



BRAHMA SUTRA

With

SHANKARABASHYAM

CHAPTER 1 - SECTION 1

SUTRA 5

VOLUME - 11

Index

S. No.	Title	Page No.
VII	CHAPTER 1 – SECTION 1 :	
177 to 185)	Introduction to Sutra 1 – 1 – 5 starts...	1860
186)	Sutra 1 – 1 – 5	1940
187 to 203)	Bashyam Sutra 1 – 1 – 5 starts...	1941

SAMANVAYA ADHYAYA
CHAPTER 1 - SECTION 1
SUTRA 5
[IKSHATYADYADHIKARANAM]

TOPIC 177 TO 203

177) Introduction to Chapter 1 – Section 1 – Sutra 5 starts..

एवं तावद्वेदान्तवाक्यानां ब्रह्मात्मावगतिप्रयोजनानां ब्रह्मात्मनि
तात्पर्येण समन्वितानामन्तरेणापि कार्यानुप्रवेशं ब्रह्मणि
पर्यवसानमुक्तम् ।

l) a) In this manner, previous 4 Sutras, 4 Adhikaranams, Vedanta established as separate Shastram.

b) For Tattu Samanvayat, all Upanishad Vakhyams are Vishaya Vakhyams.

c) They are all, Brahmatma Avagati, Pramanams to reveal Brahman.

d) Avagathi = Jnanam.

- Prameyam – object of knowledge = Brahman

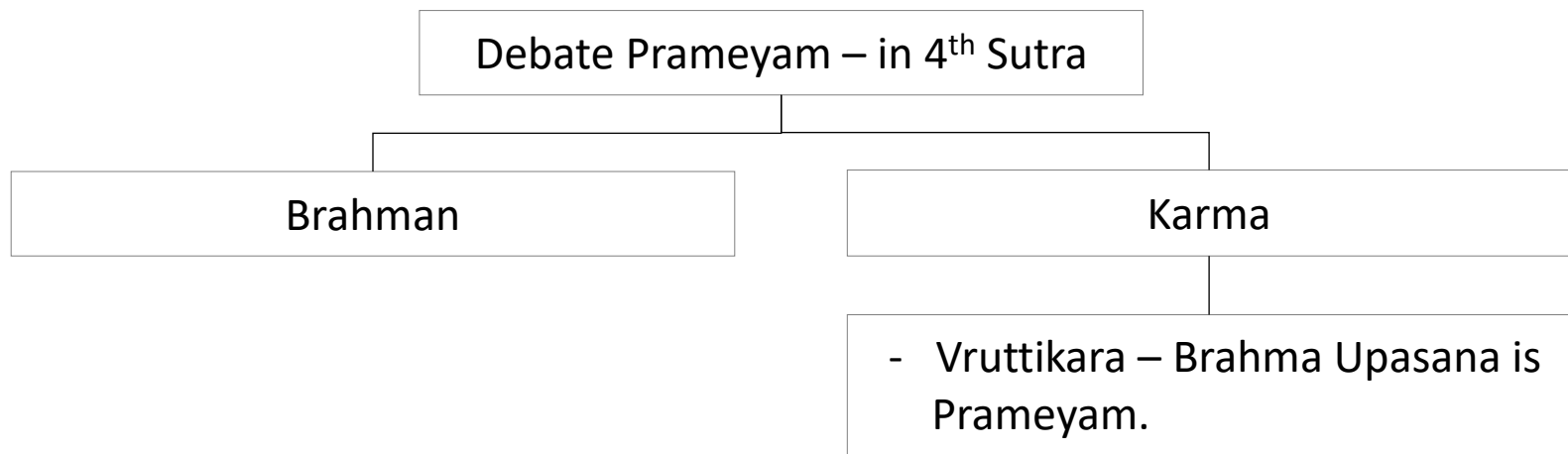
e) Prayojanam = Purpose of Vedanta Vakhyam, to reveal Prameyam, Brahman.

f) How do you now subject matter is Brahman?

g) Purva Mimamsa says :

- Always subject matter is Karma.

h)



i) We employed Shad Vedanta lingas to establish Brahman is Prameyam.

j) Used Samanvaya Sutra to establish this and refute Vruttikara, Purva Mimamsa.

k) Siddha Bodhaka Vakyam are meaningful without being connected to Karma Bodhaka Vakyam.

l) Shankara writes packed sentences.

m)

Dependent Siddha Bodhaka Vakyam	Independent Siddha Bodhaka Vakyam
Karma Khanda	Jnana Khanda

n) Need not be connected to Karma Bodhaka Vakyam.

o) No Karma is required.

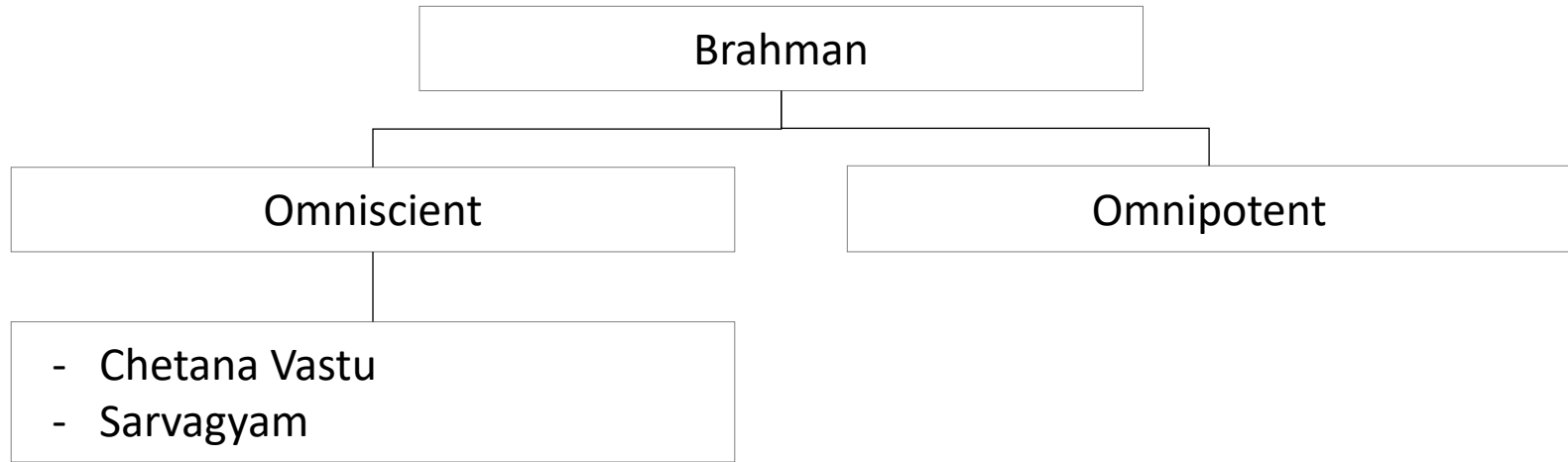
p) 1st league match is over.

q) We defended :

- Brahman alone is subject matter of Vedanta.

r) That Brahman is Jagat Chetana Karanam has been established.

s)



t) Brahman also is material cause, hinted in 2nd Sutra.

u) Brahma Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe).

[I – I – 2]

- **Brahman is Srishti, Sthithi, Laya Karanam.**

- Very important point.

II) Corollary :

a) If Brahman is both Nimitta, Upadana Karanam of the Universe, Brahman must be omniscient.

b) Extended corollary in 3rd Sutra.

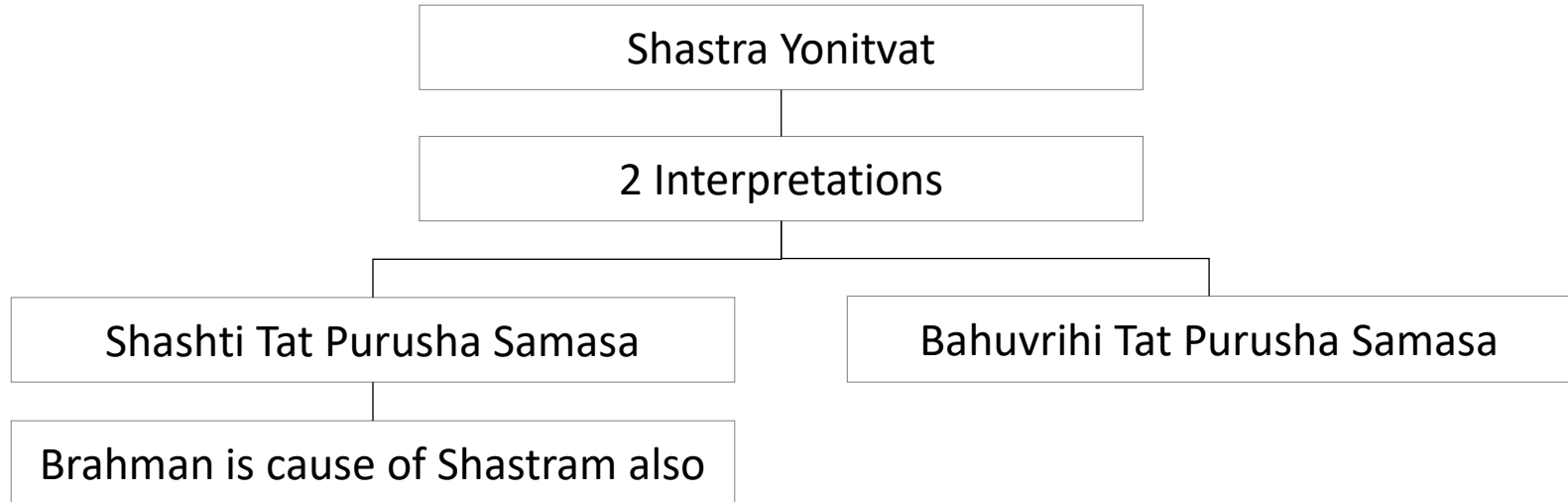
शास्त्रयोनित्वात् ।

Sastrayonitvat ।

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

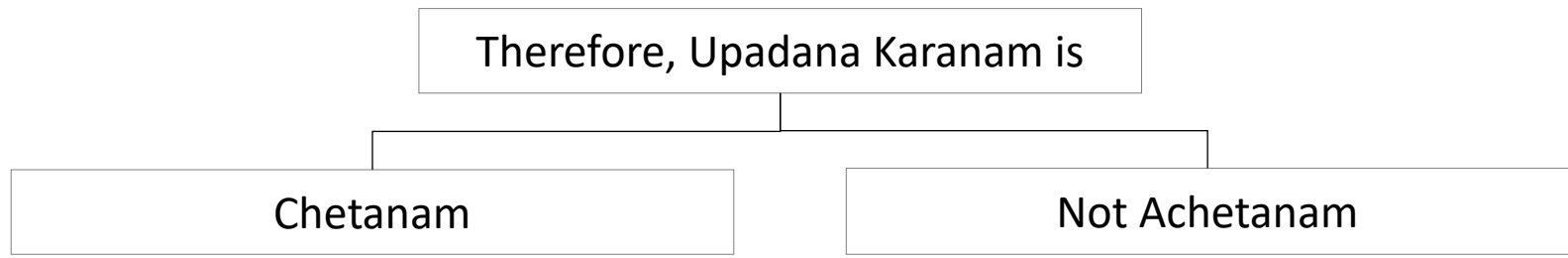
c) Brahman is not only Jagat Karanam, it is Shastra Karanam also.

d)



e) Brahman is cause of the world, it has to be Omniscient.

f)



g) Sarvagyam, Sarvashakti, Jagat Srishti, Sthithi, Laya Karanam, Iti Uktam said in 2nd Sutra.

h) This is the debate.

i) Sarvagyam means Karanam is Chetanam.

j) Sarvagyam = Omniscient Brahman.

- Shankara underlines, material cause is Chetanam.

s) Cause – not Achetanam, it can't be omniscient, Sarvagyam.

t) Arrived at by Sutras 1 – 4.

178) Introduction to Chapter 1 – Section 1 – Sutra 5 continues...

ब्रह्म च सर्वज्ञं सर्वशक्ति जगदुत्पत्तिस्थितिनाशकारणमित्युक्तम् ।
साङ्ख्यादयस्तु परिनिष्ठितं वस्तु प्रमाणान्तरगम्यमेवेति
मन्यमानाः प्रधानादीनि कारणान्तराण्यनुमिमानास्तत्परतयैव
वेदान्तवाक्यानि योजयन्ति ।

- l) a) Sankhya, Yoga (Patanjali)
- b) Nyaya, Veiseshika – Twin brothers.
- c) They say material cause is Pradhanam or Param Anu.
- d) They are Astikas, use Tarqa, is primary Pramanam.

e) We say order is :

- Sruti, Yukti, Anubhava

f) They change order :

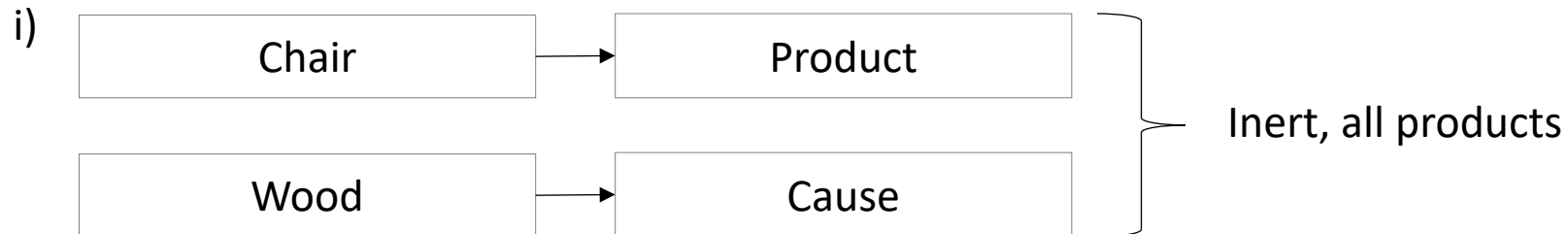
- Yukti, Sruti, Anubhava

g) Make Anumanam, will make Vyapti Gyanam.

- Yatra Yatra Dhuma Tatra Tatra Vannihi.

h) Our experience :

- All material products are made of material causes which is Achetanam.



- **Achetana Karyam, Achetana Karanam, all products, made of elements.**

j)



k) Sankhya prove by Tarqa and interpret Pradhanam is Karanam.

l) Interpretational warfare = Chapter 1

- Intellectual warfare, not logical warfare, comes in Chapter 2.

m) Samanvaya Adhyaya – Use intellect to interpret Shastra, don't use logic.

n)



o) This is Sravanam no. 2

p) 2nd Chapter – Mananam

q) Sravanam No. 1 :

- Give only our interpretation.
- Don't compare with other schools.

r) Sravanam No. 2 :

- Comparative study = Job
- Mananam
- Dismiss others, establish ours.
- Mimamsa Pradhana, interpretation Pradhana, not logic.

s) Textual analysis is in Chapter 1.

Revision :

Sutra 1 – 1 – 5 – Topic 178 :

l) a) Introduction to 5th Adhikaranam – consisting of 7 Sutras.

b) Debate :

- Vyasa – other schools

c) 4th Adhikaranam – Purva Mimamsa who pointed Karma is central theme of entire Veda.

d) Purva Mimamsa Matam refuted.

e) Sankhya / Yoga / Nyaya / Veiseshika / Nastika – from now on.

f) Brahma Sutra = Debate work

II) Definition of Brahman – Tatastha Lakshanam.

a) Jagat Karanam Brahman, indirect definition through Jagat.

b)

Jagat	Brahman
Karyam	Karanam
Ornament	Gold

c) Svarupa Lakshanam :

- Brahman = Limitless pure existence, consciousness, bliss.
- Abstract definition.

d) Convention :

- Through Tatastha Lakshanam alone, we can understand Svarupa Lakshanam.

e) Hence, Tatastha Lakshanam is important.

III) a) 2nd Sutra :

जन्माद्यस्य यतः ।

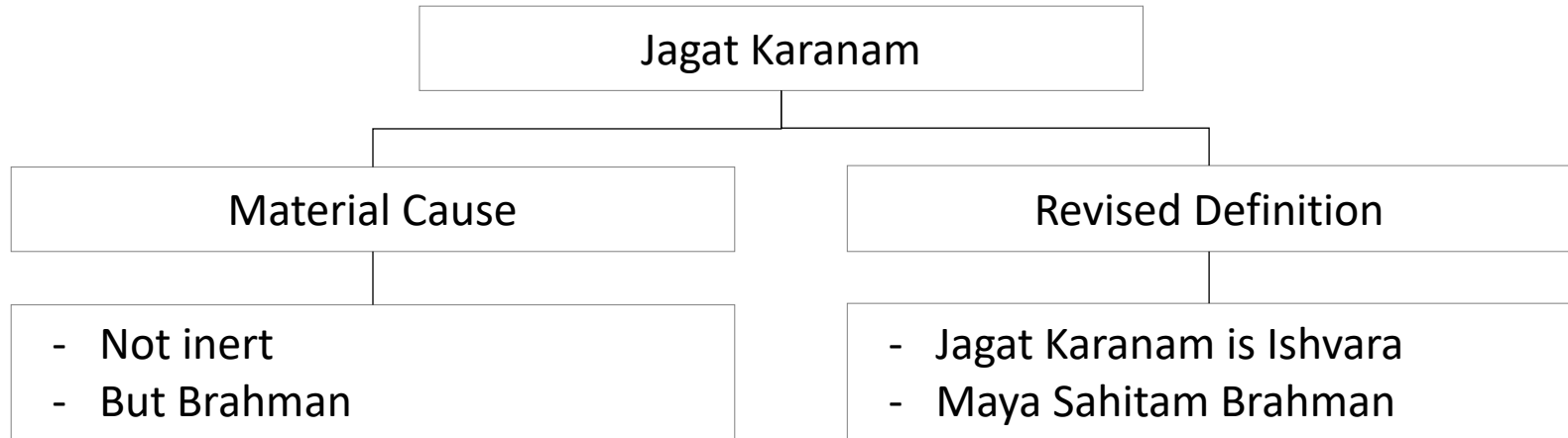
Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe).
[I – I – 2]

b) Jagat – Srishti, Sthitha, Laya Karanam, Chetana Vastu, sentient cause.

c) Achetana Vastu = Inert

d) In Vedanta :



e)



f) Both Brahman and Ishvara are Chetanam.

g) Chetana Karana Vadi = Advaitin.

h) Sankhya / Yoga / Nyaya / Veiseshika / Bandha / Jaina... all say :

- Jagat Upadana Karanam is matter – Pancha Buta, Achetanam.

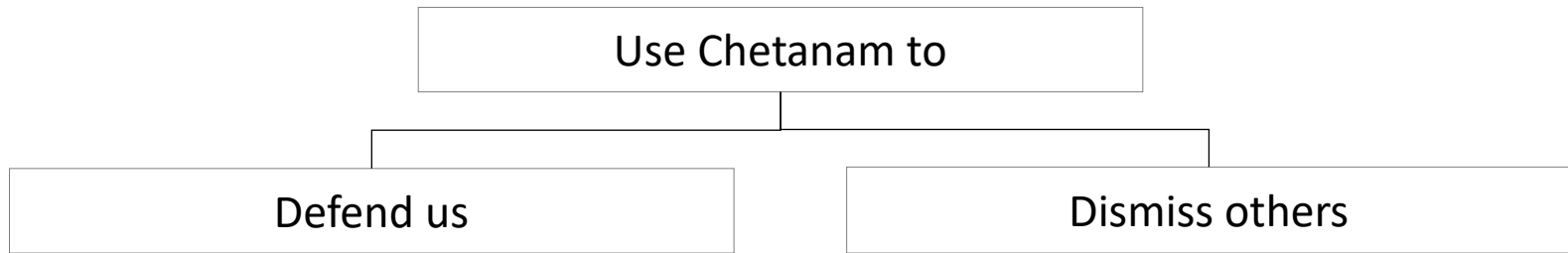
i)

Sankhya	Nyaya / Veiseshika / Bandhas
- Prakrti - Jagat Upadana Karanam	- Parama Anu is Upadana Karanam

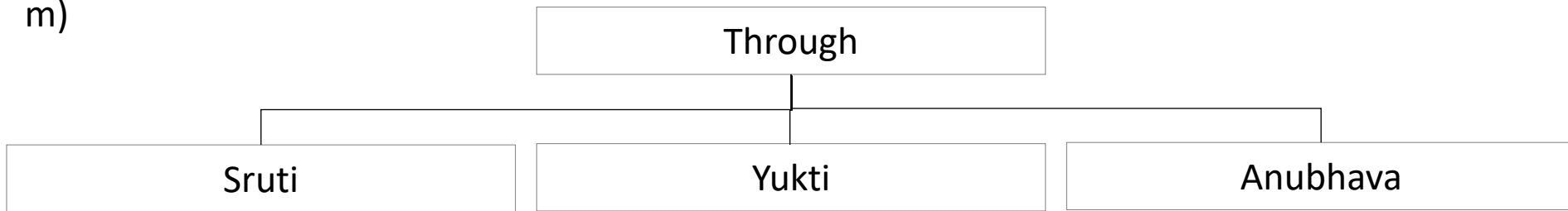
j) All others are Achetana Karana Vadis.

k) We are unique, Chetana Karana Vadis.

l)



m)



n) Sankhya / Yoga / Nyaya / Veiseshika – accept Sruti Pramanam.

o) Refute – Baudha, Jaina, others, Nastikas, refute by using Yukti, Anubhava Pramanam.

p) All 10 Darshanas – refuted

q) Purva Mimamsa – does not talk about origination of the Universe.

IV) a) Sankhya – Champion philosopher, claims, he has support of Vedanta Pramanam.

b) I agree Upanishads are Siddha Bodhaka Vakyam.

c) Deal with revelation of existing thing only, Brahman.

d) Through Brahma Jnanam, will get Moksha.

- e) Siddha Bodhaka Vakyam – deal with Pradhanam, Prakrti alone.
- f) Pradhanam alone is material cause of the world.
- g) Material cause and product should have Salakshanya Dharma, similarity.
- h) Human parents, children – similar.

V) Sankhya :

a)

Pradhanam	Universe
- Jadam - Material - Has 3 Gunas	- Jadam - Material - has 3 Gunas

b) Prakrti, Mahat, Ahamkara used by Upanishad.

c) Vishnu Sahasranama :

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥ ३ ॥

yōgō yōgavidāṁ netā pradhānapuruṣeśvaraḥ,
nārasimhavapuḥ śrīmān keśavaḥ puruṣottamaḥ. (3)

Yogaḥ: One attainable through Yoga. Yogavidāṁ netā: The master of those who are established in the above-mentioned Yoga. Pradhāna-puruṣeśvaraḥ: The master of pradhana or Prakriti and Purusha or Jiva. Nārasimha-vapuḥ: One in whom the bodies of a man and a lion are combined. Śrīmān: One on whose chest the goddess Shri always dwells. Keśavaḥ: One whose Kesa or locks are beautiful. Puruṣottamaḥ: The greatest among all Purushas. [Verse 3]

d) Prakrti comes in Gita.

e)

Brahman	World
Chetana Upadana Karanam	Achetana Prapancha



How cause – effect?

VI) Another Argument :

a) Upanishad reveals Siddha Vastu

b) Already existent Vastu.

c) If Brahman is already existent, you know it is already existent.

d) You say – Existent

e) To show it is existent, you should have some Pramanam.

f) Brahman not available for any other Pramanam.

g) How can you say Brahman is Siddha Vastu.

h) You must have already known that it is a Siddha Vastu.

i) Kenopanishad :

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

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

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

j) Siddha Vastu talked in Upanishad can't be Brahman.

k) It should be available for other Pramanams, then only you can say – it is Siddha Vastu.

l) My Pradhanam is knowable through Anumana Pramanam.

m) Anumana Gamyam.

n) Yatu Yatu Karyam Tatu Tatu Jada Karanakam, Prakritikam.

o) Any product has inert material cause.

p) Body = Inert, has inert material cause, Pancha Butani

- Body borrows consciousness.
- Mind = Pancha Sukshma Butani.

- q) Jagatu Api Jada Prakritikam, Karyatvat Ghatavatu.
- r) World has inert material cause, it being a product like Pot.
- s) Pradhanam – Jadam, ultimate Upadana Karanam.
- t) Upanishad reveals Pradhanam as Upadana Karanam, not Chetana Brahman, or Ishvara.
- u) Therefore, Sankhya does not believe in Ishvara.
- v) There is Jivatma and Jagat, no Ishvara, no Δ format, only binary format.
- w) Jivatma – Jagat – not Satyam – Mithya.

VI) a)

Pradhanam	Prapancha
- Savikaram - Jadam - 3 Gunas	- Savikaram - Jadam - Gunas

- b) Jagat Karanam has to be Jada Pradhanam only.
- c) From Ikshati Adhikaranam, entire 1st Chapter – consisting of 134 Sutras, 39 Adhikaranam are refutation of Achetana Jagat karana Vada and establishing Chetana Karana Vada
- d) Primarily, refute Sankhya and through Sankhya all other philosophers.
- e) At end of 1st Chapter – Sutra 134...(555 – Total Sutras)

f) Brahma Sutra :

एतेन सर्वे व्याख्याता व्याख्याताः ।

Etena sarve vyakhyata vyakhyatah

By this all (the doctrines concerning the origin of the world which are opposed to the Vedanta texts) are explained. [1 – 4 – 28]

g) Through these discussions we have negated Achetana Karana Vadis, Sankhya / Yoga / Nyaya / Veiseshika.

h) Buddhist, Jainis refuted at 2nd Chapter of Brahma Sutra.

VII) a) Through Sankhya Shankara addresses all Achetana Karana Vadis in topic 2.

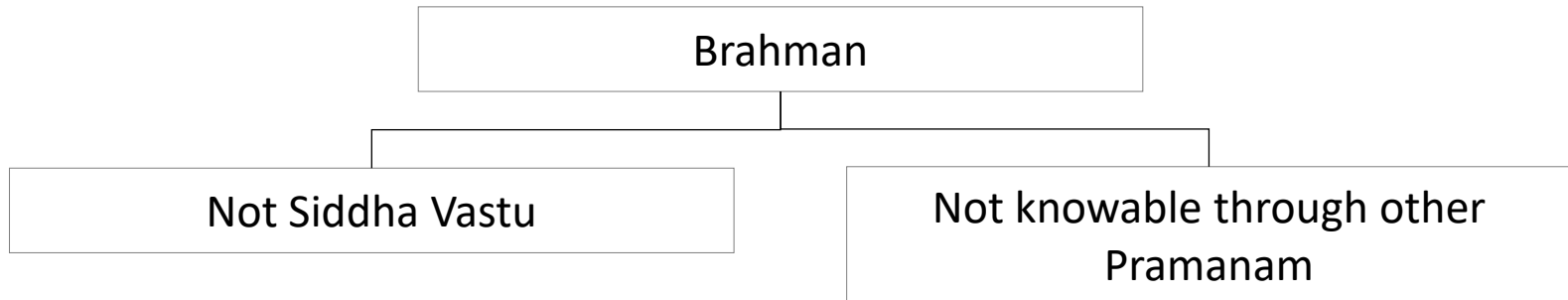
b) If Upanishad is talking about Parinishtitam, Siddha Vastu, it must be proved Siddham.

c) It can be proved Siddham only if it is available for other Pramanams.

d) Advaitin :

- **Brahman is Svata Siddham, Svaprakasham.**

e) Purva Pakshi :



f) Pradhanam :

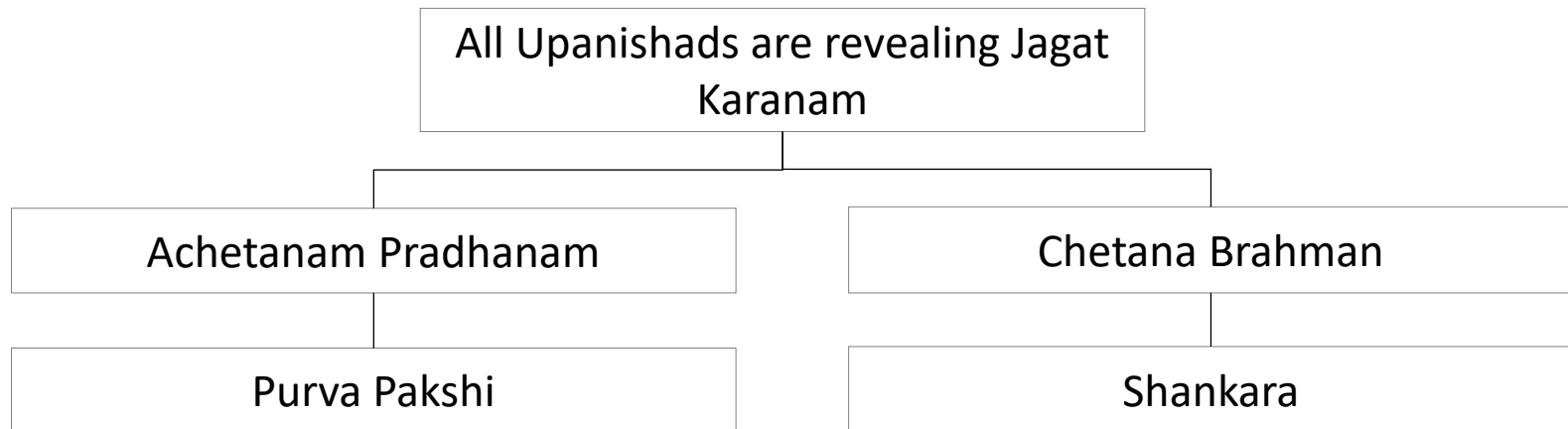
- Already Siddham.
- Pradhanam, Param Anu of Nyaya Veiseshika is inferable.

g)

Advaitin	Sankhya
- Jagat Karanam, Purusha not inferable - Jagat Karanam is Ishvara not known through Pratyaksha or Anumanam. - Only known through Veda	- Jagat Karanam is inferable, Pradhanam, Param Anu. - Known through Anumanam - Discussed in 2nd Sutra

h) Difference in their Anumanam.

i)



j) Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

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

- Purva Pakshi doesn't accept.
- Purva Sutras not accepted.

k) Purva Pakshi :

- Central theme of Upanishad is Pradhanam.

l) Tat Tvam Asi = Aham Pradhanam Asmi.

m) Pradhanam = Jadam.

- Therefore, I am Jadam, big discovery.

n) Sankhya :

- Do Upasanam, I am Jadam.

o) Atasmin Tat Buddhi – Upasana.

p) Pradhana – Jiva – Aikya Upasanam = Central teaching.

q) Funny conclusions, Sankhya arrives.

179) Introduction to Chapter 1 – Section 1 – Sutra 5 continues...

सर्वेष्वेव वेदान्तवाक्येषु सृष्टिविषयेष्वनुमानेनैव
कार्येण कारणं लिलक्षयिषितम् । प्रधानपुरुषसंयोगा
नित्यानुमेया इति साङ्ख्या मन्यन्ते ।

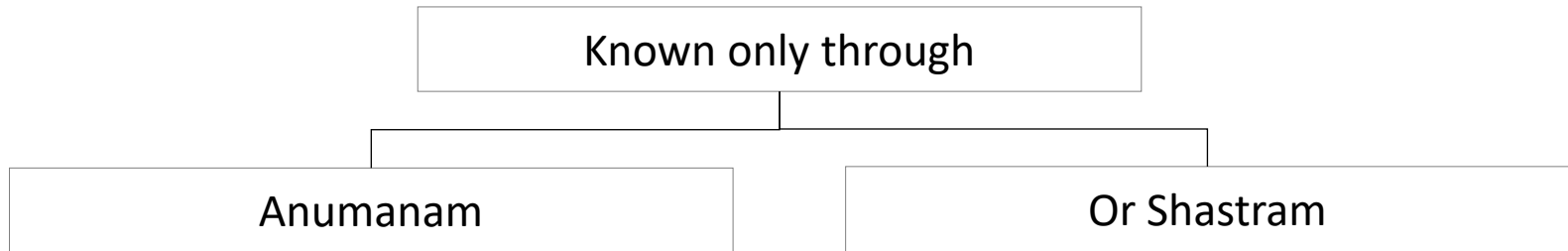
I) a) Srishti Vakhyams :

- Topic of creation misinterpreted by Vedantin says Purva Pakshi.

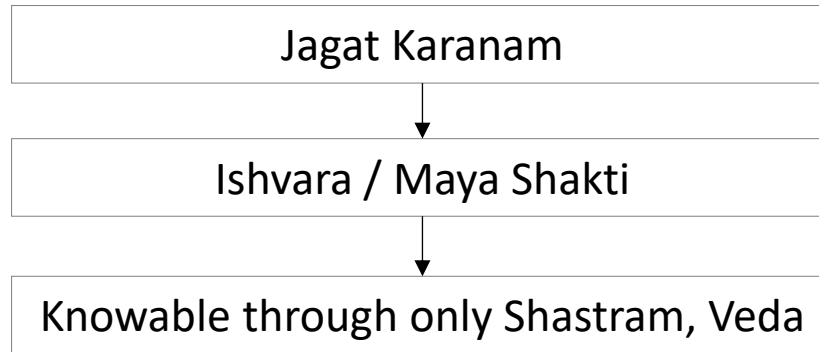
b) Srishti Vakyam talking about Siddha Vastu, Jagat karanam.

c) Jagat Karanam not Pratyaksham.

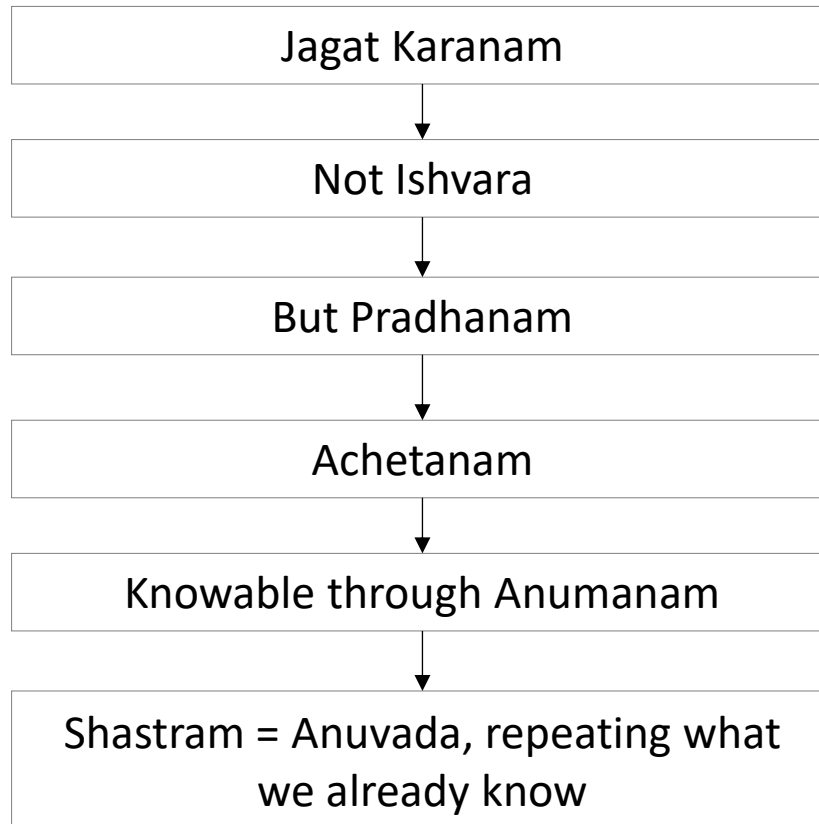
d) Purva Pakshi :



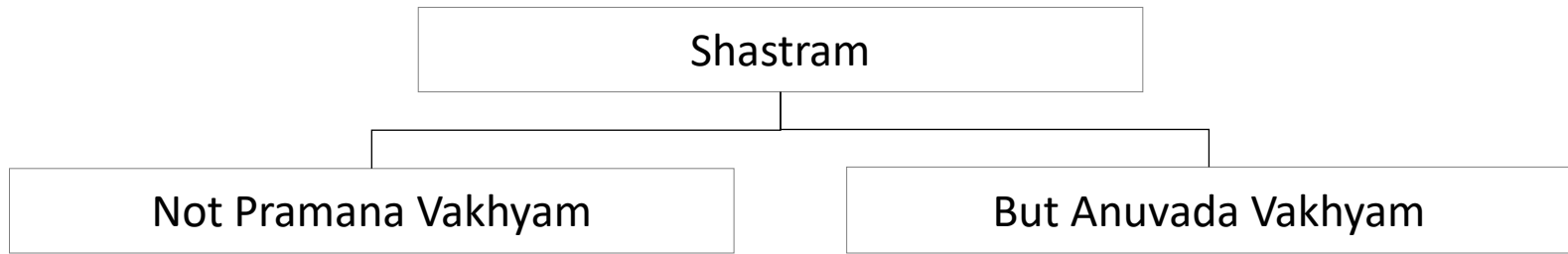
e) Vedantin :



f) Purva Pakshi :



g) Purva Pakshi :



h) Sankhya = Tarqa Predhanam

- Advaitin = Sruti Pradhanam

i) Shastra Vakhyam + Anumana Pramana, Jagat Karanam Pradhanam is revealed.

j) Jagat Karanam arrived at, defined.

k) How do you infer Jagat Karanam – Pradhanam?

l) By Karyena, by studying the nature of the Universe.

m)

Universe	Cause
Inert	Inert

n) Scientist can also never at cause of Universe as consciousness.

o) They arrive at cause which is matter, good particle, inert, not sentient.

p) Sentiency, consciousness, Purusha, Turiyam is cause of Jagat.

- Cause always different from effect.
- Turiyam different than 3 Padas.

q) That cause is me – I – Aham – hidden, unknown in the Body – Mind – complex, or Universe.

r) Karyam is indicator of Karanam.

II) a)

Sankhya – 3 things

Pradhanam

Purusha

Samyoga

- Jagat Karanam
- Inferred

b) Purusha = Jivatma = Known without Veda Pramanam.

c) How is Jivatma known? What is Pramanam?

d) Jivatma not known, need not be known through any Pramanam.

e) Jivatma = Aprameya, not known through Pramanam.

f) How do I know Jivatma is there?

g) Jivatma = Self evident.

- Conscious beings are self aware.
- We know – I am.

h) Jivatma – Self evident, known without Shastram.

i)

Pradhanam	Jivatma
Known through Anumana Pramanam	Self evident known without Shastram

j) Anumanam :

- Jagat – Jada Prakrtikam, Karyatvat, Ghatavat.

k) Jada = Pradhanam = Material cause

III) Pradhana – Purusha Samyoga :

a) Jada Vastu is always handled by a Chetana Vastu.

b) Anything Manufactured, toothbrush, Raw material handled by factory workers.

c) Machines handled by AI, programmed by Human beings.

d) Toothbrush in bathroom is handled by Chetana being.

e) Yatu Achetanam Tatu Chetana Saiyuktam, Rathadhi Vatu.

f) Always handled by Chetanam, also inferable.

g) Vehicle / Car always handled by a Chetana Vastu.

h) Achetanam can't function without being handled by Chetanam.

i) No Jagat without Chetana Ishvara

j) Cosmos without consciousness is irrelevant, useless.

k) Adhishtana Purusha, Chetana Vastu Samyoga is required.

l) All knowable through other Pramanams other than Veda Pramanam.

m) Pradhana – Purusha Samyoga is Nitya Anumeyat.

n) Samyoga and Pradhanam, both inferred.

o) Sankhya has no Paramatma.

p)

Jivatma	Jagat	Pradhanam
- All of us - Chetanam	- World available - Achetanam	- Cause - Achetanam

q) 3 things constitute the Universe.

- No karma Phala Dhata Ishvara is there.

r) Sarvagya Ishvara Nasti.

s) For me Sarvagya Ishvara = Achetana Pradhanam, I figuratively call it Sarvagya Ishvara.

t) Keeping Veda Pramanam, he says no Ishvara.

180) Introduction to Chapter 1 – Section 1 – Sutra 5 continues...

काणादास्त्वेतेभ्य एव वाक्येभ्य ईश्वरं निमित्तकारणमनुमिमते,
अणूंश्च समवायिकारणम् । एवमन्येऽपि तार्किका
वाक्याभासयुक्त्याभासावष्टम्भाः पूर्वपक्षवादिन इहोत्तिष्ठन्ते ।
पदवाक्यप्रमाणज्ञेनाचार्येण वेदान्तवाक्यानां
ब्रह्मात्मावगतिपरत्वप्रदर्शनाय वाक्याभासयुक्त्याभासप्रतिपत्तयः
पूर्वपक्षीकृत्य निराक्रियन्ते ॥

I) a) Kaanadamuni – Veiseshika, Neiyayika – Gautama Muni :

- Both say Param Anu is material cause.

b) Do not accept Ishvara – sentient cause as Upadana Karanam.

c) Veiseshika infers Ishvara.

d) In ID – Intelligent design argument, there is an intelligent cause.

e) Intelligent Ishvara is inferable according to Neiyayika, Veiseshika.

f) Intelligent Ishvara is there but only Nimitta Karanam.

II) Sankhya :

- Intelligent Ishvara is not Upadana Karanam, not there.
- Intelligent Pradhanam is Upadana Karanam.

III) Veiseshika :

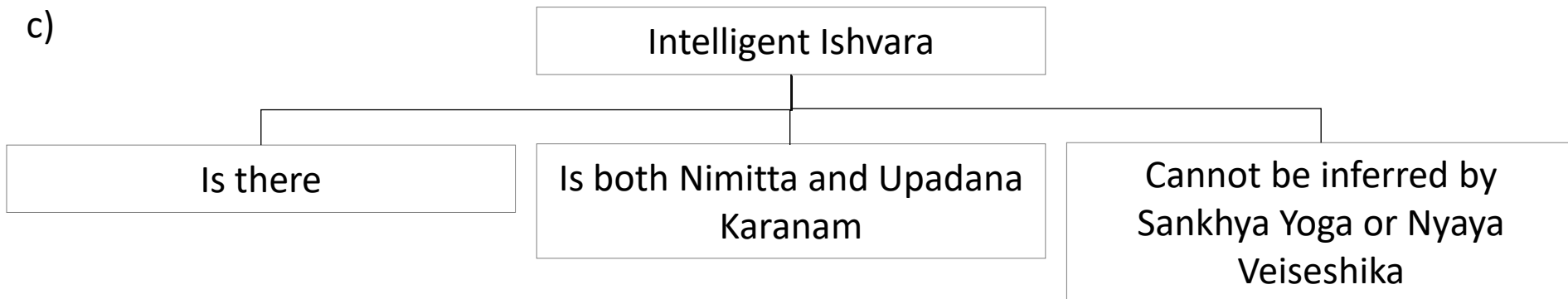
- Intelligent Ishvara is there.
- Omniscient, Omnipotent.
- Intelligent Ishvara is only Nimitta Karanam not Upadana Karanam.

IV) Advaitin :

a) Intelligent Ishvara is both Nimitta and Upadana Karanam.

b) Intelligent Ishvara can't be inferred.

c)



d) Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।

यां त्वमापः सत्यधृतिर्वतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,

Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketaḥ prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee?
[I – II – 9]

e) Guru must come and teach then alone understanding possible.

f) Astika – study creation in Upanishad, infer Ishvara Jagat Karanam (Anumimate – Ma-dhatu – Anu + Mimate)

g) Anumimate – Infer Ishvara, Sankhya – No Ishvara.

h) Ishvara only Nimitta Karanam, not Upadana Karanam.

i) Tatastha Ishvara – Technical, Ishvara is away from the world.

j) Nimitta Karanam will be always away from the product.

k) Carpenter will be away from table.

l) Outside the bounds of the world, location of Ishvara problem, beyond time and space.

V) What is Upadana Karanam for creating Universe in Veiseshika – Sankhya?

a)

Yoga Sankhya	Nyaya Veiseshika
- Prakrti Pradhanam Avyaktam	- Parama – Anu - Ultimate reduced matter

b) Moolam class :

- 2 Param Anus join – Dvanumika Molecule.
- Dvanumikam + one – Trianukam.
- 4 + 1 = Pancha Anumikam.

c) We are conglomerate of Atoms.

d) Param Anu, Dvi Anukam – Invisible.

e) Visibility start from 3 – Anukam.

f) Samavayi Karanam = Upadana Karanam.

g) Sankhya / Yoga / Nyaya / Veiseshika = Astika Tarqa Pradhana Matam.

= Accept Veda

VI) Baudaha, Jainaha :

a) Don't accept Veda.

b) Quote scriptures to convince us.

c) Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadvā idamagra āsīt | tato vai sadajāyata |
tadātmānaṃ svayamakuruta |
tasmāttatsukṛtamucyata iti || 1 ||

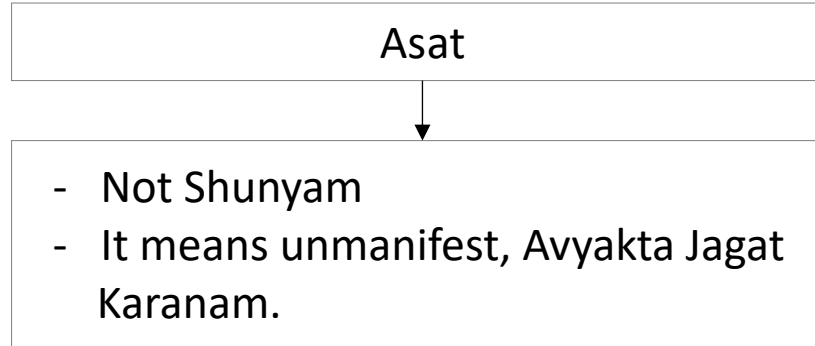
In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [2 - 7 - 1]

d) Before creation, Asat was there, nothing was there, Shunya Vadas.

e) Vakhya Abhasa – not real Pramana, seeming Pramana.

f) Misinterpreted Asat.

g)



h) Ishvara – taken as Asat, not there, is interpretation.

i) Vakhya Abhasa – wrong statement – Pseudo statement.

j) Yukti Abhasa – Give logical reason.

VII) Shunya Vada Logic :

a) Yatu Vastu Tatu Shunya Yatha Deepaha.

b) Ratna Prabha, sub commentary to Sutra Bashyam.

- Anything that exists, ends in Shunyam only.

c) Example :

- Deepaha
- Blow out lamp, flame ends in nothingness.
- Body goes, “nothing” remains.
- Creation goes off in sleep, nothing remains.

d) Sleep = Nothingness

e) Truth of Universe = Nothing

f) Truth of Shunya Vada = Nothing

g) Avashtambaha = Take support of wrong Pramanam.

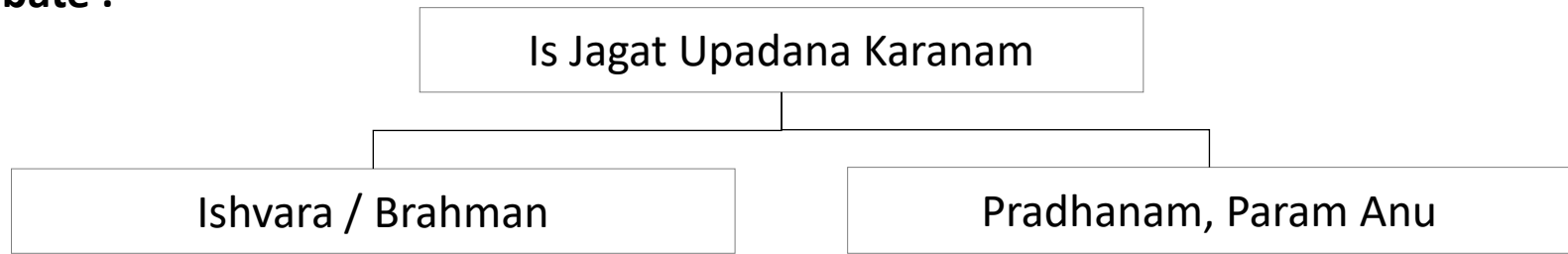
h) All Purva Pakshi – for Vedantin, objectionist, have to debate with 6 schools – Sankhya / Yoga / Nyaya / Veiseshika / Baudha / Jaina.

i) Boxing championship match.

j) Advaitin is the Champion.

k) Contenders = Purva Pakshi

l) Debate :

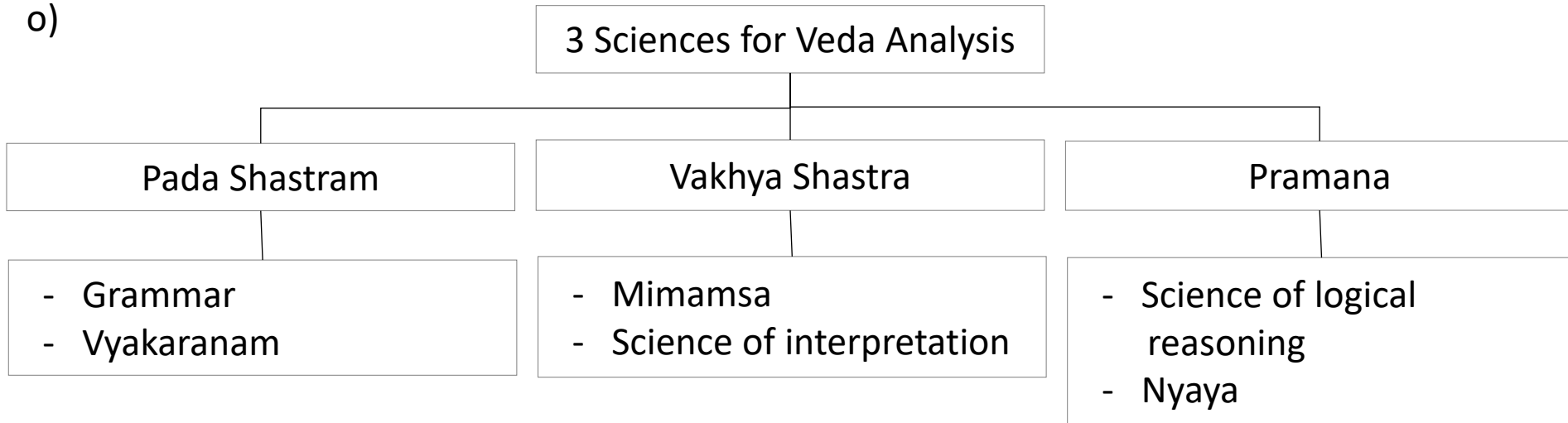


m) Our Vyasa Acharya is ready.

- Pada Vakhya Pramanam.

n) To analyse Veda require 3 Branches of science.

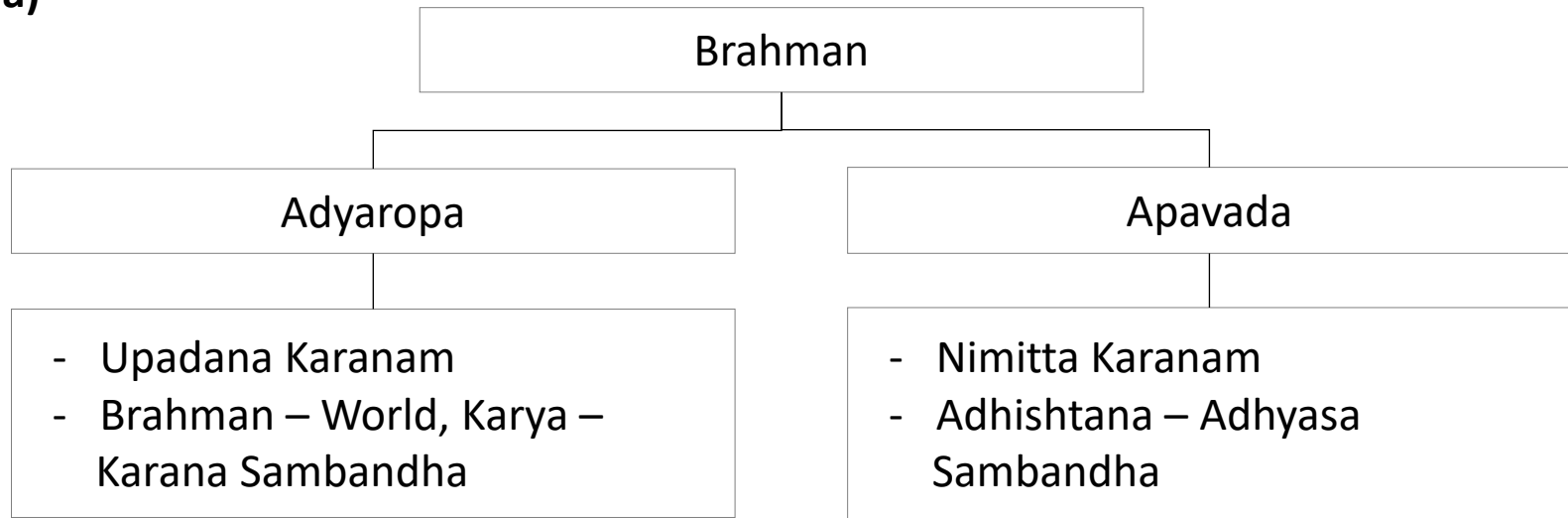
o)



p) By analysing Upanishads, we arrive at one Upadana Karanam for entire Universe, Chetana Ishvara, Brahman.

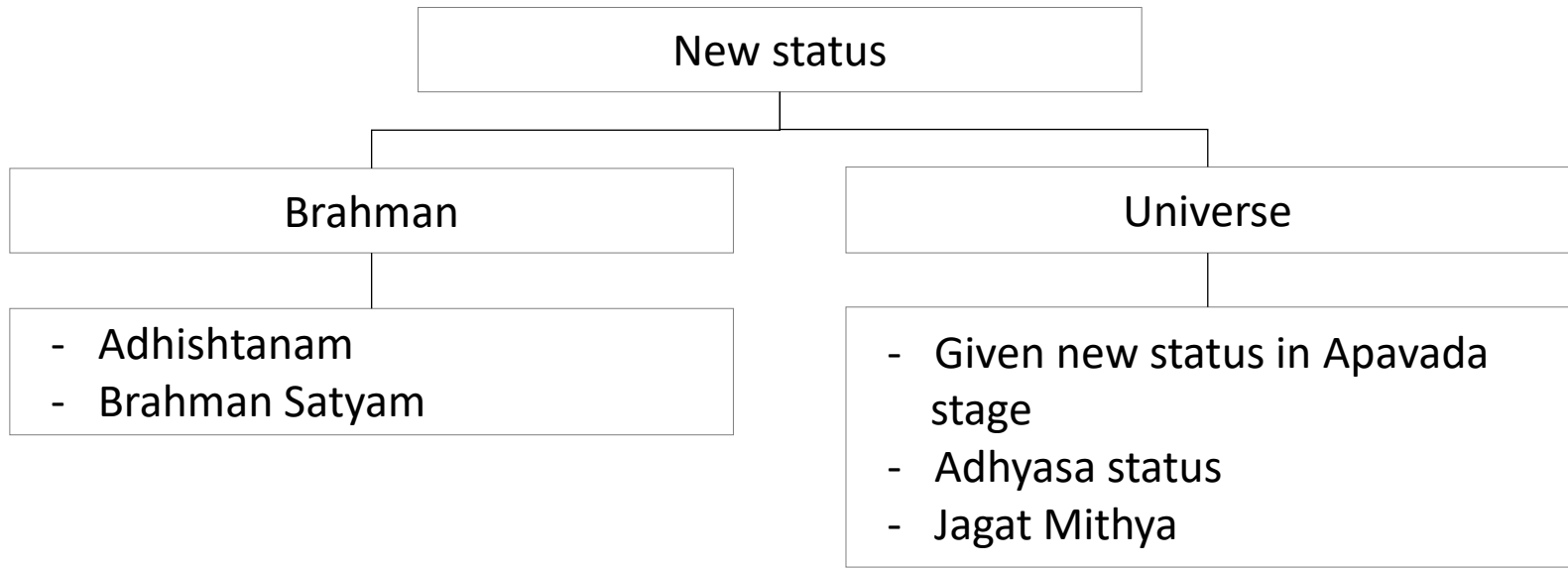
q) What will we do?

VIII) a)



b) Negate Karanam, Karyam status of Brahman in Apavada.

c)



d) Further progress.

e) Ultimate progress :

- That ultimate Jagat Adhishtanam is Tat Tvam Asi, myself.

f) Kaivalya Upanishad : Verse 19

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]

g) I alone am Satyam, everything else Mithya.

h) World = Beautiful Drama, for my entertainment.

i) Don't convert Drama into a burden.

j) Central theme of Vedanta, not Pradhanam nor Nimitta karana Matra Ishvara, it is Upadana Karana Ishvara.

k) Paradarshanaya – To reveal that.

l) We are going to show Purva Pakshi's quotations are with wrong interpretations.

m) Logical reasoning – fallacious

n) Nirakriyante – dismissed

o) Big boxing Match in Ikshati Adhikaranam.

Revision :

Introduction to Sutra 1 – 1 – 5 : Topic 180

I) a) Introduction to 5th Ikshat Adhikaranam.

b) Big project :

- 5th Adhikaranam till end of 1st Chapter.

c) 4th Adhikaranam – addressed Purva Mimamsaka, Astika Darshanam.

d)

Purva Mimamsa	Vedantin
- Tatparyam = Karma - Not Brahman	- Tatparyam of Vedanta Shastram is Brahman

e) Based on Tatparya difference, we dismissed Purva Mimamsa.

II) a) From Ikshat Adhikaranam, we will dismiss other 4 Astika Darshanam.

b) Sankhya, Yoga, Nyaya, Veiseshika.

c) Vyasa prepares ground by giving Tatastha Lakshanam of Brahman.

d) Instead of giving Svaroop Lakshanam, he gave Tatastha Lakshanam.

III) 2 Reasons :

a) Svarupa Lakshanam can be used only when you use Tatastha Lakshanam as a stepping stone.

b) Tatastha Lakshanam is useful to dismiss other 4 Darshanams.

c) Vyasa has ingenious plan.

IV) a) Tatastha Lakshanam given in 2nd Sutra.

b) Brahma Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe).
[1 – 1 – 2]

c)

Brahman is Jagat Karanam

Srishti

Sthithi

Laya

d) Brahman is Upadana Karanam.

e)

Karanam

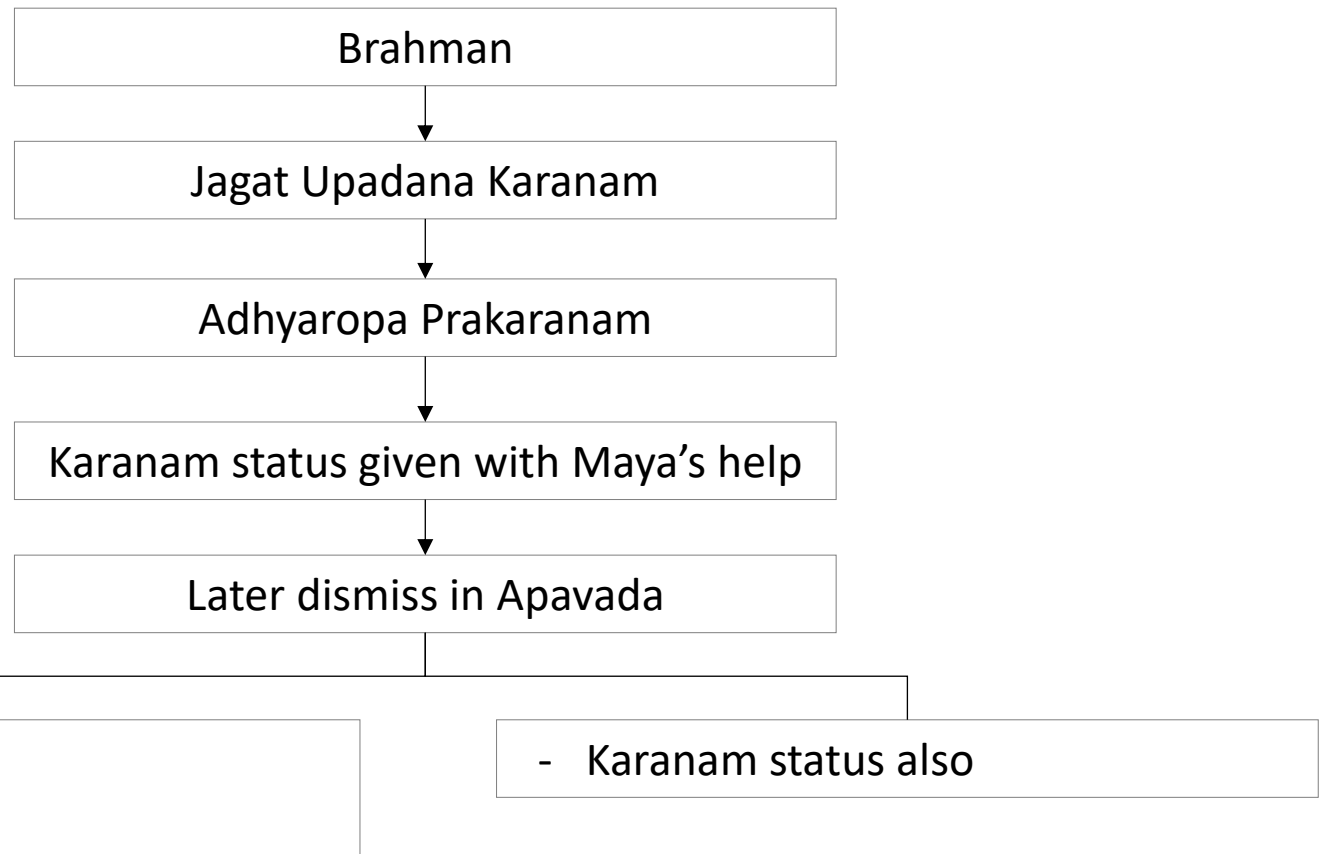
Nimitta Karanam

Upadana Karanam

- Definition Srishti Matra Karanam
- Intelligent cause only responsible for creation of the object.
- Maintenance and resolution not connected with Nimitta Karanam

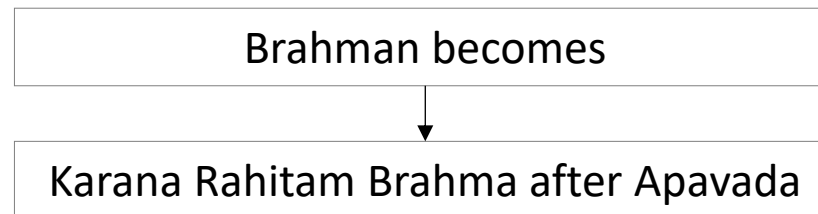
- Definition Srishti, Sthithi, Laya Karanam
- Gold – Ornaments
- Waker – Dream world
- Brahman – Waking world
- 2nd Sutra
- Janma – Adhi = Srishti, Sthithi, Laya

f)

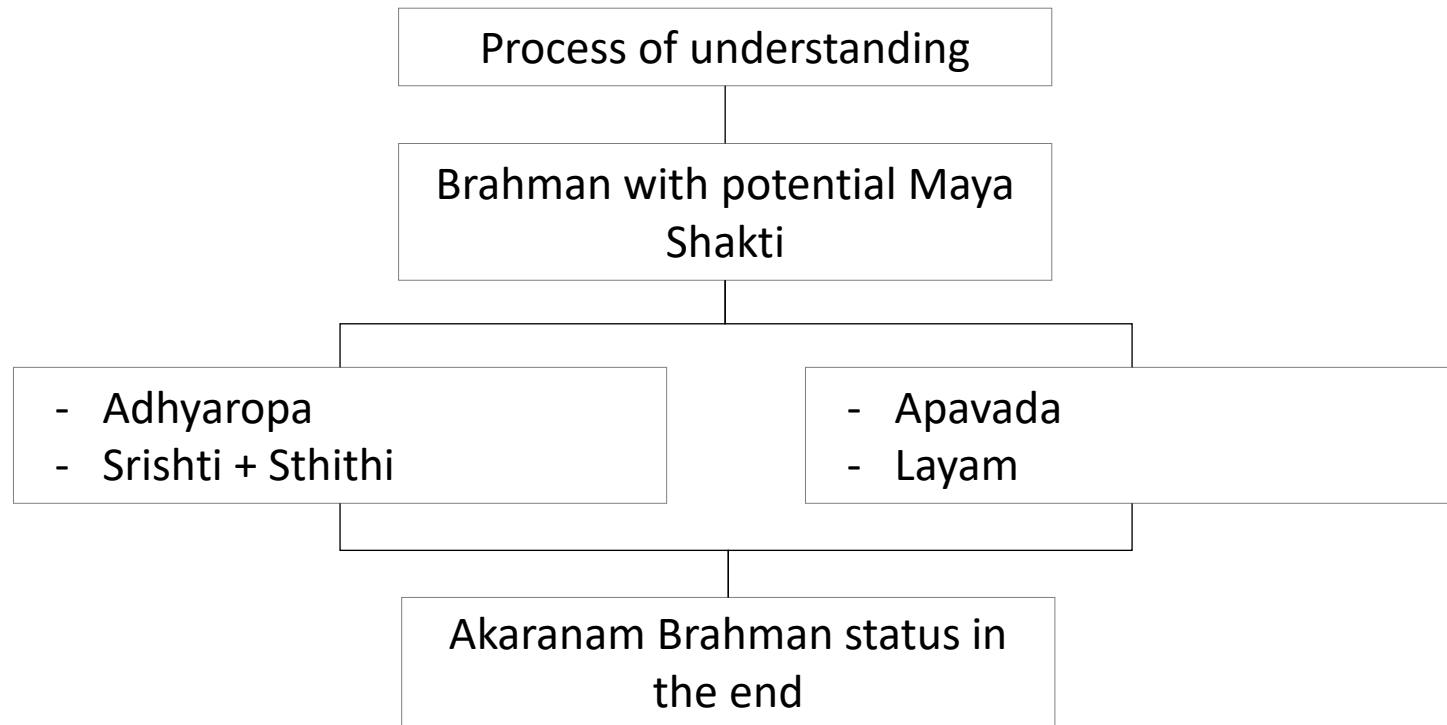


g) This is 2nd half of project if student continues class.

h)



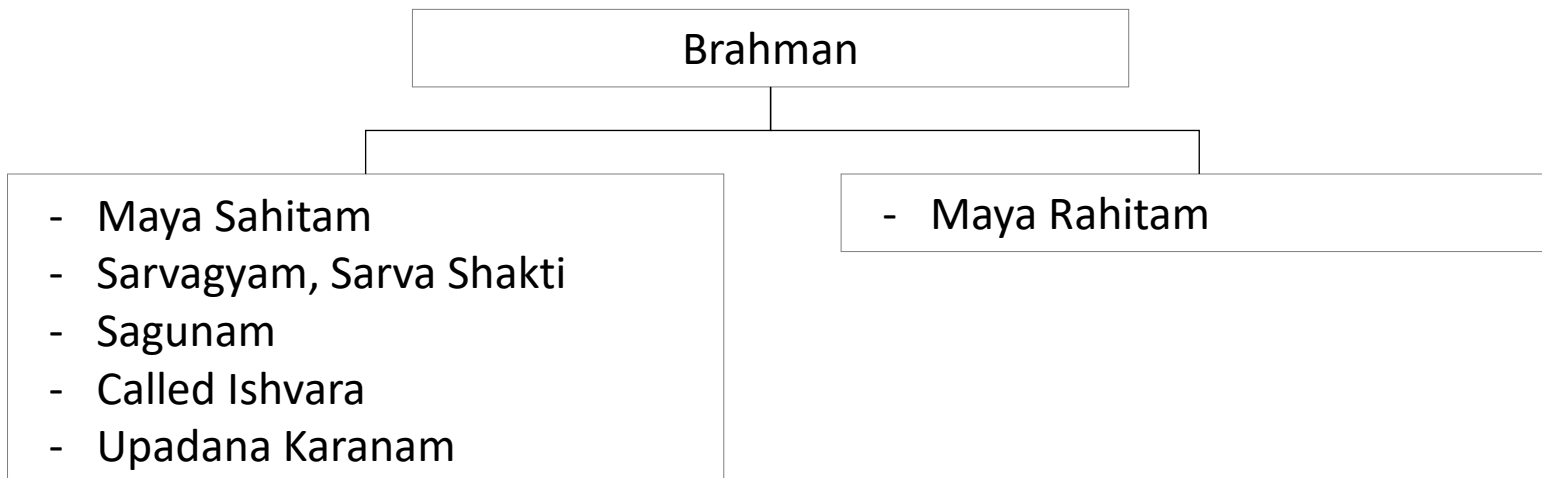
i)



j) Adhyaropa Kale :

- Brahman is defined as Jagat Karanam with assistance of Maya Shakti.

k)

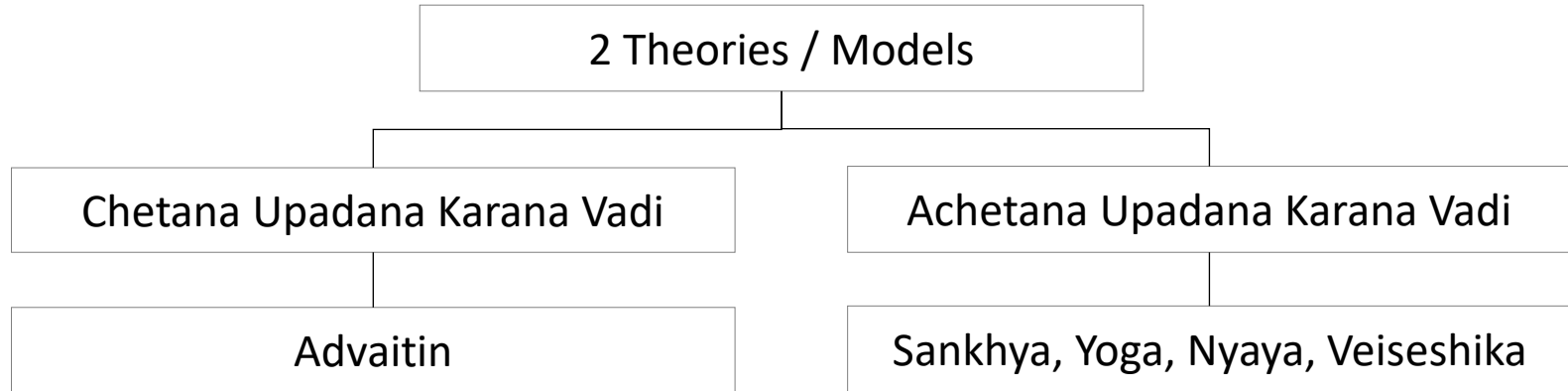


l) Upadana Karanam = Chetanam.

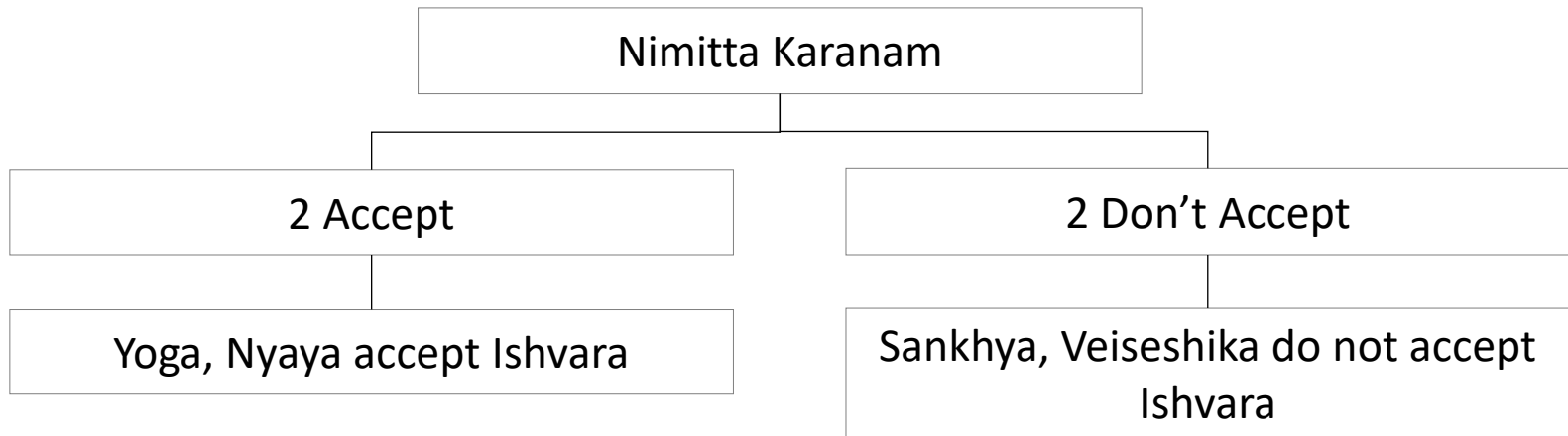
m) Advaitins called Chetana Upadana Karana Vadinaha.

n) Preparation done in 2nd Sutra, basis to refute others.

V) a)



b)



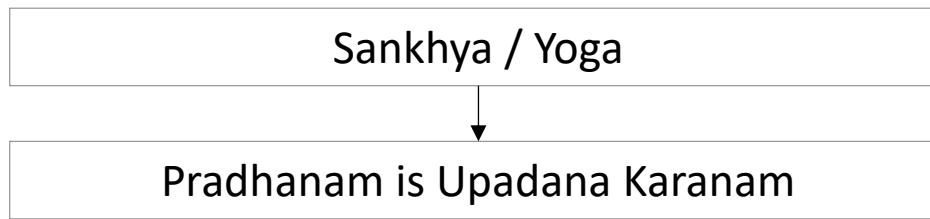
c) From Nimitta Karanam angle, there is difference in 4 Astika Darshanams

d) That Nimitta Karanam, we are not bringing now.

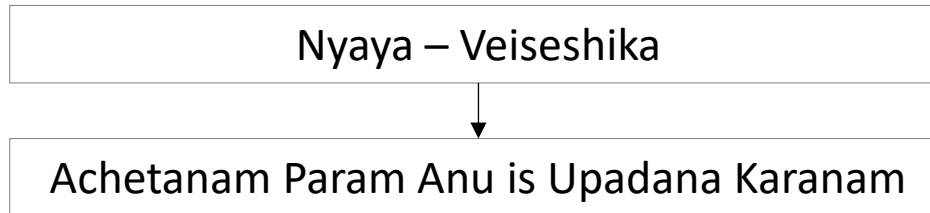
e) We are focusing on Upadana Karanam, from this angle all 4 are uniform.

f) All 4 Achetana Upadana Karana Vadinaha.

VI) a)



b)



c) Brahman is Chetana Tattvam very important in Vedanta, Jnanam, I am, I exist.

d) Vyasa :

- Refutes Sankhya
- Sankhya = Stronger Veidika, gives strong arguments based on Veda.

e) Sankhya = Prathama Malla = Champion

f) Achetana Karana Vada is wrong says Vedantin.

g) Extrapolate to Yoga, Nyaya, Veiseshika.

h) At end of 1st Chapter :

- Etena Sarve Vyakyataha
- Sarve : Sankhya, Yoga, Nyaya, Veiseshika
- Refuted 4 philosophers = Project

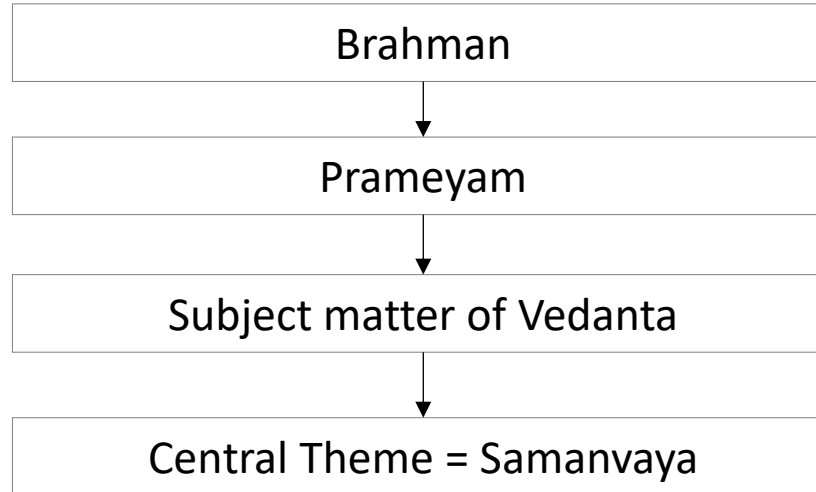
i) Vyasa – Introduces 4 – Achetana Karana Vadis.

VII) Akshepa Sangatih :

a) 4th Adhikaranam :

- Tatu Tu Samanvayat.

b)



c) Sankhya :

- Brahman not central theme.
- Jagat Karanam Pradhanam Eva Vedanta Prameyam Samanvayat.

d) I will show that Vedanta Vakhyams are talking about only Pradhanam.

e) Vedanta is not talking about Brahman.

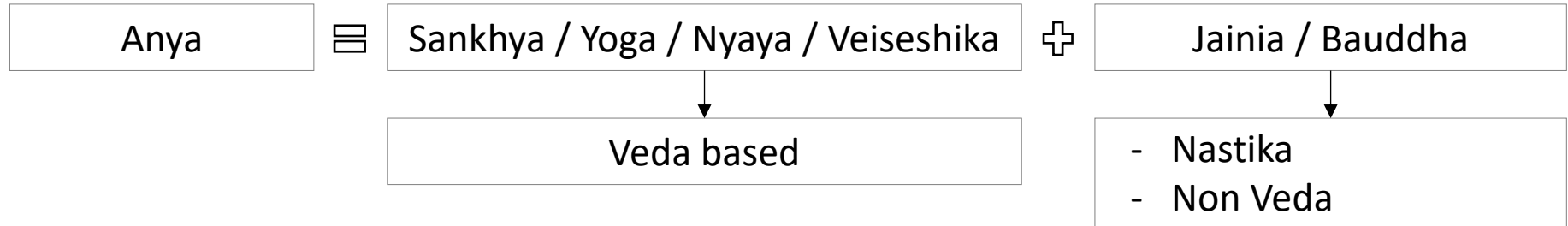
f) Sat – Chandogya Upanishad.

- Sat is Pradhanam – Sankhya
- Sat is Brahman – Advaitin.

g) Both sides give Arguments.

- This is Ikshat Adhikaranam.

h)



I) 1st Chapter :

- Samanvaya = Central teaching of Veda.

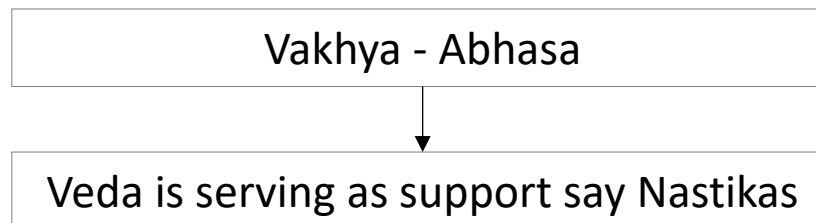
2nd Chapter :

- Jains, Baudhas, Samanvaya Adhyaya not relevant for me.
- Also Achetana Upadana Karana Vadi.

j) 2 Nastikas – 2nd Chapter – Tarqa Pradhana not Veda Pradhana.

- Tarqa gloves in Chapter 2.

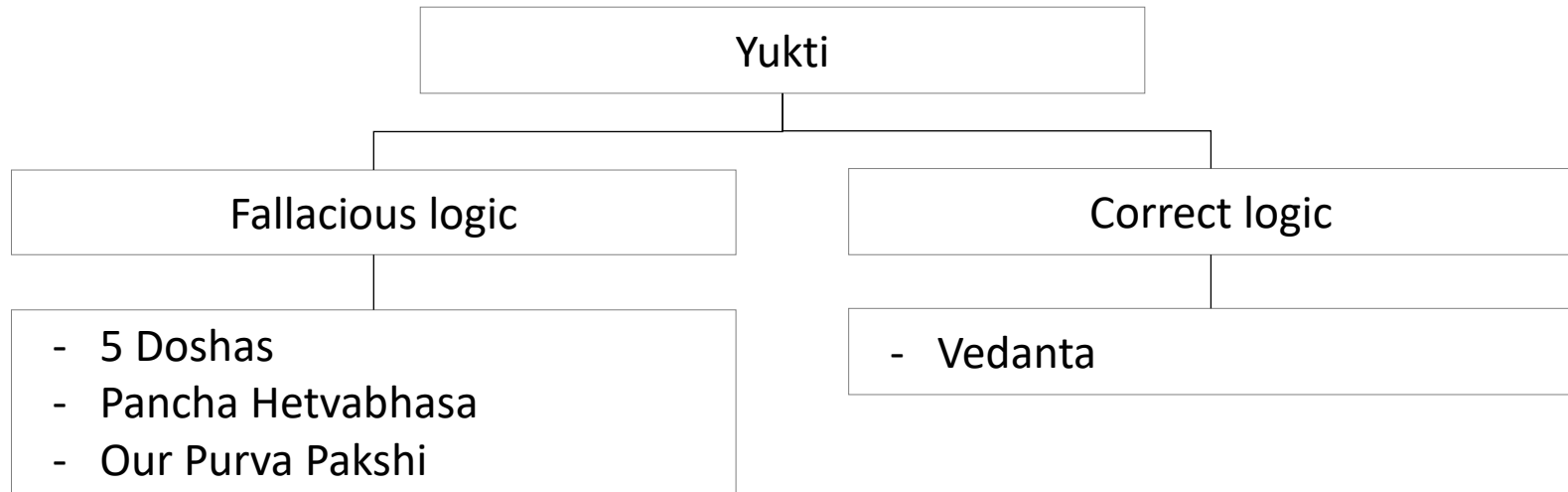
k)



I) Advaitin :

- Interpret Veda properly.
- It fits in snugly, supports me.

m)



VII) a)

Vedanta	Lion
Forest	Freely moves in the forest of Vedanta

b) Purva Pakshi :

- Wild Animal, Tiger, Elephant.
- Challenge kingly status of Lion.

c) Vyasa – Lion – challenges all other Animals – Purva Pakshi.

d) Shloka :

- Namas Traiyanta Kantara Vihaya Patika.. Patiyante Vadi Eva Samharate, Vyasa Kesarine Namaha.

e) My Namaskara to Vyasa, who is Kesari – Lion.

- His job is to Roam in Vedanta forest.
- Looks around for challengers.
- Claims mastery.

f) Purva Pakshi = Elephant in a rut, powerful. Rut

- Sankhya, Yoga... etc = Elephants

g) Samharte – figurative – Refutes all with Sruti, Yukti, Anubhava.

h) Dismisses both other Astika, ,Nastika, Agama Darshanas, committed to Dvaitam.

i) Claim duality in Moksha.

- Go to Loka, enjoy presence of Bhagawan = Dvaita Moksha.

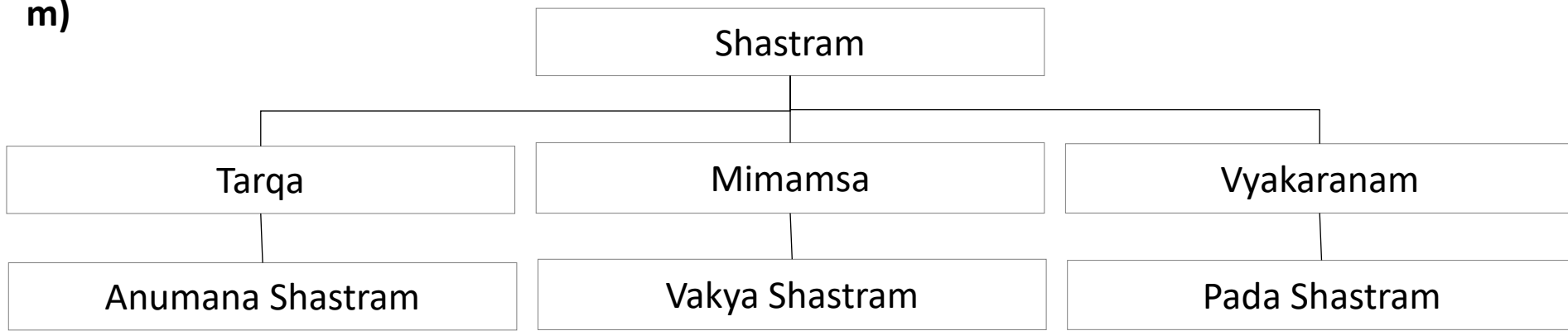
j) Adopt them for Chitta Shuddhi not for spiritual discussions.

k) Dvaitins versus proud Advaitins.

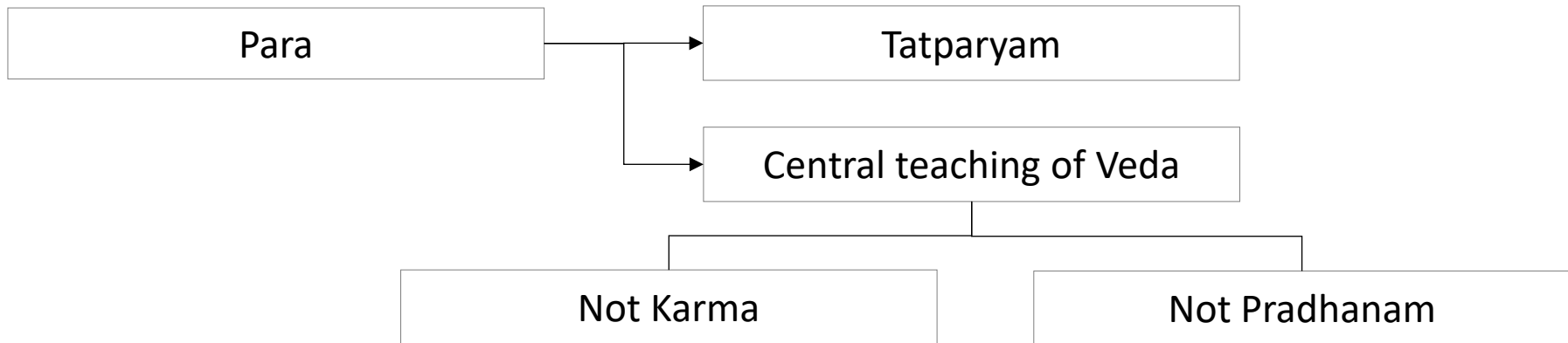
l) Agamas – Shaivism, Vaishnavism.

- Refuted in 2nd Chapter.

m)



n)



o) Other Astika Darshanas are kept as Purva Pakshi.

p) They are using Tarqa, Abhasa, seemingly logical, Mimamsa, seemingly correct interpretation

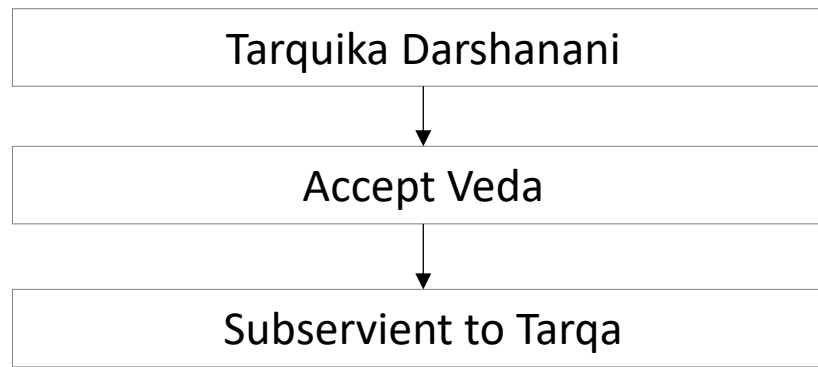
q) On enquiry, hollow.

- All taken as Purva Pakshi and refuted.

r) Now focus on Sankhya.

तत्र साङ्ख्याः प्रधानं त्रिगुणमचेतनं स्वतन्त्रं जगतः कारणमिति
मन्यमाना आहुः — यानि वेदान्तवाक्यानि सर्वज्ञस्य
सर्वशक्तेर्ब्रह्मणो जगत्कारणत्वं प्रदर्शयन्तीत्यवोचः, तानि
प्रधानकारणपक्षेऽपि योजयितुं शक्यन्ते । सर्वशक्तिमत्त्वं
तावत्प्रधानस्यापि स्वविकारविषयमुपपद्यते । एवं
सर्वज्ञत्वमप्युपपद्यते । कथम् ? यत्त्वं ज्ञानं मन्यसे, स सत्त्वधर्मः,
'सत्त्वात्संजायते ज्ञानम्' (भ. गी. १४ । १७) इति स्मृतेः । तेन च
सत्त्वधर्मेण ज्ञानेन कार्यकरणवन्तः पुरुषाः सर्वज्ञा योगिनः
प्रसिद्धाः । सत्त्वस्य हि निरतिशयोत्कर्षे सर्वज्ञत्वं प्रसिद्धम् ।

l) a)



b) Connect Veda to suit Tarqa.

c) Tarqa Pradhanatvat.

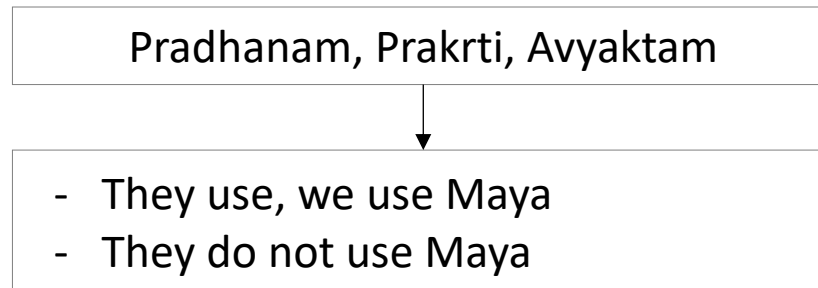
d) We are Veidika.

e) We connect Tarquena Matir Apaneya.

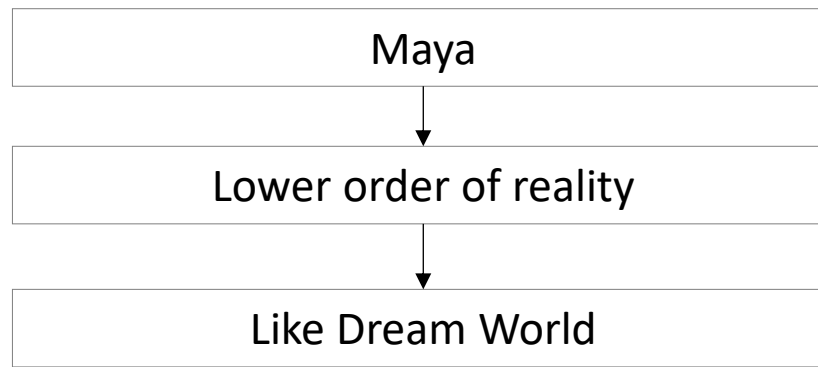
- Logic can't prove the Truth.

g) Jagat Karanam – Not proved by logic.

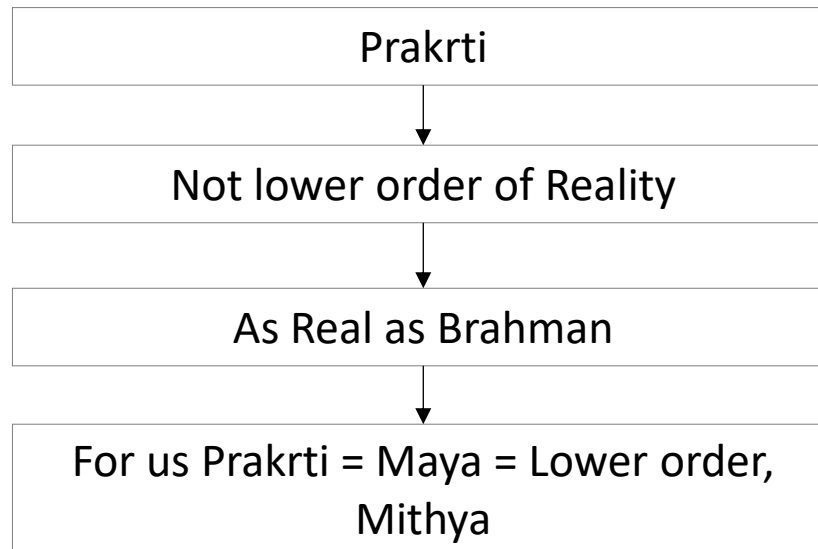
h)



i) For us :



j)



k) For differentiation :

- Avaitin uses Maya for Prakrti.
- They don't use Maya.

l) Visishta Advaitins, Dvaitins use Maya.

m) It does not mean Mithya for them.

n) For them (Visishta Advaitam) Maya = Satyam as Brahman.

o) Sankhya avoids Maya, will use Pradhanam, Trigunam, Achetanam.

p) We also accept this, but add, of a lower order of reality.

q) They say it is higher order.

II) a) Sankhya :

- Pradhanam = Jagat Karanam.

b) We also say :

- Prakrti = Jagat Karanam.

c) Gita : Chapter 13

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]

d) We say :

- Prakrti – Parinami Upadana Karanam.
- Purusha – Vivarta Upadana Karanam.

e) When we resemble Sankhya Philosopher.

f) We insist :

- Prakrti not independent Upadana Karanam.
- Prakrti is part, Shakti of Brahman.

g) Sankhya :

- Prakrti independently exists and independently is Jagat Karanam.

h) Advaitin :

- Prakrti dependently exists on Brahman.
- Dependently Upadana Karanam.

III) a) Chapter 14 – Gita :

मम योनिर्महद् ब्रह्म
तस्मिन्गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां
ततो भवति भारत ॥ १४-३ ॥

mama yōnirmahad brahma
tasmin garbhaṁ dadhāmyaham ।
sambhavaḥ sarvabhūtānāṁ
tatō bhavati bhārata || 14-3 ||

My womb is the great Brahman (Mula Prakirti); in that I place the germ; from which, O Bharata, is the birth of all beings. [Chapter 14 - Verse 3]

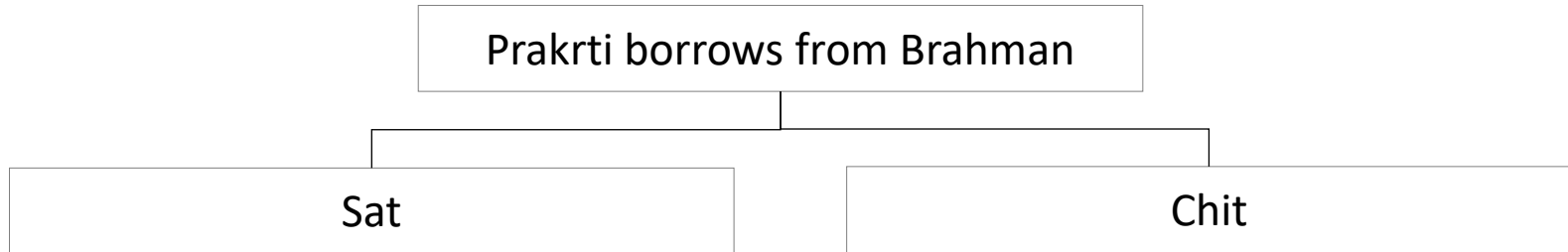
b) Prakrti – My womb, my wife.

c) I have to impregnate, bless Prakrti by giving Chidabhasa.

d) Chapter 14 – Verse 3 : 2nd line

- Sambavat Sarva Butanam Tato Bavati Bharatha.

e)



f) With borrowed Sat, Chit, Prakrti is able to become Upadana Karanam.

g) Sankhya does not talk about borrowing existence, consciousness from Purusha.

h) Prakrti independently exists without any assistance of Brahman, it is Upadana Karanam.

i) This philosophy Advaitin refutes.

IV) Purva Pakshi to Advaitin :

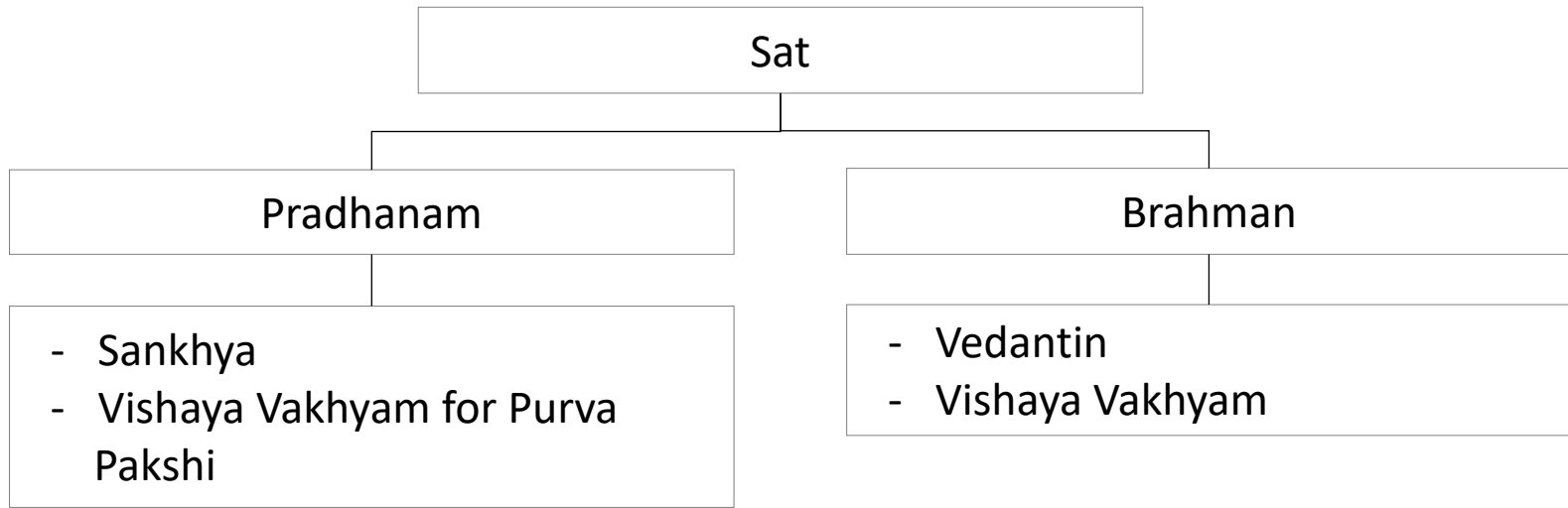
a) Jagataha Karanam.

b) Sarvagya, Sarvashakti Brahman is Jagat Karanam.

c) To establish that, what Upanishad Vakhyams you take is wrong.

d) We will take same Upanishad Vakhyams and will prove, Pradhanam is Upadana Karanam, not Brahman.

e)



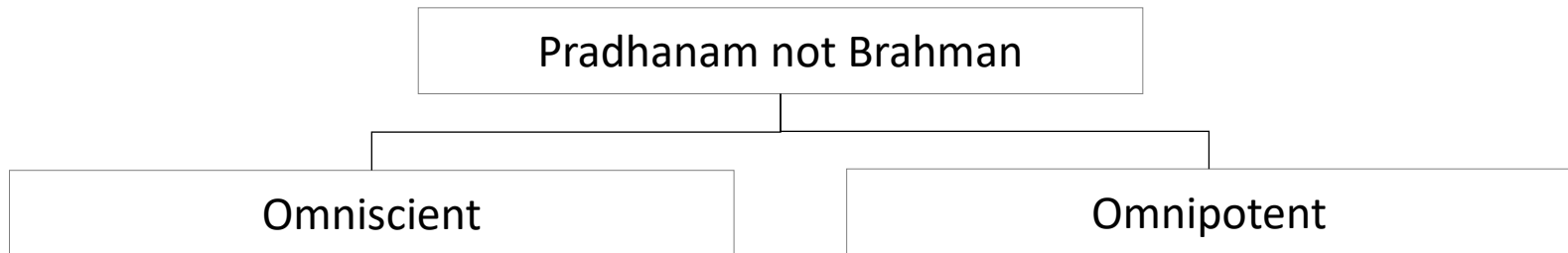
f) Sankhya Addresses Advaitin.

g) Api = Eva = Pradhana Karanam only, is revealed in Upanishad.

h) Advaitin :

- Shad Lingas prove it is Brahman.

i)



j) Pradhanam has infinite power to transform into entire creation, manifold Universe.

k) Gita : Chapter 13

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।

विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṃ puruṣaṃ caiva
viddhyanādi ubhāvapi |

vikārāṃśca guṇāṃścaiva
viddhi prakṛtisambhavān || 13.20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

l) Prakrti = Omnipotent

= Generates Bodies, Brain, thoughts, AI.

m) w.r.t. products, Universe, Pradhanam has power.

n) How Pradhanam is omniscient?

o) Pradhanam = Jadam, not alpiscent, not has limited knowledge also, no question of limitless knowledge.

V) a) Purva Pakshi – Sankhya :

- Don't require separate omniscient Ishvara as Nimitta Karanam.

b) Pradhanam = Omniscient

= Ishvara Nastika

= Modern Science

= Big bang enough, no God

VI) Purva Pakshi :

a) How is inert Pradhanam omniscient?

- I will explain.

b) Jnanam is a product of Sattva Guna.

c) Sattva faculty represents knowing faculty.

d) What is proof?

- Scriptures declares.

VII) a) Gita : Chapter 14 – Verse 17

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

b) Jnanam is born out of Sattva Guna.

c) Proved by our own experience.

d) Animal, plant, human have Jnanam now.

e) All have Sattva Guna.

f) Anvaya – Vyatireka logic.

g) As Sattva Guna increases Jnanam increases, as it decreases Jnanam decreases.

h) Plants – Less Sattva, more Tamo, Rajo Guna, less knowledge.

i) Animals – Have more knowledge

- Human – Most knowledge.

j) Among Human, Sattva people are walking encyclopaedia, libraries.

k) Rishis :

- Increased Sattva by doing lot of Tapas.

l) Have Trikala Jnanam

- Have capacity to know past, present, future.

m) Rishis become omniscient because of very high Sattva Guna.

n) Jnanam is connected with Sattva Guna.

o) Yatra Yatra Sattva Guna Asti, Tatra Tatra Jnanam Eva Asti.

p) Sattva Abava – Jnana Abhava.

VIII) Sankhya :

a) Rishis are omniscient, not Bhagavan.

b) Have Sattva Dharma.

c) All who have physical body, internal organs, Jnana Indriyas, have Sattva Guna, hence omniscient.

d) When Sattva Guna is of the highest degree, Nirathishaya Utkarsha, omniscience is well known.

e) In scriptures, Sarvagya Rishis are mentioned.

f) Pradhanam deserves to be Sarvagya.

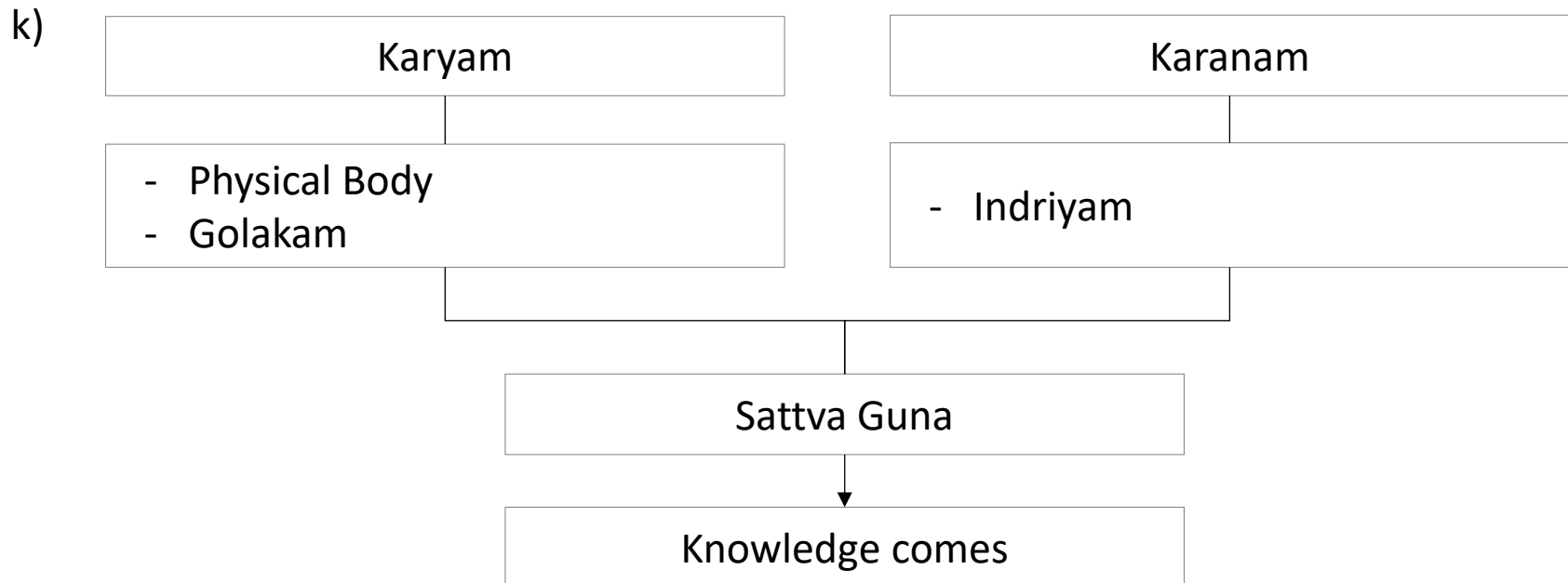
g) Your Brahman can't be Sarvagya – Omniscient.

h) My Pradhanam, even though Achetanam is Sarvagya.

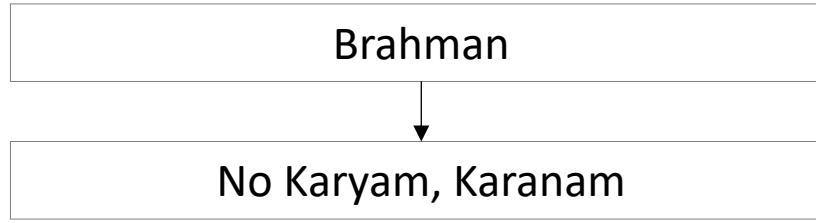
i) Your Brahman is Chaitanya Svarupam, can't be omniscient.

- Why?

j) Because knowledge is generated by Sattva Guna when there is Karya and Karana, organs are there.



l)



m) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

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

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

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation.
[I – I – 6]

n) Apranohi Manaha Shubraha

- No Mind.

o) How can thoughtless, Mindless organless, Sattva Gunaless (Nirgunam), Brahma be scient itself.

p) Knowledge itself is not possible, how omniscient?

IX) Akarya Karanam = Brahman.

182) Introduction to Chapter 1 – Section 1 – Sutra 5 continues...

न केवलस्य अकार्यकरणस्य पुरुषस्योपलब्धिमात्रस्य सर्वज्ञत्वं
किञ्चिज्ज्ञत्वं वा कल्पयितुं शक्यम् । त्रिगुणत्वात्तु प्रधानस्य
सर्वज्ञानकारणभूतं सत्त्वं प्रधानावस्थायामपि विद्यत इति
प्रधानस्याचेतनस्यैव सतः सर्वज्ञत्वमुपचर्यते वेदान्तवाक्येषु ।

I) Akarya Karanam :

- a) Karyam – No Golakams.
- b) Indriyam by themselves can't function, unless there is Golakam.
- c) Departed soul has Sukshma Shariram, only he has dropped Sthula Shariram.
- d) Sukshma Shariram, travels after death.
 - Mind + Sense Organs + Indriyam.
- e) Sense organs of a departed soul can't perceive.
- f) Sense Organs perceive only when they are located in the Golakam.
- g) Golakam belong to Sthula Shariram.

h) Brahman does not have Sthula or Sukshma Shariram, neither Golakam or Indriyam, Akaryam, Akaranasya.

i) Purusha is only pure consciousness.

- Upalabdhi = Chaitanyam
- Sarvagyatvam = Omniscience
- Kinchingyatvam = Parviscience, opposite of omniscience
- You can't attribute.

j) Pradhanam has Sattva Guna.

- Before Srishti, Pradhanam is there as Jagat Karanam.

k) Sattva Guna can generate knowledge.

I) Purva Pakshi :

- Brahman can't know anything because it is Akaryam, Akaranam.

m) Brahman does not have Golakam, Indriyam.

II) Advaitin :

a) Before creation, Pradhanam was there.

b) 3 Gunas are there.

c) Before creation Pradhanam has Sattva Guna but does not have Karyam or Karanam.

d) Without Karya, Karanam, how can Pradhanam be omniscient?

e) It is potentially omniscient, it is going to create Karyam and Karanam later.

f) It is not exactly omniscient, like fiancée, would be wife, husband.

g) Phd – not passed Doctorhood.

h) Sarvagyam = Upachara

- Aupacharyam Sarvagyatvam Vartate.

i) In the pre-creation stage, it has Sattva Guna even though it does not have Karyam – Karanam.

j) In Pradhana Avastha, Sattva Guna is there.

k) Sattva Guna means potential knowledge, infinite knowledge.

l) Even though it is Achetanam, Jadam, it is potentially omniscient, after Srishti when Karya Karanam comes.

m) There are all Pramanams for Karana Shariram, Prapancha.

n) Sarvagyatvam Upacharyate :

- Omniscience is figurative, not factual omniscience.

III) Advaitin to Sankya :

a) You are taking figurative omniscience.

b) Figurative, value is low because it is not factual.

III) Advaitin to Sankya :

a) You are taking figurative omniscience.

b) Pure Consciousness can't have any Jnanam, knowledge.

c) Knowledge requires Vrutti.

d) Specific knowledge = Vrutti.

e) Table has consciousness but no knowledge (Table has no Chidabhasa but has Chit).

f) Yatra Sat, Tatra Chit not Chidabhasa.

g) Consciousness becomes knowledge only when associated with thought.

h) Vrutti Jnanam alone is called knowledge.

i) Pure Consciousness Brahman does not have any specific knowledge.

j) Nirguna Brahman = I am = I exist = Pure awareness.

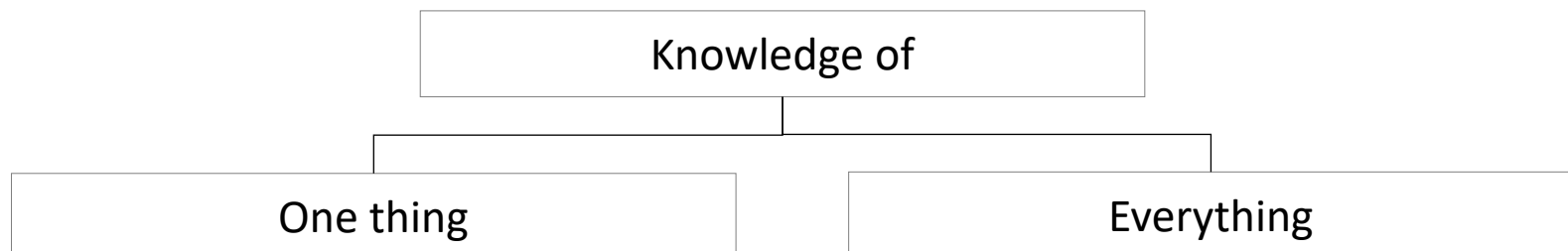
k) Saguna Brahman = Ishvara

= Omniscient

= Has knowledge of Universe

l) Saguna Jiva has limited knowledge of his Body and environment, specific awareness.

m)



n) Both are Vrutti Jnanam.

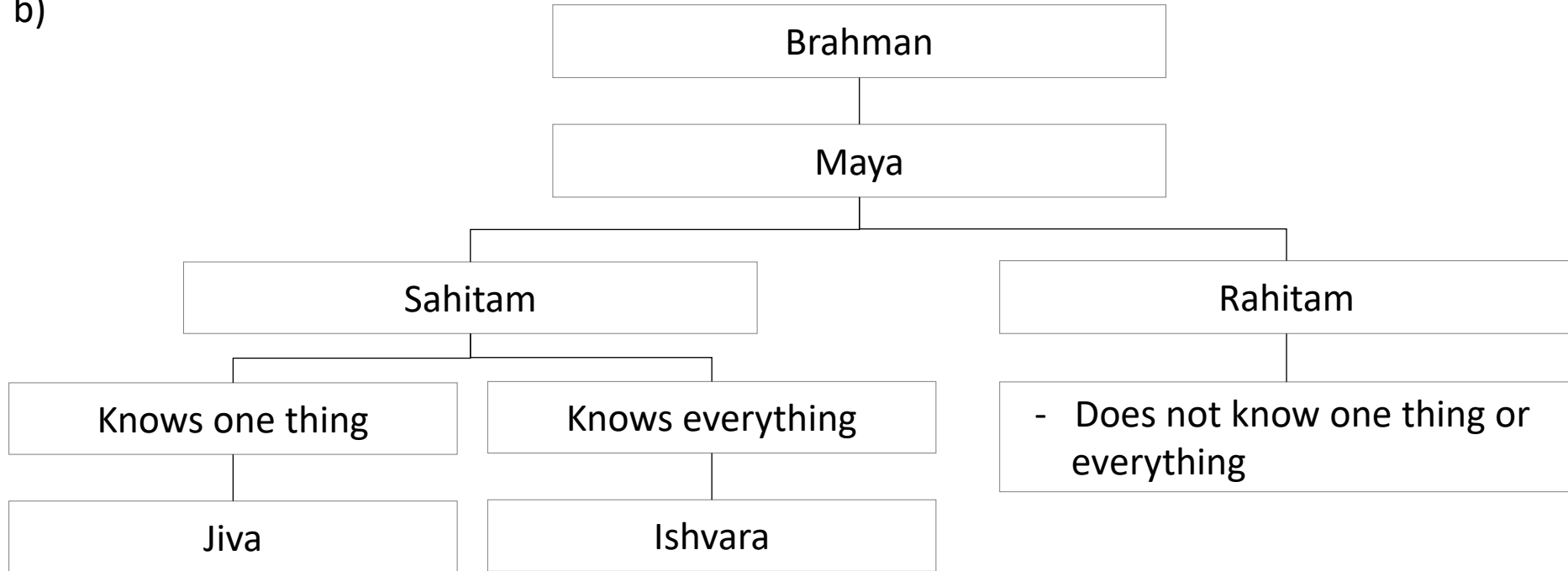
o) Brahman can't be Omniscient unless Maya joins.

p) Mayayam, Vrutti is possible.

IV) a) Maya Vrutti + Brahman = Ishvara

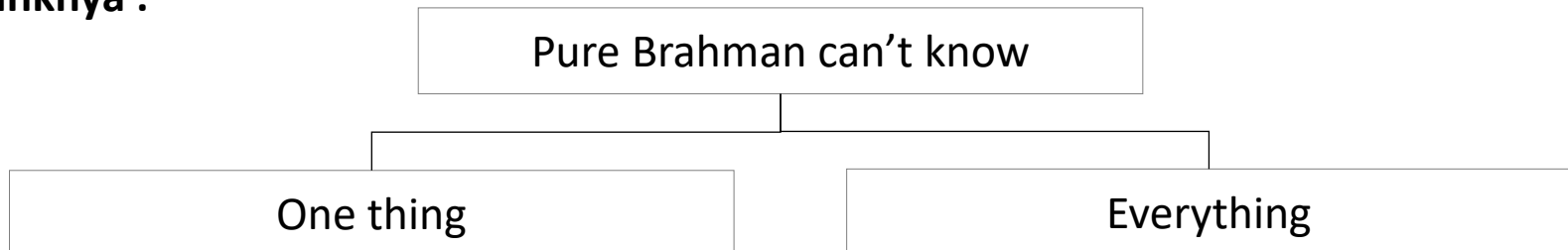
= Omniscient

b)



V) Sankhya :

a)



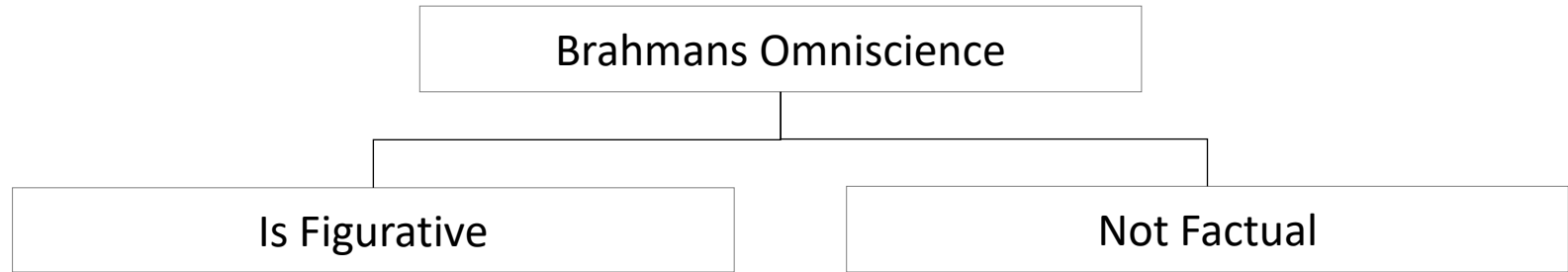
b) In Vedanta, Brahman's Omniscience is figurative.

c) Maya Sahitam Brahman – is Omniscient

- Ishvara

d) Nirgunam Brahman has no Omniscience factually because omniscience is an attribute.

e)



f) Therefore, I can also say, Pradhanam's Omniscience is figurative because Brahman's Omniscience is also figurative is Sankhya's argument.

g) Avashyam Cha Tvaya Api :

- You Advaitin, when you claim Brahman is Omniscient.

h) 2nd Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe).
[1 – 1 – 2]

- There Shankara says Sarvagya, Sarva Shakti.

i) You declared Brahman as Omniscient.

- j) Sarva Jnana Shakti Matvena, potentially all knowing.
 - k) When Maya is joined with Brahman and creation is made.
 - l) Brahman through Maya is knower of everything in creation.
 - m) All these are discussions of potential power, Shakti of Brahman, invisible, unmanifest.
 - n) Which happens later after creation.
 - o) Brahman is potentially, figuratively omniscient.
 - p) My Pradhanam is also potentially omniscient.
- VI) a) Sarvagyatvam is Abyupa Gantavyam, potentially existent.
- b) Further logic given in support of figurative omniscience of Brahman.
 - c) Since Brahman's Omniscience is figurative, accept Pradhanam's omniscience also as figurative.
 - d) Even though figurative omniscience wise both are same.
 - e) I have further advantage, that Pradhanam has got proximity to the Universe, Salakshanyam between world and Pradhanam is more.
 - f) Similarity between world and Pradhanam is more.
 - g) No similarity between consciousness and world.
 - h) therefore, my argument, Pradhanam, which is figuratively omniscient, actually omnipotent, similar to world is Upadana Karanam.
 - i) Sankhya wants to establish through logical arguments.

त्रिगुणत्वात्तु प्रधानस्य सर्वज्ञानकारणभूतं सत्त्वं
प्रधानावस्थायामपि विद्यत इति प्रधानस्याचेतनस्यैव
सतः सर्वज्ञत्वमुपचर्यते वेदान्तवाक्येषु ।

a) Entering 5th Adhikaranam, Ikshatya Adhikaranam.

b) Background information.

c) Chandogya Upanishad : Chapter 6 – 2 – 3

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]

d) Chandogya Upanishad : Chapter 6 – 2 – 1

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

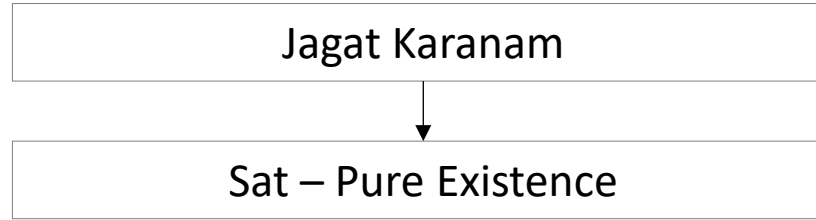
sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

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]

e) Tad Aikshata Bahushyam Praja Yeyeti.

f) Similar mantras taken for Analysis.

g)



II) a) Debate :

- Sankhya – Vedanta

b) What is meant by Sat?

c) Vedanta :

- Sat = Pure existence, pure consciousness.

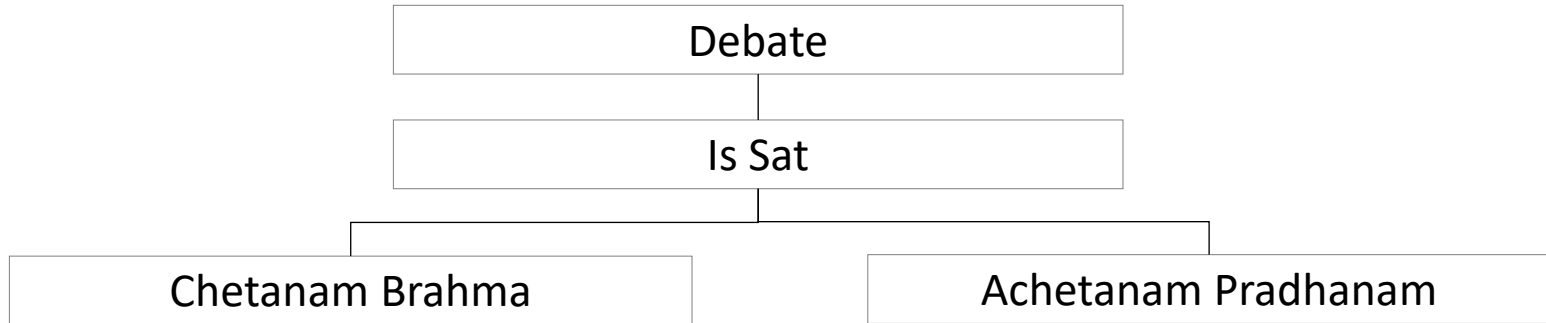
d) Chetanam, Sat = Jagat Upadana Karanam.

III) Sankhya :

a) Sat – Not Chaitanyam Brahma.

b) It is Pradhanam, Prakrti, Achetanam = Jagat Karanam.

IV) a)



b) Use Vyakarana, Mimamsa.

V) What is contention of Sankhya?

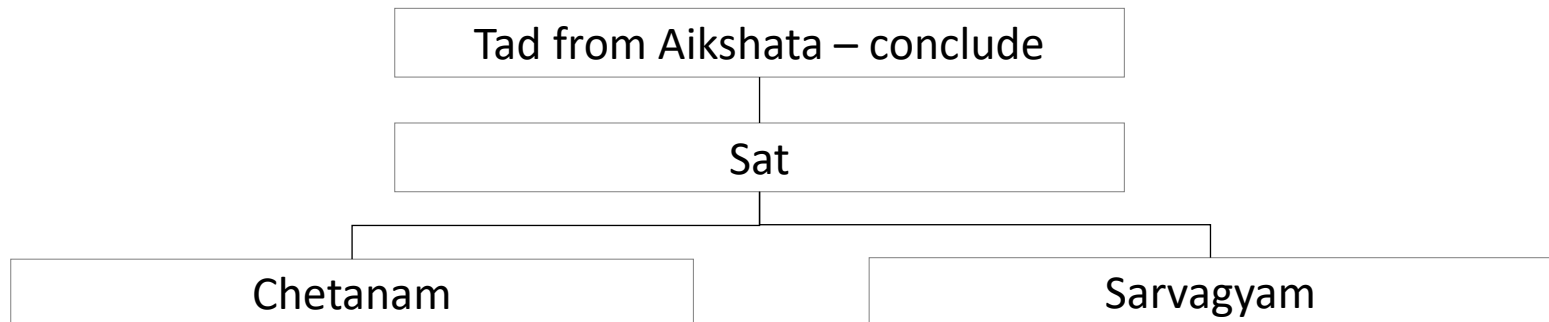
a) Tatu Aikshata – later Upanishad says.

b) That Jagat Karanam visualised the type of Universe to be created based on the law of Karma.

c) Visualisation happens only for Chetana Tattvam.

d) It is visualisation of entire creation, therefore Sat = Omniscient, Sarvagya also.

e)



f) Sankhya has to justify word Aikshata.

VI) Sankhya :

a)

Sat / Pradhanam

3 Gunas

Sattva

Rajas

Tamas

b) Gita : Chapter 14 – Verse 17

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

c) Sattva Guna responsible for Jnanam.

d) More Sattva, more Jnanam.

e) Manushyas, Devatas, Animals, graded Sattva Guna.

f) Yogis = Sarvagya, high Sattva Guna.

g) Sankhya Nirishvara Vadi, can't talk about Sarvagya Ishvara.

h) Sattva Guna is cause of knowledge.

i) Pradhanam can be figuratively said to be Chetana Tatvam, capable of Jnanam.

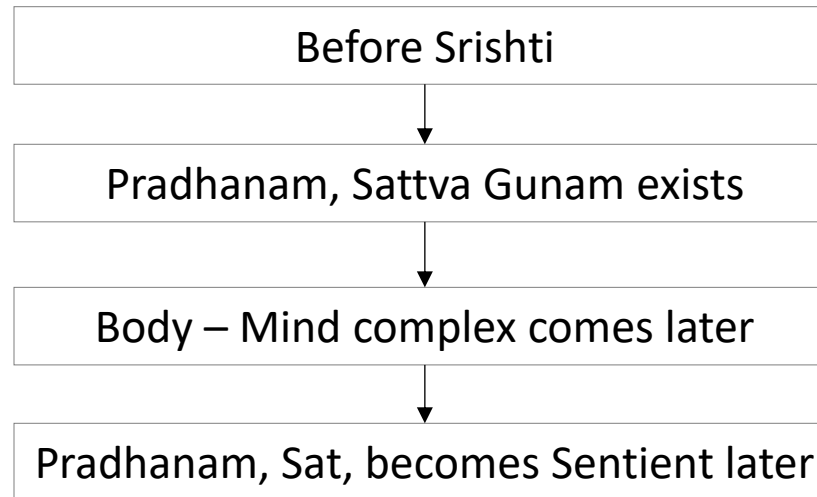
j) Sattva Guna in all is the omniscient, Alpiscent factor.

k) Pradhanam with omniscience. Can do Ikshanam also.

l) Before Srishti, Ikshanam should be taken as figurative.

m) Jnanam requires Body – Mind complex alongwith Sattva Guna.

n)

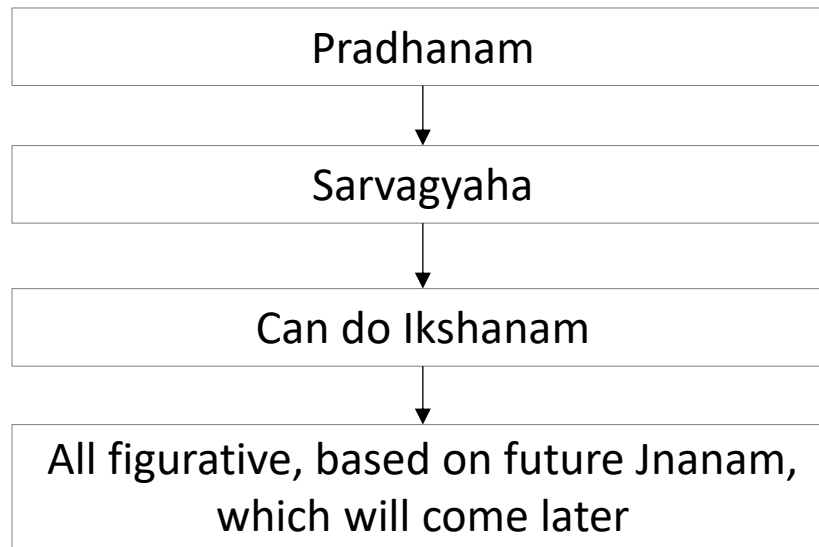


o) At time of Srishti, it is Achetnam.

p) Later Body – Mind complex evolves, then Sattva Guna helps to gain Jnanam.

q) Jnanam = Potential, Omniscience, Ikshata is figurative, based on the future.

r)



s) Current Paragraph is Sankhyas contention.

VII) Last class :

a) Pradhanam = Prakrti

b) Vishnu Sahasranama Stotram :

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥३॥

yogo yogavidām netā pradhānapuruṣeśvaraḥ,
nārasimhavadapuḥ śrīmān keśavaḥ puruṣottamaḥ. (3)

Yogaḥ – One attainable through Yoga. Yogavidām netā – The master of those established in Yoga. Pradhāna-puruṣeśvaraḥ – The master of Pradhāna (Prakṛti) and Puruṣa (Jīva). Nārasimhavadapuḥ – One who combined the bodies of a man and a lion. Śrīmān – One on whose chest the goddess Śrī always dwells. Keśavaḥ – One whose locks (keśa) are beautiful. Puruṣottamaḥ – The greatest among all Puruṣas. [Verse 3]

- c) Sarvagya Jnanam – Karana Butam, cause of knowledge, when Prakrti evolves into Body – Mind Sense complex.
- d) Pradhana Avastha = Pre-creation Avastha.
- e) Before creation Pradhanam, Achetanam is there.
- f) Sarvagyatvam is figurative.
- g) Sat = Sarvagya Pradhanam

183) Introduction to Chapter 1 – Section 1 – Sutra 5 continues...

अवश्यं च त्वयापि सर्वज्ञं ब्रह्माभ्युपगच्छता
सर्वज्ञानशक्तिमत्त्वेनैव सर्वज्ञत्वमभ्युपगन्तव्यम् । न हि सर्वदा
सर्वविषयं ज्ञानं कुर्वदेव ब्रह्म वर्तते ।

I) Sankhya :

- a) Figurative meaning is weaker than primary meaning.
- b) Sarvagyatvam, Ikshata is figurative in Sankhya, Advaitam.
- c) Sat = Brahman, pure consciousness.

II) a) Pure Consciousness can't be a knower.

b) Knowing is a process.

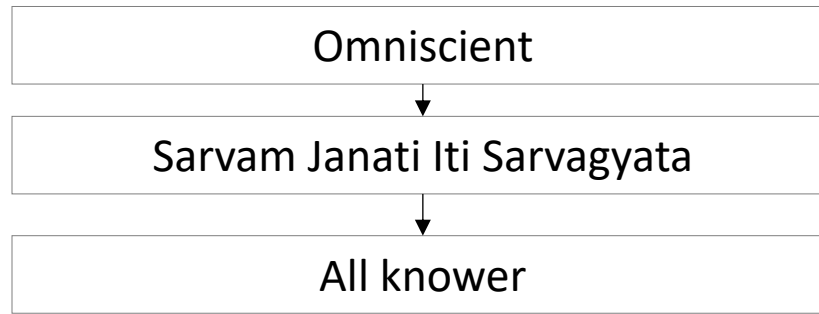
c) Process requires Vrutti.

d) Vrutti requires instrument.

e) Brahman is without body, mind, sense organs, Ashariram, Amanaha.

f) Pure Consciousness – not knower, hence Brahman not omniscient in the primary sense.

g)



h) To be a knower, must undergo Vrutti modifications.

i) Brahman – Apani, Apadou... no Vrutti Vikara.

Svetasvatara Upanishad :

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।

स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acaksuh sa 'srnoty akarnah ।

sa vetti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam ॥ 19 ॥

Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. they say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

j) Hence Sankhya says, in case of Advaitam also it is figuratively omniscient.

k) Aupacharika Artham only.

l) You Advaitin not stronger.

III) Sankhya to Advaitin :

a)



b) Have to say :

- Brahman has potential to know everything, when Prapancha comes later.

c) Sarvagya Shakti Matvena :

- As a would be knower.

d) Brahman can't be knower of anything or all things also.

e) Brahman is not involved in the process of knowing everything.

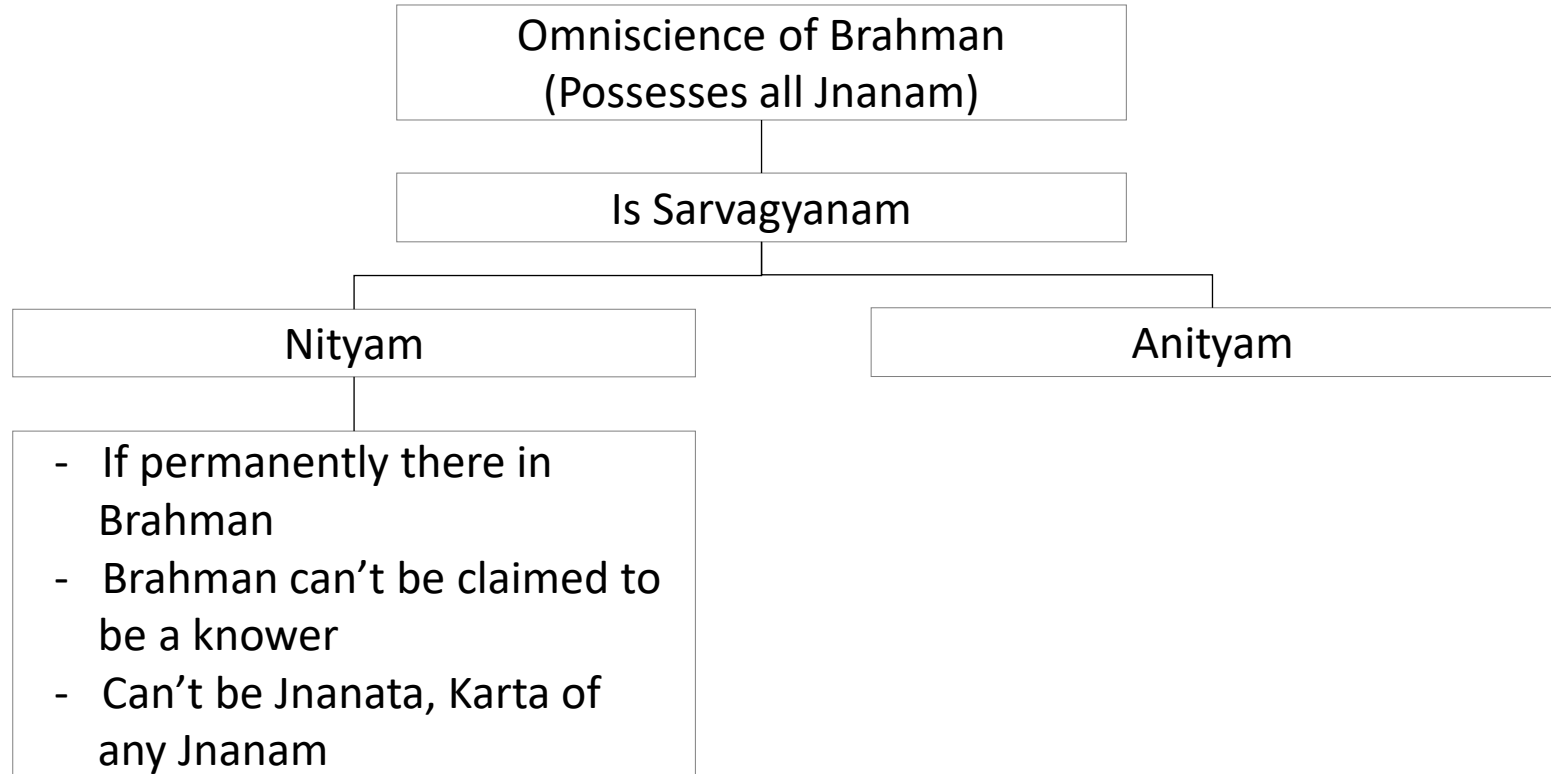
f) Process means Brahman will be Savikara.

184) Introduction to Chapter 1 – Section 1 – Sutra 5 continues...

तथाहि— ज्ञानस्य नित्यत्वे ज्ञानक्रियां प्रति स्वातन्त्र्यं ब्रह्मणो
हीयेत; अथानित्यं तदिति ज्ञानक्रियाया उपरमे उपरमेतापि
ब्रह्म, तदा सर्वज्ञानशक्तिमत्त्वेनैव सर्वज्ञत्वमापतति ।

l) a) Sankhya questions Advaitin further.

b)



c) Jnanata is one, who generates Jnanam.

d) Janati = Jnanam Janayati.

e) If Jnanam is eternal in Brahman, it need not be produced.

f) No producer of Jnanam, no knower.

g) Can't say :

- Brahman is all knower, he is not generating any Jnanam.

h) Jnanam is eternal according to you.

i) Brahman is not Sarvagya.

j) Janati, verb can't come.

II) a) Will have to say Omniscience is Anityam.

b) If omniscience is temporary.

c) Any action has beginning and end.

d) No eternal action.

e) Brahman produces knowledge at sometime and not some other time.

f) Hence Brahman is not omniscient.

III) a) Sometime Brahman not involved in knowledge.

b) What is happening at that time, Brahman won't know.

c) Doze of for 10 minutes, Brahman can't know.

d) Brahman has power to know, could have known, not knowing, has potential to know, then Sarvagyatvam becomes figurative.

e) Whether you take Sat Brahman as Pradhanam or Chetanam.

f) In both, Sarvagyatvam is figurative.

g) In debate, Purva Pakshi and Siddhanti have similar Doshas, Upachara, both solve problem by taking Mukhyartha is not possible, therefore Aupacharika.

h) One should not criticise the other.

i) Kettles calling Pot – Black

- Both black

185) Introduction to Chapter 1 – Section 1 – Sutra 5 continues...

अपि च प्रागुत्पत्तेः सर्वकारकशून्यं ब्रह्मेष्यते त्वया ।
न च ज्ञानसाधनानां शरीरेन्द्रियादीनामभावे ज्ञानोत्पत्तिः
कस्यचिदुपपन्ना । अपि च प्रधानस्यानेकात्मकस्य
परिणामसम्भवात्कारणत्वोपपत्तिर्मृदादिवत्,
नासंहतस्यैकात्मकस्य ब्रह्मणः — इत्येवं प्राप्ते, इदं सूत्रमारभ्यते

I) a) Api Cha :

- Sankhya continues – more over.

b) Before creation, Brahman has no Karaka, Sense Organs, Mind, Sharira Trayam.

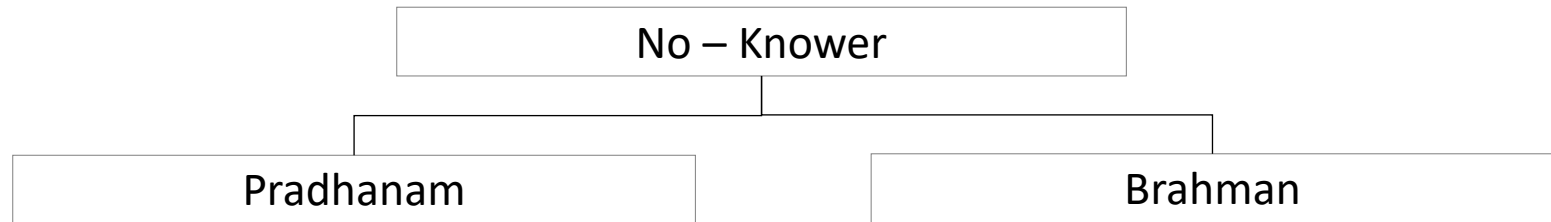
c) No Mind, no Golakam – Sthula Shariram required for knowing process to take place.

d) Aquired after creation.

e) Karaka :

- Instrument of Jnanam, Body, Sense Organs when not there, knowledge can't arise for Pradhanam or Brahman.

f)



g) Omniscience attributed only figuratively based on future potential of knowing.

h) w.r.t. Sarvagatvam, both in level playing ground.

II) Sankhya :

a) I have an Advantage.

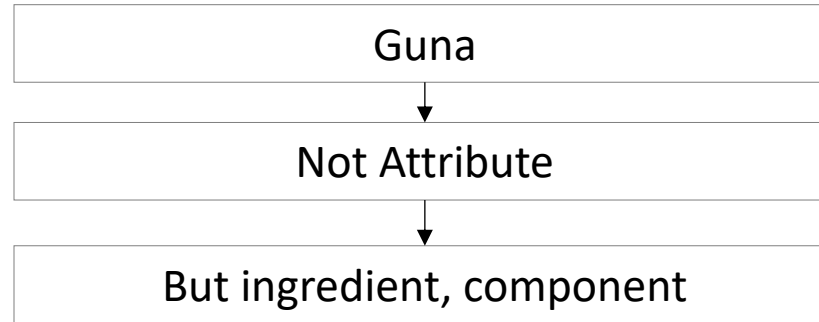
b) Vinigamana Viriahaha :

- 2 candidates – equally qualified, inconclusiveness is there.

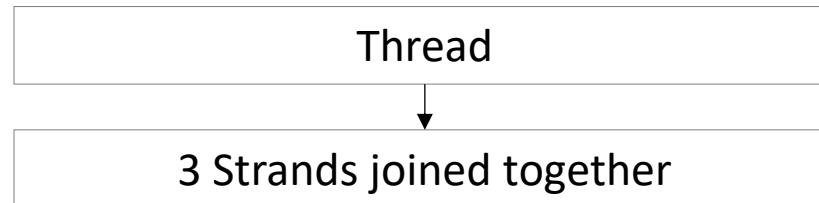
III) Clinching Argument :

- a) Pradhanam = Jagat Karanam.
- b) Pradhanam has Svagata Bhedam, internal Avayavas are there.
- c) Sattva Guna – not attribute of Pradhanam.

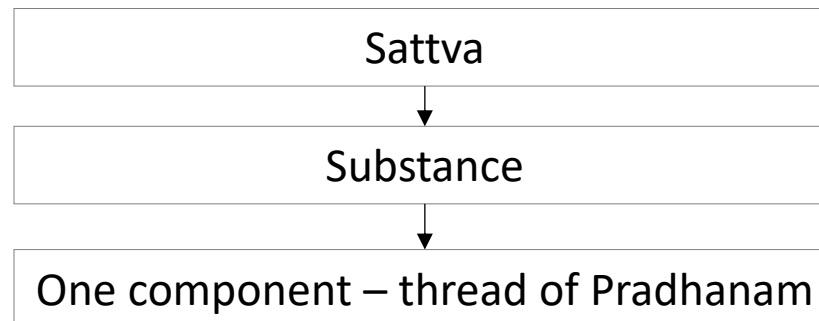
d) In Sankhya :



e)



f)



g) Pradhanam has 3 components

- It can undergo change at different levels.

h) It can evolve into 5 elements, Lokas, Stula Shariram, Sukshma Sharira, Sattva Pradhanam.

i) Brahman has no Svagata Bheda, it is Nirvikara, how can it evolve into Universe.

j) Shankara :

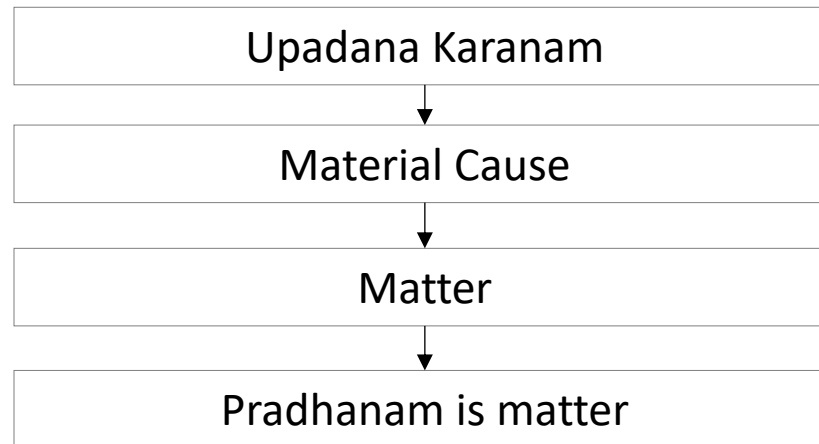
- That is why we had to invent, Vivarta Upadana Karanam.

k) Brahman can't be Parinami Upadana Karanam.

l) Not there in Sankhya, therefore, he goes by Parinama Upadana Karanam.

m) Pradhanam can be material cause of Universe.

n)



o) Loha, Mritu,... Upadana Karanam.

p) Never possible for your Brahman, which is not an assembly, has no Satvic, Rajasic, Tamasic part of Brahman.

q) Brahman is Guna Ateeta Niravayavam, partless.

r) Therefore Eka Matvam, Uniform, nature, homogeneous.

s) That Brahman can't be material cause of Universe.

t) Vyasa refutes Sankhya :

- **Establishes, Chetanam Brahman alone is Jagat Upadana Karanam.**

IV) a) Advaitin need not struggle to defeat Sankhya.

b) Brahman is not Upadana Karanam.

c) For teaching, Adhyaropa, Apavada Nyaya Siddhartam.

d) Brahman given temporarily Karanam status.

e) Karanam status of Brahman is Adhyaropa.

f) Karyam status of Universe is Adhyaropa.

g) Mandukya Upanishad Answer.

V) a) After Apavada, Brahman not Karanam.

b) World not Karyam.

c) Karya – Karana Sambandha is negated.

d) Brahman given new name, Adhishtanam.

e) World given new Name, Adhyasa.

f) Brahman does not produce a world.

g) In Brahman, world appears.

h) In Satchit, world appears.

i) In Waker – Dream appears

Waker	Dream
Adhishtanam	Adhyasa

j)



k) World :

- Manifest – Unmanifest – Manifest

l) World initially said to be Karyam.

m) Later Karyam reduced to an appearance.

n) Don't argue too much, our ultimate answer is this.

o) This is Mandukya Answer.

p) Scholarship of Vyasa and Shankara seen in this Adhikaranam.

q) All questions, we can answer.

r) Can defend ourself against Sankhya.

s) This Adhikaranam is being started.

t) Ikshate Nar Shabdham.

186) Chapter 1 – Section 1 – Sutra 5 :

ईक्षतेर्नाशब्दम् ।

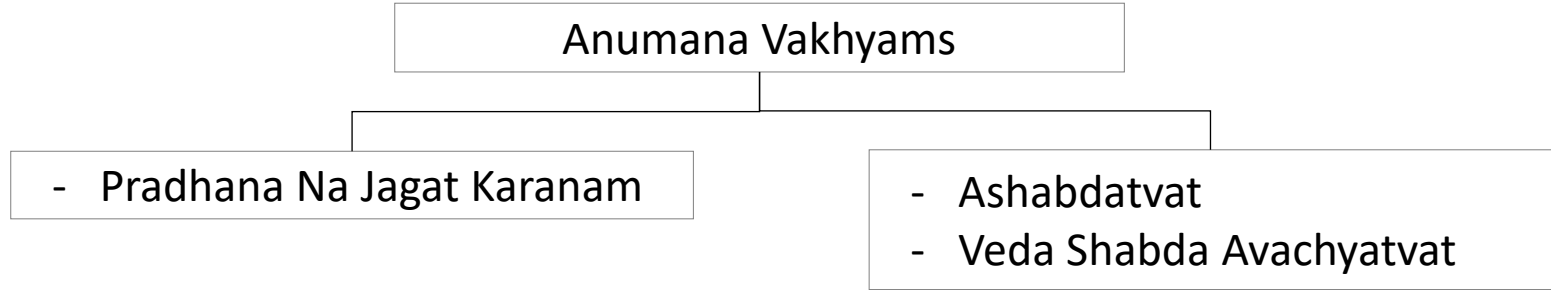
Ikshaternasabdam

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]

187) Bashyam : Chapter 1 – Section 1 – Sutra 5 starts...

न साङ्ख्यपरिकल्पितमचेतनं प्रधानं जगतः कारणं शक्यं
वेदान्तेष्वाश्रयितुम् । अशब्दं हि तत् । कथमशब्दत्वम् ? ईक्षतेः
ईक्षितृत्वश्रवणात्कारणस्य ।

I) a)



b) Pradhanam is not material cause of the Universe.

c) Not presented in the Veda Pramanam, no support of Veda.

d) This is 1st Anumanam.

II) Sankhya :

a) Veda :

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]

b) Sat = Pradhanam in Chandogya Upanishad.

III) 2nd Anumanam :

a) Sat Chit Cha Vakyam Na Pradhanam

b) Meaning of word Sat in Chapter 6 – is not referring to Pradhanam.

c) If Sat is Pradhanam, then Veda will talk of Pradhanam.

IV) Why? Ishitrutvat

a) Ikshana Karanat

b) Upanishad talks of Visualisation, not possible for Pradhanam which is Jadam

c) Answer, we have to defend.

V) a) Inert Pradhanam, of Sankhya, not Jagat Karanam, in Vedanta Vichara, Uttara Mimamsa Shastram.

b) Why?

c) Vedanta does not mention Pradhanam.

VI) Sankhya :

a) Pradhanam = Sat

b) Reply :

- Ikshate, can't be Sat.

c) Pradhanam can't visualise.

d) Mantra mentions :

- Sat Karanam is visualising the Universe before the creation.

e) Clay can't visualise, let me become pot.

f) Gold can't visualise.

g) Clay, Gold, Iron examples have limited function.

h) Can't extend here.

188) Bashyam : Chapter 1 – Section 1 – Sutra 5 continues...

कथम् ? एवं हि श्रूयते — ‘सदेव
सोम्येदमग्र आसीदेकमेवाद्वितीयम्’ (छा. उ. ६ । २ । १)
इत्युपक्रम्य ‘तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत’ (छा.
उ. ६ । २ । ३) इति । तत्र इदंशब्दवाच्यं नामरूपव्याकृतं जगत्
प्रागुत्पत्तेः सदात्मनावधार्य, तस्यैव प्रकृतस्य
सच्छब्दवाच्यस्येक्षणपूर्वकं तेजःप्रभृतेः स्रष्टृत्वं दर्शयति ।

- I) a) What visualises in this body is sentient, Chaitanya principle, awareness principle.
- b) Body – inert, can’t visualise.
- c) Study Upanishad carefully.
- d) Vedanta Tatparya Nirnaya is project of Brahma Sutra.
- e) What does Vedanta teach.

II) a) Sad Eva Soumya Idam Agre Asit...

Chandogya Upanishad :

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

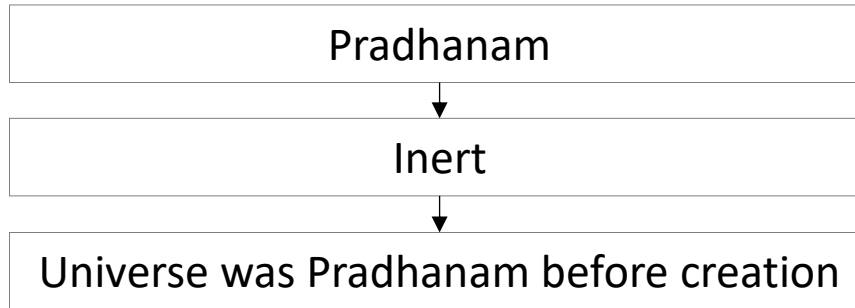
sadeva somyedamagra āsīdekamevādvitīyam |
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Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out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

b) This Universe was before in the form of Sat.

c) Salakshanyam must be there between Karanam and Karyam.

d)



e) If Universe was Pradhanam, then Sat was material and it became the world.

f) Upanishad does not say, world was Pradhanam before creation.

g) World was Brahman before.

h) Upanishad not giving Salakshanya Niyama.

i) Brahma Va Idam Agra Asit.

- Sat Eva Soumya Idam Agre Asit.

j) Atma Va Idam Ekam Eva Idam Agre Asit

Aitareya Upanishad :

आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत्किञ्चन मिषत् ।
स ईक्षत लोकांस्तु सृजा इति ॥ १ ॥

Om atma va idameka evagra asit ।
nanyat kincana misat ।
sa iksata lokannu srja iti ॥ 1 ॥

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

k) Even though world is material, before its manifestation, world was not in matter form but was in Chaitanya form.

l) Salakshana Niyama, Upanishad is not valid here.

m) Logic – 2nd Chapter.

n) 1st Chapter :

- Samanvaya Adhyaya, Tat Parya Nirnaya.

o) Sruti Analysis.

p) Detailed Satu – visualized, Aikshata.

q) Visualisatin is crucial word for Advaitin.

III) What did Sat visualize?

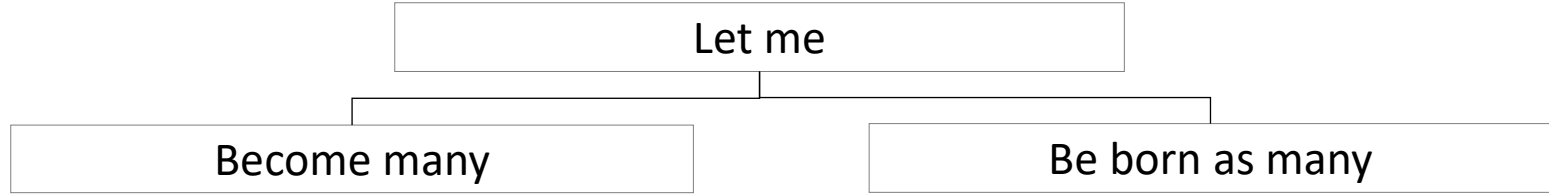
a) Bahusyam Praja Yeya.

b) It did not say, let me create the world.

c) Said, let me multiply.

d) Let me proliferate, not by producing but being born as the world, many.

e)



f) 1st it created Agni Tattvam.

g) 6th Chapter – Chandogya Upanishad.

h) Brahma Sutra is basis for Upanishad Bashyam not otherway round.

i) Brahma Sutra gives rules of interpretation, based on this, Gita and Upanishads are commented.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
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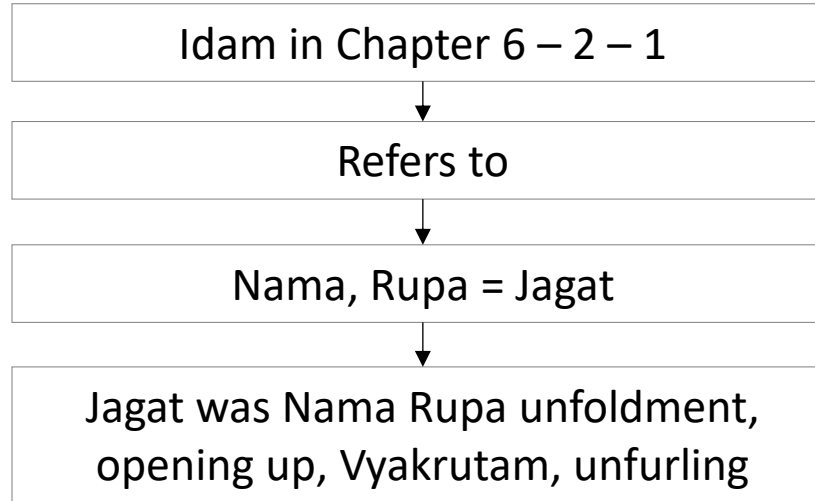
Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1] 1947

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]

IV) a)



b) Material Universe is said to be in the form of consciousness before.

c) In no other Shastra it is there.

d) Modern Science :

- Matter was there in the form of matter, energy.

e) Material cause = Matter

f) Upanishad violates that logic.

g) Salakshannya Niyama Upanishad violates by saying, Universe was in the form of Consciousness.

h) No Salakshya Niyama.

i) So we introduce Vivarta Upadana Karanam.

j) Rope – Snake – Do not have Salakshanyam.

k)

Rope	Snake
Achetanam	Chetanam

l) No Salakshana Niyama.

m) Therefore, we say, Rope is Vivarta Upadana Karanam.

n) Brahman, in the same way is Vivarta Upadana Karanam.

o) In Vivarta, Salakshanya Niyama will not be there.

Revision :

Sutra 1 – 1 – 5 – Topic 188 :

I) a) Ikshadi Adhikaranam

b) Chandogya Upanishad : Chapter 6 – 2 – 3

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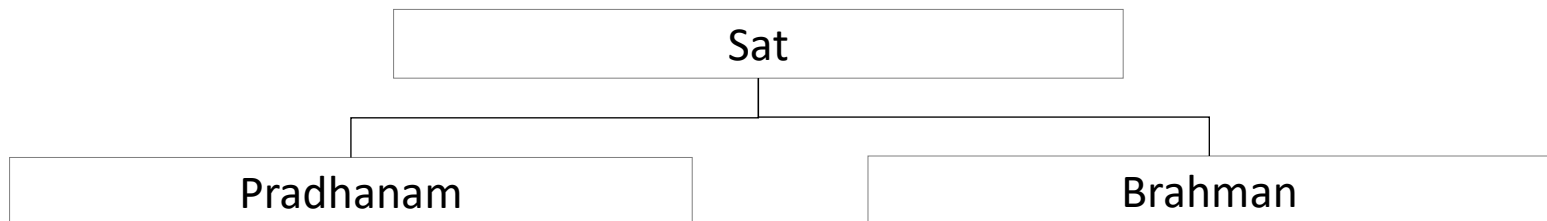
That Existence decided: 'I shall be many. I shall be born.' He then created fire. That fire also decided: 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 - 2 - 3]

c) This is Vishaya Vakhyam for this Adhikaranam.

d) “Tad Aikshata” – visualised.

e) Debate between Sankhya and Vedantin on the meaning of word Sat.

f)



g) Both agree that “Sat” refers to Jagat Upadana Karanam.

II) a) Vedantin :

- Sat = Chetanam Brahma.

b) Sankhya :

- Sat = Achetanam Pradhanam.

c) Suppose Sankhya succeeds in claiming Pradhanam, he can gain support for his philosophy.

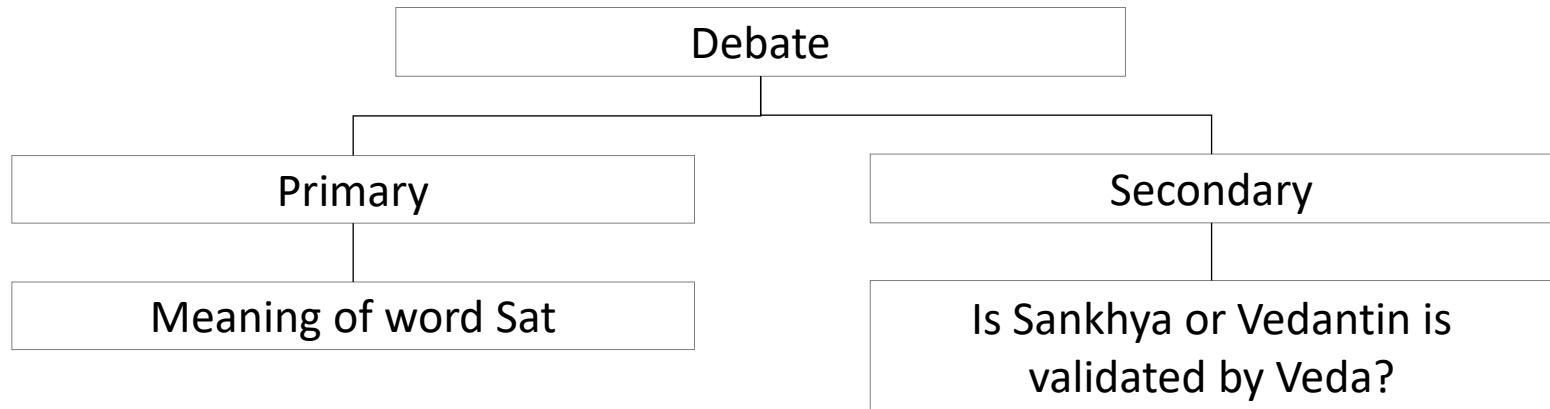
d) Attempts validation from Veda.

III) Vedantin :

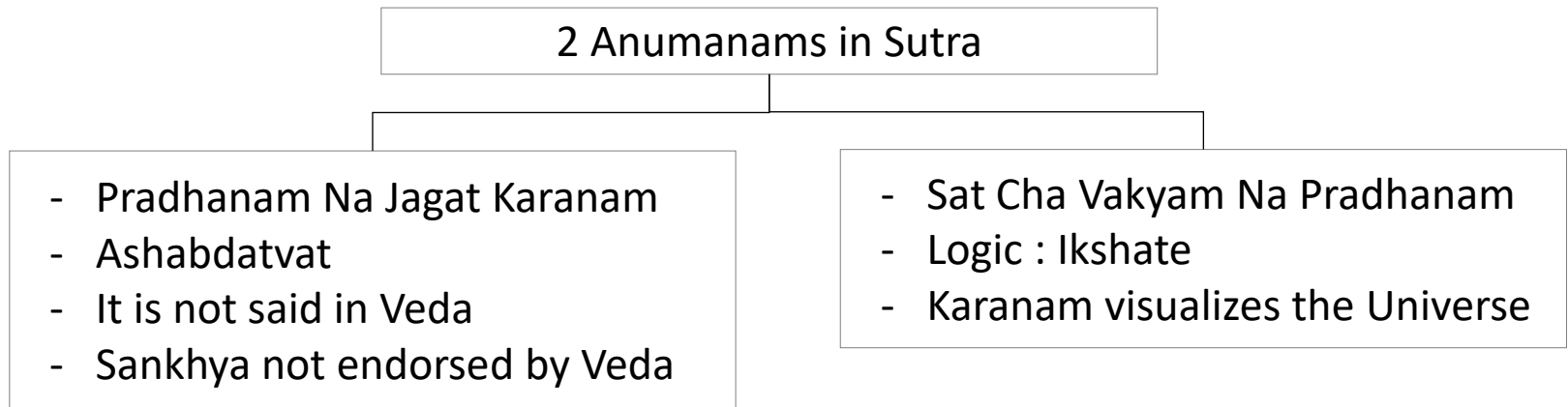
a) Jagat Upadana Karanam not Pradhanam.

b) Upanishad does not validate Sankhya philosophy, validates Brahman is Upadana Karanam.

c)



d)



e) Sankhya :

- Chandogya Upanishad = Sat = Pradhanam.

f) Advaitin :

- Visualisation can be done by Brahman, being Chetanam.
- Not by Pradhanam being Achetanam.

IV) Sankhya :

a) Pradhanam can also do visualisation if you take visualisation as figurative, not actually visualising.

b) As though visualised

c) Pradhanam has Sattva Guna, it can generate knowledge, after Srishti comes, Sthula, Sukshma comes.

d) Sattwa Gunam produces Jnanam with help of Shariram.

e) Pradhanam can become Chetanam later, visualised figuratively.

V) Sankhya :

- Brahmans visualisation also is figurative.

VI) Advaitin :

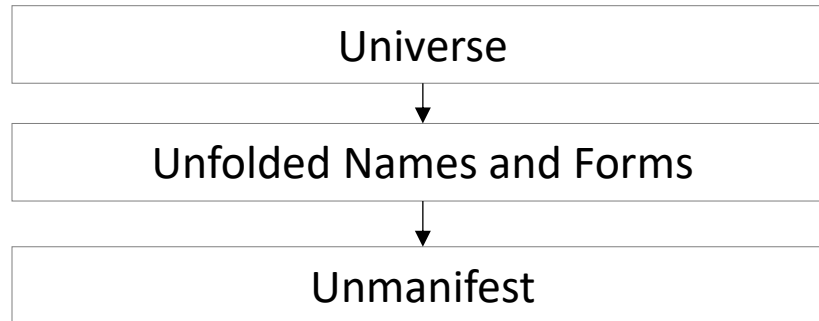
- Not figurative.

VII) Vishaya Vakhyam now :

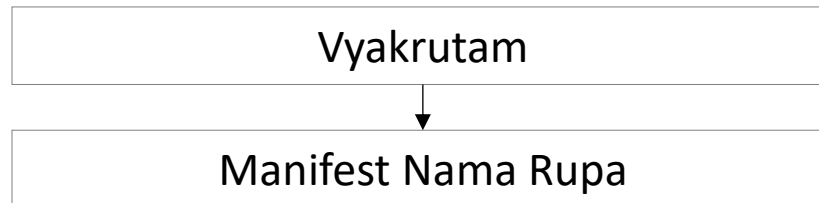
a) In Chandogya Upanishad, Sad Soumya, Idam, means this.

b) This, refers to Nama, Rupa Vyakrutam Jagat.

c)



d)



e) Before creation it was Sat.

f) Upanishad does not say it was in the form of Pradhanam.

g) General Rule :

- Product will be in the form of material cause before Srishti.

h) Ornaments in the form of Gold, not Goldsmith.

i) Satu = Material cause of Universe.

j) Sat Eva – Only in the form of Sat Universe, Body – Mind existed.

k) Iti Avadharaye :

- Ascertain this.

VIII) a) Tatu Aikshati.

b) That Upadana Karanam Satu visualised the Universe.

c) After visualisation, created Tejobannam – Agni, Apaha, Prithvi, 3 elements (Fire, Water, Earth).

d) Karanam Satu visualised.

e) Visualisation is possible only for Chetana Tattvam, not for Pradhanam.

f) Therefore, Chetanam alone is Upadana Karanam, not Achetana Pradhanam.

g) This is topic for 7 Sutras.

189) Bashyam : Chapter 1 – Section 1 – Sutra 5 continues...

तथान्यत्र — ‘आत्मा वा इदमेक एवाग्र आसीत् । नान्यत्किञ्चन
मिषत् । स ईक्षत लोकान्नु सृजा इति ।’ (ऐ. उ. १ । १ । १)
‘स इमाँल्लोकानसृजत’ (ऐ. उ. १ । १ । २)

I) a) Aitareya Upanishad : Chapter 1 – 1 – 1

आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत्किञ्चन मिषत् ।
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

Om atma va idameka evagra asit ।
nanyat kincana misat ।
sa iksata lokannu srja iti ॥ 1 ॥

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

b) Visualisation mentioned in Aitareya, Chandogya, Taittiriya Upanishad.

c) Before origination of world, Atma alone was there.

d)

Atma	Anatma
- Sat - Chetanam - Self	World : - Manifest - Unmanifest

e) If Atma is Achetanam, all of us are Jadam, Inert.

f) We are all aware, sentient, Chetanam.

g) That Chetana Tattvam is cause of the Universe, Projector, sustainer, resolver.

h) We are all Jivatma = Paramatma.

i) Agre = Srishtehe Poorvam

j)

Unmesha	Nimesha
Opening	Closing

k) Mish = Blinking of the Eye

= Chetana Prani

= Living being

l) Na Anyat Chetana Mishatu :

- Before creation, there was no living being also, no inert object also.

m) Nothing was there, other than Atma.

n) What did Atma do?

o) Tad Ikshata :

- That nondual Atma visualised.

p) Lokan Srija :

- Let me create 14 Lokas, all living beings, let me enter into them.

q) After visualisation, Atma created the Universe.

190) Bashyam : Chapter 1 – Section 1 – Sutra 5 continues...

इतीक्षापूर्विकामेव सृष्टिमाचष्टे । क्वचिच्च षोडशकलं पुरुषं प्रस्तुत्याह —
‘स ईक्षाश्चक्रे’ (प्र. उ. ६ । ३), ‘स प्राणमसृजत’ (प्र. उ. ६ । ४)
इति । ईक्षतेरिति च धात्वर्थनिर्देशोऽभिप्रेतः, यजतेरिति वत्, न
धातुनिर्देशः । तेन ‘यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते’ (मु. उ. १ । १ । ९)
इत्येवमादीन्यपि सर्वज्ञेश्वरकारणपराणि वाक्यान्युदाहर्तव्यानि ॥

l) a) In Aitareya Upanishad sentence also.

b) Upanishad talks about visualisation always preceding creation.

II) a) Prashnopanishad : Chapter 6 – Verse 3

स ईक्षाचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि
कस्मिन्वा प्रतिष्ठिते प्रतिष्ठस्यामीति ॥ ३॥

Sa eekshaamchakre, kasmin naha utkraanta? utkraanto bhavishyaami?
kasmin vaa pratishthate? pratishthaayaam? iti || 3 ||

He (Purusa) reflected, “What is it by whose departure I shall depart and by whose stay I shall stay?”. [VI – 3]

b) Shodasha Kala Purusha = Brahman

c) Saha Ikshan Chakre, visualised.

d)

Most important part of creation

- Not Pancha Buta, Bautika Srishti

- In Prashnopanishad
- Talks about Prana
- Prana alone capable of reflecting consciousness and create living beings

e) In a baby, formed in womb, before mind is formed, Prana Tattvam is there in the Baby.

f) Baby is alive.

g) In live baby, intellect, mind is not developed, organs not developed.

h) Prana Tattvam is there, keeps baby alive.

i) Baby is a living being because of Prana.

j) Prana, inert by itself, matter.

k) Prana is unique, Prana alone is capable of bringing in Chidabhasa.

l) Because of Chidabhasa alone, living beings are possible.

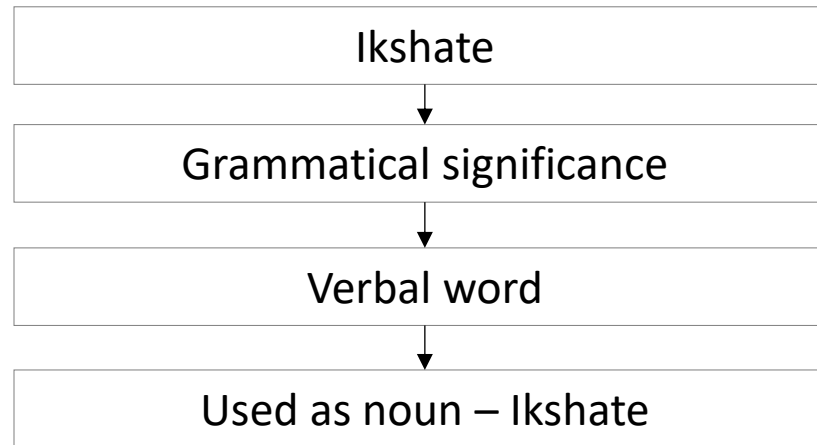
m) Because of living beings alone, transactions are possible.

n) Prana is very important.

o) Prashnopanishad talks about Prana Srishti in the beginning not Pancha Buta.

III) a) Ikshatehe Na Ashabdam

b)



c) When verb is used as noun, that noun refers to root of the word.

- Ikshati = “Iksh” – Dhatu – Root Iksh
- Saha Gachhati – He is going
- Gachatihi = Gama Dhatu
- Vadatihi = Vad Dhatu
- Vyakarana rule

d) Mimamsa rule :

- Jaimini Sutra – Takes Root meaning as meaning Chapter 7 – 4 – 1

Mimamsa Sutra of Jaimini :

इति कर्तव्यताविधेर्यजतेः पूर्ववत्त्वम् ॥ ७ । ४ । १ ॥

itikartavyatāvidher yajateḥ pūrvavattvam || 7.4.1 ||

The model of the sacrifice by reason of the subordinate acts being not prescribed. [7 – 4 – 1]

e) Yajatihi – Yaju Dhatu

- Jaimini uses as Dhatvartaha, meaning of Dhatu.

f) Iksh Dhat Varta here.

g) Visualisation refers to equivalent of visualisation, planning, projection.

h) Before cooking, plan, verb equivalent to Ikshate, can be taken as Vishaya Vakhyam.

i) All support Chetana Upadana Karanam – Consciousness is material cause of Universe, not matter.

IV) Mundak Upanishad : Chapter 1 – 1 – 9

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

- a) Brahman = Sarvajnyaha, Sarvavitu.
- b) That Brahman created the world.
- c) Visualisation indicated as Tapas.
- d) Brahman performed Tapas, which is visualisation.
- e) Before creation, Jivas are there in Karana Shariram.

f)

Each Jiva given appropriate

Loka

Parentage

Shariram

Punya Papa Karma

- g) All based on law of Karma.
- h) Jnana Mayam Tapaha, recollection of this knowledge = Visualisation = Ikshatehe

- i) Therefore from Hiranyagarbha, Universe is born.
- j) Material cause = Omniscient Ishvara or Saguna Brahman = Chetana Tattvam.
- k) Sankhya – Prakrti – Purusha Viveka, accepts Veda, has no Ishvara.
- l) Prakrti evolves by itself like Artificial Intelligence (AI).

191) Bashyam : Chapter 1 – Section 1 – Sutra 5 continues...

यत्तूक्तं सत्त्वधर्मेण ज्ञानेन सर्वज्ञं प्रधानं भविष्यतीति,
तन्नोपपद्यते । न हि प्रधानावस्थायां गुणसाम्यात्सत्त्वधर्मो ज्ञानं
सम्भवति । ननूक्तं सर्वज्ञानशक्तिमत्त्वेन सर्वज्ञं भविष्यतीति;
तदपि नोपपद्यते । यदि गुणसाम्ये सति सत्त्वव्यपाश्रयां
ज्ञानशक्तिमाश्रित्य सर्वज्ञं प्रधानमुच्येत, कामं
रजस्तमोव्यपाश्रयामपि ज्ञानप्रतिबन्धकशक्तिमाश्रित्य
किञ्चिज्ज्ञमुच्येत ।

I) Shankara :

- Sarvagya – Omniscient = Ishvara.

II) Shankhya :

a) Sat – Can be Pradhanam, in figurative way.

b) Pradhanam = Jadam, inert, artificial intelligence, has Sattva Guna = Jnanam.

c) Gita : Chapter 14 – Verse 17

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

d) Sattva Guna becomes knowledge of Ant also, belongs to Pradhanam.

e) Sarvajyam Pradhanam Bavishyan.

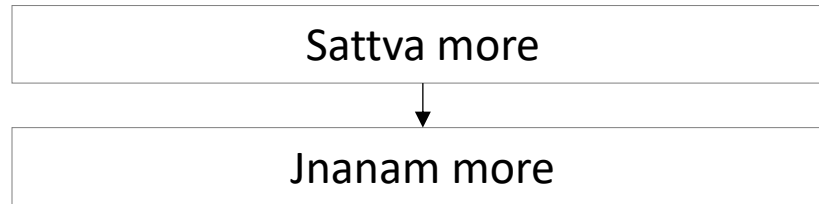
III) Shankara :

- a) Before Srishti, it is only Karana Avastha = Pradhana Avastha
= Avyakta Avastha
= 3 Gunas in equilibrium
= Samya Avastha

b) Accepts a rule.

- Sattva can produce Jnanam only when it is dominant.
- In living beings, Sattva is more than Rajo and Tamo...

c)



d) Sattva Utkarsha is required for Jnanam to be generated.

e) In Karana Avastha, Sattva domination is not there.

f) Therefore, there is no omniscience in Pradhanam.

g) No Sattva Utkarsha (Domination).

h) All 3 Gunas in equal measure in Karana Avastha.

i) Knowledge Na Sambavati

IV) Sankhyas Reply :

- a) I accept, no Jnanam in Pradhanam before Srishti.
- b) Not Sarvagya actually.
- c) Sattva Utkarsha happens later in all Jivas in future.
- d) Sarvagya in future, would be wife is fiancé, would be Sarvagya.
- e) Sarvajnana, potential Omniscience after creation is there.

V) Shankara :

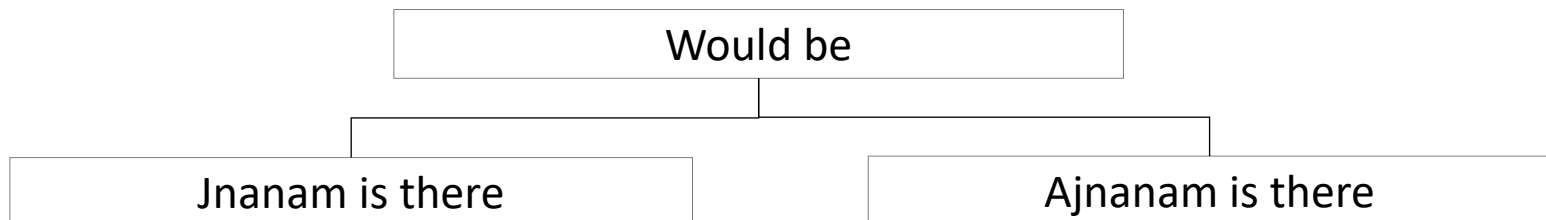
- a) If more knowledge can happen.
- b) Rajo and Tamo Guna are also there.
- c) Tamo = Agyanam

d)

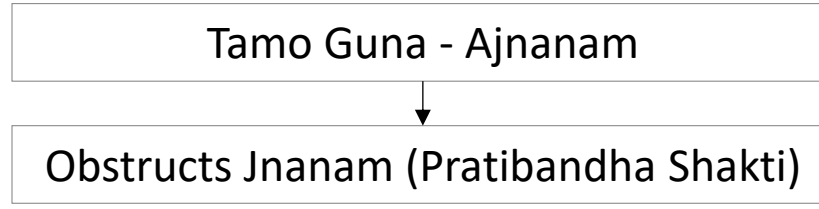
Sattva	Rajas	Tamas
- Jnanam	- Karma	- Pramada - Moha - Ajnana

- e) Pradhanam has would be Agyanam also.

f)



g)



h) Jnana Pratibandha takes place.

i) Many knowledge is not there, obstructed.

j) Not omniscience but perviscience.

k) Every Jiva Alpajnyaha.

192) Bashyam : Chapter 1 – Section 1 – Sutra 5 continues...

अपि च नासाक्षिका सत्त्ववृत्तिर्जानातिना अभिधीयते ।
न चाचेतनस्य प्रधानस्य साक्षित्वमस्ति ।
तस्मादनुपपन्नं प्रधानस्य सर्वज्ञत्वम् । योगिनां तु
चेतनत्वात्सत्त्वोत्कर्षनिमित्तं सर्वज्ञत्वमुपपन्नमित्यनुदाहरणम् ।

I) Shankara :

a) Refutation No. 1 :

- Tamo Pratibandha is also there, hence no omniscience.

b) 2nd argument :

- Sattva Vrutti, Guna by itself can't be called Jnanam.

c) From Sattva Guna, Sattva Vrutti takes place.

d) Vrutti is Jadam, can't be called Jnanam, it can't reveal anything.

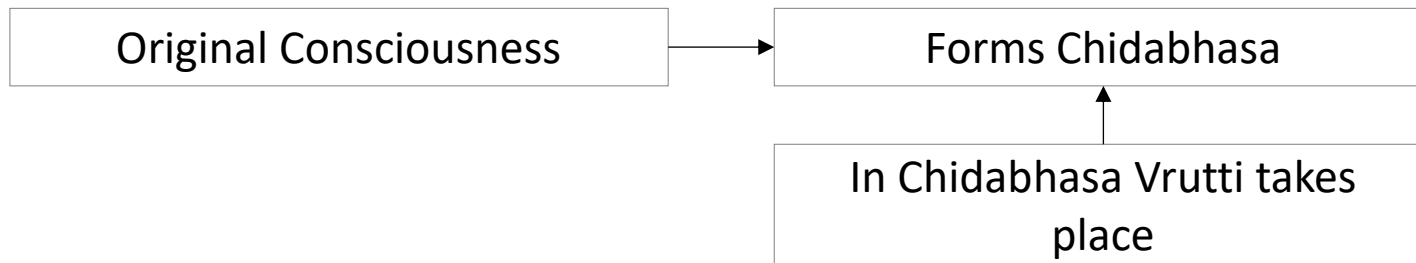
e) Ghata Vrutti reveals Ghatam.

f) Vrutti requires reflected Consciousness.

g) For Reflected Consciousness, Original Consciousness required.

h) Only if Sakshi Chaitanyam is incorporated, then Jnanam possible.

i)



j) Only with Chit + Chidabhasas presence, Jnanam takes place.

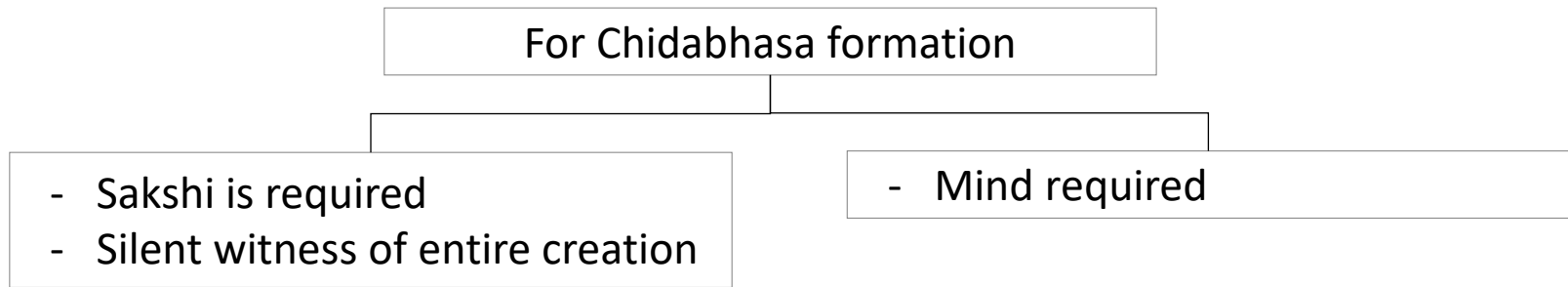
k) Very deep analysis of Prakrti – Purusha.

II) a) Table can't gain any Jnanam.

b) Table is made of Sattva / Rajas / Tamas, not dominant.

c) Table has no knowledge.

d)



e) In Sankhyas Pradhanam, no Chidabhasa, Ishvara, Chit.

f) Chit Asangam, not involved at all.

g) Pradhanam, independently becomes Sarvagnya.

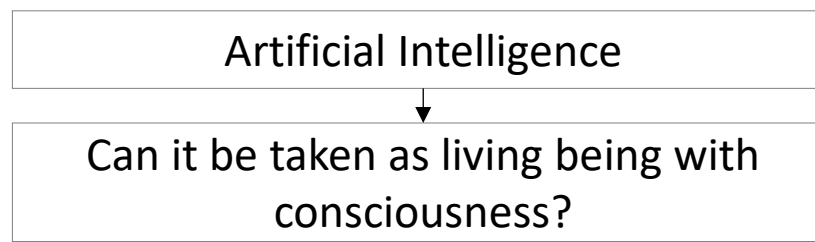
h) Asakshika Sattvam, Na Jnana Janakam.

i)

World	Sakshi
- Prakrti - 3 Gunas - Jadam	- Chaitanyam - Sentiency, Awareness

j) Pure Sattva Guna without backup of Original Consciousness and Reflected Consciousness can't generate any Vrutti, like Sattva in a table.

III) a) Big debate :



b) Robot – does conversation.

c) Way it thinks, reacts... it seems to be intelligent.

d) Can it generate consciousness.

IV) a) Pradhanam is Artificial Intelligence but it does not have Consciousness.

b) It may behave like a conscious being but it can't be called Sarvagya or Alpagyaha.

c) Artificial Intelligence :

- Can't be knower of something.

d) Jnya Dhatu – Knowing verb can't be used for Artificial Intelligence.

e) Artificial Intelligence is not a knower.

f) Knowing requires Consciousness but Artificial Intelligence has no consciousness.

g) It becomes as thought conscious.

V) a) If you can create consciousness artificially, we should debate, do it or not.

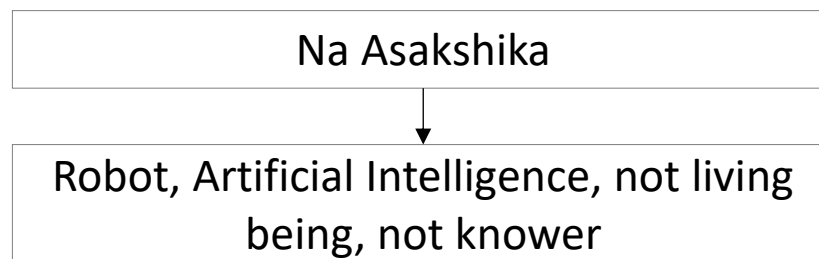
b) Creating consciousness in machines, makes it a living being.

c) Should we do or not?

d) Once it becomes living being, gets rights, will have huge responsibility of giving rights.

e) Better you don't create conscious Artificial Intelligence.

VI) a)



b) Achetana Pradhanam has neither Original Consciousness or Reflected Consciousness.

c) Both not there in matter, Pradhanam.

d) Not logical to say Pradhanam has would be omniscience.

VII) Example :

a) Sattva Utkarsha gives more and more Jnanam.

b)

Plant	Animals
- Limited knowledge	- Manushyas - Devatas

Sattva Utkarsha increases

c) When Sattva Utkarsha reaches its Pinacle, knowledge becomes Omniscience.

d) Sankhya has no God, gives example of Yogis – Trikala Jnani, Sarvagya.

e) Shankara :

- Accept Omniscience of Yogi.

f) In Yogi Original Consciousness, Reflected Consciousness are there, but not in Pradhanam1970

g) Annadhaharanam :

- Not right example.

Revision : Sutra 1 – 1 – 5 – Topic 192 :

l) a) 5th Adhikaranam – 5th Sutra.

b) Vishaya Vakhyam

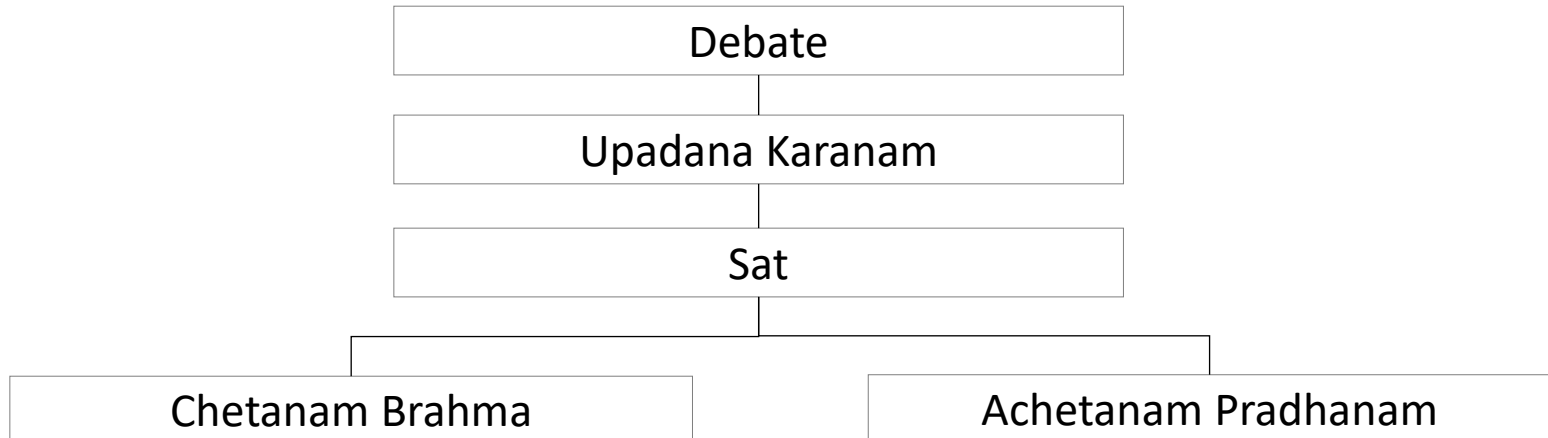
c) Chandogya Upanishad : Chapter 6 – 2 – 1

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]

d)



e) No Debate regarding Nimitta Karanam between Sankhya – Advaitin.

f) Sankhya :

- There is no Nimitta Karanam

g) Sankhya = Sat = Achetanam, inert matter.

II) Vyasa gives main reply :

- Visualisation – done by Chetana Brahma only.

III) Sankhya :

a) Achetana Pradhanam also can have visualisation.

b) Pradhanam now Achetanam.

c) Now it has potential to be Chetanam because of Sattva Guna.

d) Shankara refutes

e) Pradhanam has Sattva guna but no potentiality to be Chetanam.

f) Therefore, can't visualise.

IV) Vyasas 1st Argument :

a) If Sattva Guna has potentiality to become Chetanam.

b) I can say Because of Rajo, Tamo Guna, it has potentiality to block Chetanam also.

c) Why are you focussing on Sattva.

d) Before Srishti all 3 Gunas in equal measure.

V) Vyasas 2nd Reason :

- a) Even if Sankhya has Sattva Gunam.
- b) Mere Sattva Guna can't become Chetanam.
- c) Do this Adhikaranam after Chapter 14 – Gita.

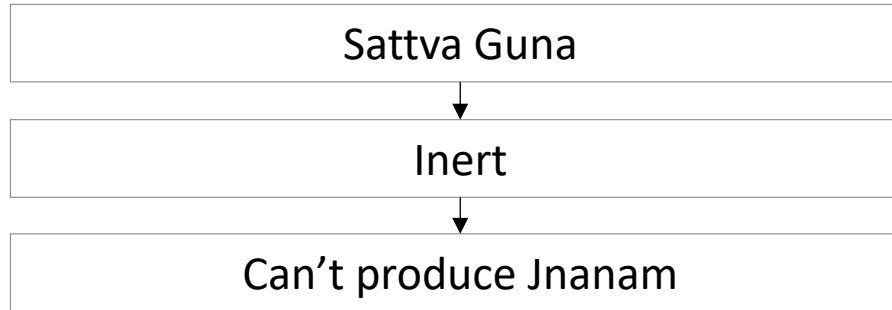
d) Gita : Chapter 14 – Verse 17

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

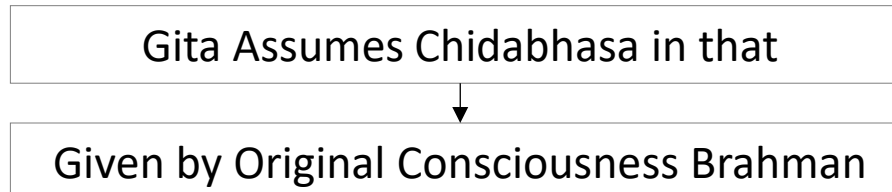
**sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||**

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

e)



f)



g) In Sankhya – don't talk of Vrutti Jnanam with Chidabhasa.

h) You hold on to idea.

- Sattvam is Achetanam.
- Pradhanam is Achetanam.

i) Achetana Sattvam can't have potential Chetanatvam.

VI) Sankhya quotes Yogis

a) Higher Sattva, higher Jnanam.

b) Animals – less Sattva – less Jnanam.

c) Yogis – highest Sattva, Sarvagya.

d) Sankhya does not have Sarvagya Ishvara.

e) Hence his example will be Yogi.

VII) Shankara :

a) Yogi Example can't be quoted for Pradhanam.

b)

Yogi	Pradhanam
Chetanam	Achetanam

c) Revise Sutra Bashyam, series of arguments will be there.

193) Bashyam : Chapter 1 – Section 1 – Sutra 5 continues...

अथ पुनः साक्षिनिमित्तमीक्षितृत्वं प्रधानस्य कल्प्येत,
यथाग्निनिमित्तमयःपिण्डादेर्दग्धृत्वम् । तथा सति
यन्निमित्तमीक्षितृत्वं प्रधानस्य, तदेव सर्वज्ञं ब्रह्म मुख्यं जगतः
कारणमिति युक्तम् । यत्पुनरुक्तं ब्रह्मणोऽपि न मुख्यं

l) a) Suppositional argument of Sankhya – imaginary argument.

b)

Pradhanam	Purusha
- Matter - Anaadi	- Consciousness - Anaadi - Independent principle - Asangam, Chitu, Sarvagya - Not Satchit Ananda Brahma but says it is Jivatma

c)

Sankhya has

Jivatma

Jagat

No Ishvara

- Purusha
- Consciousness
- Many Jivatmas around
- All Sarvagya

d) Pradhanam – can have borrowed consciousness from the all pervading consciousness – Pradhanam is Jagat Karanam.

e) Gita :

मम योनिर्महद् ब्रह्म
तस्मिन्गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां
ततो भवति भारत ॥ १४-३ ॥

mama yōnirmahad brahma
tasmin garbhaṁ dadhāmyaham ।
sambhavaḥ sarvabhūtānāṁ
tatō bhavati bhārata ||14-3||

My womb is the great Brahman (Mula Prakirti); in that I place the germ; from which, O Bharata, is the birth of all beings. [Chapter 14 - Verse 3]

g) Example :

- In the presence of fire, a bar of Iron becomes red hot iron bar.
- Molten material shines.
- Pradhanam shines like Chetanam.

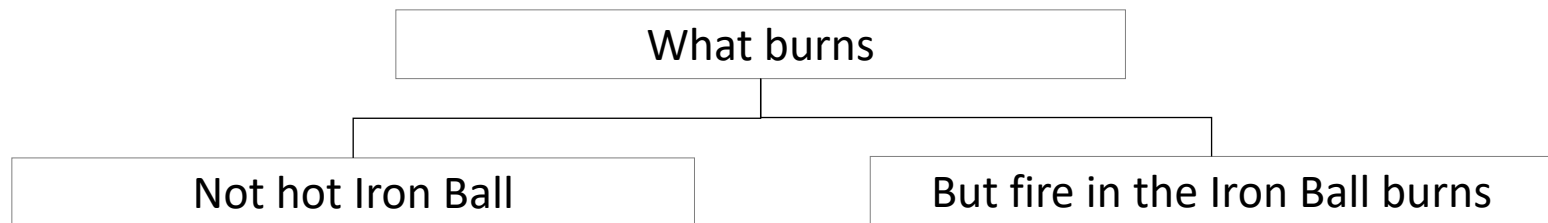
h) Red hot ball can burn someone similarly, Chetanam Pradhanam can visualise and do everything.

i) We temporarily accept.

j) He has many Jivatmas with Karma and each all pervading, Samsari.

II) Shankara :

a)



b) Pervading fire burns.

c) Pradhanam visualises because of presence of Chaitanyam, must say Chaitanyam visualises.

d) Because of blessing of Chaitanyam.

e) Ikshanam must be attributed to not Pradhanam but Brahman only which is Chetana Tattvam.

f) Chetana Tattvam visualisation is more appropriate than Achetana Tattvam visualising by borrowing consciousness from Chetana Tattvam.

g) Round about method.

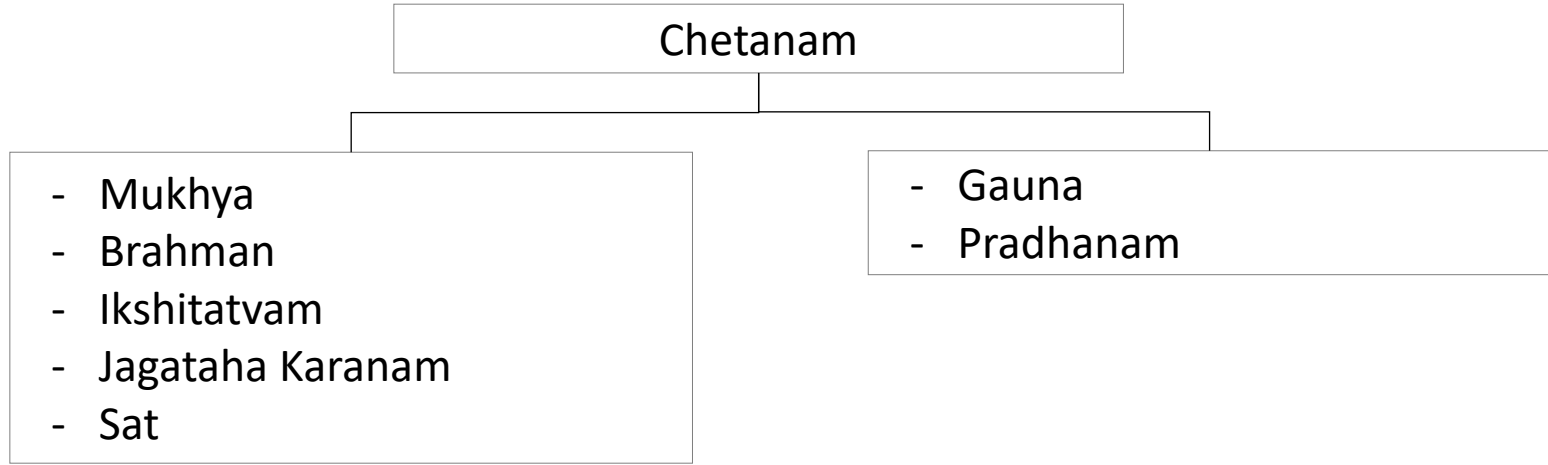
III) a) Pradhanam has visualising capacity because of Sakshi, Purusha Tattvam.

b) Hot water does not burn, fire burns.

c) Reflected Consciousness present in Body has visualising capacity.

d) Original Consciousness = Sarvagyaam.

e)



194) Bashyam : Chapter 1 – Section 1 – Sutra 5 continues...

यत्पुनरुक्तं ब्रह्मणोऽपि न मुख्यं सर्वज्ञत्वमुपपद्यते,
नित्यज्ञानक्रियत्वे ज्ञानक्रियां प्रति स्वातन्त्र्यासम्भवादिति ।

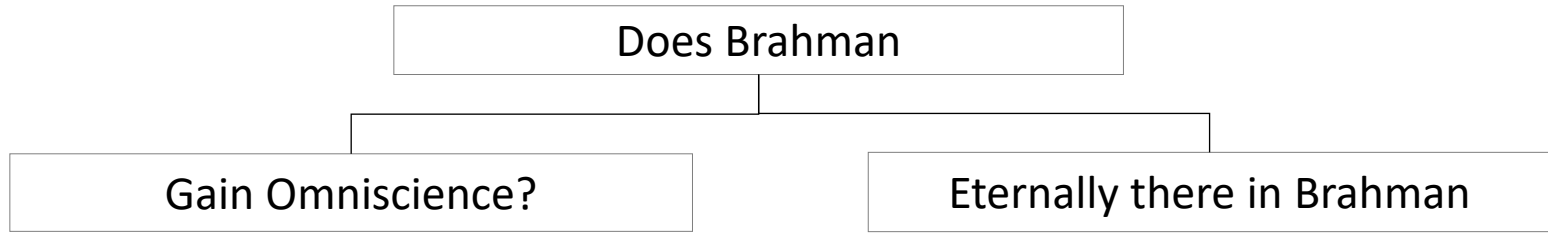
I) a) Brahman alone is primary omniscient principle.

b) Pradhanam cannot be said to be sentient, no intrinsic sentiency.

c) Brahman is Mukhyam Sarvagyatvam.

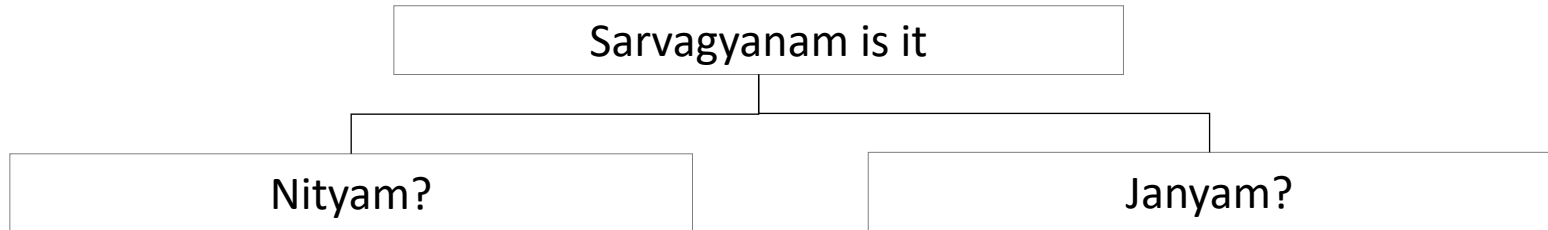
II) Sankhya :

a)



b) Omniscience = Sarva Jnanam.

c)



III) Vedantin :

a) Brahman is of the nature Chaitanyam, illumines everything, Jnanam is not produced in Brahman.

b) Brahman's omniscience, Moksha is Nityam, Shuddha, Mukta.

IV) Sankhya :

- Omniscience of Brahman is eternal.

V) Grammar problem :

a) Sarvagyam :

- Sarvam Janati Iti Sarvagnyaha.
- One who knows everything is omniscient.

b) Knower :

- Who generates knowledge through some Pramanam.

c) Janati = Knower = Generator of knowledge, will have Janya Jnanam, can't have Nitya Jnanam.

d) Who has Nitya Jnanam can't be a knower.

e) Generated means Anitya Jnanam.

f) Sarvajnyaha = Sarva Jnanatu (Jnyaha).

g) Brahman never generating knowledge, hence can't be Sarvajnyaha.

h) If Generating, will be a Karta, doer of action, modifications will come.

i)

Sankhya	Advaitin
Can't say Pradhanam is Sarvagnyaha	Can't say Brahman is Sarvajnyaha

j) How will you justify Sarvajnyatvam of Brahman?

- Brahman is not a knower generating knowledge.

VI) Sankhya :

a) Brahman can't be literally said to be omniscient.

b) Not Nitya Jnana Karta.

c) Karta status, Jnanata status can't be there if Jnanam is Nityam.

d) Jnata is generator of Jnanam.

e) Sarvagnyaha = Sarva Jnanata.

f) Can be Chaitanya Svarupam, not all knower, does not have knowerhood.

195) Bashyam : Chapter 1 – Section 1 – Sutra 5 continues...

अत्रोच्यते — इदं तावद्भवान्प्रष्टव्यः —

कथं नित्यज्ञानक्रियत्वे सर्वज्ञत्वहानिरिति । यस्य हि
सर्वविषयावभासनक्षमं ज्ञानं नित्यमस्ति, सोऽसर्वज्ञ इति
विप्रतिषिद्धम् । अनित्यत्वे हि ज्ञानस्य, कदाचिज्ज्ञानाति कदाचिन्न
जानातीत्यसर्वज्ञत्वमपि स्यात् ।

नासौ ज्ञाननित्यत्वे दोषोऽस्ति । ज्ञाननित्यत्वे ज्ञानविषयः
स्वातन्त्र्यव्यपदेशो नोपपद्यते इति चेत्, न । प्रततौष्ण्यप्रकाशेऽपि
सवितरि 'दहति' 'प्रकाशयति' इति स्वातन्त्र्यव्यपदेशदर्शनात् ।

Shankara :

I) a) How Brahman has Sarva Jnanam?

b) How it is Sarvagnyaha.

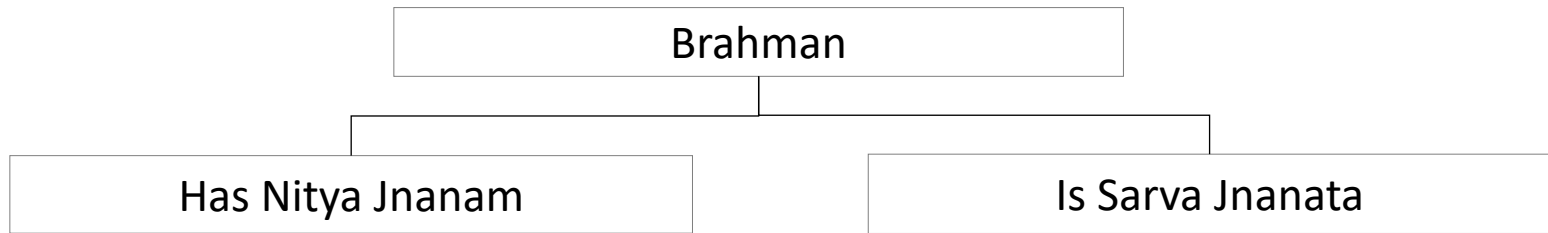
c) It has Nitya Jnanam and also can be called Sarvagnyaha.

d) I will justify it.

II) Vedantins question to Sankhya.

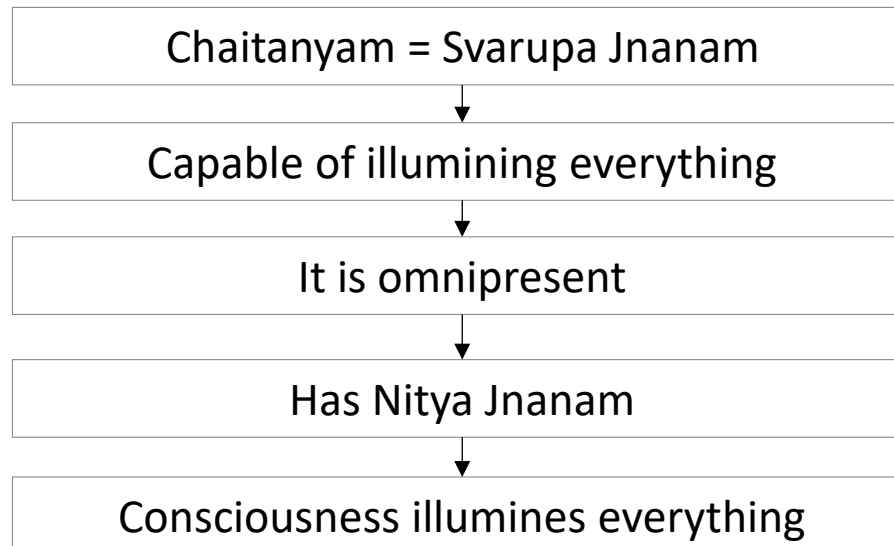
a) When Brahman has Nitya Jnanam, how do you say Brahman is not omniscient.

b)



c) Brahman has Nitya Chaitanyam called – Satyam, Jnanam, Anantham.

d)



e) Jiva has ignorance of self Brahman has no ignorance, always knowledgable, I am.

f)

Illumines

Past

Present

Future

g) I am that illuminator, Chaitanyam.

h) World appears – disappears in Chaitanyam, hence Anityam.

i) Brahman, Transcendent principle.

j) It has all illumining capacity.

k) Why can't we say Brahman is omniscient.

l) Consciousness is always there in Brahman, Sarva Avabasanam, can illumine everything.

m) Kathopanishad :

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

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

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

n) Brahman reveals, illumines everything at all times, hence omniscient.

o) In the case of Anitya Jnanam, Brahman can't be omniscient.

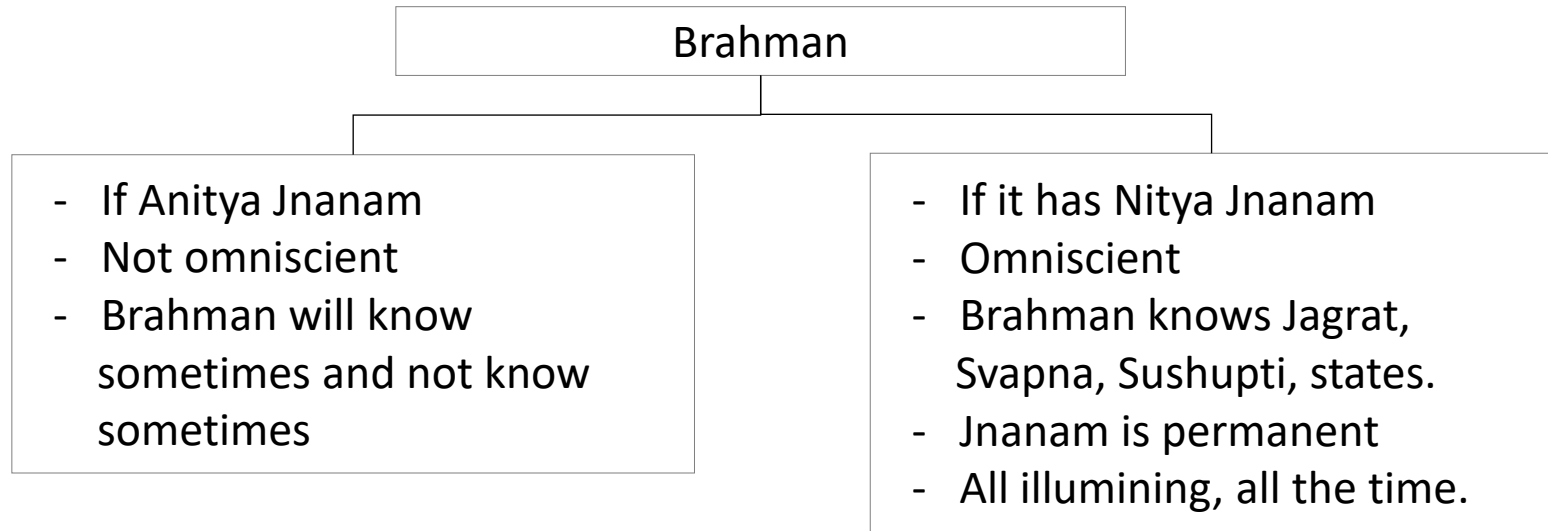
p) In the presence of Nitya Jnanam Brahman is called Omniscient.

III) a) Tarqa :

- Only in the waking state we have consciousness.

b) In sleep, loose consciousness, we become Jadam.

c)



IV) Sankhya :

a) Grammatical problem.

b) If Brahman is Nityam, Brahman can't be said to be Jnanata.

c) Sarvagyam = Sarva Jnanata.

d) Svatantrayam = Knower, Jnanata.

e) Brahman not doing knowing job.

f) Knowing job not required because Jnanam is already there.

g) Brahman not doing knowing job, how can you call it knower.

h) Walker – One who doing waling action.

i) Tha – Indicates, generation of something through action.

j) Grammatical significance of Tha = Grammatical significance of Talker-er

k) I generate Talk, I am Talker, Talk Anityam.

l) Er (Suffix) = Tha = Action = Generation = Anityam

m) Brahman is not all knower.

n) Sankhya says

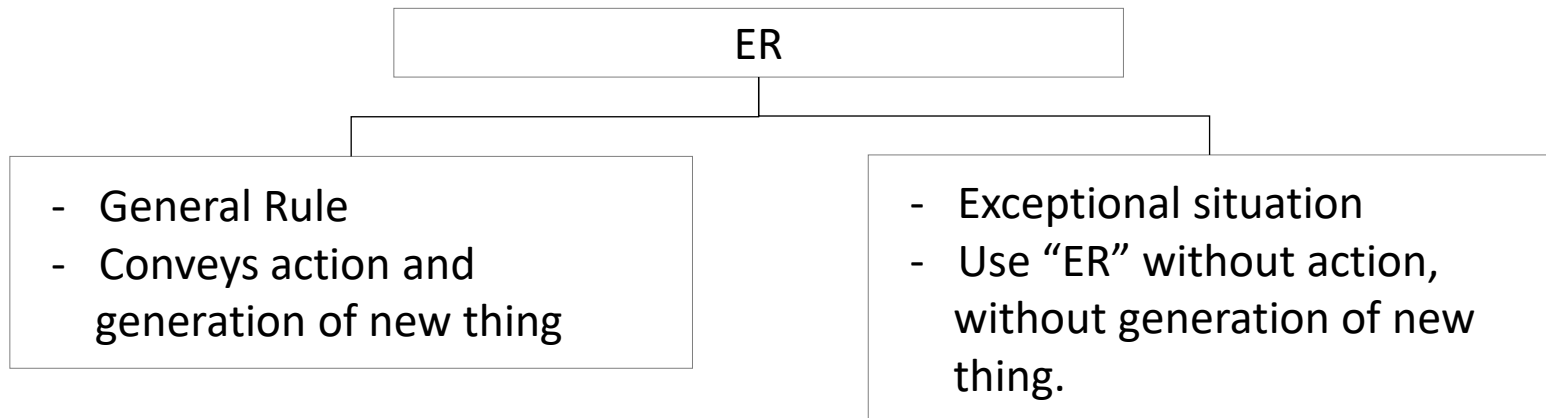
V) Shankara :

a) Pet answer of Shankara to all philosophers.

b) We use the expression even when action is not there.

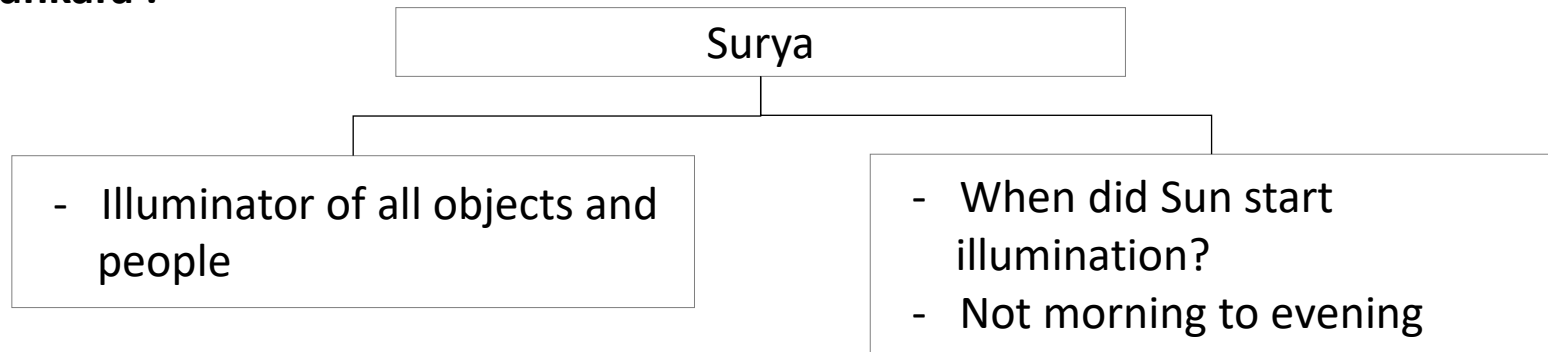
c) Suffix – er used exceptionally.

d)



VI) Shankara :

a)



b) Sun = Illumination itself.

c) Its nature is of illumination.

d) Say :

- Illuminator, generating pot, table, people illumination.

e) Bulb illumines objects.

f) Figurative Division.

VII) Shankara :

a) Like Surya, Brahman's nature is illumination.

b) Illumination = Consciousness.

c) (Thoughts emotions) = Consciousness illumines them.

d) Consciousness = Sakshi = Sun = Nirvikara Bodha, Prakashayita

e) Therefore, nothing wrong in saying Brahman is omniscient.

f) All illuminator = Brahman

- “ER” doesn’t indicate action.
- It is actionless knower.
- Vivarta Upadana Karanam.

g) Knower means illuminator.

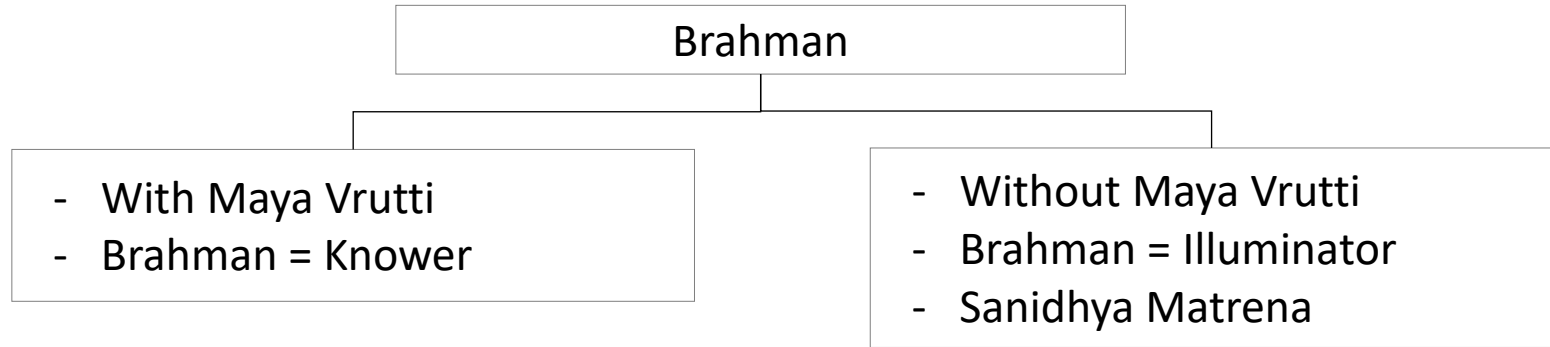
VII) a) When Maya joins Brahman, it is called Ishvara.

b) Ishvara is all knower.

c) Action is involved.

d) Maya Vrutti comes.

e)



IX) a) Gita : Chapter 9 – Verse 10

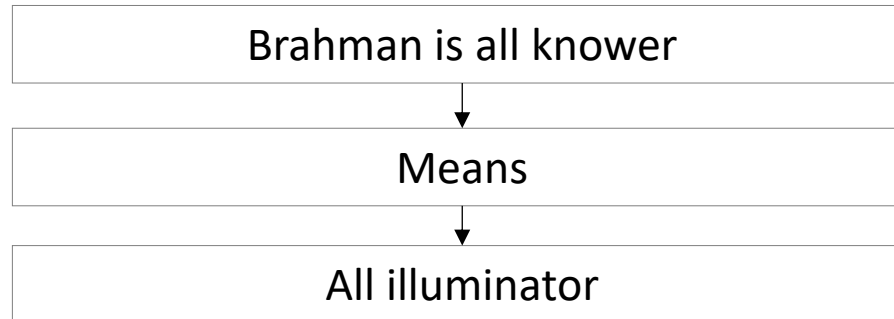
मयाध्यक्षेण प्रकृतिः
सूयते सचराचरम् ।
हेतुनानेन कौन्तेय
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ
sūyatē sacarācaram |
hētunā'nēna kauntēya
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

b) Illumined by me Brahman, Prakrti, Maya evolves, generates the world.

c)



d) Pradhanam is Achetanam, can't do that.

X) a) Even when Surya is endowed with eternal light and eternal heat Savitari, Dahati.

b) Sun is a burner, not an action.

c) Prakashayati, Dahati – Action.

d) Use Kartrutvam – Burnerhood, Revealerhood.

e) Use “er” – Prakasha is Nityam

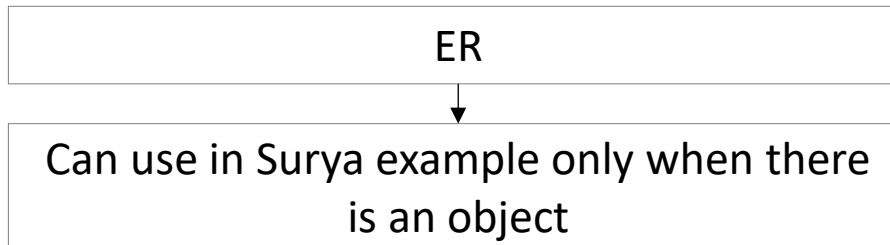
f) Jnanam = Nitya, therefore can say Sarva Jnanata.

196) Bashyam : Chapter 1 – Section 1 – Sutra 5 continues...

ननु सवितुर्दाह्यप्रकाश्यसंयोगे सति ‘दहति’ ‘प्रकाशयति’ इति
व्यपदेशः स्यात्; न तु ब्रह्मणः प्रागुत्पत्तेर्ज्ञानकर्मसंयोगोऽस्तीति
विषमो दृष्टान्तः । न; असत्यपि कर्मणि ‘सविता प्रकाशते’ इति
कर्तृत्वव्यपदेशदर्शनात् , एवमसत्यपि ज्ञानकर्मणि ब्रह्मणः
‘तदैक्षत’ इति कर्तृत्वव्यपदेशोपपत्तेर्न वैषम्यम् । कर्मापेक्षायां तु
ब्रह्मणि ईक्षितृत्वश्रुतयः सुतरामुपपन्नाः ।

Sankhya :

- l) a) It burns, illumines, er used for Savita and Agni.
- b) Er – Can be used only when there is object to be illumined or burnt.
- c) When no object, can't use er, burner, illuminator.
- d)



e) In the case of Brahman, can use “er” only when there is something to be known.

f) Before Srishti, nothing to be known.

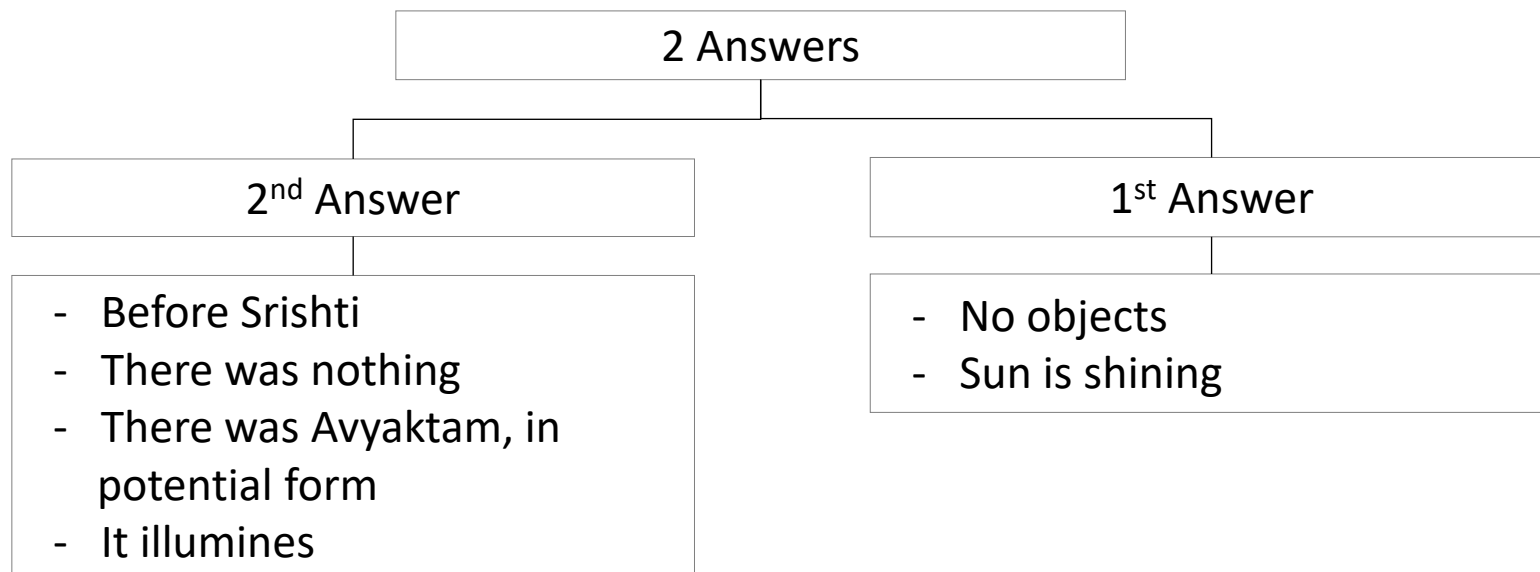
g) If there is something to be known, there will be Srishti, Prakrti.

h) When no object to be known, how can you say, all knower, Sarvagya Brahman?

i) In the case of Surya, Dahati, Prakashayati can be used, when there is an object of illumination or burning.

II) Shankara :

a)



b)

Transitive Verb	Intransitive Verb
- Sun illumines, Butas - Illuminator burner - With object	- Sun shines - Er used - Criver, smiler - No object

c) 1st Answer :

- Even if object is not there, can use the word “tha”

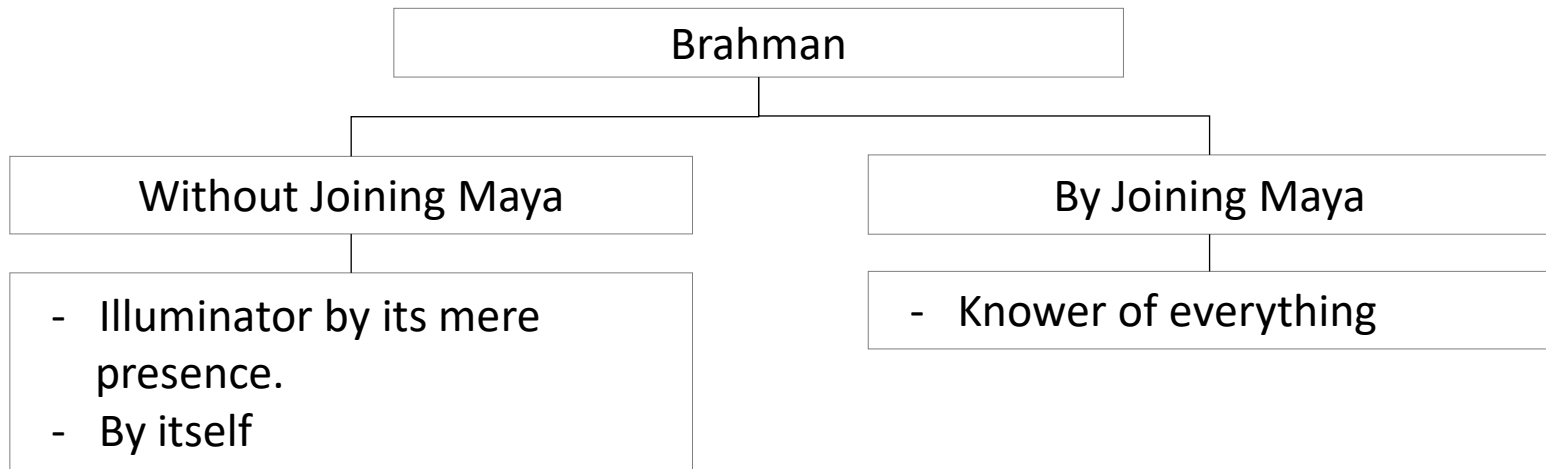
d) 2nd Answer :

- Object is there is Avyakta form before Srishti.

e) Jivas, Sanchita Karma is there.

f) Brahman is illuminator of potential Jivas, all Sanchita Karmas, Sattva / Rajas / Tamas – Guna of Maya in potential form.

III) Technical :



IV) Sankhya :

a) Sun – illuminator, burner only when there is object to be illumined, burnt.

b) For Brahman, before creation, there is nothing illumining.

c) Karma here = Object not action.

d) Can't give Sun example.

V) Shankara :

a) Even if no object to be illumined, wont say Sun is illumining.

b) Use intransitive verb, sun is shining.

c) Verb is ther, er can come

- Walk – Walker
- Do – Doer
- Talk – Talker

d)

Prakashate	Prakashati
- Intransitive verb - Shine	- Transitive Verb - Illumines

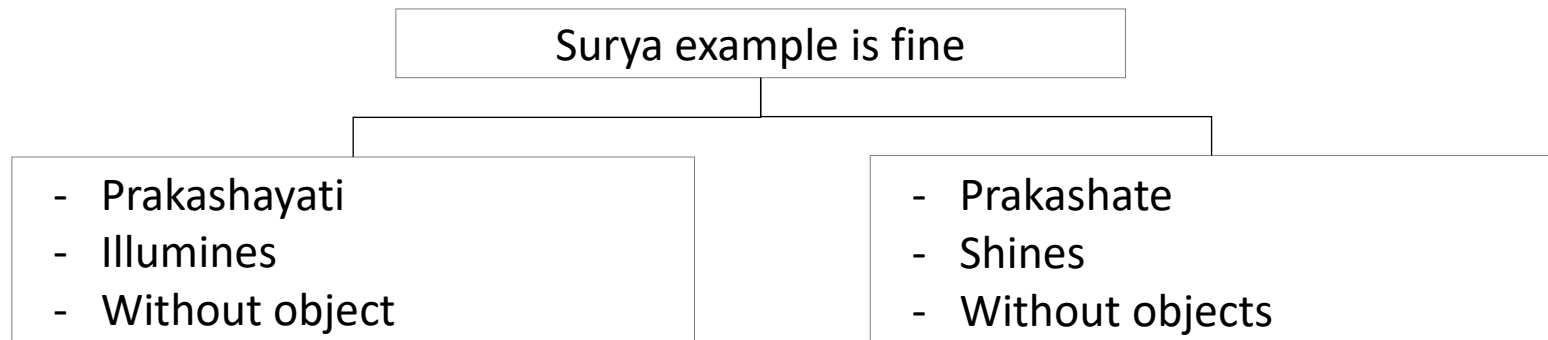
e) Therefore, er is possible.

f) Sarvagyam verb is possible.

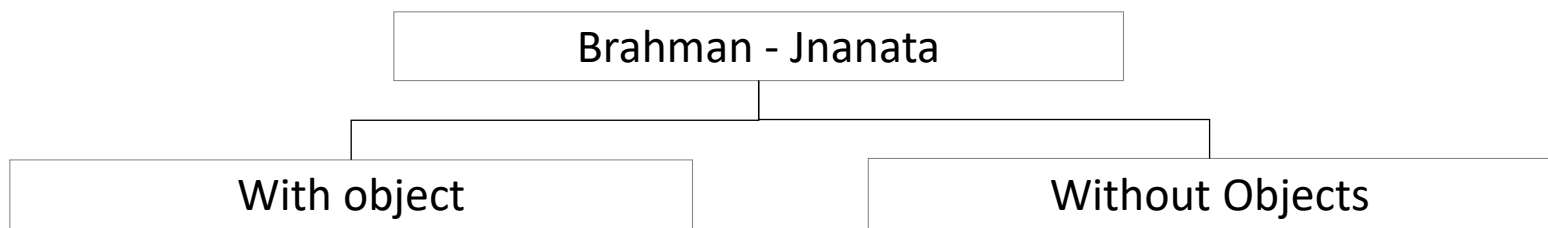
g) By mere shining, Brahman illumines everything, Avyaktam also.

h) If object is not there, don't use illumining but shining.

VI)



VII)



XI) a) Brihadaranyaka Upanishad : Chapter 4 – 3 – 23

यद्वै तन्न पश्यति पश्यन्वै
तन्न पश्यति, न हि
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |
na tu taddvitiyamasti
tato'nyadvibhaktaṁ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

b) Even during sleep, Atma is seeing, consciousness is seeing.

c) Not because it is not seeing, because there is no object to be seen.

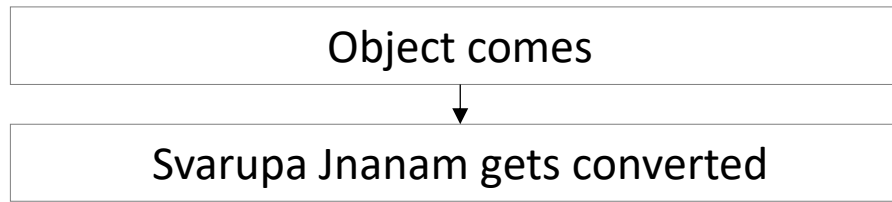
d) During Brahman continues to be seeing means it is a conscious principle.

e) Atma is a knower in sleep

f) Don't call it knower because there is no object.

g) Atma continues to be Svarupa Jnanam.

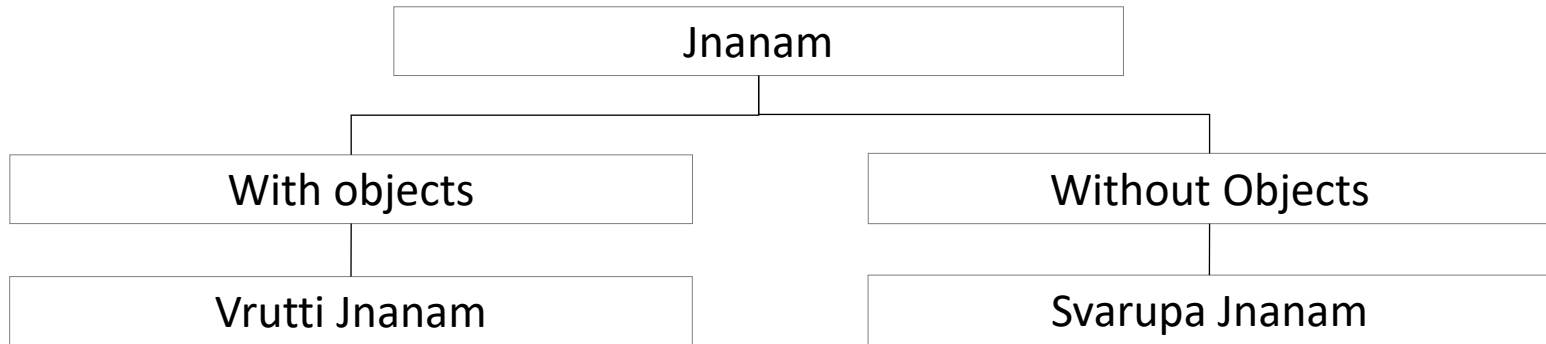
h)



i) When no object, it is Svarupa Jnanam.

j) Brilliant Quotation by Swamiji.

k)



l) Jnanam = Consciousness = Brahman is always there.

m) Brahman = All seer, all knower
= Sarvagnyaha
= Omniscience

n) Brahman – Shines – Truch Pratyaya.

o) Before Srishti, 2nd thing Absent.

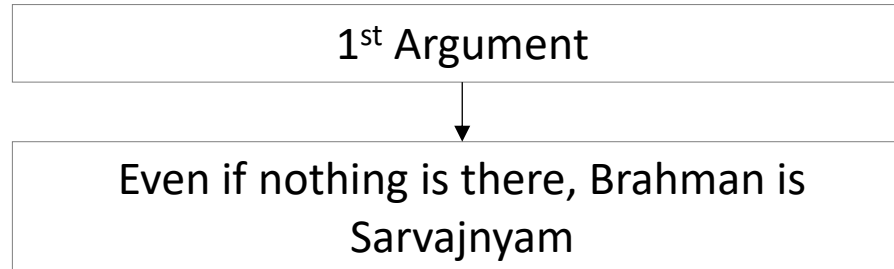
p) Tad Aikshata – Can say Brahman visualised.

q) Even if nothing is there.

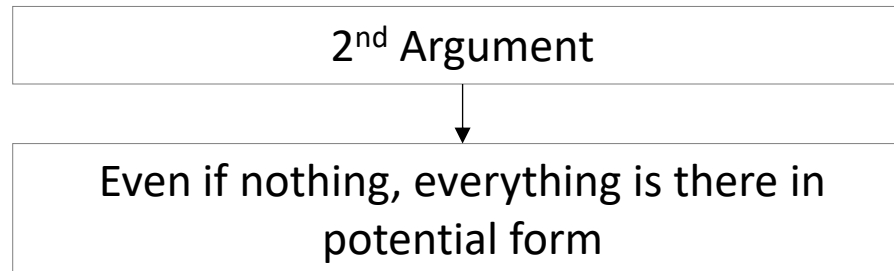
X) Shankara makes correction :

a) Can't say nothing is there before creation.

b)

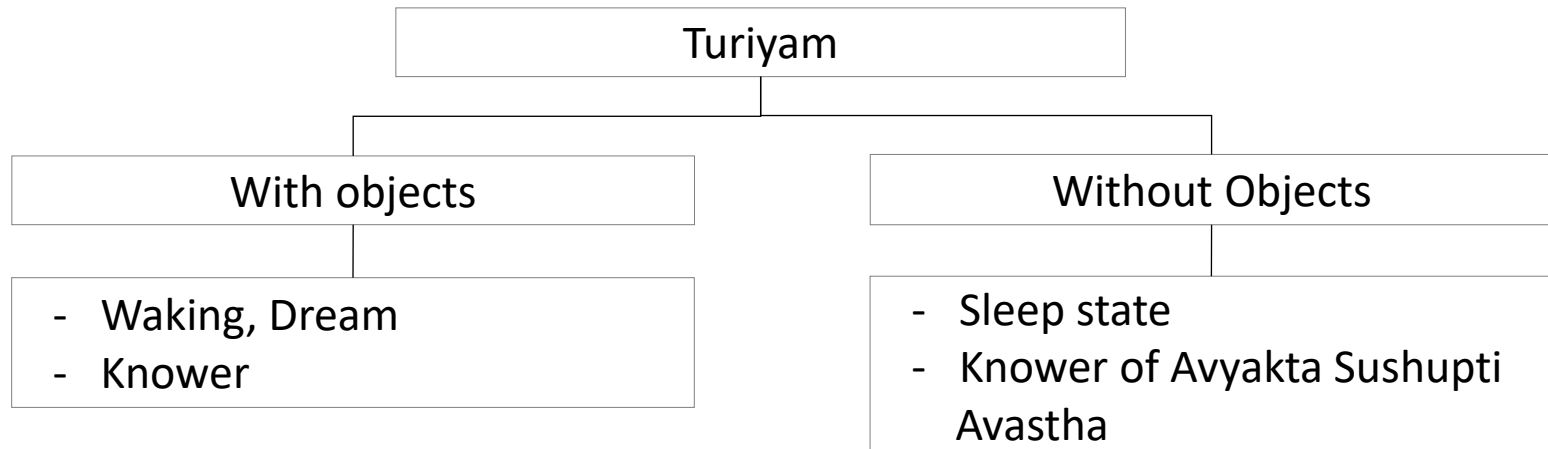


c)



d) Brahman is illuminator of Maya – Sushupti Avastha, by its mere presence.

e)



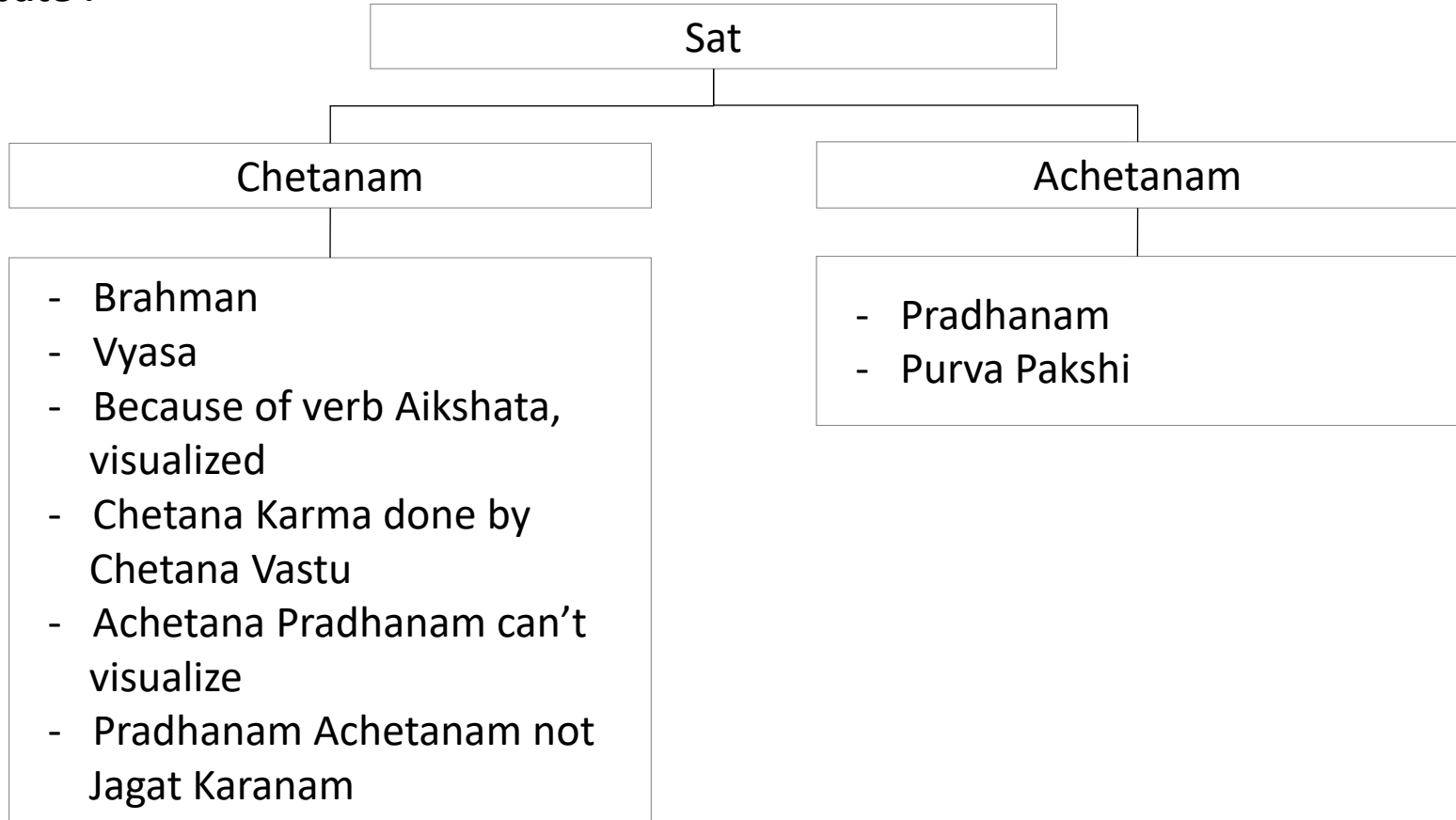
f) Brilliant revelation.

Revision :

Chapter 1 – Section 1 – Sutra 5 – Topic 96 :

I) a) Vishaya Vakyam is Chandogya Upanishad

b) Debate :



c) Jagat Karanam = Sarvagyam.

d) Derived from 2nd Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe).
[I – I – 2]

e) Mundak Upanishad :

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।

दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥

मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।

तद् विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद् विभाति ॥ ७ ॥

Yah sarvajnah sarvavid yasyaisa mahima bhuvi ।

divye brahma-pure hyesa vyomny-atma pratisthitah ।

mano-mayah prana-sarira-neta pratisthito-'nne hrdayam sannidhaya ।

tad vijnanena pari-pasyanti dhira ananda-rupam-amrtam yad vibhati ॥ 7 ॥

He is “all-wise” and “all-knowing” and His, is verily, this glory manifest in the world. In the sky of heart, - the luminous city of Brahman – He is established, clothed in mind and guiding life and body. With His seat in the heart. He lives in the whole body of man. In the perfect knowledge of Him, the wise realize the state of blissful Immortality. [II – II – 7]

- Yah Sarvagyaaha Sarvavitu = Brahman.

f) Omniscient possible only for a Chetana Vastu.

g) Pradhanam can't have any knowledge, hence not Jagat Karanam.

h) Karanam = Upadana Karanam.

i) Sankhya :

- Does not accept Nimitta Karana sentient Ishvara at all.

j) Vedantin and Sankhya accept Upadana Karanam.

k) Ikshanam and Sarvagyatvam is not possible for Pradhanam.

II) Sankhyas Argument :

a) Brahman can't have Sarvagyatvam and Ikshanatvam.

b) Sarvagyatvam = Sarvam Janati
= All knower

c) Er = Refers to action and agent

= Kartrutvam and Karma comes when you say all knower.

d) How can you use Sarvagyum when Brahman is not a knower?

e) Knowing requires modification, action.

f) How knower without action?

III) Shankara :

a) "ER" – word, can be used without action also.

b) Need not always be actor and agent.

c) Without agency and action, er can be used.

d) Surya, Agni – 2 Examples.

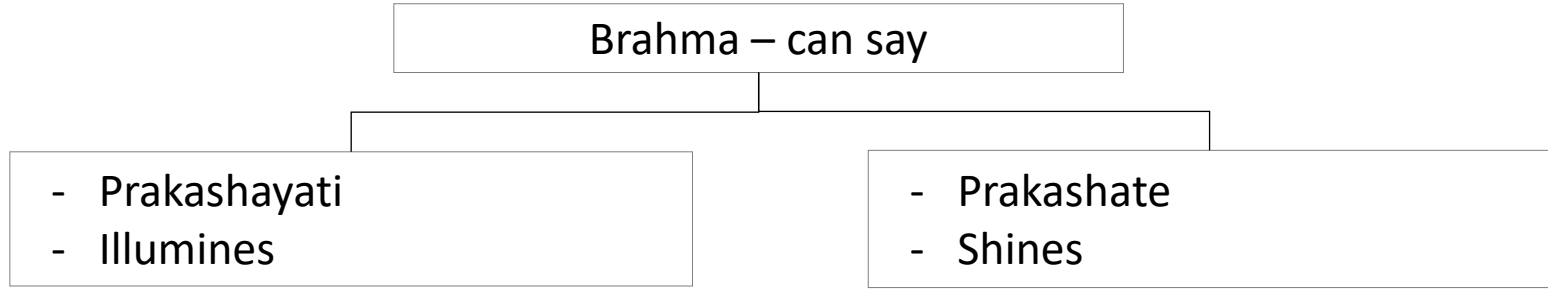
e) Sun illumines, shines, verb used as though it is action.

f) Sun doer of illuminating and shining action.

g)

Transitive verb	Intransitive verb
- Illumines - Savita Prakashayati	- Shines - Savita Prakashate

h)



i) Purva Pakshi can't say this.

IV) New topic :

a) Ikshata – Ikshanam, transitive verb visualisation.

b) Brahman visualised.

c) Tad Aikshata Bahusyam Praja Yeyeti Tat Tejo Srijata.

d) Object is required for visualisation.

e) Brahman visualised what?

V) Sankhyas question :

- a) Before Srishti, there was nothing, visualised what?
- b) Ekam Eva Advitiyam Brahma

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]

- c) Creation has not arrived what is the object of visualisation.

VI) Shankara :

- a) World exists in potential form.
- b) Jivas present in Karana Shariram.

c) Ishvara holds the Karana Shariram of all Jivas, the Chidabhasa.

- d) All Sanchita Karmas are there.
- e) In keeping with Karma, Bhagawan has to create the world, not as a random Phenomenon, but according to law of Karma.
- f) Brahman has got a scope to visualise.

g) That visualisation is potential creation which is held in Maya or Moola Avidya.

h) It is this one which is object of visualisation.

VII) a) Whether Ikshanam taken as transitive verb or intransitive verb, verb is possible, like Suryaha Prakashate.

b) Even if you take it as a transitive verb and ask for an object, there was an object before Srishti.

c) Sankhya :

- Brahman, non dual, no object.

VIII) What is object of visualisation, Aikshata?

- In non dual, there is an object.

197) Bashyam : Chapter 1 – Section 1 – Sutra 5 continues...

किं पुनस्तत्कर्म, यत्प्रागुत्पत्तेरीश्वरज्ञानस्य विषयो भवतीति —
तत्त्वान्यत्वाभ्यामनिर्वचनीये नामरूपे अव्याकृते व्याचिकीर्षिते इति
ब्रूमः । यत्प्रसादाद्धि योगिनामप्यतीतानागतविषयं प्रत्यक्षं
ज्ञानमिच्छन्ति योगशास्त्रविदः, किमु वक्तव्यं तस्य नित्यसिद्धस्येश्वरस्य
सृष्टिस्थितिसंहतिविषयं नित्यज्ञानं भवतीति ।

I) a) Shankara :

- Introduces Maya.
- Once Maya is included, Brahman gets a new name Ishvara.

b) Maya holds entire creation – Nama, Rupa, Karma in potential form.

c) Every name, form has its own function.

d) Maya is in Avyakruta Rupam, unmanifest, potential form.

II) Big question :

a) Brahman nondual, you introduce Maya.

b) Maya not non dual.

c) Shankara defines Maya.

III) a) Maya not 2nd thing other than Brahman.

b) Maya is a mysterious entity, not different from Brahman to be counted as no. 2.

c) Example :

- Reflected face in a Mirror.

d) Maya not identical also.

e)

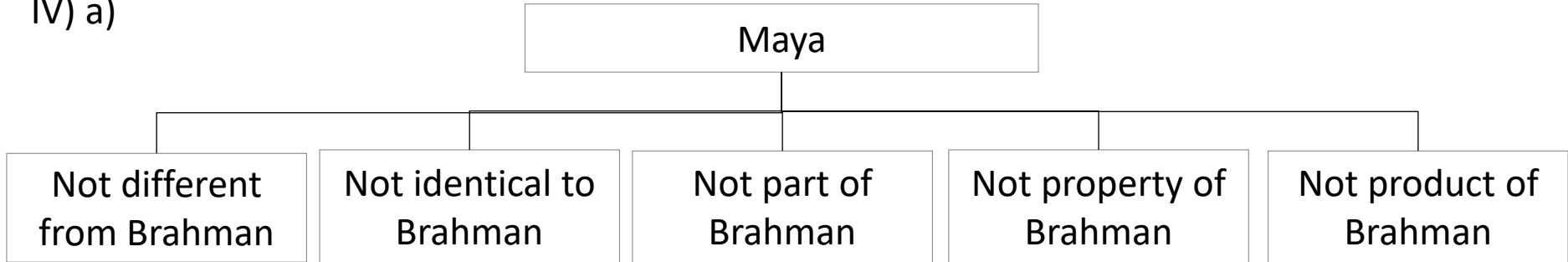
Brahman	Maya
Chetanam	Achetanam

f) Maya not part of Brahman, Brahman = Partless.

g) Maya – Not attribute of Brahman, Brahman = Nirguna

h) Maya not product of Brahman because Maya is Anaadi, can't be a product.

IV) a)



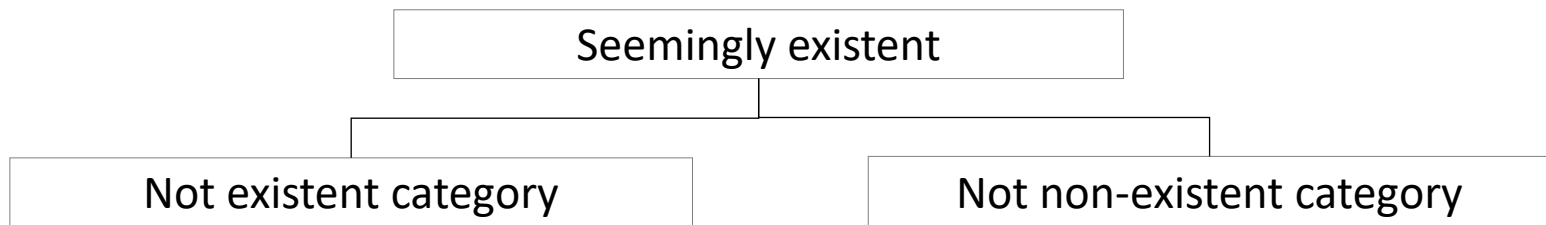
b) Maya is seemingly existent as though it is a part of Brahman.

c) As though Maya is a power of Brahman, Maya Shakti.

d) Svetasvatara Upanishad :

- Para Shakti.

e)



f) Seemingly existent category means Mithya.

g) Mithya can't be counted as No. 2.

V) Mandukya Upanishad :

a) Dream :

- Any amount of Money you earn, after waking up, can't add to local bank account.

b) Very much experienced.

c) Seemingly existent, Mithya, can't be counted.

VI) How seemingly existent Maya appears to be existent?

a) By borrowing existence from Brahman.

b) Is-ness of Maya does not belong to Maya.

VII) Prashnopanishad :

a) Maya = Shadow

b) Shadow exists near you.

c) Existence of shadow does not belong to Shadow.

d) Shadow borrows existence from me.

VIII) a) Maya is, there is Brahman, since beginningless time.

b) Maya contains all Jivas in potential form, Jagat in potential form.

c) With the help of Maya only, Brahman gets the Name Ishvara.

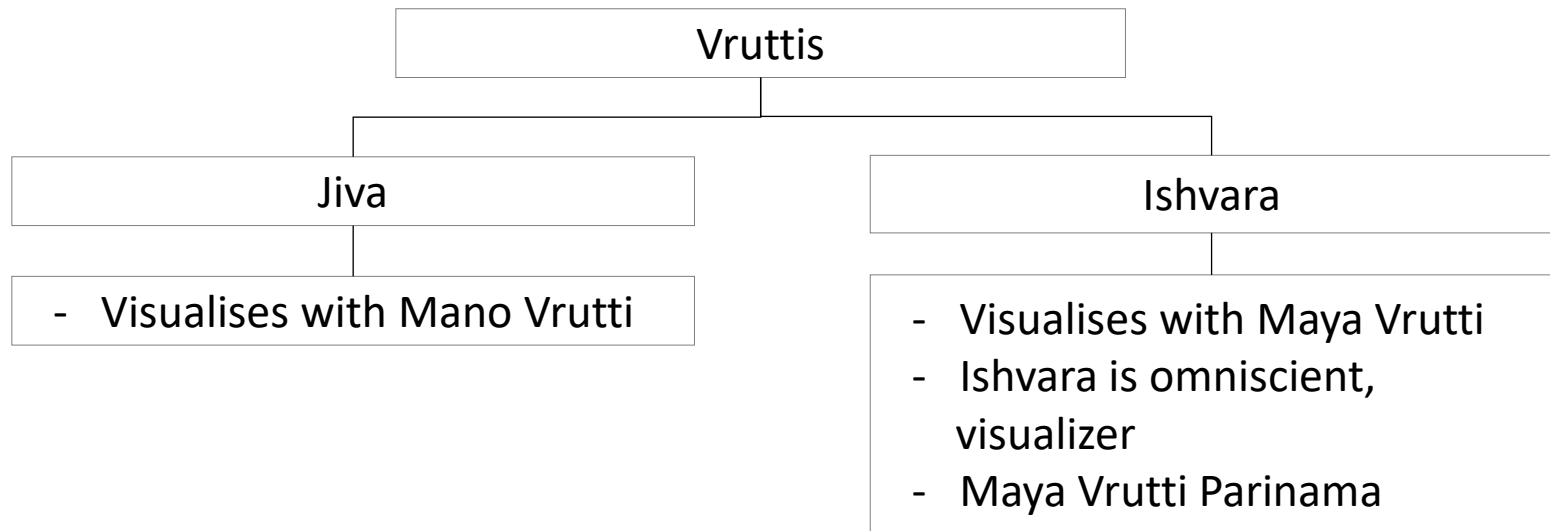
d)

Visualisation happens as action

- Not in Brahman

- But in Maya
- Called Maya Vrutti

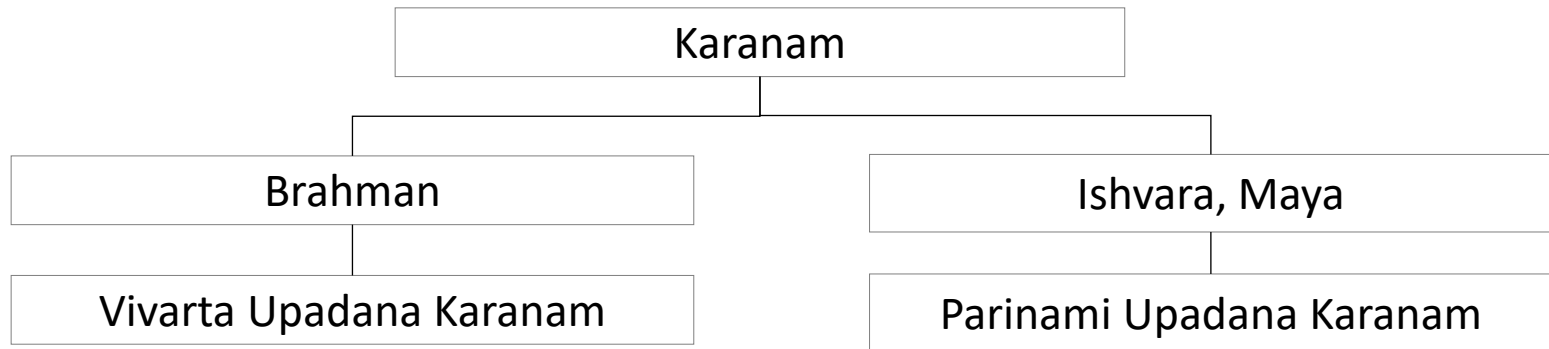
e)



f) Brahman can't have Parinama, Maya can have Parinama.

g) Maya, Ishvara, is called Parinami Upadana Karanam.

h)



i) This division is there only in Advaitam.

j) Sankhya does not have Parinami, Vivarta.

- Has only one Upadana Karanam, Parinami Upadana Karanam.

k) Maha Senior student, some attended Moolam also.

IX) Sankhya :

a) What is that object of visualisation?

- Which was there before Srishti, as object of Ishvaras omniscience?

b) What is that object?

- Unique to Advaitam.

c) Visishta Advaitam does not accept Mithya Maya.

d) Accepts Maya, can't negate Maya.

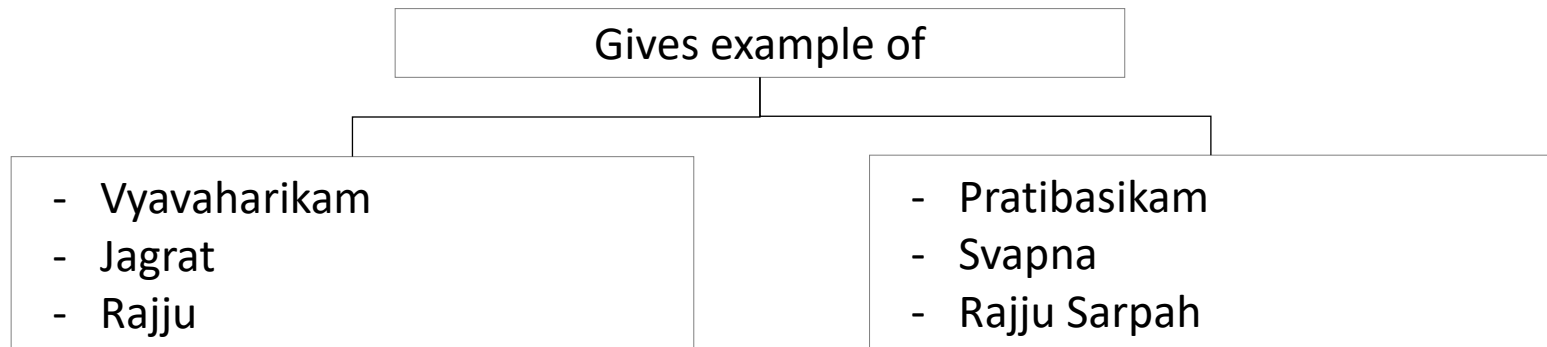
e) Maya used in Veda and in Gita.

X)

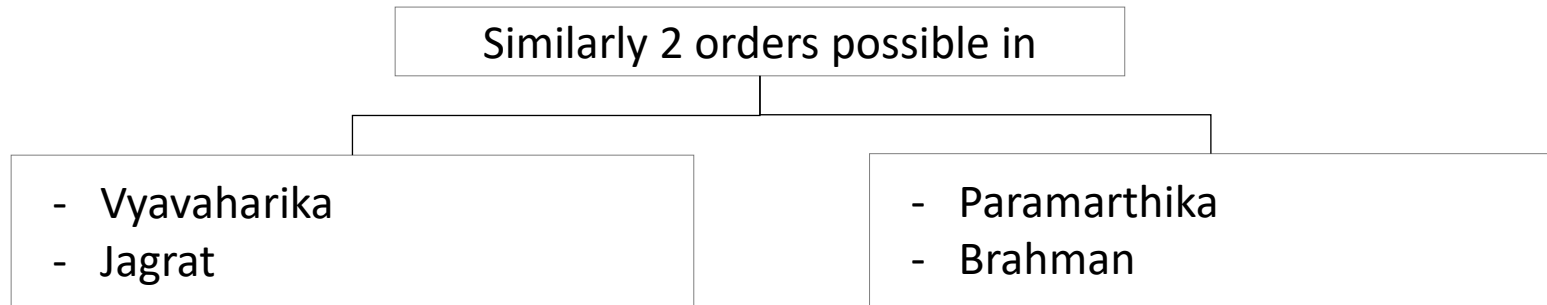
Advaitin	Visishta Advaitam
- Brahman and Maya belong to two different orders of reality - Paramartikam, Vyavaharikam	- Brahman and Maya are of same order of reality.

XI) Are 2 orders of reality possible?

a) Advaitin :



b)



XII) Visishta Advaitin :

- a) Rejects Vyavaharika, Pratibasika, Paramartika.
- b) Does not accept Jagrat, Svapna separate, Rope – Rope Snake, Same order.
- c) Rope Snake, Svapna, is real.
- d) No 2, 3, orders of reality.
- f) Maya is of the same order of reality as Brahman.

XIII) Advaitin :

- a) Maya is of a lower order of reality.
- b) This is the Vakhyam.
- c) Technical discussion here is Pramanam.
- d) This sentence is not accepted by Advaitin.

XIV) Tatva Vakyabyam Anirvachaniyam :

a) Maya = Anirvachaniyam = Mithya

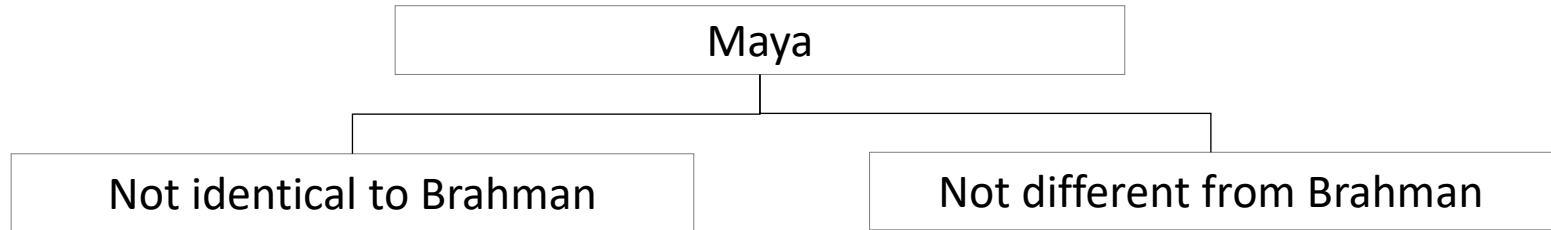
b) Vivekchudamani : Verse 109

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]

c)



d) Can't define Maya – World.

XV) What is nature of Maya?

a) Name and form.

b) Chandogya Upanishad : Chapter 6 – 1 – 4

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ
mṛttiketyeva satyam || 6.1.4 ||

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

c) Maya not Satyam – Brahma Satyam.

XVI) a) Arambanadhi Adhikaranam – Big discussion.

b) Establishes Mithya.

c) There is a possibility of Mithya, lower order of reality.

d) We establish using Chandogya Upanishad - Chapter 6 – 1 – 4

XVII) What type of Nama Rupa?

a) Avyakrute.

b) Dormant, in potential form.

c) Don't have manifestation of that.

d) Nirvikalpaka Avastha.

e) Which Bhagawan wants to manifest at the time of Srishti.

f) Bhagawans sleep = Yoga Nidra our sleep = Bhoga Nidra.

XVIII)

Bhagawan	Jivas
- Yoga Nidra - No self ignorance	- Bhoga Nidra - Self ignorance exists

XIX) a) When Bhagavan comes out of Yoga Nidra, he projects, throws out Nama, Rupa.

b) Unfolds Nama Rupa.

c) Sari Shop :

- Shows 100 Saris
- Throws up
- Tempts lady

d) Vyachikirshite Iti Brumaha :

- Throws out world.

e) Ishvara visualises potential Nama Rupa.

f) With an intention to magnify.

XX) a) Because of Ishvara Prasada, we talk about Omniscience of a Yogi.

b) Yogis omniscience given by Sankhya, doesn't accept Ishvara.

c) Yoga philosopher follows Sankhya Philosophy 99%

d) Makes few modifications :

- Introduces Ishvara.

e) Yogis Omniscience = Ishvara Prasada

= Yoga Philosopher says

f) Ishvara also Omniscient.

XXI) a) Yogis have Trikala Jnanam, past, present, future.

b) Shankara quotes Yoga Shastra to Sankhya, twin brother.

XXII) Yoga Shastra :

a) Claim Omniscience of Yogis because of Ishvara Anugraha

b) Done Meditation on Ishvara.

XXIII) Vedantin :

a) Omniscient – applicable only to Ishvara.

b) Yogis are as though omniscient, close to Bhagavan.

c) Ishvara – ever existent, eternally existent, unlike Yogis.

d)

Omniscience includes
knowledge of

Srishti

Sthithi

Layam

- e) Knowledge is Nitya Jnanam.
- f) Bhagawan enjoys it all the time.
- g) Does not use it all the time.
- h) Uses at the time of Srishti.

i) Kai Mudikam Nyaya :

- Yogis themselves omniscient.
- What to talk of Ishvara.

198) Bashyam : Chapter 1 – Section 1 – Sutra 5 continues...

यदप्युक्तं प्रागुत्पत्तेर्ब्र-ह्मणः शरीरादिसम्बन्धमन्तरेणेक्षितृत्वमनुपपन्नमिति,
न तच्चोद्यमवतरति; सवितृप्रकाशवद्ब्रह्मणो ज्ञानस्वरूपनित्यत्वेन ज्ञानसा-
धनापेक्षानुपपत्तेः । अपि चाविद्यादिमतः संसारिणः शरीराद्यपेक्षा
ज्ञानोत्पत्तिः स्यात्; न ज्ञानप्रतिबन्धकारणरहितस्येश्वरस्य । मन्त्रौ
चेमावीश्वरस्य शरीराद्यनपेक्षतामनावरणज्ञानतां च दर्शयतः —

I) Sankhya :

- a) How can Brahman, Ishvara be omniscient?
- b) Jnanam is always produced with the help of Pramanam.
- c) Jnanam = Pramana Janyam.
- d) Pramanam = Jnana Indriya, Karma Indriya, Antahkaranam
= Sthula Shariram, Sukshma Shariram
- e) If no Sthula, Sukshma Sharirams, no Pramanams, no Jnanam.
- f) Ishvara before Srishti has no Shariram at all.

g) Sharira Rahita Ishvara Katham Sarvagya Bavati.
--

II) Shankara :

- a) For producing Jnanam, Pramanam is required.
- b) For Pramanam, Shariram is required.
- c) We have already said, Ishvara does not have produced knowledge (Vrutti Jnanam).

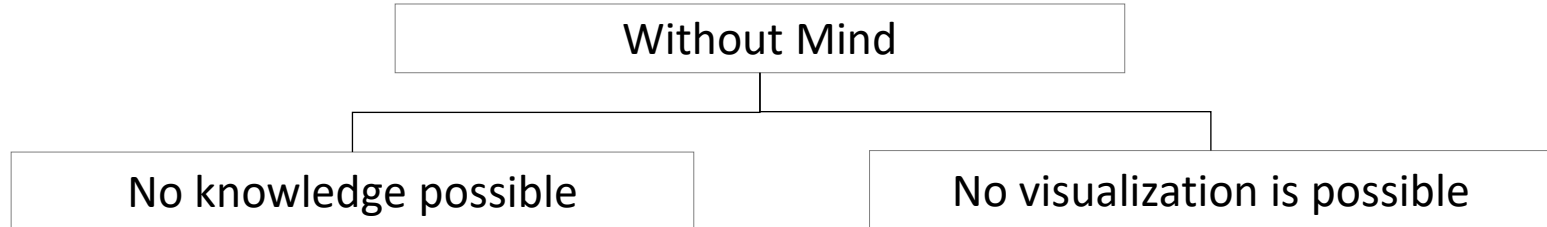
d) Previous Paragraph :

- Ishvara omniscience is unproduced Nitya Jnanam.
- Eternally available.
- Does not need to produce.
- Pramanam not required, Shariram not required.

III) Purva Pakshi :

- a) Before Srishti, Brahman does not have Shariram, Maya is there.
- b) No Jnana Indriya, Karma Indriya.
- c) Without accessories, he can't be knower, omniscient, can't visualise.
- d) Antahkaranam, Sukshma Shariram is required.
- e) Mind is not there.
- f) How can mindless Ishvara have visualisation?

g)



h) How Ishvara is all knowing, visualises?

i) Both not possible.

IV) Shankara :

- a) Question does not arise.
- b) Production of knowledge requires Shariram.
- c) Ishvaras knowledge is unproduced, eternal, no question of production of knowledge and requirement of Shariram.
- d) That question shouldn't arise.

- e) Like ever present light of Surya is Ishvaras Nitya Jnanam Svarupam.
- f) Bhagawan does not require any Jnana Sadhanam.
- V) a) Jiva is a Samsari, is ignorant, has to produce knowledge, obstacle to Jnanam.
- b) To produce any knowledge, he has to remove ignorance.
- c) Requires Pramanam.
- d) For Pramanam require Shariram.
- e) All required for Jiva who has got Avidya Pratibandha.
- f) Aavarana Pratibandha, obstacle.
- g) Don't extrapolate to Ishvara.
- h) Ishvara does not require Pramanam, does not have Avidya, Ishvara has Nitya Jnanam all the time.
- i) Jiva has doubt, ignorance, obstacles, rise of Jnanam is dependent on Pramanam, Shariram etc.
- j) Not for Ishvara who is free from obstacles to Jnanam.
- VI) How do you know Ishvara is different from Jiva?
- a) At Paramartika level, Jiva, Ishvara are one and the same.
- b) Advaitin accepts at Vyavaharika level, Jiva is ignorant, requires Pramanam.
- c) Ishvara at Vyavaharika level does not require Pramanam.**
- d) How do you know Vyavaharika Ishvara is different from Vyavaharika Jiva?

e) Ishvara is omniscient, does not require Pramanam, how do you know?

f) Ishvara = Apaurusheya Vishaya, said in 2nd Sutra.

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe).
[1 – 1 – 2]

VII) a) Important discussion in 2nd Sutra.

b) Can Ishvara be proved through logic.

c) Debate :

- Not between Sankhya and Vedantin.
- Sankhya has no Ishvara.

d) Debate between Nyaya Vaisesika and Vedantin.

e) Can God be proved logically or not?

f) Nyaya Veiseshika :

- 3 Anumana Vakhyas.
- Through Anumana, can establish logically Bhagavan.

g) Shankara :

- All 3 inferences are logically fallacious.

h) Bhagavan can't be logically proved, scientifically proved.

VIII) a) That does not mean Bhagavan is nonexistent.

b) We are not Nastikas, we say Bagavan can't be scientifically proved.

c) Bagavan can be revealed by Apaurusheya Veda Pramanam which does not depend upon logic or Shariram.

d) Veda reveals Ishvara as Jagat Karanam.

e) Taittiriya Upanishad : Chapter 3 – 1 – 2

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

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

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

f) Ishvara is there, but he is Shastra Siddaha Natu Tarqa Siddaha.

g) Ishvara revealed, not proved by Shastram.

h) If you say proved, you are using logic.

i) Not proved by science or logic.

j) Kathopanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।

यां त्वमापः सत्यधृतिर्वतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,

Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketa prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee?
[I – II – 9]

k) Apaurusheya Vishaya – Ishvara revealed by Veda and says it is Nitya, Sarvagya.

l) Ishvara does not require Pramanam and Shariram for Omniscience.

IX) a) Ishvaras Omniscience is located where?

b) In the Maya – Upadhi – Karana Prapancha.

c) Maya Vrutti Rupena, Omniscience is located.

d) Not Mano Vrutti.

e) With help of Maya, Ishvara can visualise also.

f) Pramanam for Omniscience of Ishvara is Veda Pramanam.

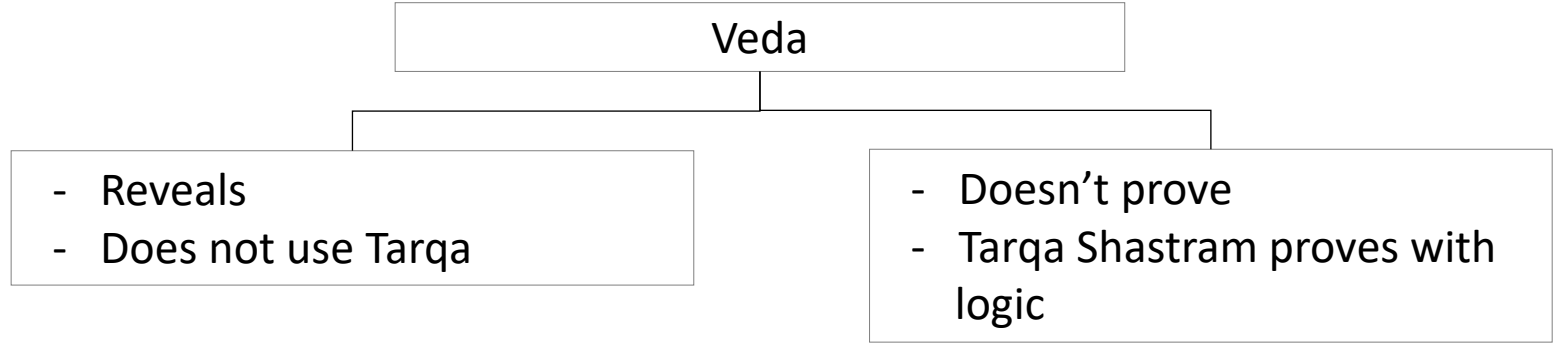
X) a) Following 2 Veda Mantras from Svetasvatara Upanishad, reveals Ishvara does not require Body – Mind complex to know, visualise.

b) Ishvara does not have any obstacle for any knowledge.

c) Ishvara is eternally omniscient.

d) These 2 informations are revealed by Svetasvatara Upanishad Mantra.

e)



f) Rarely Veda uses Tarqa, generally Veda reveals.

199) Bashyam : Chapter 1 – Section 1 – Sutra 5 continues...

‘न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।

परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च’ (श्वे. उ. ६ । ८) इति ।

‘अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।

स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम्’

(श्वे. उ. ३ । १९) इति च ।

I) Svetasvatara Upanishad :

a) Chapter 6 – Verse 8 :

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

na tasya karyam karanam ca vidyate na tatsamas cabhyadhikas ca drsyate ।
parasya saktir vividhaiva srutyate svabhaviki jnanabalakriya ca ॥ 8 ॥

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]

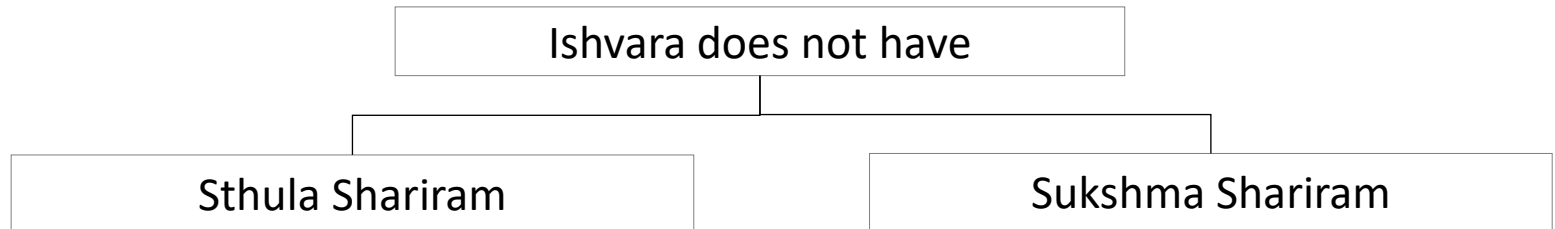
b) Chapter 3 – Verse 19 :

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acaksuh sa 'srnoty akarnah ।
sa vetti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam ॥ 19 ॥

Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. they say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

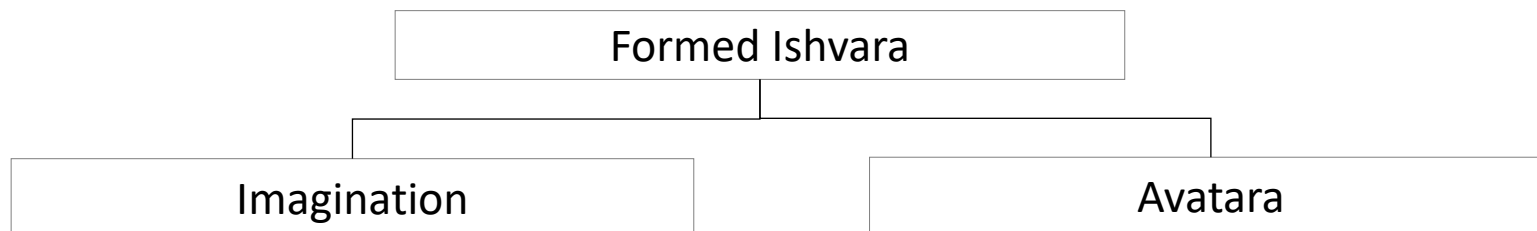
II) a)



b) Shiva, Vishnu, Rama, Krishna Sharirams are symbolic representation of Ishvara.

c) Temporary forms taken by Ishvara as Avatara by his Maya Shakti.

d)



e) Sthula, Sukshma Sharirams of Ishvara are imagined for Meditation.

f) Taken by Ishvara as Avatara, Rama, Krishna Shariram.

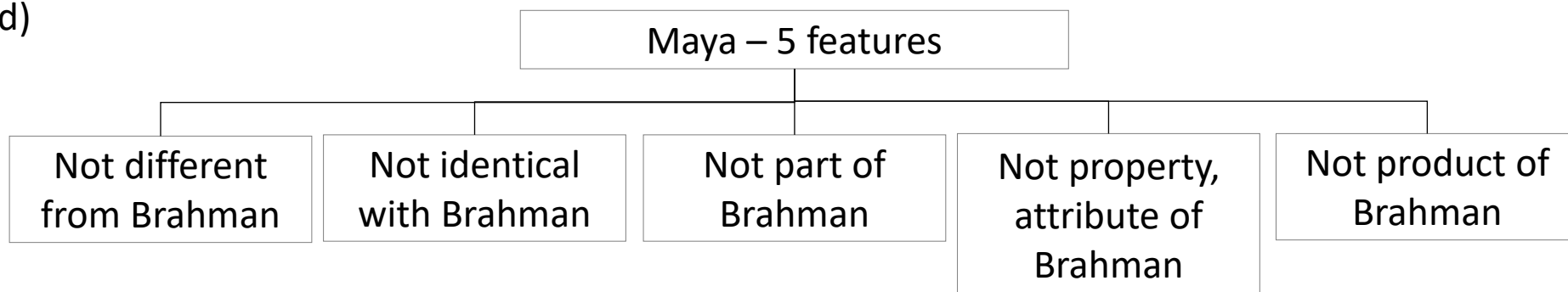
g) Bagavan naturally does not have Shariram.

III) a) There is no 2nd Ishvara equal to or is there someone superior to Ishvara.

b) Inferior – all of us

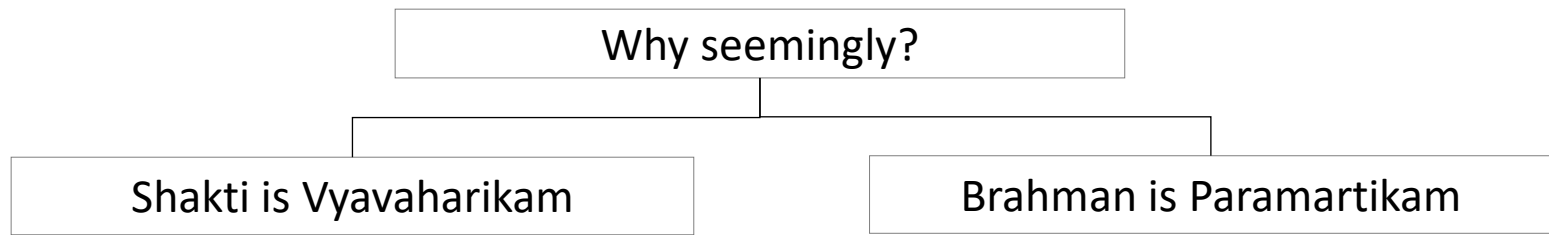
c) That Ishvara has got Para Shakti, Supreme power called Maya.

d)

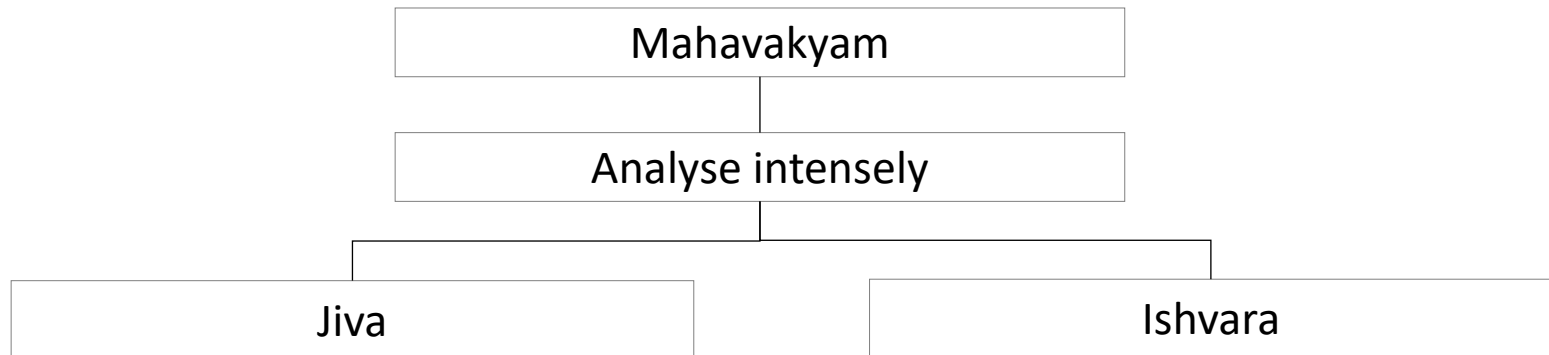


e) It is a Shakti of Brahman which is seemingly part of Brahman.

f)



g)



- Then do Aikyam.
- Both analysis important.

h) Seeming Shakti = Para Shakti

i) Para Shakti famous in Puranas, Smrutis, Shastha Philosopher.

IV) What type of Shakti?

a) Vividha Eva Sruyate.

b) Maya helps for Omniscience.

c) By same Maya, Bagawan is Omniscient.

d) We are products of Maya, have limited knowledge and Shakti.

e) Soundharya Lahari :

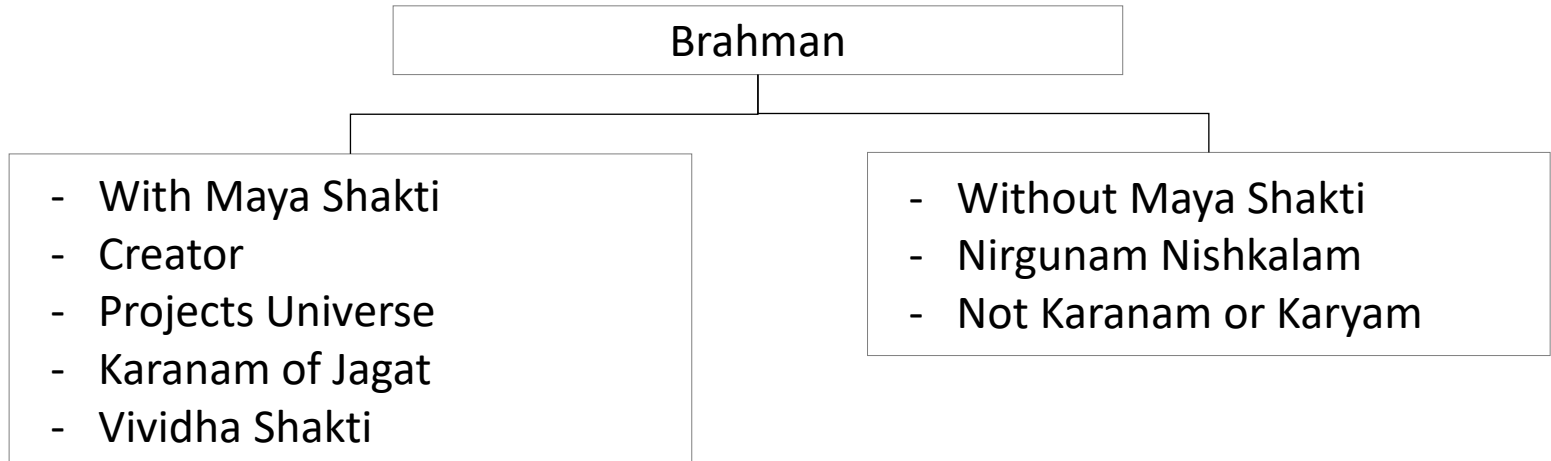
शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।
अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि
प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति ॥ १ ॥

śivaḥ śaktyā yukto yadi bhavati śaktaḥ prabhavitum
na cedevaṃ devo na khalu kuśalaḥ spanditumapi .
atastvāmārādhyāṃ hariharaviriñcādibhirapi
praṇantum stotum vā kathamakṛtapuṇyaḥ prabhavati .. 1..

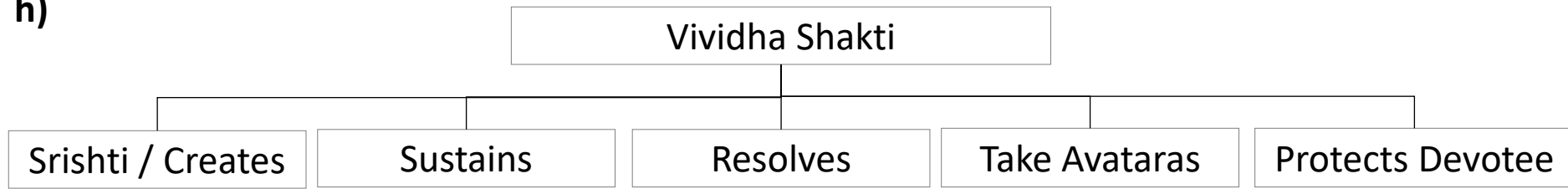
United with Śakti, Śiva is endowed with the power to create the universe. Otherwise, He is incapable even of movement. Therefore, who except those endowed with great merits acquired in the past can be fortunate enough to salute or praise Thee, Mother Divine, who art the adored of even Hari, Hara and Viriñci? [Verse 1]

f) Brahma creator only with Shakti.

g)



h)



i) Not produced by any Karanam, Svabaviki.

j) Our speaking power, acting power part of Maya Shakti.

k) Natural, Jnana Balam, power of creation, Srishti Kriya Shakti, naturally there in Bhagavan.

Revision :

Chapter 1 – 1 – 5 : Topic 198

I) a) Shankara is explaining Sarvagyatvam of Brahman.

b) Sankhya refutes, Brahman not Sarvagyam because it is not a knower principle.

II) Shankara :

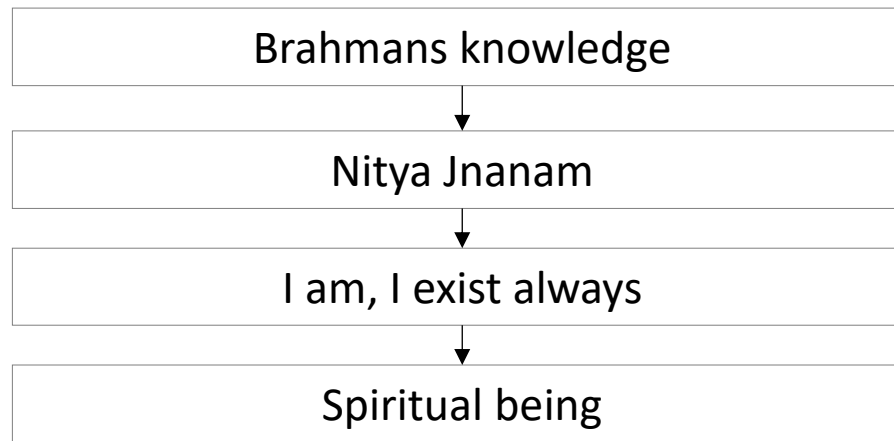
a) If Brahman has got a produced knowledge then Brahman has to be the knower.

b) Brahman's knowledge not produced knowledge.

c) It is Nitya, Nirvikara Jnanam, I am, pure existence consciousness, bliss.

d) Brahman has produced knowledge, Brahman has to be a knower to produce the knowledge, Vrutis, Karanams required.

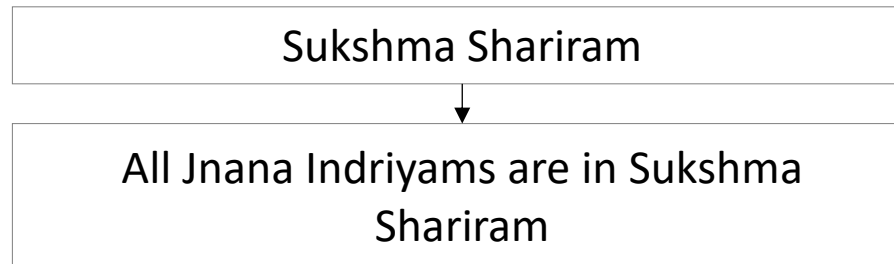
e)



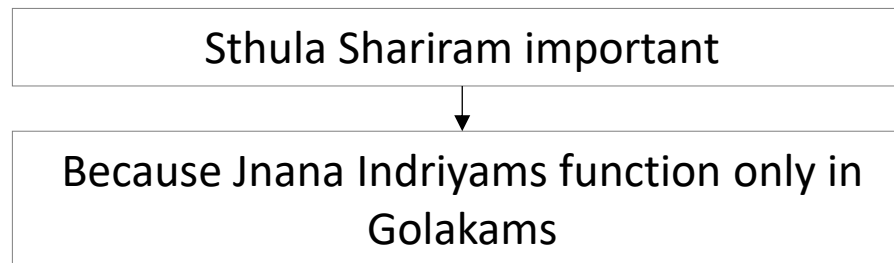
III) Sankhya :

a) Living beings are knowers only when they have Sthula, Sukshma, Shariram.

b)

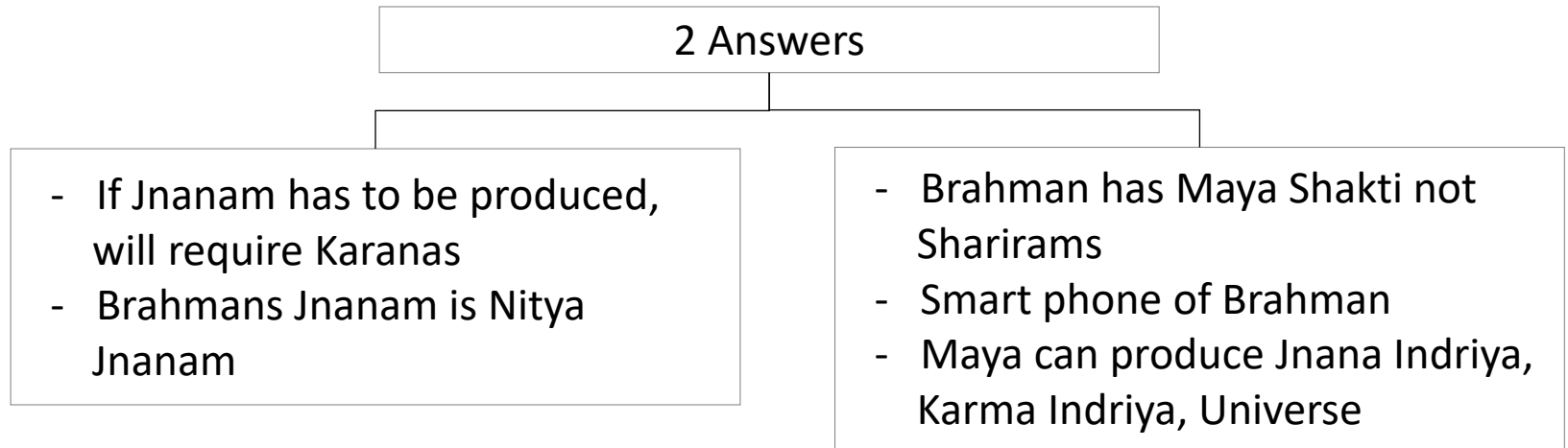


c)



d) Since Brahman does not have Sthula, Sukshma Shariram, how can it be a possessor of Jnanam.

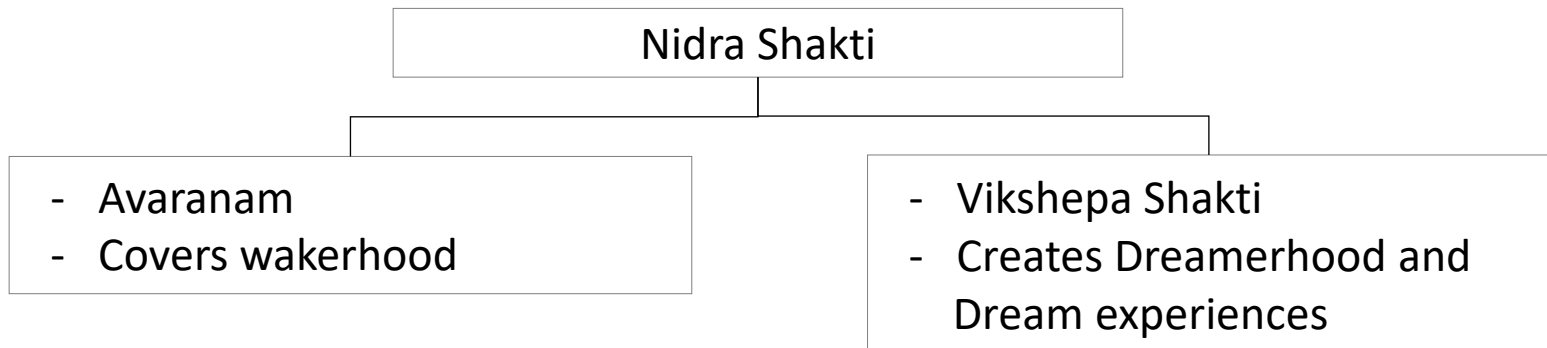
IV) a)



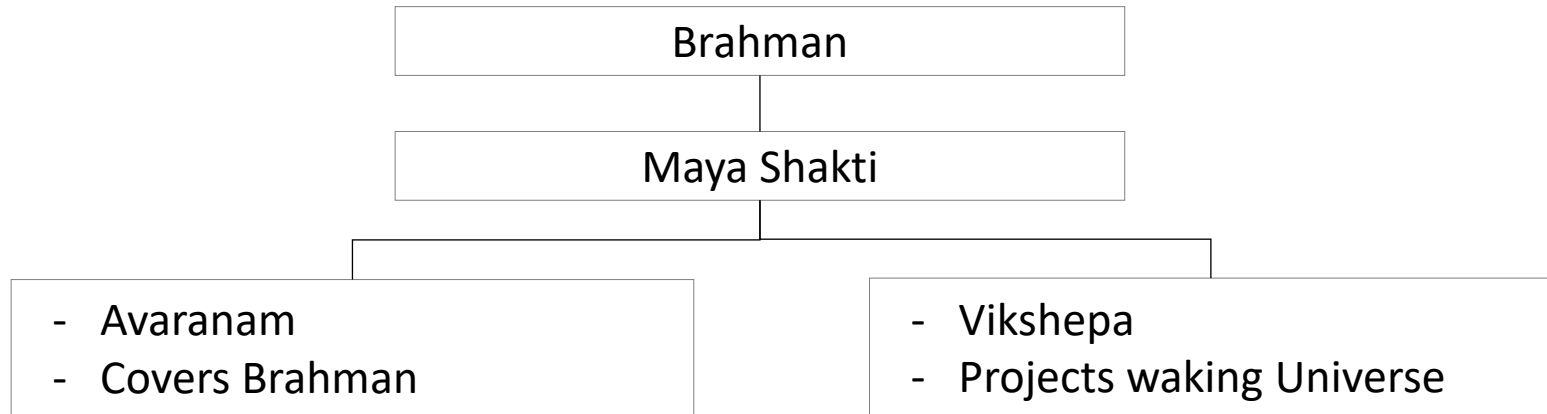
b)



c)



d)



V) Argument :

a) What we do with Nidra Shakti in Dream are Unreal, Mithya.

b) What Brahman does with Maya Shakti in waking is Unreal, Mithya.

VI) a) Jiva + Nidra Shakti = Ishvara + Maya Shakti.

- Jiva = Ishvara = Brahman

b) No Indriyas, Karanams required.

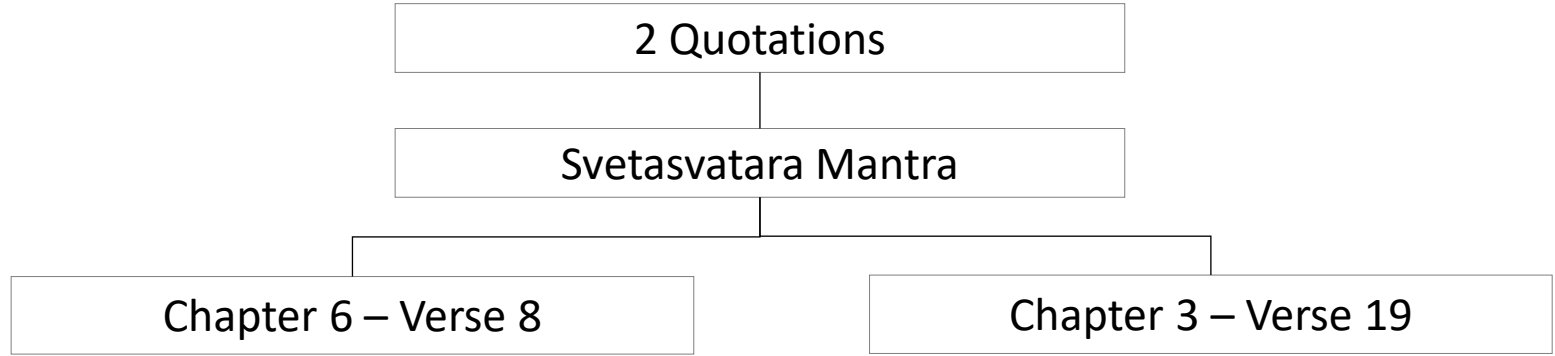
c) Brahman is Sarvagya, Sarvashaktiman, with Maya.

d) How do you know?

VII) a) Ishvara is Apaurusheya Vishaya.

b) Rely upon Veda Pramanam.

VIII)



IX) Svetasvatara Upanishad : Chapter 6 – Verse 8

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।

परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

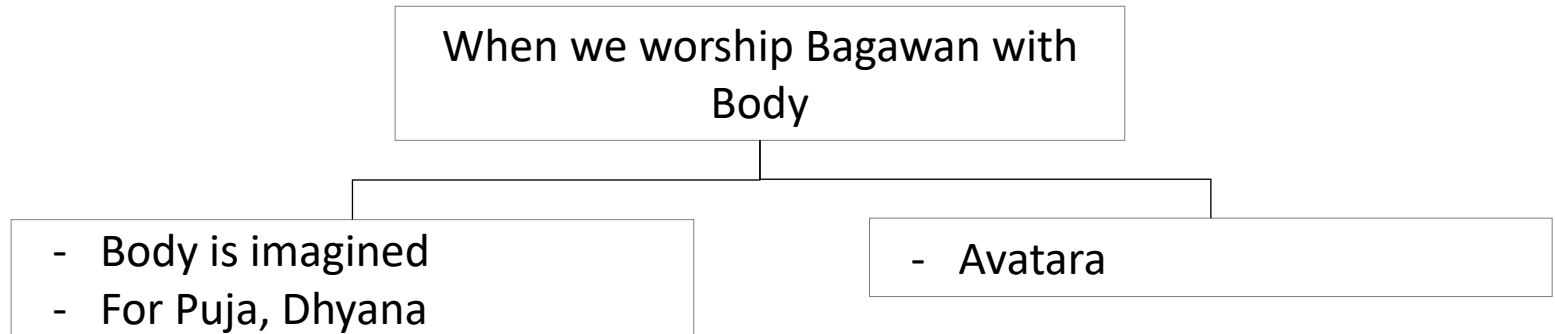
na tasya karyam karanam ca vidyate na tatsamas abhyadhikas ca drsyate ।

parasya saktir vividhaiva srutyate svabhaviki jnanabalakriya ca ॥ 8 ॥

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]

a) Ishvara has no physical Body.

b)



c) Dhyanartham, Pujartham Kalpita Shariram.

d) 2nd Group of Shariram :

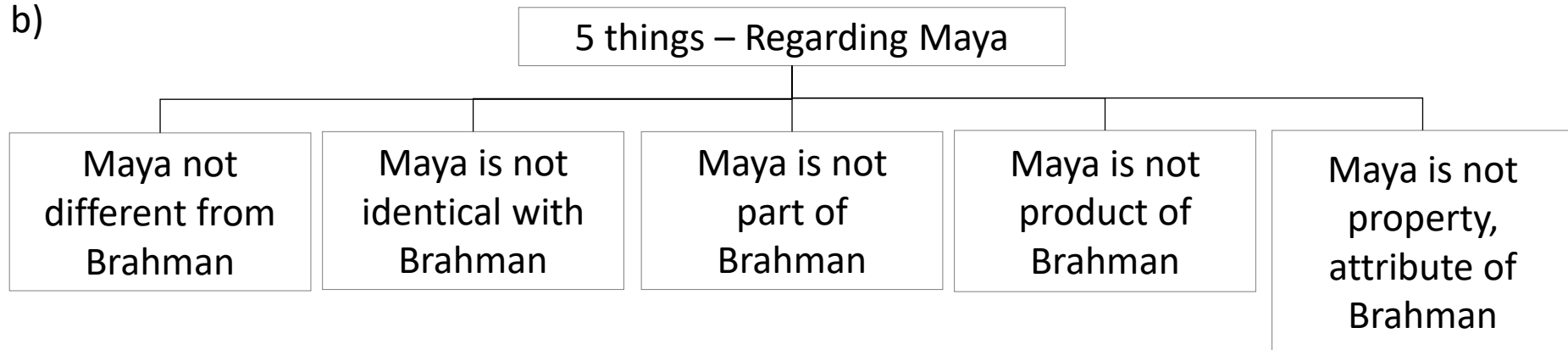
- Rama, Krishna Shariram as Avatara.

e) Ishvara has no specific Body at all.

f) Maya is Body of Ishvara.

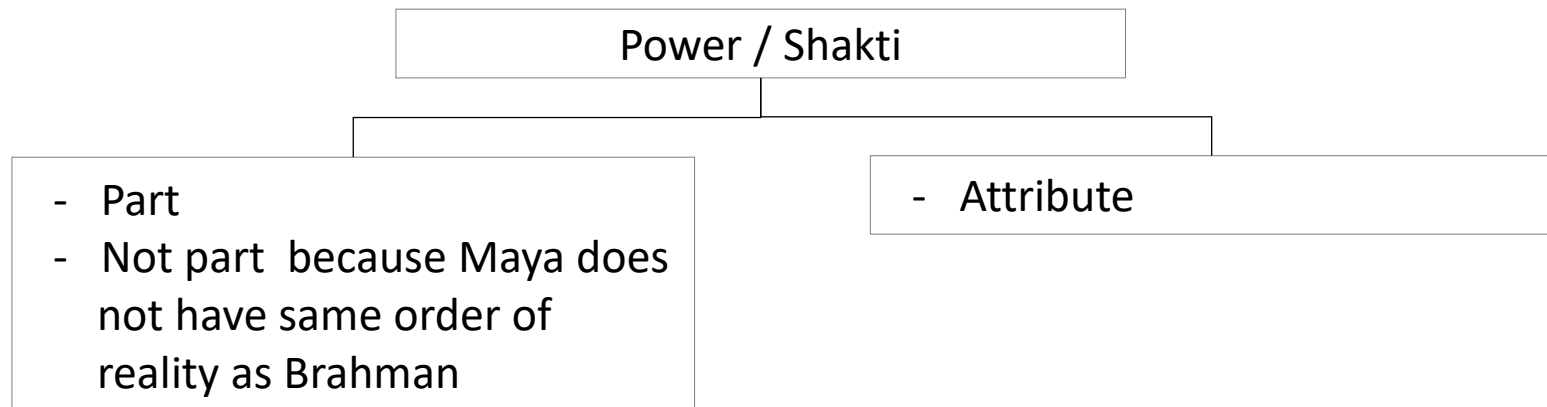
X) a) What is relationship between Brahman and Maya?

b)



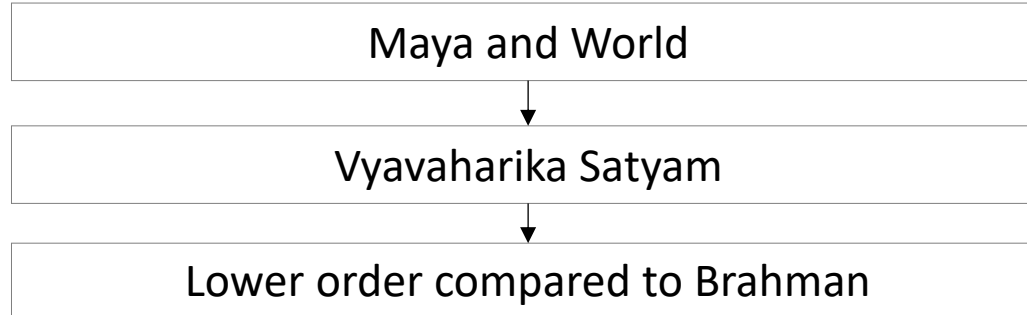
c) Maya = Anirvachaniyam, Para Shakti, Mysterious entity, supreme power of Brahman.

d)



- e) Use mysterious language because of 2 orders of Reality.
- f) World is a product of Maya Shakti.
- g) World also has same order of reality like Maya.
- h) Worlds order of reality is different from Brahman's order of reality.

i)



- j) On what basis, we arrive at this conclusion?
- k) Because of 2 orders of reality, whatever happens in Maya, world, do not touch Brahman because of 2 different orders of reality.
- l) Maya is called Brahma Shakti in Svetasvatara Upanishad.
- m) Parasya Shakti, Vividaihi Suyate.
- n) Srishti, Sthithi, Laya Shakti = Maya Shakti.
- o) Nigraha Shakti, Pancha Krutya Parayana in Lalitha Sahasranamam.
- p) Nigraha Shakti, Ichha Shakti, Tirodhana Shakti (Avarna Shakti), capacity to bless Devotee, take Avatara.
- q) Maya = Smart phone of Bagawan, can do many things.
- r) Omniscient, omnipotent.

XI) a) Maya is not product of Brahman, does not arrive in Brahman.

b) It is Svabaviki, Natural.

c) Therefore, it is eternal.

d) No time when Brahman is without Maya Shakti.

XII) a) If Brahman and Maya both are eternally there, isn't it Dvaitam?

b) Ashadu, since Maya is of a lower order of reality, there is no second thing which is of the same Paramartika order.

c) 2 Brahmanas are not there, only one Brahman, higher order.

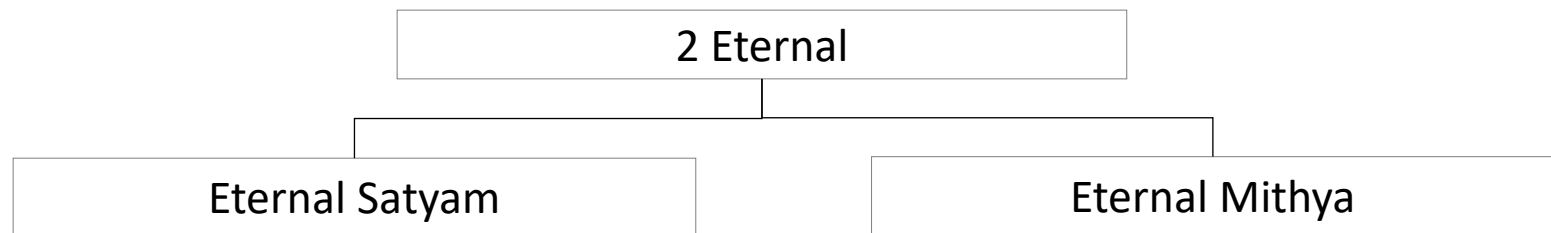
d) Me waker, higher order, many things in lower order dream universe.

e) 2 Paramartika Satyams are not there.

f) Only one Paramartika Satyam, eternal.

g) Another Maya, Vyavaharika Satyam eternal.

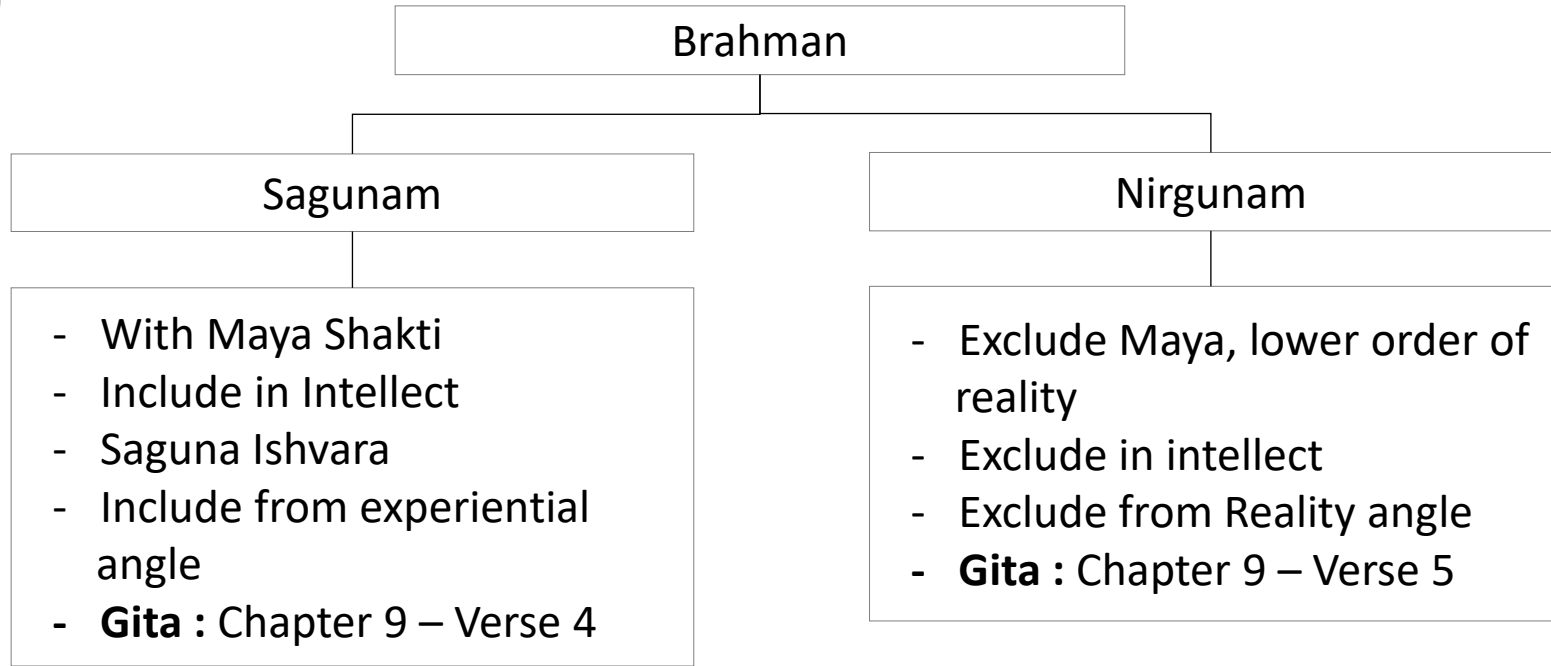
h)



i) Advaitam is Satyam, because, Satyam is only one.

j) Mithya may be one or many, it does not affect nonduality of Satyam Brahma.

XIII) a)



Gita :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ ॥ 9-4 ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

Gita :

न च मत्स्थानि भूतानि

पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थः

ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni

paśya mē yōgamaīśvaram |

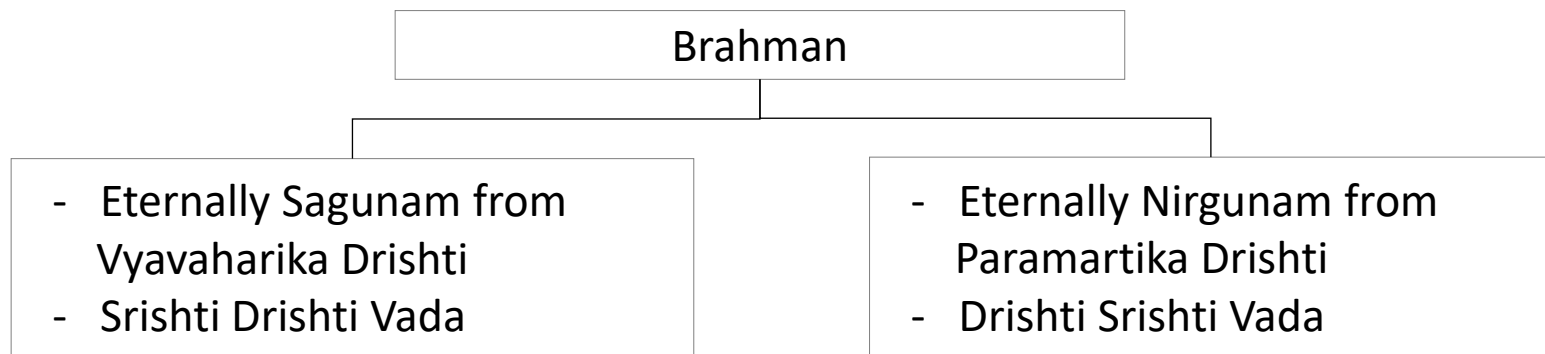
bhūtabhṛnna ca bhūtasthō

mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

b) Brahman is both Sagunam and Nirgunam.

c)



d) Brahman does not become Sagunam, it is eternally Sagunam, eternally Nirgunam.

e) For Moksha we have to know eternally Nirgunam Brahman and also claim that Nirgunam Brahma Aham Asmi.

f) Therefore, I can claim, Maya belongs to me, corollary.

XIV) a) Eternal Nirgunam Brahman exists.

b) I am that eternal Nirgunam Brahman.

c) Have courage to claim, Maya Shakti belongs to me Nirgunam Brahman.

XV) a) Para Shakti – Vividaiva Srutyate Svabavike, Vyavaharikaly, always there in Brahman.

XVI) 2nd Quotation :

Svetasvatara Upanishad : Chapter 3 – Verse 19

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।

स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acakshu sa 'srnoty akarnah I

sa veti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam II 19 II

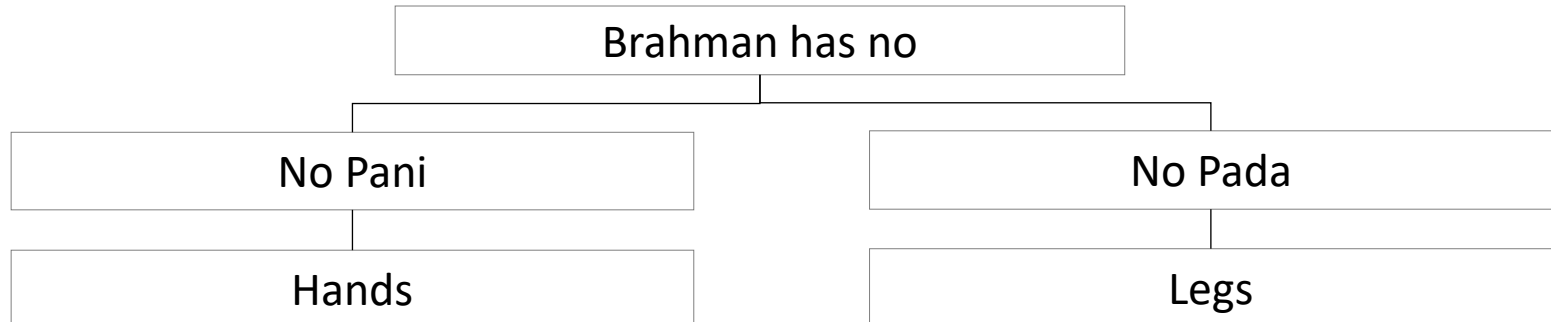
Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. they say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

a) Even though, Brahman does not have Jnana Indriya, Karma Indriya.

b) With help of Maya Shakti, all Jnana Indriya, Karma Indriya, function.

c) Ishvara can do without the Jnana Indriya, Karma Indriya, he has Maya Shakti, smart phone.

d)



- e) It has got the power of hands and legs within Maya.
- f) Shakti of Jnana Indriya + Karma Indriya – is there in Maya.
- g) Brahman, Ishvara can create without the hands, legs.
- h) Unlike Goldsmith, carpenter, who has tools, hands, legs.
- i) Ishvaras multipurpose tool = Maya.
- j) Nidra is our Multipurpose tool to create Swapna.
- k) No hands, legs, but is moving fast, can handle everything.
- l) Has Rupa Jnanam without eyes, has Shabda Jnanam without the ears, Gandha Jnanam without nose, Sarva Jnanam without Pramanam.
- m) With one Maya Shakti, Ishvara knows everything knowable.
- n) Ishvara can't know, non existent things, not know my horn.

o)

Vedyam	Vetti
Knowable	Kows

p) Every knower, never the known object.

q) That is the design of our Universe.

XVII) a) Gita : Chapter 7 – Verse 26

वेदाहं समतीतानि
वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि
मां तु वेद न कश्चन ॥ ७-२६॥

vēdāhaṃ samatītāni
vartamānāni cārjuna ।
bhaviṣyāṇi ca bhūtāni
māṃ tu vēda na kaścana ॥ 7-26 ॥

I know, O Arjuna, the beings of the past, present and the future, but no one knows Me.[Chapter 7-Verse 26]

b) I know everything, no one who knows me.

c) He is primal knower :

- Brahman + Maya = Ishvara.

d) What is relevant in this quotation?

e) Sankhaya Question is answered :

- Ishvara can be the knower of all, doer of all without Sthula, Sukshma Shariram.

ननु नास्ति तव ज्ञानप्रतिबन्धकारणवानीश्वरादन्यः संसारी —
‘नान्योऽतोऽस्ति द्रष्टा ... नान्योऽतोऽस्ति विज्ञाता’ (बृ. उ. ३ । ७ । २३)
इतिश्रुतेः; तत्र किमिदमुच्यते — संसारिणः शरीराद्यपेक्षा
ज्ञानोत्पत्तिः, नेश्वरस्येति ?

I) Sankhya tries to find fault with Shankara.

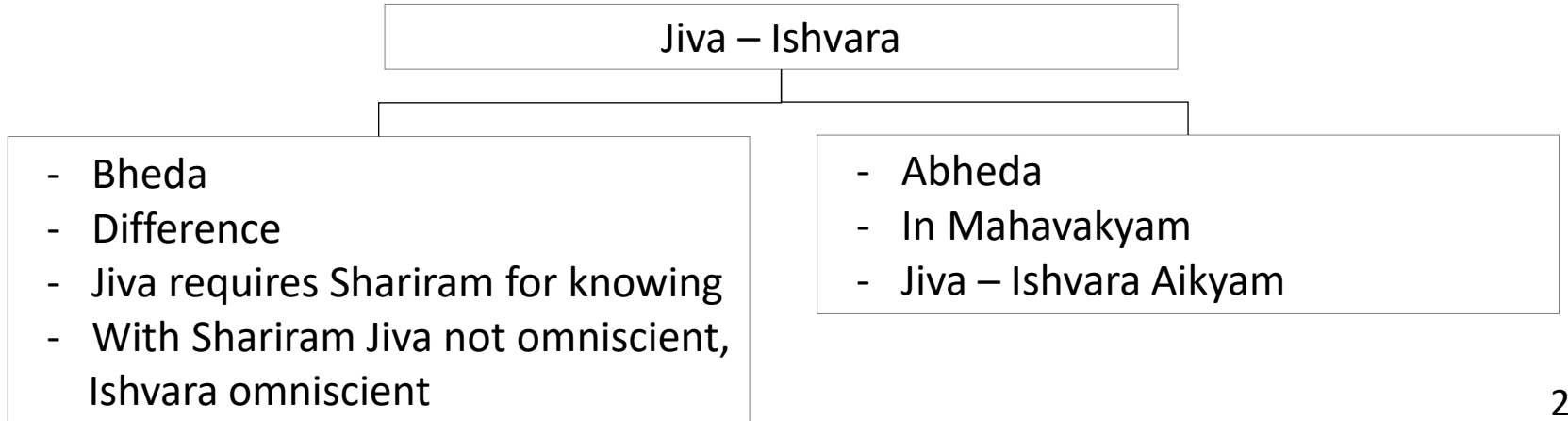
II) Shankara :

a) Samsari Jiva requires Sthula Sukshma Shariram for gaining knowledge.

b) Ishvara doesn't require Shariram for gaining knowledge.

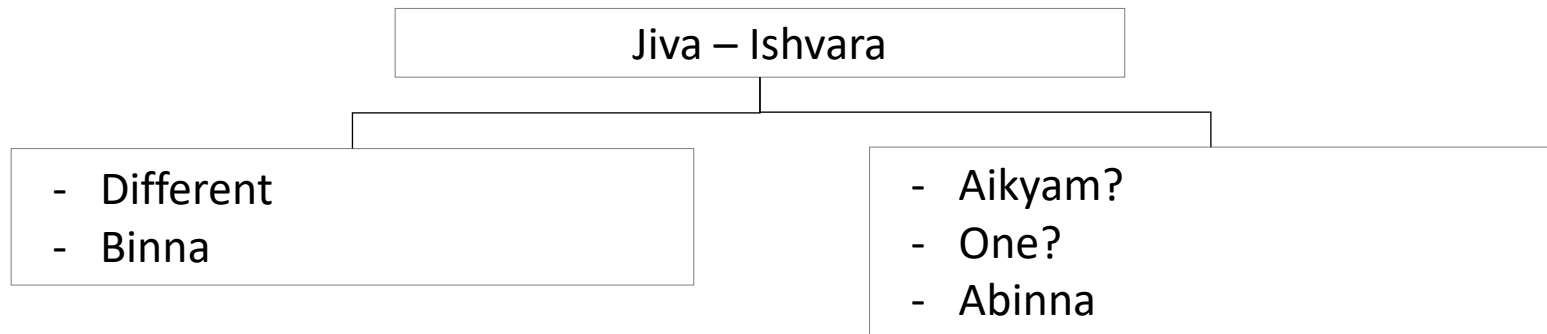
c) Jiva, Ishvara Bheda is shown.

III) a)



b) With differences – how Aikyam?

c)



IV) Shankara :

a) We will have differences.

b) Not uniform answer.

c) Different orders of reality exist.

d) Rope and Rope Snake differences are there.

e) Vyavaharika or Paramartika Drishti.

f) This is our problem with Visishta Advaitin.

g) Visishta Advaitin does not accept different orders of reality.

h) 2 deaf people conversing :

- Are you going to Market.
- No no I am going to Market.
- I though you are going to the market.

i) Same dialogue we have with Visishta Advaitin.

j) Do you accept different orders of reality?

- Important to ask.

k) Difference between Jiva – Ishvara :

- Exists eternally, Anaadi Kala.

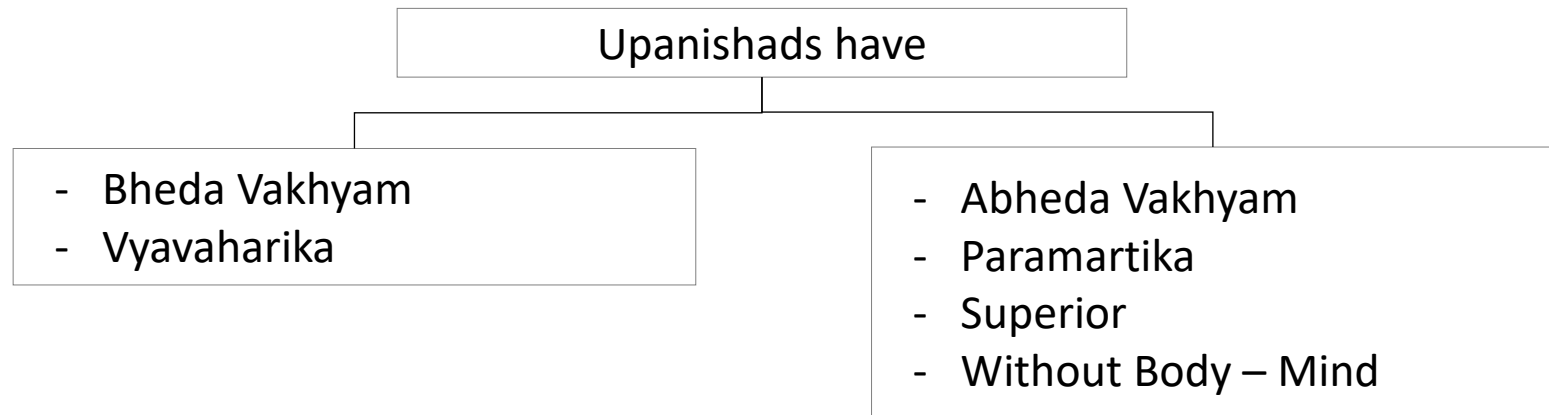
l) Discussed in Vichara Sagara :

- 6 Anaadis
- Jiva – Ishvara different.

m) Jnani can't be Sarvagya, he is Jiva, he knows he is Brahman.

n) Paramartikaly, Jiva – Ishvara are eternally identical, this one-ness Veda reveals.

o)



p) Not knowing this 2 levels, Sankhya argues.

V) Sankhya :

- a) There is no Samsari Jiva different from Ishvara.
- b) Jiva – not omniscient, has obstacles for knowledge.
- c) Jiva has Avidya, Jnana Pratibandhavan.
- d) Different from Ishvara

VI) Brihadaranyaka Upanishad : Chapter 3 – 7 – 23

यो रेतसि तिष्ठन् रेतसोऽन्तरः,
यं रेतो न वेद, यस्य रेतः शरीरम्,
यो रेतोऽन्तरो यमयति,
एष त आत्माऽन्तर्याम्यमृतः;
अदृष्टो द्रष्टा, अश्रुतः श्रोता,
अमतो मन्ता, अविज्ञतो विज्ञाता;
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञात,
एष त आत्मान्तर्याम्यमृतः,
अतोऽन्यदार्तम्; ततो ह्योद्दालक
आरुणिरुपरराम ॥ २३ ॥

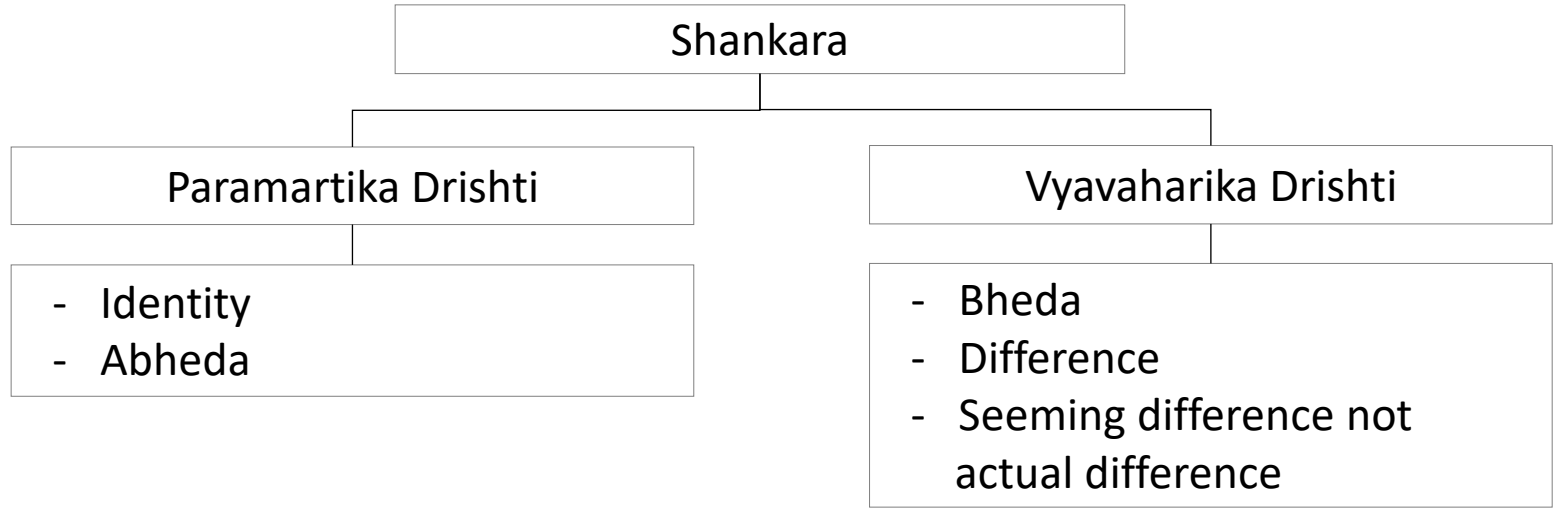
yo retasi tiṣṭhan retaso'ntaraḥ,
yaṁ reto na veda, yasya retaḥ
śarīram, yo reto'ntaro yamayati,
eṣa ta ātmā'ntaryāmyamṛtaḥ;
adr̥ṣṭo draṣṭā, aśrutaḥ śrotā,
amato mantā, avijñato vijñātā;
nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,
nānyo'to'sti mantā, nānyo'to'sti vijñāta,
eṣa ta ātmāntaryāmyamṛtaḥ,
ato'nyadārtam; tato hoddālaka
āruṇirupararāma || 23 ||

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddālaka, the son of Aruṇa, kept silent. [3 - 7 - 23]

- a) Drashta = Jivaha
- b) Nanyo Asti Drashta
- c) Ataha = Ishvara
- d) No Jiva other than Ishvara
- e) Both are one and same
- f) Nanyo Asti Vijnyata.

VII) Sankhyas question :

- a) How you are saying – Jiva is different from Ishvara requiring Body – Mind complex for knowledge.
- b) Ishvara = Different from Jiva, not requiring Body, Mind for knowledge.
- c) There is a difference here.



201) Bashyam : Chapter 1 – Section 1 – Sutra 5 continues...

अत्रोच्यते — सत्यं नेश्वरादन्यः संसारी; तथापि देहादि-
 सङ्घातोपाधिसम्बन्ध इष्यत एव, घटकरकगिरिगुहाद्युपाधिसम्बन्ध इव
 व्योम्नः । तत्कृतश्च शब्दप्रत्ययव्यवहारो लोकस्य दृष्टः — ‘घटच्छिद्रम्’
 ‘करकच्छिद्रम्’ इत्यादिः, आकाशाव्यतिरेकेऽपि; तत्कृता चाकाशे
 घटाकाशादिभेदमिथ्याबुद्धिर्दृष्टा;

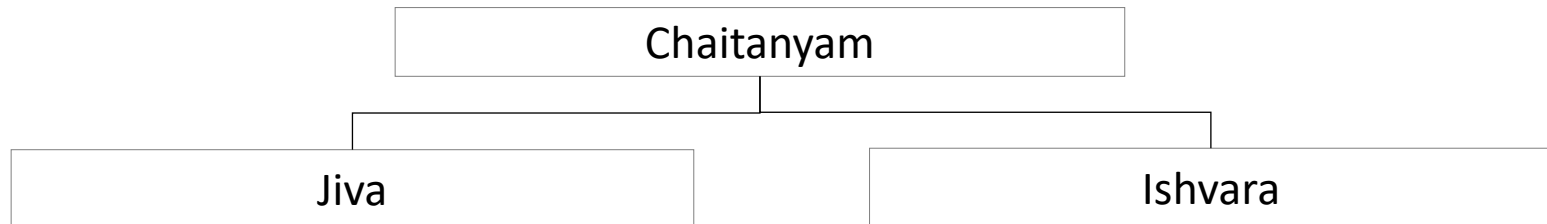
I) Shankara :

- a) There is difference from Vyavaharika Drishti.
- b) Jiva and Ishvara – Same from Paramartika Angle.

II) Avacheda Vada :

- a) There is only one all pervading space.
- b) There is no division in space.
- c) No plurality in space. This is a fact.
- d) When there are different containers – big, small, we say there is more space, less space.
- e) 5 Liter Pot, 100 Liter Pot
- f) Seeming division, plurality, comparison are there in Akasha.
- g) Similarly, there is seeming division, plurality, comparison, in Chaitanyam also.

h)



- Appears different, like Ghata Akasha, Guha Akasha.

i) Upadhi causes seeming changes, seeming division, plurality, comparison.

III) a)

3 words to remember as
seeming

Division

Plurality

Comparison

b) But all are one.

c) Cloth – cut into 2 parts, not seeming division, real, actual.

IV) a)

Dehadhi Sangatah Upadhi



Causes division, plurality comparison



Vyavaharikam

b) Acceptable to us in Shastra like Pot, Big bowl, wide mouth pot, Amarnath cave (Huge).

c)

Containers create seeming

Division

Plurality

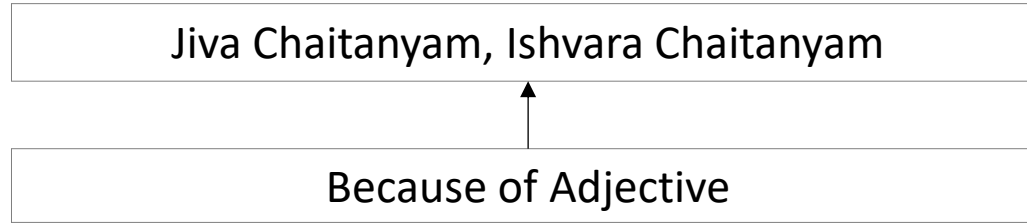
Comparison

d) In terms of capacity to accommodate things.

e) Pot Space, Room Space, Stadium

- Adjective Pot, Room, Stadium

f) Say :



g) Pot, Bowl – Big

- House, Hall – Class – Space

h) Housing 5 people, House means accommodating.

i) Meaning of House = Space enclosed by the House.

j) Wall does not house the people but space.

k) Room means room space, Lakshanaya.

l) We have Adjective words, and do comparison in our talk.

m) We invent words for transactions.

n) Internet, Email, WIFI, AI (Artificial Intelligence)

V) a) For seeming plurality, we have invented the words.

b) Words are Mithya not Satyam.

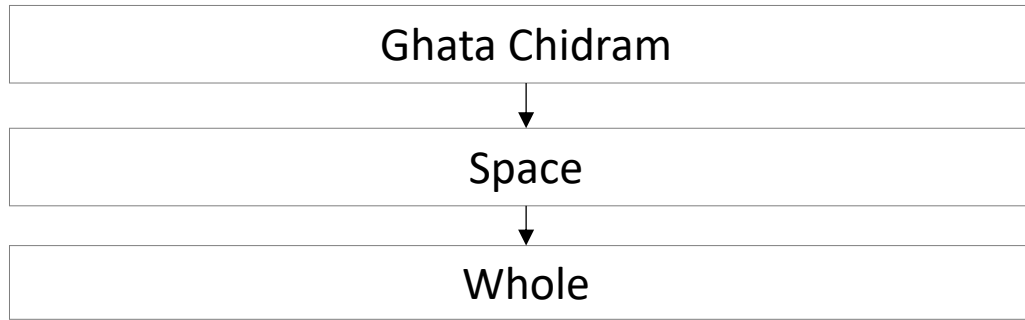
c) Whole life = Seeming Division, plurality, comparison, transaction.

d) Conduct life, remember it is seeming, don't give it more reality than it deserves.

e) This is Sravana Abhyasa Nididhyasanam, not meditation, mind is focussed on the topic.

VI) a) There is a verbal transaction, presupposes mental thought.

b) Transaction :



c) Even though there is only one indivisible space – Avyatiresha = Advaita Space.

d) In words – thoughts, there is difference.

e) All verbal differences, intellectual differences are Mithya, not Satyam.

202) Bashyam : Chapter 1 – Section 1 – Sutra 5 continues...

तथेहापि देहादिसङ्घातोपाधिसम्ब-

न्धाविवेककृतेश्वरसंसारिभेदमिथ्याबुद्धिः । दृश्यते चात्मन एव सतो

देहादिसङ्घातेऽनात्मन्यात्मत्वाभिनिवेशो मिथ्याबुद्धिमात्रेण पूर्वेण

पूर्वेण । सति चैवं संसारित्वे देहाद्यपेक्षमीक्षितृत्वमुपपन्नं संसारिणः ।

l) a)

Space – has seeming

Division

Plurality

Comparison

b) Jiva – Ishvara has seeming division, duality, comparison.

c) Because of Upadhi Sambandha, Body relationship, we make a difference in Jiva Chaitanyam, Ishvara Chaitanyam, because of the enclosure.

d)

Enclosure – Upadhi

Jiva

Maya

Sharira Trayam

Prapancha Trayam

e) Enclosure different, hence seeming enclosed difference.

f) Sambandha Aviveka Kruta :

- Not knowing this difference.

g)

Rathna Prabha – Sub commentary

Krishna Charana Bhushanam – Krishna Alankaraha
(Krishna Bhakta)

Sub commentator of Brahma Sutra Bashyam

h) Aviveka = Because of Anaadi Avidya, Body, Mind.

i)

Because of Aavarna Shakti of Maya



There is difference between Atma – Anatma

j) There is a wrong notion of Jiva – Ishvara Bheda.

k) Experiencable, even though Jivatma is Brahman, indivisible, not plural, non-comparable.

l) Instead of claiming I am Brahman, I claim I am Alpajnyaha.

m) We have strong identification with body, mind.

n) Limited power belongs to the mind.

o) But I say, I have limited knowing faculty.

f) All because of wrong understanding given in introductory Adhyasa Bashyam.

II) a) Identification because of previous Janmas.

b) How 1st comes – Anaadi.

c) In Pralaya Kala, have identification with Karana Shariram, as in sleep, it has been there, since beginningless time.

d) Karana Sharira Abhimana has been there, since beginningless time.

III) a) Jiva identified with limited Body – Mind complex which has limited Jnanam, he can't be like Ishvara.

b) Ishvara does not require Body – Mind.

c) Bheda is there from Vyavaharika angle.

यदप्युक्तं प्रधानस्यानेकात्मकत्वान्मृदादिवत्कारणत्वोपपत्तिर्नासंहतस्य
ब्रह्मण इति, तत्प्रधानस्याशब्दत्वेनैव प्रत्युक्तम् । यथा तु तर्केणापि
ब्रह्मण एव कारणत्वं निर्वोदुं शक्यते, न प्रधानादीनाम् , तथा
प्रपञ्चयिष्यति ‘न विलक्षणत्वादस्य ...’ (ब्र. सू. २ । १ । ४) इत्येवमादिना ॥ ५ ॥

I) Shankara goes to next topic :

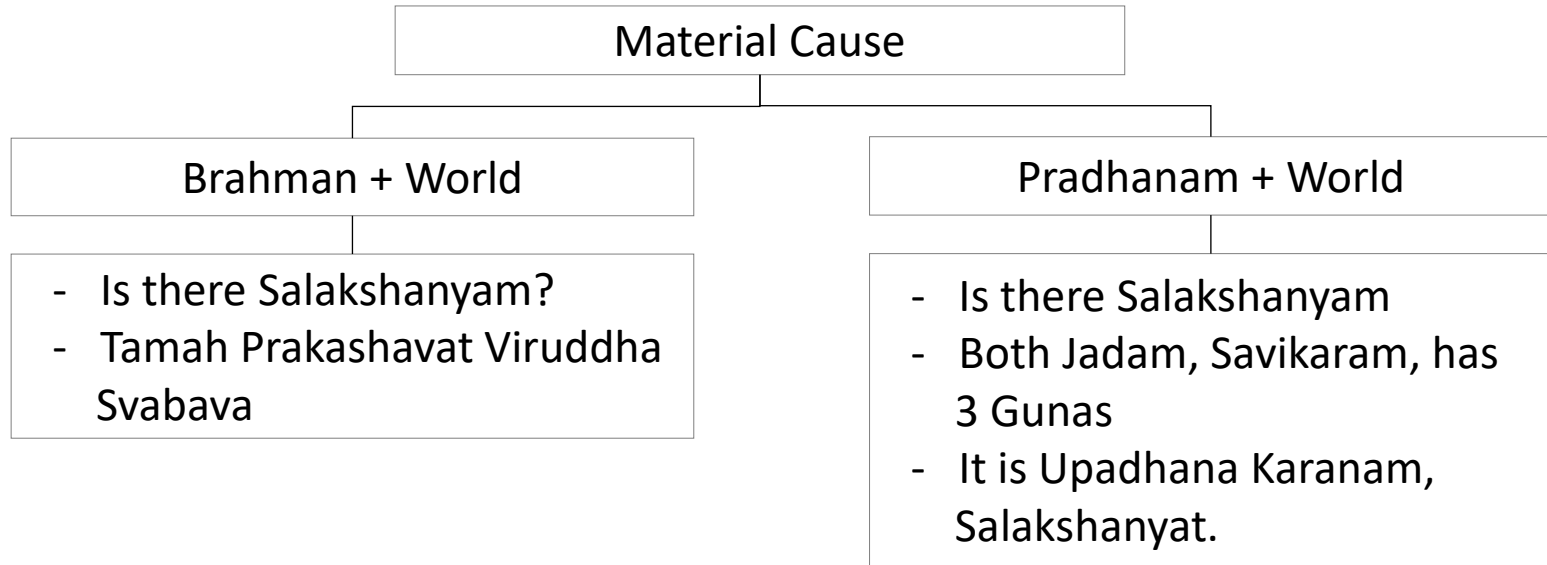
- a) Sankhya gives elaborate Purva Pakshi.
- b) Final Purva Pakshi – Powerful.
- c) From material cause, see similarity.
- d) From Mango seed, Mango tree comes.
- e) Human have human children.
- f) Gold (With copper) = Ornaments with copper.
- g) Karya Upadana Karana Salakshanya Niyama.
- h) Rule of similarity between Karyam and Upadana Karanam.

II) a) Between furniture and carpenter, no Salakshanam.

b) Wood – furniture Salakshanyam.

c) Any material cause, and world... = Product, must have Salakshanyam.

d)



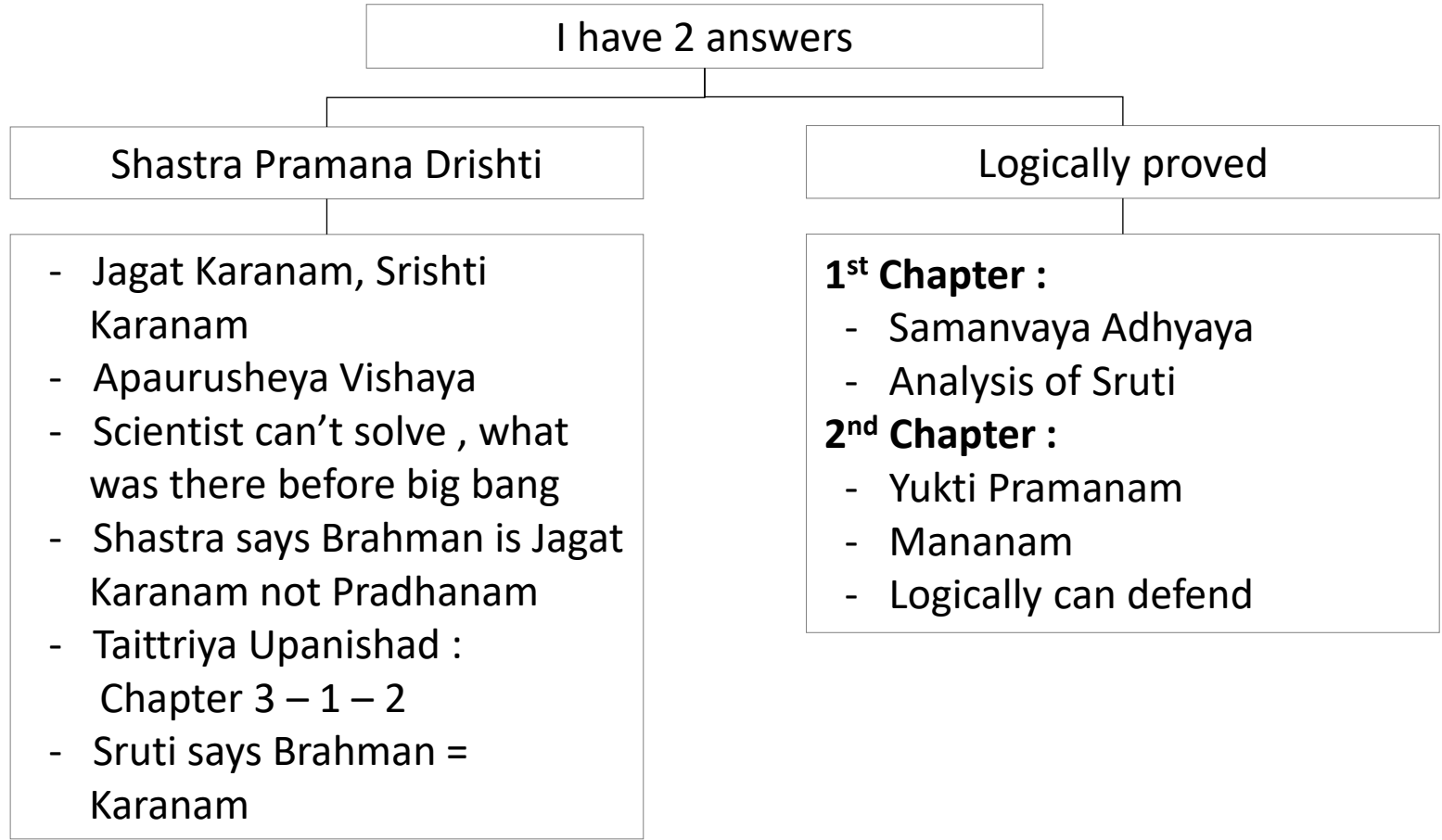
e)

Brahman	World
- Consciousness - Non changing - Nirgunam	- Jadam, Matter - Changing - Sagunam

- Vailakshanyam is there
- Brahman can't be Upadana Karanam Vailakshanyat

f) Powerful argument of Sankhya.

III) Shankara :



Taittiriya Upanishad : Chapter 3 – 1 – 2

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

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

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

Revision :

Chapter 1 – 1 – 5 : Topic 202

I) a) 5th Sutra Vyasa points out.

b) Sat in Sad Eva Soumya, is the Upadana Karanam of the world.

Chandogya Upanishad : Chapter 6 – 2 – 1

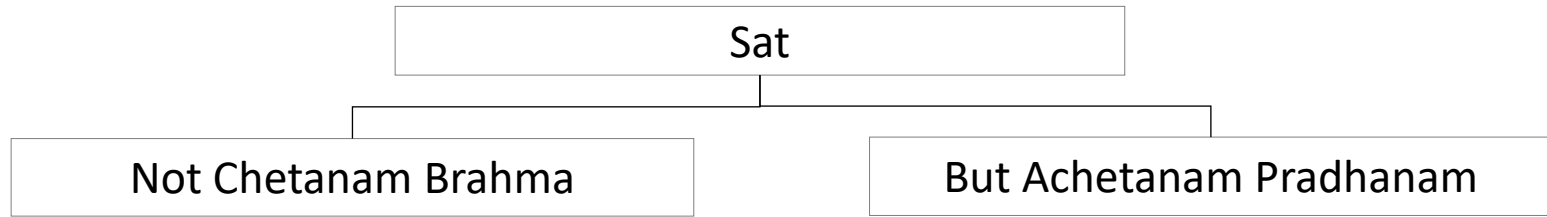
सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

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]

II) a) Sankhya is the main objectionist.

b)



c) Vyasa refutes.

d) Upanishad talks about visualisation of Sat Karanam.

e) Visualisation possible only for Chetanam Sat.

f) Achetanam Pradhanam is Jadam, can't visualised.

g) Sat = Chetanam Brahma only.

III) a) Final argument given in introduction to 5th Sutra.

b) Rule :

- Salakshanya Niyama.

c) We see similarity between any product and its cause (Upadana Karanam).

d)



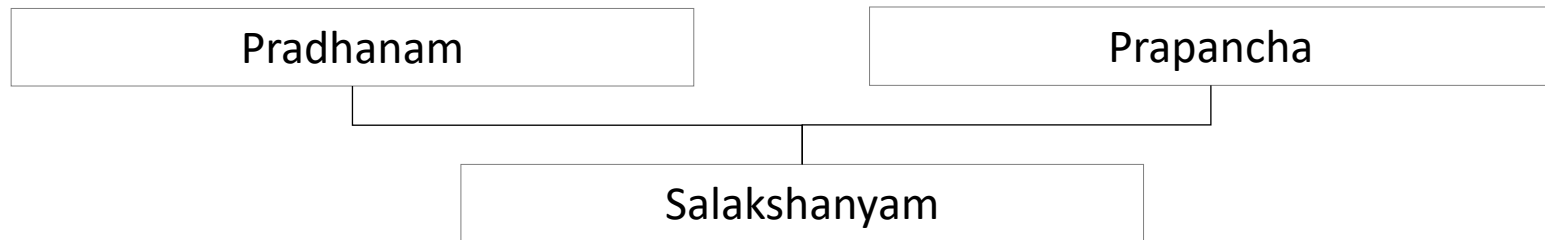
e)

Effect	Cause
- Earthenware (Pot) - Human Children	- Lump – Clay - Human

f) Cause here always Upadana Karanam.

g) Apply here.

IV) Sankhya :



V)

Pradhanam	Prapancha / Jagat
a) Jadam b) Savikaram c) Trigunatmakam	a) Jadam b) Savikaram c) Trigunatmakam

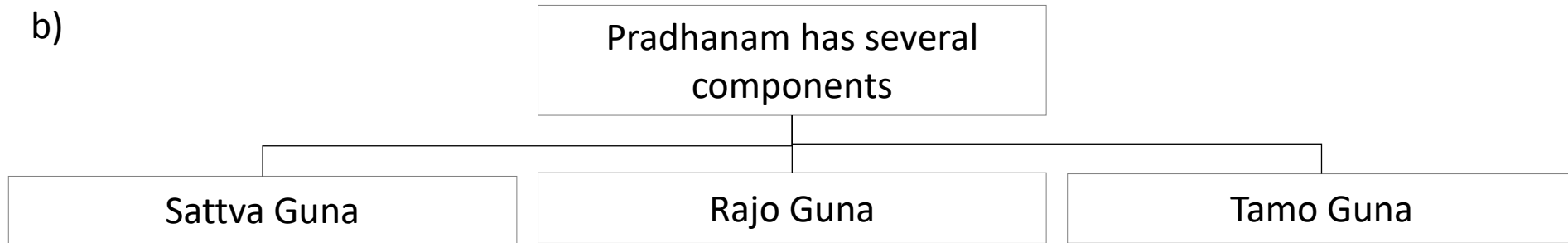
VI)

Brahman	Jagat
- Chetanam - Nirgunam	- Achetanam - Sagunam

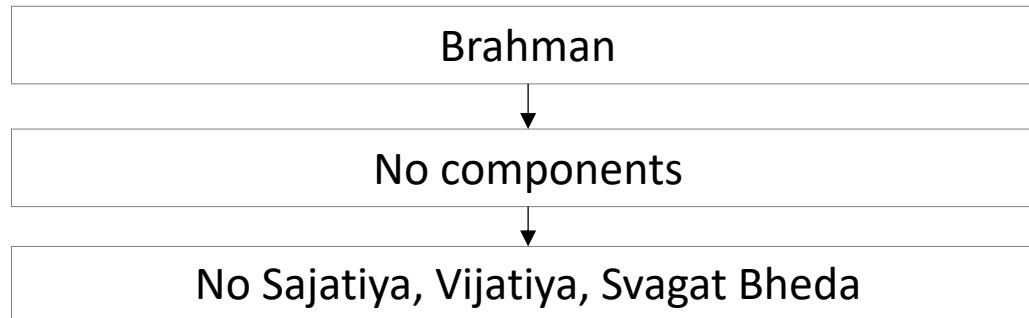
Vai Lakshanyam

VII) a) How can there be Karya – Karana Sambandha between Vilakshana Prapancha and Brahma.

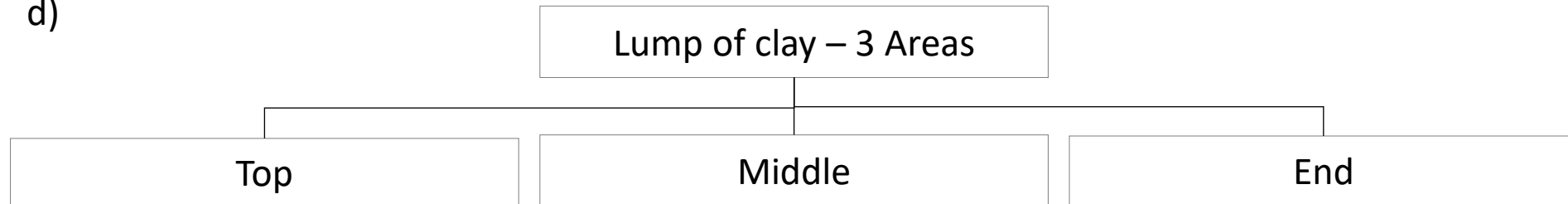
b)



c)



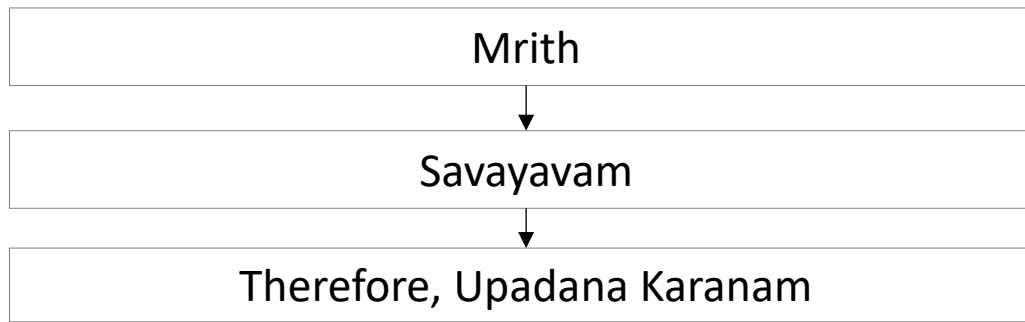
d)



e) Can shape the lump of Gold and can form different ornaments.

f) Gold has Akara, Shape, form.

g)

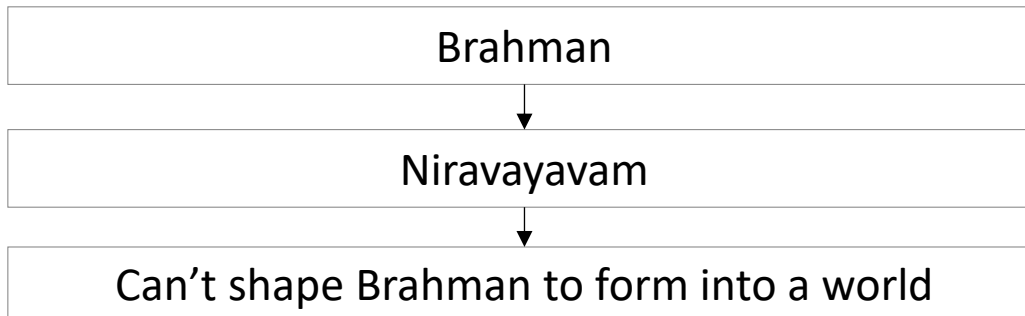


h) Sat – closer to Mrith, not Brahman.

i)

Mrith	Pradhanam
- Savayam - Karanam	- Savayavam - Jagat Karanam

j)



VIII) a) Pradhanam has logical status of being the material cause.

b) Not Asamhata Brahman, which is non-composite entity.

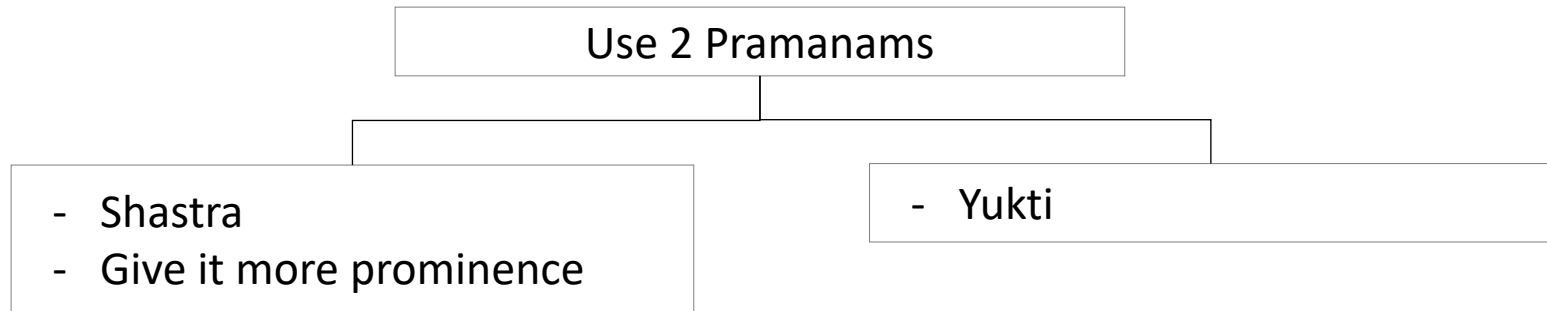
c) Asamhata = Opposite of Aneka Atmakam

= Composite entity with many components.

d) Asamhatmakam = Non composite entity
= Without components

e) This was argument of Sankhya.

IX) a) Shankara :



b) What existed before the Universe is only based on Shastra.

c) Not available for our Pramanams, Apaurusheya Vishaya.

d) There is Karanam – Paurusheya Vishayam.

- Without Karanam, world can't originate.

e) What is the nature of Karanam is Apaurusheya Pramanam.

f) Shastra talks about Brahman, not Pradhanam.

g) Logic :

- Ikshutrutvat
- Visualisation not by Pradhanam but Chaitanya Brahman.
- Chetana Karanam not Achetana Pradhanam.

h) Ikshatehe Na Ashabdam :

- Not supported by Veda.

i) What is the Logic?

- Supporting not proving logic.

j) Chapter 2 – Avirodha Adhyaya :

- There is no logical contradiction.

k) Brahma Sutra : Chapter 2 – 1 – 4

न विलक्षणत्वादस्य तथात्वं च शब्दात् ।

Na vilakshanatvadasya tathatvam cha sabdat II.1.4

The objector says that) Brahman cannot be the cause of the world, because this (the world) is of a different nature (from Brahman) and its being so (different from Brahman) (is known) from the scriptures. [2 – 1 – 4]

l) Na Vilakshanatvat Asya :

- Big powerful Adhikaranam.

m) By logical reasoning it is established, proved that Chetanam Brahman is Jagat Karanam.

n) Pradhanam not Moola Karanam.

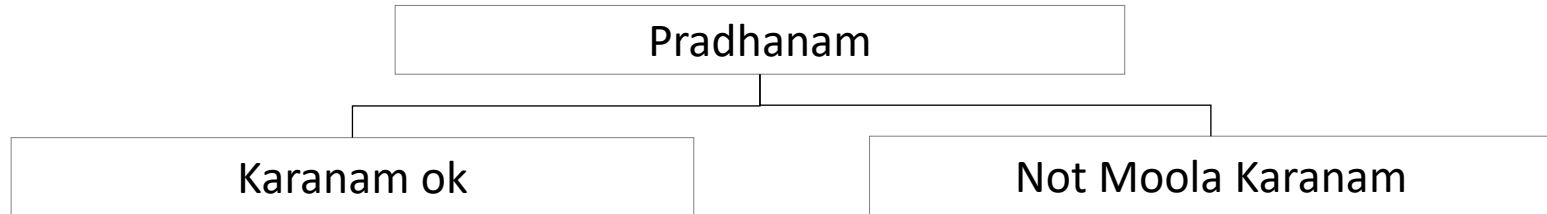
X) Mandukya Upanishad : Chapter 4

a) Sat Karya and Asat Karya Vada.

b)

Sat Karya	Asat Karya
Sankhya and Yoga	Nyaya and Veiseshika

c)



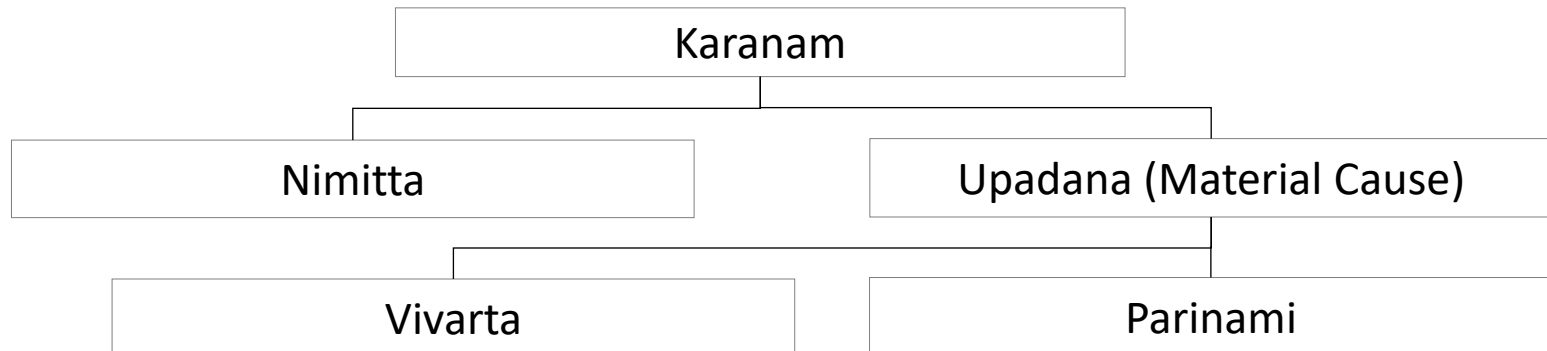
d) Borrowed from Brahma Sutra.

XI) Answer to Salaksha Niyama :

a)



b)



Vivarta	Parinami
- Brahman - Non-changing	- Changing Cause - Pancha Butas / Prakrti / Maya

c) Svetasvatara Upanishad : Chapter 4 – Verse 10

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

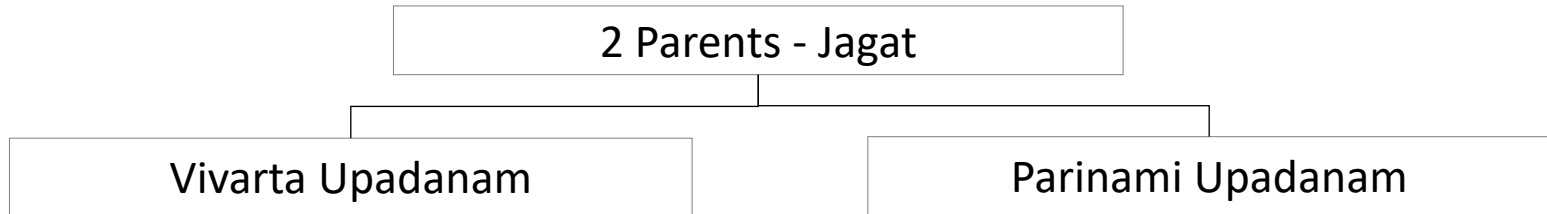
Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

d) Prakrti = Upadana Karanam

e) May you note that Maya is Prakrti Upadana Karanam.

f) Upadana Karanam = Brahman + Maya.

g)

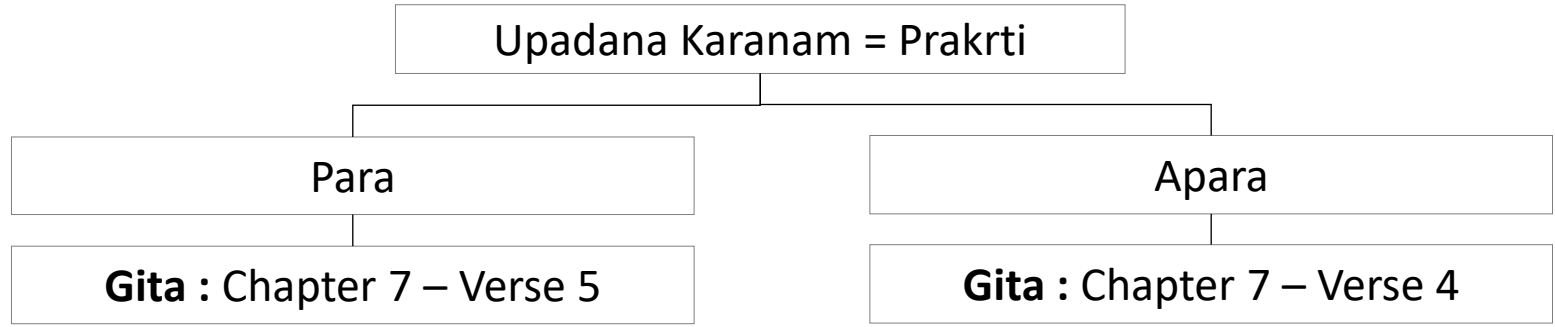


h) Sa-Lakshanam exists between Prapancha and Maya.

i) w.r.t. some other aspects there is Salakshanyam between Prapancha and Brahman.

XII) a) Same idea in Gita – Chapter 7.

b)



Gita :

भूमिरापोऽनलो वायुः
खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे
भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

bhūmirāpō'nalō vāyuh
khaṃ manō buddhirēva ca |
ahaṅkāra itīyaṃ mē
bhinnā prakṛtiraṣṭadhā ||7-4||

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti.
[Chapter 7 – Verse 4]

अपरेयमितस्त्वन्यां
प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो
ययेदं धार्यते जगत् ॥ ७-५ ॥

aparēyamitastvanyāṃ
prakṛtiṃ viddhi mē parām |
jīvabhūtāṃ mahābāhō
yayēdaṃ dhāryatē jagat ||7-5||

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

c) Gita : Chapter 7 – Verse 6

एतद्योनीनि भूतानि
सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः
प्रभवः प्रलयस्तथा ॥ ७-६ ॥

ētadyōnīni bhūtāni
sarvāṇītyupadhāraya ।
aham kṛtsnasya jagataḥ
prabhavaḥ pralayastathā ॥ 7-6 ॥

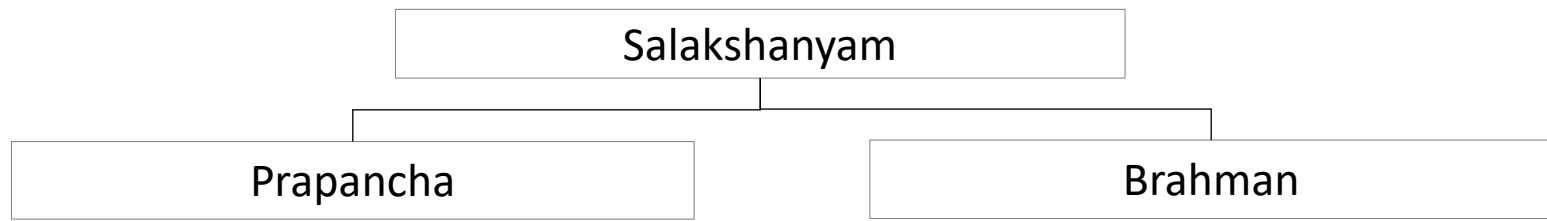
Know that these (two prakrtis), are the womb of all beings. So, I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

- 2 Upadana Karanam's are cause of entire creation.

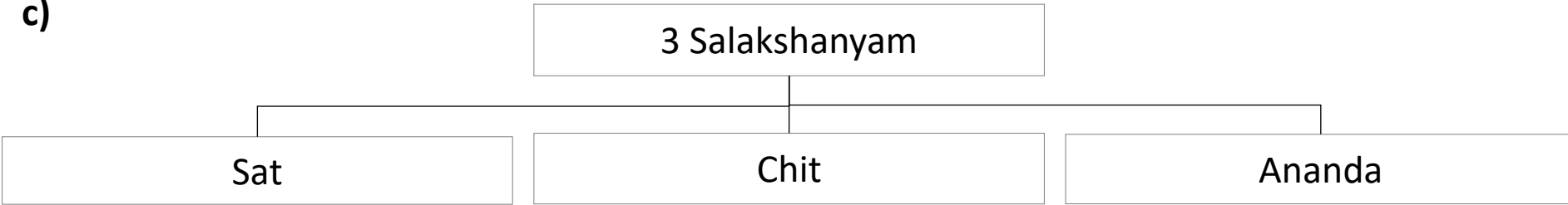
XIII) a) Salakshanyam :

Universe / Prapancha	Maya
- Achetanatvam - Inert - Inertia belongs to Maya - Savikaratvam - Composite entity - Body from Maya	- Composite - Sattva / Rajas / Tamas Guna

b)



c)



d) Existence of the world is from Brahman not Maya.

e) Maya borrows existence from Brahman.

f) In Sat Aspect of Brahman, there is Salakshanyam between creation and Brahman.

g) We all have consciousness.

h) Consciousness of every Jiva belongs to Chit aspect of Brahman.

i) Now and then we are happy.

j) Maya does not have a droplet of happiness.

k) w.r.t. Satchitananda, Brahman and Universe has Sa-Lakshanyam.

l) Salakshanya Niyama is totally upheld no contradiction.

XIV) a) If Brahman and Maya both are Upadana Karanam, how Upanishad introduces Brahman as Upadana Karanam.

b) Step motherly treatment given to Maya.

XV) a) 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]

b) Taittiriya Upanishad : Chapter 3 – 1 – 2

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

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

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

c) Aitareya Upanishad : Chapter 1 – 1 – 1

आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत्किञ्चन मिषत् ।
स ईक्षत लोकास्तु सृजा इति ॥ १ ॥

Om atma va idameka evagra asit ।
nanyat kincana misat ।
sa iksata lokannu srja iti ॥ 1 ॥

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

d) Taittiriya Upanishad : Chapter 2 – 1 – 1

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

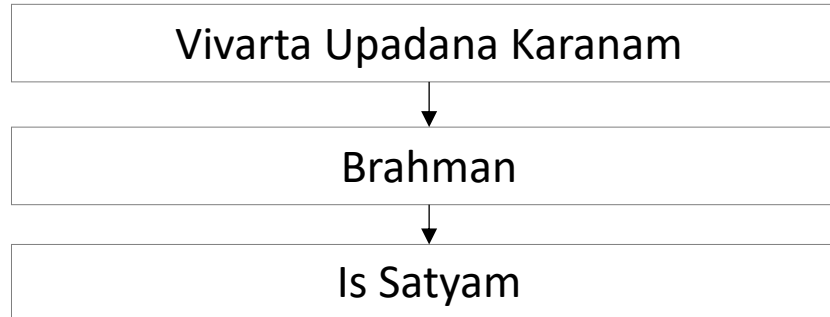
Oṃ brahmadevidāpnoti param । tadeṣā'bhuktā ।
satyaṃ jñānamanantaṃ brahma ।
yo veda nihitaṃ guhāyāṃ parame vyoman ।
so'snute sarvān kāmānsaha ।
brahmaṇā vipaściteti ॥ 1 ॥

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

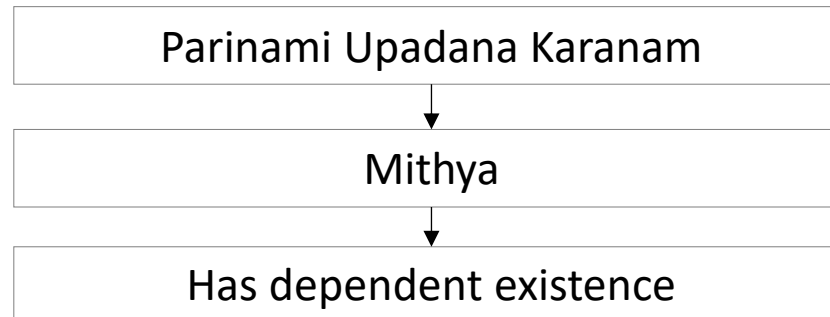
XVI) a) Most of the Upanishads start from Brahman – Vivarta Upadana Karanam.

b) Why Upanishad highlights Vivarta and not Parinami Upadana Karanam?

c)



d)



e) Sankhya :

- Maya is Satyam

f) Maya should not be given equal importance.

g) Brahman should be given top importance.

h) 1st Reason :

- Vivarta Upadana Karanam alone is Satyam.

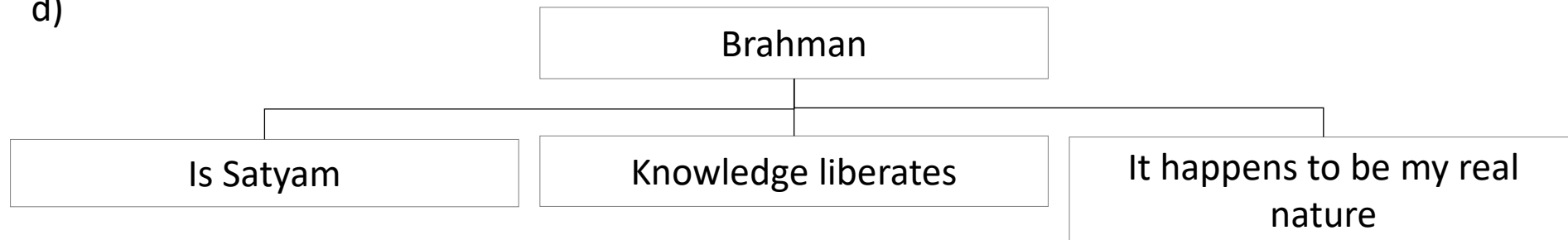
XVII) 2nd Reason :

- a) Only knowledge of Satyam liberates a person.
- b) Knowledge of world, Mithya does not liberate a person.
- c) Hence, we call it Vyavaharika Satyam, it is useful.
- d) Mithya has Vyavaharika utility but not spiritual utility.
- e) Spiritual utility is there for Brahma Jnanam which alone can give liberation.
- f) Upanishad has to start with Vivarta Upadana Karanam only.
- g) In the beginning it says it is Upadana Karanam.

XVIII) Next revelation :

- a) That Satyam, Upadana Karanam happens to be our real nature.
- b) I – Ahamkara will one day resolve into it.
- c) I am already that even now and then negate world, including Body, Mind, thoughts, Universe as Mithya.

d)



- e) My Real Nature is not Parinami Upadana Karanam, Body.

f) Gita : Chapter 2 – Verse 20

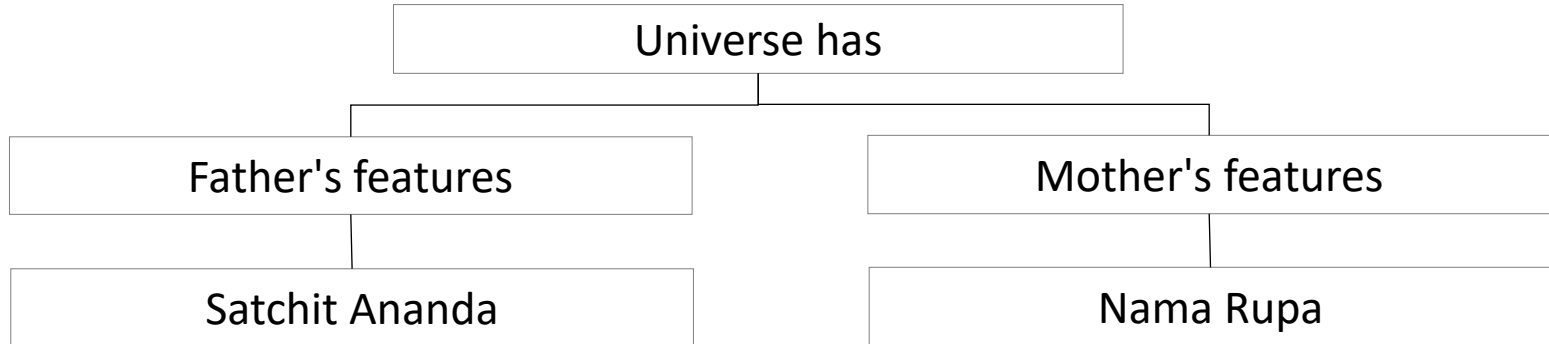
न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

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

- g) Because of this reason, Vivarta Upadana Karanam is highlighted.
h) We accept 2 Upadana Karanam.
i) Accept Sa Lakshana Niyama is fulfilled if you take both Upadana Karanam into account.
j) Children have some features from father, mother.

k)



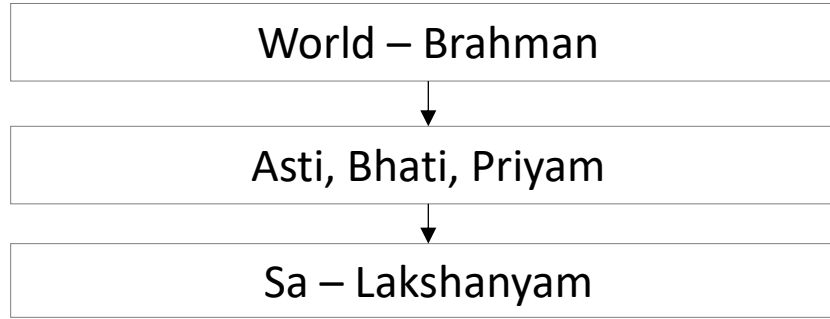
XIX) a) Drk Drishya Viveka :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

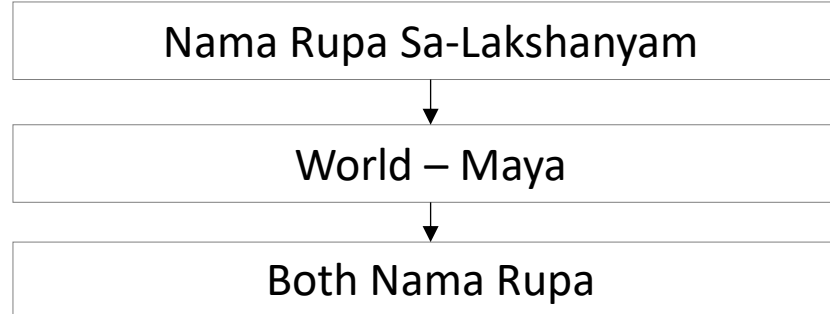
*asti bhāti priyam rūpaṁ nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

b)



c)



d)

World	Maya / Prakrti
Manifest Nama Rupa	Unmanifest Nama Rupa

e) Therefore, Salakshya Niyama is very much fulfilled.

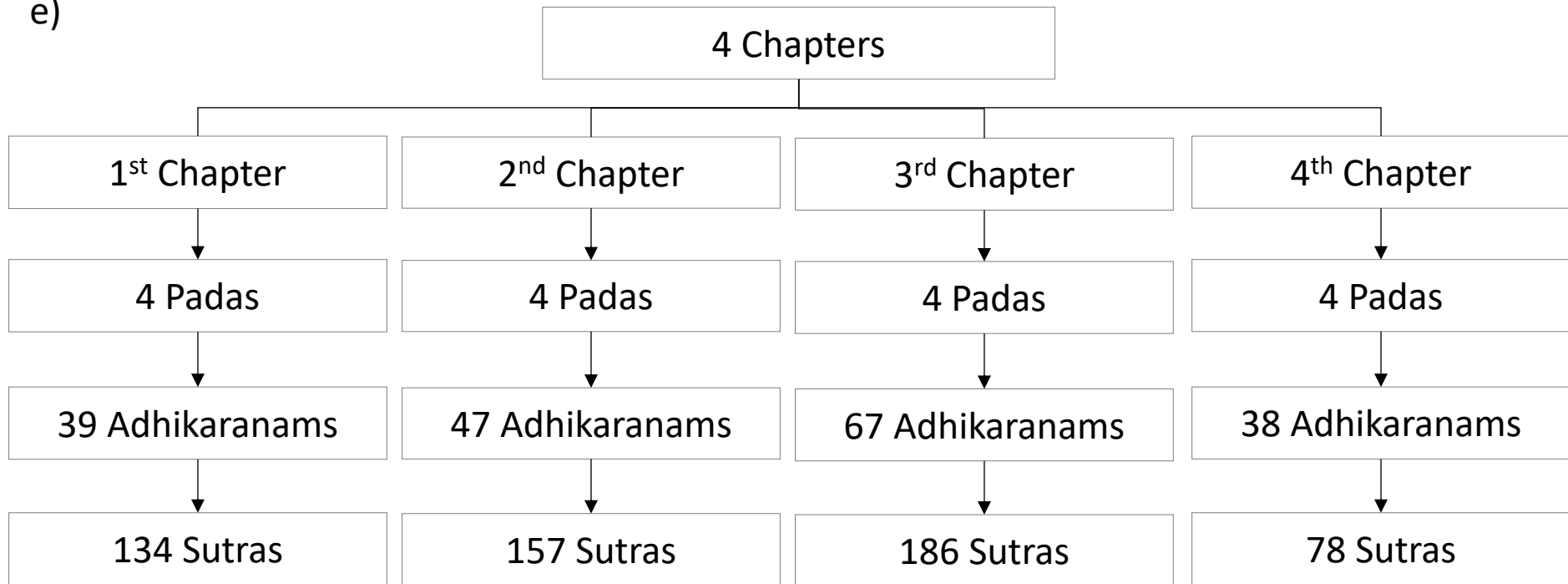
XX) a) Here highlighting Brahman = Vivarta Upadana Karanam of Universe.

b) 5th Sutra over.

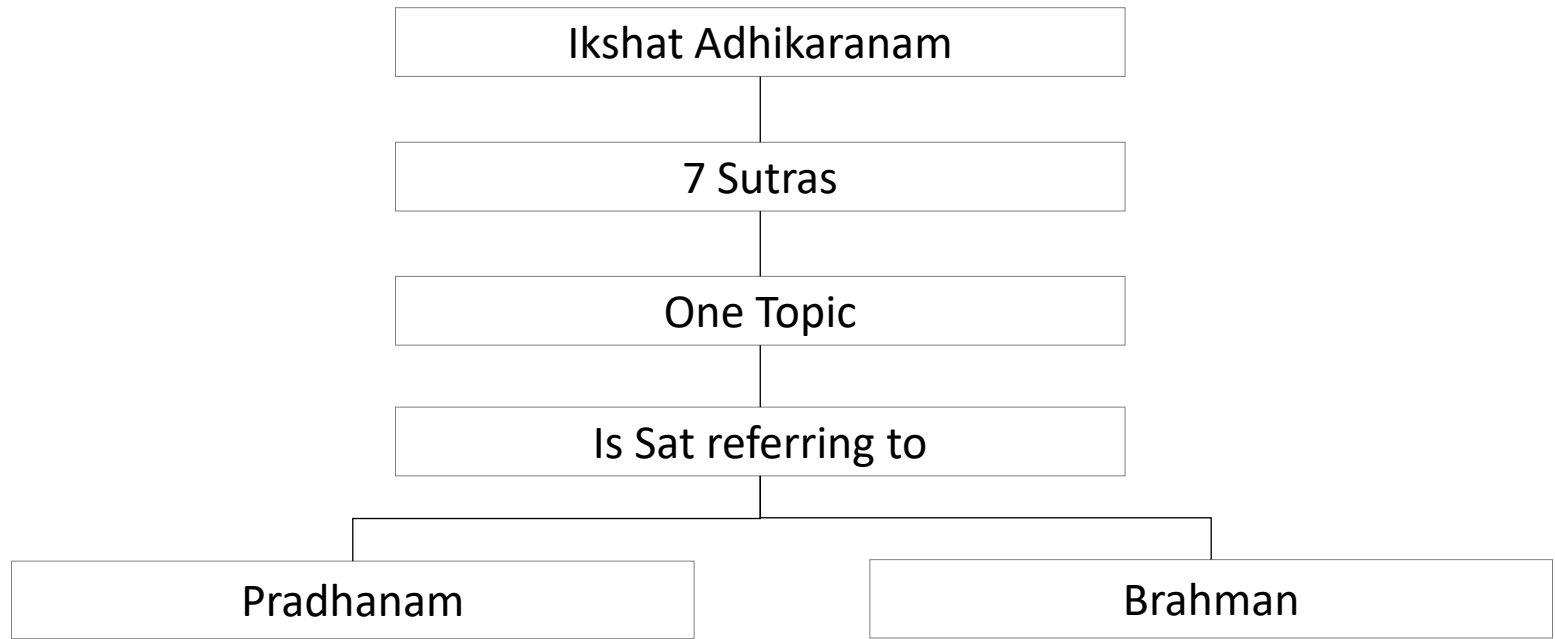
c) Shankara introduces 6th Adhikaranam.

d) 5th Adhikaranam – Ikshat Adhikaranam

e)



f)



g) 7 times Purva Pakshi comes back.