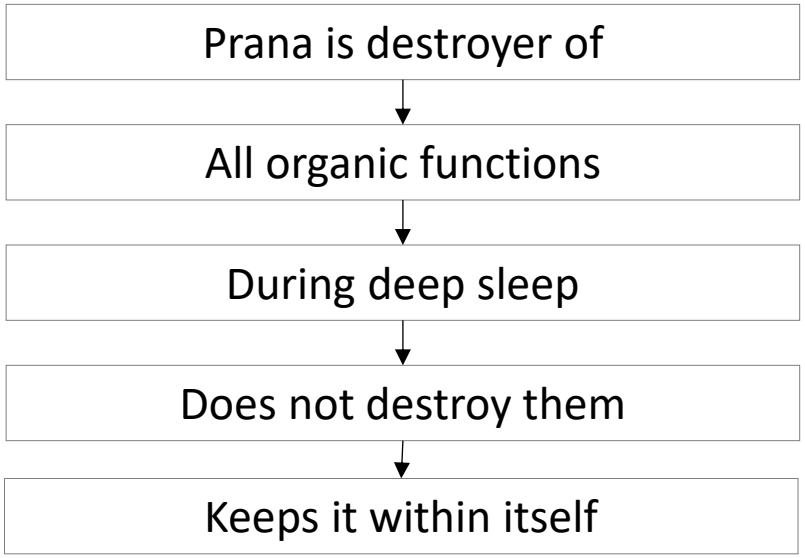
Manaha	Emotion
Chittam	Memory
Buddhi	Intelligence
Ahamkara	Ego

Not functioning

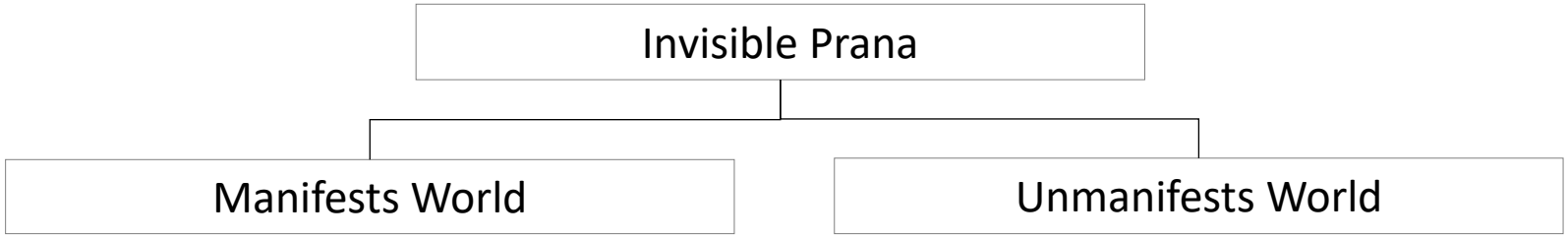
d) Figuratively it is said :

- Prana swallows all Vyavahara, 14 functions – 5 Jnana Indriyas, 5 Karma Indriyas, 4 Antahkarana.

e)



f)

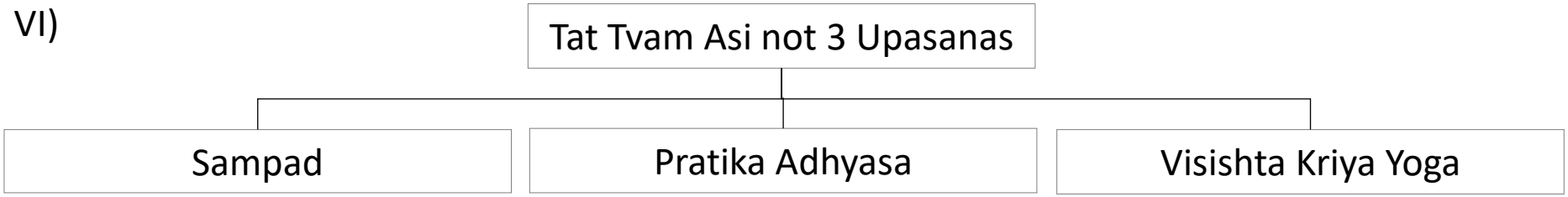


g) Similar is the function of Vayu during Pralaya Kala.

h) Pralayam :

- All things is the Universe resolved into Prithvi Tattvam.
- Sukshmi Prithvi → Sukshma Jalam → Sukshma Agni → Sukshma Vayu

VI)



VII) Samskara Rupa Upasana :

a)

When Wife looks at Ghee

↓

Nothing happens physically

↓

There is Adrishta Phalam

↓

Invisible value Addition

↓

Ghee Sanctified, fit for oblation

b) Purva Mimamsaka :

- Aham Brahma Asmi is a Samskara (Purification) Karma.

c) Deho Devalayam Proktaha…

देहो देवालयः प्रोक्तः जीवो देवस्सनातनः । त्यजेदज्ञाननिर्माल्यं सोऽहं भावेन पूजयेत् ॥	**deho devalayah proktah jivo devassanatanah | tyajed agnyanana nirmalyam soham bhavena pujayet ||**

The body is said to be a temple. The soul (jīva) is the eternal divine being (God). One should abandon the impurities of ignorance. Worship (the divine) with the realization of "I am He" (Soham).

VIII) Visishta Kriya Yoga Samvarga :

a) Prana resolves everything at time of deep sleep state – micro level.

b) Vayu resolves everything at time of Pralayam, Macro level.

c) Both have common function of withdrawing, absorbing, swallowing the Universe

d) Withdrawing function is called Samvarga.

e) Meditate in Vayu and Prana – Samvarga Upasana, very popular in Chandogya Upanishad.

IX) a) Bautikams, 3 elements, Vayu swallows.

b) Prana resolves Jnana Indriya, Karma Indriya, Antahkaranam, because of this common function between Vayu and Prana.

c) Macro Level – Pralaya Kala

- Micro Level – Laya Kala

d) Do Dhyanam as per Chandogya Upanishad : Chapter 4 – 3 – 1

वायुर्वाव संवर्गो यदा वा अग्निरुद्वायति वायुमेवाप्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥ ४.३.१ ॥	vāyurvāva saṃvargo yadā vā agnirudvāyati vāyumevāpyeti yadā sūryo'stameti vāyumevāpyeti yadā candro'stameti vāyumevāpyeti || 4.3.1 ||

The air swallows everything. When fire is extinguished, it disappears into the air. When the sun sets, it disappears into the air. And when the moon sets, it disappears into the air. [4 - 3 - 1]

X) Similarly Meditate Jiva = Brahman.

Jiva	Brahman
Vardate, Expanders	Through Srishti Brahman expands

XI) Tipanny – 6 :

a) Karta gets purified by imagining himself as Brahman

b) It is only visualisation, Jiva is not Brahman according to Karma Khandi.

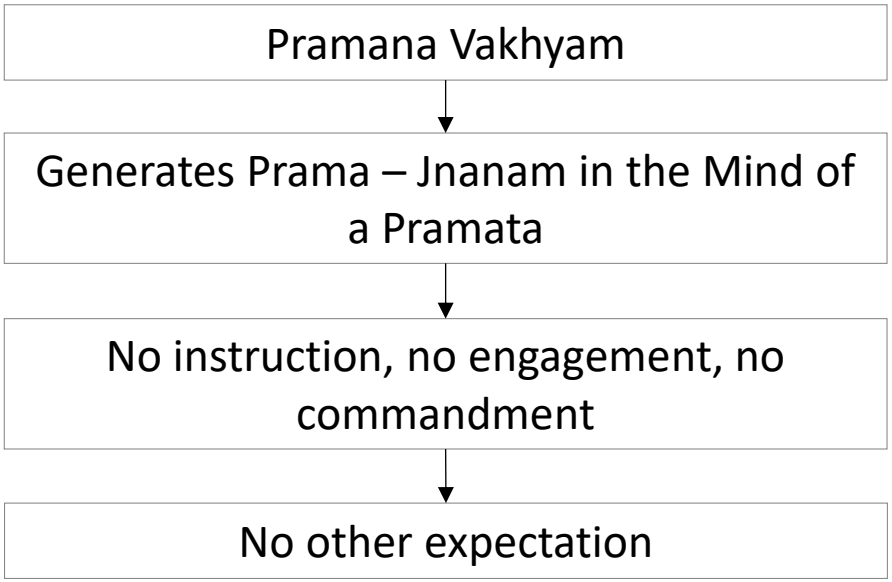
c) Purva Mimamsa :

- **Whole Brahma Jnanam is preparing for rituals only.**

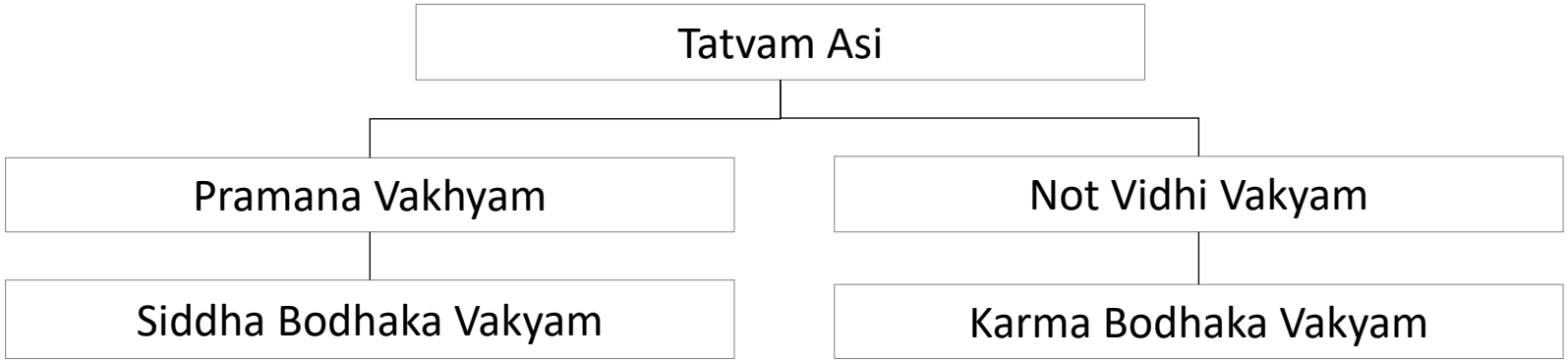
XII)

Tat Tvam Asi
Is Pramana Vakhyam
Not Upasana Vakhyam
- Reveals Aikyam between Jiva and Paramatma
- Wants me to understand
- Makes a statement of a fact
- No Meditation

XIII)


Pramana Vakhyam
Generates Prama – Jnanam in the Mind of a Pramata
No instruction, no engagement, no commandment
No other expectation

XIV)



XV) a) If we introduce Upasana, Tatparyam established will be contradicted.

b) Revealing a fact will be lost, Vastu Tantram.

c) It is not prescribing an act.

2nd very powerful argument :

XVI) a) Benefit of Vakhyam :

- Removal of self ignorance
- Avidya Nivrutti.

b) Ignorance can be removed only by Jnanam.

c) I don't get new Jnanam

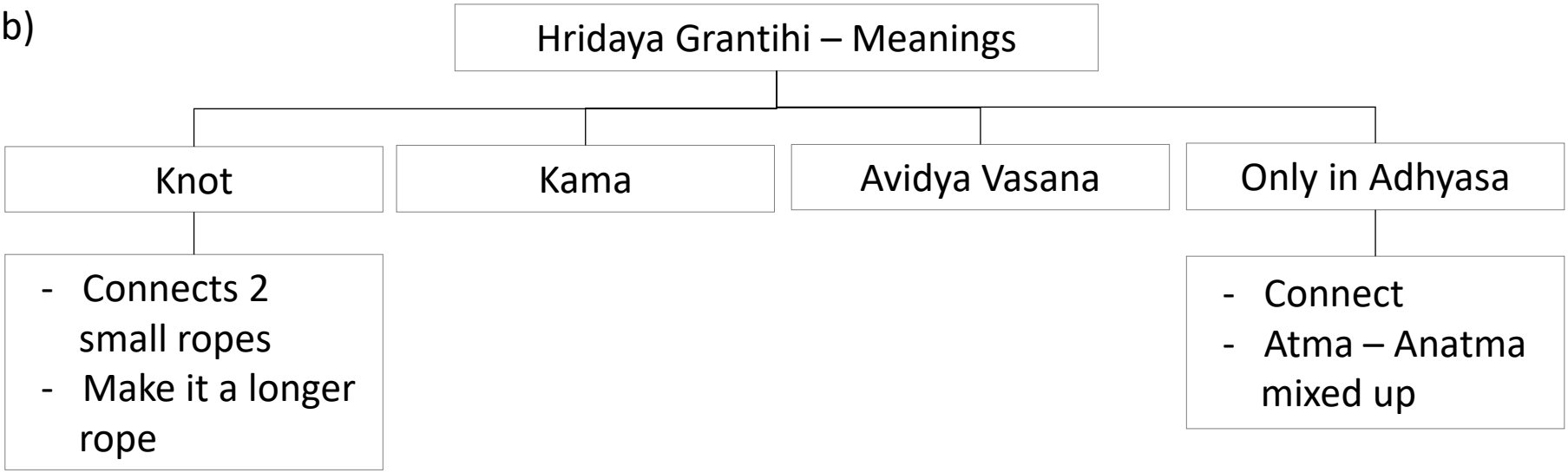
- It will generate Punyam.

d) Aapti, Utpatti, Samskara, Vikara only 4 benefits of Karma.

e) No worldly or spiritual ignorance removed by any Karma.

XVII) a) If Tat Tvam Asi, is Upasana Veda will not talk about Hridaya Granthi Bidaha.

b)



c) Atma and Anatma are connected by Adhyasa, Abhimana.

d) Adhyasa Granthi is because of Agyanam.

e) Kama Nivrutti, Adhyasa Nivrutti, presupposes Avidya Nivrutti.

f) Avidya Nivrutti is possible only if Tat Tvam Asi is a Pramana Vakhyam, not possible if it is a Upasana Vakhyam.

g) Mundak Upanishad : Chapter 2 – 2 – 8

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥	**Bhidyate hrdaya-granthih chidyante sarva-samsayah I** **ksiyante casya karmani tasmin drste paravare II 8 II**

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

47) 3rd Argument :

I) Mundak Upanishad : Chapter 3 – 2 – 9

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति । तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥	Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati I tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati II 9 II

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

a) And disowning his falsely superimposed Jivahood.

b)

Only claiming

↓

No question of becoming

II) a) Gold does not become clay.

- Becoming is superficial, seeming becoming, really it does not become something.

Chandogya Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥	yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayaṃ vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ mṛttiketyeva satyam || 6.1.4 ||

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

b) Jiva becomes Brahman

- If Jiva is different from Brahman, becoming is only seeming.
- Not real becoming.

c)

Becoming

- Does not loose its essential nature
- It is seeming becoming

- If it looses its essential nature, it is not there to become
- It is non existent

d) If Upanishad says :

- Jiva becomes Brahman.
- It is not actually becoming.

- **Jiva understands I am Brahman.**
- **My Jiva Bava is Mithya, misunderstanding.**

e) Only problem for Jiva is Atma Ajnanam, its intrinsic Sakshi, Nirvikara status not known, claimed.

III) Technical discussion :

Jnanam	Karma
- No will involved - What you listen no choice - Listening speed as speed of speaker - What he listener, not under of listener, not Kartrutantram but on source of speech - What news you are going to listen, you don't known - Vastu Tantram depends on the object not Kartrutantram - Shabda, Sparsha, Rupa, Rasah, Gandah, Brahman. - All Pramana Tantram - Tantram means dependent on = Pramanam - Jnana Indriyam not under your control	- Depends on will - When you use pen = Karma Indriya - Listen – Jnana Indriya - What you write, you have choice - Writing speed differs - Kartru Tantram - Writing under your control - Will based, write, not write in Sanskrit, English, Malayalam - Kartum, Akartum, Anyathava Kartum Shakyam - Person goes a place by Horse, Walk, Anga Pradakshinam - Karma Indriyam under your control

IV) a) Veda = Pramanam = Reveals object

= Vastu Jnanam

b) Brahman not known through individual Indriyams or Antahkaranam

c) Known by Universal Veda Pramanam.

d) Tat Tvam Asi if Upasanam will be Kartru Tantram, Anityam, Vikara.

e) Purusha Vyapara = Kartru Tantram

f) It is not dependent on an individual.

g) That is why Upanishad can't be interpreted in different ways, not as you like.

h) We are studying a Pramanam, we have no choice.

i) Vastu Tantram = Fact

(or)

- Pramana Tantram = Jivatma and Paramatma are one Atma not different.

j) Like knowledge of object which falls within Pratyaksha Pramanam.

V) What Pramanam reveals, you have to only understand and be free.

VI) a) That with which instrument you know everything, what is the instrument that Brahman.

b) No instrument is available for Brahman with which instrument you know all other things.

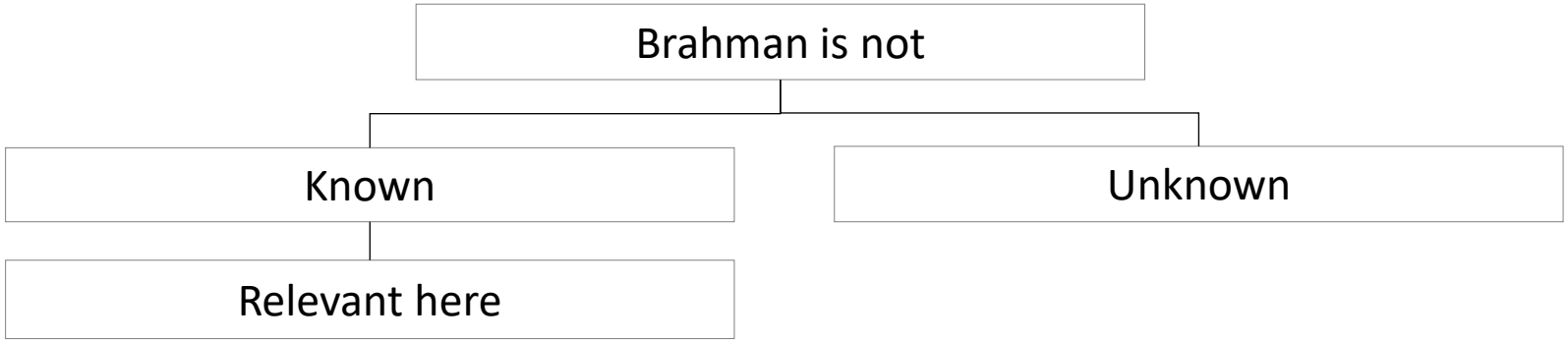
VII) Foot note No. 2 :

a)

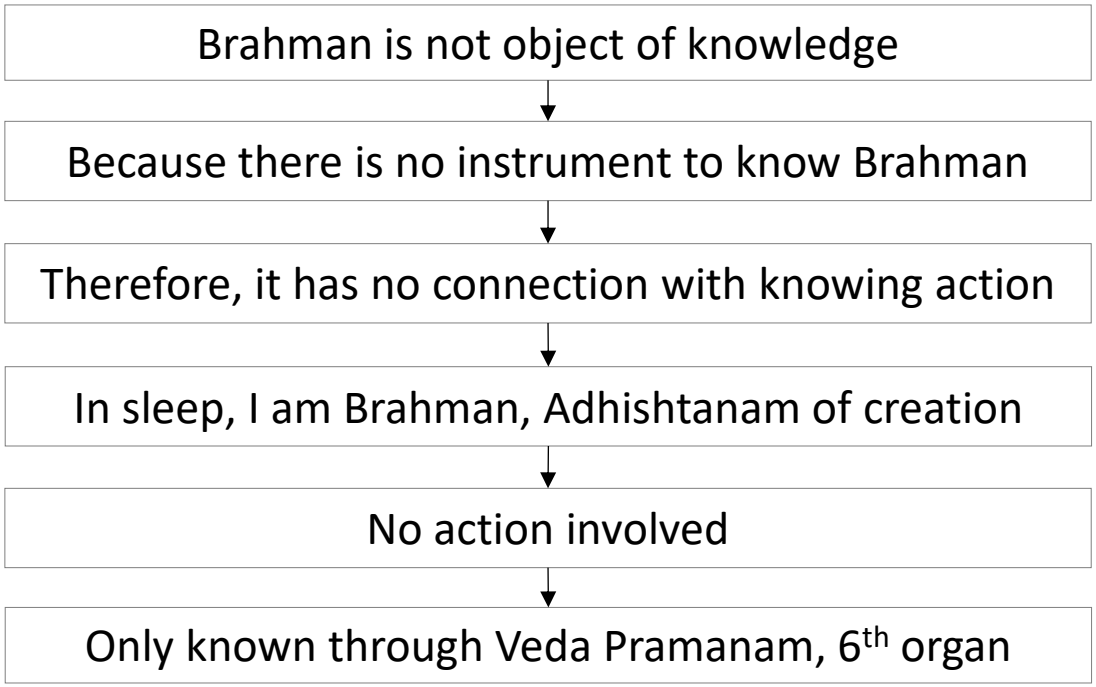
Vyakrutam	Avyakrutam
Universe / World	Maya

- Brahman is different from world and Maya.

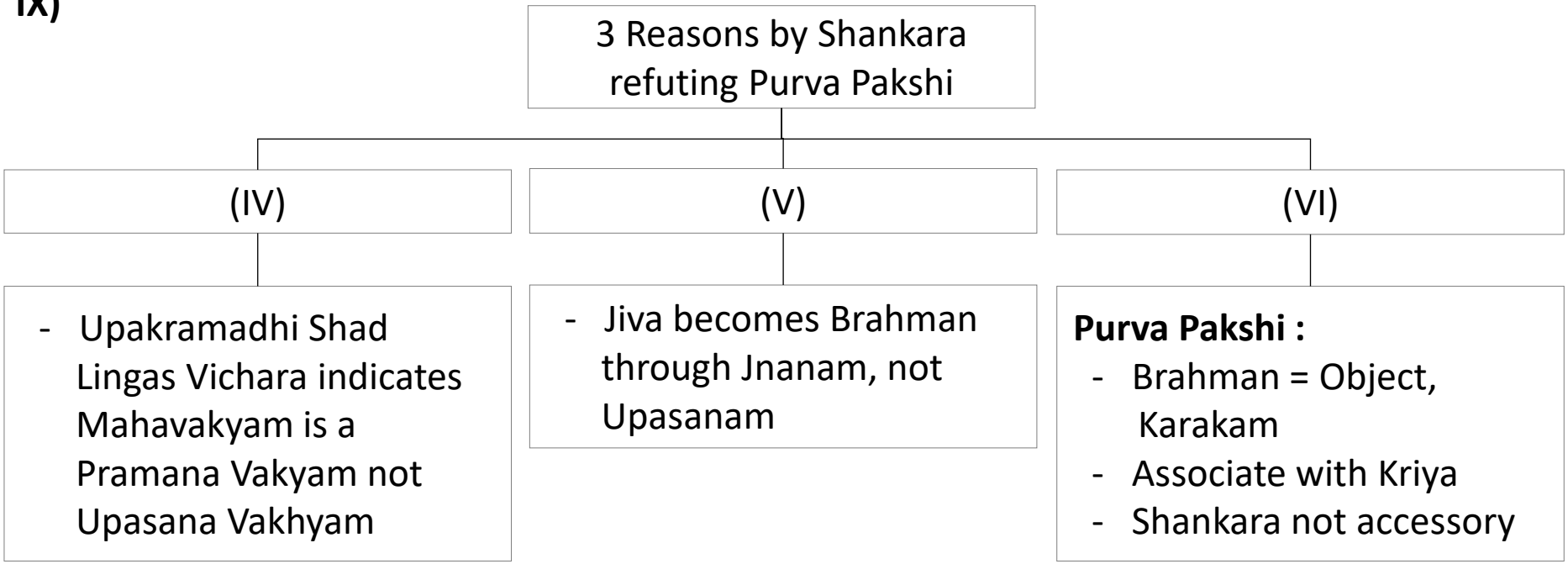
b)



VIII)



IX)

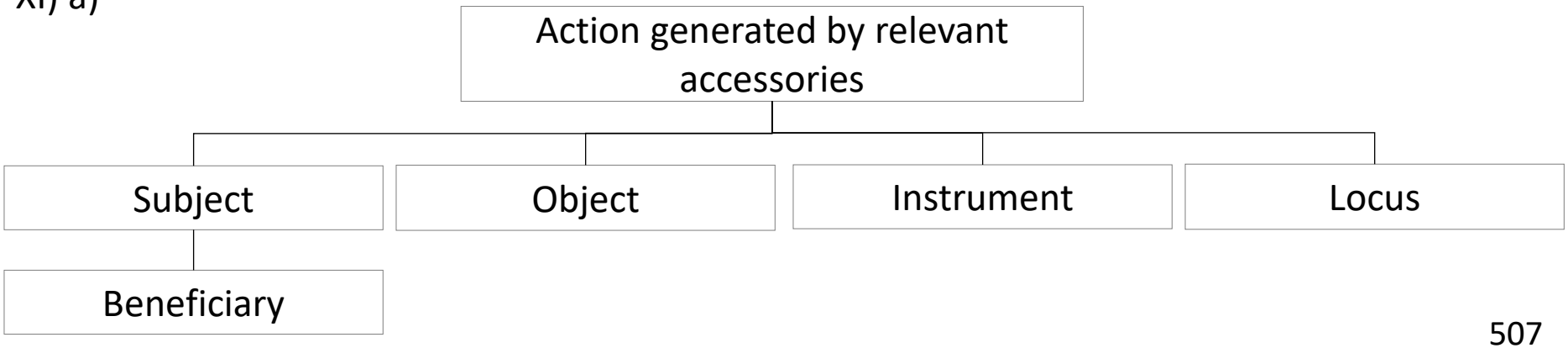


X) a) Jnanam alone can remove ignorance.

- Upasana can't remove ignorance.

b) Upasana = Karma – can produce Aapti, Utpatti, Samskara, Vikara.

XI) a)



b) This is the 3rd argument.

- Any Karakam, accessory, is associated with Kriya.

XII) Shankaras immediate answer :

a) Brahman is not an object of knowledge, then it will become Karakam.

b) If Brahman is Upasana Phalam then Brahman becomes a karakam.

48) I) a) How can you know Brahman?

- With the help of which you know everything else.

b) Brahman is Chaitanya Svarupam, in which world manifests, unmanifests.

c) Consciousness is not an object of knowledge.

- It is the subject of all knowledges.
- It illumines everything, it is never illumined by anything.

d) Kathopanishad :

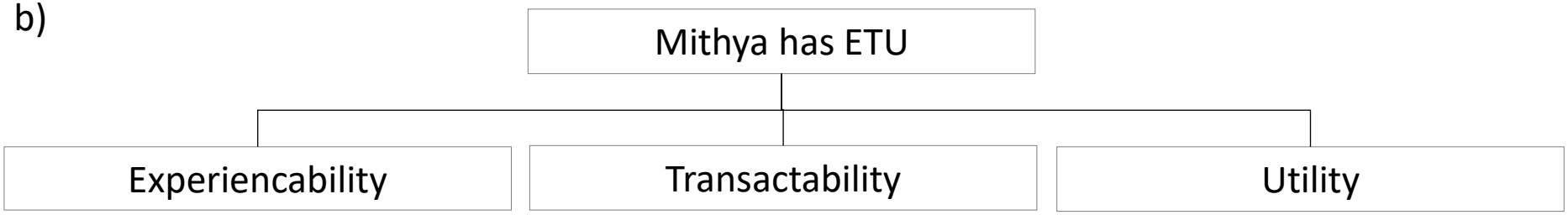
न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

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

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

II) a) In the beginning stages we have to Meditate on Mithya Devatas only.

b)



m) Upasana – gives Sadhana Chatustaya Sampatti, Kshamadhi Shatka Sampatti

n) Knowing deities are Mithya, Veda prescribes Upasana until Sadhana Chatustaya Sampatti.

o) Then come to Jnanam, go beyond Upasana, otherwise unfortunate (Kripana – Mandukya Upanishad).

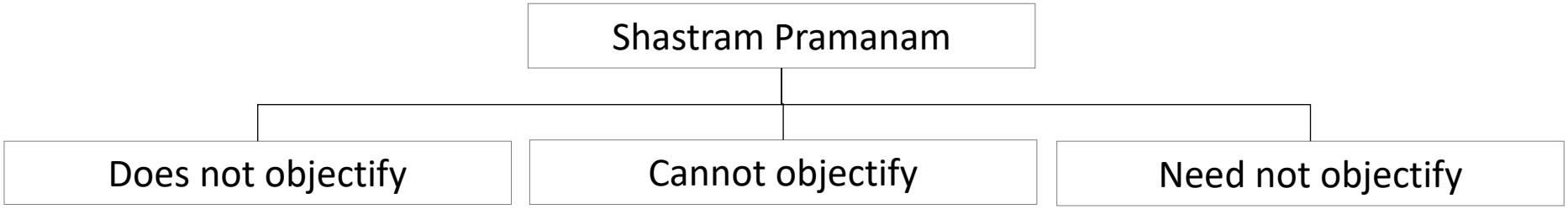
III) Shankara Answer :

a) Shastram does not objectify Brahman, calls it self of Jivatma and Paramatma.

b) Aprameyatvat :

- Shastram can't objectify Brahman.

c) Shastram need not objectify Brahman.



d) Because Brahman is Svata Siddham.

e) Brahman = I = Subject which is ever available as self evident principle.

f) Mind tends to link Brahman with sleep state Svarupam as it fits all Upanishadic statements except ignorance.

g) Dakshinamurti Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः । स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥	viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ | svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- Jagrat Svapna Sushiptusu Sphutataram Ya Visritum Vrijambayate...

h) Brahman, I, Sakshi, am silent witness of Avastha Trayam.

i) I, Sakshi, am ever available.

- That Sakshi happens to be Brahman, Jagat Karanam.

j) Knowing this truth is called Moksha and living this truth is called Jeevan Mukti, Nitya Videha Mukti (Ashariram).

k) Shastram need not reveal me, I reveal Shastram.

l) Shastram does not objectify Brahman, it removes the ignorance that Brahman is myself, this fact is not known to me.

m) Jagat Karanam Brahman is my SELF, Svarupam, is not known to me.

n) Upanishads Aim is to remove the ignorance, Avarna Shakti of Maya.

o) Fact :

- Brahman I am struggling to know happens to be my "SELF"

p) By the knowledge, struggling to know Brahman goes away, without objectifying Brahman.

q) Ignorance goes away without objectifying Brahman.

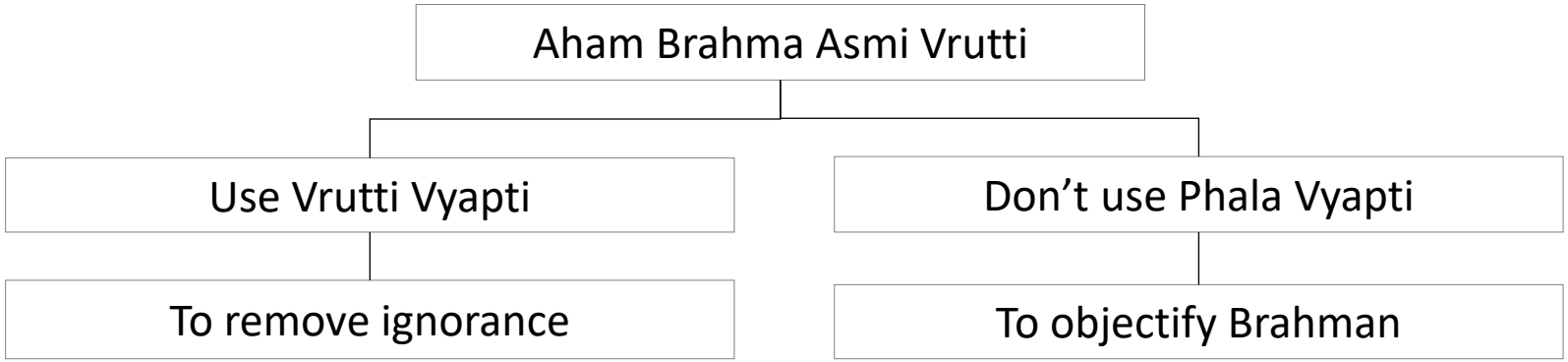
- Sleep state is state of ignorance.

r) I am Sakshi of ignorant state of all Jivas.

IV) I don't know Brahman, I claim I am Brahman.

a) Brahman is not an object of Shastram or knowledge.

b)



c)

Chidabhasa

↓

Need not reveal Chit

d)

Moonlight

↓

Need not illumine sunlight

e) Kathopanishad :

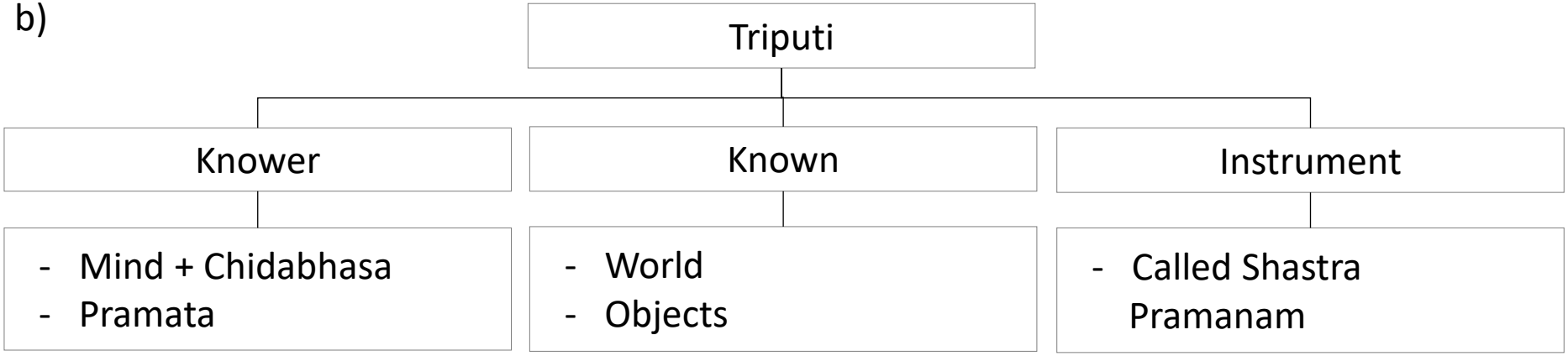
न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥	Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih, Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 15 II

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

V) Once I understand I am nondual Brahman means.

a) In me Brahman there is no Triputi.

b)



c) Till I claim I am Brahman, Mind Maya is projecting Triputi.

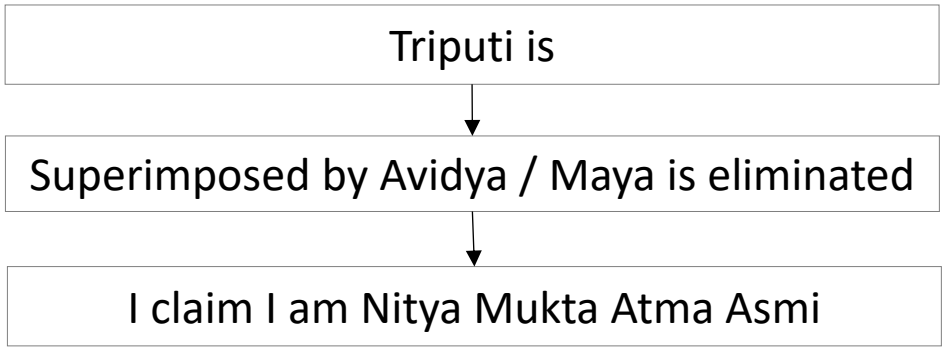
d) I – the knower, Pramata – Shastram, and any object is not there.

e) All 3 are Pramatru, Pramana, Prameya, Adhyasa, negated.

f) I am Pramatru, Pramana, Prameya Vilakshana, Adhishtanam Brahma Asmi = Moksha.

g) Shastra does not objectify Brahman, it removes subject object, instrument Triputi.

h) Avidya Kalpitam = Triputi



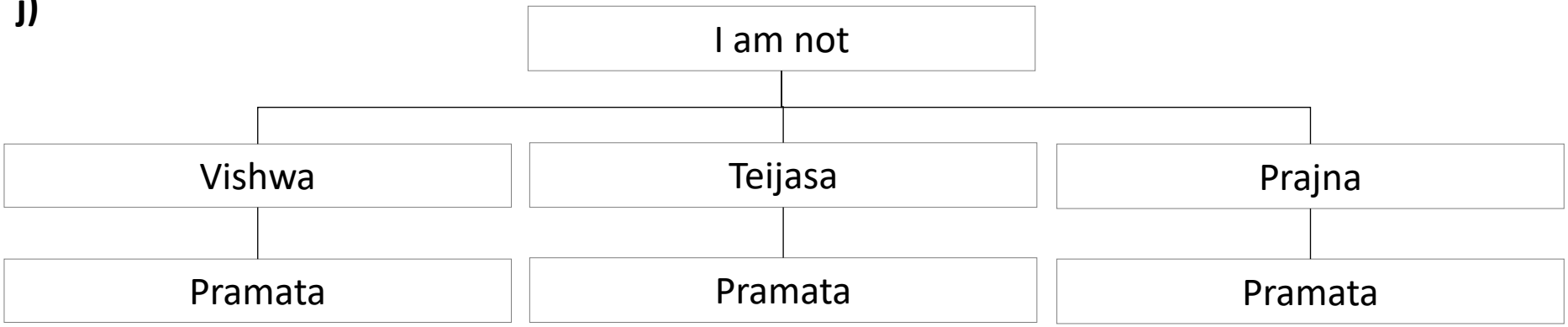
i) Mandukya Upanishad : Mantra 7

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

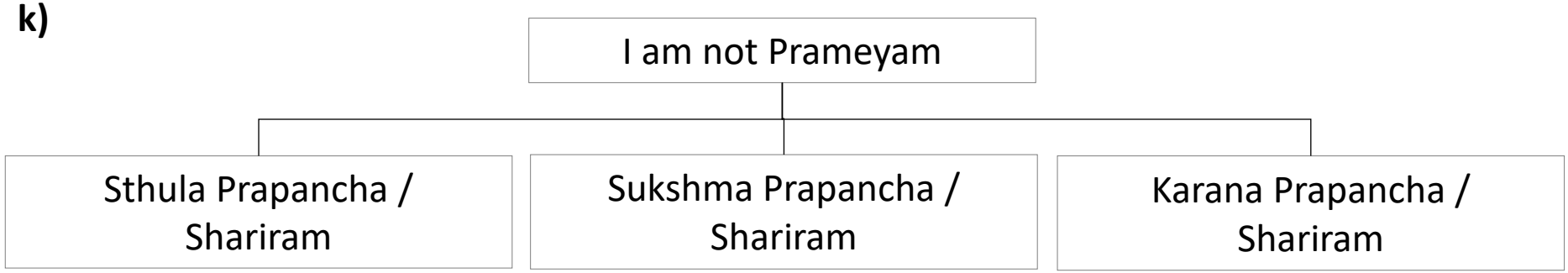
nāntaḥprajñaṃ na bahiḥprajñaṃ nobhayataḥ
prajñaṃ na prajñānaghanaṃ na prajñaṃ nāprajñam |
adṛśyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṃ
prapañcopaśamaṃ śāntaṃ śivamadvaitaṃ
caturthaṃ manyante sa ātmā sa vijñeyaḥ || 7 ||

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

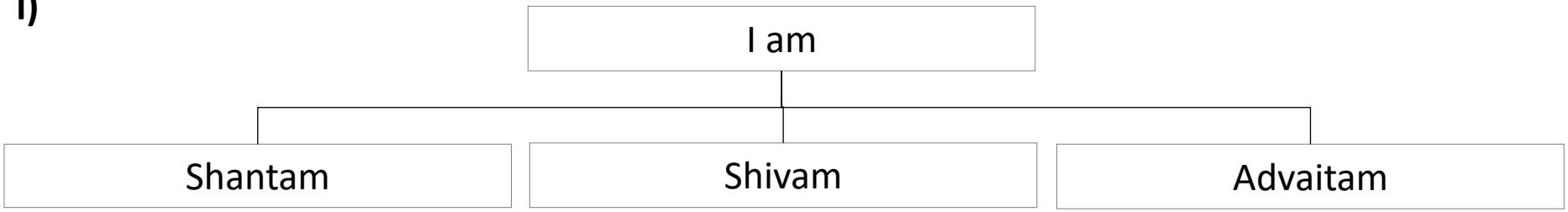
j)



k)



l)



m) I don't objectify any thing, not even Karana Shariram, ignorance.

VI) a) Shastram Idantaya Prati + Pada + Yati

b) Shastram does not intend to reveal Brahman as an object (Idantaya).

c) What does it do?

- Pratyag Atma – Tat Tvam Asi pointed out.

d) Revealing Brahman as I the Pratyag Atma – Aham pada Lakshyartha, I am the Sakshi Chaitanyam.

e) What type of Sakshi Chaitanyam?

- Avishayataya, which is never an object of knowledge.

f) Vishayataya Pratipadayatu, Tatu :

- Just revealing Avidya Kalpitam.
- All forms of duality, all forms of Triputi, knower, known, knowing instrument.

g) Eater – Eaten – Eating instrument

- Seer – Seen – Seeing instrument
- Hearer – Heard – Hearing instrument

h) All forms of Triputi, Chaitanyam removes

i) Kenopanishad – makes this clear

VII) a) Kenopanishad : Chapter 2 – Verse 3

यस्यामतं तस्य मतं मतं यस्य न वेद सः अविज्ञातं विजानतां विज्ञातमविजानताम् ३	*Yasyamatam tasya matam matam yasya na veda sah* *Avijnatam vijanatam vijnatam - avijanatam*

He understands It who comprehends It not; and he understands It not, who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known. [II – 3]

b) Brihadaranyaka Upanishad : Chapter 3 – 4 – 2

स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्,
असौ गौः, असावश्व इति,
एवमेवैतद्व्यपदिष्टं भवति;
यदेव साक्शादपरोक्शाद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्श्वेति;
एष त आत्मा सर्वान्तरः;
कतमो याज्ञवल्क्य सर्वान्तरः?
न दृष्टेर्द्रष्टारं पश्येः,
न श्रुतेः श्रोतारं शृणुयात्,
न मतेर्मन्तारं मन्वीथाः,
न विज्ञातेर्विज्ञातारं विजानीयाः ।
एष त आत्मा सर्वान्तरः, अतोऽन्यदार्तं ।
ततो होषस्तस्चाक्रायण उपरराम ॥ २ ॥

sa hovācoṣastaścākrāyaṇaḥ, yathā vibrūyāt,
asau gauḥ, asāvaśva iti,
evamevaitadvyapadiṣṭaṃ bhavati;
yadeva sākśādaparokśādbrahma,
ya ātmā sarvāntaraḥ, taṃ me vyācakśveti;
eṣa ta ātmā sarvāntaraḥ;
katamo yājñavalkya sarvāntaraḥ ?
na dṛṣṭerdraṣṭāraṃ paśyeḥ,
na śruteḥ śrotāraṃ śṛṇuyāt,
na matermantāraṃ manvīthāḥ,
na vijñātervijñātāraṃ vijānīyāḥ |
eṣa ta ātmā sarvāntaraḥ, ato'nyadārtaṃ |
tato hoṣastascākrāyaṇa upararāma || 2 ||

Uṣasta, the son of Cakra, said, ‘You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘You cannot see that which is the witess of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.’ Thereupon Uṣasta, the son of Cakra, kept silent. [3 - 4 - 2]

VIII) Kenopanishad : Chapter 2 – Verse 3

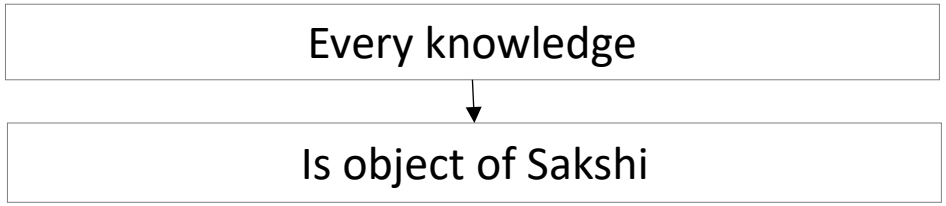
- Brahman is an independently existing principle, does not allow Triputi.

IX) Brihadaranyaka Upanishad : Chapter 3 – 4 – 2

a) That which reveals every knowledge, consciousness, which reveals every knowledge, which happens in the Mind of every thought, that witness consciousness which reveals every knowledge.

b) Which happens in the form of thought in every mind, that witness consciousness can't become an object of knowledge.

c)



d) Sakshi is not object of knowledge

e) Don't see the sight of the seer.

- You don't know the knowledge of the knower.

f) Na Vijnate Na Vijnater Na Vijaniyat.

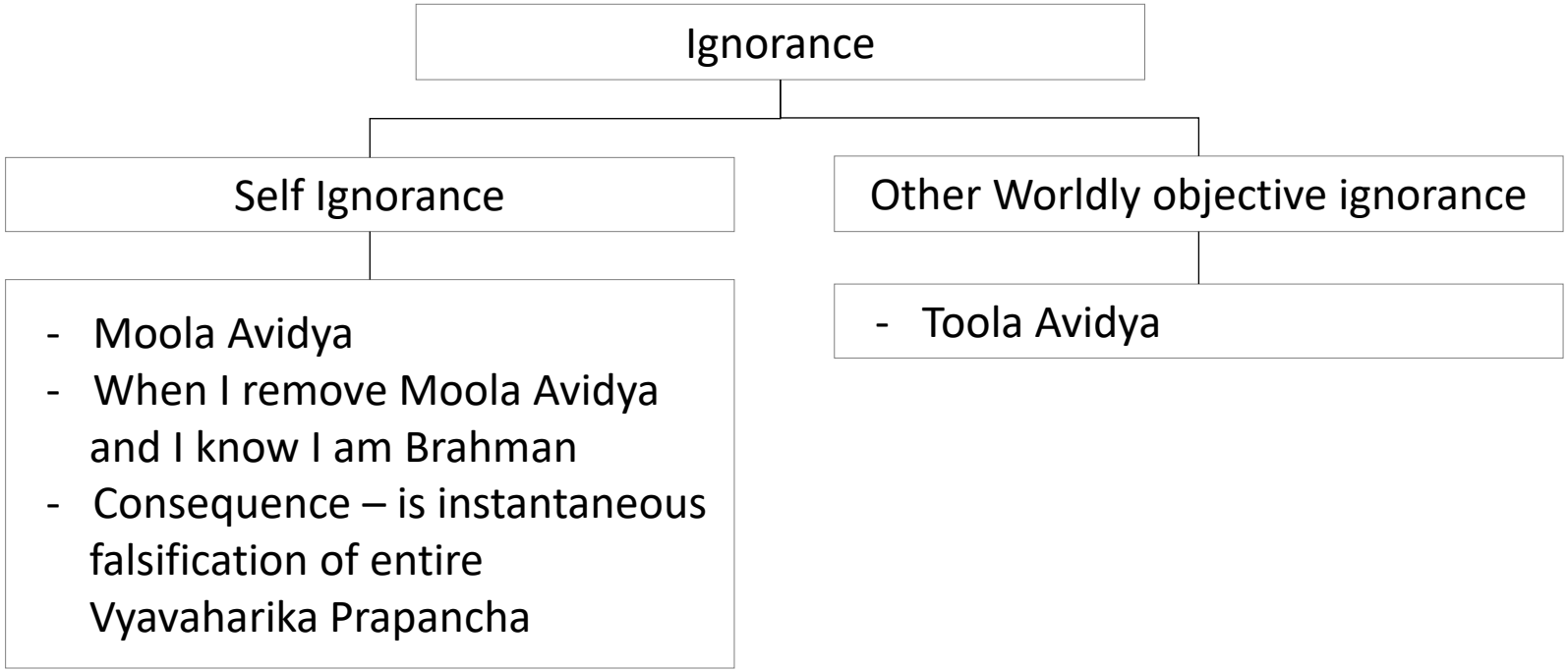
g) Analysed in Aitareya Upanishad Bashyam.

49) I) Mahavakyam does not reveal Brahman.

a) It only removes the ignorance that Brahman is my own “SELF”.

b) Only ignorance is removed.

c)



d) When I claim I am Brahman, I have woken up to my higher reality.

e) Like Dreamer waking up.

f) Entire Dream World which I thought to be real at time of Dream experience disappears, gets falsified.

g) Similarly, when I claim I am Brahman, I am awake to Paramartika Satyam.

h) When I look at waker I from super waker I, then the entire Vyavaharika Prapancha, even when I continue to perceive, gets falsified.

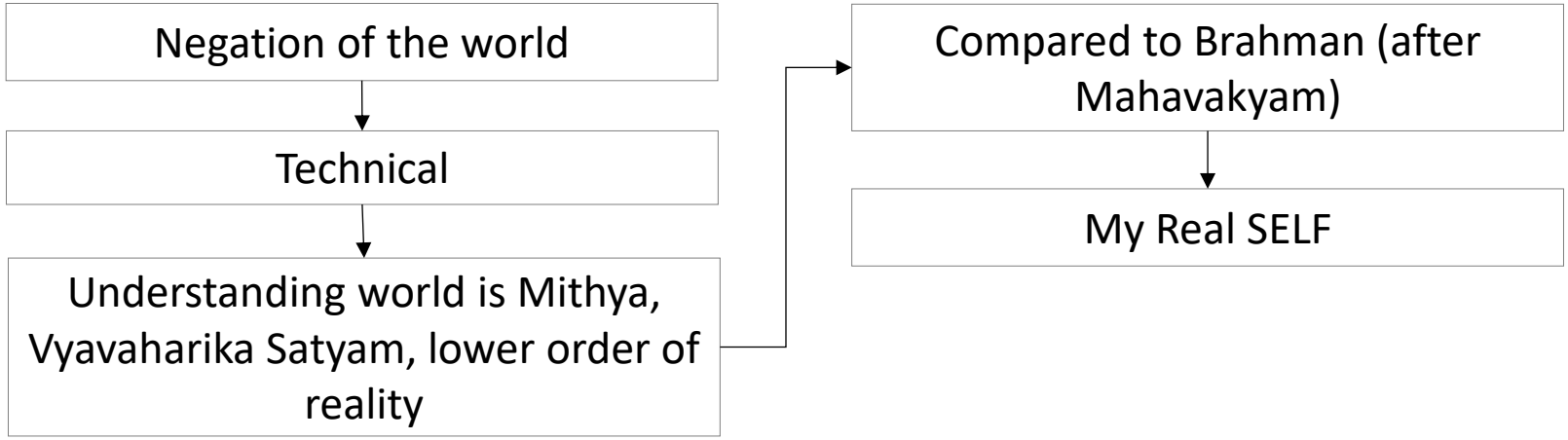
i) It is like perceiving the Dream, after waking up.

j) One who claims I am Brahman, continues to perceive the waking world, but for him the Universe is no more Satyam, it is Vyavaharika Satyam.

k) From Paramartika Satyam, Brahman status, this waking world is Mithya.

l) All Triputis, dualities in the world are negated, Baditam.

m)



n)

I	Waking Universe	Dream
Am Paramartika Satyam	Vyavaharika Satyam	Pratibhasika Satyam

o) 3 orders of reality comes after Mahavakyam.

p) Before that :

- Jagrat Prapancha
- Svapna Prapancha
- Now 3rd order of reality, which is my real self.

II) a) Avidya Kalpita Samsaritva Nivartanena

b) After removing duality and consequent Samsara, I claim my real nature.

c)

Vishwa, Teijasa, Prajnya	Turiyam
Samsari	Asamsari

d) That Turiyam I am, all the time.

e) Nitya Mukta – Turiyam.

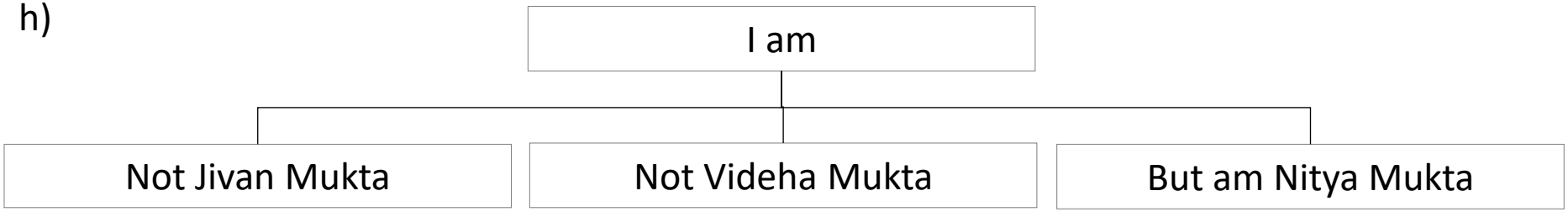
- Jiva called Mukta – by worldly people.

f) World will say :

- I will get Videha Mukti later.

g) From my own point of view, Nitya Mukta Aham Asmi.

h)



III) 4 Karma Phalams :

a) Aapti :

- Reaching a place.

b) Utpatti :

Planting seed, pour water, produce grains.

c) Samskara :

- Water purification, impure water purified.

d) Modification :

- Vikara
- Vegetables mixed, modify, dishes.
- Only 4 types of results.

IV) a) Brahman = Moksha, here

= Eternal

b) Brahman and Moksha are identical.

c) Otherwise, there will be 2 separately eternal things.

V) Shankara :

- Refutes Vrutti Kara Matam who claims that Brahma Jnanam plus Upasana gives Moksha.

VI) Shankara :

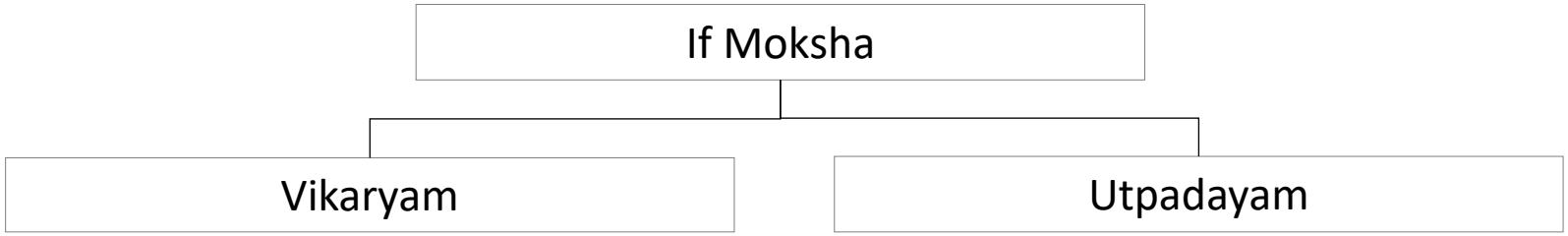
a) No Karma, Upasana required.

b) Kevala Brahma Jnanam reveal the fact I was, am, ever will be Mukta.

c) Since Moksha is not produced by Jnanam, Moksha cannot be Anityam.

d) It helps me claim Nitya Muktatvam which is my nature, Paramartika Satyam.

VII)



VIII) Videha Mukti also is not going to a Loka but is only claiming your Svarupam which is bodyless, mindless, Universeless, birthless, deathless, changeless, ever Sakshi of 3 states.

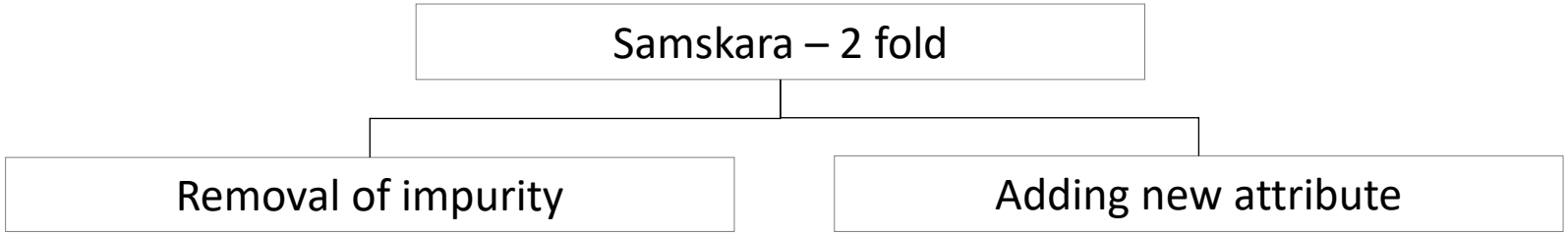
IX) Let us assume :

a) No need to travel and reach Brahman, it always is in all states, bodies, Koshas.

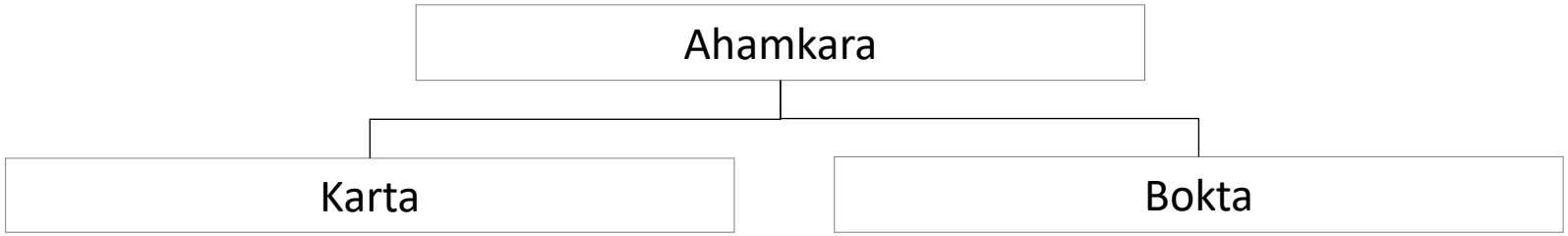
b) If Moksha is different from me, other than me, is may be different but not distant.

c) Being all pervading, it is ever attained.

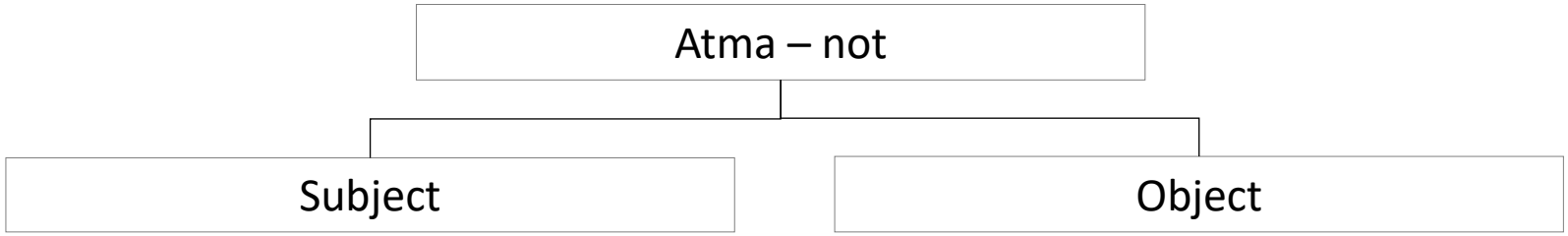
X)



50) I) a)



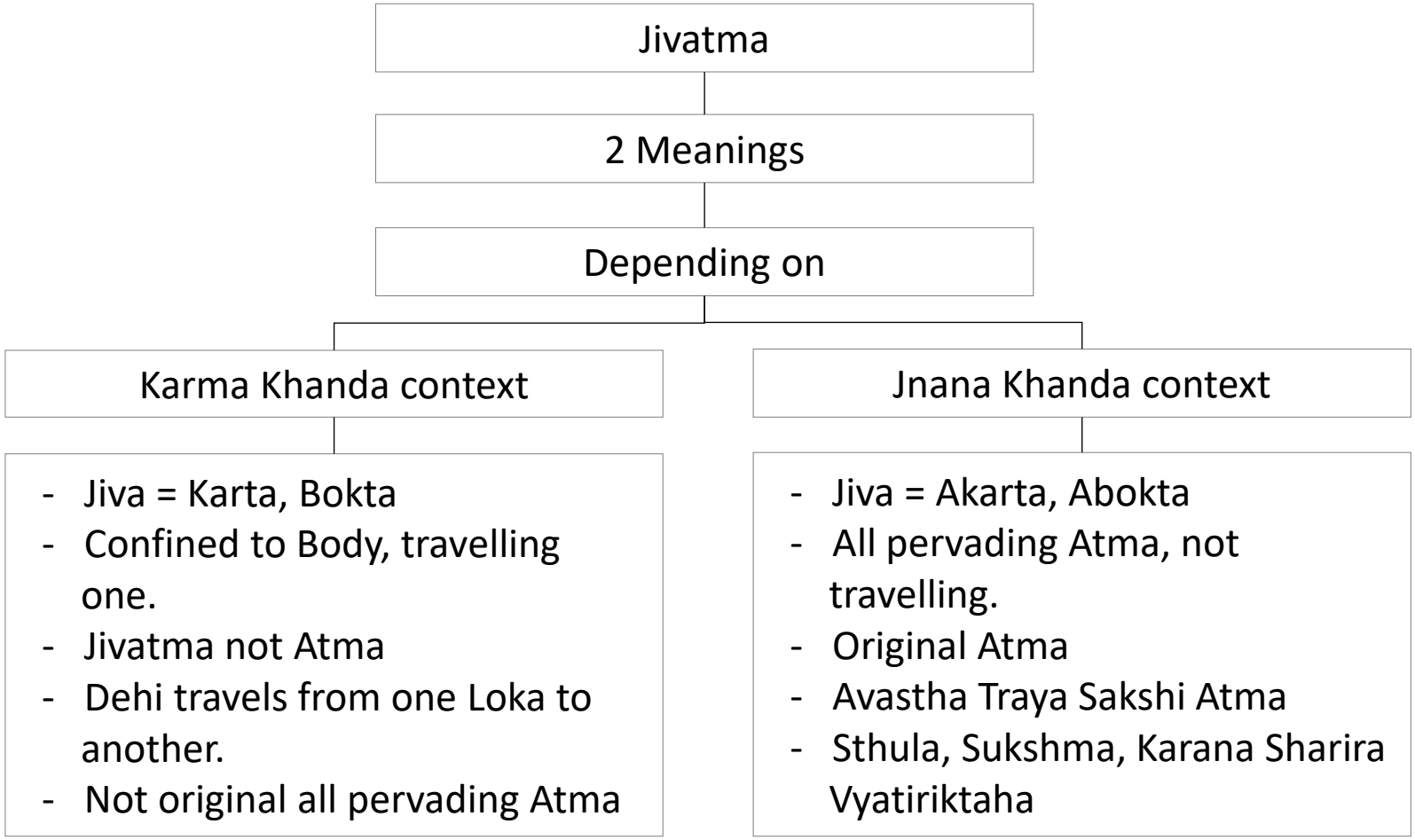
b) Atma becomes object of Karma.



II) Dehi – Jiva – Ahamkara – identified with all Kriyas of the Body, survives death of the body.

III) Shankara gives technical answer :

a)



Karma Khanda context

- Refers to Sukshma, Karana Shariram, Chidabhasa
- This Nucleus called Jivatma is inside the Body
- What is Proof? Body is alive
- Jivatma is Karta, Bokta, others can do Karma and Jivatma can get Samskara
- Samskruta, Prakruta Purusha
- Secondary Jivatma
- Dehi = Ahamkara
- Pre-Mahavakya Jivatma
- Karta, Bokta, Samsari, Parichinna

Jnana Khanda context

- Pancha Kosha Vilakshana
- Sat Chit Ananda Svarupa
- Lakshyartha Jivatma
- Never purified through 41 Samskaras
- Primary Jivatma which I claim as Aham Brahma Asmi
- Post Mahavakyam Jivatma
- Aham Brahma Asmi is never purified

b)

Here we are talking about secondary Jivatma which is a composite entity consisting of

- Sukshma Shariram
- Karana Shariram
- Chidabhasa

IV) Brahman – Object of purificatory action :

- Brahman like mirror, object of cleaning, it is subject Atma.

V) Shankara :

a)

Jivatma – Dehi – 2 meanings according to context

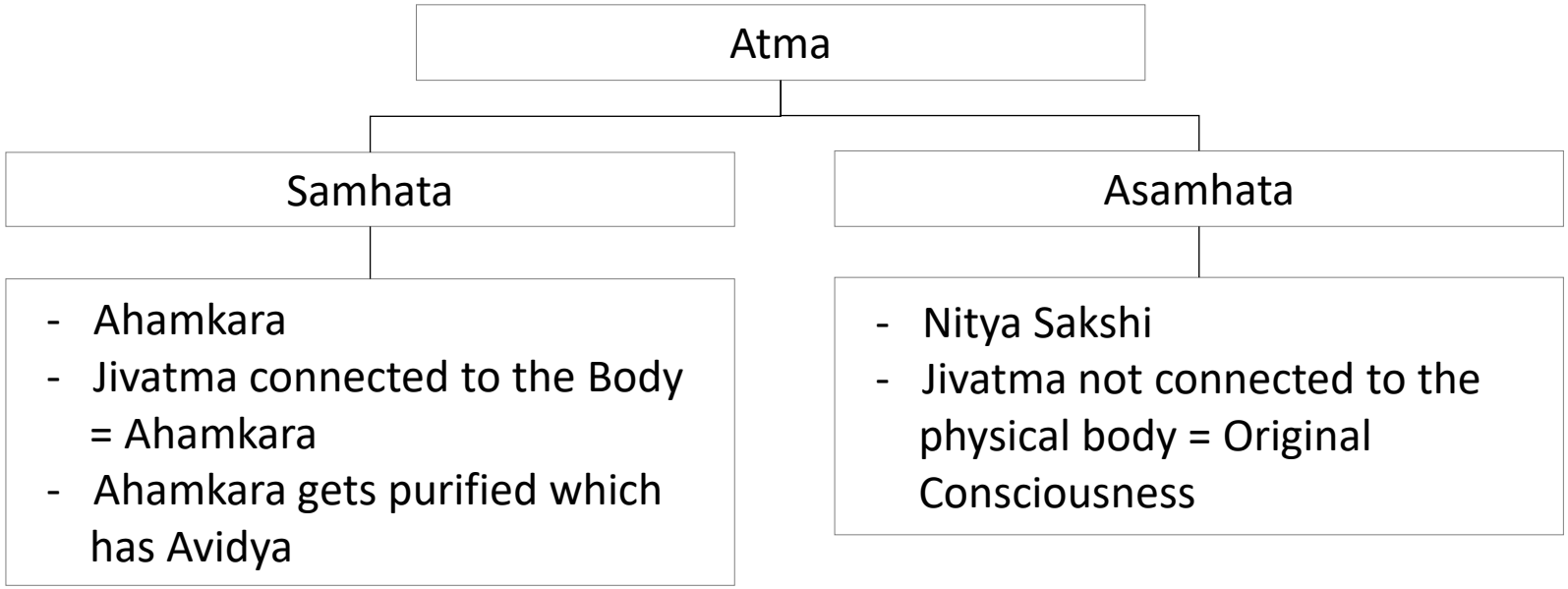
Karma Khanda

- Dehi is other than the physical, Sthula Shariram.
- Consists of 3 factors
- Sukshma Shariram, Karana Shariram, Chidabhasa, dwelling inside Sthula Shariram
- Ahamkara, finite, Karta, Bokta
- Gets Punyam by its own actions and actions of Children also after death
- Can get superior goal
- Subject to Samskara, can go to higher Loka
- Pre Mahavakyam Jivatma.

Jnana Khanda, Vedanta

- Other than Sukshma Shariram, Karana Shariram, Chidabhasa
- Indweller Atma called Chit, Original Consciousness
- It is inside and outside the Body
- Post Mahavakyam Jivatma
- Akarta, Abokta, not subject to purification because it is never impure.

b)



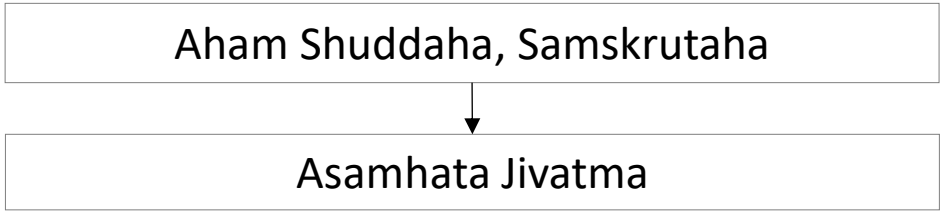
c) Ahamkara Jivatma is taken as Sakshi Atma before Maha Vakyam which is called Avidya.

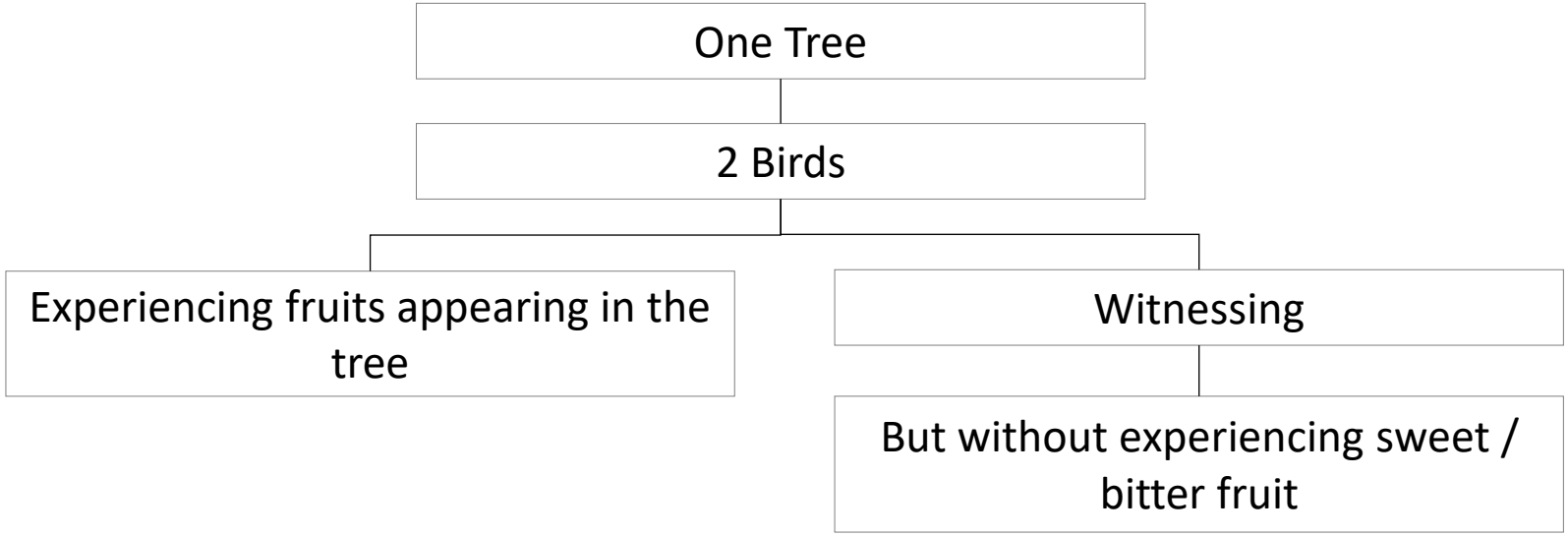
51) I) a) I am talking with Asamhata Jivatma.

b) Atma not identified with waker, dreamer, sleeper, Ahamkara Jiva, Samhata Jivatma.

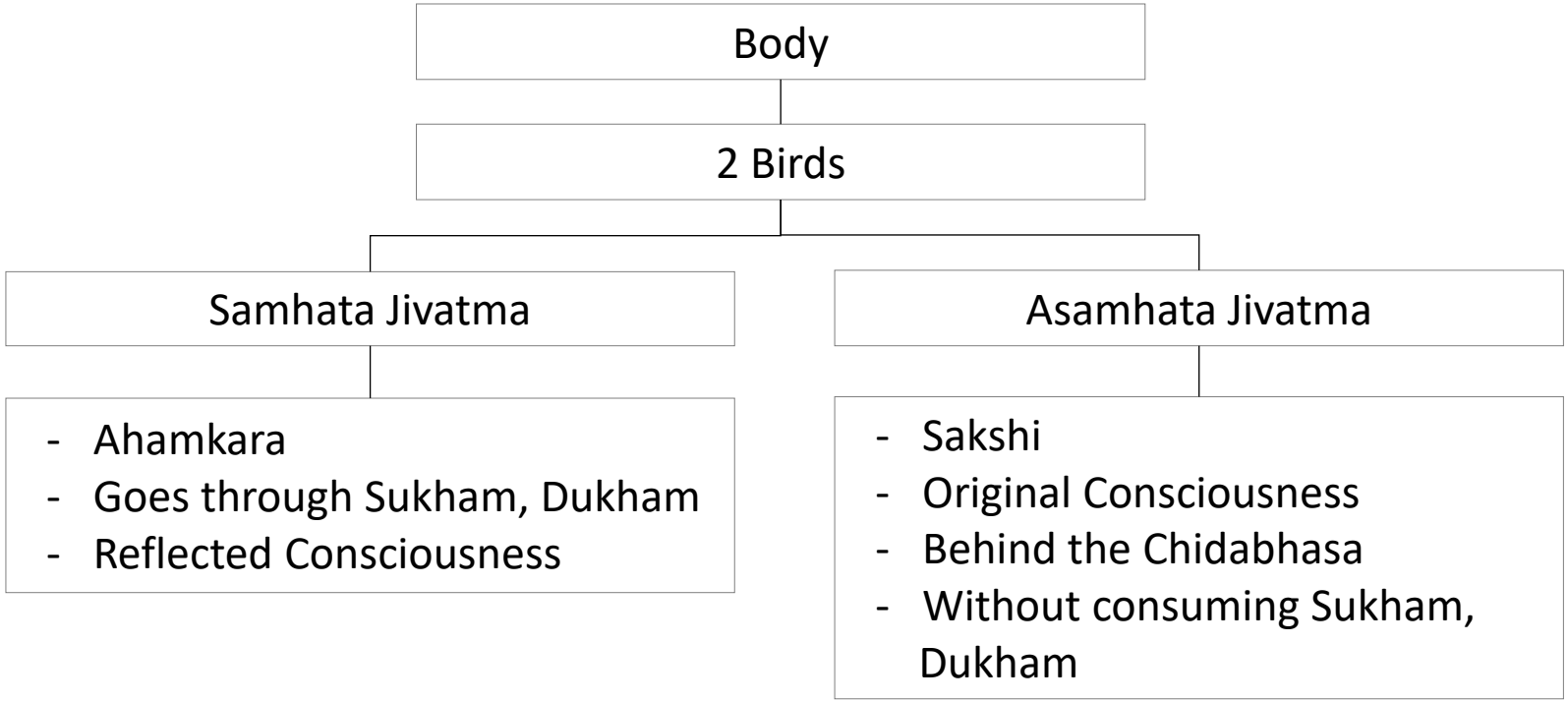
c) It alone is, Turiyam, beyond time – Space, Sharirams, Nitya Asamhata Jivatma, Adhyasaless Atma.

d)




One Tree
2 Birds
Experiencing fruits appearing in the tree
Witnessing
But without experiencing sweet / bitter fruit

e)


Body
2 Birds
Samhata Jivatma
Asamhata Jivatma
- Ahamkara
- Goes through Sukham, Dukham
- Reflected Consciousness
- Sakshi
- Original Consciousness
- Behind the Chidabhasa
- Without consuming Sukham, Dukham

II) a) Quotations to show Samhata Jivatma is different from Asamhata Jivatma.

III) Katho Upanishad : Chapter 1 – 3 – 4

इन्द्रियाणि हयानाहुर्विषयाँ स्तेषु गोचरान् । आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥	Indriyani hayanahuh, visayamstesu gocaran, Atmendriya mano-yuktam, bhokte-tyahur manisinah II 4 II

The sense (and the instincts) they say, are the horses, and their roads are the sense-objects. The wise call Him the enjoyer (when He is) united with the body, the sense and the mind. [I – III – 4]

a) Atma here – Sthula Shariram

- Indriya – Sense Organs
- Manaha – Mind
- Yuktam – Associated

b) Chidabhasa is associated with all of them and it alone is called Ahamkara.

c)

Body – Mind complex + Chidabhasa

↓

Called Ahamkara, Samhata Jivatma, Karta, Bokta

d) Samhata Jivatma gets purified to get Jnanam.

e) Jnanam happens only in Samhata Jivatma where Mind, Buddhi, Indriyams are available.

f) What is the Jnanam?

- To understand I am not Samhata Jivatma.
- To understand I am Asamhata Jivatma, I am not Ahamkara.

g) For Jnanam, Samhata Jivatma requires all 41 Samskaras.

IV) Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥	eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma I karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca II 11 II

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

a) In all living beings there is some other Asamhata Jivatma, not many but Ekaha, Original Consciousness.

b) Samhata Jivatmas – many Sukshma, Karana, Chidabhasa many, Reflected Consciousness.

c)

Chit	Chidabhasa
- Within Body and outside also - Sarva Vyapti - Asamhata Jivatma in Gita Chapter 2 – Verse 20	- Within the Body - Not outside the Body

Gita :

न जायते म्रियते वा कदाचिद् नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणः न हन्यते हन्यमाने शरीरे ॥ २-२० ॥	**na jāyatē mriyatē vā kadācid** **nāyaṃ bhūtvābhavitā vā na bhūyaḥ |** **ajō nityaḥ śāśvatō'yaṃ purāṇah** **na hanyatē hanyamānē śarīrē || 2-20 ||**

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

d) Karmadyaksha – not karta, witness of all Karmas.

- Adhyaksha = Sakshi

e) Karmas done by Samhata Jivatma

f) How? Atma enlivens Anatma by providing Chidabhasa.

g) Sun illumines Moon by providing reflected light.

- Kevala – Non dual
- Nirgunaha – Without Gunas.

h) Samskara – 2 fold processes

Bath	In front of dressing table
- Remove impurity - Dosha Apanayanam	- Guna Adanamam - Kumkum, Vibhuti

i) You can't add Guna to Asamhata Jivatma why?

j) It is Nirguna, attributeless by nature, without 5 elements.

- Guna Adana Rupa Samskara Asamhata Jivatmanaha Na Sambavati.
- Can't put Vibhuti, powder.

V) a)

Saha ≡ Original Consciousness ≡ Asamhata Jivatma

↓

Tattva Bodha Language

b) Isavasya Upanishad : Verse 8

स पर्यगाच्छुक्रमकायमव्रणम
अस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुः र्याथातथ्यत :
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

Sa paryagac-chukram-akayam-avranam
asna-viragm suddham-apapa-viddham,
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah
arthan-vyadadhac-chasva-tibhyah samabhyah [8]

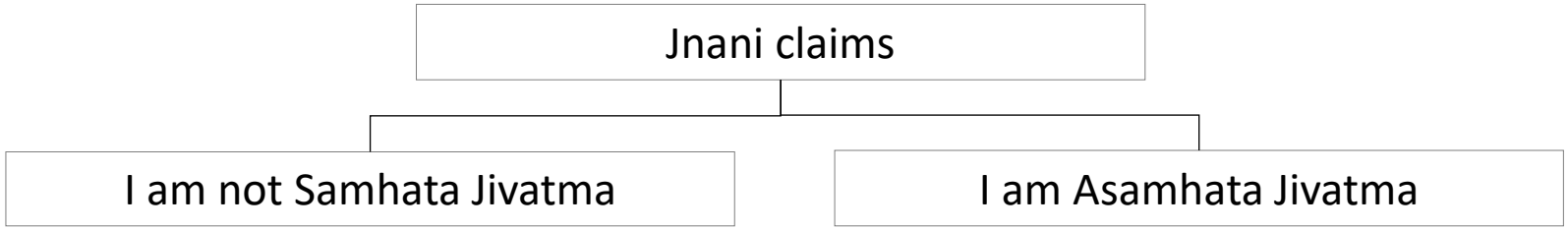
He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators).

- Samhata Jivatma = Reflected Consciousness.

c) Asamhata Jivatma does not take any new attributes at all, Nirvikara, Shuddha Svabava.

- After Jnanam, no Samskara is required.

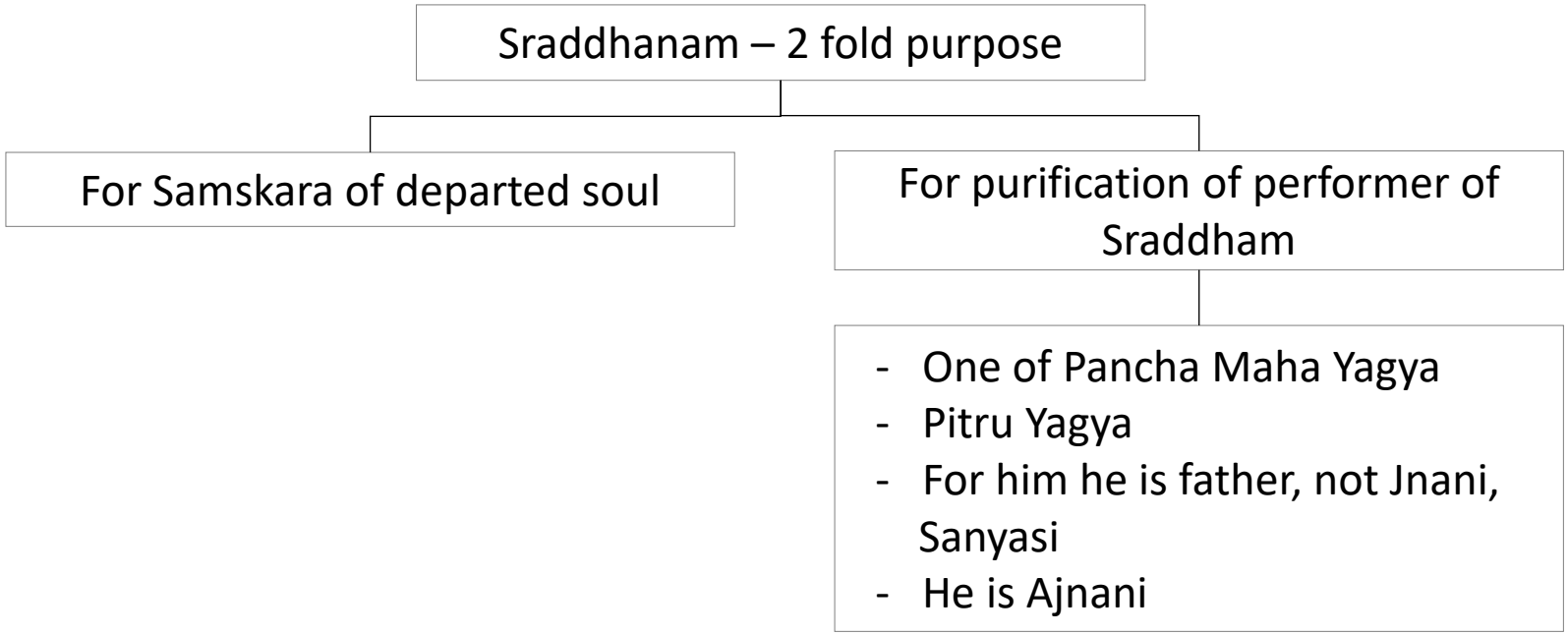
d)



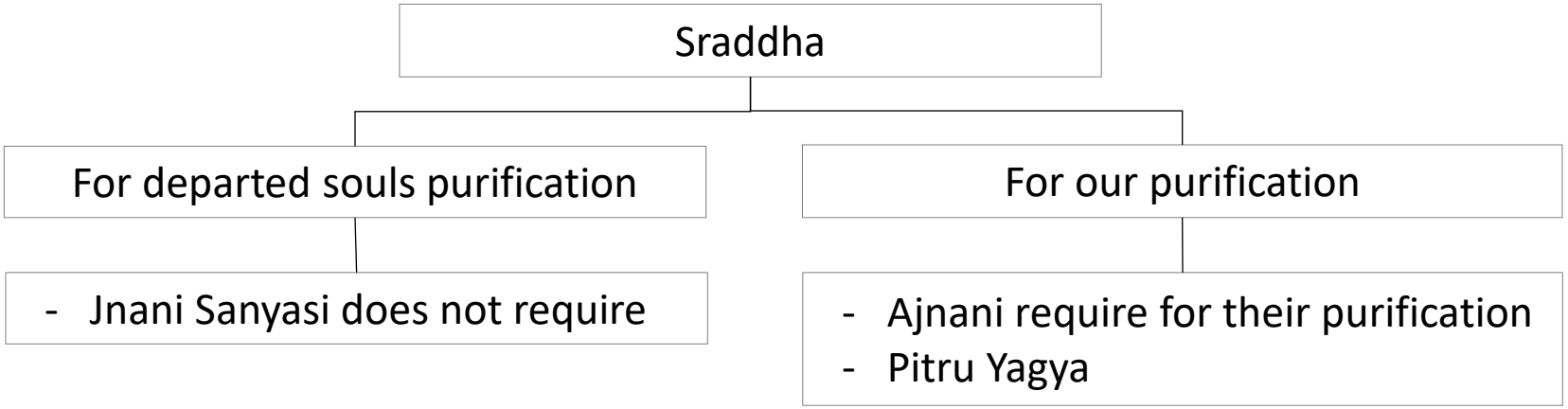
VI) a) Shastram :

- Must do Karma.

b)



c) For Children, relationship is there.



VIII) Brahma Bavashcha Mokshaha :

a) Moksha is not what we aquire.

b) Moksha is identical to Brahman.

c) Claiming Brahman status by Samhata Jivatma alone is called Moksha.

II) a) Brahma Bava = Dropping Jiva Bhava and claiming Brahman Bava alone is called Moksha.

d)

Karma	Upasana
Required for Chitta Shuddhi	Required for Chitta Ekagratha

e) Nirvana Shatkam :

मनोबुद्ध्यहङ्कारचित्तानि 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

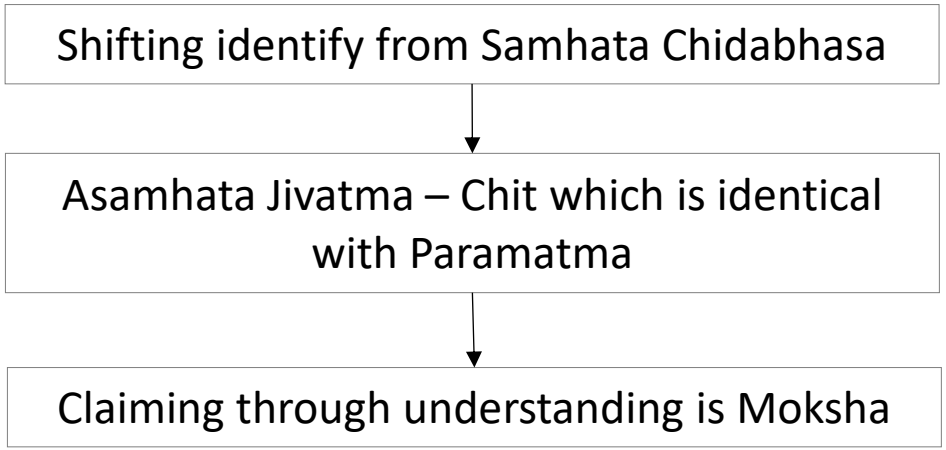
I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself.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

In each Shloka

- 3 lines for disowning Jiva Bhava
- Mano, Buddhi, Ahamkara, Chittani Naham
- 3 times Naham
- Because of our attachment to individuality, Samhita Jivatma

- 1 line for owning Brhama Bava
- Chidananda Rupam, Shivoham Shivoham

f)



g) It should not be conditioning

- Blindly repeating without understanding is Samsara not Moksha.
- Repeating – I am Nitya Muktaha, ever free is not conditioning but understanding, Jnanam, Brahma Bava.

h) Nididhyasanam is removal of habitual Samsari notion.

53) Sutra 1 – 1 – 4 : Topic 125

I) a) Shankara refuting Vruttikara Matam.

b) Brahma Jnanam + Brahma Upasanam gives Moksha.

c) Shankara refutes above Matam.

II) a) Purva Pakshi :

- Brahma Jnanam is another form of Karma.

b) Logic :

Upasana	Brahma Jnanam
Mano Vrutti thoughts	Mano Vrutti

III) Shankara :

a)

Brahma Jnanam	Brahma Upasanam
- Aparoksha Jnanam - Knowledge thought	- Paroksha Jnanam - Upasana thought

- Don't say, both not same thoughtlessly
- Vailakshanyam, different

b) Example :

Listening	Writing notes
- Jnanam - No choice on hearing - Jnana Indriyam used	- Karma - What you write have choice - Language, straight or crooked - Karma Indriyam used

IV)

Jnana Vrutti	Upasana Vrutti
a) Jnana Vrutti – not based on Vidhi + will b) Jnana Vrutti has to be aligned compulsorily with object c) Doubtless knowledge d) See Rope as Snake not Jnanam - Rope Vrutti not in alignment with Snake Vrutti - Rope Vrutti is in alignment e) Thought + object must be in alignment.	a) Upasana Vrutti based on Vidhi – Scriptural commandment, instruction and will. b) May or may not be in alignment with the object. c) Doubts, possible d) Thought and object may or may not be in alignment.

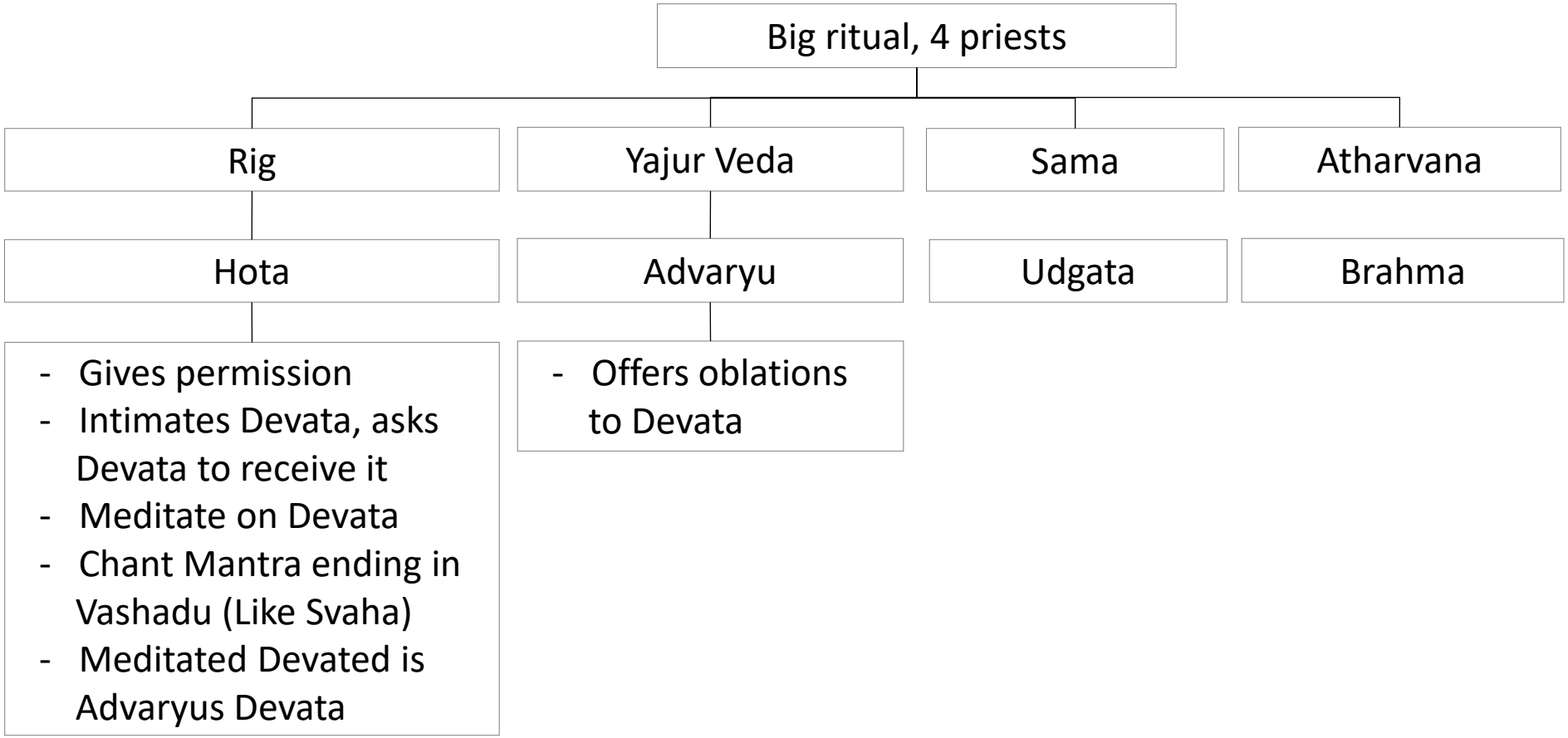
VI) a)

Upasana

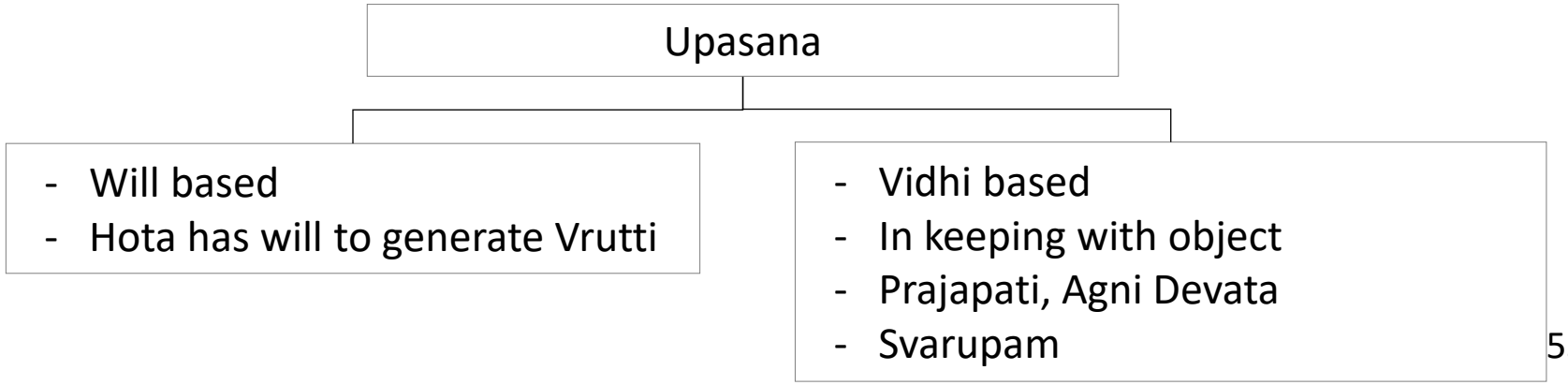
- Svatantra Upasanam
- Upasana = Karma
- Independent

- Karma Anga Upasanam
- Part of ritual
- Sandhya, Gayatri Upasanam, before Japa

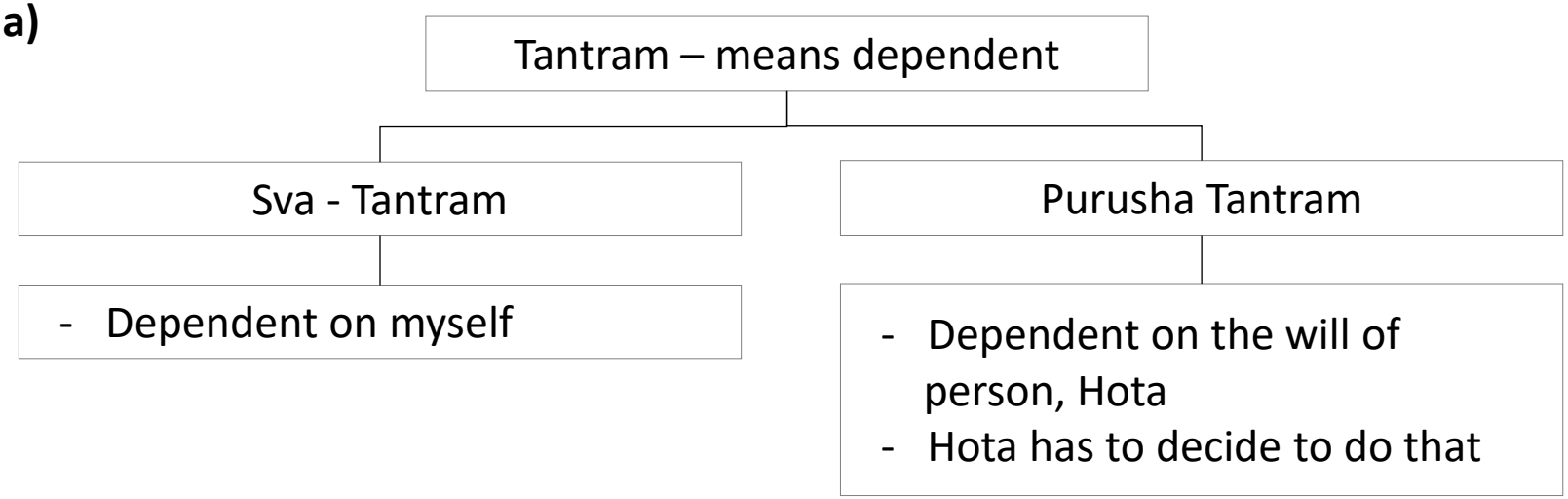
b) Here Karma Anga Upasanam :



VII)

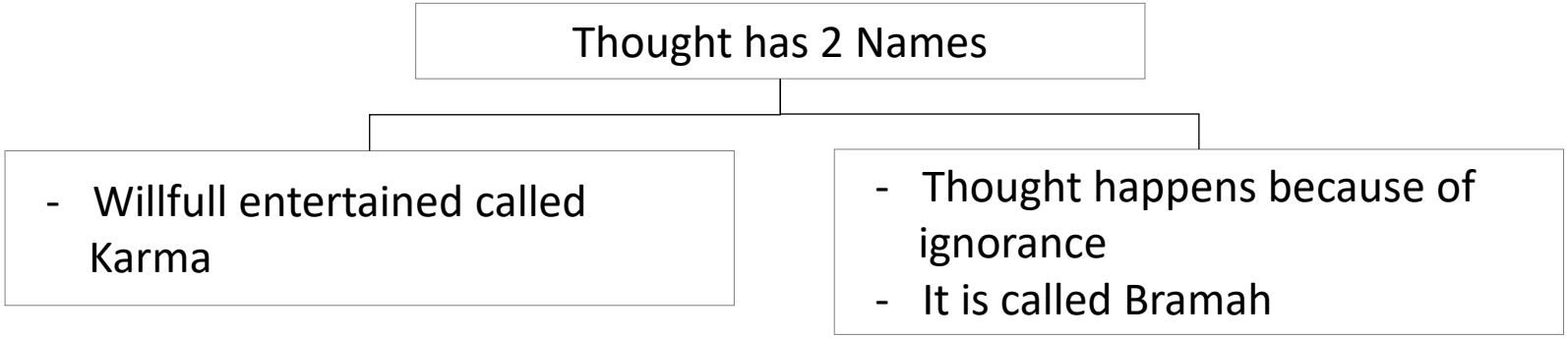


VIII) a)



b) Because of ignorance, Vrutti happens, it is called Bramaha, delusion.

c) When a thought is not in keeping with the object, it is not Jnanam.

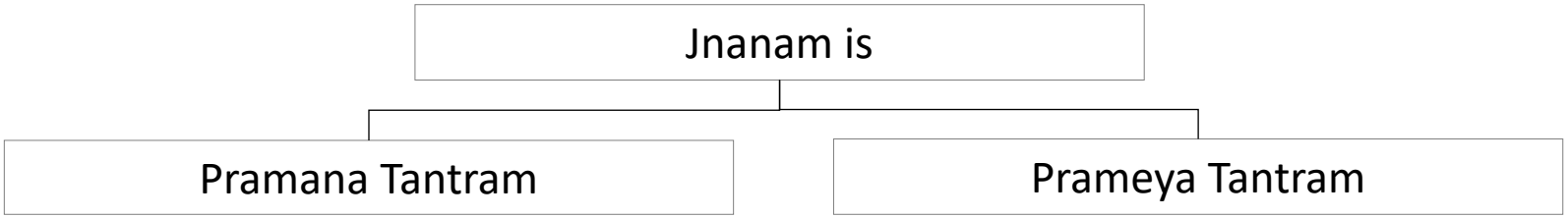


- It is not called Jnanam.

54) I) Atma Jnanam is generated by Pramanam, not Mind.

II) a) Surrender will to Pramanam and Prameyam.

b)



c) Karma = Purusha Tantram

- Jnanam = Vastu (Prameya) Tantram

d) Indriyam generates Vrutti whether I like or not.

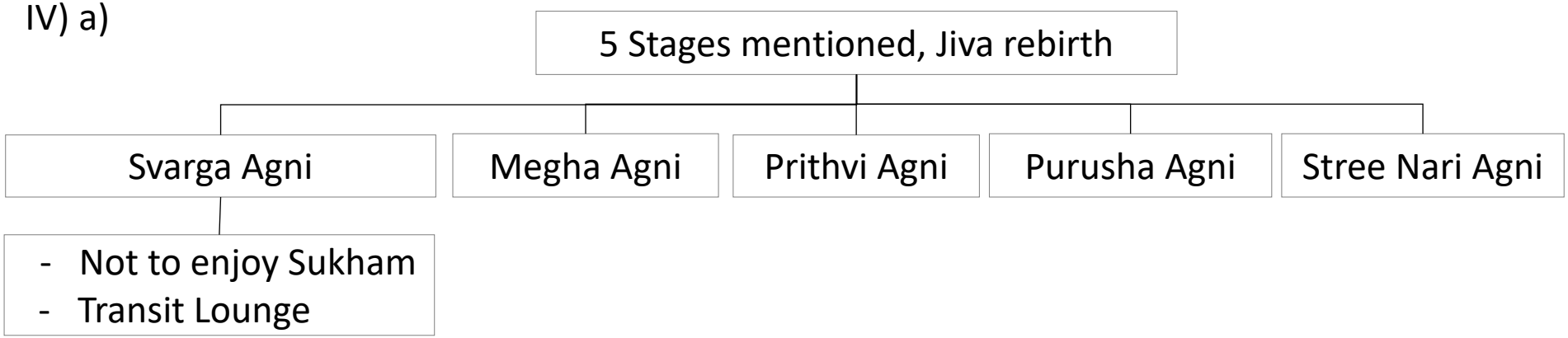
e)

Jnanam Vrutti	Upasana Vrutti
- Can't produce Aapti, Utpatti, Samskara, Vikara - Upanishad just reveals Sakshi of the Universe, Body – Mind complex in its very nature. - We can only remove ignorance with Jnanam - Simple job - Light does not produce anything - Just removes Darkness - Jnanam = Light - Ignorance = Darkness	- Can produce Aapti, Utpatti, Samskara, Vikara - Karma Khanda – Pradhanam - Ignorance can't go with Karma

III) a) Light does not produce any one of the Karma Phalam.

d) Jnanam just removes ignorance which is Mithya.

IV) a)



b) 5 Agnis – Refinement – transformation

- Like assembly line of cars.

c) Each stage like fire

55) I) When there is a different Vrutti, which is neither Vidhi, will based but because of Agyanam, don't call it Upasana, but Adhyasa.

II) Shankara – gives important answer, cardinal topic of Vedanta.

a)

Vruttis

Upasana

- Will based
- To listen to class
- Will required to switch on laptop = Karma
- Mind takes time to reach class
- Bringing mind behind ears is Karma
- Now Pramata, till now Karta

Jnana Vrutti

- Will based
- Mind behind ears, for one hour, Pramata, Jnanata
- As Pramata have no choice on what you listen
- What you understand not your choice

b) What you hear, what you understand not your choice.

c) What you hear is speakers choice.

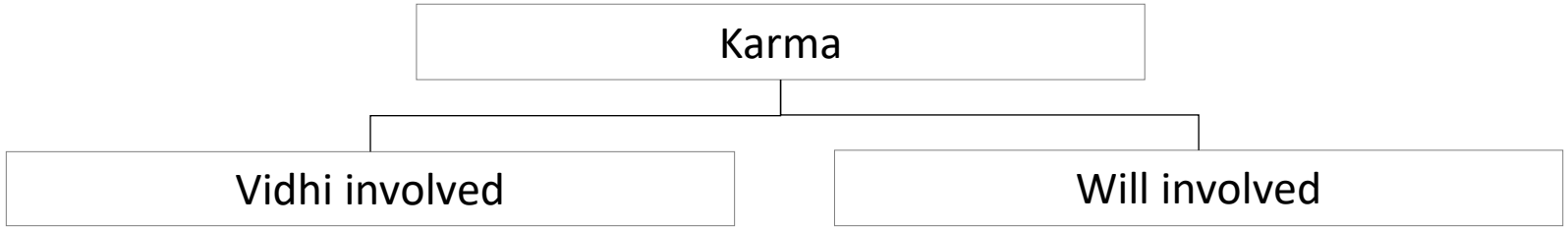
III) a)

Jnanam

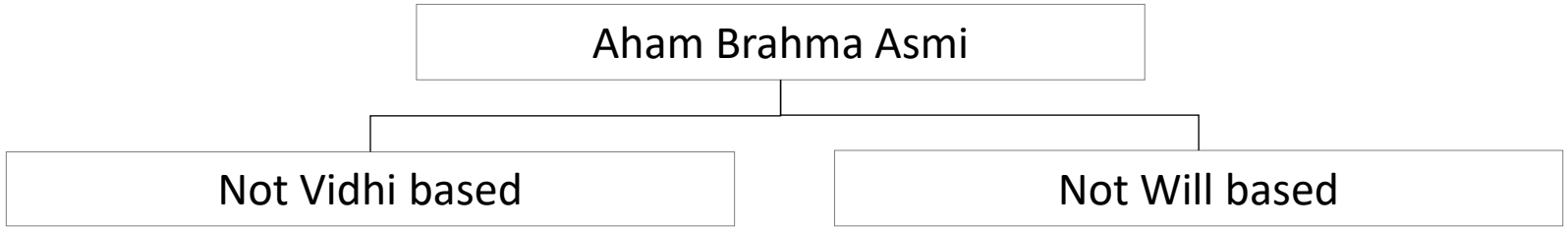
Vidhi not involved

Will not involved

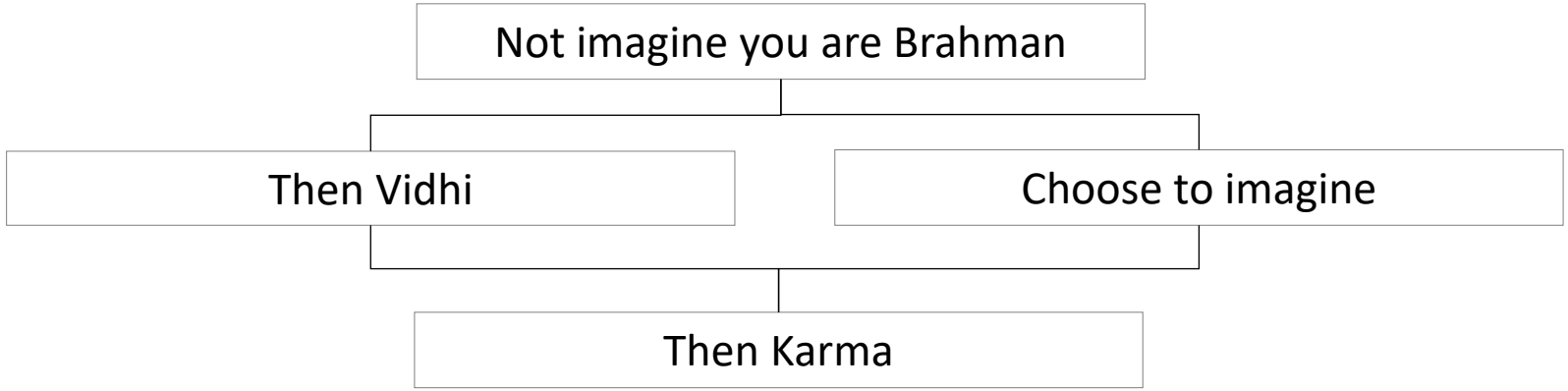
b)



c)



d)



e) Vedanta reveals :

- Whether you like or not you are Brahman.
- Shabda Pramanam.
- In Apaurusheya Vishaya, Vedanta serves as a Pramanam.

f) Jnanam :

- Reveals my Moksha Svarupam
- Not Karma
- Mahavakyam not Vidhi, student does not use will.

IV) w.r.t. Jnanam, different Vidhis, commandment, Linadaya – conveyed in different ways.

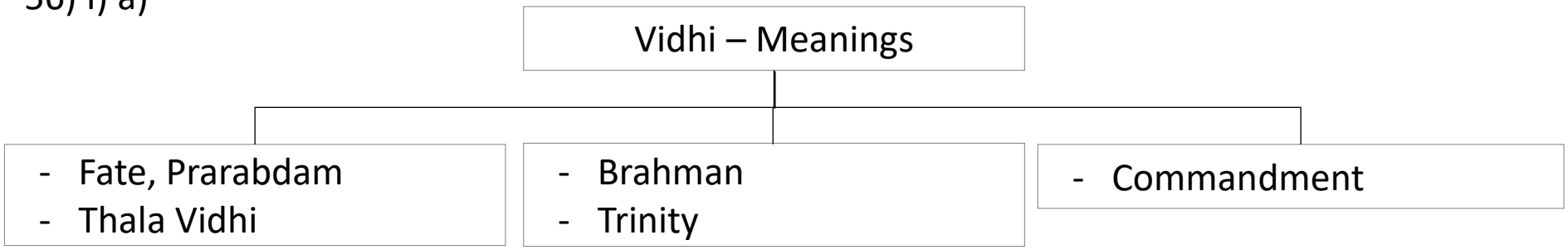
Brihadaranyaka Upanishad : Chapter 1 – 4 – 7

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,
असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,
यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;
तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,
वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;
तान्यस्यैतानि कर्मनामान्येव ।
स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;
आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकम् भवन्ति ।
तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।
यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedaṃ tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva
vyākriyata, asaunāmāyamidaṃrūpa iti;
tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,
asaunāmāyamidaṃrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ,
yathā kṣuraḥ kṣuradhāne'vahitaḥ syāt,
viśvambharo vā viśvambharakulāye; taṃ na paśyanti |
akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,
paśyaṃścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ;
tānyasyaitāni karmanāmānyeva |
sa yo'ta ekaikamupāste na sa veda,
akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta,
atra hyete sarva ekam bhavanti |
tadetatpadanīyamasya sarvasya yadayamātmā,
anena hyetatsarvaṃ veda | yathā ha vai padenānuvindedevam;
kīrtiṃ ślokaṃ vindate ya evaṃ veda || 7 ||

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 - 4 - 7]

56) I) a)



II) Brihadaranyaka Upanishad : Chapter 1 – 4 – 7

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III)

Extrovertedness is instinctive for human being

- Sukha Prapti
- Get happiness

- Dukha Nivrutti
- Get Rid of sorrow

IV) Shankara :

- **Won't give permanent happiness, Dukha Mishritatvam, Atrupti Karatvam, Bandhakatvam.**

V) Entire humanity is instinctively extrovert because Sense Organs are turned towards Anatma.

VI) Happiness is mixed with sorrow.

VII) a) When world seems to give Sukham, it serves as a mirror.

b) My child, grandchild – reveals happiness belonging to me.

c) Face in the mirror belongs to me not mirror.

VIII) There is only one source of Ananda in the entire creation, that is me.

- Why are you struggling for Atma Ananda?

57) I) Shankara :

a)

Jnana Vrutti

↓

Not born out of will

↓

When Pramata, Prameyam, Pramanam comes together, Jnanam happens whether you want or not

↓

Upto bringing 3 together, Karma is involved

↓

Once they come together, Jnanam is choiceless event

b)

Jnanam	**Karma**
No will	Will, choice based

II)

Vailakshanam

Jnanam

a) No Vidhi, no Karma
b) Jnanam can't give Aapti, Utpatti, Samskara, Vikara

Upasana

a) Vidhi, Karma is there
b) 4 fold Karma Phalam: Aapti, Utpatti, Samskara Vikara

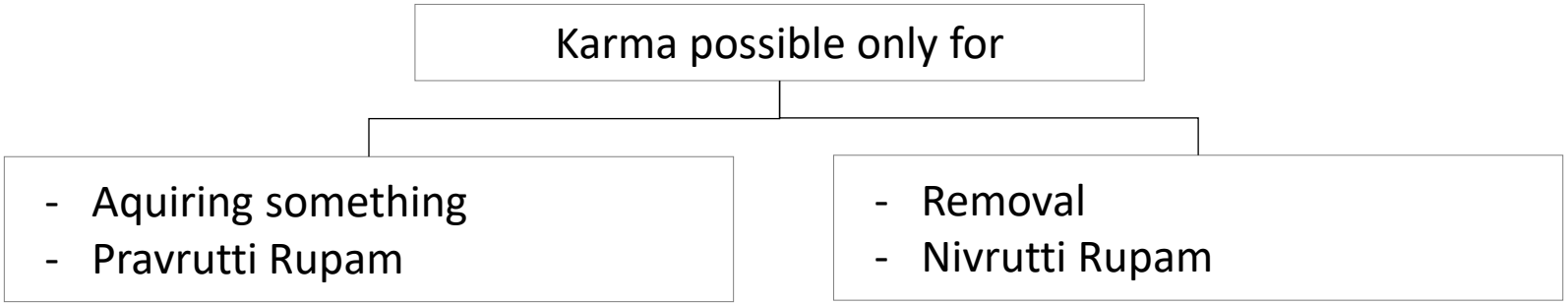
III) Shankara :

a) In Jnanam, commandment not possible, even by Bhagavan, Veda.

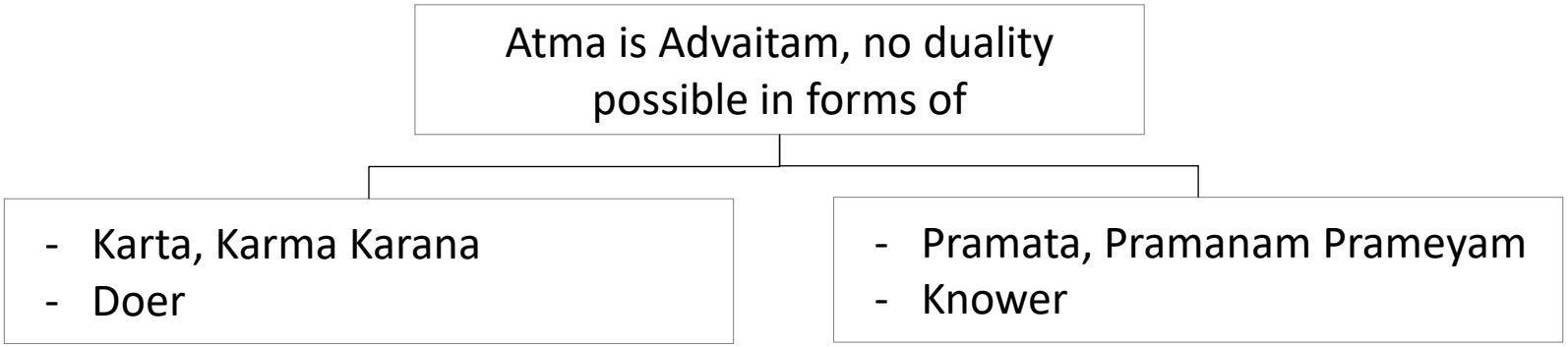
b) Using knife to cut a rock.

- It will use capacity to cut, sharpness goes away.

IV)



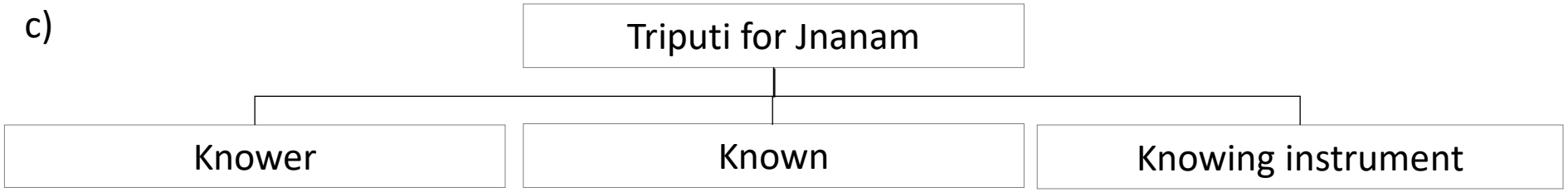
V) a)



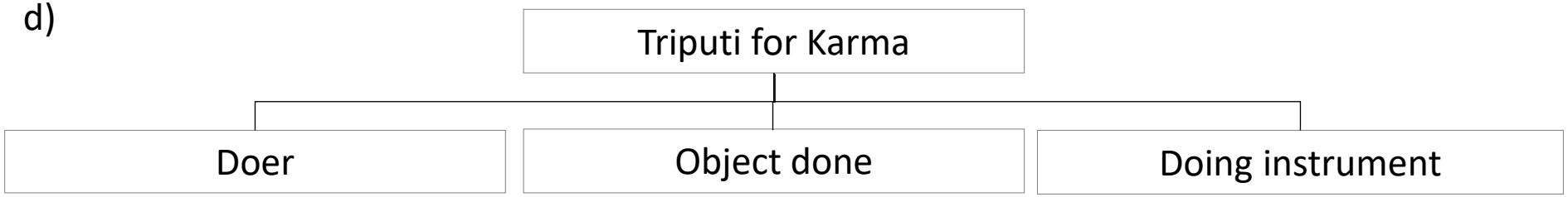
- Triputi Abhavat, Karana Abhavat.

b) Jnanam and Karma both requires Triputi.

c)



d)



d) All negated by Idam Sarvam Yadyam Atma.

VI) Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर
इतरं पश्यति, तदितर इतरंजिघ्रति,
तदितर इतरं रसयते, तदितर
इतरमभिवदति, तदितर इतरं शृणोति,
तदितर इतरं मनुते, तदितर इतरं
स्पृशति, तदितर इतरं विजानाति;
यत्र त्वस्य सर्वमात्मैवाभूत्,
तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्,
तत्केन कं रसयेत्, तत्केन कमभिवदेत्,
तत्केन कं शृणुयात्, तत्केन कं मन्वीत
तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्?
येनेदं सर्वं विजानाति तं केन विजानीयात्?
स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते,
अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते,
असितो न व्यथते, न रिष्यति; विज्ञातारमरे
केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि,
एतावदरे खल्वमृतत्वमिति
होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara
itaraṃ paśyati, taditara itaraṃjighrati,
taditara itaraṃ rasayate, taditara
itaramabhivadati, taditara itaraṃ śṛṇoti,
taditara itaraṃ manute, taditara itaraṃ
spṛśati, taditara itaraṃ vijānāti;
yatra tvasya sarvamātmaivābhūt,
tatkena kaṃ paśyet, tatkena kaṃ jighret,
tatkena kaṃ rasayet, tatkena kamabhivadet,
tatkena kaṃ śṛṇuyāt, tatkena kaṃ manvīta
tatkena kaṃ spṛśet, tatkena kaṃ vijānīyāt?
yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt?
sa eṣa neti netyātmā, agṛhyo na hi gṛhyate,
aśīryo na hi śīryate, asaṅgo na hi sajyate,
asito na vyathate, na riṣyati; vijñātāramare
kena vijānīyāt, ityuktānuśāsanāsi maitreyi,
etāvadare khalvamṛtatvamiti
hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyī, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality, my dear. Saying this Yājña-valkya left. [4 - 5 - 15]

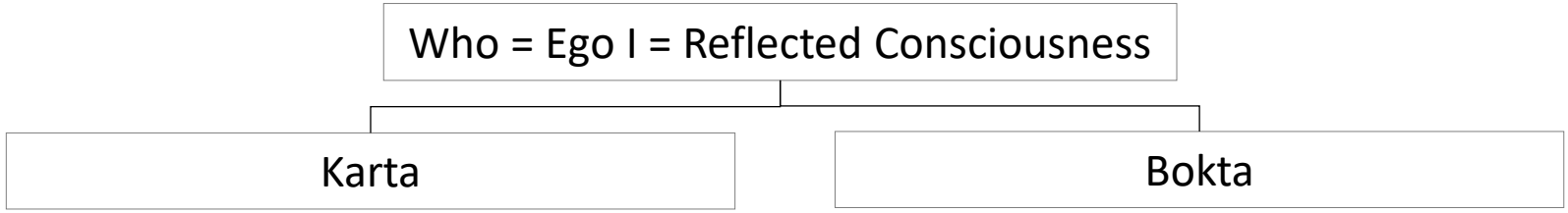
a) When everything is understood as Atma, where is question of knower – known – knowing instrument.

b) Where is question of hearer – hearable – hearing instrument.

c) Sarvam Atmaiva Abut :

- World is one Atma, no plurality.
- Who will see what, with what.
- Who will know what, with what.

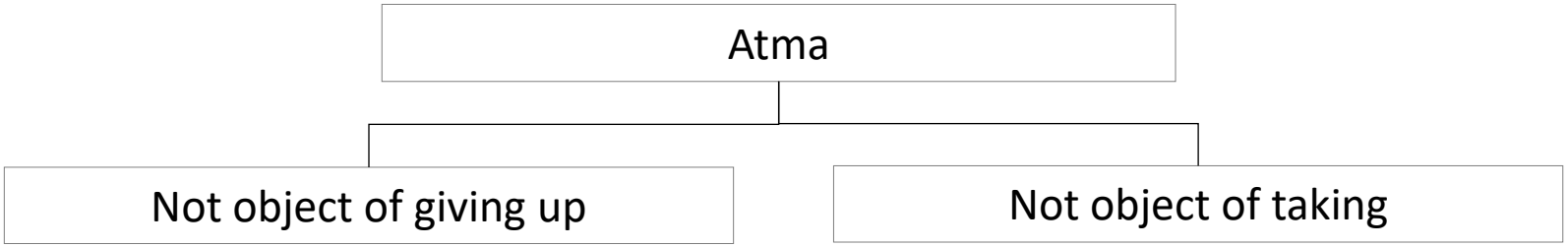
d)



VII) a) Where internal differences are there, Svagata Bheda is there, doer is possible.

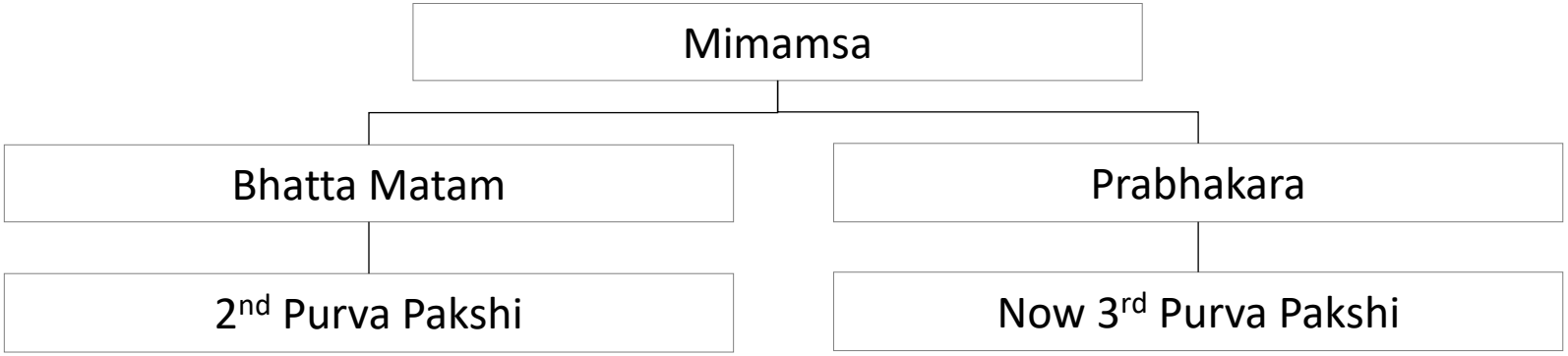
b) Atma has no Svagata Bheda.

VIII) Brahma Jnanam :



IX) In Jnana Khanda, Jnanam itself gives Prayojanam, Alankaro – proud, efficient.

X)



58) I)

2 types of statements

Siddha Bodhaka Vakyam (SBV)

- There is Svarga, water, all wonderful in Svarga
- No Pramanam
- Prayojana Abavat

Karma Bodhaka or Vidhi Vakhyam (KBV)

- Sadhyam
- Gives benefit
- Pramanam, Prayojanam Satvat

II)

Bhatta	Prabhakara
- All Siddha Bodhaka Vakyams should be connected to Karma Bodhaka Vakyam of Veda Purva - Veda Purva one Shastram - Veda Antha one Shastram - Tat Tvam Asi - Siddha Bodhaka Vakyam - I am Brahman, what is the use - By itself – Arthavada, not Pramanam by itself - Join Karya Bodhaka Vakyam	- How can you connect Jnana and Karma Shastra - Different Shastram, Prakaranam - Hinted in topic 7 - Connect in Upasana Khanda - Siksha Valli : Vyakruti Pankta Brahma Samhito Upasana (Karma) - Connect what is said in Upanishad, Jnana Khanda itself.

III) All 3 hold to two Jaimini Sutras.

a) Siddha Bodhaka Vakyams cannot be Pramanam by themselves.

b) They give pure knowledge of facts, which does not give benefit.

c) They are Artha Vada Vakhyam.

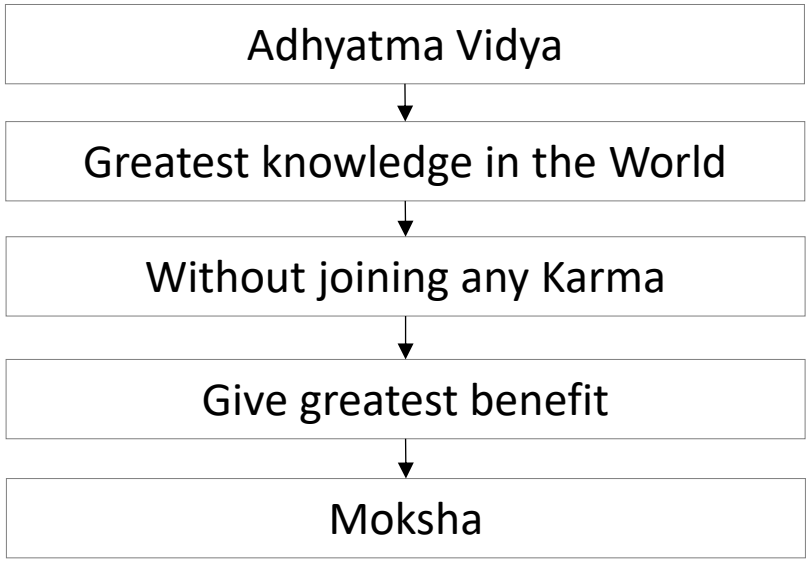
d)

Siddha Bodhaka	Flower
- Thread - Pramanam by joining Karya Vakhyam	- Karya Bodhaka Vakyam - Independent Pramanam

IV) What is difference between Batta and Prabhakara?

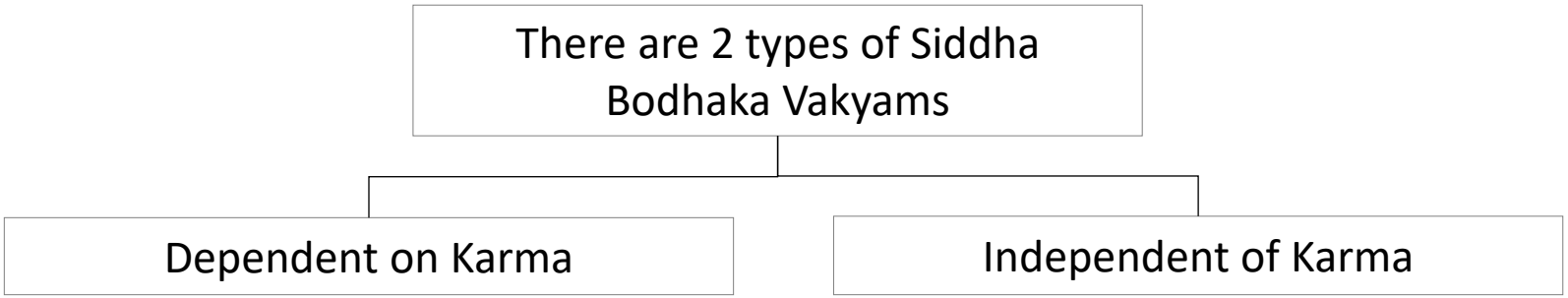
Batta Mimamsa	Prabhakara Mimamsa
a) Siddha Bodhaka should be combined with Karya Bodhaka of Veda Purva, Karma Khanda, earlier Prakaranam b) For him whole Veda is one Pramanam	a) Siddha Bodhaka should be combined with Upasana in Upanishad itself. b) Join Vedanta Prakaranam

V) Shankaras task :



VI) Topic 136 :

a) Shankara :



b) Purva Pakshi :

- There are no independent Siddha Bodhaka Vakyams.

VII) Topic 63 : Shankara's Refutation

- Aupanishad Purusha is revealed in Upanishad alone without requiring any Karma.

VIII) In sleep :

a) Separate Body – Mind (Ignorance)

b) Stand apart as Brahman independent of Body, Mind, Universe.

c) Use Upanishad as Pramanam and claim Moksha in the waking state.

d) Nothing else required for Moksha.

e) Very easy

f) Don't stand separate from the Universe and see.

g)

Universe	Aham
Mithya	Satyam

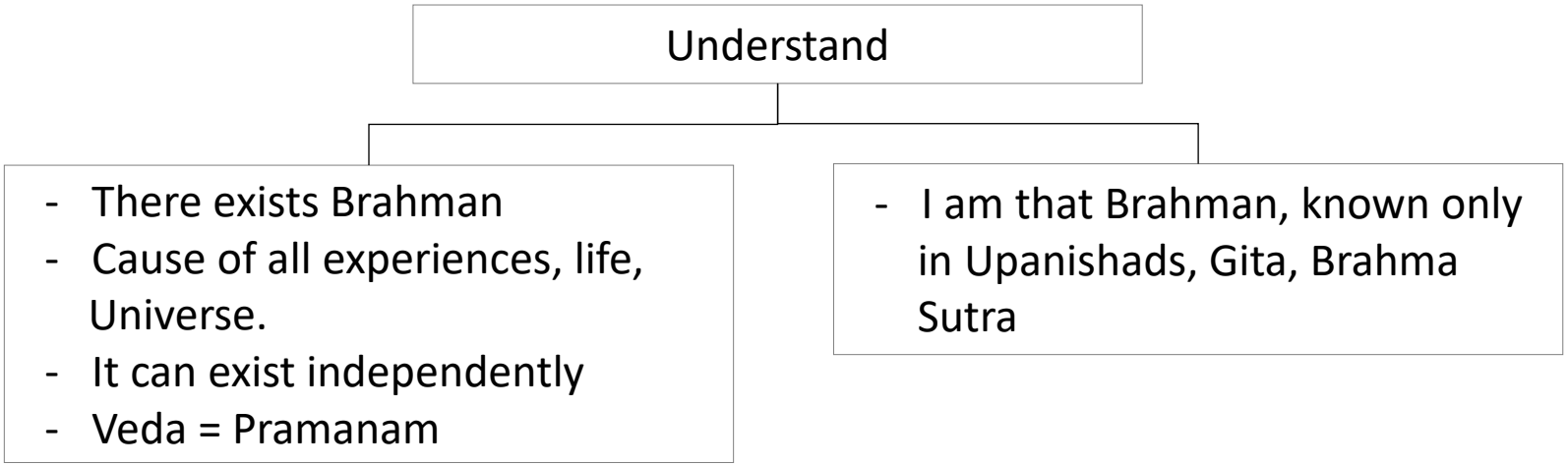
59) I) a) Aupanishada Purusha = Brahman

- Brahman is only subject matter available in Upanishads.

b) That Brahman does not require any Karma for liberation, other than mere Jnanam.

c) Understanding Upanishad, Gita, Brahma Sutra is enough.

e)



f) Tattu Samanvaya Sutram, Bashyam, gives me courage to say, Brahman understanding is enough.

g) No mystic experience is required.

II) a) habitual orientation, I am body, old, mind, dull, does continue (Anatma Jagat).

b) Once I have owned up the fact of my true self, Atma, nothing in Anatma can affect me.

c) Habitual orientation is an obstacle, removed by Nididhyasanam but nothing else is required other than understanding.

d) Look deep within yourself devoid of any thoughts, perception, that is Brahman, pure awareness, Nitya, Nirvikara, Nirupadhika, Sarvagyaha, Sarvashaktiman, Nirmaya, Nirantharam – Bahyam, Ekam Eva, Advitiyam Brahman.

e) Aupanishada Purusha = Turiyam, knowable only through Upanishad.

f) Brihadaranyaka Upanishad : Chapter 3 – 9 – 26 – Shakalya Brahmanam

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति;
प्राण इति; कस्मिन्नु प्राणः प्रतिष्ठित इति; अपान इति;
कस्मिन्न्वपानः प्रतिष्ठित इति; व्यान इति;
कस्मिन्नु व्यानः प्रतिष्ठित इति; उदान इति;
कस्मिन्नूदानः प्रतिष्ठित इति; समान इति;
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,
अशीर्यो न हि शीर्यते, असङ्गो नहि सज्यते,
असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि,
अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;
स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्,
तं त्वौपनिषदं पुरुषं पृच्छामि;
तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति ।
तं ह न मेने शाकल्यः;
तस्य ह मूर्धा विपपात, अपि हास्य
परिमोषिणोऽस्थीन्यपजह्रुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvaṃ cātmā ca pratiṣṭhitau stha iti;
prāṇa iti; kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti;
kasminnvapānaḥ pratiṣṭhita iti; vyāna iti;
kasminnu vyānaḥ pratiṣṭhita iti; udāna iti;
kasminnūdānaḥ pratiṣṭhita iti; samāna iti;
sa eṣa neti netyātmā, agṛhyo nahi gṛhyate,
aśīryo na hi śīryate, asaṅgo nahi sajyate,
asito na vyathate, na riṣyati | etānyaṣṭāvāyatanāni,
aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ;
sa yastānpuruṣānniruhya pratyuhyātyakrāmat,
taṃ tvaupaniṣadaṃ puruṣaṃ pṛcchāmi;
taṃ cenme na vivakśyasi, mūrdhā te vipatiṣyatīti |
taṃ ha na mene śākalyaḥ;
tasya ha mūrdhā vipapāta, api hāsya
parimoṣiṇo'sthīnyapajahruranyanmanyamānāḥ || 26 ||

‘On what do the body and the heart rest?’ ‘On the Prāṇa.’ ‘On what does the Prāṇa rest?’ ‘On the Apāna.’ ‘On what does the Apāna rest?’ ‘On the Vyāna.’ ‘On what does the Vyāna rest?’ ‘On the Udāna.’ ‘On what does the Udāna rest?’ ‘On the Samāna.’ This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upaniṣads, who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Śākalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.[3 - 9 - 26]

III) a) Revealable only by Upanishad.

b) Know it, claim it as self.

c)

I

- Vachyartha
- Samsari
- Body / Mind / Intellect

- Lakshyartha
- Asamsari
- Sakshi, Turiyam

d) Called Satyam, Jnanam, Anantham Brahman in Taittriya Upanishad : Chapter 2 – 1 – 1

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Om̃ brahmavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'śnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 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]

e) Taittriya Upanishad : Chapter 3 – 1 – 2

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṃ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisaṃviśanti |
tadvijijñāsasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhgru) Performed Penance; and after having done Penance….. [3 - 1 - 2]

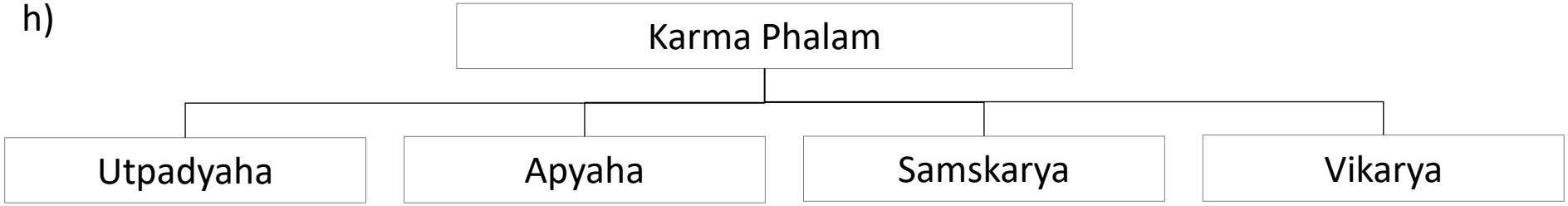
f) Mandukya Upanishad : Verse 2

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥	sarvaṃ hyetad brahmāyamātmā brahma so 'yamātmā catuṣpāt || 2 ||

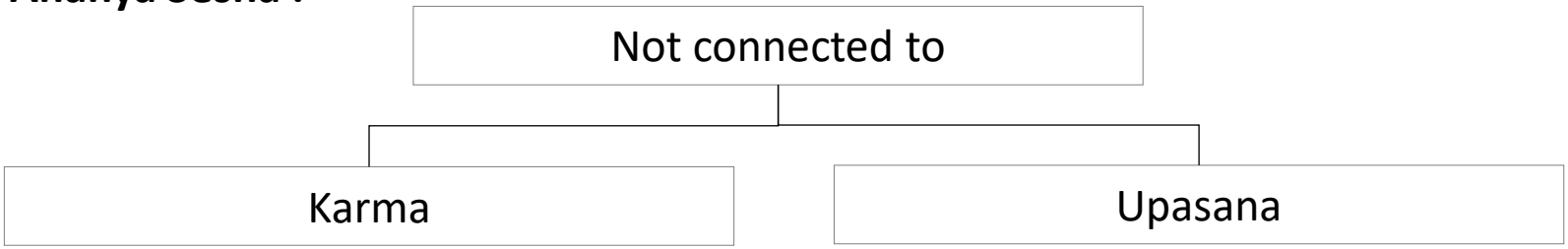
All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts). [Mantra 2]

g) It does not come under any Karma Phalam.

h)



IV) a) Ananya Sesha :



b) Brahman knowledge stands alone.

- All other knowledge – Vishaya Jnanam dependent on Brahman – Pure I.

c) World manifests, unmanifests in Brahman Adhishtanam, gives me infinite strength to face ups and downs in life.

d) I can challenge the world – you can't affect me, Brahman, Aupanishada Purusha.

e) Brahma Jnanam helps me to see world in Binary format.

f) To understand Brahman, need to understand Markandeya story of seeing manifestation, unmanifestation of the Universe in Vishnus body, power of Maya.

g) Binary format gives me greatest strength.

h) I am Brahman the projector, sustainer, dissolver of the universe.

i) Taittriya Upanishad : Chapter 3 – 1 – 2

तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत स तपस्तप्त्वा ॥ २ ॥

taṃ hovāca | yato vā imāni bhūtāni jāyante | yena jātāni jīvanti | yatprayantyabhisaṃviśanti | tadvijijñāsasva | tadbrahmeti sa tapo'tapyata sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: "That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman". He, (Bhgru) Performed Penance; and after having done Penance….. [3 - 1 - 2]

j) World is Vyavaharika Satyam, I am Brahman, Paramartika Satyam.

- Gives strength, fearlessness.

V) a)

I in Vedanta has

- Vachyartha I
  - Anatma aspect
  - Closely connected with Atma
  - Misunderstood I
  - Fake I
  - Ahamkara I
  - Karma Khanda I
  - Karta, Bokta, Pramata
- Lakshyartha I
  - Atma aspect
  - Understood I
  - Real I
  - Sakshi I
  - Jnana Khanda I

b)

2 Consciousness are there

- Chidabhasa + Reflecting Medium
  - 3 Sharirams
- Chit
  - Not known through Pratyaksha, Anumana, Upamana Pramanam

VI) a) Kutastaha – Nitya :

- Absolutely changeless
- Changelessly eternal.

b) Matter :

- Parinami eternal, changingly eternal.

VII) Common features of Batta and Prabhakara :

a) Both don't accept existence of Brahman itself.

b) Both say :

- Siddha Bodhaka Vakyam – Gives merely Jnanam
  – No use

c) Siddha Bodha Vakyam combine with Karma Bodhaka Vakyam, to get Moksha.

d) Karma gives Prayojanam of Moksha.

VIII) Differences :

Batta	Prabhakara
Combine Siddha Bodhaka Vakyam with Karma of Veda Purva	Combine Siddha Bodhaka Vakyam with karma of Vedanta

IX) a) Both say Karma alone will give benefit.

b) Prabhakara from topic 136.

X) a) Why Upanishad talks about self evident “I”.

b) Self awareness = Atma Jnanam.

c) Vedanta can’t talk about already known thing.