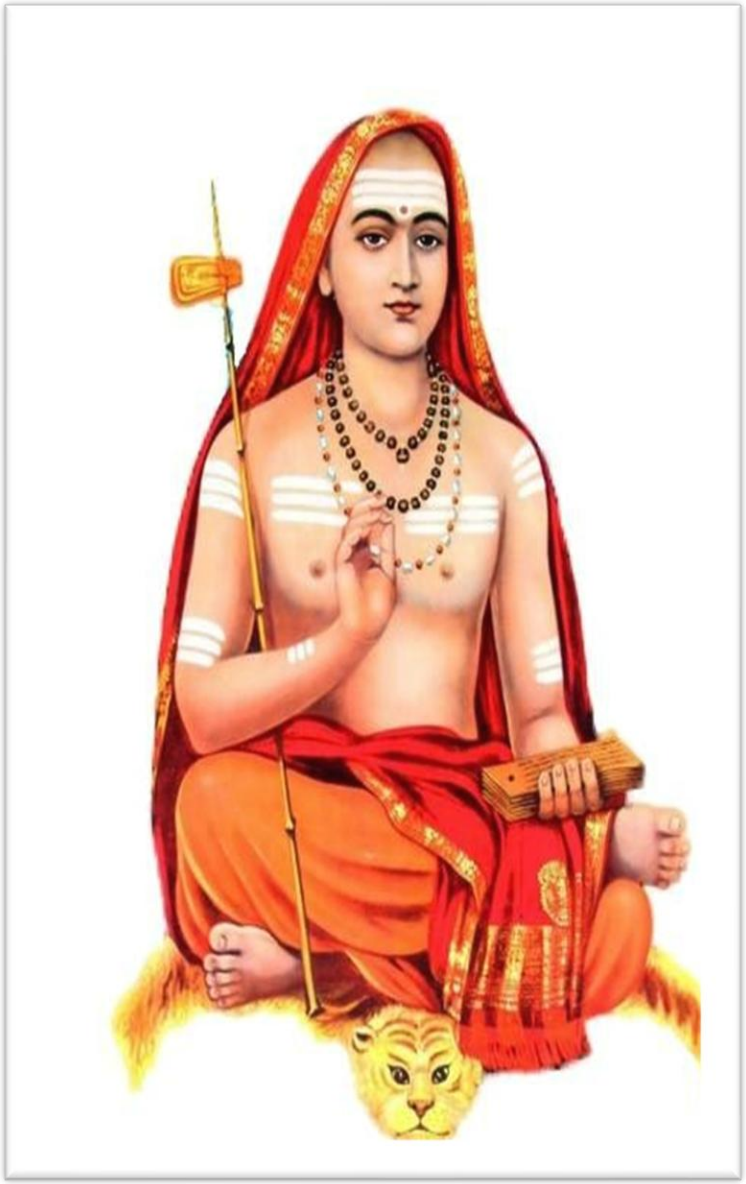


BRAHMA SUTRA

With

SHANKARABASHYAM

CHAPTER 1

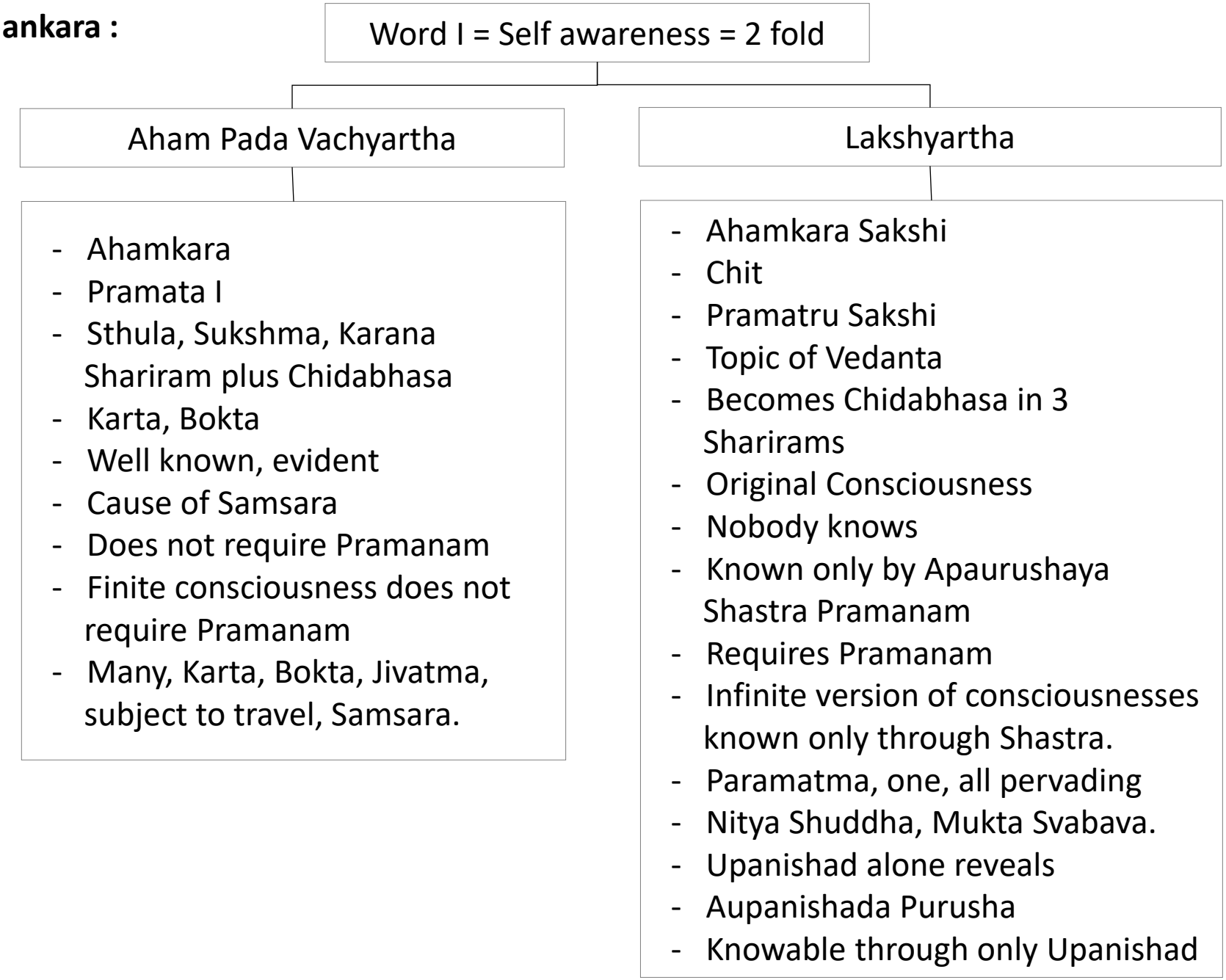
SECTION 1 - SUTRA 4 AND 5

FINAL TEACHING

[POINT NO. 60 TO 75]

60) Sutra 1 – 1 – 4 :

I) Shankara :



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

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

c) Karma Phalam alone has to be aquired.

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

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

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

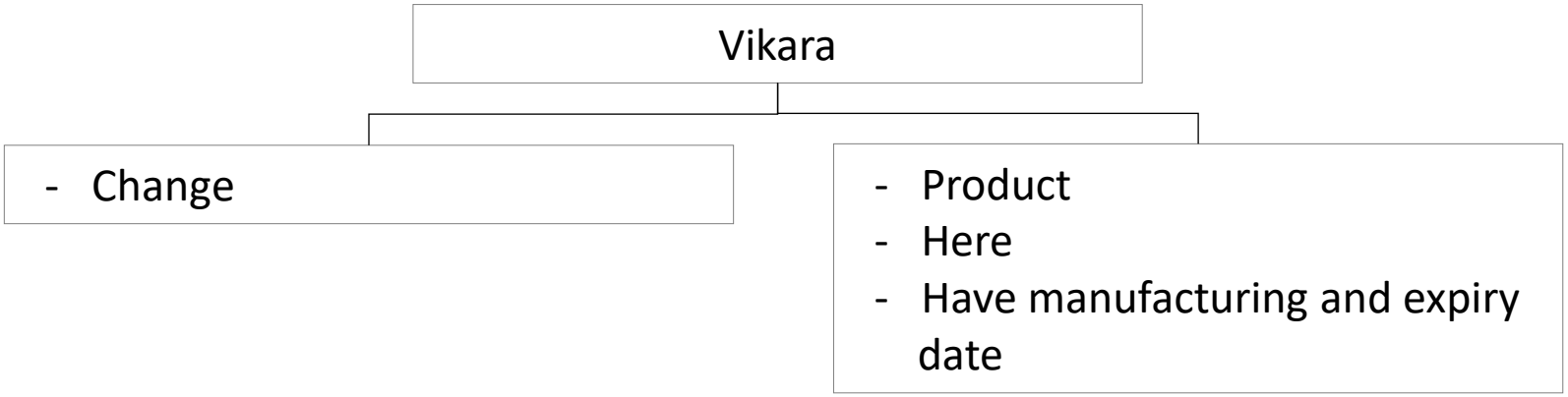
g) Being I myself, I can't work for dropping or aquiring it.

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

i) Sarvam Hi Vinashyatu Vikara Jatam, Purushantam.

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

k)



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

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

III) Shankara :

a) Ratha Kalpana :

Kathopanishad : Chapter 1 – 3 – 10 & 11

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥	**Indriye-bhyah para hy-artha, arthebhyas-ca param manah,** **Manasas-tu para buddhih, buddher-atma mahan-parah II 10 II**

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

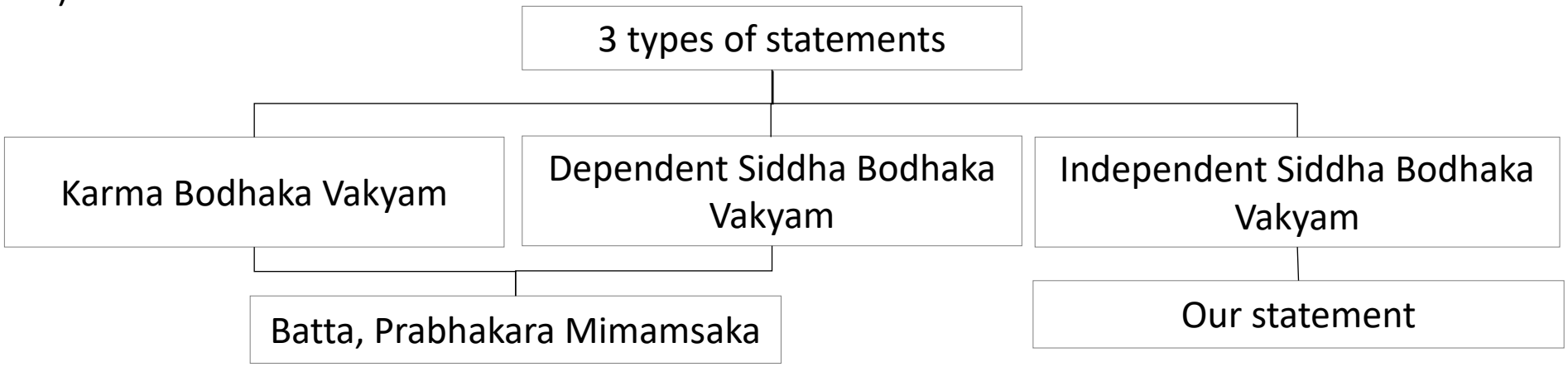
महतः परमव्यक्तमव्यक्तात्पुरुषः परः । पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ॥ ११ ॥	**Mahatah param-avyaktam, avyaktat-purusah parah,** **Purusan-na param kincit, sa kastha sa para gatih II 11 II**

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

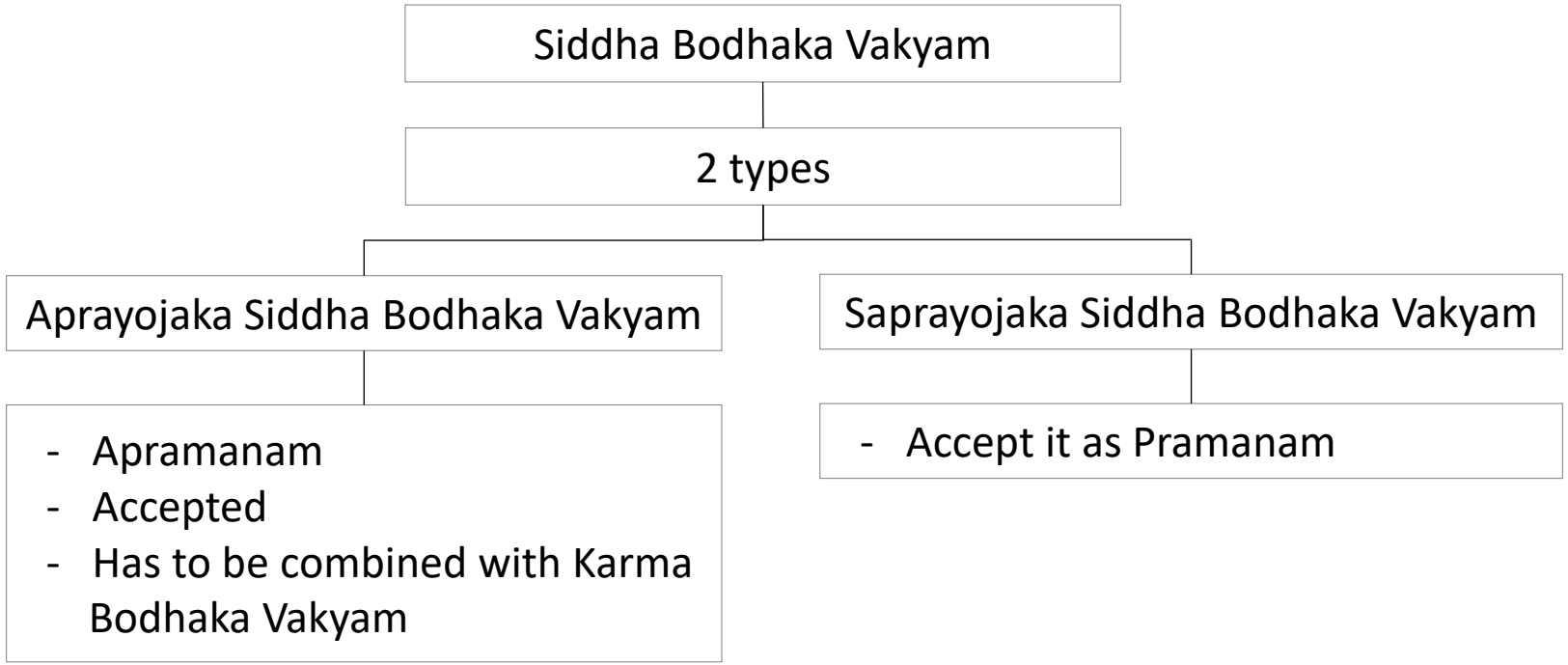
b) Spiritual Journey – Chariot

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

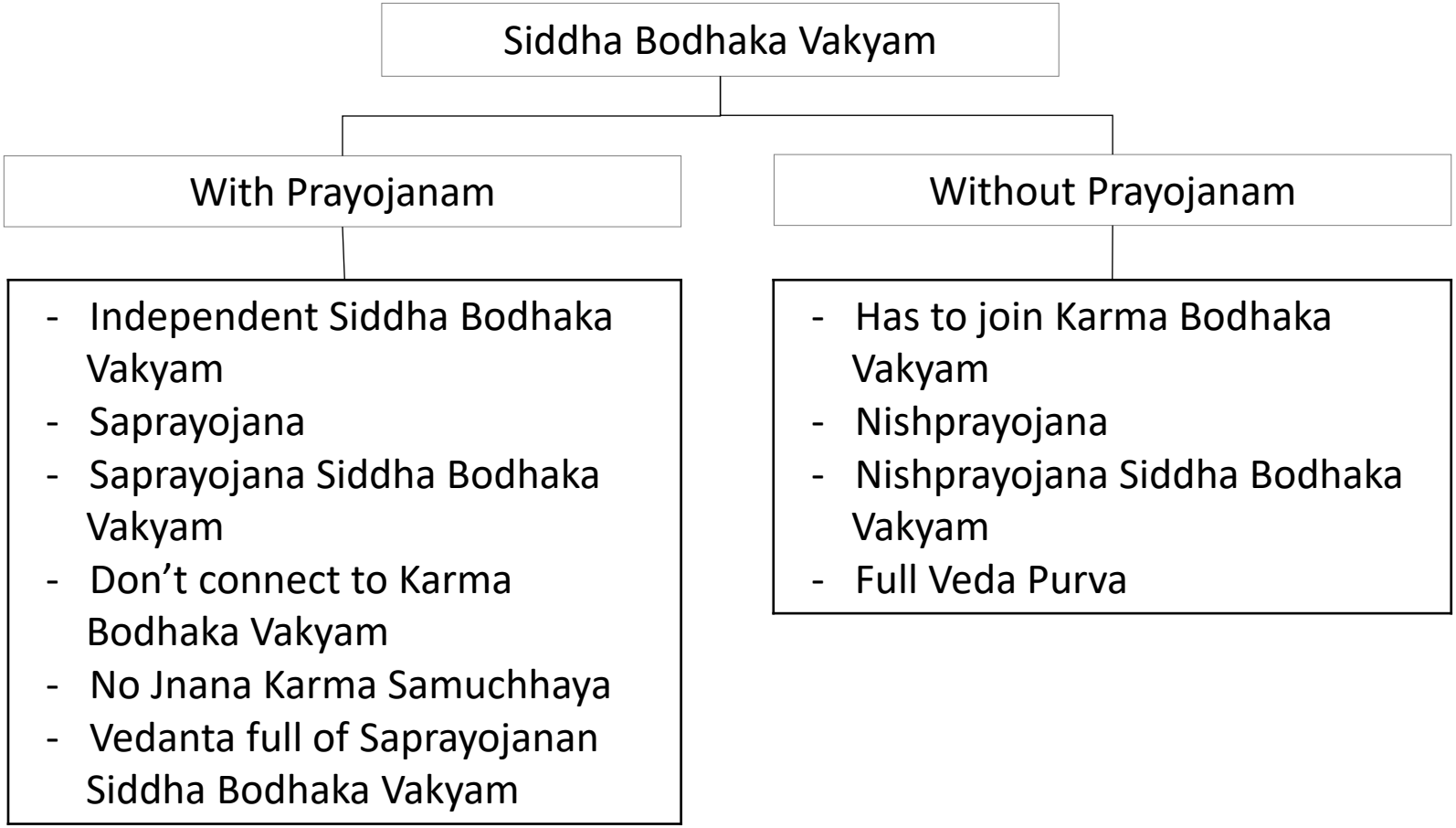
IV)


3 types of statements
Karma Bodhaka Vakyam
Dependent Siddha Bodhaka Vakyam
Independent Siddha Bodhaka Vakyam
Batta, Prabhakara Mimamsaka
Our statement

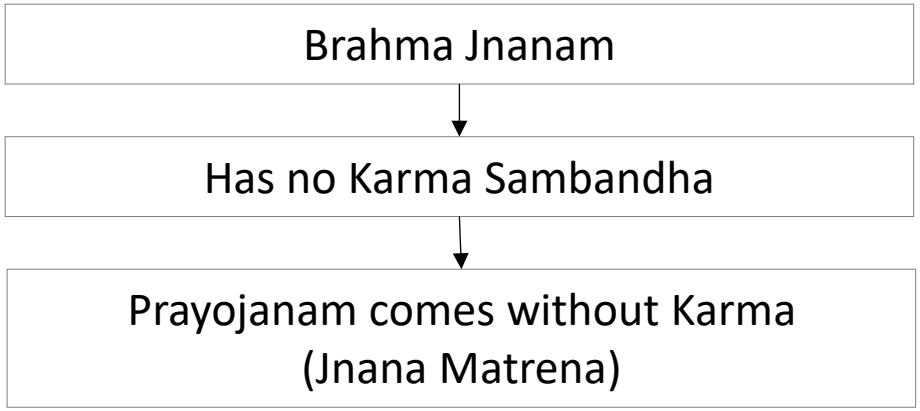
V)


Siddha Bodhaka Vakyam
2 types
Aprayojaka Siddha Bodhaka Vakyam
Saprayojaka Siddha Bodhaka Vakyam
- Apramanam
- Accepted
- Has to be combined with Karma Bodhaka Vakyam
- Accept it as Pramanam

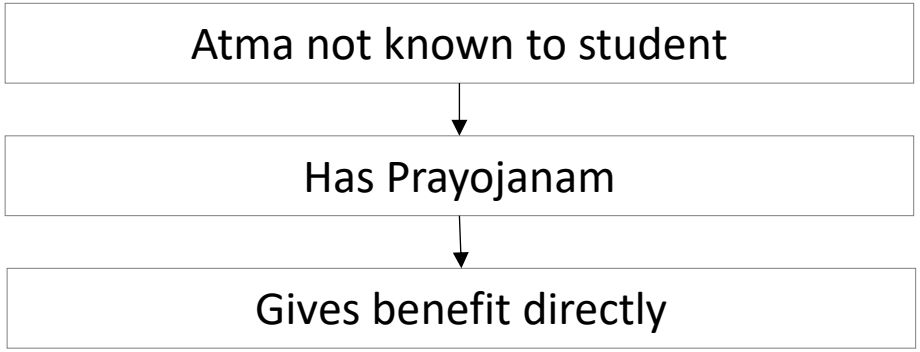
VI) Shankara :


Siddha Bodhaka Vakyam
With Prayojanam
Without Prayojanam
- Independent Siddha Bodhaka Vakyam
- Saprayojana
- Saprayojana Siddha Bodhaka Vakyam
- Don't connect to Karma Bodhaka Vakyam
- No Jnana Karma Samuchhaya
- Vedanta full of Saprayojanan Siddha Bodhaka Vakyam
- Has to join Karma Bodhaka Vakyam
- Nishprayojana
- Nishprayojana Siddha Bodhaka Vakyam
- Full Veda Purva

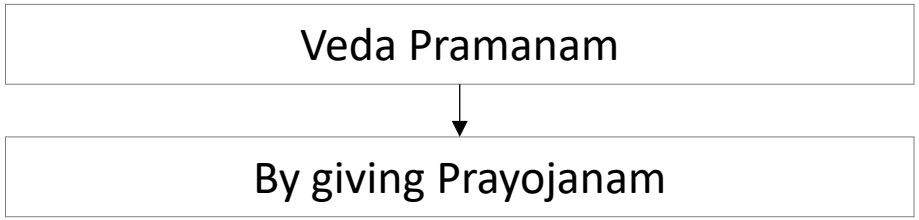
61) I) a)



b)

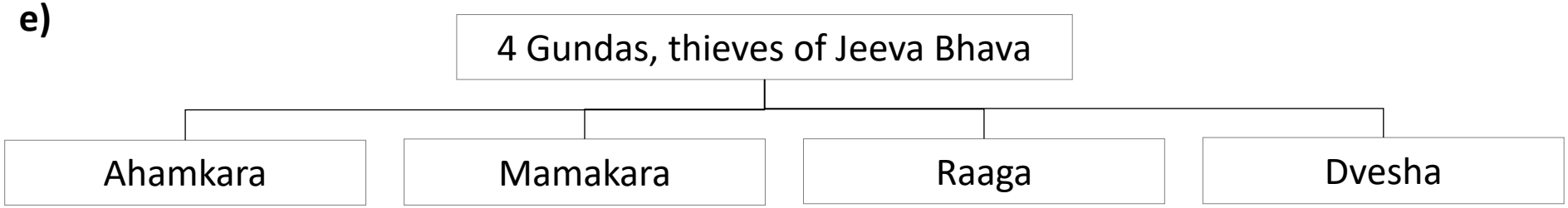


c)



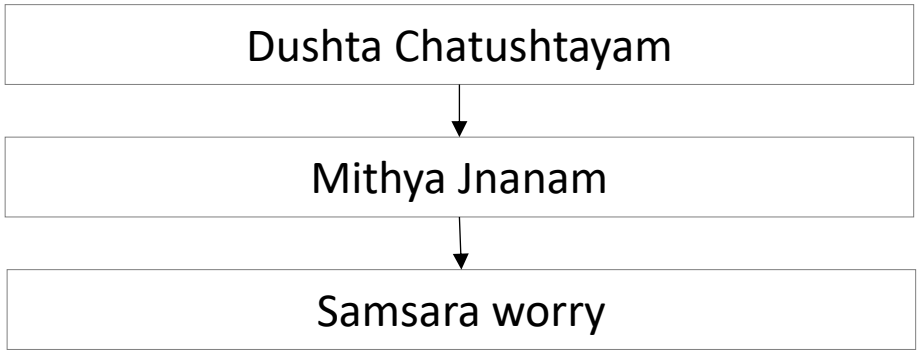
d) I – know, I am Brahman, claim Brahma Bhava, replaces Jiva Bhava which is Mithya Jnanam.

e)



- All killed by Brahma Jnanam.

f)



g) Brahma knowledge removes 4 Goondas.

II) a) Mithya Adhyasa Nivrutti only gives relief.

b) Mithya Jnana Nivrutti gives relief.

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

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

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

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

d) Sruti Pramanam helps me to understand real I.

e) What exists is only I, the awareness, Satyam.

f) Snake projection is Mithya, false Rope alone exists.

g) Snake projection based fear of death goes away.

h) I am not limited by 3 bodies, I am limitless consciousness.

II) a) I am waker with body is projection, notion in the Mind.

b) Truth :

- I am awareness, in which body appears, disappears.

c) I am the screen, not the movie of life.

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

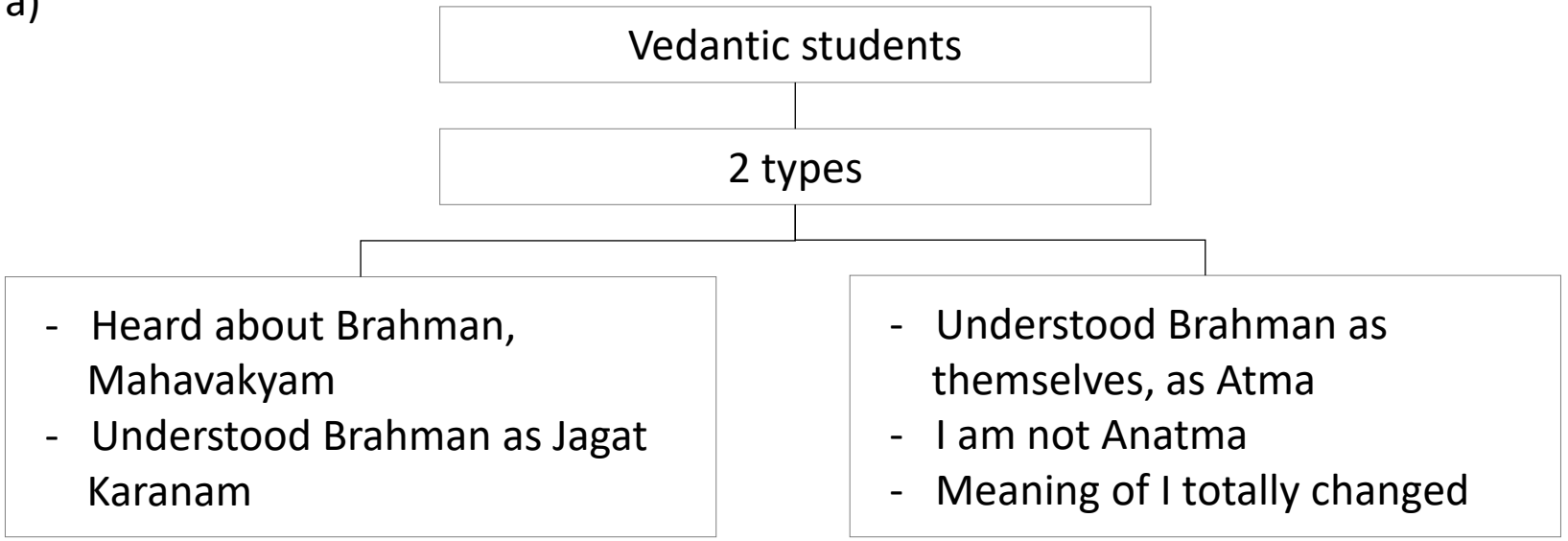
e) In mere understanding of the fact and negation of misconception of Atma, I am liberated.

III) a) In Vedanta, Brahma Bodhaka Vakyam gives knowledge but gives no benefit at all.

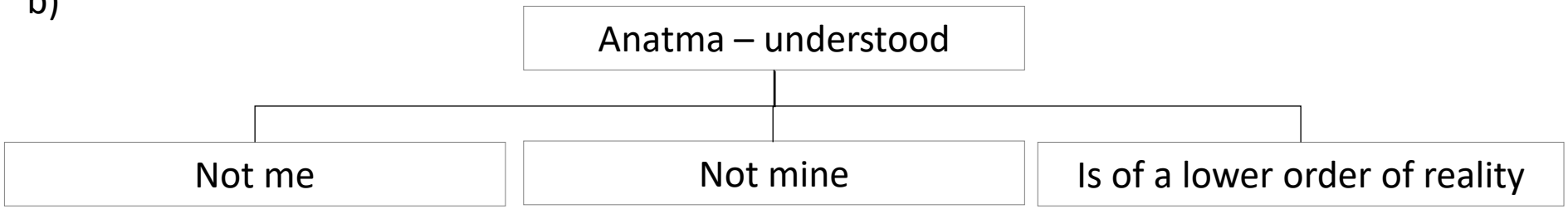
b) In Vedanta, Siddha Bodhaka Vakyam can't be accepted as Pramanam, Nishprayojanatvat.

c) Example of Rope – Snake = Vishama Drishtanta, does not fit here.

IV) a)



b)



c) Done Sravanam, Mananam, Nididhyasanam.

d) They are called Avagatha Brahma.

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

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

g) They have clear knowledge, I am Brahman.

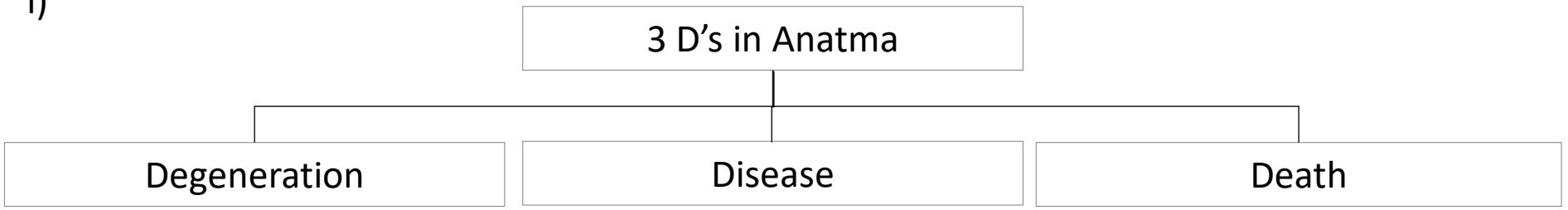
h)

2 replies

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

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

i)



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

k) Gita : Chapter 2 – Verse 14

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]

l) Titiksha :

- **Avoiding reaction to 3D.**

m) Jnanam gives inner distance between Atma – Anatma.

n) Jnani tolerates Anatma level issues but will claim I am free, I have understood Mahavakyam.

o) Prarabda creating issues, use Δ format language for communication with others in Δ format.

p) When alone in silence, goes to bed at night, no sleep, what goes around, Anatma is going through Prarabda, not me.

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

VI) a) Brahma Atma Jnanam is opposite to Samsaritvam, I am the Body.

b)

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

Can't challenge

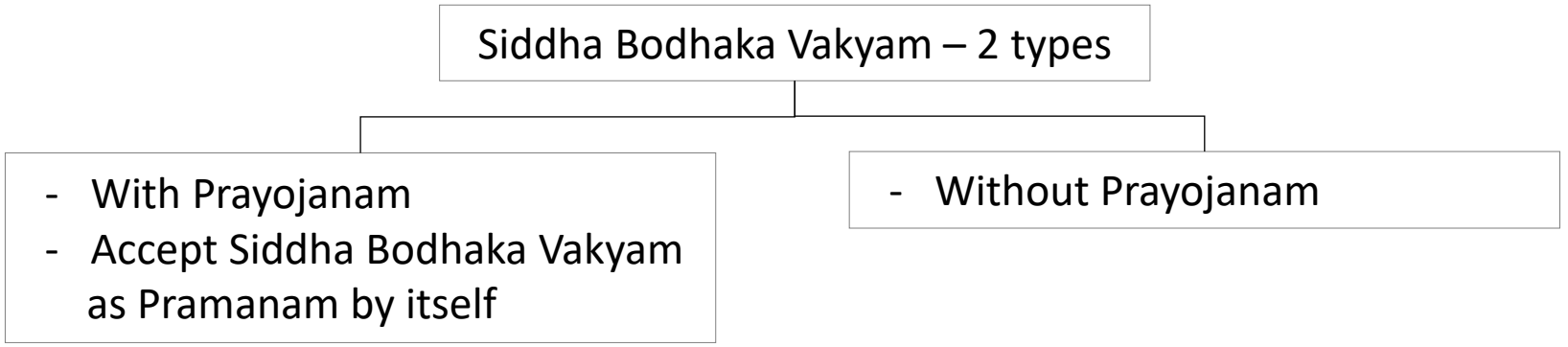
c)

Experience	Knowledge
- Flat earth - Weak - I am Samsari because of Prarabdam - Sruta Brahma	- Earth is round - I am Jnani, Muktaha - Avagatha Brahma

VII) a) Shankara refutes :

- You can't generalise.

b)



c) Nayam Sarpaha Iyam Rajjuhu.

- There is no snake, there is only Rope.

d) Statement :

- Snake is a superimposition, it is not there.

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

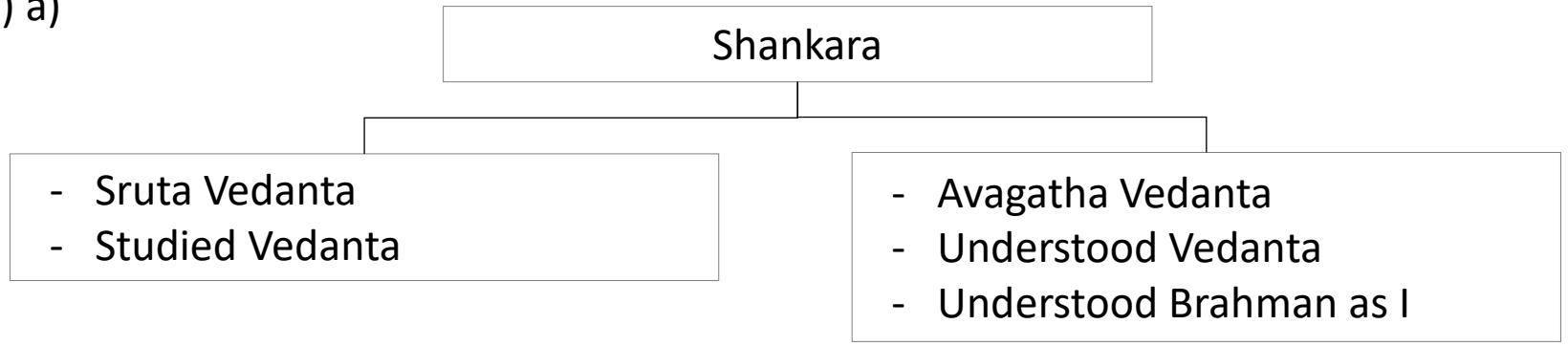
- 3 states, worlds are not there.
- Brahman, pure Consciousness is appearing as world – Jiva, Jagat, Ishvara.

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

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

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

VIII) a)



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

c) Shift happens from Anatma to Atma.

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

e) I = Atma = Brahman = Asamsari.

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

b) Gita : Chapter 2 – Verse 14

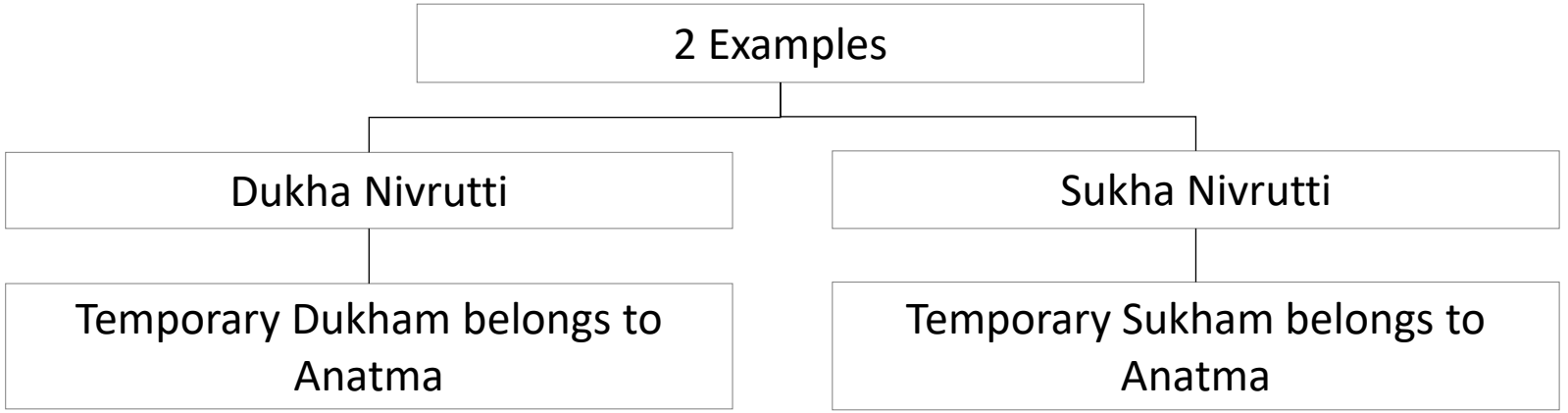
मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः । आगमापायिनोऽनित्या तांस्तितिक्षस्व भारत ॥ २-१४॥	**mātrāsparśāstu kauntēya** **śītōṣṇasukhaduḥkhadāḥ |** **āgamāpāyinō'nityāh** **tāṃstitikṣasva bhārata || 2.14 ||**

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]

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

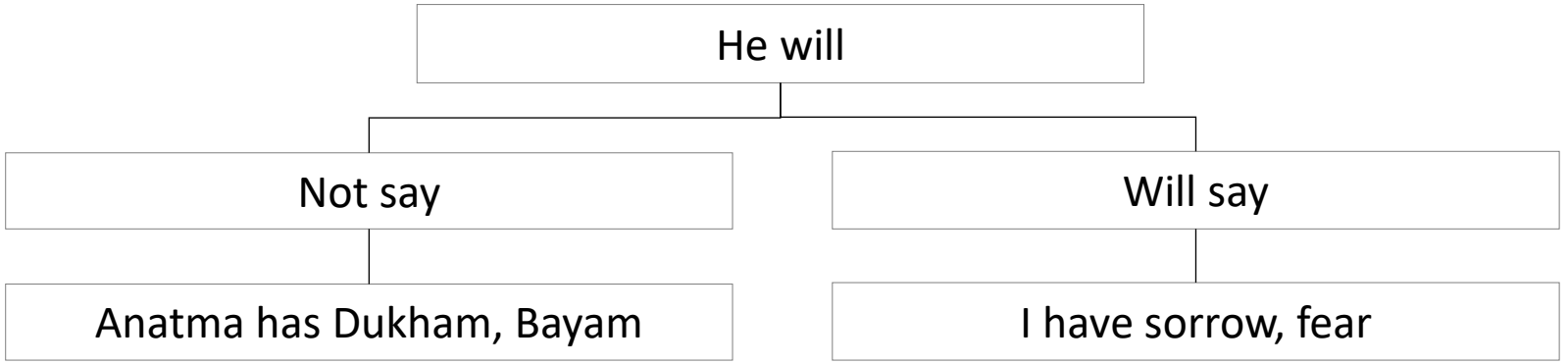
XI)

XII)



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

b)



c) Common man transfers mental issues upon himself.

d) Claims those issues as his own issues.

e) Kshetram's issues belong to Kshetram.

f) Gita : Chapter 13 – Verse 7

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]

g) Who am I?

Gita : Chapter 13 – Verse 3

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]

- I am Kshetrajna.

h)

Ajnani	Jnani
- Transfers mental problems to 'I' – Atma - Natural	- Does not transfer Anatma issues on Atma

i)

Dukha, Bayam

↓

Transferred from Anatma to Atma

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

k) Refuses to transfer to Atma.

XIV) a) Dharmi Adhyasa – Dukham, Bayam

- Dharma Adhyasa – Mind, Body

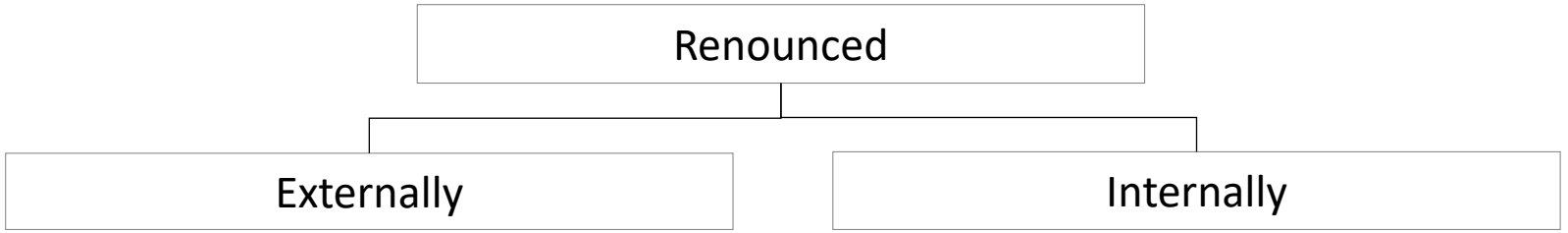
b) Both not transferred to Atma.

XV) a) Wealth is there, has no Abhimana.

b) Does not claim his wealthy status because of money, status renounced.

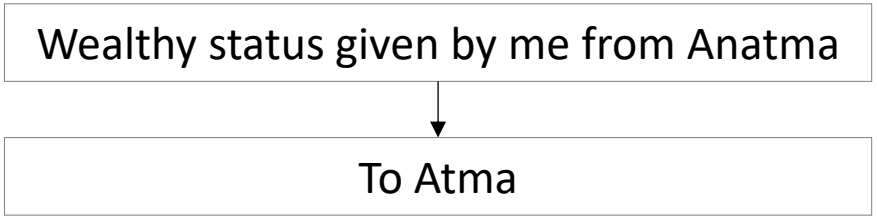
c) Dukham of wealthy status is not there, no Abhimana in the wealth.

d)



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

f)



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

- No status is there for Atma.

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

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

j) Brihadaranyaka Upanishad : Chapter 4 – 3 – 22

अत्र पितापिता भवति, मातामाता,	atra pitāpitā bhavati, mātāmātā,
लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः ।	lokā alokāḥ, devā adevāḥ, vedā avedāḥ ।
अत्र स्तेनोऽस्तेनो भवति,	atra steno'steno bhavati,
भ्रूणहाभ्रूणहा, चाण्डालोऽचण्डालः,	bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālaḥ,
पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः,;	paulkaso'paulkasaḥ, śramaṇo'śramaṇaḥ,;
तापसोऽतापसः, अनन्वागतं	tāpaso'tāpasaḥ, ananvāgataṃ
पुण्येनानन्वागतं पापेन, तीर्णो हि तदा	puṇyenānanvāgataṃ pāpena, tīrṇo hi tadā
सर्वाञ्छोकान्हृदयस्य भवति ॥ २२ ॥	sarvāñchokānhṛdayasya bhavati || 22 ||

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

k) Never transfers mental Dukham to Atma.

l) Tackling mental Dukham is a different issue, transferring that is a different issue.

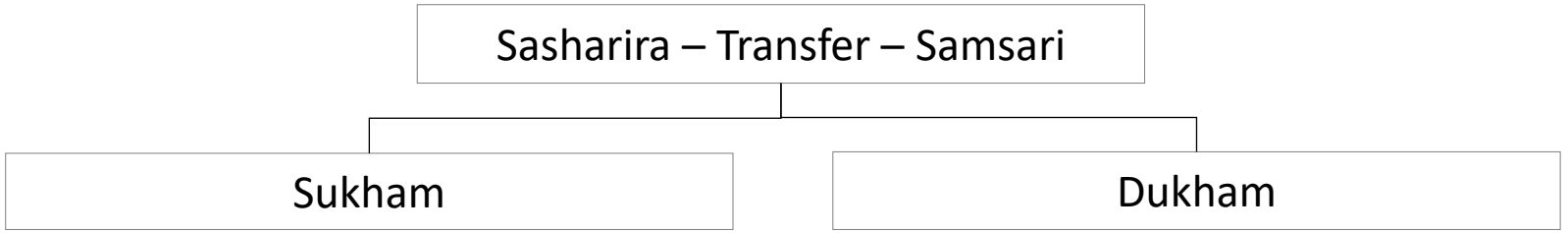
m) Similarly Sukham also transferred.

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

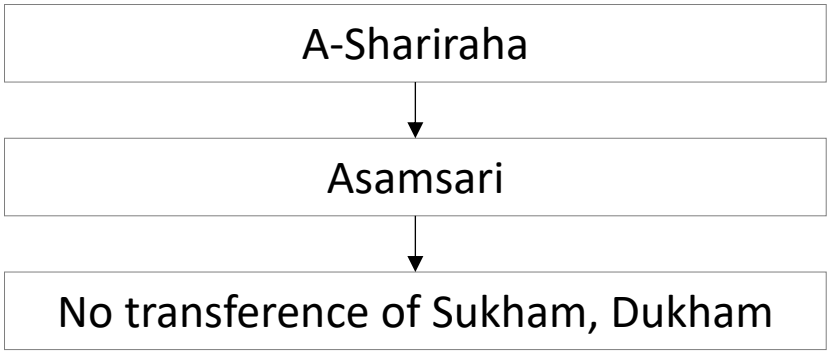
मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ ८.१२.१ ॥	maghavanmartyaṃ vā idaṃ śarīramāttaṃ mṛtyunā tadasyāmṛtasyāśarīrasyātmano'dhiṣṭhānamātto vai saśarīraḥ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

b)



c)



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

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

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

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

c) Free from Body only after Prarabda exhaustion.

XVIII) Purva Pakshi :

a) How can I claim freedom with Body now?

b) Jeevan Mukti does not exist.

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

d) Atma = Asanga Svarupa

- Space = Asanga Svarupa

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

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

g) Example :

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

h) All Satyam – Mithya examples

i) I am Nitya Mukta Svarupa.

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

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

XIX) Nirvana Shatkam :

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

Na Punyam Na Papam Na Saukhyam Na Dukham
Na Mantro Na Teertham Na Vedo Na Yajnaha
Aham Bhojanam Naiva Bhojyam Na Bhokta
Chidananda Rupa Shivoham Shivoham

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

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

b) How Ajnani says :

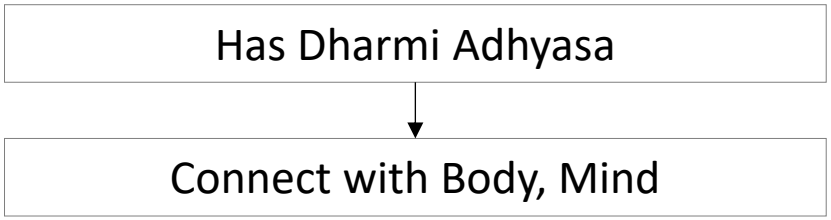
- I am Sashariraha?

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

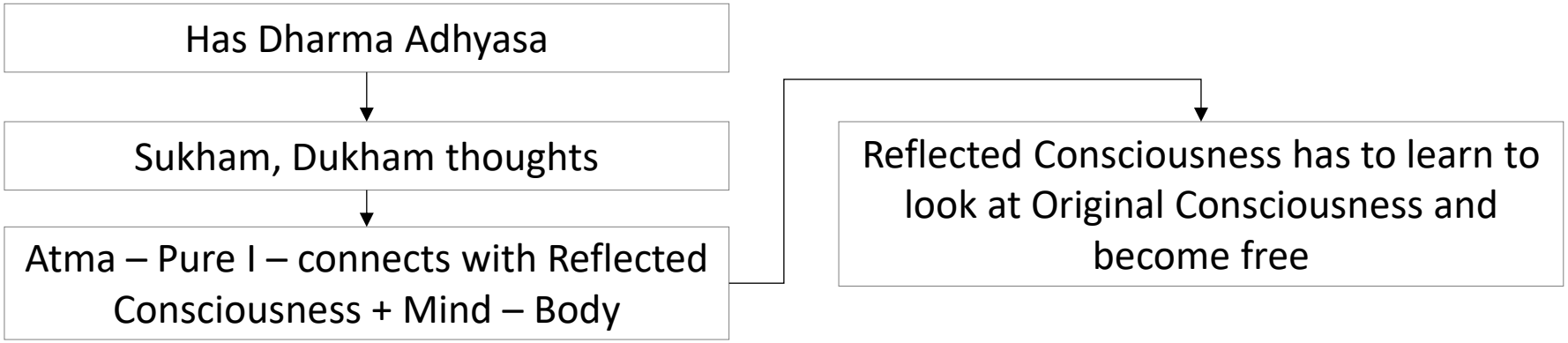
d) Not aware of pure Satchit Ananda Atma.

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

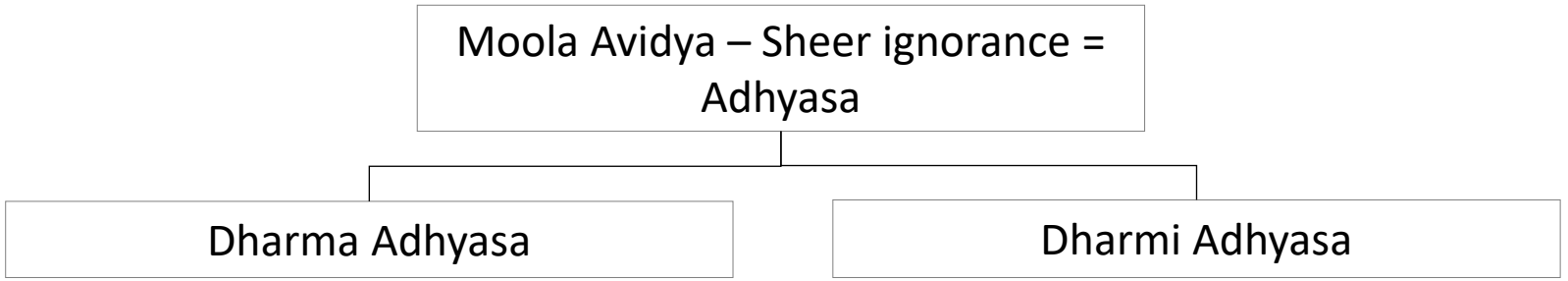
f)



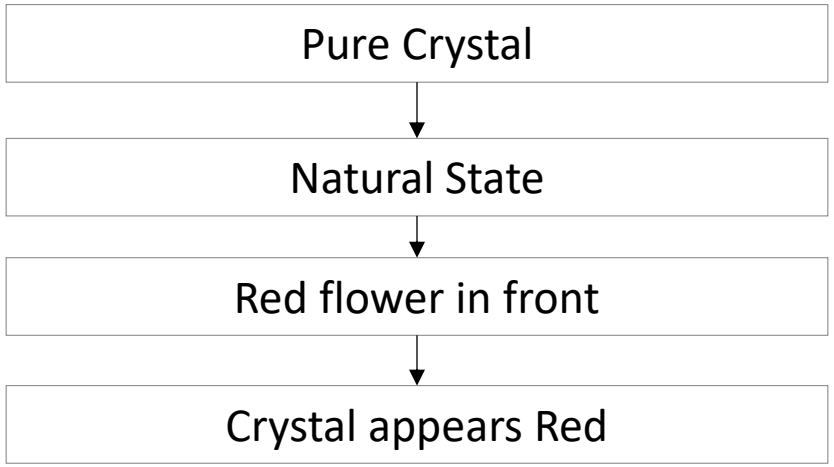
g)



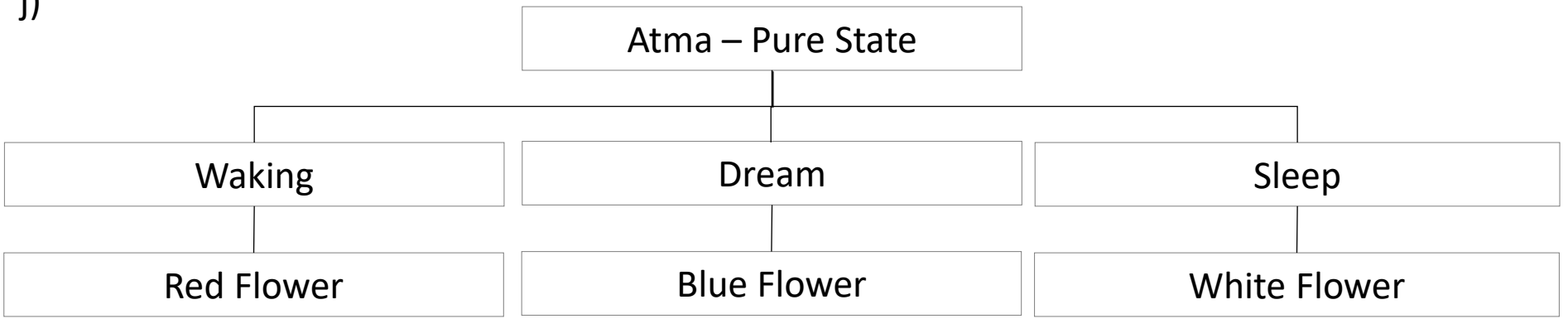
h)



i) Example :



j)



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

l)

Real Experience	Incidental Experience
- Colourless - Pure Ashariram Atma	- 3 States - Colored - Jiva, Jagat, Ishvara

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

b) Wrong Answer :

- Remove flower
- Remove 3 states
- Can't

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

d) I am Jiva in 3 states

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

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

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

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

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

c) Jnana Adhyasa

d) Wrongly transferred Red color to the crystal.

e) Mithya Jnana Nimittam is the redness.

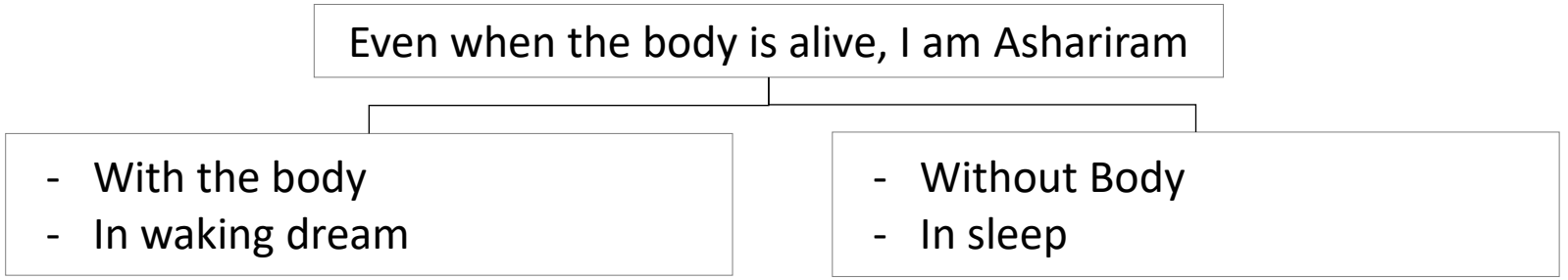
- No actual redness in the crystal, even when it appears red.

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

g) I am Ashariram…

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

i)



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

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

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

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

n) I have transferred Anatma problems to myself.

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

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

q) Jnani will never transfer problems to himself.

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

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

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

XXIV) a) Sharira – Atma Abhimana Lakshanam.

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

b) Prarabda does not make me Sashariraha.

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

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

b) Avagatha Brahma has removed the Adhyasa.

c) In his mind, he is always Asharira.

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

e) Gita : Chapter 4 – Verse 13

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः । तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ ४-१३॥	**cāturvarṇyaṃ mayā sṛṣṭaṃ** **guṇakarmavibhāgaśaḥ|** **tasya kartāramapi māṃ** **viddhyakartāramavyayam||4-13||**

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

f) Gita : Chapter 5 – Verse 8

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

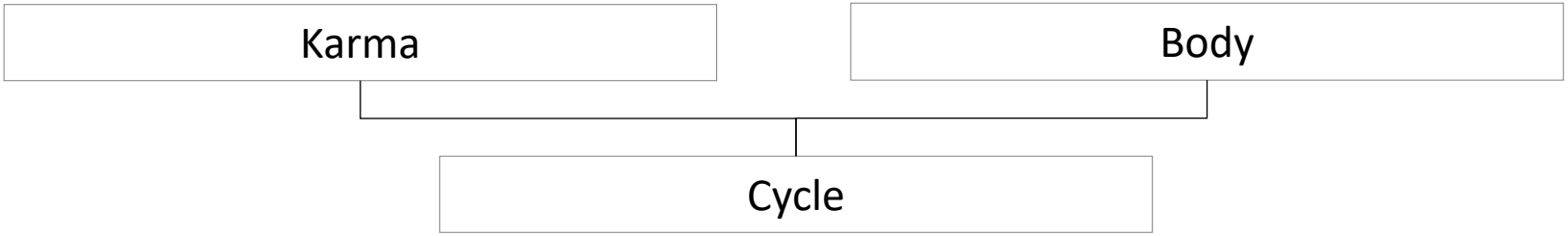
I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

g) Ashariratvam is My Nature.

- Therefore Nityam.

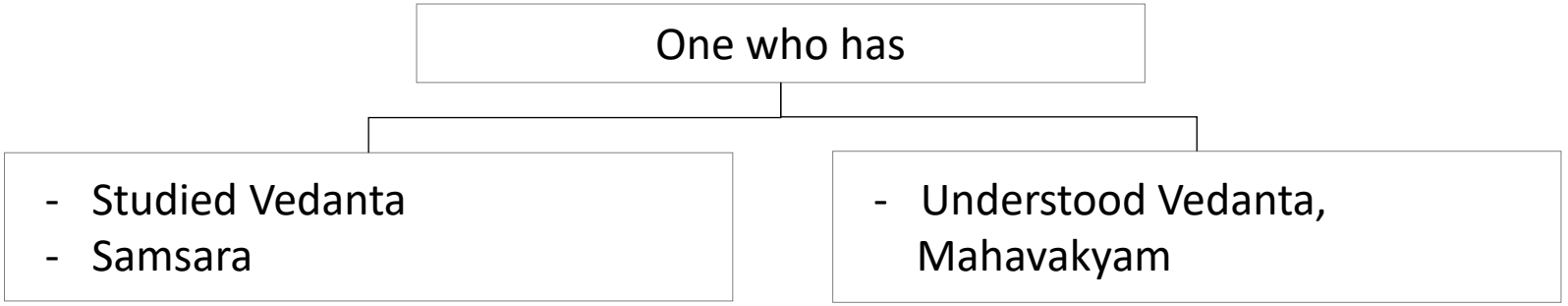
h) Akarma Nimittatvat means Svabavikatvat, natural to me.

XXVI) Vruttikara – Purva Pakshi :

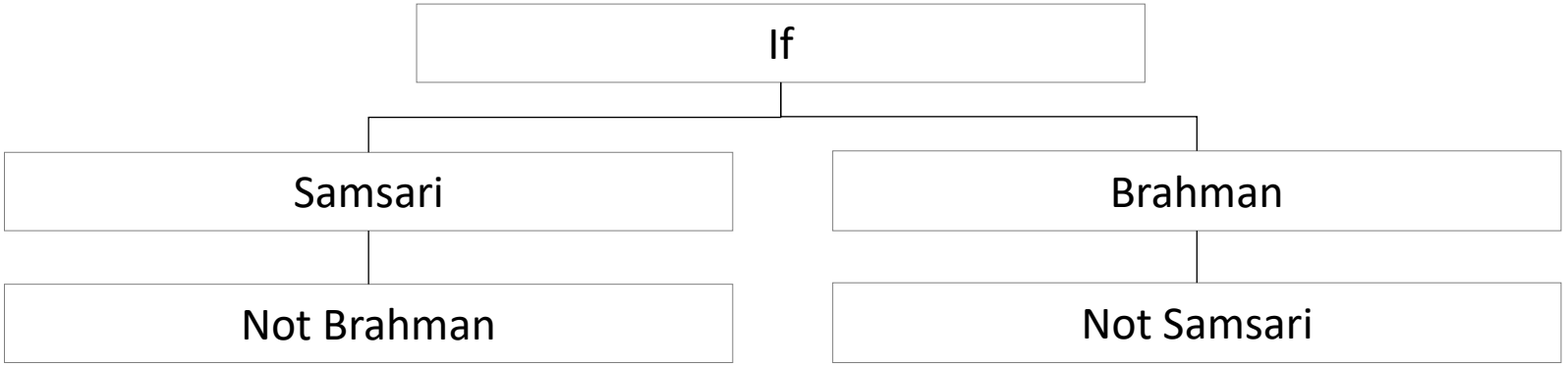


XXVII) Shankara :

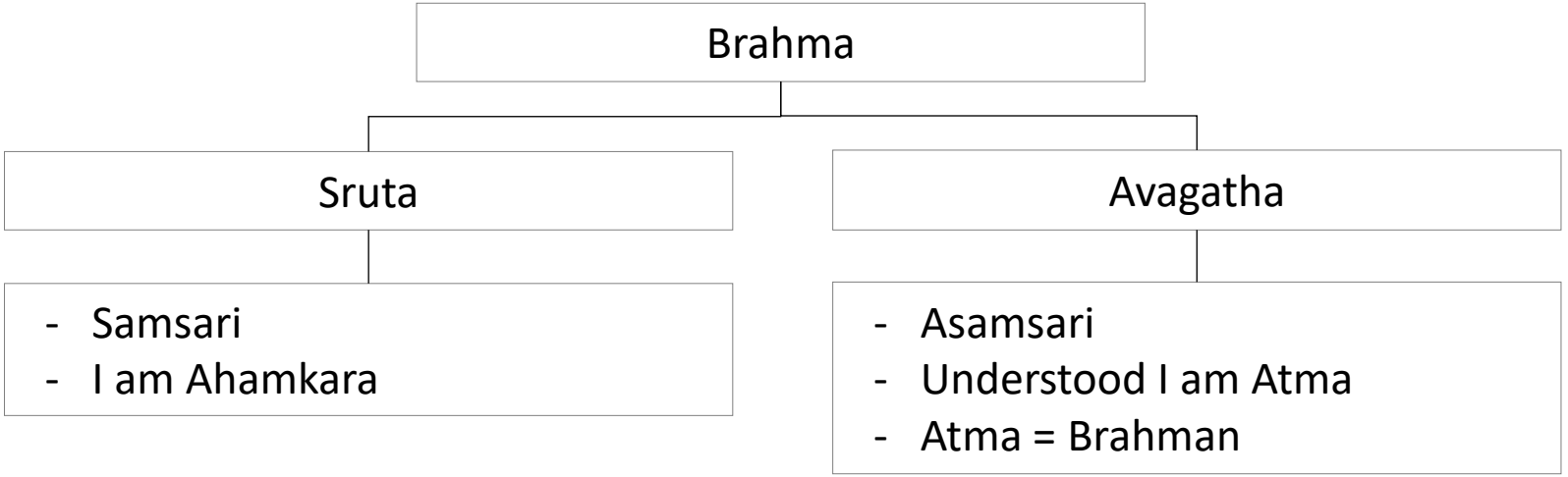
a)



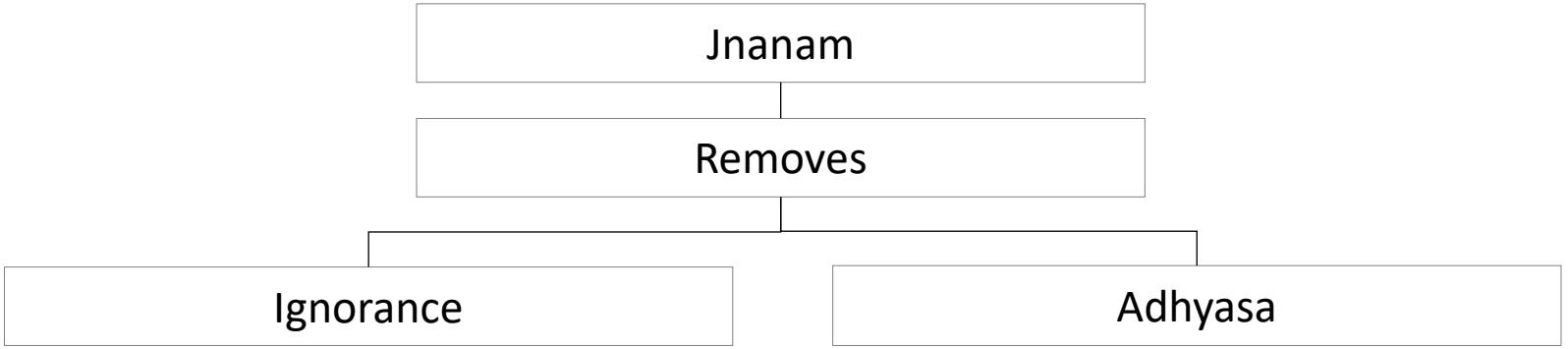
b)



c)



d)



e)

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

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

XXVIII) Ashariraha = Name of Jnani who is Atma.

XXIX)

Atma	Anatma – 3 Shariram
Exists	Appears

No Sambandha

XXX) Shankara :

a) Atma can't do karma without Shariram.

b)

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

XXXI) Shankara :

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

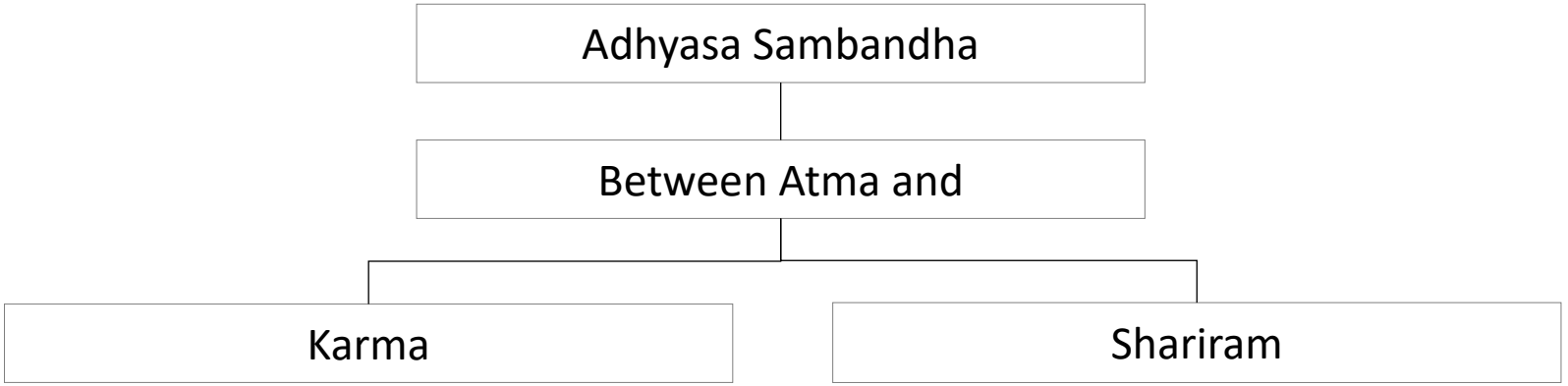
b) What is Sambandha?

- Because of ignorance, there is a Adhyasa Sambandha.

c) Fake relationship, no relationship.

d) Anyonasmin Anyonatmakatam Adhyasa Sambandha.

e)



f) Adhyasa Sambandha is caused by Agyanam.

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

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

i) For actual Sambandha, there is no Pramanam.

j) For Mithya Anaadi Sambandha there is Pramanam.

k) Gita : Chapter 15 – Verse 3

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा । अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥	na rūpamasyēha tathōpalabhyatē nāntō na cadirna ca sampratiṣṭhā | aśvatthamēnaṃ suvirūḍhamūlam asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

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

XXXII) a) Naisargyam – Natural, beginningless.

b) End of Bashyam :

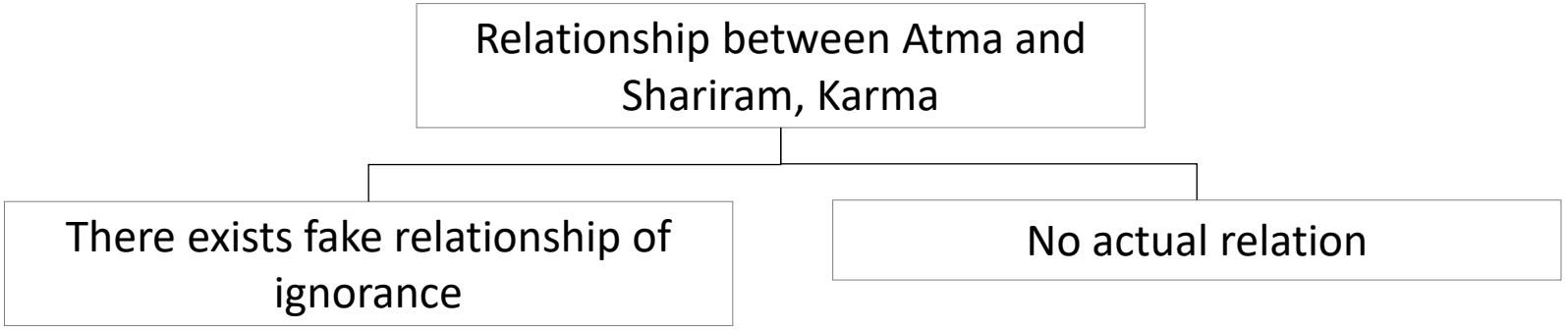
- Anaadih Ananthaha Aham Adhyasa.

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

d) Yours :

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

e)



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

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

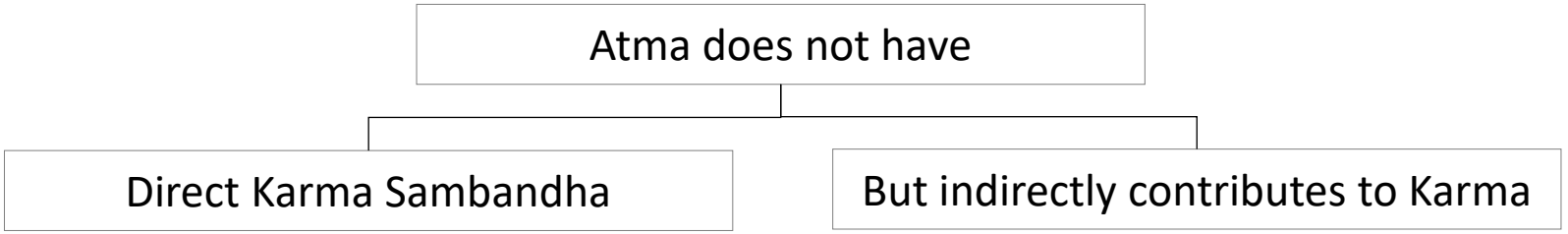
XXXIII) Jnanam can remove Anaadi Ajnanam, Anadi Adhyasa Sambandha, Anaadi Samsara also.

XXXIV**)** Atma and Karma can have Adhyasa Sambandha.

XXXV) a) Why can't you say :

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

b)



XXXVI) Magnet by mere presence moves the iron filings.

XXXVII) a) 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. [I – II – 22]

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

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

d) It will go away when Jnanam comes.

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

XXXVIII) a) Sruti talks about Karma and Karma Phalam.

- Therefore there is Sharira Sambandha.

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

c) Veda Purva Bhaga = Pramanam.

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

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं त्वा सर्वपापेभ्या: मोक्षयिष्यामि मा शुच: ॥ १८-६६ ॥	**sarvadharmān parityajya** **māmēkaṃ śaraṇaṃ vraja |** **ahaṃ tvā sarvapāpēbhyah** **mōkṣyayiṣyāmi mā śucaḥ || 18 - 66 ||**

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

d) Purva Pakshi :

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

XXXIX) Shankaras Answer :

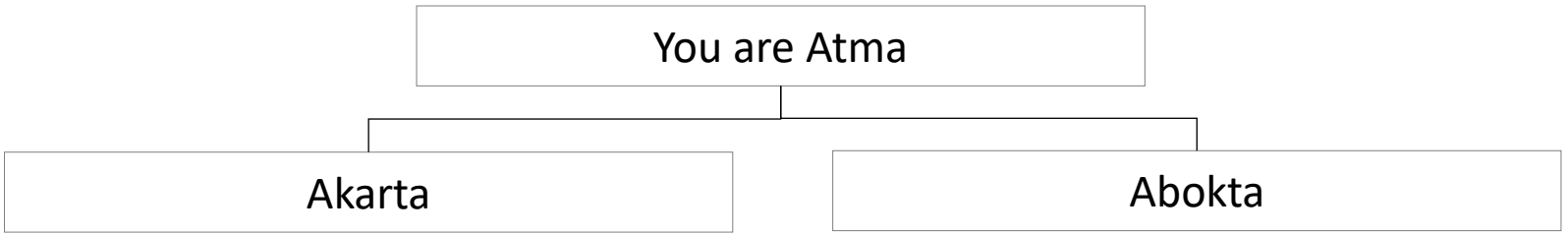
a) Veda wants to really teach that you don't have Karma Sambandha.

b) You don't have Sharira Sambandha.

c) Sambandha is a false notion in the Mind.

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

e)



f) Gita : Chapter 2 – Verse 19

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् । उभौ तौ न विजानीतः नायं हन्ति न हन्यते ॥ २-१९॥	**ya ēnaṃ vētti hantāraṃ** **yaścainaṃ manyatē hatam |** **ubhau tau na 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]

g) Kartrutva, Boktrutva Abhimana is very strong because of Prakrtis actions.

h) Can't say, you don't have Sanchita, Agami, Prarabda, all these are notions.

i) Upanishad, Gita gives Karma Yoga, Upasana Yoga, to prepare student for Jnana Yoga.

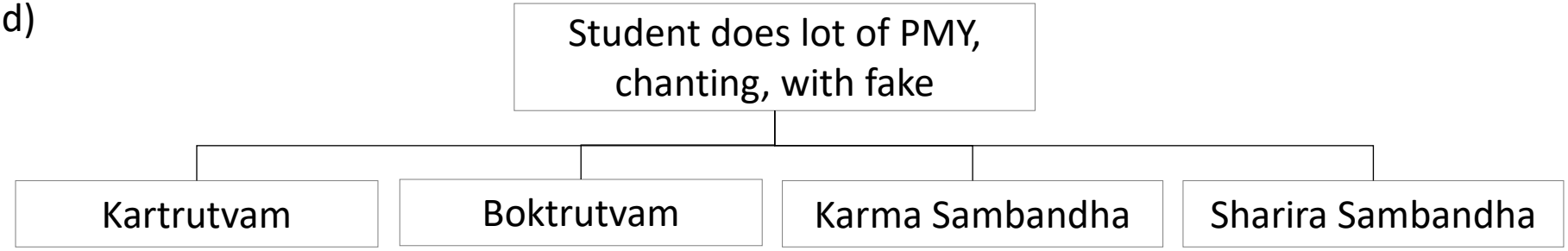
j) To teach you are Akarta, Abokta, Karma Rahitaha, therefore Nitya Muktaha.

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

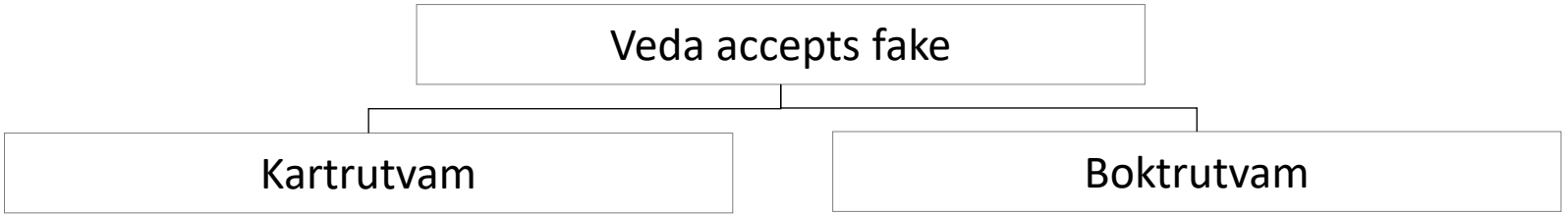
b) Even though it is fake Kartrutvam and fake Boktrutvam, they are required for doing Karma and Upasana.

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

d)



II) a)



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

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

III) Shankara takes all these for granted.

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

IV) Advaitin :

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

b) Kartrutvam and Boktrutvam, both are Adhyasa.

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

d) Mithya Pratyaya = Fake identification.

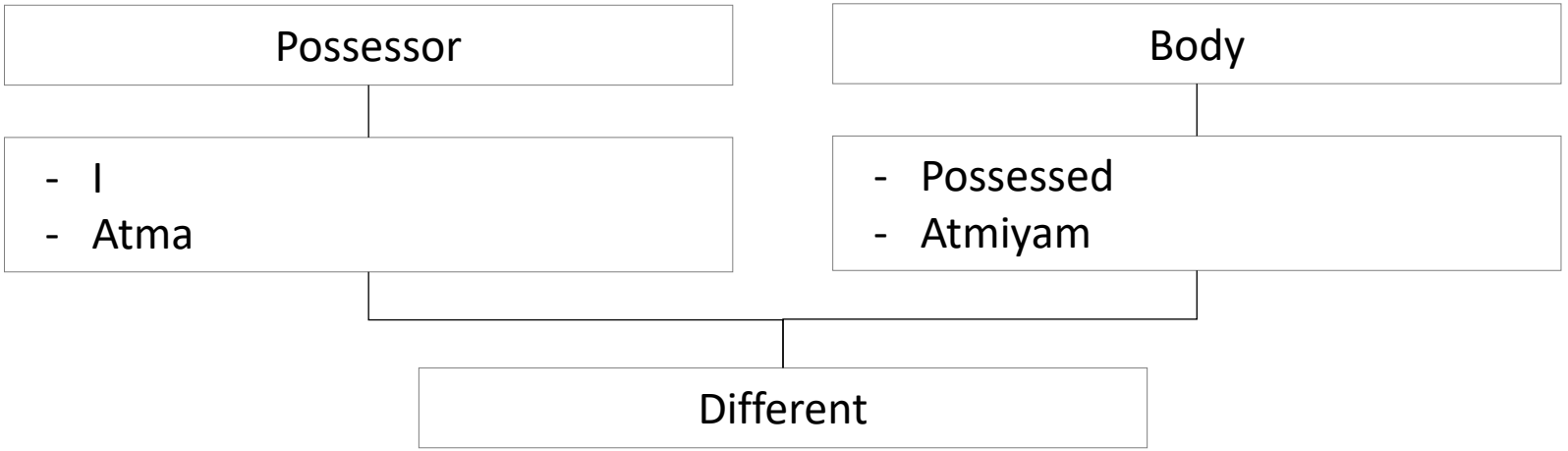
V) Prabhakara :

a) Fact :

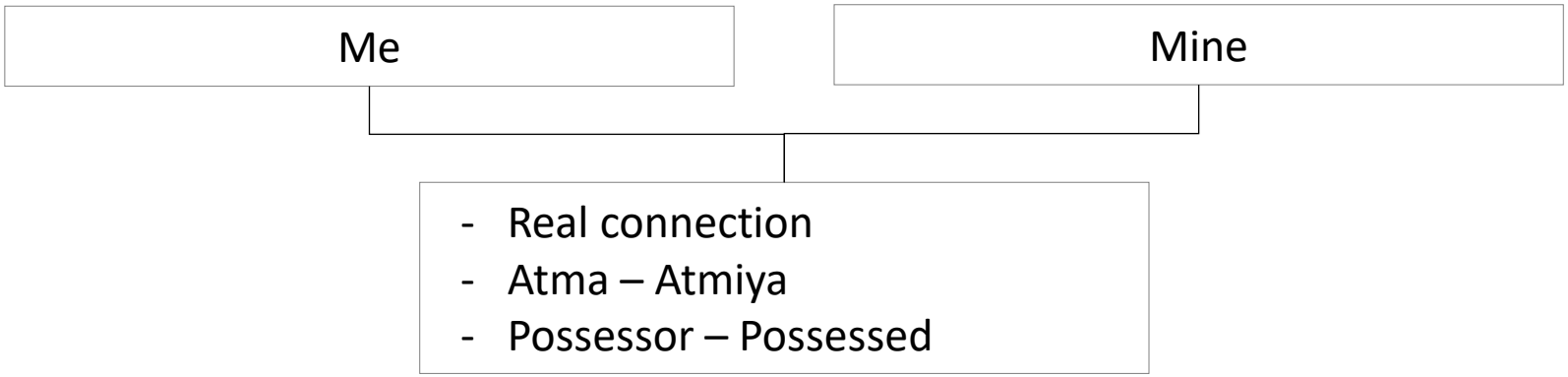
- I am not the body but I am the possessor of the body.

b) Makes a distinction

c)



d)



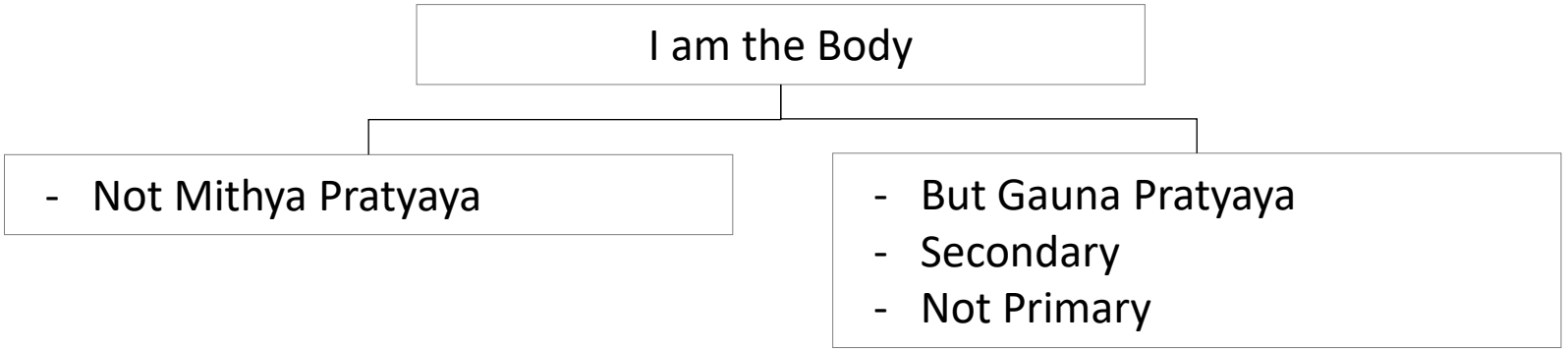
e) I should correctly say :

- I am the owner of the Body.

f) Owner – Real

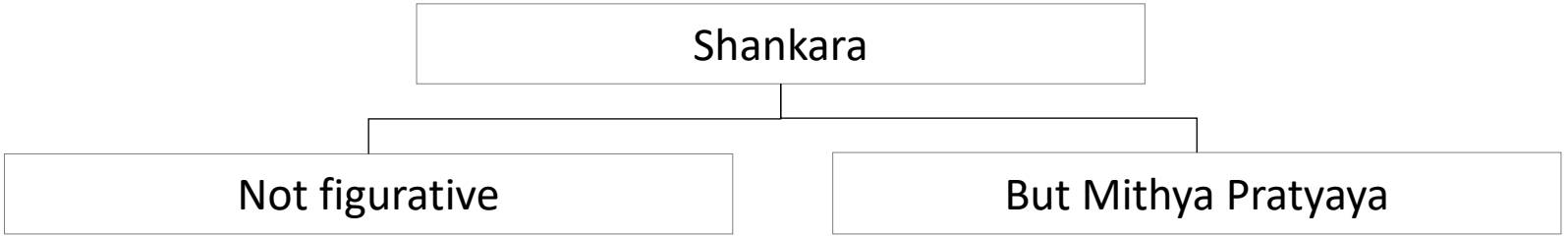
- Say – I am the Body.

g)



h) This is Prabhakara Matam.

i)



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

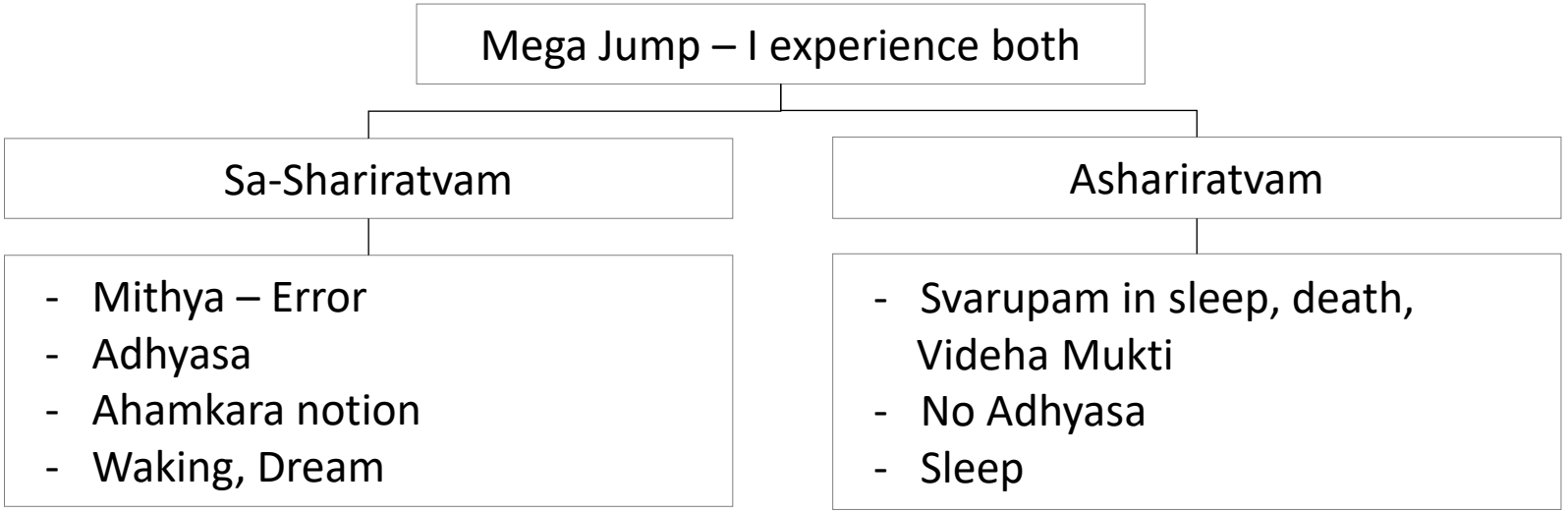
VII) Shankara :

a) Ashariratvam is our Natural Svarupam.

b) Sa-Shariratvam is caused by ignorance.

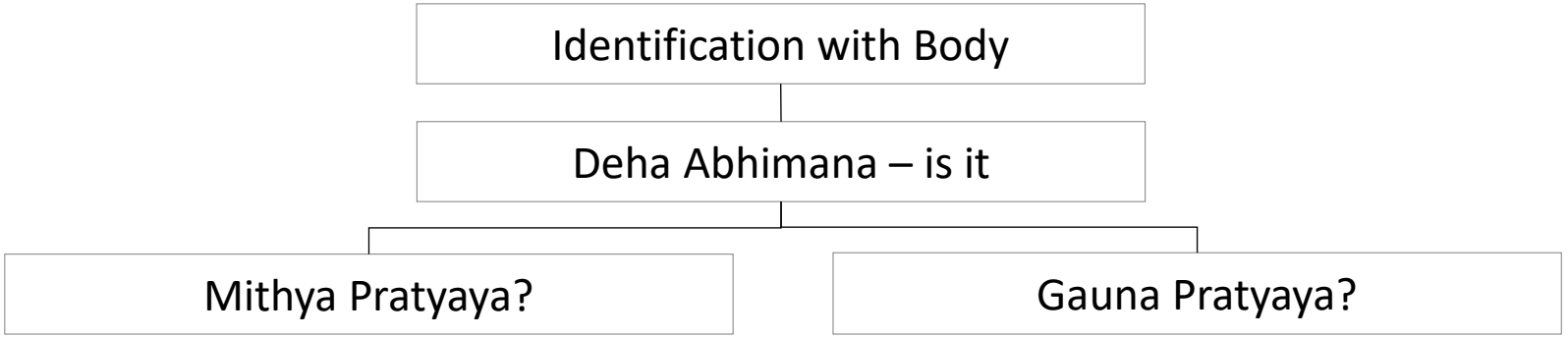
c) Sa-Shariratvam is called Deha Abhimana – waker, dreamer, sleeper, Ahamkara.

d)



VIII) Prabhakara – Aside Topic :

a)



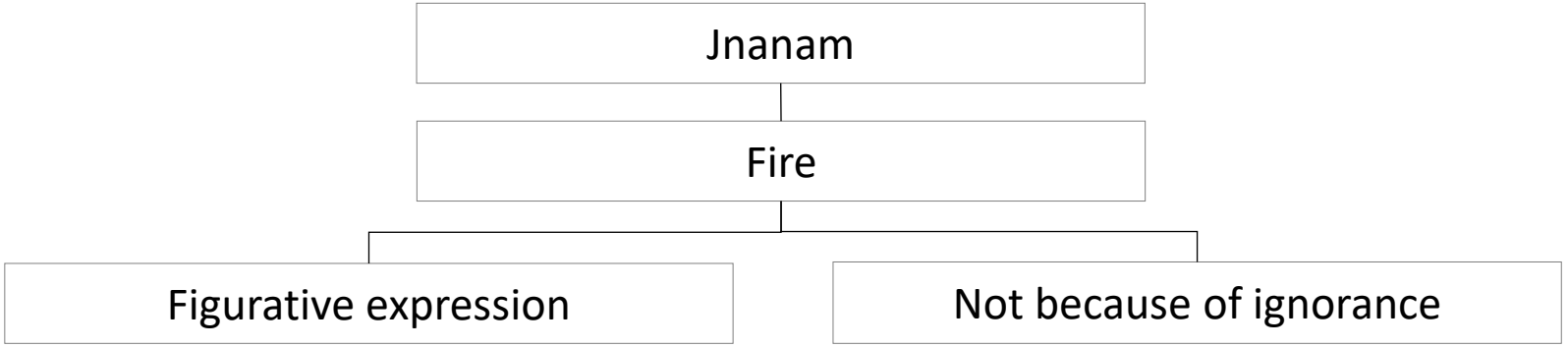
b) Mithya Pratyaya = False notion, caused by ignorance, Moola Avidya.

c) Gauna Pratyaya :

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

d) Jnanam fire will destroy all Karma.

e)



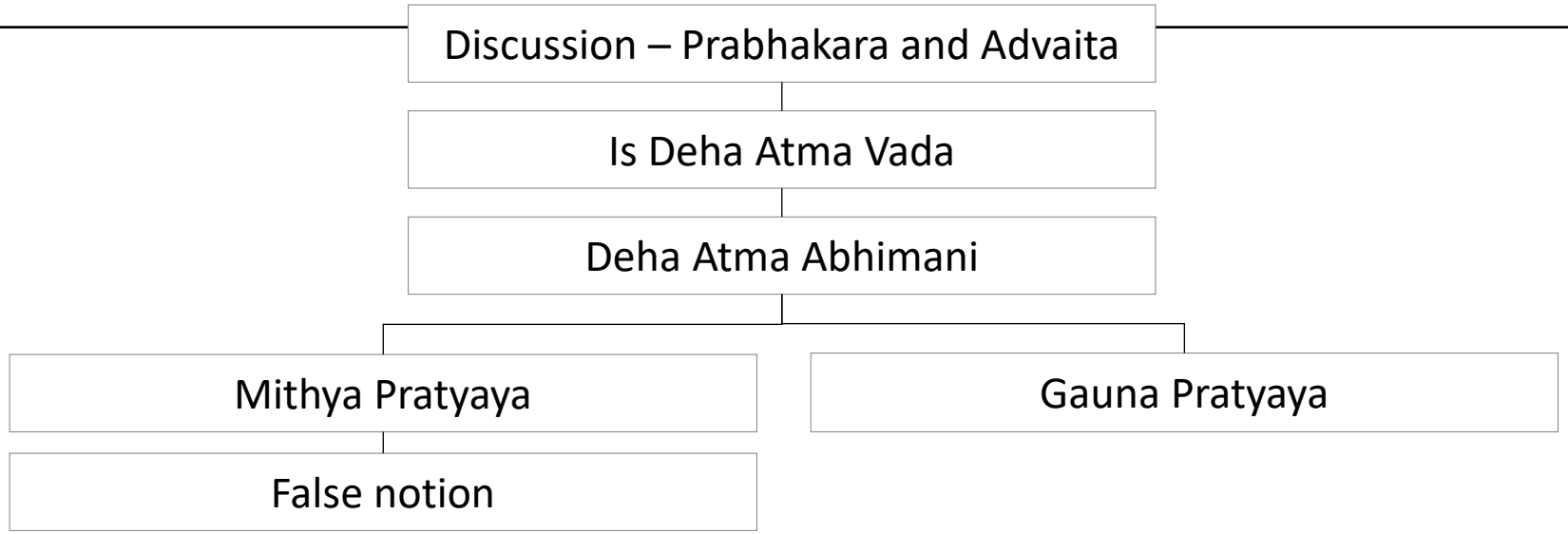
f) Sarvam Jnanam Plavaneiva Vrijanam Santarishyati.

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

g) Krishna equates knowledge and boat.

- Gauna Pratyaya.
- Knowledge not boat.

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



IX) Corollaries :

a) Samsara caused by Sa-shariratvam is Mithya.

b) Upasana is Jnana Adhyasa.

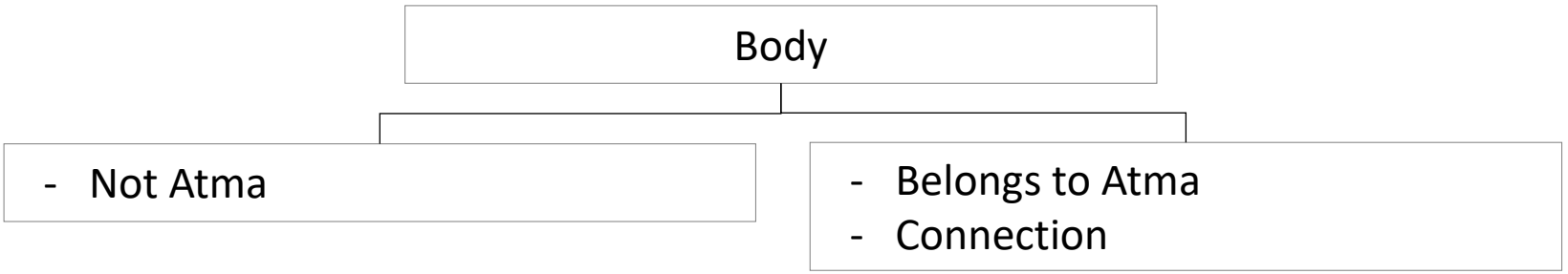
c) Vruttikara is wrong

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

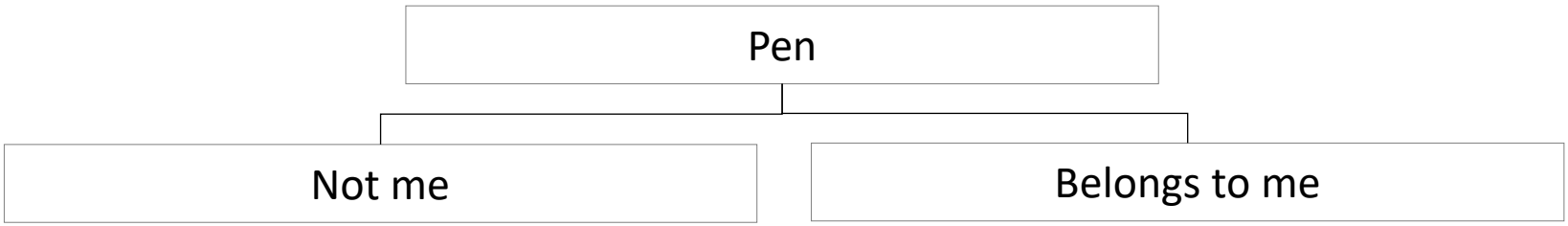
X) Prabhakara – Mishra – founder of Prabhakara Mimamsaka Matam.

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

b)

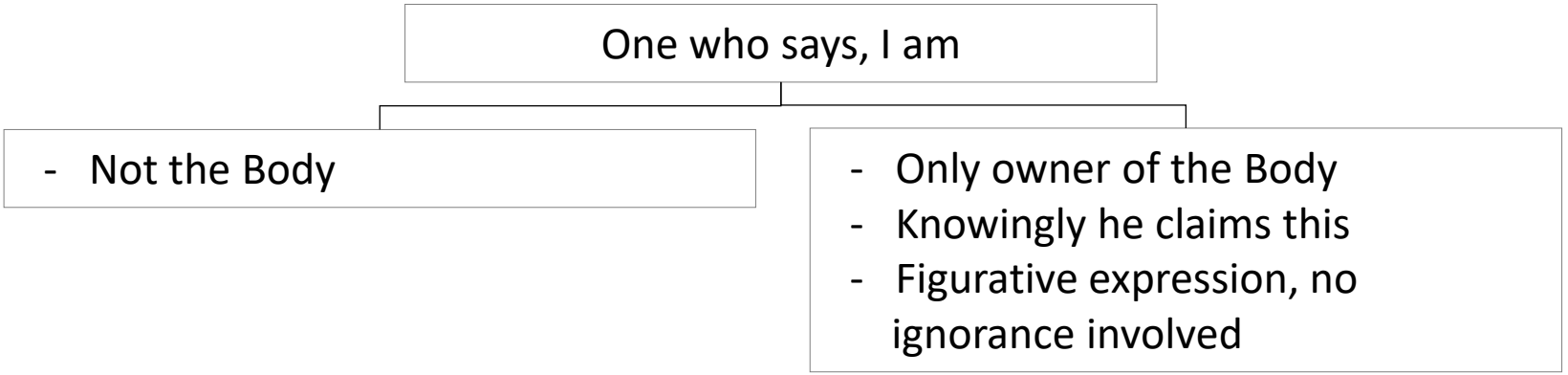


c)



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

e)



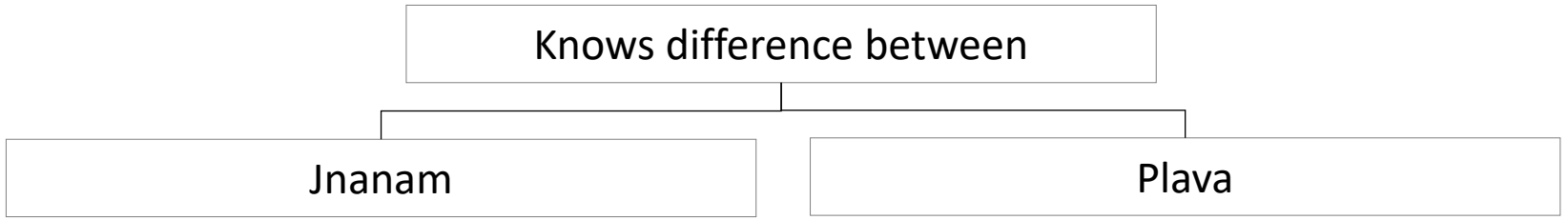
f)

Agyana Janyaha	Agyana Ajanyaha
Mithya Pratyaya	Gauna Pratyaya

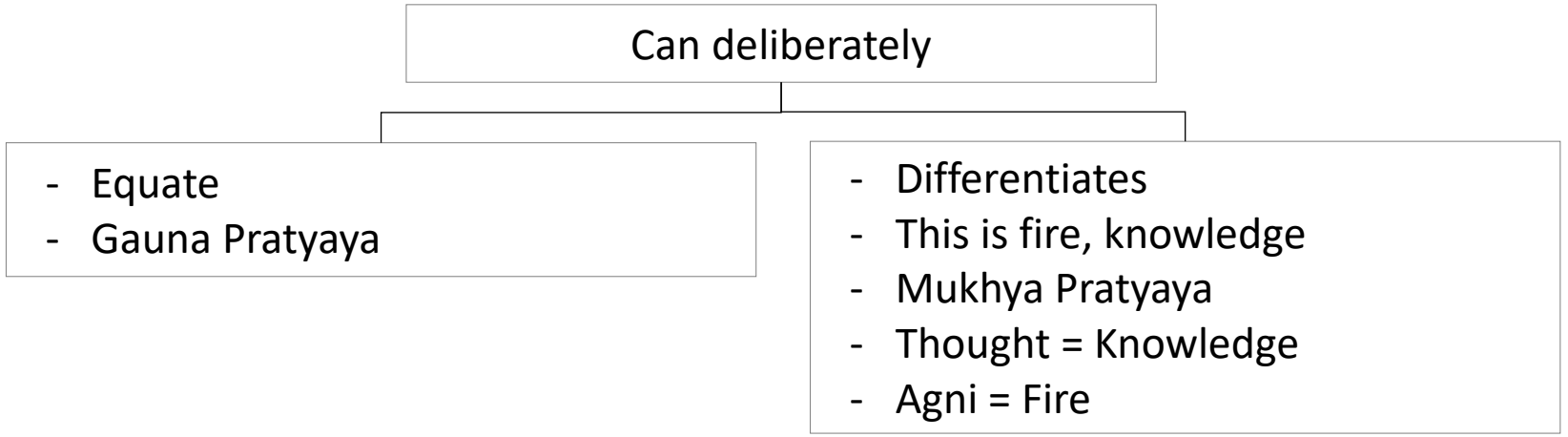
XI) Shankara's answer :

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

b)



c)



d)

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

Both possible for a knowledgable person

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

f)

Ajnani	Jnani
- Uses Mithya Pratyaya - Unknowingly	- Uses Gauna and Mukhya Pratyaya Deliberately

XII) a)

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

b) Lion is an animal

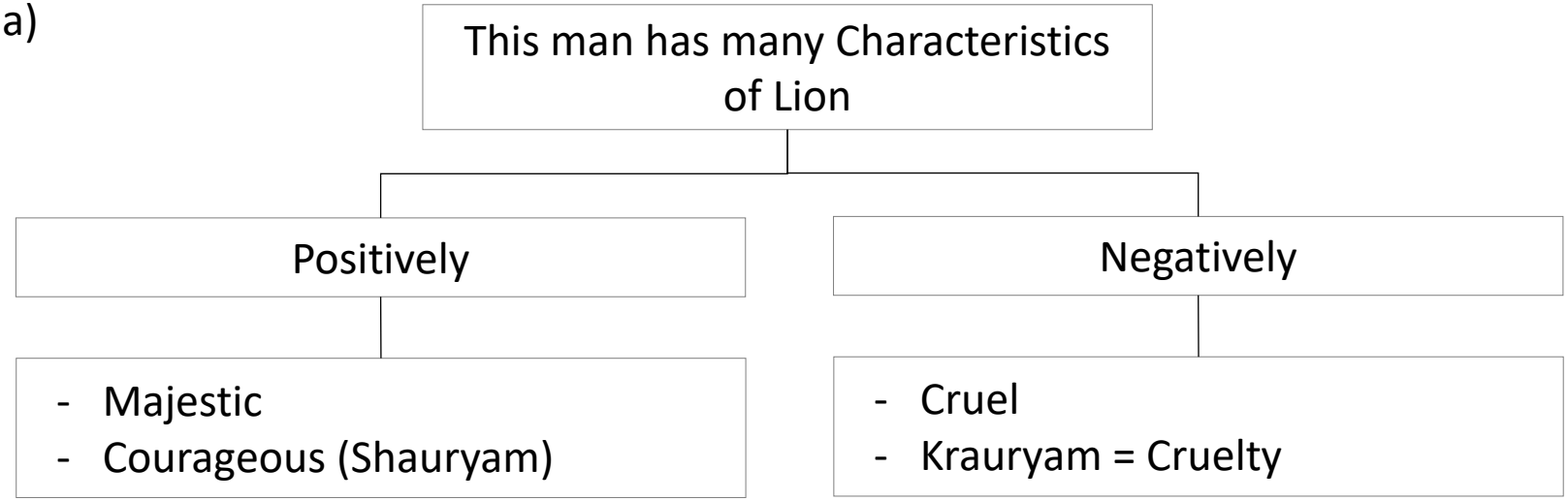
- Has courage, majesty, aggression.
- Person called Lion.

c) Person knows both Lion and Purusha separately.

- Rope as Rope, Snake as Snake.

XIII)

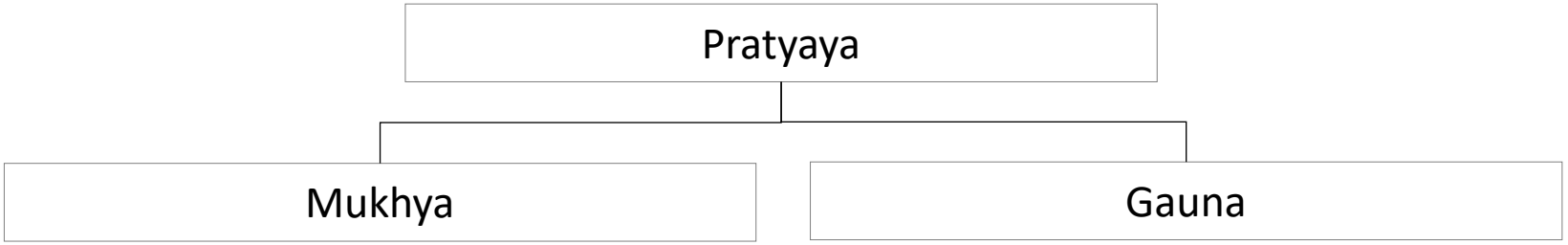
XIV) a)



b) Both known for a Jnani distinctly.

- Both cruelty, courageous in a Lion.

XV) a) Example :



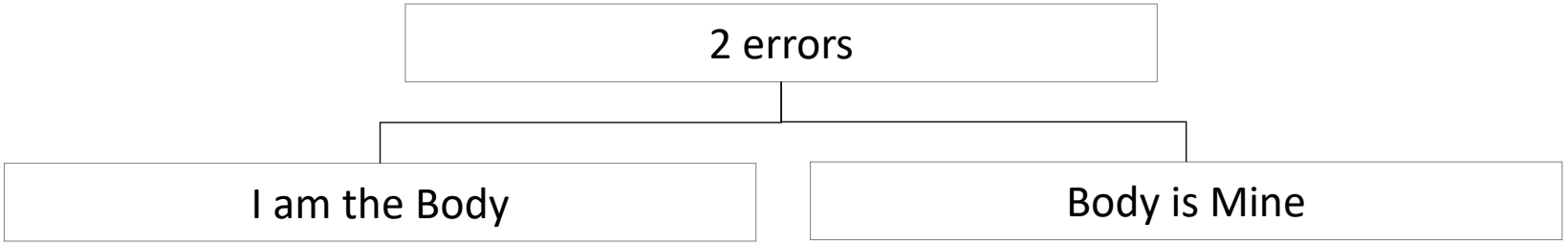
b) Thief standing uttered, Mithya Pratyaya, not Mukhya or Gauna Pratyaya.

XVI) a) I am Atma without Body, Ashariram.

b) I am Jiva, Purusha, Karta, Bokta, father, wife, not figurative expression.

c) IT is Mithya Pratyaya.

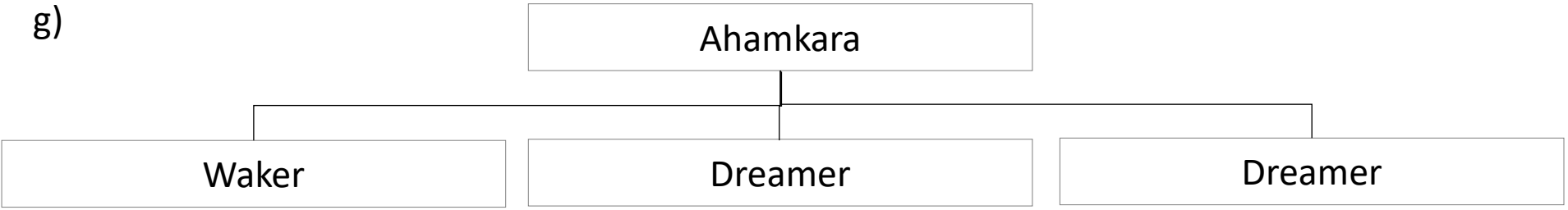
d)



e) Body is Mama, Mamakara Pratyaya is also Mithya Pratyaya not Gauna or Mukhya Pratyaya.

f) Mama can’t belong to Atma, Atma is Asanga.

g)

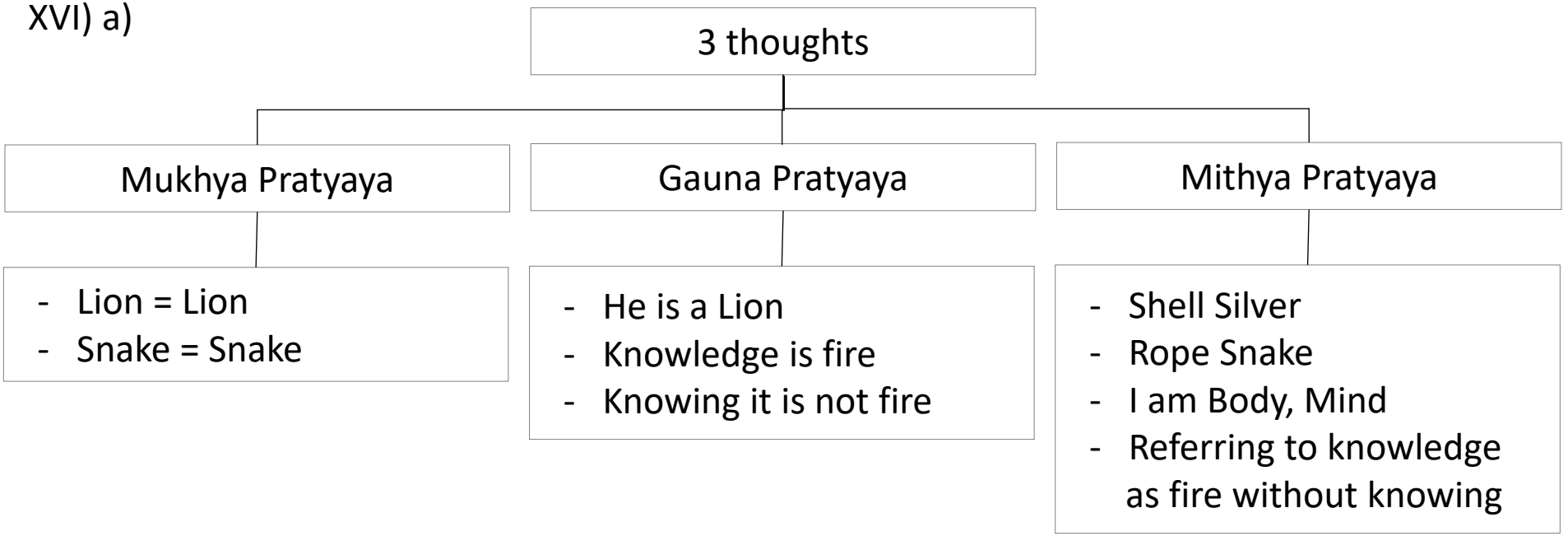


h) Aham – Mama Adhyasa most serious error.

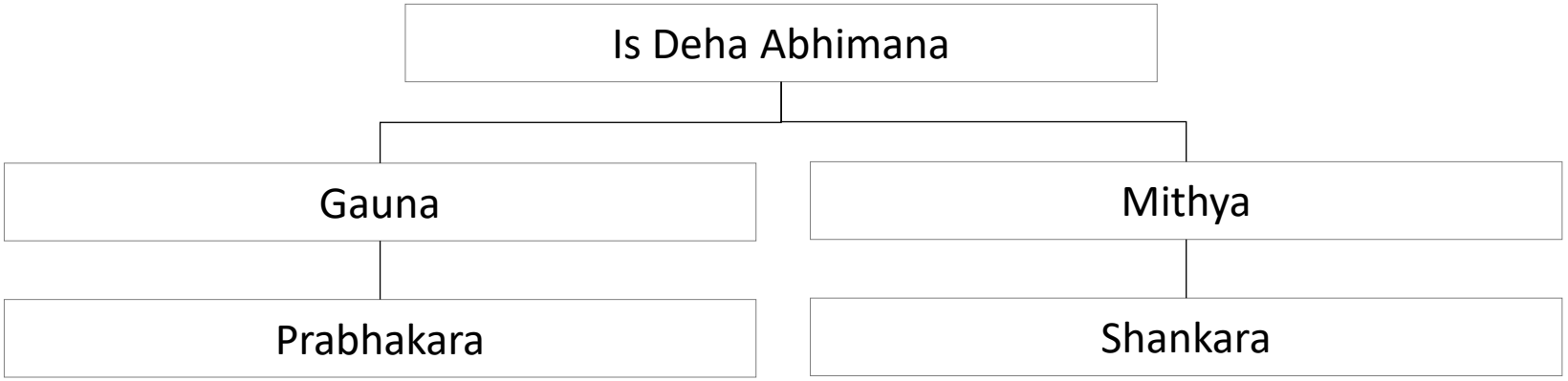
i) Be clear about Mukhya, Gauna, Mithya Pratyaya.

- Then Vedanta very clear.

XVI) a)

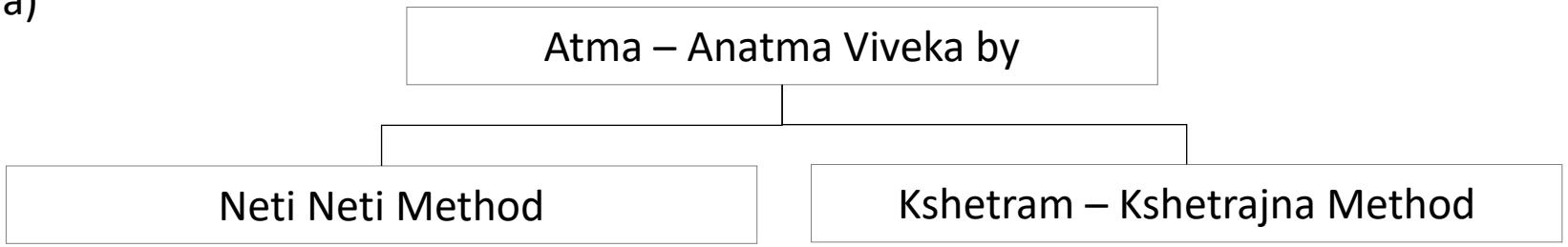


b)



c) Can't be Gauna Pratyaya, when a person does not know the difference.

XVII) a)



b)

I am	Body Mind
- Drk - Kshetrajna	- Drishyam - Kshetram

c) Suppose a person knows this fact and then uses I – for Body or Mama for Body, is it Mithya or Gauna Pratyaya.

d) Shankara :

- Even after Atma Jnanam, Viveka.
- Person says body is me or mine, it is Mithya Pratyaya only.

e) Why?

f) As long as I have not done Mahavakyam and I have understood, I am different from the Body, I am identical with Brahman, Jnanam is also required.

g) Only when I know I am Brahman, I will know I am of a higher order of reality.

h) If I merely differentiate me and the body, mind my conclusion :

- I am different but both belong to the same order of reality.

i) Atma – Anatma Viveka does not differentiate order of reality.

j) Sankhya also does Purusha (Atma), Prakrti (Anatma) Viveka but does not say Atma is of a higher order of reality and Anatma is of a lower order of reality.

k) As long as I have not differentiate the order of reality, I will say, I am different than the body but will say body belongs to me, I am related to the body.

l) I am related to my wife, daughter etc.

m) I know I am not the wife but will say she is mine, Mamakara will come.

- My body, my possessions.

XVIII) a) Mamakara will go away only when I know, I am of a higher order of reality.

b) Body and relationships are of lower order of reality.

c) I cannot call the girl as my daughter because Atma is Asangaha.

d) Atma is identical with Brahman.

e) Brahman is Paramartika Satyam.

f) I – Paramartika Brahman has no daughter, wife.

g) Dakshinamurthi Stotram :

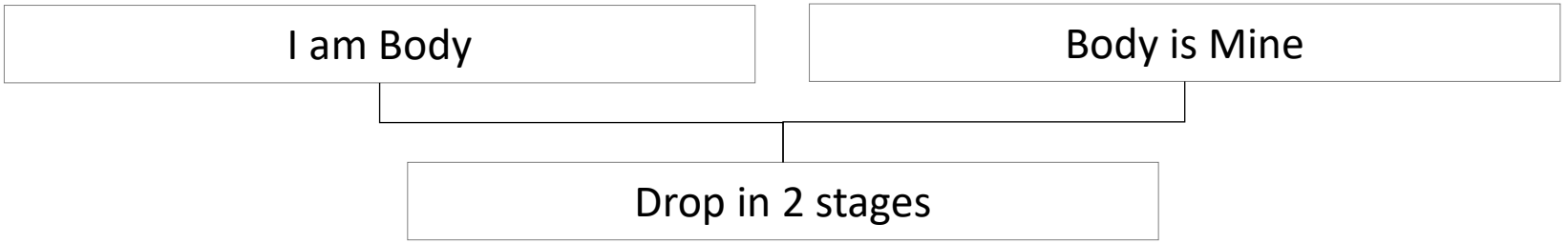
विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;… to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

h) Mere Atma – Anatma Viveka is not enough for Gauna Pratyaya.

i)



XIX) a) Stage 1 :

- I am different than Body.

b) Stage 2 :

- I am of a higher degree of reality, Brahman.
- Paramartika Satyam is higher than Vyavaharika Satyam.

c) 2 Stages very important in Meditation on self, Atma.

d) When Body is sick, I can say, I have no connection with the Body, No connection with sickness, no connection with 3 states.

e) Brahman is Jagat Karanam, Atma being identical to Brahman starts saying, I am Jagat Karanam with Sruti Pramanam as base.

f) Drop :

- I am waker, dreamer, human.

Own up :

- I am a spiritual being Turiyam, which exists independently.

XX) a)

Aham	Mama
Goes by Atma – Anatma Viveka	Goes by Mahavakya Vichara

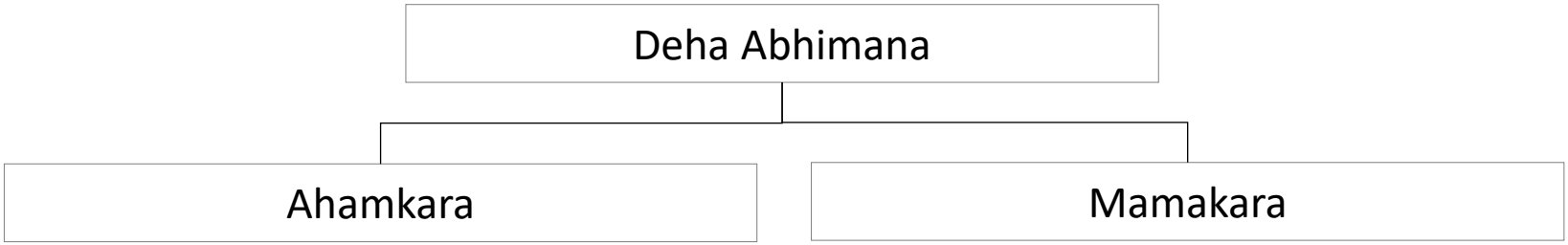
b) Must equate Atma to Brahman in 2nd stage of teaching.

c)

Vivekchudamani	Mahavakyam
1st Stage	2nd Stage

d) If I know Vedanta and am worried about family, only 50% Jnani.

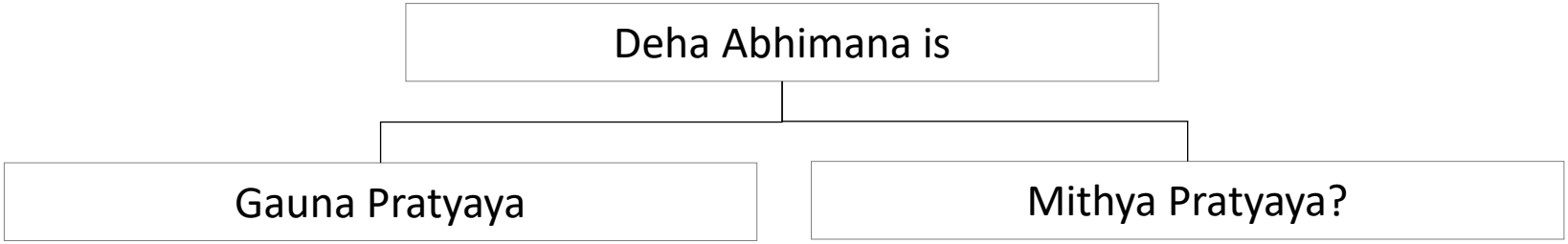
e)



- Both Mithya Pratyaya, not Gauna Pratyaya.

f) Prabhakara dismissal over.

g)



- This was Prabhakaras question.

h)

Purva Pakshi	Shankara
Gauna	Mithya

i) Next Shankara addressing Vruttikara.

XXI) Advaitins message to Vruttikara :

- What are the steps in our conclusion.

a) If Deha Abhimana is Mithya Pratyaya, Deha Sambandha is Mithya.

b) If Deha Sambandha is Mithya, Sa-shariratvam is Mithya.

c) If Sa – Shariratvam is Mithya, Sa – Shariratvam caused Samsara is Mithya.

d) If Samsara is Mthya, knowledge is enough for Samsara Nivrutti.

e) Don’t require Brahma Upasana after Jnanam.

XXII) a)

Waking state	Turiyam
Lower	Higher order of reality because I am Turiyam Brahman

b) Body is of a lower order of reality because it is Brahma Karyam.

c) After Jnanam, will claim, I am A-shariraha.

d) Bodily pains belong to lower order of reality,.

e) I – Turiyam, Brahma, Chaitanyam, Paramartikam, am not contaminated by pains.

f) Consciousness does not have pain, Abokta Bavati.

XXIII) Example :

b) Consciousness does not have pain.

c) I reveal the nature of pain in the body.

d) I am Asharira, I am different from the Body and I don't have connection with the Body.

e) Even when body is around, Jnani can claim – I am Ashariraha.

XXIV) a) Wise person, alive with the body, will claim Nitya Mukta status.

b) World will say – he is Sa-sharira.

c) It is Mithya Pratyaya.

XXV) Brihadaranyaka Upanishad : Chapter 4 – 4 – 7

तदेष श्लोको भवति ।
यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत ॥ इति ।
तद्यथाहिनिर्व्लयनी वल्मीके मृता प्रत्यस्ता शयीत,
एवमेवेदं शरीरं शेते, अथायमशरीरोऽमृतः
प्राणो ब्रह्मैव तेज एव; सोऽहं भगवते सहस्रं
ददामीति होवाच जनको वैदेहः ॥ ७ ॥

tadeṣa śloko bhavati |
yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ |
atha martyo'mṛto bhavatyatra brahma samaśnuta || iti |
tadyathāhinirvlayanī valmīke mṛtā pratyastā śayīta,
evamevedaṃ śarīraṃ śete, athāyamaśarīro'mṛtaḥ
prāṇo brahmaiva teja eva; so'haṃ bhagavate sahasraṃ
dadāmīti hovāca janako vaidehaḥ || 7 ||

Regarding this there is this verse: 'When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body.' Just as the lifeless slough of a snake is cast off and lies in the ant-hill, so does this body lie. Then the self becomes disembodied and immortal, (becomes) the Prāṇa (Supreme Self), Brahman, the Light. 'I give you a thousand (cows), sir,' said Janaka, Emperor of Videha. [4 - 4 - 7]

a) Jnani like Snake which has removed its outer skin.

b) First, it will loose connection with outer case.

c) Sa-shariram becomes Ashariram.

XXVI) a) Jnani through knowledge has removed the body from himself, severed the connection with the body.

b) I am of a higher order of reality, body belongs to Vyavaharika Satyam, lower order.

c) Body like snake skin for me.

XXVII) a) Jnanis body lies down.

- He will move with the body, but will have no more Sambandha, Abhimana.

b) Therefore, Mithya Pratyaya.

c) Jnani uses Deha Abhimana, it is Gauna Pratyaya.

d) Gita : Chapter 18 – Verse 66 Gita Upasamhara Bashyam

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं त्वा सर्वपापेभ्या: मोक्षयिष्यामि मा शुच: ॥ १८-६६ ॥	**sarvadharmān parityajya** **māmēkaṃ śaraṇaṃ vraja |** **ahaṃ tvā sarvapāpēbhyah** **mōkṣyayiṣyāmi mā śucaḥ || 18 - 66 ||**

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

XXVIII) a)

Rope Snake

↓

Mithya Pratyaya

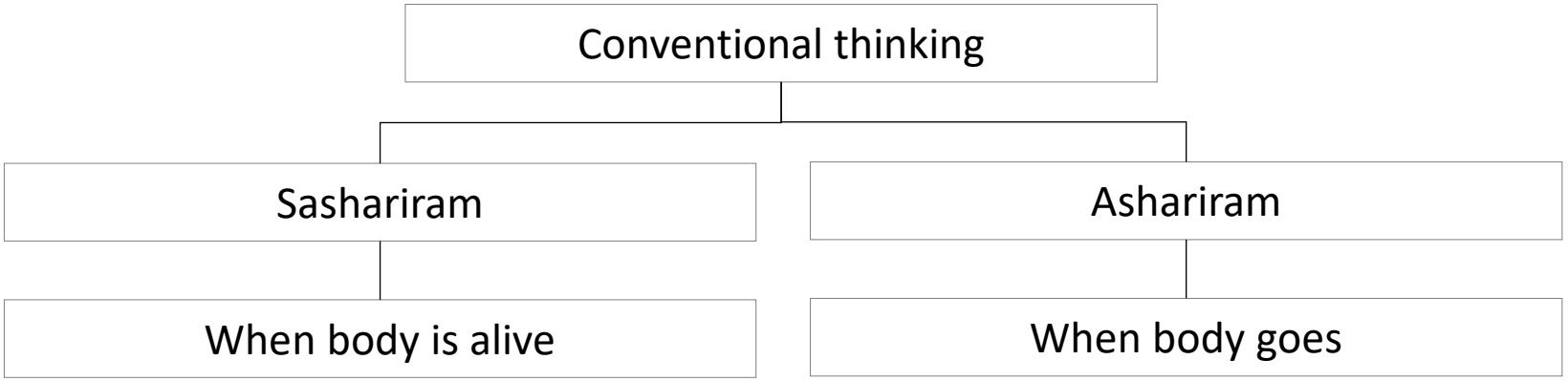
b) Shiva knows :

- Snake is Gauna Pratyaya
- Not Mithya or Mukhya Pratyaya.

XXIX) a) Moksha = Ashariratvam, unembodiedness, freedom from bodily connection.

- Definition
- Liberation.

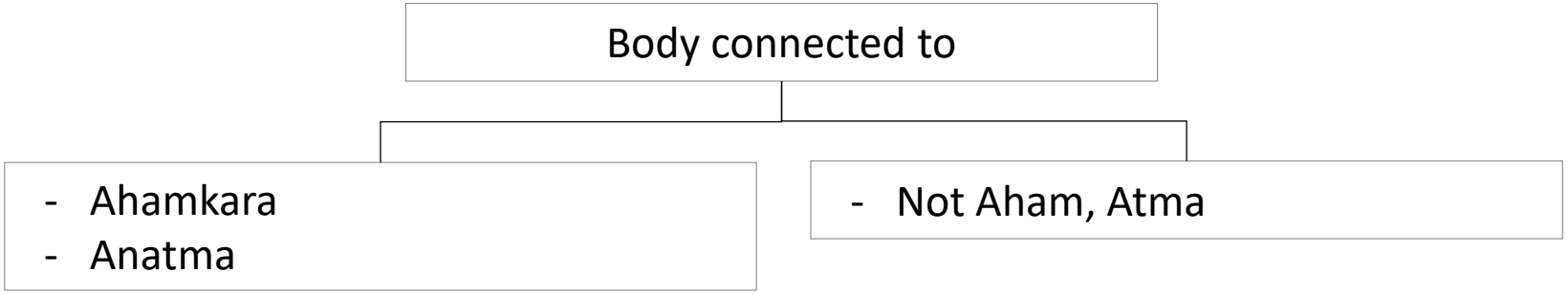
b)



XXX) Shankara :

a) We don't have bodily connection even when body is alive, when Prarabdha is there.

b)



c)

Body	Ahamkara
Sthula Shariram	Sukshma Shariram + Chidabhasa

- Can be connected
- Separated at Death

d)

Atma	Body – Ahamkara
- Paramartika Satyam - Asangaha - Real I	- Vyavaharika Satyam - Sa-Sangaha - False I

Never connected

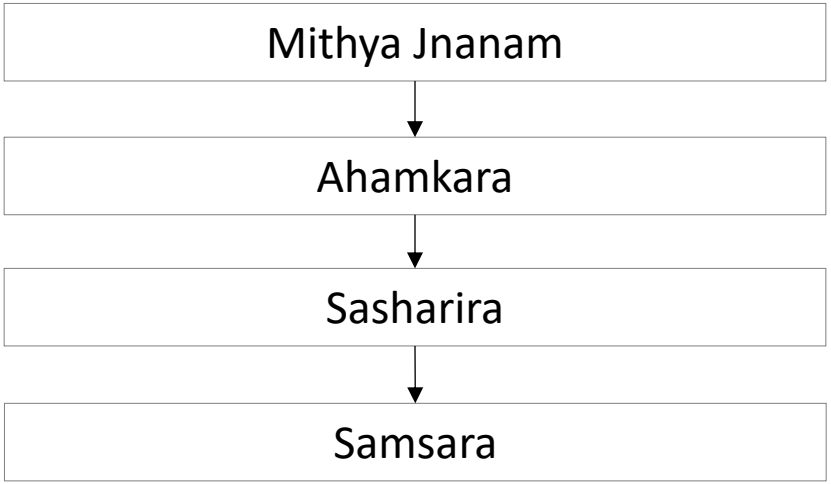
e) I am Ahamkara due to ignorance I mistake myself to be with the body.

f) Technical :

Sashariratvam	Ashariratvam
- Mithya Jnana Nimittaha - When I think I am Ahamkara I am Sa-shariraha	- Satya Jnana Nimittam - When I think I am Aham, I am Ashariraha

g) When I think I am Ahamkara, I have Mithya Jnanam.

h)



i) Once Mitya Jnanam goes away, I am no more Ahamkara, I am Atma.

j) As a Jnani, I can claim Ashariraha even before Jnanam.

k) After Jnanam, I knew it.

l) I have been ever Ashariraha, Sharira Sambandha Rahitaha always.

m) To become Ashariram, I have to only drop Mithya Jnanam.

n) Mithya Jnanam removal alone is required for Moksha.

o) Mithya Jnanam goes by Yathartha Jnanam, I am not Ahamkara, waker experiencing a waking world (Adhyasa).

p) I am Adhishtana Sakshi, Turiya Chaitanyam always, birthless, deathless, changeless.

q) Atma – Anatma Viveka Jnanam alone is the solution.

r) Once I get Mahavakya Jnanam, Jnana Matrena, Asharirata Moksha Siddhihi.

s)

t) Punya – Papam gives Lokas, Svarupa Jnanam gives Moksha.

u) Vrutti Kara dismissed, Jnana Matrena Mithya Jnana Nivrutti.

v) Mithya Jnana Nivrutti Matrena, Asharirata Siddhihi, Moksha Siddhihi, Praptihi.

w) Gita : Chapter 3 – Verse 18

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsya sarvabhūtēṣu
kaścidarthavyapāśrayaḥ || 3-18 ||

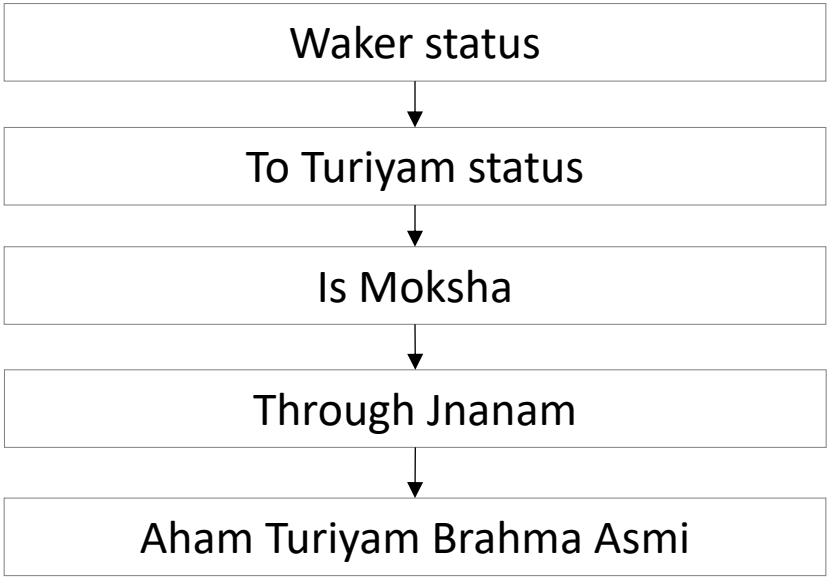
For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

XXXI) a) Jnani, after Shedding Sharira Abhimana Tyagaha, through Jnanam, he has no connection with the Body.

b) Entire waking state and Sthula Shariram is renounced in Mithya Jnanam and in attainment of Moksha.

c) Use Upanishad as Pramanam always to remember your Moksha status.

d)



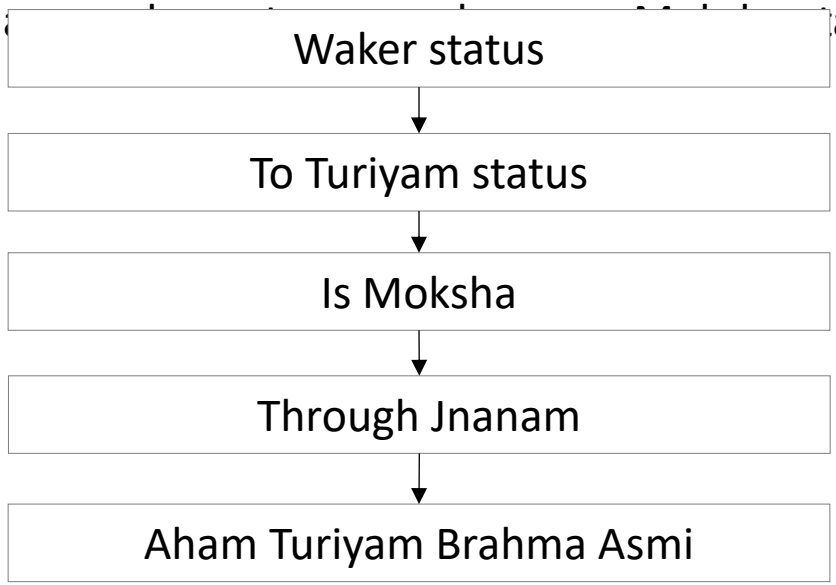
64) I) Sutra 1 – 1 – 4 :

a) Jnani, after Shedding Sharira Abhimana Tyagaha, through Jnanam, he has no connection with the Body.

b) Entire waking state and Sthula Shariram is renounced in Mithya Jnanam and in attainment of Moksha.

c) Use Upanishad as Pram atus.

d)



e) Path very clear now, only remember and own up.

f) Snake skin example is unique.

g) Another example :

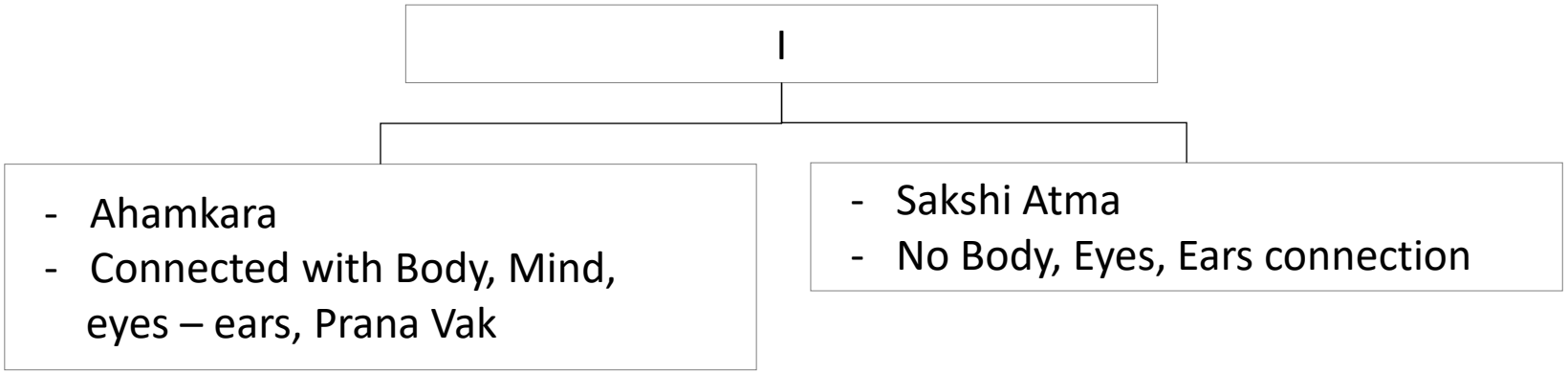
- Sa Chakshur, Achakshur Iva.
- Even though Jnani is Achakshu, without sense organs, Jnani appears to be endowed with body and sense organs for ignorant people.

h) Sa Karnaha, Karnaha Iva

- Even though he has no connection with Body or ears, he appears to be connected with ears.

i) What is connected with eyes, ears?

j)



k) Asharira – Sharira Rahitaha

- Amrutaha – Immortal
- Pranaha – Pranasya of Prana (Kneopanishad) = Atma

l) Jnani is Teja – Chaitanya Svarupa, Nitya Asharira.

II) a) 3 Shariram, 3 Gunas, 3 states, 5 Koshas Rahita = Atma, Brahman.

b) Jnani has no connection with the Body, Pashyam…

c) Gita : Chapter 5 – Verse 8, 9

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]

d) Jnanis Vision :

Gita : Chapter 3 – Verse 27, 28, 34

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]

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ । तयोर्न वशमागच्छेत तौ ह्यस्य परिपन्थिनौ ॥ ३-३४॥	**indriyasyēndriyasyārthē** **rāgadvēṣau vyavasthitau |** **tayōrna vaśam āgacchēt** **tau hyasya paripanthinau || 3-34 ||**

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

e)

Sense Organs

Sense Objects

- Interact
- Produce varieties of experiences

f) Experiences and responses both belong to Kshetram Anatma.

g) Consequences – Ichha, Dvesha, Sukham, Dukham = Anatma.

h) Gita : Chapter 13 – Verse 7

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]

III) a)

Jnani Remembers

- Everything happens in Kshetram

- I am Kshetrajna, Chaitanya Atma
- Untouched
- Screen in the movie

b) Gita :

- Full of Asharirata description.

c) All Upanishad Atma Mantras – Asharirata description.

d) Jnani distanced from Ahamkara indicated by Nirmama, Nirahamkara.

e) Gita : Chapter 12 – Verse 13

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च। निर्ममो निरहङ्कारः समदुःखसुखः क्षमी॥ १२.१३ ॥	**advēṣṭā sarvabhūtānāṃ** **maitraḥ karuṇa ēva ca |** **nirmamō nirahaṅkāraḥ** **samaduḥkhasukhaḥ kṣamī || 12.13 ||**

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving… [Chapter 12 - Verse 13]

Chapter 15 – Verse 5

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः । द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्- गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५॥	nirmānamōhā jitasaṅgadōṣāh adhyātmanityā vinivṛttakāmāḥ| dvandvairvimuktāḥ sukhaduḥkhasaṃjñaiḥ gacchantyamūḍhāḥ padamavyayaṃ tat||15-5||

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the self, their desires having completely retired, freed from the pairs of opposites, such as pleasure and pain, the undeluded reach that goal eternal. [Chapter 15 - Verse 5]

f)

Therefore, Vruttikara, many students have heard Aham Brahma Asmi

- Are still Maha Samsari
- Only heard

- Few are Gunateeta Atma
- Jnanena Moksha
- Understood Brahman

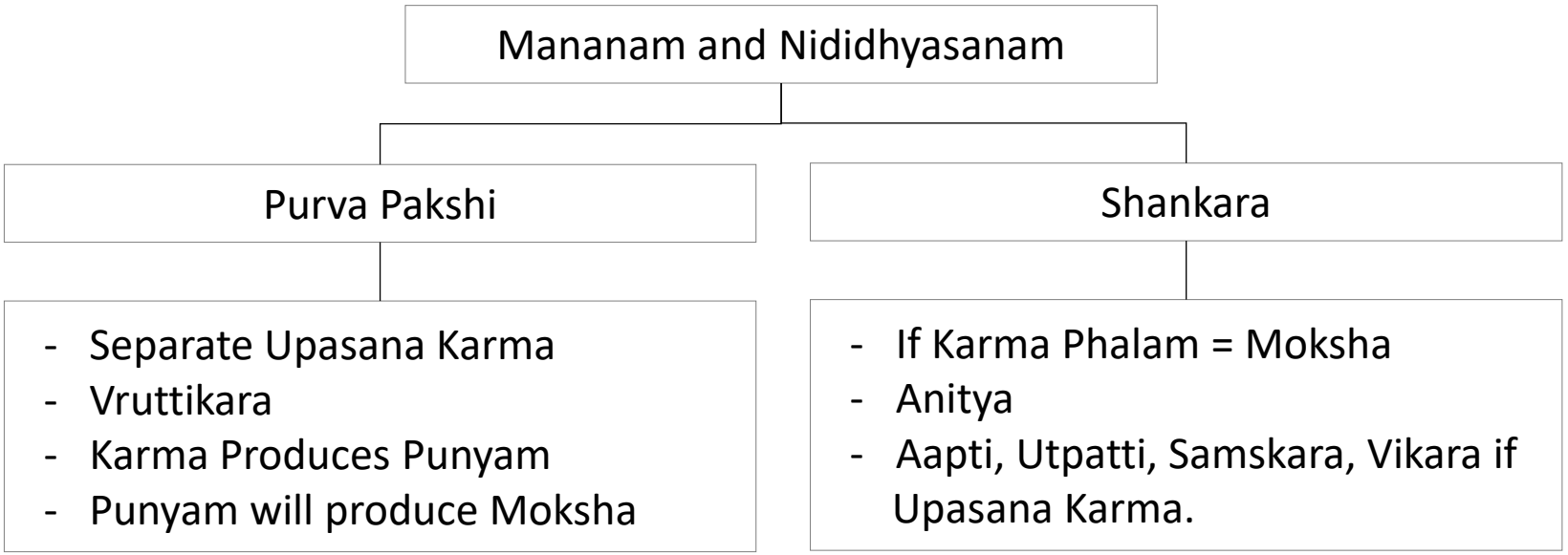
g) Never forgetting I am Atma = Jeevan Mukti.

h) I am Asharira Brahman, never Samsari.

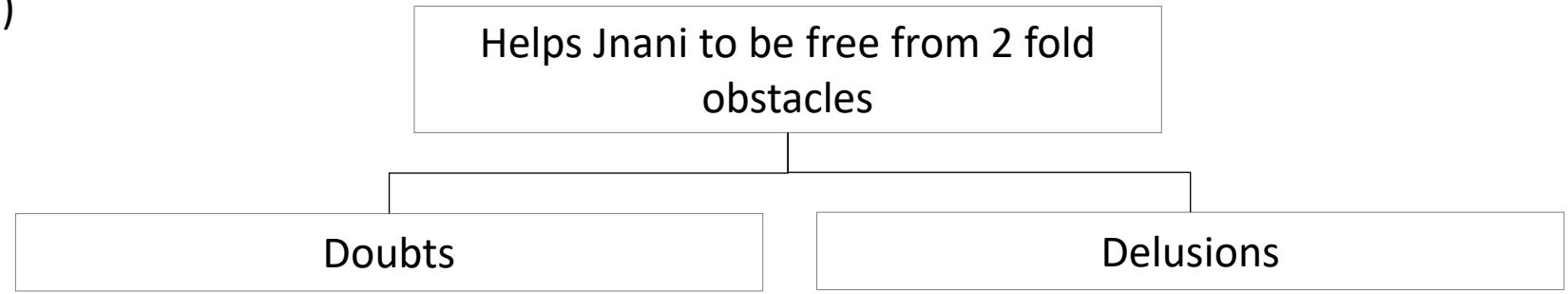
IV) Tavyaha – should Meditate to drop Ahamkara notion in the Mind = Conditioning, Vasana from previous births, Adhyasa.

V) Shankara :

a)



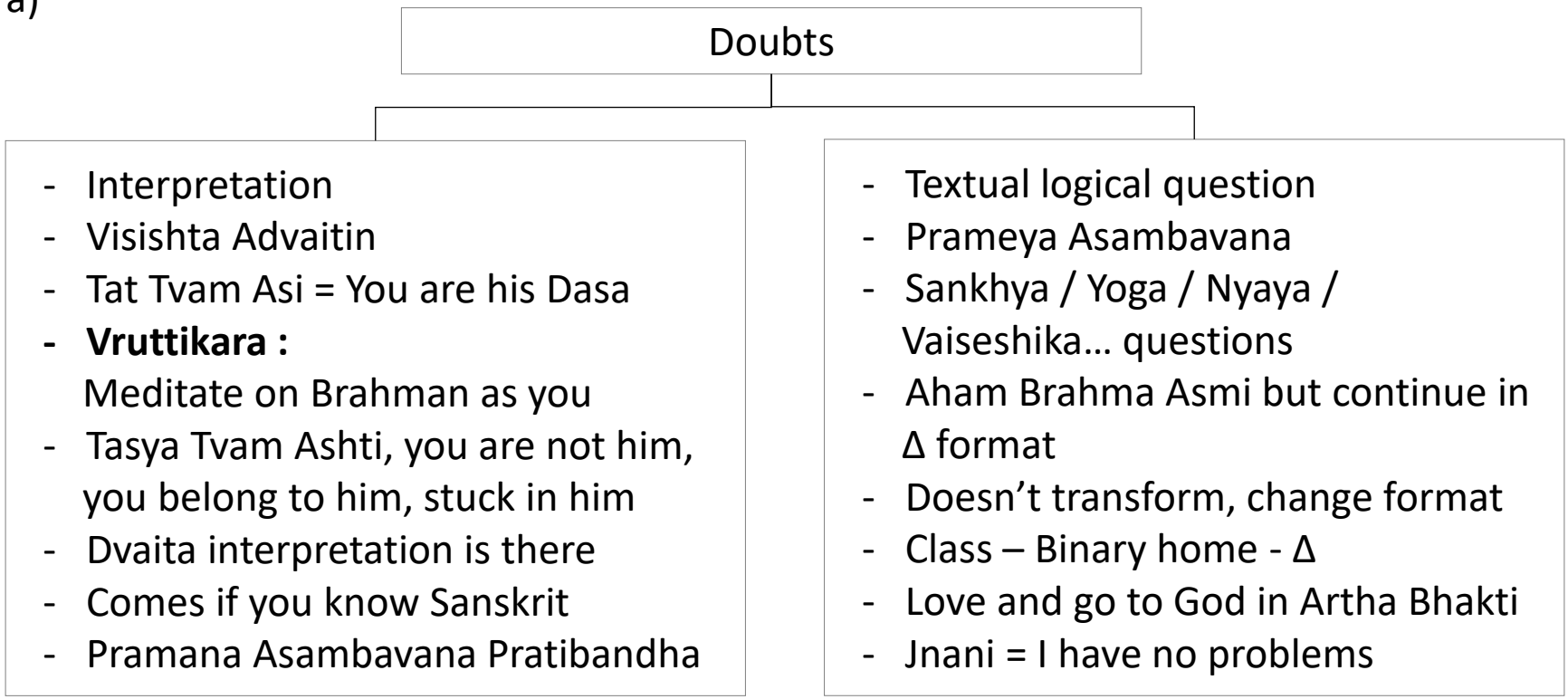
VI) a)



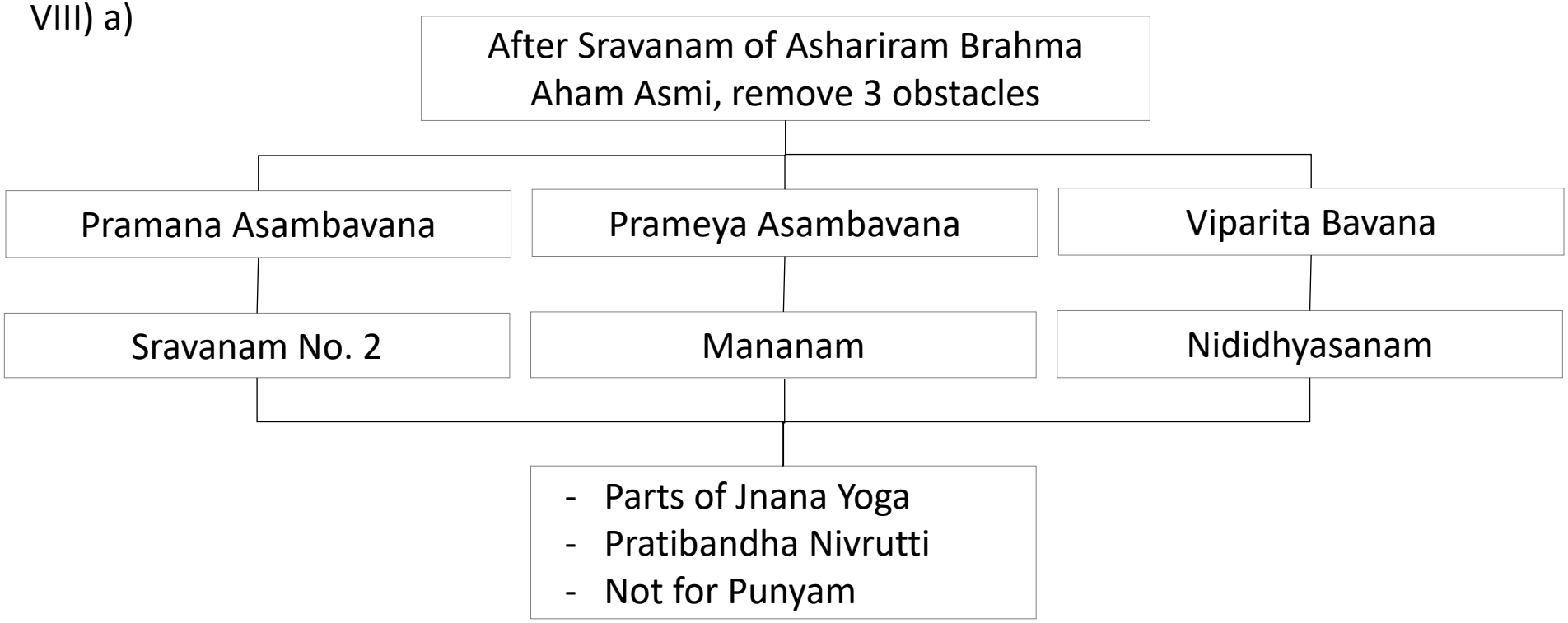
b) Jnanam is effective only when no obstacles.

d) Jnanam is Jnanam only when there are no doubts.

VII) a)



VIII) a)



b) Vedantic Meditation required not as Karma but as Viparita Bavana Nivrutti.

c) Other than Jnanam, don't depend on anything else for Moksha.

d) Well entrenched Jnanam required for – I am Nitya Mukta.

IX) a) Brahman is Svatantra Jnanam, revealed through Siddha Bodhaka Vakhyam, Mahavakyam.

b) Siddha Bodhaka Vakyam – Svatantram, need not join Upasana Karma Bodhaka Vakyam.

X) a) Maya makes temporary waking state as permanent.

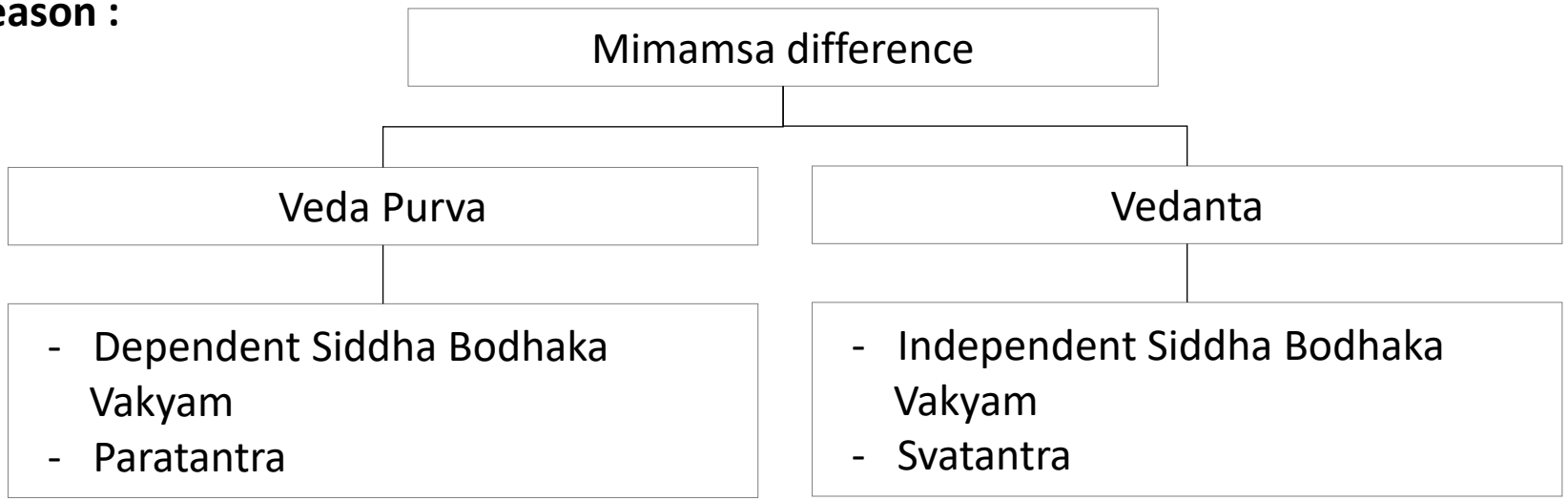
b) Maya is cosmic illusion that binds all beings.

c) Maya comes as temptation, comfort, love, responsibility.

XI) a)

Veda Purva	Vedantha
- Siddha Bodhaka Vakyam are there - Will not give Prayojanam - Arthavada - Apramanam - Can't exist independently - Have to join Karma Bodhaka Vakyam to produce result	- Siddha Bodhaka Vakyam – Pramanam - Independently exist - Has Prayojanam - Need not connect to Karma Bodhaka Vakyam

b) Reason :



XII)

Veda Purva	Vedanta
- Analysed by Jaimini disciple of Vyasa - Purva Mimamsa - Athatho Dharma Jingyasa	- Analysed by Vyasa - Uttara Mimamsa - Athatho Brahma Jingyasa

XIII) Shankara argument with Vruttikara :

a) Why you require separate Shastra, Jaimini could have covered both parts of Veda, as part of Athatho Dharma Jingyasa.

b) Vedanta should be another chapter in Purva Mimamsa.

c)

Veda Purva	Veda Antha
- Deals with dependent Siddha Bodhaka Vakyam - Karma Khandam	- Deals with independent Siddha Bodhaka Vakyam - Jnana Khandam

XIV) Karma Bodhaka Vakyam – not involved in distinct Jnana Khanda, Uttara Mimamsa Shastra.

XV) Example :

- Purusharthas – rituals for Yajamana to become fit to do Karma.

XVI) a) For Agni Hotram, Vivaha becomes Karma.

b) Vedanta is another Shastram called Jnana Khandam where there is no Karma Gandhaha – No smell of Karma.

XVII) a) Brahma Jnanam is different from all other Jnanams.

b) It negates Ahamkara – waker itself.

c) Waker is not there, really.

d) If no waker, no waking world, no dreamer, no sleeper.

e) Ahamkara = Waker + Dreamer + Sleeper.

f) Ahamkara = Sukshma Shariram + Chidabhasa

= Anatma

= Not there

g) Ahamkara = I = Notion, negated, falsified

= Prapancha falsified

h) Kathopanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥	**Manasai-vedam aptavyam, neha nanasti kincana,** **Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II**

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

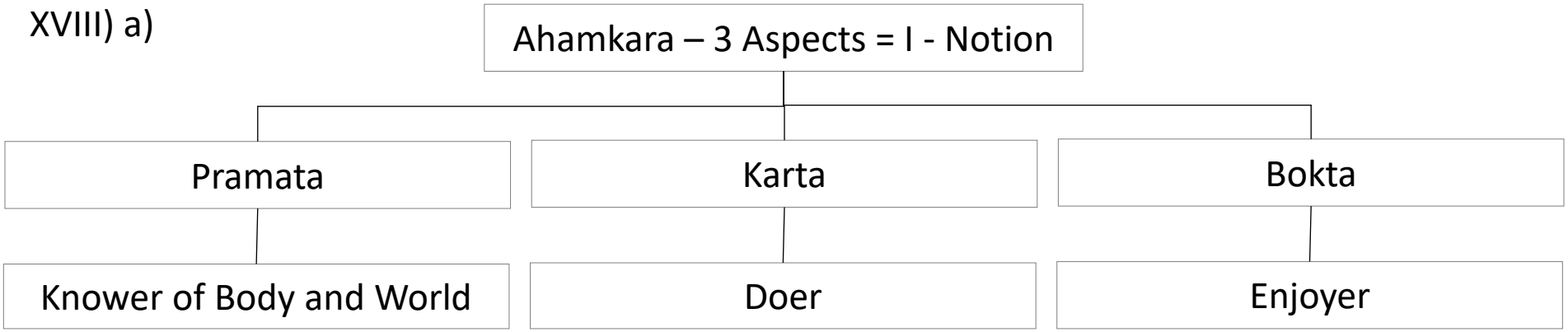
i) Kaivalya Upanishad : Verse 23, 24

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च । एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥	na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca | evaṁ viditvā paramātmarūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥	samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmarūpam || 24||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman… the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

j) Vedanta is easy.

XVIII) a)



b) I am not Ahamkara, I am Aham Satchitananda Atma.

c) Ahamkara requires Triputi.

d)

Pramata	Karta	Bogta
Pramanam	Karma	Bogyam
Prameyam	Karyam	Bhoga

e) Indriyas, mind, involved.

f) Triputis are there.

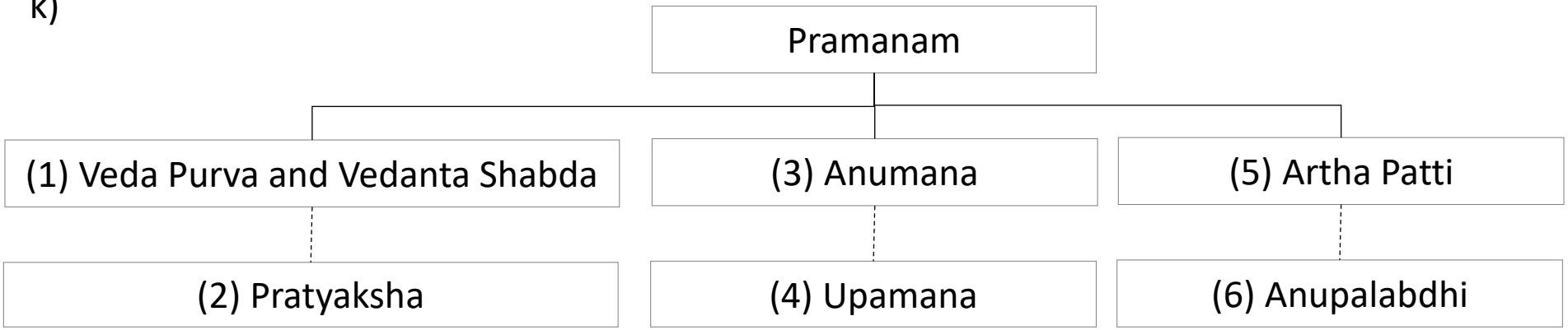
g) In Jnana Khanda, Triputis negated, no more Pramata, Karta, Bokta.

h) There is no more Pramanams for a Jnani.

i) All Pramanams negated as Mithya, as good as not there.

j) Sarva Pramatru Nisheda, Sarva Pramana Nisheda.

k)



l) Pramanams gone because there are no Prameyams.

m) Negated cosmos – Pramata, Pramanam, Prameyam.

- Knower, known, knowing instruments are gone, Chaitanya, Turiya Atma alone remains, Nitya Mukta status.

n)

No Bride	Bridegroom waiting
Pramata	Pramanam and Prameyam

o) Sarva Prama Nisheda, because of Prematru, Sarva Prameya Nisheda.

XIX) Shankara :

a) Upasanam not required.

b) Moksha through Punyam will be temporary.

c) Gita : Chapter 9 – Verse 21

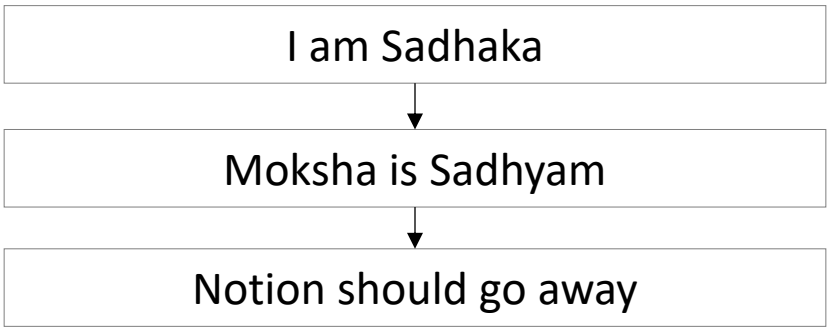
ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति । एवं त्रयीधर्ममनुप्रपन्नाः गतागतं कामकामा लभन्ते ॥ ९-२१ ॥	**tē taṁ bhuktvā svargalōkaṁ viśālam** **kṣīṇē puṇyē martyalōkaṁ viśanti |** **ēvaṁ trayīdharmamanuprapannā** **gatāgataṁ kāmakāmā labhantē || 9-21 ||**

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

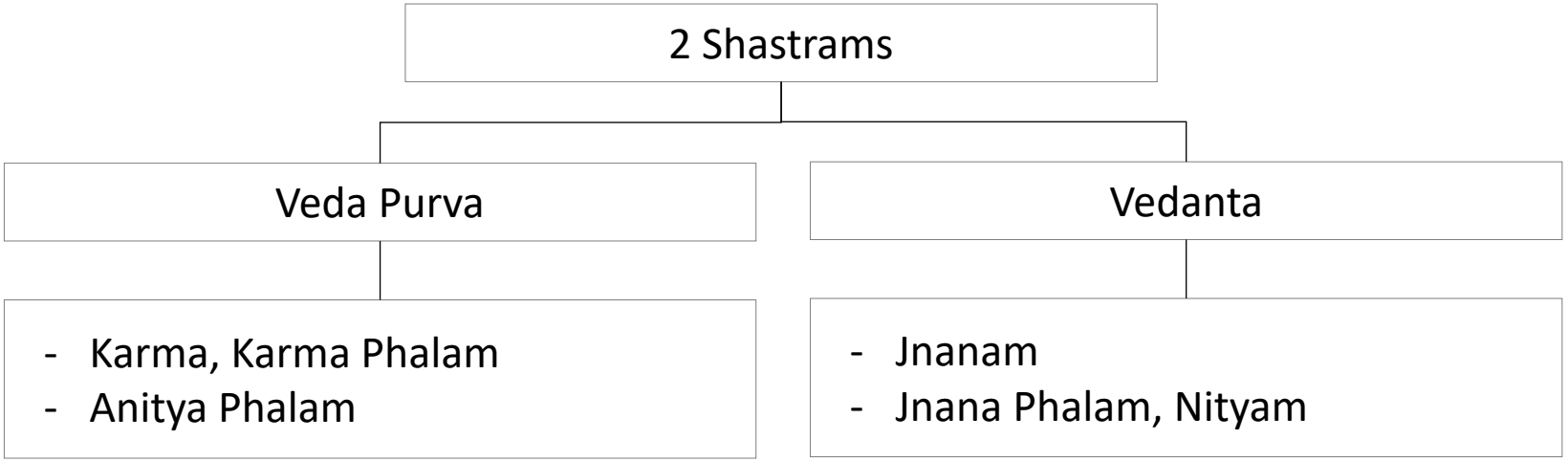
d) Moksha through Punyam will be Anityam.

e) Ninidhyasanam required to remove habitual notions.

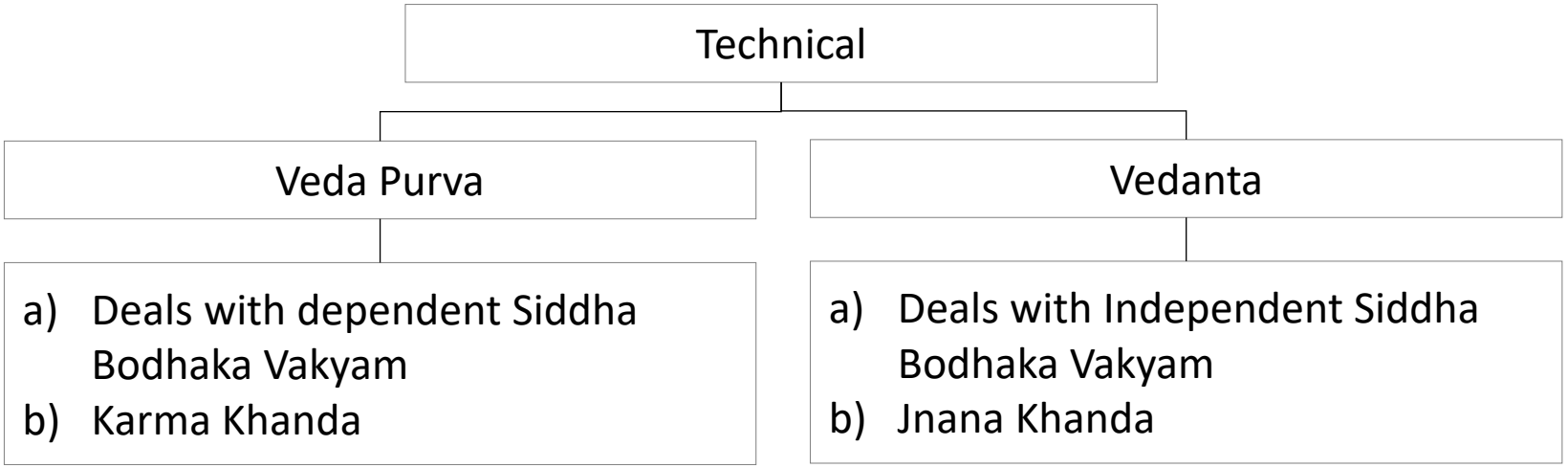
f)



XX)



XXI)

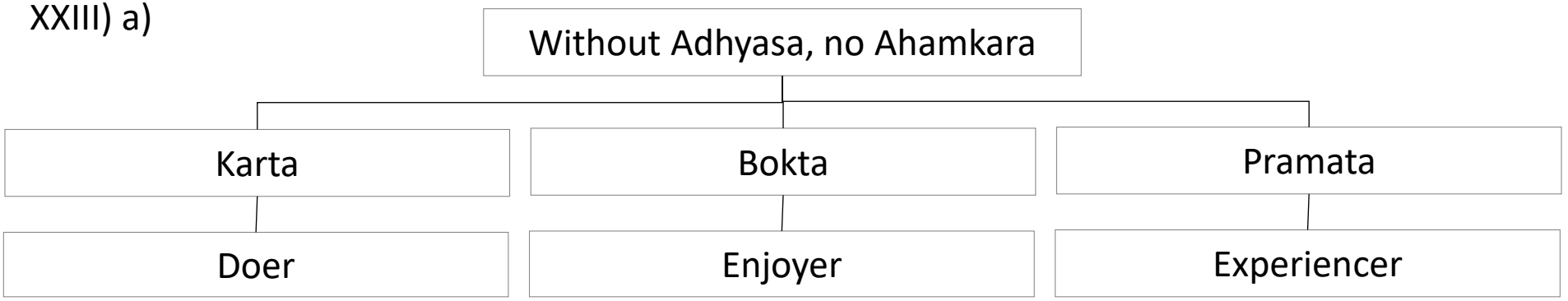


XXII) a) Vyasa deals with independent Siddha Bodhaka Vakyam.

b) To deal with Independent Siddha Bodhaka Vakyam, distinct Uttara Mimamsa Shastram is taken up (Brahma Sutra = Uttara Mimamsa).

c) Vyasa introduces separate message connecting to Adhyasa Bashyam.

XXIII) a)



b) Ahamkara can't come into existence without Adhyasa.

c) What is reason :

- Atma by itself can't be Karta, Bokta, Pramata because Atma is Nrvikara, changeless.

d) Changeless Atma can't do anything, it only exists.

e) Anatma not Karta, Bokta, Pramata because it is Jadam.

f) We require Ahamkara to do Vyavahara.

g) No 3rd entity other than Atma, Anatma.

XXIV) a) Sat Darshanam, Ramana Maharishi calls it a Pishachi, mysterious, will be dancing up and down.

b) How Ahamkara comes into existence?

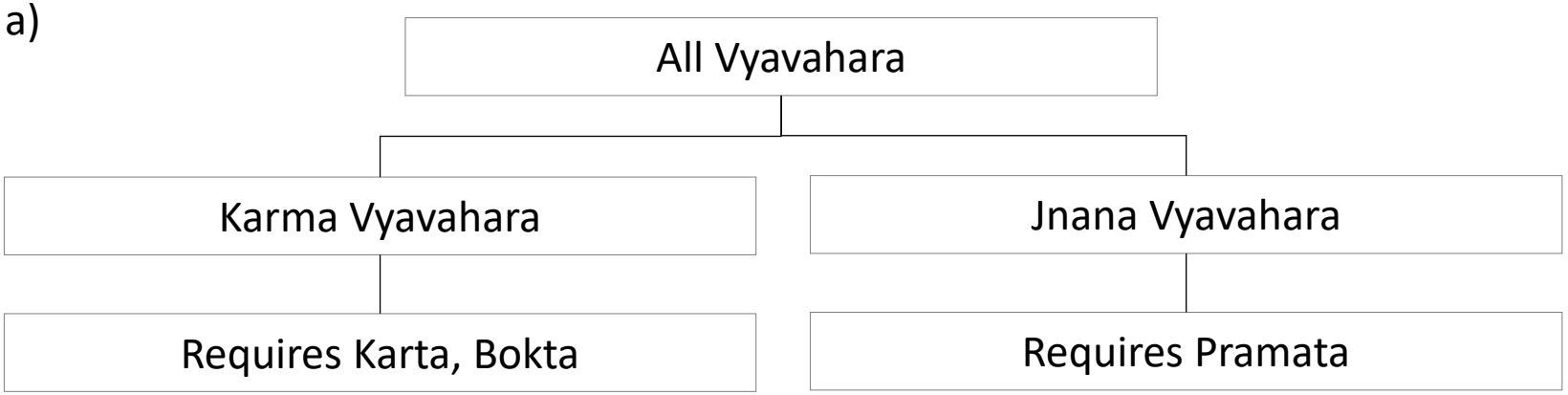
c) Sharira Trayam with intermediary Chidabhasa, seen in Upadesha Sahashri.

d) Ahamkara is born because of Atma – Anatma mixture.

e) Intermediary is Chidabhasa.

f) Adhyasa is responsible for Karta, Bokta, Pramata, Ahamkara.

XXV) a)



b) All 3 possible only through Adhyasa only.

c) Ritualist transactions and Jnana Vyavahara possible only because of Adhyasa.

d) Karta, Bokta, Jnanata is required (Ahamkara).

e) 3 possible only if Adhyasa is there, superimposition is there.

f) Adhyasa responsible for Human transactions leading to Samsara.

g) Samsara because of Adhyasa.

XXVI) a) Adhyasa goes away only through Jnanam.

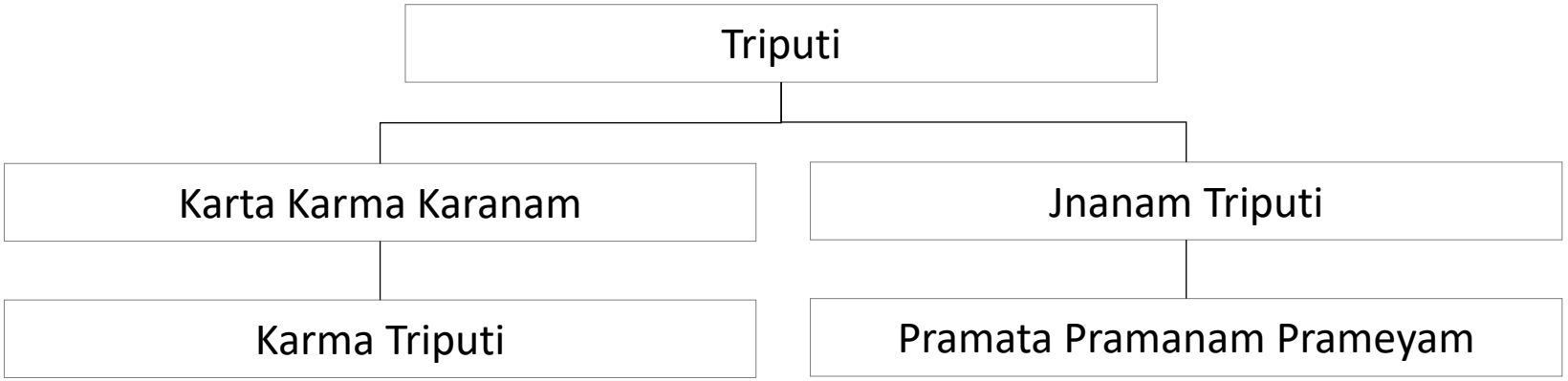
b) I am Akarta, Abokta, Apramata Turiya Atma.

c) Waker – Dreamer – Sleeper = Ahamkara, due to Adhyasa.

d) Aham Brahma Asmi puts an end to all Vyavahara.

e) Thereafter, all Karma Vyavaharas and Jnana Vyavaharas is falsified Karma Vyavahara and Jnana Vyavahara.

f)



g) All Triputi, Vyavahara falsified, Badaha.

h) Moksha attained.

XXVII) New topic introduced :

a) Aham Brahma Asmi Jnanam puts an end to Karta, Bokta, Pramata.

b) Triputi No. 1 :

- Karta, Karma Karanam.

Triputi No. 2 :

- Pramata, Pramanam, Prameyam gone, ended.

c) All Jnana, Karma Vyavahara will be put an end to

d) Everything ends with Aham Brahma Asmi Jnanam.

e) Stand only as Turiya non dual Atma, everything else proved Mithya.

f) Pramanam depends on Pramata, Prameyam.

XXVIII) a) What is the reason?

b) Once I have understood Advaita Atma, Triputi can't exist.

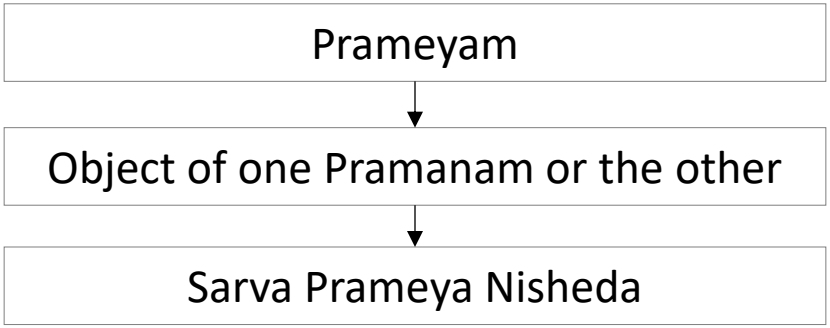
c) Existing Triputi is Mithya.

d) Turiyam = Nirvishayam Prameyam, object, falsified.

e) Different Pramanams, all Prameyams are negated.

f) Entire Anatma Prapancha = Prameyam.

g) What is World?



h) When Adhyasa is negated, Pramata goes away.

i) Why?

- Pramata is born out of Adhyasa.
- When world is negated, Prameyam goes away.

j) Once Pramata, Prameya go away, Pramanam part of package, it can't survive.

k) All Pramanams become non-relevant for Jnani.

XXIX) 1st Shloka of Sundara Pandya :

a) Sat Brahma Asmi :

- When I get knowledge I am Sat Brahman.

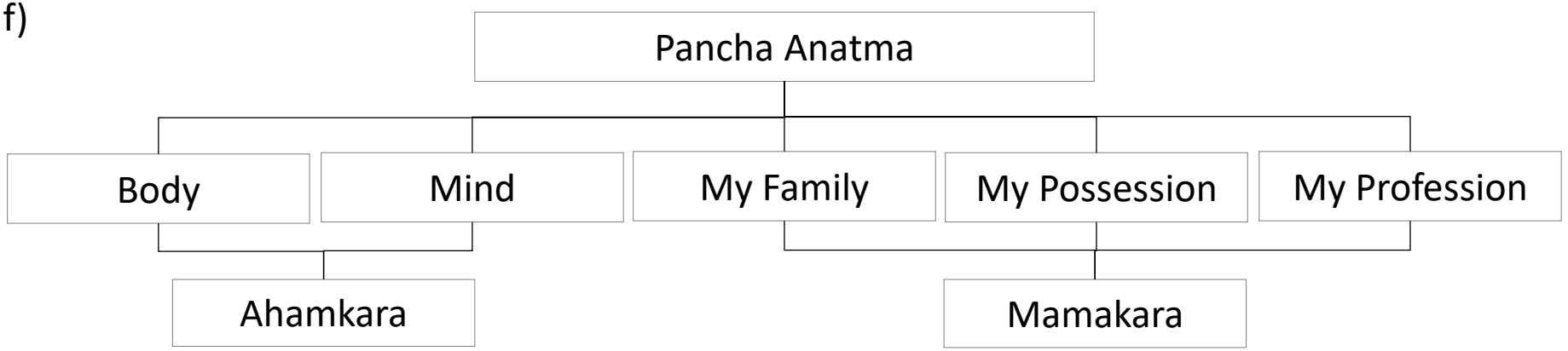
b) Jagat Karanam, Jagat Adhishtanam.

c) Everything other than me, Anatma Prapancha is Mithya.

d) Aham Satyam, Jagan Mithya, Binary format.

e) When Jnanam comes, entire Anatma – falsified.

f)

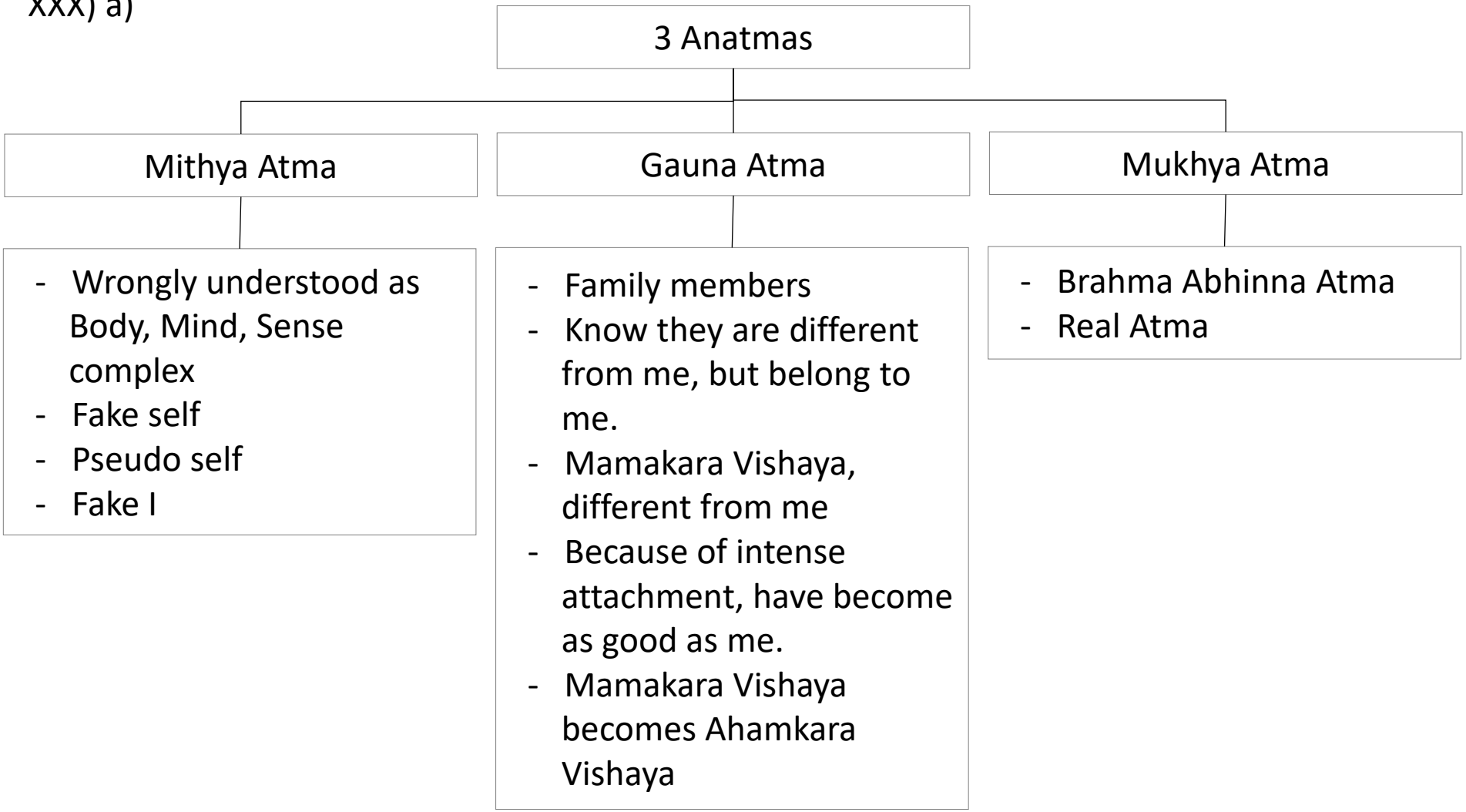


g) Here family and body taken by Sundara Pandya, all 5 falsified.

h) In 5, I have Ahamkara Abhimana or Mamakara Abhimana.

j) I become Nirahamkara – Nirmamakara.

XXX) a)



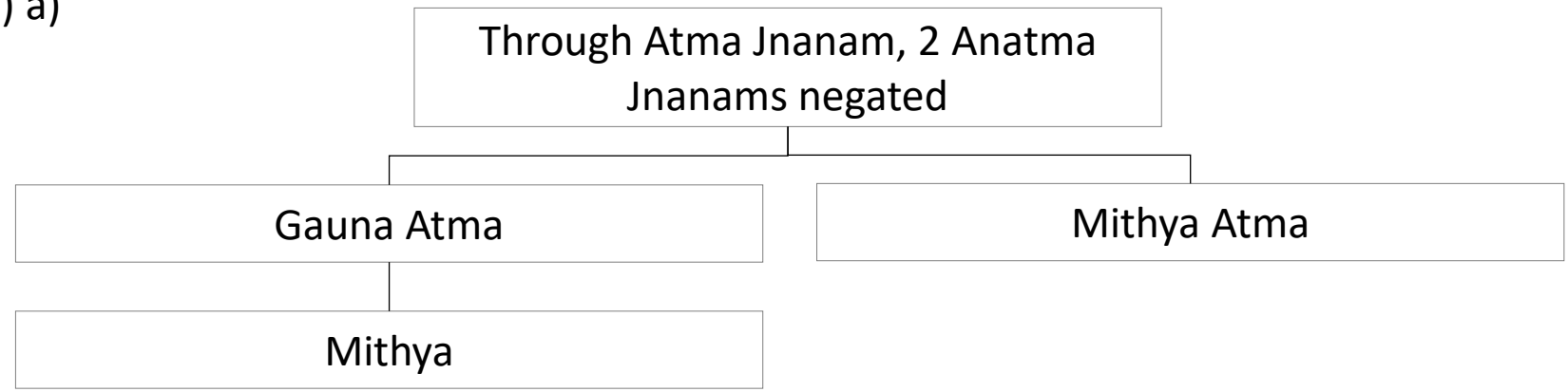
b) Family members problems become my problems.

c) I have sleepless nights, because of Mamakara Vishaya.

d) Because of intense attachment, we call it Gauna Anatma.

e) I know it is Anatma, I treat it as myself.

XXXI) a)



b) Ahamkara, Mamakara, Mithya, falsified.

c) Non binding Ahamkara, Mamakara.

d) Identified now only with Mukhya Atma = Binary format.

e) Once Ahamkara, Mamakara is gone, I am no more Karta, Bokta, Pramata.

f) When Mithya Anatma is there, there is Ahamkara.

g) When Ahamkara is there, Karta is there.

h) Once negated Mithya Anatma, Karta, Bokta, Pramata is gone.

i) I don’t have Vidhi - Nisheda

j) How can I have Karyam, Kartavyam Karma?

XXXII) Atma = Dahara Akasha

a) Chandogya Upanishad : Chapter 8 – 7 – 1

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥ ८.७.१ ॥	ya ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ satyakāmaḥ satyasaṃkalpaḥ so'nveṣṭavyaḥ sa vijijñāsitavyaḥ sa sarvāṃśca lokānāpnoti sarvāṃśca kāmānyastamātmānamanuvidya vijānātīti ha prajāpatiruvāca || 8.7.1 ||

Prajāpati once said: 'The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires'. [8 - 7 - 1]

b) Apahata Atma = Free from Papams.

c) Vijara – Free from old age.

d) Vimrityu – Free from death.

e) Vishokaha = Free from sorrow.

f) Vi – Jigatsaha = Free from Hunger.

g) Apipasa = Free from thirst.

- 6 problems not there for Atma.

h) 2 positive attributes :

- Satyakamaha
- Satyasankalpaha

} With Maya Shakti

i) Ashta Guna Visishta Atma.

j) Saha Anveshtavyaha :

- Enquire into that Atma.

k) Will get Poornatvam.

XXXIII) a) Inner self, indwelling self, like Akasha.

b) Both inside me and as well as outside me.

c) Once I know, I am Daharakasham Brahma, then Mithyatma (Pramata), Gauna Atma will be negated.

d) I will stop to be a Pramata.

e) Start as Pramata, Vachyartha when starting enquiry.

f) Then Pramanams irrelevant, once Pramata is gone.

g) Pramana Nisheda = Central theme of 3 Shlokas.

XXXIV) a) Once you know Atma, before the knowledge, I was Pramata.

b) I had Pramatrutvam because I was not Mukhya Atma but I was Mithya Atma.

c) After enquiry, through Sravanam, Pramata becomes Adhishtana Mukhya Atma.

d) Snake is removed, Rope is Discovered.

e) Snake = Pramata

- Rope = Apramata

f)

Snake	Rope
Mithya Atma	Mukhya Atma
Replaced by Mukhya Atma	Free from 6 Doshas

g) Mantra :

- Ya Atma Apahata Papma.
- Vijara, ,Vi Mrityu, Vishokaha, Vijigatsaha, Apipasa, Apapma.

h) All 6 Doshas not in Apramata, Mukhya Atma, Brahman.

i) I don't have relevance for any Pramanam.

j) I have nothing new to know or do.

XXXV) a) Gita : Chapter 7 – Verse 2

ज्ञानं तेऽहं सविज्ञानमि
इदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यद्
ज्ञातव्यमवशिष्यते ॥ ७-२ ॥

jñānaṁ tē'haṁ savijñānam
idaṁ vakṣyāmyaśēṣataḥ |
yajjñātvā nēha bhūyō'nyad
jñātavyamavaśiṣyatē ||7-2||

I shall declare to thee, in full, this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

b) Having known which there is nothing else to be known, nothing to be done.

c) Why nothing new to be known?

- No more Pramata, Pramanam, Prameyam.

d) Why nothing new to be done?

- No more Karta, Karma, Karanam is not there.

e) If Jnani knows or does anything becomes Jnana Abhasa, karma Abhasa.

XXXVI) a) Until Mukhya Atma is known, Mithya Atma will be mistaken as Real I.

b) Mithyatma :

- I am Pramata, knower, individual, father, Sanchita.
- Satyam.

c) Until Mukhya Atma is known Pramata, Mithya Atma is Satyam.

d) We call it Vyavaharika Satyam, has empherical validity for worldly activities, I am Karta, Bokta.

e) Even for Veda Purva Baga, Mithya Atma is considered valid.

f) Veda Purva Baga assumes me to be a Karta, Bogta.

XXXVII) Example :

- Dreamer in the dream world is Mithya Atma, unreal.
- Waker in the waking world is Mithya Atma, unreal.

XXXVIII) a) For the dreamer, waker, sleeper, it is real.

b) Dream not dream in dream.

c) Atma Nishchaya = Spiritual awakening

d) Veda Purva – considers Mithya Atma is real.

XXXIX) a) Until I become Apramata, Mukhya Atma.

b) Valid Pramanam till Atma Jnanam comes.

c) After Atma Jnanam, Veda not a Pramanam.

d) Pramanam is Sandwiched between Pramata and Prameyam.

e) Once Pramata, Prameyam is gone, no more Pramanam.

f) For Sake of world, Jnani behaves as though it is relevant for all of them.

XXXX) Gita :

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]

XXXXI) Central message of Samanvaya Sutra :

a) Vedanta gives Brahma Jnanam only.

b) Vedanta does not prescribe any Karma.

c) Ahamkara is negated.

d) Brahma Jnanam is capable of giving liberation here and now.

XXXXII) Gist of Bashyam :

a) Meant to defend 3rd Sutra and Answer objection against 3rd Sutra.

b) 3rd Sutra :

शास्त्रयोनित्वात् ।	Sastrayonitvat ।

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

c) We introduce Brahman for enquiry and defined it as Jagat Karanam.

d) Require Pramanam, instrument of knowledge to enquire, study, know Brahman.

e) Means = Vedanta Shastram.

f) Prameyam must fulfil one important condition according to Mimamsa.

g) If X is Tatparyam of Shastram, then only Prameyam

XXXXIII) 4th Sutra :

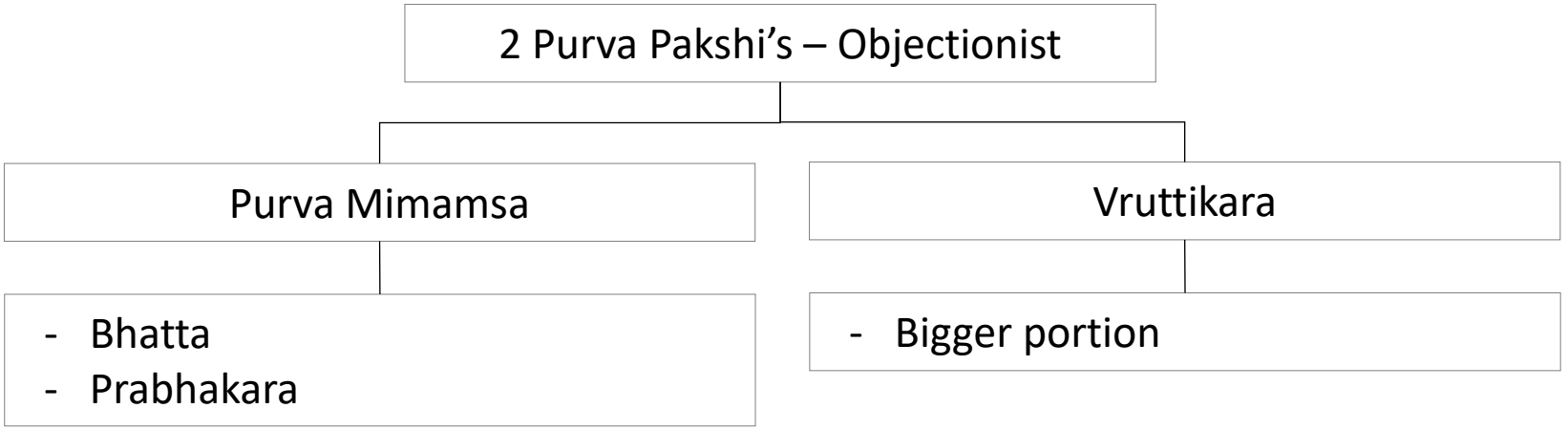
- Shankara defends 3rd Sutra.
- Brahman is Prameyam in Vedanta Shastram because Brahman is central theme of Vedanta Shastra.
- Tat Parya Vishayam of Vedanta Shastram

d) Therefore Brahman is Prameyam, Shastram is Pramanam, 3rd Sutra is valid.

XXXXIV) Steps :

- Defend 3rd Sutra by saying Brahman is Prameyam because Brahman is the central theme, Samanvayat.

XXXXV)



XXXXVI)

a) Purva Mimamsa of Jaimini : Chapter 1 – 2 – 1

आम्नायस्य ाक्रयाथत्वादानथक्यमतदथाना तस्मादनित्यमुच्यते ॥ १ ॥	Āmnāyasya kriyārthatvād-ānarthakyam-atadarthānāṃ tasmād-anityam-ucyate || 1 ||

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

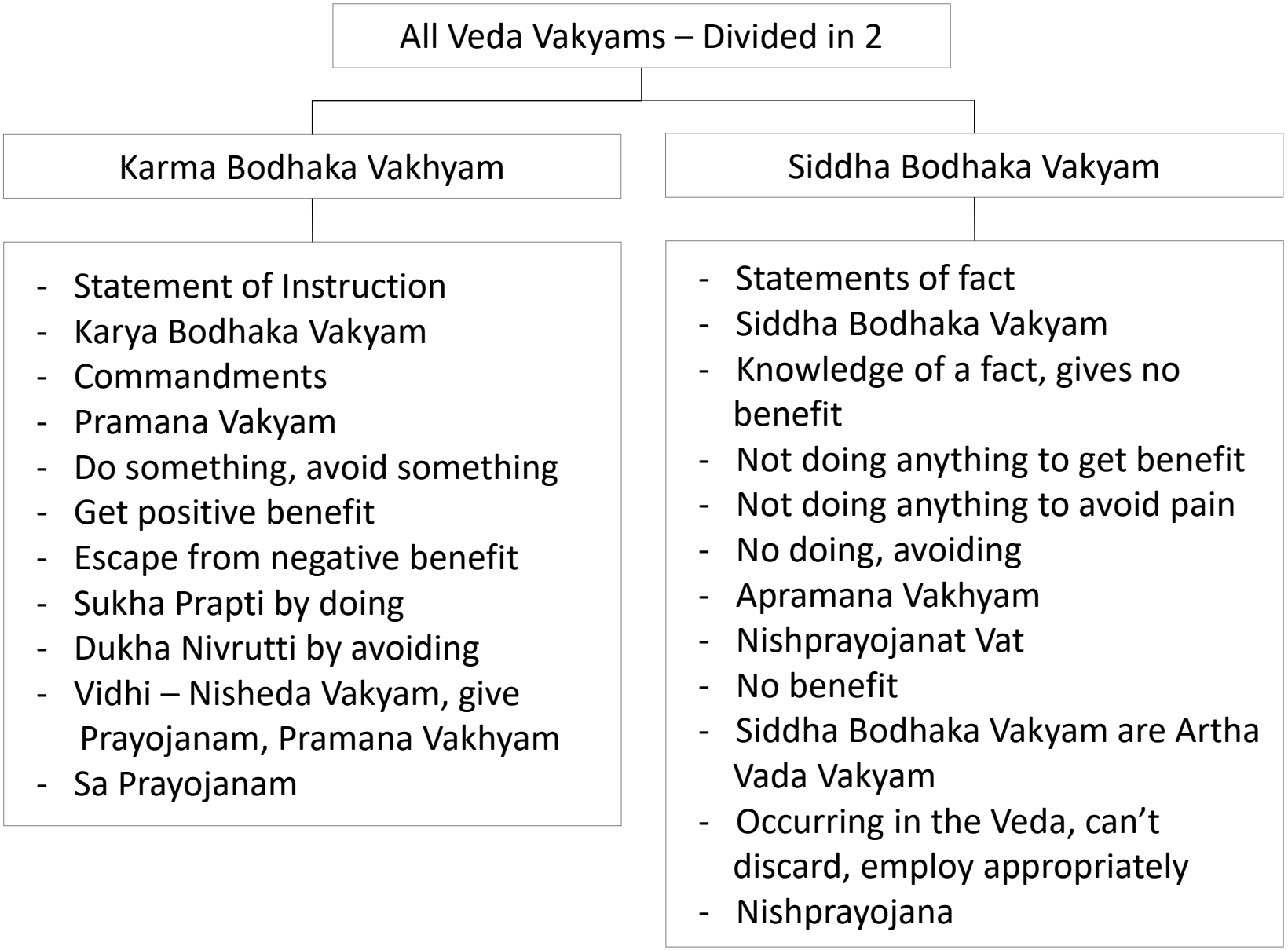
b) Purva Mimamsa of Jaimini : Chapter 1 – 2 – 7

विधिनात्त्वेकवाक्यत्वात्स्तुत्त्यर्थेन विधीनां स्युः ॥७॥	vidhinattvekavakyatvatstuttyarthen vidhinam syuh II 7 II

They by reason of one sentence with the injunction are with the object of the praise, parts of the injunction. [1 – 2 – 7]

XXXXVII) a) What is essence of 2 Sutras?

b)



XXXXVIII) Vruttikara :

a) Specific about Karma Bodhaka Vakyam.

b) Since Brahman is revealed in Vedanta, Brahman can be utilised for doing Brahma Upasana.

c) Many Upasana Vidhis in Veda.

d) Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,
असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,
यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;
तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,
वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;
तान्यस्यैतानि कर्मनामान्येव ।
स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;
आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकम् भवन्ति ।
तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।
यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedaṃ tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva
vyākriyata, asaunāmāyamidaṃrūpa iti;
tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,
asaunāmāyamidaṃrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ,
yathā kṣuraḥ kṣuradhāne'vahitaḥ syāt,
viśvambharo vā viśvambharakulāye; taṃ na paśyanti |
akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,
paśyaṃścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ;
tānyasyaitāni karmanāmānyeva |
sa yo'ta ekaikamupāste na sa veda,
akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta,
atra hyete sarva ekam bhavanti |
tadetatpadanīyamasya sarvasya yadayamātmā,
anena hyetatsarvaṃ veda | yathā ha vai padenānuvindedevam;
kīrtiṃ ślokaṃ vindate ya evaṃ veda || 7 ||

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear;

and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 - 4 - 7]

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

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

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

e) So Anveshtavyaha…

- Karma Bodhaka Vakyam.

f) All Mahavakyams are Siddha Bodhaka Vakyams connect to Karma Bodhaka Vakyams.

g) Brahma Upasana kartavyam.

h) Know Brahman, Nishprayojanam.

i) Do Brahma Nididhyasitavyaha, have to do Meditation = Brahma Upasana Karma.

XXXXIX) a)

Vidya Phalam

↓

Moola Avidya Nivrutti

b) Mundak Upanishad :

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।	Purusa evedam visvam karma tapo brahma paramrtam I
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १०॥	etad yo veda nihitam guhayam so vidya-granthim vikiratiha somya II 10 II

The Purusa alone is all this Universe – the sacrificial works (Karma) and austerities (Tapas). O good-looking youth! He who knows this highest and immortal Brahman as seated in the cavity of the heart, unties the knot of ignorance even here, in this very life. [II – I – 10]

c) Upasana can't remove ignorance.

d) Waking state is a dream is ignorance of self for a Jnani.

e) For Ajnani – Waking is real.

f) Only if you take Mahavakyam as Jnanam – a factual thing in the experience of Universe, you get Moksha Phalam here and now.

g) Then alone ignorance removal can be tallied.

h) Phalam and Upasana are incongruous.

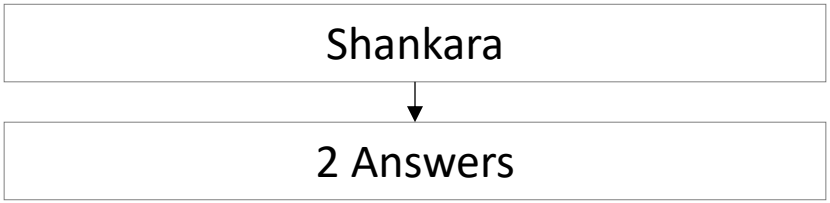
XXXXX) a) Purva Pakhi – Argument :

- Jnanam itself is a form of Karma.

b) Upasana – involves Vrutti.

c) Jnanam also involves Vrutti Parinama.

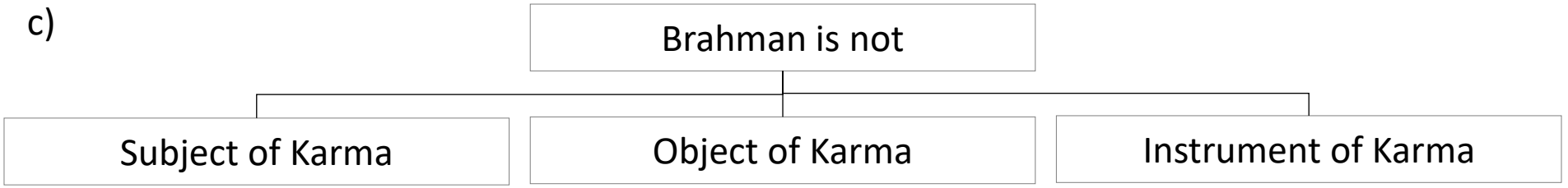
XXXXXI)



a) Let us assume process of Jnanam is Karma Abyupethya Vada.

b) Jnanam Karma has no connection with Brahman revealed in the Upanishad.

c)



d) Brahman and any Karma have no connection at all.

e) Very important Argument, generally missed by all seekers.

f) Brahman is not even object of knowledge.

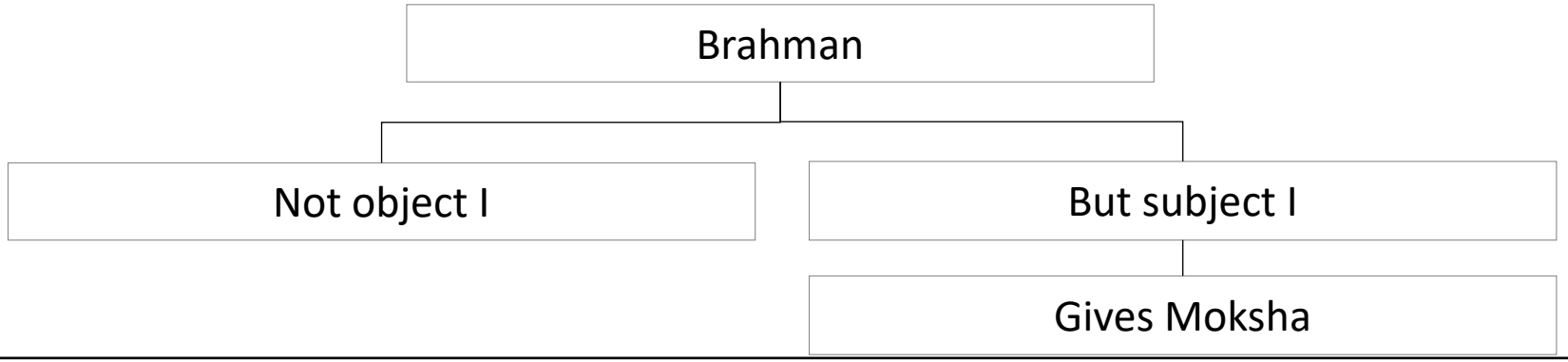
g) If object of knowledge, can say, it is associated with Jnana Karma.

h) It is not an object of Jnanam, not object of Shastra Pramanam.

i) Shastram does not reveal Brahman as an object.

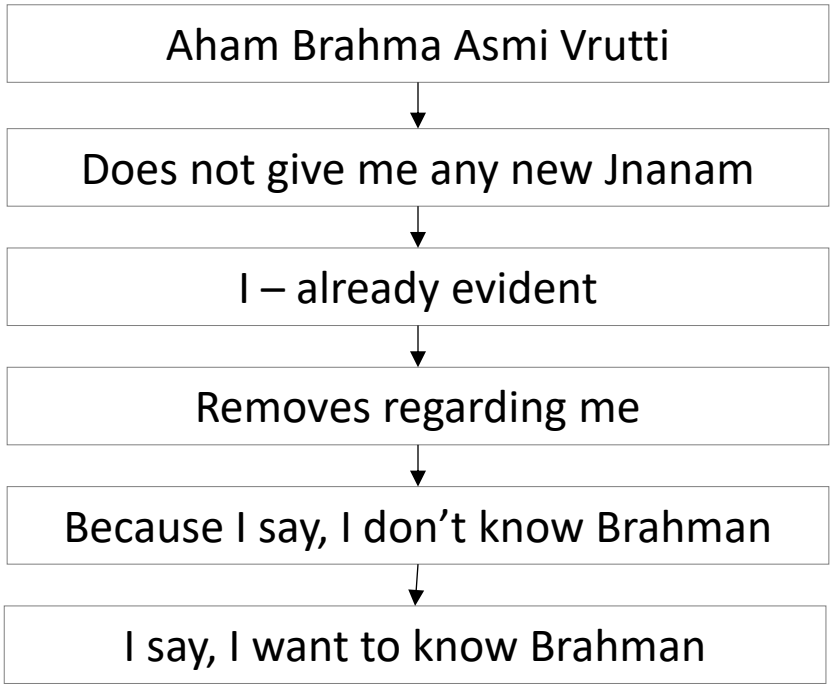
j) Brahman is self evident subject.

k)



l) Shastram Pramanam not by revealing Brahman as an object but by removing the ignorance of self evident subject I.

m)



n) Aham Brahma Asmi removes 2 false notions in the mind.

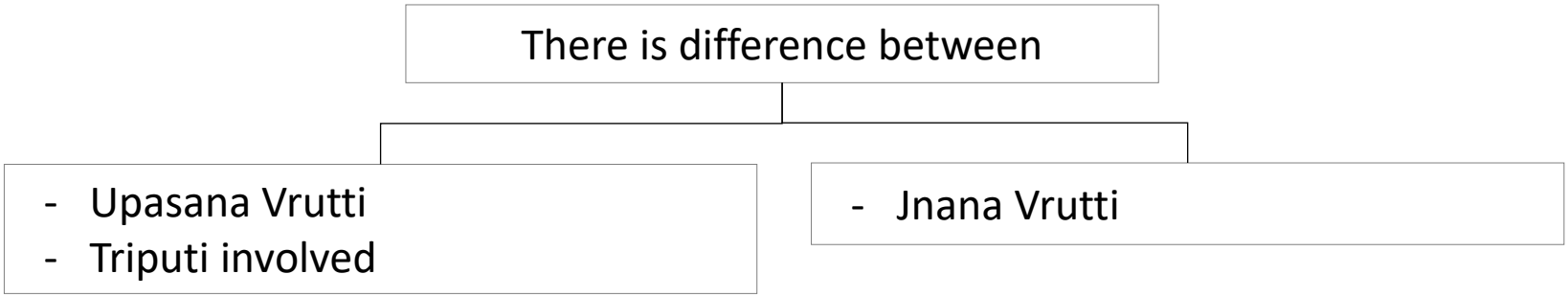
o) After I understand Brahman, I will never say, I don't know Brahman.

65) I) Point 3 :

a) Really speaking Brahma Jnanam being self existing, self revealing entity, it does not come under Karma at all.

b) Vrutti is common to both.

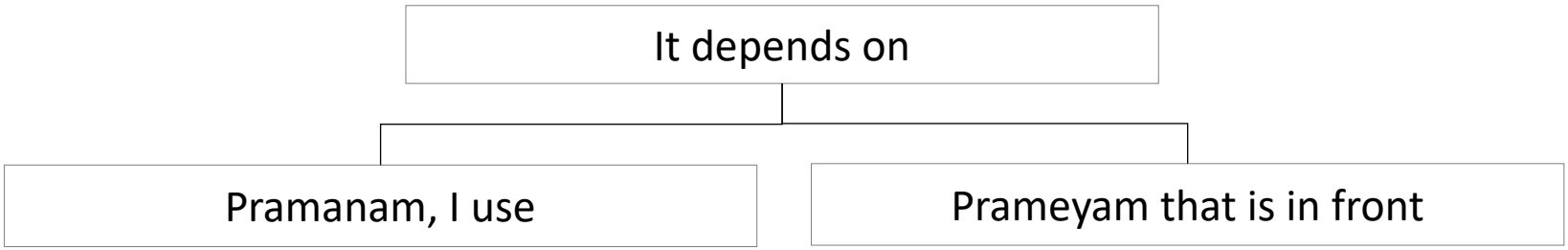
c)



II) Jnana Vrutti :

a) Not based on Vidhi, will

b)

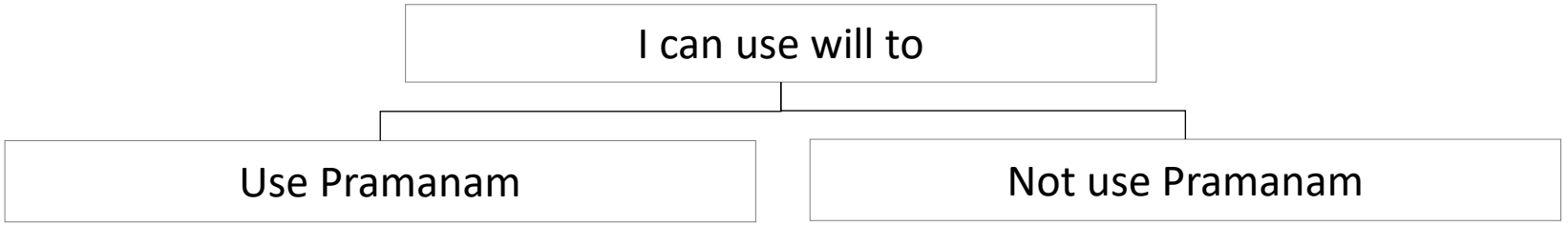


c) Pramanam :

- If eyes used, Prameyam will be form, colour not sound.
- Whether I like or not, not will based.

d) Pramanam decides what knowledge I get.

e)



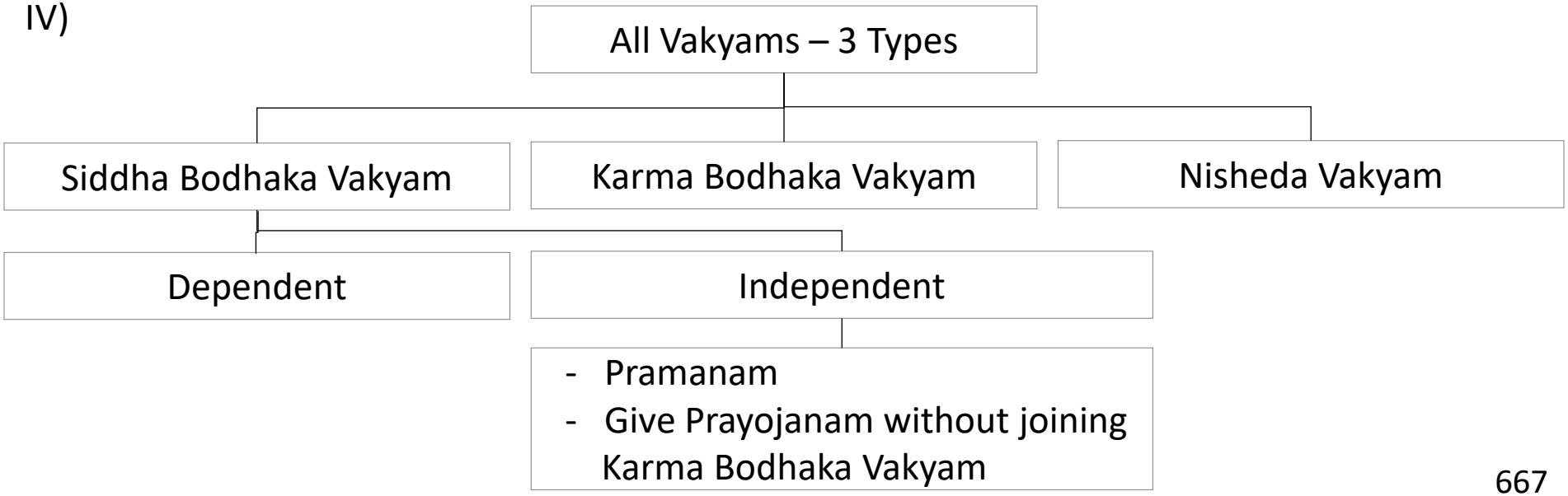
III) a) Purva Mimamsa of Jaimini : Chapter 1 – 2 – 1

आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्थाना तस्मादनित्यमुच्यते ॥ १ ॥	Āmnāyasya kriyārthatvād-ānarthakyam-atadarthānāṃ tasmād-anityam-ucyate || 1 ||

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

b) Jaimini Sutra applies to the Veda Purva Baga only.

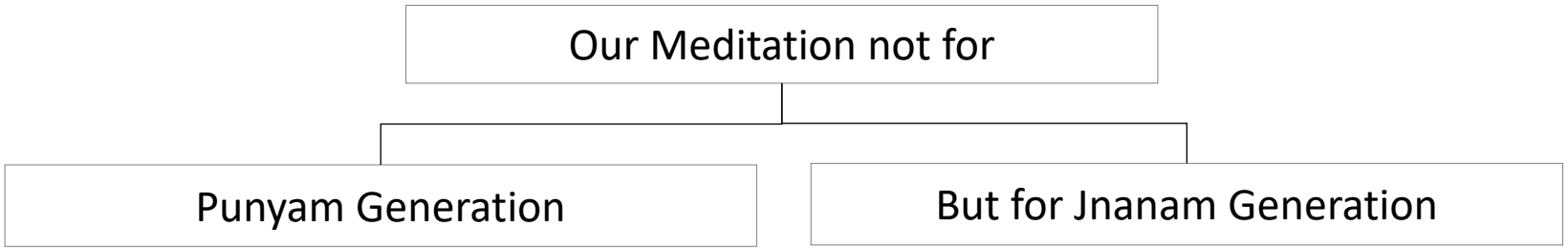
IV)



V) Shankara :

a) Nididhyasanam is not Upasana Karma.

b)



c) It indirectly helps in Jnanam generation by removing obstacle.

d) Jnanam beneficial only when it is Apratibandhakam.

e) Sravanam + Mananam + Nididhyasanam = Jnana Yoga
= Work for Apratibandhaka Jnanam
= Unobstructed knowledge is generated
= Sthira Prajnya is generated
= I am Nitya Mukta Atma Asmi

VI) a) One who has clearly understood I am Atma, Atma is Brahman, Brahman is Nitya Mukta.

b) Avagatha will tackle Anatma issues, will never have Anujvara, not wrongly transfer to Atma and say, I have problems.

c) Clear, doubtless Jnanam, old habit free Jnanam will give Moksha here and now.

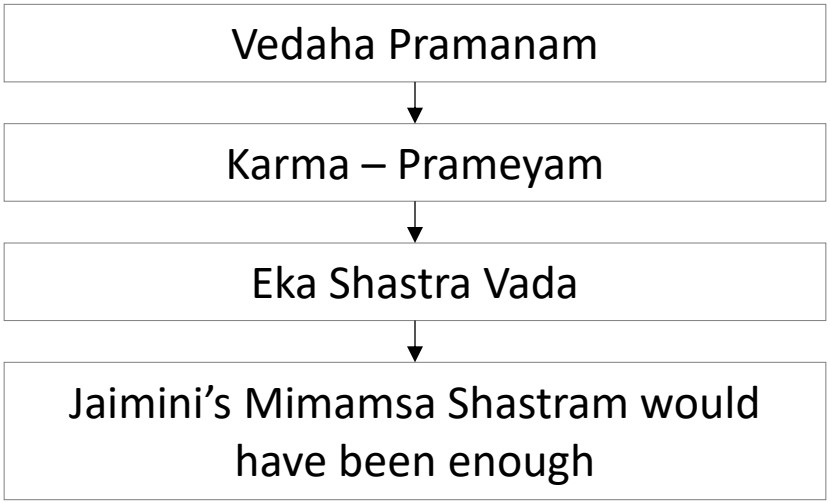
VII) 6th Point :

a) If Purva Pakshi applies 2 Jaimini sutras to the entire Veda, then problem.

b) Veda Purva + Antha deal with Karma.

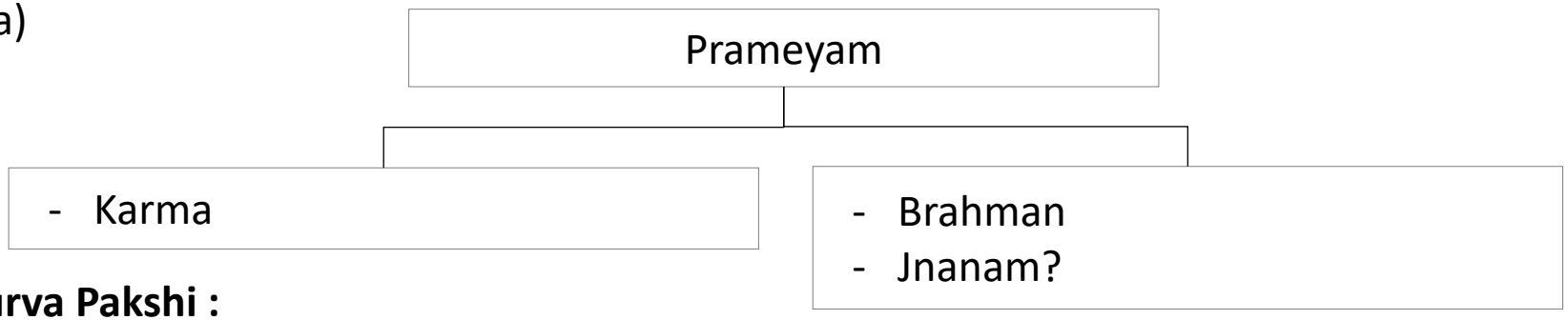
c) Entire Veda will become one Shastram, one Prameyam will be there.

d)



e) Vedantha is distinct Shastram, deals with Mahavakyam, Tat Tvam Asi, you are that Brahman.

VIII) a)



b) Purva Pakshi :

- Entire Purva Mimamsaka, Bhatta, Prabhakara, Vruttikara.
- Vedanta also deals with Karma only.

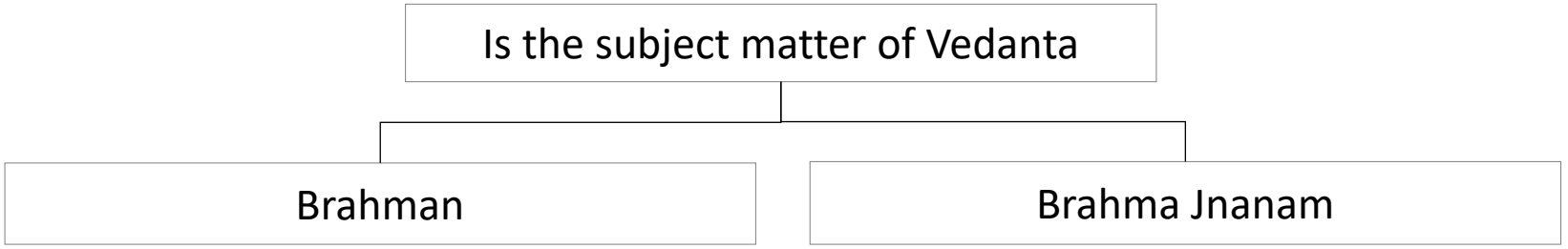
c) Why?

- Because of 2 Jaimini Sutras.
- Karma alone can give Prayojanam.
- Vedanta Shastra deals with Karma.
- Then only Vedanta can give benefit.
- Then only it becomes a Pramanam.
- Pramanyartha Siddhyartham, Pramanyam, Prayojanam Apekshitam.
- Prayojana Siddhyartham, Karma Apekshitam.
- Therefore, Karma is subject matter.

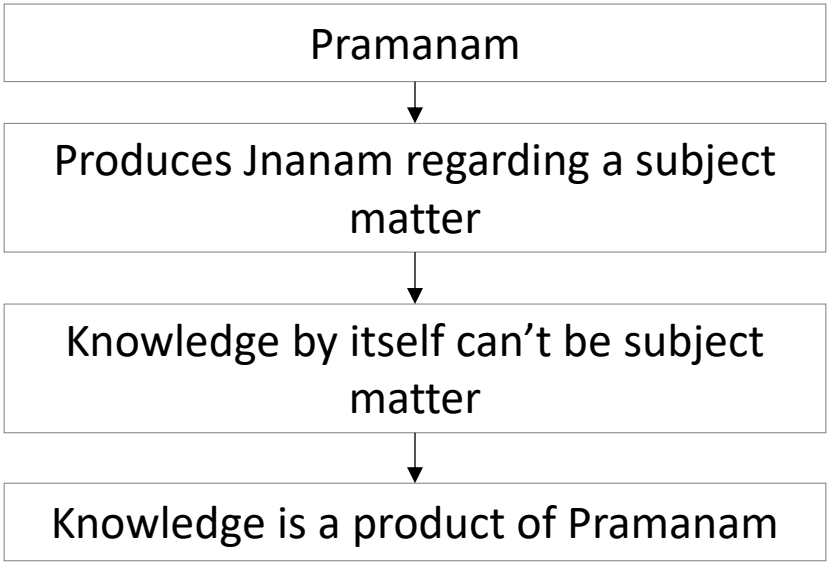
d) What is our Siddhanta?

- Karma is not subject matter.
- Karma can only perpetuate Samsara.
- Jnanam, Brahman is subject matter.
- Vedanta Shastram gives Brahma Jnanam.
- Jnanam gives greatest Prayojanam without requiring any Karma.
- Mere understanding – doubtless, habit free understanding gives me Moksha.

IX) a)



b)



c) Brahma Jnanam is Karyam

- **Brahman is Vishayam.**

d)

Pot knowledge	Pot
- Karya, effect	- Prameya - Chakshusha Vishaya

e)

Brahma Jnanam	Brahman
- Vedantasya Pramanasya Karyam	- Prameyam - Object of knowledge

X) a) Chart :

Chapter	Section	No. of Topics	Sutras
1	1	11 Adhikaranam	31

b) Each Adhikaranam presents a rule of Vedantic interpretation.

c) Each Adhikaranam is called one Rule of interpretation, Adhikaranam Nyaya.

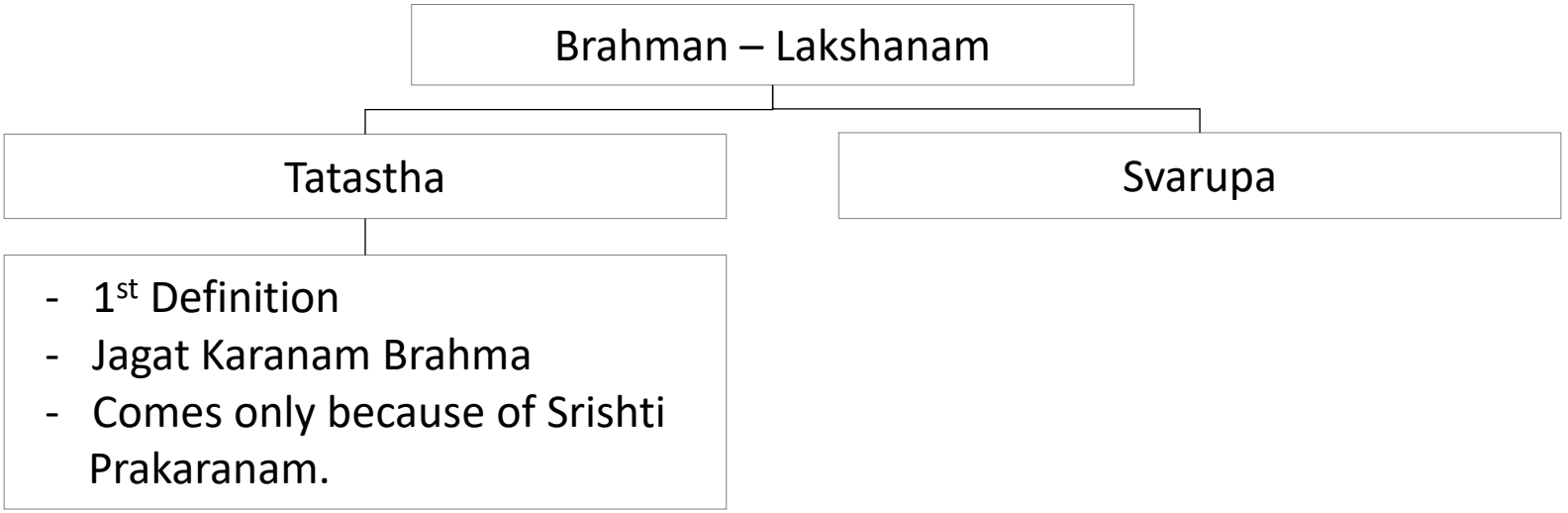
d) 191 – Adhikaranam Nyaya – Rules of interpretation.

XI)

XII) Why important?

a) Srishti Prakriya gives 1st definition of Brahman.

b)



XIII) Mandukya – Ajati Vada.

a) No creation in Mandukya Bashyam.

b) Mandukya has a great impact and proves Jagan Mithyatvam.

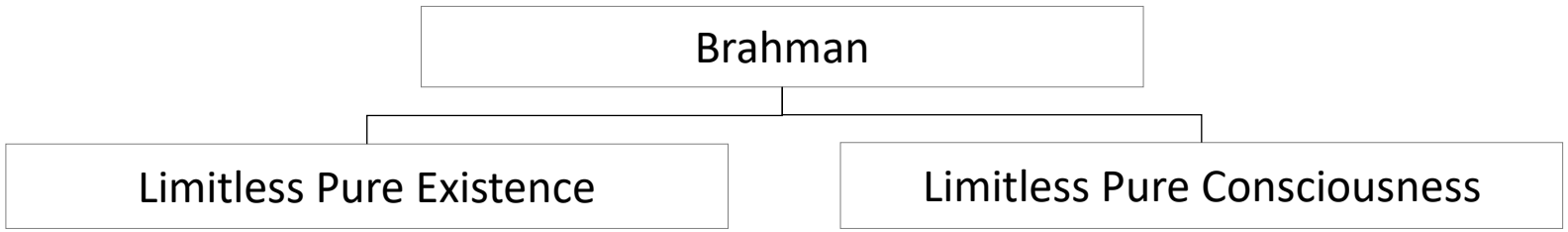
XIV) 1st definition of Brahman is Tatastha Lakshanam = Jagat Karanam

= Easy to understand.

XV) a) Then go to Svarupa Lakshanam of Brahman.

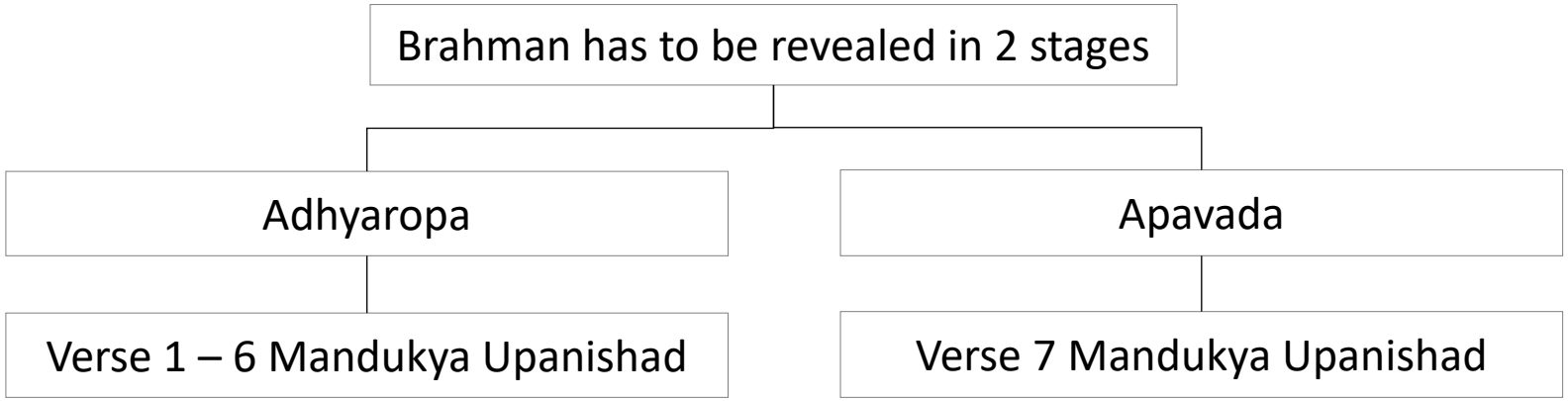
b) Satyam, Jnanam, Anantham Brahma.

c)



XVI) a) Shastra has to use indirect method, popularly known as Adhyaropa – Apavada Nyaya.

b)



g) Through 2 stages then alone Nishprapancham Brahman can be revealed.

h) A cosmic Brahman = Cosmos less Brahman = Paramartikam Brahman.

XI) How does Adhyaropa – Apavada Prakriya work?

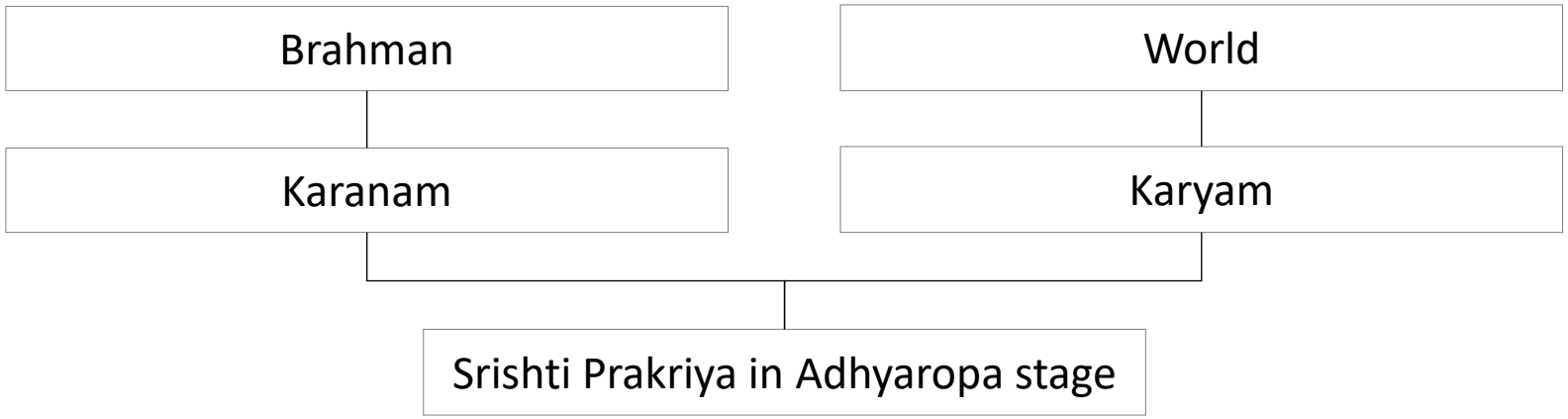
a) Adhyaropa stage :

- We use word Srishti.

b) Brahman is used as Karanam, even though Brahman is not Karanam.

c) Deliberately superimposed, Brahman is given a temporary status of Karanam.

d)

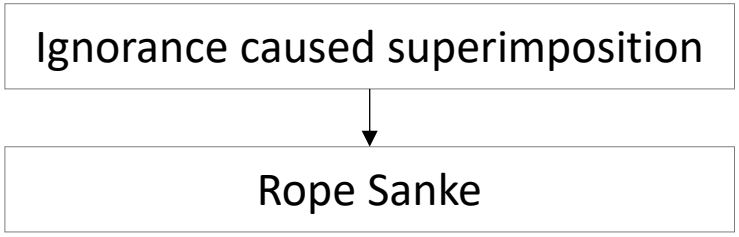


e) Introduce Karya – Karana Sambandha between Jagat and Brahman.

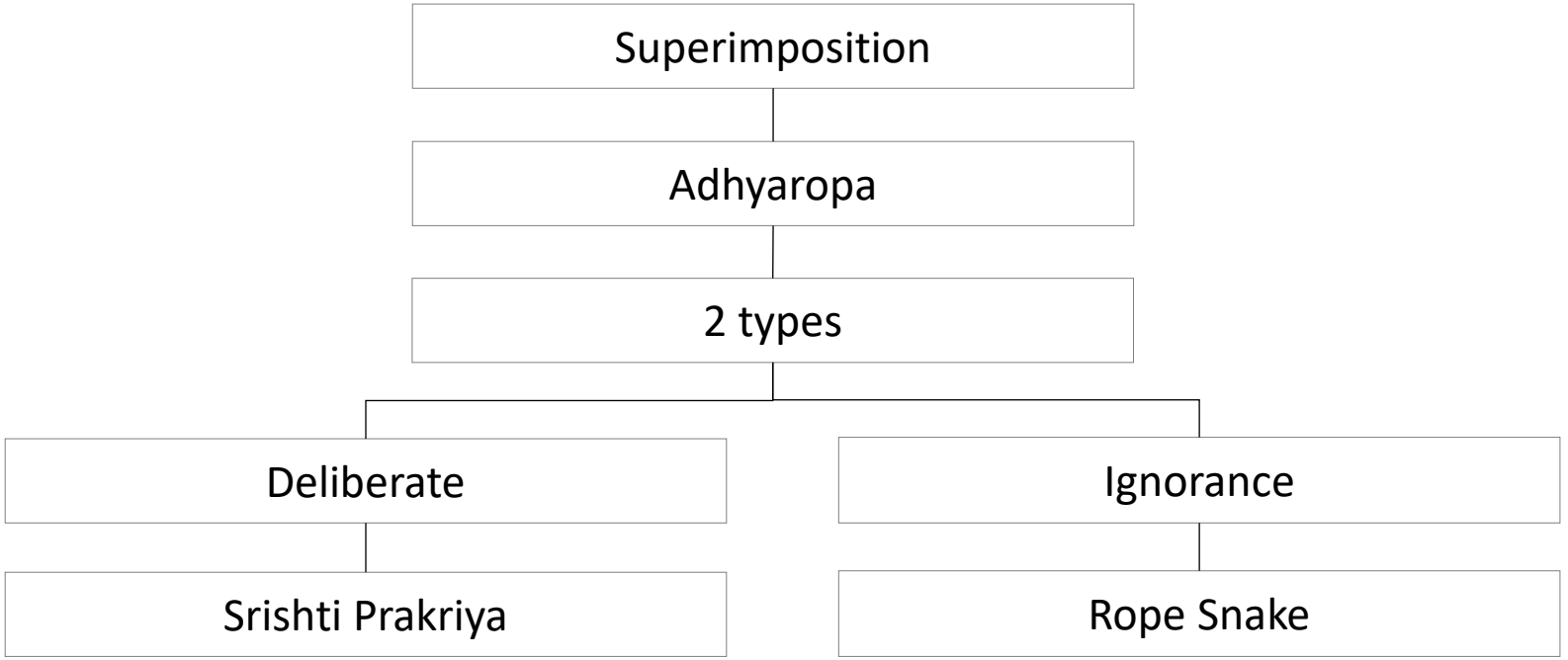
f) Upanishad knows Brahman is not a Karanam, it is provisionally superimposed.

g) Adhyaropa → Deliberate superimposition

h)



i)



j) Adhyaropa :

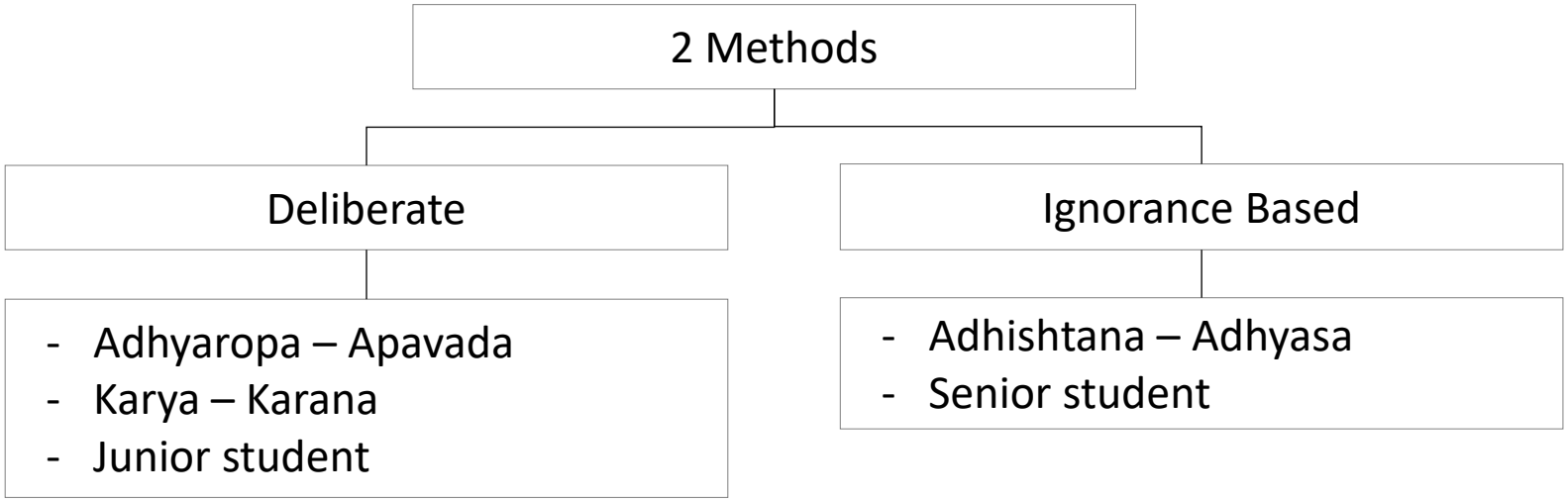
- Thoughtful superimposition done by Upanishad.

k) Required for Junior students.

l) Senior students will ignore Adhyaropa, Apavada and go directly to ignorance caused superimposition.

- Adhishtana – Adhyasa Sambandha.

m)



n) Primary – Secondary both required.

o) Apavada Prakriya :

- Deliberately negate what has been superimposed.

p) Karanam status of Brahman is Apoditam.

- Karyam status of Jagat is negated.

q) Mandukya Upanishad does Apavada Prakriya without doing Adhyaropa, focus on Apavada.

r) Apavada non-relevant without Adhyaropa.

s) Other Upanishad does Adhyaropa.

t) Mandukya Karika's focus is Apavada.

XII) In Apavada, what happens?

a) Between Jagat and Brahman, we negate Karya – Karana Sambandha.

b) Because Brahman can't be Karanam.

c) It can't undergo change, Nirvikaratvat, not Upadana Karanam of the world.

d) It can't be Upadana Karanam of the world.

e) If Brahman not Karanam and world is not Karyam, what is the relationship between world and Brahman?

f) Give new relationship.

XIII) a) By negating the world, the Upanishad shows that the world is an Adhyasa.

b) It is a superimposition, it is an appearance, without having existence of its own.

c) Like plucking the tooth.

d) Upanishad pulls out the existence from the world and deposits it on Brahman.

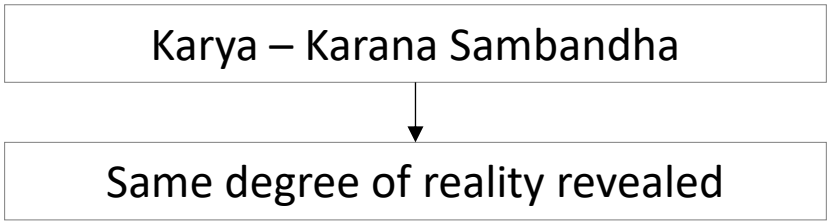
e)

Karyam	**Karanam**
Status Replaced by Adhyasa	Status Replaced by Adhishtanam
Dreamer	Waker
Waker	Brahman
Rope Snake / Mirage Water	Rope / Sand

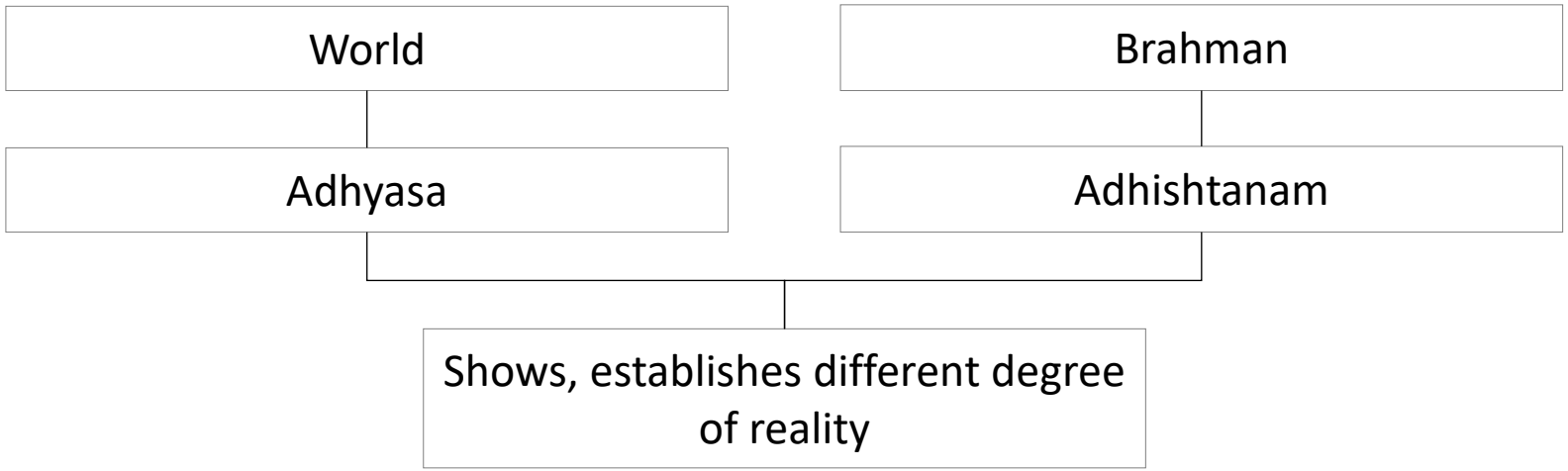
f) Jagatu Adhyasaha, Brahman Adhishtanam status established through Apavada.

g) Once revision is done, important thing happens in our Mind.

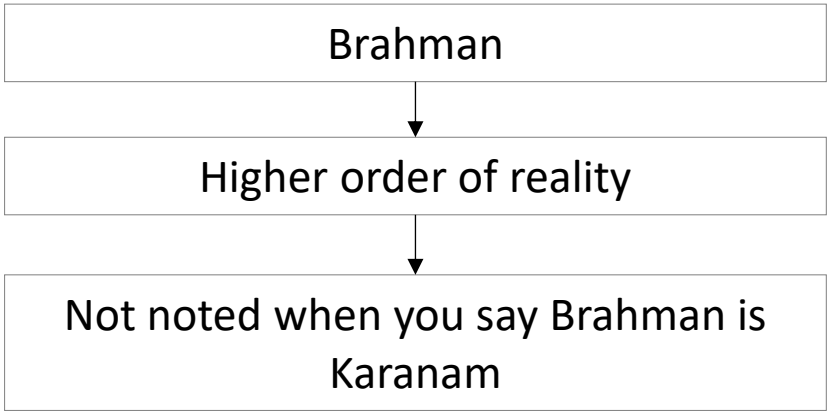
h)



i)



j)

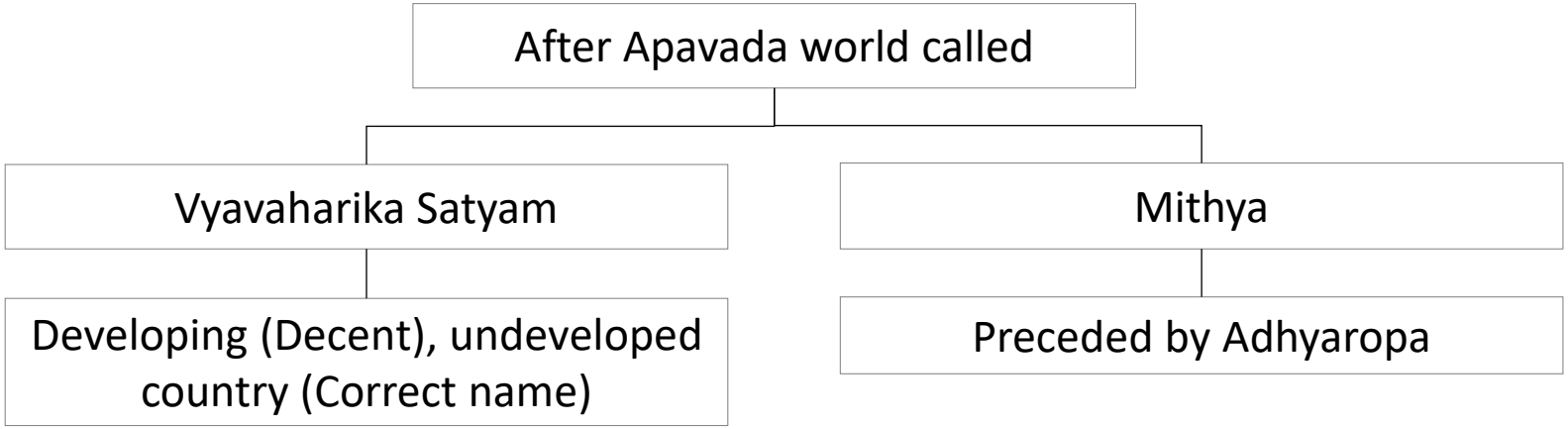


k) When only when Apavada is done, Brahmans Karanam status goes away.

l) Adhishtanam status comes, then Brahman is Paramartika Satyam, absolute reality, not relative reality.

m) World being Adhyasa is of a lower order of reality.

n)



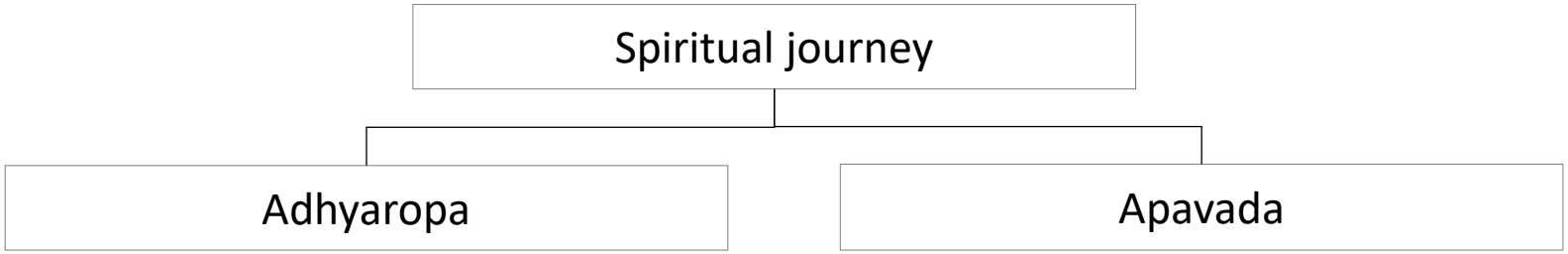
o) World is Mithya notion is preceded by Adhyaropa in the Mind which is called Srishti Prakriya.

p) Adhyaropa = Srishti Prakriya

- Apavada = Laya Prakriya
- World = Mithya

r) Three conclusion of Vedanta arrived at by Adhyaropa, Apavada Prakriya, does mental transformation regarding vision of the world.

XIV) a) Repeatedly do Adhyaropa, Apavada Abhyasa in the Mind to get Brahman status revealed in the Mind.



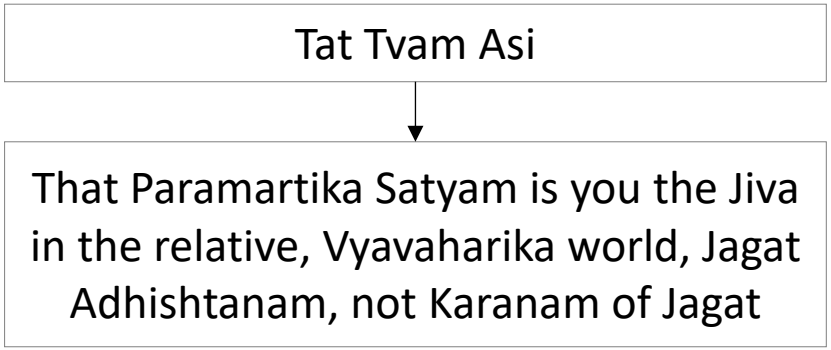
c) Arrive at :

- Mithya Jagata Adhishtanam…
- One of names of Lalita Sahasranama.
- Muktida Mukti Rupini.

d) Only when you know that, get Moksha.

e) Only when you know Brahman is Paramartika Satyam and world is Mithya, Moksha attained.

f) Mahavakyam reinforces this idea.



g) Karanam – Karyam is 1st stage.

h) Adhishtana – Adhyasa is ultimate stage.

XV) a) That Paramartika Satyam is my real self, not this Body – Mind complex.

b) I the observer am of a higher order of reality.

c) Example :

- Screen → Movie
- Waker → Dreamer
- Brahman → Waker

d) World like a Movie.

e) 4th capsule of Vedanta :

- **I am never affected by any event in the material body, mind, world.**

f) Mind is material not spiritual.

- All can't do anything to me.

g) Adhyaropa – apavada Prakriya, Adhishtana – Adhyasa Prakriya is the highest Prakriya to arrive at paramartikam Brahman.

XVI) a) Adhyaropa = Srishti Prakriya.

b) By this we get Tatastha Lakshanam of Brahman.

c) Also get Adhyaropa – Apavada Prakriya.

d) For Tatastha Lakshanam, Adhyaropa – Adhyasa Nyaya Siddhyartham

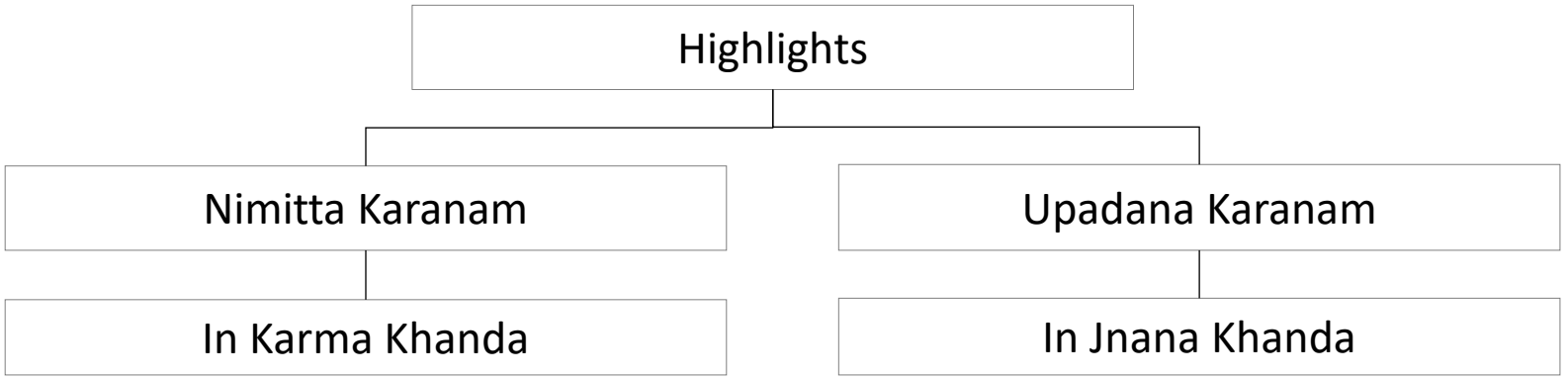
e) Paramartika Nyaya Pratipadanartham.

f) Never look down upon Srishti, creation, for Moksha.

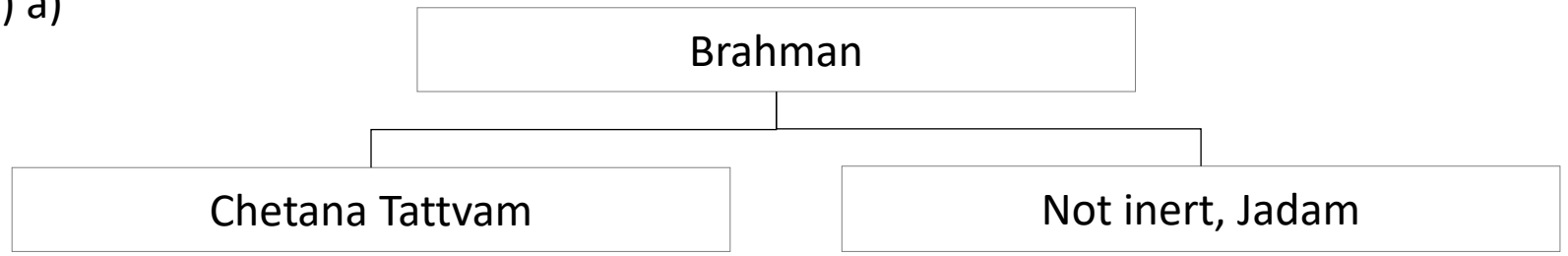
XVII) 3rd significance :

a) Brahman ✚ Maya 〓 Is Abinna Nimitta Upadana Karanam

b)



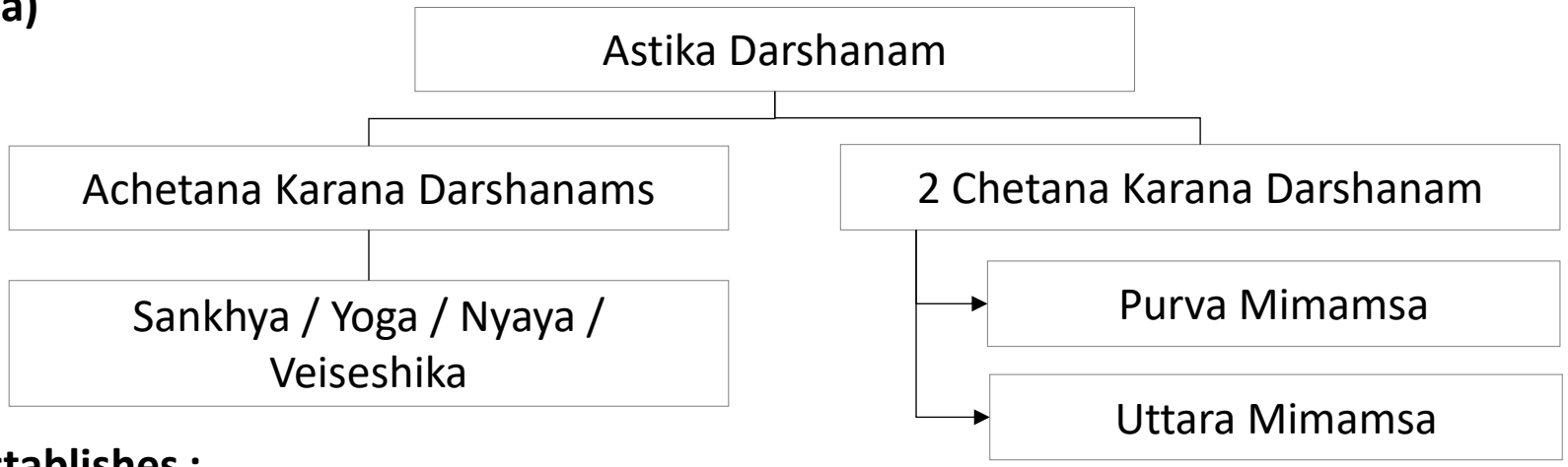
XVIII) a)



b) Vedanta :

- **Consciousness is the material cause of the Universe.**

XIX) a)



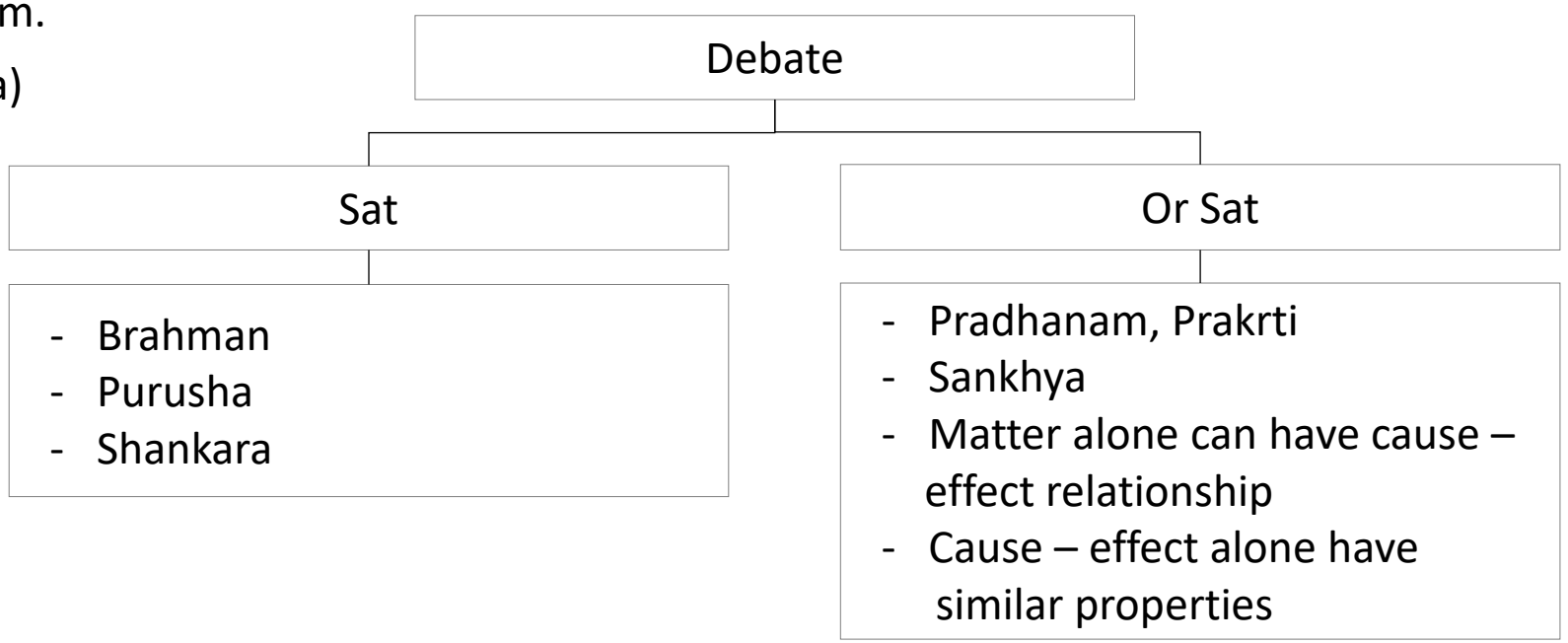
b) Establishes :

- Chetanam Brahma alone is Jagat Vivarta Upadana Karanam.

c) Vivarta Karanam = Adhishtana Karanam

d) I am that Chetanam Brahman – Paramartika Satyam beyond Maya Jagat – Srishti – Sthithi – Layam.

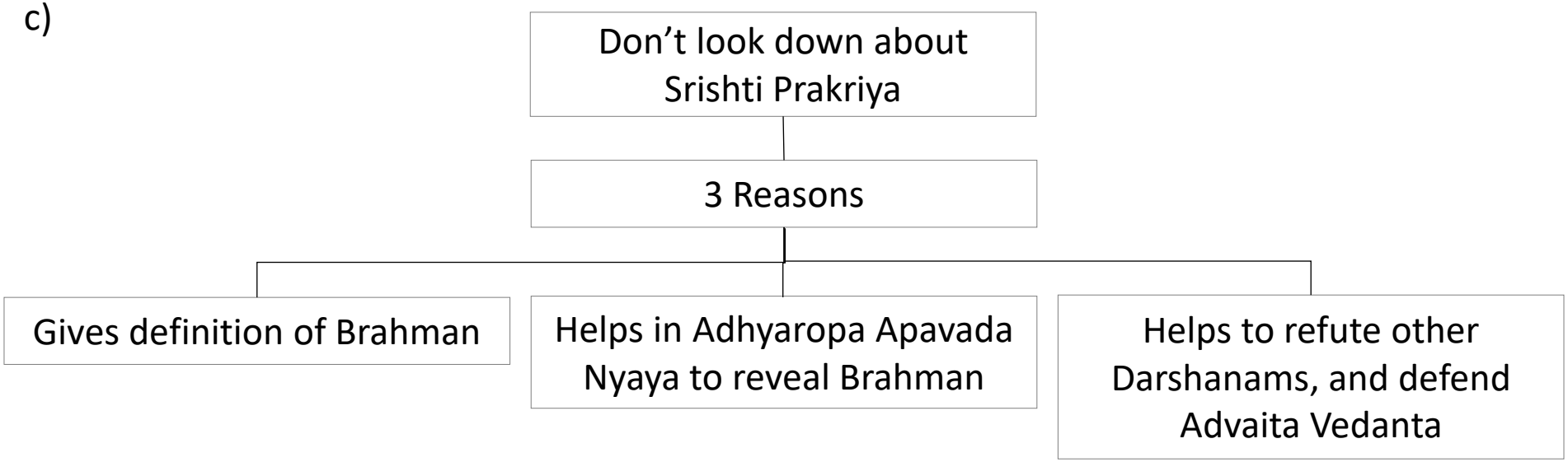
XX) a)



b)

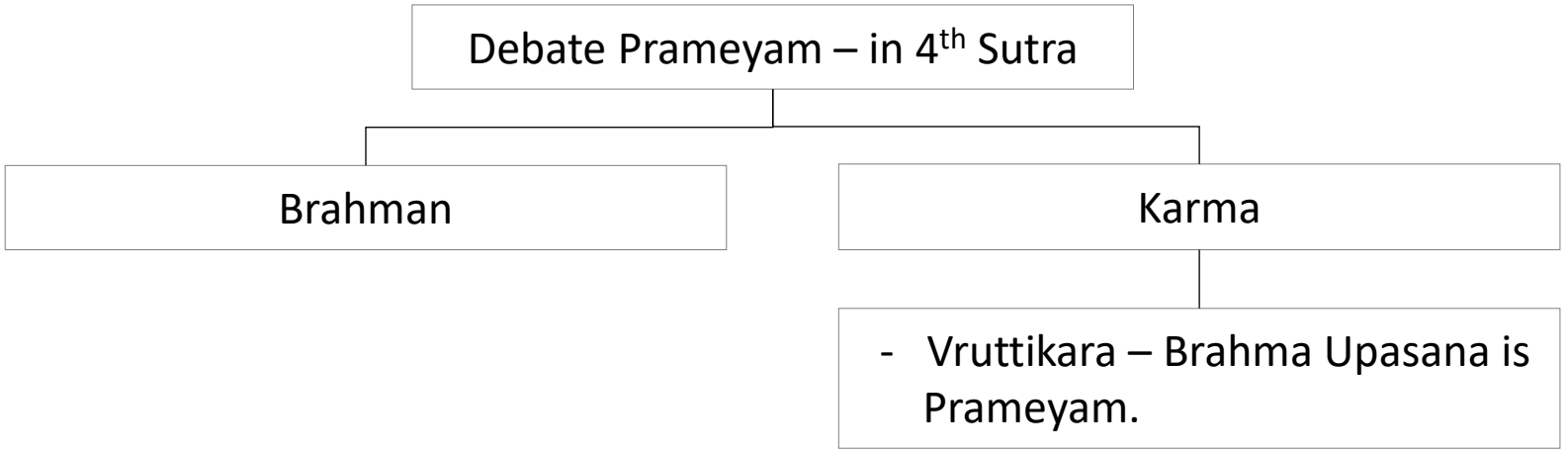
Purva Pakshi	Shankara
- Prakrti Eva Upadana Karanam - Confirms to Salakshanyam Eva	- Purusha Eva Upadana Karanam

c)



66) Chapter 1 – Section 1 – Sutra 5 :

I) a)

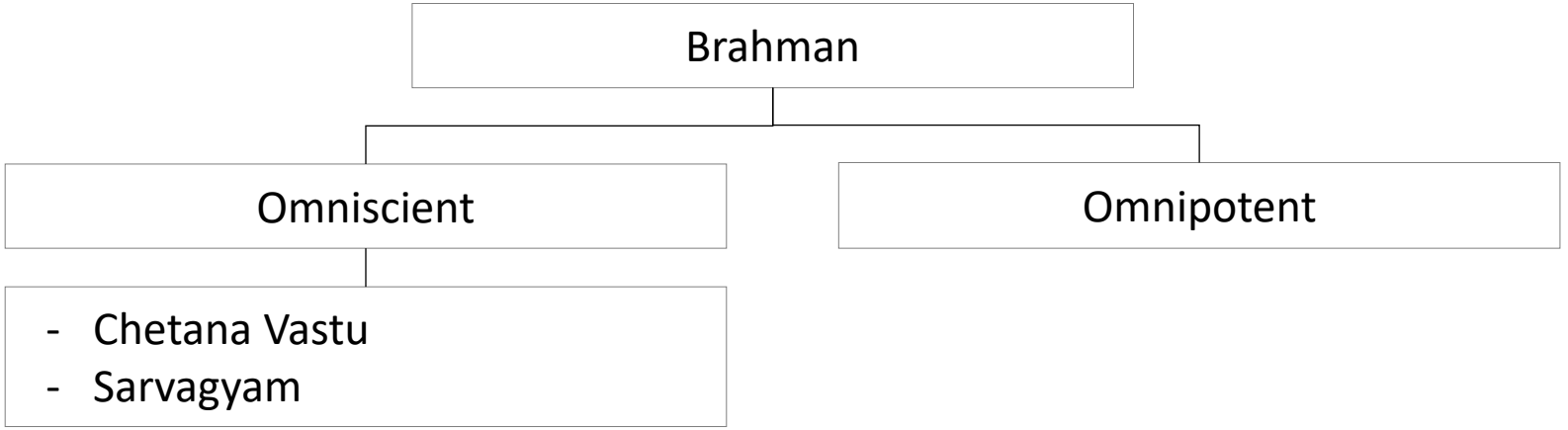


b)

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

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

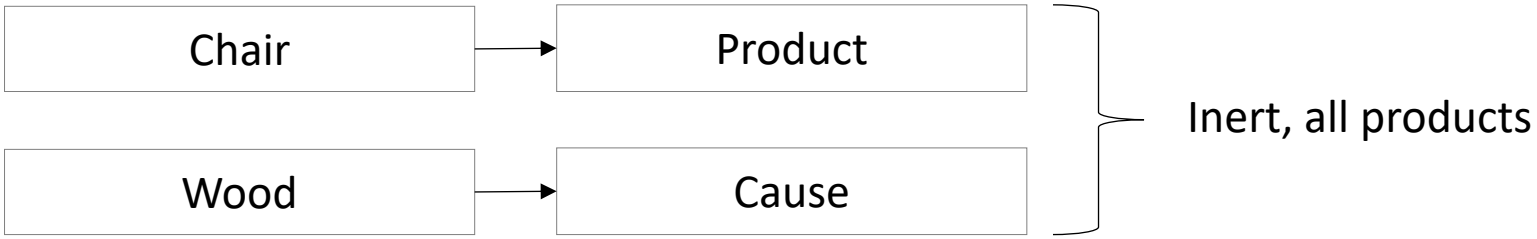
d)



II) a**) Our experience :**

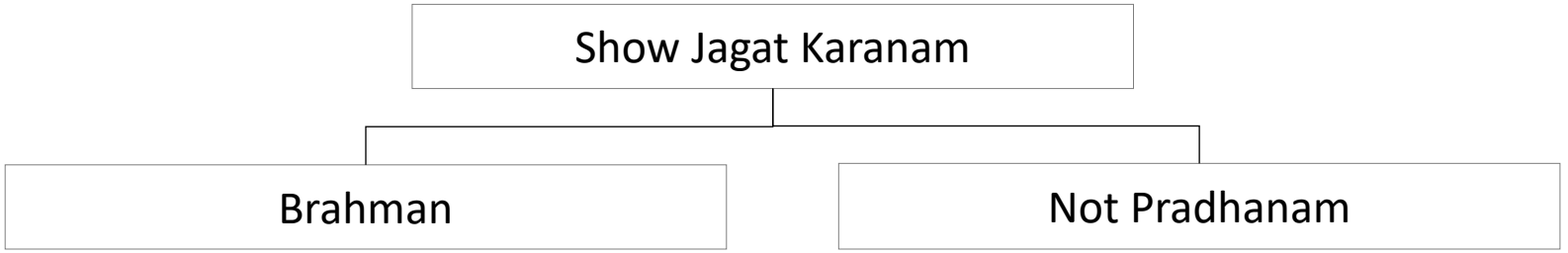
- All material products are made of material causes which is Achetanam.

b)



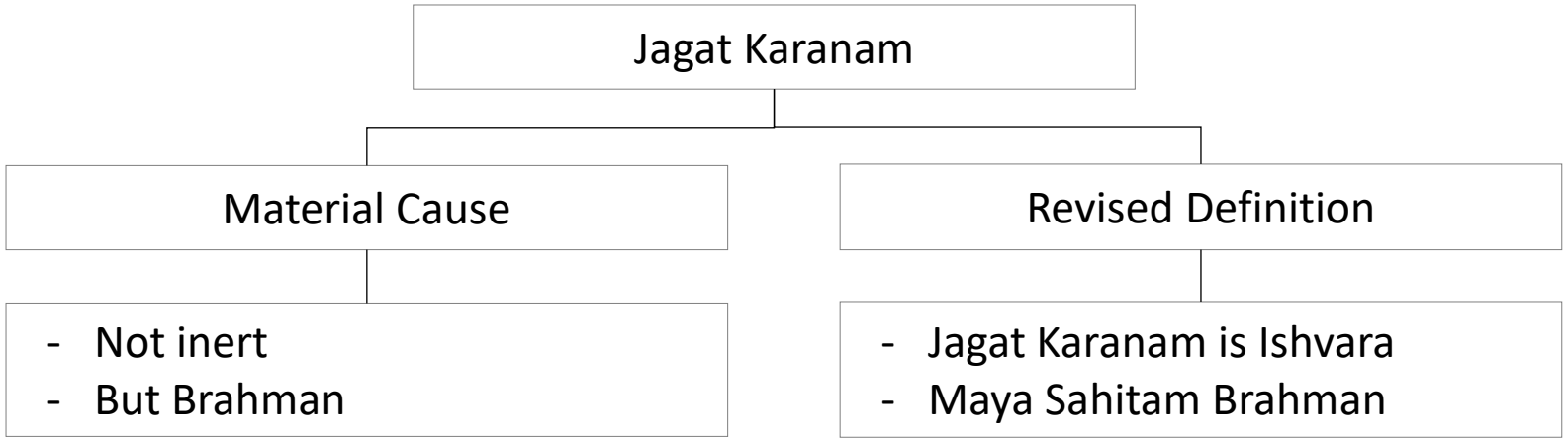
- **Achetana Karyam, Achetana Karanam, all products, made of elements.**

c)

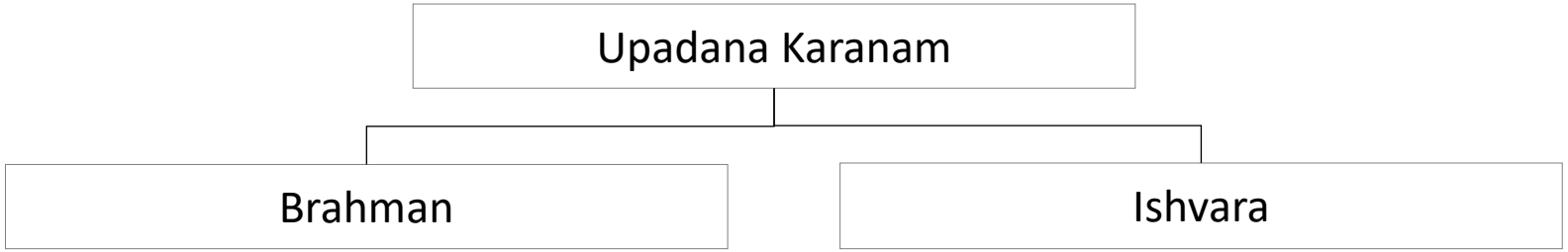


III) Introduction to 5th Adhikaranam – consisting of 7 Sutras.

IV) a) In Vedanta :



b)



c) Both Brahman and Ishvara are Chetanam.

d) Chetana Karana Vadi = Advaitin.

e) Sankhya / Yoga / Nyaya / Veiseshika / Bandha / Jaina… all say :

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

f)

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

V) Sankhya :

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

VI) Another Argument :

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

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

VII) a)

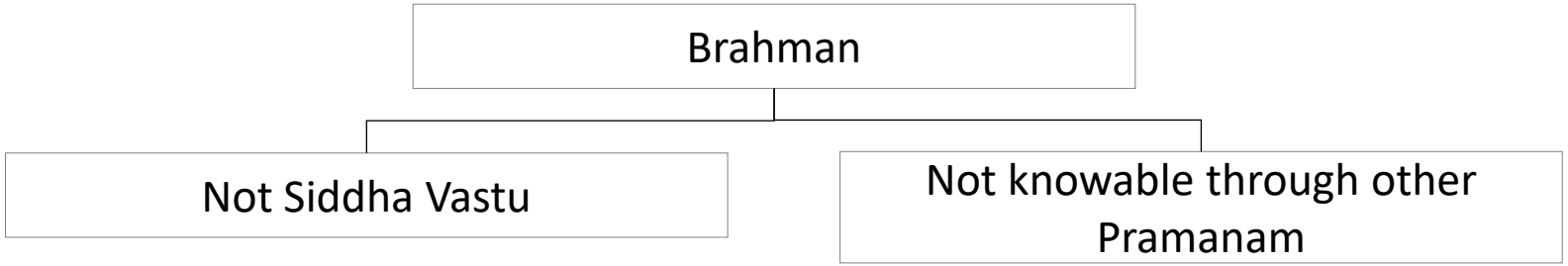
Pradhanam	Prapancha
- Savikaram - Jadam - 3 Gunas	- Savikaram - Jadam - Gunas

b) From Ikshati Adhikaranam, entire 1st Chapter – consisting of 134 Sutras, 39 Adhikaranam are refutation of Achetana Jagat karana Vada and establishing Chetana Karana Vada

VIII) **a) Advaitin :**

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

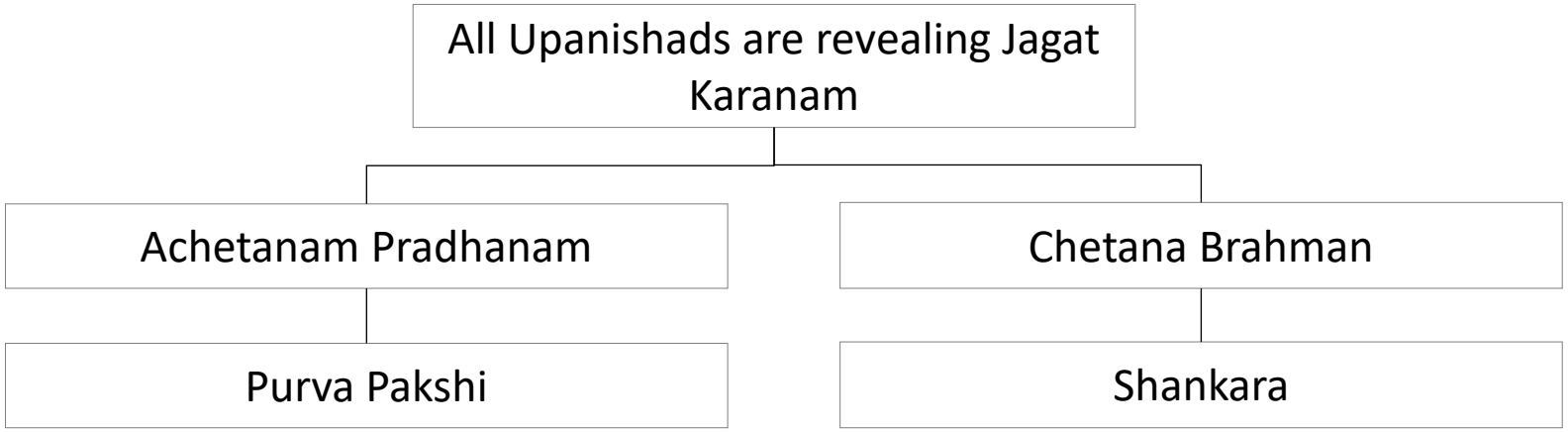
b) Purva Pakshi :



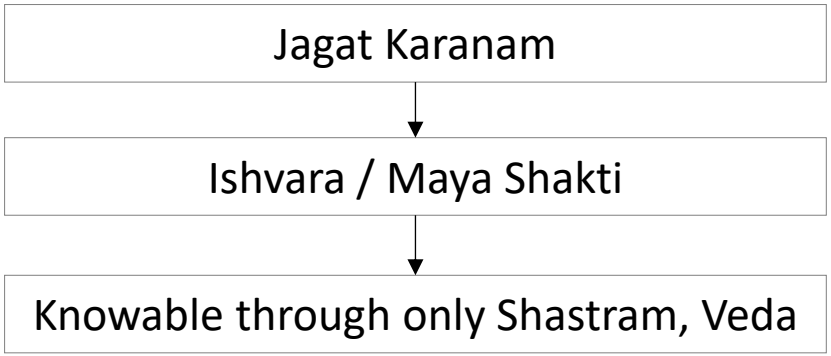
c)

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

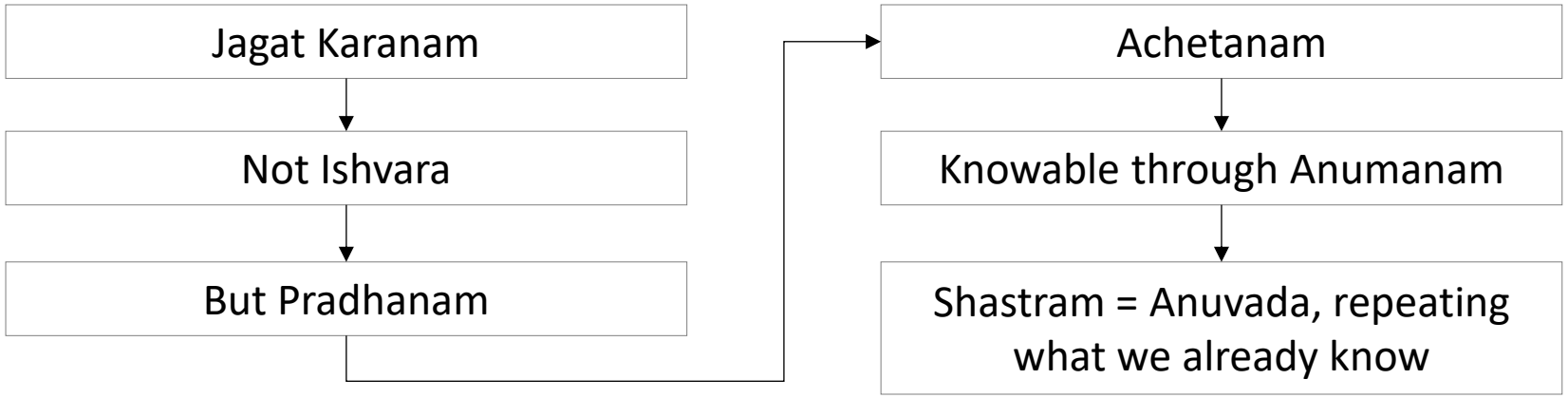
d)



IX) a) Vedantin :



b) Purva Pakshi :



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

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

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

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

f) Karyam is indicator of Karanam.

X) Jivatma – Self evident, known without Shastram.

XI) Pradhana – Purusha Samyoga :

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

b) No Jagat without Chetana Ishvara

c) Cosmos without consciousness is irrelevant, useless.

d) Adhishtana Purusha, Chetana Vastu Samyoga is required.

e)

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

XII) Intelligent Ishvara is there but only Nimitta Karanam.

XIII) Sankhya :

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

XIV) Veiseshika :

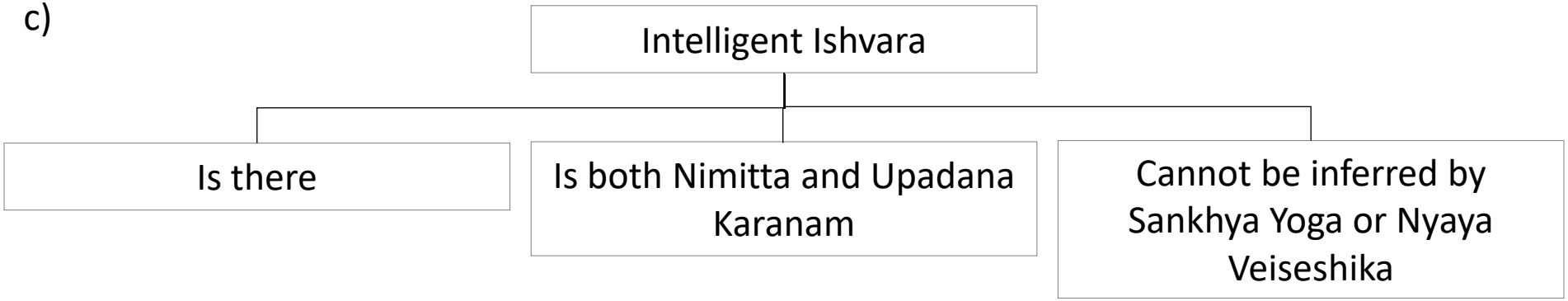
- Intelligent Ishvara is there.
- Omniscient, Omnipotent.
- Intelligent Ishvara is only Nimitta Karanam not Upadana Karanam.

XV) Advaitin :

a) Intelligent Ishvara is both Nimitta and Upadana Karanam.

b) Intelligent Ishvara can't be inferred.

c)



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

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

f) Carpenter will be away from table.

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

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

XVII) a) Taittriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयमकुरुत । तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥	asadvā idamagra āsīt | tato vai sadajāyata | tadātmānaṃ svayamakuruta | tasmāttatsukṛtamucyata iti || 1 ||

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

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

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

d)

Asat

↓

- Not Shunyam
- It means unmanifest, Avyakta Jagat Karanam.

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

XVIII) Shunya Vada Logic :

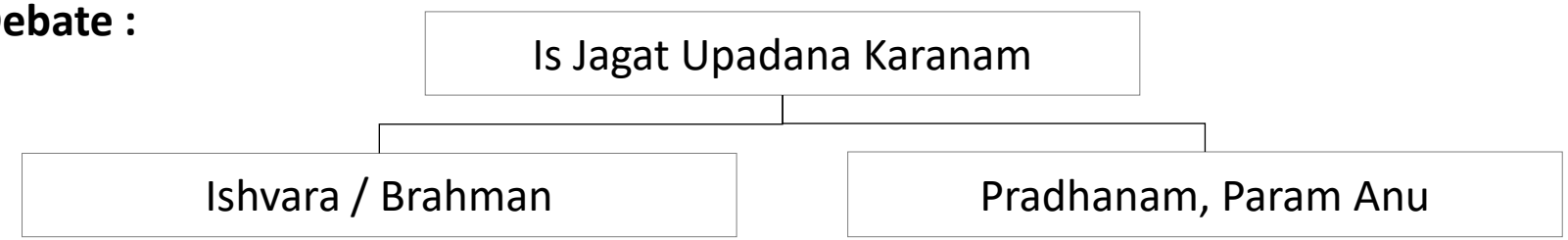
a) Example :

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

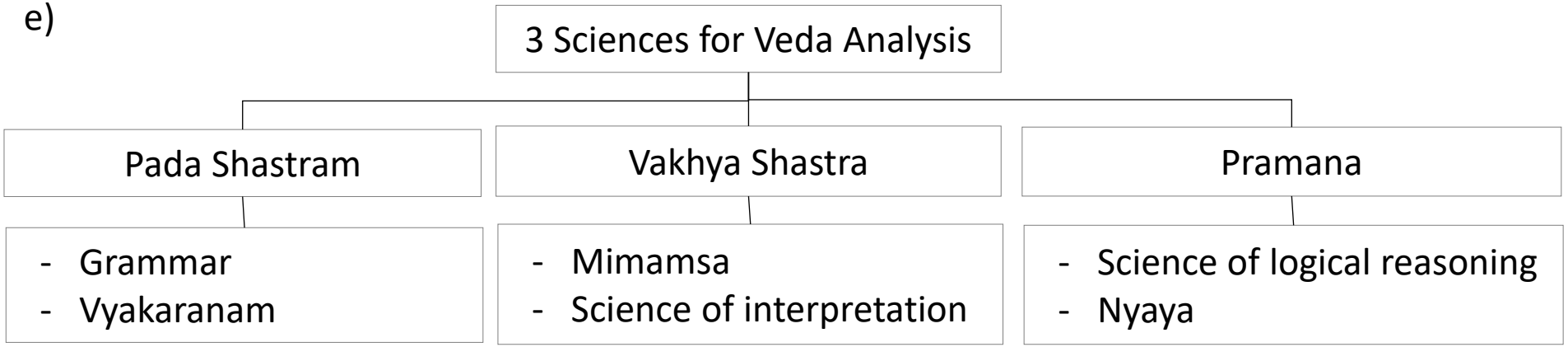
b) Sleep = Nothingness

c) Truth of Universe = Nothing

d) Debate :

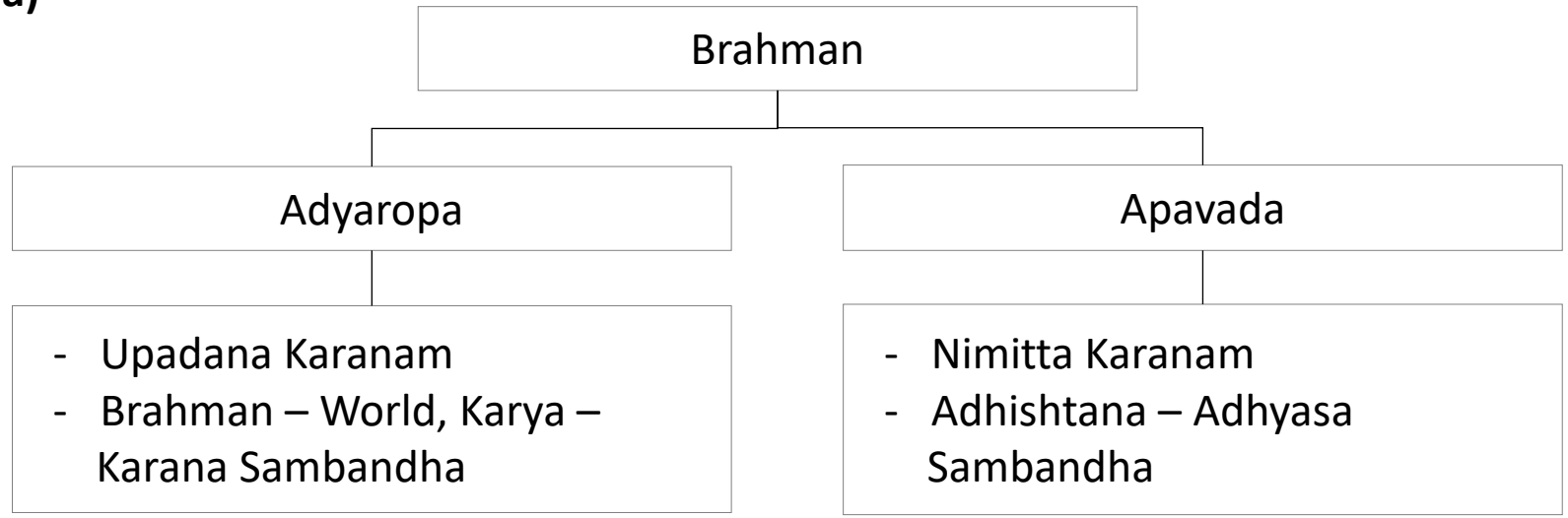


e)



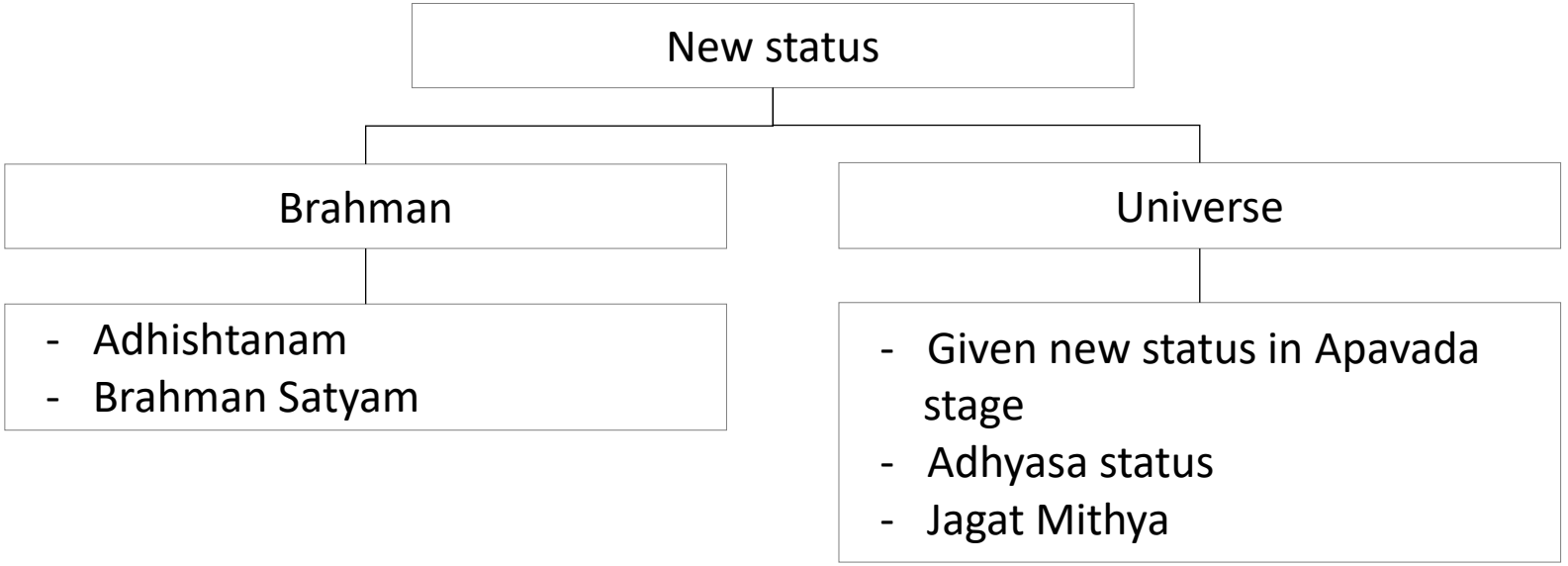
f) By analysing Upanishads, we arrive at one Upadana Karanam for entire Universe, Chetana Ishvara, Brahman.

XIX) a)



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

c)



d) Kaivalya Upanishad : Verse 19

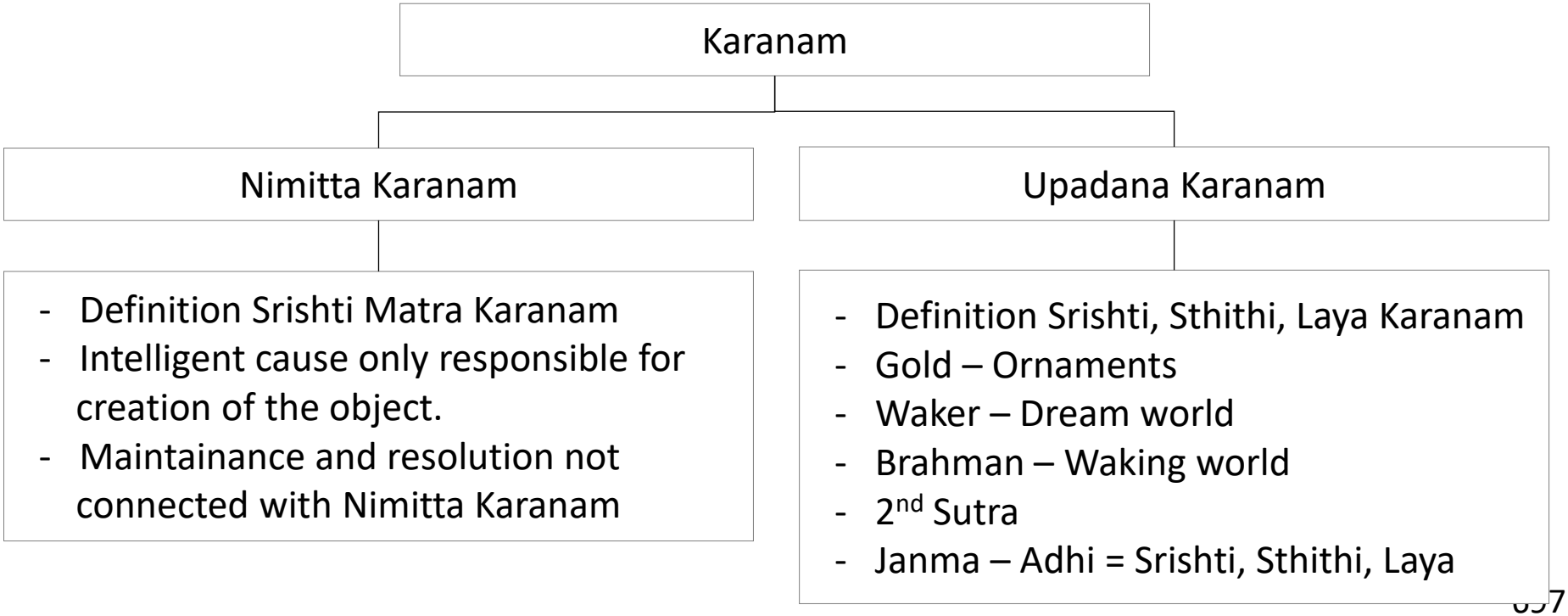
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम्॥ १९॥	mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam। mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham॥ 19॥

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

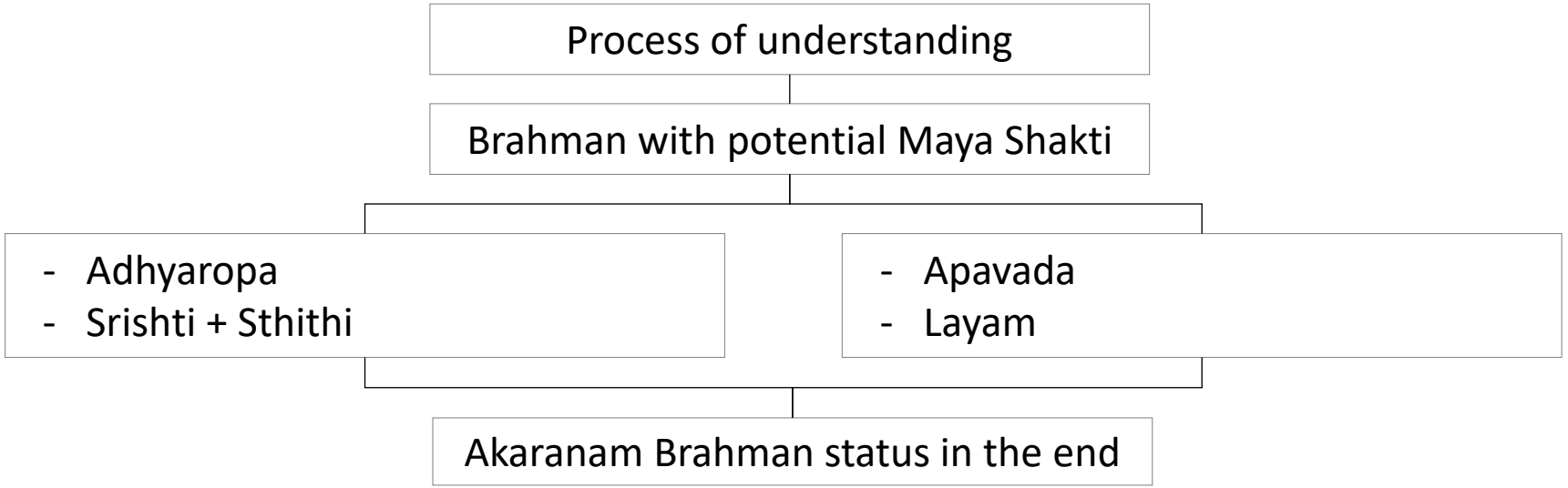
e) I alone am Satyam, everything else Mithya.

f) World = Beautiful Drama, for my entertainment.

67) I) a)



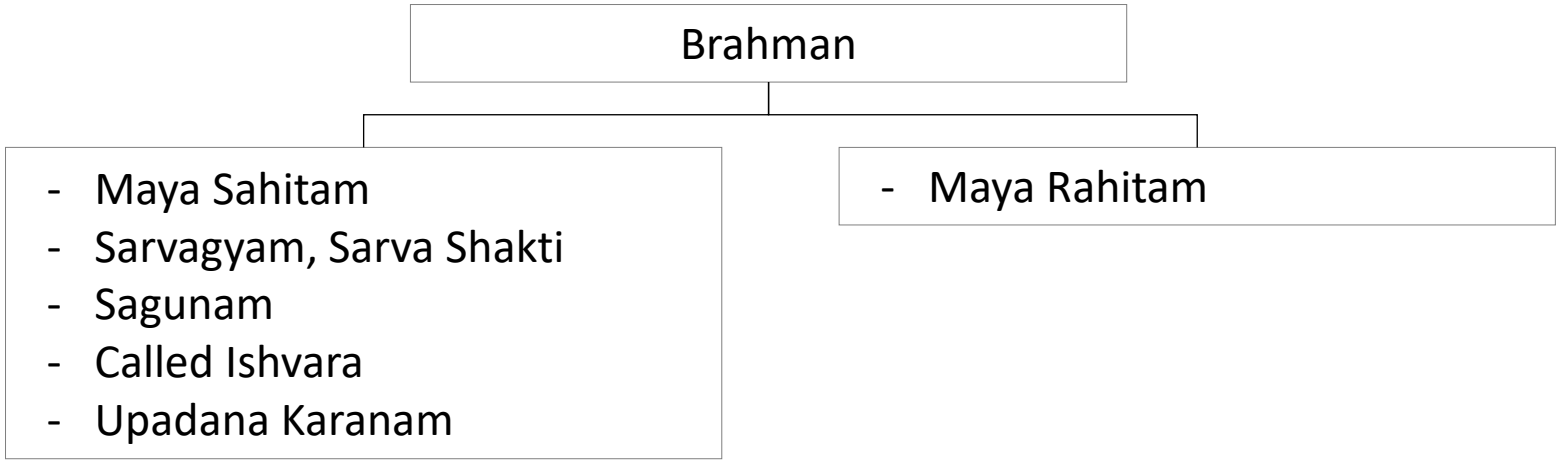
b)



c) Adhyaropa Kale :

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

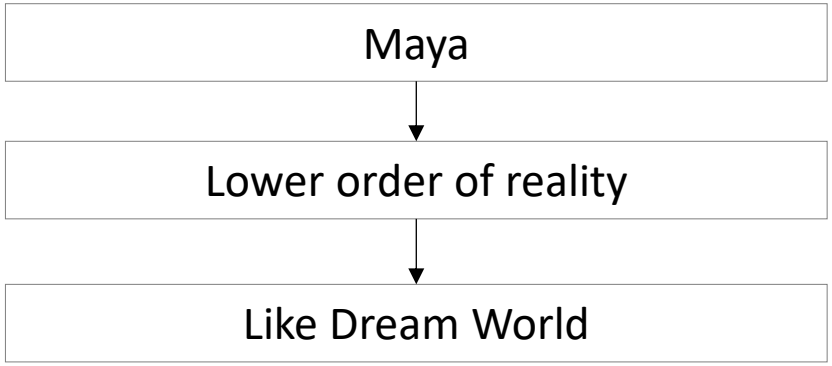
d)



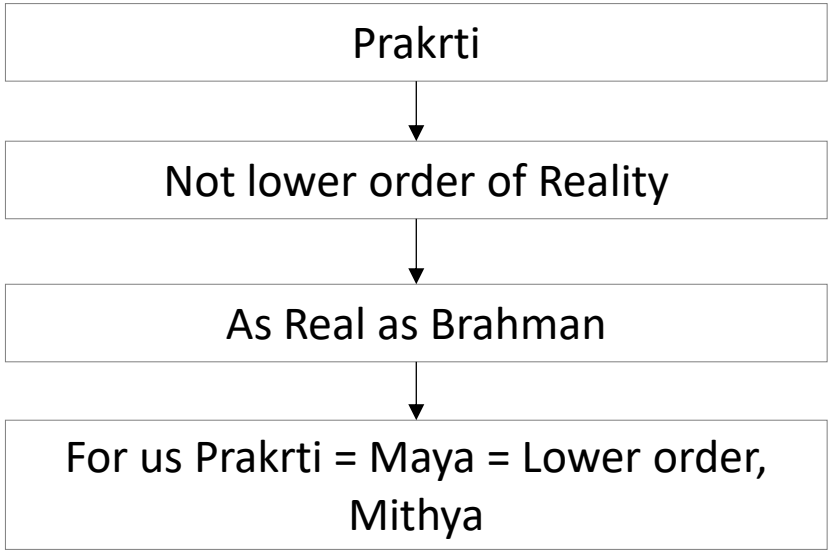
II) Sat – Chandogya Upanishad.

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

68) I) a) For us :



b)



c) For differentiation :

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

d) Visishta Advaitins, Dvaitins use Maya.

e) It does not mean Mithya for them.

II) a) We say :

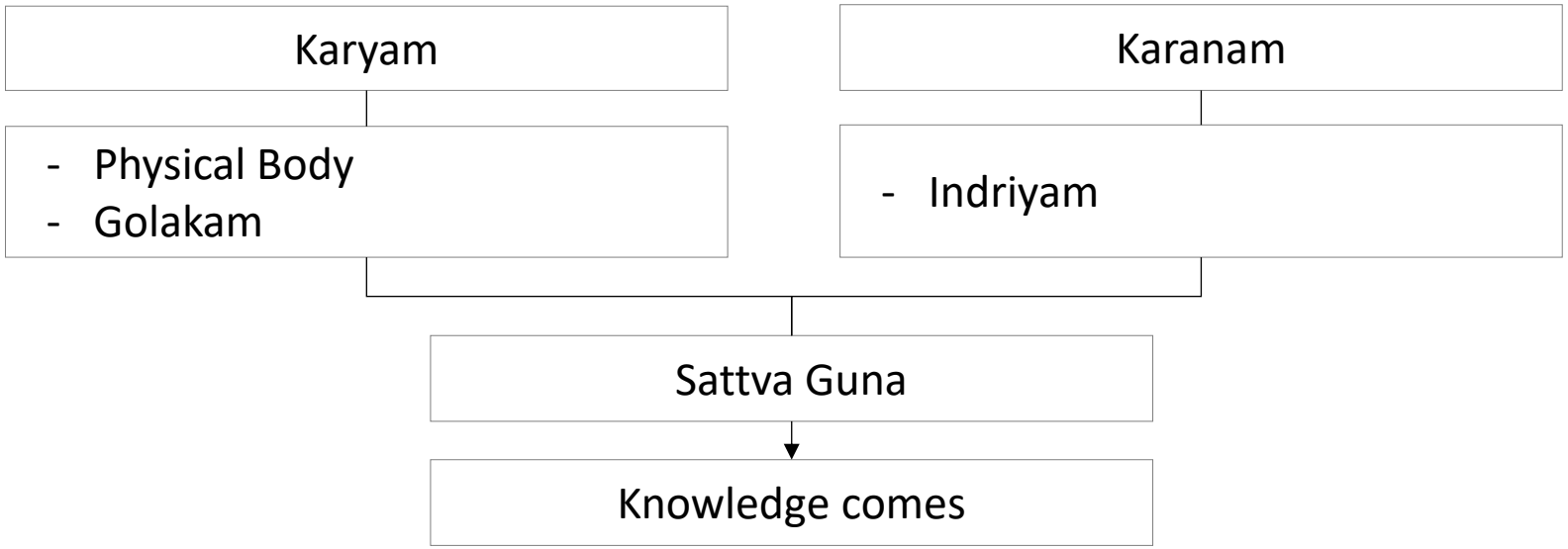
- Prakrti – Parinami Upadana Karanam.
- Purusha – Vivarta Upadana Karanam.

b) We insist :

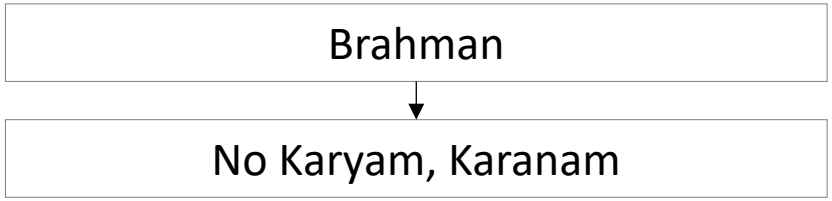
- Prakrti not independent Upadana Karanam.
- Prakrti is part, Shakti of Brahman.

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

b)



c)



d) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

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

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

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

III) Advaitin to Sankya :

a) Consciousness becomes knowledge only when associated with thought.

b) Vrutti Jnanam alone is called knowledge.

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

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

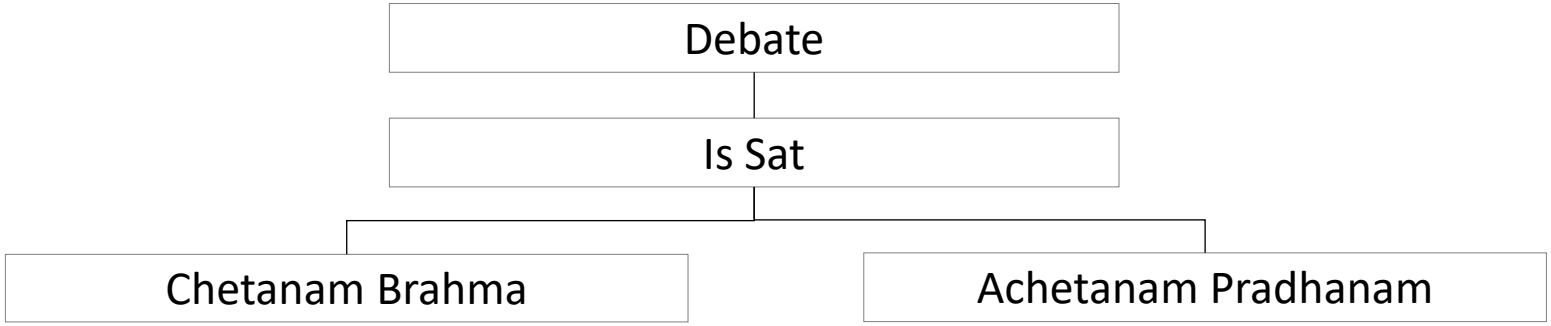
e) Saguna Brahman = Ishvara

= Omniscient

= Has knowledge of Universe

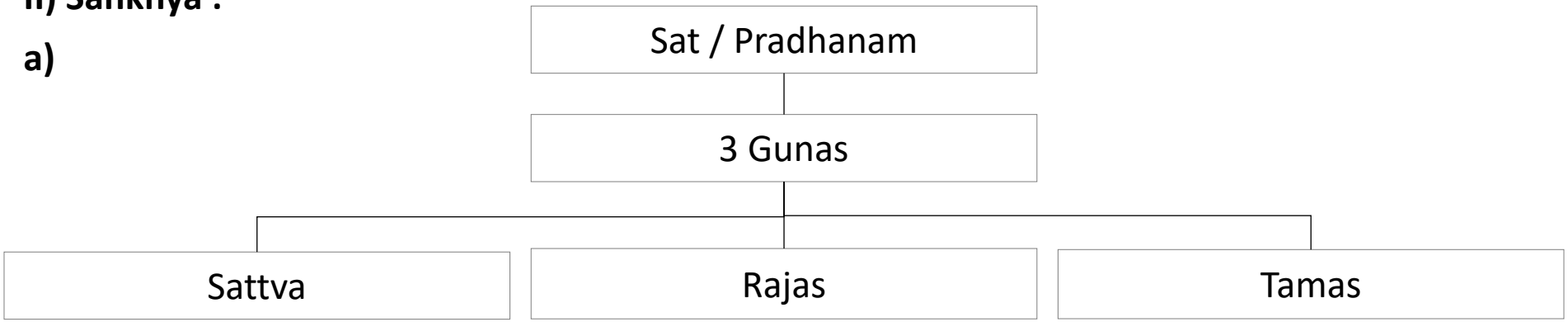
f) Brahman can't be Omniscient unless Maya joins.

69) I)



II) Sankhya :

a)



b) Gita : Chapter 14 – Verse 17

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

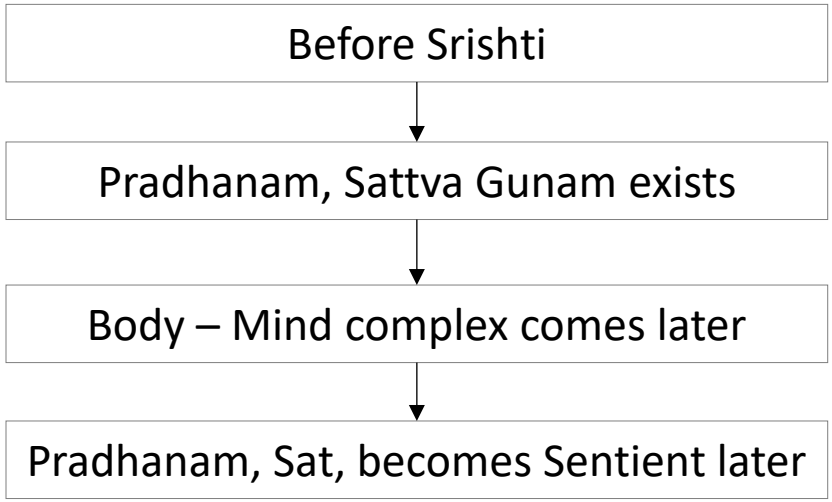
sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

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

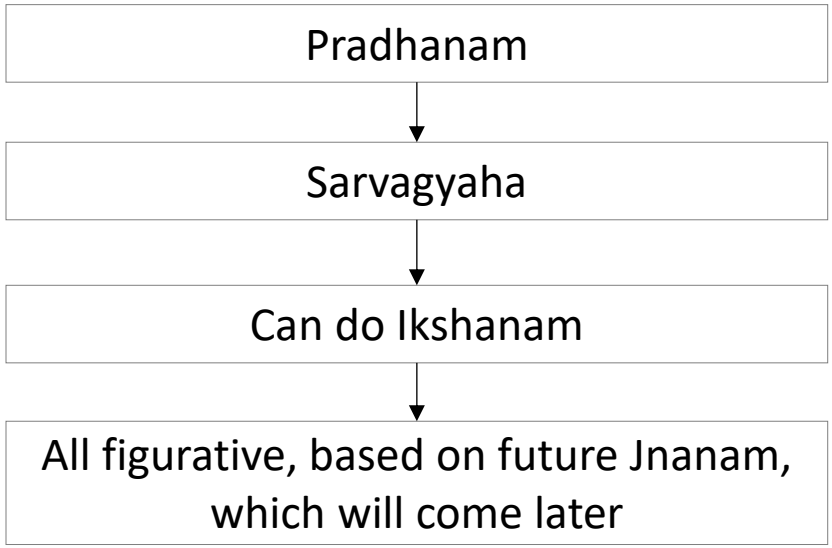
c) Sattva Guna is cause of knowledge.

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

e)



f)



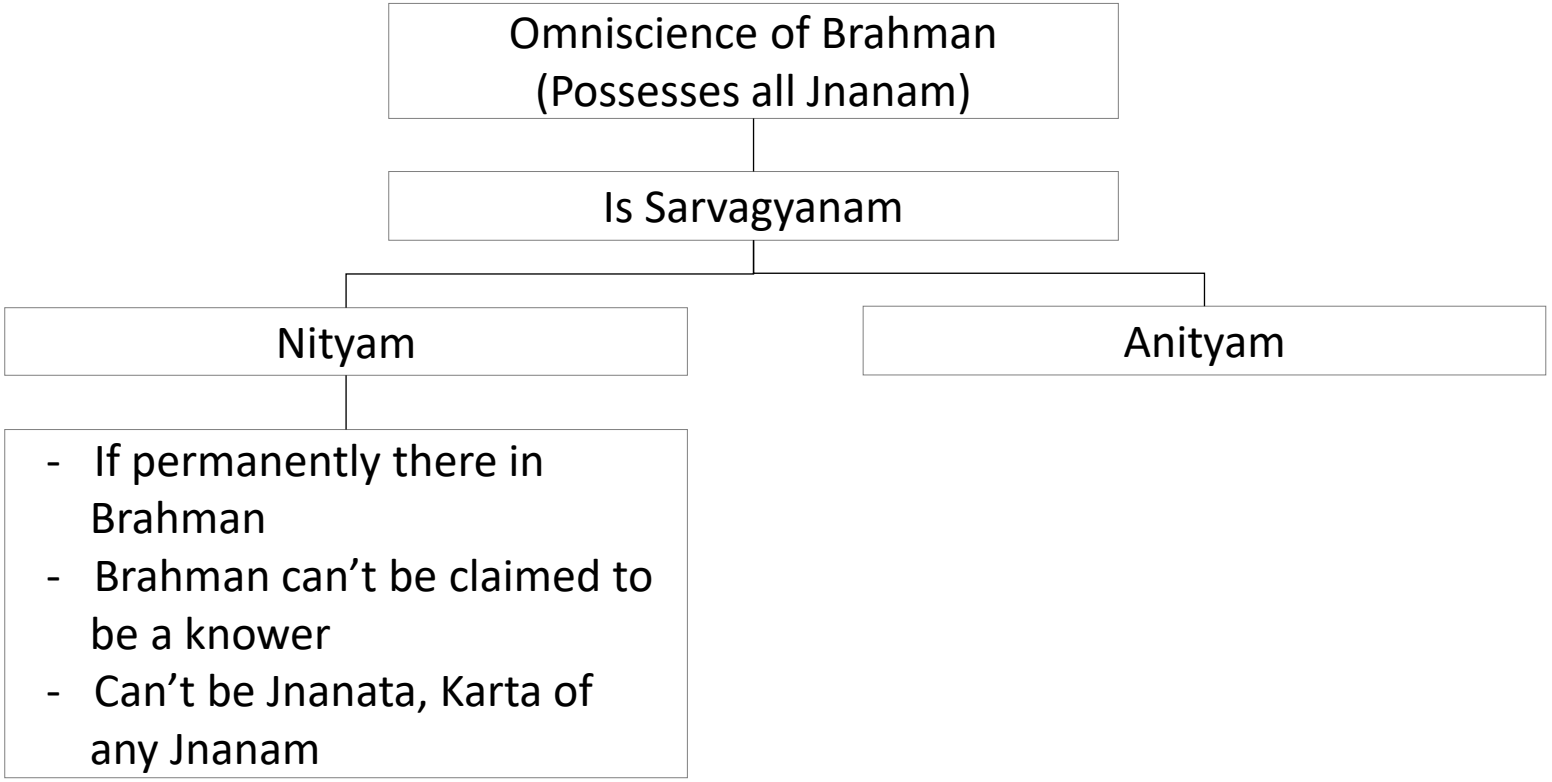
III) Sankhya to Advaitin :

a) Sarvagyana Shakti Matvena :

- As a would be knower.

b) Process means Brahman will be Savikara.

IV) a)

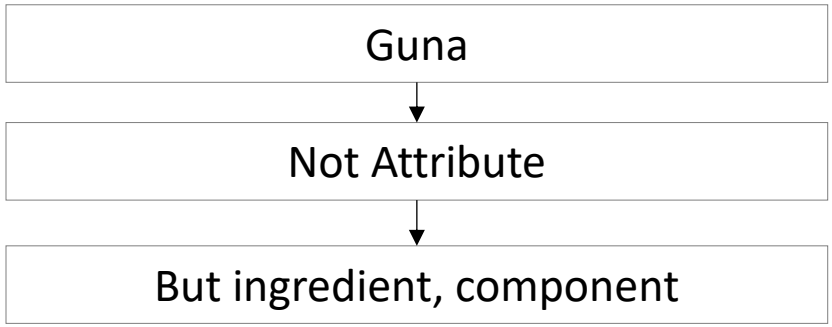


b) If Jnanam is eternal in Brahman, it need not be produced.

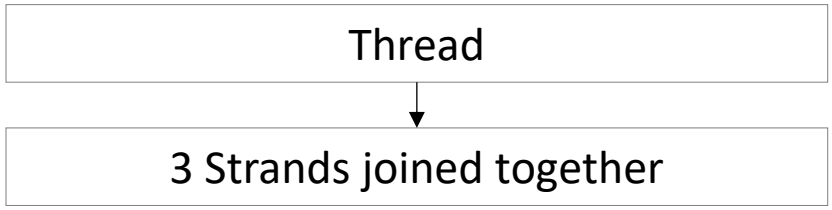
V) No Mind, no Golakam – Sthula Shariram required for knowing process to take place.

VI) Clinching Argument :

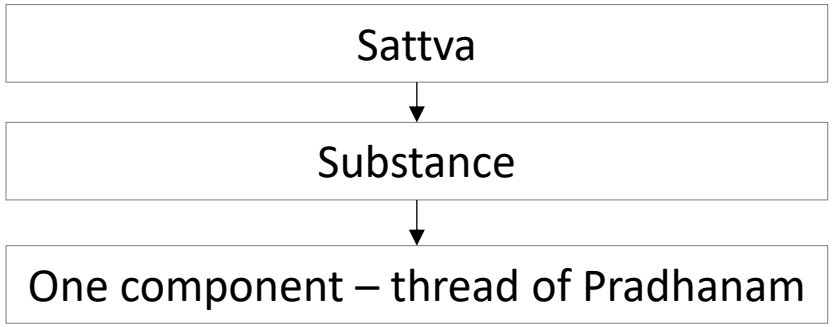
a) In Sankhya :



b)



c)



d) Pradhanam has 3 components

- It can undergo change at different levels.

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

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

g) Shankara :

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

h) Brahman can't be Parinami Upadana Karanam.

i) Brahman is Guna Ateeta Niravayavam, partless.

VII) a) Karanam status of Brahman is Adhyaropa.

b) Karyam status of Universe is Adhyaropa.

VIII) a) After Apavada, Brahman not Karanam.

b) World not Karyam.

c) Karya – Karana Sambandha is negated.

d) Brahman given new name, Adhishtanam.

e) World given new Name, Adhyasa.

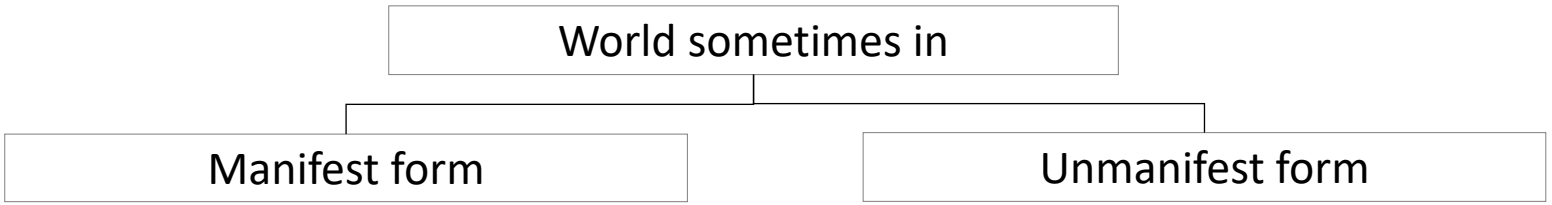
f) In Brahman, world appears.

g) In Satchit, world appears.

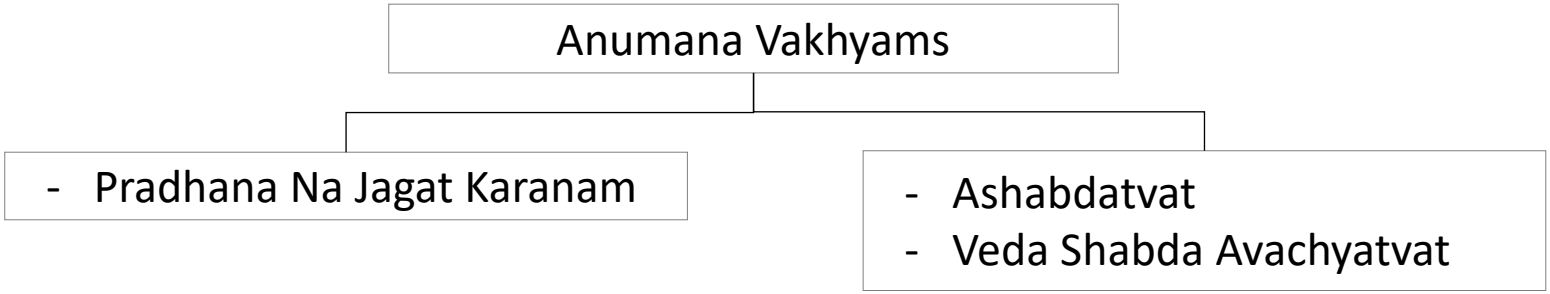
h) In Waker – Dream appears

Waker	Dream
Adhishtanam	Adhyasa

i)



IX)



X) Why? Ishitrutvat

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

XI) Sankhya :

Mantra mentions :

- Sat Karanam is visualising the Universe before the creation.

XII) a) What visualises in this body is sentient, Chaitanya principle, awareness principle.

b) Body – inert, can't visualise.

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

b) World was Brahman before.

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

XIV) What did Sat visualize?

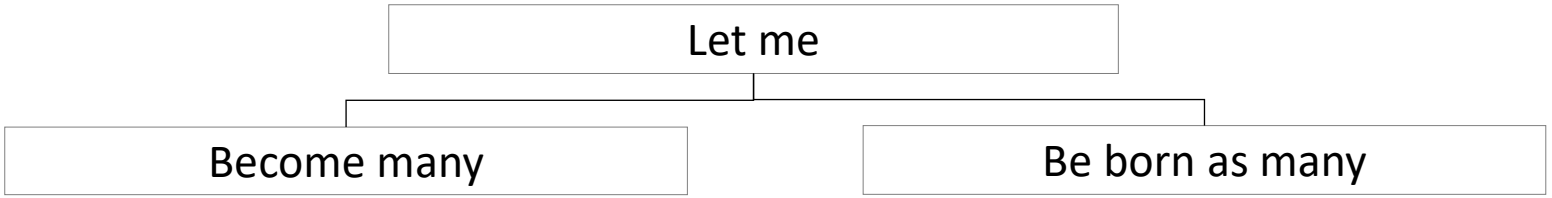
a) Bahusyam Praja Yeya.

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

c) Said, let me multiply.

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

e)



f) 1st it created Agni Tattvam.

g) 6th Chapter – Chandogya Upanishad.

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

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

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ ६.२.१ ॥	sadeva somyedamagra āsīdekamevādvitīyam | taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ tasmādasataḥ sajjāyata || 6.2.1 ||

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

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत । तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ६.२.३ ॥	tadaikṣata bahu syāṃ prajāyeyeti tattejo'sṛjata tatteja aikṣata bahu syāṃ prajāyeyeti tadapo'sṛjata | tasmādyatra kvaca śocati svedate vā puruṣastejasa eva tadadhyāpo jāyante || 6.2.3 ||

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

XV) a)

Idam in Chapter 6 – 2 – 1

↓

Refers to

↓

Nama, Rupa = Jagat

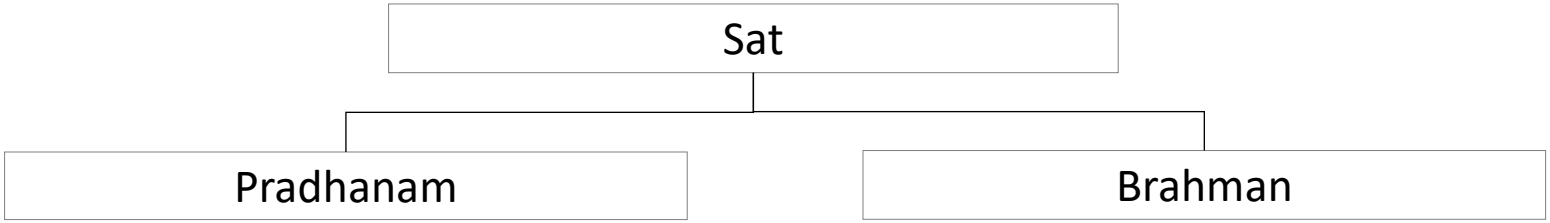
↓

Jagat was Nama Rupa unfoldment, opening up, Vyakrutam, unfurling

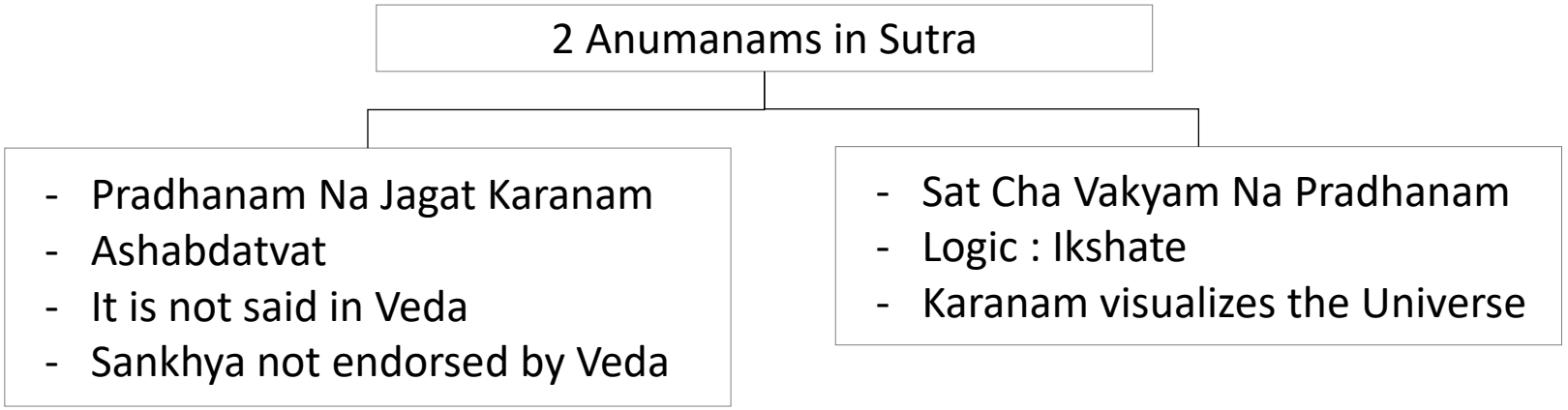
b) Material Universe is said to be in the form of consciousness before.

c) In no other Shastra it is there.

70) I)



II) a)



b) Sankhya :

- Chandogya Upanishad = Sat = Pradhanam.

c) Advaitin :

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

III) Sankhya :

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

b) As though visualised

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

d) Sattwa Gunam produces Jnanam with help of Shariram.

e) Pradhanam can become Chetanam later, visualised figuratively.

IV) Sankhya :

- Brahmans visualisation also is figurative.

V) Advaitin :

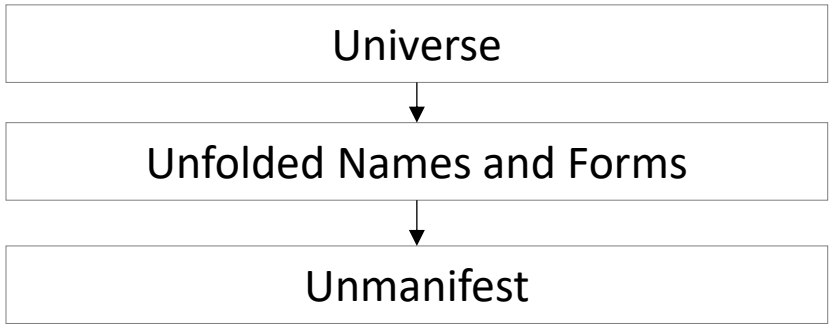
- Not figurative.

VI) Vishaya Vakhyam now :

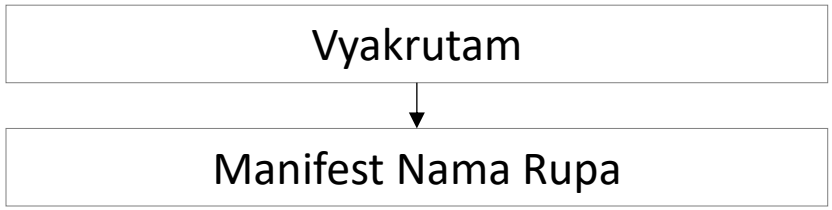
a) In Chandogya Upanishad, Sad Soumya, Idam, means this.

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

c)



d)



e) Before creation it was Sat.

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

g) General Rule :

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

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

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

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

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

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

Om atma va idameka evagra asit I
nanyat kincana misat I
sa iksata lokannu srja iti II 1 II

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

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

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

d)

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

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

f) We are all aware, sentient, Chetanam.

g) Na Anyat Chetana Mishatu :

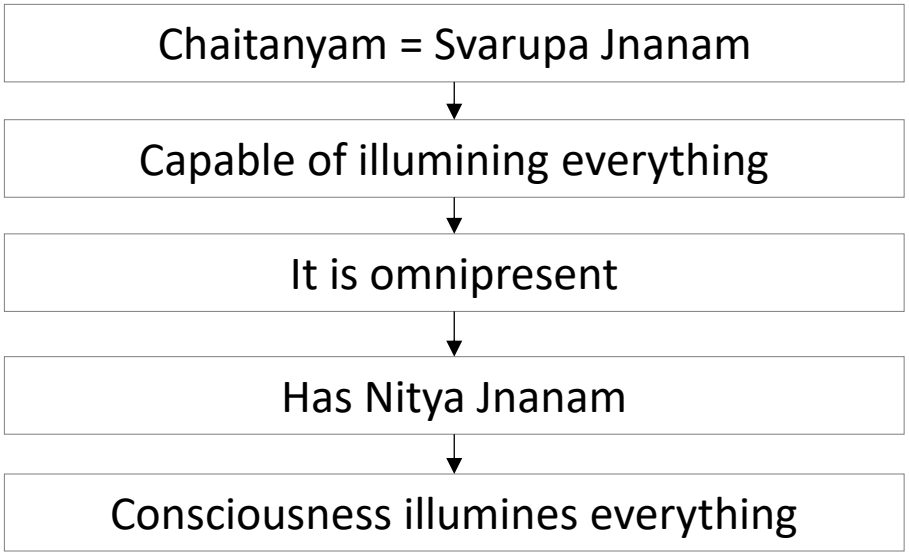
- Before creation, there was no living being also, no inert object also.

h) Lokan Srija :

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

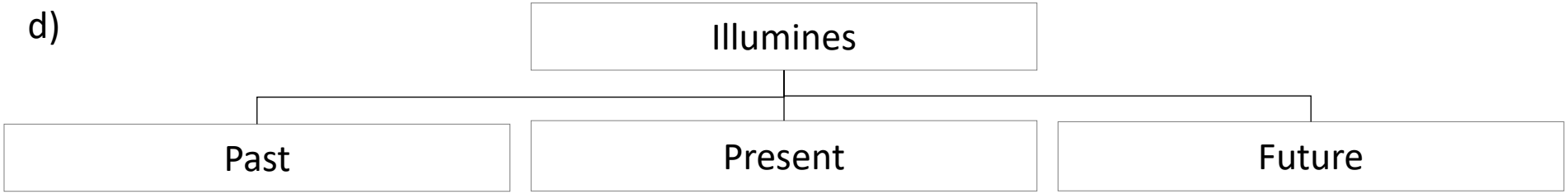
IX) a) Brahman has Nitya Chaitanyam called – Satyam, Jnanam, Anantham.

b)



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

d)



e) I am that illuminator, Chaitanyam.

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

g) Brahman, Transcendent principle.

h) It has all illumining capacity.

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

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

k) Kathopanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥	Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih, Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 15 II

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

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

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

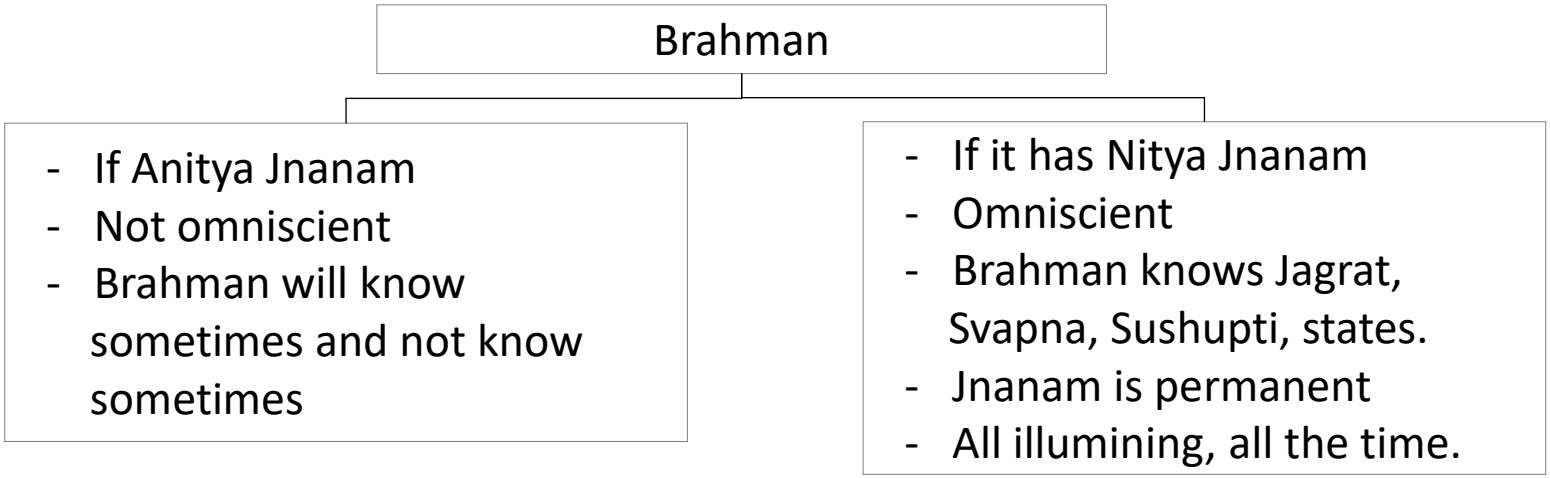
n) In the presence of Nitya Jnanam Brahman is called Omniscient.

X) a) Tarqa :

- **Only in the waking state we have consciousness.**

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

c)



71) I) Shankara :

a) Like Surya, Brahmans nature is illumination.

b) Illumination = Consciousness.

c) (Thoughts emotions) = Consciousness illumines them.

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

f) All illuminator = Brahman

- "ER" doesn't indicate action.
- It is actionless knower.
- Vivarta Upadana Karanam.

g) Knower means illuminator.

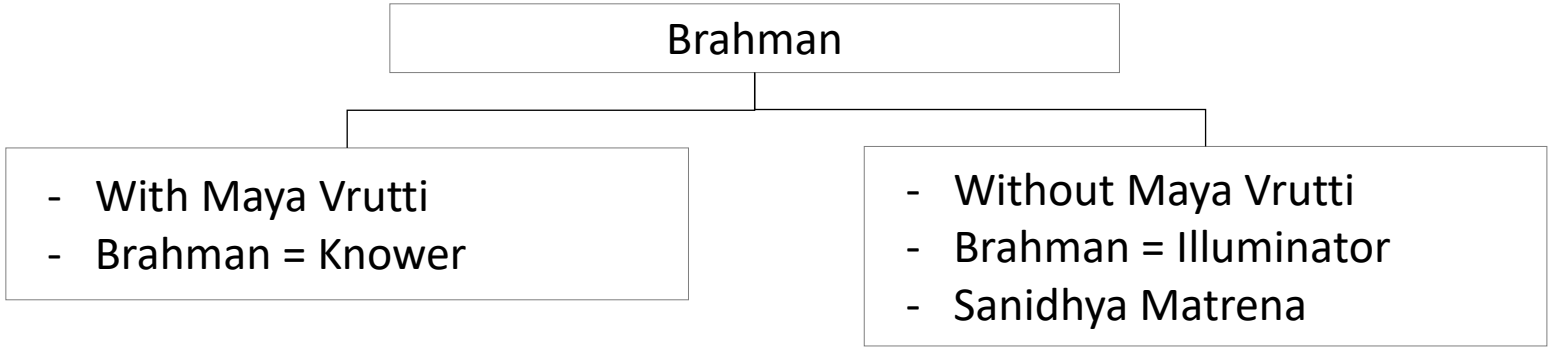
II) a) When Maya joins Brahman, it is called Ishvara.

b) Ishvara is all knower.

c) Action is involved.

d) Maya Vrutti comes.

e)



III) a) Gita : Chapter 9 – Verse 10

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

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

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

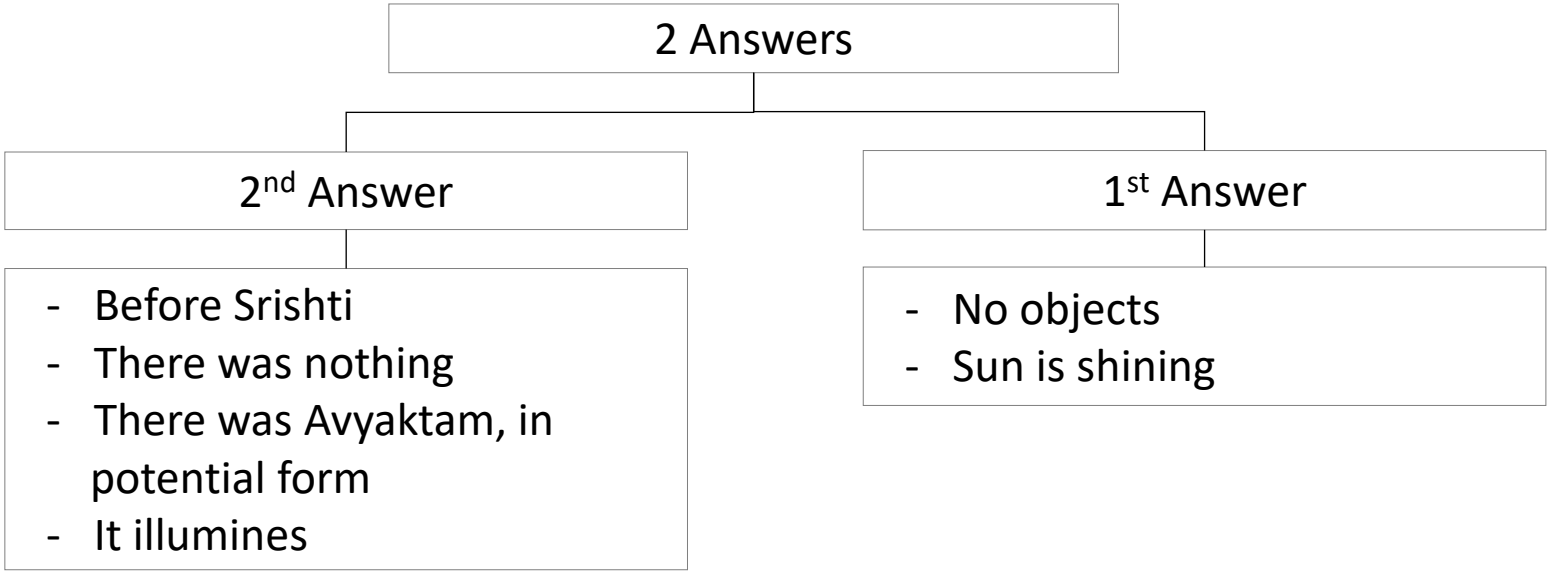
III) Jnanam = Nitya, therefore can say Sarva Jnanata.

IV) a) When no object to be known, how can you say, all knower, Sarvagyam Brahma?

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

V) Shankara :

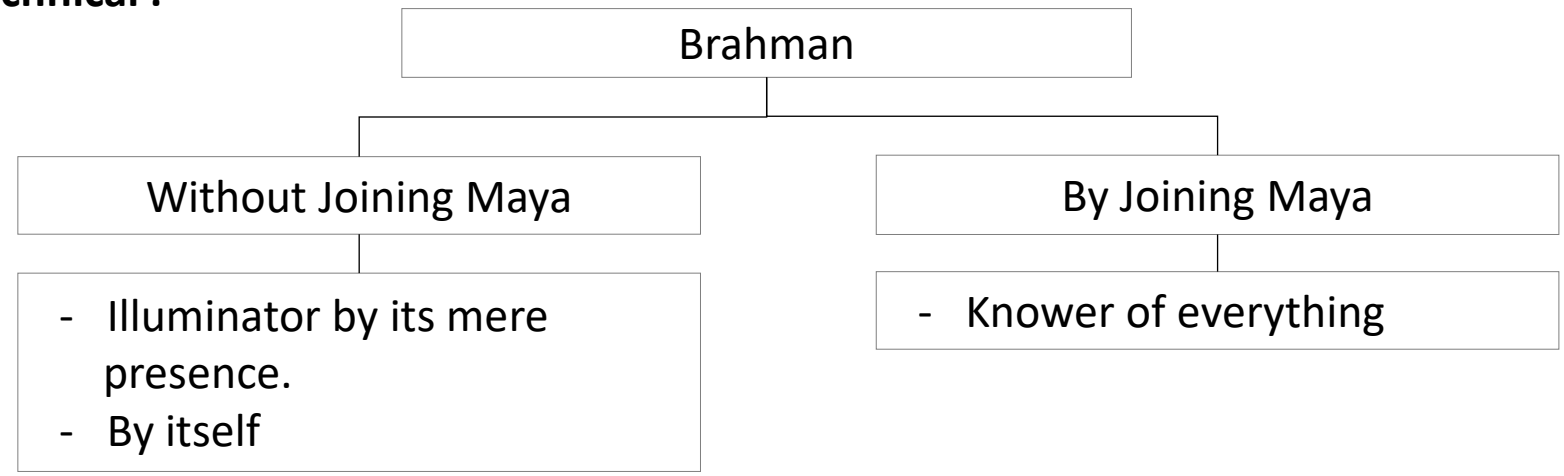
a)



b)

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

VI) Technical :



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

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥	yadvai tanna paśyati paśyanvai tanna paśyati, na hi draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān | na tu taddvitīyamasti tato'nyadvibhaktaṃ yatpaśyet || 23 ||

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

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

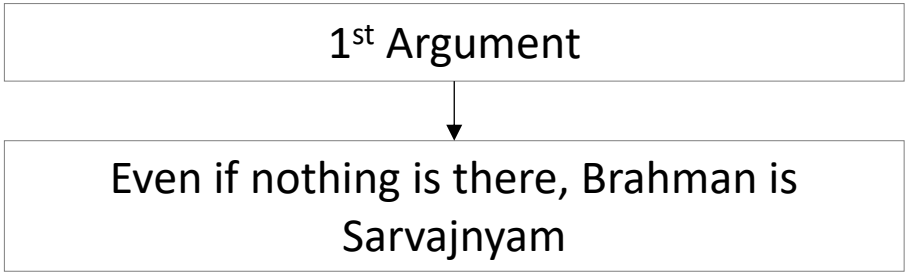
c) Not because it is not seeing, because there is no object to be seen.

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

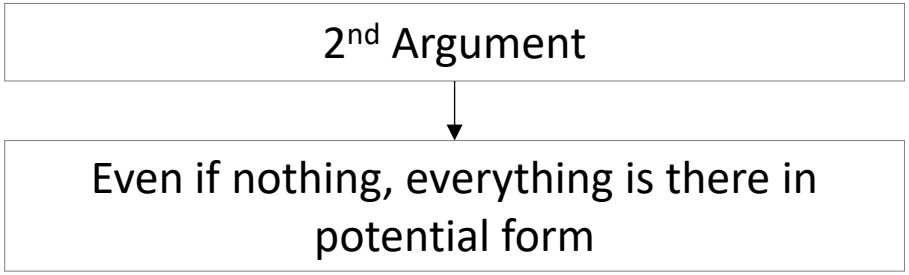
VIII) Shankara makes correction :

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

b)

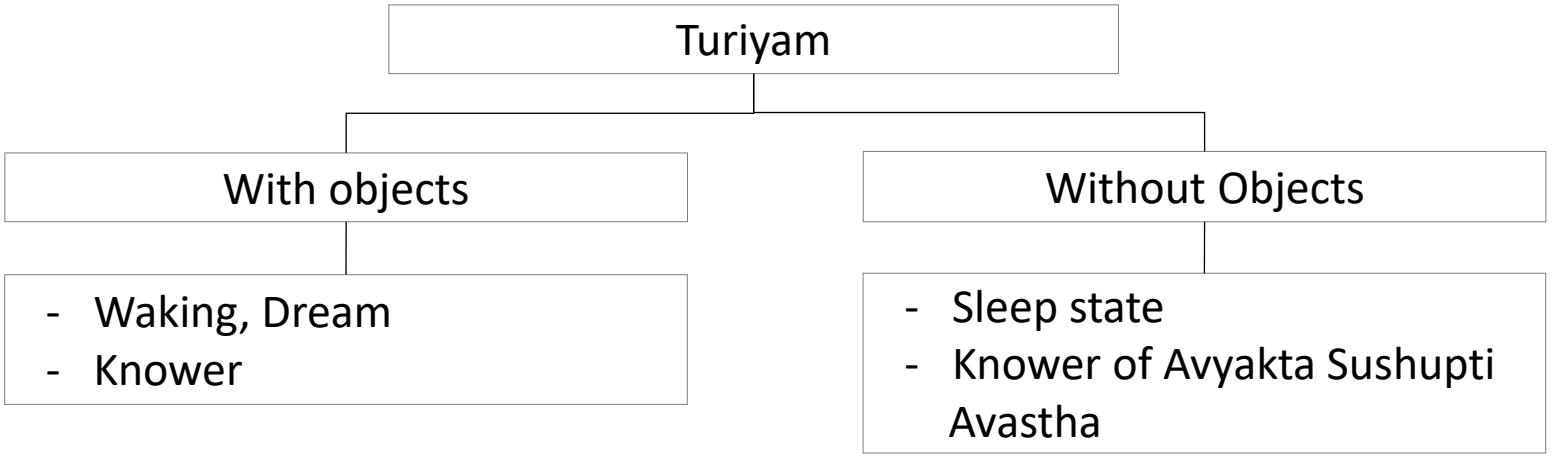


c)



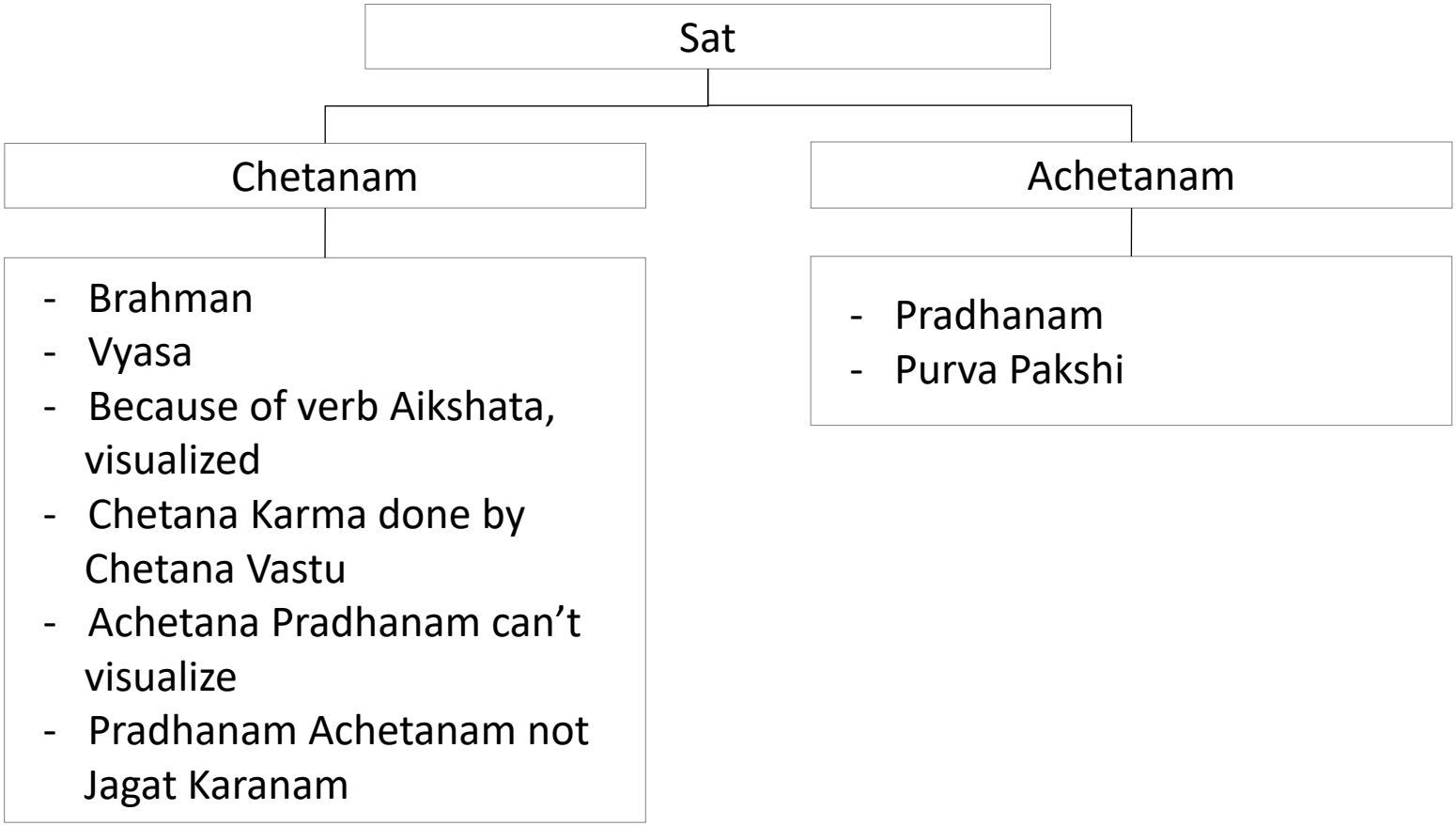
d) Brahman is illuminator of Maya – Sushupti Avastha, by its mere presence.

e)



f) Brilliant revelation.

IX) a) Debate :



b) Jagat Karanam = Sarvagyam.

c) Omniscient possible only for a Chetana Vastu.

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

e) Sankhya :

- Does not accept Nimitta Karana sentient Ishvara at all.

X) Sankhyas Argument :

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

b) Knowing requires modification, action.

c) How knower without action?

XI) Shankara :

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

b) Surya, Agni – 2 Examples.

72) I) Shankara :

a) World exists in potential form.

b) Jivas present in Karana Shariram.

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

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

II) a) Shankara :

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

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

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

b)

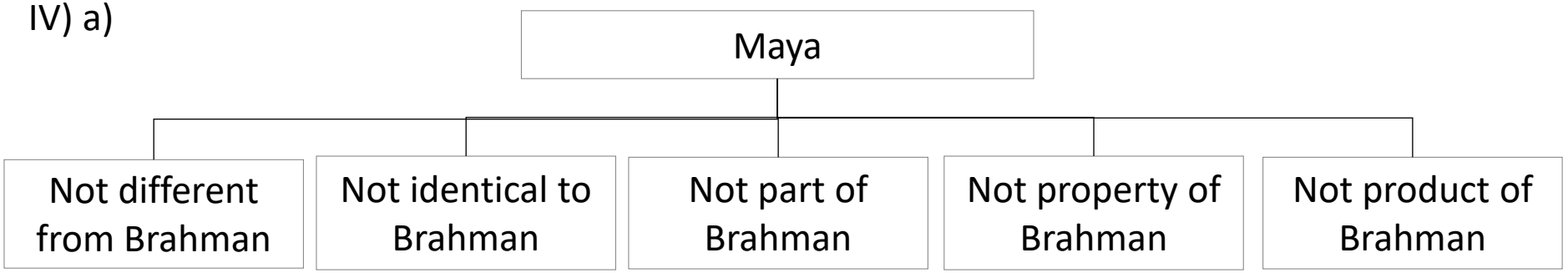
Brahman	Maya
Chetanam	Achetanam

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

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

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

IV) a)



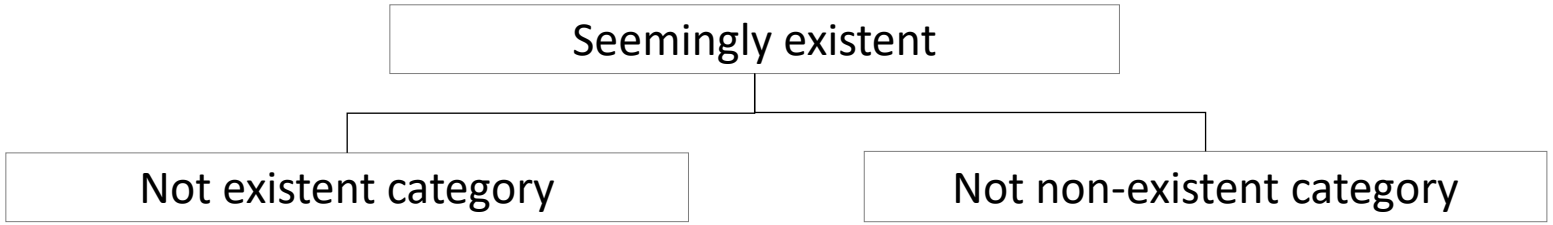
b) Maya is seemingly existent as though it is a part of Brahman.

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

d) Svetasvatara Upanishad :

- Para Shaktihi.

e)



f) Seemingly existent category means Mithya.

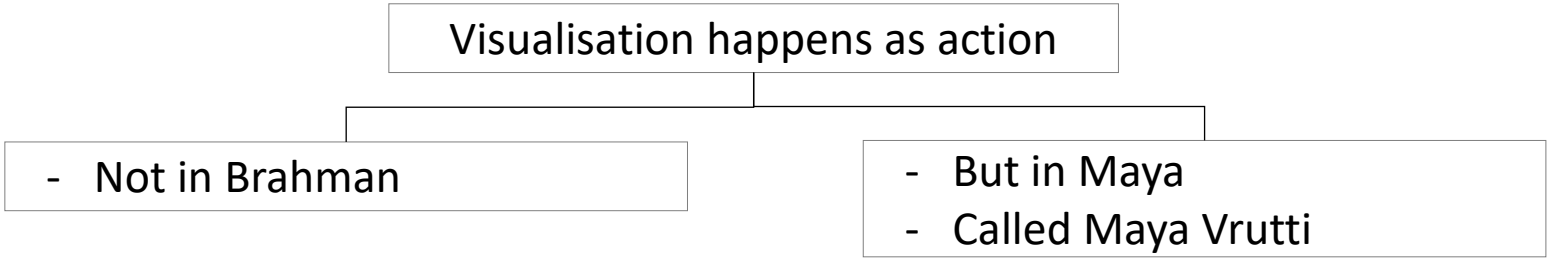
g) Mithya can't be counted as No. 2.

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

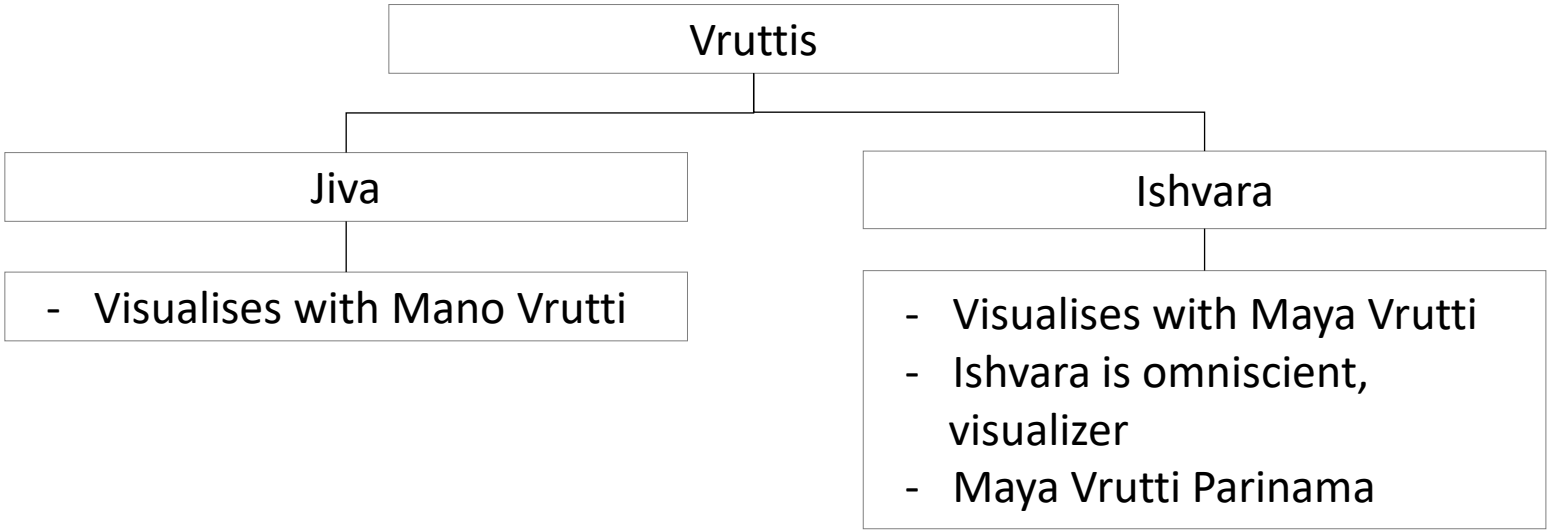
b) Maya contains all Jivas in potential form, Jagat in potential form.

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

d)



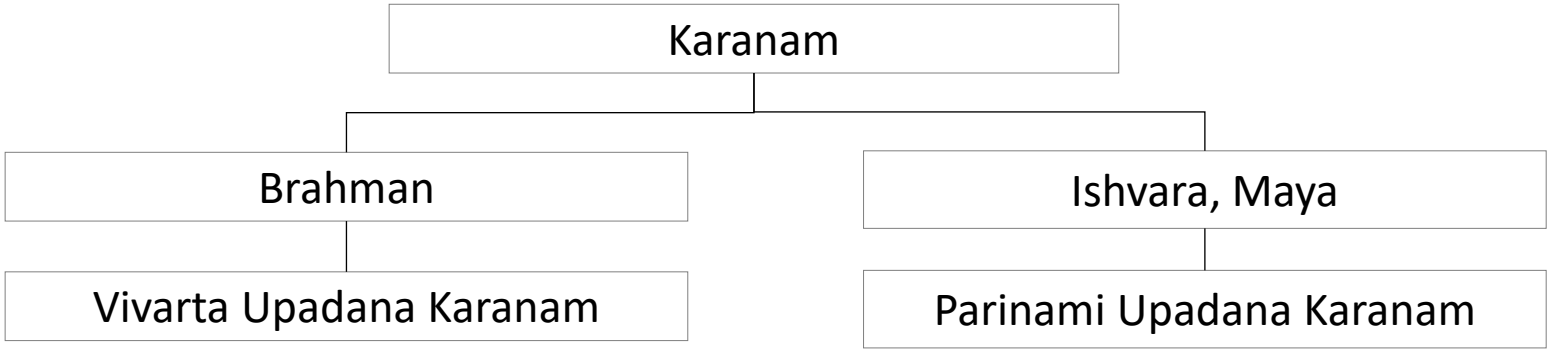
e)



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

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

h)



i) This division is there only in Advaitam.

j) Sankhya does not have Parinami, Vivarta.

- Has only one Upadana Karaqnam, Parinami Upadana Karanam.

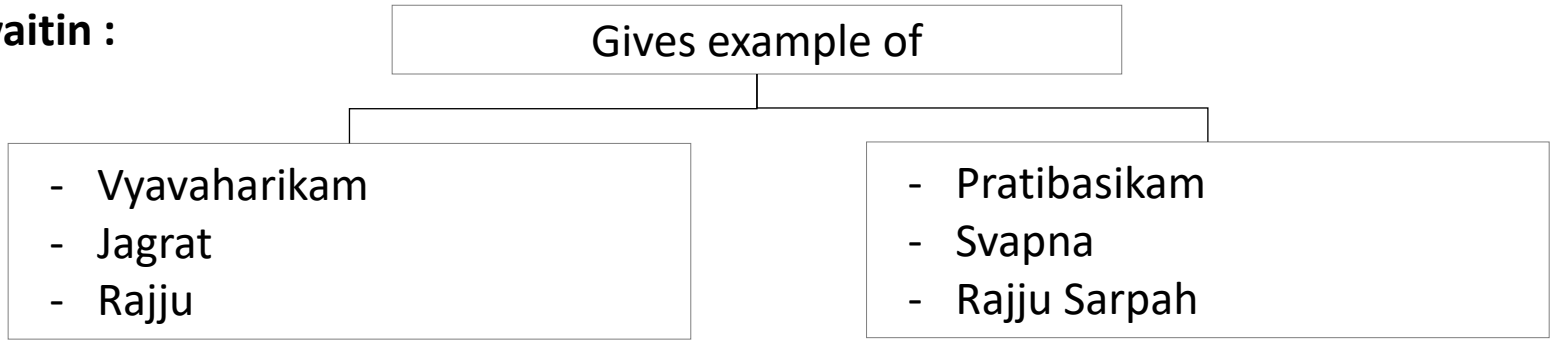
k) Maha Senior student, some attended Moolam also.

VII)

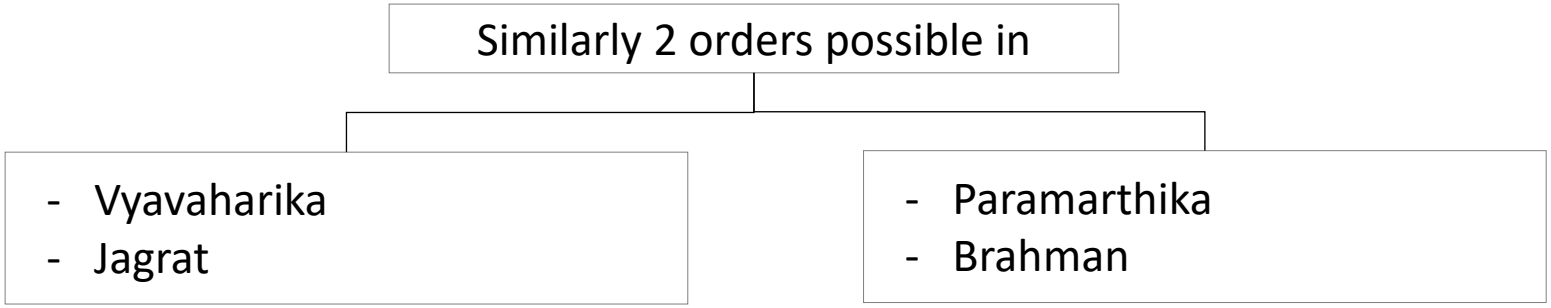
Advaitin	Visishta Advaitam
- Brahman and Maya belong to two different orders of reality - Paramartikam, Vyavaharikam	- Brahman and Maya are of same order of reality.

VIII) Are 2 orders of reality possible?

a) Advaitin :



b)



IX) Visishta Advaitin :

a) Rejects Vyavaharika, Pratibasika, Paramartika.

b) Does not accept Jagrat, Svapna separate, Rope – Rope Snake, Same order.

c) Rope Snake, Svapna, is real.

d) No 2, 3, orders of reality.

e) Maya is of the same order of reality as Brahman.

X) Advaitin :

a) Maya is of a lower order of reality.

b) This is the Vakhyam.

c) Technical discussion here is Pramanam.

d) This sentence is not accepted by Advaitin.

XI) Tatva Vakyabyam Anirvachaniyam :

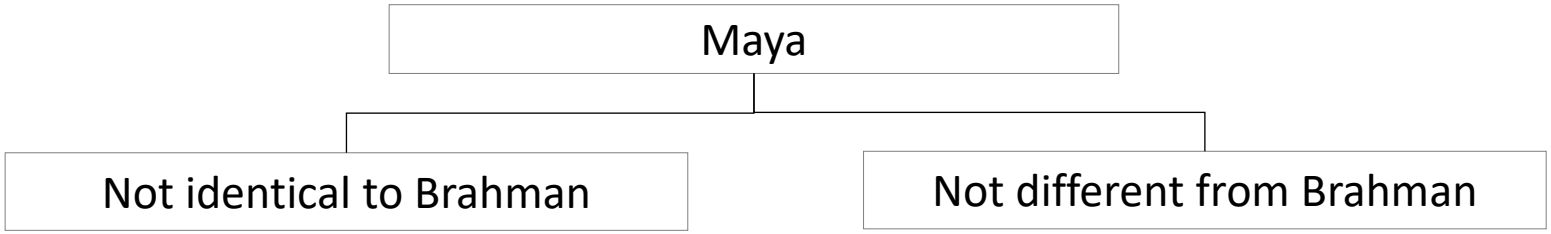
a) Maya = Anirvachaniyam = Mithya

b) Vivekchudamani : Verse 109

सन्नाप्यसन्नाप्युभयात्मिका नो भिन्नाप्यभिन्नाप्युभयात्मिका नो । साङ्गाप्यनङ्गा ह्युभयात्मिका नो महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥	*sannāpyasannāpyubhayātmikā no* *bhinnāpyabhinnāpyubhayātmikā no |* *sāṅgāpyanaṅgā hyubhayātmikā no* *mahādbhutā'nirvacanīyarūpā || 109||*

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

c)



d) Can’t define Maya – World.

XII) What is nature of Maya?

a) Name and form.

b) Chandogya Upanishad : Chapter 6 – 1 – 4

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥	yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayaṃ vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ mṛttiketyeva satyam || 6.1.4 ||

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

c) Maya not Satyam – Brahma Satyam.

XIII) b) Establishes Mithya.

XIV) What type of Nama Rupa?

a) Avyakrute.

b) Dormant, in potential form.

c) Don't have manifestation of that.

d) Nirvikalpaka Avastha.

XV)

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

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

b) Unfolds Nama Rupa.

c) Sari Shop :

- Shows 100 Saris
- Throws up
- Tempts lady

73) Sutra 1 – 1 – 5 :

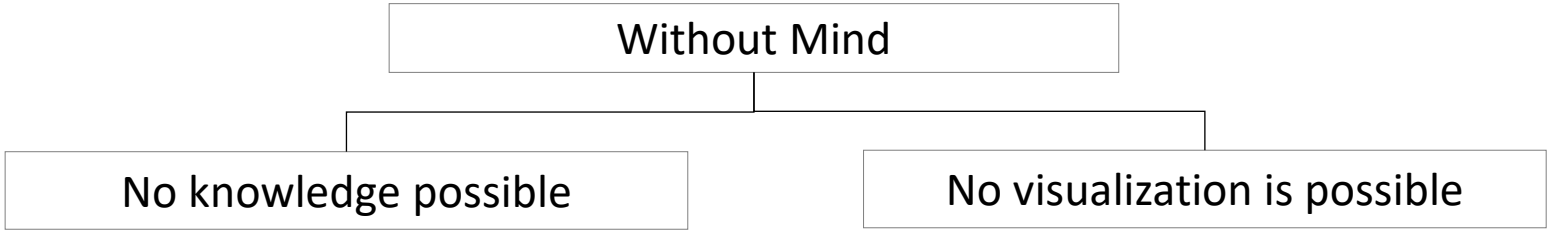
I) Shankara :

a) We have already said, Ishvara does not have produced knowledge (Vrutti Jnanam).

b) Previous Paragraph :

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

II) Purva Pakshi :



III) Shankara :

a) Ishvaras knowledge is unproduced, eternal, no question of production of knowledge and requirement of Shariram.

b) Like ever present light of Surya is Ishvaras Nitya Jnanam Svarupam.

IV) a) Jiva is a Samsari, is ignorant, has to produce knowledge, obstacle to Jnanam.

b) To produce any knowledge, he has to remove ignorance.

c) Requires Pramanam.

d) For Pramanam require Shariram.

e) Aavarana Pratibandha, obstacle.

f) Ishvara does not require Pramanam, does not have Avidya, Ishvara has Nitya Jnanam all the time.

g) Jiva has doubt, ignorance, obstacles, rise of Jnanam is dependent on Pramanam, Shariram etc.

h) Not for Ishvara who is free from obstacles to Jnanam.

V) How do you know Ishvara is different from Jiva?

a) At Paramartika level, Jiva, Ishvara are one and the same.

b) Advaitin accepts at Vyavaharika level, Jiva is ignorant, requires Pramanam.

c) Ishvara at Vyavaharika level does not require Pramanam.

VI) Nyaya Veiseshika :

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

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

b) Veda reveals Ishvara as Jagat Karanam.

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

d) Ishvara revealed, not proved by Shastram.

e) Kathopanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ । यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥	Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha, Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta ॥ 9 ॥

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

f) Apaurusheya Vishaya – Ishvara revealed by Veda and says it is Nitya, Sarvagyaha.

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

VIII) a) Ishvaras Omniscience is located where?

b) In the Maya – Upadhi – Karana Prapancha.

c) Maya Vrutti Rupena, Omniscience is located.

d) Not Mano Vrutti.

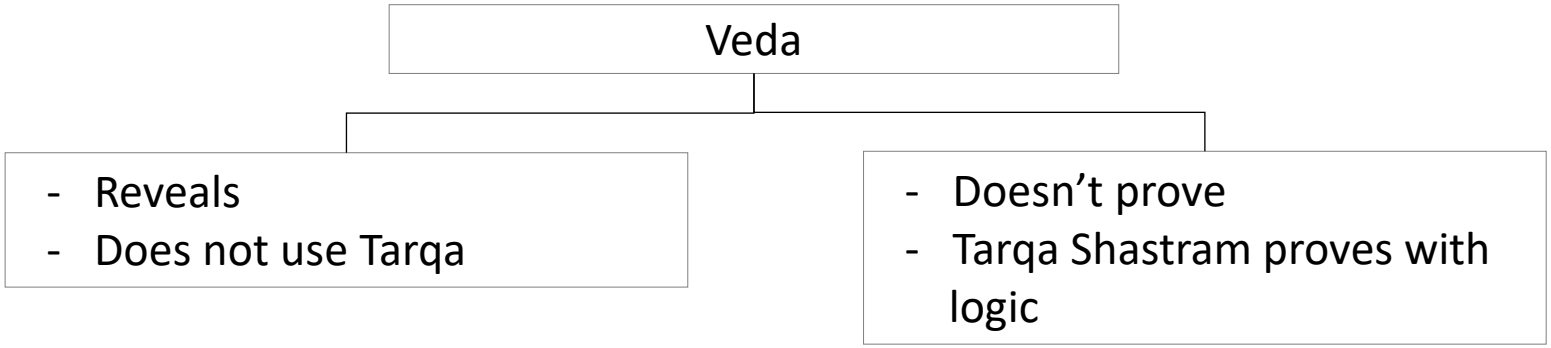
e) With help of Maya, Ishvara can visualise also.

f) Pramanam for Omniscience of Ishvara is Veda Pramanam.

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

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

c)



X) Svetasvatara Upanishad :

a) Chapter 6 – Verse 8 :

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते । परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥	na tasya karyam karanam ca vidyate na tatsamas cabhyadhikas ca drsyate I parasya saktir vividhaiva sruyate svabhaviki jnanabalakriya ca II 8 II

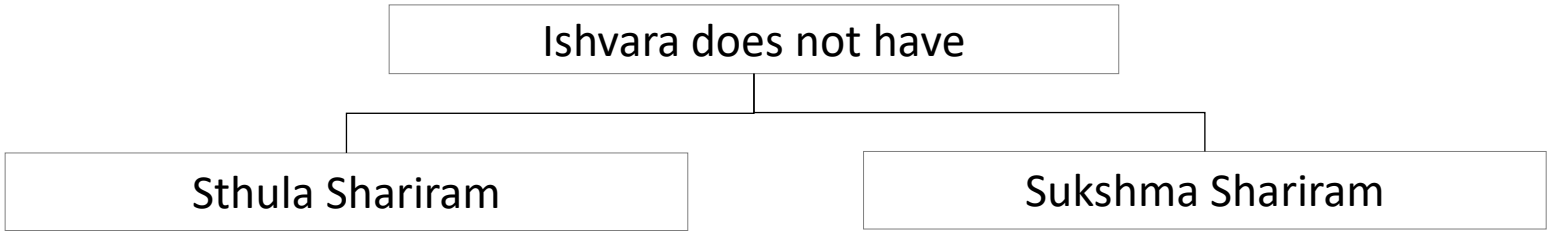
He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]

b) Chapter 3 – Verse 19 :

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः । स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥	apanipado javano grahita pasyaty acaksuh sa 'srnoty akarnah I sa vetti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam II 19 II

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

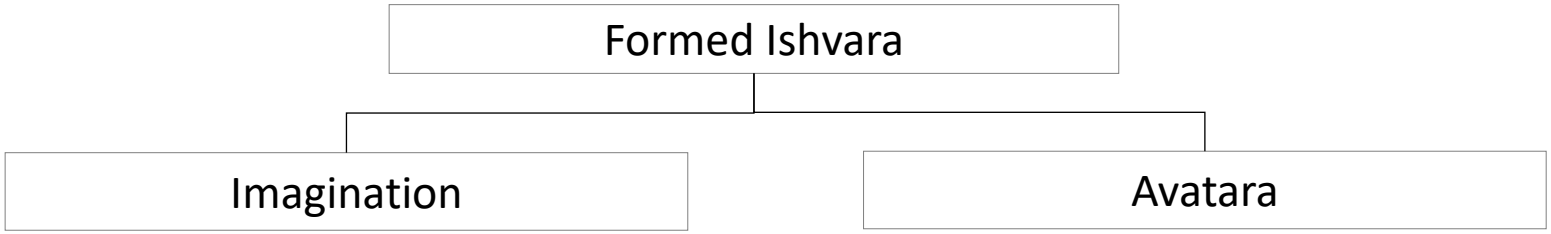
XI) a)



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

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

d)



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

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

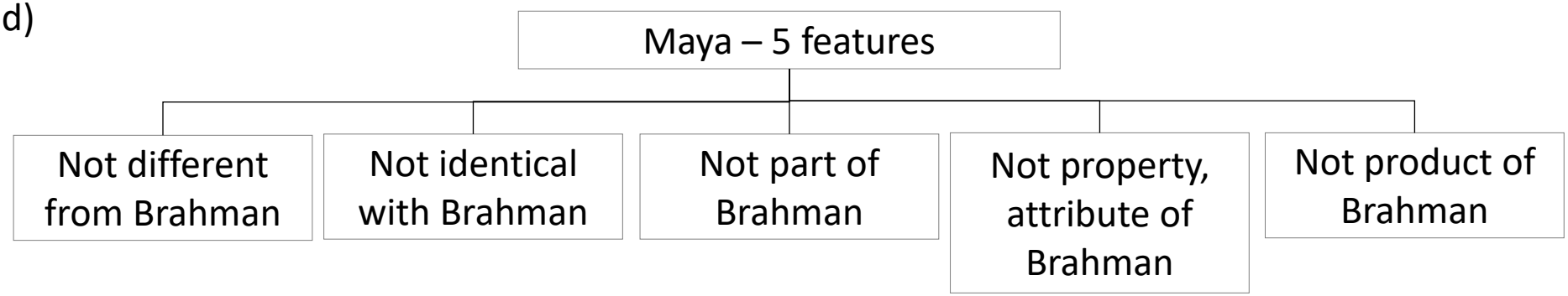
g) Bagavan naturally does not have Shariram.

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

b) Inferior – all of us

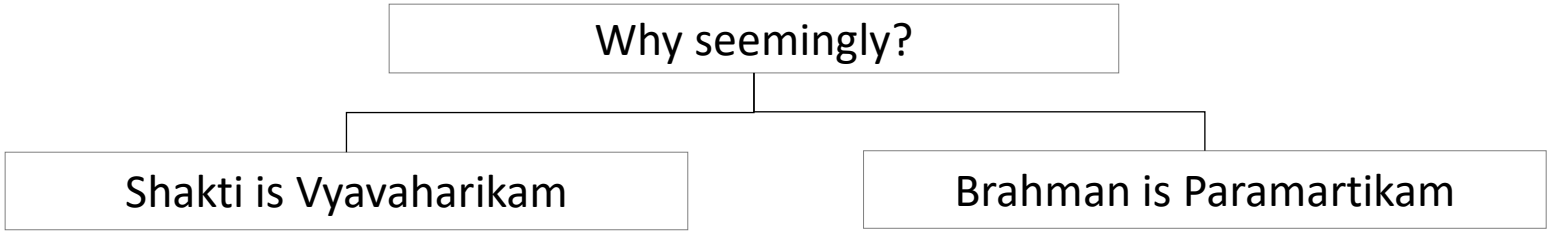
c) That Ishvara has got Para Shakti, Supreme power called Maya.

d)

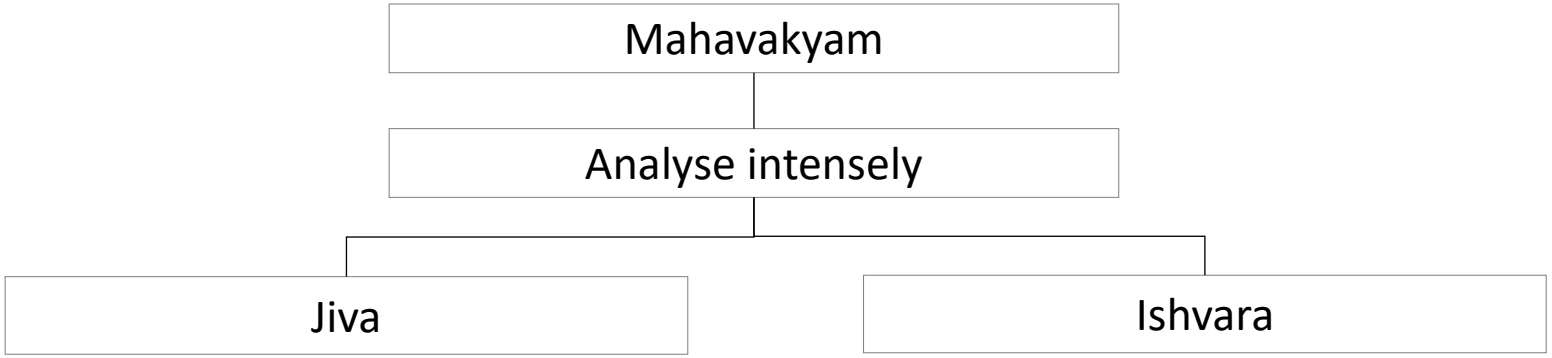


e) It is a Shakti of Brahman which is seemingly part of Brahman.

f)



g)



- Then do Aikyam.
- Both analysis important.

XIII) What type of Shakti?

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

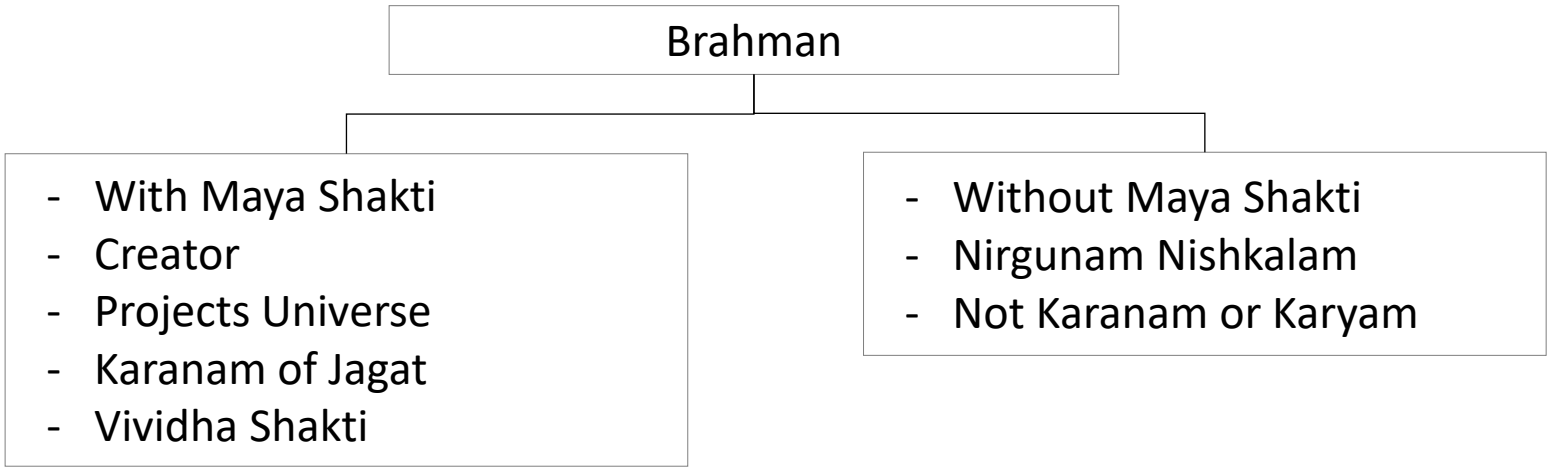
b) Soundharya Lahari :

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि । अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति ॥ १॥	śivaḥ śaktyā yukto yadi bhavati śaktaḥ prabhavituṃ na cedevaṃ devo na khalu kuśalaḥ spanditumapi . atastvāmārādhyāṃ hariharaviriñcādibhirapi praṇantuṃ stotuṃ vā kathamakṛtapuṇyaḥ prabhavati .. 1..

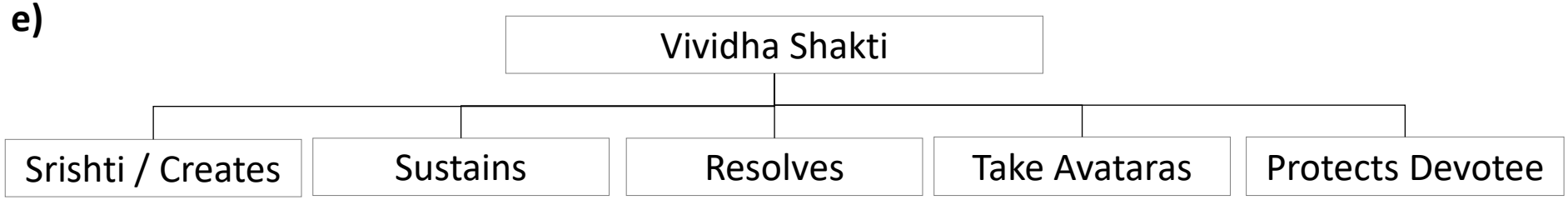
United with Śakti, Śiva is endowed with the power to create the universe. Otherwise, He is incapable even of movement. Therefore, who except those endowed with great merits acquired in the past can be fortunate enough to salute or praise Thee, Mother Divine, who art the adored of even Hari, Hara and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

c) Brahma creator only with Shakti.

d)



e)



f) Not produced by any Karanam, Svabaviki.

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

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

Revision :

Chapter 1 – 1 – 5 : Topic 198

XIV) a) Shankara is explaining Sarvagyatvam of Brahman.

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

XV) Shankara :

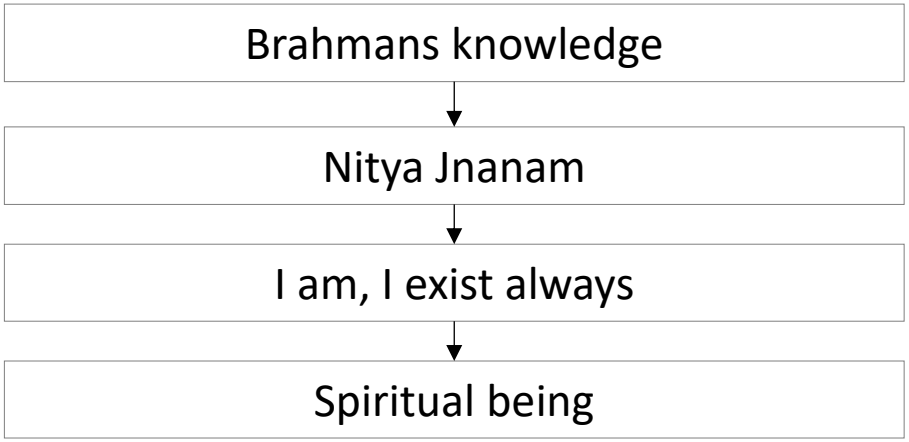
a) If Brahman has got a produced knowledge then Brahman has to be the knower.

b) Brahmans knowledge not produced knowledge.

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

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

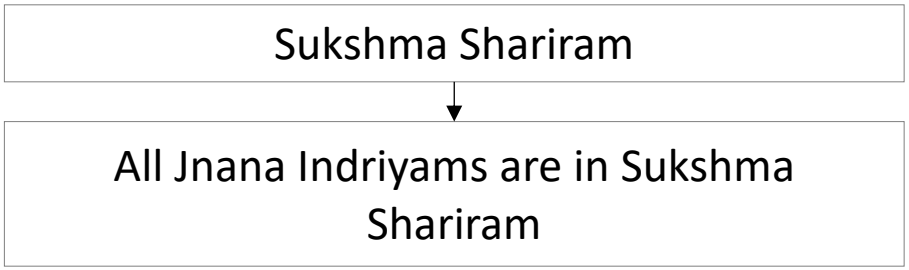
e)



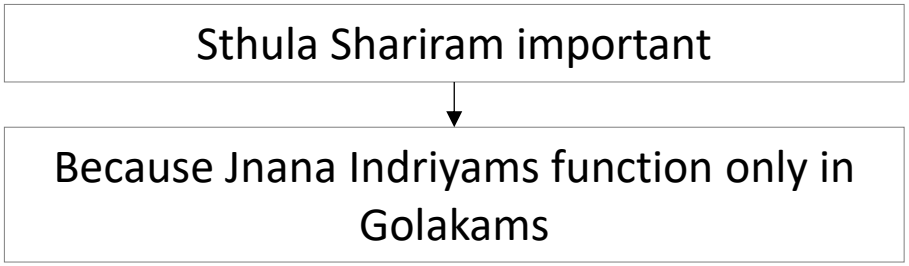
XVI) Sankhya :

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

b)

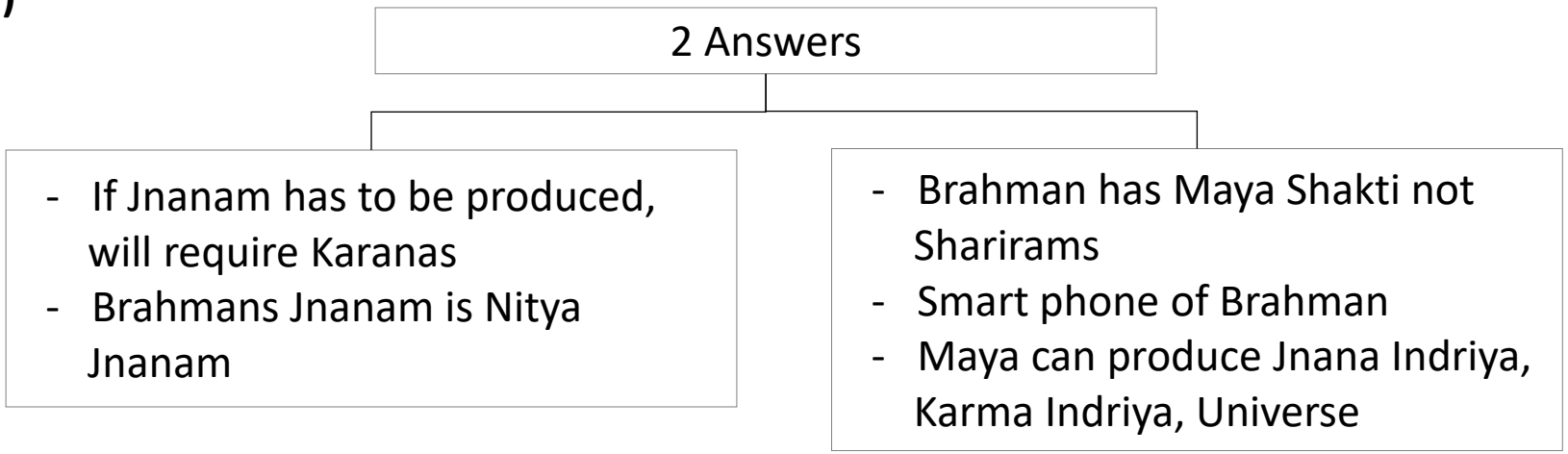


c)



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

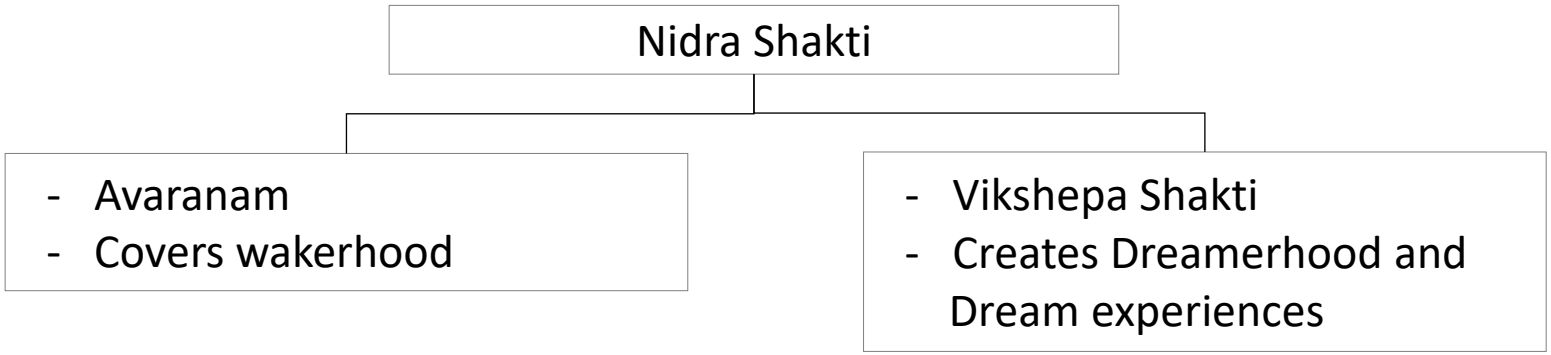
XVII) a)


2 Answers
- If Jnanam has to be produced, will require Karanas
- Brahmans Jnanam is Nitya Jnanam
- Brahman has Maya Shakti not Sharirams
- Smart phone of Brahman
- Maya can produce Jnana Indriya, Karma Indriya, Universe

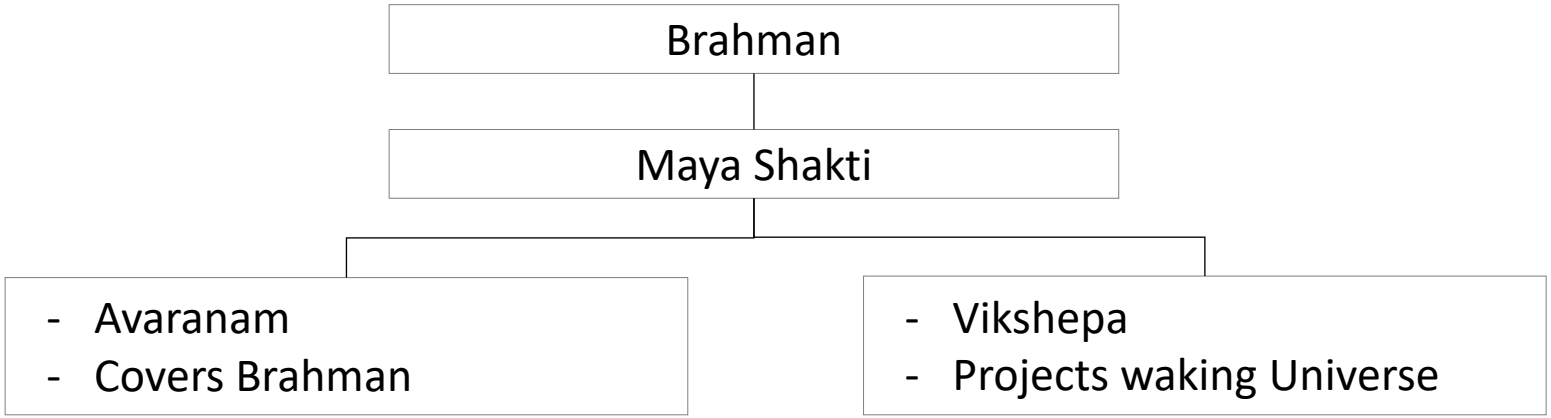
b)

Waker
With one Nidra Shakti
Can produce Dream Universe, Dream living beings
Jnanam is already there in Maya – Nidra Shakti

c)


Nidra Shakti
- Avaranam
- Covers wakerhood
- Vikshepa Shakti
- Creates Dreamerhood and Dream experiences

d)



XVIII) Argument :

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

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

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

- Jiva = Ishvara = Brahman

b) No Indriyas, Karanams required.

c) Brahman is Sarvagyam, Sarvashaktiman, with Maya.

d) How do you know?

XX) a) Ishvara is Apaurusheya Vishaya.

b) Rely upon Veda Pramanam.

XXI)

2 Quotations

Svetasvatara Mantra

- Chapter 6 – Verse 8
- Chapter 3 – Verse 19

XXII) Svetasvatara Upanishad : Chapter 6 – Verse 8

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते । परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥	na tasya karyam karanam ca vidyate na tatsamas cabhyadhikas ca drsyate I parasya saktir vividhaiva sruyate svabhaviki jnanabalakriya ca II 8 II

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

a) Ishvara has no physical Body.

b)

When we worship Bagawan with Body

- Body is imagined
- For Puja, Dhyana

- Avatara

c) Dhyanartham, Pujartham Kalpita Shariram.

d) 2nd Group of Shariram :

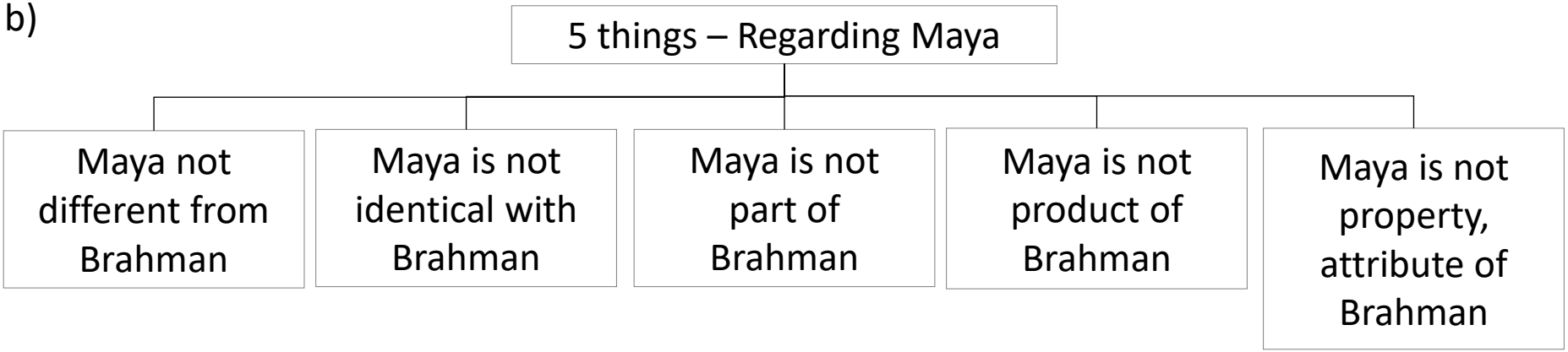
- Rama, Krishna Shariram as Avatara.

e) Ishvara has no specific Body at all.

f) Maya is Body of Ishvara.

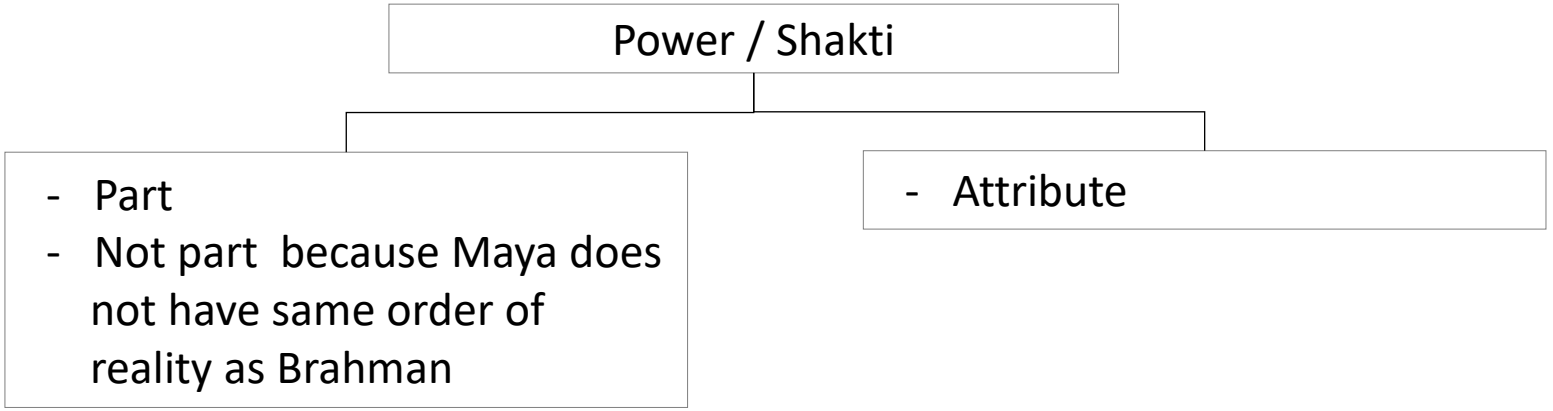
XXIII) a) What is relationship between Brahman and Maya?

b)



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

d)



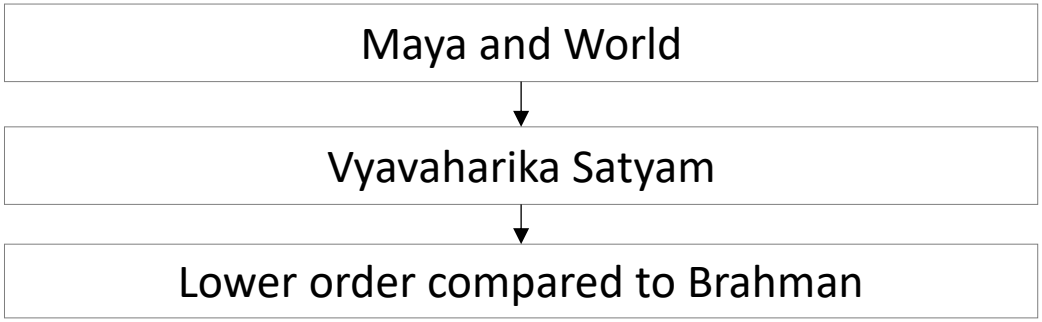
e) Use mysterious language because of 2 orders of Reality.

f) World is a product of Maya Shakti.

g) World also has same order of reality like Maya.

h) Worlds order of reality is different from Brahmans order of reality.

i)



j) On what basis, we arrive at this conclusion?

k) Because of 2 orders of reality, whatever happens in Maya, world, do not touch Brahman because of 2 different orders of reality.

l) Maya is called Brahma Shakti in Svetasvatara Upanishad.

m) Parasya Shakti, Vividaihi Suyate.

n) Srishti, Sthithi, Laya Shakti = Maya Shakti.

o) Nigraha Shakti, Pancha Krutya Parayana in Lalitha Sahasranamam.

p) Nigraha Shakti, Ichha Shakti, Tirodhana Shakti (Avarna Shakti), capacity to bless Devottee, take Avatara.

q) Maya = Smart phone of Bagawan, can do many things.

r) Omniscient, omnipotent.

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

b) It is Svabaviki, Natural.

c) Therefore, it is eternal.

d) No time when Brahman is without Maya Shakti.

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

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

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

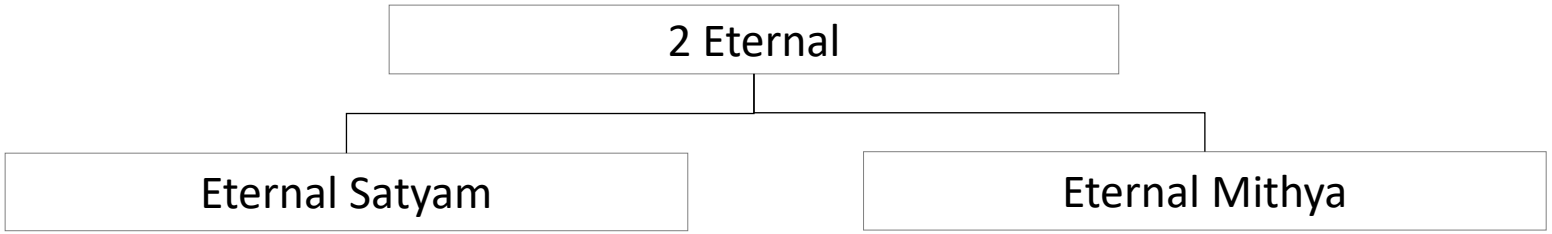
d) Me waker, higher order, many things in lower order dream universe.

e) 2 Paramartika Satyams are not there.

f) Only one Paramartika Satyam, eternal.

g) Another Maya, Vyavaharika Satyam eternal.

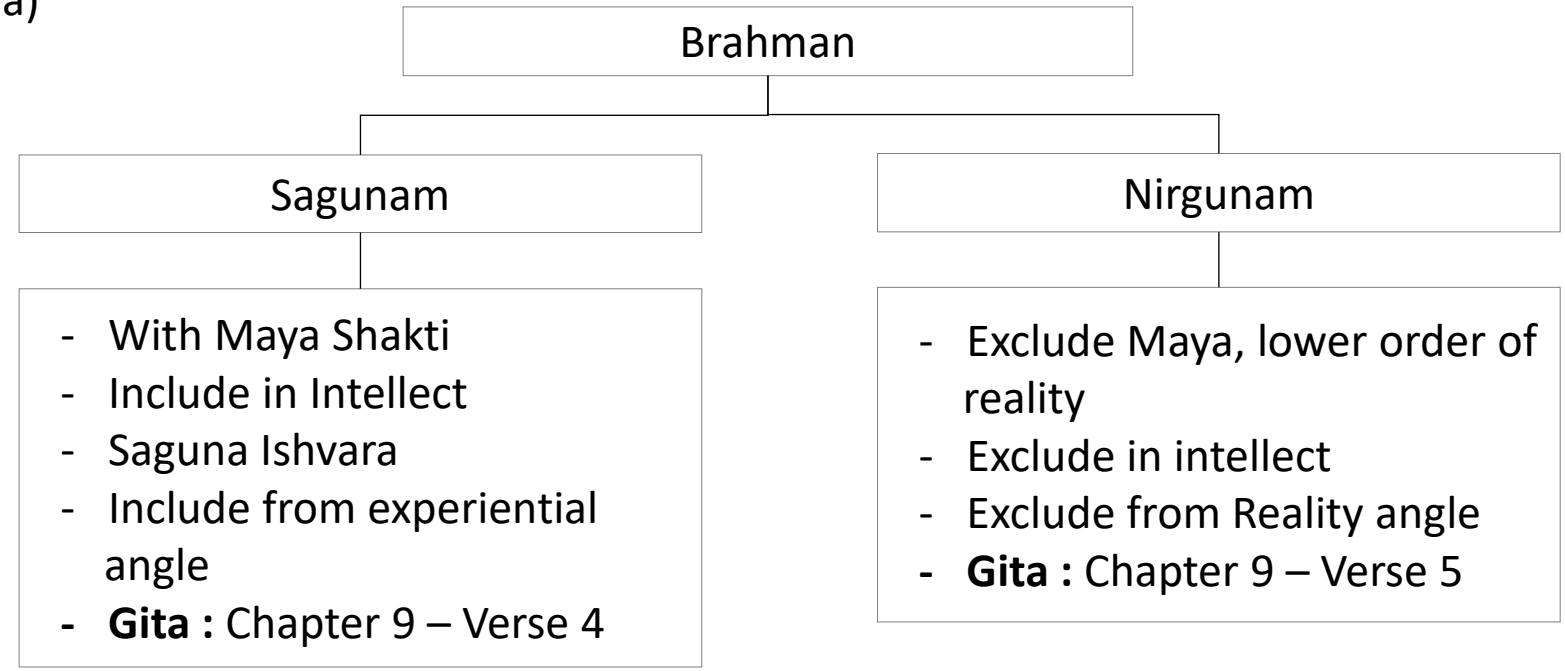
h)



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

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

XXVI) a)



Gita :

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

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

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

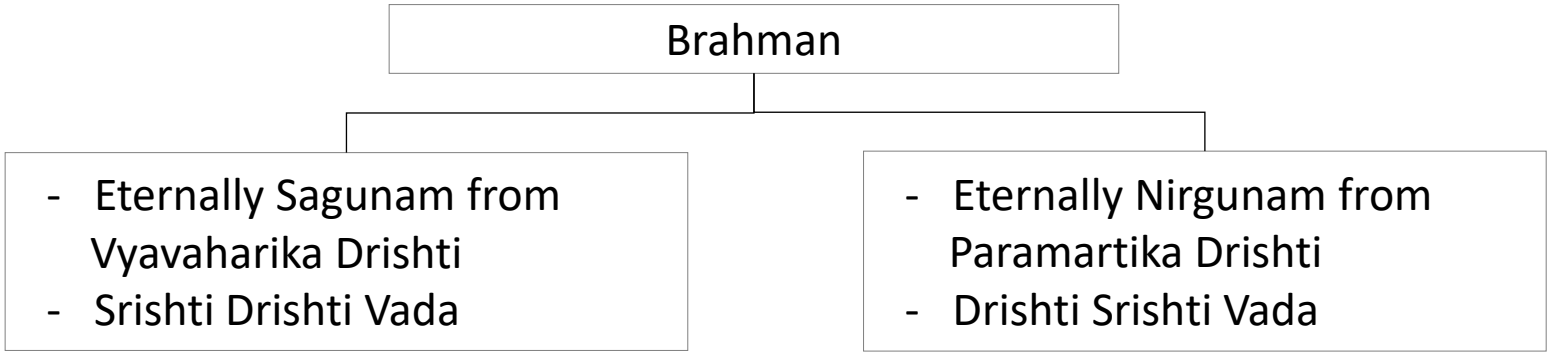
Gita :

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् । भूतभृन्न च भूतस्थः ममात्मा भूतभावनः ॥ ९-५॥	na ca matsthāni bhūtāni paśya mē yōgamaiśvaram | bhūtabhṛnna ca bhūtasthō mamatmā bhūtabhāvanaḥ || 9-5 ||

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

b) Brahman is both Sagunam and Nirgunam.

c)



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

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

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

XXVII) a) Eternal Nirgunam Brahman exists.

b) I am that eternal Nirgunam Brahman.

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

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

XVIII) 2nd Quotation :

Svetasvatara Upanishad : Chapter 3 – Verse 19

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः । स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥	apanipado javano grahita pasyaty acaksuh sa 'srnoty akarnah I sa vetti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam II 19 II

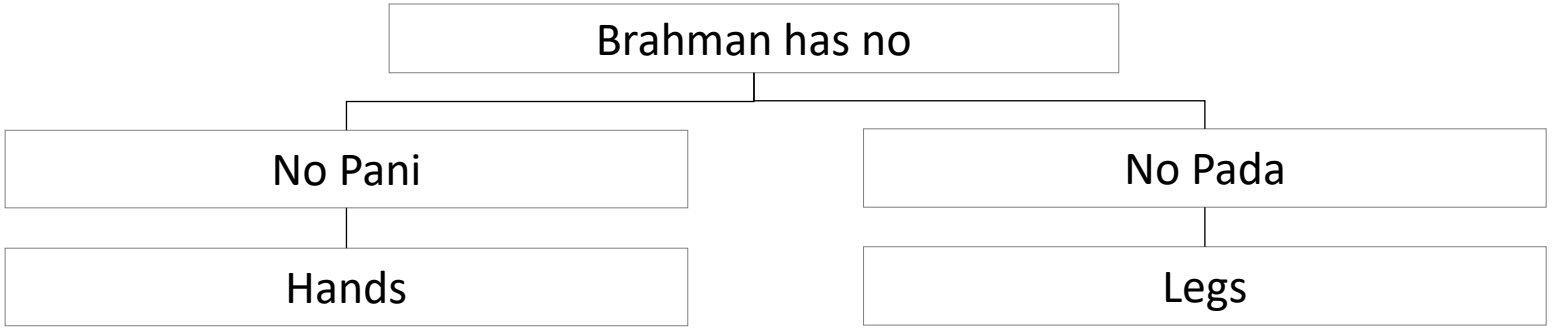
Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. they say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

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

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

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

d)



e) It has got the power of hands and legs within Maya.

f) Shakti of Jnana Indriya + Karma Indriya – is there in Maya.

g) Brahman, Ishvara can create without the hands, legs.

h) Unlike Goldsmith, carpenter, who has tools, hands, legs.

i) Ishvaras multipurpose tool = Maya.

j) Nidra is our Multipurpose tool to create Svapna.

k) No hands, legs, but is moving fast, can handle everything.

l) Has Rupa Jnanam without eyes, has Shabda Jnanam without the ears, Gandha Jnanam without nose, Sarva Jnanam without Pramanam.

m) With one Maya Shakti, Ishvara knows everything knowable.

n) Ishvara can't know, non existent things, not know my horn.

o)

Vedyam	Vetti
Knowable	Kows

p) Every knower, never the known object.

q) That is the design of our Universe.

XXIX) a) Gita : Chapter 7 – Verse 26

वेदाहं समतीतानि वर्तमानानि चार्जुन । भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७-२६॥	vēdāhaṃ samatītāni vartamānāni cārjuna | bhaviṣyāṇi ca bhūtāni māṃ tu vēda na kaścana || 7-26 ||

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

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

c) He is primal knower :

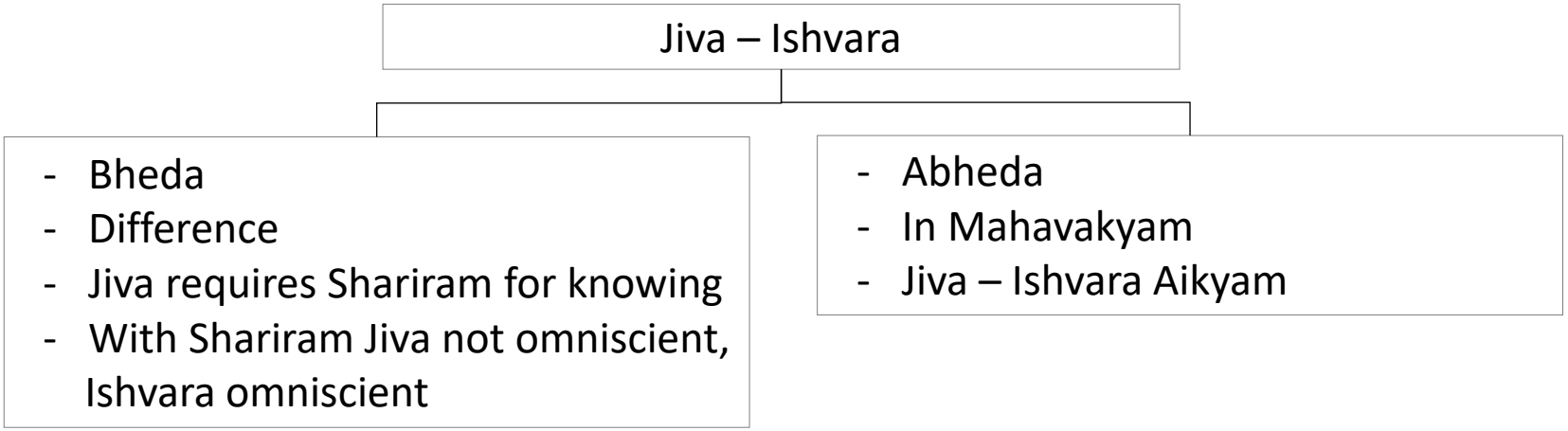
- Brahman + Maya = Ishvara.

d) What is relevant in this quotation?

e) Sankhaya Question is answered :

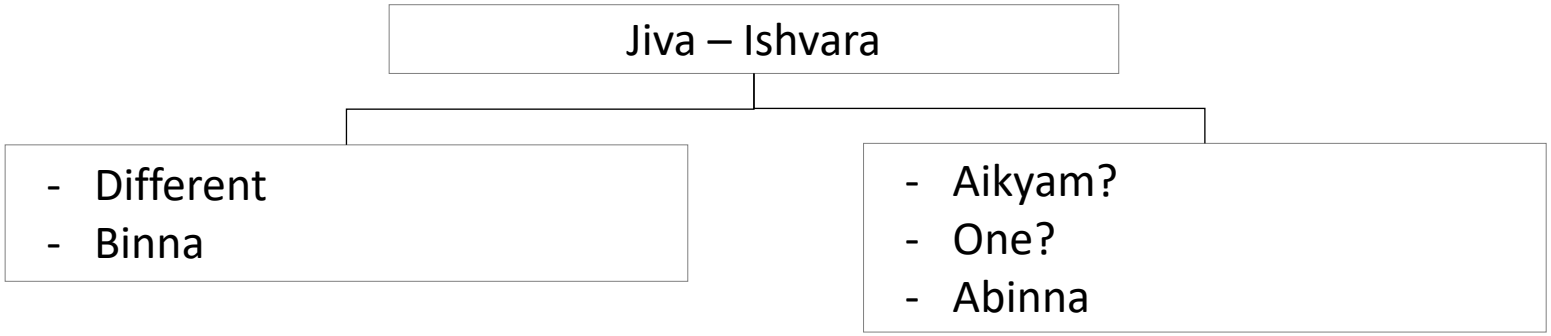
- Ishvara can be the knower of all, doer of all without Sthula, Sukshma Shariram.

XXX) a)



b) With differences – how Aikyam?

c)



XXXI) Shankara :

a) We will have differences.

b) Not uniform answer.

c) Different orders of reality exist.

d) Rope and Rope Snake differences are there.

e) Vyavaharika or Paramartika Drishti.

f) This is our problem with Visishta Advaitin.

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

h) 2 deaf people conversing :

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

i) Same dialogue we have with Visishta Advaitin.

j) Do you accept different orders of reality?

- Important to ask.

k) Difference between Jiva – Ishvara :

- Exists eternally, Anaadi Kala.

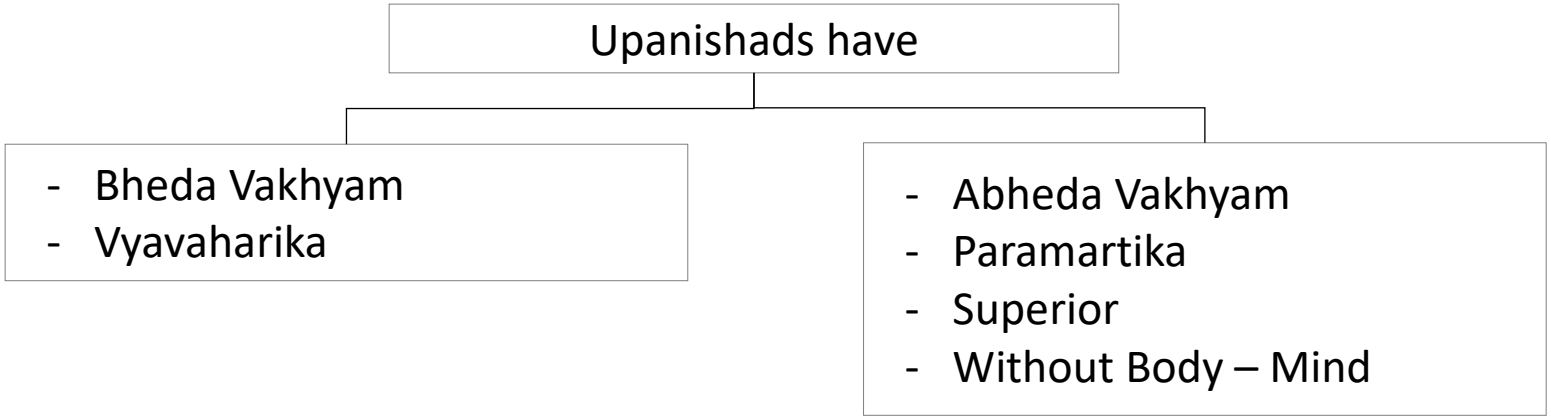
l) Discussed in Vichara Sagara :

- 6 Anaadis
- Jiva – Ishvara different.

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

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

o)



p) Not knowing this 2 levels, Sankhya argues.

V) Sankhya :

a) There is no Samsari Jiva different from Ishvara.

b) Jiva – not omniscient, has obstacles for knowledge.

c) Jiva has Avidya, Jnana Pratibandhavan.

d) Different from Ishvara

VI) Brihadaranyaka Upanishad : Chapter 3 – 7 – 23

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

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

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

a) Drashta = Jivaha

b) Nanyo Asti Drashta

c) Ataha = Ishvara

d) No Jiva other than Ishvara

e) Both are one and same

f) Nanyo Asti Vijnyata.

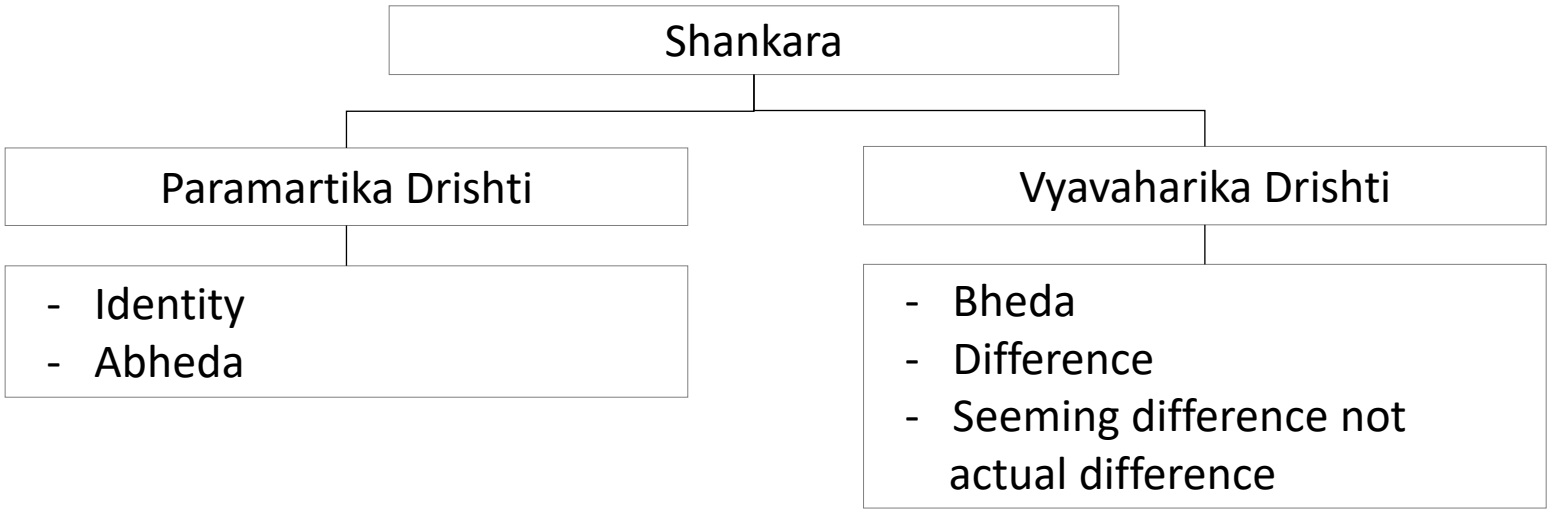
XXXII) Sankhyas question :

a) How you are saying – Jiva is different from Ishvara requiring Body – Mind complex for knowledge.

b) Ishvara = Different from Jiva, not requiring Body, Mind for knowledge.

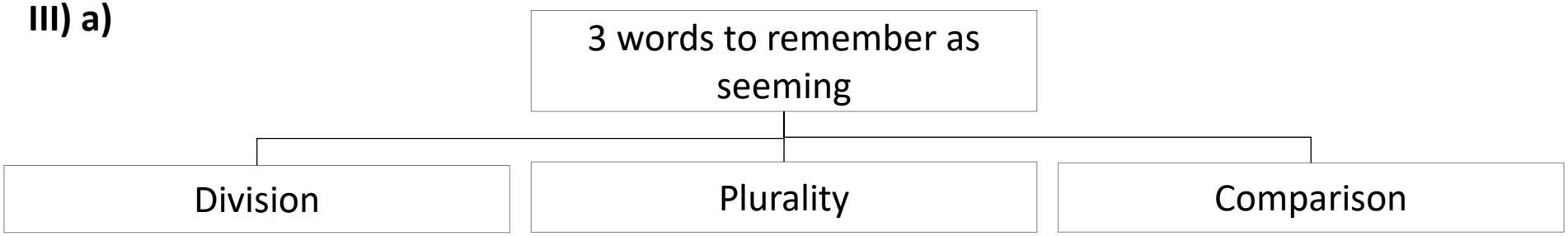
c) There is a difference here.

74) I)



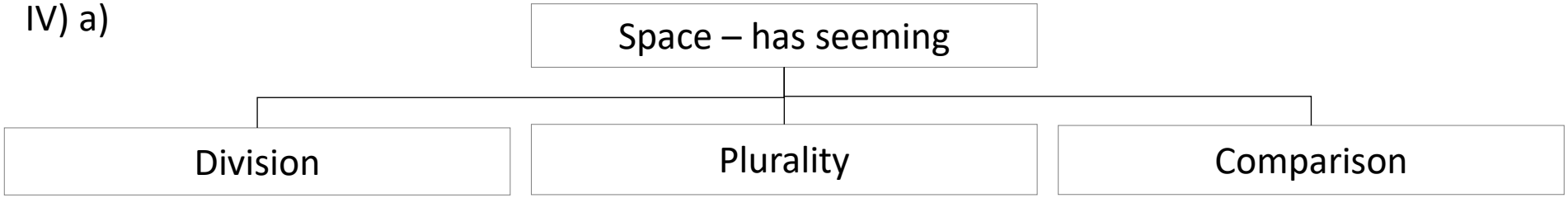
II) Upadhi causes seeming changes, seeming division, plurality, comparison.

III) a)

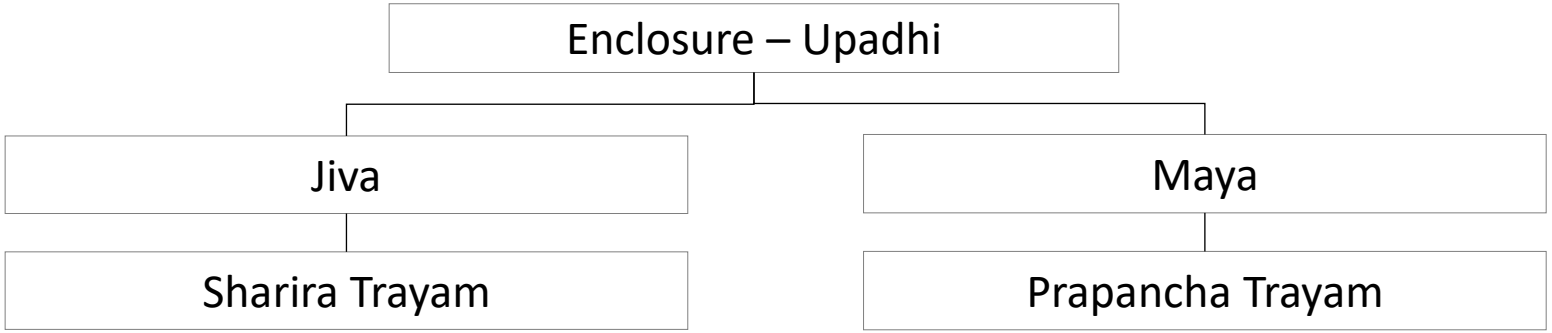


b) Cloth – cut into 2 parts, not seeming division, real, actual.

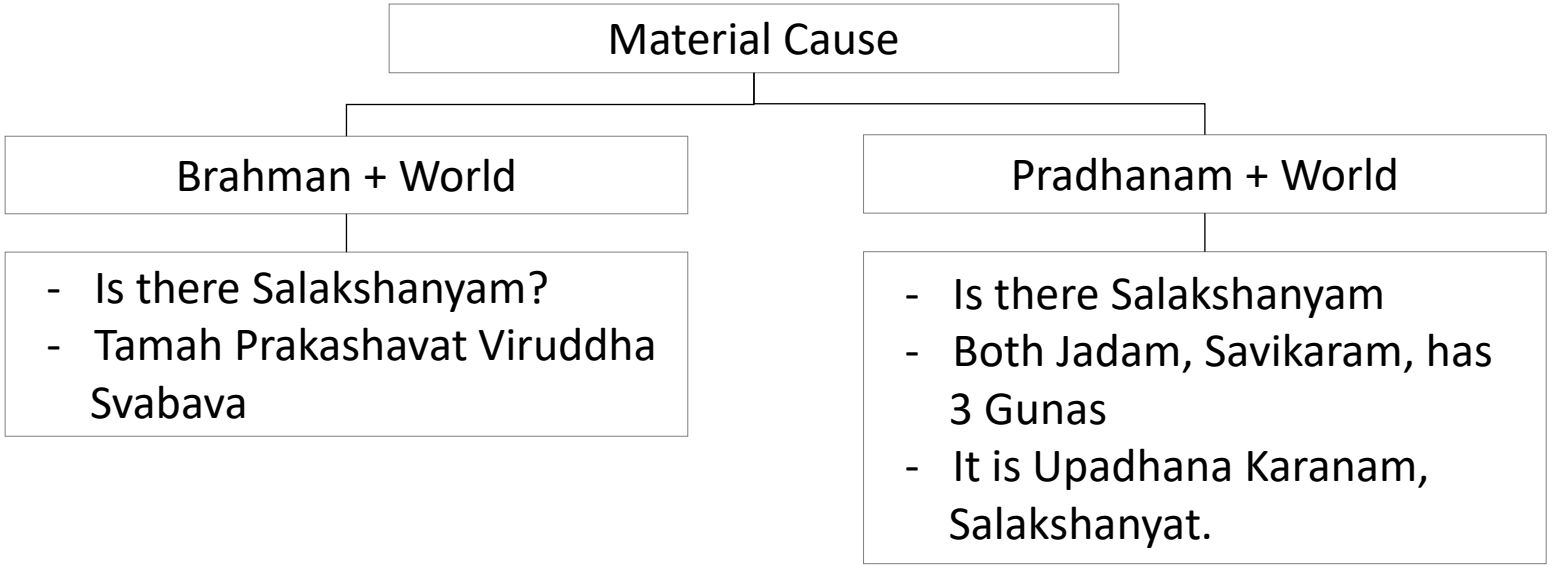
IV) a)



d)



V) a)



b)

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

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

VI) Shankara :

I have 2 answers

Shastra Pramana Drishti

- Jagat Karanam, Srishti Karanam
- Apaurusheya Vishaya
- Scientist can't solve , what was there before big bang
- Shastra says Brahman is Jagat Karanam not Pradhanam
- Taittriya Upanishad : Chapter 3 – 1 – 2
- Sruti says Brahman = Karanam

Logically proved

1st Chapter :
- Samanvaya Adhyaya
- Analysis of Sruti

2nd Chapter :
- Yukti Pramanam
- Mananam
- Logically can defend

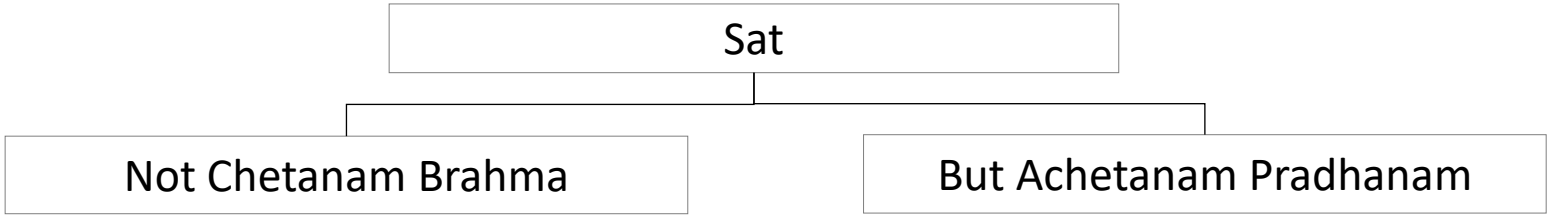
Taittriya Upanishad : Chapter 3 – 1 – 2

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

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

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

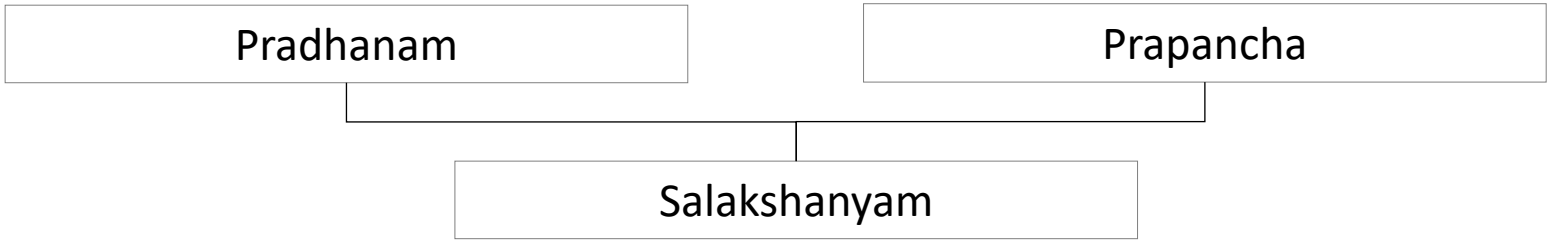
VII) a**)**



b) Vyasa refutes.

c) Upanishad talks about visualisation of Sat Karanam.

VIII) Sankhya :



IX)

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

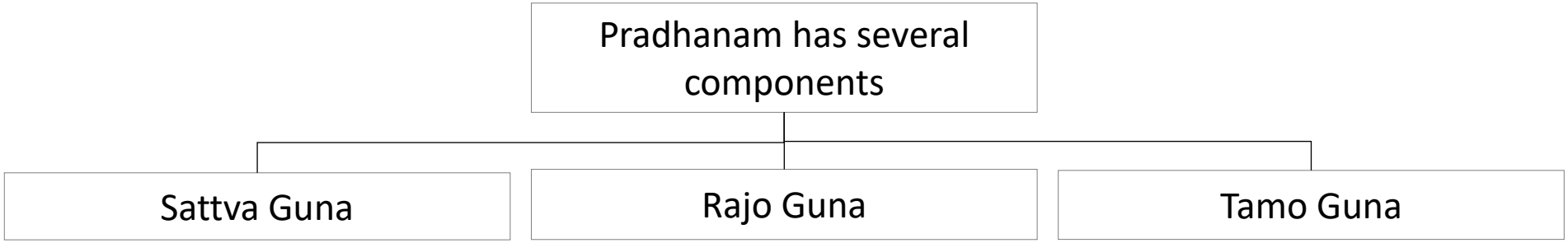
X)

Brahman	Jagat
- Chetanam - Nirgunam	- Achetanam - Sagunam

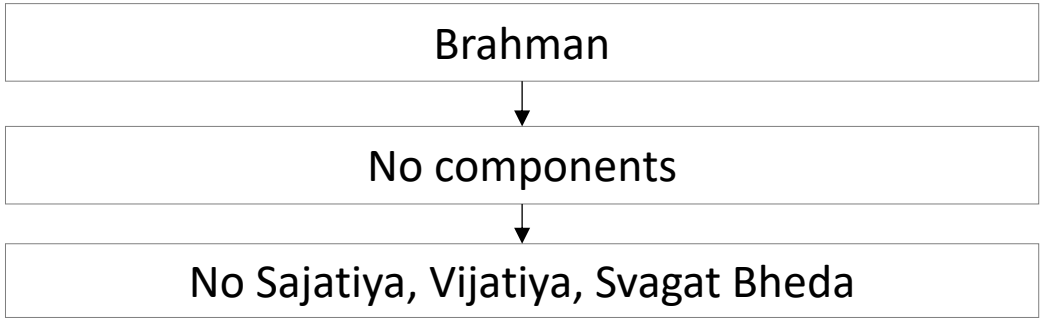
Vai Lakshanyam

75) Sutra 1 – 1 – 5 :

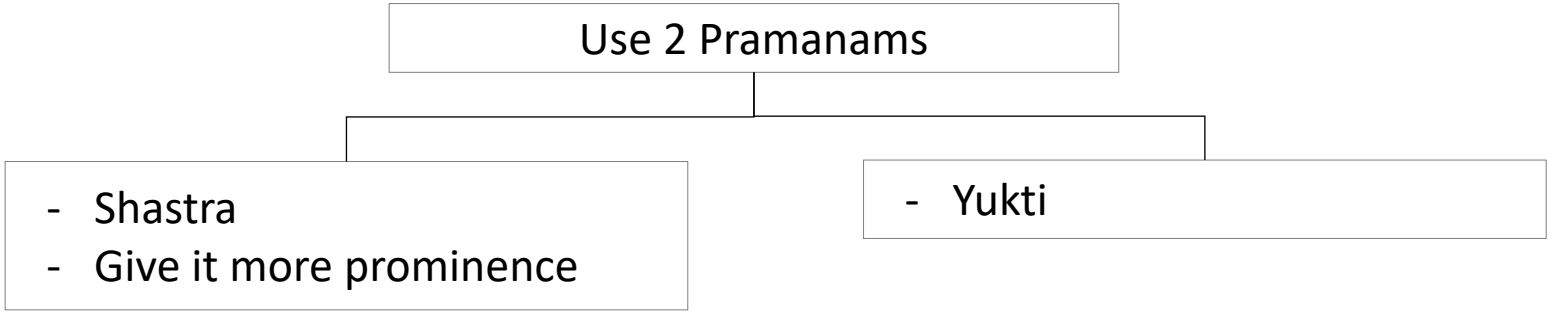
I) a)



b)



II) a) Shankara :



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

c) Shastra talks about Brahman, not Pradhanam.

d) Logic :

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

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

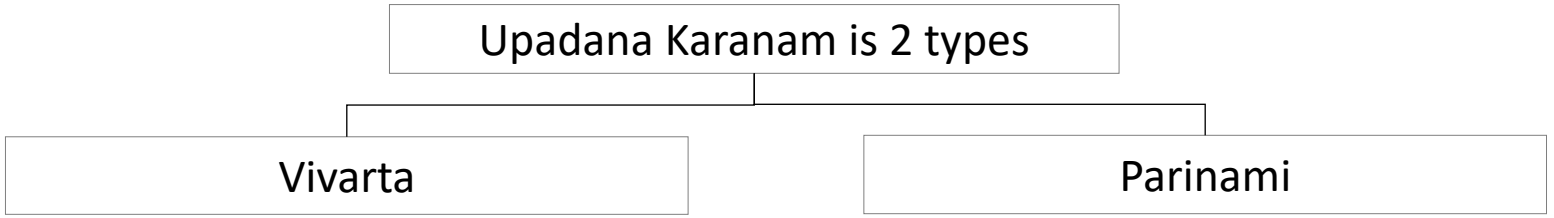
f) Pradhanam not Moola Karanam.

III) Mandukya Upanishad : Chapter 4

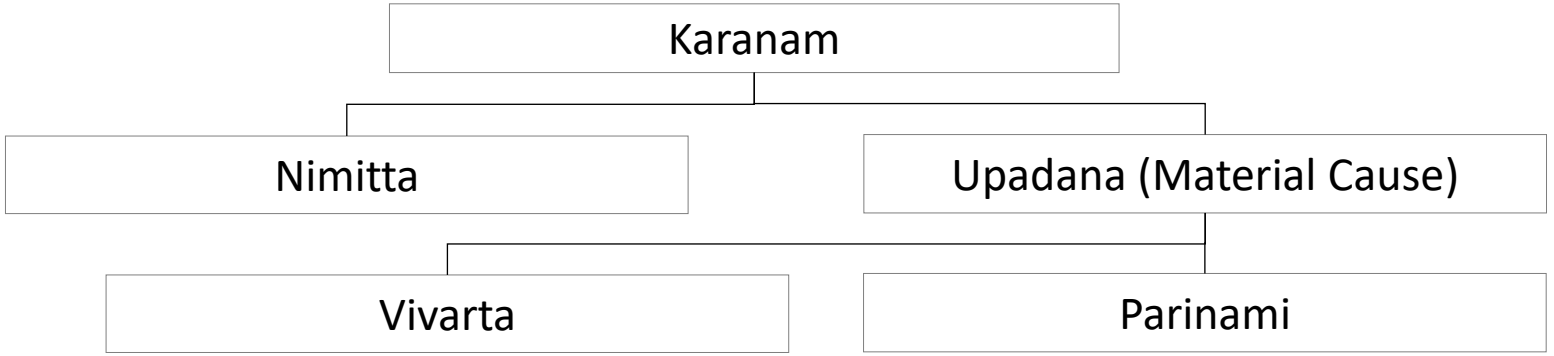
Sat Karya	Asat Karya
Sankhya and Yoga	Nyaya and Veiseshika

IV) Answer to Salaksha Niyama :

a)



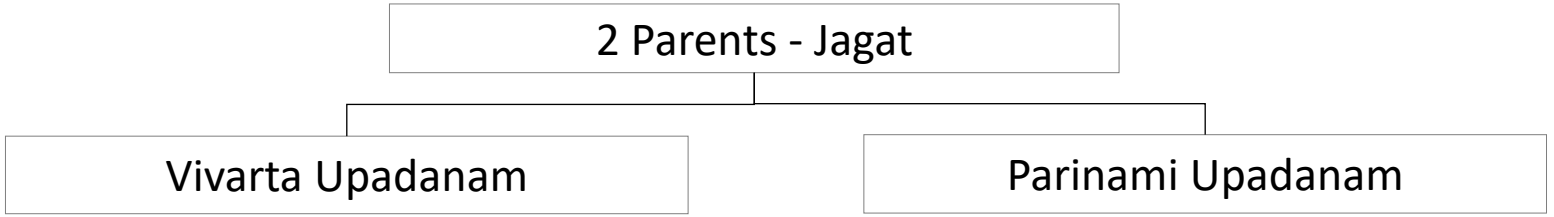
b)



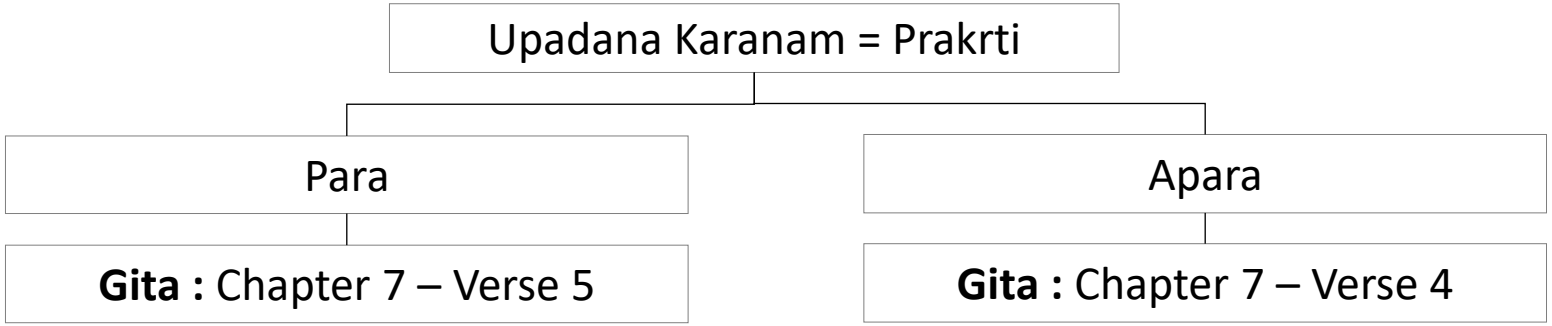
Vivarta	Parinami
- Brahman - Non-changing	- Changing Cause - Pancha Butas / Prakrti / Maya

c) Upadana Karanam = Brahman + Maya.

d)



V) a)



Gita :

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥	**bhūmirāpō'nalō vāyuḥ** **khaṃ manō buddhirēva ca |** **ahaṅkāra itīyaṃ mē** **bhinnā prakṛtiraṣṭadhā ||7-4||**

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

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७-५ ॥	**aparēyamitastvanyāṃ** **prakṛtiṃ viddhi mē parām |** **jīvabhūtāṃ mahābāhō** **yayēdaṃ dhāryatē jagat ||7- 5 ||**

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

VI) a) Salakshanyam :

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

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

c) Maya borrows existence from Brahman.

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

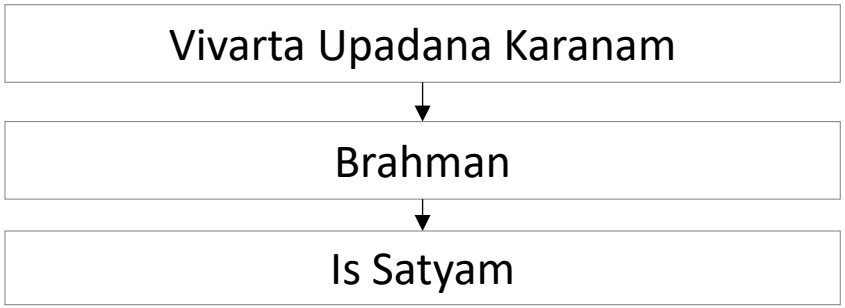
e) Maya does not have a droplet of happiness.

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

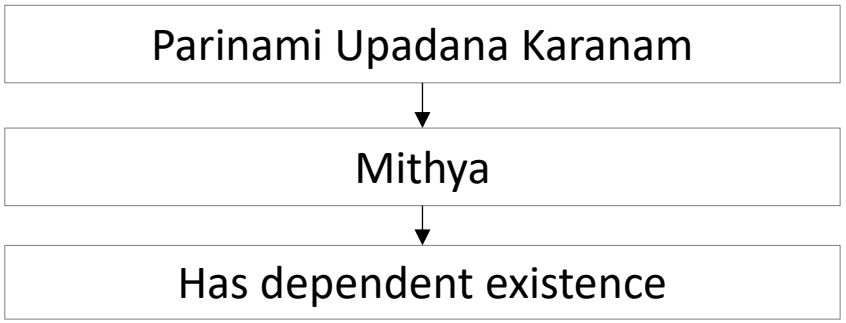
VIII) a) Most of the Upanishads start from Brahman – Vivarta Upadana Karanam.

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

c)



d)



e) Sankhya :

- Maya is Satyam

f) Maya should not be given equal importance.

g) Brahman should be given top importance.

h) 1st Reason :

- Vivarta Upadana Karanam alone is Satyam.

IX) 2nd Reason :

a) Only knowledge of Satyam liberates a person.

b) Knowledge of world, Mithya does not liberate a person.

c) Hence, we call it Vyavaharika Satyam, it is useful.

d) Mithya has Vyavaharika utility but not spiritual utility.

e) Spiritual utility is there for Brahma Jnanam which alone can give liberation.

f) Upanishad has to start with Vivarta Upadana Karanam only.

g) In the beginning it says it is Upadana Karanam.

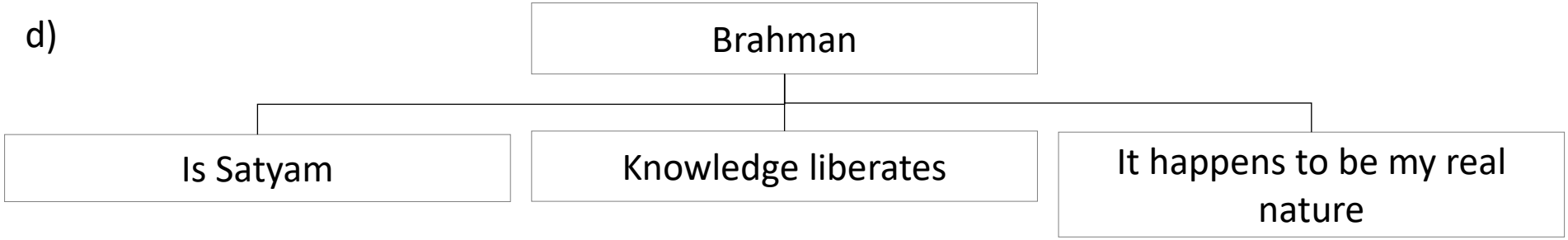
X) Next revelation :

a) That Satyam, Upadana Karanam happens to be our real nature.

b) I – Ahamkara will one day resolve into it.

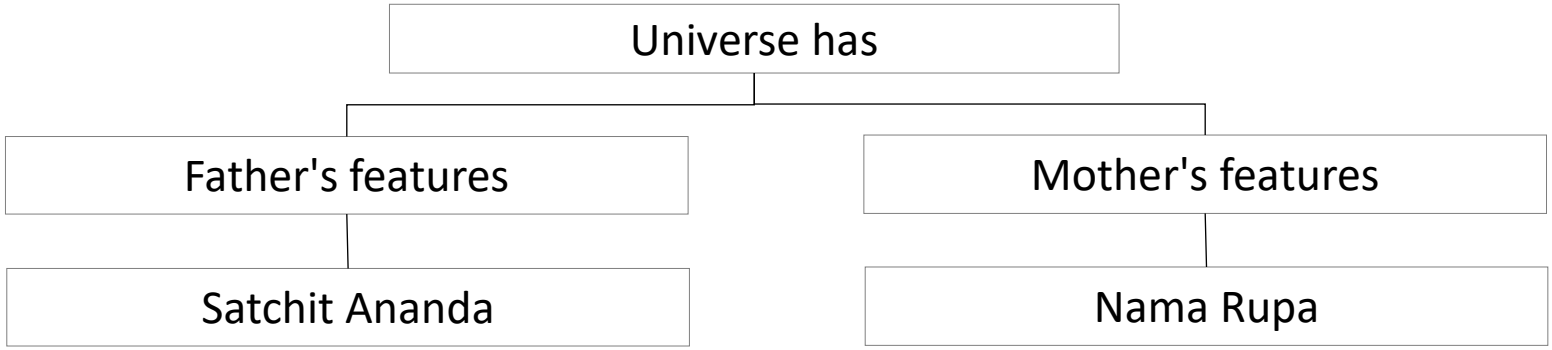
c) I am already that even now and then negate world, including Body, Mind, thoughts, Universe as Mithya.

d)

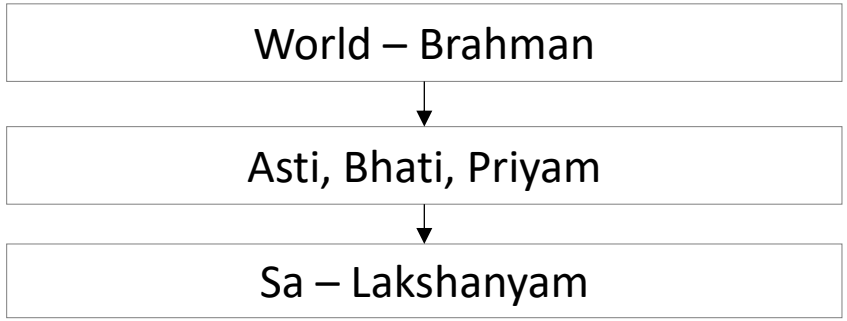


e) My Real Nature is not Parinami Upadana Karanam, Body.

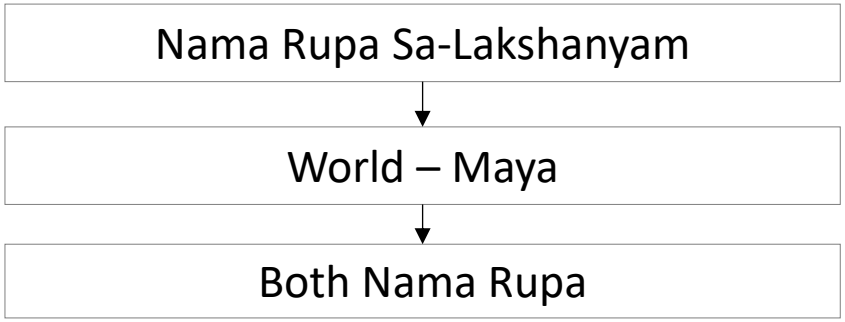
f)



XI) a)



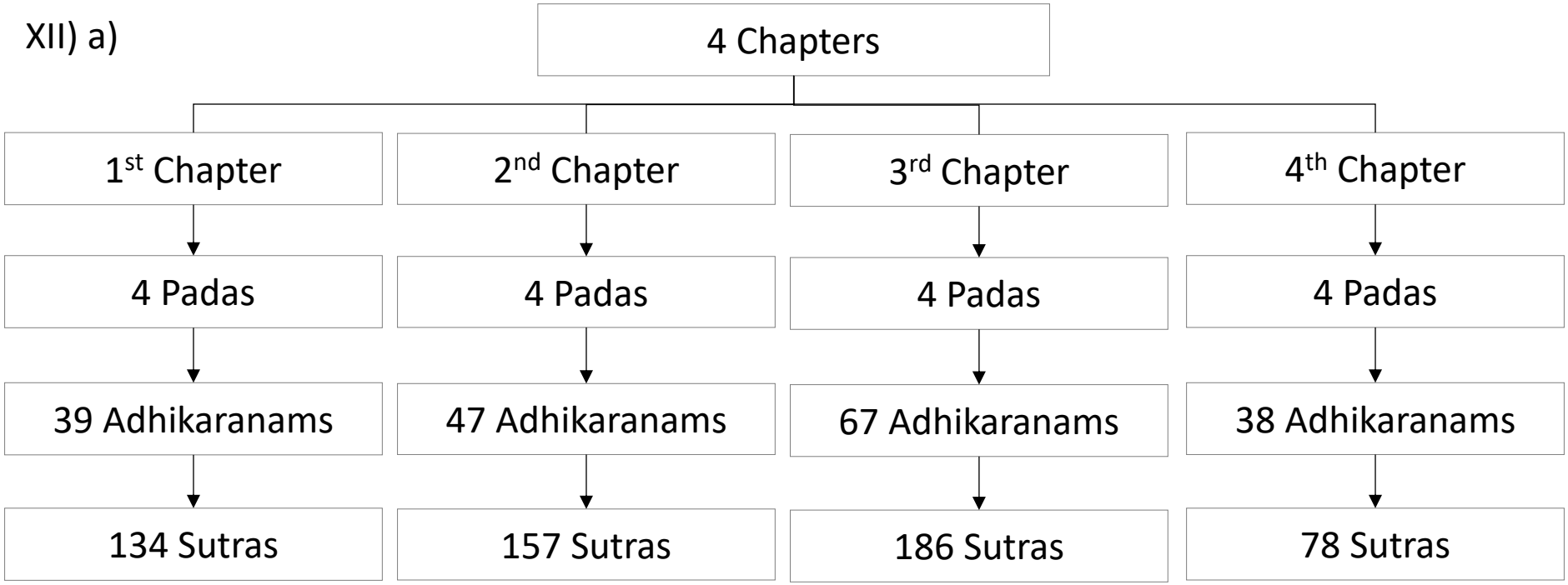
c)



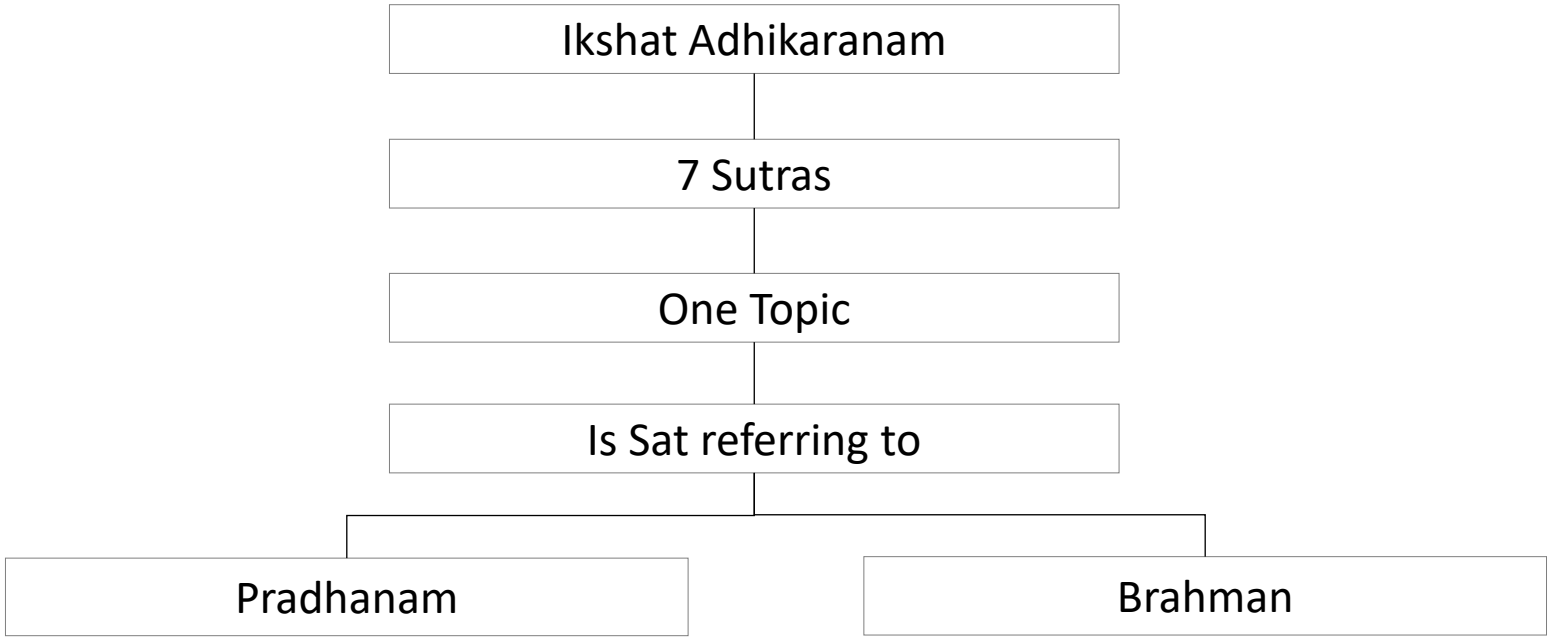
d)

World	Maya / Prakrti
Manifest Nama Rupa	Unmanifest Nama Rupa

XII) a)



b)


Ikshat Adhikaranam
7 Sutras
One Topic
Is Sat referring to
Pradhanam
Brahman