



BRAHMA SUTRA

With

SHANKARABASHYAM

CHAPTER 1 - SECTION 1

SUTRA 4

VOLUME - 8

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SAMANVAYA ADHYAYA
CHAPTER 1 - SECTION 1
SUTRA 4

TOPIC 105 TO 132

SAMANVAYADHIKARANAM

105) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

तथा च आचार्यप्रणीतं न्यायोपबृंहितं सूत्रम् —
‘दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये
तदनन्तरापायादपवर्गः’ (न्या. सू. १।१।२) इति ।
मिथ्याज्ञानापायश्च ब्रह्मात्मैकत्वविज्ञानाद्भवति ।

I) Moksha is only Jnana Phalam, not Karma Phalam is accepted by Sankhya – Yoga.

II) Prakrti – Purusha Viveka Jnanena Moksha :

- Talk about Viveka Jnanam.

III) Nyaya Veiseshika Sutram :

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

IV) 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]

V) How do you remove Mithya Jnanam?

- By Satya, Yathartha (Real) Jnanam.

VI) Mithya Jnanam – Jivatvam goes

- Ultimately gain Moksha.

VII) Sankhya / Yoga / Nyaya / Vaisheshiya / Vedantin :

- Agree Jnanena Moksha.
- What Jnanam we differ.
- Jnanam gives Moksha, all agree.

VIII) Purva Mimamsa – Differs :

- Purva Mimama alone says – Karma gives Moksha, Jnanam can't give Moksha.

IX) Vrutti Kara :

- Bhisma joins Duryodhana.
- Vrutti kara joins Purva Mimamsaka, accepts Aham Brahma Asmi, substratum.
- Brahma Upasana – Karma alone gives Moksha.
- Why are you joining wrong party.
- Join coalation.

Revision :

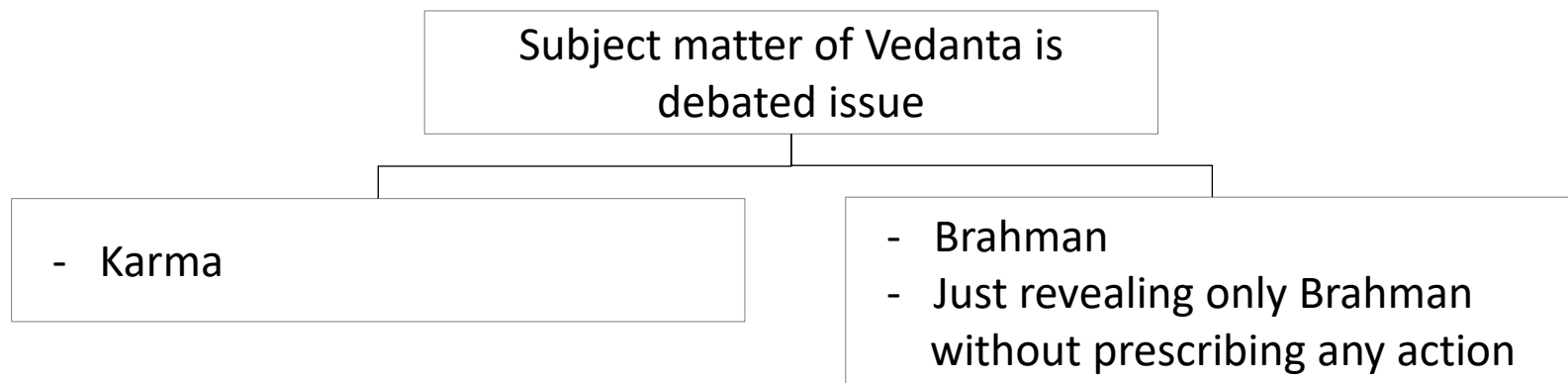
Sutra 1 – 1 – 4 : Topic 105

1) a) Most important Sutra :

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

b)



c)

Karma / Upasana	Brahman
<ul style="list-style-type: none">- Subject matter of Veda Purva Bhaga- Veda Purva prescribes	<ul style="list-style-type: none">- Subject matter of Veda Antha Bhaga- Veda Anta reveals

d) Aim of Vedanta :

- Not to prescribe any Karma or Upasana

e) Eyes :

- Do not prescribe any action for me.
- Just reveals form and colour.

f) Where there is prescription, action is involved.

- Where revelation understanding is involved.

g) By revealing Brahman, Vedanta generates Jnanam in the Mind of the Pramata, Ahamkara, knower in the Body, who is using Veda as a Pramanam.

h) Pramanam generates Brahma Jnanam in the Mind of a Pramata.

i) Sadhana Chatustaya Sampatti - Adhikari

j) Once knowledge is generated, Moksha happens.

k) Why? Jnanam is

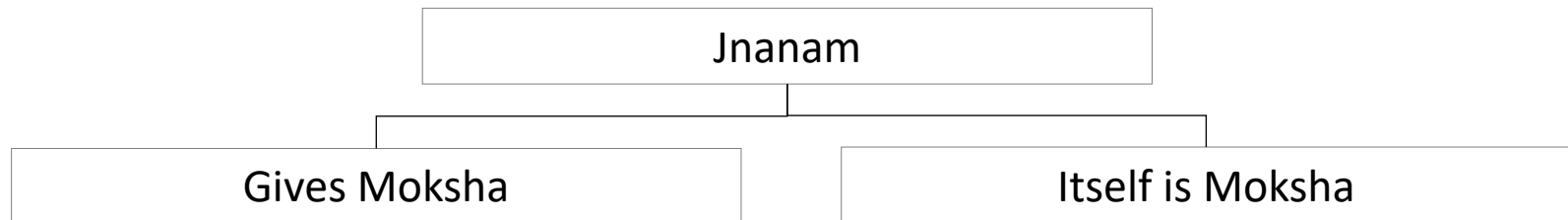
- **I was, am, ever will be Mukta**

l) Until how I had a misconception, I am bound to the Body.

m) During misconception also, I was free only.

n) After Jnanam, nothing to be done.

o)



II) a) Here we are negating Purva Pakshi by the world TV

b) Purva Pakshi – being pushed out

c) Purva Mimamsaka negated through Prathama Varnakam.

d) Now in Dvitiya Purva Pakshi – Vruttikara.

e) Prabhakara Mimamsa – Purva Pakshi = Mimamsaka Ratna Prabhakara – says Purva Pakshi is Vruttikara, hybrid, partly Mimamsa – Vedantin.

f) Vedantin :

- Because Purva Pakshi accepts Aham Brahma Asmi Jnanam is generated by Vedanta, being Pramanam.

g)

Purva Pakshi – Vruttikara	We say
<ul style="list-style-type: none">- Require Karma- I am Vedantic student, but have Samsara	<ul style="list-style-type: none">- Jnanam itself gives Moksha

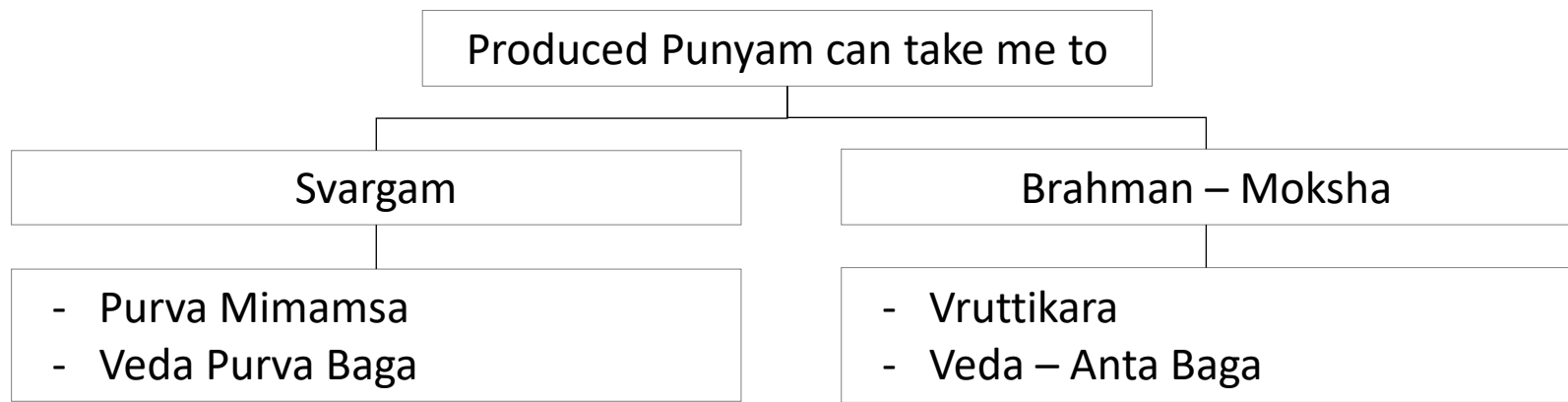
h) Upasana Karma also required, Purva Pakshi – joins Purva Mimamsa.

i) Aham Brahma Asmi Iti Upasana Kartavyam.

j) Purva Mimamsaka does not accept Brahman itself and hence no Upadana on Brahman.

k) Upasana Karma produces Punyam.

I)

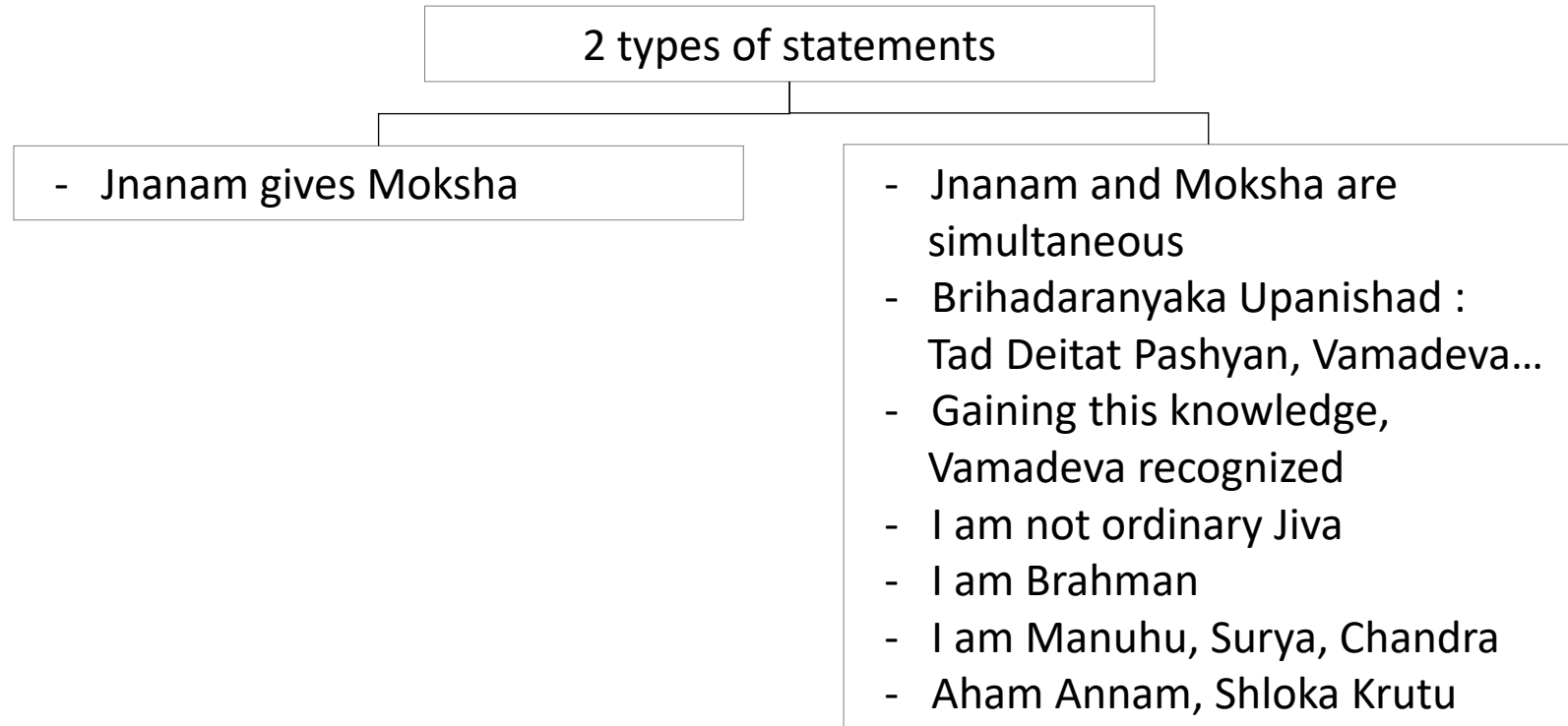


III) Shankara dismisses that with Upanishad quotations

a) Brahmavitu Apnoti Param

b) Brahma Veda, Brahmeiva Bavati

IV)



a) Moksha simultaneous with Jnanam.

b) Vamadeva Rishi claims Sarvatma Bava which is Moksha.

c) Jnana Anantaram Kartavyam Kinchitu Nasti.

V) a) Jnanis Karmas are Karma Abhasa Loka Sangraha, does not do for Moksha.

b) That Karma does not produce Punyam or Papam.

c) Does not produce Moksha, because I am already Mukta.

VI) Gautama Nyaya Sutram :

a) Thatha Cha Acharya Pranitam

b) Knowledge alone gives Moksha.

c) **Nyaya Sutra : Chapter 1 – 1 – 2**

दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये

तदनन्तरापा- यादपवर्गः ॥१११२॥

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

VII) 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
<ul style="list-style-type: none"> - Pravrutti - Good, Bad actions - Produces Punya Papam 	<ul style="list-style-type: none"> - Janma

c)

Cause	Effect
<ul style="list-style-type: none"> - Doshaha - Deha Abhimana (Ahamkara) - Raaga, Dvesha, Moha 	<ul style="list-style-type: none"> - Pravrutti

Cause	Effect
<ul style="list-style-type: none"> - Jnama Pravrutti Dosha - Mithya Jnanam 	<ul style="list-style-type: none"> - Dukha Janma Pravrutti Dosha

d)

Cause	Effect
<ul style="list-style-type: none"> - Mithya Jnanam - Identifying with the Body - Nyaya accepts Adhyasa - Identifying with the Body is called Adhyasa 	<ul style="list-style-type: none"> - 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.

e)

Cause	Effect
<ul style="list-style-type: none"> - Agyanam of Brahman as I - Atma Agyanam 	<ul style="list-style-type: none"> - Adhyasa

VIII) 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).

IX) Ratna Prabha – Name of Ramanandas commentary on Brahma Sutra Bashyam.

a) Get Atma Jnanam - First

- Atma Jnanat Moksha.

b) Neiyayikas Atma (In Vichara Sagara)

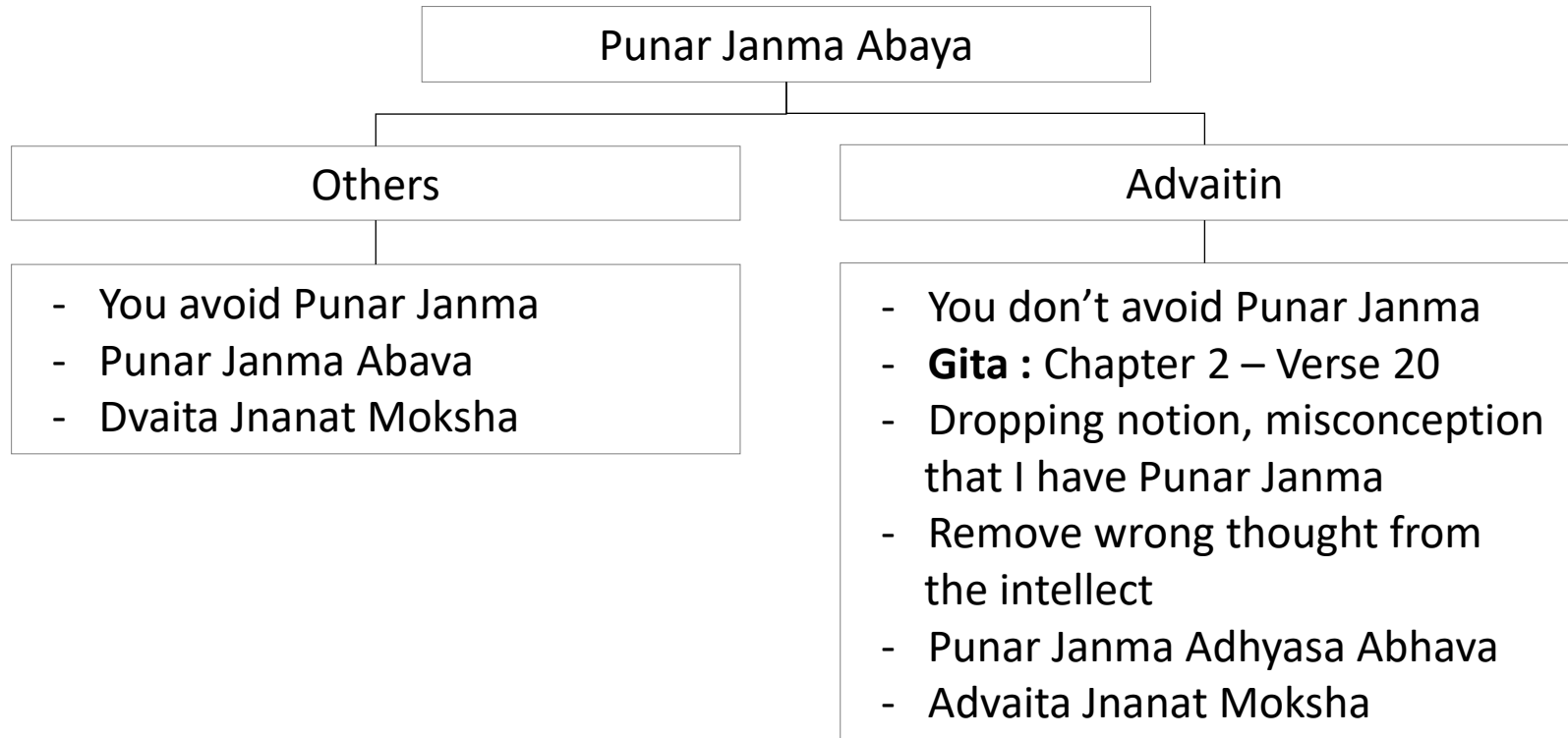
c) Misidentification is gone by Self knowledge.

d) What is misidentification?

- Gauraha Aham = I am fair complexion
= Mithya Jnanam

- e) Mithya Jnana Apaye – Raaga – Dvesha – Moha Dosha Nasha
- f) Dosha Nashat – Dharma – Adharma Pravrutta Apaya
- g) When Raaga – Dvesha goes away – activities – Pravrutti will go away.
- h) Raaga – Dvesha produces Dharma – Adharma Pravrutti.
- i) Pravrutti Apahayatu, Punar Deha Pravrutti Rupa, Janma Apayat.
- j) When no Punya Papam are generated, no more Janma.
- k) All Darshanams talk about avoiding Punar Janma = Moksha.
- l) They all talk of Punar Janma avoidance.

X)



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]

a) Vedantic Moksha is a silent intellectual affair

b) I remove wrong notion – I have Punar Janma

c) By understanding :

- Aham Nityaha Brahman.
- Janma – Marana Rahitaha.

XI) Apavargaha = Mokshaha Bavati

a) Shankara :

- Quotes Nyaya Sutra
- Jnanat Eva Kaivalyam.

b) Vruttikara :

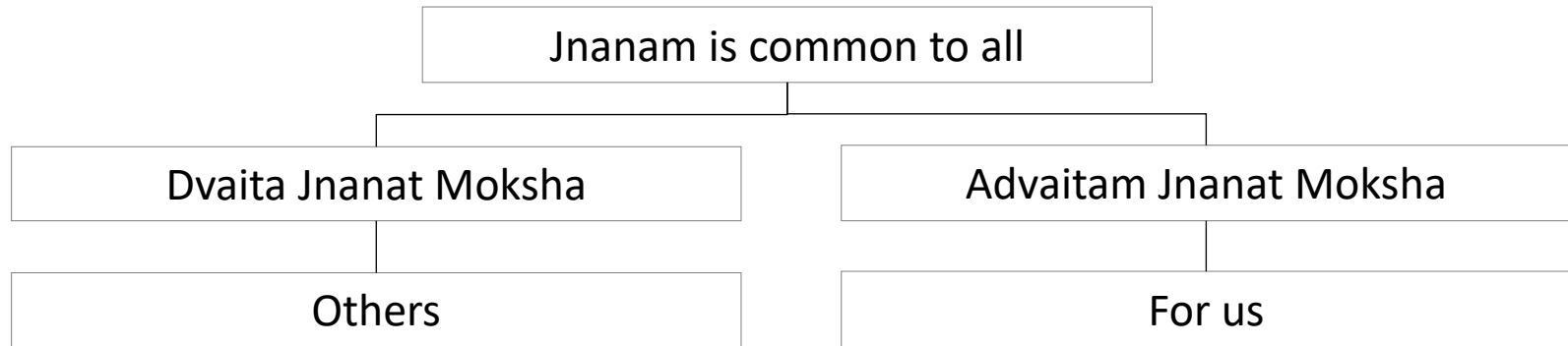
- Jnanat Na Kaivalyam
- Karmana Kaivalyam

c) Yoga / Sankhya :

- Purusha, Prakrti Viveka Jnanat Moksha.

d) Sankhya, Yoga, Visishta Advaitin, Nyaya are alongwith Advaitin – Jnanat Moksha.

e)



XII) a) Mithya Jnanam Apayashcha :

- Removal of misconception or Adhyasa is.

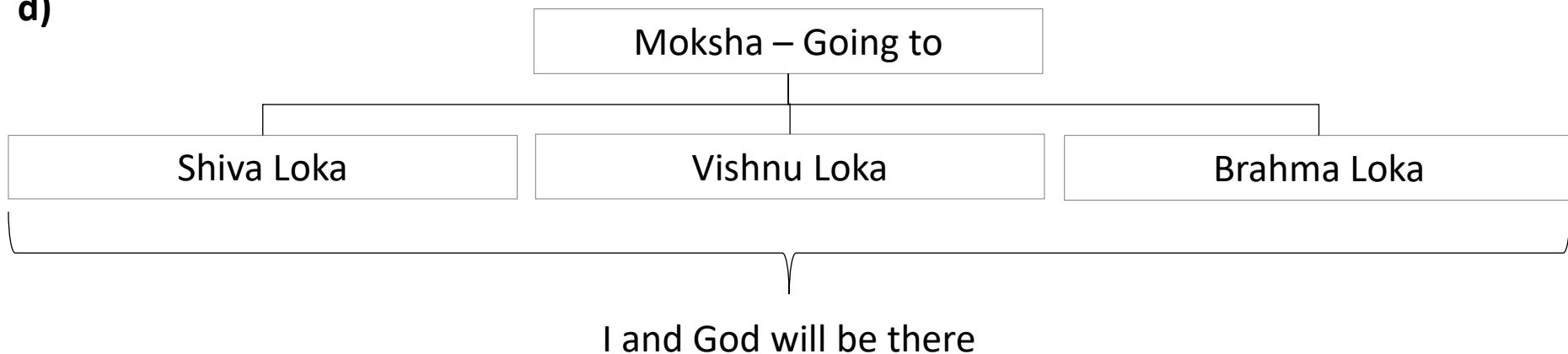
b) Brahma, Atma Ekatva Viyanat Bavati :

- Not through Dvaita Jnanam but Advaita Jnanam alone, Moksha will come.

c) Therefore, we are against Agama Shastra.

- Vaishnava, Shaiva Agama talk about Moksha.

d)



e) Understand limitation of Dvaitam in Moksha.

f) Advaitin :

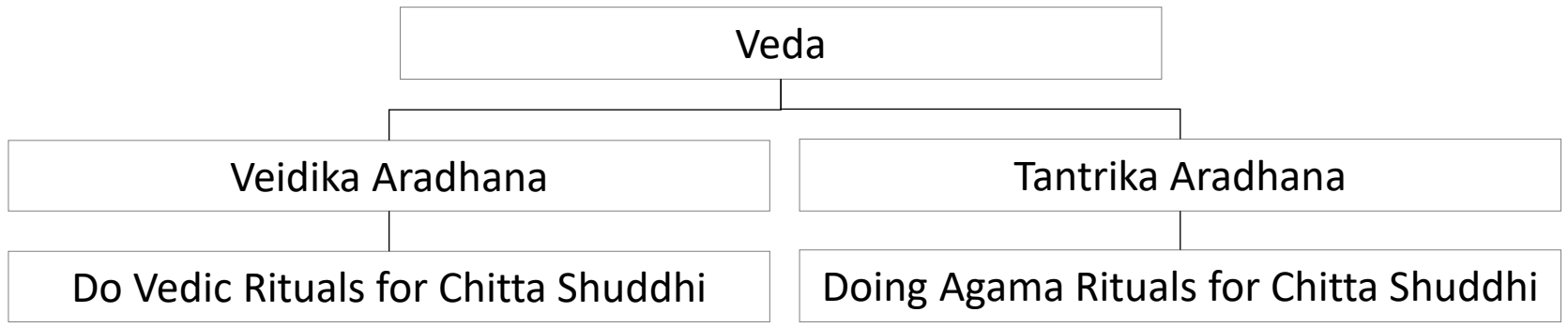
- Use Agama Shastra for Sadhana Chatustaya Sampatti.
- Does not condemn Agama Shastra.
- Worship Shiva, Vishnu, Surya, Devi, Pancha Ayatana Puja (In Vichara Sagara), any deity.

g) After sometime, come to Vedanta Vichara from an Advaitic Acharya to reveal Brahma – Atma Aikyam.

h) Brahma – Atmatva Vigyanat Bavati.

i) Follow Agama, come to Vedanta, get Moksha.

j)



k) Get Sadhana Chatustaya Sampatti – come to Advaita Jnanam in any one Janma.

106) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

न चेदं ब्रह्मात्मैकत्वविज्ञानं सम्पद्रूपम् — यथा ‘अनन्तं वै मनोऽनन्ता विश्वेदेवा अनन्तमेव स तेन लोकं जयति’ (बृ. उ. ३ । १ । ९) इति । न चाध्यासरूपम् — यथा ‘मनो ब्रह्मेत्युपासीत’ (छा. उ. ३ । १८ । १) ‘आदित्यो ब्रह्मेत्यादेशः’ (छा. उ. ३ । १९ । १) इति च मनआदित्यादिषु ब्रह्मदृष्ट्यध्यासः । नापि विशिष्टक्रियायोगनिमित्तम् ‘वायुर्वाव संवर्गः’ (छा. उ. ४ । ३ । १) ‘प्राणो वाव संवर्गः’ (छा. उ. ४ । ३ । ३) इतिवत् । नाप्याज्यावेक्षणादिकर्मवत्कर्माङ्गसंस्काररूपम् ।

I) Academic information regarding Upasana :

- 4 types of Upasana
- Tat Tvam Asi does not come under any of the 4 Upasanas.
- Brahmatma Aikyam does not come under Sampad Upasana.

II) Sampad Upasana :

- Upon an ordinary object you visualise an extra ordinary deity.
- It can be done anywhere.

c) Brihadaranyaka Upanishad : Chapter 3 – 1 – 9

याज्ञवल्क्येति होवाच,
कतिभिरयमद्य ब्रह्मा यज्ञं
दक्षिणतो देवताभिर्गोपायतीत्यु; एकयेति;
कतमा सैकेति; मन एवेत्यु,
अनन्तं वै मनः, अनन्ता विश्वे देवाः,
अनन्तमेव स तेन लोकं जयति ॥ ९ ॥

yājñavalkyēti hovāca,
katibhirayamadya brahmā yajñam
dakṣiṇato devatābhīrgopāyatītyu; ekayeti;
katamā saiketi; mana evetyu,
anantaṃ vai manaḥ, anantā viśve devāḥ,
anantameva sa tena lokaṃ jayati || 9 ||

‘Yājñavalkya,’ said he, ‘through how many gods does this Brahman from the right protect the sacrifice to-day?’ ‘Through one.’ ‘Which is that one?’ ‘The mind. The mind is indeed infinite, and infinite are the Viśvadevas. Through this meditation the aspirant wins an infinite world.’ [3 - 1 - 9]

- Mind is infinite in terms of number of thoughts.
- Can’t count number of thoughts in one Minute.

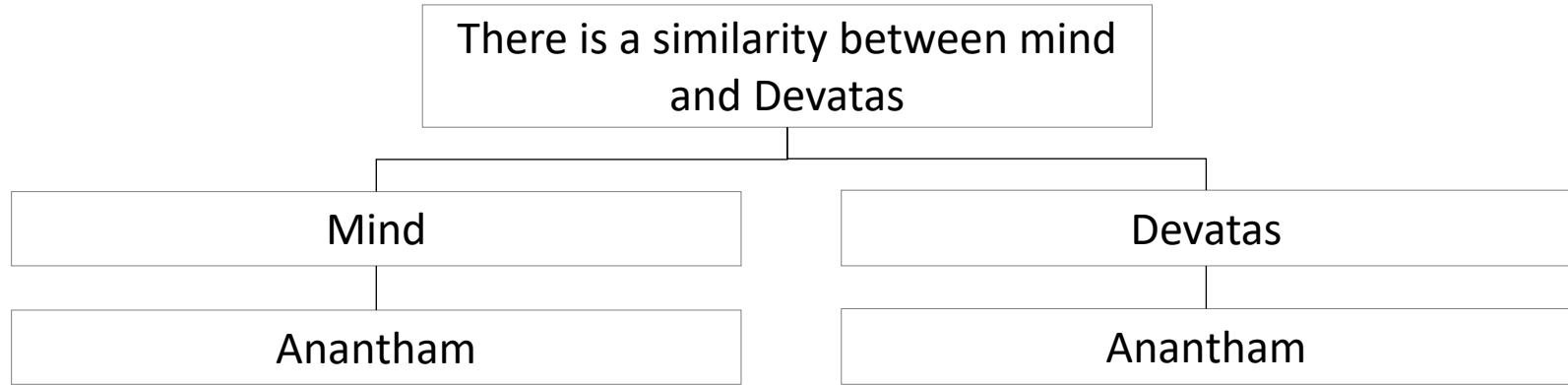
d) Mind is infinite in thought dimension.

e) Ananthaha Vishwe Devaha

f) Group of Vishwe Devatas – Ananthaha

- Rudra Devata – 11
- Aditya Devata – 12

g)



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

i) To invoke Devatas, use Alambanam, symbol.

j) Use Mind as Alambanam.

Mind	Celestial Devatas
Inferior	Superior

k) Upon inferior Mind, Meditate superior Devatas.

III) Example :

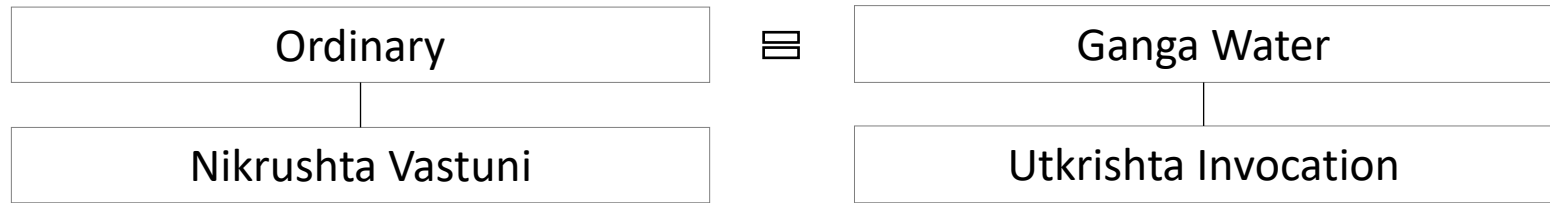
a) When person does Sraddha at home.

- There is value at home.
- At Gaya, Sraddha has higher value, superior.

b) Both are Sraddham is common feature.

c) Visualise this is Gaya Sraddham.

IV) Example :

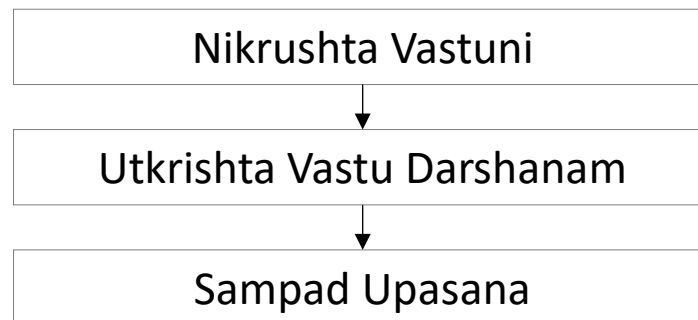


- This is Sampad Upasana.

V) a) Anantha Phalam of Upasana person gets.

b) Goes to higher Loka which are Anantha, seemingly eternal, long life.

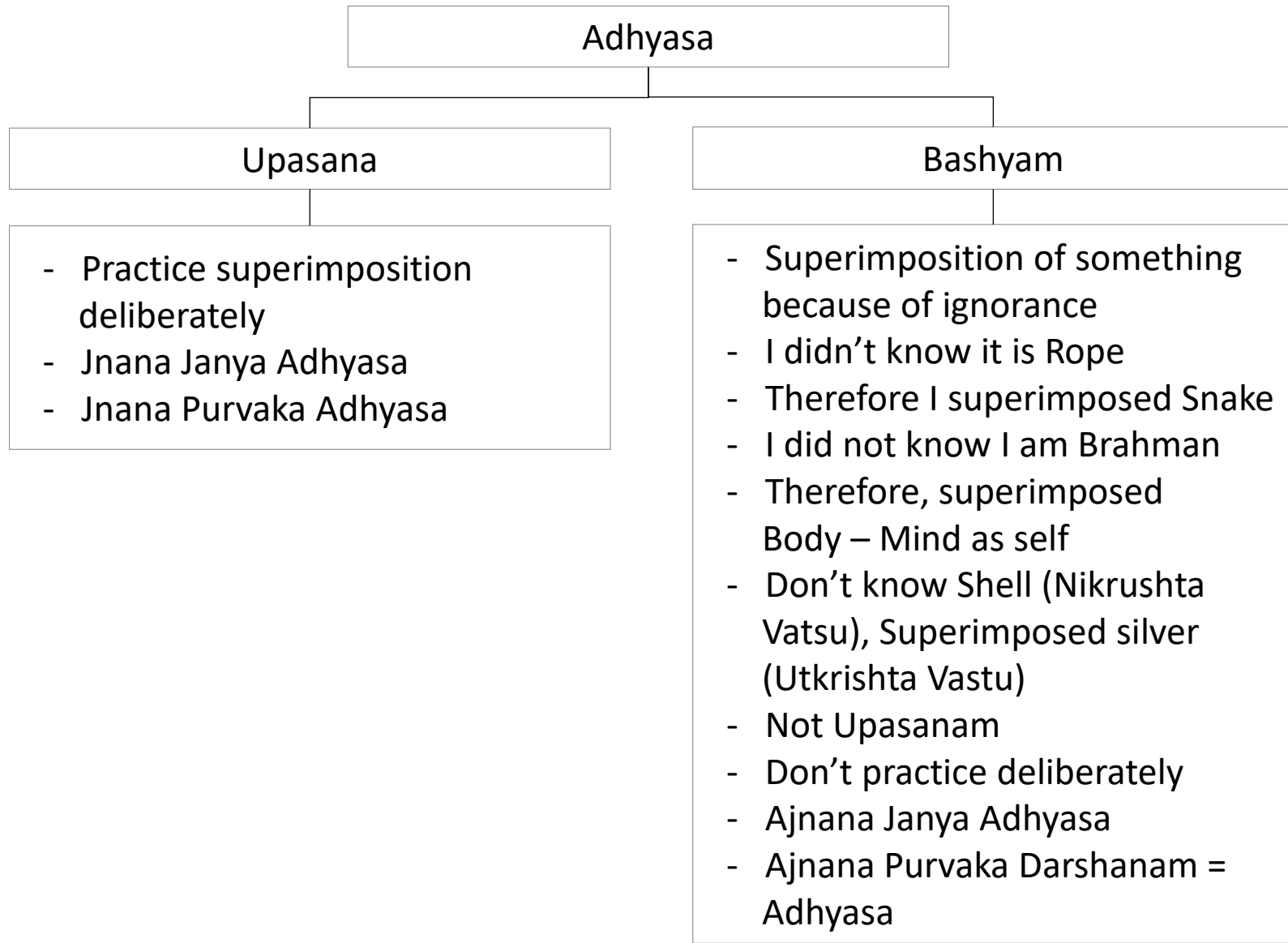
c)



d) Because of some common features (Samyat)

IV) a) 2nd Upasana – Adhyasa Upasana.

b)



c) Chandogya Upanishad : Chapter 3 – 18 – 1

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो
ब्रह्मेत्युभयमादिष्टं भवत्यध्यात्मं चाधिदैवतं
च ॥ ३.१८.१ ॥

mano brahmetyupāsītetyadhyātmamathādhidaivatamākāśo
brahmetyubhayamādiṣṭaṃ bhavatyadhyātmaṃ cādhidaivatam
ca || 3.18.1 ||

The mind is Brahman—this worship is called adhyātma. Next is that called adhidaivata: Space is Brahman. [That is, meditate on space as Brahman.] These two ways of meditation are advised: adhyātma and adhidaivata. [3 - 18 - 1]

d) Chandogya Upanishad : Chapter 3 – 19 – 1

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसीत् ।
तत्सदासीत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य
मात्रामशयत तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं
चाभवताम् ॥ ३.१९.१ ॥

ādityo brahmetyādeśastasyopavyākhyānamasadevedamagra āsīt |
tatsadāsīttatsamabhavattadāṇḍaṃ niravartata tatsaṃvatsarasya
mātrāmaśayata tannirabhidya te āṇḍakapāle rajataṃ ca suvarṇaṃ
cābhavatām || 3.19.1 ||

It has been said, 'Āditya is Brahman.' Now this is being explained: This universe was at first non-existent, being without names and forms. [It was not visible, but it existed in a subtle form.] Slowly it manifested itself, as a shoot comes out of a seed. Next it developed into an egg and remained for a whole year like that. It then split in two, one half becoming silver and the other half becoming gold. [3 - 19 - 1]

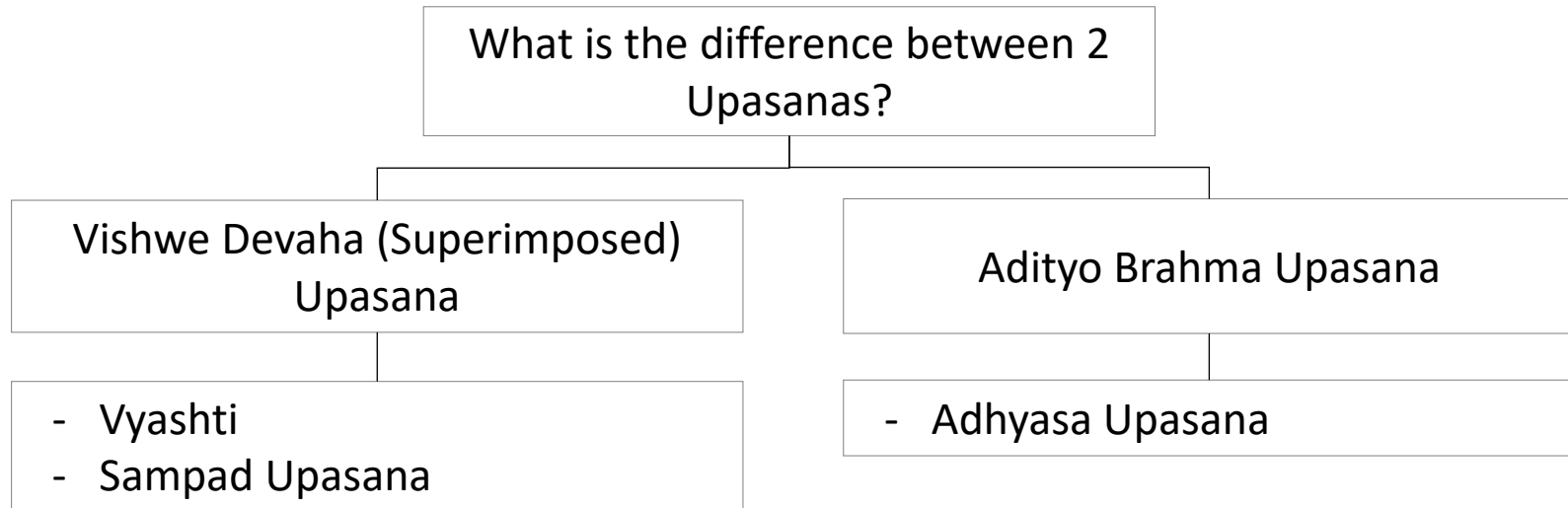
V) a) Imagine, Meditate, Mind as Brahman.

- Mind not Brahman.

b) Adityo Brahma Iti Adeshaha :

- Aditya = Surya is Brahman
- Called Adhyasa Upasana.

c) Doubt :



d) Both visualise superior on inferior

e) Sampad Upasana

f) Upasaya Devata is kept in conscious Mind, dominant, Pradhanam.

g) Mind upon which Vishwe Dewa is invoked, mind subconscious Mind, Apradhanam.

h)

Devata	Mind
<ul style="list-style-type: none">- Conscious Mind- Pradhanam- Superior Vastu Dominates	<ul style="list-style-type: none">- Subconscious Mind- Apradhanam- Inferior Vat

Sampad Upasana

i) Tiraskaram :

- Don't keep Alambanam in the Conscious Mind.

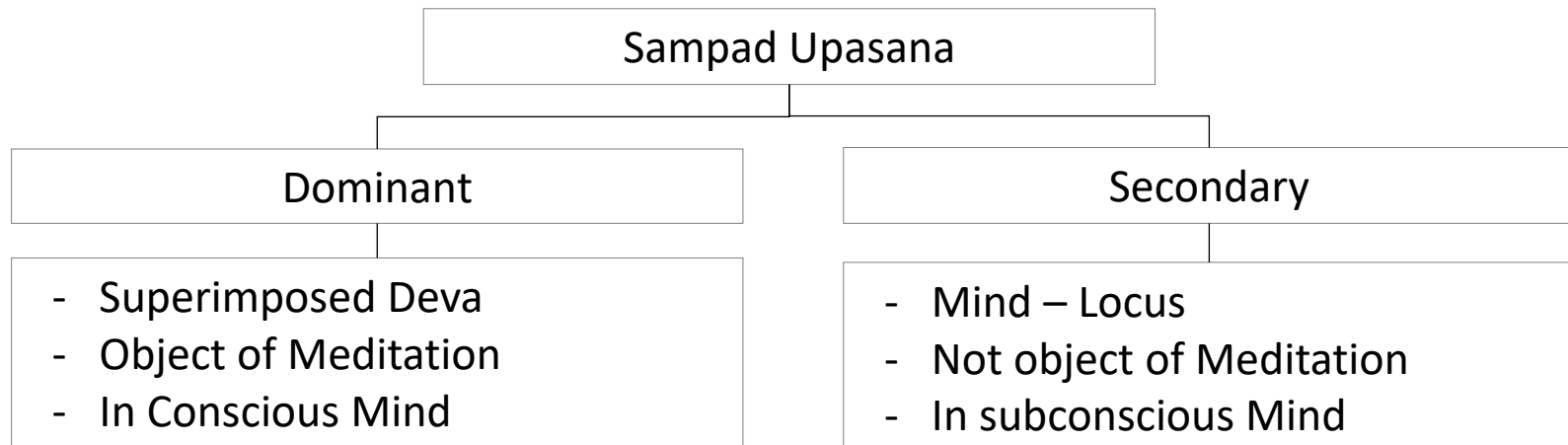
j) In Conscious Mind, focus on Vishwe Devaha.

k) Then it becomes Sampad Upasana

l) Aropya Pradhana, Sampad

- Superimposed on dominates

m) Locus not dominant, secondary



VI) Adhyasa Upasana (Pratika Upasana) :

a)

Dominant	Secondary
<ul style="list-style-type: none">- Locus- In Conscious Mind- Worship Mind / Surya as Sacred- Mind is Object- Mind Sacred, seen as Brahman	<ul style="list-style-type: none">- 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.

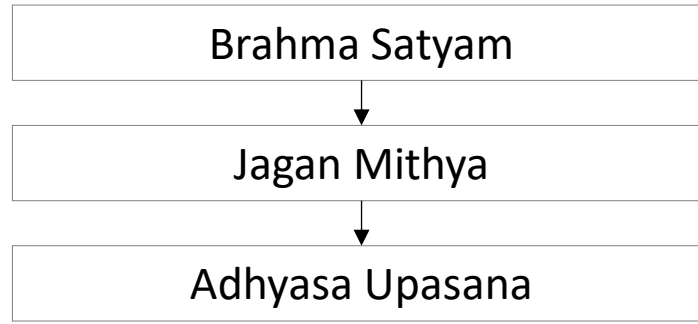
d) Body, Mind, World is Brahman

- Keep Brahman in the background as Locus, subconscious Mind.
- Body, Mind, World in Conscious Mind, object of Meditation.

e) Keep picture of Guru on Guru Puja Day.

- Alankara done to picture.
- Picture is Jadam, Paper.
- Elevate paper as Guru.
- In the background, Locus, is Guru.

f)



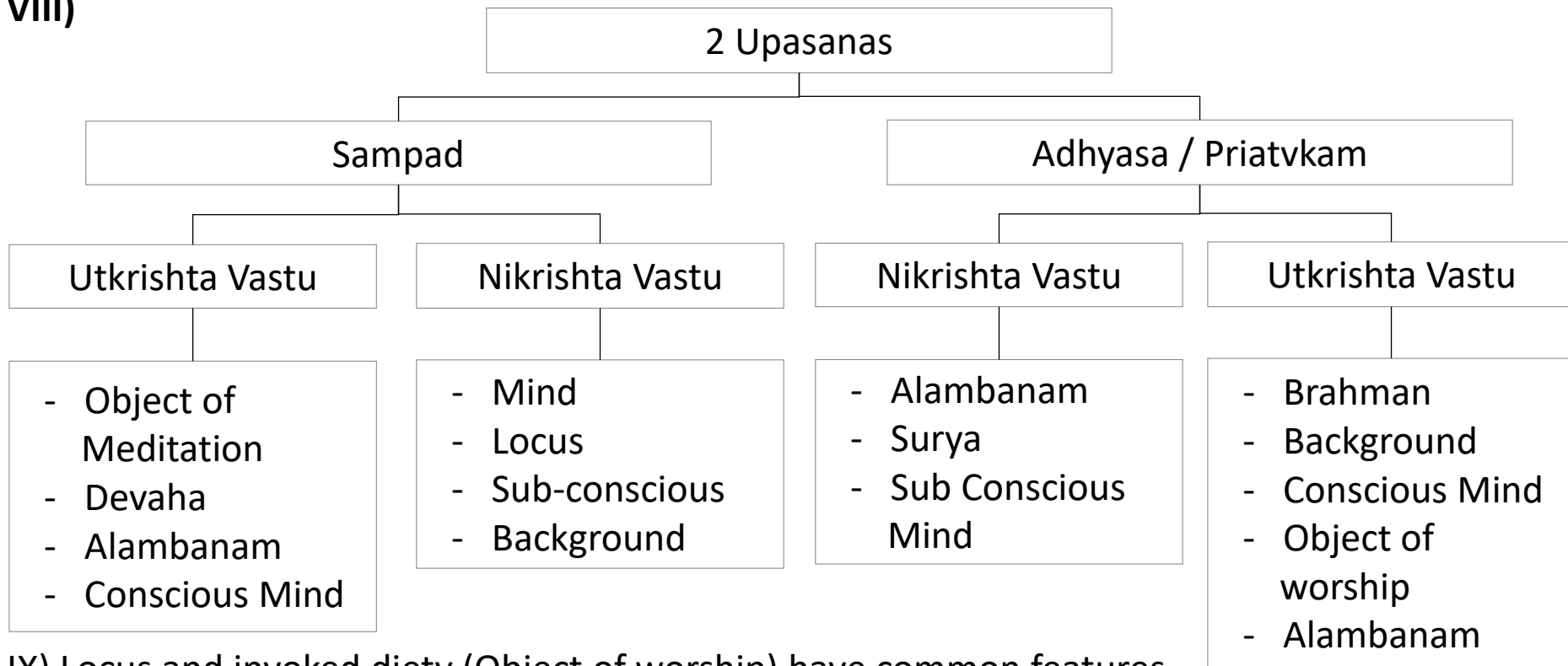
Brahma Satyam	Jagan Mithya
<ul style="list-style-type: none">- Background- Subconscious Mind- Locus- Alambanam	<ul style="list-style-type: none">- Object of Meditation- Conscious Mind- Pratikam

g) Alambana Upasana Dhyanam = Pratika Upasana.

VII)

Sampad Upasanam	Adhyasa Upasanam
<ul style="list-style-type: none">- Utkrishta Vastu- Object of worship	<ul style="list-style-type: none">- Nikrishta Vastu- Object of worship

VIII)



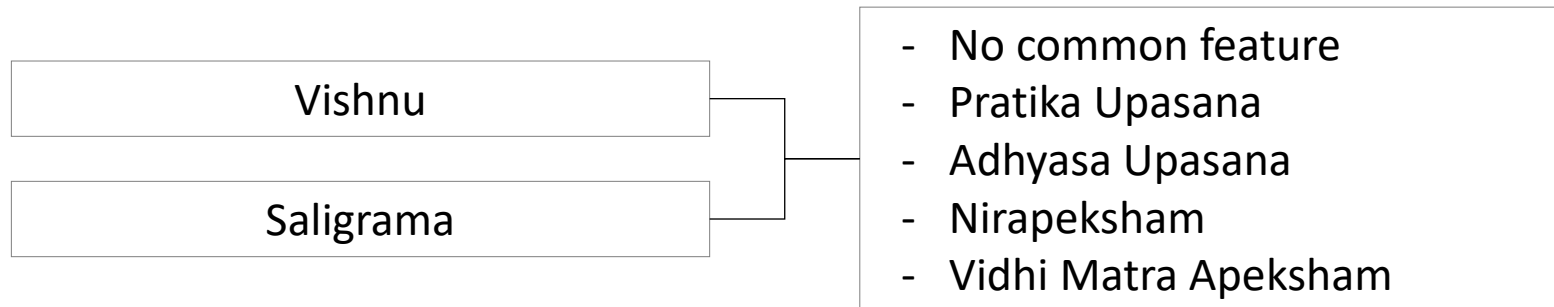
IX) Locus and invoked diety (Object of worship) have common features.

a) Manaha – Vishwe Devaha

- Anantatvam = Samanyam

b) In Adhyasa, no common feature – Samana Vastu Nirdeshyam

c)



- d) Shastra tells, may you invoke Vishnu only on Shaligrama not on Shiva Linga.
- e) Shastra tells, may you invoke Shiva on Shivalinga not Shaligrama.
- f) Not based on common feature but based on Shastric instruction.
- g) Vidhi Matra Apeksham means Shastra says, therefore I take Shaligram.
- h) No other stone allowed.

i) Sutram :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

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

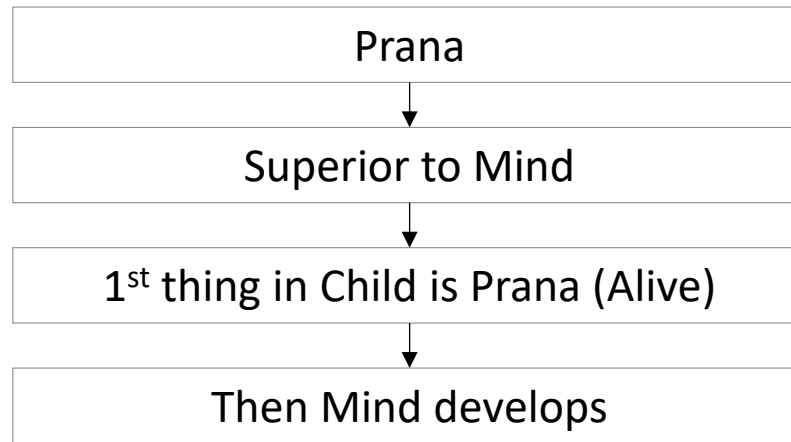
X) Chandogya Upanishad : Chapter 3 – 10 – 1

अथ यत्पञ्चमममृतं तत्साध्या उपजीवन्ति
ब्रह्मणा मुखेन न वै देवा अश्नन्ति न
पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ ३.१०.१ ॥

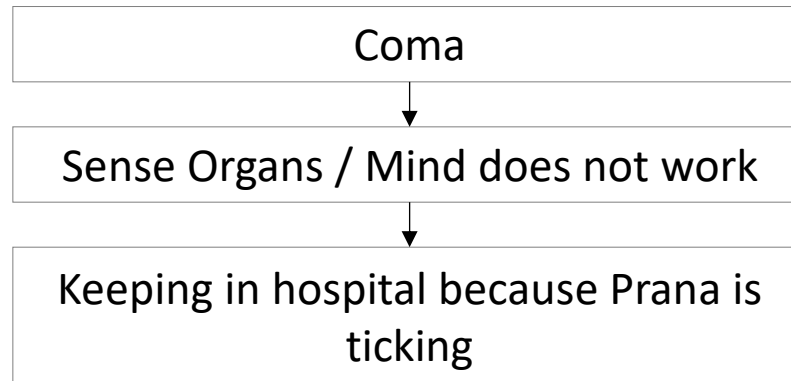
atha yatpañcamamamṛtaṃ tatsādhyā upajīvanti
brahmaṇā mukhena na vai devā aśnanti na
pibantyetadevāmṛtaṃ dr̥ṣṭvā tṛpyanti || 3.10.1 ||

With Brahman [in the form of praṇava, Om] as their leader, the Sādhyas enjoy the fifth nectar [that which seems to be trembling within the sun]. As a matter of fact, the gods and goddesses neither eat nor drink. They enjoy merely by seeing the nectar. [3 - 10 - 1]

a)



b)

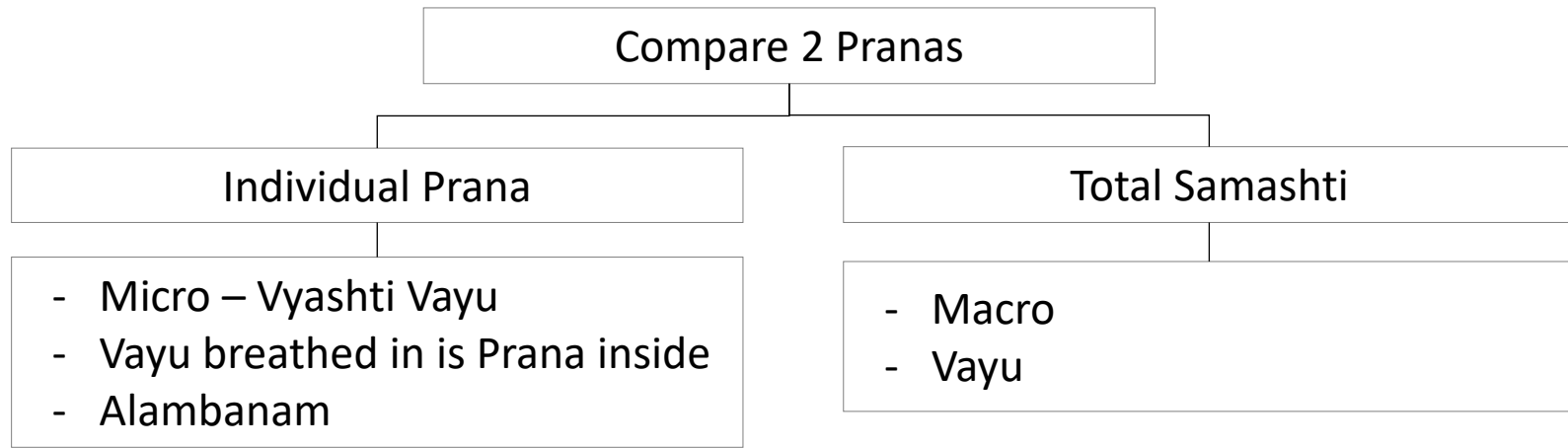


c) Most important organ in Sukshma Shariram is Prana.

d) Prana Upasana important in all the Upanishads.

XI) Chandogya Upanishad :

a)



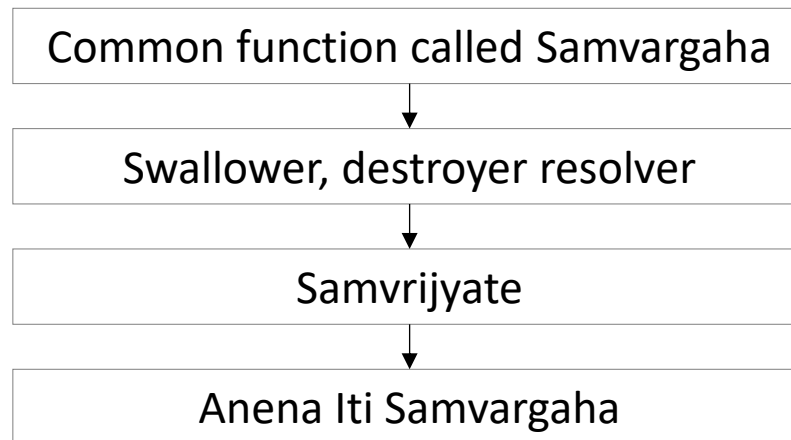
b) Meditate Samashti Vayu upon Alambanam Prana.

c) Like Sampad Upasana.

d) Here it is called Visishta Kriya Yoga Upasana.

e) Some common function, common to both Prana and Vayu.

f)



g) Why we say Prana is Samvargaha?

XII) 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

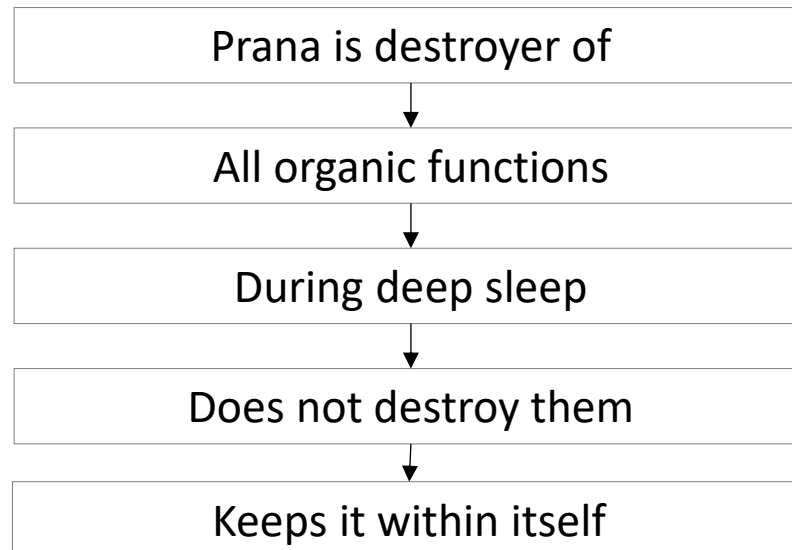
Not functioning

d) If Prana stops – it will be death.

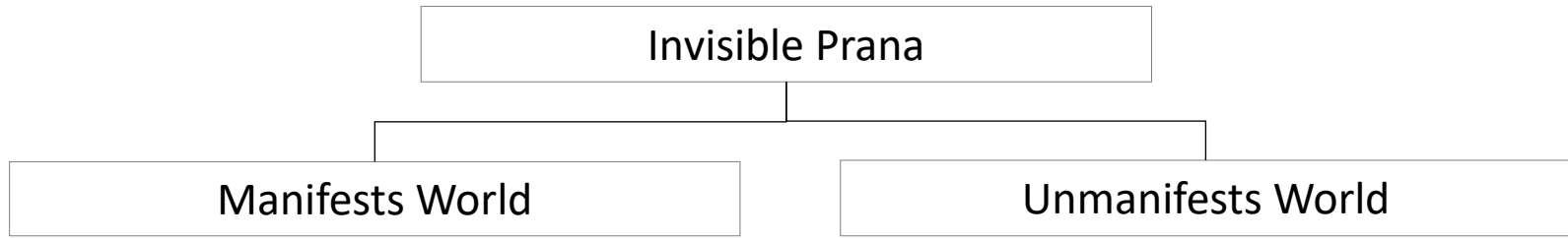
e) **Figuratively it is said :**

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

f)



g)



h) Next day Body, Mind, World comes.

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

j) Pralayam :

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

k) Taittiriya Upanishad : Prithivya Oshadayaha

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

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ ।
ākāśādvāyuḥ । vāyoragniḥ । agnerāpaḥ ।
adbhyaḥ pṛthivī । pṛthivyā ośadhayaḥ ।
ośadhībhyo'nnam । annāt puruṣaḥ ॥ 2 ॥

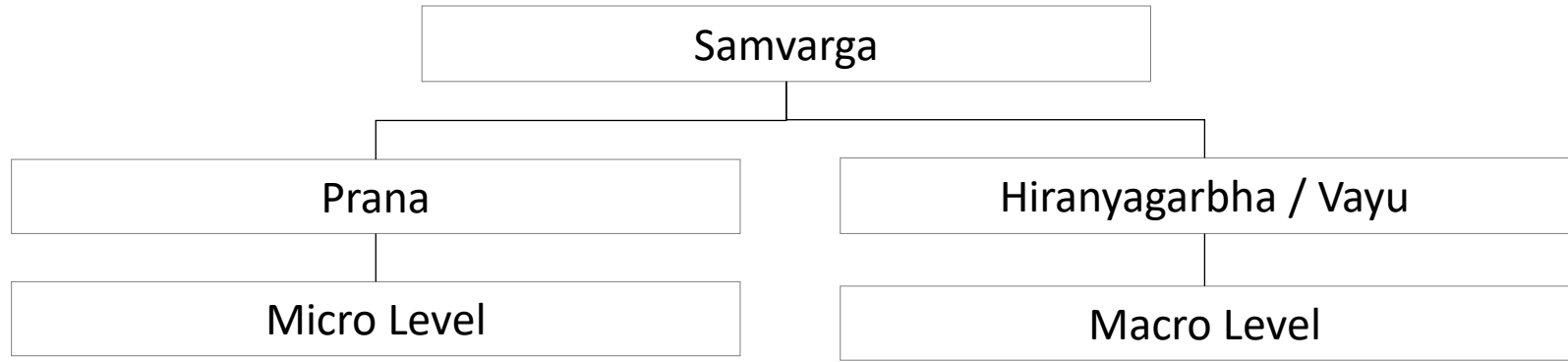
From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

l) Vayu swallows everything upto Sukshma Agni.

m) Vayu = Samashti Prana = Hiranyagarbha

n) Hiranyagarbha swallows everything, Samvargaha, destroyer at Macro level.

o)



p) Both being Samvarga, you can meditate Vyashti Prana as Samashti Prana Vayu Tattvam.

q) Can call it Sampad Upasana because of some common features.

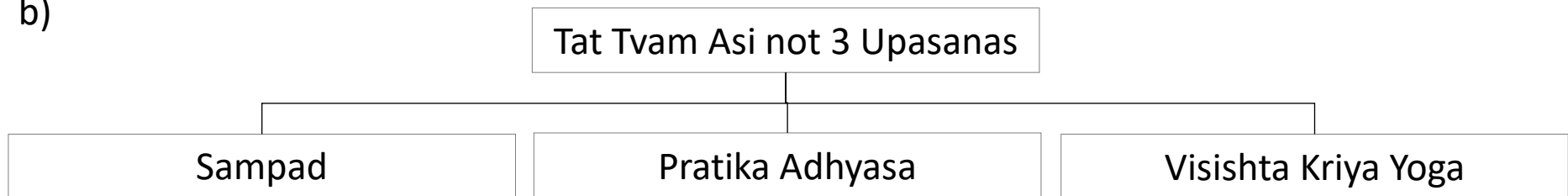
r) Here common feature is a particular action.

s) Therefore, we call it Visishta Kriya Yoga Upasana.

XIII) a) Na – Bhi :

- This is also not
- Tat Tvam Asi does not come under 3 Upasanas.

b)



XIV) Samskara Rupa Upasana :

a) Purificatory meditation.

b) Example – Karma Khanda

- Upamshu Yaga require Ghee Oblation to Agni Kunda – Fire

c)

Yajaman	Priest
Master doing Karma	Employed by Master

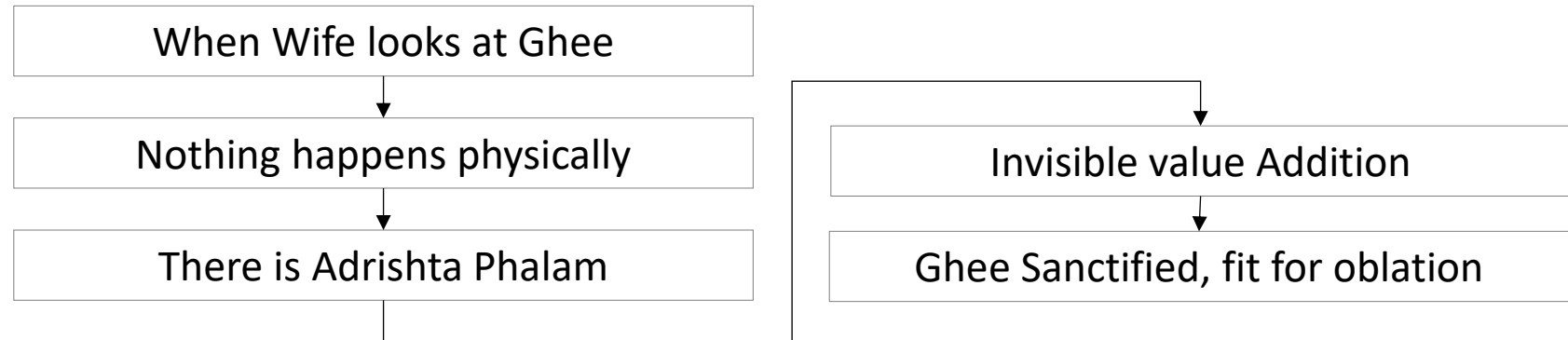
d) Before offering Ghee, Patni – Look at Ghee and go.

- Is there any insect in the Ghee.
- Give ok to Ghee being offered to Agni.

e) 90% Karma done by couple

- Neither for male or female.
- Hence Grihastha important in Vedic society.

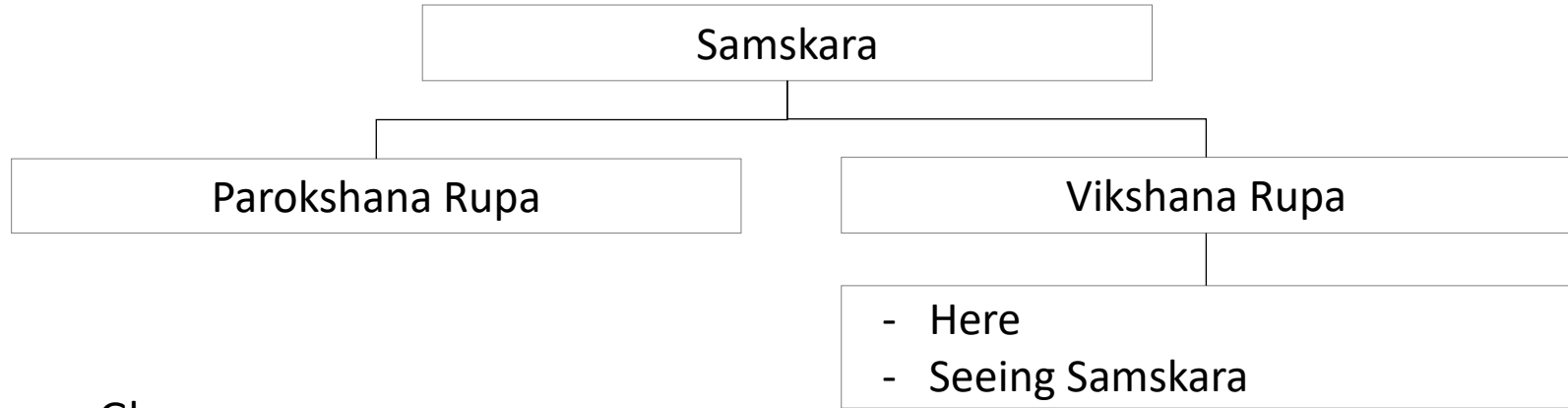
f)



g) Parokshanam – Clean flowers

- Bhur Buva Suvaha = Cleaning = Adrishta Samskara Jananam

h)



i) Ajyam = Ghee

- Avekshanam = Looking at
- Karmanga Samskara Rupa Upasana.

j) Purva Mimamsaka :

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

k) Before ritual, become Sanctified.

l) 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).

m) Purva Pakshi :

- Soham – not Jnanam.
- You are imagining Aham Brahma Asmi.
- You are sanctifying yourself to perform the Puja.

XV) Aham Brahma Asmi for Purva Mimamsaka is Samskara Rupa Upasanam which is to be done before Nitya Puja.

XVI) a) Shankara :

- Aham Brahma Asmi Jnanam – not Samskara Rupam.

b) Not Upasana, not part of Puja, only Jnana.

Revision : Sutra 1 – 1 – 4 : Topic 106

I) Vruttikara Mata negation :

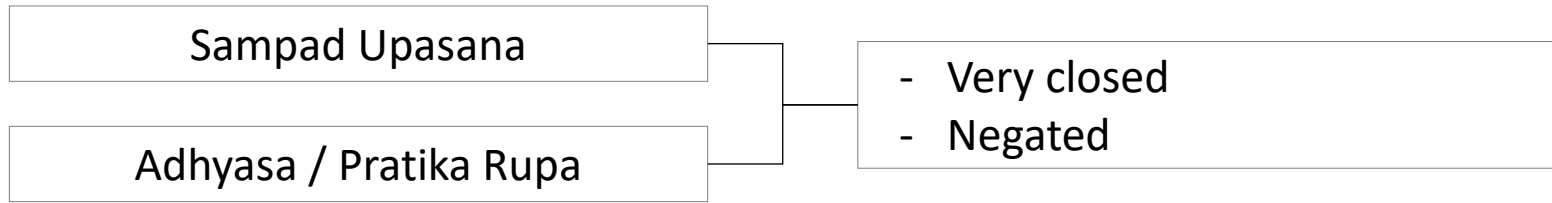
- a) He talks about Brahma Upasanam after Brahma Jnanam.
- b) Brahma Jnanam can't give Moksha, Brahma Upasana Karma is required.
- c) Will produce Punyam and Moksha will come after Jnanam.
- d) Vruttikara is Karma Pradhana, mental Karma.

II) Shankara :

- a) Refutes Vruttikara Matam.
- b) Brahma Jnanam is capable of giving Moksha.
- c) Varieties of Upasanas prevalent in the Veda taken up by Shankara in Purva and Uttara Bhaga.

d) None will fit into tat Tvam Asi Mahavakyam.

e)



f) Sampad :

- Upasyam is in conscious Mind.
- Locus is in the subconscious Mind.
- Upasyam is prominent.

g) Adhyasa – Pratika Upasana :

- Pratikam dominant, occupies conscious Mind.
- Behind awareness is there in sub-conscious mind.
- I am meditating on Pratikam, not as Pratikam but it is that Upasya Devata.
- Temple worship is Pratika Upasana.

h) Chandogya Upanishad :

- 15 Upasanas taught by Sanatkumara.
- Nama Brahma Upasana.
- Vak Brahma Upasana.
- Mano Brahma Upasana.

i) All are Adhyasa or Pratika Upasanas.

III) Visishta Kriya Yoga Samvarga :

a) Because of common function, one is visualised.

b) Samvarga = Dissolution, resolution

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

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

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

f) Withdrawing function is called Samvarga.

g)

Withdrawl	Withdrawer
Bava Vyuttpatti	Karma Vrutpatti

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

i) Not applicable in Tat Tvam Asi.

IV) 4th meditation :

a) During rituals before Ghee is offered in the fires, priest calls wife of Yajamana.

b) She looks at Ghee, Samskara, Ghee purified, sanctified by the look of the women.

c) Sanctified Ghee, fit ready, for offering.

V) C-5 and C6 – Tippyany :

a) Vayu – Resolves its products not Akasha.

b) Vayu resolves in Akasha later cause of Vayu.

c) Bautikams, 3 elements, Vayu swallows.

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

e) Macro Level – Pralaya Kala

- Micro Level – Laya Kala

f) 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 saṁvargo 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]

VI) Similarly Meditate Jiva = Brahman.

a)

Jiva	Brahman
Vardate, Expanders	Through Srishti Brahman expands

b) Vrutti Kriya Yogat Jiva = Brahman

c) Visishta Kriya Yoga Upasanam – why can't you take? Says Purva Pakshi

d) Silli Argument of Purva Pakshi.

VII) Shankara :

- Similarity is common.
- Both are one and the same.

VIII) Tipanny – 6 :

a) Patni Avekshitam Ajyam Bavati

- Ghee is looked at by Yajamana Patni in Upamshu Yaga.

b) Karma Anga Samskara - Rupam

c) Part of ritual – Ghee pouring, Ghee purified by the look

d) Not Upasana, no Avrutti, repetition.

e) Some kind of Karma.

f) Karma Khanda :

- Aham Brahma Asmi is also such a purifier.
- Every Karakam is Karma Angam.
- Karakam Janya Kriya.
- Karta, Karma Angam.

g) Karta gets purified by imagining himself as Brahman

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

i) Purva Mimamsa :

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

IX) Shankara negates whole thing.

107) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

सम्पदादिरूपे हि ब्रह्मात्मैकत्वविज्ञानेऽभ्युपगम्यमाने,
'तत्त्वमसि' (छा. उ. ६।८।७) 'अहं ब्रह्मास्मि' (बृ. उ. १।४।१०)
'अयमात्मा ब्रह्म' (बृ. उ. २।५।१९) इत्येवमादीनां वाक्यानां
ब्रह्मात्मैकत्ववस्तुप्रतिपादनपरः पदसमन्वयः पीड्येत ।

1st Argument :

l) a) We have already analysed Mahavakyam by studying the Tatparyams of entire 6th Chapter (Tat Tvam Asi).

b) Used Upakramadhi Shad lingas and arrived at central teaching.

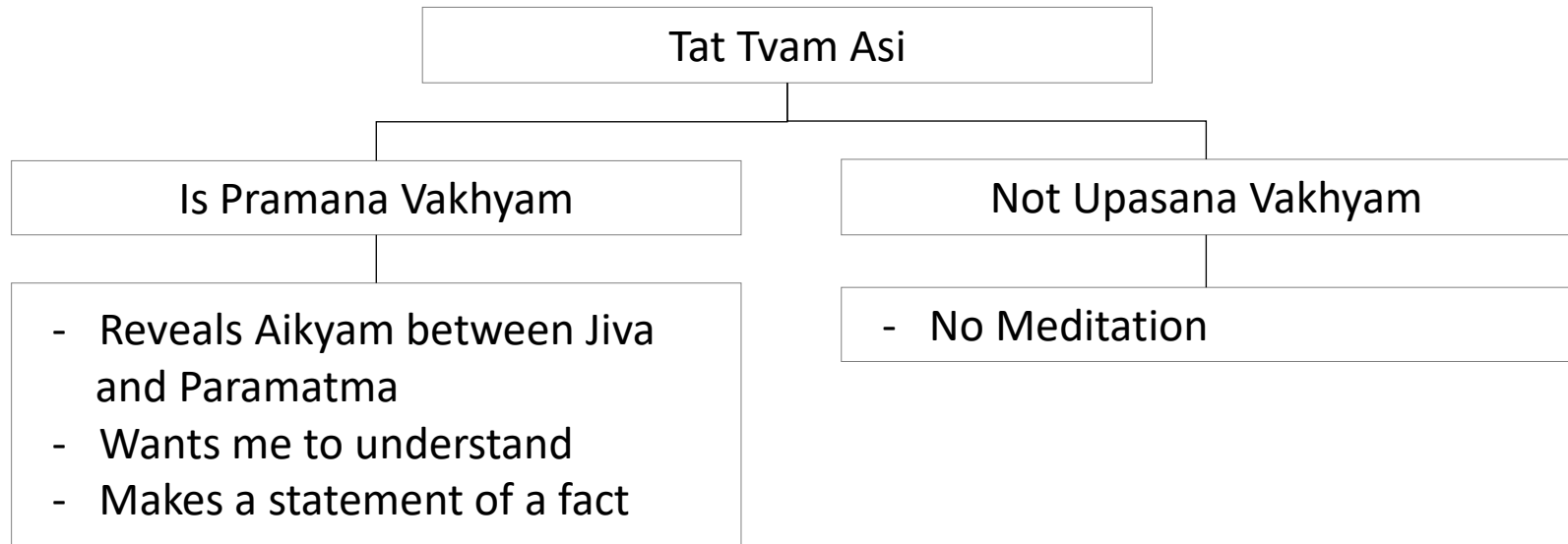
c) Vedanta Sara :

- Discussed Shad Lingas neatly.
- Discussed in introduction of 4th Sutra.

d) Upakrama – Upasamhara, Abhyasa, Apoorvata, see beginning of 4th Sutra or Vedanta Sara 5th Chapter.

- Lingam – Indicators.

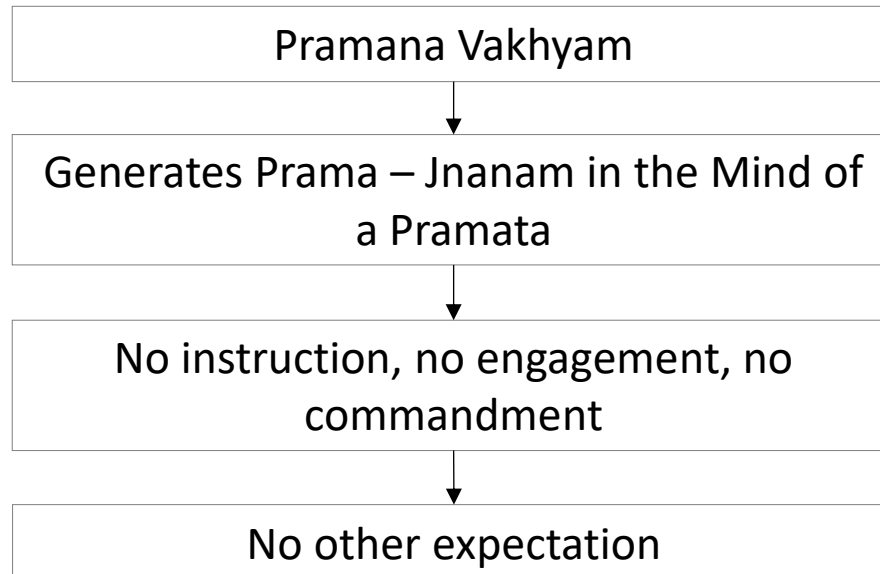
e)



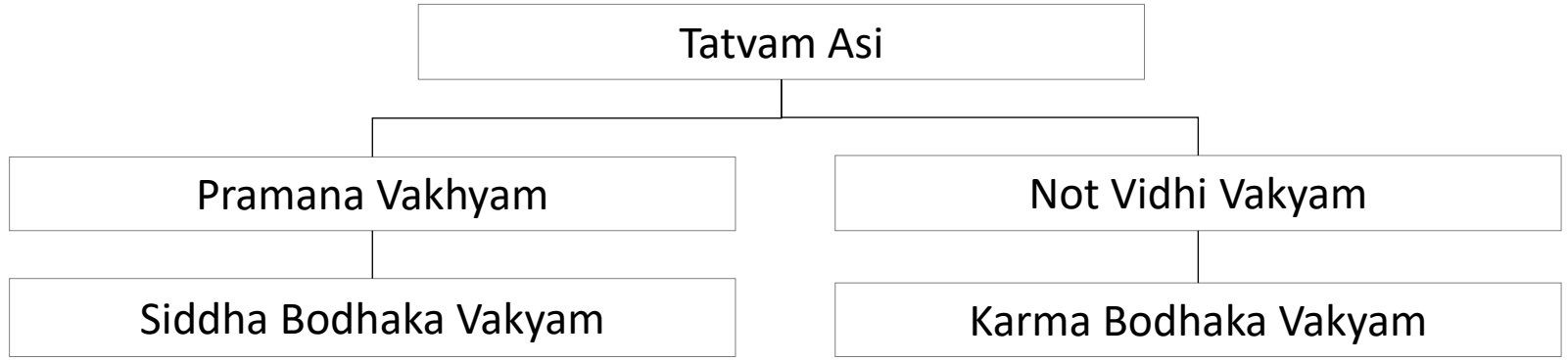
f) Expectation of Upanishad is that Srota understands.

g) No other expectations, just for information.

II)



III)



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

b) If you take Brahma – Atma Aikya Vakhyam as Sampad Adhi Upasana Vakhyam then 4 Mahavakyas – statements will lose their significance.

c) Vastu – Brahman – Pratipadana Paraha

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

e) It is not prescribing an act.

f) Pada Samanvaya – Sentence construction will be contradicted.

g) Tatparya Virodha = 1st Dosha

108) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

‘भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः’ (मु. उ. २।२।९) इति
चैवमादीन्यविद्यानिवृत्तिफलश्रवणान्युपरुध्येरन् ।

2nd very powerful argument :

1) a) Benefit of Vakhyam :

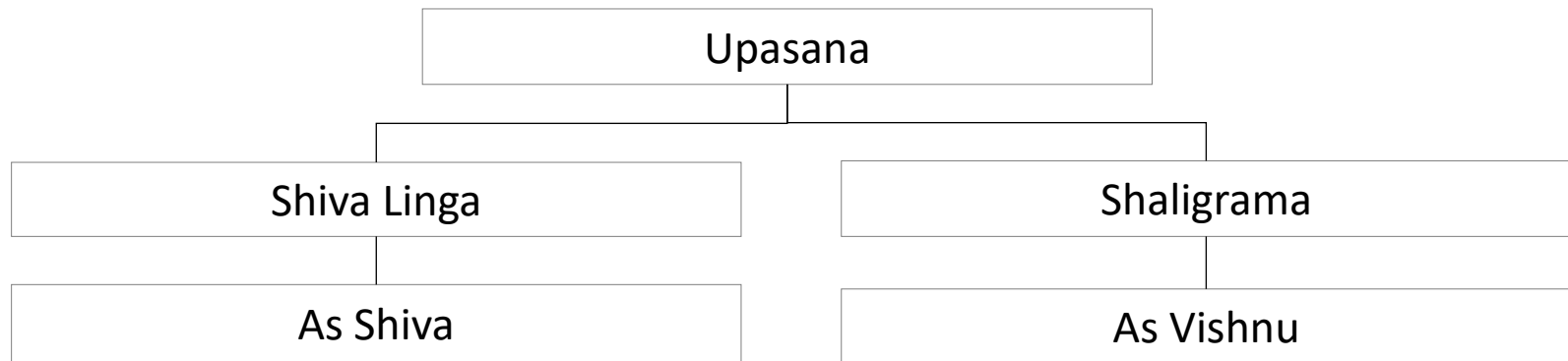
- Removal of self ignorance
- Avidya Nivrutti.

b) Important technical argument.

c) Ignorance can be removed only by Jnanam.

d) Ignorance can't be removed by Karma, Upasana.

e)



f) I don't get new Jnanam

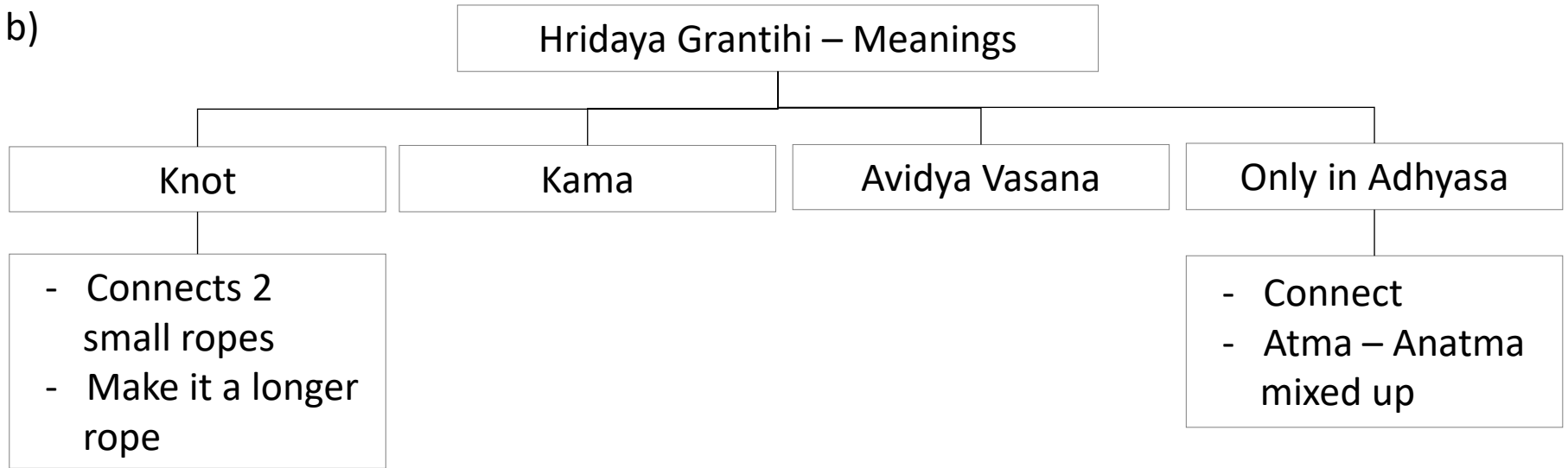
- It will generate Punyam.

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

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

II) 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 hridaya-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]

109) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

‘ब्रह्म वेद ब्रह्मैव भवति’ (मु. उ. ३ । २ । ९) इति चैवमादीनि
तद्भावापत्तिवचनानि सम्पदादिरूपत्वे न सामञ्जस्येनोपपद्येरन् ।
तस्मान्न सम्पदादिरूपं ब्रह्मात्मैकत्वविज्ञानम् ।

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 ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

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) Jiva by knowing Brahman, Adhishtana Sakshi, becomes Brahman.
- b) Yaha Brahma Veda, Saha Braheiva Bavati.
- c) If Jiva should become Brahman does it happen as a Karma Phalam or Jnana Phalam.
- d) It is Jnana Phalam

- According to Veda, Brahman is already Jiva, Jiva is already Brahman.

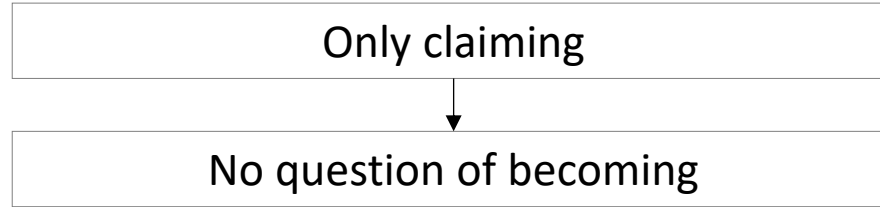
- e) He does not become Brahman.
- f) He becomes Brahman as it were by claiming his Brahmanhood.
- g) And disowning his falsely superimposed Jivahood.
- h) Jivahood is replaced by Brahmanhood which is already mine.

i) Example : 10th Man

- 10th Man does not become 10th Man.
- Only claims, he is the 10th man.

j) Only claims Dashama status which is already his.

k)



II) 4th Argument : In Upadesa Sahashri

नान्यदन्यद्वेद्यस्मान्नान्यत्किंचिद्विचिन्तयेत् ।
 अन्यस्यान्यत्वभावे हि नाशस्तस्य ध्रुवो भवेत् ॥ १ ॥

As one cannot become another one should not consider Brahman to be different from oneself. For if one becomes another one is sure to be destroyed. [The idea is this : The individual self, if considered to be really different from Brahman, cannot become Brahman as long as it exists; and if it were destroyed who would then become Brahman? Therefore one should know that one is not different from it and it is not different from one] [Chapter 15 - Verse 1]

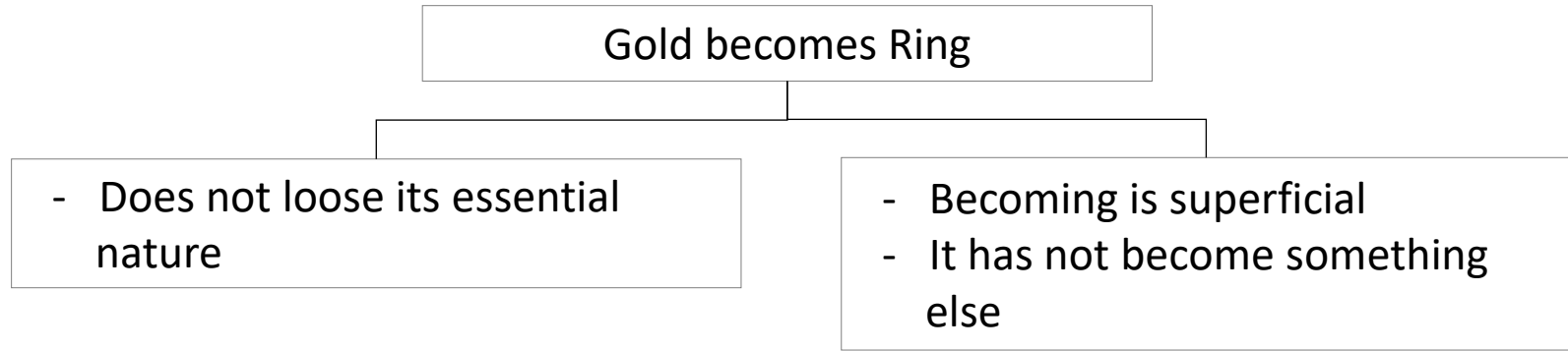
- Nanyat Anyat Prakaranam.

a) One thing can never become another thing, at any time.

b) Example :

- X becomes Y
- Does it lose its essential nature.
- Water becomes ice / steam.

c)



d) 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 mṛtṭpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

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

e) Jiva becomes Brahman

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

f) 2nd option :

- Not superficial becoming.
- X becomes Y by losing its essential nature.

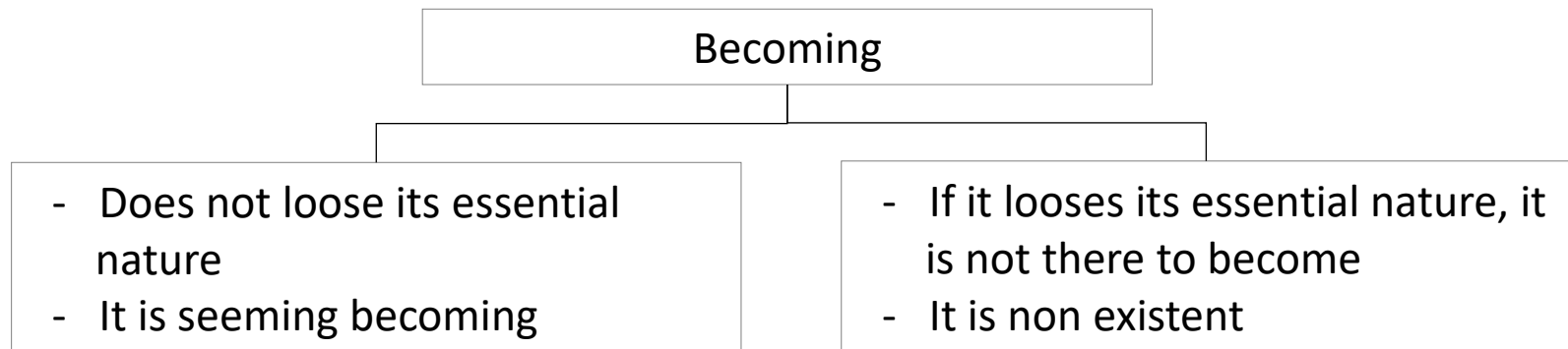
g) Argument :

- If X loses its essential nature X is gone.
- No question of becoming because it is not there.

h) X is not there.

- There is no question of non-existent "X" becoming something else.

i)



j) Either way :

- X can't become Y.
- X can appear, look like Y.

k) Jiva can never become Brahman.

- It Jiva is different from Brahman.

l) If Upanishad says :

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

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

m) Upasana can't make Jiva into Brahman if it is already not Brahman.

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

o) If it is Jnanam, we can explain Veda as dropping mistaken notion of Jivatvam.

p) Do lot of Mananam.

q) Statements which talk about Jiva becoming Brahman.

r) w.r.t. Sampad Upasana will not be totally fitting (Samanjas Yena).

- It will be seemingly fitting.

q)

Kaunteya	Radheya
<ul style="list-style-type: none">- Karna already Kunti Putra- Kunti : You are Kunti Putra	<ul style="list-style-type: none">- Karna misunderstood as Radha Putra- Foster Mother- Misconception- Status of Radheya dropped by Jnanam

III) Sampad Upasana :

- Topic 106 end in Topic 109.
- Next is corollaries.

110) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

सम्पदादिरूपं ब्रह्मात्मैकत्वविज्ञानम् । अतो न पुरुषव्यापारतन्त्रा
ब्रह्मविद्या । किं तर्हि ? प्रत्यक्षादिप्रमाणविषयवस्तुज्ञानवद्वस्तुतत्रैव ।
एवंभूतस्य प्रत्यक्षादिप्रमाणविषयवस्तुज्ञानवद्वस्तुतत्रैव ।
एवंभूतस्य ब्रह्मणस्तज्ज्ञानस्य च न कयाचिद्युक्त्या शक्यः
कार्यानुप्रवेशः कल्पयितुम् ।

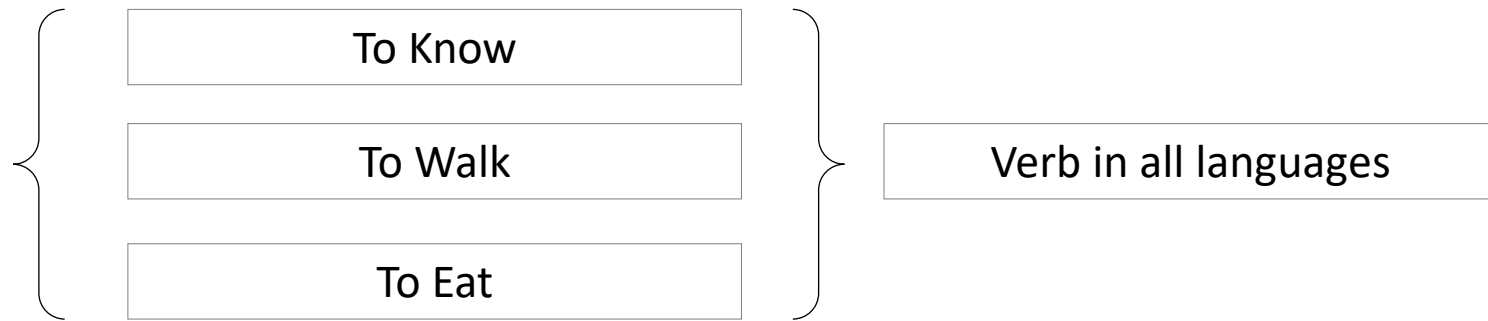
I) Tat Tvam Asi is not mental Karma Upasana, not Karma Bodhaka Vakhyam.

II) It is Jnana Janaka Vakhyam.

III) Why can't you take knowing also as a form of Karma?

IV) Technical discussion :

a)



b) He knows, he walks.

c) Verb refers to action.

d) Why Atma Jnanam alone is different from Karma?

e) Differentiation very crucial for Advaita Vedanta, not like Trivud – Panchi Karanam.

f) I am ultimate knower of 3 states, 3 bodies, 3 worlds = Brahman, Adhishtanam.

g) Why can't we take Jnanam also as Karma – important discussion.

h) In 1st Sutra – Athatho Brahma Jingyasa, in Atha Shabda Vicharo it came.

i)

Jnanam	Karma
<ul style="list-style-type: none">- 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	<ul style="list-style-type: none">- Depends on will- When you use pen = Karma Indriya- Listen – Jnana Indriya- What you write, you have choice- Writing speed differs- Kartru Tantram

Jnanam	Karma
<ul style="list-style-type: none"> - What news you are going to listen, you don't know - 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 	<ul style="list-style-type: none"> - 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

II) 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) I want to be different from God or not does not depend on you.

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

j) Brahma Vidya Na Purusha Vyapara Tantra.

k) Pratyaksha Pramana Vastu Jnana Vastu.

l) If you don't use eyes – Won't know form and colour in the Universe.

- If you don't use Veda (6th Pramana) – Won't know cause of Universe, Brahman.

m) Vastu Tantram = Fact

(or)

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

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

o) Example :

- I have a rabbit in my hand keeping a cloth.
- Guru Brahma, Vishnu ok but we won't believe what is not proved by Pratyaksha.

p) This is called Vastu Tantram

- Buddhi also knows Vastu is a Vastu even if a Jnani says differently.

q) Knowledge of any object is Vastu Tantram only.

III) a) w.r.t. Brahman knowledge, there is no Karma involved.

b)

Brahman	Vedanta
- Object of knowledge - Cause of Universe	- Pramanam

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

d) Likes and dislikes have no role at all.

e) Can't introduce Karma, Upasana in Mahavakyam context.

f) Pramana Vakyam, Prama Janaka Vakhyam.

g) Purva Pakshi comes with another argument.

111) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

न च विदिक्रियाकर्मत्वेन कार्यानुप्रवेशो ब्रह्मणः —

‘अन्यदेव तद्विदितादथो अविदितादधि’ (के. उ. १ । ४) इति

विदिक्रियाकर्मत्वप्रतिषेधात्, ‘येनेदं सर्वं विजानाति तं केन

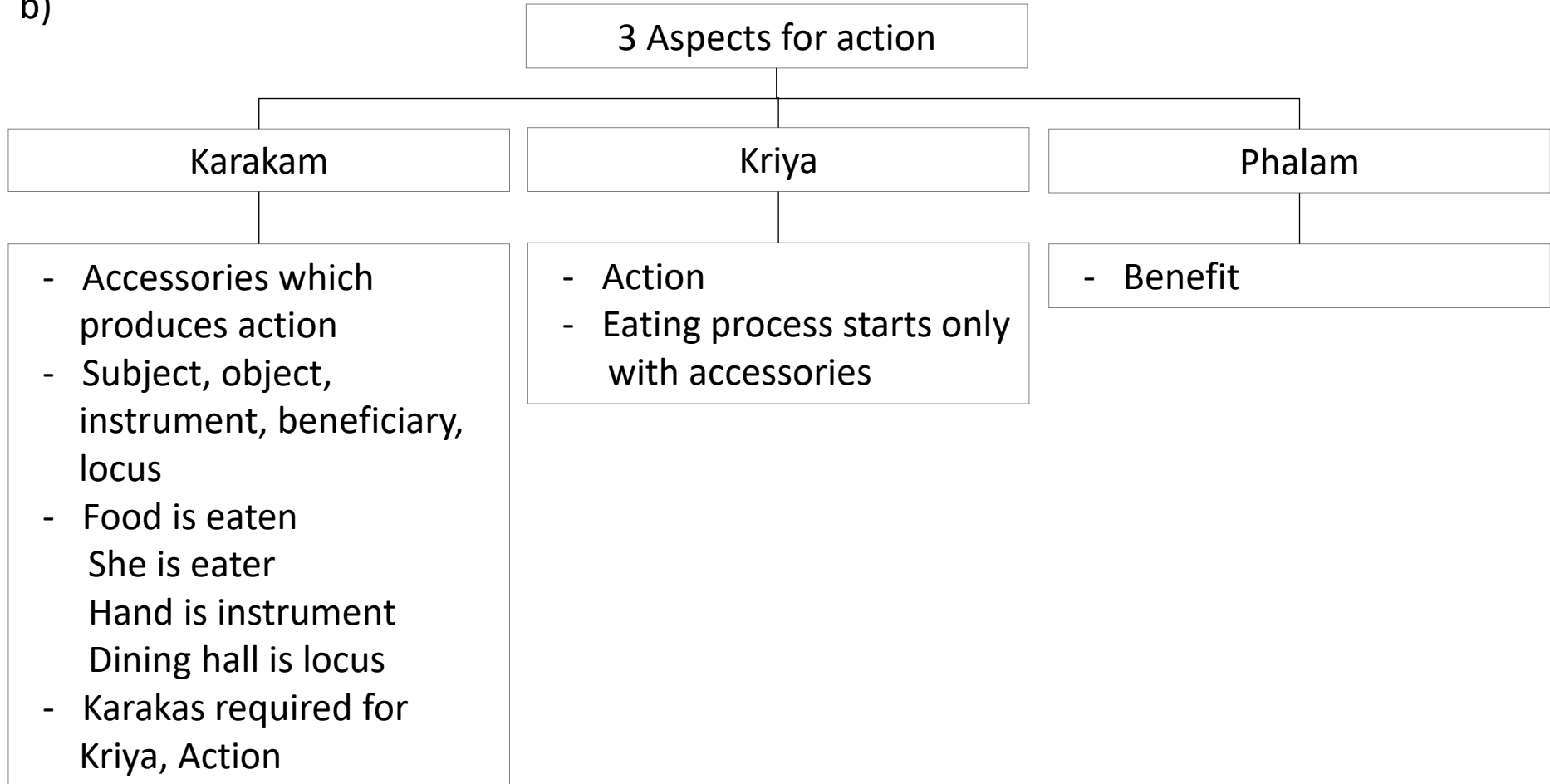
विजानीयात्’ (बृ. उ. २ । ४ । १४) इति च ।

I) Purva Pakshi :

- I can introduce Karma.

a) By showing Brahman is a Karakam.

b)



c) Once you show Brahman is one of the accessories, then it is associated with Kriya.

d)

Karakam	Kriya
Karanam	Karyam

Sambandha

e) Upanishad :

- Brahma Veda, Brahmeiva Bavati.
- One who knows Brahman, becomes Brahman.

f) Knows = Veda = Vid-dhatu

g) Knowledge = Action...

- Shankara – knowledge is not action, technically.

h) Purva Pakshi :

- Takes Vidhi Kriya
- Vid-dhatu – to know
- Vidu Kriya – Karma is Brahman

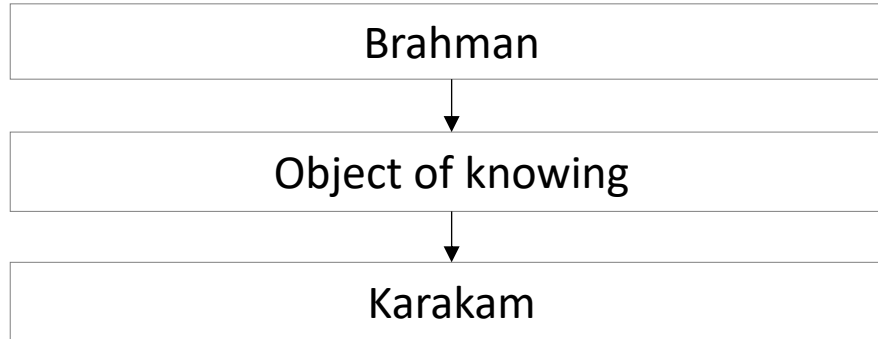
i) Taittiriya Upanishad :

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

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānāmanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'shnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

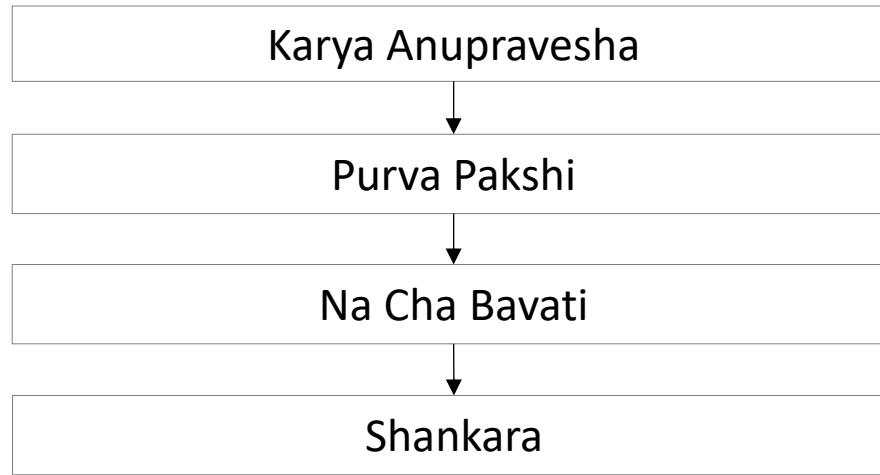
Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

j)



k) Brahman is associated with Jnana Kriya by being the Karma Karaka.

I)



II) a) Brahman is not object of knowledge.

b) Kenopanishad : Chapter 1 – Verse 3

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

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

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

c) Vidat Anyatu :

- It is other than the object of knowledge.

d) Brahman is other than a known object, not object of knowledge, not Karma Karakam.

e) Upanishad negates Vidi Kriya, Brahman being the object of knowledge.

III) Brihadaranyaka Upanishad : Chapter 2 – 4 – 13

स होवाच मैत्रेयी,
अत्रैव मा भगवानमूमुहत्,
न प्रेत्य संज्णास्तीति;
स होवाच न व अरे'हम् मोहं ब्रवीमि,
अलं वा अरे इदं विज्ञानाय ॥ १३ ॥

sa hovāca maitreyī,
atraiva mā bhagavānamūmuhat,
na pretya saṁjñāstīti;
sa hovāca na va are'ham moham bravīmi,
alam vā are idam vijñānāya || 13 ||

Maitreyī said, 'Just here you have thrown me into confusion, sir—by saying that after attaining (oneness) the self has no more consciousness.' Yājñavalkya said, 'Certainly I am not saying anything confusing, my dear; this is quite sufficient for knowledge, O Maitreyī.' [2 - 4 - 13]

a) Yena Idam Sarvam Vijanati Tam Kena Vijaniyat

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

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

d) Brahman = Aprameyam

- Therefore, Brahman is not an object of knowledge because it is the very instrument body, mind, universe is known.
- Jyotisham Tat Jyotihi
- Na Tatra Suryo Bhati...

IV) Foot note No. 2 :

a) Not Karya Anupravesha, not Karma Sambandha.

b) Brahman is not Anitya Karma Phalam

c) Brahman = Nityam = Moksha, always available, beyond manifest, unmanifest Universe.

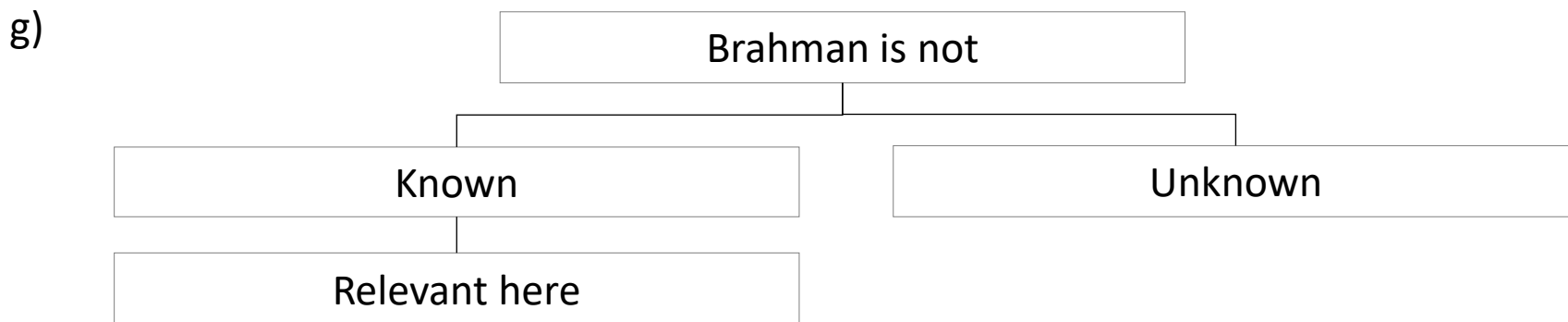
d) These are corollaries, technical portions of Vedanta, textual analysis.

e) Viditam – Not Vyakrutam

f)

Vyakrutam	Avyakrutam
Universe / World	Maya

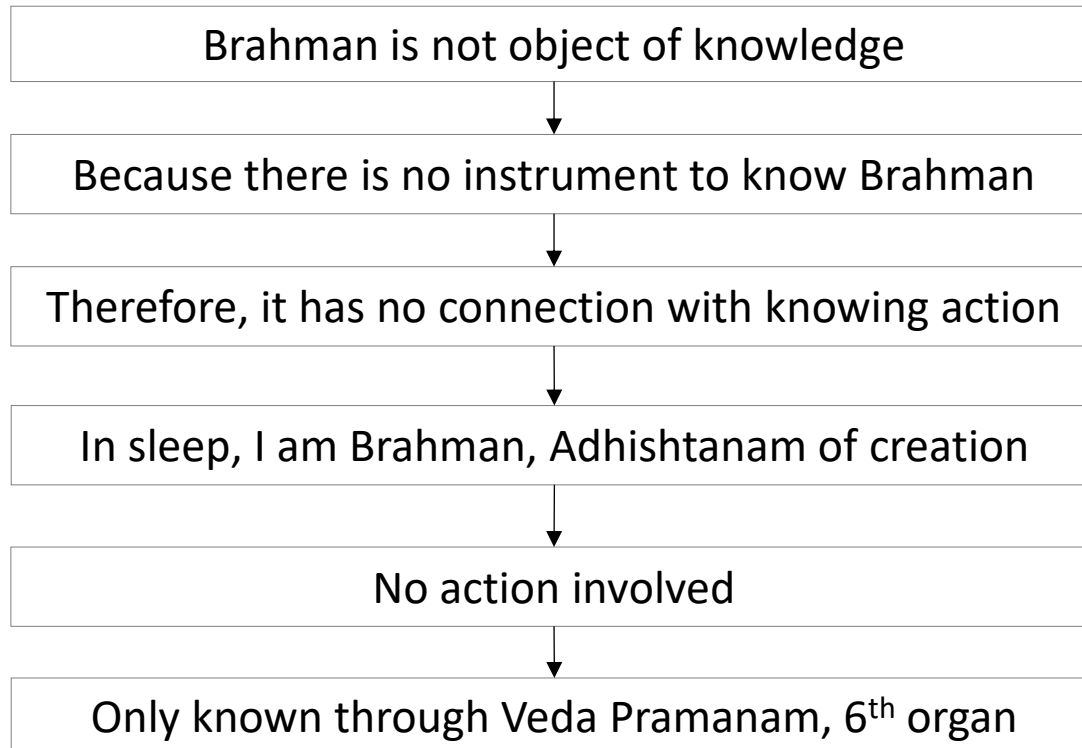
- Brahman is different from world and Maya.



V) Kena Pramena Janiyat :

- What Pramanam is there to know Brahman.
- Therefore, Brahman is not an object of knowledge.
- Therefore, not Karma Karakam, there is no Kriya Sambandha.

VI)



VII) No Karma Sambandha is there, assuming knowing is an action.

- Technical details

Revision :

Sutra 1 – 1 – 4 : Bashyam topic 111

l) Brahma Jnana Matrena Moksha.

a) By gaining knowledge of Brahman liberation can be achieved.

b) Reason :

- Brahma Jnanam = I = Myself
- Brahman is naturally free.
- I am naturally, eternally free.

c) After Jnanam nothing else is required for liberation.

d) This is Parama Vedanta Siddhanta.

e) Vrutti Kara / Prasankhyanam of Upadesa Sahasri :

a) Kevala Jnanena Na Moksha but with Brahma Upasana Moksha is possible.

b) Jnanam is insufficient

c) Upasanam is a Karma.

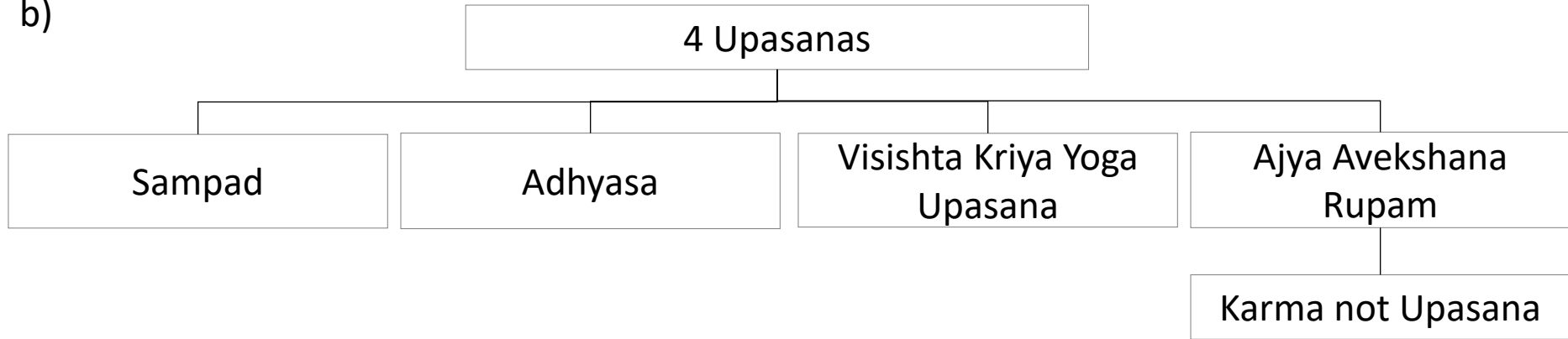
d) Karma produces Punyam.

e) Punyam produces Moksha is his Matam.

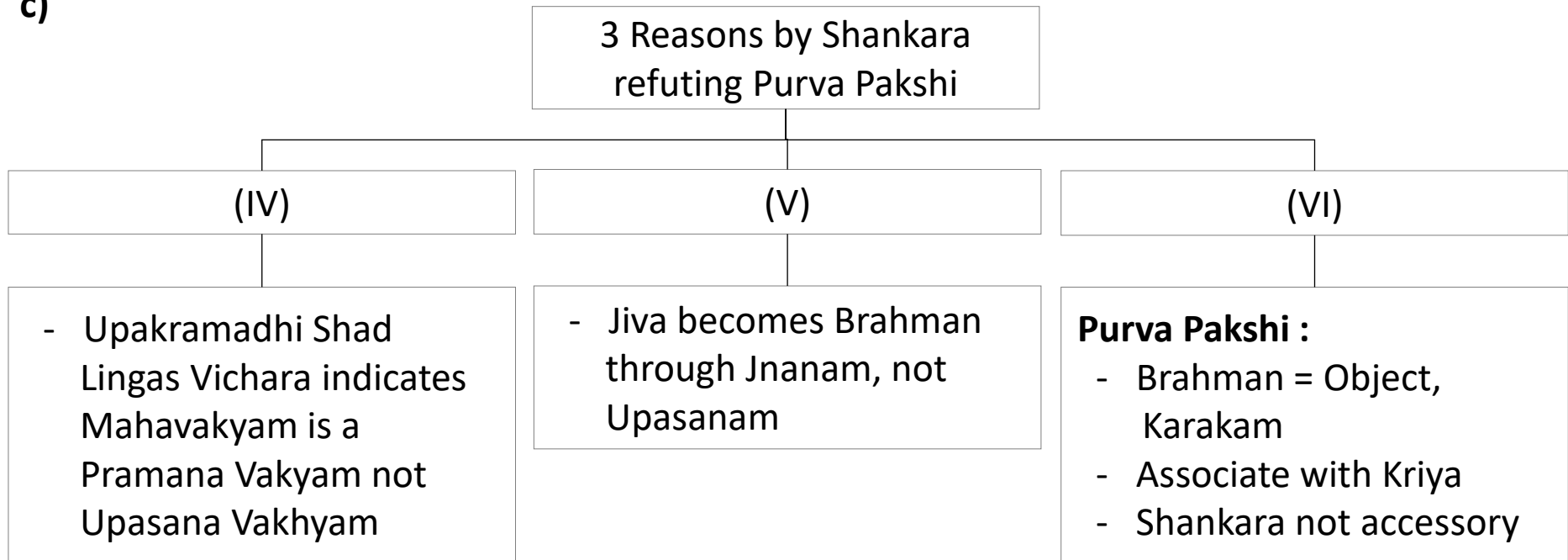
III) Shankara :

a) No Upasana can be introduced in Brahma Jnanam.

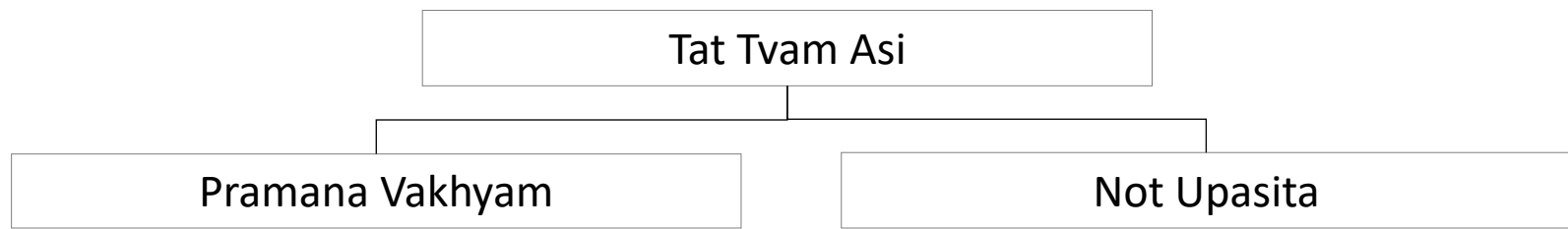
b)



c)



d)



e) Phalam of Tattvam Asi = Avidya Nivrutti

f) Jnanam alone can remove ignorance.

- Upasana can't remove ignorance.

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

h) Mahavakyam removes ignorance, can't be Karma, must be Pramana Vakhyam generating Jnanam.

V) 2nd Argument :

a) Brahma Veda Braheiva Bavati

b) Jiva who knows Brahman through Veda becomes Brahman.

c) If Jiva becomes Brahman through Upasana it will become Karma Phalam, modification from small Jiva to big Brahman gradually in time.

d) It will be Anitya Phalam, it can't be called Moksha which is Nitya Phalam.

e) Small becomes big, big can become small also.

f) Jivatma through Jnanam drops the false notion that I am Jivatma, claims the fact I was, am ever will be Paramatma.

g) It is Jnana Phalam, hence Nityam, not an Upasana.

VI) Purva Pakshi :

a) Vedanta and Karma have no connection at all.

b) I say, there is connection.

c) Taittiriya Upanishad :

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

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute 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]

Mundak Upanishad :

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 |
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati || 9 ||

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]

d) Knowledge is form of Karma.

e) Knowledge is the noun form of verb – to know.

f) In Sanskrit, there is a root for knowing like doing, walking.

g) Vidu – Kriya



To know

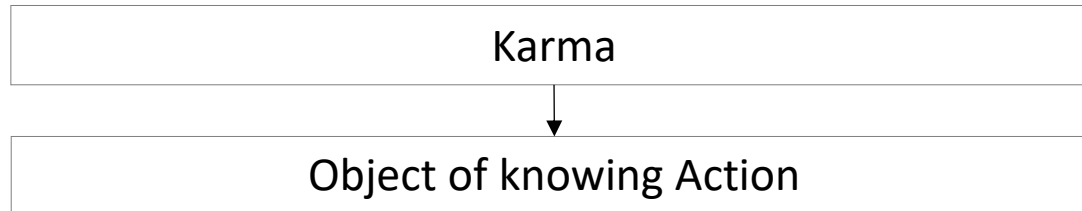
h) Noun form :

- Vetti Vidaha Vidanti
- Janati, Janintaha
- It is a Karma

i) For knowing action, Brahman = Object of action.

j) If Brahman is an object of knowing action, Vidhi Kriya Karma.

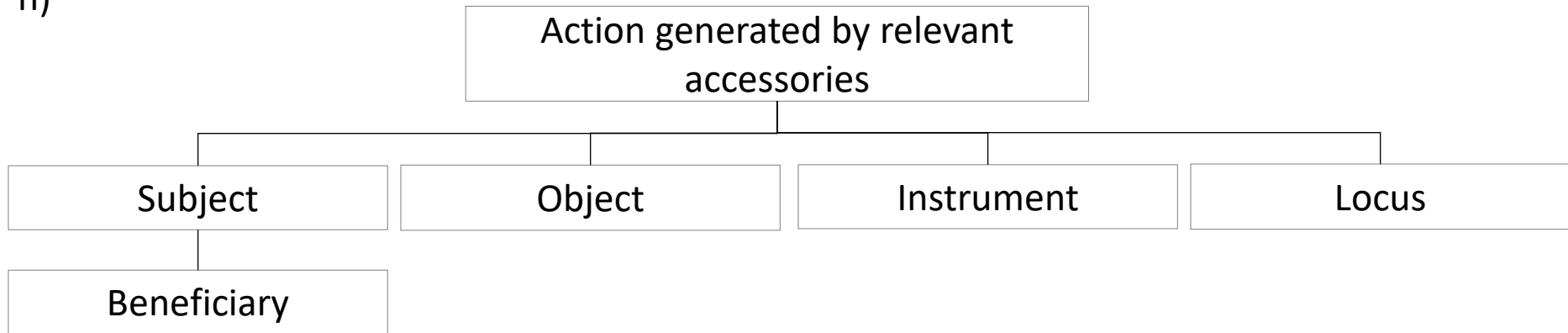
k)



l) Object is one of the Karakams, accessories responsible for generating action.

m) Karaka Janya Kriya.

n)



o) Karma = Object of knowledge

- Brahman being an object of knowledge is also an accessory.
- Every accessory is associated with Kriya Action.

p) Brahman is associated with an action, Brahman being a Karakam, accessory.

q) This is the 3rd argument.

- Any Karakam, accessory, is associated with Kriya.

r) Brahman is accessory, associated with action Purva Pakshi says.

s) How do you say there is no connection between Brahman and Karma?

VII) 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.

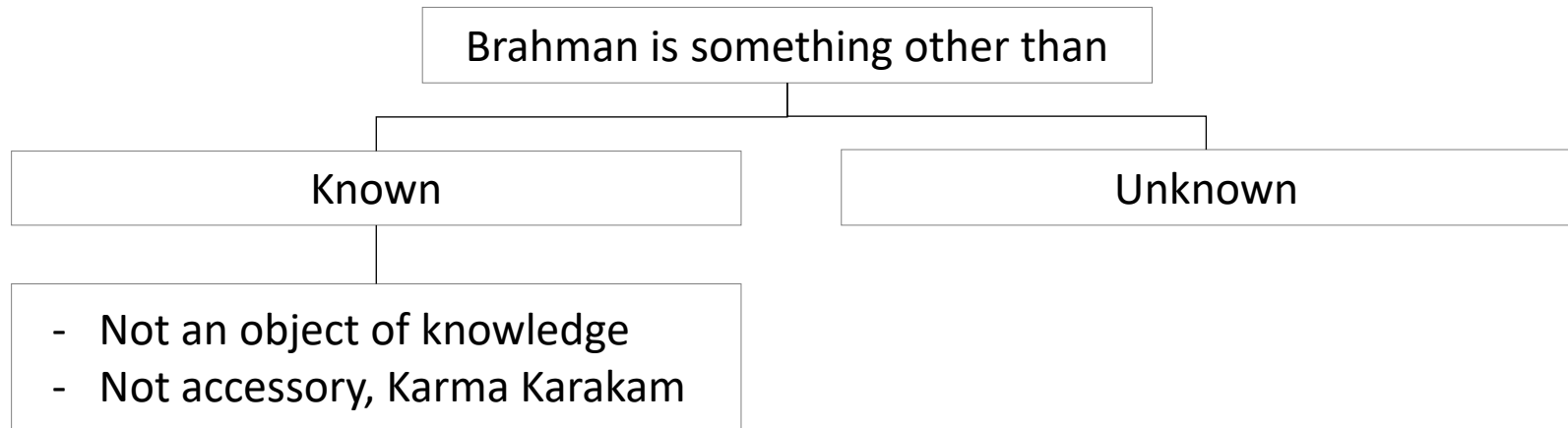
VIII) Kenopanishad : Chapter 1 – Verse 3

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

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

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

a)



b) Kenopanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [1 – 4]

- Whatever you are meditating upon is not Brahman.
- Dvaita Baktas disturbed.
- They are meditating on Rama, Krishna, very proudly.

c) All deities are not Brahman the reality.

d) Therefore, Brahman is not an object of Upasana.

e) Brahman not Karma Karakam, hence not connected with Kriya, action.

IX) Brihadaranyaka Upanishad : Chapter 2 – 4 – 13

स होवाच मैत्रेयी,
अत्रैव मा भगवानमूमुहत्,
न प्रेत्य संज्णास्तीति;
स होवाच न व अरे'हम् मोहं ब्रवीमि,
अलं वा अरे इदं विज्ञानाय ॥ १३ ॥

sa hovāca maitreyī,
atraiva mā bhagavānamūmuhat,
na pretya samjñāstīti;
sa hovāca na va are'ham moham bravīmi,
alaṃ vā are idaṃ vijñānāya || 13 || 1409

Maitreyī said, 'Just here you have thrown me into confusion, sir—by saying that after attaining (oneness) the self has no more consciousness.' Yājñavalkya said, 'Certainly I am not saying anything confusing, my dear; this is quite sufficient for knowledge, O Maitreyī.' [2 - 4 - 13]

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 ॥ 15 ॥

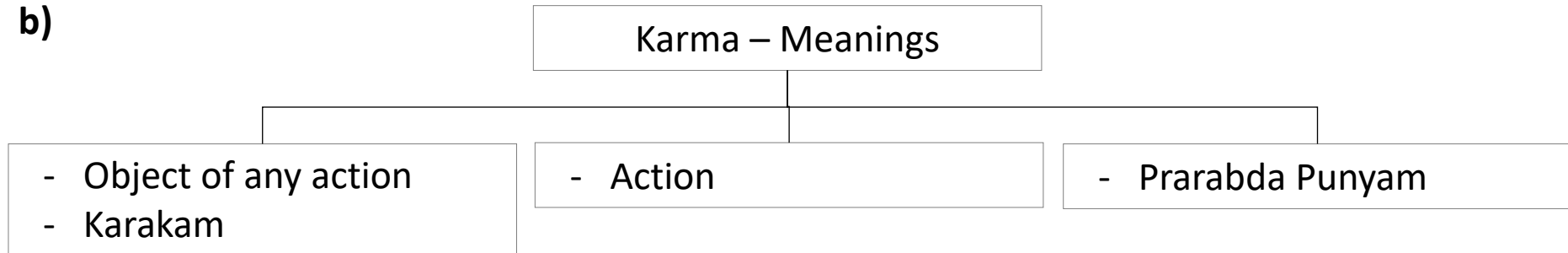
The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.
[II – II – 15]

112) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

तथोपास्तिक्रियाकर्मत्वप्रतिषेधोऽपि भवति — ‘यद्वाचानभ्युदितं
येन वागभ्युद्यते’ इत्यविषयत्वं ब्रह्मण उपन्यस्य, ‘तदेव ब्रह्म त्वं
विद्धि, नेदं यदिदमुपासते’ (के. उ. १।५) इति ।

l) a) Just as Brahman is not an object of action, similarly it is not an object of Upasana.

b)



c) Pratisheda = Negation

d) Kenopanishad : Chapter 1 – Verse 4

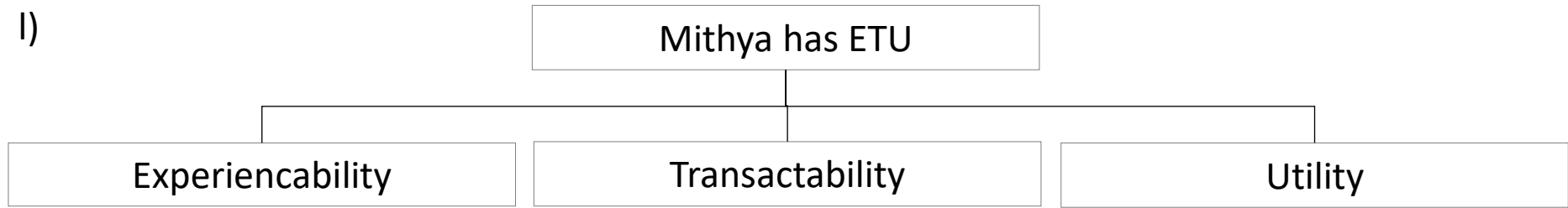
यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [1 – 4]

- e) Brahman is that which can not be described through words.
- f) Not an object of words, Avishayatvam.
- g) Whatever you have been Meditating, none of that is Brahman.
- h) Upasya Devatas – Hiranyagarbha, or Virat or Ishvara is Mithya, all are objects of Upasana.
- i) 3 states are Mithya, I am Turiyam Satyam.
- j) Veda does not condemn Upasana totally.
- k) In the beginning stages we have to Meditate on Mithya Devatas only.

l)



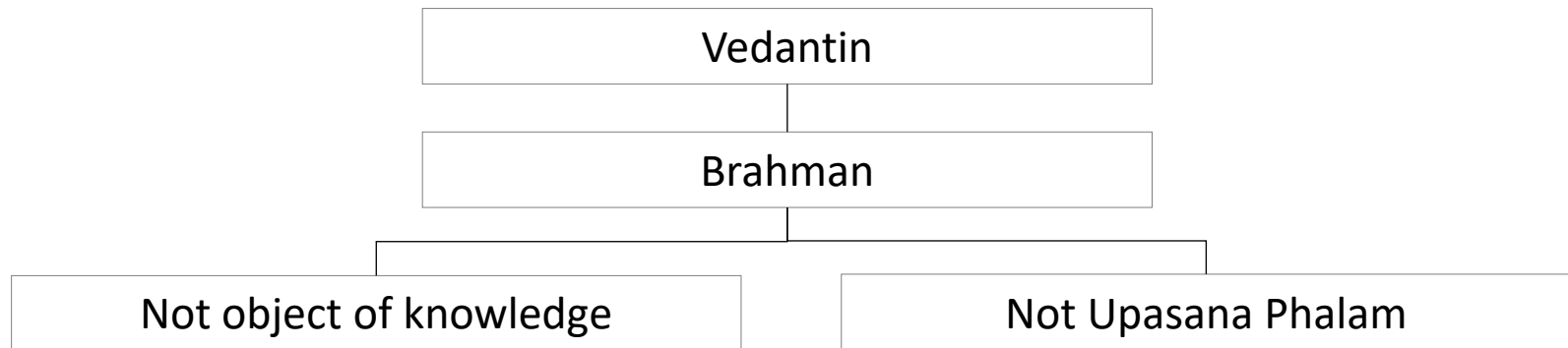
- m) Upasana – gives Sadhana Chatustaya Sampatti, Kshamadhi Shatka Sampatti
- n) Knowing deities are Mithya, Veda prescribes Upasana until Sadhana Chatustaya Sampatti.
- o) Then come to Jnanam, go beyond Upasana, otherwise unfortunate (Kripana – Mandukya Upanishad).

113) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

अविषयत्वे ब्रह्मणः शास्त्रयोनित्वानुपपत्तिरिति चेत्, न;
अविद्याकल्पितभेदनिवृत्तिपरत्वाच्छास्त्रस्य । न हि शास्त्रमिदंतया
विषयभूतं ब्रह्म प्रतिपिपादयिषति । किं तर्हि ?
प्रत्यगात्मत्वेनाविषयतया प्रतिपादयत् अविद्याकल्पितं
वेद्यवेदितृवेदनादिभेदमपनयति ।

Purva Pakshi : Significant Argument

1) a)



b)

4 th Sutra	3 rd Sutra
Tattu Samanvaya	Shastra Yonitvat

Brahma Sutra :

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge. [1 – 1 – 3]

तत्तु समन्वयात् ।

Tattu Samanvayat ।

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

c) 2 interpretations – 2nd is Bahuvrihi interpretation.

d) Shastra = Yoni, Pramanam for Brahman.

e) Brahman known only by Vedanta Shastram, Apaurusheya Shastram, only Pramanam said in 3rd Sutra.

f) Vedanta = Pramanam for Brahman

= Object of Vedanta Pramanam.

II) Brahman = Subject matter, Vishaya.

a) Adhikari, Vishaya, Prayojanam, Sambandha.

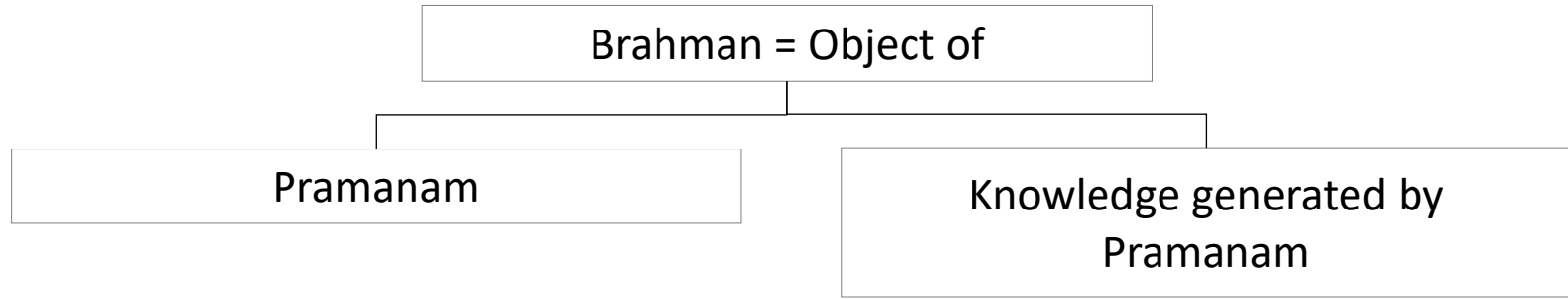
b) What is subject matter of Vedanta?

- Brahman = Vishaya

= Object of knowledge generated by Vedanta Shastram.

c) Pramana Vishayatvatvam Jnana, Prama Vishayatvam Bavati

d)



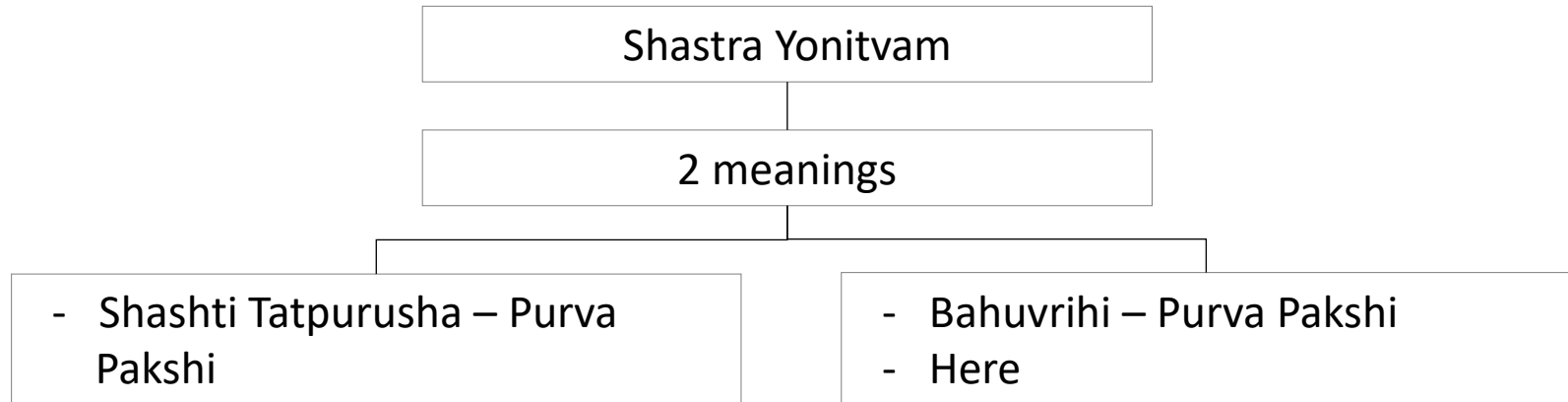
e) Shastra Yonitvam will be contrary if Brahman is not object of knowledge.

f) If Brahman is not an object, Shastra Yonitva Anupapati..., Brahman being subject matter of Shastra becomes untenable.

g) This is Purva Pakshi.

III) Foot Note 7 :

a)



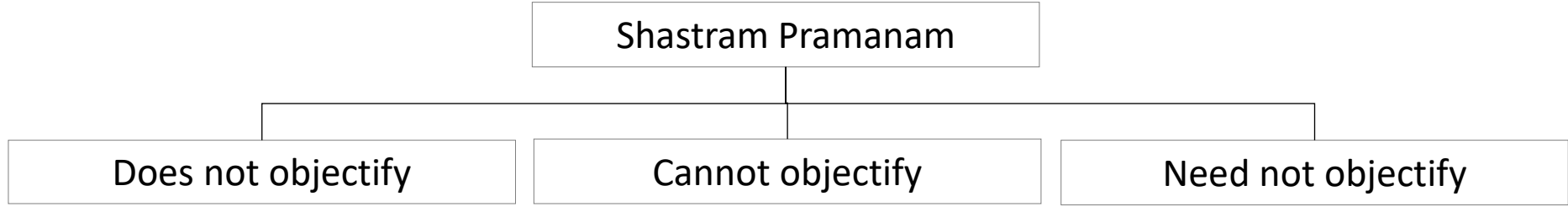
IV) Shankara Answer :

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 Dakshinamurty, 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.

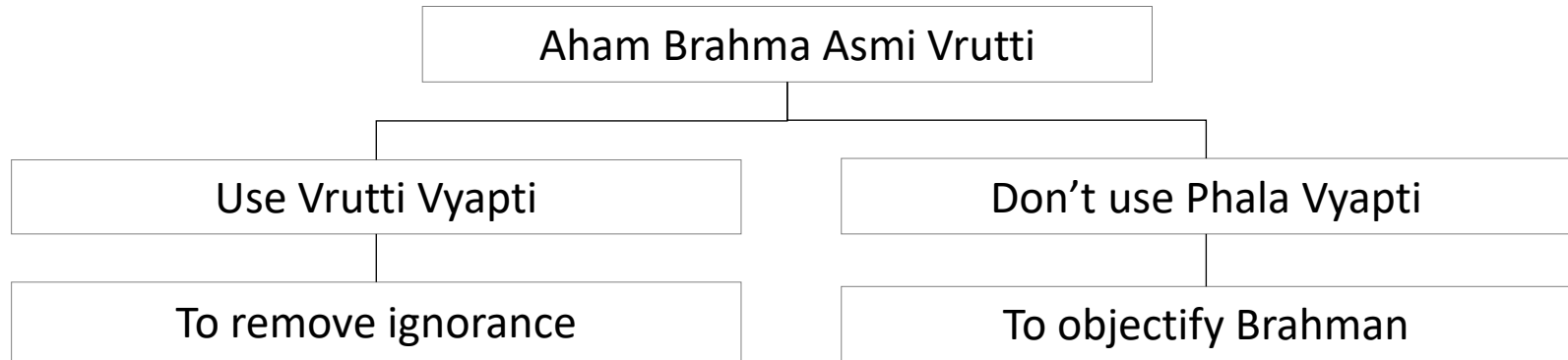
- Sleep state is state of ignorance.

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

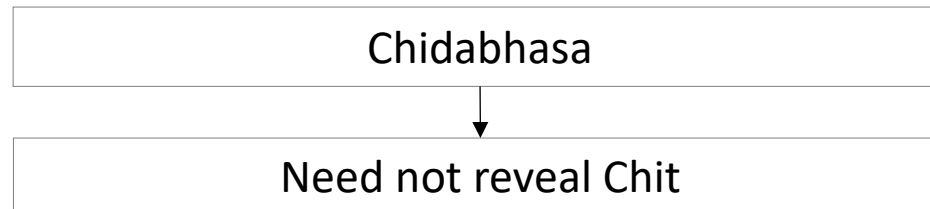
V) I don't know Brahman, I claim I am Brahman.

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

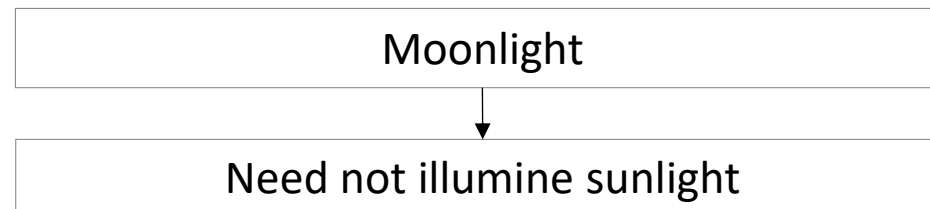
b)



c)



d)



e) Kathopanishad :

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

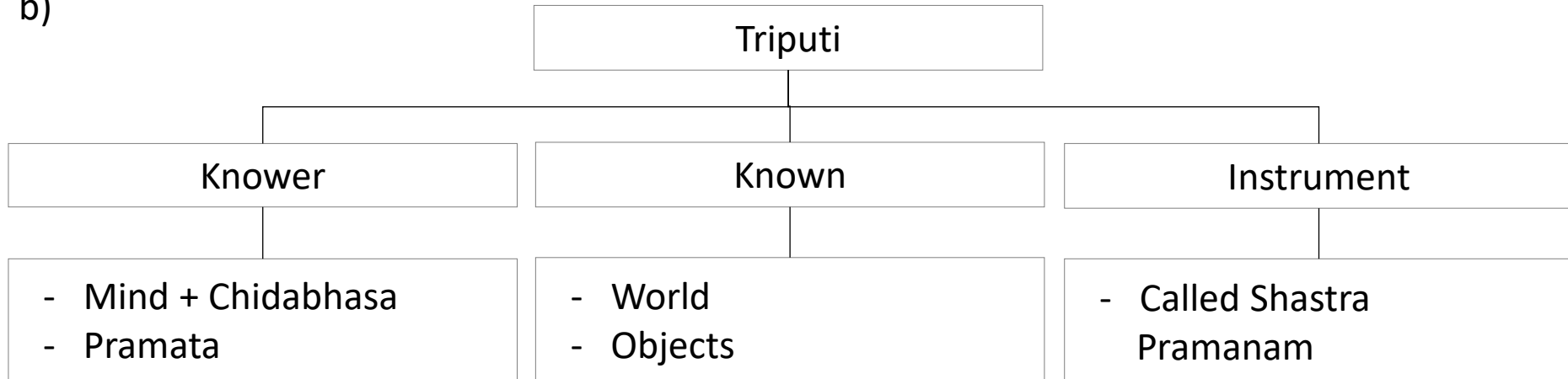
Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

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

VI) 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.

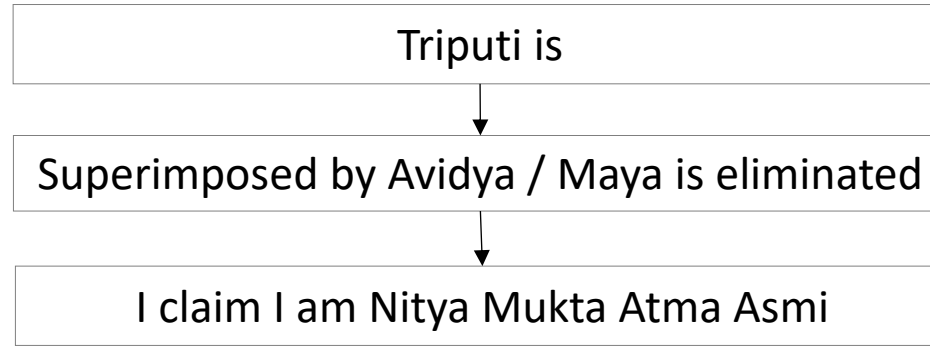
d) I – the knower, Pramata – Shastram, and any object is not there.

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

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

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

h) Avidya Kalpitam = Triputi



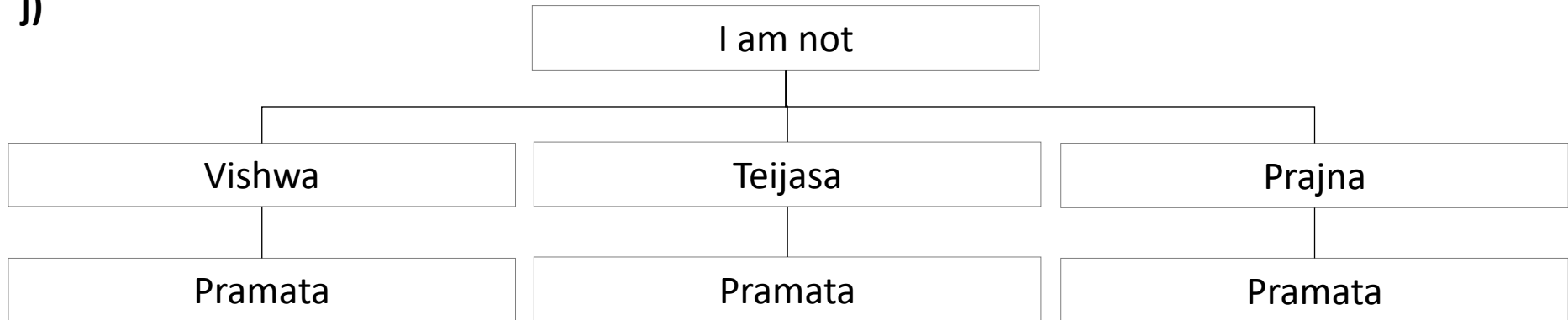
i) Mandukya Upanishad : Mantra 7

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

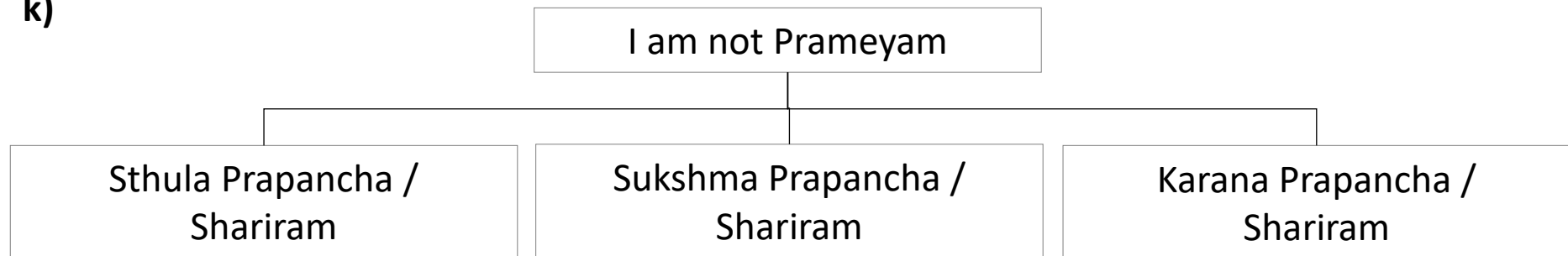
nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

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]

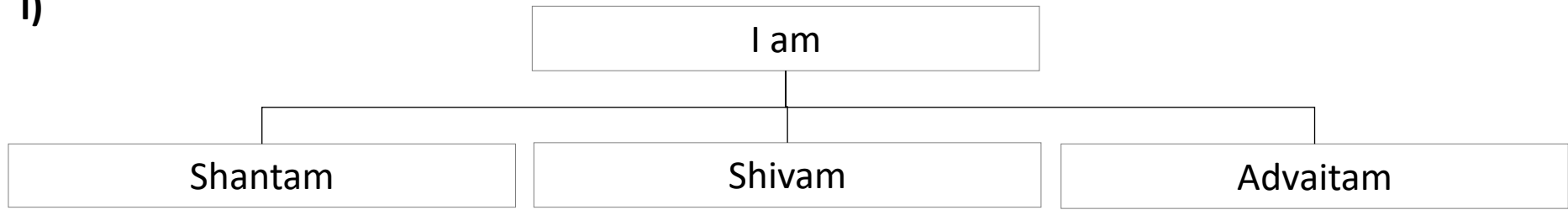
j)



k)



l)



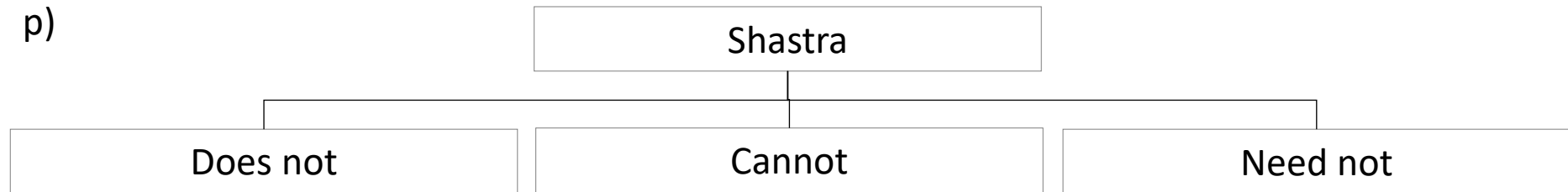
m) I don't objectify any thing, not even Karana Shariram, ignorance.

n) Avidya Kalpita Bheda Nivrutti

- Bheda = Vikalpa – Division
- Nirvikalpa Paratvat

o) That is the intention of Shastra, it does not hope to reveal Brahman.

p)



- Reveal Brahman, because I am Brahman.

q) No body need to come and tell me – you are here in the class, I want to give you important information.

r) Nobody has to reveal to me, I am here, I am self evident.

VII) 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 Lakshyarth, 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

114) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

तथा च शास्त्रम् — ‘यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

अविज्ञातं विजानतां विज्ञातमविजानताम्’ (के. उ. २ । ३)

‘न दृष्टेर्द्रष्टारं पश्येः’ (बृ. उ. ३ । ४ । २)

‘न विज्ञातेर्विज्ञातारं विजानीयाः’ (बृ. उ. ३ । ४ । २) इति चैवमादि ।

I) 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 व्याचक्ष्वेति;
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 होषस्तश्चाक्रायण उपरराम ॥ २ ॥

sa hovācoṣastaścākrāyaṇaḥ, yathā vibrūyāt,
asau gauḥ, asāvaśva iti,
evamevaitadvyapadiṣṭaṃ bhavati;
yadeva sāksādaparokśādbrahma,
ya ātmā sarvāntaraḥ, taṃ me vyācakśveti;
eṣa ta ātmā sarvāntaraḥ;
katamo yājñavalkya sarvāntaraḥ ?
na dṛṣṭerdraṣṭāraṃ paśyeh,
na śruteḥ śrotāraṃ śṛṇuyāt,
na matermantāraṃ manvīthāḥ,
na vijñātervijñātāraṃ vijānīyāḥ |
eṣa ta ātmā sarvāntaraḥ, ato'nyadārtam |
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 witness 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]

c) Brahman realisation is not realising but claiming I am Brahman.

d) Claiming = Realisation

- No special mystic experience.

e) I understand message and claim I am Brahman.

f) I = Not Body, Mind, sense organs but consciousness which pervades the body mind complex.

g) Consciousness not a part... 5 featured consciousness, I am.

h) Brahman = Cause of entire Universe.

- This understanding is claiming, realisation.

II) Kenopanishad : Chapter 2 – Verse 3

a) Upanishad uses language of Paradox.

b) He whom Brahman is known, does not know Brahman.

c) He for whom, Brahman is an object of knowledge, does not know Brahman.

- Mystic light coming... not Brahman.

d) Light = mysterious object, came and went not Brahman.

e) Any experience is with Mind, Sense Organs, it is not Brahman.

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

III) Foot Note :

a) Yasya Amatam, Tasya Matam

b) One who understands that Brahman is not a known object.

c) Tasya Matam :

- He alone understands.

d) One who claims :

- I experienced Brahman, came and went.
- Saha Na Veda.

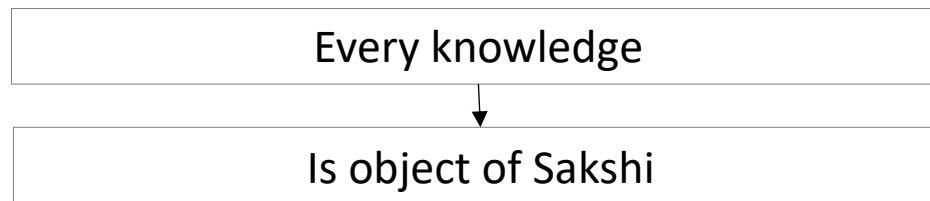
e) Ratnaprabha – Sub commentary on Sutra Bashyam

IV) 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.

115) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

अतोऽविद्याकल्पितसंसारित्वनिवर्तनेन

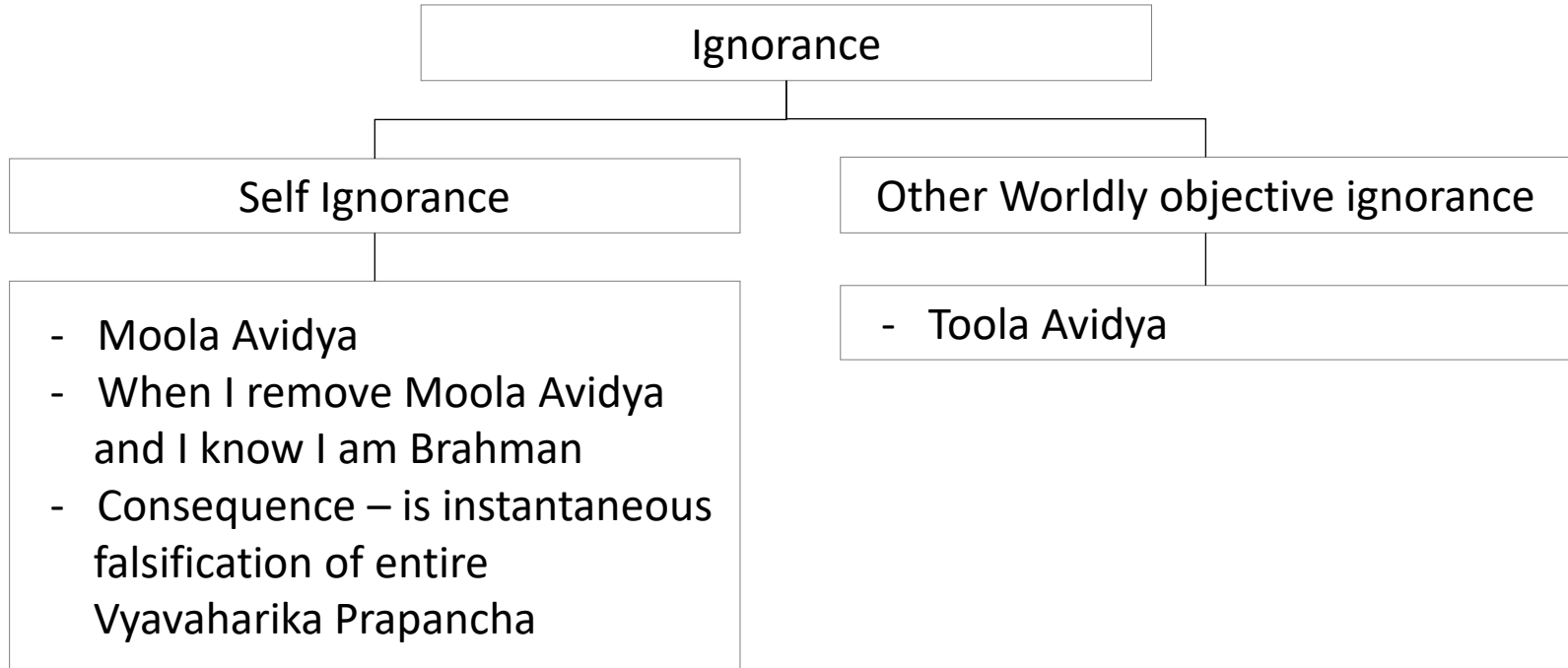
नित्यमुक्तात्मस्वरूपसमर्पणान्न मोक्षस्यानित्यत्वदोषः ।

l) Mahavakyam does not reveal Brahman.

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

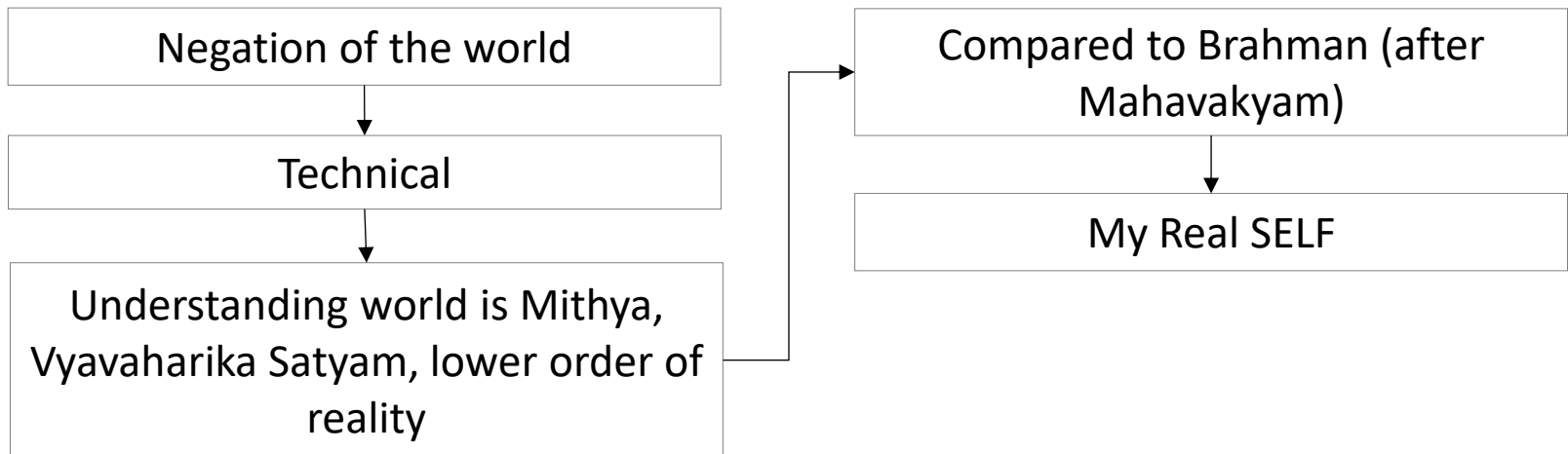
b) Only ignorance is removed.

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.

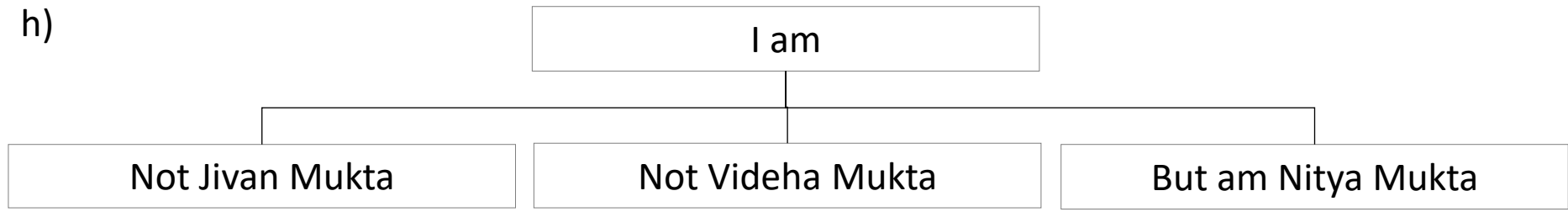
- Jiva called Mukta – by worldly people.

f) World will say :

- I will get Videha Mukti later.

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

h)



i) Present Brahman as my Svarupam.

- I have not attained Moksha.
- I have only claimed my real Svarupam.

j) Whatever is Nature, never goes away.

k) If Moksha comes, it will go away, it ever is, is the fact to be understood from the Veda – Avastha Trayam.

l) Moksha does not have Anityatva Dosha.

m) Moksha is Nityam.

116) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

यस्य तूत्पाद्यो मोक्षः, तस्य मानसं वाचिकं कायिकं
वा कार्यमपेक्षत इति युक्तम् । तथा विकार्यत्वे च ।

l) a) Shankara contrasts with our teaching with Purva Pakshi's wrong understanding that Brahma Upasanam gives Moksha.

b) If Moksha comes because of Upasana, it will become Karma Phalam, Anityam.

II) 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.

e) All perishable.

f) Reach place, will return

- Death – comeback
- Samyogaha – Viprantaha
- Association – Ends in dissociation (Even Svargam).

g) Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

h) Utpatti :

- Grains perish.

i) Samskara :

- Purify, again dirty

j) Modification :

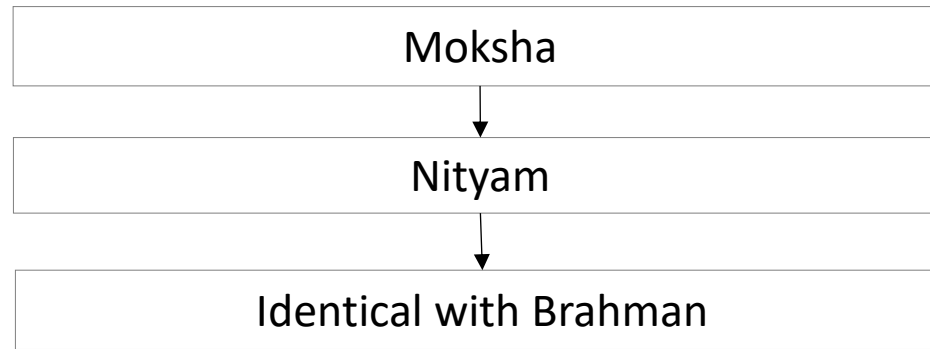
- Temporary

III) a) Brahman = Moksha, here
= Eternal

b) Brahman and Moksha are identical.

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

d)

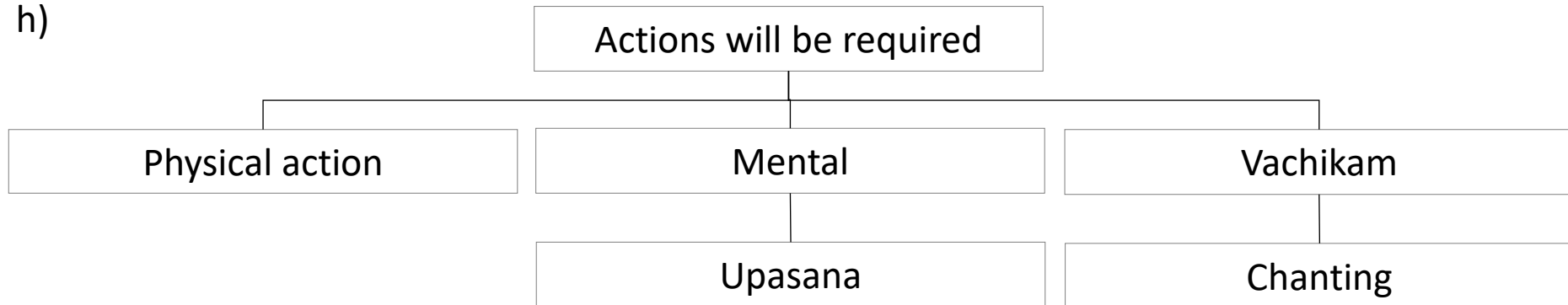


e) If Brahman is object to be produced, one has to do some Karma.

f) Brahman not Utpadyam, hence Karma is not required.

g) If Moksha is to be produced, modification, purification, reaching, have to do Karma.

h)



i) Moksha is not produced, hence no action.

j) Jivatma does not gradually modify to become Paramatma, we will have to then work on it.

- Fat body can be made lean.
- Jivatma not modified into Paramatma.

k) Brahman :

- Not Karyam, not produced in time, not achieved through modification.
- If so, it will become Anityam.

l) Dhrum = Definitely will become Anityam.

m) I am free here and now, not in next birth.

n) Expectation of Moksha is a mis-conception, ok in Karma Yoga stage.

o) Moksha = Sate, place, one day we will achieve

= Aha moment, Moksha has come.

p) If Moksha comes, shouldn't be happy, will go away.

- Moksha won't come, study Vedanta more clearly, clean understanding only.

Revision :

Sutra 1 – 1 – 4 : Bashyam – Topic 116

l) a) Shankara :

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

b) Brahma Jnanam = Nirgunam Aparoksha, Aham Brahma Asmi, from Shastra Pramanam, all accepted by Vruttikara.

c) Knowledge + Manasa Karma + Upasana

- Punyam – gives Moksha after death.

II) Shankara :

a) No Karma, Upasana required.

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

c) Drop notion – I am a Samsari which comes when mind is activated with thoughts due to Moola Avidya.

d) Drop 3 states as unreal and claim remainder Lakshana Vrutti as Aham Brahma Asmi in the waking state as my Paramartika Avastha.

e) Intellectual knowledge received by using the Veda as instrument of knowledge helps me to drop the wrong notion I am the Body, Mind complex suffering Samsara Dukham, Rebirth etc.

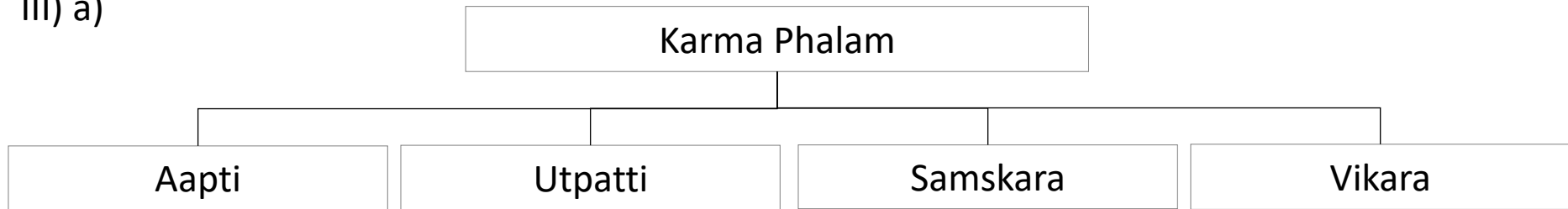
f) Once Samsari notion is dropped, I am Nitya Mukta Svarupa is self evident.

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

h) If Jnanam gives Moksha, I will attain and also loose Moksha.

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

III) a)



b) If Moksha is one of 4 Phalams, then Karma becomes necessary.

c) Vaishnava Samskara :

- Moksha = Aapti... go to Vaikunta, Sushmna Nadi, Brahma Randram, Shukla Gathi, Vishnu Loka.

d) For them it is Karma, Upasana Phalam.

IV) If Moksha is Utpatti Vishaya, have to produce, then Karma will be required.

- Kahikam, Manasam, Vachikam (Parayanam, Japam) – will be required.

V) a) Vikaryam = Modification of my status.

b) Samsari to Asamsari status.

c) Waking to realisation status, not modification but my nature.

VI) a)



b) It will be transformation, not permanent.

c) Moksha transformable – like weight... will keep on changing.

d) Hence it Karma it will be Anityam.

117) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

तयोः पक्षयोर्मोक्षस्य
ध्रुवमनित्यत्वम् । न हि दध्यादि विकार्यम् उत्पाद्यं वा घटादि
नित्यं दृष्टं लोके । न च आप्यत्वेनापि कार्यापेक्षा,
स्वात्मस्वरूपत्वे सत्यनाप्यत्वात्; स्वरूपव्यतिरिक्तत्वेऽपि
ब्रह्मणो नाप्यत्वम्, सर्वगतत्वेन नित्याप्तस्वरूपत्वात्सर्वेण ब्रह्मण
आकाशस्येव ।

I) Shankara gives 2 examples to show whatever is produced will be transformed and be impermanent.

II) a) **Dadyodhanam :**

- Curd – Yogurt = Transformation of Milk

b) **Utpadyam Va Ghatadi :**

- Pot – produced in time.

c) Neither experienced as Anityam.

d) Vyapti :

- Yadu Vikaryam Tadu Anityam
- Vikarvatu Dadivatu.

e) Yatu Upadyam Tadu Anityam.

- Utpadyatvat Ghatavatu.

f) Use inference :

- Anything produced, transformed will be Anityam.

g) Karma cannot give Moksha.

h) Aapti :

- Moksha not reaching some place.
- In all theological systems, Moksha is going to Vishnu, Shiva, Loka, Heaven.
- Brahma = Deity of worship in Brahma Loka.

i) Advaitam :

a) Going to any Loka does not mean Moksha.

b) Daturlokova Satur Loka Tatakim.

- Vishnorloka Vishnoloka Tatakim.
- Shamborlok Asitova Tatakim
- Yena Svatmano Neiva Sakshat Kruto Bhut.

- c) If no Atma Jnanam, go to any Loka, you will be miserable.
- d) In spite of being Nitya Mukta.
- e) We don't believe in going to any Loka.
- f) Jeevan Mukti not going to a Loka.
- g) 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.
- h) You are ignorant of that Svarupa now.
- i) If Moksha is Aapti, there will be problem.
- j) Moksha does not require Karma as a destination to be reached.
 - Why?
- k) Moksha being my nature, why reach? It is already Mine.
- l) There exists something beyond this Universe which is self evident always existent, consciousness, principle.. As I am, I am...
- m) Universe manifests, unmanifests in that Brahman, Paramartika state.

II) Let us assume :

- a) Moksha is not my Svarupam.
- b) Then no need to travel
- c) Moksha = Nature of Brahman, all pervading, is here and now.
- d) No need to travel and reach Brahman, it always is in all states, bodies, Koshas.

e) Svarupam Vyatirikte Api

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

g) It is all pervading, being Brahman.

h) Sarvagatatvena, Nitya Aapta Svarupatvat.

i) Being all pervading, it is ever attained.

j) You don't travel to reach space because space is all pervading.

k) Brahmanaha Akashasya Iva.

l) No Utpatti, Vikara, aapti for Moksha.

III) Next Samskara for Moksha.

118) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

नापि संस्कार्यो मोक्षः, येन व्यापारमपेक्षेत ।

संस्कारो हि नाम संस्कार्यस्य गुणाधानेन वा स्यात् ,

दोषापनयनेन वा । न तावद्गुणाधानेन सम्भवति,

अनाधेयातिशयब्रह्मस्वरूपत्वान्मोक्षस्य । नापि दोषापनयनेन,

नित्यशुद्धब्रह्मस्वरूपत्वान्मोक्षस्य ।

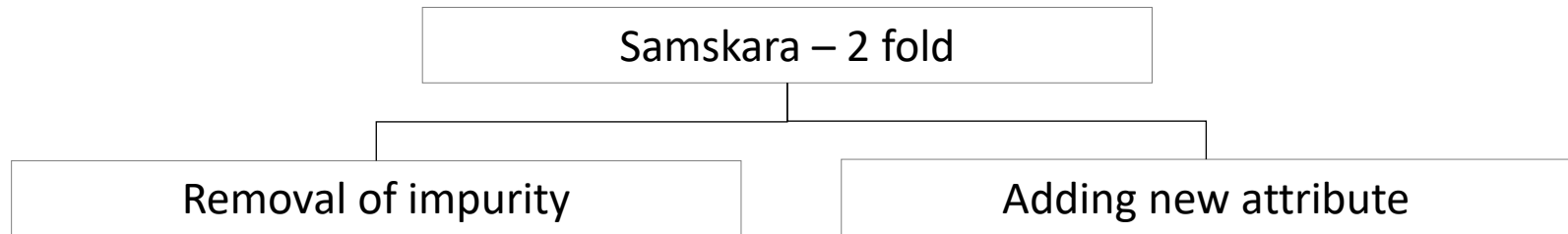
l) a) Naapi Samskarasya Moksha

b) We don't treat Moksha as Samskara Karma Phalam.

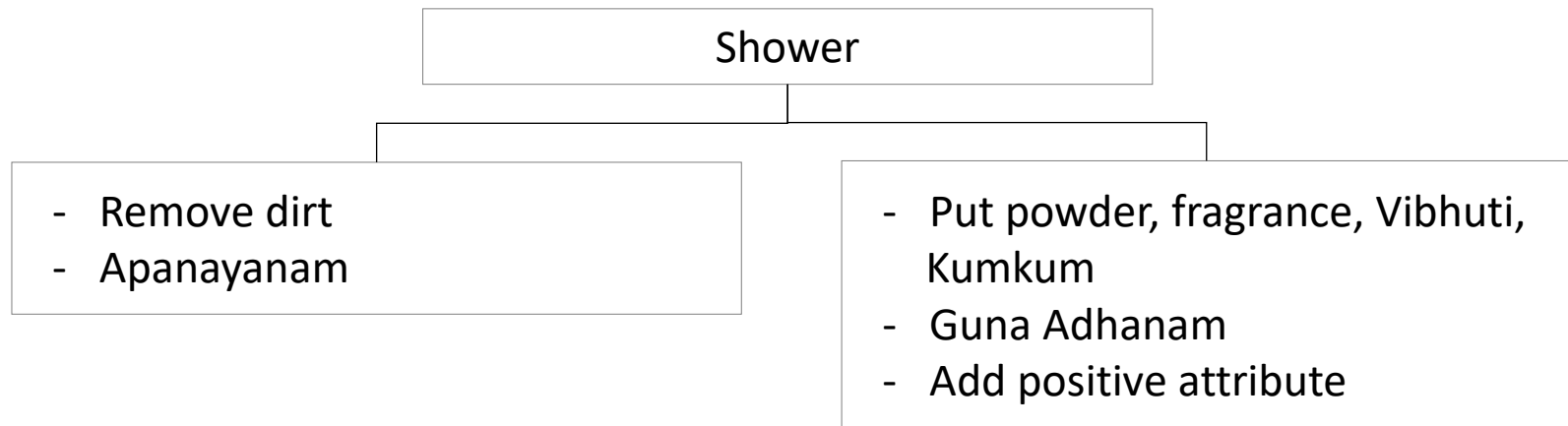
c) No refinement in Moksha.

d) If Moksha is Samskara, refinement, then Karma will be required.

e)

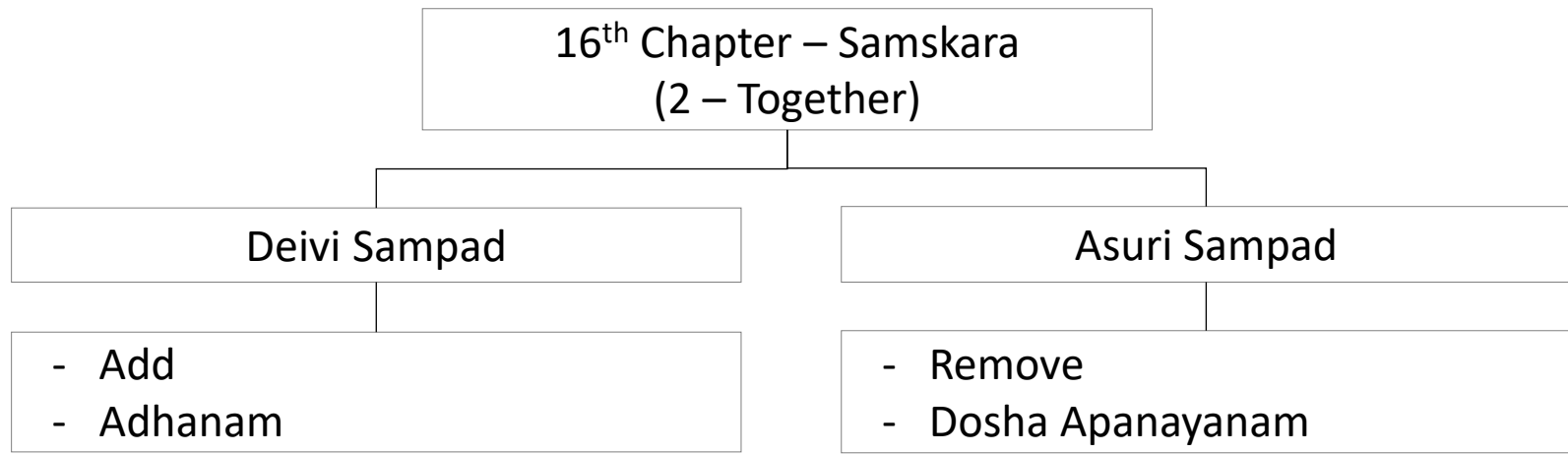


f)



g) When he comes out, becomes Samskrutaha, approachable.

h)



i) Samskara is for Anatma – Mind, Amanitvam, Adambitvam etc.

j) w.r.t. Atma, my Nature, Nirguna, no Gunas have to be added.

k) No perfume for Atma.

l) Atisham Svarupatvat – Mokshesya

- Atishayam – Additional positive attribute.
- Anadeya – can't be added to Atma or Brahman.
- Sat Guna Adheya Abavat.

m) No Sat Guna can be added.

n) Moksha happens to be of the nature of Brahman.

o) Brahman can't take any Guna at any time.

p) Na Guna Apanayanena :

- Can't remove Guna Dosha.

q) Moksha = Nitya Shuddha Brahma Svarupa, hence can't remove or add Gunas.

r) I happen to be Brahman which is Nitya Dosha Rahitam.

- Since Doshas absent, don't have to bathe Atma.

II) a) Para – Puja – Book by Shankara

- Shodasa Puja offered.
- No Upachara is possible for you, says in the end.

b) Nitya Shuddasya Kim Snanam?

c) What is Snanam?

- Remembering the fact that no bathing is required for Atma.

d) No Alankara possible for Atma = Shodasa Upachara Puja.

- Not Upachara done but Apachara, wrong thing to do to Bhagavan.
- No dirt in Bhagavan.

119) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

स्वात्मधर्म एव सन् तिरोभूतो मोक्षः क्रिययात्मनि
संस्क्रियमाणेऽभिव्यज्यते — यथा आदर्शे
निघर्षणक्रियया संस्क्रियमाणे भास्वरत्वं धर्म इति चेत् , न;
क्रियाश्रयत्वानुपपत्तेरात्मनः ।

i) a) Purva Pakshi : New view

- Refinement is required for Atma.

b) Not producing Moksha, not bringing transformation.

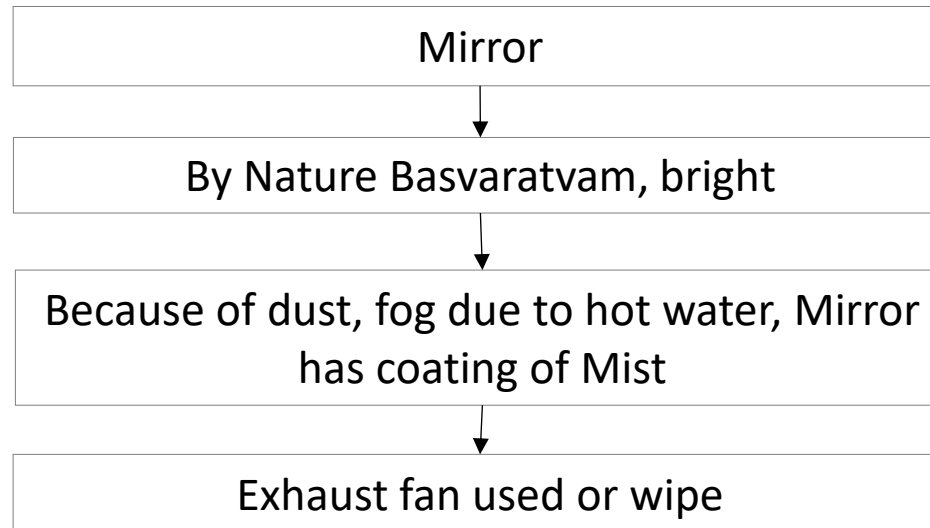
c) Moksha is my Nature which is concealed today.

d) Impurity, Avaranam has covered nature of Atma.

e) Require action for removing the factor which conceals my Svarupa, Moksha.

II) Example :

a)



b) Car has wiper.

c) Atma needs wiper.

d) Not producing brightness to Atma, Mirror.

e) What covers brightness, Moksha of Atma Svarupa, it is Avrutnam.

f) For removing Avaranam, require Samskara.

g) Avarana Nivritti Artham :

- Sishya rubbed by Guru and Shines.

III) a) Sishya already nature of Atma, but covered by some impurity.

b) Karma is required, when purified.

c) Concealed Moksha becomes manifest, revealed Moksha.

IV) Example :

- Mirror, mild coating – simple wiping.
- Thick coating... more effort required.
- Then there is shining, Halo behind Mahatmas head.
- No hallow, symbolic, Jnanam, brightness.

V) Purva Pakshi :

- I am Mukta but Moksha concealed, for revealing require refinement.
- For that I require Karma.
- Samskara Karma required = Moksha

VI) Shankara :

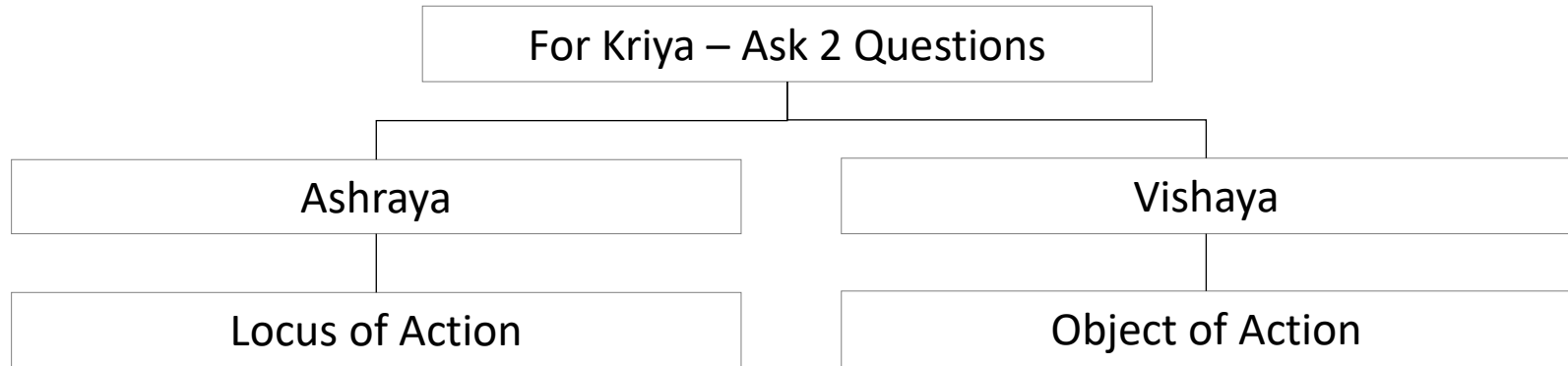
a) Karma is done by Atma.

- Is Karma locus of Karma or locus is elsewhere, Atma is object of Karma.

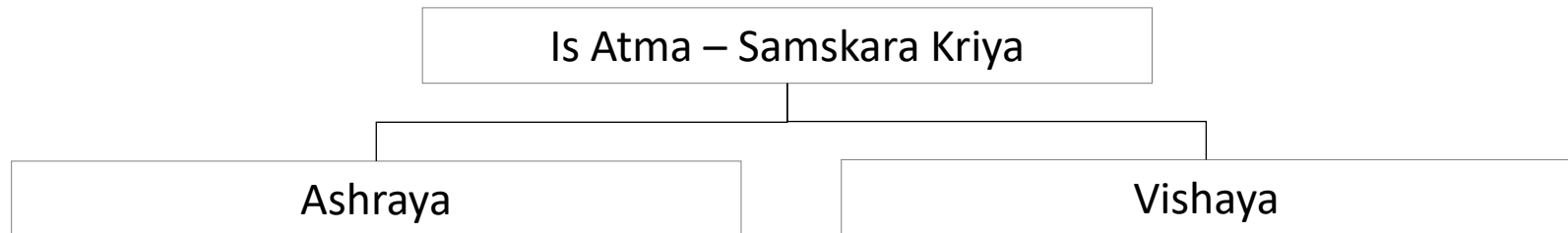
b) Rubbing – Action – located in the hand.

- Mirror = Kriya Vishaya not Ashraya.

c)



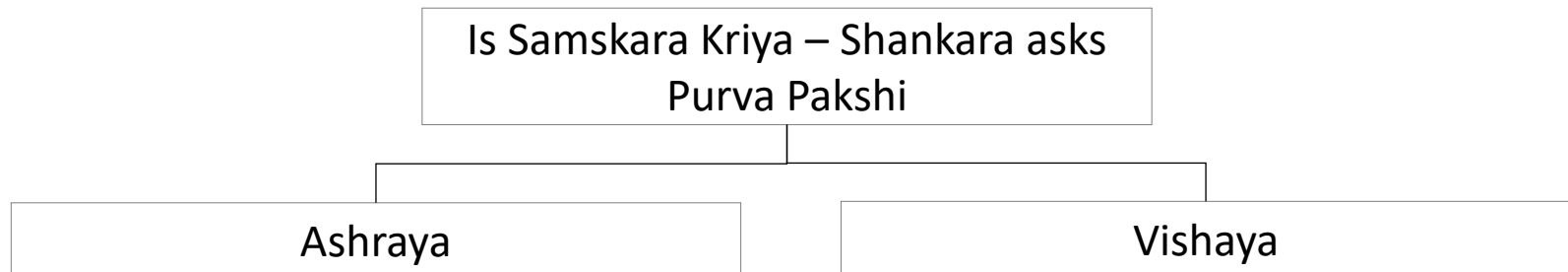
d)



e)



f)



g) 1st Option :

- Atma is Ashraya of Samskara Kriya.
- Atma is rubbing itself.
- Atma – Akarta, Abokta.
- Can't do any action.

h) Bathing :

- Body can do action.
- Atma not locus of any action.

i) If you accept Kriya for Atma, has action, will be subject to change.

j)

Energetic	Tired
Bright	Dull
Savikaratvam	Kriyatvam

k) No action exists in a locus without changing that Locus.

- Action changes the substances.
- Regularly eat after sometime.

l) Example :

- Put petrol in car.
- Wear and tear takes place.

m) In whichever locus an action exists, without changing that locus, the action does not exist there.

n) Action will change the locus of action.

120) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

यदाश्रया हि क्रिया, तमविकुर्वती नैवात्मानं लभते ।

यद्यात्मा क्रियया विक्रियेत, अनित्यत्वमात्मनः

प्रसज्येत । ‘अविकार्योऽयमुच्यते’ (भ. गी. २ । २५) इति

चैवमादीनि वाक्यानि बाध्येरन् । तच्चानिष्टम् । तस्मान्न स्वाश्रया

क्रिया आत्मनः सम्भवति । अन्याश्रयायास्तु क्रियाया

अविषयत्वान्न तथात्मा संस्क्रियते ।

l) a) If Atma is doing some action and because of Action, Atma is undergoing change, that changing Atma can't be eternal Atma, it will be Anityam (Impermanent).

b) No Philosopher – accepts Atma as Anityam.

c) All accept Atma = Nitya.

- If Atma is doing any action, it will be contradicted, hence Atma is Akarta.

II) a) It will be contradicting Shastra also which says Atma is Nirvikara and Nitya.

b) Gita : Chapter 2 – Verse 25

अव्यक्तोऽयमचिन्त्योऽयम्
अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं
नानुशोचितुमर्हसि ॥ २-२५ ॥

avyaktō'yam acintyō'yam
avikāryō'yam ucyatē |
tasmād ēvaṁ veditvainaṁ
nānuśōcitum arhasi || 2-25 ||

This (Self) is said to be unmanifest, unthinkable and unchangeable. Therefore, knowing This to be such, you should not grieve. [Chapter 2 - Verse 25]

c) If Atma is refining itself Gita will be contradicted.

d) Samskara Kriya can't be located in the Atma.

III) a) Samskara Kriya done by god to Atma, someone else is purifying Atma and Atma is an object of purification.

b) Atma is object of someones Kriya.

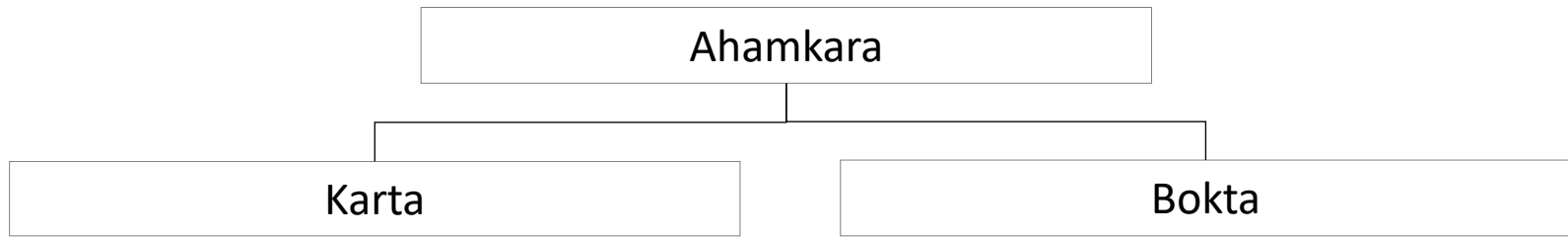
- Locus is someone else.

c) Ahamkara is doing purification of Body – Mind complex and also Atma.

d) Ahamkara = Anatma

= Body, Mind, Sense Complex with Chidabhasa.

e)

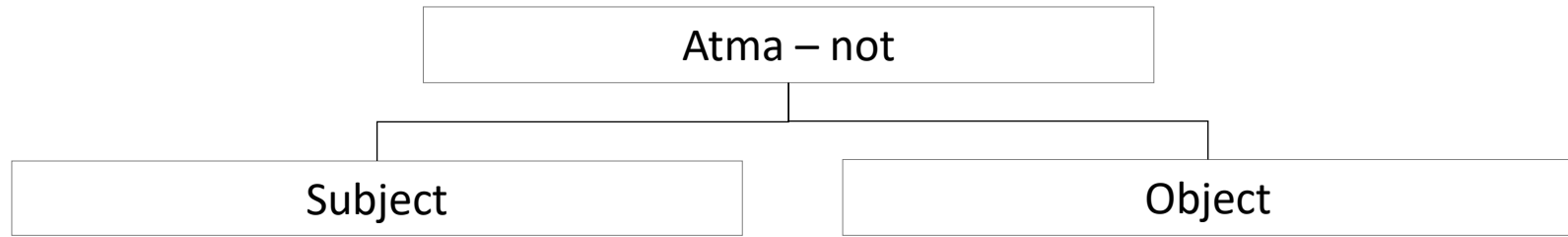


f) Can Ahamkara do Samskara Kriya upon Atma?

g) After Sadhana, Dull Atma becomes bright Atma.

h) At end of class, students bright.

i) Atma becomes object of Karma.



j) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhiraḥ ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation.

[1 – 1 – 6]

k) Agrahyam :

- Can't hold Atma and rub.
- Not object of Jnana Indriyam, Jnana Indriya Avishayam.
- Not object of Karma Indriyam.
- Not object of Action.

l) No question of Samskara Karma w.r.t. Atma.

m) Atma not subject of object of Samskara Kriya.

n) Use Upanishads thoroughly to go within your self.

o) Shankaras reply for 2nd objection.

121) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

ननु देहाश्रयया स्नानाचमनयज्ञोपवीतधारणादिना क्रियया देही
संस्क्रियमाणो दृष्टः, न; देहादिसंहतस्यैवाविद्यागृहीतस्यात्मनः
संस्क्रियमाणत्वात् ।

l) Purva Pakshi :

a) Atma can be refined.

- For Jivatmas purification 41 Samskaras mentioned.

b) Garbhadanam... conception of baby = Samskara.

- Then Jatakarma, Namakaranam, Antiyeshti – cremation is a ritual, Mantras chanted, offering body to Agni.
- Garhyapatya Agni used.

c) After Upanayanam, I do Samskaras to Body – Mind – Sense complex only.

d) Samskara is directed towards Jivatma.

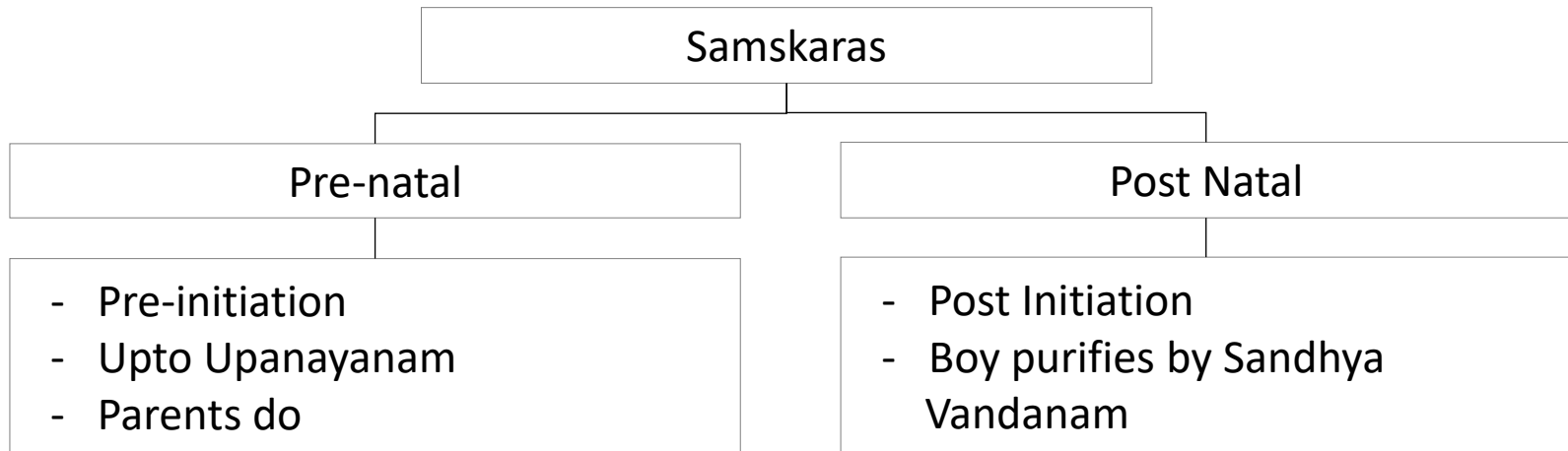
e) Jivatma is purified of Samskaras by Ahamkara.

f) How do you say Atma Samskara is not possible? By Anya Ashraya Kriya.

h) All Samskara Karmas are done by the Body, Anatma.

i) Parents body does – purification upto Upanayanam.

j)



k) Snanam = Samskara, Adamartana Sutram chanted.

- Achamanam = Sipping of water
- Yagyopavitam = Sacred thread

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

m) Jiva becomes Punyavan otherwise Pratyavaya Papam comes.

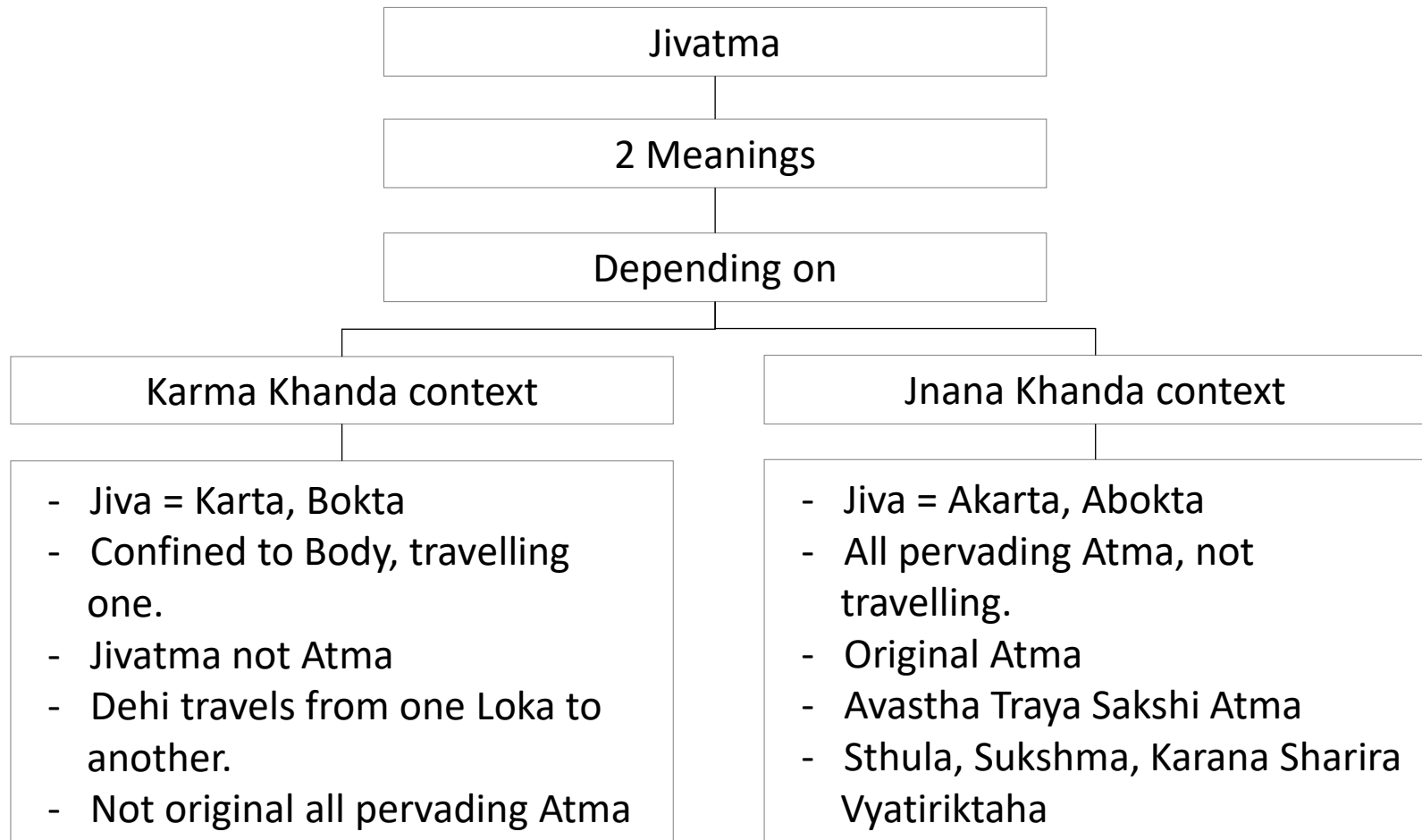
n) Refinement of Jiva is there.

o) Dehi = One who indwells in the Body.

= Jivatma, gets refined.

II) 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

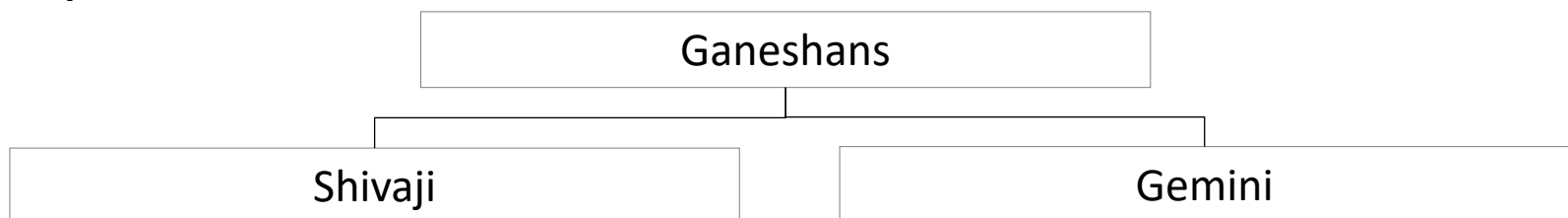
Sukshma Shariram

Karana Shariram

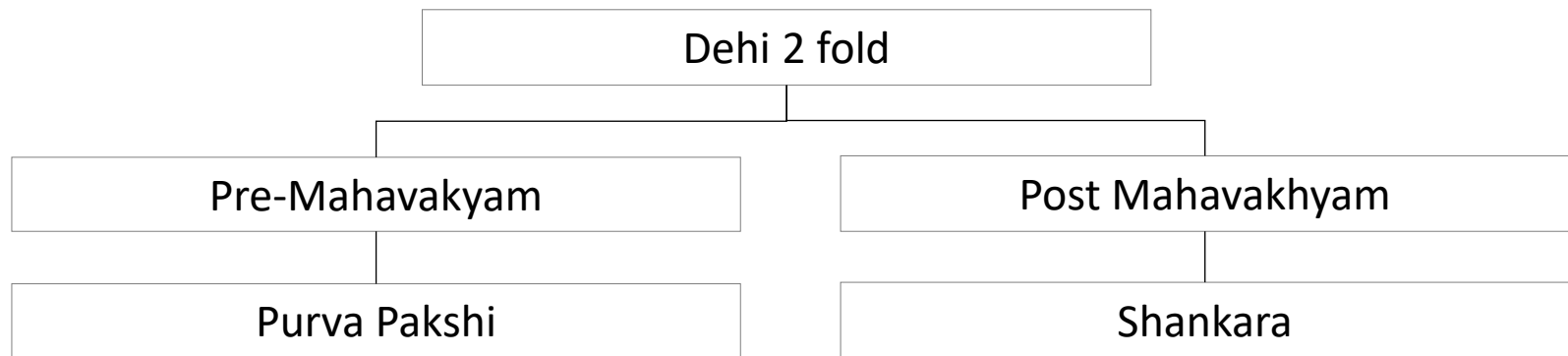
Chidabhasa

- c) Gross body is temporary identification which is dropped after death.
- d) Jivatma travels after death, only gross body is dropped.
- e) Ahamkara = Associated with physical body Samahatasyaiva.
- f) Ahamkara earned physical body by doing Karma.
- g) Ahamkara will own this body as long as Karma lasts.
- h) Ahamkara will loose the body when Karma is over.
- i) We, Jivatmas don't know when this will happen, law of Karma – Adrishyam.
- j) Ahamkara, secondary Jivatma, is purified by physical body – Snanam, Achamanam etc.
- k) What body does will affect Ahamkara.
- l) Ahamkara and Body are connected.
- m) It is Karma phalam of Ahamkara.
- n) I have this body because of my (Ahamkaras) Karma phalam.
- o) Ahamkara affects body and bodys actions affect Ahamkara.
- p) That Dehi Purva Pakshi is talking about.
- q) Shankara talking about post Mahavakya Jivatma.

III) Example :



IV)



Revision :

Sutra 1 – 1 – 4 : Topic 121

I) Shankara debating with Vruttikara, Advaitin :

- a) Accepts Aham Brahma Asmi.
- b) Brahma Upasana is required for liberation.
- c) It is a form of Karma which liberates.
- d) Shankara refutes.

II) Purva Pakshi – Question :

- a) Karma Phalam – Aapti, Utpatti, Samskarya, Vikarya.
- b) Reaching distant place, producing, purification – removal of Dosha and adding, modification – Karma Phalam.

c) Shankara asks :

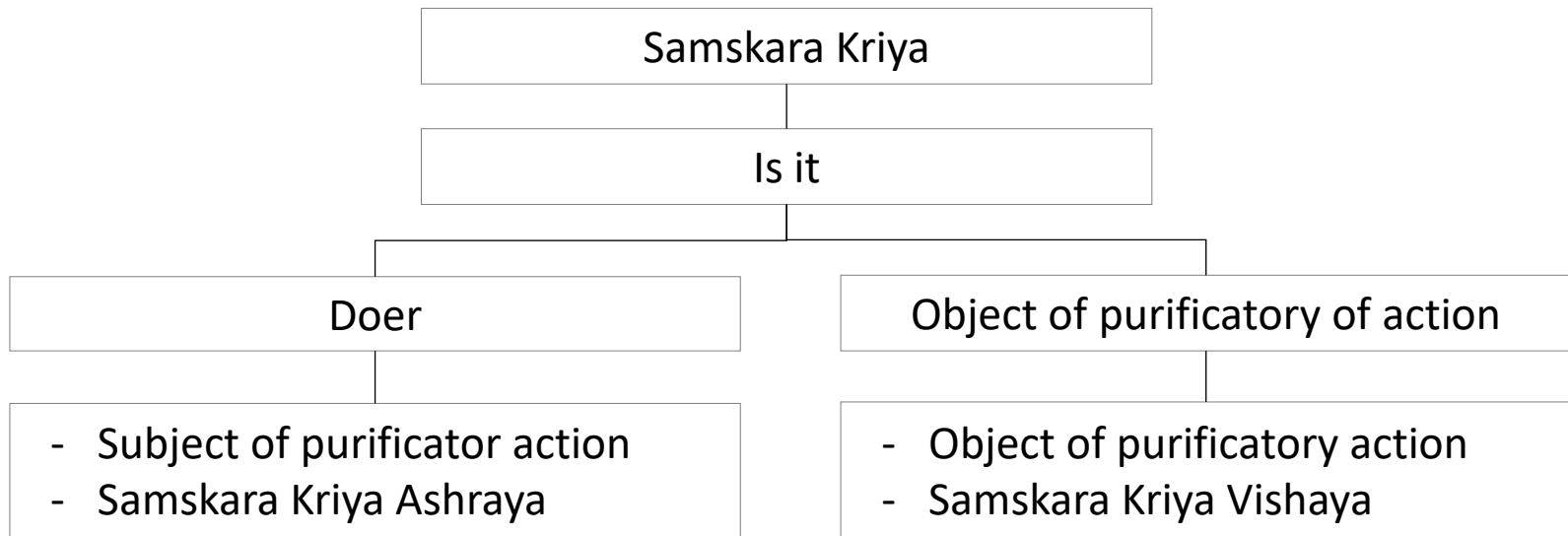
- Is Moksha one of four?

- d) If any one of 4, Moksha becomes Karma Phalam, Anityam.
- e) All schools accept Moksha as Nityam.
- f) If Moksha is not Karma Phalam, Karma is not required for Moksha.
- g) Karma is required for Chitta Shuddhi.
- h) Jnanam alone gives Moksha, no karma is required in the form of Brahma Upasana.
- i) Refutes Aapti, Utpatti, Vikara, now discussing Samskara Karma.
- j) Purification, refinement = Samskara.

III) Shankara :

- a) If Brahman is result of purification, then it will be associated with purificatory action.

b)



c) Brahman not subject :

- Then it will be subject to change, Anityam.

d) Brahman – Object of purificatory action :

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

IV) Purva Pakshi :

a) Atma is indirect object of purification.

b) It is Dehi.

c) 41 Samskara Karmas – Jata Karma, Achamanam, Upanayana.. Done to the Body.

d) Karma done to Body, but indweller – Dehi – is getting purified.

e) Through Satvika Karmas, Dehi acquires Punyam also.

f) With that purificatory rights, Jivatma, indweller self is getting purified and goes to higher Lokas also.

g) Jivatma is identified with action done to physical body, not to itself.

- It is object of action.

h) Obsequies – done to body

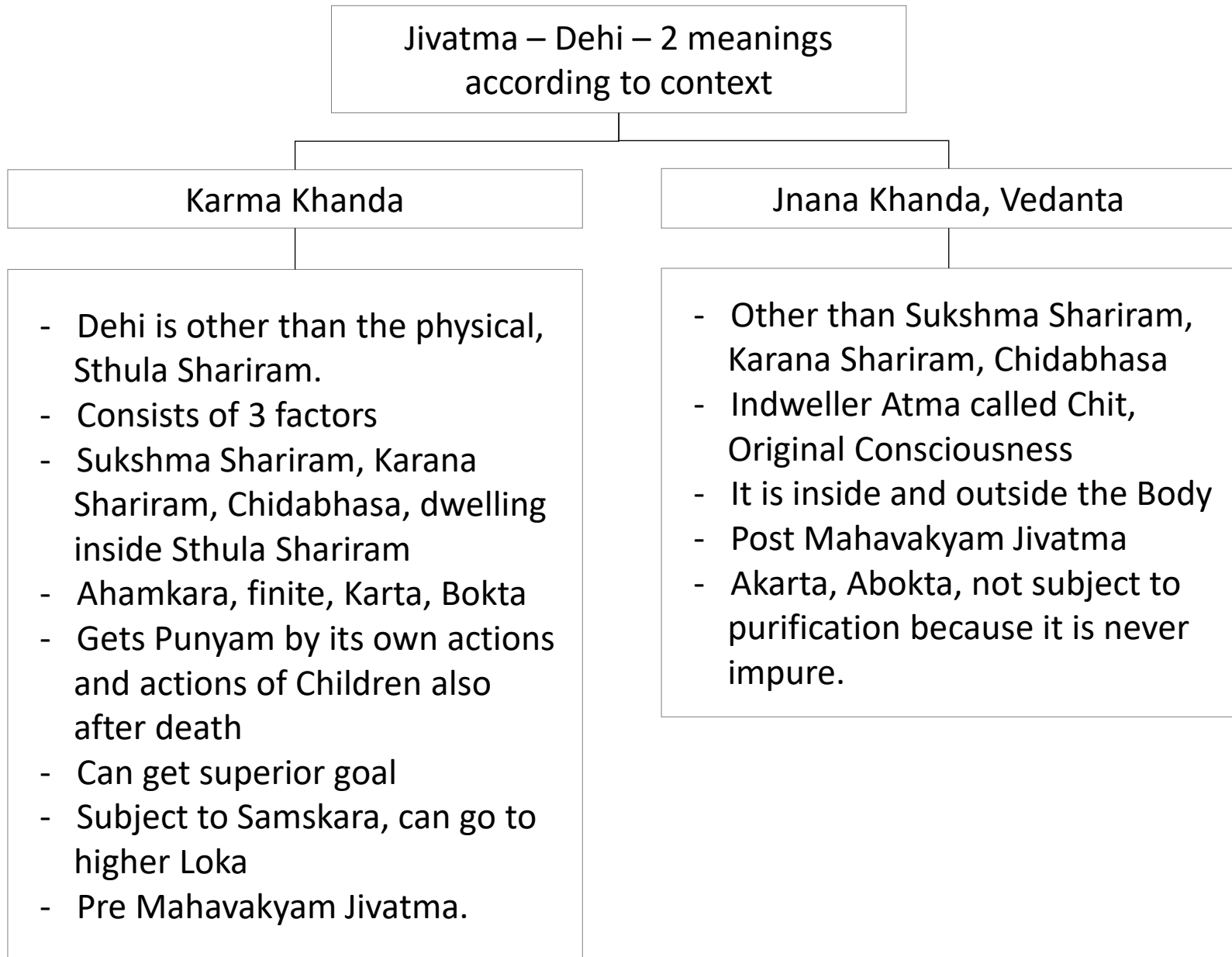
- Dehi benefited.
- Dehi is subjected to Samskara and is benefited by actions done on physical body.

i) Snana, Achamana, Yagnyo Pavitam, done on the physical body, Dehi Jivatma can be purified.

j) Why can't you say Moksha is result of such purificatory action?

V) Shankara :

a)

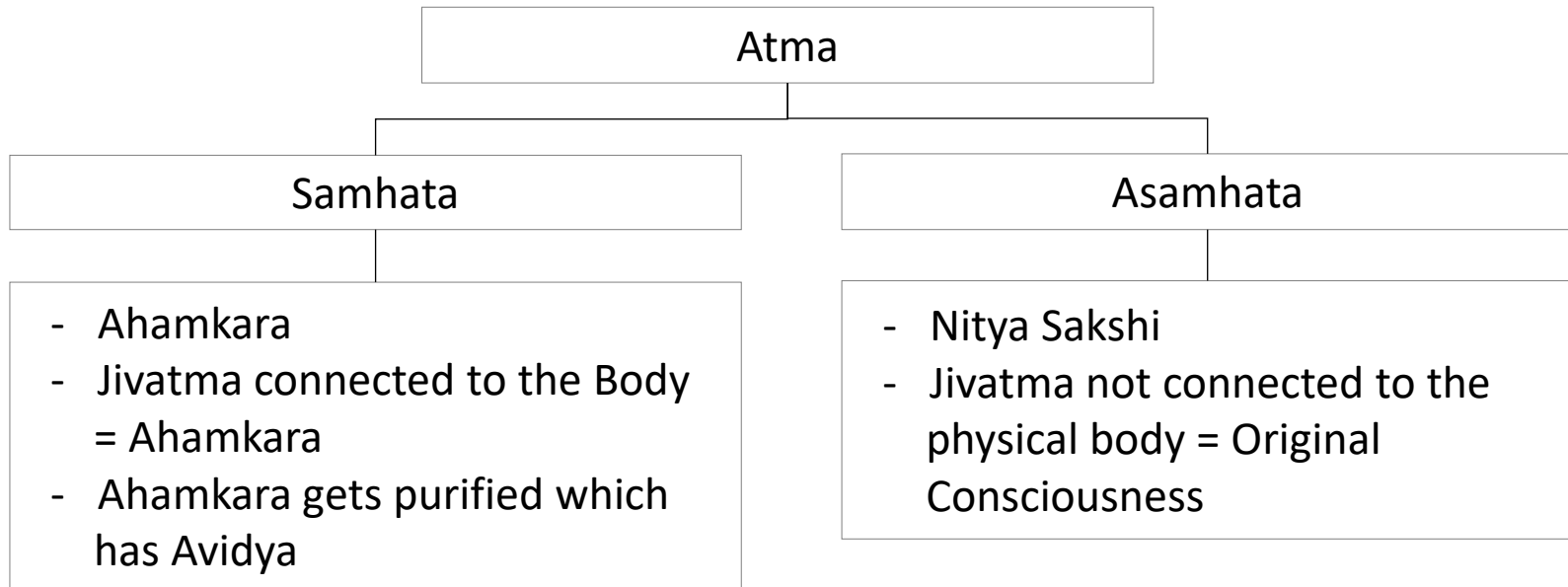


b) Don't mix up Karma Khanda – Jiva and Jnana Khanda – Jiva.

c) Samskara is for Ahamkara, has connection with Sthula Shariram, can affect Ahamkara.

d) Sthula Shariram has no connection with original Atma, Asanga Atma, not affected by Samskara done to Sthula Shariram or not done to Sthula Shariram.

e)



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

g) Ahamkara, I mistake as my self and with Samskara I say, I am purified.

h) Many worried about having Son, no son, whether he will do Karma or not.

i) We are identified with Ahamkara and feel pure, impure.

j) Original Atma was never impure and need not be purified.

k) Samskara Karmas are associated with Sthula Shariram only.

l) Through Sthula Shariram, Samhata Jivatma alone gets purified.

प्रत्यक्षं हि स्नानाचमनादेर्देहसमवायित्वम् ।

तथा देहाश्रयया तत्संहत एव कश्चिदविद्ययात्मत्वेन परिगृहीतः

संस्क्रियत इति युक्तम् । यथा देहाश्रयचिकित्सानिमित्तेन

धातुसाम्येन तत्संहतस्य तदभिमानिन आरोग्यफलम् ,

‘अहमरोगः’ इति यत्र बुद्धिरुत्पद्यते —

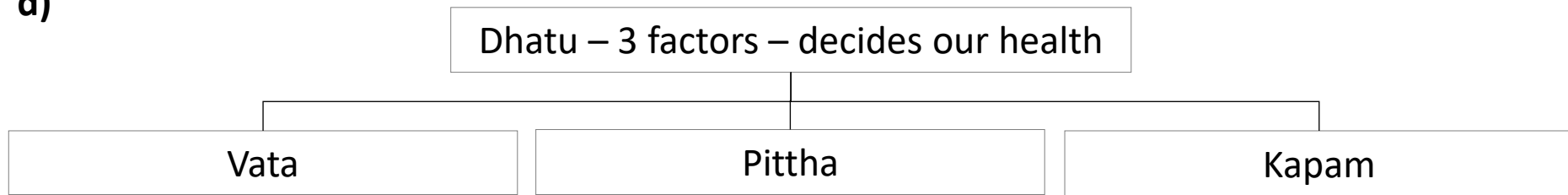
l) a) Samskara Karma done to physical body, only Samhata Ahamkara Jiva which belongs to Karma Khanda, mistaken as myself before coming to Mahavakyam, feels purified, have taken Ganga Snanam.

b) I – identified with body feels this.

c) Example :

- When treatment done for sick body, person cured, Dhatu Samyam.

d)



e) When balanced healthy, when unbalanced, unhealthy.

f) Dhatu Samyam done by Ayurveda.

g) Who feels I am healthy.

- I am the Ahamkara, who feels healthy, unhealthy, identified with the body.

h) I – Atma – has no feelings, it simply is, existence, consciousness bliss.

i) Aham Arogaha – now I am healthy, he is identified with Ahamkara, which is identified with Sthula Shariram, not original Atma, which he does not know at all.

j) w.r.t. Body, I am sick, healthy comes.

- W.r.t. Mind, I am angry, blissful, comes.
- W.r.t. intellect, I know, I understand, comes.
- W.r.t. Karana Shariram, I am Punyavan, comes.
- W.r.t. Atma, I simply understand and remain in silence without any identification.

123) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

एवं स्नानाचमनयज्ञोपवीतधारणादिकया ‘अहं शुद्धः संस्कृतः’ इति
यत्र बुद्धिरुत्पद्यते, स संस्क्रियते । स च देहेन संहत एव । तेनैव
ह्यहंकर्त्रा अहंप्रत्ययविषयेण प्रत्ययिना सर्वाः क्रिया निर्वर्त्यन्ते ।
तत्फलं च स एवाश्नाति, ‘तयोरन्यः पिप्पलं
स्वाद्धृत्यनश्नन्नन्योऽभिचाकशीति’ (मु. उ. ३ । १ । १) इति
मन्त्रवर्णात् —

l) a) You are confusing Samhata Jivatma with Asamhata Jivatma.

b) I am talking with Asamhata Jivatma.

c) By all purificatory rights, Sandhya, thread, etc, you Ahamkara – declare :

- Now I am Shuddha.

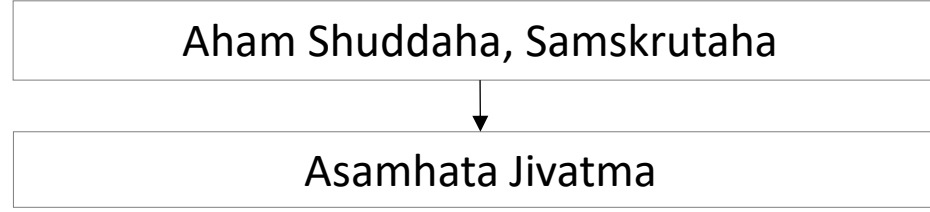
d) Death – Thittu 10 days = Religious pollution, Shastric pollution, belongs to Samhata Jivatma.

e) Atma has no Thittu.

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

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

h)



i) Religious activity, discriminate, separate with Atma.

j) Samhata Jivatma is refined.

- That Jivatma has connection with physical body.

k) Ahamkara Jivatma has earned the physical body by its own Karma.

l) Associated with Karta, Bokta, Jnanata, Sukhi, Dukhi.

m) Samhata Jivatma receives benefit through another physical body.

n) Body is different, current Karta becomes Bokta of next Janma Jivatma is the same.

o) Samhita Jivatma suffers through all bodies.

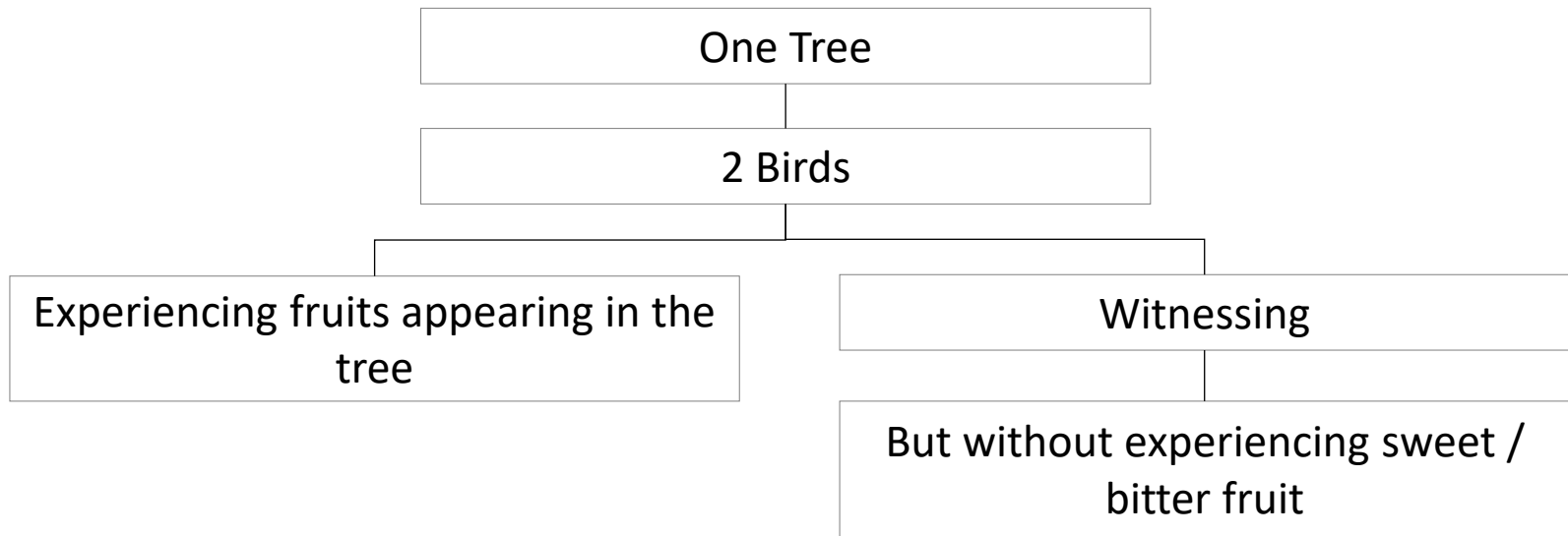
p) Jivatma 1, Jivatma 2, taught in Upanishads.

II) Mundak Upanishad :

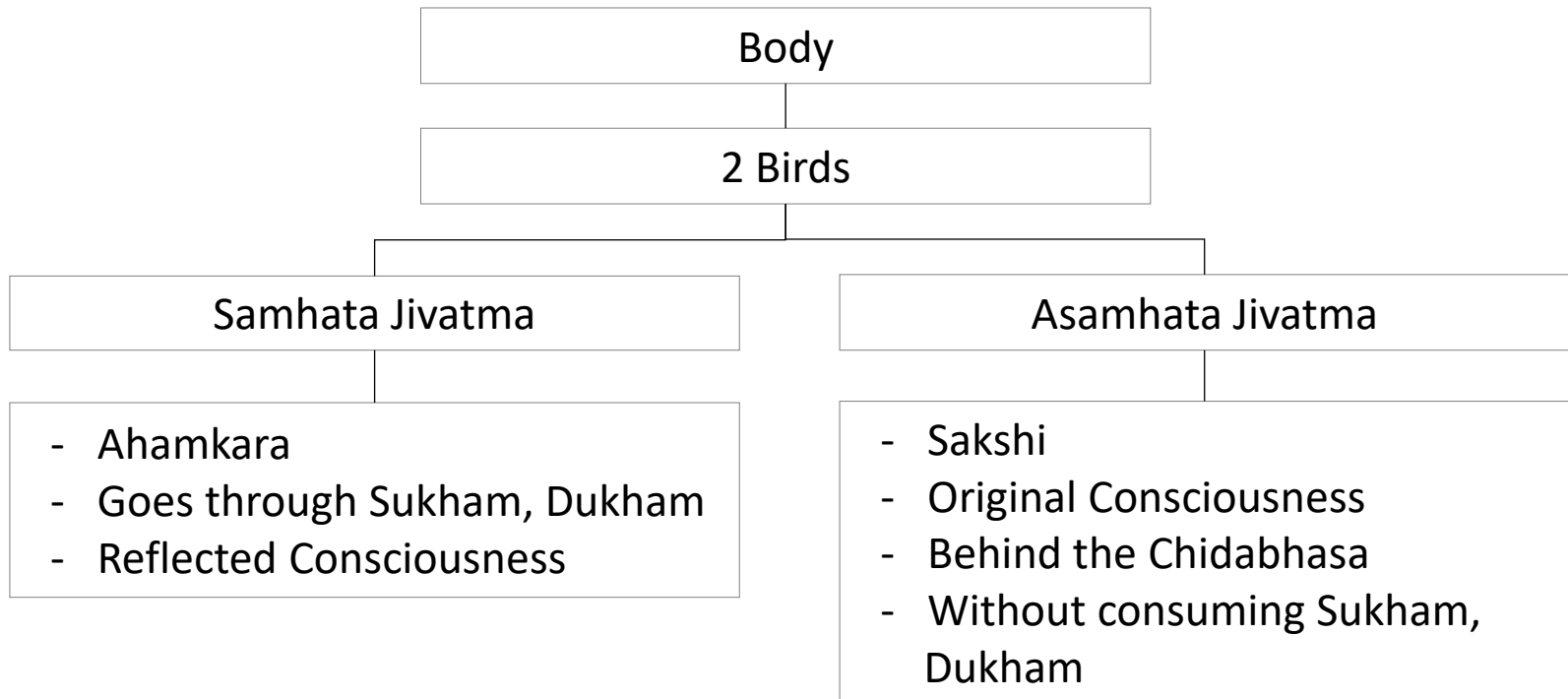
द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – 146]



e)



b)

When original consciousness is behind
Chidabhasa within the Body



It is called Sakshi

c) Witness – Verb but not an action.

d) Illumines – Verb – not action.

e) In its presence, it forms Chidabhasa and illumines everything.

f) Shankara gives more Shastra Pramanam in support of 2 Jivatmas.

124) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

‘आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः’ (क. उ. १।३।४)

इति च । तथा ‘एको देवः सर्वभूतेषु गूढः सर्वव्यापी

सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता

केवलो निर्गुणश्च’ (श्वे. उ. ६।११) इति, ‘स

पर्यगाच्छुक्रमकायमव्रणमस्त्राविरं शुद्धमपापविद्धम्’ (ई. उ. ८)

इति, च — एतौ मन्त्रावनाधेयातिशयतां नित्यशुद्धतां च ब्रह्मणो

दर्शयतः ।

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

b) Karta, Bokta, associated with Sanchita, Prarabda, Agami is Samhita Jiva.

II) Katho Upanishad : Chapter 1 – 3 – 4

इन्द्रियाणि हयानाहुर्विषयाँ स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

Indriyani hayanahuh, visayamstesu gocaran,

Atmendriya mano-yuktam, bhokte-tyahur manisinah ॥ 4 ॥

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.

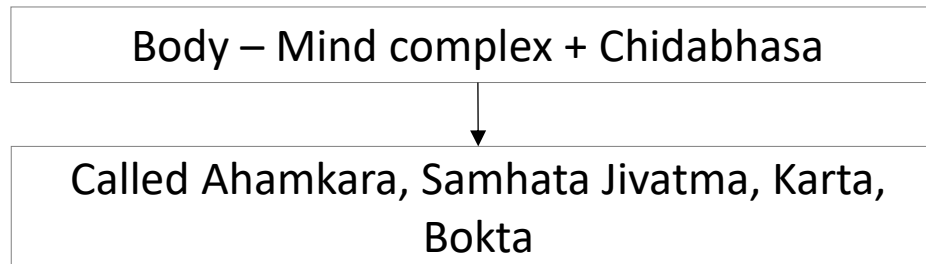
[I – III – 4]

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)



d) Samskara Vishaya :

- Ahamkara is subject to purification.

e) Karma Yoga – Upasana Yoga – to purify Samhata Jivatma.

f) Why you purify Samhata Jivatma?

- Never gets Moksha.
- Has Sanchita, eternal problem.

g) Asamhata Jivatma – need not get Moksha.

h) Samhata Jivatma gets purified to get Jnanam.

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

j) Samhata Jivatma :

- Requires concentration for Sadhana Chatustaya Sampatti, Karma Yoga, Upasana Yoga, Sravanam / Mananam / Nididhyasanam, Jnanam.

k) What is the Jnanam?

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

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

m) Grihastha useful for getting Vairagyam.

n) 2 quotations – to show Samhata – pre-mahavakya Jivatma.

o) 2 more quotations for Amsahata Jivatma.

III) Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।

karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

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
<ul style="list-style-type: none">- Within Body and outside also- Sarva Vyapti- Asamhata Jivatma in Gita Chapter 2 – Verse 20	<ul style="list-style-type: none">- 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) Word Dehi – common to both.

e) Antatma – inner self of all, indweller.

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

- Adhyaksha = Sakshi

k) Karmas done by Samhata Jivatma

l) It has every physical body as its abode.

m) Sakshi – Witness

- Cheta – Enlivens Sukshma, Karana Sharirams.

n) How? Atma enlivens Anatma by providing Chidabhasa.

o) Sun illumines Moon by providing reflected light.

- Kevala – Non dual
- Nirgunaha – Without Gunas.

p) Samskara – 2 fold processes

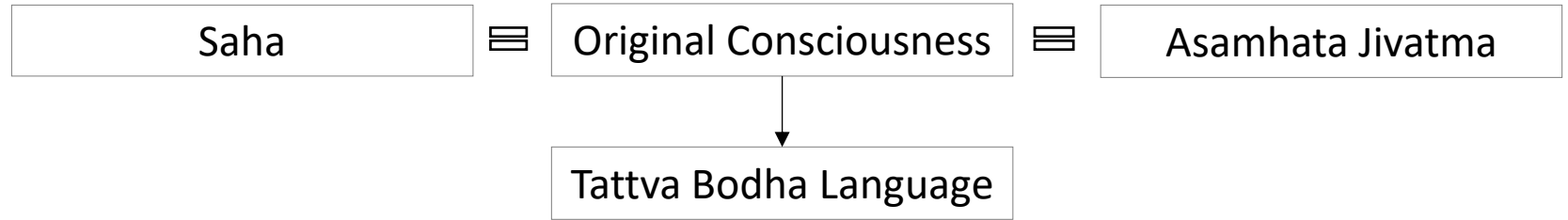
Bath	In front of dressing table
- Remove impurity	- Guna Adanamam
- Dosha Apanayanam	- Kumkum, Vibhuti

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

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

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

IV) a)



b) Isavasya Upanishad : Verse 8

स पर्यगाच्छुक्रमकायमव्रणम
अस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः
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]*

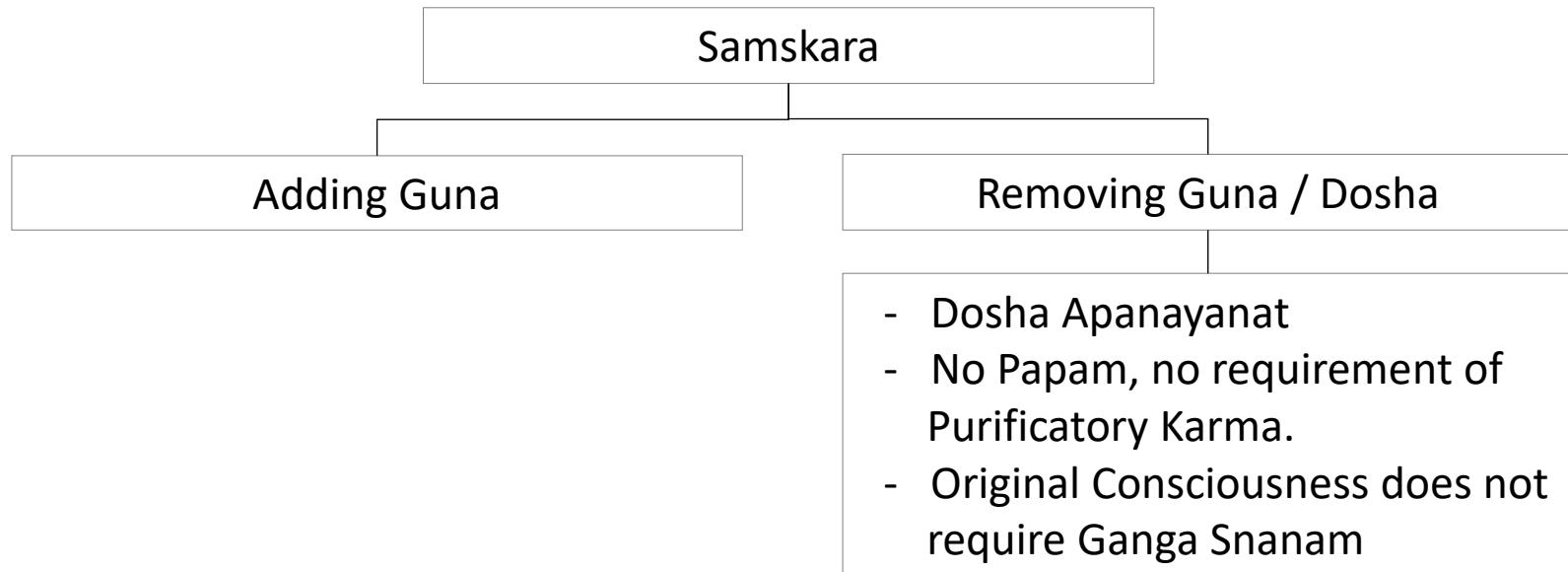
He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators).

- Samhata Jivatma = Reflected Consciousness.

c) Paryagah – All pervading

- Shukram – Pure
- Akayam – Not associated with Body
- Avrunam – Bones
- Asnavirun – Sinus – Snava – Tendon
- Shuddham – Pure – No Sambandha with 3 Sharirams.
- Apapa Viddham – Has no Papam.

d)



e) During death – Danam given, Papa Nivaranam, one method of removing Papam.

f) Children do it on behalf of departed soul, Asamhatam.

- So that they have good Gathi.

g) Samskara not required for Asamhata Jivatma.

h) Dosha Apanayanam, Na Apekshitam, Guna Adanam, Na Apekshitam.

i) No Samskara required for Asamhata Jivatma.

j) For Moksha, require only Jnanam not Karma.

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

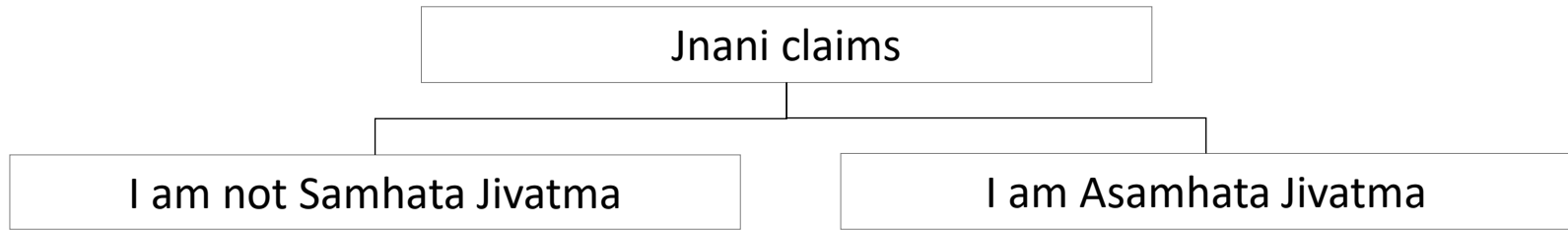
l) Atishaya Nasti = No Value addition.

- Ever pure – does not require any purificatory Karma.

m) Until Jnanam, need all 41 Samskaras

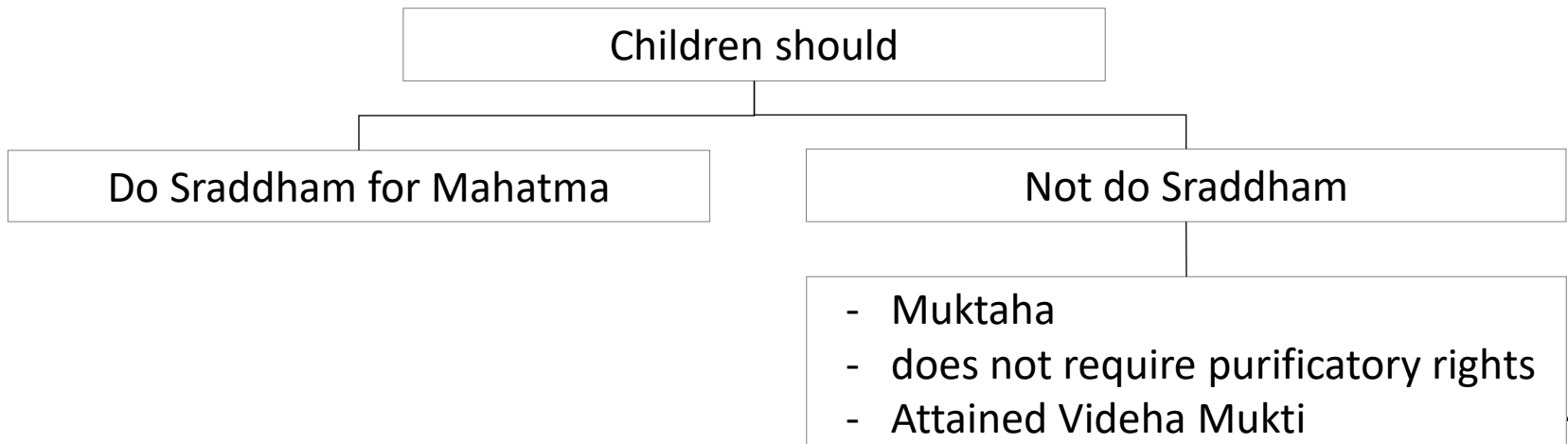
- After Jnanam, no Samskara is required.

n)



V) a) when Grihasta becomes Jnani, Sanyasi and dies.

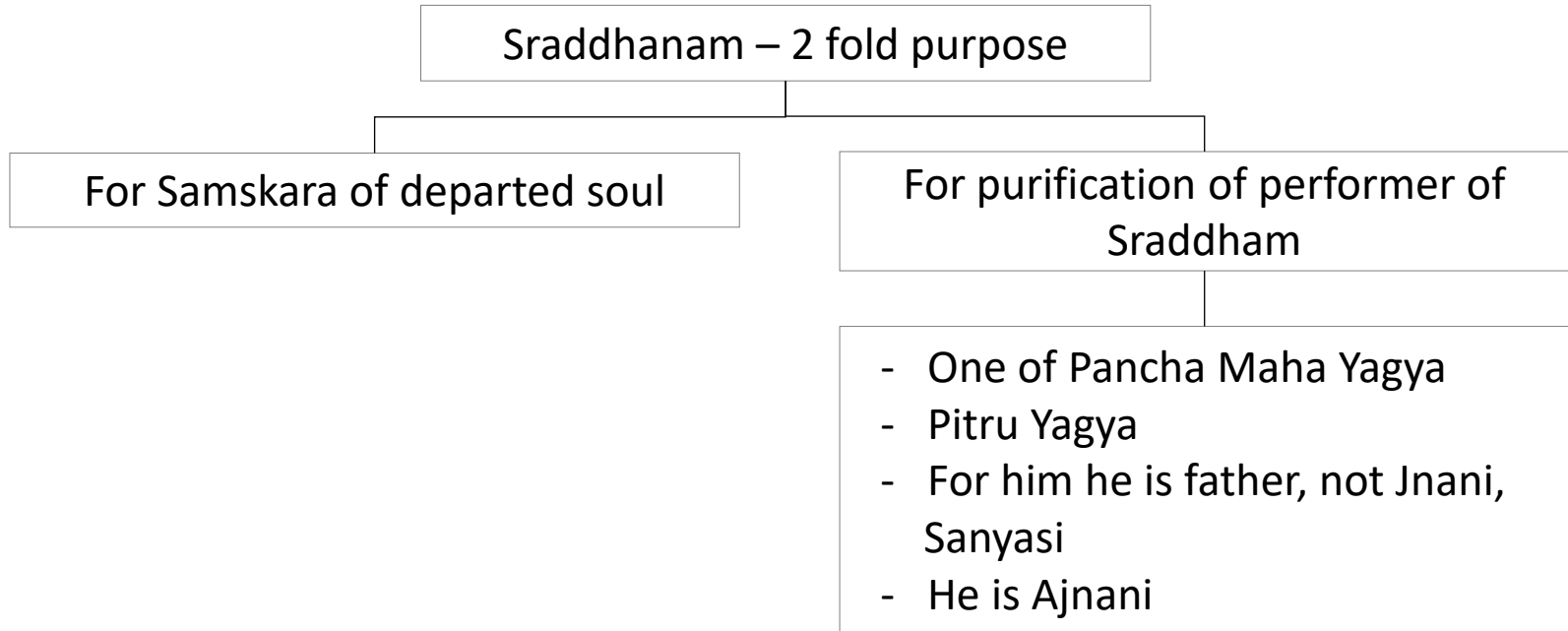
b)



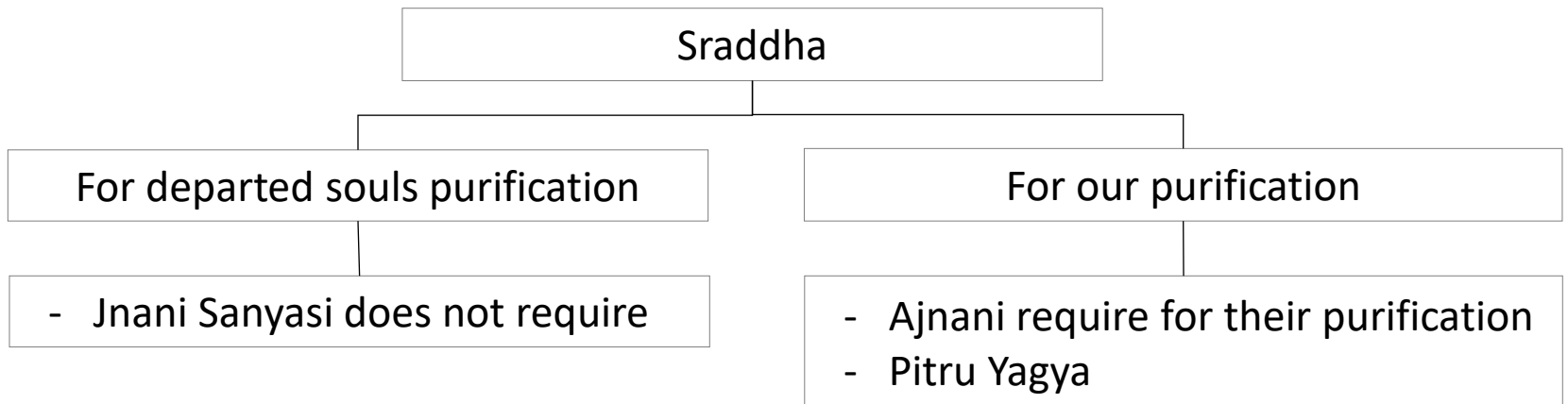
c) Shastram :

- Must do Karma.

d)



e) For Children, relationship is there.



ब्रह्मभावश्च मोक्षः । तस्मान्न संस्कार्योऽपि मोक्षः ।
अतोऽन्यन्मोक्षं प्रति क्रियानुप्रवेशद्वारं न शक्यं
केनचिद्दर्शयितुम् । तस्माज्ज्ञानमेकं मुक्त्वा क्रियाया
गन्धमात्रस्याप्यनुप्रवेश इह नोपपद्यते ।

I) Brahma Bavashcha Mokshaha :

a) Moksha is not what we acquire.

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.

b) After claiming Brahman status, don't require Samskara, purification, refinement.

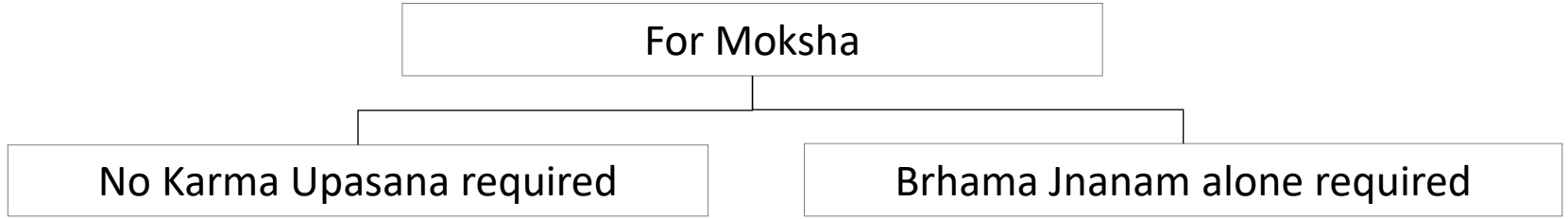
c) Other than Jnanam nothing is required for Moksha.

d)

Karma	Upasana
Required for Chitta Shuddhi	Required for Chitta Ekagratha

e) For Sadhana Chatustaya Sampatti – Karma, Upasana required.

f)



g) What is Jnanam?

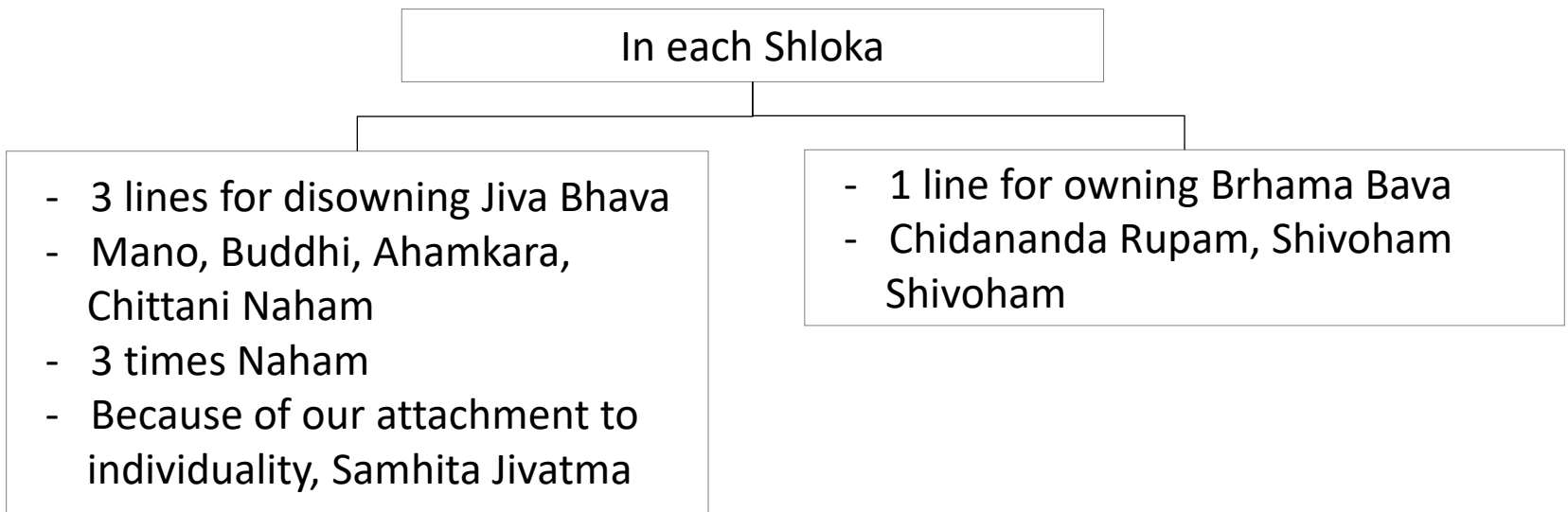
- Disowning Jiva Bava and claiming Brahma Bhava.

h) Nirvana Shatkam :

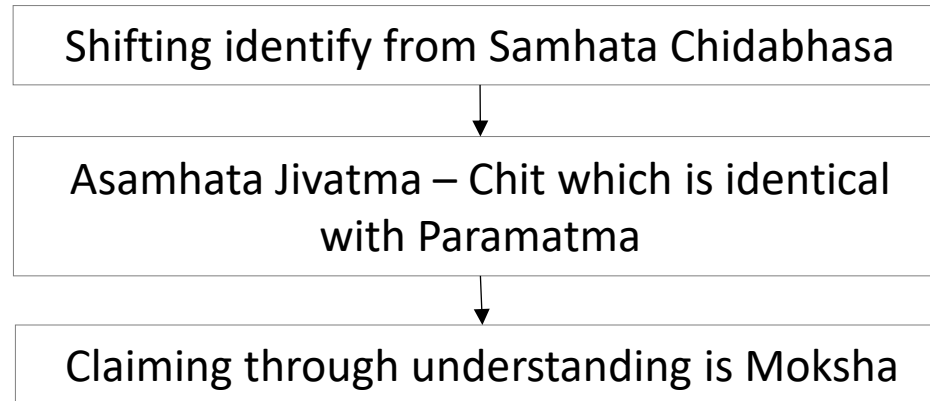
मनोबुद्ध्याहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

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

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



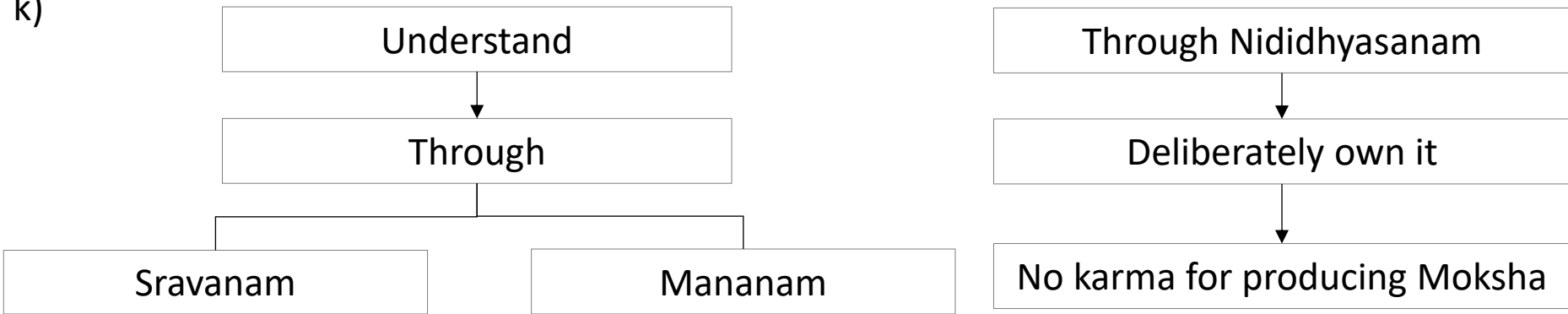
i)



j) It should not be conditioning

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

k)



I) Nididhyasanam is removal of habitual Samsari notion.

III) a) w.r.t. Moksha, no Aapti, Utpatti, Samskara or Vikara.

b) Through none of these conditions, you can introduce Moksha.

c) You can introduce Karma through 4 conditions.

d) 4 are Karma Phalam.

e) Karma Phalam conditions of Aapti, Utpatti, Samskara, Vikara are not there in Moksha.

f) Other than these 4, there is no 5th Karma Phalam possible.

g) Brahma Upasana Rupam karma, we cannot accept at all.

h) You can't show any reason.

i) What gives Moksha?

- Jnanam Ekam, alone gives Moksha.
- Jnanat Eva Tu Kaivalyam.

j) 4 path Moksha, we don't accept.

- Jnanam Ekam Mukhya.

k) No smell, no particle of Karma required, other than clear understanding, nothing else is required for Moksha.

l) I am not Samhata Jivatma but am Asamhata Brahma.

m) This understanding without any doubt is Moksha.

IV) Another Purva Pakshi – comes – final argument – Brahma Astram.

a) You say no Karma is required.

b) Jnanam alone gives Moksha

c) I say :

- Jnanam itself is a form of Karma.

d) Mental activity, using Brain, actively, intensely used.

e) One knows



Verb

- Wailing, running, eating verb.
- Knowing, knowledge also is derived from root – to know – Jnanati – Jnana Kriya.

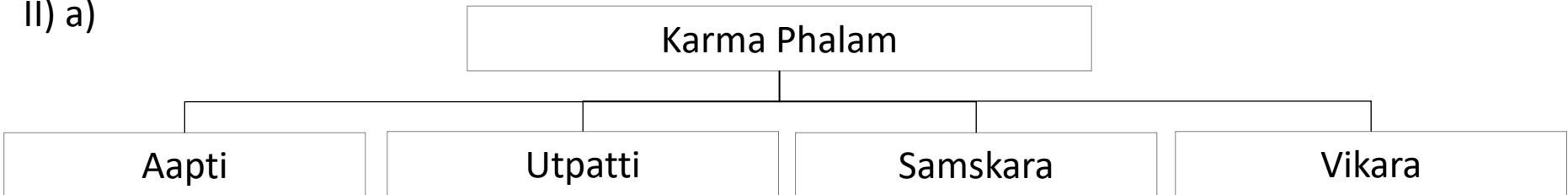
f) Therefore, Moksha is through Karma only, Jnana Rupam Karma.

Revision :

Sutra 1 – 1 – 4 : Topic 125

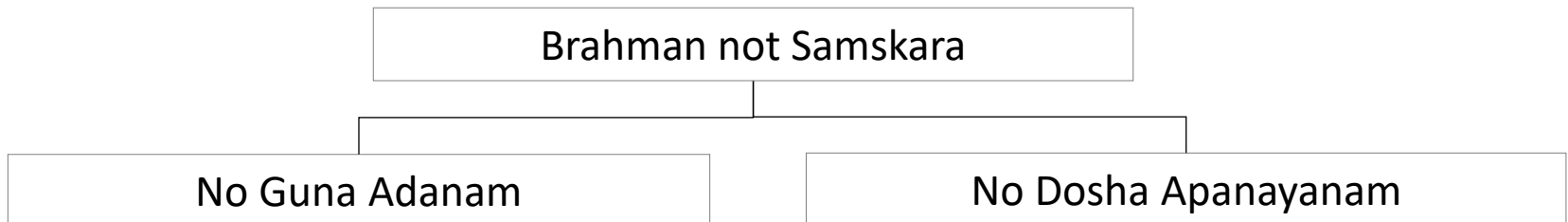
- I) a) Shankara refuting Vruttikara Matam.
- b) Brahma Jnanam + Brahma Upasanam gives Moksha.
- c) Shankara refutes above Matam.
- d) Brahman does not come under Karma Phalam at all.
- e) Brahman = Jnana Phalam
= Moksha

II) a)



b) Brahman does not come under any Karma Phalam.

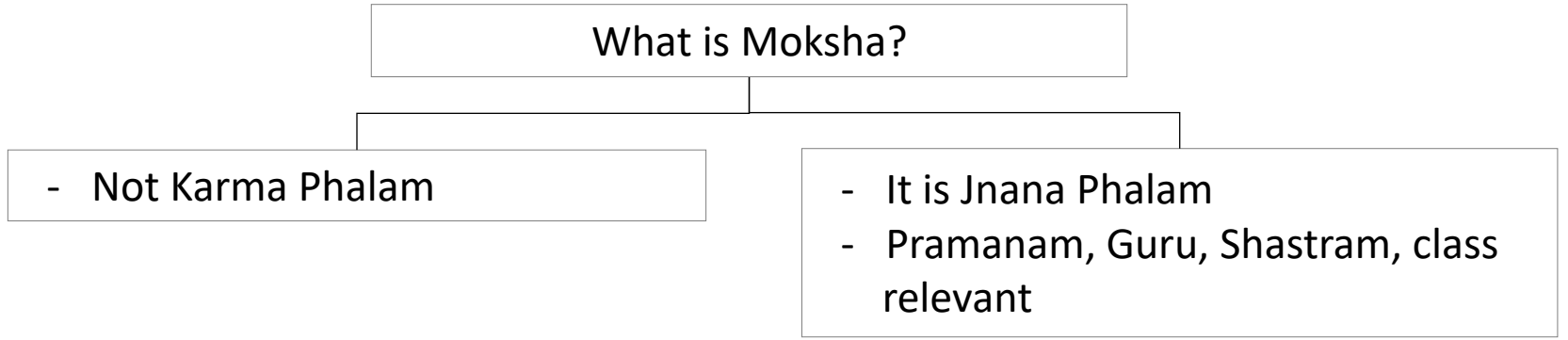
c)



d) Since Moksha is not Karma Phalam, Karma has no relevance for Moksha.

e) No 5th karma Phalam exists.

III) a)



b) Other than Jnanam, no scope for entry of Kriya through Laukika or Shastriya Karma.

c) Nama Sankeertanam = Vachikam, Manasam karma.

- Useful for Chitta Shuddhi.

d) No logical possibility.

IV) Purva Pakshi's Brahmastram – Next

126) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

ननु ज्ञानं नाम मानसी क्रिया, न; वैलक्षण्यात् ।

क्रिया हि नाम सा, यत्र वस्तुस्वरूपनिरपेक्षैव चोद्यते,

पुरुषचित्तव्यापाराधीना च,

I) Shankara :

- a) Brahma Jnanam relevant for Moksha.
- b) Brahma Upasana Karma negated.
- c) Brahma Upasanam can't give Moksha as it is form of Karma.

II) a) Purva Pakshi :

- Brahma Jnanam is another form of Karma.

b) Logic :

Upasana	Brahma Jnanam
Mano Vrutti thoughts	Mano Vrutti

- c) Jnanam does not take place in Brahman, Karana Shariram, Sthula Shariram.
- d) Aham Brahma Asmi is Mano Vrutti Jnana Rupam Karma.
- e) Upasana = Mano Vrutti = Karma.
- f) Brahma Jnanam Karma, Manovrutti Rupertvat, Brahman Upasanavatu.
- g) Why is Shankara voting for Brahma Jnanam and not for Brahma Upasanam?
- h) Both Karma, Mano Vrutti Rupam.

III) a) Jnanam = Mental activity, in the form of thoughts.

b) All mental activities in the form of thoughts.

c) Perception, Anumanam, Upasanam, Arthapatti, Anupalabdhi all mental thoughts.

- Understand functioning of mind very clearly in Vedanta.
- Consciousness – Mind difference.

IV) Shankara :

a) Gives brief answer – na – not possible.

b)

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

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

c) Karma, Jnanam scholarly topic.

d) Pillar of Advaitam :

- Jnanam, karma different.
- Jnanam, Upasana different.

e) Example :

Listening	Writing notes
<ul style="list-style-type: none">- Jnanam- No choice on hearing- Jnana Indriyam used	<ul style="list-style-type: none">- Karma- What you write have choice- Language, straight or crooked- Karma Indriyam used

V)

Jnana Vrutti	Upasana Vrutti
<ul style="list-style-type: none">a) Jnana Vrutti – not based on Vidhi + willb) Jnana Vrutti has to be aligned compulsorily with objectc) Doubtless knowledged) See Rope as Snake not Jnanam<ul style="list-style-type: none">- Rope Vrutti not in alignment with Snake Vrutti- Rope Vrutti is in alignmente) Thought + object must be in alignment.	<ul style="list-style-type: none">a) Upasana Vrutti based on Vidhi – Scriptural commandment, instruction and will.b) May or may not be in alignment with the object.c) Doubts, possibled) Thought and object may or may not be in alignment.

VI) Shankara :

a) Upasana Vrutti :

- Vastu Svarupa Nirapeksha Meva.
- Which may or may not be in keeping with object.

b) Chodyate :

- It is a Vidhi, instruction, commandment.

c) Based on Purusha Chitta Vyapara = Will

d) If Vidhi is there – do Sandhya Devi – Upasanam.

e) I don't have the will, don't do Sandhya.

f) Will is there, no Shashtra Vidhi, then no Upasanam is done.

g) Meditate on Money, not Upasana.

127) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

यथा — 'यस्यै देवतायै हविर्गृहीतं स्यात्तां मनसा
ध्यायेद्वषट्कारिष्यन्' (ऐ०ब्रा० ३-१-८) इति, 'सन्ध्यां मनसा ध्यायेत्'
(ऐ. ब्रा. ३ । ८ । १) इति चैवमादिषु ।

I) a) Aitareya Brahmana – Chapter 3 – 8 – 1

यस्यै देवतायै हविर्गृहीतं स्यात्तां ध्यायेद्वषट्करिष्यन्साक्षादेव तद्देवतां प्रीणाति
प्रत्यक्षाद्देवतां यजति।

वज्रो वै वषट्कारः स एष प्रहृतोऽशान्तो दीदाय तस्य हैतस्य न सर्व इव शान्तिं वेद न
प्रतिष्ठां तस्माद्द्राप्येतर्हि भूयानिव मृत्युस्तस्य हैषैव शान्तिरेषा प्रतिष्ठा वागित्येव
तस्माद्वषट्कृत्य वषट्कृत्य वागित्यनुमन्त्रयेत स एनं शान्तो न हिनस्ति।

वषट्कार मा मां प्रमृक्षो माऽहं त्वां प्रमृक्षं बृहता मन उपह्वये व्यानेन शरीरं प्रतिष्ठाऽसि
प्रतिष्ठां गच्छ प्रतिष्ठां मा गमयेति वषट्कारमनुमन्त्रयेत। तदु ह स्माऽऽह
दीर्घमेतत्सदप्रभ्वोजः सह ओजः।

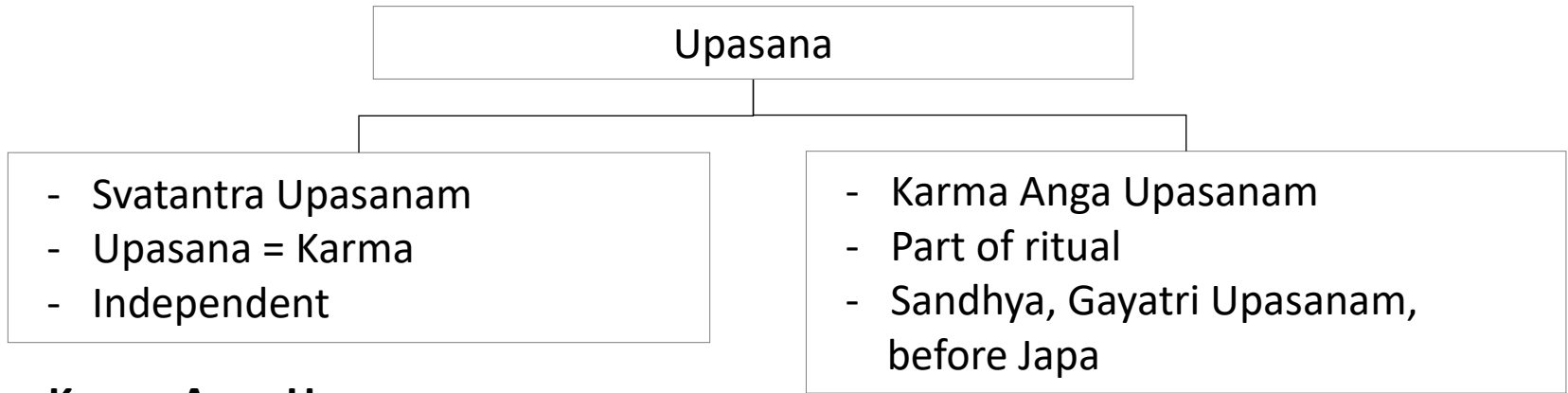
इत्येव वषट्कारमनुमन्त्रयेत। ओजश्च ह वै सहश्च वषट्कारस्य प्रियतमे तन्वौ।
प्रियेणैवैनं तद्भाम्ना समर्थयति। प्रियेण धाम्ना समृध्यते य एवं वेद।

वाक्च वै प्राणापानौ च वषट्कारस्य एते वषट्कृते वषट्कृते व्युत्क्रामन्ति ताननुमन्त्रयेत
वागोजः सह ओजो मयि प्राणापानावित्यात्मन्येव तद्भोता वाचं च प्राणापानौ च
प्रतिष्ठापयति सर्वायुः सर्वायुत्वाय। सर्वमायुरेति य एवं वेद॥3.8॥

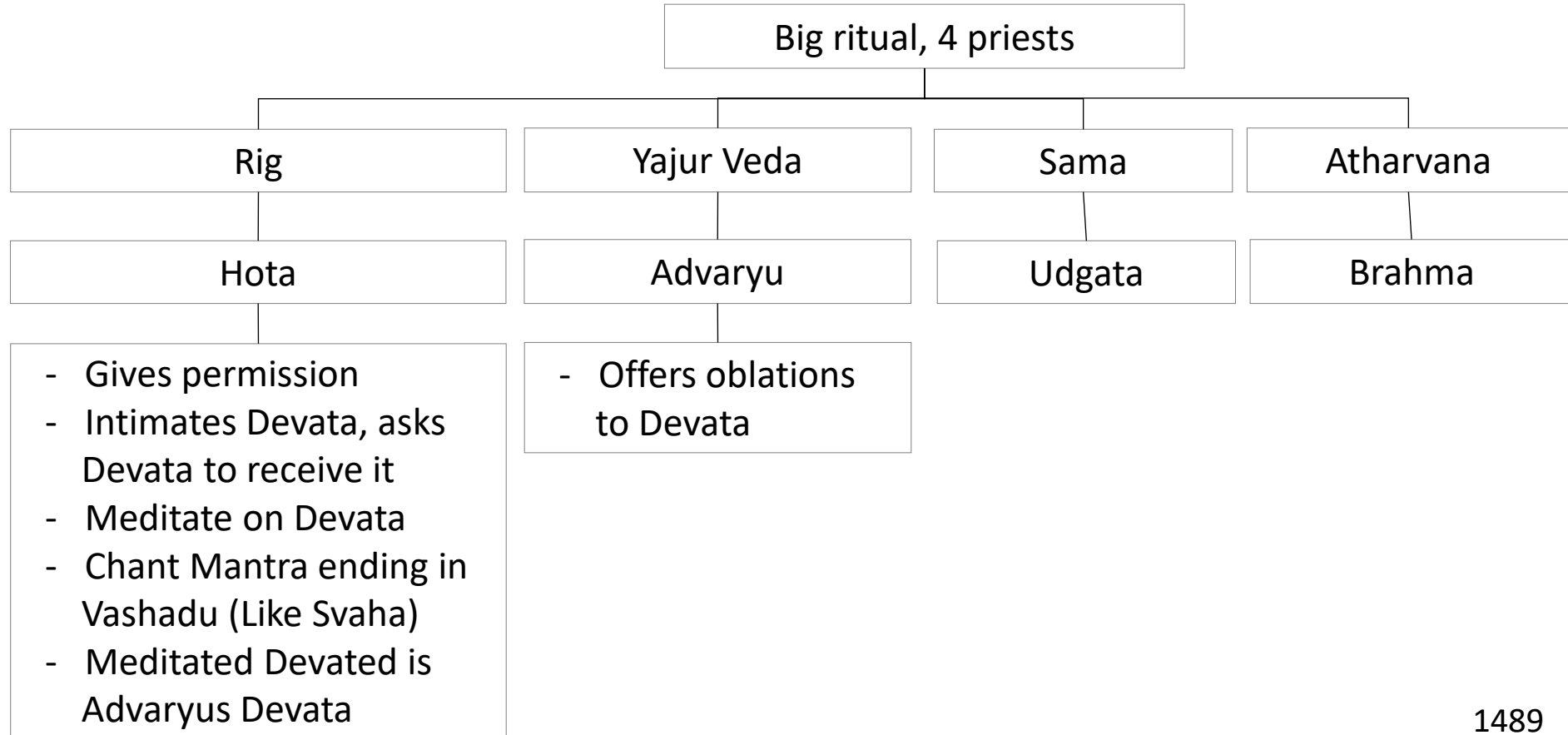
yasyai devtaye havirgrihitam syattam dhyayedvashatkarishyansakshaadev taddevtam
prinati pratyakshaaddevtam yajati. vajro vai vashatkarah sa esh prahruto'shanto diday tasya
haitasya na sarva iv shantim ved na pratishtham tasmaddhapyetarhi bhuyaniv
mrutyustasya haishaiv shantiresha pratishtha vagityev tasmadvashatkrutya vashatkrutya
vagityanumantrayet sa enam shanto na hinasti. vashatkar maa maam pramruksho
maaham tvaam pramruksham bruhata man upahvaye vyanen shariram pratishthasi
pratishtham gach pratishtham maa gamayeti vashatkaramanumantrayet. tadu ha sma'ha
dirghametatsadaprabhvojah sah ojah. ityev vashatkaramanumantrayet. ojasch ha vai
sahasch vashatkarasya priyatame tanvau. priyenaivainam taddhaamna samardhayati.
priyen dhaamna samrudhyate ya evam ved. vakch vai pranaapanau ch vashatkarasya ete
vashatkrute vashatkrute vyutkramanti tananumantrayet vagojah sah ojo mayi
pranaapanavityatmanyev taddhota vacham ch pranaapanau ch pratishthapayati sarvayuh
sarvayutvay. sarvamayureti ya evam ved ||3.8 ||

One who meditates on the deity to whom the oblations are offered and performs Vashat directly pleases that deity and directly sacrifices to that deity. The thunderbolt is the Vashatkara, he is this struck, unsettled, giving him, not everyone knows peace, nor establishment, therefore he will die as if he were greater, this is his peace, this establishment is speech. Vashatkara, do not wipe me, do not wipe you, I invite the mind with the great exhalation, you are the body, you are the establishment, go to the establishment, do not lose the establishment, one should invoke the Vashatkara. That he said to us, "This is a long time, the power of the good, with the energy. It is to invoke the Vashatkara. Oja and Saha are the most dear bodies of Vasatkara. He enriches him with that dharma by his beloved. He who thus knows is enriched by the beloved abode. The speech and the breath are the breath of the Vashatkara. These are derived from the Vashatkara for the Vashatkara. He should invite them, saying, 'Vagoja with Ojo in me, breath and breath. He who thus knows that all is life. [3-8]

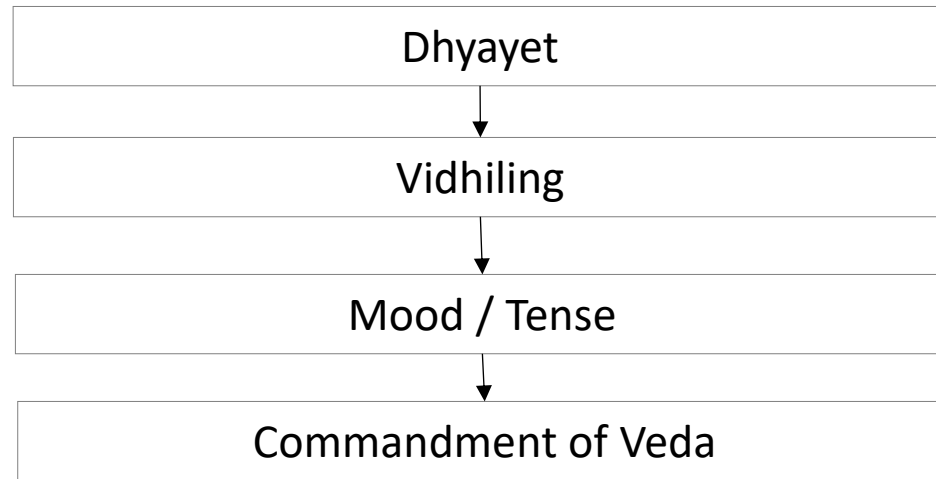
b)



c) Here Karma Anga Upasanam :

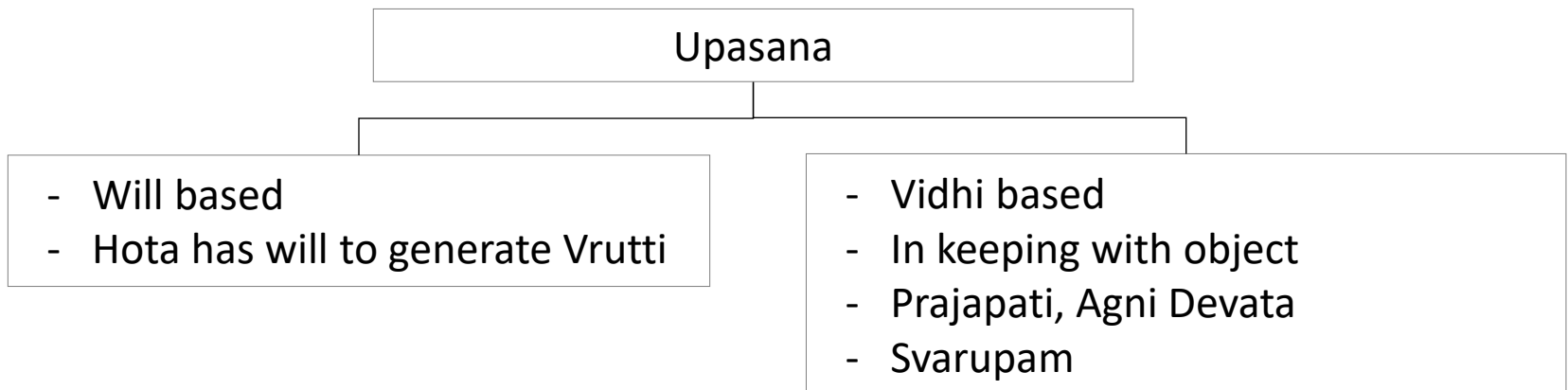


- d) Upasana Vrutti by Hota depends on instruction of Advaryu and Yajur Veda.
- e) Devata receives Havihi, oblation, held by Advaryu priest.
- f) That Advaryus Devata Vrutti has to be generated in the mind of Hota.
- g) Vrutti depends on Yajur Veda instruction.



h) Before chanting Vashat, when Advaryu drops oblation.

i)



j) Vishnu Svarupam :

- Sa Shanka Chakram
- Sa Kridam

k) It is in alignment with object Devata.

l) Based on Vidhi + will based, therefore Karma.

m) Hota does not have knowledge of the Devata.

- Hota is willfully entertaining thought based on instruction of Veda.

n) This is example no. 1.

II) 2nd Example :

a) Sandhyam Manasam Dhyayet.

b) Sandhya Devata – Gayatri Devata

c) With Mind, Meditate.

d) Entertain Vrutti based on will and instruction of Veda.

e) Vrutti is in alignment with object – Devata.

128) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

ध्यानं चिन्तनं यद्यपि मानसम्, तथापि पुरुषेण
कर्तुमकर्तुमन्यथा वा कर्तुं शक्यम्, पुरुषतन्त्रत्वात् ।
ज्ञानं तु प्रमाणजन्यम् । प्रमाणं च यथाभूतवस्तुविषयम् ।
अतो ज्ञानं कर्तुमकर्तुमन्यथा वा कर्तुमशक्यम् ।
केवलं वस्तुतन्त्रमेव तत्; न चोदनातन्त्रम्, नापि
पुरुषतन्त्रम् । तस्मान्मानसत्वेऽपि ज्ञानस्य महद्वैलक्षण्यम् ।

l) a) Dhyanam Chintanam Yadyapi Manatam

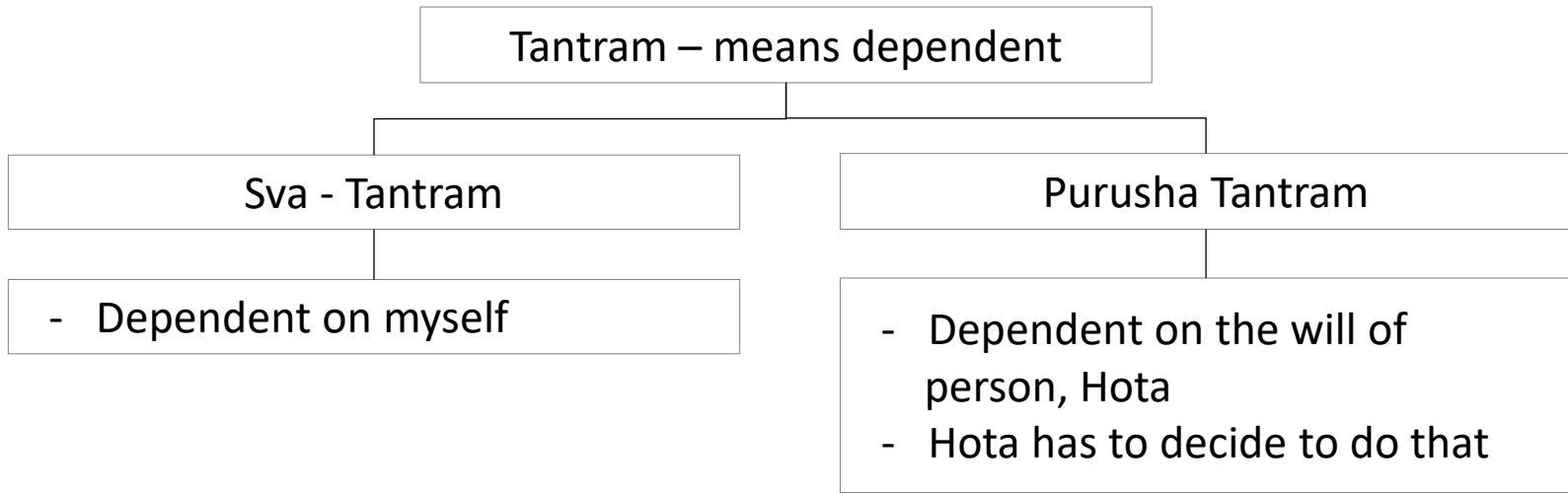
b) Chintanam = Upasana Dhyanam is also in the form of Mano Vrutti only.

c) Still, Upasana Vrutti, person can choose to entertain, need not entertain or think any other Devata also.

d) Kartum, Akartum, Anyathava Kartum Shakyam, Purusha Tantratvat, it is a deliberate Vrutti, I want to entertain.

e) May, may not happen.

f)



g) Jnanam = Pramana Tantram

- It is Jnanam, only when Pramana Vrutti is keeping in line with the object.

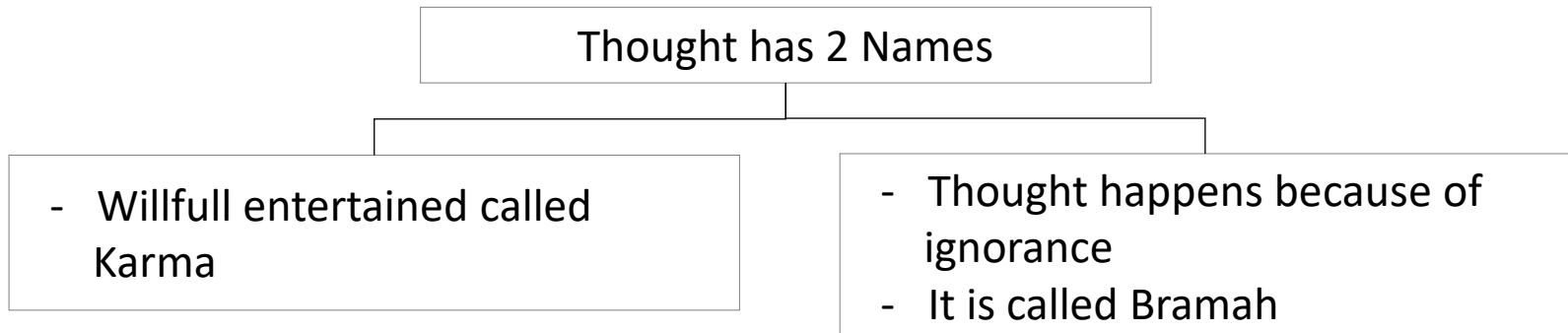
h) If it is not in line with keeping with the object, it will not be called Jnanam.

i) Willfully entertained = Karma

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

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

l)



- It is not called Jnanam.

m) Atma Jnanam is generated by Pramanam, not Mind.

n) Pramanam is a Pramanam only if it produces knowledge in keeping with the object.

o) Yata Buta Vastu Vishayam = Pramanam

- As it is Vishayam, Jnanam.

p) Pramanam produces a Vrutti in keeping with the object as it is without twisting, distortion.

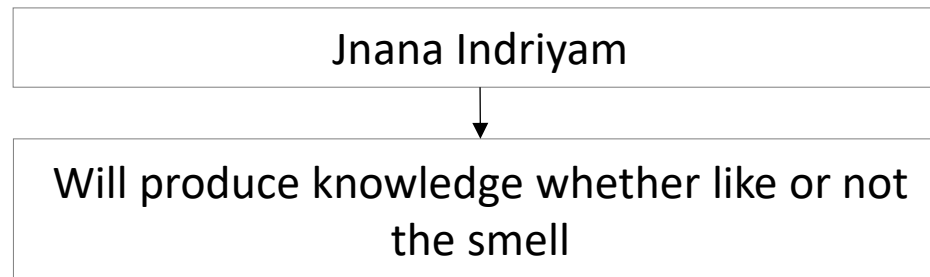
q) Jnanam Kartum, Akartum, Anyatha Va Kartum Na Shakyam.

r) w.r.t. Jnanam, we have no choice.

II) a) Example :

- Meditating and fragrance of Vadai comes.
- Vastu Tantram, nose Jnana Indriyam.

b)



c) It will produce knowledge in like with what neighbour is cooking.

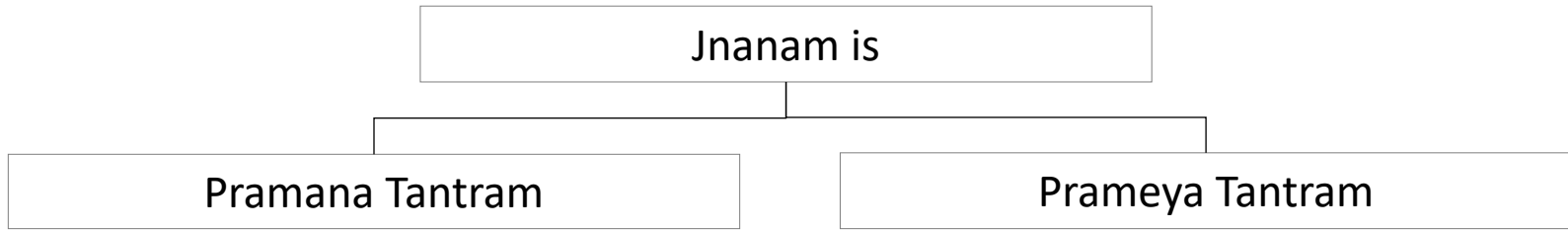
d) Don't have choice in production or in the nature of thought also.

e) Dosai, Vadai Vrutti.

f) IF I want Guruvayur Chandanam smell, can't alter what Vrutti comes.

g) Surrender will to Pramanam and Prameyam.

h)



i) Karma = Purusha Tantram

- Jnanam = Vastu (Prameya) Tantram

j) Not Chodana Tantram :

- Don't see this, smell this
- Commandment of different Vrutti not possible.

k) Indriyam generates Vrutti whether I like or not.

l) Vendors shout outside, sound will come.

- Can't say don't hear.

m) Topic :

- Jnana Vrutti – Versus Upasana.

n) Both in the form of Mano Vrutti but different, Mahatu Vailakshanam.

o) Jnanam has huge difference.

p)

Jnanam Vrutti	Upasana Vrutti
<ul style="list-style-type: none">- 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	<ul style="list-style-type: none">- Can produce Aapti, Utpatti, Samskara, Vikara- Karma Khanda – Pradhanam- Ignorance can't go with Karma

q) Light does not produce Aapti, Utpatti, Samskara, Vikara.

r) Example :

- Place dirty, switch light on, place does not become clean.

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

b) Vedanta Jnanam does not produce any of the Karma Phalam.

c) Removes only darkness of Mithya Universe.

d) Jnanam just removes ignorance which is Mithya.

e) Mahat Vailakshanyam = Jnanam.

यथा च 'पुरुषो वाव गौतमाग्निः' (छा. उ. ५ । ७ । १) 'योषा वाव

गौतमाग्निः' (छा. उ. ५ । ८ । १) इत्यत्र

योषित्पुरुषयोरग्निबुद्धिर्मानसी भवति । केवलचोदनाजन्यत्वात्

क्रियैव सा पुरुषतन्ना च । या तु प्रसिद्धेऽग्नावग्निबुद्धिः, न सा

चोदनातन्ना; नापि पुरुषतन्ना । किं तर्हि ?

प्रत्यक्षविषयवस्तुतन्त्रैवेति ज्ञानमेवैतत्; न क्रिया — एवं

सर्वप्रमाणविषयवस्तुषु वेदितव्यम् ।

l) a) Another example to show difference between Jnanam and Karma.

b) Chandogya Upanishad :

योषा वाव गौतमाग्निस्तस्या उपस्थ एव
समिद्यदुपमन्त्रयते स धूमो योनिरचिर्यदन्तः
करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः ॥ ५.८.१ ॥

yoṣā vāva gautamāgnistasyā upastha eva
samidyadupamantrayate sa dhūmo yoniraciryadantaḥ
karoti te'ṅgārā abhinandā visphuliṅgāḥ || 5.8.1 ||

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या
आहुतेर्गर्भः संभवति ॥ ५.८.२ ॥
॥ इति अष्टमः खण्डः ॥

tasminnetasminnagnau devā reto juhvati tasyā
āhuter garbhaḥ saṁbhavati || 5.8.2 ||
|| iti aṣṭamaḥ khaṇḍaḥ ||

O Gautama, woman is the [sacrificial] fire... The gods offer semen as the oblation to the fire. Out of that oblation appears the foetus. [5 - 8 - 1, 2]

- Pancha Agni Vidya.

c) Jivas journey after death and taking another Janma as a human being.

d)

5 Stages mentioned, Jiva rebirth

Svarga Agni

Megha Agni

Prithvi Agni

Purusha Agni

Stree Nari Agni

- Not to enjoy Sukham
- Transit Lounge

e) Samskara – Transformation takes place in Svarga

- Jiva = Sukshma Shariram + karana Shariram + Chidabhasa
- 1st level of change in Svarga
- Jiva cooked in 5 fires.

f) Food before we eat

g) 5 Agnis – Refinement – transformation

- Like assembly line of cars.

h) Each stage like fire

i) Do Upasana of 5 stages

j) Pancha Agni Upasana

II) Here Shankara talks about last 2 states.

a) Purusha Vava Gautama Agni

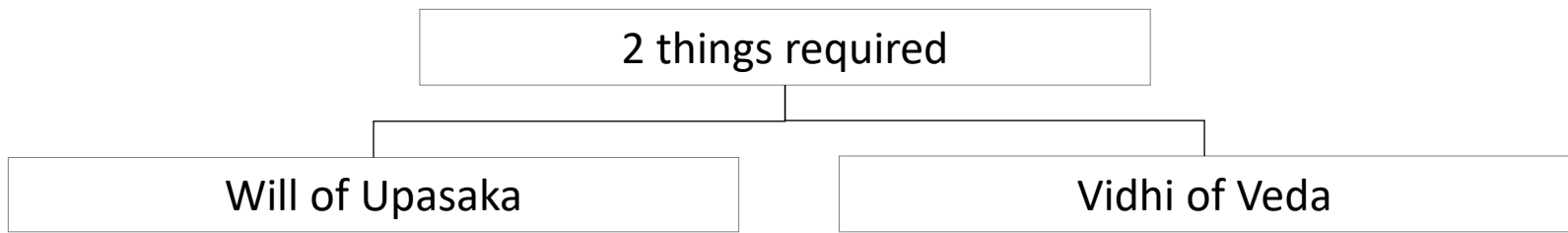
- Gautama = Student, Svetaketu
- Uddalaka - Teacher

b) May you meditate on this Upasana.

c) Upasana Vrutti is because of Vidhi of Veda.

d) Dependent on the will of Upasaka

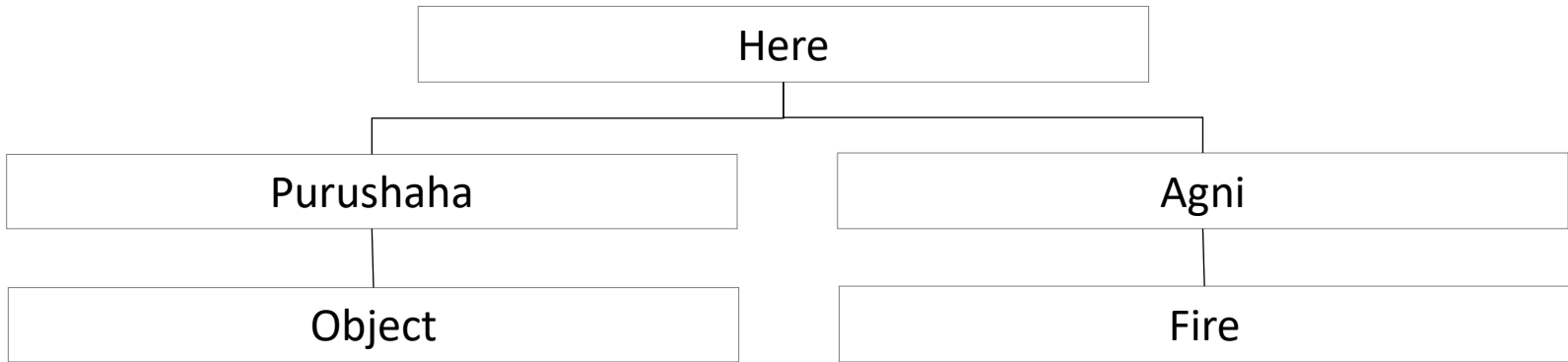
e)



f) Vrutti keeps in line with object in Sandhya Devata Upasana.

g) Vishnu – Shiva.. Vrutti is in alignment with Devata.

h)



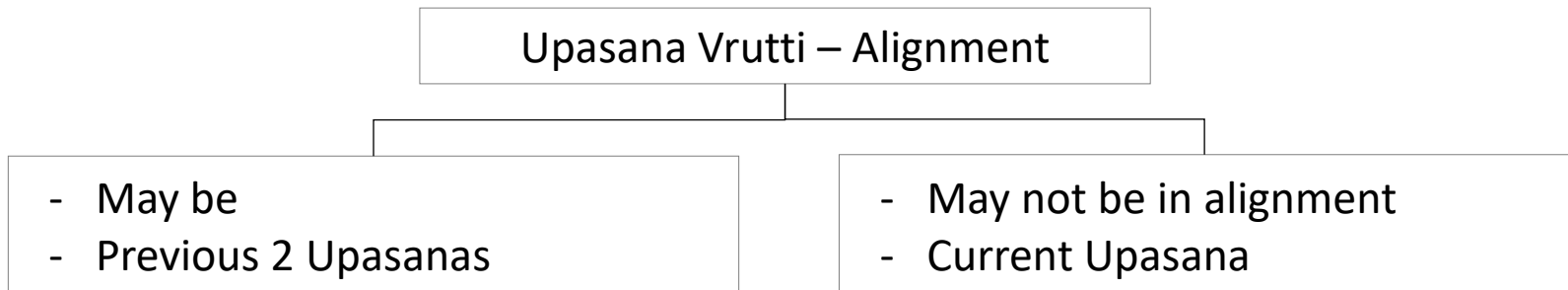
i) Atasmin Tat Buddhi

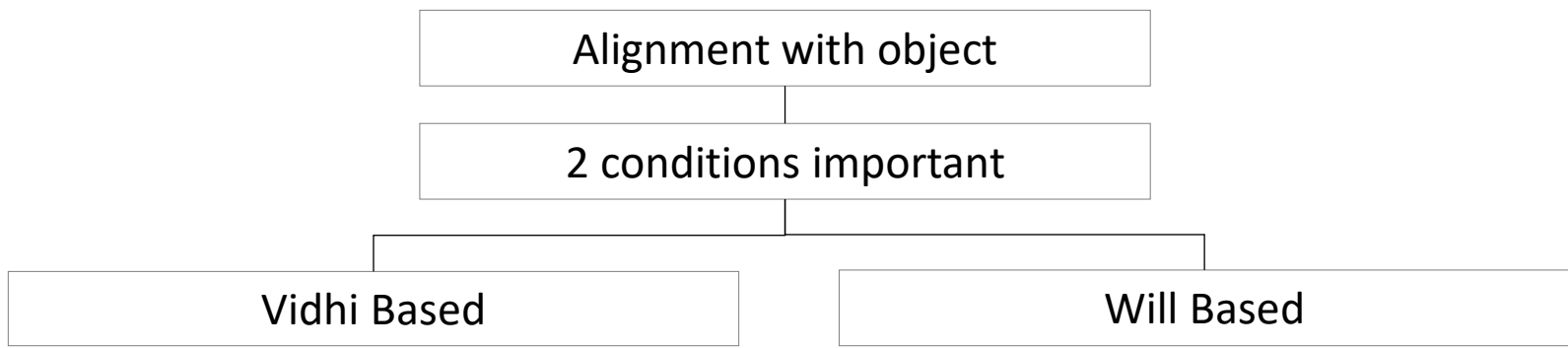
j) Yosha Va Va Gautama Agni :

- Women is not fire.

k) Upasana Vrutti not in line with object

l)





m) Yoshit = Woman

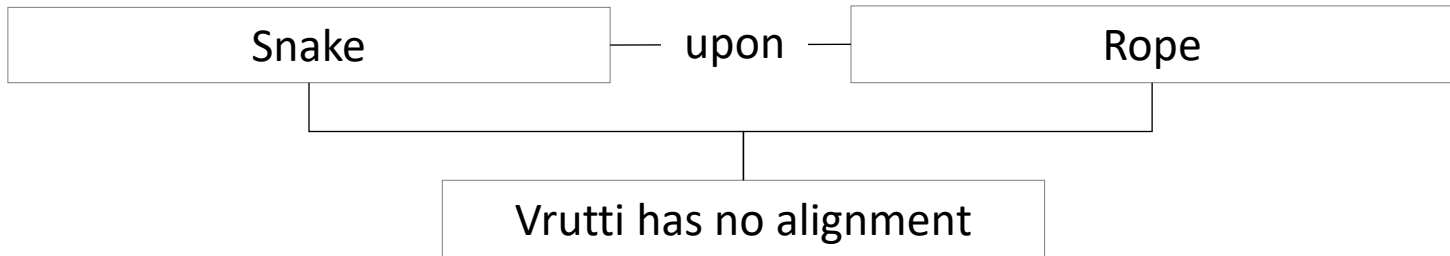
- Purusha = Man



Upon both of them Agni Buddhi

- Not in alignment, hence not Jnanam.

n)



o) Rajju Sarpah :

- Not Upasana
- Not Vidhi, will based
- Its because of ignorance.

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

Revision :

Chapter 1 – 1 – 4 – Topic 129 :

I) a) Shankara continues refutation of Vruttikara Matam who claims Jnanam can't give Moksha, need Upasana Karma + Jnanam.

b) Jnanam itself gives Moksha, no Karma required after Jnanam.

c) No scope for Karma in the context of Moksha.

II) Vruttikara's final trump card.

a) Jnanam itself is a form of Karma.

b) Jnanam = Karma – Rupam

c) Idea :

- Upasana = Mano Vrutti Rupam
- Jnanam = Mano Vrutti Rupam

d)



e) If thought does not take place, my look called Blank look.

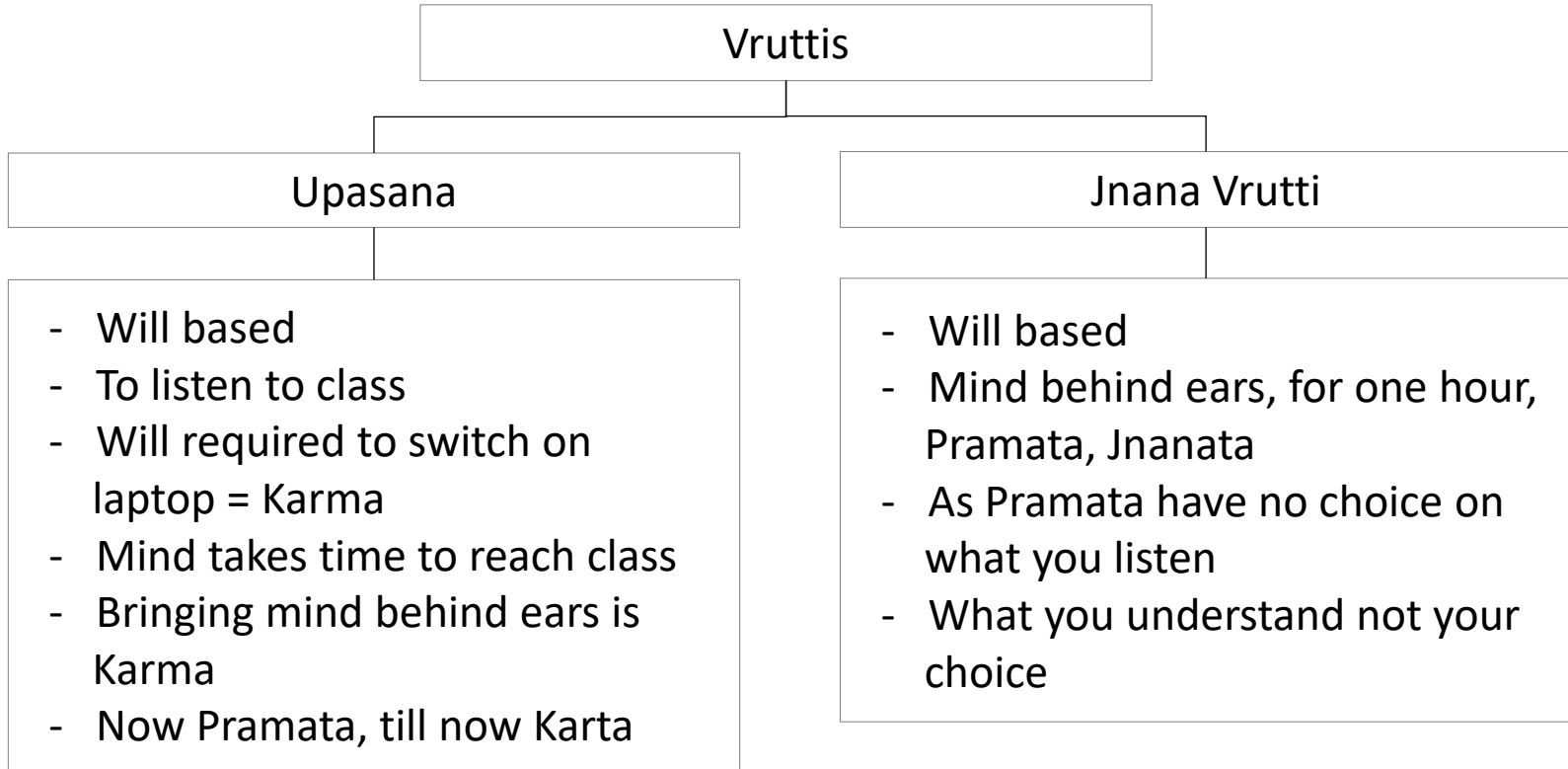
f) Jnanam and Upasana – Both Vrutti Rupam

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

a) Required for Moksha

b) Both Vruttis, but there are differences in the 2 forms of Vruttis.

c)



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

e) You are eager to know what is your message.

f) What you hear is speakers choice.

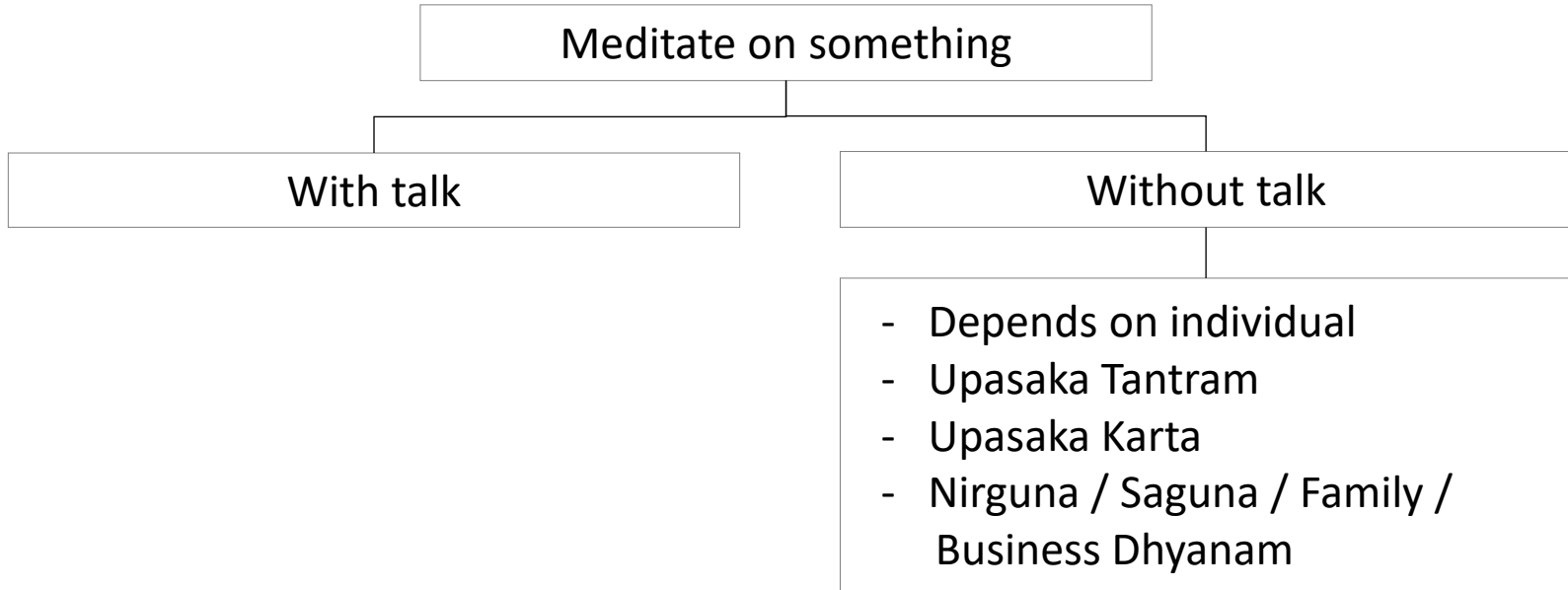
g) Helplessly listen, like, not like, your Prarabda.

h) Once hour as Pramata you have no choice.

i) Pramanam and Prameyam will bring Prama.

- Pramana and Prameya Tantram Jnanam, Natu Pramatru Tantram.
- Tantram = Dependent on

j)



k)

Karma	Jnanam
Kartru Tantram	Pramana, Prameya Tantram

l) Upasana :

- Veidika Karma depends on Veda Vidhi, Vidhi Tantram.

m) Woman, man = Fire – in Panchagni Upasana.

n) Chandogya Upanishad : Chapter 5 – 7 – 1

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो
जिह्वार्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥ ५.७.१ ॥

puruṣo vāva gautamāgnistasya vāgeva samitprāṇo dhūmo
jihvārciścakṣuraṅgārāḥ śrotram visphuliṅgāḥ || 5.7.1 ||

O Gautama, man is the [sacrificial] fire; speech is his fuel; prāṇa is the smoke; the tongue is the flame; the eyes are the embers; and the ears are the sparks. [5 - 7 - 1]

o) Deliberately think of Agni Vrutti on man.

p) Atasmin Tat Buddhi

- Not based on will but Vidhi based entertaining thoughts.

IV) a) Karma :

- Vidhi involved.

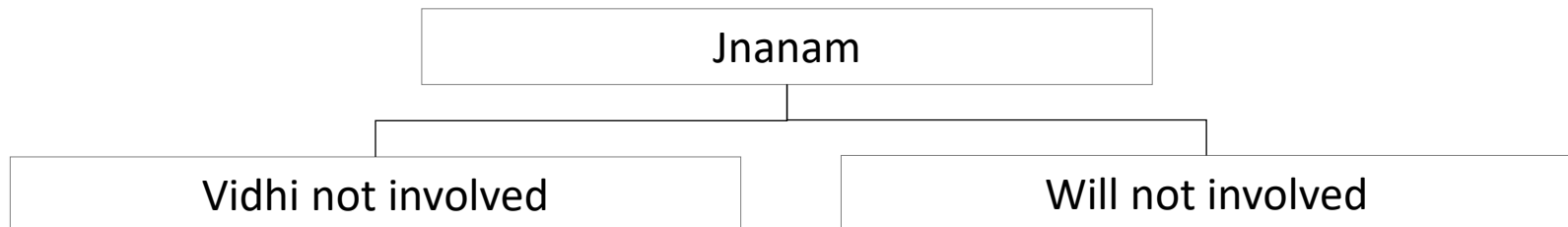
b) Look at fire, fire Vrutti, mind behind eyes – no commandment

c) Fire Akara Vrutti takes place.

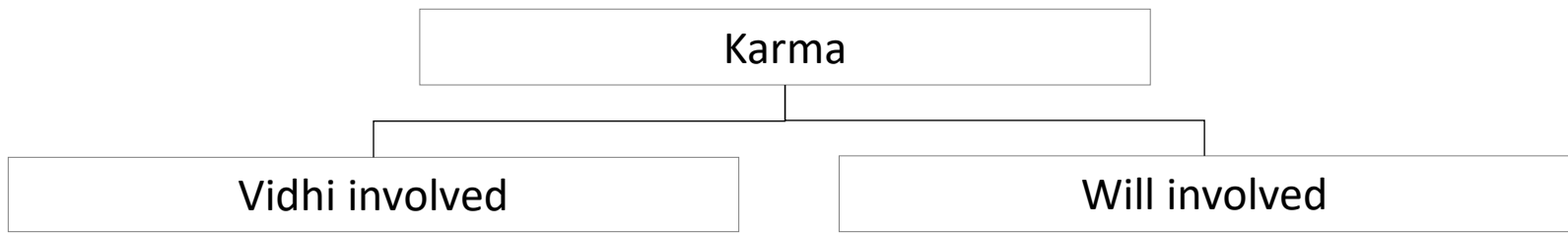
d) During meditation, neighbour cooks great Sambhar, you have no choice, nose can't close.

e) This is Jnana Vrutti.

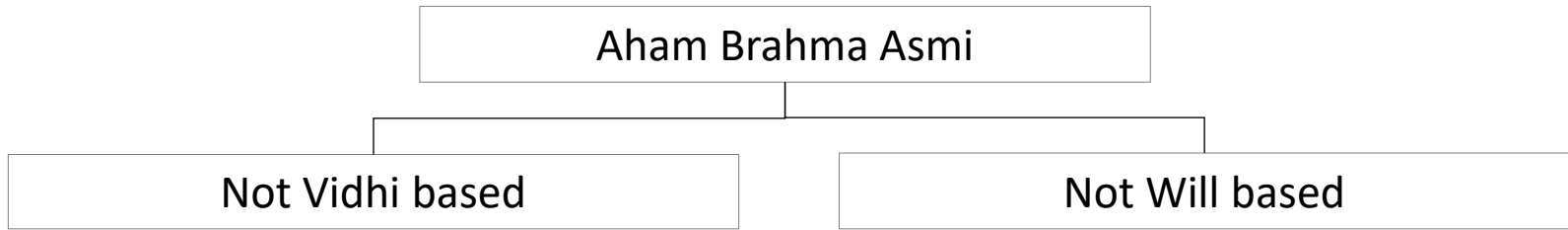
f)



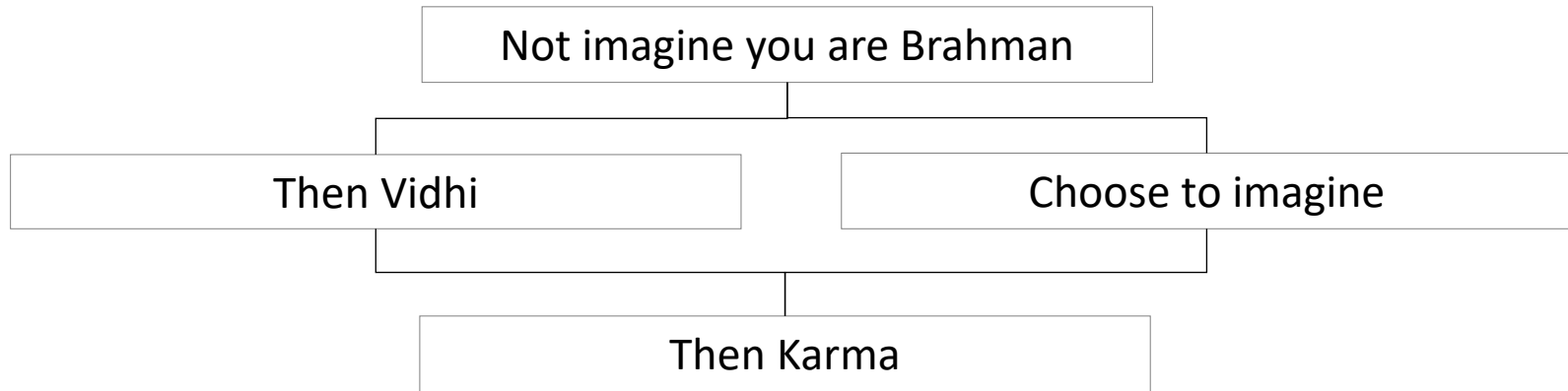
g)



h)



i)



j) Vedanta reveals :

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

k) Suppose you understand, know words, know Vachyārtha, Lakshyārtha, Jahati – Ajhahati Lakshanam, Vakyam gives you knowledge, not based on Vidhi or will.

l) Veda is a Pramanam, revealing a fact, Aham Brahma Asmi.

m) Gita : Chapter 10 – Verse 20

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

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

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

n) Jnanam :

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

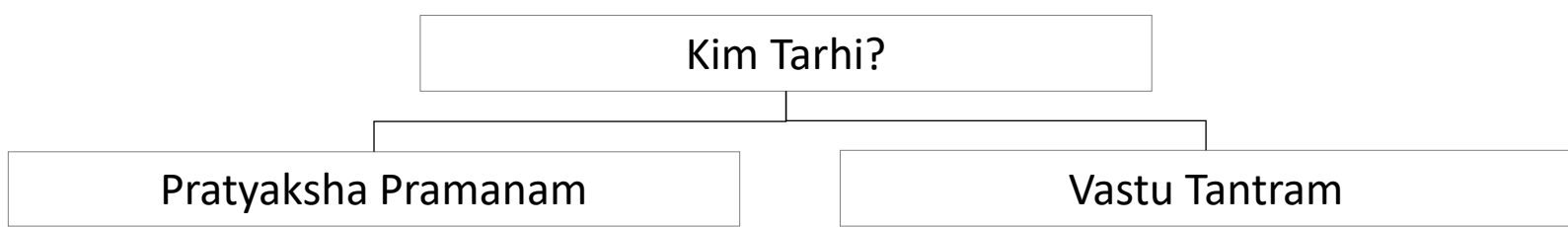
IV) a) Not Chodana Tantra :

- No Vedhic Vidhi.

b) Not Purusha Tantra :

- Seeing fire as fire – No Vidhi or will involved.

c)



d) If eyes not functioning, can't know.

e) Joke :

Doctor :

- What is on top line.

Patient :

- Where is the board?

f) Pramanam must be functioning and Prameyam must be there.

g) Pramana Tantram, Prameya Tantram, Vigyanam, Natu Pramatra Tantram.

h) Jnanam is not an action.

i) Apply rule for Pratyaksha, Anumanam.. Anupalabdhi.

j) Example :

- No money in pocket.
- Based on will
- Not Vidhi, but fact.
- Can't imagine money, it's a fact
- Applicable to all Pramanams.

130) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

तत्रैवं सति यथाभूतब्रह्मात्मविषयमपि ज्ञानं न चोदनातन्त्रम् ।
तद्विषये लिङ्गादयः श्रूयमाणा अपि
अनियोज्यविषयत्वात्कुण्ठीभवन्ति उपलादिषु
प्रयुक्तक्षुरतैक्षण्यादिवत् , अहेयानुपादेयवस्तुविषयत्वात् ।

l) a) Important, profound, technical concepts

b) Jnanam and Karma being distinct, Jnanam not Karma.

c) Knowledge w.r.t. Brahma, Atma Aikyam, comes under Jnanam.

d) I am not imagining I am Brahman, not Upasana, but understanding.

e) Vedanta :

- Not conditioning or affirmation.
- It is understanding a fact, I have not imagined.

f) No Chodana Tantram, not based on Vidhi.

- It is based on what is a fact, based on Pramanam.

g) w.r.t. Jnanam, Vidhi not possible, will not possible.

h) Can't say :

- Don't smell, see...

i) Depends on whether object is there, smell is there or not.

j) Vedic commandment not possible w.r.t. self knowledge.

II) Shankara :

a) Even if Vedic commandments are there w.r.t. Jnanam, Veda will not be able to give commandment, because it will not be functioning as a commandment.

b) Example :

- If you use sharp knife to cut butter, Vegetable, fruit.
- Knife functions in which things are cuttable.
- Can't cut hard stone.
- Knife will not function as a knife, if used repeatedly, it will get destroyed, loose its cutting edge, becomes blunted.

c) Vidhi is like a knife, functions in field of Karma, Jnanam is a rock, Vidhi will get blunted.

d) Upalam = Hard stone, diamond (Light stone can cut).

e) Sharpness of knife gets blunted.

f) similarly, Vidhi will get blunted.

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

a) Ling – Mood – Vidhi Ling.

b) Brihadaranyaka Upanishad : Chapter 1 – 4 – 7

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत्,
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;
आत्मेत्येवोपासीत्, अत्र ह्येते सर्व एकम् भवन्ति ।
तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।
यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam 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]

c) Big commentary of Shankara.

d) Lot – Another form of Verb.

e) Kenopanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

Yad vaca'nabhyuditam yena vagabhyudyate

Tadeva Brahma tvam viddhi nedam yad-idam-upasate

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [1 – 4]

f) Consciousness alone is Brahman, you know, commandment.

g) Tvam Viddhi

h)

Commandment

Ling

Lot

Tavya Pratyaya

- Used in Brihadaranyaka Upanishad

- Used in Kenopanishad

- Brihadaranyaka Upanishad
- Potential passive participle

i) Gita : Chapter 13 – Verse 13

ज्ञेयं यत्तत्प्रवक्ष्यामि
यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

**jñēyaṃ yat tat pravakṣyāmi
yajjñātvāmṛtam aśnutē |
anādimat paraṃ brahma
na sat tannāsad ucyatē || 13.13 ||**

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

- Jneyam Brahma
- Tavya Pratyaya.

j) Brihadaranyaka Upanishad :

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

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

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

k) Should be known is a commandment.

l)

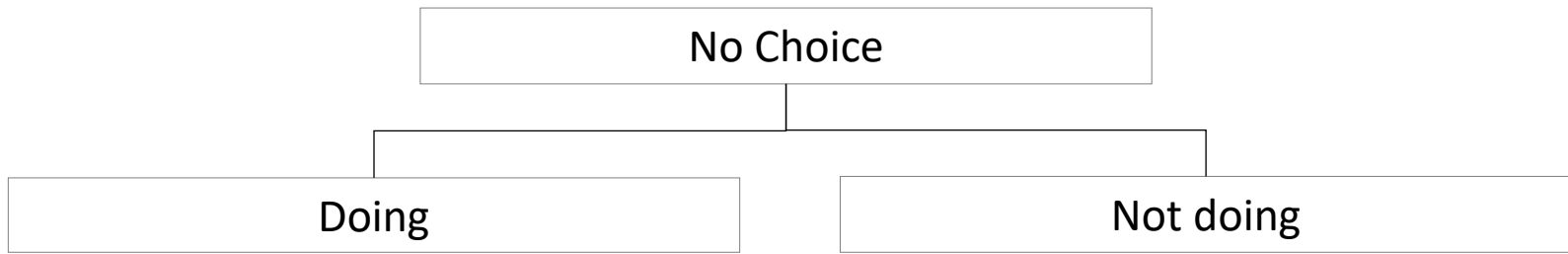
Active Voice	Passive Voice
You know	You should know

m) All commandment in Veda in the context of Jnanam.

- Pratyayas.

n) Can't function as Vidhi because we have no choice in being Brahman or not.

o)



p) Smell it → If no smell you cannot

→ Can't say – don't smell

q) Commandments in the Upanishads, Gita are like knife blunted, can't function as knife, can't be commandment.

- Why?
- 2 reasons.

IV) a) Anuyojya Vishayatvat.

- Niyojyaha – Technical used in Purva Mimamsa Shastram.

b) It means a qualified candidate, who is commanded by Veda.

c) Commanded person is called Niyojya.

d) Taken sacred thread, then candidate for every Vedic commandment.

e) Ahar Aharaha Sandhyam Upasita

f) Every day do Sandhya Vandanam.

g) No thread, Vidhi does not work.

h) If Niyojya Purusha, Vidhi is applied.

i) Sandhya Vandanam is a Karma.

- Have choice, to do, not to do.

j) Mostly don't do it.

- I am Niyojya.
- Brahma Atma Aikyam being Jnanam, there is no Niyojya Purusha.

k) Where Niyojya Purusha is absent, Vidhi can't function.

l) Niyojya Abhave, Vidhi Abhava.

m) Niyojya is not there in Jnanam.

n) Niyojya possible only in the context of Karma.

o) Commandment only for Niyojya Purusha who has got a will.

p) It should be w.r.t. subject which will come within area of Karma like Sandhya Vandanam.

q) One who has sacred thread is Niyojya Purusha, has will to do or not.

r) Sandhya Vandanam is a Karma, falls within commandment.

s) Brahma Jnanam not within area where it is fit for Vidhi.

t) Subject and person – not fit for Vidhi to function.

u) Brahman not subject matter for Vidhi at all.

v) Upanishad can't say :

- Aapti – you go and reach Brahman.
- Utpatti, Samskara, Vikara – not possible.

- Hence, commandment not possible by Veda for Brahman.
- Aniyojya Vishayatvat or Purushatvat
- Subject matter or person is not there for Brahman.

w) Aheya – Anupadaya Vishayatvat

- Brahman can't be taken up or given away also.

V) Chaturvidha Karma Phala Vishayatvat.

131) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

किमर्थानि तर्हि 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यः' (बृ. उ. २।४।५)
इत्यादीनि विधिच्छायानि वचनानि ?
स्वाभाविकप्रवृत्तिविषयविमुखीकरणार्थानीति ब्रूमः ।

l) a)

Vidhi – Meanings

- Fate, Prarabdham
- Thala Vidhi

- Brahman
- Trinity

- Commandment

b) If commandment not possible, why Upanishad gives commandments.

II) Example :

a) 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;
आत्मेत्येवोपासीत्, अत्र ह्येते सर्व एकम् भवन्ति ।
तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।
यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam 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 |
tadetatpadaṇīyamasya 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]

b) Brihadaranyaka Upanishad : Chapter 2 – 4 – 5

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

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

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

c) Kenopanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

Yad vaca'nabhyuditam yena vagabhyudyate

Tadeva Brahma tvam viddhi nedam yad-idam-upasate

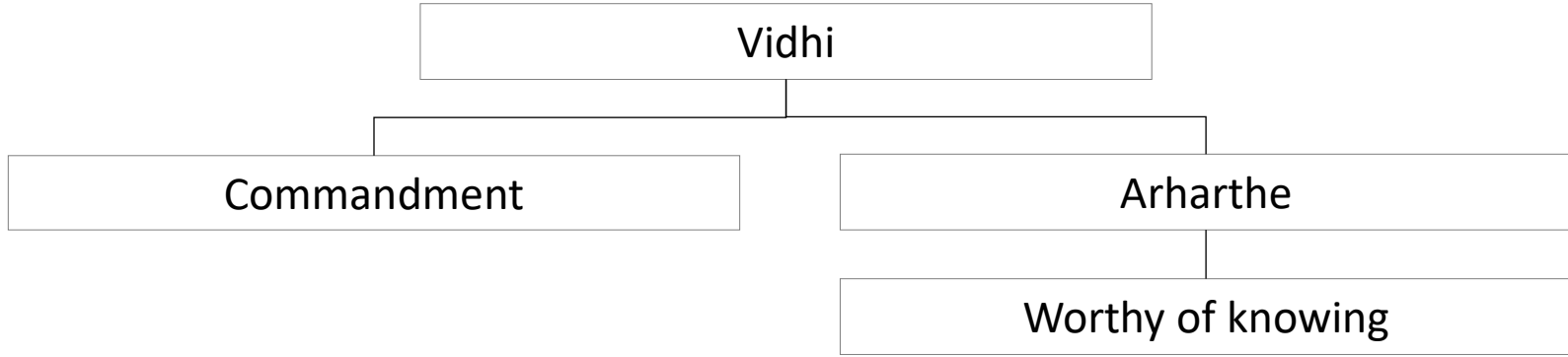
What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [1 – 4]

d) How to interpret these seeming Vidhi Vakyams?

e) Vidhi Chhaya – semblance of a Vidhi.

f) Interpret in such a way that it is not a Vidhi.

III) a)



b) You should know the Atma.

c) Interpret as :

- It is worthy of knowing.
- Removes fear, anxiety, mortality.

d) Gita : Chapter 13 – Verse 9

इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārthēṣu vairāgyam
anahaṅkāra ēva ca |
janmamṛtyujarāvyādhi
duḥkhadōṣānudarśanam || 13.9 ||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9] 1522

e) Self knowledge glorified, worthy – Artha Vada.

f) Some know value of self knowledge, will study.

g) During that time, they will turn away from extrovert activity.

h)

Purpose of self known activity

- People should stop external activity

- Turn towards Atma
Kathopanishad :
- Paranchi Khani... [2 – 1 – 1]

Kathopanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

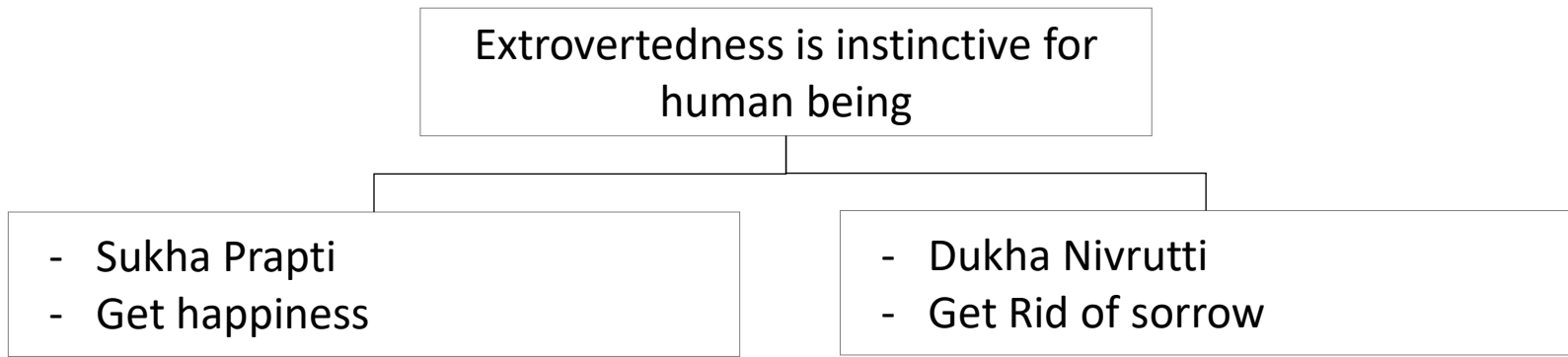
Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksat avrtta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [2 – 1 – 1]

i) To convert extrovert human being into introvert human being.

j) Ask who am I, reduce shopping malls.

k)



l) These are universal 2 desires, including Animals, plants.

m) Don't know where to final.

n) For these, I have natural extrovertedness, get into varieties of activities.

IV) Shankara :

a) Working in the wrong direction.

- In external world both not possible.

b) Won't give permanent happiness, Dukha Mishritatvam, Atrupti Karatvam, Bandhakatvam.

c) Not give expected happiness won't remove Dukham also.

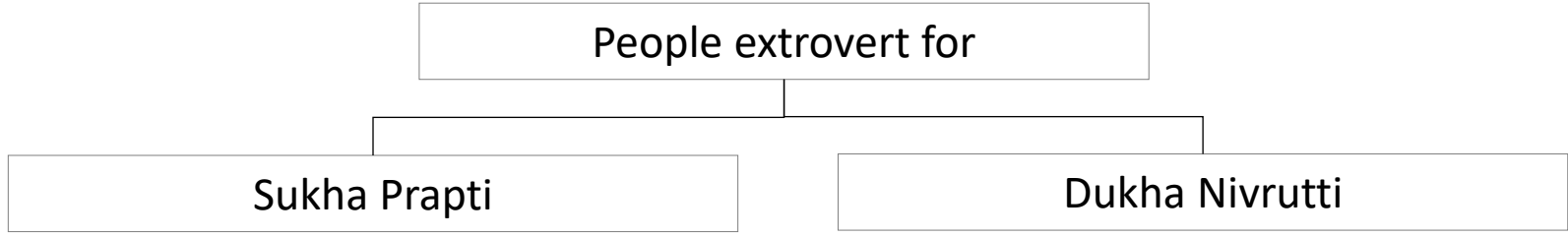
d) It will add to another Dukham.

- I have to maintain that.

e) Relationships :

- I start one for sake of happiness.
- Ends up being a headache.

f)



g) By commandment, Vedanta's aim is to turn student away from the world to Vedanta Vakyam.

V) a) Svabavika Pravrutti Vishaya :

- Instinctive activity in the field of the external world, Bahya Prapancha.

b) Makes the human being away from external world and turn towards self enquiry – Sravanam, Mananam, Nididhyasanam.

c) This is the purpose of seeming Vidhi Vakyams in Upanishads.

132) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

यो हि बहिर्मुखः प्रवर्तते पुरुषः 'इष्टं मे भूयादनिष्टं मा भूत्' इति,
न च तत्रात्यन्तिकं पुरुषार्थं लभते, तमात्यन्तिकपुरुषार्थवाञ्छिनं
स्वाभाविकात्कार्यकरणसङ्घातप्रवृत्तिगोचराद्विमुखीकृत्य
प्रत्यगात्मस्रोतस्तया प्रवर्तयन्ति 'आत्मा वा अरे द्रष्टव्यः' इत्यादीनि;

- I) a) Interpretation of a seeming commandment.
- b) Entire humanity is instinctively extrovert because Sense Organs are turned towards Anatma.
- c) No Sense organ is turned towards Atma.
- d) Bahir Mukaha Pravartate Purushaha.
- e) He is active throughout life, continuously extrovert, for Dukha Nivrutti, Sukha Prapti.
- f) With this idea person works, Universal, instinctive.
- g) He does not find himself successful in this pursuit.

II) a) Interview any person after 60 years.

b) What did you achieve?

c) How much successful you are now?

d) Feeling of limitation always there when sense organs and mind operate.

e) More worries – more Chinta – Children, grandchildren.

III) Atyantikam Purushartham Na Labathe :

a) Get happiness but not fulfilled.

b) Happiness is mixed with sorrow.

c) Happiness itself becomes sorrow when object goes away.

d) Get relative benefit not absolute benefit.

e)

Temporary Relative	Permanent Absolute
- Vishaya Ananda - Dharma, Artha Kama	- Atma - Moksha Purushartha

f) Mundak Upanishad : Chapter 1 – 2 – 12

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

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

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित्) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [1 – 12 – 12]

g) Disappointed, frustrated, no peace of mind or permanent happiness.

h) Questions – Pursuit – Rat Race?

i) Vedanta addresses :

- Sincere, but in wrong direction.
- Go from Anatma to Atma.

j) Mundak Upanishad : Chapter 1 – 2 – 12 – 2nd line

- Tad Vigyanartham, Sa Gurumevabi Gachhet, samit Panihi Srotriyam, Brahma Nishtam.

k) Want permanent peace, happiness = Moksha.

l) Vanchi – Desirer

m) Turn away from external world, which now is field of activity, Kshetram.

n) Whose activity?

- Karya – Karana Sangatah.
- Body, Mind, Sense Organs lost.

o) Baja Govindam :

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥
(भज गोविन्दं भज गोविन्दं...)

**Balastavatkridasaktah
tarunastavattarunisaktah ।
Vrddhastavaccintasaktah
parame brahmani ko'pi na saktah ॥ 7 ॥
(bhaja govindam bhaja govindam...)**

So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

p) All are Anatma Bahya Prapancha

q) Gochara = Area

r) Running about

s) Start listening to Gita, Upanishad.

IV) a) Anatma Srotaha = Prabavaha, stream

b) Go to pratyag Atma Srotaha.

c) Veda engages human being, or hopes to engage through commandments.

d) Success rate of Upanishad – very little.

e) Gita : Chapter 7 – Verse 3

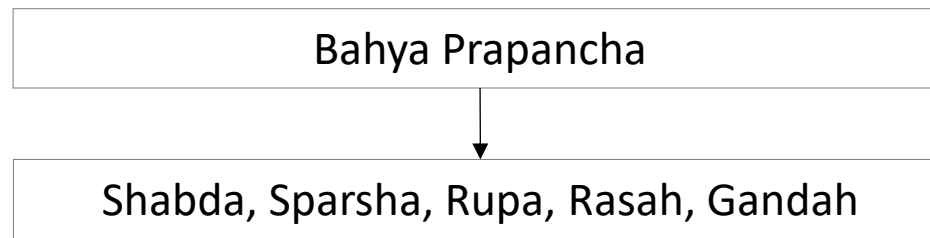
मनुष्याणां सहस्रेषु
कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां
कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥

manuṣyāṇāṃ sahasrēṣu
kaścidyatati siddhayē |
yatatām api siddhānām
kaścinmām vētti tattvataḥ || 7-3 ||

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

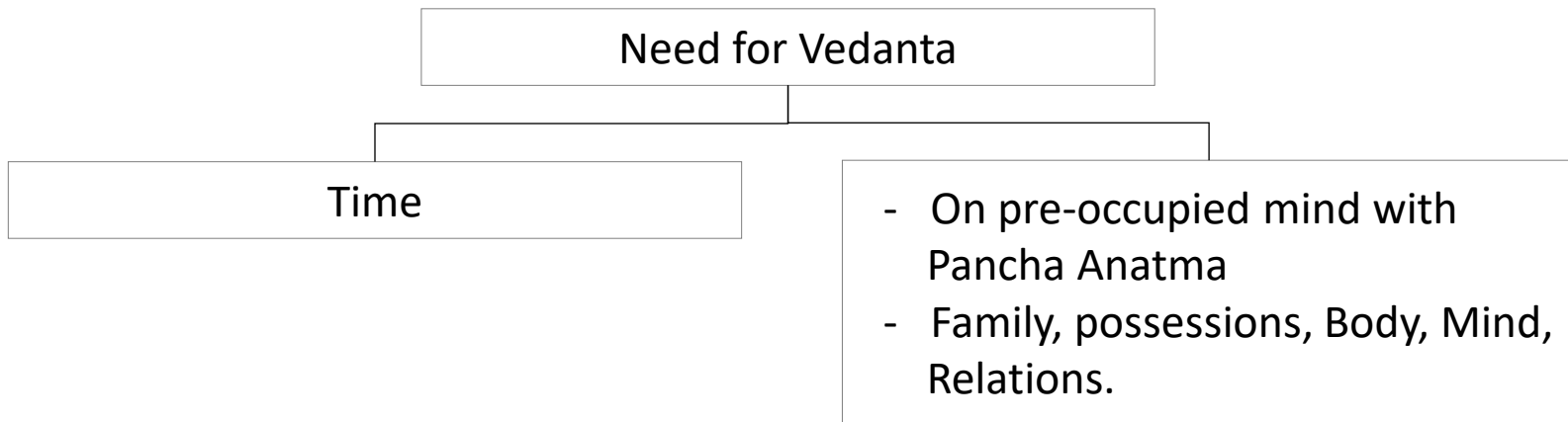
f) Upanishad happy saved atleast some people.

g)



h) Srotaha – Chitta Vrutti Pravaha.

i)



j) It is tough

k) Making them available is coming towards Vedanta.

l) Pravartayanti :

- Vidhi Vakhyam engages in Sravanam.

V) a) Class requires tremendous Punyam.

b) Kathopanishad : Chapter 1 – 2 – 7

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्मः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah || 7 ||

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [1 – 2 – 7]

c) Many don't desire, many have no opportunity, have desire.

VI) Brihadaranyaka Upanishad : Chapter 2 – 4 – 5

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
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प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
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ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsītavyo maitreyi, ātmano vā are darśanena
śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

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

VII) Upanishad uses incentive method.