



BRAHMA SUTRA

With

SHANKARABASHYAM

CHAPTER 1 - SECTION 1

SUTRA 4

VOLUME - 9

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SAMANVAYA ADHYAYA
CHAPTER 1 - SECTION 1
SUTRA 4

TOPIC 133 TO 166

SAMANVAYADHIKARANAM

Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Nārada replied, 'Sir, I want to clearly understand the infinite'. [7 - 23 - 1]

- b) World does not have a wee bit of Sukham.
 - c) When world seems to give Sukham, it serves as a mirror.
 - d) My child, grandchild – reveals happiness belonging to me.
 - e) Face in the mirror belongs to me not mirror.
 - f) Joy in the grandchild, belongs to me, my Ananda invoked by the Grandchild.
- III) There is only one source of Ananda in the entire creation, that is me.
- Why are you struggling for Atma Ananda?

Revision :

Chapter 1 – 1 – 4 – Topic 133 :

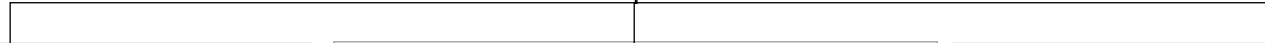
I) Vrutti Kara :

- a) Brahma Jnanam + Upasanam gives Moksha.
- b) Upasana = Manasa Karma, gives Moksha.
- c) Veda Purva and Artha talks about Karma – gives 4 Purusharthas.

II) a)

Shankara

Karma can't give Moksha



Kahikam

Vachikam

Manasam

b) Karma Phalam = Anityam

- Moksha = Nitya Purushartha.

c) Jnanam alone gives Moksha.

III) Vrutti Kara :

- Jnanam is form of Karma.

IV)

Brahma Jnanam

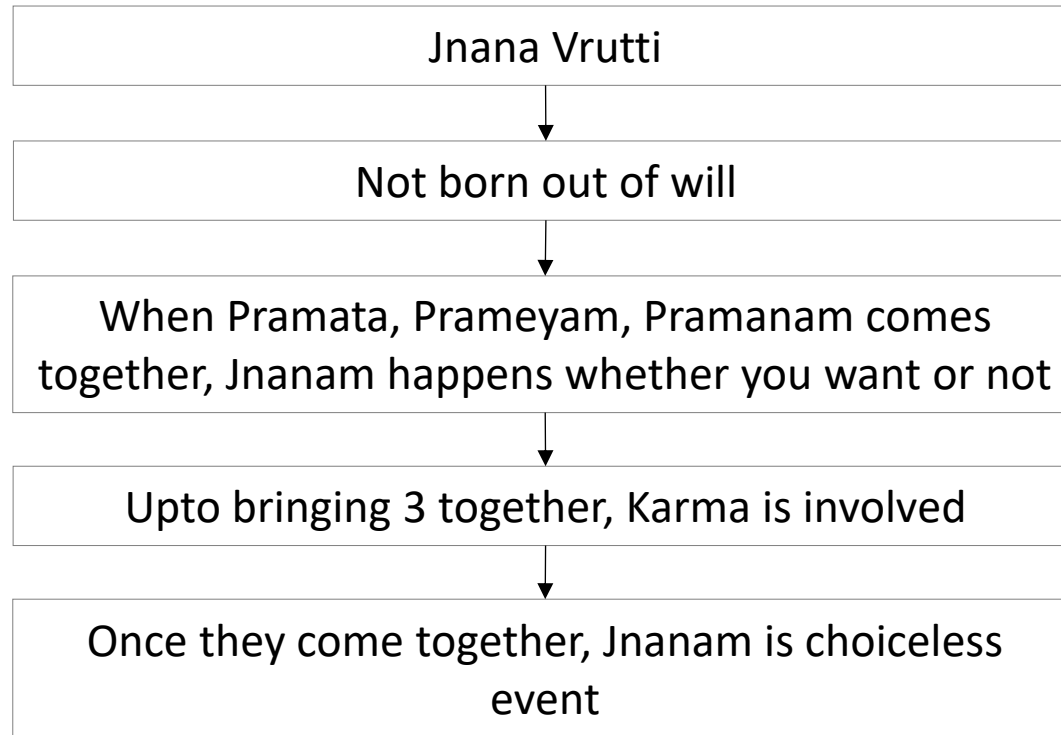
Brahma Upasana



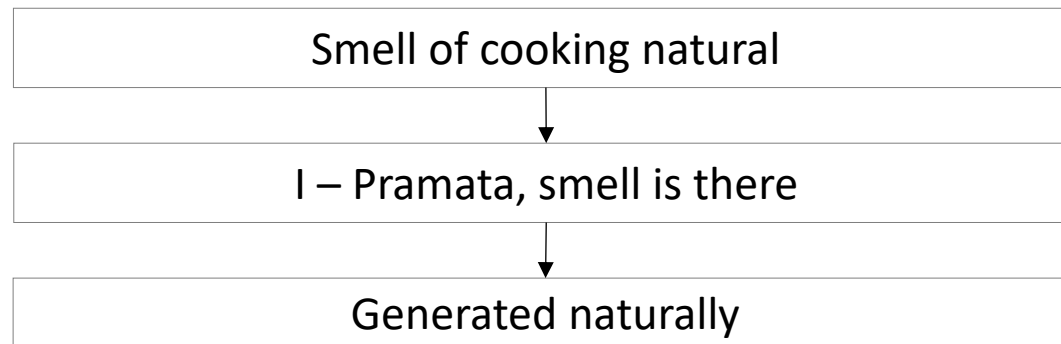
Vrutti is common to both

V) Shankara :

a)



b)

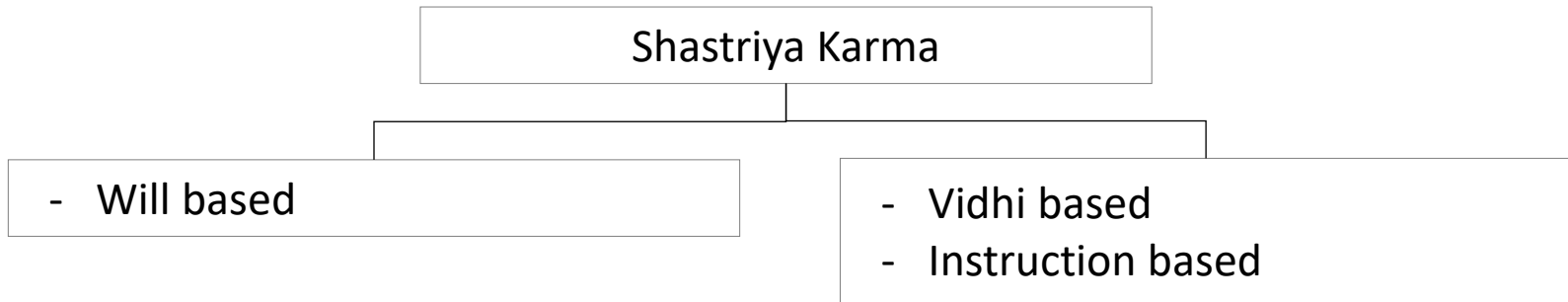


c) Upasanam = Repeating Vrutti, choice born, will born.

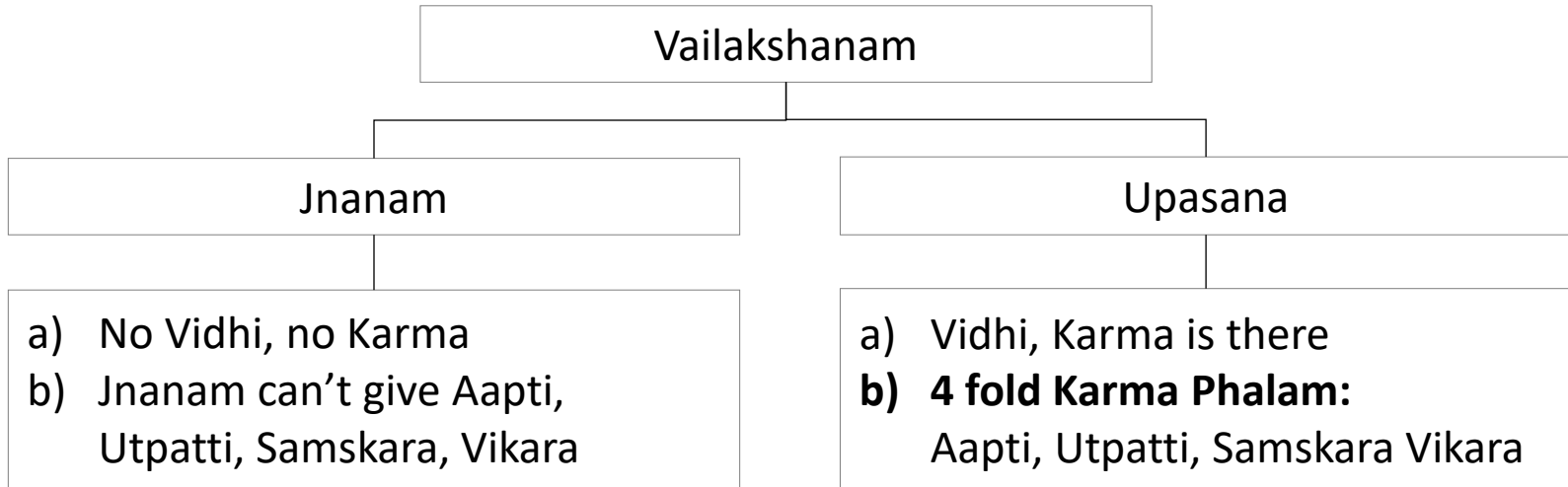
d)

Jnanam	Karma
No will	Will, choice based

e)



VI)



VII) Final Question :

a) How you account for Jnana Vidhi in Upanishads?

b) Lot, Vidhi ling, Tavya used, 3 commandments in Upanishads.

c) Atmeti Upasita = Vidhi ling

d) Tadetat Brahma Tat Tvam Viddhi – You know Brahman, Lot – commandment.

e) Atma Va Are Srotavyaha... Tavya, commandment

Brihadaranyaka Upanishad :

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

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

VIII) Shankara :

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

b) Vidhi Vakyam – Re-interpret

c) Using knife to cut a rock.

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

d) You should know Brahman means Brahma Jnanam is great.

f) Should = Worth knowing, gives Moksha

- Jnana Arha Arthe

g) Vidhi Chhaya – seeming Vidhi.

h) Advertisement, Manushyanam Sahreshu Kashchit Api Siddayet.

i) You are Advaita Atma, Moksha is you nature.

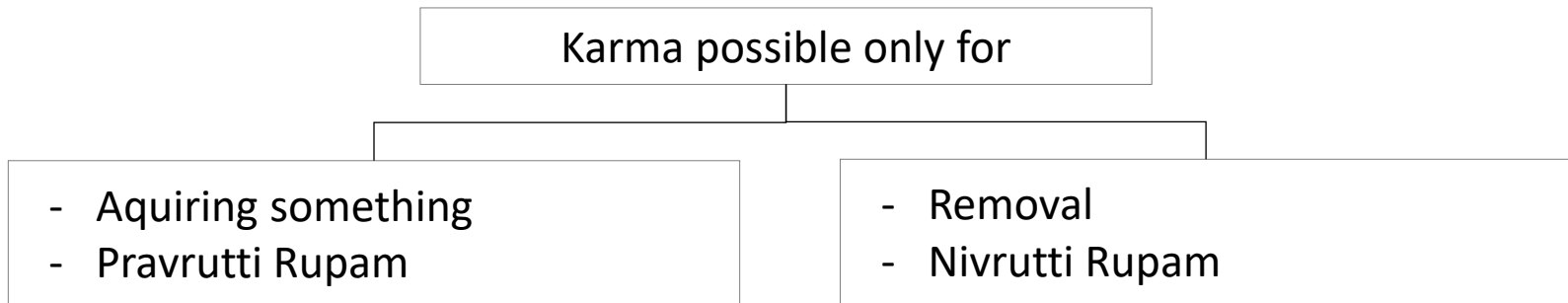
j) Jnanam itself gives fulfilment

- One becomes Kruta Kritya, fulfilled.
- No Karma required for Poornatvam.
- Do Loka Sangraha, family Sangraha Karma.
- None for Poornatvam
- Karma – Named Abhasa, wont produce Punyam, Papam.

IX) a) Vidhi statements – Advertisements to seek Atma.

b) Upanishad reveals Atma which is himself, not aquired – given up, through a Karma.

c)



d) Atma can't be taken, dropped, I am the dropper.

e) I am not taken, I am taker.

X) a) Brihadaranyaka Upanishad : Chapter 2 – 4 – 6

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

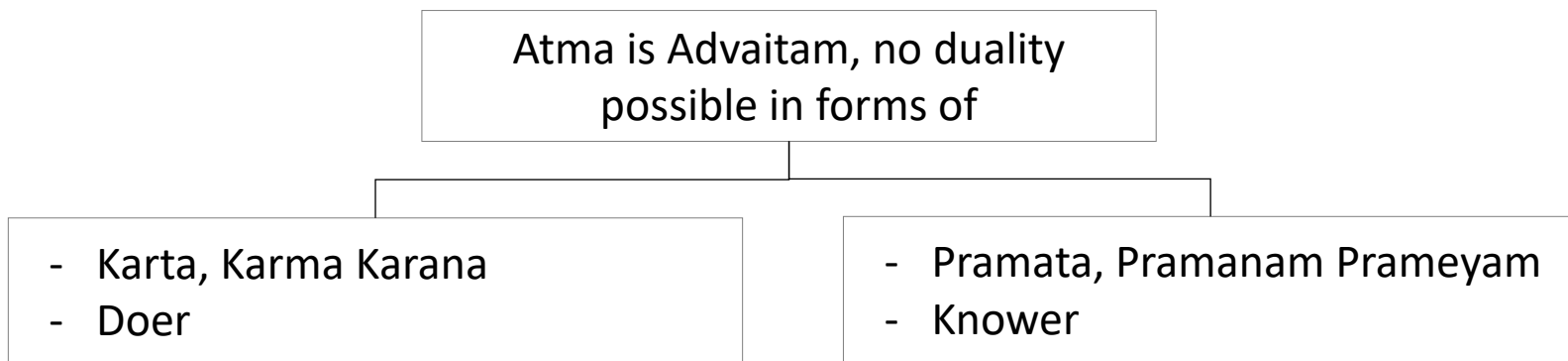
brahma taṃ parādādyo'nyatrātmano
brahma veda, kṣatram taṃ
parādādyo'nyatrātmanah kṣatram veda,
lokāstaṃ parāduryo'nyatrātmano lokānveda,
devāstaṃ parāduryo'nyatrātmano devānveda,
bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,
sarvaṃ taṃ parādādyo'nyatrātmanah sarvaṃ veda;
idaṃ brahma, idaṃ kṣatram,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

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

- Everything in creation = One Atma.
- Plurality is Nama Rupa.
- There is only one Advaita Vastu.

b) Many Ornaments – gold – Essence one.

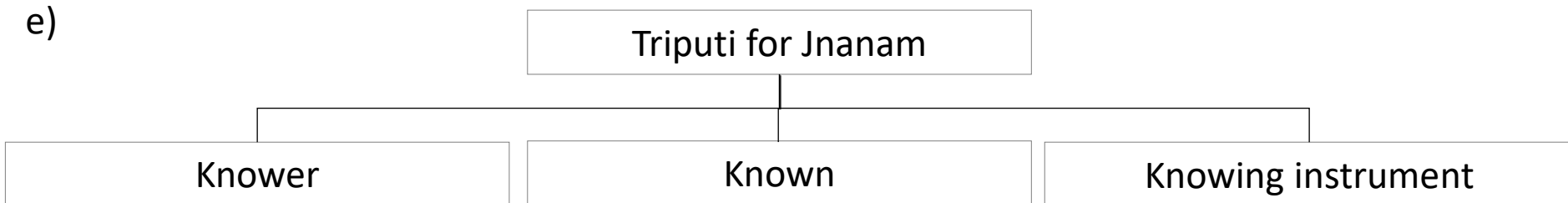
c)



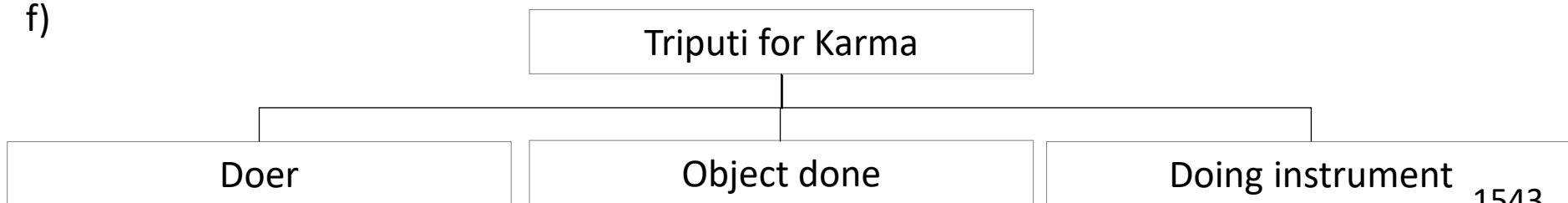
- Triputi Abhavat, Karana Abhavat.

d) Jnanam and Karma both requires Triputi.

e)



f)



g) All of them are negated in Atma Jnanam, Svarupa Jnanam.

h) All negated by Idam Sarvam Yadyam Atma.

i) Yajnavalkya to Meitreya.

XI) Brihadaranyaka Upanishad :

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

yatra hi dvaitamiva bhavati taditara
itaram paśyati, taditara itaramjighrati,
taditara itaram rasayate, taditara
itaramabhivadati, taditara itaram śṛṇoti,
taditara itaram manute, taditara itaram
sprśati, taditara itaram vijānāti;
yatra tvasya sarvamātmaivābhūt,
tatkena kaṃ paśyet, tatkena kaṃ jighret,
tatkena kaṃ rasayet, tatkena kamabhivadet,
tatkena kaṃ śṛṇuyāt, tatkena kaṃ manvīta
tatkena kaṃ sprśet, tatkena kaṃ vijānīyāt?
yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt?
sa eṣa neti netyātmā, agr̥hyo na hi gr̥hyate,
aśīryo na hi śīryate, asaṅgo na hi sajyate,
asito na vyathate, na riṣyati; vijñātāramare
kena vijānīyāt, ityuktānuśāsanāsi maitreyi,
etāvadare khalvamṛtatvamiti
hoktvā yājñavalkyo vijahāra || 15 || 1544

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

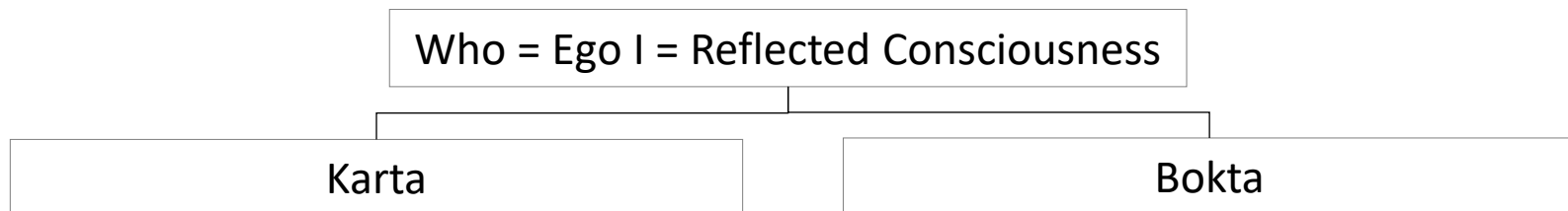
a) When everything is understood as Atma, where is question of knower – known – knowing instrument.

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

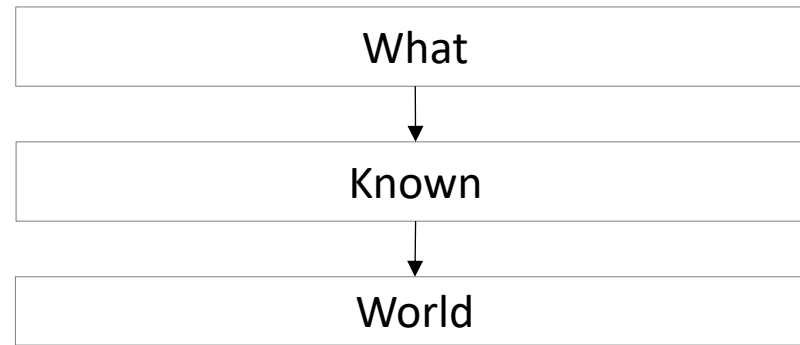
c) Sarvam Atmaiva Abut :

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

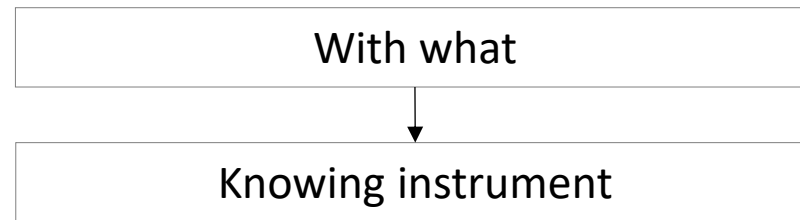
d)



e)



f)



g) In reality, there is no knower, known, knowing instrument.

- What is there? Atma

XII) Brihadaranyaka Upanishad : Chapter 4 – 5 – 15

- Does Atma know itself?

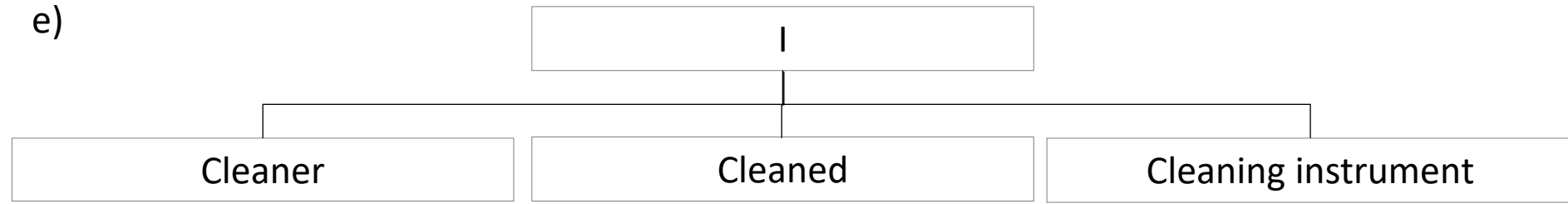
a) In Advaitam why knowledge not possible?

b) Atma is there.

c) Why Atma can't know itself by itself.

d) I clean myself by myself by taking bath.

e)



f) In cleaning it is possible, because I have limbs.

- One part cleaner, another cleaned.
- Internal difference, Svagata Bheda is there.

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

h) Atma has no Svagata Bheda.

i) If it is Savayavam, has Svagata Bheda, doer, done, doing instrument possible.

j) Body subject to Avayavam.

k) Atma can't know one part of Atma with another part of Atma.

l) Niravayatvat, Svagata Bheda Rahitatvat.

m) Self knowledge is possible only when Mind as an instrument is there.

n) In Nirvikalpaka Samadhi, will be blankness only, no thoughts.

o) Triputi is required, 3 parts required, then Atma is knowable.

p) Atma = Nondual, no Jnanam or Karma is possible.

XIII) a) Mandukya Upanishad :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṃ hyetad brahmāyamātmā brahma
so 'yamātmā catuṣpāt || 2 ||

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

- Atma is limitless Brahman.
- Desha, Kala, Vastu, Paricheda Shunyam.

b) Brihadaranyaka Upanishad : Chapter 2 – 5 – 19

इदं वै तन्मधु
दध्यङ्गार्थर्वनोऽश्विभ्यामुवाच ।
तदेतदृषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता ह्यस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि,
बहूनि चानन्तानि च;
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19 ॥

idaṃ vai tanmadhu
dadhyaṅgāṛtharvano'śvibhyāmuvāca |
tadetadṛṣiḥ paśyannavocat |
rūpaṃ rūpaṃ pratirūpo babhūva,
tadasya rūpaṃ praticakṣaṇāya |
indro māyābhiḥ pururūpa īyate,
yuktā hyasya harayaḥ śatā daśa || iti |
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,
bahūni cānantāni ca;
tadetadbrahmāpūrvamanaparamanantaramabāhyam,
ayamātmā brahma sarvānubhūḥ, ityanuśāsanam |1548|

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hiṣ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

c) Whatever is limitless, can't do any Karma.

d) Akasha, motionless, can't slowly move.

e) Space, limitless, can't do any Karma.

f) Witness Atma, limitless like space, can't do any Karma.

g) After Jnanam, I am Atma, Karma is not possible.

h) Ayam Atma Brahma

XIV) What is conclusion?

- Jnanam is not Karma.
- No Karma required for Moksha.

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

यदप्यकर्तव्यप्रधानमात्मज्ञानं

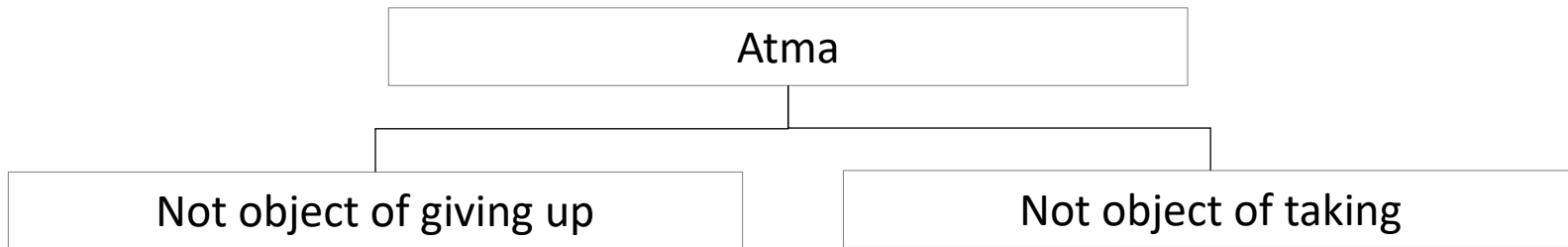
हानायोपादानाय वा न भवतीति, तत्तथैवेत्यभ्युपगम्यते ।

- I) a) Atma Jnanam is not Karma.
- b) It is not followed by Karma for Moksha.
- c) Brahma Upasana for the sake of Moksha.
- d) How will I get Moksha?

II) Brahma Jnanam :

- a) I am already Mukta as the nondual Atma.
 - Aparichinna Atma, limitless Atma = My Svarupam.

b)



- c) Veda Vidhi resemblance is there.

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

अलङ्कारो ह्ययमस्माकम् — यद्ब्रह्मात्मावगतौ सत्यां
सर्वकर्तव्यताहानिः कृतकृत्यता चेति । तथा च श्रुतिः —
'आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य
कामाय शरीरमनुसंज्वरेत्' (बृ. उ. ४ । ४ । १२) इति, 'एतद्बुद्ध्या
बुद्धिमान्स्यात्कृतकृत्यश्च भारत' (भ. गी. १५ । २०) इति च
स्मृतिः । तस्मान्न प्रतिपत्तिविधिविषयतया ब्रह्मणः समर्पणम् ॥

- 1) a) After Jnanam, if no Karma to be done, it reveals efficiency of Jnanam, not deficiency of Jnanam.
- b) In Karma Khanda – Jnanam followed by Karma to get Prayojanam.
- c) Jnanam without Karma is deficient in Karma Khanda.
- d) In Jnana Khanda, Jnanam itself gives Prayojanam, Alankaro – proud, efficient.
- e) Nothing to do – not Dushanam but Bushanam.

f) Visishta Advaitin :

- Shanta Dushani – Book.
- 100 deficiencies of Advaita Vedanta.

II) Advaitin :

- Shanta Bushani – 100 efficiency of Vedanta
– Book

III) a) If Brahman – Atma Aikya Jnanam is gained by anyone, nothing to be done for Poornatvam.

b) Lifes mission accomplished.

c) Leela – thereafter, like Bhagavan comes down as Avatara.

d) Jnanis rest of life – Leela, does not work form Poornatvam, works with Poornatvam.

e) Example :

- Cricket – won 3 matches
- Last 2 matches Leela
- Non binding desire.

f) Gita :

योगस्थः कुरु कर्माणि
सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा
समत्वं योग उच्यते ॥ २-४८ ॥

yōgasthaḥ kuru karmāṇi
saṅgaṃ tyaktvā dhanañjaya ।
siddhyasiddhyōḥ samō bhūtvā
samatvaṃ yōga ucyatē || 2-48 ||

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 - Verse 48]

g) Match Abhasa, life Abhasa, Karma Abhasa.

h) Abhasa = Seeming.

i) Seeming struggle = Life

- Inside, there is inner leisure, Moksha.

IV) Brihadaranyaka Upanishad : Chapter 4 – 4 – 12

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।

किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

ātmanam cedvijāniyādayamasmiti pūruṣaḥ |

kimicchankasya kāmāya śarīramanusamjvaret || 12 ||

If a man knows the Self as 'I am this,' then desiring what and for whose sake will he suffer in the wake of the body? [4 - 4 - 12]

a) Atmanam = Paramatma

- Suppose a person knows Paramatma.

b) Ayam Asmi Iti

↓

Aham

c) Paramatma is understood as I, Jivatma.

d) Kimichan :

- What more binding desire is there for Jnani.

e) Person may have non-binding desires.

f) Bhagavan has desire to create the world, take Avatara, not for Poornatvam.

g) Kasya Kamaya?

- What binding benefit is there for Jnani?

h) Jnani has no binding Karma Phalam.

i) Shariram Anu Svanjaret :

- Why should he struggle with the body.
- Not attached to life, death.
- No Raaga, Dvesha.

j) Chapter 7 – Panchadasi – Trupti Deepa Prakaranam, Trupti Deepa Prakaranam 277 verses.

k) After Jnanam, Karma is required for Poornatvam.

V) Gita : Chapter 15 – Verse 20

इति गुह्यतमं शास्त्रमि
इदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्
कृतकृत्यश्च भारत ॥१५-२० ॥

iti guhyatamaṃ śāstram
idamuktaṃ mayā'nagha |
ētat buddhvā buddhimān syāt
kṛtakṛtyaśca bhārata || 15 - 20 ||

Thus, this most secret science (Teaching) has been taught by me, O sinless one. One knowing this a man becomes wise and all his duties as accomplished, O Bharata. [Chapter 15 - Verse 20]

a) Etat – this Brahmaatma Aikya Jnanam Budvat

b) Etat = Purushattama

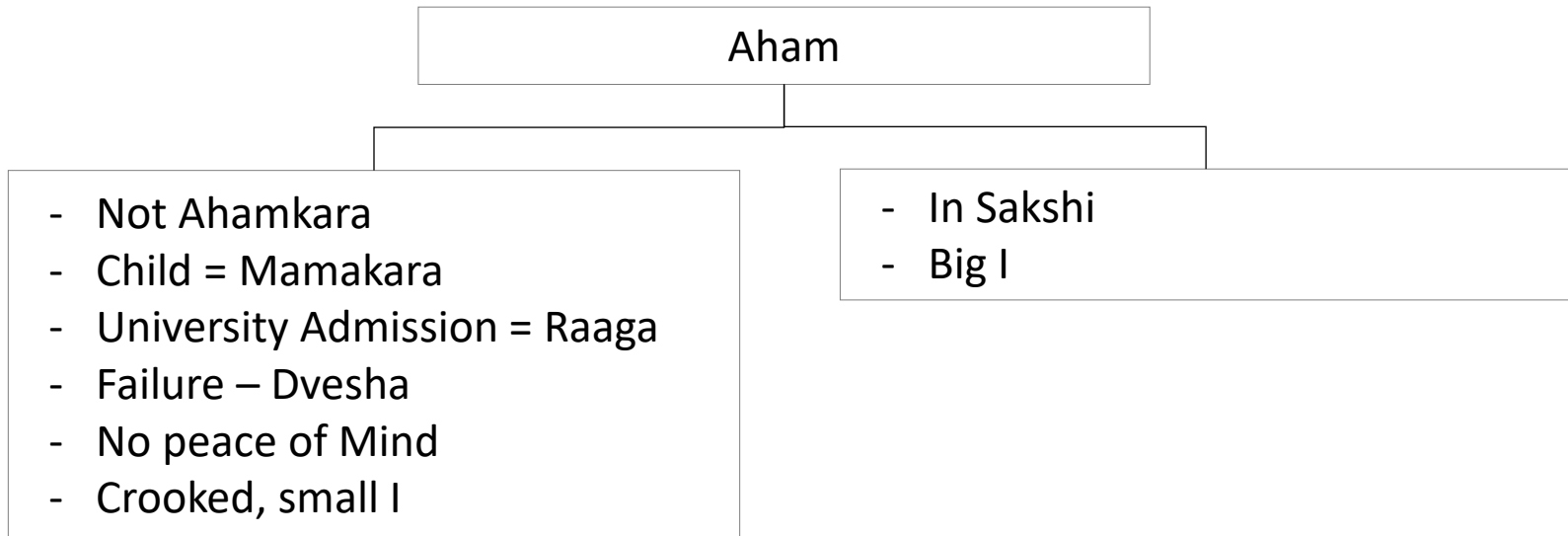
- I am Purushottama, Uttama Purusha, I become Jnani.

c) Have clear understanding, I am Jnani, Brahman, Poornaha, Mukta.

d) In Ninidhyasanam – ask Am I Brahman? Jnani?

e) Poornaha – Kruta Krutaha.

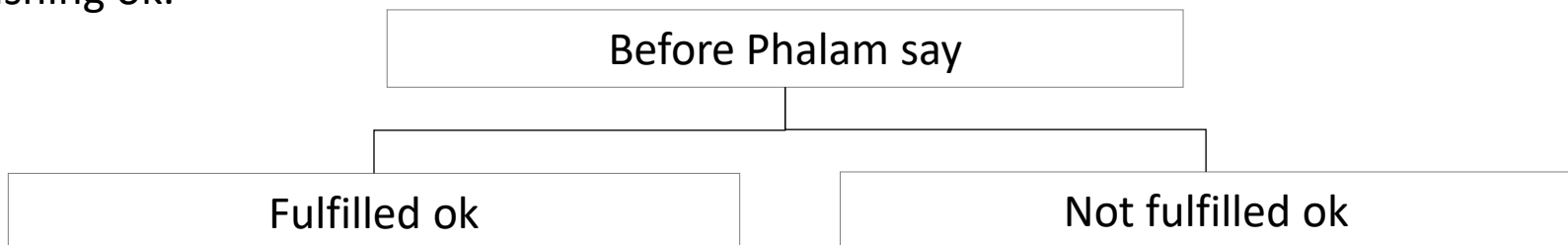
f)



g) Even if he has desire, should not be binding.

h) Wishing ok.

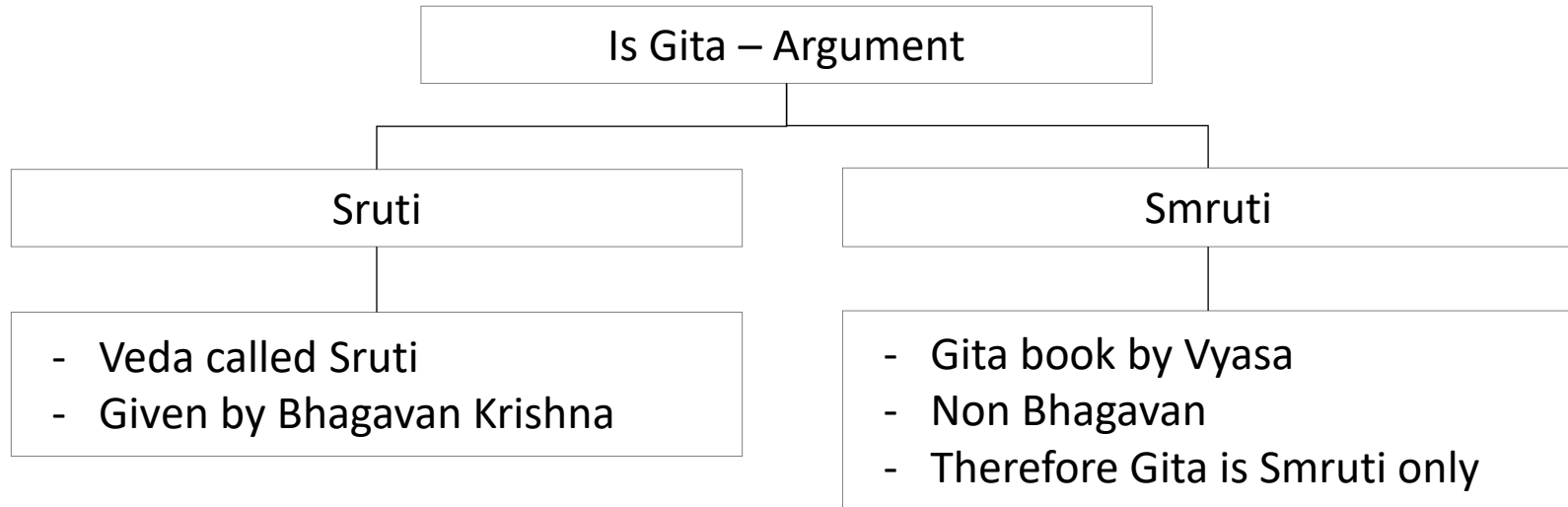
i)



j) There is called Jnanam, Moksha

k) No Karma required.

VI)



VII) What Vruttikara tells, is not correct :

a) No Karma for Moksha

b) Purva Pakshi :

- Vedanta reveals Brahman not as an end in itself for the sake of Upasaka Karma.

c) We say :

- Knowledge itself gives Moksha.

d) Pratipatti Vidhi – Upasana Viddhi not correct.

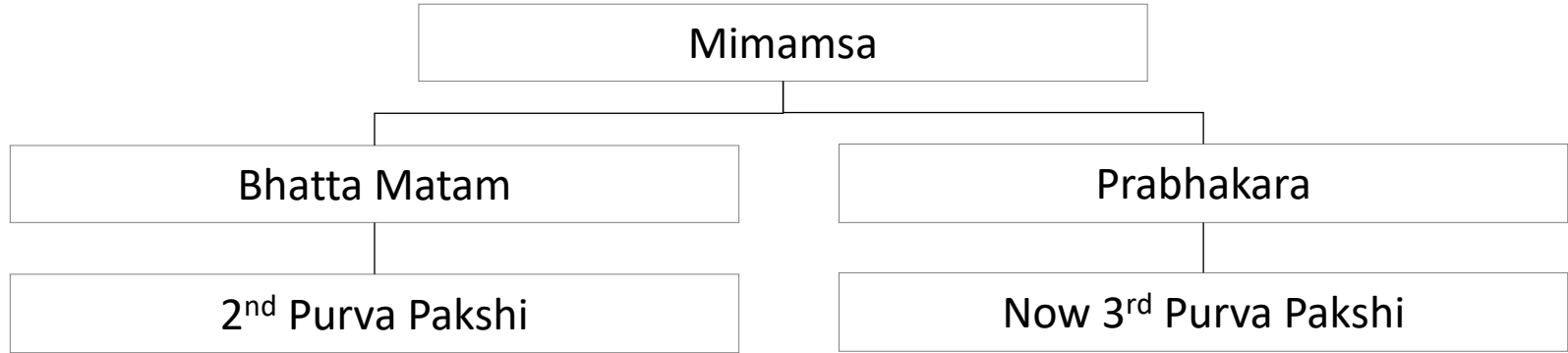
e) Vrutti Kara Matam over.

f) 2 Purva Pakshi's over, Shankara intellectually tireless.

g) 1st Purva Pakshi :

- Bhatta Mimamsaka

h)



136) Basyam : Chapter 1 – Section 1 – Sutra 4 continues...

यदपि केचिदाहुः — प्रवृत्तिनिवृत्तिविधितच्छेषव्यतिरेकेण
केवलवस्तुवादी वेदभागो नास्तीति, तन्न । औपनिषदस्य
पुरुषस्यानन्यशेषत्वात् ।

l) Prabhakara Mimamsa Purva Pakshi :

- a) Karma alone subject of entire Veda
- b) Veda Purva = Karma

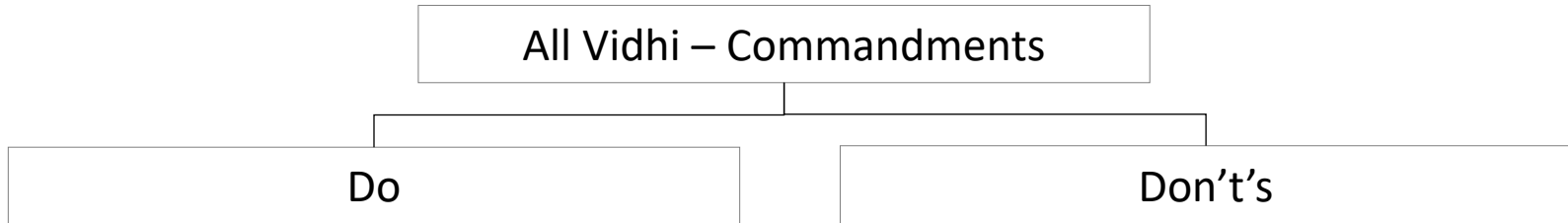
- Veda Antah = Karma

c) Karma revealed by Veda through commandments.

d) Do Sandhya Vandanam – Aham Aharah Sandhyam Upasnita

e) Satyam Vada, Dharmam Chara.

II) a)



b) Commandments is synonymous with Karma.

c) Veda Purva and Antha full of commandments.

d) Commandments are required in the Veda.

e) Reason :

- Karma alone will produce the result.

f) Knowledge of an existing fact does not give me any benefit.

g) Example :

- Thirsty
- Know there is a bottle of water.
- No use.

h) Japa :

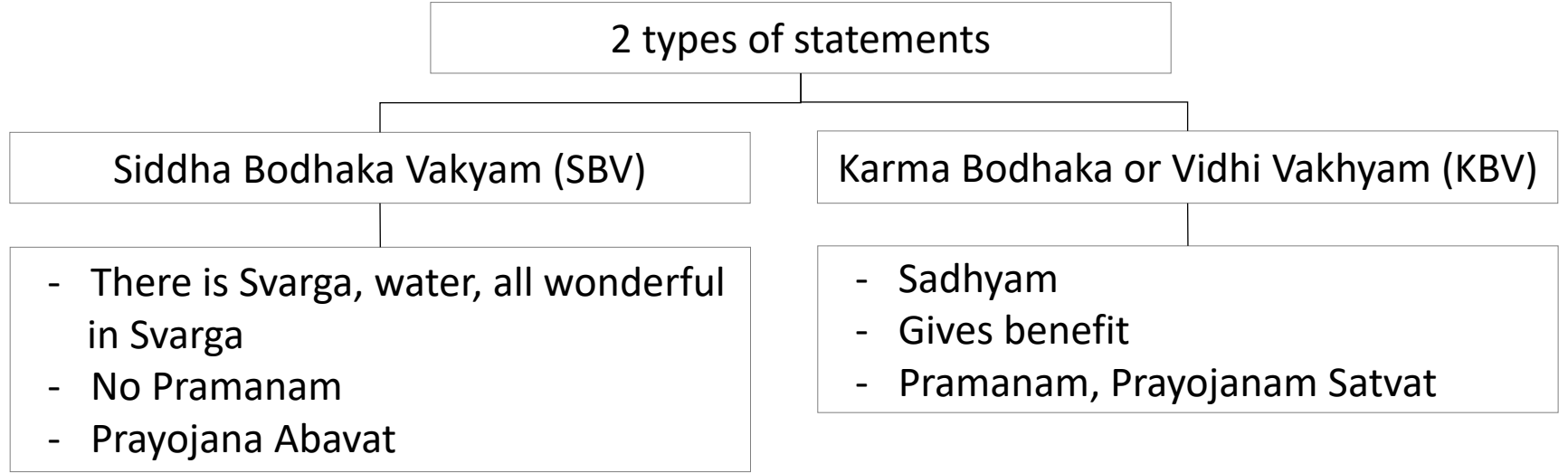
- There is water... thirst increases.

i) Purchase, drink water, Karma, removes thirst.

j) Vedic statements revealing fact, does not reveal Karma.

k) Karma comes with commandments.

l)



m) Veda must talk about Vidhi.

n) Pramanam – must give benefit.

o) Pramanyam status, validity status depends on Prayojanam.

III) Kathopanishad : Chapter 1 – 1 – 12

स्वर्गे लोके न भयं किंचनास्ति
न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाऽशनायापिपासे
शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

Svarge loke na bhayam kinca-nasti,
na tatra tvam na jaraya bibheti ;
ubhe tirtva-sanaya-pipase,
sokatigo modate svarga-loke. ॥ 12 ॥

In Heaven, there is no fear whatsoever. You are not there (O! Death) : nor do they (the inhabitants of heaven i.e. Deva-s) fear old age there. Having crossed both hunger and thirst, one rejoices in Heaven, being above grief.

a) **Nachiketa** : Svarga wonderful, useless.

b) Give me ritual, by which I can go to Svarga.

c) Naachiketa ritual

d) Then Veda becomes Pramanam.

e) Siddha Vakyam + Karma Vakyam – gives benefit, hitchhike combine, for get result.

f) Conclusion of both Bhatta and Prabhakara Mimamsaka.

IV) a) What is the relevant difference in this context.

b)

Bhatta	Prabhakara
<ul style="list-style-type: none">- All Siddha Bodhaka Vakyams should be connected to Karma Bodhaka Vakyam of Veda Purva- Veda Purva one Shastram- Veda Antha one Shastram- Tat Tvam Asi- Siddha Bodhaka Vakyam- I am Brahman, what is the use- By itself – Arthavada, not Pramanam by itself- Join Karya Bodhaka Vakyam	<ul style="list-style-type: none">- How can you connect Jnana and Karma Shastra- Different Shastram, Prakaranam- Hinted in topic 7- Connect in Upasana Khanda- Siksha Valli : Vyakruti Pankta Brahma Samhito Upasana (Karma)- Connect what is said in Upanishad, Jnana Khanda itself.1560

c) Prabhakara :

- In whole Veda, there is no portion which reveals a fact.

d) If it reveals a fact only, it becomes Apramanam.

e) Look around for a fact with Upasana in Jnana Kanda.

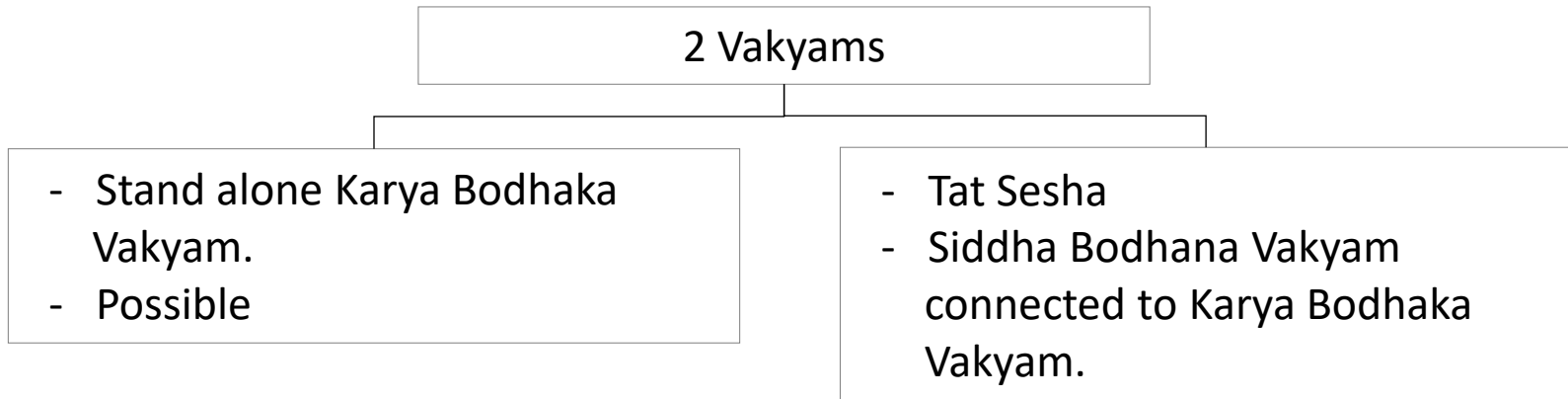
V) a) All Vakyam of Veda Purva and Antha will deal with Karya Bodhaka Vakyam or Siddha Bodhaka Vakyam connected to karya Bodhaka Vakyam.

b) Only 2 possibilities.

c) No stand alone Siddha Bodhaka Vakyam exists.

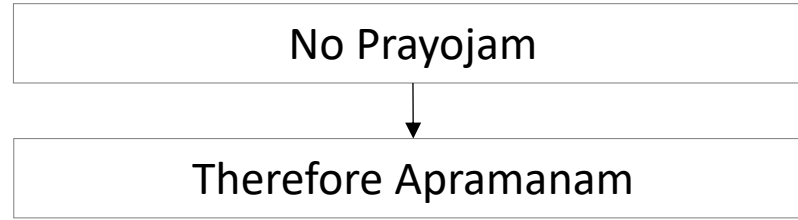
d) Kevala Vastu Vadi.. Stand alone Siddha Bodhaka Vakyam Nasti.

e)



f) Standalone Siddha Bhodaka Vakyam not possible.

g) Reason :



h) Shankara refutes.

Revision :

Chapter 1 – 1 – 4 – Topic 136 :

I) a) Textual arrangement in the Bashyam.

b) 2nd Paragraph – temporarily Vruttikara Matam paused in Topic 134.

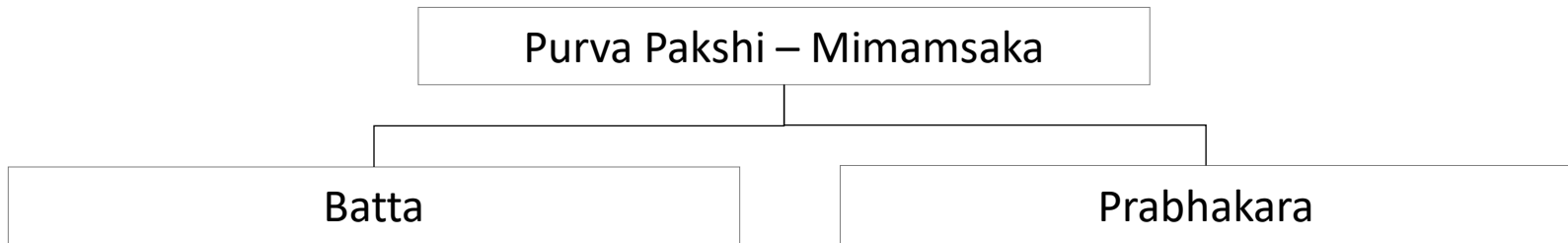
c) Topic 135 – Prabhakara Matam.

d) Again Vruttikara Matam will come in Page 25.... Yadyapi..

II) a) Join Prabhakara with Batta Mimamsaka Matam – Topic 81.

b) Followers of Kumarila Batta (Purva Pakshi), Batta Vartikam on Jaimini Sutras, Shankara Bashyam is famous.

c)



d) After topic 81 – Read topic 136.

e) See continuity between 2 similar Purva Mimamsakas.

III) a) Batta, Prabhakara

b) Both Brahma Nastika

c) Don't believe in existence of Brahman, called Purva Mimamsa.

d) Treat Veda as one Shastram.

e) Don't treat Karma Khandam, Jnana Khandam as 2 separate portions.

f) Only we call them Purva Mimamsakas.

g) Vedanta = Brahma Upasana Karma.

- All obsessed with Karma.
- Mere knowledge does not do anything.

IV) All 3 hold to two Jaimini Sutras.

a) Aamnasya Kriya Tatvam Anartakyam Adatarthanam...

b) Only Karya bodhaka Vakhyams are Pramanams.

c) Siddha Bodhaka Vakyams cannot be Pramanam by themselves.

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

e) They are Artha Vada Vakhyam.

f) Thread worn in the Hair, because of association with flower.

g)

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

h) Gita : Chapter 2 – Verse 42

यामिमां पुष्पितां वाचं
प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ
नान्यदस्तीति वादिनः ॥ २-४२ ॥

yāmimāṃ puṣpitāṃ vācaṃ
pravadantya vipaśchitaḥ |
vēdavādaratāḥ pārtha
nānyadastīti vādinaḥ || 2-42 ||

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

i) Jaimini Sutra :

- Vidhi Natu Eka Vakhyamtvat Stutyat Arthe Na Vidhenam Syuhu...

j) Siddha Bodha Vakhyam dependent.

k) Become valid by joining Karya Vakhyam.

l) Two Sutras important for Vruttikara, Batta Mimamsa, Prabhakara.

V) What is difference between Batta and Prabhakara?

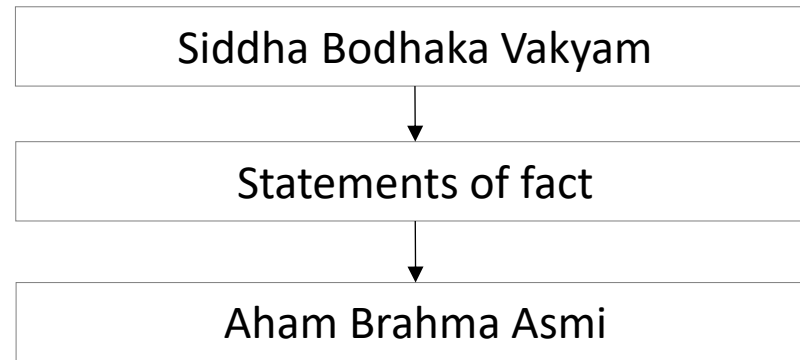
a)

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

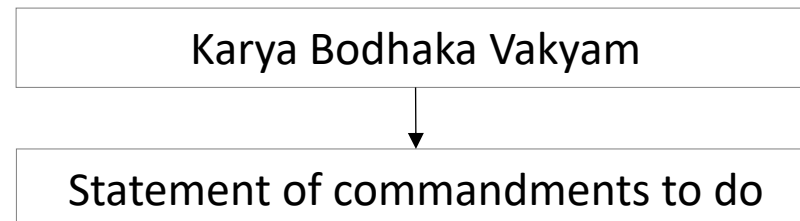
VI) Both conclude :

- Siddha Vakyams can't be an independent Pramanam.

VII) a)



b)



VIII) Shankaras task :

a) Partially agree with them.

b) They have some satisfaction.

c) Some Siddha Vakyams are Artha Vada Vakyams, they can become Pramanam by joining Karya Bodhaka Vakyam.

d) Don't say all Siddha Bodhaka Vakyams are Apramanam and dependent on Karya Vakyams.

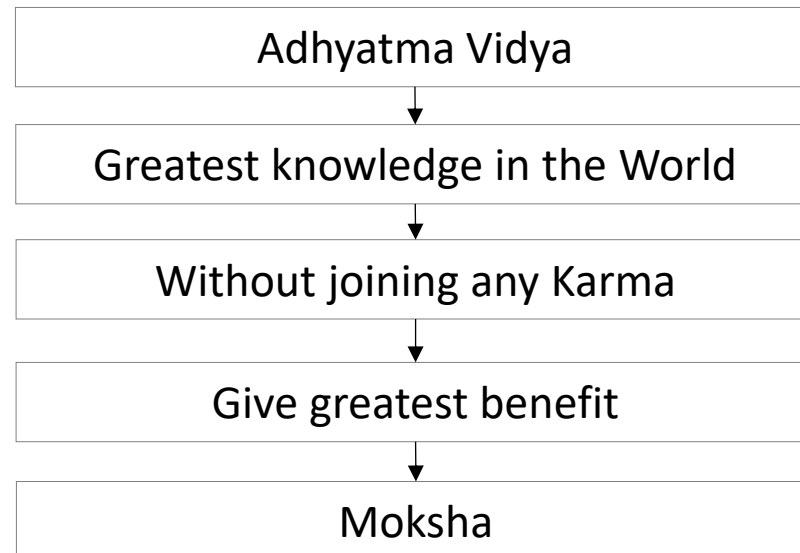
e) There are some powerful Siddha Bodhaka Vakyams (SBV) which can stand independently, they are Pramana by themselves.

f) Svatantra Siddha Bodhaka Vakyams

- Independently, powerful knowledge.

g) Upanishads dealing with powerful Siddha Bodhaka Vakyams, which are Pramanam and give most valid knowledge in the world.

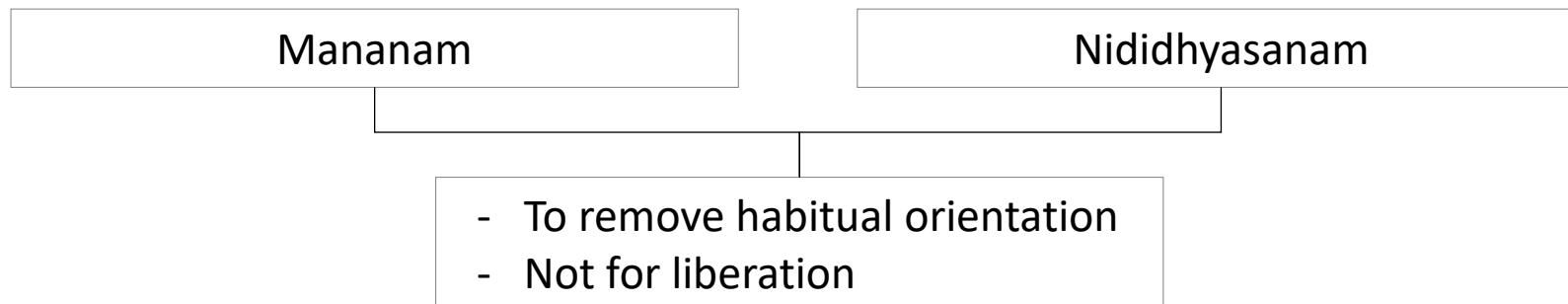
h)



i) Siddha Bodhaka Vakyams don't depend on any actions – Kahikam, vachikam, Manasam.

j) No Karma required for liberation.

k)

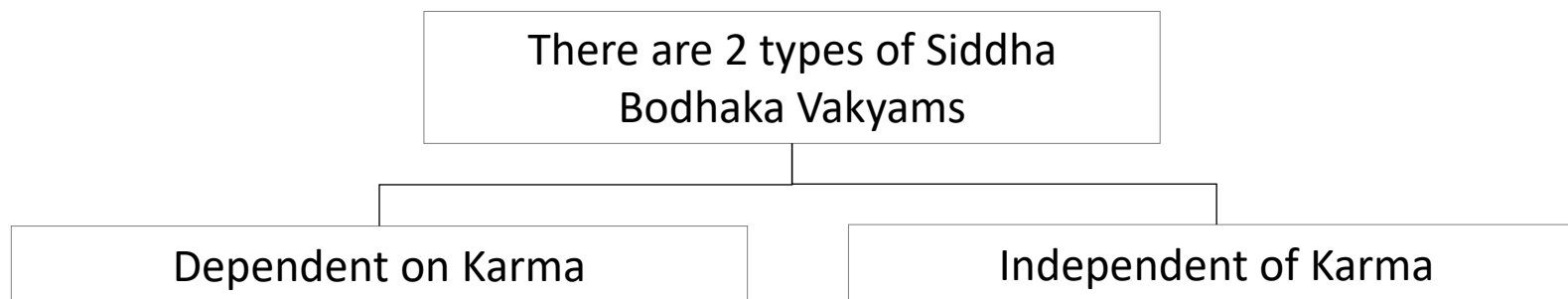


l) This is Shankaras thesis against all these 3 Purva Pakshis.

m) There are independent powerful Siddha Bodhaka Vakyams in Veda for giving Moksha.

IX) Topic 136 :

a) Shankara :



b) Purva Pakshi :

- There are no independent Siddha Bodhaka Vakyams.

X) Topic 63 : Shankara's Refutation

- a) Aupanishad Purusha is revealed in Upanishad alone without requiring any Karma.
- b) Brahman knowledge can give benefit.
- c) Dependent Siddha Bodhaka Vakyams can give benefit only by joining Karma Bodhaka Vakyams.

XI) In sleep :

- a) Separate Body – Mind (Ignorance)
- b) Stand apart as Brahman independent of Body, Mind, Universe.
- c) Use Upanishad as Pramanam and claim Moksha in the waking state.
- d) Nothing else required for Moksha.
- e) Very easy
- f) Don't stand separate from the Universe and see.

g)

Universe	Aham
Mithya	Satyam

XII) Shankaras Vedanta Dindima :

- a) Dependence in the Siddha Bodhaka Vakyams can give benefit of Moksha directly to a prepared Mind.
- b) They need not join Karma Bodhaka Vakyams.

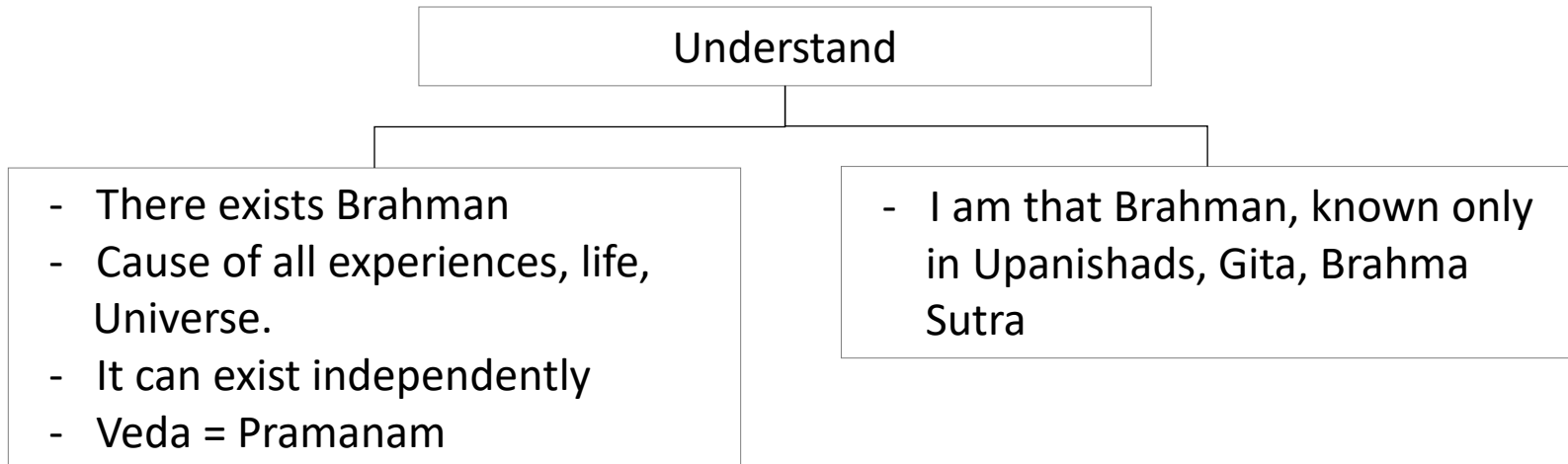
XIII) a) Aupanishada Purusha = Brahman

- Brahman is only subject matter available in Upanishads.

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

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

e)



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

g) No mystic experience is required.

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

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

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

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

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

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

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

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

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

- Head going Brahmanam.

g) Yajnavalkya to Shakalya :

- Tell me what is the Aupanishads Purusha.

h) Shakalya can't answer, loses head.

i) Tam Tvaupanisadam Purusam Prichami, Tam Ha Na Mene Sakalyah, Tasya Ha Murdha Vipapata.

j) Not figuratively, not factually.

XV) Ananya Seshatvat : Technical

a) Siddha Bodhaka Vakyam = Independent Vakyam, does not have to combine Karma Bodhaka Vakyam

b) Karma Bodhaka Vakyam Seshaha, Sambandha Nasti.

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

यो ऽसावुपनिषत्स्वेवाधिगतः

पुरुषो ऽसंसारी ब्रह्मस्वरूपः उत्पाद्यादिचतुर्विधद्रव्यविलक्षणः

स्वप्रकरणस्थो ऽनन्यशेषः, नासौ नास्ति नाधिगम्यत इति वा

शक्यं वदितुम् । ‘स एष नेति नेत्यात्मा’ (बृ. उ. ३ । ९ । २६)

इत्यात्मशब्दात् आत्मनश्च प्रत्याख्यातुमशक्यत्वात्, य एव

निराकर्ता तस्यैवात्मत्वात् ।

l) a) Shankara addresses both Batta and Prabhakara Mimamsakas

b) You are saying that there is no Brahman at all.

c) There is Brahman, revealed by Upanishad Pramanam.

d) It can't be revealed by Pratyaksha, Anumana (Logic), Science, Veda Purva.

e) Only revealed by Veda, accept it, do Vichara, own it, be free, Moksha is owning this as our Atma Svarupa.

II) a) Revealeable only by Upanishad.

b) Know it, claim it as self.

c)



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

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'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]

e) Taittiriya Upanishad : Chapter 3 – 1 – 2

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

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

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

f) Mandukya Upanishad : Verse 2

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṃ hyetad brahmāyamātmā brahma
so 'yamātmā catuspāt || 2 ||

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

g) It does not come under any Karma Phalam.

h)

Karma Phalam

Utpadyaha

Apyaha

Samskarya

Vikarya

i) Chatur Vidha Dravyam – empherical entity.

j) Brahman not one of the empherical entities existing within time and space.

k) Non empherical, transcendental, Desha Kala Ateeta Purusha, truth, Vilakshana, different from 4 empherical entities.

l) Invisible but existing Purusha, substratum of all worldly experiences of Jiva, Jagat, Ishvara.

m) It is independently discussed in Jnana Prakaranam, Sva Prakaranam.

n) Not part of Veda Purva, Karma Prakaranam, Upasana Prakaranam.

o) Aitareya Upanishad introduction discusses this elaborately.

p) Prakaranam = Portion

III) a) Kaivalya Upanishad : Verse 3

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- b) Karma can't give Moksha.
- c) Can't talk of Karma Bodhaka Vakyam
- d) Condemns people stuck in Karma.

e) Mundak Upanishad :

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ १० ॥

Ista-purtam manya-mana varistham nanyac-chreyo vedayante pramudhah I

nakasya prsthe te sukrte-'nubhutva imam lokam hina-taram va visanti II 10 II

These ignorant men, fancy sacrificial and charitable acts as most important, do not know any other way of bliss. Having enjoyed in the heights of heaven, the abode of pleasures, they enter again into this (human life) or even inferior (animal) worlds. [I – II – 10]

f) Moodaha = Padma Shree fool

- Pramoodaha = Padma Vibhushan fool.

g) Karma and Karmi criticised in Upanishads.

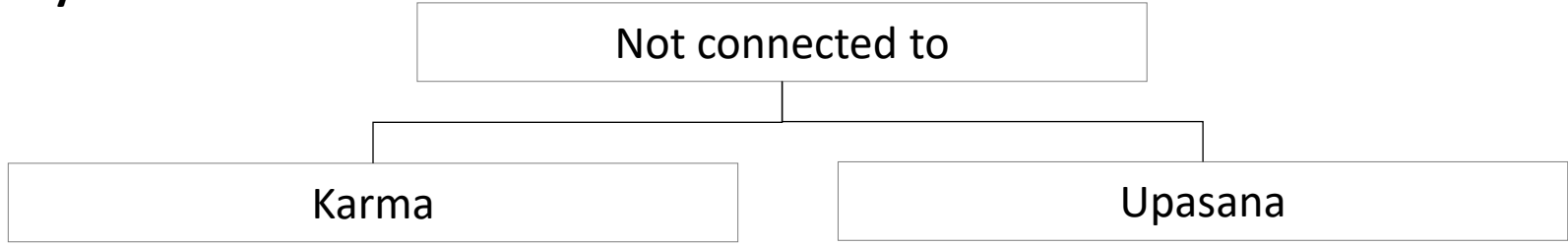
IV) a) Don't bring Karma anywhere in the Upanishads.

b) Svaprakaranasthaha – Ananya Seshaha :

- Can't be connected to any Karma of Karma Khanda.

c) Not connected to any Upasana in Jnana Khandam also.

d) Ananya Sesha :



e) Brahman knowledge stands alone.

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

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

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

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

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

j) Binary format gives me greatest strength.

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

l) Taittiriya Upanishad : Chapter 3 – 1 – 2

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

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

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

Kaivalya Upanishad : Verse 20

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

aṇoraṇīyānahameva tadvanmahānaham viśvamaham vicitram |
purātano'ham puruṣo'hamīśo hiraṇmayo'ham śivarūpamasmi || 20||

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing ; I am the Ancient One, the Purusa ; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious. [Verse 20]

n) World is Vyavaharika Satyam, I am Brahman, Paramartika Satyam.

- Gives strength, fearlessness.

o) Taittiriya Upanishad :

यदा ह्येवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa
etasminnadṛśye'nātmnye'nirukte'nilayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati
yadā hyevaiṣa etasminnudaramantaram kurute |
atha tasya bhayaṃ bhavati tattveva bhayaṃ
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

p) Can say only after I know, I am not empirical, Vyavaharika Vastu.

q) I am Paramartika

q) Taittiriya Upanishad :

हाशुवु हाशुवु हाशुवु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।
अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता ३ स्य ।
पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।
यो मा ददाति स इदेव मा ३ वाः ।
अहमन्नमन्नमदन्तमा ३ दमि ।
अहं विश्वं भुवनमभ्यभवा ३ म् ।
सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāvu hāāvu hāāvu ।
ahamannamahamannamahamannam ।
ahamannādo''hamannādo''hamannādaḥ ।
ahaṃ ślokakṛdahaṃ ślokakṛdahaṃ ślokakṛt ।
ahamasmi prathamajā ṛtāāśya ।
pūrvaṃ devebhyo'mṛtasya nāāabhāyi ।
yo mā dadāti sa ideva māāvāḥ ।
ahamannamannamadantamāādmi ।
ahaṃ viśvaṃ bhuvanamabhyabhavāām ।
suvarna jyotīḥ ya evaṃ veda | ityupaniṣat || 6 ||

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

s) Brahma Jnanam gives courage.

V) Chandogya Upanishad : Chapter 6 – 9 times

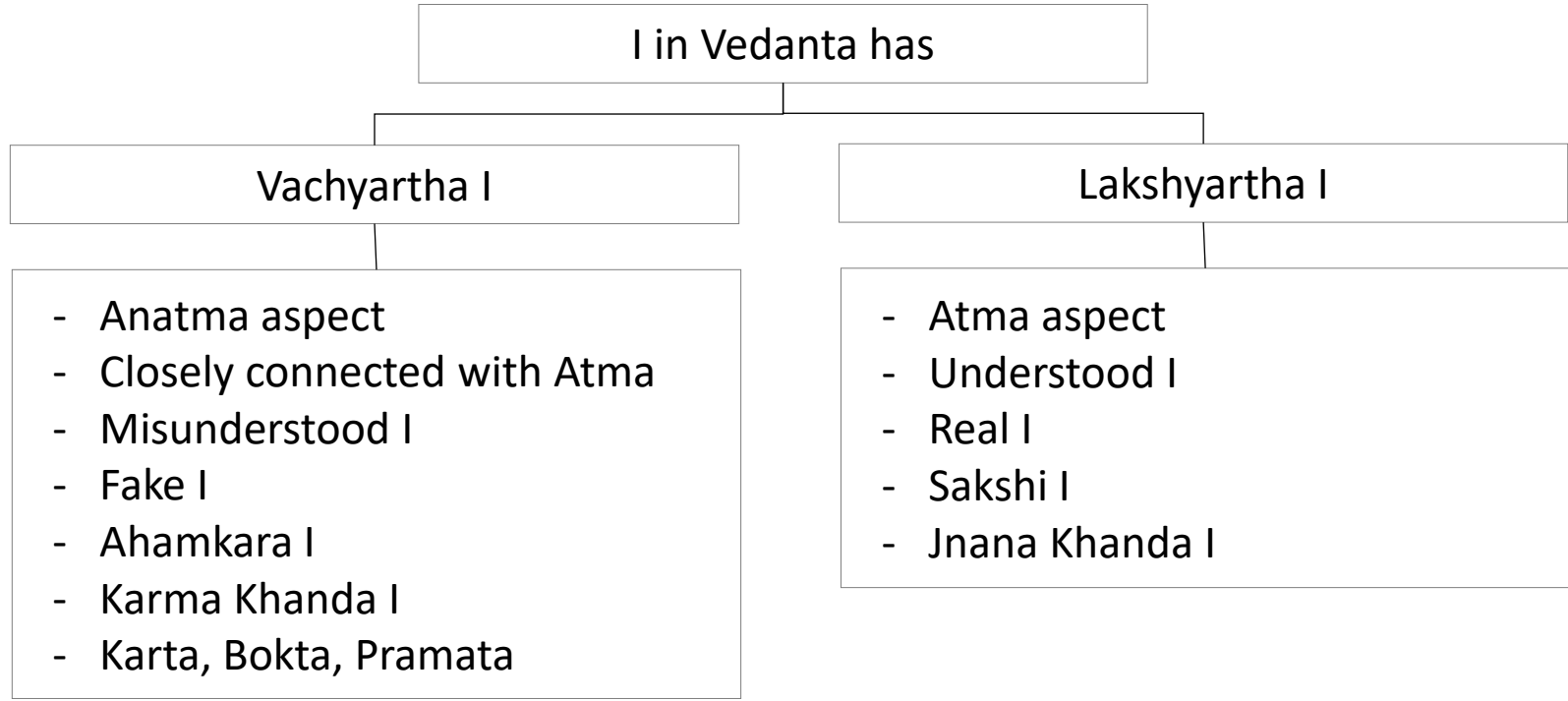
- Tat Tvam Asi repeated.

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

नन्वात्मा अहंप्रत्ययविषयत्वादुपनिषत्स्वेव विज्ञायत
इत्यनुपपन्नम् । न, तत्साक्षित्वेन प्रत्युक्तत्वात् ।
न ह्यहंप्रत्ययविषयकर्तृव्यतिरेकेण तत्साक्षी सर्वभूतस्थः
सम एकः कूटस्थनित्यः पुरुषो विधिकाण्डे
तर्कसमये वा केनचिदधिगतः सर्वस्यात्मा । अतः स न
केनचित्प्रत्याख्यातुं शक्यः, विधिशेषत्वं वा नेतुम्;

l) a) Upanishad reveals Atma as the self, meaning of Aham, I.

b)



c) Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर

आत्मा प्राणमयः । तेनैष पूर्णः ।

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।

अन्वयं पुरुषविधः । तस्य प्राण एव शिरः ।

व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।

आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष

श्लोको भवति ॥ २ ॥

tasmādvā etasmādannarasamayāt anyo'ntara

ātmā prāṇamayah | tenaiṣa pūrṇah |

sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |

anvayaṃ puruṣavidhaḥ | tasya prāṇa eva śiraḥ |

vyāno dakṣiṇaḥ pakṣaḥ | apāna uttaraḥ pakṣaḥ |

ākāśa ātmā | pṛthivī pucchaṃ pratiṣṭhā tadapyeṣa

śloko bhavati || 2 ||

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

d) Vachyarthā :

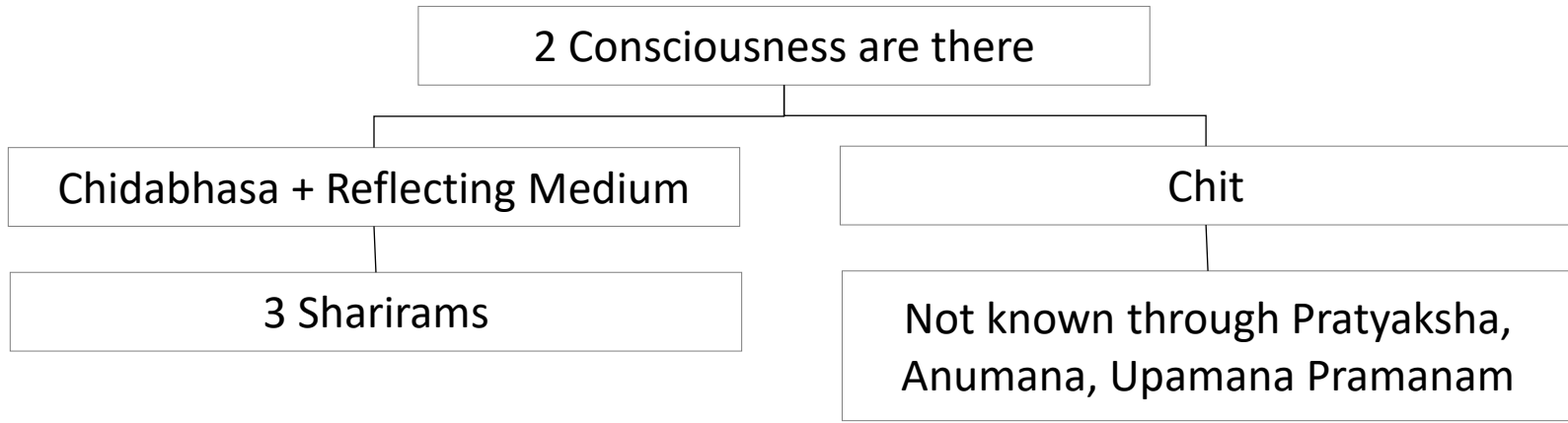
- 3 Sharirams + Chidabhasa
- Empirical consciousness
- Limited
- Many in number.
- Will be there only when Reflected Medium – Mind is there.
- Mind goes off to sleep 3 Sharirams resolved
- Individuality
- Comes + goes.

e) Lakshyarthā – I :

- Continues in Sushupti.
- Witness of Sushupti.
- Different from Chidabhasa.
- Limitless I
- Original Consciousness, Chit.

f) Prajnam Brahma (Aitareya Upanishad).

g)



h) Modern Science is studying only Chidabhasa.

i) Not studying Chit, not accessible to modern science.

j) Chit is not confined to the Body alone.

k) It is inside and outside.

l) Chit is same in all beings.

m) That self is called Brahman, Unique subject matter.

n) Brahman exists, knowable, knowledge of Brahman is available in Upanishads.

o) Brahman knowledge will give us Moksha.

II) a)

Brahman is Aham Pada Sakshi Chaitanyam

Sakshi = Chit not Chidabhasa

b) It is called Ahamkara Sakshi.

III) What is Sakshi Chaitanyam?

a) Prabhakara refutes Sakshi.

b) Other than I Chit, people are talking about – Chidabhasa (Sharira Trayam + Chidabhasa).

c) Chidabhasa – called Karta.

d) There is Sakshi which is neither Sharira Trayam nor Chidabhasa but Chit.

e) Sarvabutastaha :

- It is one in all beings.
- Buta = Living beings.

f) Samaha = Chit, Uniform in all beings.

g) Chidabhasa is not uniform

- Mosquito Chidabhasa = Mandah
- In Human beings, brighter.

h) Chidabhasa varies as per Reflected Medium.

i) Ekaha.

j) Kutastaha – Nitya :

- Absolutely changeless
- Changelessly eternal.

k) Matter :

- Parinami eternal, changingly eternal.

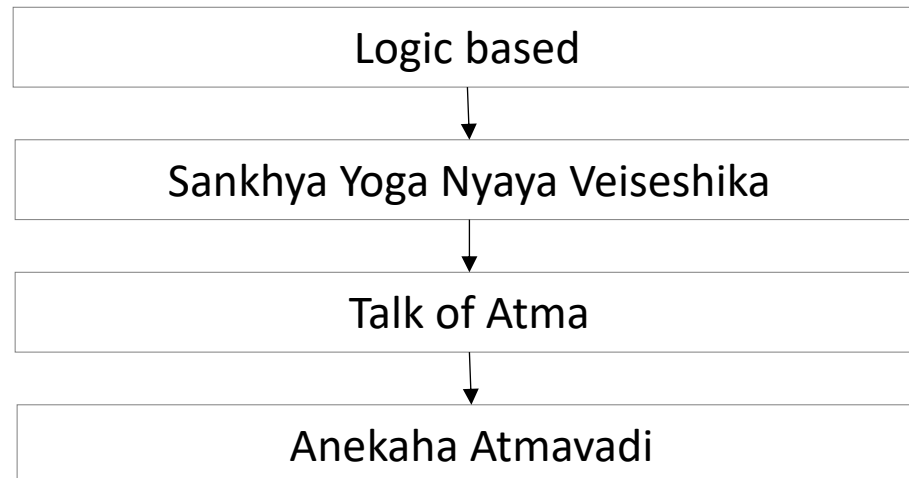
l) Purusha :

- All pervading, is within body also.

m) Chit :

- Never discussed anywhere else.
- Not in Karma Khanda.
- Chit not discussed anywhere else or in Tarqa based school of thought.
- We are Sruti based school of thought.

IV)



V) Example :

Football Match :

- Why fight for 22 people fighting for one ball.

VI) Sarvasya Atma – Nobody knows

VII) Nobody has courage to negate Atma of deep sleep state.

- Brahman is knowable, discussed.
- Brahman can't be connected to Karma Bodhaka Vakyam (KBV).

VIII) If Brahman is somewhere in Vaikuna, Kailasha, travel.

- Brahman not : Reached purified modified produced.
- Can't introduce with Brahma Jnanam.
- Not droppable, not gettable



Myself

IX) Brahma Bodhaka Vakyam = Tat Tvam Asi.

- Gives Jnanam, no Karma required.
- Tell Aham Brahma Asmi and say Poornamadah...

Revision :

Chapter 1 – 1 – 4 – Topic 138

I) a) Shankara deals with main Purva Pakshi of 4th Sutra – Vruttikara.

b) Brahma Jnanam can't give Moksha.

c) Jnanam should be followed by Upasanam which is a Karma.

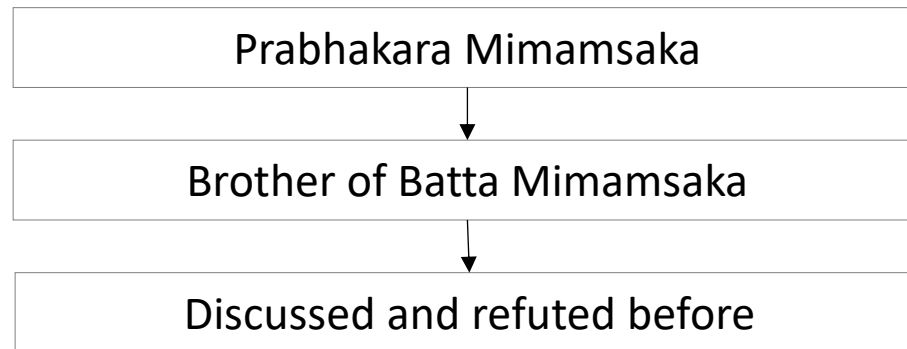
d) Karma alone produces Moksha.

e) Require Punyam to get Moksha.

II) a) Shankara refutes and takes a diversion.

- Topic 136 – 137 – 138

b) Shankara introduces :



c) Now Prabhakara Mimamsaka

III) Common features of Batta and Prabhakara :

a) Both don't accept existence of Brahman itself.

b) Both say :

- Siddha Bodhaka Vakyam – Gives merely Jnanam
– No use

c) Siddha Bodha Vakyam combine with Karma Bodhaka Vakyam, to get Moksha.

d) Karma gives Prayojanam of Moksha.

III) Differences :

Batta	Prabhakara
Combine Siddha Bodhaka Vakyam with Karma of Veda Purva	Combine Siddha Bodhaka Vakyam with karma of Vedanta

IV) a) Both say Karma alone will give benefit.

b) Prabhakara from topic 136.

V) Topic 138 :

a) Textual portion

b) No portion of Veda which is merely dealing with Siddha Vatu, facts of existence.

c) Veda Purva + Antha deal with some Karma or other.

d) Pure fact not dealt in entire Veda.

e) Kevala Vastu Vadi Veda Baga – idiom of Purva Pakshi

f) Pure existent entity – Jnanam not in Veda, because it is of no use.

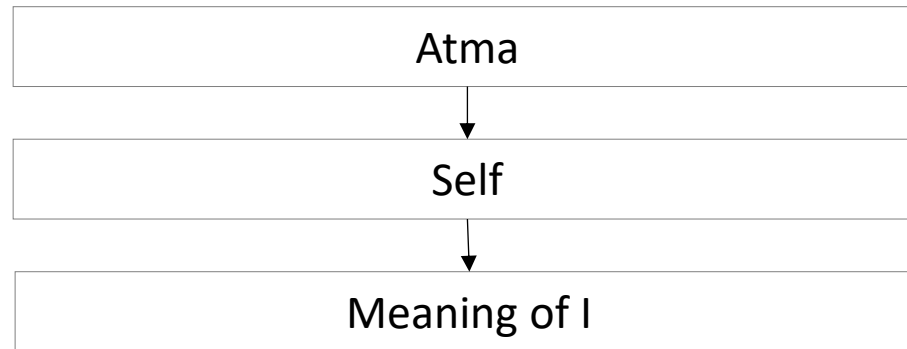
VI) Shankara :

a) There are portions Siddha Bodhaka Vakyams are taught.

b) Upanishad talks about a fact, Siddha Vastu and gives us Atma Jnanam.

VII) Prabhakara :

a)



b) I already know myself, I am known, not unknown.

c) Self evident

d) Why Upanishad talks about self evident "I".

e) Self awareness = Atma Jnanam.

f) Vedanta can't talk about already known thing.

VIII) a) Shankara :

Word I = Self awareness = 2 fold

Aham Pada Vachyarth

- Ahamkara
- Pramata I
- Sthula, Sukshma, Karana Shariram plus Chidabhasa
- Karta, Bokta
- Well known, evident
- Cause of Samsara
- Does not require Pramanam
- Finite consciousness does not require Pramanam
- Many, Karta, Bokta, Jivatma, subject to travel, Samsara.

Lakshyarth

- Ahamkara Sakshi
- Chit
- Pramatra Sakshi
- Topic of Vedanta
- Becomes Chidabhasa in 3 Sharirams
- Original Consciousness
- Nobody knows
- Known only by Apaurushaya Shastra Pramanam
- Requires Pramanam
- Infinite version of consciousnesses known only through Shastra.
- Paramatma, one, all pervading
- Nitya Shuddha, Mukta Svabava.
- Upanishad alone reveals
- Aupanishada Purusha
- Knowable through only Upanishad

b) Aupanishada Purusha introduced in the beginning in Upanishads as Brahman.

c) You are Jagat Karanam.

d) Introduced as 3rd person.

e) Brahman = Nitya, Shuddha, Buddha, Mukta Svabava, Jagat Karanam, Sarvagataha, Sarva Adhishtanam, Anantham.

f) Such a wonderful Brahman.

g) After preparing the student, won the trust of student.

h) Upanishad says :

- Tat Tvam Asi
- It is you, not Ahamkara you.
- But Aham Pada Lakshyarthaha.

i) Ahamkara Sakshi

- Revelation of Aupanishada Purusha is beneficial because that I – is already Mukta.

j) This I has no Janma.

k) Punar Janma freedom continues as long as meaning of I is Ahamkara.

l) Not listened, not internalised, incapable of praying.

m) Test :

- Where I stand
- 25 years not listened properly.

n) No Punar Janma for Aupanishads Purusha.

IX) Wonderful Atma is topic of Upanishad, Vedanta.

- Siddha Brahma Atma Buddhaka Vakyam.
- This need not be combined with any Karma Bodhaka Vakhyam (KBV).

X) Other than Ahamkara, Pramata.

a) Pramatra Sakshi, Samstha Butastaha, Ekaha, Samaha, Kutastha Nityaha, Purusha.

b) This Atma is not known through any one of the Paurusheya Pramanam.

c) Not known through Veda Purva.

d) Veda Purva deals with Ahamkara, not Ahamkara Sakshi.

e) It asks me to do Karma, have Punyam, go to Svarga, deals with Ahamkara, never with Sakshi.

f) Atma is central message of all Upanishads, arrived with Shad Lingas.

g) How to cover whole Pumpkin (Atma), with a grain of rice (Anatma).

h) Atma can't be covered by Karma Bodhaka Vakyam and Upasana.

XI) Upadesa Sahashri :

a) After knowing Aham Brahma Asmi clearly, I can't go back to karma.

b) I know, I am not Karta.

c) I am Ahamkara Sakshi – Akarta.

d) How can I seriously do any karma or Upasana?

e)

I can't seek

Punyam

Svarga

Brahma Loka

f) I can't go after Karma or Upasana.

g) Loka Sangraha Karma is called Karma Abhasa.

h) Atma Nishta must come, which takes time, no mystic experience but knowledge ingrained in sub-conscious mind.

i) Have understood Vedanta, Vidhi Seshatvam Va Netu.

j) Can never connect it to any Vidhi – Karma Bodhaka Vakyaam.

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

आत्मत्वादेव च सर्वेषाम् — न हेयो नाप्युपादेयः ।
सर्वं हि विनश्यद्विकारजातं पुरुषान्तं विनश्यति ।
पुरुषो हि विनाशहेत्वभावादविनाशी ।
विक्रियाहेत्वभावाच्च कूटस्थनित्यः । अत एव
नित्यशुद्धबुद्धमुक्तस्वभावः;

l) a) Atma can't be associated with any Karma.

b) Atma can't come under any Karma Phalam but Jnana Phalam.

c) Karma Phalam alone has to be aquired.

d) Atma Jnanam is only a fact of Universe understood clearly Man – Man becomes divine man.

e) This is beyond Aapti, Utpatti, Samskara, Vikara, beyond Heya (Something to be aquired.

f) Atma does not come under any one of 6.

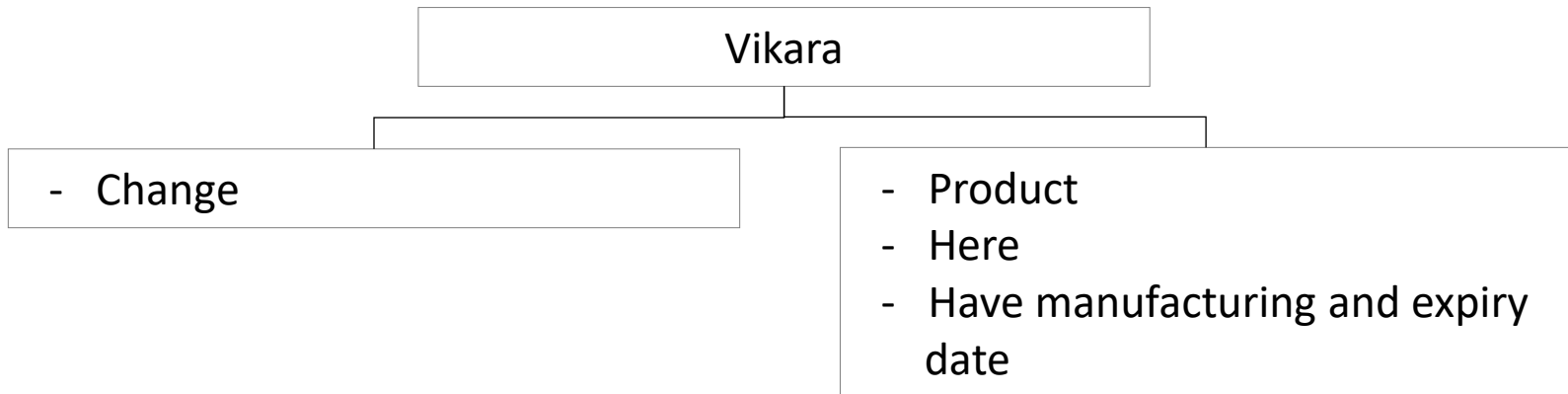
g) Being I myself, I can't work for dropping or aquiring it.

h) All 6 is perishable I am imperishable, I am immortal.

i) Sarvam Hi Vinashyatu Vikara Jatam, Purushantam.

j) Brahma Loka, Brahmajis body is imperishable, all Vikara – product, upto this Brahman.

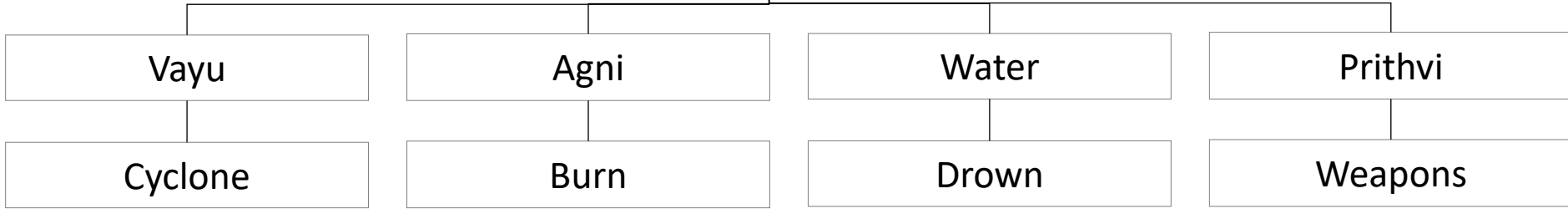
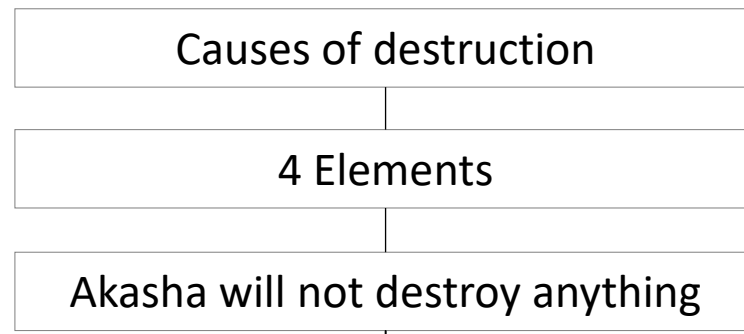
k)



l) Aupanishad Purushaha = Avinashi, never perishable because there is no cause for the destruction of Atma.

m) I am not Ahamkara Jiva born and gone but Avinashi Ahamkara Sakshi Atma.

n)



o) Gita : Chapter 2 – Verse 24

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

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

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

p) Vinasha Hetu Abavat :

- No instrument of destruction for Atma, not even Atom Bomb.

q) Avinashi – imperishable Vikriya Hetu Abava Cha, no cause of Change.

r) If changes are possible, 3 – D problem will come, Degeneration, Disease, Death.

s) Brahman is free from Vinasham, Vikriya Hetu.

- No modifications in Brahman of 3-D

t) Kutastha Nityaha :

- Consciousness / Brahman = Changeless eternity.
- Matter = Changing eternity = Parinami Nitya

u) Nitya, Shuddha, Buddha, Mukta Svabava :

- Brahman is eternal, ever pure, ever free, ever self evident (Buddha), you don't need to know it.

Conclusion :

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

तस्मात् 'पुरुषान्न परं किञ्चित्सा काष्ठा
सा परा गतिः' (क. उ. १ । ३ । ११) 'तं त्वौपनिषदं पुरुषं
पृच्छामि' (बृ. उ. ३ । ९ । २६) इति चौपनिषदत्वविशेषणं
पुरुषस्योपनिषत्सु प्राधान्येन प्रकाश्यमानत्वे उपपद्यते ।

I) Shankara :

a) Conclusion is based on Sruti, Yukti, Anubhava.

b) Continuously keeps 3 Parameters, 3 tools.

c) Ratha Kalpana :

Kathopanishad : Chapter 1 – 3 – 10 & 11

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhiih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusan-na param kincit, sa katha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

d) Spiritual Journey – Chariot

- Body – Chariot
- Sense Organs – Horses
- Buddhi – Driver
- Jivatma – Passenger

- Inward Journey not external journey.
- Come to Chidabhasa.
- Through Mahavakyam come to Chit – Sakshi Chaitanyam = Ultimate destination.
- Sa Kashta, Sa Para Gathihi.

e) Understanding of Sakshi is end of your spiritual Journey.

f) Corollary :

- Thereafter, no Karma, Upasana.

g) I have attained Moksha.

h) Upanishad concludes Journey with knowledge.

- Siddha Bodhaka Vakyam (SBV) need not be connected to Karma Bodhaka Vakyam (KBV).
- Para Gathi = Ultimate destination.

i) Purushartha Na Param Kinchitu :

- Sakshi = Sa Kashta = Annacle, Zenith, ultimate spiritual destination.

j) Intermediate destinations are there when you travel by flight, train.

k) Para Gathihi – not intermediate destination but ultimate

- No more travel.

l) No Karma Bodhaka Vakyam should be brought anywhere near Upanishad Siddha Bodhaka Vakyam.

II) Kathopanishad : Chapter 1 – 3 – 11

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusan-na param kincit, sa kashtra sa para gatih || 11 ||

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

III) Logic for Avapanishada Purusha :

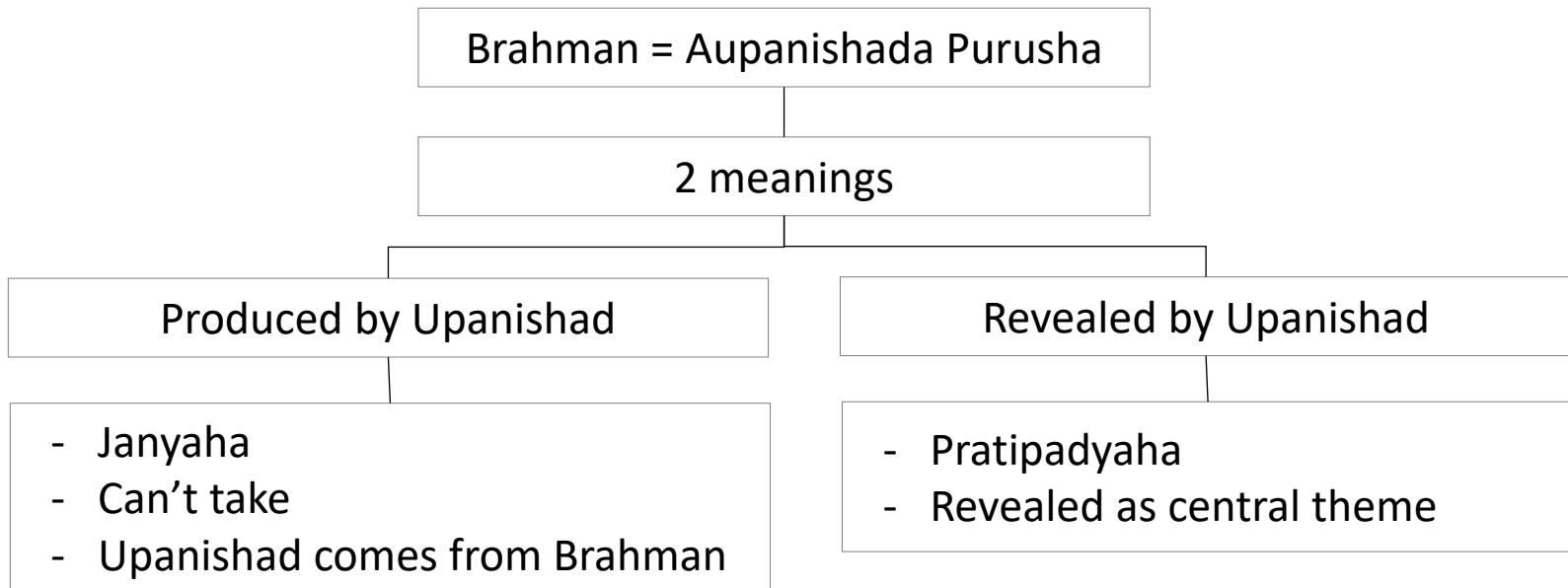
a) Brihadaranyaka Upanishad : Chapter 3 – 9 – 26

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

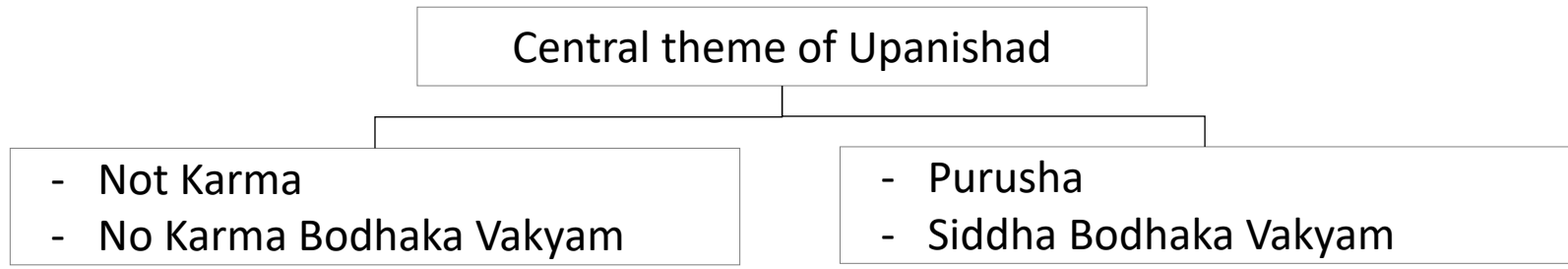
kasminnu tvaṃ cātmā ca pratiṣṭhitau stha iti;
prāṇa iti; kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti;
kasminnvpānaḥ pratiṣṭhita iti; vyāna iti;
kasminnu vyānaḥ pratiṣṭhita iti; udāna iti;
kasminnūdānaḥ pratiṣṭhita iti; samāna iti;
sa eṣa neti netyātmā, agrhyo nahi grhyate,
aśīryo na hi śīryate, asaṅgo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

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

b)



c)



d) Purva Mimamsa :

- Only Karma exists in entire Veda.

e) Batta and Prabhakara – Mimamsakas boxed by Shankara.

f) Atma talked only in Upanishad and as central theme.

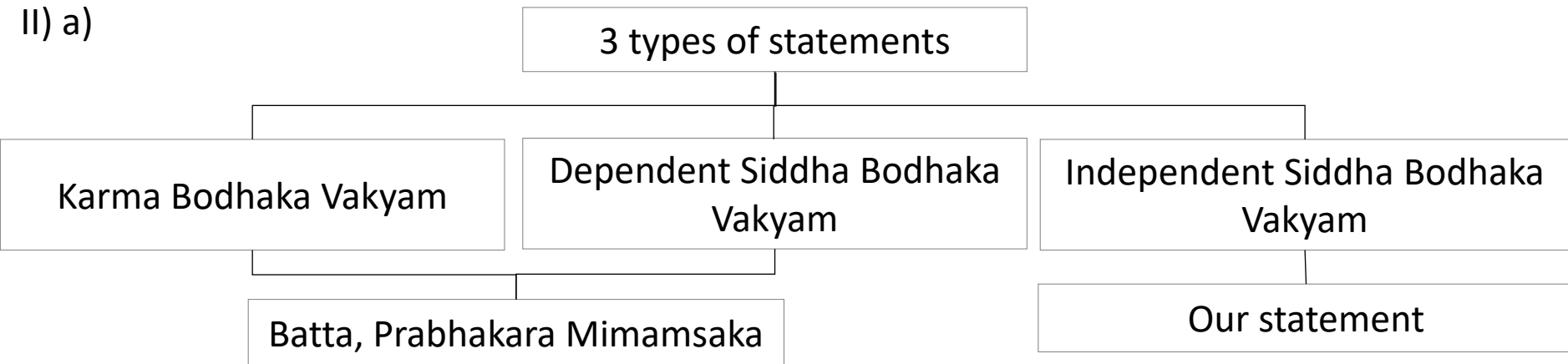
141) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

अतो भूतवस्तुपरो वेदभागो नास्तीति वचनं साहसमात्रम् ॥

I) a) Prabhakara Mimamsaka concluded.

b) Only Siddha Bodhaka Vakyam exists in Veda.

II) a)



b) It's a reckless, thoughtless assertion, Rash conclusion, misplaced courage.

III) Yadapi onwards Vruttikara Matam – Topics 82, 83, 84.

a) Shankara takes one by one to negate Purva Pakshi statements – topic 82, 83, 84.

b) Studious approach.

c) Yad Api – restarting Vruttikara.

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

यदपि शास्त्रतात्पर्यविदामनुक्रमणम् — ‘दृष्टो हि तस्यार्थः
कर्मावबोधनम्’ इत्येवमादि, तत्
धर्मजिज्ञासाविषयत्वाद्विधिप्रतिषेधशास्त्राभिप्रायं द्रष्टव्यम् ।

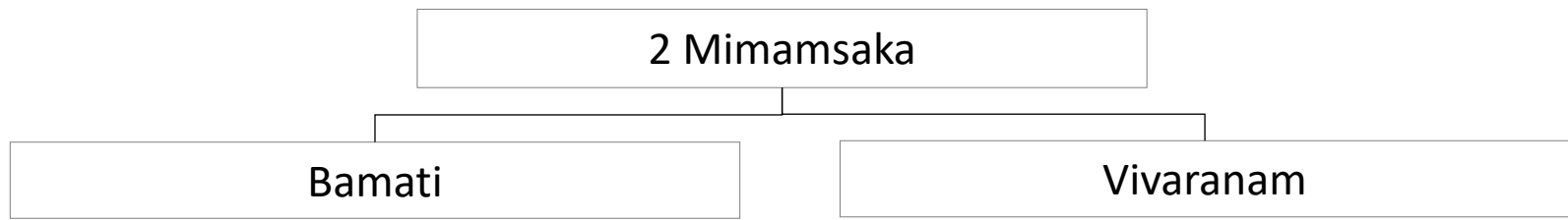
I) Vruttikara Matam :

a) Quoted Shabara Bashyam of Jaimini Sutra (Purva Mimamsa)

b) Shabara Bashyam Analysed by :

- Kumarila Batta
- Prabhakara Mishra.

c)



d) Drishto Hi Tasya Arthaha karma Avabodanam.

- Vedic message is always Karma.

e) Jnanam for doing Karma

- Jnanam is dependent on Karma.

f) Veda deals with performance of varieties of Karmas and Upasanas – Says Shabara Swami.

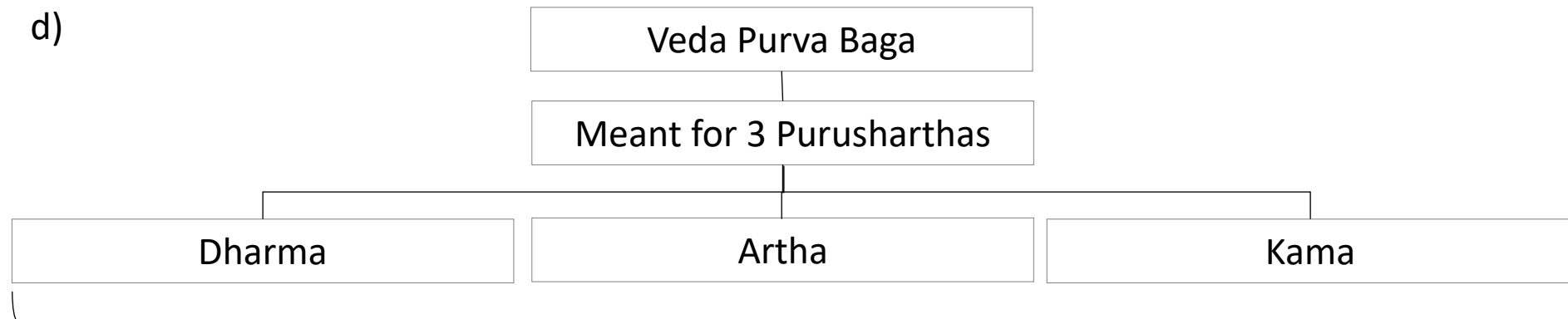
II) Shankara :

a) Has deep respect for Shabara Swami.

b) For Vruttikara also Shankara has deep respect.

c) Shabara Swamis statement is valid w.r.t. Veda Purva Baga, Karma Khanda.

d)



- Preyashcha = Dharma + Artha + Kama

- Sreyas = Moksha

- e) Yama offered Preyas to Nachiketa.
- f) Nachiketa wanted Sreyas.
- g) Veda Purva has Karma as central theme.
- h) Shabara Swami not dealing with Vedanta.
- l) Vyasa has written Brahma Sutra, commentary written by Shankara.
- j) Dharma Jingyasa Vishayatvat = Veda Purva Bhaga.
- k) Dharma = Veidikam karma, Ritualistic Karma.
- l) Vidhi – Pratisheda Shastram, Do's – Don't's – in Veda Purva.
- m) Not applicable to Vedanta.

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

अपि च 'आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्थानाम्'
इत्येतदेकान्तेनाभ्युपगच्छतां भूतोपदेशानर्थक्यप्रसङ्गः ।
प्रवृत्तिनिवृत्तिविधिव्यतिरेकेण भूतं चेद्वस्तूपदिशति भव्यार्थत्वेन,
कूटस्थनित्यं भूतं नोपदिशतीति को हेतुः ।

- I) a) Vruttikara Mata Nirakaranam.
- b) Siddha Bodhaka Vakyam are not in Veda at all.
- c) It is of no use.
- d) Siddha Bodhaka Vakyam gives benefit only if combined with Karma Bodhaka Vakyam.
- e) Not subject matter of Veda.

II) Shankara :

- a) First accept, Veda deals with Siddha Bodhaka Vakyam also.
- b) Will be connected to Karma Bodhaka Vakyam is next statement.
- c) Siddha Bodhaka Vakyam are there in the Veda.
- d) It is in Veda Purva and Vedanta.

III) Can Siddha Bodhaka Vakyam exist independently or dependently.

- a) Why you say they depend on Karma Bodhaka Vakyam.

b) Purva Pakshi Logic :

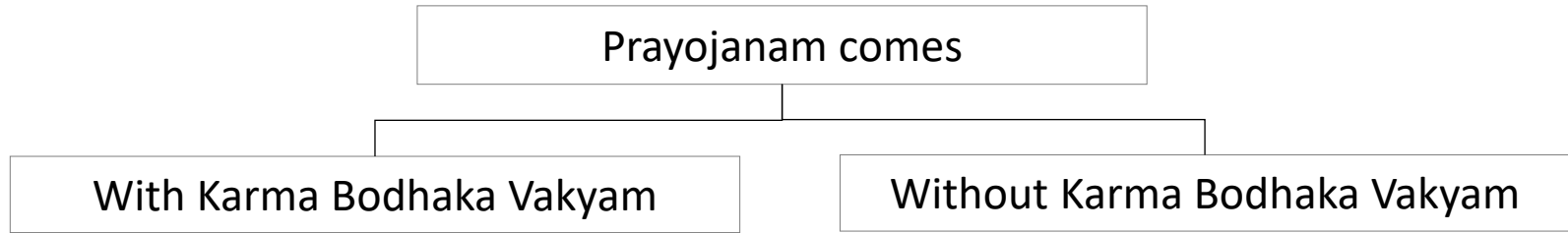
- Siddha Bodhaka Vakyam has no Prayojanam by itself.

- c) Don't acquire or drop anything.
- d) Prayojana Abavat – Apramanam.
- e) Prayojana Veda Vakhyam is Pramanam.
- f) Siddha Bodhaka Vakyam by themselves Nisprayojanam.
- g) I can show Siddha Bodhaka Vakyam have Prayojana Pramanam exists, give benefit.

h) Prayojana Yukta Siddha Bodhaka Vakyam – is Pramanam

i) You want Prayojanam.

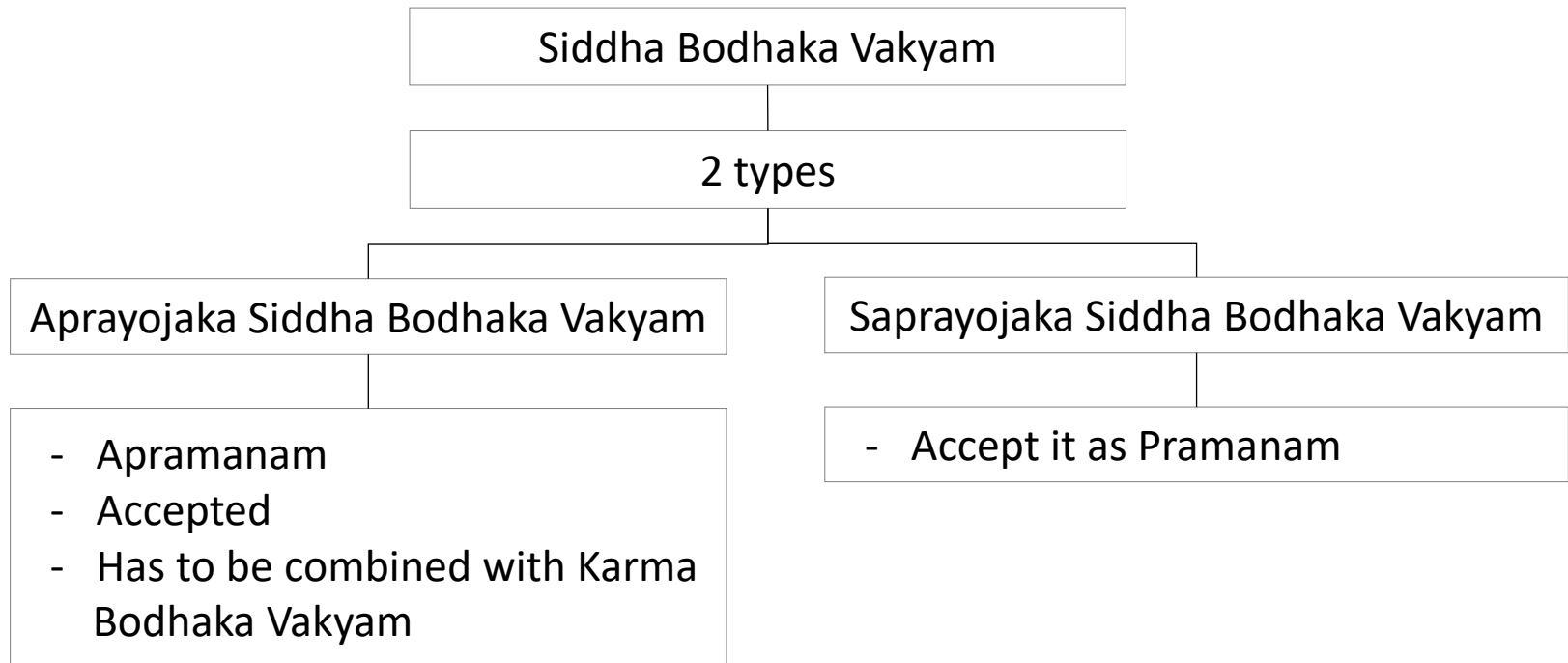
j)



k) Saprayojana Veda Vakyam = Pramanam

- Aprayojana Veda Vakyam = Apramanam

l)



m) Vedapurva or Vedanta Baga.

n) If Prayojanam, valid, Pramanam.

Revision :

Sutra 1 – 1 – 4 : Topic 143

l) a) After a brief diversion, defeating Prabhakara Mimamsa – Shankara come back to Vruttikara Matam.

b) All Siddha Bodhaka Vakyam – should be connected Karma Bodhaka Vakyam.

c) Siddha Bodhaka Vakyam :

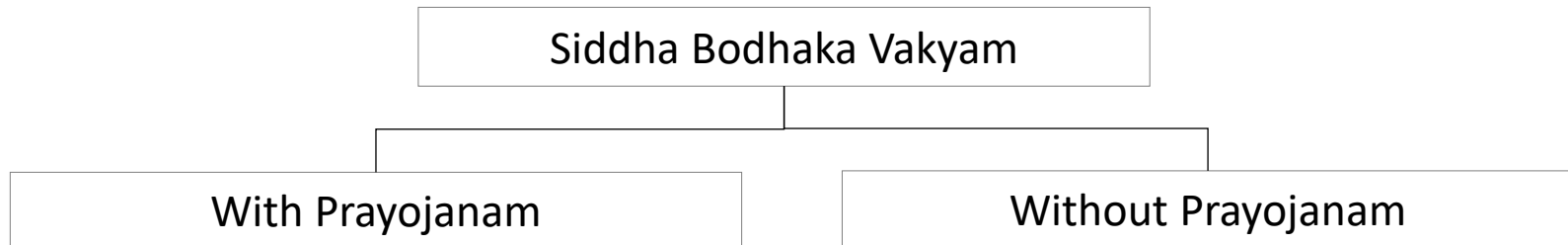
- Gives mere Jnanam
- No Prayojanam
- Joining Karma Bodhaka Vakyam has Prayojanam and Veda becomes a Pramanam.

d) Yatra Yatra Siddha Bodhaka Vakyam, Tatra Tatra Nishprayojanam – Vyapti, Vruttikara has made.

II) Shankara :

a) No rule all Sidha Bodhaka Vakyam are Nishprayojanam.

b)



With Prayojanam	Without Prayojanam
<ul style="list-style-type: none"> - Independent Siddha Bodhaka Vakyam - Saprayojana - Saprayojana Siddha Bodhaka Vakyam - Don't connect to Karma Bodhaka Vakyam - No Jnana Karma Samuchhaya - Vedanta full of Saprayojanan Siddha Bodhaka Vakyam 	<ul style="list-style-type: none"> - Has to join Karma Bodhaka Vakyam - Nishprayojana - Nishprayojana Siddha Bodhaka Vakyam - Full Veda Purva

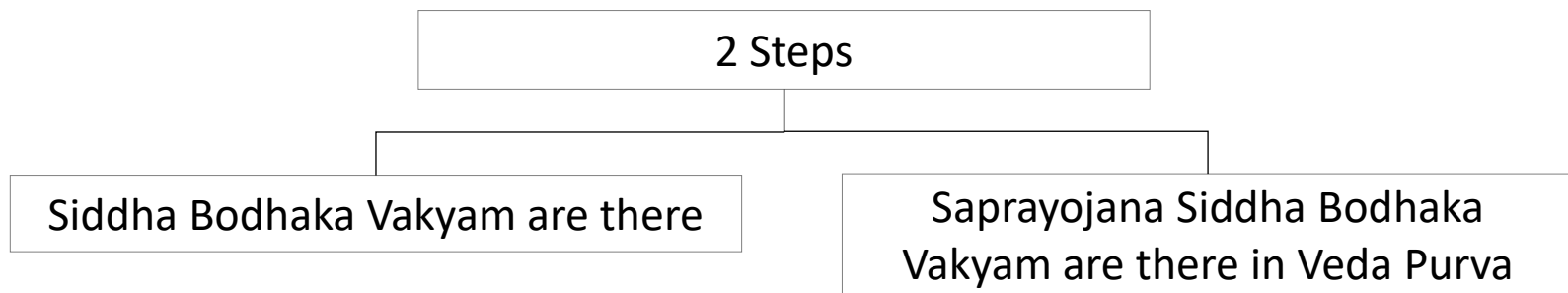
c) Don't extend Karma Khanda – rule to Jnana Khanda

d) There are Siddha Bodhaka Vakyam is there in Veda Purva Also.

e) Purva Pakshi :

- Negates Siddha Bodhaka Vakyam existence.

f)



III) Series of Question + Answer :

a) Already existent things are talked in Veda Purva, a Pramanam according to you.

b) Foot Note 3 :

- When you do Yaga, use Soma Rasa as an oblation.
- It is available, known, Siddha Vastu.

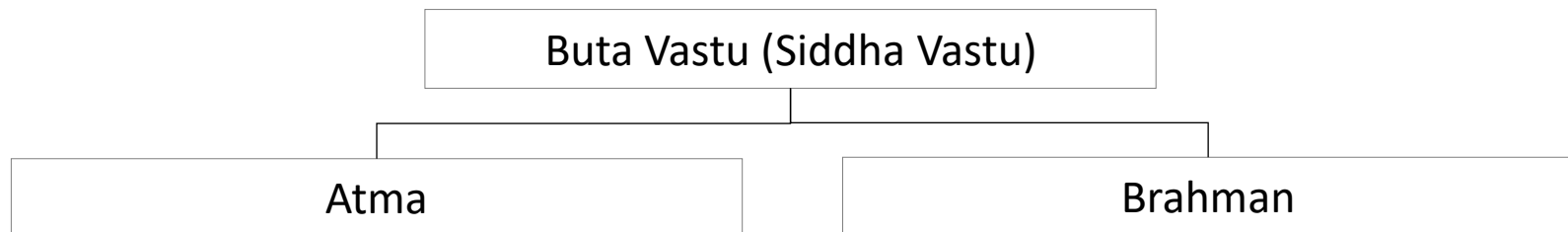
c) Dhagna Juhoti – offer curds

- Siddha Vastu.

d) When Soma, Dadhi talked, no do, or don't's.

e) Dadhi, Soma, Buta Vastu, helps me reach Svarga later.

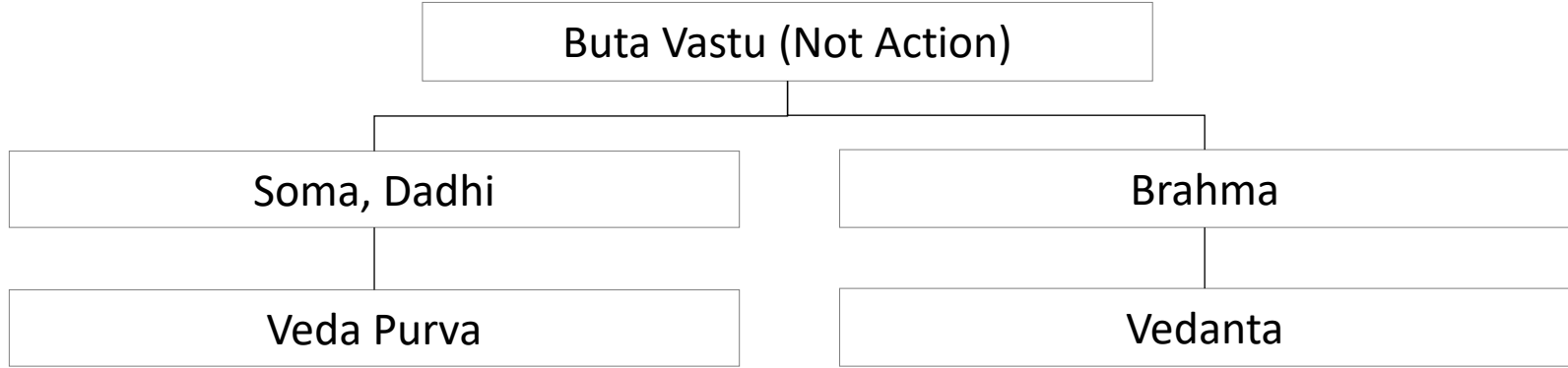
IV) Vedanta talks of :



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

न हि भूतमुपदिश्यमानं क्रिया भवति । अक्रियात्वेऽपि
भूतस्य क्रियासाधनत्वात्क्रियार्थ एव भूतोपदेश इति चेत् ,

I) a) Shankara :



- Not Karyam, Butam Siddham.

b) Purva Pakshi :

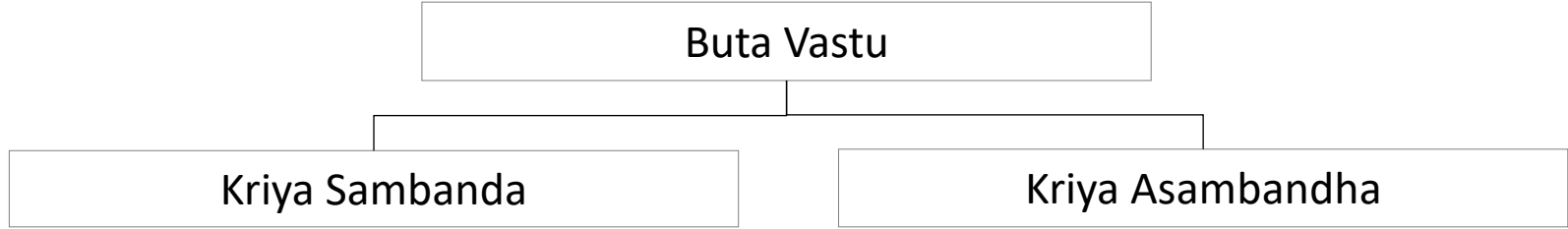
- You are equating Soma, Dadhi with Brahman.
- There is a difference, meant for Kriya, which gives Prayojanam.
- Brahman Upadesa not Kriya, a Sambandha Buta Vastu.

c) Buta Vastu itself not an action, it is a means for Kriya, connects Karma Bodhaka Vakyam, Siddha Bodhaka Vakyam is available.

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

नैष दोषः । क्रियार्थत्वेऽपि क्रियानिर्वर्तनशक्तिमद्वस्तूपदिष्टमेव ।
क्रियार्थत्वं तु प्रयोजनं तस्य । न चैतावता वस्त्वनुपदिष्टं भवति ।

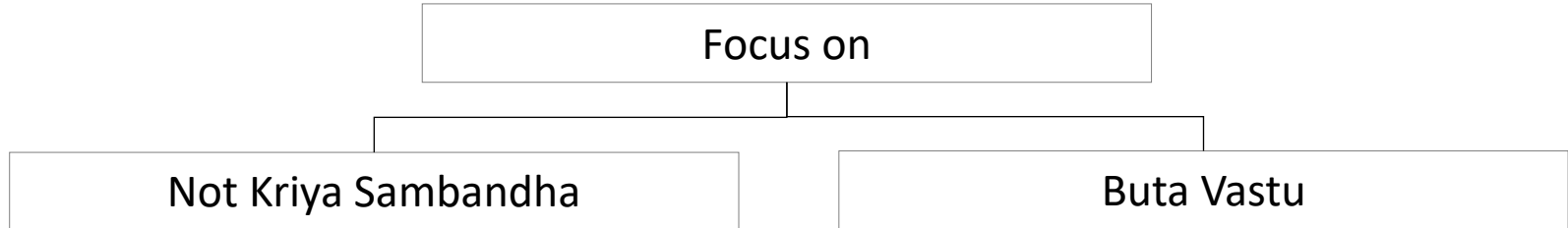
l) a)



b) Buta Vastu is talked about.

c) Dadhi, Soma, useful for Veidika Karma, used in ritual, Brahman not given as oblation.

d)



e) To introduce Prayojanam, utility for ritual, itself not Karma but connected to Karma.

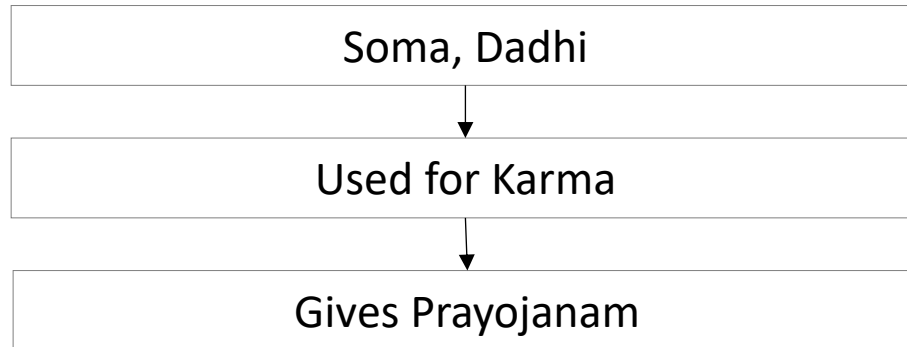
f) Buta Vastu is talked in Veda Purva.

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

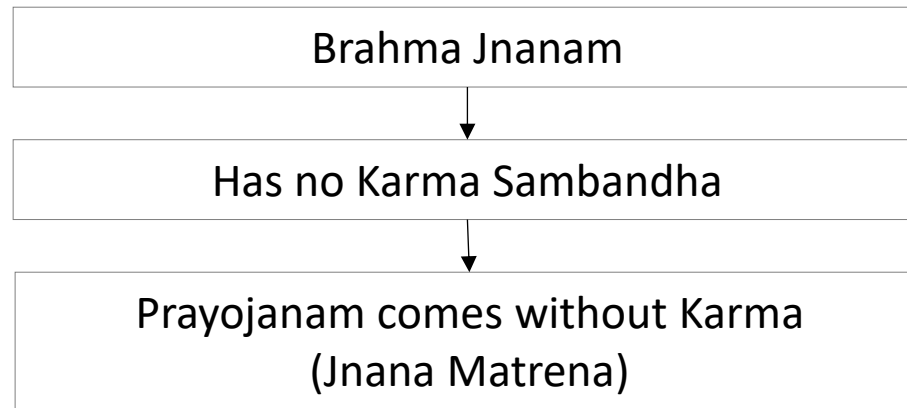
यदि नामोपदिष्टं किं तव तेन स्यादिति, उच्यते —
अनवगतात्मवस्तूपदेशश्च तथैव भवितुमर्हति । तदवगत्या
मिथ्याज्ञानस्य संसारहेतोर्निवृत्तिः प्रयोजनं क्रियत
इत्यविशिष्टमर्थवत्त्वं क्रियासाधनवस्तूपदेशेन ।

I) Vruttikara – Irritated :

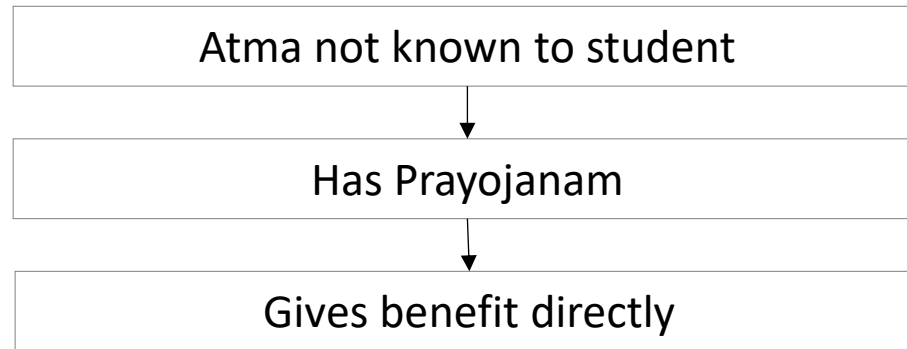
- Buta Vastu is talked, Kriya Sambanda or Asambandha.
- What benefit you get by me acknowledging that?
- You mind is obsessed with Karma Bodhaka Vakyam only.
-



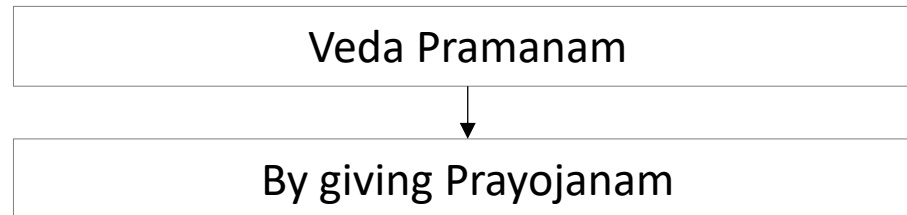
e)



f)



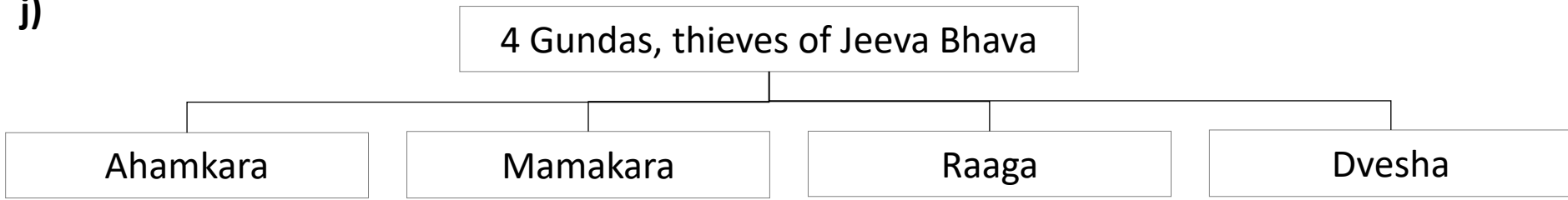
g)



h) Avagathi – Aparoksha Jnanam

i) I – know, I am Brahman, claim Brahma Bhava, replaces Jiva Bhava which is Mithya Jnanam.

j)



- All killed by Brahma Jnanam.

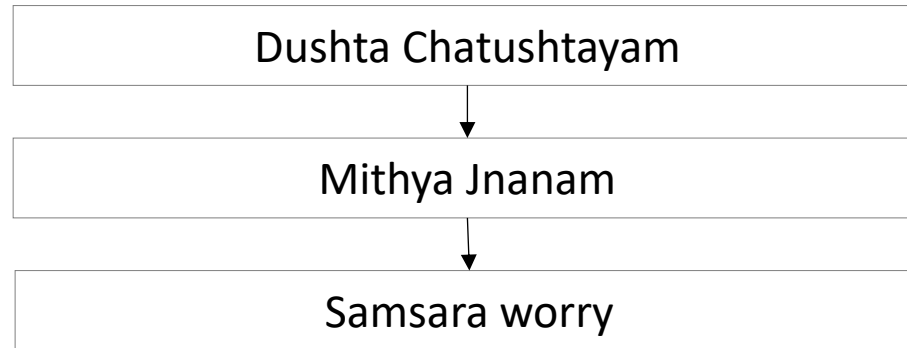
k) They keep my mind all the time occupied, restless, agitated, worried.

l) Analyse every worry, will be connected with 4 factors directly or indirectly.

m) Read in newspaper, drink coffee.

n) If connected with 4 goondas, I will worry.

o)



p) Brahma knowledge removes 4 Goondas.

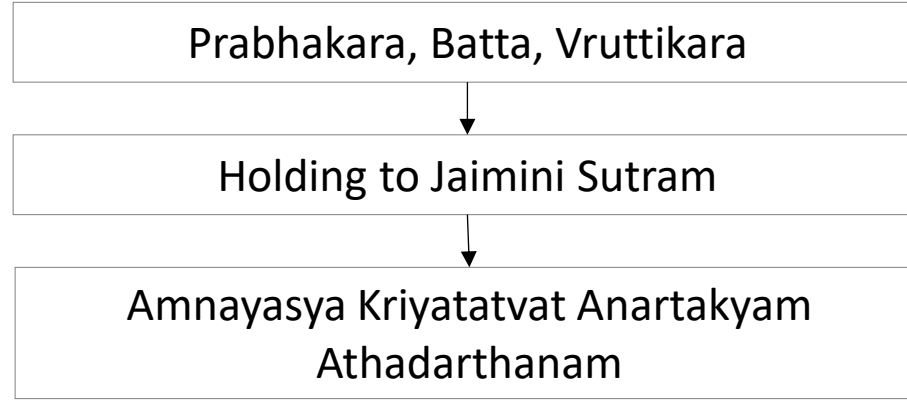
II) a) Google :

- Symptoms – connected to major disease.
- Old, insecure, major disease.

b) Lab tests after 2 weeks.

I) Shankara – Brilliant Argument :

a)



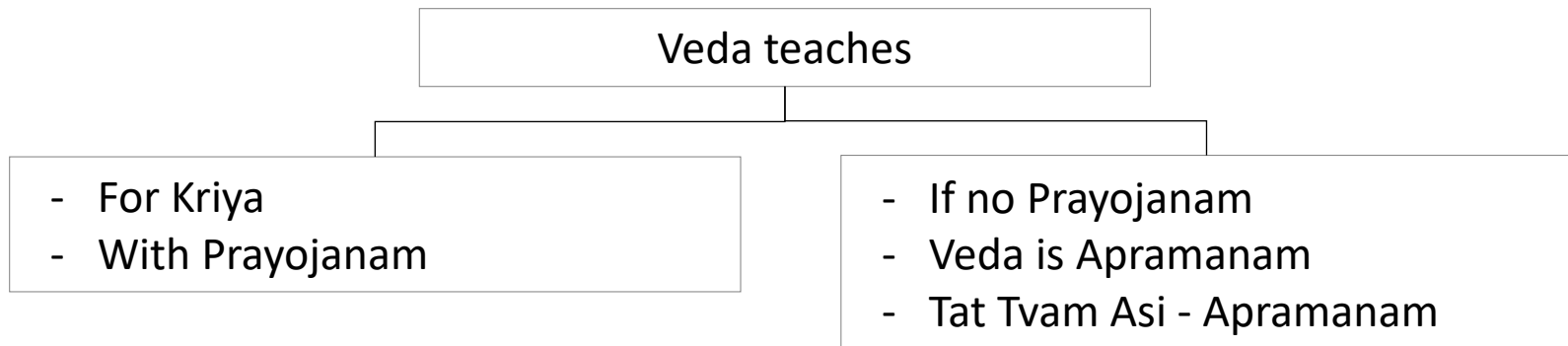
Purva Mimamsa of Jaimini : Chapter 1 – 2 – 1

आम्नायस्य क्रियात्त्वादानर्थक्यमतदथाना
तस्मादनित्यमुच्यते ॥ १ ॥

Āmnāyasya kriyārthatvād-ānarthakyam-atadarthānām
tasmād-anityam-ucyate || 1 ||

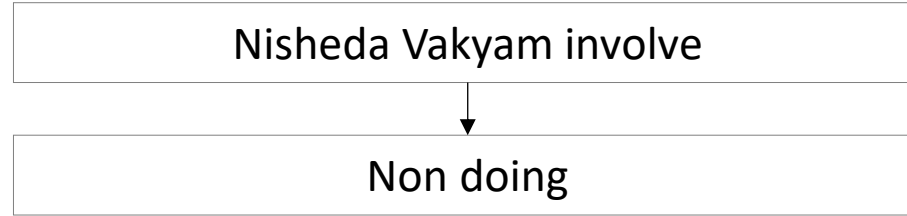
The Veda being for the sacrifice, the portion which is not for the sacrifice is useless; therefore it cannot be said to be eternal. [1 – 2 – 1]

b)



c) In Veda Purva, many Nisheda Vakyam, don't do this... not asking you to do.

d)



e) Don't do Vakyam don't involve doing.

f) Are Nisheda Vakyam Pramanam?

- Prabhakara, Batta, Vruttikara, hold these Vakyams as Pramanam.
- Makes you withdraw from Karma, no do Karma.

g) Nisheda Vakyam – Pramanam without Karma.

h) Accept Tat Tvam Asi Vakyam as Pramanam without Karma.

II) Example :

a) Brahmanaha Na Hantavyaha :

- Don't kill Brahman.

b) Don't do Himsa, creates Papam.

c) In Tradition, Bramana carries – Veda Mantra Jnanam, Veda Anushtanam, embodiment of Veda and Vedic wisdom, destroying Veda by destroying him.

d) Burning room with people, burning temple, destroying Ishvara.

e) Veda Parayanam, do Pradakshinam to Veda and Chanters.

f) Veda carried physically.

g) Avoidance of action in Veda Purva not performance of action.

h) Avoidance not instrument of another action.

i) Such Vakyam not Apramanam – Nisheda Vakyam – without action – will become Apramanam.

j) Anartham, invalid.

k) Purva Mimamsa of Jaimini : 1st Verse

अथातो धर्मजिज्ञासा ॥ १ ॥

Athāto Dharma-jijñāsā ॥ 1 ॥

Now is the enquiry of duty (Dharma) [1 – 1 – 1]

- Athatho Dharma Jingyasa
- Athatho Adharma Jingyasa
- Learn Dharma and Adharma (To avoid).

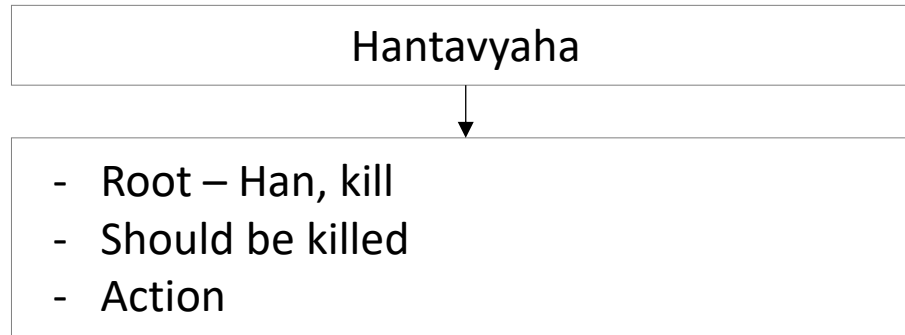
l) Put Navagraha

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

तच्चानिष्टम् । न च स्वभावप्राप्तहन्त्यर्थानुरागेण नञः
शक्यमप्राप्तक्रियार्थत्वं कल्पयितुं
हननक्रियानिवृत्त्यौदासीन्यव्यतिरेकेण । नञश्चैष स्वभावः,
यत्स्वसम्बन्धिनोऽभावं बोधयतीति । अभावबुद्धिश्चौदासीन्यकारणम् ।
सा च दग्धेन्धनाग्निवत्स्वयमेवोपशाम्यति ।

I) Grammar :

a) Brahmano Na Hantavyaha :



- Don't kill Brahmana.

b) Suram Na Pibet :

- Don't drink Alcohol.
- Can't put Na, outside.

c) Na = Nanj = What is its role?

- If connected to verb – you avoid action.

d) Na Hantavya :

- Will function only if someone is planning to kill.
- Dvesha – Anger.
- Raaga – Dvesha, Natural to human.
- Dvesha too much, wants to finish the person.

e) Veda Vakyam addresses him.

- Hannam, Maha Papam, Maha Dukham, Narakam.
- Avoidance of Hannam – Avoid 3 things.

f) Dukha Nivrutti Prayojanam is there for avoidance of a Karma.

g)

Not Karma Bodhaka Vakyam, it is Siddha Bodhaka Vakyam, statement of fact, avoidance of Brahmana
Hananam helps me avoid

Narakam

Maha Papam

Maha Dukham

h) This fact is revealed, will give Prayojanam to avoid Dukham.

i) Because of Dvesha Svabava, if Anuraga, Sambandha comes in thought form, intense Dvesha, lot of build up Dvesha, then plan for extreme step.

j) Na of Veda is connected to killer instinct (In sports also, Tennis, Cricket).

k) Na + Killing – Prescribes avoidance, no Kriya.

l) No Amnatasya Kriyatatvat.

Purva Mimamsa of Jaimini :

आम्नायस्य क्रियाथत्वादानथक्यमतदथाना
तस्मादनित्यमुच्यते ॥ १ ॥

Āmnāyasya kriyārthatvād-ānarthakyam-atadarthānām
tasmād-anityam-ucyate || 1 ||

The Veda being for the sacrifice, the portion which is not for the sacrifice is useless; therefore it cannot be said to be eternal. [1 – 2 – 1]

m) Can't quote Jaimini Sutram in this context.

n) Talks of inaction, Audasinyam, result of avoidance of intended action.

o) Inaction – not action.

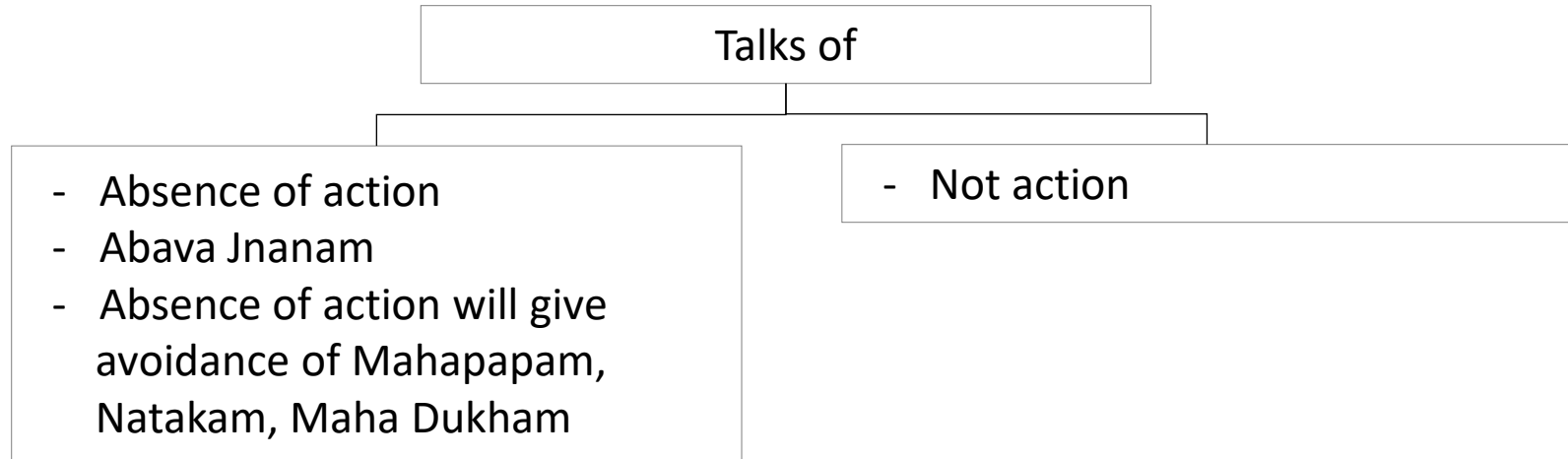
p) Nanj – Shabda – Nature of Na, always go with verb, talks about inaction, avoid action.

q) Na Reveals – inaction.

r) Nanj Pada Vichara :

- Na – Has 6 meanings
- Sankshepa Sharirakam
- Enquiry into “Na”.

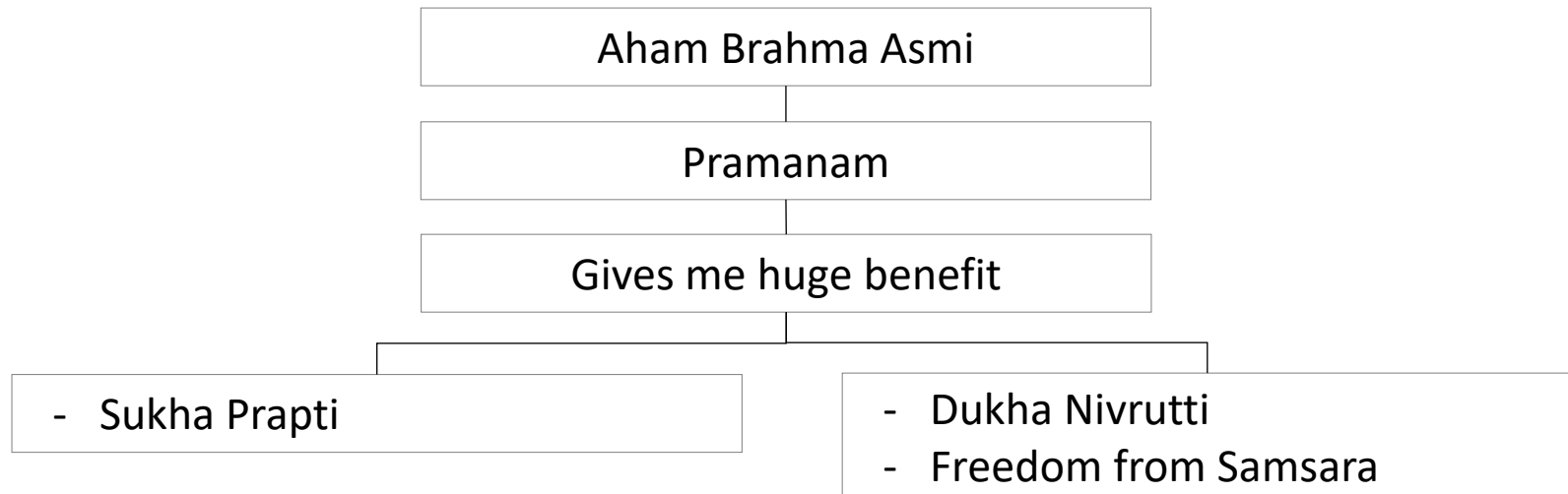
s)



t) Nisheda Pramanam leads to inaction, not action.

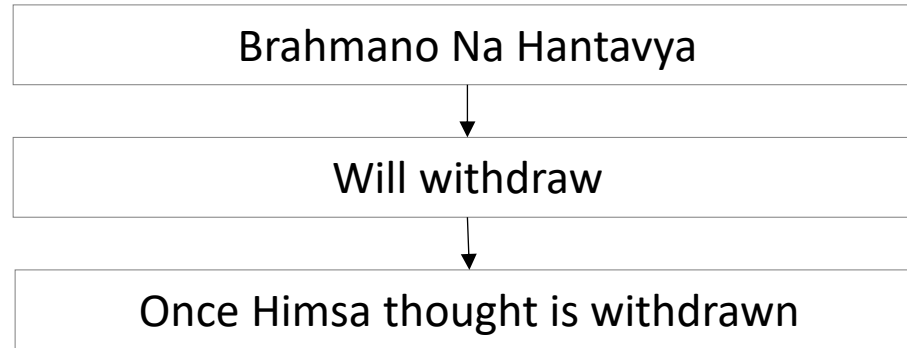
- Still we call it a Pramanam.

u)



v) Sentence works on me, until knowledge comes.

- Want to shout at him, thought, attacked by Nisheda Vakyam.



w) Logs of wood... burns... until fuel is burnt.

x)

Brahmana Na Hantavya	Himsa thought
- Fire	- Fuel ↓ Removes fuel Vakhyam subsides Upashama

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

तस्मात्प्रसक्तक्रियानिवृत्त्यौदासीन्यमेव 'ब्राह्मणो न हन्तव्यः'
इत्यादिषु प्रतिषेधार्थं मन्यामहे, अन्यत्र प्रजापतिव्रतादिभ्यः ।
तस्मात्पुरुषार्थानुपयोग्युपाख्यानादिभूतार्थवादविषयमानर्थक्या
भिधानं द्रष्टव्यम् ॥

I) a) Shankara refutes Vruttikara, Bhatta, Prabhakara Matam.

b) All insist on Karma as most important in Veda.

c) Karma Bodhaka Vakyam – alone exists in Veda, they insist?

d) Siddha Bodhaka Vakyam – not there.

II) Siddha Bodhaka Vakyam have to join Karma Bodhaka Vakyam, for getting Pramanyam, validity.

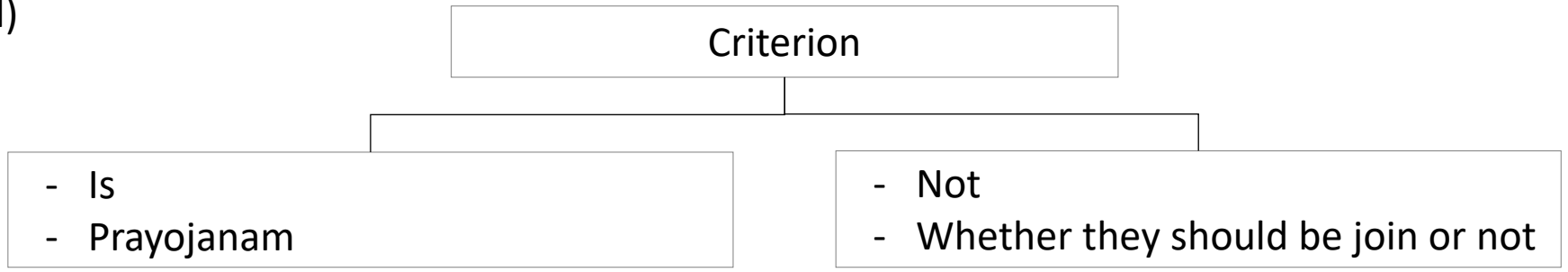
III) Shankara :

a) Siddha Bodhaka Vakyam should join Karma Bodhaka Vakyam to get Prayojanam.

b) There are many Siddha Bodhaka Vakyam which have to join Karma Bodhaka Vakyam to get Prayojanam.

c) There are some Siddha Bodhaka Vakyam, which give direct benefit.

d)



e)

Karma Khanda	Jnana Khanda
- Specialises on Karma Bodhaka Vakyam	- Is Siddha Bodhaka Vakyam - Gives direct benefit

f) Siddha Bodhaka Vakyam are Pramanam in Vedanta.

g) Even in Veda Purva there are Siddha Bodhaka Vakyam without joining Karma Bodhaka Vakyam.

h) Nisheda Vakyams are Pramanam.

i) Brahmano Na Hantavyaha

Srimad Bhagavadham : Chapter 1 – 7 – 53 & 54

श्रीभगवानुवाच

ब्रह्मबन्धुर्न हन्तव्य आततायी वधार्हणः ।

मयैवोभयमाम्नातं परिपाह्यनुशासनम् ॥ ५३ ॥

कुरु प्रतिश्रुतं सत्यं यत्तत्सान्त्वयता प्रियाम् ।

प्रियं च भीमसेनस्य पाञ्चाल्या मह्यमेव च ॥ ५४ ॥

śrī-bhagavān uvāca

brahma-bandhur na hantavya ātatāyī vadhārhaṇaḥ

mayai vobhayam āmnātaṁ paripāhy anuśāsanam ॥ 53 ॥

kuru pratiśrutaṁ satyaṁ yat tat sāntvayatā priyām

priyaṁ ca bhīmasenasya pāñcālyā mahyam eva ca ॥ 54 ॥

The Personality of Godhead, Śrī Kṛṣṇa said: A friend of a brāhmaṇa is not to be killed, but if he is an aggressor he must be killed. All these rulings are in the scriptures, and you should act accordingly. You have to fulfill your promise to your wife, and you must also act to the satisfaction of Bhīmasena and Me.

- Brahma Hatya should not be done.
- Killing of anyone is wrong.

j) No Karyam involved, does not join Karma Bodhaka Vakyam.

k) Nisheda Vakhyam without being Karma Bodhaka Vakyam is accepted by you as Pramana Vakhyam.

l) Like Nisheda Vakyam why can't you accept Vedanta Vakhyam as Pramanam without Karyam.

m) Nisheda Vakyams are Pramana without involving Karma.

n) Nanj Bashyam.

o) Ratna Prabha – writes one page for this.

p) Poornandiya writes 7 pages for Nanj Bashya Vichara.

q) This is powerful support for us.

r) We don't require Karma Bodhaka Vakyam to get Pramanya status for Siddha Bodhaka Vakyam.

IV) a) when a person listens to Nisheda Vakyam, Brahmano Na Hantavyaha.

b) It is not Pramanam to all people.

c) This is meant for someone who is planning to kill someone.

d) When thought is there, Veda tells, avoidance of action in this case is good for your.

e)

By this you will avoid 3 things

Maha Papam Avoided

Narakam Avoided

Maha Dukham Avoided

f) Avoidance leads to inaction, Audasinyam, Udasinasya Bavava, being actionless.

g) Abhava Buddhi :

- Knowledge of avoidance as a beneficial thing.
- Audasinya Karanam leads to inaction.

h) Emphasise :

- Does not lead to any action.
- Still is a Pramanam.

i) Karma Bodhaka Vakyam is not criterion, condition for being a valid Pramanam.

V) a) Nisheda Vakhyam works in the Mind of meditator of Himsa.

b) Will bombard.

c) Those who do Veda Adhyayanam, chanting, Nisheda Vakhyams will be there in their mind.

d) When tendency to do a wrong thing, Veda Vakhyam will go on bombarding.

- Will say, don't do.

VI) How long will it work?

a) Nisheda Vakhyam will not permanently work until the tendency subsides and disappears for good.

b) I don't mind suffering but don't want to counter harm.

c) That will lead to greater suffering than present suffering of that person.

d) **Gita : Chapter 2 – Verse 14**

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

e) Those engaged in Veda, will find it difficult to take Himsa.

f) Himsa is difficult for Vedika because Veda Vakhyam will be bombarding.

g) Once inclination has disappeared, Veda has done its job.

VII) Example :

a) Fire continues to burn until the fuel is stopped.

b) Once fuel is gone, fire will subside.

c)

Fire	Fuel
- Nisheda Vakhyam	- Himsa Buddhi - I have to harm – thought

d) Nisheda Vakhyam will subside.

e) All Nisheda Vakhyams have one message.

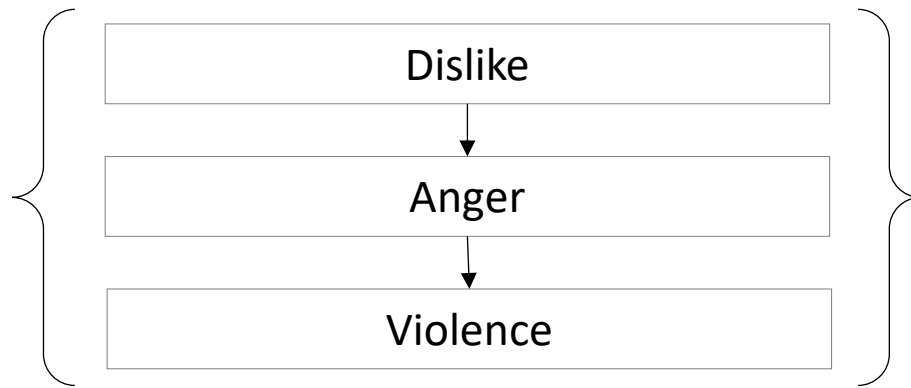
f) Not performing action.

g) Inaction = Avoidance of that action which I was about to do.

h) Himsa = Powerful Dvesha.

i) Dvesha Ripens into Krodha, Krodha to Himsa.

j)



- Series disappears
- Purpose of all Nisheda Vakhyam

VIII) a) There is an exception in Mimamsa Shastram.

b) Normally Nisheda talks of Avoidance of Action leading to in Action = Utsarga, General rule

c) Exception :

- Nisheda Vakhyam can communicate a positive action also.

d) Prajapation Vratam :

- Performance of mental action.

e) Footnote No. 5 :

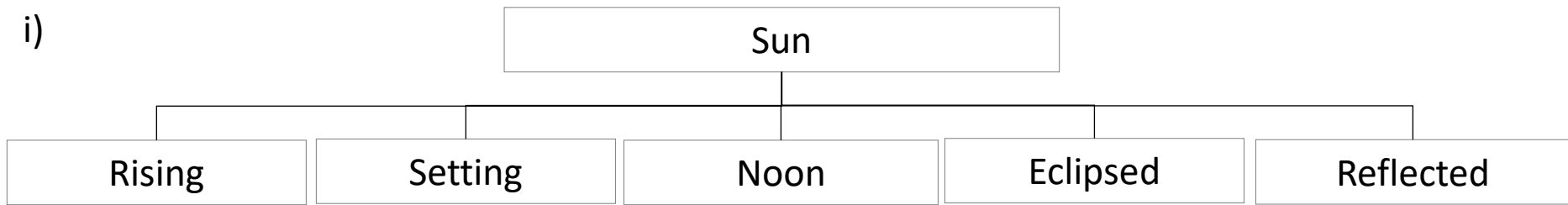
- Prajapati Vratam = Vow taken by Brahmachari after Upanayanam.
- I will not sleep in the afternoon.

f) Brahmachari should not consciously look at Surya.

g) Don't look at Sun setting or during sunrise or eclipsed after sacred thread ceremony.

h) Don't look at reflected sun in water or in the noon time.

i)



- Na Iksheta, don't look.

j) Is it discussing avoidance of action?

k) Purva Mimamsaka analysis :

Tasya Vataho Vratam :

- Vratam to be done by Brahmachari.

l) In do's list, don't can't be interpreted as don't.

m) Interpret it as a do.

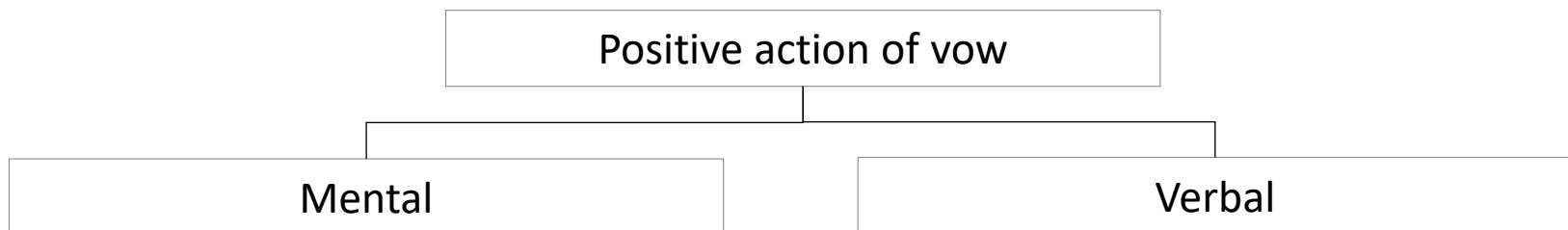
n) Brahmachari takes a Sankalpa, I will not see the 5 fold Sun.

o) Sankalpa = Do

- Brahmacharya – Sankalpa not for doing but for avoiding, Vratams, in the form of don't.

p) Take a vow :

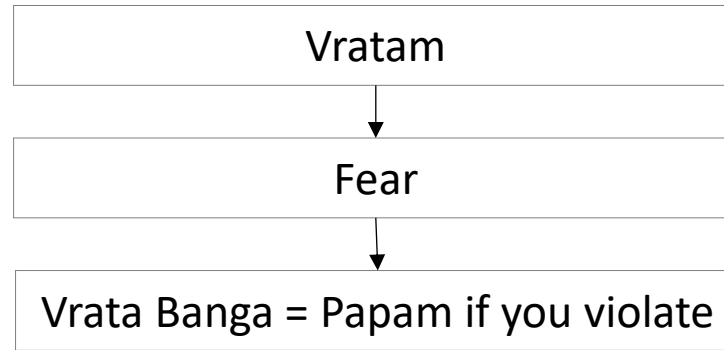
- Here after I will not do that.



q) Important decisions must take it as a vow.

r) Otherwise we will take decisions and violate after 2 days.

s)



t) Out of fear of Papam, don't violate.

u) Sabari Malai people – take Vratams.

v) Nisheda Vakya = Sankalpa Vidhi Vakhyam.

- Vow – makes it positive.

w) Vratam = Things to be done.

- Sankalpa Kriya = Vow = I will not see.

X) I will not look Sun in 5 states, vow, promise to Bhagavan.

- For violation, do Prayashchittam in Veda.
- Vrata Bangha = Papam
- Methodology used by Veda.

XI) Prajapati Vratam – Nisheda Vakyam prescribe positive actions.

XII) In others, it prescribes negative actions, inaction as a result of avoidance.

XIII) a) Jaimini Sutra – is valid, not absolutely, has conditional validity.

b) Purva Mimamsa of Jaimini :

आम्नायस्य क्रियाथत्वादानथक्यमतदथाना
तस्मादनित्यमुच्यते ॥ १ ॥

Āmnāyasya kriyārthatvād-ānarthakyam-atadarthānām
tasmād-anityam-ucyate || 1 ||

The Veda being for the sacrifice, the portion which is not for the sacrifice is useless; therefore it cannot be said to be eternal. [1 – 2 – 1]

c) Can't say Karma Bodhaka Vakyam – alone exist.

d) If Siddha Bodhaka Vakyam – can give Prayojanam, it should be taken as Pramanam.

e) Nisheda Vakyam – should be taken as Pramanam, even though it does not prescribe action.

XIV) a) What is Apramanam?

b) Siddha Bodhaka Vakyam – stories – no Prayojanam to me – Nachiketas went to Svarga, met Yama Raja.

c) No benefit – in Siddha Bodhaka Vakyam... those Vakyams take as Apramanam.

d) Those should be connected to Karma Bodhaka Vakyam.

e) Don't extend it to all Siddha Bodhaka Vakyam.

f) These are Mimamsa discussions.

g) Siddha Bodhaka Vakyam – which do not give Purushartha, stories in Veda.. Don't ask – Real or not, Puranas... Mahabharatha war, Gita Upadesham in 18 chapters – in battle field, others looking at mobiles.

h) 1st Chapter – Gita – happened? Vyasas invention? Believe or not

i) Focus on Gita teaching not on Arthavada portion.

j) Is there Vaikunta, Svarga, are people there, Veda talks, we accept.

k) Stories don't have validity by themselves.

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

यदप्युक्तम् — कर्तव्यविध्यनुप्रवेशमन्तरेण
वस्तुमात्रमुच्यमानमनर्थकं स्यात् 'सप्तद्वीपा वसुमती'
इत्यादिवदिति, तत्परिहृतम् ।

l) a) I have answered this question

b) Siddha Bodhaka Vakyam – can't be Pramanam without joining Karma Bodhaka Vakyam.

c) Anupravesha – joining, Antarena = Without

d) You said - Apramanam

Vasumati	Sapta Dveepa
Earth	Big Island = 7 continents

- Arthavada, no Prayojanam

e) By Rope Snake knowledge – Replied.

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

‘रञ्जुरियम्, नायं सर्पः’ इति वस्तुमात्रकथनेऽपि
प्रयोजनस्य दृष्टत्वात् ।

l) a) Rope seen as Snake by error.

b) Guru educates to see Rope.

c) What you are experiencing is not a snake but a Rope.

d) What I experiencing always is consciousness, awareness my real I.

e) Waker I, Dreamer I, sleeper I is identifying with physical body, subtle body, causal body as the self, during Vyavahara, incidental I (Rope Snake).

f) Sruti Pramanam helps me to understand real I.

- g) What exists is only I, the awareness, Satyam.
- h) Snake projection is Mithya, false Rope alone exists.
- i) Snake projection based fear of death goes away.
- j) I am not limited by 3 bodies, I am limitless consciousness.
- k) Dukha Nivrutti Prayojanam is there.
- l) No action involved, mere knowledge involved and ignorance going away.
- m) Maya Shakti loses its hold, grip on me by sheer knowledge.
- n) Misconception goes away.
- o) Certain symptoms mistaken as a serious disease gone by sheer Jnanam.
- p) 10th Man story, I assumed wrongly.
- II) a) I have a major disease, is a projection.
- b) I am waker with body is projection, notion in the Mind.

c) Truth :

- I am awareness, in which body appears, disappears.
- d) I am the screen, not the movie of life.
- e) Dukha Nivrutti, Baya Nivrutti Prayojanam is there.
- f) Vakhyam = Siddha Bodhaka Vakyam not Karma Bodhaka Vakyam.
- g) Rajju Iyam, Na Iyam Sarpaha.
- h) Moksha gives huge relief.

i) Jiva Bava is a misconception, Brahma Bava is the truth.

j) In mere understanding of the fact and negation of misconception of Atma, I am liberated.

k) Moksha = Found by Jnanis.

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

ननु श्रुतब्रह्मणोऽपि यथापूर्वं संसारित्वदर्शनान्न

रञ्जुस्वरूपकथनवदर्थवत्वमित्युक्तम् ।

अत्रोच्यते — नावगतब्रह्मात्मभावस्य यथापूर्वं संसारित्वं शक्यं

दर्शयितुम्, वेदप्रमाणजनितब्रह्मात्मभावविरोधात् ।

Vruttikaras powerful Argument :

l) a) We may agree with him.

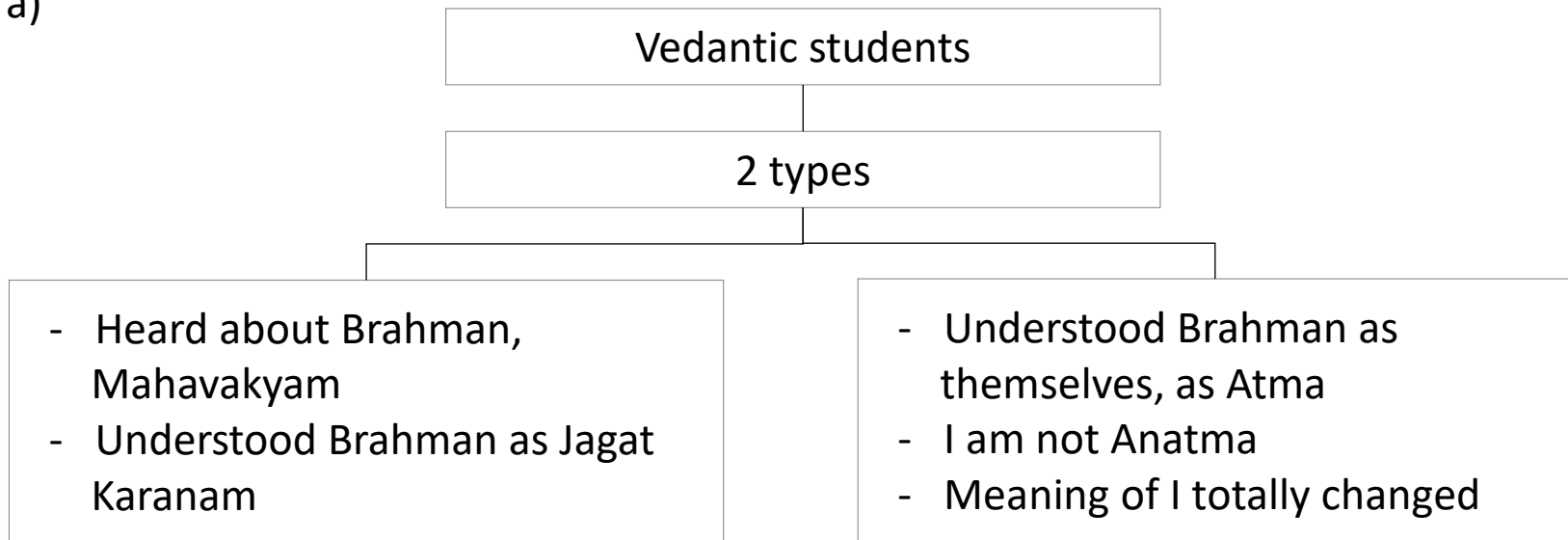
b) Purva Pakshi – right, Siddantin – wrong.

c) Vruttikara Agrees :

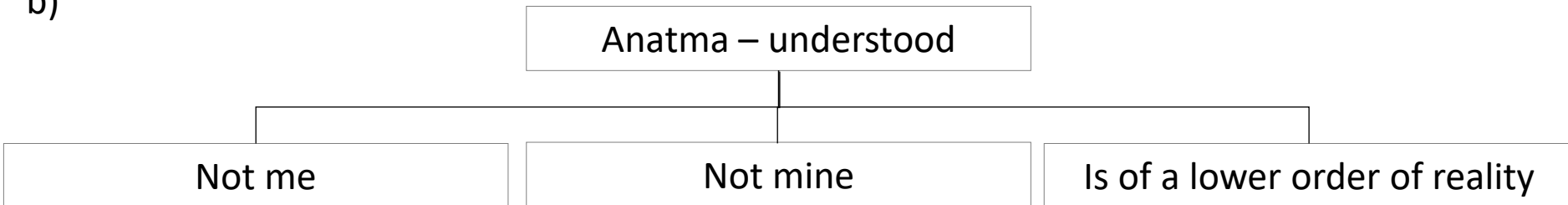
- Siddha Bodhaka Vakyam sometimes give Prayojanam.
- Can be taken as Pramanam, need not join Karma Bodhaka Vakyam.
- He relents
- Agrees with Rope Snake example and fear goes.

- II) a) In Vedanta, Brahma Bodhaka Vakyam gives knowledge but gives no benefit at all.
- b) Many studied Vedanta for 25 years, understood Brahman, remain Samsari.
- c) Listen – Sruta Brahma, heard about Brahman.
- d) All Samsari as other who don't attend class.
- e) Constantly taunting me.
- f) Powerful Vruttikara argument.
- g) Heard Mahavakyam.
- h) Intensity of Samsara has not reduced.
- i) In Vedanta, Siddha Bodhaka Vakyam can't be accepted as Pramanam, Nishprayojanatvat.
- j) No benefit, look at yourself.
- k) Example of Rope – Snake = Vishama Drishtanta, does not fit here.
- l) Page 14 – 15... same argument
- m) Shankara cornered
- 1st – Sankshepa Uttarama
 - Next - Elaboration

III) a)



b)



c) Done Sravanam, Mananam, Nididhyasanam.

d) They are called Avagatha Brahma.

e) Continue using 'I' in Vyavahara, for Anatma, for worldly transaction.

f) Avagatha Brahma will never use I or understood I as Anatma.

g) They have clear knowledge, I am Brahman.

h) Ask them :

- Are you Jnani, Samsari, Asamsari, Jeevan Mukta.

i)

2 replies

- Sruta Brahma
- Attention to Anatma
- Not shifted to Atma
- Will compare Anatma given in Shastra and his Anatma
- Jnanis Anatma description, my Anatma, huge gap.
- I am not Jnani
- I am Samsari
- Not Jeevan Mukta
- Attention goes to Anatma only
- Can't claim Atma, Samsari, Mukta
- Anatma – Mind – has problem

- Avagata Brahman
- Mind does not go to Anatma
- Mind goes to Mahavakyam
- Are you Jnani?
- Have you understood Mahavakyam
- **Clear about message :**
You are Atma
- I = Atma, Lakshyartha = Brahman = Asamsari
- No hesitation to claim I Jnani, understood Mahavakyam
- I am Asamsari always
- Have understood, Nitya Mukta, Asamsari Asmi
- At Anatma level there are problems
- Minor, Major problems in Body, Mind Caused by instincts and Vasanas.
- Vasanas generated in countless Janmas at Anatma level
- First will claim, I am Avagata Brahman
- Next will come down
- At Anatma level problem

j)

3 D's in Anatma

Degeneration

Disease

Death

k) Can't be solved, have to be managed.

l) Gita : Chapter 2 – Verse 14

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

m) Titiksha :

- **Avoiding reaction to 3D.**

n) Jnanam gives inner distance between Atma – Anatma.

- o) Jnani tolerates Anatma level issues but will claim I am free, I have understood Mahavakyam.
- p) I am Atma, Brahman, free.
- q) I don't claim Anatma problems as my problems.
- r) Language
- s) Gita :

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

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

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.
[Chapter 4 – Verse 13]

- t) Suffering goes on at Body level, will never say, I am suffering.
- u) Understood I am Atma.
- v) Prarabda creating issues, use Δ format language for communication with others in Δ format.
- w) I am ageing, my Shashti Abda Parthi is coming, my Sata Abhisekam, allow disciples to celebrate.
- x) When alone in silence, goes to bed at night, no sleep, what goes around, Anatma is going through Prarabda, not me.

IV) a) By Disease body may go.

b) There is Shanti, Samatvam, without Murmuring.

c) Avagatha Brahma will never claim Anatma problems as his problems.

d) I am free in his intellect.

V) a) For a person who has understood, I am Avagatha Brahma Asamsari, there cannot be Samsarivam, as before.

b) Brahma Atma Jnanam is opposite to Samsarivam, I am the Body.

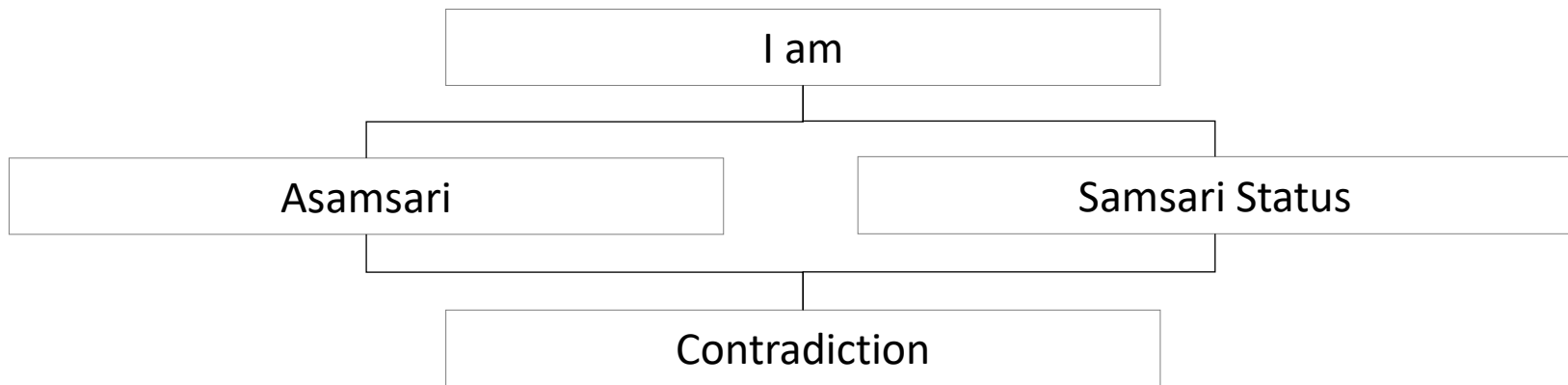
c) Knowledge from Mahavakyam :

- I am Nitya Mukta Brahman, Asamsari.

d) Samsari :

- I am the Body / Mind / Intellect complex.

e)



f) Intellect understands contradiction.

g) Impossible for Avagatha Brahma to say, I am Samsari.

h) If he sits quietly in Nididhyasanam, imagine Guru asking :

- Are you a Samsari.

i) Soul search – I should be incapable of saying, I am Samsari.

j) There are problems in Anatma.

k) I am Asamsari, Mahavakya Vichara done for years!

l) Jnanam in innermost heart, Jnanam will not allow him to claim, I am a Samsari.

m) Will acknowledge Praraboda issues .

n) Atma Jnanam will not be contradicting Prarabda issues.

o) Talk about, sunrise, sunset.. Based on experience.

p) Knowledge born of valid problem can never be contradicted by, challenged by opposite experience.

q)

Experience	Valid knowledge
- Sun is rising - I am waker, dreamer, sleeper	- Sun never rises - I am Atma

Can't challenge

r) Experiences are weaker, compared to Jnanam from a valid source.

s)

Experience	Knowledge
<ul style="list-style-type: none">- Flat earth- Weak- I am Samsari because of Prarabdam- Sruta Brahma	<ul style="list-style-type: none">- Earth is round- I am Jnani, Mukta- Avagatha Brahma

t) Test :

- Sit in silence, ask question regularly.

u) Worldly experiences are going on.... Will I call myself Samsari or Asamsari.

v) I should answer – I am Asamsari Atma, I am Avagata Brahma.

- You have to ask yourself.
- Otherwise, continue Sravana, Manana, Nididhyasanam.

Revision :

Sutra 1 – 1 – 4 : Topic 152

l) a) Vruttikara :

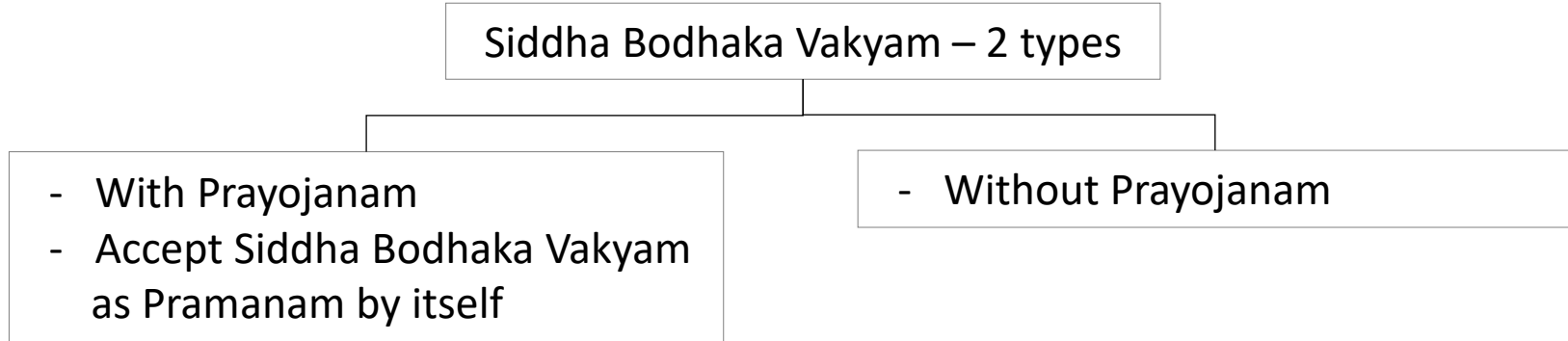
- Siddha Bodhaka Vakyam can't be independently a Pramanam because they don't give Prayojanam.

b) Must join Karma Bodhaka Vakyam.

II) a) Shankara refutes :

- You can't generalise.

b)



c) Nayam Sarpaha Iyam Rajjuhu.

- There is no snake, there is only Rope.

d) Statement :

- Snake is a superimposition, it is not there.

e) There is only pure Sat, Turiyam, Brahma.

- 3 states, worlds are not there.
- Brahman, pure Consciousness is appearing as world – Jiva, Jagat, Ishvara.

f) This is pure Siddha Bodhaka Vakyam, it is useful to a person who has mistaken body – mind – world (Rope Snake) to be the ultimate reality.

g) Sorrows, delusion, Bayam go away when person realises I am Satyam, Adhishtanam of the Universe.

h) Anxiety of death, rebirth goes away by Siddha Bodhaka Vakyam.

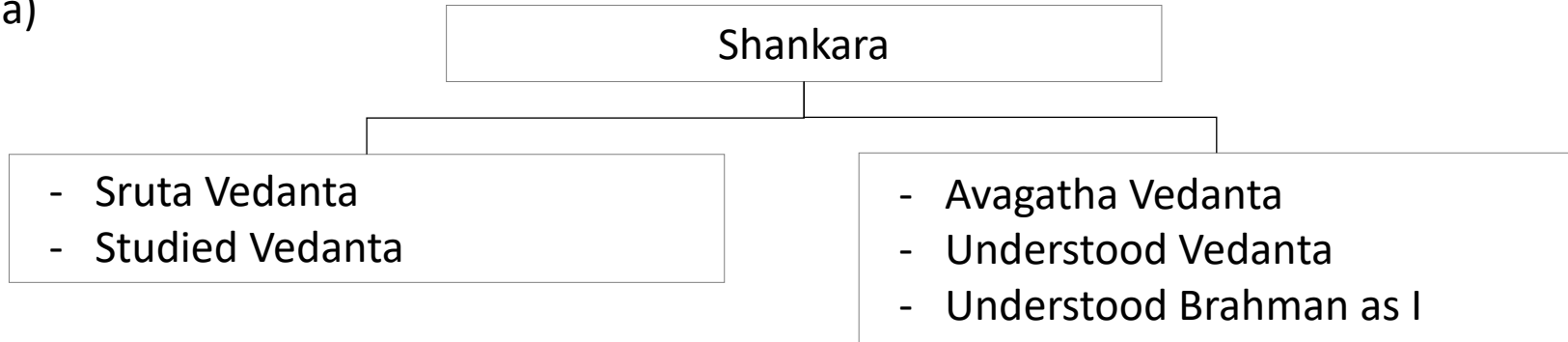
III) a) Vruttikara :

- Ready to compromise.
- There are some Siddha Bodhaka Vakyam which are independently Pramanam.
- There are some examples.

b) Can't include Siddha Bodhaka Vakyam – Mahavakyam, in such a category, can't give Prayojanam.

c) Many students listen to Siddha Bodhaka Vakyam – but still Maha Samsaris.

IV) a)



b) Mahavakya should make a shift in the word I.

c) Shift happens from Anatma to Atma.

d) If shift has happened, he is called Avagatha Brahma.

e) I = Atma = Brahman = Asamsari.

f) Acknowledges Anatma is going through ups and downs.

g) Anatma = Body, Sense organs, mind, goes through varieties of experiences.

h) Anatma is not right meaning of word "I" for me.

i) For me I = Atma, from Mahavakyam.

- Anyontara Atma Pranamaya...

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर

आत्मा प्राणमयः । तेनैष पूर्णः ।

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।

अन्वयं पुरुषविधः । तस्य प्राण एव शिरः ।

व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।

आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष

श्लोको भवति ॥ २ ॥

tasmādvā etasmādannarasamayāt anyo'ntara

ātmā prāṇamayaḥ | tenaiṣa pūrṇaḥ |

sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |

anvayaṃ puruṣavidhaḥ | tasya prāṇa eva śiraḥ |

vyāno dakṣiṇaḥ pakṣaḥ | apāna uttaraḥ pakṣaḥ |

ākāśa ātmā | pṛthivī pucchaṃ pratiṣṭhā tadapyeṣa

śloko bhavati || 2 ||

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

j) I = Atma = Brahman = Asamsari

k) Sishya to Guru :

- I was, I am, I ever will be Asamsari, Brahman.

l) Anatma issues have to be tackled, it will not change meaning of I.

m) If does not after meaning of I for Avagatham Brahma.

n) For Sruta Brahma, meaning of I is shifted in the class.

o) Orthodox :

- When you come from temple, can't take anything remove dust from feet, Bhagavans property.

V) a) Sruta Brahmas :

- Leave class itself.

b) Have no Sadhana Chatustaya Sampatti.

c) I – kept as Anatma.

e) In Anatma waking state, Sukham Dukham have to tolerated with Titiksha.

f) Gita : Chapter 2 – Verse 14

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

g) Sukham, Dukham will keep coming, going.

VI) a) For a student who has shifted meaning of I – for good, is Avagatham Brahma.

b) He is incapable of saying – I am Samsari.

c) Guru prods – have health problem, doesn't alter meaning of I.

d) Tattva Bodha :

- Sthula Sukshma Karana Sharira Vyatirikta Atma.
- Avastha Traya Sakshi.
- Pancha Kosha Vilakshana.
- Sat Chit Ananda Svarupa.
- Saha Aham Asmi.

VII) a) Mahavakya Generates liberating knowledge for some students, Avagatha Brahma.

b) For a student, who has understood Mahavakyam, shifted meaning of I from Anatma to Atma, for him.

c) Samsaritam is in Anatma, can't be shown in Atma.

d) Doesn't use I for Anatma.

e) Very important sentence :

- **Na Avagatha Brahma Atma Bavasya yatha Purvam Samsaritam Shakyam Darshayitam Na Sambavitam.**

- Do Nididhyasanam.

f) No Samsara, Mahavakyam is Pramana Vakyam, arrived at by Shad Linga Vichara.

g) Upakrama

- Upasamhara
- Abhyasaha
- Apoorvata
- Phalam

Struggled during Sravanam

h) Mahavakyam = Pramanam

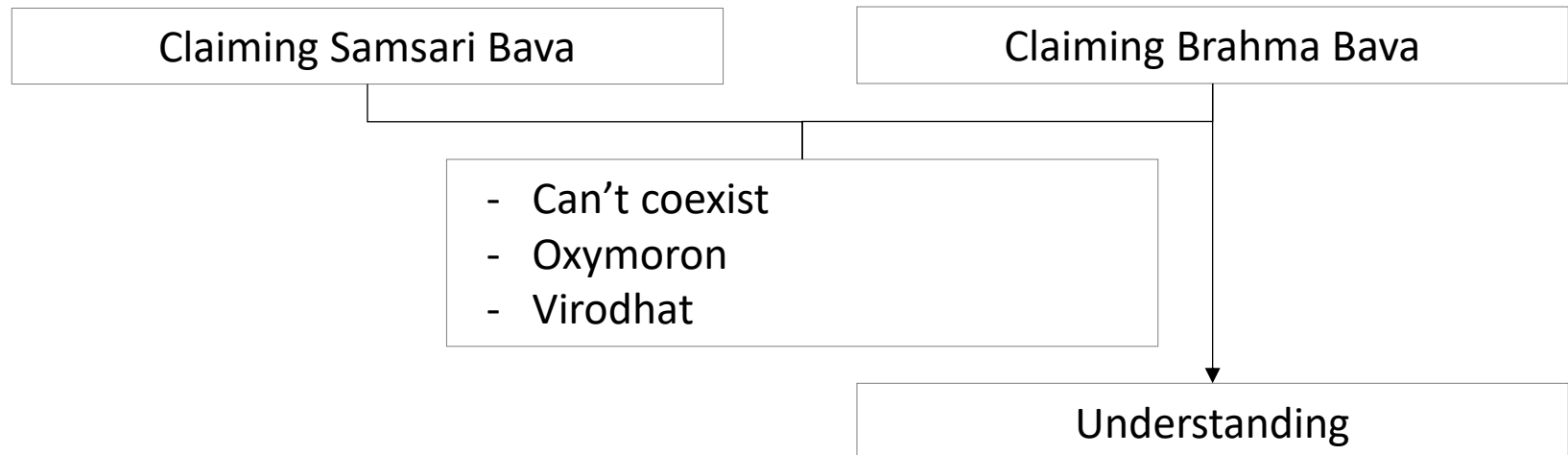
- I am not Anatma, I am Atma.
- I am convinced because it is revealing my intrinsic nature.

i) For Pramata, it will generate Prama only.

j) Vedanta Prama Janita, Brahmata Bavaha = I am Atma = Brahman

k) Once I have claimed, I am Brahman, how can I say I am Samsari?

l)



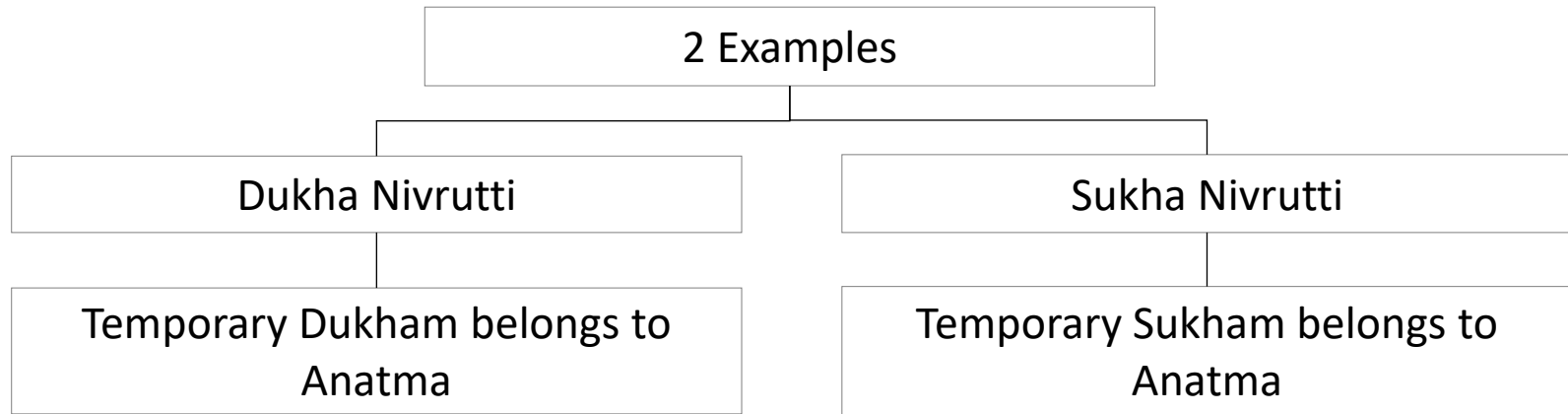
m) Acknowledge :

- Anatma has issues.
- Have to tackle at Anatma level, Anityam.
- Ageing can't be tackled
- Degeneration, disease, death can't be tackled at Anatma level.

n) Does not deter him from claiming Aham Nitya Mukta Brahma Asmi.

o) Sankshepa Vakyam.

VIII)



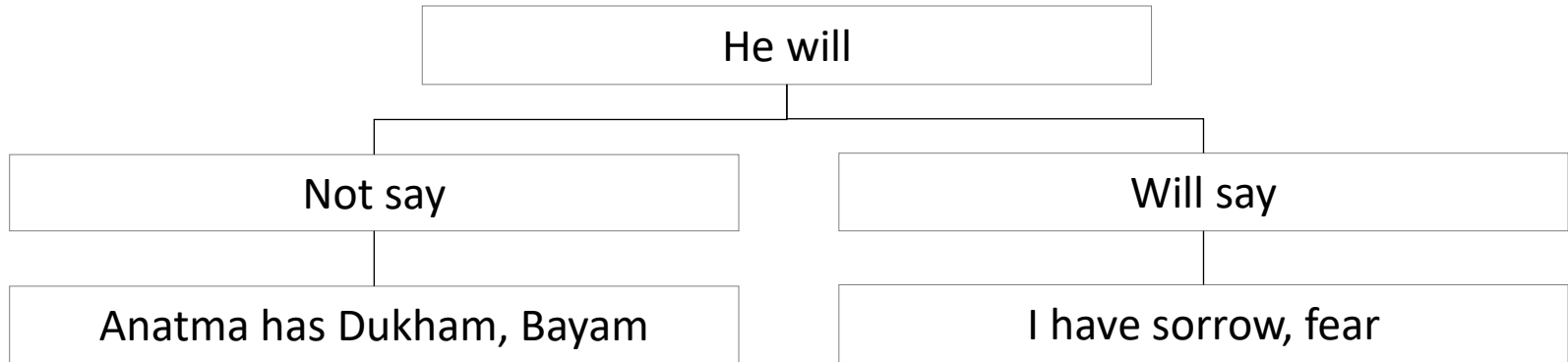
153) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

न हि शरीराद्यात्माभिमानिनो दुःखभयादिमत्त्वं दृष्टमिति,
तस्यैव वेदप्रमाणजनितब्रह्मात्मावगमे तदभिमाननिवृत्तौ तदेव
मिथ्याज्ञाननिमित्तं दुःखभयादिमत्त्वं भवतीति शक्यं
कल्पयितुम् ।

l) a) For a person for whom meaning of I = Anatma, Ajnani, common man.

b) When Body – Mind Anatma complex is going through Dukham or Bayam.

c)



d) Common man transfers mental issues upon himself.

e) Claims those issues as his own issues.

f) Kshetram's issues belong to Kshetram.

g) Gita : Chapter 13 – Verse 7

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ
saṅghātaścētanā dhṛtiḥ ।
ētat kṣētraṁ samāsēna
savikāram udāhṛtam ॥ 13.7 ॥

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

h) Who am I?

Gita : Chapter 13 – Verse 3

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata ।
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama ॥ 13.3 ॥

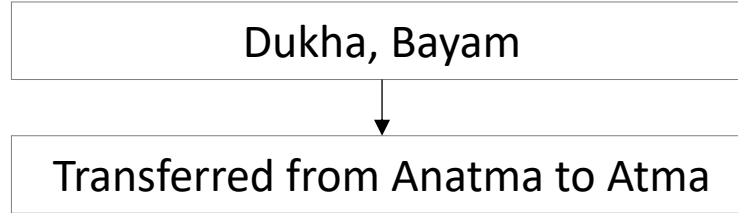
Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- I am Kshetrajna.

i)

Ajnani	Jnani
<ul style="list-style-type: none">- Transfers mental problems to 'I' – Atma- Natural	<ul style="list-style-type: none">- Does not transfer Anatma issues on Atma

j)



k) After Sravanam, Mananam, same person, learns to keep the Anatma issues in Anatma.

l) Refuses to transfer to Atma.

II) Adhyasa Bashyam :

a) Anyonyasmin Anyon Atmagatha... Dharmyam Cha...

[अध्याससमर्थनभाष्यम्]

तथापि¹ अन्योऽन्यस्मिन् अन्योऽन्यात्मकताम् अन्योऽन्यधर्मांश्च अध्यस्य
इतरेतराविवेकेन² अत्यन्तविविक्तयोः धर्मधर्मिणोः,³ मिथ्याज्ञाननिमित्तः,⁴ सत्यानृते
मिथुनीकृत्य,⁵ 'अहम् इदम्',⁶ 'मम इदम्'⁷ इति नैसर्गिकः अयं⁸ लोकव्यवहारः।

[ADHYĀSASAMARTHANABHĀṢYAM]

tathāpi anyo'nyasmin anyo'nyātmakatām anyo'nyadharmānīśca adhyasya itaretarāvivekena atyantaviviktayoḥ dharmadharminoḥ, mīthyājñānanimittah, satyānrte mithunīkṛtya, 'aham idam', 'mama idam' iti naisargikah ayam lokavyavahārah.

Yet, there is this natural usage by men of the world – 'I am this', 'this is mine' as a result of the illusory cognition, (which is born) after superimposing on each the nature of being the other, and after superimposing on each the attributes of the other, on account of non-discrimination of (their) attributes and the loci of attributes that are absolutely distinct, through the coupling of the real and the unreal. [Section 2]

b) Dharmi Adhyasa – Dukham, Bayam

- Dharma Adhyasa – Mind, Body

c) Both not transferred to Atma.

d) Veda Pramana Janita Atma – understood.

e) Abhimana Nivritou – Does not have identification with Anatma.

f) Anatma issues are acknowledged but not transferred to me – Atma.

g) Tackle issues but don't transfer issues.

h) Acknowledge, tackle, don't transfer.

III) a) Nirvana Shtkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoaham Shivoaham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

b) No Raaga, Dvesha for me, Atma.

c) After Mahavakya Sravanam, me = Atma.

d) Mithya Jnana Nimittam Dukha Bayat Na Bavati.

e) For a Jnani, transference does not happen.

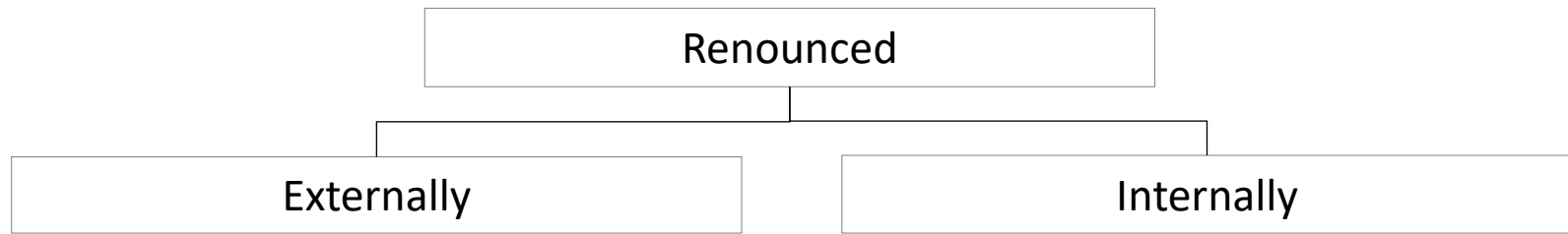
f) 2 examples.

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

न हि धनिनो गृहस्थस्य धनाभिमानिनो
धनापहारनिमित्तं दुःखं दृष्टमिति, तस्यैव प्रव्रजितस्य
धनाभिमानरहितस्य तदेव धनापहारनिमित्तं दुःखं भवति ।

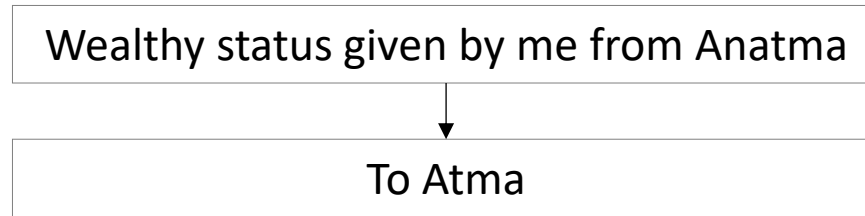
- I) a) Money – wealth = Anatma
- b) I am wealthy = Thought, Grihastha, Dhani.
- c) When money goes, wealthy status goes away.
- d) Worried, because it gives wealthy status.
- e) Sorrow, when status gone.
- II) a) Wealthy person taken Sanyasa.
- b) Wealth is there, has no Abhimana.
- c) Does not claim his wealthy status because of money, status renounced.
- d) Dukham of wealthy status is not there, no Abhimana in the wealth.

e)



f) Loss of wealth not problem, loss of wealthy status is the problem.

g)



h) Similarly Husband, Son, Wife, all are statuses, transferred to me the Atma.

- No status is there for Atma.

i) If I hold on to status, I will be Sruta Brahma only.

j) Avagatha Brahma means, I don't have any status.

k) For Vyavahara, say honey, money... all Drama.

l) I am not Guru, Sishya, Son, father, husband, rich.

m) Brihadaranyaka Upanishad : Chapter 4 – 3 – 22

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

atra pitāpitā bhavati, mātāmātā,
lokā alokāḥ, devā adevāḥ, vedā avedāḥ ।
atra steno'steno bhavati,
bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālah,
paulkaso'paulkasaḥ, śramaṇo'śramaṇaḥ,;
tāpaso'tāpasaḥ, ananvāgataṃ
puṇyenānanvāgataṃ pāpena, tīrṇo hi tadā
sarvāñchokānhṛdayasya bhavati || 22 ||

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

n) Never transfers mental Dukham to Atma.

- o) Tackling mental Dukham is a different issue, transferring that is a different issue.
- p) Similarly Sukham also transferred.

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

न च कुण्डलिनः कुण्डलित्वाभिमाननिमित्तं सुखं दृष्टमिति
तस्यैव कुण्डलवियुक्तस्य कुण्डलित्वाभिमानरहितस्य
तदेव कुण्डलित्वाभिमाननिमित्तं सुखं भवति ।

I) a) Suppose a person has ear rings.

b) Has new ear ring status (Abhimana).

c) Advertisement :

- Ears not for hearing, ears meant for ear ring.

d) Was proud, happy.

II) a) For one who has status, I am Kundali.

b) I have transferred Anatma attribute to myself.

c) When status gone, no Abhimana, no happiness or Sadness in Atma.

d) Presence, absence of ear – ring, makes no difference to me.

e) Anatma Sukham, Dukham not transferred to Atma.

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

तदुक्तं श्रुत्या — ‘अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः’
(छा. उ. ८ । १२ । १) इति ।

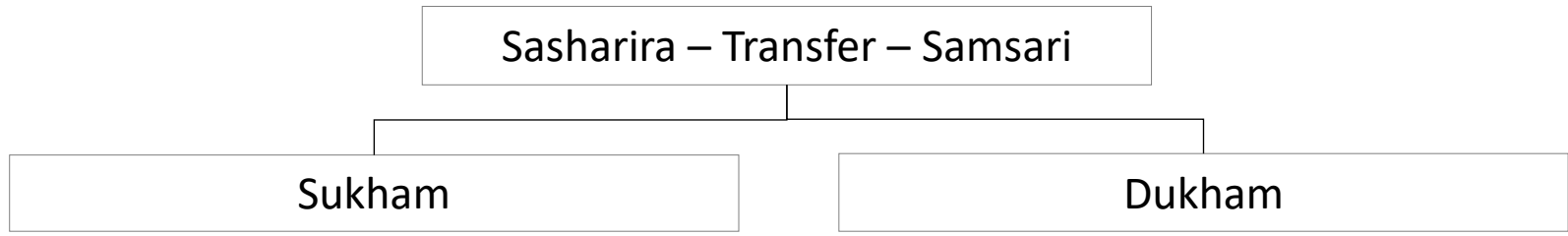
1) a) Chandogya Upanishad : Chapter 8 – 12 – 1

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै
सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न
प्रियाप्रिये स्पृशतः ॥ ८.१२.१ ॥

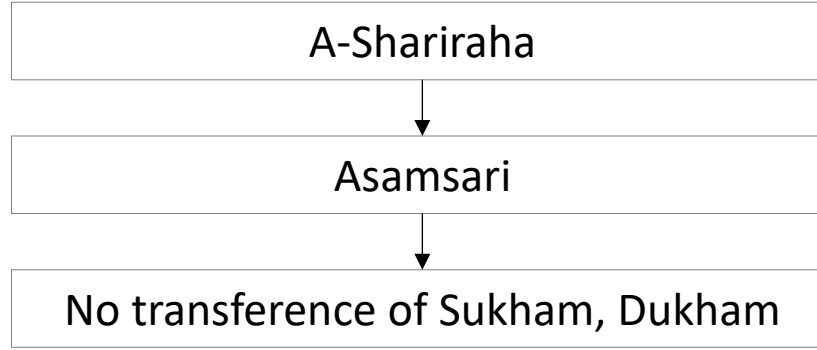
maghavanmartyaṃ vā idaṃ śarīramāttaṃ mṛtyunā
tadasyāmṛtasyāśarīrasyātmano'dhiṣṭhānamātto vai
saśarīraḥ priyāpriyābhyāṃ na vai saśarīrasya sataḥ
priyāpriyayorapahatirastyaśarīraṃ vāva santam na
priyāpriye sprśataḥ || 8.12.1 ||

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

b)



c)



d) Go beyond temporary Sukham, Dukham, to Nitya Atma Sukham.

e) Unembodied, Bodyless, has no pleasure of Anatma and Dukham of Anatma, not transferred to Atma.

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

शरीरे पतिते ऽशरीरत्वं स्यात्, न जीवत इति चेत्, न;
सशरीरत्वस्य मिथ्याज्ञाननिमित्तत्वात् ।

l) a) One who has renounced given up body, Videha Mukta, has no question of transferring Anatma Sukham, Dukham to Atma.

b) One without a Body is free from temporary Sukham, Dukham.

c) Free from Body only after Prarabda exhaustion.

II) Purva Pakshi :

a) How can I claim freedom with Body now?

b) Jeevan Mukti does not exist.

c) As long as I am alive, Anatma is there, Sukham – Dukham is there.

d) Chandogya Upanishad :

- Only Ashariram has freedom from sorrow or joy.

e) Body gives so much trouble, mind worried about family, how Jeevan Mukti.

f) After body falls, then only no Sukham, Dukham.

g) Videha Mukti, I accept, not Jeevan Mukti.

h) Because of Prarabda I am embodied individual, Sa Shariraha.

i) Sukham, Dukham, inevitable.

j) For a living person, Ashariratvam is not possible.

k) Remember reply of Shankara to claim I am Jeevan Mukti.

III) Shankara :

a) Sa-shariram = Mithya Jnanam.

b) I am A-sharira, without Body all the time.

c) I am Atma, has no Sambandha with body at any time.

d) Atma = Asanga Svarupa

- Space = Asanga Svarupa

e) Both can't be connected to any object, Body, Mind, thought..

f) Atma has no connection with any body at any time, 3 periods of time... Paramartika Svarupam.

g) Example :

- Light – Darkness
- Rope – Rope Snake
- Sand – Mirage water

h) All Satyam – Mithya examples

i) I am Nitya Mukta Svarupa.

j) Sharira – Sukham – Dukham, never belongs to me in the past, present, future.

k) Neither body or mind connected to me at any time, like space.

IV) Nirvana Shatkam :

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

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

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

V) a) All do not contaminate me the Atma at any time.

b) How Ajnani says :

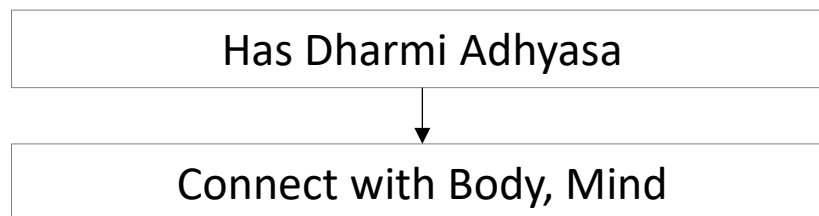
- I am Sashariraha?

c) Because of Mithya Jnanam, Adhyasa, I – notion in the Body – Mind complex taken as real, 3 Avasthas, 3 bodies, 5 Koshas taken as real.

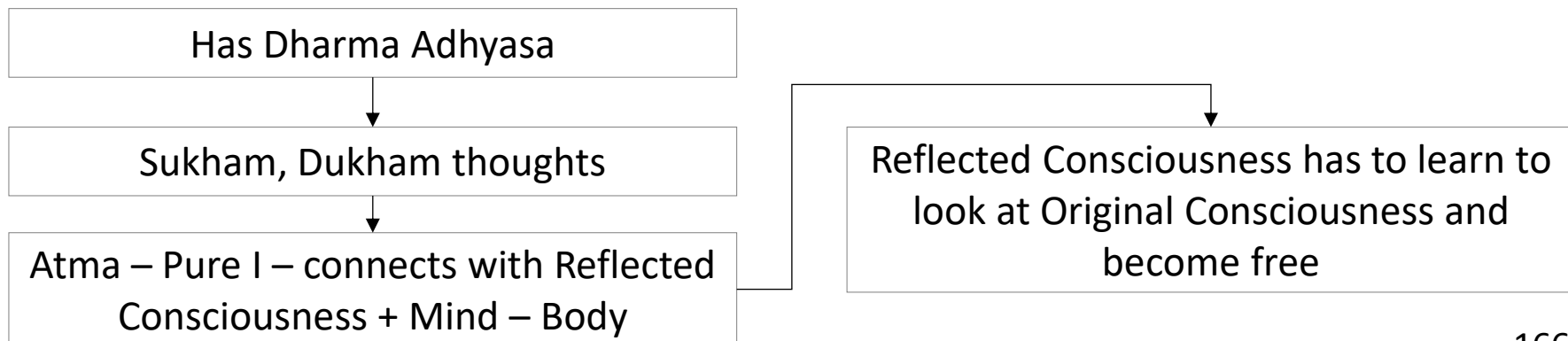
d) Not aware of pure Satchit Ananda Atma.

e) Because of superimposition, connects with his body, mind.

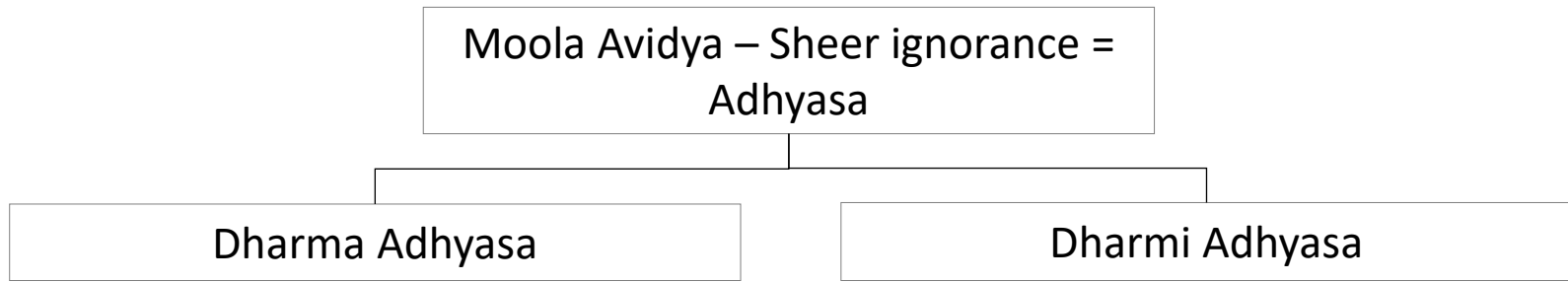
f)



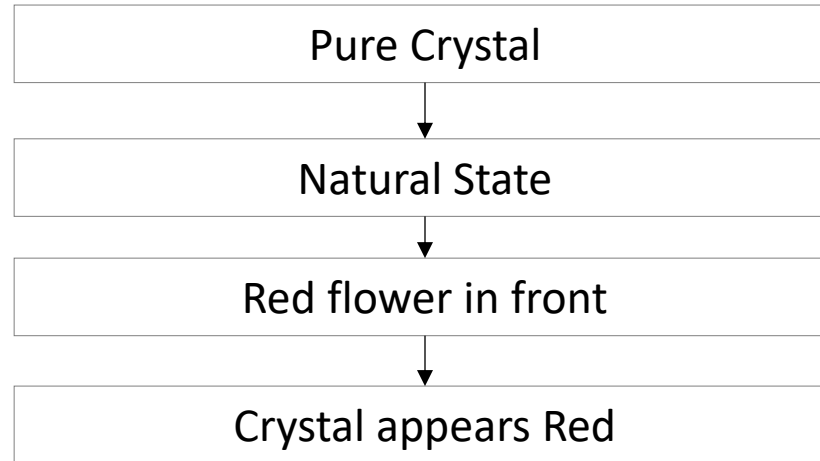
g)



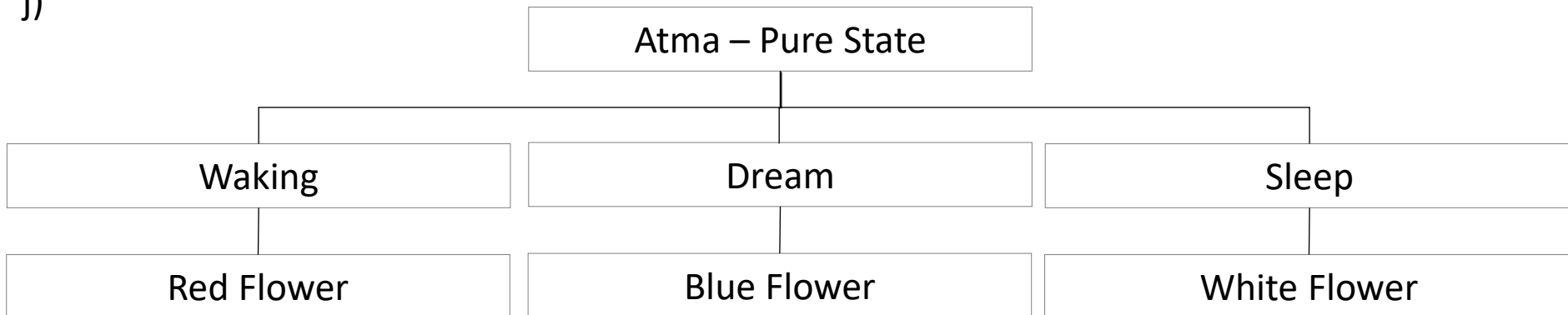
h)



i) Example :



j)



k) 3 Upanishads – 3 bodies redness of flower appearing in the Atma / Crystal.

I)

Real Experience	Incidental Experience
<ul style="list-style-type: none">- Colourless- Pure Ashariram Atma	<ul style="list-style-type: none">- 3 States- Colored- Jiva, Jagat, Ishvara

VI) a) How to convert Red Crystal to colorless crystal, what should we do.

b) Wrong Answer :

- Remove flower
- Remove 3 states
- Can't

c) Crystal colourless all the time, even when it appears Red.

d) I am Jiva in 3 states

- I am always Brahman, pure crystal, all the time, eternally, Nitya, Mukta Svarupa.

e) Even when crystal appears Red, it is colorless.

f) Even when I appear as waker, dreamer, sleeper, I am pure consciousness Atma.

VII) a) Red color of crystal not because of red flower.

b) It is because of Mithya Jnanam in the Mind.

c) Jnana Adhyasa

d) Wrongly transferred Red color to the crystal.

e) Mithya Jnana Nimittam is the redness.

- No actual redness in the crystal, even when it appears red.

f) I am pure consciousness always even when I appear as waker, dreamer, sleeper because of Upadhi bodies.

g) I am Ashariram...

h) When body is alive, I appear Sa-Shariram.

i)

Even when the body is alive, I am Ashariram

- With the body
- In waking dream

- Without Body
- In sleep

j) Jeevan Mukti, Videha Mukti does not make a difference for a Jnani.

k) Whether Body is there are not, I am Nitya Ashariraha and therefore Nitya Muktaha.

l) Sa Shariratvam status is because of ignorance, Adhyasa, superimposition.

m) Because of this, I transfer Sukha Dukham of Anatma to myself by saying – I have problems.

n) I have transferred Anatma problems to myself.

o) Jnani will never say or think, I have problems.

p) He will acknowledge – Body – Mind complex has issues, Anatma problems.

q) Jnani will never transfer problems to himself.

r) This is difference between Srutam Brahma and Avagatam Brahma.

VII) a) For Avagatam Brahma, Mahavakyam has worked at the time of Sravanam itself.

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

न ह्यात्मनः शरीरात्माभिमानलक्षणं मिथ्याज्ञानं मुक्त्वा
अन्यतः सशरीरत्वं शक्यं कल्पयितुम् ।
नित्यमशरीरत्वमकर्मनिमित्तत्वादित्यवोचाम ।

I) a) Atma is Nitya Ashariraha.

b) Does not need Videha Mukti in future.

c) Jnani is Nitya Videhaha.

- Janaka called Videhaha.

d) My Shariratvam is not because of Body but transference of Abhimana with the Body to Atma.

II) a) Mithya Jnanam Mukтва.

b) Other than the wrong identification.

c) Sharira – Atma Abhimana Lakshanam.

- I am not the Anatma, is the Jnanam from Shastra.

d) Prarabda does not make me Sashariraha.

e) Prarabda makes the body continue.

f) Because of continuity of the Body, I don't become Sa-shariraha.

III) a) Adhyasa alone makes me Sa-Shariraha.

b) Avagatha Brahma has removed the Adhyasa.

c) In his mind, he is always Asharira.

d) For transactions, he will use the Chidabhasa I but in his mind has knowledge of Akarta I.

e) Gita : Chapter 4 – Verse 13

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

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

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

[Chapter 4 – Verse 13]

f) Gita : Chapter 5 – Verse 8

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

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

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

g) Shlokas make deep meaning in his innermost heart.

h) He is Avagatha Brahma not Srutam Brahma.

i) Nityam Ashariratvam :

- Not result of Punya Karma, Karma, Jnanam.
- If result, will happen in time.

j) Ashariratvam is My Nature.

- Therefore Nityam.

k) Akarma Nimittatvat means Svabavikatvat, natural to me.

l) Iti Avochama.

m) Bashyam - Topic 155:

न च कुण्डलिनः कुण्डलित्वाभिमाननिमित्तं सुखं दृष्टमिति
तस्यैव कुण्डलवियुक्तस्य कुण्डलित्वाभिमानरहितस्य
तदेव कुण्डलित्वाभिमाननिमित्तं सुखं भवति ।

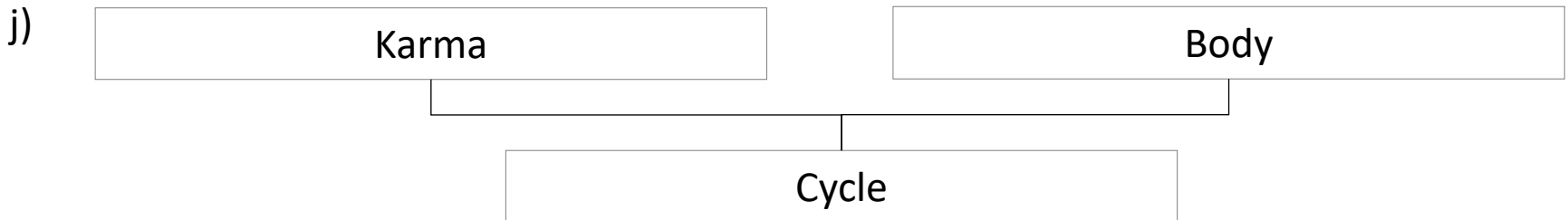
159) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

तत्कृतधर्माधर्मनिमित्तं सशरीरत्वमिति चेत्, न ।

शरीरसम्बन्धस्यासिद्धत्वात् धर्माधर्मयोरात्मकृतत्वासिद्धेः,

I) Vrutikara – Purva Pakshi :

- a) Atma is Ashariram.
- b) Once upon a time Atma has Aquired Punyam, Papam.
- c) Because of Punya – Papam, Atma got a Shariram?
- d) Dharma – Adharma done by Atma is cause of Sa-Shariram.
- e) We say, you have to exhaust all the Karmas, then Videha Mukta.
- f) Atma can do Punya Papa Karma only if it has a Body.
- g) Atma by itself, Akarta, Abokta.
- h) For doing Karma – Require body.
- i) For getting Body, you require Karma.



k) Is Karma because of Body or Body because of Karma.

l) Atma has never aquired a Body.

m) Atma can't perform Karma and aquire Body.

- Atma has no Karma.

II) Purva Pakshi :

a) Atma has body now, we are embodied now Jivatma.

b) Karma – Body – Cycle – Anaadi, beginningless time (Annaadi Paramparaya).

c) From beginningless time, Atma associated with Karma and Shariram.

Shankaras Answer :

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

शरीरसम्बन्धस्य धर्माधर्मयोस्तत्कृतत्वस्य

चेतरेतराश्रयत्वप्रसङ्गात् । अन्धपरम्परैषा अनादित्वकल्पना ।

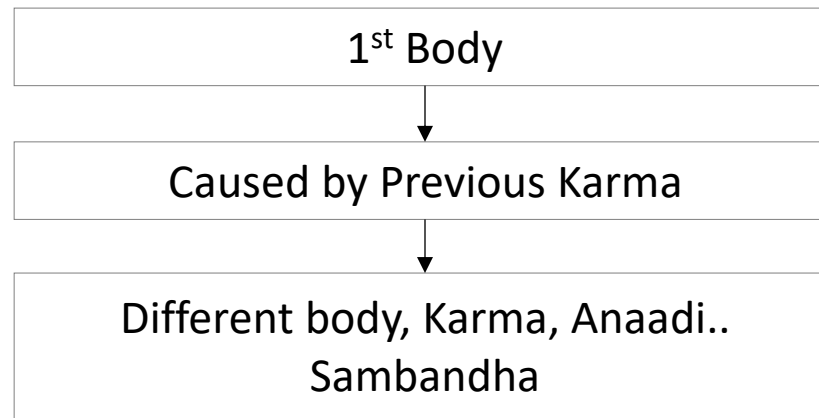
l) a) Because of Karma, Shariram came.

b) Because of Shariram, Karma came.

c) Anyonya Ashrama Dosha exists.

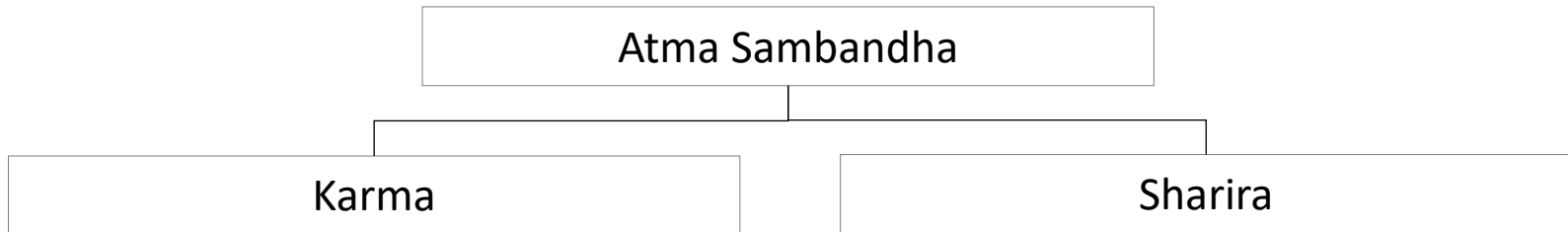
d) Lend money, how will lend you money you borrow from me, not possible.

II)



III) Seed – Tree – Pratyaksha Pramanam talks of Anaadi Parampara.

IV)



V) You don't have Parampara

VI) Hence your Pramanam is called Andah Parampara.

VII) Pramana Rahita Parampara.

VIII) I have Pramanam to show Atma has no Sambandha with Shariram or Karma.

IX) You don't have Pramanam to show Anaadi Shariram, Karma – Atma Sambandha Parampara.

Revision :

Sutra 1 – 1 – 4 – Topic 86 :

- I) a) Shankara refutes Vruttikara Matam elaborately.
- b) Brahma Jnanam requires Upasana Karma for Moksha.
- c) Karma Produces Punyam which helps getting Moksha.

d) Shankara :

- Brahma Jnanam gives Moksha because problem is ignorance.

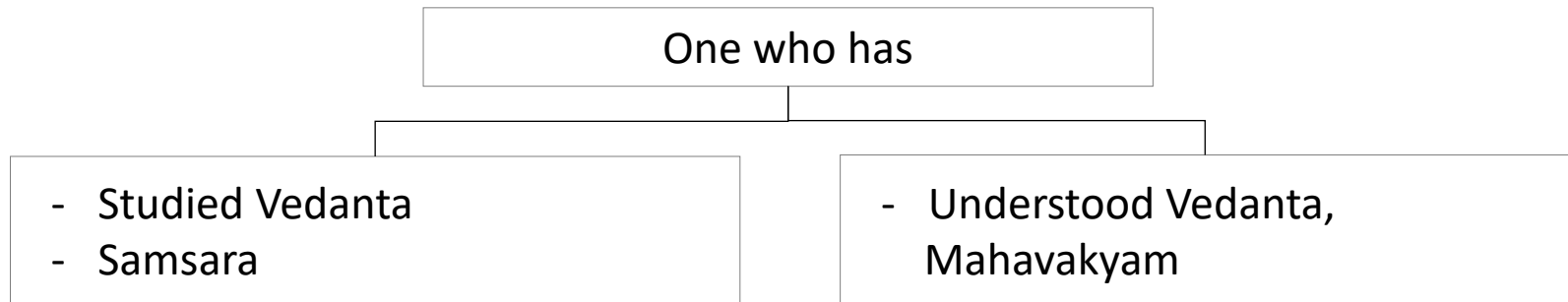
e) Rope knowledge removes Rope Snake Bayam and Samsara.

II) Vruttikara :

- a) Mere knowledge, Mahavakya can't give Moksha.
- b) My Pramanam = Every Vedantic student.
- c) Many Analysed Mahavakyam, they are Sruta Brahmana, done Sravana, Pakka Samsari.

III) Shankara :

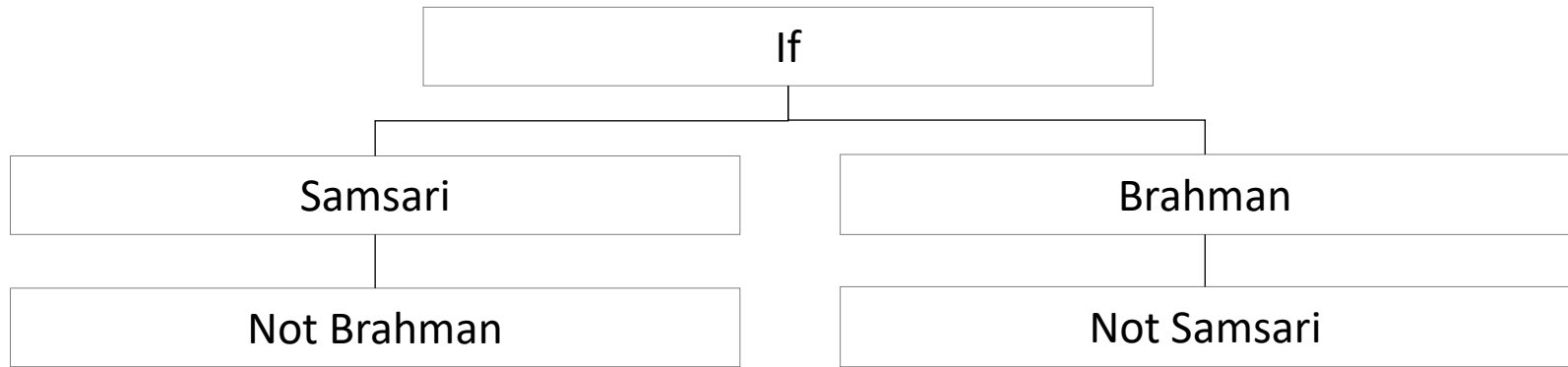
a)



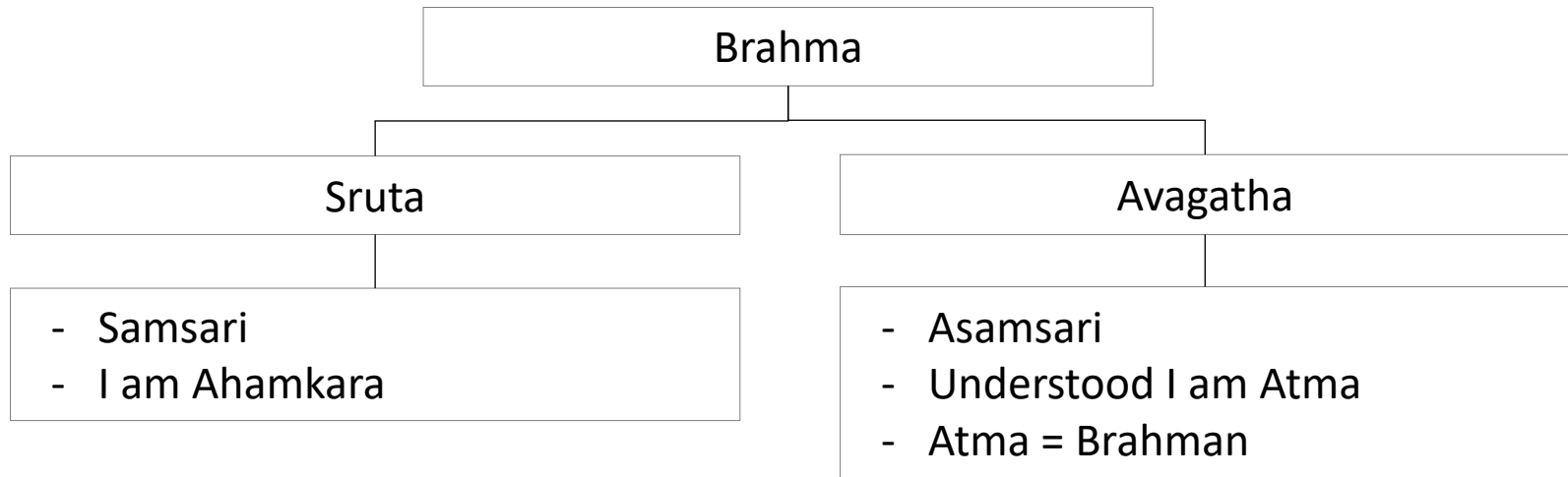
b) I am Brahman and I am Samsari experience can't coexist.

c) It is a contradiction.

d)



e)



f) I can't claim I am Samsari, logically impossible.

g) I acknowledge problems of Ahamkara, Anatma.

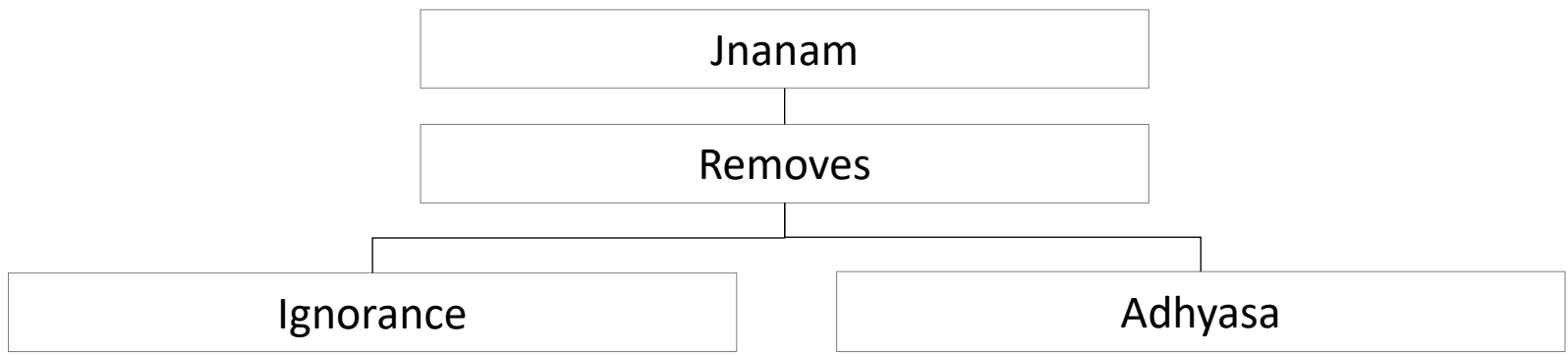
h) Work to tackle problems of Anatma (For Jnani + Ajnani)

i) Don't transfer problems of Anatma to Atma (Jnani)

j) Anyonasmin Anyon Atmagatam Anyonya Dharmam Cha Adhyasa.

k) Adhyasa Jnani never does.

l)



m) Will never transfer.

n) Jnani is free from problems of Sharira Trayam.

o) Jnani, Atma, has no Sangha Sambadha with Shariram trayam or their problems.

p)

Atma	Sharira Trayam
- Asangaha - Paramartika	- Sa Sangaha - Vyavaharikaha

q) Vyavaharika Sharira Trayam can't have connection with Paramartika Asanga Atma.

IV) Chandogya Upanishad : Chapter 8 – 12 – 1

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै
सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न
प्रियाप्रिये स्पृशतः ॥ ८.१२.१ ॥

maghavanmartyam vā idam śarīramāttam mṛtyunā
tadasyāmṛtasyāśarīrasyātmano'dhiṣṭhānamātto vai
saśarīrah priyāpriyābhyām na vai saśarīrasya sataḥ
priyāpriyayorapahatirastyaśarīram vāva santam na
priyāpriye sprśataḥ || 8.12.1 ||

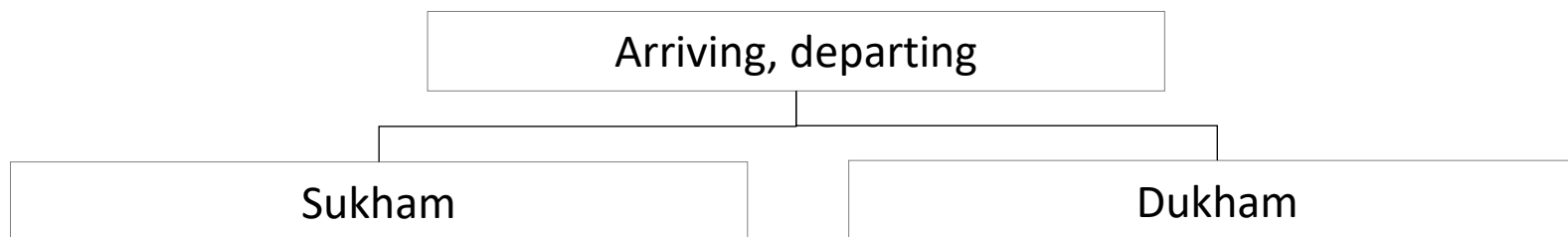
Indra, this body is mortal. It has been captured by death. Yet it is the base of the Self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the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

a) Ashariravava Santam Na Priya apriya Ashitaha.

b) Ashariraha = Name of Jnani who is Atma.

c) Atma is Sharira Sambandha Rahitaha.

V) a)



b) Can never touch Jnani who is identical with Atma.

c) Atma has no Sharira Sambandha.

d)

Atma	Anatma – 3 Shariram
Exists	Appears

No Sambandha

e) Ashariram – Triggers waves of discussion.

f) To get clear vision, have to read this Bashyam dozens of times.

VI) a) Purva Pakshi – Vruttikara :

- Atma may be Asharira in the beginning.

b) Because of Karma, Atma gets Shariram.

c) We are Sa-Shariram now.

VII) Shankara :

a) Atma can't do karma without Shariram.

b)

Without Shariram	Without Karma
Karma not possible	Shariram can't come

c) Which came first?

- Shariram or Karma

d) Example :

- Mandukya Upanishad – Chapter 4
- Son came because of father?
- Father came because of Son?

e) Anyonya Ashraya Dosha

f) There will be Dosha of mutual dependence.

- Body depends on Karma.
- Karma depends on Body.

g) You cannot say, which came first.

h) Purva Pakshi :

- Body – Karma – Body – cycle.

i) Shankara :

- Where is end?
- Anavastha Dosha, nonfinality, infinite regression Dosha.

j) Purva Pakshi :

- It is beginningless, Anaadi Parampara, seed – tree, no 1st.

k) Shankara :

- Andha Parampara, if no Pramanam.
- For Anaadi, no Pramanam.
- Anavastha Dosha.

l) If Pramana, can call it Anaadi.

m) No Pramanam, Andah Parampara, Anavastha Dosha.

n) No Pramanam to show Atma has been associated with Karma and body from beginningless time.

o) Atma beyond your Pramanam.

p) Shastra :

- Atma = Asanga, has no Sambanda with Shariram or Karma.

VII) Shankara :

a) Vedantin talks about Sambandha between Atma and Shariram and Karma.

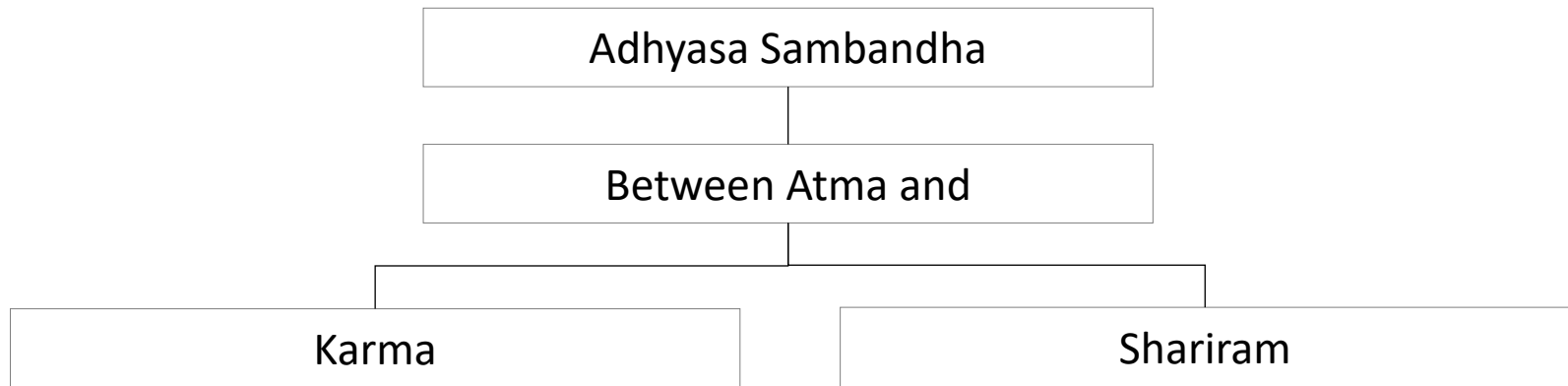
b) What is Sambandha?

- Because of ignorance, there is a Adhyasa Sambandha.

c) Fake relationship, no relationship.

d) Anyonasmin Anyonatmakatam Adhyasa Sambandha.

e)



f) Adhyasa Sambandha is caused by Agyanam.

g) Agyanam (Anaadi Avidya) is Anaadi, we have Shastra Pramanam, no Dosha.

h) Purva Pakshi talks about actual Sambandha between Atma and Shariram, Karma.

i) For actual Sambandha, there is no Pramanam.

j) For Mithya Anaadi Sambandha there is Pramanam.

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

VIII) a) Adhyasa Bashyam : Section 2

[अध्याससमर्थनभाष्यम्]

तथापि¹ अन्योऽन्यस्मिन् अन्योऽन्यात्मकताम् अन्योऽन्यधर्मांश्च अध्यस्य
इतरेतराविवेकेन² अत्यन्तविविक्तयोः धर्मधर्मिणोः,³ मिथ्याज्ञाननिमित्तः,⁴ सत्यानृते
मिथुनीकृत्य,⁵ 'अहम् इदम्',⁶ 'मम इदम्'⁷ इति नैसर्गिकः अयं⁸ लोकव्यवहारः।

[ADHYĀSASAMARTHANABHĀṢYAM]

tathāpi anyo'nyasmin anyo'nyātmakatām anyo'nyadharmānśca adhyasya
itaretarāvivekena atyantaviviktayoḥ dharmadharmiṇoḥ, mithyājñānanimittah,
satyānrte mithunīkṛtya, 'aham idam', 'mama idam' iti naisargikah ayaṃ
lokaavyavahārah.

Yet, there is this natural usage by men of the world – ‘I am this’, ‘this is mine’ as a result of the illusory cognition, (which is born) after superimposing on each the nature of being the other, and after superimposing on each the attributes of the other, on account of non-discrimination of (their) attributes and the loci of attributes that are absolutely distinct, through the coupling of the real and the unreal. [Section 2]

- Naisargyam – Natural, beginningless.

b) End of Bashyam :

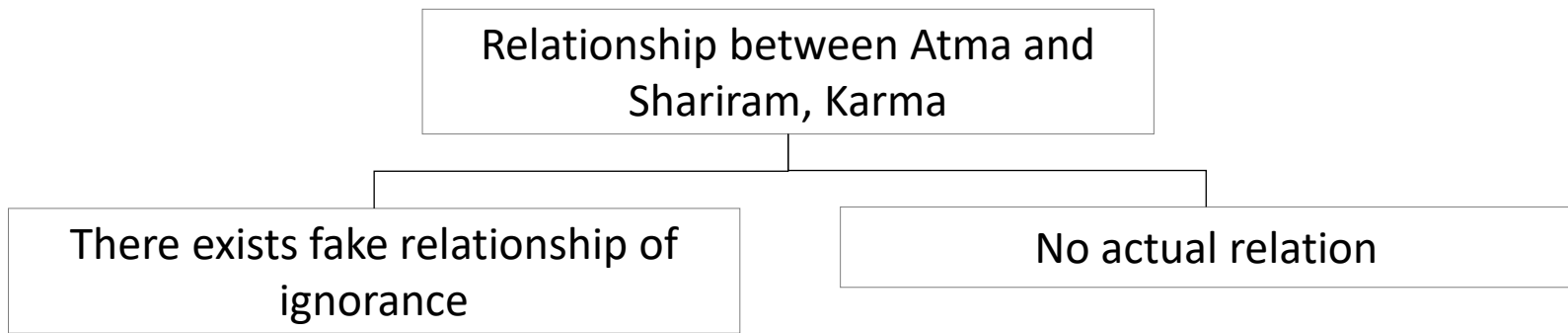
- Anaadih Ananthaha Aham Adhyasa.

c) We can talk about Anaadi Sambanda, unreal Adhyasa, between Atma – Shariram, Karma because we have a Pramanam.

d) Yours :

- Andah Parampara, Anavastha Dosha, you have no Pramanam.

e)



f) Fake relationship continues till knowledge of Atma comes, as long as ignorance lasts.

g) After Jnanam, Jnani is not Sa-Shariraha but A-Shariram by Jnanam.

h) By Jnanam, Jnani breaks the Adhyasa Sambandha which has been there from beginningless time.

IX) a) Anaadi Samsara caused by Anaadi Adhyasa Sambandha can be eliminated by Jnanam.

b) Jnanam can remove Anaadi Ajnanam, Anadi Adhyasa Sambandha, Anaadi Samsara also.

c) Therefore, Brahma Jnanena Moksha is possible.

d) You don't require Upasana after Brahma Jnanam.

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

क्रियासमवायाभावाच्चात्मनः कर्तृत्वानुपपत्तेः ।

I) a) Sruti Pramanam :

- Atma and Karma can't have Sambandha.

b) Atma and Karma can have Adhyasa Sambandha.

c) Waker – Dreamer can have Adhyasa Sambandha but not actual real Sambandha.

d) Kriya Samayaa (Sambandha) Abhava Cha

e) Kriya – Karma Sambandha :

- Actual karma Sambandha being absent, Atma can't have Kartrutva Anupapatehe.

f) Atma can't be Karta, Bokta.

g) Therefore, Atma can't aquire a Body or Punya – Papam.

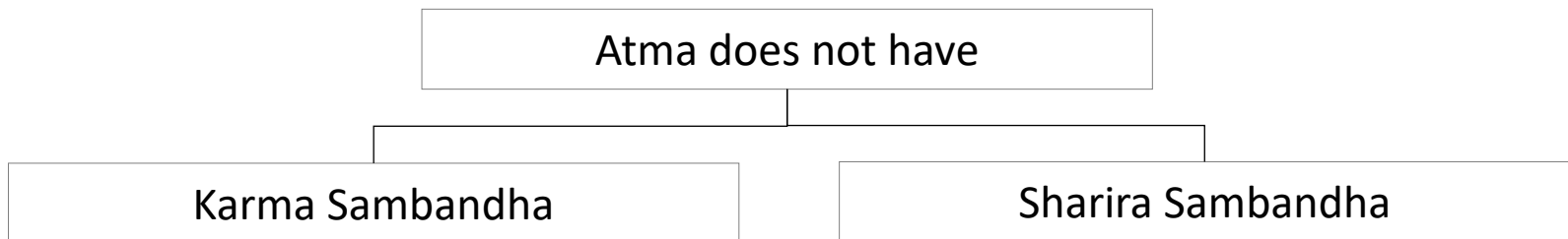
162) Bashyam : Chapter 1 – Section 1 – Sutra 4 continues...

सन्निधानमात्रेण राजप्रभृतीनां दृष्टं कर्तृत्वमिति चेत्, न ।
धनदानाद्युपार्जितभृत्यसम्बन्धित्वात्तेषां कर्तृत्वोपपत्तेः ।
न त्वात्मनो धनदानादिवच्छरीरादिभिः
स्वस्वामिभावसम्बन्धनिमित्तं किञ्चिच्छक्यं कल्पयितुम् ।
मिथ्याभिमानस्तु प्रत्यक्षः सम्बन्धहेतुः । एतेन यजमानत्वमात्मनो
व्याख्यातम् ।

l) Vruttikara comes with another argument

a) Atma can't do Karma, can't acquire body.

b)



c) Atma does not do any Karma.

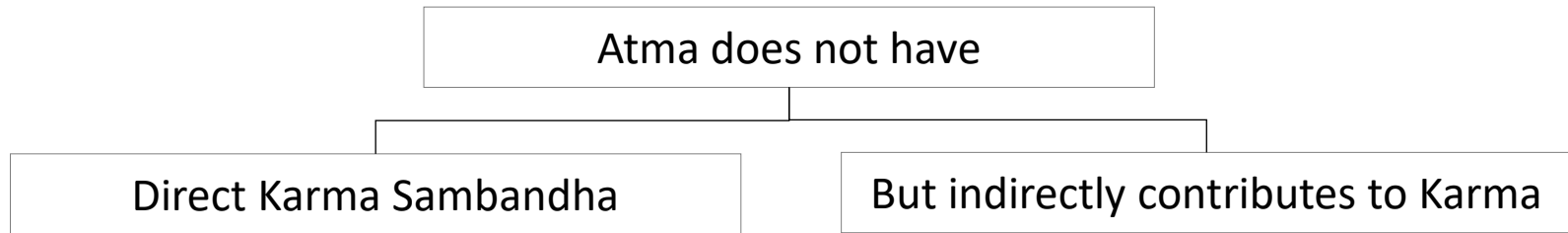
d) Why can't you say :

- Sannidhi Matrena, in the presence of Atma, Body does Karma.

e) Atma becomes instigator – Karayita :

- Atma impels Body to do Karma.

f)



II) a) Vruttikaramatam :

- King – Doesn't fight the neighbouring kingdom.
- His army fight, gets victory or gets defeat.

b) They get victory, or get defeated.

c) Raja says I got victory or got defeated.

d) King claims success and failure even though he does not do any Karma.

e) Similarly why can't we say Atma gets Karma Phalam, success and failure, including Shariram.

f) By indirectly performing, by its mere presence, Atma gets Punya, Papam, Shariram, Karma Phalam

g) Magnet by mere presence moves the iron filings.

h) Similarly, Atma is indirect karta, karayita, instigator.

i) Atma has Karma Sambandha, not directly but indirectly.

III) Shankara :

- a) Raja does not do any Karma.
- b) Between Raja and soldiers, Sambandha is already struck.
- c) Raja recruits soldiers by paying salary.
- d) Raja owns the soldiers.
- e) He can give commandment to fight.
- f) No karma Sambandha but Sva Swamibara Sambandha is struck before.
- g) What employee does, goes to employer.
- h) Person resigns, notice in the newspaper, we don't have Sambandha.
- i) As boss, his actions become mine.

IV) a) Atma has not employed the Body.

b) Sva Swami Bava Sambandha is not there between Atma and Shariram or Karma.

V) a) Dakshinamurthi 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 Dakṣinamurty, is this prostration. [Verse 8]

- b) Master – Servant relationship, Sambandha is not there between Atma and Shariram.
 - c) If there is relationship, then can say karma of Body will belong to Atma.
 - d) Atma not Sa-Sharira but A-Sharira.
 - e) No Sva – Swami Bava Sambandha because Atma is Asangaha.
 - f) In the case of soldiers, they get Paramavir Chakra, there exists Sambandha, there is contract of Swami – Britya Sambandha.
 - g) Britya = Dasa
 - h) Dasas karma will belong to Swami
 - i) Upapathhe – Possible in case of Raja.
- VI) a) There is no Sva, Swami Sambandha between Atma and Shariram.
- b) No Pramanam

c) Shastram : Chandogya Upanishad : Chapter 8 – 12 – 1

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै
सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न
प्रियाप्रिये स्पृशतः ॥ ८.१२.१ ॥

maghavanmartyaṃ vā idaṃ śarīramāttaṃ mṛtyunā
tadasyāmṛtasyāśarīrasyātmano'dhiṣṭhānamātto vai
saśarīraḥ priyāpriyābhyāṃ na vai saśarīrasya sataḥ
priyāpriyayorapahatirastyaśarīraṃ vāva santaṃ na
priyāpriye spr̥śataḥ || 8.12.1 ||

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

d) Katho Upanishad :

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

Asariram sariresu anavasthesva-vasthitam,

Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [1 – 11 – 22]

e) Atma is Amidst of the body but is not connected to the body.

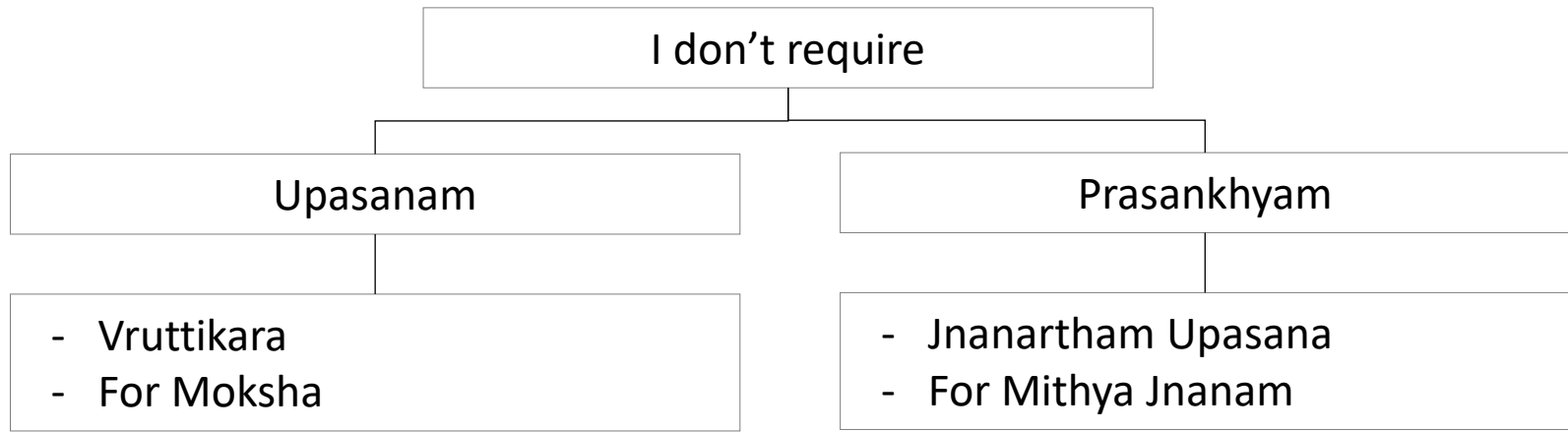
f) Only Sambandha possible is Mithya – Abhimana – Sambandha in the form of Ahamkara, Mamakara.

g) Fake Sambandha is possible.

h) It will go away when Jnanam comes.

i) When fake Sambandha goes away, I attain Moksha.

j)



k) There is a Mithya Abhimanam is Pratyaksha Pramanam.

l) Ever Ajnani is experiencing identification with the body as the self.

m) Sakshi Pratyaksha Anubhava, Indriya Pratyaksha Anubhava.

n) Sthula Sharira Sambandha = Indriya Pratyaksha Sambandha.

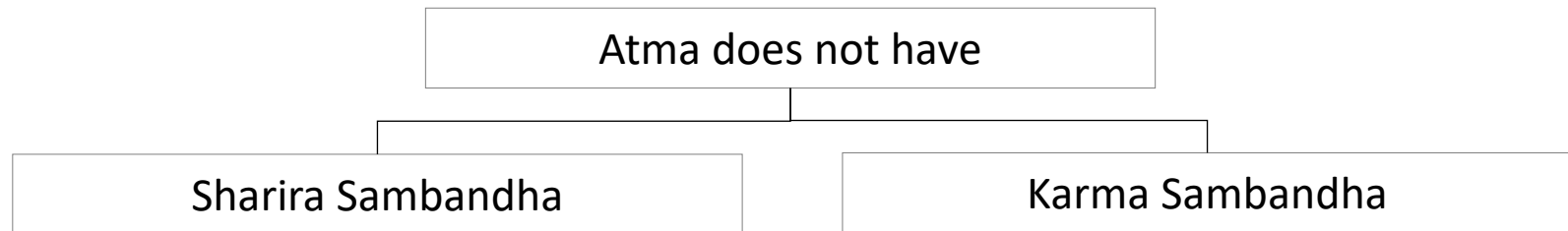
o) Sukshma – Karana Sambandha is Sakshi Pratyaksham.

p) Sambandha, we are experiencing Adhyasa Sambandha.

q) This creates another big problem.

VII) Advaitin :

a)



- There is no Pramanam for that we say that.

b) If there is Sambandha, it is fake Sambandha, no real relationship.

c) For real relationship, there is no Pramanam.

VIII) Vruttikaras argument :

a) Entire karma Khanda is a Pramanam for Karma and Sharira Sambandha.

b) In Karma Khanda, Veda is asking Jivatma to do Karma.

c) Taittriya Upanishad :

ऋतं च स्वाध्यायप्रवचने च ।
सत्यं च स्वाध्यायप्रवचने च ।
तपश्च स्वाध्यायप्रवचने च ।
दमश्च स्वाध्यायप्रवचने च ।
शमश्च स्वाध्यायप्रवचने च ।
अग्नयश्च स्वाध्यायप्रवचने च ।
अग्निहोत्रं च स्वाध्यायप्रवचने च ।
अतिथयश्च स्वाध्यायप्रवचने च ।
मानुषं च स्वाध्यायप्रवचने च ।
प्रजा च स्वाध्यायप्रवचने च ।
प्रजनश्च स्वाध्यायप्रवचने च ।
प्रजातिश्च स्वाध्यायप्रवचने च सत्यमिति
सत्यवचा राथीतरः । तप इति तपोनित्यः
पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति
नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥

ṛtaṃ ca svādhyāyapracane ca |
satyaṃ ca svādhyāyapracane ca |
tapaśca svādhyāyapracane ca |
damaśca svādhyāyapracane ca |
śamaśca svādhyāyapracane ca |
agnayaśca svādhyāyapracane ca |
agnihotraṃ ca svādhyāyapracane ca |
atithayaśca svādhyāyapracane ca |
mānuṣaṃ ca svādhyāyapracane ca |
prajā ca svādhyāyapracane ca |
prajanaśca svādhyāyapracane ca |
prajātiśca svādhyāyapracane ca satyamiti
satyavacā rāthītarah | tapa iti taponityah
pauruśiṣṭiḥ | svādhyāyapracane eveti
nāko maudgalyah | taddhi tapastaddhi tapaḥ || 1 ||

The Practice of what is right and proper, as fixed by the scriptural texts, is to be done along with reading the texts oneself and propagating the truths of the same. "Truth", meaning practicing in life what is understood to be right and proper, is to be pursued along with regular studies and preaching, penance, study and preaching; control of the senses, study and preaching; tranquility, study and preaching; the 'Maintenance of fire', study and preaching; offering of oblations in fire sacrifice, study and preaching of the Vedas; serving the guests, study and preaching; the performance of duties towards man, study and preaching; duties towards children, study and preaching of the Vedas; Procreation, study and preaching; propagation of the race, study and preaching ; all these are things to be practiced sincerely. Satyavaca, son of Rathitara, holds that truth alone is to be strictly practiced. Taponitya, son of Purusista declares That penance alone is to be practiced. Naka, son of Mudgala, holds the view that the study and preaching of the Vedas alone is to be practiced; that verily, is penance; aye that is penance. [1 - 9 - 1]

d) In the vision of Veda, Jiva Atma and Karma have a Sambandha.

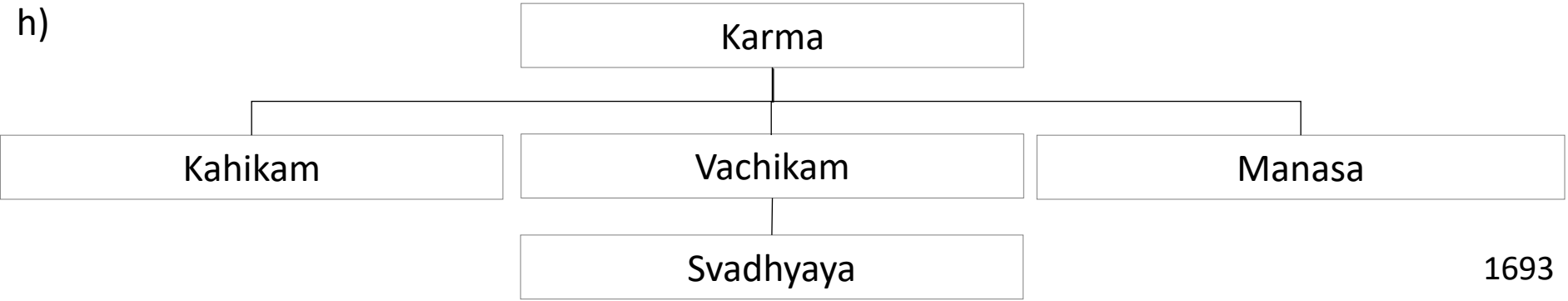
e) Atma is Karta in the Vision of Sruti.

f) Sruti talks about Karma and Karma Phalam.

- Therefore there is Sharira Sambandha.

g) Karma can't be done without Shariram

h)



i) Sruti is talking of 3 Karmas hence Sruti is proving Sharira and karma Sambandha.

j)

Sambandha	Sambandha
Kaya	Kahika karma
Vak	Vachika Karma
Manas	Maanasa karma

k) Veda is assuming Sambandha and giving duties indicating Sharira, Karma Sambandha.

l) Veda Purva Bhaga = Pramanam for Sharira Karma Sambandha.

m) Yagya, Yajamana is not possible.

n) Every Jivatma is Yajamana, performer of Yaga.

- Yagyasya Karta – Yajamana.

o) If no Yajamana, Veda can't dictate Yaga karma.

p) Veda Purva Bhaga = Pramanam.

q) Gita Upasamhara – Bashyam

- Samanvaya Sutra similar.

r) Gita : Chapter 18 - Verse 66 – Upasamhara Bashyam

सर्वधर्मान्परित्यज्य
मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्याः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya
māmēkaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpēbhyah
mōkṣayaīṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

s) Purva Pakshi :

- Karma Khanda is Pramanam for Atma, Sharira Sambandha and Atma karma Sambandha.

VIII) Shankaras Answer :

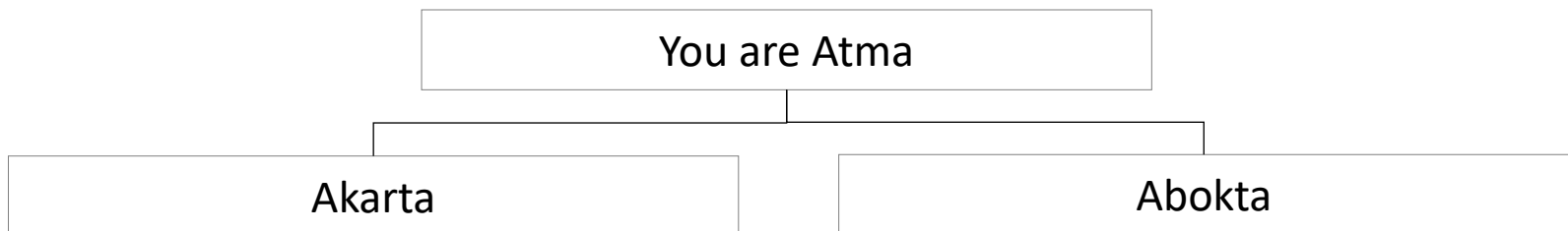
a) Veda wants to really teach that you don't have Karma Sambandha.

b) You don't have Sharira Sambandha.

c) Sambandha is a false notion in the Mind.

d) Arjuna had to be taught this in Gita – Chapter 2

e)



f) Gita : Chapter 2 – Verse 19

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ
yaścainaṃ manyatē hatam |
ubhau tau na vijānītaḥ
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.[Chapter 2 - Verse 19]

- g) Naham Hanti, na Hanyamane Sharire.
- h) Veda wants to teach Atma Asanga Svarupam.
- i) To understand teaching, student requires lot of preparation.
- j) Kartrutva, Boktrutva Abhimana is very strong because of Prakrtis actions.
- k) Can't say, you don't have Sanchita, Agami, Prarabda, all these are notions.
- l) No student will accept this truth in the beginning.
- m) Upanishad, Gita gives Karma Yoga, Upasana Yoga, to prepare student for Jnana Yoga.
- n) To teach you are Akarta, Abokta, Karma Rahitaha, therefore Nitya Mukta.
- o) Gita, Upanishad, Veda wants to prepare students for Jnana Yoga.
- p) For this preparation 2 main Sadhanas are Karma Yoga and Upasana Yoga. (Scaffolding constructing bridge)

IX) a) If Karma Yoga and Upasana Yoga has to be done, Kartrutvam and Boktrutvam are required.

b) Even though it is fake Kartrutvam and fake Boktrutvam, they are required for doing Karma and Upasana.

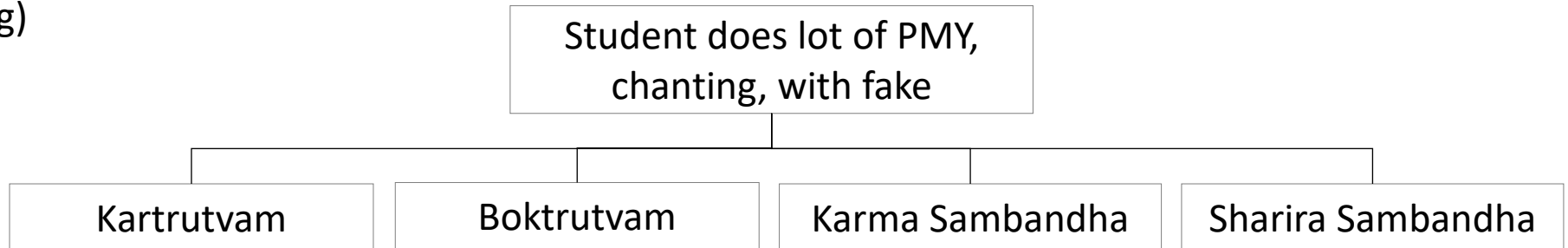
c) hence Arjuna taught to fight, do Svadharma.

d) Initially Veda accepts fake Kartrutvam, Boktrutvam, without telling it is fake.

e) Without revealing fakeness of Kartrutvam and Boktrutvam in the waking state, dream state, in Veda Purva Baga, Veda prescribes Karma and Upasana for the fake Karta, Bokta.

f) Why it does not tell? He is not ready

g)



h) Jiva does Karma, Upasana and gets Sadhana Chatustaya Sampatti.

i) Will have desire to attend Vedanta classes.

j) Now people are busy with fake Kartrutvam, Boktrutvam.

k) How to address running, busy people?

l) Veda Runs alongwith them

- Alongwith Kamy Karma, do Nitya, Naimittika Karma.

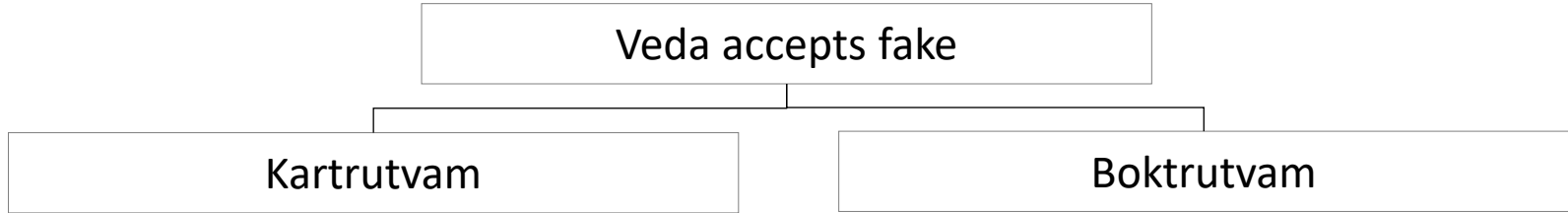
m) Student gets Sadhana Chatustaya Sampatti, listens to Veda with undistracted, unpreoccupied mind.

n) Kartrutvam is there... look at watch... have breakfast and run.

o) We have hundreds of things to do in Vyavaharika state.

p) Can't tell him, Akarta, Abokta.

X) a)



b) Fake Sharira Sambandha and Yajamanatvam temporarily.

c) It is not a Pramana Vakyam.

d) If Veda Purva is a Pramana Vakyam, Veda Antha will not negate that.

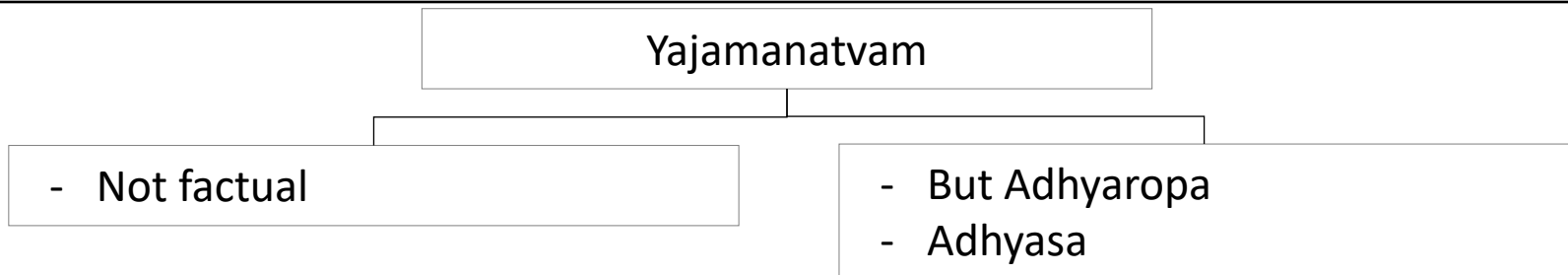
e) Vedanta negates Kartrutvam and Boktrutvam.

f) In Veda Purva it is Adhyaropaha, deliberately done by Vedanta.

g) At the time of Vyavahara itself claim Nitya Mukta Svarupa by claiming Brahma Satyam, Jagan Mithya.

h) Do Apavada of creation when you use Jnana Khanda as Pramana Vakyam.

i)



XI) Shankara takes all these for granted.

a) Etena :

- By this Adhyaropa, Apavada Nyayena, claim Nitya Mukta Svarupam of Atma.

b) Entire religious life is fake, Adhyasa, Adhyaropa for a senior Advanced spiritual seeker.

c) All Yagas, Homas, are Adhyaropa Prakaranam.

d) In Apavada, no karma, no Karma Phalam.

XII) Kartrutvam is temporarily, provisionally accepted, not as a fact.

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

अत्राहुः — देहादिव्यतिरिक्तस्यात्मनः आत्मीये
देहादावभिमानो गौणः, न मिथ्येति चेत्, न । प्रसिद्धवस्तुभेदस्य
गौणत्वमुख्यत्वप्रसिद्धेः ।

l) a) Discussed in Gita Upasamhara Bashyam.

b) Dismisses Vruttikara Matam.

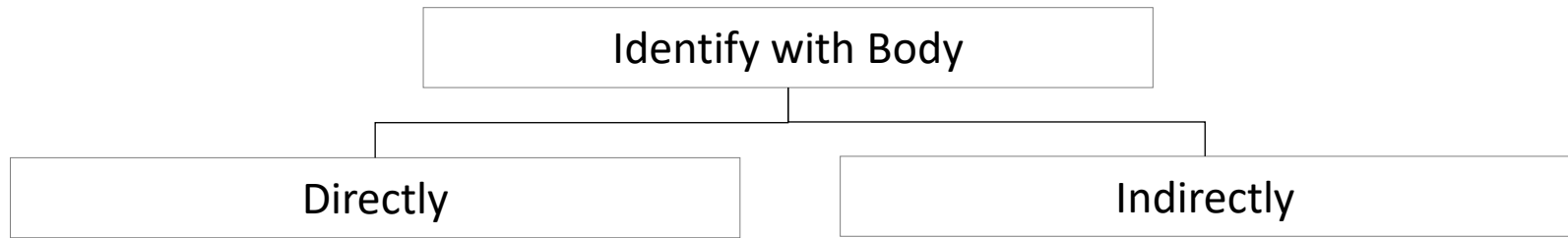
c) Prabhakara joins Vruttikara.

d) Raises Purva Paksha to Advaitin.

II) Advaitin :

a) I am male, body, young old.

b)



c) It is Mithya, fake identification.

d) I, Atma, and Body have no connection.

e) I am not the Body, Body is not me, we are different.

f) It is Mithya Pratyaya, fake identification, Adhyasa.

g) Kartrutvam and Bokrutvam, both are Adhyasa.

h) Fake identification is in waking exactly like dream state identification with world.

i) Mithya Pratyaya = Fake identification.

III) Prabhakara :

a) It is not fake identification.

b) I am the body does not mean, I am the Body.

c) It is a figurative expression.

d) Not erroneous identification .

- Not error born out of ignorance.

e) I am the Body, it is not erroneous expression born out of ignorance.

f) It is a figurative expression.

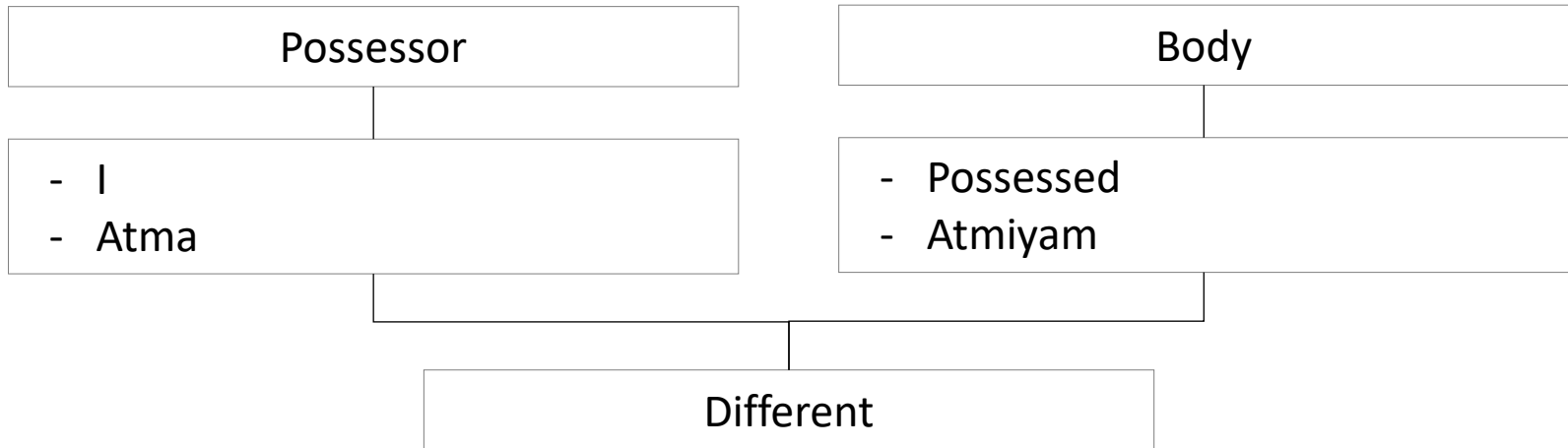
g) Everybody knows, I am not the Body.

h) Fact :

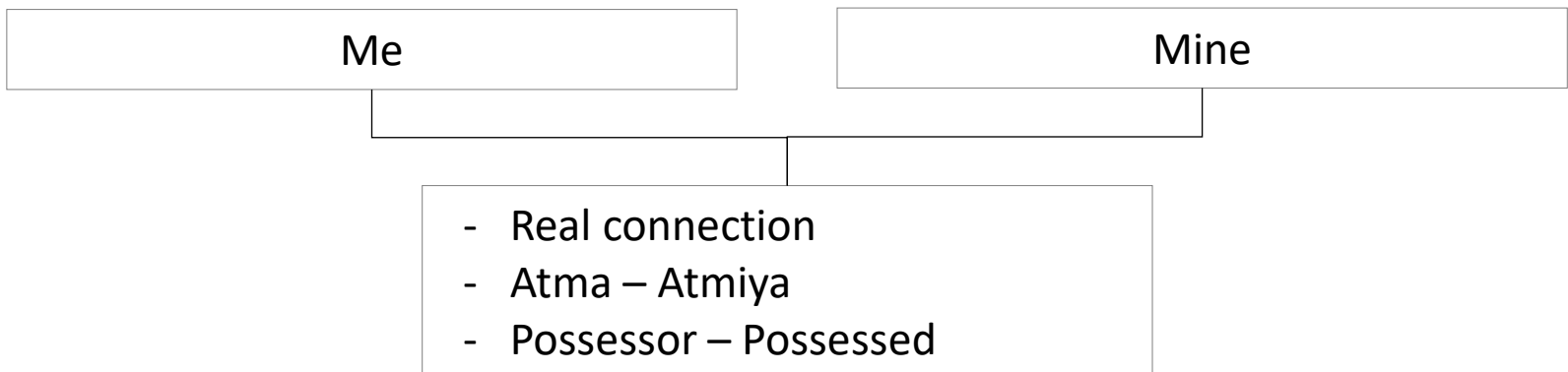
- I am not the body but I am the possessor of the body.

i) Makes a distinction

j)



k)



l) I – Atma = Self = Sa-Shariram

m) I should correctly say :

- I am the owner of the Body.

n) I say :

- I am the Body.
- Not fake statement
- Figurative statement

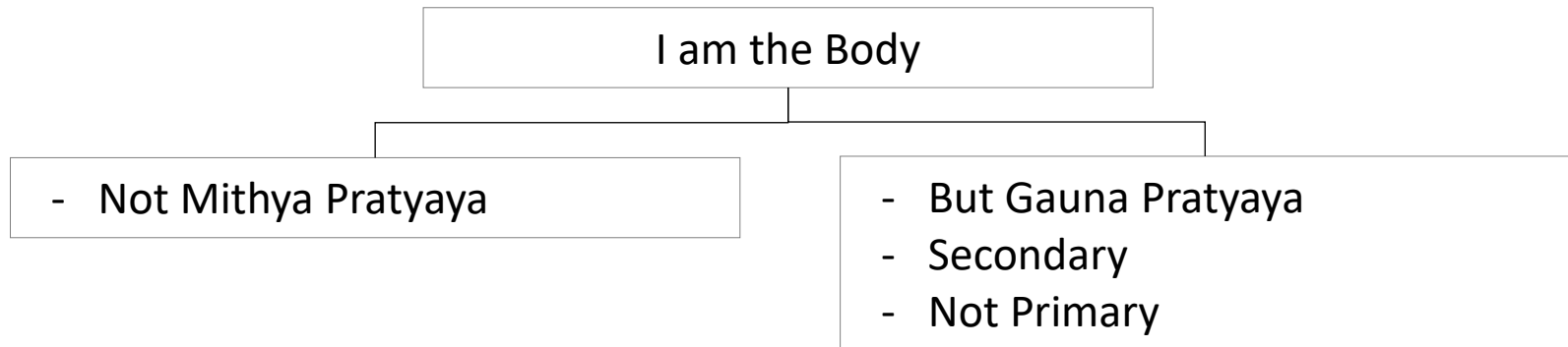
o) Owner – Real

- Say – I am the Body.

p) It is not Mithya – Pratyaya born out of ignorance.

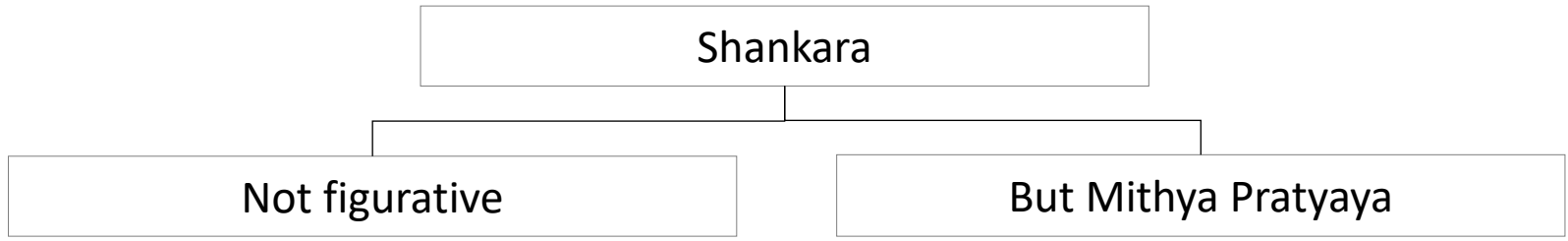
q) It is Gauna Pratyaya, figurative expression.

r)



s) This is Prabhakara Matam.

t)



Revision :

Sutra 1 – 1 – 4 – Topic 89 :

- I) a) Shankara refutes Vruttkara Matam.
- b) Brahma Jnanam should be followed by Brahma Upasanam for Moksha.
- c) Upasana – generates Punyam, Punyam gives Moksha, not Jnanam.

II) Shankara :

- a) Samsara is because of our connection with the Body.
- b) Sa- Shariratvam = Cause of Samsara
- c) Chandogya Upanishad : Chapter 8 – 12 – 1

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै
सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न
प्रियाप्रिये स्पृशतः ॥ ८.१२.१ ॥

maghavanmartyaṃ vā idaṃ śarīramāttaṃ mṛtyunā
tadasyāmṛtasyāśarīrasyātmano'dhiṣṭhānamātto vai
saśarīraḥ priyāpriyābhyāṃ na vai saśarīrasya sataḥ
priyāpriyayorapahatirastyaśarīraṃ vāva santaṃ na
priyāpriye spṛśataḥ || 8.12.1 ||

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

d) As long as we have Shariram, Sukham, Dukham will continue = Samsara.

e) Ashariram Va Na Santam, Na Priya...

f) One who does not have Sharira Sambandha, he does not have Priya, Apriya, therefore, Samsara is not there.

III) Shankara :

a) Ashariratvam is our Natural Svarupam.

b) Sa-Shariratvam is caused by ignorance.

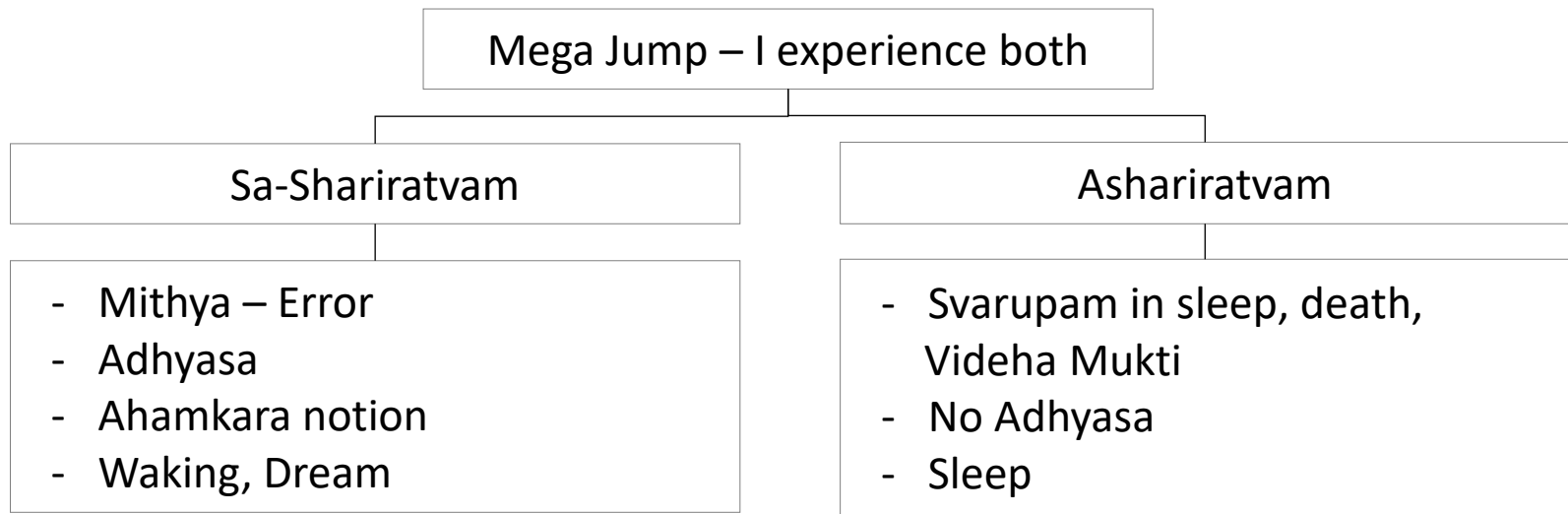
c) Sa-Shariratvam is called Deha Abhimana – waker, dreamer, sleeper, Ahamkara.

d) False notion – Mithya Pratyaya.

e) Whatever is Mithya, can be negated by mere Jnanam itself.

f) No Karma is required to remove the Mithya Notions in the Mind.

g)



h) To remove Rope Snake, don't require stick to beat.

- Removed by Rope knowledge.

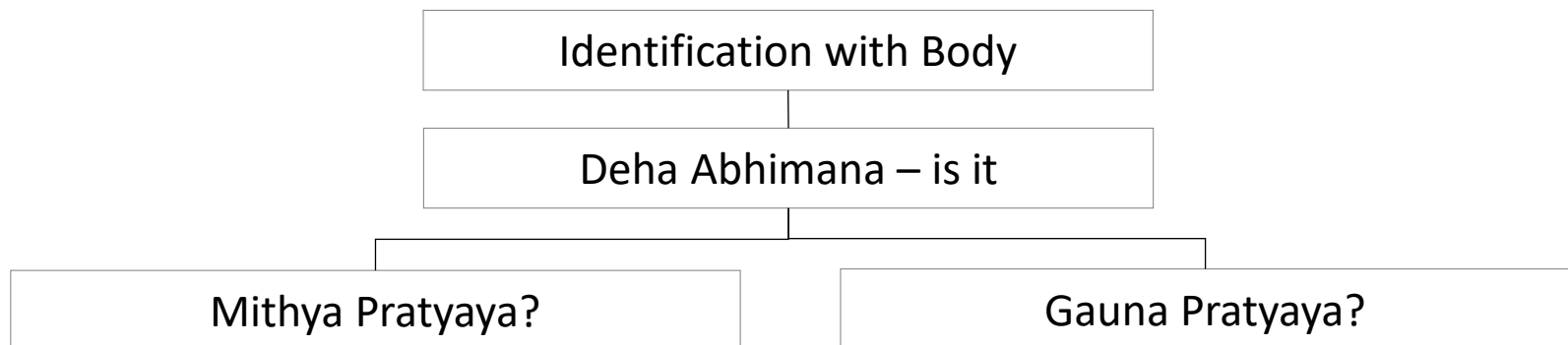
i) Sa-Shariram = Rope Snake, false notion in the Mind ignorance of real I – Ashariram – Rope.

j) Mere knowledge from Shastra is enough to remove notion in the Mind and gain Atma Nishta.

k) No Upasana Required.

IV) Prabhakara – Aside Topic :

a)



b) Mini aside discussion

c) Mithya Pratyaya = False notion, caused by ignorance, Moola Avidya.

d) Gauna Pratyaya :

- Figurative expression
- Metaphoric usage
- Not caused by ignorance.

e) Gita :

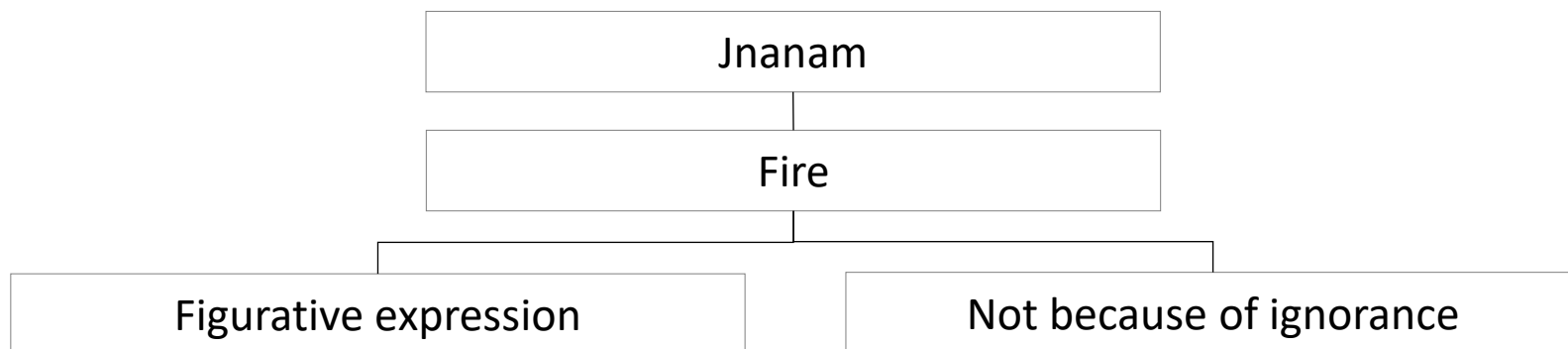
यस्य सर्वे समारम्भाः
कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं
तमाहुः पण्डितं बुधाः ॥ ४-१९ ॥

yasya sarvē samārambhāḥ
kāmasaṅkalpavarjitāḥ |
jñānāgnidagdhakarmāṇam
tamāhuḥ paṇḍitaṁ budhāḥ || 4-19 ||

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a sage. [Chapter 4 – Verse 19]

f) Jnanam fire will destroy all Karma.

g)



h) Knowledge is not fire, when we get knowledge we don't burn.

i) Knowingly Krishna equates Jnanam and Agni.

- Figurative, metaphoric usage.

j) All Karmas compared to fire wood

k) Jnana fire will burn down all Karma – fire wood.

l) It is Gauna Pratyaya.

m) Waking = Dream = Mithya Pratyaya.

n) Sarvam Jnanam Plavaneiva Vrijanam Santarishyati.

- With Boat of knowledge, you will cross over ocean of Samsara.

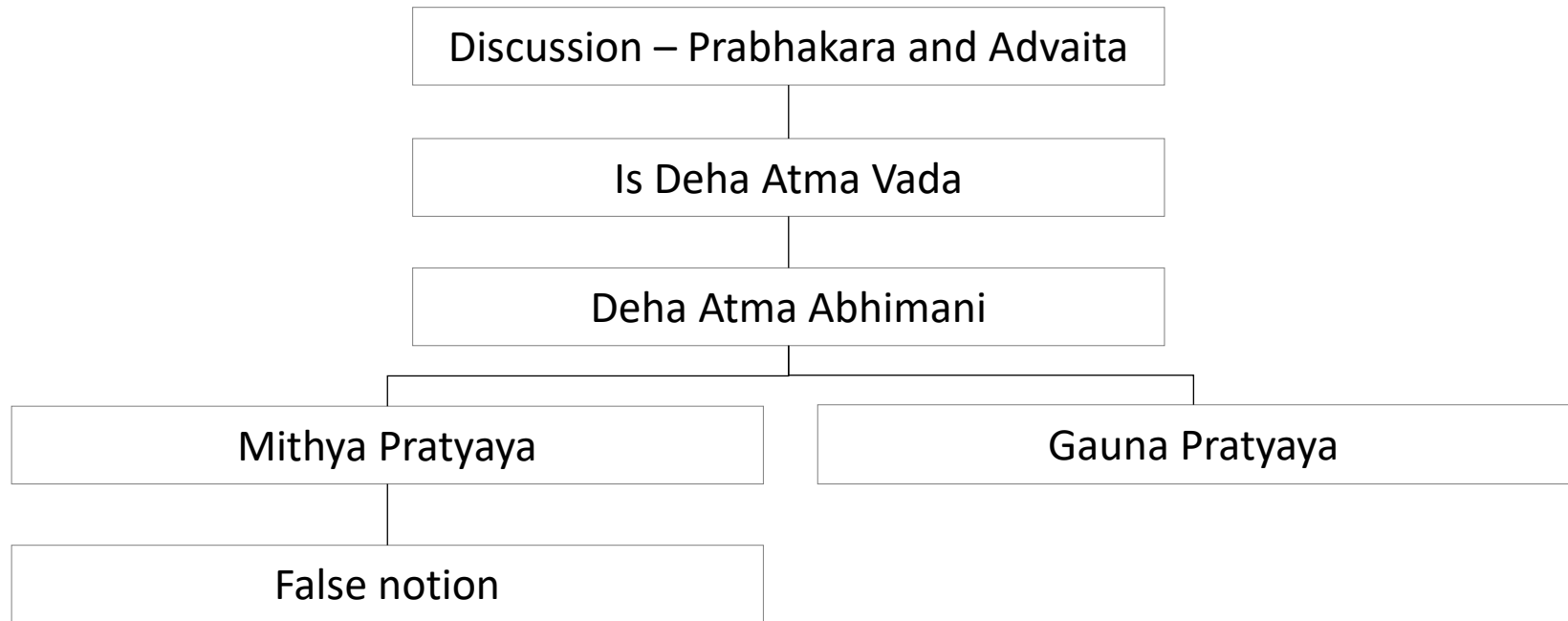
o) Krishna equates knowledge and boat.

- Gauna Pratyaya.
- Knowledge not boat.

p) Equate without ignorance, it is a deliberate equation, figurative expression, metaphoric expression.

q) It is Gauna Pratyaya Shankara explains elaborately.

r)



V) Corollaries :

a) When Deha Abhimana is false notion, my connection with Body is false because of ignorance, Moola Avidya.

b) Deha Sambanda is false, if Deha Abhimana is Mithya Pratyaya.

c) Sashariratvam is false, Mithya = Deha Abhimanam

= Association with Body

= Embodiness

d) Samsara caused by Sa-shariratvam is Mithya.

e) If Samsara is Mithya, it can be removed by Jnanam, does not require Upasana.

f) Upasana is Jnana Adhyasa.

g) Jnana Matrena Moksha.

h) Vruttikara is wrong

i) To establish this you should know, Deha Abhimana is Mithya Pratyaya.

j) That is challenged by Prabhakara who says, Deha Abhimana is Gauna Pratyaya – no ignorance is involved.

k) No false notion is involved.

l) Sashariratvam, Samsara, is not Mithya.

m) Therefore, Jnana Matrena Na Moksha.

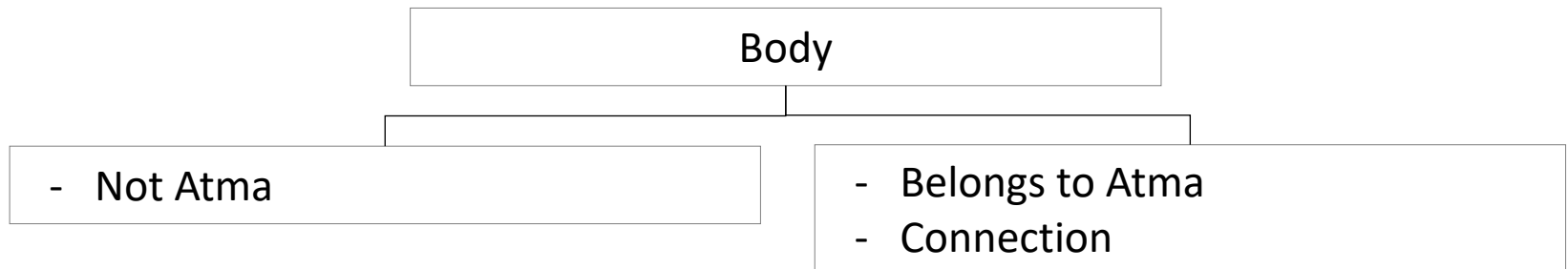
n) Therefore after Jnanam, combine Upasana for Moksha.

o) Presented as a proposition.

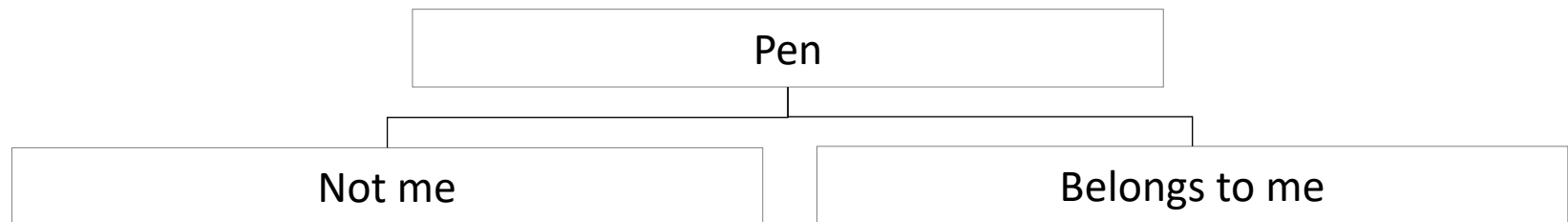
VI) Prabhakara – Mishra – founder of Prabhakara Mimamsaka Matam.

a) Deha Vyatirikta Atma, Atma is different from Body.

b)

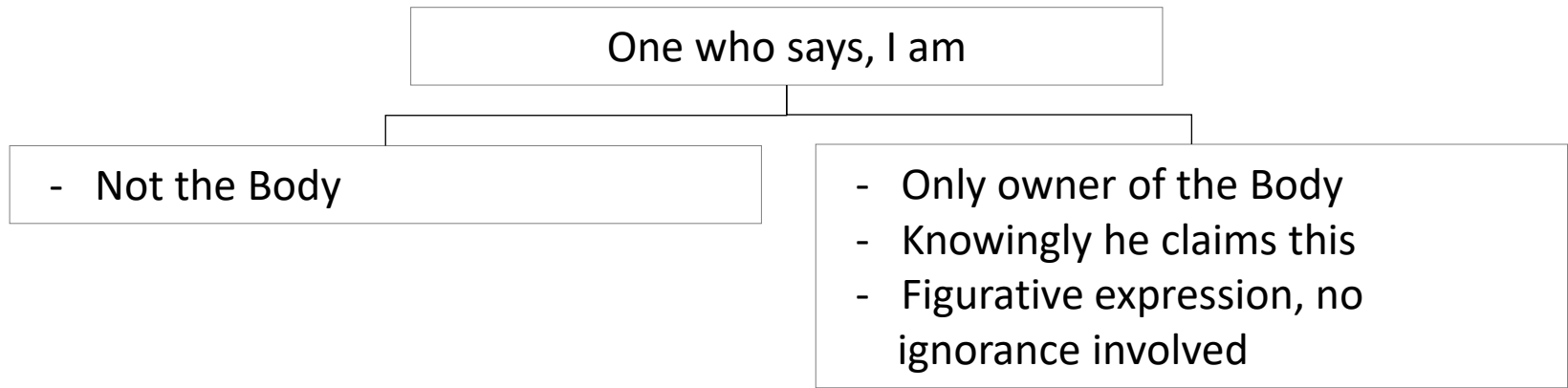


c)



d) In the Body, I – Notion, Abhimana is Gauna, deliberate notion, not born out ignorance.

e)



f)

Agyana Janyaha	Agyana Ajanyaha
Mithya Pratyaya	Gauna Pratyaya

g) Jnana Purvaka Gauna Pratyaya

h) Sankshepa – Purva Pakshi.

VII) Shankara's answer :

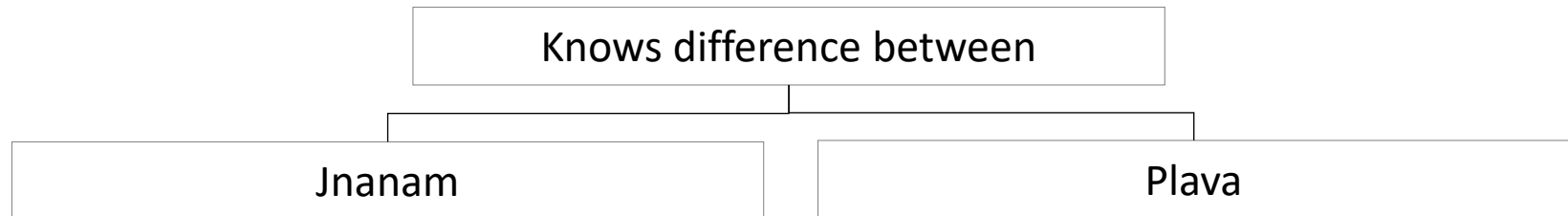
a) Gauna Pratyaya possible only for a person who knows the difference between 2 things.

b) After knowing 2 things and if equated, it is Gauna Pratyaya.

c) Prasiddha Vastu Bheda :

- Person knows difference between Jnanam and Agni.

d)

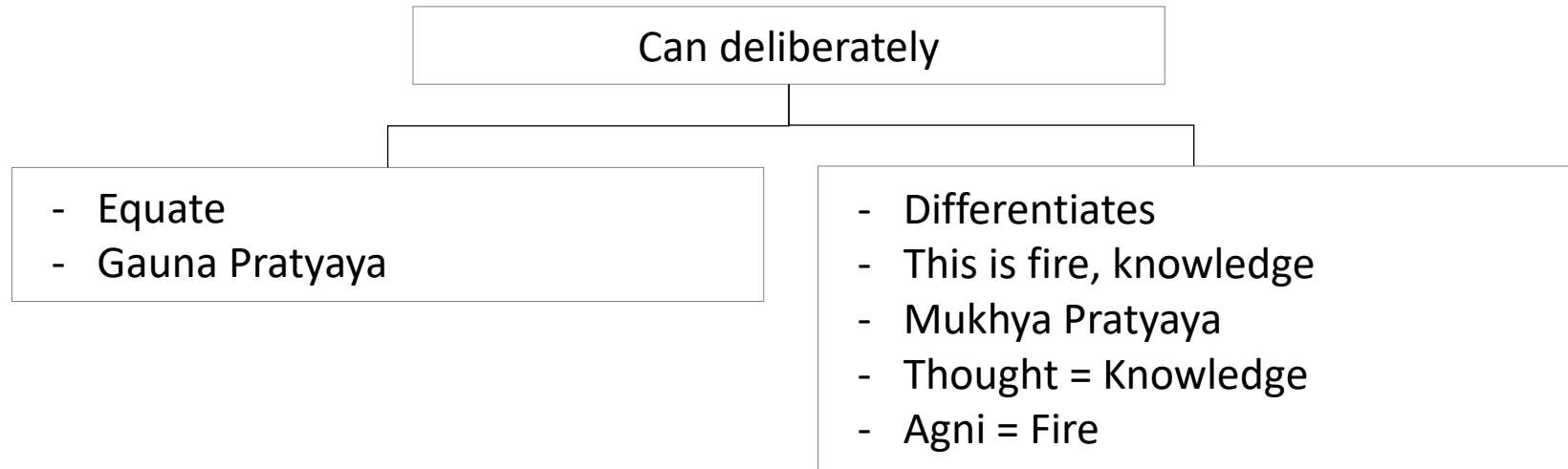


e) Jnanam – fire / boat

- Person is called Prasiddha Vastu Bheda.

f) Can use word Agni, Plava, also for Jnanam, knows the difference between Agni, Plava, Jnanam.

g)



h) Agni = Jnanam – deliberately equates.

i) Gauna, Mukhya Pratyaya exists only for a person who knows the difference.

j)

Gauna Pratyaya	Mukhya Pratyaya
- Calling Agni = Jnanam	- Calling Agni = Fire - Jnanam = Knowledge

Both possible for a knowledgeable person

k) Mithya Pratyaya is possible only for an ignorant person.

l)

Ajnani	Jnani
<ul style="list-style-type: none">- Uses Mithya Pratyaya- Unknowingly	<ul style="list-style-type: none">- Uses Gauna and Mukhya Pratyaya Deliberately

m) We are all Ajnanis w.r.t. Atma, Brahman, so all our Pratyayas are Mithya Pratyaya.

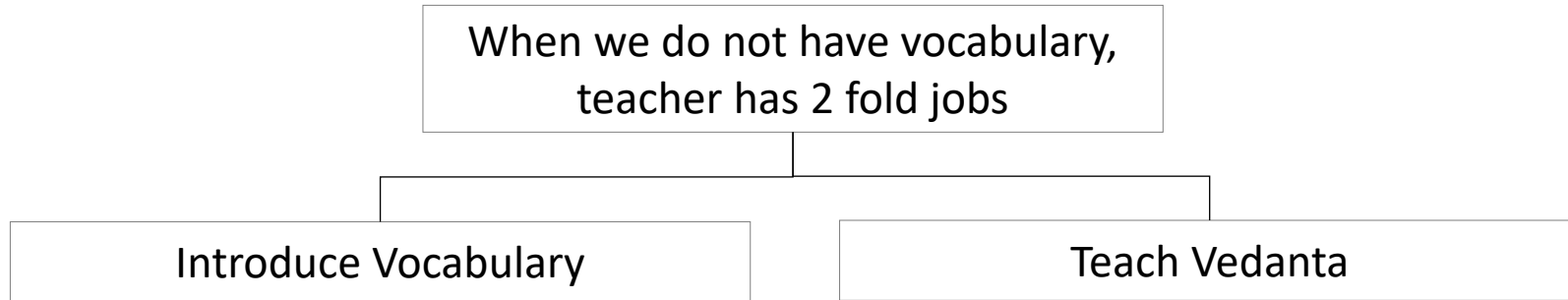
n) Gauna and Mukhya Pratyaya is well known.

o) Commonly used in Shastra.

p) Lot of Shastric vocabulary was available, based on Tarqa, Mimamsa, Vyakaranam, Veda.

q) It was available in Vedic times, teaching involved only using the vocabulary.

r)



s) Shankaa explains Vocabulary now.

यस्य हि प्रसिद्धो वस्तुभेदः — यथा
केसरादिमानाकृतिविशेषोऽन्वयव्यतिरेकाभ्यां
सिंहशब्दप्रत्ययभाङ्गुख्योऽन्यः प्रसिद्धः, ततश्चान्यः पुरुषः प्रायिकैः
क्रौर्यशौर्यादिभिः सिंहगुणैः सम्पन्नः सिद्धः, तस्य पुरुषे
सिंहशब्दप्रत्ययौ गौणौ भवतः । नाप्रसिद्धवस्तुभेदस्य ।

l) a)

Gauna Pratyaya	Mukhya Pratyaya
- Lion = Man, Purusha	- Lion = Lion - Purusha = Man

b) Lion is an animal

- Has courage, majesty, aggression.
- Person called Lion.

c) Person knows both Lion and Purusha separately.

- Rope as Rope, Snake as Snake.

d) Person who knows Mukhya Pratyaya, wants to convey, a particular person is majestic, courageous, aggressive.

e) Deliberately with knowledge says :

- He is a Lion.
- Used for metaphorical impact.

f) Equation of Lion = Person not out of Ajnanam but Jnanam.

g) Purushe Simha Pratyaya = Gauna Pratyaya.

II) a) When it becomes Mithya Pratyaya?

b) When a person does not know difference between Purusha and Simhaha.

III) a) Person has clear knowledge, distinction between Lion, Purusha.

b)



c) Only when Lion is there, in common parlance, we will use word, Lion, entertain thought Lion.

d) Lion Satve, Simha Shabda, Pratyaya Satvam (Anvaya).

e) Lion Above Simha Shabda, Pratyaya Abava (Vyatireka).

f) Therefore Simha – associated with Lion only.

g) Understood with Anvaya Vyatireka.

h) Use Simha = Lion = Mukhya Pratyaya.

IV) Anyaha :

a) Another Occasion, no lion at all.

b) There is a Purusha, Simha Shabda Pratyaya can't come.

c) Only Purusha Shabda Pratyaya can come.

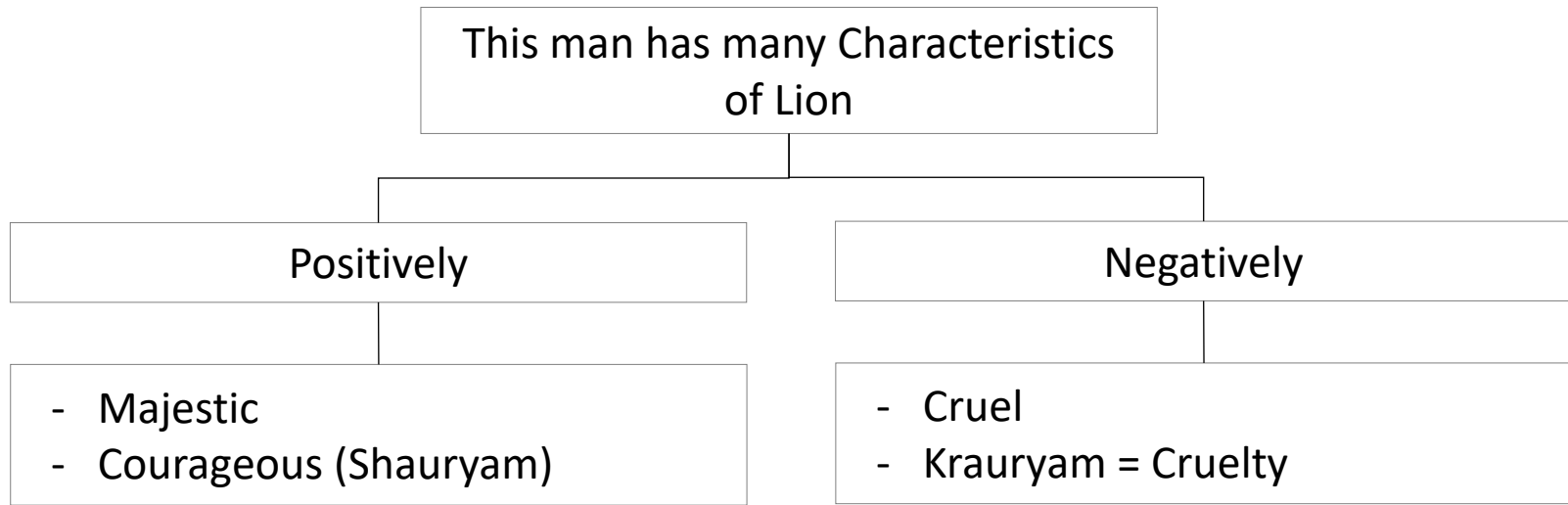
d) Deliberately person introduces :

- Ayam Purusha Simha
- Purusha Vyagraha

e) In Maths he is Puli – Tiger

f) Simha – Person – Separate, different from Lion.

g)



h) Both known for a Jnani distinctly.

- Both cruelty, courageous in a Lion.

i) For that knower of difference, when he deliberately, uses language of lion to refer to the man, it is called Gauna, Pratyaya.

j) Lala – Lajapatirai – Lion of Punjap.

k) Rupaka Alankara, metamorphic expression.

l) You wont call it Gauna Pratyaya, if a person does not know difference between them.

m) Example :

- Village – carrom tournament, named Wimbledon.

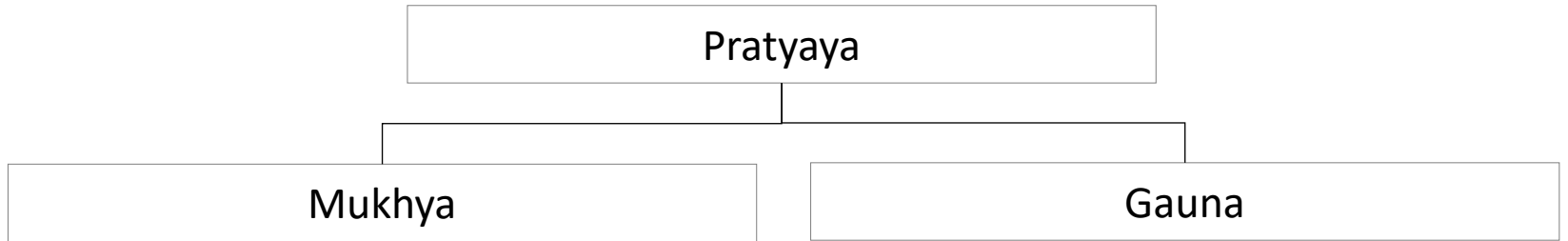
n) For Swami :

- Mithya Pratyaya in ignorance.

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

तस्य त्वन्यत्रान्यशब्दप्रत्ययौ भ्रान्तिनिमित्तावेव भवतः, न गौणौ ।
यथा मन्दान्धकारे स्थाणुरयमित्यगृह्यमाणविशेषे पुरुषशब्दप्रत्ययौ
स्थाणुविषयौ, यथा वा शुक्तिकायामकस्माद्रजतमिदमिति
निश्चितौ शब्दप्रत्ययौ, तद्वद्देहादिसङ्घाते अहम् इति निरुपचारेण
शब्दप्रत्ययावात्मानात्माविवेकेनोत्पद्यमानौ कथं गौणौ शक्यौ
वदितुम् ।

l) a) Example :



b) Now Example :

- Mithya Pratyaya

c) Tasya :

- One who has not distinguished 2 things.

d) When he is using a wrong word, it is caused by Branti, error, delusion.

e) Example :

- I am waker.

f) It can't be called Gauna Pratyaya which is deliberate.

g) Example :

- In Semi darkness, dusk or dawn, stump of tree, cut by corporation.
- Height of 6 feet.
- Fresh branches coming, leaves hanging.

h) Looks like Purusha with 2 hands and fingers are moving.

i) Not clearly understood it is stump of a tree, which is now again coming up.

j) Thief standing uttered, Mithya Pratyaya, not Mukhya or Gauna Pratyaya.

k) 2nd Example :

- Shutika – Shell lying upside down, bright, round portion, sunlight reflects, looks like silver coin.

l) Accidentally, it is seen as silver.

m) Person sure it is silver.

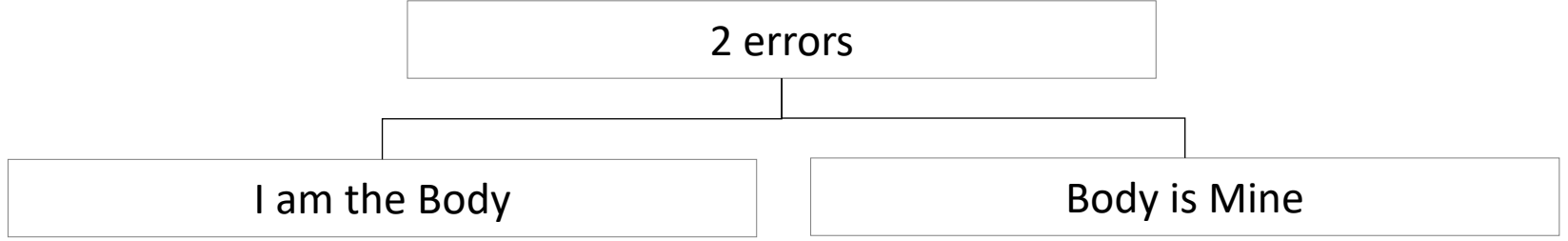
II) a) Similarly, Dehadi Sangate, Aham Iti, Body I – am, is Mithya Pratyaya.

b) I am Atma without Body, Ashariram.

c) I am Jiva, Purusha, Karta, Bokta, father, wife, not figurative expression.

d) IT is Mithya Pratyaya.

e)



f) Karma Khanda people :

- Body is different, I am different.

g) Gita : Chapter 2 – Verse 22

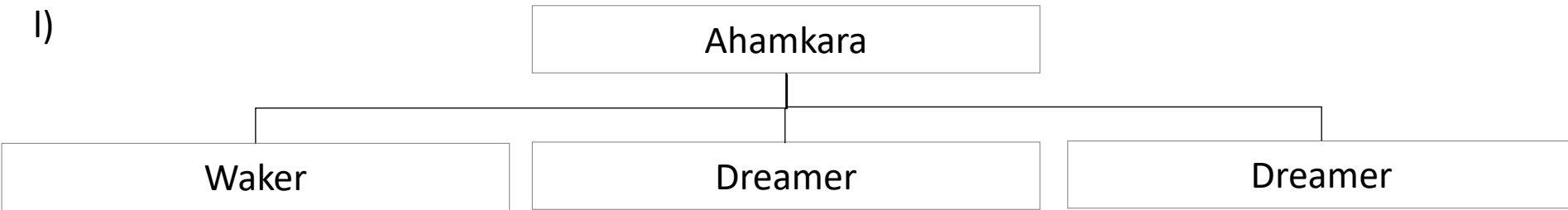
वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāmsi jīrṇāni yathā vihāya
navāni gṛhṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

- h) Body is Mama, Mamakara Pratyaya is also Mithya Pratyaya not Gauna or Mukhya Pratyaya.
- i) Note in sleep, I am Ashariram, pure I, in Waking, Dream, I am Waker, Dreamer.
- j) This is after throwing Chandogya Upanishad torch light or Mandukya Upanishad torchlight.
- k) Mama can't belong to Atma, Atma is Asanga.

l)



m) I am Nitya Mukta Purusha – Atma.

n) Aham – Mama Adhyasa most serious error.

o) Atma Jnanam only from Upanishad Pramanam.

p) Atma has no connection with anything.

q) Whether it is Pratyaya or Atmiye Aham Pratyaya, both are Mithya Pratyaya.

r) Born because of non-discrimination between real I, changeless I, and changing I (Anatma).

s) It is not Gauna Pratyaya because he does not know the difference.

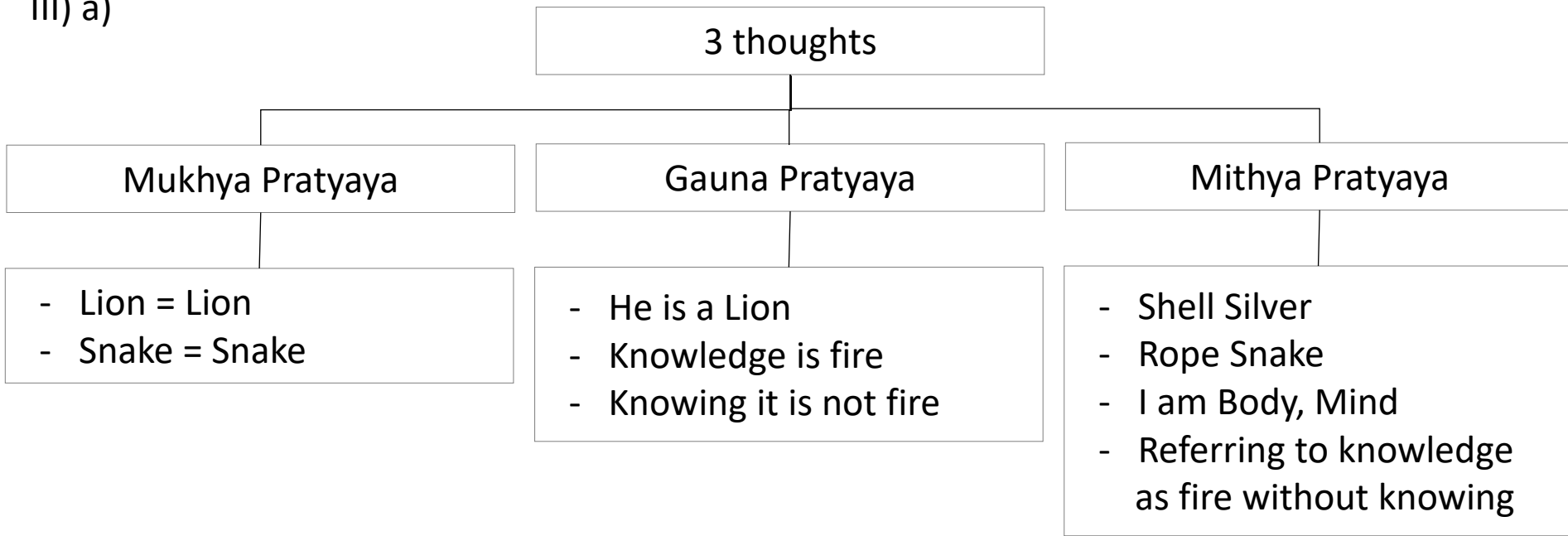
t) Katham :

- It is only Mithya Pratyaya.

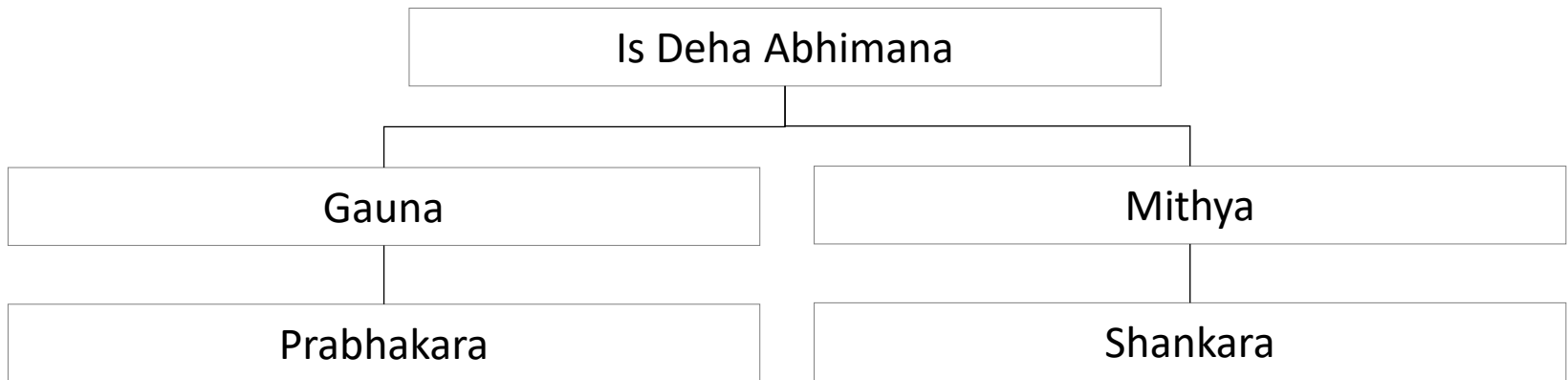
u) Be clear about Mukhya, Gauna, Mithya Pratyaya.

- Then Vedanta very clear.

III) a)



b)



c) Can't be Gauna Pratyaya, when a person does not know the difference.

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

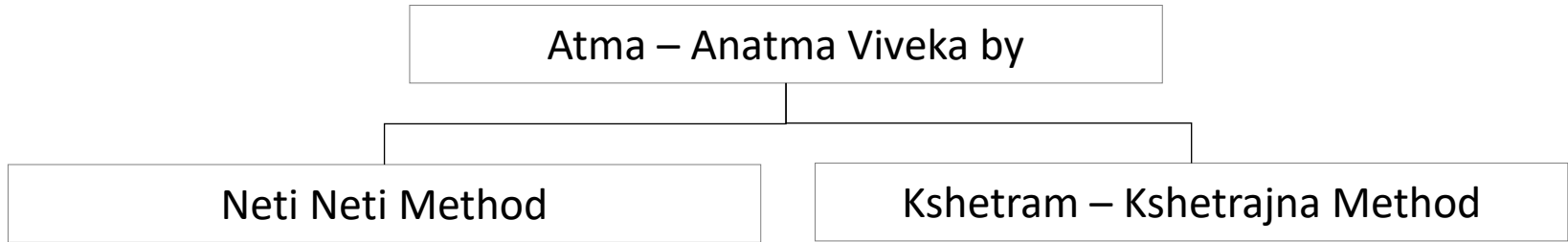
आत्मानात्मविवेकिनामपि

पण्डितानामजाविपालानामिवाविविक्तौ शब्दप्रत्ययौ भवतः ।

तस्माद्देहादिव्यतिरिक्तात्मास्तित्ववादिनां देहादावहंप्रत्ययो

मिथ्यैव, न गौणः ।

l) a)



b)

I am	Body Mind
- Drk - Kshetrajna	- Drishyam - Kshetram

c) Suppose a person knows this fact and then uses I – for Body or Mama for Body, is it Mithya or Gauna Pratyaya.

d) Shankara :

- Even after Atma Jnanam, Viveka.
- Person says body is me or mine, it is Mithya Pratyaya only.

e) Why?

f) As long as I have not done Mahavakyam and I have understood, I am different from the Body, I am identical with Brahman, Jnanam is also required.

g) Only when I know I am Brahman, I will know I am of a higher order of reality.

h) If I merely differentiate me and the body, mind my conclusion :

- I am different but both belong to the same order of reality.

i) Atma – Anatma Viveka does not differentiate order of reality.

j) Sankhya also does Purusha (Atma), Prakrti (Anatma) Viveka but does not say Atma is of a higher order of reality and Anatma is of a lower order of reality.

k) As long as I have not differentiate the order of reality, I will say, I am different than the body but will say body belongs to me, I am related to the body.

l) I am related to my wife, daughter etc.

m) I know I am not the wife but will say she is mine, Mamakara will come.

- My body, my possessions.

II) a) Mamakara will go away only when I know, I am of a higher order of reality.

b) Body and relationships are of lower order of reality.

c) I cannot call the girl as my daughter because Atma is Asangaha.

d) Atma is identical with Brahman.

e) Brahman is Paramartika Satyam.

f) I – Paramartika Brahman has no daughter, wife.

g) Dakshinamurthi Stotram :

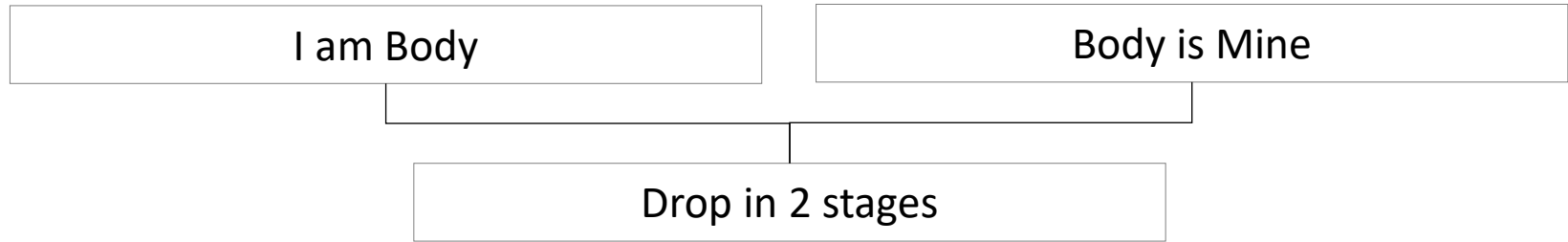
विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

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

h) Mere Atma – Anatma Viveka is not enough for Gauna Pratyaya.

i)



III) a) Stage 1 :

- I am different than Body.

b) Stage 2 :

- I am of a higher degree of reality, Brahman.
- Paramartika Satyam is higher than Vyavaharika Satyam.

c) 2 Stages very important in Meditation on self, Atma.

d) When Body is sick, I can say, I have no connection with the Body, No connection with sickness, no connection with 3 states.

e) Brahman is Jagat Karanam, Atma being identical to Brahman starts saying, I am Jagat Karanam with Sruti Pramanam as base.

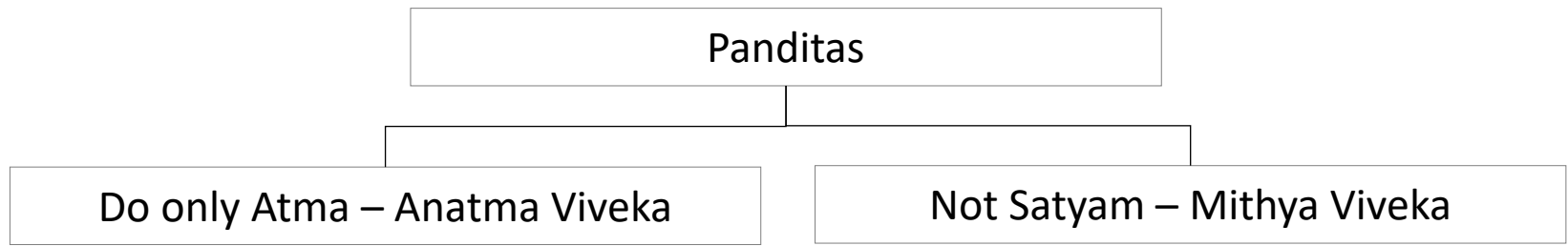
f) Drop :

- I am waker, dreamer, human.

Own up :

- I am a spiritual being Turiyam, which exists independently.

g)



h) Have only Mithya Pratyaya as Aham Dehaha or Mama Dehaha, this problem will be there.

IV) a) Done Tvam Pada Vichara only, not done Mahavakya Vichara.

b) They are half Pandita.

c) I have no problem, my daughter has problem.

d) I am not Mukta till both Aham and Mama goes away.

e)

Aham	Mama
Goes by Atma – Anatma Viveka	Goes by Mahavakya Vichara

f) Must equate Atma to Brahman in 2nd stage of teaching.

g)

Vivekchudamani	Mahavakyam
1 st Stage	2 nd Stage

h) I am Satchit Ananda... am liberated, my daughter has problem.

i) Half cooked Vedanta.

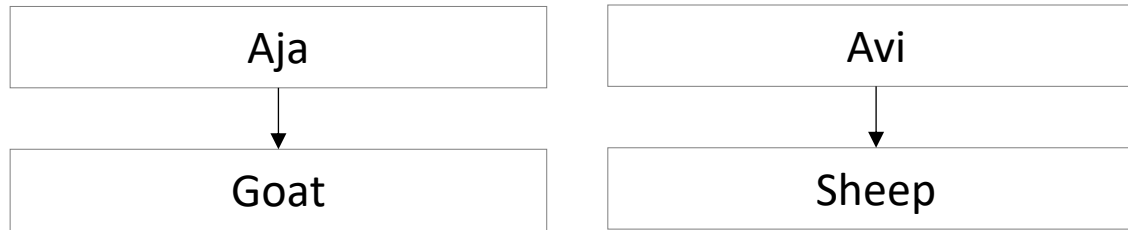
j) If I am Satchit Ananda, no question of my daughter.

k) If I know Vedanta and am worried about family, only 50% Jnani.

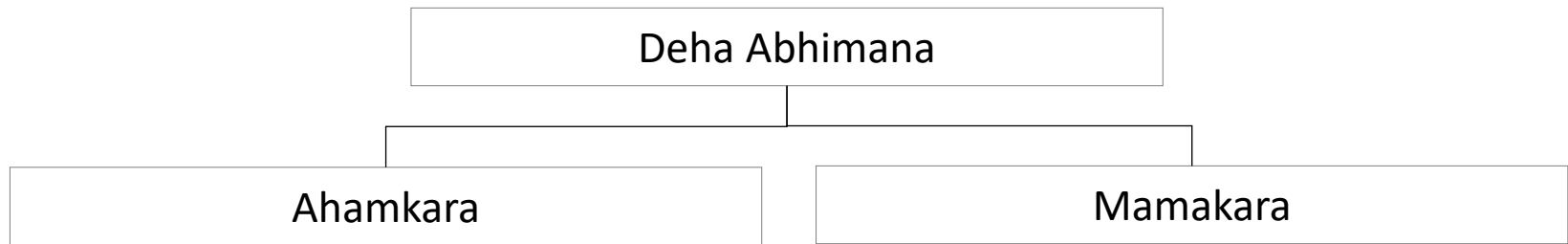
l)

Done	Not done
- Tvam Pada Viveka	- Satya – Mithya Anruta Aviveka - Critical for Moksha - Waking state Mithya - Superimposed on Atma, Brahman

m) Aja, Avi, Pala = Laya person



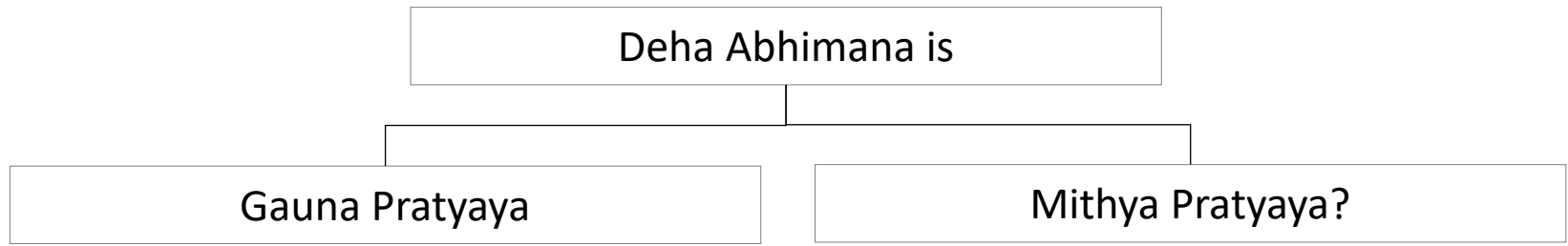
n)



- Both Mithya Pratyaya, not Gauna Pratyaya.

o) Prabhakara dismissal over.

p)



- This was Prabhakaras question.

q)

Purva Pakshi	Shankara
Gauna	Mithya

r) Next Shankara addressing Vruttikara.

V) Advaitins message to Vruttikara :

- What are the steps in our conclusion.

a) If Deha Abhimana is Mithya Pratyaya, Deha Sambandha is Mithya.

b) If Deha Sambandha is Mithya, Sa-shariratvam is Mithya.

c) If Sa – Shariratvam is Mithya, Sa – Shariratvam caused Samsara is Mithya.

d) If Samsara is Mithya, knowledge is enough for Samsara Nivrutti.

e) Don't require Brahma Upasana after Jnanam.