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**CHANDOGYA UPANISHAD**

**With**

**SHANKARABASHYAM**

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**FINAL TEACHING**

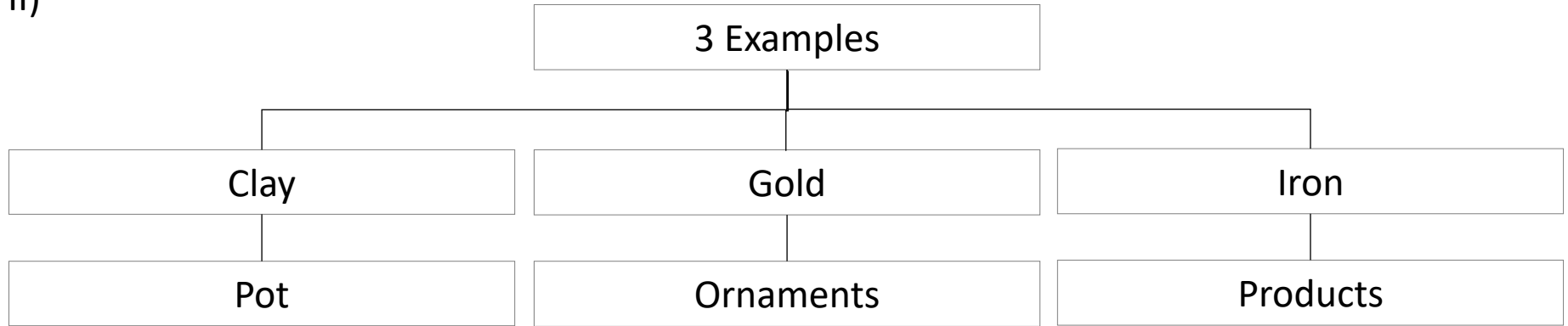
**TOPIC 1 TO 35**

## Chapter 6 - Section 1 - Verse No. 4 :

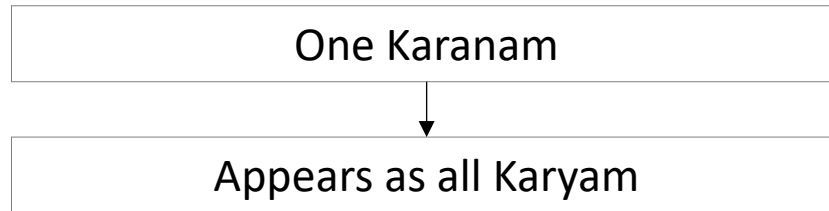
### 1) I) Father gives Law :

- Eka Karana Vigyanena, Anya Karya Vigyanam Bavati.

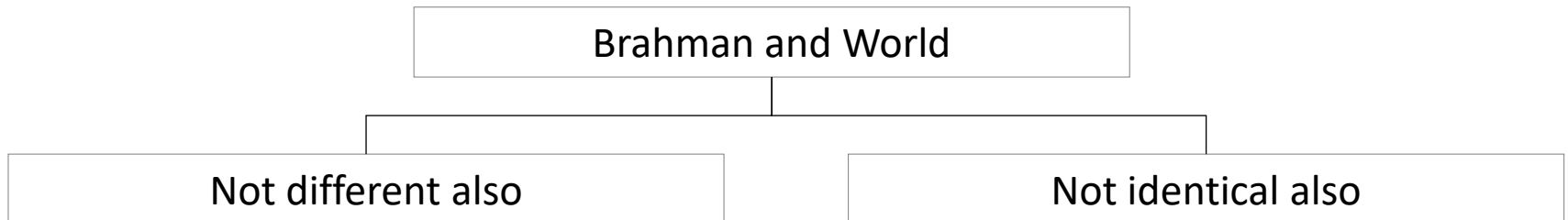
II)



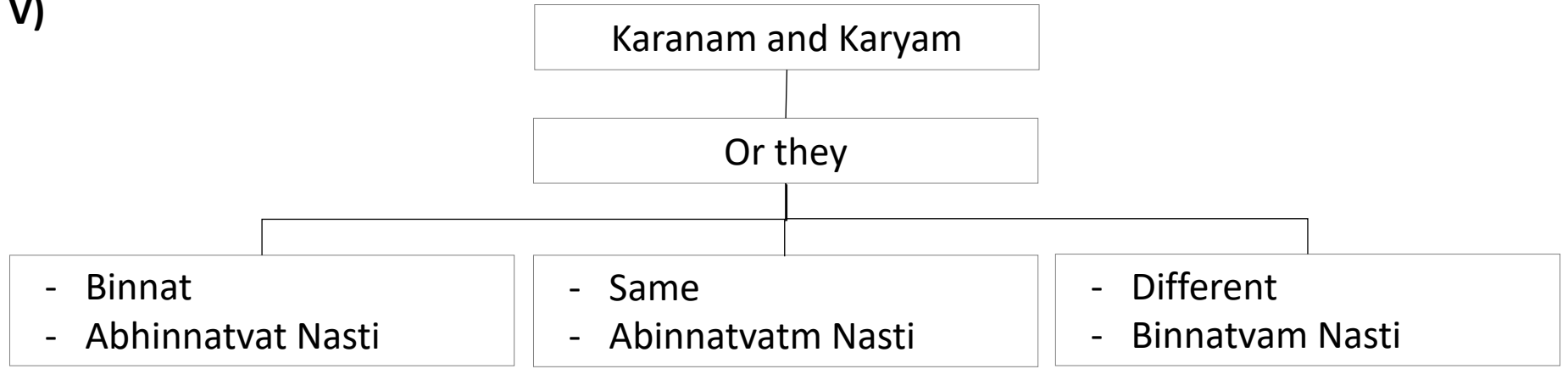
### III) Reason :



IV)



V)



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

VI) It comes under Anirvachaniya Sambandha, called Mithya.

VII) Vivekachudamani :

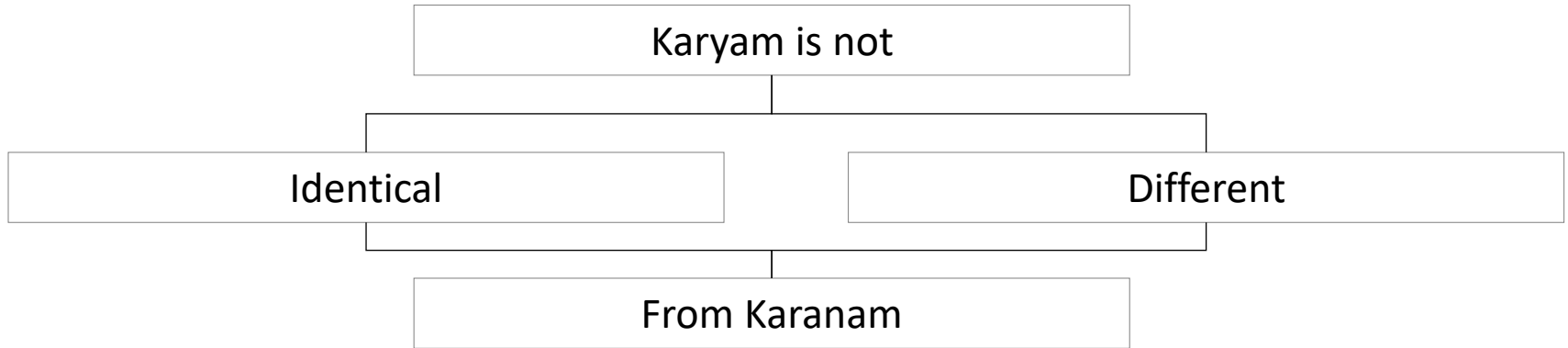
सन्नाप्यसन्नाप्युभयात्मिका नो  
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।  
साङ्गाप्यनङ्गा ह्युभयात्मिका नो  
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

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

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

VIII) Between Karanam and Karyam, relationship is Anirvachaniyam.

IX)



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

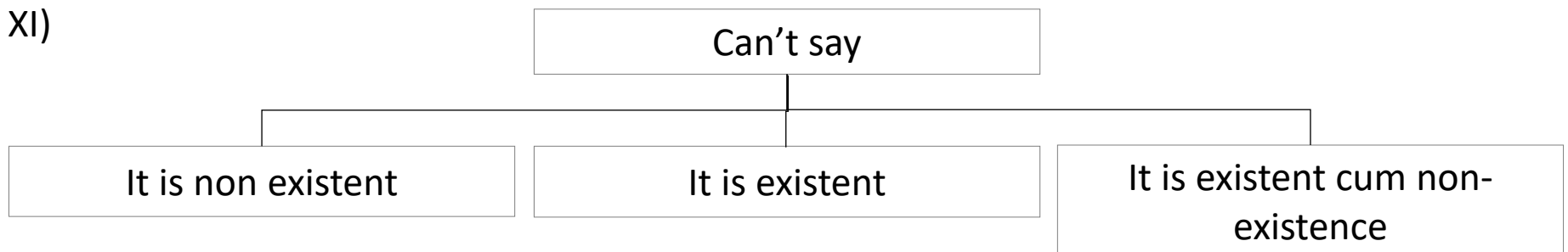
**X) Toughest Topic :**

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

**Advaita Vedanta :**

- Status = Anirvachaniyam

XI)

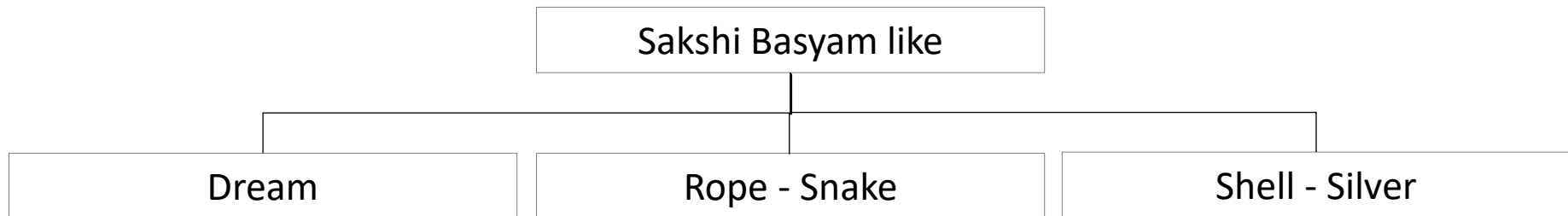


XII) It is an experience, not non-existent, can't be intellectually categorizable.

**XIII) World is not Pramana Siddham.**

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

XIV) It is experienced.



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

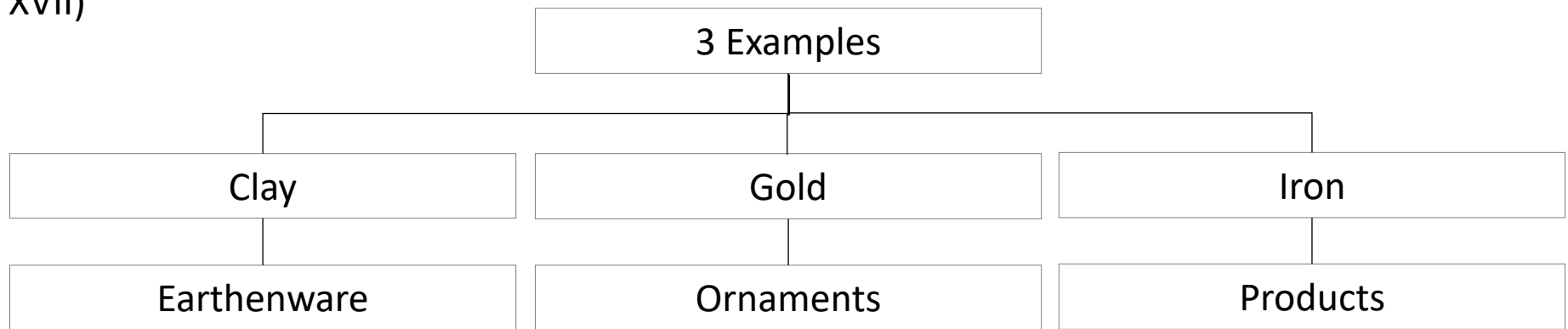
**XV) Father :**

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

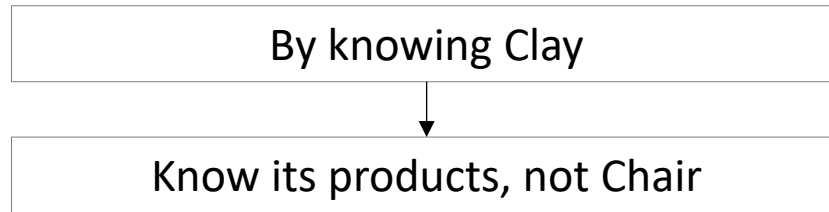
**XVI) Father:**

- a) When Karyams are many, by knowing one Karanam, all Karyams can be known.
- b) Eka Karya Vigyanena Anya Karya Vigyanam Neiva Bavati.

XVII)

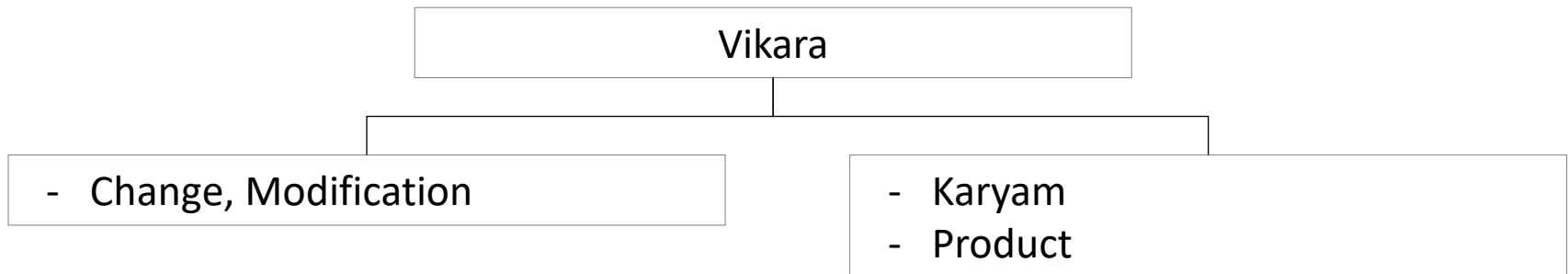


a)



- Products of Karanam known.

b)

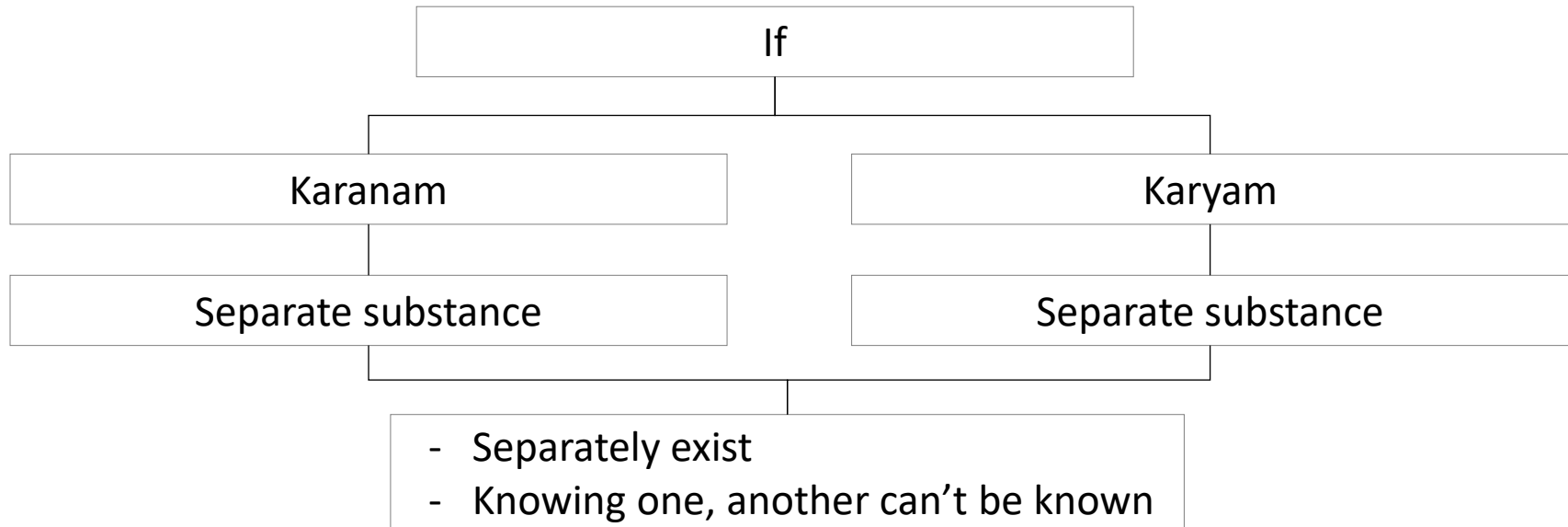


XVIII) If one thing is Karanam, other one Karyam, then, knowing Karanam all Karyams can be known.

XIX)

| Karanam                                                                    | World                                                                                                                          |
|----------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Existence, Consciousness</li></ul> | <ul style="list-style-type: none"><li>- Exists, known</li><li>- Karanam pervades Karyam</li><li>- Depends on Karanam</li></ul> |

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



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

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

- “Gold” – must be name.

### **III) Orientation of human mind :**

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

IV) When I experience the world I should say :

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

V) What is the world?

- Any product?
- It is Nama Dheyam.
- It is a word.
- Space is a word, there is no substance called space.
- Air is a word, no substance called Air.
- If you think, there is a substance called Space, Air, it is a misconception.

VI) No world, Atma alone is.

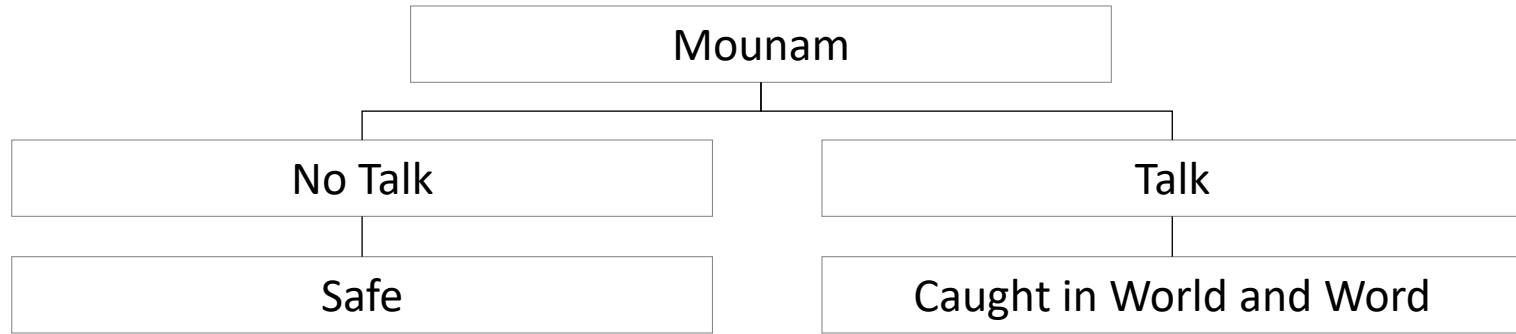
- World is not a substance, it is a word, Nama Dheyam.

VII) What is the world according to Vedanta?

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

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

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



IX) World = Word

**Kathopanishad :**

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

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

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

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

### **Chapter 6 - Section 1 - Verse No. 5 :**

X) There are no Ornaments separate from Gold.

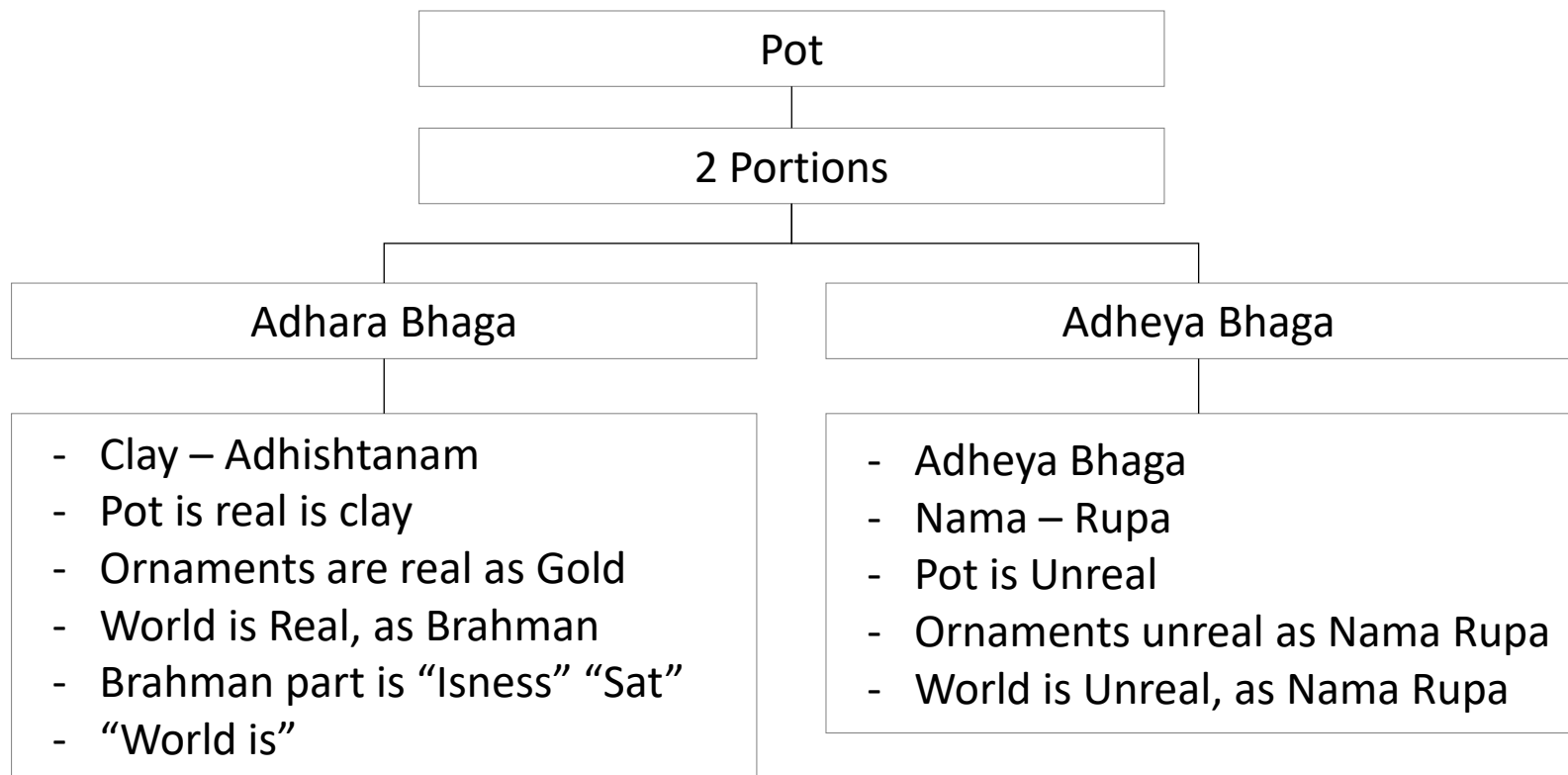
- Vacharambanam Vikaro Nama Dheyam.

### **Chapter 6 - Section 1 - Verse No. 6 :**

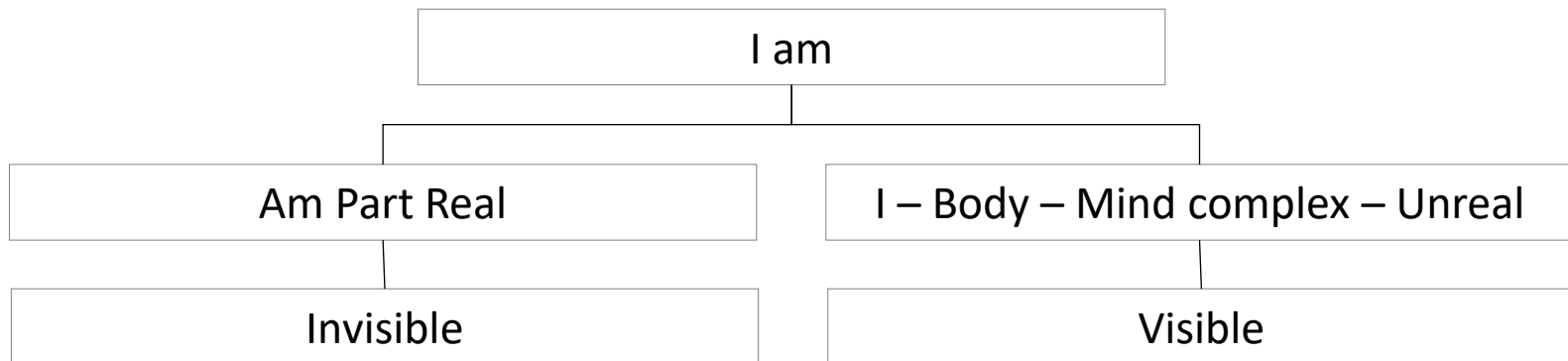
XI)

| Clay            | Pot                                                                                                                                                         |
|-----------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|
| - Alone is Real | <ul style="list-style-type: none"> <li>- Unreal</li> <li>- World looks at Pot as Real</li> <li>- Pot not Real as Nama Rupa but is real like clay</li> </ul> |

**XII)**



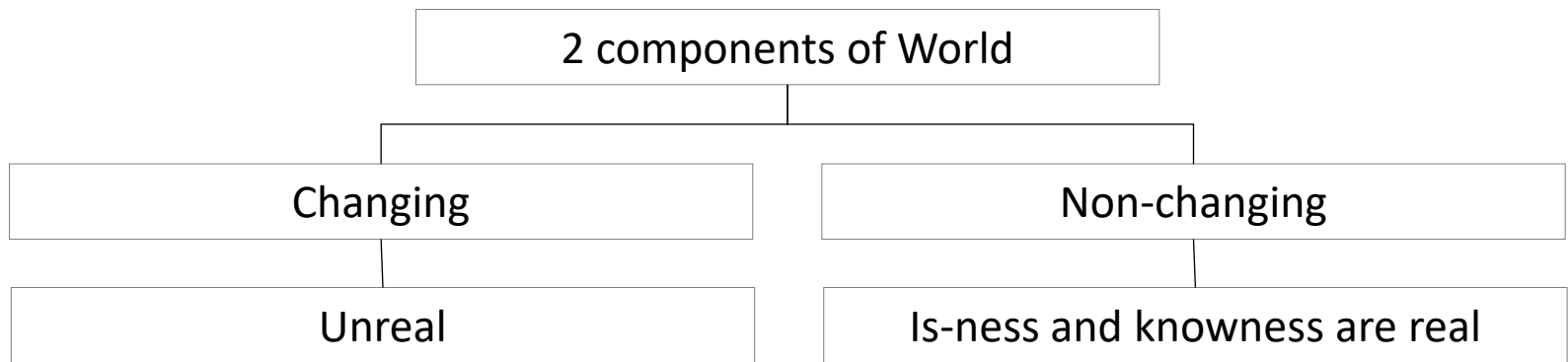
**XIII)**



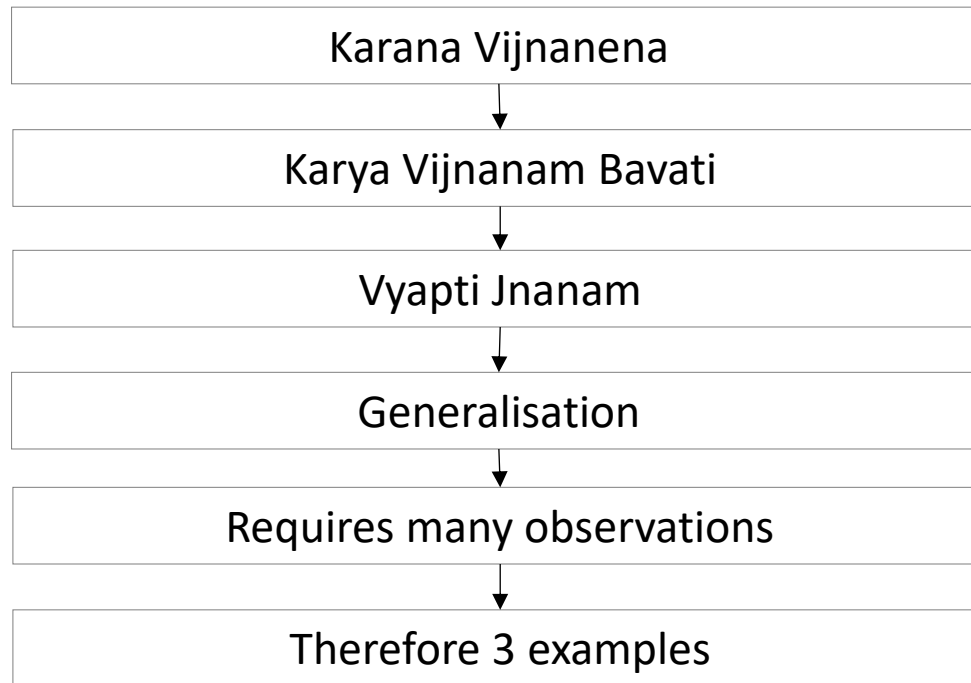
**XIV)** Thing is knowness is because of consciousness.

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

XV)

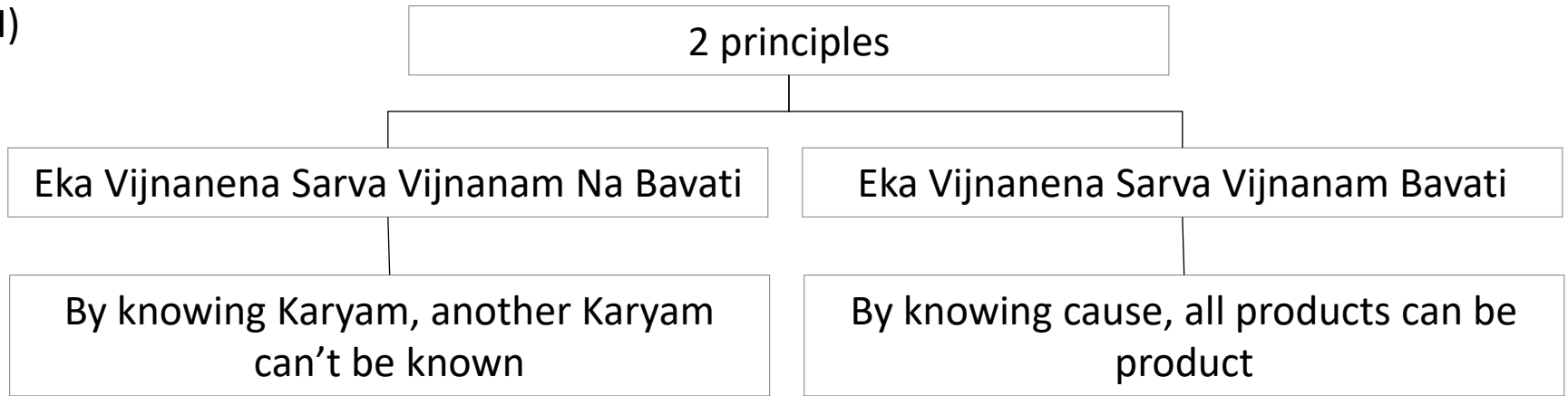


XVI) What is generalised Jnanam here?



## Chapter 6 - Section 1 - Verse No. 7 :

XVII)



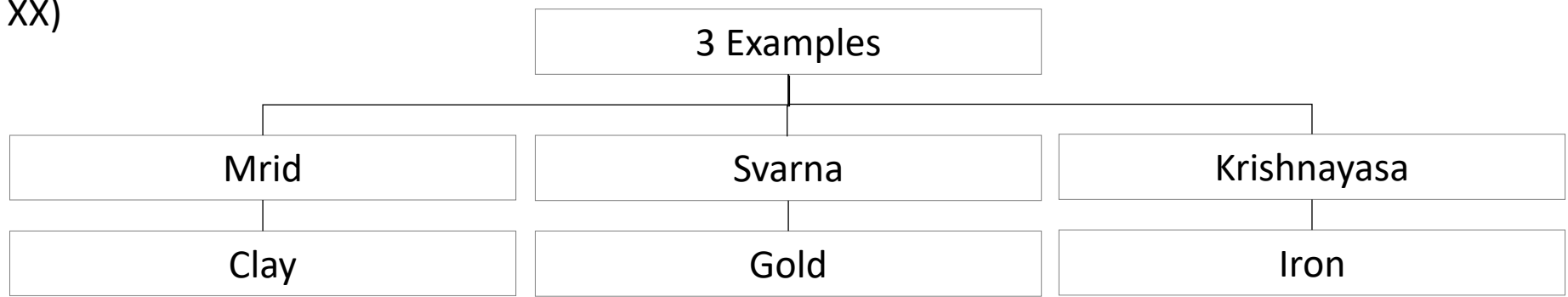
XVIII) 2 Conditions :

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

XIX) Logic :

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

XX)



XXI) By knowing which I will become Sarvgyaha.

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

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

## Chapter 6 - Section 2 - Verse No. 1 :

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

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

XXV) Existence, unique teaching of Vedanta.

### • **It has independent existence of its own.**

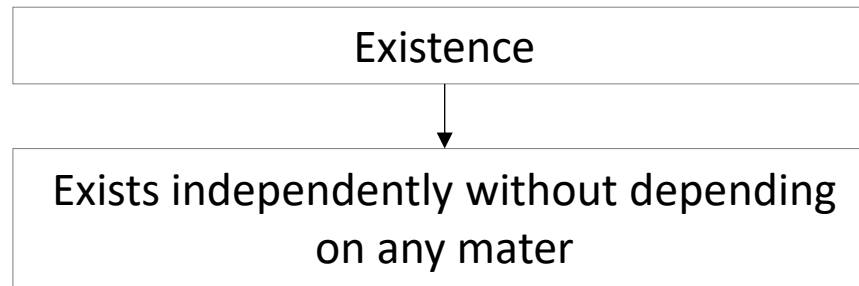
- Without depending on anything else, Advaita Vastu.
- Exists – Verb – Depends on Noun.
- He goes .. where?



Noun

- Existent - What?

XXVI)



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

### 3) I) a) Vastu :

- It is the only existent thing.

### Vedanta Sara :

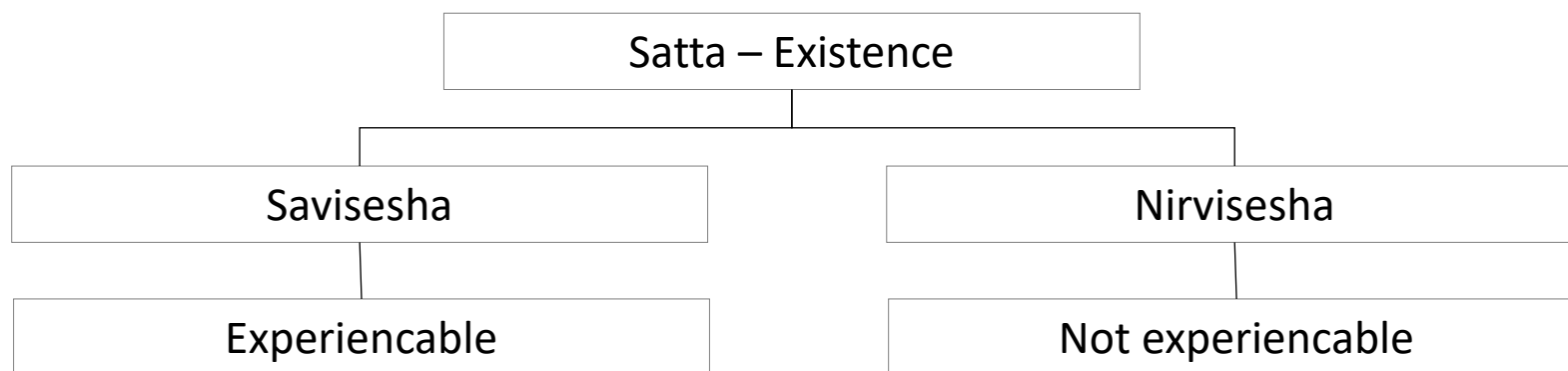
| Vastu                                                                                    | Avastu                                                                                                           |
|------------------------------------------------------------------------------------------|----------------------------------------------------------------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

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

### b) Sukshmam :

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

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



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

- Keep hand Upadhi, then you experience sunlight.

| With Hand                         | Remove Hand                        |
|-----------------------------------|------------------------------------|
| - Invisible light becomes visible | - Pure light exists<br>- Don't see |

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

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

#### d) Katho Upanishad:

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

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

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

#### e) Nirvisesham:

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

#### f) Sarvagatham :

- All pervading

## II) Srishti - Definition :

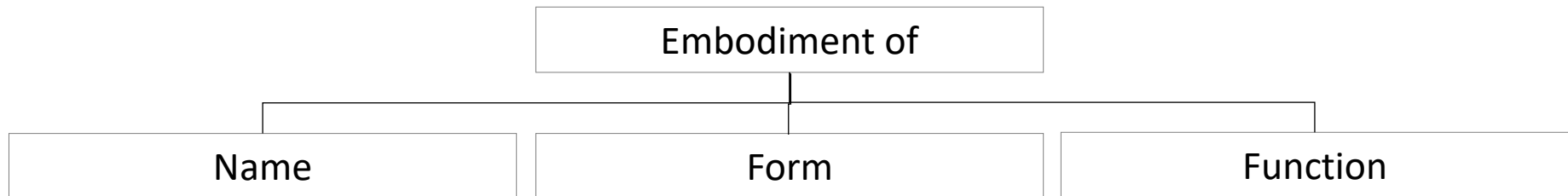
- Name, form, addition to pure existence.
- No substance is added.
- There is no substance other than pure existence.
- There is only addition of name and configuration.
- Before creation, no Nama, Rupa.
- Absence of Nama Rupa indicated by "Eva".

## III) What is emphasised?

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

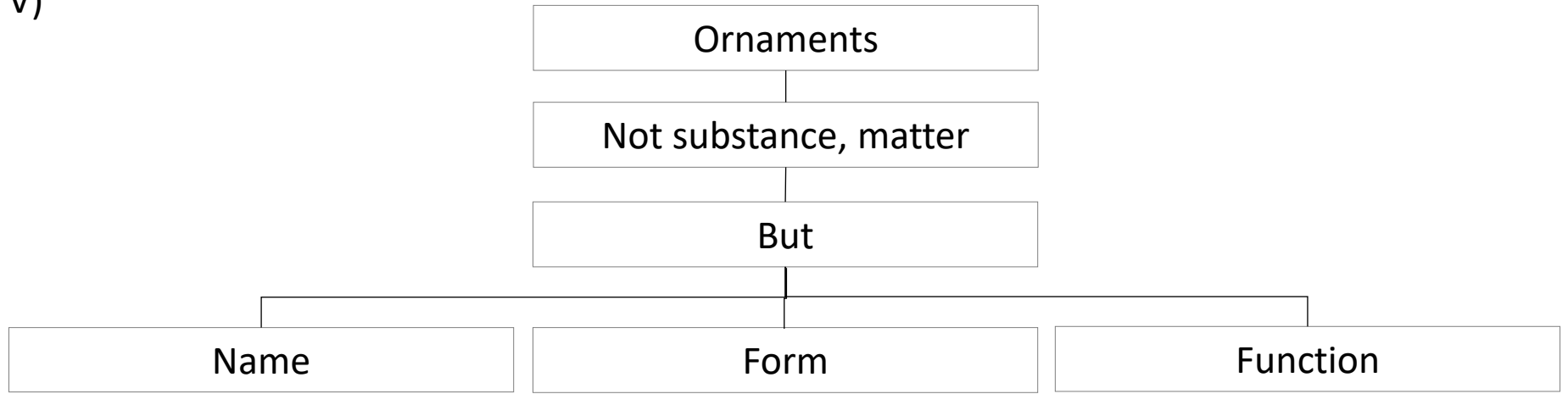
## IV) Definition of Universe :

- Nama, Rupa, Kriyavatu.



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

V)



- Of one Sat Vastu – Brahman.

#### VI) This definition Shankara borrows from Brihadaranyaka Upanishad :

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

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

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

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

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

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

**Maya :**

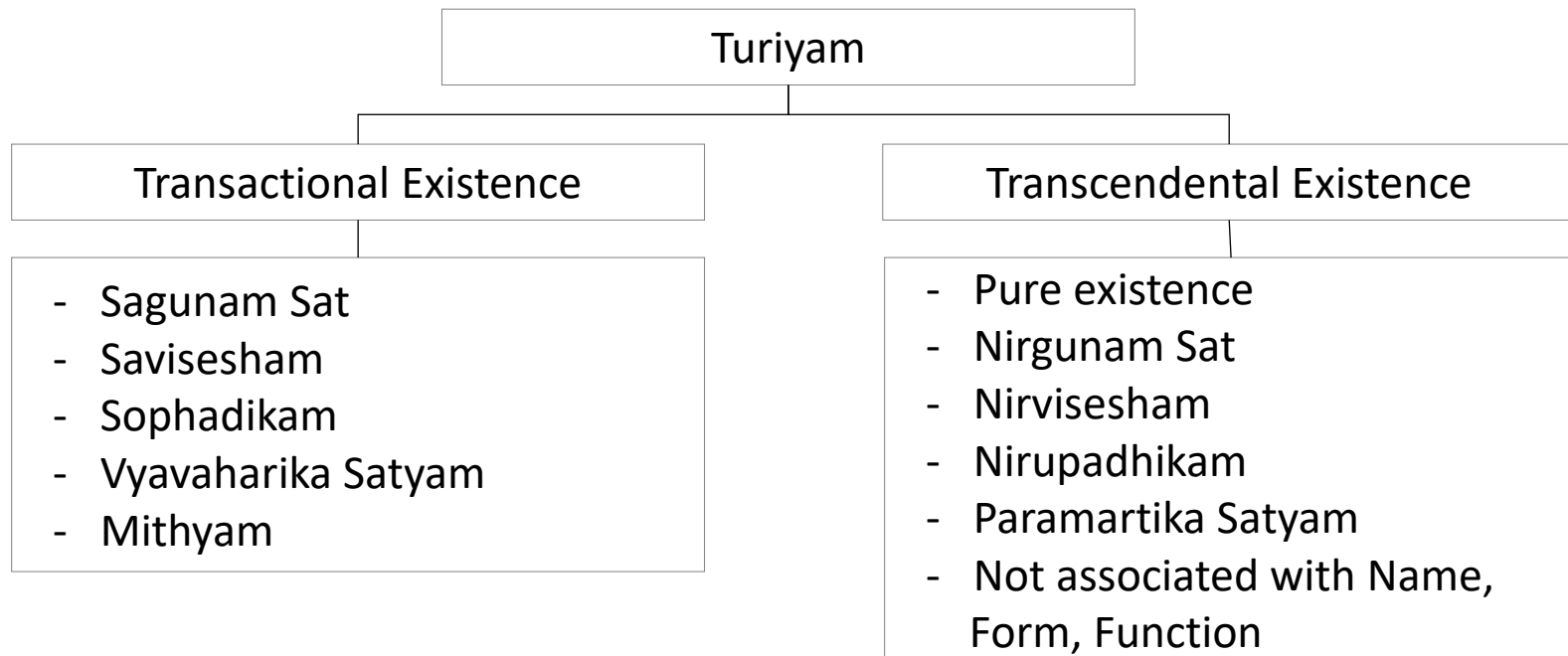
- You are not supposed to understand, beyond intellect.
- Understanding means it will come within Time – Space concept in the intellect.

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

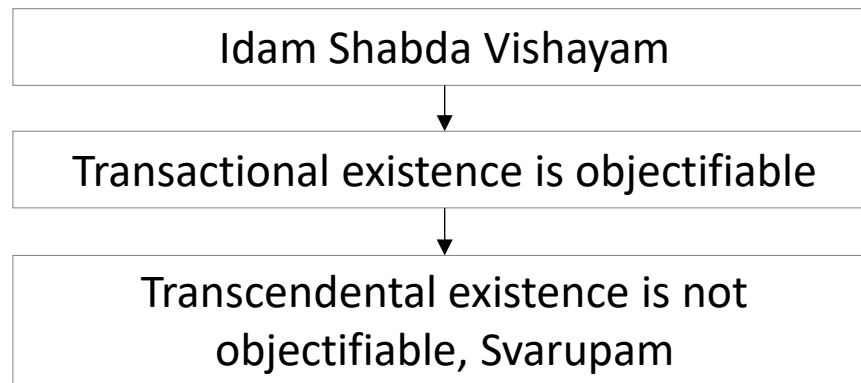
**IX)**

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

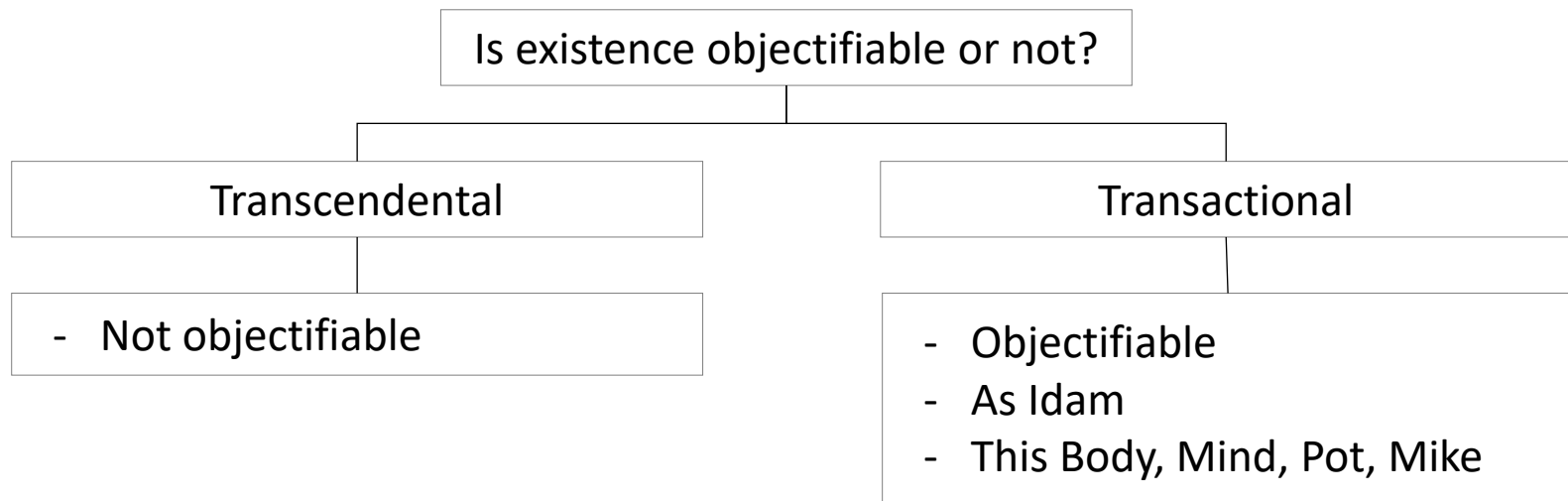
**X)**



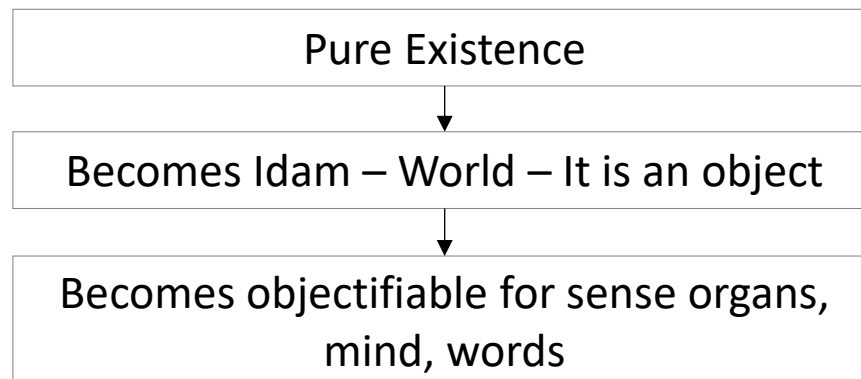
XI)



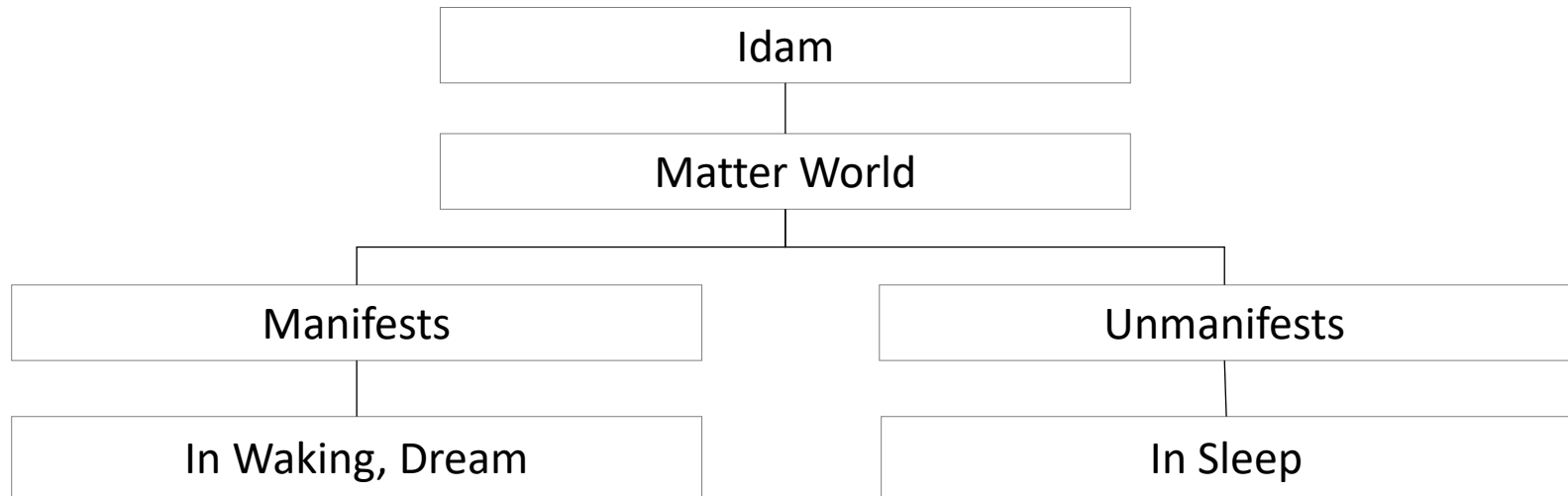
XII)



XIII)



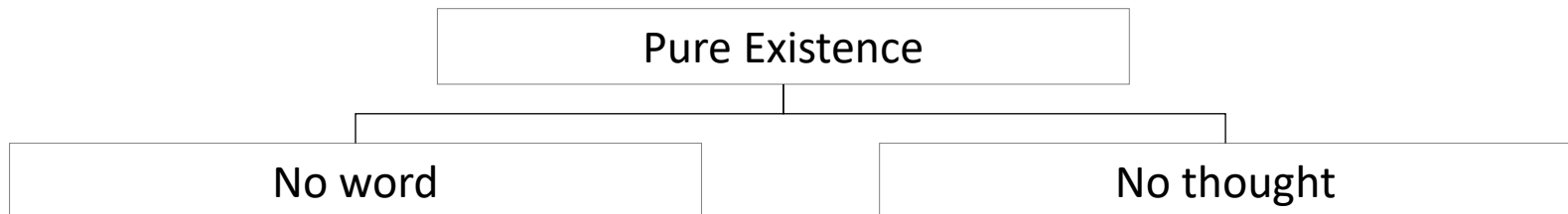
XIV)



**XV) Agre :**

- That condition is referred to, grasped as Pure existence.
- Kevala Satu, without any world around.
- No Ghataha, Pataha asti.
- Only Asti.

XVI)

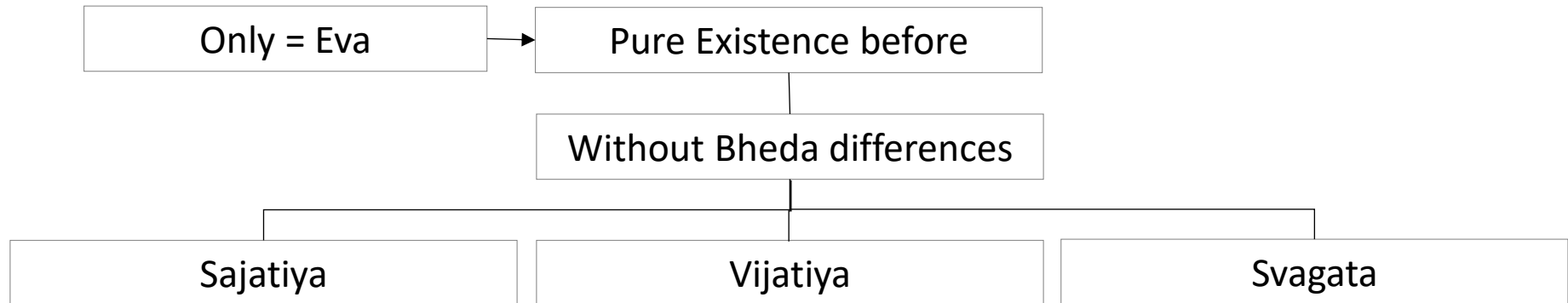


- Gamyam - Grasped, Referred to, Revealed as Pure existence.
- No thought, no word = No world = Pure

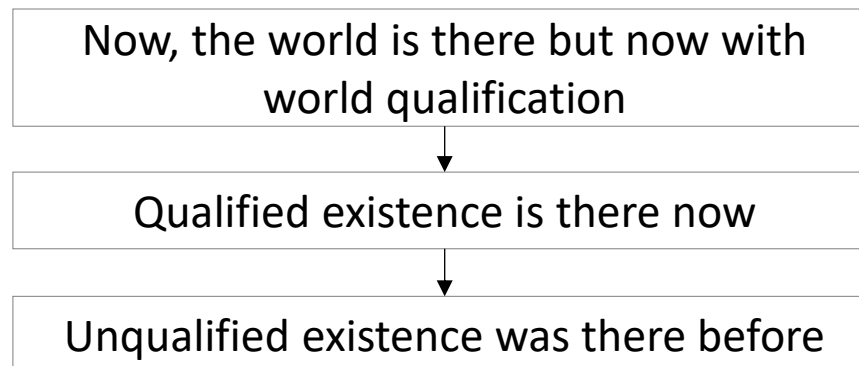
XVII) Before origination of the world... Nama Rupam Idam Grahitum Shankyam.

- **Can't use word "Idam" before origination.**
- Can't associate Idam with any Nama, Rupam.
- All merge in Brahma.
- Nama Rupa Vadva – Along with Nama Rupa = Idam.
- **No Name, form, hence can't say I am also.**
- **This condition called Maya.**

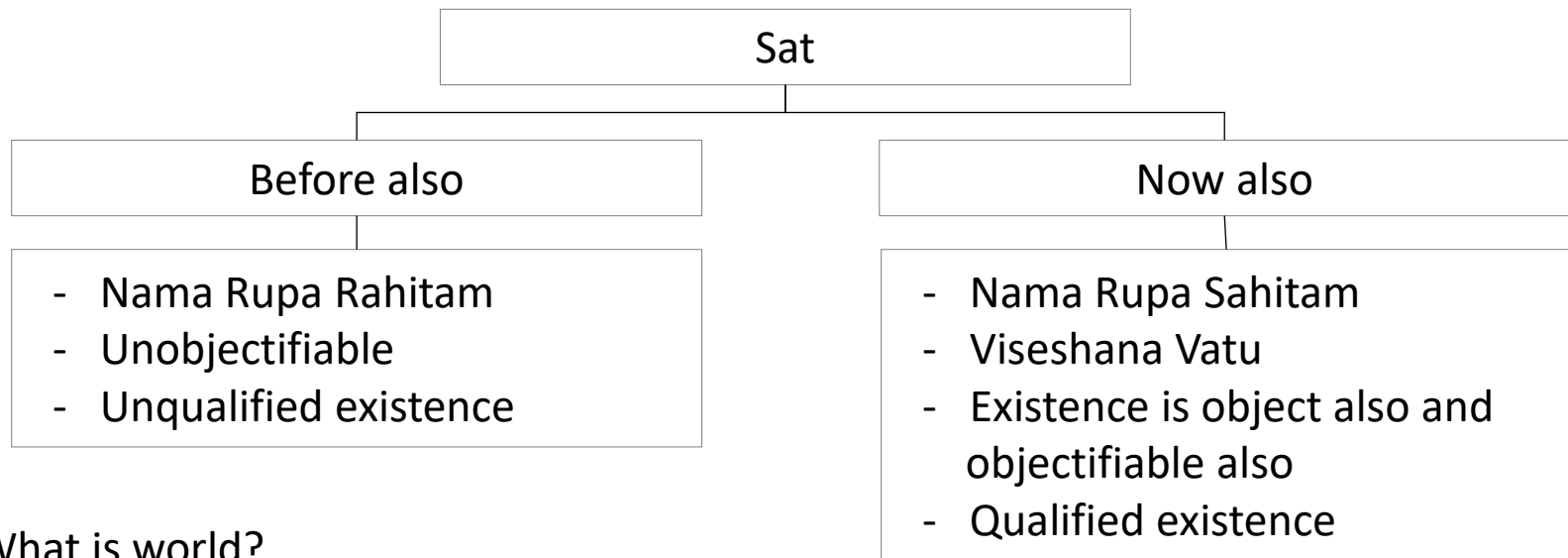
XVIII)



XIX)



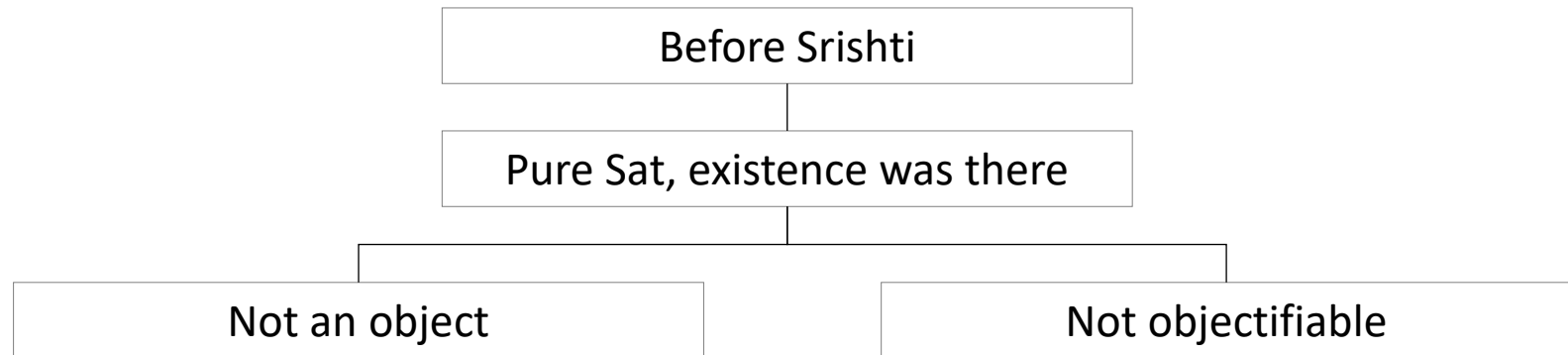
XX)



XXI) What is world?

- It is qualified existence.
- It is objectifiable.

XXII)

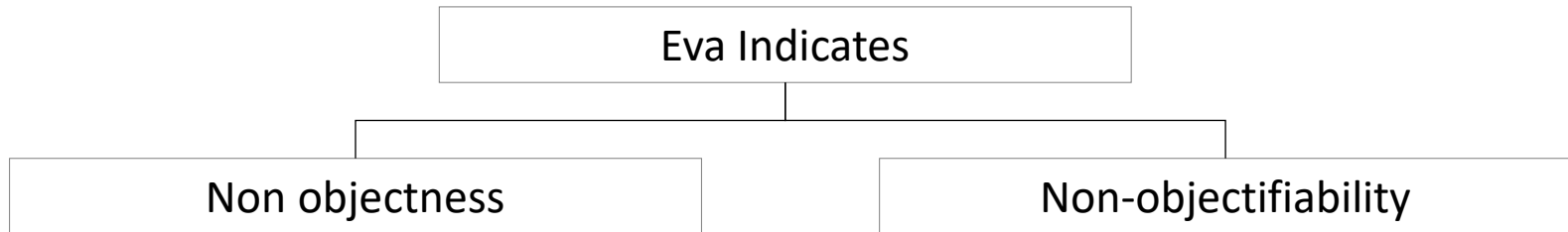


- Not available for words - as this and thoughts – Mind.
- Cannot be referred to by the word – “This”.
- It is neither object nor available for objectification.
- By using the expression "This“.

#### 4) I) Agre :

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

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



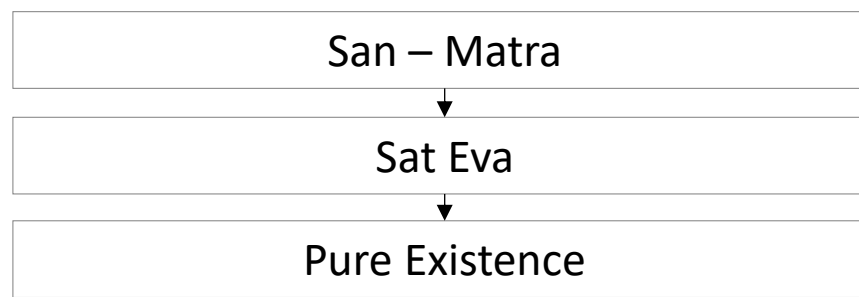
- Both ideas conveyed by one word 'Eva'.

#### III) Dakshinamurthy Stotram :

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

rāhugrasta divākarendu sadṛśo māyā samācchādanāt  
sanmātraḥ karaṇopa saṃharaṇato yo-bhūtsuṣuptaḥ pumān |  
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]



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

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

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

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

VI) What is Pure existence?

- **I don't use :**
  - 1<sup>st</sup> Person Singular – I am
  - 2<sup>nd</sup> Person Singular – You are
  - 3<sup>rd</sup> Person Singular – He is
- Hence it is called Nirvikalpa Satta.

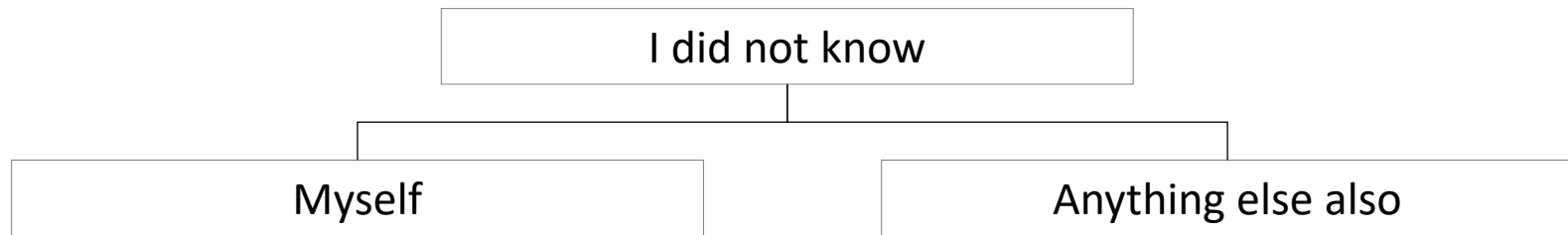
- **There is an unconscious experience of pure existence during sleep.**

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

- What is the Pramanam?

VIII) After waking up we say:

- Sukham Aham Asvapsam Na Kinchit Avedisham.



IX) Chaitanyam = Sarva Drk.

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

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

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

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

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

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

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

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

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

| Sleep                  | Maya           |
|------------------------|----------------|
| This is at Micro Level | At Macro Level |

**XV) Veda is making similar statement conveying the idea :**

| World    | Karanam                                                 |
|----------|---------------------------------------------------------|
| - Karyam | - Not matter, nor energy<br>- Pure existence is Karanam |

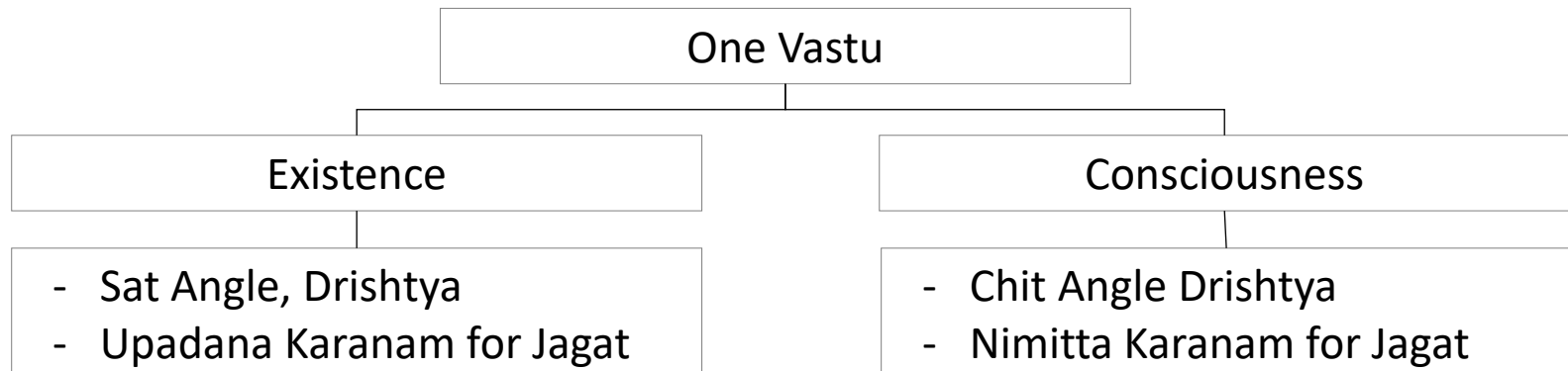
## XVI) Ekam :

- a) No 2<sup>nd</sup> thing which is the product of Satu.
- b) World product was not there in "Sat" Vastu before Srishti.
  - c) Karanam, Sat alone was there.
    - Products of existence come only later.
- d) No Akasha, Vayu, Agni was there.
  - It was time before Srishti.
  - After Srishti, products will come.
- e) Only Karanam existence was there.
  - Karyam - world not there before.

XVII) a) Even today existence and consciousness, Sat-Chit

- Vastu is the cause for the manifestation, unmanifestation of the world.
- b) Sat-chit is beyond Time, eternal.
  - Knowing this Vastu alone, I become Nitya Mukta Purusha.

c)



d) Sat Chitoho Aikya

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

e) Upadesa Sara :

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

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

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

5) I)

| Pure Existence  | Pure Existence being<br>Consciousness |
|-----------------|---------------------------------------|
| Upadana Karanam | Nimitta Karanam also                  |

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

- Therefore Advitihyam.

II) Advaitam :

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

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

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

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

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

**b) Before origination :**

**Advaitin :**

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

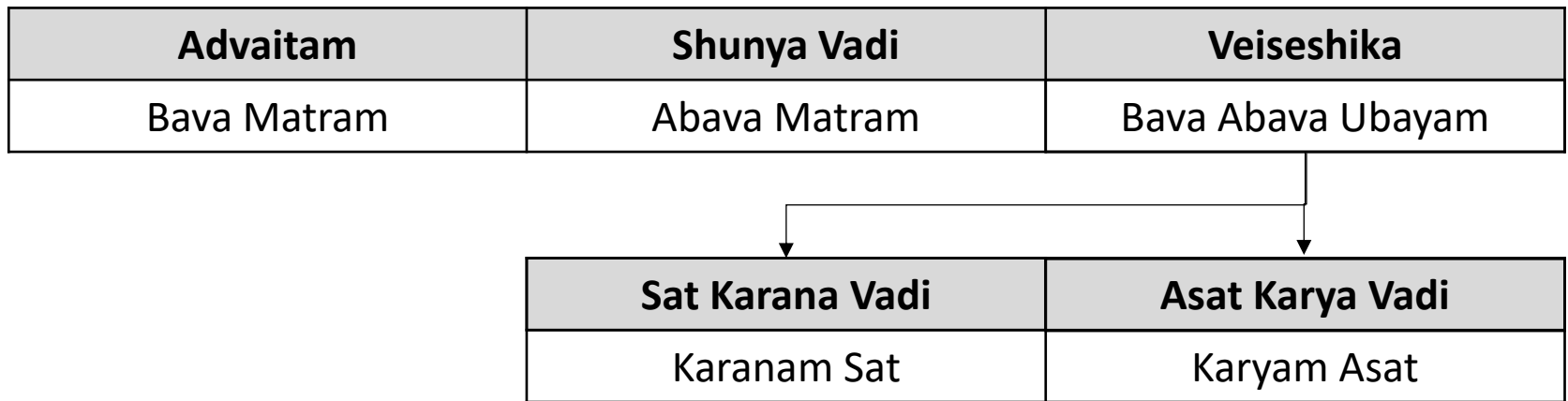
**V) Shunyavadi Buddhist :**

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

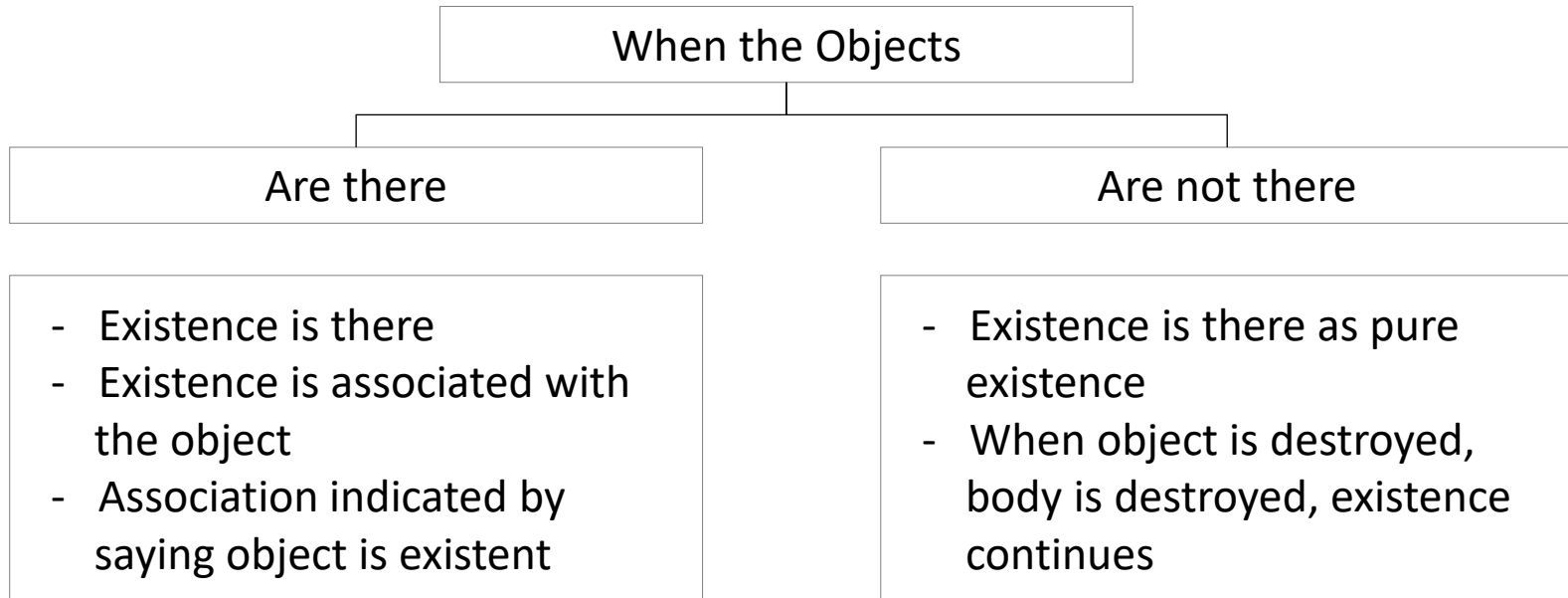
**Veishika :**

- Bava, Abava Matram, Bava Abavam Dvayam.

VI)



VII)



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

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

## II) Existence unassociated with the object continues.

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

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

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

## IV) Vedanta :

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

V)



- Both these are objects of knowledge.

VI) They are “Prameyam”.

- Pramata = Knower

VII) **Mana Dhina Maya Siddhi :**

- Pramanam - eyes required.
- They have to be operated upon.
- So, I the knower is required to say nothing was there in sleep.
- That knower is Sakshi Chaitanyam "I", Turiyam I.
- Pramata + Pramanam + Prameyam = Ahamkara I, Vyavaharika I.
- Turiyam I, alone is Sakshi of unmanifestation of universe.

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

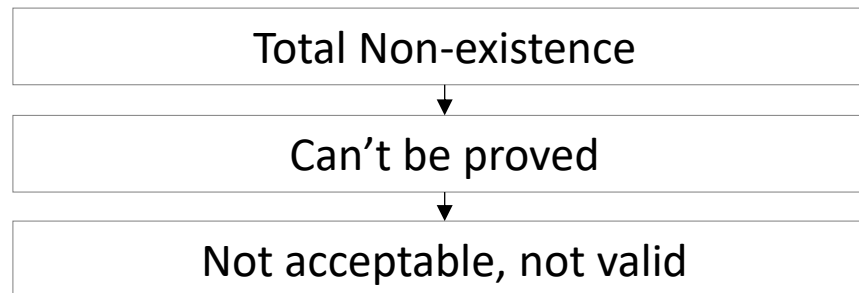
- Nothingness is a Prameyam which you are declaring.
- If it is a Prameyam, there has to be a Pramata with Pramanam.

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

- Only Existence, Sat, Sakshi alone was there and it is Nitya Mukta "I”.

- **My nature is Ekam Eva Advitiyam, non-dual Sat chit Ananda.**

X)



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

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

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

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

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

**XV) Intention to show :**

- There is no product separate from the cause.

XVI) Eka Karana Vigyanena Sarva Karya Vigyanam Bavati

**XVII) Has introduced :**

- Sarva Karanam Brahma – Pure Existence – Sat.

XVIII) a)

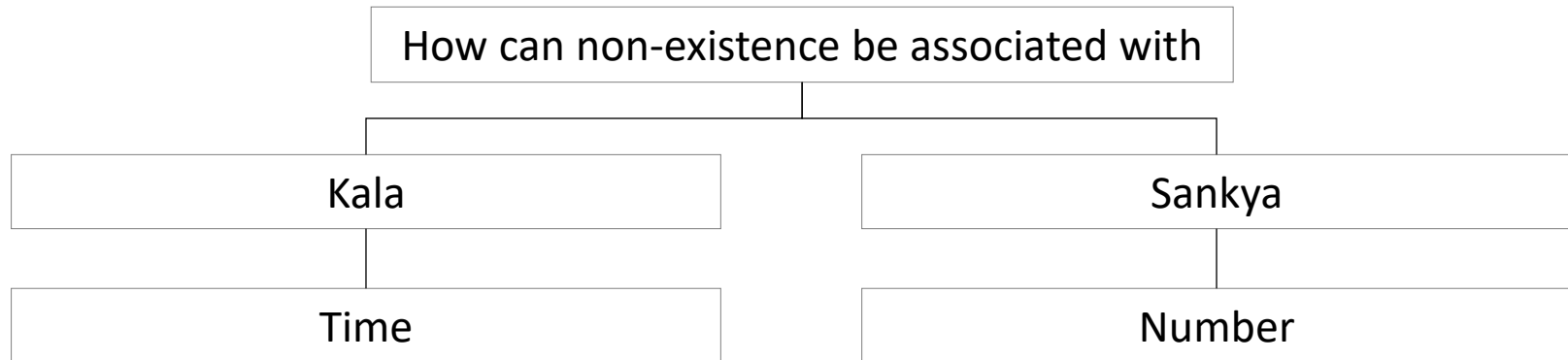


b)

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

XIX) Ekam Eva Advitiyam - Sankhya Sambanda.

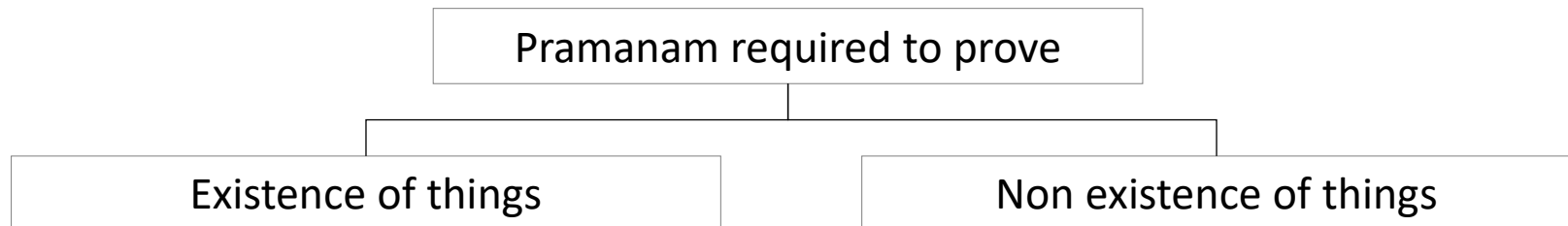
- Sankhya = Number



XX) Guru adds another argument.

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

XXI)



## **XXII) Shankara :**

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

## **7) I) Student :**

- How can an existent creation come in non-existent nothingness.
- No Pramanam to show, something originates from nothing.

II) Therefore, we have to conclude.

- Before origination 'Sat' exists.

III) In Deep sleep state, we experience blankness.

- It is not blankness
- From blankness, we can't wake up.

IV) There must be something in sleep.

V) Similarly, before origination of world also, Sat, existence must be there.

VI) Existence - Satu Eva, was before the origination of Universe.

| World       | Sat – Existence                          |
|-------------|------------------------------------------|
| Pluralistic | Ekam, Eva, Advitiyam,<br>non-pluralistic |

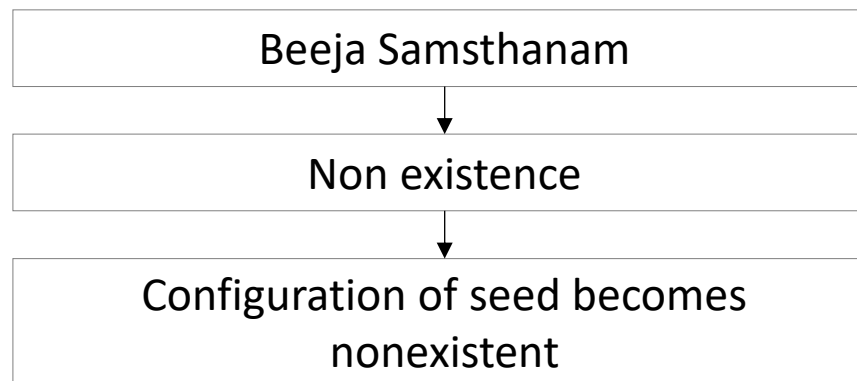
- This is essence.
- Nyaya, Vaiseishika, Shunyavada debate with Shankara.

**Origination of Sprout from a seed :**

VII)

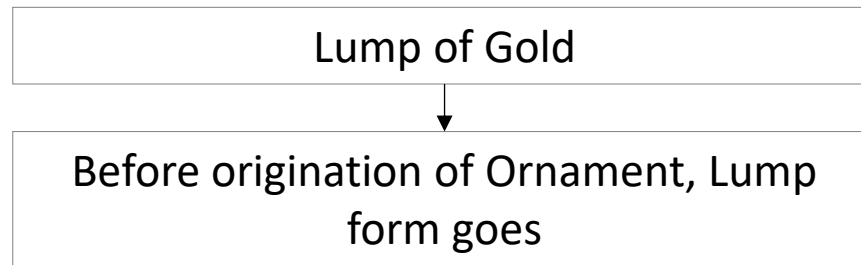
| Seed      | Plant                              |
|-----------|------------------------------------|
| - Karanam | - Karyam<br>- Originates from seed |

VIII)



- From non-existent configuration, plant comes.

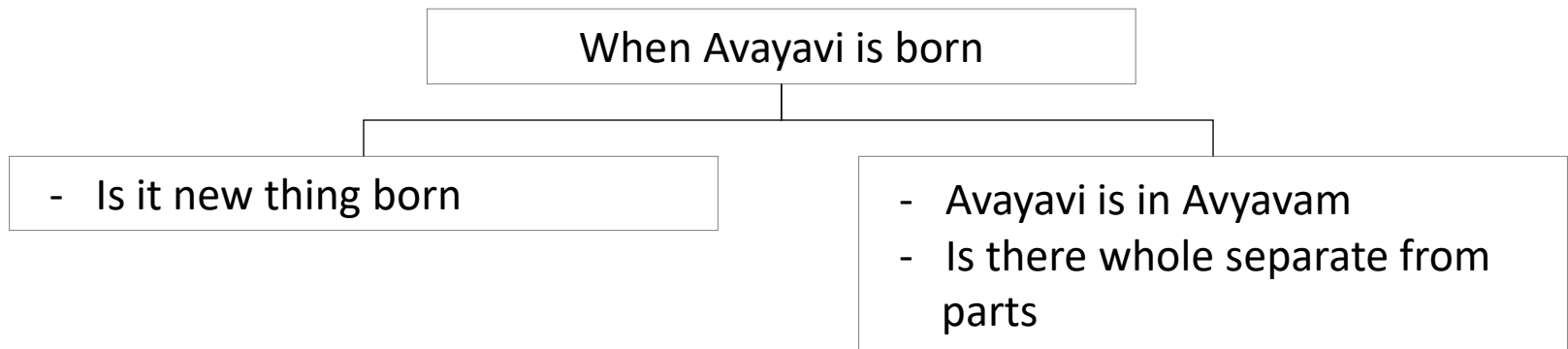
IX)



X)

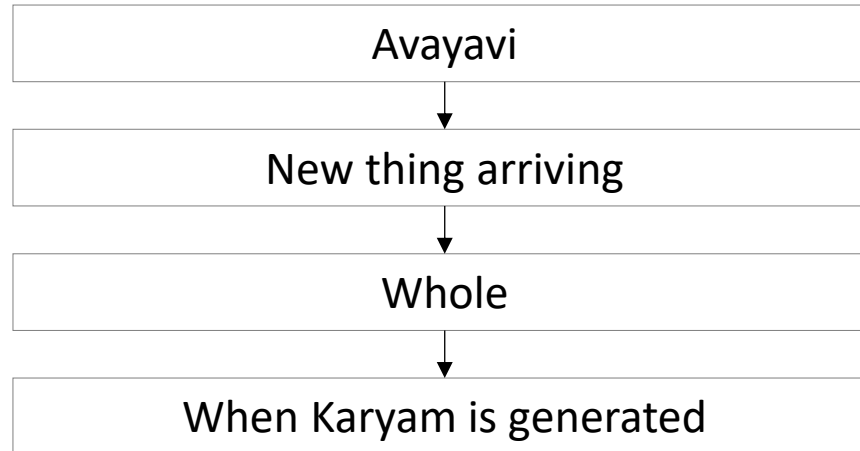
| Karanam                                                                                                                | Karyam                                                                                                                        |
|------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Ingredients</li><li>- Avayavaha</li><li>- Parama Anus</li><li>- Part</li></ul> | <ul style="list-style-type: none"><li>- Assemblage of ingredients</li><li>- Avayavi</li><li>- World</li><li>- Whole</li></ul> |

XI) Debate – Nyaya – Shunyavadi



## XII) Neiyayika :

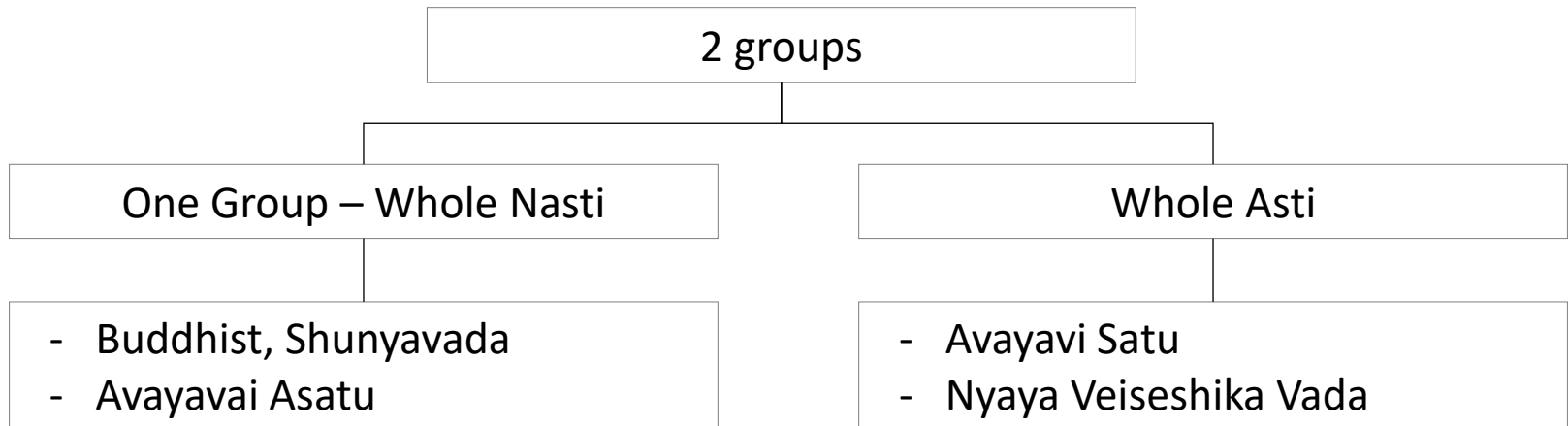
a)



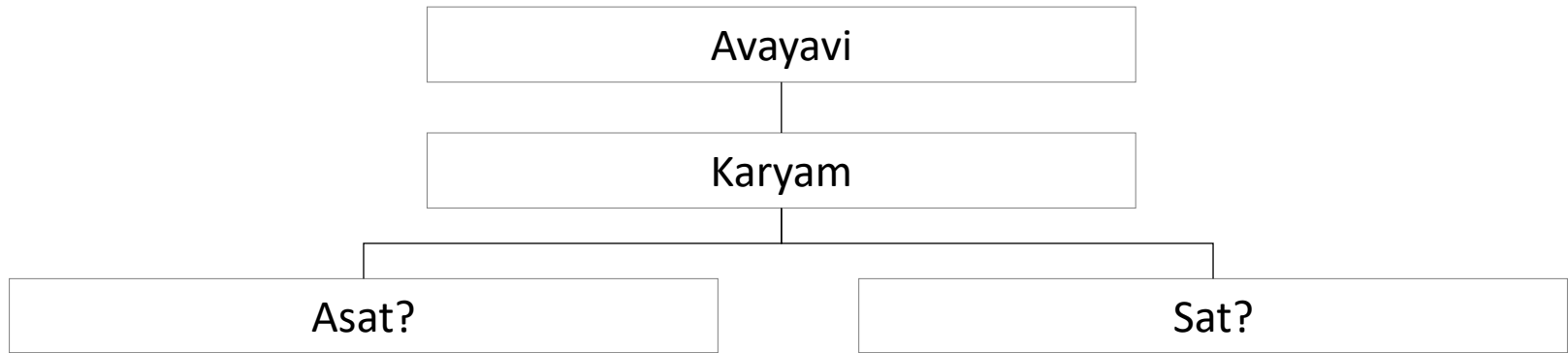
8) I) What is Vedantic view?

- Is there a whole separate from Parts?

I)



III)



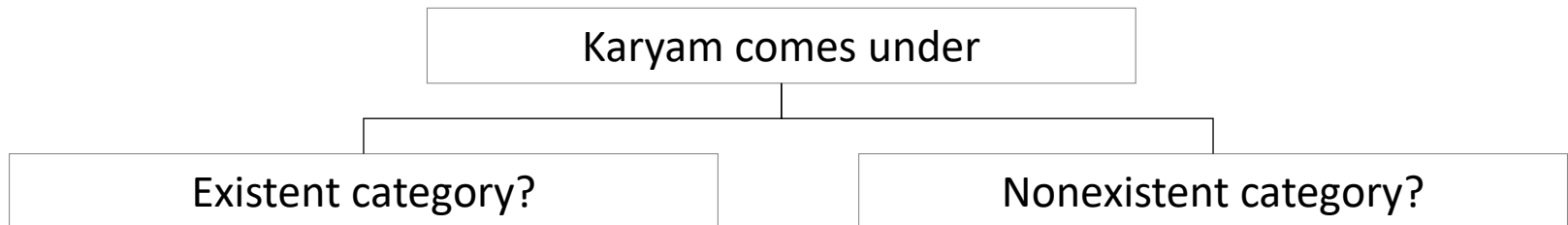
#### IV) Advaitin :

a) Problems are there in both ways.

- Introduces 3<sup>rd</sup> category.
- Intellect has problem.

b) Creation is a problem.

- Sankhya, Yoga, Nyaya theory.



c) Both get trapped.

V) a) You can't categorise any product into existent or non-existent category.

b) Necessarily have to introduce a third category.

c)

| (I) | (II) | (III)                                                      |
|-----|------|------------------------------------------------------------|
| Sat | Asat | Sat – Asat Vilakshana,<br>Anirvachania, Mithya<br>category |

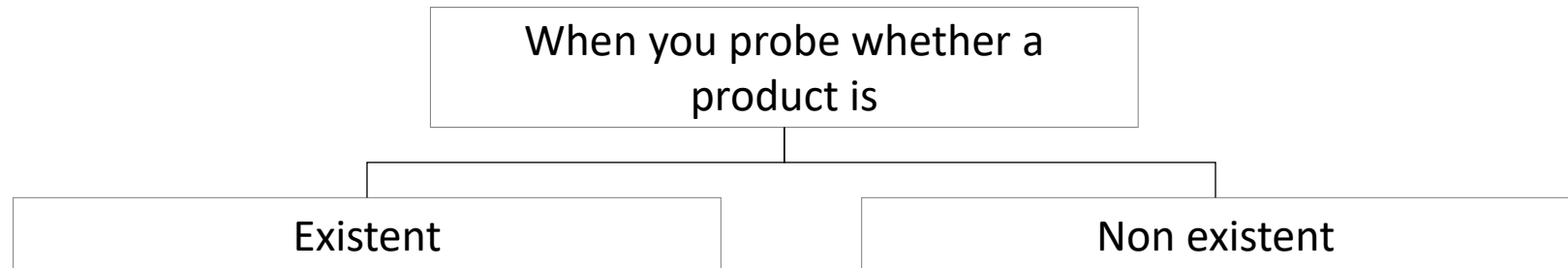
d) Any product in creation, cooked dishes, avial is Mithya

e) It has ETU - Experiencability (E), Transactability (T), Utility (U)

- All products have experiencability, transactability, utility.

f) This is called Vyavaharika Satyam.

VI)



- Intellect reaches a dead end.

VII) Any product is Sad Asad Vilakshanam.

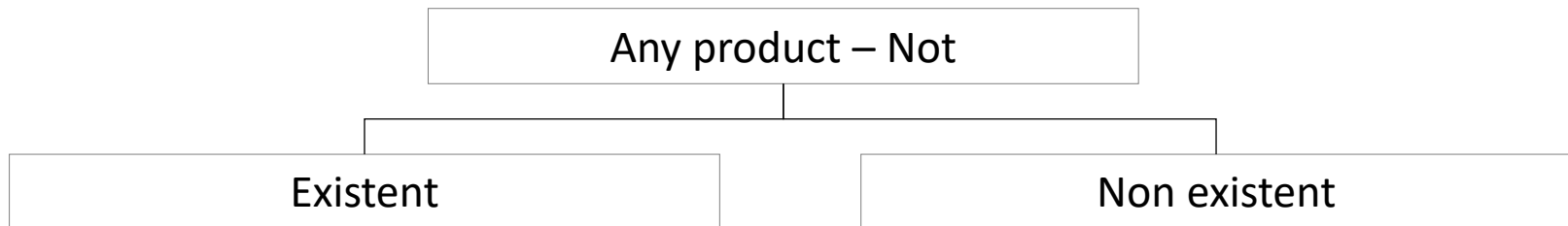
## VIII) Vivekachudamani :

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

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

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

## IX)



- It comes under Mithya 3<sup>rd</sup> category – Vilakshana category.

X) Is whole different from part or identical?

- Here also can't say it is different or identical.

## XI) Brahma Sutra :

- 2<sup>nd</sup> Chapter - 2<sup>nd</sup> Section - More details.
- Whole : Can't be defined as separate from Part or identical with part.
- Neither Binnam or Abinnam.

XII) Teaching started in 2<sup>nd</sup> Section.

**Upanishad introduced : Chandogya Upanishad**

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

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

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

**XIII) Srishti Prakaranam :**

- Brahman = Jagat Karanam.
- Brahman = Satu, Pure existence.
- Brahman's creative power also has to be assumed because of Srishti here, called Adhyaropa.
- Creative power = Maya Shakti.

XIV) After Srishti is over, Srishti is negated, Apavada.

- Brahman's creative power also negated.
- Creative power = Maya.

XV) Ultimate aim is to negate Creation.

- Srishti Upanishad Prakriya is presented well by all Acharyas even though it is negated in the end.
- Pack disposable items nicely.

XVI) Vedanta is thorough in presenting Srishti.



XVII) Even though there is no Tatparyam in Srishti, careful study is done of other Srishti Prakriyas.

- It will come under Scholarship.
- Mumukshu interested only in Moksha, not interested in Srishti.

XVIII) Here Srishti of Asat Karya Vada referred.

- We are Sat Karya Vadins Sat Eva Soumya Idam Agre Asit.

XIX) From existent cause, existent product is born.

**XX) Other schools :**

- From existent cause, non-existent product is born.

| Cause      | Effect                   |
|------------|--------------------------|
| - Existent | - Non existent<br>- Born |

## XXI) Another School :

| Cause        | Effect       |
|--------------|--------------|
| Non existent | Non existent |

- From Non-existent cause, non-existent effect is born.
- Shunya Vadi.

## XXII) Puva Pakshi - Srishti Prakriya :

- Introduced in 1<sup>st</sup> Mantra.
- Negated in 2<sup>nd</sup> Mantra.

## XXIII) Shankara :

- **Veibhashika Sautrantika accept universe other than the observer.**

## XXIV) a) Kshanika Vigyana Vadi :

- There is no external universe at all.
- It is our thought projection.
- Other than thought, no other universe.

## b) Ghata Vrutti is there, Ghata is not there.

- As in Dream.
- Waking compared to dream.
- In the dream, there are no objects other than the experiencer thoughts.

## c) In Waker, no object, other than experiencing thoughts.

- Bahya Artha Nastitva Vada

## **XXV) Vedanta :**

- Not any 3 of these theories.
- Vivarta Vada.
- Brahman only one
- Assemblage not possible.
- Brahman = Nirvikaram
- Negates Hina Yana Buddhism.

## **XXVI) Advaitin :**

- We accept temporary empirical Avayavi.
- Not non-existence, but Mithya existence.
- Avayavi gets destroyed - Avayavi not Asat.

XXVII) Avayavi is produced by Moola Avidya, ignorance.

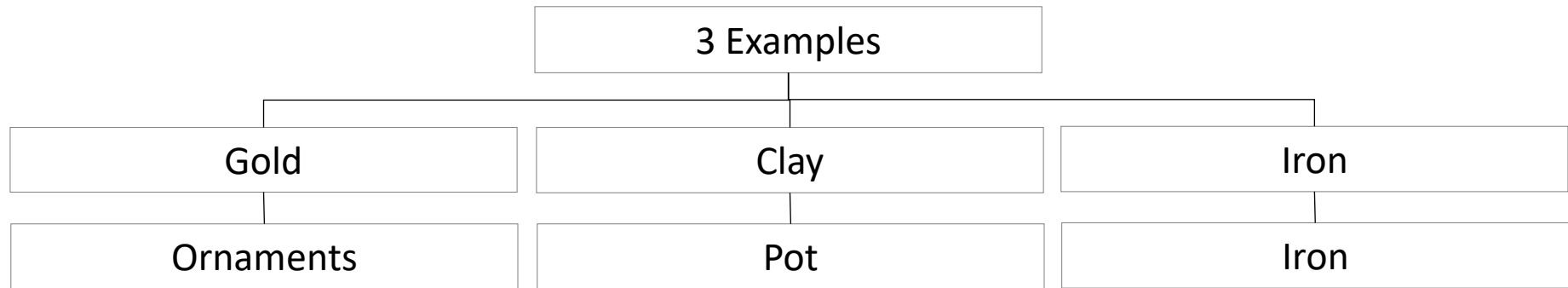
## **XXVIII) Shankara :**

- Our definition of Mithya is unique.
- Sat Asat Vilakshanam.
- Not existence, non-existence, but seemingly existent Mithya category, 3<sup>rd</sup> category.

## **Example :**

- Dream / Reflection in Mirror / Rope – Snake / Mirage Water
- 3<sup>rd</sup> category.

## 9) I) Study Cause – Effect.



| Gold  | Ornaments |
|-------|-----------|
| Cause | Effect    |

- Cause alone is in and through ornaments.

## II) Pot is – Ornament is, all products are “is”.

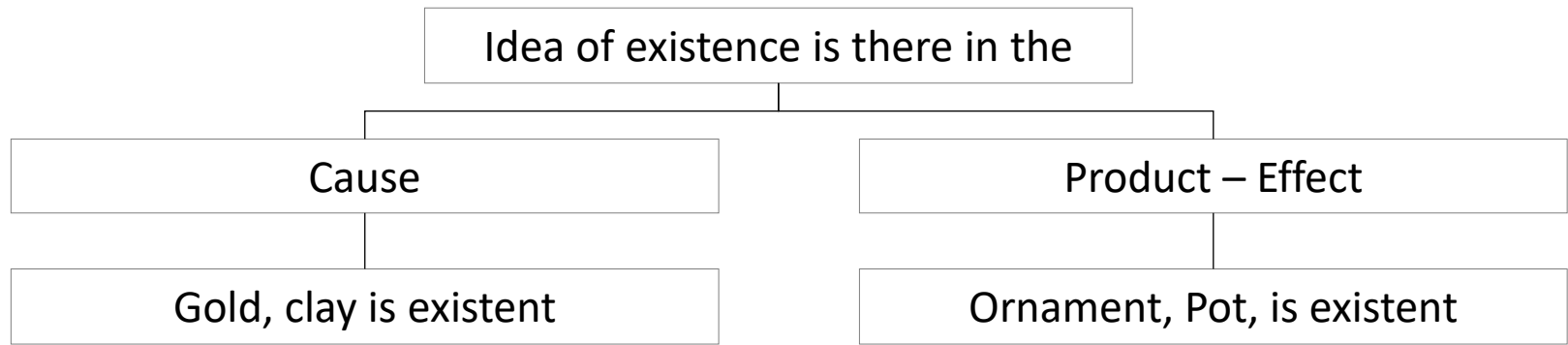
- Inherent substance “Sat”, existence, is-ness is there in all products.

| Sat                                                                         | World                                                                             |
|-----------------------------------------------------------------------------|-----------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>- Cause</li> <li>- Isness</li> </ul> | <ul style="list-style-type: none"> <li>- Product</li> <li>- Perishable</li> </ul> |

## III)

| Sat                                                                                                                                      | World                                                                                                             |
|------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>- Eternal</li> <li>- Substratum</li> <li>- Satyam</li> <li>- Inherent in every product</li> </ul> | <ul style="list-style-type: none"> <li>- Ephemeral</li> <li>- Manifests, unmanifests</li> <li>- Mithya</li> </ul> |

IV)



V) Existence Sat is beyond cause – Effect.

- Turiya Chaitanyam, knowing-ness, observer.

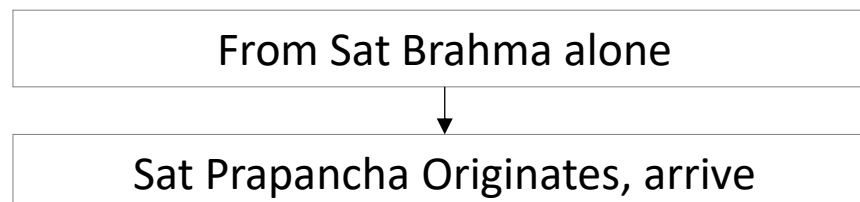
VI) Existent substance alone produces existent products.

- Existent substance inheres existent product.
- Thus Sat alone is everywhere, Paramartikam.
- No Asat at all.
- Your Buddhi is Asat.

VII) We are Sat Vadis

| Karanam  | Karyam   |
|----------|----------|
| Existent | Existent |

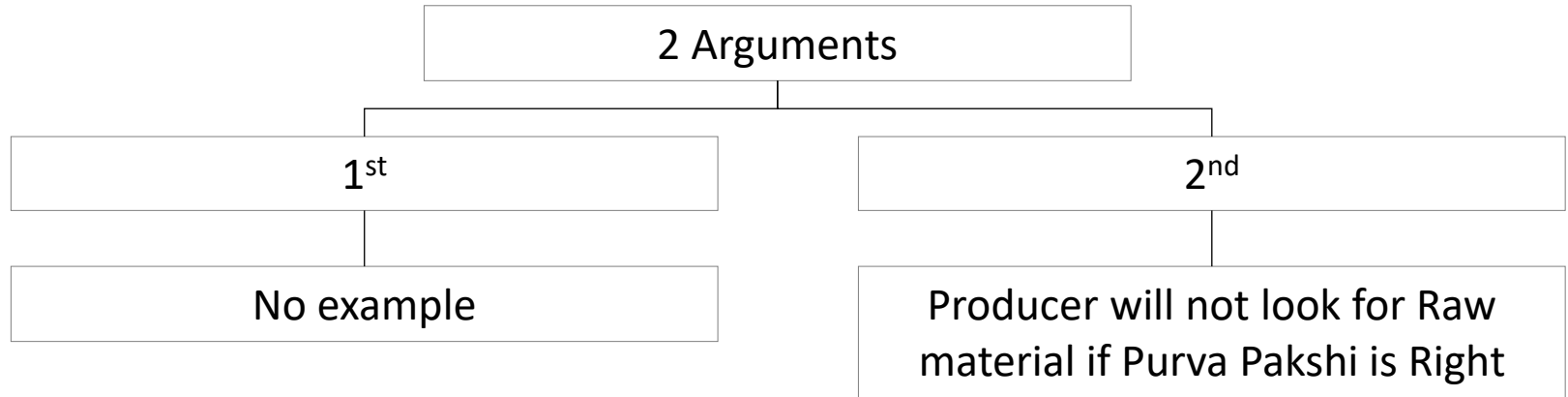
VIII) a)



b)

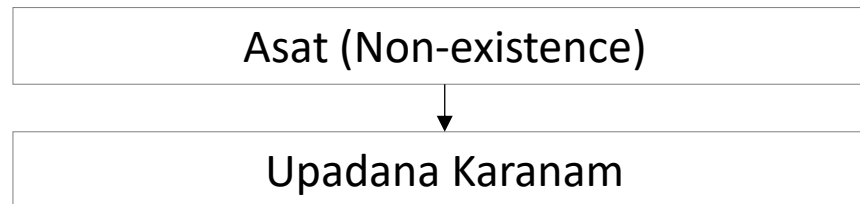
| Karanam                                                                 | Karyam                                                                                        |
|-------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Sat</li><li>- Brahman</li></ul> | <ul style="list-style-type: none"><li>- Prapancha</li><li>- Sat</li><li>- Utpadyate</li></ul> |

10) I)



## II) 3<sup>rd</sup> Argument :

a) If Asat is the cause, then cause will inhere the product.

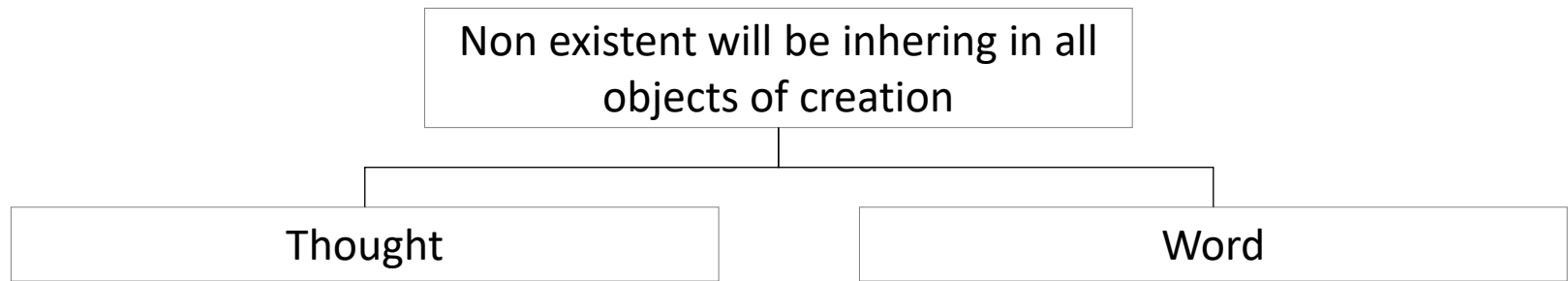


c) We don't see non-existence pervading.

d) We say there is chair, world.

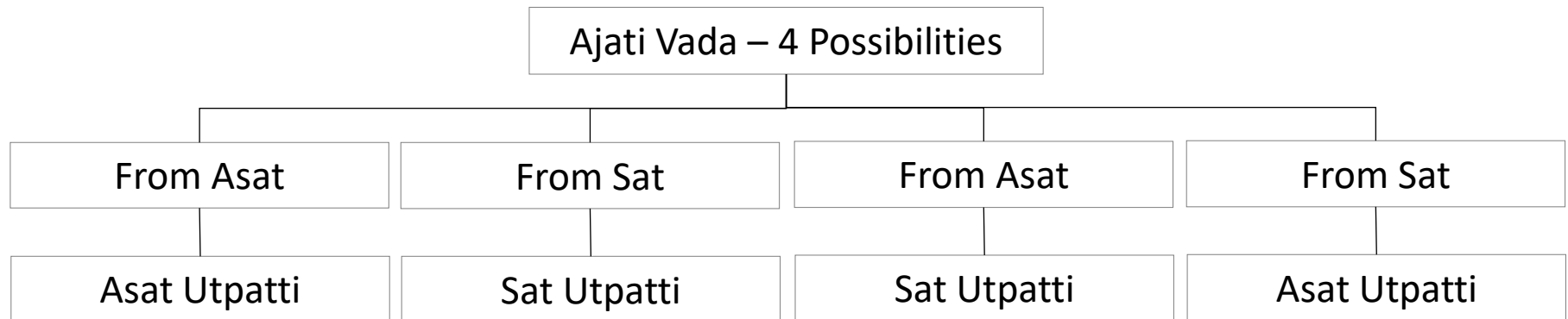
- Existence is Anuvruttam - non-existence.

III)



**IV) From Asat Karanam, Sat Karyam can't come.**

**V) Mandukya Karika :**



- All 4 possibilities Gaudapada discusses.

**VI) Important Point :**

| Karanam         | Karyam                                               |
|-----------------|------------------------------------------------------|
| Sat Chit Ananda | Satchit Ananda inheres, pervades the entire Universe |

VII) Whole creation = Imagination, there is only thought flow.

- Like dream, Elephant thought - Mother – Child.
- Both independent thoughts.
- There is neither Mother - Baby Elephant.
- No Karya - Karana Sambandha.

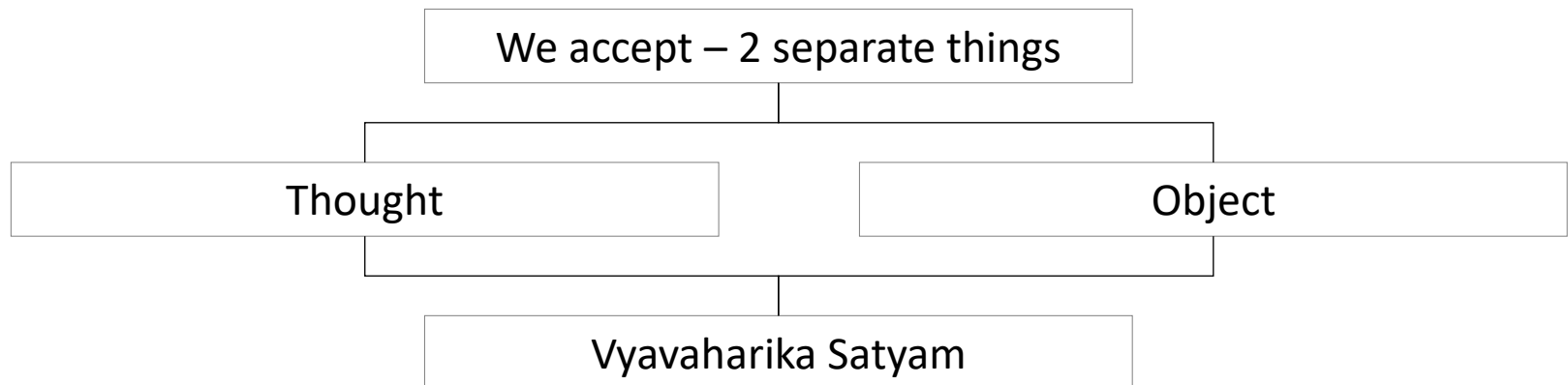
VIII) Kshanika Vigyanam - 2<sup>nd</sup> statement.

- Don't accept.
- **Mistaking thought as Vigyanam, Consciousness.**
- Thought = Kshanikam = Atma.
- Kshanika Vigyanam = Atma.

**IX) No object other than Consciousness, we agree.**

- Dropping world of Jnana Adhyasa and Artha Adhyasa as Mithya, we agree.
- Consciousness as substratum must exist for Mithya Dream and Jagrat.

X)



XI) Both equally Vyavaharika Satyam.

- **World is not projected by thought.**
- **Kshanika Vigyana Vada means world is thought projection.**

**Advaitam :**

- **World and thought are projections of Consciousness.**

| World         | Thought       |
|---------------|---------------|
| Artha Adhyasa | Jnana Adhyasa |

**XII) Kshanika Vigyani :**

- World is projected by thoughts.
- He does not use the word thought.
- Unknowingly, he is referring to thought only.
- Because thought only is Kshanikam.

| Physical World  | Thought World |
|-----------------|---------------|
| Ishvara Srishti | Jiva Srishti  |

XIII)

3 Sub commentaries for Chandogya Bashyam

- Narendra Puriyam  
Tippanam

- Ananda Giri Tika

- Abhinava Narayananda  
Indra Sarasvati  
- Kanchi Matt  
- Very clear commentary  
he writes

XIV) Advaitin :

- Other than thought, there is a world.

XV)

| Drishti Srishti Vada                                                                                                                            | Srishti Drishti Vada                                                                                                  |
|-------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Purva Pakshi</li><li>- Vainashika</li><li>- Kshanika Vigyana Vadi</li><li>- No external world</li></ul> | <ul style="list-style-type: none"><li>- Shankara</li><li>- We have external world<br/>and internal thoughts</li></ul> |

XVI) Shankara :

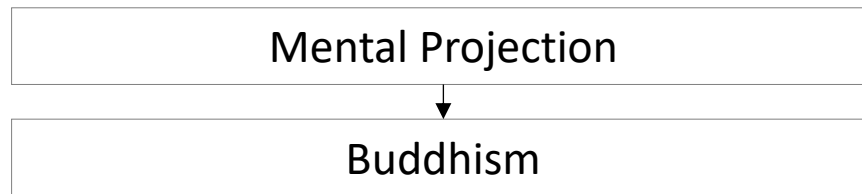
a) Assume what you say is true.

- **My stand is :**

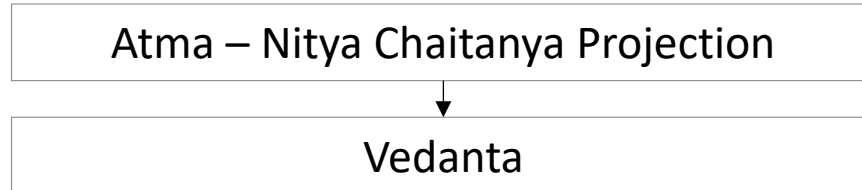
We do accept external world other than the thought, mind.

b) We never believe world is my mental projection.

c)



d)



XVII) Katham Asataha Sat Jayata?

**Bottom line :**

- You do not have worldly example to show something is born out of nothing.

11) I) Upasamhara = Uddalaka gives conclusion.

**1<sup>st</sup> :**

- Sadeva Soumya Idam Agre Asit.

**End :**

- Satu Eva, existent cause alone was there, not non-existent cause.

II) Idam = This current Universe was in the form of pure existence.

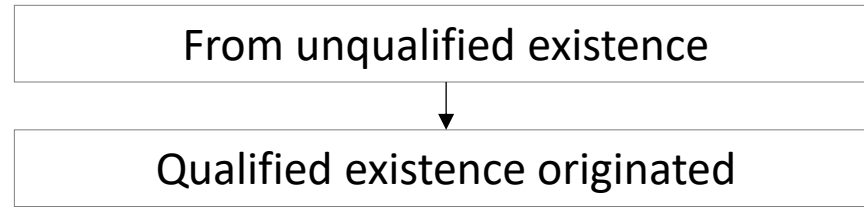
III) Idam = What you call Universe now is qualified existence, not pure existence.

**IV)**

| Now with Universe   | Before Universe            |
|---------------------|----------------------------|
| Qualified existence | Unqualified Pure existence |

- More you study Vedanta, more the conviction grows about Atma Svarupam in sleep. 55

V)



## VI) New Enquiry :

a) From Asatu, Sat can't come.

b) From Sat, how Sat can originate?

- Sat is already there.
- From existent world, existent world can't come, it is already there.

c) How to justify?

- Existing world originated from existent cause.



d) Logical intellectual exercise.

VII) From pot another pot is not born.

VIII) From clay, Pot is born.

IX) Pot and Clay - both existent.

- From existent cause, existent effect can be born.

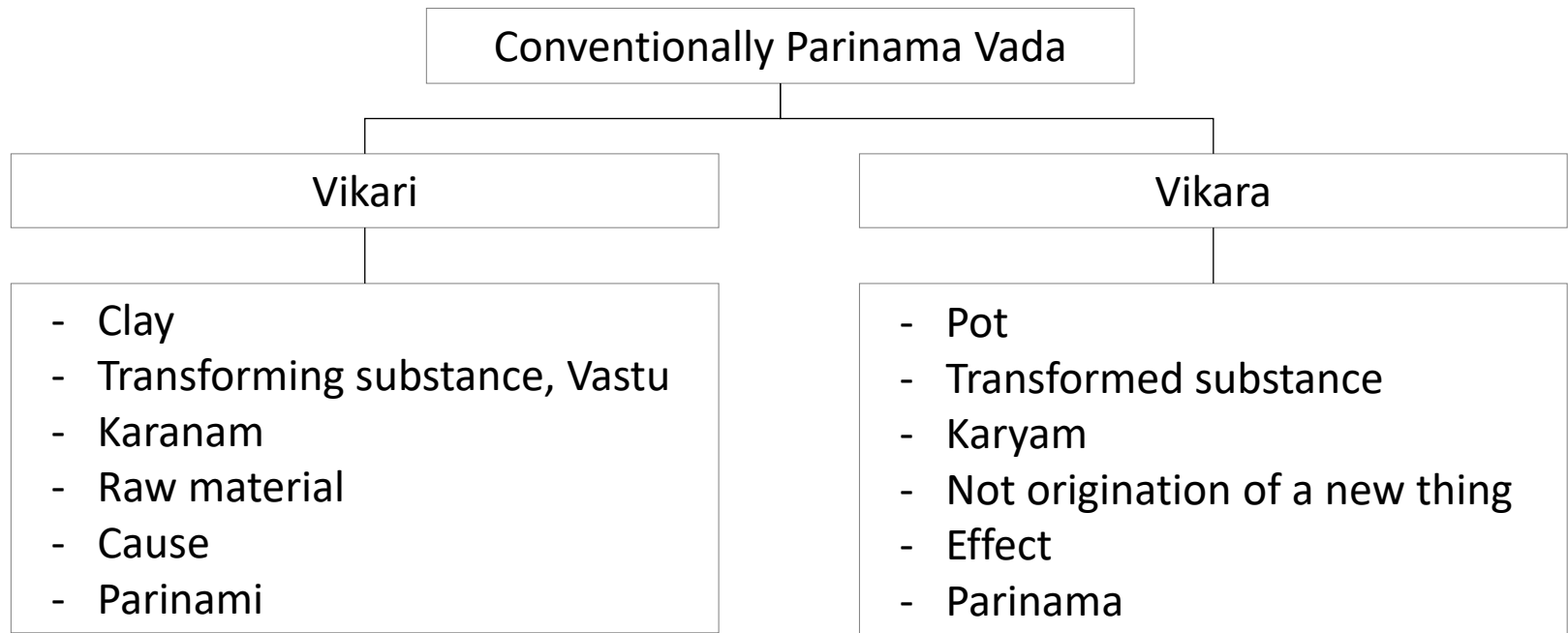
X) "Born" - not actual Birth, transformation of clay into pot is presented as birth of a pot.

XI) X - gets transformed into Y.

- Till now no "Y" available.
- After transformation, transformed version is available.
- Figuratively we say, Pot is born.

XII) Pot is not born, clay has been transformed into another form.

- Transformation of the form is transformation.
- Product - is called Vikara.



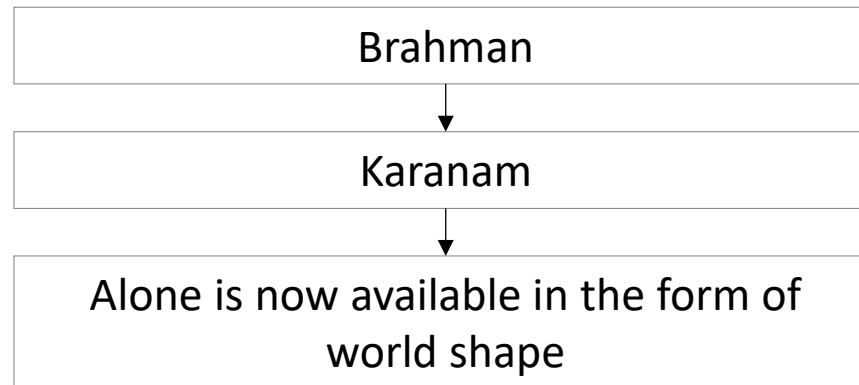
- Most of the products are just transformation of Raw material into another intended form.

- Philosophy of Sankhya philosopher.
- Vedantin temporarily agrees with Sankhya Parinama Vada.

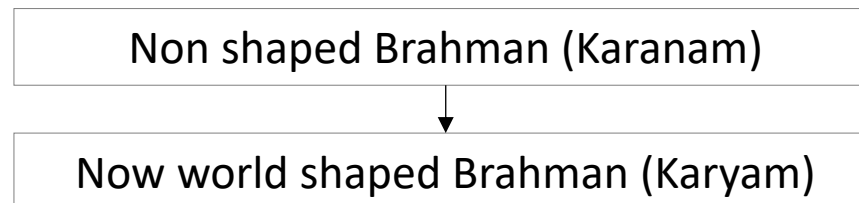
XIII) Later Vedantin comes to Vivarta Vada.

- From Sat Karanam, Sat Karyam exists.
- From Pot, another Pot not born.
- Another new substance not created.

XIV)



XV)



## XVI) Mundak Upanishad : Chapter 2 – 2 – 11

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

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

- Brahman transformed is the Universe.

## XVII) Conclusion :

- This is our reply – Shankara.
- From existent cause Karanam, existent Karyam is possible in the form of transformation.

## Example :

- Clay – Pot.

## XVIII) Previous answer :

## Upanishad says :

### a) Sat "Eva" :

- World was existence "alone".
- Alone indicates pure existence.

b) Now not pure existence.

- Not unqualified existence.
- Now impure, qualified existence.

c) World was "existence only" Eva.

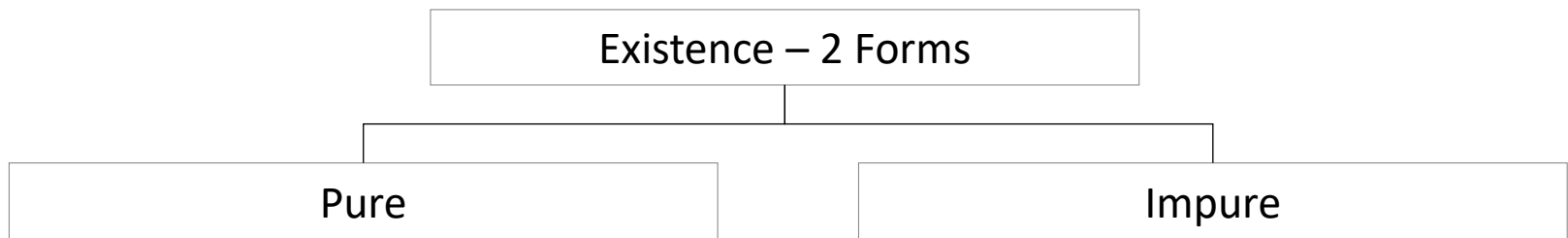
- Without qualified Nama, Rupa.

**c) Therefore, it is said Ekam Eva.**

XIX) Once qualification comes, unmanifest becomes Manifest, one becomes many.

- When qualified by pot, it is pot existence, chair existence, India existence, Singapore existence.
- Existence becomes seemingly many.
- Before, unqualified, non dual.

XX) We are not saying existence is there or later.



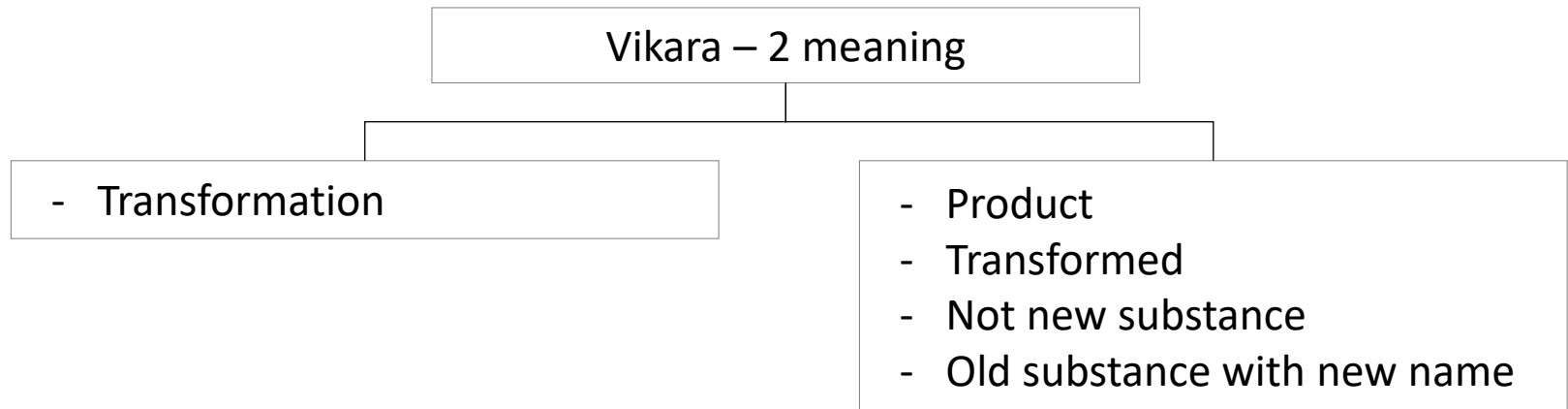
XXI) World is Sat now, it was there in its pure form.

- World originated means Sat got transformed.
- Unqualified Sat became qualified.
- No dual Sat became dualistic Sat.

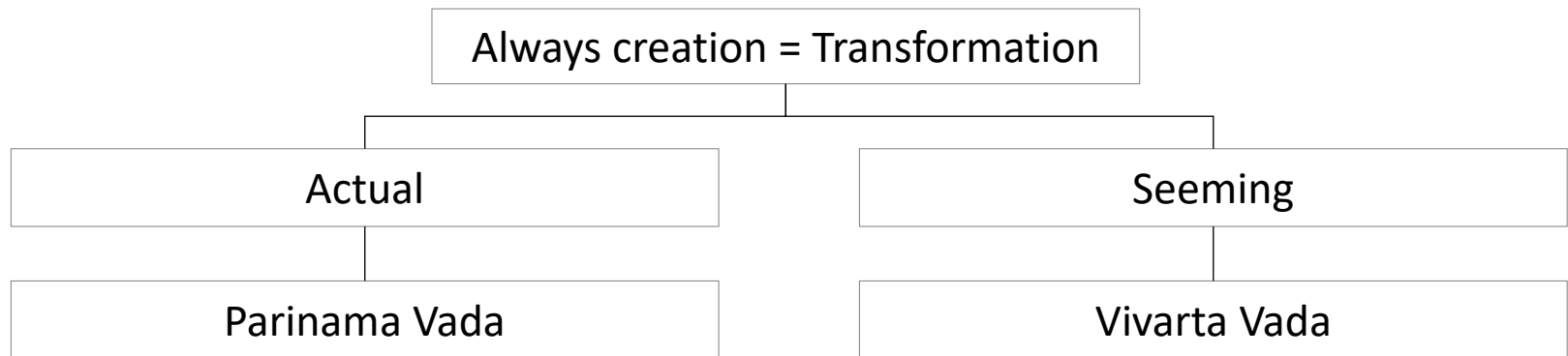
| Unqualified original form                                                             | Qualified form                                                                                                  |
|---------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>- Karanam, Turiyam</li> <li>- Mrith</li> </ul> | <ul style="list-style-type: none"> <li>- Karyam</li> <li>- Waking / Dream / Sleep</li> <li>- Ghataha</li> </ul> |

XXII) Nothing new is produced.

- The very transformation is called a product.



XXIII)



- Here we don't differentiate Parinama, Vivarta vada.
- Creation not origination but only transformation.

XXIV)

| Aham                                                                                                                               | Idam                                                                                                              |
|------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- No qualification</li><li>- No Nama Rupa Prapancha</li><li>- Adjective was absent</li></ul> | <ul style="list-style-type: none"><li>- Qualification</li><li>- Nama Rupa Prapancha</li><li>- Adjective</li></ul> |

XXV) Sat Adhishtanam was there in the past and present.

- Qualification was not there in the past.
- Qualification is there in the present.
- Unqualified existence was there.

XXVI) How do you present this phenomenon?

a) From non-existent Pot Nama Rupa, existent Pot - Nama Rupa has originated?

**b) Common man says :**

- Clay has transformed into pot.

c) Don't talk from non-existence to existence.

- Only say, Clay has transformed into Pot.

**XXVII) Dakshinamurthy Stotram :**

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः  
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ  
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ  
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

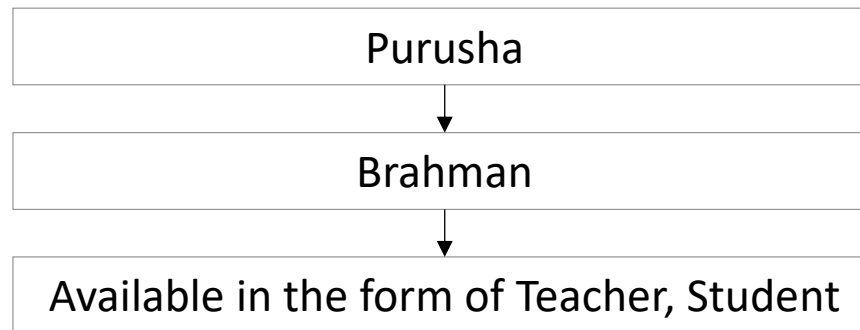
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

XXVIII) Don't talk about origination of world.

- There is only thing eternally, Sat Chit Ananda, Tat Tvam Asi.

XXIX) That one Vastu appears as Akasha...

XXX) Brahman is now available in the form of Akasha, Vayu, Agni...



| Karanam Brahma | Karyam Prapancha |
|----------------|------------------|
| Sat            | Sat              |

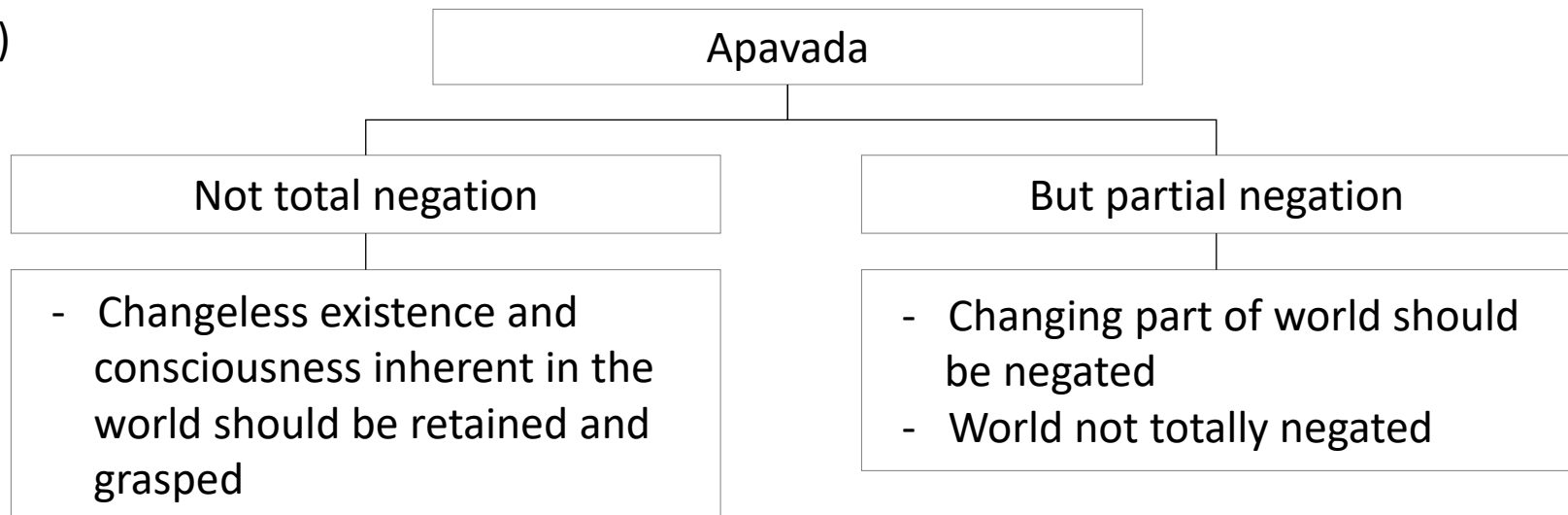
XXXI) Shows Karanam is inherent in Karyam.

| Karanam          | Inherrent in Karyam |
|------------------|---------------------|
| Gold             | Chain               |
| Wood             | Furniture           |
| Brahman          | Jagat               |
| Waker (Observer) | Dream (Universe)    |

XXXII) Brahman is inherent in the world.

- Can never get Brahma Jnanam if you totally reject the world.
- Will be rejecting Brahman also.

XXXIII)



XXXIV) To show Brahman is inherent in the world, Brahman has to be introduced as the Karanam.

- Without that, inherence of Brahman can't be established.

12) I) Brahman as Karanam is important.

- World as Karyam is important.
- Then alone inherence of Brahman in me and the world is gained.

II) Once inherence is understood by partial negation of the world.

- Nama Rupa, changing part is negated, objective part is negated.
- Subjective, existence, consciousness part is retained.

III) Retained part alone is called Brahman.

- Tat Tvam Asi
- By Baga Tyaga Lakshana, negate Nama Rupa, retain Adhishtanam Brahman.
- Reveal gold by negating the chain name + form.

#### **IV) Steps :**

a) Brahman has to be revealed as inherent in the world.

b) Because Brahman can't be independently revealed as an object.

c) It is not independently available as any Pramana Vishaya.

d) Revealed only as inherent in the world.

e) World should be understood as Karyam and Brahman understood as Karanam.

f) For Karya Karana Sambandha Srishti Prakriya is compulsory.

V) Upanishad has its own Srishti Prakriya which is different from other Srishti Prakriyas.

- We have to defend that.

VI) Only by our Srishti Prakriya Brahman can be revealed by Apavada.

VII) In other Srishti Prakriyas Apavada is not possible.

- Srishti should be bubbled up.
- Our Srishti is called Adhyaropa, superimposition.
- Adyaropat Srishti Prakriya is important in Vedanta, which will not allow Apavada to happen.

VIII) Apavada allows me to discern Brahman as existence in entire creation.

### IX) Dakshnamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।  
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāstate  
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |  
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

X) Changeless existence in entire creation.

- Changeless consciousness - I - My SELF revealed.

XI) Don't have a low attitude towards Srishti.

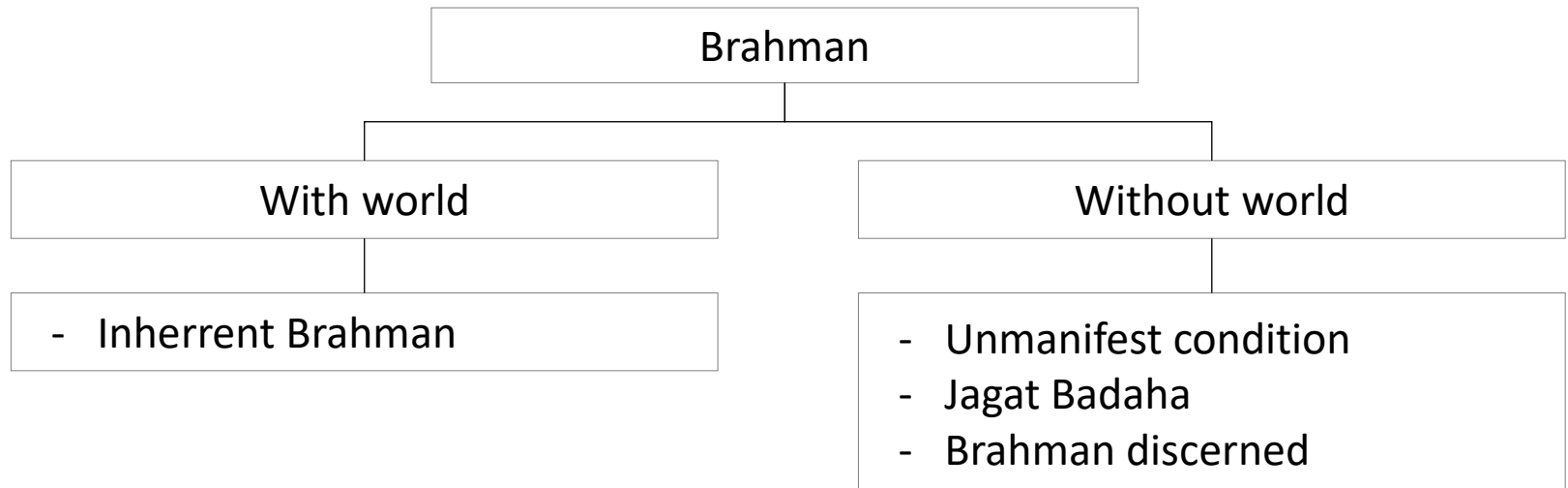
- After Ajati Brahman of Mandukya Karika, many have negative attitude towards Srishti.
- Why? Because we negate Srishti.

XII) Srishti is required for world to come.

- That world should not be totally negated (Shunya Vada) but partially negated retaining the Sat, Chit Ananda part of the world.

**XIII) Sleep state :**

- Natural process of Apavada takes place.
- We must discern the Sat Chit Ananda, pure part of Brahman.



XIV) Retain Adhishtanam.

- **Shankara negates other Srishti Prakriyas :**

- a) Sangataha Vada – Bauddha
- b) Aramba Vada – Nyaya, Veiseshika
- c) Parinama vada – Sankhya

XV) Shankara later negates Parinama vada of Sankhya and come to Vivarta Vada Prakriya of Advaita.

- This process is going on now -

**XVI) Pot created out of clay :**

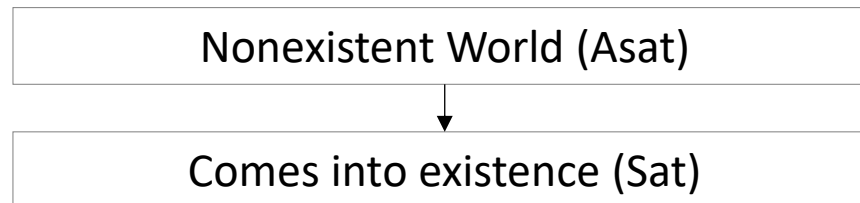
- How do you understand this phenomenon.

**a) Asat Karya Vadi :**

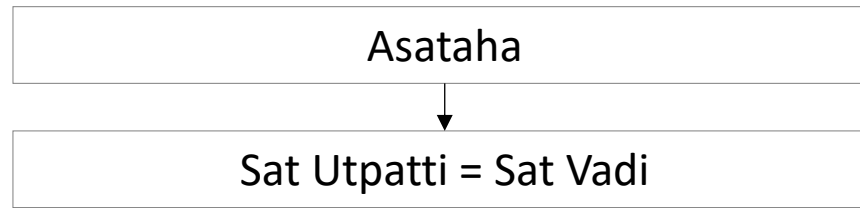
- Does not understand properly.
- Previously, Clay was there without Pot, Nama Rupa.
- Now with pot Nama Rupa.

b) Previously non-existent Nama Rupa has now come into existence.

c)



d)



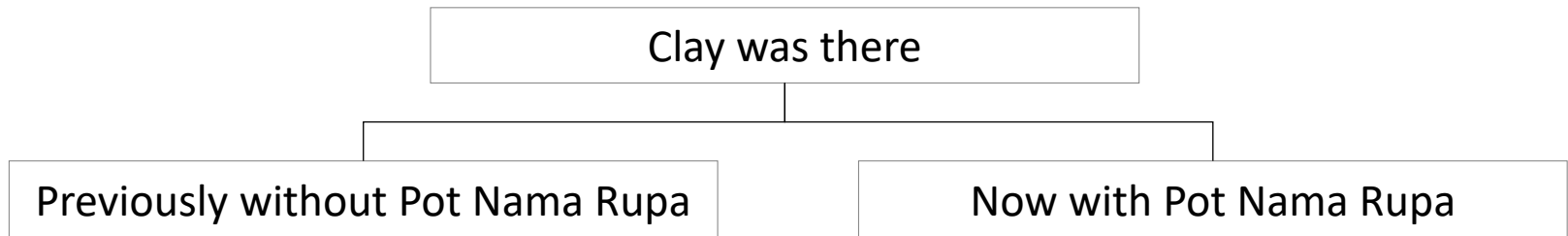
### XVII) Shankara :

- You are ignoring clay's existence.
- Not previously world alone was there.
- There was existence, consciousness, Karanam principle, Sat principle.
- Which transformed into the world - Nama Rupa by its Maya power.

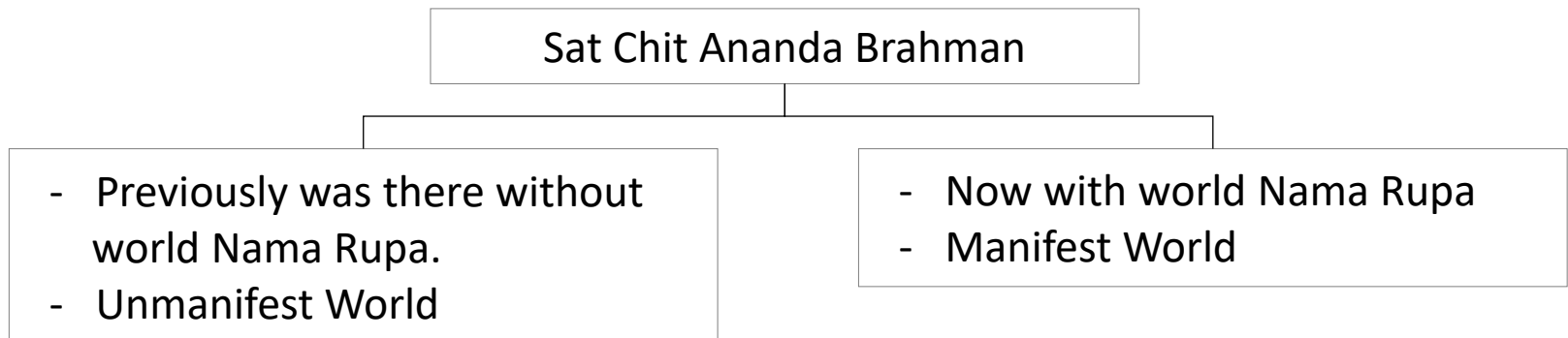
XVIII) There is not alone absence of Pot Nama, Nama Rupa.

- There was clay, don't ignore clay.

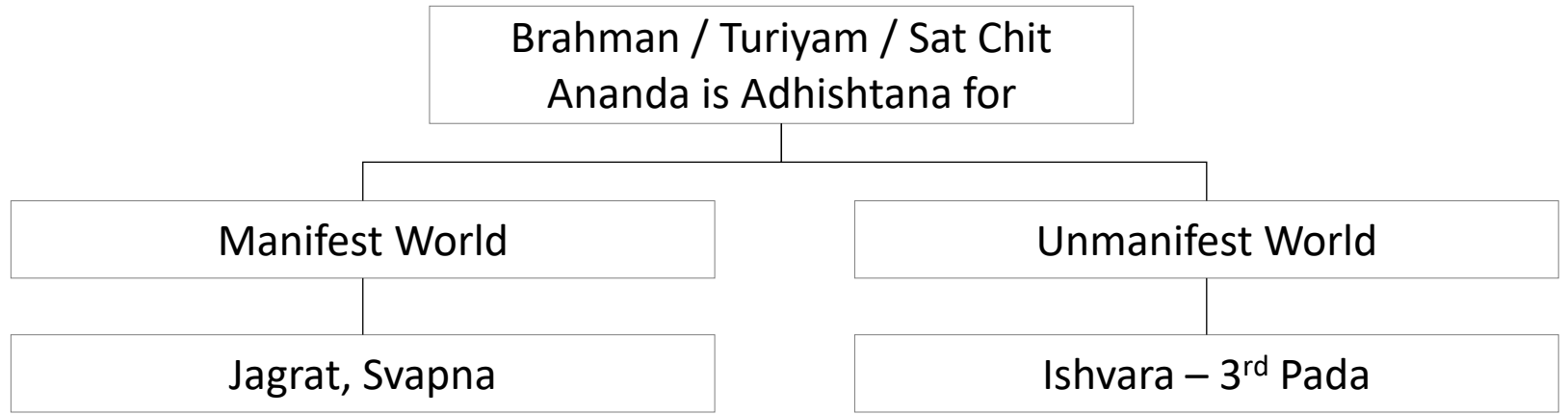
XIX)



XX)



XXI)



XXII) Lump shaped clay transformed to pot shaped clay.

- Pot shape was not there.
- Body, Mind Nama Rupa was not there before = Sat Chit Ananda.
- Mahavakhya analysis here.

XXIII) Clay shape to pot shape alone is called Srishti.

- Only transformation in Nama Rupa is called Srishti.
- Clay was, is, will ever be.
- Sat Chit Ananda is already eternally existent.
- From Sat alone world comes.

XXIV) Kaivalya Upanishad :

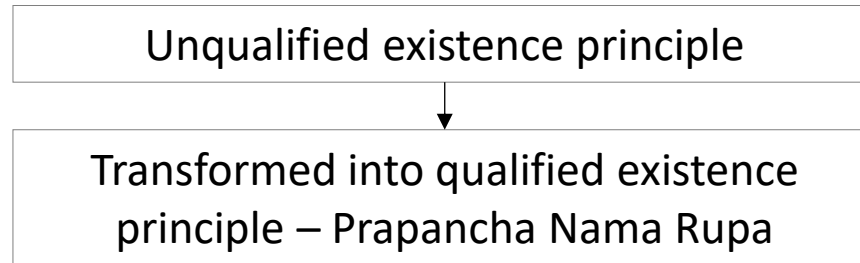
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

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

- This is the way to discern pure I, Atma I, from Anatma I.

XXV) a)



b) Nyaya Veiseshika comes with Aramba vada and he creates an objection.

XXVI)

| Previously                                                                     | After creation                                                                     |
|--------------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- One substance</li><li>- Clay</li></ul> | <ul style="list-style-type: none"><li>- 2 substances</li><li>- Clay, Pot</li></ul> |

XVII) To realise Ishwara, turn away from World.

- If you realise a distinct Ishwara from the world, that Ishwara can't be Ishwara.
- He will be limited.

XXVIII) When 2 words, thoughts, get displaced, then alone, they should be treated differently.

a) Mere difference in 2 words and thoughts alone can't prove 2 substances.

c) Bangle, Ring - 2 distinct substances.

- Bangle, Gold - 2 thoughts, words, not 2 substances, not displaceable.

- d) Gold thought persists in chain, ring, bangle.
- e) Gold = Avyabichara Svarupam, can't treat as 2 different substances.
- f) Existence thought, Karanam Brahma, persists in Akasha.

- Akasha is
- Vayu is

g) Akasha can't be distinct from Brahman.

- Akasha thought can't displace Brahman thought.

XXIX) Cow - horse - Mutually displaceable, therefore distinct.

- 2 Karyams distinct ok.
- **Karyam, Karanam can't be treated distinctly.**

**XXX) Conclusion : Parinama Vada**

- Any product not a new substance.
- **It is old substance in a new form.**

**XXXI) World is not new substance.**

- **World = Brahman itself in a new form.**

## XXXII) Chandogya Upanishad : Chapter 7 – 25 – 1

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स  
पुरस्तात्स दक्षिणतः स उत्तरतः  
स एवेदं सर्वमित्यथातोऽहंकारादेश  
एवाहमेवाधस्तादहमुपरिष्ठादहं  
पश्चादहं पुरस्तादहं  
दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७.२५.१ ॥

sa evādhastātsa upariṣṭātsa paścātsa  
purastātsa dakṣiṇataḥ sa uttarataḥ  
sa evedaṃ sarvamityathāto'haṃkāraśa  
evāhamevādhastādahamupariṣṭādaham  
paścādaham purastādaham  
dakṣiṇato'hamuttarato'hamevedaṃ  
sarvamiti || 7.25.1 ||

That bhūmā is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhūmā. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 - 25 - 1]

- **What I am experiencing in front is not the world but Brahman in world form, Nama Rupa.**

XXXIII) Hence, no duality.

- World not a separate substance.
- It is the name of Brahman.

XXXIV) Entire Universe is Brahman obtaining in different Shapes, Nama, Rupa.

XXXV) Nama Rupa was not available before the creation.

XXXVI) Now, Brahman itself is available in world Nama, Rupa, Shape.

XXXVII) Before creation, Brahman alone was there, without world Nama Rupa.

- Now Brahman is there with World Nama Rupa.
- Brahman is reshaped as the universe.

XXXVIII) Entire universe is a new shape.

- For a new shape, we have given a new name.
- Bangle, Chain, Ring = Shapes of Gold only.

XXXIX) New Nama, Rupas have come.

- New substance has not come.
- Samsthanam = Shape, form, configuration.

XXXX) Vikara produces product in all cases.

XXXXI) How can a shapeless Brahman take the shape of the Real world.

- How can shapeless Waker - Chidabhasa become a Real Dream World.

XXXXII) World can't be treated as Brahman shaped world.

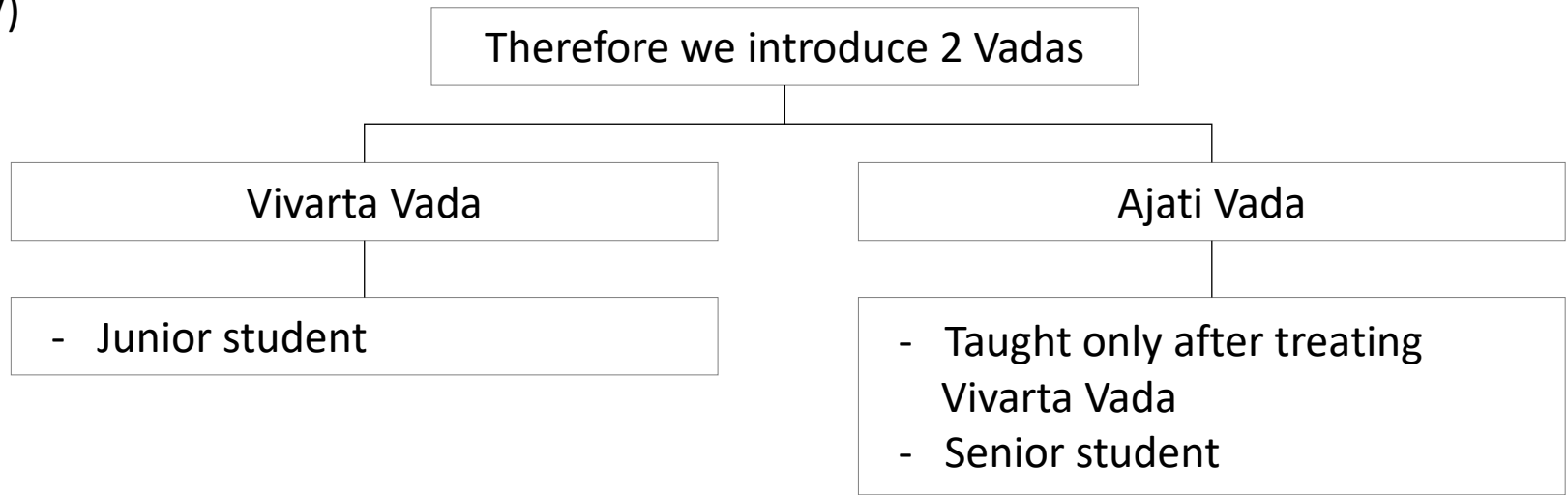
- Clay shaped pot – ok.
- Don't extend to Brahman.

XXXXIII) Advaitin accepts Parinama Vada w.r.t. these examples - Clay, Gold, Iron.

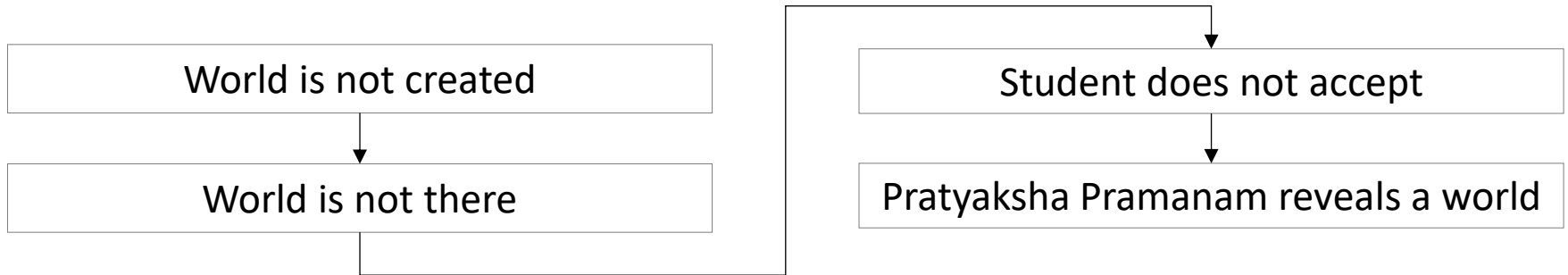
XXXXIV) We have difficulty to accept origination of the world from Brahman.

- Parinama and Aramba Vada also fail.

XXXXV)

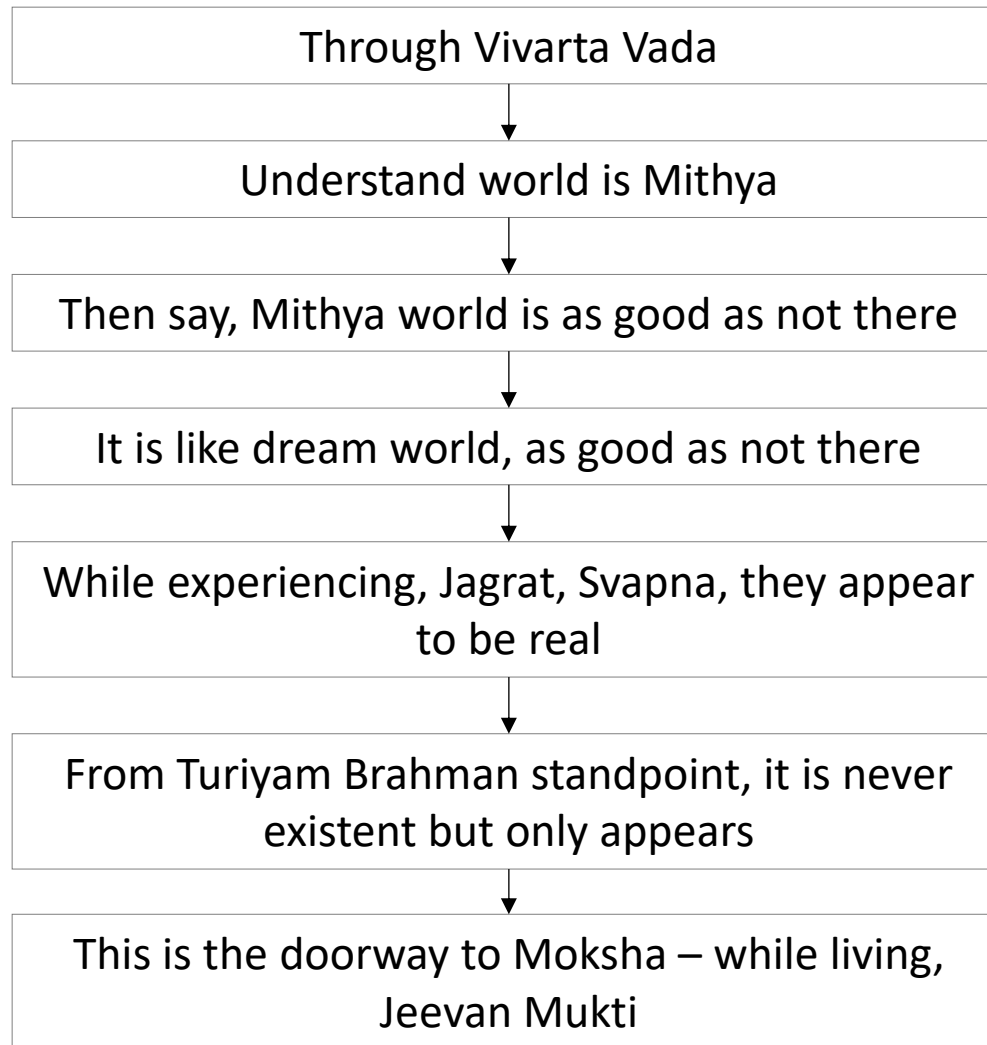


XXXXVI) If you directly introduce Ajati vada, you have to consistently say :



XXXXVII) No creation, no Guru, no class, not enlightened.

- Mandukya is wonderful only after we do other Upanishads.
- Then Vivarta Vada gets stabilized.
- Then, we say, world is Mithya.

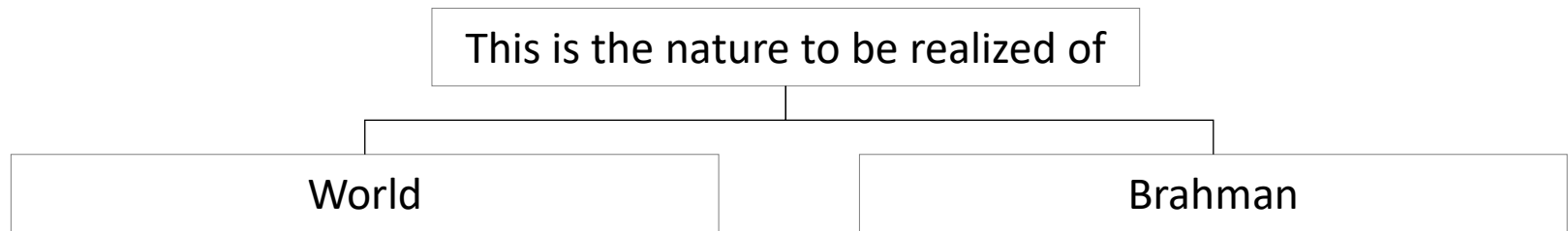


13) I) In the beginning, don't say world is not there, No student will accept.

- Say, it is Maya, Ishwara's magic show, appears real during experience.
- Then I realise, I am that Nirguna Brahman in Ishwara Saguna form, world.

II) Therefore Srishti prakriya is required, Vivarta Vada, Adhyaropa, Apavada is required in stepwise learning.

- In Vyavahara both birth, death appear real like dream.



- Scriptures do their job if your intellect is ready to absorb the truth.

III) From Vivarta Vada, go to Ajati Vada.

a) In Ajati Vada, you say - Mithya Prapancha is as good as not there.

- Even though experientially world will be there.
- Problems will be there.

b) Problem is as good as not there.

c) For that you should know Vivarta vada Srishti Prakriya.

IV) Shankara wants to introduce Vivarta Vada by changing the example.

- 1st Clay – Pot
- Next : Waker – Dreamer

V) In Upanishad see Parinama Vada examples.

- Advaita Vedanta introduces example for Vivarta Vada.

• **Rajju Sarpah example for Vivarta vada or dream example.**

VI) Uddava Gita :

- Dream example Rampantly used.
- Dream is produced without Waker undergoing any change.

a) Similarly, Waking world produced by Antaryami Ishwara without undergoing any change.

b) Waker becomes dreamer without change, continuing to be Waker.

c) For production of dream world, he requires transformation and Nama Rupas are many.

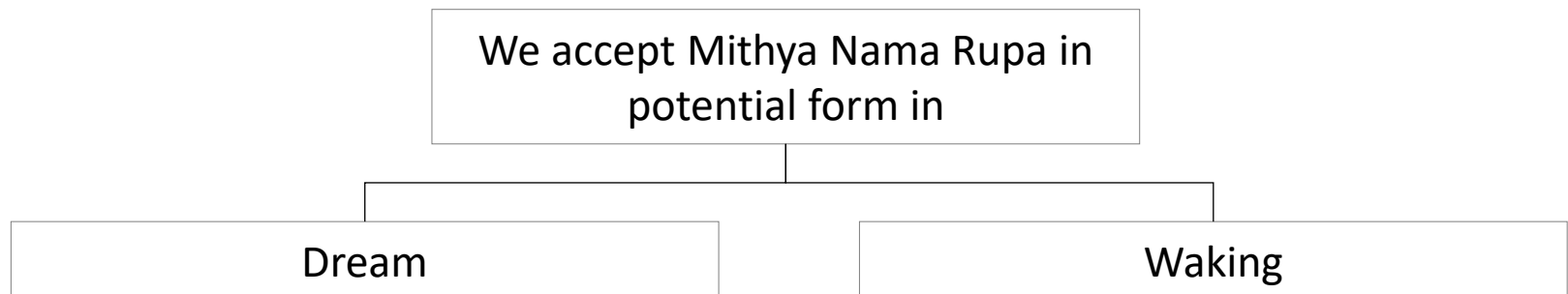
d) Potential Dream Nama Rupa must be there in the Waker.

e) Potential waking Nama Rupa, must be there in Antaryami Ishwara.

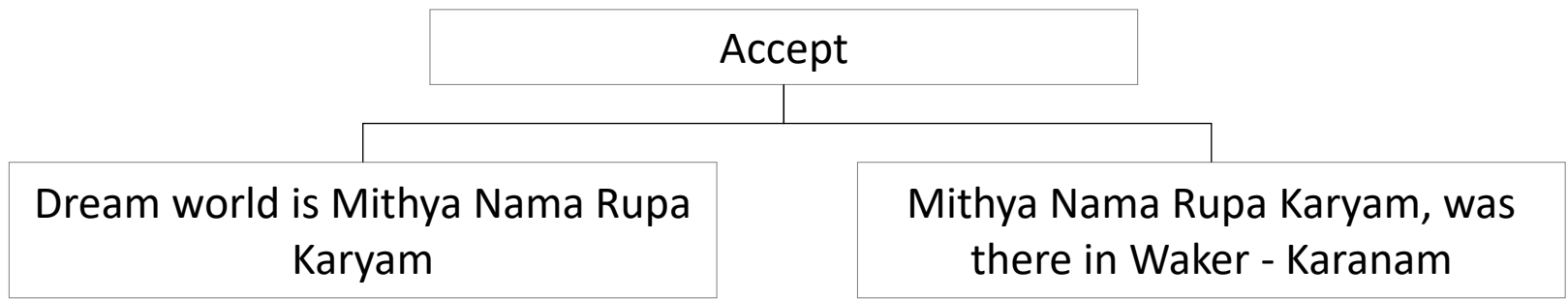
f) Potential Nama Rupa in Waker gets transformed to Dream Nama Rupa.

g) Potential Nama Rupa of Waker's world in Ishwaras's Maya, gets transformed to Waker's Jagat.

h)



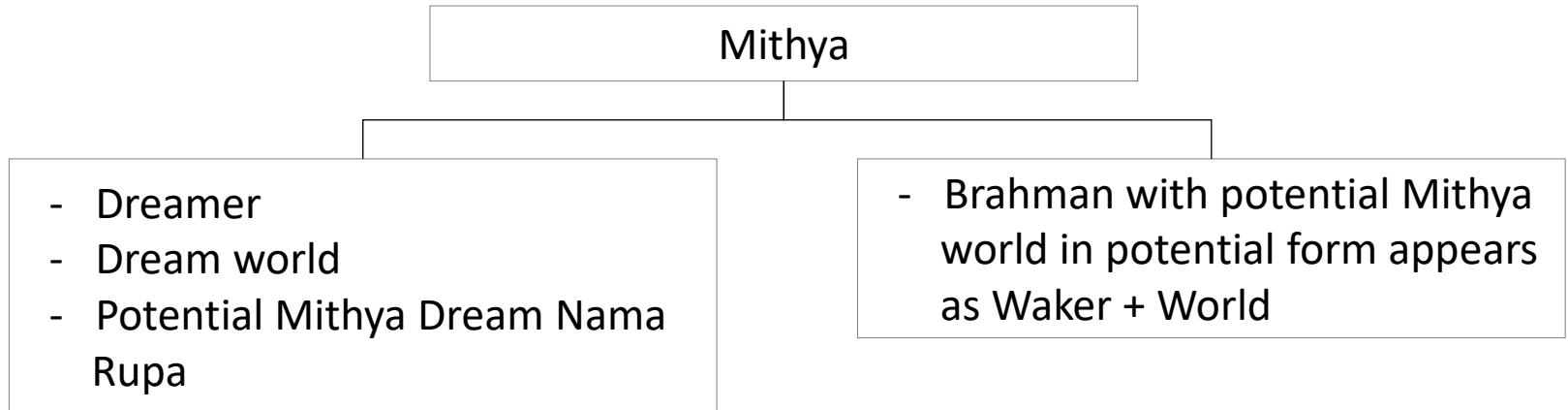
i)



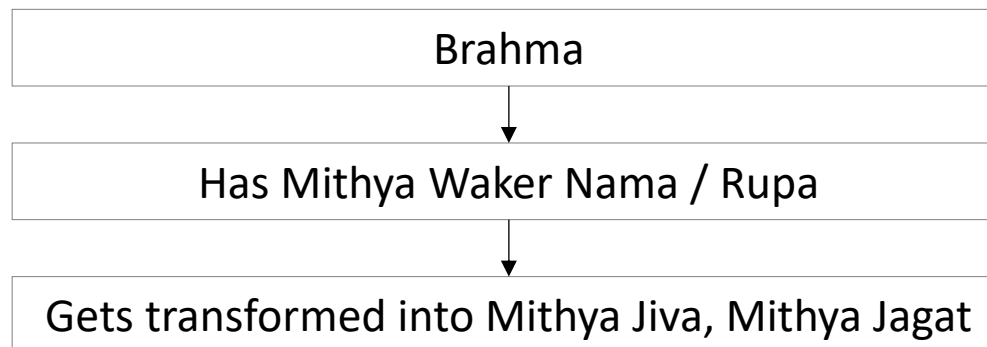
j) Waker with potential Mithya Dream Nama Rupa gets transformed into dreamer and dream world.

k) Ishwara with potential Mithya Waking Nama Rupa gets transformed in Waker and the Waker's universe.

l)



m)



n)

| Previously                | Now                                                                                              |
|---------------------------|--------------------------------------------------------------------------------------------------|
| - Brahman alone was there | - Brahman is available with<br>Mithya wakers world, Nama Rupa<br>- Jiva, Jagat Rupena Upalabyate |

VII) Even though Brahman has transformed into Jiva and Jagat, since it is seeming transformation, Brahman continues to be Brahman.

a) Just as Waker continues to be Waker.

b) Therefore, waking up from dream is possible.

- Therefore, waking up to Turiyam Brahman from Waking is possible.

c) Here :

- Since I, the Brahman, with Mithya Nama Rupa, have seemingly become Mithya Jiva and Mithya Jagat.

d) I can rise up, wake up.

VIII) a) Mirth Parinamaha Ghataha.

b) Svarna Parinamaha Abharanam Loha Parimanaha Nakha Nivruttnam.

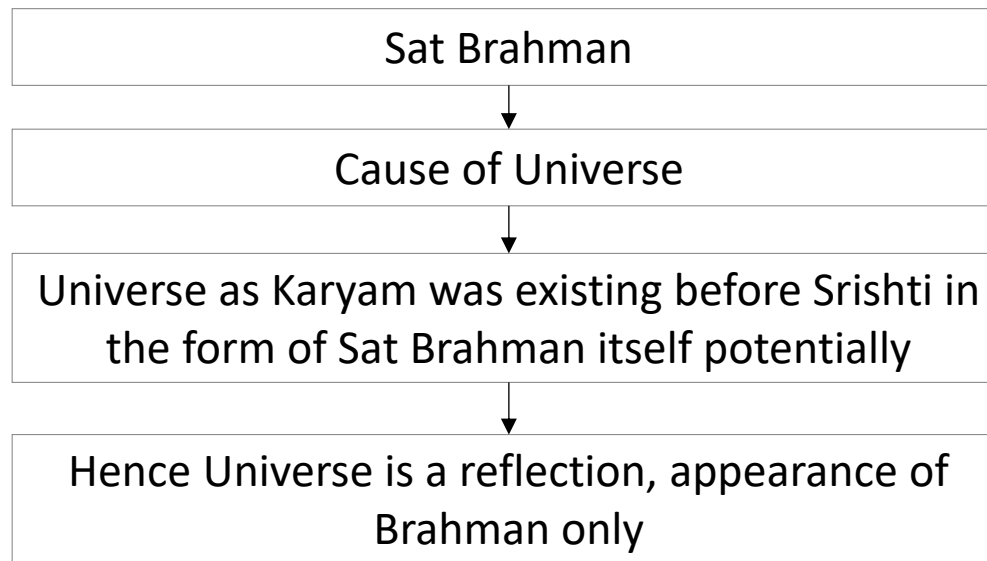
c) Rajju (Rope) Vivartaha Sarpaha.

d) Brahma Vivartham Jagat.

e) We accept Mithya Jagat Nama Rupa in Brahman which alone is Maya, Vyavaharika Satyam.

f) Maya makes Vivarta Vada possible.

IX)



X) Ornaments exist in the form of gold before their origination.

- Pot exists in the form of clay, Nail cutter exists in the form iron, Furniture exists in the form of Wood.
- Karyam existed in the form of Karanam alone.

XI) World = Karyam = Nama Rupam, Kriya.

Karanam = Brahman.

XII) Accept Parinama Vada only.

a)

| Previous form   | Transformed form     |
|-----------------|----------------------|
| Cause           | Effect               |
| Sat Chit Ananda | Jiva, Jagat, Ishvara |
| Karanam         | Karyam               |

b)

|             |             |
|-------------|-------------|
| Clay        | Earthenware |
| Gold        | Ornaments   |
| Bar of Iron | Hardware    |

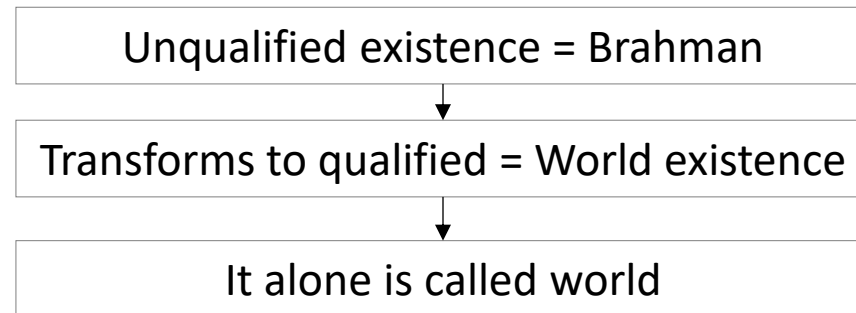
c) Transformation theory alone we should accept from the standpoint of the universe.

d) This is Parinama Vada of Sankhya, Yoga.

XIII) In all this we are taking only Upadana Karanam of Brahman alone.

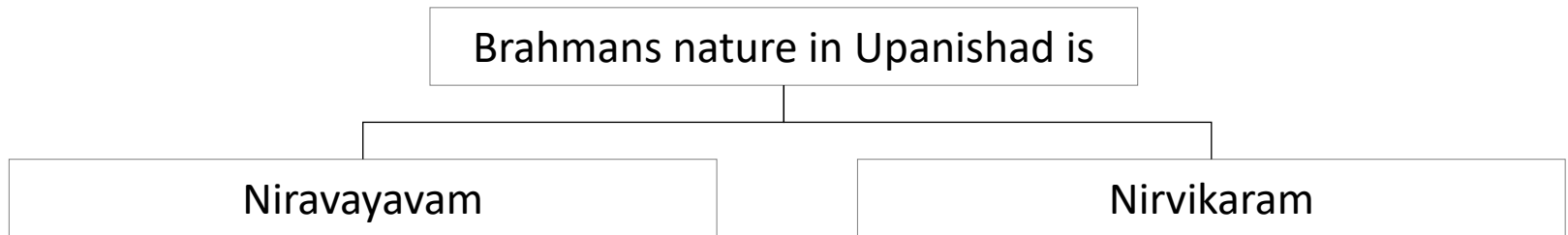
- Not Nimitta Karanam, Changeless Vivarta Karanam.

**XIV) Final statement :**



XV) Next stage : Vivarta Vada

a)



b) Other than that Brahman, nothing else was there "Ekam eva Advitiyam".

c) No second thing, only available thing is Nirvikaram.

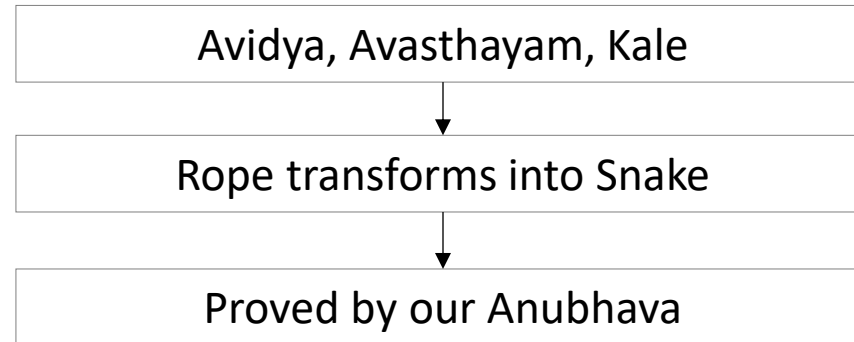
## XVI) Sruti is Pramanam.

- Shankara changes the example.
- Can't take clay, gold, iron example.
- In Brahman 3 examples can't fit in.

## XVII) Rope – Snake example :

a) Rope, at time of Rope ignorance, assisted, associated with Rope ignorance, Rope seemingly transforms into Snake.

b)



c) Person runs, experiences snake where rope is there.

d) For him, rope has transformed into snake.

e) If Snake – Nama Rupa must originate from Rope, in the Rope it must have been there in potential form.

f) There must be potential form.

- Based on our experiences we say, assisted by Rope Avidya, the potential Snake Nama, Rupa, which was there in the Rope in unmanifest form, it comes to manifest form.

g)

| Unmanifest Nama Rupa Snake | Manifest Nama – Rupa Snake |
|----------------------------|----------------------------|
| Unreal                     | Unreal                     |

h) Rope is real.

i) In the real rope, there was unmanifest, Mithya, Unreal Rope - Snake Nama Rupa which came to manifestation, assisted by Rope Avidya.

- Mithya unmanifest Nama Rupa became manifest Mithya Nama Rupa.

**XVIII) New format :**

- **Assisted by Avidya the real Rope seemingly transforms into Unreal Mithya Snake.**

- This is called Vivarta Vada.

**a) We don't say :**

- Real Rope really transforms into Snake.

b) Clay really transforms into Earthenware.

- Gold really transforms into Ornaments.
- Rope seemingly transforms into Rope – Snake.

c) Brahman seemingly transforms into Mithya, unreal Jiva, Jagat, Ishwara, Anatma because of unreal Moola Avidya.

d) When you go near, Avidya dismissed, Snake dismissed.

e) When you learn Veda thoroughly, the torch light illumines real Brahman very well.

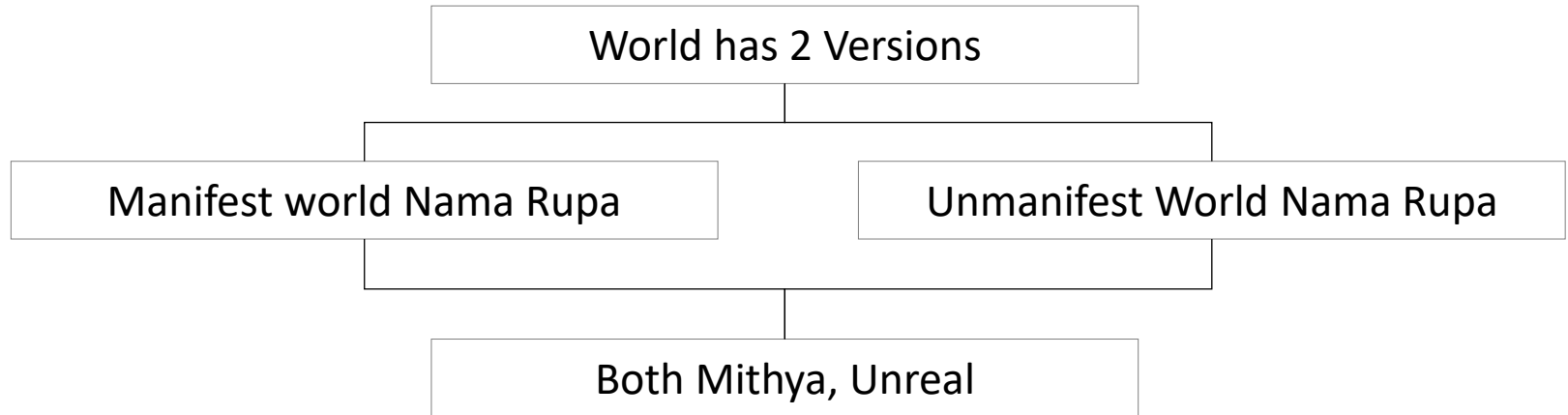
f) The experience of entire universe is falsified as false superimposition on real Brahman.

g) Learn to stand up as Brahman, Turiyam first and then declare World as unreal.

XIX) Brahman compared to Rope.

- World compared to Snake.

a)

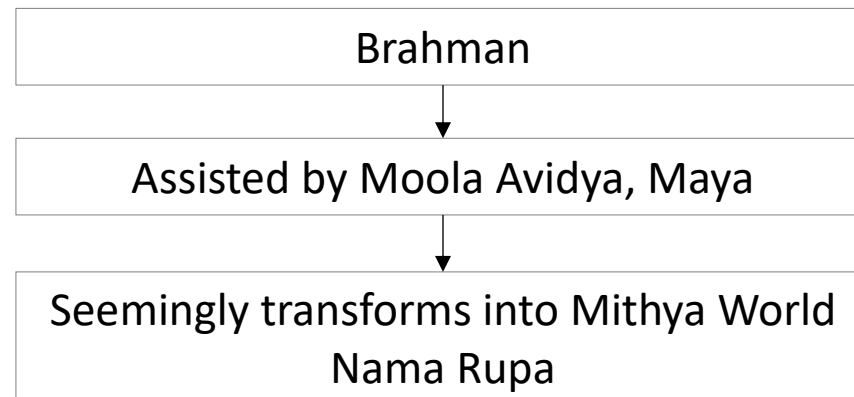


b) Just as Rope is assisted by Avidya, Brahman also assisted by Moola Avidya.

c) Brahman's ignorance is called Moola Avidya.

d) Rope ignorance called Toola Avidya.

XX)



## XXI) Prakriya No. 2 : Parimana Vada

- Give importance to Maya, Brahman is Assistant, in the background.
- Blessed by Satyam Brahma, Mithya Maya transforms into Mithya universe.

## XXII) Taittiriya Upanishad : Chapter 2 – 1 – 1

|                                                                                                                                                                |                                                                                                                                                                        |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।<br>आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।<br>अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।<br>ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥ | tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ  <br>ākāśādvāyuḥ   vāyoragniḥ   agnerāpaḥ  <br>adbhyaḥ pṛthivī   pṛthivyā oṣadhayaḥ  <br>oṣadhībhyo'nnam   annāt puruṣaḥ ॥ 2 ॥ |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

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

- Brahma Pradhana Vivarta Vada.

## XXIII) Svetasvatara Upanishad :

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

- Maya Pradhana Parinama Vada

## XXIV) Gita :

अर्जुन उवाच ।  
प्रकृतिं पुरुषं चैव  
क्षेत्रं क्षेत्रज्ञमेव च ।  
एतद्वेदितुमिच्छामि  
ज्ञानं ज्ञेयं च केशव ॥ १३-१ ॥

arjuna uvāca |  
prakṛtiṁ puruṣaṁ caiva  
kṣetraṁ kṣetrajñameva ca |  
etad vēditum icchāmi  
jñānaṁ jñeyaṁ ca keśava || 13.1 ||

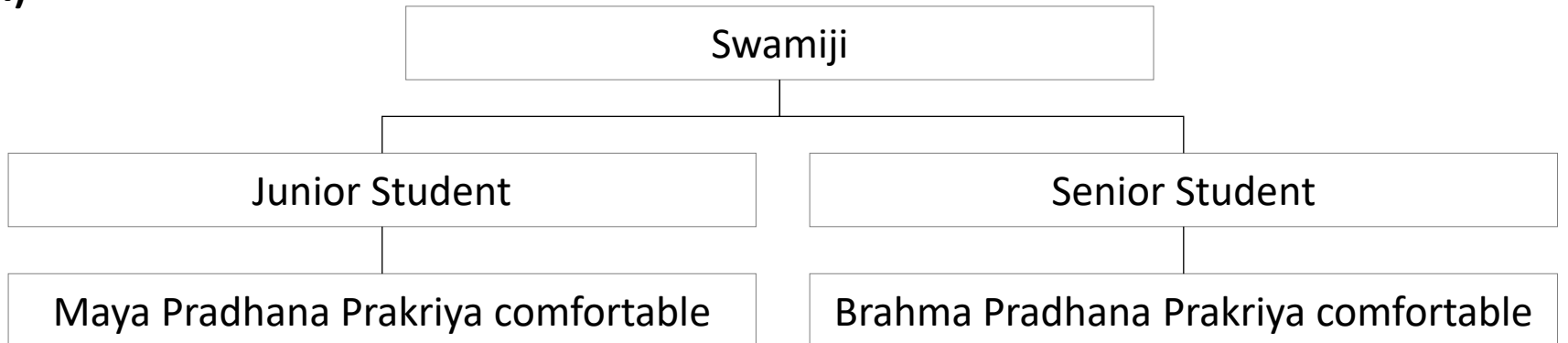
**Arjuna said :** Prakirti (Matter) and Purusa (Spirit), also the ksetra (The field) and Ksetrajna (The Knower of the field), knowledge and that which ought to be known-these, I wish to learn, O Kesava. [Chapter 13 - Verse 1]

- Maya Pradhana Parinama Vada

## XXV) Reason :

- Why Vivarta preferred?
- Upanishads say Brahman became the Universe.

## XXVI)



XXVII) Reason :

Tattva Bodha :

ब्रह्माश्रया सत्त्वरजस्तमोगुणात्मिका माया अस्ति ।

*Brahmāśrayā sattvarajastamogunātmikā māyā asti |*

Depending on Brahman, maya exists, which is of the nature of the three qualities of Sattva, Rajas and Tamas. [Verse 18]

तत आकाशः संभूतः । आकाशाद् वायुः ।  
वायोस्तेजः । तेजस आपः । अद्भ्यः पृथिवी ।

*Tatah ākāśah sambhūtah | Ākāśād vāyuh |  
Vayostejah | Tejasa āpah | Adbhyah prthivī |*

From that (Maya), space was born from space, air from air, fire from fire, water from water, earth. [Verse 19]

XXVIII) Tattva Bodha introduces Maya.

- Through Maya, Parinama Upadana Karanam, has all names, forms in potential form.

XXIX) Gita : Chapter 14 – Verse 21

अर्जुन उवाच ।  
कैर्लिङ्गैस्त्रीन्गुणानेतान्  
अतीतो भवति प्रभो ।  
किमाचारः कथं चैतान्  
त्रीन्गुणानतिवर्तते ॥ १४-२१ ॥

**arjuna uvāca**  
**kairliṅgaistrīn guṇān ētān**  
**atītō bhavati prabhō |**  
**kimācāraḥ kathaṃ caitān**  
**trīn guṇān ativartatē || 14-21 ||**

**Arjuna said :** What are the marks of him, who has crossed over the three Gunas, O Lord? What is his conduct, and how does he go beyond these three Gunas? [Chapter 14 - Verse 21]

- Bhagawan in his womb carries Prakrti baby, entire universe.
- Clay – Drishtanta
- Maya Pradhana, Parinama.

XXX) a) Manifest Snake comes out of Rope, unmanifest Snake must be in the Rope.

b) Don't see the unmanifest Snake.

- **Don't see the unmanifest world in sleep - Moola Avidya.**

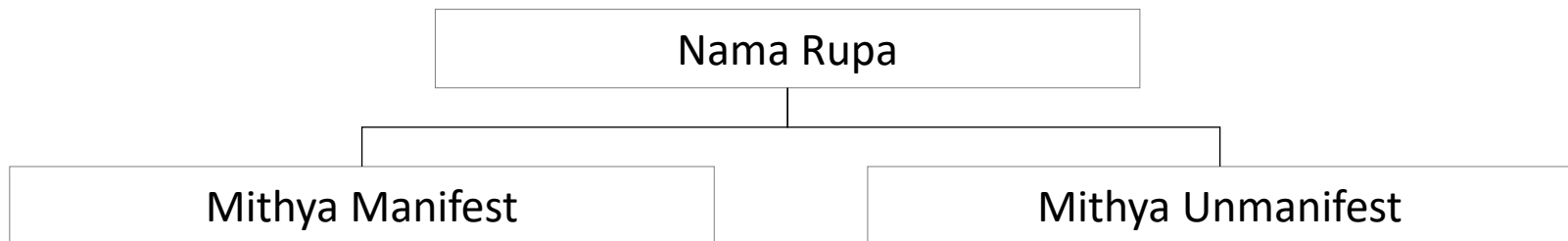
c) Artha Patti Pramana Pari Kalpetebyaha.

- We presume unmanifest Nama Rupa.

XXXI) In Brahman also, by Artha Patti Pramanam, we presume the unmanifest world.

- In Brahman, before Srishti, world was in unmanifest form.
- Proof : If unmanifest world is not there, it will not come to manifestation (Sat Karyan Vada).

XXXII) From the manifest world, I presume unmanifest Nama Rupa in Brahman.



### XXXIII) Clay – Pot introduced

| Clay   | Pot                 |
|--------|---------------------|
| Satyam | Nama Rupa is Mithya |

- **Therefore, Upanishad declares, whole Prapancha is Mithya, Aham alone Satyam, Chaitanya Svarupa, Adhishtanam.**
- Unmanifest form of world also must be Mithya alone.
- 1<sup>st</sup> Pramanam - Chandogyo Upanishad.

### XXXIV) 2<sup>nd</sup> Pramanam - Chandogyo Upanishad : Chapter 6 – 8 – 7

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा  
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति  
तथा सोम्येति होवाच ॥ ६.८.७ ॥  
॥ इति अष्टमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā  
tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti  
tathā somyeti hovāca || 6.8.7 ||  
|| iti aṣṭamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

- Tat = Sat Brahman
- 2<sup>nd</sup> Pramanam – to show world is Mithya.

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

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

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

### XXXVI) Conclusion :

- Paramarthatha - Brahman alone exists.
- Idam Buddhi Kale Api.
- Even when you are seeing the Pluralistic world, there is only one Brahman.

#### a) Entire universe is an appearance in Consciousness.

b) Handling ornaments - Buddhi sees as one gold.

- Handling world, see one consciousness, existence principle.

c) Ornaments are appearances.

- World only appearance.

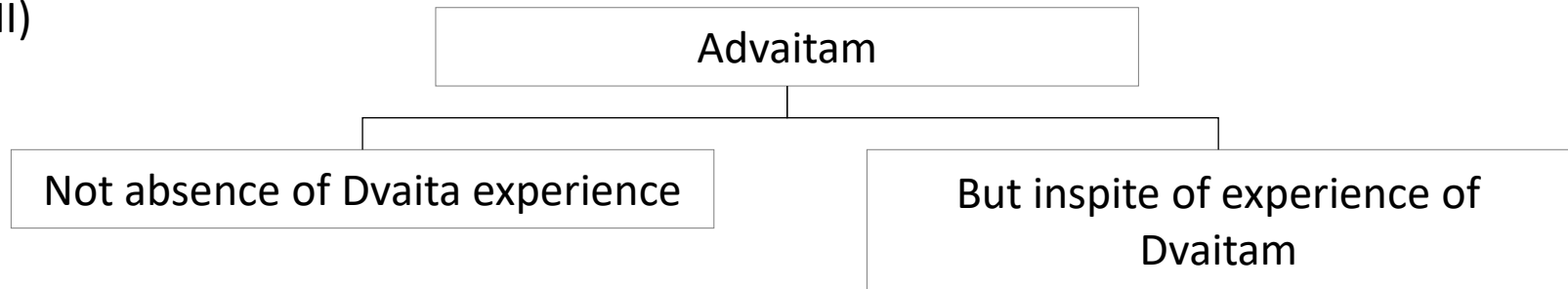
d) Before Srishti – Advaitam.

- During Srishti – Kale.
  - After Srishti - Pralaya kale.
- } Api Advaitam

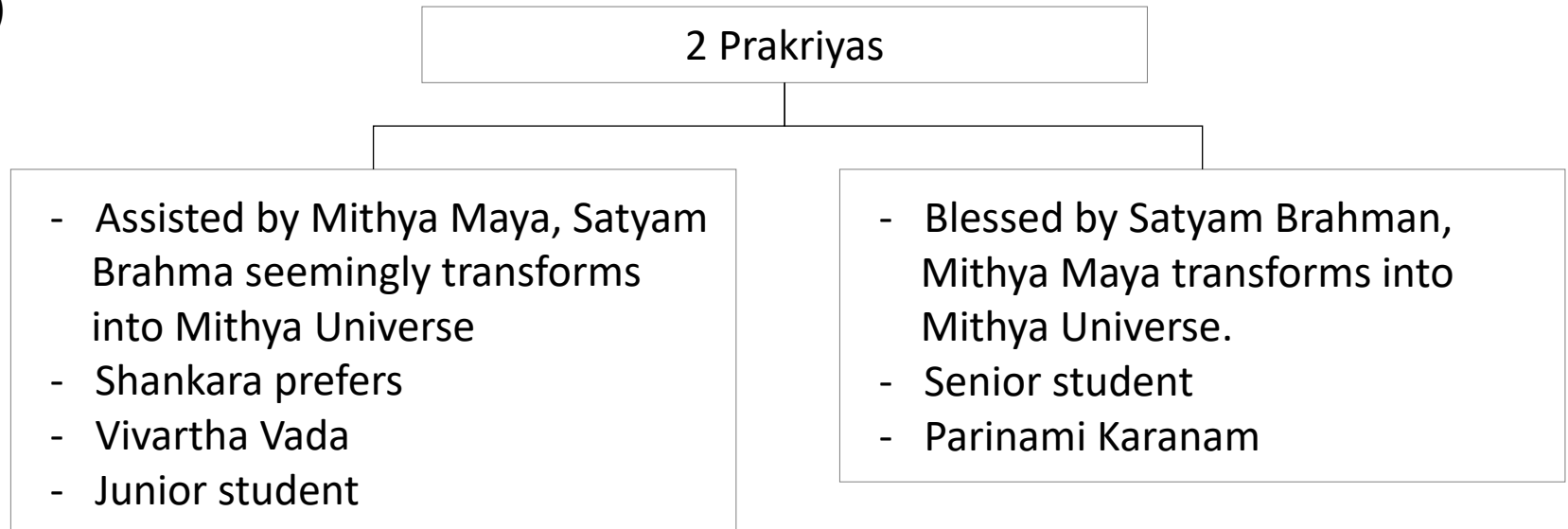
XXXVII) Advaita Jnanam requires Jagrat Avastha.



XXXVIII)



XXXIX)



तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ।  
तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस  
एव तदध्यापो जायन्ते ॥ ६.२.३ ॥

tadaikṣata bahu syāṃ prajāyeyeti tattejo'sṛjata tatteja  
aikṣata bahu syāṃ prajāyeyeti tadapo'sṛjata |  
tasmādyatra kvaca śocati svedate vā puruṣastejasa  
eva tadadhyāpo jāyante || 6.2.3 ||

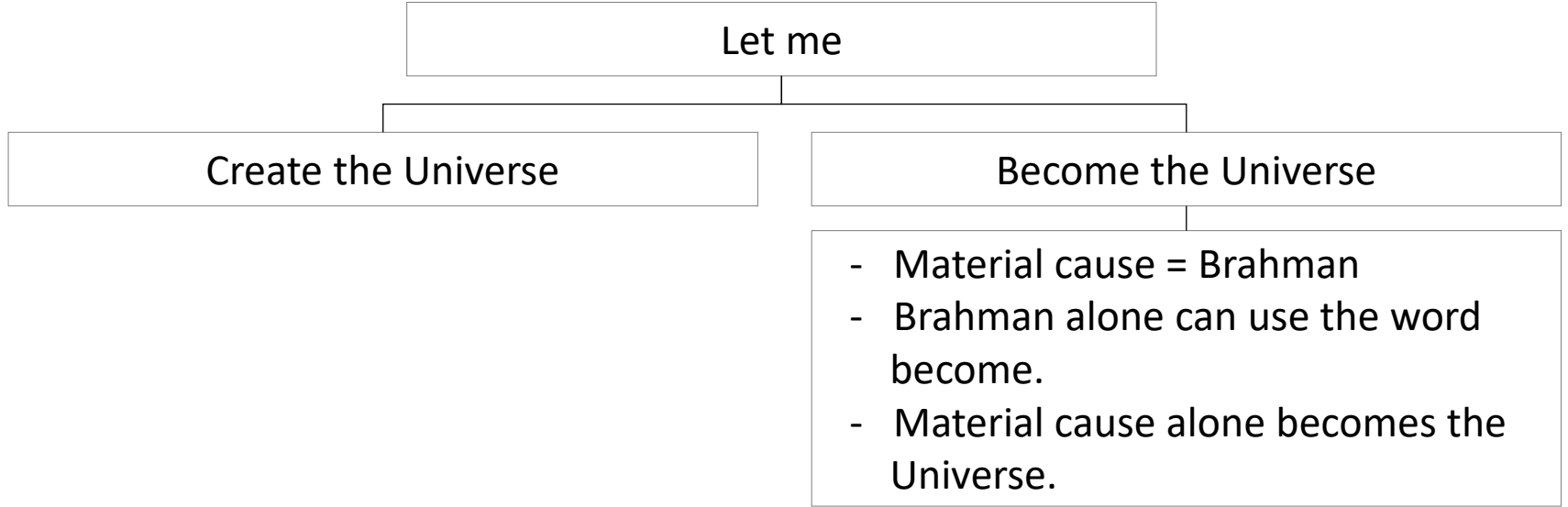
That Existence decided: 'I shall be many. I shall be born.' He then created fire. That fire also decided: 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 - 2 - 3]

I) Let me create the universe for the benefit all dormant Jivas in Karana Sharira, have Sanchita to exhaust and to maintain Law of Karma.

## II) Let me become the universe.

- Bahu Syam.

III)



- Therefore Shankara prefers Brahma Karana Vada.
- Does not say Maya became the universe.
- Me = Sad Eva Soumya Idam Agre Asit...

## Chandogya Upanishad : Chapter 6 – 2 – 1

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

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

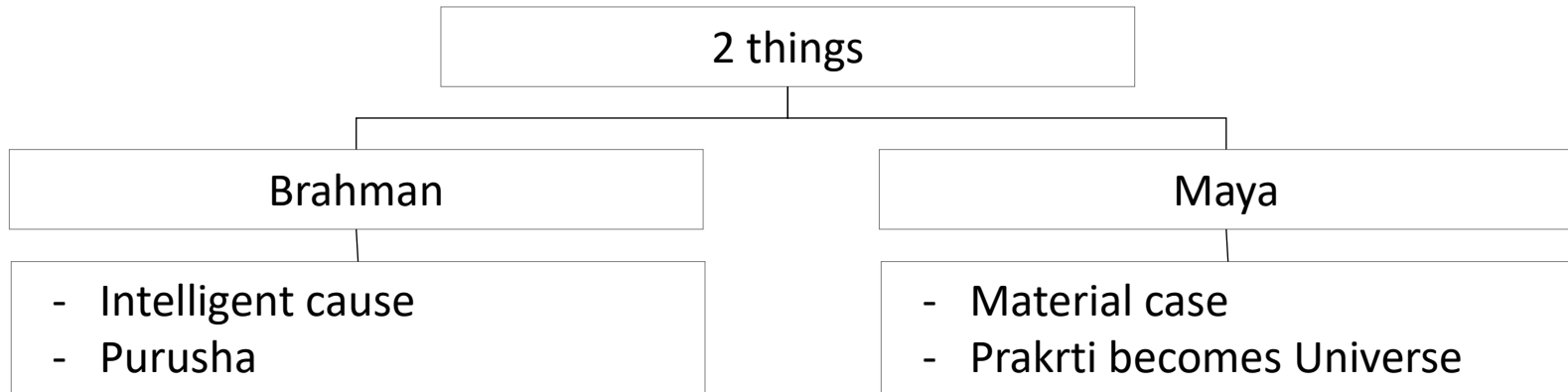
Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

IV) Brahma Pradhana Srishti Upanishad teaches.

- Therefore this is better.
- Example : Rajju Sarpah
- Vivarta Upadana Karanam.

V) Disadvantage :

- Sankhya jumps in.
- Means you are accepting the second thing, Dvaitin.



VI) Maya is 2<sup>nd</sup> thing but Mithya 2<sup>nd</sup> thing, hence no problem.

- **Instead of this, Shankara says :**

**Assisted by Maya, Shakti of Brahman, Brahman alone seemingly transforms into universe.**

VII) That Brahman Aikshata, visualized.

- Maya can't be material cause of creation.
- Maya can't visualise – let me become many.
- Maya is Jada Prapancha.
- Brahma Pradhana Prakriya voted for

VIII) With Maya Vrutti, Chetanam Brahma visualised “let me become many”, let me transform into Mithya universe.

IX) With Maya Vrutti, Chetanam Brahma visualised “let me become many”, let me transform into Mithya universe.

**X) Prakriya – B :**

| Brahman                     | Maya            |
|-----------------------------|-----------------|
| Upadana and Nimitta Karanam | Assists Brahman |

- Seemingly transforms.

XI) Majority of Upanishads say - Brahman is Upadana Karanam not Parinami but Vivarta.

## XII) Brahma Sutra :

a) Brahman as Upadana Karanam is emphasized.

b) Advantage :

4<sup>th</sup> Sutra - 3 Samanvayat :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

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

5<sup>th</sup> Sutra – Ikshat Adhikaranam :

ईक्षतेर्नाशब्दम् ।

Ikshaternasabdam

The Pradhana of the Samkhyas is not the cause of the universe, because it is not mentioned in the Upanisads, which fact is clear from the fact of seeing (or thinking). [I – I – 5]

## XIII) Purva Mimamsa :

- Don't believe in Srishti.
- Only believe in Sthithi.
- World is eternally available.
- Always there in one form or other.
- No Srishti, no Laya.

XIV) 4 other philosophers negated by Srishti Prakriya

a) 4 Darshanas Achetana Upadana Karana Vadis.

b) We are Chetana Upadana Karana Vadis.

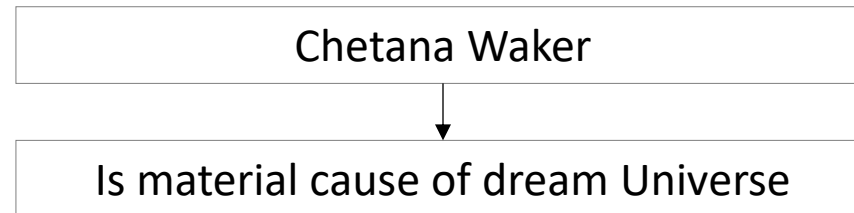
**XV) Ikshat Adhikaranam – important Adhikaranam :**

- We are Chetana Upadana Karana Vadis, negate Sankhya, Yoga, Nyaya, Veiseshika.
- One Adhikaranam refutes 4 Darshanas.

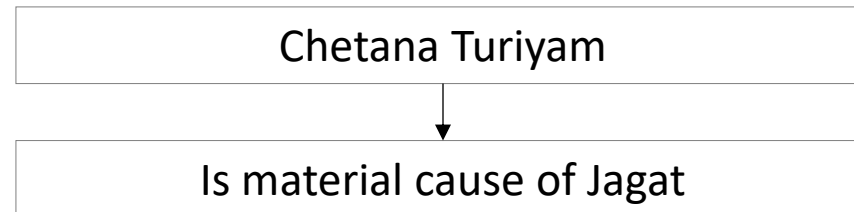
**• I am Chetana Tattvam Turiyam Brahma beyond time, space, objects, Upadana Karanam of the Universe.**

- All other Matams negated.

XVI) a)

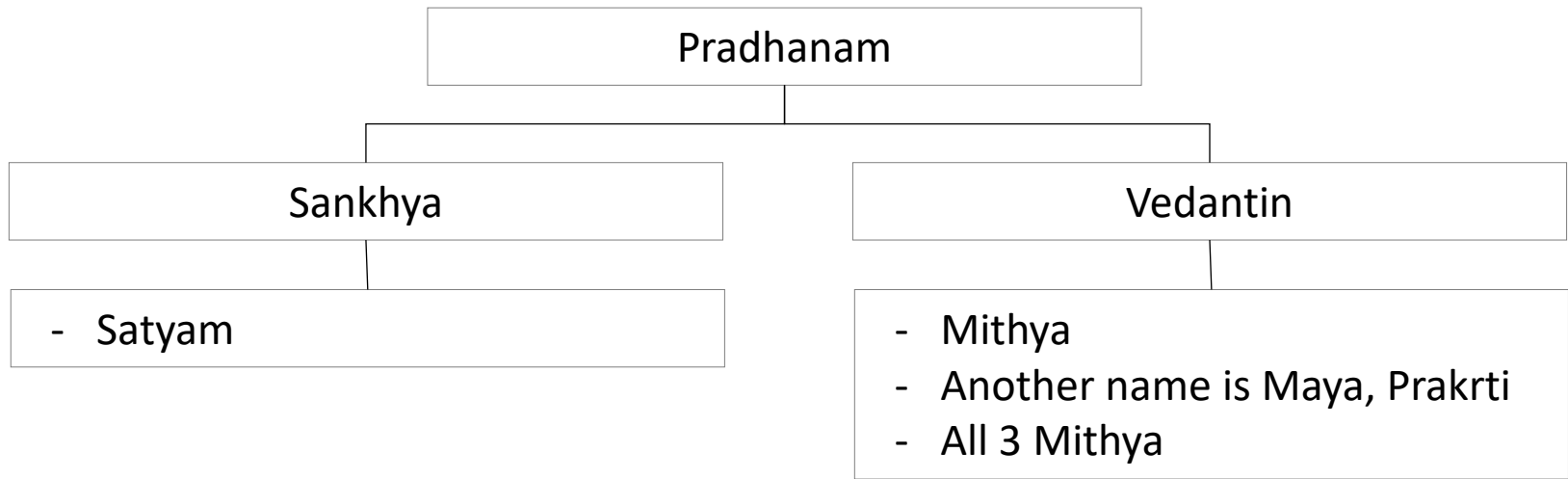


b)



c) We are Chetana karana Vadis, established in Ikshat Adhikaranam.

XVII)



XVIII)

| Reflected Consciousness                                                      | Matter                                                                   |
|------------------------------------------------------------------------------|--------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>- Chetanam</li> <li>- Jiva</li> </ul> | <ul style="list-style-type: none"> <li>- Maya</li> <li>- Mind</li> </ul> |

XIX)

| Brahman                | Maya            |
|------------------------|-----------------|
| Original Consciousness | Mind of Brahman |

- Brahman visualizes with Mind of Maya.
- Maya is Mithya, Brahman's visualization is also Mithya, creation also through visualization is Mithya.
- Brahman is Satyam.

## XX) Mandukya Upanishad : Chapter 2 – Karika 32

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |  
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- From Paramartika Drishti, Maya, Jagat, Mind, are not there.
- Vyavaharika Drishtya all these happen.
- Brahman = Visualiser

XXI) Topic 66 is summary of Ikshati Adhikaranam (Sutra 5)

XXII) Vedanta progresses in 3 states.

a) Bhagawan created the world.

- Bhagawan is Nimitta Karanam.

b) Bhagawan becomes the world

- Parinami Upadana Karanam.

c) To senior student :

- Bhagawan did not create or become the world.
- Bhagavan appears as the world.
- Vivarta Upadanam.
- At 3<sup>rd</sup> level, Vedanta is over.
- Then alone Brahma Satyam, Jagan Mithya will be clear.

## XXIV) Purusha Sukhtam : Verse 21

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥

prajāpātīś caratī garbhē antaḥ | ajāyāmāno bahudhā vijāyate |

tasya dhīrāḥ pari jānanti yonim | marīcīnāṃ padam icchanti vedhasaḥ ||

Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn, He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others. [Verse 21]

- Bhagawan is born as the creation without being born.
- Waker is born as the dream universe without being born.
- Waker is seemingly born as dream Universe.
- Turiyam is seemingly born as waking Universe.
- Reveals Vivarta Upadana Karanam.

## XXV)

2 examples

Parinami Upadana Karanam

Clay transforms into clay

Vivarta Upadana Karanam

Rope seemingly becomes snake

- Arhta Patti Pramanam
- Buddhi Kalpitam

XXVI) Brahman = Vivarta Upadana Karanam

= Rope ideal example

- Why Upanishad gives 3 examples of Parinami Upadana Karanam?

**XXVII) Visishta Advaitin :**

**a) Brahman is Parinami Upadana Karanam :**

- Clay – Pot, Gold – Ornaments, Iron – Instruments are Parinami Upadana Karanam examples.

**b) They say :**

- Rope Snake is Advaitins introduction.

**15) I) Shankaras answer :**

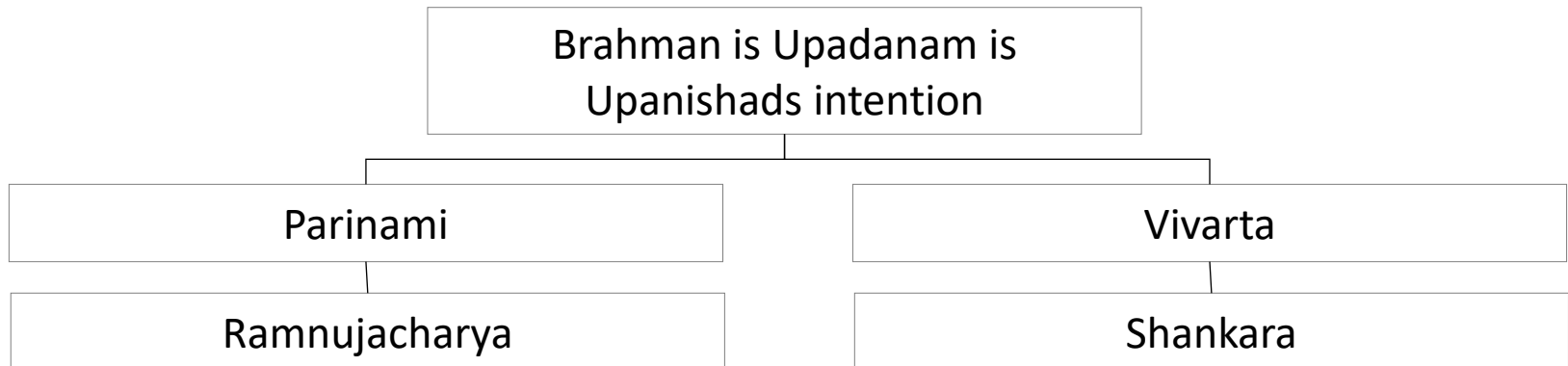
a) Aim of Upanishad is that, there is no product, which is separate from Upadana Karyam.

b) Parinami or Vivarta Karanam.

**c) Intention of Upanishad :**

- Product does not exist separate from Parinami or Vivarta.

d)

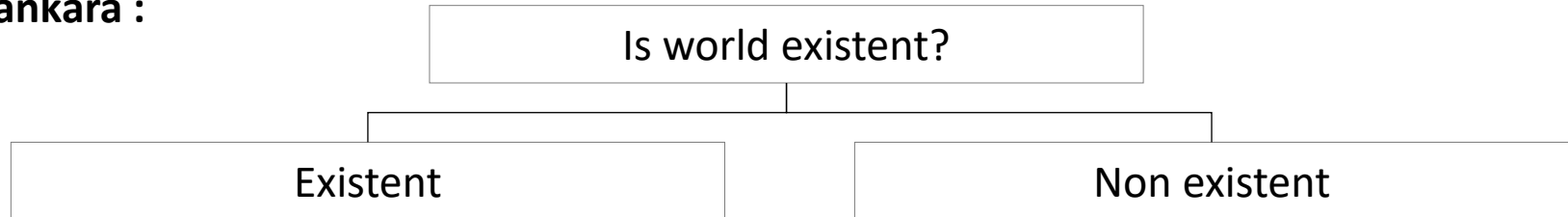


## II) Nyaya Veiseshika :

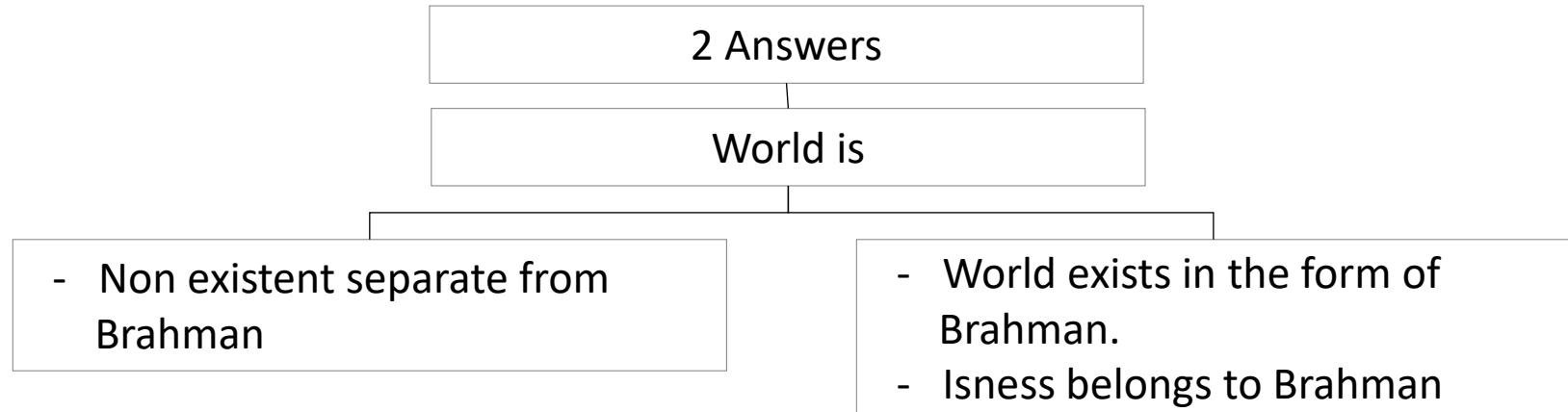
| World                                                                                                                       | Rope                                                                                                      |
|-----------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Compared to Snake</li><li>- No Snake in 3 periods</li><li>- Asat category</li></ul> | <ul style="list-style-type: none"><li>- Sat</li><li>- Brahman</li><li>- Vivarta Upadana Karanam</li></ul> |

## III) Shankara :

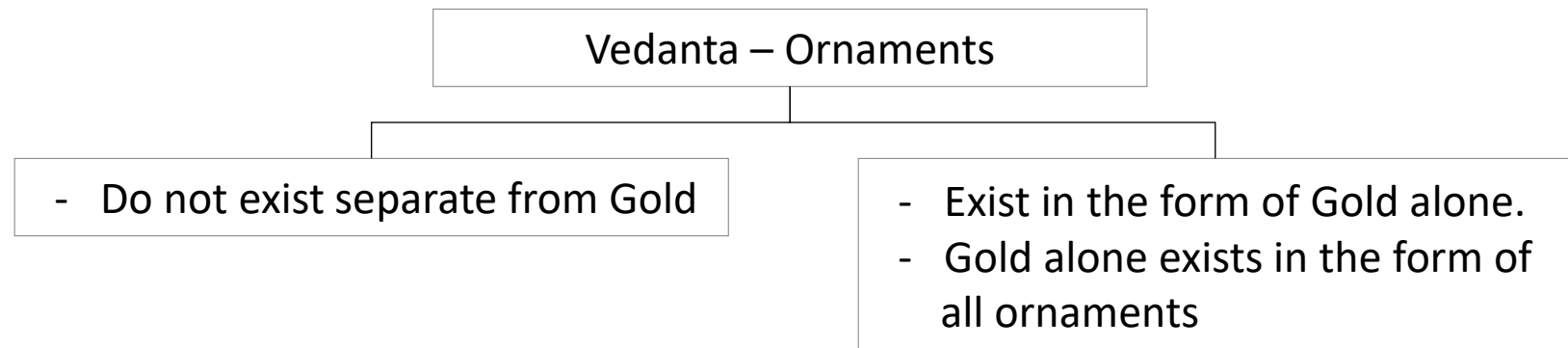
a)



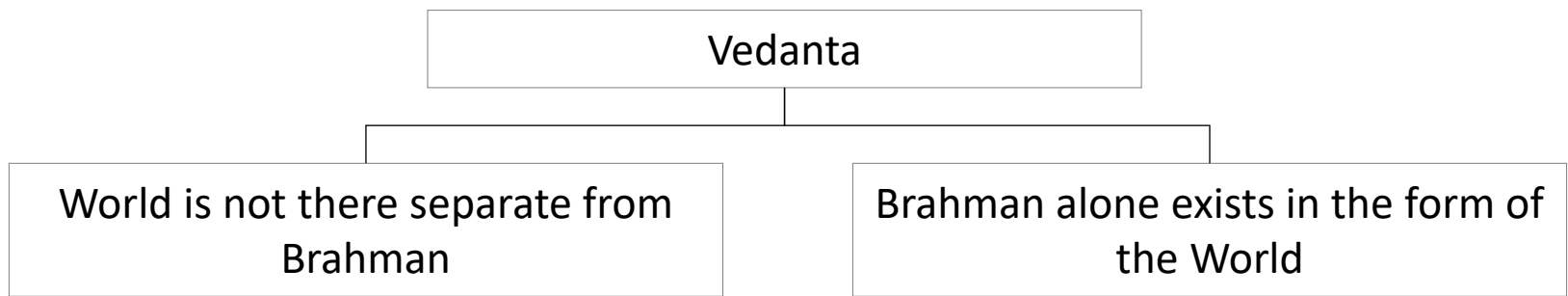
b)



c)



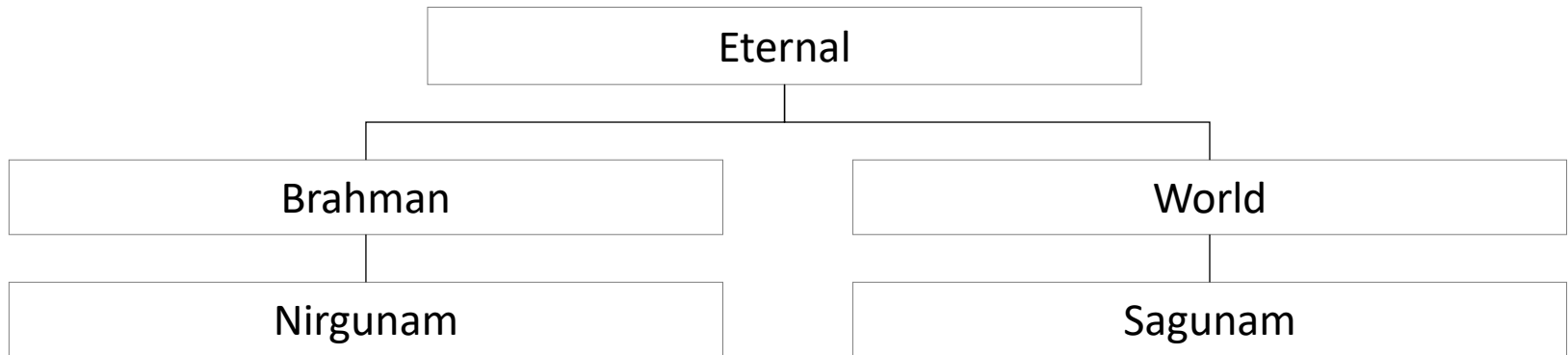
d)



IV) World is not non-existent why?

a) World is existent, world is Brahman.

b)



V) Shankara criticizes Nyaya – Veiseshika approach.

**Shankara :**

a) Karanam exists in the form of Karyam.

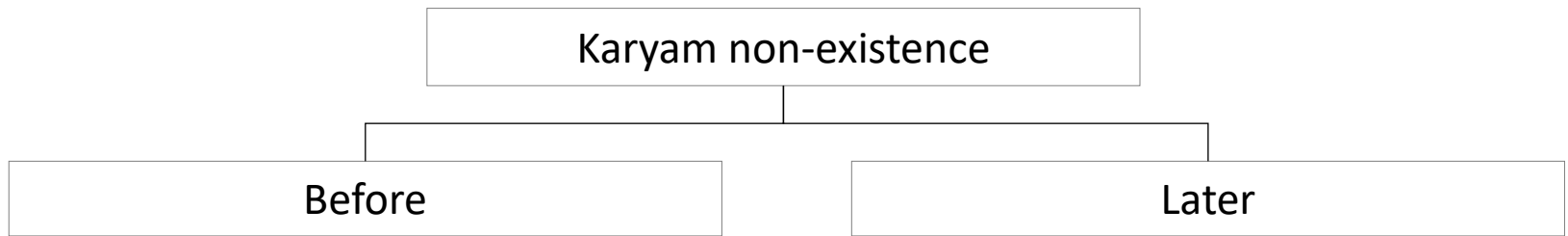
b) Karyam and Karanam both exists.

**Neiyayika :**

c) Karyam was non existent before creation.

d) Karyam non-existent after resolution.

e)



f) Nonexistent becomes existent between Srishti and Layam.

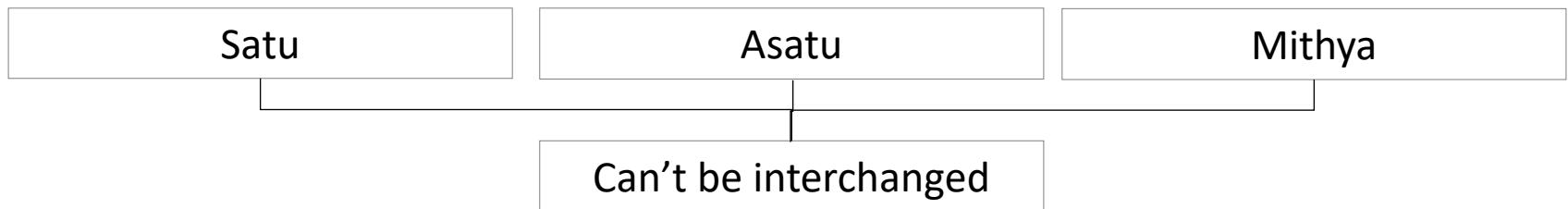
g) Asat becomes Satu.

- Satu becomes Asatu.

h) Very important theory.

| Existence                | Nonexistence          |
|--------------------------|-----------------------|
| Can't become nonexistent | Can't become existent |

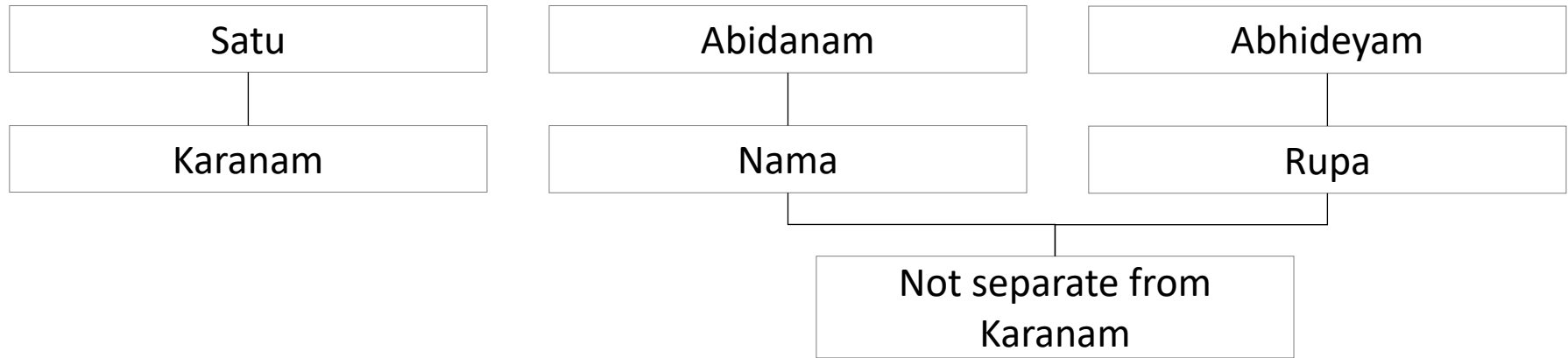
VI) a)



b) Satu can't become Asatu / Mithya

- Asatu can't become Satu / Mithya
- Mithya can't become Satyam / Asatu

## VII) We do not propound anything different from Karanam, Brahman.



## VIII) Shankara :

- Brahman alone is now available, Anupravesha, available, appearing as the world.
- What I am experiencing is existent Brahman, not non-existent world.
- Brahman appears as the world.

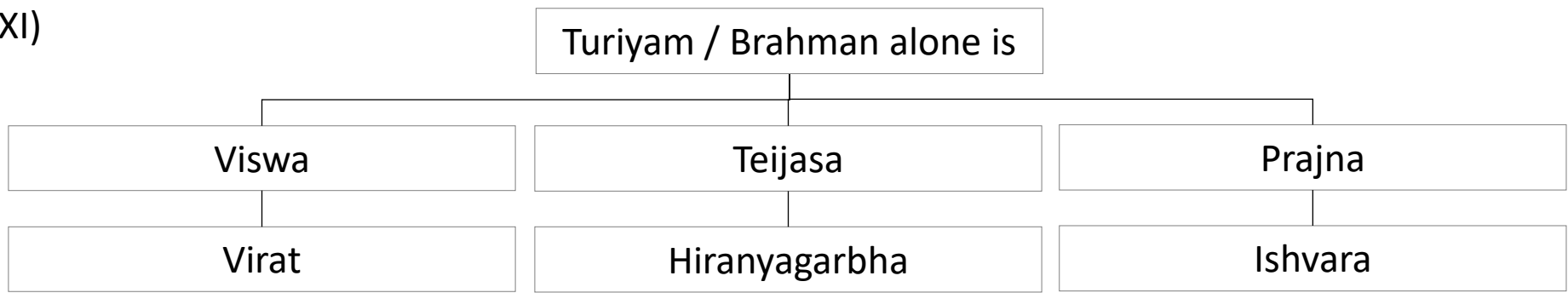
IX) In Dream, I am experiencing existent waker, not non-existent waker.

- Existent waker appears as the dream world.

X) Brahma alone is Sarva Abhidana, Sarva Abhideyam.

- All names and forms are Brahman only.
- Brahman alone named differently when the world appears.

XI)



XII) Brahman is named Akasha, Vayu, Agni, Apaha, Prithvi by ignorant people.

**XIII) Example :**

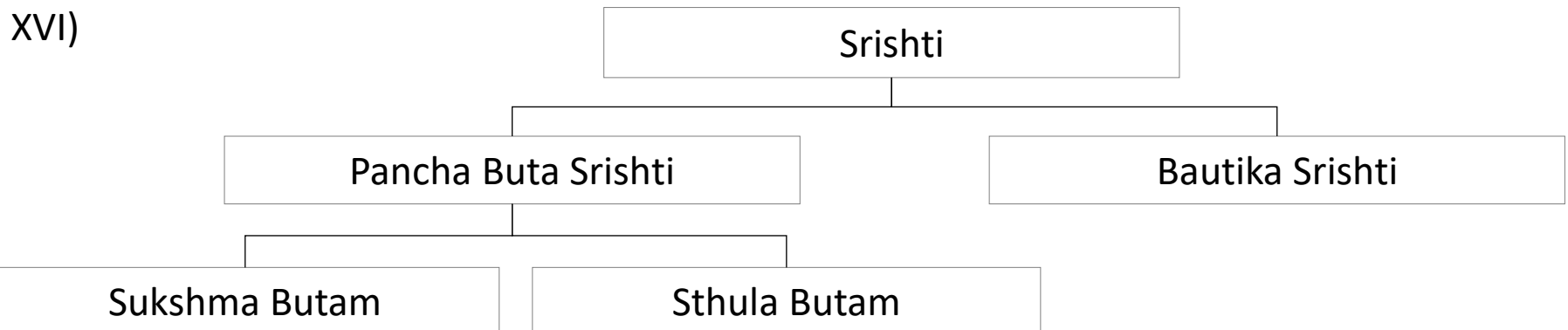
- Rope alone is seen as snake and named as snake.
- Clay is seen as Pot, Jug, and named as Pot, Jug.
- Brahman is seen as different bodies and different things in the Universe.

**XIV) Later, He will fall silent, No name can be used for Brahman.**

XV) What is Mind of Brahman?

- Maya
- Prati – Kshanam = Maya Vrutti.

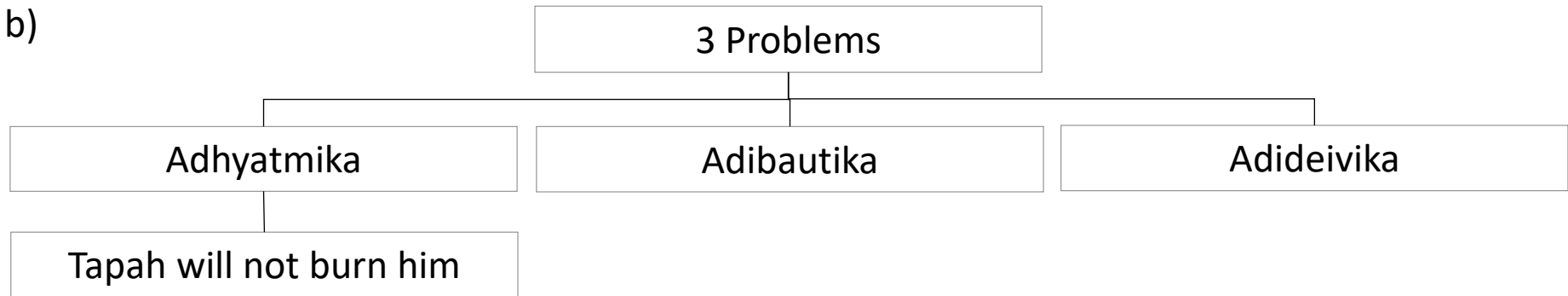
XVI)



16) I) If a person claims Aham Brahma Asmi, then will be released from Trividha Tapaha.

a) Will not be burnt by Samsara.

b)



- Will be released from Punar Janma, will get Videha Mukti also, when he declares Aham Brahma Asmi.

II) One who claims, I am Atma, Atma is Jagat Karanam.

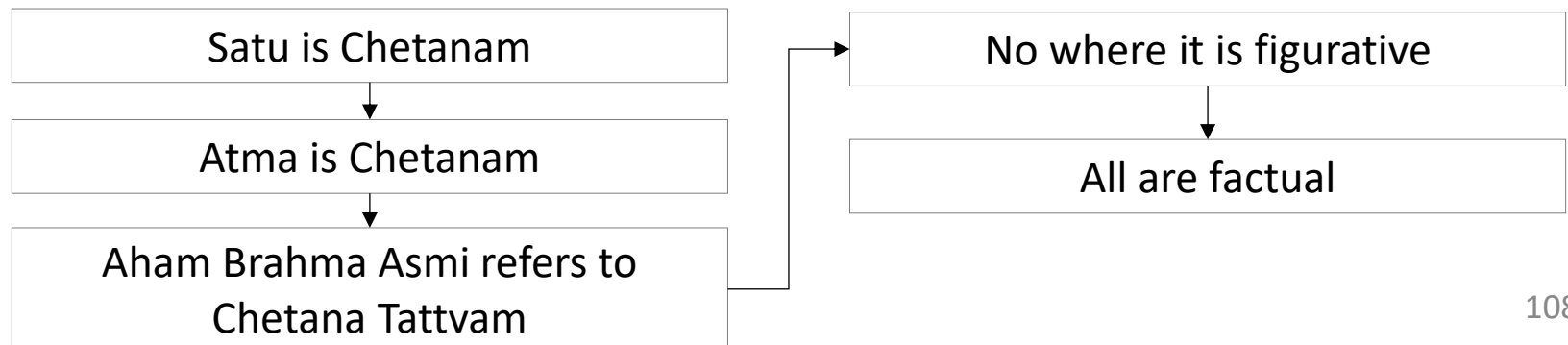
- For that person there is freedom from Samsara.

III) Moksha has been promised for a person who claims "Aham Brahma Asmi".

a) Know I am Chetana Tattva Atma, Brahman, Jagat Karanam and claim Moksha here and now.

b) Atma Jnanam gives freedom from birth as you claim Vivartha Upadana Karanam Brahman as the Self.

IV)



## V) Upanishad has promised Moksha for one who claims :



## VI) a) Chandogya Upanishad : Chapter 6 – 1 – 3

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

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

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

b) As an answer for that, Upanishad introduces Satu.

VII) If Satu = Brahman, then Brahma Vigyanena, Sarva Vigyanam Bhavati.

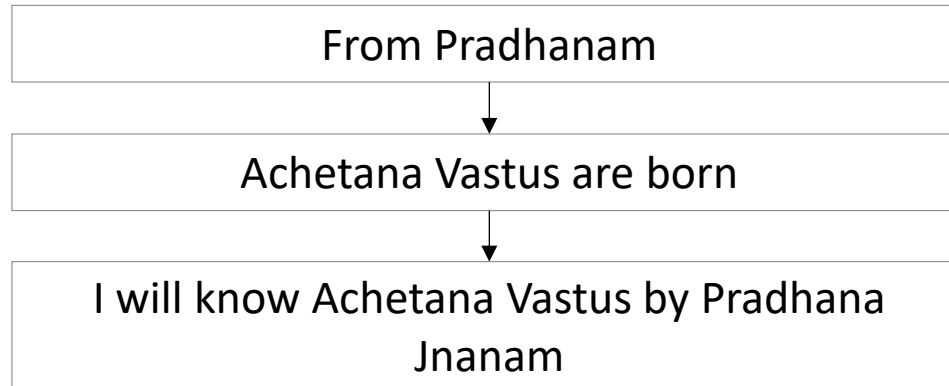
VIII) Everything is born out of Brahman.

- There is nothing else in creation, which is not born out of Brahman.
- Eka Vigyanena Bhavati, Sarva Vigyanam will be Bhavati, will be possible.

IX) If you take Sankhya, Sat is Pradhanam.

- Everything is Pradhanam, Karyam.

X)



XI) If Sat is taken as Brahman, (Upadana Karana Nimittam), then Eka Vigyanena Sarva Vigyanam Bhavati is possible.

XII) Achetana Prapancham is seeming modification.

- **Brahman is Vivarta Upadana Karanam for Achetana Prapancha.**

| Achetana Prapancha | Brahman |
|--------------------|---------|
| Karyam             | Karanam |

- Karana Vigyanena Achetana Karya Vigyanam Bhavati.

XIII)

Brahma Jnanena Chetana Jiva Jnanam Api Bavati



How?



Can you say all Jivas are products of Brahman?

XIV)

Chetana Jivas not products of Brahman



They are Brahman

XV) Therefore Brahma Vigyanena, Sarva Jiva Vigyanam Api Bavati

- Sarva Jivanam Brahmatvat.

XVI)

Brahma Vivarta Karyatvat



Achetana Prapancha Jnanam Bavati

XVII) All things = Seeming products of Brahman

- Brahman = Vivartta Upadhana Karanam

XVIII) Everything else being product, it is non-different from Brahman.

- Product is non-different from the Karanam.

| World                                                                                          | Brahman                                                                                                         |
|------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Product</li><li>- Non-different from Karanam</li></ul> | <ul style="list-style-type: none"><li>- Karanam</li><li>- Knowing Brahman know the world, essentially</li></ul> |

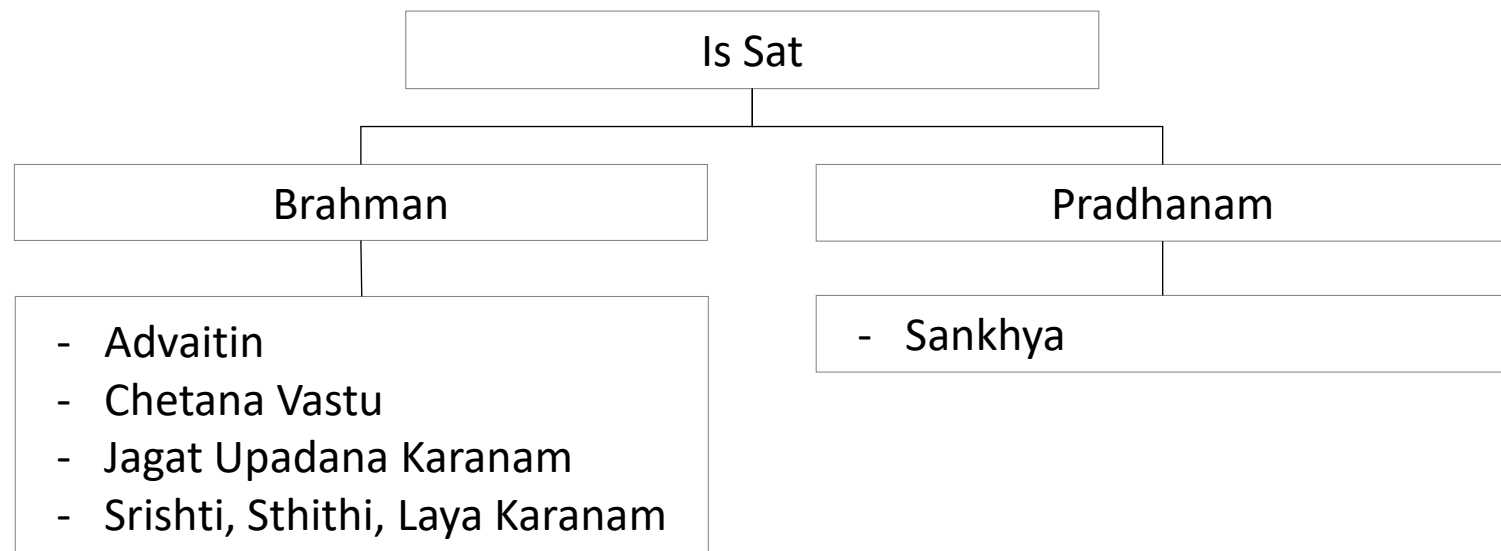
**XIX) Advaitin :**

- Other than Brahman, there is no separate Jivatma also.
- Brahmanaha Advitiatvat, there is nothing left out to be known.

**XX) Conclusion :**

- Therefore, Satu is Chetanam Brahma, not Pradhanam, Achetanam.

**XXI) Debate with Sankhya :**



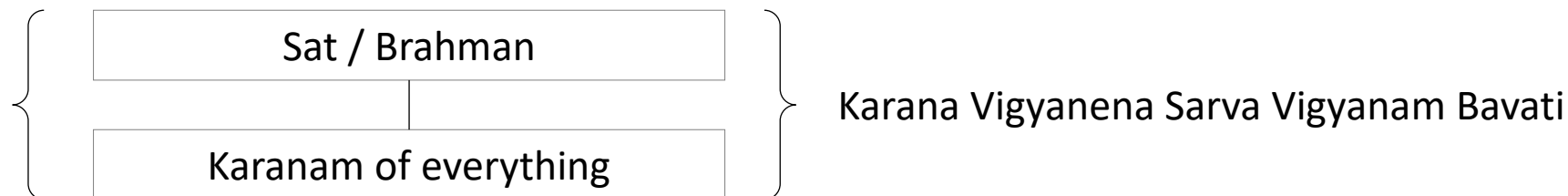
XXII) Atma = Chetana Vastu

- Therefore, Brahman must be Chetanam only, can't be Achetana Pradhanam.

### 17) I) Shankara : 4<sup>th</sup> Argument

**Upanishad:**

- Satu Vigyanena Sarva Vigyanam Bhavati.



II) If Sat = Pradhanam, Pradhana Vigyanena Sarva Vigyanam can't come.

d) Chetana = Jiva, distinct from matter.

- Jiva not born of Pradhanam
- Jiva is Anaadhi.

III)

| Pradhanam | Achetana Jagat       |
|-----------|----------------------|
| Karanam   | Karyam, can be known |

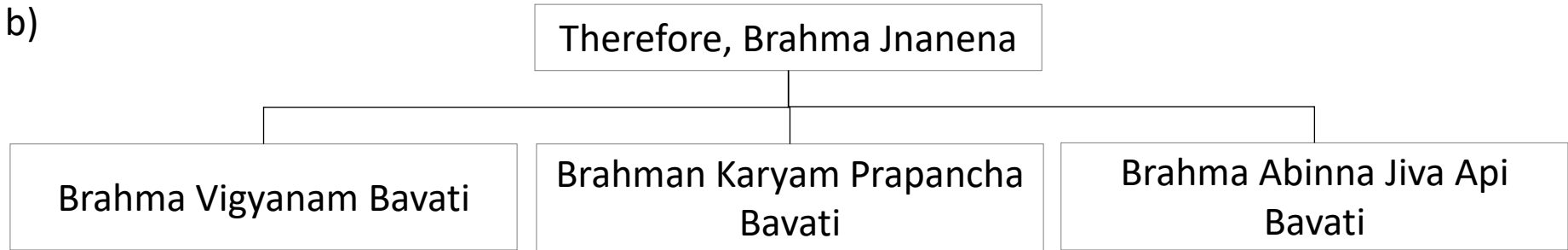
- It is not possible for Sat to be Pradhanam.

#### IV) Answer :

a) Jiva is not Brahma Karyam.

- Jiva is Brahman itself.
- Brahmana Eva Jivatvat, Jiva Eva Brahmatvat.

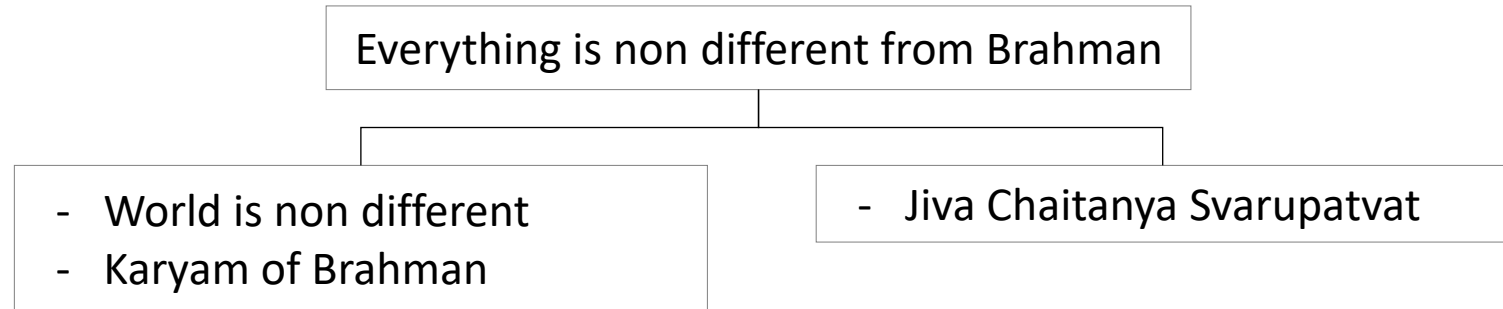
b)



c) Therefore, Eka Vigyanena Sarva Vigyanam is possible.

- Only if Sat is taken as Brahman, not as Pradhanam.

d)



- This is one clinching argument.

e) Another clinching argument :

- Sarvagya Advitiya Vachanat Cha.
- Sad Eva Soumya Idam Agre Asit, Ekam Eva Advitiyam.

## Chandogya Upanishad :

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

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

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

- There is only Sat Brahman - one alone.

### V) Vedantin Asserts:

**a) Material cause of Universe of world = Consciousness.**

b) Matter not material cause.

### VI) Sankhya, Yoga, Nyaya, Veiseshika :

- In all, material cause of world = Matter.
- Pradhanam, Paramanu, is Achetana Upadana Karana Vada.

VII) Consciousness is the cause, Vivarta Karanam.

VIII) Chapter 6 – 2 – 4 over.

| Chapter      | Section            |
|--------------|--------------------|
| Chapter 6    | 16 Sections        |
| Chapter 7    | 26 Sections        |
| Chapter 8    | 15 Sections        |
| <b>Total</b> | <b>57 Sections</b> |

18) Chapter 6 – Section 3 – Verse No. 1 :

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं  
जीवजमुद्भिज्जमिति ॥ ६.३.१ ॥

teṣāṃ khalveṣāṃ bhūtānāṃ trīṇyeva bījāni bhavantyāṇḍajam  
jīvajamudbhijjamiti || 6.3.1 ||

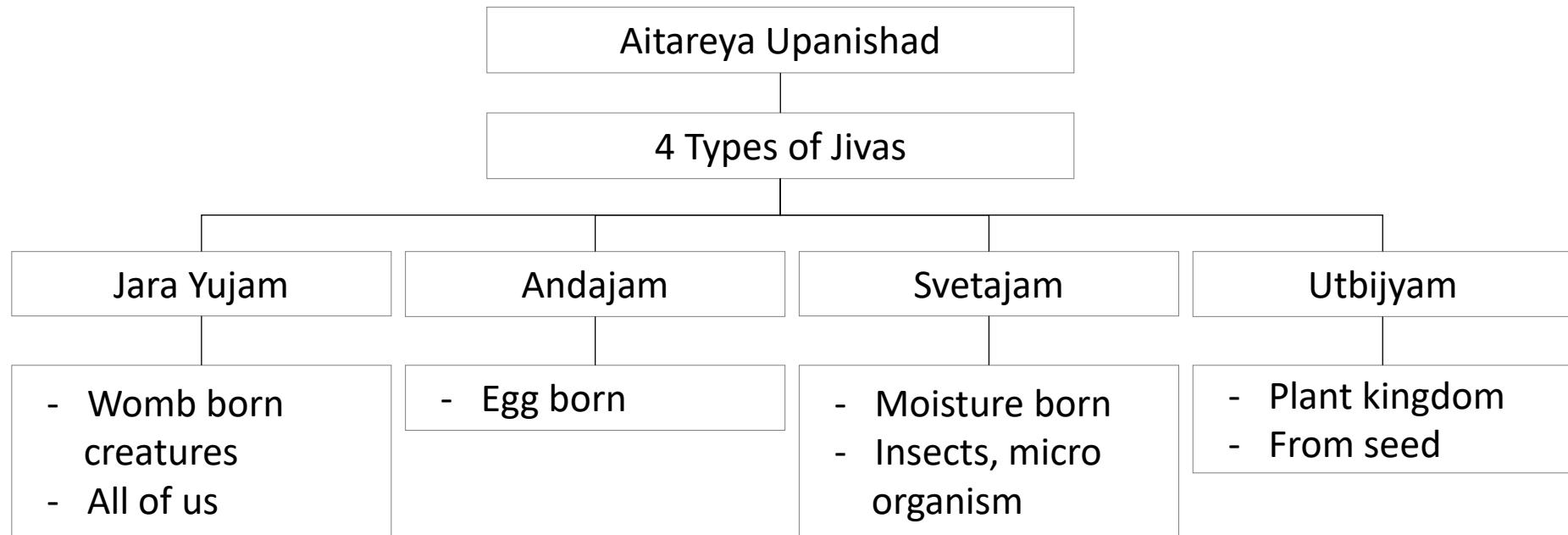
Living beings have their origin in three ways: from eggs, from parents, and from plants. [6 - 3 - 1]

I) Varieties of Jivas will be created later here.

**Reason :**

- Jivas important because Creation is for benefit of Jivas only.

II) How many types of Jivas are there?



### III) Chapter 6 : Ideal Chapter for analysis

a) Introduces Brahman = Pure existence, non-attributive existence.

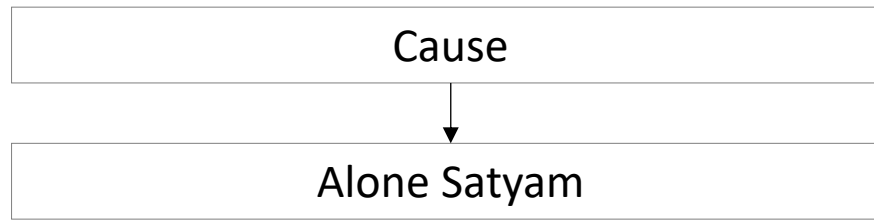
#### b) Srishti Prakaranam :

| Brahman                                                                                                                                                                 | Jagat                                                                                                                                                                                                                           |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Karanam</li><li>- Sat Chit Ananda</li><li>- Paramarthikam</li><li>- Invisible</li><li>- Nirupadhikam</li><li>- Satyam</li></ul> | <ul style="list-style-type: none"><li>- Karyam</li><li>- Will have features of Karanam</li><li>- Attributed existence, consciousness, happiness</li><li>- Vyavaharikam</li><li>- Visible, Sophadikam</li><li>- Mithya</li></ul> |

#### IV)

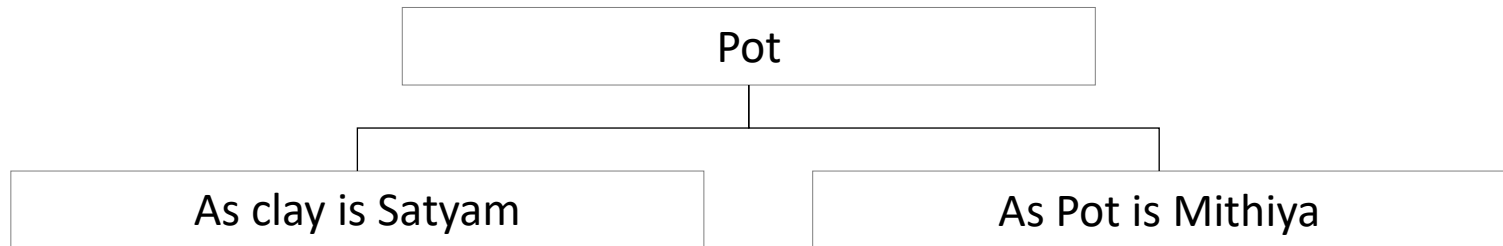


V)



a) Products will be Satyam only in the form of their cause.

b)

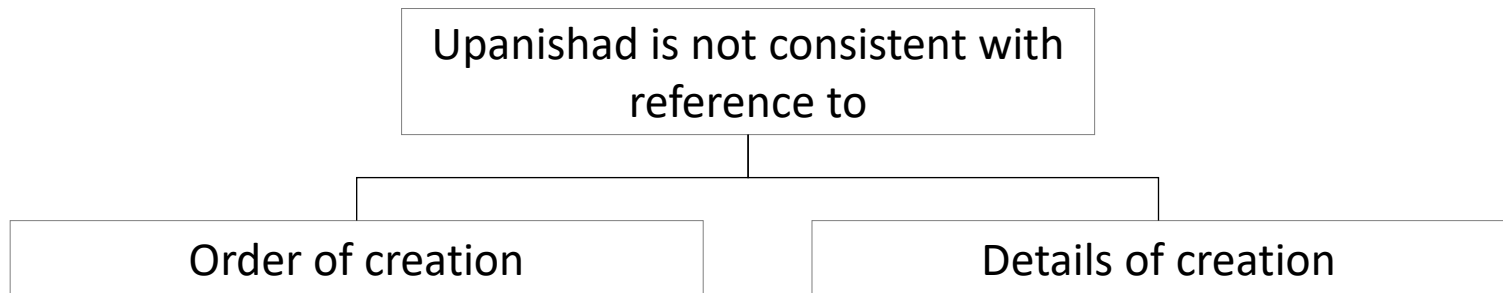


c) Mithyatvam of Karyam is clearly presented.

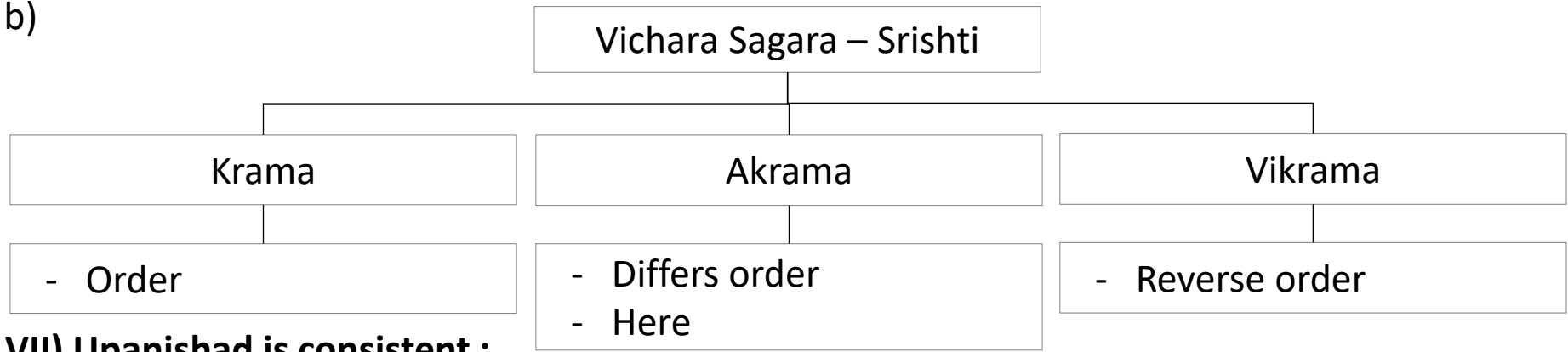
d) Vyasa takes this portion in Brahma Sutra.

- Arambadi Adhikaraanam.

VI) a)

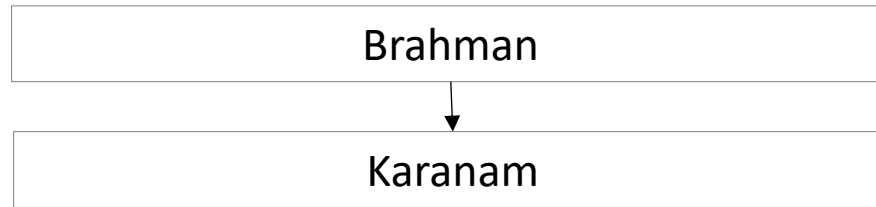


b)

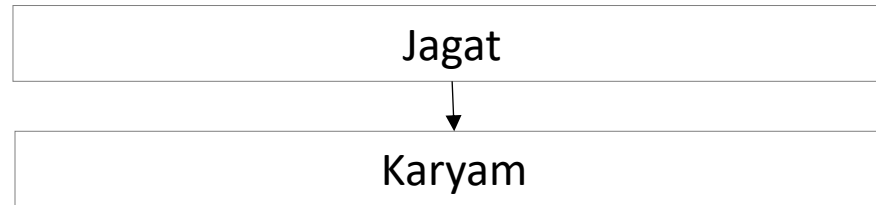


**VII) Upanishad is consistent :**

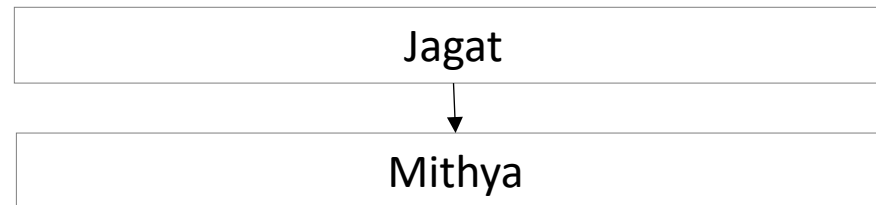
a)



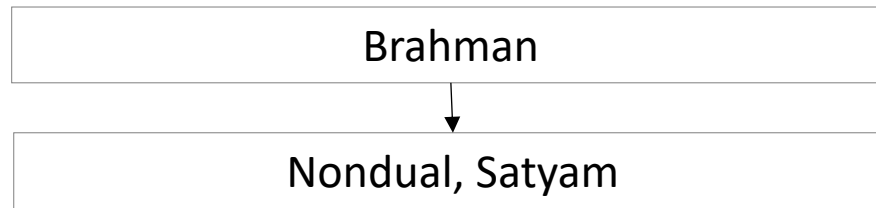
b)



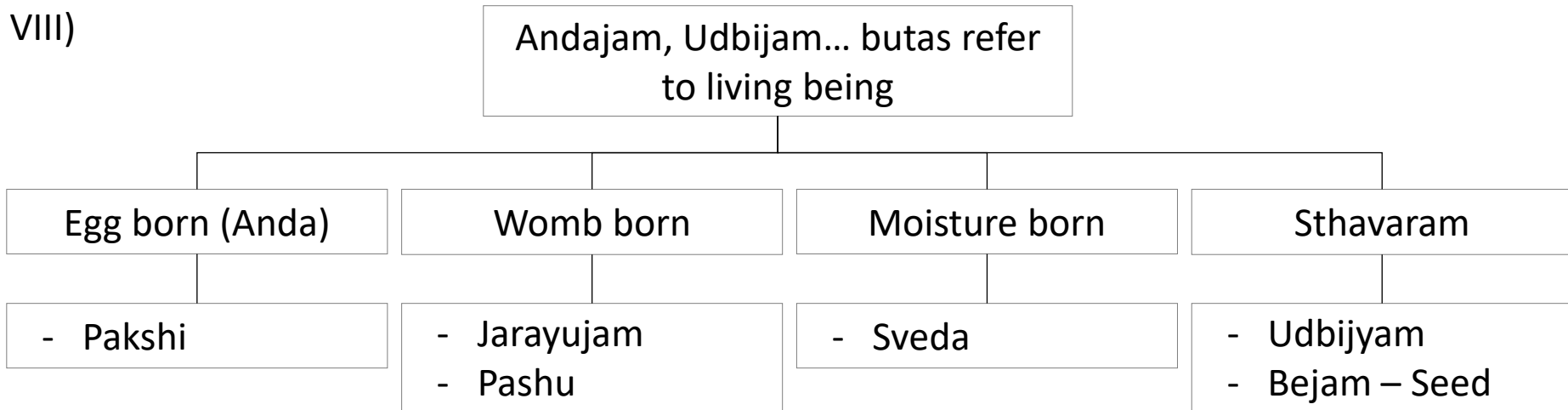
c)



d)



e) All Tatparyam  
VIII)



## 20) Chapter 6 - Section 2 - Verse No. 4 starts..

### I) Srishti Prakaranam :

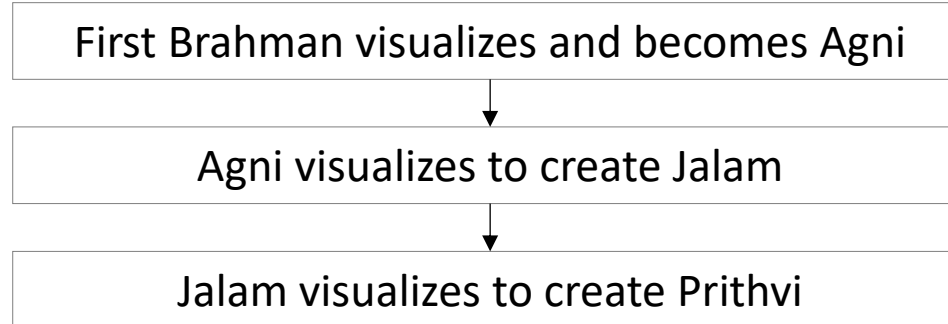
| Brahman | Universe |
|---------|----------|
| Karanam | Karyam   |
| Satyam  | Mithya   |

### II) Creation is designed on law of Karma.

- Micro, Macro events are according to law of Karma.
- To indicate this idea of visualization presented.

### III) a) When I visualize in the dream, become the dream world.

b)



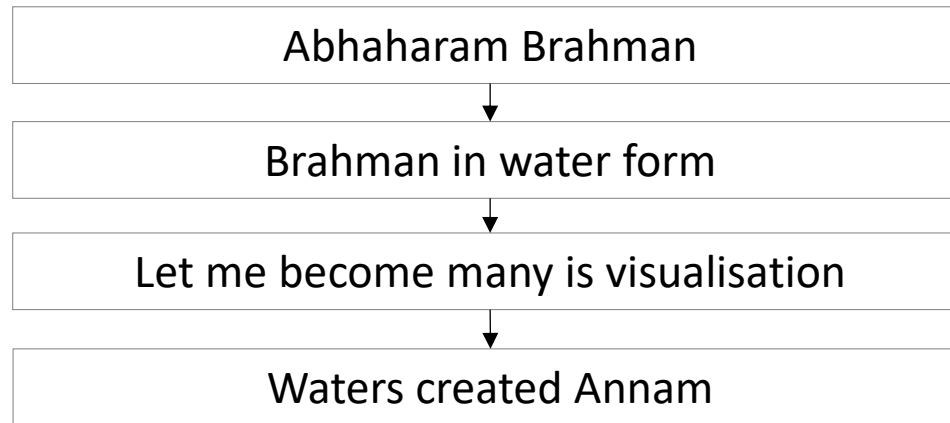
### IV) Agni Upadhikam Brahma

- Brahman associated with Agni Nama Rupa visualized.
- Agni = Brahman = Chetanam

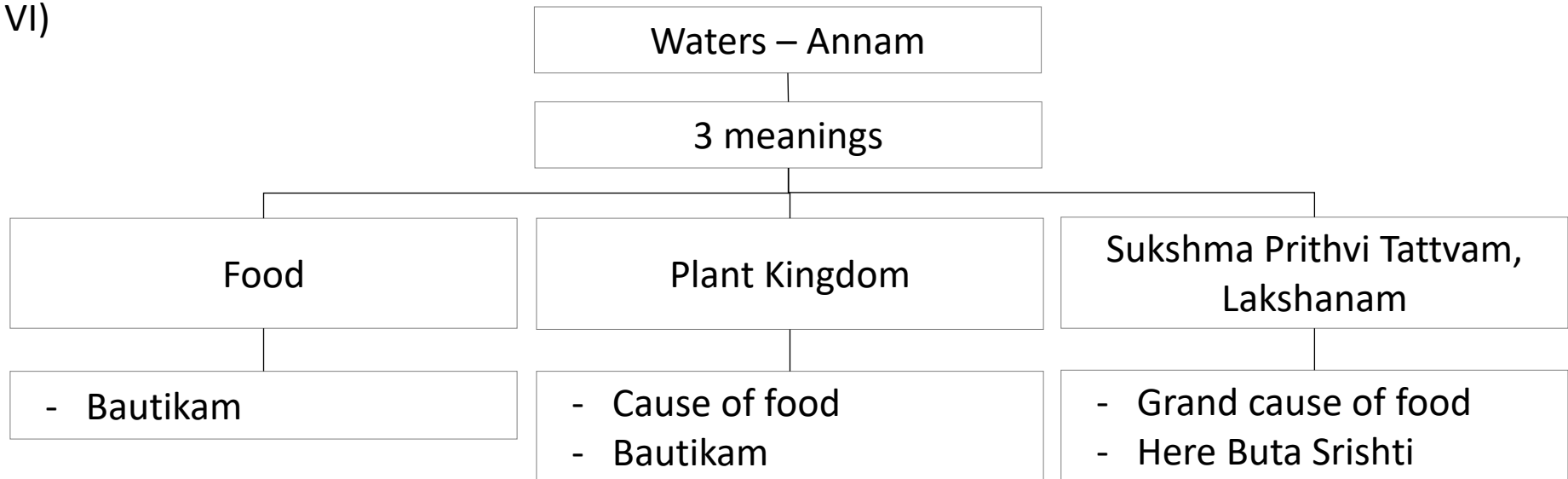


Nama Rupa Sahitam Chetanam Brahma

## V) Abharam Samsthitham Satu :



## VI)



VII) Annam is Prithivi because Annam is a product of Prithivi.

- Prithvi Karyatvat (Jahati Lakshana – Anna Karana Prithivi)

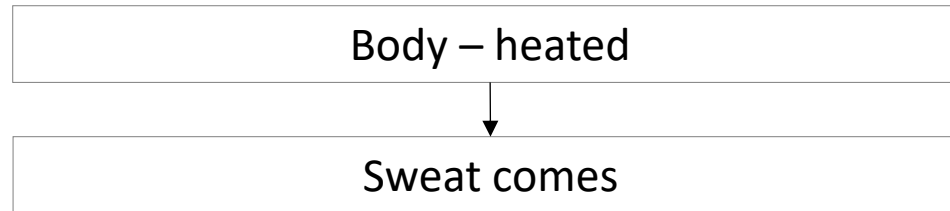
## VIII) Logic :

- Food is born out of Jalam, experience it in current Srishti.

IX)

| Prithivi | Brain                               |
|----------|-------------------------------------|
| - Jalam  | - Heated with worry<br>- Tears come |

X)

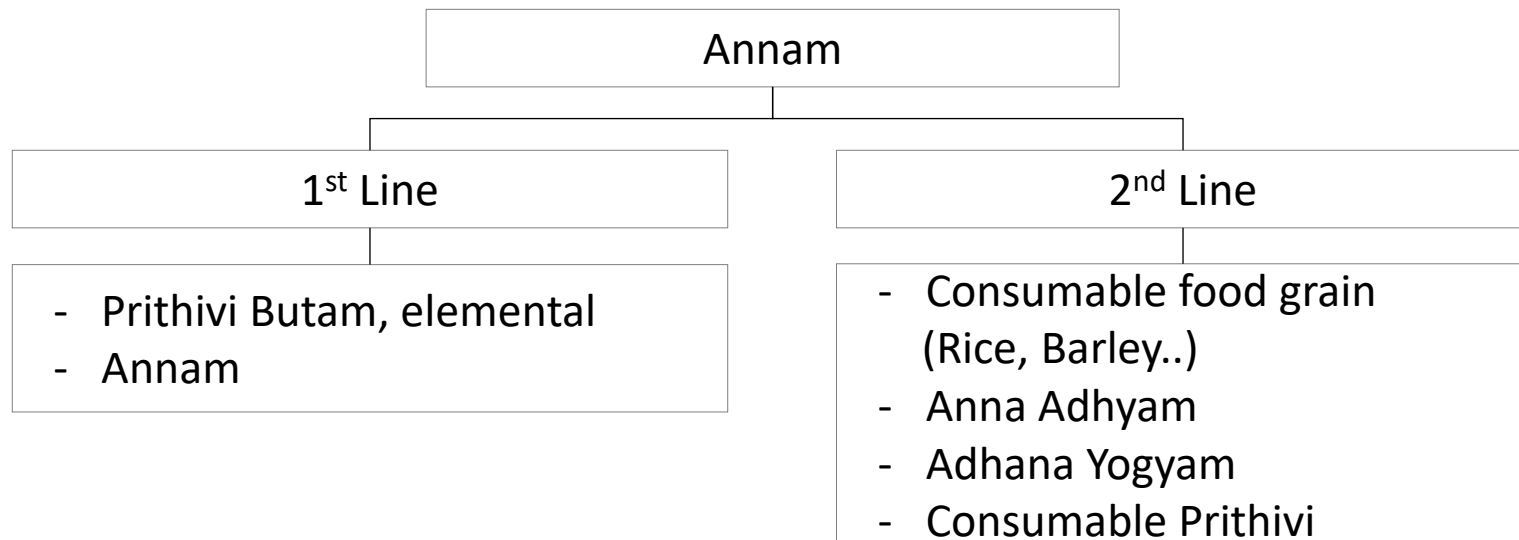


XI) When lot of Rain (Water Tattvam), plenty of food is produced.

XII) Food, represents Prithvi, is product of Jalam, in the form of Rain.

- **Water – Cause is Sukshma Jalam / Prithvi**
- **Annam – Karyam – Effect**

XIII) Annam occurs in 4<sup>th</sup> Mantra twice.



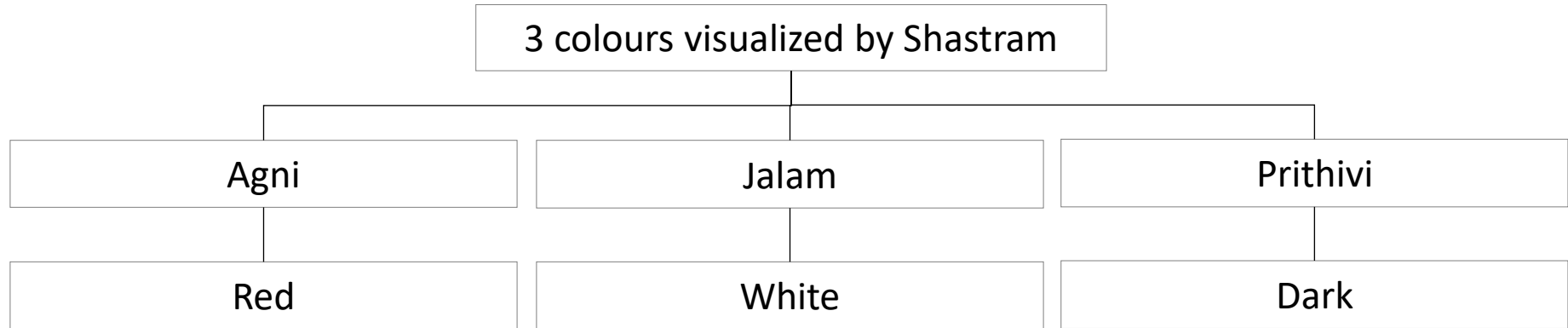
#### XIV) What is Annam, Prithvi Tattvam :

##### a) Sthiram :

- Prithivi sustains the body, remaining in the body for a longer time.

##### b) Krishnan Cha :

- Prithivi is black.

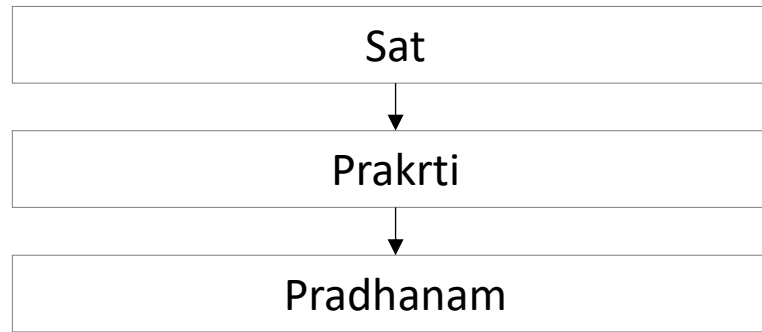


- Food not black, white rice indicatory mark given by Shastram.

##### c) In the creation, where even you see red colour, it is Agni Tattvam only.

- White – Jala Tattvam
- Black – Prithvi Tattvam

## XV) Sankhya :

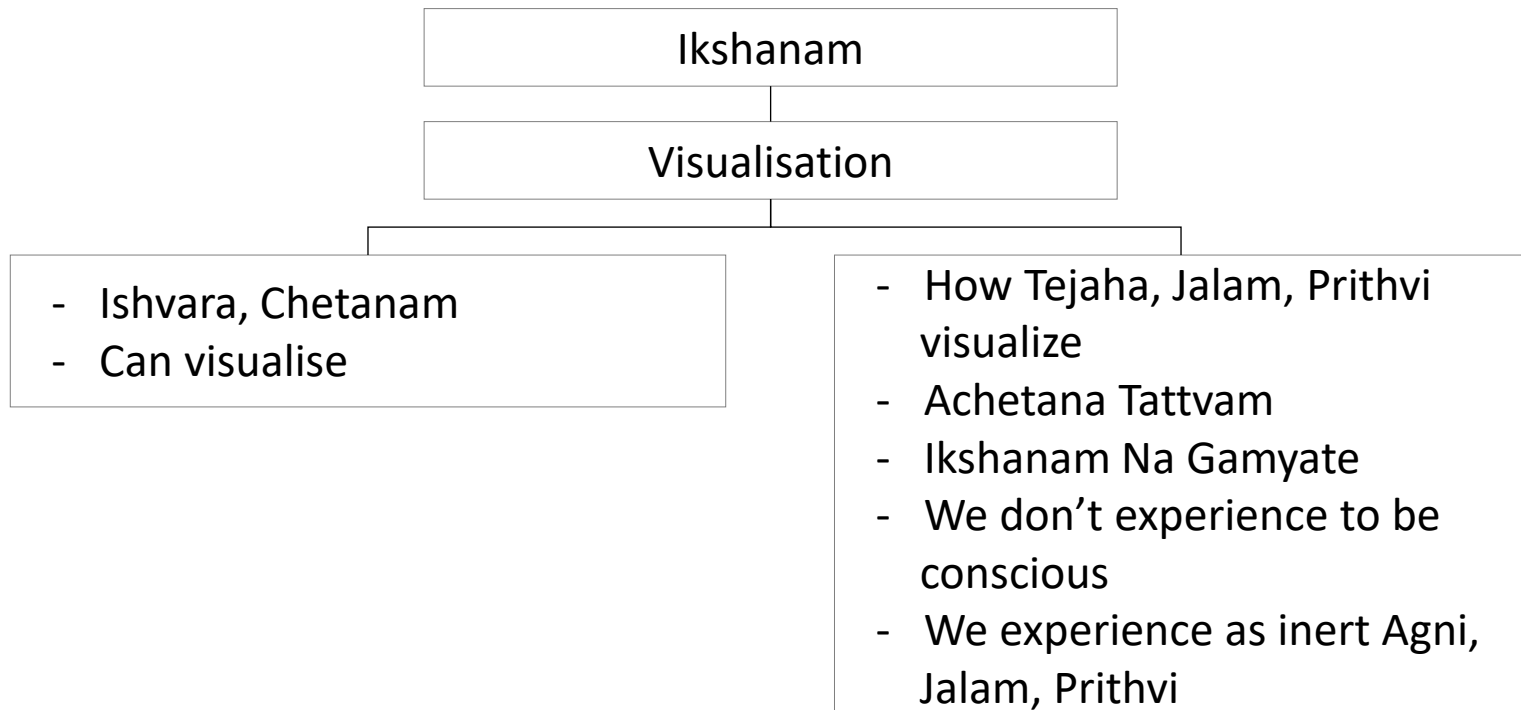


- Does not refer to Brahman.
- Jagat Upadhana Karanam is Prakrti only, not Brahman.

## XVI) Introduction to debate here by Shankara.

- Raises a general question.

a)



b) Papam will come if you harm a Chetana Tattvam.

**c) Reason No. 1 :**

- Infer from Shastram, Agni, Jalam are Achetana Tattvam.

**d) 2<sup>nd</sup> Reason :**

- Agni, flame, does not get frightened when we try to blow it off.
- Jalam, does not run away, when you try to get Jalam.

e) No Trasa – Fear, Product of a Chetana Tattvam, not found Agni, Jalam.

**XVII) Shankara :**

- Shastric answer given before.

**1<sup>st</sup> Answer :**

- Agni = Brahman
- Behind Agni, Brahman, Ishvara is there.

**XVIII) 2<sup>nd</sup> empirical answer :**

- Admit they are Achetanam, can't visualize.

a) Visualisation is in a figurative sense here in the Shastra.

b) They all produce a result in a well designed form.

- Not a Random phenomenon.
- Prakrti produces result in a planned manner, not random.

c) Happens in orderly manner observing lot of laws of motion, falling down, etc.

- d) Big bang theory not random phenomenon.
- e) Study changes, design, therefore life is possible in the creation.
- f) Circulation of blood, digestion in the body, follow laws of an efficient Chetana principle.
  - Hunger every 3 hours.
- g) Agni, Jalam, Prithvi follow laws
  - Trivut Karanam follows laws.
  - 14 Lokas, physical bodies originate following the laws, even though they are inert.
- h) Figuratively said to be visualizing
  - Since Achetana Tattvams are products of the visualisations of Ishvara, of Sat Brahman (Visualiser).
- i) World born out of sentient cause Ishvara.
  - 5 elements create Universe following laws of Karma (Nitya Krama).
- j) 3 elements are treated as though they are visualisers.

### **XIX) Ikshati Adhikaranam :**

#### **Example :**

- An accident is waiting to happen in the risky road turning.
- Waiting can be used only for Chetana Tattvam, not for inert.

## XX) Example :

- Please call the lift, Swamiji coming.
- Calling possible to a Chetana Tattvam.
- Lift, inert, behaves as though it is Chetana Tattvam and it comes, responds, to your call.

XXI) Since Buta Prapancha, Agni, Jalam, creates the Bautika Prapancha in a sensible manner, following a set of physical and moral laws, they are called figuratively Chetanam, as though.

## XXII) Sankhya :

- You are assuming – Agni – Achetanam – visualizes.
- No literal, real visualization.
- Only figurative.

XXIII) I am extending it to the Satu also.

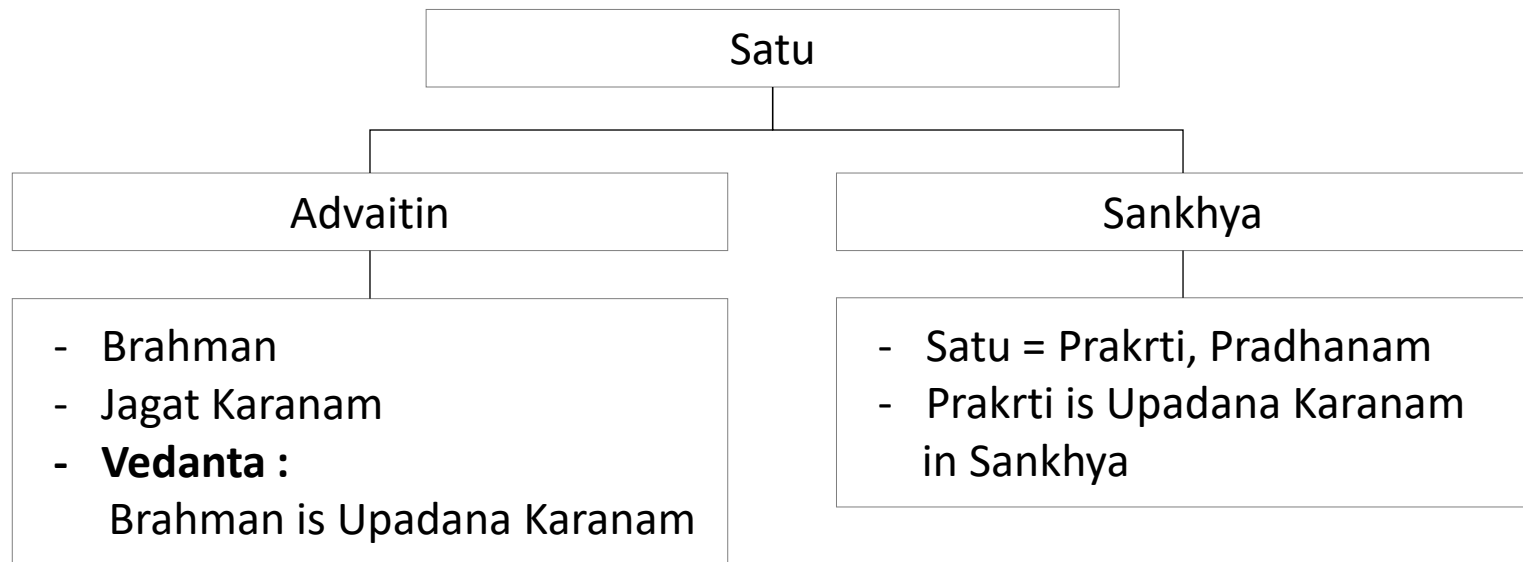
## Chandogya Upanishad :

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

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

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

XXIV)



XXV) Sankhya :

a) Sankhya :

- Just as Agni, Jalam has figurative visualization, extend to Satu, Prakrti.

b) Prakrti does not actually visualize, as though visualizes.

XXVI) Pradhanam can't visualize because it is Jadam.

- In Random – creation also, there is an order.

XXVII) Sankhya :

- Respect Pradhanam, Prakrti as though Chetanam.

a) Big bang theory = Random.

- Don't believe in God, God is not required.

b) In Random Phenomenon also, orderliness is possible.

- c) No God is required, is Sankhya's theory.
- d) Sankhya has provided Random orderly creation.
- e) How can inert matter generate human being?
  - Living beings came just like that.
- f) Don't bring law of Karma, God, it is blind belief.

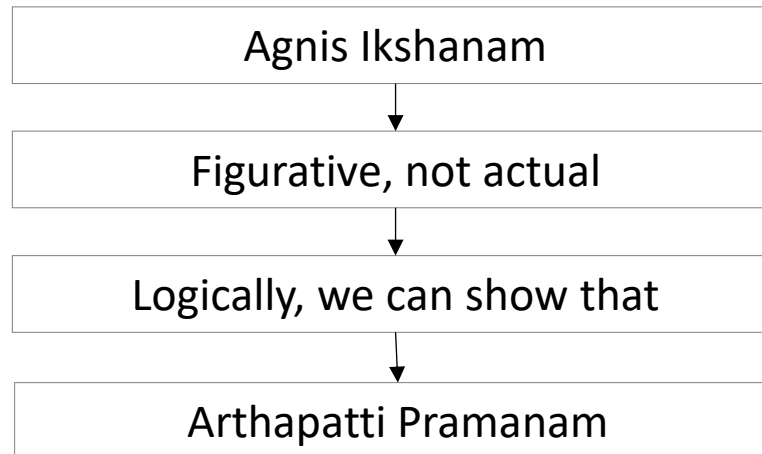
**g) Scientist / Sankhya :**

- Not accepted God, law of Karma, Punar Janma.
- Rational Charvakas

XXVIII) For Apaurusheya Vishaya, Shastram is Pramanam.

- Shastra mentions "Satu" as the Karanam.
- Satu is Chetanam, Shastram is Pramanam.
- Sastra mentions Sataha Ikshanam = Pramanam, Sat = chit = Visualiser

XXIX)



XXX) Don't conclude visualization of Sat as figurative.

- See it as actual because Sat is Chetana Tattvam.

XXXI) Agni, Jalam, visualization is figurative.

- They can't have actual visualization, they being Jadam.
- It is logical, presumed by Artha Patti Jnyayate.

XXXII) Sankhya close to modern scientist, argues, borrowed from Brahma Sutra, Ikshati Adhikaranam.

**XXXIII) Powerful reason :**



XXXIV) Upanishad gives 3 examples for material cause.

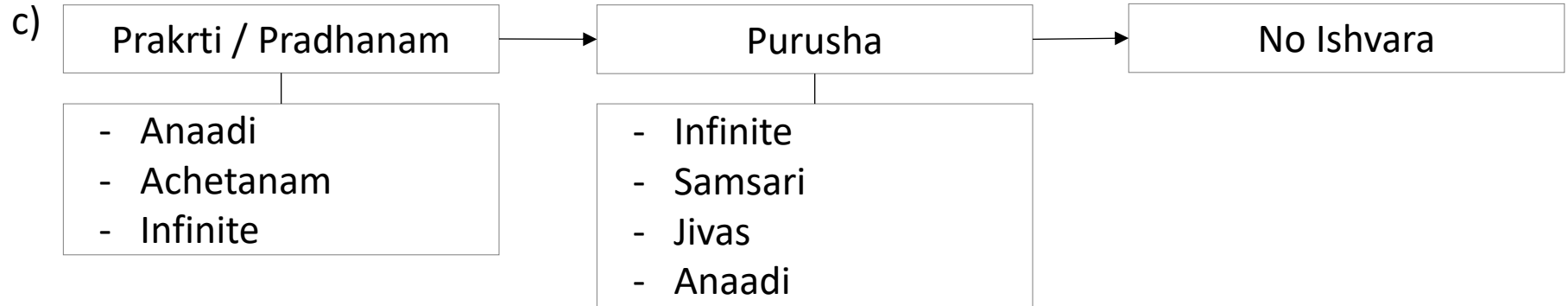
- a) Clay - Mrithu
- b) Loha – Iron
- c) Suvarna – Gold

### XXXV) Sankhya :

- Inert matter, Pradhanam alone produces the Universe.

a) There are Chetana Jivas called Purushas, they are Anaadi.

b) There are infinite Chetana Atmas.



d) Pradhanam is creating the world including the Physical body.

- Before Srishti, no physical bodies.

e) Achetana Pradhanam creates appropriate physical bodies for the benefit of, utilization of appropriate Chetana Jivas.

### XXXVI) a) Sankhya :

- Matter at Random intelligently creates, Universe, including scientist, who negates God.

b)

For Jivas 4 Purusharthas

Dharma

Artha

Kama

Moksha

- All planned, executed by Pradhanam.

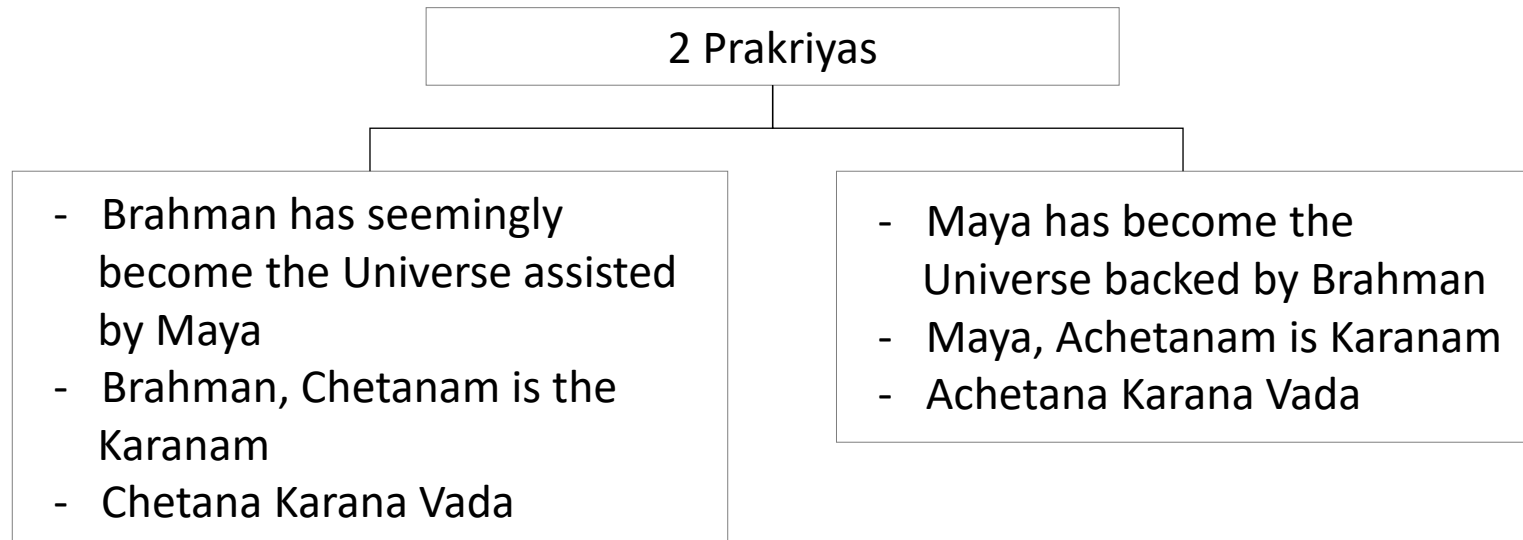
## **XXXVII) Sat Brahman = Upadana Karanam and Nimitta Karanam of the Universe.**

XXXVIII) Maya is supporting cause of Brahman in Upadana Karanam.

XXXIX) Pure Brahman can't be Karanam.

- Pure Maya can't be Karanam.
- Always assisted by the other.
- Based on this, we have 2 Prakriyas in Vedanta.

XXXX)



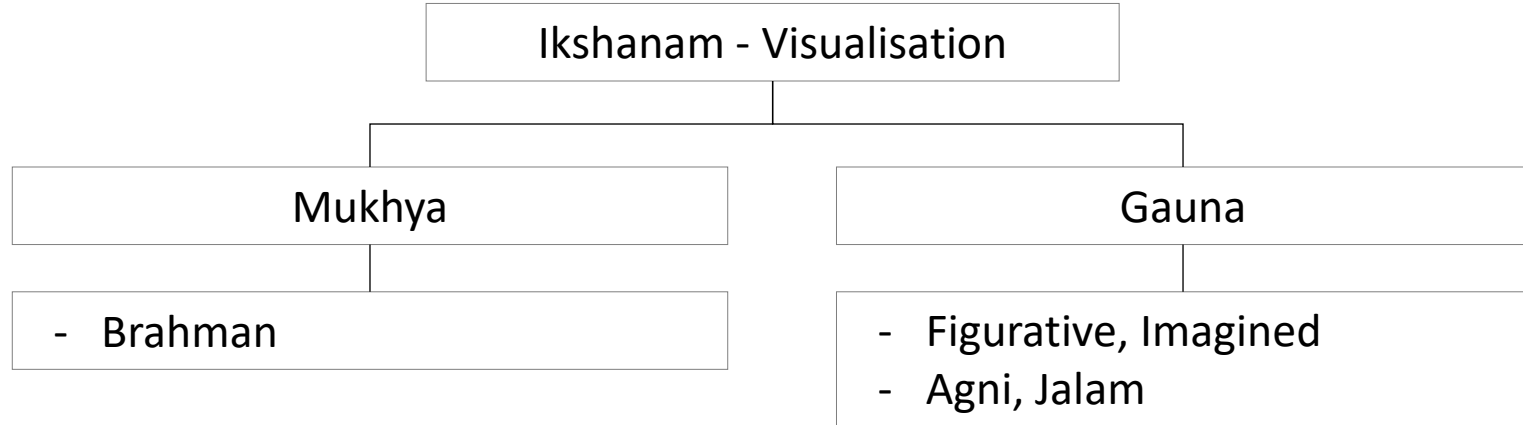
**XXXXI) Shankara :**

- Sataha Eva Ikshatu
- Sataha Iva Ikshatu

**• Sat Brahman's visualization is actually possible because Brahman is a Chetana Vastu.**

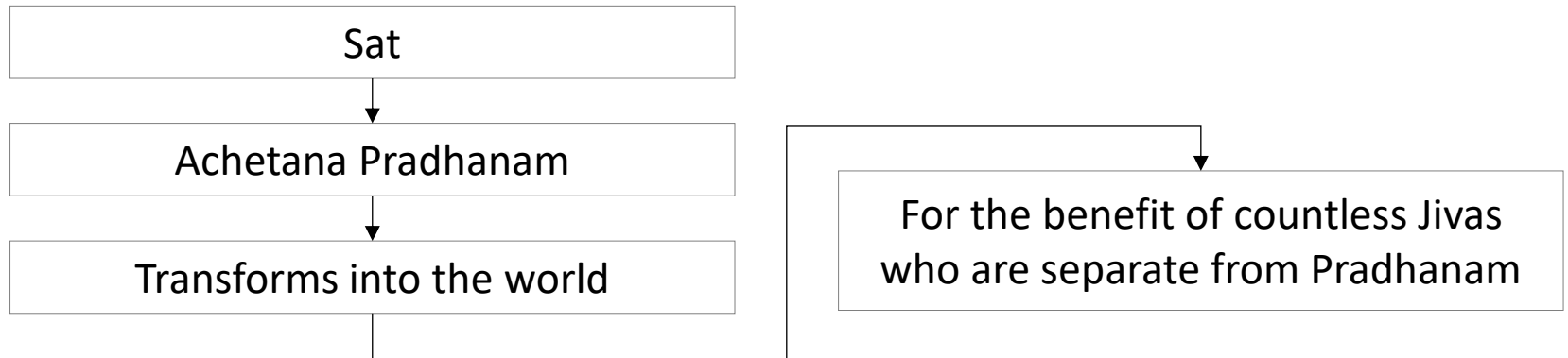
XXXXII) Agni, Jalam visualization not actual, both Jadam.

- Visualisation is figurative.

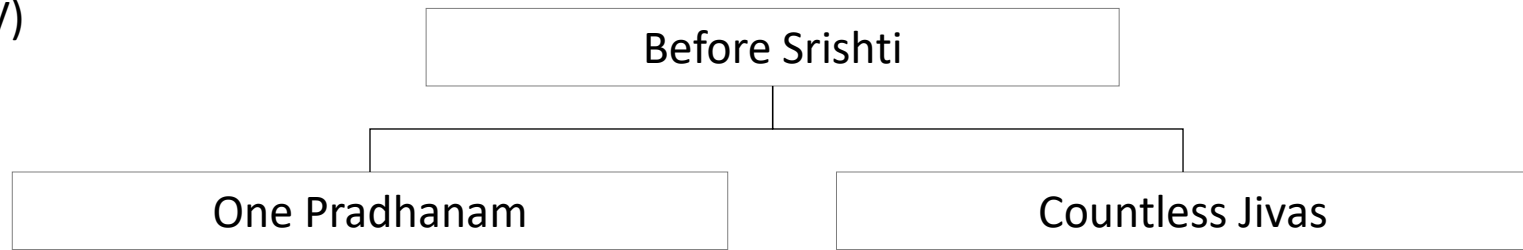


XXXXIII) If Pradhanam = Achetanam

- He is Achetana Karana Vada.
- Hence Sat = Gaunam, Upacharitam.



XXXXIV)



- All Jivas, Anaadi, have Sanchita Karma.
- Each Jiva requires separate environment, body, indriyas.
- All produced by Pradhanam.
- Intelligently does even though Achetanam.
- Everything done purposefully.

**XXXXV) Sankhya – starts.. In :**

- Nanu Sataha Api...

**Example :**

- Call the lift.
- Lift = Achetana Vastu
- Figuratively – use call.

## 21) Chapter 6 – Section 3 – Verse No. 2 :

### Gist :

I) Brahman decided to enter the Universe of 3 elements in the form of Hiranyagarbha Jivaha.

II) As Hiranyagarbha, wants to expand the Universe.

### III) Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।

स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।

sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

IV) Bhagawan through Brahma creates the rest.

V) Converts unmanifest Nama Rupa into Manifest Nama Rupa consisting of Chetana, beings and Achetana, many things, Prapancha.

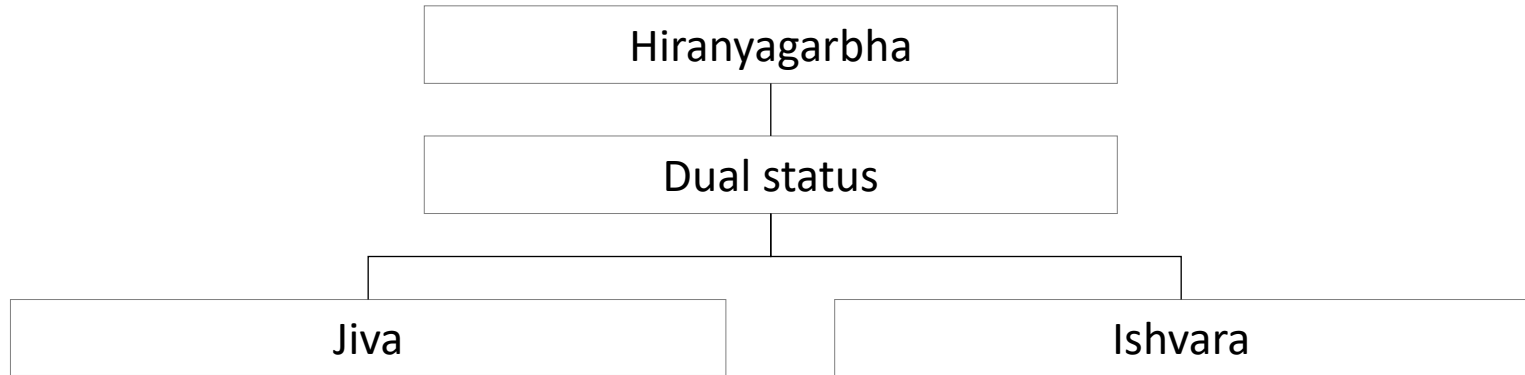
VI) Not one of celestials.

- All Jivas are reflections, parts of Brahman only.

**VII) Let me enter the Sukshma Prapancha consisting of the 3 elements in the form of this Jivatma.**

VIII) 1<sup>st</sup> Jivatma of previous Srishti = Hiranyagarbha.

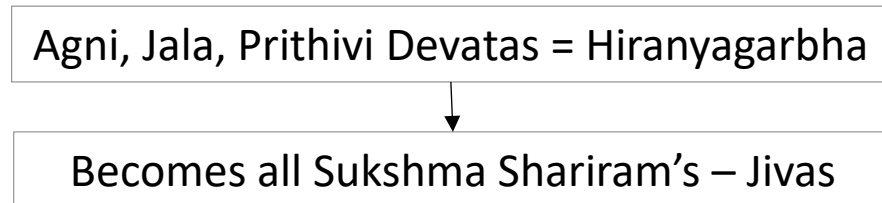
a)



- Said in Brihadaranyaka Upanishad.

b) Hiranyagarbha = 1<sup>st</sup> Jivatma, Prathamaja.

c)



d) Prana Dharana Kartaram = Jiva – definition

- Jiva was experienced by Bhagavan in his previous Srishti.
- Jiva also called Atma.
- Ishvara remembered Hiranyagarbha.

IX) Jiva is also Atma, Self only.

- **Bhagawan looks at Jivatma as himself only.**

a) **Svatmana Avayatiriktena :**

- Aikyam is indicated here.

b) No real difference between Jivatma and Paramatma.

- Both are Self, Brahman, Adhishtanam, Pure Awareness principle and with and without the Universe.

c) Jivatma is non-different from himself the creator, Ishwara.

d) Why both one and same?

- Chaitanya Svarupa Taya.

e) **Superficially different :**

| Hiranyagarbha | Ishvara |
|---------------|---------|
| Born          | Unborn  |

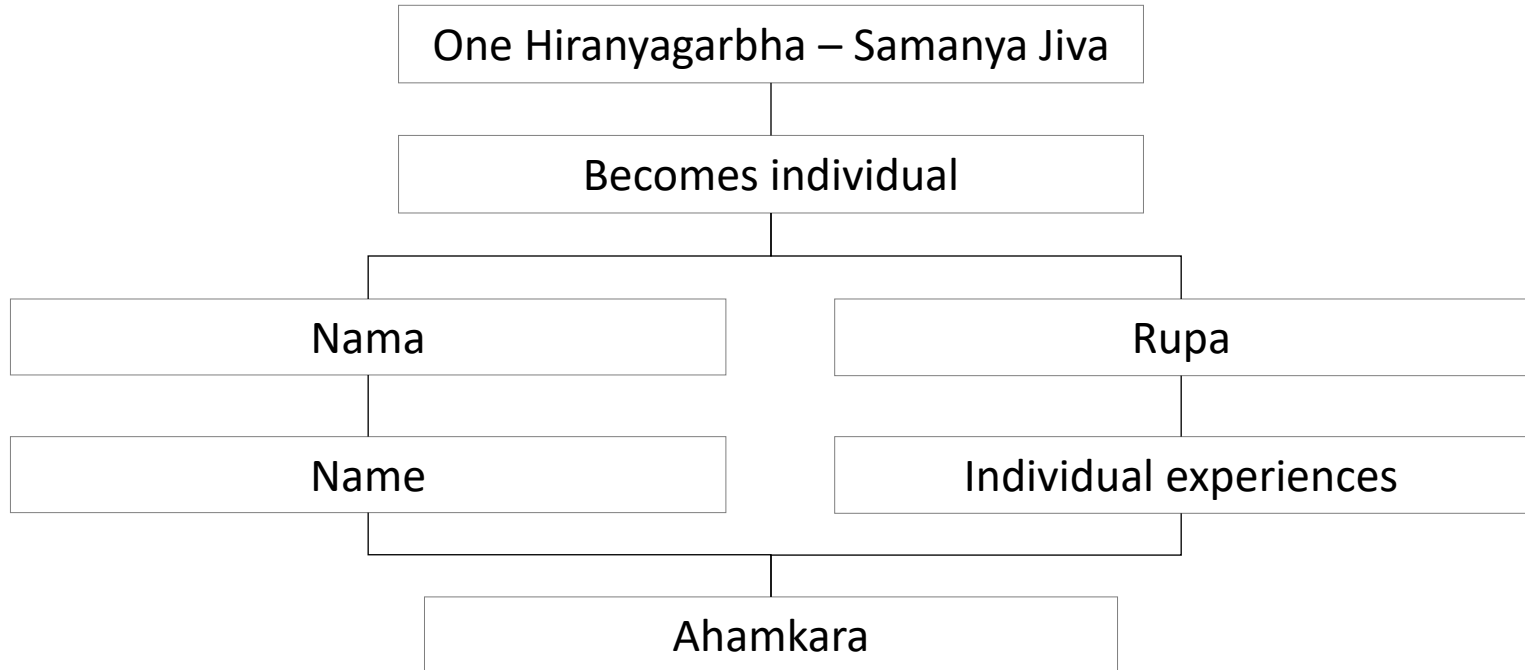
- Both Chaitanyam only
- Both of Nature of consciousness, hence non-different

f) I will get Vishesha Vijnanam - Own distinct experience -

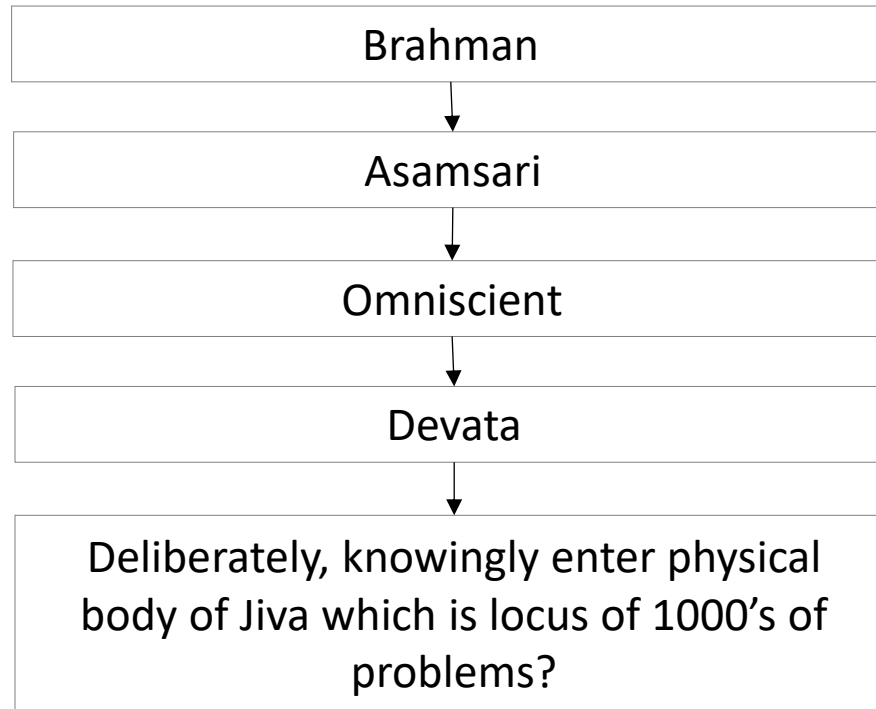
g) As Ant – Plant – Man – Women – Experience, Vishesha Experiences.

h) Hiranyagarbha = Samanya experience.

i)



X) a)



b) Why Bhagawan visualises ?

- Let me suffer and enter Shariram.
- Deliberate planning and enters, even when totally free.
- Bhagawan has freedom to avoid Slush called Jiva's Janma.

XI) a) Whole entry is only in the form of Vyavaharikam.

b) Paramartikally, no entry.

c) All sufferings only Vyavaharikam.

- What happens in Vyavaharikam is not going to affect Bhagawan.

d) For Bhagawan, it is a Leela, like taking Avatara, unreal appearance.

e) Become Jnani, your Jiva Svarupam is Mithya, Brahma Svarupam Satyam.

f) Rama, Krishna, Avataras - Deliberately chosen by Bhagawan.

- Sufferings will come.

g) Every Jiva is an Avatara, Bhagawan and Avatara know this, Jiva doesn't know.

h) No real entry

- No real Samsara

} Will be inappropriate

i) I will enter Jiva version in Vyavaharika plane.

**j) I am safe and sound as Turiyam.**

**k) Person enters dream with the knowledge that it is Mithya, movie.**

l) Jnani knows Waking is movie, Mithya, knows real Svarupa.

m) Unchanged Paramartika Version - Avikrutena version :

- Unreal transformed version = Jiva.
- Mayaya Jiva = Virtual version, Bhagawan takes.
- What is direction of Jiva?

XII) Jiva = Devata Abhasa, Reflection, Virtual version of Devata.

a) Reflection caused by Devatas contact with, association with, the Reflecting Medium - Buta Karyam, Sthula, Sukshma Sharira Samsarga (Association - Janitaha- created)

- Like a man's reflection which has entered the mirror.

b)

| <b>Abhasa Matram</b>                                                                         | <b>Purusha Pratibimba</b>                                                                       | <b>Vichara Sagara</b>                                                                                          |
|----------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Reflection</li><li>- Real</li><li>- Unreal</li></ul> | <ul style="list-style-type: none"><li>- Padamapadacharya</li><li>- Reflection is real</li></ul> | <ul style="list-style-type: none"><li>- Abhasa Vada</li><li>- Vidyaranya</li><li>- Reflection unreal</li></ul> |

c) Avacheda Vada - Refutes both Pratibimba and Abhasa Vada.

d) Pratibimba - more popular.

- Abhasa = Satyam only, not Mithya, Abhasa Vada dismissed.

**e) Panchadasi :**

- Full of Abhasa.

**Swami :**

- Favours Abhasa not Pratimba.

XIII) a) How Devata gets associated with Buddhi? How it gets reflected? 2 orders of Reality

- How Atma - Anatma gets connected?
- How Anyonya Tadatmyam takes place?
- Buddhin Adhyasa how?

- b) Both in Body - Where Chidabhasa, Chit also there.
- c) Chidabhasa (Reflection) is associated with Buddhi – Mirror.
- d) Chit - in same locus, does not get associated with Buddhi.

**e) Nirvana Shatkam :**

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 Shivoham Shivoham

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]

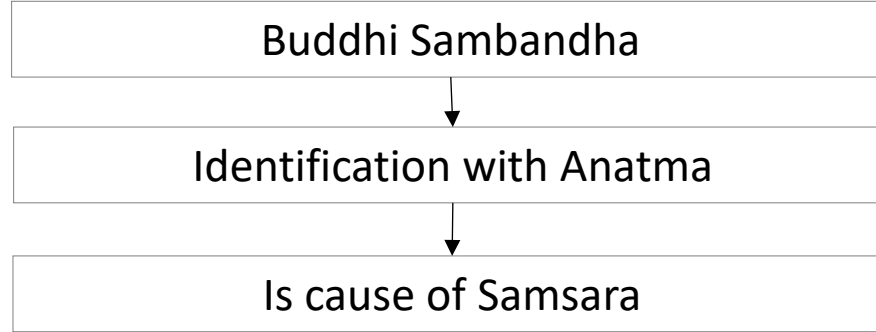
- f) As Chit - free, As Chidabhasa - never free.
- g) Identify with Chit, and claim Moksha.
- h) Chidabhasa has perennial association with Buddhi = Ahamkara, never free.

XIV) a) I mistake myself as Chidabhasa + Buddhi and say :

- Aham Sukhi, Dukhi.

b) I don't know I am Chit which doesn't have any Sambhandha.

c) Hetu :



d) Gita : Chapter 13 – Verse 27

यावत्सञ्जायते किञ्चित्  
सत्त्वं स्थावरजङ्गमम् ।  
क्षेत्रक्षेत्रज्ञसंयोगात्  
तद्विद्धि भरतर्षभ ॥ १३-२७ ॥

yāvat sañjāyatē kiñcit  
sattvaṃ sthāvarajaṅgamam |  
kṣētrakṣētrajñasaṃyōgāt  
tad viddhi bharatarṣabha || 13.27 ||

Whenever any being is born, the unmoving or the moving, know you, O best of the Bharatas, that it is from the union between the field and the Knower of the field. [Chapter 13 - Verse 27]

- Kshetrajna association with Kshetram is cause of Samsara.

**e) Association with Buddhi alone is cause of :**

- Sukhi, Dukhi, Moodaha Vikalpe Pratyaya (notion) Hetu..

f)

| Sukhi       | Dukhi     | Moodah    |
|-------------|-----------|-----------|
| Sattva Guna | Rajo Guna | Tamo Guna |

- Pratyaya Sambandha
- Problems

**g) Not knowing their difference.**

- Original Atma seems to suffer.
- Original Atma never suffer.

**h) Chidabhasa = Pseudo, fake Abhasa Atma, Adhyasa.**

XV) a) Brahman has entered in the form of Vyavaharika Jiva – only Chaaya – Shadow.

b) Abhasa = Pratibimba = Chaaya = Jiva Rupa.

c) Brahman only seemingly enters through the Vyavaharika version.

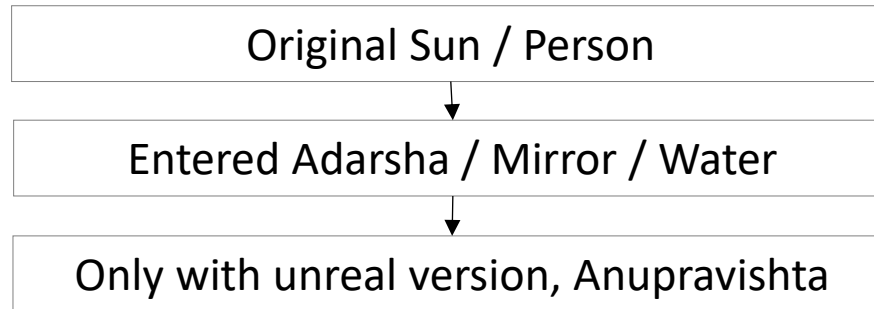
- Into a Reflected Medium – which is also Vyavaharikam.

d) Sukham, Dukham – Associated with Body.

- Being to Sthula, Sukshma Sharirams only.

e) Original Paramartika version never gets affected because of Vyavaharika version entering and seemingly suffering.

f)



g) If spot in a Mirror, in the reflection also there will be a spot.

h) I get worried, there is spot in my face.

i) Doesn't go at all

- Spot belongs to Chhaya Mind / Chaaya Reflected Consciousness / doesn't belong to me – Original Consciousness.

**Revision :**

### **Chapter 6 – 3 – 2 – Bashyam : Topic 101**

XVI) Srishti Prakaranam and Anupravesha introduced.

a) Hiranyagarbha – Ishvara introduced in the middle as Srishti Karta.

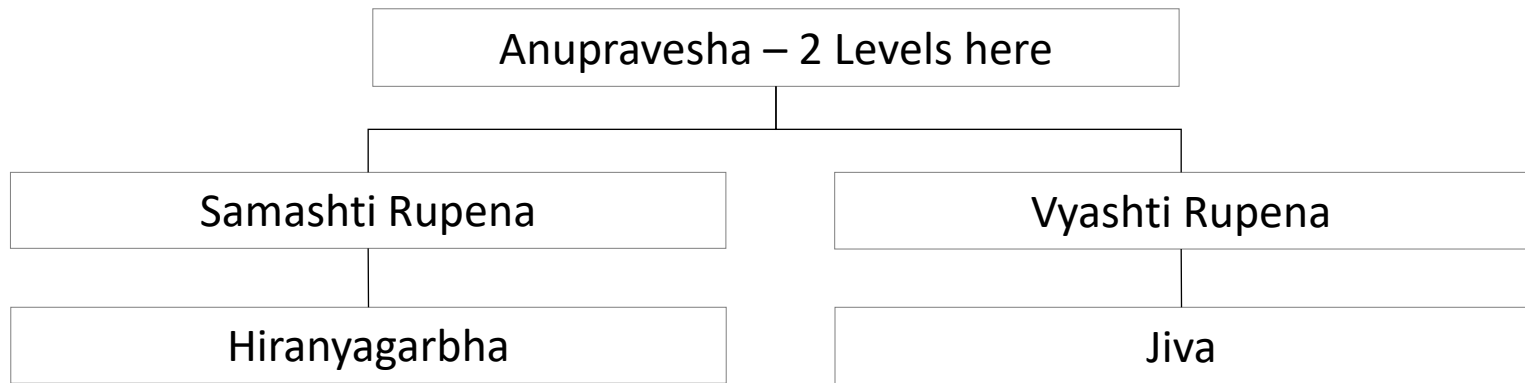
b) Hiranyagarbha = Jiva = Anupravesha.

c) Then creation completed.

d) Then individual Sharirams created for individual Jivas.

e) Then, Anupravesha of Vyashti Jiva also.

XVII)



**XVIII) Question of Purva Pakshi – regarding Anupravesha :**

- a) Ishvara – Omniscient, omnipotent, Ananda, Mukta Svarupa, never Ajnani.
- b) Why Bhagavan chooses to enter as Jiva?
- c) Let me enter as Jiva Samsari.
- d) Jiva is Anaadikala Samsari.
- e) Why Bagavan becomes multiple Jivas, experience multiple Samsaras, multiple individuals?
- f) Why should a happy person choose unhappiness deliberately?

**XIX) Shankara :**

- a) Ishvara knows he is not really entering, really suffering, similar to Avatara.
- b) Bhagavan takes Avataras with maximum problems as Rama, Krishna.
- c) It is a virtual, Vyavaharika version, with Mithya Sukha, Dukham, does not affect me, Paramartika Turiya Atma.

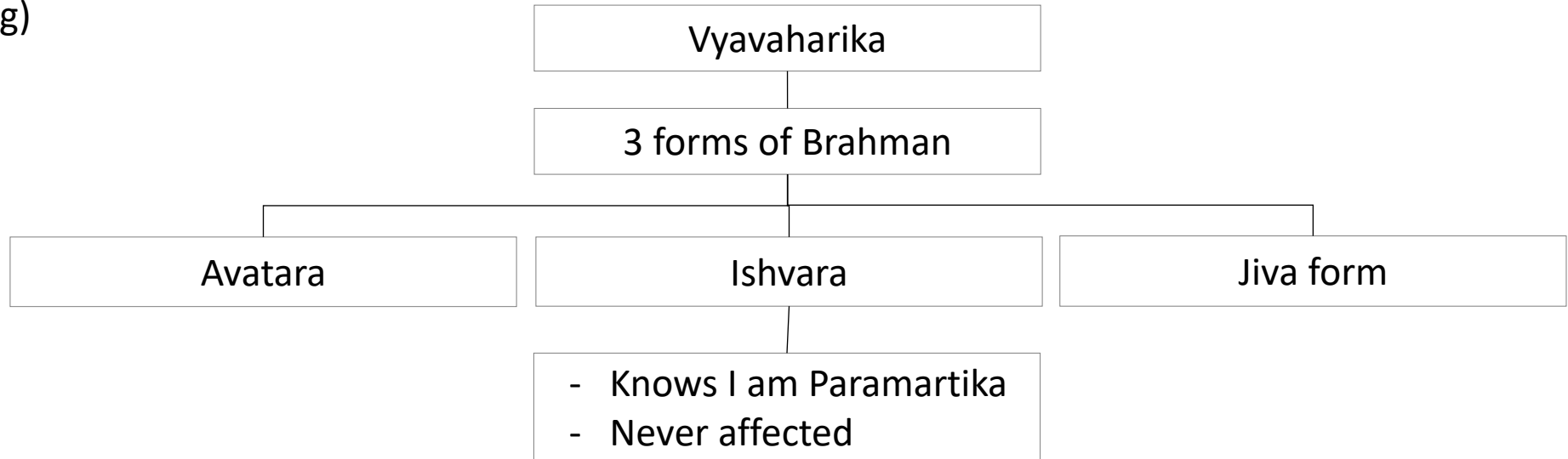
d) Ishvara = Vyavaharika with Maya.

= Knows Ishvara status is also Vyavaharika.

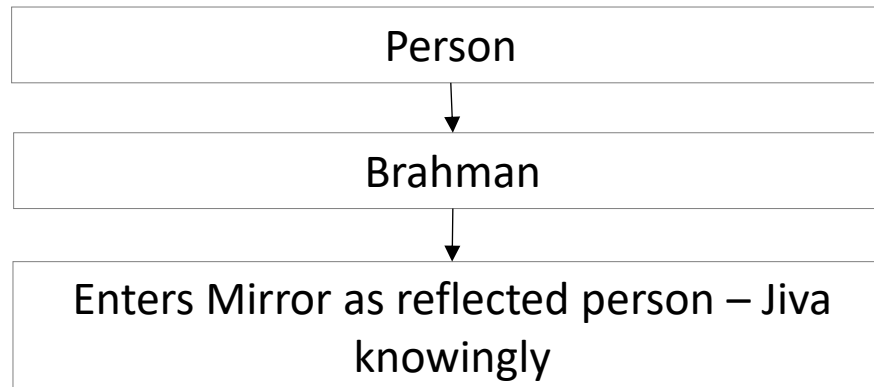
e) I am really Paramartika.

f) Jiva, Jagat, Ishvara status is Vyavaharika Mithya status.

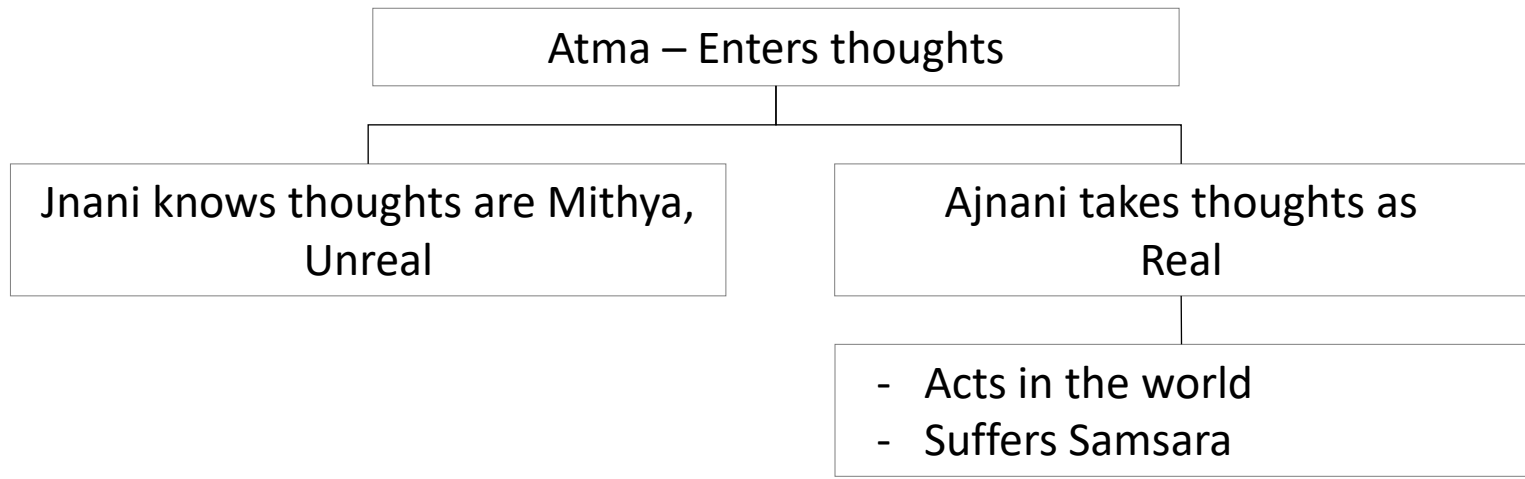
g)



h)



i)



j) Both Ishvara, Jivatma status does not affect Brahman status.

XX) Reflection undergoes many conditions keeping in touch with reflecting medium.

XXI) Jiva, Jagat, Ishvara are reflections on Brahman.

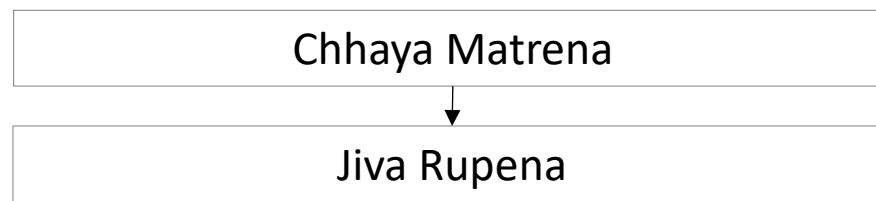
### XXII) Dakshinamurthi Stotram : Verse 1

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

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

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

XXIII)

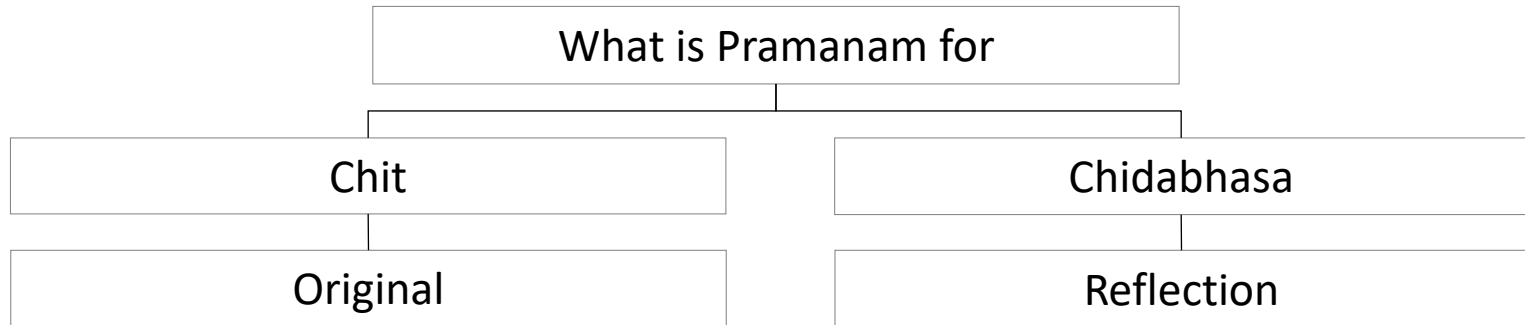


a) Chaaya = Abhasa = Adhyasa

= Pratibimba Anupravishtaha

b) Vyavaharika Jiva Rupena, Devata – Paramartika Rupena.

c)

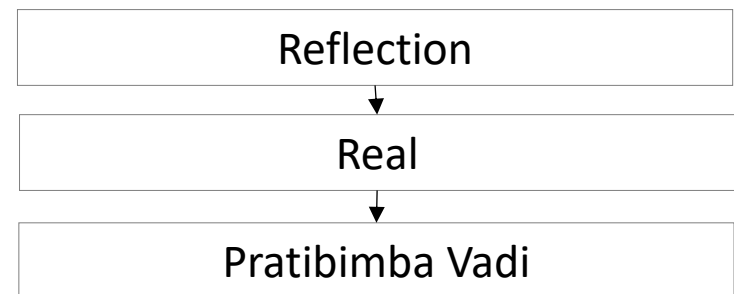
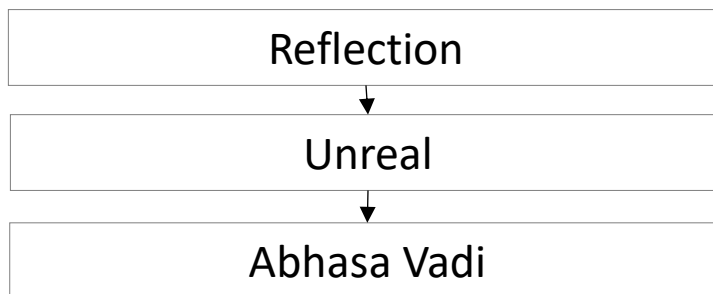


d) Abhasa = Pratibimba

- Vichara Sagara.

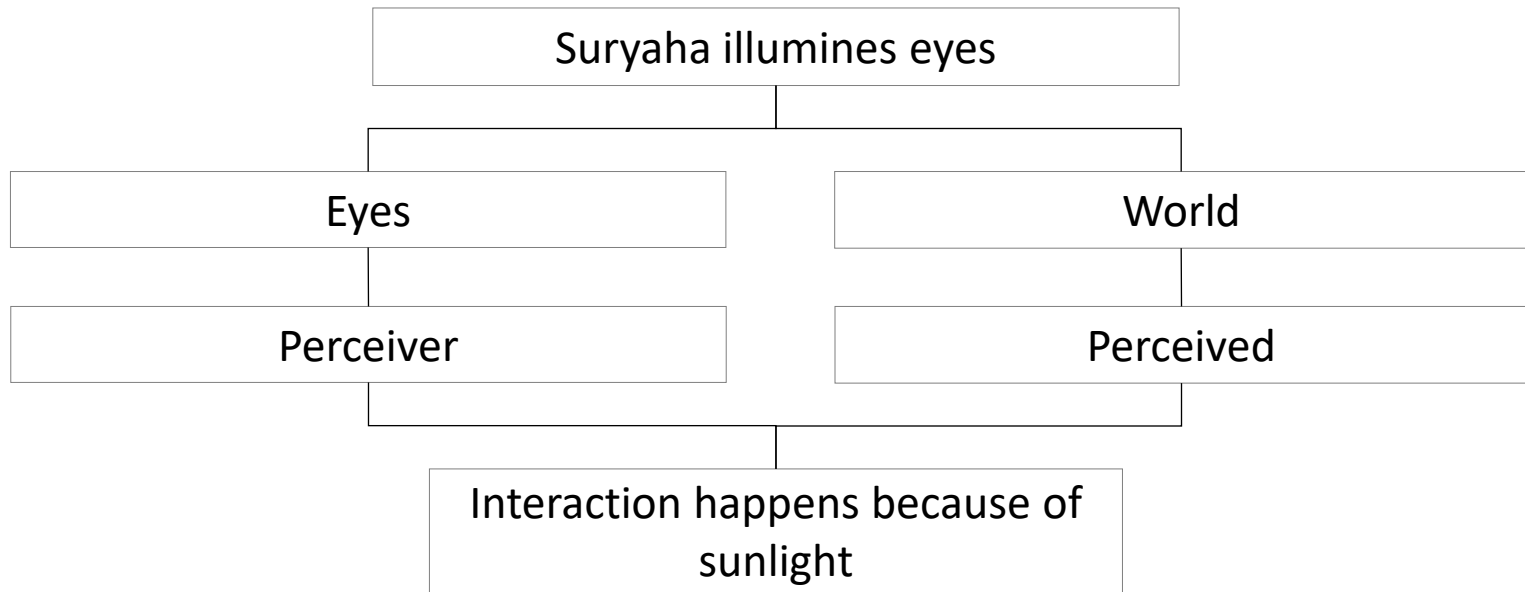
e) Comparison Abhaa – Avacheda – Pages 119 – 121

f) Comparison Abhasa – Pratibimba – Pages 307 – 308



- Sruti Pramanam if Chit – Chidabhasa.

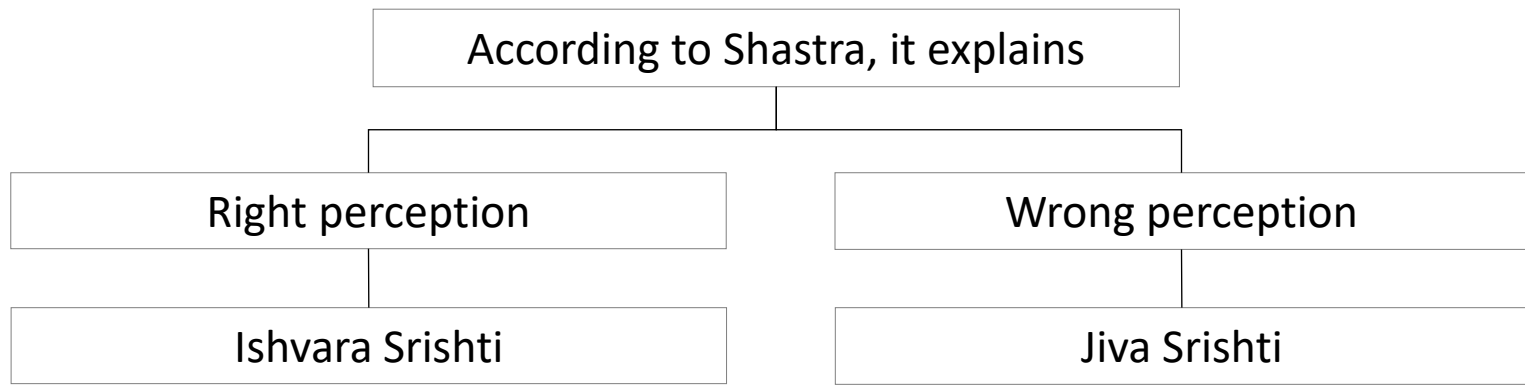
## XXIV) Kathopanishad :



XXV) Sunlight does not illumine world directly.

a) Punyam or Papam I because of eyes looking at wrong things.

b)



### c) Chakshusha Dosha :

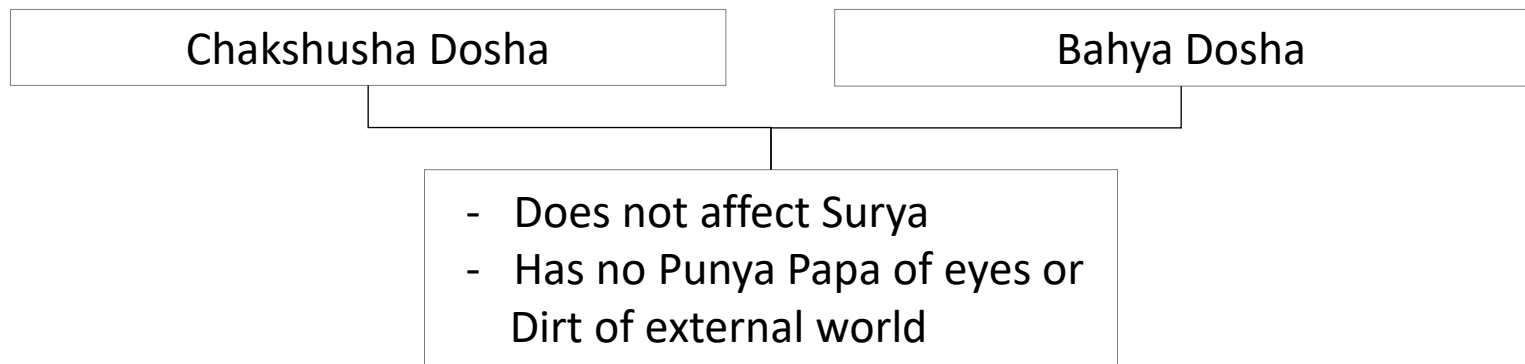
- Mind participates - Aantara Dosha.

d) Chakshusha Dosha = Inner Punya Papam created by perceiving wrong things.

### e) Bahya Doshaihi :

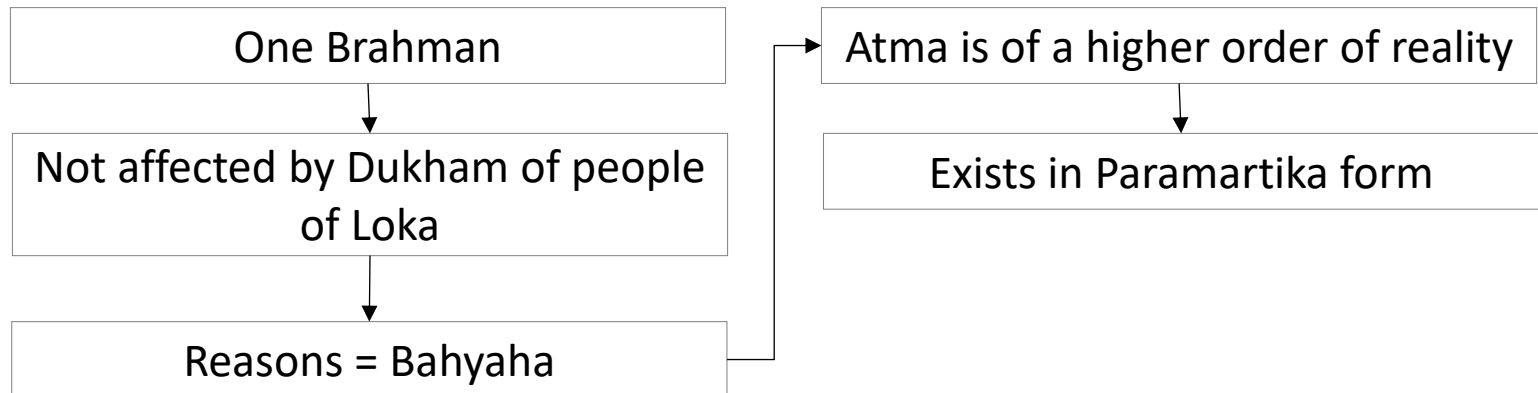
- External purity, impurity.
- Dust on road.

f)



g) Surya = Ekaha

h)



i) Asanga Atma

## XXVI) All to show :

- Only Reflection has all conditions.
- Original - conditionless Atma, ever free, Asanga.

## Shatapatah Brahmanam : Chapter 10 – 3 – 62

- Akashavat Sarvagatashcha Nityaha - quotation

XXVII)

| Akasha    | Atma      |
|-----------|-----------|
| Untainted | Untainted |

### a) Purva Pakshi :

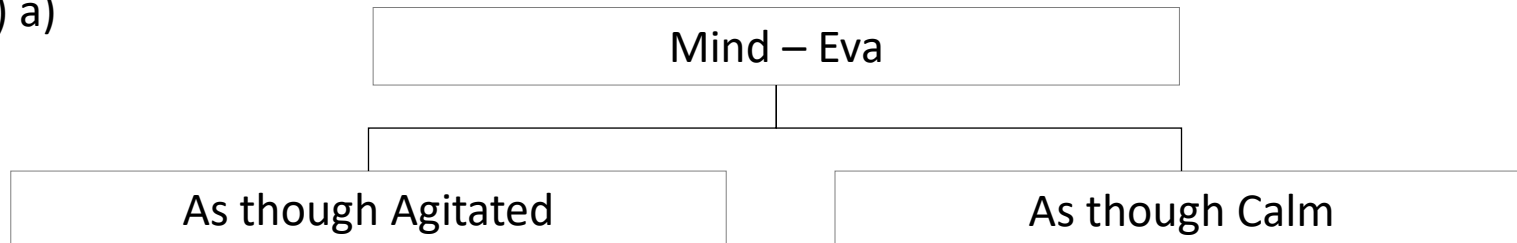
- Why should Ishwara choose to become Jiva?

### b) Answer :

- Whatever happens to Jiva does not affect Ishwara.

c) Therefore Ishvara is entering as a Jiva.

XXVIII) a)

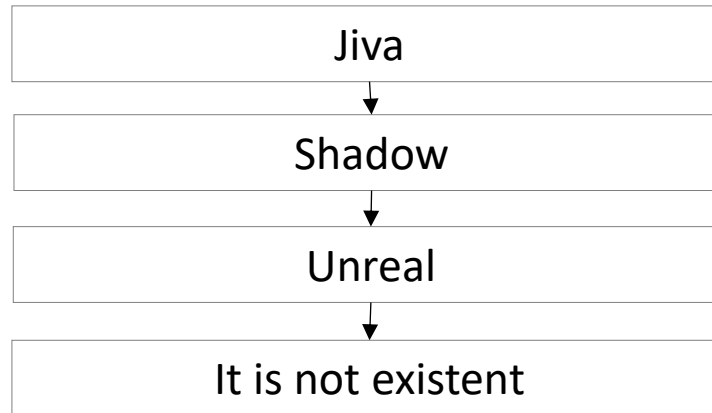


b) Both are as though because I the Atma can neither be agitated or need to become calm, because I am always same.

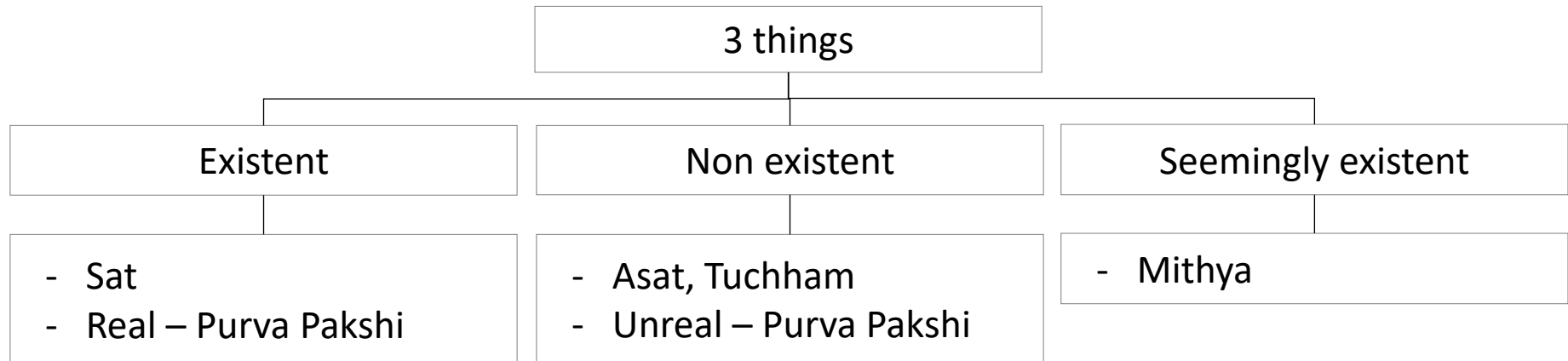
c) Mind is agitated, becomes calm.

## Purva Pakshi – Question :

XXIX)



XXX) Don't know Unique stand of Advaitam



a) Jiva – Unreal, not existent, Iha Loka, Travel, meaningless.

- Mrisha, non-existent.

**b) Purva Pakshi :**

- If Jiva - unreal, Travel unreal - Iha Loka, Bhu Loka , Svarga everything Mrisha, Moksha also unreal, non-existent.

### XXXI) Shankara :

- Neisha Dosha - What is Mithya?

a) Vyavaharika Satyatvam is Mithya.

b) Available for ETU.

c) Experiencability , Transactability, Utility = Mithya.

d) Dream = Unreal, Don't say it is not there.

e) We can never say Dreamer, Waker, is non existent.

- They have a functional Reality called Mithya, functionally existent, seemingly existent or have borrowed existence.

f) Computer – has Experiencability / Transactability / Utility, is real.

### Shankara :

- It is Vyavaharika Satyam, seemingly real not really real which is I – Chaitanyam.

g)

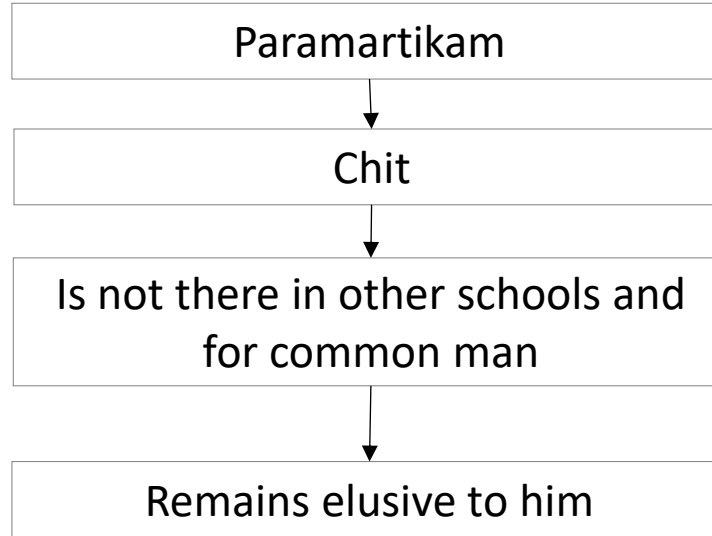
| I - Turiyam                                                                                                                  | I – Jiva                                                                                                                                |
|------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Not available for Vyavahara</li><li>- Chit</li><li>- Really existent Vastu</li></ul> | <ul style="list-style-type: none"><li>- Available for Vyavahara</li><li>- Chidabhasa</li><li>- Has borrowed existence, Mithya</li></ul> |

### XXXII) Question :

- From where does Mithya Chidabhasa – Waker / Dreamer / Sleeper borrow existence?

a) From Paramartika Satyam, Chit, Chidabhasa borrows existence.

b)



c) We are using Paramartika Satyam.

- From Paramartika Satyam, fact alone, we negate Vyavaharika Waker.

d) Waker borrows existence from Turiyam.

e) World is called Vyavaharika Satyam, Mithya.

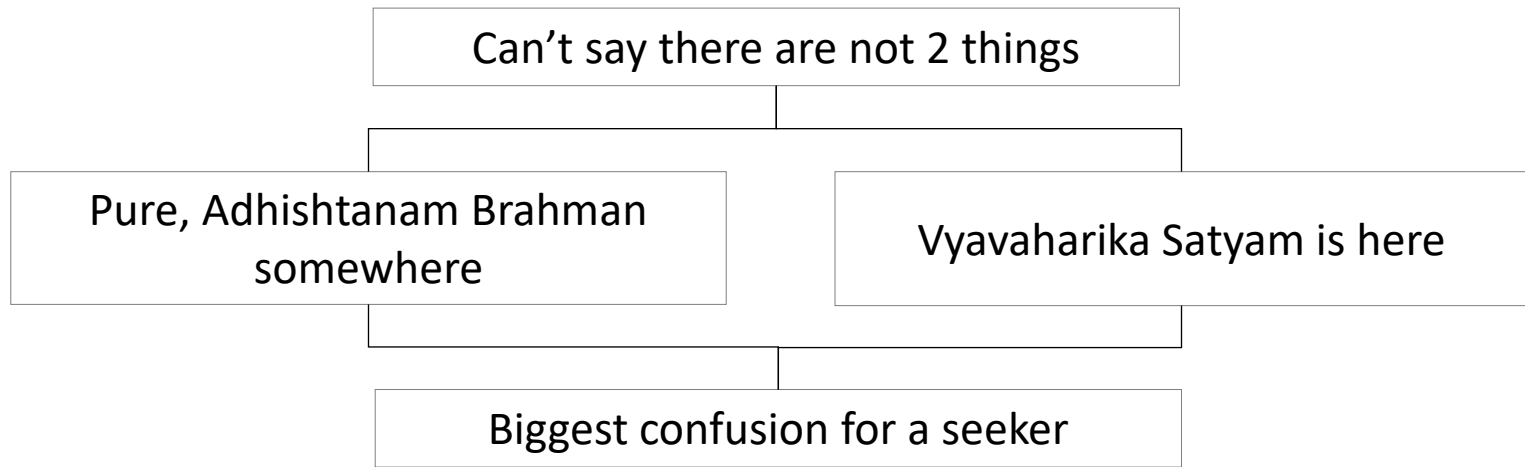
f) Others don't understand because, they don't have a Paramartika Satyam at all.

### XXXIII) Sad Atmat Satyatva Abyugamat :

a) Even though World does not have its own existence, in the form of Sat Brahman.

b) Sat Brahman alone is Adhishtanam, whatever waker experiences as world.

c)



d) Yatra Yatra Vyavaharika Satyam Tatra Tatra Paramartika Adhishtanam.

e) Wherever there is Prathibhasika Satyam, Dreamer is there, there is Waker's mind, Adhishtanam.

g) Brahman is there behind the Waking, Jagrat Avastha, called Turiya Chaitanyam which is my Real Nature.

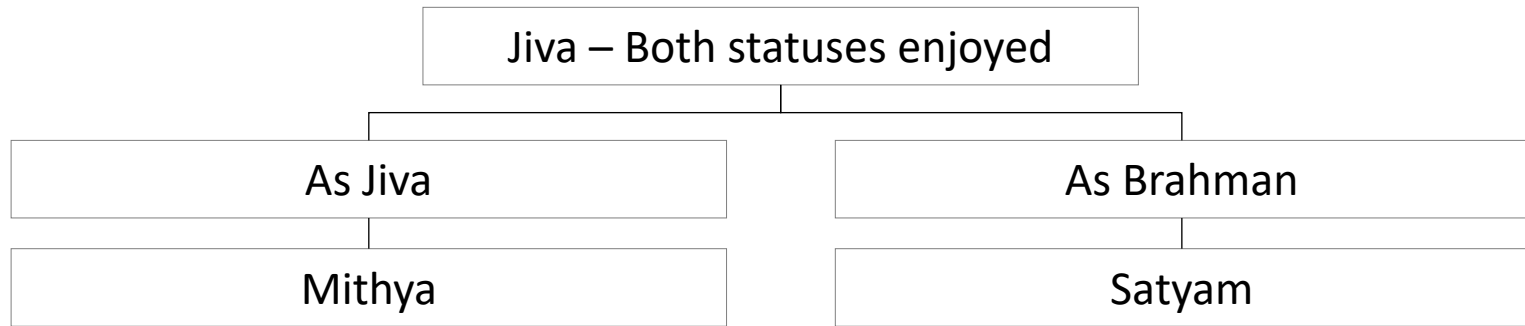
h) As Brahman, World is real, called Vyavaharika Satyam.

XXXIV) a) Computer becomes Asatu, non existent, Not Mithya.

b) It is called Mithya only if it has borrowed existence in Jagrat.

c) If borrowed existence is separated mentally, technically, computer will come under Tuchham, Asatu only.

c) Jiva – also Vyavaharika Satyam.



XXXV) a)



b)



c) Both unreal from others angle.

d) Hence give equal status to dream and wakers world.

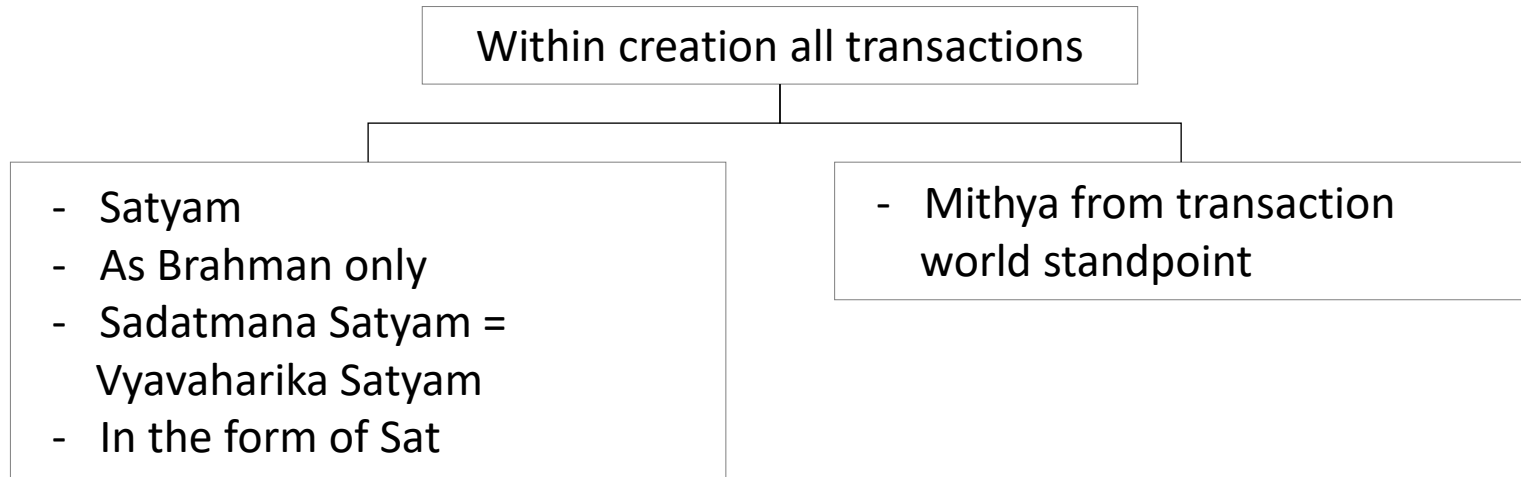
e) Calling one as Vyavaharikam, other as Pratibhasikam is wrong judgement – say – Srishti – Drishti Vada.

f) Say both Vyavaharikam or both Pratibhasikam.

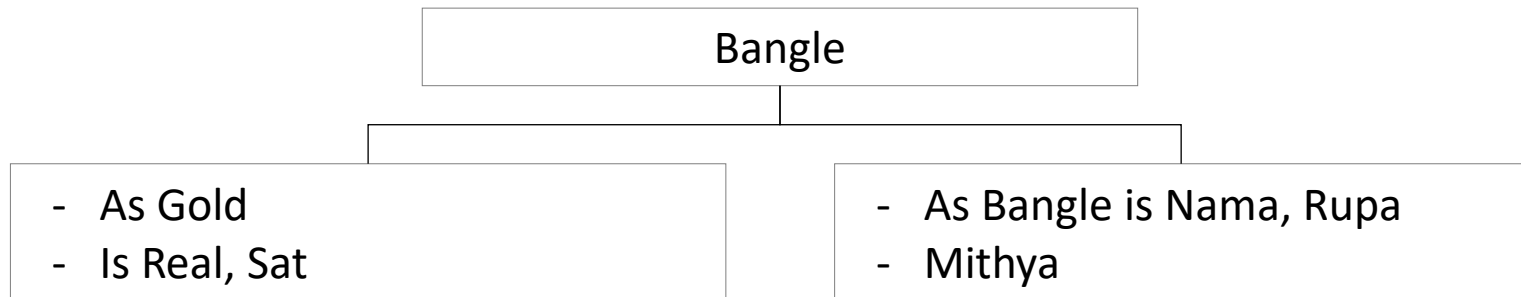
## XXXVI) Conclusion :

a) All Vikaras - products - Akasha - Vayu - entire creation.

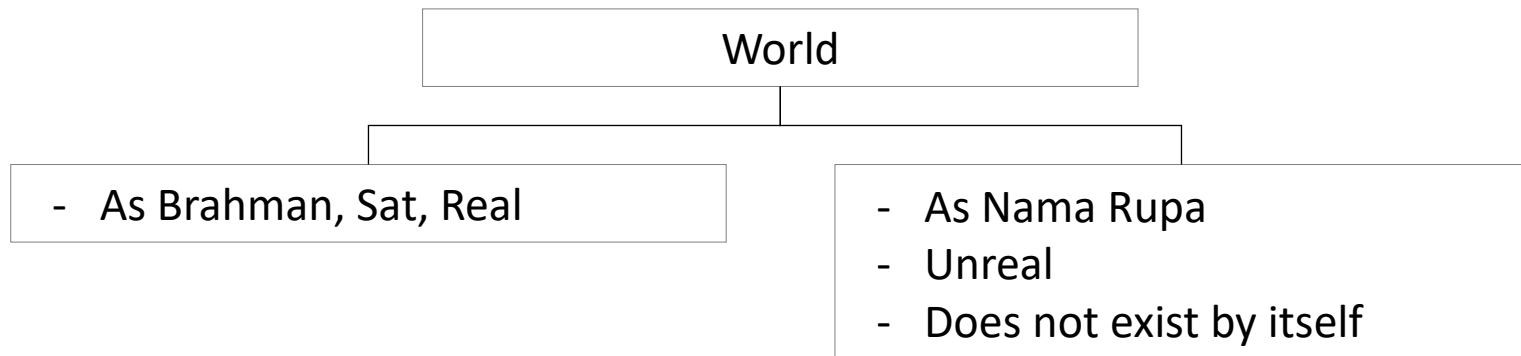
b)



c)



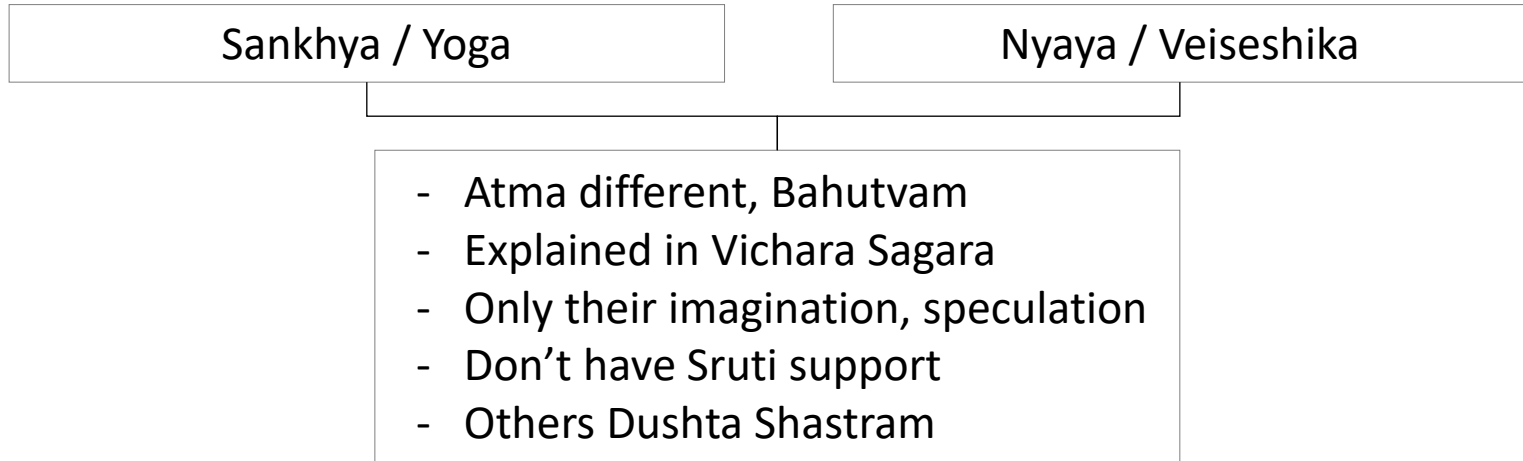
d)



e) Reflected Consciousness as Jiva is Unique to Advaita.

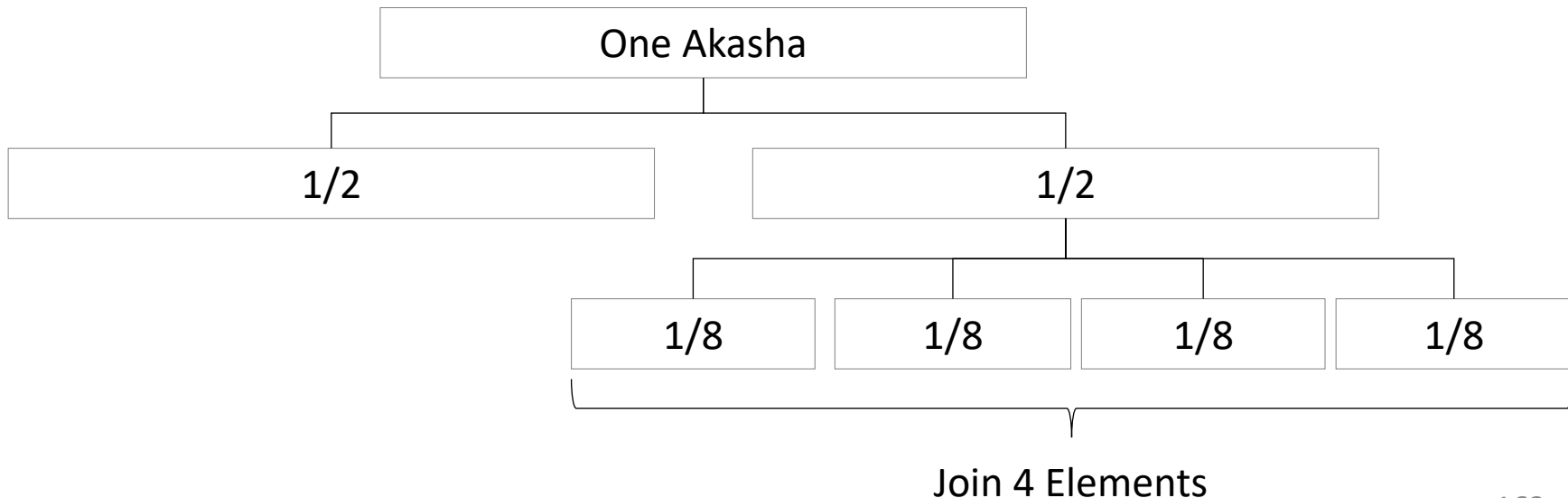
f) In all other schools, Jiva is Original Consciousness.

XXXVII)

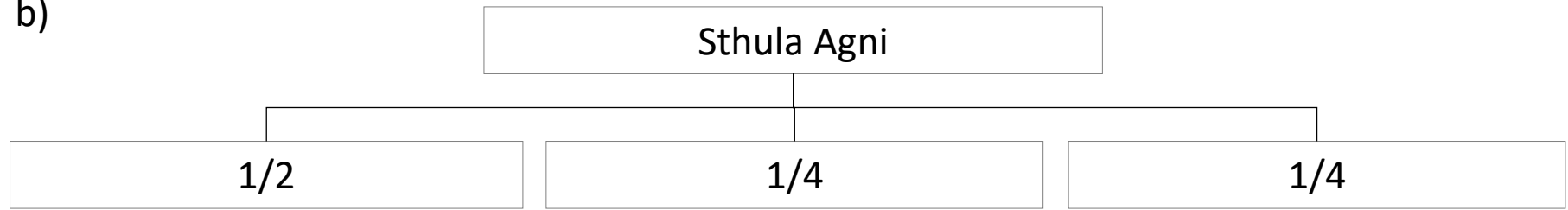


## 22) Chapter 6 – Section 3 – Verse No. 3 :

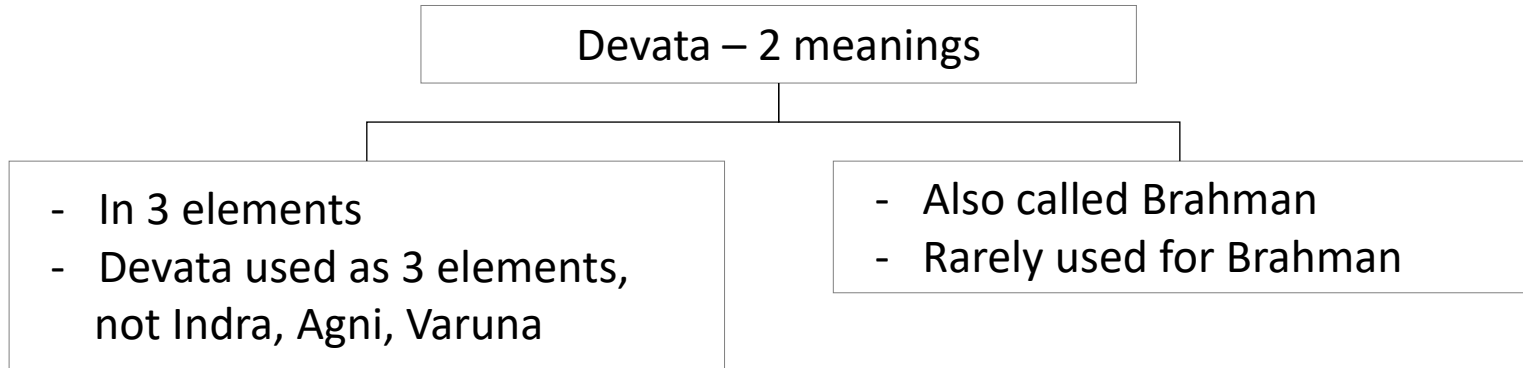
l) a)



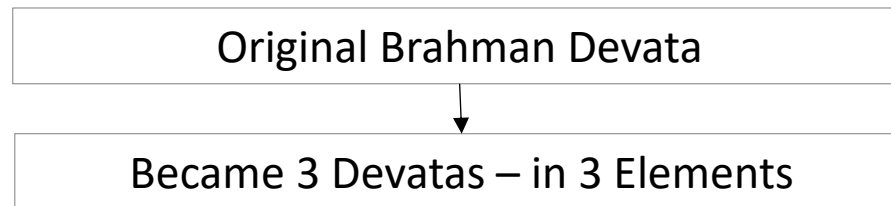
b)



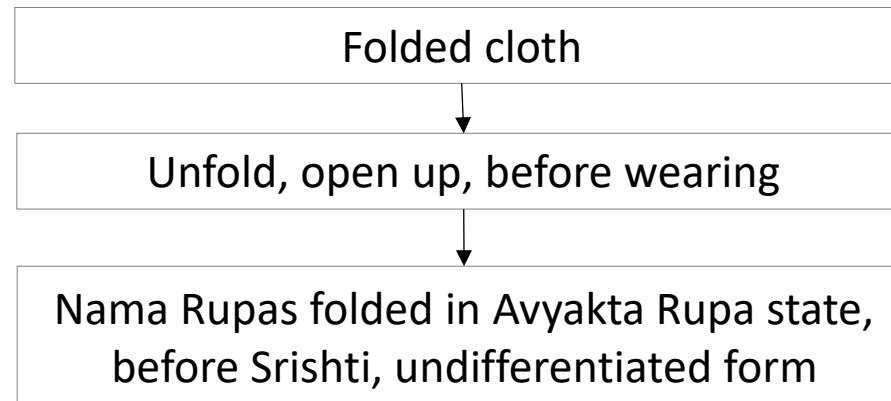
II)



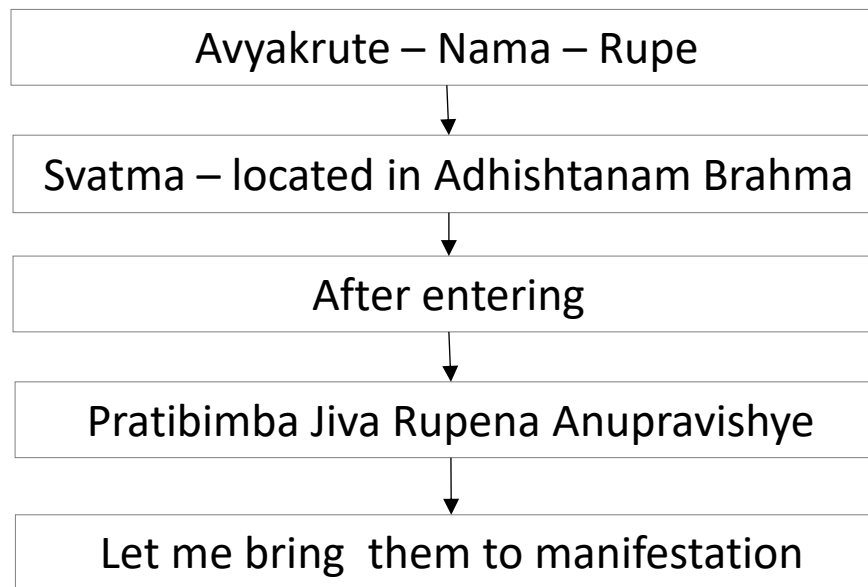
III) a)



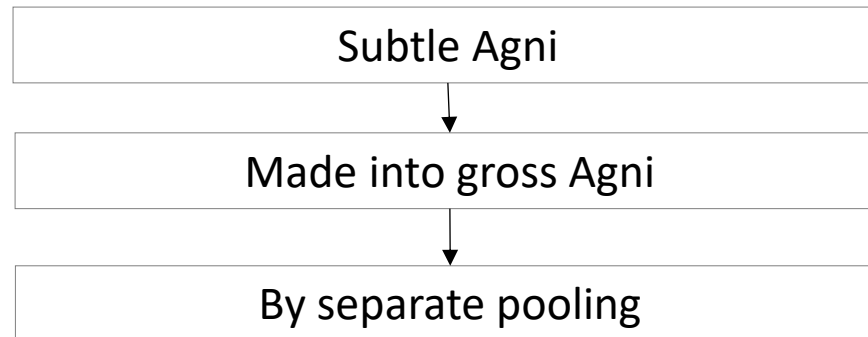
b)



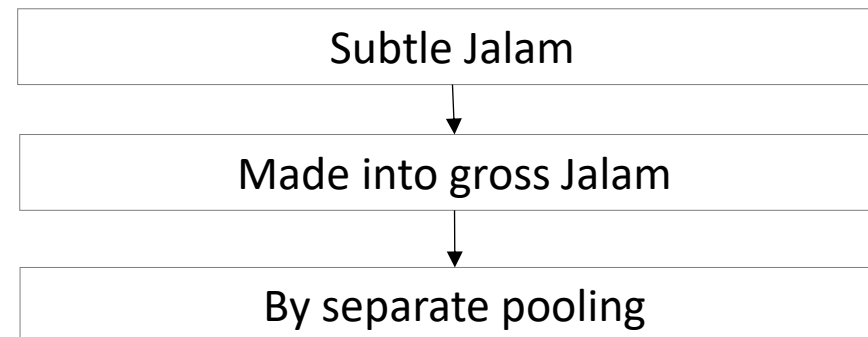
c)



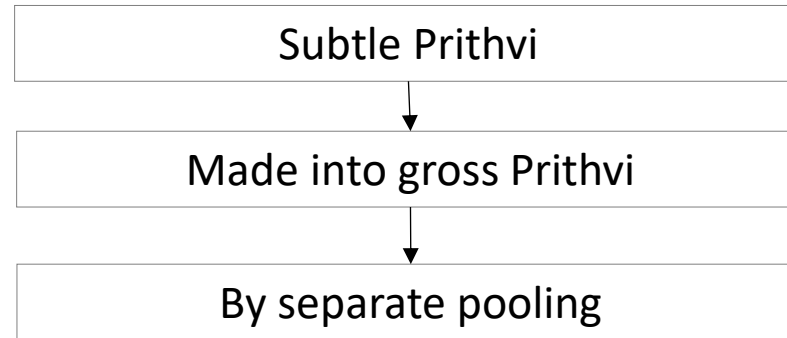
d)



e)



f)



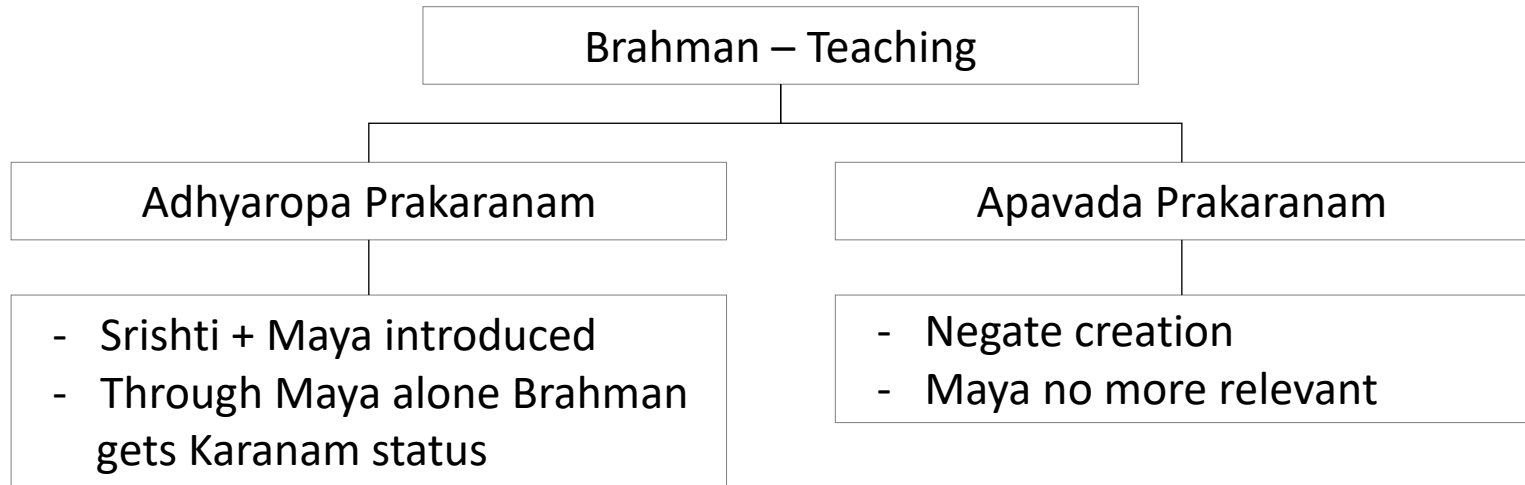
g) By 3 separate pooling, 3 subtle elements made into 3 Gross Elements.

h) In this way, Mithya world of 5 elements is created.

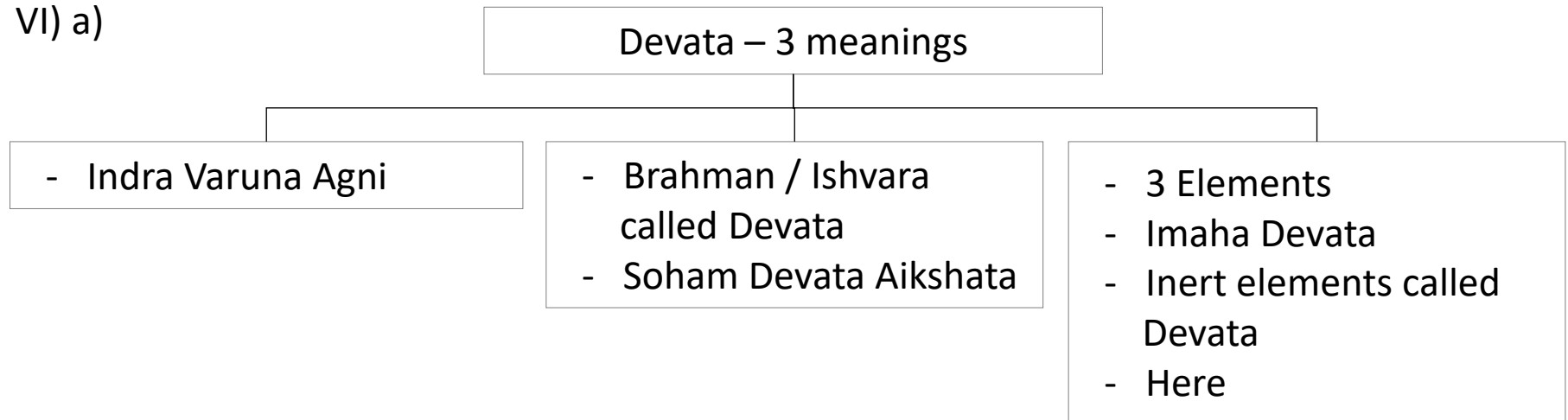
#### IV) Srishti Prakaranam :

- In the beginning student does not know that world, creation has to be negated in the Apavada portion.

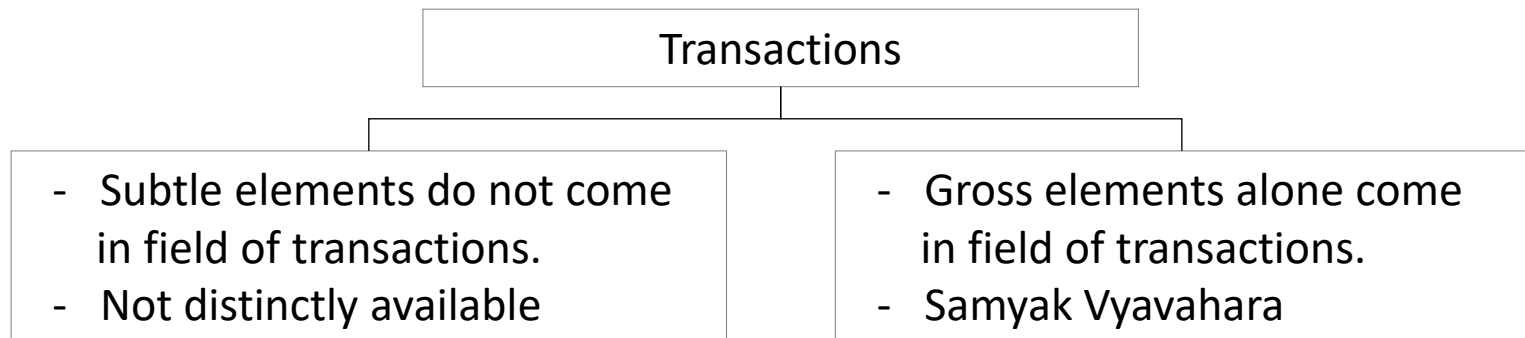
V)



VI) a)



b)

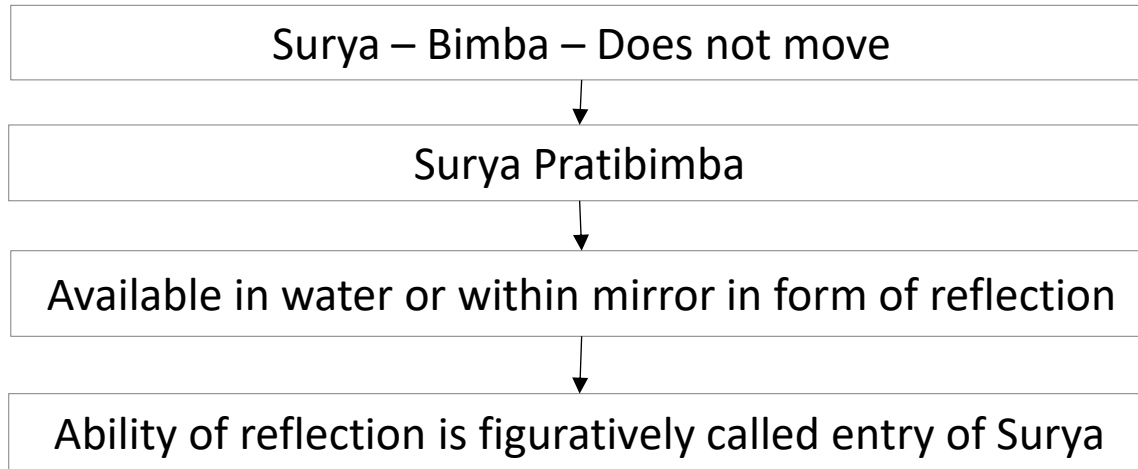


## VII) Evam Ikshitva :

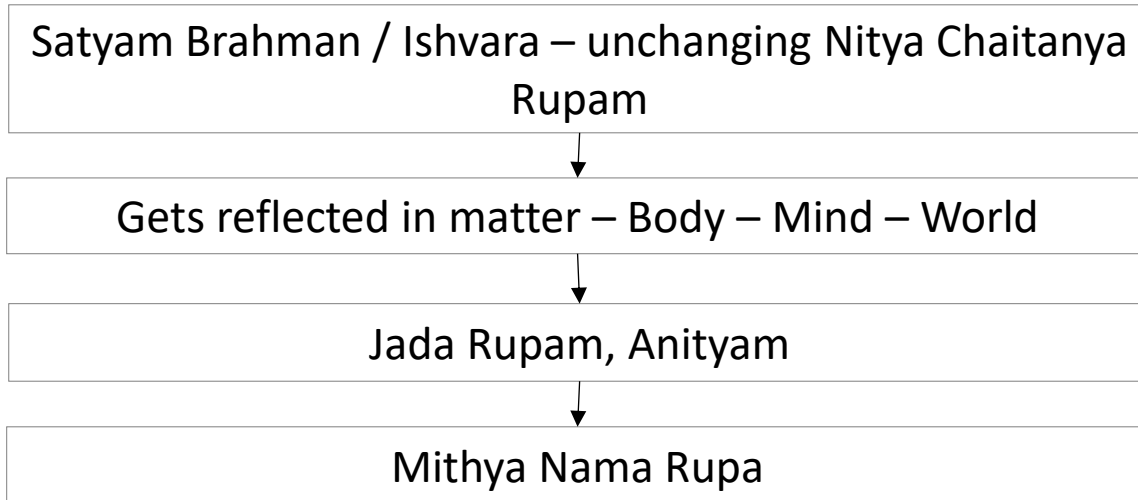
- After visualizing thus, Ishvara (Seyam Devata), same Jivas of previous Srishti, Hiranyagarbha, Virat Rupa Jiva manifested.

## VIII) Formation of Chidabhasa is called entry.

### a) Example :



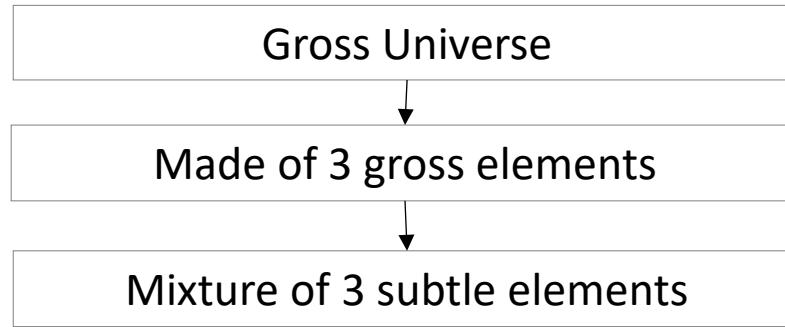
### b)



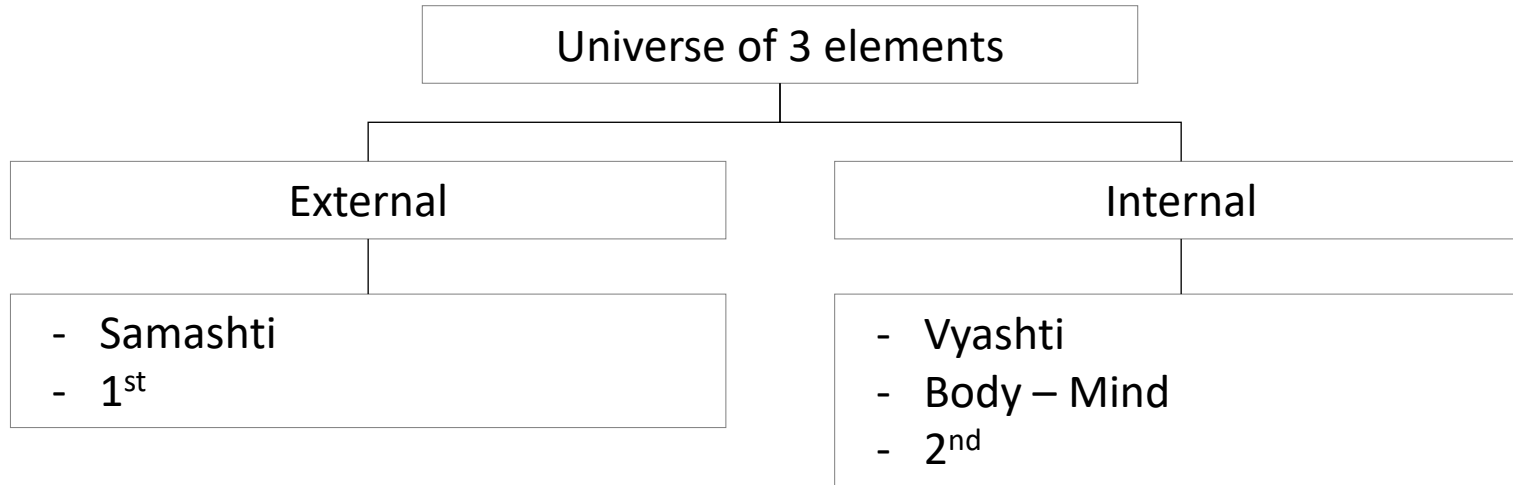
**IX) Ishwara's Sankalpa, visualisation plan, is governed by Karma of Jivas.**

## Chapter 6 – 4 – 3 :

X)



XI)



XII) Both Jadam, Anityam.

## 23) Chapter 6 – 4 – 1 :

I)

| Agni               | Jalam                | Prithvi              |
|--------------------|----------------------|----------------------|
| Red colour in Agni | White colour in Agni | Black colour in Agni |
| Rohita             | Shukla               | Krishnam             |

### III) Quantum Physics :

- Solid Universe we experience with our senses does not exist.
- What exists is only Subtle energy, atoms.
- Subtle thing in motion appears as the Gross universe.
- Alatahanti Prakaranam, Mandukya Upanishad.
- Illusion created by the sense organs.

### IV) You assumed existence of gross fire because of ignorance.

a) What is experientially available, factually not available is called Mithya.

b)

| Brahman | Jagan   |
|---------|---------|
| Exists  | Mithya  |
| Fact    | Appears |

c) If it is Asat, it won't be available for experience.

d) Experiential availability is called Mithya.

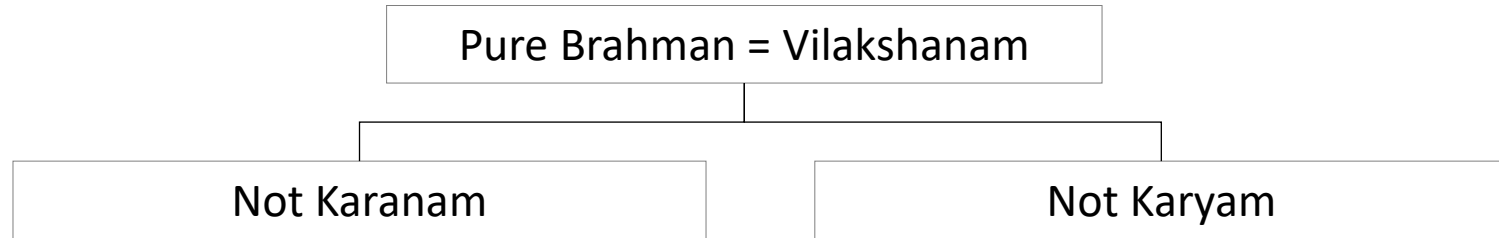
e) All Mithya should have substratum = Brahman.

## 24) Chapter 6 – 4 – 1 :

I)

| 1 <sup>st</sup> Stage      | 2 <sup>nd</sup> Stage                            |
|----------------------------|--------------------------------------------------|
| - Subtle Universe is there | - No subtle Universe<br>- Brahman alone is there |

II)



III) a)

| Subtle Element                                                   | Gross Elements                                                             |
|------------------------------------------------------------------|----------------------------------------------------------------------------|
| - Karanam<br>- Gold<br>- Clay<br>- Satyam<br>- 3 Subtle Elements | - Karyam<br>- Ornaments<br>- Earthenware<br>- Mithya<br>- 3 Gross Elements |

b) Later :

| Maya                  | Subtle Elements      |
|-----------------------|----------------------|
| - Karanam<br>- Satyam | - Karyam<br>- Mithya |

IV) a) Gross Agni does not exist separate from 3 colours.

- Colour refers to subtle elements.

V) a)

| Inherent | In all    |
|----------|-----------|
| Wood     | Chairs    |
| Gold     | Ornaments |
| Maya     | World     |

↑  
Satyam

↑  
Vacharambanam Vikaro  
Nama Dheyam

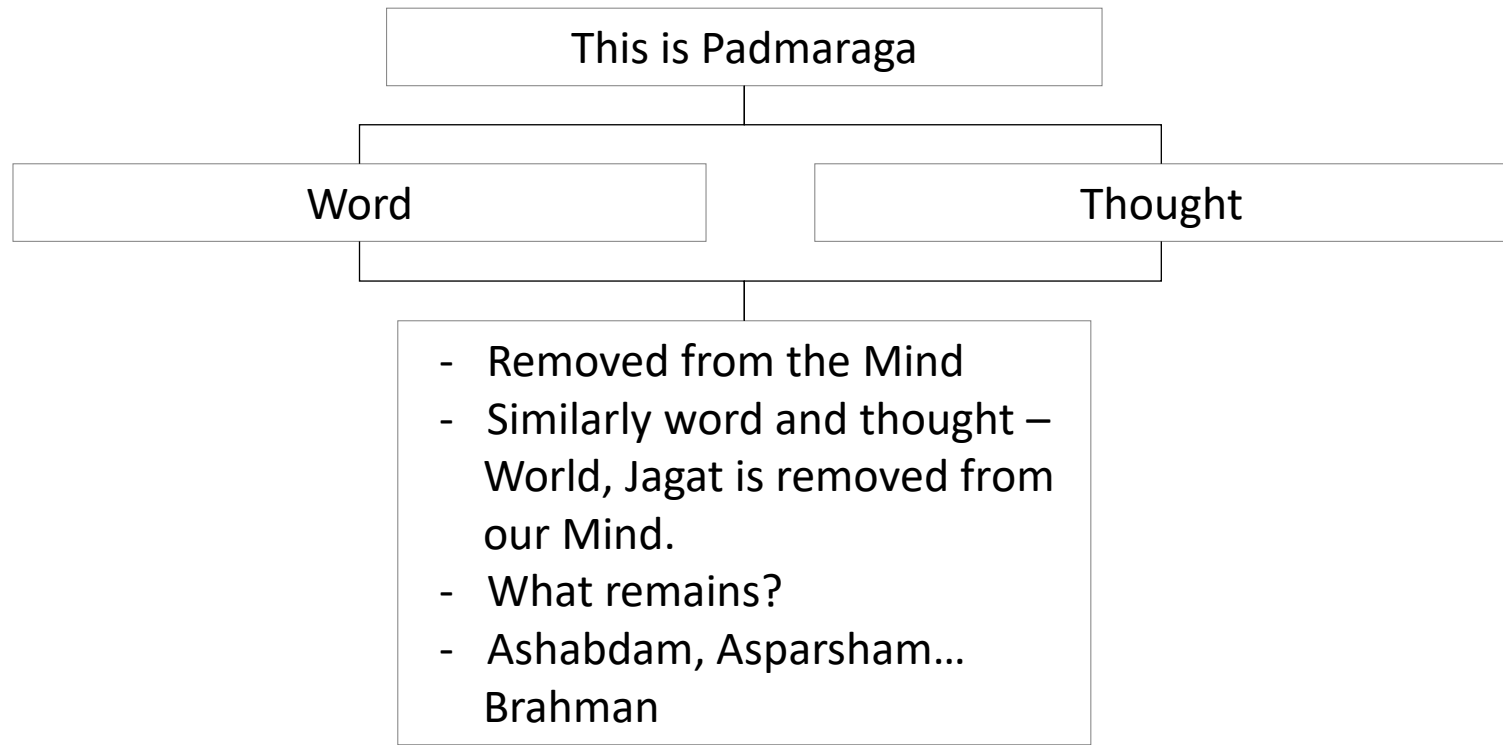
b) Solidity of world belongs to Maya, Brahman.

**c) Subtle elements are alone there, gross elements not there at all.**

**V) Example :**

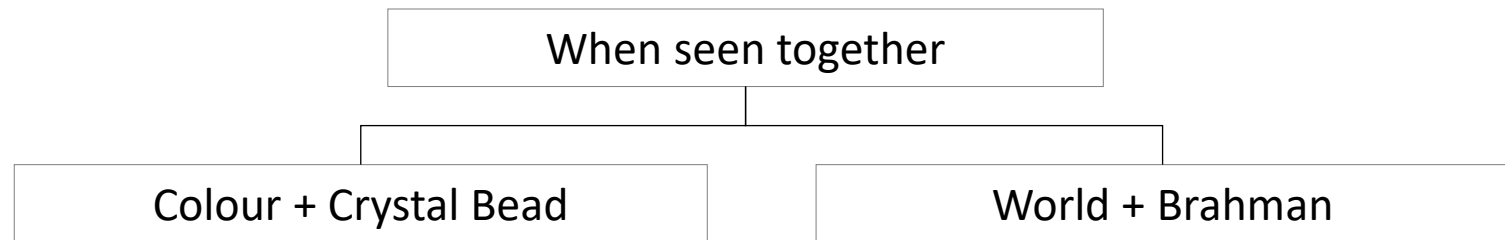
**a) Similarly no such thing called World, only 3 subtle elements, Maya, Brahman, Adhishtanam.**

b)



c) Mistaken notion of Padmaraga stone or world will be there until the colour – crystal, world – Brahman are not separated.

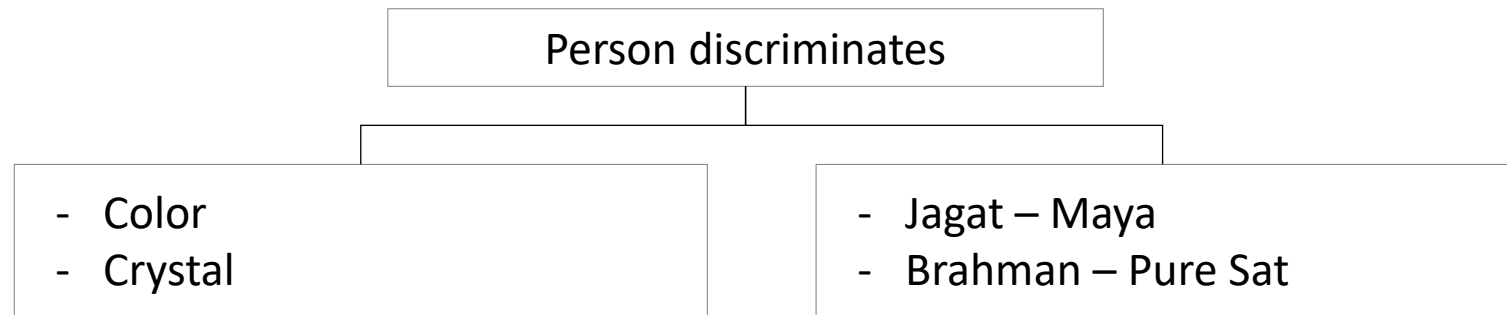
d)



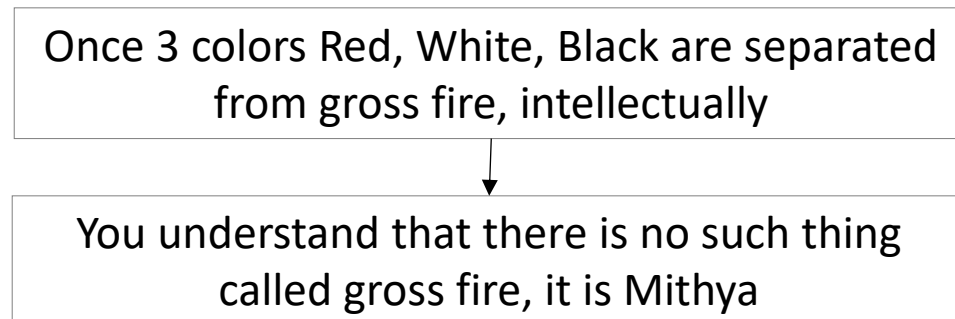
| Colour + Crystal Bead                                                                                                                                                                                                                                                     | World + Brahman                                                                                                                                                                                                                                                               |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>- Adhyasa</li> <li>- Word, thought Padmaraga exists</li> <li>- Mistaken notion</li> <li>- When colour is intellectually removed, not physically removed, then Padmaraga stone does not exist for you in thought or word</li> </ul> | <ul style="list-style-type: none"> <li>- Adhyasa</li> <li>- Word, thought Jagat exists</li> <li>- Mistaken notion</li> <li>- When Jagat is intellectually removed, not physically removed, then Jiva Jagat, Ishvara does not exist for you in thought or word form</li> </ul> |

e) Viveka Jnanetu Jagat, Padmaraga Nivartate.

f)

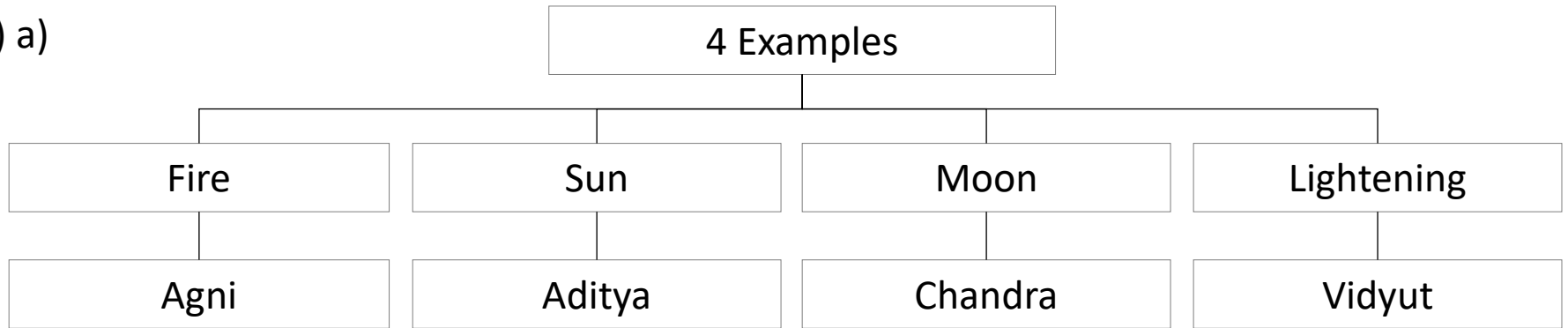


g)

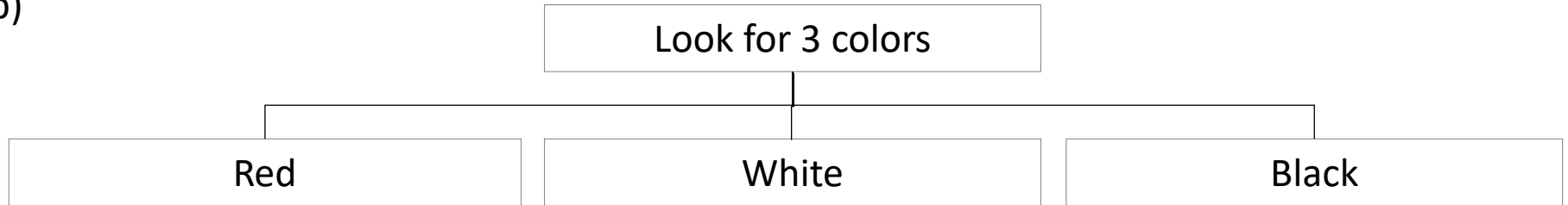


## 25) Chapter 6 – Section 4 – Verse No. 2 to 4

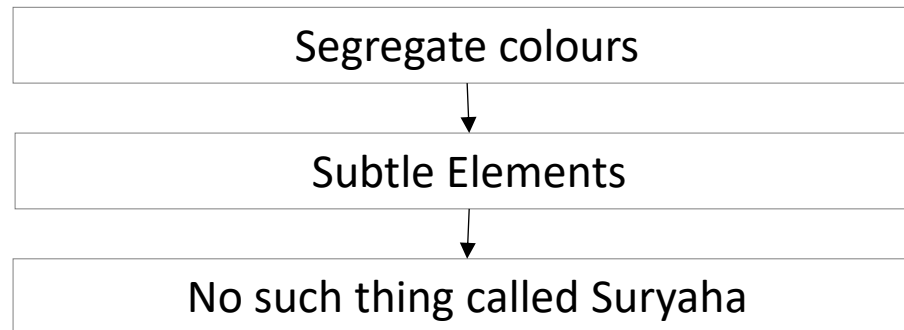
l) a)



b)



c)

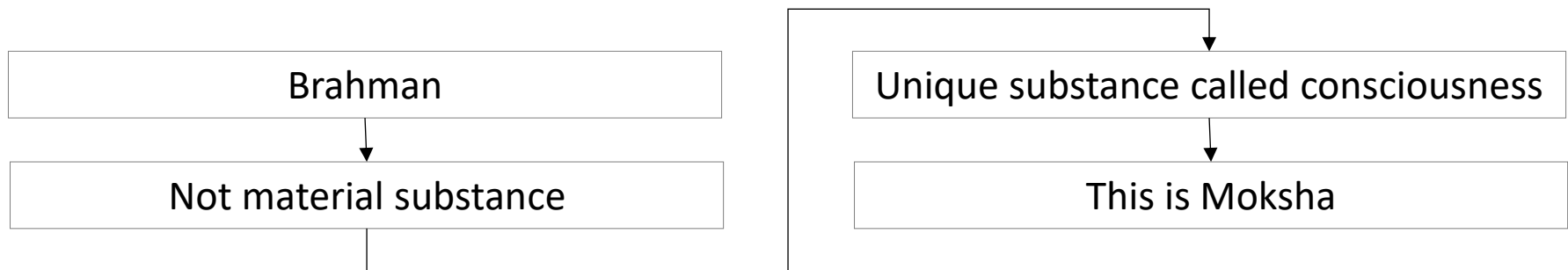


d) Sun dismissed around which all planets are moving.

e) Jnani :

- No world
- All illusions appearing borrowing existence from its ultimate Karanam, Sat Brahman.<sup>174</sup>

f)

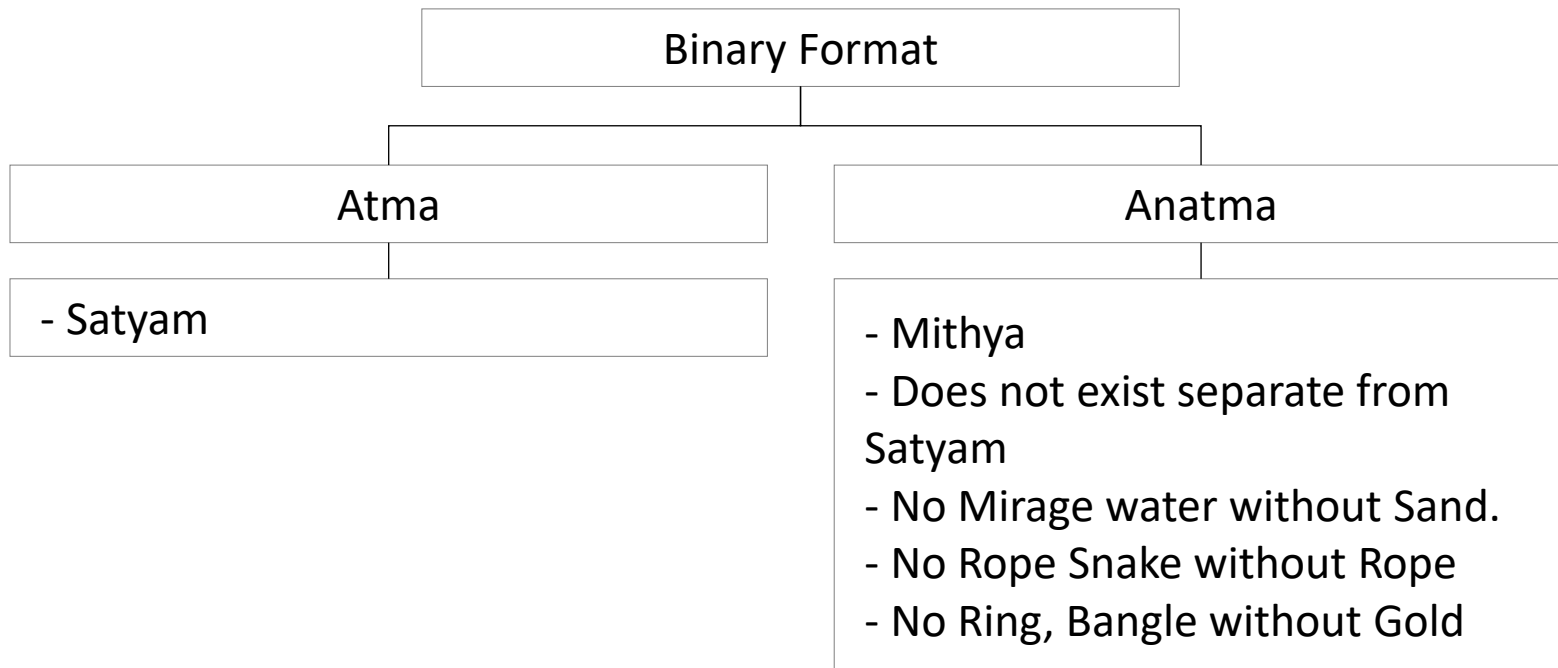


26) I)

| Gross Elements | Universe Elementals           |
|----------------|-------------------------------|
| - Karanam      | - Karyam, Product<br>- Mithya |

**II) When you analyse 3 elements, you find subtle earth is product of subtle water.**

III) a)



b) Eka Vigyanena Sarva Vigyanam is possible.

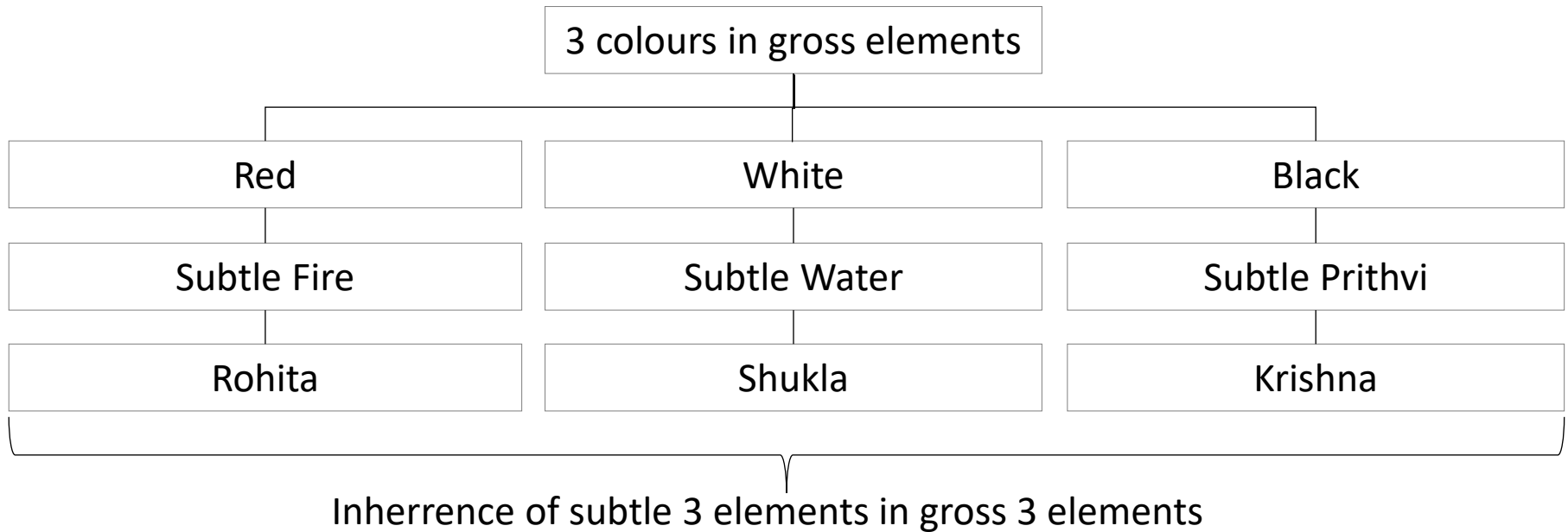
**IV) a) Amurta Drivyam - Vayu, Akasha are included in Murta Drivyams.**

b) Their Gunas are included in the Murtha Gunaas.

- Shabda is there in Earth which is Akasha Guna.
- Sparsha is there in Earth which is Vayu Guna.

**V) Amurtha Akasha accommodates all Murtha Dravyams.**

VI) To reveal this, Upanishad uses an ingenious method.



27) a)

| Timeless                                                                                 | Time, Space, Universe, Body, Mind                                                                                |
|------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Karanam</li><li>- Exists independently</li></ul> | <ul style="list-style-type: none"><li>- Mithya</li><li>- Karyam</li><li>- Has no independent existence</li></ul> |

g) By the knowledge of Sat which existed before creation, Karanam, all products, Karyam can be known.

h) What is reality?

- There is only – Ekam Eva Advitiya Satyam.
- Only one nondual reality.
- Other things are Mithya.

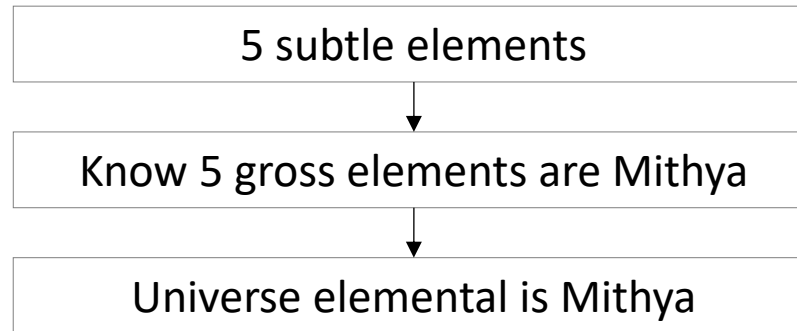
i)

| Maya                                                                                                                                                                                                           | Other things                                                                                                             |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Anaadi Mithya</li><li>- Why beginningless?</li><li>- It is not a product born out of Brahman</li><li>- Borrows existence from Brahman hence Mithya, not born</li></ul> | <ul style="list-style-type: none"><li>- Sa-adhi Mithya</li><li>- Mithya because they are born</li><li>- Mithya</li></ul> |

## 28) Chapter 6 – Section 4 – Verse No. 5 :

I) Know Karanam Brahman = Knowing all Karyams.

II) a) By knowing :



b) Subtle elements are also not separate from Brahman.

c) I am that Brahman - Tatu Tvam Asi.

d) This is how they became Jnanis, liberated.

e) This is Gist of Mantra.

III) Meitreyi :

**Tell oneself :**

- **I am Jnani, I know Brahman, I know everything as Brahman.**

IV) a)

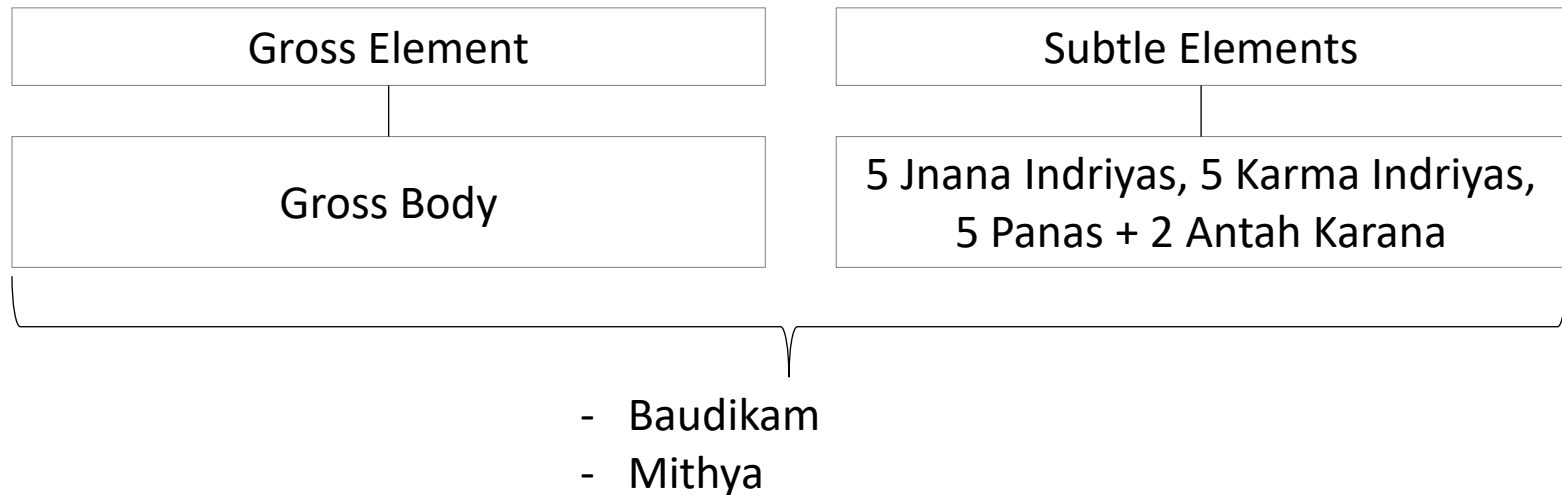
| Visible Universe | Invisible                     |
|------------------|-------------------------------|
| - Nama, Rupa     | - Atoms<br>- Energy<br>- Real |

## b) Vedanta :

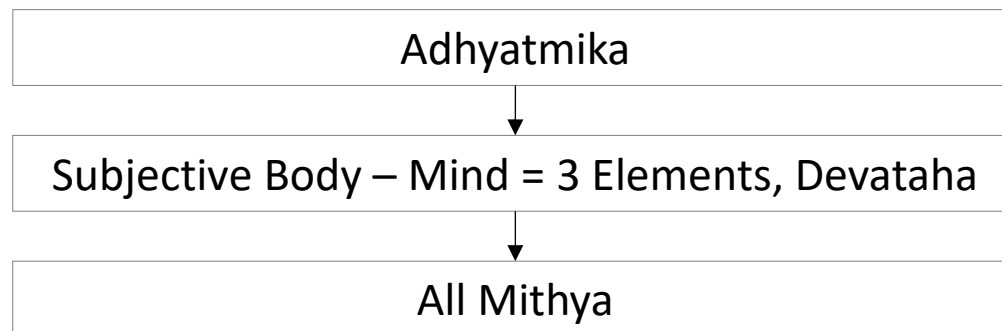
| Universe                                                                                                          | Brahman                                                |
|-------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Nama Rupa</li><li>- Subtle elements</li><li>- Red, White, Black</li></ul> | <ul style="list-style-type: none"><li>- Real</li></ul> |

## Chapter 6 – Section 4 – Verse No. 6, 7

V) a)

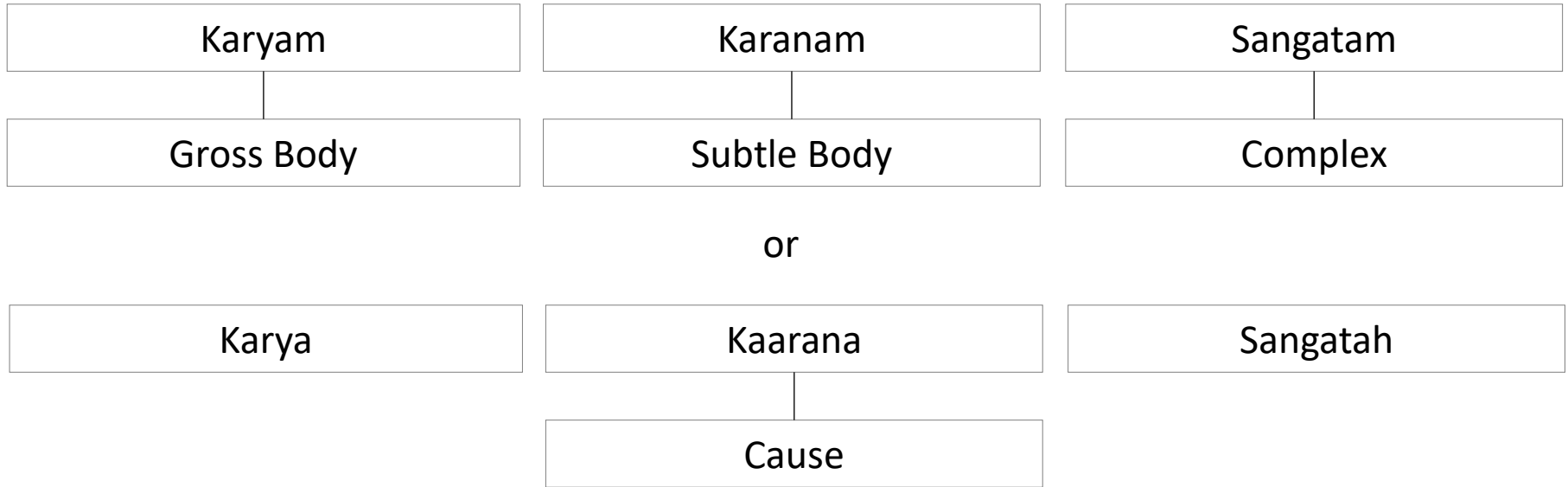


b)



## 29) Chapter 6 – Section 5 – Verse 1 :

### I) Karya Karana Sangatah :



### II) We do not talk about Karana Sharira Srishti?

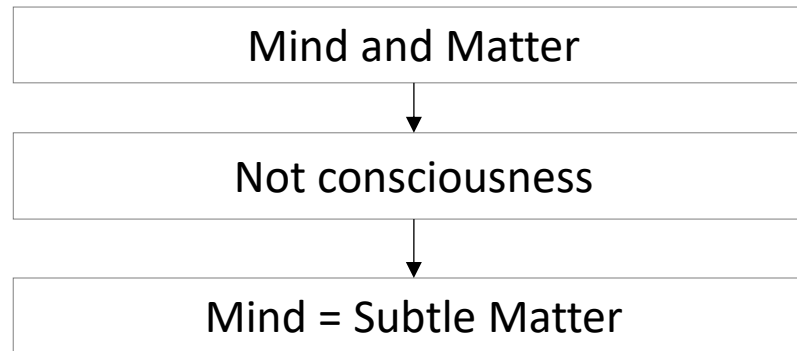
- Srishti belongs to only Sthula - Sukshma Srishti.

I) a) During sleep, through the Nadis alone, Sukshma Shariram, prime portion enters into the Hridayam, body is like dead body.

### b) Brihadaranyaka Upanishad :

- Ajata Shatru Brahmanam , Jnana Indriyas, Karma Indriyas, Antahkaranam get withdrawn through the Nadis.

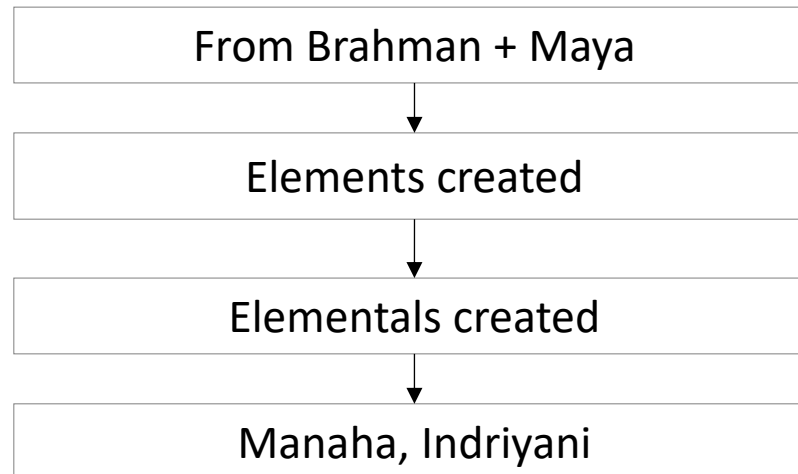
IV) a)



b) Mind is not Consciousness

- Mind is product of Annam, Bautikam, born out of Butani.

V) a)



b) Modern Science :

- Mind is not there at all.
- Emotions belong to Mind.
- Emotions = Chemical, electrical changes in the Brain.

## VI) a) Veiseshika quotes :

### Chandogya Upanishad :

अथ यो वेदेदं मन्वानीति सात्मा मनोऽस्य  
दैवं चक्षुः स वा एष एतेन दैवेन  
चक्षुषा मनसैतान्कामान्पश्यन्मते य  
एते ब्रह्मलोके ॥ ८.१२.५ ॥

atha yo vededaṃ manvānīti sātmā mano'sya  
daivaṃ cakṣuḥ sa vā eṣa etena daivena  
cakṣuṣā manasaitānkāmānpaśyanramate ya  
ete brahmaloke || 8.12.5 ||

Then, it is the Self which knows 'I am thinking this.' The mind is its divine eye. The Self, now free, enjoys seeing everything it wants to see in Brahmaloka through its divine mental eye.  
[8 - 12 - 5]

### **b) Mind is the divine eye of the Human Being – Deivam (Divine) Chakshu.**

c) Sense Organs = Ordinary Eye

## VII) Shankara :

a) Upanishad mentions divinity of eye because it reflects Consciousness.

b) Mind can see things more than the sense organs.

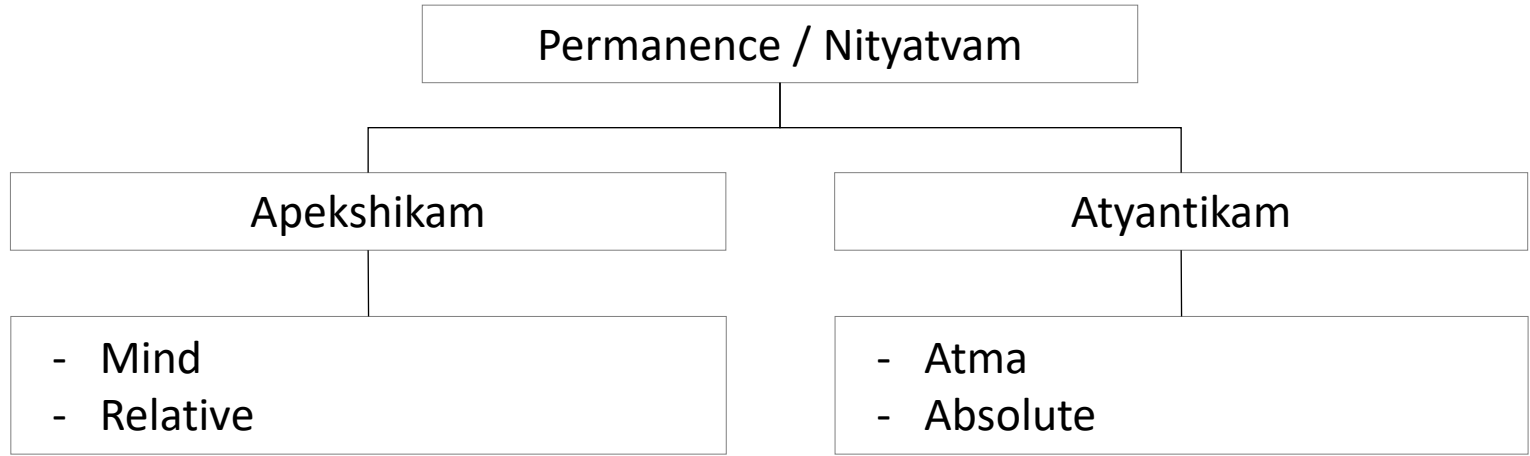
c) Mind knows emotions - Sukshma Vastu, everything hidden, fire on mountain, by inference.

d) Because of larger reach, mind is considered divine.

e) Mind lasts longer than sense organs also, during dream, Sense organs stop functioning, Mind is active with help of Vasanas.

f) Mind continues to exist, when sense organs are resolved.

VIII)



### IX) Shankara : Final argument

a) If Mind is also eternal then Upanishad statement Ekam Eva Advitiyam Brahman will be contradicted (Chapter 6 – 2 – 1) .

**Chandogya Upanishad :**

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

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

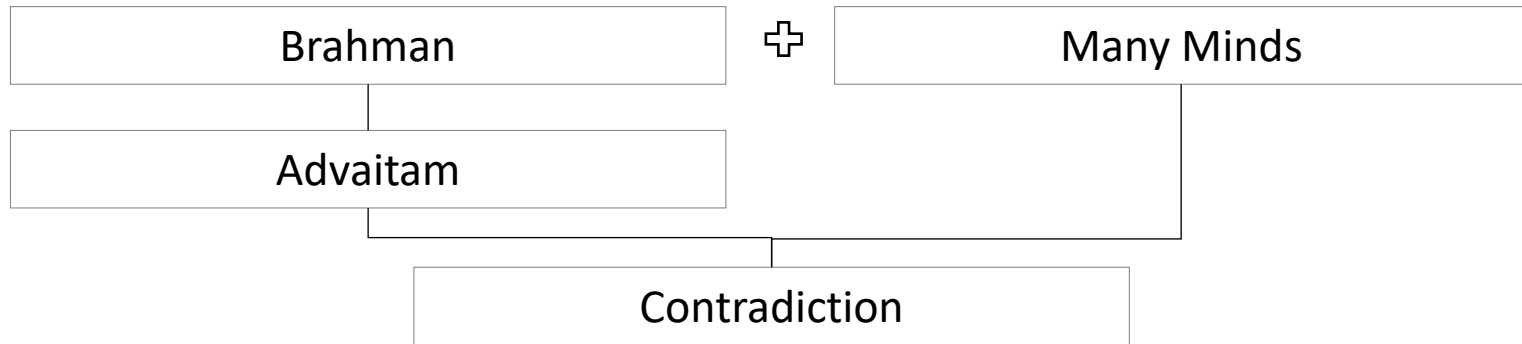
Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

## b) Before Srishti :

- Sad Brahman alone existed, Karanam alone.

c) Before Srishti, Mind will be there, before Big Bang in Tarqa Shastra.

d)



## e) Kaivalya Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।

खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।

khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.  
[Verse 15]

- Mind is born.

**30) Chapter 6 – Section 5 – Verse No. 2:**

I) b) Like Annam, Prithvi Tattvam.

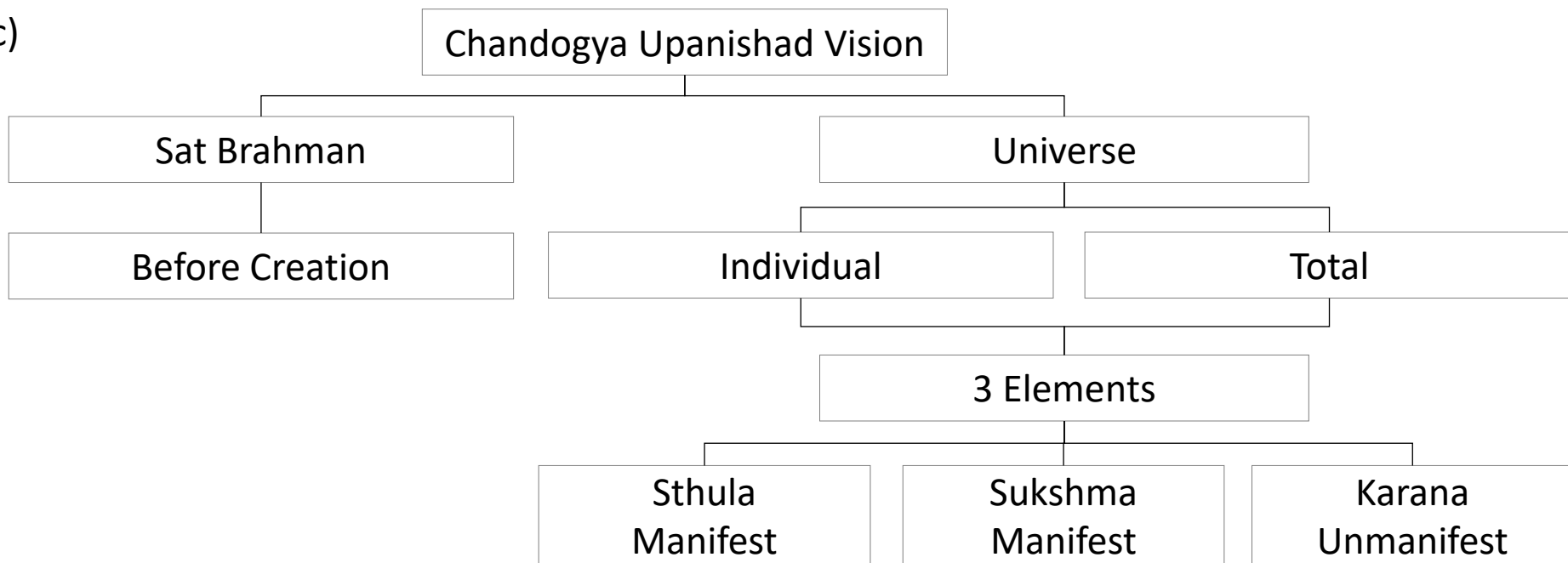
### 30) Chapter 6 – Section 5 – Verse No. 2:

I) a) Like Annam, Prithvi Tattvam.

b) Context :

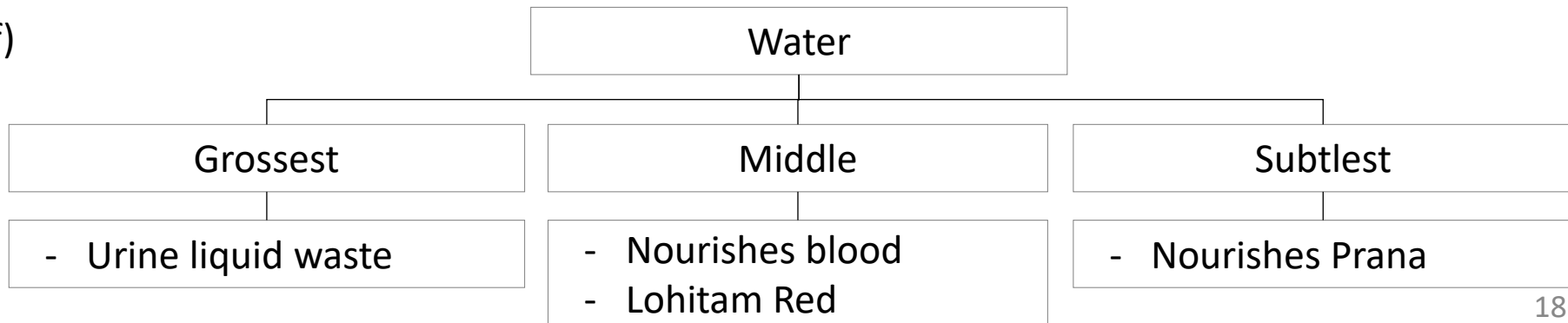
- 3 elements constitute our body.

c)



e) Shankara repeats Mantra in rest of Bashyam .

f)



### g) Reason :

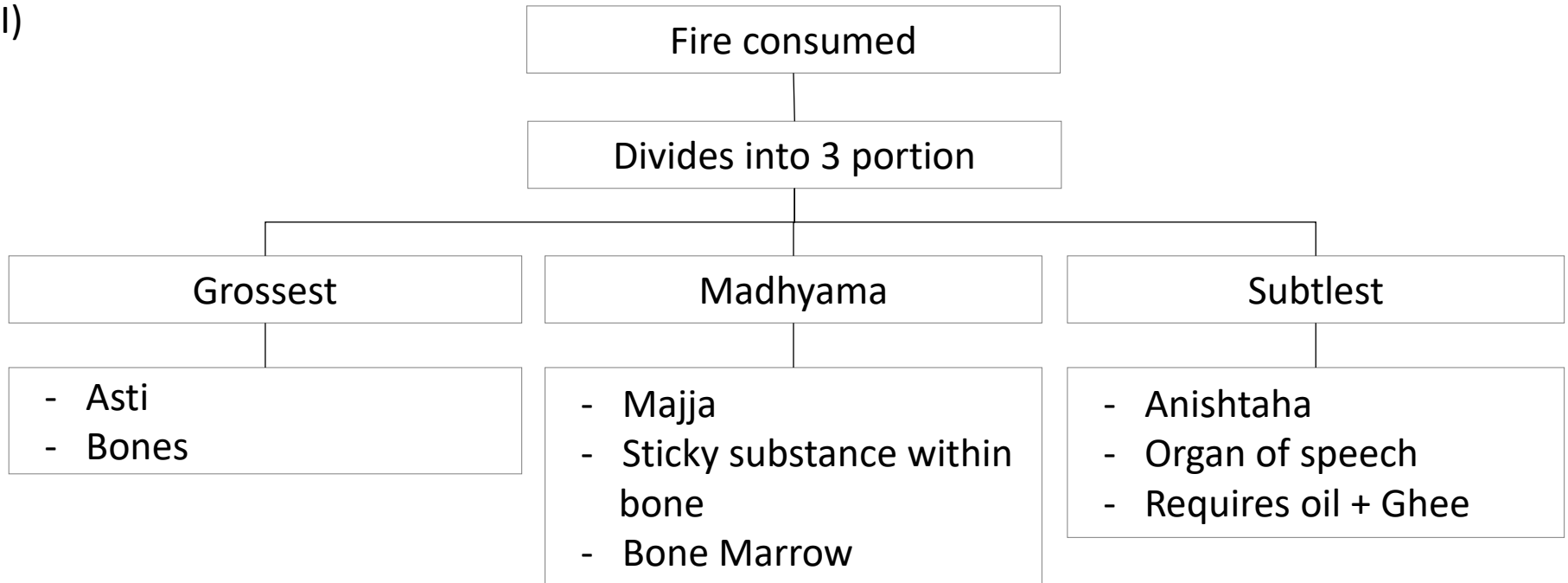
- Don't eat, body becomes weak.
- Mind weak, because Mind is product of Annam.
- Prana continues as long as you drink water, it won't die.

### Conclusion :

- **Prana is sustained by water.**

### Chapter 6 – Section 5 – Verse No. 3 :

II)



## Chapter 6 – Section 5 – Verse No. 4 :

### Consolidates this section :

III) Sthula Shariram and Sukshma Shariram are products of 3 elements only.

IV) Mind, Prana, Speech belong to Sukshma Shariram.

- 3 belong to matter only.

### V) Karana Shariram - Tattva Bodha - Definition :

कारणशरीरं किम्?

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं  
सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम्।

*Kāraṇa śarīram kim?*

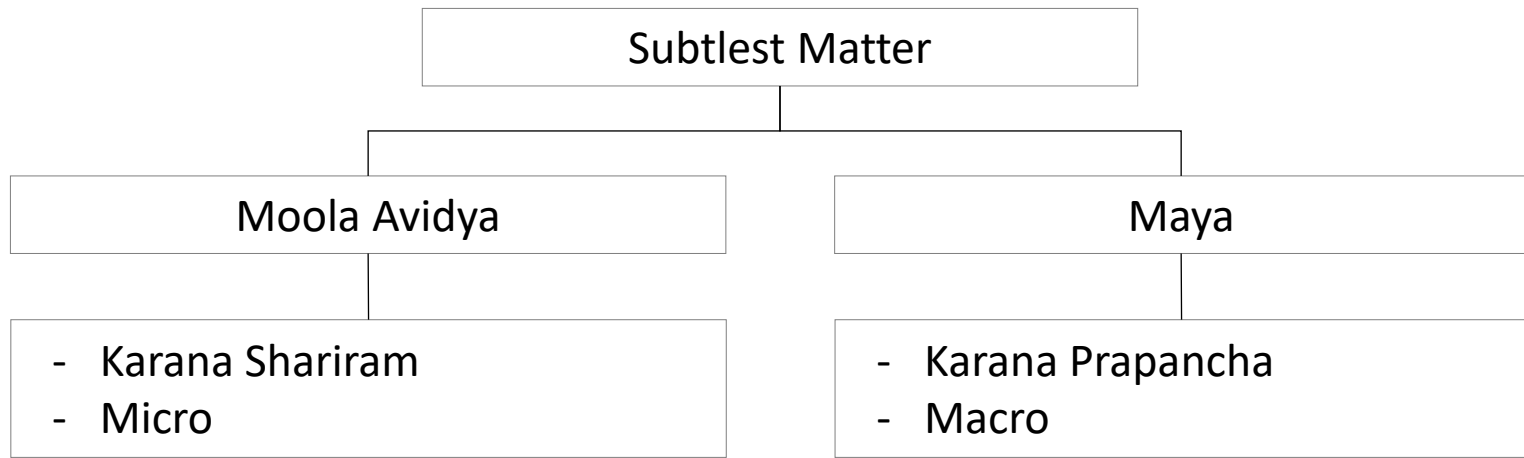
*Anirvācyaṇādyavidyārūpam śarīradvayasya kāraṇamātram*

*satsvarūpājñānam nirvikalpakarūpam yadasti tatkāraṇaśarīram |*

That which is inexplicable, beginningless, in the form of ignorance, the sole cause of the two bodies (gross and subtle), ignorant of one's own true nature, free from duality - is the causal body. [Verse 12]

- a) It is Upadana Karanam (Material cause of Sthula, Sukshma Shariram).
- b) Karana Shariram is the subtlest form of matter at the individual level.
- c) Maya = Subtlest form of matter at total level.

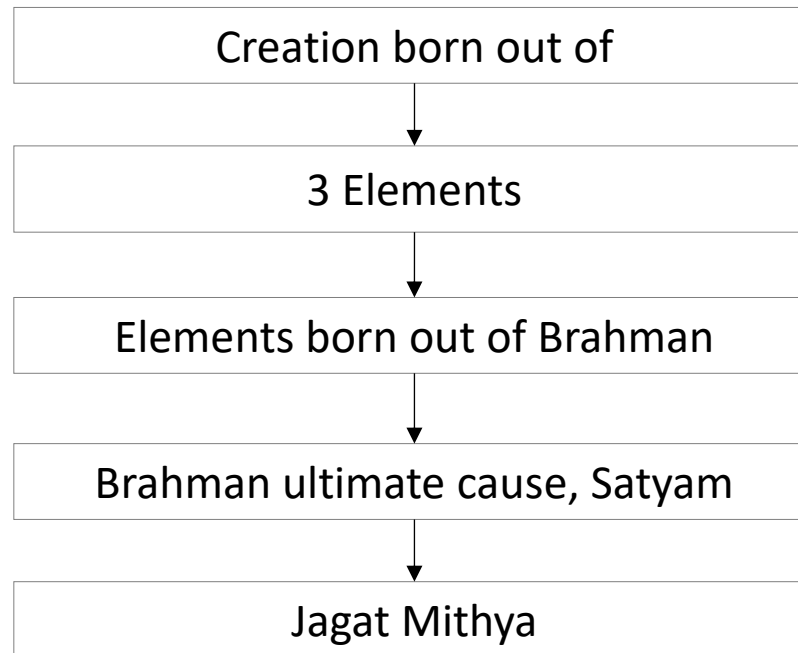
d)



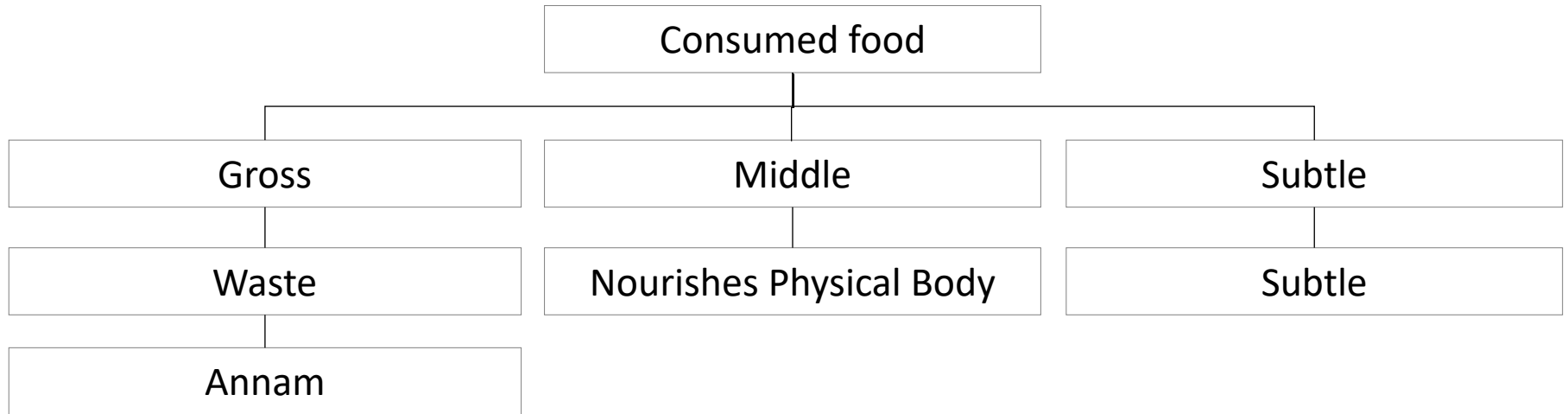
e) Consciousness is beyond these two.

### 31) Chapter 6 – 5 - 4 :

l) a)



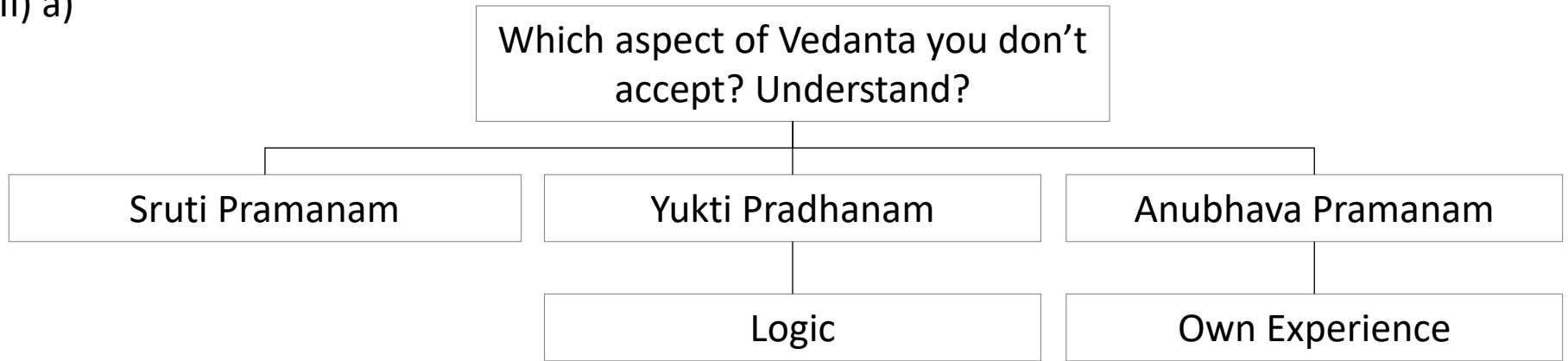
b) Consumed food nourishes Sthula, Sukshma Shariram.



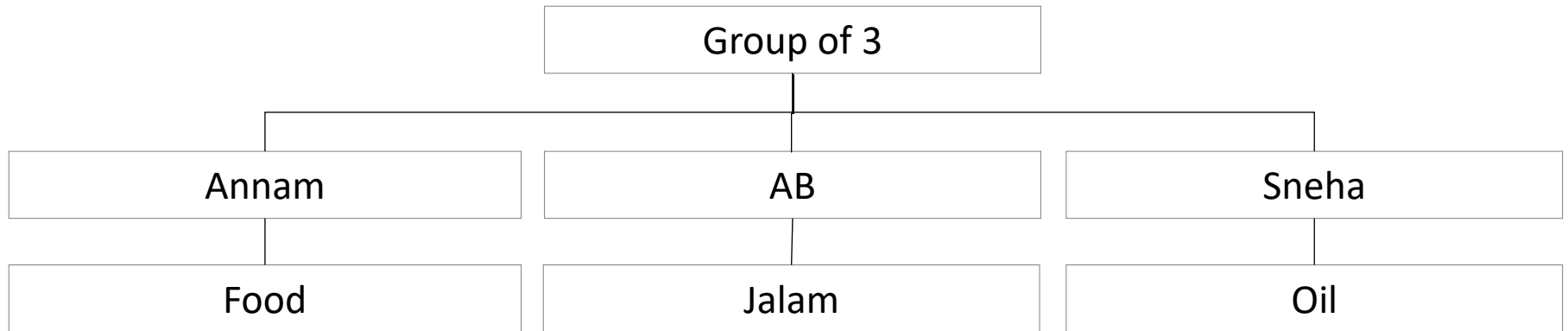
## II) Funny Purva Pakshi :

| Rat                                                                                                                                                                                                                  | Fish                                                                                                                                                                                                           | Cockroach (Thailapaha, Snepaha)                                                                                                                                                                                                 |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>- Consume only Annam, no water, oil</li> <li>- Should hate only mind nourished</li> <li>- Will have no Prana Vak</li> <li>- Rats make sound, alive have Prana, Vak</li> </ul> | <ul style="list-style-type: none"> <li>- Consume only water no Annam, oil</li> <li>- Should have only Prana Nourished</li> <li>- Should not have no Mind, Vak</li> <li>- Iner, Anumeyam, have all 3</li> </ul> | <ul style="list-style-type: none"> <li>- Consume only Oil, Agni</li> <li>- No Annam, water</li> <li>- Should have only Vak nourished</li> <li>- Should not have mind, Prana</li> <li>- Have all 3</li> <li>- Anumeya</li> </ul> |

III) a)



b) One body is consuming food, water, oil (Gross).



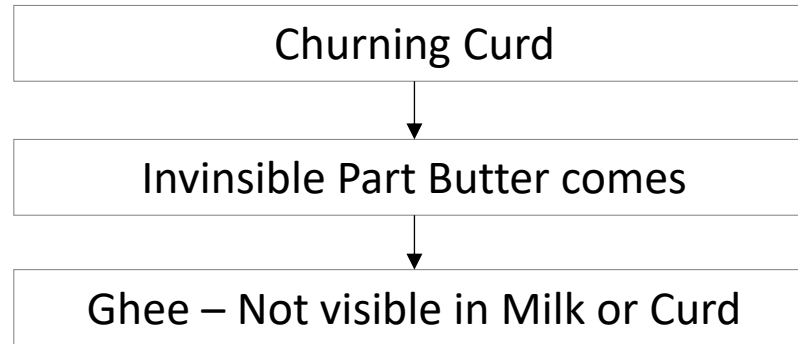
## 32) Chapter 6 – 6 – 2 :

### I) Student's doubt :

a) Annam - consumed - Sthula Butani.

- How do they nourish Sukshma Butani also?
- Manaha - Prana - Vak, how they are nourished?

### b) Example :



c) Through a process it comes out.

II) a) Similarly, food consumed, through a process nourishes Sukshma Shariram.

b) Digestive process is the churning process.

c) Subtle food nourishes Sukshma Shariram.

d)

| Element                                                                                          | Nourishes                                                                            |
|--------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Annam</li><li>- Water</li><li>- Fire / Thailam</li></ul> | <ul style="list-style-type: none"><li>- Mind</li><li>- Prana</li><li>- Vak</li></ul> |

III) a) Vayu = Churning Rod / Rope

- Agni = Digestive fire.

b) Sukshma Shariram - Above

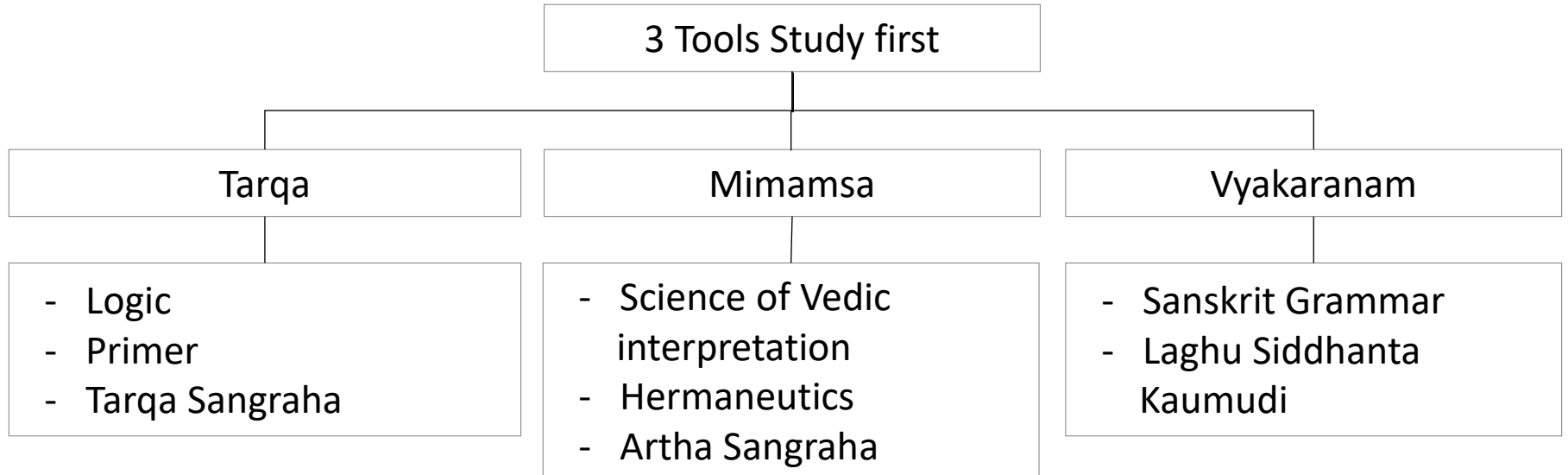
- Mind – Heart
  - Prana – Heart
  - Vak – Mouth
- } Up

c) Stomach – Below

**Chapter 6 – 6 – 5 :**

IV) Why not convinced?

**Traditional method :**



### 33) Chapter 6 – 7 – 1 :

I) a) 16 mental powers get distributed 5 Jnana Indriyas, 5 Karma Indriyas, Antahakaranam (Manah, Chitta, Buddhi, Ahamkara).

b) All nourished through 16 Kalas.

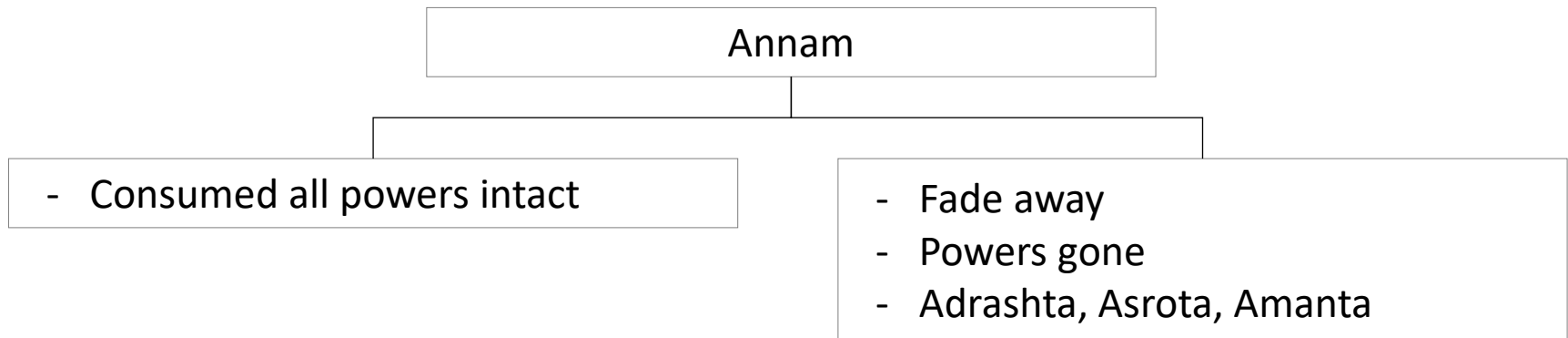
c) In the presence of 16 powers nourished by Annam person is able to see, hear clearly.

d) So hungry, my eyes dull, can't see.

II) When Mind's power is distributed man becomes clear seer, hearer, thinker, (mental) knower (Boddah Vignyata).

III) a) 15 Upasanas

- Anna Brahma Upasana.
- Meditate on importance of food.



b)

Manasa Balam comes through

- Food
- Anna Ahara

- Will
- Sankalpa
- Dhyana Ahara

c) Through Pranayama – Vayu Ahara.

IV)

Consume food



16 mental powers



Get title – Shodasha Kala Purusha

V) Your Prana will not go away, if you are drinking water.

Food we consume nourishes

Sthula Shariram

Sukshma Shariram

Earth (Annam)

Water (Apo)

Fire (Tejo)

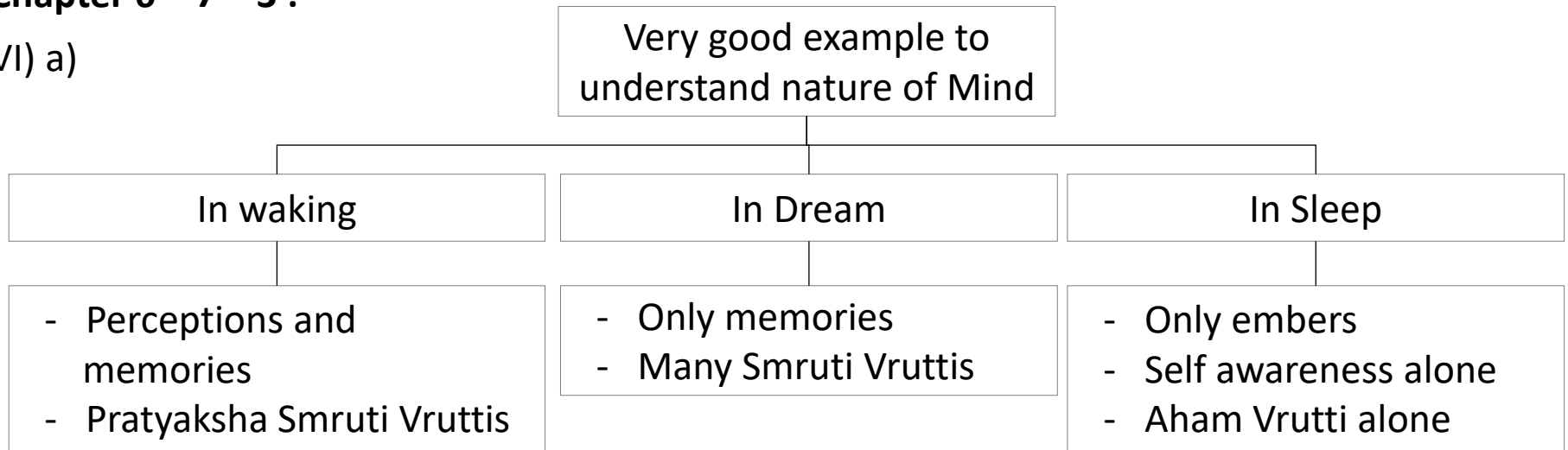
Mind

Prana

Vak

## Chapter 6 – 7 – 3 :

VI) a)

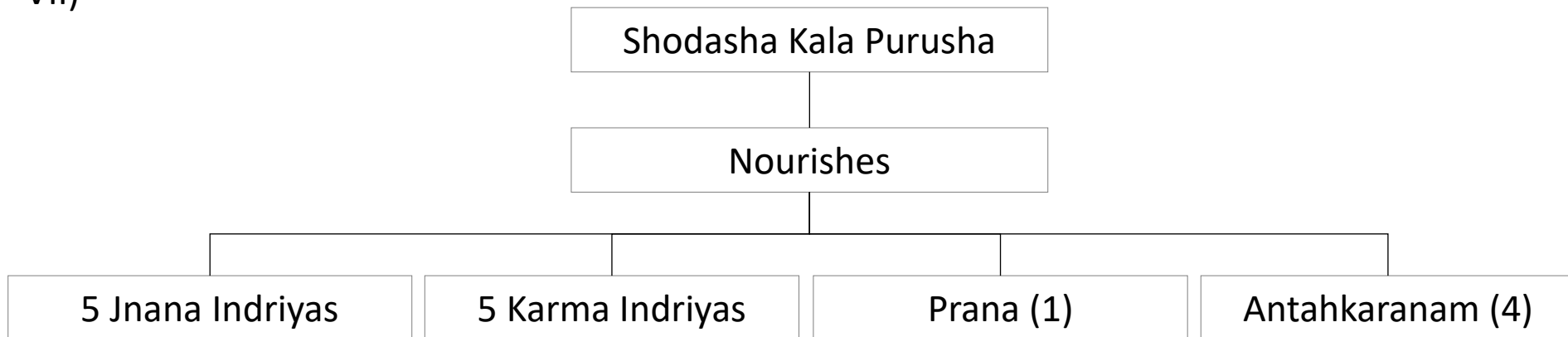


b) I am other than Mind.

- Which reflects Awareness.

c) I am the original Chit, Asangaha.

VII)



### 34) Chapter 6 – 7 – 4 :

I) d) Hereafter, Jivo Brahmeiva Na Paraha

**Brahma Jnanavalli Mala :**

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।  
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥ २० ॥

brahma satyam jaganmithya jivo brahmaiva naparah I  
anena vedyam sacchastram iti vedantadindimah II 20 II

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separateness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]

II) a)

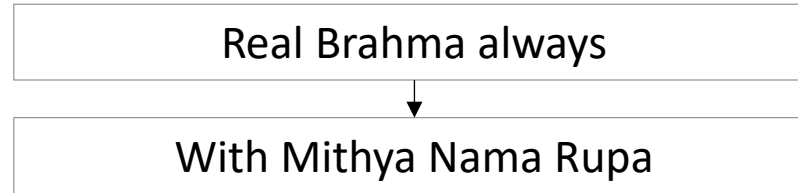
| Brahman | Everything |
|---------|------------|
| Karanam | Karyam     |
| Satyam  | Mithya     |

Svetaketu understood

b) Brahman is Karanam of the entire Cosmos.

c) Cosmos is mere Nama, Rupa.

**d) What I am experiencing is :**



III) a) Vedantic message of Srishti Prakaranam.

b)

| Brahman   | Jagat                                                       |
|-----------|-------------------------------------------------------------|
| - Karanam | - Butam, Bautikam<br>- Sthula, Sukshma Shariram<br>- Karyam |

c) Brahma Karyam Jagat.

d) 4 features of Karanam, Karyam.

**Karanam :**

- Eka, Sara, Nitya, Satyam.

**Karyam :**

- Aneka, Asara, Anitya, Asatyam.

e) Brahma Satyam, Jagan Mithya is unique conclusion of Advaitam.

f) Visistha Advaitam, Sankhya, Yoga.

- Universe is Satyam, not Mithya.
- World is Real, Brahman Real, Sarvam Real.

IV) a) Brahama Satyam, Jagan Mithya from Chapter 6 – 1 – 1 till Chapter 6 – 7 – 6.

b) Paroksha Jnanam of Brahman is over.

c) Next Aparoksha Jnanam of Brahman - Jivo Breheiva Na Paraha - Crucial Mahavakya Teaching starts in Chapter 6 – 8 – 1

### **35) Chapter 6 – 8 – 1 :**

I) 4 enquiries are to be done.

#### **a) Sushupti Vichara :**

- Enquiry into Deep sleep.

#### **b) Ashanaya Pada Vichara :**

- Enquiry into Hunger -

#### **c) Pipasa Pada Vichara :**

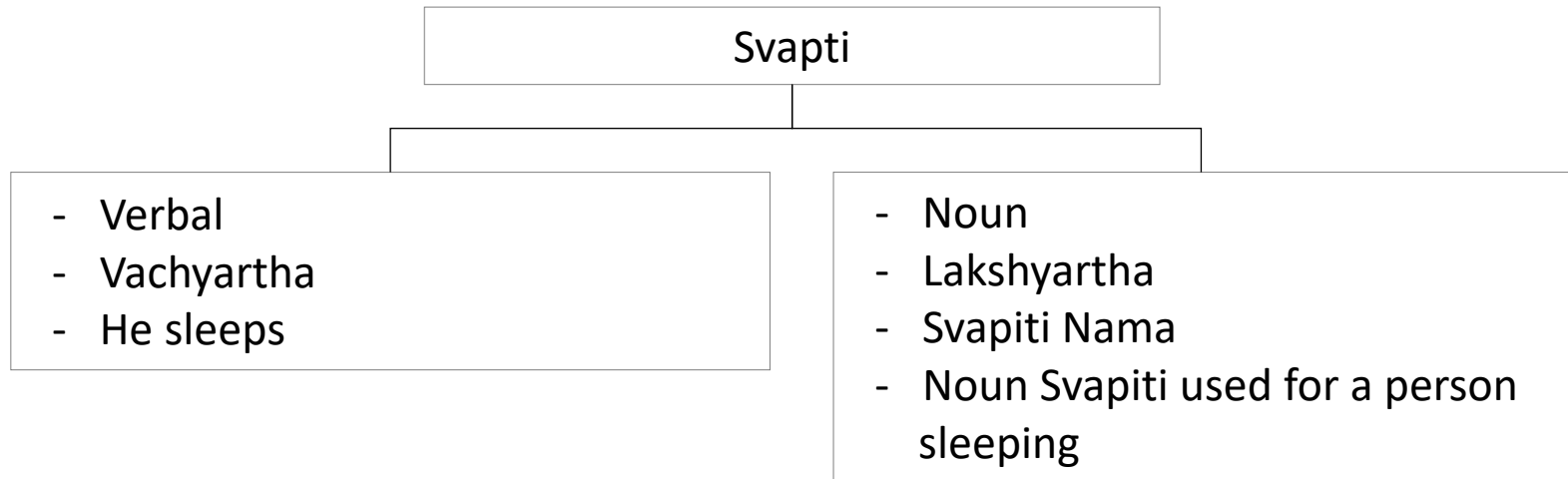
- Enquiry into Thirst.

#### **d) Marana Vichara :**

- Enquiry into Death.

## II) Sushupti :

- Svapiti - Root - Swap - to sleep.

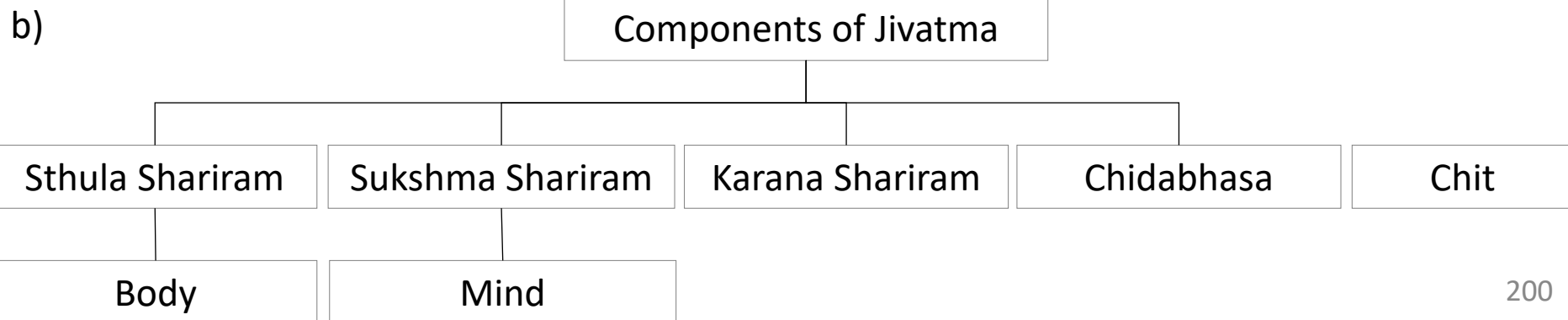


## III) Deep sleep enquiry :

- a) Jivatma, individual, merges into Paramatma during Sleep, Death, Pralayam, Temporarily.
- b) Jivatma merges into Paramatma permanently during Videha Mukti.

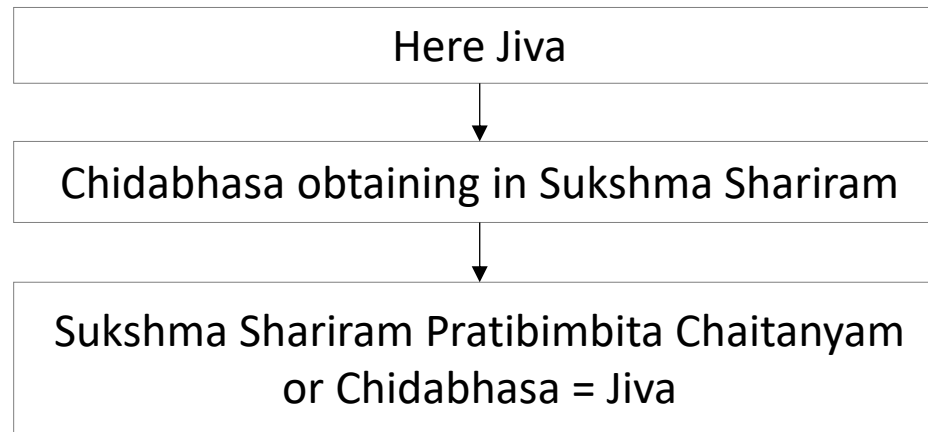
## IV) a) Jivas :

- 5 components



c) Jiva contextually taken in different ways.

d)



e) Jiva :

- **Reflected Consciousness - In Mind – Component.**

f) During Srishti :

- **Original Consciousness enters Jiva as RC, Chidabhasa.**

g) Jivatma alive, active, when Mind is active.

| Jagrat                                                                                                                        | Svapna                                                                                                                                                                          | Sushupti                                                                                                                   |
|-------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>- Jiva fully functional</li><li>- Mind is there</li><li>- Chidabhasa is there</li></ul> | <ul style="list-style-type: none"><li>- Jiva partially functional</li><li>- Sense organs not functional</li><li>- Chidabhasa is there</li><li>- Transactions continue</li></ul> | <ul style="list-style-type: none"><li>- Mind dissolved alongwith sense organs and mind</li><li>- Prana continues</li></ul> |

V) a) Reflected Medium – resolves.  Where?

- Reflection resolves

b) Mind resolves into Karana Shariram.

c) Sukshma Shariram has come from Karana Shariram.

VI) a) Chidabhasa has come from Chit.

- Not from Karana Shariram, which is Jadam.

b) Reflection comes from Original.

c) Mirror in front → Destroyed

- Reflection of my face → Destroyed.
- Reflection goes back to my face.

VII) Chidabhasa – Jivatma - Merges into Chit = Paramatma, during deep sleep.

a) Reflected Medium for Jiva, Mind, Sukshma Shariram is resolved, Chidabhasa merges into Chit.

**b) Tada Jivaha Somya Sampanno Bhavati :**

- At the time of sleep, Waker resolves into Paramatma.

c) Original Consciousness = Paramatma.

d) Sampannaha = Merged

e) During deep sleep state, we are all in our Paramatma Svarupam.

f) We don't know, we are Paramatma or Brahman, during Sushupti.

g) That is the Moola Avidya, primeval ignorance.

**h) Topic here :**

- Whether you know or not, you are Brahman in Sushupti.

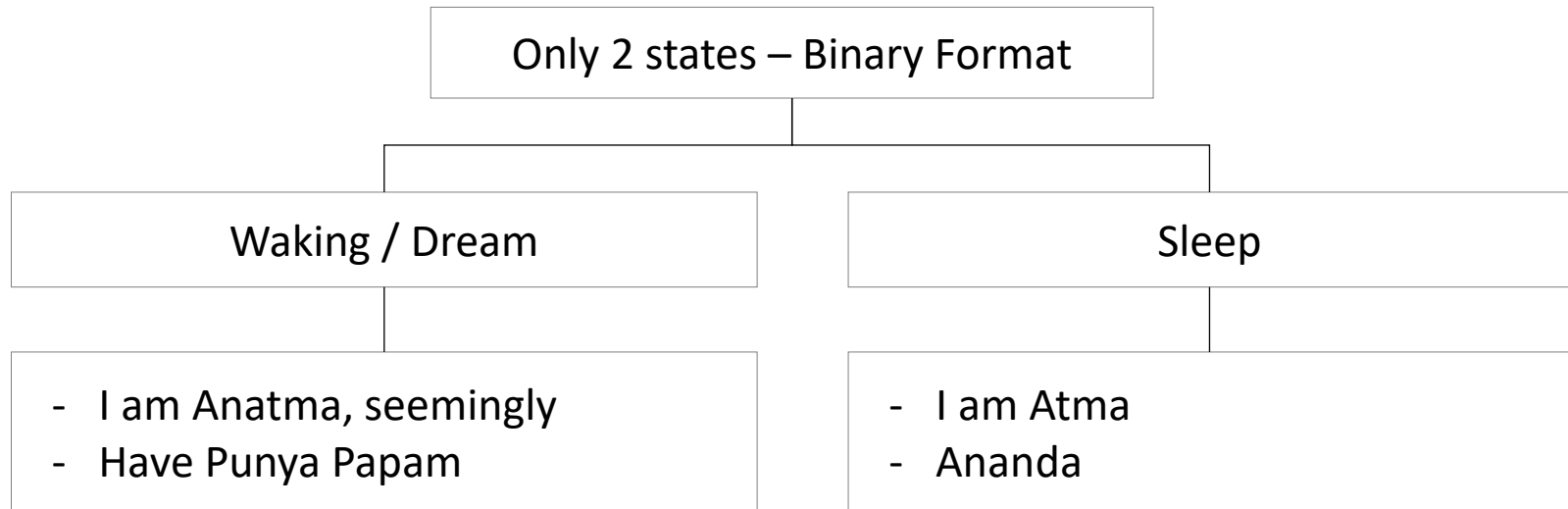
i) Brahma bhava = Moksha

j) Temporarily liberated

- Don't feel anything.
- Have Desha, Kala, Vastu Paricheda Shunyaha.

VIII) a) I don't experience time, space, Kartrutvam, Boktrutvam, Punyam, Papam.

b)



### c) Brihadaranyaka Upanishad : Chapter 4 – 3 – 22 – Svayam Jyoti Bramanam

अत्र पितापिता भवति, मातामाता,  
लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः ।  
अत्र स्तेनोऽस्तेनो भवति,  
भ्रूणहाभ्रूणहा, चाण्डालोऽचण्डालः,  
पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः,,  
तापसोऽतापसः, अनन्वागतं

पुण्येनानन्वागतं पापेन, तीर्णो हि तदा  
सर्वाञ्छोकान् हृदयस्य भवति ॥ २२ ॥

atra pitāpitā bhavati, mātāmātā,  
lokā alokāḥ, devā adevāḥ, vedā avedāḥ ।  
atra steno'steno bhavati,  
bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālaḥ,  
paulkaso'paulkasaḥ, śramaṇo'śramaṇaḥ,,  
tāpaso'tāpasaḥ, ananvāgataṁ

puṇyenānanvāgataṁ pāpena, tīrṇo hi tadā  
sarvāñchokān hṛdayasya 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]

d) No Punyam, Papam, has become one with Brahman.

e) Sushupti Ananda is highest Ananda.

f) During sleep you go back to your real Advaitam nature.

g) When you wake up, you come back to your fake Ahamkara Nature, attached to Body – Mind.

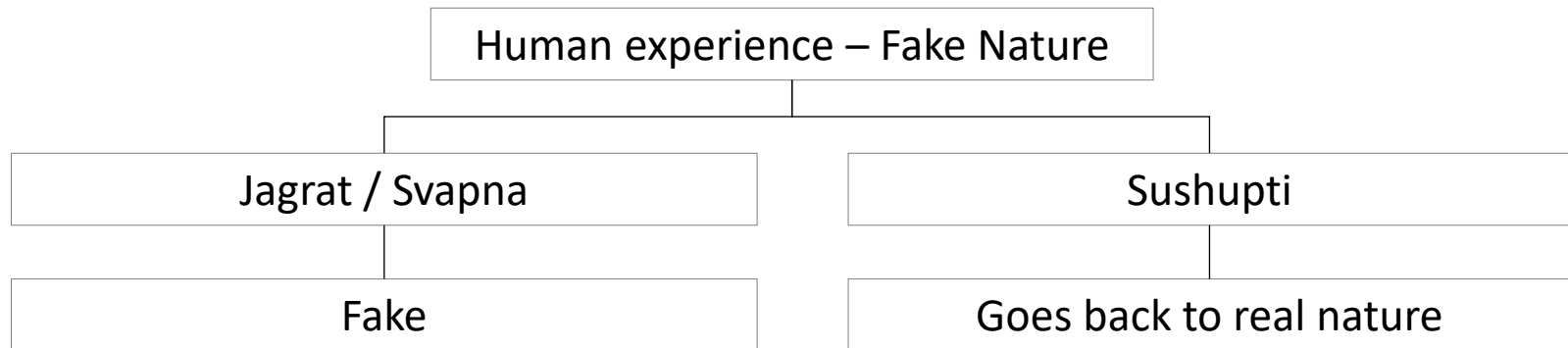
h) Because of our ignorance, we have mistaken our fake nature as real nature, and real nature as non-existent nature (Maya - Magic show).

i) We are not individuals, we are infinite Consciousness, Turiyam.

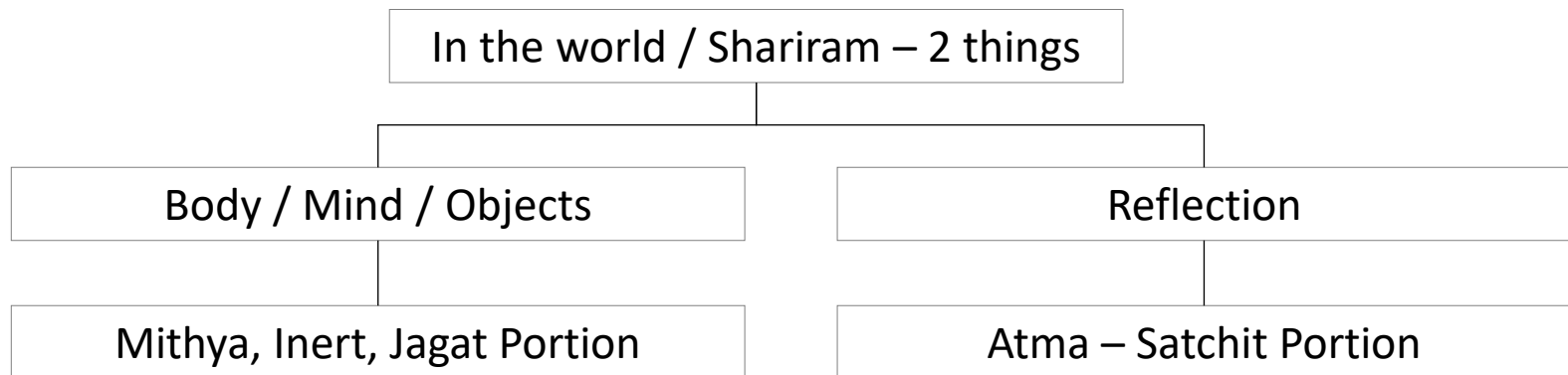
j) You are not a human being seeking spiritual experience

- You are a spiritual being temporarily having a human experience.

k) There is no Spiritual experience.



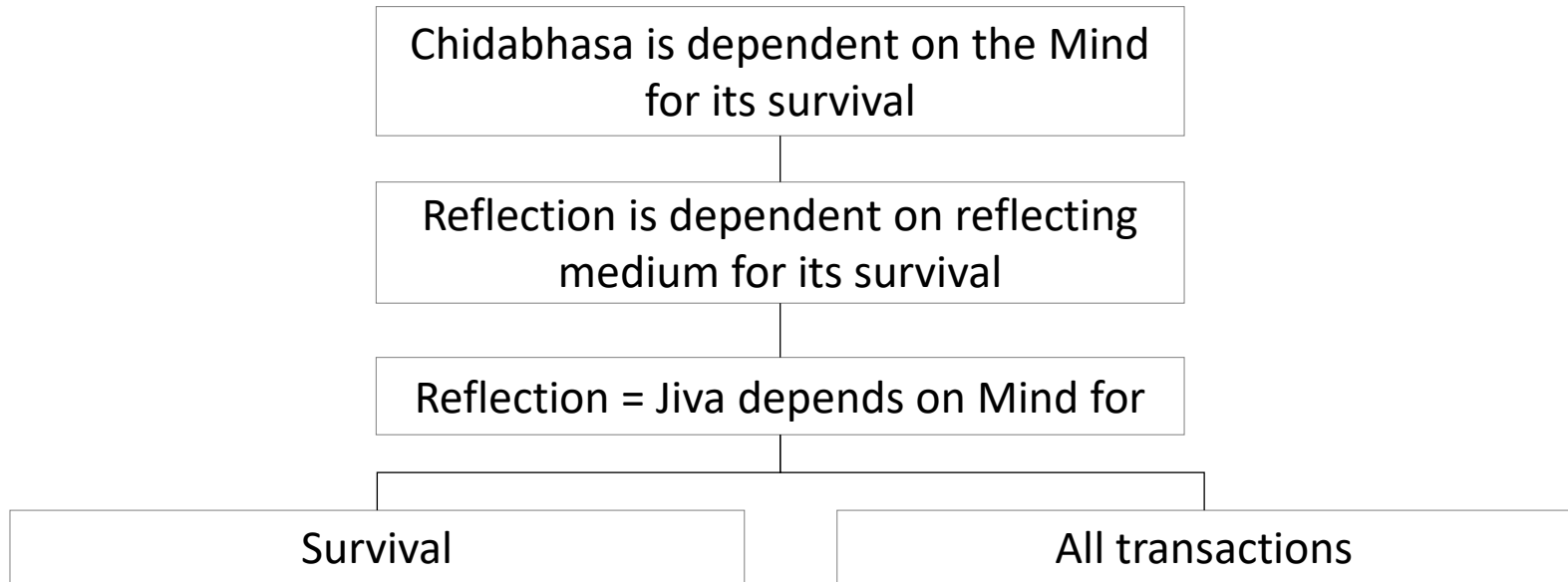
IX) a)



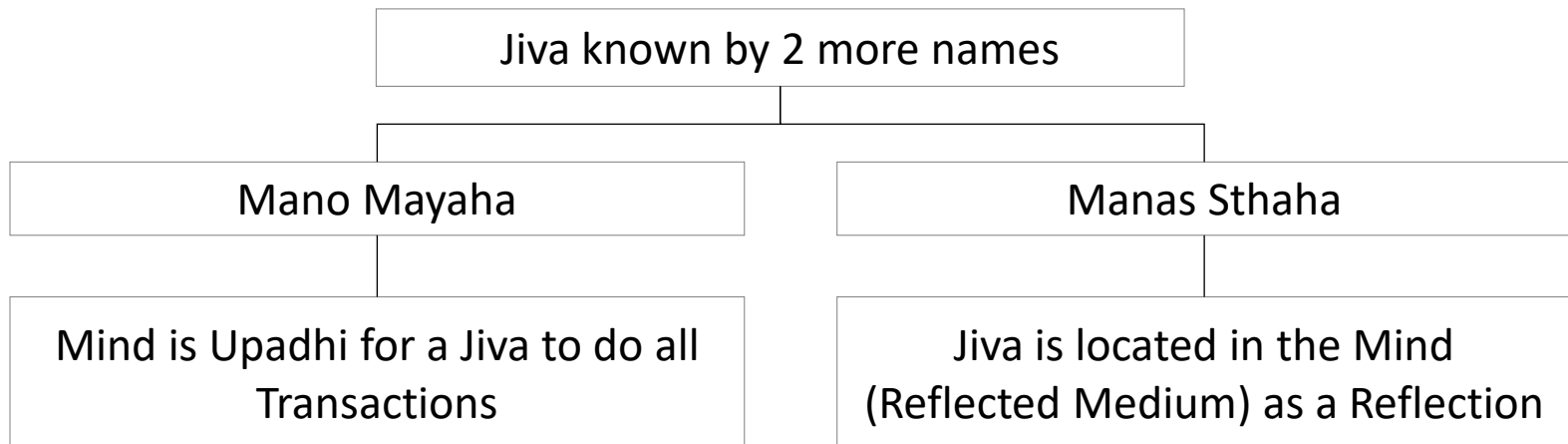
## X) a) Jiva's definition :

- Manah Pratibimba Chaitanyam.

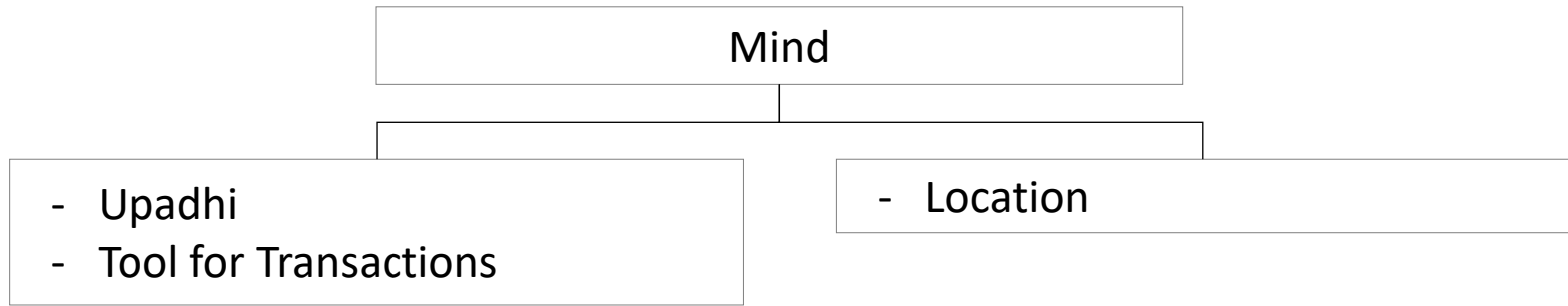
b)



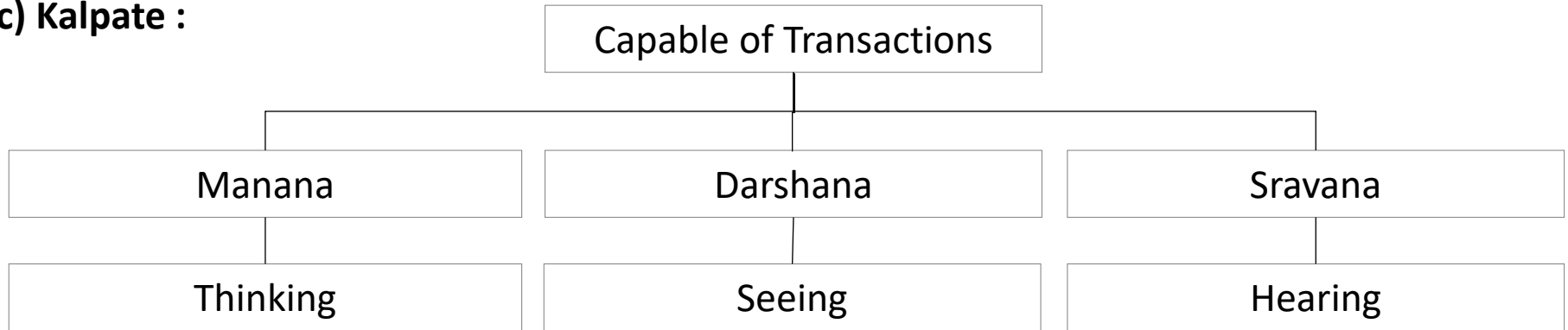
XI) a)



b)



c) Kalpate :



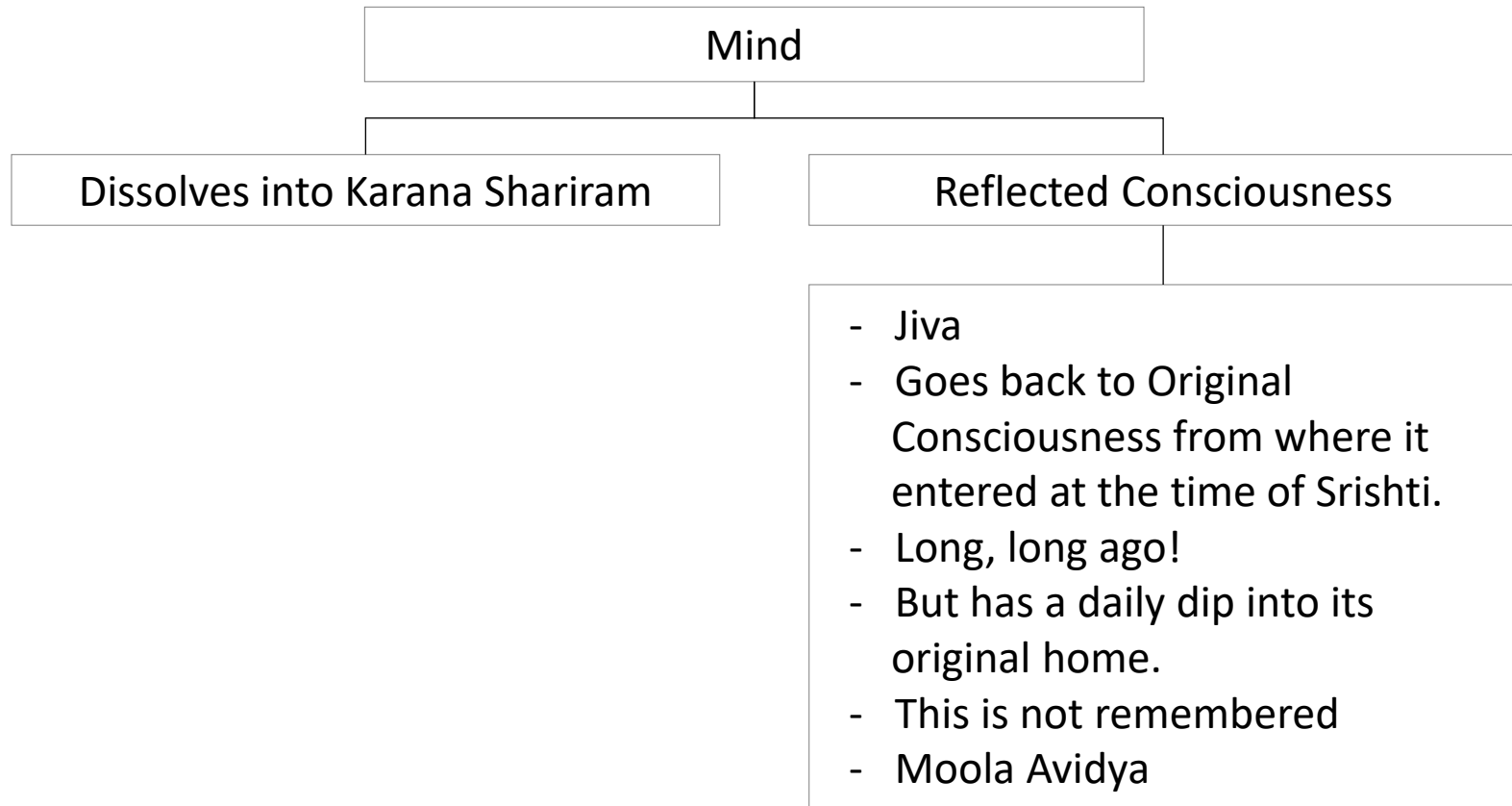
- To experience the world of Shabda, Sparsha, Rupa, Rasah, Gandha.
- Jnana Vyavahara = Cognitive Transactions.

**d) Jiva is situation in the Mind and has Mind as a tool for transactions.**

e) Tad Upame Cha :

- When Mind Reflected Medium folds in sleep.

f)



g) Devata Rupam :

- Devata = Original Consciousness, Brahman, not deity.

## XII) Brihadaranyaka Upanishad :

कतम आत्मेति; योऽयं विज्ञानमयः  
प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः;  
स समानः सन्नुभौ  
लोकावनुसंचरति,  
ध्यायतीव लेलायतीव;  
स हि स्वप्नो भूत्वेमं  
लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yaṃ vijñānamayaḥ  
prāṇeṣu hṛdyantarjyotiḥ puruṣaḥ;  
sa samānaḥ sannubhau  
lokāvanusaṃcarati,  
dhyāyatīva lelāyatīva;  
sa hi svapno bhūtvemaṃ  
lokamatikrāmati mṛtyo rūpāṇi || 7 ||

‘Which is the self?’ ‘This infinite entity (Puruṣa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world—the forms of death (ignorance etc.).’ [4 - 3 - 7]

- a) When Mind enters Chidabhasa it temporarily appears as the Jivatma.
- b) In becoming Jivatma, Paramatma does not undergo any change.
- c) It temporarily appears to become Jivatma.
- d) One Paramatma appears to multiply as many Jivatmas.
- e) Not actual transformation but seeming transformation, like Avatara of Bhagawan.
- f) All of us Paramatma Avatars.
- g) Since it is seeming transactions, they are not real transactions.

XIII) Really nothing is happening in Consciousness.

- Ahamkara comes out as though from consciousness and lives a life as though.

XIV) Mandukya Upanishad :

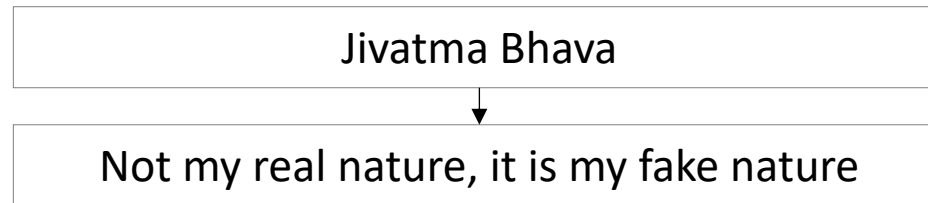
न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |  
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

XV) a) At Paramatmika level, no Jiva, Jagat, Ishwara, all as though.

b)



c)

