

BHAGAVAD GITA

with

SHANKARA BASHYAM

CHAPTER 13
VERSE 02

VOLUME - 20

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CHAPTER 13

KSETRAKSETRAJNA VIBHAGA YOGA

(Field and its Knower)

Topic No. 30 to 33 :

अत्र आह—एवं तर्हि ज्ञातृधर्मः अविद्या ?

न; करणे चक्षुषि तैमिरिकत्वादिदोषोपलब्धेः । यत् तु मन्यसे ज्ञातृधर्मः अविद्या, तदेव च अविद्याधर्मवत्त्वं क्षेत्रज्ञस्य संसारित्वं; तत्र यदुक्तं "ईश्वरः एव क्षेत्रज्ञः, न संसारी" इत्येतत् अयुक्तम् इति—तत् न; यथा करणे चक्षुषि विपरीतग्राहकादिदोषस्य दर्शनात् । न विपरीतादिग्रहणं तन्निमित्तं वा तैमिरिकत्वादिदोषः ग्रहीतुः, चक्षुषः संस्कारेण तिमिरे अपनीते ग्रहीतुः अदर्शनात् न ग्रहीतुः अधर्मः यथा, तथा सर्वत्र एव अग्रहणविपरीतसंशयप्रत्ययाः तन्निमित्ताः करणस्य एव कस्यचित् भवितुं अर्हन्ति, न ज्ञातुः क्षेत्रज्ञस्य । संवेद्यत्वाच्च तेषां प्रदीपप्रकाशवत् न ज्ञातृधर्मत्वं —संवेद्यत्वात् एव स्वात्मव्यतिरिक्तसंवेद्यत्वं; सर्वकरणवियोगे च कैवल्ये सर्ववादिभिः अविद्यादिदोषवत्त्वानभ्युपगमात् । आत्मनः यदि क्षेत्रज्ञस्य अग्न्युष्णवत् स्वः धर्मः, ततः न कदाचित् अपि तेन वियोगः स्यात् । अविक्रियस्य च व्योमवत् सर्वगतस्य अमूर्तस्य आत्मनः केनचित् संयोगवियोगानुपपत्तेः, सिद्धं क्षेत्रज्ञस्य नित्यम् एव ईश्वरत्वं; 'अनादित्वान्निर्गुणत्वात्' [१३.३१.] इति ईश्वरवचनाच्च ॥

atra āha — ēvaṁ tarhi jāt̤rdharmaḥ avidyā |
na; karaṇē cakṣuṣi taimirikatvādidōṣōpalabdhēḥ | yattu manyasē — jāt̤rdharmaḥ avidyā,
tadēva ca avidyādharmavattvaṁ kṣētrajasya saṁsāritvam; tatra yaduktam 'Īśvara ēva kṣētrajaḥ,
na saṁsārī' ityētat ayuktamiti — tat na; yathā karaṇē cakṣuṣi viparītagrāhakādidōṣasya
darśanāt | na viparītādigrahaṇaṁ tannimittaṁ vā taimirikatvādidōṣaḥ
grahītuḥ, cakṣuṣaḥ saṁskārēṇa timirē apanītē grahītuḥ adarśanāt na grahīturdharmaḥ yathā;
tathā sarvatraiva agrahaṇaviparītasaṁśayapratyayāstannimittāḥ karaṇasyaiva
kasyacit bhavitumarhanti, na jñātuḥ kṣētrajñasya | saṁvēdyatvācca tēṣāṁ pradīpaprakāśavat na
jñāt̤rdharmatvam —saṁvēdyatvādēva svātmavyatiriktasaṁvēdyatvam sarvakaraṇaviyōgē ca kaivalyē
sarvavādibhiḥ avidyādidōṣavattvānabhyupagamāt | ātmanaḥ yadi kṣētrajñasya agnyuṣṇavat svaḥ dharmaḥ,
tataḥ na kadācidapi tēna viyōgaḥ syāt | avikriyasya ca vyōmavat sarvagatasya amūrtasya
ātmanaḥ kēnacit saṁyōgaviyōgānupapattēḥ, siddhaṁ kṣētrajñasya nityamēva īśvaratvam;
anāditvānnirguṇatvāt' (bha. gī. 13 | 31) ityādīśvaravacanācca ||

In this context it may be held that nescience is an attribute of the Cognizer. It is not right. Flaws like blindness pertain to the eye, the Cognizer's instrument of Cognition and not to the Cognizer as the Objector Maintains; so I cannot Constitute the Cognizer's transmigratory life. So God alone is the Kshetrajna and not the transmigrating Jiva. Your contention that this is illogical is not Correct. The defect leading to misapprehension, etc., exists in the eye, the instrument of Cognition, and not in the Cognizer. When the eye is Cured by right treatment, the Cognizer's Vision Ceases to be defective.

Similarly Non-apprehension, etc., are due to the defects of instruments of perception and not of the field-knower who perceives. Besides, being Objects of knowledge, these defects cannot pertain to the perceiver in the way that light pertains to the lamp. Being knowable, these defects have to be cognized by a principle other than themselves; for, all disputants Agree that in the State of freedom or Mukti, Where instruments of Cognition no longer exist, the perceiver has no flaws like nescience, etc. if any attributes pertained to the Self who is also the field-knower, as, for instance, heat does to the fire, it would never be free from it. And it is unreasonable to hold that the Self, incorporeal, immutable and all-pervading like space, has contact with, or disjunction from, aught else. Hence it is established that the field-knower is the eternal Lord.

30) Bashyam : Chapter 15 - Verse No. 2 Continues

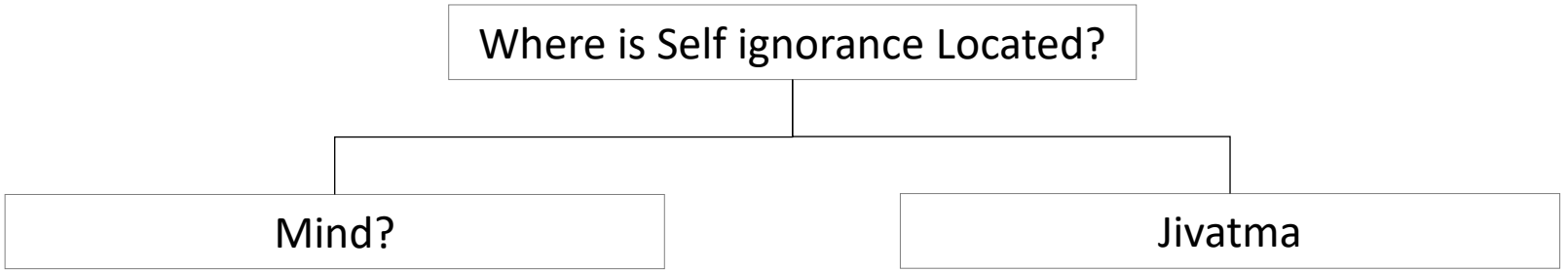
अत्र आह—एवं तर्हि ज्ञातृधर्मः अविद्या ?
न; करणे चक्षुषि तैमिरिकत्वादिदोषोपलब्धेः । यत् तु मन्यसे ज्ञातृधर्मः अविद्या, तदेव च अविद्याधर्मवत्त्वं क्षेत्रज्ञस्य संसारित्वं; तत्र यदुक्तं "ईश्वरः एव क्षेत्रज्ञः, न संसारी" इत्येतत् अयुक्तम् इति—तत् न; यथा करणे चक्षुषि विपरीतग्राहकादिदोषस्य दर्शनात् । न विपरीतादिग्रहणं तन्निमित्तं वा तैमिरिकत्वादिदोषः ग्रहीतुः,

atra āha — ēvaṁ tarhi jātṛdharmaḥ avidyā ?
na; karaṇē cakṣuṣi taimirikatvādidōṣōpalabdhēḥ | yattu manyasē — jātṛdharmaḥ avidyā, tadēva ca avidyādharmavattvaṁ kṣētrajasya saṁsāritvam; tatra yaduktam 'Īśvara ēva kṣētrajaḥ, na saṁsārī' ityētat ayuktamiti — tat na; yathā karaṇē cakṣuṣi viparītagrāhakādidōṣasya darśanāt | na viparītādigrahaṇaṁ tannimittaṁ vā taimirikatvādidōṣaḥ grahītuḥ,

I) a) Shankara raises Question, gives reply and again raises question gives reply

- In this Para, Shankara raises Purva Pakshi question again.

b)

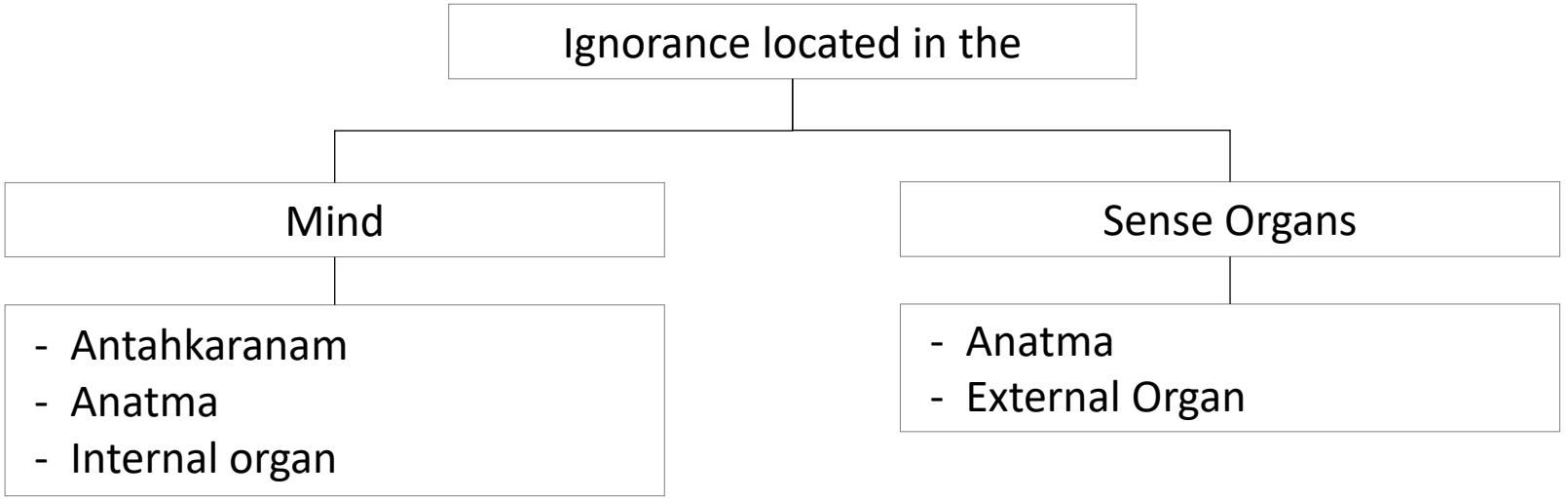


31) Bashyam : Chapter 15 - Verse No. 2 Continues

चक्षुषः संस्कारेण तिमिरे अपनीते ग्रहीतुः अदर्शनात् न ग्रहीतुः अधर्मः
यथा, तथा सर्वत्र एव अग्रहणविपरीतसंशयप्रत्ययाः तन्निमित्ताः करणस्य एव कस्यचित्
भवितुं अर्हन्ति, न ज्ञातुः क्षेत्रज्ञस्य ।

cakṣuṣaḥ saṁskārēṇa timirē apanītē grahītuḥ adarśanāt na grahīturdharmaḥ yathā;
tathā sarvatraiva agrahaṇaviparītasaṁśayapratyayāstannimittāḥ karaṇasyaiva
kasyacit bhavitumarhanti, na jñātuḥ kṣētrajñasya |

I) a)



b) Anatma Jagat Includes Bandah - ignorance and Moksha also

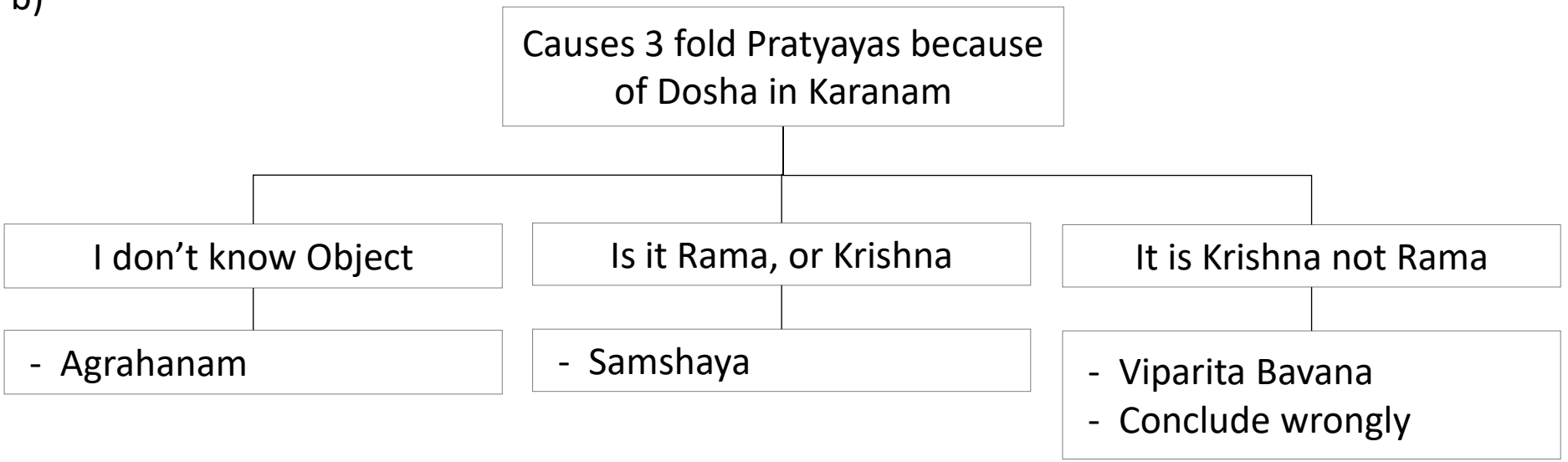
c) I am Neither Bound or free as Turiya Atma.

d) Locus of ignorance not Atma

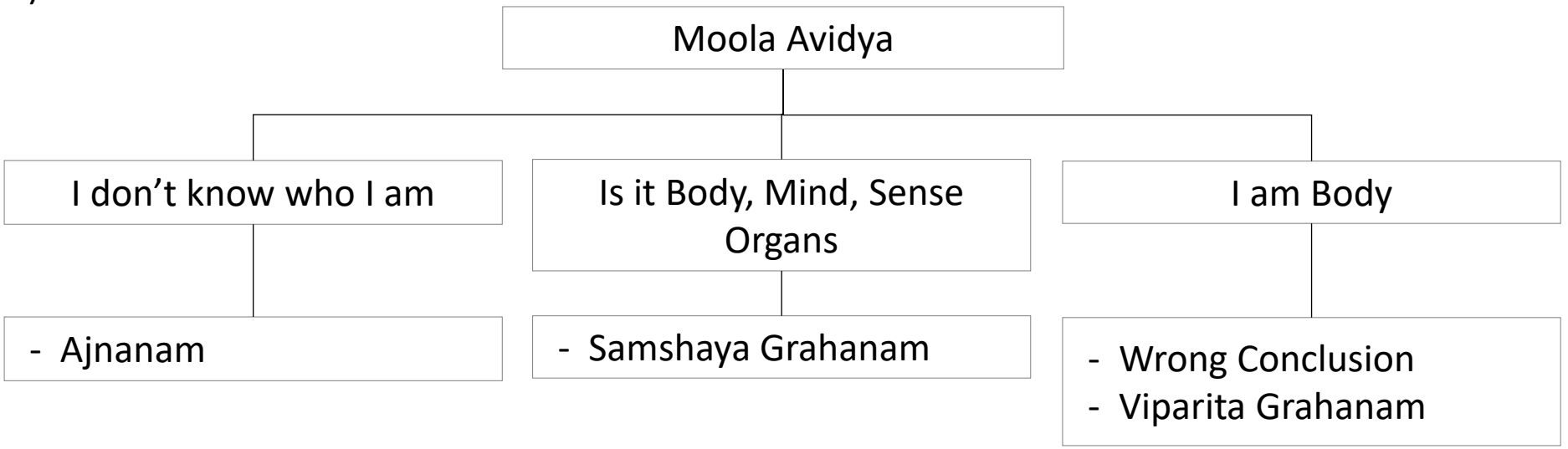
II) a) Timiram Chakshusha :

- Cataract in the eyes

b)



c)



d) Avidya is always alive in the form of 3 thoughts.

e) 3 fold doshas, never see in Jivatma, Reflected Consciousness but in the eye, mind only.

f) Dosha belongs to eye not Jivatma, Observer, Pramata or Sakshi

g) Dosa belongs to Karanam, Pramanam

h) It is clarified when doctor treats the cataract of eyes, Pramanam.

i) Does not treat Jivatma

j) Karanam is treated, not Jnanata, Pramata, Sakshi.

III) Anandaggiri :

- Avidya Antahkarana Nishta, Doshatvat
- Karanam has Samskara, Dosha.

IV) a) If dosha is in Jivatma, problem will continue

b) Jivatma sees properly later

c) Therefore, dosha belongs to Karanam

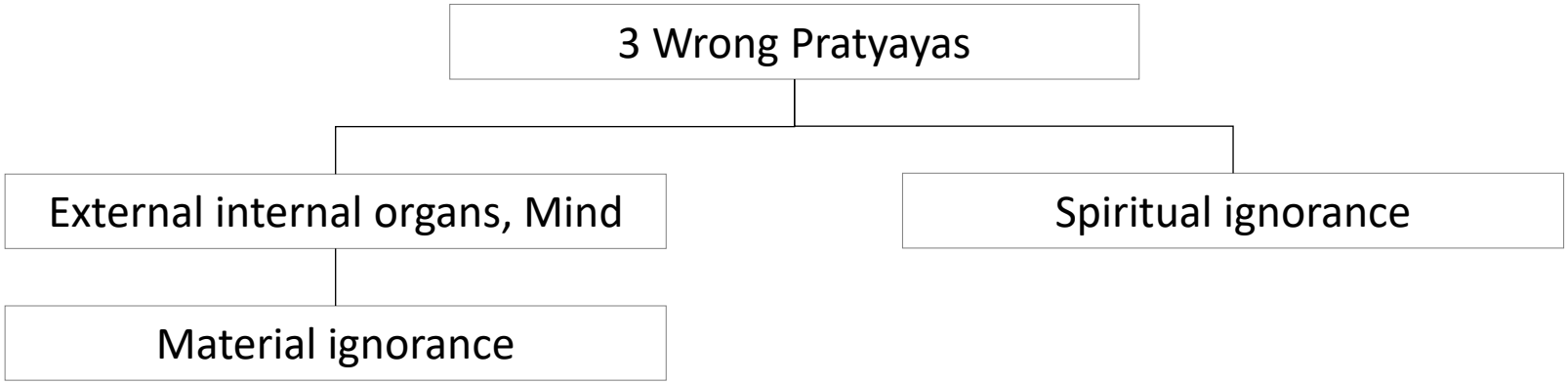
d) Chakshu Adarshanat - After treatment 3 fold Pratyayas are gone

e) Not found in Jivatma

f) Avidya does not belong to Grahita, Jivatma, Ahamkara, Pramata, Observer, Sakshi, Kshetrajna

g) As Bahya Karanam, extend to Antah Karanam also.

h)



i) Any ignorance consisting of 3 fold Pratyayas belong to Anatma.

V) Rama Raya Kavi :

a) Instead of Tam Nimittaha, Read Sa-nimittaha.

b) Sanimittaha :

- 3 fold Pratyayas along with Doshas Karanasya Eva Kaschitu Bavitum Arhasi

c) Always belongs to Karanam not Jnanatuhu, Khestrajna - Jivatma

d) Jivatma not Avidyavan

e) Avidya Doshatvat = Reason.

f) Page 311 - Another reason.

32) Bashyam : Chapter 15 - Verse No. 2 Continues

संवेद्यत्वाच्च तेषां प्रदीपप्रकाशवत् न ज्ञातृधर्मत्वं —संवेद्यत्वात् एव स्वात्मव्यतिरिक्तसंवेद्यत्वं ;

saṁvēdyatvācca tēṣāṁ pradīpaprakāśavat na jñātṛdharmatvam — saṁvēdyatvādēva svātmavyatiriktasaṁvēdyatvam;

I) a) 2nd Argument :

b) Hints in this topic

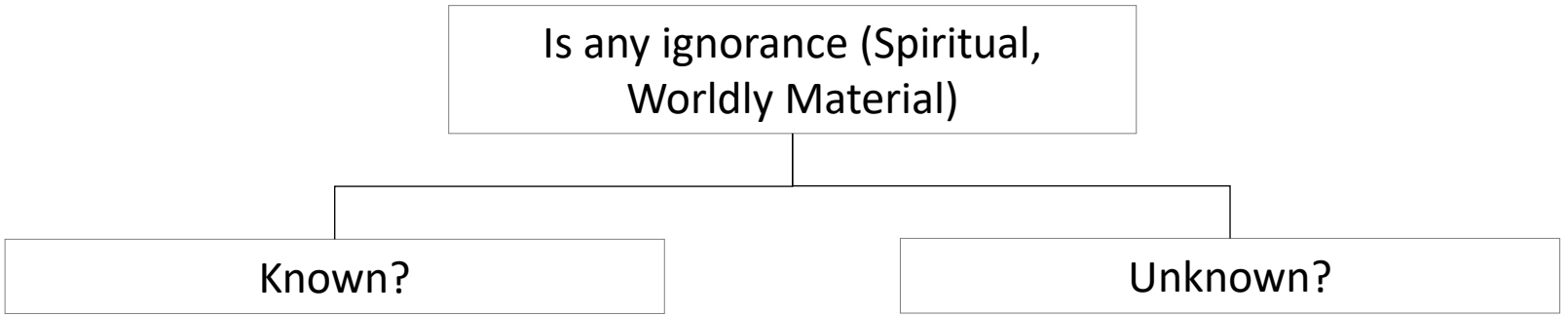
II) Based on 2 Vedantic principles

a) Anything experienced is object, different from experiencer subject

b) Any experienced attribute always belongs to experienced object and never belongs to experiencer subject, will Analyze in page 311.

c) Apply 2nd principle here.

III) a)



b) What is the Proof?

c) A person can never become student of a subject unless he knows he is ignorant.

d) Why Sanskrit class?

- I know I don't know Sanskrit.

e) Nobody becomes teacher unless he knows the subject matter

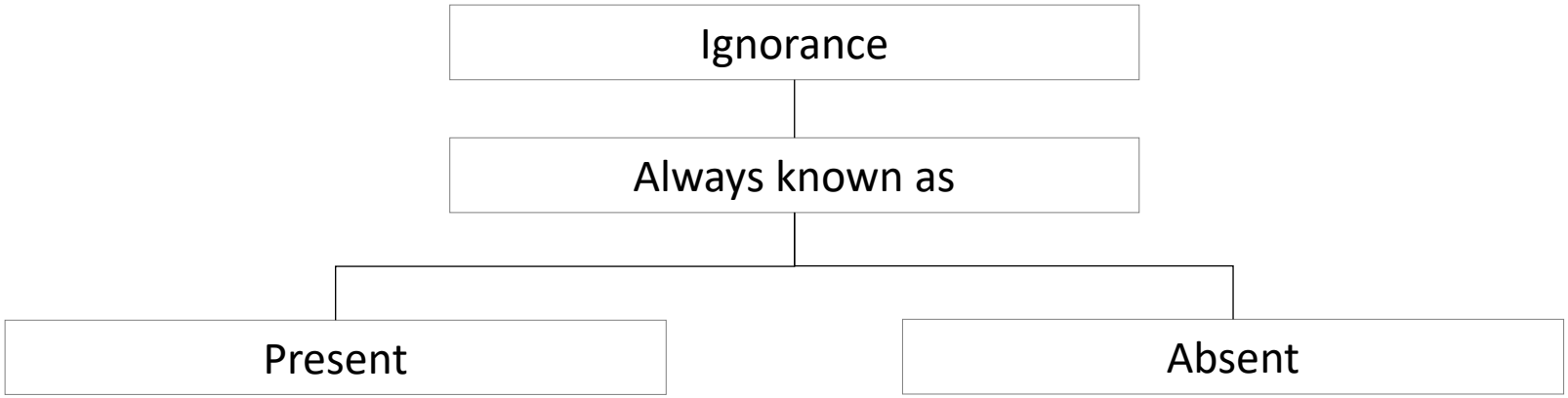
f) Presence of ignorance must be known to be a student

g) Absence of ignorance must be known by a teacher

h) All teaching activities possible because of presence of ignorance and absence of ignorance

i) I have ignorance that I am Brahman.

j)



k) Ignorance is an attribute because attribute can’t exist independently.

L) Attribute requires a substance which has yellow Colour

m) No yellow colour without substance – Cloth.

n) Avidya is an attribute because it can't exist by itself, does not exist independently

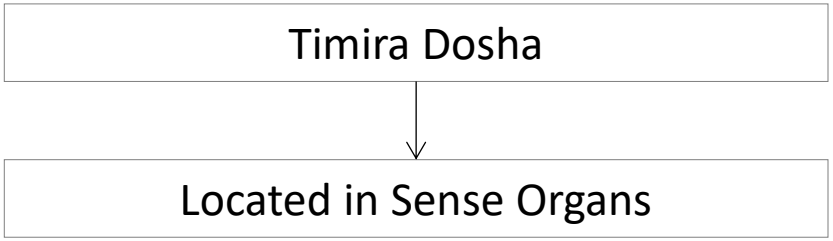
o) Paratantratvat, Dharmabuta

IV) a) Since ignorance is an experienced attribute, both by student and teacher, present or absent, should belong to experienced object only.

b) It can never belong to the experiencer Subject.

c) What is the Object here?

d)



e) In the case of Atma Avidya, it is not in the Sense organs, it is in the Antahkaranam only.

f) Avidya, Antahkarana Nista, Drishyatvat, Varna Vatu (Like the colour)

g) Samvedvatcha :

- Drishyatvat
- Drishyam = An object of experience

h) Tesham = 3 Pratyayas (Agrahana, Samshaya, Viprarita Pratyaya)

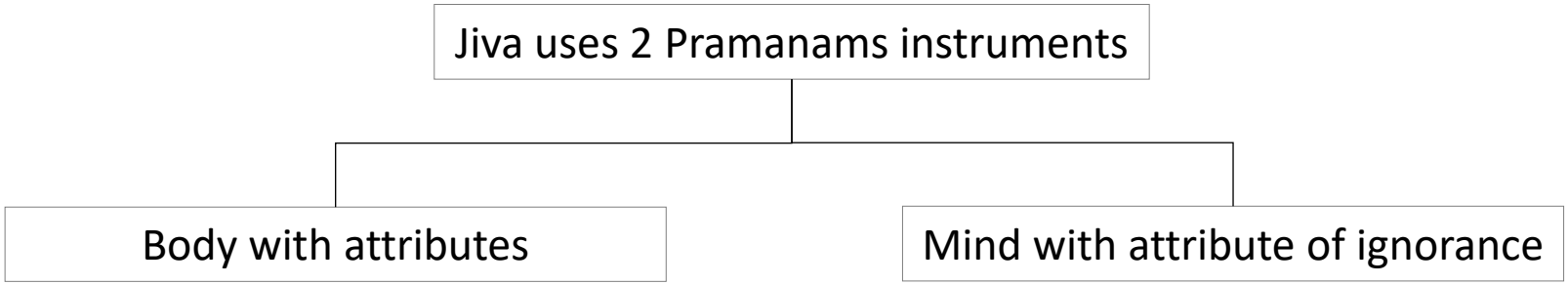
i) Lamp different from object it illumines

j) Ghata - Lamp different

k) Similarly Chaitanyam is different from the ignorance and 3 thoughts it illumines.

V) a) Ignorance does not belong to Jnanata, Pramata

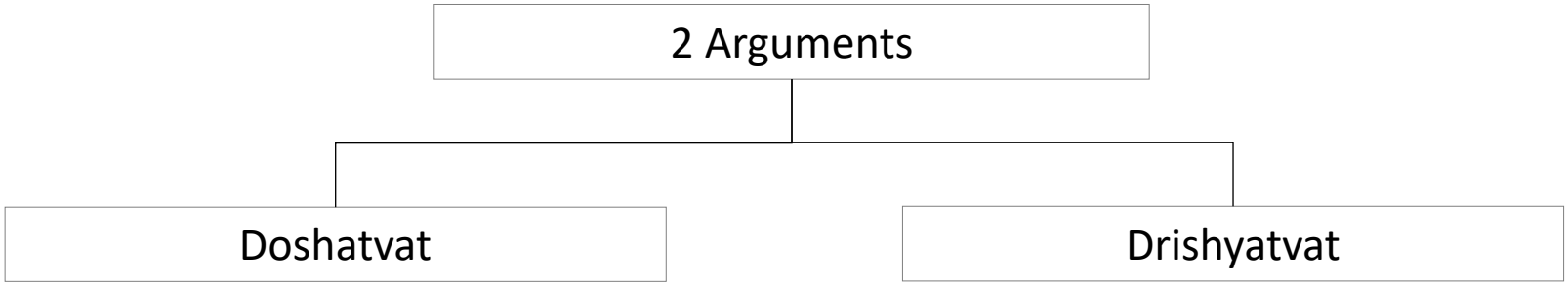
b)



c) Both are known, illuminator is Jivatma, Kshetrajna called Knower with Body - Mind complex.

d) Attributes of ignorance belong to Antahkaranam not to the Subject - Jivatma, indweller in the body Subject.

VI)



VII) 3rd Argument Next

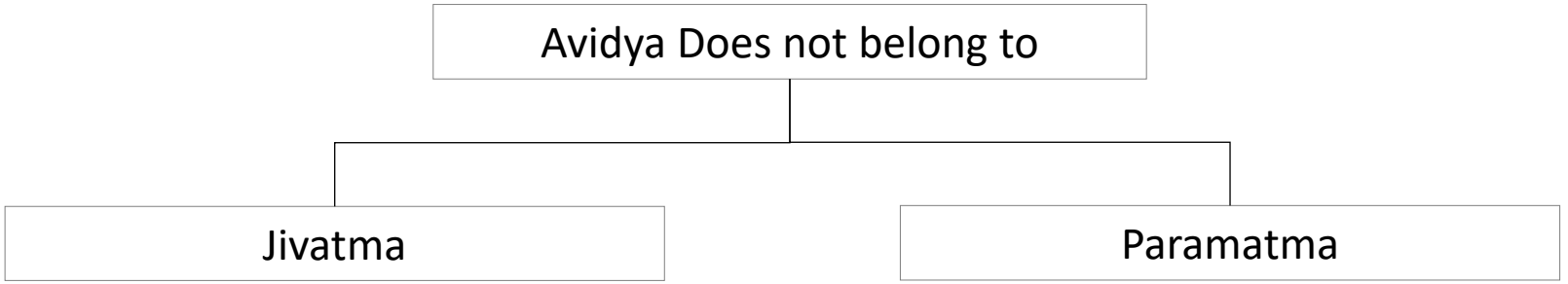
- Avidya can't belong to Atma.

33) Bashyam : Chapter 15 - Verse No. 2 Continues

सर्वकरणवियोगे च कैवल्ये सर्ववादिभिः अविद्यादिदोषवत्त्वानभ्युपगमात् । आत्मनः यदि क्षेत्रज्ञस्य अग्न्युष्णवत् स्वः धर्मः,ततः न कदाचित् अपि तेन वियोगः स्यात् । अविक्रियस्य च व्योमवत् सर्वगतस्य अमूर्तस्य आत्मनः केनचित् संयोगवियोगानुपपत्तेः, सिद्धं क्षेत्रज्ञस्य नित्यम् एव ईश्वरत्वं;

sarvakaraṇaviyōgē ca kaivalyē sarvavādibhiḥ avidyādidōṣavattvānabhyupagamāt | ātmanaḥ yadi kṣētrajñasya agnyuṣṇavat svaḥ dharmaḥ, tataḥ na kadācidapi tēna viyōgaḥ syāt | avikriyasya ca vyōmavat sarvagatasya amūrtasya ātmanaḥ kēnacit saṁyōgaviyōgānupapattēḥ, siddhaṁ kṣētrajñasya nityamēva īśvaratvam;

I) a)



b) If Avidya belongs to Atma, all attributes of Atma will be eternally Present.

c) Attributes of Atma :

- Shuddhatvam - Buddhatvam, Muktatvam.

d) If Avidya is part of Atma, it will be Nityam, permanently be there.

e) Whatever be the attribute, Nature of Atma is permanent.

f) Avidya is not attribute of Atma

g) If Avidya is attribute of Atma, it will become permanent, Anir Moksha - Prasanga dosha will come.

h) We talk of possibility of Moksha because Avidya is Subject to destruction.

i) What is subject to destruction cAtmaan't belong to Atma.

j) During Kaivalyam, Moksha, is free from 3 Sharirams and respective worlds.

k) Sharira Prapti = Janma

Sharira Viyoga = Moksha

L) During Videha Mukti, Sarvakaranam absent.

m) At Moksha, Atma is free from all doshas, therefore called Mukti.

n) When Shariram is gone, Atma = Dosha Rahitaha

o) Therefore, dosha belongs to Shariram

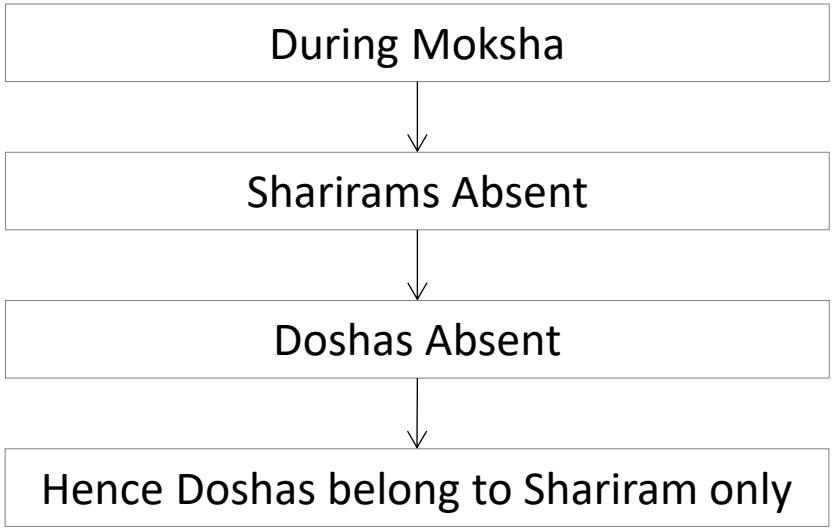
p) Moksha = Nirdosha all philosophers agree.

II) Shankara :

a) Moksha is Claimed even when all 3 Sharirams are there

b) Avidya alone goes

c)



d) Jiva always Nirdosha, intrinsically.

e) If dosha had belonged to Atma, like Agni Ushnavatu, heat of fire, it will never go away.

f) Therefore, Agyanam does not belong to Jivatma, but Antahkaranam, Anatma.

g) Agyanam Anityatvat Na Jiva Atmanaha - 3rd Argument

h) I am Jnana Svarupa

i) 3 Sharirams with doshas for Ajnanis.

III) 4th Argument :

a) Why Jivatma can't have Avidya?

b) Atma described in scriptures as Asanga, like Akasha

c) Asanga means it cannot be contaminated by any 2nd Thing

d) Asangatvat - Like Akasha

e) After rain, Akasha does not become wet

f) Ground becomes wet, dress becomes wet

g) No need to dry Akasha, Asangatvat

h) Chaitanya Atma has no connection with the universe

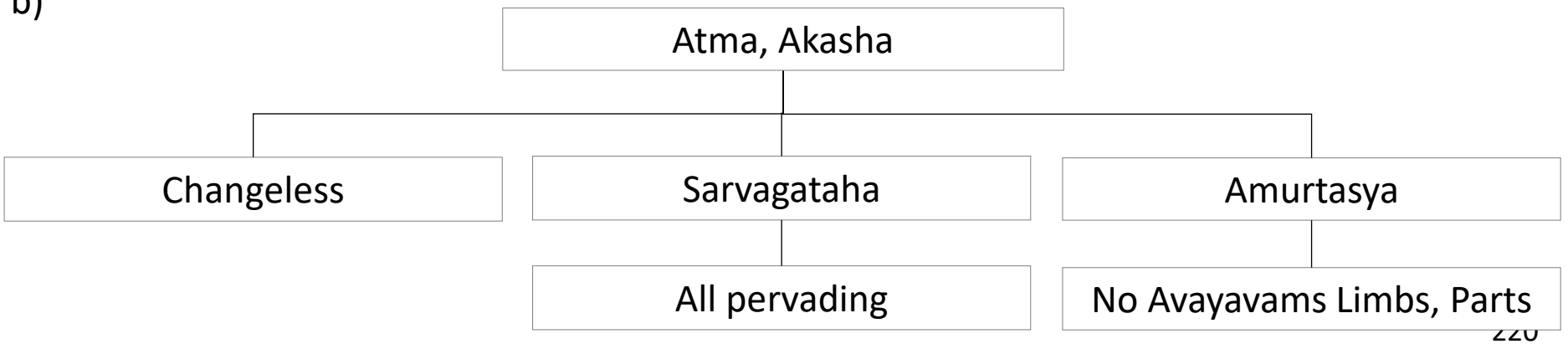
i) Akasha / Atma can't be associated with anything, including Avidya

j) Atmanaha Asangatvat Avidya Sambandaha Neivva Na Sambhavati

k) Tasmat Atma Na Avidyavan

IV) a) Vyomavat, Avikriyasya

b)



c) Atmanaha Kenachitu, Samyoga, Viyoga, Neiva Sambavati

d) For a few days Atma does not have Association and later Dissociation.

e)

Samsara Kale	Moksha Kale
Avidya Samyogaha	Avidya Viyogaha

V) Conclusion : Because of 4 Arguments :

a) Avidyaya Doshatvat

b) Avidyaya Drishyatvat

c) Avidyaya Anityatvat

d) Atmanaha Asangatvat Cha

e) Atma Sarvada Avidya Rahitaha Eva

- Tasmat Siddham.

f) It is established :

- Kshetrajnasya Nityam Eva Ishvaratvam.

g) Kshetrajna I, am always Ishwara

h) Powerful Arguments

i) I am Paramatma all the time

Topic No. 34 to 36 :

ननु एवं सति संसारसंसारित्वाभावे शास्त्रानर्थक्यादिदोषः स्यात् इति चेत्—
न; सर्वैः अभ्युपगतत्वात् सर्वैः हि आत्मवादिभिः अभ्युपगतः दोषः न एकेन परिहर्तव्यः भवति । कथं अभ्युपगतः इति? —मुक्तात्मनां हि संसारसंसारित्व-व्यवहाराभावः सर्वैः एव आत्मवादिभिः इष्यते । न च तेषां शास्त्रानर्थक्यादिदोष-प्राप्तिः अभ्युपगता । तथा नः, क्षेत्रज्ञानां ईश्वरैकत्वे सति, शास्त्रानर्थक्यं भवतु; अविद्याविषये च अर्थवत्त्वम्—यथा द्वैतवादिनां सर्वेषां बन्धावस्थायाम् एव शास्त्रा-द्यर्थवत्त्वं, न मुक्तावस्थायां, एवम् ॥

ननु आत्मनः बन्धमुक्तावस्थे परमार्थतः एव वस्तुभूते [मते] द्वैतवादिनां सर्वेषाम् । अतः हेयोपादेयतत्साधनसद्भावे शास्त्राद्यर्थवत्त्वं स्यात् । अद्वैतिनां पुनः, द्वैतस्या परमार्थत्वात्, अविद्याकृतत्वात् बन्धावस्थायाश्च आत्मनः अपरमार्थत्वे निर्विषयत्वात् शास्त्राद्यानर्थक्यं इति चेत्—

nanu ēvaṁ sati saṁsārasaṁsāritvābhāvē śāstrānarthakyādidōṣaḥ syāditi cēt, na; sarvairabhyupagatatvāt | sarvaiḥ ātmavādibhiḥ abhyupagataḥ dōṣaḥ na ēkēna parihartavyaḥ bhavati | kathaṁ abhyupagataḥ iti? muktātmanāṁ hi saṁsārasaṁsāritvavyavahārābhāvaḥ sarvairēva ātmavādibhiḥ iṣyatē | na ca tēṣāṁ śāstrānarthakyādidōṣaprāptiḥ abhyupagatā | tathā naḥ kṣētrajñānām īśvaraikatvē sati, śāstrānarthakyaṁ bhavatu; avidyāviṣayē ca arthavattvam — yathā dvaitināṁ sarvēṣāṁ bandhāvasthāyāmēva śāstrādyarthavattvam, na muktāvasthāyām, ēvam ||
nanu ātmanaḥ bandhamuktāvasthē paramārthata ēva vastubhūtē Dvaitināṁ sarvēṣām | ataḥ hēyōpādēyatatsādhanāsadbhāvē śāstrādyarthavattvaṁ syāt | Advaitin āṁ punaḥ, dvaitasya aparamārthatvāt, avidyākṛtatvāt bandhāvasthāyāśca ātmanaḥ aparamārthatvē nirviṣayatvāt, śāstrādyānarthakyam iti cēt,

Vide also Krishna's words (13.31) "being beginningless and beyond the Constituents". Objection : "But in these Circumstances drawbacks like the futility of the Sastras will follow". Reply : 'No, for this position is common to all disputants. All who uphold the doctrine of the Self are obliged to Maintain this position of alleged error. Why then should one of these disputants, i.e. the Advaitin, bother to remedy it?" Objection : 'How is it Common to all disputants?" Reply : "All who uphold the doctrine of the Self grant that the liberated Selves go beyond the Sphere of Distinctions like the States of transmigration and of transmigrator. For this reason, they have not been held to reduce the Sastras to futility, etc.

Similarly the Advaitin grants that his position entails the futility of the Sastras in the State of Liberation, since the Jiva has realized he is one with God. However the Sastras Continue to be relevant in the Sphere of nescience, of course. All dualistic schools, similarly, hold that the Sastras are relevant only in the State of Bondage, and not in the State of Liberation also". Objection : "But for the dualists of all schools the States of bondage and liberation are real in the most ultimate Sense. Therefore, as there are good, evil, and their respective means, the Sastras become significant. On the Contrary, for the Advaitins Duality is unreal. The State of bondage being a Product of nescience will have no reference to anything real. The Self or Jiva, also is unreal; hence the futility of Sastras is inevitable".

34) Bashyam : Chapter 15 - Verse No. 2 Continues

'अनादित्वान्निर्गुणत्वात्' [१३.३१.] इति ईश्वरवचनाच्च ॥
ननु एवं सति संसारसंसारित्वाभावे शास्त्रानर्थक्यादिदोषः स्यात् इति चेत्—
न; सर्वैः अभ्युपगतत्वात् सर्वैः हि आत्मवादिभिः अभ्युपगतः दोषः न एकेन परिहर्तव्यः भवति ।

anāditvānnirguṇatvāt' (bha. gī. 13 | 31) ityādīśvaravacanācca ||
nanu ēvaṁ sati saṁsārasaṁsāritvābhāvē śāstrānarthakyādidōṣaḥ syāditi
cēt, na; sarvairabhyupagatatvāt | sarvaiḥ ātmavādibhiḥ abhyupagataḥ dōṣaḥ na ēkēna parihartavyaḥ bhavati |

I) a) Lord Krishna reinforces in Gita :

अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः । शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३-३२॥	anāditvānnirguṇatvāt paramātmāyam avyayaḥ | śarīrasthō'pi kauntēya na karōti na lipyatē || 13-32 |

Being without beginning, and being devoid of qualities, the supreme Self, the imperishable though dwelling in the body, O Kaunteya, neither acts, nor is tainted. [Chapter 13 - Verse 32]

b) Important, Brilliant Shloka

c) Inspite of all these Shlokas they talk of Jivatma - Paramatma Bheda

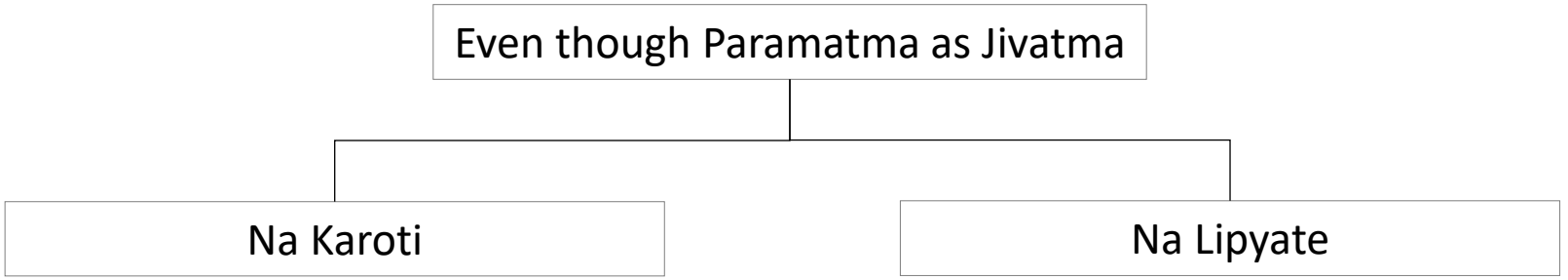
- Job of Maya Devi

d) Paramatma is very much present in the Shariram as Jivatma.

e) Sharirasthaha Api :

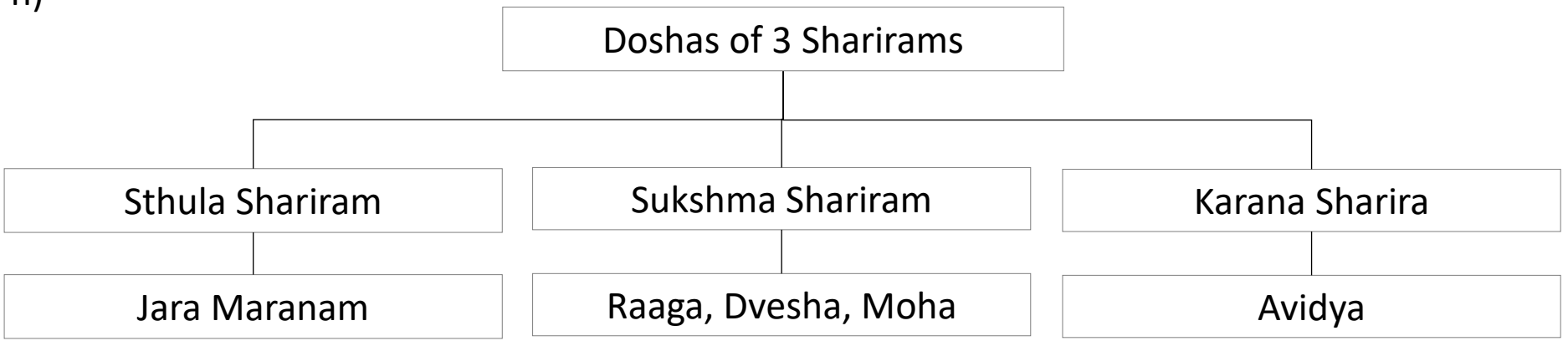
- Paramatma (Original Consciousness) is renamed, Jivatma (Reflected Consciousness).

f)



g) Never Contaminated by 3 Sharirams

h)



i) Avidya Dosha or Avarana Dosha Na Lipyate, doesn't contaminate Paramatma.

j) Why are you forgetting Purva Pakshi?

II) Purva Pakshi goes back to his own pet question

a) If Jivatma = Paramatma

b)

Paramatma	Jivatma
- Nitya Muktaha	- Also Nitya Mukta - Wont require Moksha Shastram - Why Gita, Upanishad? - Useless - Unintelligent Bhagawan

c) If already free, next class not required, irrelevant.

d) If Samsari and Samsara Jivatma not there, Shastra Anartakyadhi Dosha Syat.

e) Redundance of Shastram, unintelligence of Bhagawan, Doshas will come.

f) Poo - Purva Pakshi in Hindi translation

g) Redundance of Shastra, all have to accept

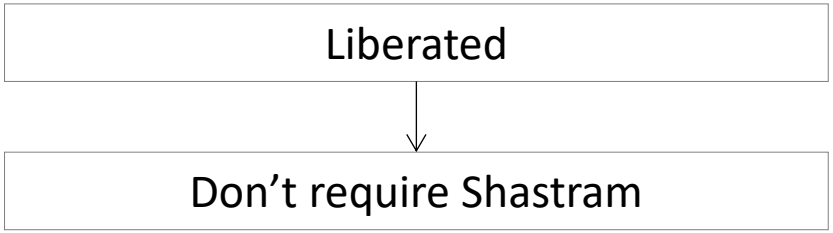
h) Common dosha for all, you have no right to point out.

i) Kettle calls Crow Dark

- Can't Point finger at me

j) In Your Darshanam, Mukta Purusha will not require Shastram.

k)



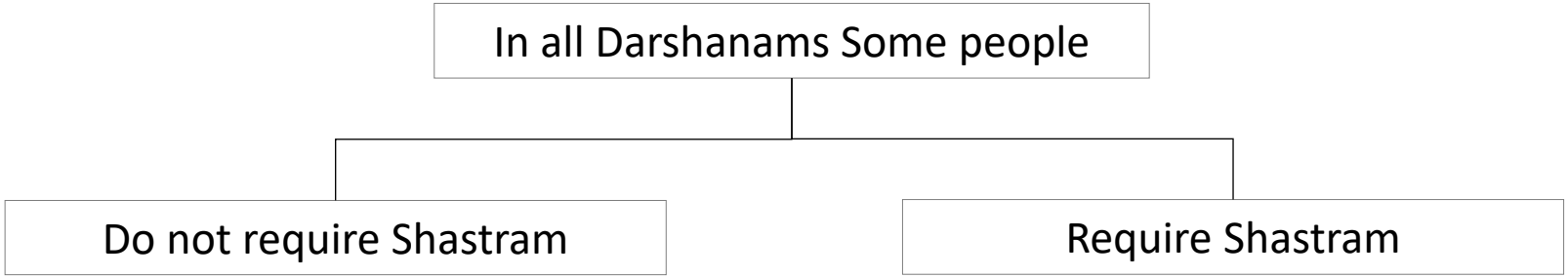
L) Visishta Advaitin :

- Mukta will not require Shastram.

m) Dvaitin :

- Same reply.

n)



o) Answer in Nutshell by Shankara

p) Elaboration, next class

Revision : Chapter 13 - Verse 2 :

Shankara :

I) a) Samsara is only transferred from Anatma to Atma

b) Atma has no Samsara of its own.

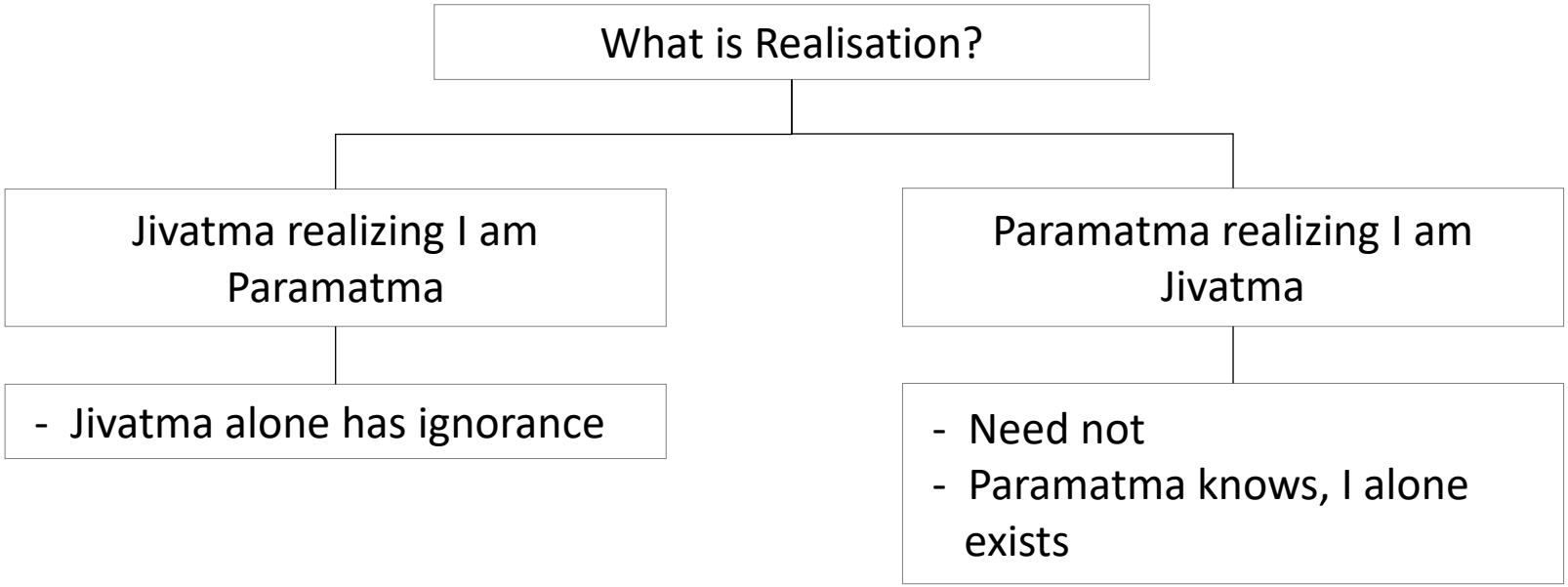
c) Sukham, Dukham, Moha attributes of mind are transferred to Atma because of ignorance, Moola Avidya.

d) Here, Moola Ashraya and locus is Atma

e) Naishkarmya Siddhi :

- Moola Avidya Ashraya and locus is Atma.

f)



g) Jnanam alone is the solution for Bandaha

h) Samsara not actual but transferred

II) Purva Pakshi :

a) Atma has no Samsara to transfer Samsara of Mind

b) Atma has no ignorance

c) Samsara happens because of ignorance in the Atma

d) Association with ignorance, Avidya Samyoga Eva Samsaritva Karanam.

III) a) Shankar :

- 4 reasons why Samsaritvam can't belong t Atma.

a) 1st Argument - Avidyaya Doshatvat :

- Dosha only in Karanam - Atma is Nirdosha
- Avidya Karanam Dosha, Timira Darshanavatu.

b) 2nd Argument - Avidya Drishyatva :

- Avidya is object of experience, known Attribute belongs to object.
- Drishya Antahkarana Nishta only
- Varna vatu, Colour is experienced, belongs to experienced object, not to Atma.

c) 3rd Argument - Anityatvat :

- Avidya is Anityam.

Moksha Kale	Bandah Kale
Exists	Not there

- Avidya is Anityam
- Anything Anityam is incidental, not intrinsic to Atma
- **If Avidya is attribute of Atma, Atma being eternal Avidya also will be eternal like Sat Chit Ananda.**
- Kaivalya Avasthanam, Moksha kale it is not there.

d) 4th Argument :

- Atmanaha Asangatvat - Very powerful, important argument
- Atma Asanga, can't be associated with Avidya.

Gita – Chapter 13 :

अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः । शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३-३२॥	anāditvānnirguṇatvāt paramātmāyam avyayaḥ | śarīrasthō'pi kauntēya na karōti na lipyatē || 13-32 |

Being without beginning, and being devoid of qualities, the supreme Self, the imperishable though dwelling in the body, O Kaunteya, neither acts, nor is tainted. [Chapter 13 - Verse 32]

- Atma without attributes
- Na Karoti, Na Lipyate not Contaminated
- Avidya Samsara Rupa Atmanaha Nasti

IV) a) Shankara :

Jiva	Paramatma
Asamsari	AsamSari

b) Jivatma, Paramatma, 2 words, one Substance, one reality

c) Mahavakya, Reveals Aikyam.

d)

Experiencer	Experienced Body, Mind, Universe
- Real - Satyam	- Unreal - Mithya

e) Kshetrajnam Chapi Mam Vidhi talks about Aikyam between Jivatma - Paramatma only

V) Purva Pakshi :

a) If Jivatma already Mukta, Moksha Shastra is not required, Redundant

b) Why Vedanta Shastra given along with Srishti.

35) Bashyam : Chapter 15 - Verse No. 2 Continues

कथं अभ्युपगतः इति ? —मुक्तात्मनां हि संसारसंसारित्व-
व्यवहाराभावः सर्वैः एव आत्मवादिभिः इष्यते । न च तेषां शास्त्रानर्थक्यादिदोष-
प्राप्तिः अभ्युपगता । तथा नः, क्षेत्रज्ञानां ईश्वरैकत्वे सति, शास्त्रानर्थक्यं भवतु;
अविद्याविषये च अर्थवत्त्वम्—यथा द्वैतवादिनां सर्वेषां बन्धावस्थायाम् एव शास्त्रा-
द्यर्थवत्त्वं, न मुक्तावस्थायां, एवम् ॥

kathaṁ abhyupagataḥ iti? muktātmanāṁ hi
saṁsārasaṁsāritvavyavahārābhāvaḥ sarvairēva ātmavādibhiḥ iṣyatē | na ca tēṣāṁ
śāstrānarthakyādidōṣaprāptiḥ abhyupagatā | tathā naḥ kṣētrajñānām īśvaraikatvē sati,
śāstrānarthakyaṁ bhavatu; avidyāviṣayē ca arthavattvam — yathā dvaitināṁ sarvēṣāṁ
bandhāvasthāyāmēva śāstrādyarthavattvam, na muktāvasthāyām, ēvam ||

I) a) When Samsara is there, Shastra is relevant

b) Shankara :

- When imaginary Samsara is there, Vedanta Shastra is relevant.

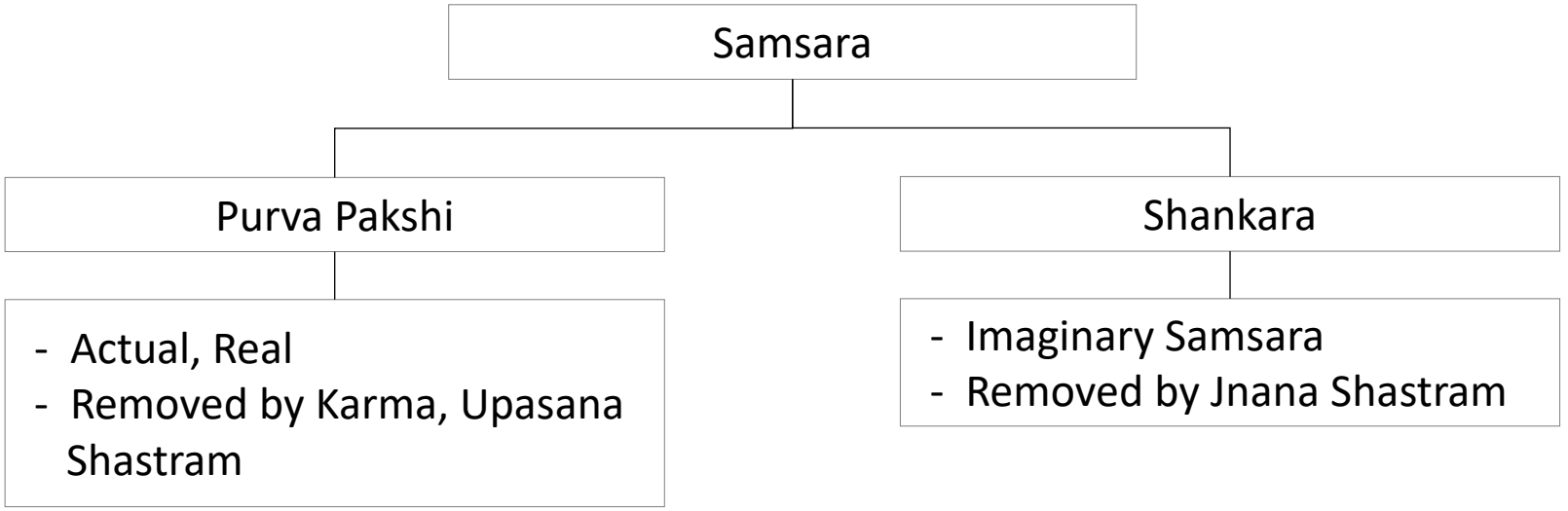
c) They Say :

- Samsara = Actual

d) We Say :

- Samsara = Imaginary

e)



f) After applying Shastram, Samsara Nivrutti takes Place.

II) Shankara :

a) When Kshetrajna – Ishvara Aikya Jnanam Arises, we don't Say, Samsara goes away.

b) We say Imagination that I am Samsari, thought, notion, goes away.

c) Shastra useful for eliminating Samsara notion

d) Thereafter Shastra Anartakyam Bhavatu, let Shastra be Redundant.

e) As long as Samsara Notion is there, Shastra useful

III) a) Imaginary Samsara is not imaginary Samsara for one who imagines

b) Dream - Real for dreamer

c) Imaginary Samsara only from Shastra Drishti

d) Not imaginary Samsara at the time of imagination

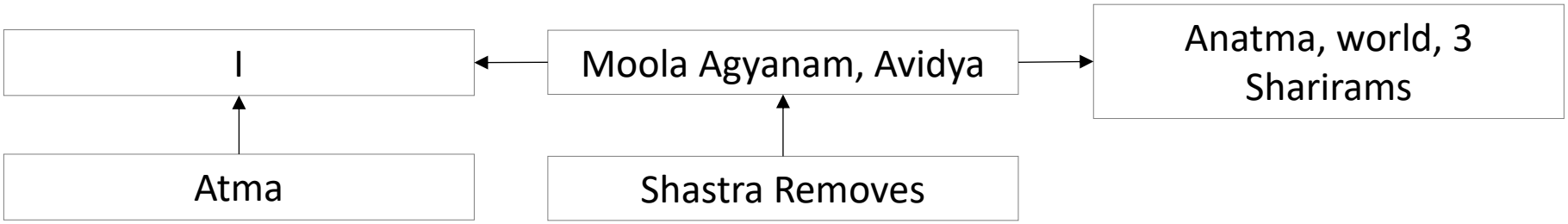
e) Rope snake is not rope snake for a person who sees rope snake

f) I am always Atma revealor of thoughts = Vidya = Moksham

g) I am the notions in my mind = Avidya = Bandhatva

h) All thoughts in all Antahkaranas are Karyam, Karanam is ignorance, as per law of Karma Phalam.

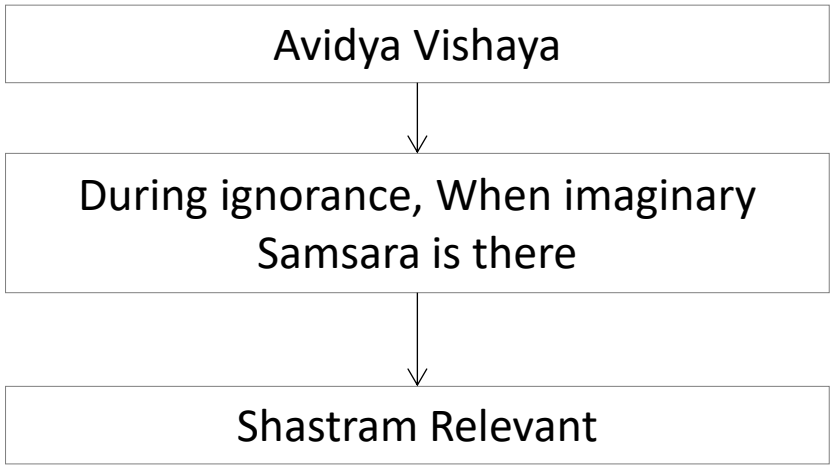
i)



j) Rope snake becomes Rope Snake only after Jnanam.

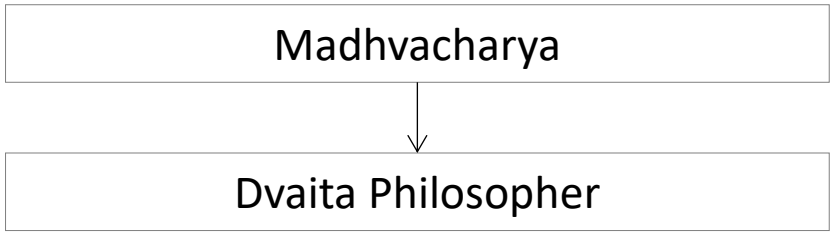
k) Imaginary Samsara has to be removed, thereafter Shastra is redundant.

L)



IV) Conclusion - Shankara :

a)



b) In Shankara's vision, all philosophers Dvaitam.

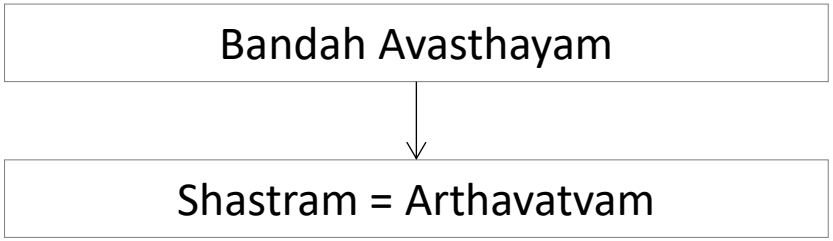
c) Sankhya, Veiseshika, Visishta Advaitam, all Dvaitin

d) All Non-advaita Darshanams = Dvaitis

e) Whoever says World is Real = Dvaitin

f) Whoever says World is unreal, appearance like dream = Advaitin.

g)



h) Na Mukta Avasthayam, not after liberation

i) It is Common to all Philosophers

36) Bashyam : Chapter 15 - Verse No. 2 Continues

ननु आत्मनः बन्धमुक्तावस्थे परमार्थतः एव वस्तुभूते [मते] द्वैतवादिनां सर्वेषाम् । अतः हेयोपादेयतत्साधनसद्भावे शास्त्राद्यर्थवत्त्वं स्यात् । अद्वैतिनां पुनः, द्वैतस्या परमार्थत्वात्, अविद्याकृतत्वात् बन्धावस्थायाश्च आत्मनः अपरमार्थत्वे निर्विषयत्वात् शास्त्राद्यानर्थक्यं इति चेत्—

nanu ātmanaḥ bandhamuktāvasthē paramārthata ēva vastubhūtē Dvaitināṁ sarvēṣām | ataḥ hēyōpādēyatatsādhanāsadbhāvē śāstrādyarthavattvaṁ syāt | Advaitin āṁ punaḥ, dvaitasya aparamārthatvāt, avidyākr̥tatvāt bandhāvasthāyāśca ātmanaḥ aparamārthatvē nirviṣayatvāt, śāstrādyānarthakyam iti cēt,

I) Purva Pakshi :

a) In our case, Bandah is real

b) Shastram is doing bigger job of eliminating a real Samsaraa, Bandah

c) Our Shastra is action packed Shastra

d) Lot of things to be removed and lot to be gained also

II) a) Dropping, gaining involved

b) Like marriage, Moksha is an intense activity, happening Shastram.

c) In Advaitam, Aheyam, nothing dropped, Anupadeyam nothing taken, on part of Jivatma.

d) Nothing arrives in the form of Moksha

e) Nothing going, coming

f) Imaginary Samsara is being eliminated

g) Nothing is actually happening

III) a) Imaginary Samsara is a notion removed in the buddhi alone

b) A very silent activity, affair

c) Removing imaginary Samsara, Shastra does not do anything at all

d) Does not take away anything, does not give anything new

e) Not like Diwali gift

f) In your case, Shastra does not do anything

g) Therefore, Shastram is redundant only.

h) In our case, something exciting happening

i) We always want to do something, a habit, Rajo Guna

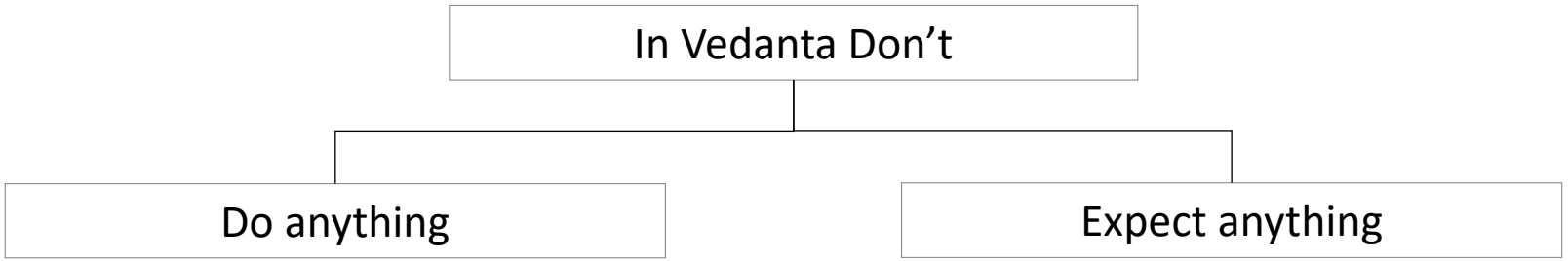
j) Orientation :

k) Gita – Chapter 2 :

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्वदति तथैव चान्यः । आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९॥	āścaryavat paśyati kaścid ēnam āścaryavad vadati tathaiva cānyaḥ | āścaryavaccainam anyaḥ śṛṇōti śrutvā'pyēnaṁ vēda na caiva kaścit || 2-29 ||

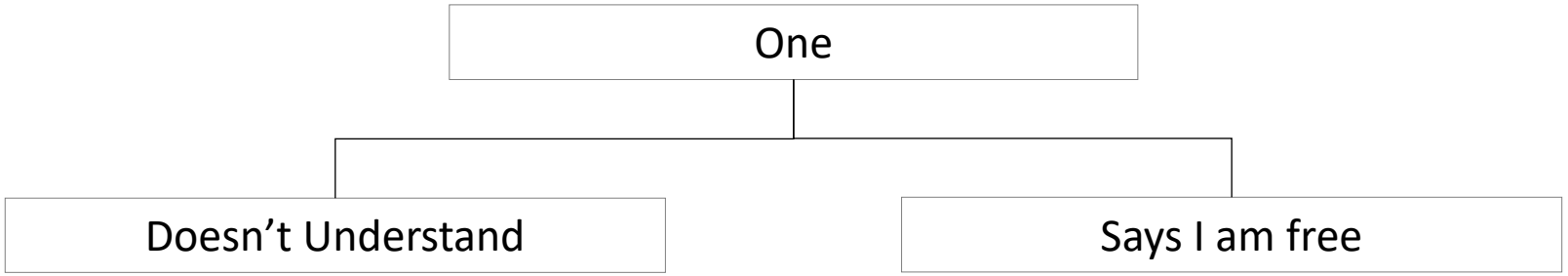
One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard, none understands This at all! [Chapter 2 - Verse 29]

L)



m) Rare Sishya gets up and Goes.

n)



IV) Purva Pakshi :

a) For us, Moksha is an event, in which many things go away

b) Problems go away

c) Ananda is going to come

d) State of bondage goes, state of liberation comes

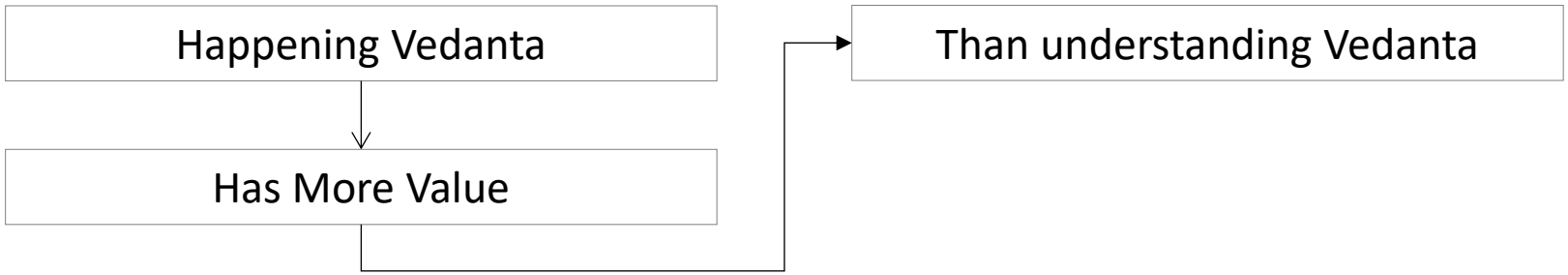
e) Paramartha Vastu can Tangibly Experience

V) a) Mystic theories of liberation respected

b) Some light comes, Amruta Dhara comes from Sahasra Chakra, Kundalini rises from Bottom Rises, hits Sahastra Chakram, Amrutam flows in Abundance, Real Vedanta.

c) We Want Something to happen.

d)



e) 99% Vote for Happening Vedanta

VI) a) In Dvaitam, liberation happens

b) Have to get Something, have to drop Something

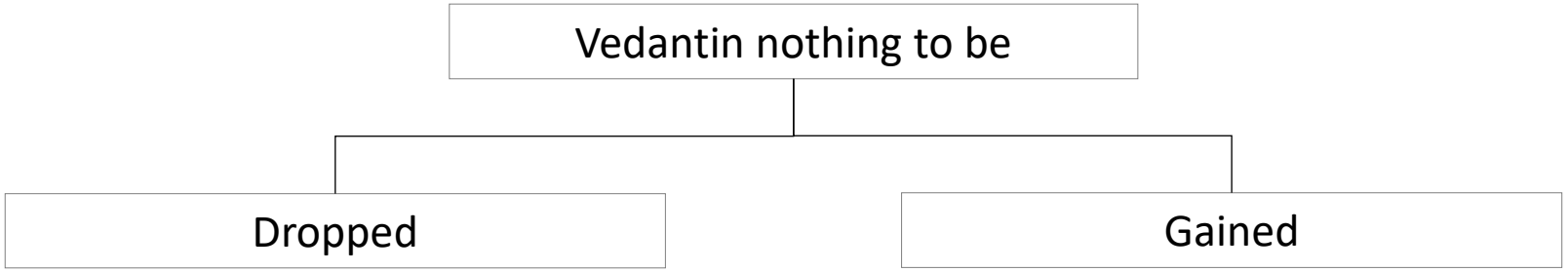
c) For getting, Dropping, require Shastra which tells do This / That.

d)

Heya	Upadeya
- Something to go Away - Some exercises	- Something to be taken - Some exercises

e) Then Shastram becomes respectable Shastram.

f)

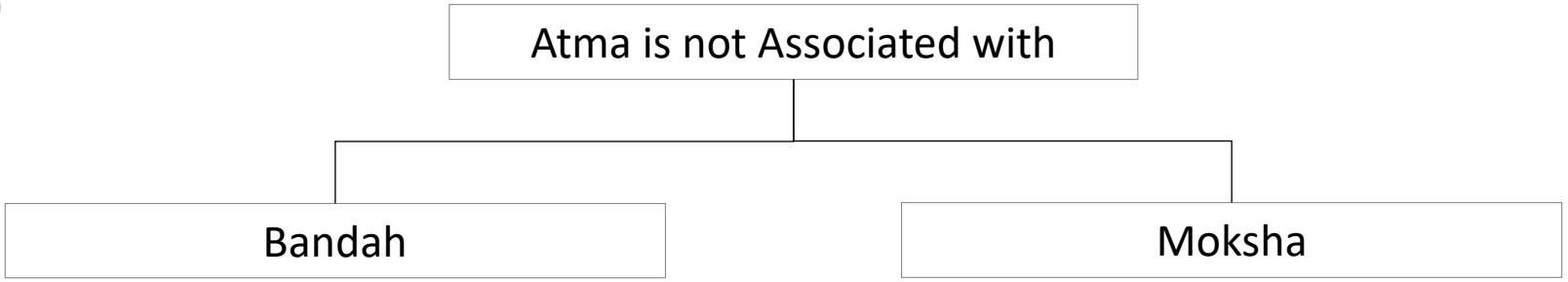


g) Aparamartham = Mithya = Advaitam

h) Since it is Avidya Krutatvat, Adhyastham Va

i) Anirvachania Khyatitatvat.

VII) a)



b) Need not drop or take

c) Nirvishayatvat :

- Vedanta has nothing to offer

d) Shastra is Anartakyam, Redundant, Waste

e) Shankara gives important, profound Answer

f) If these ideas are not Clear, we look forward to some happening

g) After 25 Years of Study, problem of Orientation does not go, nothing should

VIII) a) Gita :

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा
समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत
किमासीत व्रजेत किम् ॥ २-५४॥

arjuna uvāca

sthitaprajñasya kā bhāṣā

samādhisthasya kēśava |

sthitadhīḥ kiṃ prabhāṣēta

kim āsīta vrajēta kim || 2-54 ||

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

b) Draw halo on Mahatmas Head

c) Halo Vedanta = Hollow Vedanta

d) Vedanta is only understanding.

Topic No. 37 to 39 :

न; आत्मनः अवस्थाभेदवत्त्वानुपपत्तेः । यदि तावत् आत्मनः बन्ध-मुक्तावस्थे युगपत् स्यातां, क्रमेण वा? युगपत् तावत् विरोधात् न सम्भवतः स्थितिगती इव एकस्मिन् । क्रमभावित्वे च, निर्निमित्तत्वं, सनिमित्तत्वं वा? निर्निमित्तत्वे अनिर्मोक्षप्रसङ्गः । स [अन्य—] निमित्तत्वे च, स्वतः अभावात्, अपरमार्थत्वप्रसङ्गः । तथा च सति अभ्युपगमहानिः । किञ्च—बन्धमुक्तावस्थयोः पौर्वापर्यानिरूपणायां बन्धावस्था पूर्वं प्रकल्प्या, अनादिमती अन्तवती च; तच्च प्रमाणविरुद्धम् । तथा मोक्षावस्था सादिमती अनन्ता च प्रमाणविरुद्धा एव अभ्युपगम्यते । न च अवस्थावतः अवस्थान्तरं गच्छतः नित्यत्वं उपपादयितुं शक्यम् । अथ अनित्यत्वदोषपरिहाराय बन्धमुक्तावस्थाभेदः न परिकल्प्यते, अतः द्वैतिनामपि शास्त्रानर्थक्यादिदोषः अपरिहार्यः एव; इति समानत्वात् न अद्वैतवादिना परिहर्तव्यः दोषः ॥

na; ātmanaḥ avasthābhēdānupapattēḥ | yadi tāvat ātmanaḥ bandhamuktāvasthē, yugapat syātām, kramēṇa vā | yugapat tāvat virōdhāt na sambhavataḥ sthitigatī iva ēkasmin | kramabhāvitvē ca, nirnimittatvē anirmōkṣaprasaṅgaḥ | anyanimittatvē ca svataḥ abhāvāt aparamārthatvaprasaṅgaḥ | tathā ca sati abhyupagamahāniḥ yugapat tāvat virōdhāt na sambhavataḥ sthitigatī iva ēkasmin | kramabhāvitvē ca, nirnimittatvē anirmōkṣaprasaṅgaḥ | anyanimittatvē ca svataḥ abhāvāt aparamārthatvaprasaṅgaḥ | tathā ca sati abhyupagamahāniḥ kiñca, bandhamuktāvasthayōḥ paurvāparyanirūpaṇāyāṁ bandhāvasthā pūrvaṁ prakalpyā, anādimatī antavatī ca; tacca pramāṇaviruddham | tathā mōkṣāvasthā ādimatī anantā ca pramāṇaviruddhaiva abhyupagamyatē | na ca avasthāvataḥ avasthāntaraṁ gacchataḥ nityatvam upapādayituṁ śakyam | atha anityatvadōṣaparihārāya bandhamuktāvasthābhēdō na kalpyatē, ataḥ dvaitināmapi śāstrānarthakyādidōṣaḥ aparihārya ēva; iti samānatvāt na advaitavādinā parihartavyaḥ dōṣaḥ ||

Reply : We disagree; for it is not reasonable to ascribe to the Self different States. These States may be predicated of the Self as existing either Simultaneously or in Sequence. Their Simultaneous existence is impossible as they are mutually contradictory like rest and movement in the same Object. As for their existence in Sequence, are they caused or uncaused? If uncaused, there arises the contingency of Non-liberation. If caused, not being natural to it, liberation Ceases to be Supremely real. Thus you are obliged to abandon a Doctrine already accepted by you. Moreover, in regard to the Order of the States of bondage and liberation, the State of Bondage has to be thought of as Prior, beginningless, and terminable.

This runs counter to all means of proof – a State of liberation with a beginning but without an end! The eternity of an entity with States and Mutability cannot be rationally maintained. To Escape from defects like impermanence, if the distinction between the States of bondage and liberation is not Upheld, the futility of Sastras, etc., becomes unavoidable for the Dualists also. Thus, being common, the Defect in question need not be remedied by the Non-dualists alone.

37) Bashyam : Chapter 15 - Verse No. 2 Continues

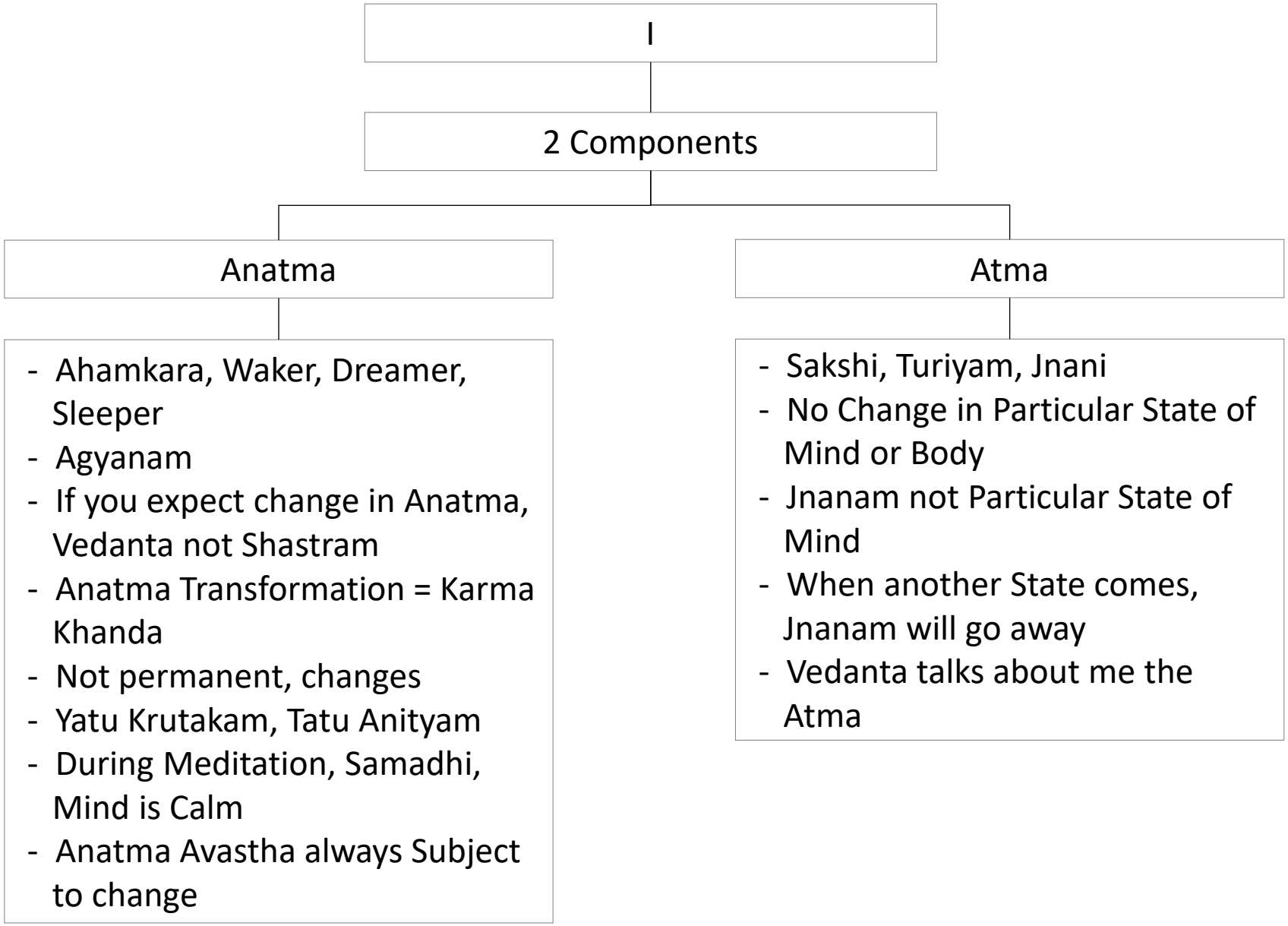
न; आत्मनः अवस्थाभेदवत्त्वानुपपत्तेः । यदि तावत् आत्मनः बन्ध-मुक्तावस्थे युगपत् स्यातां, क्रमेण वा? युगपत् तावत् विरोधात् न सम्भवतः स्थितिगती इव एकस्मिन् । क्रमभावित्वे च, निर्निमित्तत्वं, सनिमित्तत्वं वा? निर्निमित्तत्वे अनिर्मोक्षप्रसङ्गः । स [अन्य—] निमित्तत्वे च, स्वतः अभावात्, अपरमार्थत्वप्रसङ्गः । तथा च सति अभ्युपगमहानिः ।

na; ātmanaḥ avasthābhēdānupapattēḥ | yadi tāvat ātmanaḥ bandhamuktāvasthē, yugapat syātām, kramēṇa vā | yugapat tāvat virōdhāt na sambhavataḥ sthitigatī iva ēkasmin | kramabhāvitvē ca, nirnimittatvē anirmōkṣaprasaṅgaḥ | anyanimittatvē ca svataḥ abhāvāt aparamārthatvaprasaṅgaḥ | tathā ca sati abhyupagamahāniḥ yugapat tāvat virōdhāt na sambhavataḥ sthitigatī iva ēkasmin | kramabhāvitvē ca, nirnimittatvē anirmōkṣaprasaṅgaḥ | anyanimittatvē ca svataḥ abhāvāt aparamārthatvaprasaṅgaḥ | tathā ca sati abhyupagamahāniḥ

I) a) In Spirituality, what should i expect will happen

b) Dont expect and get disappointed.

c)



I

2 Components

Anatma

Atma

Gita :

- Chapter 2 – Verse 14
- This is State, condition of Anatma
- Not lasting State

Gita :

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

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāṃstitikṣasva bhārata || 2 - 14 ||

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

d) Why Moksha Shastra?

- Shastra Vai Artha Dosha

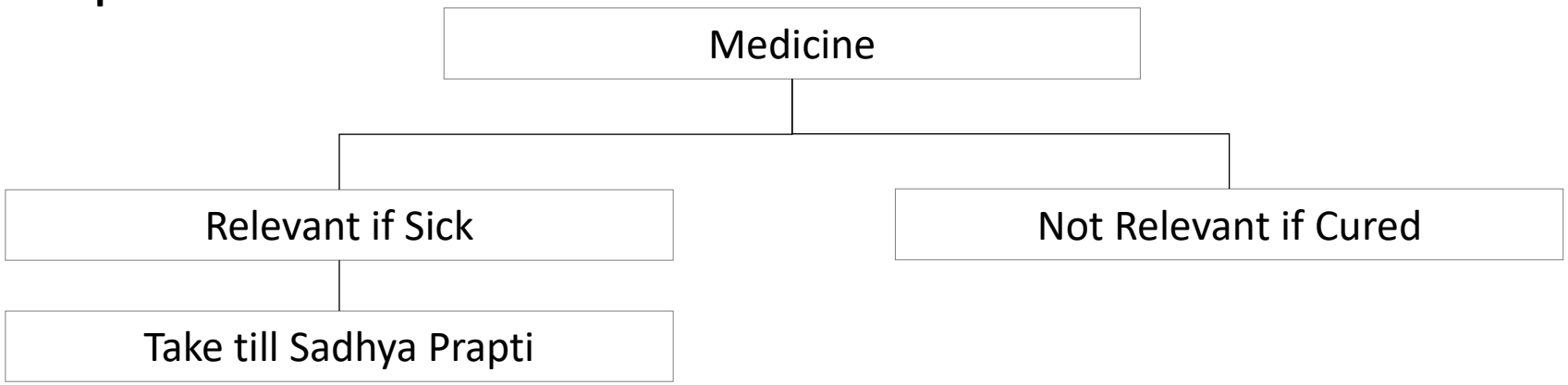
II) Shankara :

a) If Jivatma is Asamsari, Bhagavan will be Unwise, giving redundant Shastram.

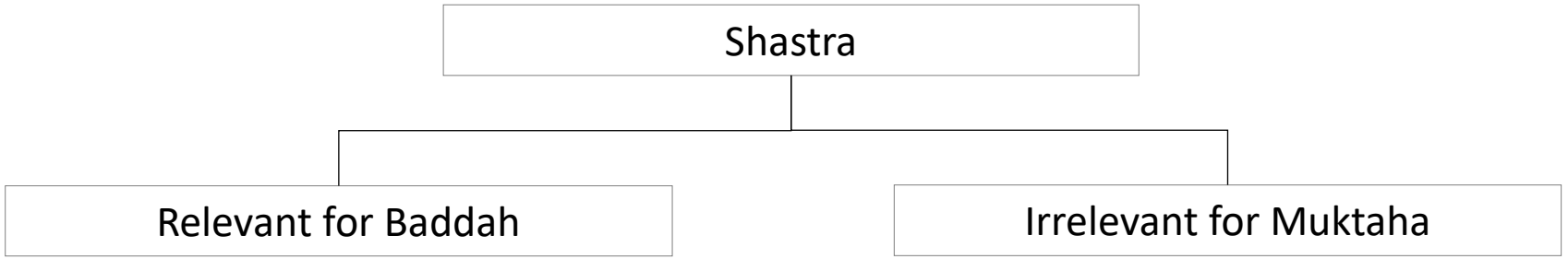
b) Ishvara Asarvagnyahathi Dosha will come

c) Moksha Shastra redundancy belongs to all Philosophers not only Advaitin.

III) Example :



IV) a)



b) Accepted by all.

c) Na Shastra Anartakyadhi Dosha Bavati

d) Dosha Accepted by all

e) Parihara Same in all Darshanas

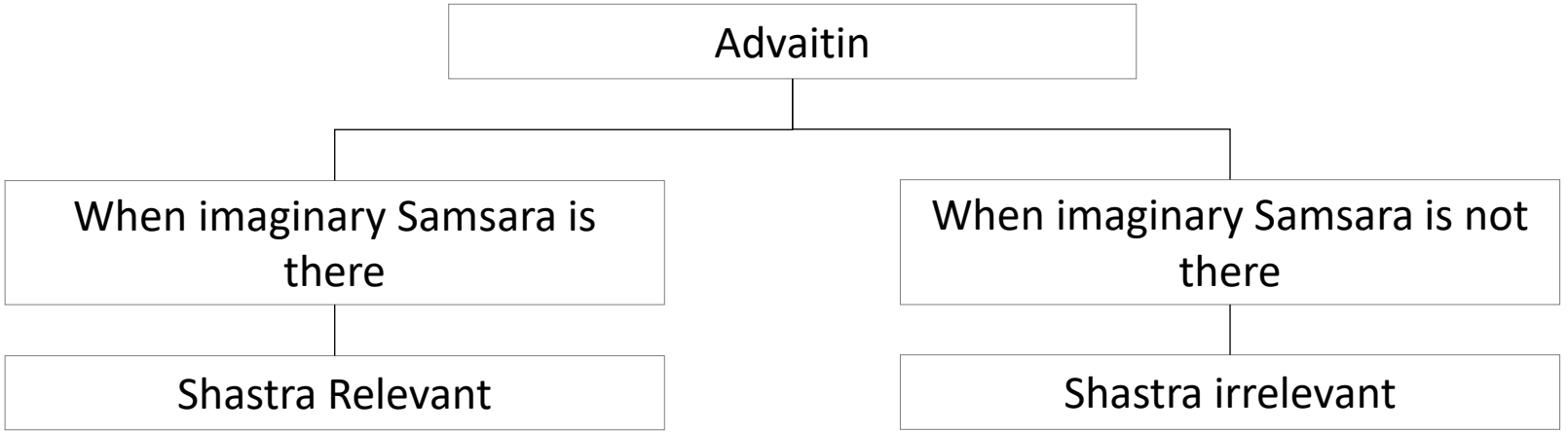
V) Purva Pakshi :

a) Katham Abhyupagatha iti?

b) After reaching Vaikunta, no need for Shatra

VII) Topic 25 – Revision :

Shankara :



VII)

Purva Pakshi	Advaitin
Actual Samsara removed by Karma, Upasana	Imaginary Samsara removed by Jnanam

VIII) a) If you want to bring change in Atma by Adhi, Deleting something, Adding something, Badda Atma can't be converted into Mukta Atma.

b)

Veda Purva	Veda Antha
- Deals with Anatma - 3 Gunas	- Deals with Atma

c) Gita – Chapter 2 :

त्रैगुण्यविषया वेदाः निस्त्रैगुण्यो भवार्जुन । निर्द्वन्द्वो नित्यसत्त्वस्थः निर्योगक्षेम आत्मवान् ॥ २-४५॥	**traiguṇyaviṣayā vēdāḥ** **nistraiguṇyō bhavārjuna |** **nirdvandvō nityasattvasthaḥ** **niryōgakṣēma ātmavān || 2-45 ||**

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

d) Veda Purva Deals with 3 Gunas

e) Vedanta Deals with Nistrigunya Bava Atma – Arjuna.

IX) Vedanta :

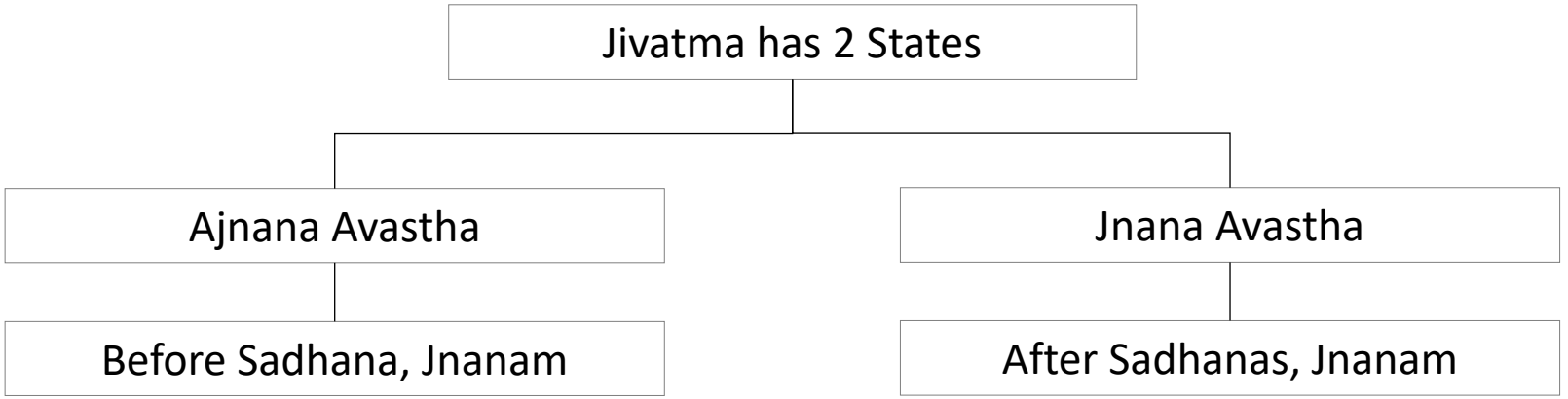
a) Not interested in a particular state of Mind or body

b) Atma not state of body or mind

c) All states, Anatma, subject to arrival, Departure, Change

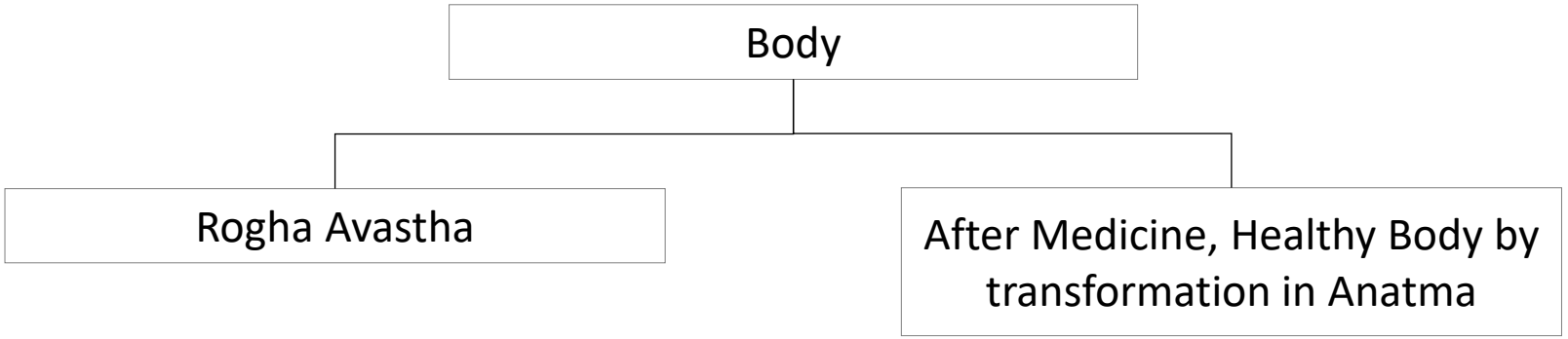
d) In Moksha, what are you hoping to get?

e)



f) Avidya, Baddah Avastha goes away and Vidya, Moksha Avastha Brought in

g)



h) Moksha Shastra changes Atma not Body - Mind

i) Jivatma goes from Baddah Avastha to Moksha Avastha

j) It is an happening event, brought by Sadhana

k) Samsara is a state of Jivatma

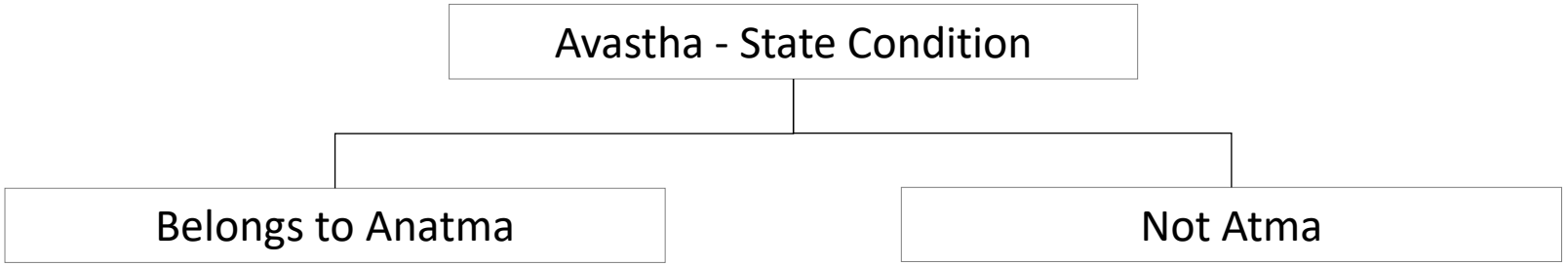
l) Moksha = State of Jivatma, not Body, Mind.

X) a) Moksha belongs to Atma, all philosophies agree

b) Atmanaha Avastha Bheda Anupapatte

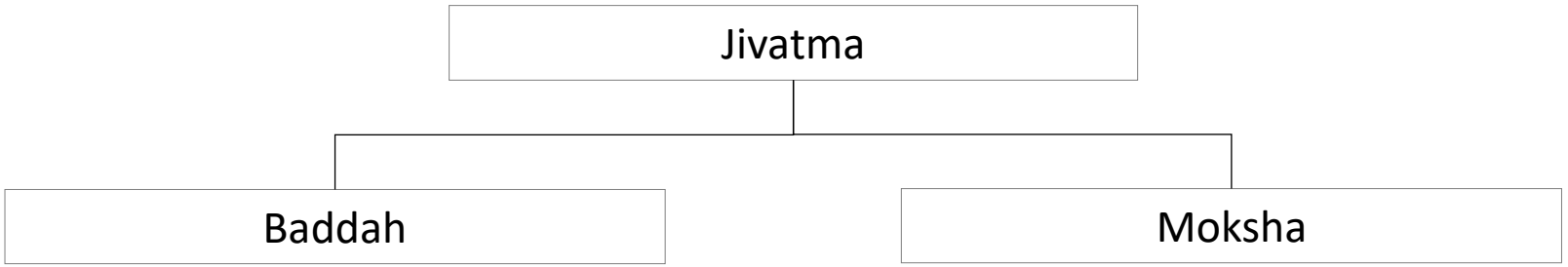
c) Atma can never shift from one Avastha to another Avastha.

d)

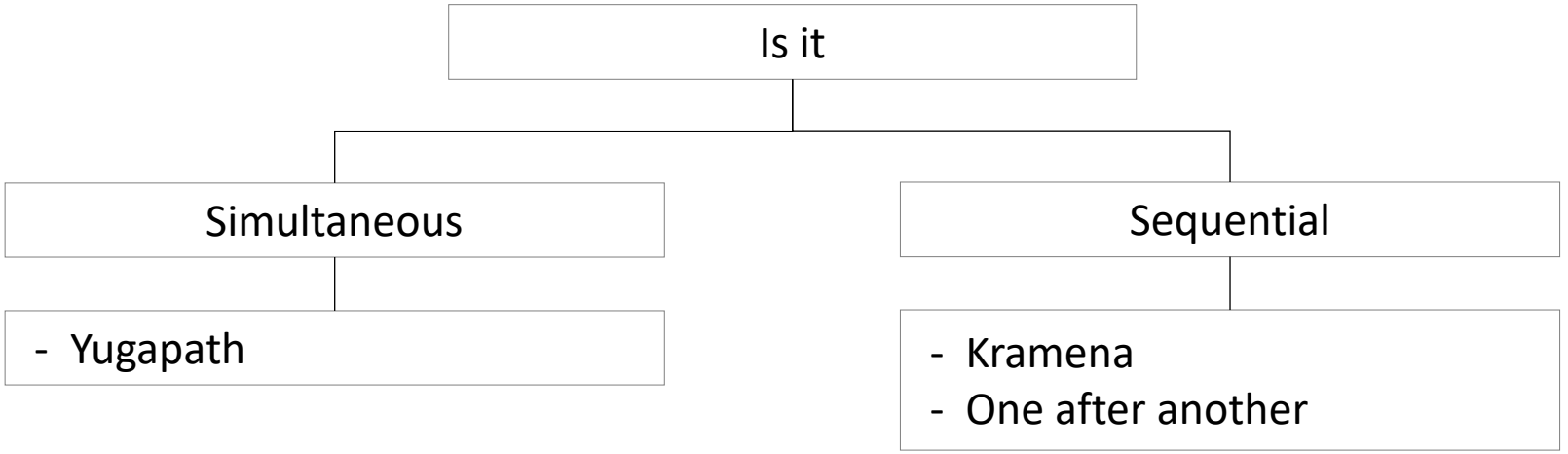


XI) a) Let us Assume Atma has 2 Conditions, 2 States.

b)



c)



d) Dvaitin, Visishta Advaitin agree change happens in Jivatma, Body - Mind dropped here.

e) There is transformation in Jivatma

XII) Topic 27 Revision :

a) Yugapath - Shankara :

- Vidya - Avidya can't exist in one Locus

b) Light, Darkness not in one place

c) Walking, standing not by Rama, not doing both.

XIII) Purva Pakshi :

a) Sequential

b) Shankara :

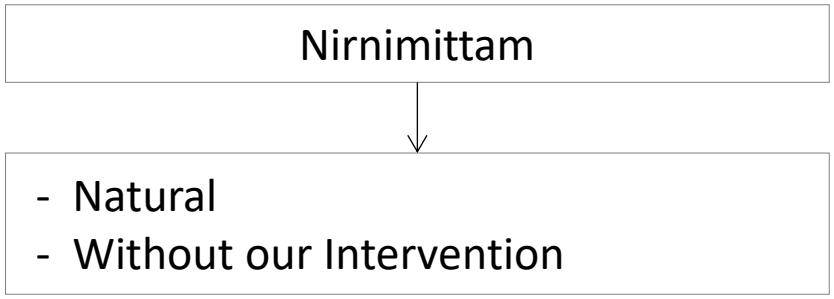
- What is the sequence?

c) Bondage first, liberation later.

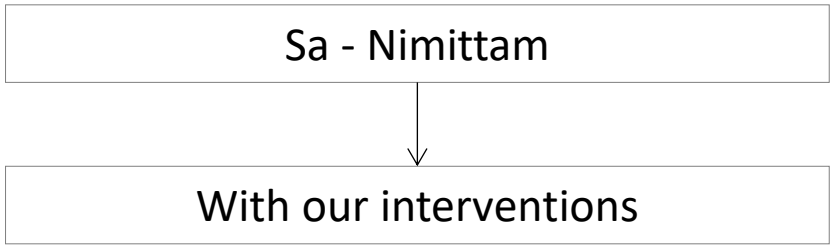
d) Does it naturally happen like Childhood, Youth, Old age?

e) Does it happen because of our intervention?

f)



g)



h) There are problems either way.

Revision : Chapter 13 - Verse 2 :

I) Shankara refuting Purva Pakshi :

a) Purva Pakshi :

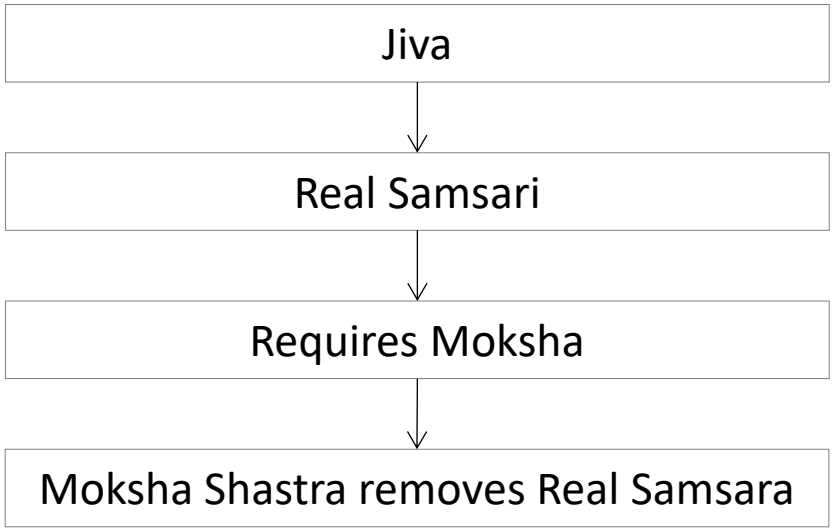
- In Advaita, Shastram becomes redundant, Anartakya Dosha.

b) Jivatma = Identical with Paramatma, Nitya Muktaha, Asamsari, Moksha Non-relevant.

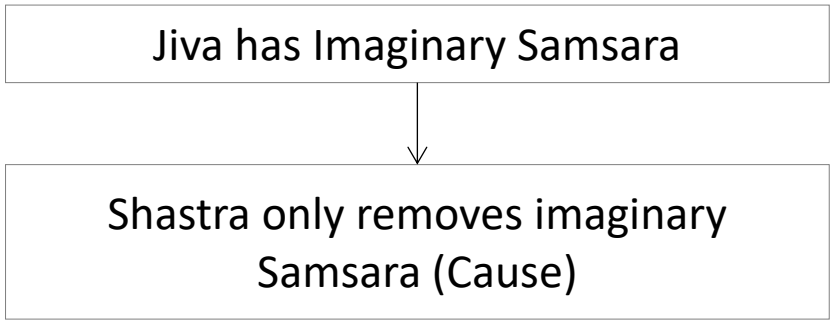
II) Purva Pakshi - Matam :

a) Jivatma different from Paramatma

b)



c) Advaitam :



d) Our Shastra Stronger, your Shastram weaker

e) My Shastra Great.

III) Shankara takes a different track :

a) Abhyupethya Vada :

- Temporary Samsara for Shankara

b) Suppose Samsara is actual condition of Jivatma during Bandah Avastha

c) Real Bandah replaced by Real Mukta Avastha is Purva Pakshi View, not Imaginary

d) Liquid - Gaseous - Solid

e) Jala to Dravya to Khara Avastha (Bashva - Vapour State) because of temperature variation.

f) Similarly Jivatma goes from one state to another

g) Jivatma = Savikara, Not acceptable

IV) Gita – Chapter 2 :

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 purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

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

a) 6 Modifications

- Asti, Jayate, Vardate, Viparinamate, Apakshiyate Vinashyati not possible for Atma.

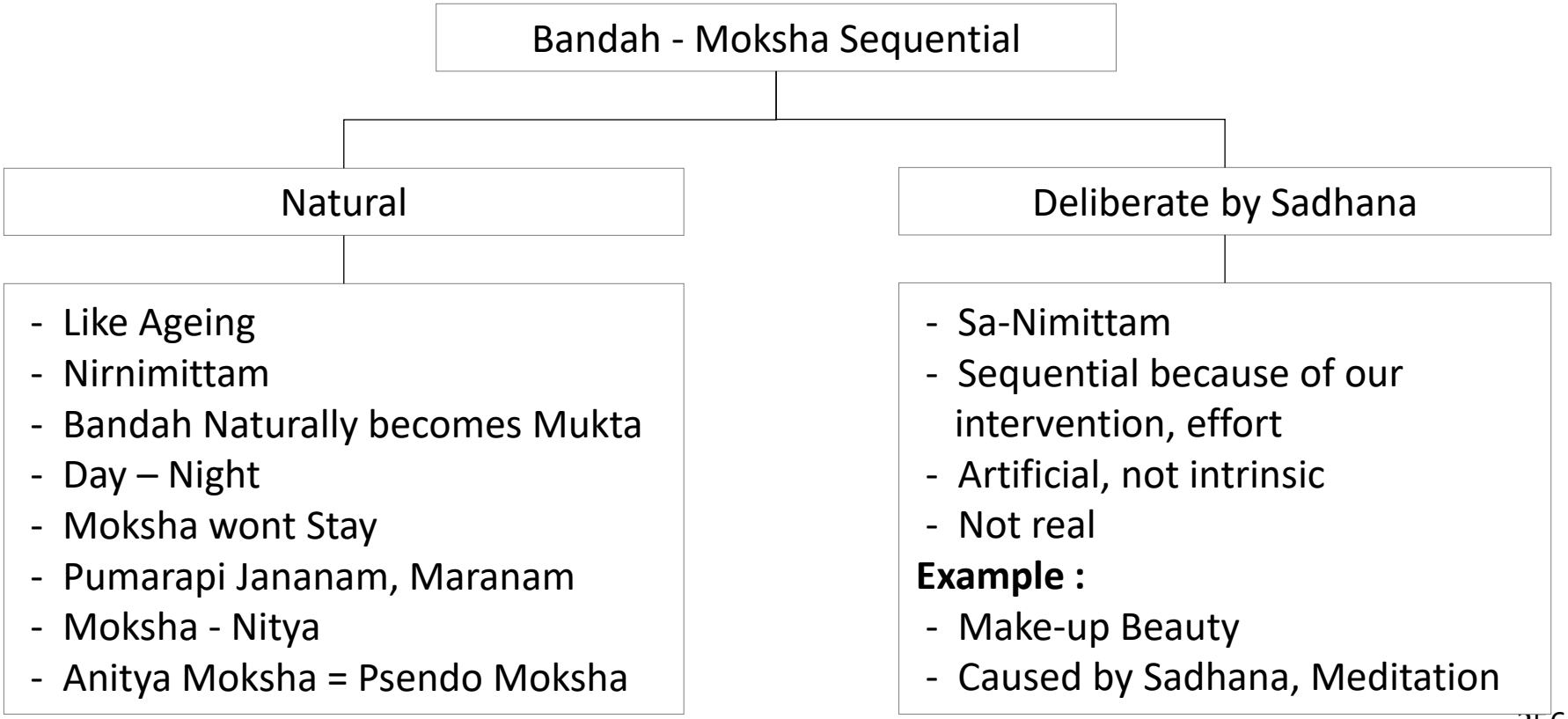
b) Atmanaha Savikaratva Aptibhi

c) Atmanaha Avastha Bheda Anupapatte

d) Simultaneous, Logical Dosha, Opposite attributes can't exist in same locus at same time, will be contradictory.

e) Standing, walking not in same Person / Locus, different times possible.

V)



VI) Moksha :

a) Not like Hot Water but fire

b)

Moksha	Ahamkara Moksha
- Nitya - Like heat of fire - Intrinsic - Paramartha - Real	- Anitya - Like Heat of Water - Not Intrinsic - Aparamartha - Unreal

c) Both Moksha, Bandah Real According to Purva Pakshi

d) Your Stand is Contradicted

e) There are further problems.

38) Bashyam : Chapter 15 - Verse No. 2 Continues

किञ्च—बन्धमुक्तावस्थयोः पौर्वापर्यानिरूपणायां बन्धावस्था पूर्वं प्रकल्प्या, अनादिमती अन्तवती च; तच्च प्रमाणविरुद्धम् । तथा मोक्षावस्था सादिमती अनन्ता च प्रमाणविरुद्धा एव अभ्यु- पगम्यते ।

kiñca, bandhamuktāvasthayōḥ paurvāparyanirūpaṇāyāṁ bandhāvasthā pūrvaṁ prakalpyā, anādimatī antavatī ca; tacca pramāṇaviruddham | tathā mōkṣāvasthā ādimatī anantā ca pramāṇaviruddhaiva abhyupagamyatē |

I) a) Shankara goes further along with Purva Pakshi

b) Bandah, Moksha real for you

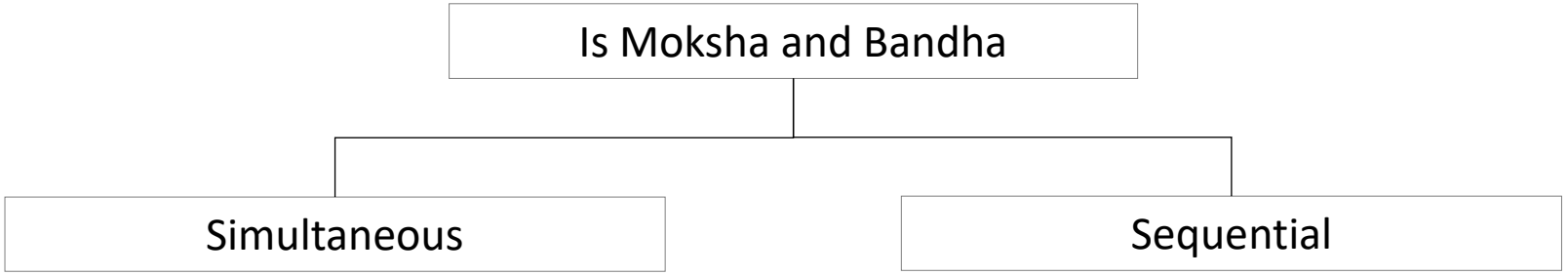
c) Jivatma Changes a State from State 1 to State 2, if both Moksha and Bandah are real, if worldly experiences are real

d) Only a Mukta Purusha, who has dropped identification with 3 Sharirams are real realizes his self.

e) He alone knows real, unreal and what is Kaivalyam.

II) Shankaras Question to Purva Pakshi :

a)



b) Both will be in Time and have problems.

c) Purva Pakshi :

- Moksha is sequential.

III) Shankara :

a) Let us assume both Bandah and Moksha are sequential and Real

b) What is the Consequence?

c)

Bandha	Moksha
First	Later

Moksha	Bandah
- First - Purva	- Later - Apara

d) When did Bondage start?

- Year 1957

e) Before 1957 - 1956 Moksha

f) To avoid this Purva Pakshi will say Bandah = Anaadi

g) Anaadi Bandah ends with Karma Yoga, Upasana Yoga - Sadhana

h) Beginningless Bondage ends with Sadhana

IV) Mandukya Upanishad - Chapter 4 :

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति । अनन्तता चाऽऽदिमतो मोक्षस्य न भविष्यति ॥ ३० ॥	anāderantavattvaṃ ca saṃsārasya na setsyati | anantatā cā"dimato mokṣasya na bhaviṣyati || 30 ||

If the world is admitted to be Beginningless-as the disputants insist-then it cannot be non-eternal. Moksha or liberation cannot have a beginning and be eternal, too. [4 - K - 30]

V) Argument :

a) If Bondage is beginningless, it has to be endless

b) That which has no beginning will have no end

c) Birthless alone will be deathless

d) If Bondage is Anaadi, logically will be Anantham also

e) If Bondage Anantham, no use of any Sadhana.

f) Atma does not really undergo any change even if, Bandah and Moksha come and go in Atma.

g) Coming, going Bandah, Moksha is Vyavaharika Satyam

h) Atma is Paramartika Satyam beyond Adhyasa

i) If Body - Mind is not bringing any change in Atma, and they are really not there in Atma, we don't require Shastra.

V) a) Conclusion of all philosophers will be Shastra Anarthakya Dosha.

b) Atma has no real Bondage or Moksha, Moksha is its intrinsic Svarupam.

c) Dvaitam, Visishta Advaitam also has Shastra Anartakya Dosha

d) Thus Shankara abolishes Bandah, Moksha concepts as Mithya, Vyavaharika Satyam only.

e) All Philosophers have Common problem.

VI) Shankara :

- Cure yourself first Doctor
- I need not give remedy for Shastra Anartakya Dosha.

Revision : Chapter 13 - Verse 2 :

39) Bashyam : Chapter 15 - Verse No. 2 Continues

न च अवस्थावतः अवस्थान्तरं गच्छतः नित्यत्वं उपपादयितुं शक्यम् ।
अथ अनित्यत्वदोषपरिहाराय बन्धमुक्तावस्थाभेदः न परिकल्प्यते, अतः द्वैतिनामपि शास्त्रानर्थक्यादिदोषः अपरिहार्यः एव; इति समानत्वात् न अद्वैतवादिना परिहर्तव्यः दोषः ॥

na ca avasthāvataḥ avasthāntaraṁ gacchataḥ nityatvam upapādayituṁ śakyam |
atha anityatvadōṣaparihārāya bandhamuktāvasthābhēdō na kalpyatē, ataḥ dvaitināmapi śāstrānarthakyādidōṣaḥ aparihārya ēva; iti samānatvāt na advaitavādinā parihartavyaḥ dōṣaḥ ||

I) Shankara established :

a) Samsara and Moksha on Jivatma is Mithya, Vyavaharika Satyam.

b) From Atma's standpoint, Real nature, there is no Bandah, Moksha

c) Jivatma has no real Bandah, only imaginary Bandah, does not require real Moksha, requires imaginary Moksha.

d) Atma = Nitya Mukta

e) Therefore, Jivatma and Paramatma are one and the same.

f) To convey this truth, Vyasa writes Chapter 13 - Verse 2, Kshetrajnam Chapi Mam Vidhi....

Gita :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३॥	kṣētrajñaṃ cāpi māṃ viddhi sarvakṣētrēṣu bhārata| kṣētrakṣētrajñayōrjñānaṃ yat tajjñānaṃ mataṃ mama || 13-3 ||

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

II) Purva Pakshi :

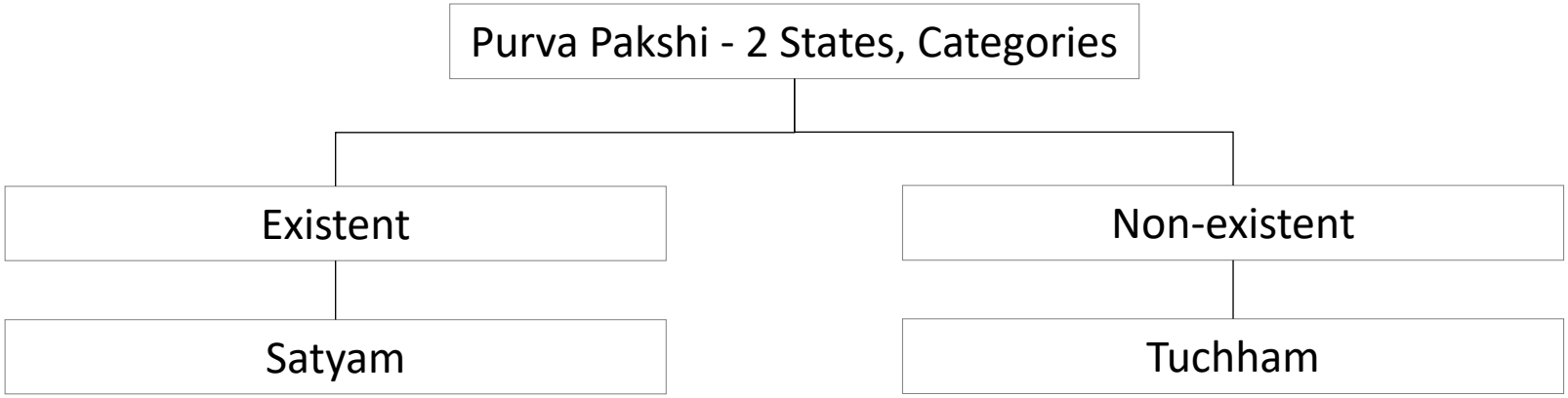
- Not satisfied

a) Has no concept of Mithya

n) Biggest problem in all Purva Pakshi's is, they don't have concept of Mithya.

c) When we negate world, we come to Mithya.

d)

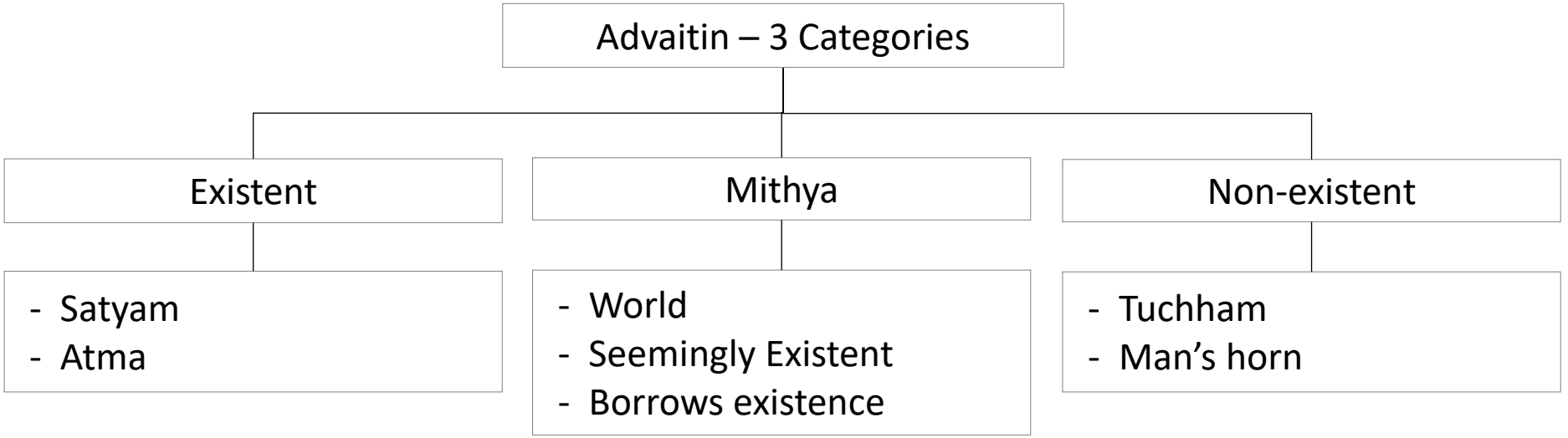


e) Purva Pakshi :

- Can’t Accept Jagat Mithya

f) They translate our Statements as Non-existent

q)



h) When we negate existence of the world, they jump to Non-existence

III) a) We say Samsara is Mithya

b) They translate - Samsara is Non-existent

c) Shastra Vaiyarthya dosha comes

IV) Purva Pakshi :

a) Samsara Satyam, existent

b) Moksha Satyam, existent

c) Shastra relevant

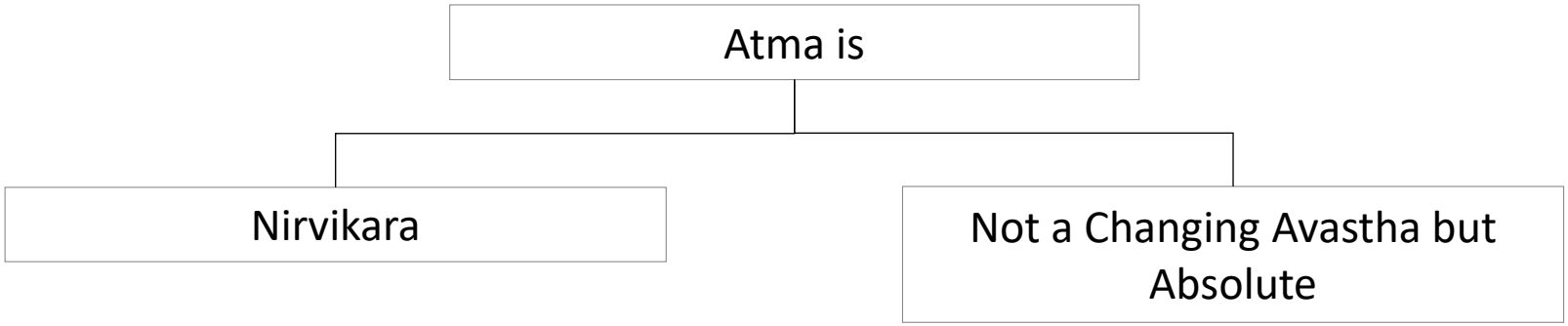
V) Shankara :

a) There are several logical problems to accept Aham Brahma Asmi.

b) If Atma, Brahman is real and Bandah is in Atma and is also real, then real Bandah, Moksha will come to Atma.

c) Atma will change from Bandah to Moksha Avastha.

d)



e) It will become Sruti Virodha and will be Subject to final change, Vinashyati, death.

f) Anitya Atma getting Nitya Moksha, has no benefit at all

g) Hence, can't accept real Bandah, Moksha

h) Atma will become mortal.

V) Purva Pakshi :

a) To avoid this change in Atma, can abolish Bandah, Moksha concepts as they cause change in Atma

b) How to solve this Nirvikara and Moksha problem?

Topic No. 40 to 43 :

न च शास्त्रानर्थक्यं, यथाप्रसिद्धाविद्वत्पुरुषविषयत्वात् शास्त्रस्य । अविदुषां हि फलहेत्वोः अनात्मनोः आत्मदर्शनम्; न विदुषां, विदुषां हि फलहेतुभ्यां आत्मन अन्यत्वदर्शने सति तयोः अहमिति आत्मदर्शनानुपपत्तेः । न हि अत्यन्तमूढः उन्म- त्तादिः अपि जलाग्न्योः छायाप्रकाशयोः वा एकात्मतां पश्यति; किमुत विवेकी । तस्मात् न विधिप्रतिषेधशास्त्रं तावत्, फलहेतुभ्यां आत्मनः अन्यत्वदर्शिनः भवति । न हि "देवदत्त ! त्वं इदं कुरु" इति कस्मिंश्चित् कर्मणि नियुक्ते विष्णुमित्रः "अहं नियुक्तः" इति तत्रस्थः नियोगं शृण्वन्नपि प्रतिपद्यते । नियोगविषयविवेकाग्रहणात् तु उपपद्यते प्रतिपत्तिः, तथा फलहेत्वोः अपि ।।

na ca śāstrānarthakyam, yathāprasiddhāvidvat puruṣaviṣayatvāt śāstrasya | aviduṣāṁ hi phalahētvōḥ anātmanōḥ ātmadarśanam, na viduṣām; viduṣāṁ hi phalahētubhyām ātmanaḥ anyatvadarśanē sati, tayōḥ ahamiti ātmadarśanānupapattēḥ | na hi atyantamūḍhaḥ unmattādirapi jalāgnyōḥ chāyāprakāśayōrvā aikātmyaṁ paśyati; kiṁ uta vivēkī | tasmāt na vidhipratiṣēdhaśāstraṁ tāvat phalahētubhyām ātmanaḥ anyatvadarśinaḥ bhavati | na hi 'dēvadatta, tvam idaṁ kuru'iti kasmiṁścit karmaṇi niyuktē, viṣṇumitraḥ 'ahaṁ niyuktaḥ' iti tatrasthaḥ niyōgaṁ śr̥ṇvannapi pratipadyatē | viyōgaviṣayavivēkāgrahaṇāt tu upapadyatēpratipattiḥ; tathā phalahētvōrapi ||

40) Bashyam : Chapter 15 - Verse No. 2 Continues

न च शास्त्रानर्थक्यं, यथाप्रसिद्धाविद्वत्पुरुषविषयत्वात् शास्त्रस्य । अविदुषां हि फलहेत्वोः अनात्मनोः आत्मदर्शनम्; न विदुषां,

na ca śāstrānarthakyam, yathāprasiddhāvidvat puruṣaviṣayatvāt śāstrasya | aviduṣāṁ hi phalahētvōḥ anātmanōḥ ātmadarśanam, na viduṣām;

I) a) Purva Pakshi does not accept 3rd - Mithya category in the universe

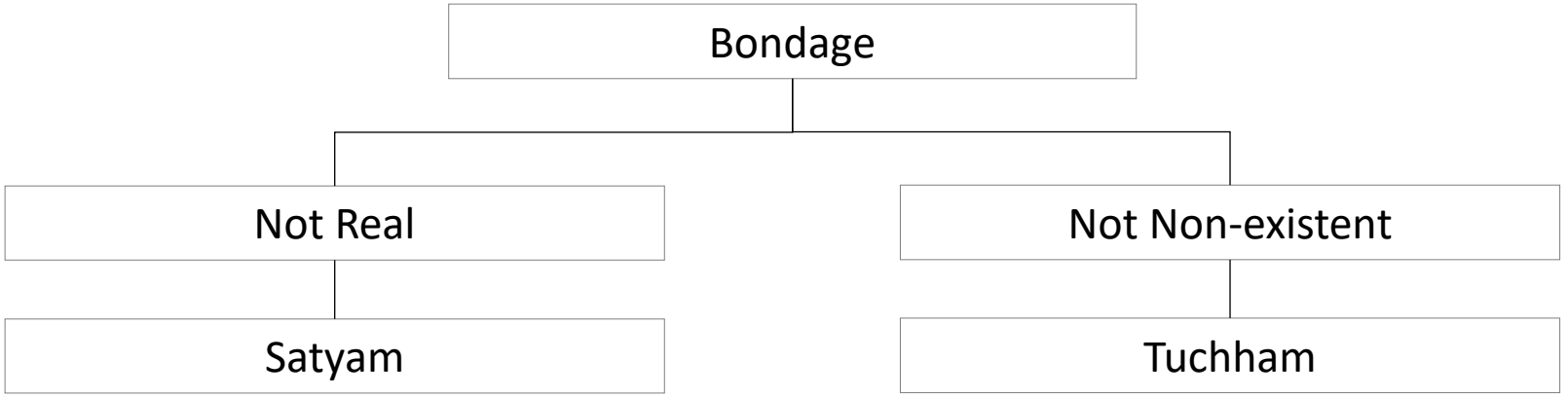
b) Therefore, has a problem

c) If we accept real Bandah or Moksha, Atma will be subject to change

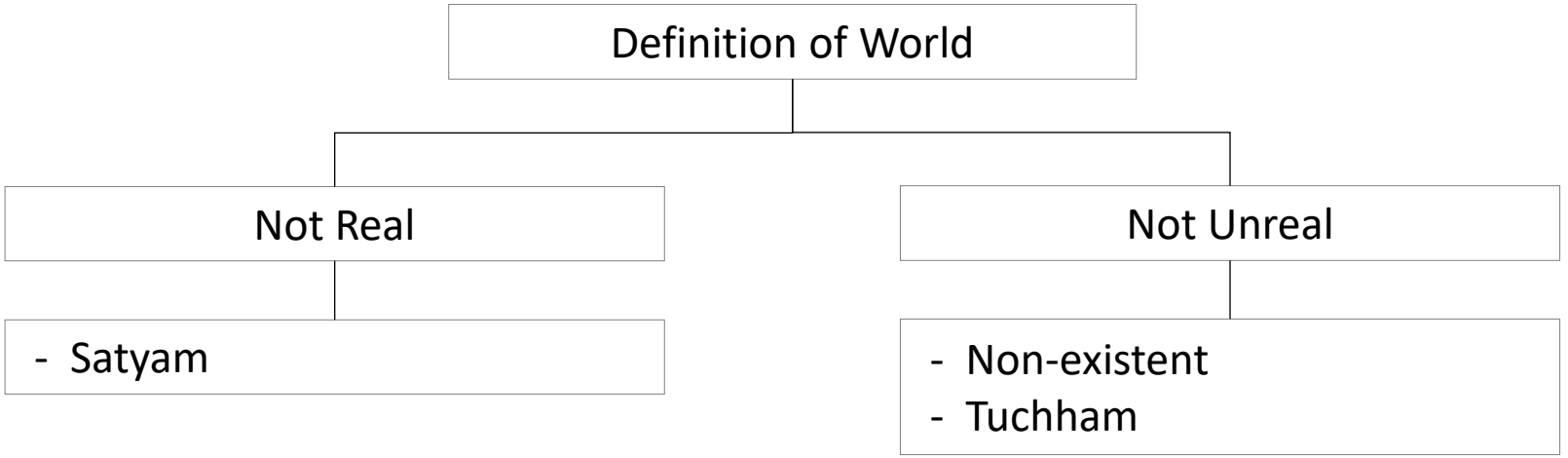
d) Shastra will become redundant

e) Can't say Bondage exists, because Atma does not change.

f)



g)



h) World, Bondage, Moksha come under 3rd Category, Mithya, Vyavaharika Satyam, seemingly real category, Maya.

i) All 3 states = Anatma - Ahamkara

= Mithya Category

j) I am Satyam - Really existent, Nitya Mukta Svarupa

k) Shastra relevant to remove seemingly existent Samsara

L) It exists as long as ignorance is there

m) Jnanam removes seemingly existent Bondage

n) In Advaitam, Shastram always relevant for all ignorant who have got Mithya Vyavaharika Samsara.

II) Why eliminate Mithya Samsara?

a) Ignorant while experiencing Samsara thinks it is real not Mithya

b) Waker, Dreamer think their Vyavahara is real, not Mithya

c) For ignorant, Samsara is Satyam

d)

Vidwan Vidusha	Avidwan Moodaha
- Samsara Mithya	- Samsara Real - For him elimination is required - Anatma taken as Atma

e) Gita :

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः । अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७॥	**prakṛtēḥ kriyamāṇāni** **guṇaiḥ karmāṇi sarvaśaḥ|** **ahaṅkāravimūḍhātmā** **kartā'ham iti manyatē || 3-27||**

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

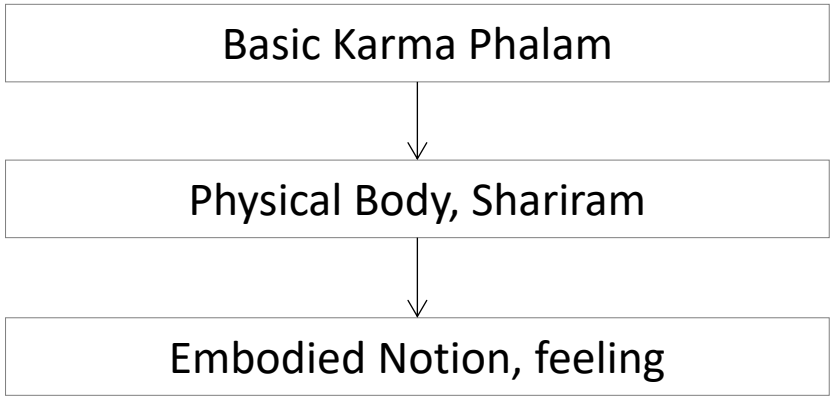
तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८॥	tattvavit tu mahābāhō guṇakarmavibhāgayōḥ | guṇā guṇēṣu vartanta iti matvā na sajjatē ||3-28||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

f) Because of Adhyasa, false identification, we take Sanchita Prarabda, Agami Karma as real.

g) Karma Phalam Comes under Anatma Category, Mithya category.

h)



III) Mandukya Karika :

यावद्धेतुफलावेशः संसारस्तावदायतः । क्षीणे हेतुफलावेशे संसारं न प्रपद्यते ॥ ५६ ॥	yāvaddhetuphalāveśaḥ saṃsārastāvadāyataḥ | kṣīṇe hetuphalāveśe saṃsāraṃ na prapadyate || 56 ||

As long as there is faith in causality, the endless chain of birth and death will be there. When that (faith) is destroyed by Knowledge, birth and death become non-existent. [4 - K - 56]

b) I have Samsara Abhimana Plus Sharira Abhimana

c) Vidusha, Jnani, does not conclude I have a body, I have Karma

d) Idea of Prarabda exhaustion is only from Avidwan

e) Vidwan never talks of exhausting Prarabda.

41) Bashyam : Chapter 15 - Verse No. 2 Continues

विदुषां हि फलहेतुभ्यां आत्मन अन्यत्वदर्शने सति तयोः अहमिति आत्मदर्शनानुपपत्तेः ।
viduṣāṁ hi phalahētubhyām ātmanaḥ anyatvadarśanē sati, tayōḥ ahamiti ātmadarśanānupapattēḥ |

I) a) For Vidusha, wise person, Karma = Punya Papam = Shariram

b) Atmanaha Anyatva Darshane

c) Karma belongs to Anatma, Shariram

d) I am Atma, experiencer, different

II) Gita - Chapter 3 :

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु । तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ ३-२९॥	**prakṛtērguṇasammūḍhāḥ** **sajjantē guṇakarmasu |** **tān akṛtsnavidō mandān** **kṛtsnavinna vicālayēt ||3-29||**

Those deluded by the qualities of nature (Gunas) are attached to the functions of the qualities. The Man of perfect Knowledge should not unsettle the foolish, who are of imperfect knowledge.[Chapter 3 – Verse 29]

a) Profound Shlokas of Gita

b) Generally we ignore as irrelevant

c) By Imagination also, Jnani will not look at Body or Karma as I

d) Does not Struggle to Remember this fact.

e)

I	Body
Am Atma	Anatma

- Difference like
- Jalam (Water) – Agni (Fire)
- Chaaya - Prakashayo
- Darkness - Light

f) No Jnani can be confused, no Mix-up, Adhyasa Possible

g) No Identification in them.

42) Bashyam : Chapter 15 - Verse No. 2 Continues

न हि अत्यन्तमूढः उन्म- त्तादिः अपि जलाग्न्योः छायाप्रकाशयोः वा एकात्मतां पश्यति; किमुत विवेकी ।

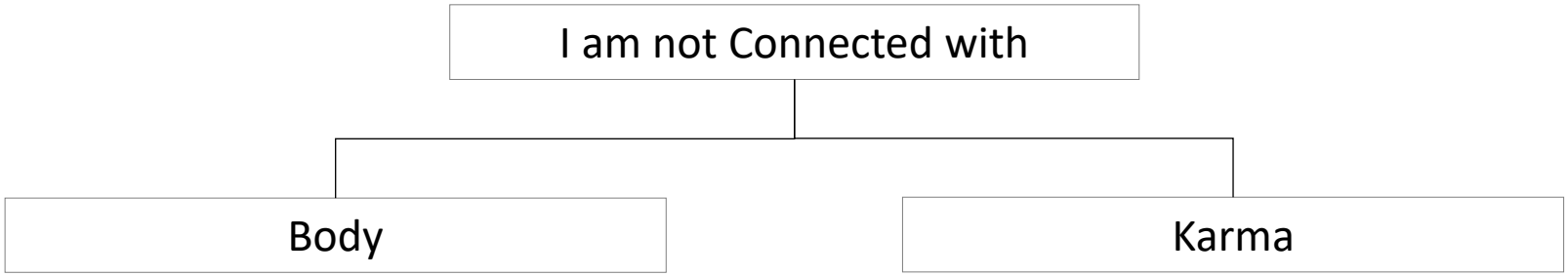
na hi atyantamūḍhaḥ unmattādirapi jalāgnyōḥ chāyāprakāśayōrvā aikātmyaṁ paśyati; kiṁ uta vivēkī |

I) a) If Jnanam is Clearly received, one will not be Deeply Deluded and Mistake Body as I - Atma

b) Unmattaha - Drunk

- Even Drunk person will know light and Darkness.
- Crystal Clear.

c)



d) Shastra Vaiyarthya dosha discussion over

II) 3 Points to remember :

a) Shastram is relevant to remove Mithya Samsara

b) Because of Mithya Samsara, I appear as Jivatma

c) Really, I am not Jivatma but I am only Param Atma which is Asanga, has no connection with body or karma.

d) Kshetrajnam Chapi Mam Viddhi reveals Aikyam only is the central theme

e) Next is corollary :

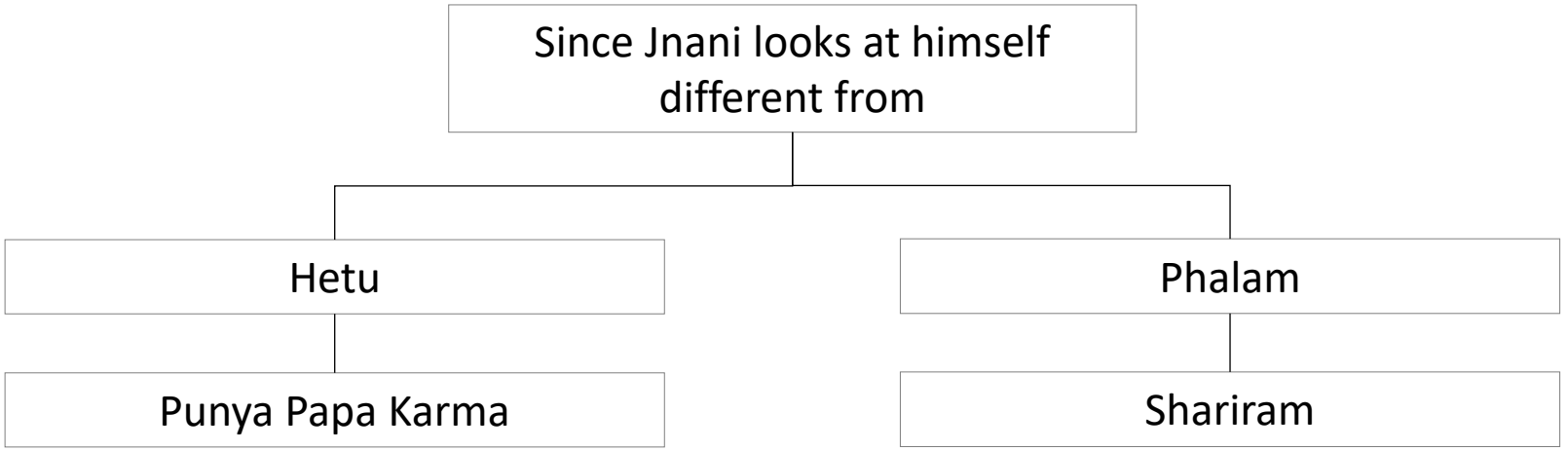
- Samuchhaya Vadi refutation.

43) Bashyam : Chapter 15 - Verse No. 2 Continues

तस्मात् न विधिप्रतिषेधशास्त्रं तावत्, फलहेतुभ्यां आत्मनः अन्यत्वदर्शिनः भवति । न हि "देवदत्त ! त्वं इदं कुरु" इति कस्मिंश्चित् कर्मणि नियुक्ते विष्णुमित्रः "अहं नियुक्तः" इति तत्रस्थः नियोगं शृण्वन्नपि प्रतिपद्यते । नियोगविषयविवेकाग्रहणात् तु उपपद्यते प्रतिपत्तिः, तथा फलहेत्वोः अपि ॥

tasmāt na vidhipratiṣēdhaśāstraṁ tāvat phalahētubhyām ātmanaḥ anyatvadarśinaḥ bhavati | na hi 'dēvadatta, tvam idaṁ kuru'iti kasmiṁścit karmaṇi niyuktē, viṣṇumitraḥ 'ahaṁ niyuktaḥ' iti tatrasthaḥ niyōgaṁ śṛṇvannapi pratipadyatē | viyōgaviṣayavivēkāgrahaṇāt tu upapadyatēpratipattiḥ; tathā phalahētvōrapi ||

I) a)



b) Jnani does not connect himself with Past, Present, Future Karmas

c) Jnani claims Nitya Mukta status here and now after Jnanam.

d) Absolutely, no relationship

e) Can't take Karma or Drop Karma

f) I am Akarta Asmi = Wisdom.

II) Corollary :

a) Jnani can't have relevance for Karma khanda of Veda (Rituals)

b) For his liberation, no karma relevant

c) Jnani Deliberately identifies with his Body for Loka Sangraha.

d) Vidhi - Pratisheda Shastram, Karma khanda becomes redundant

e) For ignorant Jiva, Karma Khanda useful for Chitta Shuddhi

f) Karma and Shariram have mutual connection as cause and effect.

g) No Vidhi, Nisheda belongs to a Jnani

III) Jnani Shloka - 1st Example :

a) In my Hrida Akasa, sun of Atma is all the time shining

b) No sunrise, no sunset for me

c) How can I do Sandhya Vandanam?

d) Therefore, took Sanyasa.

IV) Jnani shloka - 2nd Example :

a) Death - Birth has happened, 2 fold Theetu has come for me

b) Religious pollution = Theetu

c) Avidya Mother gave birth to Jivatma

d) Avidya Mother, Moha Mayi Mata is Dead

e) I have Son of Bodaha, Vidya is born in me

f) When 2 Ashancham is there, how can I do Sandhya?

g) I am beyond Karma Khanda.

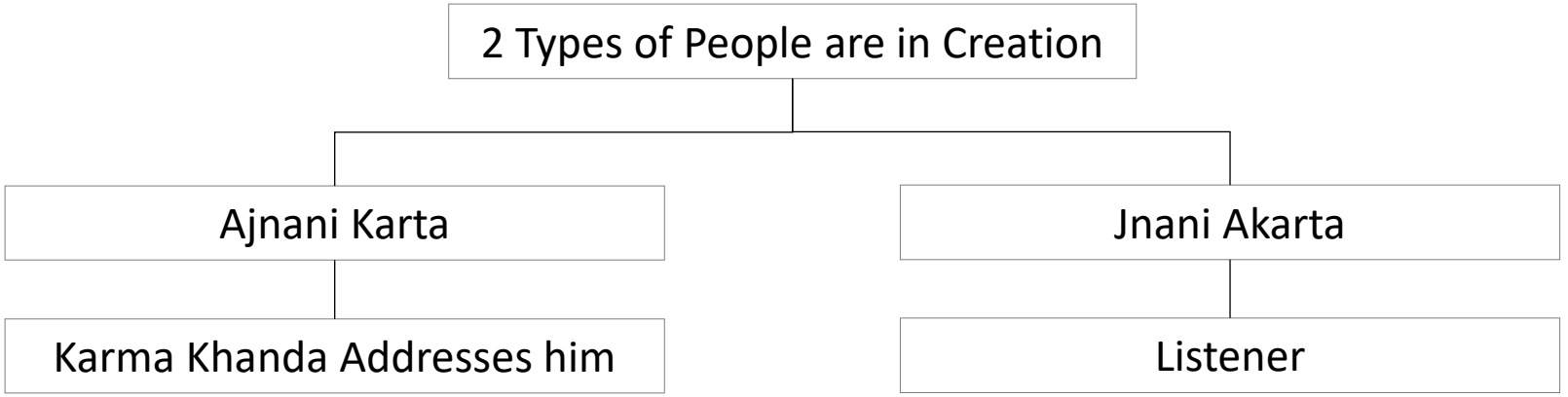
V) Example :

a) Guru told Devadatta to bring water

b) Instruction to X not relevant to Y, even though he is listening.

c) Vishnu Mitra another Sishya only listened.

VI) a)

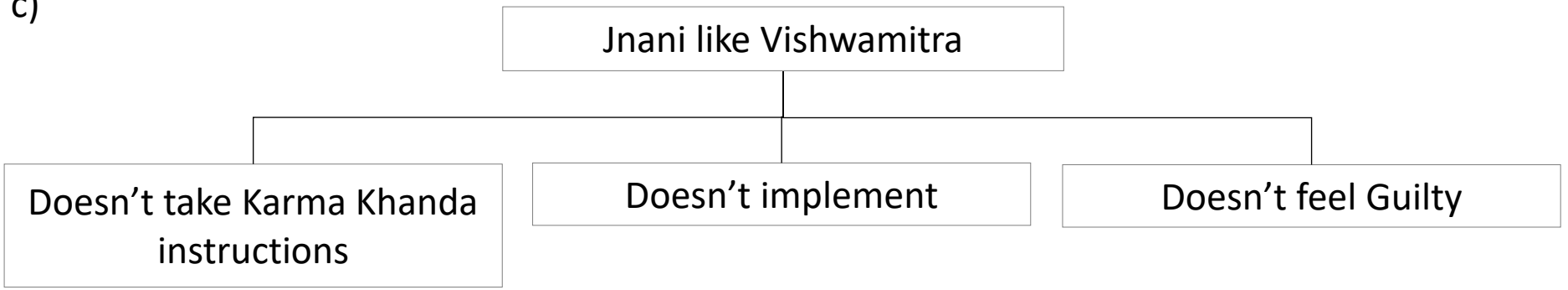


b) Jnana Karma Samuchhaya not possible

VII) a) Aham Niyuktaha :

b) Jnani respects Veda Purva

c)



d) Karma Khanda not relevant for Jnani.

VIII) Purva Pakshi :

a) Prescribes karma for Moksha

b) Gita – Chapter 4 :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३॥

gatasaṅgasya muktasya
jñānāvasthitacētasaḥ |
yajñāyacaratаḥ karma
samagraṁ pravilīyatē ||4-23||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

b) Nitya Naimitta Karma Sarve Baventu Sukinaha

c) Jnani does not do Karma for himself

d) Karma dissolves in Aikyam, Na Pratipadyate

e) Jnani respects Karma Khanda but for him no karma is relevant.

f) Because of Non-grasping, Niyogga Vishaya, addressed person, other person may run like Vishnu Mitra.

g) As long as I look myself as Shariram, Karta, I require Karma Yoga, Upasana Yoga, Sadhanas, seeker.

h) If I understand clearly I am Kshetrajna, no Karma, Upasana is relevant for me.

Topic No. 44 to 47 :

ननु प्राकृतसम्बन्धापेक्षया युक्ताः एव प्रतिपत्तिः शास्त्रार्थविषया— फल-हेतुभ्यां अन्यात्मविषयदर्शनेऽपि मति—इष्टफलहेतौ प्रवर्तितः अस्मि, अनिष्ट-फलहेतोश्च निवर्तितः अस्मीति; यथा पितृपुत्रादीनां इतरेतरात्मान्यत्वदर्शने सत्यपि अन्योन्यनियोगप्रतिषेधार्थप्रतिपत्तिः [बृ. उ. १.५.१७.] ॥

न; व्यतिरिक्तात्मदर्शनप्रतिपत्तेः प्राक् एव फलहेत्वोः आत्माभिमानस्य सिद्धत्वात् । प्रतिपन्ननियोगप्रतिषेधार्थो हि फलहेतुभ्यां आत्मनः अन्यत्वं प्रतिपद्यते न पूर्वम् [ब्र. सू. ३.४.२६-२७] । तस्मात् विधिप्रतिषेधशास्त्रं अविद्वद्विषयं इति सिद्धम् ॥ ननु 'स्वर्गकामो यजेत' [आप. श्रौ. सू. १०.२.१.], 'न कलञ्जं भक्षयेत्' [?] इत्यादौ आत्मव्यतिरेकदर्शिनां अप्रवृत्तौ, केवलदेहाद्यात्मदृष्टीनां च, अतः कर्तुः अभावात् शास्त्रानर्थक्यम् इति चेत्—

न; यथाप्रसिद्धितः एव प्रवृत्तिनिवृत्त्युपपत्तेः । ईश्वरक्षेत्रज्ञैकत्वदर्शी ब्रह्मवित् तावत् न प्रवर्तते । तथा नैरात्म्यवादी अपि "नास्ति परलोकः" इति न प्रवर्तते । यथाप्रसिद्धितस्तु विधिप्रतिषेधशास्त्रश्रवणान्यथाऽनुपपत्त्या अनुमितात्मास्तित्वः आत्म-विशेषानभिज्ञः कर्मफलसञ्जाततृष्णः श्रद्धधानतया च प्रवर्तते इति सर्वेषां नः प्रत्यक्षम् । अतः न शास्त्रानर्थक्यम् ॥

nanu prākṛtasambandhāpēkṣayā yuktaiva pratipattiḥ śāstrārthaviṣayā —
phalahētubhyām anyātmaviṣayadarśanē:'pi sati —iṣṭaphalahētau pravartitaḥ asmi,
aniṣṭaphalahētōśca nivartitaḥ asmīti; yathā pitṛputrādīnām itarētarātmānyatvadarśanē
satyapi anyōnyaniyōgapratiṣēdhārthapratipattiḥ |
na; vyatiriktātmadarśanapratipattēḥ prāgēva phalahētvōḥ ātmābhimānasya siddhatvāt |
pratipannaniyōgapratiṣēdhārthō hi phalahētubhyām ātmanaḥ anyatvaṁ pratipadyatē, na pūrvam |
tasmāt vidhipratiṣēdhaśāstram avidvadviṣayam iti siddham ||
nanu 'svargakāmō yajēta' (?) 'na kalañjaṁ bhakṣayēt' (?) ityādau ātmavyatirēkadarśinām
apravṛttau, kēvaladēhādyātmadṛṣṭīnāṁ ca; ataḥ kartuḥ abhāvāt śāstrānarthakyamiti cēt,
na; yathāprasiddhita ēva pravṛttinivṛttyupapattēḥ | īśvarakṣētrajñaikatvadarśī brahmavit
tāvat na pravartatē | tathā nairātmyavādyapi nāsti paralōkaḥ iti na pravartatē |
yathāprasiddhitastu vidhipratiṣēdhaśāstraśravaṇānyathānupapattyā anumitātmāstitvaḥ
ātmaviśēṣānabhijñaḥ karmaphalasañjātatṛṣṇaḥ śraddadhānatayā ca pravartatē |
iti sarvēṣāṁ naḥ pratyakṣam | ataḥ na śāstrānarthakyam II

Objection : "But even where there is a Perception of the otherness of the Self from 'the fruit and its Cause', Legitimate is the understanding of the 'Sastras' directions to act for securing well-being and to desist from action for Avoiding disagreeable results in respect of the agent. This is similar to the case where a father and his son, knowing themselves as separate from each other, still assume as relevant to themselves injunctions and prohibitions addressed to them Separately".

Reply : No; because only before the dawn of the perception of the Self's otherness, the Conceit of the Self regarding 'the fruit and its cause' will operate. Only he who has already grasped the Sense of the injunctions and prohibitions perceives the otherness of the Self (cf. B.S 3.4.26,27). Therefore it is established that the Sastra, which enjoins and prohibits, addresses itself to the ignorant". Objection : "But for those who perceive the otherness of the Self injunctions and Prohibitions such as 'The Seeker after heaven Shall Sacrifice' (Ap.SS 10.2.1), 'Don't consume poisoned food', etc., will not hold good. Similarly it will not hold Good also for those who identify the Self with the Body. Thus the Sastras will remain futile for lack of appropriate agents to act in conformity with them". Reply : "No; for appropriate action and inaction will follow the course of established Practice. He who perceives the identity of God and the field-knower, i.e., he knower of Brahman, of course won't act. SO also he who maintains that there is no Self at all and no future world, will not act according to the sastras. But in Accordance with established Practice, one who infers from the Sruti's the existence of the Self and the need for the injunctions and prohibitions, and who, at the same time, has no intimate knowledge of the Self and Yearns for the fruits of works, will initiate works through faith in the Sastras. This fact is clear to all. Therefore, there does not arise the contingency of the futility of the Sastra".

44) Bashyam : Chapter 15 - Verse No. 2 Continues

ननु प्राकृतसम्बन्धापेक्षया युक्ताः एव प्रतिपत्तिः शास्त्रार्थविषया—फल-हेतुभ्यां अन्यात्मविषयदर्शनेऽपि मति—इष्टफलहेतौ प्रवर्तितः अस्मि, अनिष्ट-फलहेतोश्च निवर्तितः अस्मीति; यथा पितृपुत्रादीनां इतरेतरात्मान्यत्वदर्शने सत्यपि अन्योन्यनियोगप्रतिषेधार्थप्रतिपत्तिः [बृ. उ. १.५.१७.] ॥

nanu prākṛtasambandhāpēkṣayā yuktaiva pratipattiḥ śāstrārthaviṣayā — phalahētubhyām anyātmaviṣayadarśanē:'pi sati —iṣṭaphalahētau pravartitaḥ asmi, aniṣṭaphalahētōśca nivartitaḥ asmīti; yathā pitṛputrādīnām itarētarātmānyatvadarśanē satyapi anyōnyaniyōgapratiṣēdhārthapratipattiḥ |

I) a) Purva Pakshi :

- Objection w.r.t. corollary

b) Corollary in Topic 37 :

- For a Jnani, Karma Khanda is not relevant as a Spiritual Sadhana

c) Grihastha Jnani can remain doing Veidika Karma

d) Not relevant as a Spiritual Sadhana

e) Relevant as Loka Sangraha.

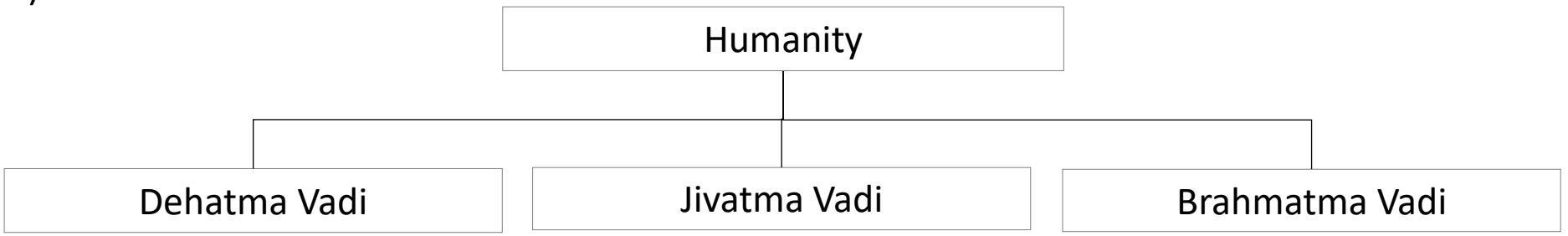
II) Purva Pakshi Question because of communication gap

a) What is communication gap?

b)

Jnani	Jnani
- Vidwan - Shankara	- Purva Pakshi understands wrongly

c)



III) Dehatma Vadi :

a) Nastika - Deha alone individual I - Atma

b) Does not believe in Sukshma Shariram Survival

c) Does not believe in Karana Shariram and Atma

d) Does not believe in Purva Janma, future Janma, Ancestors surviving, no Sraddham, Tarpanam, no Svarga - Naraka.

e) Individual life = One time

f) No part of individual Survives.

g) Majority - Nastika

IV) Jivatma Vadi :

a) Have to come to Karma Khanda of Veda

b) I am not the body, I am different from the body, based on the Shastram

c) I am the owner of the body

d) Accept Sukshma Sharirm, different from Sthula Shariram.

e) Conclude Suksma Shariram = Atma, not 3 Shariram Vyatirkta Atma

f) To drop 3 Sharirams have to come to Jnana Khandam

g) Identify with Sukshma Shariram, I am Jivatma

h) Religious, Karma Khanda - Followers, Jivatma Vadi

i) Accept Purva janma, I have taken many bodies in the past as Sukshma Shariram due to Papa - Punya Karmas.

j) I am not the body, I am the possessor of the body, I am related to the body.

k) I am not Asangaha but Sa-sangaha

L) I have relationship with the body

m) Got body because of Purva Janma Karma

n) If I follow KK, get lost in Punyam, I can get better body in the future.

V) Brahmatma Vadi :

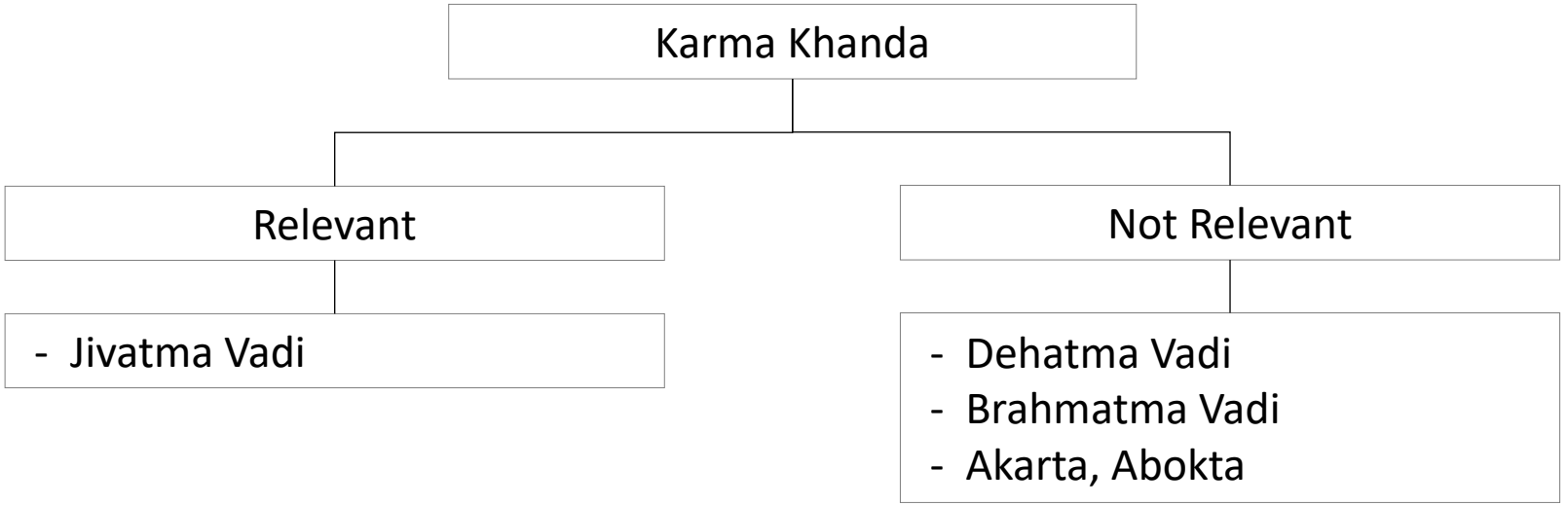
a) I am neither Sthula Shariram, nor Sukshma Shariram, nor Karana Shariram

b) I am Atma = Brahman

c) I am Akarta, Abokta

d) I have no connection with Past, Present, Future Shariram

VI) a)



b) I don't have body, neither do ancestors of the past

c) Na Mata, Pitha, Bandhur, Mitram, Gurur Neiva Sishyaha

VII) Purva Pakshi :

a) Accepts Dehatma Vadi and Jivatma Vadi

b) He has not come to Vedanta, doesn't accept Vedanta

c) Non arrival or Non-acceptance.

d) He has only 2 Groups

VIII) a) Shankara does not want to discuss Dehatma Vadi

b) Accepts Jivatma and Brahmatma Vadi

Revision : Chapter 13 - Verse 2 :

I) Shankar established

a) Samsara can't be Satyam

b) If Atma undergoes stage of Satya Bandaha and gets Converted into Satya Mokshaha

c) Atma will have to undergo change from Bandah Avastha to Moksha Avastha

d) It is against Shastric definition of Atma

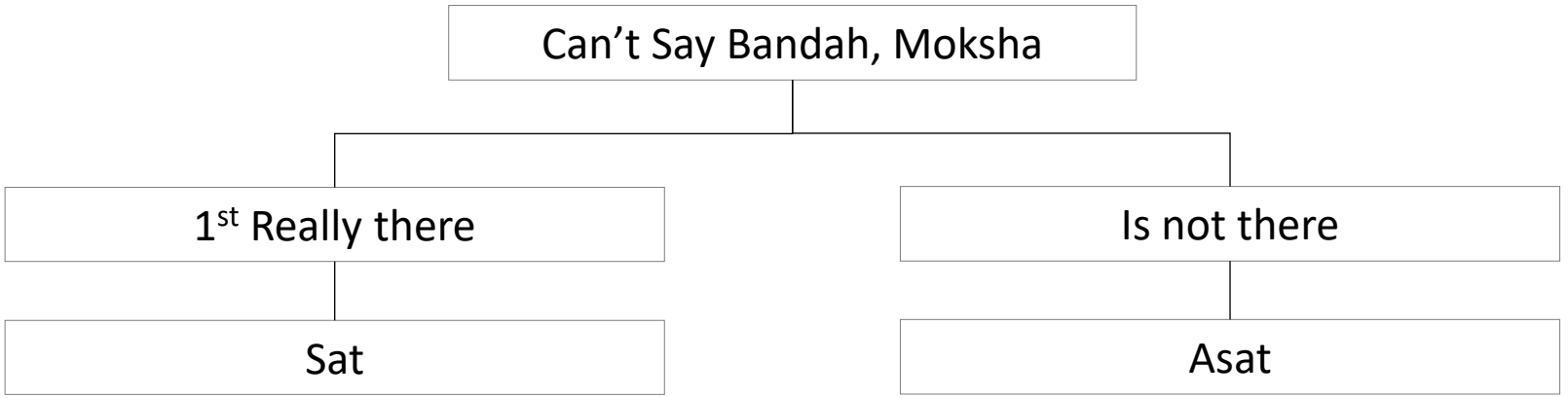
e) If Atma undergoes change it will be subject to death also

f) To avoid this problem can't assume real Bondage, liberation in Atma

g) At the same time, can't negate Bandah and Moksha

h) If it is not there, Shastra and Sadhana becomes Redundant

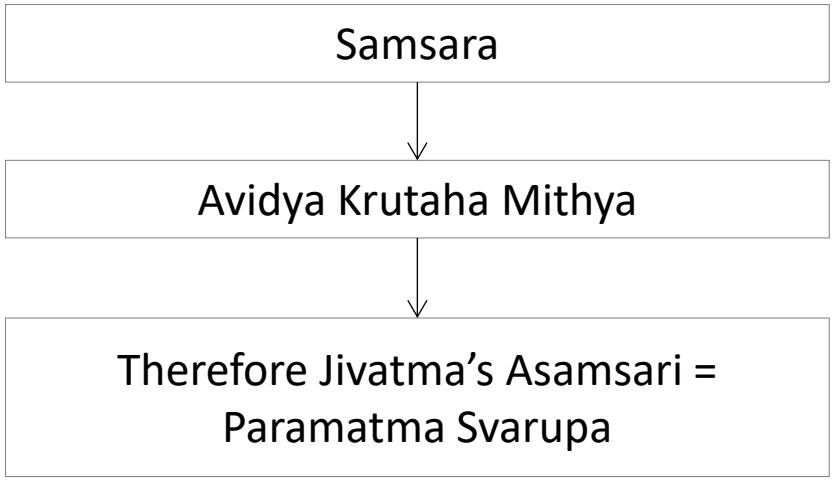
i)



j) Have to say, it is seemingly there, Mithya category

k) Atma doesn't undergo change, Shastra useful to negate Mithya samsara by serving as Pramanam.

L)



m) Kshetrajnam Mam Viddhi - Aikyam is fine.

II) Corollary :

a) Jnana Karma Samuchhaya Vada Khandanam

b) Purva Pakshi :

- Atma Jnanam and Shastriya Karma as per Karma Khanda = Moksha

c) Jnanam or Rituals by themselves can't give Moksha

d) Follow by Karma Anushtanam.

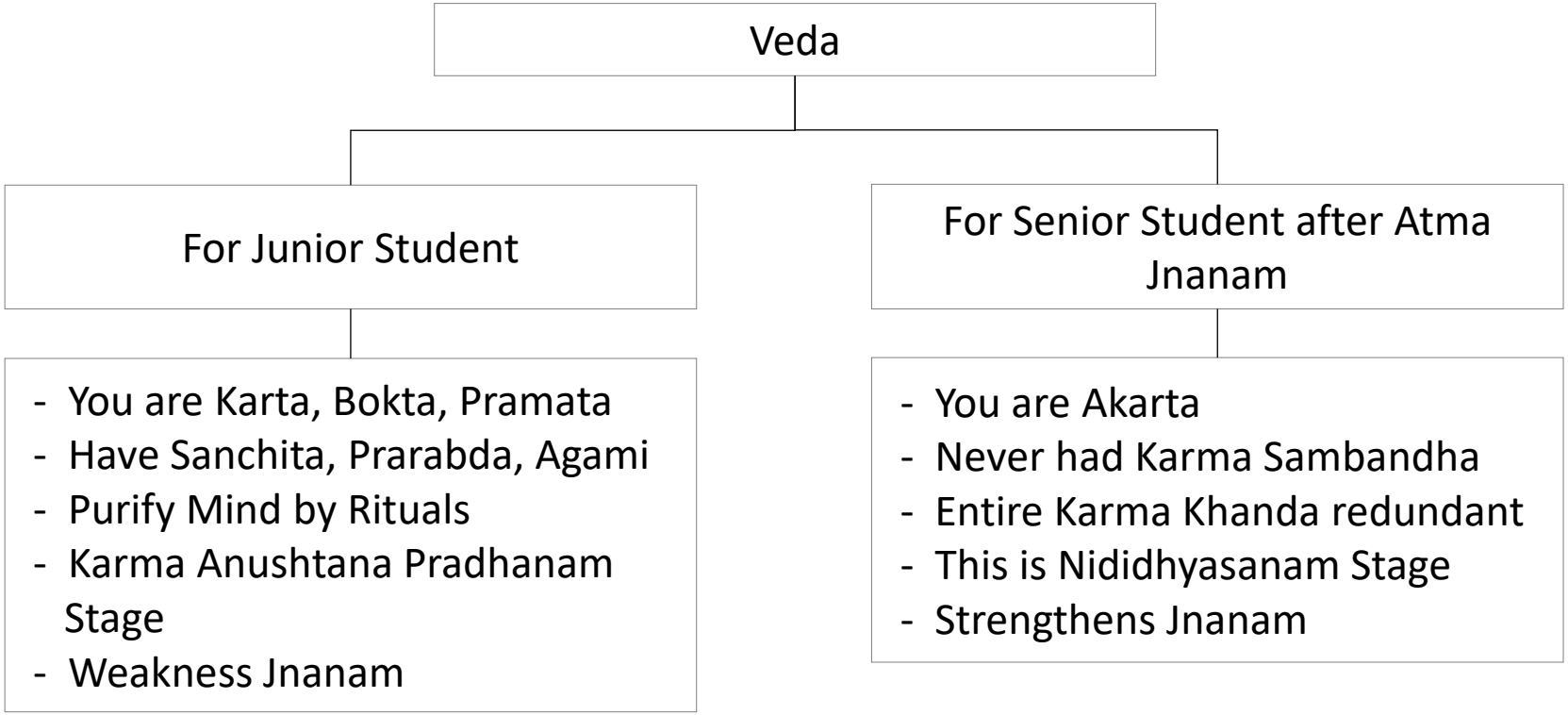
III) Shankara :

a) Presence of Jnanam means I am Akarta

b) Jnanam defined as Akrutatva Jnanam

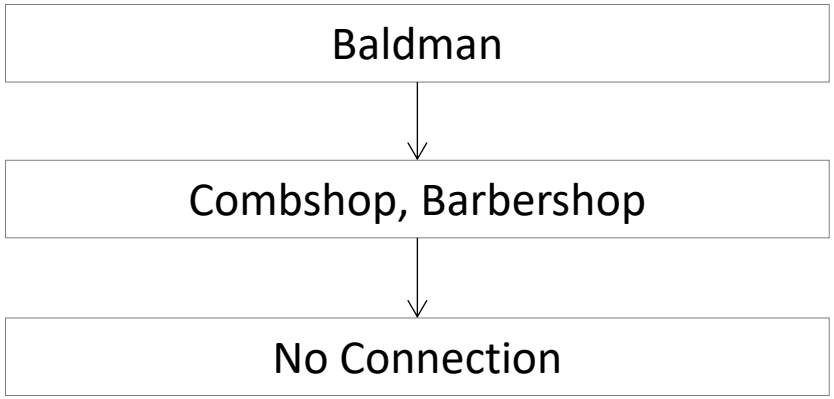
c) If I Know I am Akarta I don't have Karma Sambandha.

d)



e) Jnanam and Karma Diagonally Opposite.

f)



g)

Vividisha Sanyasa	Vidwat Sanyasa
For Jnanam	After Jnanam

h) Sanyasa :

- Represents Non-connection with Karma Khanda, connection with Nididhyasanam.

i)

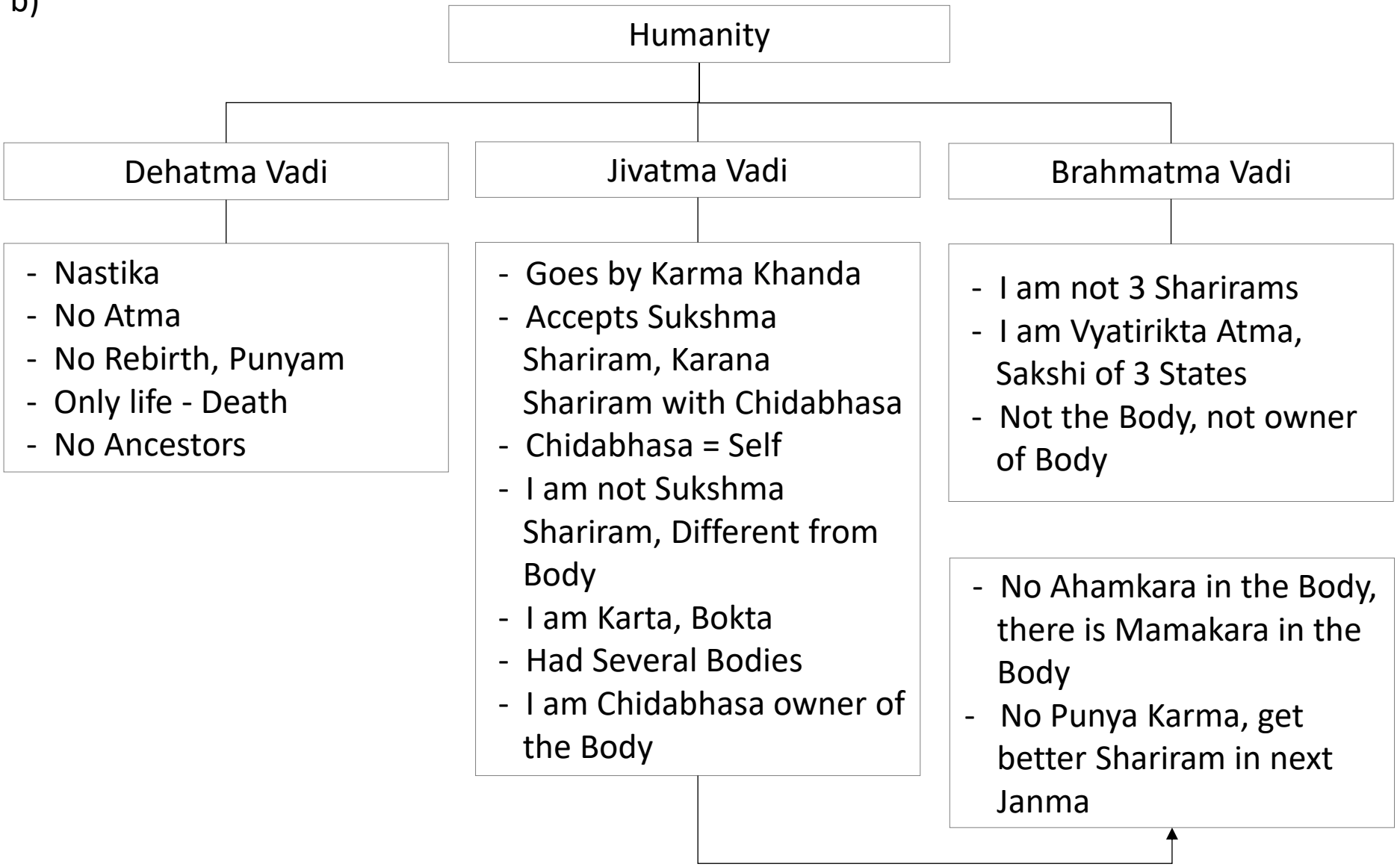
Jnana Khanda	Karma Khanda
Light	Darkness

j) Jnani and Karma Khanda has no Sambandha.

III) Purva Pakshi :

a) Has Communication Gap

b)



IV) Jivatma Vadi :

a) Punyam - Follow, Anushtanartham

Papam - Avoid, Pariharartham

b) Karma Khanda very much relevant because his future is connected to Karma Khanda

c) Alert all the time of Punyam, Papam

V) Brahmatma Vadi :

a) I am not owner of current, past, future bodies

b) Aham Akarta, Asanga Atma

c) Na Varna, Na Ashrama Karma belongs to me, Atma

d) Veidika karmas are based on Ashrama and Varna

e) Karma Khanda not relevant for me

f) Nididhyasanam is Pradhanam for me

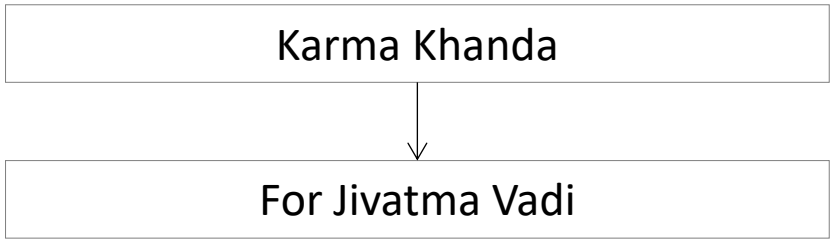
g)

Vividisha Sanyasa	Vidwat Sanyasa
For Sravanam, Mananam	For Nididhyasanam

VI)

Karma Khanda	Jnana Khanda
Not for Dehatma, Brahmatva Vadi	Only for Brahmatma Vadi

VII)

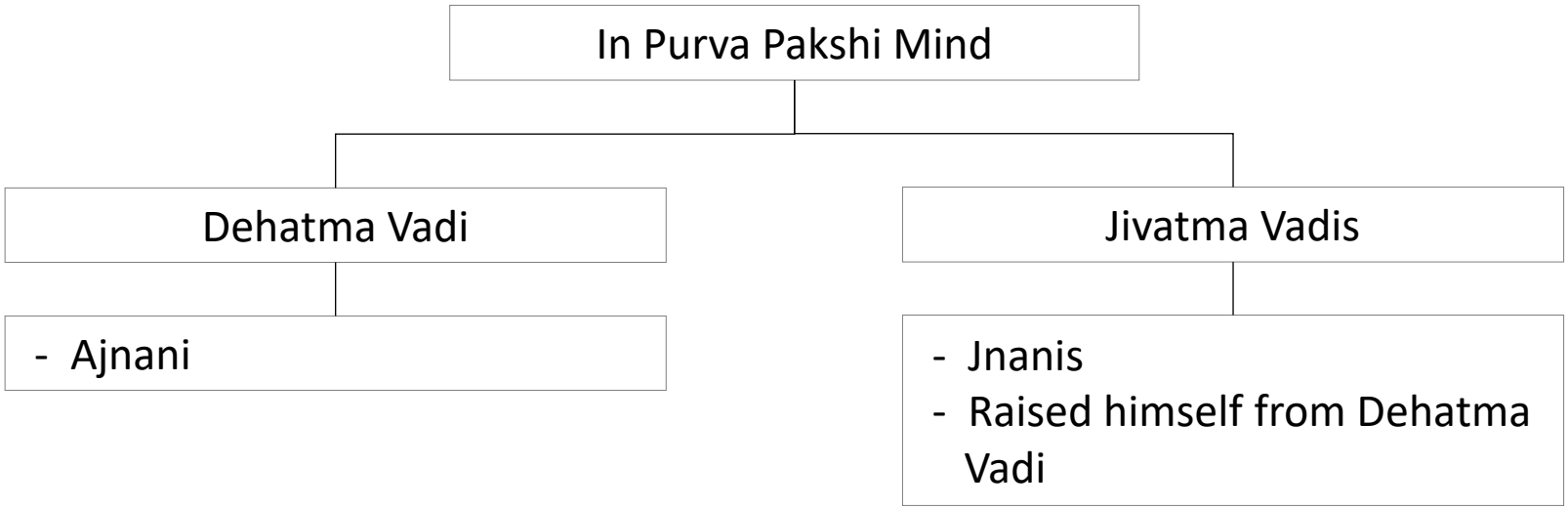


a) Have Partial Jnanam

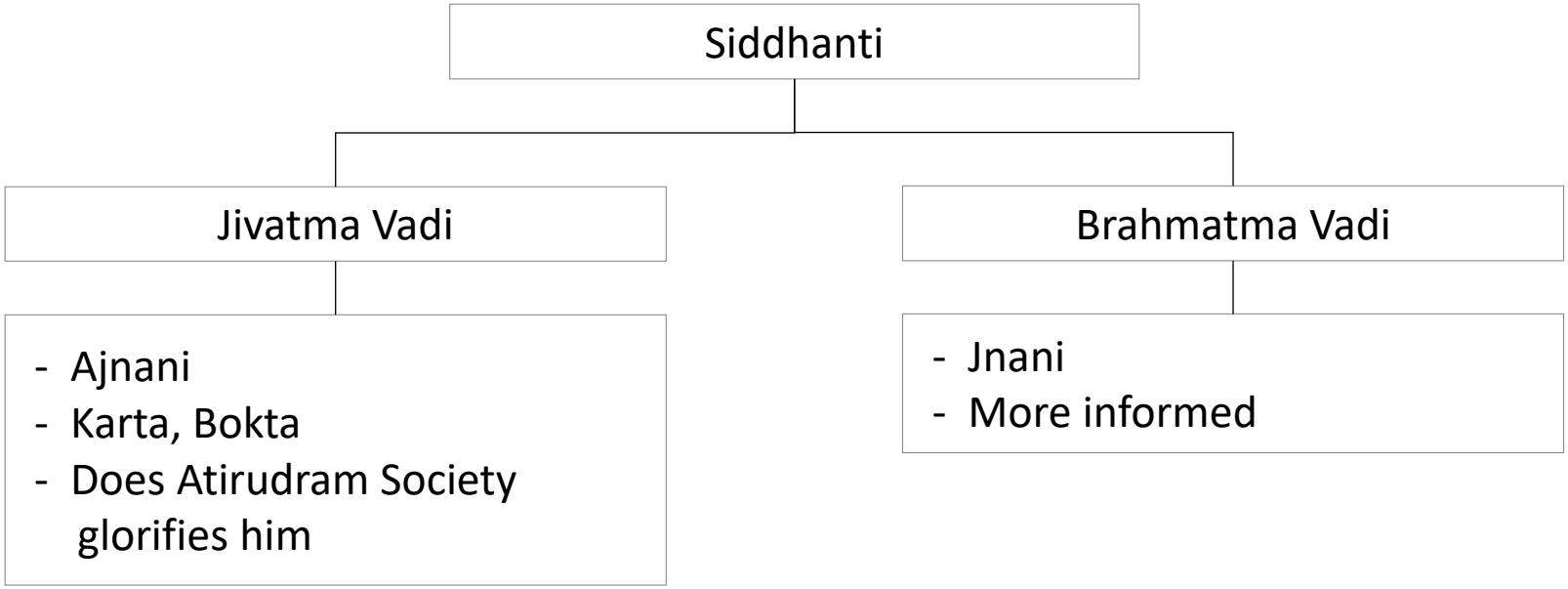
- I am Different than the Body

b) Don't have knowledge that they are different from Sukshma and Karana Sharirams also

VIII)



IX)



X) a) Gita :

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

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

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

X) Communication gap :

a) Purva Pakshi :

- Considers himself as Jnani compared to Dehatma Vadis.

b) Siddhantin :

- Considers Purva Pakshi - Ajnani compared to Brahmatma Vadis.

XI) Purva Pakshi :

a) Does not have Ahamkara w.r.t. body

b) But has Mamakara

- This is my body
- Body received by Punya Karma

c) Prakruta Sambandha does Kahika Karmas Snanam, Panam, Achamanam

d) Body belongs to himself, Prakruta Sambandha, Mamakara Sambandha

e) Pratipatti - Acceptance of Karma Khanda, relevant for him

f) Does not have Ahamkara w.r.t. Shariram and Karma - Phalam, Punya - Papam

g) I am the owner of the body

h) I am not the house but worried about the house because I own the house

i) I am asked to do good Karma in order to get Better body, better Sukham

j) Resist from Karma... Satyam Vada, Dharmam Chara.

k) Example : Father - Son :

- Sent to school
- One day no uniform, instructions go through Children to father, who purchases the Dresses.

L) Father :

- Has no Ahamkara in the child, has Mamakara

m) No identification between Father - Son, but there is ownership with regard to them

XX) a) Before death, do Danam, so that all help in journey after death

b) Parent bedridden, on behalf of parent arranges Danam

c) During 13 days, Danam is done

- Has Mamakara with Father
- Danam taken over by Putra.

d)

Body	Jiva
- Putra, Son - Body's Karma	- Parent Father - Karmas taken by Jivatma Jnanis

e) Anyonya Niyoga Pratisheda

- Father's instructions taken by son, Instructions from son taken by father.

f) Because of Mamakara Pratyaya

g) Even though Jivatma Vadi is a Jnani compared to Dehatma Vadi

XIII) Purva Pakshi :

a) Ajnanis don't have Karma Khanda Sambandha

b) Jnanis have got Karma Khanda Sambandha

c) Ajnani for him - Dehatma Vadi

d) Jnani = Jivatma Vadi

XIV) Shankara reverses whole thing :

a) Ajani's have Karma Khanda Sambandha

b) Jnanis don't have Karma Sambandha

c) Like 2 Deaf people talking

- Are you going to the market?
- No No No, I am going to the market
- I thought you are going to the market.

45) Bashyam : Chapter 15 - Verse No. 2 Continues

न; व्यतिरिक्तात्मदर्शनप्रतिपत्तेः प्राक् एव फलहेत्वोः आत्माभिमानस्य सिद्धत्वात् । प्रतिपन्ननियोगप्रतिषेधार्थो हि फलहेतुभ्यां आत्मनः अन्यत्वं प्रतिपद्यते न पूर्वम् [ब्र. सू. ३.४.२६-२७] । तस्मात् विधिप्रतिषेधशास्त्रं अविद्वद्विषयं इति सिद्धम् ॥

na; vyatiriktātmadarśanapratipattēḥ prāgēva phalahētvōḥ ātmābhimānasya siddhatvāt | pratipannaniyōgapratiṣēdhārthō hi phalahētubhyām ātmanaḥ anyatvaṁ pratipadyatē, na pūrvam | tasmāt vidhipratiṣēdhaśāstram avidvadviṣayam iti siddham ||

I) Shankara :

a) Na, what you say is not true

b) Jnani can't accept Karma Khanda

c) Only before understanding, Brahmatma Vada

d) Vyatirikta Atma Darshanam

e) Understand clearly that I am not Sthula, Sukshma Shariram

f) I am not the body or owner of the body

g) I am Akarta, Aboktan is real Jnanam

h) Before getting Brahmatma Jnanam only, I am Ajnani

i) During Ajnana Kala Eva, Brahmatma Vada Prag Eva, Ajnana Kale Eva…

j) Jivatma Vada = Ajnana Kalam

k) Gudabhi Sandihi - Don't explicitly present all ideas

L) Before Brahmatma Jnanam, person has Ahamkara, Mamakara, in Karma and Shariram

m) During Ajnana kalam only, person has Ahamkara and Mamakara in the body

n) Therefore, during Ajnana kalam only, he has to practice Karma Khanda as a Sadhana

o) After practicing Karma Khanda and Upasana Karma during Ajnana Kalam, he will get benefit of Karma Khanda = Sadhana Chatushtaya Sampatti

p) Sadhana Chatushtaya Sampatti= During Ajnana kalam.

II) a) Niyoga Pratisheda = Karma Khanda

b) Do Sandhya

c) Karma Khanda Prayojanam = After getting that Karma Khanda Prayojanam during Ajnana Kalam, in the form of Sadhana Chatushtaya Sampatti

e) Thereafter, he has to come to Jnana Kala

f) In Jnana Khanda - utility of Karma Khanda is already over

g) Only by using Karma Khanda, person comes to Jnana Khanda

h) Relevance exhausted by getting Sadhana Chatushtaya Sampatti.

III) a) By coming to Jnana Khanda he knows, I am neither the body, I am not the owner of the body, I am not Karta also

b) This knowledge comes, after using Karma Khanda.

c) Karma Khanda does not come after Jnanam

d) Sequence :

- Jnanam After Karma Khanda
- Karma Khanda Doesn't come after Jnana Khanda.

IV) a) Jnani can never use Karma Khanda

b) 1st Karma Khanda, then one becomes Jnani

c) Sadhana Chatushtaya Sampatti - Result of Karma Khanda

d) Use Karma Khanda become Sadhana Chatushtaya Sampatti Adhikari

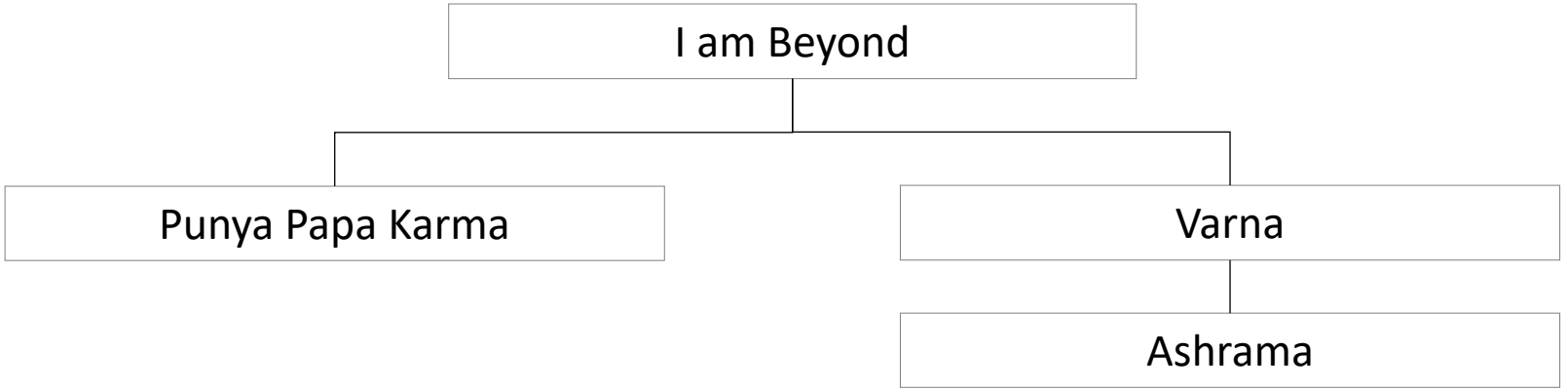
e) After studying Vedanta, he knows I am Sthula, Sukshma, Karana Sharira Vyatiriktaha, Avastha Traya Sakshi, Pancha Kosha Vilakshana.

f) Katho Upanishad :

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

Naciketas said : "That which thou seest as other than virtue and vice – as right and 'unright', as other than cause and effect, as other than the past and future – tell me that." [1 - 2 - 14]

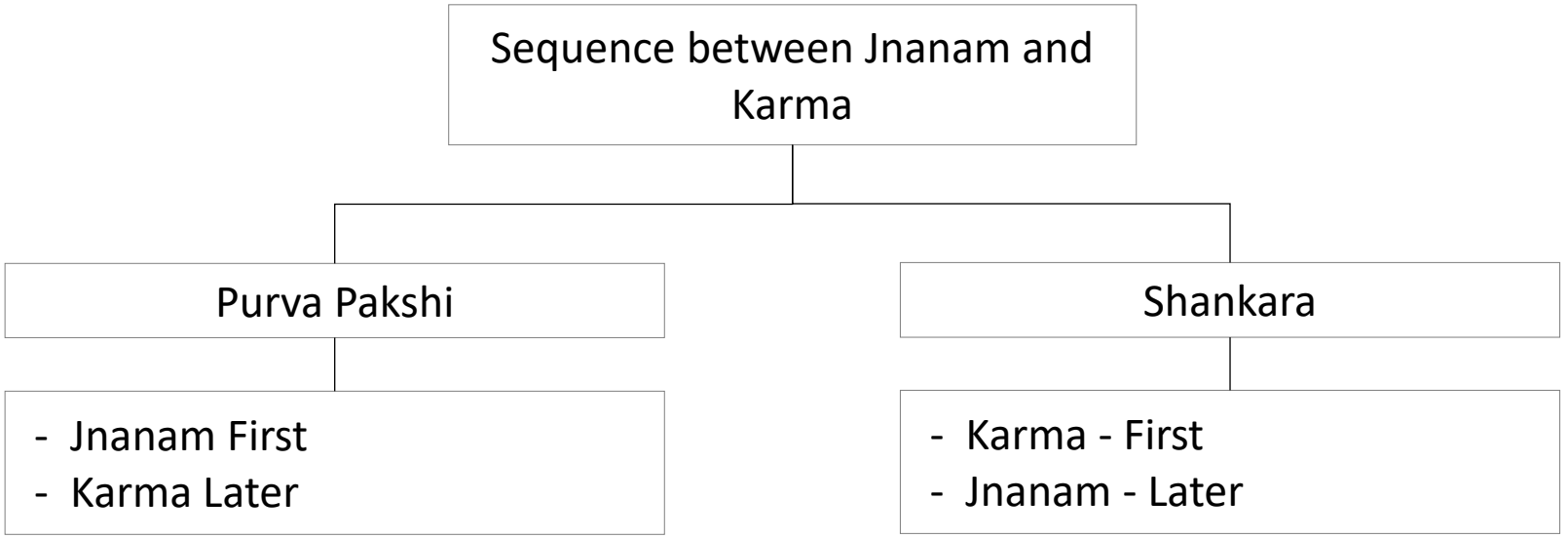
g)



h) I have no Sambandha with 3 Sharirams and Karma Khanda.

V) Botton Line :

a)



VI) a) Gita – Chapter 4 :

श्रेयान्द्रव्यमयाद्यज्ञाद् ज्ञानयज्ञः परन्तप । सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३॥	śrēyān dravyamayādyajñād jñānayajñaḥ parantapa | sarvaṁ karmākhilaṁ pārtha jñānē parisamāpyatē ||4-33||

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa,. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]

b) After you do all Yagyas, get Jnanam and after Jnanam no Karma is there as a Sadhana.

c) Karma is there for Loka Sangraha Artham

d) No more Karma for me, I am not going to be a Beneficiary

VII) Gita - Chapter 3 :

नैव तस्य कृतेनार्थ नाकृतेनेह कश्चन । न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८॥	naiva tasya kṛtēnārthah nākṛtēnēha kaścana | na cāsya sarvabhūtēṣu kaścidarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

VIII) a) Entire Karma Khanda is relevant only for a Ajnani

b) Ajnani = Jivatma Vadi

c) Purva Pakshi – Surprised, for him, he is Jivatma Vadi, Jnani

d) Communication Gap

e) Next Para :

- Purva Pakshi Clarifies his Stand
- Then Shankara Answers.

46) Bashyam : Chapter 15 - Verse No. 2 Continues

ननु 'स्वर्गकामो यजेत' [आप. श्रौ. सू. १०.२.१.], 'न कलञ्जं भक्षयेत्' [?] इत्यादौ आत्मव्यतिरेकदर्शिनां अप्रवृत्तौ, केवलदेहाद्यात्मदृष्टीनां च, अतः कर्तुः अभावात् शास्त्रानर्थक्यम् इति चेत्—

nanu 'svargakāmō yajēta' (?) 'na kalañjaṁ bhakṣayēt' (?) ityādau ātmavyatirēkadarśinām apravṛttau, kēvaladēhādyātmadṛṣṭīnāṁ ca; ataḥ kartuḥ abhāvāt śāstrānarthakyamiti cēt,

I) a) Based on Communication Gap.

b) Purva Pakshi :

- Oh Siddantin Shankara, you Say

For Jnani	For Ajnani
Karma Khanda not Relevant	Karma Khanda Relevant (Ajnani is Dehatma Vadi)

c) Shastra Redundant

d) Svargo Kamo Na Yejata

- Devotee interested in Svarga do this Ritual

e) Kalamna Bakshayet :

- One should not consume meat.

f) Entire Karma Khanda - Vidhi Nisheda

g) Then entire Veda is redundant

II) Shankara :

- Keep 3 groups of people in your mind, not 2.

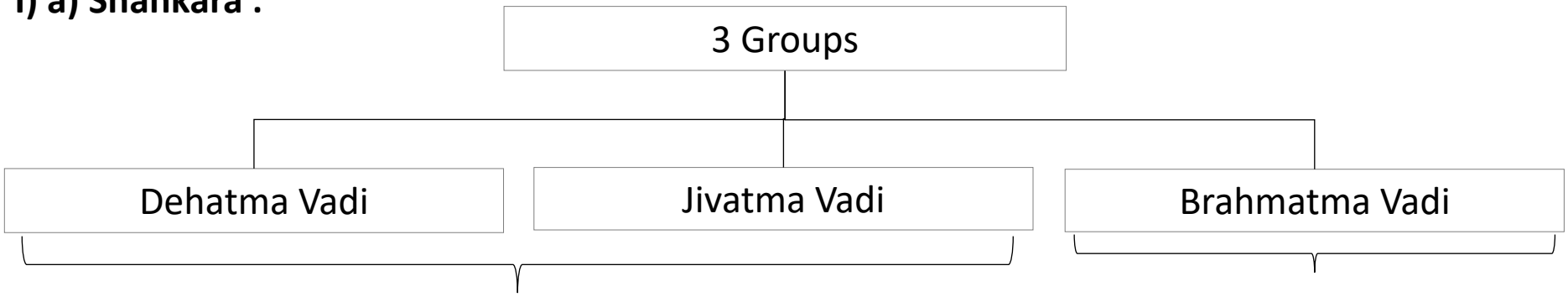
Revision : Chapter 13 - Verse 2 :

47) Bashyam : Chapter 15 - Verse No. 2 Continues

न; यथाप्रसिद्धितः एव प्रवृत्तिनिवृत्युपपत्तेः । ईश्वरक्षेत्रज्ञैकत्वदर्शी ब्रह्मवित् तावत् न प्रवर्तते । तथा नैरात्म्यवादी अपि "नास्ति परलोकः" इति न प्रवर्तते । यथाप्रसिद्धितस्तु विधिप्रतिषेधशास्त्रश्रवणान्यथाऽनुपपत्त्या अनुमितात्मास्तित्वः आत्म-विशेषानभिज्ञः कर्मफलसञ्जाततृष्णः श्रद्धधानतया च प्रवर्तते इति सर्वेषां नः प्रत्यक्षम् । अतः न शास्त्रानर्थक्यम् ॥

na; yathāprasiddhita ēva pravṛttinivṛttyupapattēḥ | īśvarakṣētrajñaikatvadarśī brahmavit tāvat na pravartatē | tathā nairātmyavādyapi nāsti paralōkaḥ iti na pravartatē | yathāprasiddhitastu vidhipratiṣēdhaśāstraśravaṇānyathānupapattyā anumitātmāstitvaḥ ātmaviśēṣānabhijñaḥ karmaphalasañjātatṛṣṇaḥ śraddadhānatayā ca pravartatē | iti sarvēṣāṁ naḥ pratyakṣam | ataḥ na śāstrānarthakyam ॥

I) a) Shankara :



b)

Ajnani	Jnani
- Has ignorance - Does not know he is Samsari ↓ - Has Bheda between Jivatma, Paramatma - Shastram relevant - Karta, Bokta	- Has Knowledge - Knows he is Asamsari ↓ - No Jivatma, Paramatma Bheda - Kshetrajnam Chapi Mam Vidhi = Aikyam - Has no Relevance for Shastra

II) Shankara deviated from main topic and took up a corollary

a) Jnana karma Samuchhaya Khandanam

b) Jnani :

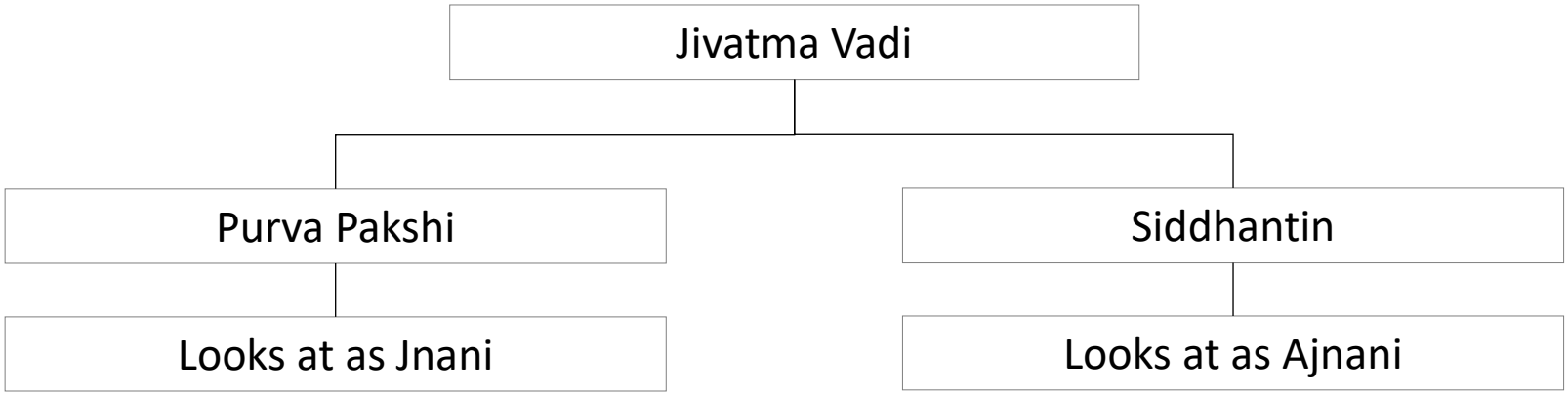
- Akarta, Abokta, Apramata, Sakshi Chaitanyam.

III)

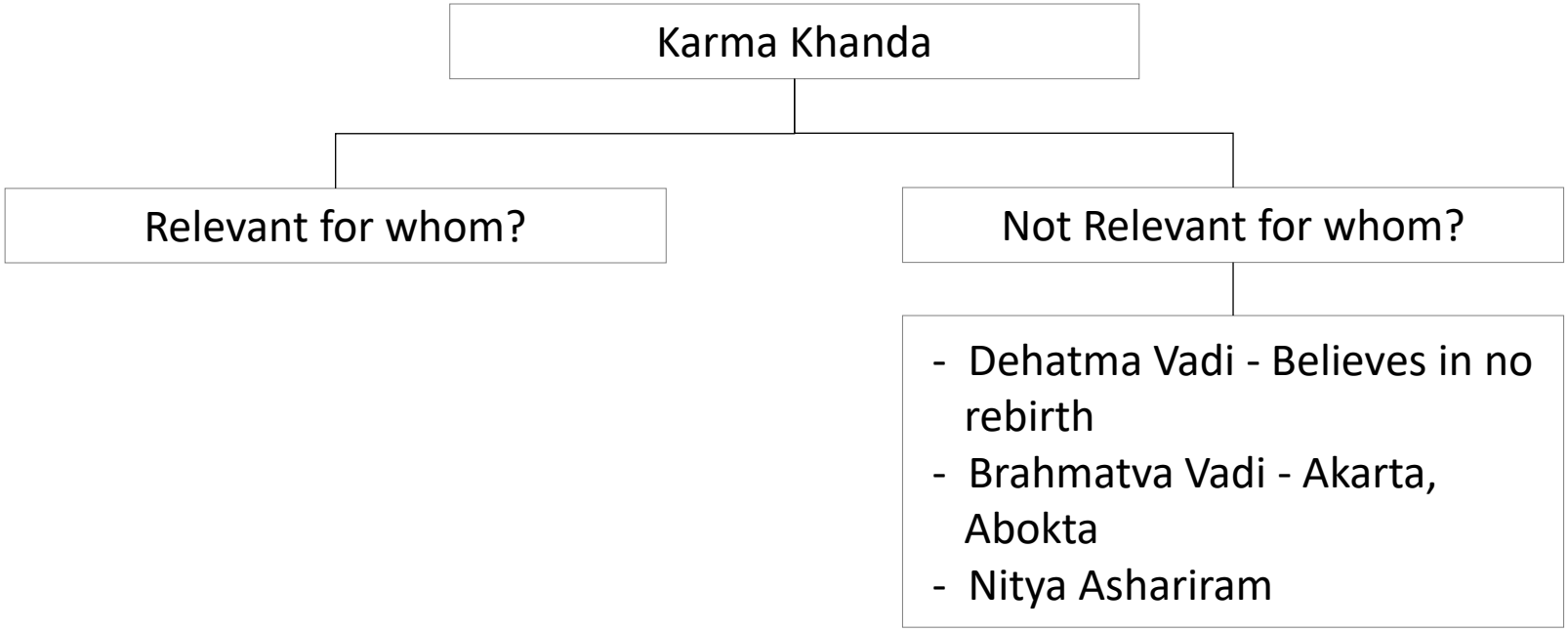


IV) a) There is a Communication Gap between titles of Jnani and Ajnani between Purva Pakshi and Siddhantin.

b)



c)



d) Katho Upanishad :

अशरीरँ शरीरेष्वनवस्थेष्ववस्थितम् । महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२॥	Asariram sariresu anavasthesva-vasthitam, Mahantam vibhum atmanam matva dhiro na socati II 22 II

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [1 - 2 - 22]

e) I don't have body in 3 Periods of Time, Hence no Videha Mukti

f) I have no connection with anybody at anytime

g) Asangoham Hi Ayam Purushaha

h) Hence KK not relevant for Brahmatma Vadi.

i) I am not Chittam or owner of Chittam, no Chitta Shuddhi required by me

j) Dehatma Vadi and Brahmatva Vadi have no Karma Khanda Sambandha

k) Only Jivatma Vadi has Karma Khanda Sambandha

l) This is acceptable to PP and Siddhantin

m) Jivatma Vadi has to do Karma both agree.

IV) Who should be called Jnani / Ajnani is the confusion.

a) Purva Pakshi :

- Compared to Dehatma Vadi, Jivatma Vadi is Jnani

b) Siddhantin :

- Compared to Bahmatma Vadi Jivatma Vadi is Ajnani

V) a) From the popular view, Jivatma Vadi (All Veidikas, not Nastikas, all Hindus)

b) All of them say I have Punya Papa Karma

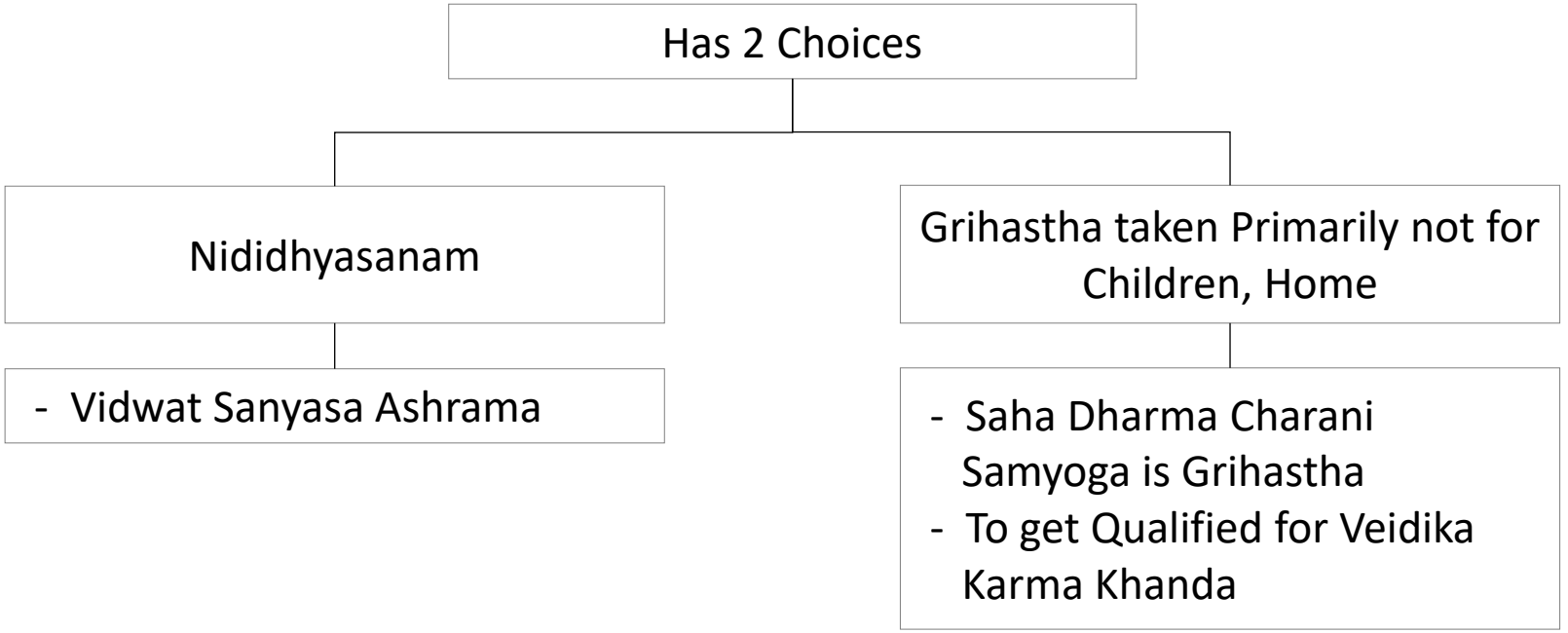
c) Karma Khanda relevant for that group

VI) a) Ishwara, Kshetrajna, Ekatva Darshi = Brahmatma Vadi

b) One knows Aikyam, is knower of Brahman

c) Shankara being Brahmatma Vadi puts that first.

d)



e) 4th Ashrama = Vidwat Sanyasa

f) No personal Sadhana for Jnani as he has accomplished Sadhyam

g) Nidhidhyasanam is Sadhanam for Sanyasi, never Karma Khanda.

VII) Dehatma Vadi :

a) Body alone is the Atma

b) No surviving Atma, Nairatmyam, no Sukshma, Karana Shariram

c) Para Loka Na Asti, No Sraddham, No Ancestors Surviving

d) Called Charu - Vaka, Very appealing

e) Does not follow Karma Khanda.

f) Shankara Order :

- Brahmatma Vadi
- Dehatma Vadi
- Jivatma Vadi

VIII) Jivatma Vadi :

a) Right from Birth, Hindus believe in Karma Khanda

b) Indian Culture is Imbued with Jivatma Vada

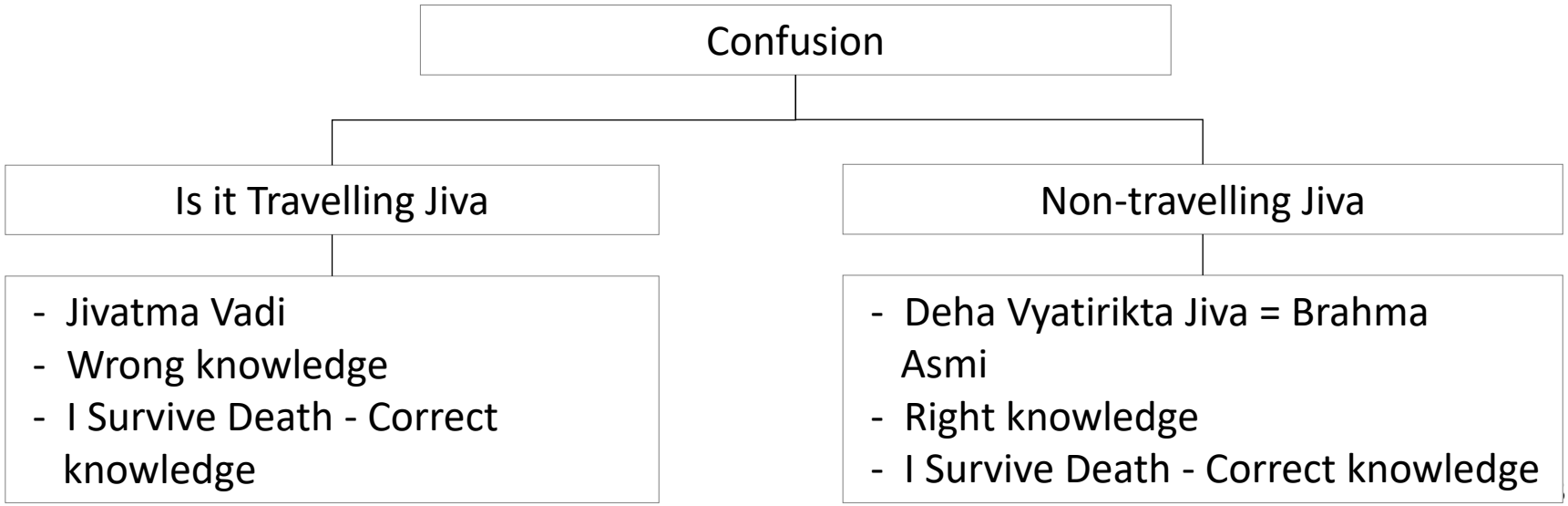
c) Sruti Artha Patti Pramanat :

- By inference, comes to conclusion, there is a soul, which survives death

d) Distinctly seen, based on Shastra Pramanam

e) Knows there is a Jiva, other than the body, Shastra Pramana Siddham.

f)



g) I Survive Death common to both Vadis, correct knowledge.

h) Why I can't travel :

- I am all pervading principle, exist everywhere at all times - Past, Present, Future.

i) Time, place is born in me and resolve in me

j) I am Brahma Atma, Jivatma Vadi does not know

k) Atma Visesha Anabingya, don't know Jiva = Brahman

L) Jivatma Vadi has only partial knowledge, concludes I am Karta, Bokta not Sakshi

m) As Sakshi, I am always Akarta, Abokta.

IX)

Dehatma Vadi	Jivatma Vadi
- Performs Laukika Karma - I am Karta, Bokta - Works for Iha Loka Phalam - Confused - Interested in Pleasure - Works sincerely for Enjoying here and now	- I am Karta Bokta - Performs Veidika and Laukika karma - Works for iha Loka, Para Loka Phalam - Confused - Not interested in freedom - Works Sincerely for next Janma

X) a) Glory of Studying 25 Years

b) Still Confused.

c) Gita :

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्वदति तथैव चान्यः । आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९॥	āścaryavat paśyati kaścid ēnam āścaryavad vadati tathaiva cānyaḥ | āścaryavaccainam anyaḥ śṛṇōti śrutvā'pyēnaṁ vēda na caiva kaścit || 2-29 ||

One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard, none understands This at all! [Chapter 2 - Verse 29]

- Don't confuse others.

d) Jivatma Vadi has sraddha in next Janma not in Brahman, freedom here and now.

e) Moksha means not working for Sukham outside but Claiming Atma Sukham

f) Jivatma Vadi performs Rituals for Svarga

g) Karma Khanda - Relevant only for Jivatma Vadi.

Topic No. 48 to 51 :

विवेकिनां अप्रवृत्तिदर्शनात् तदनुगामिनां अप्रवृत्तौ शास्त्रानर्थक्यं इति चेत्— न; कस्यचित् एव विवेकोपपत्तेः । अनेकेषु हि प्राणिषु कश्चित् एव विवेकी स्यात्, यथैव इदानीम् । न च विवेकिनं अनुवर्तन्ते मूढाः; रागादिदोषतन्त्रत्वात् प्रवृत्तेः, अभिचरणादौ च प्रवृत्तिदर्शनात्, स्वाभाव्याच्च प्रवृत्तेः— 'स्वभावस्तु प्रवर्तते' [५.१४.] इति हि उक्तम् ॥

तस्मात् अविद्यामात्रं संसारः यथादृष्टविषयः एव । न क्षेत्रज्ञस्य केवलस्य अविद्या तत्कार्यं च । न च मिथ्याज्ञानं परमार्थवस्तु दूषयितुं समर्थम् । न हि ऊषरदेशं स्नेहेन पङ्कीकर्तुं शक्नोति मरीच्युदकम् । तथा अविद्या क्षेत्रज्ञस्य न किञ्चित् कर्तुं शक्नोति । अतः उक्तं इदं 'क्षेत्रज्ञं चापि मां विद्धि,' (२), 'अज्ञानेनावृतं ज्ञानं' [५.१५.] इति च ॥

vivēkinām apravṛttidarśanāt tadanugāminām apravṛttau śāstrānarthakyam iti cēt, kasyacidēva vivēkōpapattēḥ | anēkēṣu hi prāṇiṣu kaścidēva vivēkī syāt, yathēdānīm | na ca vivēkinam anuvartantē mūḍhāḥ, rāgādidōṣatantratvāt pravṛttēḥ, abhicaraṇādau ca pravṛttidarśanāt, svābhāvyācca pravṛttēḥ — svabhāvastu pravartatē' (bha. gī. 5 | 14) iti hi uktam ||

tasmāt avidyāmātraṁ saṁsāraḥ yathādṛṣṭaviṣayaḥ ēva | na kṣētrajaṁsya kēvalasya avidyā tatkāryaṁ ca | na ca mithyājñānaṁ paramārthavastu dūṣayituṁ samartham | na hi ūṣaradēśaṁ snēhēna paṅkīkartuṁ śaknōti marīcyudakam | tathā avidyā kṣētrajaṁsya na kiṁcit kartuṁ śaknōti | ataścēdamuktam — 'kṣētrajaṁ cāpi māṁ viddhi' (bha. gī. thirteen | 2), 'ajñānēnāvṛtaṁ jñānam' (bha. gī. 5 | 15) iti ca ||

Objection : “but those who discriminate between the real Self and the unreal world refrain from Sastraic Activities; their followers, imitating them, will also refrain. Thus will result the futility of the ‘Sastra’. Reply : “No; such discrimination is very rare. Among numerous beings, rare is he who discriminates, as the case is at Present. Deluded human beings, in fact, do not conform to the ways of one who discriminates. For, Activity is governed by flaws like attachment. This is borne out by people’s indulgence in Activities like Sorcery. And, at the same time, activity is Spontaneous. Indeed it has been declared: ‘But one’s own nature acts’, (BG 5.14_”. Therefore the transmigratory Sphere, Samsara, is but Nescience as experience Substantiates. The field-knower, in himself, has neither Nescience nor its effects. Nor is false knowledge competent to infect Ultimate reality. The Water of the Mirage can’t possible wet the desert or make it miry. Even so is Nescience incompetent to affect the field-knower. Hence the declaration: ‘Also know Me, as the field – Knower’ (BG 13.2), and, ‘knowledge has been Shrouded in ignorance’ (BG 5.15).

48) Bashyam : Chapter 15 - Verse No. 2 Continues

विवेकिनां अप्रवृत्तिदर्शनात् तदनुगामिनां अप्रवृत्तौ शास्त्रानर्थक्यं इति चेत्—

vivēkinām apravṛttidarśanāt tadanugāminām apravṛttau śāstrānarthakyam iti

I) a) Purva Pakshi :

- Agrees with Siddhantin that Jnani is Brahmatma Vadi

b) Karma Khanda is not relevant for him.

c) If Jnani ignores Karma Khanda, will it not Create confusion in the Society.

d) Gita – Chapter 3 :

न बुद्धिभेदं जनयेद ज्ञानां कर्मसङ्गिनाम् । जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३-२६॥	**na buddhibhēdaṃ janayēd** **ajñānāṃ karmasaṅginām |** **jōṣayēt sarvakarmāṇi** **vidvān yuktaḥ samācaran || 3-26 ||**

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

e) Sanyasi Drops Sacred thread as Karma Khanda not relevant

f) Gita – Chapter 3 :

यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः । स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३-२१॥	**yadyadācarati śrēṣṭhaḥ** **tat tad ēvētarō janaḥ |** **sa yat pramāṇaṃ kurutē** **lōkastad anuvartatē ||3-21||**

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

g) Other Jivatma Vadis will follow and Society damaged

h) Being Bahmatma Vadi will damage Jivatma Vadi?

i) Apravrutti Darshana = Not following Karma Khanda

= Karma Khanda Anushtana

j) These portions of Bashyam studied for academic interest, now not relevant, Majority don't follow Karma Khanda.

k) Kshatriyas, Vaishyas, Shudras renounced Karma Khanda before, only Brahmanas were following.

L) Now thread ceremony is initiated as a social function and video taking.

m) Shankara replies

49) Bashyam : Chapter 15 - Verse No. 2 Continues

न; कस्यचित् एव विवेकोपपत्तेः । अनेकेषु हि प्राणिषु कश्चित् एव विवेकी स्यात्, यथैव इदानीम् । न च विवेकिनं अनुवर्तन्ते मूढाः; रागादिदोषतन्त्रत्वात् प्रवृत्तेः, अभिचरणादौ च प्रवृत्तिदर्शनात्, स्वाभाव्याच्च प्रवृत्तेः— 'स्वभावस्तु प्रवर्तते' [५.१४.] इति हि उक्तम् ॥

cēt, kasyacidēva vivēkōpapattēḥ | anēkēṣu hi prāṇiṣu kaścidēva vivēkī syāt, yathēdānīm | na ca vivēkinam anuvartantē mūḍhāḥ, rāgādidōṣatantratvāt pravṛttēḥ, abhicaraṇādau ca pravṛttidarśanāt, svābhāvyācca pravṛttēḥ — svabhāvastu pravartatē' (bha. gī. 5 | 14) iti hi uktam ||

I) a) One line teaching of Veda : You survive death of body.

b) You remain as Brahman eternally, your real Svarupam

c) Don't work for Anitya sukham in the world

d) Own up Atma Nitya Sukham

II) a) if Jnani renounces Karma Khanda will it influence others Adversely, is Question of Purva Pakshi.

b) Jivatma Vadis very much require Karma Khanda.

III) Shankaras Reply :

a)

Jnanis	Ajnanis
- Rare - Minority - Can't influence Majority	- Majority

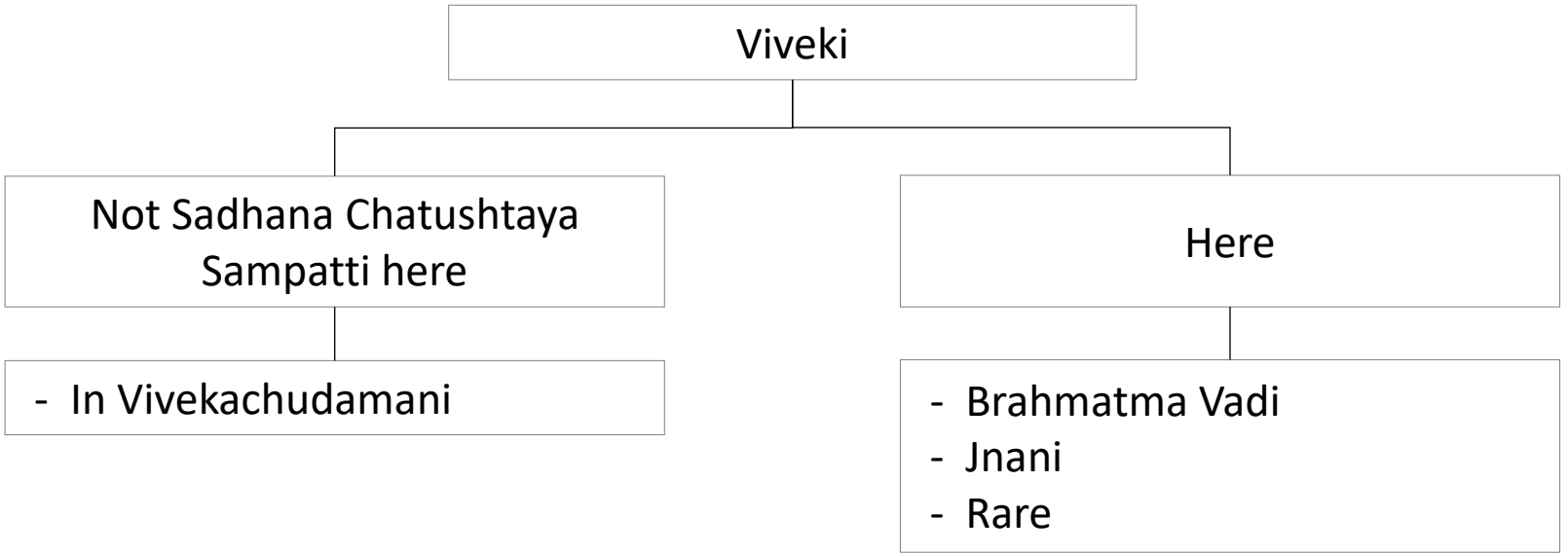
b) Gita - Chapter 7 :

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

manuṣyāṇāṃ sahasrēṣu
kaścidyatati siddhayē |
yatatām api siddhānāṃ
kaścinmāṃ vētti tattvataḥ||7-3||

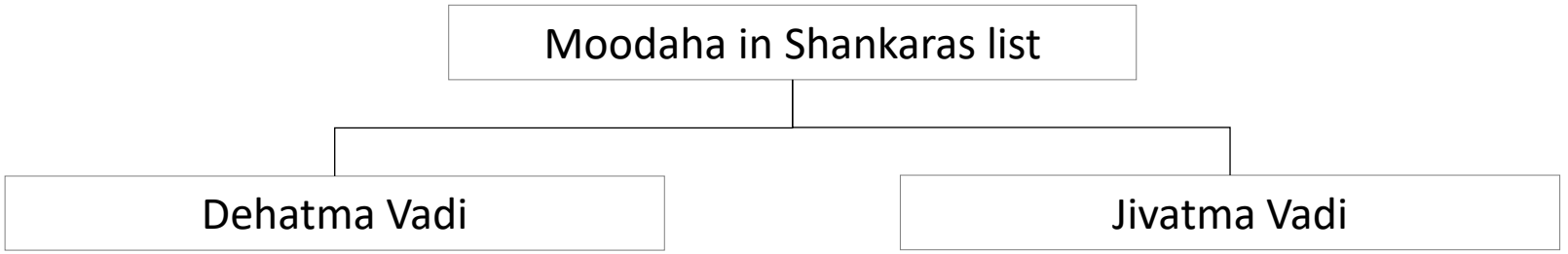
Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

c)



d) Now more Rare

e)



f) They will never be influenced by Minority Jnanis

g) Why?

IV) a) They are influenced by their powerful Raaga and Dvesha.

b) For solving their worldly problems, Artha and Artharthi Bhaktas will be most popular.

c) Temples have more people now

d) Sthula, Sukshma, Karanat Vyatiriktaha

e) Go to temple with faith and problems will go away for them is their belief

f) Worship deities

g) Guru talks about Nishkama bhakti, Clasp rejection, Removal of Parihara

h) Seeker asks for a few exceptions

i) With any mount of Vedanta, world will continue to be governed by Agynam, Raaga, Dvesha, Sakama bhakti will thrive more and more.

j) Because of that fear, don't stop becoming a Jnani

k) Even if you become a Jnani, world will successfully continue to be driven by Sakama Bhaktas.

L) Tantratvat = Vashatvat, controlled by, influenced by Raaga - Dvesha

m) Abicharana Doucha Pravrutti Darshanat :

- Aabicharika Karma = Black Magic
- Invoke Buta, Preta, Pischacha, Yaksha, Yamadhuta, Shakini, Dakini, Tamasic Deities, mentioned in the Shastras.

n) Special puja done in midnight, can destroy their enemies.

o) It is called Aabicharika Karma

p) Atharvana Veda discusses these karmas

q) Hence, Atharvana Veda not popular

r) Whoever performs black magic may succeed to destroy their enemies, but they themselves will get destroyed.

s) Will have Miserable future in Iha Loka - Go to hell and in Para Loka.

t) Warning given in Veda

V) Sheyeyena Abhicharam Yajata

b) Sheyena Yaga = Homa Kunda prepared like vulture

c) Abhicharan - Performing black magic to destroy enemies.

d) Those who do Karma Khanda, follow because of their Raaga and Dvesha.

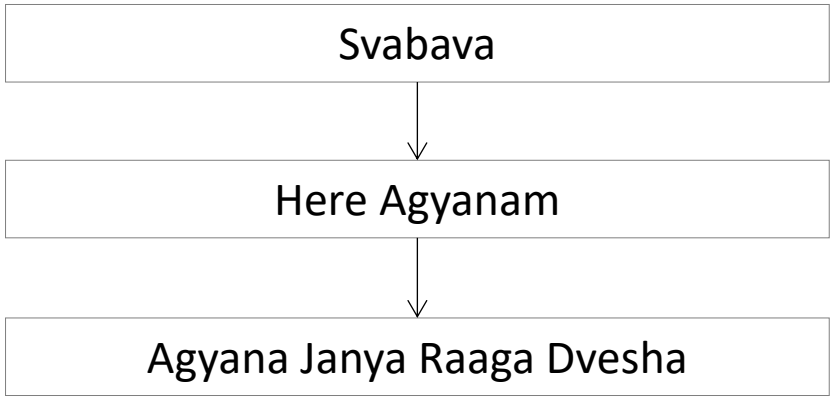
e) Just because a few Jnanis take to Sanyasa, Karma Khanda will not become Unpopular.

f) No such fear is required

g) Svabayacha Pravrutte :

- **Always, Karma is governed by Agyanam.**

h)



i) Pramanam :

- Svabavaha Tu Pravartate

j) Gita :

न कर्तृत्वं न कर्माणि
लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं
स्वभावस्तु प्रवर्तते ॥ ५-१४॥

na kartṛtvaṃ na karmāṇi
lōkasyasṛjatiprabhuḥ |
na karmaphalasaṃyōgaṃ
svabhāvastu pravartatē || 5-14 ||

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts. [Chapter 5 – Verse 14]

k) Agyanam and Raaga Dvesha will whip a Person to Karma Khanda Activity.

Revision : Chapter 13 – Verse 2 :

I) a) Shankara resolved Communication Gap of Dehatma, Jivatma, Brahmatma Vadis

b) Deha and Brahma Vadi

- No Relevance of Karma Khanda

c) Karma Khanda relevant only for Jivatma Vadis

d) Purva Pakshi thinks, Jivatma Vadis are Jnanis.

e) Shankara :

Jivatma Vadis	Brahmatma Vadis
- Ajnani	- Jnanis - Discovered Akarta, Abokta Atma, Brahman

f) I am Brahman who has no past, future births

g) No Sambandha with Karma and Karma Phalam

h) Karma Khanda is addressing Karta, Bokta, has no relevance to me Akarta, Abokta.

II) a) Karma prescribed for Brahmachari

b) Grihastha Niyojayaha = instructed person

c) Karma Khanda's instructions are directed to Karta, Bokta

d) Jnani knows I am Akarta, Abokta Jnani

e) For Jnani, whole Karma Khanda not relevant.

f) If Jnani in Grihastha ashrama, will follow Grihastha Ashrama dharma, not as his personal Sadhana but as Loka Sangraha.

g) Gita - Chapter 3 :

सक्ताः कर्मण्यविद्वांसः यथा कुर्वन्ति भारत । कुर्याद्विद्वांस्तथासक्तः चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५॥	saktāḥ karmaṇyavidvāṃsah yathā kurvanti bhārata | kuryād vidvāṃstathā'saktah cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

h) Jnani's internal attitude while performing action is Body acting for Loka Sangraha

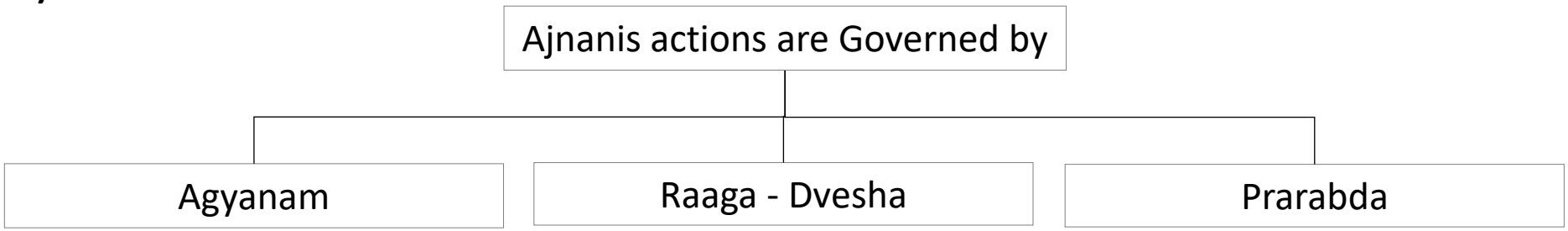
i) Aham Neiva Kinchit Karomi

III) Shankara concludes in Topic 43 :

a) Purva Pakshi :

- If Jnanis don't perform Karma Khanda, will not others ignore Karma Khanda?

b) Shankara :



c) As long as Raaga - Dvesha exists, there will be Pravrutti and Nivrutti karmas.

d) Karma Khanda will be relevant for them

e) Ajnanis not governed by Jnanam but Agyanam and Raaga - Dveshas

f) Svabayacha Pravruttehe Tu Pravartate :

- Svabava = Ajnanam says Anandagiri makes a person.
- Popular meaning of Svabhava is Raaga - Dvesha

50) Bashyam : Chapter 15 - Verse No. 2 Continues

तस्मात् अविद्यामात्रं संसारः यथादृष्टविषयः एव । न क्षेत्रज्ञस्य केवलस्य अविद्या तत्कार्यं च ।

tasmāt avidyāmātraṁ saṁsāraḥ yathādṛṣṭaviṣayaḥ ēva | na kṣētrajasya kēvalasya avidyā tatkāryaṁ ca |

I) a) Therefore, Samsara = Avidya Karya Matram, product of Avidya only

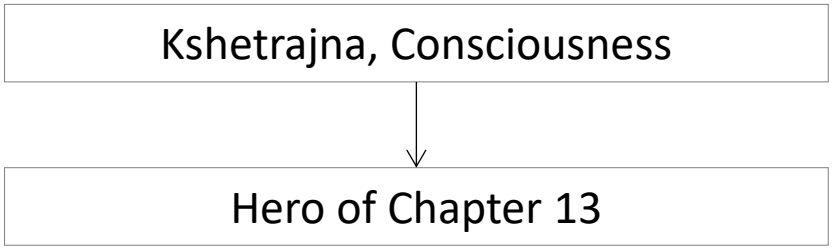
b) Samsara is associated only with Ajnanis not Jnanis

c) Karma Khanda not Vishaya of Dehatma Vadi or Bramatma Vadi

d) Kshetrajna is not associated with Kshetram

e) Kshetrajna is in the proximity to Kshetram.

f)



g) Consciousness is intimately close to Body, Mind, Sense organs, Universe

h) Physically proximate but never associated with Kshetram, Asangatvat, Kevalam

i) Avidya, Avidya Sambandha is not there, Tat Karyam Cha Nasti

j) Samsara, product of Avidya, is not there for Jiva, Kshetrajna

k) Therefore Kshetrajna is Asamsari

L)

Kshetrajna	Paramatma
- Jivatma - Asamsari	- Asamsari

m) Therefore, Aikyam, Correct

n) Kshetrajnam Cha Api Mam Viddhi is without any flaw.

51) Bashyam : Chapter 15 - Verse No. 2 Continues

न च मिथ्याज्ञानं परमार्थवस्तु दूषयितुं समर्थम् । न हि ऊषरदेशं स्नेहेन पङ्कीकर्तुं शक्नोति मरीच्युदकम् । तथा अविद्या क्षेत्रज्ञस्य न किञ्चित् कर्तुं शक्नोति । अतः उक्तं इदं 'क्षेत्रज्ञं चापि मां विद्धि,' (२), 'अज्ञानेनावृतं ज्ञानं' [५.१५.] इति च ॥

na ca mithyājñānaṁ paramārthavastu dūṣayituṁ samartham | na hi ūṣaradēśaṁ snēhēna paṅkīkartuṁ śaknōti marīcyudakam | tathā avidyā kṣētrajasya na kiṁcit kartuṁ śaknōti | ataścēdamuktam — 'kṣētrajaṁ cāpi māṁ viddhi' (bha. gī. thirteen | 2), 'ajñānēnāvṛtaṁ jñānam' (bha. gī. 5 | 15) iti ca ||

I) a) Purva Pakshi - Question :

- Based on Chandogyo Upanishad.

Gita :

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः । अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५-१५॥	nadattē kasyacit pāpaṃ na caiva sukṛtaṃ vibhuḥ | ajñānēnavṛtaṃ jñānaṃ tēna muhyanti jantavaḥ || 5-15 ||

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

b) Chandogyo Upanishad :

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

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

c) Whoever has Sharira Sambandha cannot Avoid Sukham – Dukham.

d)

Priya	Apriya
Favourable Experiences	Unfavourable Experiences

- Only if I Say I am the Body, Body belongs to me
- Aham / Mamakara
- Can't Avoid

e) Asharirasya Eva :

- Only who is without Shariram, Dropped the Body as Self, he alone will have freedom from Sukham, Dukham.

f) In Experience also we see

- As long as Body is experienced in Jagrat, Mental Situations are there, Samsara is there.

g)

Embodiment	Un-embodiment is Moksha
- is Samsara ↓ - Jagrat, Svapna, Sushupti - Anatma	↓ - Turiyam - Svarupam - Atma

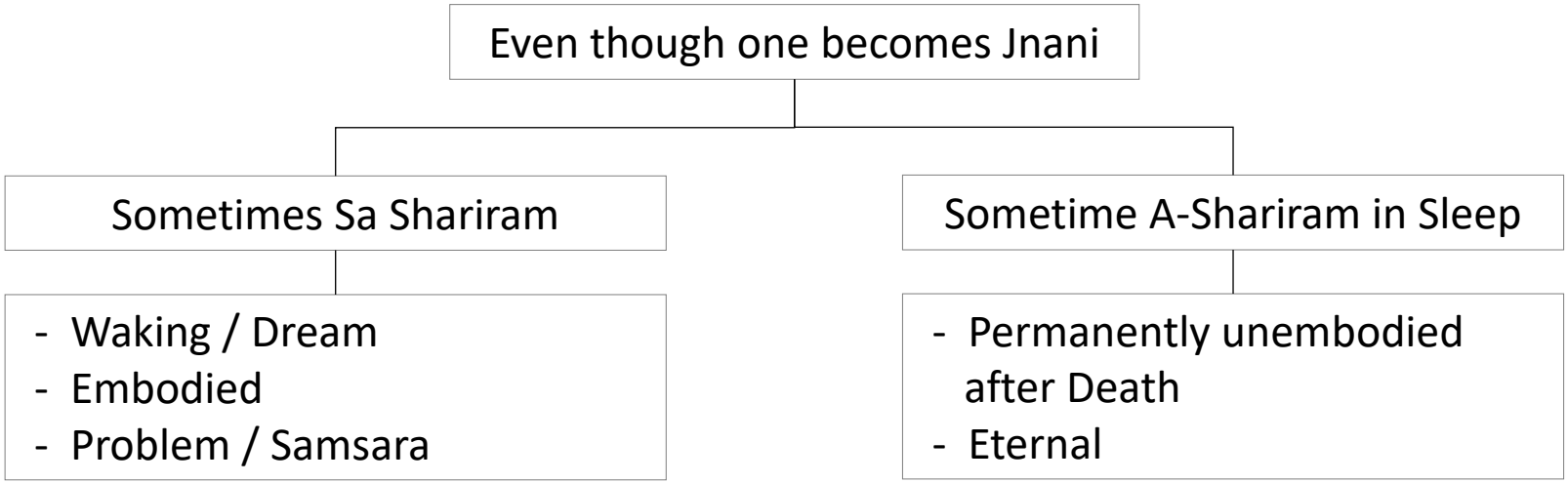
h) Realise both these in Jagrat and drop identification with Body - Mind as self

i) Own up Turiyam as Self by Atma Jnanam.

j) Purva Pakshi Question :

- Even after becoming a Jnani, since embodiment continues for some time, shouldn't you say, Moksha is only after dropping the body.

k)



L) Shouldn't we say :

- Kshetrajna, observer of the body, Consciousness, will become Paramatma, after dropping the body.

m) Purva Pakshi :

- **Kshetrajna not Paramatma as long as Jnani has body.**

n) Chandogyo Upanishad :

- Says Sharira Sambandha is the Cause of Samsara.

II) a) Elaborate question in Tattu Samanvayat

b) Shankara :

- Gives answer here Question is Missing.

III) Shankara :

a) We think, after Jnanam, Jnani continues to be embodied for some time

b) After Prarabda Nasha, I become Ashariram and will get Moksha

c) This is misconception

d) Moksha Definition = Ashariratvam

e) Sa-shariratvam and Ashariratvam is not based on the presence or absence of the body.

IV) Misconception :

a) Body is alive, I am embodied

b) Body goes, I am unembodied

V) Vedanta :

a) Atma is unembodied all the time

b) Ajnanam is ever unembodied

- Atma, pure I is cause of Samsara.

c) Wake up from Moola Avidya, sleep of several Janmas, know your Svarupam as Atma.

d)

Vyavaharyam	Sleep and Turiyam
Body - Mind Manifest	Avyavaharyam

e) Body - Mind - Senses – Universe appear and Dissappear in me the Turiya Atma.

f) Waking, Dream, Sleep, Anatma experiences come and go in Atma.

g) Assimilate Nitya Asharira Svarupa Atma Correctly

h) Atma - Nirguna – Gunateeta, Uttama Purusha – all the time

i) Atma has no Sharira Sambandha at any Time, Asangaha

VI) a) Akasha :

- Has no Sambandha with pot at anytime
- Pot is there, not there, no difference to Akasha
- Aksha is Unenclosed all the time

b) Avacheda Vada Best

c) Enclosure of Akasha is our intellectual Misconception

d) Atma is Ashariram all the time is

e) Atma always Videhaha

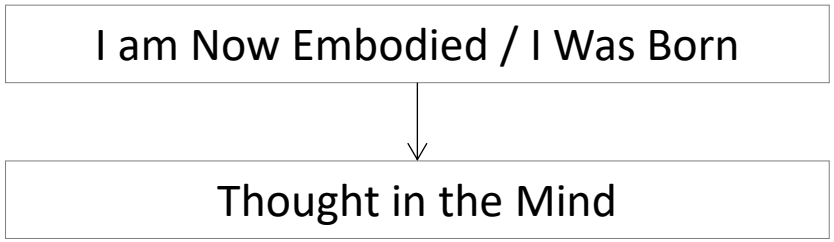
f) Don’t Look forward for Videha Mukti, Misconception, Mithya Jnanam.

g) I am Embodied Jiva now, this is Maya, Avidya, Mithya Jnanam.

h) It can't Negate the fact that I am Ashariram, Nitya Videhaha

i) Fact can't after experience

j)

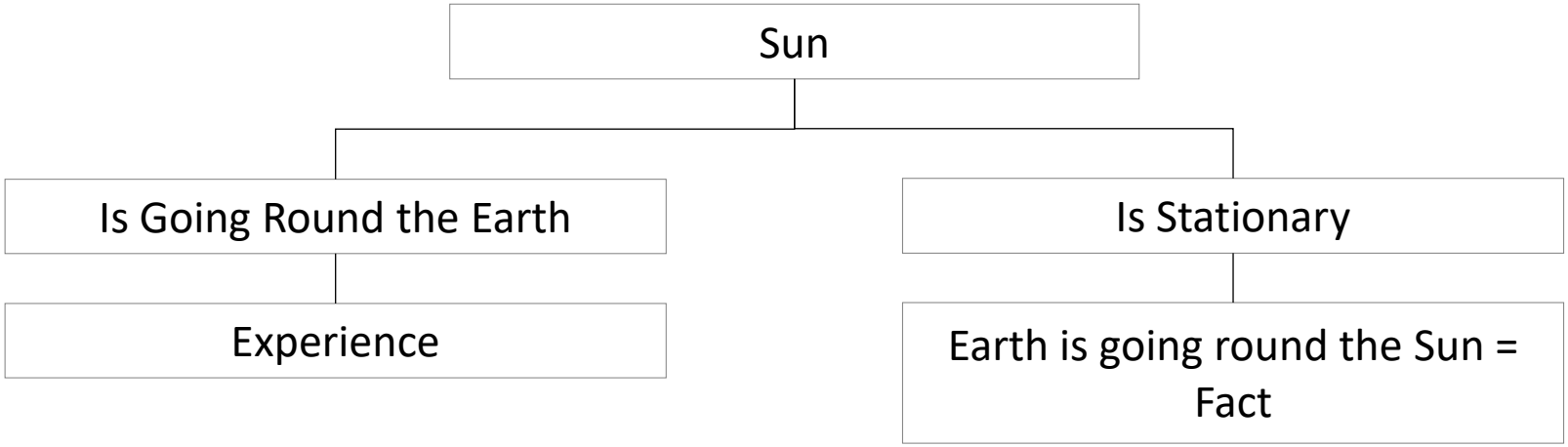


k) Does not alter the fact, I Atma am unborn, Ajaha

L) If I am Unborn, world only a Dream like appearance in me Chaitanyam.

m) I am always Disembodied, my Svarupam.

VII) a)



b) Fact based knowledge from a valid Pramanam can't challenge an opposite experience.

c) I feel I was born, I am within the body now.

d) Feeling experience can't alter the fact - I am not the body.

f) Dakshinamoorthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात् सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् । प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्ञायते तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६॥	rāhugrasta divākarendu sadṛśo māyā samācchādanāt sanmātraḥ karaṇopa saṃharaṇato yo–bhūtsuṣuptaḥ pumān | prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 6 ||

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

g) I am in the body, Mind, house, Singapore = Experience

h) Fact :

- Singapore, House, Mind, Body is in me Chaitanyam.

i) I am here, is an appearance not a fact.

VIII) a) Mirage water can't wet the desert land, just because mirage water appears for me

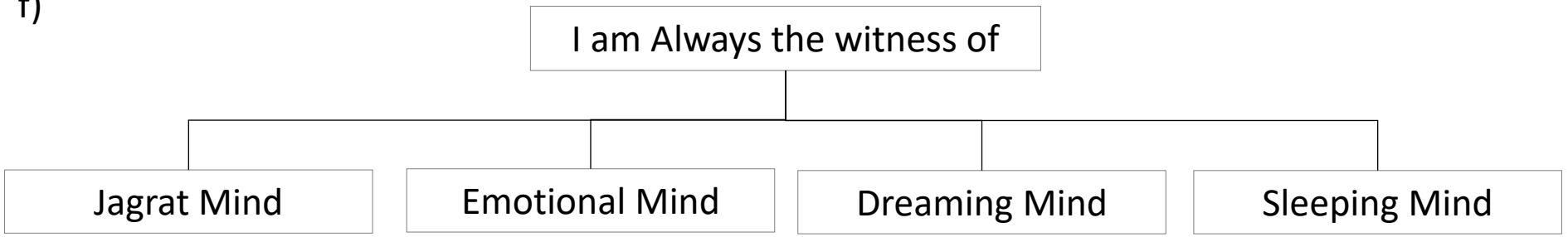
b) Just because I experience emotions in the mind, I can't become an emotional person.

c) I am always free from all thoughts, all the emotions that appear in me Consciousness.

d) As Chaitanyam, I am Asangaha, Spiritual Content in the Body and world.

e) Emotionless of the Mind can't make the Atma emotional.

f)



g) I Witness am not Emotional in 3 Periods of time.

h) Nirvana Shatkam :

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

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

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

i) Even now, not after Videha Mukti, Chid Ananda Rupa Shivoham

j) Avidya, ignorance can't sully Kshetrajna, or ignorance born conceptions also

k) Shankara defending Aikyam proposed by Krishna.

L)

Kshetrajna	Mam
Jivatma	Paramatma

m) Viddhi - Note their One-ness

n) If they are different, Difference is Caused by Ajnanam.

o) Gita – Chapter 3 :

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा । कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३-३९॥	**āvṛtaṃ jñānam ētēna** **jñāninō nityavairiṇā |** **kāmarūpēṇa kauntēya** **duṣpūrēṇānalēna ca ||3-39||**

Enveloped, O son of Kunti, is wisdom by this constant enemy of the wise in the form of desire, which is difficult to appease, like fire. [Chapter 3 – Verse 39]

p) Because of ignorance, you see difference between Jivatma and Paramatma.

VIII) What is the gap between me and Paramatma?

a) Not Desha, Kala nor any other condition.

b) No condition stands in between me and Moksha

c) Only ignorance is the obstacle.

d) Dropping ignorance means claiming I am Paramatma Tattvam of the world.

e) I am Chaitanyam, Jagat Karanam Brahman, Nitya Mukta Svarupa Atma.

f) Other than claiming, there is no other dropping of ignorance

g) No expansion of Jivatma to Paramatma in Nididhyasanam.

h) No process involved in loosing ignorance.

i) Once ignorance is gone, Moksha is instantaneous

j) Claim, I am Paramatma with Maya Shakti, Moksha is instantaneous

k) Claiming is job of intellect

L) Atma can't claim, Disclaim

IX) How do I know I have claimed Paramatma Paramartika status?

a) Are you claiming, I am Sadhaka or Siddha

b) Should claim I have no more ignorance about my real nature

c) Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannṛṣirvāmadevaḥ pratipede,
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
aham brahmāsmīti, sa idaṃ sarvam bhavati,
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
atha yo'nyāṃ devatāmupāste, anyo'sāvanyo'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuḥ, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādīyamāne'priyam bhavati, kiṃu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuḥ || 10 ||

This (self) was indeed brahman in the beginning. It knew only itself a, 'I am Brahmaṇ.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realizing this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another go thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this.[1 - 4 - 10]

d) If a person has decided to claim Moksha, even God can't stop that, planets can't stop.

e) If you decide not to claim, even God can't help, Guru helpless.

Topic No. 52 to 57 :

अथ किं इदं संसारिणाम् इव "अहं एवं" "ममैवेदं" इति पण्डितानाम् अपि ?
शृणु; इदं तत् पाण्डित्यं, यत् क्षेत्रे एव आत्मदर्शनम् । यदि पुनः क्षेत्रज्ञं अविक्रियं पश्येयुः, ततः न भोगं कर्म वाऽऽकाङ्क्षेयुः "मम स्यात्" इति । विक्रिया एव हि भोगकर्मणी । अथ एवं सति, फलार्थित्वात् अविद्वान् प्रवर्तते । विदुषः पुनः अविक्रियात्मदर्शिनः फलार्थित्वाभावात् प्रवृत्त्यनुपपत्तौ कार्यकरणसङ्घातव्यापारोपरमे निवृत्तिः उपचर्यते ॥
इदं च अन्यत् पाण्डित्यं केषांचित् अस्तु—क्षेत्रज्ञः ईश्वर एव । क्षेधं च अन्यत् क्षेत्रज्ञस्य एव विषयः । अहं तु संसारी सुखी दुःखी च । संसारोपरमश्च मम कर्तव्यः क्षेत्रक्षेत्रज्ञविज्ञानेन, ध्यानेन च ईश्वरं क्षेत्रज्ञं साक्षात्कृत्वा तत्स्वरूपावस्थानेनेति । यश्च एवं बुध्यते, यश्च बोधयति, नासौ क्षेत्रज्ञः इति ॥
एवं मन्वानः यः सः पण्डितापसदः, संसारमोक्षयोः शास्त्रस्य च अर्थवत्त्वं करोमीति; आत्महा (च;) स्वयं मूढः अन्यांश्च व्यामोहयति शास्त्रार्थसम्प्रदायरहितत्वात्, श्रुतहानिं अश्रुतकल्पनां च कुर्वन् । तस्मात्, असम्प्रदायवित् सर्वशास्त्रविदपि मूर्खवदेव उपेक्षणीयः ॥

atha kiṁ idaṁ saṁsāriṇāmiva 'ahamēvaṁ' 'mamaivēdam' iti paṇḍitānāmapi?
śṛṇu; idaṁ tat pāṇḍityam, yat kṣētrē ēva ātmadarśanam | yadi punaḥ kṣētrajaṁ avikriyaṁ paśyēyuḥ, tataḥ na bhōgaṁ karma vā ākāṅkṣēyuḥ 'mama syāt' iti | vikriyaiva bhōgakarmaṇī |
atha ēvaṁ sati, phalārthitvāt avidvān pravartatē | viduṣaḥ punaḥ avikriyātmadarśinaḥ phalārthitvābhāvāt pravṛttyanupapattau; kāryakaraṇasaṅghātavyāpārōparamē nivṛttiḥ upacaryatē ||
idaṁ ca anyat pāṇḍityaṁ kēṣāñcit astu kṣētrajñaḥ īśvara ēva | kṣētraṁ ca anyat kṣētrajñasyaiva viṣayaḥ | ahaṁ tu saṁsārī sukhī duḥkhī ca | saṁsārōparamaśca mamakartavyaḥ kṣētrakṣētrajñavijñānēna, dhyānēna ca īśvaraṁ kṣētrajñaṁ sākṣātkṛtvā tatsvarūpāvasthānēnēti | yaśca ēvaṁ budhyatē, yaśca bōdhayati, nāsau kṣētrajaḥ iti |
ēvaṁ manvānaḥ yaḥ saḥ paṇḍitāpaśadaḥ, saṁsāramōkṣayōḥ śāstrasya ca arthavattvaṁ karōmīti; ātmahā svayaṁ mūḍhaḥ anyāṁśca vyāmōhayati śāstrārthasampradāyarahitatvāt,
śrutahānim aśruta kalpanāṁ ca kurvan | tasmāt asampradāyavit sarvaśāstravidapi mūrkhavadēva upēkṣaṇīyaḥ ||

Objection : "But among the learned as much as among the transmigrating Jivas prevails a notion whose content is the Judgement: 'I am so and so; this is mine only'. Why is this notion?" Reply : "Listen. Their 'Leaning' Consists in seeing the Self exclusively in the field (Body)! Had they perceived the immutable field-knower, they would not have hankered after worldly experience and activity seeking to make it their own. Experience and activity are nothing but mutation. This being the case, hankering after the fruits of action, the ignorant man acts. On the other hand, with the knower who perceives the immutable self and who is free from Hankerings after fruits of Actions, activity is inconsistent.

When his Body and Organs Cease to Operate, he is figuratively Said to withdraw from the Sphere of Activities". There is yet another type of learning. They affirm: "The field-knower is God alone. The field is entirely different from Him, and is the Object of His Perception. But as for me, I am a transmigrator, happy or Unhappy. My Duty is to withdraw from the Sphere of transmigration by means of an Experiential knowledge of the field and the field-knower by means of realizing the field-knower through Meditation and getting Assimilated to Him". He who knows thus and teaches thus, is not a real field=knower. He who thinks thus is the meanest type of a Scholar who egoistically Assigns a Novel Sense to the States of Bondage and liberation and to the Sastra; He also is a Self-destroyer. Himself deluded, he confounds others; for he has had not the discipline of right traditions of Scriptural knowledge. He is guilty of rejecting what is taught and Dogmatically Constructing Something Novel. Hence, one who is thus ignorant of right traditions, even though Versed in all Sastras, Deserves to be rejected as an ignoramus.

52) Bashyam : Chapter 15 - Verse No. 2 Continues

अथ किं इदं संसारिणाम् इव "अहं एवं" "ममैवेदं" इति पण्डितानाम् अपि ?

atha kiṁ idaṁ saṁsāriṇāmiva 'ahamēvaṁ' 'mamaivēdam' iti paṇḍitānāmapi?

I) Purva Pakshi goes through same Confusion.

II) Shankara :

a) Because of Agyanam alone there is Samsara

b) Jnani has no Agyanam, hence no Samsara.

c) Claim :

- **Aham Brahma Asi**
- **Free from Samsara, Sukham, Dukham, Moha**

d) I am Brahmatma Vadi Jnani - I am not this Body - Mind – Complex

III) Purva Pakshi :

a) Has Viparita Bhavana

- Goes back to Jivatma Vadi

b) I am different from body

c) I don't identify with Brahman but with Sukshma Shariram and Chidabhasa

d) I travel from one body to another

e) I am Karta, Boka, Jiva

f) I don't have Ahamkara with the body but have Mamakara

g) I am the owner of the body

h) I got this body because of Punya karma

i) I am Jivatma Vadi

j) Jnani also have Aham, Mamakara, Samsara problems.

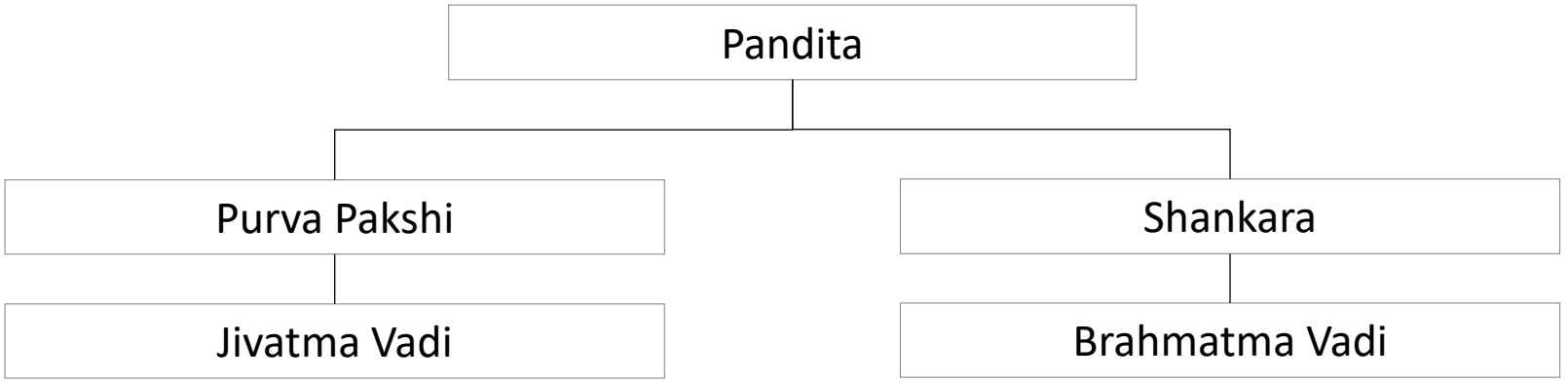
k)

Dehatma Vadi	Jivatma Vadi
- Ajnani - Has Samsara	- Jnani - Pandita - Has Samsara

L) Question :

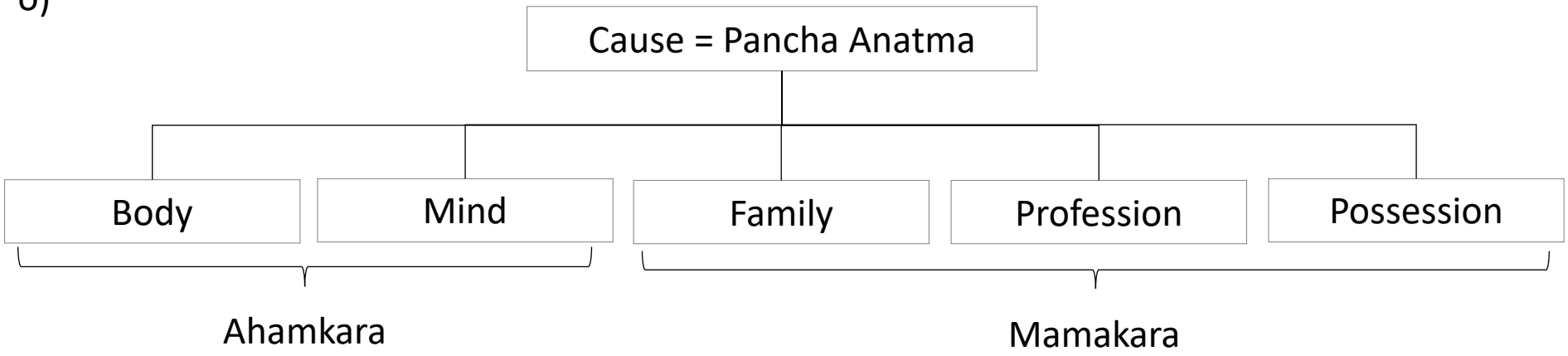
- How come there is Samsara for Pandita also

m)



n) I am Jnani but Miserable.

o)



p) Vedanta no use

Q) Do Karma for Moksha.

53) Bashyam : Chapter 15 - Verse No. 2 Continues

शृणु; इदं तत् पाण्डित्यं, यत् क्षेत्रे एव आत्मदर्शनम् । यदि पुनः क्षेत्रज्ञं अविक्रियं पश्येयुः, ततः न भोगं कर्म वाऽऽकाङ्क्षेयुः "मम स्यात्" इति । विक्रिया एव हि भोगकर्मणी ।

śṛṇu; idaṁ tat pāṇḍityam, yat kṣētrē ēva ātmadarśanam | yadi punaḥ kṣētrajaṁ avikriyaṁ paśyēyuḥ, tataḥ na bhōgaṁ karma vā ākāṅkṣēyuḥ 'mama syāt' iti | vikriyaiva bhōgakarmaṇī |

I) a) If you really mean I am Kshetrajna, you will be incapable of any Disturbances.

b) Avikriyam Pashyayuhu

c) I am Paramatma is my Claim

d) Then I will not identify with Karma or Karma Phalam.

e) Kshetrajna :

- Akarta, Can never have Karma or Phala Sambandha.

f) I had done this karma before and have this problem now.

- In future will have karma Phalam again.

g) Past, Present, Future events applicable to me

h) Kala Sambandha = Agyanam

II) Katho Upanishad :

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

Naciketas said : "That which thou seest as other than virtue and vice – as right and 'unright', as other than cause and effect, as other than the past and future – tell me that." [1 - 2 - 14]

a) As long as I see Kala Sambandha, Yama will be waiting

b) Kama and its Phalam involve Vikriya, change, transformation

c) Karma and Phalam possible in the Body and Mind.

d) All Karma and Phalam belong to Anatma - I Ahamkara, not Nirvikara Atma

e) Atma has no Sambandha with Karma or Phalam at any Time, Hence, Nitya Mukta status for Atma.

III) 4th Capsule of Vedanta :

a) I am never affected by any event that happens in the Material Anatma Body, Mind, World

b) First, understand I am Nitya Mukta Atma and then understand the Anatma world

c) Deliberately choose to identify with Body, Mind, Vesham, Play in Anatma as Karta, Bokta, Vesham.

d) Karta Vesham is harmless Karta = Samsari

e) Bhoga Karta Kshetrajna Na Bhavet.

54) Bashyam : Chapter 15 - Verse No. 2 Continues

अथ एवं सति, फलार्थित्वात् अविद्वान् प्रवर्तते । विदुषः पुनः अविक्रियात्मदर्शिनः फलार्थित्वाभावात् प्रवृत्त्यनुपपत्तौ कार्यकरणसङ्घातव्यापारोपरमे निवृत्तिः उपचर्यते ॥

atha ēvaṁ sati, phalārthitvāt avidvān pravartatē | viduṣaḥ punaḥ avikriyātmadarśinaḥ phalārthitvābhāvāt pravṛttyanupapattau; kāryakaraṇasaṅghātavyāpārōparamē nivṛttiḥ upacaryatē ||

I) a) Therefore, Avidwan Pravartate

b) Shankara's Thesis :

- Karma and Phala Sambandha both belong to Ajnani only.

c) Jnani does not expect to improve himself through future Karma Phalas

d) Jnani is Poornaha, Brahmaha, Brahma Janati

e) Brihadaranyaka Upanishad :

- Jnani alone deserves title Brahmana
- Others - Jati, Guna, Janma, Pseudo Brahmanas

f) Avidwan, Ajnani wants to improve Body, Mind throughout life

g) Can never make a dog's tail straight, can't be Mission of life

h) Body - Mind should be reasonably fit for Vyavahara

i) Perfection in Anatma, body-mind doesn't exist and can never stay

j) Enjoy improving the Mind but don't connect to Moksha

k) As Mukta, improving mind for life-long is Jeevan Mukti

L) Vidwan sees himself as ever actionless Atma, has Avikriya Darshanam

m) No expectations from future events

n) Accept duty as Grihastha Jnani

o) No Poornatvam after completion of duty

p) Don't connect conditions of Body, Mind, Universe with your Poornatvam.

q) Otherwise duty becomes Bharam

r) No end to waves of ocean for taking Snanam

s) Duty, Moksha not connected

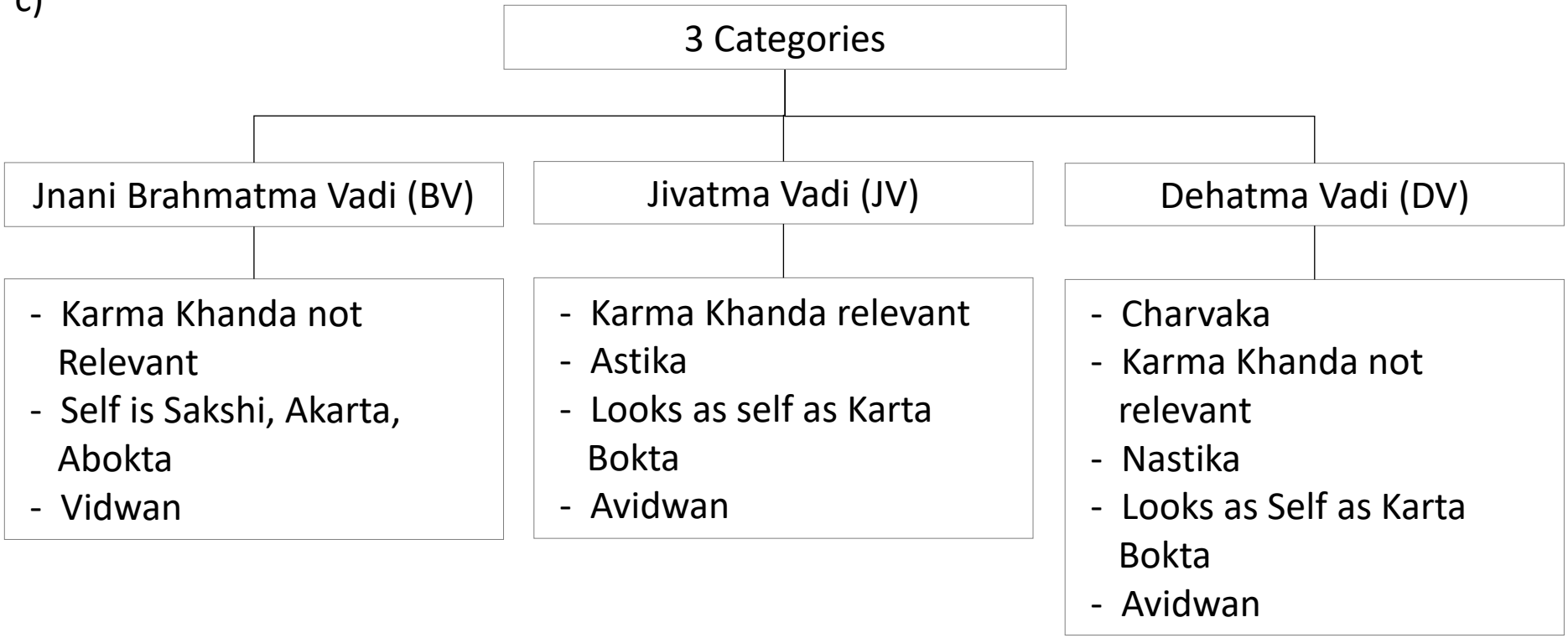
t) Enjoy duty, claim Atma's duty of Poornatvam

Revision : Chapter 13 - Verse 2 :

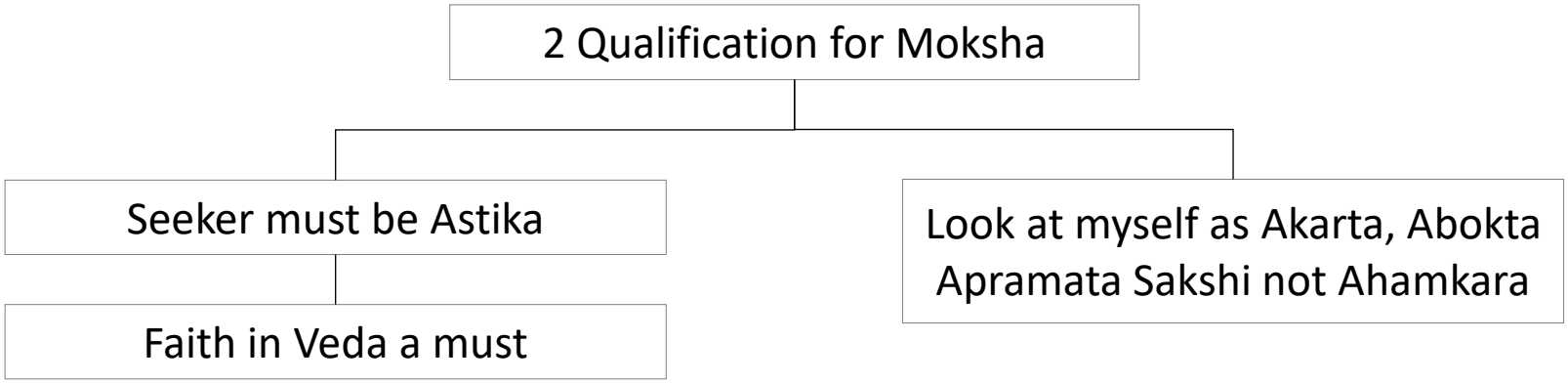
I) a) Jivatma / Paramatma – Aikyam done

b) Jnana Karma Samuchhaya Khandanam being done

c)



d)



II) Brahmatma Vadi :

a) Kamya Karma, not relevant

- Not interested in Dharma, Artha, kama
- Dharma, Artha, Kama included in Moksha

b) Brahmatma Vadi has only Nishkama Karma

- It is for Chitta Shuddhi, Guru Prapti, Jnana Prapti, for Mokshartha

c) Brahmatma Vadi not Interested in Nishkama Karma for Moksha

d) For him Moksha is Svarupa, not a Goal.

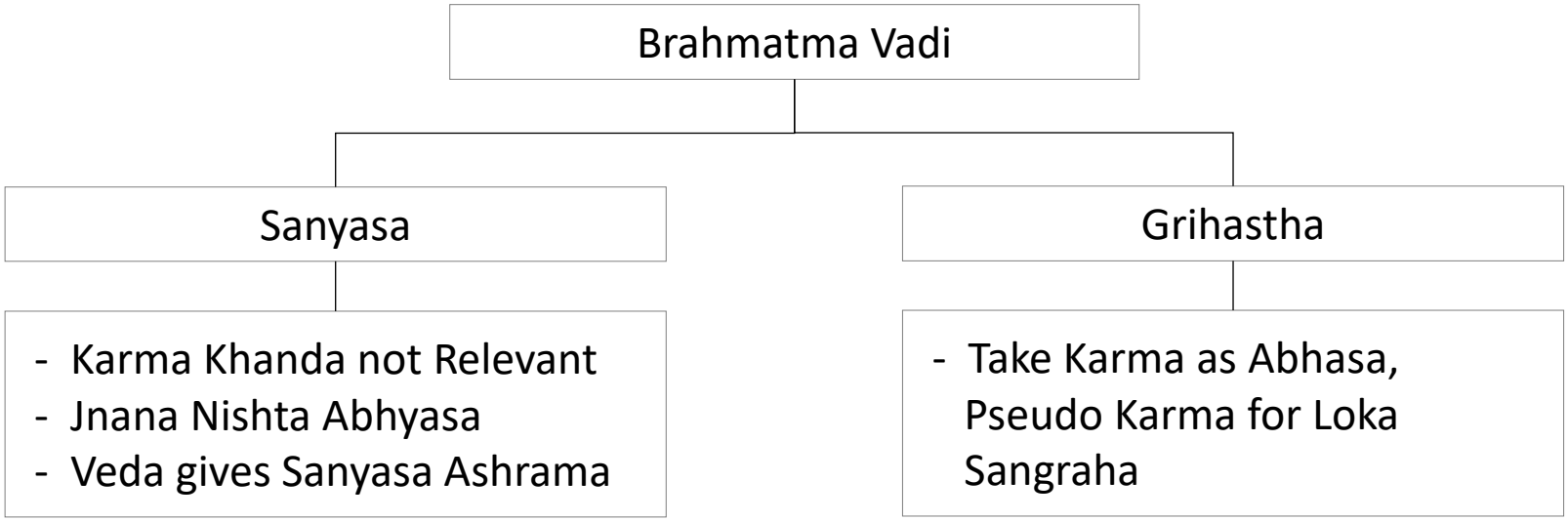
e) Brahmatma Vadi already is Mukta Purusha

f) Brahmatma Vadi not interested in Sakama Karma, as he is not interested in Dharma, Artha, Kama.

g) For Brahmatma Vadi , Entire Karma Khanda is irrelevant, Redundant.

h) No Jnana Karma Samuchhaya.

III) a)



b) Brihadaranyaka Upanishad - Meitreyi brahmana :

- Yajnavalkya opted for this

c) Sanyasa requires favour of Prarabda also

d) If Prarabda is against, Seeker will continue as Grihastha, follow Nitya Naimitta karma, not do Kamya Karma.

e) Brahmatma Vadi :

- Vidwan, Jnani, no more seeker, does not see anything for himself.

f) Gita – Chapter 5 :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् । पश्यञ्शृण्वन्स्पृशञ्जिघ्रन् अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥	naiva kiñcitkarōmīti yuktō manyēta tattvavit | paśyañ śṛṇvan spṛśañ jighran aśnaṅ gacchan svapan śvasan ||5-8||

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

प्रलपन्विसृजन्गृह्णन् उन्मिषन्निमिषन्नपि । इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९ ॥	pralapan visṛjan gṛhṇan unmiṣan nimiṣannapi | indriyāṇīndriyārthēṣu vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

g) Jnani never performs Karma for his benefit.

h) Jnani does Karma as Loka Sangraha, Hence Karma Khanda relevant for him.

i) For Jnani, Jnana Karma Abhasa alone is possible

IV) a) Jivatma Vadi is interested in karma Phalam, Kamya karma, Nishkama karma, Chitta Suddhi, Moksha Prapti.

b) Jivatma Vadi - Avidwan

c) Karma Khanda Pravartate - Unlike Vidwan Brahmatma Vadi

V) Purva Pakshi calls Jivatma Vadi as Vidwan

a) Shankara refutes and says Jivatma Vadi = Avidwan, Ajnani

b) Brahmatma Vadi is only Vidwan Avikriya Atma Darshani

c) I am Atma - free from all karmas all the time

d) Nitya Moksha is my Svarupa status in time, beyond time

e) Not interested in Nishkama Karma or Moksha

f) Brihadaranyaka Upanishad - Shariraka Brahmanam :

- Chapter 4 - Section 4
- Aapta Kama = Atma

g) Pravrutti Anupapattou :

- Jnani Does not follow Karma Khanda as it gives no benefit.

h)

Karya	Karana	Sangata	Uparame
Gross Body	Subtle Body		Withdraws

- Vyapara = Activity

i) Sanyasi :

- Withdraws from Nitya Naimitta Karmas, Veidika Karmas, removes Sacred thread, formally becomes ineligible.

j) Jnani is in Nivrutti Marga

k) Upacharyate = Figurative withdrawal not actual

L) Jnani does not actually withdraw from Karanam.

m) Jnani claims himself to be Atma, hence Jnani called Atma

n) Jnani looks upon himself only as Atma, not Samsari Jiva, Body - Mind - Complex.

VI) When does Jnani withdraw from Karma?

a) Atma never had Karma

b) Jnani's body withdraws from Karma, Figuratively called Jnani's withdrawal

c) Jnani Sharira Nivrutti = Jnani Nivrutti Upacharyate…

55) Bashyam : Chapter 15 - Verse No. 2 Continues

इदं च अन्यत् पाण्डित्यं केषांचित् अस्तु—क्षेत्रज्ञः ईश्वर एव । क्षेधं च अन्यत् क्षेत्रज्ञस्य एव विषयः । अहं तु संसारी सुखी दुःखी च । संसारोपरमश्च मम कर्तव्यः क्षेत्रक्षेत्रज्ञविज्ञानेन, ध्यानेन च ईश्वरं क्षेत्रज्ञं साक्षात्कृत्वा तत्स्वरूपावस्थानेनेति ।

idaṁ ca anyat pāṇḍityaṁ kēṣāñcit astu kṣētrajñaḥ īśvara ēva | kṣētraṁ ca anyat kṣētrajñasyaiva viṣayaḥ | ahaṁ tu saṁsārī sukhī duḥkhī ca | saṁsārōparamaśca mamakartavyaḥ kṣētrakṣētrajñavijñānēna, dhyānēna ca īśvaraṁ kṣētrajñaṁ sākṣātkṛtvā tatsvarūpāvasthānēnēti |

I) a) Jnana Karma Samuchhaya Khandanam is over

b) New Purva Pakshi - Advaitin group only - Significant Portion.

c) New Purva Pakshi :

- Accepts Kshetrajna, Ishwara Aikyam
- Jivatma and Paramatma are one and the same

d) Who am I? At present, Samsari

e) I will do Mahavakya Vichara one day and discover Jivatma / Paramatma Aikyam.

f) During study, Samsari, Practice Meditation

g) After long Dhyanam, will identify with Kshetrajna

h) Samsari I, converted into Asamsari.

i) Example :

- Cock sitting over egg, it hatches, opens.

j) Pravarta Keeta Nyaya

k) I Samsari Jiva sit over Kshetrajna for a long time

L) In due course become Asamsari Jiva

m) I am neither Kshetrajna or Ishwara, I am a 3rd Entity

n) Jivatma = Paramatma = Wonderful

- I - Am miserable Samsari

o) I have to discover One-ness between Jivatma and Paramatma by long meditation.

p) I should abide in Kshetajna, Jivatma

q) I with long association with Asamsari Kshetrajna will get converted to Kshetrajna one day.

II) Example :

Pupa	Caterpillar	Butterfly
- Sravanam - Kambli Poochi	- Nididhyasanam Kshetrajna	- Paramatma

b) Sit Upon Kshetrajna, get converted from miserable Caterpillar to wonderful Butterfly – Muktaha Status.

c) Many Advaitic students entertain such notions.

d) I Samsari will One Day become Asamsari

e)It is wrong interpretation of Vedanta

f) Getting Moksha through process of Nidhidhyasanam is the worst form of Vedanta.

g) Nidhidhyasanam is to remind myself, I need not get Moksha

h) I am Kshetrajna, Sakshi, need not become liberated

i) I was, I am, I ever am liberated from Body, Mind, Universe

IV) a) Purva Pakshi looks like Real Vedanta, get Moksha through Meditation.

b) Seeking Moksha through Meditation is the worst form of Advaita Vedanta.

c) Tat Tu Samanvayat :

- Discusses Vruttikara, Bhaskara, Prabhakara Matams

d) Meditation is to negate seeking of Moksha, which is my Svarupa

e) This Paragraph 49 is very important, significant.

V) a) Eka Deshi Matam is popular now

b) Unfortunate, wrong interpretation of Advaitam

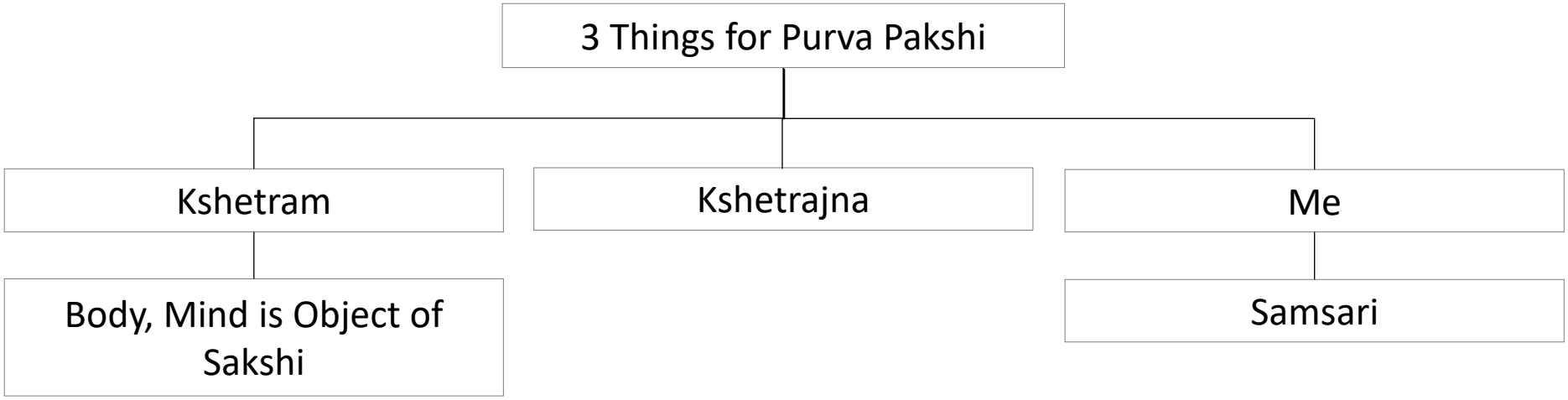
c) Accept I am Kshetrajna, Ishwara, Brahman, unconditionally

d) Sakshi not 3rd Entity but the only entity, Vastu.

e)



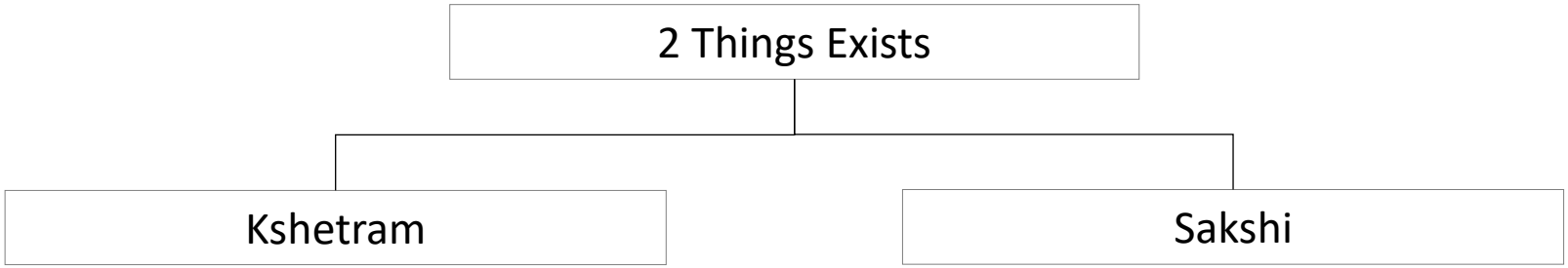
e)



g) Sakshi Wonderful, I am Miserable Samsari, Sukhi, Dukhi.

h) Have to get out of Samsara.

i)



j) Meditate on Aikyam of Kshetrajna and Ishwara

k) One day I will have Sakshatkara of Kshetrajna.

VI) Vedanta :

- I am Kshetrajna, Sakshi

VII) a) Many books talk of mystic experiences

b) Kshetrajna arrived in front, Enlighted me, departed.

VIII) Vedanta :

a) No Sakshatkara of Sakshi is possible

b) Only I have to claim, I am Kshetrajna

c) I am not Samsari at all, for me Samsara Nivrutti is not required

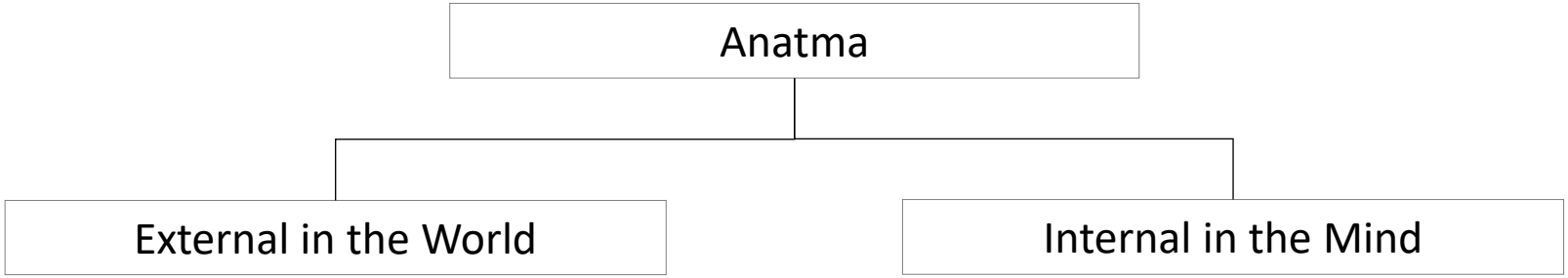
d) Other than claiming, nothing else is required

e) No other mystic experience involved

f) Mystic experiences exist but have nothing to do with Moksha or Self knowledge

g) Mystic experiences are events in Anatma.

h)



i) They are events in Anatma as per Law of Karma

j) I am Sakshi, Kshetrajna externally

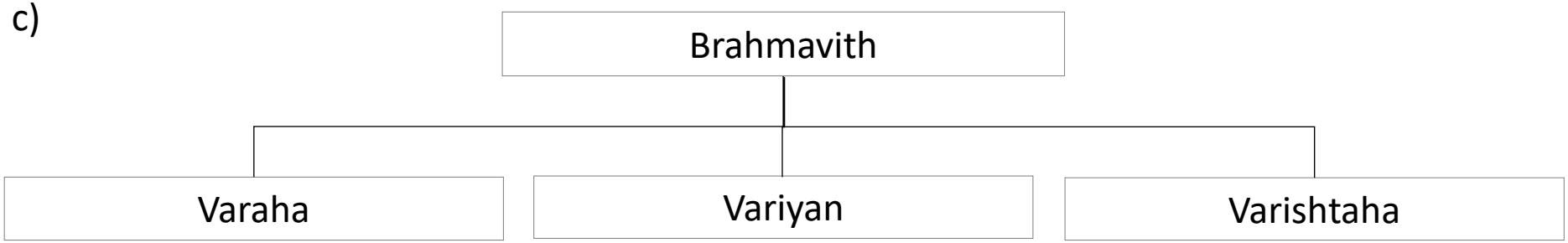
k) Don't look for Sakshatkara as an event in future and getting Moksha to arrive later.

IX) Vedanta :

a) Tat Svarupa Avasthanam Samsara Uparame Kartavyaha

b) After meditation, don't expect Samsara to become lesser and lesser, and gradually fade away.

c)



d) There are no Graded Jnanis having less or more Samsara

e) These are Popular, worst form of Vedanta.

56) Bashyam : Chapter 15 - Verse No. 2 Continues

यश्च एवं बुध्यते, यश्च बोधयति, नासौ क्षेत्रज्ञः इति ॥
एवं मन्वानः यः सः पण्डितापसदः, संसारमोक्षयोः शास्त्रस्य च अर्थवत्त्वं करोमीति;

yaśca ēvaṁ budhyatē, yaśca bōdhayati, nāsau kṣētrajaḥ iti |
ēvaṁ manvānaḥ yaḥ saḥ paṇḍitāpaśadaḥ, saṁsāramōkṣayōḥ śāstrasya ca arthavattvaṁ karōmīti;

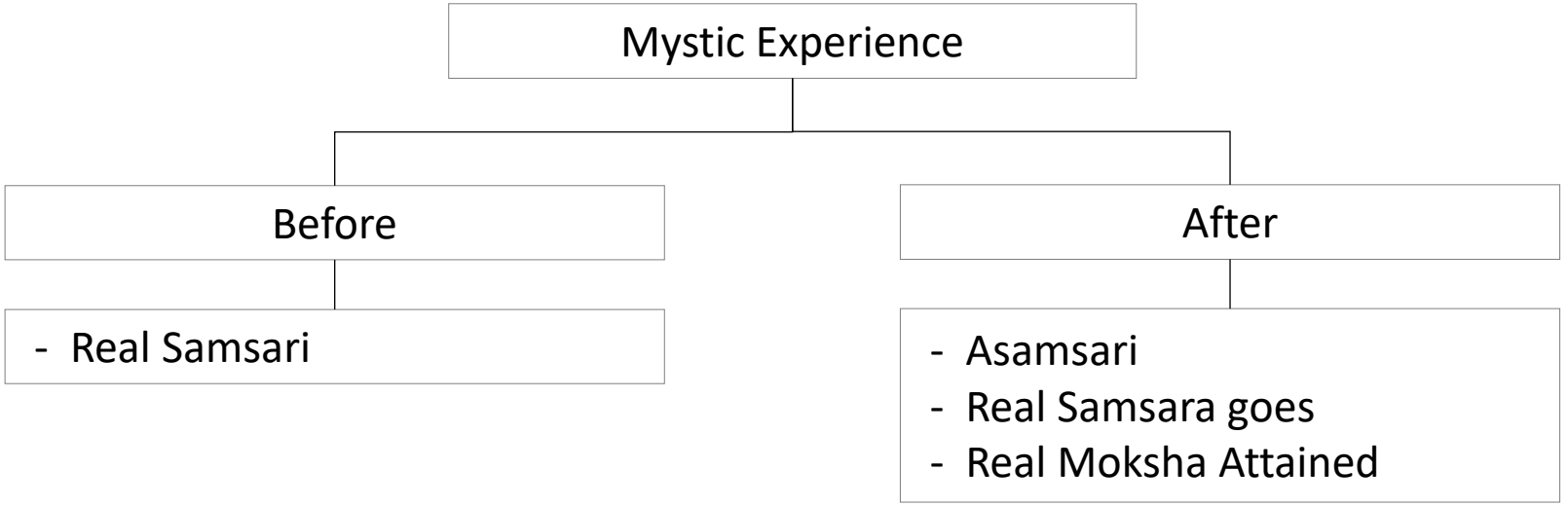
I) a) I look upon myself as someone other than Kshetrajna and Ishwara

b) Now Samsari, later become Kshetrajna, Asamsari

c) I engage in great service to teach Society how to come out of Samsara

d) Interpret Vedanta wrongly for public good.

e)



f) Wants to experience and Abide as Kshetrajna.

g) Means, I am not Kshetrajna now

h) Abide as Kshetrajna here and now

i) Otherwise, Misguided

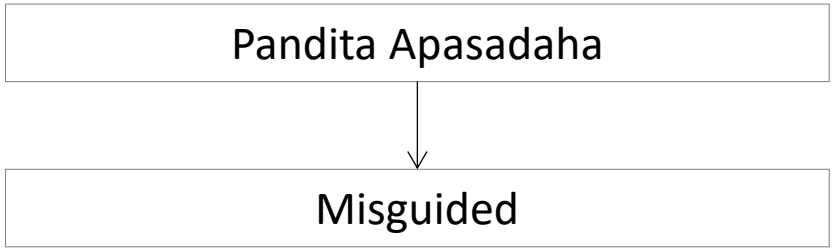
j) Save the human from wrong teaching

II) Example :

- Monkey went to the sea shore and started plucking the fish caught up in water and put them on the shore, thinking itself as Coast guard, Saviour.

III) a) Working for mystic experience of Atma will get Nobel prize for worst Pandit of Vedanta (like worst Actor, Movies).

b)



c) I Don't have to become Sakshi, Paramatma, Brahman.

d) I am Sakshi

57) Bashyam : Chapter 15 - Verse No. 2 Continues

आत्महा (च;) स्वयं मूढः अन्यांश्च व्यामोहयति शास्त्रार्थसम्प्रदायरहितत्वात्, श्रुतहानिं अश्रुतकल्पनां च कुर्वन् । तस्मात्, असम्प्रदायवित् सर्वशास्त्रविदपि मूर्खवदेव उपेक्षणीयः ॥

ātmahā svayaṁ mūḍhaḥ anyāṁśca vyāmōhayati śāstrārthasampradāyarahitatvāt, śrutahānim aśruta kalpanāṁ ca kurvan | tasmāt asampradāyavit sarvaśāstravidapi mūrkhavadēva upēkṣaṇīyaḥ ||

I) a) Misguided scholar is destroying himself by looking forward to an event which is not there.

b) Committing spiritual suicide

c) Destroys himself and others

d) Himself confused, others confused

e) Spirituality and Mysticism are 2 Different things

f) Mysticism has no connection with Vedanta.

II) a) Spirituality is a fact about my real Self

b) Real nature, which is not experienced

c) Revealed by Shastra Pramanam, Nitya Mukta Svarupaha

d) Know I am Sakshi in Class itself during Guru Upadesha.

e) Sakshi is not in me but is Me, this is the Central teaching of Vedanta.

f) Ashruta Kalpana :

- Don't Postulate a wrong message.

III) a) Sakshi is Me - Correct message

b) Sakshi is in me = Ashrute Kalpana

- Then in Meditation, you want to confront that Sakshi

c) Look for Sakshi's arrival all the time (Vyamohati)

d) Who does not have proper Sampradaya, Traditional teaching, However great scholar that person is, respect, do Namaskara, but never become his disciple.

e) He does not deserve to be a teacher

f) Scholar, Ignoramus, Ajnayaha

g) Meditate :

- I am Sakshi, not Sakshi in me

h) Topic 51 - Important portion

i) Practice Meditation :

- **I am Nitya Mukta Atma.**

Revision : Chapter 13 – Verse 2 :

I) a) Jivatma - Paramatma Aikyam, Kshetrajna Ishvara Aikyam established in this Verse 2

b) During time of ignorance, Bheda is Accepted

c) Jivatma Mistaken as Samsari, Paramatma is Asamsari During ignorance.

d) Through Sadhana, Superimposed Samsara is removed

e) Jivatma - Paramatma Aikyam, fact, is Discovered.

f)

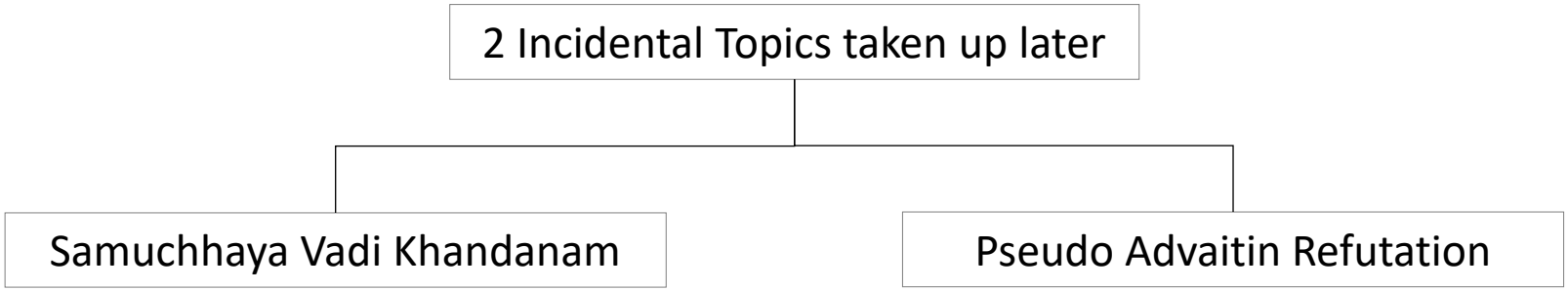
Avidya Avasthayam	Vidya Avasthayam
Bhedaha	Abheda

g) Difference is seeming not factual During Avidya time

h) Ignorant person sees Seeming difference as Actual Difference

i) Wise person knows it is only seeming difference, not Actual Difference.

II)

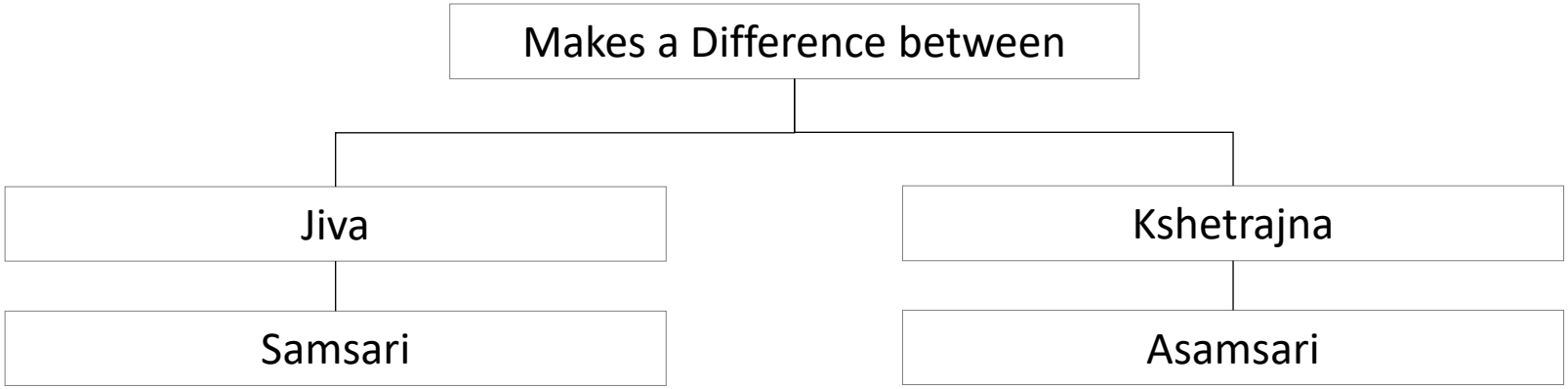


III) Pseudo Advaitin :

a) Accepts Kshetrajna - Ishwara Aikyam

b) Mistakes Kshetrajna is within me, I am Samsari Jiva.

c)



d) I am Jiva, within me is Kshetrajna Asamsari

e) That Kshetrajna within me and Ishwara are one and the same

f) At present I am Samsari Jiva

g) Peculiar philosophy of Eka Deshi

h) By Sadhana, Dhyanam, I have to know the Aikyam and that Kshetrajna is identical with Ishwara.

i) I have to Meditate upon Asamsari Kshetrajna

j) Bramara Keeta Vatu, Samsari Jiva gradually becomes Asamsari Kshetrajna.

k) Aikyam attained through process of transformation

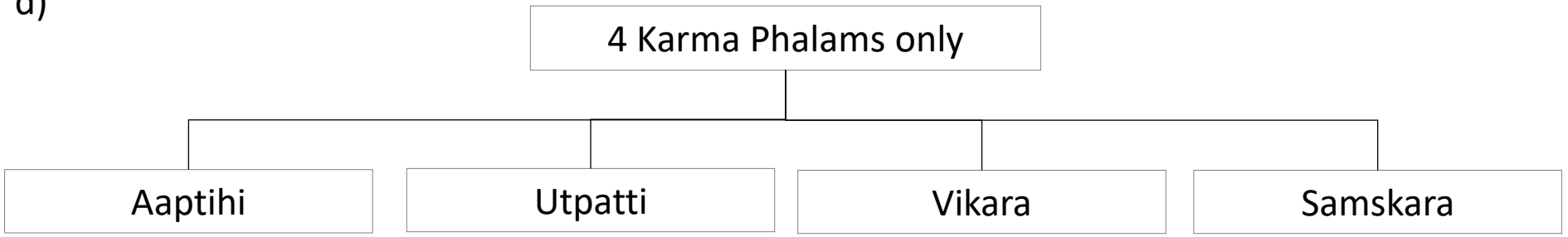
IV) Shankara's BP rises :

a) If by transformation, you become Kshetrajna then it becomes Karma Phalam, Anityam.

b) Jnana Phalam = Nityam, Moksha

c) Meditation is a process, Vikara Rupam Karma.

d)

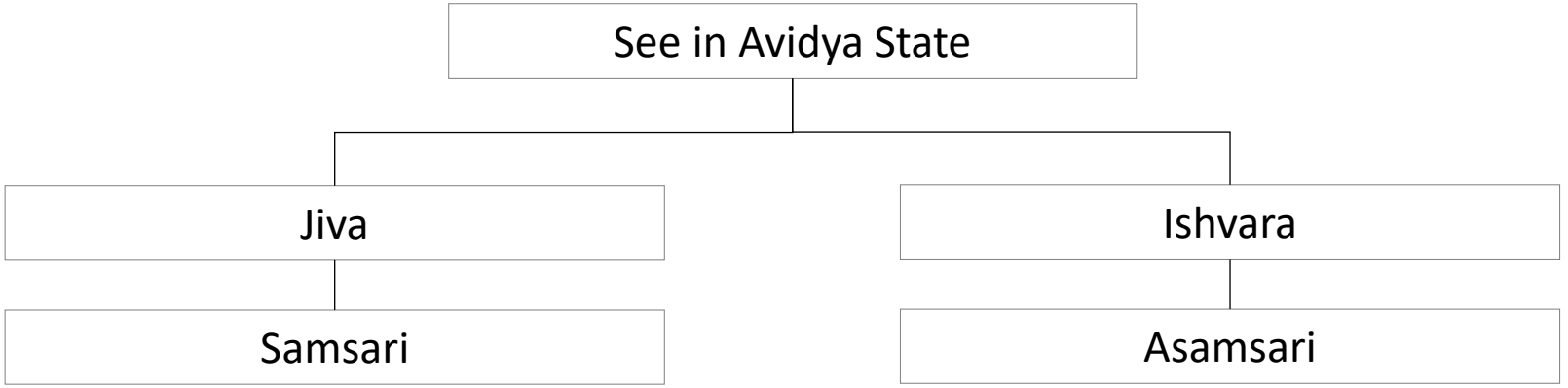


e) Transformation = Modification, not Moksha, Anityam

f) Jiva Should never become Kshetrajna, he has to know, Understand, I am Kshetrajna, one with Ishvara.

g) Shastram useful in Avidya State.

h)



i) All seeming in Avidya State only, hence no problem.

V) In Topic 3 – Purva Pakshi Said :

a) In the Case of Oneness, Ishvara will become Samsari

b) If Jiva = Paramatma = Asamsati Shastram, Sadhanas will becomes redundant.

VI) Answer by Shankara :

Agyanam Kale	Jnana Kale
- Bheda - Vyavaharika Drishtya	- Abheda - Paramartika Drishtya - Jnani like Paramatma knows Samsara is Mithya

VII) Jiva should Understand :

a) I need not become Kshetrajna, no meditation is required

b) I Kshetrajna happen to be Paramatma all the time

c) I am Srishti, Sthithi, Laya Karana Paramatma always, eternally

d) No death, Birth for me, I am immortal.

e) I am never a Samsari, understanding alone is required

f) Never expect transformation, Vikara, Karma Phalam, Anityam.

g) Hence, no Samuchhaya

h) If you talk of transformation you are a confused Vedantin, Eka Deshi.

VIII) a) Vedanta never talks of you becoming Brahman

b) Tat Tvam Asi :

- You are Brahman
- Not Tat Tvam Bavishyati
- Not you will become Brahman after Jnanam.

c) Present Tense, not future tense ,no transformation

IX) What is Nidhidhyasanam?

a) Not for transformation but to remove confusion that transformation is required

b) Eliminate habitual notions

c) Meditate :

- I am Nitya Mukta Svarupa Atma

d) Meditation meant to eliminate Misconception - I am a Samsari Jiva

e) I am free as I am

f) I - Am not body or mind but Atma Chaitanyam

g) I am Avikriya, Nirvikara Svarupa

h) Only claiming is required

i) All other teachings are Asampradaya

j) Jnani must be aware of Sampradaya, tradition.

k) Even if one is expert in Tarqa, Mimamsa, Vyakaranam, Sankhya, Yoga, Buddhism, Jainism, Greatest scholar will confuse you.

X) a) One who postpones Moksha is Asampradaya, Non-traditional

b) Postponement must be consistently negated

c) Do Namaskaram, don't follow his teaching.

Topic No. 58 to 63 :

यत्तूक्तम् "ईश्वरस्य क्षेत्रज्ञैकत्वे संसारित्वं प्राप्नोति; क्षेत्रज्ञानां च ईश्वरैकत्वे संसारिणः अभावात् संसाराभावप्रसङ्गः" इति—एतौ दोषौ प्रत्युक्तौ "विद्याऽविद्ययोः वैलक्षण्याभ्युपगमात्" इति । कथम् ? —अविद्यापरिकल्पितदोषेण तद्विषयं वस्तु पारमार्थिकं न दुष्यतीति । तथा च दृष्टान्तः दर्शितः—मरीच्यम्भसः ऊषरदेशः न पङ्कीक्रियते इति । संसारिणः अभावात् संसाराभावप्रसङ्गदोषोऽपि संसारसंसारिणोः अविद्याकल्पितत्वोपपत्त्या प्रत्युक्तः ।

ननु अविद्यावत्त्वम् एव क्षेत्रज्ञस्य संसारित्वदोषः । तत्कृतं च सुखित्वदुःखित्वादि प्रत्यक्षं उपलभ्यते इति चेत्—

न; ज्ञेयस्य क्षेत्रधर्मत्वात्, ज्ञातुः क्षेत्रज्ञस्य तत्कृतदोषानुपपत्तेः । यावत् किञ्चित् क्षेत्रज्ञस्य दोषजातं अविद्यमानं आसञ्जयसि, तस्य ज्ञेयत्वोपपत्तेः क्षेत्रधर्मत्वम् एव, न क्षेत्रज्ञधर्मत्वम् । न च तेन क्षेत्रज्ञः दुष्यति, ज्ञेयेन ज्ञातुः संसर्गानुपपत्तेः । यदि हि संसर्गः स्यात्, ज्ञेयत्वम् एव नोपपद्येत । यदि आत्मनः धर्मः अविद्यावत्त्वं दुःखित्वादि च, कथं भोः प्रत्यक्षं उपलभ्यते, कथं वा क्षेत्रज्ञधर्मः ? "ज्ञेयं च तत् सर्वं क्षेत्रं, ज्ञातैव क्षेत्रज्ञः" इति अवधारिते, "अविद्यादुःखित्वादेः क्षेत्रज्ञविशेषणत्वं क्षेत्रज्ञधर्मत्वं, तस्य च प्रत्यक्षोपलभ्यत्वं" इति विरुद्धं उच्यते अविद्यामात्रावष्टम्भात् केवलम् ॥

yattūktam 'īśvarasya kṣētrajaikatvē saṁsāritvaṁ prāpnōti, kṣētrajñānāṁ ca īśvaraikatvē saṁsāriṇaḥ abhāvāt saṁsārābhāvaprasaṅgaḥ' iti, ētau dōṣau pratyuktau 'vidyāvidyāyōḥ vailakṣaṇyābhyupagamāt' iti | kathaṁ? avidyāparikalpitadōṣēṇa tadviṣayaṁ vastu pāramārthikaṁ na duṣyatīti | tathā ca dṛṣṭāntaḥ darśitaḥ — marīcyambhasā ūṣaradēśō na paṅkīkriyatē iti | saṁsāriṇaḥ abhāvāt saṁsārābhāvaprasaṅgadōṣō:'pi saṁsārasaṁsāriṇōḥ avidyākalpitatvōpapattyā pratyuktaḥ ||

nanu avidyāvattvamēva kṣētrajasya saṁsāritvadōṣaḥ | tatkṛtaṁ ca sukhitvaduḥkhitvādi pratyakṣam upalabhyatē iti cēt,

na; jñēyasya kṣētradharmatvāt, jātuḥ kṣētrajasya tatkṛta dōṣānupapattēḥ I yāvat kicit kṣētrajñasya dōṣajātam avidyāmānam āsajayasi, tasya jñēyatvōpapattēḥ kṣētra dharmatvam ēva, na kṣētrajña dharmatvam | na ca tēna kṣētrajñaḥ duṣyati, jñēyēna jātuḥ saṁsargānupapattēḥ | yadi hi saṁsargaḥ syāt, jñēyatvam ēva nōpapadyēta | yadi ātmanaḥ dharmaḥ avidyāvattvaṁ duḥkhitvādi ca kathaṁ bhōḥ pratyakṣam upalabhyatē, kathaṁ vā kṣētrajñadharmaḥ | 'jñēyaṁ ca sarvaṁ kṣētraṁ jñātaiva kṣētrajñaḥ' iti avadhāritē, 'avidyāduḥkhitvādēḥ kṣētrajñaviśēṣaṇatvaṁ kṣētrajñadharmatvaṁ tasya ca pratyakṣōpalabhyatvam' iti viruddham ucyatē avidyāmātrāvaṣṭambhāt kēvalam ||

The two objections raised above, Viz., (I) due to identity with the field-knower, God becomes transmigratory and (ii) there ceases to be a transmigratory State as there is none to transmigrate, the field-knower being one with God, these have been rejected when we distinguished knowledge from ignorance. How? It was pointed out that by a flaw Superimposed due to ignorance, its Object, Viz., the ultimate reality, is not Vitiated. And an analogy was offered to illustrate this – how a desert is not made miry by the waters of a mirage.

The Contingency of the disappearance of transmigratory life in the absence of a real transmigrator was set aside on the ground that both transmigrator and transmigratory life may very be there as products of Nescience.

Objection : “But the field-knower’s taint of being a transmigrator is just this Subjection to Nescience; its Consequences – Pleasure and pain and so forth – are directly perceived”. Reply : “No, for, whatever is known pertains to the field; the field-knower cannot reasonably be affected by the flaws of the field. Whatever non-existent flaws are ascribed to the field-knower are, properly, cognised objects and, as such, are attributes of the field and not those of the field-knower. How then can the field-knower be stained by them? The Known cannot reasonably the related to the knower. If the relation were there, they would not have been known at all. If Nescience, pain and pleasure were the Self’s attributes, how could they be directly perceived and Still be deemed the field-knower’s attributes? Once it is established that what is known constitutes the field, and that the field-knower is only the knower, it would be contradictory to State that Nescience, pain, etc., are Adjectival to the field-knower and are, yet, directly perceived, A Statement like that has only Nescience as its Support”.

58) Bashyam : Chapter 15 - Verse No. 2 Continues

यत्तूक्तम् "ईश्वरस्य क्षेत्रज्ञैकत्वे संसारित्वं प्राप्नोति; क्षेत्रज्ञानां च ईश्वरै-कत्वे संसारिणः अभावात् संसाराभावप्रसङ्गः" इति—एतौ दोषौ प्रत्युक्तौ "विद्याऽ-विद्ययोः वैलक्षण्याभ्युपगमात्" इति ।

yattūktam 'īśvarasya kṣētrajaikatvē saṁsāritvaṁ prāpnōti, kṣētrajñānāṁ ca īśvaraikatvē saṁsāriṇaḥ abhāvāt saṁsārābhāvaprasaṅgaḥ' iti, ētau dōṣau pratyuktau 'vidyāvidyāyōḥ vailakṣaṇyābhyupagamāt' iti |

I) a) Shankara remembers 2 Questions Purva Pakshi asked before in Topic 3

b) If Jivatma = Paramatma, Paramatma = Asamsari

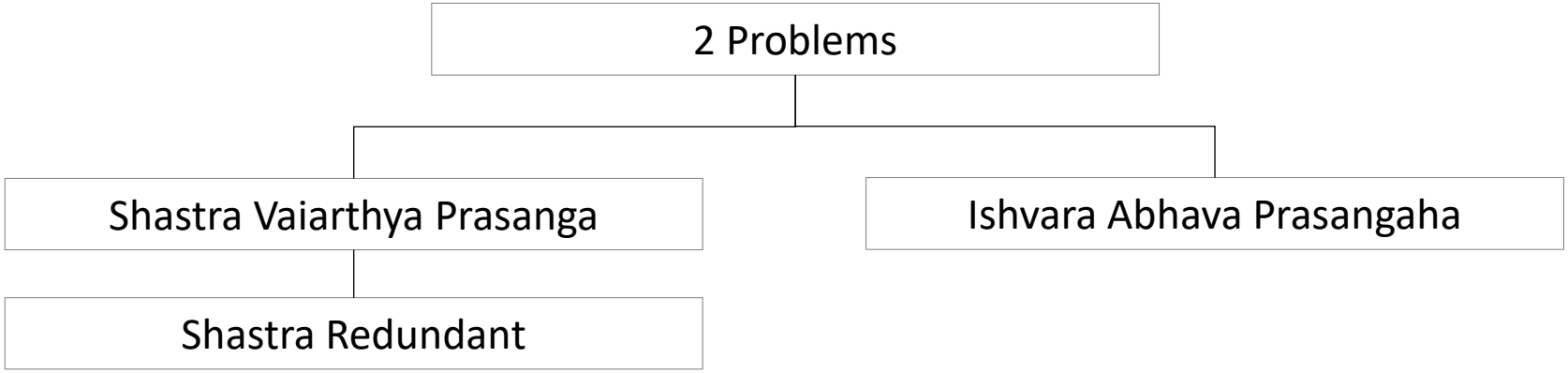
c) Therefore Jivatma = Asamsari, Shastra redundant

d) If Jivatma = Paramatma

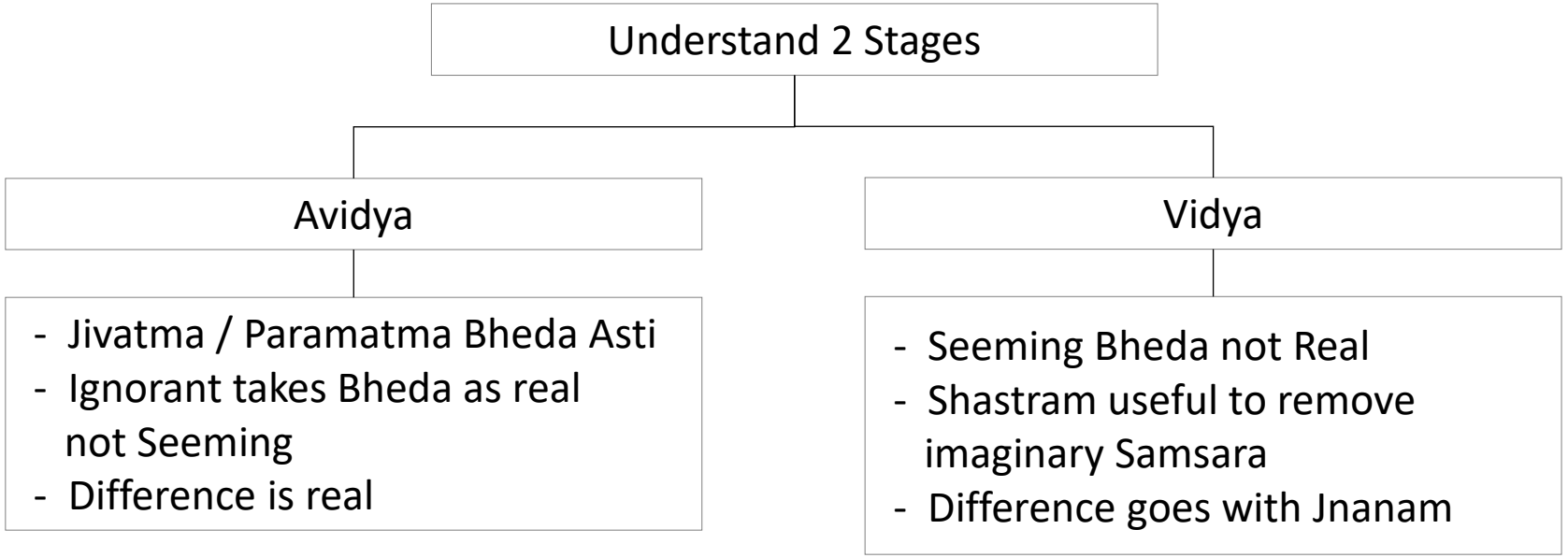
= Samsari, Paramatma becomes Samsari, looses Ishwara status

e) Ishwaratva Gachhet, Ishwara Abhava Prasanghat.

f)



II) Shankaras Answers Was :



III) a) Realise, no difference was there at any time

b) Jnani Understands seeming difference as Seeming

c) Ajnani understands seeming difference as Factual difference.

d) Misconception, Adhyasa

59) Bashyam : Chapter 15 - Verse No. 2 Continues

कथम् ? —अविद्यापरिकल्पितदोषेण तद्विषयं वस्तु पारमार्थिकं न दुष्यतीति । तथा च दृष्टान्तः दर्शितः—मरीच्यम्भसः ऊषरदेशः न पङ्कीक्रियते इति । संसारिणः अभावात् संसाराभावप्रसङ्गदोषोऽपि संसारसं- सारिणोः अविद्याकल्पितत्वोपपत्त्या प्रत्युक्तः ।

kathaṁ? avidyāparikalpitadōṣēṇa tadviṣayaṁ vastu pāramārthikaṁ na duṣyatīti | tathā ca dr̥ṣṭāntaḥ darśitaḥ — marīcyambhasā ūṣaradēśō na paṅkīkriyatē iti | saṁsāriṇaḥ abhāvāt saṁsārābhāvaprasaṅgadōṣō:'pi saṁsārasaṁsāriṇōḥ avidyākalpitatvōpapattyā pratyuktaḥ ||

I) a) How stages of Avidya and Vidya solve the problem?

b) Because of ignorance, Jiva mistakes as Samsari, not Paramatma, Creator, Sustainer, Resolver, eternal.

c) Jiva appears Samsari but continues to be Paramatma, all the time

d) Superimposed Samsara does not affect Jivatma

e) Because of imagined Samsara, Jiva confused

f) Samsara does not affect Aikyam.

II) Mirage water does not disturb dry desert sand, it does not become wet.

III) a) Student cries to Guru, I am Samsari

b) Guru not disturbed, shows compassion with lot of difficulty

c) Guru knows problems are Non-existing

d) If suffering real, compassion natural.

IV) Gita :

तमुवाच हृषीकेशः प्रहसन्निव भारत । सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ २-१० ॥	**tamuvāca hṛṣīkeśaḥ** **prahasanniva bhārata |** **senayorubhayormadhye** **viṣīdantam idaṁ vacah || 2-10 ||**

To him, who was despondent in the midst of the two armies, Hrsikesa as if smiling, O Bharata, spoke these words. [Chapter 2 – Verse 10]

श्रीभगवानुवाच । अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे । गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११ ॥	**śrī bhagavānuvāca |** **aśocyānanvaśocatvaṁ** **prajñāvādāṁśca bhāṣase |** **gatāsūn agatāsūṁśca** **nānuśocanti paṇḍitāḥ ||2-11||**

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

a) Entire Vedanta is there in Chapter 2 - Verse 11

V) This is answer to 1st Problem.

VI) 2nd Problem :

a) In the absence of Samsara in a Jiva, if Aikyam, Shastra becomes redundant.

b) Shankara Answer :

- There is imaginary Samsara, Shastra useful to remove imaginary Samsara.

c) Why Remove imaginary Samsara?

d) It is real for person Suffering Samsara, at the time of imagination

e) Imaginary Samsara is factual at the time of Imagining.

f) Dream real at time of Dream

- Waking real at time of Waking.

g) Wake up from Waking State to Atma State.

60) Bashyam : Chapter 15 - Verse No. 2 Continues

ननु अविद्यावत्त्वम् एव क्षेत्रज्ञस्य संसारित्वदोषः । तत्कृतं च सुखित्वदुःखित्वादि प्रत्यक्षं उपलभ्यते इति चेत्—

nanu avidyāvattvamēva kṣētrajaśya saṁsāritvadōṣaḥ | tatkṛtaṁ ca sukhitvaduḥkhitvādi pratyakṣam upalabhyatē iti cēt,

I) a) Technical, Subtle Topic, Hence taken up again

b) Kshetrajna really Paramatma

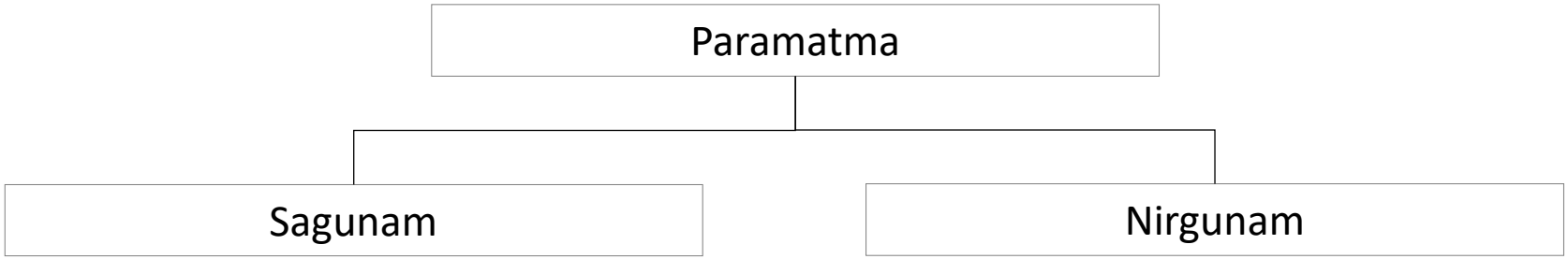
c) Imagines he is Samsari, suffering

d) Superimposition of imagination comes because of ignorance of substratum Chaitanya Atma.

e) If I am the eternal substratum, Chaitanyam of the universe is known, no mistake, projection, Vikshepa will happen.

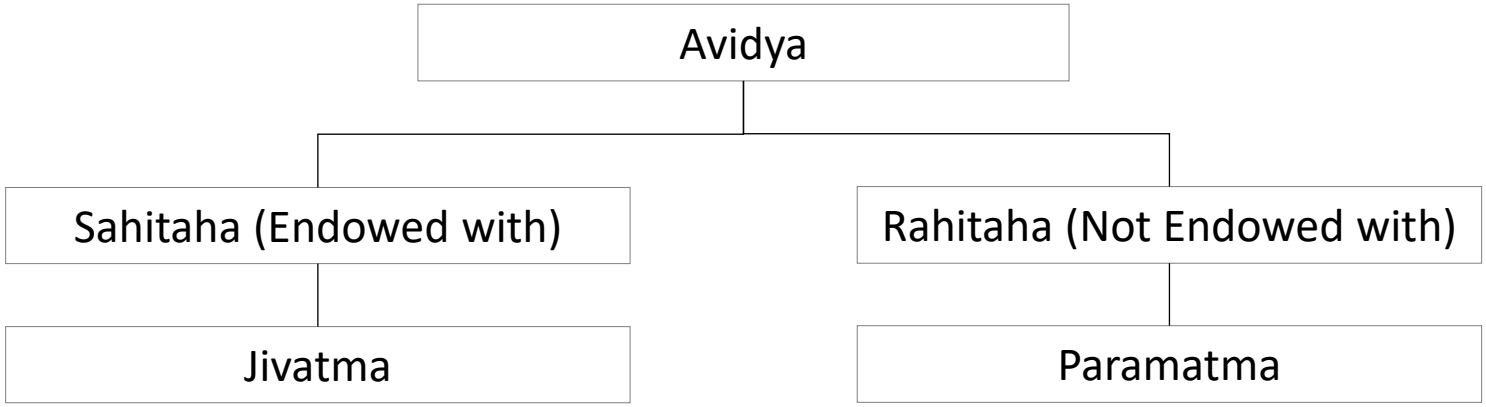
f) Vidya removes Aavarna shakti of Maya and a seeker realises I am Paramatma, higher order.

g)



h) Has no Avidya

II)



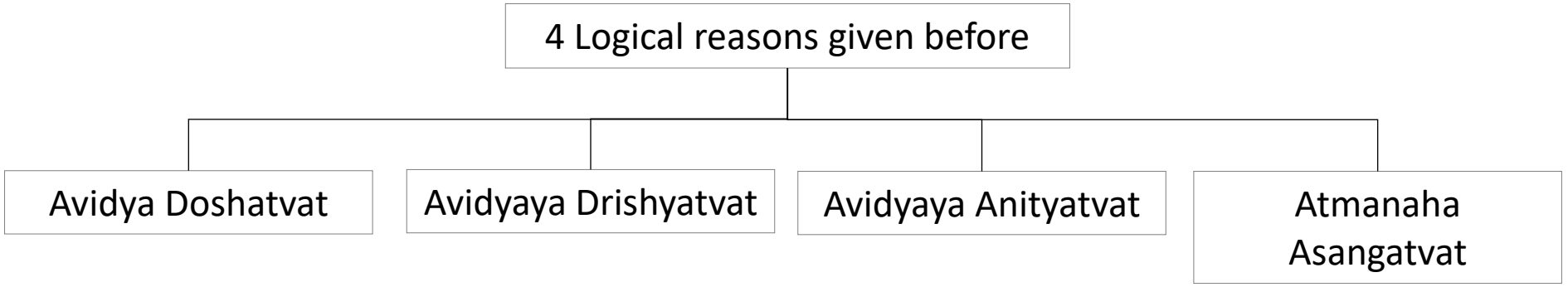
III) Question by Purva Pakshi

- How Aikyam is possible? Topic 17

IV) a) Answer given in Topic 54

b) Avidya Does not belong to Jivatma but to Antahkaranam.

c)



- Discussed in Topics 20 to 23.

V) In Topic 54 – 2nd Reason :

- Avidya Drishyatvat taken up Again

a) Ignorance is an Object of experience

b) I Say, I am ignorant, I am Aware of ignorance

c) I Don't know Japanese language, known to me

d) I am Observer - Sentient Entity Subject

- Not Object – Ignorance belonging to inert Antahkaranam.

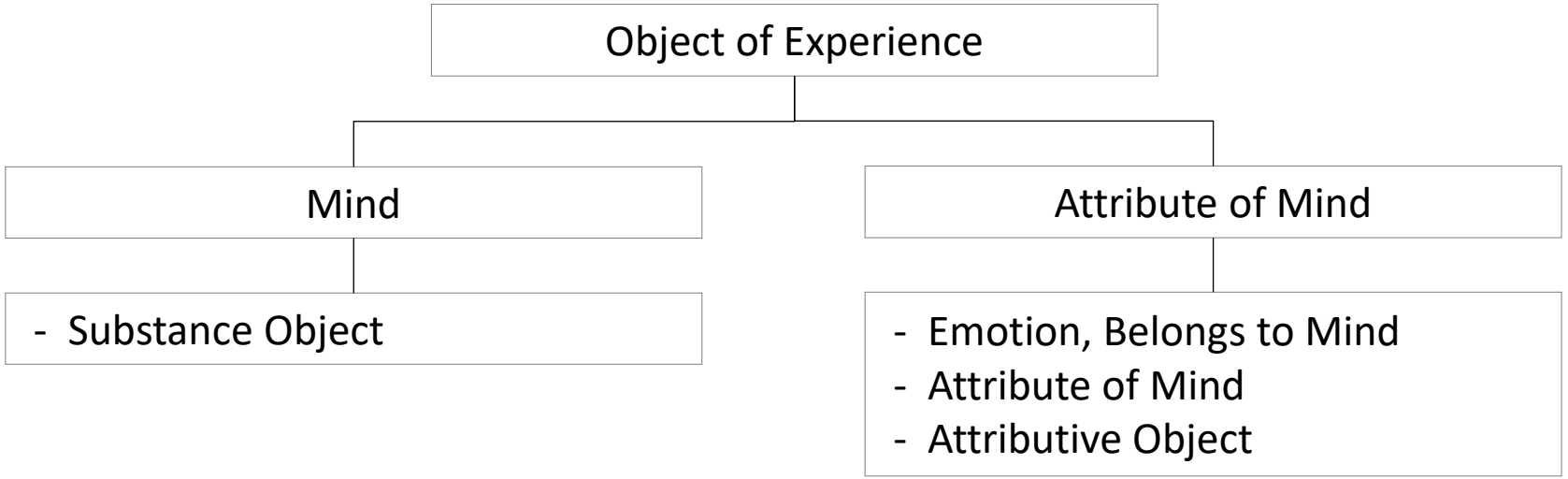
e) Avidya does not belong to Atma but to Antahkaranam only, Mind only, Superimposed wrongly on to Atma.

f) I Take emotions belonging to the Mind, on to Myself

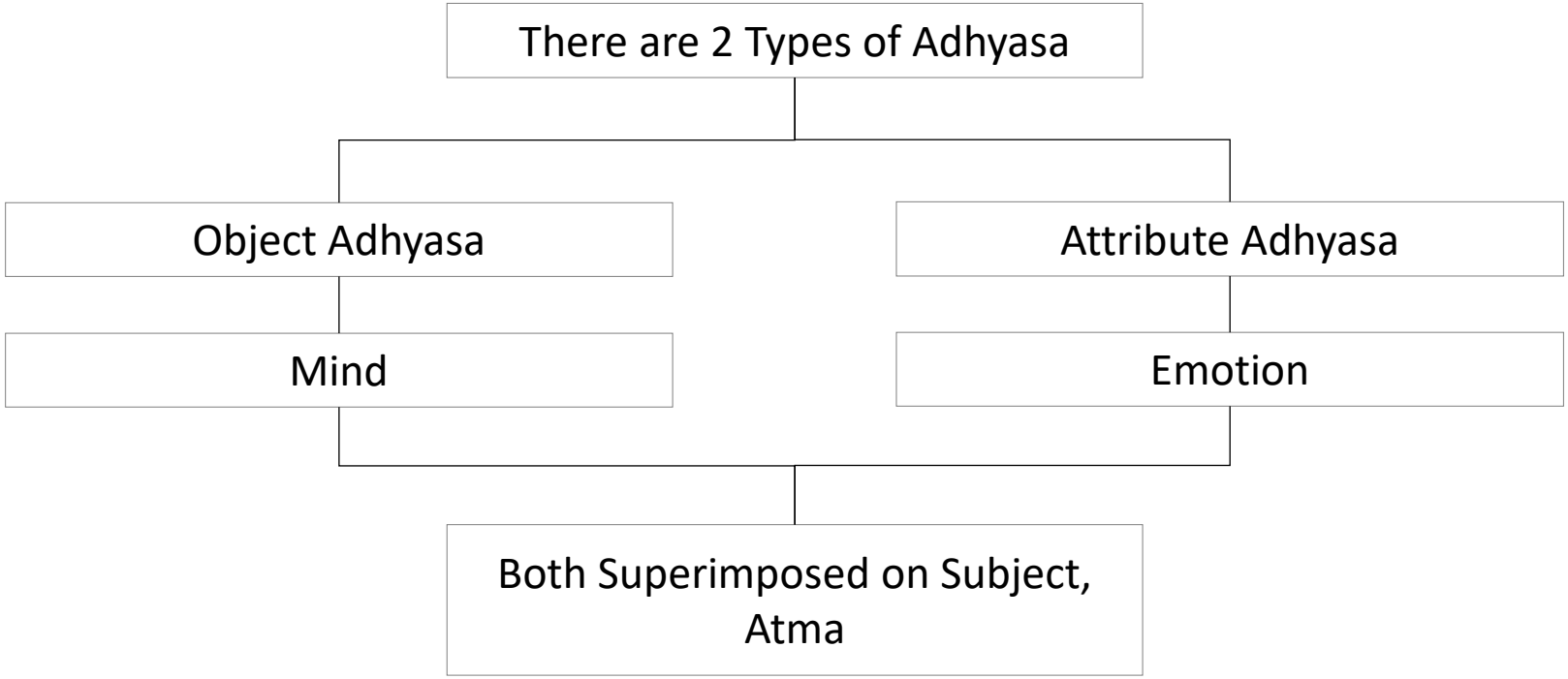
g) Ignorance, we take to Ourself.

h) I Say I am Disturbed

i)



j)



- I am Aware of the Disturbed Mind when I Say, I am Disturbed.

Substance	Attributes
Mind	Ignorance, knowledge, Emotions, Happy, Sad, Deluded, Confused

- Both are Adhyasa, transferred to Atma, Observer, Experiencer, Witness – Sakshi.
- I am not ignorant, Mind is ignorant, Sad, Happy.. Etc.

Fact :

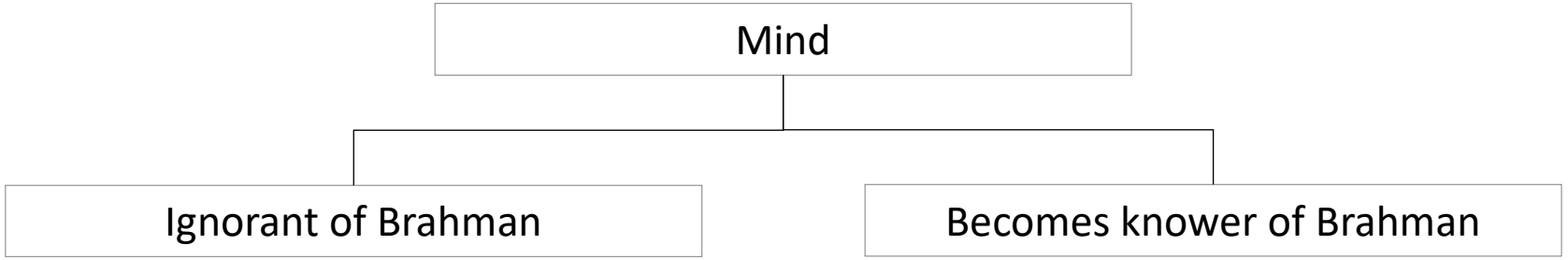
- I am the witness of the ignorant Mind
- I myself am not ignorant
- I am Chaitanyam, Atma Svarupam, Jnana Svarupam
- Let us assume Mind becomes wise
- I become witness of the wise mind
- Mind does not belong to me Atma.

Manisha Panchakam :

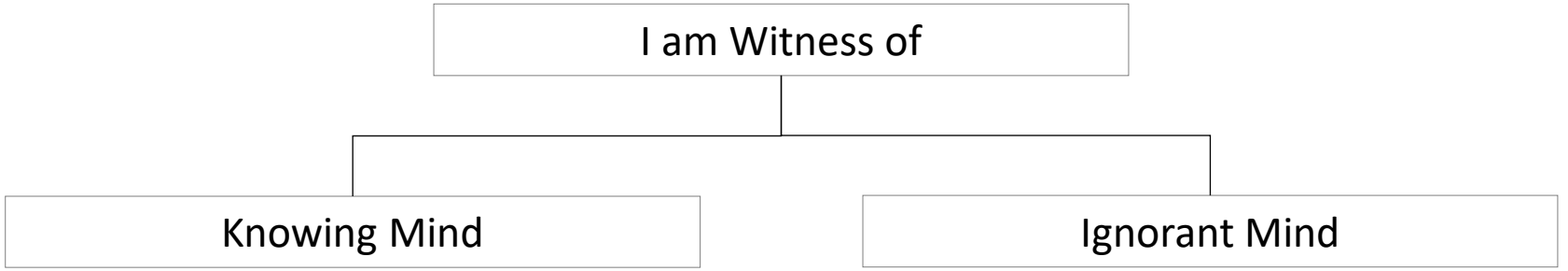
ब्रह्मैवाहमिदम जगच्च सकलं चिन्मात्रविस्तारितं
सर्वं चैताद्विद्ध्या त्रिगुनायोशेषं मया कल्पितम ।
इथं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥

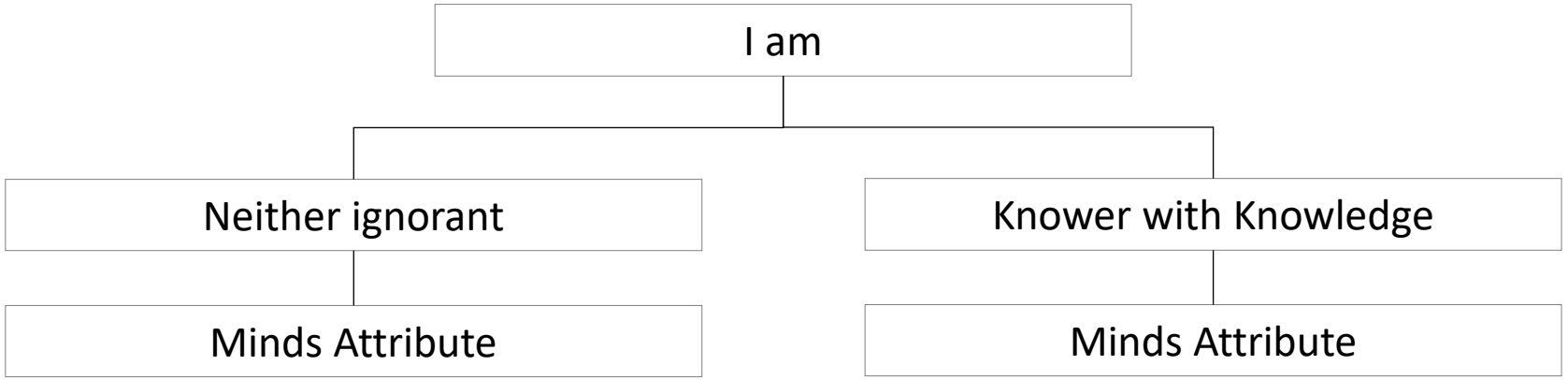
brahmaivaham idam jagacca sakalam cinmatravistaritam
sarvam caitad avidyaya trigunaya'shesham maya kalpitam |
ittham yasya dridha matih sukhatare nitye pare nirmale
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||2||

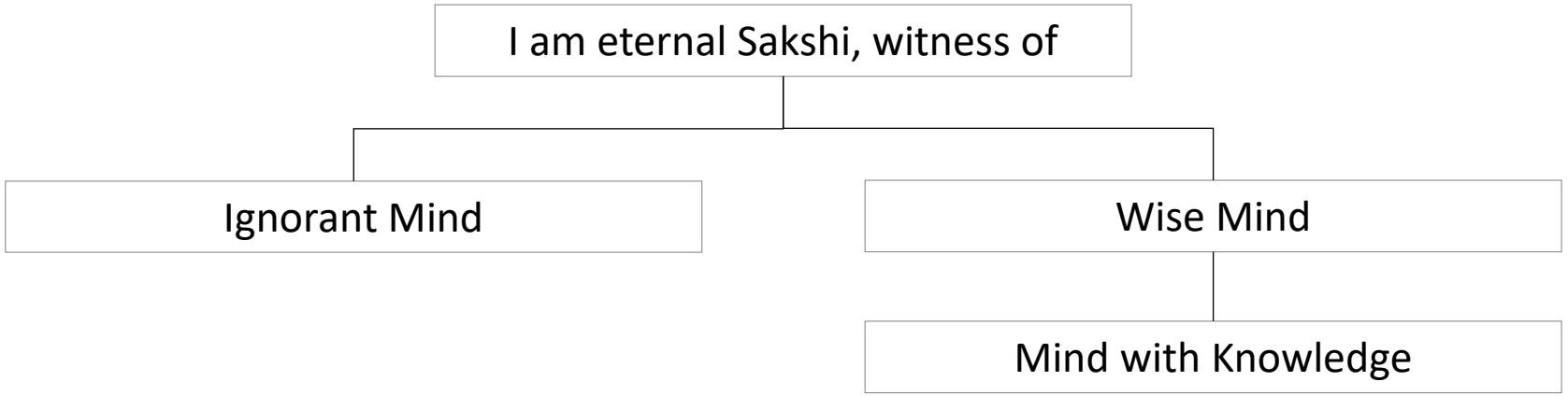
He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his "ignorance" expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]



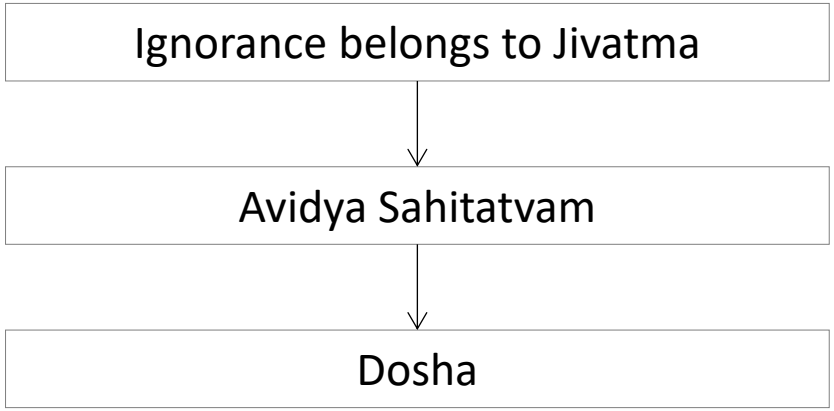
- Knower-hood is attribute of Mind.



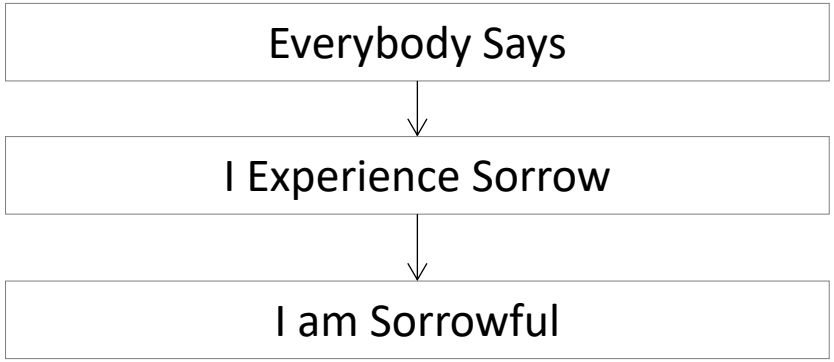




Purva Pakshi :



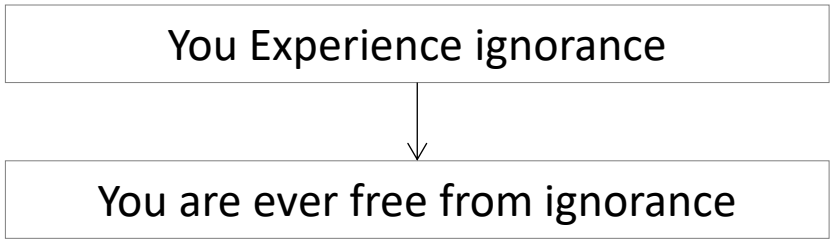
- Because of ignorance, Miseries are there
- I am Dukhi, Sukhi, Raagi, Dveshi, Krodhi, Papi, all these Doshas of the Mind are directly experienced.



Vedanta :

- You experience Sorrow
- You are sorrowless observer, Atma, Different order of Reality
- One billion peoples' misconception can't challenge a fact.

Advaitin :



- You Experience Body - Mind
- You are ever free from Body - Mind Substance
- Subject ever Different from Object
- I am Sad, Clear to me
- Vedanta, you are Bliss, Ananda Svarupa (Without Adhyasa)
- Claim glory of Adhyasa-less Atma, eternally free.

61) Bashyam : Chapter 15 - Verse No. 2 Continues

न; ज्ञेयस्य क्षेत्रधर्मत्वात्, ज्ञातुः क्षेत्रज्ञस्य तत्कृतदोषानुपपत्तेः ।

na; jñēyasya kṣētradharmatvāt, jātuḥ kṣētrajasya tatkṛta dōṣānupapattēḥ I

Siddhantin :

I) a) Sankshepa Uttaram

b) 4 Principles of Vedanta

c) Principle number One :

I am Experiencer	Body - Mind - World Experience
- Subject - Chaitanyam - Atma - Observer	- Object - Jadam - Anatma - Observed

- Always Different
- Subject can't become Object

d) Principle No. 2 :

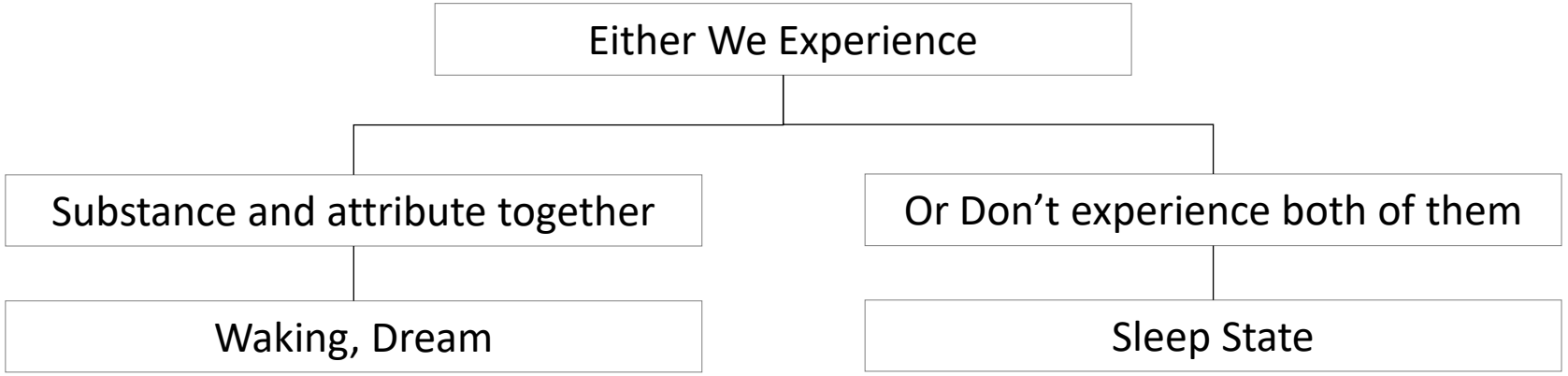
- More Powerful, important, Applicable.
- All Experienced attributes belong to the Object, Never to the Subject.
- Body – Fat, Learn, tall, Short
- Mind – Dukhi, Sukhi, Raagi

e) Principle No. 3 :

- We take it for Granted always
- Substance and attribute can never be Separated
- Red Colour - Cloth attribute can never exist independently
- If it exists, it becomes a Substance
- Tall-ness can’t be Separated from Tall Person.

f) Principle No. 4 :

- Since Substance and attribute can’t be Separated, experience of attribute always includes experience of Substance also.
- Mind always experienced with attributes.

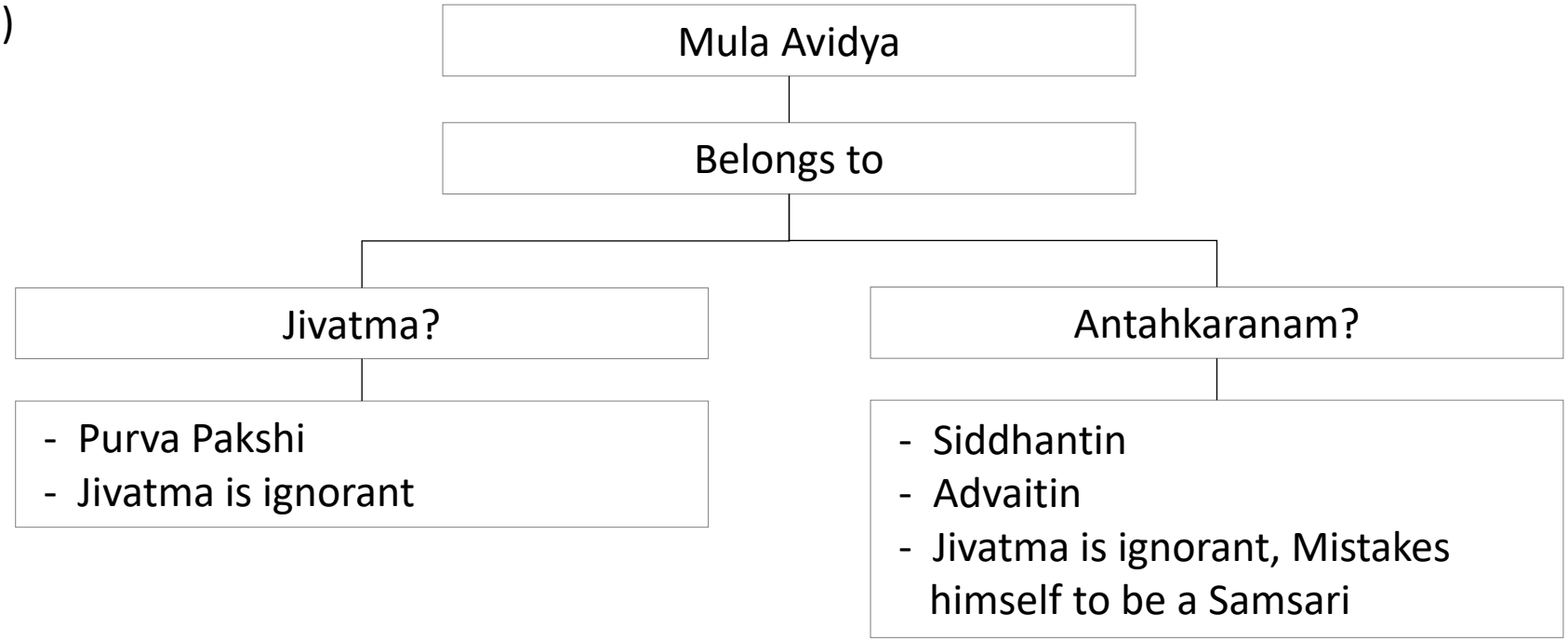


- No Question of experiencing either of them independently.

g) Based on these 4 Principles, Shankara established that Avidya is an Object of Sakshi, attribute of Mind, Never to Seer Atma.

Revision : Chapter 13 – Verse 2 :

I) a)



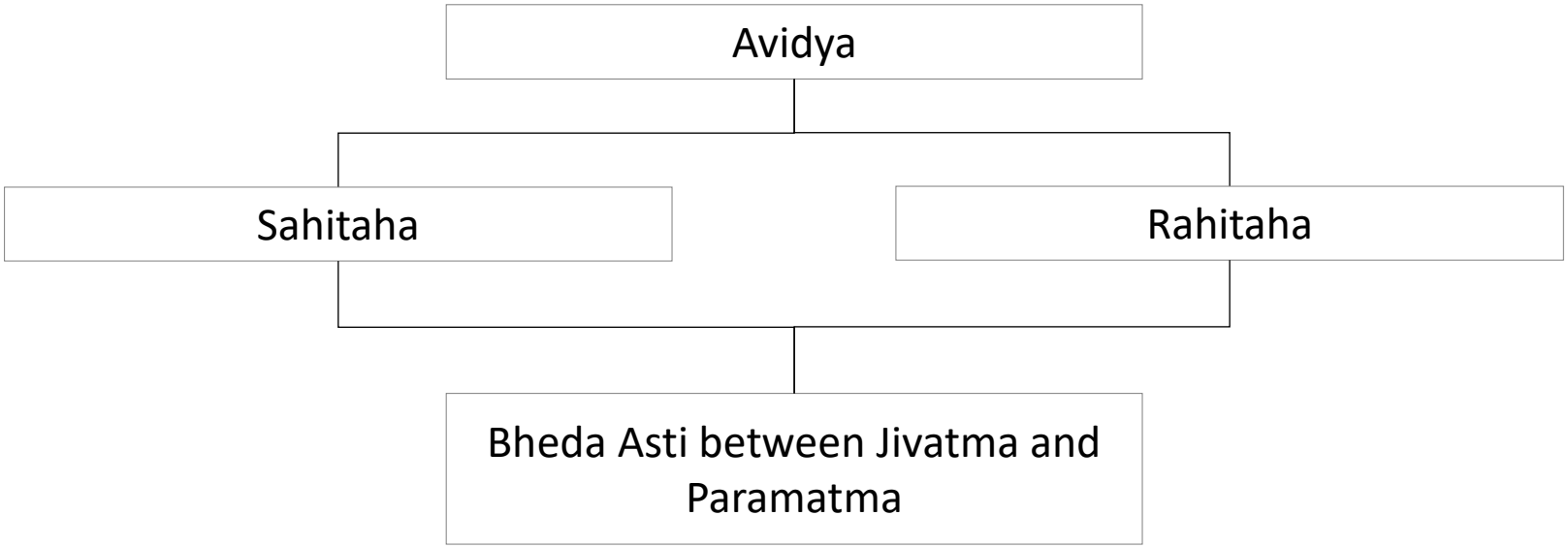
b) Jivatma is Superimposing Samsara Upon himself

c) Superimposition is caused by Avidya.

d)

Jivatma	Paramatma
- Avidyavan - Superimposes Samsara on Himself	- Avidya Rahitaha - Does not Superimpose Samsara on Himself

e)



f) Therefore, Aikyam can’t be Accepted.

II) a) Discussed on Topic 17

b) Avidya belongs to Antahkaranam, not Jivatma

III) 4 Reasons – Gita :

a) First Reason Avidya is Dosha – belongs to Karanam only

- Doshatvat, Antahkarana Nishta.

b) Second Reason :

- Avidyaya Drishyatvat, Antahkarana Nishta.
- Being Object of experience.

c) Third Reason :

- Avidya Anityatatvat
- Avidya belongs to Anitya Antahkaranam

d) Fourth Reason :

Atmanaha Asangatvat :

- Atma being Asanga, it can't have connection with Avidya
- Therefore it is in the Antahkaranam.
- Here the focus was Avidya belongs to Antahkaranam.

IV) Here in Topic 55 - Same Discussion :

a) Avidya does not belongs to Jivatma.

b) 2nd Reason given before :

- Drishyatvat Emphasized more here.

c) Previously, Emphasis was, Avidya belongs to Antahkaranam

d) Here :

Atma	Avidya
- Drishta, Seer, Knower Consciousness - Subject - Avidya not in Atma	- Drishyam, Seen, known - Object - Put Avidya Anywhere Ok

e) Avidya not Associated with Atma is Emphasis in this Topic

V) 4 Principles Employed :

a) Subject always different from Experienced Object

- Ghata Drishta Ghataat Binnaha (Vakya Vrutti Logic)

b) Experienced attributes belong to experienced Substance, never to experiencer Subject.

c) Objects can never be Separated from the Substance

- Tallness can't be Separated from the Tall-man
- Tarqa Logic – Dravya Gunayoho Samavaya Sambandha.
- Substance, attribute always have Permanent Connection
- Attributes don't have independent existence.

d) Since Substance and attributes can't b Separated, experience of the attribute will always include experience of Substance also.

e) Substance must also be Object only, Since Substance and attributes have to be experienced together.

VI) a) Unique Argument of Vedanta

b) Ask Always :

- Is it a Known Object or Attribute or Unknown.

c) If everyone is Talking about it, it is a Known attribute belongs to known object only.

d) Subject is Nirguna, can't have any attribute at any time

e) Therefore Atma is Nirguna, 2 Steps, Checkmated.

VII) a) You May Counter Argue

b) Atma have unknown attribute

c) Whatever is unknown is Non-existent.

d) To Prove existence it has to be known.

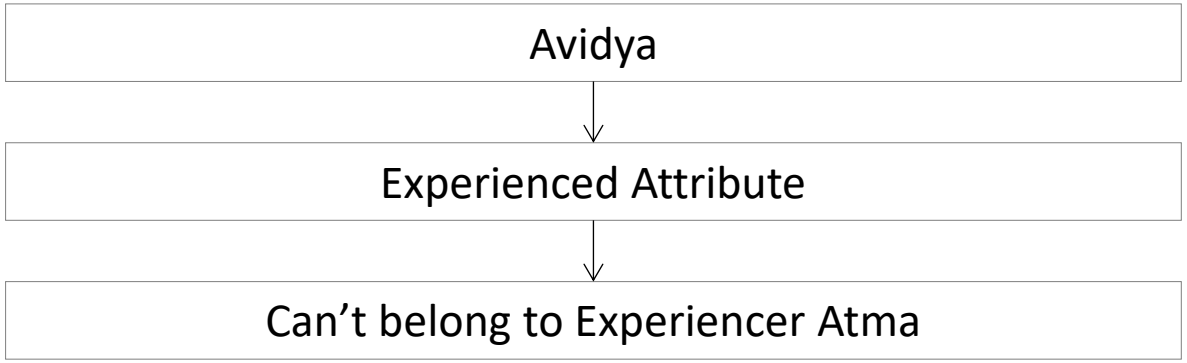
e) w.r.t Atma Subject these Arguments don't hold True

f) Atma is known not by Paurusheya Pramanam but Sruti Pramanam.

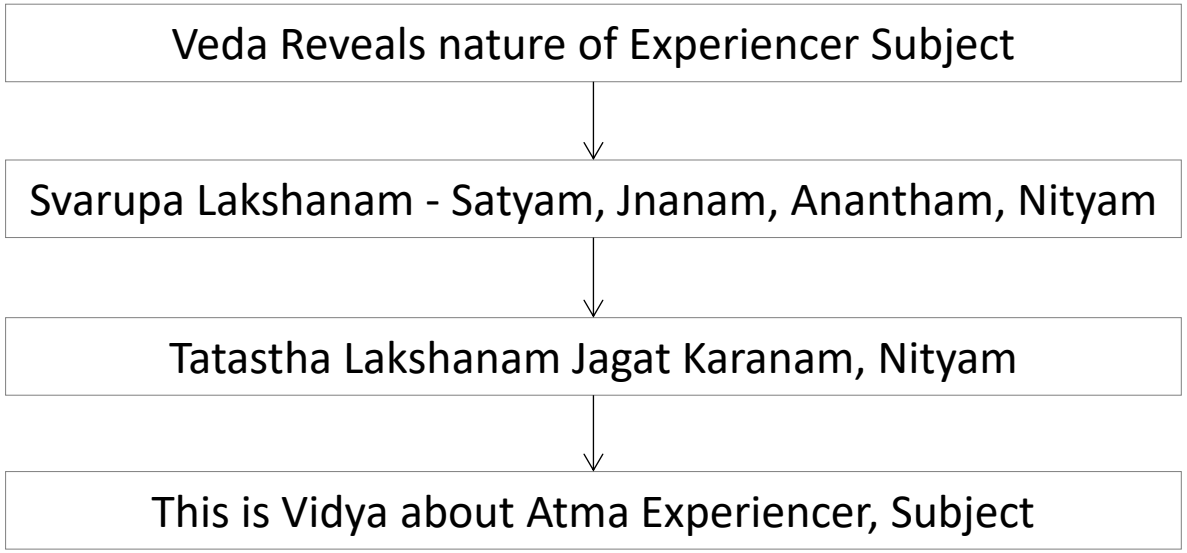
g) Subtle beautiful, important Section, Available only in Gita not in Upanishads

VIII) a) Last Topic, Answer in Nutshell

b)



IX)



X) a) Avidya rests in the Antahkaranam of Jivas, not in Atma

b) Jneyasya Kshetra Dharmatvat

c) Avidya = Jneyam, belongs to Kshetram, Antahkaranam

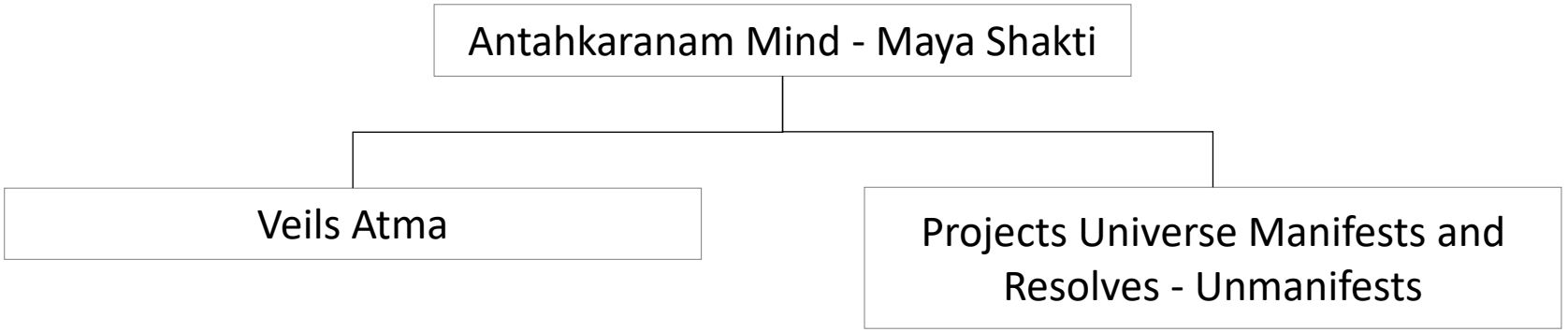
d) Jnetuhu Kshetrajnasya :

- For Kshetrajna, Observer

e) Tat Kruta Dosha Anupapattehe :

- No Dosha connected with Avidya will be there for Atma.

f)



g) Brahman can remain independently without Maya Shakti eternally

h) Anatma – Prakirti Maya is responsible for all our experiences but only in the eternal Presence of Atma

i) Avidya Kruta Dosha Anupapatte

j) Avidya is treated as an attribute of Mind

k) Avidya = Guna, Dharma of Mind.

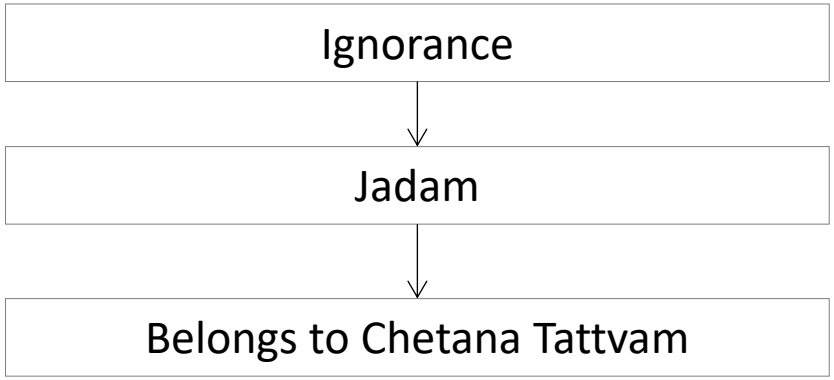
XI) a) Attributes can't exist independently

b) Ignorance can't exist independently

c) Ignorance always belongs to Some sentient Jiva - Reflected Consciousness (Naishkarmya Siddhi).

d) Some Chetana Tattvam

e)



f) Chair has no ignorance

g) Avidya Svatantra Satta Abhava, it can't exist independently

XII) Shankaras Contention :

a) Avidya Gunaha belongs to Antahkaranam Dravyam

b) Avidya can't belong to Nirguna Kshetrajna, Sakshi, Observer.

c) That's why we Never treat Atma as Dravyam

d) Substance only if it has an attribute.

e) Atma has no attribute, hence not a Dravyam.

f) Nirguna Dravyam is an Oxymoron, Doesn't exist

- Like Hot Ice-cream.

g) Apply Mind a Lot in these Portions.

62) Bashyam : Chapter 15 - Verse No. 2 Continues

यावत् किञ्चित् क्षेत्रज्ञस्य दोषजातं अविद्यमानं आसञ्जयसि,
तस्य ज्ञेयत्वोपपत्तेः क्षेत्रधर्मत्वम् एव, न क्षेत्रज्ञधर्मत्वम् ।
न च तेन क्षेत्रज्ञः दुष्यति, ज्ञेयेन ज्ञातुः संसर्गानुपपत्तेः ।
यदि हि संसर्गः स्यात्, ज्ञेयत्वम् एव नोपपद्येत ।

yāvat kiṁcit kṣētrajñāsya dōṣajātam avidyāmānam āsaṁjayasi,
tasya jñēyatvōpapattēḥ kṣētra dharmatvam ēva, na kṣētrajña dharmatvam |
na ca tēna kṣētrajñaḥ duṣyati, jñēyēna jātuḥ saṁsargānupapattēḥ |
yadi hi saṁsargaḥ syāt, jñēyatvam ēva nōpapadyēta |

I) a) 4 Principles Derived from this portion of Bashyam topic 56

b) Whatever Doshas you are attributing to Kshetrajna Atma are all Mistaken attributes

c) Why Purva Pakshi attributes Doshas to Kshetrajna Jivatma?

d) Then only we can Say, Paramatma is Great, Jivatma has lot of Doshas.

e) Can Say Dasoham, Never Say Soham.

f)

I	Paramatma
Atma full of Vices, Vicious, Doshas	Full of Virtues

g) Therefore can't be identical

h) With this intention, he Says, I am full of Doshas

II) Shankara :

a) Doshas don't belong to you

b) You Say you have Kama, Krodha, Lobah, Mattah, Moha

c) I am a Bundle of Imperfections, Dirty Bundle

d) You Jivatma can't be Paramatma.

III) Shankara :

a) Tasya Jneyasya Upapatte

b) All these are known attributes or unknown

c) We are talking about them, hence known.

d) It must be Jneyam, Substance must be Jneyam.

e) Doshas are attributes belonging to a substance

f) Substance is also known along with attributes

g) Mind is a known Substance - Mind has doshas

h) I, Atma, have no Doshas.

IV) Gita – Chapter 13 :

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः । एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-७॥	icchā dvēṣaḥ sukhaṃ duḥkhaṃ saṅghātaścētanā dhṛtiḥ | ētat kṣētraṃ samāsēna savikāram udāhṛtam || 13-7 ||

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

a) Doshas ae all there in the Mind, Kshetram, Drishyam.

b) I am Kshetrajna, Witness, Drk, Drashta.

c) Nirvana Shatkam :

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

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

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

d) I will improve the mind but will not take Doshas on me, is my Philosophy in life (Jeevan Mukta).

e) Mind's doshas, not my Doshas

- Biggest revelation of Adhyasa Bashyam
- Samsarga Doshas don't belong to Atma.

f) Kshetrajna Dharmatvam Na Bavti

g) I - Kshetrajna am never contaminated, Polluted by the thoughts and emotions in the mind

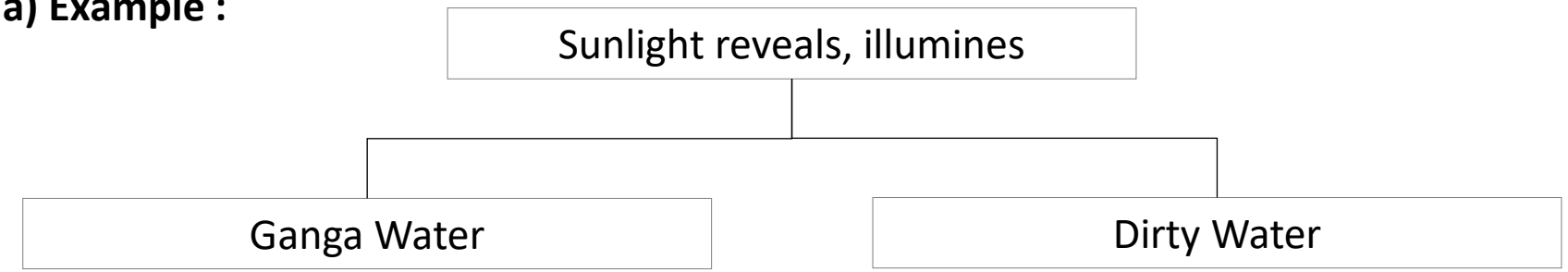
h) Jneyam - Jnatru Samsarga Anupapatte

i) Knower can never have contact with the known.

j) Revealor has no contact with the revealed

k) illuminator has no contact with the illumined.

V) a) Example :



- Sunlight does not get Polluted.

b) Gita – Chapter 13 :

यथा सर्वगतं सौक्ष्म्याद् आकाशं नोपलिप्यते । सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३-३३॥	yathā sarvagataṁ saukṣmyād ākāśaṁ nōpalipyatē | sarvatrāvasthitō dēhē tathātmā nōpalipyatē || 13- 33 ||

As the all-pervading ether is not tainted, because of its subtlety, so too the Self, seated everywhere in the body, is not tainted. [Chapter 13 - Verse 33]

यथा प्रकाशयत्येकः
कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं
प्रकाशयति भारत ॥ १३-३४॥

yathā prakāśayatyēkaḥ
kṛtsnaṁ lōkam imaṁ raviḥ |
kṣētraṁ kṣētrī tathā kṛtsnaṁ
prakāśayati bhārata || 13-34||

Just as the one sun illumines the whole world, so also the Lord of the Field (Paramatman) illumines the whole field, O Bharata. [Chapter 13 - Verse 34]

c) Sunlight never becomes impure

d) I - Consciousness, reveal all impurities in the mind but am never contaminated by them.

VI) a) Suppose Kama, Krodha belongs to Atma, observer I

b) In Tarqa Shastra, Kama, Krodha belongs to Atma, That is their Atma Nishta.

VII) Logical Problem :

a) I can never know Kama Krodha

b) Can't experience Kama Krodha

c) Apply Atma Jnanam daily in Vyavahara and test it out.

d) To experience, Kama, Krodha has to be objectified.

e) Then Atma (Substance) has to be Objectified because Kama, Krodha is its attribute

f) To Experience Atma need another Subject - Atma No. 2

g) Ultimate Atma has to be Nirgunam, free from all attributes of Body, Mind, Universe

h) We can never prove attributes of Atma

i) Can claim Atma and check if it is Nirgunam

j) It is Sarva Pramana Agochara

k) Atma is unobjectifiable

L) Objectification of Atma means claiming I am Atma, in Vedanta.

VIII) Svetasvatara Upanishad :

a) Chapter 6 – Verse 11 :

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

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

b) Atma is Nirgunam

c) If Atma has guna, Atma is never objectifiable

IX) a) Yadi Hi Samsarga Syat

b) If attributes were belonging to Atma, Hypothetical Argument.

c) Jneyatvam Na Upapadyate :

- You can never experience Atma
- To experience you will have to objectify.

d) Kartru - Karma Virodha Dosha.

63) Bashyam : Chapter 15 - Verse No. 2 Continues

यदि आत्मनः धर्मः अविद्यावत्त्वं दुःखित्वादि च, कथं भोः प्रत्यक्षं उपलभ्यते, कथं वा क्षेत्रज्ञधर्मः? "ज्ञेयं च तत् सर्वं क्षेत्रं, ज्ञातैव क्षेत्रज्ञः" इति अवधारिते, "अविद्यादुःखित्वादेः क्षेत्रज्ञविशेषणत्वं क्षेत्रज्ञधर्मत्वं, तस्य च प्रत्यक्षोपलभ्यत्वं" इति विरुद्धं उच्यते अविद्यामात्रावष्टम्भात् केवलम् ॥

yadi ātmanaḥ dharmaḥ avidyāvattvaṁ duḥkhitvādi ca kathaṁ bhōḥ pratyakṣam upalabhyatē, kathaṁ vā kṣētrajñadharmaḥ | 'jñēyaṁ ca sarvaṁ kṣētraṁ jñātaiva kṣētrajñaḥ' iti avadhāritē, 'avidyāduḥkhitvādēḥ kṣētrajñaviśēṣaṇatvaṁ kṣētrajñadharmatvaṁ tasya ca pratyakṣōpalabhyatvam' iti viruddham ucyatē avidyāmātrāvaṣṭambhāt kēvalam ||

I) a) Boho - Oh Wonderful Human being

b) If Atma had attribute how could you have experienced it?

c) You will have to Objectify it.

d) Experienced attribute can never belong to Atma but only to Mind.

II) Suppositional Argument :

a) If ignorance were the attribute of Atma, Dukhitvam, Sukhitvam will also be attributes

b) You will never experience sorrow

c) Colour of eyeball can never be experienced

d) Why eye yellow or red?

III) How can Avidya be attribute of Atma?

a) Mental problems not your problems, because you are not the mind

b) Can improve mind without carrying burden of mental problem

c) Jneyam Cha Dharman Kshetra

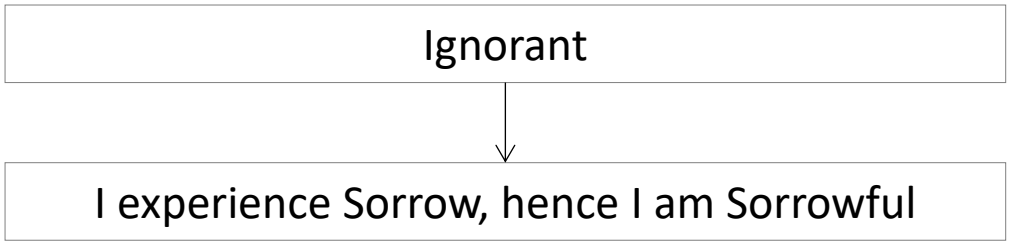
d) Known attribute ever known, never knower.

e)

Knower	Known
Not known	Not Knower

f) Remember this principle.

g)



h) Wise :

- I Experience Sorrow, hence I am not Sorrowful.

i) Iti Avadharate – Ascertain well

j) Avidya and Dukham Does not belong to Atma

k) Contradictory Statement of Purva Pakshi because of ignorance.