

BHAGAVAD GITA

with

SHANKARA BASHYAM

CHAPTER 13
VERSE 12 TO 14

VOLUME - 23

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CHAPTER 13

KSETRAKSETRAJNA VIBHAGA YOGA

(Field and its Knower)

VERSE 12 to 14

TOPIC 137 TO 169

Topic No. 137 to 146 :

अमृतत्वफलं ज्ञेयं मया उच्यते इति प्ररोचनेन अभिमुखीकृत्य आह—न सत् तत् ज्ञेयं उच्यते, न अपि असत् तत् उच्यते ।

ननु महता (परिकरबन्धेन) कण्ठरवेण उद्घुष्य 'ज्ञेयं प्रवक्ष्यामि' इति, अननुरूपं उक्तं 'न सत्तन्नासदुच्यते' इति ।

न अनुरूपम् एव उक्तम् । कथम् ? —सर्वासु हि उपनिषत्सु ज्ञेयं ब्रह्म 'नेति नेति' (बृ. उ. २.३.६.), 'अस्थूलमनणु' (बृ. उ. ३.८.८.) इत्यादिविशेषप्रतिषेधेन एव निर्दिश्यते "न इदं तत्" इति, वाचः अगोचरत्वात् ॥

ननु न तत् अस्ति, यत् वस्तु 'अस्ति' शब्देन न उच्यते । अथ 'अस्ति' शब्देन न उच्यते, नास्ति तत् ज्ञेयम् । विप्रतिषिद्धं च—"ज्ञेयं तत्", "अस्ति शब्देन नोच्यते" इति च ।

न तावन्नास्ति, नास्तिबुद्धयविषयत्वात् ॥

ननु सर्वाः बुद्धयः अस्तिनास्तिबुद्धयनुगताः एव । तत्र एवं सति ज्ञेयम् अपि अस्तिबुद्धयनुगतप्रत्ययविषयं वा स्यात्, नास्तिबुद्धयनुगतप्रत्ययविषयं वा स्यात् ।

न, अतीन्द्रियत्वेन उभयबुद्धयनुगतप्रत्ययाविषयत्वात् । यत् हि इन्द्रियगम्यं वस्तु घटादिकं, तत् अस्तिबुद्धयनुगतप्रत्ययविषयं स्यात्, नास्ति बुद्धयनुगतप्रत्ययविषयं वा स्यात् । इदं तु ज्ञेयं अतीन्द्रियत्वेन शब्दैकप्रमाणगम्यत्वात् न घटादिवत् उभय-बुद्धयनुगतप्रत्ययविषयं, इत्यतः 'न सन्नासत्' इति उच्यते ॥

यत्तु उक्तं विरुद्धं उच्यते, 'ज्ञेयं तत्' 'न सन्नासदुच्यते' इति—न विरुद्धं, 'अन्यदेव तद्विदितादथो अविदितादधि' (के. उ. १.३.) इति श्रुतेः ॥

श्रुतिः अपि विरुद्धार्था इति चेत्—यथा यज्ञाय शालां आरभ्य 'यद्यमुष्मिल्लोकेऽस्ति वा न वेति' (तै सं. ६.१.१.) इत्येवमिति चेत् —

न; विदिताविदितान्यत्वश्रुतेः अवश्यविज्ञेयार्थप्रतिपादनपरत्वात् । 'यद्यमुष्मिन्' इत्यादि तु विधिशेषः अर्थवादः ।

amṛtatvaphalaṁ jñēyaṁ mayā ucyatē iti prarōcanēna abhimukhīkṛtya āha — na
sat tat jñēyamucyatē iti na api asat tat ucyatē ||
nanu mahatā parikarabandhēna kaṇṭharavēṇa udghuṣya 'jñēyaṁ pravakṣyāmi' iti, ananurūpamuktaṁ
'na sattannāsaducyatē' iti |
na, anurūpamēva uktam | katham? sarvāsuhi upaniṣatsu jñēyaṁ brahma
nēti' (bṛ. u. 2 | 3 | 6) ityādiviśēṣapratiṣēdhēnaiva
nirdiśyatē, na 'idaṁ tat' iti, vācaḥ agōcaratvāt ||
nanu na tadasti, yadvastu astiśabdēna nōcyatē | atha astiśabdēna
nōcyatē, nāsti tat jñēyam | vipratiṣiddhaṁ ca — 'jñēyaṁ tat, ' 'astiśabdēna nōcyatē'
iti ca |
na tāvannāsti, nāstibuddhyaviṣayatvāt ||
nanu sarvāḥ buddhayaḥ astināstibuddhyanugatāḥ ēva | tatra ēvaṁ sati jñēyamapi
astibuddhyanugatapratyayaviṣayaṁ vā syāt, nāstibuddhyanugatapratyayaviṣayaṁ vāsyāt |
na, atīndriyatvēna ubhayabuddhyanugatapratyayāviṣayatvāt | yaddhi indriyagamyaṁ vastu
ghaṭādikam, tat astibuddhyanugatapratyayaviṣayaṁ vā syāt,nāstibuddhya nugatapratyayaviṣayaṁ vā
syāt । idaṁ tu jñēyam atīndriyatvēna śabdaikapramāṇagamyatvāt na ghaṭādivat ubhaya
buddhyanugatapratyayaviṣayam ityataḥ 'nasattannāsat' iti ucyatē ||
yattu uktam — viruddhamucyatē, 'jñēyaṁ tat' 'na sattannāsaducyatē' iti — na viruddham,
tadviditādathō aviditādadhi' (kē. u. 1 | 4) iti śrutēḥ |
śrutirapi viruddhārthā iti cēt — yathā yajñāya śālāmārabhya 'yadyamuṣmiṁllōkē:'sti
vā na vēti' (tai. saṁ. 6 | 1 | 1 | 1) ityēvamiti cēt,
na; viditāviditābhyāmanyatvaśrutēḥ avaśyavijñēyārthapratipādanaparatvāt 'yadyamuṣmin'
ityādi tu vidhiśēṣaḥ arthavādaḥ |

“The knowable, the fruit of whose knowledge is immortality, is going to be Stated by Me” – With these stimulating words attention was aroused; then it is said: The knowable is neither the existent nor the Non-existent. Objection : “After the loud Proclamation, ‘I Shall set forth the knowable’, what is Stated, Namely, that it is neither the existent nor the Non-existent, is inconsistent”. Reply : “No, what is stated is quite consistent. How? In all the Upanishads the knowable or Brahman has been expounded in terms that repudiate all determinations. Vide; ‘Not this’; ‘Not this’ (BU 2.3.6); ‘Not gross, not Subtle’ (BU 3.8.8). The reason is that Brahman transcends all Verbal expressions”. Objection : “Surely what is not denoted by the expression ‘it is’ does not exist. If it is not so expressed, it is to be known as Non-existent. It is Self – Contradictory to assert that something is knowable and yet is not denoted by the expression ‘it is’”. Reply : “it is not non-existent, of course; for it is not the content of a Cognition of Non-existence”. Objection : “All Cognitions, surely, must conform to the concept of existence or Of Non-existence. Therefore the knowable also must conform either to the concept of existence or to that of Non-existence”. Reply : “No, being Supersensibly, it transcends both these concepts. Sensible Objects like a pot indeed conform either to the concept of existence or to that of Non-existence. But the knowable in question, being Supersensibly, may be cognized exclusively by means of revelation. Unlike pot, etc., it cannot conform to the concept of existence or Non-existence. Hence it is said to be neither existent nor Non-existent. As for the remark that the two Statements, ‘it is a knowable’, and that ‘it is neither existent nor non-existent’, are contradictory, we observe that they are not; vide Sruti Ke U 1.3 – ‘it is other than the known and also beyond the unknown’.

If, however, you maintain that this Sruti also is self-contradictory – as it the Statement in TS 6.1.1, 'Whether in that world it is or it is not' (i.e. whether the rituals yield any fruit at all), the reply is : not so; for the Kena Passage advances a truth that ought to be known, whereas the TS Passage is merely Glorificatory in Character, an Arthavada'.

137) Bashyam : Chapter 13 – Verse 12 Continues…

अमृतत्वफलं ज्ञेयं मया उच्यते इति प्ररोचनेन अभिमुखीकृत्य आह—न सत् तत् ज्ञेयं उच्यते, न अपि असत् तत् उच्यते ।

amṛtatvaphalaṁ jñēyaṁ mayā ucyatē iti prarōcanēna abhimukhīkṛtya āha — na sat tat jñēyamucyatē iti na api asat tat ucyatē ||

I) a) 1st Half of Verse 12 :

- I am going to talk about Nirguna Brahman, attribute-less Brahman.

b) Amrutatva Phalam Jneyam

c) By Knowledge of which we get Amrutatvam, Moksha, immortality

d) Krishna creates interest in Arjuna

e) Abhimukhi Krutya :

- Brings incentive, Carrot.

II) 1st Bombshell :

a) Tatu Sat Na Jneyam

b) Brahma does not come under existent category

c) Student :

- Is Brahman Non-existing?

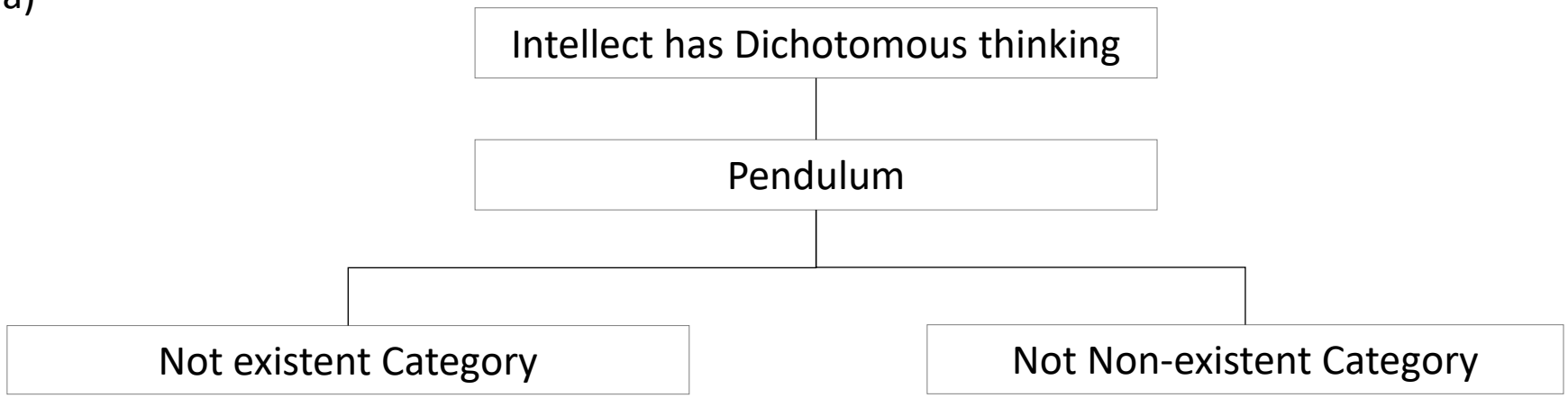
d) How can I get Moksha by knowing a Non-existent Brahman?

III) 2nd Bombshell :

a) Na Asatu Iti Uchyate

b) Brahman does not come under Asatu, Non-existent category.

IV) a)



b) Intellect is Stunted.

c)

Existent Category	Non-existent Category
Present	Past, Future

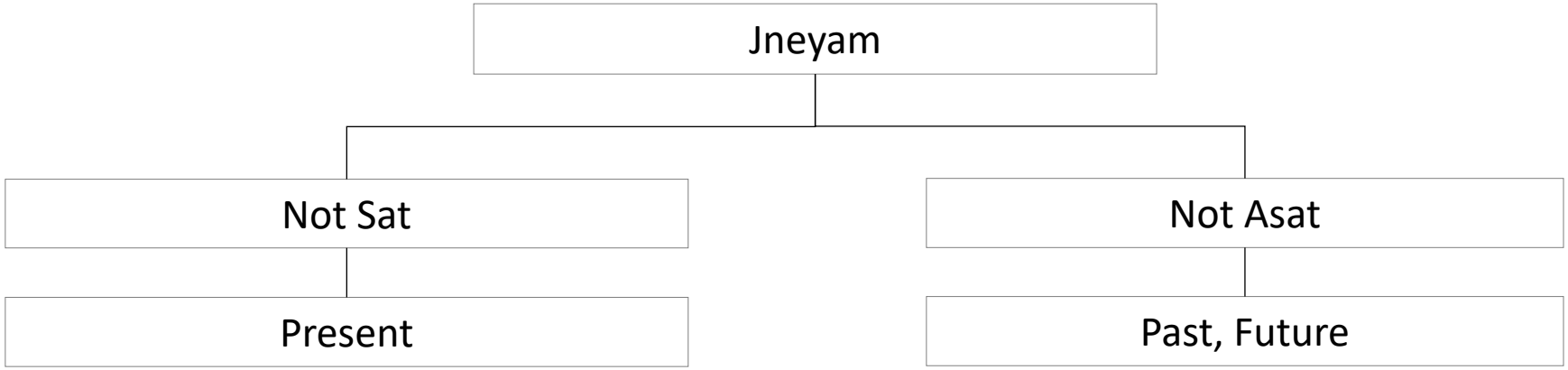
d) Past, Present, Future are imagined by the intellect.

V) a) How can there be such a thing which does not come under Past, Present, Future?

b) Krishna stuns Arjuna's intellect to convey a peculiar entity

c) Shankara writes a Big Bashyam

d)



138) Bashyam : Chapter 13 – Verse 12 Continues…

ननु महता (परिकरबन्धेन) कण्ठरवेण उद्घुष्य 'ज्ञेयं प्रवक्ष्यामि' इति, अननुरूपं उक्तं 'न सत्तन्नासदुच्यते' इति ।

nanu mahatā parikarabandhēna kaṇṭharavēṇa udghuṣya 'jñēyaṁ pravakṣyāmi' iti, ananurūpamuktaṁ 'na sattannāsaducyatē' iti |

I) a) Arjuna :

- You gave me a big incentive, Drew my attention.

b) By saying it is not Sat or Asat, it is an Anti - Climax

c) Bushvanam - Diwali Cracker

d) Parikara Bandaha :

- You tightened your belt to reveal something unique.

e) Jneya Pravakshyami :

- I will loudly declare what is Jneyam

f) Intellect functions only in 2 fields

g) Ananurupam – inappropriate.

139) Bashyam : Chapter 13 – Verse 12 Continues…

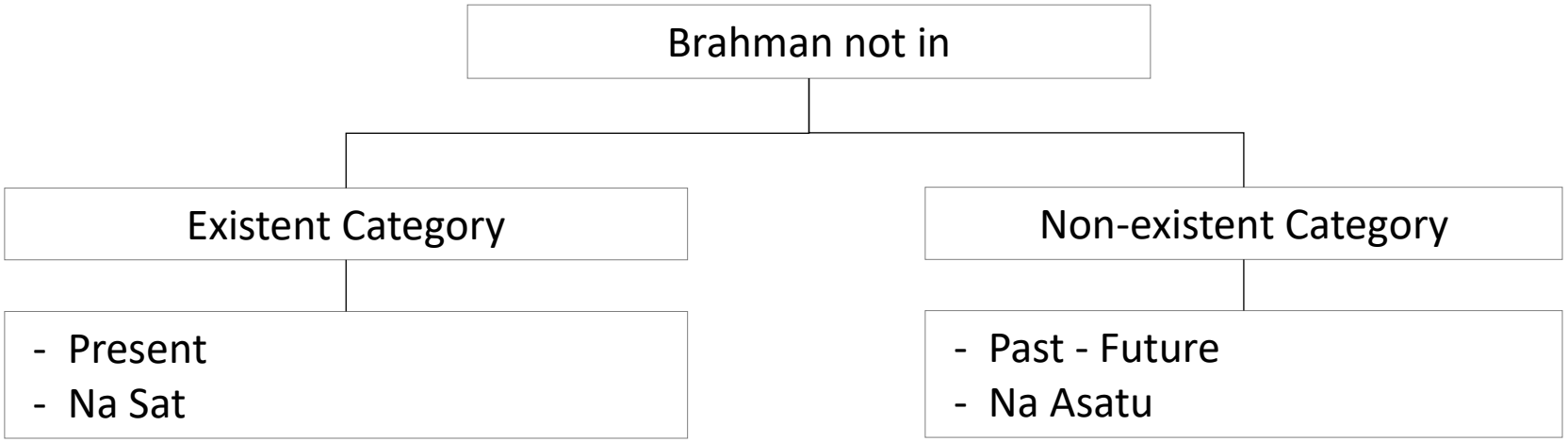
न अनुरूपम् एव उक्तम् । कथम् ? —सर्वासु हि उपनिषत्सु ज्ञेयं ब्रह्म 'नेति नेति' (बृ. उ. २.३.६.), इत्यादिविशेषप्रतिषेधेन एव निर्दिश्यते "न इदं तत्" इति, वाचः अगोचरत्वात् ॥

na, anurūpamēva uktam | katham? sarvāsuhi upaniṣatsu jñēyaṁ brahma nēti' (br̥. u. 2 | 3 | 6) ityādiviśēṣapratiṣēdhēnaiva nirdiśyatē, na 'idaṁ tat' iti,vācaḥ agōcaratvāt ||

Shankara's Reply :

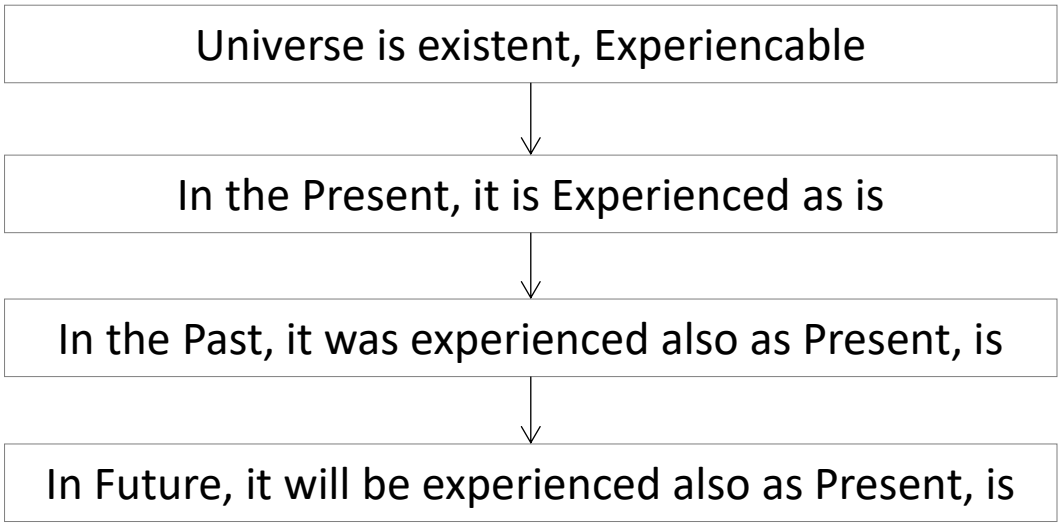
I) a) Brahman is a Mind boggling concept

b)



c) It is negation of entire experience, Non-experience of Universe.

d)



e) Past, Present, Future = Experiencable Category

f) Brahman can be revealed only by negating all the objects, Neti - Neti

II) When all objects are gone, How is Brahman revealed?

a) As Witness of Nothing, which can never be negated

b) As Consciousness principle, Witness remains after negation of all objects.

c) Aham Brahma Asmi, you know without knowing any objects around

d) Knowing Brahman possible only in one way - Claiming it as Self

e) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते,
सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
स न साधुना कर्मणा भूयान्,
नो एवासाधुना कनीयान्; एष सर्वेश्वरः;
एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण
एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन
ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो
लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वे
विद्वांसः प्रजां न कामयन्ते, किं प्रजया
करिष्यामो येषां नोऽयमात्मायं लोक इति;
ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा
वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे
एव भवतः । स एष नेति नेत्यात्मा,
अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,
असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;
एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः
कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

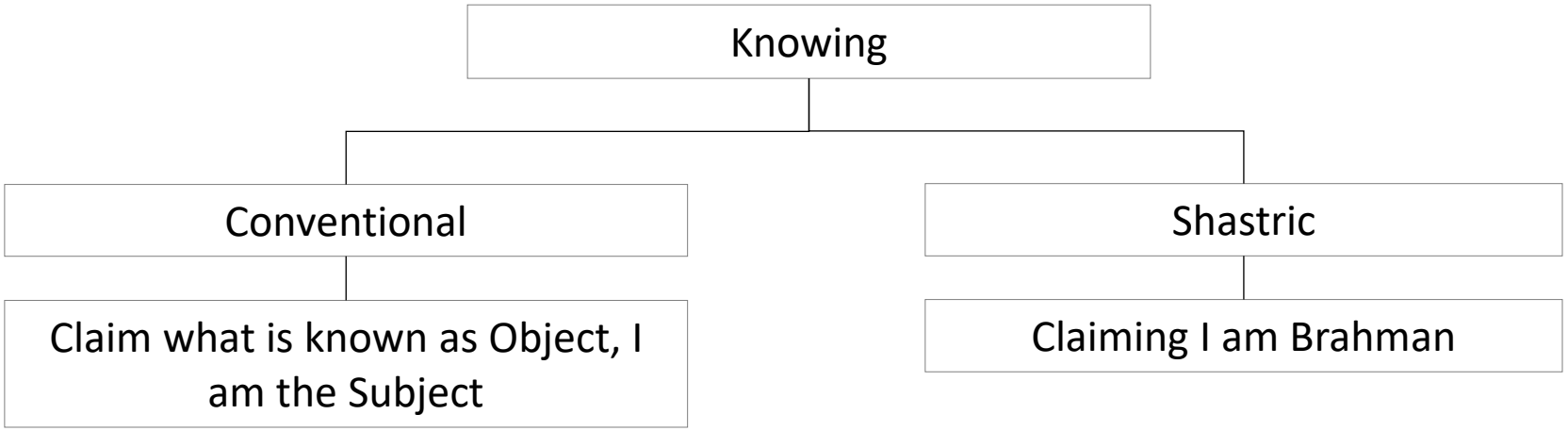
sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ
prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,
sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;
sa na sādhunā karmaṇā bhūyān,
no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,
eṣa seturvidharaṇa eṣāṃ lokānāmasaṃbhedāya;
tametaṃ vedānuvacanena brāhmaṇā
vividiṣanti yajñena dānena tapasā'nāśakena;
etameva viditvā munirbhavati | etameva pravrājino
lokamicchantaḥ pravrajanti | etaddha sma vai tat
pūrve vidvāṃsaḥ prajāṃ na kāmayante,
kiṃ prajayā kariṣyāmo yeṣāṃ no'yamātmāyaṃ
loka iti; te ha sma putraiṣaṇāyāśca
vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
bhikśācaryaṃ caranti; yā hyeva putraiṣaṇā sā
vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ |
sa eṣa neti netyātmā, agṛhyo nahi gṛhyate,
aśīryo nahi śīryate, asaṅgo nahi sajyate,
asito na vyathate, na riṣyati; etamu haivaite na tarata
iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;
ubhe u haivaiṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

- Not Waker, Dreamer, Sleeper
- Not 3 Bodies
- Not 5 Koshas
- Not 3 Gunas

f) Claims that Witness of Nothingness as Brahman, Turiyam, Self, Subject.

g)



III) What is definition of Consciousness?

a) Not Part, Property, Product Of Body

b) Pervades, enlivens the body

c) Not limited by boundaries of the body

d) Survives Sat and Asat (Entire Creation)

e) Beyond all transactions

- This is the way Siddhanti refutes Purva Pakshi.

IV) Shankara :

- Krishna's answer is not inappropriate

a) Ananya Rupa :

- Not inappropriate, but appropriate only

b) Katham - How?

c) In all Upanishads, Teacher uses only one method - Neti Neti

d) Blankness = Karana Shariram, Negated.

e) Mandukya Upanishad - Mantra :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृश्यमव्यवहार्यमग्राह्यमलक्षणम् अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥	nāntaḥprajñaṃ na bahiḥprajñaṃ nobhayataḥ prajñaṃ na prajñānaghanaṃ na prajñaṃ nāprajñam | adṛśyamavyavahāryamagrāhyamalakṣaṇam acintyamavyapadeśyamekātmapratyayasāraṃ prapañcopaśamaṃ śāntaṃ śivamadvaitaṃ caturthaṃ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

f) Not Sat, Not Asat, Not Dharma, Adharma, Kruta, Akruta, Buta, Bavya.

e) End Result :

- Entire creation is negated.

h) Jneyam Brahma Nirdishyate - Brahman is revealed as Not this, Not this…

V) a) Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्शरः,
गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घम
लोहितमस्नेहमच्छायमतमोऽ-
वाय्वनाकाशमसङ्गमचक्शु
ष्कमश्रोत्रमवागमनोऽ-
तेजस्कमप्राणममुखम
मात्रमनन्तरमबाह्यम्,
न तदश्नाति किंचन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ,
gārgi brāhmaṇā abhivadanti,
asthūlamananaṇvahrasvama
dīrghamalohitamas
nehamacchāyamatamo'-
vāyvanākāśamasaṅgamacak
śuṣkamaśrotramavāgamano'-
tejaskamaprāṇamamukhama
mātramanantaramabāhyam,
na tadaśnāti kiṃcana,
na tadaśnāti kaścana || 8 ||

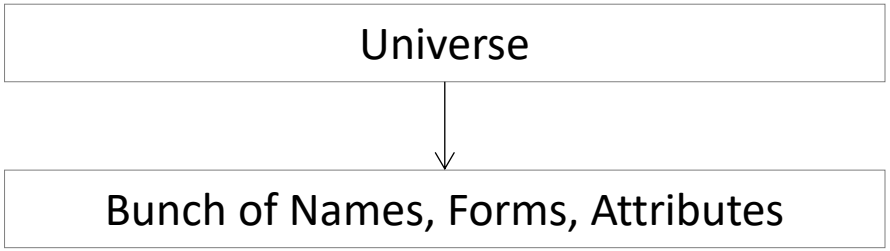
He said : O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 - 8 - 8]

- Not Gross / Subtle….

b) Visesha Pratishedena

- Negate all attributes, Universe negated
- Universe has one attribute or other in 3 States.

c)



d) Brahman not available for positive verbal description.

e) Agocharam = Inaccessible Nisheda Mukham is Pramanam.

Revision : Chapter 13 - Verse 12 :

I) a) From 12th Verse, Jneyam = Brahman Description.

b) 4th Quarter :

- Na Sat… Na Asat iti Uchyate

c) Anandagiri :

Satu	Asatu
- Karyam - Visible - Manifest	- Karanam - Invisible - Unmanifest

II) a) Taittriya Upanishad :

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

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

b) Asad Va Idam Agre Asit

c) Asat here is Karanam, Unmanifest Universe

d)

Sat	Asat
Karyam	Karanam

- This is Simple Description
- Brahman = Karya - Karana Vilakshanam.

III) Katho Upanishad Definition of Brahman :

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

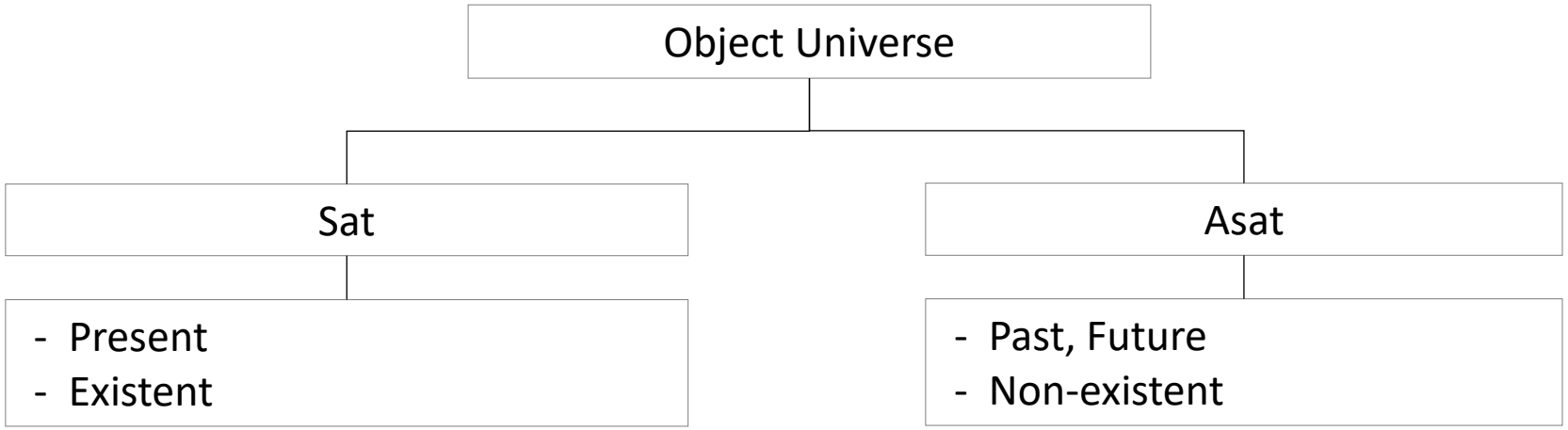
Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [1 - 2 - 14]

IV) Shankara introduces Deeper Concepts of Vedanta in Gita - Chapter 13

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमिति प्रोक्तम् अज्ञानं यदतोऽन्यथा ॥ १३-१२ ॥	adhyātmajñānanityatvaṃ tattvajñānārthadarśanam| ētajjñānam iti prōktam ajñānaṃ yadatō'nyathā ||13-12||

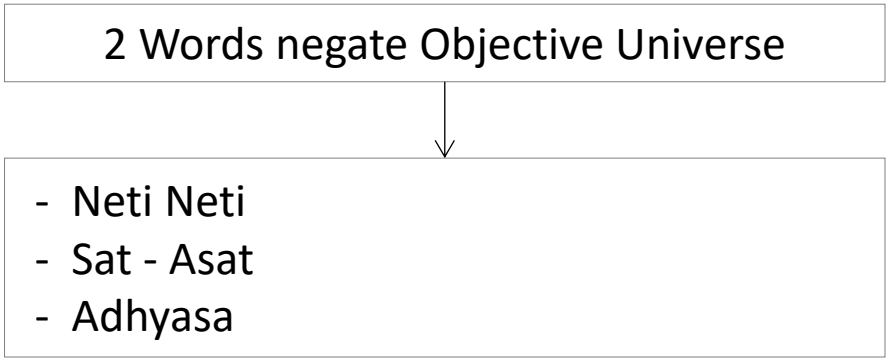
Constancy in Self-knowledge, perception of the end of true knowledge-this is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

a)



b) By negating Sat – Asat, Krishna beautiful negates entire Objective world of Past, Present, Future.

c)



d) What's left behind, not nothing but Substratum, Adhishtanam, My real self

e) This is called Nisheda Mukha Pramanam, Indirectly revealing the truth, by negating Non-truth.

f) Non-truth = Objective Universe, Adhyasa Ahamkara

- Truth = Subject, Satyam, Sakshi, Kshetrajna.

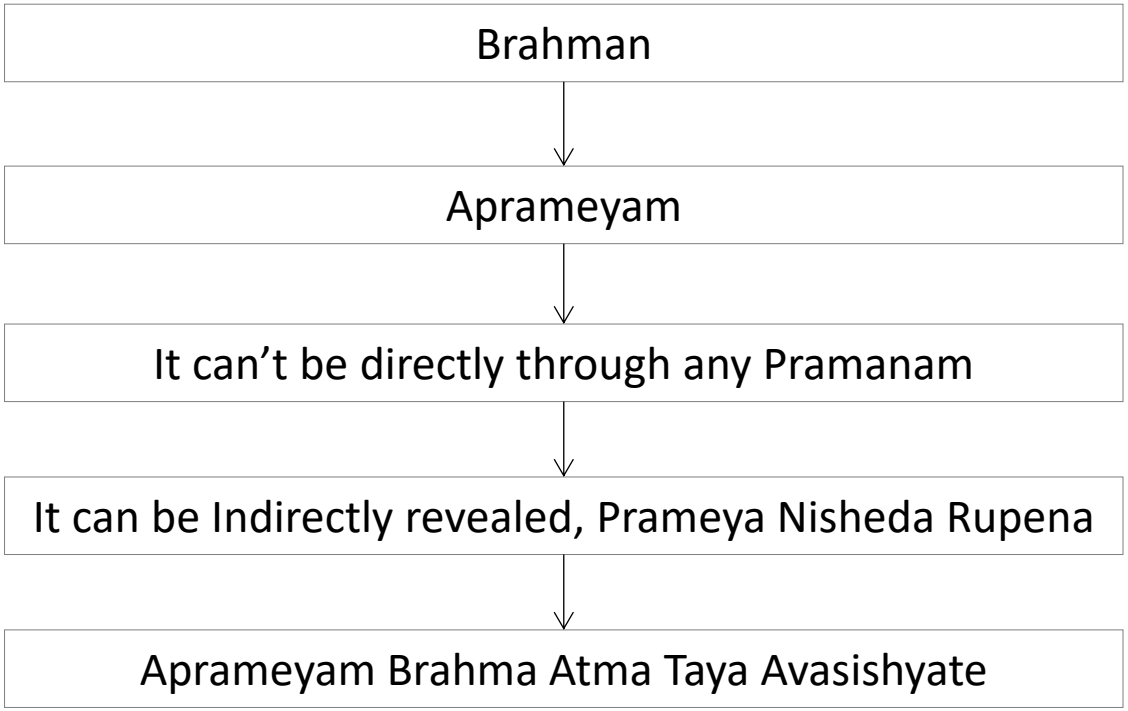
g) Subject not Pervaded by any Pramanam

h) If so, will become Prameyam

i) Aprameyam Brahman can't be revealed directly through any Pramanam.

j) If Directly revealed by any Pramanam it is called Prameyam

k)



L) Prameyam Nisheda Dvara, Aprameya Brahma Atmataya Avasishyate

m) Therefore Shankara Takes

Sat	Asat
Existent	Non-existent

IV) Purva Pakshi : Current Topic :

a) Brahman is Sat, Asat

b) Krishna is not communicating anything

c) Complaint of Purva Pakshi

d) Everything should come under existent or Non-existent category

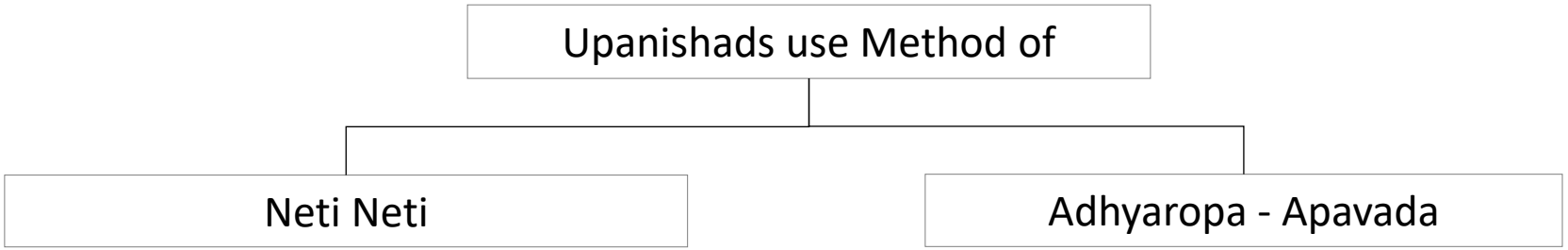
e) After a very big hope, it is an Anti-climax

V) Shankara :

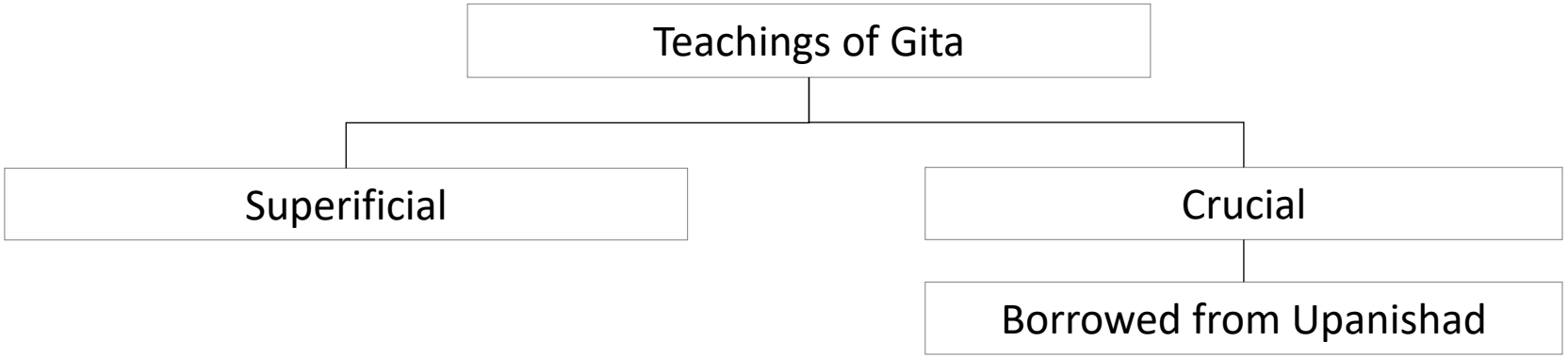
a) Communicates a lot to a prepared Mind

b) How does it communicate?

c)



d)



e) 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]

f) Required Upanishad Background

g) Gita – Chapter 9 :

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४ ॥	mayā tatamidaṃ sarvaṃ jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

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

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

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

h) Gita :

कर्मण्यकर्म यः पश्येद् अकर्मणि च कर्म यः । स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८॥	karmaṇyakarma yaḥ paśyēd akarmaṇi ca karma yaḥ | sa buddhimān manuṣyēṣu sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

i) 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 ||

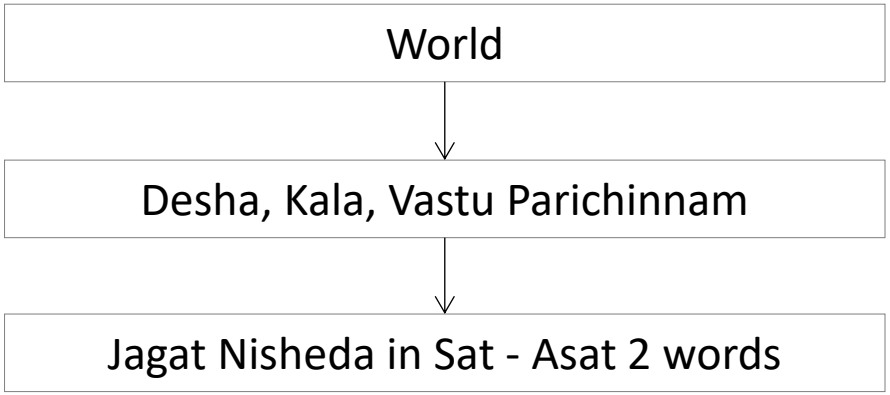
Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

j) All these Crucial Shlokas only with Background of Upanishads

k) Sat – Asat, used to negate the world

L) Don't look for Brahman in the world

m)



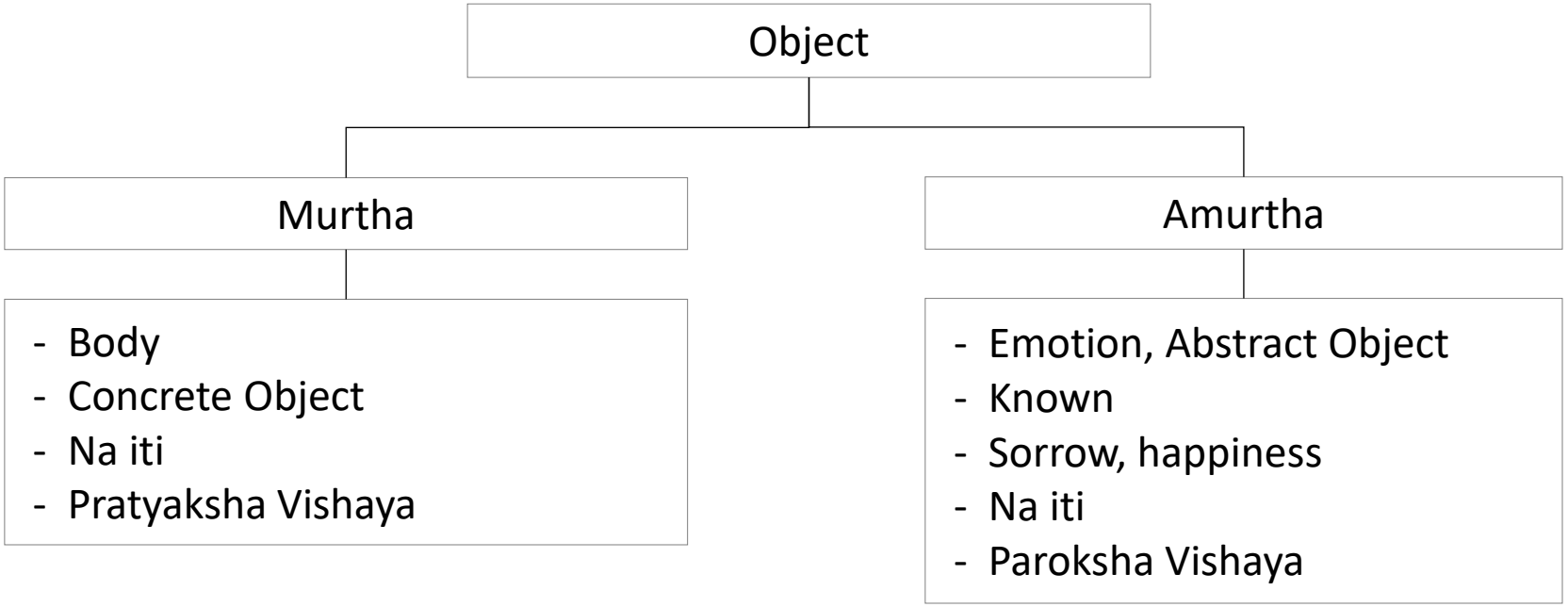
n) This method employed in Brihadaranyaka Upanishad

o) Real Brahman is revealed only by negation of unreal world

p) Neti Neti

- Iti = Idam = Object
- Na iti = Neither a close by object or Remote object.

q)



r) It is not a Vishaya, Object at all

VI) Pratasmaranam :

a) Yam Neti Neti Vachanai Nigama Agochuhu Tam Deva Ahar Ahar Aham - Agrahyam

b) Meditate on Neti Neti in the Morning.

Prātaḥ Smaraṇa Stotram :

प्रातर्भजामि मनसा वचसामगम्यं वाचो विभान्ति निखिला यदनुग्रहेण । यन्नेतिनेति वचनैर्निगमा अवोचुः तं देवदेवमजमच्युतमाहुरग्र्यम् ॥	Prātar bhajāmi manasā vacasām agamyaṃ Vāco vibhānti nikhilā yad anugraheṇa Yan neti neti vacanair nigamā avocuḥ Taṃ devadevam ajam acyutam āhur agryam

"At dawn, I meditate upon the Supreme Reality, which is beyond the reach of the mind and speech, and by whose grace all words shine forth. The Vedas describe That Reality through the words 'Neti, Neti' — 'Not this, not this.' That Supreme Being is unborn, imperishable, and the foremost among the gods." [Verse 2]

b) Meditate on Neti Neti in the Morning.

VII) a) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते,
सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
स न साधुना कर्मणा भूयान्,
नो एवासाधुना कनीयान्; एष सर्वेश्वरः;
एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण
एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन
ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो
लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वे
विद्वांसः प्रजां न कामयन्ते, किं प्रजया
करिष्यामो येषां नोऽयमात्मायं लोक इति;
ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाथ भिक्शाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा
वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे
एव भवतः । स एष नेति नेत्यात्मा,
अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,
असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;
एतमु हैवैते न तरत इति–अतः पापमकरवमिति, अतः
कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ
prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,
sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;
sa na sādhunā karmaṇā bhūyān,
no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,
eṣa seturvidharaṇa eṣāṃ lokānāmasaṃbhedāya;
tametaṃ vedānuvacanena brāhmaṇā
vividiṣanti yajñena dānena tapasā'nāśakena;
etameva viditvā munirbhavati | etameva pravrājino
lokamicchantaḥ pravrajanti | etaddha sma vai tat
pūrve vidvāṃsaḥ prajāṃ na kāmayante,
kiṃ prajayā kariṣyāmo yeṣāṃ no'yamātmāyaṃ
loka iti; te ha sma putraiṣaṇāyāśca
vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
bhikśācaryaṃ caranti; yā hyeva putraiṣaṇā sā
vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ |
sa eṣa neti netyātmā, agṛhyo nahi gṛhyate,
aśīryo nahi śīryate, asaṅgo nahi sajyate,
asito na vyathate, na riṣyati; etamu haivaite na tarata
iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;
ubhe u haivaiṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

b) Chapter 2 - Verse 3

c) Chapter 3 - Verse 9

d) Chapter 4 - Verse 2

VIII) a) Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्शरः,
गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घम
लोहितमस्नेहमच्छायमतमोऽ-
वाय्वनाकाशमसङ्गमचक्शु
ष्कमश्रोत्रमवागमनोऽ-
तेजस्कमप्राणममुखम
मात्रमनन्तरमबाह्यम्,
न तदश्नाति किंचन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ,
gārgi brāhmaṇā abhivadanti,
asthūlamananaṇvahrasvama
dīrghamalohitamas
nehamacchāyamatamo'-
vāyvanākāśamasaṅgamacak
śuṣkamaśrotramavāgamano'-
tejaskamaprāṇamamukhama
mātramanantaramabāhyam,
na tadaśnāti kiṃcana,
na tadaśnāti kaścana || 8 ||

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 - 8 - 8]

b) Another Method :

- Every Object has a different feature one Visesham, to differentiate from other Objects.

c)

Unique Nature of any Object

↓

It has got features = Visesham

d) Upanishad negates all Visesham, then all Objects negated

e) Subject - Left over

f) What is Unique feature of Subject?

g) Subject has no feature, it is called Nirvisesham Brahma

h) My Svarupam in Sleep

i) Katho Upanishad : Featureless

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [1 - 3 - 15]

j) By Negating features, Objects are negated

k) Asthula - Not Gross - Big

Ananu - Not Small, Subtle 23 Features negated

L) Visesha Pratibhsedena :

- By negating features, Objects are negated.

m) Eva Nirdishyate :

- Only by negation, Brahman is revealed

n) Na Idam Tatu :

- Upanishad never reveals Brahman as this is Brahman or that is Brahman

o)

This - That

↓

- Because Objects
- Idam tatu iti Na Nirdishyate

p)

Universe	I
- Object - Mithya - Prameyam	- Am Subject - Brahman - Satyam

q) This intellectual differentiation is called Moksha

r) Hence Drop minds Objectification tendency

s) I am Vasana-less, Karma Phala-less Atma = Moksha.

t) All Projections of Body - Mind - World = Maya Karyam, Karya Prapancha

u) Vachaha Agocharatvat

v) Brahman is beyond direct revelation of words

- Words can indirectly reveal.

VIII) Taittriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥	yato vāco nivartante | aprāpya manasā saha | ānandaṃ brahmaṇo vidvān | na bibheti kadācaneti tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

IX) Purva Pakshi confused, how can words reveal Brahman indirectly?

140) Bashyam : Chapter 13 – Verse 12 Continues…

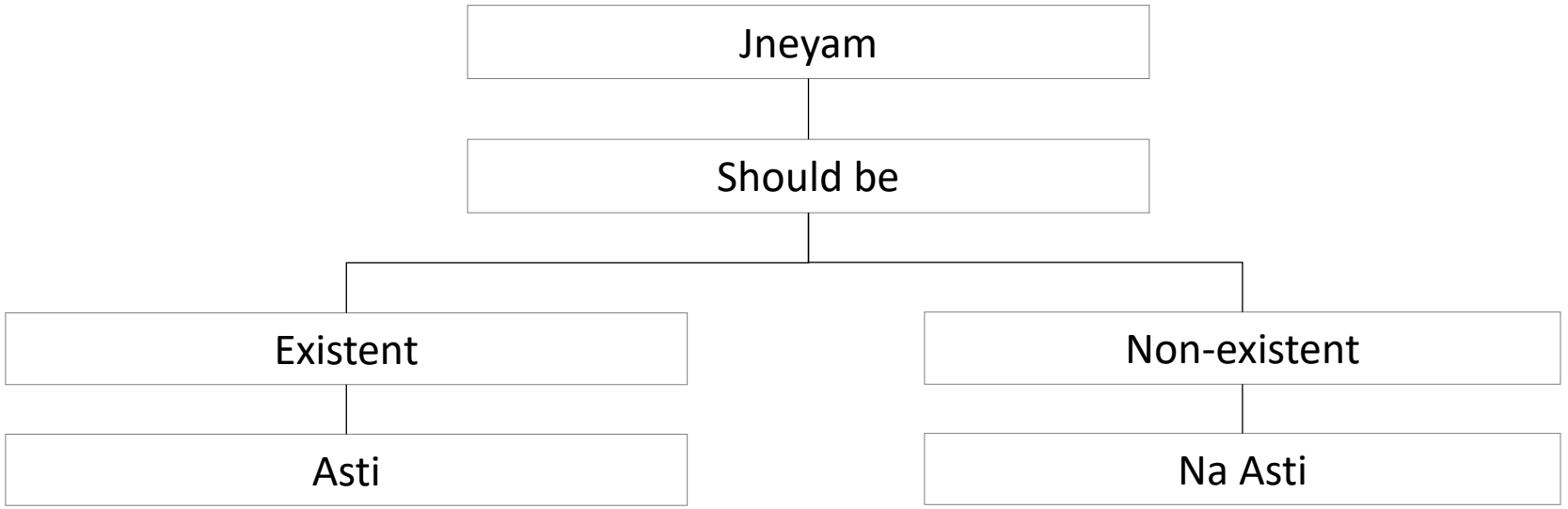
ननु न तत् अस्ति, यत् वस्तु 'अस्ति' शब्देन न उच्यते । अथ 'अस्ति' शब्देन न उच्यते, नास्ति तत् ज्ञेयम् । विप्रतिषिद्धं च—"ज्ञेयं तत्", "अस्ति शब्देन नोच्यते" इति च ।

nanu na tadasti, yadvastu astiśabdēna nōcyatē | atha astiśabdēna nōcyatē, nāsti tat jñēyam | vipratiṣiddhaṁ ca — 'jñēyaṁ tat, ' 'astiśabdēna nōcyatē' iti ca |

I) Purva Pakshi - Question :

a) Krishna is asking us to know Jneyam, Brahma

b)



c) Jneyam is existent :

- Then Krishna can't say Na Satu

d) Jneyam is Non-existent :

- Then Krishna can't say - Na Asatu

e) What is Non-existent, can't be known, Jneyam

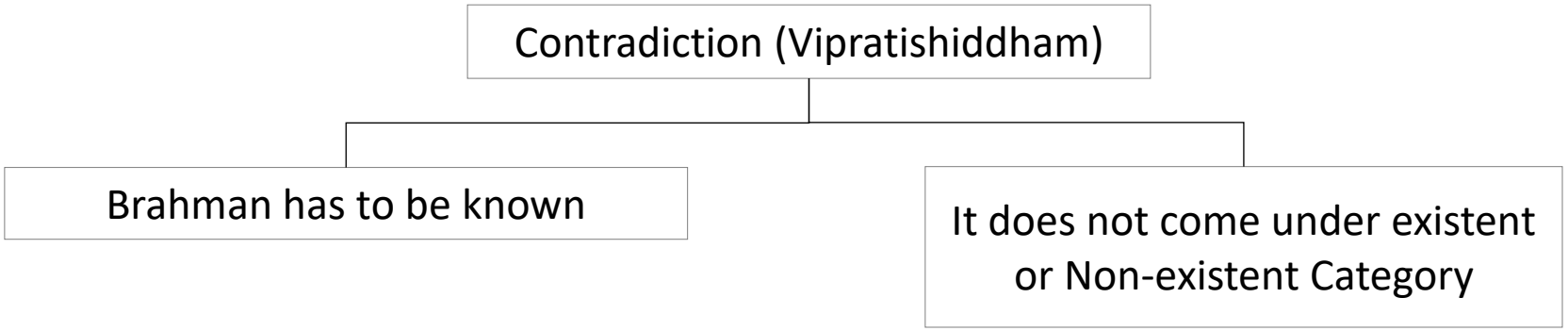
f) There can't be a thing called Jneyam

- It can't be referred by word, it exists.

g) What is Non-existent can't be known

- Asti tatu Jneyam.

g)



141) Bashyam : Chapter 13 – Verse 12 Continues…

न तावन्नास्ति, नास्तिबुद्ध्यविषयत्वात् ॥

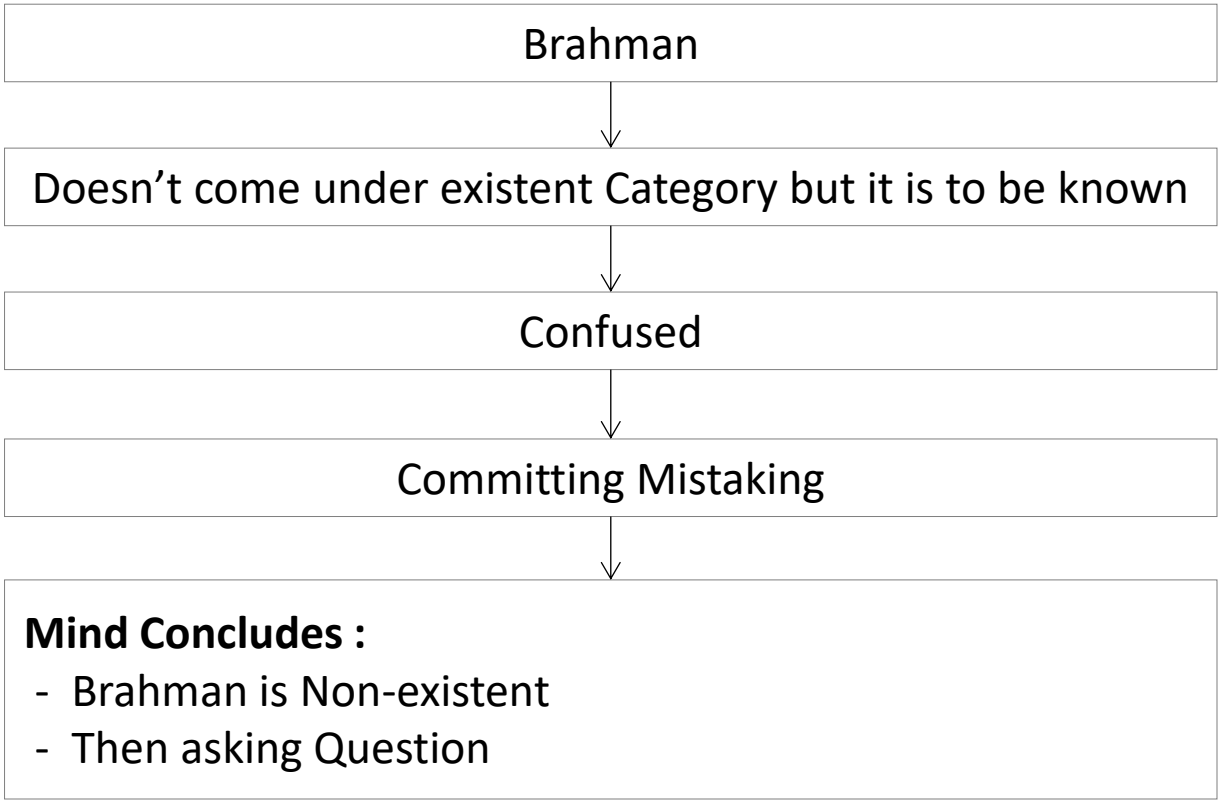
na tāvannāsti, nāstibuddhyaviṣayatvāt ||

Shankara :

I) a) You have not listened to statement properly

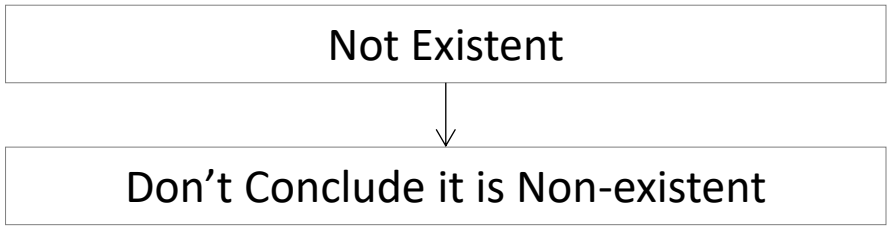
b) Therefore statement confusing

c)



d) If Brahman is Non-existent how can it be Known.

e)



f) I have not said, it comes under Non-existent category

g) Don't conclude taking only the 1st Portion and say Brahman is Non-existent.

h) Then asking how Jneyam and attack me.

II) a) Brahman does not come under existent category but it is not Non-existent.

b) It is something different from existence and Non-existence

c) Still it is to be known by you

d) Intellect becomes immobile

e) Guru :

- Makes it Mobile
- You are Brahman

f) Na Tavatu Na Asti

g) Doesn’t come under Non-existent Category

h) Therefore Brahman Knowable

i) What is Non-existent is not knowable

j) We wont Say it is existent Category also

k) Nasti Buddhi Avishayatvat

- Brahman does not come under Non-existent Category also.

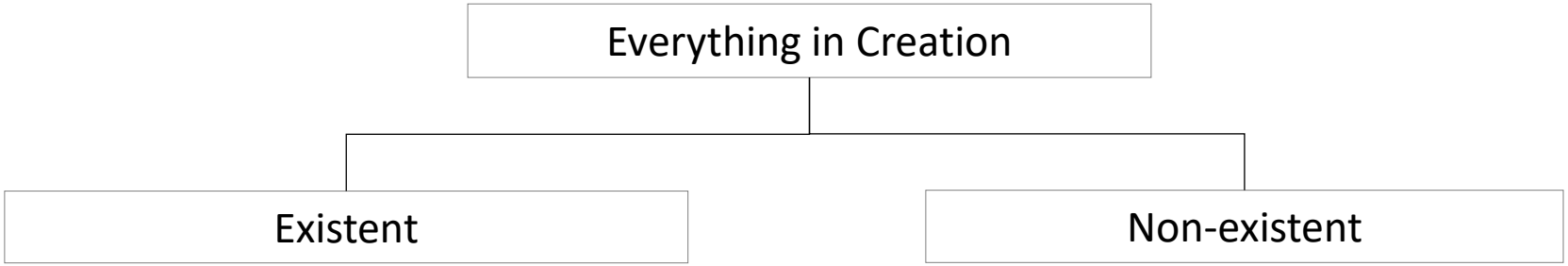
L) Purva Pakshi :

- Not able to imagine anything different from Existent Category and Non-existent Category.

m) My Mind can't Visualize

n) Is such a thing Possible?

o)



p) How 3rd Category at all

- Purva Pakshi / Student Asks.

142) Bashyam : Chapter 13 – Verse 12 Continues…

ननु सर्वाः बुद्धयः अस्तिनास्तिबुद्ध्यनुगताः एव । तत्र एवं सति ज्ञेयम् अपि अस्तिबुद्ध्यनुगतप्रत्ययविषयं वा स्यात्, नास्तिबुद्ध्यनुगतप्रत्ययविषयं वा स्यात् ।

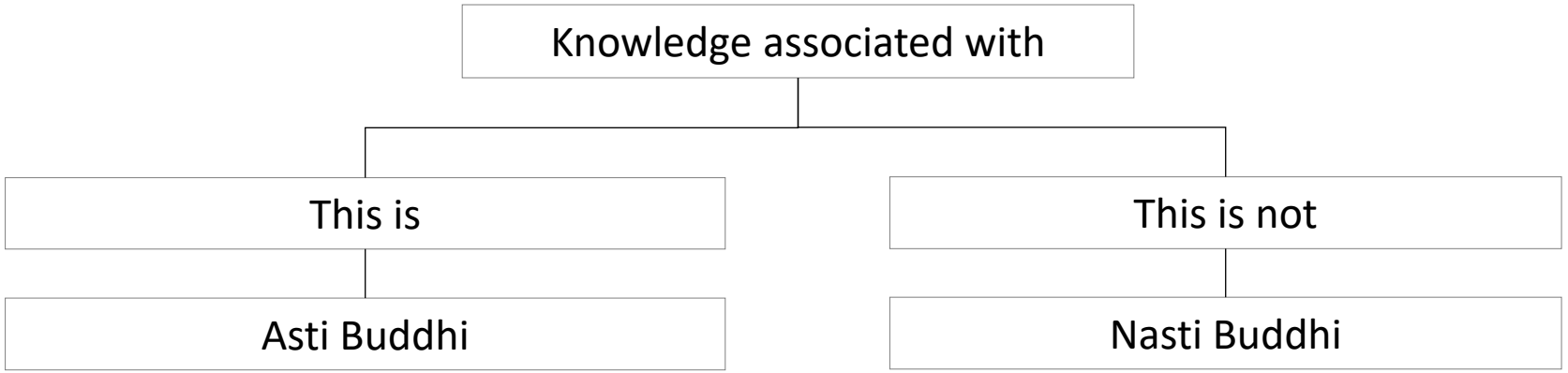
nanu sarvāḥ buddhayaḥ astināstibuddhyanugatāḥ ēva | tatra ēvaṁ sati jñēyamapi astibuddhyanugatapratyayaviṣayaṁ vā syāt, nāstibuddhyanugatapratyayaviṣayaṁ vāsyāt |

I) a) Existent, Non-existent are two Categories of Buddhi.

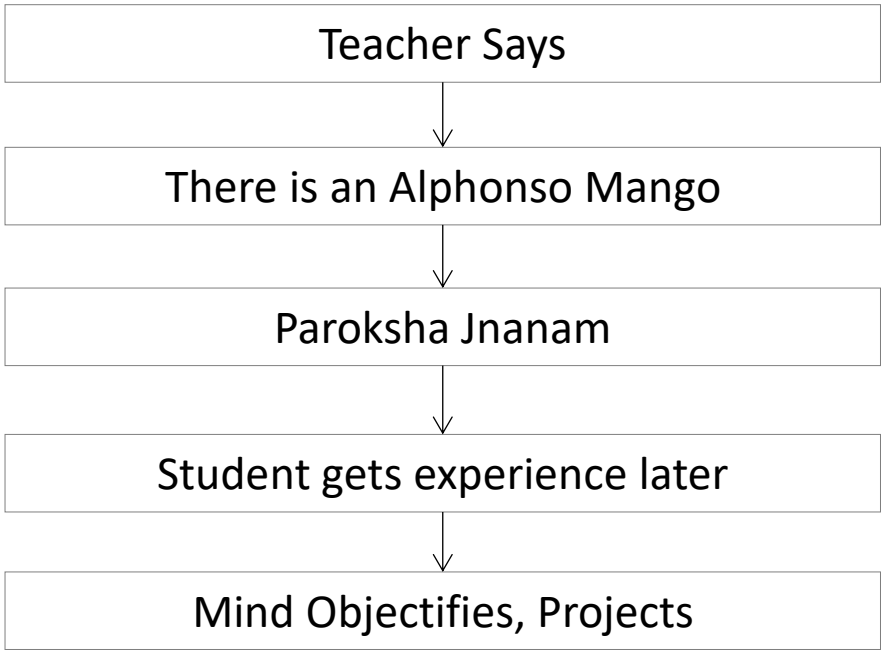
b) Is there a 3rd Category?

c) All are our experiences are Cognitive Knowledge.

d)



e) Example :

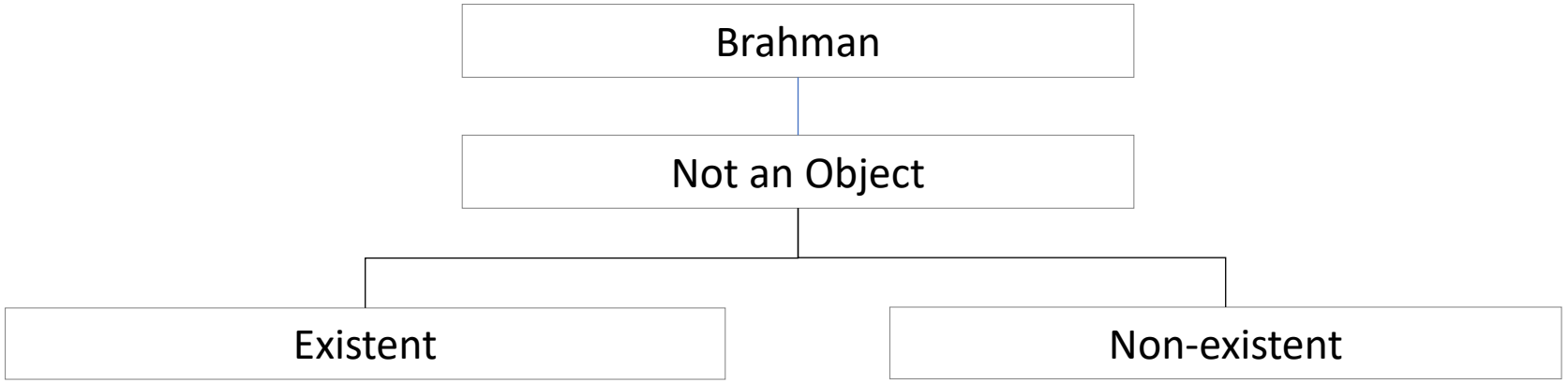


f) Seeker thinks in Samadhi, Brahman Anubhava will come - Minds Projection.

g) Seeker thinks he will Discover Brahman as New Object.

h) Intellect has Dichotomous thinking.

i)

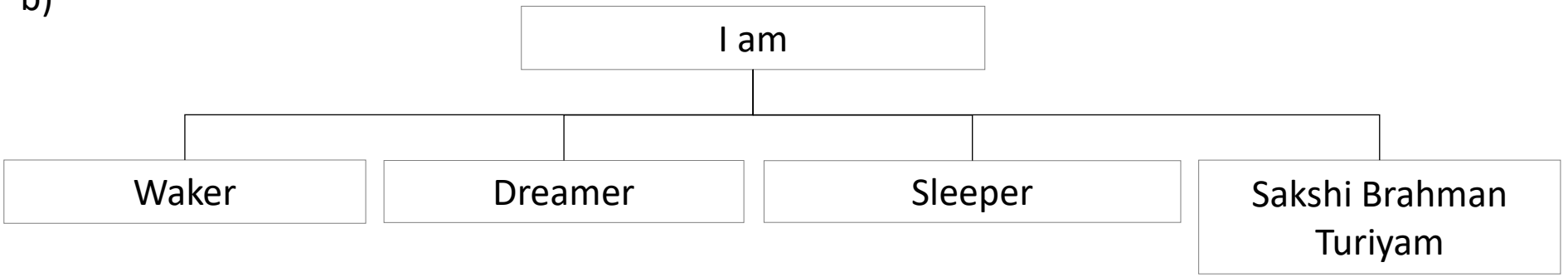


j) Need Punyam to Understand Brahman

k) Brahman, not new Object

II) a) Brahman is a New Status of Mine

b)



c) Pratibodha Status

d) I have never understood that Status

e) Brahman is name of my own Status which I have never understood Correctly.

f) I have taken myself as Body, Mind

g) Brahman is not a thing, Object but a Status.

143) Bashyam : Chapter 13 – Verse 12 Continues…

न, अतीन्द्रियत्वेन उभयबुद्धयनुगतप्रत्ययाविषयत्वात् । यत् हि इन्द्रियगम्यं वस्तु घटादिकं, तत् अस्तिबुद्धयनुगतप्रत्ययविषयं स्यात्, नास्ति बुद्धयनुगतप्रत्ययविषयं वा स्यात् ।

na, atīndriyatvēna ubhayabuddhyanugatapratyayāviṣayatvāt | yaddhi indriyagamya ṁ vastu ghaṭādikam, tat astibuddhyanugatapratyayaviṣayaṁ vā syāt,nāstibuddhya nugatapratyayaviṣayaṁ vā syāt |

I) a) Upanishad tries to reveal a new Status of mine in which Body, Mind, Universe are Absent.

b) Like Sleep State

c) No Object called Brahman

d) Purva Pakshi Does not understand this

e) Purva Pakshi – thinks, Brahman must be an Object associated with existent Status or Non existent Status.

f) 3rd Category :

- Always Existent = Paramartikam.

g) World Sometimes existent, Non-existent

h) Purva Pakshi – Only 2 Possibilities.

II) Shankara :

a) We have been experiencing only objective Universe

b) Never Enquired into Subject of Universe

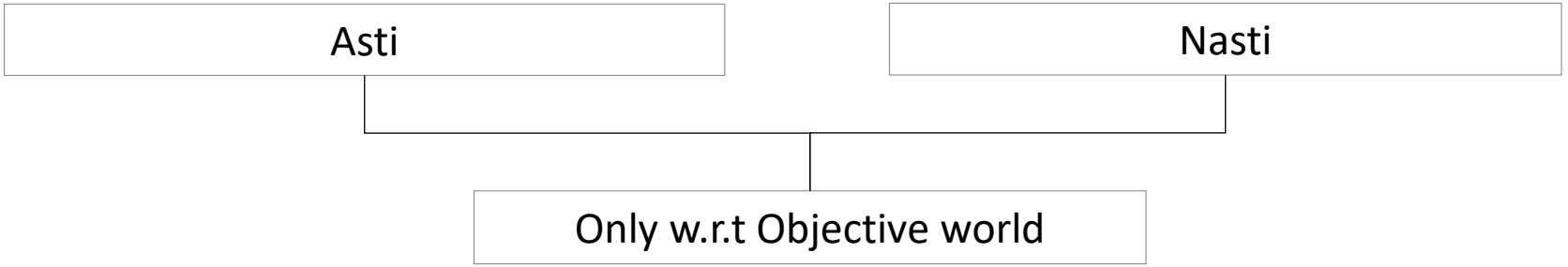
c) Body, Mind is part of Objective Universe.

d) I = Body or Mind = Part of Universe as per Vedanta

e) All our Experiences are Centred on Object only

f) Never Experienced Subject, it is not Experiencable

g)



h) I am there now, existent = Body

- I wont be there in future = Body.

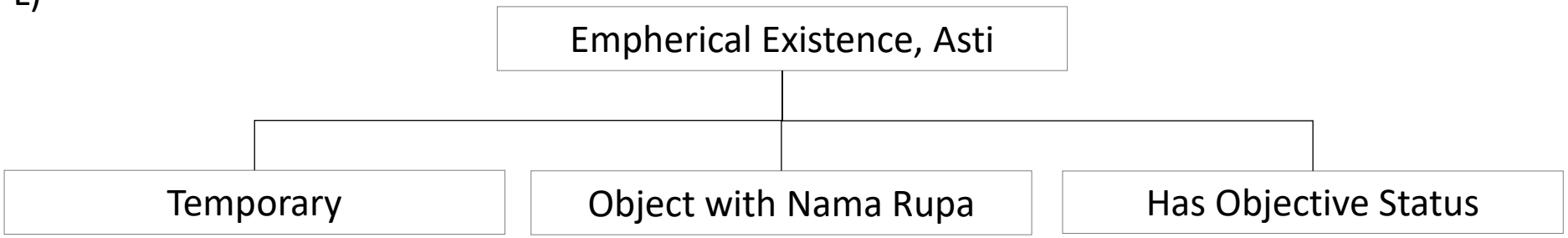
i) Krishna Doesn't want to use 2 words, existent, Non-existent.

j) Advantage :

- Entire Objective world is Negated.

k) Asti – One of shad Bhava Vikaras.

L)



m) Krishna does not want to give above 3 Statuses to Brahman

n) Objective, Namarupa, Temporary Statuses.

o) Krishna wants to reveal Anamakam, Namarupa Sambandha Rahita, Asti - Nasti

p) Vyavaharika Asti - Nasti

q) Since Brahman is not Object of experience, Brahman can never be associated with Empherical Asti which belongs to the Object.

r) In Paramartikam, No Asti, Nasti.

III) a)



b) We Say he is not there

- Next Question, who is not there? What is not there?

c) Asti - Nasti is always Nama - Rupa Sahitam only

IV) Brahman :

a) Anamakam, Arupakam

b) Nama Rupa Sambandha = Vyavaharikam, Asti, Nasti

c) We don't come to Paramartikam with this Vocabulary

V) Shankara to Purva Pakshi :

a) Your contention is not Correct

b) Atinindriyetvena :

- Since Brahman is not Object of experience, Brahman can never be associated with Empherical Asti, Nasti.

c) Both are associated with Object

d) Brahman = Asti, Nasti, Ateetam

= Sankshepa Uttaram

VI) Yadhi Indriya Gamyam Vatu :

a) Object of experience, Pot, etc will be associated with Existence for Sometime and then not associated.

b) Ghata = Asti, Nasti Nama Rupa Sahitam only, Empherical reality, Buddhi Pratyaya Vishaya

c) Paramartika Asti - Absolute, Always exists

d) Temporary existence, Non-existence = Vyavaharika Satyam.

e) Body = Pot = Made of Clay, has Belly

f) We have wonderful pot to Gain Moksha but we Abuse it for Other reasons

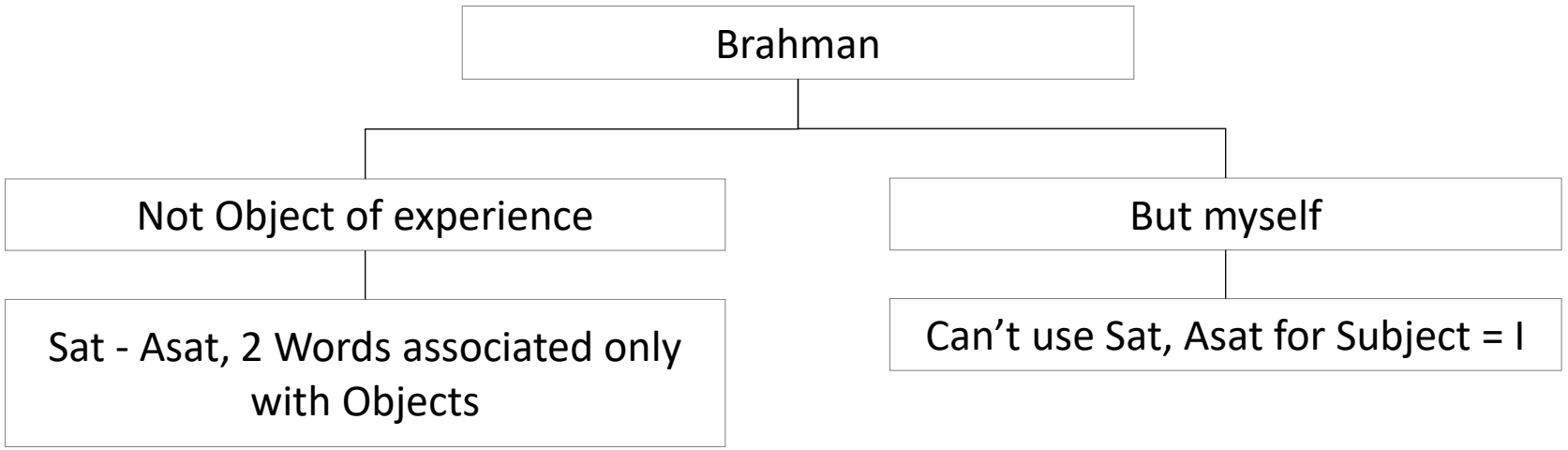
g) Instead of Moksha, freedom from Body - Mind, We destroy the Pot by our indulgences.

144) Bashyam : Chapter 13 – Verse 12 Continues…

इदं तु ज्ञेयं अतीन्द्रियत्वेन शब्दैकप्रमाणगम्यन्वात् न घटादिवत्
उभय- बुद्धचनुगतप्रत्ययविषयं, इत्यतः 'न सत्तन्नासत्' इति उच्यते ।।

**idaṁ tu jñēyam atīndriyatvēna śabdaikapramāṇagamyatvāt na ghaṭādivat
ubhaya-buddhyanugatapratyayaviṣayam ityataḥ 'nasattannāsat' iti ucyatē ||**

I) a)



b) If you Objectify in Meditation, only Sleep, Headache will come

c) Subject can be Understood only through Nisheda Mukha Shabda Pramanam, Unlike a pot which has Features and can be described

d) Atma not Asti or Nasti, which is Objective Vocabulary

e) Jneyam Na Satu, Asatu

f) Krishna uses Correctly Sat, Asat to negate the Objective world to understand the Subject.

145) Bashyam : Chapter 13 – Verse 12 Continues…

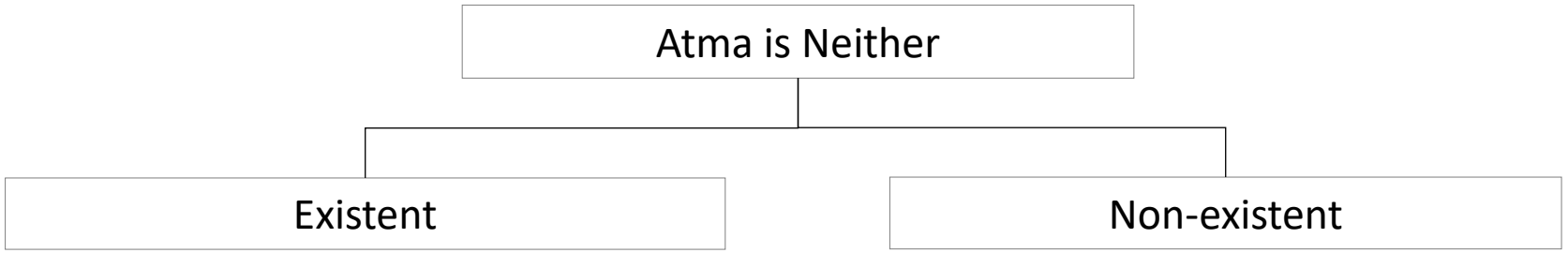
यत्तु उक्तं विरुद्धं उच्यते, 'ज्ञेयं तत्' 'न सन्नासदुच्यते' इति—न विरुद्धं, 'अन्यदेव तद्विदितादथो अविदितादधि' (के. उ. १.३.) इति श्रुतेः ॥

yattu uktam — viruddhamucyatē, 'jñēyaṁ tat' 'na sattannāsaducyatē' iti — na viruddham, tadviditādathō aviditādadhi' (kē. u. 1 | 4) iti śrutēḥ |

I) Purva Pakshi :

- Krishna is Contradicting himself in Topic 10

II)



- This is a Contradiction.

III) Shankara :

a) Not a Dosha

b) Upanishads also freely use Contradictory language to convey the Same Atma (Paradoxical Statements).

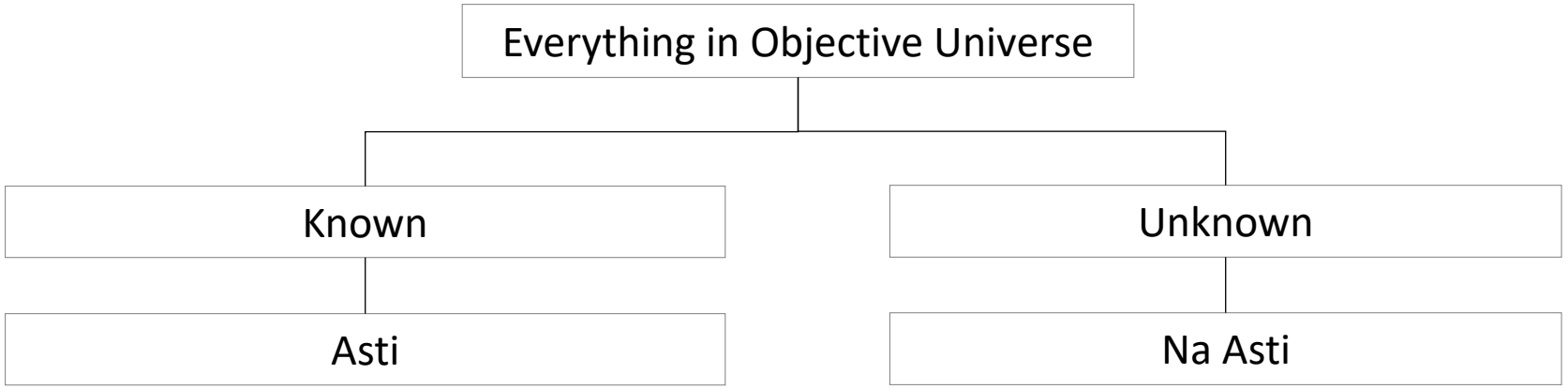
c) Isavasya Upanishad :

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया । इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥	*Anyad-evahur-vidyaya anya-dahur-avidyaya,* *iti susruma dhiranam ye nastad vica-caksire [10]*

One thing, they say, is verily obtained from Vidya, another thing they say from Avidya ; thus, we have heard from the wise who explained that to us. [Verse 10]

d) Brahman is different from known and Unknown (Concepts of Intellect).

e)



f) Known, Unknown belongs to Knowable Objects only

IV)

Known	Unknown
- Now - Appears	- Later - Dissappears

- Objective Universe, Knowable
- Including Stars, Planets, Atoms

V) a) How to Resolve?

b) All known, unknowns are knowable, Objects.

c) Atma = Not Object, Aprameyam, not knowable.

d) Atma Does not come under known, unknown Category.

e) Atma = Brahman = Myself = Subject

f) Teaching in Gita not a Contradiction.

VI) Student :

a) You are Quoting Keno Upanishad and Saying Gita is not a Contradiction.

b) Keno Upanishad also is a Contradiction

c) You are Quoting another Contradiction to Support Gita.

d) I didn't know Gita, Now I know I don't know Upanishads also

e) Example :

- Dictionary meanings Garrulous, Voluble, Locations, Talkative.

f) Seeming Contradictions, Convey Final meaning I am Brahman.

Revision : Chapter 13 – Verse 12 :

I) a) Jneyam Brahma Description from Verse 12 to 17 (6 Verses)

b) Essence of Upanishads, Subtle, important Portion

c) Brahman is not a new entity.

d) Chapter 13 :

- Kshetra – Kshetrajna.

II)

Kshetrajna	Brahman
a) Consciousness Obtaining in everyone b) Enclosed within Body c) Subject I, Observer	a) Consciousness Obtaining in the Entire Universe b) All pervading Nature c) Universal I

III) Consciousness :

a) Not Available for Objectification

b) Sruti can't reveal Brahman through any Description, Vak Agocharam

c) If it Directly reveals, words will become Brahman, Brahman will become Prameyam, Object (Knower – Known).

d) Brahman not Object of Perceptive Revelation

e) Brahman revealed in Indirect Method, Nisheda Mukha Pramanam.

f) Negation of everything identifiable, negatable is negated.

g) Subject Negator alone remains, which can't be negated.

IV) a) Atma :

- Conscious being, not inert, not nothing.

b) Negator, not Object of Negation

c) If Negator is Object, it will require another negator.

d) Everything negatable is negated

e) Un-negatable Negator Remains – Meditate

f) Un-negatable Negator = Observer

= Brahman

g) Krishna wants to negate the Entire Universe including Body, Mind as Mithya, Dream like appearance.

h) Only negator, Turiyam finally remains

i) Virat, Hiranyagarbha, Ishvara, Vishwa, Teijasa, Prajna – Dissolved as Mithya.

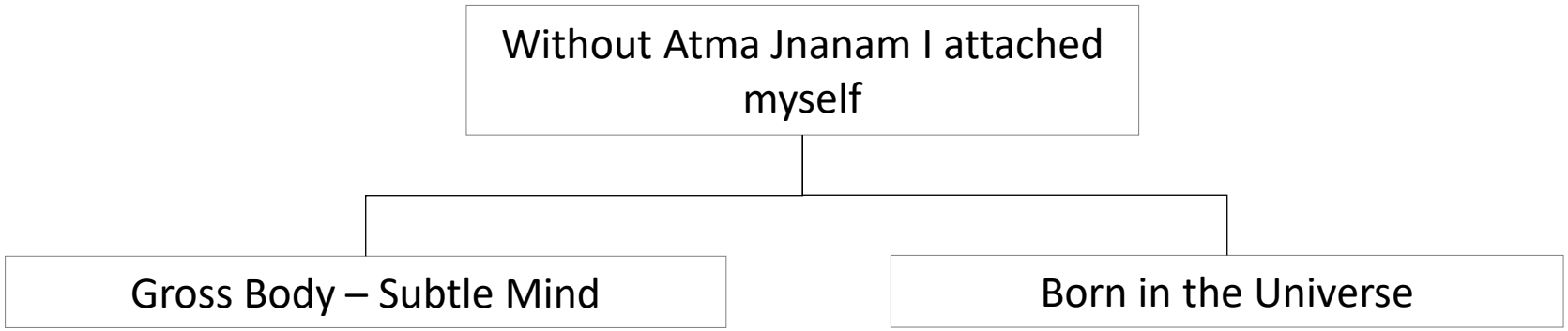
j) All these are Objects of experiences.

k) I am Subject, Experiencer, Chaitanya Tattvam, Turiyam, Kshetrajna

L) I - Negate Body Mind complex Daily and Exist as Brahman, Turiyam, Kshetrajna in Sleep State.

m) Brahman is a new Status of Mine.

n)



o) All experiences are Subject to negation in Turiyam

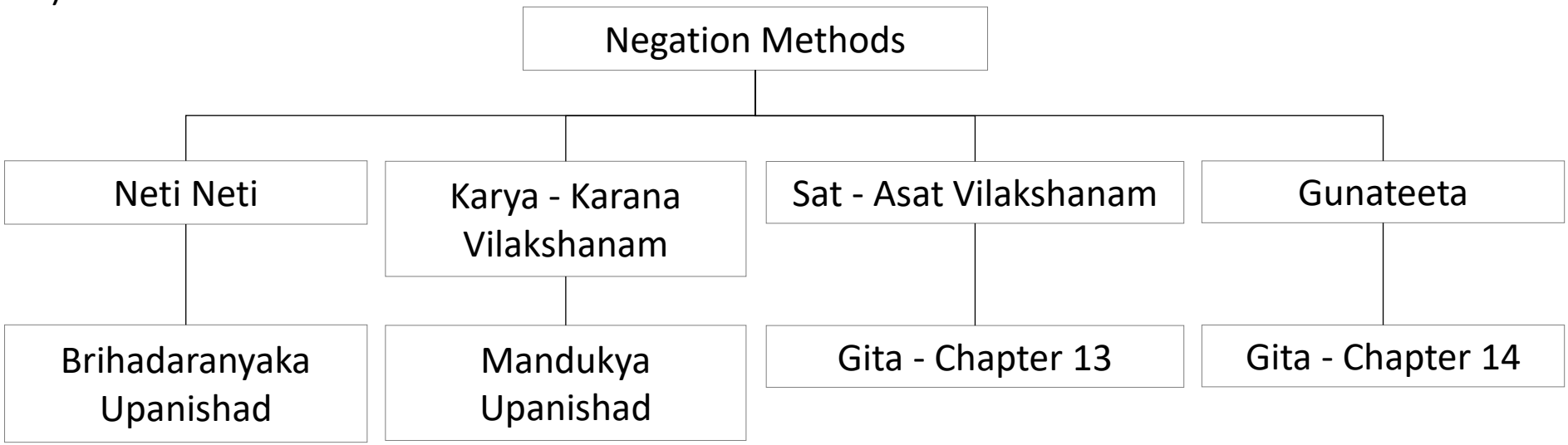
p) Absolute existence, I, am not Subject to negation, I am eternal, Unborn, Deathless Turiya Chaitanyam.

V) Dakshinamoorthi Stotram :

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

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

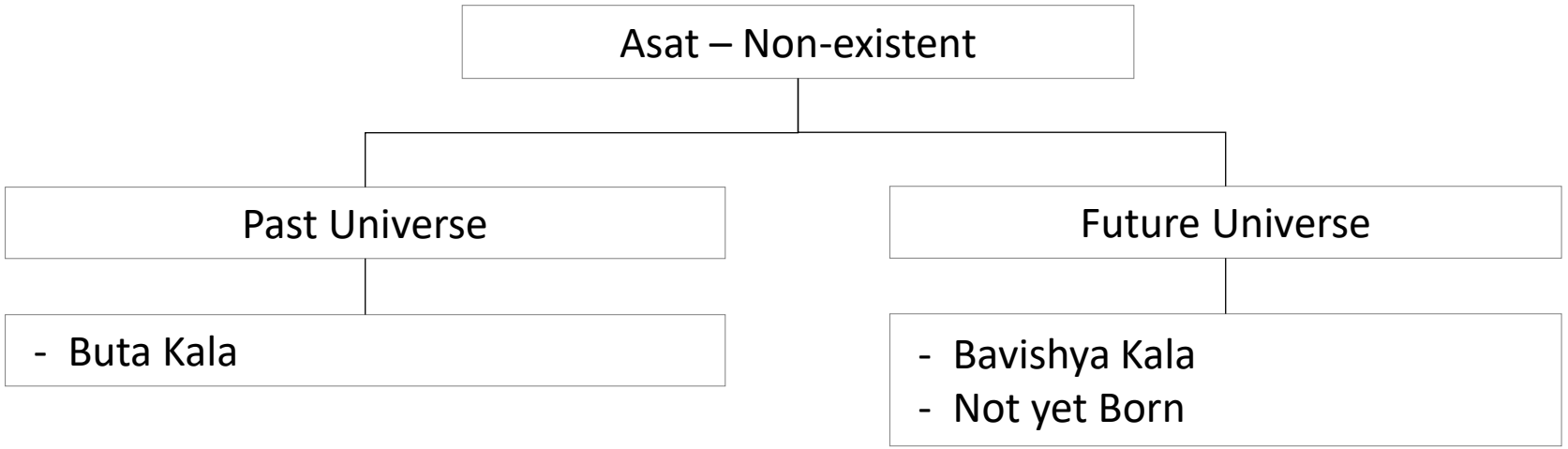
VI)



VII) a) Sat :

- Existent Objective Universe, Prapancha in the Present.
- Vartamana Kala.

b)



c) Trikala Prapancha = Maya, Projection of Ishvara.

VIII) What is left Out?

a) I Turiya Chaitanyam, Kshetrajna, Brahman.

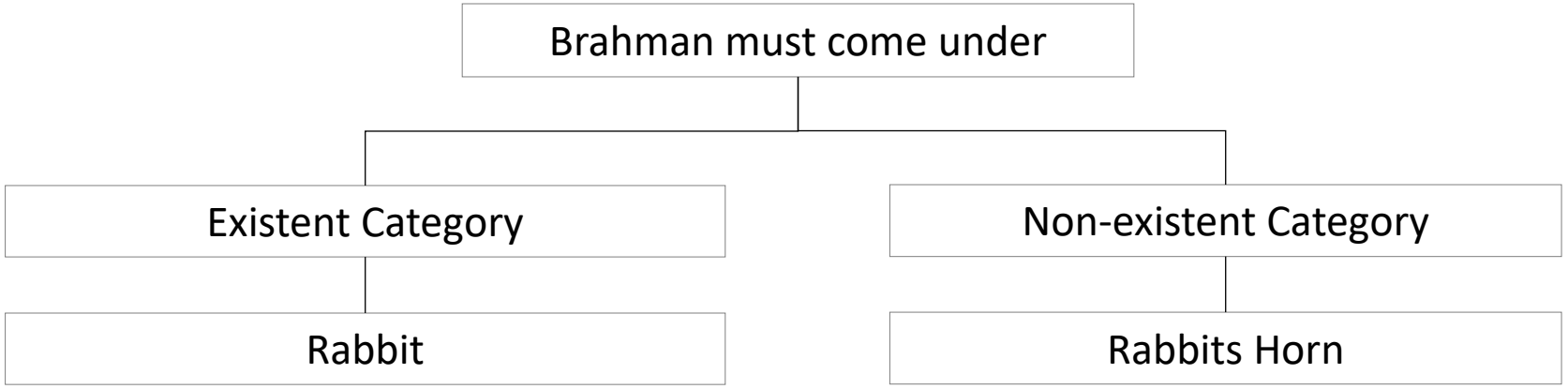
b) To Reveal this is Krishnas intention in Jneyam Topic – Verse 12 to 17

IX) Purva Pakshi :

a) Does not Understand Satyam - Mithya Concept of Advaitin.

b) Before negation of Universe, What is there? Turiyam, Sat Brahman.

c)



d) Can't Visualise 3rd thing which does not fit existent, Non-existent.

X) Definition of Brahman :

a) Brahman is Different from Sat – Asat, existent, Non-existent.

b) This is a Contradictory definition According to Purva Pakshi.

XI) Shankara :

a) Brahman is neither existent or Non-existent

b) It is not a Contradiction

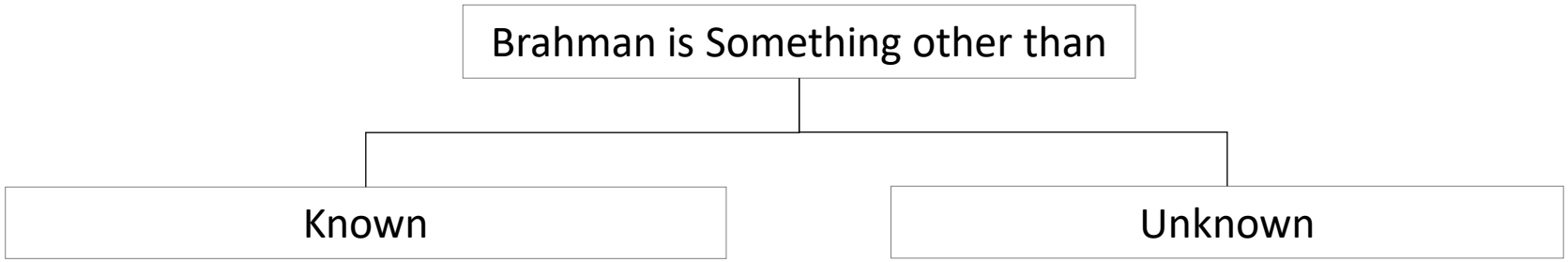
c) Same Teaching in Upanishad also.

XII) a) Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो न विजानीमो यथैतदनुशिष्या अन्यदेव तद्विदितादथो अविदितादधि इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ३	*Na tatra caksur gacchati na vag gacchati no manah* *na vidmo na vijanimo yathaitad-anusisyat* *Anyadeva tad viditad atho aviditadadhi* *Iti susruma purvesam ye nastad vyacacaksire*

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

b)

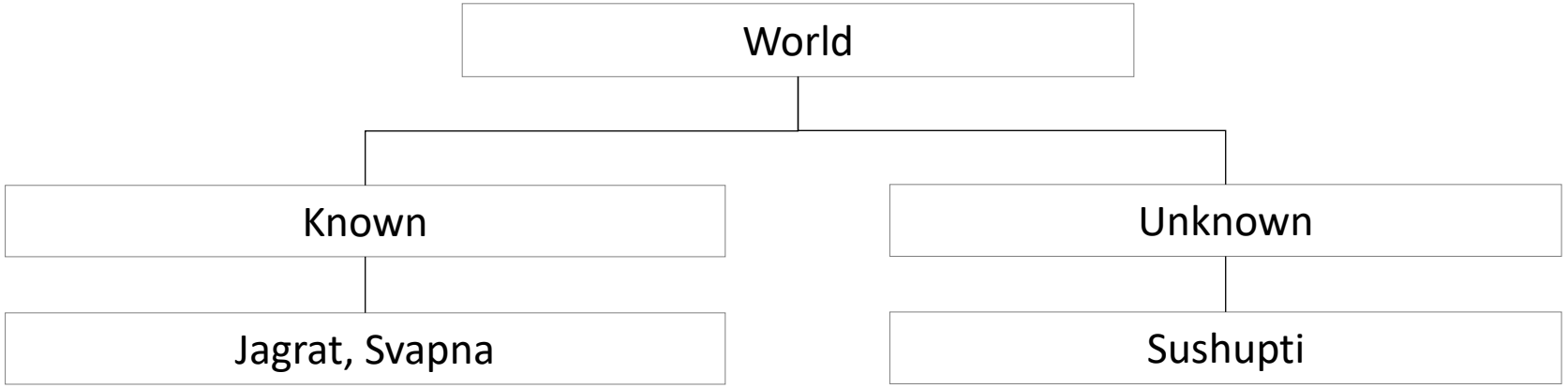


c) Negate all Knowable

d) Brahman is not a Knowable Object, it the Subject, Adhishtanam of Cosmos in 3 periods of time, Changeless, Timeless, Unborn, Deathless.

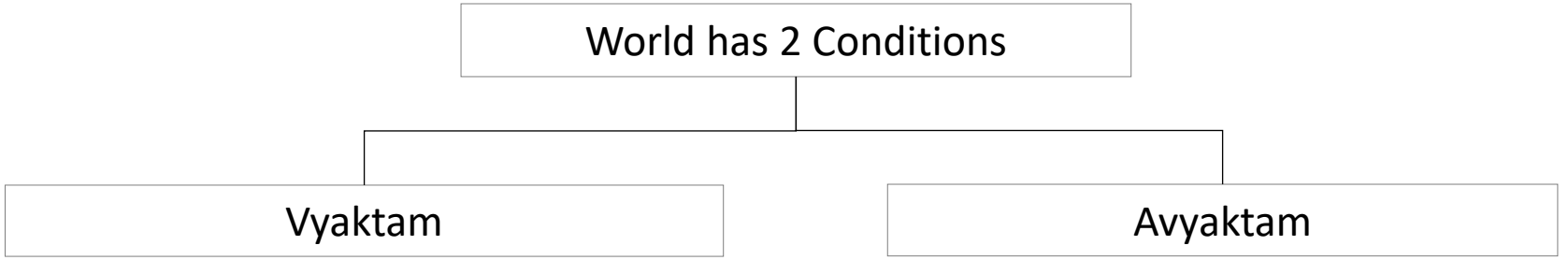
e) If Brahman were a Knowable Object it will remain unknown for Sometime.

f)



g) Brahman beyond Known, Unknown.

h)



i) Brahman :

- Condition-less
- Upadhi-less
- Triputi Rahitams alone is No Sajatiya, Vijatiya Svagata Bheda
- Subject, never an object
- Not in Knowable Category at all (Which Depends on Intellect Waking up)

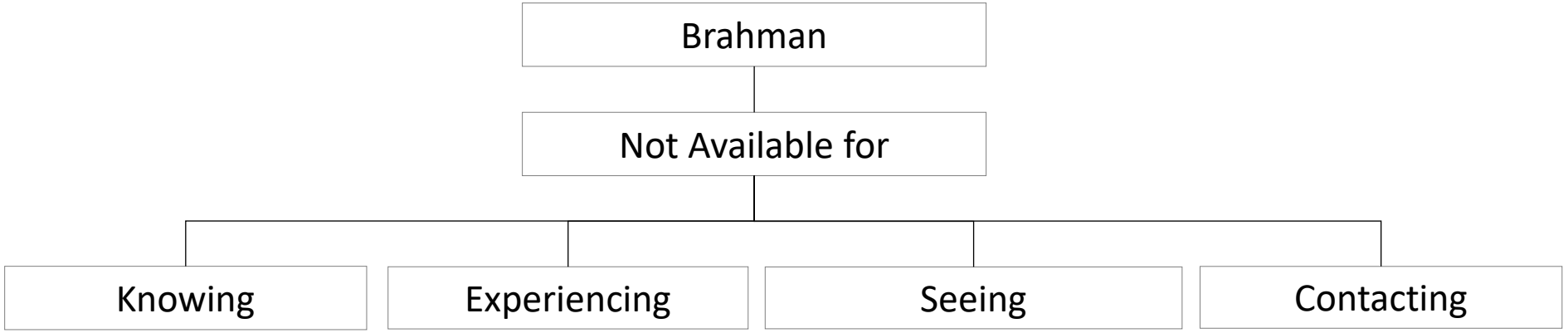
j) What is left behind is knower - Negator - Subject Absolute - Paramartikam - I - Nitya Mukta I.

k)

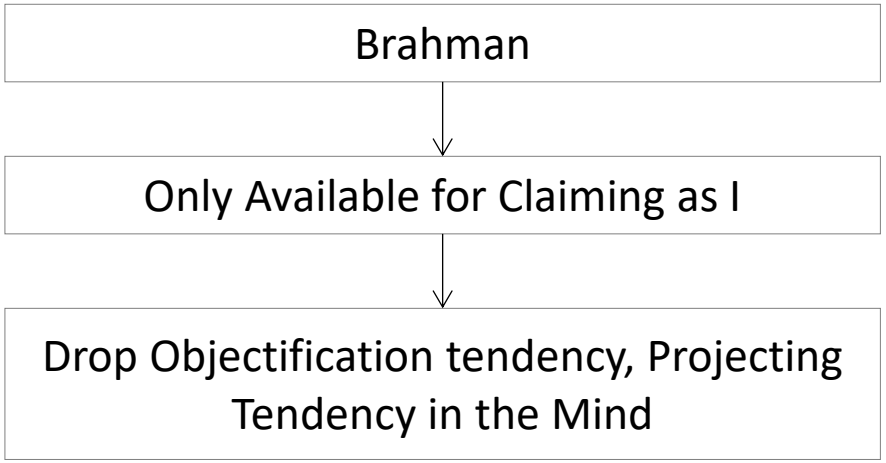
World	Brahman
- Maya - Un-describable	- Describable only by Upanishad

L) Don’t Try to know Brahman at any Time, Claim it as I

m)



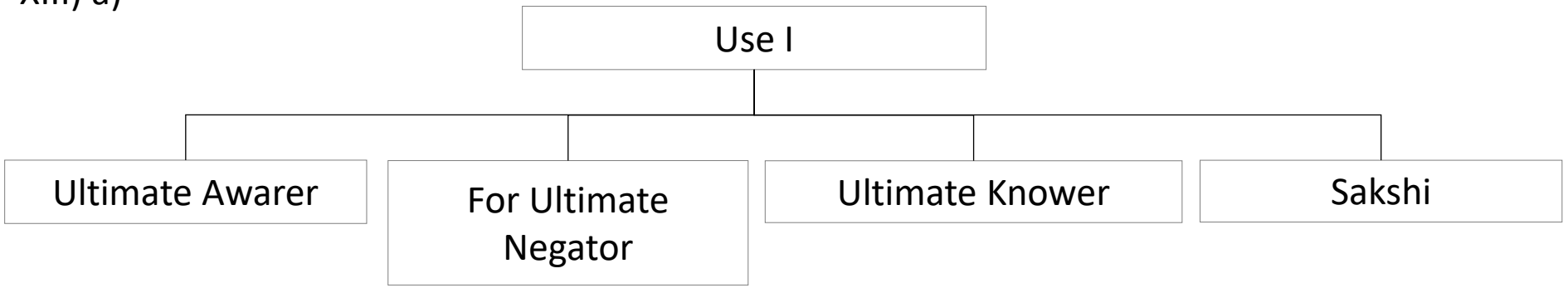
n)



o) That Brahman I am, without Expectations, Objectifying

p) World must include all Bodies – Minds in the Universe.

XIII) a)



b) Nothing other than I

- Atma - Brahman
- Exists - Sat

c) Shunyam left behind is the Consciousness Principle, Bliss.

XIV) What is Nature of that Brahman, i?

a) Not Part, Product, Property of anything in Creation, Anatma

b) Independent Principle, eternal Principle, Enlivening Principle of Jiva, Jagat, Ishvara

c) Binary Format :

Aham	Jagan
Satyam	Mithya

d) Consciousness is an Independent Principle, Pervades, Enlivens Body - Mind - Complex

e) Consciousness is not limited by Boundaries of the Body

f) Consciousness Continues even after Body, Mind, World Resolves as Pure Existence

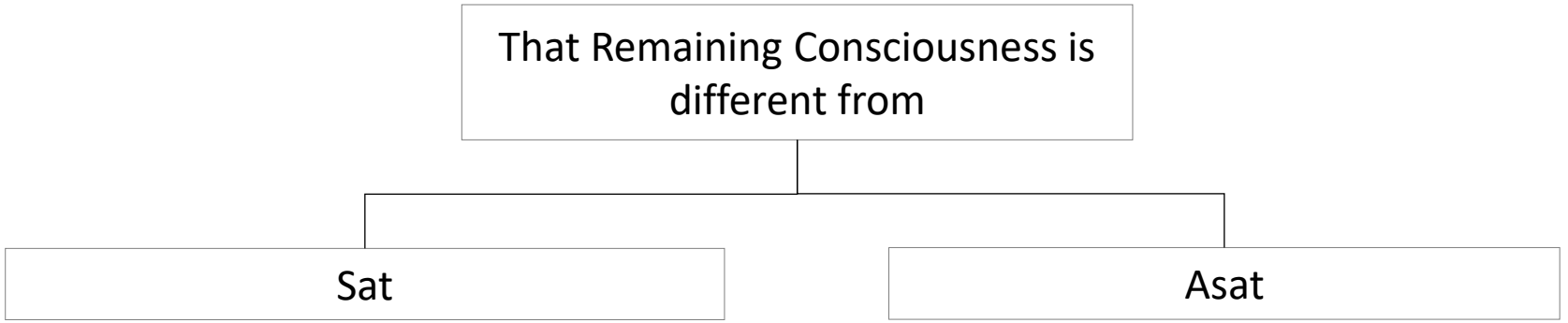
g) Remaining Consciousness is real Meaning of I

h) Gita – Chapter 10 :

अहमात्मा गुडाकेश सर्वभूताशयस्थितः । अहमादिश्च मध्यं च भूतानामन्त एव च ॥१०-२०॥	**aham ātmā guḍākēśa** **sarvabhūtāśayasthitaḥ |** **aham ādiśca madhyaṃ ca** **bhūtānām anta ēva ca || 10-20 ||**

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

i)



j) It is Different from Past, Present, Future, Does not come under Known, unknown Category which belongs to the Intellect.

k) Consciousness, Kshetrajna, is the Ultimate knower Principle of the Entire Cosmos in 3 Periods of time.

L) Knowledge of this Consciousness is termed Moksha Status for a Jiva Who Considers himself to be a Samsari Body - Mind Complex.

XV) a) Understand – Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो न विजानीमो यथैतदनुशिष्या अन्यदेव तद्विदितादथो अविदितादधि इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ३	*Na tatra caksur gacchati na vag gacchati no manah* *na vidmo na vijanimo yathaitad-anusisyat* *Anyadeva tad viditad atho aviditadadhi* *Iti susruma purvesam ye nastad vyacacaksire*

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

b) I am Knower, Experiencer.

146) Bashyam : Chapter 13 – Verse 12 Continues…

श्रुतिः अपि विरुद्धार्था इति चेत्—यथा यज्ञाय शालां आरभ्य 'यद्यमुष्मिल्लोकेऽस्ति वा न वेति' (तै सं. ६.१.१.) इत्येवमिति चेत् —
न; विदिताविदितान्यत्वश्रुतेः अवश्यविज्ञेयार्थप्रतिपादनपरत्वात् ।
'यद्यमुष्मिन्' इत्यादि तु विधिशेषः अर्थवादः ।

śrutirapi viruddhārthā iti cēt — yathā yajñāya śālāmārabhya 'yadyamuṣmiṁllōkē:'sti vā na vēti' (tai. saṁ. 6 | 1 | 1 | 1) ityēvamiti cēt,
na; viditāviditābhyāmanyatvaśrutēḥ avaśyavijñēyārthapratipādanaparatvāt I
'yadyamuṣmin' ityādi tu vidhiśēṣaḥ arthavādaḥ |

I) Shankara :

- Krishnas definition of Brahman in Verse 12 is Valid.

II) Purva Pakshi :

a) Keno Upanishad - Definition of Brahman also is defective because everything should come under known - Unknown Category.

b) Definition of Different from Sat – Asatu is a Contradiction, Dampener

c) Student comes with all expectations and Teacher will reveal Brahman, Mystic experience will happen, I will be free.

d) Students interested in Mystic Anubhava

III) Purva Pakshi gives an example from Veda Purva – Karma Khanda

a) Veda talks about how to Prepare a Yaga for going to heaven, extraordinary Place

b) Then Veda Says :

- Ko his Tat Veda?

c) Who really knows whether heaven exists or not

d) Who has seen heaven and reported?

e) Student :

- Why put effort for a Doubtful heaven.

f) Similarly, Purva Pakshi Says, Brahma Jnanam, get Moksha

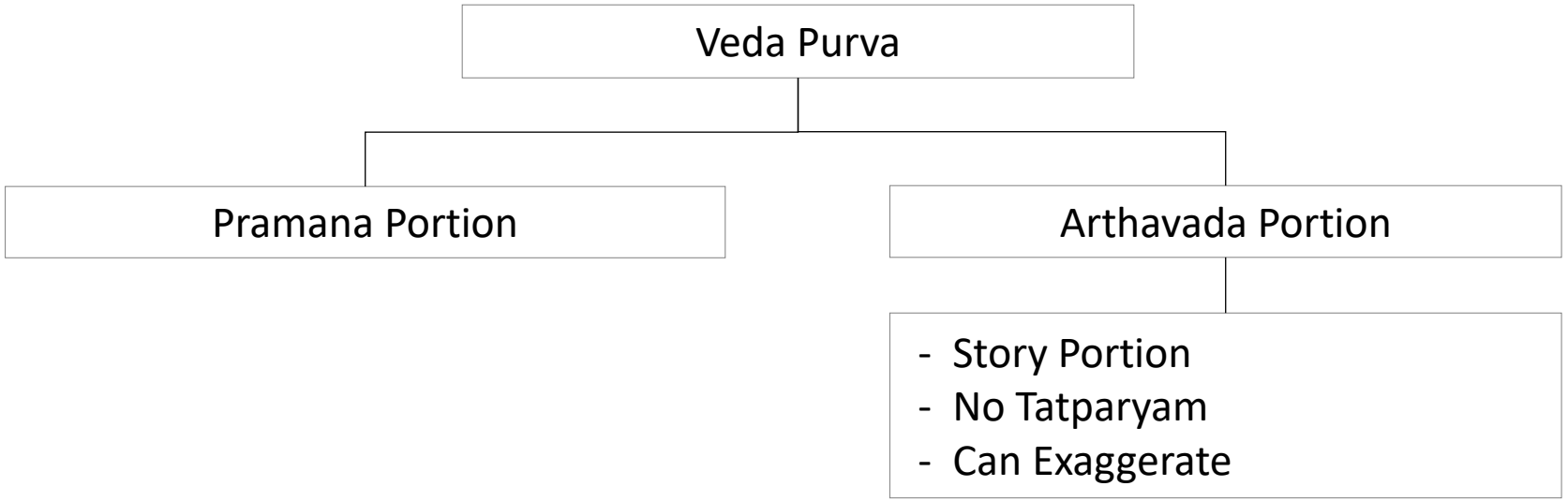
g) Enthusiastically do Karma Yoga, Upasana Yoga

h) Viditva, Aviditva, Sat – Asatu, Astiva - Nava

i) Krishnas Statement not Encouraging one

IV) Shankara gives technical Answer :

a)



b) Keno Upanishad :

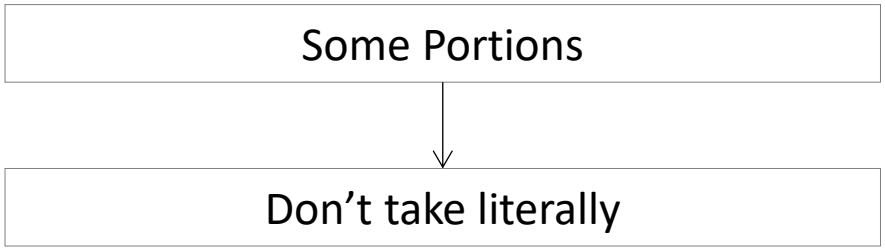
- How Nachita went to Heaven with this Body and Returned.

c) Was given to Yama as Dakshina

d) Gita – Chapter 1 :

- After Blowing Conch, What did others do? Drank Coca-Cola, Played Sudoku?

e)



f) Central Teaching :



g) Story not Pramana Vakhyam, Don't take their Literal meaning, Brush them Aside.

h) Don't Say :

- Heaven is Doubtful existence, Apaurusheya Vishaya

i) Shankara tells Purva Pakshi - Your Example is wrong.

V) a) Shankara :

- Na Sat, Na Asat Uchyate is Pramana Vakhyam, Central Teaching.

b) Keno Vakyam, Tatparya Vakhyam, Reveals Brahman.

c) No Contradiction, Pramana Vakhyam.

d) Brahman has to be necessarily known.

e) Truth can't be revealed by Direct Method, hence Paradoxical Language used.

f) Farther than farthest, Nearer than Nearest, bigger than Biggest smaller than Smallest.

g) Aim of Shastra :

- Stun the intellect from thinking process.

h) Intellect must fall into its own Adhishtana Atma

i) It is a shock treatment, not a Contradiction.

Topic No. 147 to 150 :

उपपत्तेश्च सदसदादिशब्दैः ब्रह्म नोच्यते इति । सर्वो हि शब्दः
अर्थ-प्रकाशनाय प्रत्युक्तः, श्रूयमाणश्च श्रोतृभिः, जातिक्रियागुणसम्बन्धद्वारेण
संकेत-ग्रहणसव्यपेक्षः अर्थं प्रत्याययति; न अन्यथा, अदृष्टत्वात् । तत् यथा—'गौः'
'अश्वः' इति वा जातितः, 'पचति' 'पठति' इति वा क्रियातः, 'शुक्लः' 'कृष्णः' इति वा
गुणतः, 'धनी' 'गोमान्' इति वा सम्बन्धतः । न तु ब्रह्म जातिमत्, अतः न
सदादि-शब्दवाच्यम् । नापि गुणवत् — येन गुणशब्देन उच्येत—निर्गुणत्वात् ।
नापि क्रिया-शब्दवाच्यं, निष्क्रियत्वात् 'निष्कलं निष्क्रियं शान्तं' (श्वे. उ. ६.१९.) इति श्रुतेः ।
न च सम्बन्धी, एकत्वात् । अद्वयत्वात्, अविषयत्वात्, आत्मत्वाच्च न केनचित् शब्देन
उच्यते इति युक्तम्; 'यतो वाचो निवर्तन्ते' (तै. उ. २.९.९.) इत्यादिश्रुतिभिश्च ॥

upapattēśca sadasadādiśabdaiḥ brahma nōcyatē iti | sarvō hi śabdaḥ arthaprakāśanāya prayuktaḥ, śrūyamāṇaśca śrōtṛbhiḥ, jātikriyāguṇasambandhadvārēṇa saṅkētagrahaṇasavyapēkṣaḥ arthaṁ pratyāyayati; na anyathā, adṛṣṭatvāt | tat yathā — 'gauḥ' 'aśvaḥ' iti vā jātitaḥ, 'pacati' 'paṭhati' iti vā kriyātaḥ, 'śuklaḥ' 'kṛṣṇaḥ' iti vā guṇataḥ, 'dhanī' 'gōmān' iti vā sambandhataḥ | na tu brahma jātimat, ataḥ na sadādiśabdavācyam | nāpi guṇavat, yēna guṇaśabdēna ucyēta, nirguṇatvāt | nāpi kriyāśabdavācyaṁ niṣkriyatvāt 'niṣkalaṁ niṣkriyaṁ śāntam' (śvē. u. six | 19) iti śrutēḥ | na ca sambandhī, ēkatvāt | advayatvāt aviṣayatvāt ātmatvācca na kēnacit śabdēna ucyatē iti yuktaṁ; 'yatō vācō nivartantē' (tai. u. 2 | nine | 1) ityādiśrutibhiśca ||

Reason supports the view that Brahman cannot be expressed in terms like existence and Non-existence. All words used in a Discourse are meant to convey sense to the listeners by means of their link with Notions of Clas, Acts, Attributes and relations. There is no other means to convey sense Except this Conventional link. For Example, terms like cow and horse convey Sense through their link with genera; terms like 'Cooks' and 'reads' Via activities; 'White' and 'Black' Via qualities; 'Wealthy' and 'Cow-owning' via relation. On the other hand, Brahman has no genus; so it cannot be denoted by words like Sat; nor has it attributes. Again it cannot be expressed by Verbs as it is a actionless. Vide SU.6.19 'Part-less, actionless, Quiescent'. It is unrelated, for it is one only. Being Non-dual, Non-objective, and Spiritual, it is Appropriate that all words should fail to describe it. Hence such Sruti as 'Whence words recoil" (TU.2.9.9).

147) Bashyam : Chapter 13 – Verse 12 Continues…

उपपत्तेश्च सदसदादिशब्दैः ब्रह्म नोच्यते इति । सर्वो हि शब्दः अर्थ- प्रकाशनाय प्रत्युक्तः, श्रूयमाणश्च श्रोतृभिः, जातिक्रियागुणसम्बन्धद्वारेण संकेत- ग्रहणसव्यपेक्षः अर्थं प्रत्याययति; न अन्यथा, अदृष्टत्वात् ।

upapattēśca sadasadādiśabdaiḥ brahma nōcyatē iti | sarvō hi śabdaḥ arthaprakāśanāya prayuktaḥ, śrūyamāṇaśca śrōtṛbhiḥ, jātikriyāguṇasambandhadvārēṇa saṅkētagrahaṇasavyapēkṣaḥ arthaṁ pratyāyayati; na anyathā, adṛṣṭatvāt |

I) a) Upanishad – Gita :

- Forced to used Contradiction, paradoxical language.

b) Can't directly reveal Brahman

c) Shabda not Pramanam, if so Brahman will become Prameyam.

d) If Prameyam, will be Object in Creation, not Subject at all

e) Infinite can't become Prameyam, it is beyond time, Space

II) Steps :

a) If Brahman is infinite, it can't be Prameyam, Object of knowledge.

b) If not Prameyam, it can't be revealed through Pramanam.

c) Words = Shabda Pramanam, can't reveal Brahman.

d) Silence can't reveal Brahman

e) Dakshinamurthy Stotram :

- Words can't reveal Brahman
- Guru can't use Silence also.

f) Use Neti Neti… to reveal Brahman in an indirect Manner.

g) Silence reveals Brahman :

- Means words reveal Brahman through indirect Method.
- Indirect method is called Silence.

h) Upanishad uses language of Contradiction to reveal Brahman as words can't directly reveal Brahman.

III) Why words can't reveal Brahman? Technical Portion.

a) Words can reveal any object only if the Object fulfills Certain Conditions (Shabda Pravrutti Nimittani).

b) Nimittam = Condition

c) Shabda Pravrutti = Verbal Revelations

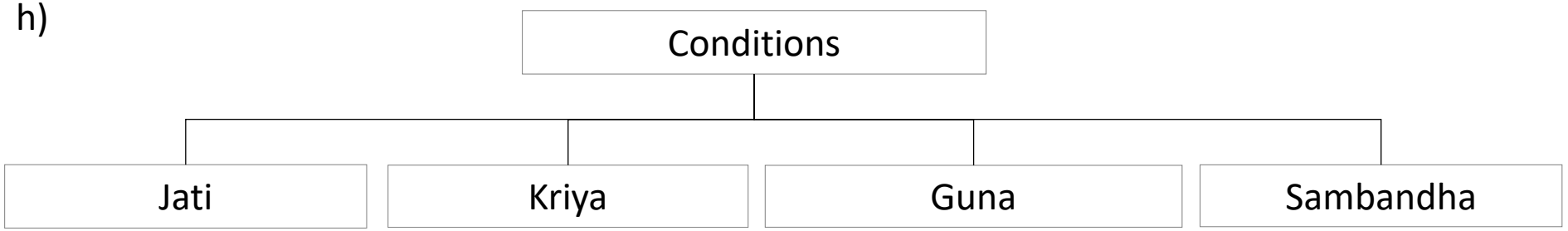
d) Brahman does not fulfill any of these Conditions, hence can't be revealed by words directly.

e) Therefore, reveals indirectly, method of Paradox, neither known nor unknown.

f) Neither Existent or Non-existent.

g) Neither far – Near, Small - Big

h)



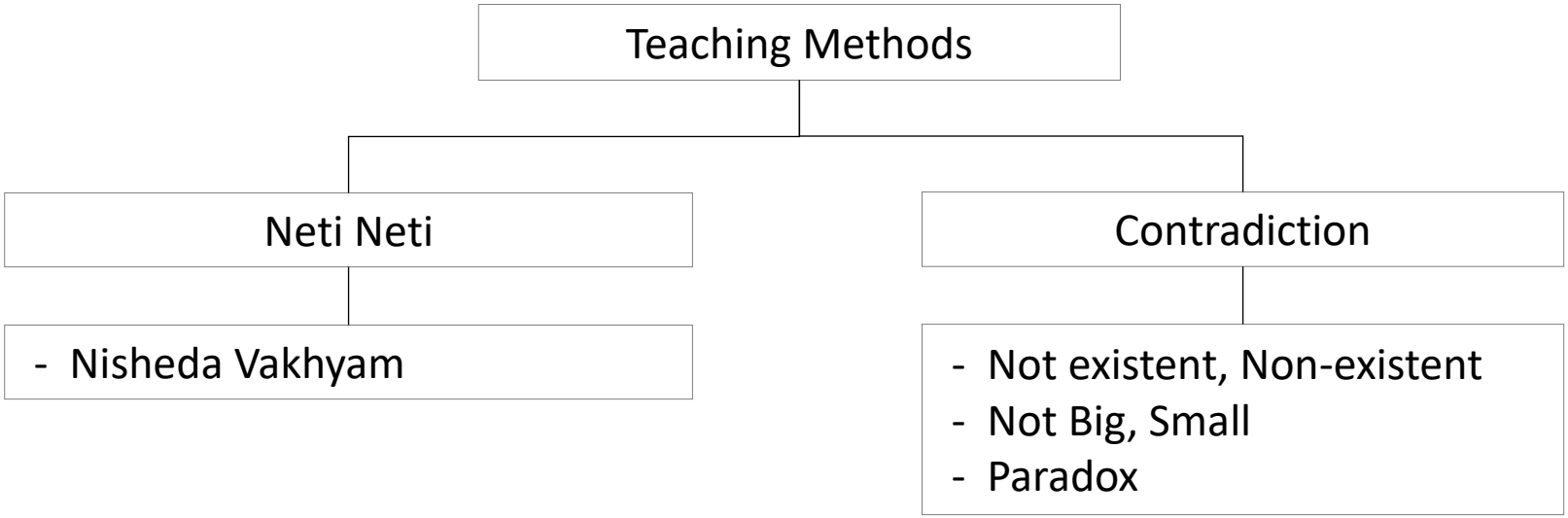
Revision : Chapter 13 - Verse 12 :

I) a) Brahman = Jneyam in Chapter 13

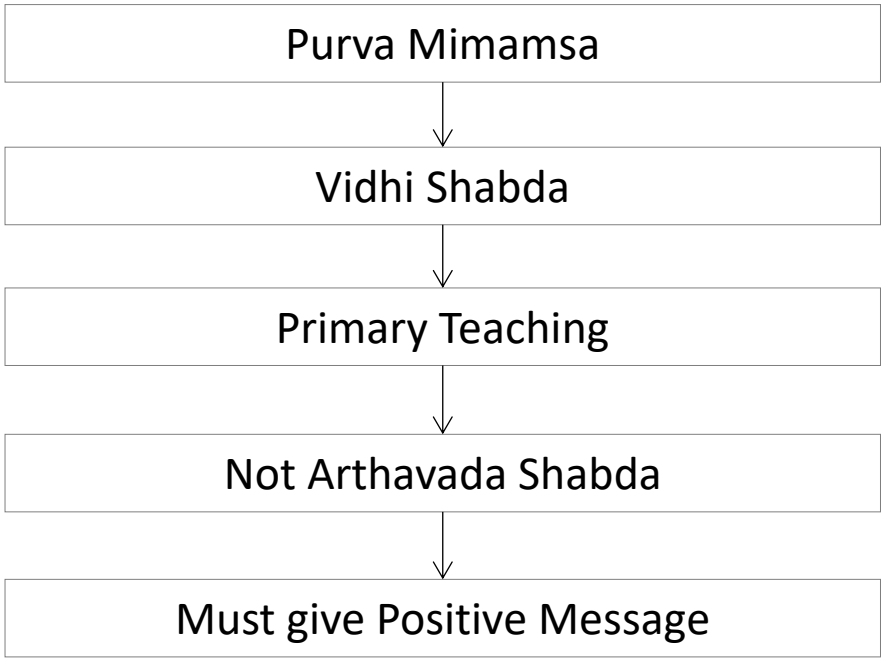
b) Knowing Brahman gain immortality, Moksha

c) I am not Body - Mind but Sakshi, Brahman, Turiya Atma

d)



e)



f)

Pramana Vakhyam	Apramanam Vakhyam
- Conveys Something - Must employ words Properly	- Arthavada - Stuti

g) Brahman can't be directly Revealed by words

h) Upanishad uses indirect method

i) Words reveals Objects if they fulfill 4 Conditions

j) In Brahman 5 Conditions Absent

k) Vachyartha of words can't be employed, Lakshyartha Employed.

L) Upapathecha :

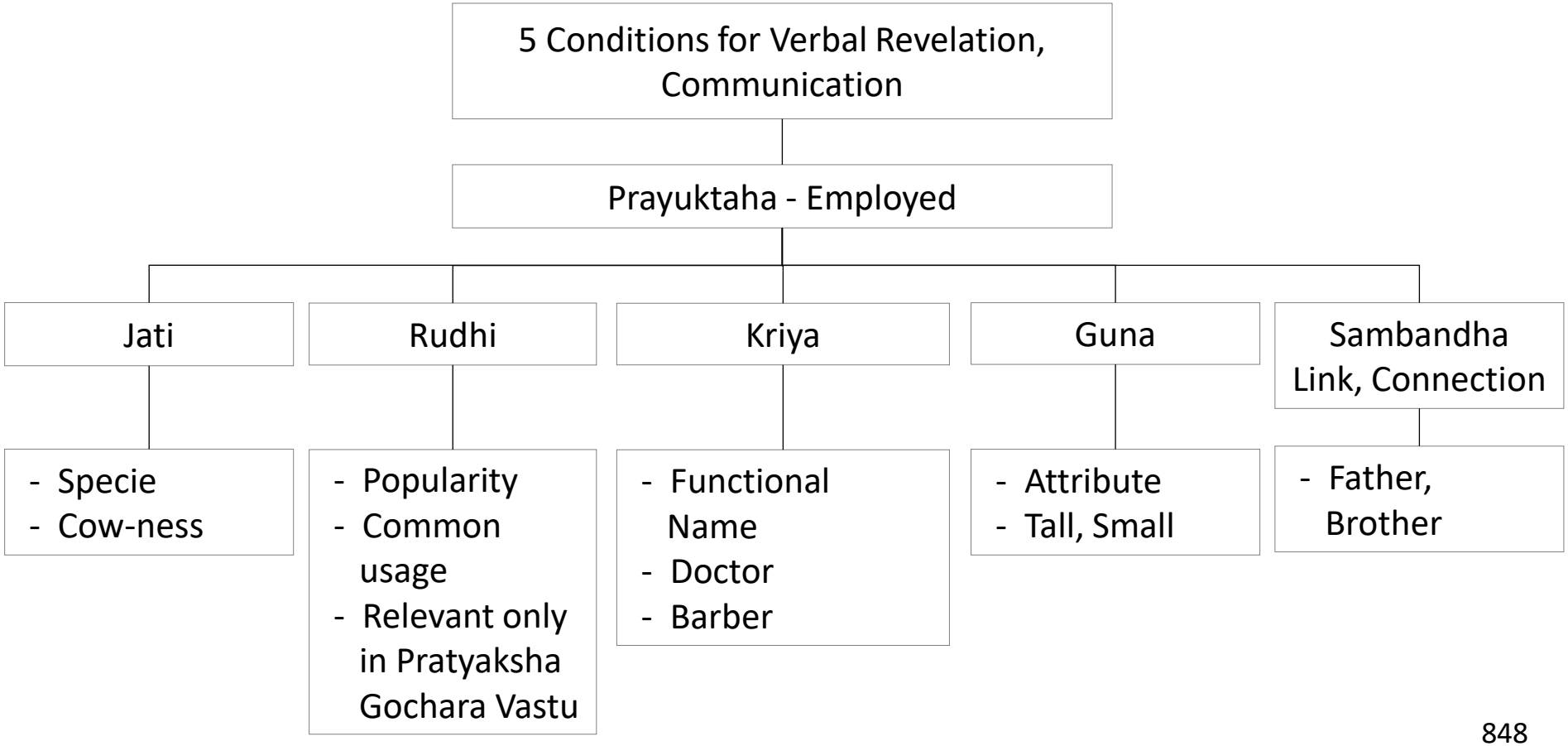
- Because of logical reasons also, Sruti has to use Indirect method for Revelation of Brahman.

m) Sat Na Asat not Uchyate, but Lakshyate

n) Vachyartha Na Bavati

o) Tarqa Shastra 4 Conditions Acceptable to Vedanta also

II) a) Shabda Pravrutti Nimittani :



b) Brahman does not come under any of these 5 Conditions

c) Listener must see condition and object to be revealed, then communication takes place

d) Pratyayati, Bodhayati

e) No Exception to this rule of 5 Conditions for Communication for usage of words

f) Use Anvaya Vyatireka.

148) Bashyam : Chapter 13 – Verse 12 Continues…

तत् यथा—'गौः' 'अश्वः' इति जातितः, 'पचति' 'पठति' इति वा क्रियातः, 'शुक्लः' 'कृष्णः' इति वा गुणतः, 'धनी' 'गोमान्' इति वा सम्बन्धतः ।

tat yathā — 'gauḥ' 'aśvaḥ' iti vā jātitaḥ, 'pacati' 'paṭhati' iti vā kriyātaḥ, 'śuklaḥ' 'kṛṣṇaḥ' iti vā guṇataḥ, 'dhanī' 'gōmān' iti vā sambandhataḥ |

I) a) Specie – Jati :

- Cow-ness, Horse-ness, Human-ness, Animal-ness, Plant-ness.

b) Cow experienced before

c) Use general feature of Cow-ness to understand

d) Universal, Specie, ness

e) Cow experienced before, you understand now without looking at it.

f) Without experiencing Particular, Universal can't be known

g) Individual = Particular = Vyakti

h) Through Particular, Jati Condition is known

II) a) Pachati, Patati Kriya, function

b) Cook, Plumber, known through function

III) Guna :

- Through Attributes, Colour, reveal an object.
- Shukla, Krishna
- Rich

IV) Sambandha :

- Connection, Link
- Father, Brother, Son.

V) Rudhi :

- Experiencable, Popularity,
- W.r.t Pratyaksha Gochara Vishaya only.

149) Bashyam : Chapter 13 – Verse 12 Continues…

न तु ब्रह्म जातिमत्, अतः न सदादि-शब्दवाच्यम् । नापि गुणवत् — येन गुणशब्देन उच्येत—निर्गुणत्वात् । नापि क्रिया-शब्दवाच्यं, निष्क्रियत्वात् 'निष्कलं निष्क्रियं शान्तं' (श्वे. उ. ६.१९.) इति श्रुतेः ।

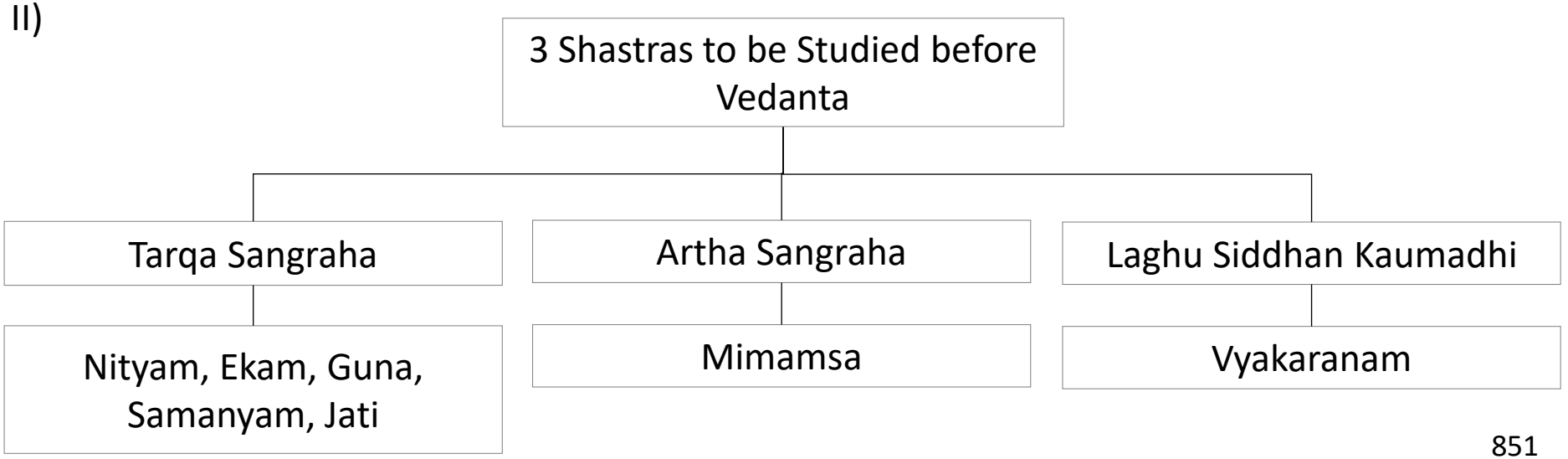
na tu brahma jātimat, ataḥ na sadādiśabdavācyam | nāpi guṇavat, yēna guṇaśabdēna ucyēta - nirguṇatvāt | nāpi kriyāśabdavācyaṁ niṣkriyatvāt 'niṣkalaṁ niṣkriyaṁ śāntam' (śvē. u. six | 19) iti śrutēḥ |

I) a) Brahman has no Jati, Different from Conventional things in the world

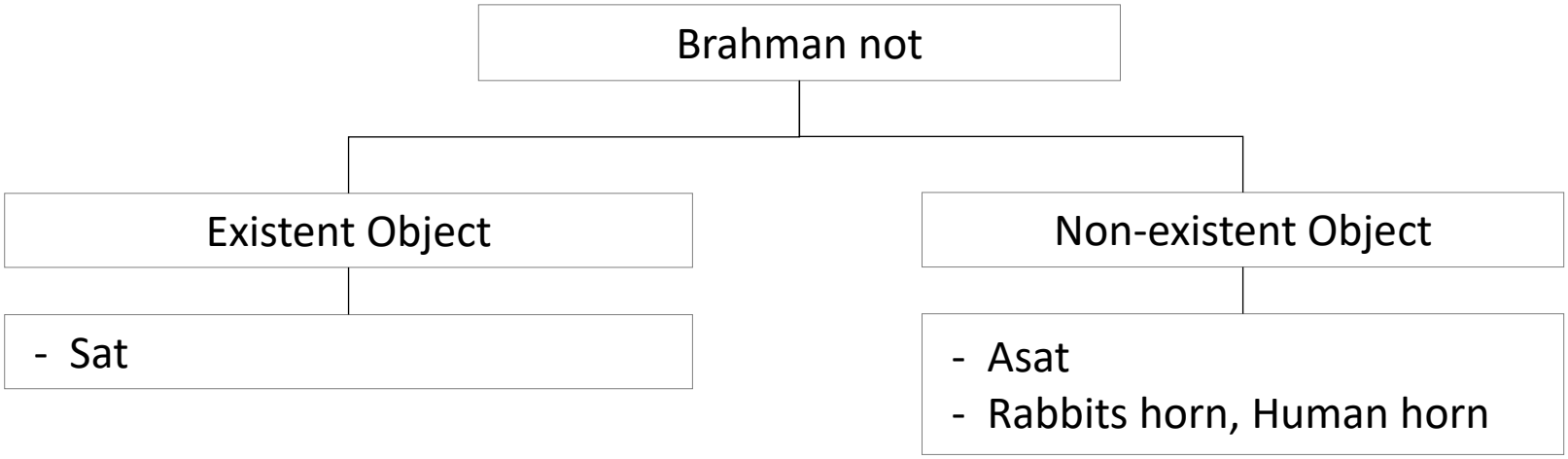
b) No 2nd Brahman – Feature of Universality can't be used to Reveal Brahman.

c) Ekatvat – Not Many Particulars.

II)



IV)



- Brahman doesn't have Satta, Asatti, Jati
- Jati Kriya, Guna, Sambandha Nasti

V) Guna :

a) Svetasvataro Upanishad :

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै । तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥	yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai I tam ha devam atmabuddhiprakasam mumuksur vai saranam aham prapadye II 18 II
निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् । अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥	niskalam niskriyam santam niravadyam niranjanam I amrtasya param setum dagdhendhanam ivanalam II 19 II

He who at the beginning of creation projected Brahma (Universal Consciousness),

Who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 - Verse 18, 19]

b) Brahman has no attribute – Big, Small

c) Sakshi, Chetah, Kevalo Nirgunashcha

d) Brahman = Neuter Gender Attribute-less.

VI) Function :

a) Nishkriyatvat :

- Brahman has no function
- Witnessing = Nature, not Brahmans function.

b)

Brahman	Maya
- Utterly useless - Used only for Moksha - Shantam - Nishkalam - Attribute-less	- Very useful in Vyavahara

150) Bashyam : Chapter 13 – Verse 12 Continues…

न च सम्बन्धी, एकत्वात् । अद्वयत्वात्, अविषयत्वात्, आत्मत्वाच्च न केनचित् शब्देन उच्यते इति युक्तम्; 'यतो वाचो निवर्तन्ते' (तै. उ. २.९.९.) इत्यादिश्रुतिभिश्च ॥

na ca sambandhī, ēkatvāt | advayatvāt aviṣayatvāt ātmatvācca na kēnacit śabdēna ucyatē iti yuktaṁ; 'yatō vācō nivartantē' (tai. u. 2 | nine | 1) ityādiśrutibhiśca ||

I) a) Ekam = One

Eva = Alone

Advitiyam = Non-dual, no 2nd thing

b) Paramartikam

c) hence, no Dvaitam in it, no Sambandha, Asangaha

d) Sajatiya, Vijatiya, Svagata Bheda Rahitatvat

e) Avishayatvat - Not Object of knowledge, Aprameyam.

f) Because of Absence of Relationship words can't be used

- Subject - Object Sambandha
- Vishayi - Vishaya Sambandha
- This is Svarupa of Atma.

g) No words can reveal Brahman directly.

h) Taittriya Upanishad :

तदनाप्तिकृदज्ञानध्वस्तयेऽलं न कारकम् । प्रत्यग्ज्ञानेऽधिकार्यस्मात्त्यक्तपूर्वोक्तसाधनः ॥ ९ ॥	tadanāptikṛdajñānadhvastaye'laṃ na kārakam | pratyagjñāne'dhikāryasmāttyaktapūrvoktasādhanaḥ || 9 ||

Since knowledge, but not action, is competent to destroy ignorance which makes it (i.e., Moksha) unattained, a person who has abandoned the means (viz., Karma) mentioned above is eligible for Self-knowledge. [2 - 9 - 9]

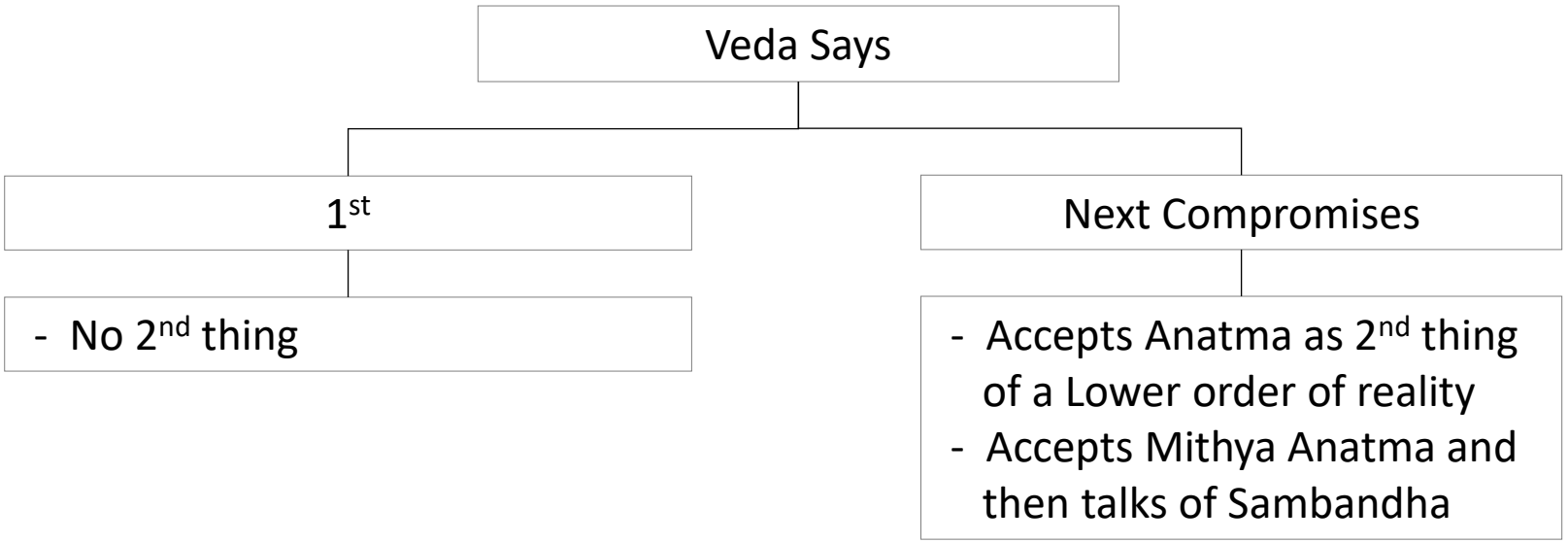
II) Aside Note :

a) Brahman is Advitiyam, hence words can't reveal

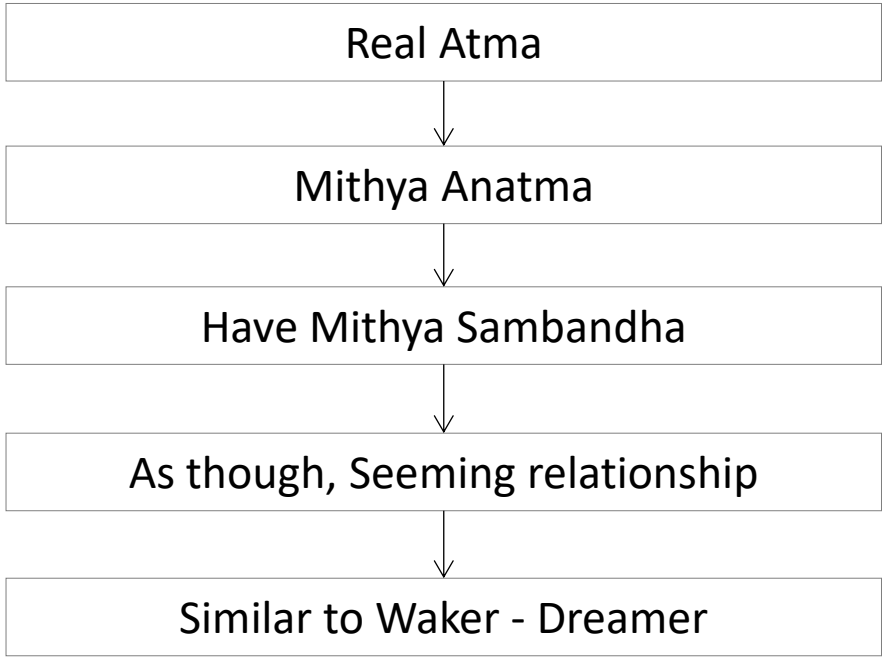
b) Brahman does not have a 2nd Real thing as Brahman.

c) There are many 2nd things in the Lower order of Reality as Vyavaharika Satyam, Billions of People, Stars etc.

d)



e)



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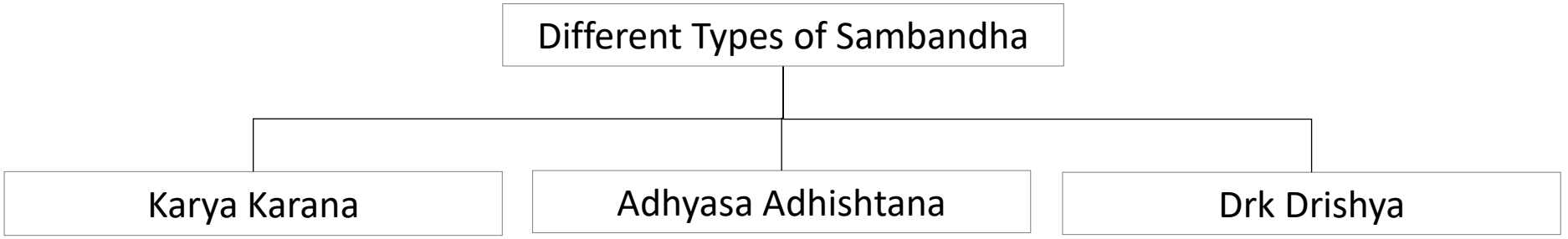


g) By Making use of Mithya Sambandha Upanishad reveals real Brahman.

III) 1st :

- Shabda Pravrutti Nimitta Abhava

2nd :

- Shabda Pravrutti Nimitta Bavaha
- **There is a Mithya Sambandha of Brahman with the Mithya world.**

IV) a) We Reveal Brahman as Karanam, Adhishtanam, Sakshi etc

b) After revealing Brahman as Adhishtanam, negate Mithya world and also Mithya relationship

c) This Method is called Adhyaropa, Apavada

V) Anvaya – Verse 12 :

- Yatu Jneyam Bavati, Yatu Jnatva Mumukshuhu Amrutam Ashrute
- Tatu Aham Pravakshyami
- Anaadi Matu param Brahma
- Na Satu Na Asatu Uchyate….

151) Introduction to Chapter 13 – Verse 13 :

सच्छब्दप्रत्ययाविषयत्वात् असत्त्वाशङ्कायां ज्ञेयस्य सर्वप्राणिकरणोपाधि-द्वारेण तदस्तित्वं प्रतिपादयन् तदाशङ्कानिवृत्त्यर्थं आह—

sacchabdapratyayāviṣayatvāt asattvāśaṅkāyāṁ jñēyasya sarvaprāṇikaraṇōpādhidvārēṇa tadastitvaṁ pratipādayan tadāśaṅkānivṛttyarthamāha —

Being beyond the range of the word Sat or Existent, there arises the doubt that the Knowable is Non-existent. To remove this doubt its existence is affirmed as borne out by the Sense-organs, the Adjuncts of all living beings:

I) Conclusion of Previous Shloka :

a) Shabda Pravrutti Nimitta Abhava

b) Words can't reveal Brahman directly

c) Student Disappointed

d) If words can't reveal Brahman, can't know Brahman, can't get Moksha also

II) Next Upanishad Says :

a) Words can indirectly Reveal brahman

b) Temporarily Accept the world as Mithya

c) It will not disturb Advayam Brahma, Non-dual Brahma.

d) This is called Adhyaropa

e) Once Mithya world is Accepted, can talk of Mithya Relationship

f) Mithya world will be able to reveal Brahman

g) This is the Method used in following Verses

h) How Acceptance of Mithya world helps to reveal Adhishtanam real Brahman.

i) Use Unreal Rope Snake to Reveal Real Rope

j) Use Unreal Dream to Reveal real waker.

III) a) Adhyaropa helps in revealing Brahman

b) Simple Methodology

c) Example :

- Person wants Coffee
- Can't Serve him Coffee without Container.

d)

Serve Coffee	Plastic Container
- To be Drunk - Brahman	- World - To be Negated, thrown away

e)

Introduction of Cup / World	Dropping Cup
Adhyaropa	Apavada

3 States, 3 Bodies, 5 Koshas

f) Take Prapancha as Cup understand Brahman.

- Drop Prapancha – World.

g)

Taking World	Dropping World
Adhyaropa	Apavada

h) Krishna uses Language of Contradiction

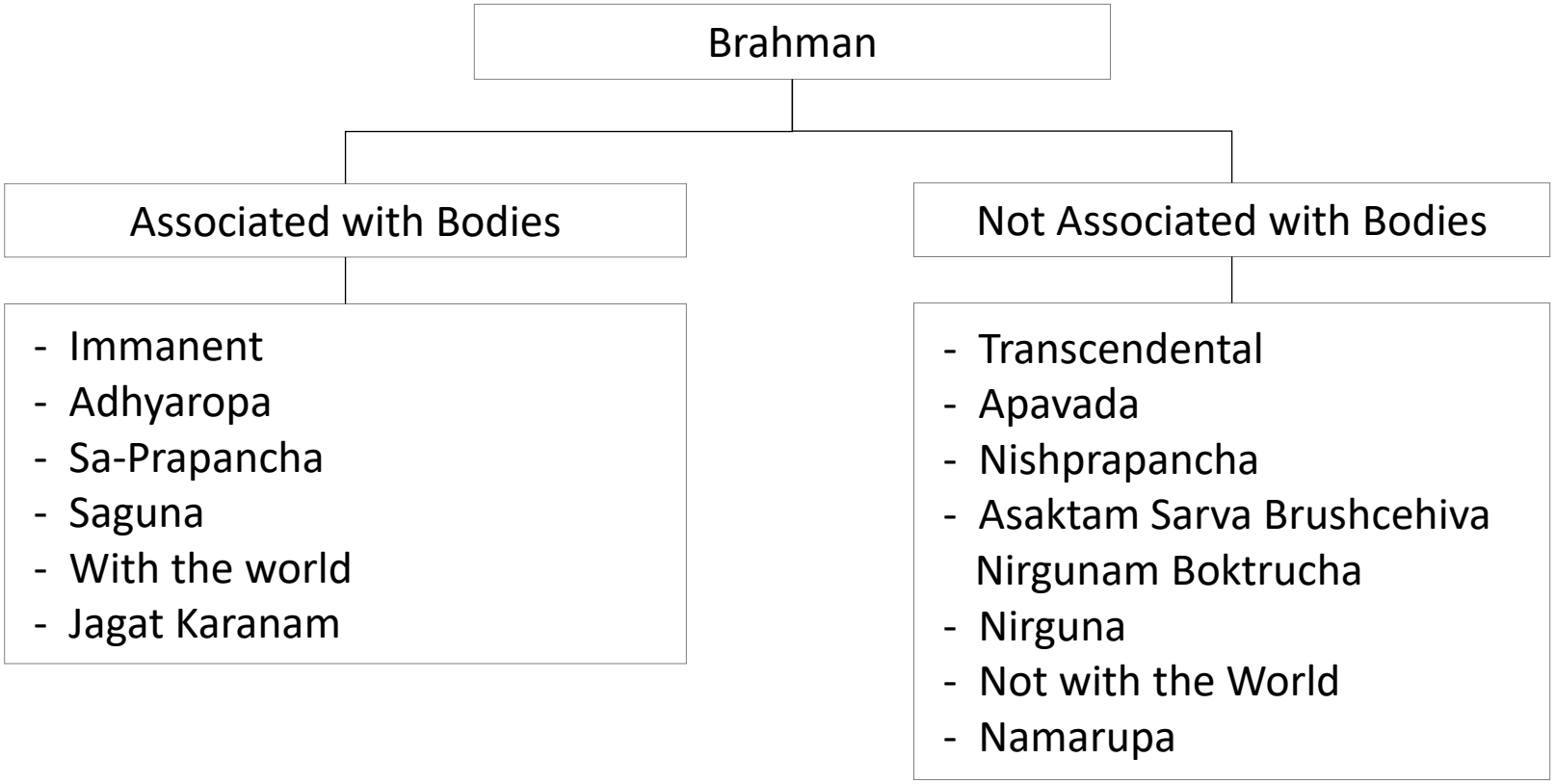
i) Gita – Chapter 13 :

सर्वतः पाणिपादं तत्
सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके
सर्वमावृत्य तिष्ठति ॥ १३-१४॥

sarvataḥ pāṇipādaṃ tat
sarvatō'kṣiśirōmukham |
sarvataḥ śrutimallōkē
sarvam āvṛtya tiṣṭhati || 13-14 ||

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 - Verse 14]

j)



IV) How both Sa-Prapancha and Nish-Prapancha possible?

a) They are Mutually exclusive

b) Sequentially understandable

c) Can’t be both at Same time.

d)

With Danda	Without Danda
Morning	Evening

V) It is possible only if one is Satyam, other is Mithya in the example.

a) Gita :

Chapter 9 - Verse 4	Chapter 9 - Verse 5
- Mastani Sarva Butani - Adhyaropa - Only When Prapancha is Available - Jagrat, Svapna	- Nacha Mastani Butani - Apavada - When Prapancha is not Available in Sushupti

Gita :

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

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

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

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaiśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

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

b) Substratum Brahman is revealed as Adhishtanam

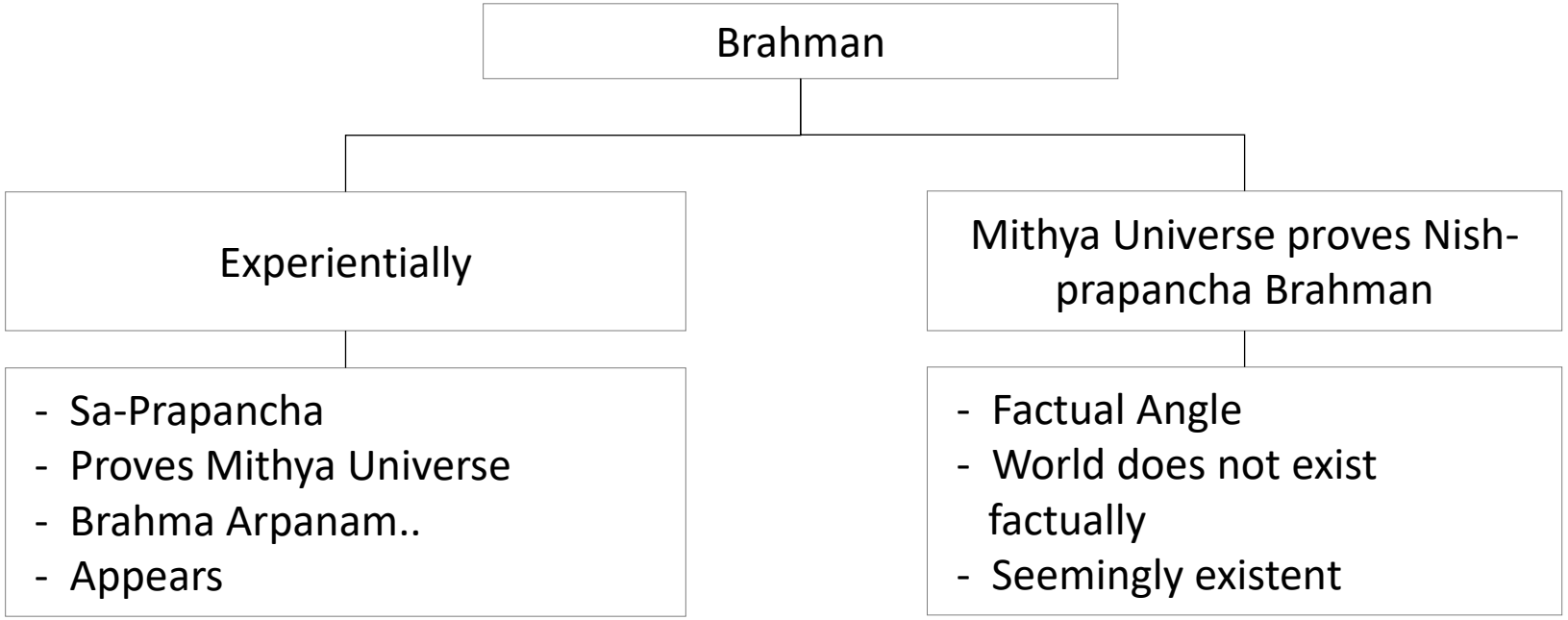
c) World is Adhyasa, Mithya

d) Only when Prapancha is Mithya, you can Say it is Associated, Disassociated.

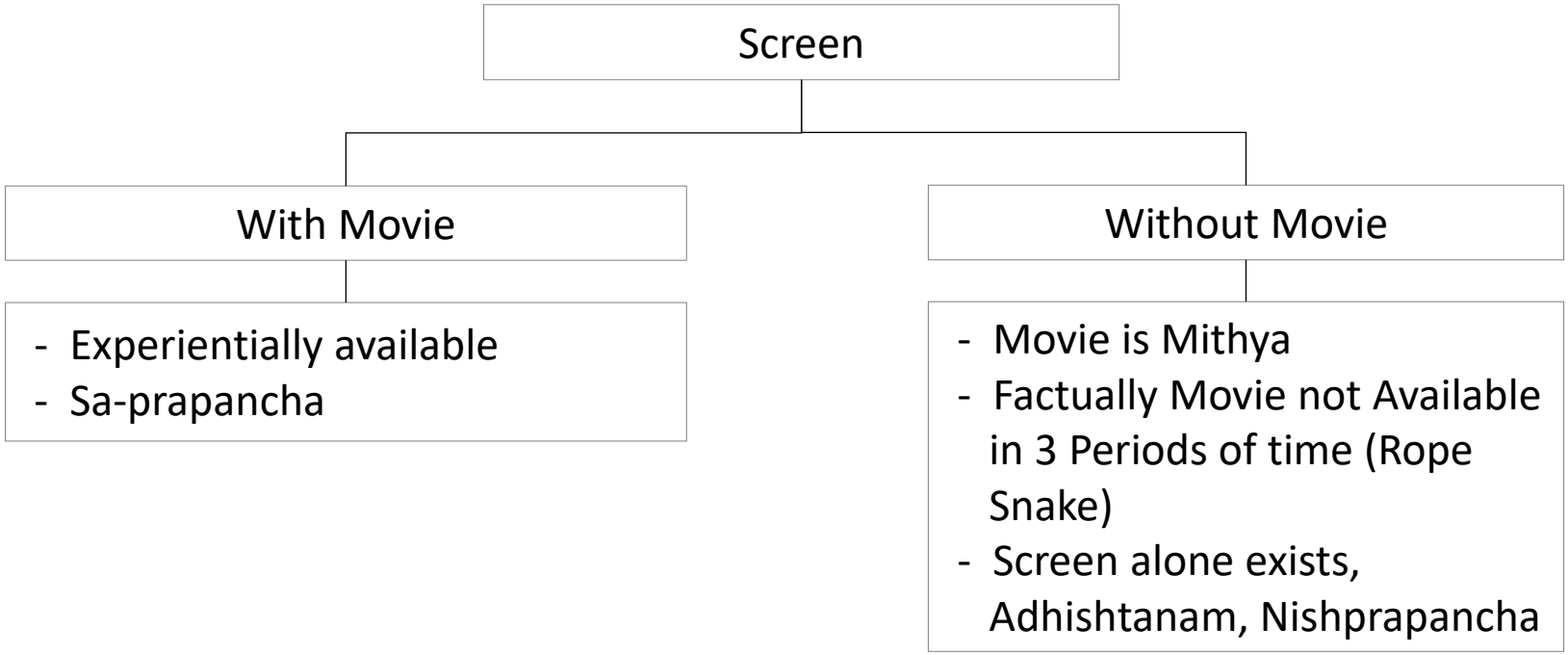
e) Mithya :

- Experientially Available factually Non-existent
- Appears in Avidya Avastha disappears in Vidya Avastha
- Wake up to Brahman, world is falsified, Badaha, Negated.

f)


Brahman
Experientially
Mithya Universe proves Nish-prapancha Brahman
- Sa-Prapancha
- Proves Mithya Universe
- Brahma Arpanam..
- Appears
- Factual Angle
- World does not exist factually
- Seemingly existent

g)


Screen
With Movie
Without Movie
- Experientially available
- Sa-prapancha
- Movie is Mithya
- Factually Movie not Available in 3 Periods of time (Rope Snake)
- Screen alone exists, Adhishtanam, Nishprapancha

h) Kathanena, Krishna Says world is Mithya

i) If world is Mithya, Brahman is Satyam

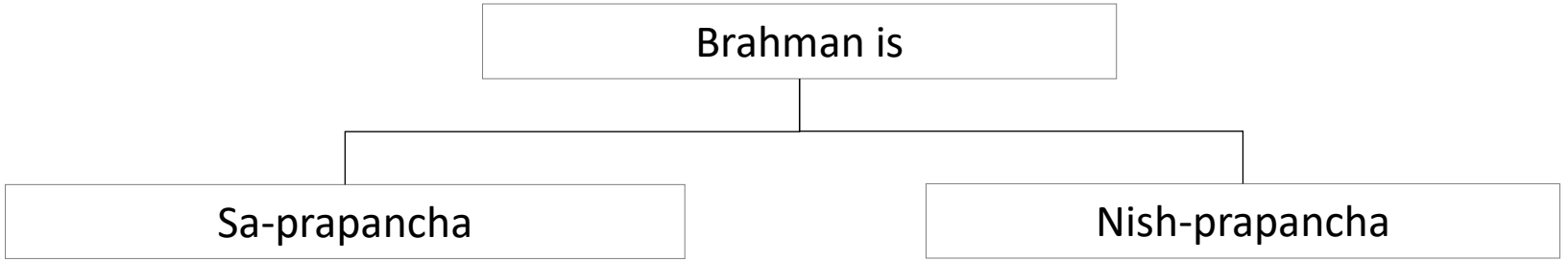
VI) a) To Arrive at Brahman what should you do?

b) Negate Entire experienced Prapancha as Mithya

c) Left out = Adhishtanam Brahma

= Experiencer, Kshetrajna

VII) a) Krishna negates world as Mithya by Saying :



b) Then Reveals brahman as Jyotisham Jyotihi

c) Gita – Chapter 13 :

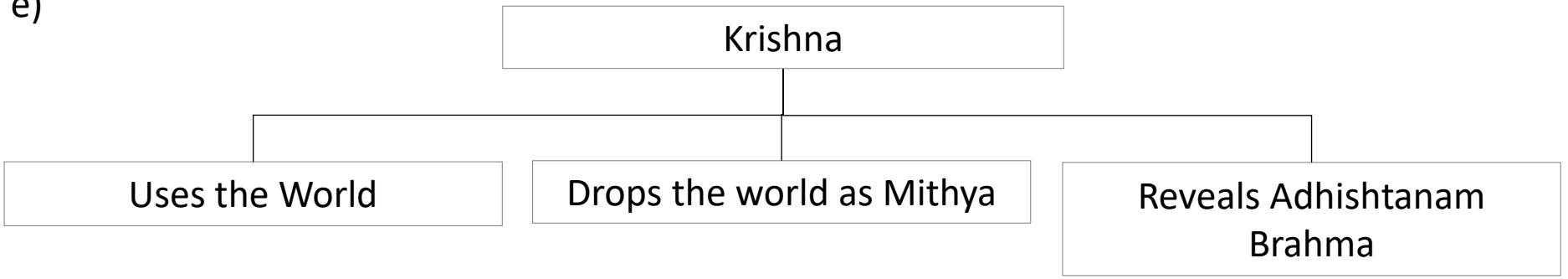
ज्योतिषामपि तज्ज्योतिः
तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं
हृदि सर्वस्य विष्ठितम् ॥ १३-१८॥

jyōtiṣām api tajjyōtih
tamasaḥ param ucyatē |
jñānaṃ jñēyaṃ jñānagamyaṃ
hṛdi sarvasya viṣṭhitam || 13-18 ||

That (Brahman), the 'light of all lights', is said to be beyond darkness; (it is) Knowledge, the object of Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 - Verse 18]

d) That Brahman is there as Consciousness, witness, in the heart of Everyone

e)



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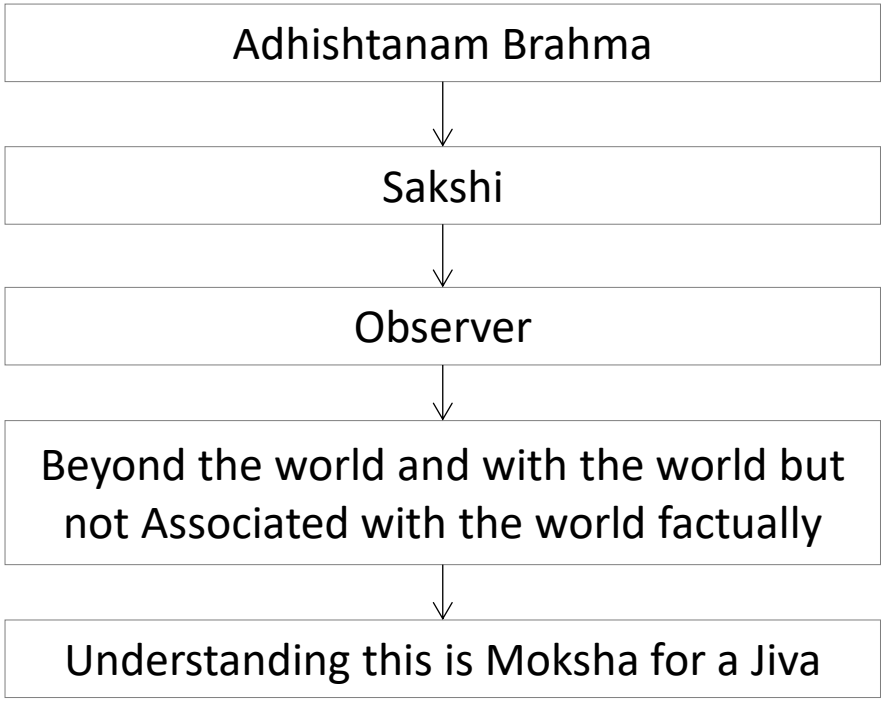


g) I am Sakshi, the witness, Observer, Chaitanyam Principle for the entire Universe, all Pervading, eternal, Unborn, Deathless, Satyam Turiyam Brahma.

- This is one way to Introduce Verse 13

h) Shankara gives Another way

Revision : Chapter 13 – Verse 13 Bashyam Introduction :

I) a) Two introductions can be given

b) First Interpretation :

- Based on Bashyam of Verse 12

c) At the end Shankara Concluded that words can't reveal Brahman

d) Shabda Pravrutti Nimitta Abhavat.

e) Taittriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥	yato vāco nivartante | aprāpya manasā saha | ānandaṃ brahmaṇo vidvān | na bibheti kadācaneti tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

f) Doubt :

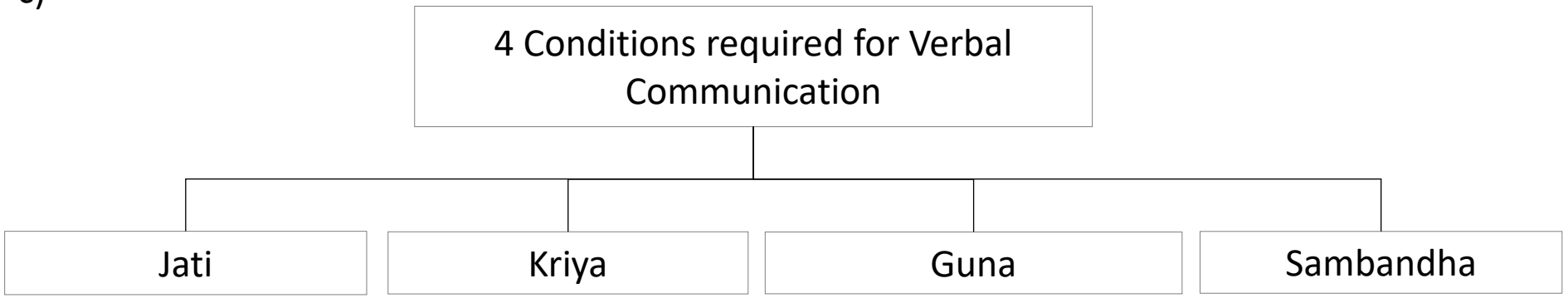
- If words can't reveal brahman, what is the use of Studying Shastra, listening to Guru?

II) Shankara :

a) Words can reveal Brahman by using an ingenious method

b) Method given in Shloka 13

c)



d) Sambandha :

- Brahman can't be revealed through relationship because Nature of Brahman is Advaitam.

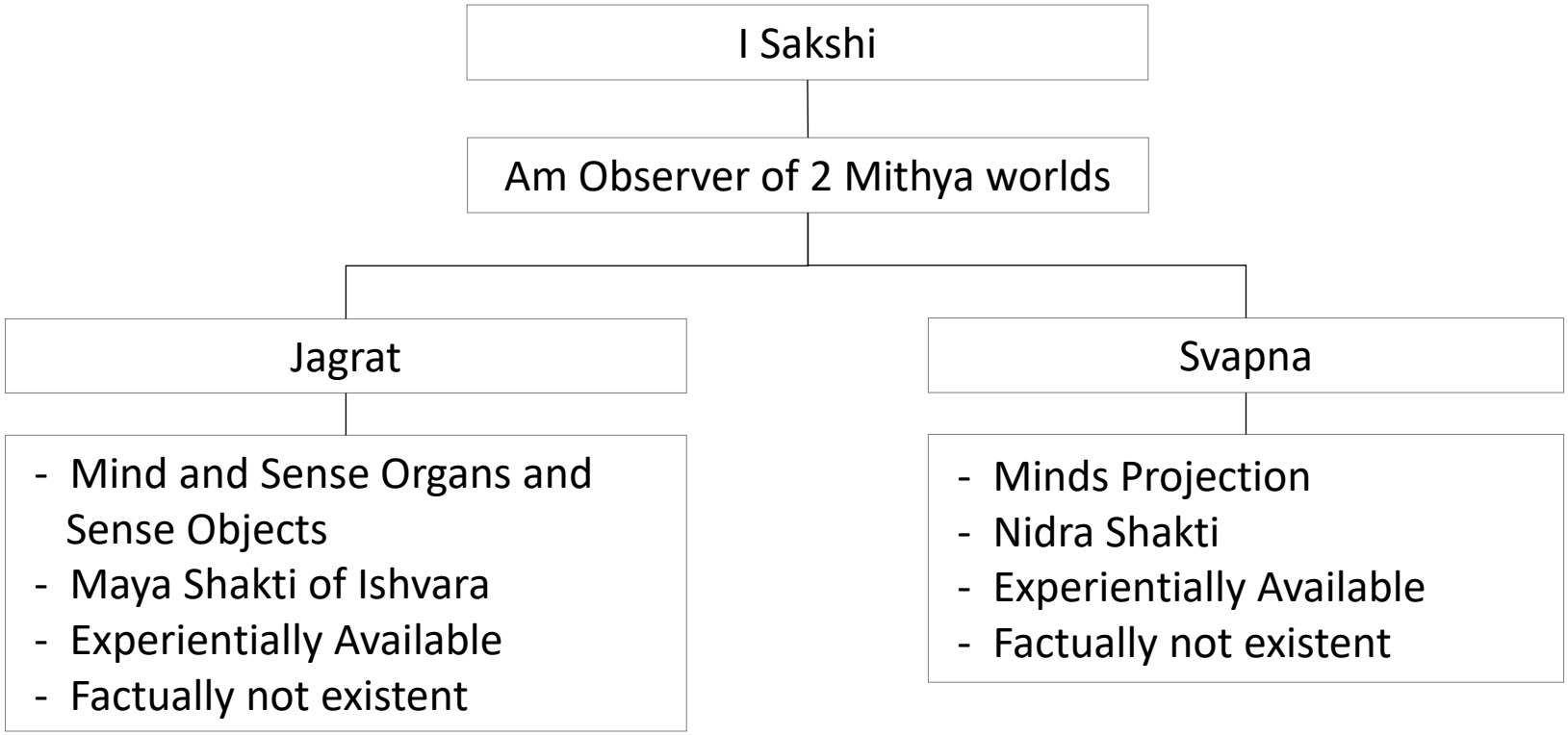
e) There is no 2nd Real Object in Creation apart from Brahman.

f) World = Mithya

g) Nothing else is there factually but experientially world is there.

h) There is a Mithya Jagrat World.

i)



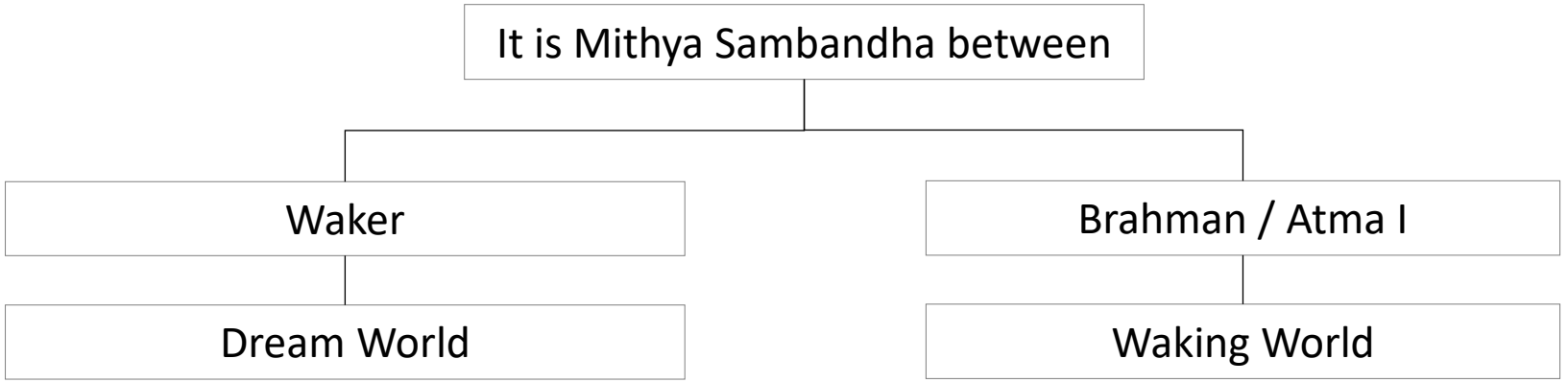
j) Brahman can have Mithya Sambandha with Wakers world, like Waker has Mithya Sambandha with the Dream world.

k) We negate factual Sambandha in Vedanta, Asangoham.

L) No Factual Sambandha between waker and Dream world.

m) No factual Sambandha between Brahman and Waking world.

n)



o) Using Mithya Sambandha, it is possible to reveal Brahman as Adhishtanam, Karanam, Drk.

p) We use this ingenious method, verbally.

q) Even though, Actual Sambandha is not there.

r) By Employing Mithya Sambandha, we reveal Brahman.

III) a) What is Sambandha between Satyam Brahma and Mithya world?

b) It is Karya - Karana Sambandha, Adhishtana – Adhyasa Sambandha

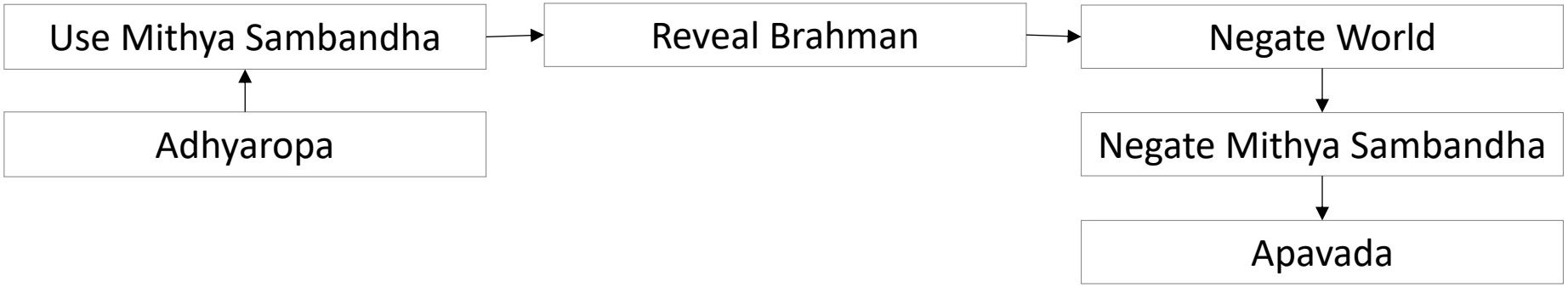
c) By Using such relationship, we can reveal brahman

d) The Method of Temporary Acceptance of Mithya Sambandha is called Adhyaropa.

e) Assuming Mithya Sambandha reveal Brahman.

IV) Methodology of Adhyaropa

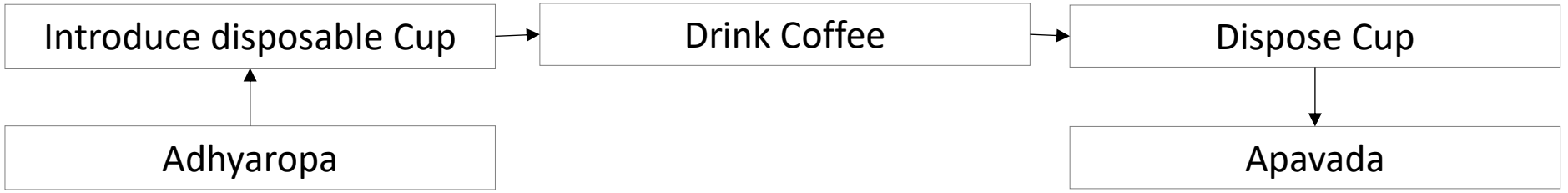
a)



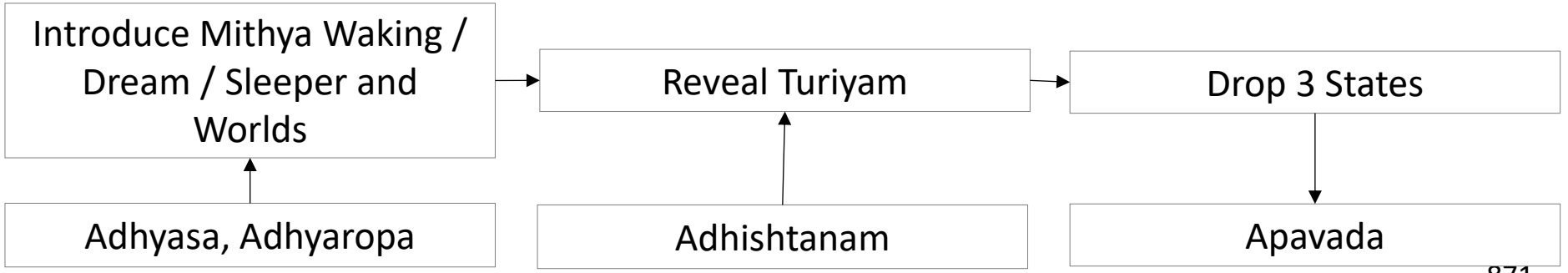
b) Brahman becomes Asangaha

c) Brahman becomes Advaitam Sat - Reality

d) Example :

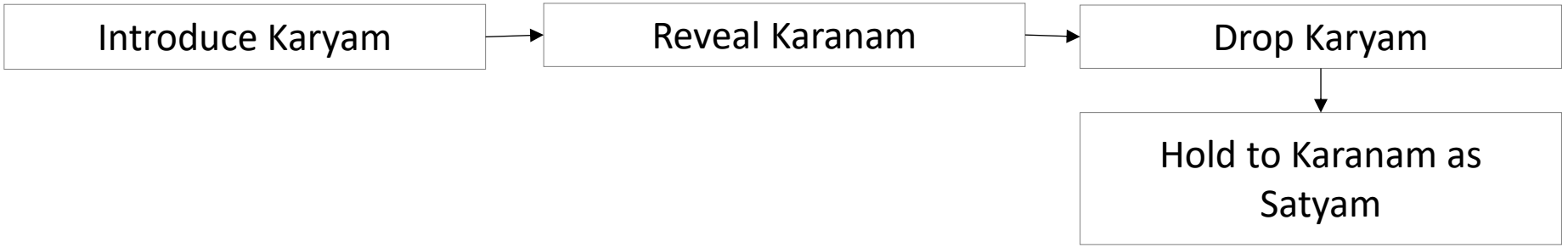


e)



f) Ingeniously Brahman, Turiyam Revealed.

g)

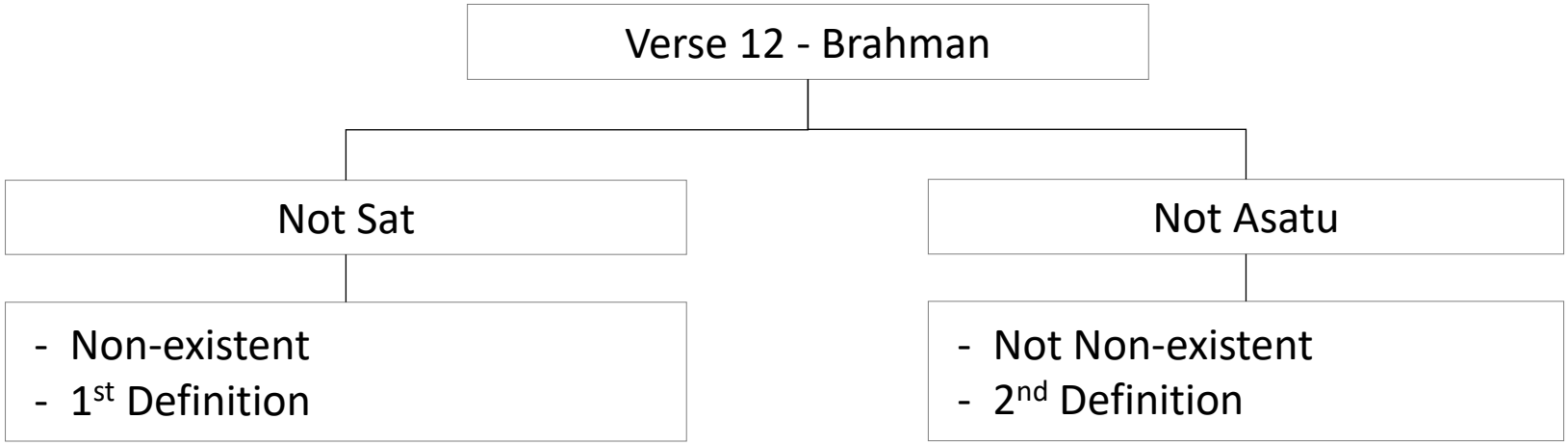


h) This method of Introducing Verse 13 is Based on Bashyam of Verse 12

V) Shankara gives a different Method to introduce Verse 13 Based on Verse 12 itself

a) Sat Shabda Avishayatvat.

b)



VI) a) Purva Pakshi - Jumps to Conclusion after 1st Definition

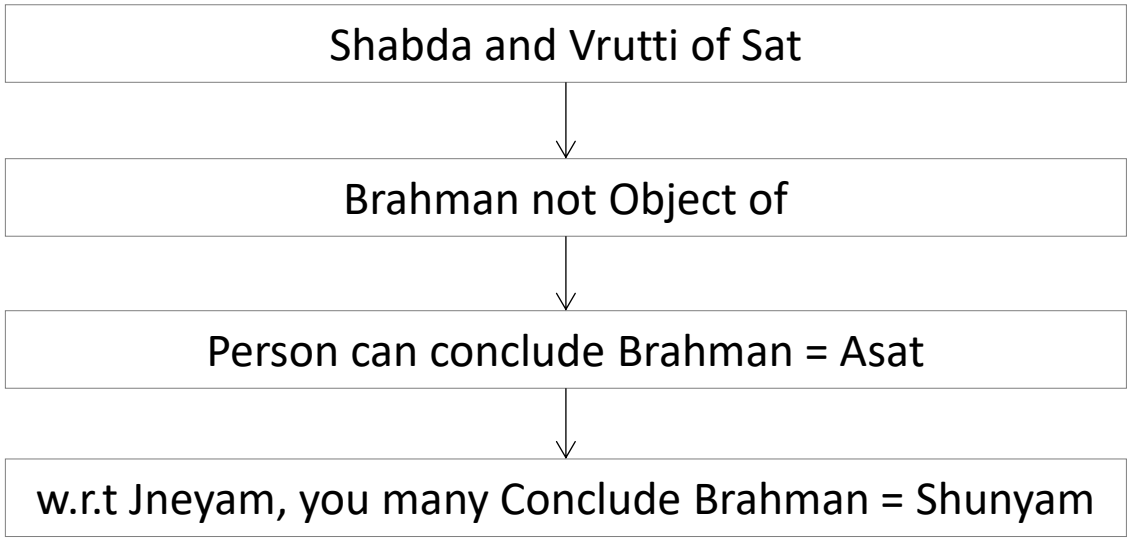
b) There is no Brahman at all, Shunya Vada

c) To remove Shunya Vada based on Partial Definition of Brahman in Verse 12, 13 is introduced.

d) Sat Shabda Avisheyatvat

e) Since Brahman is not Object of the word Sat and thought Sat

e)



f) Astitvam Pratipadayam

g) Following Shlokas reveal existence of Brahman

h) How it reveals Astitvam of Brahman?

i) By Connecting Prapancha Upadhi to Brahman

j)

Upadhi	Reveals Brahman
Medium	Reality

k) Mithya Sambandha of Jagat is Employed to reveal Satyam Brahman

L) Rope Adhishtanam revealed by using Mithya Rope Snake.

m) Waker Revealed as Adhishtanam by using Mitha Dream world.

n) Super Waker Brahman revealed as Adhishtanam by using Mithya Jagrat World

o) Ingenious Method used by Shastra

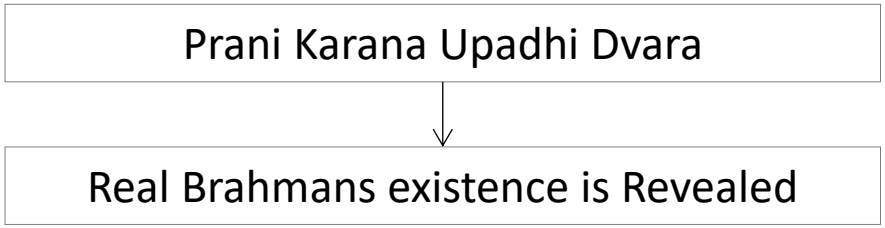
p)

Rope	Brahman
Adhishtanam of Mithya Snake	Adhishtanam of Mithya Jagat

q) Understand Rope Clearly and Say, Really Speaking Rope Snake Doesn't exist

r) Through Instruments (Upadhi) of all Living beings – Prapancha is revealed but is Mithya.

s)



t) Doubt of Shunya Vadia, Shankara Removes.

152) Chapter 13 – Verse 13 :

ज्ञेयं यत्तत्प्रवक्ष्यामि
यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyaṃ yat tat pravakṣyāmi
yajjñātvāmṛtam aśnutē |
anādimat paraṃ brahma
na sat tannāsad ucyatē || 13-13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

I) a) 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]

b)

Kshetram	Kshetrajna
- Individual Body	- Invisible individual Consciousness
- Visible	- Knower of the Body
	- Enlivens the Body
- Jadam	- Chaitanyam
- Mithya	- Satyam
- Savikaram	- Nirvikaram
- Anityam	- Nitya
- Born, Dies	- Unborn, Deathless

c) Gita - Chapter 12 :

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]

II) Kshetrajnam Chapi Mam Viddhi

a) Kshetrajna in one Body is Kshetrajna in all Bodies, it is Singular

b) There is Maha Kshetrajna, Vishwarupa Ishvara

c) Chaitanyam, Ishvara is behind all Bodies.

III) How do you recognise Maha Kshetrajna?

a) Individual Body Functioning because of Individual Consciousness.

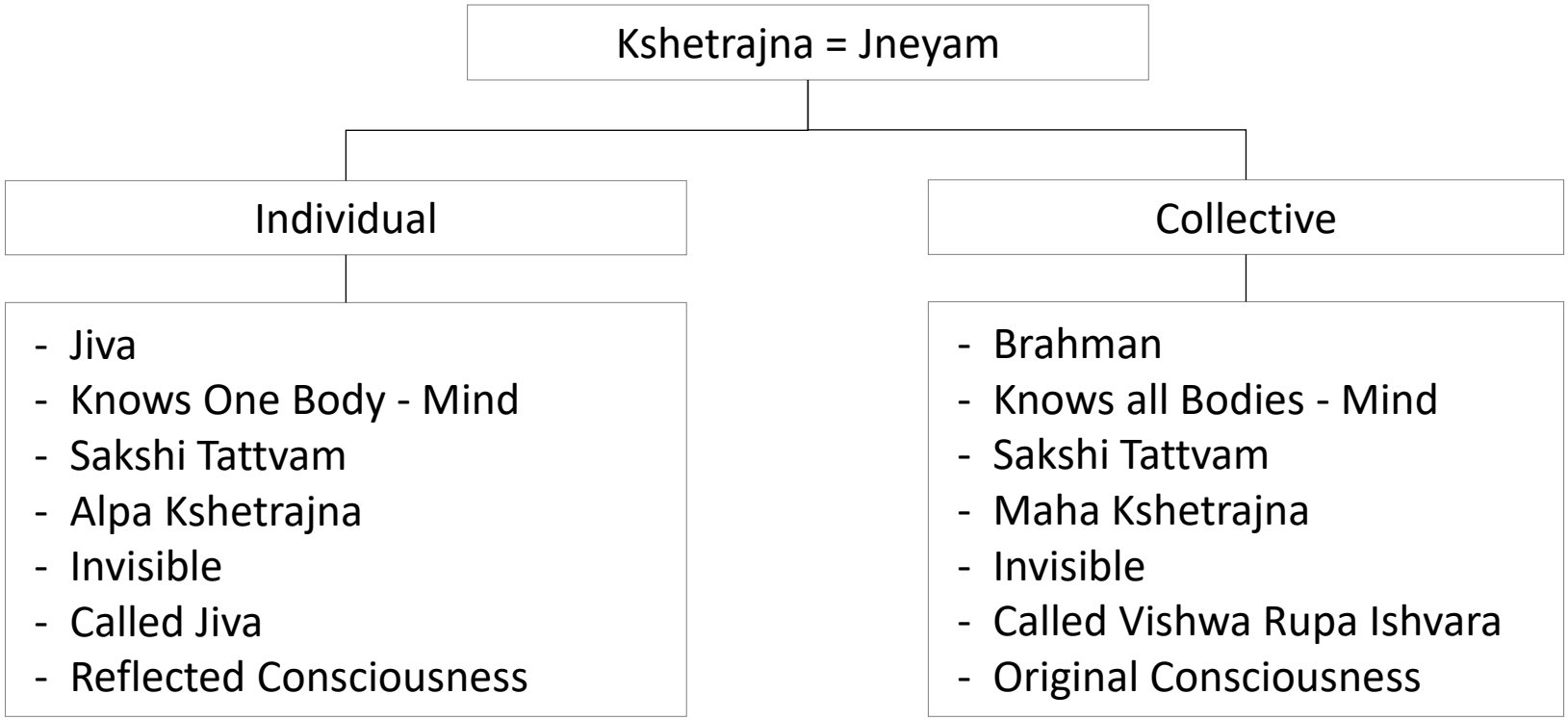
b) All Bodies in Cosmos functioning because of one all Pervading Consiucousness in the Cosmos.

c) Nature of my Consciousness :

- Not Part, Product, Property of Body
- All pervading, all Enlivening Principle
- Eternal, Changeless.

d) Consciousness can't be Perceived by Mind or Sense Organs but Revealed by Veda and Can be inferred.

e)

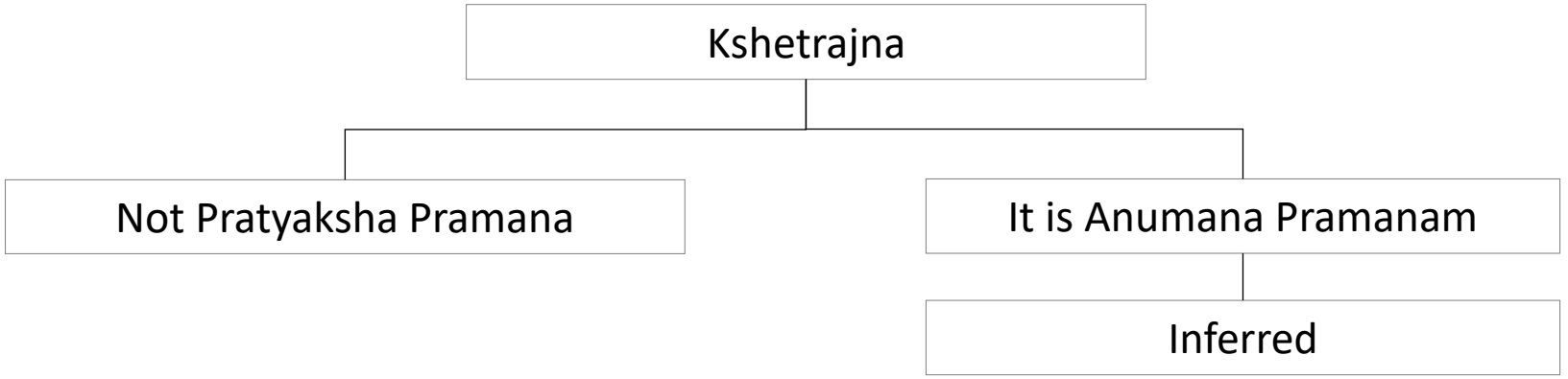


IV) a) Sarva Pani Padam Tatu :

- There is One Vishwaroopa Maha Kshetrajna.

b) One Consciousness is behind all Eyes, Ears, Skin, Tongue, Hands, Legs (Jnana Indriyas, Karma Indriyas, Antahkaranam).

c)



d)

One Enlivener	One Enlivener
Behind all Bodies	Behind all Bulbs

e) Sambandha :

Kshetrajna	Kshetram
- Enlivener - Brahman	- Enlivened - Naturally Jadam

Topic No. 153 to 159 :

सर्वतः इति ॥ सर्वतः पाणिपादं सर्वतः पाणयः पादाश्च अस्य इति सर्वतः– पाणिपादं तत् ज्ञेयम् । सर्वप्राणिकरणोपाधिभिः क्षेत्रज्ञस्य अस्तित्वं विभाव्यते । क्षेत्रज्ञश्च क्षेत्रोपाधितः उच्यते । क्षेत्रं च पाणिपादादिभिः अनेकधा भिन्नम् । क्षेत्रो-पाधिभेदकृतं च विशेषजातं मिथ्या एव क्षेत्रज्ञस्य, इति तदपनयनेन ज्ञेयत्वं उक्तं 'न सत्तन्नासदुच्यते' इति । उपाधिकृतं मिथ्यारूपम् अपि अस्तित्वाधिगमाय ज्ञेय-धर्मवत् परिकल्प्य उच्यते 'सर्वतःपाणिपादं' इत्यादि । तथा हि सम्प्रदायविदां वचनं —'अध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते ।' इति । सर्वत्र सर्वदेहावयवत्वेन गम्यमानाः पाणिपादादयः ज्ञेयशक्तिसद्भावनिमित्तस्वकार्याः इति ज्ञेयसद्भावे लिङ्गानि "ज्ञेयस्य" इति उपचारतः उच्यन्ते । तथा व्याख्येयं अन्यत् । सर्वतःपाणिपादं तत् ज्ञेयं सर्वतोऽक्षिशिरोमुखं, सर्वतः अक्षीणि शिरांसि मुखानि च यस्य तत् सर्वतोऽक्षि-शिरोमुखम्; सर्वतःश्रुतिमत् श्रुतिः श्रवणेन्द्रियम्, तत् यस्य तत् श्रुतिमत् लोके प्राणिनिकाये; सर्वं आवृत्य सर्वं व्याप्य तिष्ठति स्थितिं लभते ॥

sarvataḥpāṇipādaṁ sarvataḥ pāṇayaḥ pādāśca asya iti sarvataḥpāṇipādaṁ tat jñēyam | sarvaprāṇikaraṇōpādhibhiḥ kṣētrajñasya astitvaṁ vibhāvyatē | kṣētrajñaścakṣētrōp ādhitaḥ ucyatē | kṣētraṁ ca pāṇipādādibhiḥ anēkadhā bhinnam | kṣētrōpādhibhēdakr̥taṁ viśēṣajātaṁ mithyaiva kṣētrajñasya, iti tadapanayanēna jñēyatvamuktam 'nasattannāsaducyatē' iti | upādhikr̥taṁ mithyārūpamapi astitvādhigamaya jñēyadharmavat parikalpya ucyatē 'sarvataḥpāṇipādam' ityādi | Tathā hi sampradāyavidāṁ vacanam — 'adhyārōpāpavādābhyāṁ niṣprapañcaṁ prapañcyatē' (?) iti | sarvatra sarvadēhāvayavatvēna gamyamānāḥ pāṇipādādayaḥ jē̊yaśaktisadbhāvanimittasvakāryāḥ iti jē̊yasadbhāvē liṅgāni 'jē̊yasya' iti upacārataḥ ucyantē | tathā vyākhyēyam anyat | kōhyēvānyātkaḥ prāṇyāt | yadēṣa ākāśa ānandō na syāt |... brahmānandavallī, saptamō:'nuvākaḥ || sarvataḥpāṇipādaṁ tat jñēyam | sarvatōkṣiśirōmukhaṁ sarvataḥ akṣīṇi śirāṁsi mukhāni ca yasya tat sarvatōkṣiśirōmukham; sarvataḥśrutimat śrutiḥ śravaṇēndriyam, tat yasya tat śrutimat,lōkē prāṇinikāyē, sarvam āvr̥tya saṁvyāpya tiṣṭhati sthitiṁ lab hatē || 13 ||

The Knowable has 'Hand and feet' on all sides. The existence of the field-knower is apprehended by the Sense Organs, the Adjuncts, of all living beings. It is designated field-knower due to its adjunct, the field. The field is Variously Pluralised due to hands, feet, etc. The multiplicity of the Particulars due to the Plurality of the Adjuncts like the Bodies, is unreal regarding the field – knower. Therefore, its Status as the knowable was affirmed through the Abolition of the unreal in the words: 'It is said to be neither existent nor Non-existent'.

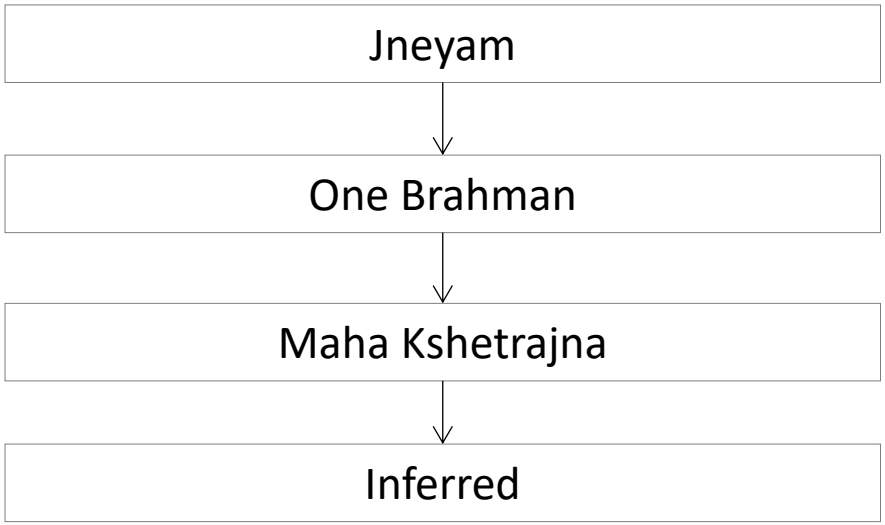
Even the unreal form due to adjuncts, as it leads to the knowledge of its reality, is Posited as if it were an attribute of the Knowable in the affirmation 'on all sides it has hands and feet' and so forth. Vide the assertion of traditional Scholars: "The A cosmic (Nisprapancha) is Objectified through the Process of Superimposition and Sublation". 'Hands and feet', Cognised universally as parts of bodies and each Operating in its own way, due to the Potency of the knowable inherent in them, are the signs of the existence of the knowable. They are ascribed to the knowable but figuratively. The rest of the attributes may also be explicated Similarly. That knowable has hands and feet on all Sides; also eyes, heads and mouths; it has ears in the whole sphere of living beings. 'Encompassing' – Pervading – all, it affirms its existence.

153) Bashyam : Chapter 13 – Verse 13 Starts…

सर्वतः पाणिपादं सर्वतः पाणयः पादाश्च अस्य इति सर्वतः– पाणिपादं तत् ज्ञेयम् ।

sarvataḥpāṇipādaṁ sarvataḥ pāṇayaḥ pādāśca asya iti sarvataḥpāṇipādaṁ tat jñēyam |

I) a)



b) I am Individual Kshetrajna – Jiva, experiencing my Body

c) There has to be one Collective Kshetrajna - Ishvara pervading all Bodies.

d) Jiva = Ishvara = Kshetrajna

= Atma

= Self

e) Atma – Anatma, Binary format seen in the world

f) Maha Kshetrajna is Enclosed in all hands, legs, Everywhere.

g) Gita - Chapter 11 – Vishwaroopa Ishvara.

h) Gita – Chapter 11 :

अनेकवक्त्रनयनम् अनेकाद्भुतदर्शनम् । अनेकदिव्याभरणम् दिव्यानेकोद्यतायुधम् ॥ १० ॥	anekavaktranayanam anekādbhutadarśanam । anekadivyābharaṇam divyānekodyatāyudham ॥ 10 ॥

With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted (such a form He showed). [Chapter 11 - Verse 10]

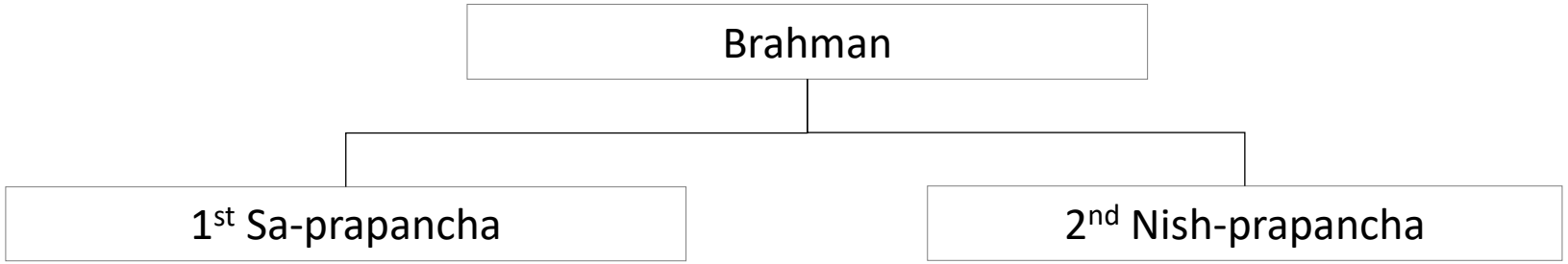
अनेकबाहूदरवक्त्रनेत्रम् पश्यामि त्वां सर्वतोऽनन्तरूपम् । नान्तं न मध्यं न पुनस्तवादिम् पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥	anekabāhūdaravaktranetram paśyāmi tvāṁ sarvato'nantarūpam । nāntaṁ na madhyaṁ na punastavādim paśyāmi viśveśvara viśvarūpa ॥ 16 ॥

I see Thee of boundless form on every side, with manifold arms, stomachs, mouths and eyes; neither the end, nor the middle, nor also the beginning do I see; O lord of the universe, O cosmic form. [Chapter 11 - Verse 16]

अनादिमध्यान्तमनन्तवीर्यम् अनन्तबाहुं शशिसूर्यनेत्रम् । पश्यामि त्वां दीप्तहुताशवक्त्रम् स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥	anādimadhyāntamanantavīryam anantabāhuṁ śaśisūryanetram | paśyāmi tvāṁ dīptahutāśavaktram svatejasā viśvamidaṁ tapantam ‖ 19 ‖

I see you without beginning, middle or end, infinite in power, of endless arms, the sun and moon [Chapter 11 - Verse 19]

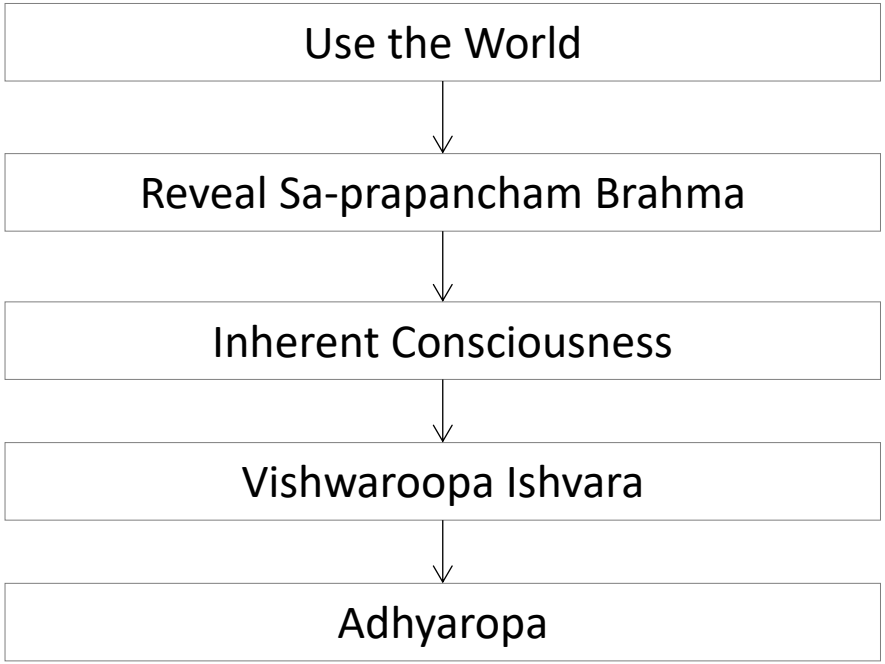
II) a)



b) Brahman minus jada Prapancha = Pure Brahman

c) Negate the world, Pure Brahman, Jiva Revealed.

III) a)


Use the World
Reveal Sa-prapancham Brahma
Inherent Consciousness
Vishwaroopa Ishvara
Adhyaropa

b)

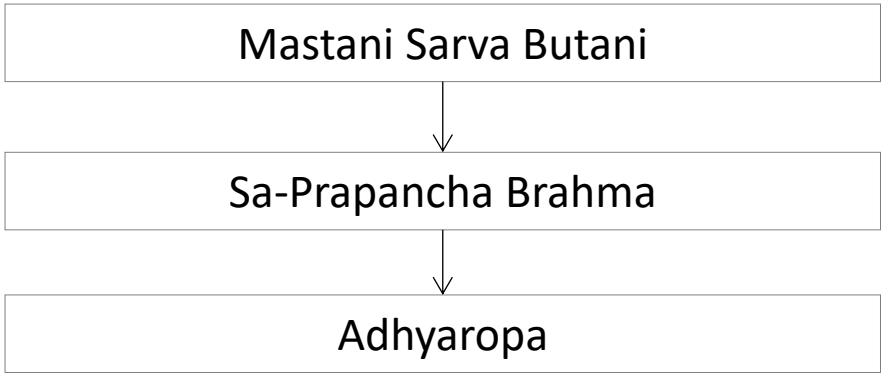

Negate the world
Apavada
Reveal Nish-Prapancha Brahman
Nirguna Brahman

c) Meditate on Above

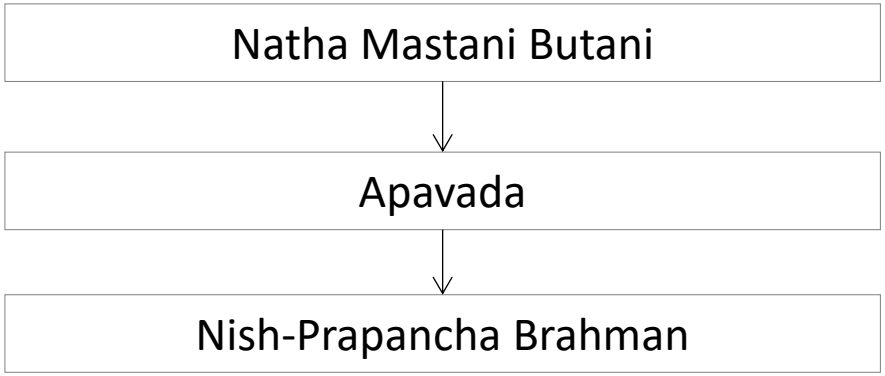
IV) Gita :

- Chapter 9 - Same method used.

a)

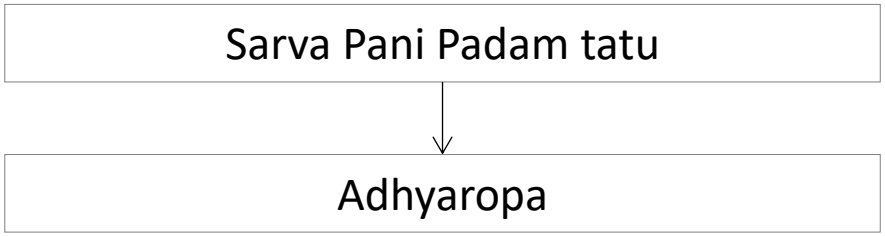


b)

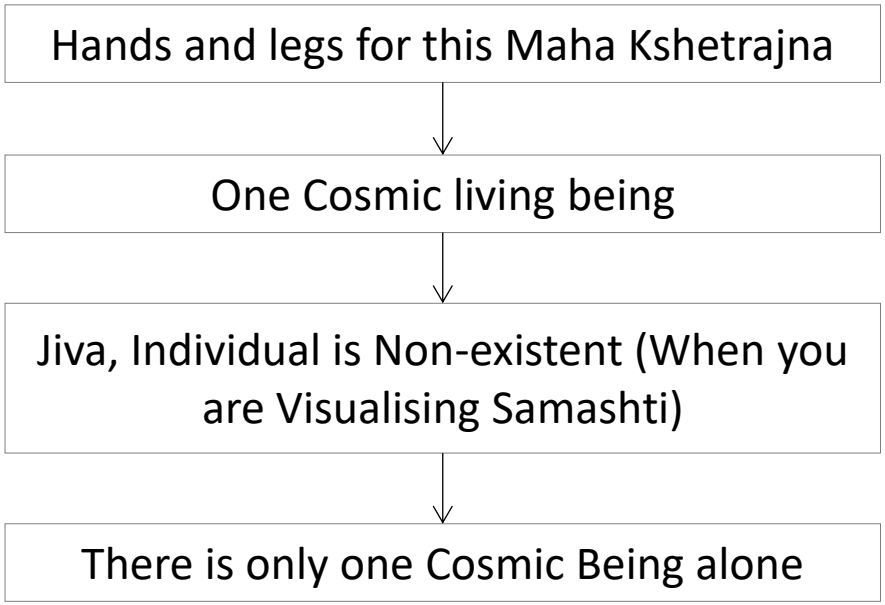


V) Here :

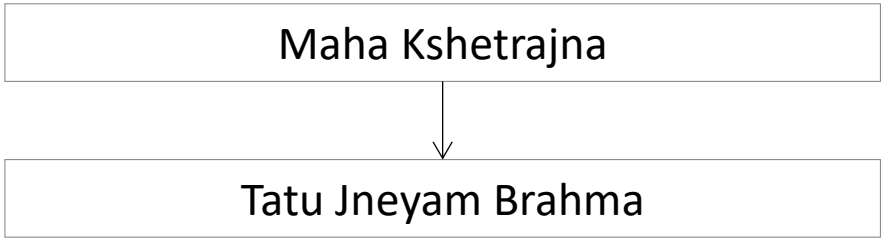
a)



b) Sarvataha, Everywhere :



c)



154) Bashyam : Chapter 13 – Verse 13 Continues…

सर्वप्राणिकरणोपाधिभिः क्षेत्रज्ञस्य अस्तित्वं विभाव्यते ।
क्षेत्रज्ञश्च क्षेत्रोपाधितः उच्यते । क्षेत्रं च पाणिपादादिभिः अनेकधा भिन्नम् ।

sarvaprāṇikaraṇōpādhibhiḥ kṣētrajñasya astitvaṁ vibhāvyatē |
kṣētrajñaścakṣētrōp ādhitaḥ ucyatē | kṣētraṁ ca pāṇipādādibhiḥ anēkadhā bhinnam |

I) a) Through all organs of all living beings - Maha Kshetrajna.

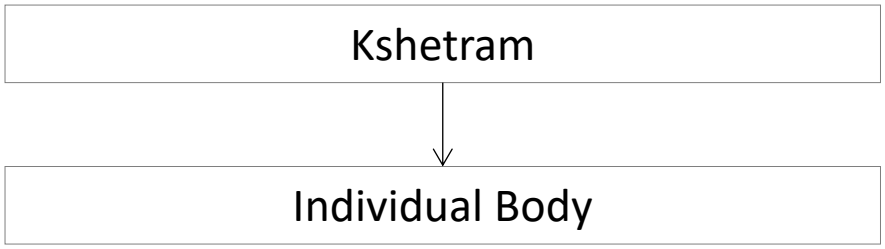
b) In – Gita :

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

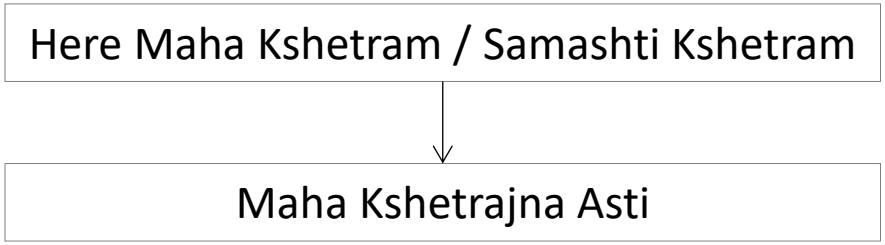
śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē|
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ|| 13 - 2 ||

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]

c)



d)



e) Vibhavyate – Visualized

f)

Maha Kshetram	Maha Kshetrajna
- Visible - Perceived	- Invisible - Visualised Ishvara

g) Anumeyata = Vibayate

= Inferred

h) Maha Kshetrajna only till Maha Kshetram is around.

i) Kshetra Upaditaha, Maya Sambandaha, Mithya Sambandaha

- Jagrat, Like Dream World, Mithya.

j) There is no actual Sambandha with Maha Kshetram.

k) Ishvara is called Maha Kshetrajna

L) Maha Kshetrajna retained till Maha Kshetram is Accepted

m) Moment Kshetram is negated, Consciousness Continues to exist.

n) When Kshetram is not there, no word can be used.

o) Taittriya Upanishad :

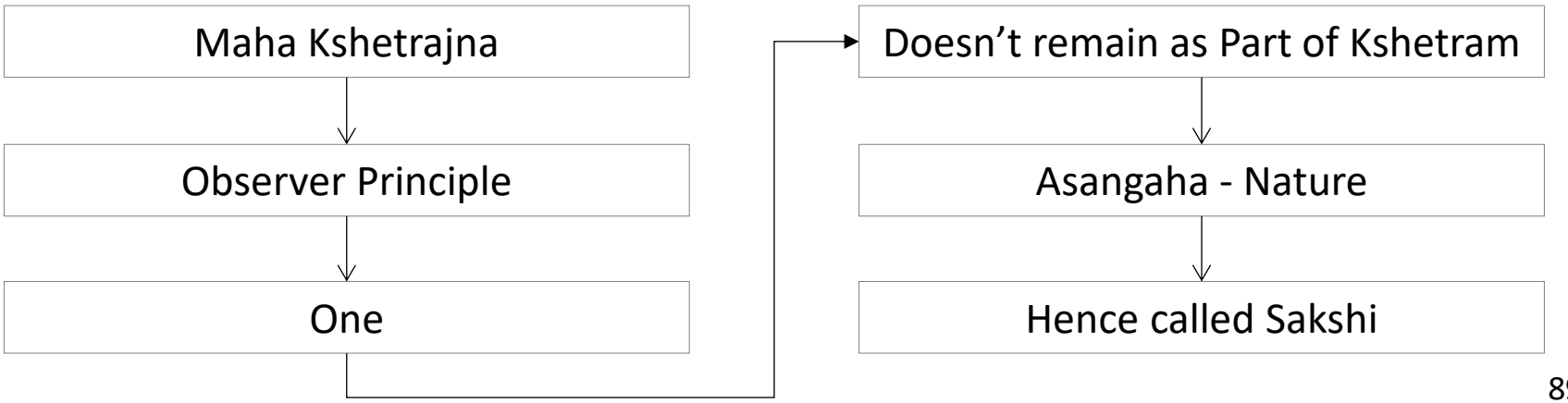
यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥	yato vāco nivartante | aprāpya manasā saha | ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

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]

p) Upadhi always reveals Temporary Sambandaha, Mithya Sambandaha

q) Maha Kshetram includes world Population of Human, Plants, Animals, Insects, Micro Organisms.

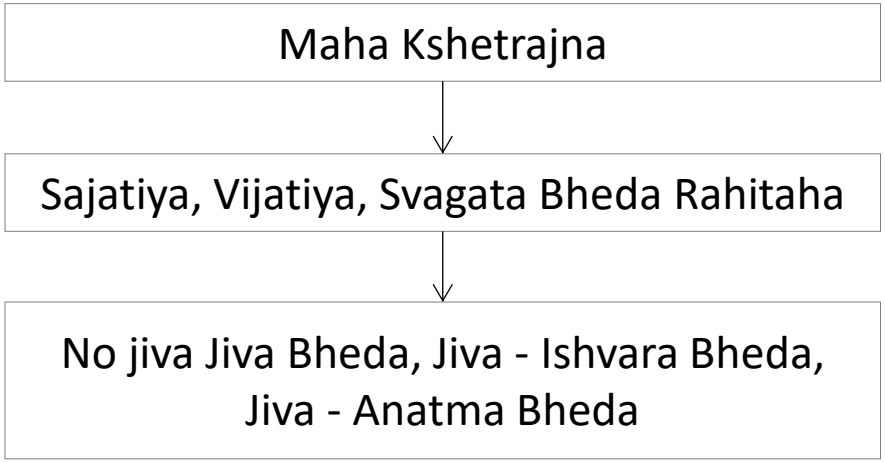
r)



s) Through Many Varied, Manifold ways – Kshetrajna takes form in the Vyavaharika Plane.

t) One Waker Mind takes varied Names – Forms in Dream.

u)



II) a) Another Difference :

Maha Kshetram	Maha Kshetrajna
- Visible	- Invisible - Discerned through Shastra Vichara

b) Wise person sees Same uniform Atma in all the not Uniform Bodies

c) Perceiving = Figurative, Discerns Chaitanyam through Jnana Chakshu.

155) Bashyam : Chapter 13 – Verse 13 Continues…

क्षेत्रो-गाधिभेदकृतं च विशेषजातं मिथ्या एव क्षेत्रज्ञस्य, इति तदपनयनेन ज्ञेयत्वं उक्तं 'न सत्तन्नासदुच्यते' इति ।

kṣētrōpādhibhēdakr̥taṁ viśēṣajātaṁ mithyaiva kṣētrajñasya, iti tadapanayanēna jñēyatvamuktam 'nasattannāsaducyatē' iti |

I) a) All the individual attributes of the Maha Kshetram, of Human, Plants, etc

b) Brahmana, Kshetriya, Male, Female etc

c) Infinite attributes are there in Maha Kshetram which are all Mithya only

d) They can't affect the Maha Kshetrajna even though it is Intimately associated with all the Bodies.

e)

Maha Kshetrajna

↓

Not Tainted by Kshetra Dharma

↓

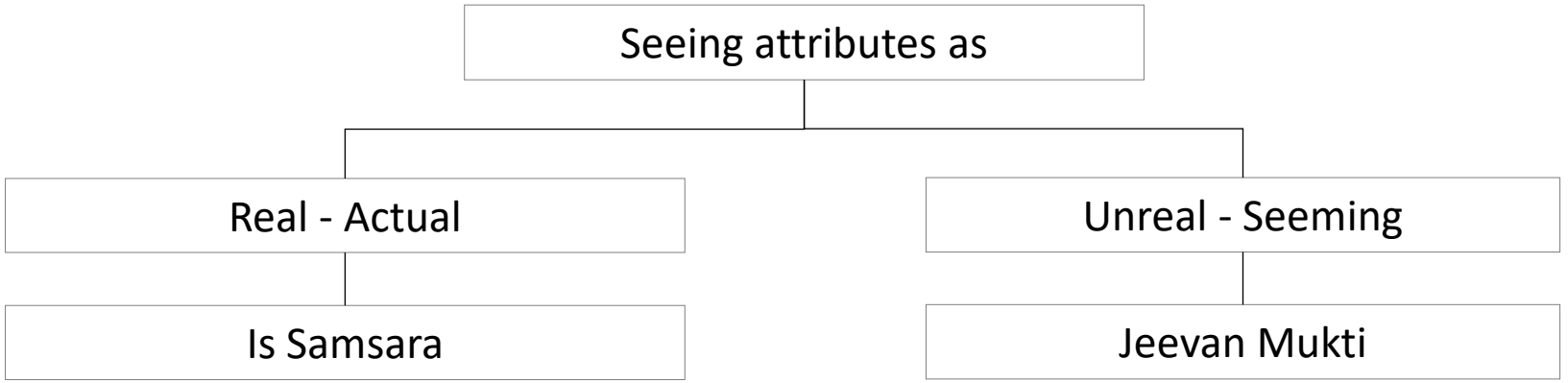
They are Mithya, Seemingly there

↓

I am free from all attributes of Gothram etc in Abhivadaya

f) During Vyavahara, I Kshetrajna have Seemingly attributes of Body - Mind.

g)



h)



i) All Possible by negation of Kshetra Dharma

j) Kshetra Dharma, attributes seemingly exist in Kshetrajna

k) Do Apanayana, Negation, Badaha of Kshetra Dharmas, Claim Moksha of Kshetrajna.

L) Use Kshetram to Discover nature of Kshetrajna

m)

Use Rope	Use Kshetram
Don’t get Pricked by thorns	Don’t get Pricked by Dharmas

n) Samsara, Helplessness comes if you take attributes of Ahamkara, Mamakara as real.

o) Anishaya Shochati Muhya Manaha

p) Helplessness is Unavoidable in Samsara

q) Aham, Mama comes only when Dharmas are thrown on Kshetrajna

r) Otherwise, it is Ishvara Srishti alone, Harmless

s) Negating Visesha Satta of Kshetra Dharmas Pure Maha Kshetrajna gets revealed

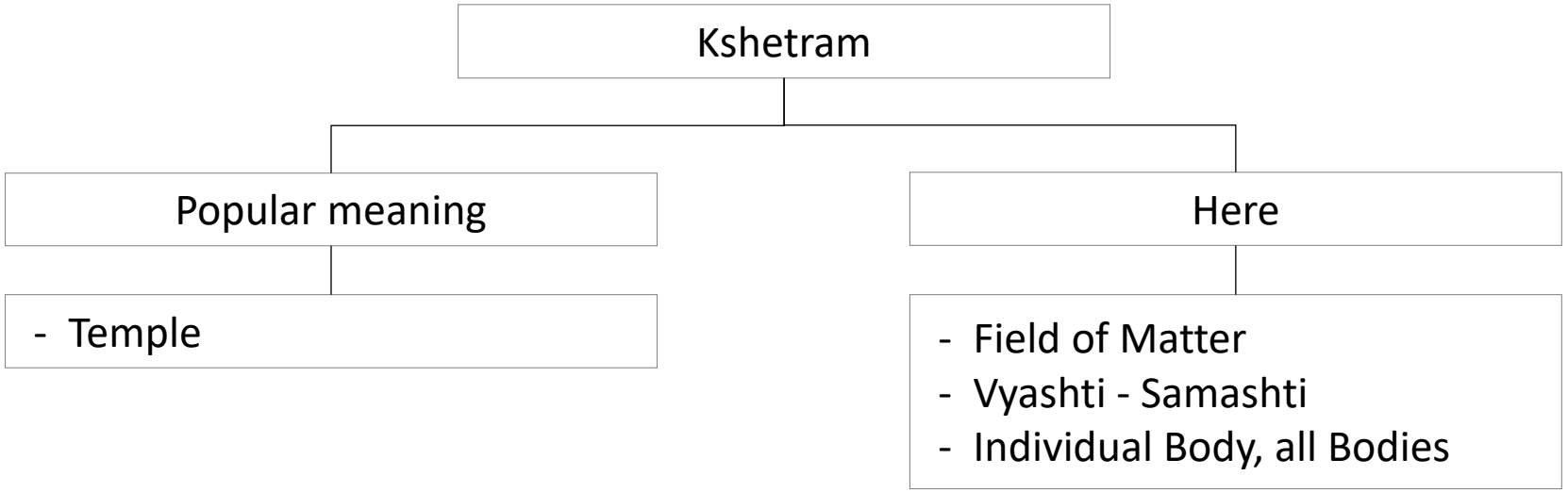
t) Kshetram was negated before as Na Sat Tan Na Asata Uchyate.

156) Bashyam : Chapter 13 – Verse 13 Continues…

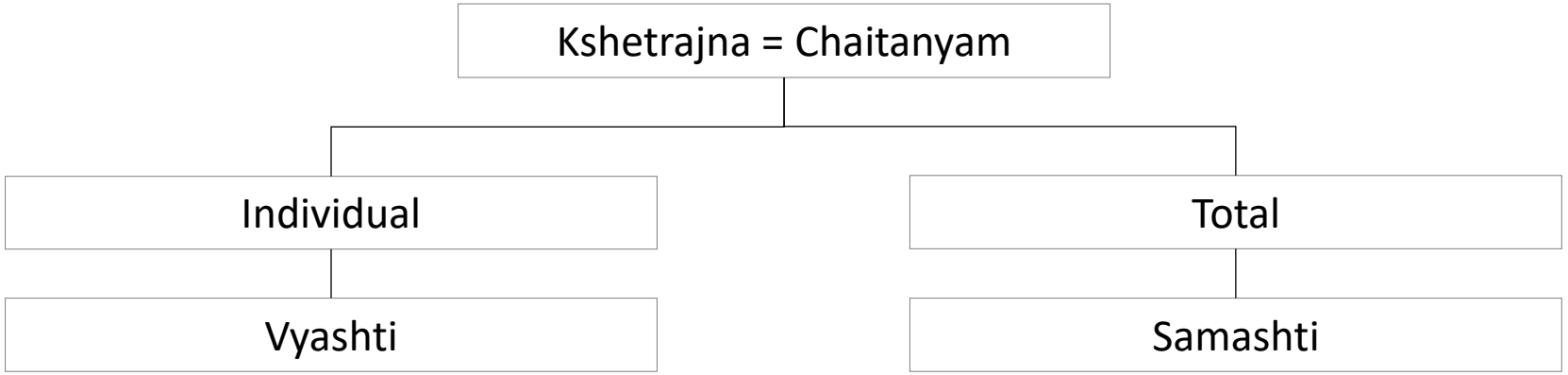
उपाधिकृतं मिथ्यारूपम् अपि अस्तित्वाधिगमाय
ज्ञेय-धर्मवत् परिकल्प्य उच्यते 'सर्वतःपाणिपादं' इत्यादि ।

upādhikṛtaṁ mithyārūpamapi astitvādhigamaya
jñēyadharmavat parikalpya ucyatē 'sarvataḥpāṇipādam' ityādi |

I) a)



b)



c) Chaitanyam is Inherent in all

d) If Kshetram has to be negated in the end, why introduce at all in the beginning?

e) Why Introduce disposable Cup if you have to Drink only coffee.

f) To Drink Coffee of Moksha, have to introduce disposable Cup - Kshetram and use it till you Drink the Coffee.

g) Kshetram required for Discerning the inherent Chaitanyam principle in the Jada Kshetram.

h) Being Jadam, Kshetram can't function by itself.

i) By Showing Jadam Kshetram, I can reveal inherent Kshetrajna

j) Taittriya Upanishad :

- 7 Reasons given for the existence of Sentient Brahman different from Jada Prapancha, Shariram.

k) Body can't Breathe in and out by itself

L) It needs an Enlivener, for Body to Breathe.

m) That is Brahman, the invincible electricity (Behind Bulb)

n) Body is Breathing now because of Brahman principle, Sentient Chaitanyam Principle.

o) Keeping the Body, we are Saying that, I can reveal the Kshetrajna

p) Once you catch hold of Kshetrajna, Body is no more necessary

q) Upadhi Kruta Mithya Rupan Abhi

r) Even though Maha Kshetram and its attributes are Upadhi, Mithya Rupam, it can be negated only in the end after full discrimination and Proper understanding.

II) Example :

- Pole Vault and Jumper

a) Pole used to go above the Bar

b) Having gone above, Don't hold on the Pole in the Spirit of Love and Gratitude.

c) Pole has helped you to reach Such heights, without it you can't reach

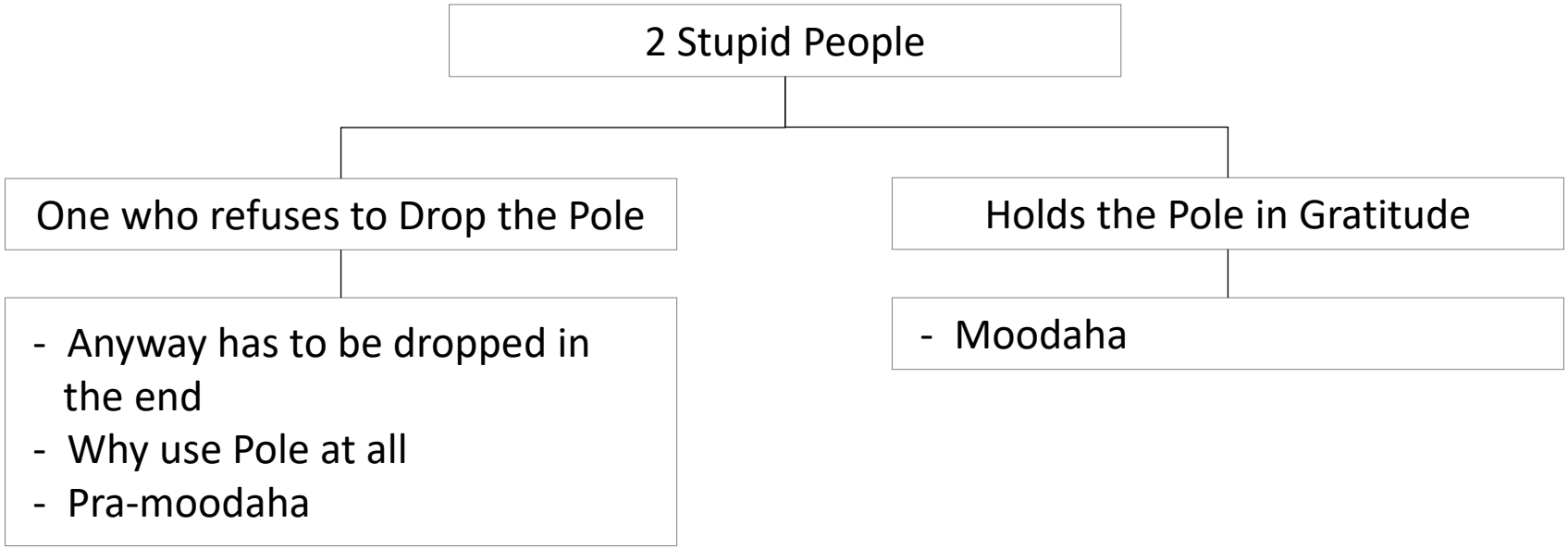
d) I am Grateful, have Gratitude

e) Will Hold on to it

f) Tightly hold on to Pole

g) Bar will fall, can't go to the Other side Called Moksha.

g)



h) Intelligent take Pole go up and Drop Pole

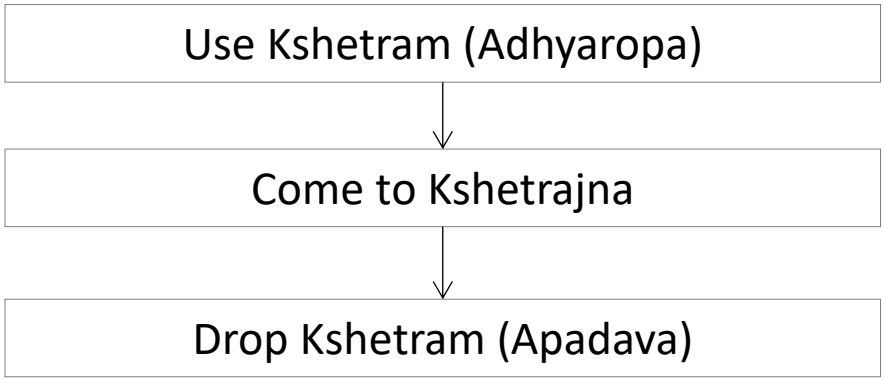
i) Jnani :

- **Go Up to Paramartika level, Drop world, Body - Mind**

j)

Taking Pole / World	Drop Pole / World
Adhyaropa	Apavada

k)



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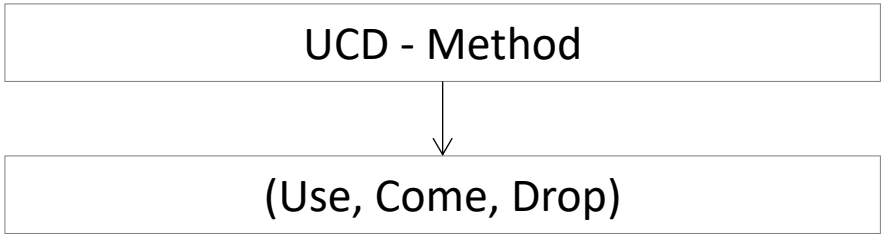


III) a) Even though Kshetram is Mithya

b)

Astitva	**Adigamaya**
Existence of Invincible Kshetrajna	Discern, Recognise

c) Not Part, Property, Product of Matter Universe

d) Which Enlivens, pervades the Body and Universe.

IV) a) Jneya Dharmavatu Parikalpaya :

b)

Use Kshetram	Possessor
- Possessed - Body	- Kshetrajna - Chaitanyam

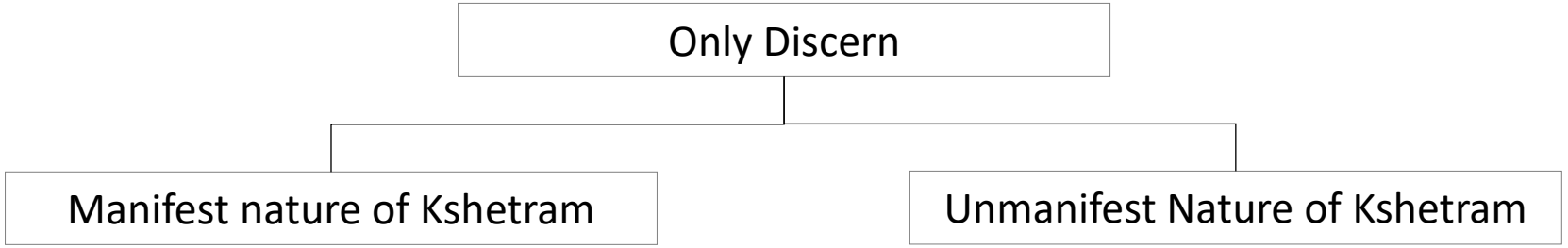
c) Use Possessed, Possessor relationship between Turiyam and 3 Avasthas, Brahman and 3 Sharirams.

d) Integral Part of Kshetrajna (Immanent Portion).

e) Parikalpate = Visualise

f) Kshetram and Kshetrajna always Combined together.

g)



157) Bashyam : Chapter 13 – Verse 13 Continues…

तथा हि सम्प्रदायविदां वचनं—'अध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्चयते' इति ।

Tathā hi sampradāyavidāṁ vacanam — 'adhyārōpāpavādābhyāṁ niṣprapañcaṁ prapañcyatē' (?) iti |

I) a) Tathahi :

- Clarify Kshetrajna by this Method

b) To Explain this, we quote message of Traditional Acharya

c)

Introduce - Adhyaropa

↓

Withdrawal - Apavada

II) Shloka (Get from Internet) :

- Adhyaropa Apavadabyam Nishprapanchayet prapanchate
- Sishyanam Upadeshartham Tatva Jnanaihi Kalpitai Kramaha…

III) a) Introduce Disposal Cup

- Kshetram
- Adhyaropa

b) Pour Coffee - Learn Kshetrajna as Chaitanyam Mixed with Kshetram

c) Drink Coffee – Do Nididhyasanam

d) Withdraw Cup (Apavada) - (Negate Prapancha, world as Jadam)

e) Realise Kshetrajna, transcendent nature, as my real Svarupam

f) Introduce Kshetram, know Kshetrajna Mixed with Kshetram, negate Kshetram.

g) Nish-prapancha :

- Discern Wordless Brahman

h) Use other knowledge from :

- Prashno / Brihadaranyaka / Chandogyo - In Sleep I Merge with Kshetrajna.

i) Kaivalyo Upanishad :

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

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

j) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृश्यमव्यवहार्यमग्राह्यमलक्षणम् अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥	nāntaḥprajñaṃ na bahiḥprajñaṃ nobhayataḥ prajñaṃ na prajñānaghanaṃ na prajñaṃ nāprajñam | adṛśyamavyavahāryamagrāhyamalakṣaṇam acintyamavyapadeśyamekātmapratyayasāraṃ prapañcopaśamaṃ śāntaṃ śivamadvaitaṃ caturthaṃ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

k) Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् । अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥	Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ; Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [1 - 3 - 15]

L) Chandogyo Upanishad :

तस्य क्व मूलं स्यादन्यत्रान्नादेवमेव खलु
सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाद्भिः
सोम्य शुङ्गेन तेजो मूलमन्विच्छ तेजसा
सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः
सोम्येमाः सर्वाः प्रजाः सदायतनाः
सत्प्रतिष्ठाः ॥ ६.८.४ ॥

tasya kva mūlaṃ syādanyatrānnādevameva khalu
somyānnena śuṅgenāpo mūlamanvicchādbhiḥ
somya śuṅgena tejo mūlamanviccha tejasā
somya śuṅgena sanmūlamanviccha sanmūlāḥ
somyemāḥ sarvāḥ prajāḥ sadāyatanāḥ
satpratiṣṭhāḥ || 6.8.4 ||

Where else, except in food, can the body have its root? In the same way, O Somya, when food is the sprout, search for water as the root; when water is the sprout, O Somya, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. [6 - 8 - 4]

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति
तस्मादेनं स्वपितीत्याचक्षते स्वंह्यपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ
me somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā
somya tadā sampanno bhavati svamapīto bhavati
tasmādenaṃ svapitītyācakṣate svaṃhyapīto bhavati || 6.8.1 ||

Uddālaka Āruṇi said to his son Śvetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self’. [6 - 8 - 1]

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥	sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata evameva khalu somya tanmano diśaṃ diśaṃ patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

m) Katho Upanishad :

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

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

n) Brihadaranyaka Upanishad :

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

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

o) Brihadaranyaka Upanishad :

इदं वै तन्मधु
दध्यङ्ङाथर्वनोऽश्विभ्यामुवाच ।
तदेतदृषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता ह्यस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि,
बहूनि चानन्तानि च;
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19 ॥

idaṃ vai tanmadhu
dadhyaṅṅātharvano'śvibhyāmuvāca |
tadetadṛṣiḥ paśyannavocat |
rūpaṃ rūpaṃ pratirūpo babhūva,
tadasya rūpaṃ praticakṣaṇāya |
indro māyābhiḥ pururūpa īyate,
yuktā hyasya harayaḥ śatā daśa || iti |
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,
bahūni cānantāni ca;
tadetadbrahmāpūrvamanaparamanantaramabāhyam,
ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hi$ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्,
असौ गौः, असावश्व इति,
एवमेवैतद्व्यपदिष्टं भवति;
यदेव साक्शादपरोक्शाद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्श्वेति;
एष त आत्मा सर्वान्तरः;
कतमो याज्ञवल्क्य सर्वान्तरः?
न दृष्टेर्द्रष्टारं पश्येः,
न श्रुतेः श्रोतारं शृणुयात्,
न मतेर्मन्तारं मन्वीथाः,
न विज्ञातेर्विज्ञातारं विजानीयाः ।
एष त आत्मा सर्वान्तरः, अतोऽन्यदार्तं ।
ततो होषस्तस्चाक्रायण उपरराम ॥ २ ॥

sa hovācoṣastaścākrāyaṇaḥ, yathā vibrūyāt,
asau gauḥ, asāvaśva iti,
evamevaitadvyapadiṣṭaṃ bhavati;
yadeva sākśādaparokśādbrahma,
ya ātmā sarvāntaraḥ, taṃ me vyācakśveti;
eṣa ta ātmā sarvāntaraḥ;
katamo yājñavalkya sarvāntaraḥ ?
na dṛṣṭerdraṣṭāraṃ paśyeḥ,
na śruteḥ śrotāraṃ śṛṇuyāt,
na matermantāraṃ manvīthāḥ,
na vijñātervijñātāraṃ vijānīyāḥ |
eṣa ta ātmā sarvāntaraḥ, ato'nyadārtaṃ |
tato hoṣastascākrāyaṇa upararāma || 2 ||

Uṣasta, the son of Cakra, said, ‘You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘You cannot see that which is the withess of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.’ Thereupon Uṣasta, the son of Cakra, kept silent. [3 - 4 - 2]

स होवाच, एतद्वै तदक्शरः,
गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घम
लोहितमस्नेहमच्छायमतमोऽ-
वाय्वनाकाशमसङ्गमचक्शु
ष्कमश्रोत्रमवागमनोऽ-
तेजस्कमप्राणममुखम
मात्रमनन्तरमबाह्यम्,
न तदश्नाति किंचन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ,
gārgi brāhmaṇā abhivadanti,
asthūlamananaṇvahrasvama
dīrghamalohitamas
nehamacchāyamatamo'-
vāyvanākāśamasaṅgamacak
śuṣkamaśrotramavāgamano'-
tejaskamaprāṇamamamukhama
mātramanantaramabāhyam,
na tadaśnāti kiṃcana,
na tadaśnāti kaścana || 8 ||

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 - 8 - 8]

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म;
अभयं वै ब्रह्म;
अभयं हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

sa vā eṣa mahānaja ātmājaro'maro'mṛto'bhayo brahma;
abhayaṃ vai brahma;
abhayaṃ hi vai brahma bhavati ya evaṃ veda || 25 ||

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman.[4 - 4 - 25]

यत्र हि द्वैतमिव भवति तदितर
इतरं पश्यति, तदितर इतरंजिघ्रति,
तदितर इतरं रसयते, तदितर
इतरमभिवदति, तदितर इतरं शृणोति,
तदितर इतरं मनुते, तदितर इतरं
स्पृशति, तदितर इतरं विजानाति;
यत्र त्वस्य सर्वमात्मैवाभूत्,
तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्,
तत्केन कं रसयेत्, तत्केन कमभिवदेत्,
तत्केन कं शृणुयात्, तत्केन कं मन्वीत
तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्?
येनेदं सर्वं विजानाति तं केन विजानीयात्?
स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते,
अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते,
असितो न व्यथते, न रिष्यति; विज्ञातारमरे
केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि,
एतावदरे खल्वमृतत्वमिति
होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara
itaraṃ paśyati, taditara itaraṃjighrati,
taditara itaraṃ rasayate, taditara
itaramabhivadati, taditara itaraṃ śṛṇoti,
taditara itaraṃ manute, taditara itaraṃ
spṛśati, taditara itaraṃ vijānāti;
yatra tvasya sarvamātmaivābhūt,
tatkena kaṃ paśyet, tatkena kaṃ jighret,
tatkena kaṃ rasayet, tatkena kamabhivadet,
tatkena kaṃ śṛṇuyāt, tatkena kaṃ manvīta
tatkena kaṃ spṛśet, tatkena kaṃ vijānīyāt?
yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt?
sa eṣa neti netyātmā, agṛhyo na hi gṛhyate,
aśīryo na hi śīryate, asaṅgo na hi sajyate,
asito na vyathate, na riṣyati; vijñātāramare
kena vijānīyāt, ityuktānuśāsanāsi maitreyi,
etāvadare khalvamṛtatvamiti
hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyī, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality, my dear. Saying this Yājña-valkya left. [4 - 5 - 15]

p) Taittriya Upanishad :

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

Oṁ brahmavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'śnute sarvān kāmānsaha |
brahmaṇā vipaściteti ॥ 1 ॥

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

Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः । तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥	*Yasmin sarvani bhutani atmaiva-bhud vijanatah,* *tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

I) a) Acosmic Brahman = Negate world and Discern Brahman.

b) Pure Brahman is revealed by Adhyaropa – Apavada method very Successful by all Upanishads, Gita, Brahma Sutra

c) This Method is Prescribed by Wise for Sishyas Teaching.

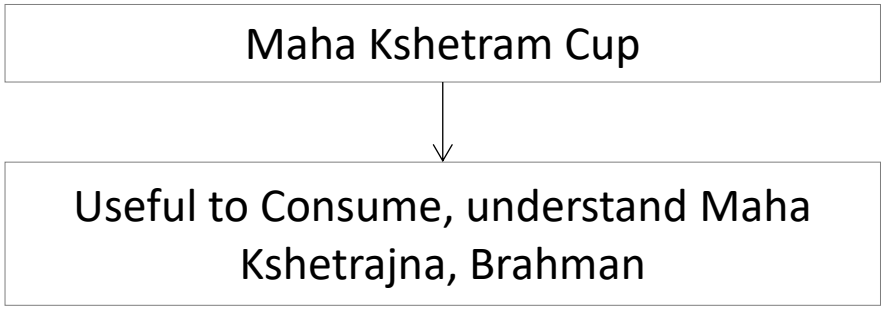
158) Bashyam : Chapter 13 – Verse 13 Continues (Important)

सर्वत्र सर्वदेहावयवत्वेन गम्यमानाः पाणिपादादयः ज्ञेयशक्तिसद्भावनिमित्तस्वकार्याः इति ज्ञेयसद्भावे लिङ्गानि "ज्ञेयस्य" इति उपचारतः उच्यन्ते। तथा व्याख्येयं अन्यत् ।

sarvatra sarvadēhāvayavatvēna gamyamānāḥ pāṇipādādayaḥ jēyaśaktisadbhāvanimittasvakāryāḥ iti jēyasadbhāvē liṅgāni 'jēyasya' iti upacārataḥ ucyantē | tathā vyākhyēyam anyat |

I) a) Disposable Cup is useful in Consuming the Coffee

b)



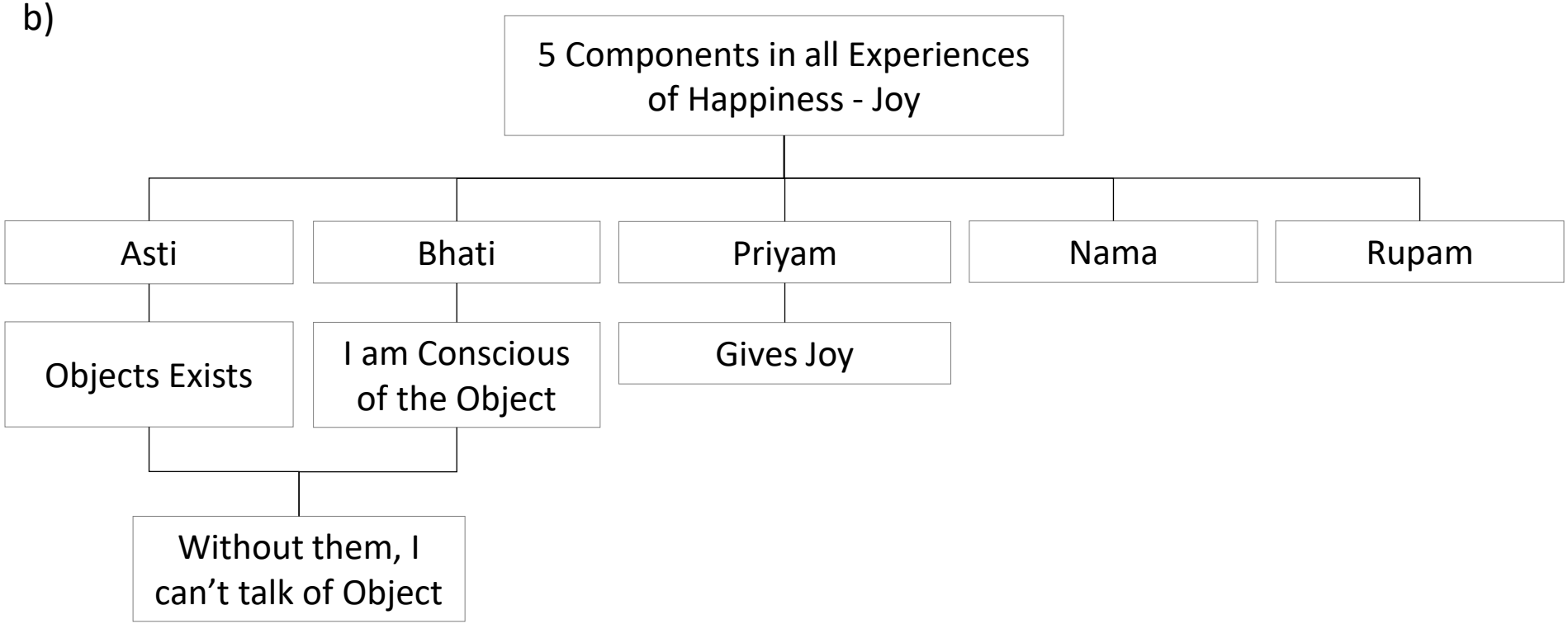
c) How do you use Maha Kshetram to discern Maha Kshetrajna?

II) a) Drk Drishya Viveka (Vidyaranya) :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम्। आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम्॥२०॥	*asti bhāti priyaṁ rūpaṁ nāma cetyaṁśa-pañcakam, ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

b)



c) Adhya Traye Brahmatvam :

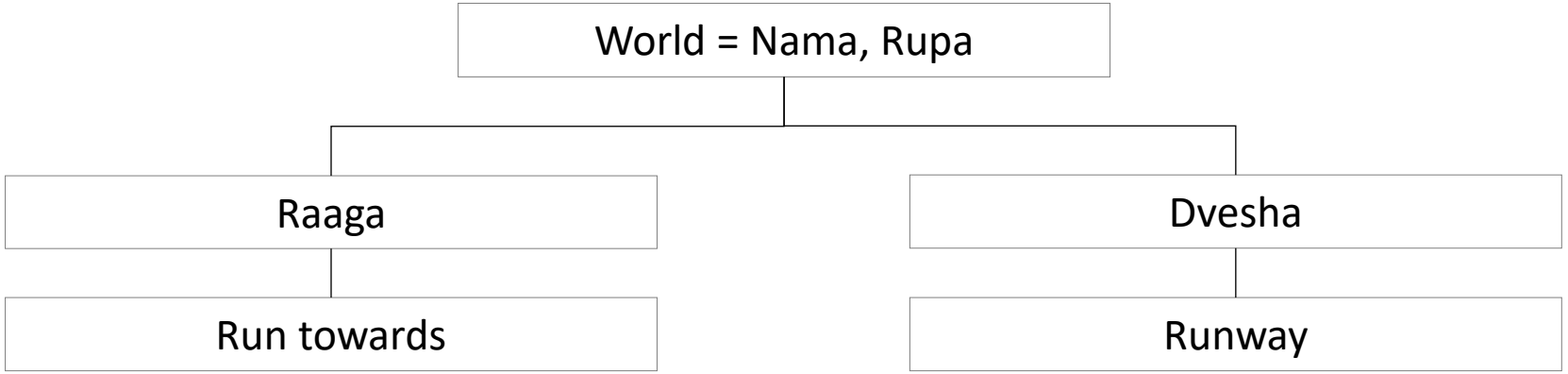
- Asti, Bhati, Priyam belongs to Brahman.

d) Tataha Dvayam

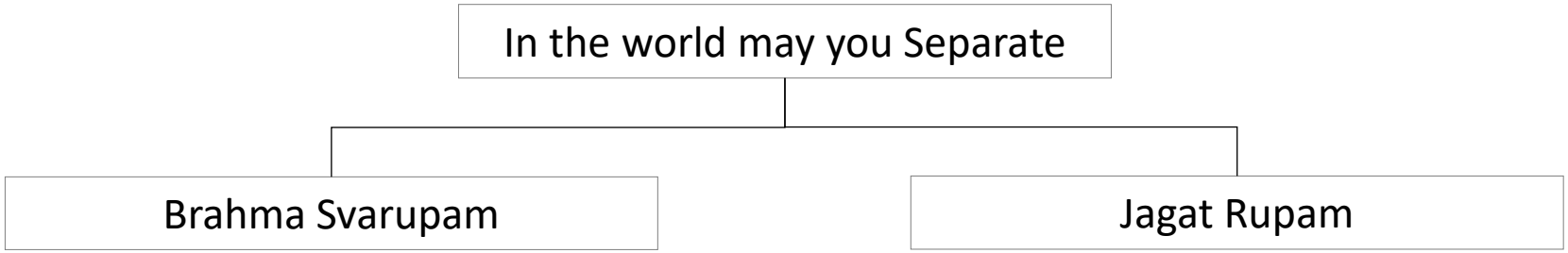
- Later Two - Nama, Rupa, belongs to the Nature of the world, Changing, Variable.

e) Sweet after few days not Good.

f)



III)



IV) Dakshinamoorthi Stotram :

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

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

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness,

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

V) a) Intellectual Segregation is called Drinking Maha Kshetrajna coffee

b) Segregation of Satchit Ananda from World = Consuming Coffee

c) Intellectually negate nama Rupa as Mithya = Disposing the Cup

d) Without Nama Rupa, Pure existence can't be understood as it is Triputi Rahitaha

e) Sunlight Discerned with Objects – Hand, Body

f) Without Objects Medium Sunlight exists but can't be Discerned.

VI)

Adhyaropa	**Apavada**
Introduce Hand	Remove Hand

Recognise formless pure Sunlight

VII) a) Initially, require reflecting Medium, Kshetram, Upadhi

b) Temporarily used Kshetram is Mithya Nama Rupa, taken and Dropped Intellectually.

Revision : Chapter 13 – Verse 13 :

I) a) Jneyam Topic Started from Verse 12 = Kshetrajna

= Brahman

= Sakshi Chaitanyam

= Witness of Body - Mind Complex, Enlivener of Body Mind Complex

b) No Experience of Jiva - Jagat - Ishvara Without Paramartika Sakshi Chaitanyam.

c) Gita – Chapter 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]

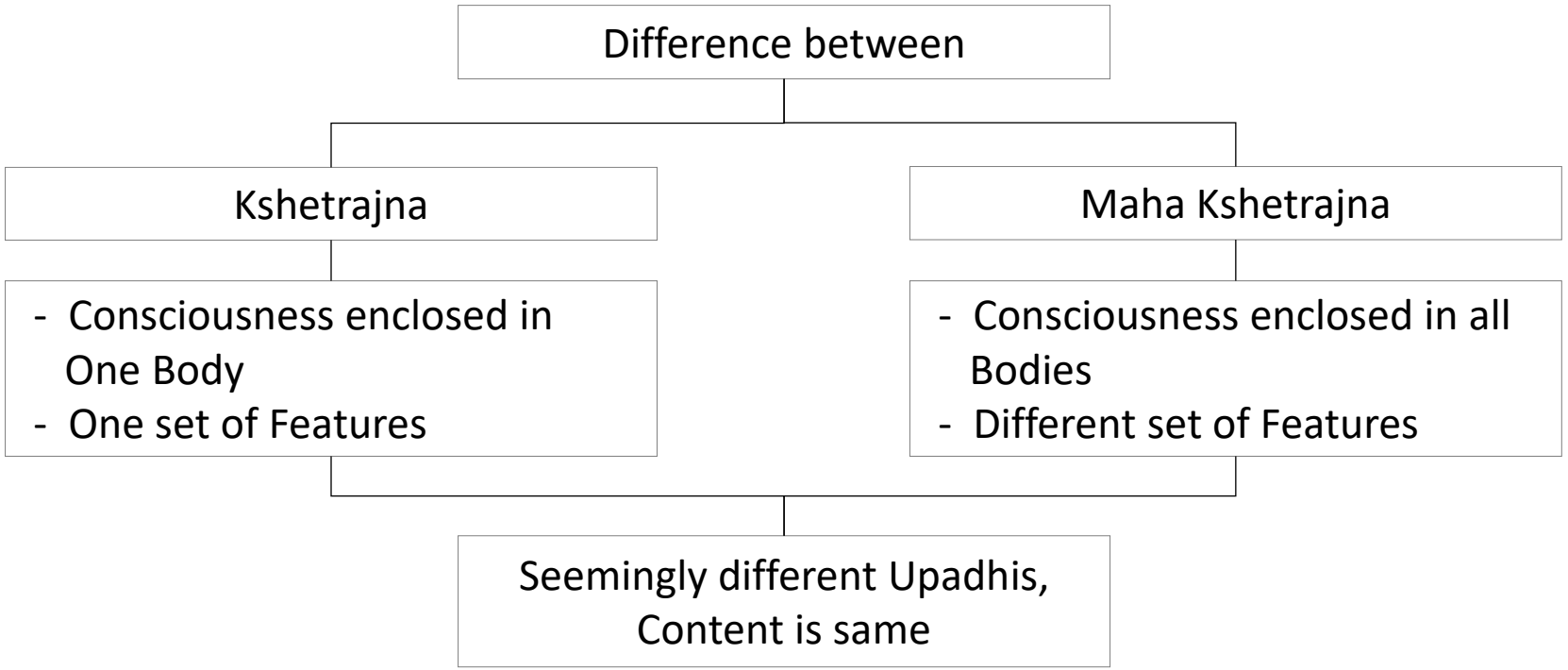
d)

Body	Vetti - Knower of Body
Kshetram	Kshetrajna

II) a) Jneyam Brahma not confined to one Body but as Kshetrajna pervades all bodies in Creation, Called maha Kshetrajna.

b)

Kshetrajna	Maha Kshetrajna
- Witness of one Body - Pervades one Body	- Brahma - Witness of all Bodies - Pervades all Bodies



d) Is there a difference between Space in Pot / Outside?

- Ghata Akasha, Maha Akasha? Kshetrajna, Maha Kshetrajna?

e) Answer :

- Not yes or No

f) Correct Answer :

- Seemingly different

g) Crystal seemingly blue really Colourless

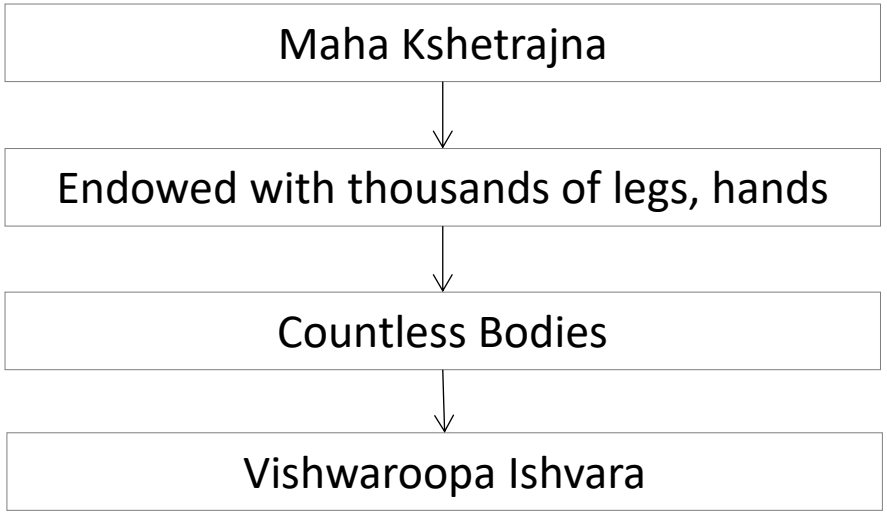
h) Kshetrajna and Maha Kshetrajna really one Consciousness behind all bodies.

i)

Kshetrajna	Kshetram
Chaitanyam	Jadam

III) Verse 13

a)

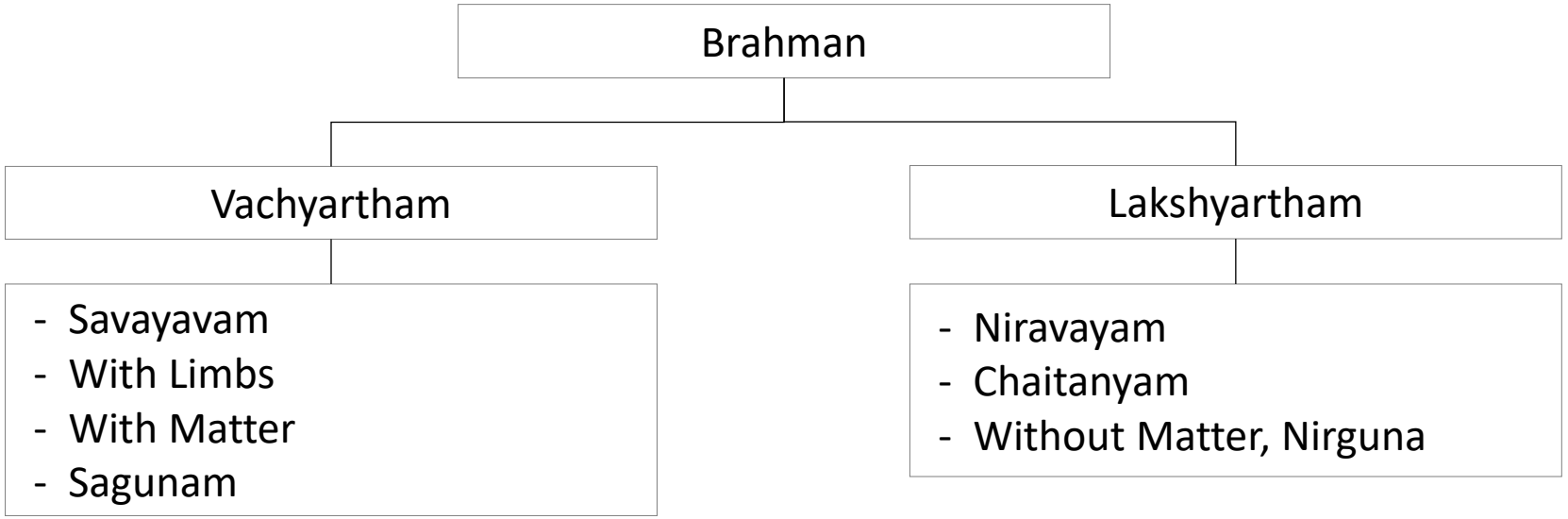


b) Therefore, Sarvatah Pani Padam Tatu

c) Maha Kshetrajna has many limbs, Savayavam, Avayavi

IV) Technical problem discussed in Topic 6 :

a)



b) Tarqa :

- Yart Yat Savayavatvam, Tatu Tatu Savikaratvam, Ghatavatu..

c) Savayavatvam = Avayavi

d) Whatever is Savayavam is Savikaram, Anityam

e) If Brahman has parts, like legs, hands, it will become Savayavam, Savikaram, Anityam.

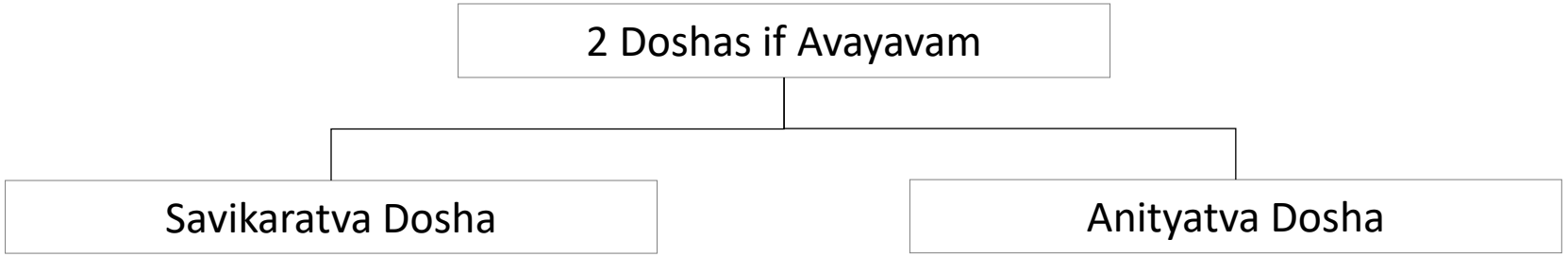
f) Bodies, legs, hands, not real - belonging to Brahman

g) Brahman has 1000s of legs, hands, means, Brahman, Sentient principle can be recognized through movements of hands, legs.

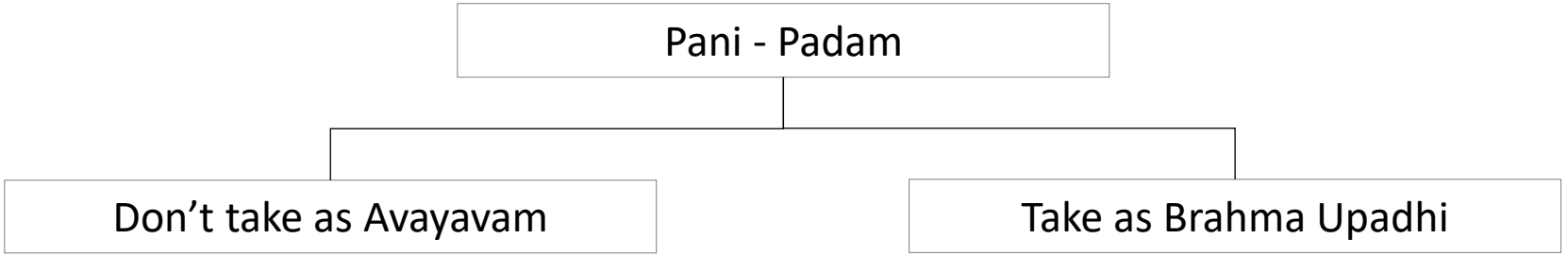
h) One electricity through 1000s of Bulbs Glowing

i) Not actual Avayavas but Upadhis

V) a)



b)



c) Example :

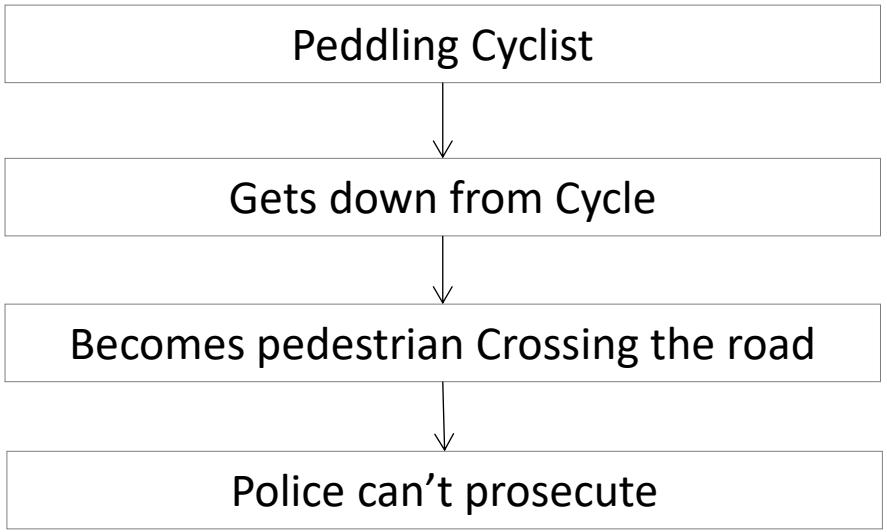
Red Flower	**3 States**
Upadhi for Colourless Crystal	Upadhi for invisible Brahman

d) Upadhi is indicator of Presence of Enlivening Brahman

e) Upadhi does not belong to Brahman.

VI) Example :

a)



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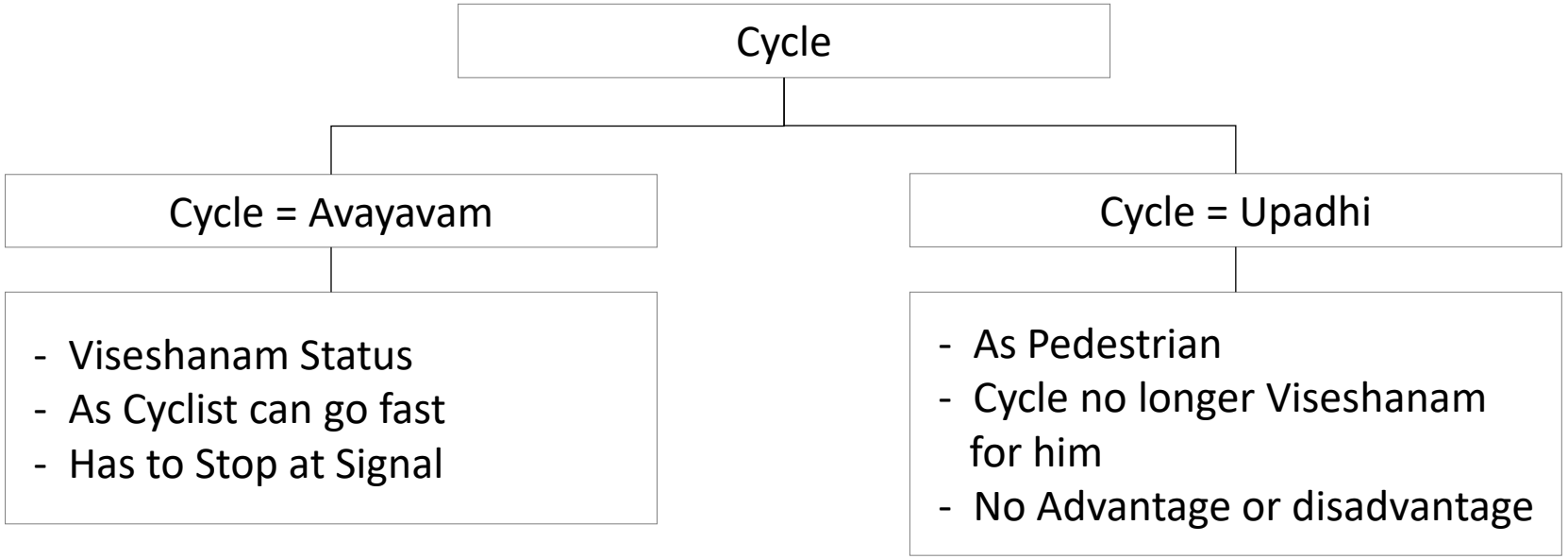
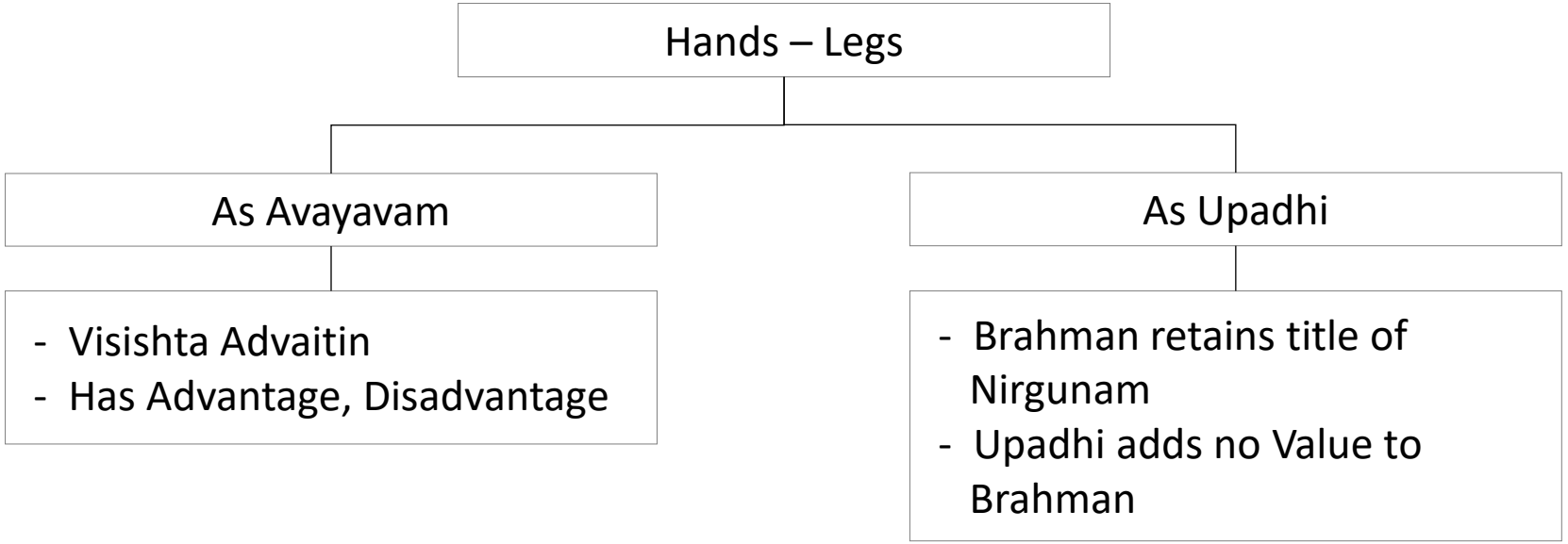


c)



d) This topic is significant - important, Technically

e) All bodies = Upadhis of Brahman not Avayavams.

VII) Question :

- Does Upadhi belong to Brahman?

a) Answer :

- Upadhi does not belong to Brahman

b) Upadhi only indicates presence of Brahman.

c)

Avayavam	Upadhi
- Will belong to Brahman	- Near Brahman - Indicates Brahmans presence, enlivener Principle of the Universe - Upadhi Manifests Brahman - Brahman reveals Upadhis

VIII) How all Upadhis indicate Brahman's Jneya Shakti?

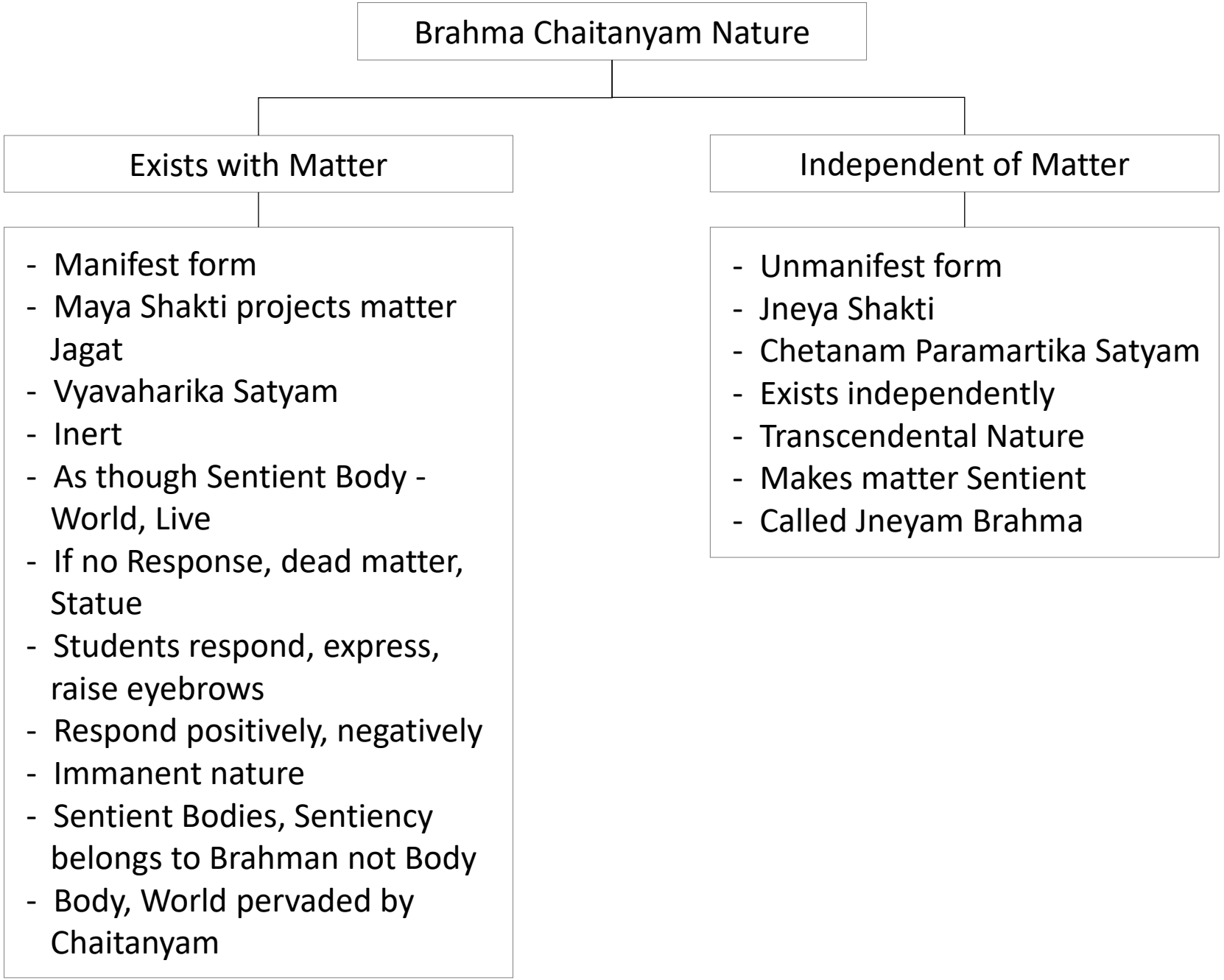
a) All Avayavams - inert, made of matter

b) Hands, Legs, Bodies, Eyes, Ears - Matter - Pancha Butas

c) Matter by itself not sentient

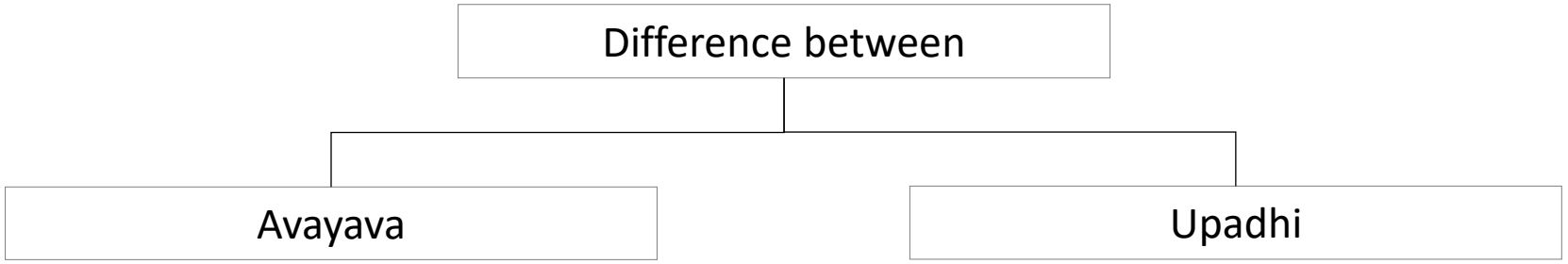
d) Now all are responding, functioning, understanding, listening, running because of Brahma Chaitanyam alone.

e)


Brahma Chaitanyam Nature
Exists with Matter
- Manifest form
- Maya Shakti projects matter Jagat
- Vyavaharika Satyam
- Inert
- As though Sentient Body - World, Live
- If no Response, dead matter, Statue
- Students respond, express, raise eyebrows
- Respond positively, negatively
- Immanent nature
- Sentient Bodies, Sentiency belongs to Brahman not Body
- Body, World pervaded by Chaitanyam
Independent of Matter
- Unmanifest form
- Jneya Shakti
- Chetanam Paramartika Satyam
- Exists independently
- Transcendental Nature
- Makes matter Sentient
- Called Jneyam Brahma

f) Profound Topic No. 6 in Verse 13

g)



IX) a)

Advaitin	Visishta Advaitin
Sophadhikam Brahma	Savayam Brahma

b) Sarvatra :

- In the world everywhere, legs, hands

c) Agamyamana :

- As Sarva Deha, Avayavam, limbs belonging to Hands, Bodies, Kshetram.

d) Jneya Shakti Svakarya :

- All Karyams, limbs, functioning, doing respective activities, seeing, hearing, running, because of Chetanam Brahma Tattvam.

e) By themselves, Pancha Butas, Jadam, Achetanam.

f) Body, Sense organs function because of Jneya Shakti Sat Bavaha Nimittam.

g) Function of Body - Mind - Sense organs is because of Nimitta Sad bava, because of invincible presence of Sat.

h) Shakti = Power of Jneyam Brahma.

X) a) Taittriya Upanishad :

यद्वै तत् सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति को ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवाऽऽनन्दयाति ॥ २ ॥	yadvai tat sukṛtam | raso vai saḥ | rasaṃ hyevāyaṃ labdhvā''nandī bhavati ko hyevānyātkaḥ prāṇyāt | yadeṣa ākāśa ānando na syāt | eṣa hyevā''nandayāti || 2 ||

This which was self-made… That is taste(Joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this Joy were not there in the cavity of the heart:? This Brahman itself brings us Joy. [2 - 7 - 2]

b) If Brahman is absent in the Body, all bodies will become statues.

c) Can't respond to situations

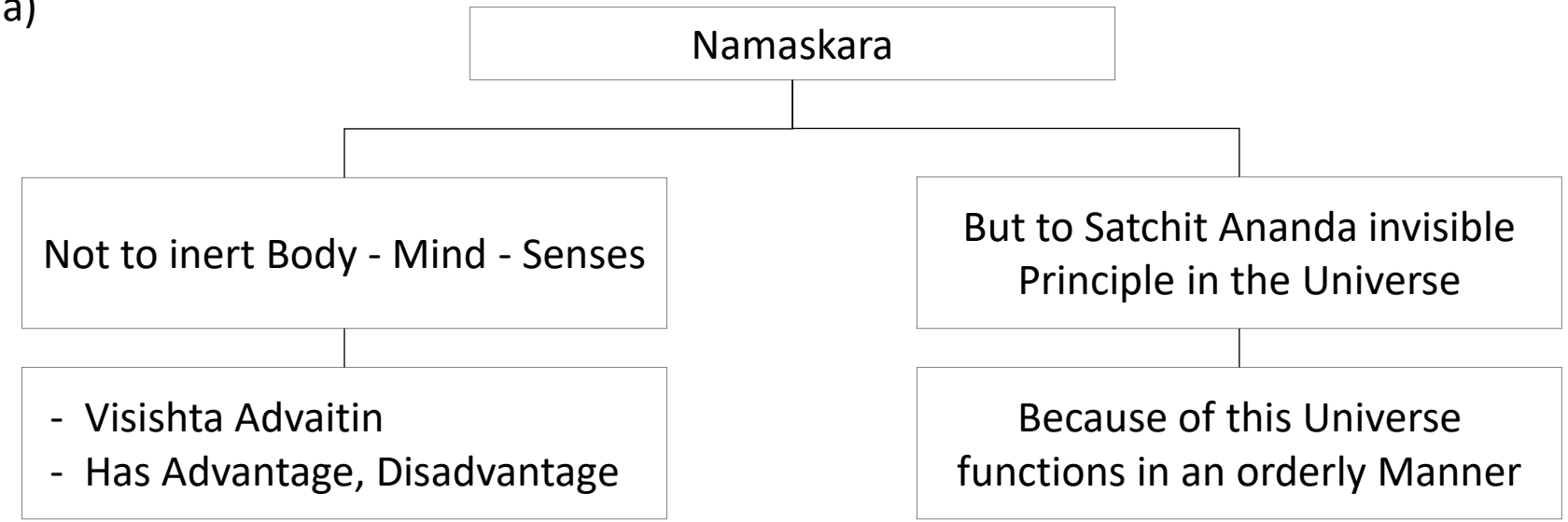
d) Chetana Tattvam not manifest in statue, stones

XI) a) Jneya Shakti Tat Karya Nimitta Svabavayat

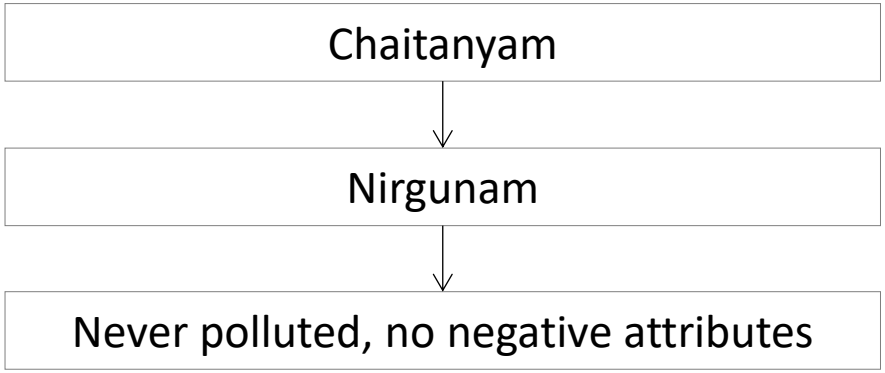
- Because of shakti of Jneyam Brahman, world functions

b) Functioning of the world reveals presence of Brahman, the Lord of the universe, Vishwaroopa Ishwara.

XII) a)

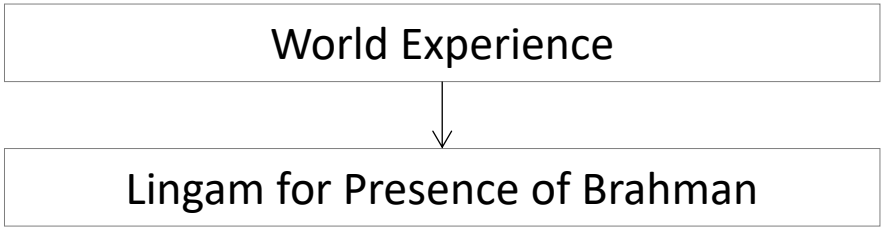


b)



c) therefore, Pani, Padam are called Upadhi.

d)



e) Therefore, Krishna presents them as Limbs of Brahman.

XIII) a) Upacharatvat figuratively presented, not factual

b)



c) Upadavatyaha :

- Seemingly limbs of Actual limbs.

d) Apply for eyes, ears also.

159) Bashyam : Chapter 13 – Verse 13 Continues…

सर्वतःपाणिपादं तत् ज्ञेयं सर्वतोऽक्षिशिरोमुखं, सर्वतः अक्षीणि शिरांसि मुखानि च यस्य तत् सर्वतोऽक्षि- शिरोमुखम्; सर्वतःश्रुतिमत् श्रुतिः श्रवणेन्द्रियम्, तत् यस्य तत् श्रुतिमत् लोके प्राणिनिकाये; सर्वं आवृत्य सर्वं व्याप्य तिष्ठति स्थितिं लभते ॥

sarvataḥpāṇipādaṁ tat jñēyam |sarvatōkṣiśirōmukhaṁ sarvataḥ akṣīṇi śirāṁsi mukhāni ca yasya tat sarvatōkṣiśirōmukham; sarvataḥśrutimat śrutiḥ śravaṇēndriyam, tat yasya tat śrutimat, lōkē prāṇinikāyē, sarvam āvṛtya saṁvyāpya tiṣṭhati sthitiṁ labhatē || 13 ||

I) a) Brahman is seemingly endowed with many bodies experientially.

b) Factually it has no limbs

c) That Brahman exists independent of the world, my Svarupam in sleep, it can be recognized.

d) Sarvatra - Everywhere

Akshihi - Eyes

II) a) Purusha Sukhtam :

ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिं विश्वतो वृत्वाऽत्यत्तिष्ठद्दशाङ्गुलम् ॥	ōm sahasraśīrṣā puruṣaḥ sahasrākśaḥ sahasrapāt l sa bhūmiṁ viśvato vṛtvā'tyatiṣṭaddaśāgulam ll

"He, the Cosmic lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, Pervading all the Universe. Still extends ten 'inches' beyond". [Verse 1]

b) Vishwaroopa Darshana

c) Bhagawan seemingly endowed with many hands, legs.

d) Seeming :

- Most important adverb in Vedanta.

e) Shira - Head

Mukham - Mouth

f) Brahman called Sarvato Shiro Mukham

g) Really Upadhi only.

h) Example :

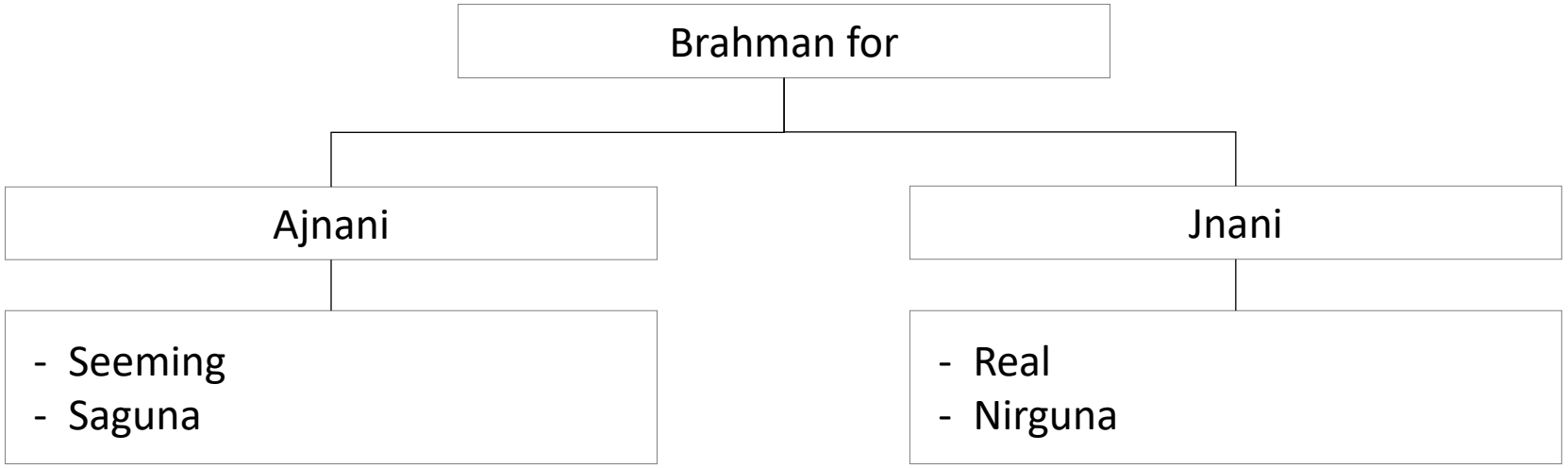
- Cyclist - Seeming Pedestrian, Really Cyclist, becomes cyclist after signal.

i) We are all Brahman in between signal of Prarabda comes, enjoy the world, go back to our home, nature.

j)

Jiva Bhava	Brahma Bava
Seeming	Reality
↓	↓
Saguna Rupam	Nirguna Rupam

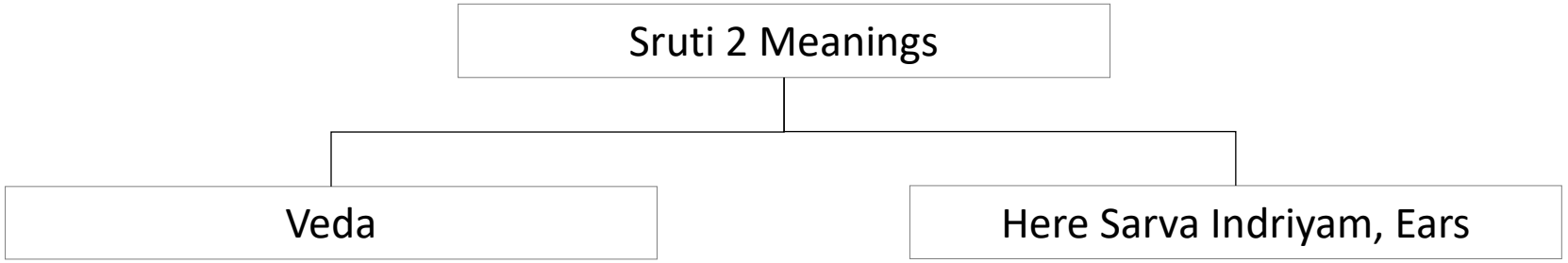
k)



III) a)

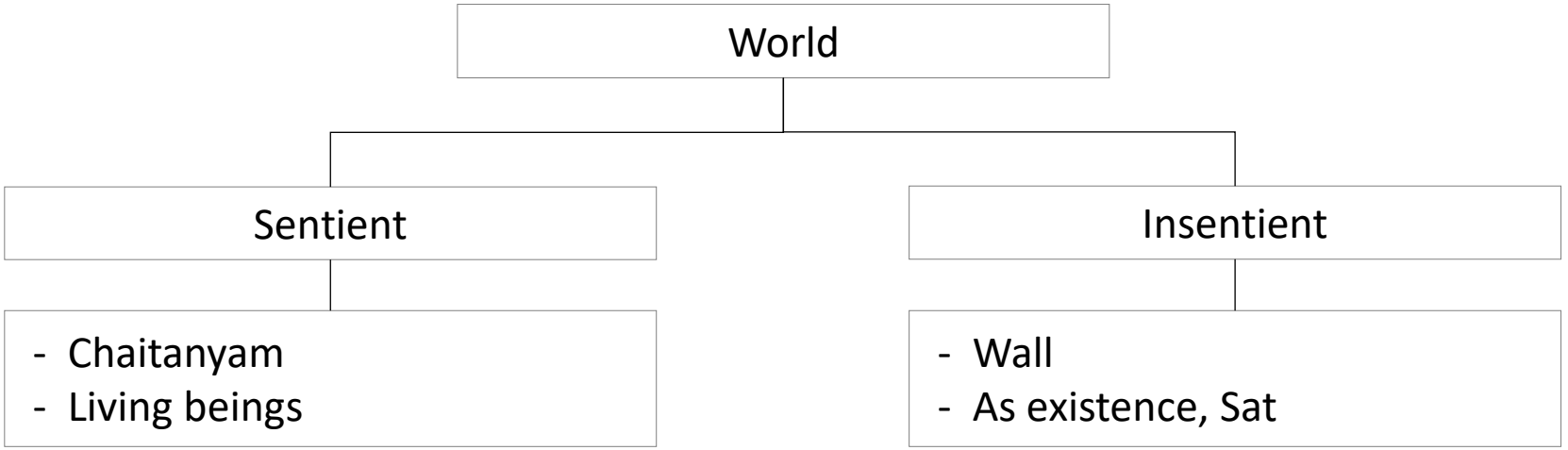
Sarvatra	Sruti	Matu
- Everywhere	- Ears here not Veda	- Endowed with - Suffix - Conveys Possession

b)



c) Loke = In Multitudes of Pranis – Living beings.

d)



e) Vyapakam – all pervading, everywhere.

f) In Short, Bhagawan is everywhere at all times, infinite.

IV) Anvaya :

- Tatu Jneyam Sarvatah Pani Padam, Sarvato Akshi Shiro Mukham, Sarvatah Srutiman Cha Bavati Tatu Loke Asya Tishtati…

V) Technical :

a) How Brahman in its Nirguna version is discerned in the entire creation.

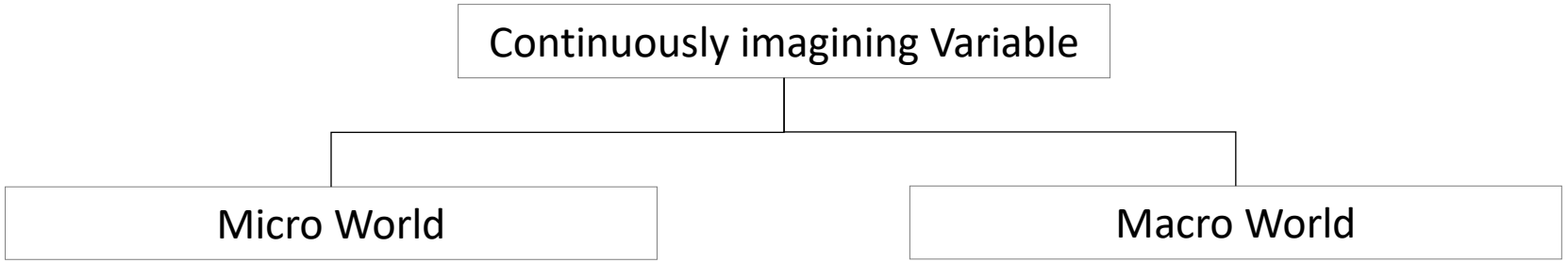
b) Brahman is what is not variable in and through all Variable names and forms.

c) What is perceptually experience is name, form, function, Anatma at all times

d) See, hear, what objects are revealed by sense organs

e) Objects made up of Pancha Butas.

f)



g) In and through the variable Nama, Rupa, world we experience the non-variable existence, Consciousness, happiness principle - Sat Chit Ananda.

VI) a) Non-variable existence, continues to be Nirguna Brahman even when attributes of world, Nama Rupa, keep arriving and departing.

b) Sat Chit Ananda - Action, invariable, changeless screen

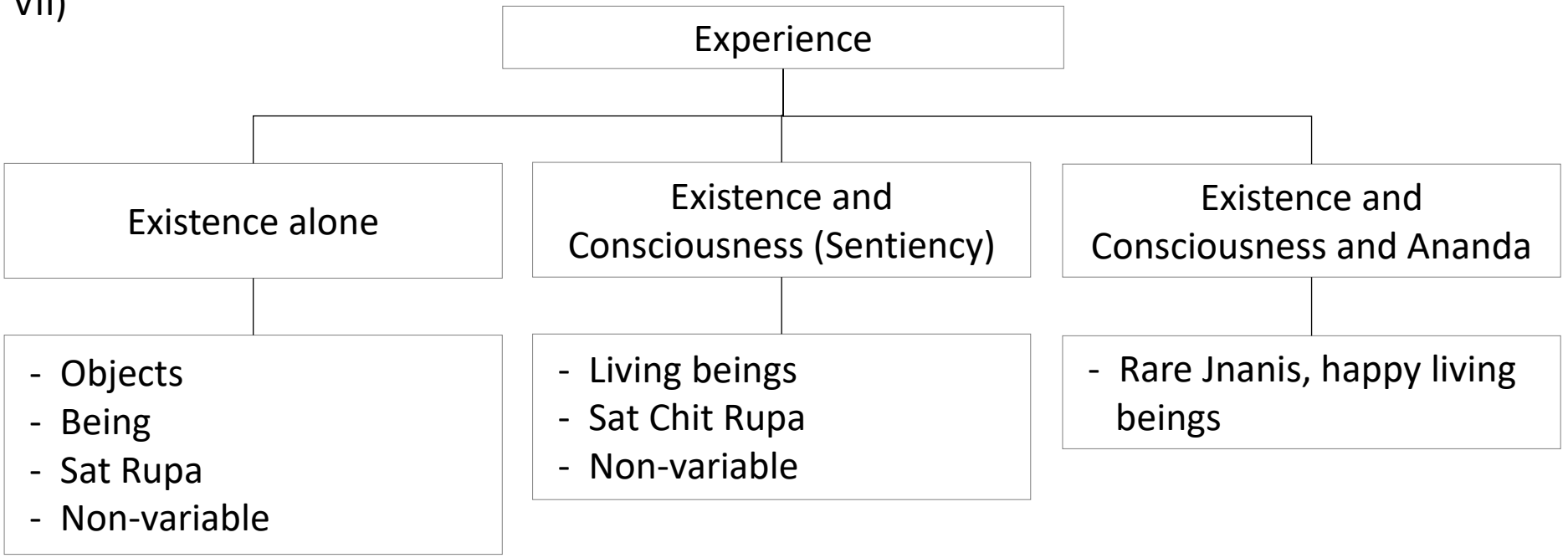
c) World = Sagunam, movie, variable.

d) Nirgunam Brahman is eternal, changeless, never tampered with…

e) I appreciate this nature of Brahman and experience existence, wider presence of Brahman, all over the field.

f) Living beings discern Chaitanyam.

VII)



VIII) a) Some Human beings – Bloomy, Gloomy, Bumbling, Morose.

b) Taittriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये ।	sa yaścāyaṃ puruṣe | yaścāsāvāditye |
स एकः स य एवंवित् ।अस्माल्लोकात् प्रेत्य ।	sa ekaḥ sa ya evaṃvit | asmāllokāt pretya |
एतमन्नमयमात्मानमुपसङ्क्रामति ।	etamannamayamātmānamupasaṅkrāmati |
एतं प्राणमयमात्मानमुपसङ्क्रामति ।	etaṃ prāṇamayamātmānamupasaṅkrāmati |
एतं मनोमयमात्मानमुपसङ्क्रामति ।	etaṃ manomayamātmānamupasaṅkrāmati |
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।	etaṃ vijñānamayamātmānamupasaṅkrāmati |
एतमानन्दमयमात्मानमुपसङ्क्रामति	etamānandamayamātmānamupasaṅkrāmati
तदप्येष श्लोको भवति ॥ ११ ॥	tadapyeṣa śloko bhavati ‖ 12 ‖

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss… Regarding this there is the following Vaidika Verse. [2 - 8 - 12]

c) I Discern only 3 forms

- Sat, Chit, Satchit Ananda all the time, Wherever I turn.

d) Sarvata Pani Padam tatu… Sruti man loke.

e) Drk Drishya Viveka :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम्। आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम्॥२०॥	*asti bhāti priyaṁ rūpaṁ nāma cetyaṁśa-pañcakam,* *ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

f) Jnanam :

- Asti, Bhati, Priyam belongs to a separate entity, Brahman.

g) Nama Rupa = World

h) Jnana Nishta :

- Not loosing sight of Asti Bhati principle at any time in life, in most provoking situations.

i) Advantage : Gita - Chapter 2 :

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥	duḥkhēṣvanudvignamanāḥ sukhēṣu vigataspṛhaḥ | vītarāgabhayakrōdhaḥ sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom. [Chapter 2 – Verse 56]

j) Being free from attachment, fear, Anger = Jnana Nishta Phalam.

160) Introduction to Chapter 13 – Verse 14 Starts

उपाधिभूतपाणिपादादीन्द्रियाध्यारोपणात् ज्ञेयस्य तद्वत्ताशङ्का मा भूत् इत्ये- वमर्थः श्लोकारम्भः—

upādhibhūtapāṇipādādīndriyādhyārōpaṇāt jñēyasya tadvattāśaṅkā mā bhūt ityēvamarthaḥ ślōkārambhaḥ —

The doubt may arise that the knowable has in fact Organs like hands and feet. To ward off this doubt and show that they are only adjuncts due to Superimposition, the next Verse is set forth:

I) a) Verse 13 :

- All limbs Associated with Brahman.

b) Pani - Hands
Pada - Legs
Shiro - Head
Mukham - Mouth
Akshi - Eyes

} As though Avayavams of Brahman

II) a) In fact, they are Upadhis not Avayavams like walking Cyclist going through signal.

b) Cycle = Upadhi not Avayavam

c) Lord Krishna deliberately unites limbs with Brahman = Adhyaropa

d) Krishna should have said, they are seemingly associated with Brahman, he didn't use.

III) Visishta Advaitin :

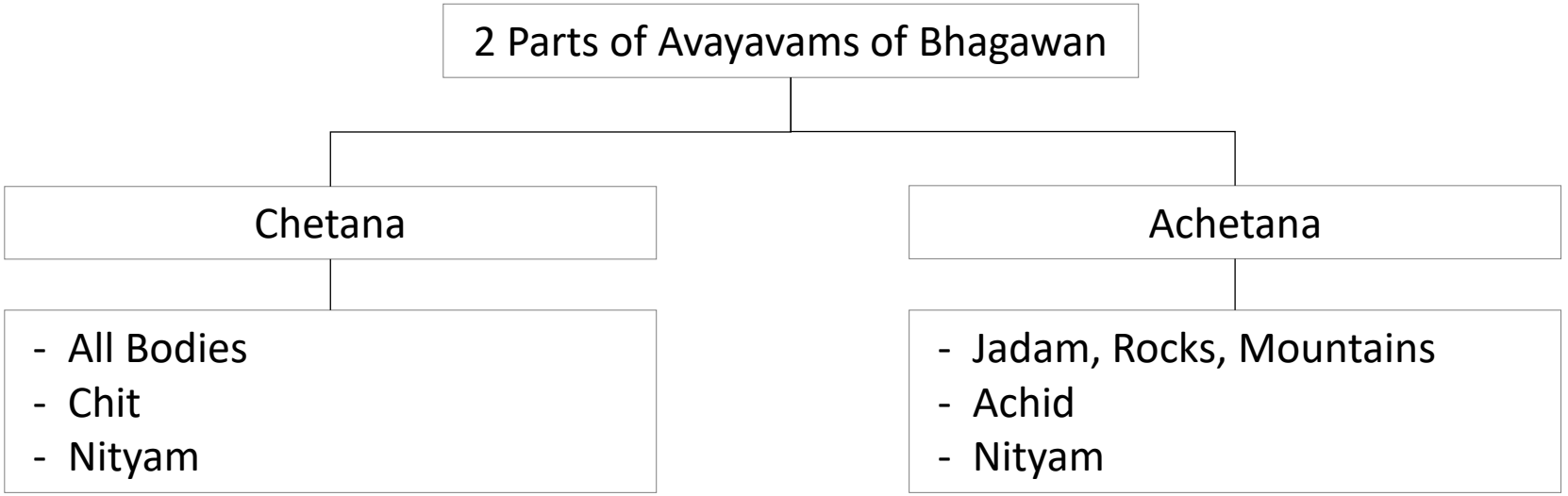
a) Takes world as Avayavam, part of Bhagawan

b) Definition of Bhagawan :

- Chit Achit Avayava Visishta Avayavi Narayana…

c) Bhagavan is Savayavam, with Parts, Attributes, Visishtam.

d)



e) They Quote :

- Purusha Sukhtam - Sahasra Sirsha Purusha - Gita Chapter 11

f) Verse 13 - Visishta Advaitins Favourite Verse.

g) No question of Nirvisesha, Nirguna Advaitam, Does not exist.

h) What is logic?

- World is Viseshanam of Guna Visishta Bhagawan

i) During Pralayam, World exists in potential form

j) In Srishti, Pralayam, Bhagawan is Saguna Savishta only

k) Nirvisesha Advaitam does not exist.

L) These are Pramanams for Visishta Advaitam.

IV) a) Ramanuja Acharya came after Shankara.

b) Visishta Advaitam existed before Ramanuja Acharya, Shankara's time

c) Bhaskara - Follower of Visishta Advaitam called Bheda - Abheda Vada

d) Shankara and Sureshwara deal with Bheda - Abheda Vada in Brahma Sutra in Brihadaranyaka Bashyam.

V) a) How Krishna negates Visishta Advaitam?

b) Shankara Quotes Chapter 13 - Verse 14

c) Sarva Indriya Vivarjitam all the time

d) Brahman is free from entire creation, limbs.

e)

Savayavam	Niravayavam
- Seeming - Not factual	- Fact

f) Krishna does not Say it will be, it was - Sarva Varjitam.

g) Brahman is Nirvisesham, Nirgunam all the time

h) Therefore, Moksha is Nityam

VI) Possible Doubt :

a)

Verse 13	Verse 14
- Brahma is Vishta Advaitam all the time - Vyavaharika Drishti	- Brahma is Nirvisesham Advaitam all the time - Paramartika Drishti

- Why Krishna Contradicts?
- Which one is Correct? Taken?

VII) a) Shankara Resolves this in Gita - Chapter 9 :

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥	mayā tatamidaṃ sarvaṃ jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

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

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

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

b) Verse 4 :

- Mastani Sarva Butani
- World is in me
- Vyavaharika Satta
- I am Savisesham all the time - Eternally.

c) Verse 5 :

- Na Cha Mastani Butani
- I am Nirvisesham all the time
- Paramartikaly
- Eternally.

d)

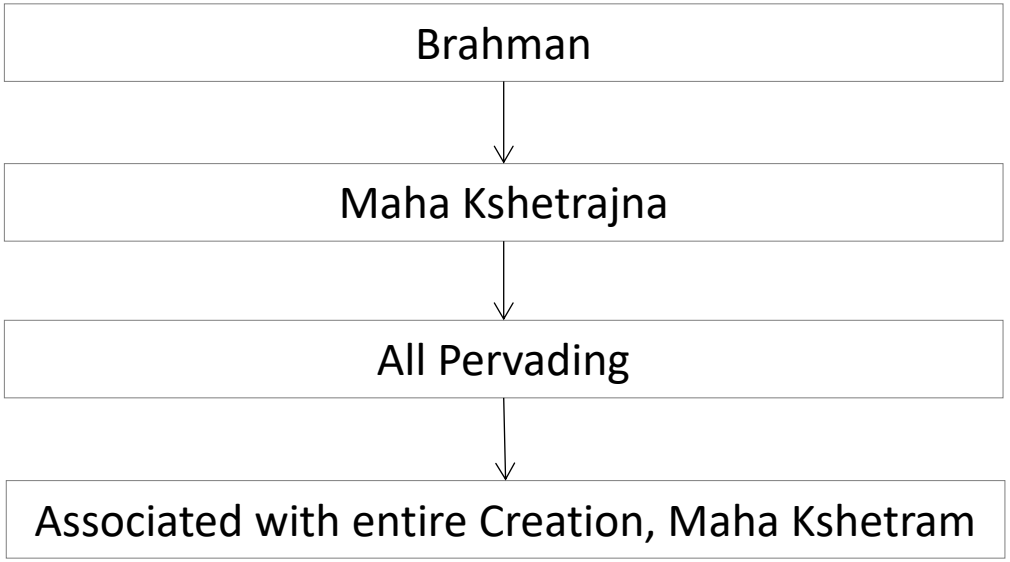
Vyavaharika Drishti	Paramartika Drishti
- Verse 13 - Seeming only - Caused by Maya - Appearance	- Verse 14 - Fact

e) Therefore, we give example of Svapna to Compare Jagrat Avastha.

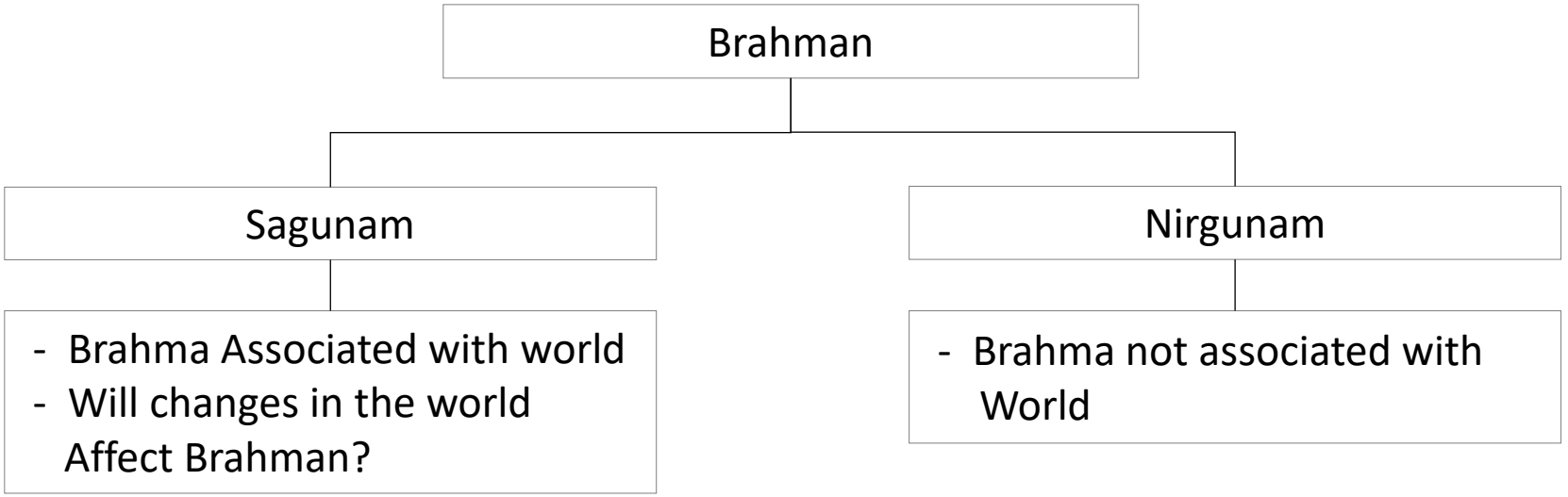
f) Vyavaharika Dvaitam is like Svapna.

Revision : Chapter 13 - Introduction to Verse 14 :

I) a)



b) Shankara :



c) If Brahman is really associated with the world, it will become Savikaram, Savayavam, Sagunam, Anityam.

d) World will then belong to Brahman, integral Part of Brahman.

e)

Real	Unreal
- Exists in 3 Periods of time - Brahman	- Appears Disappears - World

f) Knowing Nityam Brahman alone can give me Moksha

g) Claiming I am Brahman gives me Moksha

II) Visishta Advaitin :

a) World integral, intrinsic part of Brahman

b) Brahman undergoes Change

c) Brahman is Parinami Upadana Karanam of the Universe, Savikaram, Sagunam

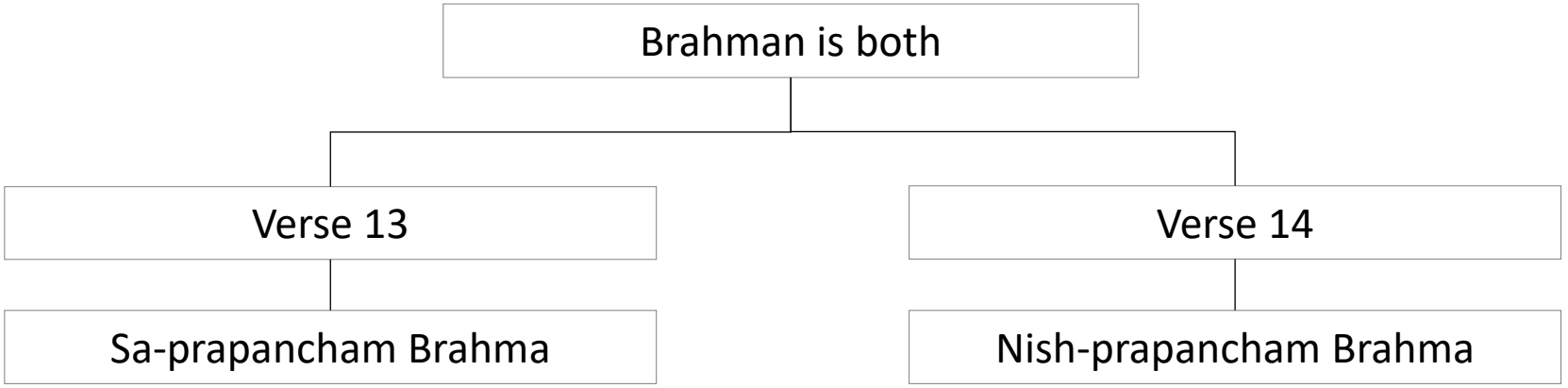
III) Shankara :

a) This is Misconception

b) Upanishad Describes Brahman as Nirgunam, Nishkalam, Nirvisesham.

c) World is negated in Verse 14.

d)



e) Diagonally opposite

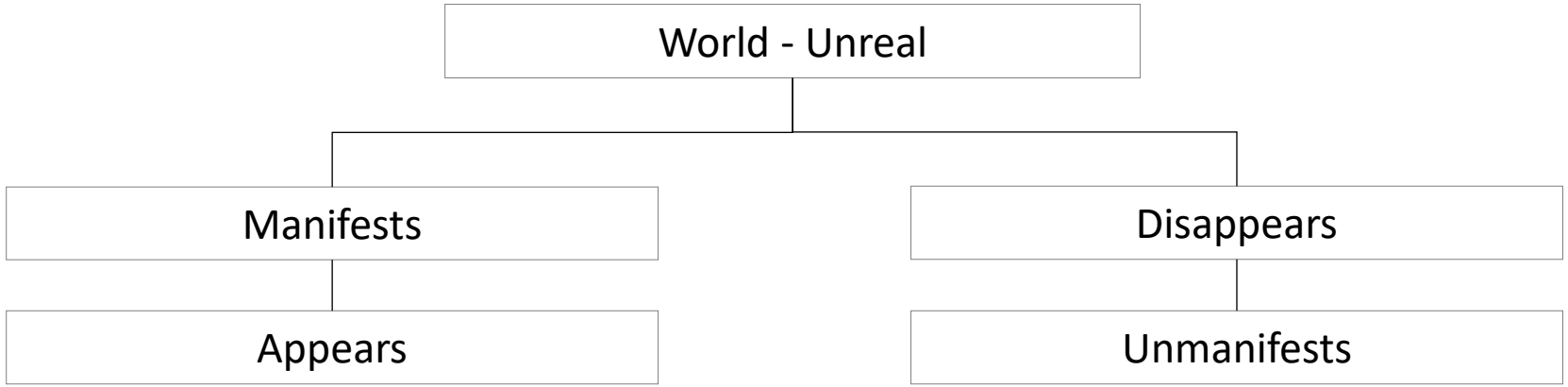
- How both are Possible?

f) Gita :

- Chapter 9 - Verse 4 and 5

g) Only way to Resolve this is to conclude by taking Jagat as Mithya

h)



- (Includes my Body – Mind).

i)

Brahman	World
- Experientially not Available - Factually exists - Shastra = Pramanam	- Experientially Available - Factually does not exist - Shastra = Pramanam - Similar to Dream **Katho Upanishad :** - Chapter 2 - 1 - 11

Katho Upanishad :

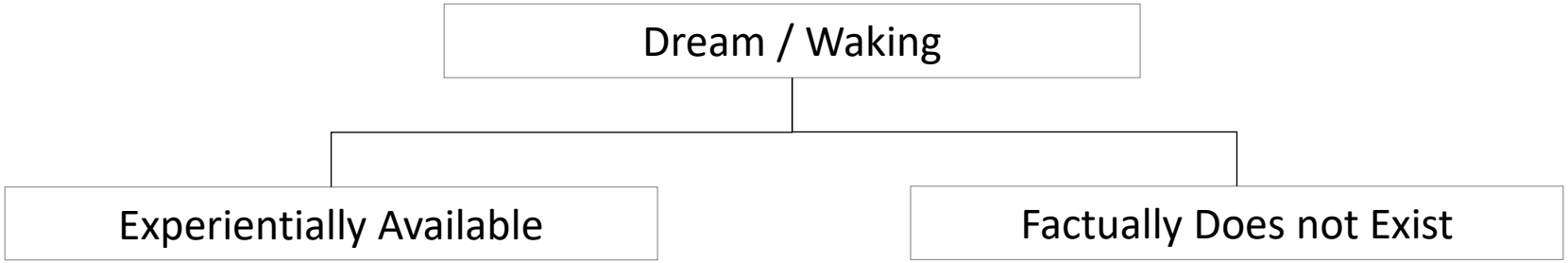
मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

j)



k) Jnani has woken up to his Nature as Brahman, no more ignorance, Sleep for him.

L) Vyavaharikally

- World is in Brahman
- Sa-Prapancha Brahman

m) Paramartikally

- World is not in Brahman
- Nish-Prapancha Brahman.

IV) Advaitin :

a) Accepts Experiential Availability of the world

b) Nish-Prapancha Brahman = Truth

= Factual Absence of the world

c) This is the only way to Resolve conflicts in the Gita, Upanishads taught by Shankara.

d)

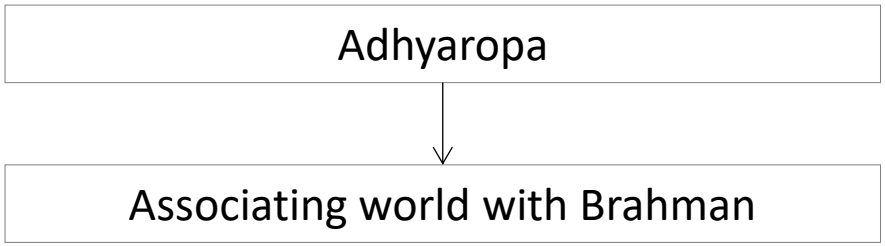
Jagan	Jagan Adhishtanam
- Mithya	- Brahman - Satyam

e)

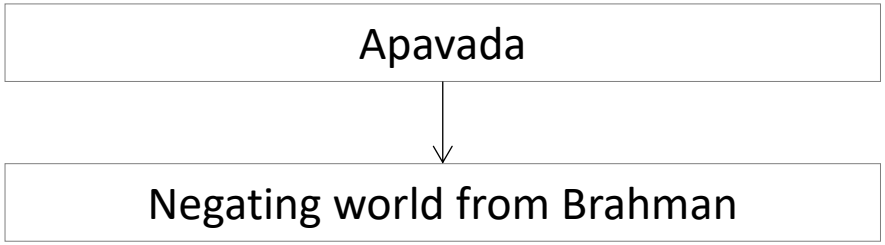
Waking, Dream	Adhishtanam
- Mithya	- Brahman / Turiyam - Satyam

f) Very Significant introduction to Verse 14

g)



h)



161) Chapter 13 – Verse 14 :

सर्वतः पाणिपादं तत्
सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके
सर्वमावृत्य तिष्ठति ॥ १३-१४॥

sarvataḥ pāṇipādaṃ tat
sarvatō'kṣiśirōmukham |
sarvataḥ śrutimallōkē
sarvam āvṛtya tiṣṭhati || 13-14 ||

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 - Verse 14]

I) a) Unique verse, Adhyaropa and Apavada in one Verse.

b) Here Guna = Function, Activities

= Sarva Indriya Vyapara

= Seeing, Hearing, Tasting, Walking, Talking

c) Abhasam :

- Appears along with Chaitanyam.

d) Consciousness is experienced by every individual not in its pure form but along with functions of Indriyas.

e) Seeing = Eyes + Consciousness

Hearing = Ears + Consciousness (Constant in all Activities)

f) Every moment of the Day, we experience Consciousness (Brahman) and Indriyams function.

g) Brahman :

- I am Conscious of form, Sound, Taste.

h) All experiences (Anubhava) = Consciousness and Indirya Vyapara (Sensory function), (Both are Simultaneous).

i) It appears as though functions are as though integral part of Consiucousness

j) Looks as though Consciousness is Seeing, Hearing.

k) Gita – Chapter 5 :

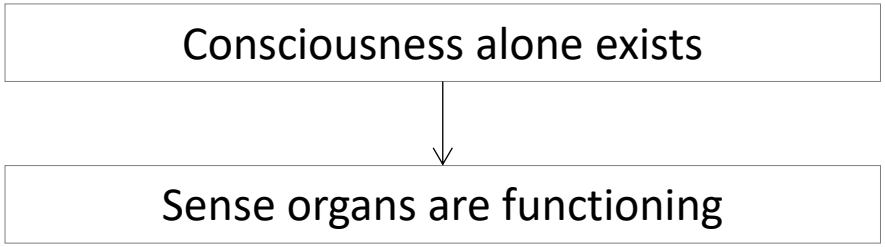
नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् । पश्यञ्शृण्वन्स्पृशञ्जिघ्रन् अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥	naiva kiñcitkarōmīti yuktō manyēta tattvavit | paśyañ śṛṇvan spṛśañ jighran aśnaṅ gacchan svapan śvasan ||5-8||

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

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

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

L)



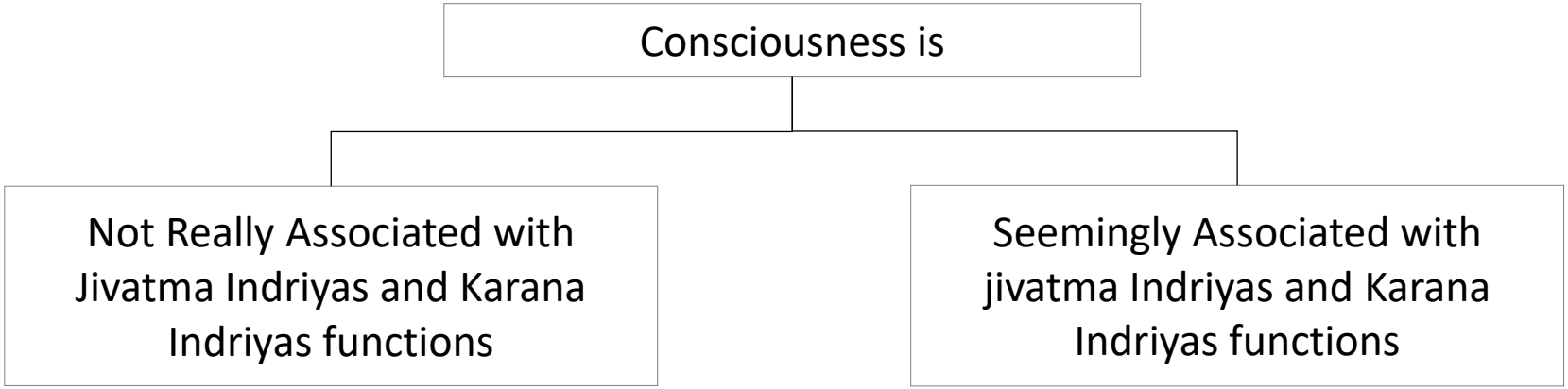
m) Consciousness is hearing because of Co-existence of ears and Consciousness

II)

Consciousness / Brahman	Sensory functions
- Paramartika Satyam - Exists independently	- Vyavaharika Satyam

III) How do we experience Brahman?

a)



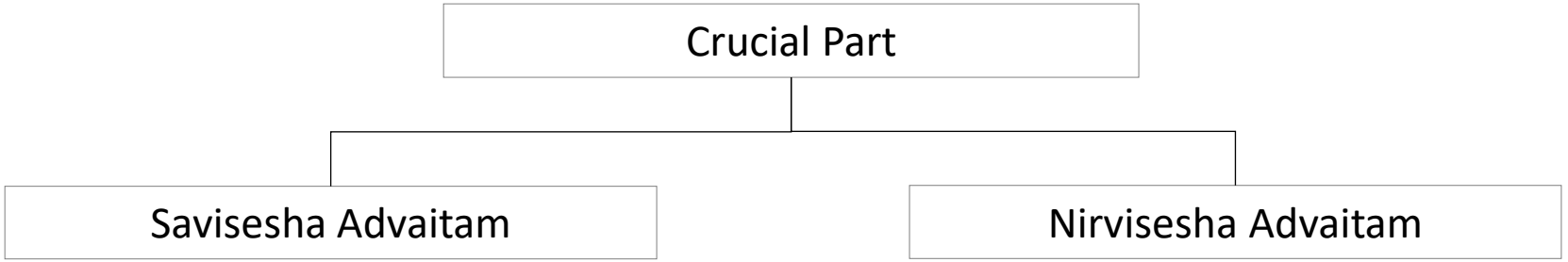
b) Student may Misunderstand world is an integral Part of Brahman, Such a Doubt May come.

c) This is mistake of Visishta Advaitin.

d) World - Brahman, Same order of Reality and integral part of Brahman.

e) If World is a part of Brahman but of lower order of Reality = Visishta Advaitin.

f)



IV) a) Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४	*Pratibodha-viditam matam amrtatvam hi vindate* *Atmana vindate viryam vidyaya vindate'mrtam.*

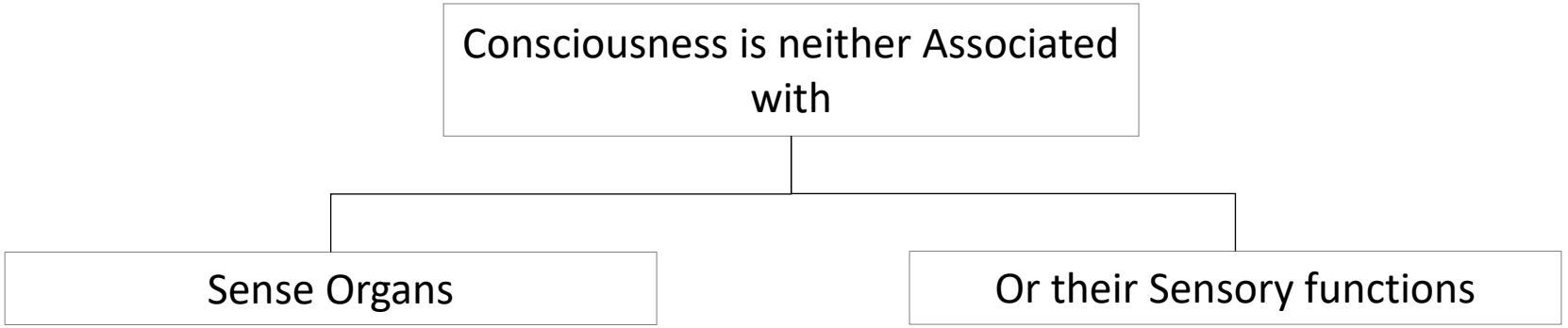
Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [2 - 4]

b) We may include that consciousness is doing all the functions.

c) To remove that doubt Krishna says consciousness is seemingly associated with Sense organs and their function.

V) Really :

a)



b) Sarva Indriya Vivarjitam means no real contact between consciousness and sense organs.

c) Therefore, what I am experiencing is called Mithya.

VI) Mithya Definition :

a) Yat Asatu Bhasamanam Tau Mithya

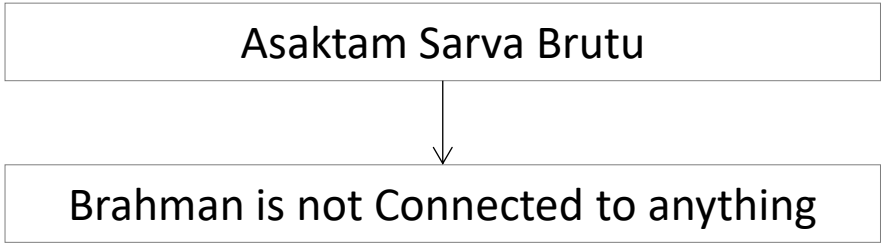
b) World is not there but we are experiencing it

c) Therefore, it is called Mithya

d) Rope snake mirage water, dream Jagrat, Shell Silver

e) All not there, don't exist, only appear, hence called Mithya.

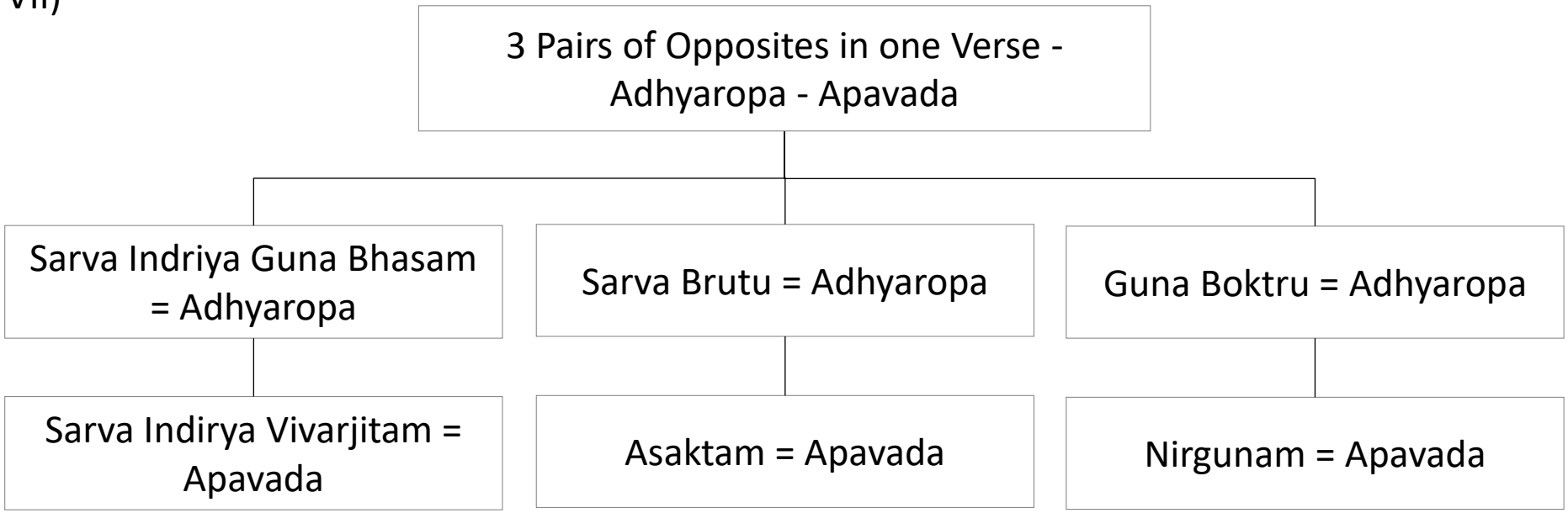
f)



g) Nirgunam = Brahman has no Guna

h) But is Associated in Experiencing all Gunas.

VII)



Topic No. 162 to 169 :

सर्वेन्द्रिय इति ॥ सर्वेन्द्रियगुणाभासं सर्वाणि च तानि इन्द्रियाणि श्रोत्रादीनि बुद्धीन्द्रियकर्मेन्द्रियाख्यानि, अन्तःकरणे च बुद्धिमनसी—ज्ञेयोपाधित्वस्य तुल्यत्वात्—सर्वेन्द्रियग्रहणेन गृह्यन्ते । अपि च, अन्तःकरणोपाधिद्वारेण एव श्रोत्रादीनाम् अपि उपाधित्वं इत्यतः अन्तःकरणबहिष्करणोपाधिभूतैः सर्वेन्द्रियगुणैः अध्यवसायसङ्कल्प-श्रवणवचनादिभिः अवभासते इति सर्वेन्द्रियगुणाभासं, सर्वेन्द्रियव्यापारैः व्यापृतम् इव तत् ज्ञेयं इत्यर्थः; 'ध्यायतीव लेलायतीव' [बृ. उ. ४.३.७.] इति श्रुतेः । कस्मात् पुनः कारणात् न व्यापृतम् एव इति गृह्यते इति ? अतः आह—सर्वेन्द्रिय-विवर्जितं सर्वकरणरहितम् इत्यर्थः । अतः न करणव्यापारैः व्यापृतं तत् ज्ञेयम् । यस्तु अयं मन्त्रः—'अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः' [श्वे. उ. ३.१९.] इत्यादिः सः सर्वेन्द्रियोपाधिगुणानुगुण्यभजनशक्तिमत् तत् ज्ञेयं इत्येवं प्रदर्शनार्थः; न तु साक्षादेव जवनादिक्रियावत्त्वप्रदर्शनार्थः । 'अन्धो मणिमविन्दत्' [तै. आ. १.१.] इत्यादिमन्त्रार्थवत् तस्य मन्त्रस्य अर्थः । यस्मात् सर्वकरणवर्जितं तत् ज्ञेयं, तस्मात् असक्तं सर्वसंश्लेषवर्जितम् । यद्यपि एवं, तथापि सर्वभृत् च एव। सदास्पदं हि सर्वं, सर्वत्र सद्बुद्ध्यनुगमात् । न हि मृगतृष्णिकादयः अपि निरास्पदाः भवन्ति । अतः सर्वभृत् सर्वं बिभर्ति इति । स्यात् इदं च अन्यत् ज्ञेयस्य सत्त्वा-धिगमद्वारम्—निर्गुणं सत्त्वरजस्तमांसि गुणाः तैः वर्जितं तत् ज्ञेयं, तथापि गुणभोक्तृ च गुणानां सत्त्वरजस्तमसां शब्दादिद्वारेण सुखदुःखमोहाकारपरिणतानां भोक्तृ च उपलब्धृ च तत् ज्ञेयं इत्यर्थः ॥

sarvēndriyaguṇābhāsaṁ sarvāṇi ca tāni indriyāṇi śrōtrādīni buddhīndriyakarmēndriyākhyāni, antaḥkaraṇē ca buddhimanasī, jñēyōpādhitvasya tulyatvāt, sarvēndriyagrahaṇēna gṛhyantē | api ca, antaḥkaraṇōpādhidvārēṇaiva śrōtrādīnāmapi upādhitvam iti | ataḥ antaḥkaraṇabahiṣkaraṇōpādhibhūtaiḥ sarvēndriyaguṇaiḥ adhyavasāyasaṅkalpaśravaṇavacanādibhiḥ avabhāsatē iti sarvēndriyaguṇābhāsaṁ sarvēndriyavyāpāraiḥ vyāpṛtamiva tat jñēyam ityarthaḥ; dhyāyatīva lēlāyatīva' (bṛ. u. 4 |3 | 7) iti śrutēḥ | kasmāt punaḥ kāraṇāt na vyāpṛtamēvēti gṛhyatē ityata ḥ āha — sarvēndriyavivarjitam, sarvakaraṇarahitamityarthaḥ | ataḥ na karaṇavyāpāraiḥ vyāpṛtaṁ tat jñēyam | yastu ayaṁ mantraḥ — apāṇipādō javanō grahītā paśyatyacakṣuḥ sa śṛṇōtyakarṇaḥ' (śvē. u. 3 | 19) ityādiḥ, sa sarvēndriyōpādhiguṇānuguṇyabhajanaśaktimat tat jñēyam ityēvaṁ pradarśanārthaḥ, na tu sākṣādēva javanādikriyāvattvapradarśanārthaḥ | 'andhō maṇimavindat' (tai. ā. 1 | 11) ityādimantrārthavat tasya mantrasya arthaḥ | yasmāt sarvakaraṇavarjitaṁ jñēyam, tasmāt asaktaṁ sarva saṁślēṣavarjitam l yadyapi ēvam, tathāpi sarvabhṛcca ēva | sadāspadaṁ hi sarvaṁ sarvatra sadbuddhyanugamāt | na hi mṛgatṛ ṣṇikādayō:'pi nirāspadāḥ bhavanti | ataḥ sarvabhṛt sarvaṁ bibharti iti | syāt idaṁ ca anyat jñēyasya sattvādhigamadvāram — nirguṇaṁ sattvarajastamāṁsi guṇāḥ taiḥ varjitaṁ tat jñēyam, tathāpi guṇabhōktṛ ca gu ṇānāṁ sattvarajastamasāṁ śabdādidvārēṇa sukhaduḥkhamōhākārapariṇatānāṁ bhōktṛ ca upalabdhṛ ca tat jñēyam ityarthaḥ || 14 ||

‘All Sense-organs’ are ear, etc., (Both cognitive and Conative); the inner organ Consists of intellect and Mind. All these, Constituting the Adjuncts of the Knowable, are to be understood by the expression ‘Sarvendriya’. Moreover, the Senses become the Adjuncts of the knowable only through the Mediation of the inner Sense. Therefore, through these Adjuncts, constituted of the powers of all Sense-organs, internal and External, such as Determination, imagination, Audition, articulation, etc., the knowable appears. It apparently operates by means of all Sense-organs. Vide : “it meditates, as it were, moves about, as it were” (BU.4.3.7). Why not then take it that in truth it operates? It is Devoid of all Sense-organs, i.e., it owns nothing like instruments at all. Therefore know that the knowable does not operate by means of the Senses. Vide SU 3.19: “Devoid of hands and feet, He is quick, a Grasper. Eye-less He Sees; earless, He hears”. This conveys the idea that the knowable is endowed with the power of conforming to the Characteristics of all Adjuncts – i.e., all Sense - Organs and not that it directly performs functions like movements, etc. the Sense of this Mantra is like that of T.A.1.11. “The blind man won a gem”. Since the Knowable is devoid of all Sense-organs, it is ‘Unattached’ – free from all kinds of contacts. Nevertheless it sustains all; for, all things are rooted in the existent, and the idea of existence pervades all things. Even phenomena like mirages are not ungrounded. Hence the knowable Sustains all. There is an additional factor leading to the apprehension of the existence of the Knowable. It is beyond the range of the three constituents, Sattva etc. At the same time it experiences them all via the perception of their transformations like pleasure, pain and delusion.

162) Bashyam : Chapter 13 – Verse 14 Starts…

सर्वेन्द्रियगुणाभासं सर्वाणि च तानि इन्द्रियाणि श्रोत्रादीनि बुद्धीन्द्रियकर्मेन्द्रियाख्यानि, अन्तःकरणे च बुद्धिमनसी—ज्ञेयोपाधित्वस्य तुल्यत्वात्—सर्वेन्द्रियग्रहणेन गृह्यन्ते । अपि च, अन्तःकरणोपाधिद्वारेण एव श्रोत्रादीनाम् अपि उपाधित्वं इत्यतः

sarvēndriyaguṇābhāsaṁ sarvāṇi ca tāni indriyāṇi śrōtrādīni buddhīndriyakarmēndriyākhyāni, antaḥkaraṇē ca buddhimanasī, jñēyōpādhitvasya tulyatvāt, sarvēndriyagrahaṇēna gṛhyantē | api ca, antaḥkaraṇōpādhidvārēṇaiva śrōtrādīnāmapi upādhitvam iti|

I) a) Sarva Indriya Gunabhasam :

- 5 Jnana Indriyas and 5 Karma Indriyas + 2 Antahkaranam Buddhi, Manaha.

II) Why Antahkaranam included in Indriyam?

a) Jneya Upaditvat :

- Internal Organs - Mind - intellect seemingly associated with Brahman like external organs.
- Therefore must be included.

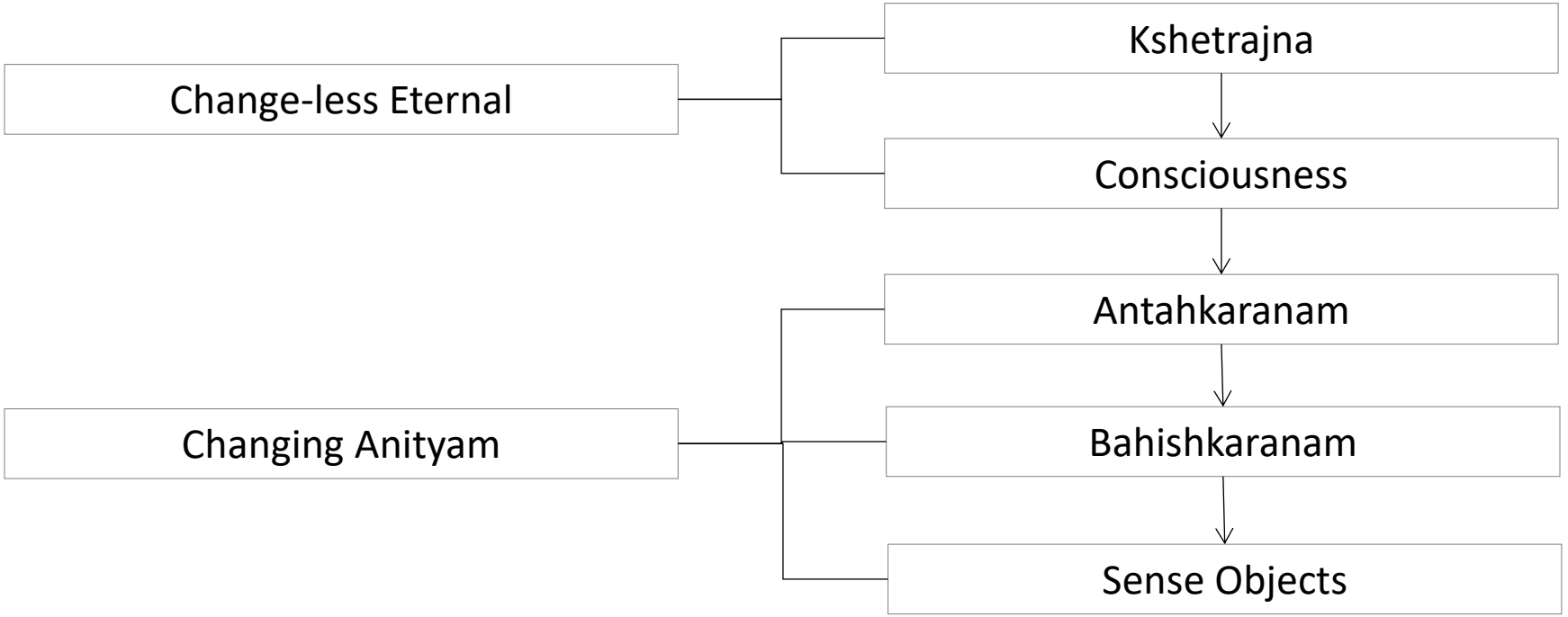
b) Jneyam Brahman = Chaitanyam

c) Upadhi has seeming association.

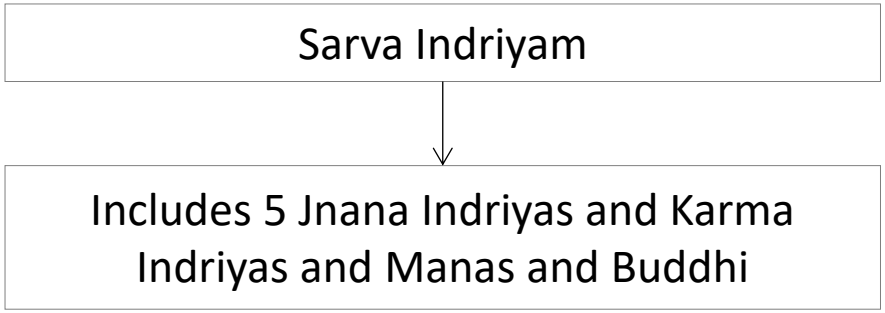
d) Indriyas have seeming association with external objects.

e) Internal Organs have Seeming Association with External organs

f) Hence Antahkaranam has to be included.



g)



II) 2nd Reason why Antahkaranams have to be included in Sarva Indriyams

a) Only through Mind, Sense organs become operational

b) We can't operate directly sense organs with Consciousness

c) Eyes look = Mind elsewhere = Call it blank look

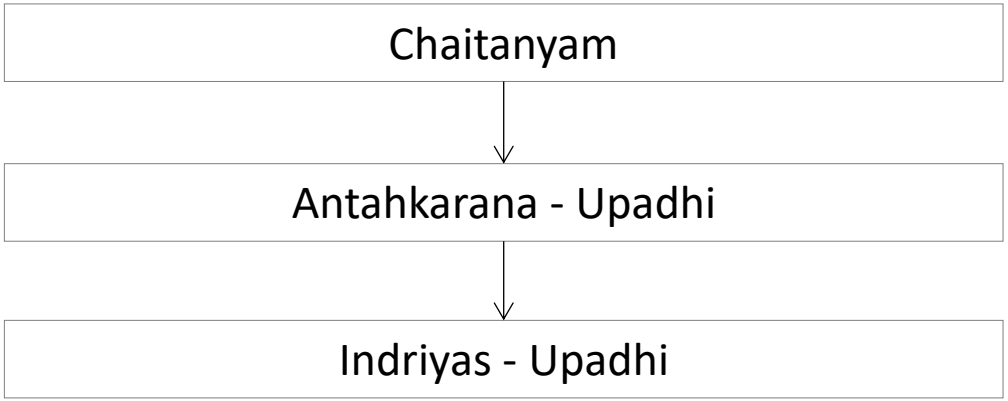
d) Brihadaranyaka Upanishad :

स व नैव रेमे, तस्मादेकाकी न रमते; स द्वितीयमैच्छत् ।	sa va naiva reme, tasmādekākī na ramate; sa dvitīyamaicchat |
स हैतावानास यथा स्त्रीपुमांसौ सम्परिष्वक्तौ;	sa haitāvānāsa yathā strīpumāṃsau samparişvaktau;
स इममेवात्मानं द्वेधापातयत्, ततः पतिश्च पत्नी चाभवताम्;	sa imamevātmānaṃ dvedhāpātayat, tataḥ patiśca patnī cābhavatām;
तस्मातिदमर्धबृगलमिव स्वः इति ह स्माह याज्ञवल्क्यः;	tasmātidamardhabṛgalamiva svaḥ iti ha smāha yājñavalkyaḥ;
तस्मादयमाकाशः स्त्रिया पूर्यत एव; तां समभवत्,	tasmādayamākāśaḥ striyā pūryata eva; tāṃ samabhavat,
ततो मनुष्या अजायन्त ॥ ३ ॥	tato manuṣyā ajāyanta || 3 ||

He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yājñavalkya, this (body) is one-half of oneself, like one of the two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born.[1 - 4 - 3]

e) Mind alone perceives all 5 Sense Organs and Acts through 5 Karma Indriyas.

f)



163) Bashyam : Chapter 13 – Verse 14 Continues…

अन्तःकरणबहिष्करणोपाधिभूतैः सर्वेन्द्रियगुणैः अध्यवसायसङ्कल्प-श्रवणवचनादिभिः अवभासते इति सर्वेन्द्रियगुणाभासं, सर्वेन्द्रियव्यापारैः व्यापृतम् इव तत् ज्ञेयं इत्यर्थः;

ataḥ antaḥkaraṇabahiṣkaraṇōpādhibhūtaiḥ sarvēndriyaguṇaiḥ adhyavasāyasaṅkalpaśravaṇavacanādibhiḥ avabhāsatē iti sarvēndriyaguṇābhāsaṁ, sarvēndriyavyāpāraiḥ vyāpṛtamiva tat jñēyam ityarthaḥ;

I) a) Guna Abhasa :

b) Mind and Sense Organs are Upadhis, seemingly connected with Brahman.

c) Objects in the world, Bodies, Mind = Upadhis for Brahman

d) World manifests Brahman, Upadhi Brahman reveals the world.

e) Guna = Vyapara, Function, Activity

f) Mind = Does Sankalpa, thinks Pros and Cons, Doubts, Shamshaya Atmika.

g) Intellect - Adhyavavasaya

- Determines

h) Sravanam = Hearing

i) Avabhasate = Abhasa, Consciousness appears to be associated with the functions of Upadhis.

j) Example :

- Colourless Crystal during Shiva linga Archana, Appears Red.

k) In proximity of flower (Upadhi) Crystal appears Red

L) In the same way when Indriyas are acting, Consciousness - I, Seemingly appears to be Karta, Bokta.

m) Avabhasate - Appears to be seeing.

n) Appears to be beautiful = Not beautiful

o) Seemingly Atma is functioning in the world.

p)

Atma	Body - Mind - World
- Chaitanya principle - In its Presence	- Jadam - They Act

q) Therefore Sarva Indriya Gunabhasam.

II) Consolidated Meaning :

a) Sarva Indriya Vyaparaihi Vyakrutam Tat Jneyam

b) Mahakshetrajna is ever present

c) It is seemingly doing all actions

d) Who is that Kshetrajna?

- "I" the Atma am Brahman.

e) I am free from all Vyapara - Activities - My nature is pure Chaitanyam, Asanga, unconnected.

f) I am Akarta, Abokta all the time

g) Universe rises, sets in me the Atma, Brahman, Mahakshetrajna

h) In my presence 10 sense organs and Antahkaranam function

i) Chapter 13 - Verse 14 - Very important for Self Realisation.

III) a) Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter 1 – Verse 1]

b) Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचँ स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah

caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 1]

IV) a) I don't do any Action, in my Presence, world Acts.

b) They are in me, I am not in them Gita :

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

mayā tatamidaṃ sarvaṃ

jagadavyaktamūrtinā |

matsthāni sarvabhūtāni

na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

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

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५॥

na ca matsthāni bhūtāni
paśya mē yōgamaiśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

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

c) I am Akarta, Abokta.

d) Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan spṛśañ jighran
aśnaṅ gacchan svapan śvasan ||5-8||

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

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

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

e) Sense organs are involved in hectic activity, Neiva Kinchit Karometi

f) I - Don't have Karma in 3 Periods of Time, no Sanchita, Prarabda, Agami.

g) I am Nitya Mukta Svarupa Asmi

h) Nityo Upalabdhi Svarupaha Aham

i) Not teaching of Krishna it is an old Vedic message.

j) Gita - Chapter 4 :

एवं परम्पराप्राप्तम्	ēvaṃ paramparāprāptam
इमं राजर्षयो विदुः ।	imaṃ rājarṣayō viduḥ |
स कालेनेह महता	sa kālēnēha mahatā
योगो नष्टः परन्तप ॥ ४-२॥	yōgō naṣṭaḥ parantapa ||4-2||

This knowledge, handed down thus, in regular succession, the royal sages knew. This yoga, by long lapse of time, has been lost here, O Parantapa (burner of the foes). [Chapter 4 – Verse 2]

स एवायं मया तेऽद्य
योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति
रहस्यं ह्येतदुत्तमम् ॥ ४-३ ॥

sa ēvāyaṃ mayā tē'dya
yōgaḥ prōktaḥ purātanaḥ |
bhaktō'si mē sakhā cēti
rahasyaṃ hyētad uttamam ||4-3||

That same ancient yoga has been today taught to you by Me, for you are My devotee and my friend. This is a supreme secret. [Chapter 4 – Verse 3]

k) Vedic message is fading now

L) I Enliven Vedic message

m) Study Gita with Upanishads not with Agama which promotes Ishta Devatas - Shiva, Vishnu, Devi (Shapta Agama).

n) Bhagawan not a person but Nirguna Brahman.

o) Gita is based on Veda

p) Personal deities prominent in Puranas

q) Start with Deities but don't make it also a culmination, mature, grow out of it.

164) Bashyam : Chapter 13 – Verse 14 Continues…

'ध्यायतीव लेलायतीव' [बृ. उ. ४.३.७.] इति श्रुतेः ।
कस्मात् पुनः कारणात् न व्यापृतम् एव इति गृह्यते इति ?
अतः आह—सर्वेन्द्रिय- विवर्जितं सर्वकरणरहितम् इत्यर्थः ।
अतः न करणव्यापारैः व्यापृतं तत् ज्ञेयम् ।

dhyāyatīva lēlāyatīva' (br̥. u. 4 | 3 | 7) iti śrutēḥ |
kasmāt punaḥ kāraṇāt na vyāpr̥tamēvēti gr̥hyatē ity
ataḥ āha — sarvēndriyavivarjitam, sarvakaraṇarahitamityarthaḥ |
ataḥ na karaṇavyāpāraiḥ vyāpr̥taṁ tat jñēyam |

I) a) Important Quotation to show Atma is Akarta.

b) Brihadaranyaka Upanishad :

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

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

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

c) Dhyayati iva :

- Atma is as though meditating

d) Lelayati iva :

- Atma is as though wandering.

e) I conclude :

- I am wandering, restless.

f) To avoid restlessness, do Dhyanam, Chitta Vrutti Nirodha.

e) Meditate to quieten the Mind

f) Mind is restless, Meditation, I am Atma never restless, Meditating, Asangah Svarupa.

g) Both statements are Adhyaropa, Superimposition on Atma (Restlessness, Meditation).

h) Transference of Mind's attributes upon oneself

i) Therefore, Atma seems to be restless, Agitated, Meditating, Peaceful

j) I can't be restless - hence, don't need Meditation.

k) Iva :

- Trillion $ word in Veda, Mithya, as though.

L) Next Sarvendriya Varjitam.

II) Kasmat Punaha Karanad?

a) Why Atma is seemingly engaged in activity?

b) Actually not engaged in activity, Asangaha

III) Sarva Indriya Vivarjitam :

a) Atma cannot act because it has no Mind, Sense organs, limbs

b) Sarva Karana Rahitam

c) Karanam Includes - 10 Sense Organs and Mind, intellect

IV) a) Therefore however much sense organs, mind, intellect act, it has nothing to do with Atma.

b) Screen has no connection with all violent actions in the movie

c) Screen accommodates everything

d) Consciousness accommodates everything in creation, Thunderstorms, Rains, Lightening, Earthquakes, Destruction, Creation.

e) Brihadaranyaka Upanishad :

स वा एष एतस्मिन्त्स्वप्ने रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव; स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति, असङ्गो ह्ययं पुरुष इति; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्शायैव ब्रूहीति ॥ १६ ॥	sa vā eṣa etasmintsvapne ratvā caritvā, dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca, punaḥ pratinyāyaṃ pratiyonyādravati buddhāntāyaiva; sa yattatra kiñcitpaśyatyananvāgatastena bhavati, asaṅgo hyayaṃ puruṣa iti; evamevaitadyājñavalkya, so'haṃ bhagavate sahasraṃ dadāmi, ata ūrdhvaṃ vimokśāyaiva brūhīti || 16 ||

After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [4 - 3 - 16]

- Brahman not Active because of Activity of Sense Organs.

165) Bashyam : Chapter 13 – Verse 14 Continues…

यस्तु अयं मन्त्रः—'अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः' [श्वे. उ. ३.१९.] इत्यादिः सः सर्वेन्द्रियोपाधिगुणानुगुण्यभजनशक्तिमत् तत् ज्ञेयं इत्येवं प्रदर्शनार्थः; न तु साक्षादेव जवनादिक्रियावत्त्वप्रदर्शनार्थः ।

yastu ayaṁ mantraḥ — apāṇipādō javanō grahītā paśyatyacakṣuḥ sa śṛṇōtyakarṇaḥ' (śvē. u. 3 | 19) ityādiḥ, sa sarvēndriyōpādhiguṇānuguṇyabhajanaśaktimat tat jñēyam ityēvaṁ pradarśanārthaḥ, na tu sākṣādēva javanādikriyāvattvapradarśanārthaḥ |

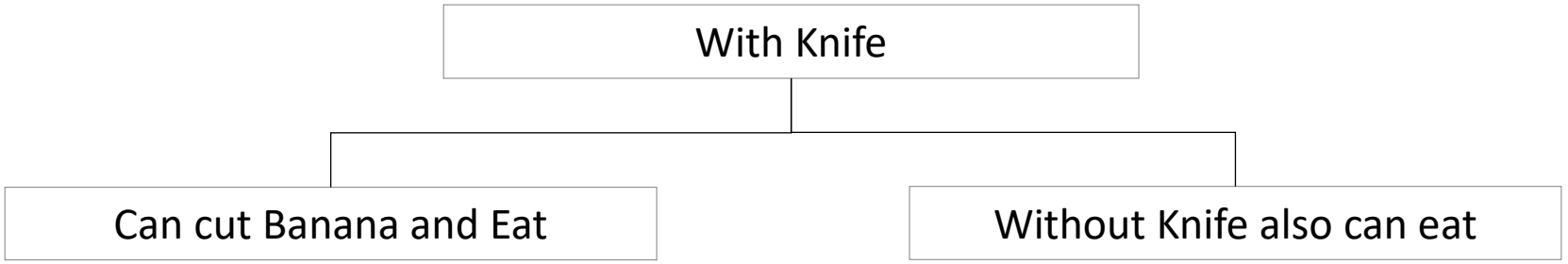
I) Purva Pakshi - Question :

a) Based on 1st Line of Verse 14

- Sarva Indriya Vivarjitam
- Atma has no instrument of action, Therefore actionless because instruments are required for action.

b) Is it Possible, without Instruments, Atma may be doing some action.

c) Example :



d) Why can't you assume that without instrument, Atma does lot of Activity.

e) Atma is Karta without Instrument.

II) Sruti Quotation :

a) Svetasvatara Upanishad :

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

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

b) Kaivalyo Upanishad :

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः । अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥	apāṇipādo'hamacintyaśaktiḥ paśyāmyacakṣuḥ sa śṛṇomyakarṇaḥ I ahaṁ vijānāmi viviktarūpo na cāsti vettā mama citsadā'ham II 21 II

I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge. [Verse 21]

III) a) Atma has no legs but Walks faster than us

b) No hands but handles many things

c) Sees without eyes.

d) Hears without ears

e) Atma is Karta, Bokta, Jnanata, without instruments.

f) How can you say Atma is free from activity

IV) a) At the same time Upanishad says Atma is all pervading, formless, shapeless like space.

b) Atma by itself can't do action

c) It is not Mr. Brahman with a body like ours, It is formless, shapeless, all pervading like space, Nirvikara Svarupa, does not undergo change.

d) Atma is Shad Vikara Rahita, incapable of doing any action.

e) Svetasvataro Upanishad :

- Chapter 3 - Verse 19, illogical, can't take literally

f) Veda Pramanam can’t contradict other Pramanams.

g) Heaven is a Loka not eternal, born During Srishti.

h) Anything born is product in time, Anityam

i) Atma beyond Time, Space, Anaadi, Nityam.

j) Gita – Chapter 2 :

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च । तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७॥	jātasya hi dhruvō mṛtyuh dhruvaṁ janma mṛtasya ca | tasmād aparihāryē'rthē na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

k) Logically, Heaven not eternal

L) Interpret :

- Relatively eternal, compared to Bhu Loka.

m) Must always have logical intellect

n) Never do Sharanagathi of Buddhi

o) Guru, Shastra, Ishvara Saranagathi ok

p) Never Surrender freewill of Buddhi, not logical to Drop a thinking instrument, Buddhi

V) Why Brahman can't be a Karta?

a) Because brahmans nature Precludes, Avoids all Possibility of Activity

b) Shastra is Chiseling Brahman out of this world.

c) Brahman can't Run, can't Grasp

d) Interpret differently.

VI) a) All Sense organs in the proximity of Brahman are active

b) Brahman is changeless eternal

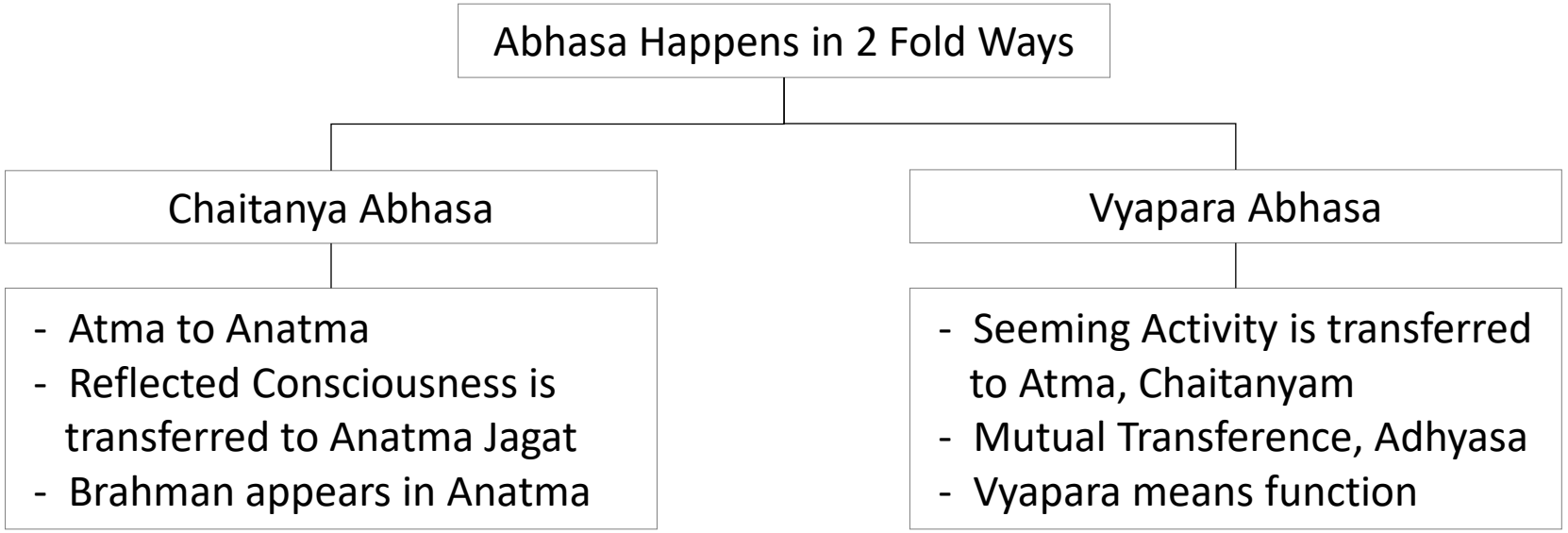
c) Brahman lends Abhasa, Reflection to Mind and Sense organs like my face lends Abhasa to the mirror.

d) In proximity of Brahman, all activities of Indriyas of Everyone takes place

e) Brahman also seems to have those activities

f) Seeming activity of Brahman = Abhasa.

VII)



VIII) a) Atma has nature of appearing active

b) Sarva Indriya Vyapara Guna Anugunyam :

- Atma appears to be endowed with seeming activity even though factually Nirgunam.

c) Appearing with Vyapara Abhasa

d) Atma takes up Vyapara Abhasa

e) Crystal has capacity to resemble guna of objects

f) Anugunya Bajana Shakti Crystal has

g) Resemblance power = Anugunya Bajana Shakti

h) Crystal and Mirror alone has resemblance power

i) Stone can't resemble other objects, not their nature

j) Atma has resemblance power

k) Resembles Anatma Vyapara

L) Because of Resemblance, Atma appears to be a Karta.

m) That resemblance is revealed in Atma, what is the proof?

n) I Say :

- I am restless
- I am Atma

o) I take on restless nature of Anatma to myself, pure Chaitanyam.

p) Similarly, I am born, I will not be there are reflected in Atma and Atma takes it as its own nature.

IX) Resembling capacity of Atma is revealed in Apani Pado Grahita

Revision : Chapter 13 – Verse 14 :

I) a) Lord Krishna continues with Jneyam - Brahma in the form of Kshetrajna.

b) Kshetrajna is enclosed consciousness in all living beings, invisible

c) Maha Kshetranja = Unenclosed

II) Verse 14 :

- Sarva Indriya Guna Abhasam
- Sarva Indriya Vivarjitam

III) All Indriyam = Kshetram, Totality

IV) a) Kshetram is involved in all activities

b) They appear in Kshetrajna also because of proximity

c) Redness of flower appears in Colour-less Crystal because of proximity.

d) Kshetra karmas appear in the Kshetrajna because of proximity.

V) a) When Crystal appears Red, at that time also, Crystal is Colour-less.

b) Because of proximity, Kshetrajna appears to have Karmas

c) Kshetrajna by itself all alone in sleep state, pure

d) Kshetrajna appears to be a Karta when Abhasa, Adhyasa is there in the Kshetrajna.

e) Kartrutvam in Kshetrajna is only Abhasa, not a fact.

f) In fact, Kshetrajna continues to be Akarta always

g) Said in Apavada Vakhyam

h) Sarva Indriya Vivarjitam

i) Karma Indriya Abhave Karma Abhava

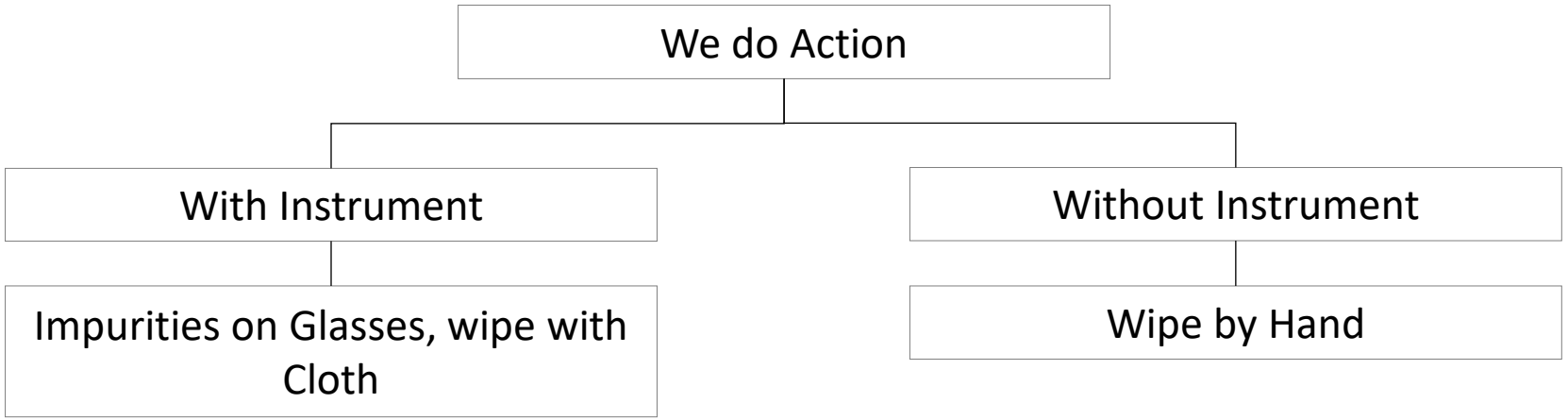
j) Karma Abhava, Karta Abhava

k) This Atma is Akarta.

VI) Purva Pakshi - Question :

a) Even though Atma does not have any Karma Indriya, why can't Atma do Karma by itself

b)



c) Purva Pakshi :

- Quotes – Svetasvataro Upanishad.

Svetasvataro Upanishad :

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

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

a) Atma has no feet but still moves fast.

b) Without hand - Handles everything

c) Without eyes - Sees

d) Without ears - Hears

e) Atma - Karta as per Sruti

VII) Shankara – Brilliant Reply

a) Atma can take Karma Abhasa - Reflection of Kshetram is Kshetrajna

b) Atma appears as Karta

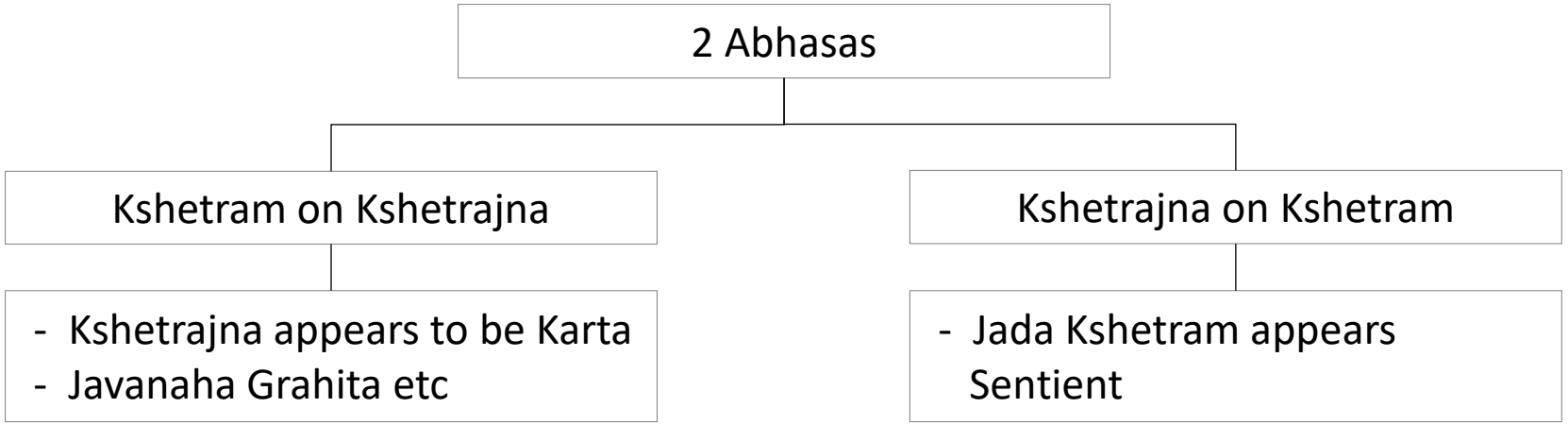
c) Because of Atmas power to take Reflection of Karma, it appears to be doing Action

d) Kshetram takes Reflection of Chaitanyam

e) Kshetrajna takes Reflection of Karma

f) Kshetram takes Reflection of Chaitanyam, Knowership.

g)



h) Indriya has Upadhi Guna :

i) Anugunyam Bajana Taking Karmas Reflection

j) Bajanam – Assuming, Prapti, Taking

k) Assuming Kama Abhasa

L) Shakti = Power

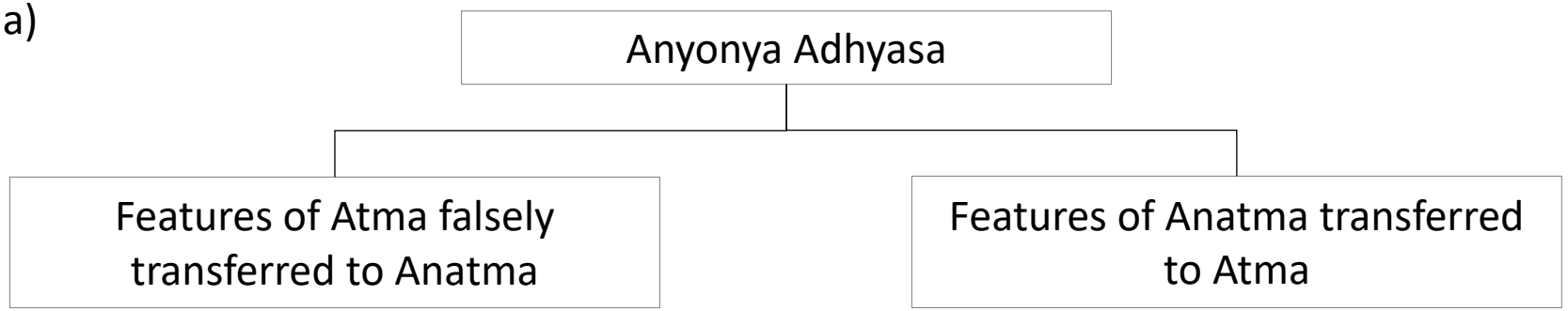
m) Atma has Power to Reflect Bodys Actions as it is its own Actions.

n) Atma acts like Crystal, as though red

o) Atma sees As though, hears as though

p) Atma has none of the Actions of Anatma.

VIII) a)



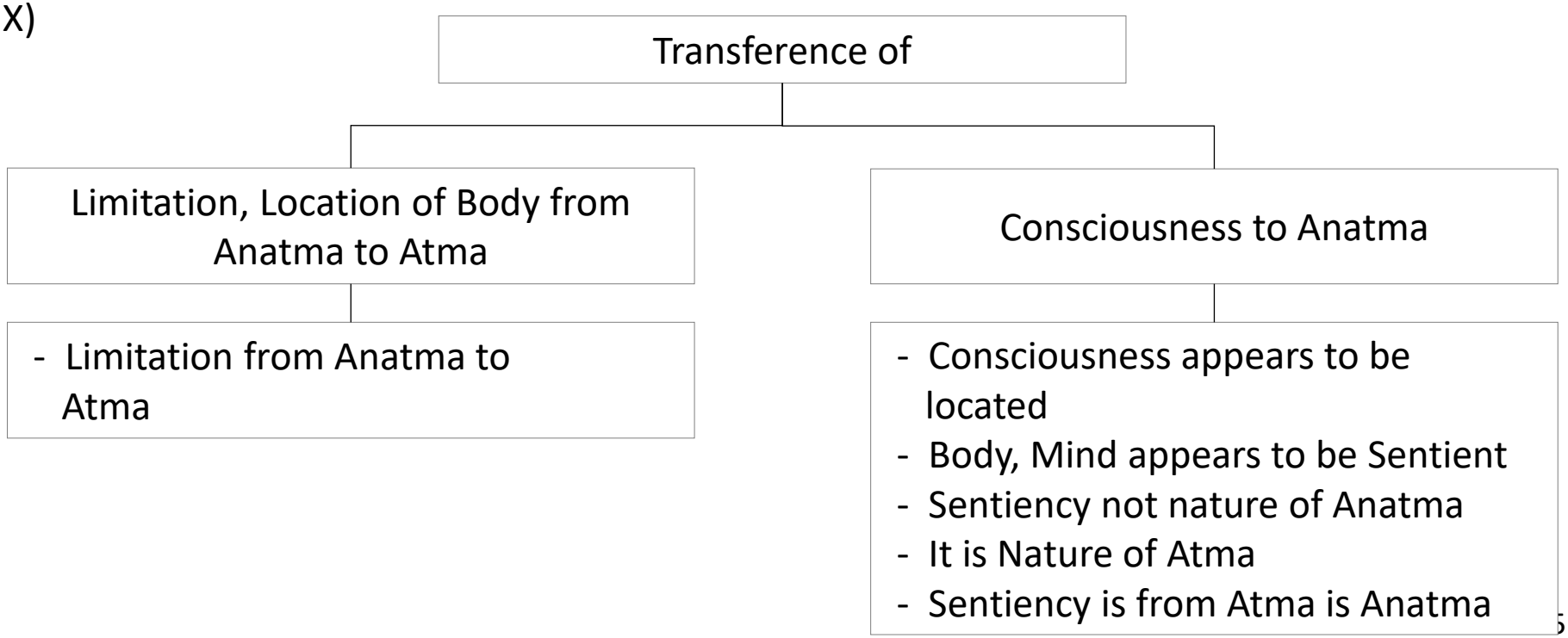
b) Adhyasa never one sided

c) Anyonya Adhyasa…

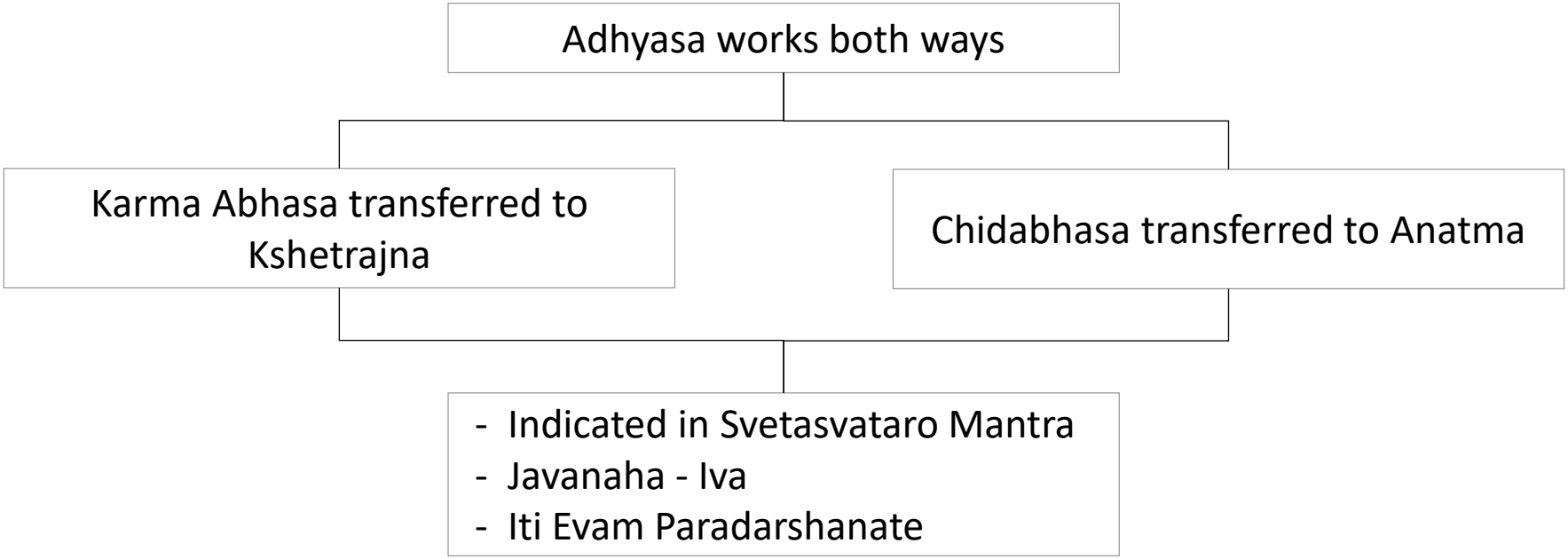
d) Start of Adhyasa Bashyam :

- Anyon Yasmin Anyonya Atma Katham… Anyonyashcha Dharma

IX)



X)



166) Bashyam : Chapter 13 – Verse 14 Continues…

'अन्धो मणिमविन्दत्' [तै. आ. १.१.] इत्यादिमन्त्रार्थवत् तस्य मन्त्रस्य अर्थः ।

'andhō maṇimavindat' (tai. ā. 1 | 11) ityādimantrārthavat tasya mantrasya arthaḥ |

167) Bashyam : Chapter 13 – Verse 14 Continues…

यस्मात् सर्वकरणवर्जितं तत् ज्ञेयं, तस्मात् असक्तं सर्वसंश्लेषवर्जितम् ।

yasmāt sarvakaraṇavarjitaṁ jñēyam, tasmāt asaktaṁ sarva saṁślēṣavarjitam I

I) a) 2nd Line :

- Asaktam Sarva Bruchha Iva Nirgunam Guna Bhoktru Cha.

b)

Adhyaropa	Apavada
- Atma holds everything	- Sarva Karana Varjitam Bavati - Brahman is free from all instruments - Atma has no connection with Creation

c) Jneyam = Brahman, not Verb

d) Every contact requires contacting instrument

e) Sarva Samshlesh (Connection) Sangah Varjitam

168) Bashyam : Chapter 13 – Verse 14 Continues…

यद्यपि एवं, तथापि सर्वभृत् च एव। सदास्पदं हि सर्वं, सर्वत्र सद्बुद्धयनुगमात् ।
न हि मृगतृष्णिकादयः अपि निरास्पदाः भवन्ति । अतः सर्वभृत् सर्वं बिभर्ति इति ।

yadyapi ēvam, tathāpi sarvabhṛcca ēva | sadāspadaṁ hi sarvaṁ sarvatra sadbuddhyanugamāt |
na hi mṛgatṛ ṣṇikādayō:'pi nirāspadāḥ bhavanti | ataḥ sarvabhṛt sarvaṁ bibharti iti |

I) a) Even though Brahman has no contact with universe

b) Still Brahman holds, supports entire creation without getting connected with creation.

II) Akasha :

a) Supports, Holds Everything, Every being.

b)

Akasha	Things / Beings
	World

- 2 Distinct things
- Dvaitam

c)

Brahman	World / Aaksha

Not 2 Separate things

d) Akasha conveys Asangatvam but has Disadvantage of Dvaitam.

IV) Rope - Snake :

a) Rope Supports Snake

b) Rope not Contaminated by Poison of Snake.

V) Sand – Mirage Water.

VI) a) Dreamer and Dream World

b) Waker Supports - Dream Rain and World

c) Rain in the dream does not wet the Waker.

VII) a)

Satyam	Mithya
- Rope - Sand - Waker	- Rope Snake - Mirage Water - Dream World

b) No duality problem in these examples

c) Satyam is required to support Mithya, Necessary condition

d) No Satyam, no Mithya.

VIII) a) Brahman supports entire Mithya creation

b) Waking world is product of Hiranyagarbha's mind

c) But not real, Waking world is Mithya unreal

d) Mithya is an appearance, requires Satyam, existence.

e) Mithya always borrows existence from Satyam

f) Whatever lends existence is supporter of Mithya.

g) Sarva Satta Aaspadam :

- **Everywhere there is a persistence of the Cognition of existence.**

h) Anugama = Persistence

i) Wall is, tree is... Sat buddhi Anugama

j) Mirage water, Rope snake, dream can't enjoy existence without is-ness Adhishtanam behind it.

k) Sarva Brutu :

- Brahman supports everything by lending is-ness
- Upadana Samasa.

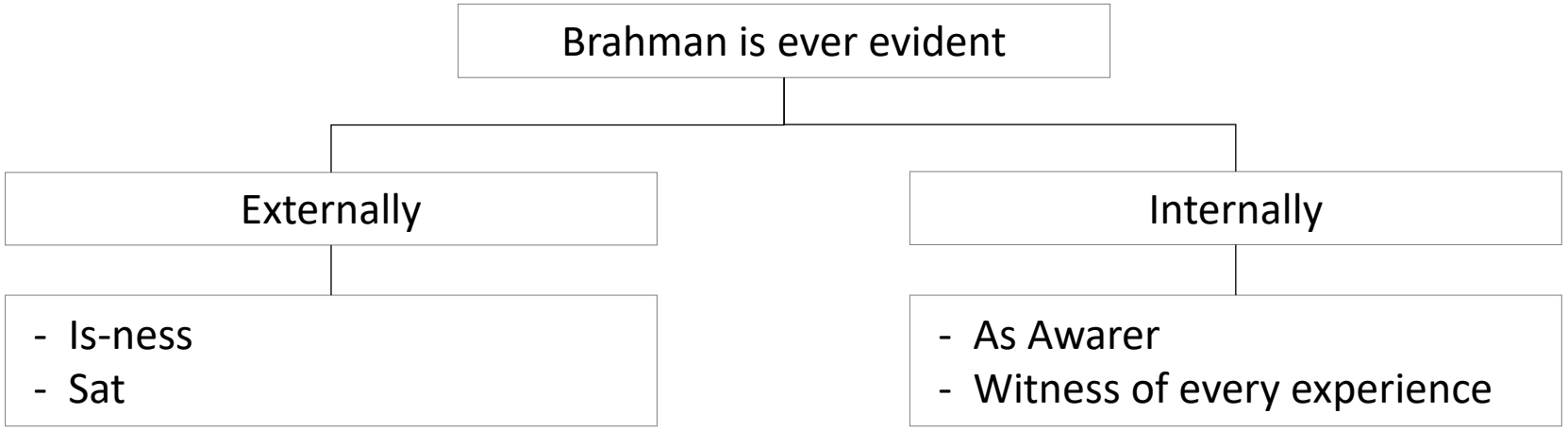
IX) Sarvam Vibharti :

169) Bashyam : Chapter 13 – Verse 14 Continues…

स्यात् इदं च अन्यत् ज्ञेयस्य सत्त्वा- धिगमद्वारम्—निर्गुणं सत्त्वरजस्तमांसि गुणाः तैः वर्जितं तत् ज्ञेयं, तथापि गुणभोक्तृ च गुणानां सत्त्वरजस्तमसां शब्दादिद्वारेण सुखदुःखमोहाकारपरिणतानां भोक्तृ च उपलब्धृ च तत् ज्ञेयं इत्यर्थः ।।

syāt idaṁ ca anyat jñēyasya sattvādhigamadvāram — nirguṇaṁ sattvarajastamāṁsi guṇāḥ taiḥ varjitaṁ tat jñēyam, tathāpi guṇabhōktṛ ca gu ṇānāṁ sattvarajastamasāṁ śabdādidvārēṇa sukhaduḥkhamōhākārapariṇatānāṁ bhōktṛ ca upalabdhṛ ca tat jñēyam ityarthaḥ || 14 ||

I) a)



b) Every experience proves presence of experiencing witness.

c) Sakshi is witness of every Guna in the Mind - Sattva / Rajas / Tamas but never touched by any Guna (Like Space).

d)

Witness of every Guna	Never touched by any Guna
Adhyaropa	Apavada

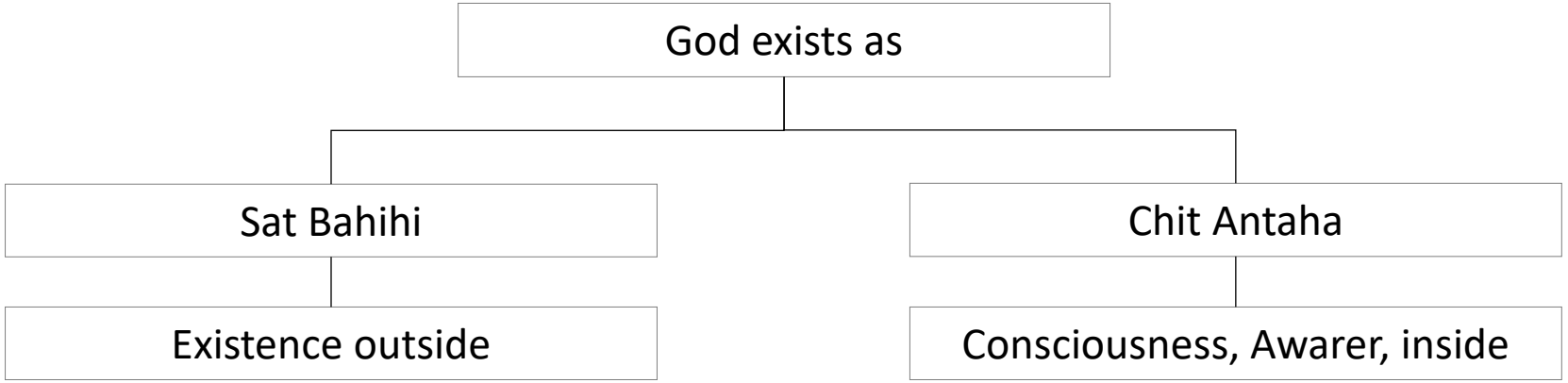
e) Very beautiful presentation of Brahman.

II) a) Following description will also be another Clue, indication, Dravyam to prove Presence of Satchit Brahman.

b) For the knowledge (Adhigamya) of existence of Sat Brahman.

III) a) Some Atheists ask Proof of God

b)



c) Everything in the waking, Dream, Sleep is always enveloped by Satchit Brahman

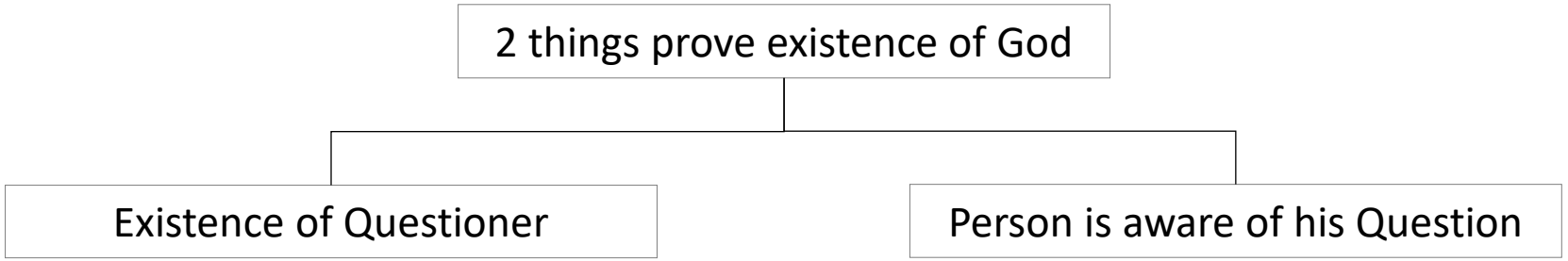
d) If God is not there, you will not be existent to ask questions.

IV) a) Taittriya Upanishad :

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥	asanneva sa bhavati | asadbrahmeti veda cet | asti brahmeti cedveda | santamenaṃ tato viduriti tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (They) the world knows him to be existent. Of the former (Anandamaya Kosa), the self is the essence. [2 - 6 - 1]

b)



c) Upanishads reveal Nature of God as Brahman - Sat Chit Svarupa

d) Invisible but uniquely revealed by Adhyaropa, Apavada method

V) a) Guna (Sattva / Rajas / Tamas) Varjitam

b) Jneyam Brahman = Nirgunam Brahman

c) 3 Gunas (Maya) are absent in Brahman

d) Brahman is ever free from Maya

e) Existence in Maya is borrowed from Brahman

f) Maya = World = Matter

g) Brahman = Maya Rahitam all the time

h) Maya appears as the Prapancha

i) Maya and Prapancha are not there in Brahman.

VI) Gita – Chapter 9 :

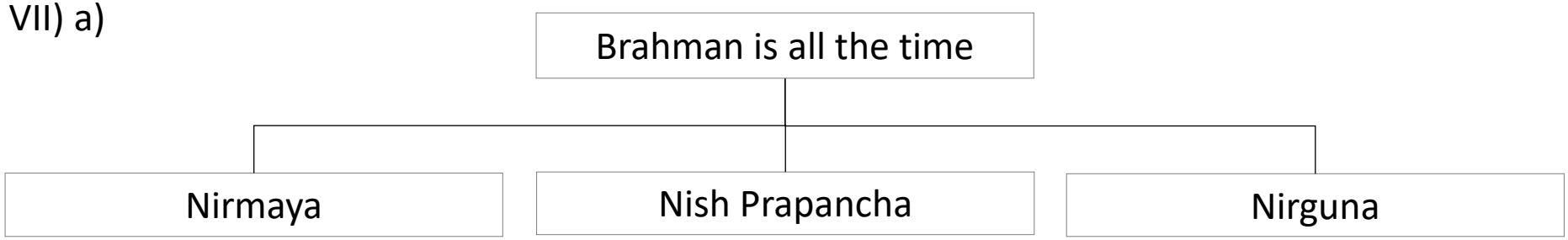
मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥	mayā tatamidaṃ sarvaṃ jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

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

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

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

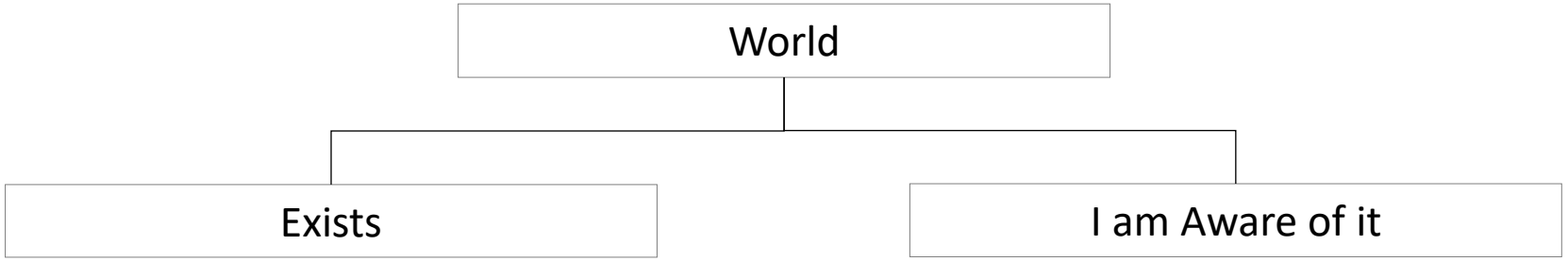
VII) a)



b) In sleep, I am Brahman is very clear applying above Rule

c) Maya Prapancha, 3 Gunas, without being existent, it appears in front of me with borrowed existence, Consciousness.

d)



e) Existence and Awareness in the world is borrowed from Brahman.

f) Segregate these two and claim Brahmahood = Moksha

VIII) Mandukya Upanishad - Karika :

- 4 Features of Mithya Prapancha

a) Mithya does not have existence of its own

b) Mithya does not have Origination (Entire 3rd Chapter – Advaita Prakaranam Devoted to Reveal Mithya Prapancha and Satyam Brahma.

c) Mithya can never have Origination (Rope Snake, Mirage Water, Dream)

d) Therefore, Sat - Asat Vada will not work to prove Srishti

e) Mandukya abolishes Karma theory of Veda Purva Bhaga

f) Karma accepted temporarily at Adhyaropa stage

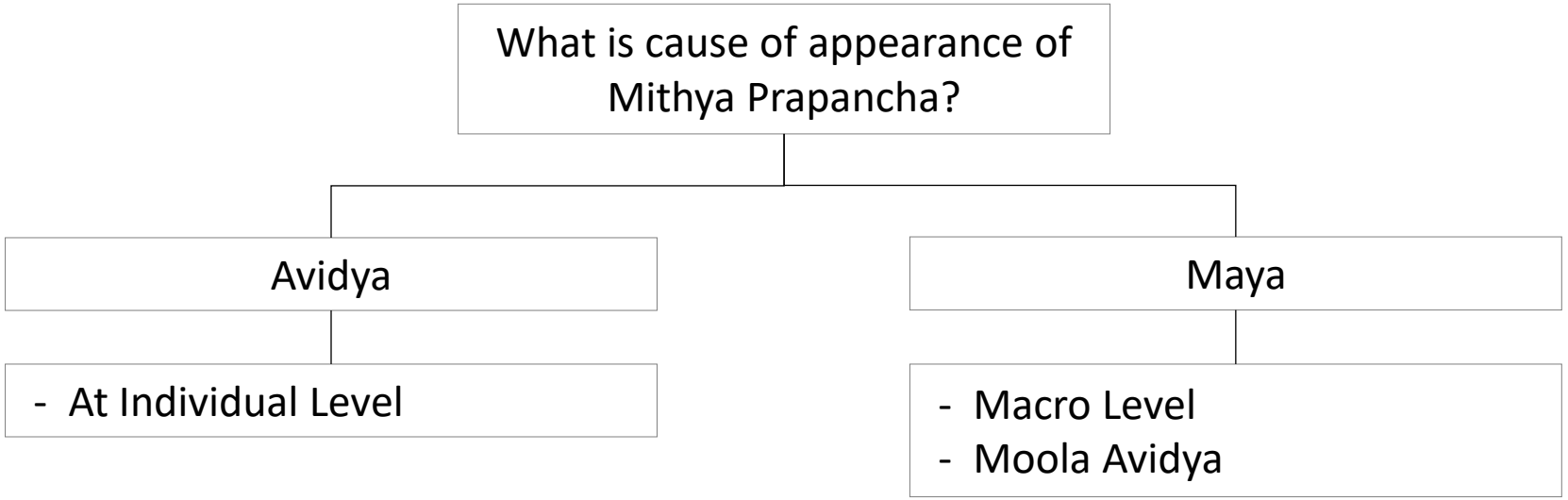
g) Temporary consolation, can't logically explain Srishti

h) Probe into Karma theory, it fails to explain origination of the world

i) Mithya not existent, has no Origination, Appears with borrowed existence

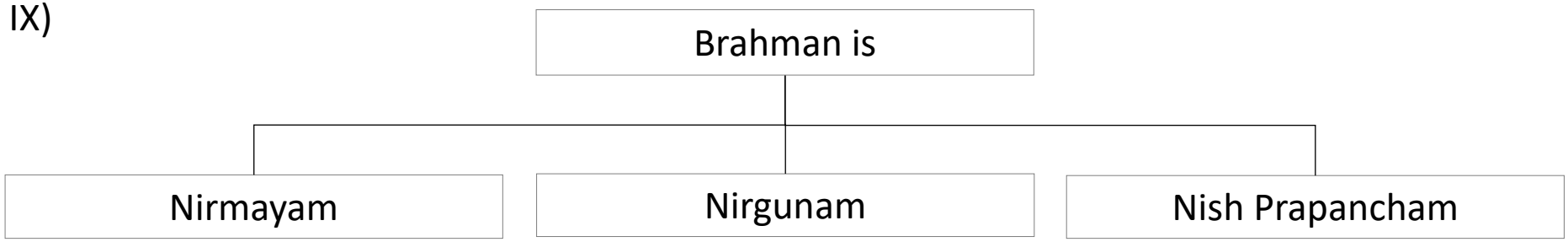
j) Entire world negated as dream

k)



L) This verse Teaches you how you go to the Deepest Corners of your Mind with the Help of Smruti and Attain Moksha.

IX)

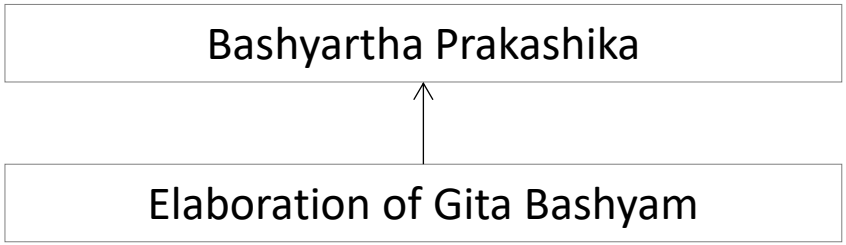


X) Aside Note :

a) Rama Raya Kavi :

- Commentary on Shankara Bashyam of Gita with Comparison with Ramanujas Visishta Advaitam.

b) Text Called :



XI) Ramanujam :

a) Nirgunam Brahma does not exist

b) Brahman always Sagunam only (3 Periods of time)

c) Sagunam Brahman only Vishnu not Shiva

d) Athatho Brahma Jingyasa = Athatho Narayana Jingyasa.

e) Svetasvatara Upanishad :

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

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

f) How to justify Nirgunam?

g) Brahman does not have Sattva / Rajas / Tamas, which belongs to Prakrti

h) Sattva / Rajas / Tamas = Prakruta Guna = Anatma = Kshetram

i) Prakruti Janyasya - 3 Gunas belong to Prakrti, Maya

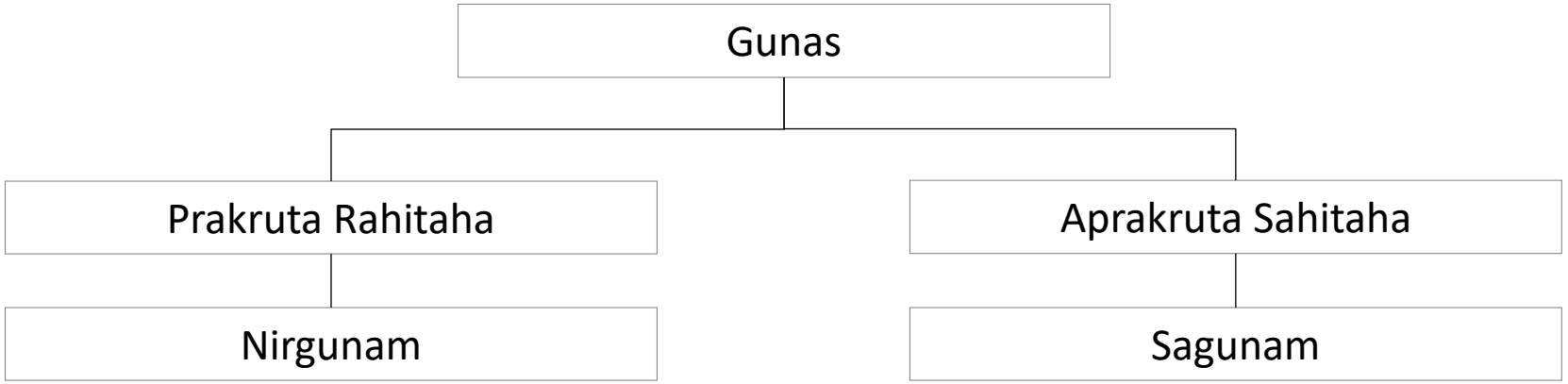
j) W.r.t. Prakruta Guna, Brahman is Nirgunam

k) That Brahman has Aprakruta Guna, Extraordinary Virtues, Anantha Kalyana Gunas.

L) Satya Kamaha, Satya Sankalpa etc. are Aprakruta Gunas

m) Nirgunam means Prakruta Guna Rahitaha.

n)



XII) Advaitin's Answer :

a) There is no Pramanam for Aprakruta Gunas

b) Shastra talks about Prakruta gunas alone

c) Purusha, Prakruti

d) No Pramanam for Aprakruta gunas in Upanishads

XIII)

Advaitin	Visishta Advaitin
Brahman is Permanently Nirgunam = Jneyam	Brahman is Vishnu, Permanently Sagunam

XIV) a) 1st Apavada, next Adhyaropa

b) Thathapi :

- Even though Brahman has no gunas, Guna Boktrucha.

c) Gunan Boktru = Sattva / Rajas / Tamas Boktru

= Maha Kshetrajna, Sakshi Chaitanyam, Witness, Experiencer, illumines all Gunas

d) No will, no action involved

e) By its mere presence, Brahman reveals the gunas

f) Witness does not experience gunas directly

XV) a) Gunas are converted into 3 Varieties of thoughts in the mind of Kshetram.

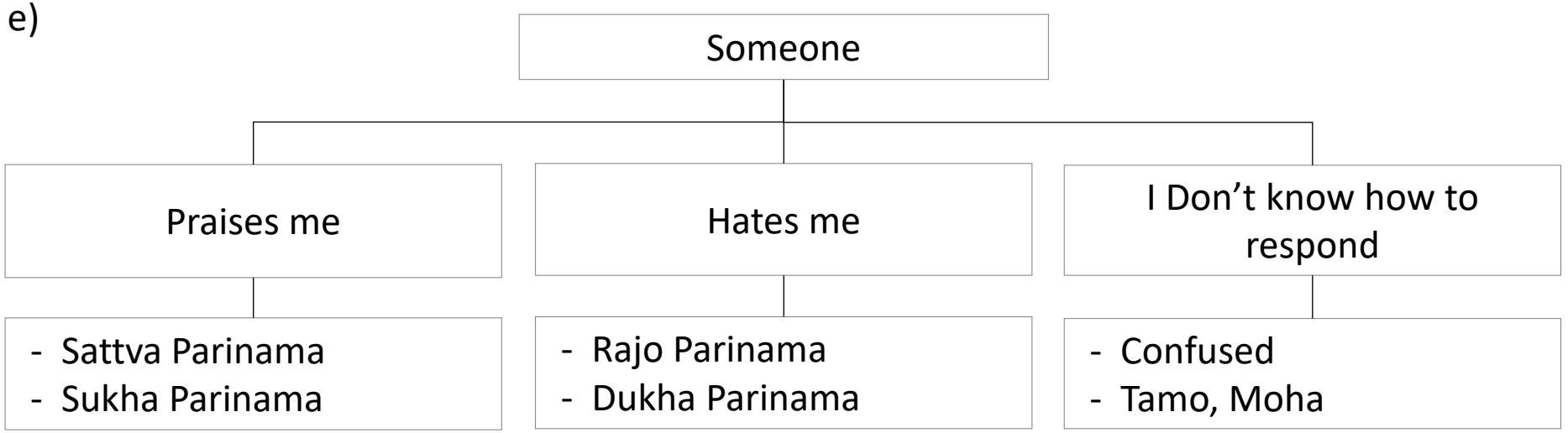
b)



c) They are triggered by What?

d) Not Accidental, because of external world experiences, Shabda, Sparsha, Rupa, Rasah, Gandah.

e)



f) All 3 are Kshetra Vruttis illumined by Kshetrajna

g)

Kshetram	Kshetrajna
- Matter - illumined	- Consciousness - illuminator

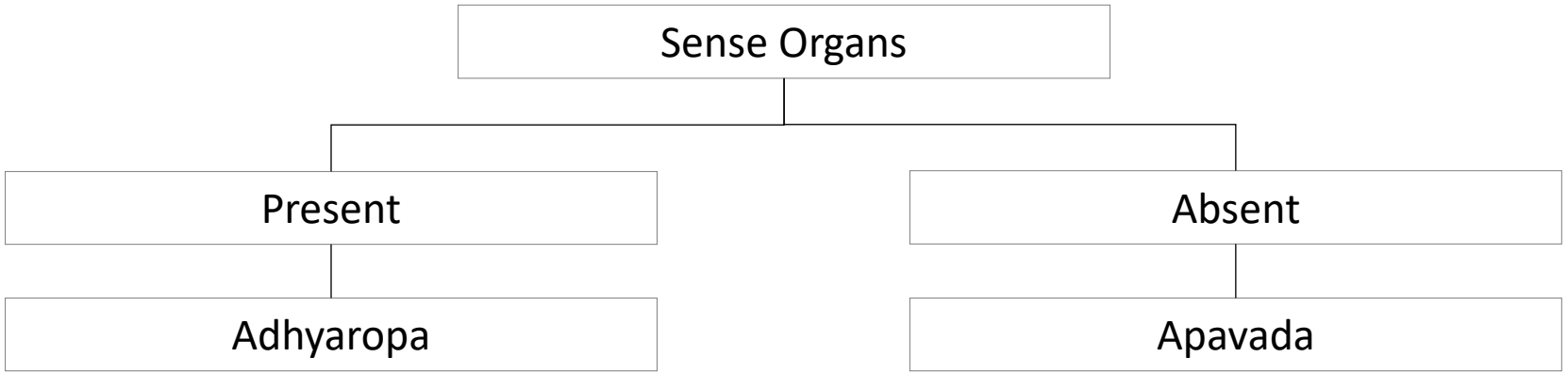
Highest Relationship

h) Tatu Jneyam :

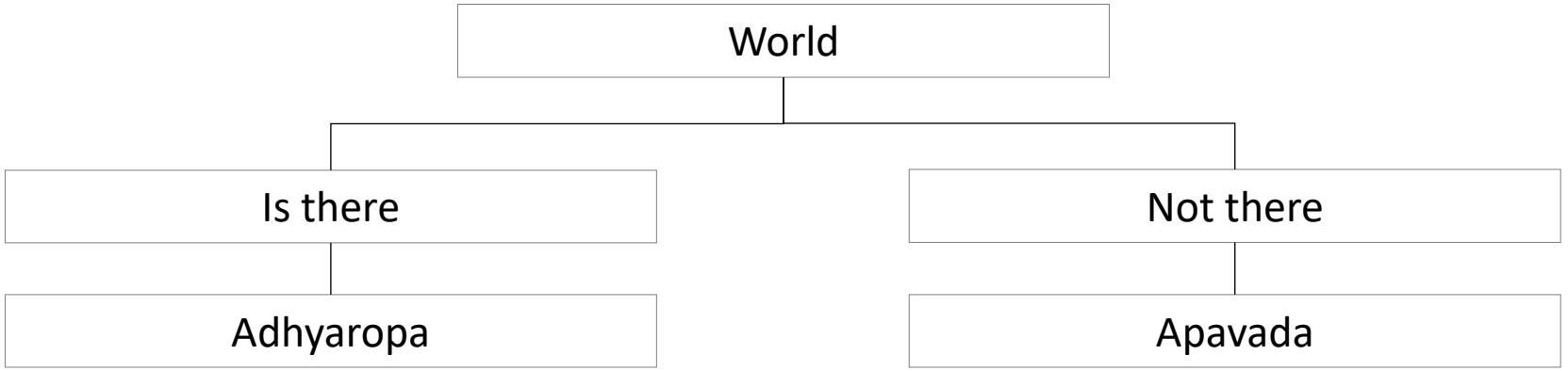
- That Brahman as Kshetrajna is Sakshi Chaitanyam, iti Arthaha, immanent nature in Vyavahara.

XVI) a) 3 Pairs of Adhyaropa, Apavada

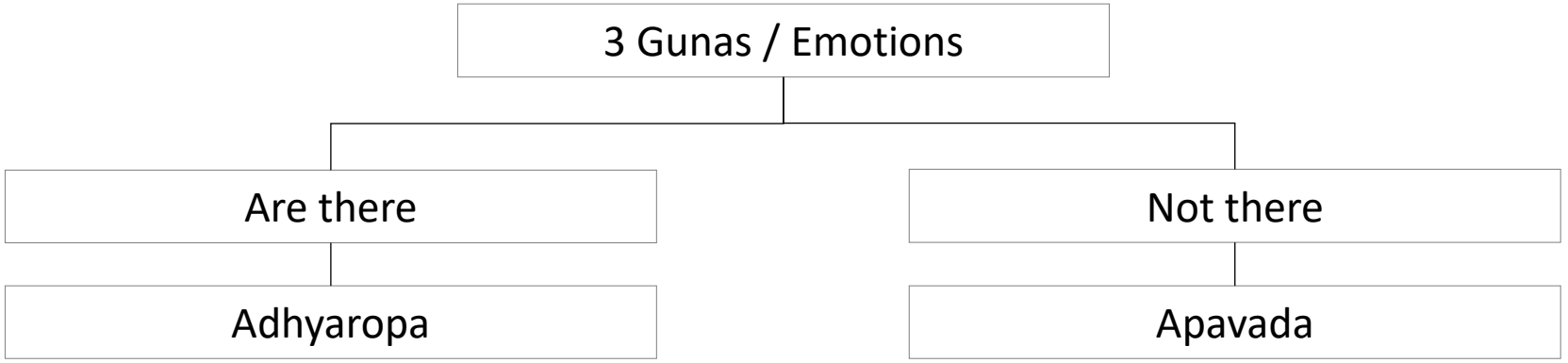
b)



c)



d)



e) This is a profound sloka of Gita

XVII) Anvaya - Verse 14 :

- Tatu Jneyam (Brahma)
- Sarva Indriya Guna Bhasam
- Sarva Indriya Vivarjita
- Asaktam Sarva Brutu Cha Eva
- Nirgunam Botru Cha Bavati…