

BHAGAVAD GITA

with

SHANKARABASHYAM

CHAPTER 13
VERSE 01 TO 02

VOLUME - 19

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CHAPTER 13

KSETRAKSETRAJNA VIBHAGA YOGA

(Field and its Knower)

VERSE 1 TO 2

TOPIC 1 TO 29

Additional Point :

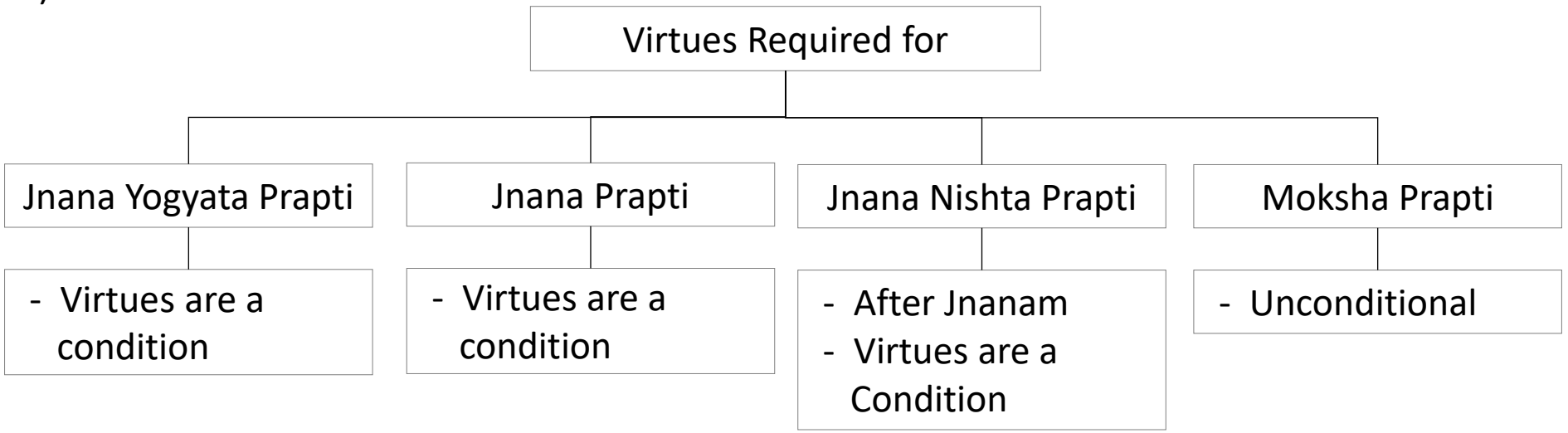
I) a) Lord Krishna talks about virtues which are spontaneously there in a Jnani or if they are not spontaneously present, they are deliberately practiced by a Jnani

b) Indicates that these virtues are important at all stages of Spiritual level

c) At Karma Yoga, Upasana Yoga level :

- Adveshta Sarva Butana etc. are important for Jnana Yogyata Prapti and are conditions for attaining Moksha.

d)



II) Why Moksha is Unconditional?

a) Jnanam :

- Moksha – My Nature

b) If you see any condition for Moksha, you have not Grasped Mahavakyam.

III) Chapter 13 :

a) Madhusudhana Saraswati has Written Bashyam for Gita involving Tarqa, Mimamsa, Vyakaranam.

b) “Gudartha Deepika”

c) Dhyana shlokas written for every Shatkam

d) 'Advaita Siddhi', another great Text by him

e) Defends Advaitam against Dvaita Acharyas

f) Nyaya Mrtam Vyasa Tirtha levelled charges against Advaitam from Tarqa, Vyakarana, Mimamsa angle.

g) Madhusudhana defended this accusation.

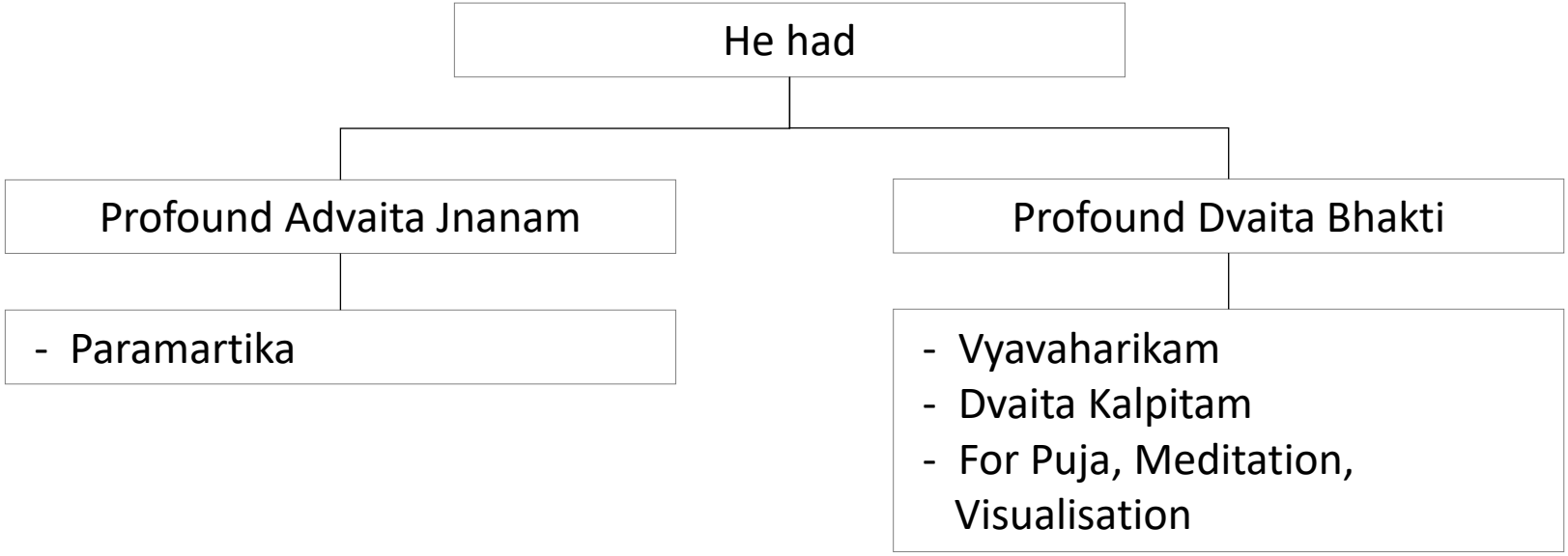
h) Madhusudhana also wrote Bhakti Granthas.

i) Before Chapter 13, he writes, don't meditate on Nirguna Brahman but meditate on Lord Krishna - blue eyed boy of Brindavan.

j) Dvaita Bhakti over powered his mind

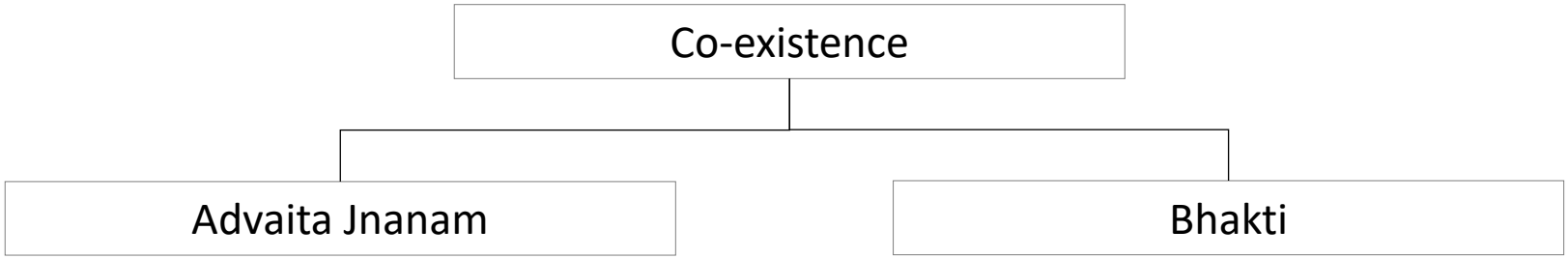
k) He says, I don't know any greater truth than Lord Krishna.

L)



m) Can Enjoy Movie by Understanding it is only Kalpitam

n) Example :



Topic No. 1 to 3 :

सप्तमे अध्याये द्वे प्रकृती सूचिते ईश्वरस्य त्रिगुणात्मिका अष्टधा भिन्ना अपरा संसारहेतुत्वात्, परा च अन्या जीवभूता क्षेत्रज्ञलक्षणा ईश्वरात्मिका; याभ्यां प्रकृतिभ्यां ईश्वरः जगदुत्पत्तिस्थितिलयहेतुत्वं प्रतिपद्यते । तत्र क्षेत्रक्षेत्रज्ञलक्षण- प्रकृतिद्वयनिरूपणद्वारेण तद्वतः ईश्वरस्य तत्त्वनिर्धारणाय क्षेत्राध्यायः आरभ्यते। अतीतानन्तराध्याये च 'अद्वेष्टा सर्वभूतानां' [१२.१३.] इत्यादिना यावत् अध्या- यपरिसमाप्तिः तावत् तत्त्वज्ञानिनां संन्यासिनां निष्ठा यथा ते वर्तन्ते इत्येतत् उक्तम् । केन पुनः ते तत्त्वज्ञानेन युक्ताः यथोक्तधर्माचरणात् भगवतः प्रियाः भवन्ति ?—इति एवमर्थः च अयं अध्यायः आरभ्यते । प्रकृतिः च त्रिगुणात्मिका सर्वकार्य- करणविषयाकारेण परिणता पुरुषस्य भोगापवर्गार्थकर्तव्यतया देहेन्द्रियाद्याकारेण संहन्यते । सोऽयं संघातः इदं शरीरम् । तत् एतत् श्रीभगवान् उवाच—

saptamē adhyāyē sūcitē dvē prakṛtī īśvarasya — triguṇātmikā aṣṭadhā bhinnā aparā, saṁsārahētutvāt; parā ca anyā jīvabhūtā kṣētrajñalakṣaṇā īśvarātmikā —yābhyāṁ prakṛtibhyāmīśvaraḥ jagadutpattisthitilayahētutvaṁ pratipadyatē | tatra kṣētrakṣētrajñalakṣaṇaprakṛtidvayanirūpaṇadvārēṇa tadvataḥ īśvarasya tattvanirdhāraṇārthaṁ kṣētrādhyāyaḥ ārabhyatē | atītānantarādhyāyē ca 'advēṣṭā sarvabhūtānām' (bha. gī. 12 | 13) ityādinā yāvatadhyāyaparisamāptiḥ tāvat tattvajñānināṁ saṁnyāsināṁ niṣṭhā yathā tē vartantē ityētat uktam | kēna punaḥ tē tattvajñānēna yuktāḥ yathōktadharmācaraṇāt bhagavataḥ priyā bhavantīti ēvamarthaśca ayamadhyāyaḥ ārabhyatē | prakṛtiśca triguṇātmikā sarvakāryakaraṇaviṣayākārēṇa pariṇatā puruṣasya bhōgāpavargārthakartavyatayā dēhēndriyādyākārēṇa saṁhanyatē | sō:'yaṁ saṅghātaḥ idaṁ śarīraṁ | tadētat Bhagavān uvāca —

In Chapter VII two prakriti's, natures, of God have been mentioned. The first, an inferior one, Consists of the three constituents and is eight-fold; it is the cause of the empirical life. The Second is a Superior one, living and cognizant of the field, whose essence is God. By means of these two natures, God is the cause of the origination, Sustentation and dissolution of the world. The present Chapter on the field is begun to determine the truth about God by means of a Study of the two powers, Viz., the field and the field-knower, since God is the owner of these two Powers. In Chapter XII immediately preceding the Present chapter, in Verses 13-20, was set forth the discipline of the renouncers who know the Truth.

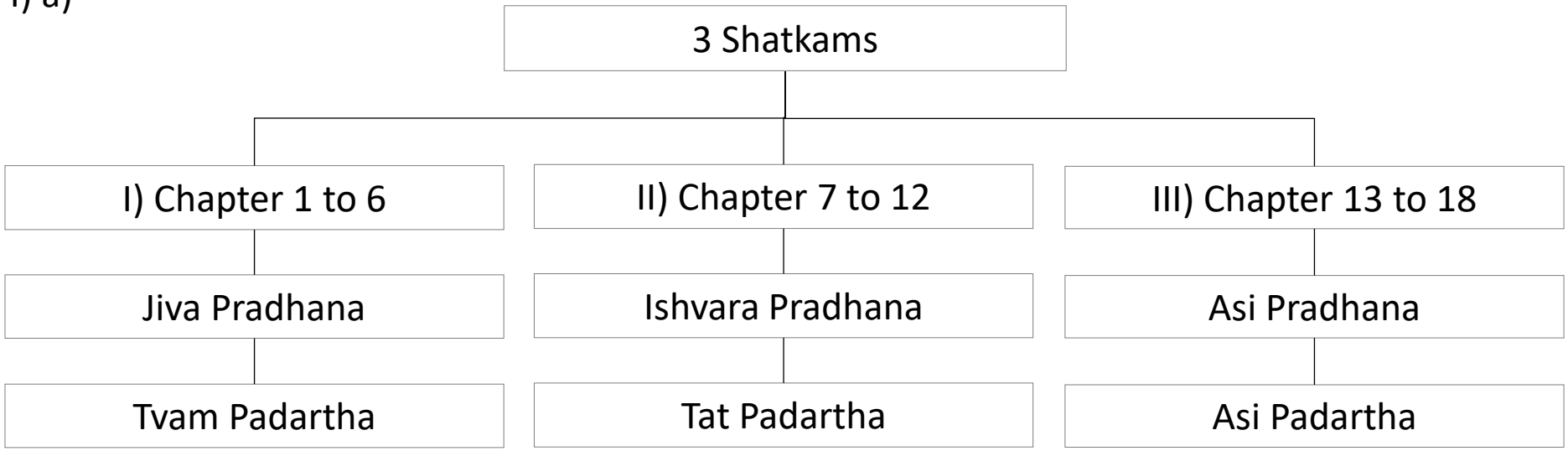
Of what kind is the knowledge of that Truth, whose possession together with the Practice of the Characteristics mentioned, makes one dear to the Lord? Chapter XIII is begun also in order to answer this Question. The power consisting of the three constituents is transformed into all kinds of effects, instruments, and objects. Thus it assumes the form of the human Body, Sense-organs etc., in order to promote man's empirical life and liberation. The human body is this conglomerate. The blessed Lord sets this forth:

1) Introduction to Chapter 13 - Verse No. 1 Starts

सप्तमे अध्याये द्वे प्रकृती सूचिते ईश्वरस्य त्रिगुणात्मिका अष्टधा भिन्ना अपरा संसारहेतुत्वात्, परा च अन्या जीवभूता क्षेत्रज्ञलक्षणा ईश्वरात्मिका; याभ्यां प्रकृतिभ्यां ईश्वरः जगदुत्पत्तिस्थितिलयहेतुत्वं प्रतिपद्यते । तत्र क्षेत्रक्षेत्रज्ञलक्षण- प्रकृतिद्वयनिरूपणद्वारेण तद्वतः ईश्वरस्य तत्त्वनिर्धारणाय क्षेत्राध्यायः आरभ्यते ।

saptamē adhyāyē sūcitē dvē prakṛtī īśvarasya — triguṇātmikā aṣṭadhā bhinnā aparā, saṁsārahētutvāt; parā ca anyā jīvabhūtā kṣētrajñalakṣaṇā īśvarātmikā —yābhyāṁ prakṛtibhyāmīśvaraḥ jagadutpattisthitilayahētutvaṁ pratipadyatē | tatra kṣētrakṣētrajñalakṣaṇaprakṛtidvayanirūpaṇadvārēṇa tadvataḥ īśvarasya tattvanirdhāraṇārthaṁ kṣētrādhyāyaḥ ārabhyatē |

I) a)



b) Shankara does not do the Shatkams

c) Anandagiri and Madhusudhana Saraswati make this distinction.

d) Connection to 7th Chapter - Madhyma Shatkam and 12th Chapter

e) 7th and 13th – Similarity :

Para Prakirti	Apara Prakirti
Chetana	Achetana

f) Ishwara :

- Mixture of Chetana - Achetana Tattvam Dvayam (Para and Apara)

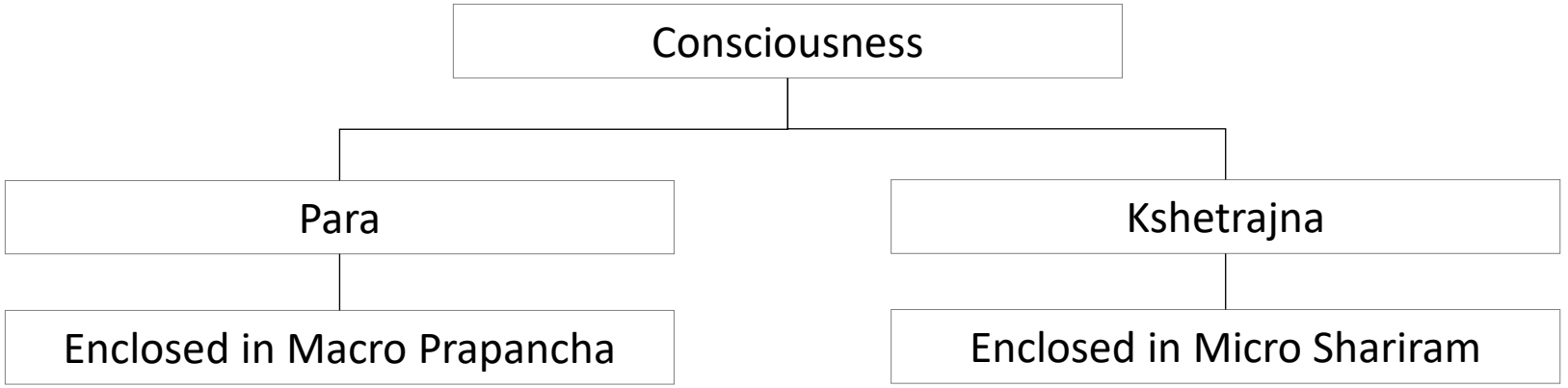
g) Same definition given in Chapter 13 for Re-enforcement.

h) Words changed.

i)

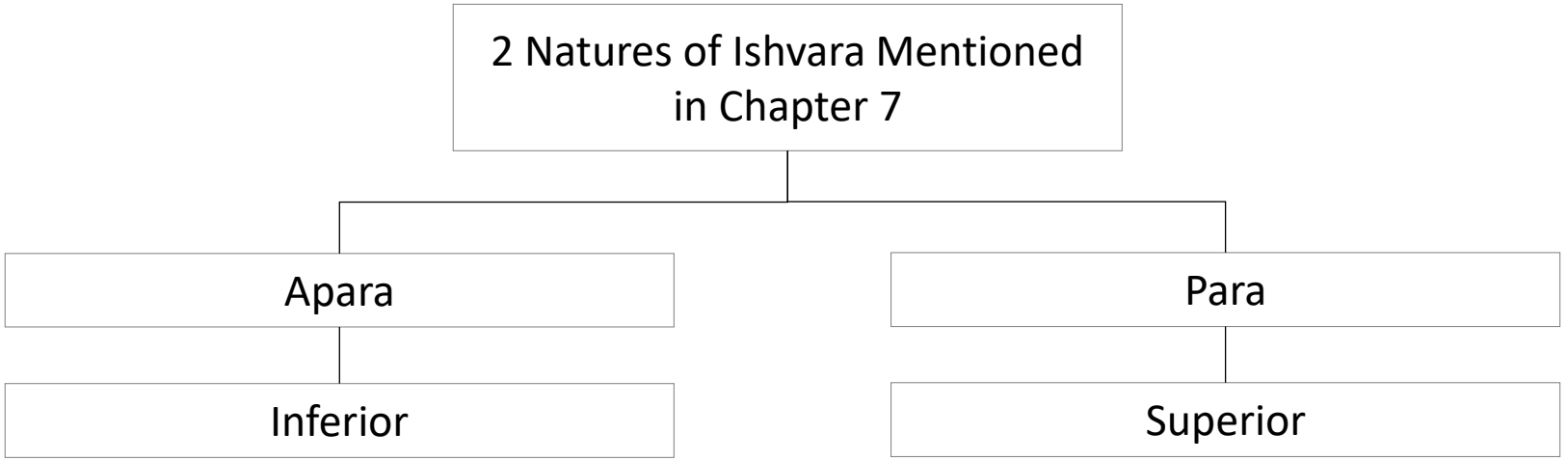
Para - Chapter 7	Apara - Chapter 7
- Kshetrajna - Chapter 13 - Consciousness	- Kshetram - Chapter 13 - Matter

j)



k) Enclosure different, both refer to One enclosed Chaitanyam only.

L)



m)

Apara	Para
- Enclosed with 3 Gunas - Creates Bondage for Jiva	- Moksha is its nature

II) a)

One Apara Prakirti before Creation

↓

Divided into 8 Parts in the intermediary Stage for Creation

↓

Gita - Chapter 7 - Verse 4

Gita – Chapter 7 :

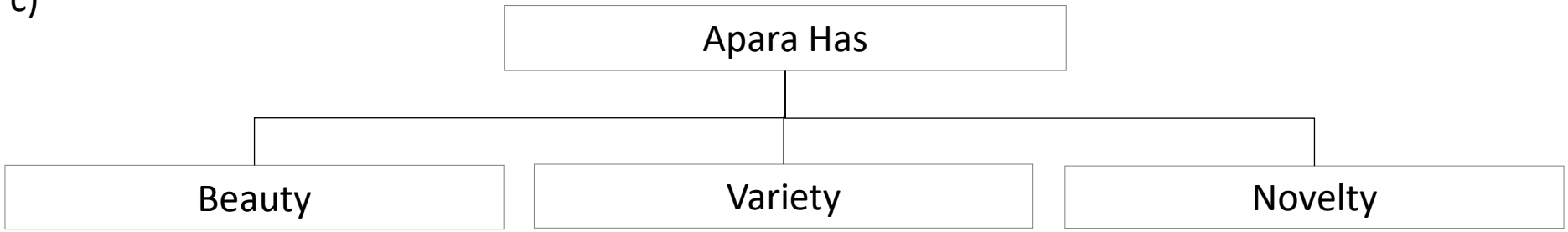
भूमिरापोऽनलो वायुः
खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे
भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

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]

b) Final Version – Multifarious Plurality

c)



d) It has no Reality, no stability, hence inferior, dependent on Para for existence, Samsara Hetutvat.

e) Para - Bland diet, no Colour, no taste, why superior?

- Has independent existence

f) Holding on to Apara creates problems.

g) Gita - Chapter 7 :

त्रिभिर्गुणमयैर्भावैः
एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति
मामेभ्यः परमव्ययम् ॥७-१३॥

tribhirguṇamayairbhāvaih
ēbhiḥ sarvamidaṃ jagat |
mōhitaṃ nābhijānāti
mām ēbhyaḥ parām avyayam || 7-13||

Deluded by these natures (states or things) composed of the three gunas (of prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

h) Gita – Chapter 7 :

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]

i) Gita – Chapter 13 :

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]

- Mahavakyam, 16 Page commentary.

III) a) Para Prakrti, unenclosed consciousness alone is in the form of Jiva, enclosed Consciousness in Shariram.

b) Consciousness within Cosmos = Consciousness within body
= Mahavakyam

c) Kshetrjna Lakshana = Jiva Buta Lakshanam

d) Both Mahavakyam

e) 2nd Shatkam, 3rd Shaktkam, both are Mahavakyam

f) Tat Tvam Asi, distinction in Shaktams not 100 % Correct, it is a rough classification by Anandagiri, Madhusudhana, not by Shankara.

IV) a) Why Para superior?

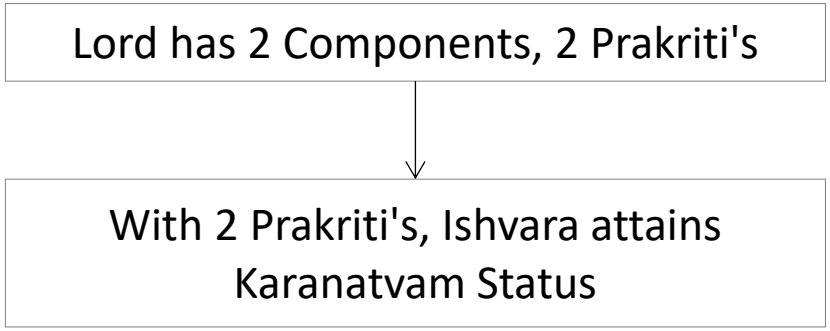
b)

Apara	Para
- Inferior - Samsara Hetutvat	- Ishvara Atmika - Real Ishvara - Master - Liberated Superior

c)

Apara	Para
- Cause of Bondage - Has dependent existence - Borrows Satchit Ananda	- Gives liberation - Has independent existence - Satchit Ananda, its nature

V) a)



b) Para without Apara exists without creation

c) Apara can't exist without Para

d) Realise these differences

e) Karanam = Unique status of Ishwara when Apara and Para are combined.

f) Satya Anrute Mithuni Krutya Eva Vyavahara

g) Para Prakrti not elaborated in Chapter 7, hence Chapter 13 written.

VI) Gita – Chapter 7 :

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन । आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६ ॥	caturvidhā bhajantē māṃ janāḥ sukṛtinō'rjuna | ārtō jijñāsurarthārthī jñānī ca bharatarṣabha ||7-16||

Four kinds of virtuous people worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas. [Chapter 7 – Verse 16]

- I know all the beings of the Past, Present, Future
- No one knows me

VII) a) Mam Tu Vedana :

- In Chapter 7 Only 2 to 3 Verses discussed Para Prakrti.

b) Apara Prakrti has been discussed elaborately

c) Para Prakrti is important for liberation

d) Chapter 13 is important for Moksha

e) Therefore, Chapter 13 - Discusses both Para and Apara Prakrti.

f) Chapter 13 – Renamed :

Para	Apara
Kshetrajna	Kshetram

g) Nature of Ishvara must be totally, Clearly understood, for Moksha

h)



i) When all 3 stages are completed, Moksha is possible

j) Only Eka Rupa not useful

k) Tattwa Nirdharanartham :

- For final stage of Moksha, this chapter begins.

L) This is connection of Chapter 13 with Chapter 7

m) What is connection of Chapter 13 with Chapter 12?

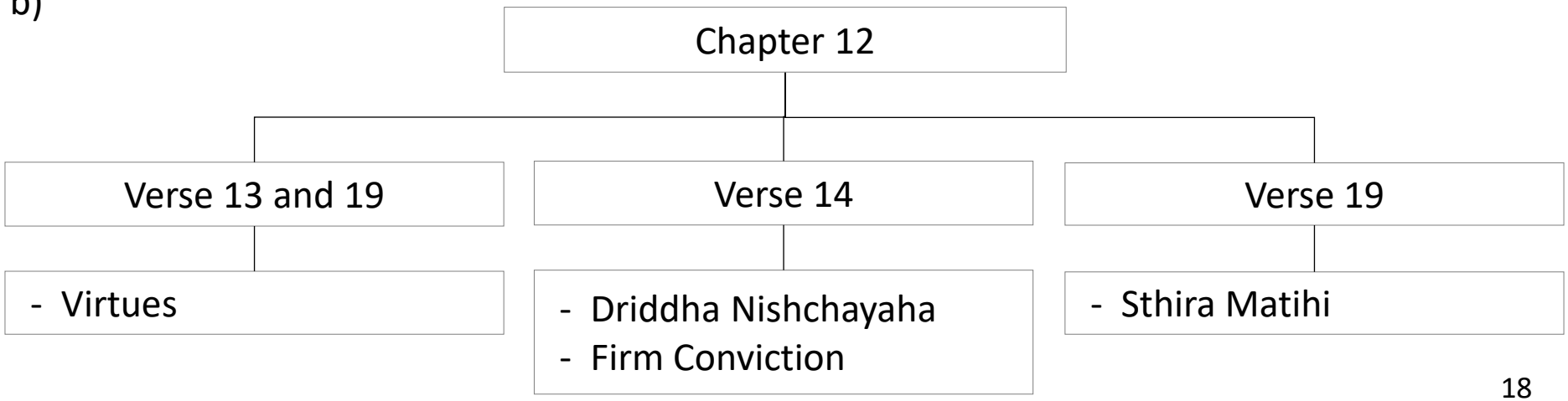
2) Introduction to Chapter 13 - Verse No. 1 Continues

अतीतानन्तराध्याये च 'अद्वेष्टा सर्वभूतानां' [१२.१३.]
इत्यादिना यावत् अध्या- यपरिसमाप्तिः तावत् तत्त्वज्ञानिनां संन्यासिनां निष्ठा यथा ते वर्तन्ते इत्येतत् उक्तम् । केन पुनः ते तत्त्वज्ञानेन युक्ताः यथोक्तधर्माचरणात् भगवतः प्रियाः भवन्ति ?—इति एवमर्थः च अयं अध्यायः आरभ्यते ।

atītānantarādhyāyē ca 'advēṣṭā sarvabhūtānām' (bha. gī. 12 | 13)
ityādinā yāvatadhyāyaparisamāptiḥ tāvat tattvajñāninām̐ saṁnyāsinām̐ niṣṭhā yathā tē vartantē ityētat uktam | kēna punaḥ tē tattvajñānēna yuktāḥ yathōktadharmācaraṇāt bhagavataḥ priyā bhavantīti ēvamarthaśca ayamadhyāyaḥ ārabhyatē |

I) a) Chapter 12 – Talks about Akshara Upasakas in the end

b)

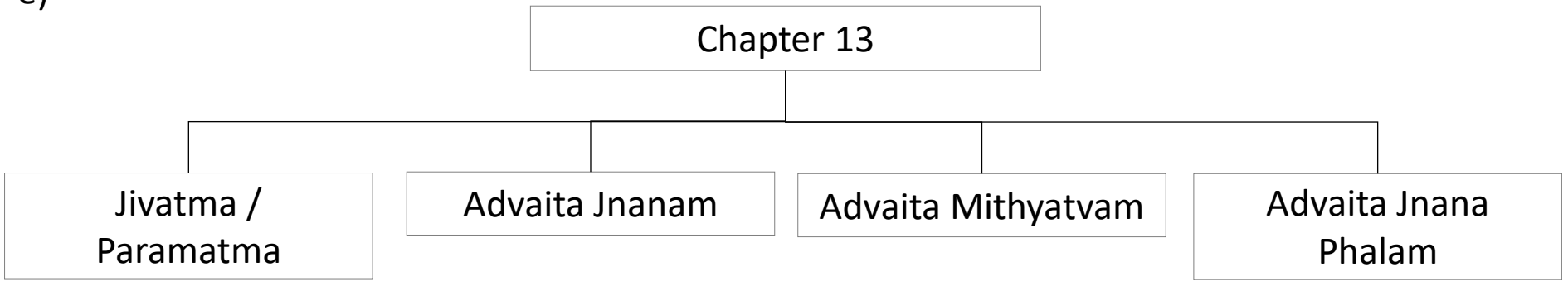


c) One who has all 3, Virtues, Conviction, Balanced intellect

d) Chapter 13 - Explanation of

- Dridha Nishchaya (Verse 14)
- Sthira Matihe (Verse 19)

e)



f) Jnani enjoys Advaita Bhakti, goes to temples, does puja, composes bhajans on Ishta Devata (Sadashiva Brahmendra).

g) Has clarity inside

h) Adhishtanam - Satyam

Dvaita bhavana - Mithyam

i) Adore Bhagawan, don't have Dainya (Self Pity) Bhava, Selfishness not there.

j) Glorify Bhagawan, never degrade yourself

k) Don’t Say :

- I am Helpless.

l) Dina Bhava Rahita, Advaitins enjoy

m) Jnani enjoys Dvaita Bhakti

n) Has conviction, I am ever free

o) This is essence of Chapter 13

p) Advaitam Sarva Butani

q) Jnani has no hatred towards anyone, even towards those who are harming him.

r) Aniketa - Clue for Vidwat Sanyasi

s) Nidhidhyasanam - Jnana Nishta Yukta, does not live in Samadhi

t) Nishta means, how they live in Vyavahara

- Nishta = Nischaya Avasthanam.

II) a) What is Jnanam in their sub-conscious mind, by which they continue to follow their Virtues, enjoy Dvaita Bhakti, puja etc.

b) Bhagawan used to Crying Artha Bhaktas and Artharthi Bhaktas, petition Bhakti.

c) Gita – Chapter 2 :

श्रीभगवानुवाच ।	**śrībhagavānuvāca**
प्रजहाति यदा कामान्	**prajahāti yadā kāmān**
सर्वान्पार्थ मनोगतान् ।	**sarvān pārtha manōgatān |**
आत्मन्येवात्मना तुष्टः	**ātmanyēvātmanā tuṣṭaḥ**
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥	**sthitaprajñastadōcyatē || 2-55 ||**

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

3) Introduction to Chapter 13 - Verse No. 1 Continues

प्रकृतिः च त्रिगुणात्मिका सर्वकार्य- करणविषयाकारेण परिणता पुरुषस्य भोगापवर्गार्थकर्तव्यतया देहेन्द्रियाद्याकारेण संहन्यते । सोऽयं संघातः इदं शरीरम् । तत् एतत् श्रीभगवान् उवाच—

prakṛtiśca triguṇātmikā sarvakāryakaraṇaviṣayākārēṇa pariṇatā puruṣasya bhōgāpavargārthakartavyatayā dēhēndriyādyākārēṇa saṁhanyatē | sō:'yaṁ saṅghātaḥ idaṁ śarīraṁ | tadētat Bhagavān uvāca —

I) a) Beautiful part of Chapter 13.

b) Chapter 7 :

- Entire Universe is modification of Apara Prakrti.

c) Gita – Chapter 7 :

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः । प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७-८॥	rasō'hamapsu kauntēya prabhā'smi śaśisūryayōḥ| praṇavaḥ sarvavēdēṣu śabdaḥ khē pauruṣaṃ nṛṣu ||7-8||

I am the Sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

d) I - Nirguna Atma am beautiful Sunlight, smell of earth when 1st Rain comes

e) All glory of Bhagawan

- Preparation in 7th Chapter for Chapter 10

f) Everything is Modification of Apara Prakrti which is also Bhagawan, not separate from him

g) Divine principle, Maya Mayam of Jagat

h) We say World = Bhagawan

i) Body, Mind included in Bhagawans glory, Idam Shariram = Kshetram

j) 5 Anatmas, Possessions, profession, body, Mind, family, Universe belongs to Apara Prakirti, Maya, Anatma, Lower version of Bhagawan.

k) Give up Abhimana in Anatma to have Abhimana as Sakshi.

L) Vishwa Rupa Darshanam includes my Body – Mind, belongs to Ishvara

m) Vishwaroopa will not give Moksha till you have Ahamkara, Mamakara Bhava.

n) Gita - Chapter 13 :

श्रीभगवानुवाच । इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३-२॥	śrībhagavān uvāca idaṃ śarīraṃ kauntēya kṣētramityabhidhīyatē| ētadyō vētti taṃ prāhuḥ kṣētrajña iti tadvidaḥ|| 13 - 2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

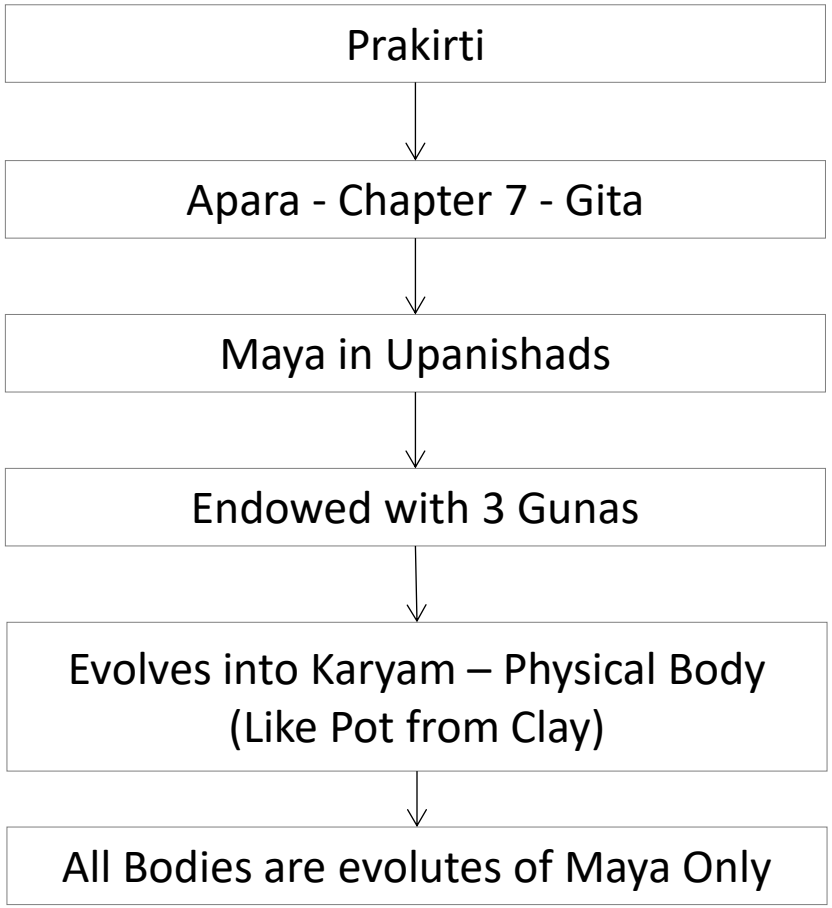
o) Glory of Bhagawan in Chapter 13 is to see Body also as Anatma.

Revision :

I) Introduction Chapter 13

II) Person has no attachment to all his Possessions, then fit for Moksha.

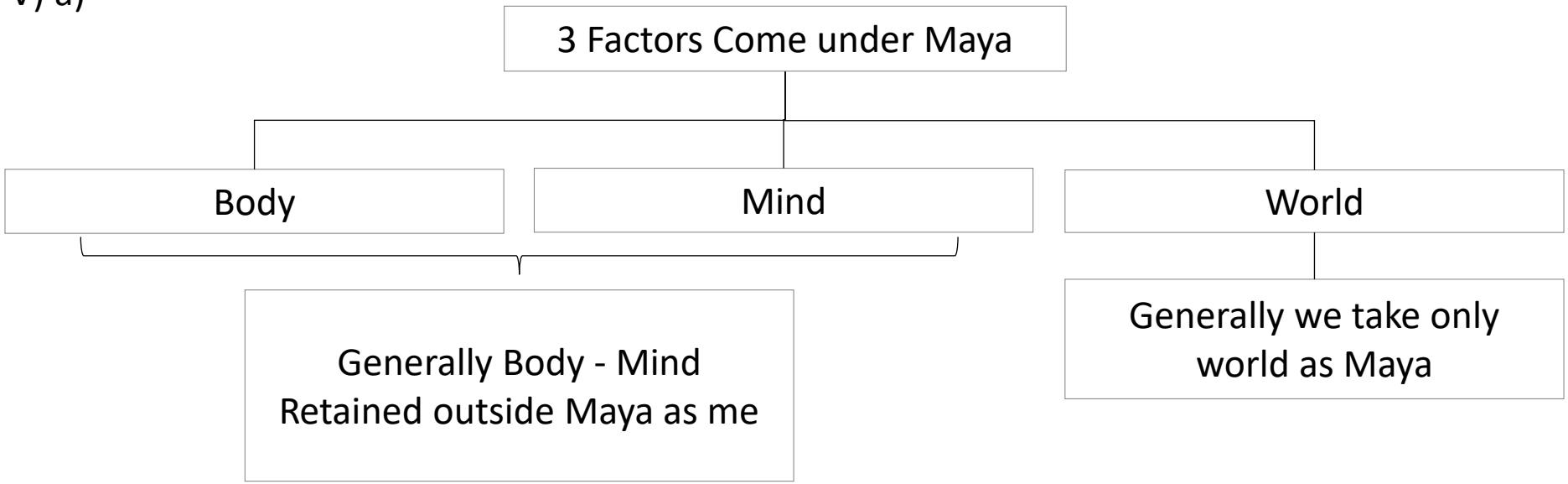
III)



IV)

Karanam	Karyam
Sukshma Shariram	Sthula Shariram

V) a)



b) We must push Body, Mind into World and then only, can know awareness, consciousness, Sakshi, Para Prakrti.

c) Nirahamkara = Only way to Moksha

d) Can't hold to Body - Mind

e) Most important for Moksha is Sanyasa of Karya - Karana Sangatah, Body - Mind Complex

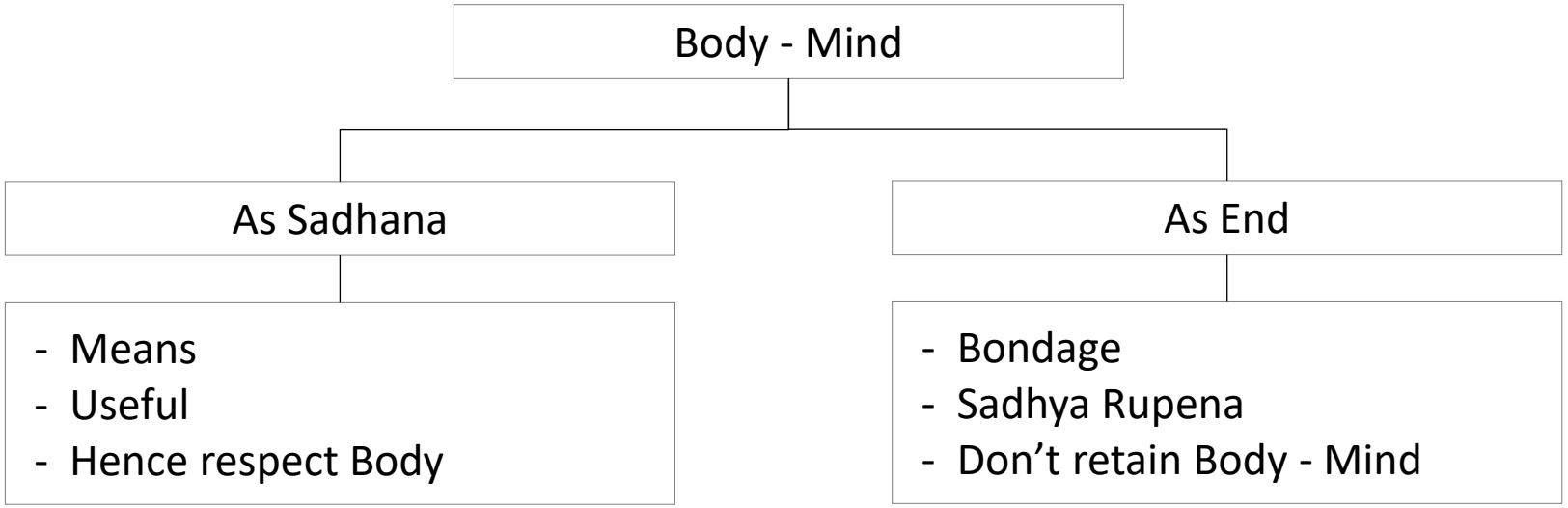
f) That is Possible only when we know Body - Mind is also part of Prakirti

g) Parinata = Modified form of Prakirti

h) Can't Reject Body - Mind totally = Nihilism

i) Body - Mind is a very important instrument, means of knowledge.

VI)



VII) Body - Mind gives 4 Purusharthas

a) Bogaha - Dharma - Artha - Kama

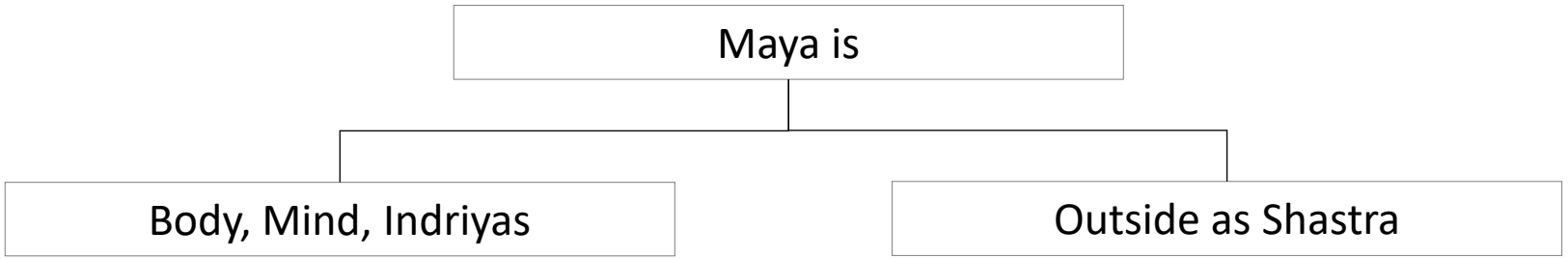
b) Apavarga - Moksha for a Jiva

c) Jiva is temporary indweller in the body - Reflected Consciousness

d) Prakrti, Maya should be respected, important to attain Jnanam

e) Maya has noble intention of helping us

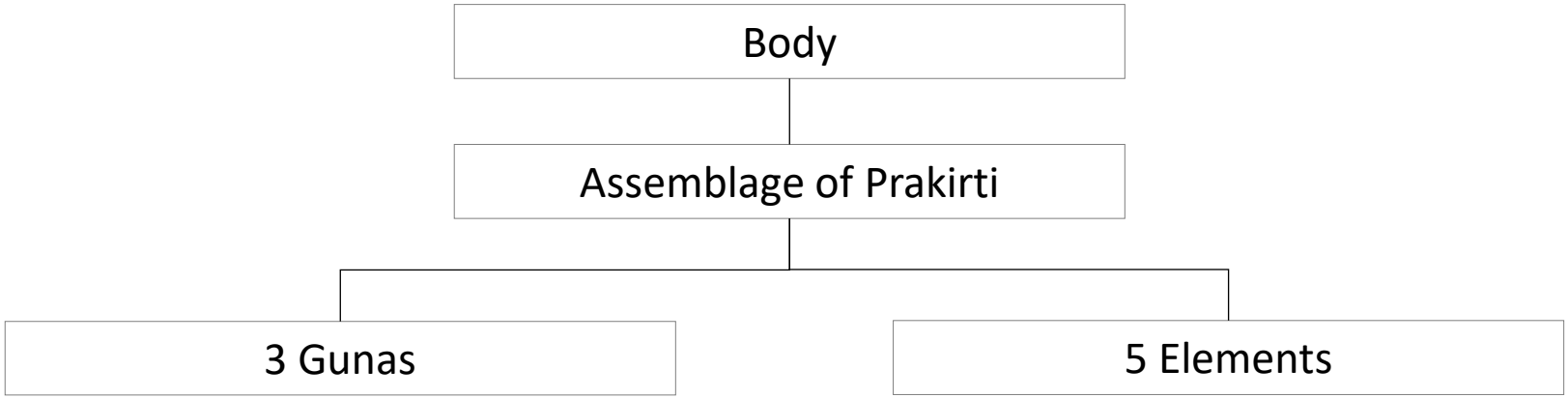
f)



g) Mano Deha Rupena Sambanyate :

- Maya forms an Assemblage

h)



i) Proper combination for each Jiva

j) Krishna takes first Apara Prakrti, stepping stone to Para Prakrti.

k) Body - Mind = Product of Maya, Cause of Bondage and liberation

VIII) Krishna Starts with

a) Idam Shariram - This Body

b) Not Aham Shariram

c) I am not the Body, I am Different from Body

d) Yushmat Asmat Pratyaya Gochara.

IX)

Bashyam	Moolam
- Bhagavan Uvacha - Original Gita - Total 34 Shlokas	- Verse 1 - Added - Arjuna Uvacha - Later Addition - Total 35 Shlokas

4) Chapter 13 - Verse No. 1 :

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

arjuna uvāca |
prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetrajñameva ca |
etad vēditum icchāmi
jñānaṁ jñeyaṁ ca keśava || 13 - 1 ||

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

I) a)

Kshetram	Kshetrajna
- Body - Modification of Prakirti - Inert, Jadam by itself	- Observer, illuminator of Kshetram (Field)

b) We experience body as Sentient

c) What Makes Body Sentient?

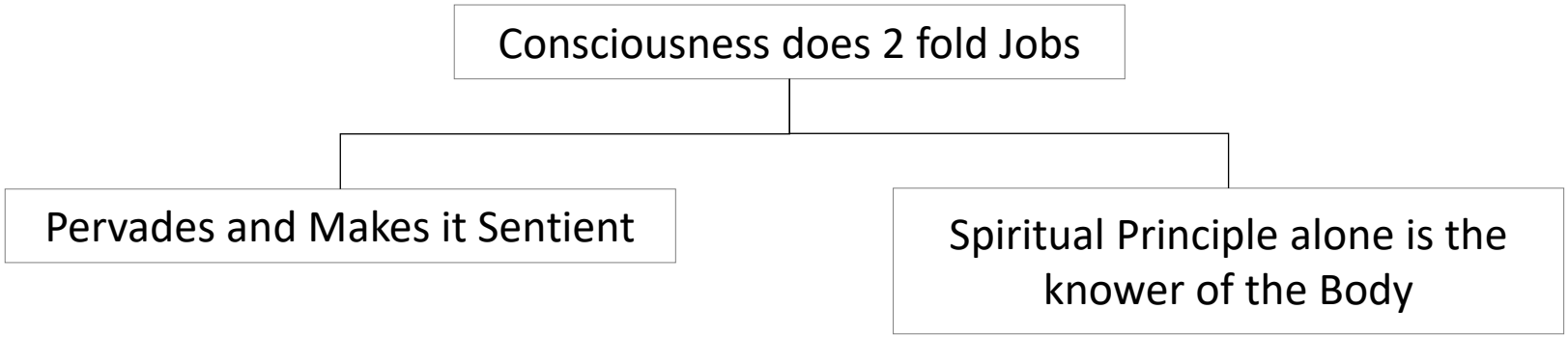
d) By Inference know some other Principle pervades the Body

e) Desk / Laptop not bright

- Pervadeed by light Principle

f) Similarly, Body pervaded by Consicousness Principle, Non-material principle, Spiritual Principle.

g)



h) Body can't know itself.

i) Spiritual Principle enlivens the Body and knower of the Body.

j) If Body is not known, world will not be known

k) Table does not know itself

L) Knowing Principle has to be a Conscious Entity

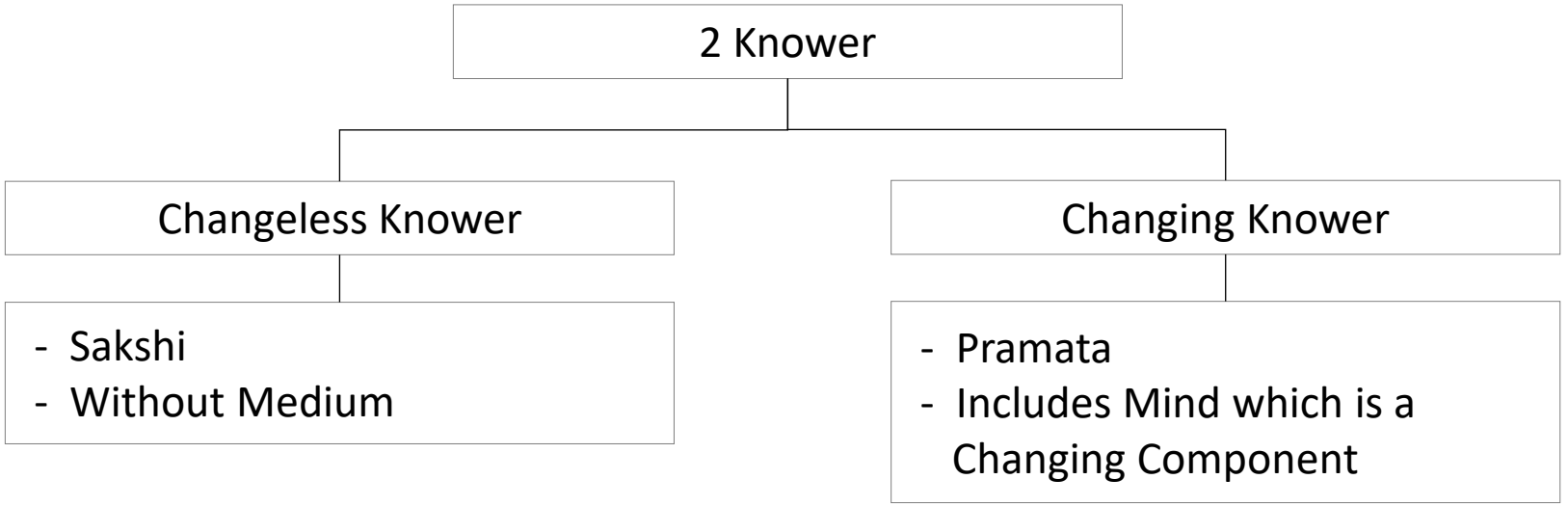
m) Spiritual Principle is called Consciousness or Kshetrajna

n) Spiritual Principle is knower, Knowing not action.

o) Sannidya Matrena, it is an Actionless, Process-less Knower, Kshetrajna

p) Hence called Asanga, Sakshi Chaitanyam.

II) a)



b) Reflection of Consciousness is formed in Body, Mind Complex

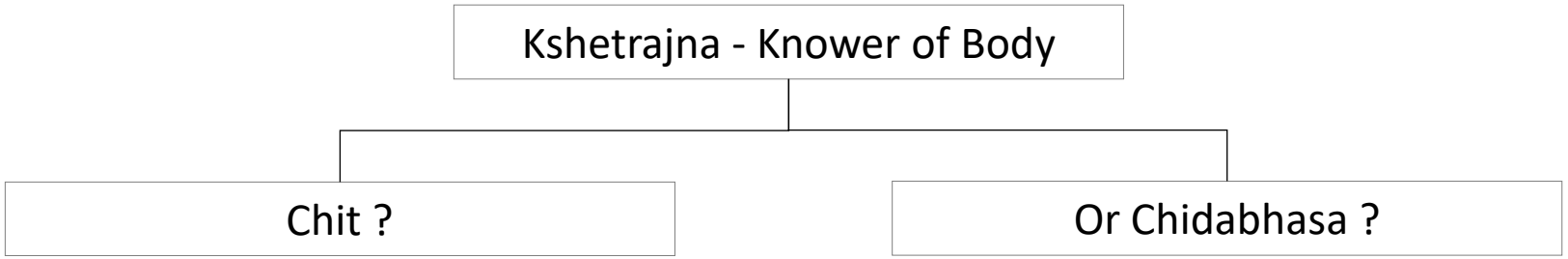
c) Reflection = Pratibimba Chaitanyam, Chidabhasa.

d) In Wall, Consciousness Pervades, Reflected Consciousness is not there, wall is insentient.

e)

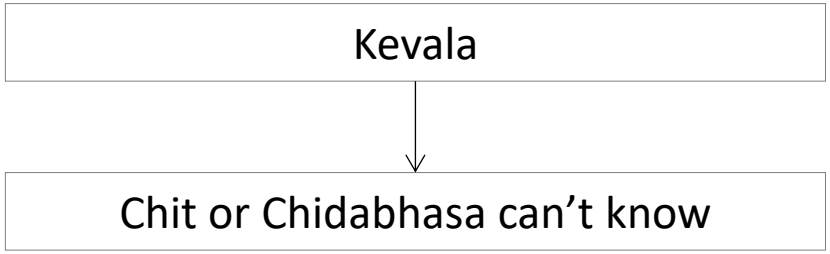
Inert	Sentient
- Has one Consciousness - Desk - Only Original Consciousness	- Have Original Consciousness and Reflected Consciousness - Living being has Original Consciousness and Reflected Consciousness - Chidabhasa leaves body During Death - Only Chit left Over in dead Body

III) a)



b) Mixture alone is knower of Body

c)



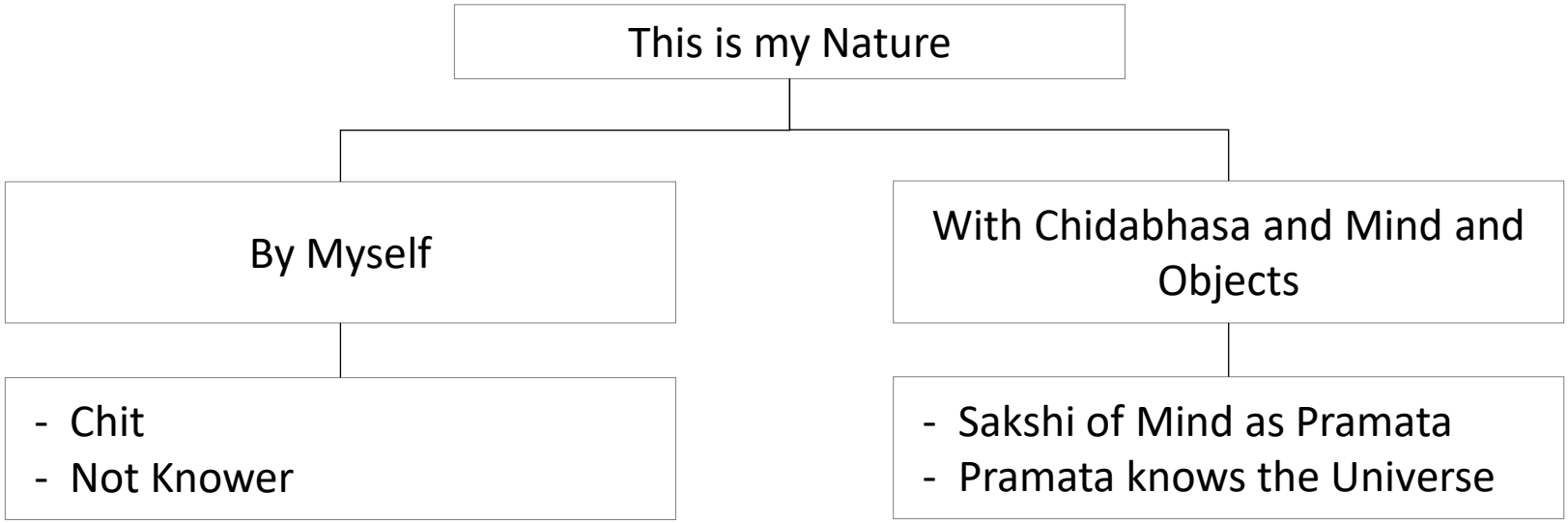
d) Pure Consciousness can't know

e) In a Wall, Pure Consciousness is there, no knower

- Pure Consciousness by itself not a Knower even though all pervading Principle, Nityam, Changeless knower.

f) Chidabhasa can't exist without Chit, Can't be knower by itself

g)



h) No Reflection without Original face

i) Sarvada Nasti, Chidabhasa exists only with Chit

j) No Question if it being a knower by itself.

k)

Chit and Chidabhasa - Mixture

↓

Alone is knower of Body, Mind

L) Sometimes we give Credit to Chit or Chidabhasa Depending on Context

IV)

Contexts

Chit

- No Travel for Chit, all pervading
- Chapter 13 - Verse 2 (Follow Verse Number as per Bashyam Book)
- 1st Verse of Chinmaya Book missing in Bashyam

Gita : Chapter 13 - Verse 2

- Kshetrajnam Capi Mam Vidhi
- All pervading Consciousness which is in every Body (Original Consciousness)

Chidabhasa

- Jiva - Travels After Death
- Chidabhasa can travel

Gita :

- Chapter 2 - Verse 22
- Pramata Travels

Gita :

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

kṣētrajñaṃ cāpi māṃ viddhi
sarvakṣētrēṣu bhārata|
kṣētrakṣētrajñayōrjñānaṃ
yat tajjñānaṃ mataṃ mama || 13- 3 ||

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

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२॥

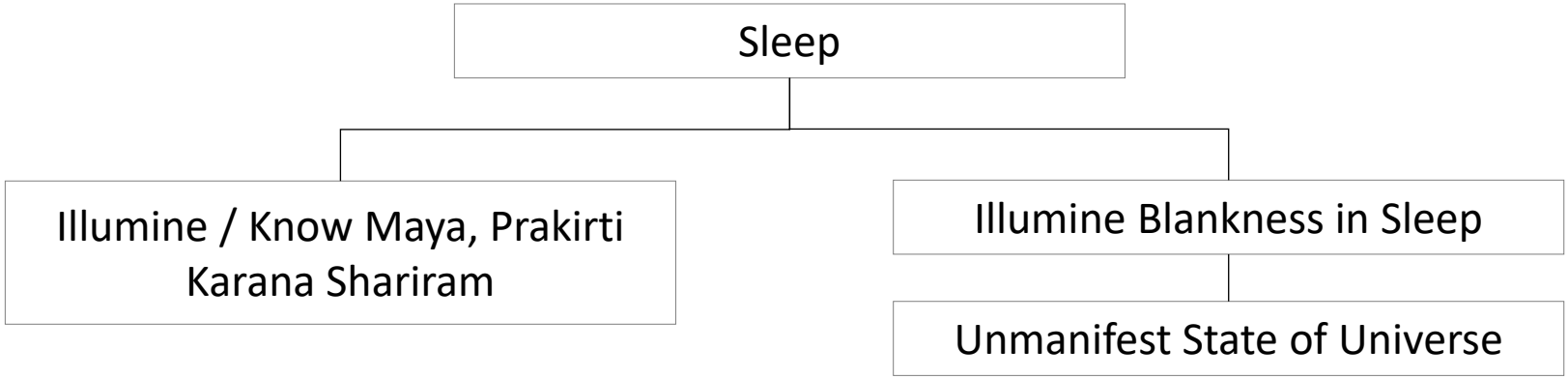
vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

V) a) Word Jiva refers to Mixture – Knower

b) I knower Consciousness by becoming Chidabhasa illumine, know Body - Mind Complex

c)



d) In Sleep I am Sakshi to nature of Prakiruti

e) Jivo Breheiva Na Paraha, Nitya, Sarvagata, Sthanu, Achala, Sanatana

f) Gita :

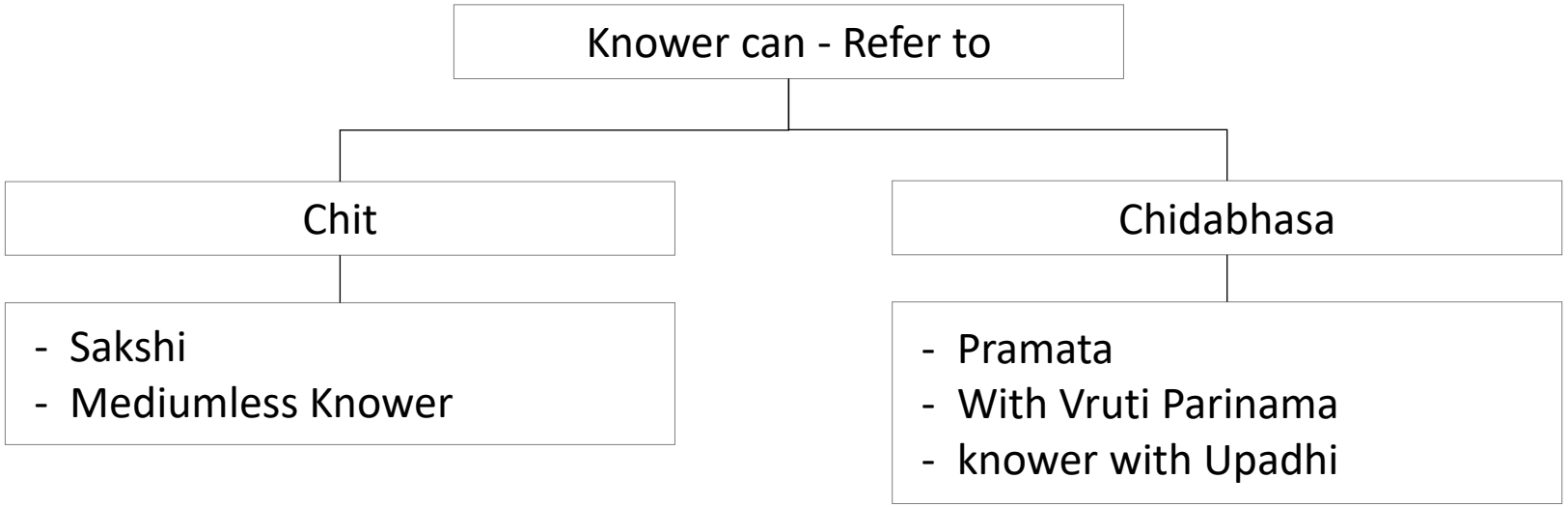
न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

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

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

- Chit Component.

g)



h) When body dies, I loose Chidabhasa, like in Sleep, continue to exists as Chit Version.

i) Body Comes, takes Chidabhasa Version, illumine Body - Mind

j)

Chit	**Chidabhasa / Body / Mind / Universe**
- Satyam	- Mithya - Experiencable

k) Kshetrajna = Nirvikara Jnanata, Sakshi.

Topic No. 5 to 7 :

'इदं' इति सर्वनाम्ना उक्तं विशिनष्टि 'शरीरं' इति । हे कौन्तेय क्षतत्राणात् क्षयात्, क्षरणात्, क्षेत्रवत् वा अस्मिन् कर्मफलनिष्पत्तेः क्षेत्रं इति—'इति' शब्दः एवंशब्दपदार्थकः—क्षेत्रं इति एवं अभिधीयते कथ्यते । एतत् शरीरं क्षेत्रं यः वेत्ति विजानाति, आपादतलमस्तकं ज्ञानेन विषयीकरोति, स्वाभाविकेन औप- देशिकेन वा वेदनेन विषयीकरोति विभागशः तं वेदितारं प्राहुः कथयन्ति 'क्षेत्रज्ञः' इति—'इति' शब्दः एवंशब्दपदार्थकः एव पूर्ववत्—क्षेत्रज्ञः इति एवम् आहुः । के ? तद्विदः तौ क्षेत्रक्षेत्रज्ञौ ये विदन्ति विजानन्ति ते तद्विदः ॥

idaṁ iti sarvanāmnā uktaṁ viśinaṣṭi idaṁ śarīraṁ iti | hē kauntēya, kṣatatrāṇāt, kṣayāt, kṣaraṇāt, kṣētravadvā asmin karmaphalaniṣpattēḥ kṣētraṁ iti — itiśabdaḥ ēvaṁśabdapadārthakaḥ — kṣētraṁ ityēvam abhidhīyatē kathyatē | ētat śarīraṁ kṣētraṁ yaḥ vētti vijānāti,āpādatalamastakaṁ jñānēna viṣayīkarōti, svābhāvikēna aupadēśikēna vā vēdanēna viṣayīkarōti vibhāgaśaḥ, taṁ vēditāraṁ prāhuḥ kathayantikṣētrajñaḥ iti itiśabdaḥ ēvaṁśabdapadārthakaḥ ēva pūrvavat kṣētrajñaḥ ityēvam āhuḥ | kē? tadvidaḥ tau kṣētrakṣētrajñau yē vidanti tē tadvidaḥ|| 1 ||

What is denoted by the pronoun ‘this’ is specified as the Body, O Son of Kunti! It is called ‘ the filed’ as it protects from injury; or, as it perishes or disintegrates; or as it gives rise to fruits of works just as a field does. ‘iti’ in the text means ‘thus’. Him who knows this field – this body ‘from the foot to the head’ – makes it an object of knowledge, either spontaneous or acquired, they describe as the knower of the field. Here too ‘iti’ means ‘thus’. Who are they? The knowers thereof – i.e., of the field and of the field-knower.

5) Bashyam : Chapter 13 - Verse No. 1 Starts

‘इदं’ इति सर्वनाम्ना उक्तं विशिनष्टि ‘शरीरं’ इति । हे कौन्तेय क्षतत्राणात् क्षयात्, क्षरणात्, क्षेत्रवत् वा अस्मिन् कर्मफलनिष्पत्तेः क्षेत्रं इति—‘इति’ शब्दः एवंशब्दपदार्थकः—क्षेत्रं इति एवं अभिधीयते कथ्यते ।

idaṁ iti sarvanāmnā uktaṁ viśinaṣṭi idaṁ śarīraṁ iti | hē kauntēya, kṣatatrāṇāt, kṣayāt, kṣaraṇāt, kṣētravadvā asmin karmaphalaniṣpattēḥ kṣētraṁ iti — itiśabdaḥ ēvaṁśabdapadārthakaḥ — kṣētraṁ ityēvam abhidhīyatē kathyatē |

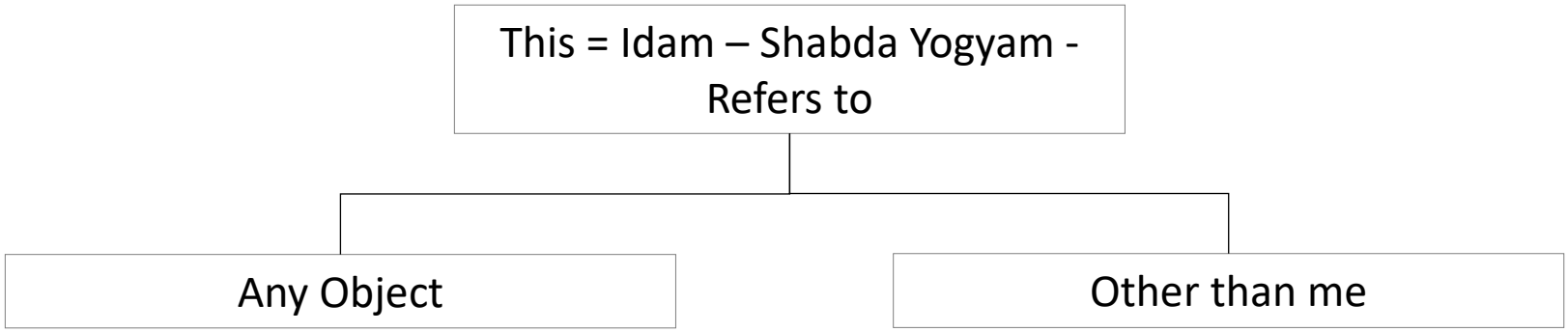
I) a) ‘This’ = Pronoun = Idam

b) Book, Dress, Chappal

- Sarvanama, Many, World.

c) Here - this = Shariram, Physical body

II) a)



b) Svarga Loka = Idam, when we go there

c) Now Svarga Loka = That

d) Entire Anatma Prapancha can be referred as Idam.

III) a) Idam can't refer to this at any time, at any place

b) I - consciousness is never Idam-able

c) Anatma = Idam Shabda Pada Yogyam, never Atma

d) Yushmat Pratyaya Gocharam = This

IV) Idam = Kshetram

b) Everything referred as this is Kshetram including this Body - Mind, object of experience.

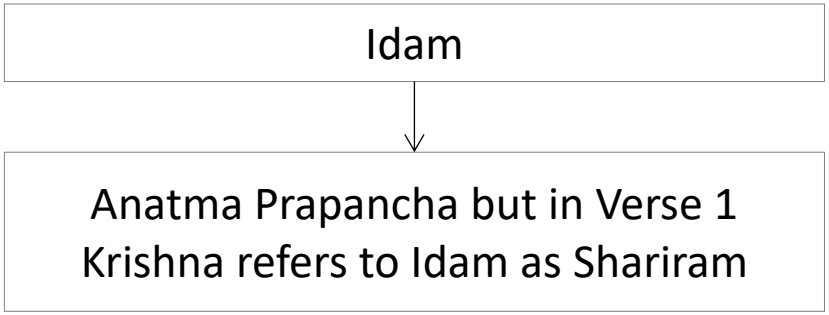
c)

Objects	Subject
- Anatma - Body, Mind Universe - Idam - Kshetram	- Kshetrajna - Consciousness - Atma - Aham

d) Creation = Kshetram

- Mahabutani, Ahamkara, Ichha, Dvesha = Kshetram.

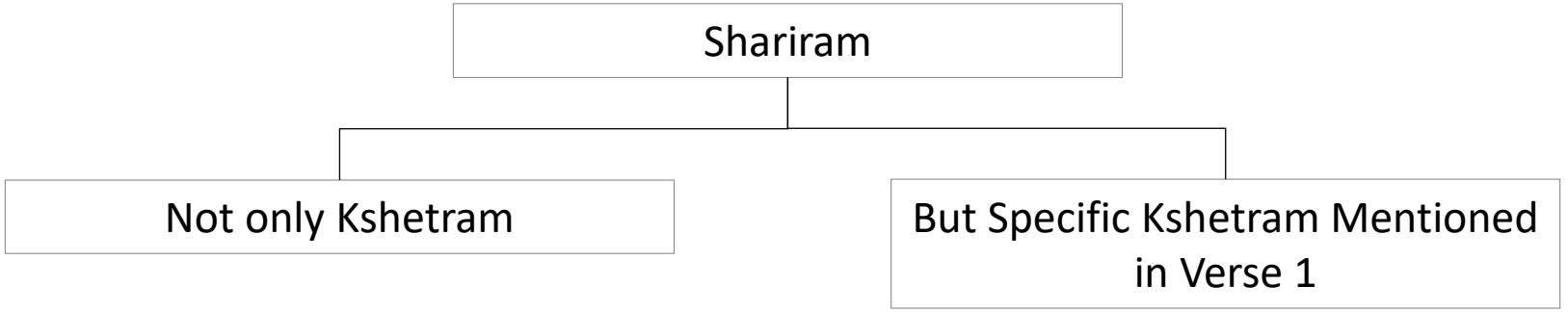
e)



f) Specific Kshetram = Body in Verse 1

In General Kshetram = Everything

g)



V)a) Creation is Kshetram; why Krishna refers to this body Kshetram?

b) Why importance to Kshetram as body?

VI) a) Definition of Kshetram

b) Eh Kaunteya, Arjuna :

- Body is called Kshetram because of 3 Reasons.

c) Entire Creation = Kshetram

Body = Kshetram

VII) What are 4 reasons why body is called Kshetram?

a) Kshetratanam :

- Body is the Saviour of the Jiva

b) Sthula - Sukshma Shariram = Body

Karya - Karana Sangatah = Body

e) Saviour from Kshetram, pain, wound, cut.

d) Philosophical context :

- Pain = Samsara

e) Tranam = Saving

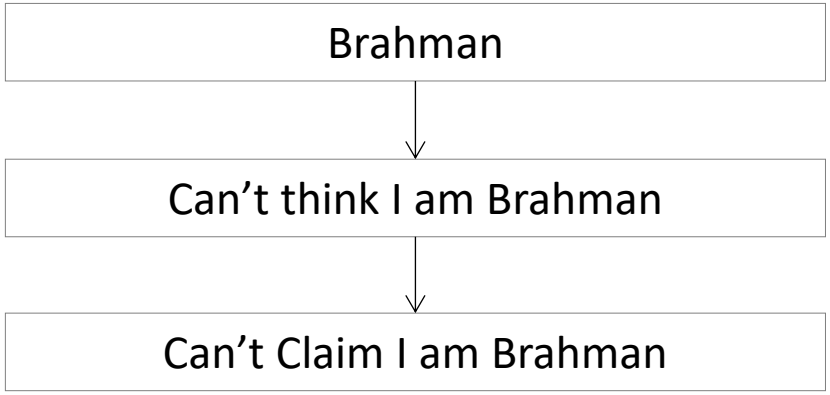
f) Body - Mind complex alone saves Jiva from Samsara

g) Through Body - Mind complex alone, we gain Aham Brahma Asmi Jnanam.

h) Great Brahman requires body to claim - I am Brahman.

i) Brahman by itself can never know I am Brahman

j)



k) Knowing requires Mind

L) Thinking requires Mind

m) Claiming requires Body.

VIII) a) Brahman exists as pure consciousness without Body, Mind, Universe or any specific knowledge.

b) Pure consciousness requires a mind born out of Panchabutas, Maya for knowing.

c) Thought is required

d) Require Body - Mind complex to claim Brahman

e) Therefore body is called Kshetram

f) Kshatat Trayate iti Kshetram.

g) Vitpatti no. 1 - Derivation no. 1

h) Kshe = Kshetram

Tra = Saviour

IX) 2nd Reason - Why Body = Kshetram?

a) Kshayat - Perishable, unlike Kshetrajna

b) Kshi Kshayati, Nashyati, iti Kshayaha

X) a) Chalanat, subject to change

b) Especially decay, degeneration

c) Shariram = Sheeryamana Svabhavam

d) Sheeryate, Ksharanam = Degenerates

e) Kshar - Dhatu Ksharatu, Ksheeryate, subject to old age, degeneration, decay.

X) 3rd Reason :

- Body = Kshetram

a) Similar to popular, well known Kshetram

b) Kshetram = Agricultural field or holy place

c) Body - Mind complex = Agricultural field.

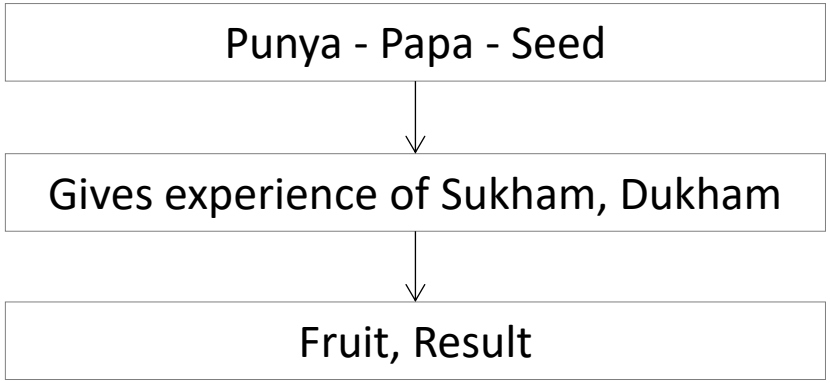
d) Kshetra Vatvat = Ganna Prayoga, Upachara Prayoga.

e) Can sow seed in the Body - Mind Complex and Reap Result later.

f) Like in field

g) Soak Punya - Papam seed by Good, Bad Actions and reap benefit later.

XI) a)



b) For sowing and reaping, require Body - Mind Complex.

c)

Sowing	Reaping Result
As Karta	Bokta

d) Kartrutvena, Boktru Rupena I can sow and reap experiences of Sukham – Dukham, Kshetra, Body.

XII) a)

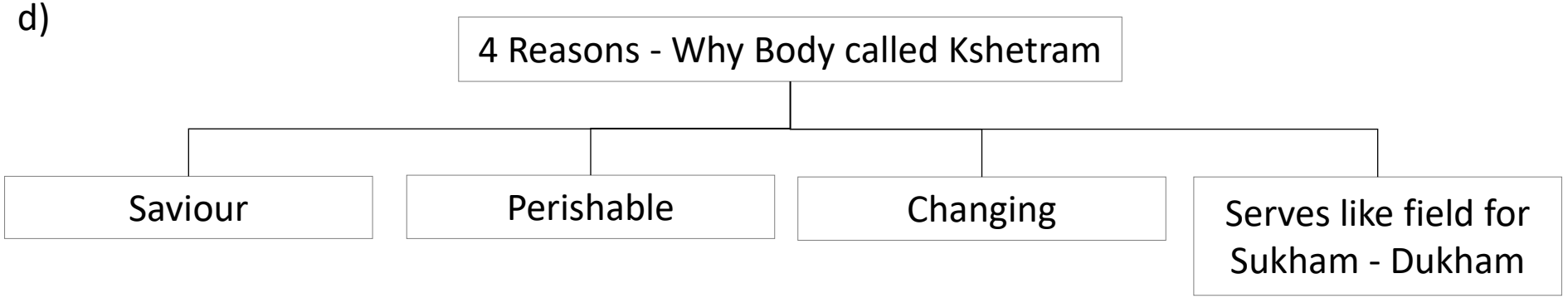
World	Body
- Kshetram - Field of experience	- Kshetram - Field for Sukham - Dukham

b) Karma - Phala Nivrutti

- Acquisition, Accomplishment of Karma Phalam.

c) Sowing and Reaping - 2 Seeds therefore, Kshetram.

d)



- Body is called Kshetram.

e) Iti Abhidyate, Kadyate, Termed

- Iti = Evam Shabda Padarthakaha

  = Evam, synonymous

f) Evam = In this manner, in the manner of agricultural field, body is called Kshetram.

6) Bashyam : Chapter 13 - Verse No. 1 Continues

एतत् शरीरं क्षेत्रं यः वेत्ति विजानाति, आपादतलमस्तकं ज्ञानेन विषयीकरोति, स्वाभाविकेन औप- देशिकेन वा वेदनेन विषयीकरोति विभागशः तं वेदितारं प्राहुः कथयन्ति 'क्षेत्रज्ञः' इति—

ētat śarīraṁ kṣētraṁ yaḥ vētti vijānāti,āpādatalamastakaṁ jñānēna viṣayīkarōti, svābhāvikēna aupadēśikēna vā vēdanēna viṣayīkarōti vibhāgaśaḥ, taṁ vēditāraṁ prāhuḥ kathayantikṣētrajñaḥ iti

2nd Line :

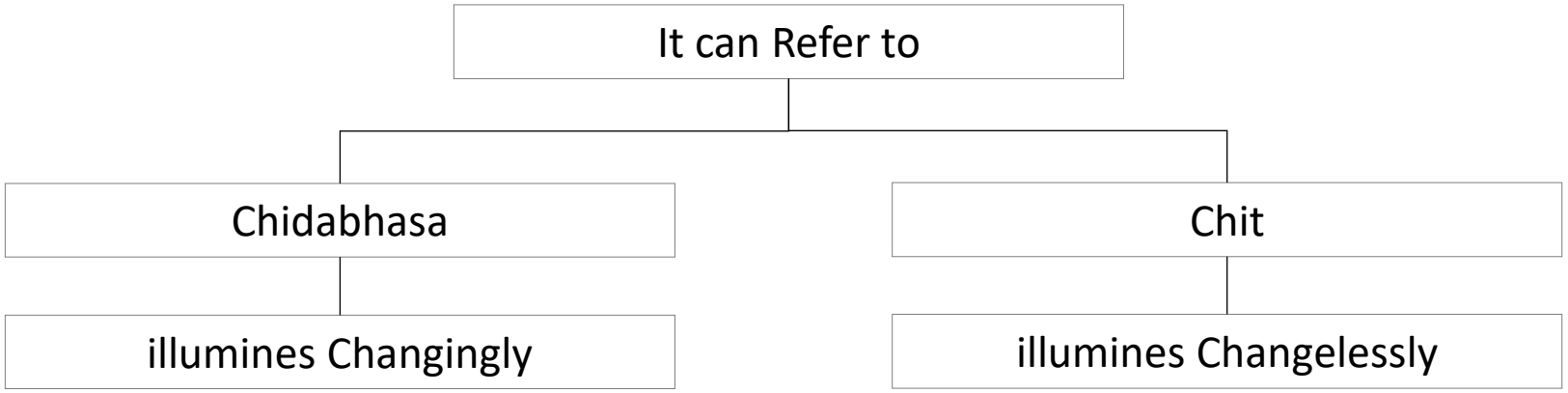
I) a) Etatu Yaha Vetti :

- Whoever knows Shariram, Kshetram, Objectifies, is aware of this body.

b) Head to feet = Kshetram

c) One who is aware of, knows, Jnanena Vishaya Karoti, objectifies with the help of intrinsic Consciousness without undergoing any change.

d)

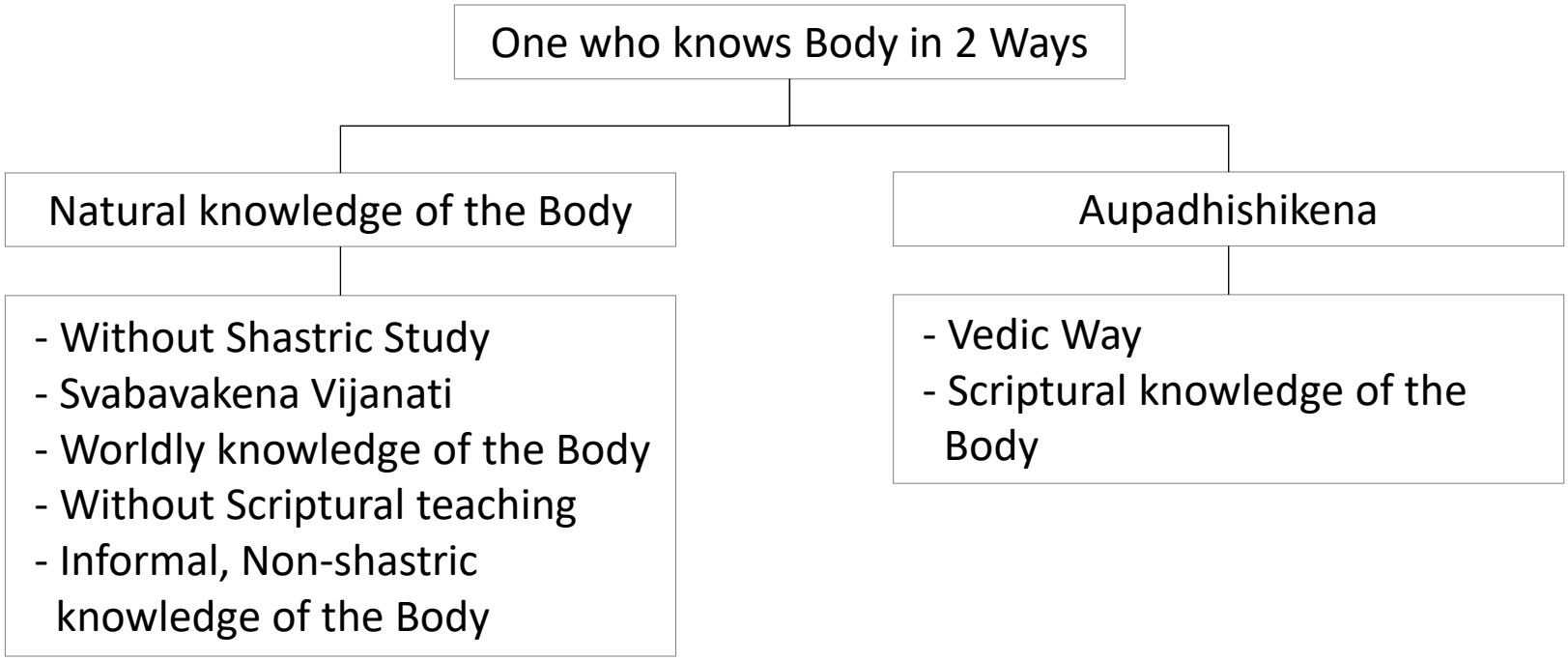


e) Both Pervade the Body

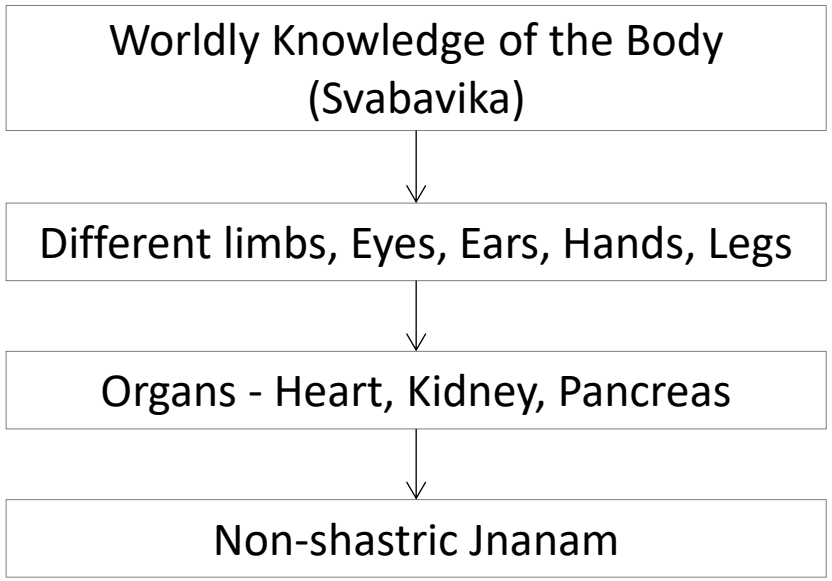
f) Here take Changeless Consciousness which Changelessly illumines the Body

g) Here Shankara refers to Chit Part.

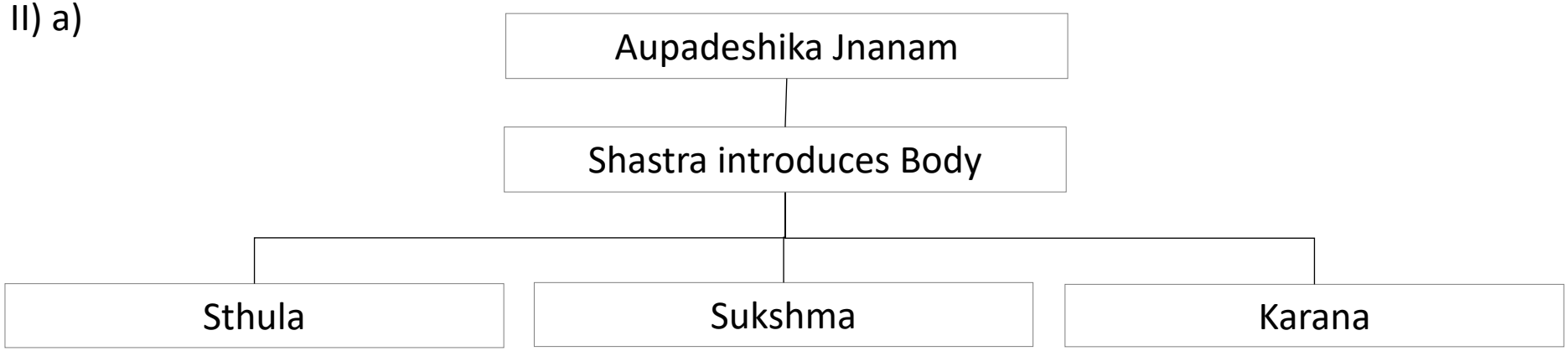
h)


One who knows Body in 2 Ways
Natural knowledge of the Body
Aupadhishikena
- Without Shastric Study
- Svabavakena Vijanati
- Worldly knowledge of the Body
- Without Scriptural teaching
- Informal, Non-shastric knowledge of the Body
- Vedic Way
- Scriptural knowledge of the Body

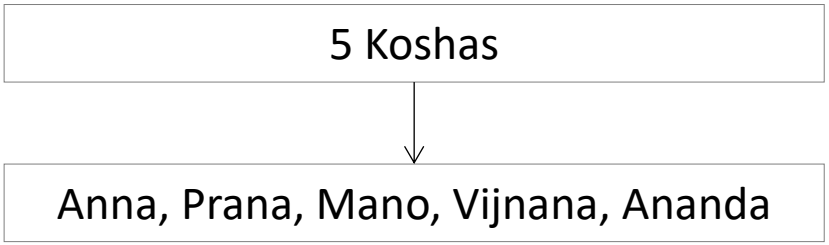
i)


Worldly Knowledge of the Body (Svabavika)
Different limbs, Eyes, Ears, Hands, Legs
Organs - Heart, Kidney, Pancreas
Non-shastric Jnanam

II) a)



b)



c) Both knowledge is gained by Sakshi Chaitanyam alone

d) Changelessly, it knows

e) Chidabhasa component is there but not highlighted.

f) Jnanena Vishayi Karoti Vibhagasaha :

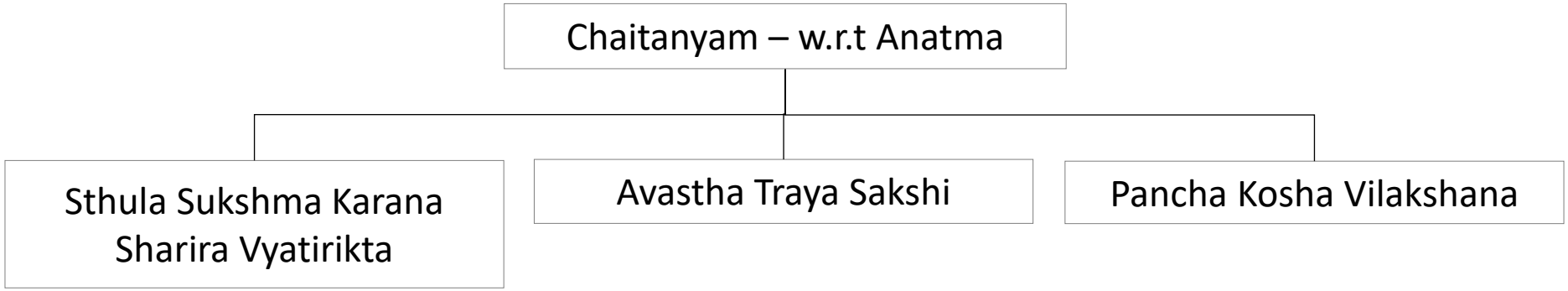
- Not objectified, part by part.

g)

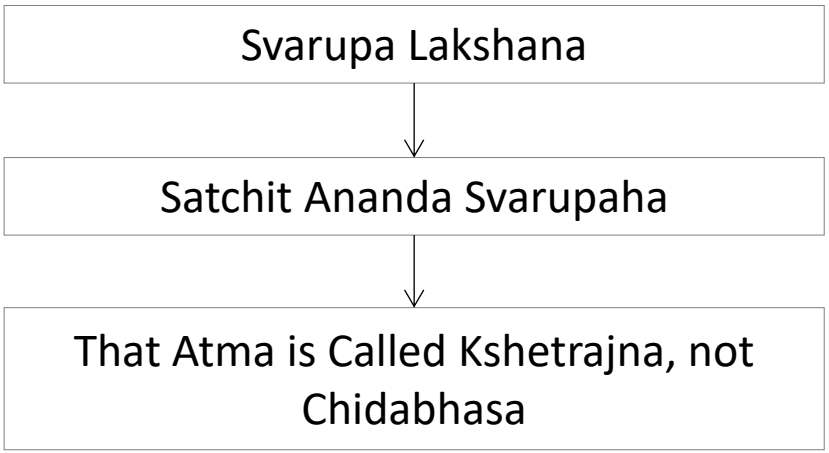
Non-shastric Jnanam	Aupadeshika Jnanam
Based on Medical Science	Part = Sharira Trayam, Karma Indriyas, Jnana Indiryas

III) a) Knower Principle, Sakshi Chaitanyam is called Kshetrajna

b) Tattwa Bodha :



c)



d) Who gives this Title?

7) Bashyam : Chapter 13 - Verse No. 1 Continues

'इति' शब्दः एवंशब्दपदार्थकः एव पूर्ववत्—क्षेत्रज्ञः इति एवम् आहुः । के ? तद्विदः तौ क्षेत्रक्षेत्रज्ञौ ये विदन्ति विजानन्ति ते तद्विदः ॥

itiśabdaḥ ēvaṁśabdapadārthakaḥ ēva pūrvavat kṣētrajñaḥ ityēvam āhuḥ | kē? tadvidaḥ tau kṣētrakṣētrajñau yē vidanti tē tadvidaḥ|| 1 ||

I) a) Iti = Evam Shabda Padartha

= Presents Kshetram, Ksetranja

b) In this manner, Rishis declare, Tad Vidaha, great knowers of Veda.

c) Acharyas declare

d) Knowers of Kshetram - Ksetrajna are called Tad Vidaha

e)

Body	Atma
Kshetram	Kshetrajna

Atma - Anatma Viveka is done in
1st Verse

f) Baga Tyaga Lakshana has been done

g) Tvam pada Lakshyartha has been revealed

h) Verse 2 :

- Mahavakya comes

Revision : Chapter 13 - Verse 1 :

I) a) Message of Title of chapter is made clear

b) Kshetra - Kshetrajna Vibhagya Yoga

c) Discrimination between body and Atma.

d)

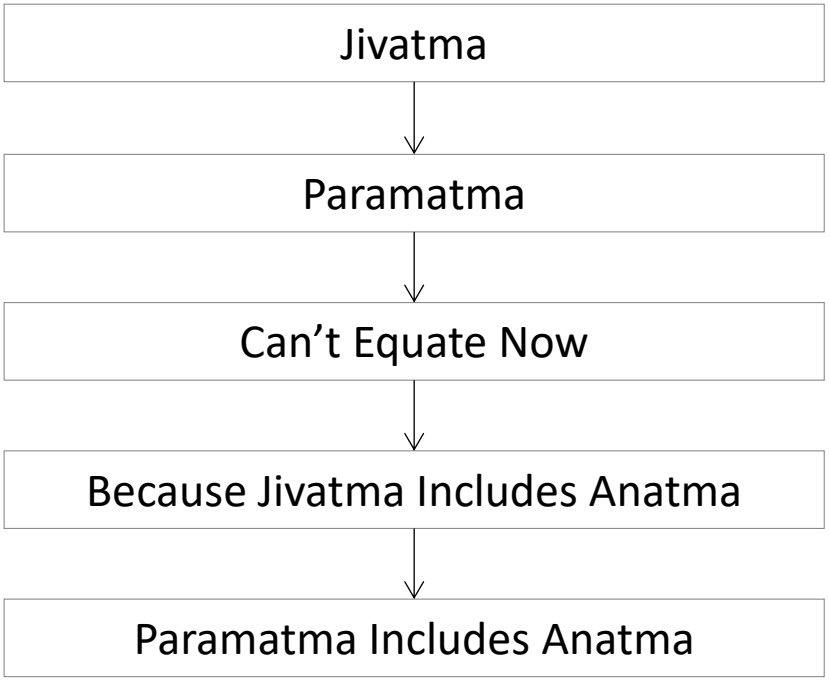
Kshetram	Kshetrajna
- Body - Object of Experience	- Consciousness - Subject of Experience

II) a) 1st Step in Vedanta :

- For Mahavakya Vichara Separate Subject from Object.

b) This is Preliminary Step.

c)



d) If Anatma is included in Jivatma, it will be away from Paramatma.

e) 1st Step :

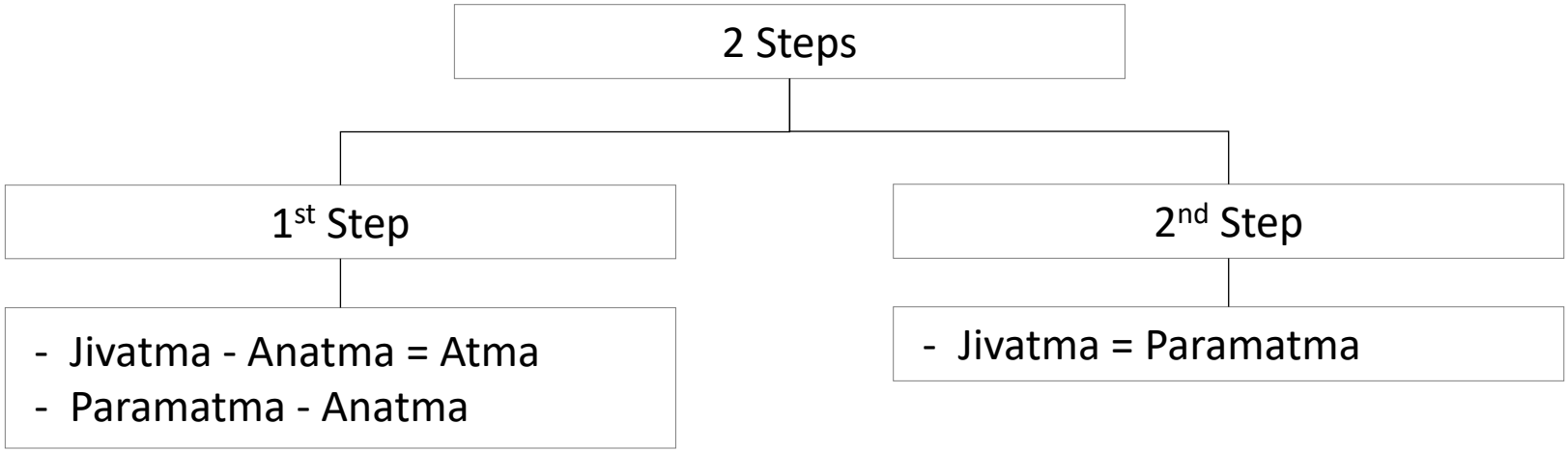
- Separate Anatma from Jivatma.

f) Jivatma minus Anatma = Atma

- Paramatma minus Anatma = Atma.

g) Then ready for Mahavakyam.

III) a)



b)

1st Step	2nd Step
1st Verse	2nd Verse

c) Jivatma separated from Anatma = Jiva Minus Avastha Trayam, Pancha Koshas, Sharira Trayam, Guna Trayam.

d) Separate Anatma portion including Chidabhasa = Bhaga Tyaga Lakshana.

IV) Anvaya - Verse 1 :

- Eh Kaunteya, Idam Shariram, Kshetram Iti Abhidhiyate…
- Yaha Etatu Vetti
- Dvitiya Vibhakti Object of Vetti
- Tam Kshetrajnaha, iti tat Vidaha, Prahuhu…

8) Introduction to Chapter 13 - Verse No. 2 :

एवं क्षेत्रक्षेत्रज्ञौ उक्तौ । किं एतावन्मात्रेण ज्ञानेन ज्ञातव्यौ इति ? न इति उच्यते—

ēvaṁ kṣētrakṣētrajñau uktau | kiṁ ētāvanmātrēṇa jñānēna jñātavyau iti? na iti ucyatē —

Thus have been mentioned the field and its knower. Is it all that is to be known? The answer is 'no' :

I) a) Mere separation of Kshetram and Kshetrajna is not complete Sadhana.

b) Kshetra, Kshetrajna, Purusha, Prakrti, Jnanam, Jneyam } Vibhaga not sufficient for Moksha

c) Still in Dvaitam only.

II) a) Sankhya fell into this trap

b) Differentiated matter - Consciousness

c) Consciousness is Asangam, Sarvagatam, similar to Vedanta.

d) Matter real, Consciousness real } Duality

III) Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति, तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥	so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre, yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsya bhayaṃ vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

IV) a) Anatma has to be falsified as Mithya

b)

1st Step	2nd Step	3rd Step
Atma - Anatma Viveka	Falsify world Anatma as Appearance, Mithya	Claim Eka Atma as my Svarupam, Satyam

V) Falsification only through Mahavakya Vichara

a) No Mahavakya in Sankhya

b) Advaitam alone has Mahavakyam.

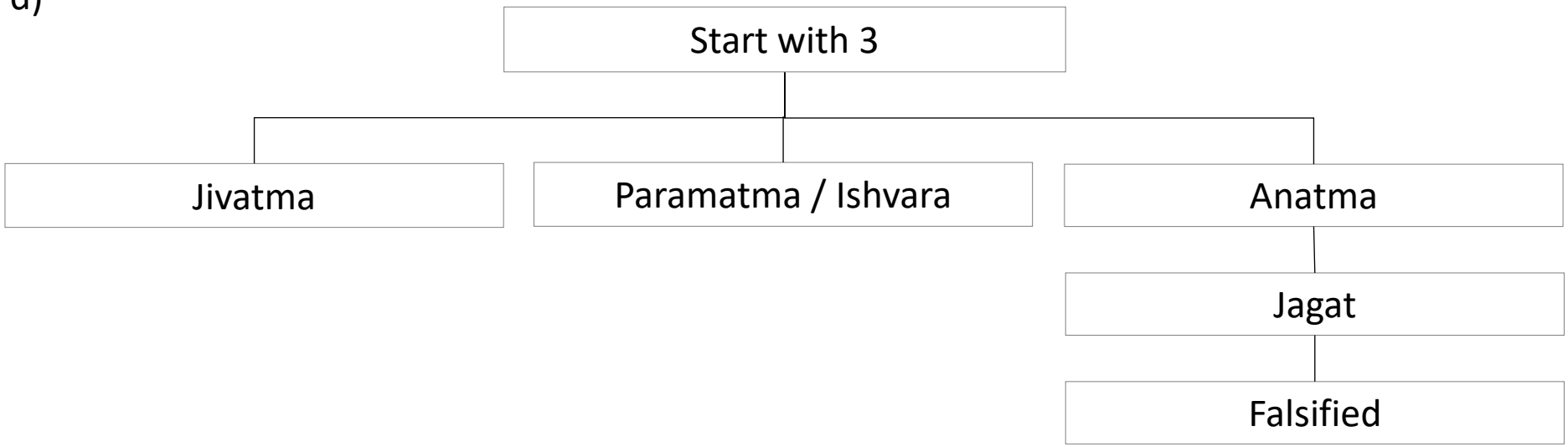
VI) How Mahavakyam eliminates Dvaitam?

a) Jivatma minus Anatma = Atma (3 Shariram, 5 Koshas, 3 Gunas, 3 Avasthas).

b) Paramatma minus Universe = Atma.

c) Eka Atma, Turiyam alone is the Truth of Universe

d)



e) Jivatma equated to Paramatma.

f) Jiva, Parama adjectives maintained till equation is completed

g) Once equation is understood, Jiva, Parama, Adjective is gone

h) Only Ekatma is there

i) This is the way to shift from Triangular to Binary format

j) Deep thinking is required.

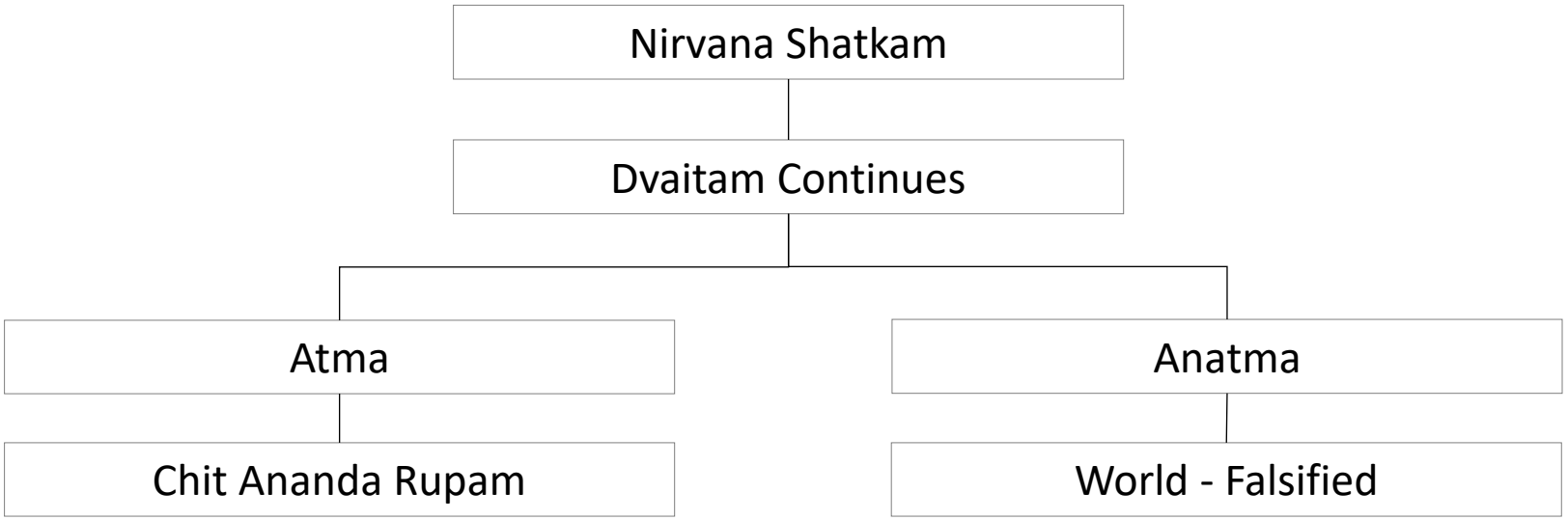
VI) a) Nirvana Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे । न च व्योम भूमिर्न तेजो न वायुः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥	Mano-Buddhy-Ahangkaara Cittaani Naaham Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre | Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

b) I am different from Body - Mind Complex but am Still in Dvaitam because Anatma is not falsified.

c)



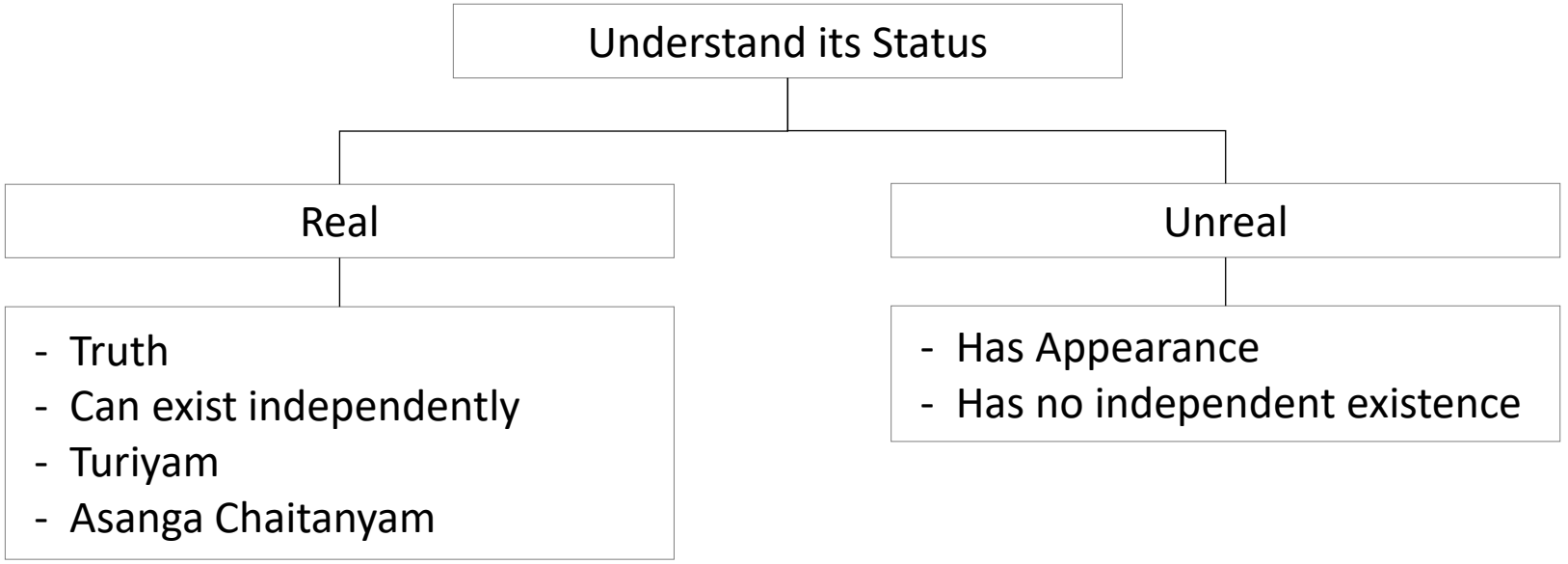
d) I want to sit in Meditation all the time, can't handle Anatma

e) Yogis - Samadhi status, can't handle world

f) Initially OK but no Moksha.

VII) a) Has to confront, handle Anatma, Body, Mind, Universe (BMU)?

b)



c) Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṃbhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

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

d)

Ekatma identical with Paramatma	Anatma
- Cause	- Karyam - Nama Rupa - Effect - Mithya - Appearing for me - Not threat to me

e) Until we continue to see, confront the world without seeing it as a threat, continue Vedanta study.

f) As long as world is a threat, our only Moksha will be escapist Moksha.

g) Somehow want to die, join Lord, never come back to world again

h) Moksha never complete as long world is a threat

i) I must see world as a Non-threat.

j) Isavasya Upanishad :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति । सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥	*Yastu sarvani bhutani atmanye-vanupasyati,* *sarva-bhutesu catmanam tato na viju-gupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

k) Without Chapter 13 - Verse 2, Study incomplete.

VIII) a) is Knowledge of Separation of Kshetram – Kshetrajna enough

b) Shankara asks as Introduction to Verse 2

c)

Kshetram	Kshetrajna
Object	Subject

d) Falsification of Kshetram required to own subject - Kshetrajna clearly without doubts.

e) Drk - Drishyam Viveka only 1st Step, has dosha of not doing falsification.

f) Vivichya Uktam :

- Verse 1 - Clearly distinguishes Kshetram, Kshetrajna.

g) One is subject, other is object, is known with 2 Statuses.

Observer	Observed
Kshetrajna	Kshetram

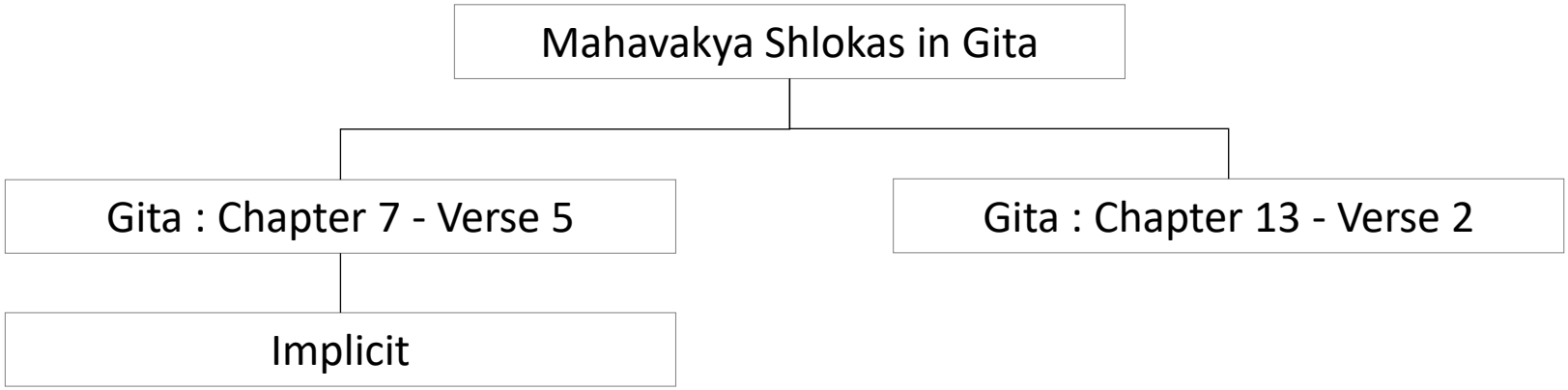
h) Not Complete knowledge

IX) We must know 2 other Statuses.

Observer	Observed
- Kshetrajna - Satyam - Atma - Subject	- Anatma - Kshetram - Mithya - Object

X) When this is known Moksha is possible

XI) a)



Gita :

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]

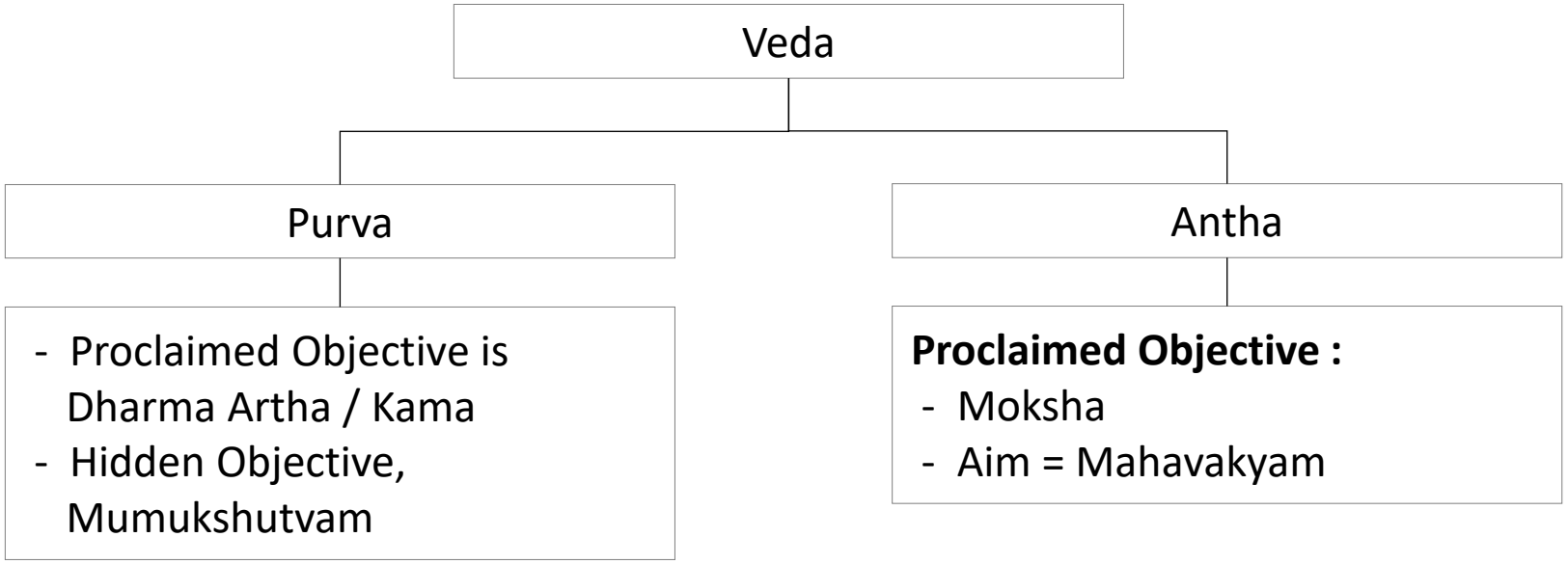
श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२॥

śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē|
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ|| 13 - 2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

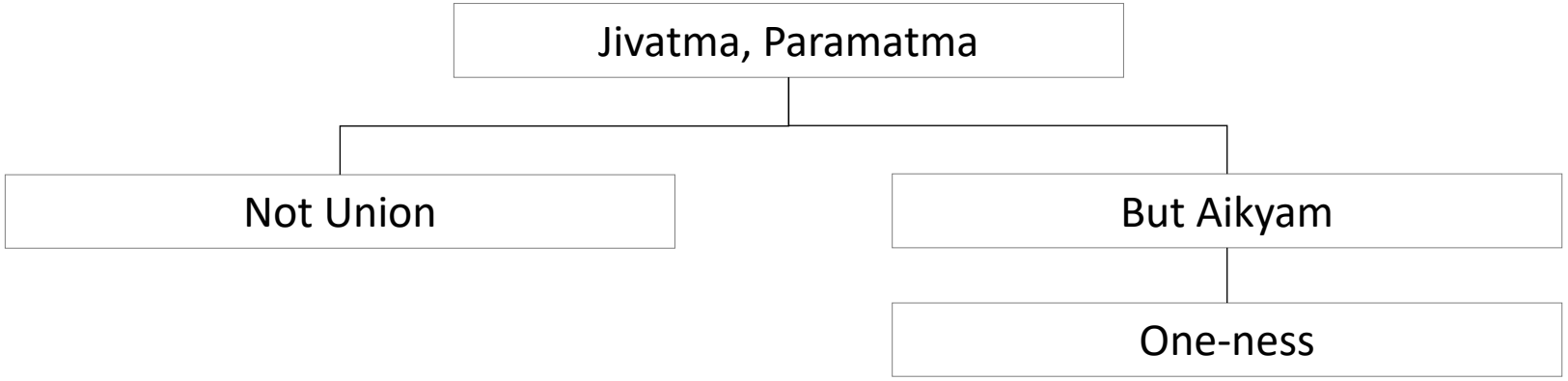
b) Mahavakyam - Central Teaching of Vedanta, Veda in General.

c)



XII) a) What is Definition of Mahavakyam?

b)



c) Abheda Bodhaka Vakhyam

d) Statement reveals Oneness, not union.

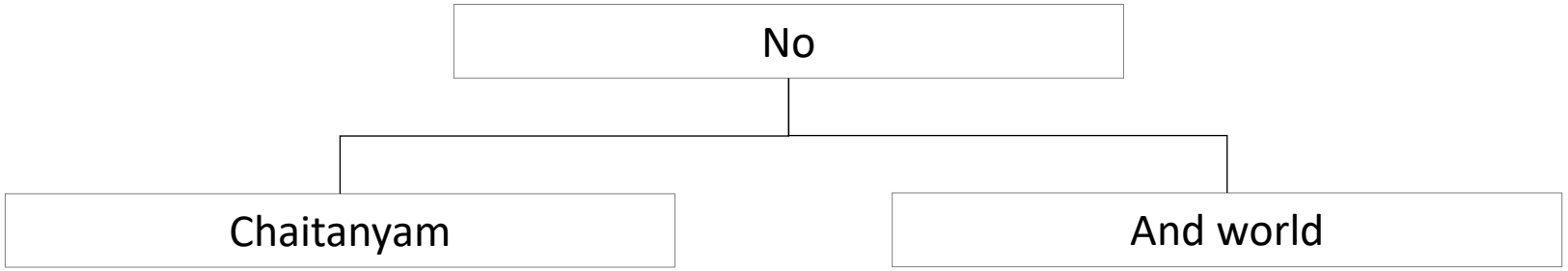
e) For Union need 2 things which come together at a Particular time, Place

f) According to Vedanta, 2 things are not there, there is only Turia Chaitanyam, Kshetrajna.

g) 2 Not there to Unite.

h) 2 Words – Jiva, Parama mean only one Atma

i)



j) Only Chaitanyam alone exists.

k) Atma - Anatma one, Non-dual Consciousness.

XIII) a) Explicit Aikya Bodhaka Vakyams

b) Aham Brahma Asmi, Tat Tvam Asi, Kshetrajnam Aham Asmi (Verse 2 - Chapter 13).

XIV) Gita :

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]

a) Samanadhi Karyam is clear there

b) Aim of 7th Chapter = Vishwaroopa Ishwara

c) Mahavakyam not highlighted there.

XV) a) Gita :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥१५-२॥

adhaścōrdhvaṃ prasṛtāstasya śākhāh
guṇapravṛddhā viṣayapravālāḥ |
adhaśca mūlānyanusantatāni
karmānubandhīni manuṣyalōkē||15- 2 ||

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action. [Chapter 15 - Verse 2]

- Explicit Mahavakyam.

b) Context - Mahavakyam

c) Shankara writes elaborate commentary

d) Central theme of Gita.

e) Kshetrajna - Mam Vidhi

f) Kshetrajna = Consciousness separated from Anatma.

g) Tvam Pada Lakshyartha = Kshetrajna

= Jivatma

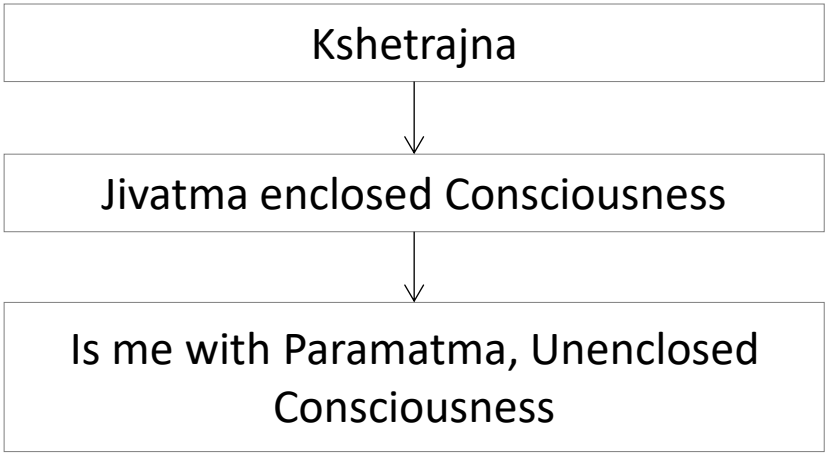
h) Consciousness enclosed within body excluding the body

i) Sharira Upahita Chaitanyam, Visishta Chaitanyam

j) Jivatma = Enclosed Consciousness

k) Mam - Refers to me, Krishna, Arupa Krishna not Eka, Aneka Rupa.

L)



m) Pot Space is one with Total Space.

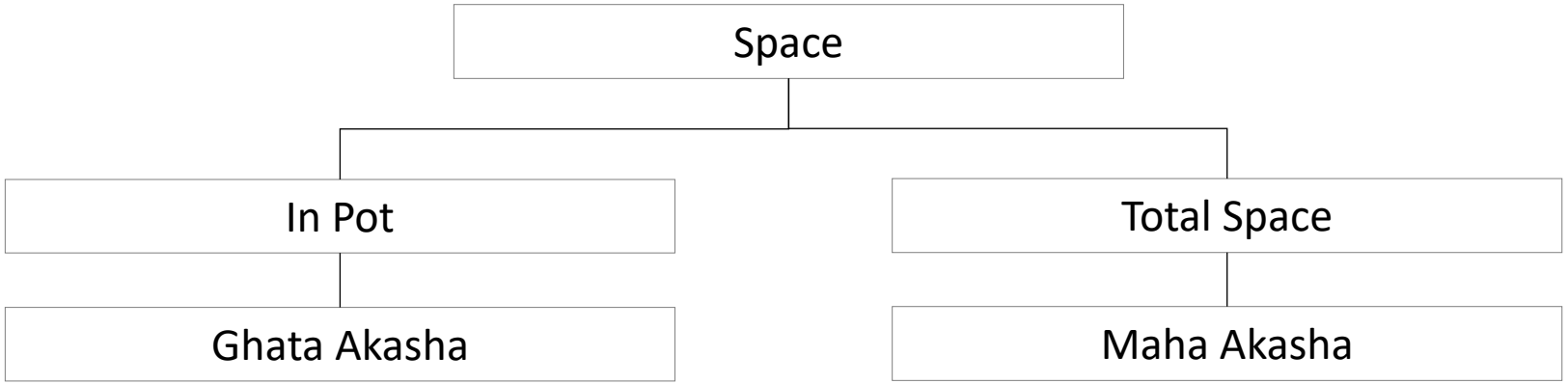
n) Vidhi = Know, both are same Chaitanyam

o) Jiva in sleep state attains, realises this oneness by studying Shastra.

XVI) a) Sarva Kshetreshu :

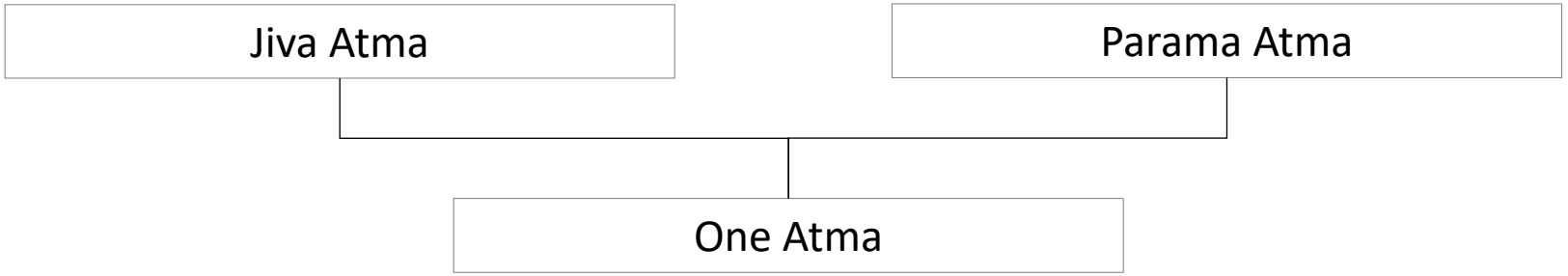
- Consciousness not only enclosed in my body but is the same in all bodies.

b)



c) 2 Names but one Substance

d)



e)

Akasha	Atma / Chaitanyam
- Indivisible - Can't be Separated	- Indivisible - Can't be Separated

f) Need not unite Pot space with Total Space, already exists as one space.

h) Mandukya Upanishad :

- Chapter 3 - Verse 1 to 10 – Akasha Example

i) Pot space does not exist separate from Total Space

j) Jivatma does not exist separate from Paramatma at any time, once Chaitanyam, Sat principle is understood.

k) Space has seemingly got separated because of Upadhi called Pot.

L) Body Upadhi has seemingly separated enclosed Consciousness from total consciousness.

m) There is one Consciousness alone, seeming separation of Consciousness is not actual separation.

n) I am never separated from Paramatma, world is never separate from Turiya Chaitanyam.

o) Now in Jagrat, I seemingly appear separated, not actual separation.

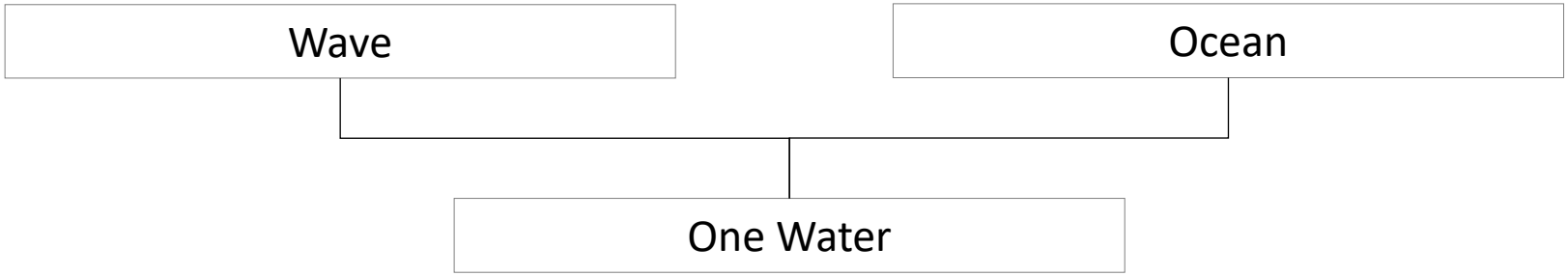
p) This understanding is called Aikyam

q) Seeming Samsari, not actual Samsari

r) Seemingly born, travelling, doing, enjoying, not actually, factually.

s) I don't have to actually merge into Lord.

XVII)



- Wave realises I and Ocean are one water in essence.
- Wave can never become ocean.

XVIII) a) This is important message in 1st Line of Shloka.

b) This Aikya Jnanam not optional knowledge

c) This alone is liberating knowledge

d) As long as this understanding is not there, no Moksha

e) Will continue in Samsara, Dvaitam

XIX) a) I have to merge with Lord is a desire, Jnana Adhyasa

b) See Sat Chit Ananda Svarupa through Jnanam from Veda

c) In initial stage we glorify Bhakta, who wants to be one with God

d) After study of Gita desire is condemned

e) Desire reveals foolishness, Crystallised ignorance

f) I am always with Lord

g) Do puja as gratitude to Lord to remove desire for merger.

9) Chapter 13 - Verse No. 2 :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13 - 2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

Topic No. 10 to 11 :

क्षेत्रज्ञं यथोक्तलक्षणं च अपि मां परमेश्वरं असंसारिणं विद्धि जानीहि।
सर्वक्षेत्रेषु यः क्षेत्रज्ञः ब्रह्मादिस्तम्बपर्यन्तानेकक्षेत्रोपाधिप्रविभक्तः तं निरस्तसर्वोपाधिभेदं सदसदादिशब्दप्रत्ययागोचरं विद्धि इति अभिप्रायः। हे भारत ! यस्मात् क्षेत्रक्षेत्रज्ञेश्वरयाथात्म्यव्यतिरेकेण न ज्ञानगोचरं अन्यत् अवशिष्टं अस्ति, तस्मात् क्षेत्रक्षेत्रज्ञयोः ज्ञेयभूतयोः यत् ज्ञानं, क्षेत्रक्षेत्रज्ञौ येन ज्ञानेन विषयीक्रियेते, तत् ज्ञानं सम्यक् ज्ञानं इति मतं अभिप्रायः मम ईश्वरस्य विष्णोः ॥

kṣētrajñaṁ yathōktalakṣaṇaṁ cāpi māṁ paramēśvaram asaṁsāriṇaṁ viddhi jānīhi | sarvakṣētrēṣu yaḥ kṣētrajñaḥ brahmādistambaparyantānēkakṣētrōpādhipravibhaktaḥ, taṁ nirastasarvōpādhibhēdaṁ sadasadādiśabdapratyayāgōcaraṁ viddhi iti abhiprāyaḥ | hē bhārata, yasmāt kṣētrakṣētrajñēśvarayāthātmyavyatirēkēṇa na jñānagōcaram anyat avaśiṣṭam asti, tasmāt kṣētrakṣētrajñayōḥ jñēyabhūtayōḥ yat jñānaṁkṣētrakṣētrajñau yēna jñānēna viṣayīkriyētē, tat jñānaṁ samyagjñānam iti mataṁ abhiprāyaḥ mama īśvarasya viṣṇōḥ ||

Know me, the supreme Lord, who is not subject to transmigration, also to be the field-knower as stated above. The idea is that the field-knower, present in and Variegated by these countless fields beginning from Brahma and extending down to clumps, is devoid of all differences derived from the adjuncts and is beyond the range of expressions life being and non-being.

Since there is nothing to be known other than the truth of the fields, field-knowers and God, my View-the view of Lord Vishnu – is that the content of right knowledge is fields and field-knowers.

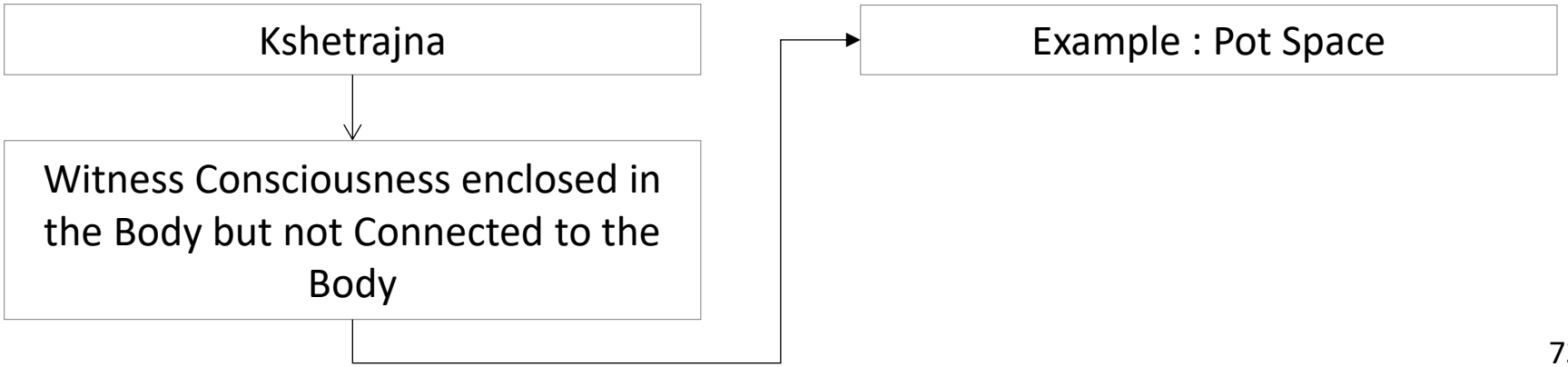
10) Bashyam : Chapter 13 - Verse No. 2 Starts

क्षेत्रज्ञं यथोक्तलक्षणं च अपि मां परमेश्वरं असंसारिणं विद्धि जानीहि । सर्वक्षेत्रेषु यः क्षेत्रज्ञः ब्रह्मादिस्तम्बपर्यन्तानेकक्षेत्रोपाधिप्रविभक्तः तं निरस्तसर्वोपाधिभेदं सदसदादिशब्दप्रत्ययागोचरं विद्धि इति अभिप्रायः ।

kṣētrajñaṁ yathōktalakṣaṇaṁ cāpi māṁ paramēśvaram asaṁsāriṇaṁ viddhi jānīhi | sarvakṣētrēṣu yaḥ kṣētrajñaḥ brahmādistambaparyantānēkakṣētrōpādhipravibhaktaḥ, taṁ nirastasarvōpādhibhēdaṁ sadasadādiśabdapratyayāgōcaraṁ viddhi iti abhiprāyaḥ |

I) a) Kshetrajna described in Verse 1 = Sakshi Chaitanyam, Turiyam.

b)

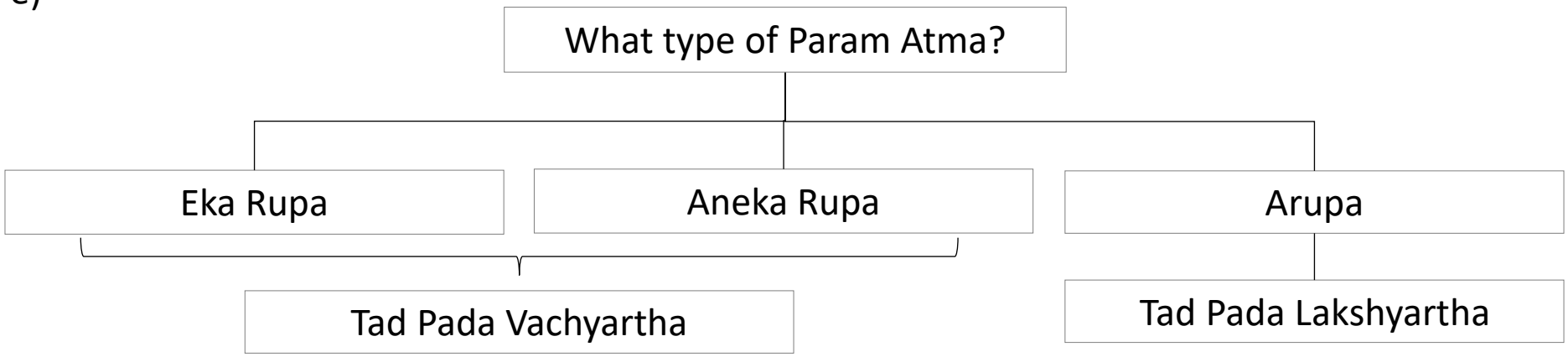


c) In sleep, enclosed consciousness merges into enclosed consciousness (Prashna and Brihadaranyaka Upanishad)

d) Mam Parameshwaram Vidhi

- Know Kshetrajna I, enclosed consciousness is Param Atma, all pervading Consciousness.

e)



f) Bhaga Traya Lakshana has to be done

g) Understand, Param Atma, being unenclosed Consciousness is ever free from Samsara.

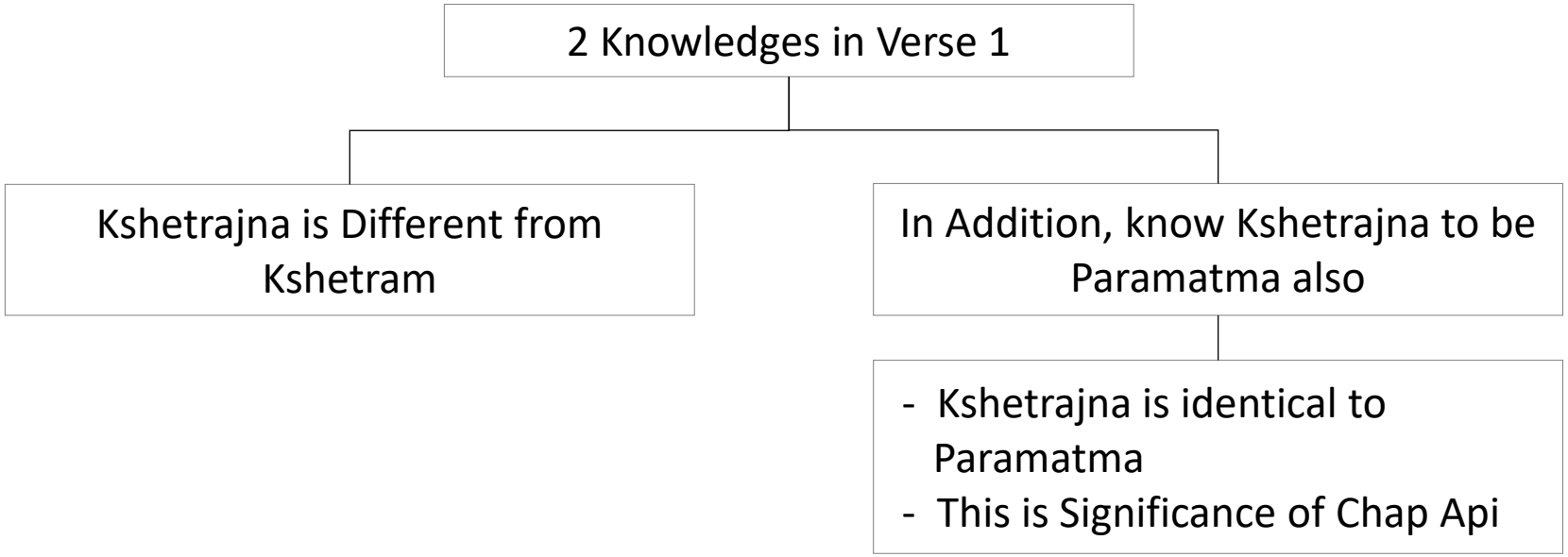
II) What is significance of Cha Api in the shloka?

a) Anandagiri - Writes brief commentary on Gita Shankara Bashyam, Upanishad Bashyam, Brahma Sutra Bashyam.

b)


2 Meanings Cha Api
Version 1
Version 2
- Kshetrajna Jivatma is also Paramatma
- Like other things in the Universe
Problem :
- Jivatma becomes part of Paramatma
- Tamilnadu Part of India
- Cha Api not and
- Paramatma is Niravayava, Partless, like Space, Nishkala
- Mam Cha Api Viddhi
- May you know Jivatma, Kshetrajna is Paramatma also

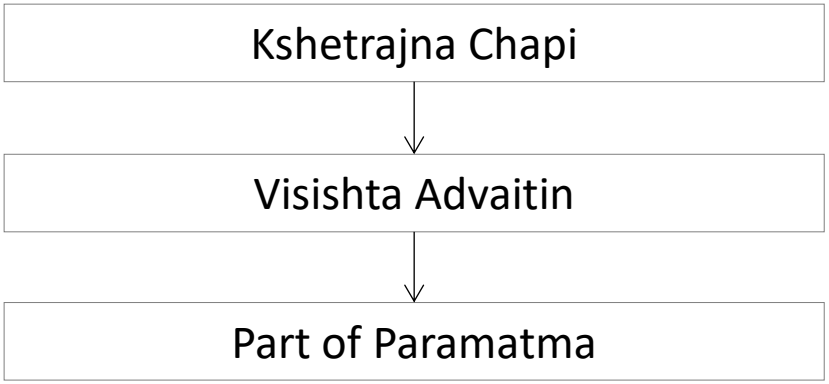
c)



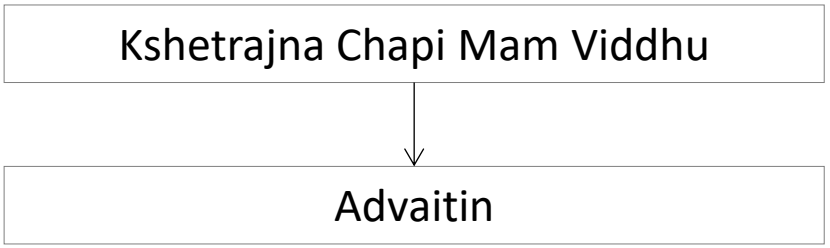
d) Extremely Brilliant was Anandagiri

e) Here Visishta Advaitin and Differentiated

f)



g)



h) Different position of word Cha Api

III) a) What Kshetrajna?

b) Sarva Kshetre Shu

c) Kshetrajna not only is on one Body

d) Sakshi Chaitanyam, Turiyam is in all Bodies

e) There is Enclosed Consciousness, Sakshi Tattvam in Ant Body and Brahmaji - Creators Body.

IV) a) Remember 5 Features of Consciousness

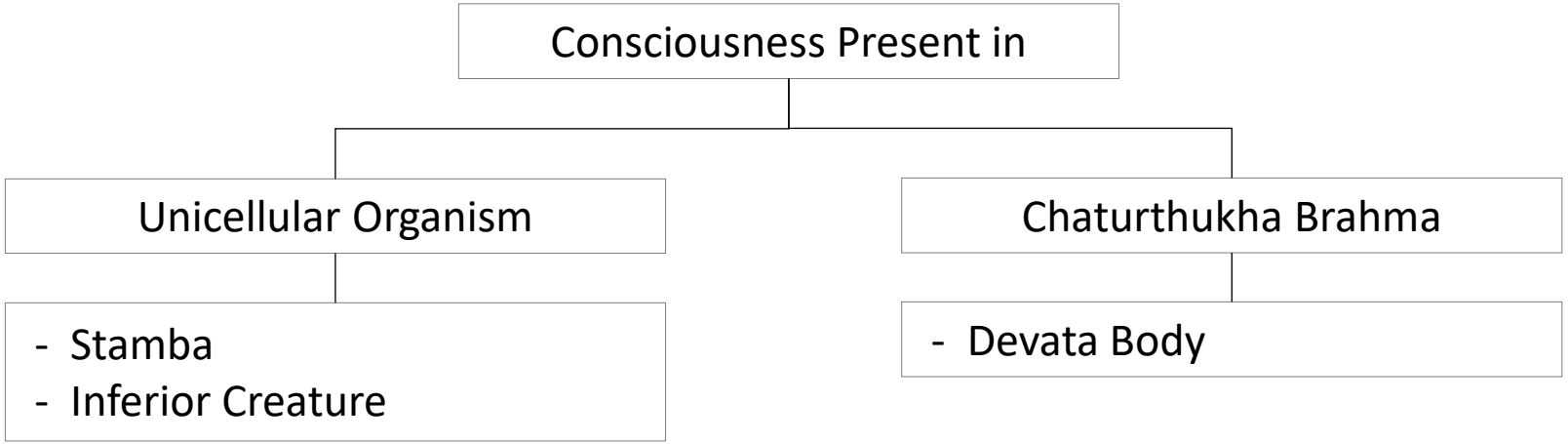
b) Not part, Product, property of Body

c) Enlivens the Body

d) Survives Death of Body

e) Not Contactable after Death of Body.

V) a)



b) Consciousness present in infinite Bodies in Prakirti.

c) Enclosed in Many Upadhis

d) Enclosure, Seemingly Separates, Divides, not Actual Division.

e) Pot = Upadhi for Pot Space

- Shariram = Upadhi for Consciousness

f) Pot Separates pot Space from total Space, only Seemingly.

g) Upadhi Pravibaktaha :

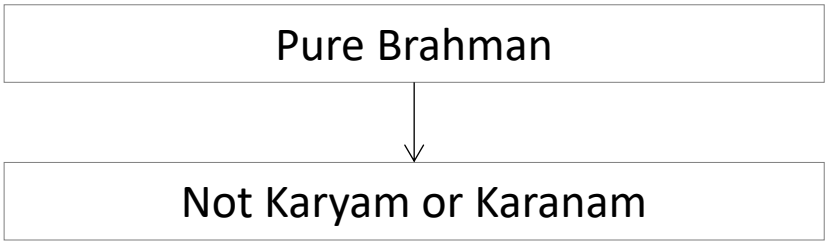
- Seemingly Divided in Kshetram.

h) Paramatma free from all Differences Sat Asat is indescribable.

i)

Sat	Asat
Karyam	Karanam

j)



k) Karya - Karana Vilakshanam is Shabda Agochara, can't be described as Karyam or Karanam = Tat pada Lakshyartha.

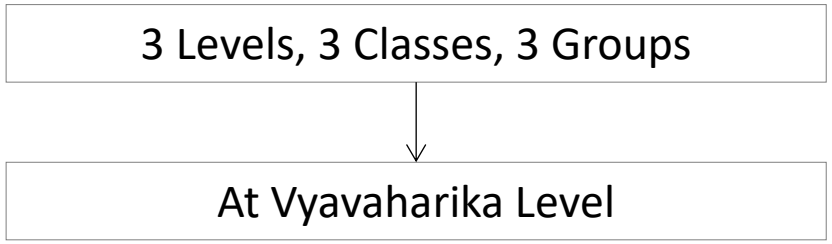
11) Bashyam : Chapter 13 - Verse No. 2 Continues

हे भारत ! यस्मात् क्षेत्रक्षेत्रज्ञेश्वरयाथात्म्यव्यतिरेकेण न ज्ञानगोचरं अन्यत् अवशिष्टं अस्ति, तस्मात् क्षेत्रक्षेत्रज्ञयोः ज्ञेयभूतयोः यत् ज्ञानं, क्षेत्रक्षेत्रज्ञौ येन ज्ञानेन विषयीक्रियेते, तत ज्ञानं सम्यक ज्ञानं इति मतं अभिप्रायः मम ईश्वरस्य विष्णोः ॥

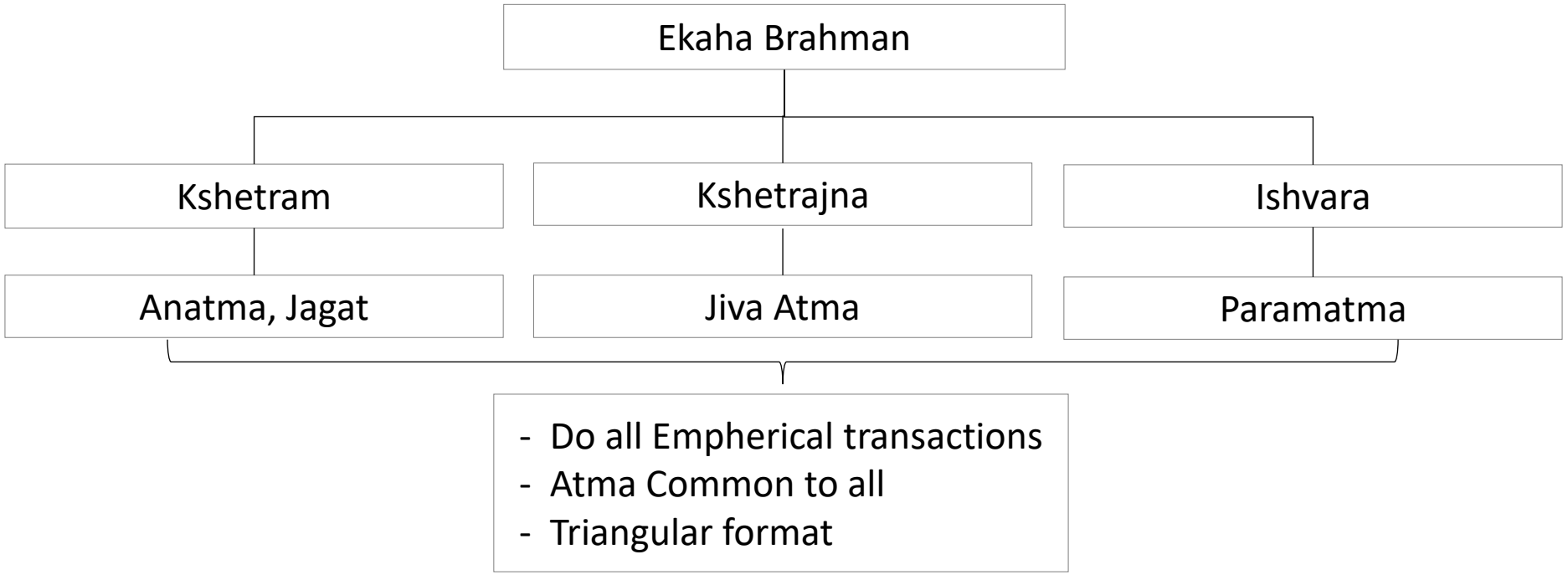
hē bhārata, yasmāt kṣētrakṣētrajñēśvarayāthātmyavyatirēkēṇa na jñānagōcaram anyat avaśiṣṭam asti, tasmāt kṣētrakṣētrajñayōḥ jñēyabhūtayōḥ yat jñānaṁkṣētrakṣētrajñau yēna jñānēna viṣayīkriyētē, tat jñānaṁ samyagjñānam iti mataṁ abhiprāyaḥ mama īśvarasya viṣṇōḥ ||

I) a) Truth is one at Paramartika Level.

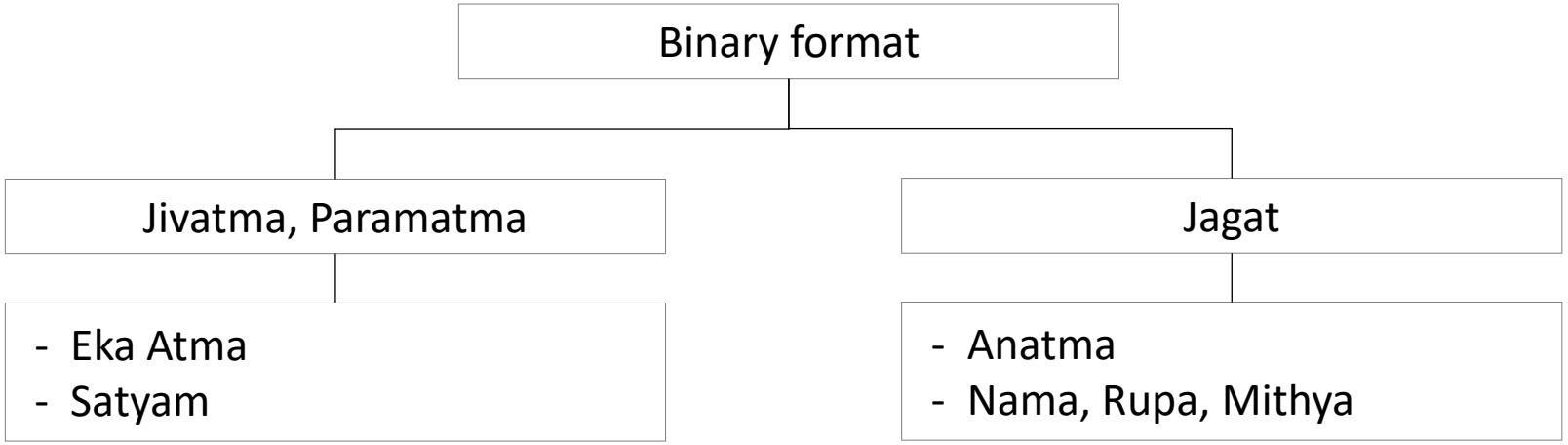
b)


3 Levels, 3 Classes, 3 Groups
At Vyavaharika Level

c)


Ekaha Brahman
Kshetram
Kshetrajna
Ishvara
Anatma, Jagat
Jiva Atma
Paramatma
- Do all Empherical transactions
- Atma Common to all
- Triangular format

d)

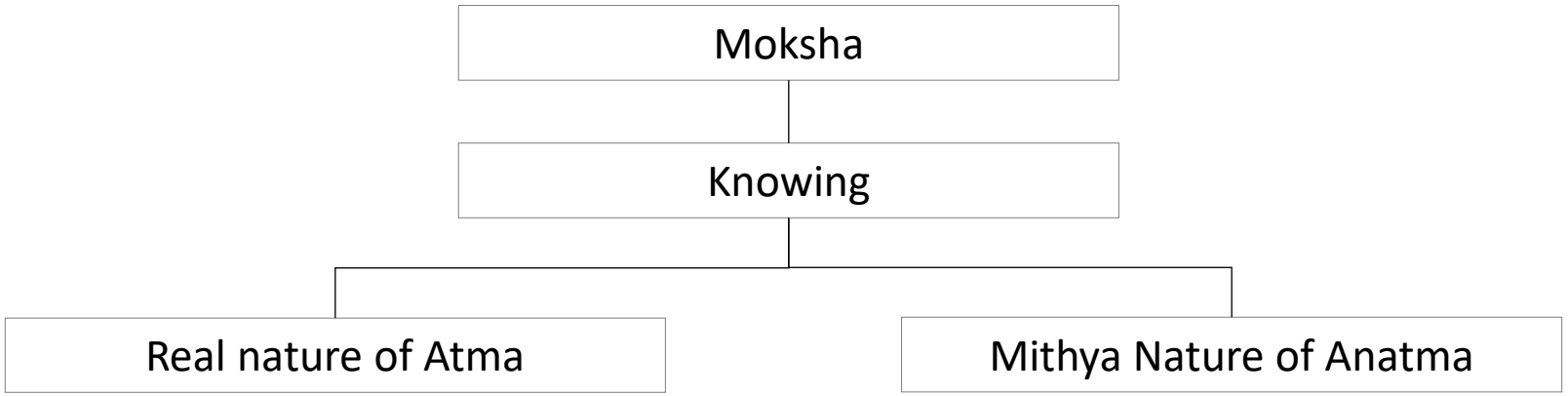


e) Yatamya Jnanam :

- Nature, Status of 3 = Understanding Triangular format.

f) Apart from knowing Status of Jiva, Jagat, Ishvara, nothing else needs to be known for Moksha.

g)



h) For livelihood, enjoyment, require other Laukika Jnanam.

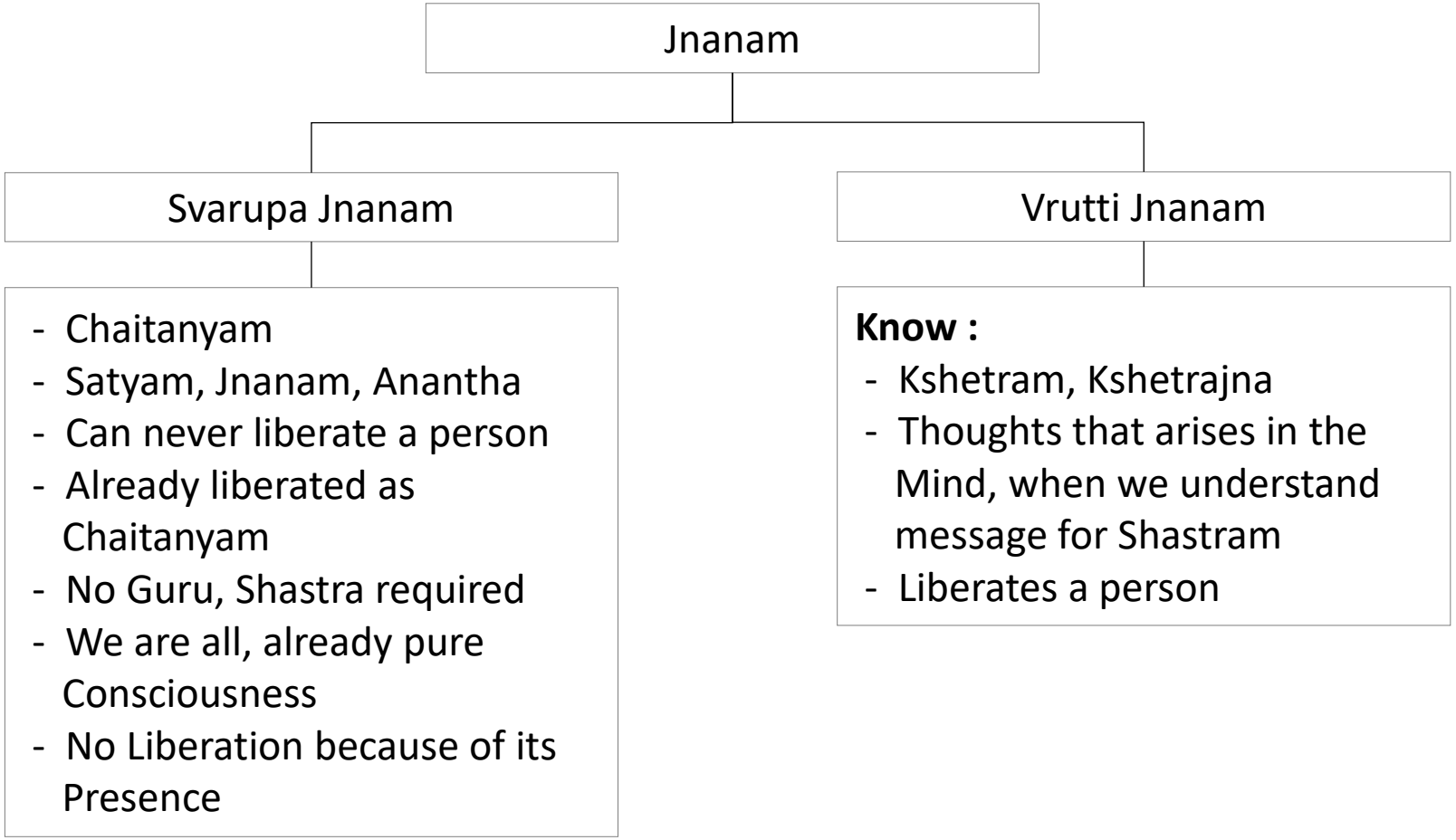
i) Verse 1 :

- Kshetrajna and Ishvara are one Atma.

j) Understanding alone is Moksha

- No mystic, Extraordinary, mysterious experiences are required for Moksha.

II)



III) a)

Kshetram	Kshetrajna
- Drishyam - Mithya	- Drk - Satyam

b) Understanding = Samyak Jnanam, Right knowledge, Para Vidya

c) Apara Vidya = Pseudo Vidya, False knowledge

d) Iti matam :

- Abhiprayaha, Vision of Vishnu, Teaching, Opinion.

e) Mama Ishwara's vishnu :

- Teaching of Lord, Pramanikam, Valid

f) Commentary on shloka over

g) Jivatma, Paramatma - Nanu 300 to 313 - 14 Pages, Mahavakya Vichara.

Revision : Chapter 13 - Verse 2 :

I) a) Mahavakyam :

- Jivatma Paramatma Aikya Bodha Vakhyam

b) Kshetrajna = Jivatma

c) Mam = Paramatma

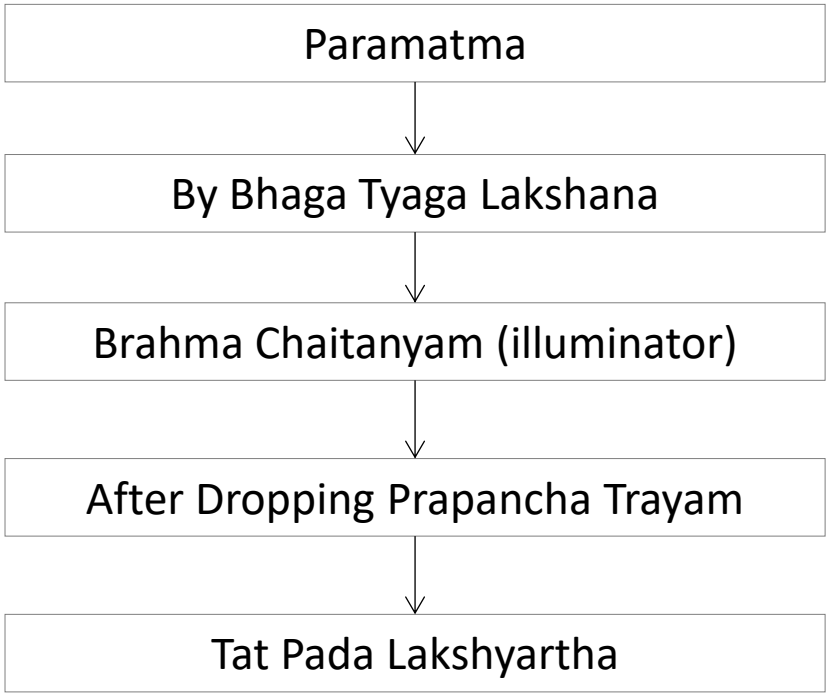
d) Jivatma = Paramatma :

- Kshetrajnam Mam Vidhi.

e)


Jivatma
By Bhaga Tyaga Lakshana
Sakshi Atma Chaitanyam (illuminator)
Tvam Pada Lakshyartha

f)


Paramatma
By Bhaga Tyaga Lakshana
Brahma Chaitanyam (illuminator)
After Dropping Prapancha Trayam
Tat Pada Lakshyartha

g) Aikyam only at Lakshyartha Level

h)

Bhaga	Tyaga
Part	Taken out

i) Mam Param Atmanam :

- Apply Bhaga Tyaga Lakshana

j) Sharira Trayam Prapancha Trayam

- Excluded from Universe.

k) Existence, Consciousness retained.

L) Existence, Consciousness enclosed in Sharira Trayam and Prapancha Trayam is one and same.

m) That Existence Consciousness has no Connection, relationship with Prapancha Trayam, it is independent, Asangaha, Part-less.

n) Pot Space seeming part of Total Space, Rurally, identical with total Space

o) Jivatma - Body Enclosed Consciousness is Seeming part of Paramatma

p) Kshetrajnam Cha Api Mam Vidhi = Central Teaching of Upanishad

q) Srishti is not Tatparyam of Upanishad

- Srishtou Tatparyam Nasti.

II) 2nd Line :

a) Kshetrajna Jnanam is actual knowledge

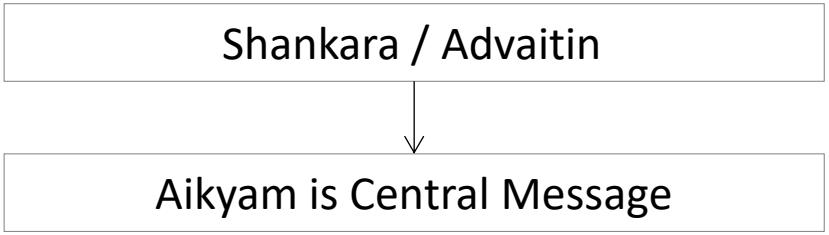
b) All other knowledge Laukikam.

III) a) Commentary on Verse 2 Over in Topic 2

b) Jivatma / Paramatma Aikyam is not easily swallowable

c) Abubhava Virodhat, Refuted by other philosophers.

d)



12) Bashyam : Chapter 13 - Verse No. 2 Continues

ननु सर्वक्षेत्रेषु एकः एव ईश्वरः, न अन्यः तद्व्यतिरिक्तः भोक्ता विद्यते चेत्, ततः ईश्वरस्य संसारित्वं प्राप्तं; ईश्वरव्यतिरेकेण वा संसारिणः अन्यस्य अभावात् ससाराभावप्रसङ्गः । तत् च उभयं अनिष्टं,
बन्धमोक्षतद्धेतुशास्त्रा- नर्थक्यप्रसङ्गात्, प्रत्यक्षादिप्रमाणविरोधाच्च—
प्रत्यक्षेण तावत् सुखदुःखतद्धेतुलक्षणः संसारः उपलभ्यते;
जगद्वैचित्र्योपलब्धेः च धर्माधर्मनिमित्तः संसारः अनुमीयते ।
सर्वं एतत् अनुपपन्नं आत्मेश्वरैकत्वे ।

nanu sarvakṣētrēṣu ēka ēva īśvaraḥ, na anyaḥ tadvyatiriktaḥ bhōktā vidyatē cēt, tataḥ īsvarasya saṁsāritvaṁ prāptam; īśvaravyatirēkēṇa vā saṁsāriṇaḥ anyasya abhāvāt saṁsārābhāvaprasaṅgaḥ | tacca ubhayamaniṣṭam,
bandhamōkṣataddhētuśāstrānarthakyaprasaṅgāt, pratyakṣādipramāṇavirōdhācca |
pratyakṣēṇa tāvat sukhaduḥkhataddhētulakṣaṇaḥ saṁsāraḥ upalabhyatē;
jagadvaicitryōpalabdhēśca dharmādharmanimittaḥ saṁsāraḥ anumīyatē |
sarvamētat anupapannamātmēśvaraikatvē ||

Objection : Now, if in all fields there is present but the one Lord – None other than He – as the Experiencer or Subject of Knowledge, He becomes an empirical agent or transmigrator. Or, the Sphere of Empirical life would cease to exist as there are no empirical agents other than the Lord. Both these Contingencies are unwelcome Since they entail the futility of the Sastras that teach the doctrines of bondage, liberation and their causes, and since they run counter to the evidence of perception and so forth. Perception reveals the Sphere of empirical life Marked by Pleasures, Pains and their Causes. The Sphere may also be inferred as the Consequence of Virtue and Vice; for the world's Variety Stares one in the face. All this becomes inconsistent if man's self and God are one.

I) a) Purva Pakshi :

- Objection by Dvaitins - Sankhya, Yoga, Nyaya, Veiseshika.

b) Don't accept Jivatma - Paramatma Aikyam.

c) Reject Aikyam

d) This is general Purva Pakshi - All Dvaitins

II) a) Nanu :

- Suppose there is one Ishwara in all bodies.

b) There is no Jivatma other than Paramatma in all bodies

c) Paramatma - Vyatiriktaha - Bogtaha Na Vidyate

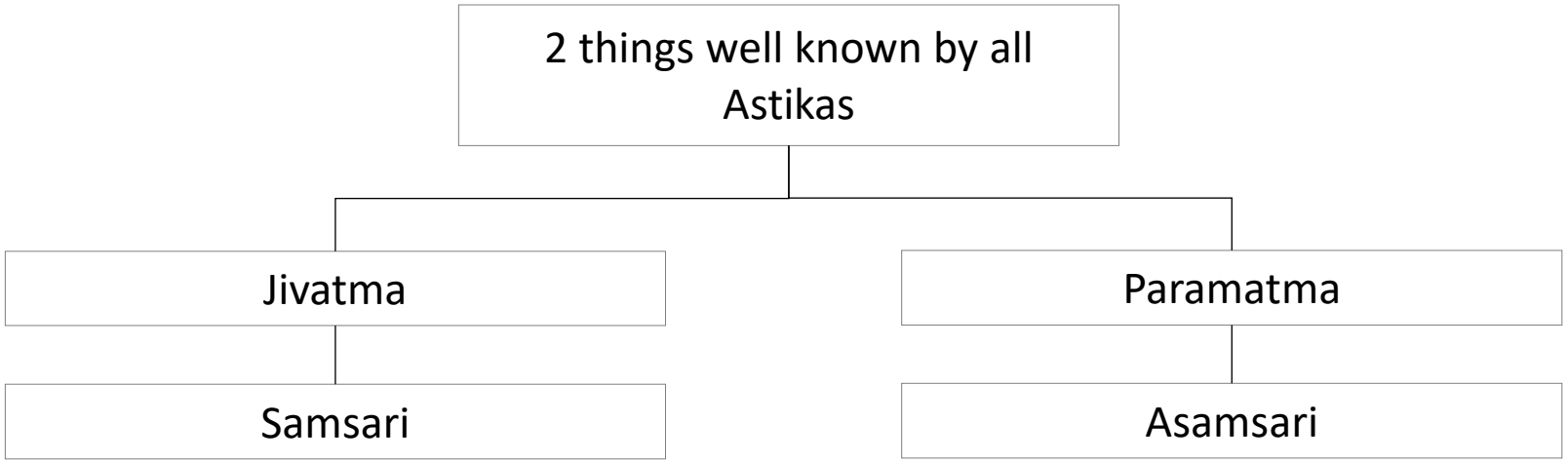
d) 2 Major problems in Dvaitam.

e) All Astikas, Religions, know well, Jivatma is Samsari proved through Sruti, Yukti, Anubhava.

f) Shastra :

- Ishwara is Asamsari, Nitya Mukta Svarupa.

III) a)



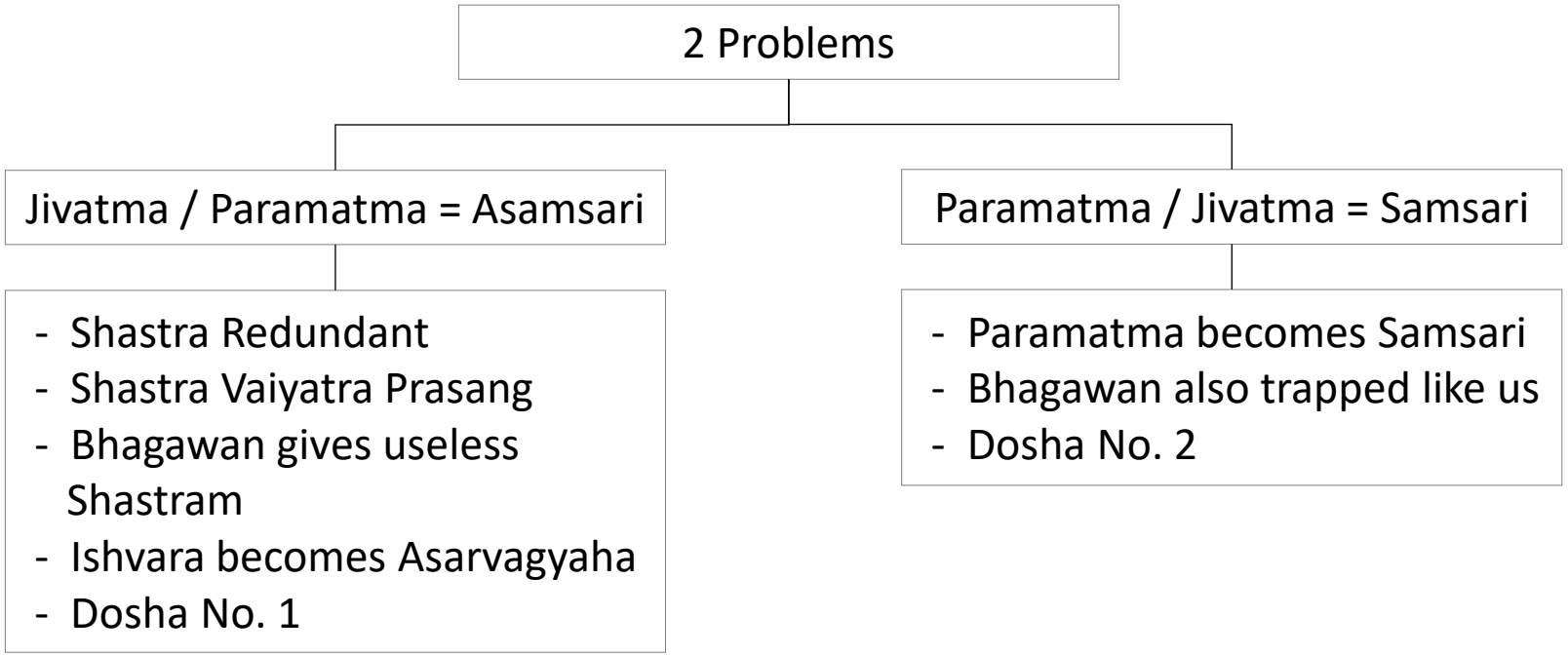
b) Jivatma = Paramatma

- Paramatma = Asamsari

Conclude :

- Jivatma = Asamsari.

IV) a)

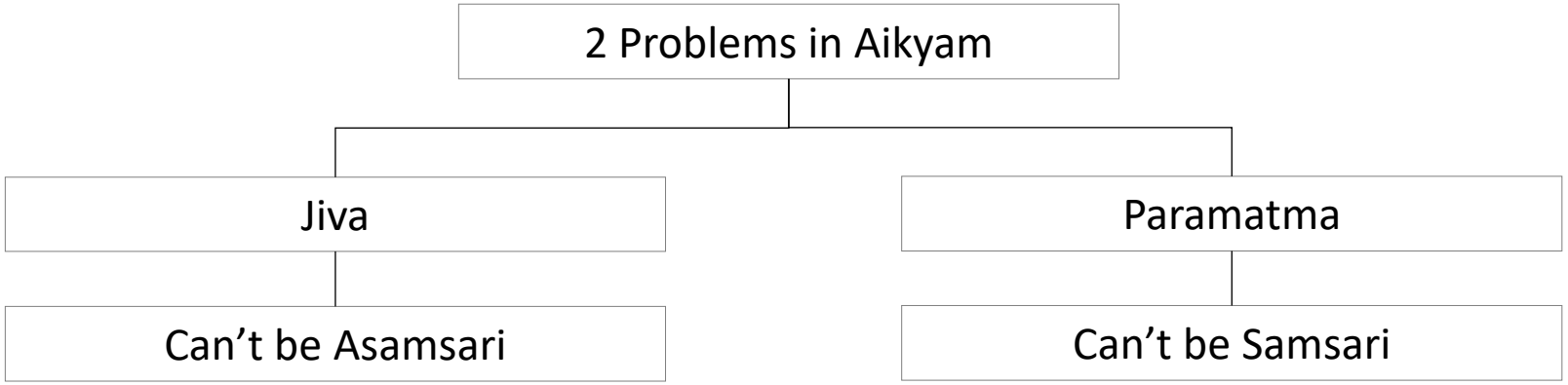


V) a) Because of 2 Doshas, can't Accept Aikyam

b) Accept Kshetrajna, Jiva = Part of Paramatma

c) No Aikyam Possible, all Jivatmas are Paramatma only

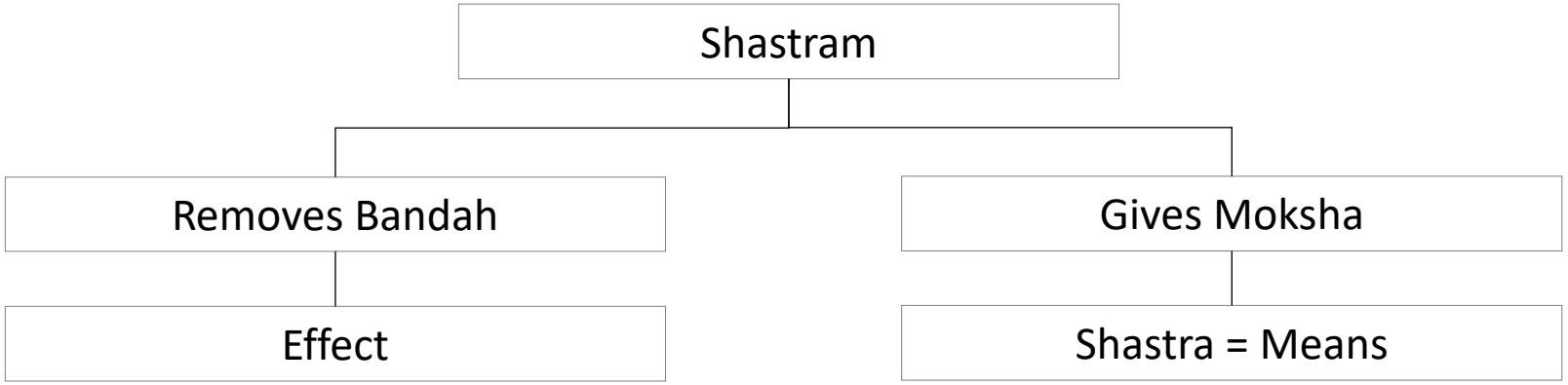
d)



e) Moksha Shastra - Anartakya Prasangat, Redundant

f) Bhagawan giving Moksha teaching to Student who is already Mukta.

g)



VI) a) If Jivatma is not Samsari, it contradicts all Pramanams

- Sarva Pramana Virodha.

b) Pratyaksha Proves - No Jiva claims I am Muktaha, free from body - Mind complex.

c) We are all experiencing helplessness - Bandah Samsara

d) We all are experiencing Pleasure / Pain, caused by Punya / Papam, Prarabdam / Bondage.

e) Pratyakshena Anubuyate

f) Shastram is a Pramanam, reveals freedom inspite of body pains.

VII) Anumana Virodha :

a) Jagat Vaichitri Uplabde Cha

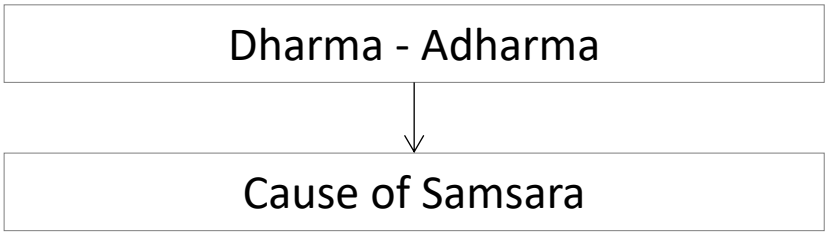
b) See differences, disparities in Creation

c) Health, Diseases, Sickness, Rich, Poor, intelligent, unintelligent.

d) Dogs also have Differences - Street Dog, Actor's Dog.

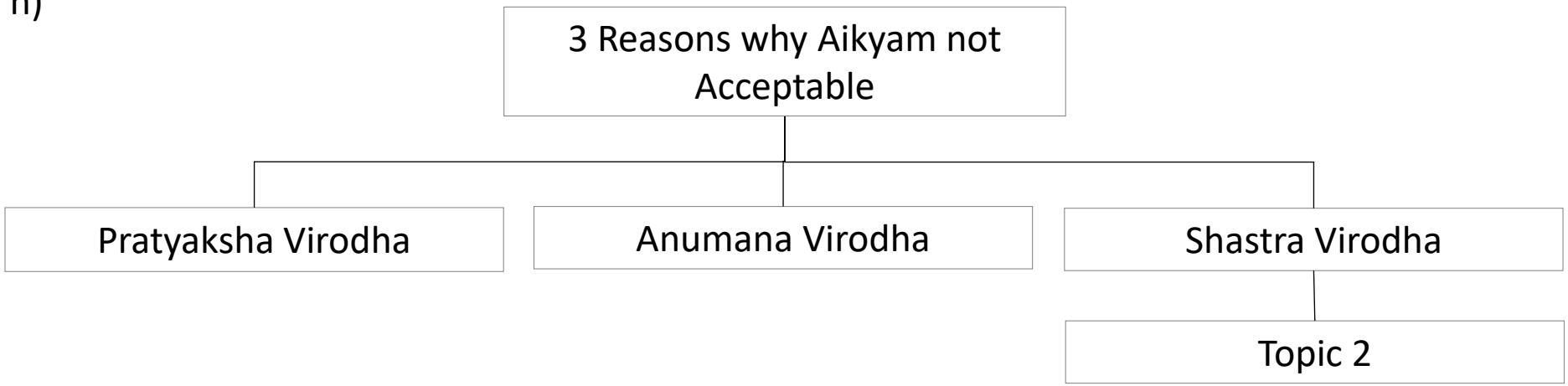
e) Infer life experiences based on Punyam - Papam, Law of Karma.

f)



g) Bhagawan not cause of Disparity.

h)



VIII) Shastram :

a) Looks at Jiva as Samsari only, says Purva Pakshi.

b) Logic :

- Shastra Prescribes means - Atma Jnanam to get out of Samsara

c) How Samsari Jiva and Asamsari Paramatma be identical.

d) Something wrong in your interpretation

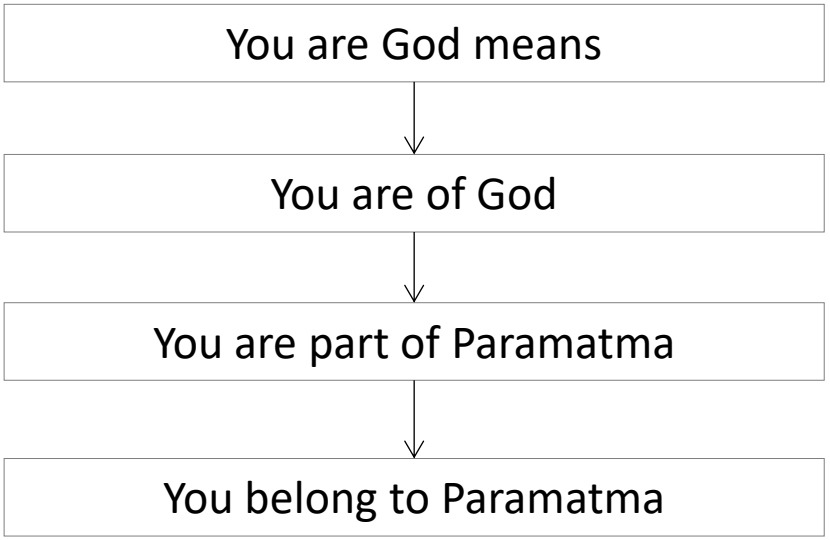
e) Shastra Vivartham, Pratyaksha Virodha

f) How Jivatma / Paramatma - Aikyam?

g) Mahavkya is used only by Advaitins

h) Visishta Advaitin :

- Tat Tvam Asi = Tasya Ishvarasya Tvam.



i) Purva Pakshi :

- Don’t believe in Mahavakyam.

j) Primary Purva Pakshi - until now.

k) Shankara Answers in a Terse Statement.

Topic No. 13 to 17 :

नः, ज्ञानाज्ञानयोः अन्यत्वेन उपपत्तेः– 'दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता' [कठ. उ. २. ४.] । तथाच तयोः विद्याऽविद्ययोः फलभेदोऽपि विरुद्धः निर्दिष्टः 'श्रेयश्च प्रेयश्च' [कठ. २.२.] इति—विद्याविषयः श्रेयः, प्रेयस्तु अविद्याकार्यं इति । तथा च व्यासः– 'द्वाविमावथ पन्थानौ' [शांतिप. २४०.६.] इत्यादि, 'इमौ द्वावेव पन्थानौ' [१] इत्यादि च । इह च द्वे निष्ठे उक्ते । अविद्या च कार्येण सह हातव्या इति श्रुतिस्मृतिन्यायेभ्यः अवगम्यते । श्रुतयः तावत्—'इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः' [के. उ. २.५.], 'तमेवं विद्वानमृत इह भवति । नान्यः पन्था विद्यतेऽयनाय' [पुरुषसूक्ते तै. आ. ३.१२; श्वे. उ. ३.८.], 'विद्वान्न बिभेति कुतश्चन' [तै. उ. २.४.] । अविदुषः तु–'अथ तस्य भयं भवति' [तै. उ. २.७.], 'अविद्यायामन्तरे वर्तमानाः' [कठ. उ. २.५.], 'ब्रह्म वेद ब्रह्मैव भवति' [मुं. उ. ३.२.९.], 'अन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवानां' [बृ. उ. १.४.१०.] । आत्मवित् यः 'स इदं सर्वं भवति' [बृ. उ. १.४.१०.], 'यदा चर्मवत्' [श्वे. उ. ६.२०.] इत्याद्याः सहस्रशः । स्मृतयः च—'अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः' [५.१५.], 'इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः' [५. १९.] 'समं पश्यन् हि सर्वत्र' [१३.२८.] इत्याद्याः ।

na; jñānājñānayōḥ anyatvēnōpapattēḥ - dūramētē viparīta viṣūcī avidyā yā ca vidyēti jñātā' (ka. u. 1 | 2 | 4) | tathā tayōḥ vidyāvidyāviṣayayōḥ phalabhēdō:'pi viruddhaḥ nirdiṣṭaḥ — śrēyaśca prēyaśca' (ka. u. 1 | 2 | 2) iti; vidyāviṣayaḥ śrēyaḥ, prēyastu avidyākāryam iti | tathā ca vyāsaḥ — 'dvāvimāvatha panthānau' (mō. dha. 241 | 6) ityādi, 'imau dvāvēva panthānau' ityādi ca | iha ca dvē niṣṭhē uktē | avidyā ca saha kāryēṇa hātavyā itiśrutismṛtinyāyēbhyaḥ avagamyatē | śrutayaḥ tāvat — iha cēdavēdīdatha satyamasti na cēdihāvēdīnmahatī vinaṣṭiḥ' (kē. u. 2 | 5) 'tamēvaṁ vidvānamṛta ihabhavati | nānyaḥ panthā vidyatē:'yanāya' (tai. ā. 3 | 13) vidvānna bibhēti kutaścana' (tai. u. 2 | 9 | 1) | aviduṣastu — atha tasya bhayaṁ bhavati' (tai. u. 2 | 7 | 1), avidyāyāmantarē vartamānāḥ' (ka. u. 1 | 2 | 5), 'brahma vēda brahmaiva bhavati' anyō:'sāvanyō:'hamasmīti na sā vēda yathā paśurēvaṁ sadēvānām' (bṛ. u. 1 | 4 | 10) ātmavit yaḥ sā idaṁ sarvaṁ bhavati' (bṛ u. 1 | 4 | 10); yadā carmavat' (śvē. u. 6 | 20) ityādyāḥ sahasraśaḥ | smṛtayaśca— jñānaṁ tēna muhyanti jantavaḥ' (bha. gī. 5 | 15) tairjitaḥ sargō yēṣāṁ sāmyē sthitaṁ manaḥ' (bha. gī. 5 | 19) paśyan hi sarvatra' (bha. gī. 13 | 28) ityādyāḥ |

Reply : Not so; for, it is proper to distinguish between knowledge and ignorance. Vide K.U. 2.4 : “The two known as ignorance and knowledge are in Sharp Contrast to each other; they point in opposite directions.” Accordingly, the difference between the Opposed fruits of knowledge and ignorance has been noted as “The good and the Pleasant” (K.U.2.2). The Good is the Sphere of knowledge; the Pleasant is the effect of ignorance. Vyasa confirms this: “Now these two Paths”, etc.

M.Bha.12.240.6 Also, “These two alone are the Paths”. And, here is BG, the two disciplines have been set forth. From the Sruti, Smrti and reasoning it may be known that ignorance with its effects must be rejected. Here are the Sruti texts: “If one knows it here, the Truth is affirmed; if one fails to know, great is the loss”, K.U.2.5; “Knowing him thus one becomes immortal here; there is no other Path that leas to Progress”, Purusasukta : Tait.Ar: 3.12; SU.3.8; “The knower is afraid of nothing”, T.U.2.4. In Contrast, “For the ignorant, there is fear”, T.U. 2.7; “Living within the Sphere of ignorance”, K.U.2.5; “Whoso knows Brahman becomes this very Brahman”, MU 3.2.9; “He does not know (who Deems) he is one, I am another; he is like a beast of the Gods”, BU.1.4.10; “He who is a Self-knower, he becomes all this”, Ibid; “When like a hide”…. SU.6.20 and many other Sruti texts in their thousands. So also passages in the Smrti: “Knowledge is Shrouded in ignorance; therefore living beings are confounded”, BG.5.15. “This order of Creation has been Vanquished by them whose Mind is fixed in equality”, BG.5.19; “Seeing the same Brahman everywhere”, BG.13.28, etc

13) Bashyam : Chapter 13 - Verse No. 2 Continues

नः, ज्ञानाज्ञानयोः अन्यत्वेन उपपत्तेः—

na: jñānājñānayōḥ anyatvēnōpapattēḥ

I) a) Upapatte :

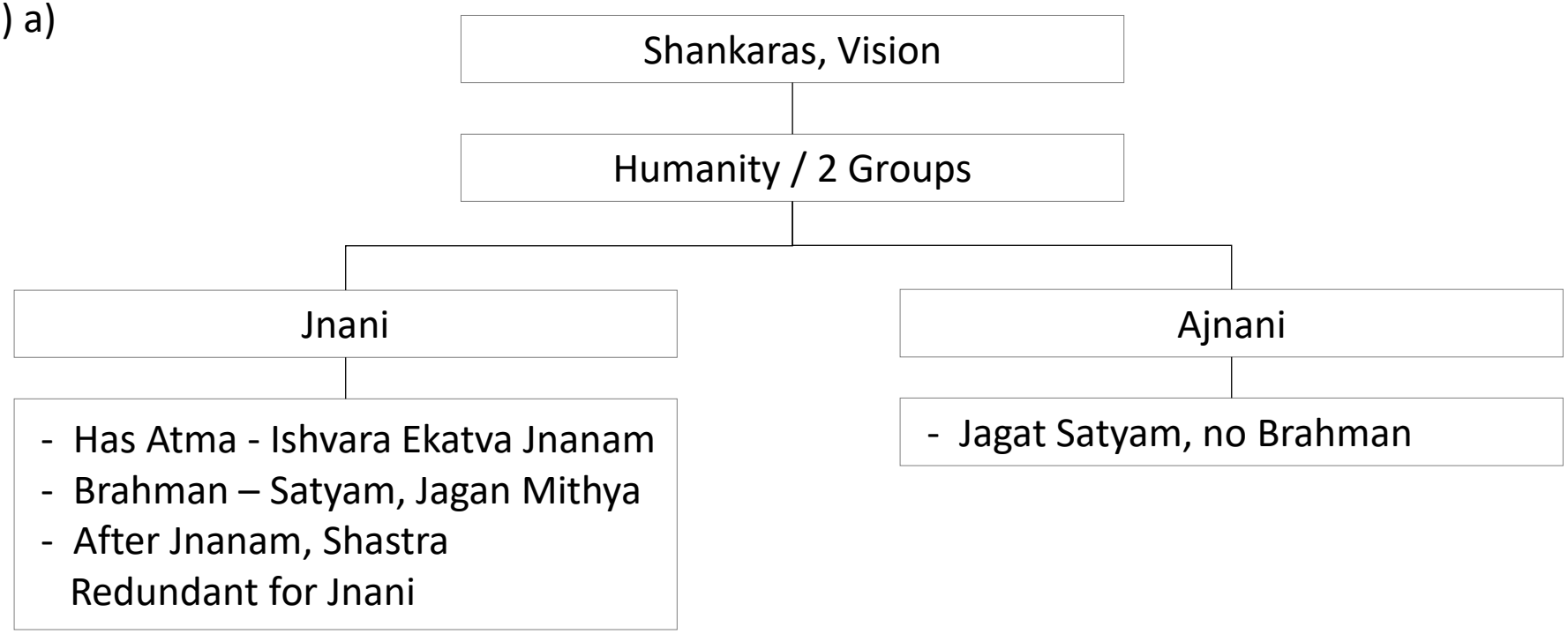
- Everything is proper in Gita, Upanishads.

b) Purva Pakshi :

Anupapanna = Improper.

c) Shankara Atma - Ishvara Ekatve Upapatti Asti

II) a)



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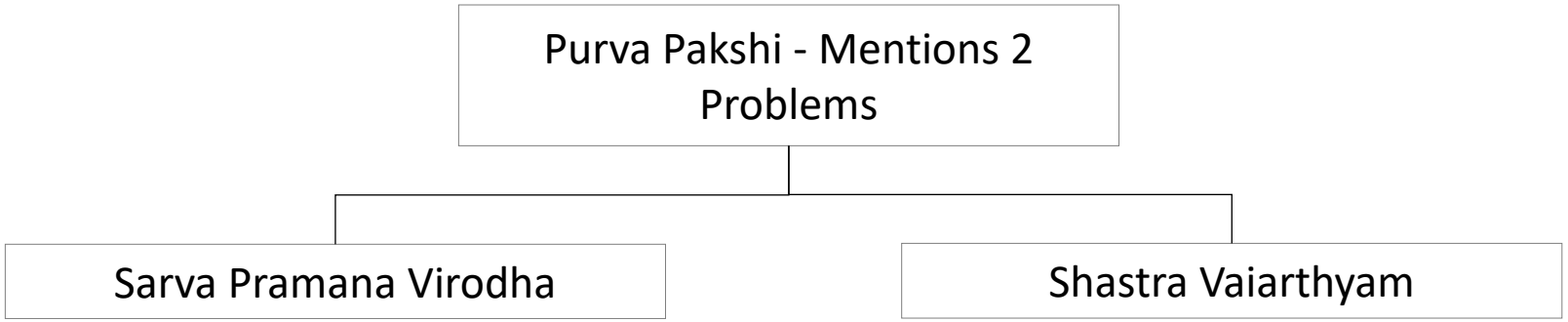


c) Shankara addresses first Shastra Vaiarthyam

d) Shastra is redundant for Jnani but useful for Ajnani to remove his ignorance.

e) 99.9 % of humanity is in Ajnani Category, Shastra useful for majority

f) No Vaiarthya dosha.

III) a) How Shastram useful for Ajnani?

b) When I don't know I am identical with Asamsari Ishwara, Shastra helps me.

c) Without Atma Jnanam, I mistake my real nature

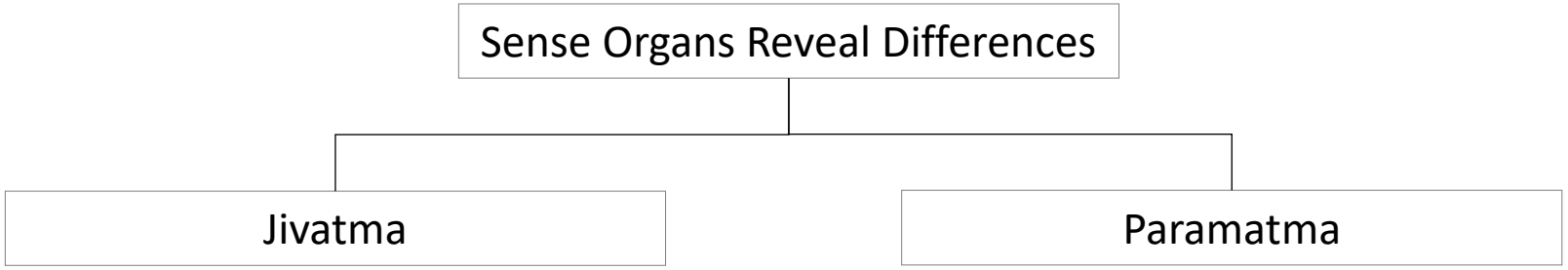
d) Agyanam always leads to mistake, delusion, Vikshepa.

e) Vichara Sagara :

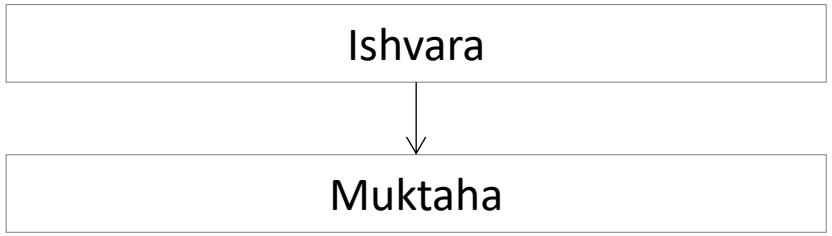
- Rope snake example.

f) If I don't know Aikyam, I will see the difference.

g)



h)



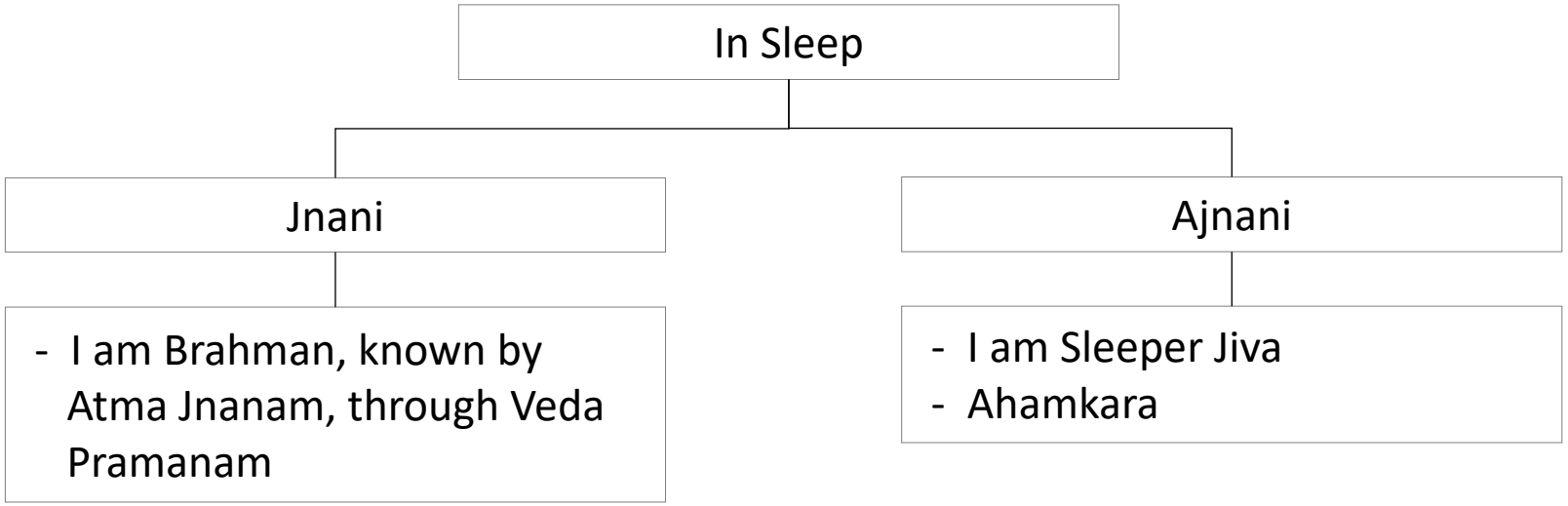
i) Mistake myself as Samsari

IV) a) Every Ajnani has imaginary Samsara - Jnana Adhyasa

b) Actually, Jiva = Asamsari, pure Sakshi Chaitanyam.

c) Jiva one with Ishvara, Asamsari During Sleep, our Anubhava, but we have ignorance about our Status at that time.

d)



e) Vichara Sagara :

- Because of Ajnanam, Jiva has imaginary, Adhyastha, Mithya Samsara, Airvavanta Khyati Rupa Samsari.

f) Therefore, Shastra is useful to eliminate imaginary Samsara, intellectually correct understanding of self.

f) I am born, will die, is imaginary Samsara.

g) Shastra does not eliminate actual Samsara

h) Shastra not redundant

V) a) Why should Shastra eliminate imaginary Samsara?

b) Imaginary Samsara is actual Samsara during our experience

c) Dream is real during dream

d) Imaginary snake is actual snake at the time of imagination.

e) Imaginary person does not know it is imaginary

f) For a dreamer, dream is not a dream in dream

g) Word dream is known only to the Waker

h) For a Waker, Ahamkara I, in ignorance, Waking is real, not a dream.

i) For Ahamkara I, who has received Gita Jnanam of Real I, has woken up to his real nature

j) For Turiyam I alone, Waking is a dream

k) Imaginary Samskara is known only to a Jnani who has woken up to Sakshi Turiya Atma Chaitanyam.

L) Jnanam, ignorance removal possible only in Waking using Shastra Pramanam.

m) Imaginary Samsara is not known to an Ajnani

n) For Ajnani, Samsara is real, World is real

o) Shastra is required, relevant to eliminate imaginary Samsara which is actual for an Ajnani.

VI) a) How Shastra removes imaginary Samsara?

b) Samsara is removed by removing cause of Samsara = ignorance

= Moola Avidya

c) You commit mistake when you are ignorant

d) Shastra relevant to remove Agyanam

VII) How Shastra removes Agyanam?

a) Shastra gives Brama Jnanam and removes Samsara

b) Once ignorance is removed, Moksha can be claimed as Real Svarupam, I am Nitya Mukta Svarupa Turiya Atma.

c) Moksha already exists in the form of Jivatma - Paramatma Aikyam.

d) Aikya Rupena Moksha Asti

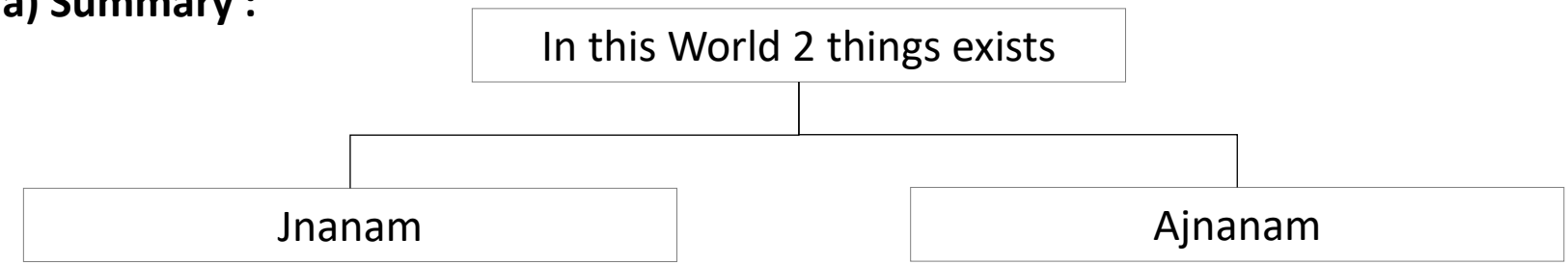
e) Shastra gives Jnanam to an Ajnani

f) Therefore Shastra not redundant

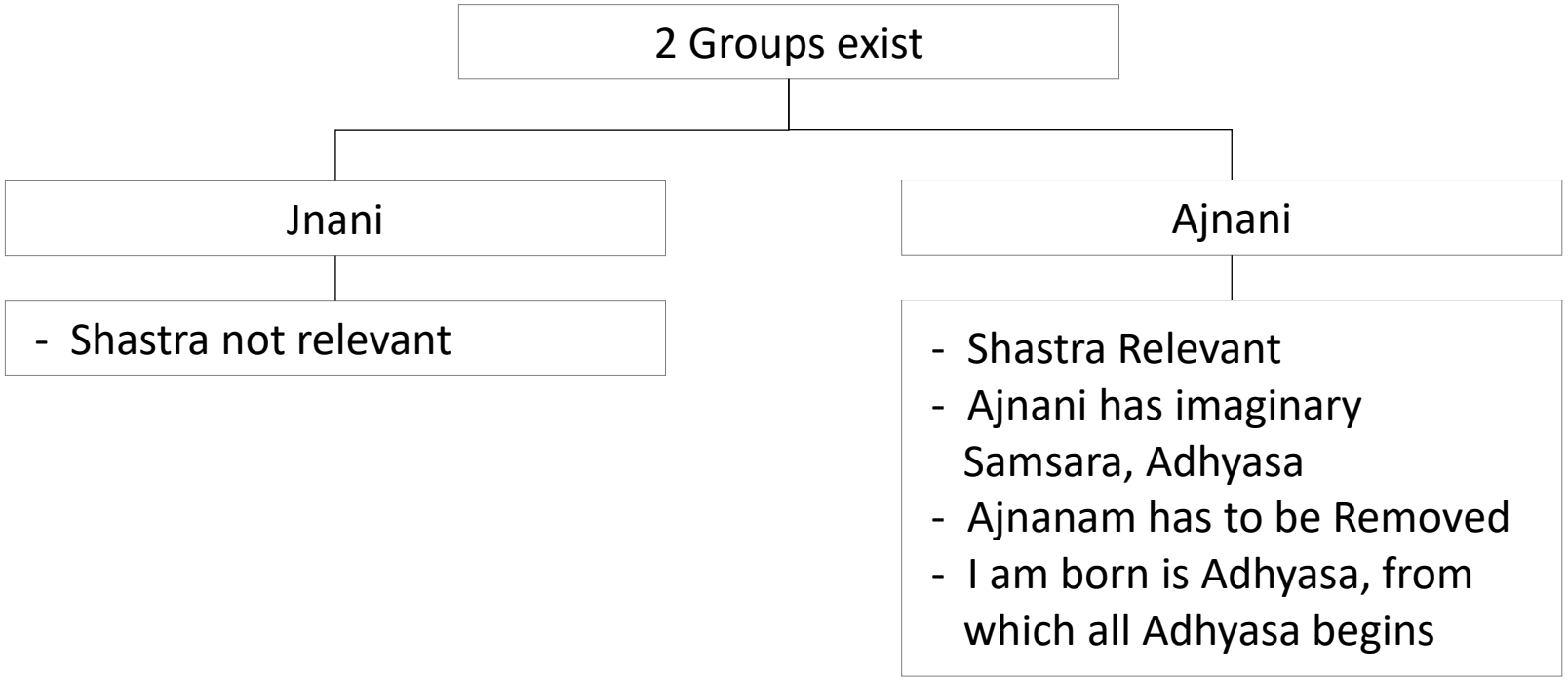
g) Moksha exists only in the form of Jivatma, Paramatma Aikyam, Advaita Atma.

h) Shankara gives Shastric support to all discussed so far

VIII) a) Summary :



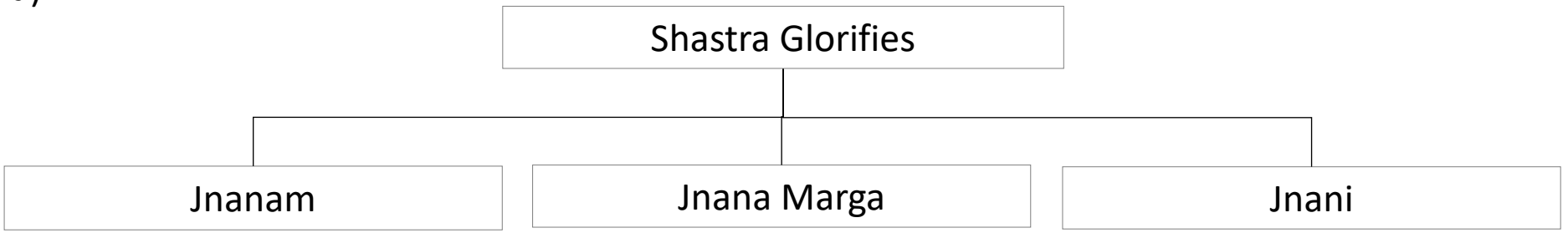
b)



c) Jnanam is important for Ajnani.

IX) How does shastra confirm 3 Steps?

a)

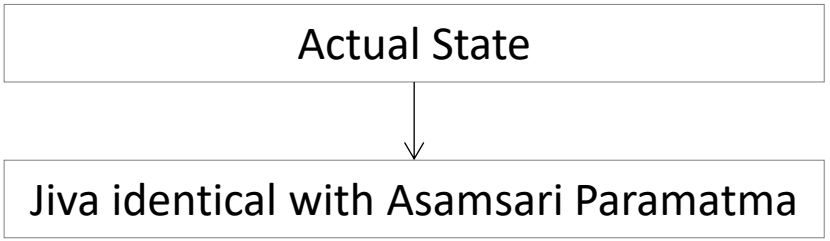


b) Shastras Primary aim is to give Jnanam, remove Ajnanam, remove imaginary Samsara for a Seeker.

c) Even when Samsara was there for Jiva, he was Asamsari Ishvara only

d) Aikyam is Nature, eternal Svarupam of Jiva, Jagat, Ishvara, Paramartika Satyam.

e)



f) Therefore, Jnanam is important

g) Only if Samsara is imaginary, Jnanam can be glorified

h) Actual Samsara can't be removed by Jnanam

i) Jnanam glorification means Samsara is imaginary, Jnana Adhyasa.

j) Actually, I am Asamsari Jiva, identical with Ishwara (Ashariram, Amanaha).

X) a) Shastram Criticises, condemns Ajnanis who are after false pursuits of Dharma, Artha, Kama.

b) Moksha = Parama Purushartha

c) Karma, Upasana, margas Criticised

d) All Karmas are ignorant based, Perpetuate Samsara

e) Rituals perpetuate Samsara, Rituals are Avidya

f) Atma Jnanam not possible by Karma, it is opposed to Karma.

g) Karma Yoga, Upasana Yoga is in Jnana Marga

h) Nishkama Karma glorified

i) Karma Perpetuates Agyanam

XI) a) Shastra Glorifies Jnanam

b) Therefore Samsara is imaginary

c)

Actually I am	Ishvara is Asamsari
Asamsari	

There is Aikyam Always

d) Shankara, Therefore, starts with Adhyasa Bashyam before Brahma Sutra Bashyam.

e) How Veda glorifies Jnana marga, Jnani, Jnanam?

f) It does this by Criticising other pursuits as Avidya (Isavasya Upanishad).

g) Balance pages 300 to 301 are quotations.

Revision : Chapter 13 - Verse 2 :

I) a) Mahavakya Shloka, reveals Jivatma / Paramatma Aikyam

b) Jivatma = Kshetrajna.

c) Apply Bhaga Traya Lakshanam, drop 3 Sharirams and Reflected Consciousness and come to Sakshi Chaitanyam.

d) That Jivatma = Paramatma

e) This is challenged by other interpreters

f) Shankara refutes Purva Pakshi and establishes Aikayam as Central teaching of Shastra.

II) Arguments :

a) Sarva Pramana Virodha :

- If Jivatma = Paramatma, Paramatma will become Samsari like Jivatma.

b) Shastra Vaiarthyam :

- If Paramatma = Jivatma, Jivatma will become Asamsari, Shastra becomes redundant, Jiva is Muktaha.

c) Shastra glorifies Jnana, Jnana marga, Jnanam.

d) Shastra condemns Ajnani

III) Shankara's cryptic answer :

a) If Shastra becomes redundant, Ishwara will become Universe, not Sarvagyaha, gives useless Shastram.

b)

Jnani	Ajnani
- Has knowledge of Aikyam	- Ignorant of Aikyam - Shastram relevant for Ajnanis till they get Jnanam - Use Shastram and Claim Mukta Status - Means important till you get the end

c) Main purpose of Shastram is Jnanam only.

d) Sastra condemns pursuit of Dharma, Artha, Kama, Karma marga, Upasana marga

e) Shastra calls them Avidya

f) Isavasya Upanishad :

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते । ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९॥	***Andham tamah pravisanti ye'vidyam-upasate,*** ***tato bhuya iva te tamo ya u vidyayagm ratah [9]***

They who worship Avidya (rites) alone enter into blindening darkness, and they, who are engaged in Vidya (meditation) verily fall, as though, into an even greater darkness. [Verse 9]

g) Karma, Upasana = Avidya Marga.

IV) a) Karma Yoga, Upasana Yoga = Jnana Marga

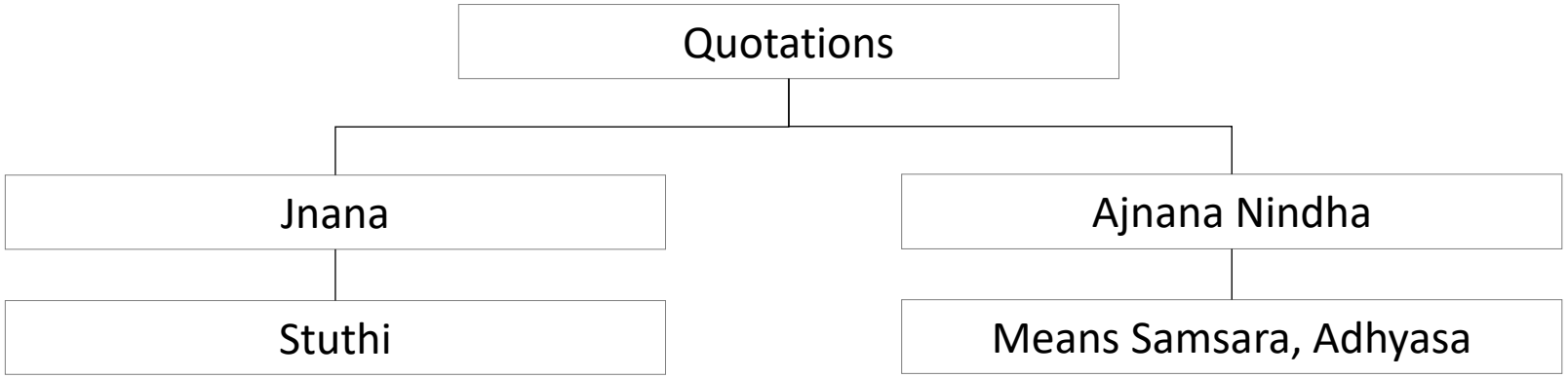
b) By Jnanam, Shastra removes Adhyastha Samsara

c) Samsara is only Adhyasa

d) We are all the time Asamsari only

e) Therefore Jivatma / Paramatma Aikyam is our nature, it stands, there is no dosha.

f)



g) Only if Samsara is Adhyasa, false, then Jnanam can be glorified

h) Only if Rope snake is Mithya, Rope can be glorified

i) Rope Jnanam alone can remove ignorance of snake

j) Brahma Jnanam, Aikya Jnanam alone can remove ignorance of Jiva, Jagt, Ishwara.

14) Bashyam : Chapter 13 - Verse No. 2 Continues

'दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता' [कठ. उ. २. ४.]।
तथाच तयोः विद्याऽविद्ययोः फलभेदोऽपि विरुद्धः निर्दिष्टः 'श्रेयश्च प्रेयश्च' [कठ. २.२.]
इति—विद्याविषयः श्रेयः, प्रेयस्तु अविद्याकार्यं इति ।

dūramētē viparīta viṣūcī avidyā yā ca vidyēti jñātā' (ka. u. 1 | 2 | 4) |
tathā tayōḥ vidyāvidyāviṣayayōḥ phalabhēdō:'pi viruddhaḥ nirdiṣṭaḥ — śrēyaśca prēyaśca' (ka.u. 1 | 2 | 2)
iti; vidyāviṣayaḥ śrēyaḥ, prēyastu avidyākāryam iti |

I) Katho Upanishad :

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

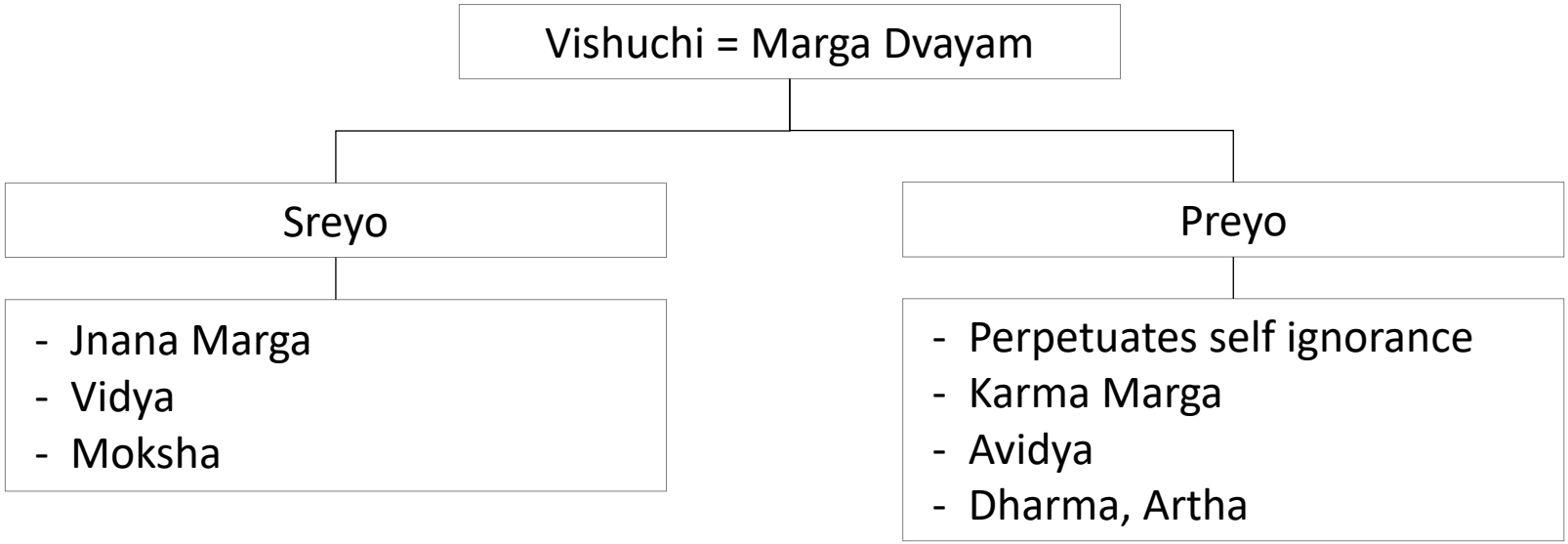
Duram-ete viparite visuci
avidya ya ca vidyeti jnata,
Vidyabhi-psinam Naciketasam manye
na tva kama bahavo 'lolupanta II 4 II

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee. [1 - 2 - 4]

श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः । श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २॥	Sreyas-ca preyas-ca manusyam-etah tau samparitya vivinakti dhirah, Sreyo hi dhiro'bhi preyaso vrnite preyo mando yoga-ksemad vrnite II 2 II

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [1 - 2 - 2]

a)



b) Both far away, Distant, Diagonally opposite.

c) Phalams different, consequences different (Nirdishta - Opposite)

d) Dharma leads to Svarga which is also Samsara

e) Vedic Rituals great, take Yajaman to Svarga

f) After enjoying, go to lower Lokas

g) Higher Lokas Criticised

h) After Jnanam, one gives up Shoka, Moha

i) Know yourself as Sakshi, drop Ahamkara

- Phalam takes time because of conditioning of mind.

j) Preyashcha - Avidya Karyam

- Dharma Artha, Kama

15) Bashyam : Chapter 13 - Verse No. 2 Continues

तथा च व्यासः– 'द्वाविमावथ पन्थानौ' [शांतिप. २४०.६.]
इत्यादि, 'इमौ द्वावेव पन्थानौ' [१] इत्यादि च। इह च द्वे निष्ठे उक्ते।

**tathā ca vyāsaḥ — 'dvāvimāvatha panthānau' (mō. dha. 241 | 6)
ityādi, 'imau dvāvēva panthānau' ityādi ca | iha ca dvē niṣṭhē uktē |**

I) a) Mahabharatha :

प्रत्यक्षं तव गान्धारे ससैन्यस्य विशां पते । सूतपुत्रोऽपयाद्भीतो गन्धर्वाणां तदा रणात् । क्रोशतस्तव राजेन्द्र ससैन्यस्य नृपात्मज ॥६॥	pratyakṣaṁ tava gāndhāre sasainyasya viśāṁ pate | sūtaputro'payād bhīto gandharvāṇāṁ tadā raṇāt | krośatas tava rājendra sasainyasya nṛpātmaja || 6 ||

"O son of Gāndhārī (Duryodhana), O lord of the people! Before your very eyes, and in the sight of your entire army, Karṇa (the son of the charioteer) fled in fear from the battle against the Gandharvas, while you and your forces cried out for help.“ [Chapter 241 - Verse 6]

b) Shanti Purva

c) 2 Paths, Panktas

d) Karma Yoga, Jnana Yoga

II) Gita :

श्रीभगवानुवाच । लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ । ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३-३ ॥	śrī bhagavānuvāca | loke'smin dvividhā niṣṭhā purā prokttā mayā'nagha | jñānayōgena sāṁkhyānāṁ karmayōgena yōginām ||3-3||

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

16) Bashyam : Chapter 13 - Verse No. 2 Continues

अविद्या च कार्येण सह हातव्या इति श्रुतिस्मृतिन्यायेभ्यः अवगम्यते ।
श्रुतयः तावत्—'इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः' [के. उ. २.५.], 'तमेवं विद्वानमृत इह भवति । नान्यः पन्था विद्यतेऽयनाय' [पुरुषसूक्ते तै. आ. ३.१२; श्वे. उ. ३.८.], 'विद्वान्न बिभेति कुतश्चन' [तै. उ. २.४.] । अविदुषः तु—'अथ तस्य भयं भवति' [तै. उ. २.७.], 'अविद्यायामन्तरे वर्तमानाः' [कठ. उ. २.५.], 'ब्रह्म वेद ब्रह्मैव भवति' [मुं. उ. ३.२.९.], 'अन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवानां' [बृ. उ. १.४.१०.] । आत्मवित् यः 'स इदं सर्वं भवति' [बृ. उ. १.४.१०.], 'यदा चर्मवत्' [श्वे. उ. ६.२०.] इत्याद्याः सहस्रशः ।

avidyā ca saha kāryēṇa hātavyā itiśrutismṛtinyāyēbhyaḥ avagamyatē |
śrutayaḥ tāvat — iha cēdavēdīdatha satyamasti na cēdihāvēdīnmahatī vinaṣṭiḥ' (kē. u. 2 | 5), 'tamēvaṁ vidvānamṛta ihabhavati | nānyaḥ panthā vidyatē:'yanāya' (tai. ā. 3 | 13) vidvānna bibhēti kutaścana' (tai. u. 2 | 9 | 1) | aviduṣastu — atha tasya bhayaṁ bhavati' (tai. u. 2 | 7 | 1), avidyāyāmantarē vartamānāḥ' (ka. u. 1 | 2 | 5), 'brahma vēda brahmaiva bhavati' anyō:'sāvanyō:'hamasmīti na sā vēda yathā paśurēvaṁ sadēvānām' (bṛ. u. 1 | 4 | 10) ātmavit yaḥ sā idaṁ sarvaṁ bhavati' (bṛ u. 1 | 4 | 10); yadā carmavat' (śvē. u. 6 | 20) ityādyāḥ sahasraśaḥ |

I) a) Veda always glorifies Jnana Marga, Jnanam, Jnani

b) Therefore Samsara has to be Adhyasa

c) We are Asamsari by Nature

II) a) Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५	*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih* *bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bhavanti*

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [Chapter 2 – Verse 5]

- Life meaningful only if self knowledge is attained.

b) Narsimha Pura Tapani Upanishad :

उग्रं वीरं महाविष्णुं ज्वलन्तं सर्वतोमुखम् । नृसिंहं भीषणं भद्रं मृत्युमृत्युं नमाम्यहम् ॥	ugraṁ vīraṁ mahāviṣṇuṁ jvalantaṁ sarvato-mukham | nṛsiṁhaṁ bhīṣaṇaṁ bhadraṁ mṛtyu-mṛtyuṁ namāmy aham ||

"I bow to Lord Narasiṁha—the Fierce One, the Heroic One, the Great Viṣṇu, who blazes with divine radiance, whose faces are everywhere (all-pervading), who is awe-inspiring yet auspicious, and who is the Death of death itself.“ [Verse 6]

- Tameva Vidwan Amruta Iva Bavati
- Jnanam alone means for Moksha.

c) Svetasvataro Upanishad :

वेदाहमेतं पुरुषं महान्त- मादित्यवर्णं तमसः परस्तात् । तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥	vedahma etam purusam mahantam adityavarnam tamasah parastat I tam eva viditvati mrtyum eti nanyah pantha vidyate 'yanaya II 8 II

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

d) Taittriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥	yato vāco nivartante | aprāpya manasā saha | ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

- Jnani alone gets out of Insecurity problem.

e) Purusha Suktam :

प्र॒जाप॑तिश्चर॒ति॒ गर्भे॑ अ॒न्तः । अ॒जाय॑मानो ब॒हु॒धा वि॒जा॑यते । तस्य॒ धीरा॒ः परि॑जानन्ति॒ योनि॒म्॑ । मरी॑चीनां प॒दमि॑च्छन्ति वे॒धस॑ः ॥	pra॒jāpa॑tiś carati॒ garbhe॑ a॒ntaḥ	a॒jāya॑māno bahu॒dhā vijā॑yate | tasya॒ dhīrā॒ḥ pari॑jānanti॒ yoni॒m॑	mari॑cīnā॒m॑ pa॒dam i॑cchanti ve॒dhasa॑ḥ ॥

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

- Karma - Upasana does not give Moksha, only Jnanam.
- Paramatma known as i am, is Jivatma.
- Paramatma always is Jivatma.

f) Taittriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति तत्त्वेव भयं विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥	yadā hyevaiṣa etasminnadṛśye'nātmye'nirukte'nilayane'bhayaṃ pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati yadā hyevaiṣa etasminnudaramantaraṃ kurute | atha tasya bhayaṃ bhavati tattveva bhayaṃ viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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

- Avidusha Tu Tasya Bayam Bavati
- Ignorant Criticised, feel insecure, have fear.

g) Katho Upanishad :

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितंमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

Avidya-yam-antare vartamanah
svayam dhirah panditam-manya-manah,
Dandramya-manah pariyanti mudha
andhe-niya-mana yatha'ndhah II 5 II

The ignorant, who live in the midst of darkness but fancy themselves to be wise and learned, go round and round deluded in many crooked ways, just as the blind being led by the blind. [1 - 2 - 5]

- Karma, ingorance Criticised
- Karma Yoga never Criticised
- Criticism is regarding attitude not Action, dont drop Karma, Rituals.

- Replace Sakama with Nishkama Karma, Japa etc.
- Replace family Centric Prayer by Universal Centric Prayer.

h) Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति । तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥	Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati I tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati II 9 II

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Brahma Veda Braheiva Bavati
- Avidusha Tu, Glorification of wise and their Wisdom.
- Knower of Brahman becomes Brahman
- **Knows he is Brahman.**

i) Brihadaranyaka Upanishad :

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

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

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

- One who practices Upasana, through Upasa Devata, thinks self different than Devata
- Bheda Bava means one is Ajnani
- He is Pashu, Carries Oblations to Devata
- Knower of Atma, Saha Idagum Sarvam Bavati
- Knows Self as Aham Brahma Asmi, Sarvam Abavatu.

j) Svetasvataro Upanishad :

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः । तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥	yada carmavad akasam vestayisyanti manavah I tada devam avijnaya duhkhasyanto bhavisyati II 20 II

Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God. [Chapter 6 – Verse 20]

- Roll up Canopy of Sky from one side, present to Lord like a mattress
- Can't roll sky
- Advaita Jnanam is compulsory for Moksha.

17) Bashyam : Chapter 13 - Verse No. 2 Continues

स्मृतयः च—'अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः' [५.१५.], 'इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः' [५. १९.] 'समं पश्यन् हि सर्वत्र' [१३.२८.] इत्याद्याः ।

smṛtayaśca— jñānaṁ tēna muhyanti jantavaḥ' (bha. gī. 5 | 15) tairjitaḥ sargō yēṣāṁ sāmyē sthitaṁ manaḥ' (bha. gī. 5 | 19) paśyan hi sarvatra' (bha. gī. 13 | 28) ityādyāḥ |

I) a) Gita :

नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ॥ ५-१५॥

nadattē kasyacit pāpaṃ
na caiva sukṛtaṃ vibhuḥ |
ajñānēnavṛtaṃ jñānaṃ
tēna muhyanti jantavaḥ || 5-15 ||

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

इहैव तैर्जितः सर्गो
येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म
तस्माद् ब्रह्मणि ते स्थिताः ॥ ५-१९॥

ihaiva tairjitaḥ sargah
yēṣāṁ sāmyē sthitaṁ manaḥ |
nirdōṣaṁ hi samaṁ brahma
tasmād-brahmaṇi tē sthitāḥ ||5-19||

Even here (in this world), birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore they are established in Brahman. [Chapter 5 – Verse 19]

यतेन्द्रियमनोबुद्धिः
र्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधः
यः सदा मुक्त एव सः ॥ ५-२८॥

yatēndriyamanōbuddhih
munirmōkṣaparāyaṇaḥ |
vigatēcchābhayakrōdhah
yaḥ sadā mukta ēva saḥ || 5-28 ||

With senses, mind and intellect (ever) controlled, having liberation as his supreme goal, free from desire, fear and anger, the Sage is verily liberated forever. [Chapter 5 – Verse 28]

- Jnanam alone removes Samsara.

a) Jnanam is Gitas essence

b) Not Bhakti, Karma, Upasana.

II) Kaivalyo Upanishad :

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

na karmaṇā na prajayā dhanena tyāgenaike amṛtatvamānaśuḥ |
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti || 3||

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

III) Gita :

सर्वधर्मान्परित्यज्य
मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्याः
मोक्षयिष्यामि मा शुचः ॥ 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]

- Sharanagathi to Jnanam
- Jnanam alone is glorius.

IV) Sruti, Smruti over, next Anumanam, Nyaya Pramanam.

Topic No. 18 to 22 :

न्यायतः च— सर्पान् कुशाग्राणि तथोदपानं ज्ञात्वा मनुष्याः परिवर्जयन्ति ।
अज्ञानतस्तत्र पतन्ति केचिज्ज्ञाने फलं पश्य यथा विशिष्टम् ॥ [शांतिप. २०१.१६.]
तथा च—देहादिषु आत्मबुद्धिः अविद्वान् रागद्वेषादिप्रयुक्तः धर्माधर्मानुष्ठानकृत् 'जायते म्रियते च' इति अवगम्यते; देहादिव्यतिरिक्तात्मदर्शिनः रागद्वेषादिप्रहाणात् तदपेक्षधर्माधर्मप्रवृत्त्युपशमात् मुच्यन्ते—इति न केनचित् प्रत्याख्यातुं शक्यं न्यायतः । तत्र एवं सति, क्षेत्रज्ञस्य ईश्वरस्य एव सतः अविद्याकृतोपाधिभेदतः संसारित्वम् इव भवति, यथा देहाद्यात्मत्वं आत्मनः । सर्वजन्तूनां हि प्रसिद्धः देहादिषु अनात्मसु आत्मभावः निश्चितः अविद्याकृतः, यथा स्थाणौ पुरुषनिश्चयः । न च एतावता पुरुषधर्मः स्थाणोः भवति, स्थाणुधर्मः वा पुरुषस्य । तथा न चैतन्यधर्मः देहस्य, देहधर्मः वा चेतनस्य । एवं सुखदुःखमोहात्मकत्वादिः आत्मनः न युक्तः, अविद्याकृतत्वाविशेषात् जरामृत्युवत् ।

nyāyataśca — 'sarpānkuśāgrāṇi tathōdapānaṁ jñātvā manuṣyāḥ parivarjayanti | ajñānatastatra patanti kēcijjñānē phalaṁ paśyayathāviśiṣṭam' (mō. dha. 201 | 17) | tathā ca dēhādiṣu ātmabuddhiḥ avidvān rāgadvēṣādiprayuktaḥ dharmādharmānuṣṭhānakṛt jāyatē mriyatē ca iti avagamyatē; dēhādivyatiriktātmadarśinaḥ rāga-dvēṣādi-prahāṇāpēkṣa-dharmādharma-pravṛttyupaśamāt mucyantē iti na kēnacit pratyākhyātuṁ śakyaṁ nyāyataḥ | tatra ēvaṁsati, kṣētrajñasya īśvarasyaiva sataḥ avidyākṛtōpādhibhēdataḥ saṁsāritvamiva bhavati, yathā dēhādyātmatvamātmanaḥ | sarvajantūnāṁ hi prasiddhaḥ dēhādiṣuanātmasu ātmabhāvaḥ niścitaḥ avidyākṛtaḥ yathā sthāṇau puruṣaniścayaḥ; na ca ētāvatā puruṣadharmaḥ sthāṇōḥ bhavati, sthāṇudharmō vā puruṣasya, tathā nacaitanyadharmō dēhasya, dēhadharmō vā cētanasya sukhaduḥkhamōhātmakatvādiḥ ātmanaḥ na yuktaḥ; avidyākṛtatvāviśēṣāt, jarāmṛtyuvat ||

This also accords with reasoning. "Recognising the nature of Snakes, blades of Kus-grass and reservoirs of water, men avoid them, due to ignorance a few fall Victims. Note this destination of knowledge as regards its fruits", Ma. Bha. 12.201.16. The fact is that the ignorant, mistaking the body and so forth for the Self and impelled by Attachment, Aversion, etc., And conforming to righteousness and its Opposite undergo birth and Death; but those who see that the Self is other than the Body and the like, eschew Attachment, Aversion and so on, as well as the Activities issuing from them; they are liberated. None may reasonably repudiate this Account.

Such being the case, the field-knower who metaphysically is God Himself, due to differences of the Adjuncts of nescience becomes, as it were, the transmigrator, even as the Self (Atman) is identified with the Body and so on. It is well known that all living beings unhesitatingly treat Non-self like body as the Self due to ignorance, just as a stump is mistaken unhesitatingly for a man. In this process, of course, human Characteristics don't get lodged in the Stump or Vice Versa. Similarly the Characteristics of the Spirit do not attach themselves to the Body nor do those of the Body to the Spirit. Therefore it is not proper to predicate of the Self Pleasure, pain, delusion, etc., for these two are exactly like old age and Death, Products of nescience.

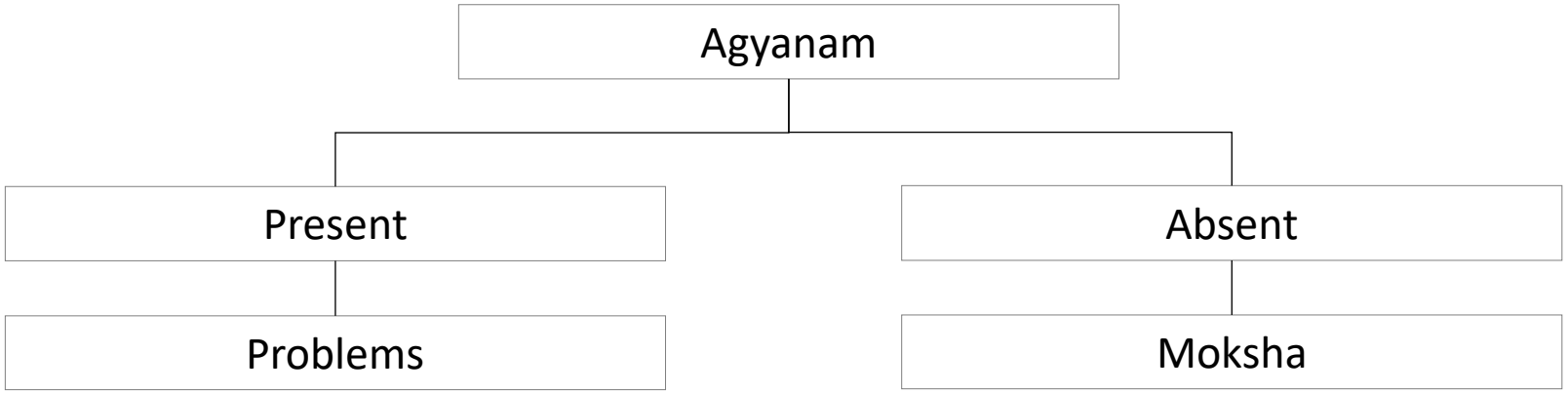
18) Bashyam : Chapter 13 - Verse No. 2 Continues

न्यायतः च— सर्पान् कुशाग्राणि तथोदपानं ज्ञात्वा मनुष्याः परिवर्जयन्ति ।
अज्ञानतस्तत्र पतन्ति केचिज्ज्ञाने फलं पश्य यथा विशिष्टम् ।। [शांतिप. २०१.१६.]

nyāyataśca — 'sarpānkuśāgrāṇi tathōdapānaṁ jñātvā manuṣyāḥ parivarjayanti |
ajñānatastatra patanti kēcijjñānē phalaṁ paśyayathāviśiṣṭam' (mō. dha. 201 | 17) |

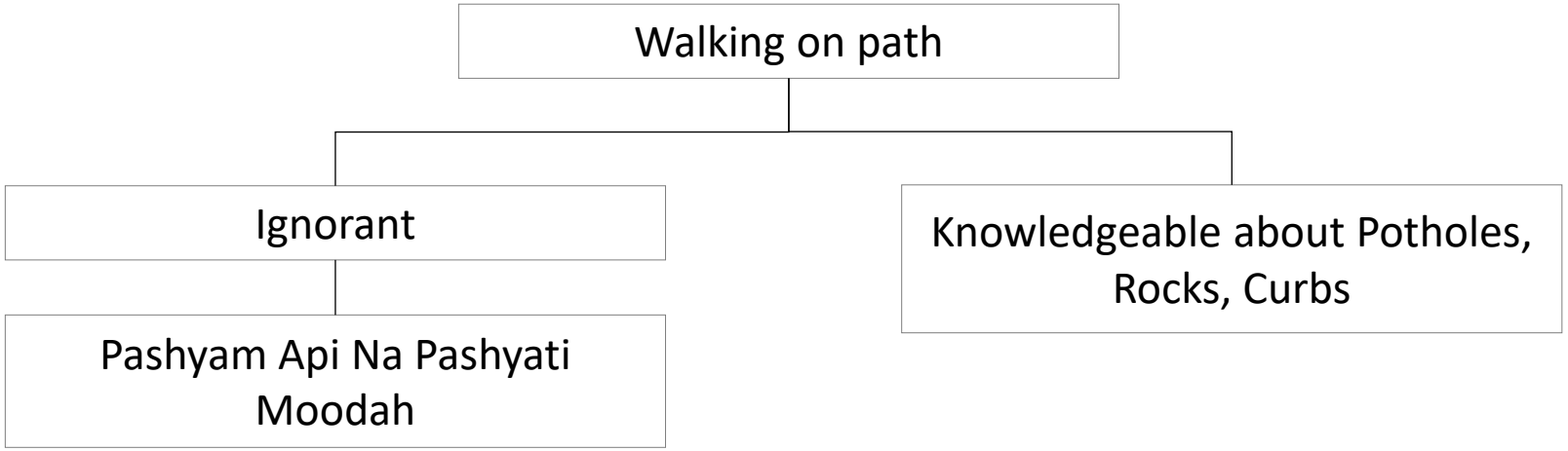
I) a) Anvaya Vyatireka Logic

b)



c) Jnanam = Cause of Moksha

d)



e) Subhashika Shloka :

- Before Placing foot Somewhere, Purify, Sanctify that Place with your Drishti.

f) Look before you put your foot, be Alert.

g) Jnanata, Drishtva.

h) This is 1st Part – Vyatireka

i)

Ajnana Abave	When Jnanam
- Parikartayanti - Will Fall	- Avoid fall

j) With Ignorance, People fall into a well, Stamp on Snake

II) Conclusion :

a) Jnane Visishtam Pashya

b) At all levels Jnanam is beneficial

c) Ajnanam causes problems

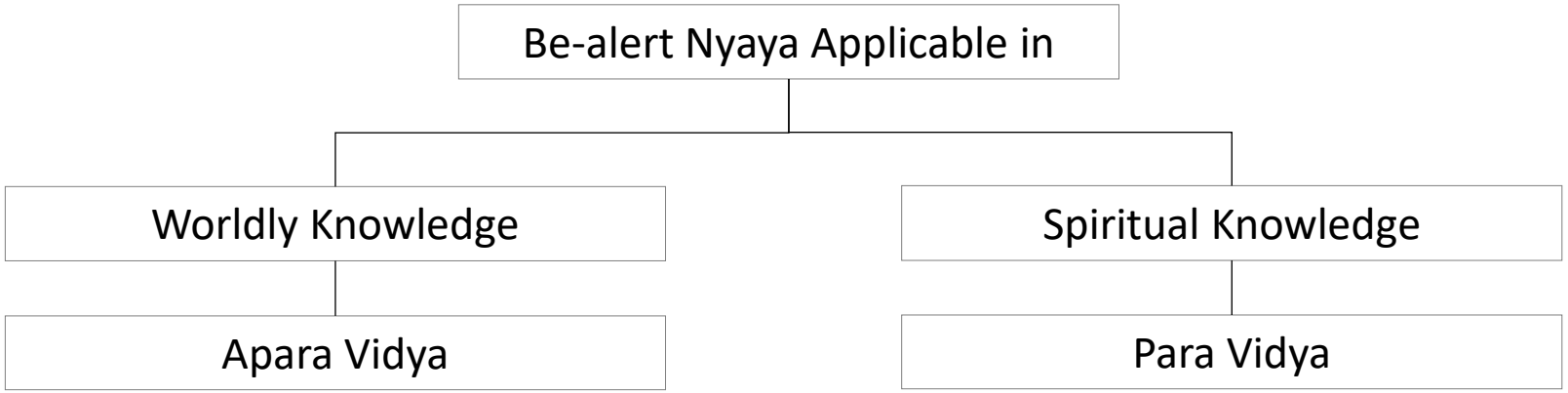
d) Knowledge is Greatest wealth

19) Bashyam : Chapter 13 - Verse No. 2 Continues

तथा च—देहादिषु आत्मबुद्धिः अविद्वान् रागद्वेषादिप्रयुक्तः धर्माधर्मानुष्ठानकृत् 'जायते म्रियते च' इति अवगम्यते; देहादिव्यतिरिक्तात्मदर्शिनः रागद्वेषादिप्रहाणात् तदपेक्षधर्माधर्मप्रवृत्त्युपशमात् मुच्यन्ते—इति न केनचित् प्रत्याख्यातुं शक्यं न्यायतः ।

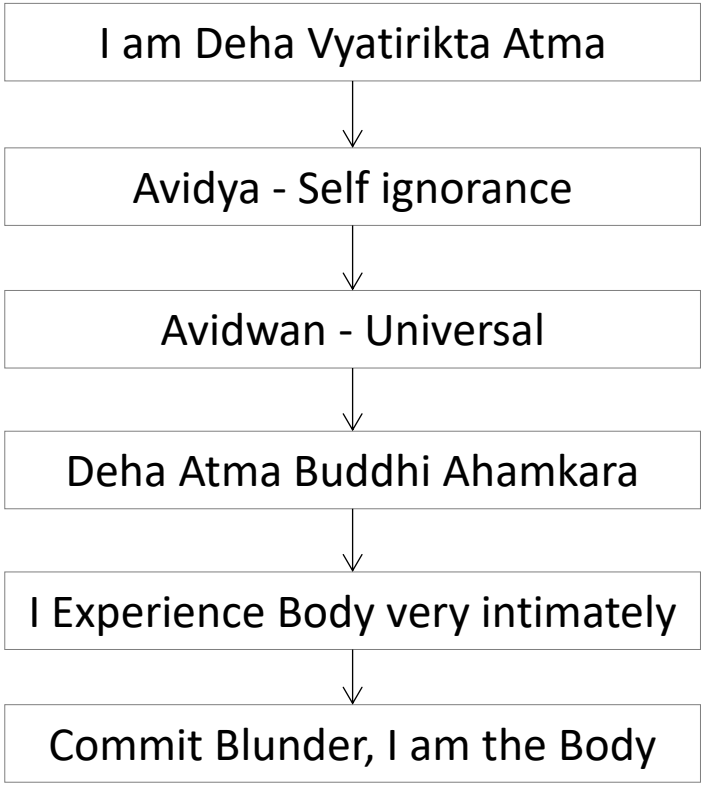
tathā ca dēhādiṣu ātmabuddhiḥ avidvān rāgadvēṣādiprayuktaḥ dharmādharmānuṣṭhānakṛt jāyatē mriyatē ca iti avagamyatē; dēhādivyatiriktātmadarśinaḥ rāga-dvēṣādi-prahāṇāpēkṣa-dharmādharma-pravṛttyupaśamāt mucyantē iti na kēnacit pratyākhyātuṁ śakyaṁ nyāyataḥ I

I) a)

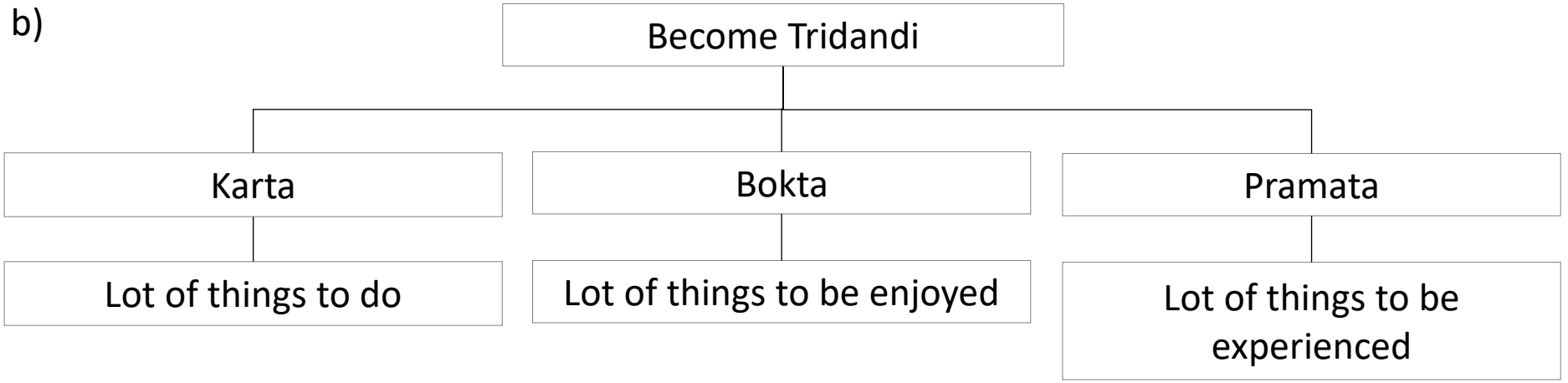


b) How problem Starts?

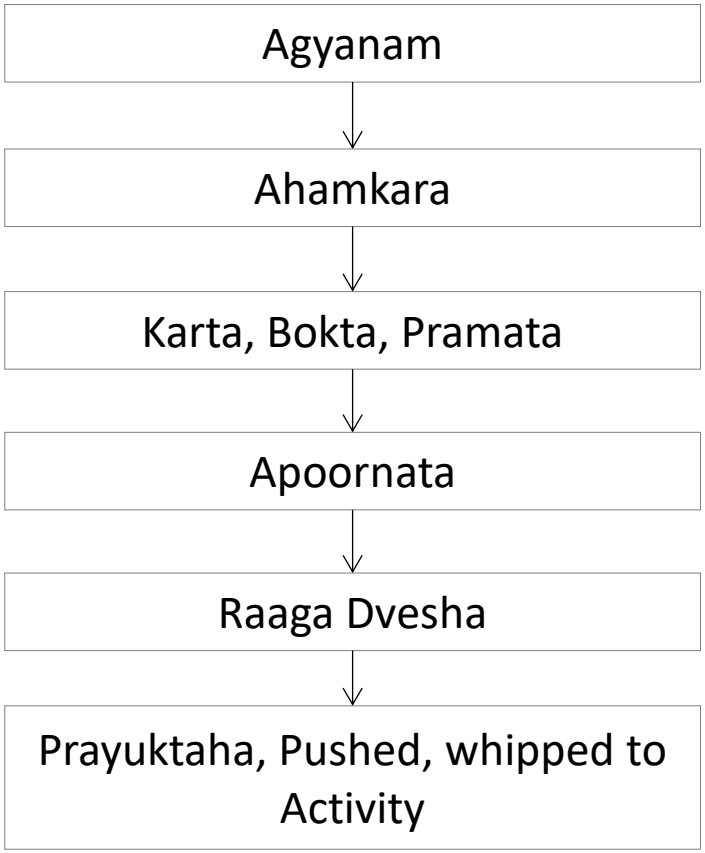
II) a)



b)


Become Tridandi
Karta
Bokta
Pramata
Lot of things to do
Lot of things to be enjoyed
Lot of things to be experienced

c)


Agyanam
Ahamkara
Karta, Bokta, Pramata
Apoornata
Raaga Dvesha
Prayuktaha, Pushed, whipped to Activity

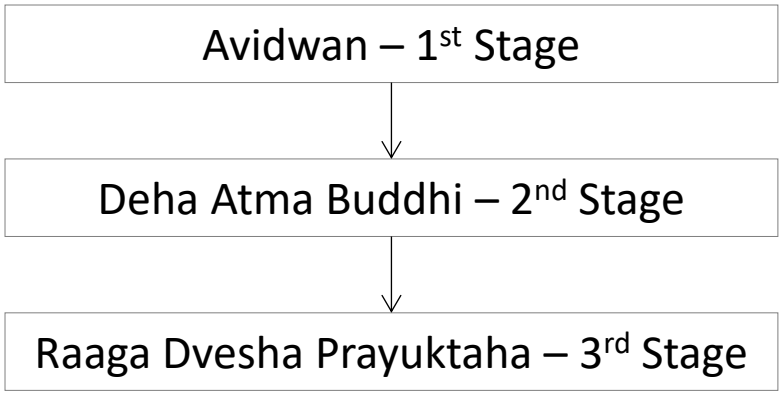
d) Bhagaja Govindam :

कृतमहोदधौ पतनकारणं फलं अशाश्वतं गतिनिरोधकम्। विचारयामत्र संसारसागरे नवदुर्गं भवसिन्धुं तर।।	kṛta-mahodadhau patana-kāraṇam phalaṃ aśāśvataṃ gati-nirodhakam | vicārayāmatra saṃsāra-sāgare nava-durgaṃ bhava-sindhuṃ tara ||

The deeds (kṛta) performed in the vast ocean of worldly existence become the cause of one's downfall. Their results are impermanent and obstruct the path to liberation. Therefore, reflect deeply in this ocean of Samsara - Build a sturdy ship (of discrimination and devotion) and cross the ocean of becoming.

III) a) Compelled, forced – 3rd Stage

b)



c) 4th Stage :

Dharma - Adharma Anushtana Krutu

↓

Becomes Punya - Papa Karta

↓

Righteous Method, without Compromise

↓

Later Adharma

d) Gita :

श्रीभगवानुवाच ।
काम एष क्रोध एषः
रजोगुणसमुद्भवः ।
महाशनो महापाप्मा
विद्ध्येनमिह वैरिणम् ॥ ३-३७॥

śrī bhagavānuvāca
kāma ēṣa krōdha ēṣah
rajōguṇasamudbhavaḥ |
mahāśanō mahāpāpmā
viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here in this world). [Chapter 3 – Verse 37]

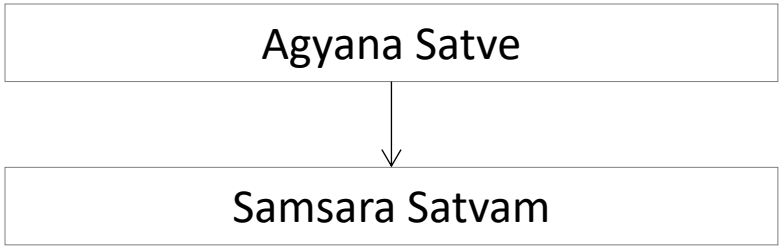
e) Punya - Papa Anushtanam Krutu = 4th Stage

f) 5th Stage :

- Jayate, Mriyate, Punya Lokam, Papa Lokam attained.

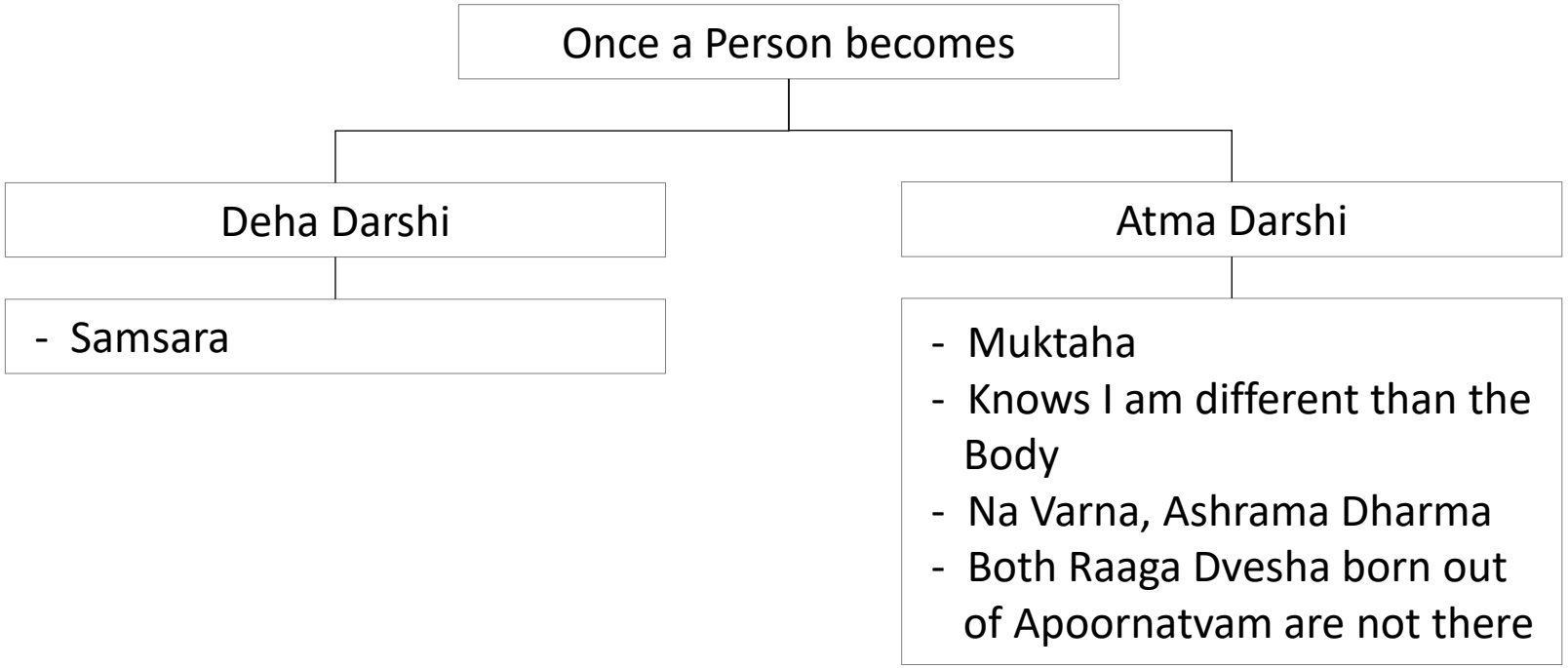
IV) This we come to know - Anvaya

a)



b) Vyatireka – w.r.t Jnani

c)



d) Harmless Raaga Dveshas are not there

e) Harmless, Roasted, Raaga dvesha (Barijita Raaga Dveshas) are there

- Do not bind.

f) Bandhakatva Raaga Dveshas are gone

g) Dharma - Adharma are not generated, Agami, Punya Papa Janaka karmas are not there for him.

h) Karms done, do not generate Punya - Papam.

V) a) Gita - Chapter 4 :

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः । यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ ४-२३॥	**gatasaṅgasya muktasya** **jñānāvasthitacētasaḥ |** **yajñāyacarataḥ karma** **samagraṁ pravilīyatē ||4-23||**

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

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४॥

brahmārpaṇaṁ brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyaṁ
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

b) No Punya Papam – 4th Stage

c) Muchyante

d) Gita :

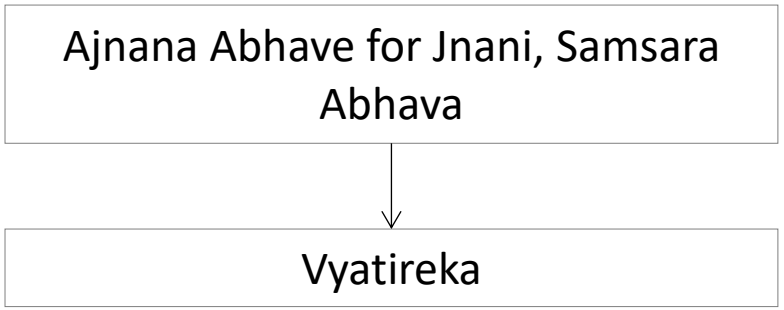
न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२०॥

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

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

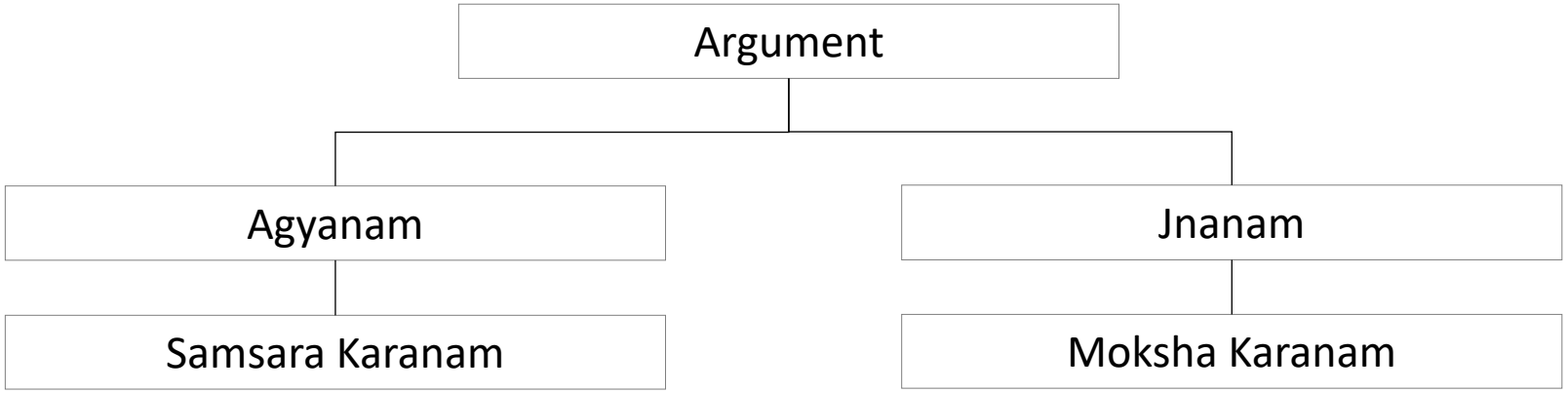
e) They are free from Samsara

f) This Logic :



g) This Argument of ours can't be Shaken by anyone.

h)



i) Supported by Sruti, Yukti, Anubhava

j) Aikya Jnanena Moksha

- Said in Gita : Chapter 13 – Verse 2

Gita :

श्रीभगवानुवाच । इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३-२॥	śrībhagavān uvāca idaṃ śarīraṃ kauntēya kṣētramityabhidhīyatē| ētadyō vētti taṃ prāhuḥ kṣētrajña iti tadvidaḥ|| 13 - 2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

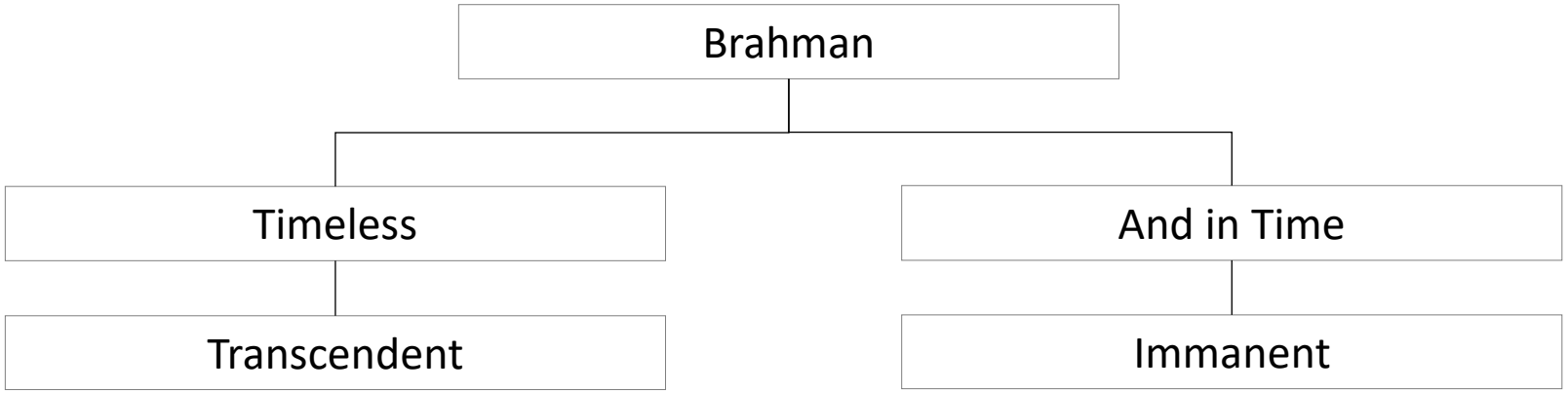
k) Purva Pakshi has fresh Questions.

Revision : Chapter 13 - Verse 2 (important Paragraph) :

I) a) Shankara refutes who is against Jivatma / Paramatma Aikyam

b) Central message of Verse 2 and entire Upanishad, Gita, is that Brahman is there all the time, Nityam, Nirvikara - World, body, mind is Anityam, Adhyasa, appearance like Rope snake Jnana Adhyasa.

c)



d) World always in Time

e) Is-ness of the world, known-ness of the world is Brahman

f) Eternal, immortal Brahman, I am

II) Main objection of Purva Pakshi :

a) If Jivatma = Paramatma, Jiva will be liberated because Paramatma is liberated, free, Nitya Muktaha.

b) If Moksha, fact, why Shastra is required?

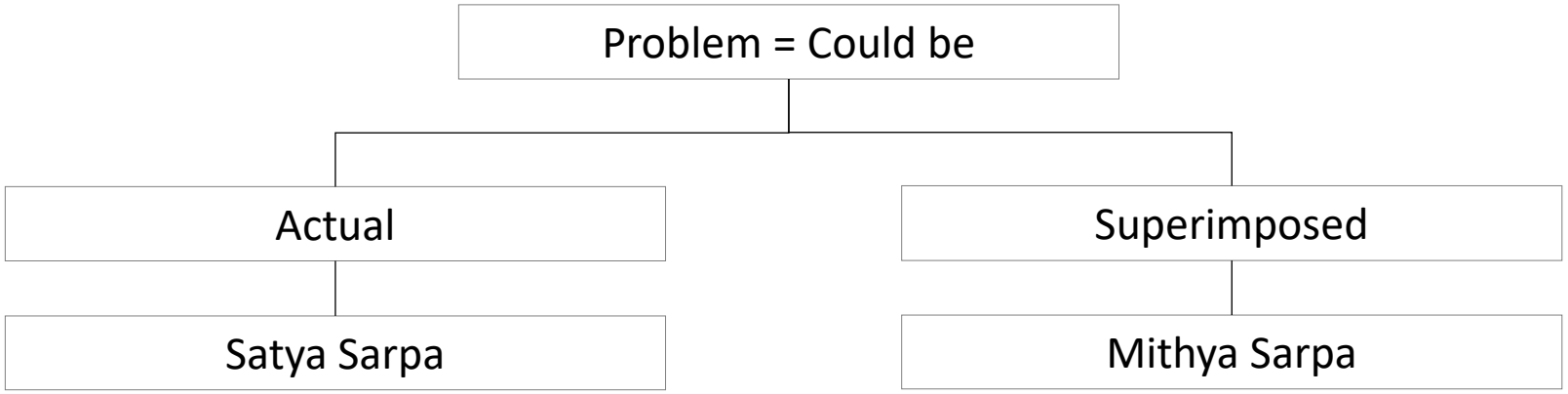
b) Shastra Vaiartha Dosha

III) Shankara refutes Purva Pakshi in this important paragraph.

a) Moksha our nature, we are ignorant, not aware

b) Due to ignorance we superimpose Samsara upon our Atma nature.

c)

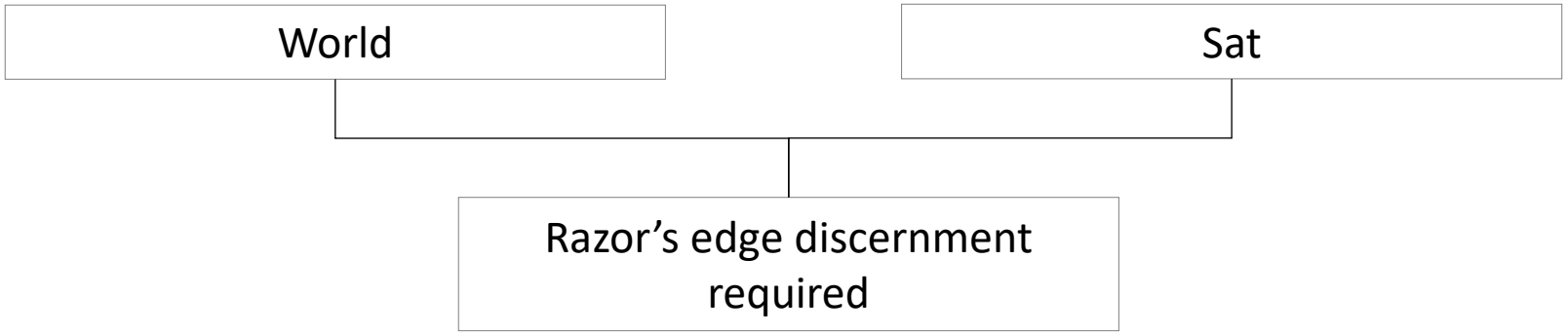


d) Both Cause of fear, Samsara

e) Adhyastha Samsara possible because of Avidya, ignorance

f) Ajnani does not know Adhyastha Samsara is Mithya, until he Studies, understands Shastra.

g)



h) Without Jnanam, Samsara continues to be Satyam

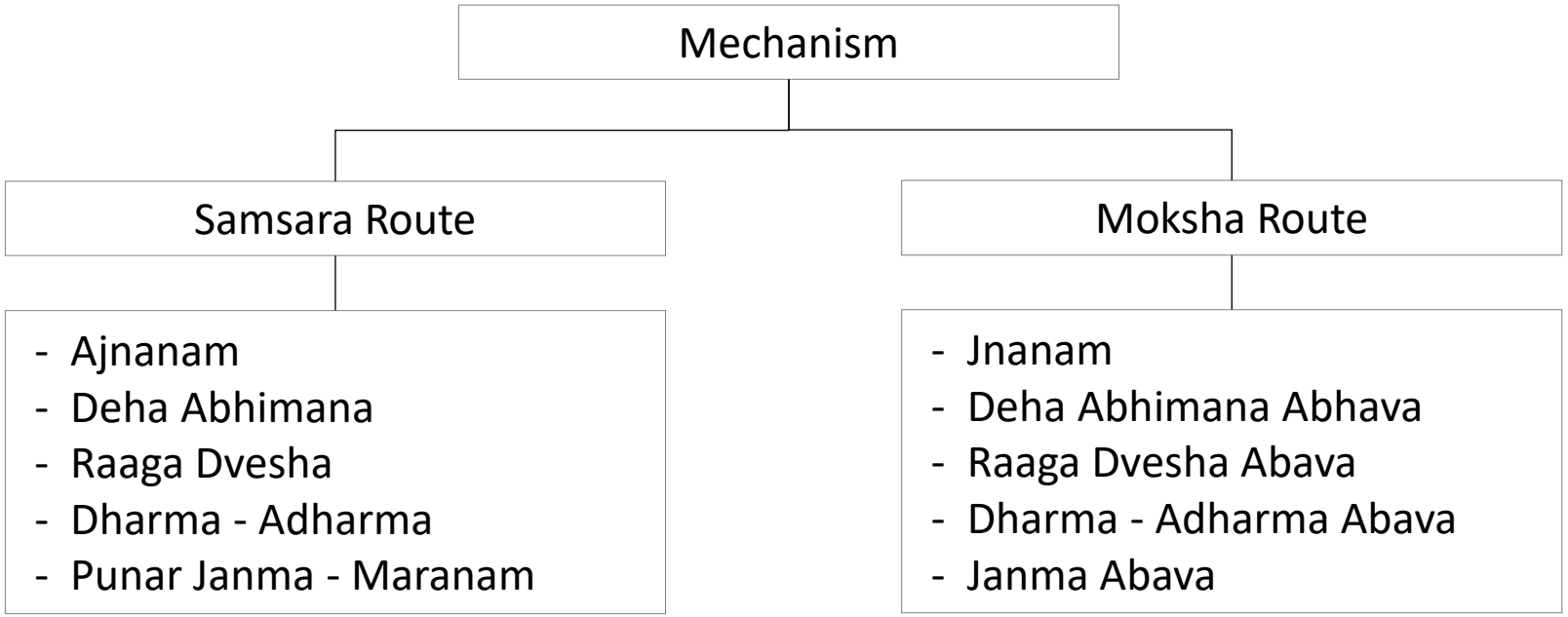
i) Shastra eliminates Mithya Samsara by giving Jnanam

j) Through Shastra, one does not get Moksha but Claims Moksha as Svarupam, Permanent feature of Anitya Jagat.

k) Beautiful Consolidation important Topic

IV) a) What is Mechanism of Samsara and Moksha?

b)



c) Jnani :

- Dehatma Vyatirikta Atma Darshinaha

d) Raaga Dvesha – Upashama takes place, ends

e) Raaga Dharma – Adharma Pravrutti ends

f) Nobody can Challenge this.

20) Bashyam : Chapter 13 - Verse No. 2 Continues

तत्र एवं सति, क्षेत्रज्ञस्य ईश्वरस्य एव सतः अविद्याकृतोपाधिभेदतः संसारित्वम् इव भवति, यथा देहाद्यात्मत्वं आत्मनः । सर्वजन्तूनां हि प्रसिद्धः देहादिषु अनात्मसु आत्मभावः निश्चितः अविद्याकृतः,

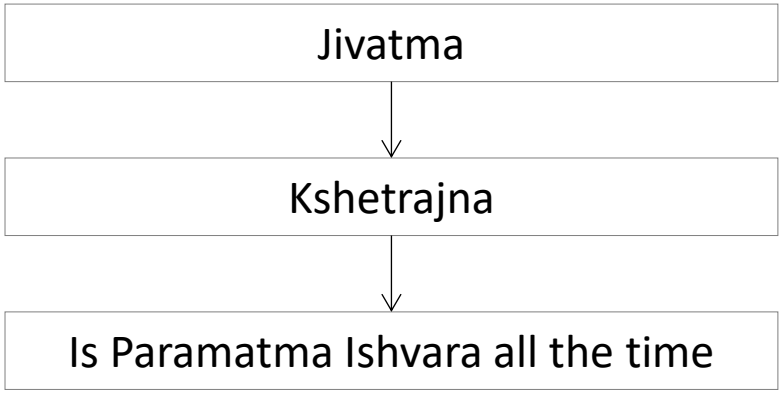
tatra ēvaṁsati, kṣētrajñasya īśvarasyaiva sataḥ avidyākṛtōpādhibhēdataḥ saṁsāritvamiva bhavati, yathā dēhādyātmatvamātmanaḥ | sarvajantūnāṁ hi prasiddhaḥ dēhādiṣuanātmasu ātmabhāvaḥ niścitaḥ avidyākṛtaḥ

I) a) Same idea of topic 9 Consolidated, Tatra Evam Sati, that being the COnclusion

b)

Ajnanam	Jnanam
Samsara	Moksha

c)



d) I Jivatma as Paramatma, am in time beyond time.

e)

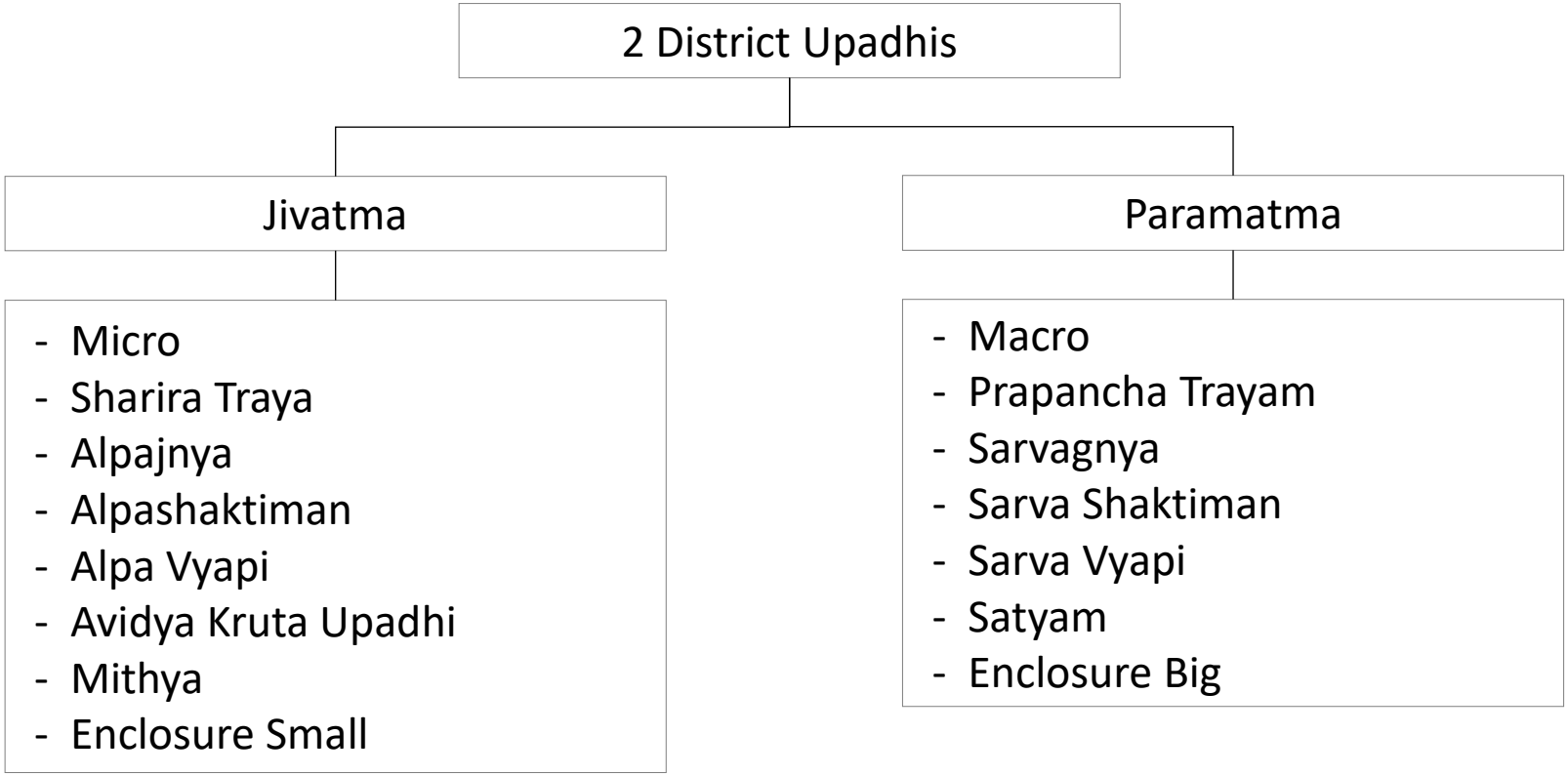
Jiva identified with Deha	Paramatma
- Ignorant	- Not identified with Body - Know I am Adhishtanam Brahma

f) During Samsara also Jivatma = Paramatma

g) I Satchit exists in time, beyond time, I have woken up from Sleep of Samsara

h) Ishvara is all the time Paramatma / Avidya Kruta Upadhi Bhedataha

i)



j) Enclosures different, enclosed Ekam Eva Advitiyam Chaitanyam Sat Brahma.

k) Smallness, bigness of consciousness is only seeming

L) Ghata Akasha - Maha Akasha seemingly different

m) Essentially, factually same, Non-different

n) Jiva as though Samsari

o) Jiva eternally free from body, Asamsari

II) a) Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa (Dvaitins), Advaitins are all Astikas.

b) Have one common idea

c) Unchallenged idea

d) All accept Jivatma is different from body

e) Deha vyatirikta Atma accepted by all

f) Jiva continues to survive after body dies

g) Jiva different than Sthula Sharira

h) Punarapi jaanam belongs to Sukshma shariram, all agree.

i) Everybody look at themselves as human, male, female, young, old, Brahmana.

j) Attributes of Physical body superimposed on Atma

k) Superimposition accepted by all

L) Attributes of Sthula shariram superimposed on unborn Chaitanyam.

m) Adhyasa not Advaitins concept.

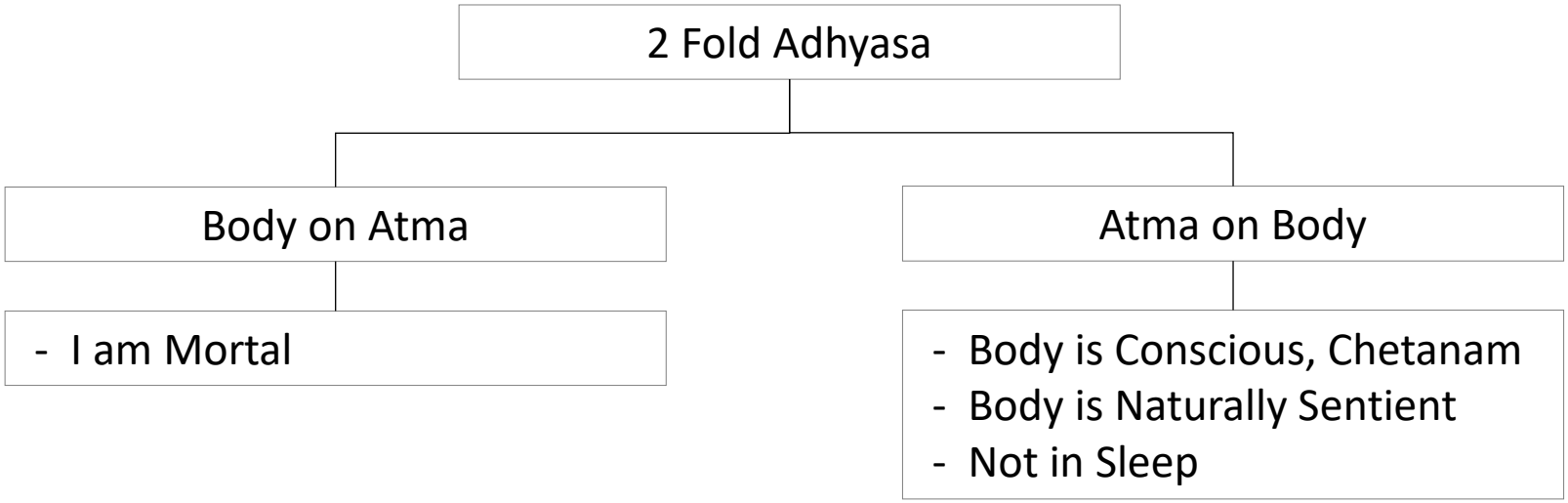
n) Human-ness belongs to body, Jivatma not human but pure Chaitanyam. -

o) Animals also different from their bodies

p) They also identify with their bodies

q) As Atma, I do not have 3 States

III) a)



b) Anyon Asmin Anyon Atmanam Dharma Adhyase

c) Atma Bhava Nischitaha

d) Adhyasa accepted by all Darshanas.

IV) Shankara :

a) Sukshma takes Punar Janma

b) Drops Sukshma attributes

c) Karana Shariram has ignorance, drop that also.

d) Drop 3 Upadhis, what remains is Turiya Atma

e) Maranam is for Sthula Shariram only

f) Sukshma Shariram, Karana Shariram have no death, have no Punar Janma.

g) Atma has No Punar Janma, Nitya Mukta Svarupa

h) Whole spiritual journey is about dropping Superimpositions on ever existing self evident Atma.

i) I am Nirvikara, Nitya Atma

j) Problem :

- Punar Janma taken as an attribute of Atma.

21) Bashyam : Chapter 13 - Verse No. 2 Continues

यथा स्थाणौ पुरुषनिश्चयः । न च एतावता पुरुषधर्मः स्थाणोः भवति, स्थाणुधर्मः वा पुरुषस्य । तथा न चैतन्यधर्मः देहस्य, देहधर्मः वा चेतनस्य ।

yathā sthāṇau puruṣaniścayaḥ; na ca ētāvatā puruṣadharmaḥ sthāṇōḥ bhavati, sthāṇudharmō vā puruṣasya, tathā nacaitanyadharmō dēhasya, dēhadharmō vā cētanasya

I) a) Normally Rajju-sarpah example taken.

b)

Tree	Manushya
- Stump / Pillar / Post - In Branches - Leaves	- Waist - Hands - Fingers

c) Wind blows, in Semi-darkness, feel fingers moving.

d) We swear we are seeing a human being

II) a) We swear we have Jnanam but have no Anubhava, hence Samsari.

b) After Anubhava, will be Asamsari Muktaha

c) Sthanam Purushasya Nischaya

d) I am born is firm conviction, conditioning in the intellect.

e) I - Atma, am unborn, world born.

f)

Body	Atma
- Mistaken as Atma - I am Ageing	- Mistaken as Body - Body is Sentient, aware by itself

III) a) When you superimpose, attributes do not belong to object on which it is superimposed = fact, law.

b) Atma = Subject of superimposition for 3 Sharirams, 3 Prapanchas

c) Atma ever Asanga Svarupa.

d) Waker Asanga w.r.t Dream world

e) Turiyam Asanga w.r.t Waking universe

f) No attribute of Body - Mind - Universe on awareness, Atma Chaitanyam.

g) Just because I see body, mind, universe, they are not really me

h) Attribute of stump not on human being.

i) Stump always stationary, Tishtati Iti Sthanam

j) Immobility can't belong to Purusha, Purusha Human, always mobile.

k) Jangama purusha can't become Sthanu because of Superimposition.

IV) a) In the same way, body can't become sentient even though body appears sentient, Mistaken as sentient.

b) Experience can't prove reality

c) Reality proved by Shastra Pramanam

d) Chaitanya Dharma Adhyasa Purusha Na Bhavati.

e) Intrinsic nature of body is inert

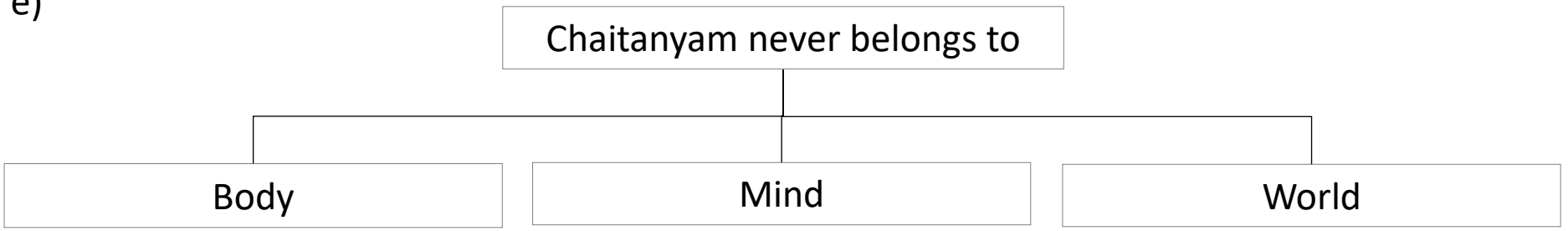
V) a) Moonlight can't become Moonlight just because you call it light.

b) In 3 Periods of time light is on the moon but not of the moon.

c) Chaitanyam is on the body but not of the body

d) I am Chaitanyam, Reality in which 3 states of the body appears and disappear, world appears, Disappears, Manifests, Unmanifests.

e)



f) It is an independently existing entity

VI) a) Deha Dharma Chaitanyasya Na Bhavati

b) Body's properties can't belong to Chaitanyam, Old Age, Disease, Birth, Death.

c) My claim, I am old, ageing, is Adhyasa

d) All schools accept Adhyasa between Sthula Shariram and Atma.

e) They do not apply to 3 Anatmas, Sthula, Sukshma, Karana Sharirams.

f) Stop, disidentify from 3 Adhyas of law of Karma and realise Gunateeta Atma as the Self.

g) Visishta, Advaitin :

- Travel to Vaikunta is by Sukshma Shariram.

h) Chaitanyam need not travel

i) Nitya, Sarvagataha, Sthanhu, Achaloyam, Sanatanaha.

j) Gita – Chapter 2 :

अच्छेद्योऽयमदाह्योऽयम् अक्लेद्योऽशोष्य एव च । नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः ॥ २-२४॥	acchēdyō'yam adāhyō'yam aklēdyō'śōṣya eva ca | nityaḥ sarvagataḥ sthāṇuh acalō'yaṁ sanātanaḥ || 2 - 24 ||

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

VII) What is Mistake in 7 other Darshanams?

a) Accept Adhyasa between Sthula Shariram and Atma

b) Don't extend to Sukshma Shariram and Karana Shariram.

22) Bashyam : Chapter 13 - Verse No. 2 Continues

एवं सुखदुःखमोहात्मकत्वादिः आत्मनः न युक्तः, अविद्या- कृतत्वाविशेषात् जरामृत्युवत् ।
sukhaduḥkhamōhātmakatvādiḥ ātmanaḥ na yuktaḥ; avidyākṛtatvāviśēṣāt, jarāmṛtyuvat ||

I) a) Important Paragraph

b) Shankara suggests to all 7 Darshanams

c) If you accept Sthula Sharira attributes are Superimposed.

d) Why can't you extend to Sukshma Shariram also?

e) Moment you see that Mind is not you, big leap in spirituality.

II) Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः । न धर्मो न चार्थो न कामो न मोक्षः चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३	Na Me Dvesha Ragau Na Me Lobha Mohau Mado Naiva Me Naiva Matsarya Bhavah Na Dharmo Na Chartho Na Kamo Na Mokshah Chidananda Rupa Shivoham Shivoham

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

III) a) I don't have Raaga - Dvesha

b) I don't have Punarapi Jananam, Maranam

c) Let Sukshma Sharirm travel or not, I don't care

d) Raaga - Dvesha problems, purification not required for me.

e) I don't require Chitta Shuddhi because I don’t take myself as the mind, Chittam.

f) Distance from Chittam

g) I don't have to work for Shuddhi

h) I am Nitya Shuddhaha Atma

i) Claim freedom here and now

j) Distance your "Self" from Sukshma Shariram, cause of 3 states.

k) Problem with Students :

- Mind is disturbed, conclude I am disturbed
- I am not yet liberated after 25 years of study

l) They transfer mental disturbance on to themselves.

m) Improve Mind as separate project

n) Don't have to improve the Mind

o) Moksha is my very nature

p) Claim Moksha, improve Mind as a hobby and better interactions.

q) Never connect mental disturbance with Moksha, which is our nature

r) Purva Pakshi refuses to accept.

IV) a) Attributes of Sukshma Shariram are Sukham, Dukham, Moha

b) Previous topic deals with Sthula Sharira Dharmaha

c) Now Shankara extends to Sukshma Shariram.

d)

Sukham	Dukham	Moha
Sattvika Dharmaha	Rajasa Dharma	Tamasa Dharma

3 Gunas belong to Mind alone

e) Atma = Nirguna, all 3 Do not belong to me

f) Atmanaha Na Bhavati, Avidya Krutatva Aviseshat

g) They seem to be mine because of Superimposition.

h) Aviseshat = Superimposition is common to all Sthula Dharma.

V) Example :

- Jara, Mrityu
- Old age, death belong to Sthula Shariram, Accepted by 7 Darshanams.

VI) a) Therefore, I am Nitya Muktaha

b) Jananam, Moksha, no Gap

c) Jnanam does not have to improve mind, it can take very long time.

d) Will go through frustration, disappointment.

e) Mind has lot of Vasanas

f) Vasana Kshaya will take long time

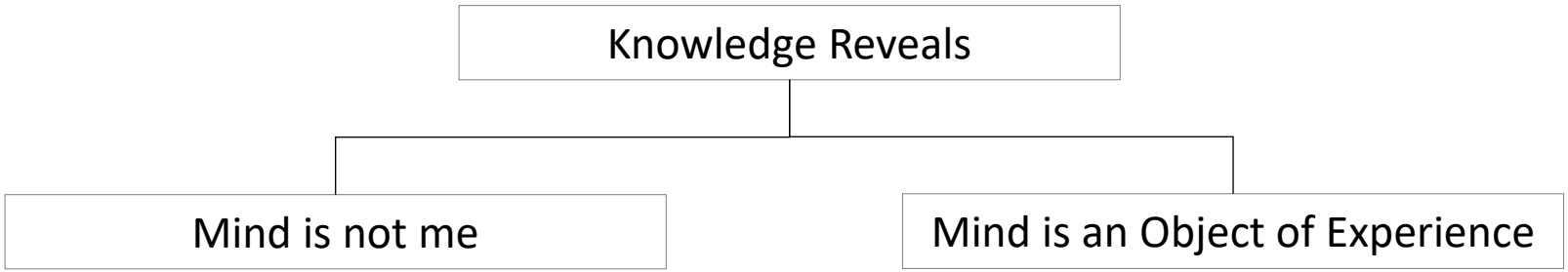
g) Here, Jnanam gives benefit of falsification, neighbourisation.

h) Benefit :

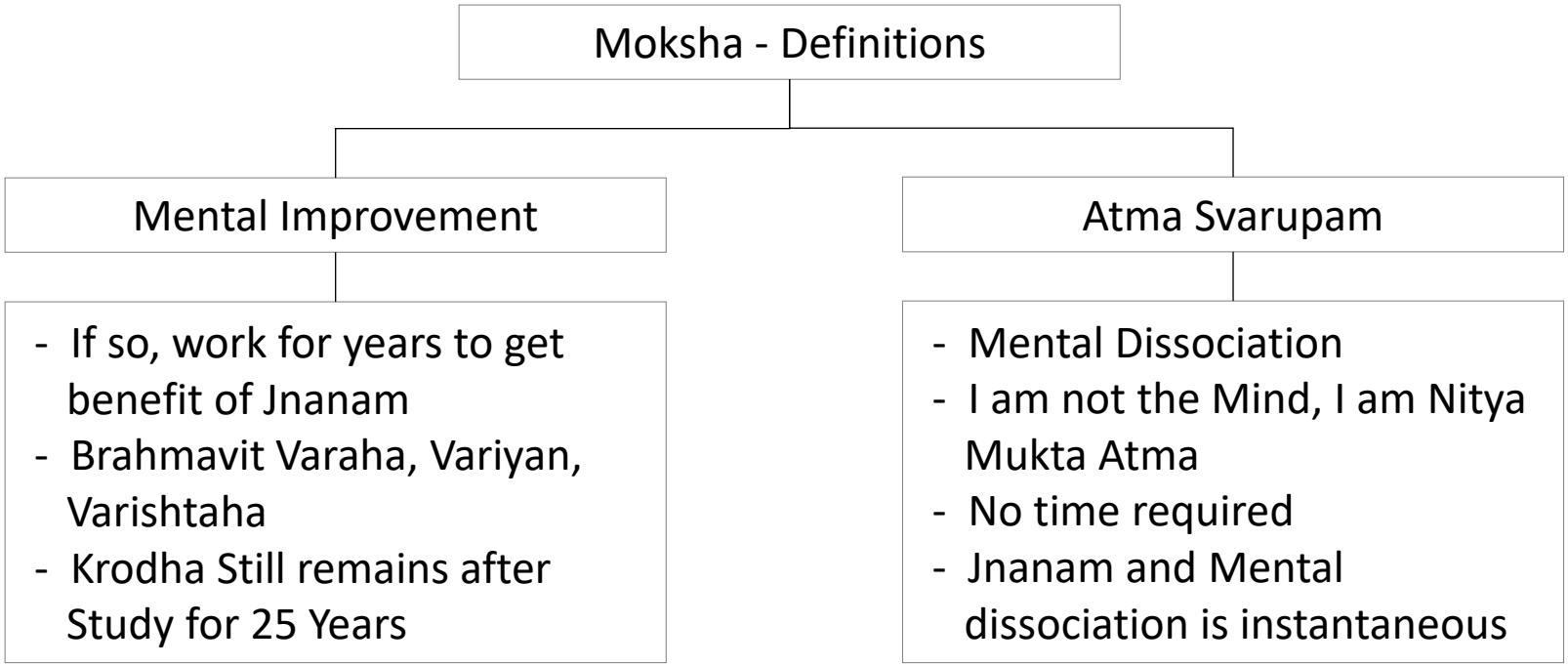
- Dissociate from the Mind.

i) It does not take time

j)



k)



L) Vidyaranya - Jeevan Mukti Viveka :

- Conditions required for Moksha for Mental improvement after Jnanam.

m) If you want both, practice 2nd One first, Dissociation first

n) Make mind different from you, Neighbourise the mind

o) Have objectivity, internal space

p) Thereafter, improve the Mind, life long

VII) Shankara :

a) Here, mental dissociation is Moksha.

b) Jiva Mrityuvatu, I am free from Sukha, Dukha, Moha because I am free from body and Mind all the time.

23) Bashyam : Chapter 13 - Verse No. 2 Continues

न, अतुल्यत्वात्; इति चेत्—स्थाणुपुरुषौ ज्ञेयौ एव सन्तौ ज्ञात्रा अन्यो- न्यस्मिन् अध्यस्तौ अविद्यया; देहात्मनोः तु ज्ञेयज्ञात्रोः एव इतरेतराध्यासः, इति न समः दृष्टान्तः । अतः देहधर्मः ज्ञेयोऽपि ज्ञातुः आत्मनः भवति इति चेत्—

na, atulyatvāt; iti cēt sthāṇupuruṣau jñēyāvēva santau jñātrā anyōnyasmin adhyastau avidyayā; dēhātmanōstu jñēyajñātrōrēva itarētarādhyāsaḥ, itina samaḥ dr̥ṣṭāntaḥ | ataḥ dēhadharmaḥ jñēyō:'pi jñāturātmanaḥ bhavatīti cēt----

Objection : “No, the two cases are not Parallel. The Stump and the man are wholly objects and are mutually Superimposed due to ignorance by the Subject (Who Superimposes). But in the case of the Body and the Self the former is Object and the latter Subject, and yet they get Mutually Superimposed. Thus the two cases are not Parallel. So, the attributes of the Body, though falling within the Sphere to Objects of knowledge, may be predicated of the knowing Subject”.

I) a) Shankara introduces another Purva Pakshi who is different from previous Darshanas.

b) 7 Darshanams accept superimposition on Atma of Sthula Shariram.

c) New Purva Pakshi does not accept

d) Stump of tree as Purusha, Rope as snake, sand as mirage water, crystal red flower.

e) Attributes of one are superimposed on another

f) Superimposed attributes do not factually belong to the other

g) All are external objects, external to Atma, Vyavaharikam.

h) All objects - Jneyaha :

- Attribute of one object superimposed on another object.

i) Superimposition possible only between 2 Objects

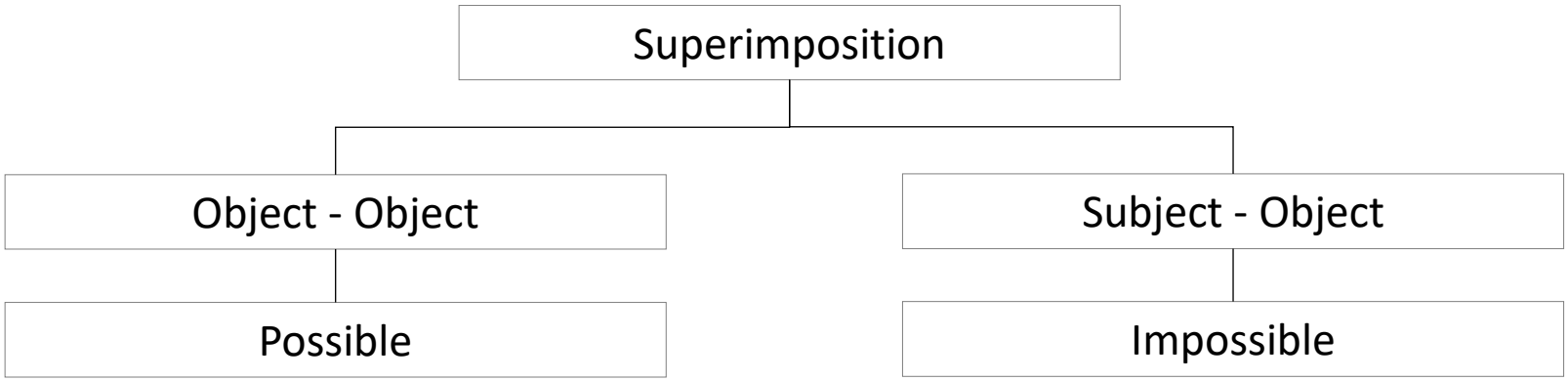
j) Quietly, we are extending Adhyasa concept to Subject - Object

II) Purva Pakshi :

a) Subject - Object superimposition never possible

b) Can mistake donkey as deer but not Self as donkey.

c)



d) Atulyatvat - Dissimilarity between Object - Object

e) Vishama Drishtanta, Wrong, inappropriate example.

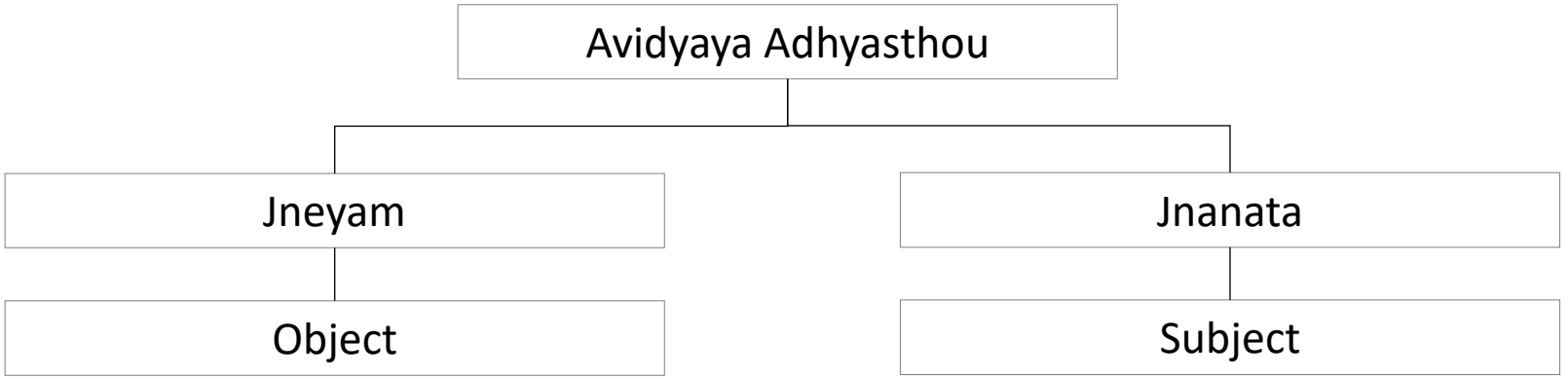
f) Sthanu - Purusha
Deha – Atma
} Not Same

III) a) Anyon Asmin Avidyaya Asmou

b) Mutually Superimposed because of ignorance

c) All are examples of ignorance.

d)



e) Itaretara Adhyasa

f) Na Samaha Drishtanta.

IV) Purva Pakshi : Conclusion :

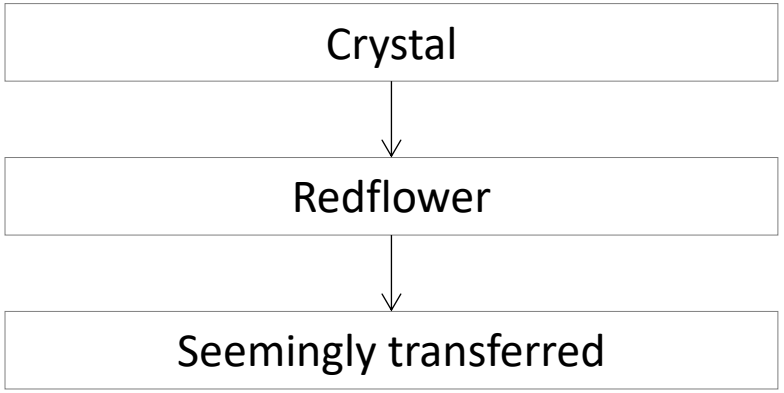
a)

Body	Atma
Object of Experience	Subject of Experience

- Intimate
- Not false Transference
- But real

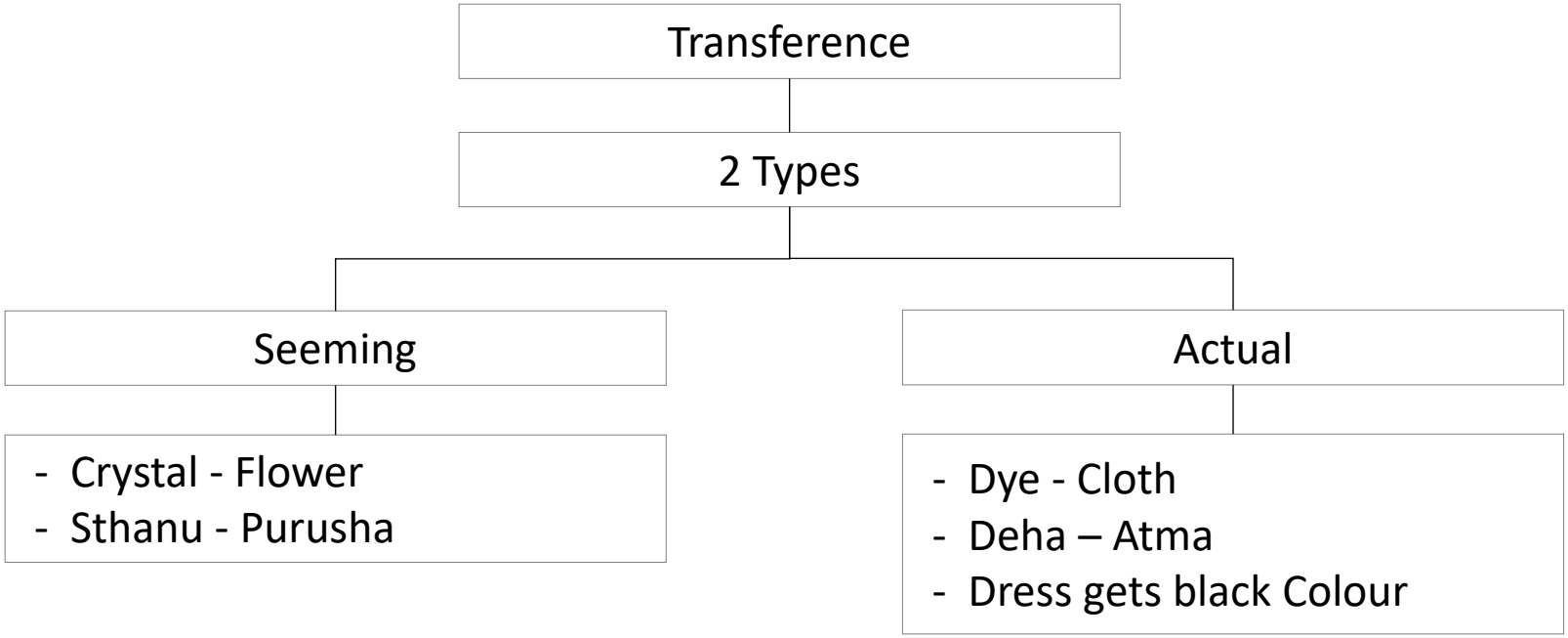
b) Actual Transference

V) a)



b) Red Dye - Cloth Actual Transference.

c)



d) Dissimilar examples

e) Disturbance of Mind transferred to Jiva

f) Deha Dharma Actually transferred to Atma.

Topic No. 24 to 27 :

न, अचैतन्यादिप्रसङ्गात् । यदि हि ज्ञेयस्य देहादेः क्षेत्रस्य धर्माः सुखदुःख-मोहेच्छा द्वेषादयः ज्ञातुः आत्मनः भवन्ति, तदा "ज्ञेयस्य क्षेत्रस्य धर्माः केचित् आत्मनः भवन्ति अविद्याध्यारोपिताः, जरामरणादयः तु न भवन्ति" इति विशेषहेतुः वक्तव्यः । "न भवन्ति" इति अस्ति अनुमानं—अविद्याध्यारोपितत्वात् जरामरणा-दिवत् इति, हेयत्वात्, उपादेयत्वात् च इत्यादि । तत्र एवं सति, कर्तृत्वभोक्तृत्व-लक्षणः संसारः ज्ञेयस्थः ज्ञातरि अविद्यया अध्यारोपितः इति, न तेन ज्ञातुः किञ्चित् दुष्यति, यथा बालैः अध्यारोपितेन आकाशस्य तलमलिनत्वादिना ॥ एवं च सति, सर्वक्षेत्रेषु अपि सतः भगवतः क्षेत्रज्ञस्य ईश्वरस्य संसारित्वगन्धमात्रं अपि न आशङ्क्यम् । न हि क्वचिदपि लोके अविद्याध्यस्तेन धर्मेण कस्यचित् उपकारः अपकारः वा दृष्टः ॥

na; acaitanyādiprasaṅgāt | yadi hi jñēyasya dēhādēḥ kṣētrasya dharmāḥsukhaduḥkhamōhēcchādayaḥ jñātuḥ bhavanti, tarhi, 'jñēyasya kṣētrasya dharmāḥ kēcit ātmanaḥ bhavanti avidyādhyārōpitāḥ, jarāmaraṇādayastu na bhavanti' itiviśēṣahētuḥ vaktavyaḥ | 'na bhavanti' iti asti anumānam avidyādhyārōpitatvāt jarāmaraṇādivat iti, hēyatvāt, upādēyatvācca ityādi | tatra ēvaṁ sati, kartṛtvabhōktṛtvalakṣaṇaḥ saṁsāraḥ jñēyasthaḥ jñātari avidyayā adhyārōpitaḥ iti, na tēna jñātuḥ kiñcit duṣyati, yathā bālaiḥ adhyārōpitēnaākāśasya talamalinatvādinā || ēvaṁ ca sati, sarvakṣētrēṣvapi sataḥ bhagavataḥ kṣētrajñasya īśvarasya saṁsāritvagandhamātramapi nāśaṅkyam | na hi kvacidapi lōkē avidyādhyastēna dharmēṇakasyacit upakāraḥ apakārō vā dr̥ṣṭaḥ ||

“Not so, for, then will arise, through mutual Superimposition, the contingency that the Self will turn out to be inert, etc. If the Subjective self can acquire the attributes of Cognized objects such as the Body, etc., that Constitute the field-attributes like pleasure, pain, delusion, desire, aversion, and so forth --, a Special reason must be furnished for the fact that only Certain attributes of the field come to be associated with the self due to nescience-prompted Superimposition, while others like old age and death do not. That they do not may be inferred; for, those attributes are Superimposed only through ignorance and (not) others like old age, as these are to be rejected”. In these Circumstances, transmigratory life, marked by agency, experiences Pleasant or Painful, etc., pertains only to the known Object. It is Superimposed on the Cognizer due to nescience. Still, the Cognizer Cannot be adversely affected in any way by Superimposition just as the sky is not through Superimposition on it of impurities, etc., by the ignorant. Therefore one cannot even remotely ascribe a transmigratory Status to the Divine Being who is also the field-knower, present alike in all kinds of fields or embodiments. In Actual life no advantage or Disadvantage accrues to an entity by means of a feature ignorantly Superimposed on it.

24) Bashyam : Chapter 13 - Verse No. 2 Continues

न, अचैतन्यादिप्रसङ्गात् । यदि हि ज्ञेयस्य देहादेः क्षेत्रस्य धर्माः सुखदुःख-मोहेच्छा द्वेषादयः ज्ञातुः आत्मनः भवन्ति, तदा "ज्ञेयस्य क्षेत्रस्य धर्माः केचित् आत्मनः भवन्ति अविद्याध्यारोपिताः, जरामरणादयः तु न भवन्ति" इति विशेषहेतुः वक्तव्यः ।

na; acaitanyādiprasaṅgāt | yadi hi jñēyasya dēhādēḥ kṣētrasya dharmāḥsukhaduḥkhamōhēcchādayaḥ jñātuḥ bhavanti, tarhi, 'jñēyasya kṣētrasya dharmāḥ kēcit ātmanaḥ bhavanti avidyādhyārōpitāḥ, jarāmaraṇādayastu na bhavanti' itiviśēṣahētuḥ vaktavyaḥ |

Gist of Reply :

I) a) If attributes of Jneya Anatma Actually belongs to Atma, Many problems will be experienced.

b)

Deha	Atma
- Anatma - Jadam	- Sentient - Non-material

c) Body will be eternally Chetanam, will never Die

d) At Death Body looses Chaitanyam

e) Indicates Body does not have intrinsic Sentiency.

f) Sentiency is taken by the Body and Dropped

g) Body's Dharma should be transferred to Atma

h) Atma will become Jadam

i) If Body is Jadam, Atma is Jadam

j) Nobody will Claim I am Samsari Jiva, Suffering

k) You won't come as Purva Pakshi, you will be Jadam

II) a) If you Say only some attributes are transferred, there is no basis

b) Partiality will come

Revision : Chapter 13 - Verse 2 :

I) a) Central Message of Chapter 13 - Verse 2 = Jivatma / Paramatma Aikyam

b) One-ness between Jivatma, Paramatma, Advaita Svarupam revealed, world is Mithya, Atma Kshetrajna is Satyam.

II) Purva Pakshi :

a) Paramatma is ever liberated

b) If Jivatma = Paramatma, then Jiva will not be Samsari but Nitya Muktaha

c) Gita as Moksha Shastram will be invalid, Redundant.

III) Shankara :

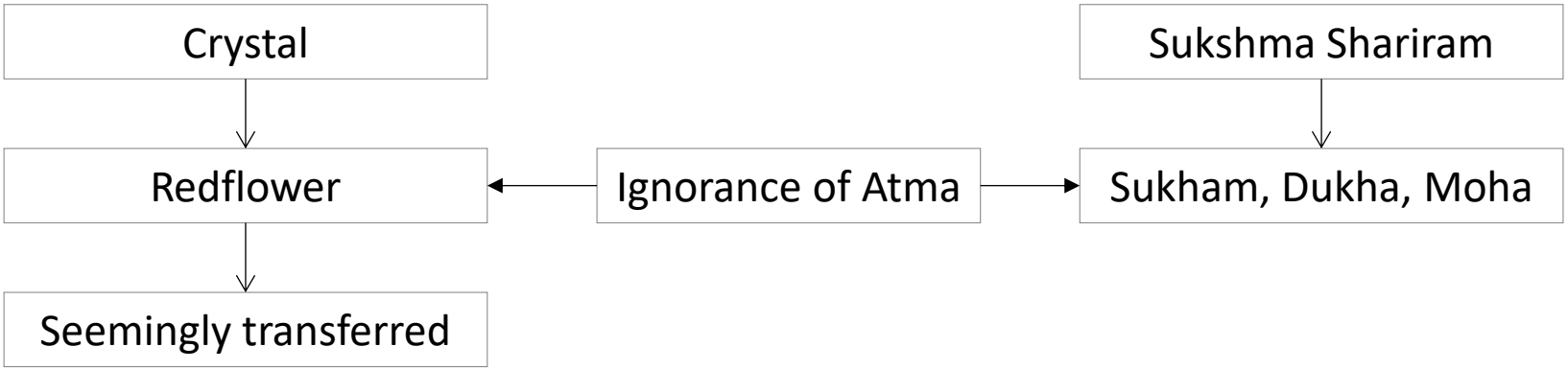
a) Jiva is already liberated, Nitya Muktaha

b) Jiva has ignorance, Moola Avidya, does not know his Nature, real self

c) Hence, transfers, Sukham, Dukham, Moha of Sukshma Shariram on to himself and Suffers Samsara.

d) Also Janma, Marana, Jara, Vyadhi is transference.

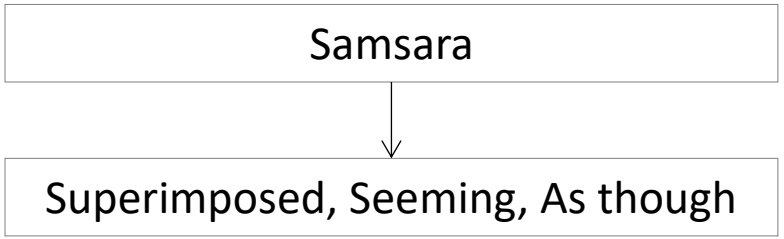
IV) a)



b) To Remove ignorance and own up Nitya Mukta Atma, Shastra is required

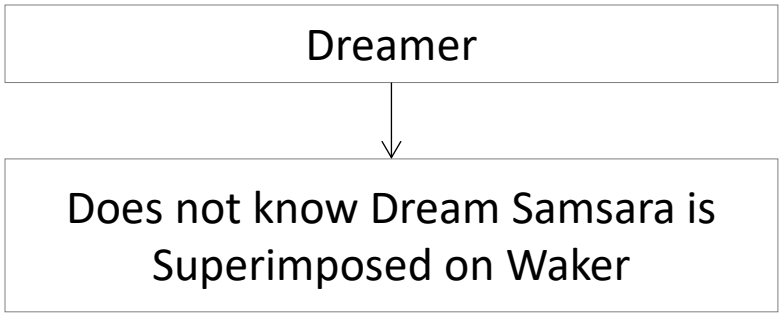
c) Intellectual process, Atma Jnanam is required.

d)



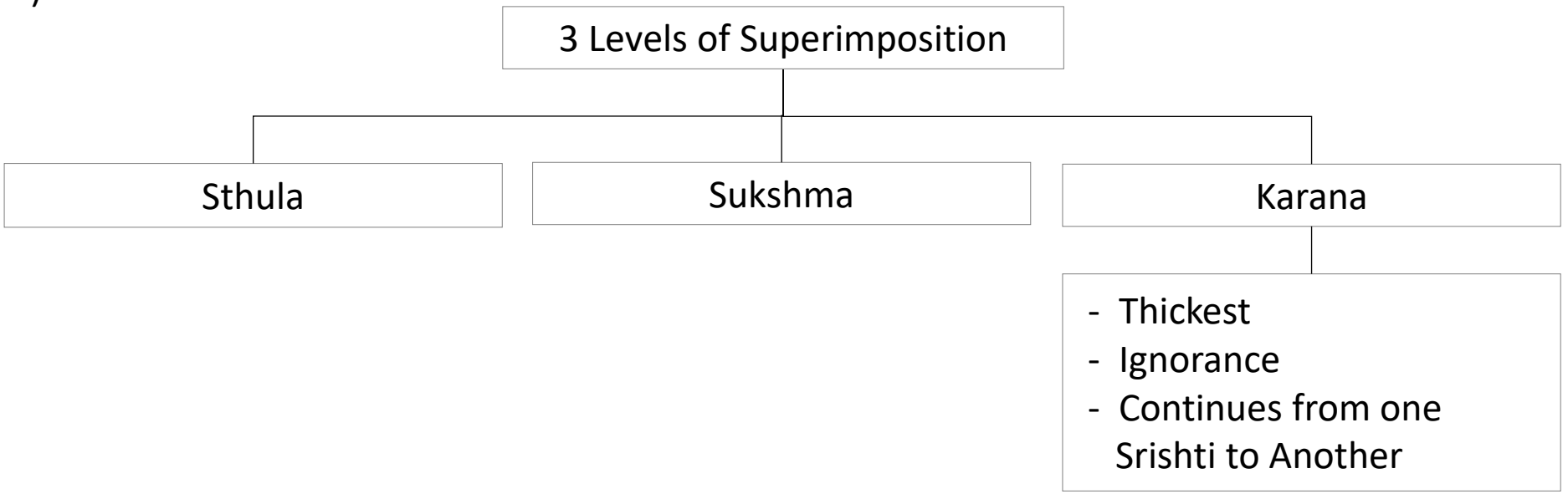
e) Ajnani does not know Samsara is Superimposed

f)



g) Waker does not know Waking Samsara is Superimposed on Turiya Atma

h)



i) Superimposed Samsara has to be eliminated for which Shastra is required (Very Delicate Process, Razors edge)

j) Shastra removes self Caused Seeming Samsara.

k) Anatma Dharma transferred to Atma has to be negated

V) Example :

a) Sthanu's attributes are transferred to human because of Partial Darkness

b) In Broad Daylight, Jnana Avastha no Superimposition.

c) To a Jnani, no Superimposition, ignorance gone, in broad daylight always.

d) Gita – Chapter 2 :

या निशा सर्वभूतानां	**yā niśā sarvabhūtānāṃ**
तस्यां जागर्ति संयमी ।	**tasyāṃ jāgarti saṃyamī |**
यस्यां जाग्रति भूतानि	**yasyāṃ jāgrati bhūtāni**
सा निशा पश्यतो मुनेः ॥ २-६९॥	**sā niśā paśyatō munēḥ || 2-69 ||**

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

VI) Purva Pakshi :

a) Anatma - Anatma Dharma transference is possible

b) Stump - Human Body - both Anatma

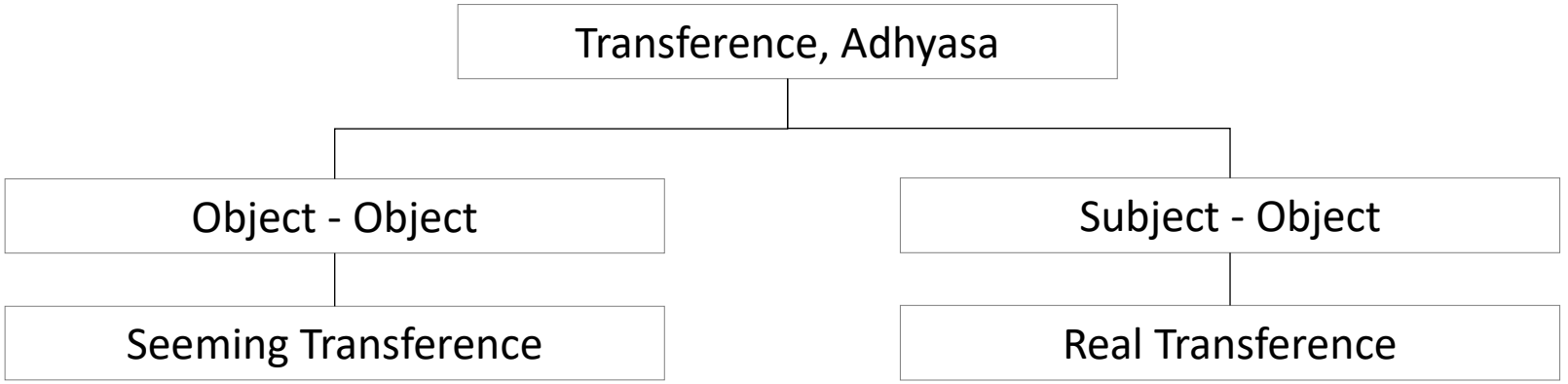
c) Can't extend same seeming transference to Atma - Anatma, Subject - Object.

d) 3 Conclusions :

- Mind's attributes transferred to Atma is not correct.

e) Conclusion has to be different.

f)



g)



h) Atma has got real transferred attribute of Anatma

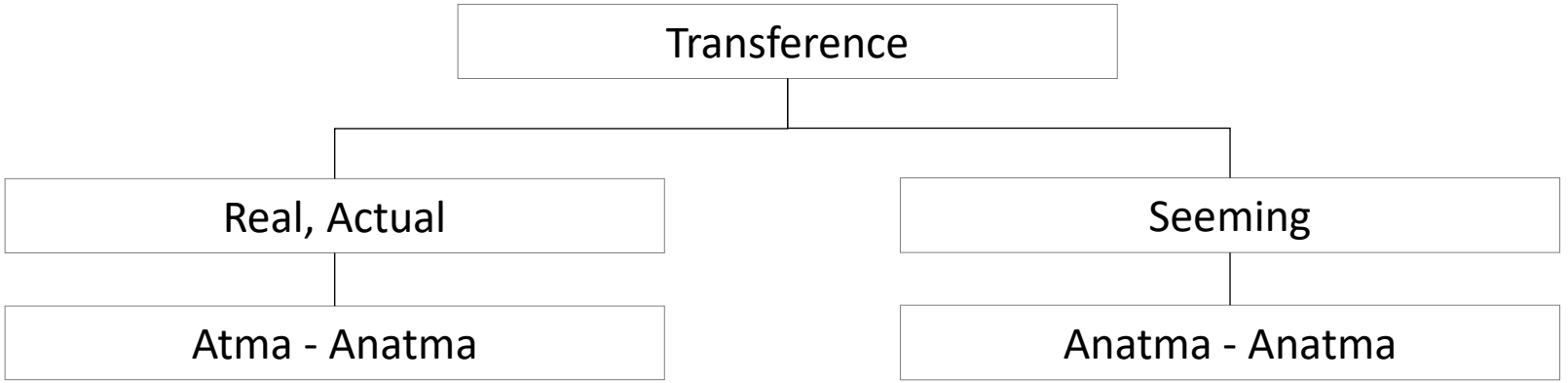
i) Jivatma has Sukham, Dukham, Moha

VII) Purva Pakshi : Special Law :

a) Conclusion

b) Jivatma has Sukham, Dukham, Moha

c)



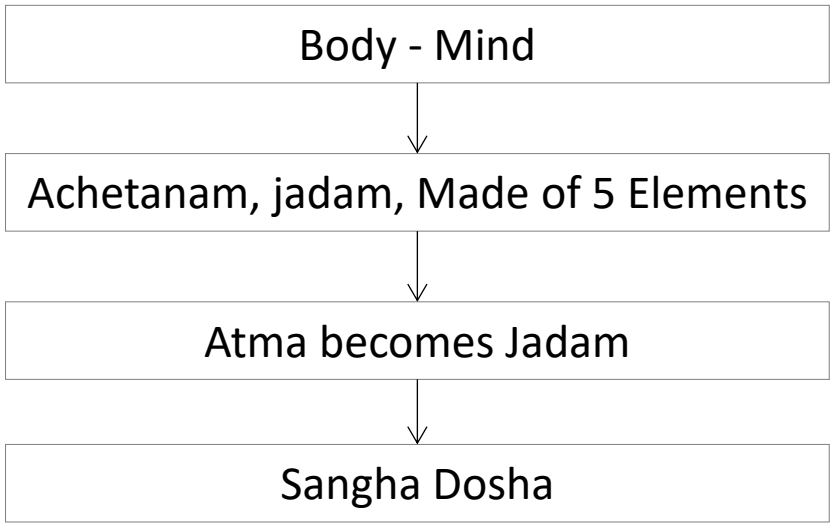
VIII) Shankara :

a) Achaitanya Adhi Prasangat :

- If Transference really comes to Atma there will be many problems

b) Sukham, Dukham, Moha, transferred to Ishvara – Ishvara becomes Samsari.

c)



d) Example :

- My Children Good, because of Sangha, Spoilt

e) Atma becomes Achetanam, we will not Study Shastra

f) Hence Anatma Dharmas not really transferred, only Seemingly transferred

g) Body lacks Consciousness Body is Mortal

h) Atma will become Mortal

i) Mortal Atma will get eternal Moksha

j) Mortal Atma will not be there to enjoy eternal Moksha

g) Shankara gives imaginary reply to Purva Pakshi question.

IX) Purva Pakshi - May Say following :

a) All attributes of Anatma will be really transferred

b)

Some falsely Transferred	Some really transferred
- Jadatvam - Mortality	- Sukham, Dukham Moha

X) Shankara :

a) What is the logic to make such a Selection?

b) All dharmas must be transferred falsely

c) Some can't be transferred really and Some falsely

d) There is no Basis, reasoning available

e) Jadatvam, Mortality is falsely transferred

f) Sukha, Dukha, Moha, (SDM) is also falsely transferred

g) Therefore, Samsara is falsely transferred

XI) What is Job of Shastram, Saraswati Devi?

a) To understand falsely transferred Samsara cannot affect me at all

b) Just as Mirage water can't wet the Sand

c) All Attributes are falsely transferred.

d) Suppose you argue Deha, Indriya, Manaha, Jneyam, Jneyamadhihi, Kshetram, Anatma, Dharma, Attributes - Pleasure, Pain, Delusion, if really transferred to Atma as per Purva Pakshi.

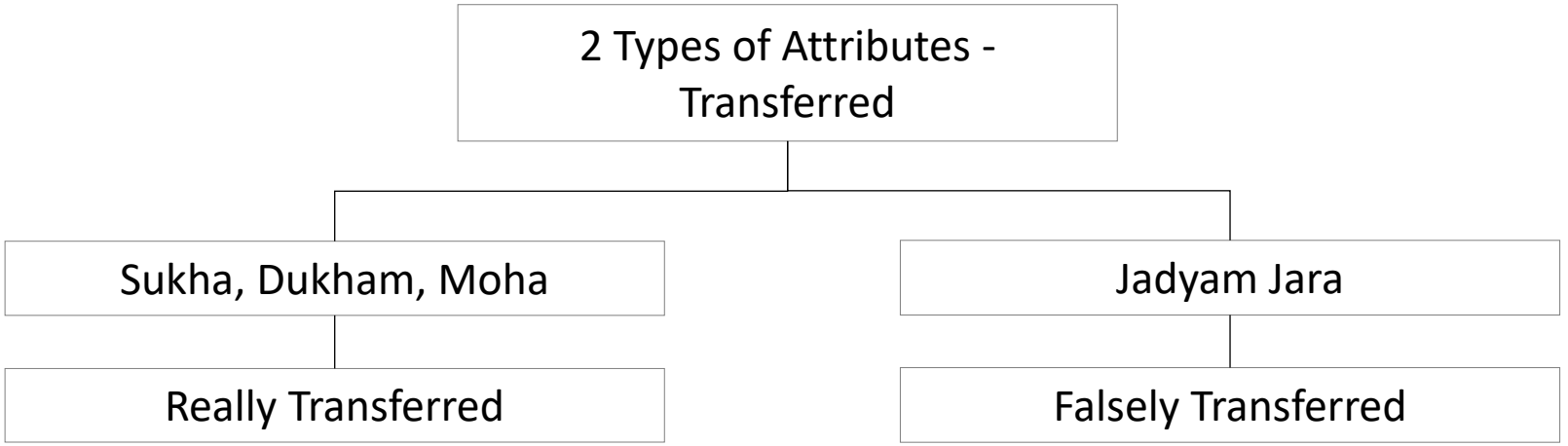
e) Then you will have to Say some attributes of Anatma really belong to Atma

f) Vastava - Happening really

g) Jara, Jadyam, Maranam are Avidya Aropita, Falsely transferred

h) Therefore, they don't belong to Atma.

i)



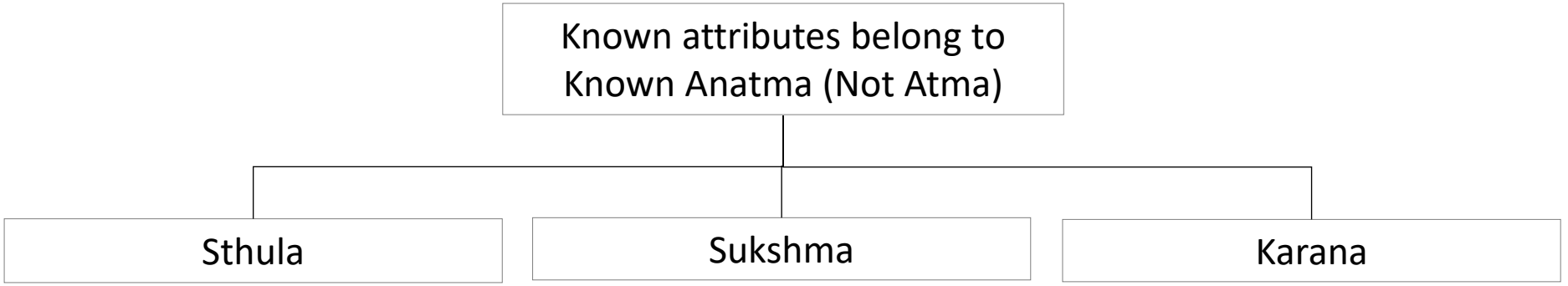
j) To make such a Classification, you will have to give Special Logic, Basis, Reasoning which you don't have.

XII) Advaitin has Logic to Say

a) All Anatma Dharmas are falsely transferred

b) Anatma Dharmas belong to Anatma, Can't belong to Asanga Atma

c)



25) Bashyam : Chapter 13 - Verse No. 2 Continues

"न भवन्ति" इति अस्ति अनुमानं—अविद्याध्यारोपितत्वात् जरामरणा- दिवत् इति, हेयत्वात्, उपादेयत्वात् च इत्यादि ।

'na bhavanti' iti asti anumānam avidyādhyārōpitatvāt jarāmaraṇādivat iti, hēyatvāt, upādēyatvācca ityādi |

I) Our Anumanam :

a) Sukha, Dukha, Pain, Anger, Raaga, Dvesha Do not belong to Jivatma

b)

Jiva	Sukha Dukha Moha	Hetu
- Paksha	- Rahitaha - Sadhyam	- Avidya Adhyaropi Tatvat

c) Attributes are falsely superimposed on Atma

d) Atma is Nirguna Tattvam, as revealed by Shastra.

e) Example - Acceptable to Purva Pakshi

- Jadatvam, Jara, Maranam (Attributes of Sthula Shariram), Janma, Parichinnatvam, Anityatvam.

f) Sukam, Dukham of Sukshma, also experienced attributes of Sukshma Shariram, falsely transferred.

g) Reason No. 1 :

- Experienced (Jneyam), Adhyasa Aropitvat.

h) Reason No. 2 :

- Heyatvat, Upaditvat Cha
- All attributes are Aagama, Pauri, taken, dropped by Jivatma, temporarily.

i) Attributes of Sukshma, Sthula, Karana Sharirams are subject to arrival, departure.

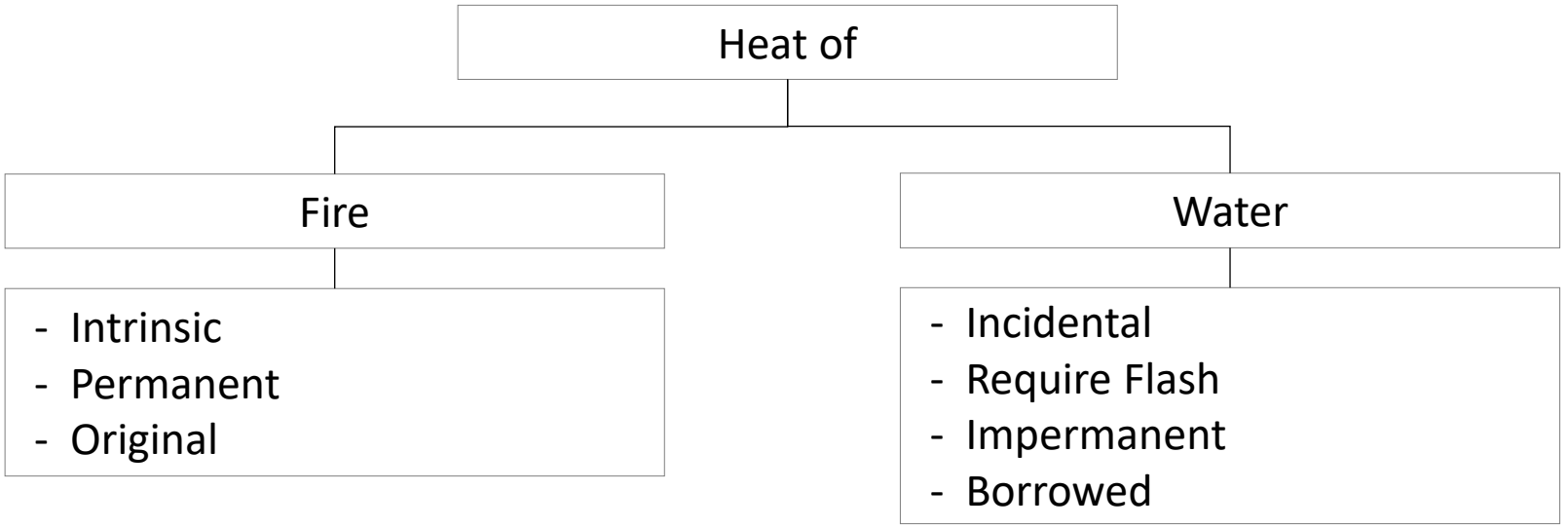
j) If Sukham, dukham are intrinsic attributes of Atma, they will always be there.

k) In sleep no Sukshma Sharira attributes - Sukham, Dukham, Raaga - Dvesha

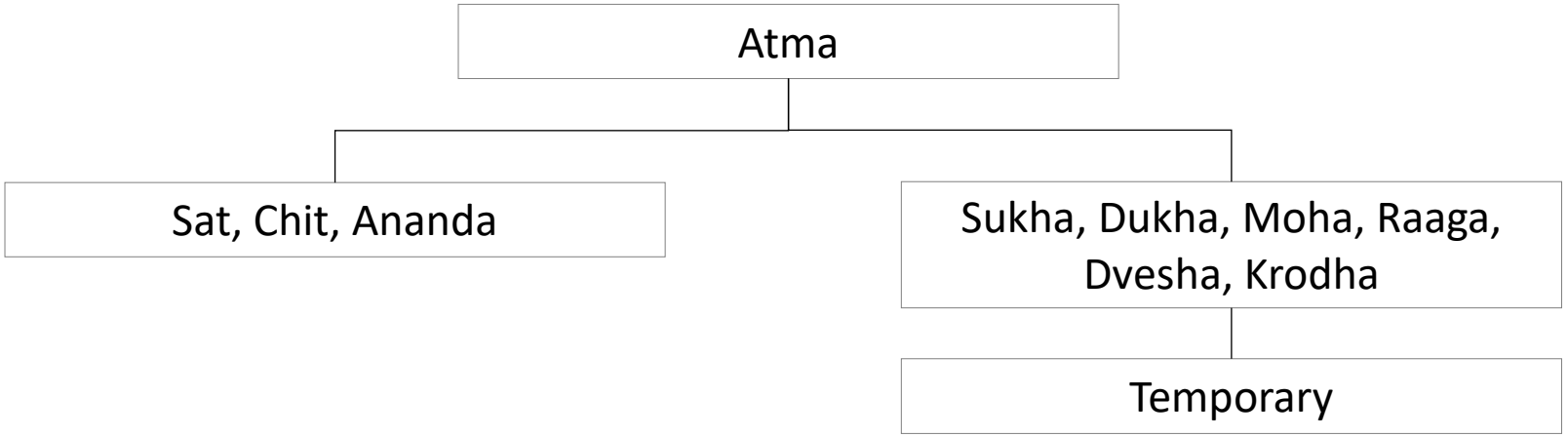
L) Hence they are termed Anatma dharmas

m) What is intrinsic will be permanent, like consciousness, existence, in Atma.

n)



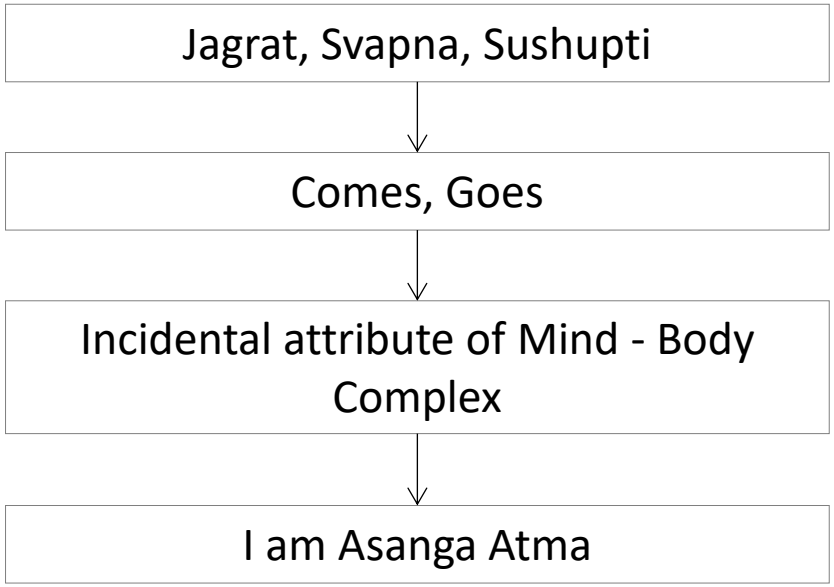
o)



p) Incidental attributes come and go, taken (Upadayatvat) and dropped (Heyatvat).

q) In Jagrat, no one is sorrowful all the Time, Sorrow Comes, Goes, Raaga Comes, Goes.

r)



s) Arrival and Departure, we are experiencing by being Awareness.

t) Pure being without Upadhis is Nirguna Tattvam, Atma, Revealed by Veda.

II) a) Mandukya Upanishad :

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा |	ādāvante ca yannāsti vartamāne'pi tattathā |
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः || 6 ||	vitathaiḥ sadṛśāḥ santo'vitathā iva lakṣitāḥ || 6 ||

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (Objects) are like illusions which are seen and yet they are regarded as though real. [2 - K - 6]

b) In Jagrat, things taken and dropped

c) Ultimately Jagrat itself dropped in Sushupti Avastha

d) Understand this carefully, 3 Avasthas

III) Atma Bodha :

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते । सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥ २३॥	**ragecchasukhaduhkhadi buddhau satyam pravartate,** **susuptau nasti tannase tasmadbuddhestu natmanah II 23 II**

Attachment, desire, pleasure, pain and so on are perceived to exist only as long as the intellect or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not the Atman. [2 - K - 23]

b) In the waking state when I identify with the mind, I have Raaga - Dvesha

c) During sleep state, when I disidentify from the mind, I don't have Raaga, Dvesha etc.

d) It is clear that they are falsely transferred from the mind.

e) They do not belong to me at all

f) Heyatvat, Upadeyatvat

g) Jivatma is Intrinsically Asamsari only.

26) Bashyam : Chapter 13 - Verse No. 2 Continues

तत्र एवं सति, कर्तृत्वभोक्तृत्व-लक्षणः संसारः ज्ञेयस्थः
ज्ञातरि अविद्यया अध्यारोपितः इति, न तेन ज्ञातुः किञ्चित् दुष्यति,
यथा बालैः अध्यारोपितेन आकाशस्य तलमलिनत्वादिना ॥

tatra ēvaṁ sati, kartṛtvabhōktṛtvalakṣaṇaḥ saṁsāraḥ jñēyasthaḥ
jñātari avidyayā adhyārōpitaḥ iti, na tēna jñātuḥ kiñcit duṣyati,
yathā bālaiḥ adhyārōpitēnaākāśasya talamalinatvādinā ||

I) a) There are 2 important principles of Vedanta on which the entire Vedanta building is raised.

II) a) 1st Principle :

- Whatever is experienced is different from the experiencer.

b) Based on this portion of the Bashyam

c) Ghata Drishta Ghatat Binnaha

d) I experience the monkey or pot, I am not the monkey or pot

e) Extend to body, mind also.

III) Principle No. 2 :

a) All experienced attributes belong to the experienced objects only and never to the experiencer subject.

b) Very important Vedantic law

c) Based on this, old age, disease, death etc, belong to the body, not to me the Atma.

d) They are all experienced attributes, they belong to the experienced body, not to experiencer, different from the body.

e) I experience Anger, Depression, Anxiety, Desires, Aversions - Therefore I am not them.

f) They are in me, I am not in them

g) People say :

- I experienced Anger, therefore I am angry person.

h) Anger belongs to Mind, experienced by me, not me

i) Learn to objectify body, mind, universe, external to I, Awareness, Consciousness.

j) I experience anger, therefore, I am angry conclusion is wrong

k) Body is in the world, world is in me the consciousness

L) Fundamental mistake is to take Body, Mind as me, Mine

IV) 2nd Principle / Law :

a) Experienced attributes, Colour, Form, Sound, Taste, Smell, Touch belong to experienced Objects, Anatma, world.

b) I am the experiencer, Subject, Consciousness

V) a) Kartrutva, Boktrutva Lakshana, Samsara

b) I am Doer, enjoyer, perceiver = Samsara (Karta, Bokta, Pramata).

c) Karta, Bokta is the Body - Mind complex, Jneya Vastu

d) Body – Mind - Jneyam, known object of the universe

e) Jnatavi :

- Avidyaya Adhyasthaha

f) We transfer mind to me and say I am disturbed.

g) Nidhidhyasanam :

- When mind is disturbed, practice saying Mind is disturbed, Angry, Passionate etc.

h) Good tip for Seekers to claim Atma, Svarupam

i) I learn to handle disturbed mind as per law of karma

j) Never say, I am disturbed, change the language part of Nidhidhyasanam.

k) Developing country instead of underdeveloped country.

L) Language influences our thoughts

m) Senior citizen instead of old person.

n) Mind is angry, I am not angry, because of ignorance it is Superimposed in Jnanata, knower Jivatma.

o) Language proves Superimposition

p) Even when you say you are disturbed, what is the truth

q) Truth :

- **I am Undisturbable Sakshi of disturbed Mind.**

r) Because of the false transference, Jivatma does not become a real Samsari.

s) False transference can't lead to real Samsara.

t) Na Dushyati not tainted, not contaminated.

VI) Example :

a) Like people, because of ignorance, immaturity, say there is a blue sky

b) You attribute colour to Akasha, sky

c) Akasha has no colour

d) Colour of dust particles on which light is reflected turns out as blue

e) Colour transferred to Akasha and ignorant say Akasha is blue

f) They also give dome shape to Akasha, Akasha is like a canopy, inverted vessel

g) Tala = Concavity, Surface-less

h) Attribute impurity, Malinam of Akasha, which is falsely transferred

i) Akasha does not become dirty.

j) Don't have to wash impurity of Akasha, it is ever Pure

VII) a) Similarly, Jivatma is ever liberated Moksha Svarupa.

b) Students Complain :

- My mind has no Sadhana Chatushtaya Sampatti, not pure, too many Vasanas.

c) Fact :

- I am pure always.

27) Bashyam : Chapter 13 - Verse No. 2 Continues

एवं च सति, सर्वक्षेत्रेषु अपि सतः भगवतः क्षेत्रज्ञस्य ईश्वरस्य संसारित्वगन्धमात्रं अपि न आशङ्क्यम् । न हि क्वचिदपि लोके अविद्याध्यस्तेन धर्मेण कस्यचित् उपकारः अपकारः वा दृष्टः ।।

ēvaṁ ca sati, sarvakṣētrēṣvapi sataḥ bhagavataḥ kṣētrajñasya īśvarasya saṁsāritvagandhamātramapi nāśaṅkyam | na hi kvacidapi lōkē avidyādhyastēna dharmēṇakasyacit upakāraḥ apakārō vā dṛṣṭaḥ ||

I) a) Kshetrajna, Jivatma, present in all Sharirams, as though many Jivatmas in many Sharirams.

b) In fact, it is only one Jivatma - Sakshi in all Sharirams

c) Kshetram = Shariram, idam Shariram Kaunteya

d) Jivatma is none other than Paramatma, Samanadhi Karanyam.

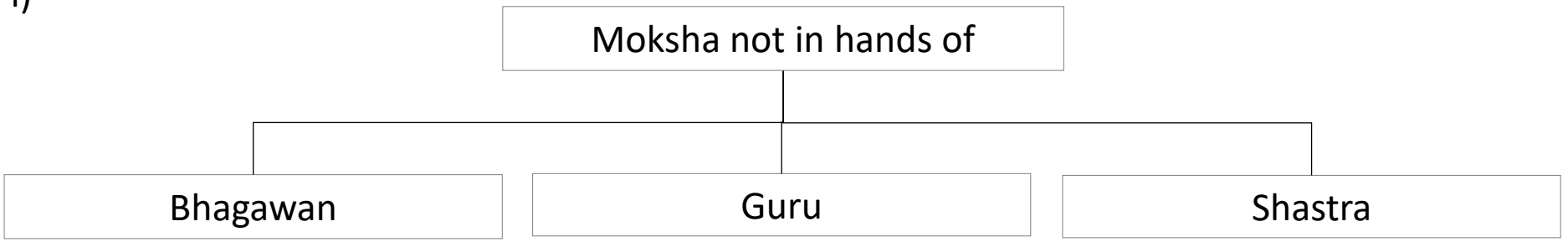
e) No Samsara in Jiva at all, Samsara is Brahma, Delusion

f) Don't ask blessing from Guru to get Moksha, it is an insult to the teacher

g) You are free now, if ready to claim now

h) When not ready, will postpone.

i)



j) It is in student's hands.

k) Best Guru Dakshina :

- Refuse to postpone Moksha
- Claim here and now.

L) I am free from the Mind all the time, Mind never perfect at any time

m) Continue to improve Anatma body by walking but claim I am free.

n) Improve Anatma Mind for transactional purpose

o) Don't connect Moksha to Mind's conditions

p) I am free, is unconditional, unnegotiable status of all Jivas

q) My freedom does not mean Mind is 100 % perfect.

r) Mind can be improved

s) I am ever free from Samsara

VIII) a) Never have fear of some Samsara sticking

b) In the case of any superimposition, superimposed attributes because of Avidya, no attribute sticks to the object on which superimposition is made.

c) Poison of Rope snake never sticks to rope or remain after discovery of rope.

d) Impurities of body, mind never stick to Atma, hence called higher order of Reality

e) I am ever free from Karma, Sukham, dukham, sickness of body.

IX) a) Vasanas don't stick to Atma

b) No need to remove Vasanas

- Superiority, inferiority of mind does not make Atma superior, inferior.

c) No addition (Upakara), deletion (Apakara) of Vasanas in Atma.

d) Tatu Samanvayat :

- After Jnanam, nothing required for Moksha.

e) Jnanam, Moksha, Coeval, Simultaneous

- Can't say Jnanam has come, Vasanas still there.

f) No doshas stick to Atma Jnanam, I am ever free

g) No value addition, deletion in superimposition.

Revision : Chapter 13 – Verse 2 :

I) a) Purva Pakshi :

- Is Moksha Shastra Valid?

b) Valid only if Jivatma is Samsari

c) If Jivatma does not have Samsara, how will you Validate Moksha Shastra?

d) If Jivatma is Samsari, he can't be identical with Paramatma.

II) a) Shankara :

- We say Jivatma has Samsara and Shastra is Valid

b) Shastra is required to remove Samsara

c) There is a subtle difference between Purva Pakshi and Shankara.

III)

Purva Pakshi	Vedantin
- Yathartha Samsara - Real Samsara - Moksha Shastra removes Yathartha Samsara	- Unreal Sampara - Ayathartha Samsara - Moksha required to eliminate Ayatartha Samsara

IV) Who is correct?

a) Logically, we are correct

b) If Samsara is real, Shastra can never remove Yathartha Samsara.

c) Even Bhagawan can't remove Yathartha Samsara

d) Sataha Badaha Kadapi Na Sambavati

V) Gita – Chapter 2 :

नासतो विद्यते भावः नाभावो विद्यते सतः । उभयोरपि दृष्टोऽन्तः त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥	**nāsatō vidyatē bhāvah** **nābhāvō vidyatē sataḥ |** **ubhayōrapi dṛṣṭō'ntah** **tvanayōstattvadarśibhiḥ || 2-16 ||**

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

- Purva Pakshi is illogical.

VI) Vedantin :

a) Ayathartha Samsara is superimposed

b) What is superimposed is because of ignorance

c) Ignorance removed only by Jnanam

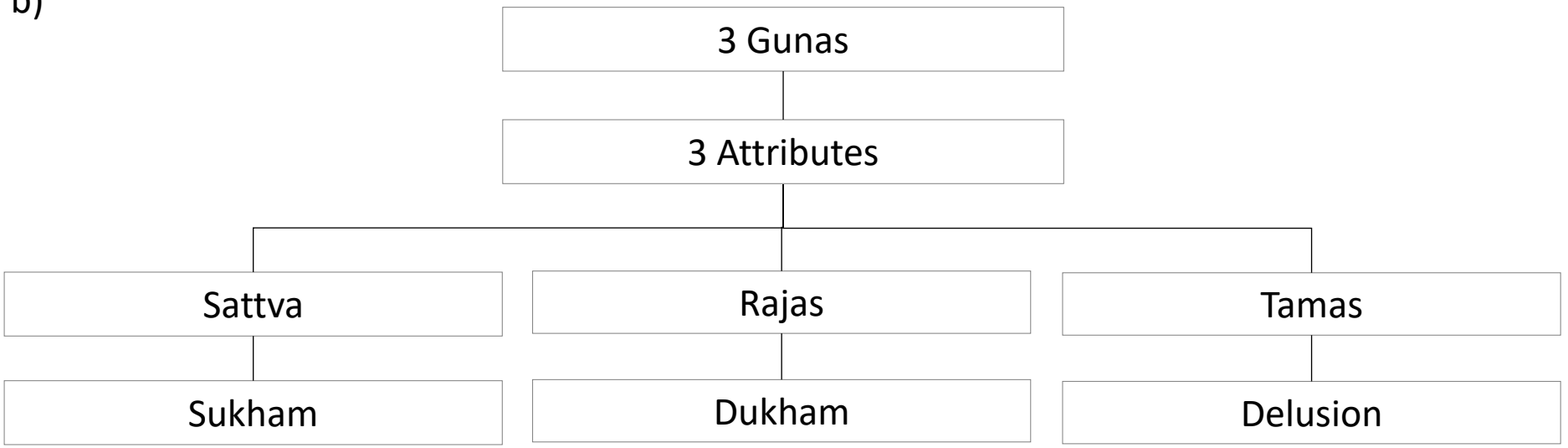
d) Shastra is Pramanam, Generates Jnanam, removes ignorance

e) When ignorance goes, Ayathartha Adhyastha Samsara is eliminated.

VII) Transference :

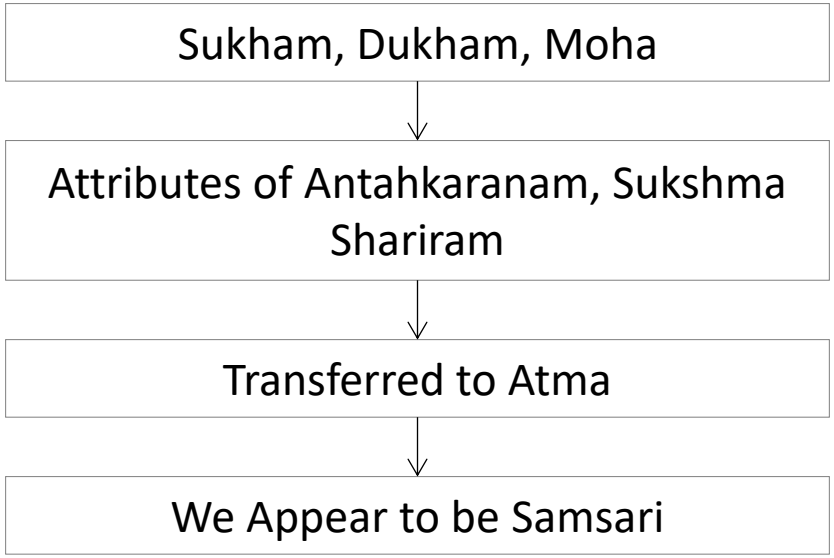
a) Attributes of Sukshma Shariram belong to Antahkaranam

b)



c) They belong to Anathakaranam, Made of 3 Gunas.

d)



e) I Sakshi, Chaitanyam am ever free

VII) Gita – Chapter 14 :

श्रीभगवानुवाच । प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव । न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥१४-२२॥	**śrībhagavānuvāca** **prakāśaṃ ca pravṛttiṃ ca** **mōham ēva ca pāṇḍava |** **na dvēṣṭi sampravṛttāni** **na nivṛttāni kāṅkṣati || 14-22 ||**

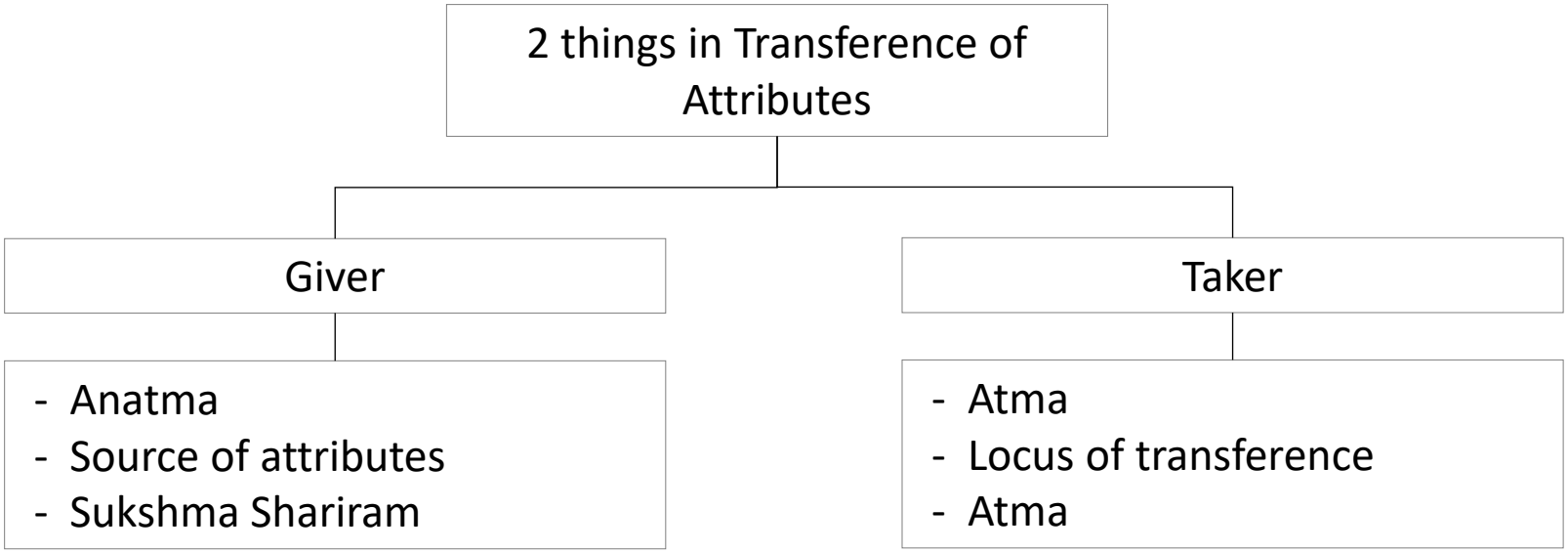
The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

a) Gunateeta Jnani transfers Gunas of Atma to Anatma

b) Jagrat, Svapna, Sushupti, Avasthas are Anatmas, Object of Sakshi Chaitanyam.

c) Transference caused by ignorance.

IX) a)



b)

Sthanu	Purusha
- Locus - Inert Stump appears to be Sentient Purusha	- Person - Sentiency Transferred

c) Based on Example, Purva Pakshi raised a Question.

Topic No. 28 to 29 :

यत्तु उक्तं "न समः दृष्टान्तः इति," तत् असत् । कथं ?—अविद्याऽ- ध्यासमात्रं हि दृष्टान्तदार्ष्टान्तिकयोः साधर्म्यं विवक्षितम् । तत् न व्यभिचरति ।
यत्तु "ज्ञातरि व्यभिचरति" इति मन्यसे, तस्य अपि अनैकान्तिकत्वं दर्शितं जरादिभिः ॥
अविद्यावत्त्वात् क्षेत्रज्ञस्य संसारित्वं इति चेत्—
न; अविद्यायाः तामसत्वात् । तामसः हि प्रत्ययः—आवरणात्मकत्वात् अविद्या विपरीतग्राहकः, संशयोपस्थापकः वा, अग्रहणात्मकः वा; विवेकप्रकाशभावे तदभावात्, तामसे च आवरणात्मके तिमिरादिदोषे सति अग्रहणादेः अविद्यात्रयस्य उपलब्धेः ॥

yattu uktam na samaḥ dr̥ṣṭāntaḥ iti, tat asat | katham̐? avidyādhyāsamātram̐
hi dr̥ṣṭāntadārṣṭāntikayōḥ sādharmyam̐ vivakṣitam | tat na vyabhicarati |
yattujñātari vyabhicarati iti manyasē, tasyāpi anaikāntikatvam̐ darśitam̐ jarādibhiḥ ||
avidyāvattvāt kṣētrajñasya sam̐sāritvam iti cēt,
na; avidyāyāḥ tāmasatvāt | tāmasō hi pratyayaḥ, āvaraṇātmakatvāt avidyā
viparītagrāhakaḥ,sam̐śayōpasthāpakō vā, agrahaṇātmakō vā; vivēkaprakāśabhāvē tadabhāvāt,
tāmasē ca āvaraṇātmakē timirādidōṣē sati agrahaṇādēḥ avidyātrayasya: upalabdhēḥ ||

To elucidate it further : The above remark that the cases are not Parallel is improper. Why? The intended Parallelism is confined to the fact that in both the examples and the exemplified, an act of Superimposition due to Nescience is Involved. This remains Valid. Your contention that it is invalid as regards the Cognizer has been shown to be inconclusive by referring to Characteristics like old age and the like. It may be contended that Due to the Nescience, the field-knower must transmigrate. Our reply is 'No', for, Nescience is Tamasic. Indeed Nescience is a Tamasic notion; for, Basically it is what Obscures. It gives rise to misapprehension, doubt, or Non-apprehension. It does not exist where there is the light of discrimination. Only where there are flaws due to tamas whose essence is obscuration, there operates the three-fold Nescience such as Non-apprehension, etc.

28) Bashyam : Chapter 13 - Verse No. 2 Continues

यत्तु उक्तं "न समः दृष्टान्तः इति," तत् असत् । कथं ? —अविद्याऽ- ध्यासमात्रं हि दृष्टान्तदार्ष्टान्तिकयोः साधर्म्यं विवक्षितम् । तत् न व्यभिचरति ।
यत्तु "ज्ञातरि व्यभिचरति" इति मन्यसे, तस्य अपि अनैकान्तिकत्वं दर्शितं जरादिभिः ॥

yattu uktam na samaḥ dr̥ṣṭāntaḥ iti, tat asat | katham? avidyādhyāsamātram hi dr̥ṣṭāntadārṣṭāntikayōḥ sādharmyam vivakṣitam | tat na vyabhicarati |
yattujñātari vyabhicarati iti manyasē, tasyāpi anaikāntikatvam darśitam jarādibhiḥ ||

I) a) Shankara Quotes Purva Pakshi

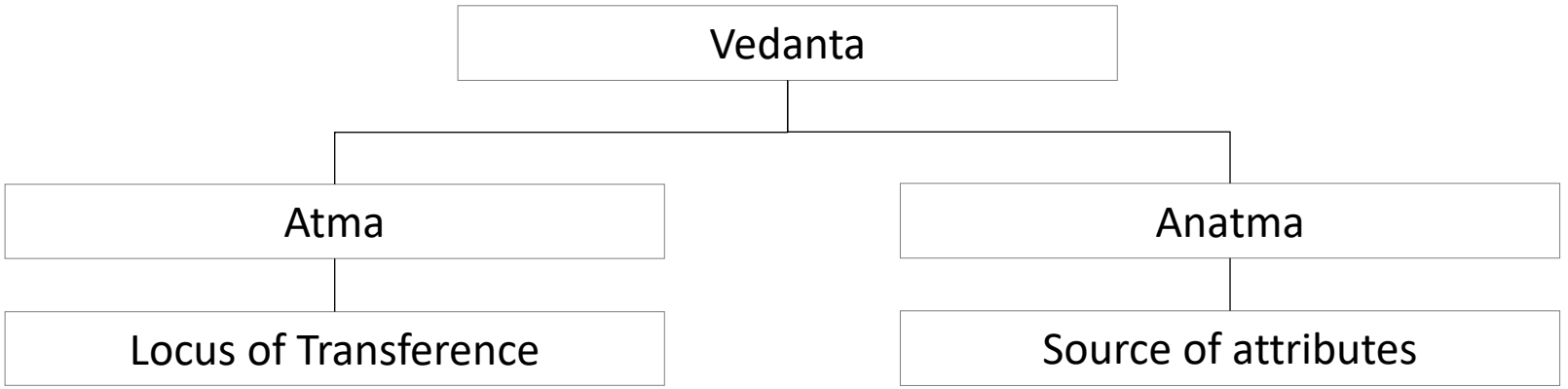
b) Drishtanta Na Samaha

c) Example - Original Dissimilar

d) Example :

- Sthanu - Purusha - Both Anatma
- 2 Anatmas example, Anatma Dvaya Drishtanta.

e)



f) Advaita Drishtanta

g) Drishtanta - Darshtanta difference is there

II) Shankara's reply :

a) Tatu Asatu :

- Message taken by you from example is wrong form.

b) Problem :

- Over extension of example.

c) Example :

- Pillar of Organization

Message :

- Without Pillar, Building collapses
- Not pillar round, made of bricks, stationary
- Use example only for a limited purpose.

d) Attribute should be transferred from one source to another locus.

e) Message :

- Transference of attributes can't affect, locus of attributes
- Waker - Dreamer

f) Transference of person, transferred to stump

g) Stump not affected by transference

h) Transferred Sukha, Dukha, Moha will appear in the Atma but will not affect the Atma.

i) Don't over extend it

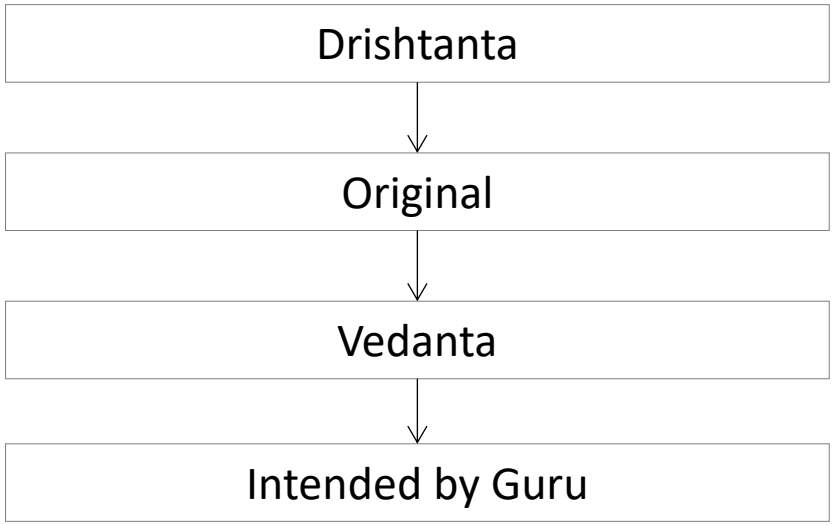
j) Problem of listener, not of teacher

k) Vidya :

- Adhyasa Matram

L) Transference of attributes alone is the Sadharmyam, similarity between example and Drishtanta.

m)



n) Sishya should look at intention of Guru, Speaker

o) Tatu Na Vyabicharati :

- Similarity is there, don't deviate.

II) Purva Pakshi :

a) There is no deviation regarding transference of attributes

b) There is deviation in a different area

c) W.r.t. Atma, Jnanatari, there is a deviation

d) Here Atma is involved w.r.t. Atma deviation comes.

III) Shankara :

a) Don't extend Sthanu – Purusha example to Atma - Anatma area

b) New example

c) Sthula Sharira attributes are superimposed on Atma

Example :

- Manushyatvam, Jara, Maranam

d) Object of transference = Atma in the case of Sthula Shariram

e) Similarly accept Sukshma Shariram attributes - Sukha, Dukha, Moha (SDM) is transferred to Atma.

IV) Purva Pakshi :

a) Accepts Sthula Shariram attributes transfer to Atma

b) All philosophers accept Sthula - Atma transfer

c) Astika Darshanams, Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Dvaitins, Visishta Advaitins accept Adhyasa.

d) Sthula - Atma, Sukshma - Atma Adhyasa accept.

V) Purva Pakshi :

a) Elaborate technical topic.

29) Bashyam : Chapter 13 - Verse No. 2 Continues

अविद्यावत्त्वात् क्षेत्रज्ञस्य संसारित्वं इति चेत्—
न; अविद्यायाः तामसत्वात् । तामसः हि प्रत्ययः—आवरणात्मकत्वात् अविद्या विपरीतग्राहकः, संशयोपस्थापकः वा, अग्रहणात्मकः वा; विवेकप्रकाशभावे तदभावात्, तामसे च आवरणात्मके तिमिरादिदोषे सति अग्रहणादेः अविद्यात्रयस्य उपलब्धेः ॥

avidyāvattvāt kṣētrajñasya saṁsāritvam iti cēt,
na; avidyāyāḥ tāmasatvāt | tāmasō hi pratyayaḥ, āvaraṇātmakatvāt avidyā viparītagrāhakaḥ,saṁśayōpasthāpakō vā, agrahaṇātmakō vā; vivēkaprakāśabhāvē tadabhāvāt, tāmasē ca āvaraṇātmakē timirādidōṣē sati agrahaṇādēḥ avidyātrayasya: upalabdhēḥ ||

I) a) Shankara :

- No Samsara in Atma, Kshetrajna, Jivatma.

b) Samsara experienced as SDM - Sukha, Dukha, Moha (belongs to Sukshma Shariram)

c) Falsely thrown to Self, Atma

d) No Samsara in Jivatma

e) Purva Pakshi willing to accept.

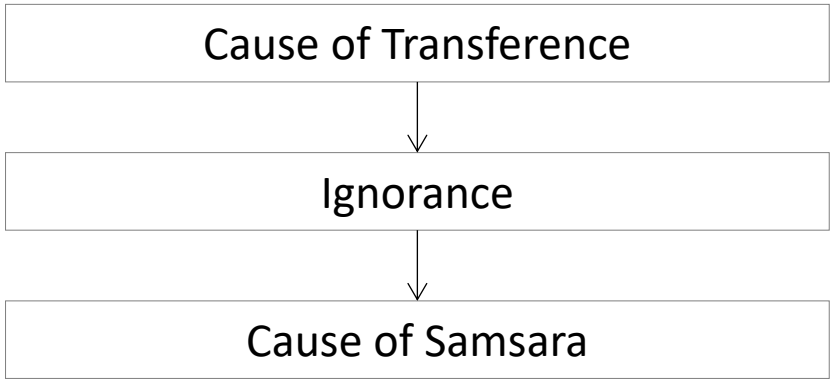
f)

Atma	Red Flower
Crystal	Upadhi

Redness Transferred

II) Purva Pakshi :

a)



b) Jivatma Samsari Avidyavatvat

c) Paramatma - Asamsari Avidya Rahitatvat

d) Therefore, Aikyam not possible

e) Is kshetrjna contaminated with Real Samsara?

III) Shankara gives 2 Answers

a) Simple Answer :

- Avidya is also Mithya.

b) 2nd Answer :

- Adhyasa located in Antahkaranam is removed.

c) After that Jiva need not do anything for Moksha

d) Only Avidya removal by Atma Jnanam

e) Correct buddhi with correct vision of the universe

f) Jivatma can't be treated, need not be treated

g) Treat only Antahkaranam

h) Once buddhi corrected by Vidya, Jivatma will say Aham Brahma Asmi.

IV) Purva Pakshi :

- Avidya belongs to Jivatma.

V) Shankara :

a) Avidya belongs to Antahkaranam

b) Avidya is in the form of Tamasa Pratyaya

c) This is Sankshepa Uttaram

d) Tamasic thoughts alone = Avidya = Vidya Virodhatvat

e) Conceals, obstructs, Vidya, obstructs rise of knowledge.

f) Tamasa Pratvaya expresses in 3 forms.

g) Hence require Sravanam, Mananam, Nidhidhyasanam.

h) Brihadaranyaka Upanishad :

स होवाच: 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 ब्रह्मणः कामाय ब्रह्म
प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,
आत्मनो वा अरे दर्शनेन श्रवणेन मत्या 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]

VI) a) In the Mind, Trividha Tamasa Pratyayas are there

b) Viparita Grahakaha, Viparita Tamasa Patyaya

c) Samshaya Pratyaya

d) Agrahana Atmakaha

e) Non-grasping, Expresses as I don't known

f) Tamasa Pratyaya and Vidya are opposed to each other.

g) Hence, Tamasa Pratyayas are called Avidya.

h) Nanj Virodhi Arthe

i) Why Opposed?

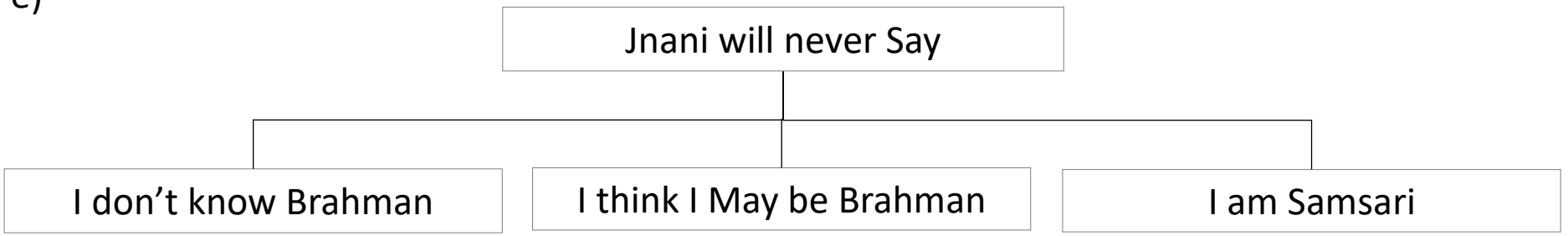
VII) a) In Vidya – 3 Fold Pratyayas are not there (Viparita, Samshaya, Agrahanam)

b) Vidya - Avidya Mutually exclusive, not Co-existent

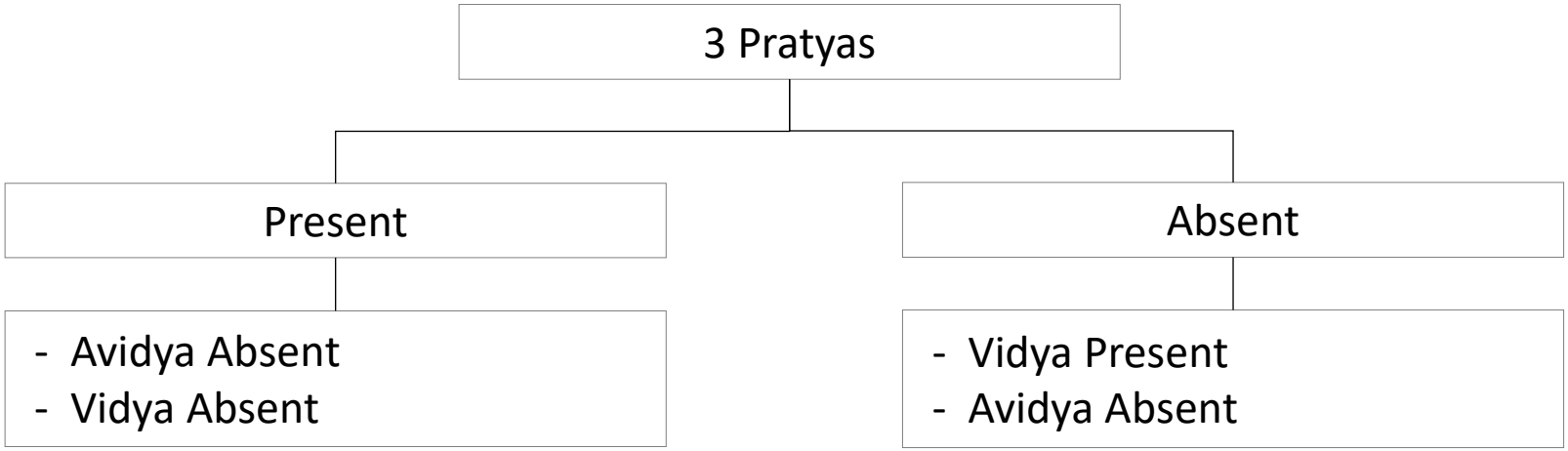
c) Tamasa Pratyaya = Avidya

d) Vidya = Trividha Tamasa Pratyaya Abavat.

e)



f)



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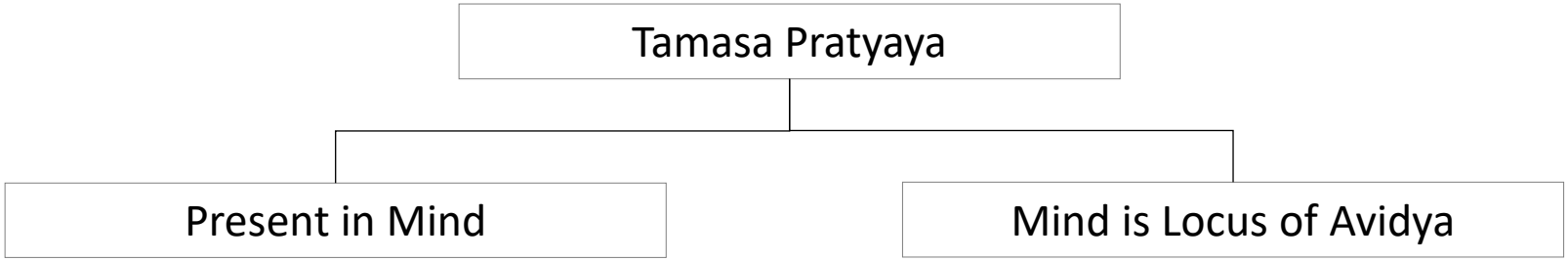


Revision : Chapter 13 - Verse 2 :

I) a) Shankara Establishing Brahma Satyam, Jagan Mithya

b) Jivatma and Paramatma are essentially identical

c)

Kshetrajnam Chapi	Mam Viddhi
Jivatma	Paramatma

d) Samanadhi Karanyam is there hence both are one and the same.

II) Purva Pakshi – Objection :

a)

Jivatma associated with Avidya	Paramatma not Associated with Avidya
Avidya Sahitaha	Avidya Rahitaha

How Identical

b) Shankara :

- Jivatma due to ignorance is transferring Sukha, Dukha, Moha of Sukshma Shariram to himself because of Avidya.

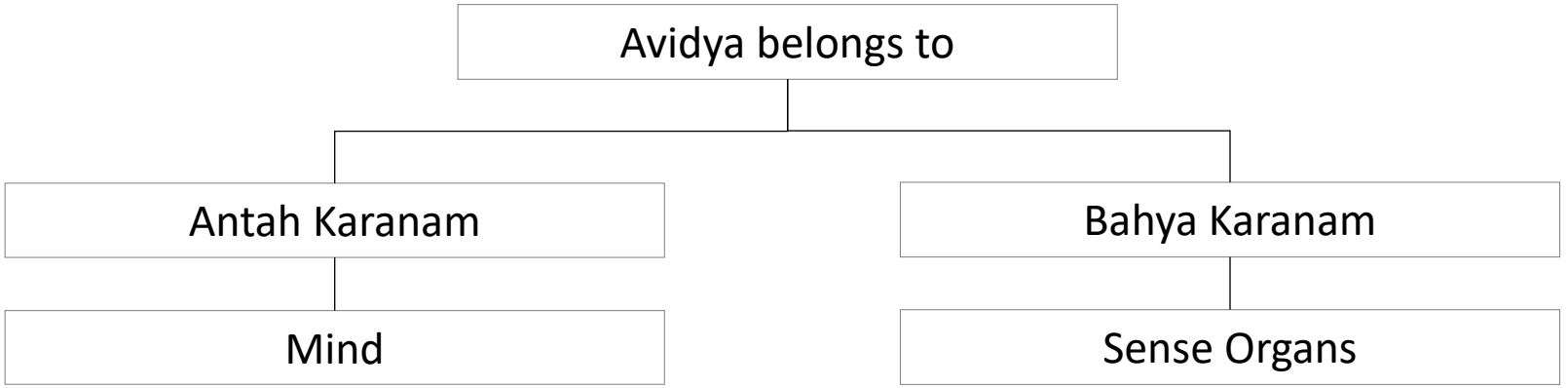
III) Shankaras Reply to Purva Pakshi :

a) Avidya does not belong to Jivatma

b) Avidya belongs to Antahkaranam only

c) Avidya is Karana Dosha

d)



e) Avidya, Karana Nishta

IV) Doubt :

a) Avidya = Antahkarana Nishta

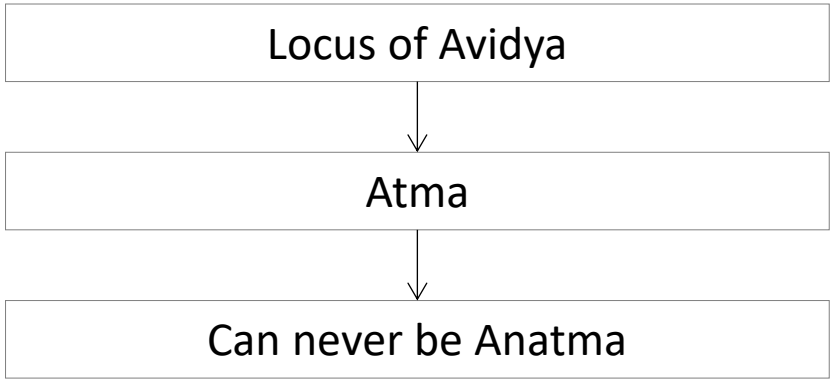
b) Antahkaranam = Located in Anatma.

V) Naishkarmya Siddhi - Chapter 3 - Introduction :

a) Where is Avidya located

b) Atma Nishta, not Anatma Nishta

c)

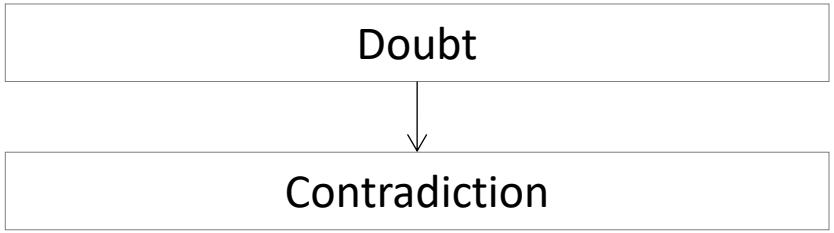


VI) Vichara Sagara :

a) Anirvachania Khyati :

- Avidya is Sakshi Chaitanya Nishta.

b)



c) Shankara Analyses twice, here Avidya Associated with Anatma – 1st Reason here

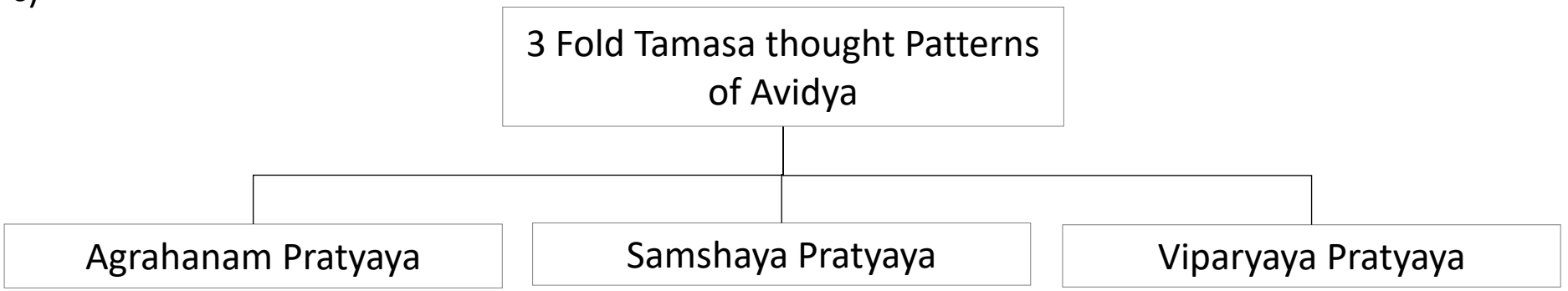
d) Page 311 – Same Question, Avidya in Antahkaranam – 2nd Reason.

VII) Shankaras Answer here – Topic 19 :

a) Avidya = Karana Dosha

b) Avidya in Antah Karanam expresses in the form of 3 fold Pratyaya

c)



d) Tamasam means Concealing Nature

e) All Pratyayas are in Antahkaranam only

f) As long as 3 Pratyayas are there, Vidya is absent

g) When Vidya is there, 3 Pratyayas are Absent

h) 3 Pratyayas are Vidya Virodhi = Avidya

VIII) a) When Viveka Prakasha, lamp of knowledge is there, 3 fold Pratyayas are not there

b) When Lamp of knowledge is Absent, 3 thoughts are Present

c) This is a Surgery of Jivas Antahkaranam, Mind

d) Knowledge and 3 thoughts are Mutually exclusive, opposed to each other

e) Therefore, 3 thoughts are called Avidya, Dosha.

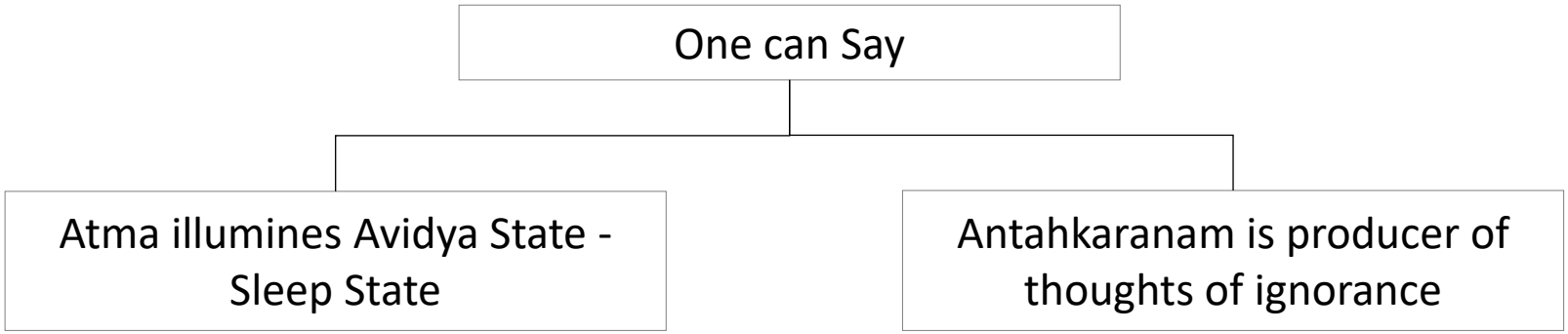
f) Doshas only in Karanam

g) Karanam alone produces Jnanam

h) Obstruction to the knowledge is in the producer of Knowledge, Antahkaranam

i) Atma doesn't product knowledge but illumines the Vruttis.

j)



k) Conclusion of Topic 19 :

- Tasmat, Tamasa Pratyaya Atmaka Avidya, Antahkarana Nishta Bavati

L) Avidya is in the Mind, Jivatma, Reflected Consciousness, does not have Avidya, it is form of Original Consciousness only without any Antahkarana Dosha.

m) Jivatma = Paramatma = Asamsari

= Avidya Rahitaha