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# BRAHMA SUTRA

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## CHAPTER 1

*1<sup>st</sup> Pada*

*1<sup>st</sup> Adikaranam to 11<sup>th</sup> Adhikaranam*

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*Sutra 1 to 31*

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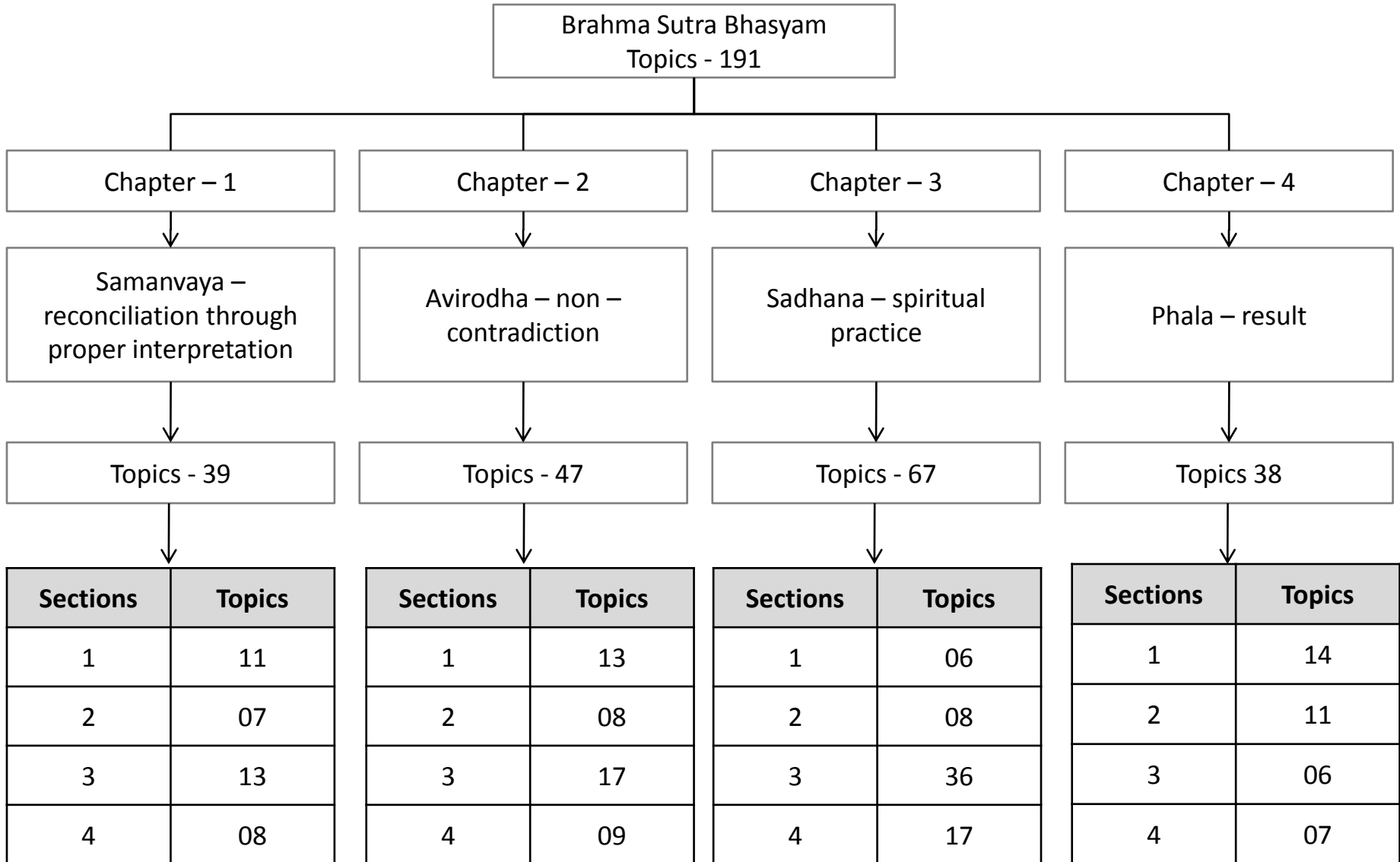
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# SUMMARY

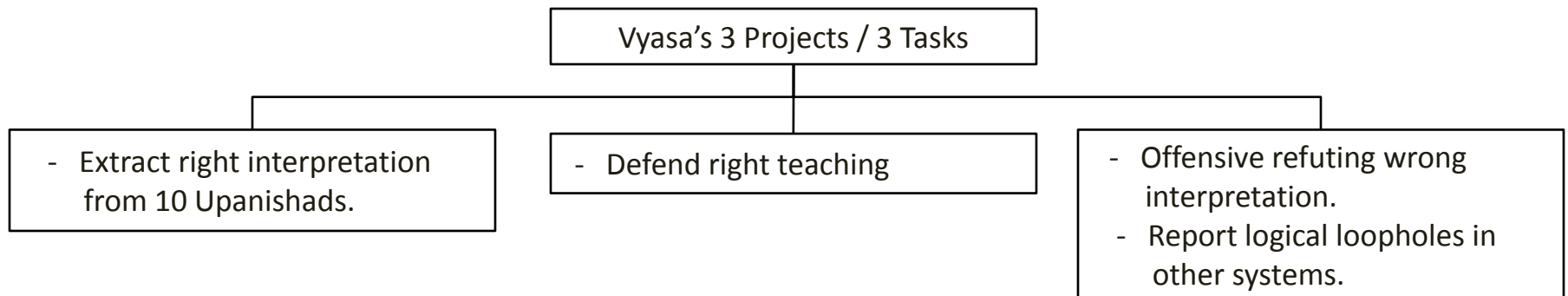


### Puja:

- Gratitude to lord for completion of Upanishad course (last Chandogya Upanishad + Brihadaranyaka Upanishad).
- Brihadaranyaka Upanishad took 4 years to complete normally 6 Upanishad taken for study.
- Seek grace to complete Brahma Sutra in 3 yrs.

### Introduction:

- Written by Vyasacharya.
- 555 Sutras (Aphorisms).
- Small statement in capsule form.
- Aphorism deals with Vedantic teaching on Brahman.
- Heard, remembered, transmitted.
- How to store ideas in memory?
- **2 Ways :**
  - a) Keep ideas in sutra form, topics form, Sutras found in grammar, philosophy, ethics, sciences purpose to remember.
  - b) All ideas in metrical poetry form, verse form sing & remember Ramayana, Mahabharata, 18 puranas. All ideas in 555 Sutras. Each Sutra atom bomb to expand.



## Who is qualified to study Brahma Sutras with advantage?

- One with strong logic, grammar, etymology.
- One who has studied 10 Upanishads. (Many Sutras from Chandogya Upanishad + Brihadaranyaka Upanishad).
- One who does Parayanam of Upanishad – Remembers Mantras.

### Question:

- Do we need Brahma Sutra for Jnanam and Moksha.

### Answer:

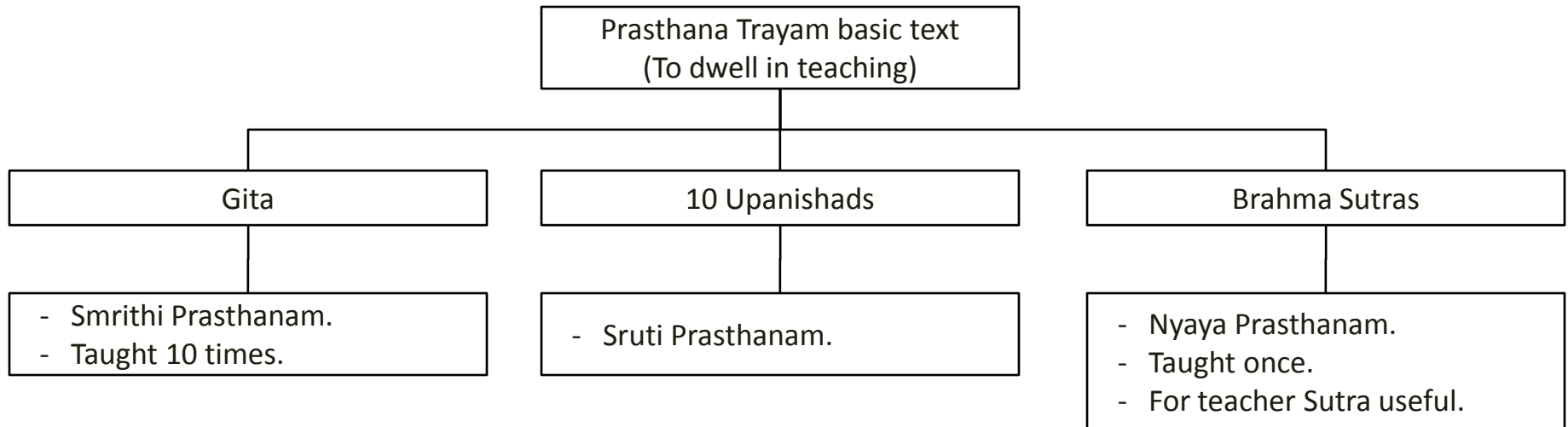
- No – not required Gita + Upanishads enough.

### Question:

- Why Brahma Sutra?

### Answer:

- It is one of 3 basic texts – Prasthanam Trayam of Vedantic teaching.



## Sutra:

- Code word – Can't make any simple translation.
- Shankara Sutra Bashyam very famous 3 years to complete
- Mulam book - Buy from Motilal Banarsidas.
- RK Mission - Sutras with English translation.



## Lecture – 02

### 1) Superiority of Human:

#### Common aspects with animals – Sadharmyam :

- Ahara – Eating
- Nidra – Sleep
- Bayam – Sense of insecurity
- Maithunam – Desire for propagation of Species.

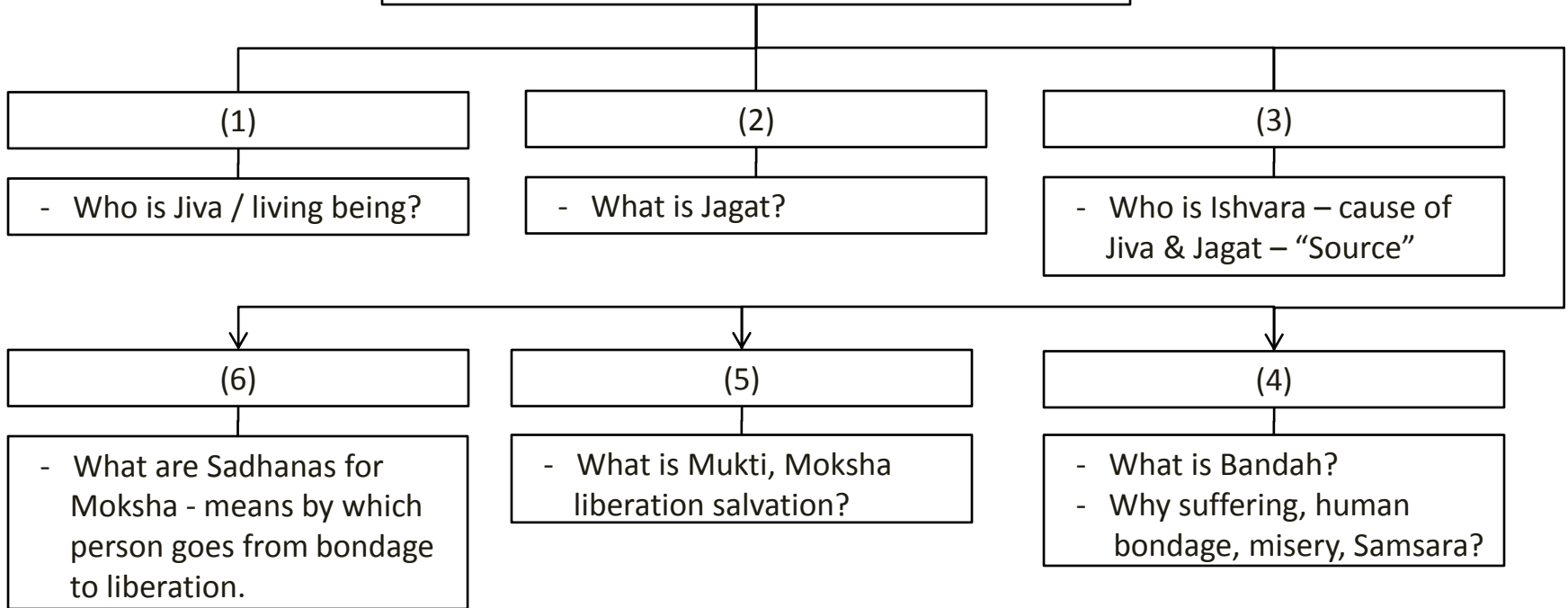
#### Vaidharmyam – Uncommon Aspects:

- Buddhi - Evolved intelligence.
  - Rational thinking, Discrimination Right / Wrong, Real / Unreal, Good / Bad – Extra Faculty more developed.
  - Thinking faculty – Unique feature.
  - Judge / Reason / Achieve goal.
  - Because of intellect, human forms opinion, have goal, work for achievement of goal.

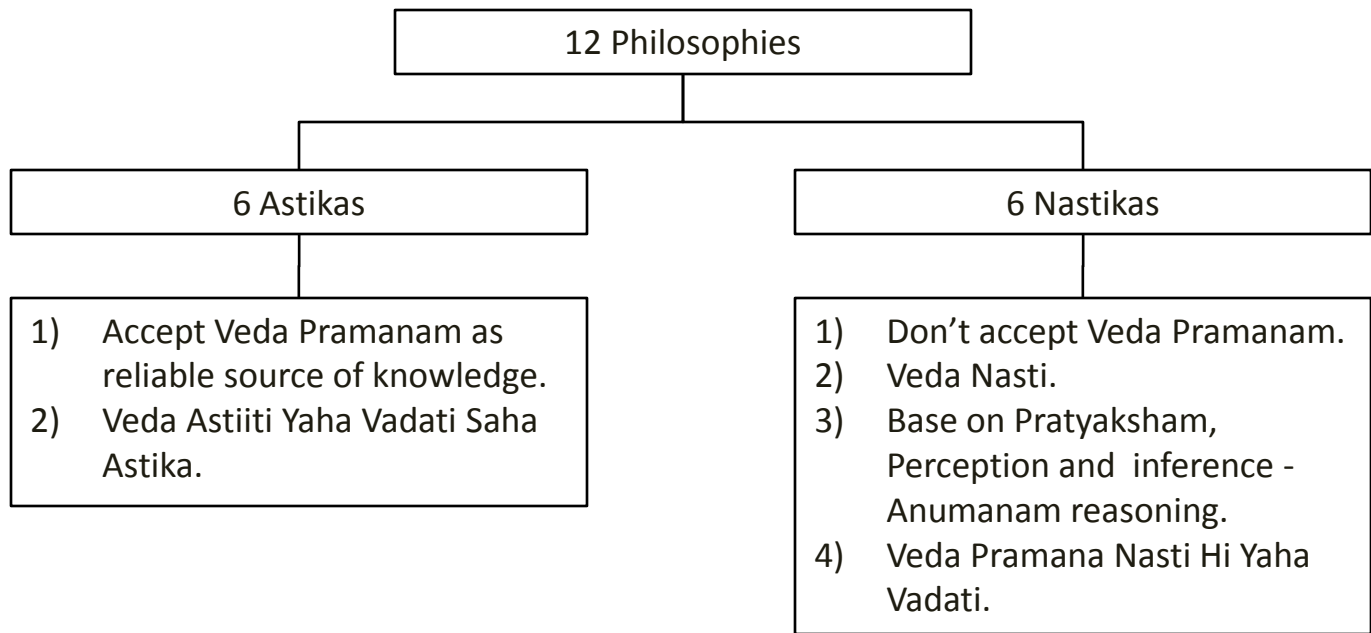
#### Human:

- Thinker with clear ideas.

## 6 Topics Analyzed + Come to Systematic Conclusion

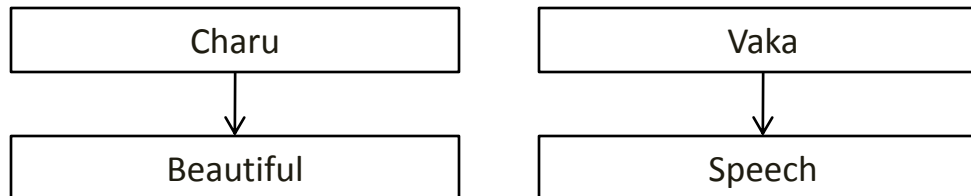


- Not whimsical / casual thinker / capricious philosophy.
- Philosophy called Darshanam consistent view / teaching.
- **Darshanika :**  
One who holds philosophy.
- Because of his consistency, there will be followers.
- Founder – called Acharya – Darshanika.



### 1. Charvakas:

- Source: Brihaspati – Deva guru.
- To mislead Asura, he didn't accept but to destroy Asuras.
- Asuras will follow materialistic philosophy. Will not accept Vedas.
- Prathama Sishya - Charvaka, popularized teaching.



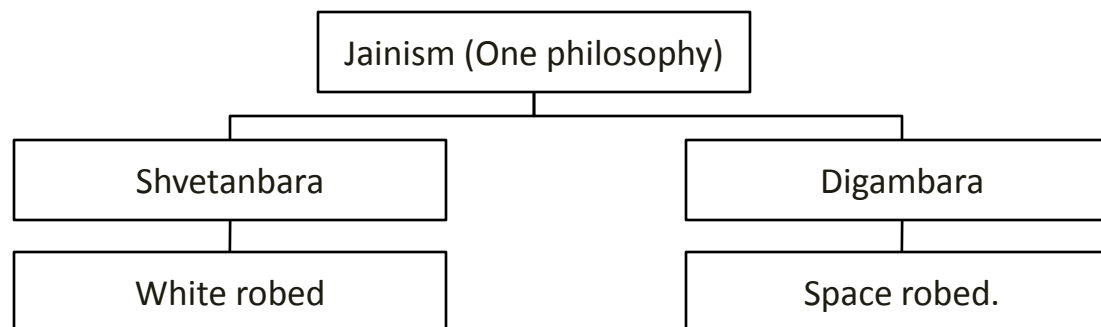
*“yavad jivet sukham jivet rnam krtva ghrtam pibet |  
bhasmibhutasya dehasya punar aagamanam kutah ||*

Eat, drink and be merry, for death is certain and there is nothing beyond.

- Borrow and eat sweet things. Returning not my problem, take it you can.
- Will you go to hell after cheating?
- Kasmi Butasya Dehasya who knows after body turns to ashes Punar Agamanam Kutaha?
- Don't believe in Sukshma / Karana Shariram all bluff ... who has seen.
- Don't accept Punarjanmam, heaven, hell, Dharma....
- Accepts only sense pleasures as ultimate goal.
- Body is be all + end all, no Atma.
- Modem science close to Charvaka.
- Consciousness is temporary product of matter.
- Don't believe in scriptures Kevala Pratyaksha source of knowledge inference, not Jnanam, not Pramanam.
- Brihaspati – Founder.
- Prakrutam / wild / not considered in Brahma Sutra.
- Other 10 Philosophies, Analyzed, criticized in Brahma Sutra.

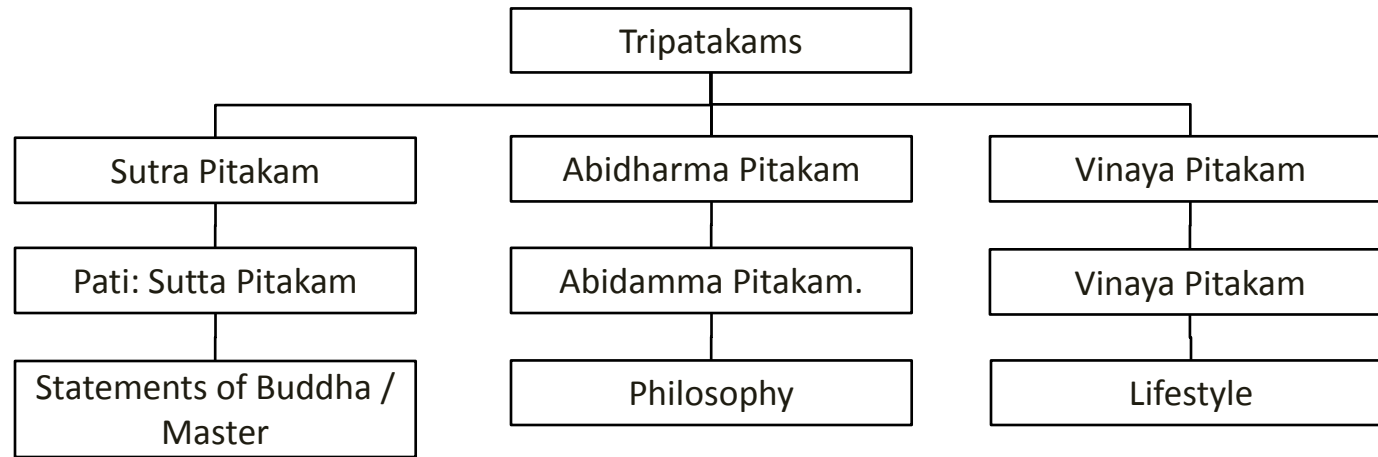
## 2. Jainism:

- Formed by 24 Acharya Teerthakaras.
- 1<sup>st</sup> Acharya: Rishaba deva.
- 24<sup>th</sup> Acharyas : Vardhamana Mahavira also called Jinaha.
- Jayati iti Jinaha – one who has conquered his sense organs and minds passions – anger, etc..

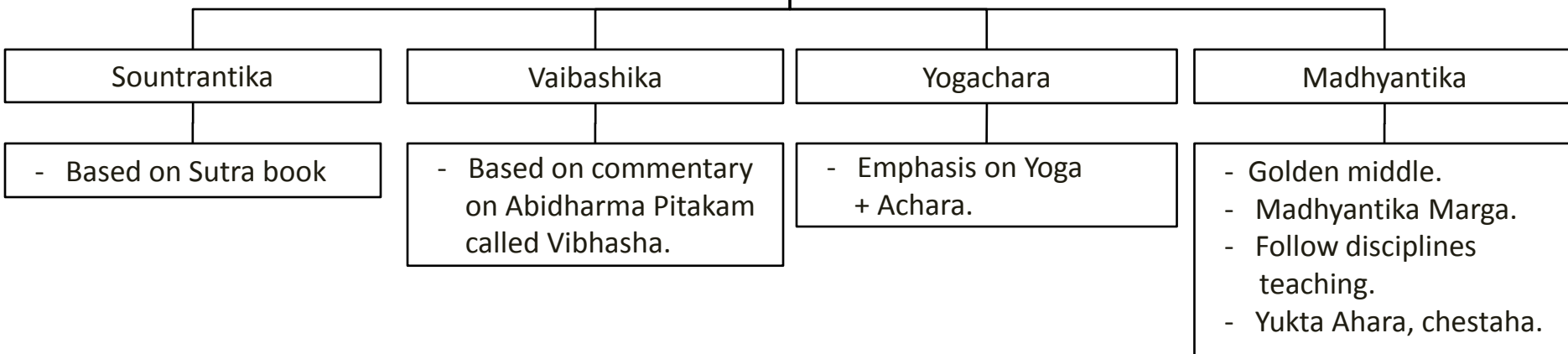


### 3. Buddhism:

- Founder – Buddha – Prince Siddhartha enlightened one – Wise.
- No systematic philosophy.
- Uttered stray statements to disciples initially not well developed.
- King Ashoka follower – organized seminar – Develop : Tripatakam - 3 Books.



#### 4 Branches of Buddhism



## Astika – Nastika:

- Sankhya, Nyaya, Veiseshikas.
- Accept Veda.
- Give primary importance to reasoning – hence called Tarquikas.
- Shankara calls all 4+6 as Nastikas.

Vedas primary, logic secondary	Logic primary, Vedas – secondary
<ul style="list-style-type: none"><li>- Purva Mimamsa, Uttara Mimamsa.</li><li>- Tarqa supporting Vedas, good for understanding Vedic teaching.</li></ul>	<ul style="list-style-type: none"><li>- Sankhya, Nyaya, Veisishihis, Yoga.</li></ul>

## Common feature of all Darsanams:

- All presented in Sutra form by their founders.
  - a) Sankhya Sutram.
  - b) Yoga Sutram.
  - c) Nyaya Sutram.
  - d) Veiseshika Sutram.
  - e) Purva Mimamsa Sutram.
  - f) Uttara Mimamsa Sutram.

12 Darsanams (Philosophies)

Nastika (Don't accept veda as pramanam)

Astika (Accept veda as Pramanam)

(1) Charuvaka

(2) Jainism

Buddhism

Shvetanbara

Digambara

(3) Sountrantika

(4) Vaibashika

(5) Yogachara

(6) Madhyantika

(7) Sankhya

(9) Nyaya

(11) Purva Mimamsa

(12) Uttara Mimamsa

- Kapila muni
- Don't accept Ishvara
- Logic primary
- Accept veda secondary.

- Gautama
- Logic primary
- Don't accept Ishvara veda secondary

- Jaimini
- Veda primary
- Karma Khanda based
- Logic secondary
- Accept Ishvara

- Vyasacharya
- Vedapurva – supporting
- Logic secondary
- Jnana khanda based
- Accept veda primary
- Accept Ishvara

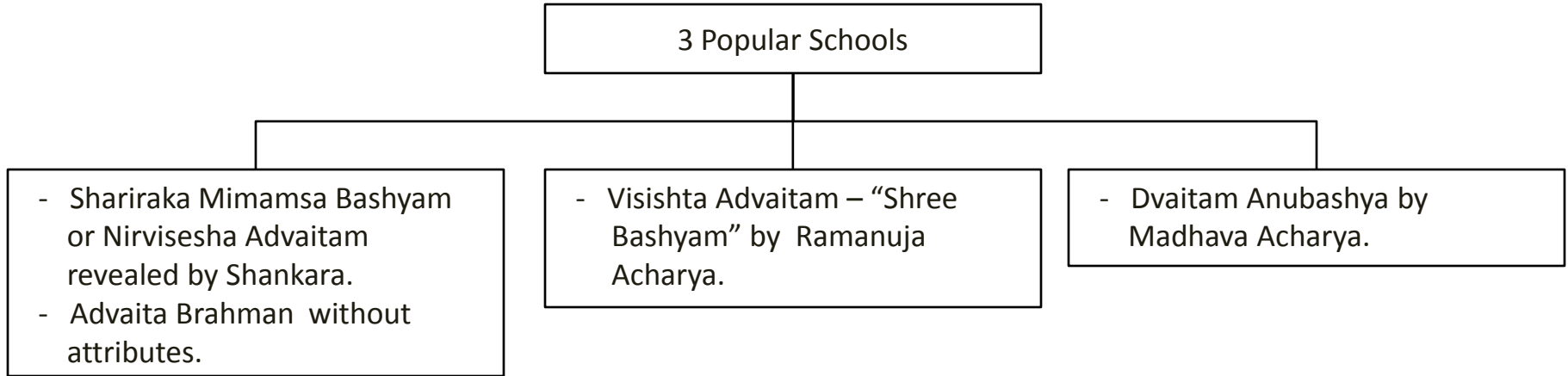
(8) Yoga

(10) Veiseshika

- Patanjali
- Accept veda secondary
- Logic primary

- Kaanada
- Logic primary
- Don't accept Ishvara
- Accept veda secondary

- Uttara Mimamsa Sutrani – other names are Brahma Sutrani, deals with Brahma Vedanta Sutrani, Shariraka Sutrani (Atma), Vyasa Sutram, Badarayana Sutram.
- Sarvagyatma – Condensed Bashyam of Brahma Sutra called Sankshepa Shariram.
- Because they are brief statements, there could be ambiguity / doubt regarding, Dvaitam, Advaitam.



- Our philosophy literature very vast.
- Ritualistic method of learning adopted.
- Dasa shanthi Mantras.
- Dakshinamurthy Namaskara.



## LECTURE 3

- Dasa Shanti Mantras chanted together.

1)

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।  
शं नो इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः ।  
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।  
त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।  
तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Sham No Mitrah Sham Varunnah | Sham No Bhavatv-Aryamaa |  
Sham No Indro Brhaspatih | Sham No Vissnnur-Urukramah |  
Namo Brahmanne | Namaste Vaayo | Tvam-[e]Iva Pratyakssam Brahmaasi |  
Tvaam-[e]Iva Pratyakssam Brahma Vadissyaami | Rrtam Vadissyaami | Satyam Vadissyaami |  
Tan[d]-Maam-Avatu | Tad-Vaktaaram-Avatu | Avatu Maam | Avatu Vaktaaram ||  
Om Shaantih Shaantih Shaantih ||

Om, May Mitra be Propitious with Us, May Varuna be Propitious with Us, May the Honourable Aryama be Propitious with Us, May Indra and Brihaspati be Propitious with Us, May Vishnu with Long Strides be Propitious with Us, Salutations to Brahman, Salutations to Vayu (the Breath of Purusha), You Indeed are the Visible Brahman, I Proclaim, You Indeed are the Visible Brahman, I Speak about the Divine Truth, I Speak about the Absolute Truth, May That Protect Me, May That Protect the Preceptor, Protect Me, Protect the Preceptor, Om Peace, Peace, Peace.

2)

ॐ सह नावतु । सह नौ भुनक्तु ।  
सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |  
Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |  
Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

3)

ॐ यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्सम्बभूव ।  
स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् ।  
शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा ।  
कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधया पिहितः ।  
श्रुतं मे गोपाय । ॐ शान्तिः शान्तिः शान्तिः ॥

*om yaśchandasāmṛṣabho viśvarūpah | chandobhoyo'dhyamṛtāstsambhabhūva |*  
*sa mendro medhayā sprṇotu | amṛtasya deva dhāraṇo bhūyāsam |*  
*śarīraṁ me vicarṣaṇam | jihvā me madhumattamā |*  
*karṇābhyāṁ bhūri viśruvam | brahmaṇaḥ kośo'si medhayā pihitaḥ |*  
*śrutam me gopāya | om śāntiḥ śāntiḥ śāntiḥ ॥*

May He, the Lord of all, pre-eminent among the Vedas and superior to the nectar contained in them, bless me with wisdom! May I be adorned with the knowledge of Brahman that leads to immortality! May my body become strong and vigorous (to practise meditation)! May my tongue always utter delightful words! May I hear much with my ears! Thou art the scabbard of Brahman hidden by worldly taints (not revealed by impure, puny intellects). May I never forget all that I have learnt! Om peace, peace, peace!

4)

ॐ अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।  
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।  
द्रविणग्मं सवर्चसम् । सुमेधा अमृतोऽक्षितः ।  
इति त्रिशङ्कोर्वदानुवचनम् । ॐ शान्तिः ॥: शान्तिः शान्तिः ।

*om ahaṁ vṛkṣasya rerivā | kīrtiḥ pṛṣṭham gireriva |*  
*ūrdhvapavitro vājinīva svamṛtamasmī |*  
*draviṇagm savarcasam | sumedhā amṛto'kṣitaḥ |*  
*iti triśaṅkorvedānuvacanam | om śāntiḥ śāntiḥ śāntiḥ ॥*

I am the destroyer of the tree (of samsar; worldly life). My reputation is as high as the top of the hill. I am in essence as pure as the sun. I am the highest treasure. I am all-wise, immortal and indestructible. This is Trishanku's realisation. Om peace, peace, peace!

5)

ॐ पूर्णमद्ः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

*om pūrṇamadaḥ pūrṇamidam pūrṇātpūrṇamaducyate ।  
pūrṇasya pūrṇmādāya pūrṇamevāvaśiṣyate ।  
om śāntiḥ śāntiḥ śāntiḥ ॥*

Om, That is Full, This also is Full, From Fullness comes that Fullness, Taking Fullness from Fullness, Fullness Indeed Remains. Om Peace, Peace, Peace.

6)

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदम् । माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म  
निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु ।  
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

*om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi ।  
sarvaṁ brahmopaniṣadam । māhaṁ brahma nirākuryāṁ mā mā brahma  
nirākaro danirākaranam astvanirākaraṇaṁ me'stu । tadātmani nirate ya upaniṣatsu  
dharmāste mayi santu te mayi santu । om śāntiḥ śāntiḥ śāntiḥ ॥*

May my limbs, speech, Prana, eye, ear and power of all my senses grow vigorous! All is the pure Brahman of the Upanishads. May I never deny that Brahman! May that Brahman never desert me! Let that relationship endure. Let the virtues recited in the Upanishads be rooted in me. May they repose in me! Om peace. peace. peace!

7)

ॐ वाङ्मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् ।  
आविरावीर्म ऐधि । वेदस्य म आणीस्थः ।  
श्रुतं मे मा प्रहासीरनेनाधीतेन अहोरात्रान् सन्दधामि ।  
ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु ।  
तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारमवतु वक्तारम् ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

*om vāṅ me manasi pratiṣṭhitā । mano me vāci pratiṣṭhitam ।  
āvirāvīrma edhi । vedasya ma āṇīsthaḥ ।  
śrutam me mā prahāsīranenādhītena ahorātrān sandadhāmi ।  
ṛtam vadiṣyāmi । satyam vadiṣyāmi । tanmā mavatu ।  
tadvaktāramavatu । avatu mām avatu vaktāramavatu vaktāram ।  
om śāntiḥ śāntiḥ śāntiḥ ॥*

Om, Let My Speech be Established in My Mind, Let My Mind be Established in My Speech, Let the Knowledge of the Self-Manifest Atman Grow in Me, Let My Mind and Speech be the Support to Experience the Knowledge of the Vedas, Let what is Heard by Me (from the Vedas) be Not a mere Appearance but what is Gained by Studying Day and Night be Retained. I Speak about the Divine Truth, I Speak about the Absolute Truth, May That Protect Me, May That Protect the Preceptor, May that Protect Me, May that Protect the Preceptor, May that Protect the Preceptor, Om Peace, Peace, Peace.

8)

ॐ भद्रं नोऽपिवातय मनः ।  
ॐ शान्तिः शान्तिः शान्तिः॥

*om bhadrām no'pivātaya manaḥ ।  
om śāntiḥ śāntiḥ śāntiḥ ॥*

Salutations! May my mind and all these (the body, senses, breath etc.) be good and well! Om peace, peace. peace!

9)

ॐ भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः ।  
स्थिरैरङ्गैस्तुष्टुवाग्मसस्तनूभिः। व्यशेम देवहितं यदायुः।  
स्वस्ति न इन्द्रो वृद्धश्रवाः। स्वस्ति नः पूषा विश्ववेदाः।  
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः। स्वस्ति नो बृहस्पतिर्दधातु ।  
ॐ शान्तिः शान्तिः शान्तिः॥

*om bhadrām karṇebhiḥ śṛṇuyāma devāḥ । bhadrām paśyemākṣabhiryajatrāḥ ।  
sthirair aṅgaistuṣṭuvāgmsastanūbhiḥ । vyaśema devahitaṁ yadāyuh ।  
svasti na indro vṛddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ ।  
svasti nastārksyo ariṣṭanemiḥ । svasti no bṛhaspatirdadhātu ।  
om śāntiḥ śāntiḥ śāntiḥ ॥*

Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!

10)

ॐ यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।  
तं ह देवम् आत्मबुद्धिप्रकाशम् मुमुक्षुर्वै शरणमहं प्रपद्ये ।  
ॐ शान्तिः शान्तिः शान्तिः॥

*om yo brahmāṇaṁ vidadhāti pūrvaṁ yo vai vedāṁśca prahinoti tasmai ।  
taṁ ha devam ātmabuddhiprakāśam mumukṣurvai śaraṇamaham prapadye ।  
om śāntiḥ śāntiḥ śāntiḥ ॥*

He who creates this entire universe in the beginning, and He about whom the Vedas gloriously praise and sing, in Him I take refuge with the firm faith and belief that my intellect may shine with Self-knowledge. Om peace, peace, peace!

11)

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासम्प्रदायकर्तृभ्यो वंशऋषिभ्यो महत्तभ्यो नमो गुरुभ्यः ।  
सर्वोपप्लवरहितः प्रज्ञानघनः प्रत्यगर्तो ब्रह्मैवाहमस्मि ॥

*om namo brahmādibhyo brahmavidyāsampradāyakartṛbhyo vaṁśaṛṣibhyo mahatbhyo namo gurubhyaḥ ।  
sarvopaplava rahitah prajñāna ghanah pratyagarto brahmiivāhamsmi ॥*

Salutations to Brahman, to the holy sages that have given us the Brahma vidya; Salutations to the great Masters of Divine Knowledge and to all the masters that have awakened the Divine Wisdom in us. Om I am Brahman.

**Dakshinamurthy Stotram :**

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

*viśvaṁ darpaṇadr̥śyamānanagarītulyaṁ nijāntargataṁ  
paśyannātmani māyayā bahirivodbhūtaṁ yathā nidrayā ।  
yaḥ sākṣātkurute prabodhasamaye svātmānamevādvayaṁ  
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye ॥1॥*

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)  
The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

Verse 2 :

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुनः  
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

*bījasyāntarivāṅkuro jagadidaṁ prāṅnirvikalpaṁ punaḥ  
māyākalpitadeśakālakalanāvaicitryacitrīkṛtam ।  
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ sveccayā  
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye ॥2॥*

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

Verse 3 :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।  
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

*yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāsate  
sākṣāttattoomasīti vedavacasā yo bodhayatyāśritān ।  
yatsākṣātkaraṇādbhavenna punāravṛttirbhavāmbhonidhau  
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye ॥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]

Verse 4 :

नानाछिद्रघटोदरस्थितमहादीपप्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

*nānācchidraghaṭodarasthitamahādīpaprabhābhāsvaram  
jñānam yasya tu cakṣurādikaraṇadvārā bahiḥ spandate ।  
jānāmīti tameva bhāntamanubhātyetatsamastam jagat  
tasmai śrīgurumūrtaye nama idam śrīdakṣiṇāmūrtaye ॥4॥*

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e. Atman), This Entire World Shines Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

Verse 5 :

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः  
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।  
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥५॥

*deham prāṇamapīndriyāṅyapi calām buddhim ca sūnyam viduḥ  
strībālāndhajaḍopamāstvahamiti bhrāntā bhṛśam vādinah ।  
māyāśaktivilāsakalpitamahāvvyāmohasamhāriṇe  
tasmai śrīgurumūrtaye nama idam śrīdakṣiṇāmūrtaye ॥5॥*

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]



## Mandukya Upanishad : Chapter IV Introduction

ॐ नारायणं पद्मभुवं वसिष्ठं शक्तिं च तत्पुत्रपराशरं च ।  
व्यासं शुकं गौडपदं महान्तं गोविन्दयोगीन्द्र- मथास्य शिष्यम् ॥  
श्रीशङ्कराचार्यमथास्यपद्मपादं च हस्तामलकं च शिष्यम् ।  
तं तोटकं वार्तिककारमन्यान् अस्मद्गुरुन् सन्ततमानतोऽस्मि ॥

*om. nārāyaṇam padmabhuvam vasiṣṭham śaktim ca tatputra parāśaram ca ।  
vyāsam śukam gauḍapadam mahāntam, govindayogīndramathāsya śiṣyam ।  
śri śaṅkarācāryamathāsya padmapādam ca hastāmalakam ca śiṣyam ।  
tam toṭakam vārtikakāramanyān asmad gurūn santatamānato'smi ॥*

This is the famous stanza in which we get the hierarchy of Acarya-s in the line of Sri Sankara and his disciples. We find that the hierarchy starts with Lord Visnu from whom in the following sequence, the great knowledge has reached us – Sri Narayana, Vasistha, Sakti, his son Parasara, Vyasa, Suka, Gaudapada, Govindapada, Sri Sankara, Padmapada, Hastamalaka, Trotakacarya and Varttikakara i.e., Suresvara.

### Guru Stotram :

श्रुतिस्मृतिपुराणानां आलयं करुणालयम् ।  
नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥

*śrutismṛtipurāṇāṅām ālayam karuṇālayam ।  
namāmi bhagavatpādam śaṅkaram lokaśaṅkaram ॥*

Salutations to Master Shankara, Bhagavadpaada, the bestower of felicity and unity on humanity, and the repository of all the wisdom, contained in the sacred scriptures. He is the manifestation of compassion. [Mantra 22]

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।  
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

*śaṅkaram śaṅkarācāryam keśavam bādarāyaṇam ।  
sūtrabāṣyakṛtau vande bhagavantau punaḥ punaḥ ॥*

Salutation to Shankara who has explained the mystic lore handed down to us by Baadaraayana (Vyasa). Let us adore Him again and again – Aum Bhagavaan Shankara. [Mantra 23]

**Guru Stotram :**

ईश्वरोगुरुरात्मेति मूर्तिभेदविभागिने ।  
व्योमवध्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥

*īśvaro gururātmeti mūrtibhedavibhāgine ।  
vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ ॥*

I prostrate to Sri Dakshinamurti who manifests in three different forms as God, Guru and Self, and whose body is all-pervading like the sky. [Mantra 24]

**Mangala Charanam :**

अशुभानि निराचष्टे तनोति शुभसन्ततिम् ।  
स्मृतिमात्रेण यत्पुंसां ब्रह्मतन्मङ्गलं परम् ॥

*aśubhāni nirācaṣṭe tanoti śubhasantaim ।  
smṛtimātreṇayatpuṁsāṁ brahmatanmaṅgalaṁ param ॥*

Let there not be any inauspiciousness. May Brahman, the Supreme Being, bless mankind with good children and grant all auspiciousness (to us). [Mantra 6]

अतिकल्याणरूपत्वात् नित्यकल्याणसंश्रयात् ।  
स्मर्तॄणां वरदत्वाच्च ब्रह्म तन्मङ्गलं विदुः ॥

*atikalyāṇarūpatvāt nityakalyāṇasaṁśrayāt ।  
smartṛṇāṁ varadatoācca brahma tanmaṅgalaṁ viduḥ ॥*

That which has an extremely auspicious appearance, which is the eternal source of all auspiciousness, which grants the wishes (of all those) who meditate upon it, know that Brahman as all auspiciousness. [Mantra 7]

यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः ।  
व्याख्याताः सर्ववेदान्तास्तान्नित्यं प्रणतोऽस्म्यहम् ॥

*yairime gurubhiḥ pūrvam padavākyaḥ pramāṇataḥ ।  
vyākhyātāḥ sarvavedāntastānnityam praṇasto'smyaham ॥*

Forever do I pay obeisance to my Preceptors who have expounded the entire Vedanta with the aid of Vyakarana (pada), Mimamsa (vakya) and Tarka (pramana) shastras.

**Mangala Charanam :**

ओङ्कारश्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा ।  
कण्ठं भित्वा विनियार्तौ तस्मान्माङ्गलिकावुभौ ।  
ॐ अत ॐ अत ॐ अत ॥

*oṅkāraścāthaśabdaśca dvāvetau brahmaṇaḥ purā ।  
kaṅṭham bhittvā viniryātau tasmān māṅgalikāvubhau ।  
om atha om atha om atha ॥*

In the beginning, it is said, that the two sounds OM and Atha (now) came from (the throat of) Brahman and therefore they are auspicious. [Mantra 8]

- Traditional way.

S. No.	Source	Prarthana	
1.	Taittiriya Upanishad Siksha valli :  <b>Santi Mantra :</b> Om Sam no mitra sam varunah....	a) Mangalyam	- Auspiciousness
		b) Hiranyagarba Namaskara	- Prostration to embodiment of Devatas. - Prana Deva indriyas Karma Deva indriyas
		c) Hiranyagarba Stuti	- Glorification of Hiranyagarba as Prana / Vayu tatvam - Embodiment of Virtues Satyam, Ritam
		d) Guru – Sishya Rakshanam	- Protection of Teacher – student.
2.	Taittiriya Upanishad Brahmananda Valli :  <b>Santi Mantra :</b> Om Saha navavatu....	a) Guru Sishya Rakshanam	- Protection of teacher – student for effective communication.
		b) Veeryam Karvayahe	- Not passive listening, active. - Both do homework for better grasping.
		c) Prayathna	- Put effort
		d) Sowhardaha	- Mutual goodwill - Teacher – has Compassion to student - Student – Trusts one Teacher - Good relationship lubricates smooth communication.

S. No.	Source	Prarthana	
3.	Taittiriya Upanishad Siksha Valli :  <b>Santi Mantra :</b> Om Yaschandasmrsabho visvarupah....	a) Medha Shakti	- Memory
		b) Jnanam	- Knowledge of Atma
		c) Sharira yogyata	- Sthula – Sukshma to be fit for Pursuit
		d) Continuous sravanam	- Without Break
		e) Dharanam srutam me gopaya	- Retain whats learnt
4.	Taittiriya Upanishad Siksha Valli :  <b>Santi Mantra :</b> Om Aham vrksasya reriva....	a) Japa for Atma Jnanam – Quotes statement trishanku rishi	- Statement of Brahman Jnani after receiving teaching
		a) Ishvara Shakti	- I am great as Ishvara. Omnipotent as Lord. I have shakti of Ishvara.
		b) Glorious	- Enliven, invigorate creation. - Have Ishvara Vibuti
		b) Wealthiest	- Have great wealth Brahman Jnanam. - In Due course student owns up statement.
5.	Brihadaranyaka Upanishad :  <b>Santi Mantra :</b> Om purnamadah purnamidam...	a) Essence of Upanishad Jivatma / Paramatma Aikyam	- In terms of Atma Drishtya
		b) Karya – Karana Sambanda	- With respect to Anatma.. Creation
		c) Atma alone Satyam, Anatma is mithya	- If you remove Atma, Anatma can't survive independently.

S. No.	Source	Prarthana	
6.	Sama Veda - Chandogyo Upanishad + Keno Upanishad :  <b>Santi Mantra :</b> Om Apyayantu mamangani vakpranascaksuh...	a) Sharira Yogyata	- Sthula – Sukshma Shariram (17 Organs)
		- Sraddha	- Faith in Brahman until Student understands Brahman. - Brahman not known through sense organs, not grasped handled by karmaindriyas, not thought by mind. - No Pramanam can reveal Brahman. - Not available for transaction. - Initial conclusion – Non-existent.
		- Naham Brahman Nira couryat	- I say Brahman is there so that one day I will be able to understand that it is not something to be experienced. - It is myself the expeirencer. Till then let me have sraddha.
		b) Ishvara Anugraha	- I shouldn't reject Brahman - Ishvara should not reject me.
		c) Deivi sampat	- Virtues required for Atma revelation
		d) Atmani Upanishadsu Dharma Te mayi santu	- Dharma = Abayam, Amanitvam Sadhana Chatushtaya Sampatti

S. No.	Source	Prarthana	
7.	Rig Veda Aitareya Upanishad :  <b>Santi Mantra :</b> Om van me manasi pratisthita....	a) Aarjavam	<ul style="list-style-type: none"> <li>- Harmony of thought and word</li> <li>- Utter what I think</li> <li>- Think what I utter</li> <li>- No split between thought and word and deed.</li> <li>- Harmony of Kahika, Vachika, Manasa personality</li> </ul>
		b) Grahanam	<ul style="list-style-type: none"> <li>- Grasp teaching</li> <li>- Vedas should search me.</li> <li>- Lord to Bring vedic knowledge to me</li> </ul>
		c) Dharanam	<ul style="list-style-type: none"> <li>- Retention</li> </ul>
		d) Anusarana	<ul style="list-style-type: none"> <li>- Let my life be as per teaching, understanding of upanishad</li> </ul>
		e) Rakshanam	<ul style="list-style-type: none"> <li>- Protection</li> </ul>
8.	<b>Santi Mantra :</b> Om bhadram no'pivataya manah....	2 Meanings	
		a) Addressed to Lord	<ul style="list-style-type: none"> <li>- Oh Lord lead our mind to Brahman, Badram, Auspicious</li> </ul>
		b) Addressed to Mind	<ul style="list-style-type: none"> <li>- Oh Mind, lead me to Brahman.</li> </ul>
9.	Atharvana Veda : <ul style="list-style-type: none"> <li>- Mundak Upanishad</li> <li>- Prasno Upanishad</li> <li>- Mandukya Upanishad</li> </ul> <b>Santi Mantra :</b> Om bhadram karnebih srunuyama devah....	a) Badram, Svasti Mangalya	<ul style="list-style-type: none"> <li>- Auspicious</li> </ul>
		b) Sharira Yogyata	

S. No.	Source	Prarthana	
10.	Svetasvatara Upanishad / Krishna Yajurveda :  <b>Santi Mantra :</b> Om yo brahmanam vidadhatai purvam yo vai vedamsca....	a) Saranagathi	<ul style="list-style-type: none"> <li>- I surrender to Ishvara. Its your job to give Virtues and guru.</li> <li>- Jnana Yoga – Precedes and ends with sharanagati.</li> </ul>
		b) Stuti	<ul style="list-style-type: none"> <li>- Glorification – who creates Brahmaji</li> <li>- Hiranyagarbha Samashti – Sukshma Sharira.</li> <li>- Ishvara = Samashti Karana Sharira. = Hiranyagarbha’s father</li> <li>- Giver of Vedas to Hiranyagarba, disciple of Ishvara.</li> <li>- By tapas, gathers by intuition.</li> <li>- Gurosthu Mounam vakyanam</li> </ul>
11.	Brihadaranyaka Upanishad / Vamsha Brahmanam :  <b>Santi Mantra :</b> Om namo brahmadibhyo brahmavidya.....		<ul style="list-style-type: none"> <li>- Guru Parampara worshipped</li> <li>- Brahmaji – Hiranyagarba – Vyasa – Shankara.</li> <li>- Incomparable gurus</li> <li>- In Association, I discovered Brahmeiva Aham Asmi – I am Brahman.</li> </ul>
		Sarva Upalava / Dosha Rahitaha	<ul style="list-style-type: none"> <li>- Pure Conciousness, pragyana ghanaha</li> </ul>
		Shuddham	<ul style="list-style-type: none"> <li>- Such Ishvara who gave Jnanam to Maya Sahitam Brahma – Hiranyagarba I surrender.</li> </ul>



S. No.	Source	Prarthana	
11.	Brihadaranyaka Upanishad / Vamsha Brahmanam	Name of Ishvara	- Atma Buddhi Prakashaka revealer of Atma Jnanam <b>Gita :</b> - <b>Tesham Satata Yuktanam.....</b> - Why I want self knowledge because I am mumukshu – seeker of Moksha. - Svarupa Jnanam not Vritti Jnanam
		Pratyag Arthaha Antar Atma	- Inner reality - As such I am identical with Brahman

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०.१० ॥

To the ever – steadfast, worshipping Me with love, I give the buddhi-yoga, by which they come to Me.  
[Chapter 10 – Verse 10]

End :

- Chant 5 Dakshinamurthy slokas and Do Namaskara.

Verse 6 :

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्  
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।  
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

*rāhugrastadivākarendusadr̥śo māyāsamācchādanāt  
sanmātraḥ karaṇopasaṁharaṇato yo'bhūtsuṣuptaḥ pumān |  
prāāgasvāpsamiti prabodhasamaye yaḥ pratyabhijñāyate  
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye ॥6॥*

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 6]

Verse 7 :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

*bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttāsvanuvaratamānamahamityantaḥ sphurantaṁ sadā ।  
svātmānaṁ prakāṭīkaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye ॥7॥*

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 7]

Verse 8 :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः  
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।  
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

*viṣvaṁ paśyati kāryakāraṇatayā svasvāmisambandhataḥ  
śiṣyācāryatayā tathaiṣa pitṛputrādyātmanā bhedataḥ ।  
svapne jāgrati vā ya eṣa puruṣo māyāparibhramitaḥ  
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye ॥8॥*

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Differentiations that we See in the World as Cause and Effect, as Possessor-Possession Relations, as the Disciple-Teacher, and Also as Father-Son Relations etc, are all Differentiations within the One Atman, In Dream or Waking state, He, the One Purusha is always present, and (as if) Maya Wanders over Him and gives rise to all these Differentiations, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 8]

Verse 9 :

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमान्  
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम्  
नान्यत् किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥९॥

*bhūrambhāmsyanalo'nilo'mbaramaharnātho himāṁśuḥ pumān  
ityābhāti carācarāatmakamidaṁ yasyaiṅva mūrtyaṣṭakam  
nānyat kiñcana vidyate vimṛśatām yasmātparasmādvibhoḥ  
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye ॥9॥*

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Earth, Water, Fire, Air, Space, Sun, Moon and Jiva, are Verily His (i.e. Atman's) Eight Manifestations Shining within the Moving and the Non-Moving forms, Apart from Him (i.e. Atman) there Cannot Exist anything; The Yogis who Reflect (i.e. Meditate) within Discover Him as the Essence From Which Everything Originates, ... Discover Him as Existing Beyond Everything as the Eternal Essence, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 9]

Verse 10 :

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिंस्तवे  
तेनास्य श्रवणात्तदर्थमननाद्दयानाच्च सङ्कीर्तनात् ।  
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः सिद्ध्येत्  
तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहृतम् ॥१०॥

*sarvātmadvamiti sphuṭīkṛtamidaṁ yasmādamuṣminstave  
tenāsya śravaṇāttadarthamananāddhyānācca saṅkīrtanāt ।  
sarvātmadvamahāvībhūtisahitaṁ syādīśvaratvaṁ svataḥ  
siddhyet tatpunaraṣṭadhā pariṇataṁ caiśvoryamavyāhṛtam ॥10॥*

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Since the Divine Essence in All is Made Clear in this Hymn, Hence by Listening to It, Contemplating on its Meaning, Meditating on It, and Glorifying it, One becomes Endowed with the Greatness of the Knowledge of the Divine Essence ( present in All ); Perhaps the Divine Essence by Itself ... will Awaken within him after that Again, the Eightfold Manifestations of Divine Powers (Siddhis) Unimpeded. [Verse 10]

## LECTURE 4

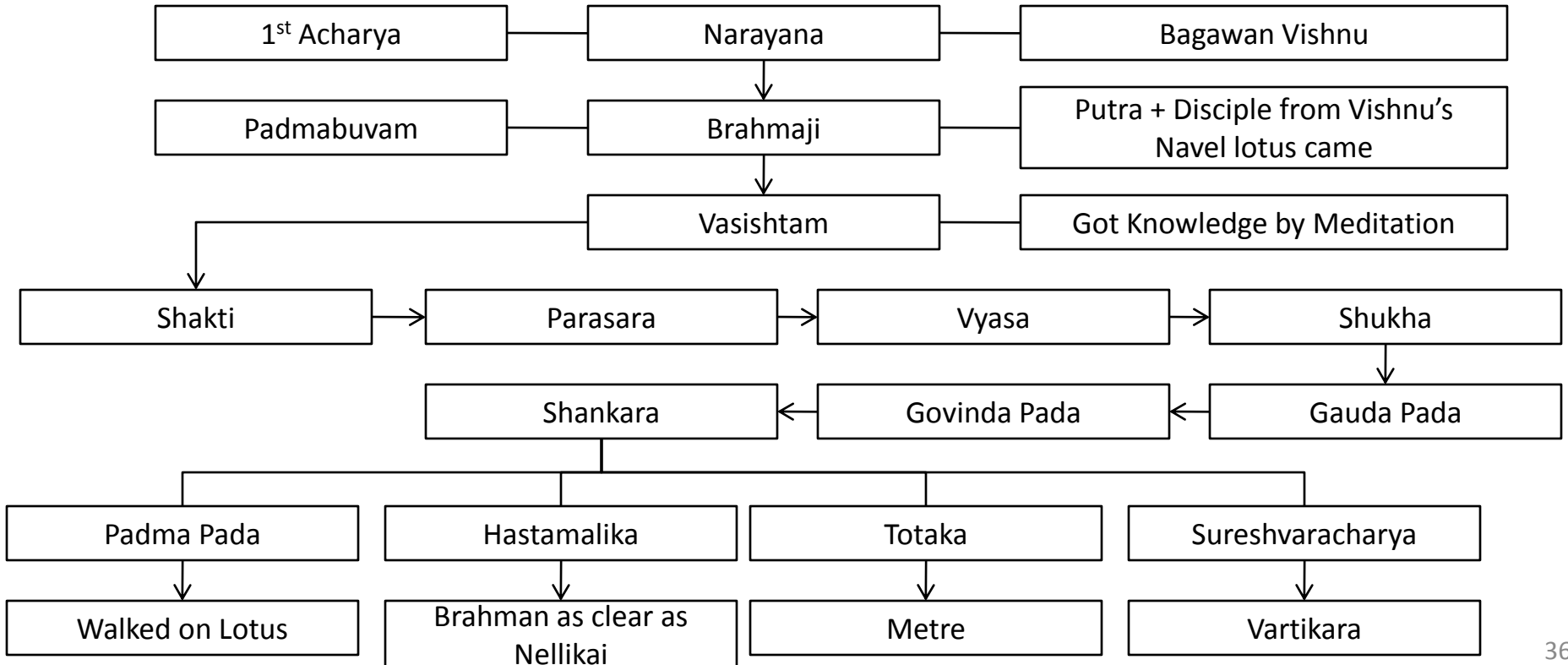
### Prayer Verses – Meaning :

1) Narayanam padma Bujam / Yo Brahma Vei Vidati Purvam - Salutation to all gurus.

ॐ नारायणं पद्मभुवं वसिष्ठं शक्तिं च तत्पुत्रपराशरं च ।  
 व्यासं शुकं गौडपदं महान्तं गोविन्दयोगीन्द्र- मथास्य शिष्यम् ॥  
 श्रीशङ्कराचार्यमथास्यपद्मपादं च हस्तामलकं च शिष्यम् ।  
 तं तोटकं वार्तिककारमन्यान् अस्मद्गुरुन् सन्ततमानतोऽस्मि ॥

*om. nārāyaṇam padmabhuvam vasiṣṭham śaktim ca tatputra parāśaram ca ।  
 vyāsam śukam gauḍapadam mahāntam, govindayogīndramathāsya śiṣyam ।  
 śri śaṅkarācāryamathāsya padmapādam ca hastāmalakam ca śiṣyam ।  
 tam toṭakam vārtikakāramanyān asmad gurūn santatamānato'smi ॥*

This is the famous stanza in which we get the hierarchy of Acarya-s in the line of Sri Sankara and his disciples. We find that the hierarchy starts with Lord Visnu from whom in the following sequence, the great knowledge has reached us – Sri Narayana, Vasistha, Sakti, his son Parasara, Vyasa, Suka, Gaudapada, Govindapada, Sri Sankara, Padmapada, Hastamalaka, Trotakacarya and Varttikakara i.e., Suresvara.



## Totaka – wrote :

- Sruti Sara Samudaranam (170 Verses).
- End – Bu padar yasya nabhi – Dhyana Sloka of Vishnu Sahasranama.

## Sureshvaracharya :

- Vartikam – Critical commentary on Shankara Bashyam.
- Taittiriya Bashyam + Brihadaranyaka Upanishad Bashyam 12,000 Verses (Main Work).
- All teachers directly, indirectly have contributed, hence I worship.
- Shankaras glory – Aalayam, Abode temple of vedic wisdom.
- Shankara knew vedas by heart – Shabda and Artha Grahanam.
- Had wisdom of Smriti – (Manu + others) Sruti, 18 Puranas, Itihasa. (Ramayana + Mahabarata (1 Lakh verses)).
- Quotes Ramayana – Once.  
Mahabaratha Many times.
- Vishnu Sahasranama Bashyam from Vishnu Purana.
- Bagawatam not quoted by Shankara may be later addition?
- Alayam – Abode of wisdom.
- Karunalayam – Abode of Compassion.
- Otherwise will not share wisdom, my superiority will go. No patenting.
- Leads us to Bhagavat Padam.. Leads us all to.
- Bhagavan – Lord not away, different from me but me.
- Lokasankaraha – Mangalam karoti Brahma Ananda / Atma Ananda Svarupa Anandatvam Mangalam.
- Through written work, taught all generations.
- Jagat Guru – Loka Sankaraha.

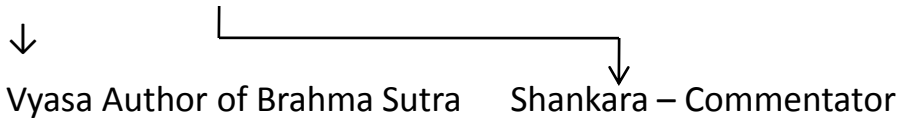
शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।  
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

*śaṅkaraṁ śaṅkarācāryaṁ keśavaṁ bādarāyaṇam ।  
sūtrabāṣyākṛtau vande bhagavantau punaḥ punaḥ ॥*

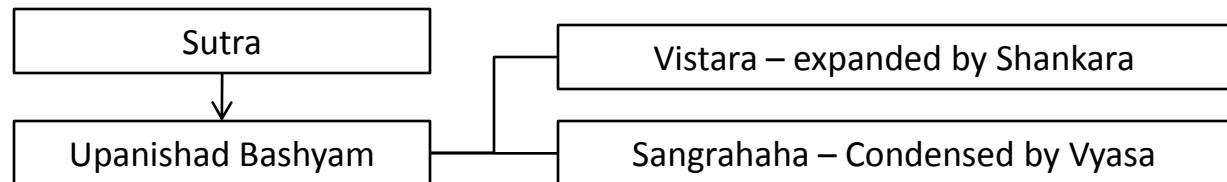
Salutation to Shankara who has explained the mystic lore handed down to us by Baadaraayana (Vyasa). Let us adore Him again and again – Aum Bhagavaan Shankara. [Mantra 23]

- Prostration to Shankara + Vyasa both Bagavans avataras not Jivas.
- Shankara is Lord Shivas Avatara.
- Vyasa is Lord Vishnus Avatara.
- Did Tapas in Badari Vanam – Badara Tree (Elanda Pasham Forest).
- Vishnu gave out Brahma Sutra.
- Vyasa wrote Commentary.
- Shankara wrote Bashyam.
- In Vishnus Hridayam is Shiva.

**a) Sutra Bashau Kritau Vande – 2 meanings**



**b) Kalyana Sundara Shastrigal :**



- Vyasa puts in pocket / Shankara wrote truck loads of notes.

- Removes misconception that Vyasa is founder of Sutra like others.

Philosophy	Founder	
Kapila	Sankhya	<ul style="list-style-type: none"> <li>• Didn't exist before</li> <li>• Product of Human intellect, Paurusheya</li> <li>• Tarqa Pradhana Darshanam</li> <li>• With Dosha Defect</li> </ul>
Patanjali	Yoga Muni	
Nyaya	Gautama Muni	
Veisishikas	Kanaada Muni	

- Uttara Mimamsa / Vedanta, not invention of Vyasa, but teaching extracted from vedas.
- Revelation by Lord, Apaurusheya.
- Vyasa – 6<sup>th</sup> Generation to reveal.

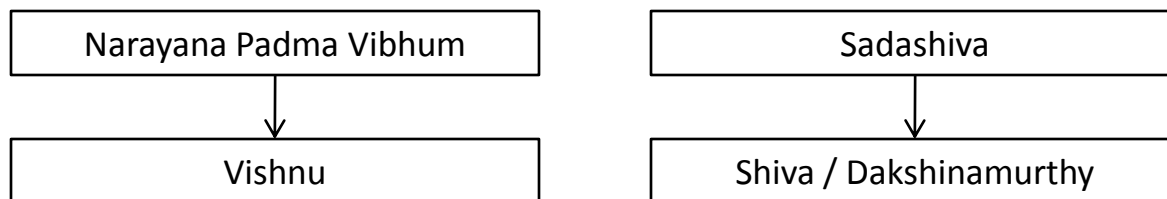
#### Guru Stotram :

ईश्वरोगुरुरात्मेति मूर्तिभेदविभागिने ।  
व्योमवध्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥

*īśvaro gururātmeti mūrtibhedavibhāgine ।  
vyomavadvhyāptadehāya dakṣiṇāmūrtaye namaḥ ॥*

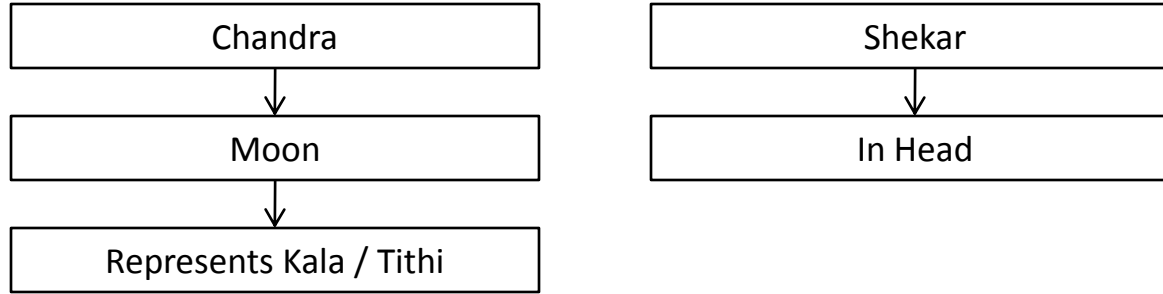
I prostrate to Sri Dakshinamurti who manifests in three different forms as God, Guru and Self, and whose body is all-pervading like the sky. [Mantra 24]

- When Lord is seen as Guru he is called Dakshinamurthy or Sadashiva – faces south.

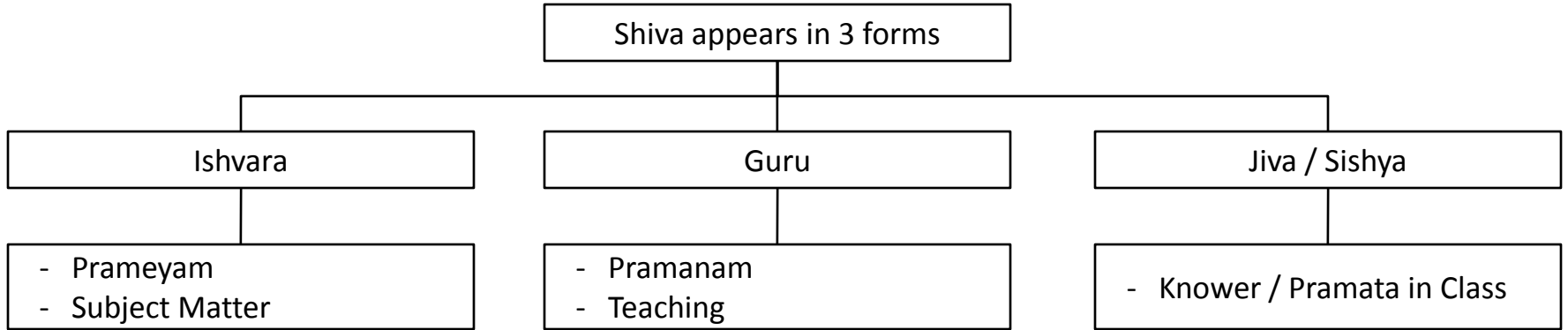


## South :

- Represents Yam Dharmaraja.
- Lord not afraid of Death. Mrtinjaya, Kala Kalaha.



- Destroys Yama Bayam.
- Gives immortality by teaching Brahma vidya.



- All one lord alone.

## Gita :

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।  
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५.१५ ॥

And I am seated in the hearts of all ; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the Vedas ; I am indeed the author of the Vedanta, and the “knower of the Vedas” am I. [Chapter 15 – Verse 15]



- Vishnu / Shiva – Appear as 3 forms / expressions / murti.

Original	Now
<ul style="list-style-type: none"> <li>- Vyomavath space like Nirvikalpa (Undivided) Niravayava (Indivisible)</li> <li>- Mahakasha</li> <li>- Nirupadhika</li> <li>- All pervading real nature</li> <li>- Chaitanyam like Akasha</li> </ul>	<ul style="list-style-type: none"> <li>- Ghatakasha</li> <li>- Auphadika</li> </ul>

- Brahman most auspicious in the world – I prostrate.
- By remembering itself we get Mangalam. That Ishvara is Supreme Mangalam.
- Everything Auspicious because of Sambandha. Brahman removes in - auspicious obstacles to pursuit of Ananda gives auspiciousness constantly by mere remembrance.
- Nitya Kalyana Ashrayat – Auspiciousness at all times.

## LECTURE 5

### Last Prayer Verse :

यैरिमे गुरुभिः पूर्व पदवाक्यप्रमाणतः ।

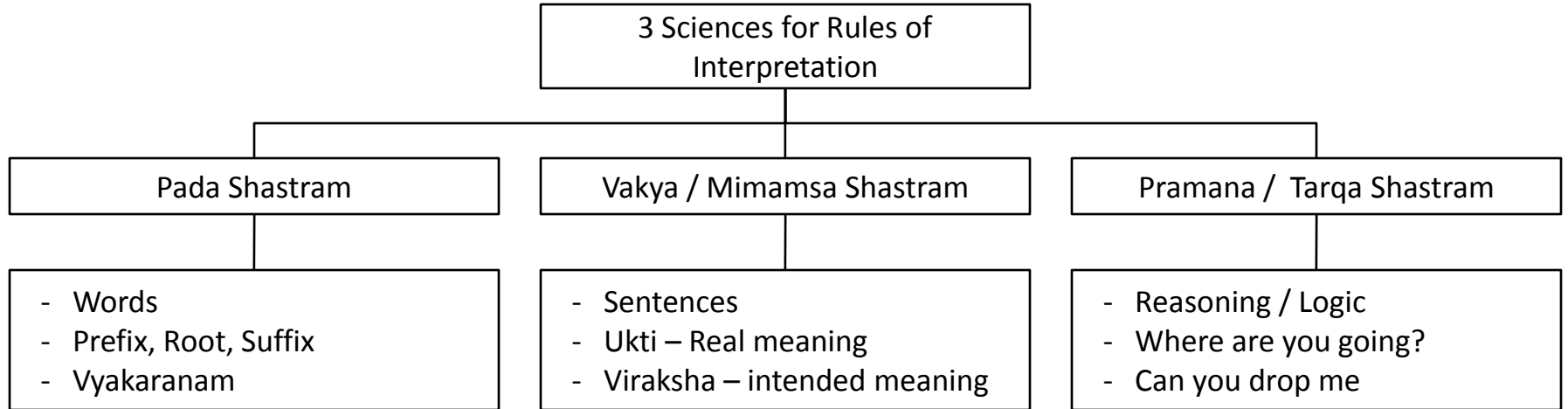
व्याख्याताः सर्ववेदान्तास्तान्नित्यं प्रणतोऽस्म्यहम् ॥

*yairime gurubhiḥ pūroam padavākyapramāṇataḥ ।*

*vyākhyātāḥ sarvavedāntastāannityam praṇasto'smyaham ॥*

Forever do I pay obeisance to my Preceptors who have expounded the entire Vedanta with the aid of Vyakarana (pada), Mimamsa (vakya) and Tarka (pramana) shastras.

- Taken from Shankara Bhashyam Taittiriya.
- Credit not to me, Arguments existed before.
- No contribution of mine, only perpetuation.
- Govinda / Gauda Pada / Verbal form not in written form.



## Mangala Charanam :

ओङ्कारश्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा ।  
कण्ठं भित्वा विनियार्तो तस्मान्माङ्गलिकावुभौ ।  
ॐ अत ॐ अत ॐ अत ॥

*oṅkāraścāthaśabdaśca dvāvetau brahmaṇaḥ purā ।  
kaṅṭham bhittvā viniryātau tasmān māṅgalikāvubhau ।  
om atha om atha om atha ॥*

In the beginning, it is said, that the two sounds OM and Atha (now) came from (the throat of) Brahman and therefore they are auspicious. [Mantra 8]

- Om Atha – 2 words – Traya Dasho Dhyayaha.
- Glorious words from throat of Brahmaji before creation / srishti.

## Gita :

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।  
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ १७.२३ ॥

Om that sat – this has been declared to be the triple designation of Brahman. By that were created formerly, the Brahmanas, Vedas and Yagnas (Sacrifices). [Chapter 17 – Verse 23]

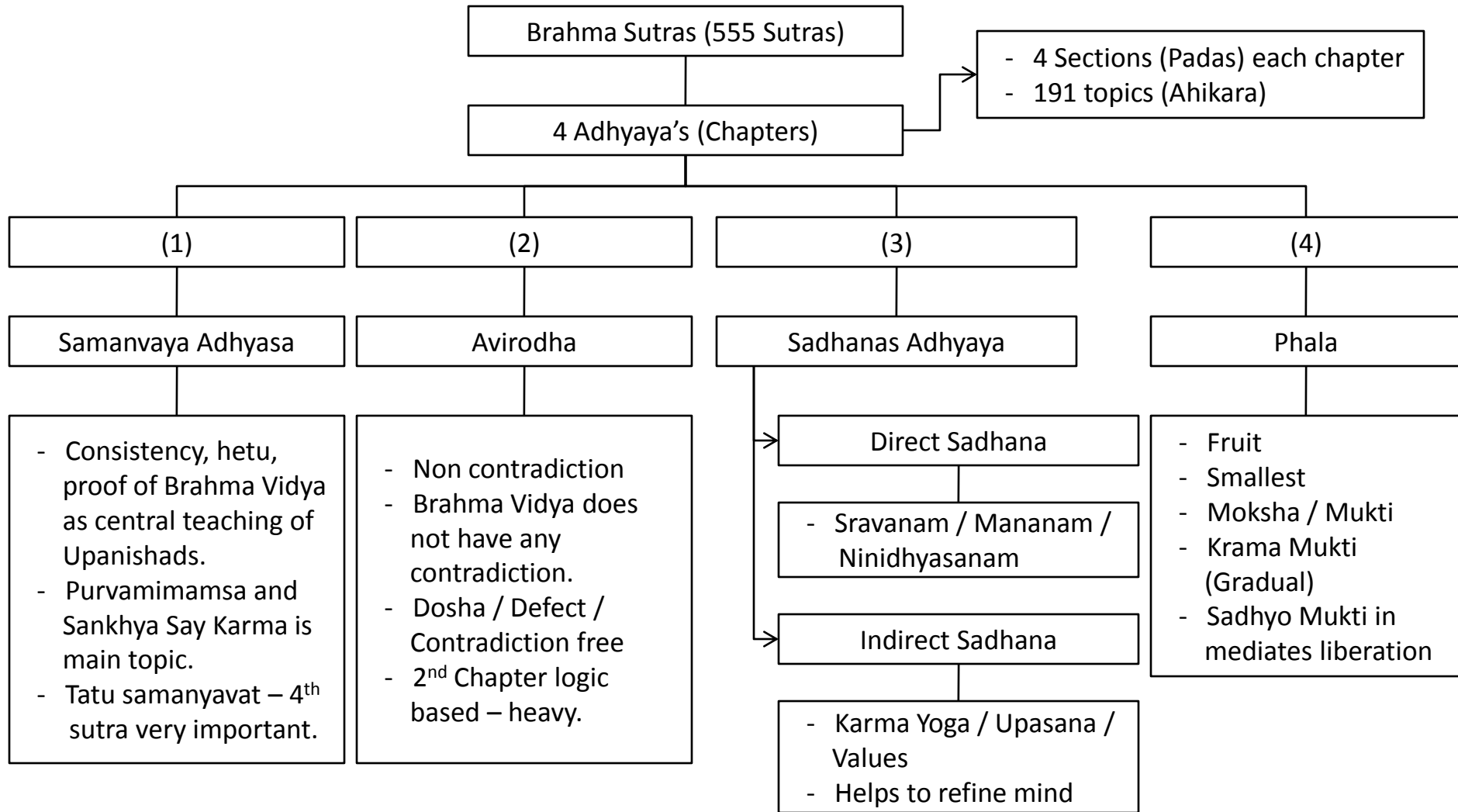
- Glory of Om Tat Sat.
- Uttered Om – to make creation wonderful, well ordered, defect free.

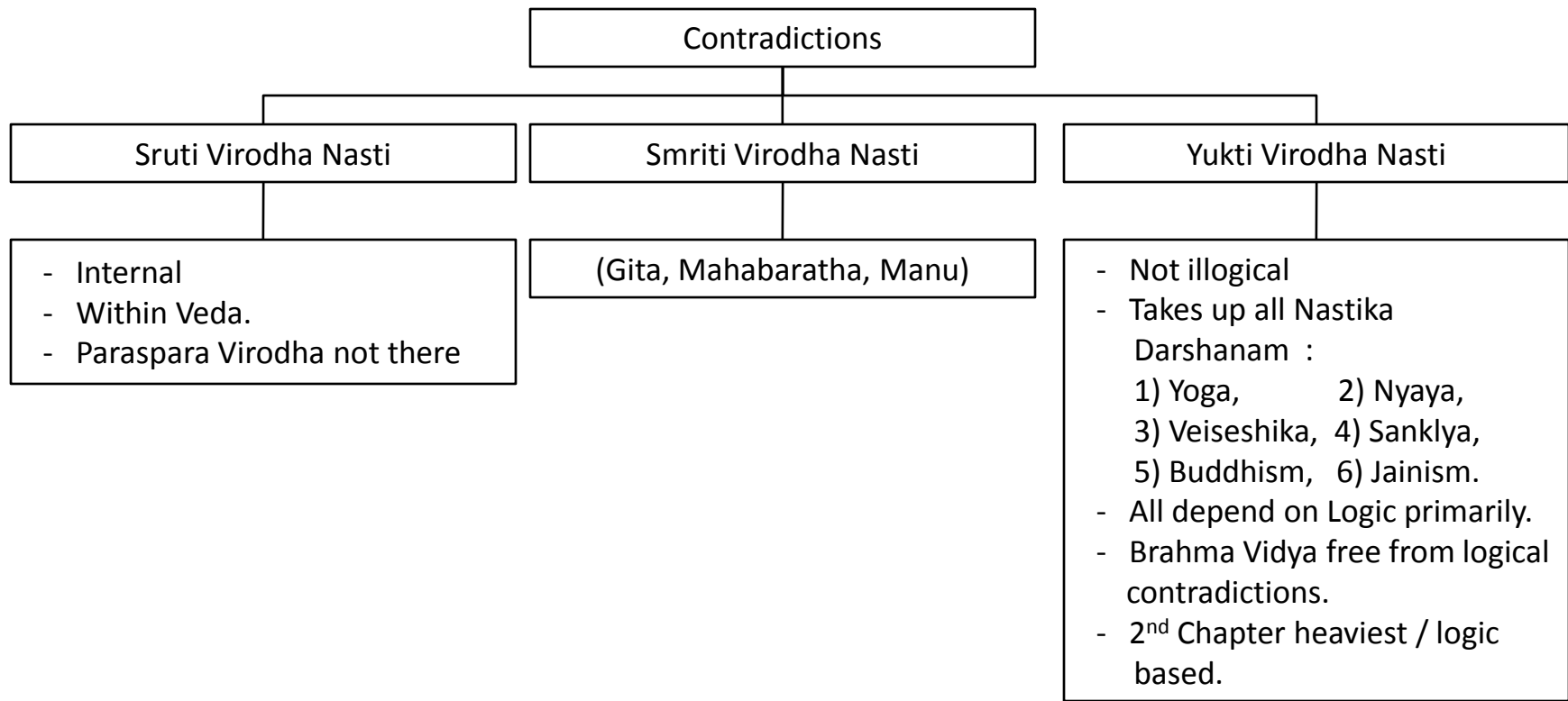
## Outline of Brahma Sutra :

- 4 Chapters – Adhyayas.
- 4 Sections per chapter – 4 Padas.
- 16 Padas – sections in all
- 191 Adhikaranas – Topics from Vedanta
- 555 Sutras – Aphorisms.

## Topics :

- Analysis of Statements from Upanishads.
- Bharata Tirtha – verse form commentary on 191 topics – 2 verse per topic... 382 verses – summarised Brahma Sutra Bashyam called Vai – Yasika Nyaya Mala reasoning given by Vyasa.





**Definitions :**

<b>Sutram</b>	<b>Bashyam</b>	<b>Adhikaranam</b>
Crisp statement	Commentary	Topic

**Sutram Definition :**

अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखं ।  
अस्थोभमनवयं च सूत्रं सूत्रविदो विदुः ॥

***alpākṣaram asandigdham sāravad viśvatomukham ।  
astobham anavadyam ca sūtram sūtravido viduḥ ॥***

“A sutra should have few words (alpa-akshara), an unambiguous meaning, be full of essence (sara-yukta), said only after considering all arguments for and against it, infallible and without blemish.

## Sutram / aphorism should fulfill following 6 conditions :

### a) Alpakasharam :

- Concise / small / brief – should be easy to memorised.

### b) Asandigdham :

- Clear, not vague, unambiguous after commentary.

### c) Sarvad :

- Deal with essence alone, pregnant with meaning.

### d) Vishwatomukham :

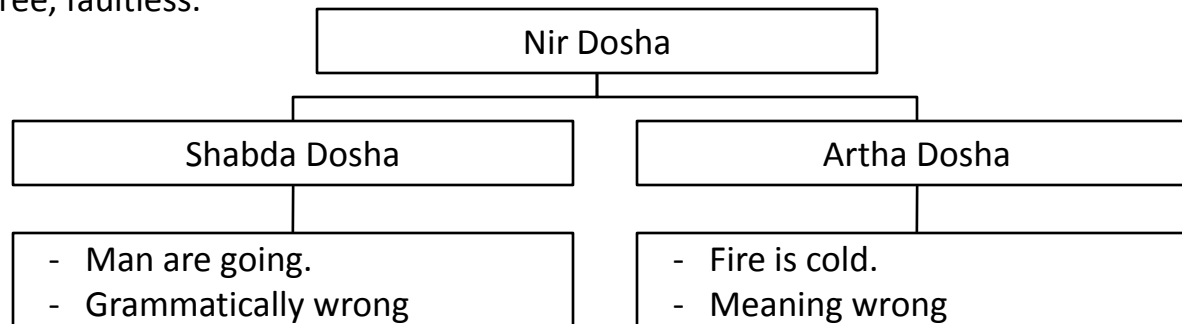
- Having many facets / meanings / more topics (3 in 1), Tat Purusha to Bahivrihi Samasa, save one word / one alphabet (Same Sukham to Bashyakara as one getting a child after a long time).

### e) Astobham, Stobhaha :

- Free from unnecessary parties, glorification.
- Stobhaha – Glorification or practice.
- Samaveda – Aahu.... For chanting.
- No logic reasoning / end to words – Chapter 11 – Arjunas Namaskara – left, right.. Here terse, no decoration of words can't add "Cha" if not required.

### f) Anavadyam :

- Defect free, faultless.



- If 6 conditions fulfilled – called Sutram.

## Literal Meaning :

- Garland / thread holding beads, flowers – holding upanishad flowers – Kusuma – Jasmine / Rose not wild growth, arranged to make Vedanta Shastram.

## Definition of Bhashyam – Commentary :

सुत्रार्तो वर्णयेत यत्र बस्यस्य । वक्यैह सुत्र अनुस्सरिभिह ।  
स्व अदनि च वर्ण्यन्ते । बस्यम बस विदो विदुह ॥

*sūtrārto varṇayet yatra bāṣyasya । vākyaīḥ sūtra anusāribhiḥ ।  
sva padāni ca varṇyante । bāṣyam bāṣa vido viduḥ ॥*

Those who are knowledgeable about Bhashya say that a bhashya is one in which the meaning of a sutra (or aphoristic statement in the shruti) is expounded through sentences which are in accordance with the Sutra and also the meanings of the words contained therein.

- Bhashyam explains every word occurring in sutra in same order.
- If own technical words used, Vakyaihi – Sutratevai Vartate must explain.
- Sva padinicha vartate.

## Definition of Adhikaranam – topic :

*viśayo samśayaścaiva pūrva pakṣastāthontaram ।*

*saṅgatiśceteḥ pañcāṅgam śāstrādhikaraṇam smṛtam ॥*

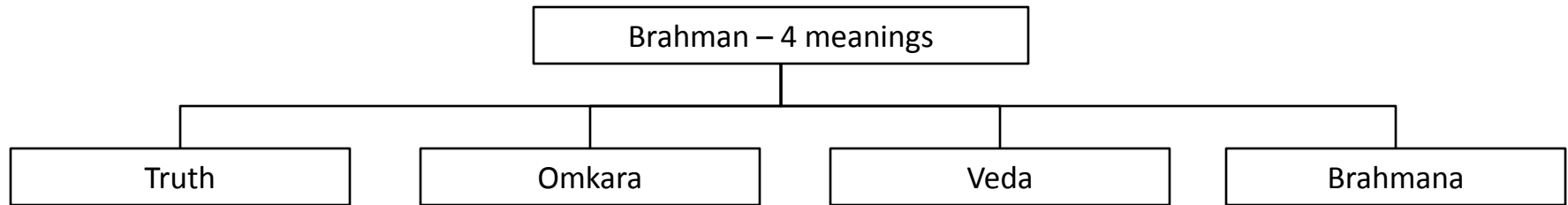
## Topic – Adhikaranam : 5 factors – conditions of enquiry

### a) Vishaya subject :

- Sadhana / Brahman / Avirodha.
- Statement from Upasana.

## b) Samshaya :

- Doubt in statement.
- Vishaya must be nonevident.
- Break coconut – will become 2 – evident no enquiry.
- Must have doubt – Vedanta, Mimamsa, Sankhya – all with doubts.



- Therefore doubt.

## c) Purva Pakshi :

- Views of Nonvedantin Purva Mimamsa / yoga.
- Give view with logic called Purva Paksha.

## d) Siddanta :

- Vedantic conclusion to be established by refuting all objections and showing our conclusion is free of all logical defects.
- Brahma sutra called Nyaya Shastra / Prasthanam, because every statement supported by logic.

## e) Sangatihi :

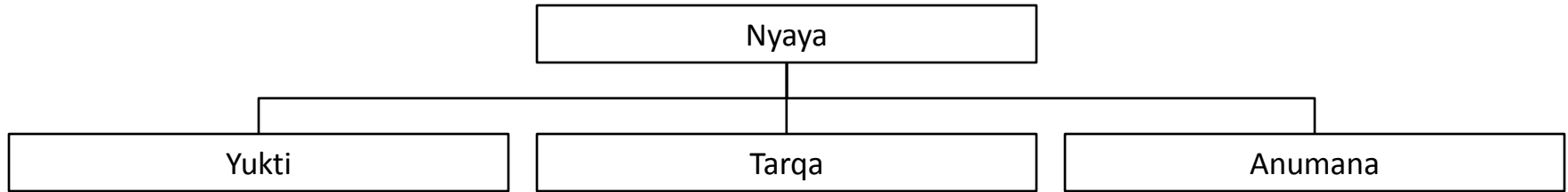
- Connection between 2 topics.



## LECTURE 6

### Introduction :

- Nyaya Prasthanam gives reasoning to establish upanishad.



### a) Anumana : Inference

- Always with Pratyaksha data.
- Imagination is without data.

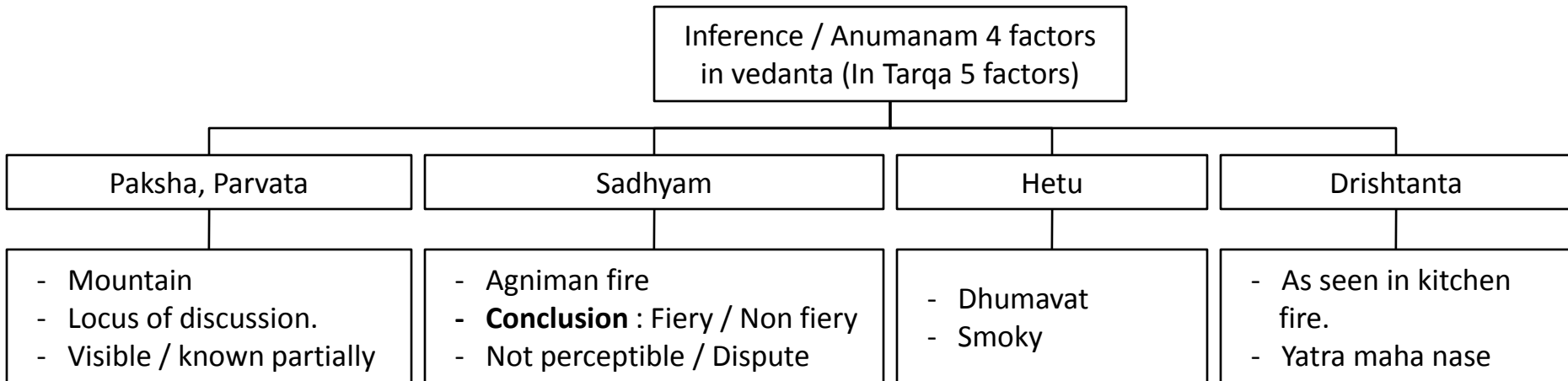
### Example : Age of Moon

- a) Take sample rock – infer, 450 years old.

Valid based on perceptual data.

- b) Look at moon and say 1 Billion years old – speculation, imagination, wishful thinking without data.

Inference valid only if based on perceptual data / observed data.



### Example :

- Parvataha agniman dhumatvat yata maha nase.
- We will use this pattern throughout Brahma sutra.
- Mountain is fiery because it is smoky like kitchen fire.
- If fire visible / perceptible – no debate.
- Non perceptible fire needs inferencetial method of proving.

### Conclusion :

- Mountain is fiery.

### 1<sup>st</sup> Part :

- Proving by inference = Fiery invisible part – Not visible mountain part.



Dharma - feature

### 2<sup>nd</sup> Part :

Sadhyam	Paksha
<ul style="list-style-type: none"><li>- Fieryness not perceptually available</li><li>- Always Apratyaksham – unknown</li><li>- Not fire, but fieryness of mountain.</li></ul>	<ul style="list-style-type: none"><li>- Always known</li></ul>

### 3<sup>rd</sup> Part : Hetu / Reason

- Not smoke – “If smoke in kitchen can’t say mountain is fiery.”
- Smoke obtaining in mountain.
- Smokiness of mountain is reason – Hetu.

### 4<sup>th</sup> Part : Drishtanta

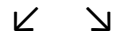
- Kitchen in Yagnashala where smoke + fire exist together, which I have experienced.
- Smoke & fire exist invariably, coexist alongwith smoke.

**Don't say :**

- Smoke invariably coexists with fire because fire exists without smoke in modern kitchen.

**Say :**

- Fire invariably exists with smoke.
- **In Kitchen :** Smoke is there and fire is there.
- To make inference, I require basic knowledge gathered through perception.
- Basic knowledge = invariable coexistence of fire with smoke.
- Where smoke is, fire exists.

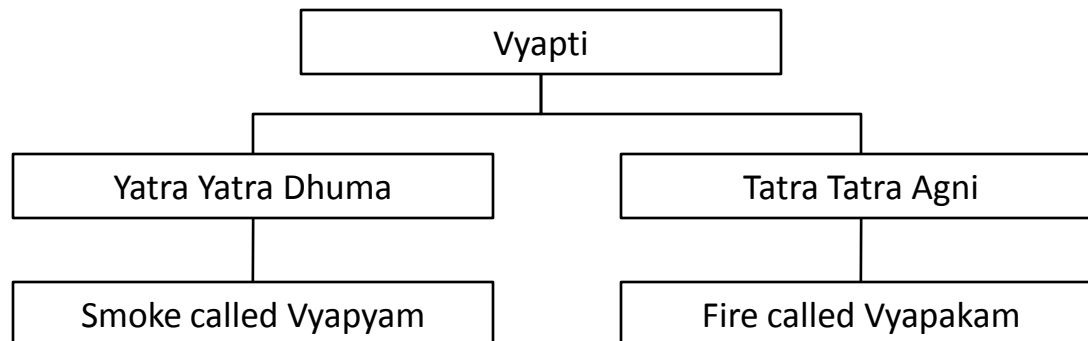


Visibly    Invisibly

- Yatra yatra dhuma, tatra tatra agnihi.
- Wherever smoke, there is fire.

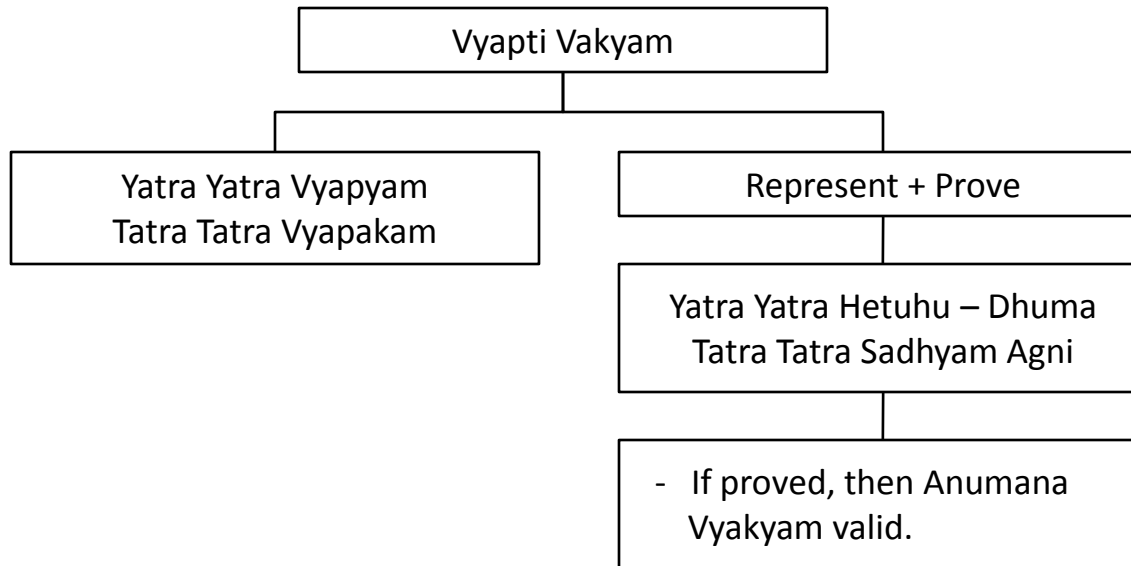
**Not :**

- Yatra yatra agni, tatra tatra dhuma.
- In body, fire principle – 28°C no smoke.
- Vyapti Jnanam = Basic knowledge in logic. Invariable co existence of fire along with smoke.
- Coexistence = Vyapti – Basic knowledge has 2 factors.



- Study vyapti vakyam yatra yatra.. And arrive at anumana vakyam.
- Parvata agniman dhumavat yata maha nase.

<b>Vyapyam – Dhuma of Vyapti Vakyam</b>	<b>Vyapakam – Agni of Vapti Vyakyam</b>
- Becomes hetu in Anumana vakyam	- Becomes sadhyam in Anumana vakyam



- Only if Vyapti Vakyam valid, then alone Anumana Vakyam valid.

### How do we validate Anumana Vakyam?

- Yatra yatra dhuma, tatra tatra agni.
- Only validation possible is through perception. Study smoker / kitchen / yagya shala...
- Valid through perception and then validate anumanam.
- When perception disproved, then anumana disproved.
- Science uses this method only.
- Study rocks of moon – Hetu – observed data collection helps him to arrive at conclusion.

## Conclusion :

- Inference based on observed data collect data from Moon.
- Conclusion deals not with – Mars but with Moon.
- Data + conclusion will deal with same object. Hetu and Sadhyam conclusion belongs to same Paksha.
- Hetu sadhyayo samanyadhikaranyam.
- My blood data – gives my health report not my neighbours.
- Very important fact derived.
- Science collects data from observed universe Anatma, not Atma which is Ashabdham, Asparsham....

## Katha Upanishad :

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

Asabdham 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. [I – III – 15]

- Anatma = Cell / Stars.
- All observed data deal with Anatma. If scientific reasoning is used, conclusion will be about Anatma.
- Satyam deals only with that Paksha about which we have collected data.
- Entire scientific reasoning = Laukika Anumanam. Based on data from external world based on Pratyaksha.
- All Lukika Anumanam deal with Anatma. Aparā Vidya has no access to Atma Vidya.
- Scientific reasoning method has no access to Atma Vidya.

## Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।  
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

*naisa tarkena matir - apaneya prokta 'neynaiva sujnanaya prestha,  
yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta ॥ 9 ॥*

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

- Don't hope to arrive at atma from scientific process of reasoning, because it has no access.
- Can't hear thru eyes. Don't abuse pramanam to see atma.. It is born of delusion.
- Tarqa can know speed of light and age of moon.

Tarqa	Shastra
<b>Field :</b> <ul style="list-style-type: none"><li>- Anatma</li><li>- Laukika Logic</li></ul>	<b>Field :</b> <ul style="list-style-type: none"><li>- Atma / Brahman</li><li>- Shastric logic</li></ul>
<b>Common :</b> <ul style="list-style-type: none"><li>- Data collected from perception / observation</li><li>- Hubble telescope ok</li><li>- Questions conclusion not source / observation</li><li>- Assumes Pratyaksha valid</li><li>- Nastika – don't believe in Shastra</li></ul>	<b>Common :</b> <ul style="list-style-type: none"><li>- Data collected from Shastric statements.</li><li>- No observation.</li><li>- Astika, Shastra valid source.</li></ul>

- Is there a thing because I see?
- Do I see because there is a thing?

## **Wave / particle :**

- Think of Wave.... See wave
- Think of Particle.... See particle.
- Seems to depend on observer.

## **Scientist :**

- Arrives at conclusion based on observation.

## **Shastra :**

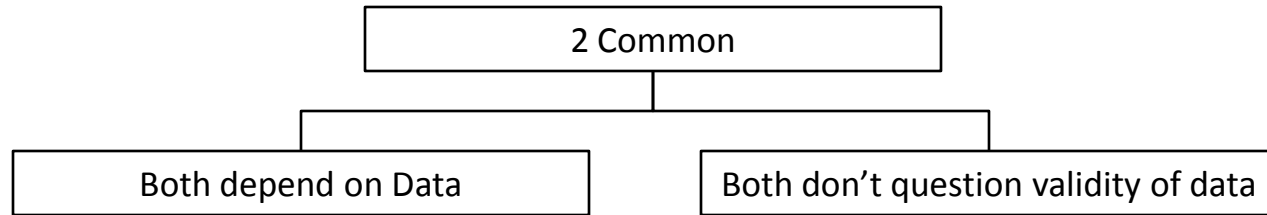
- Conclusion based on shastric statements.
- Advaitam / Dvaitam / Visishta Advaitam can question conclusion, understanding not shastric statement.
- Valid as pratyaksha. Shastriya anumanam.
- Hetu = Reason behind Shastram.
- Basic Assumption = Student Astika.
- Scientist = Wants data based on perception. Shastra invalid.
- Brahma sutra has scientific reasoning for refuting Laukika Purva Pakshi, not for establishing Vedanta.
- Laukika deals with Anatma.  
Amavasya, Abdula Karim – No Sambanda.
- General logic has no access to Atma in Vedanta, can't prove / disprove Vedanta.
- Access not there. Ears can't prove / disprove color.
- Nastikas use Laukika Anumanam to disprove Vedanta.
- Wrong field – Atma.
- Fallacy in his inference.
- Laukika Anumanam to prove Vedanta is illogical.
- What is 2<sup>nd</sup> use of Laukika Anumanam?

## LECTURE 7

### Introduction :

#### Common feature : Laukika and Shastriya

- Both depend on external source for Data.
- Both don't question validity of source. Validity of source taken for granted in both reasoning.
- Laukika – Perception.
- Shastriya – Upanishad.
- Can question conclusion based on data.
- Data valid in both inferences.
- Perception / observations + scriptures not questioned.

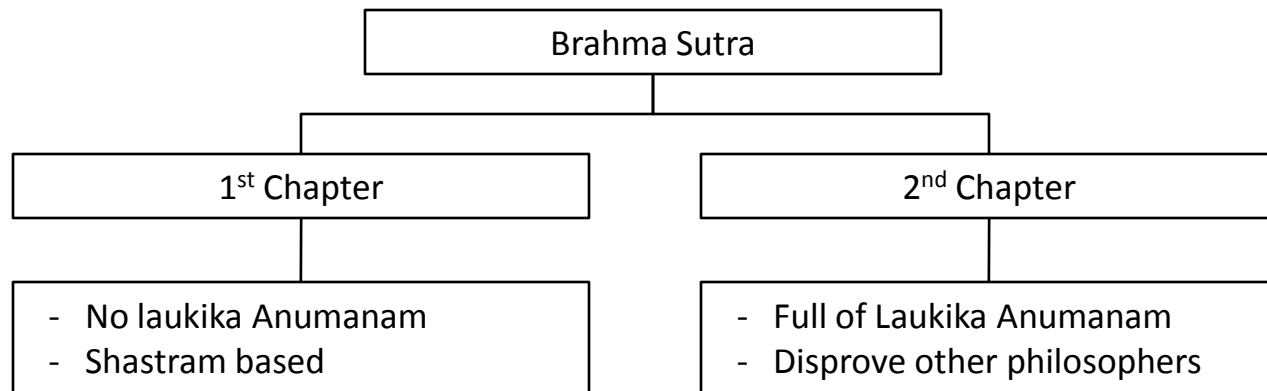


### Uncommon features :

Laukika	Scriptural
1) Anumanam : Anatma based fields different - Eyes – Color + form - Ears – Sound	1) Anumanam : Atma based
2) Vyavaharikam	2) Paramartikam
3) Can't prove / disprove Atma Jnanam. Gained by shastras	3) Can't prove / disprove perceptions.



Laukika	Scriptural
<p>4) Laukika logic sometimes used by Brahma sutra to refute other philosophies.</p>	<p>4) Mainly discussed in Brahma sutras.</p> <ul style="list-style-type: none"> <li>- Laukika logic if used is only supporting.</li> <li>- Some laukikas use laukika logic to prove vedanta wrong.</li> <li>- Vedanta points out their falacy by pointing out falacies in laukika logic</li> <li>- Not to say vedanta is logical.</li> <li>- Vedanta neither logical or illogical but is beyond logic – ultra / alogic</li> </ul>



**2<sup>nd</sup> purpose of Laukika anumanam in Brahma Sutra :**

**6 Nastikas :**

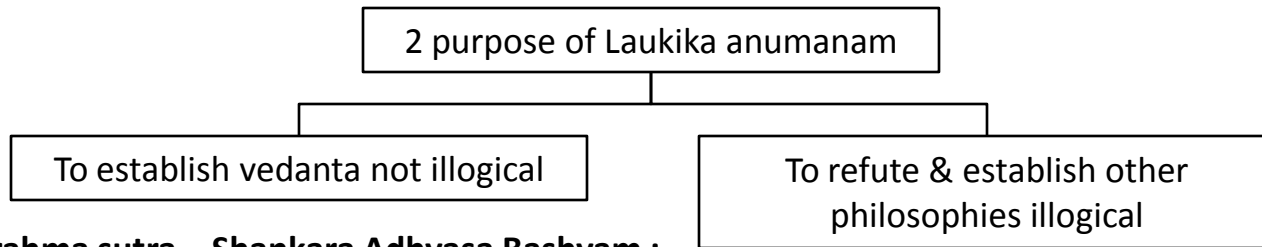
- Jain / 4 Baudhas / Charvaka.
- Don't accept veda.
- Others based on Laukika.
- Arrive at Atma Svarupam and truth of world.

## Vedantin :

- Truth never arrived by laukika anumanam or science because logic never final.
- More Brilliant / intelligent logician or scientist can make other wrong.
- Mohamed Ali : I am latest – you may be greatest.
- Logic gives functional information, working knowledge of truth with which we can conduct vyavahara.

## Scientist :

- Says my observation, not fact.
- Science useful, not for truth.
- Truth is apaurusheya vishaya.
- Creation beyond science + logic. Accept humility – Achintya Bavaha.
- Samshaya sagara – can't be solved by logic + perception.
- 27 theories on creation – confused and confounded – solid state / big bang / evolution.



## Introduction to Brahma sutra – Shankara Adhyasa Bashyam :

- Adhyasa = Error = Mistake
- Samsara, human suffers because of error, mistake.
- Samsara Nivritti by Adhyasa Nivritti
- Samsara Nivritti by error nivritti.
- Error gone, error based problems gone.
- Agyana goes – Adhyasa goes.
- Adhya goes – samsara goes.

- Jnanena eva moksha not by Karma, Upasana, Bhakti, Sankhya Yoga. All prepare you. None liberates you.
- Bondage – ignorance based.

### Purusha Suktam :

धाता पुरस्ताद्यमुदाजहार । शक्रः प्रविद्वान्प्रदिशश्चतस्रः ।  
तमेवं विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते ॥

dhātā purastādyamudājahāra | śakraḥ pravīdvānpradiśaścataśraḥ |  
tamevaṁ vidvānamṛta iha bhavati | nānyaḥ panthā ayanāya vidyate ॥

Him whom prajapathi proclaimed as the Virat-Purusha, Him whom Indra propagated in the four quarters of the universe, He is the One by “realising” whom the realised masters become Immortal, even in this life. There is no other way for liberation”. [Verse 17]

### Kaivalya Upanishad :

- Jnaanad eva kaivalyam....

### Gita :

**श्रीभगवानुवाच**

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे ।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

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

### Mandukya Upanishad : Karika

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।  
सर्पधारादिभिर्भावैस्तद्ब्रूदात्मा विकल्पितः ॥ १७ ॥

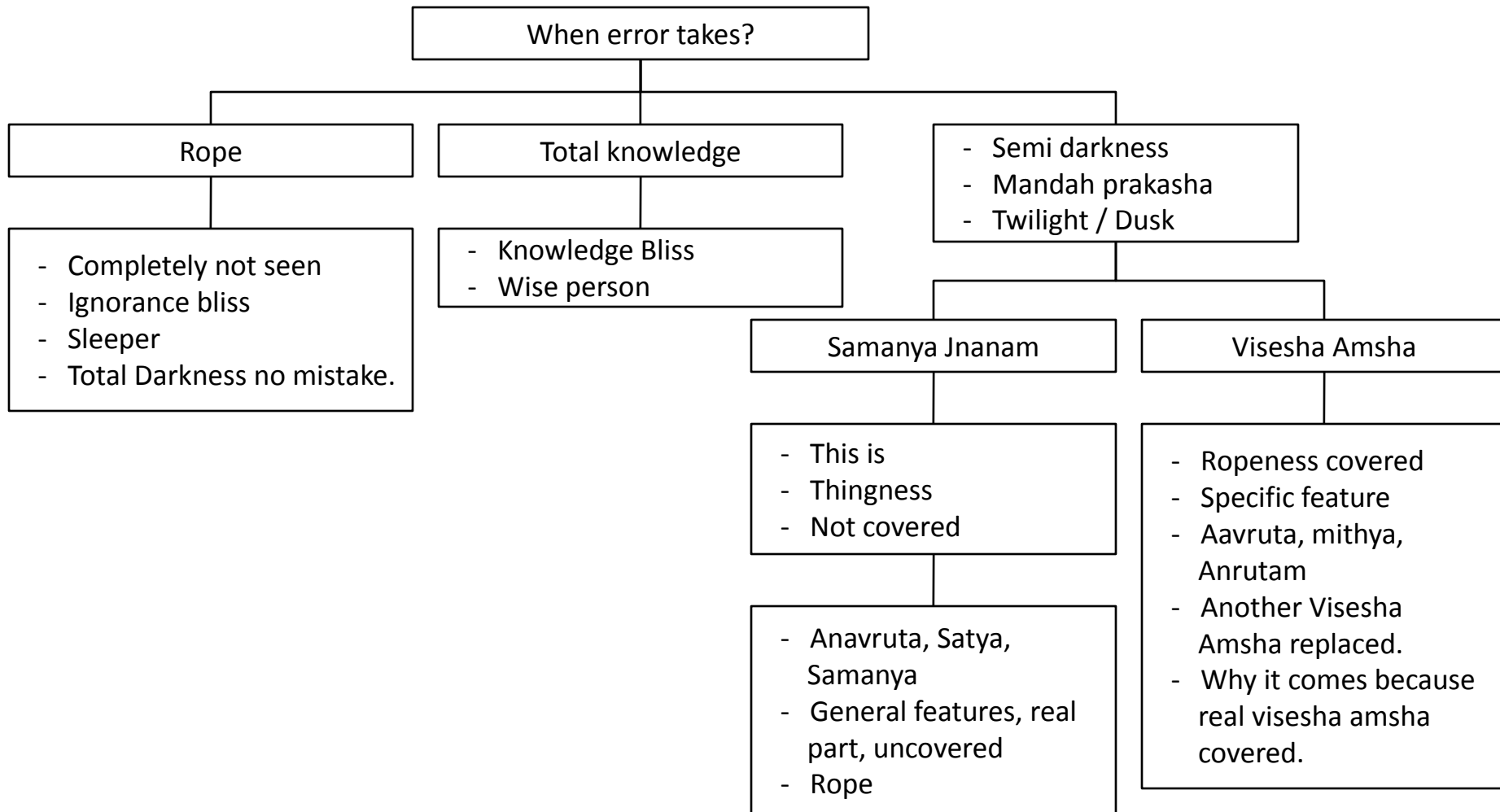
**Aniscita yatha rajjur-andhakare vikalpita,  
sarpa-dharadibhir-bhavais-tadvad-atma vikalpitaḥ ॥ 17 ॥**

As the rope whose real nature, when not known, is imagined in the dark to be a snake, a water-line, etc., so also the Atman is imagined in various ways. [II – K – 17]

### Details :

- Gaudapada in Mandukya upanishad uses Rajju sarpa example : Anishthtasya – Rajju....

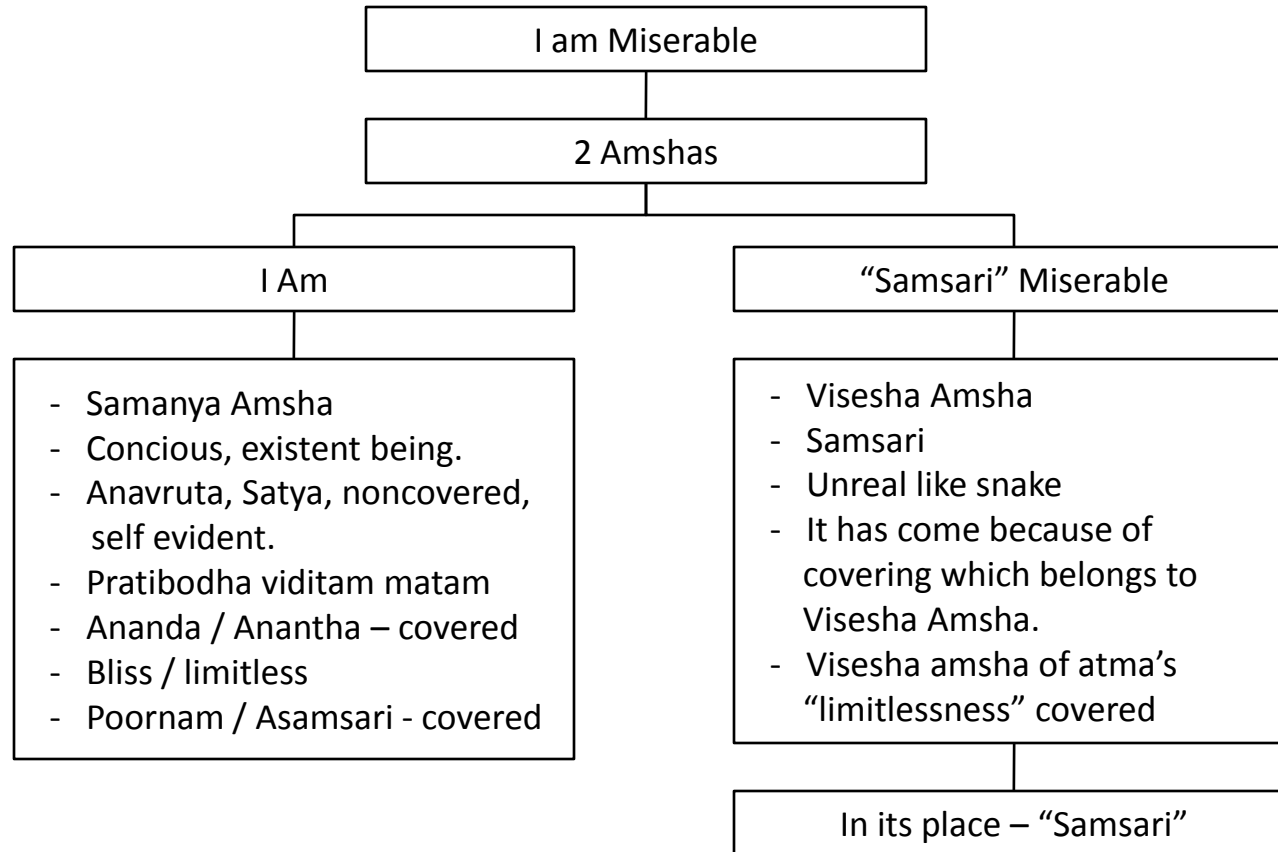
- When rope in front and not visible clearly, it is mistaken as snake.
- Sense perception on rope is error Rajjan sarpa buddhim....
- Kambaramayanam – BC.
- 5 butas mistaken on Brahman.



- When knowledge comes, I say there is rope. Correction is in Visesha Amsha.
- Satyam Anavruttha Amsha remains.

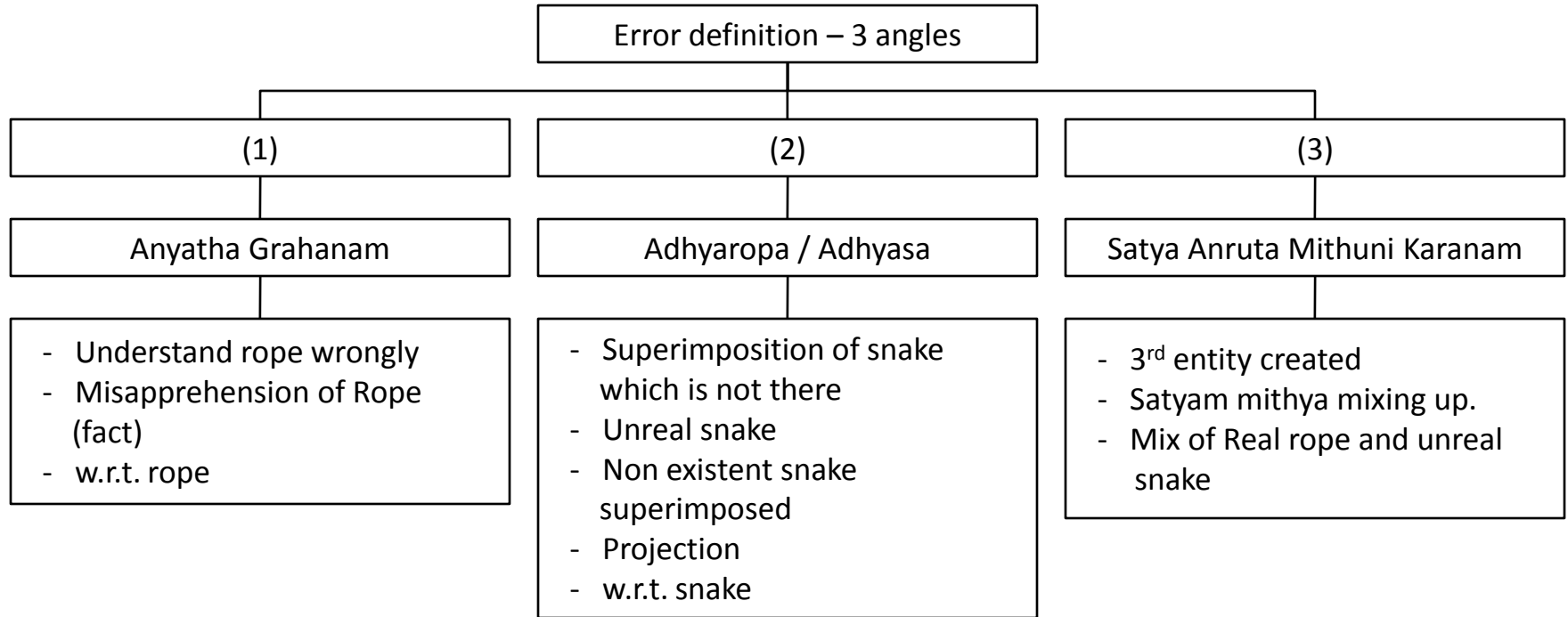
## Visesha Amsha :

- Instead of snake I say it is a rope.
- Fear caused by snake gone.
- Samsara nivritti happens.
- Rope does not frighten you, useful.
- Aham samsari – is miserable aham.



- Apoorna, Dukhi samsari has come.
- Aham jiva samsari – error – mistake has come – cause of all problems.
- No need to change samanya amsha, Sat / Chit – only projected mithya samsari amsha to be replaced with the help of torchlight of vedanta upadesa – pressing “Tat Tvam Asi” button.

- Brahma amsha, poornatva amsha evident, Aham Brahma Asmi Jnanam comes, eliminates visesha amsha, samsari amsha removed aham asmi common for error and knowledge.
- Change only Visesha Amsha.
- Aham Mukta knowledge comes.
- Aim of Prasthanaya trayam – analysed elaborately.



- Science called Epistemology of knowledge – what is knowledge / error.
- How knowledge / error comes. Error – vishayaka bashyam.
- Visesha saptami, not karma dharaya saptami.
- Khyadi vada = Error discussion
- Jain / Mimamsa / Buddhism – don't accept error.

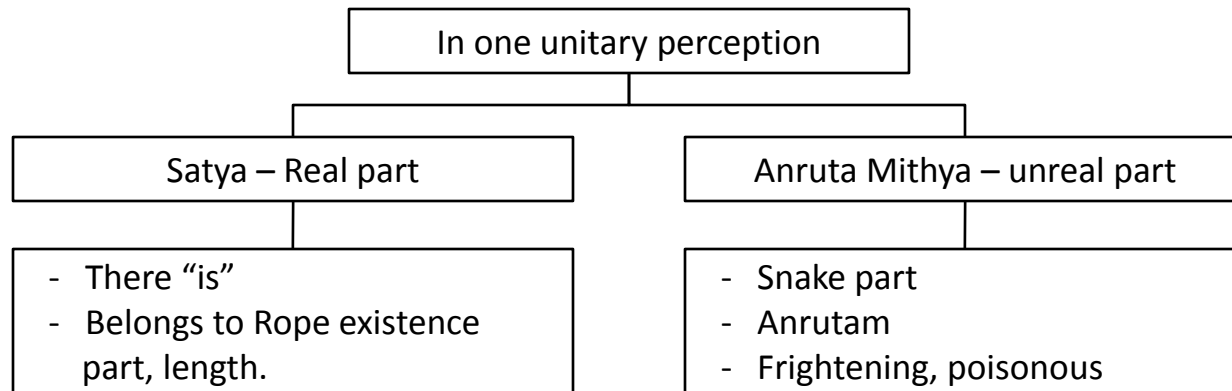
## LECTURE 8

### Purpose of Adhyasa Bhashyam :

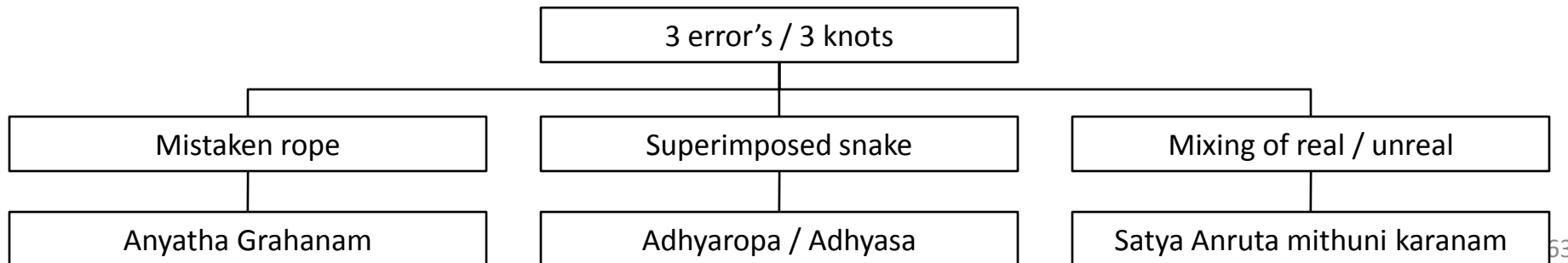
- Samsara is error with respect to oneself.
- Self error, self misjudgment, self wrong conclusion, cause of samsara.
- With real part + unreal part, 3<sup>rd</sup> part.
- 3<sup>rd</sup> entity created (mix of real / unreal).
- There is a snake.

### Mistaker :

- Doesn't know there are 2 entities.
- Not aware of 2 things.



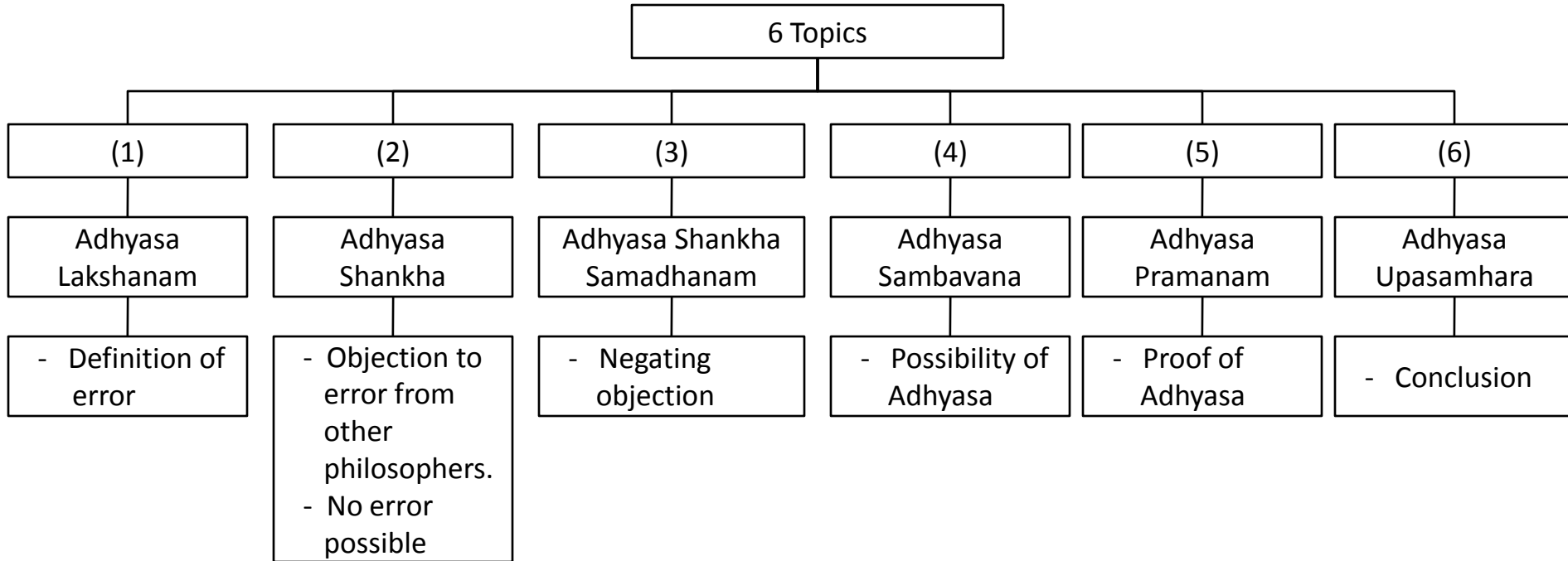
- Satya – Anrutam mixture entity is Jiva... which is seeking moksha / liberation.



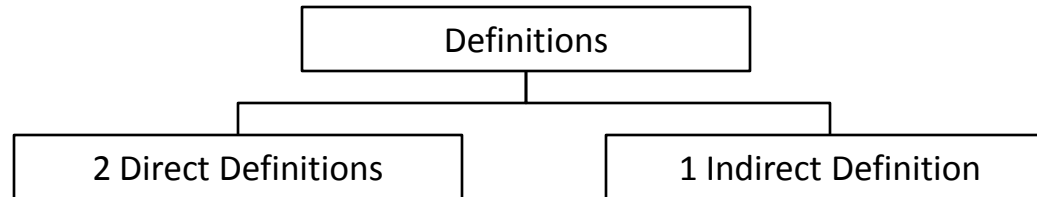
## Aim of Brahma Sutra :

- Break 3 knots.
- Moksha = Unknot, distangled knots, Sthula / Sukshma / Karana sharira knots.

## Adhyasa Bashyam of Shankara :



### 1) Adhyasa Lakshanam :



#### a) Smriti Rupaha Pavatra, Purva Drishta Avabasa ha Adhyaropa :

- Perception of experienced object on wrong locus is error.
- Perception of experienced snake before on wrong locus Rope now.
- Person who has never seen snake can't superimpose, will never mistake it.

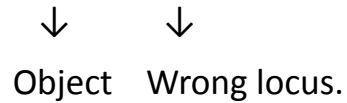


## b) Simpler – Popular :

- Atasmin tat buddhihi.
- Perception of object on a wrong locus.

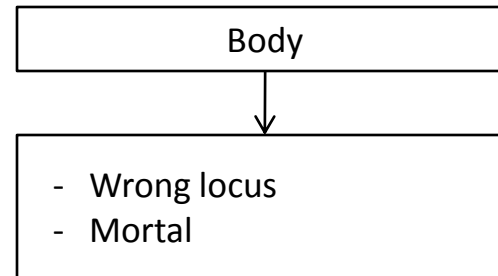
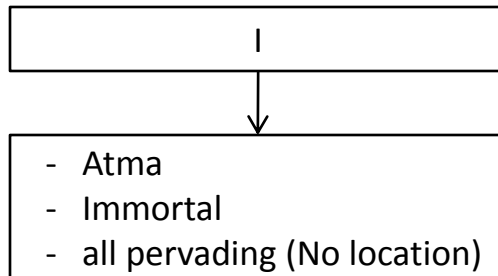


- Seeing snake on rope.
- Perceiving silver on shell.



## c) Indirect definition :

- Satya Anruta mithuni karanam mixing real and unreal.
- I am the Body.



## 2) Topic 2 :

- Adhyasa Shankha
- Objection to Adhyasa.
- Sankhya, Yoga, Veiseshika, say Adhyasa is improper.
- Atma – Anatma Adhyasa impossible.
- Rope snake adhyasa possible.
- Why Atma – Anatma Adhyasa impossible?

## Purva Pakshi :

Superimposition requires 4 conditions :

### a) Pratyaksham : (Perception)

- Rope – should be Pratyaksha Vishaya.
- Object perceived in front.
- Rope somewhere – no adhyasa.

### b) Agyatatvam : (Ignorance)

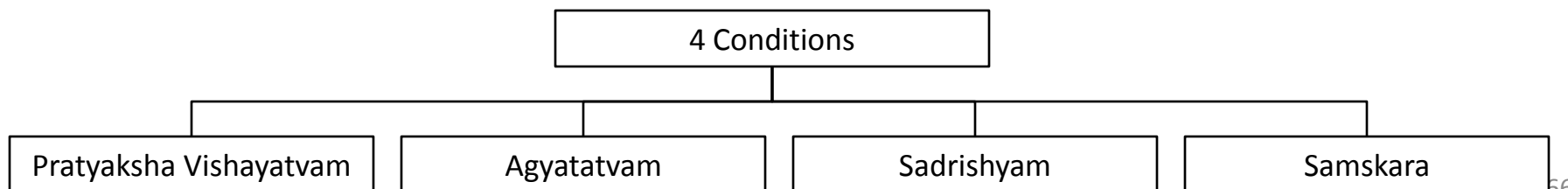
- Rope should not be completely known. One must be ignorant of fact that it is rope.
- Full darkness / full light – no adhyasa.

### c) Sadrishyam : (Similarity)

- Similarity exists between what is mistaken and the object.
- Pipe / crack on rock / Snake / not Pushnikai & Rope.
- Shell – silver – small – shining – round.
- No rope – silver superimposition.

### d) Purva Anubava Janya Vasana / Samkara : (Impressions)

- If not experienced snake before – no adhyasa.



## Purva Pakshi : Atma – Anatma

### a) Apratyakshatvat – Avishaya :

- Atma never perceived as object.

### b) Agyatatvam :

- In rope ignorance is there.
- Atma Svayam Prakasha, Nitya Chaitanya Svarupa, Prakasha rupa, self evident, self effulgent.
- How ignorance w.r.t. Atma self evident? Known all the time. Nityopalabatah svarupah.

## Brihadaranyaka Upanishad :

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये स्थाने तिष्ठते उभे स्थाने पश्यति—इदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दांश्च पश्यति ; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ६ ॥

*tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idaṁ ca para-loka-sthānaṁ ca; sandhyāṁ tṛtīyāṁ svapna-sthānam; tasmin sandhye sthāne tiṣṭhann, ubhe sthāne paśyati, idaṁ ca para-loka-sthānaṁ ca atha yathākramo'yaṁ para-loka-sthāne bhavati, tam ākramam ākramya, ubhayān pāpmana ānandāṁś ca paśyati. sa yatra prasvapiti, asya lokasya sarvāvato mātṛām apādāya, svayāṁ vihatya, svayāṁ nirmāya, svena bhāsā, svena jyotiṣā prasvapiti; atrāyaṁ puruṣaḥ svayāṁ-jyotir bhavati. ॥ 9 ॥*

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own luster by his own light – and dreams. In this state the man himself becomes the light. [IV – 3 – 9]

### c) Sadrishyam :

- Atma – Anatma – Diagonally opposite.
- Rope – Pushnikai – Both Jadam, Both object.

Atma	Anatma
Subject	Object
Chetanam	Jadam
Sarvagyatvam	Alpagyatvam
Niravayaram	Avayaram
Nirgunam	Sagunam
Light	Darkness

- No Sadrishyam.

### d) Samskara :

Atma	Anatma
- Ever Real	- Ever unreal - Unreal Snake possible because experience Snake before. - Vasanas created & unreal Anatma projected. - Unreal silver possible, because experienced real silver before.

Unreal	If Experienced
- Snake	- Real Snake before
- Dream	- Real Waker before
- Anatma	- Atma before

- No real Anatma, Atma alone real.
- No vasana created, no samskruta samsara.

### 3<sup>rd</sup> Topic + 4<sup>th</sup> topic :

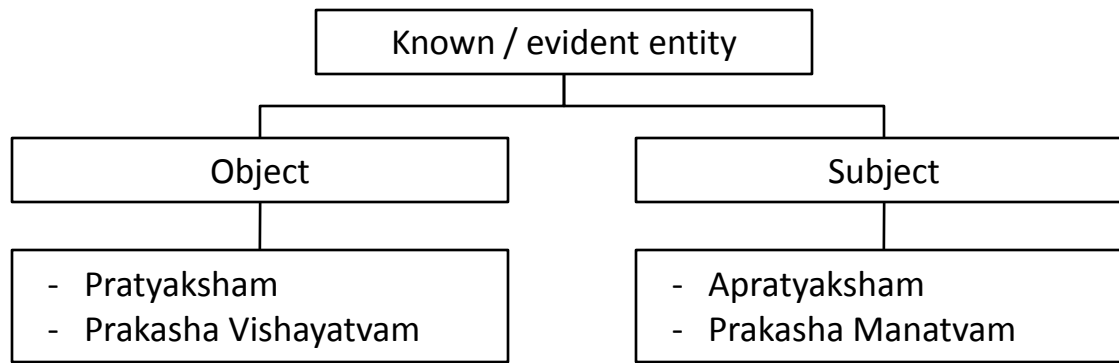
- Adhyasa shanka samadhanam.
- Adhyasa shanka sambavanam
- Negation of Adhyasa objection & proving possibility of adhyasa.

### 1<sup>st</sup> Condition :

- Pratyaksha Vishayam.
- Modify 1<sup>st</sup> condition – object should be perceived in front.
- Mistake in presentation of condition.
- For mistake to take place object should be known (not present in front).

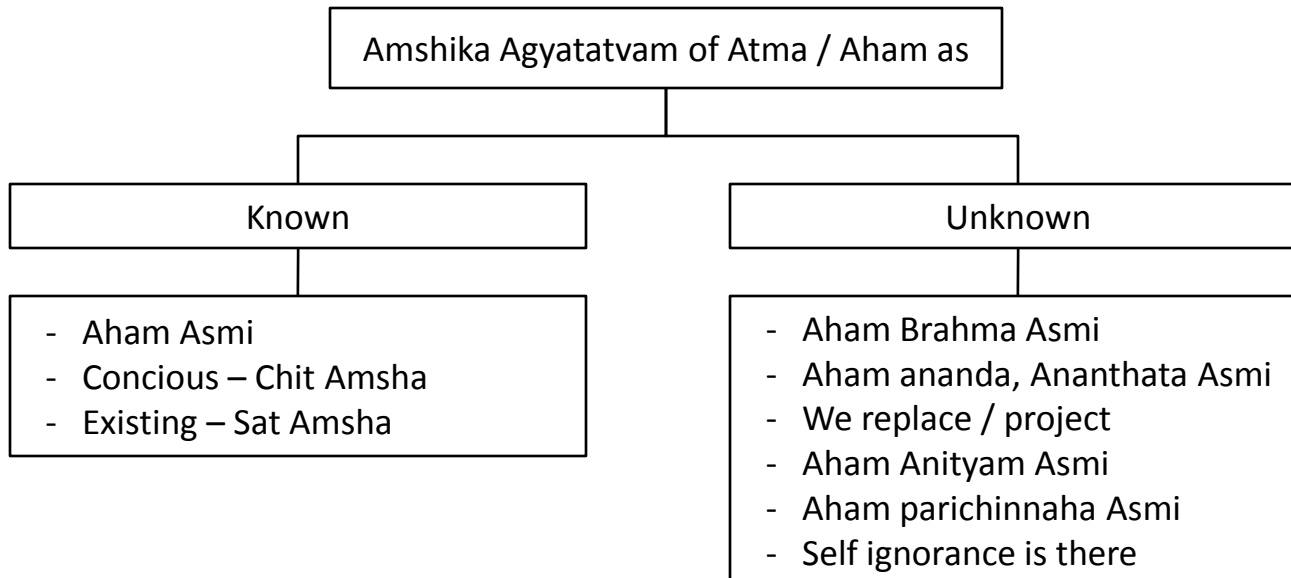
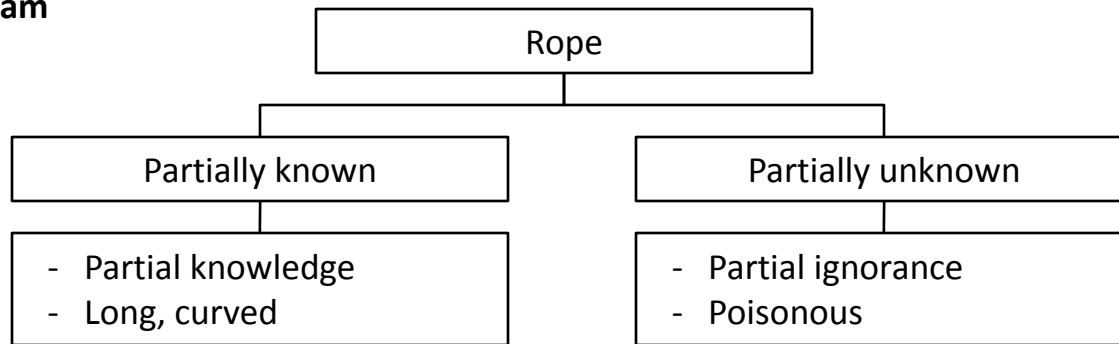
Unknown Object	Known / Evident Object
- No Mistake	- Need not be object in front

- Atma not object in front but subject knower always exists. It is evident always. Hence mistake is possible of the knower / subject who is ever present.



- Hence error possible.

## 2<sup>nd</sup> Condition : Agyatatvam



- If no self ignorance, upanishads not required – it need not teach self – knowledge.

## Chandogyo Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं  
 ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति  
 सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं  
 तारयत्विति तं होवाच यद्वै किञ्चित्दध्यगीष्ठा नामैवैतत् ३

*So'ham bhagavo mantravidevasmi natmavicchrutam  
 hyeva me bhagavaddrsebhystarati sokamatmaviditi  
 so'ham bhagavah socami tam ma bhagavanchokasya param  
 tarayatviti tam hovaca yadvai kincaitadadhyagistha namaivaitat II 3 II*

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow'. Sanatkumara then said to narada, 'Everything you have learnt so far is just words.' [7 – 1 – 3]

- Atma vitu shokam Tarati

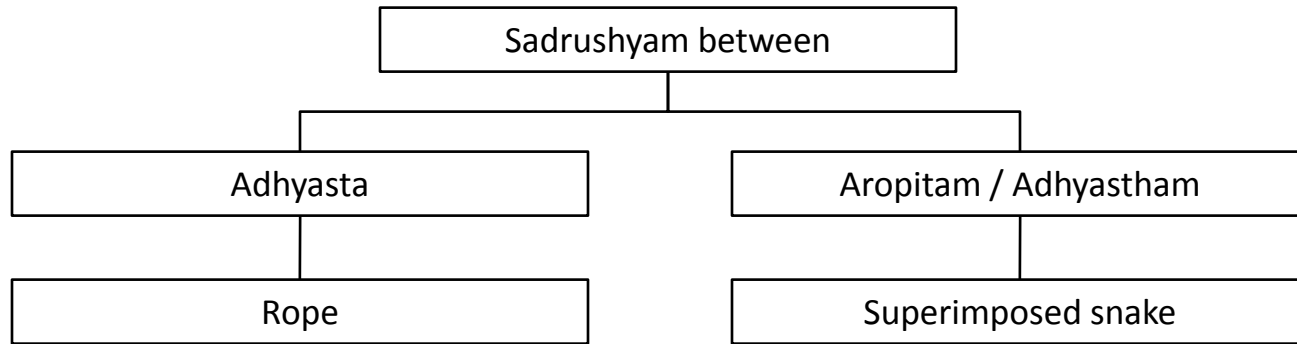


Knower of self crosses sorrow.

- All samsara's don't have self knowledge, but they all have self ignorance. Our Anubava is proof.
- Partial knowledge exists with partial ignorance.

I am	Samsari
- Correct	- Wrong because of ignorance

### 3<sup>rd</sup> Condition :



- Similarity is general condition, but exceptions are there.

### Example :

- Lord = Intelligent cause / Material cause like spider.
- Normal – Carpenter – Intelligent cause  
Wood – Material cause } Separate
- Atma – Anatma adhyasa is exception sadrushyam condition. No – similarity.
- 3<sup>rd</sup> rule – not required.

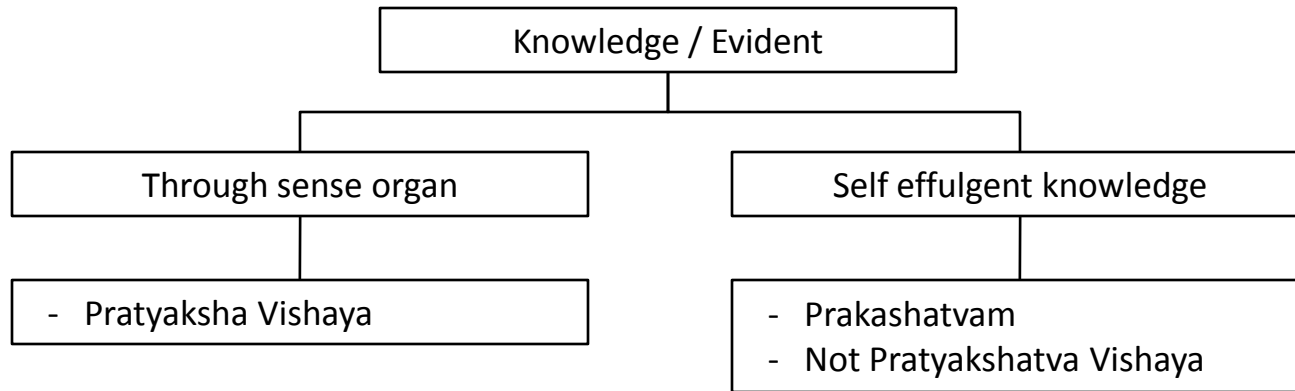


## LECTURE 9

### 4 Conditions :

#### a) Pratyaksha Vishayatvam :

- Atma must be available for objectification for adhyasa.
- Need not be pratyaksha vishaya. It should only be evident for Adhyasa to take place.
- Anything evident can be mistaken.



- Atma ever evident as aham. Ideal locus for committing mistake.
- Atma self evident but only partially evident. I am existent, concious, sat, chit being evident.
- Aham Brahma Asmi, Poornatvam not evident.
- Ananda Amsha veiled by ignorance (Maya).
- Agyatatvam – Partial covering is there.

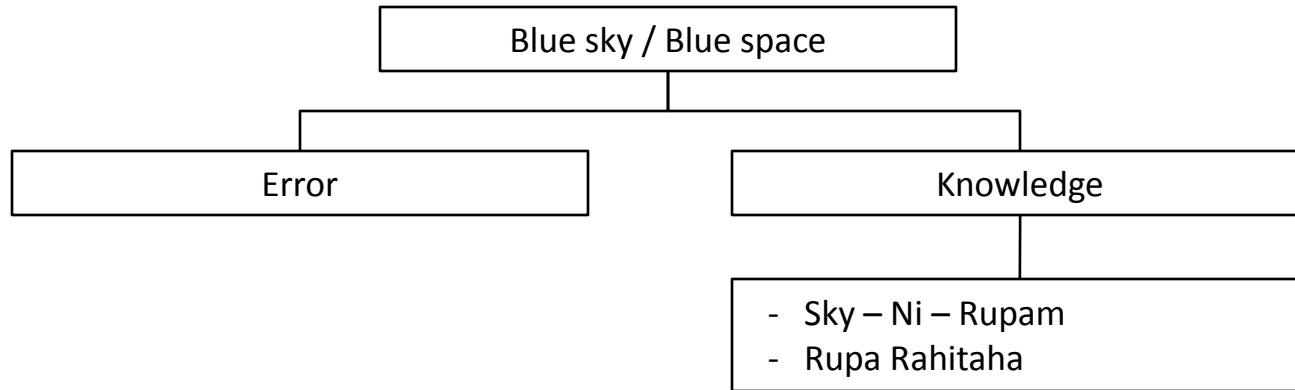
### 3<sup>rd</sup> Condition :

#### Sadrushyam – Similarity :

- Rope – Snake
  - Shell – silver
  - Atma – Anatma
- } Similar
- Dissimilar

## Shankara :

- Sadrushyam – general condition not compulsory condition. Not invariable necessity.
- We do have cases where error take place without similarity.
- Apratyaksha hi Akasha.. Meglavatu.



- Superimposing blueness upon sky.
- Sky – concave shape – like vessel turned upside down.
- Concavity of space, pollution, blueness all falsely superimposed.
- No similarity between akasha and blueness.
- Akasha – never similar to anything
- Water
- Air
- Earth

*gandharvaapsarasaam samghaa drish tvaa yuddhamanuupamam |  
gaganam gaganaakaaram saagarah saagaropamah ||6-107-52  
raamaraavanayoryuddham raamaraavanayoriva |  
evam bruvanto dadrishustadyuddham raamaraavanam ||6-107-53*

Seeing that matchless struggle and observing that the sky is its own compeer and the ocean is its own analogue, the battle between Rama and Ravana can be likened only to the battle between Rama and Ravana, the hosts of Gandharvas the celestial musicians and Apsaras, the heavenly lymphs, looked on that battle between Rama and Ravana. [6 – 107 – 52 & 53]

- Ram – Ravana yudha – is it comparable to Mahabarata? Worse?
- Like space has no comparison. War has no comparison.
- Space like space.
- Ocean like ocean.
- Akasha Adhyasa should not be possible but takes place.
- 3<sup>rd</sup> Condition not compulsory 1<sup>st</sup> / 2<sup>nd</sup> condition fulfilled.

#### 4<sup>th</sup> Condition :

- Atma – Anatma – mix of Satyam and Anrutam – real + false – mithuni karanam.
- Snake seen in movie can cause adhyasa.
- Hence real snake experience not required to create adhyasa – error.
- One Anatma Adhyasa possible because of previous Anatma Adhyasa – which is unreal.
- How 1<sup>st</sup> Anatma adhyasa came?

## **Ignorance Anaadi :**

- Naisargiyukam loka vyavaharah
- Anaadi Adhyasa.
- Never talk of beginning....
- Anaadi Anatma Avidya Vasana, samskara.
- 4<sup>th</sup> Condition – Samskara gained by previous Anatma Anubava which is unreal.
- Real anatma anubava is not there. Unreal anatma anubava is there from beginningless time.
- 1<sup>st</sup> / 2<sup>nd</sup> / 4<sup>th</sup> – conditions fulfilled – 3<sup>rd</sup> not required, not compulsory.

## **Hence :**

- Atma – anatma adhyasa is possible 1<sup>st</sup> Answer to Purva Pakshi.
- Temporary provisional Answer.

## **2<sup>nd</sup> Real Answer :**

### **a) Understand well, most important.**

- Adhyasa is based on veda pramanam between atma – anatma.
- Rope – snake example not to prove Adhyasa – Adhyasa not derived from example.
- Adhyasa derived from veda / sruti.
- Example to show corollaries.

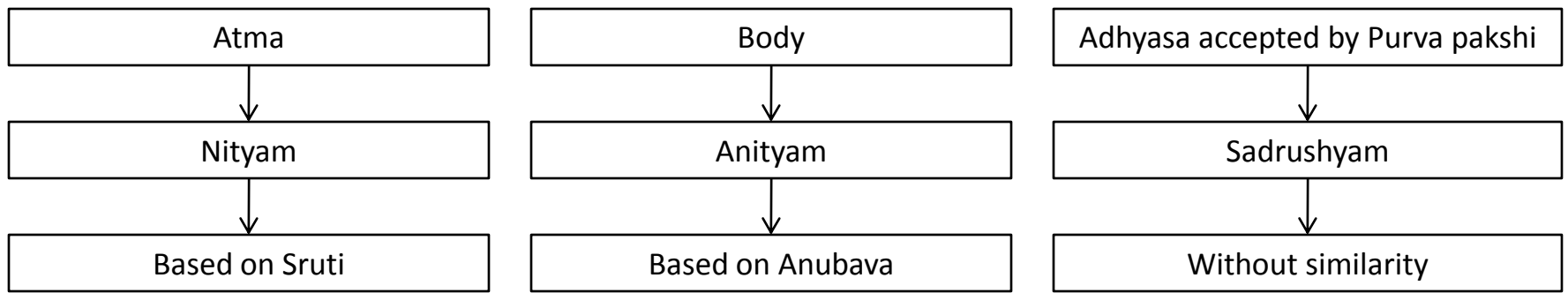
### **b) Adhyasa shouldn't be questioned**

- Astikas – Sankhya, yoga, nyaya, veiseshikas, purva mimamsa – have accepted vedas and adhyasa is there in their systems.
- All accept Atma is Nityaha.
- In all darsanams atma is eternal. Accept Karma Khanda, Punya papam... surviving death...
- Atma = Aham = I – self.

- All say – I am immortal, nitya based on veda – accepted as fact by purva pakshi.
- **We also say** : I am father, husband, human.. I = Body – not Atma. Atma – not human, father, mother.
- I am human being is error, not knowledge.
- I am mortal – error.
- Deha Atma buddhi is error.
- Martyavat buddhi is error.
- Manushyavat buddhi is error
- Pitruvat buddhi is error.
- Error accepted by astika. This is sthula sharira adhyasa.
- Accepted by all Astikas Nastikas dealt in 2<sup>nd</sup> chapter.
- If they don't accept error, they will become charvaka.
- Dehatma vadis – a fact if not error.
- Charvaka = criminal.
- Dehatma buddhi is error – adhyasa.
- We are not basing adhyasa based on Rope – snake example.

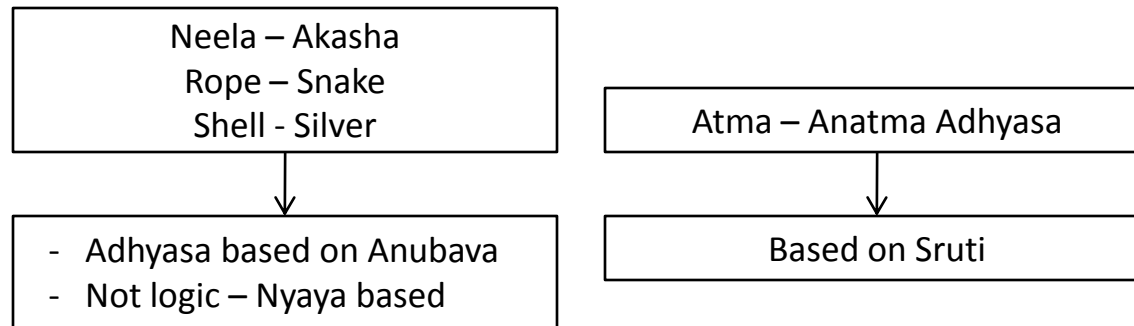
### 3<sup>rd</sup> Corollary :

- Purva Pakshi – shouldn't question atma anatma adhyasa – because he has atma – sthula sharira adhyasa.
- For sthula sharira no condition fulfilled.
- Even though atma is not a pratyaksha vishayam, sthula shariram is superimposed on Atma by Purva Pakshi based on sruti.
- Similarly shankara says I can also talk of adhyasa.
- There is no similarity between atma and sthula shariram.
- All systems say – atma is all pervading, formless, partless, niravayavam and sthula is limited, formed with parts,



### Shankara :

- Don't bring laukika rope – snake.
- Shell – silver conditions while dealing with atma – anatma adhyasa (Worldly conditions).
- Adhyasa based on sruti accepted by both purva pakshi and advaitin.



- Can't question adhyasa – how it takes place called Kyati vada.
- How rope snake error / adhyasa?
- Madhyantika buddhist – Asat Kyati
- Nyaya veiseshika – Anyatha Kyati
- Mimamsa – Akhyati
- Advaitin – Anirvachaniya kyati

- Atma – Anatma Adhyasa – based on sruti.
- Rope – Snake adhyasa – based on anubava.
- Where is problem?
- Problem is to what extent adhyasa takes place... to what extent error takes place?
- No problem w.r.t. existence of error, but with reference to extent.

#### Tarquika :

- I am Anityam, Kartrutvam, boktrutvam.

#### Nyaya :

- Mortality superimposed.
- I am Anitya error – I am nitya correct
- I am Karta Bokta – Fact – not error.

#### Sankhya Yoga :

- Aham Anitya error
  - Aham Karta error
- } Atma not karta or Nitya
- Atman is Purusha – Bokta
  - Atma – bokta – fact
  - 2 errors – 3<sup>rd</sup> is Jnanam.

#### Advaitin :

- All 3 Adhyastham – Anityatvam, kartrutvam, boktrutvam.

#### Gita :

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः।  
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५.१५ ॥

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

## Katho Upanishad :

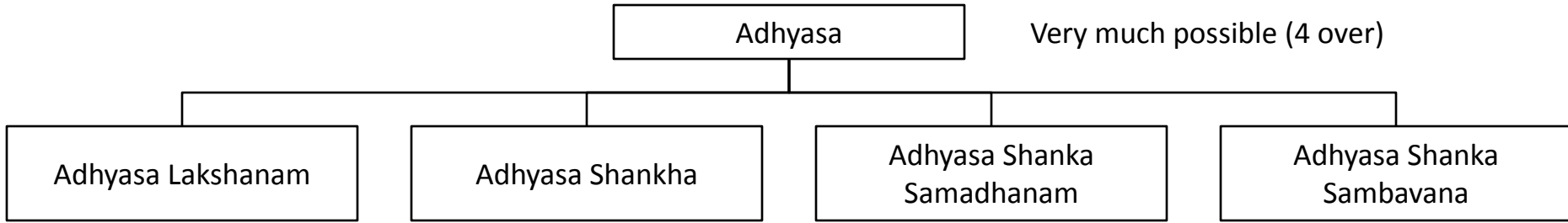
हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;

Ubhau tau na vijanito, nayam hanti na hanyate ॥ 19 ॥

**If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]**

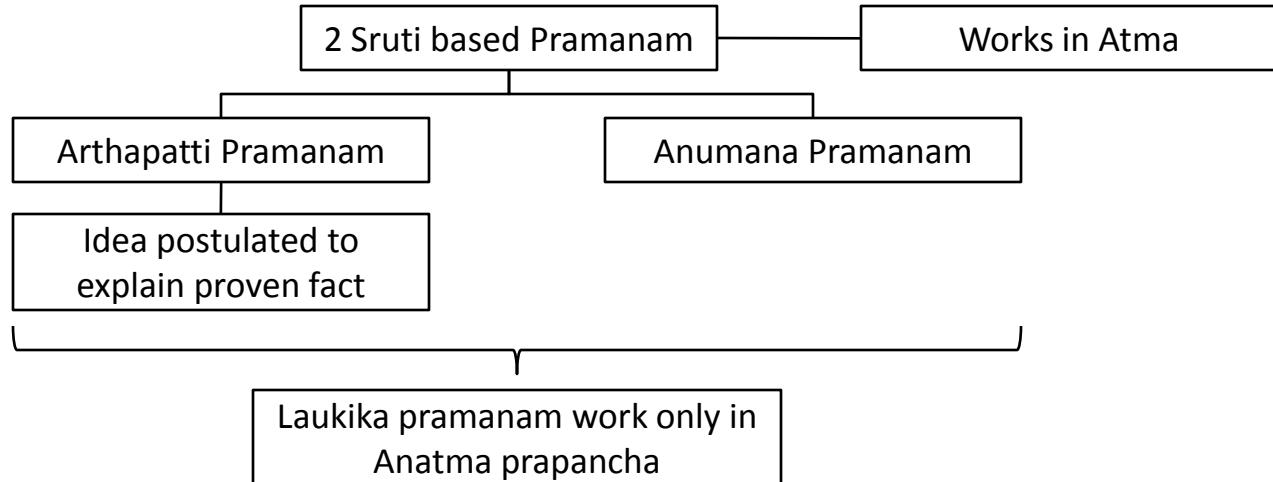
- Sarvam Adhyasa... quarrel not w.r.t. presence of Adhyasa. Only w.r.t adhyasa.



## 5<sup>th</sup> : Adhyastha Pramanam :

### Proof of Adhyasa :

- Purva Pakshi – accepts Adhyasa for sthula sharira – devoted from veda pramanam.





Fact	Idea postulated
<ul style="list-style-type: none"> <li>- Roads flooded</li> <li>- Pratyaksham</li> </ul>	<ul style="list-style-type: none"> <li>- Night rain = Prama knowledge</li> <li>- Not pratyaksham but artha patti</li> <li>- Without presuming, night rain, can't explain floods.</li> </ul>

### Vedantin :

- Karta , Aham karta, Bokta, Anitya is Adhyasa error.
- How? Got sruti Pramanam.

### Katho Upanishad :

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;  
Ubhau tau na vijanito, nayam hanti na hanyate || 19 ||

If the slayer thinks "I slay," and if the slain thinks, "I am slain," then both of them do not know well. This slays not nor is This slain. [I – II – 19]

### Gita :

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २.१९ ॥

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

### Atma :

- Akarta – Ayam – Na Hanti don't kill
- Abokta – Ayam – na Hanyate – I am not killed.
- No object to be killed. Not bokta.

Gita :

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः।  
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५.१५ ॥

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

- Atma does not take punya papam because atma is nirvikara – changeless.
- If karta, bokta, will undergo change.
- Action, experience requires change. As nirvikara, not karta, bokta – fact.

Fact	Derived postulate – Artha – patti
<ul style="list-style-type: none"><li>- Atma Akarta abokta</li><li>- Intelligent people do not grieve</li></ul>	<ul style="list-style-type: none"><li>- I am karta, bokta is error – adhyasa.</li><li>- You are shedding tears</li><li>- <b>Gita : Asrupurnakuleksanam....</b></li><li>- Rishi Dantam</li><li><b>Conclusion :</b></li><li>- Arjuna you are Ajnani not wise – ignorant.</li></ul>

Gita :

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्।  
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २.१ ॥

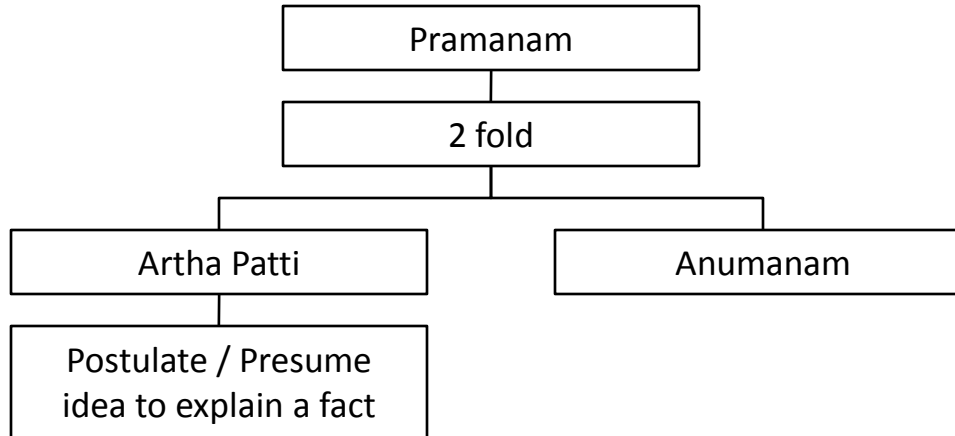
Sanjaya said : To him, who was thus overcome with pity and despondency, with eyes full of tears, and agitated, Madhusudana (the destroyer of Madhu, the demon) spoke these words. [Chapter 2 – Verse 1]

Fact – Sruti	Arthapatti – postulate
<ul style="list-style-type: none"><li>- Atma Akarta, Abokta</li></ul>	<ul style="list-style-type: none"><li>- I claim I am karta bokta</li><li>- I conclude I am karta, bokta.</li></ul>

## LECTURE 10

### Introduction :

Adhyasa Lakshanam	Adhyasa Shankha	Adhyasa Shankha Samadhanam	Adhyasa Sambavana	Adhyasa Pramanam
Definition of Error	Doubt regarding error	Answer to doubt regarding error	Possibility of error	What is proof for error?



- Idea becomes valid knowledge even though postulated.

Fact	Postulate Idea
<ul style="list-style-type: none"> <li>- Roads flooded</li> <li>- Pratyaksha Based</li> <li>- Valid – no doubt</li> <li>- Not imagination, mental projection</li> <li>- Pratyaksha Anubava</li> </ul>	<ul style="list-style-type: none"> <li>- Night rain postulated based on another fact.</li> <li>- Not experienced.</li> <li>- Postulation based on another fact.</li> </ul>

- Process of postulation – called Arthapatti.
- Knowledge gained = Artha patti prama derived.
- Night rain – known through artha patti pramanam.

Fact	Postulate Idea
- Atma Akarta based on scripture.	- Based on sruti idea, postulate to explain idea. - Sruthyartha pramanam not pratyaksha pramanam.

- As idea postulated to establish proven fact.

Fact	Postulate / presumption
- Seeing water	- Night Rain

- Here postulate based on sruti. Adhyasa not directly said in sruti but it is not shankaras imagination / projection.
- How do we do that postulation?
- Srutyartha Pramanam used by sankhya, neiyayika.
- All say I am mortal – this notion is error.
- Sankhya , Neiyayika accept.
- How they come to this conclusion?
- Sruti says – I am immortal.
- Body alone dies.
- We shed one body and take another body.
- Sruti gives knowledge – I am immortal.

Hence Postulate	Fact
- I am mortal – error - Atma anitya - adhyasa – based on Nityatvam said in sruti	- I am immortal

- Atma anitya adhyasa is based on Atma nityatva sruti vakyam.
- It is sruti – artha patti pramanam alone.
- If others accept – mortality is error, based on sruti, we are arriving at some other conclusions.

Nyaya	Shankara
- Atma is karta	- Ayam karta is adhyasa error. - Because sruti says Atma – Akarta.

### Sankhya / Yoga :

- Atma is Karta = Adhyasa
- Atma is Bokta = Fact.

### Advaitin :

Sruti	Adhyasa – error
- Atma is Abokta	- Atma is bokta / Karta...

### a) Anityatvam, kartrutvam, boktrutvam – Adhyastam.

- Where in sruti – atma is akarta?

### Katho Upanishad :

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;  
Ubhau tau na vijanito, nayam hanti na hanyate ॥ 19 ॥

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

- Atma does not kill – Indicates all actions killing
- Atma is not killed – Object of Action. Therefore Abokta.

Gita :

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।  
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ५.१४ ॥

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

Atma – I	I am doer
Can never do	Error

- Next Superimposition : Pramatraam.
- I am knower also superimposition.
- I am Consciousness – not superimposition – I am knower is superimposed.
- How to prove?
- Postulation based on sruti which says, atma is not a knower. Atma is Jnanam not Jnanta – not Pramata.

Sruti : Mandukya Upanishad

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,  
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram  
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 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 nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Verse 7]

- Atma is not waking knower (Vishwa) dream knower (Teijasa), sleep knower (Pragya).
- Not Vishwa Jnanata
- Not Teijasa Jnanata
- Not Pragya Jnanata.
- Atma is Apragyata – not knower.
- Atma is not knowing Consciousness.
- I am knower – Adhyasa – error based on sruti – Arthapati pramana.
- All ideas derived from another sruti statement also.

#### b) Atma Nirvikaraha...

- Hence Anityam, Akarta, Abokta.

#### Gita :

अच्छेदोऽयमदाहोऽयमक्लेदोऽशोष्य एव च।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

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

- Atma is free from changes – Vikaras.
- If Atma is Karta, Bokta, Pramata, (knower) it becomes subject to change, action involved.
- Sukha + Dukha Anubava is change. All 3 processes involve change.

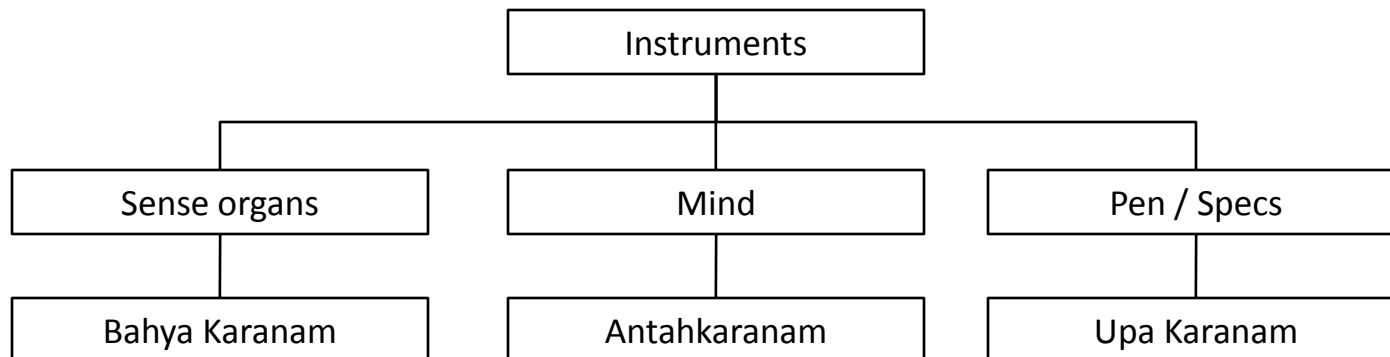
- Karta
  - Bokta
  - Pramata
  - Knower
  - Doer
  - Enjoyer
  - Driver
  - Carpenter
- } Ta – means modification “er”
- } Modification
- } Er = Process
- } Action

- Atma Not Karta – Nirvikaratvat
- Not Bokta – Nirvikaratvat
- Not Pramata – Nirvikaratvat

• All activities do not belong to me Atma. Hence notion I am knower, doer, enjoyer is adhyasa – error.

**3<sup>rd</sup> method to prove adhyasa :**

- All Karta, Bokta, Pramata associated with Karanam – instrument.
- Doer not doer without associating with instrument.





- Mason, carpenter, goldsmith. Bokta associated with bojana karanam. To enjoy paisam require karanam. To be pramata – associated with pramanam – instrument required.
- All 3 – Karta, Bokta, Pramata have sanga with karanam.
- Karta / Bokta / Pramata – Sa – Sanga, Atma – Asanga.

### Sruti :

- Asangatvam hi Ayam purushaha.
- Unrelated with Anything.

### Atma :

- Asanga – Can't be karta, bokta, pramata.
- Nirvikaratvat – Atma Akarta, Abokta, Apram.
- Asangatvat – Atma Akarta, Abokta, Aparam.
- Then kartrutvam, Pramatrutvam, Boktrutvam must be adhyasa – error - Superimposition.

- Anityatvam
  - Kartrutvam
  - Boktrutvam
  - Pramatrutvam
  - Sangatvam
  - Vikaritvam
- } Superimposed on Atma

- I mistake myself as mortal, doer, enjoyer, knower, related, with modification.
- **2 more important adhyasa :**

**Parichedatvam :** I am limited, here, in Singapore, is adhyasa. I am not elsewhere, paricheda is adhyasa.

## Katho Upanishad :

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

Asabdham 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. [I – III – 15]

- Atma – Aparichedaha.
- Ashabdham... Anantham



Limitless

Limitlessness	Limitation
<ul style="list-style-type: none"><li>- Brahmatvam</li><li>- Fact</li><li>- Aham Brahma Asmi</li></ul>	<ul style="list-style-type: none"><li>- Jivatvam</li><li>- Error / Adhyasa</li><li>- Artha Patti Pramanam</li><li>- Aham Jiva Asmi</li></ul>

## Last Adhyasa : Anekatvam

- Atma Bahutvam accepted by all other philosophies. Many Atmas are there.

## Shankara :

- Anekatvam – Adhyasa – error.
- What is the basis?

## Sruti Artha patti pramanam – Sruti :

### Svetasvaturo Upanishad : Quoted often

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।  
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।  
karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

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]

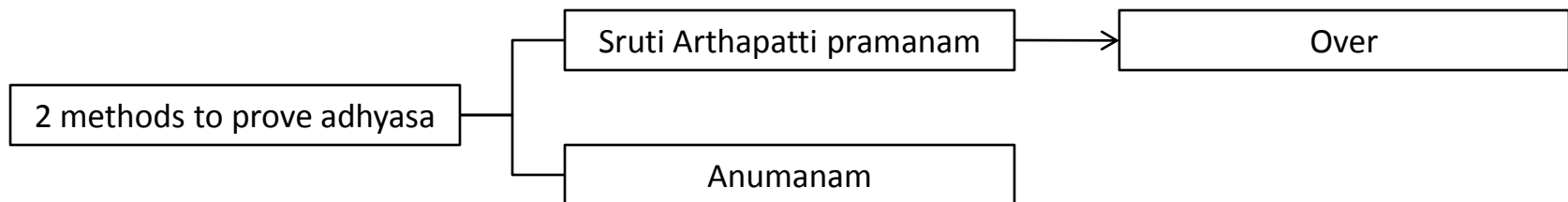
### Isavasya Upanishad :

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]

Fact	Superimpose / Error / Adhyasa
- Atma Ekatvam	- Atma Avekativam - Anityativam, Kartrutvam, Bokrutvam, Pramanativam, Parichedativam, Anekatvam.



## **Anumanam : Inference**

- Based on Vyapti – coexistence.

## **Anumanam :**

- Yatra yatra dhuma tatra tatra agni.
- Where smoke – fire.

## **Vyapti Jnanam :**

- Coexistence knowledge.
- Paravata agnivan – inference.
- Mountain is fiery



Not perception, not pratyaksham - Mahanase kitchen

If pratyaksham no need of Anumanam

- Fiery because smoky as in kitchen.
- What is vyapti jnanam?
- Yatra yatra vyavaharatvam – tatra tatra adhyasthavatvam.
- Wherever there is transaction, there is adhyasa.
- Pasvadibhisca avisesat.
- Atma can't do transactions.
- Atma different from body.

## Pruva Pakshi : Agrees

- Cow different from cow body.
- When chasing cow / feeding green grass



Nivritti



Pravirthi

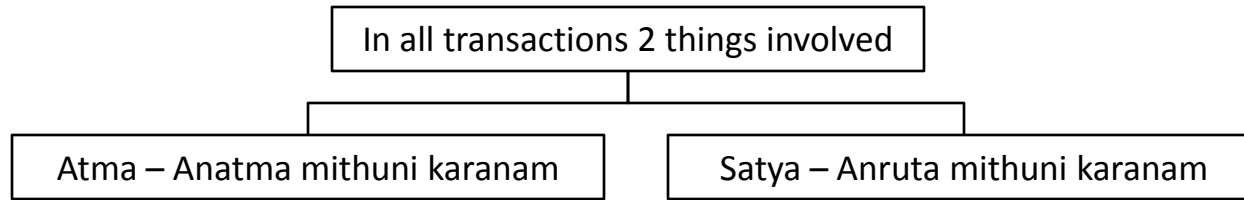
- Cow has notion – I am body. Hence comes or runs.
- Adhyasa : I am hungry - am this body.
- Deha adhyasat pashu trinam abhimukti karoti.
- No Pravirti / Nivriti – Vyavahara. Without deha adhyasa.
- If cow knows, I am different than body, neiva kurvan na karayan.
- Learn from cow – Pravirthi / Nivritti Adhyasa – Vyapti Jnanam from cow.
- Man goes to restaurant – Dosa – Pravirtti
- Man goes away from fire... Nivritti.

Manushyaya	Adhyasavan eva	Vyavaharatvat	Pashuvatu
Paksha	Sadhyam	Hetu	Drishtanta

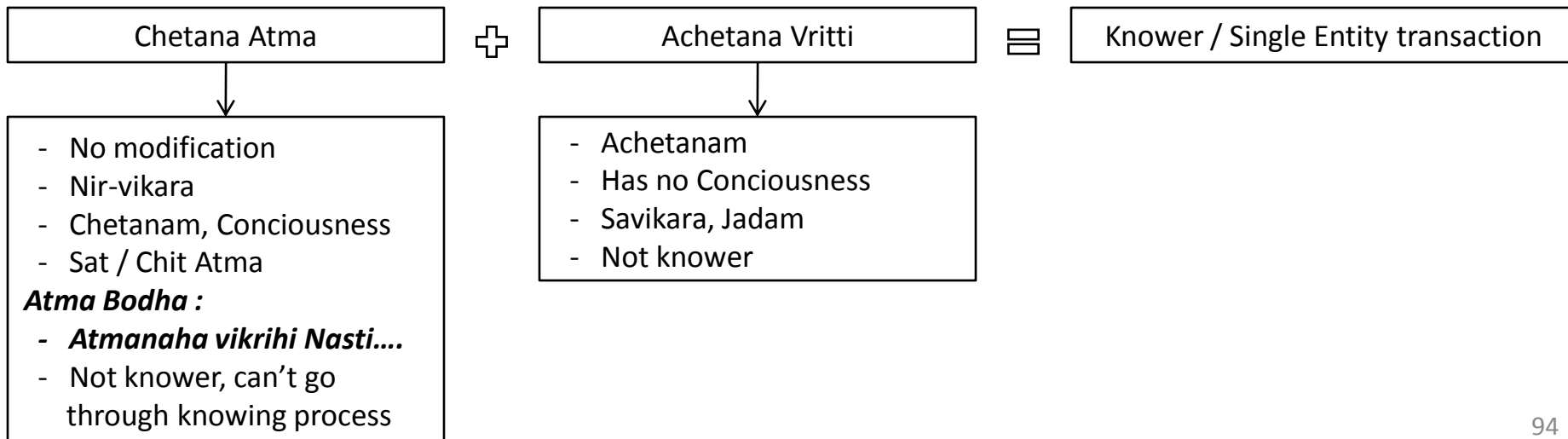
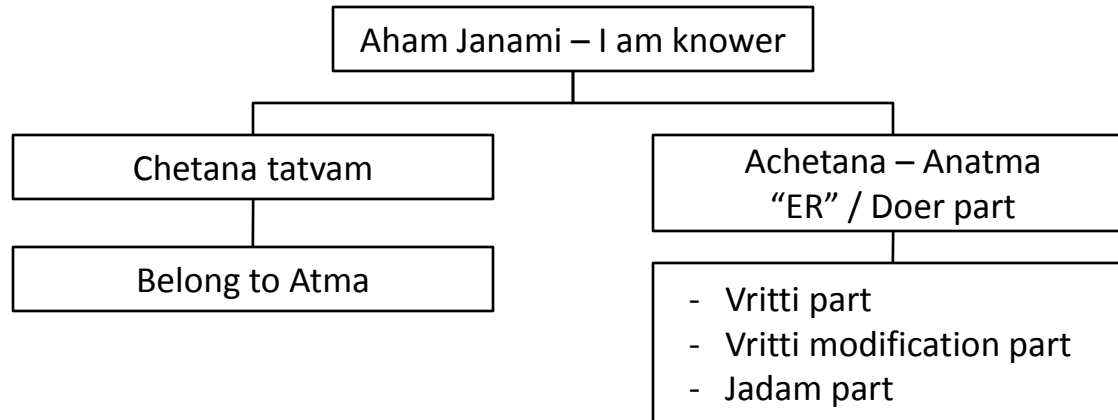
## Vyapti :

- Yatra yatra vyavahara tatra tatra adhyasa.
- Adhyasa as pramanam over.

**Corollary :**



- Not aware 2 things involved.
- One who has mixed up – rope – snake, in his vision, there is only new single entity which consists of Atma and Anatma.



## Atma bodha :

आत्मनः सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।  
संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥ २५॥

Atmanah Satchidamsascha Buddheh vruttiriti Dwayam I  
Samyojya cha Avivekena Jaanaameeti Pravartate II 25 II

Due to the indiscriminate blending of the existence knowledge aspect of Atma and the thought wave of the Budhi or Intellect, there arises the notion of 'I know'. [Verse 25]

आत्मनो विक्रिया नास्ति बुद्धेर्बोधो न जात्विति ।  
जीवः सर्वमलं ज्ञात्वा ज्ञाता द्रष्टेति मुह्यति ॥ २६॥

Atmano Vikriyaa naasti Buddherbodhohna Jaatwiti I  
Jeevah Sarvam Alam Jnatwa Jnataa Drusteti Muhyati II 26 II

Atma never does anything. It is eternal. It is knowledge itself and is not affected by the mental thoughts and physical actions. Buddhi or Intellect has no capacity to experience "I know". But the individuality (Jeeva) in us in its ignorance of its true nature falsely identifies itself with the Body – Mind and Intellect and thinks out of delusion that himself is the seen and the knower. [Verse 26]

- New entity – knower born – by combining Atma + Anatma vritti.
- Adhyasa – error – proves satya – anruta mithuni karanam – real – unreal mix up.

## Final 6<sup>th</sup> topic : Upasamhara

### Conclusion of Adhyasa Bashyam :

#### a) Adhyasa :

- Dangerous, harmful to humanity because it brings anityatvam, mortality, fear of death constantly.
- Money – important because I am seeking security through money.
- Insecurity because of Adhyasa – error.
- Adhyasa eva samsarasya karanam.

- Problem for present and future.
- All Karmas, Pravirti + Nivritti because of Adhyasa.
- Karma – produces Punya Papam, Punarapi Jananam – Maranam.

### Anvaya Vyatireka :

- Adhyasa satve – Samsara satva
- Adhyasa Nivritou – Samsara Nivritou

### Gita :

#### श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान्।  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

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

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

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

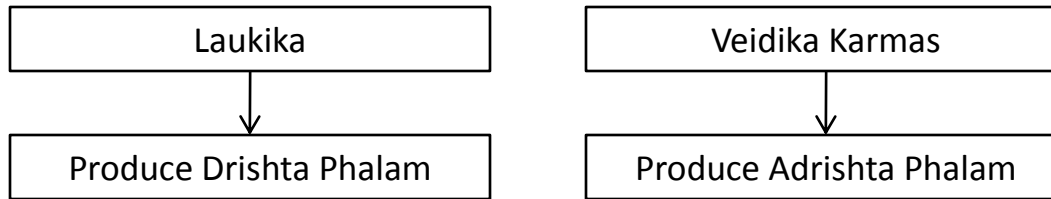
- Remedy for Adhyasa = Adhyasa Nivritti
- Adhyasa Karanam = Atma Ajnanam
- Atma Jnanam comes, Adhyasa, Samsara goes.



## LECTURE 11

### Adhyasa Upasamhara :

- Atma free from Pramatrutva, Kartrutva, Boktrutvam – fact.
- Notion I am Pramata, Karta, Bokta = Error.
- Entire Samsara due to this Samsara error.
- We enter into different activity because of notion – I am Karta, Bokta.



- Constant Janma, Jara, Vyadhi, Dukham.
- Adhyasa at various levels.

### a) Antahkarana Adhyasa :

- I am Pramata – caused by mix of Atma – Antahkaranam.
- Primary error – Aham Pramata I am knower.

### b) Indriyasya Adhyasa :

- Error flows from mind to sense organs.
- Mix of I and sense organs.
- Secondary error.
- I am blind / deaf ... problem of sense organs superimposed on Atma.
- Antahkarana Adhyasa leads to Indriyasya Adhyasa.

### c) Sharira Adhyasa :

- Aham Purusha / Stree / Sthula / Krisah / Tarunah / Vrddah – Properties.

### Dhanyastakam :

तासन्न सन्न सदसन्न महसन्नचाणु न स्त्री पुमान् च तपुंसकमेकबीजम् ।

यैर्ब्रह्म तत्सममुपासितमेकचित्तैः धन्या विरेजुरितरेभवपाशबद्धाः ॥ ६॥

*nāsanna sanna sadasanna mahasanna cāṇu na strī pumān na ca napuṁsakam ekabījam ।*

*yairbrahma tat samam upāsitam eka cittaiḥ dhanyā virejurittare bhavapāśa baddhāḥ | 6 |*

Blessed are they by whom the *brahman* is contemplated with one pointed attention in the following way, ‘It is not that which is not, nor that which is, nor is it the combination of both. It is neither the big nor the subtle, nor is it the female or the male or the neutral. It is the one source of all’. Such people shine (with glory) while others remain imprisoned by the shackles of worldly life. [Mantra 6]

### d) Through Sharira Adhyasa to surroundings :

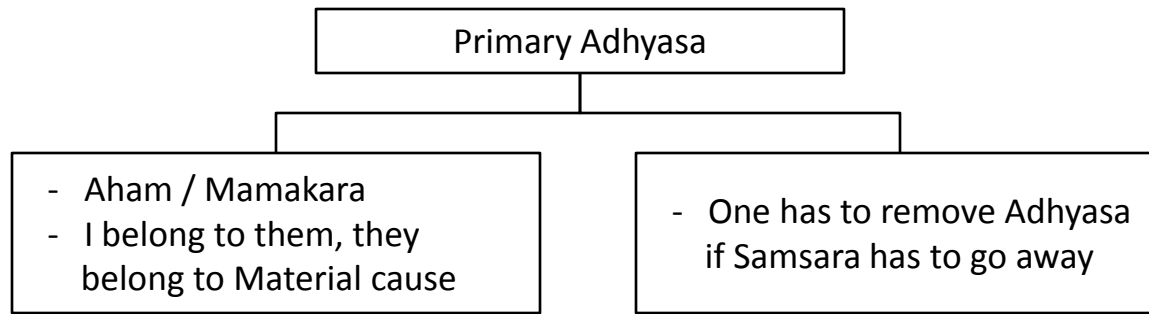
- Root of tree spreads to tentacles.
- Through body get associated with sambandha – relationship with people, things, house, pets.
- Atma – Asanga has no relation, spreads a lot.

### Gita :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।  
अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ १५.२ ॥

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

- Spreads to USA / Japan....
- Because of samsara, person constantly experiences Janma, Mrityu, Jara, Vyadhi, Dukham, due to primary and secondary adhyasa.



- Anarta Hetu Prahanya... = New name of Adhyasa  
= Cause of all problems of life.
- One has to work for removal of Adhyasa.
- How one removes Adhyasa?`
- Adhyasa – product of some other cause.
- Self Error – Adhyasa – Mistake
- ↓
- Cause Ajnanam / Self ignorance (Not Physics ignorance).
- ↓
- By any other knowledge, self ignorance can't be removed.
- Samsara does not go educated, erudite Samsari.
- Samsara removed by Atma Jnanam, because we have error w.r.t. Atma.

## Chandogyo Upanishad : Buma Vidya

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं  
ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति  
सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं  
तास्यत्विति तं होवाच यद्वै किञ्चित्दध्यगीष्ठा नामैवैतत् ३

*So'ham bhagavo mantravidevasmi natmavicchrutam  
hyeva me bhagavaddrsebhyastarati sokamatmaviditi  
soham bhagavah socami tam ma bhagavan chokasya param  
tarayatviti tam hovaca yadvai kincaitadadhyagistha namaivaitat || 3 ||*

“True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.” Sanatkumara then said to Narada, “Everything you have learnt so far is just words.” [7 – 1 – 3]

- Like Arjuna climbed ladder – grief doesn't go.

**Gita :**

*सञ्जय उवाच*

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्।  
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २.१ ॥

Sanjaya said : to him, who was thus overcome with pity and despondency, with eyes full of tears, and agitated, Madhusudana (the destroyer of Madhu, the demon) spoke these words. [Chapter 2 – Verse 1]

**Sanatkumara :**

- Tarati Shokham atmavitu – Self knowledge corrects self error. Removes samsara.

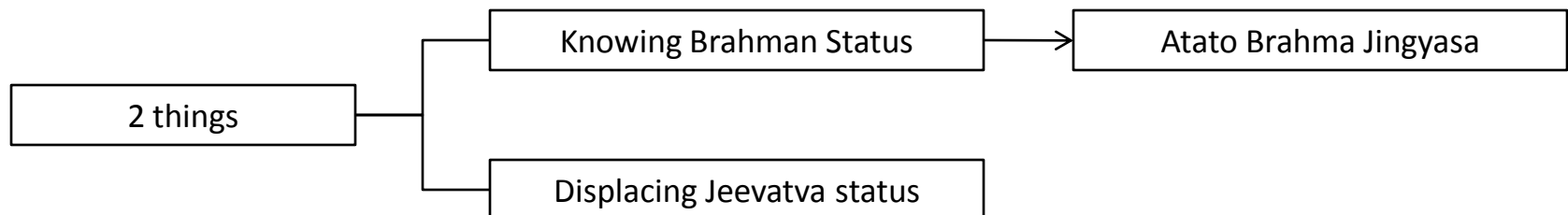
**Samsara :**

- Atma ekatva vidya pratipattaye sarva vedanta arabyate.
- All upanishads begin with intention of giving atma Jnanam.
- Asya Anartha Hetoho Pramayaha Atma Jnanam to gain atma ajnanam.
- Adhyasa – error – due to partial self knowledge / self ignorance of adhishtanam.

- Rope in pitch darkness – Not seen
  - Rope in bright light – Seen
- } No problem / error
- Have samanya Jnanam of Atma – visesha jnanam not known.

Aham Asmi	Brahma Asmi
<ul style="list-style-type: none"> <li>- Sat / Chit known</li> <li>- Satyam – Jnanam known</li> </ul>	<ul style="list-style-type: none"> <li>- Brahmatva Amsha not known.</li> <li>- Brahman hood / status not known.</li> </ul>

- Atmanaha, Brahmatva Ajnanam Asti.
- No new thing known called Jnanam.
- Knowing Brahman status – Jiva / Jagat / Ishvara adhistana karanam not known.
- I am the substance. Not knowing new thing. Unfamiliar status not known.
- Because Brahmatva status not known, I commit Jeevatva error / Adhyasa – immortality accepted as real.
- Self correction required – it involves 2 things.



## Lecture - 11

### Introduction:

- “Atato Brahma Jingyasa “
- I should learn my own superior status. For this purpose Upanishad study begins.

Karma Khanda	Vedanta
- Go to heaven	- I have low self image – not fact.
- Get status of Indra, Brahaspati, Ananda	- Know higher Brahman Status

### All other Shastras :

- Take inferior status as a fact – Jeevatvam as a fact.

Present methods of improving status.

- Acquire Money / MLA status / BMW /Rotary member / struggling to improve status.
- Karma Kanda – promotes mistake.

### Self Enquiry:

- Claim – Nitya, Mukta, Shudha, Svabava Ekaha status.
- All Upanishads for self correction, Removal of low self image.
- To negate superimposed, low image.
- Adhyasa bashyam over.

## Brahma Sutra text :

### 1<sup>st</sup> sutra:

अथातो ब्रह्मजिज्ञासा ।  
Athato Brahmajijnasa

Hence (is to be undertaken) thereafter a  
deliberation on Brahman. [I – I – 1]

- 4 Chapters - Adhyaya
- Each chapter has 4 sections

### Pada :

- Samanvaya pada - 1<sup>st</sup> (section) (Consistency)
- Each pada has Adhikaranam (Topic).
- 1<sup>st</sup> Adhikaranam – only one sutra.

### 1<sup>st</sup> Pada :

- Spashta Brahma Linga Vakya Samanvaya Pada (SBLVS) - Pada.
- Name of topic is based on 1<sup>st</sup> sutra of topic - Atato - Brahma Jingyasa.
- 1<sup>st</sup> topic called Jingyasa Adhikaranam.

### Method :

<b>General Analysis</b>	- Samanya Vichara
<b>Word Analkysis</b>	- Shabda Vichara
<b>Conclusion of Sutra</b>	- Technical / Corollary / General remarks Upasamhara

### 1<sup>st</sup> sutra – General Analysis:

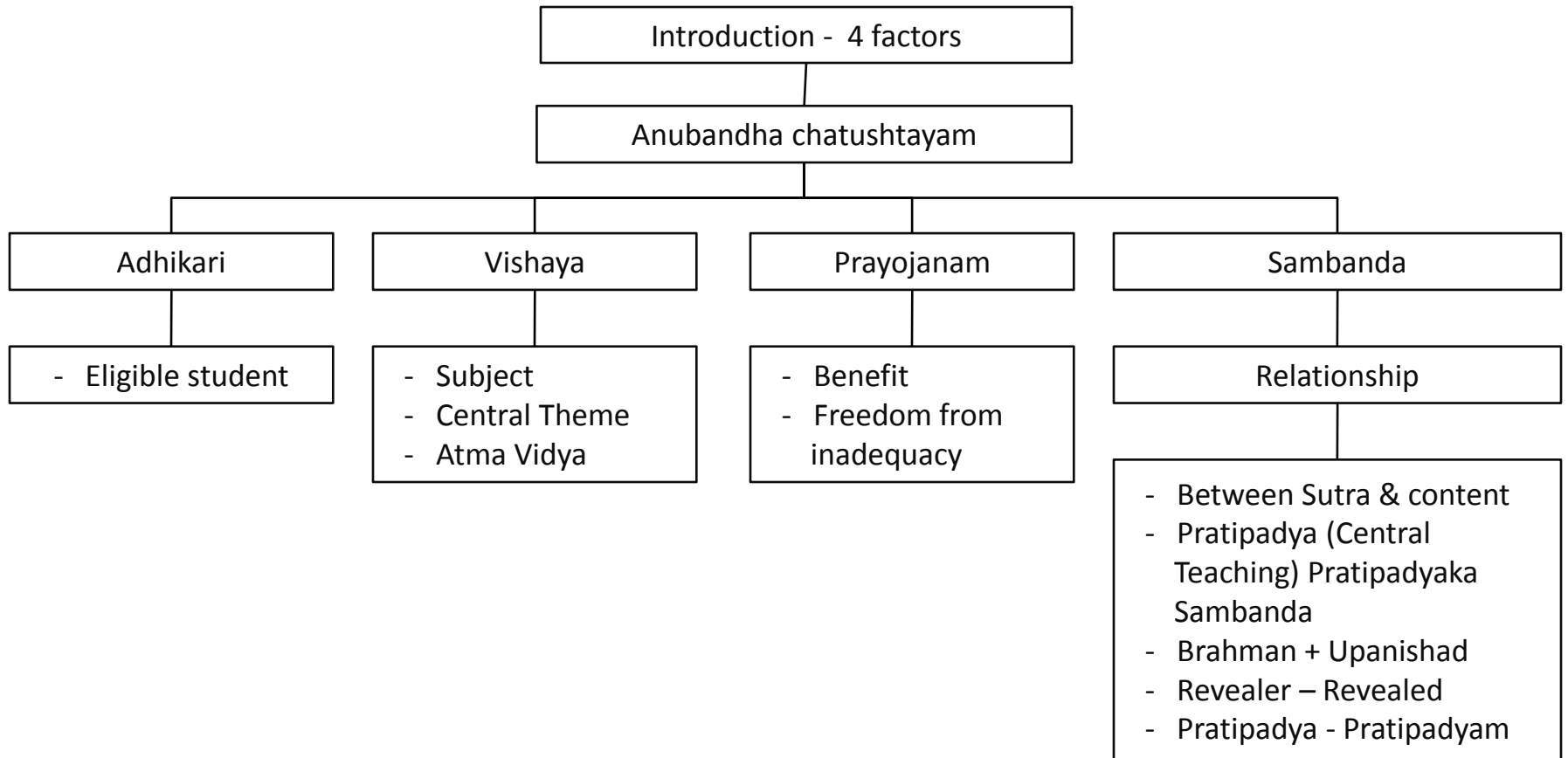
- Introduction to Brahma Sutra.
- Introduction to Vedanta Shastram / Brahma Vidya.

- Like preface To book / Foreward / Upodgatha / Anubandha - connecting link between Inside and outside Shastram.
- Like door - neither inside or outside
- Like 1<sup>st</sup> chapter of Gita – Gita Shastram begins with chapter 2 - Verse 11:

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

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





Adhikari  
Sadhana Chatushtaya Sampatti  
4 Qualifications

Tattva Bodha / other  
Prakaranan texts originate  
from Brahma Sutras

Viveka

Discrimination

**Moksha :**

- Correction of self knowledge is goal of life. Remove super imposed image.
- Improving self image
  - Dharma / Artha / Kama
  - Preyaha

Vairagya

Dispassion

- All other pursuits – earning, money, family life Aparavidya are incidental means not end.
- Moksha – end.
- Seeing means as end = Passion
- Seeing means as useless = Foolishness
- Seeing means as means - Dispassion

Shatka sampatti

6 inner disciplines

- 1) Kshama – Mind Control.
- 2) Damaha – Sense Control.
- 3) Uparama – withdrawal / reduction of extrovertedness
- 4) Titiksha :  
Forbearance  
Capacity to ignore / overlook discomforts
- 5) Sraddha – Guru / scripture Bhagvan.
- 6) Samadhana  
commitment /  
Concentration on goal.

Mumukshutvam

Desire for Moksha

- Family / Money required in life – not useless but as means to reach Moksha.

### I – I – 1 :

- 1<sup>st</sup> topic : Jingyasadhikaranam
- 1<sup>st</sup> Sutra : Brahama Jingyasa
- Introduction sutra
- Utpodgatha Sutra
- Provides Anubandha Chatushtayam.

### Anubandha Chatushtavam :

- Adhikari, Vishaya, Prayojanam, Sambandaha.

#### a) Adhikari :

- Who is competent to study shastra?

#### b) Vishaya :

- Brahama Vidya, not new entity, substance or thing.
- Brahman = New status of listener / Higher status of listener / Para Prakrti, Srota, Atmanas Brahmatvam.

#### c) Phalam :

- Negate, Disclaim - Abrahman status - misconception, sublation, elimination.
- Rope knowledge displaces snake status of Rope.
- Brahmatva Jnanam displaces Jeevatva / Abrahmatva status of mine.
- Jivatva Nivritti, Samsara Nivritti, Moksha prapti, Freedom from sense of limitation, inadequacy.

#### d) Sambandaha:

- Brahman and Upanishad.
- Anubandha Chatushtaya not direct – meaning but implied meaning of 1<sup>st</sup> sutra Aartika Artaha.
- Direct Meaning - Sruteha Artaha.

## I – I – 1 : Atato Brahma Jingyasa

- Therefore Brahman enquiry should be done is direct meaning.
- Unlike Sankya, yoga others – Vyasa not founder and profounder of new system. He extracted the darsanam, teaching contained in Upanishad.
- Vishaya Vakhyam = Upanishad statement.
- Without Bashyam we can't know "Vishaya Bashyam" of many sutras.
- Get pamphlet from Swami of Brahma Sutra Sanskrit text meaning of sutras.

### a) Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा ॥ ३ ॥

**tagmhovaca, yato va imani bhutani jayante,  
yena jatani jtvanti, yatprayantyabhisamvisanti,  
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 3 ॥**

To him (Bhrgu) he (varuna) a gain said : "that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman". He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 3]

- Tad Vijingyasa – oh Brighu – you have to conduct Brahma Enquiry to get peace, Security, fulfillment in life (Tad – Feminine).
- Statement of commandment, imperative mood.
- Nama Sankeertanam in Kaliyuga can't give Moksha. Yugas not mentioned in Upanishad.

### b) Chandogya Upanishad:

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः  
सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः  
स सर्वोश्च लोकानाप्नोति सर्वोश्च कामान्यस्तमात्मानमनुविद्य  
विजानातीति ह प्रजापतिरुवाच १

**Ya atmapahatapapma vijaro vimrtyurvisoko vijighat so'pipasah  
satyakamah satyasankalpah so'nvestavyah sa vijijnasitavyah  
sa sarvamsca lokanapnoti sarvamsca kamanyastamatmanamanuvidya  
vijanatiti ha prajapatiruvaca ॥ 1 ॥**

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

- Saha vijingyasitvyaha



Masculine

### c) Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेद् सर्वं विदितम् ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanas tu kāmāya patiḥ priyo bhavati; na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati; na vā are pūtrāṇāṁ kāmāya putrāḥ priyā bhavanti, ātmanas tu kāmāya putrāḥ priyā bhavanti; na vā are vittasya kāmāya vittam priyam bhavati, ātmanas tu kāmāya vittam priyam bhavati; na vā are brahmaṇaḥ kāmāya brahma priyam bhavati, ātmanas tu kāmāya brahma priyam bhavati; na vā are kṣatrasya kāmāya kṣatram priyam bhavati ātmanas tu kāmāya kṣatram priyam bhavati; na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti, ātmanas tu kāmāya lokāḥ priyā bhavanti; na vā are devānāṁ kāmāya devāḥ priyā bhavanti, ātmanas tu kāmāya devāḥ priyā bhavanti; na vā are bhūtānāṁ kāmāya bhūtāni priyāṇi bhavanti, ātmanas tu kāmāya bhūtāni priyāṇi bhavanti; na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati; ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ: maitreyī ātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ viditam. || 6 ||

He said : “It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one’s own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one’s own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [IV – V - 6]

- Self alone object of real love. Ananda svarupa.
- Whatever is object of love is of nature of Ananda.
- Atma alone loved by all.
- At crisis we will drop the world.

#### **Example:**

- Marriage = Tennis game.  
Starts with love + fight like hell later.
- Discovering Ananda requires discovering Self.
- Atma va are srotravyaha 3 Upanishads asking us to do enquiry on Brahman.

#### **Condensed Version:**

- Atato Brahama Jingyasa Kartavyaha therefore Brahman Enquiry should be done if you want Moksha.
- Brahman not object, can’t do enquiry independently with all scopes – need Upanishad scope.

- Sarvam Brahma Upanishadaha



- Title given to Brahman
- Enquiry through Vedanta alone.

- Do Vedanta Vichara for Brahman Jnanam.
- All sutras have logic – Nyaya – studied with 4 factors – Paksha / Sadhyam / Hetu / Drishtanta.

**Example:**

- Parvataha Dhumavat agnihi, yatha mahanasa.
- mountain smoky as fire, as in Drishtanta kitchen.

**Here:**

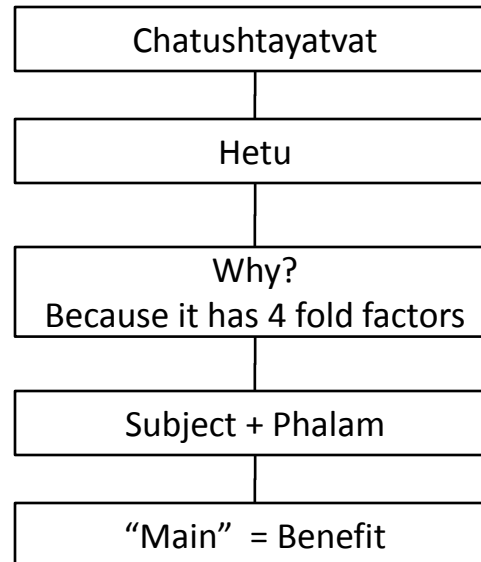
- Vedanta Shastram Arabaniyam, Anubandha Chatushtayatvati.
- Vedanta Should be Enquired.



Paksha  
Subject



Sadhyam



## **Drishtanta – Example – Dharma Shastravatu:**

### **Vyapti:**

- Generalisation = statement of co-existence wherever smoke fire exists.
- Yatra yatra anubandha chatushtayam, Shastra has benefit of moksha.

### **Direct meaning:**

- Vedanta should be studied.

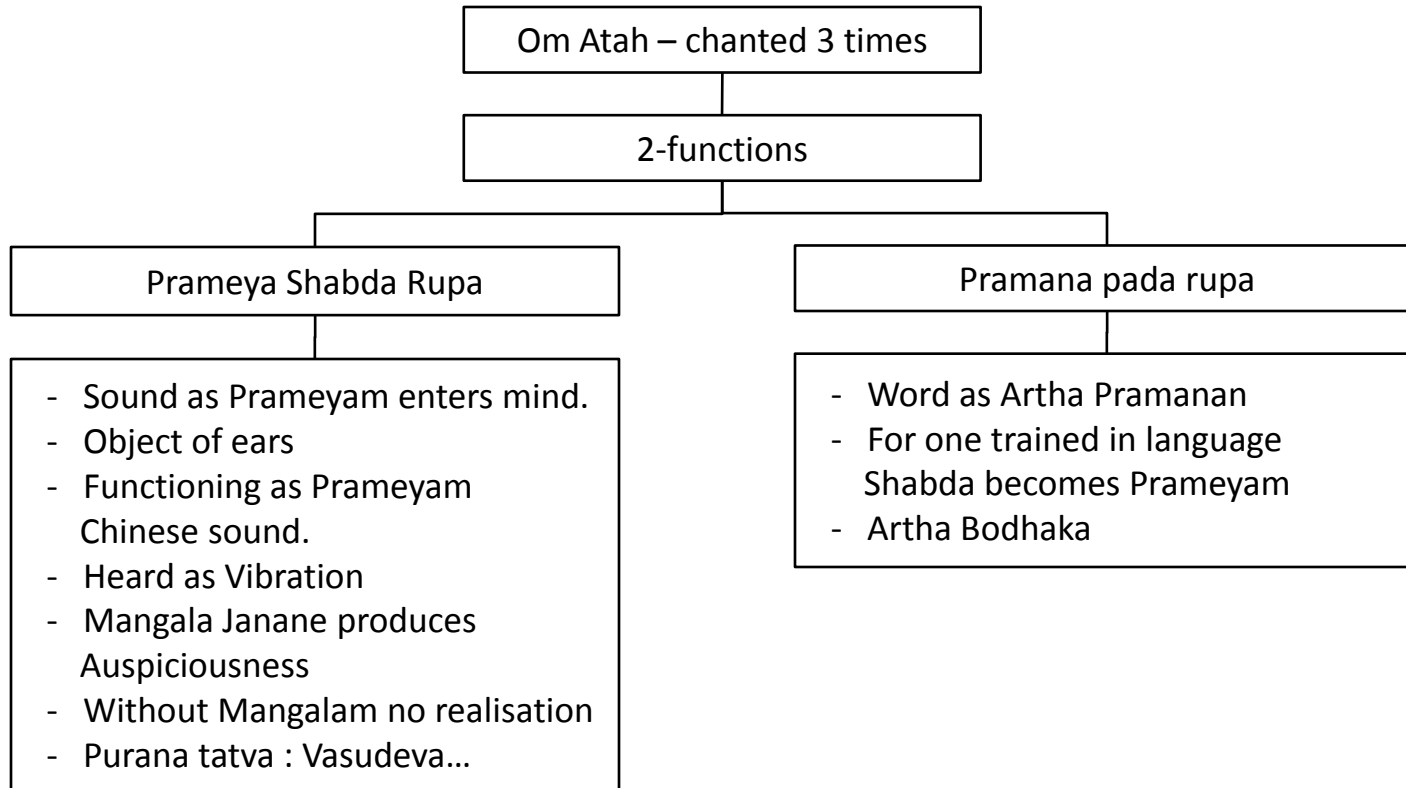
### **Implied meaning :**

- Vedanta has anubanda chatushtayam.

## LECTURE 13

### Word Meaning:

- Ataha - Brahama Jingyasa.



### Brahmaji started wonderful creation with 2 words Paninis 1<sup>st</sup> vyakarana sutra :

- Vridhi Radhai.
- Vridhi sound = Prosperity / Growth.
- Next technical vyakarana meaning.
- Any study requiring qualifications Yogyartha.
- Sadhana Chatushtaya Sampatti - Not directly mentioned but indirectly implied by vyasa.
- Atha – thereafter, after acquiring 4 fold qualifications.



We know Sadhana Chatushtaya Sampatti indicated by 2 pramana's

Yukti

- Anvaya Vyatireka logic
- Co-presence & co - absence logic
- Yat Sadhana chatushtaya sampatti Satve Moksha Satva
- Yat Sadhana Chatushtaya sampatti Abava Moksha Abava
- Add sugar – Milk Sweet
- Remove sugar – Milk not sweet

Sruti

- *Nachiketa – Katho Upanishad*
- *Kena Upanishad*

**Katho Upanishad :**

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।  
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Na-virato duscaritan, nasanto nasama-hitah,  
Nasanta-manaso va'pi, prajnane-naina-mapnuyat || 24 ||

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [1 – II – 24]

**Kena Upanishad :**

नाहं मन्ये सुवेदेति नो न वेदेति वेद च  
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २

*Naham manye suvedeti no na vedeti veda ca  
yo nastad veda tad veda no na vedeti veda ca*

I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It. [2 – 2]

- Students with Sadhana Chatushtaya Sampatti - get Moksha.
- Students without Sadhana Chatushtaya Sampatti - doesn't get Moksha.
- Sadhana Chatushtaya Sampatti satve vicharena phlam Prapti / Apnoti.
- Hence Sadhana Chatushtaya Sampatti = Karanam.

### Vivekchookamani:

साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।  
येषु सत्स्वेव सन्निष्ठा यद्भावे न सिध्यति ॥ 18 ॥

*sādhanānyatra catvāri kathitāni manīṣibhiḥ |  
yeṣu satsveva sannīṣṭhā yadabhāve na sidhyati || 18 ||*

Great sages have spoken of four qualifications for attainment which, when present, succeed in the realization of Brahman and in the absence of which the goal is not attained. [Verse 18]

- Sadhananya... Wise say 4 fold qualifications - required.
- With qualification get Brahama Nishta / Mukti = Anvaya.
- Na Siddanti.... Vyatirekena.
- Without Sadhana Chatushtaya Sampatti – Vedanta time pass.. information, not transformation.
- Yukti shows Sadhana Chatushtaya Sampatti required.

### Sruti: Mundak Upanishad

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

*Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham || 12 ||*

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Go through life. Discriminate what is Real / Unreal, Permanent / Impermanent, Nitya / Anitya, Vastu Viveka.<sup>14</sup>

- Having suffered, know limitation Nirvedyam kurya.. Pure dispassion vairagyam.

### Vivekhoodamani :

दुर्वारसंसारदवाग्निपतं दोधूयमानं दुरदृष्टवतैः ।  
भीतं प्रपन्नं परिपाहि मृत्योः शरण्यमन्यद्यदहं न जाने ॥ 36 ॥

*durvārasaṁsāradavāgnitaptam dodbhūyamānam duradr̥ṣṭavataiḥ |*  
*bhītam prapannam paripāhi mṛtyoḥ śaranyamanyadyadahaṁ na jāne || 36||*

I am burning in the blazing infernal fire of this world-forest; I am being tossed around by the cruel storms of misfortune; I am terrified (within and without)—O Lord! save me from death; I have taken refuge in you, for I know no other shelter. [Verse 36]

- Tired of Samsara – give me Moksha - Permanent thing...

### Katho Upanishad :

ये ये कामा दुर्लभा मर्त्यलोके  
सर्वान् कामाँश्छन्दतः प्रार्थयस्व ।  
इमा रामाः सरथाः सतूर्या  
न हीदृशा लम्बनीया मनुष्यैः ।  
आभिर्मत्प्रत्ताभिः परिचारयस्व  
नचिकेतो मरणं माऽनुप्राक्षीः ॥ २५ ॥

*Ye ye kama durlabha martya-loke*  
*sarvan kamams chandatah prartha-yasva,*  
*ima ramah sarathah saturya*  
*na hidrsa lambhaniya manusyaih,*  
*abhir mat prattabhih paricara-yasva*  
*naciketo maranam ma-'nupraksih || 25 ||*

Whatever desires are difficult to attain in this world of mortals, you ask for them all according to thy wish. These fair maidens with their chariots and musical instruments – such indeed are not enjoyable by mortals – thou be attended on by them, I will give them to thee but O Naciketas do not question about the state of the Soul after death. [I – I – 25]

श्रेयश्च प्रेयश्च मनुष्यमेतः  
तौ सम्परीत्य विविनक्ति धीरः ।  
श्रेयो हि धीरोऽभि प्रेयसो वृणीते  
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

*Sreyas-ca preyas-ca manusyam-etah*  
*tau samparitya vivinakti dhirah,*  
*Sreyo hi dhīro'bhi preyasō vṛṇite*  
*preyo mando yoga-ksemad vṛṇite || 2 ||*

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

- Nachiketa asks for Moksha when tempted - chooses only Shreyas not Preyas.

### Nachiketa - Example:

#### a) Vairagyam :

- Dropped Dharma / Artha/ Kama – 14 lokas.

#### b) Mumukshutvam:

- Sruti – Mundak Upanishad + Katho Upanishad presents Viveka, Vairagya & Mumukshutvam
- Where is Sadhana Chatushtaya Sampatti presented?

### Brihadaranyaka Upanishad :

तदेतद्ब्रूवाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य

न वर्धते कर्मणा नो कनीयान् ।

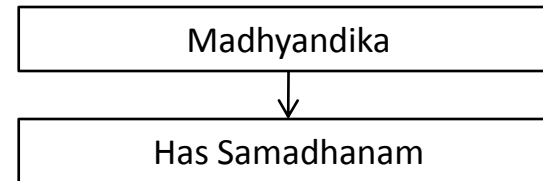
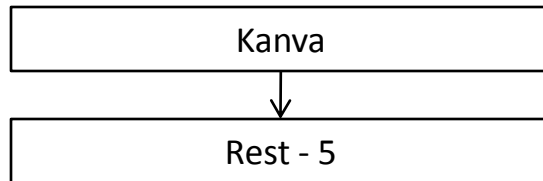
तस्यैव स्यात्पदचित् , तं विदित्वा

न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो  
भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति ; नैनं  
पाप्मा तरति, सर्वं पाप्मानं तरति ; नैनं पाप्मा तपति,  
सर्वं पाप्मानं तपति ; विपापो चिरजोऽविचिकित्सो ब्राह्मणो  
भवति ; एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होषाच  
याज्ञवल्क्यः ; सोऽहं भगवते विदेहान् ददामि, मां चापि  
सह दास्यायेति ॥ २३ ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and a Brahmana (knower of Brahman). This is the world of Brahman. O Emperor, and you have attained it – said Yagnavalkya. 'I give you sir, the empire of Videha, and myself too with it, to wait upon you.' [4 – 4 – 23 ].

- Shanto, Danta, Uparata, Titiksa, Sradha.... Vittu Bhutva.... Atmanya Atmana pashyet.



- Pursha Suktam in Rig / Yajur / Sama Veda.

## LECTURE 14

### Shankara:

- Anantaram Ata... There after...
- After What?

### Shankara:

- After Sadhana Chatushtaya Sampatti.

### Another commentator:

- After – Purva Mimamsa – Karma + Upasana Pradhana.
- Uttara Mimamsa – Deals with Jnanam.
- Jaimini – Sutras – Bigger – 12 chapters.
- How Shankara refutes Purva Mimamsa view.
- Yukti + Sruti.



4 Reasons

### a) Vyabichara Dosh:

- **Lack of consistency gives 2 Problems :**
  - Unqualified enters Vedanta.
  - Studied Purva Mimamsa and no Sadhana Chatushtaya Sampatti.
- Shiromani – scholar – without Viveka / Vairagya – expert in Rituals / Yagya doesn't mean – Sadhana Chatushtaya Sampatti. Interested in Svarga phalam – Mundaka Upanishad.
- Person born with Viveka / Vairagya - wastes time in Rituals again...
- Hence Purva Mimamsa not compulsory for all. Sadhana Chatushtaya Sampatti necessary for all prepared and unprepared.

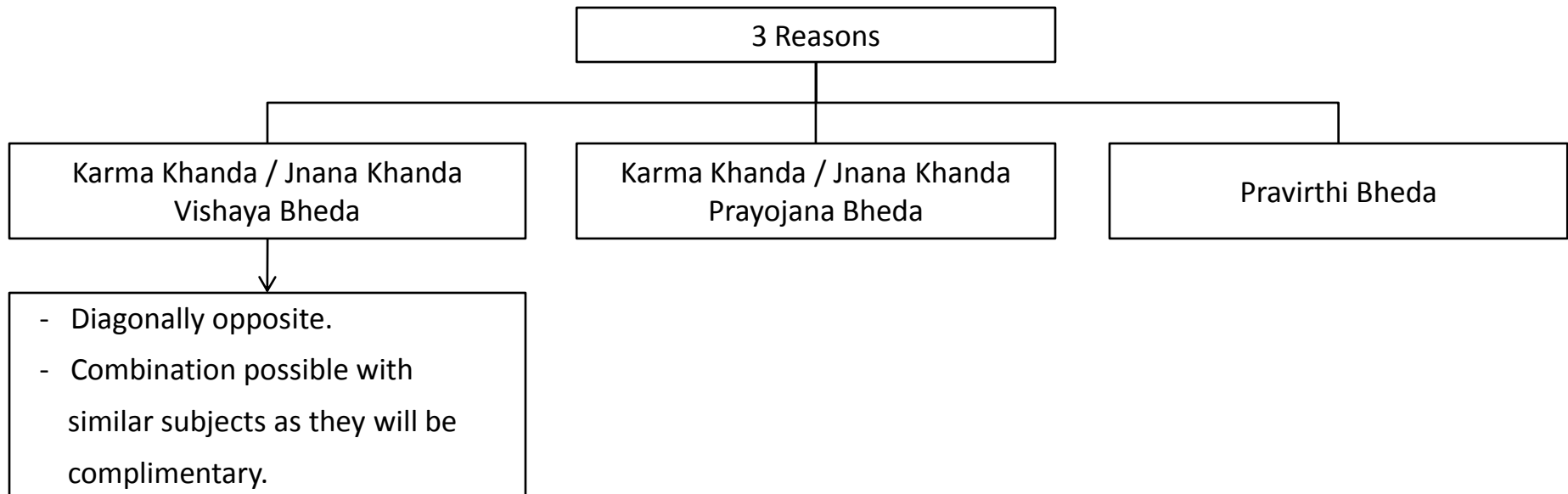
### 3 Reasons :

#### Jnana – karma Samuchhaya Vadi:

#### Philosophy of Purva Pakshi:

- Kevala Jnanam – Natu Moksha.
- With Vedanta, practically see associates in behaviour.
- Combine with karma.
- Do Rituals, Yagam, Puja, Tyaga, Japa... Jnana yoga.

#### Shankara refutes Samuchaya vadis:



Karma Khanda	Jnana Khanda
1) Bavyam - Unaccomplished goal.	1) Butam - accomplished goal.
2) Sadhyam.	2) Siddham.
3) Anatma Vishaya.	3) Atma Vishaya.
4) Extrovertedness – Dependence on world.	4) Dependence on myself.
5) Anitya Phalam. - Dharma, Artha, Kama. - Within Samsara.	5) Nitya Moksha Phalam. - Outside Samsara
6) Based on Kartrutvam “Aham Karta”	6) Based on Akartrutvam “Aham Akarta”
7) Full of Sangha – relationship. - 3 generations in Sankalpa.	7) Deals with I - free from all relationships. - Neti neti
8) Avidya <b>Katho Upanishad:</b> <b><i>Durameeta Ete Dhuram Viparite....</i></b>	8) Vidya

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

dūram ete viparīte visūcī, avidyā yā ca vidyeti jñātā:  
vidyābhīpsinam naciketasam manye, na tvā kāmā bahavo lolupantah. (4)

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

Karma Yoga	Jnana Yoga
9) Preyas Tama Pravartikam - Virudtha Svabava. <b>Gita : Abrahma Puraravatha Loka...</b>	9) Sreyas
आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन। मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८.१६ ॥	Worlds up to the “world of Brahmaji” are subject to rebirth, O Arjuna: but he who reaches Me, O kaunteya, has no rebirth. [Chapter 8 – Verse 16]
10) Purva Janma / Anatma Phalam.	10) Apunarjanma / Atma Phalam.
11) Presided by Yama – south – who has Kala / Mrityu in his hands.	11) Presided by Soma Devata Amruta in hand.

- Can't combine trip to Pondy + Kashmir.
- Can combine Delhi + Kashmir.
- Prayojana – direction – benefit Bheda.

### Pravirthi Bheda:

Karma Khanda - Pravartakam	Jnana Khanda - Nivartakam
<ul style="list-style-type: none"> <li>- Incites person to action.</li> <li>- Jyotishto homa – for svarga.</li> <li>- Karma Khanda 1<sup>st</sup> gives Svarga benefits – no Hunger / Thirst / Old age/ No body.</li> <li>- Listener tempted to do action.</li> <li>- Pravartakam.</li> <li>- Makes person active action, achievement oriented.</li> </ul>	<ul style="list-style-type: none"> <li>- What you have to accomplish in life is your nature.</li> </ul> <p><b>Taittiriya Upanishad:</b></p> <ul style="list-style-type: none"> <li>- <i>Sa ya esha Purusha Yashva... Aditya sakaha...</i></li> <li>- In Brahma Ananda, have Indra, Prajapati, Brihaspati Ananda.</li> <li>- So – Ushnute Sarvan kaman Saha....</li> </ul> <p><b>Gita:</b></p> <ul style="list-style-type: none"> <li>- <i>Sa budhiman manushyasha... Sa Krishna karma krutis....</i></li> </ul>



## Taittiriya Upanishad:

स यश्चायं पुरुषे यश्चासावादित्ये स एकः ।  
स य एवंवित् अस्माल्लोकात्प्रेत्य ।  
एतमन्नमयमात्मानमुपसङ्क्रामति ।  
एतं प्राणमयमात्मानमुपसङ्क्रामति ।  
एतं मनोमयमात्मानमुपसङ्क्रामति ।  
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।  
एतमानन्दमयमात्मानमुपसङ्क्रामति ।  
तदप्येष श्लोको भवति ॥१२ ॥

*sa yaścāyaṁ puruṣe yaścāsāvāditye sa ekaḥ  
sa ya evaṁvit asmāllokātpretya,  
etamannamayamātmānamupasaṅkrāmati,  
etaṁ prāṇamayamātmānamupasaṅkrāmati,  
etaṁ manomayamātmānamupasaṅkrāmati,  
etaṁ vijñānamayamātmānamupasaṅkrāmati,  
etamānandamayamātmānamupasaṅkrāmati,  
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)

## Gita :

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।  
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४.१८ ॥

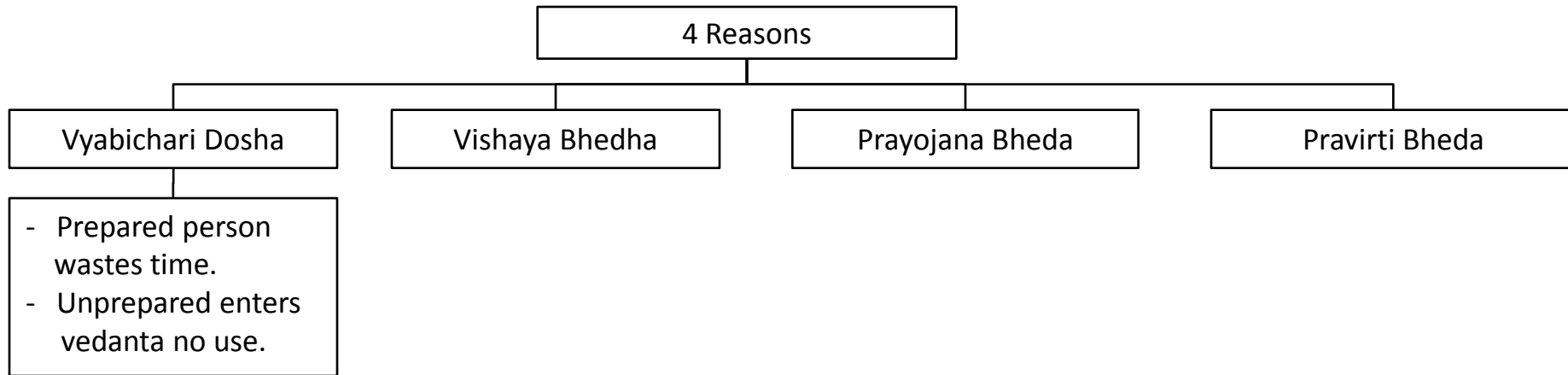
For, verily (the true nature) of right action should be known; also (that) of forbidden (or unlawful) action and of inaction; imponderable is the nature (path) of action. [Chapter 4 – Verse 18]

- One who has discovered Brahman has nothing more to accomplish. Have you known that Brahman?
- I am poornaha, no more temptation Apravartakam.
- Bodhakam natu chodakam.
- **Jnana Khanda:**
  - Only reveals nature.
  - Never pushes you into action.

- If tempted to do action, says you are akarta.
- Reveals Poornatva + Akarta nature makes a person udasina, contented Atman eva Atmana tushtaha .
- Be full and complete by being what I am?

### Shankaras refutation of Samuchaya Vadi (Yukti) :

- Karma Khanda / Jnana Khanda can't be combined.

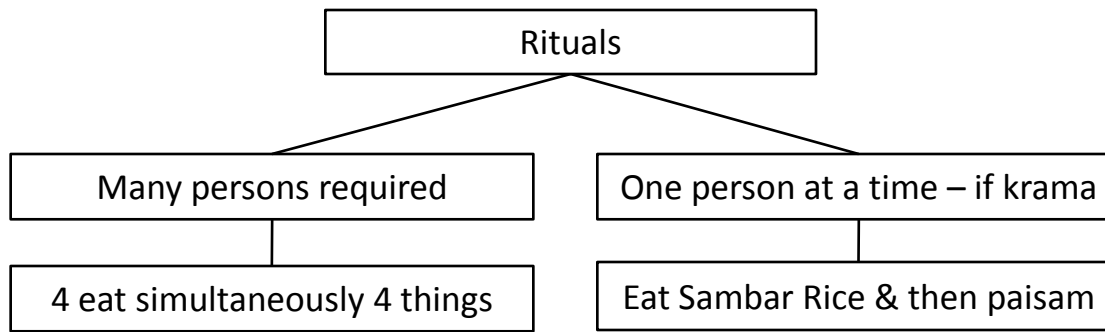


### Strutian Purva Pakshi – Nirasa – Refutation:

- Without - Purva mimamsa can come to Jnana Khanda.
- Not sequential, Krama Nasti.
- **Purva Pakshi:** No veda pramanam to show purvva mimamsa not required.

### Shankara:

- **Rituals:**  
Do simultaneously or in krama - in order – sequentially.
- **Poorna Kumba:**  
4 Poorna Hutis pour simultaneously.



**Any one of the 3 conditions to be fulfilled to decide krama or simultaneous:**

**a) Eka Pradhana Seshatvam:**

- Many rituals but subsidiary to one ritual... Part of one ritual have status of Eka pradhana Seshatvam to be done by one who wants to perform main rituals.
- Washing hands to be done by one who wants to eat.
- Many rituals - all subsidiary Sesa ... Sesa...

**b) Heshaseshitvam:**

- One main – one subsidiary.
- Shesha – Seshitvam.

**c) Adhikruta Adhikaratvam:**

- Person qualified alone can do ritual.
- If married, do punyajalanam. Can't do simultaneously but one after another.
- What should be order?

6 Pramanams to establish - Sruthi, Artha Patti, Krama.

**Introduction :**

- Relationship between Purva Mimamsa (PM) and Vedanta - No krama .... between them.

**Essence:**

- No veda pramanam to prove Purva Mimamsa is compulsory for study of Vedanta.

**Purva Pakshi :**

- There is Veda Pramanam.

**a) Brihadaranyaka Upanishad:**

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा भूयान्, नो एषासाधुना कनीयान् ; एष सर्वेश्वरः ; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय ; तमेतं वेदानुबचनेन ब्राह्मणा विधिदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतद् एव स्म वै तत् पूर्वं चिद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मार्यं 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 mahān aja ātmā yo'yam vijñānamayaḥ prāṇeṣu; ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ, sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kanīyān. eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa eṣāṁ lokānām asambhedāya. tam etaṁ vedānubacanena brāhmaṇā vividiṣanti, yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva pravrajino lokam icchantaḥ pravrajanti. etadd ha sma vai tat pūrve vidvāmsaḥ prajāṁ na kāmayante: kiṁ prajāyā kariṣyāmaḥ; yeṣāṁ no'yam ātmāyāṁ loka iti. te ha sma putraiṣaṇāyās ca vittaiṣaṇāyās ca lokaiṣaṇāyās ca vyutthāya, atha bhikṣā-caryaṁ caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā; ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyaḥ, na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi sajyate; asito na vyathate, na riṣyati; etaṁ u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam akaravam iti; ubhe u haivaṣa ete tarati, nainam 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 grow 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 Brahmanas 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's 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 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, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

- Tame tam vedaihi vachana.
- One has to go thru 3 Ashramas to get Sadhana Chatushtaya Sampatti - Brahmacharyam.
- Yagna Dana... Grihasta.
- Tapasya ..... Vanaprastha.

#### b) Jabala Upanishad:

ब्रह्मचर्यं परिसमाप्य गृही भवेत् ।  
गृही भूत्वा वनी भवेत् । वनी भूत्वा प्रव्रजेत् ।

brahmacaryaṃ parisamāpya ḡrī bhavet ।  
ḡrī bhūtvā vanī bhavet । vanī bhūtvā pravrajat ।

After completing the Brahmacharya life, student life, one has to become a Grhasta, and then, he should become a Vanaprasta. Then, there afterwards, he should become a sanyasi. [Verse 4 – 2]

- Go thru 3 Ashramams to get Sadhana Chatushtaya Sampatti.
- Therefore Purva Mimamsa – also compulsory.
- Grihasta requires Karma Anushtanam.
- Vanaprasta requires Upasana Anushtanam.
- Practice Karma + Upasana in 3 Ashramas.
- Karma - Upasana only in Veda Purva Baga.

#### Subcommentator : Siddantin

- Read next verse of Jabala Upanishad.
- Can go from Brahmacharyam to Sanyasa. Triple promotion.

#### Question : What is compulsory?

- Sadhana Chatushtaya Sampatti compulsory.
- Karma, upasana not compulsory.
- Sadhana Chatushtaya Sampatti possible because of Karma / Upasana.
- Without Karma – Upasana, some born with Sadhana Chatushtaya Sampatti.

#### Gita:

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्।  
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६.४३ ॥

There, he comes to be united with the knowledge acquired in his former body and strives more than before for Perfection, O son of the Kurus. [Chapter 6 – Verse 43]

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः।  
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६.४४ ॥

By that very former practice, he is borne on and gets attracted to the Highest inspite of himself. Even he, who merely wishes to know yoga, goes beyond the sabdabrahman. [Chapter 6 Verse 44]

**Saptavada – nyaya:** (Swami. Dayananda)

**Restaurant Manager :**

- Whatever removes hunger pay...

**Hungry man:**

- Eats 7 vadai - & says 7<sup>th</sup> filled my stomach – will pay only for the 7<sup>th</sup> and my friend ate one & filled up stomach first 6 vada is useless.
- Karma Yoga + Upasana – Vadai consumed in last Janma, unseen.
- Purva Mimamsa /Karma Yoga / 3 Ashramas required for majority. Some don't require.
- Sadhana Chatushtaya Sampatti is compulsory.
- Ata – Thereafter refers to Sadhana Chatushtaya Sampatti.
- Atato Brahama Jingyasa.

**Ataha Shabda Vichara:**

- Literal Meaning:- Therefore, Indicates reason.
- I am hungry ..... Need food.



Reason for food

- I am sick.... Need medicine.
- Thereafter..... Reason for Brahama enquiry To be conducted.
- Since Karma can't give Moksha and Brahama Jnanam alone gives Moksha, Hence Brahman enquiry should be done.
- Why Karma can't give Moksha?

### a) Sruti: Kaivalya Upanishad

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

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect, It shines, which the seekers attain. [Verse – 3]

### b) Yukti: Chandogya Upanishad

- Moksha = Samsara Nivritti.
- Freedom from Samsara ----- Only through Jnanam because it is Adhyastham, superimposed.....

#### Example :

- Rajju Sarpavatu.
- Samsara – Jnana Nivartyaha because Adhyasa is superimposed Rope Snake.
- Can't destroy rope snake with stick, Garuda mantra, Iruda tribe.....
- It has to be eliminated only by Jnanam.

#### How Samsara is Adhyasa?

##### a) Yukti:

- Samsara bashyam for Athaha word.
- Samsara is Adhyasa. There is Atma Anatma Aviveka, Jeevatva Buddhi, Paricheda Buddhi, I am husband, brother.

##### b) Anubava:

- Superimposed problem goes only by knowledge, Mirage water --- mere experience --- Bayam from rope snake.
- Adhyasta problems go by knowledge.
- Problems caused in dream go away on waking up to knowledge – Adhyastham.



## Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam  
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |  
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)  
The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

- By Kevala Jnanam or waking, problem goes then problem is of superimposition.
- Real snake + false snake exists.
- There is no real Samsara - Hai Hi Nahi!

## c) Sruti:

### Mandukyo Upanishad:

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah  
na mumuksur-na vai mukta ityesa paramarthata || 32 ||

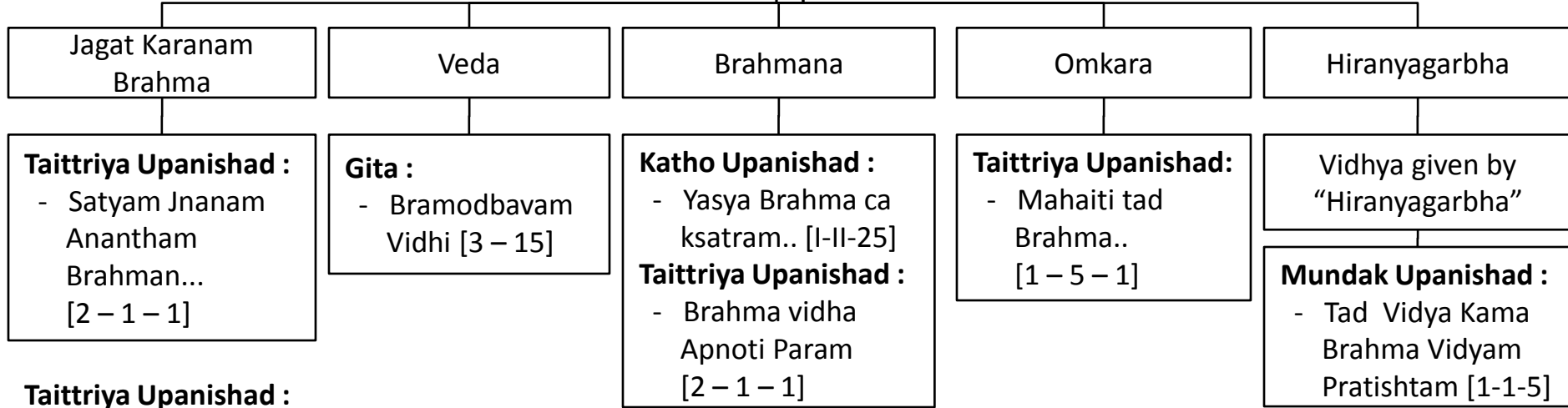
There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Sruti, Yukti, Anubava - Jnanena eva kaivalyam.
- Na Karmana - Moksha.
- Therefore Brahma Jingyasa Kartavyaya.
- Ata: Indicates Adhikari  
Ataha: Prayojanam } Anubanda chatushtayam in 1<sup>st</sup> sutra
- Ata Shabda Vichara over.

### Brahma Jingyasa:

- Brahma enquiry / Vedanta enquiry.

#### Brahma Meanings



### Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

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. [II – I – 1]

## Gita :

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्।  
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३.१५ ॥

Know you that action comes from Brahmaji (the creator) and Brahmaji comes from the Imperishable. Therefore, the all-pervading Brahman (God Principle) ever rests in sacrifice. [Chapter 3 – Verse 15]

## Katho Upanishad :

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः।  
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

yasya brahma ca kṣatram ca ubhe bhavata odanaḥ  
mṛtyur yasyopasecanaṁ ka itthā veda yatra saḥ. (25)

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! [I – II – 25]

## Taittiriya Upanishad :

भूर्भुवः सुवरिति वा एतास्त्रिषो व्याहृतयः ।  
तासामु ह स्मैतां चतुर्थीम् । माहाचमस्यः प्रवेदयते ।  
मह इति । तत् ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः ॥ १ ॥

bhur-bhuvah suvar-iti va etas-tisro vyahrtayah,  
tasamu ha smaitam caturthim mahacamasyah pravedayate,  
maha iti, tad brama, sa atma anganyanya devatah II 1 II

Bhuh, bhuvah, suvah are the three short utterances of mystical significances. In addition to these, there is, the fourth one, Mahah, made known by the seer, Mahacamasya. That is Brahman. That is the body ; other gods are its limbs. [I – V – 1]

## Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।  
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om Brahma devanam prathamah sambabhuvā visvasya karta bhuvanasya gopta I  
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha II 1 II

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

## Brahman here based on context of 2<sup>nd</sup> sutra:

जन्माद्यस्य यतः ।  
Janmadyasya yatah

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

- Brahma Jingyasa = Satyam jnanam anantham Brahma.
- Jingyasa = Jnanam - Not whether report.  
= Dridha aparoksha jnanam of Brahma.
- “Sa” = Suffix - An Pratyaya.
  - Iccha – desire.
  - Desire to know/enquiry.
- Mumukshu = Desire to be free.
- Brahma Jnanaya – Vedanta Vichara



Why not self enquiry by closing eyes - Asking who am I?

- Answer you will get = I am an idiot is what you know yourself as.
- Self enquiry not independent study but self enquiry with help or guru, Shastra Vichara.
- Vedanta alone Pramanam for Brahma.

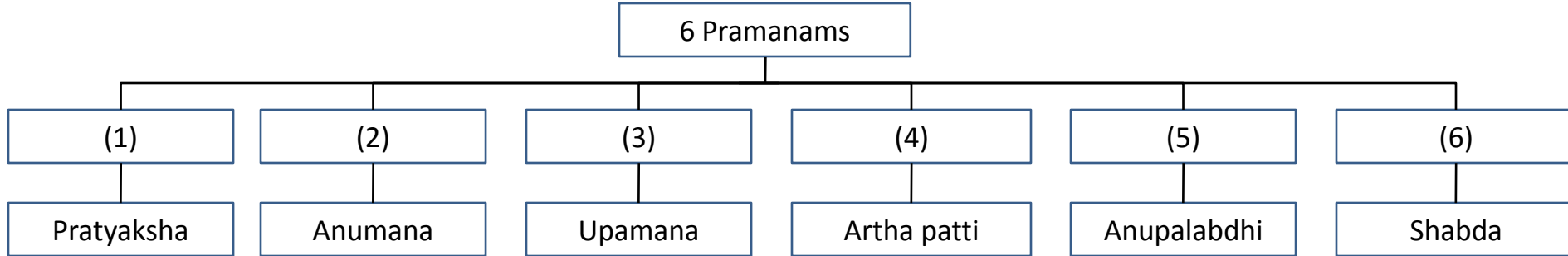
## Lecture – 16

- Brahma Jingyasa = Brahma Jnana Ichha.

Brahma Jnana Vedanta Vichara.

- Jnanam - By operation of appropriate Pramanam.

### Pramana Janya Prama:



- Mere independent thinking Vichara not Pramanam. Without Pramanam – only speculation, hypothesis not knowledge.
- Without Upanishad Shabda Pramanam, no Prama for brahman.
- Independent enquiry only speculation. Vichara should be with – Upanishad Shabda Pramanam.

### 3<sup>rd</sup> Suta :

शास्त्रयोनित्वात् ।  
Sastrayonitvat

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge. [1 – 1 – 3]

- Vedanta alone Pramanam for Brahma Shastra yonitvat.
- Why Brahma Jnana enquiry required?
- We are interested in Moksha, Samsara, Nivritti.
- Why Brahma Jnana Removes Samsara?
- Why Karma can't give Moksha?

**Logic:**

- Samsara is Adhyastha – superimposed.
- Jnanam alone can remove Rajju Sarpa.
- What knowledge removes Superimposition of rope – snake?

**Rule :**

- Any Adhyasa removed by knowledge of its Adhishtanam.
- Yatra Yatra Adhishtanam, Tatra Tatra Svadishtana Jnana Nivartakam.
- Whatever is superimposed is removed by knowledge of its Substratum.
- Samsara Sva Adhishtana Jnana Nivartatyah.
- Samsara Can be removed by knowledge of its Adhistana.
- Jeevatvam is superimposed like snake in Adhistana Atma.
- Atma Jnanam alone removes Samsara.
- Because Atma is Adhistanam of Samsara.

**Purva Pakshi:**

- Therefore Atma enquiry must be made.
- Why Atato means Bramaha Jingyasa?
- Ataha Atma Jingyasa should be correct 1<sup>st</sup> sutra.
- You are enquiring shell to remove rope snake.

**Answer:****a) 1st Answer:**

- Brahman is same as Atman.

## Taittiriya Upanishad :

- Tat Vijingyasa..... Bramaha Vichara

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा ॥ ३ ॥

tagmhovaca, yato va imani bhutani jayante,  
yena jatani jtvanti, yatprayantyaabhisamvisanti,  
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 3 ॥

To him (Bhrgu) he (Varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 3]

## Brihadaranya Upanishad:

- Atma vare Srotavyaha .....
- Upanishad uses 2 words loosely – Brahman & Atma.....
- Aikyam revealed in 1<sup>st</sup> sutra.
- Bramaha Vichara = Atma vichara.

## b) 2<sup>nd</sup> Answer:

- Brahman Not new substance revealed by Scripture.
- Biggest mistake of listener.
- Don't look for Brahman In meditation.
- Brahman Not new substance but new status of already available substance called “Aham”.
- Aham not new substance but new status as Aham Aham Aham available always – Siddha Rupasya Atmanaha.

- Brahman Knowledge = Knowledge of higher Brahman Status now lost In Apara Prakrti.
- Discovering my own status, superior, higher, Para Prakrti.
- Atmanaha Brahmatva Vichara.
- Brahman enquiry in my own Atma – self.

Old Status	New Status
- Jeevatvam / Abrahmatvam	- Brahmatvam
- Bahutvam	- Ekatvam
- Samsaritvam	- Mokshatvam
- Displaced	- Discovered
- Rajju Sarpa status	- Rajju status

#### **Atato Brahma Jingyasa :**

- Atmanaha Brahma Jinayasa. Subject revealed indirectly.
- Jeevatma / Paramatma – Aikyam indirectly.
- Ata reveals indirectly – Adikaraha.
- Ataha reveals indirectly – Prayojana.
- Brahma Jingyasa reveals indirectly – Vishaya.
- 4<sup>th</sup> Word to be supplied = Kartavyaha - Should be done.
  - Vidhi rule prescribed.
- Atmavare Drishtavyaha.
- All Tavyaha's put together - Kartavyaha.
  - Imperative mode.
  - Should be done.
- Without that can't escape from Samsara.



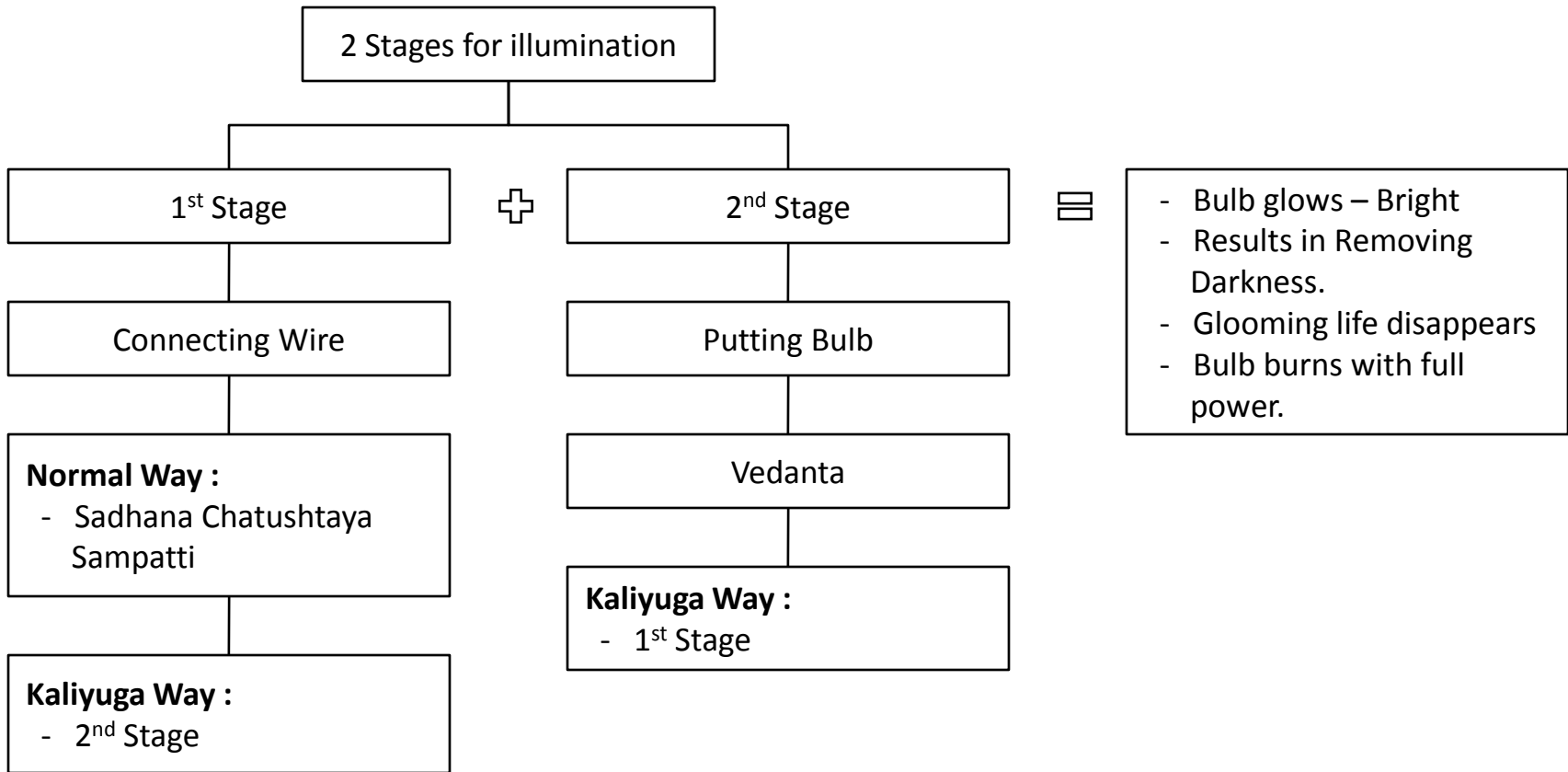
## Final meaning:

- Sadhana Chatushtaya Anantaram.
- Brahman jnanaya Vedanta Sravanam, Mananam, Ninidhyasanam, Yasmat Brahma Jnanena Moksha, Na Karmanaha.
- After enquiring 4 fold Qualification, one should do Sravanam, Mananam, Nindhyasanam of Vedanta for sake of Brahma Jnanam because Brahma Jnanam alone gives Moksha not Karma.
- This is final Expanded meaning of 1<sup>st</sup> Verse.

## What should I do?

- Have you acquired Sadhana Chatushtaya Sampatti – In Purva Janma, then do Sravanam, Mananam, Ninidhyasanam.
- If no Sadhana Chatushtaya Sampatti, Acquire through Purva Mimamsa and then do Vedanta Vichara.
- No universal advise.
- Advise depends on status of student.
- Follow Karma Yoga / Upasana Yoga – life style & with priest do Sradha, Sandhya Vandanam and get knowledge.
- Majority not Qualified – study + increase intensity of Sadhana Chatushtaya Sampatti.
- Study more meaningful, relevant significant, as we acquire qualification.
- Without qualification, only academic exercise, casual approach becomes serious approach.

## Example:



- Without Sadhana Chatushtaya Sampatti it appears academic study.
- Casual approach becomes serious approach.
- Vedanta makes life Brighter + Brighter.
- Converts Jnanam into Jnana Nishta.
- Pragyā into Sthira Pragyā.
- Paroksha Jnanam into aparoksha Jnanam.
- Pratibandaka Jnanam into Apratibandaka Jnanam.

- Continue Vedanta + Ashrama Dharma.
- Refine qualification + Sravanam + Mananam + Ninidhyasanam.
- General analysis over ↑  
+  
• Word analysis of 1<sup>st</sup> Sutra over.

### **Final Conclusion: ( 5 - Factors / 5 - Stages)**

- Technical format / pattern / design / method.
- Like letter has format – for address, date, end, beginning.

#### **a)Topic:**

- Jingyasa Adhikaranam.

#### **b)Vishaya:**

- Vedanta Shastram.

#### **c)Samshaya: Doubt**

- Vicharaniyam va.
- Worth / not worth studying.

#### **Purva Pakshi:**

- View of objectionist – nonvedantin – should give Anumanam / reason for his contention.
- Vedanta Vichara - Na Vicharaniyam no use, Anubanda Chatushtaya.
- Abavat – No Adhikari, Vivena, Vairagya, Sadhana Chatushtaya Sampatti, Mumukshutvam from Vedanta.
- Only in Katho upanishad story - no one has seen hares horn, how Nirguna Vastu...
- Can't know / see / colour / form / taste...
- In delusion – Brahma of teacher, no Atma, no independent consciousness.
- Consciousness – illusion happening in matter.

- Matter illusion in consciousness.
- Research shows consciousness is illusion in Brain Matter and Vedanta talks of independent consciousness.
- No Brahma / Atma / subject / Vishaya.
- No Prayojanam if no Brahma itself.
- No Sambandha it no Brahma itself.
- Here Purva Pakshi says Vedanta Shastra Na Vicharaniyam.

### Siddhanta Anumanam:

- Vedanta Shastram Vicharaniya.
- Anubanda Chatushtaya Anubativat – unlike dharma Shastra.
- Vishaya, Adhikari, Sambanda, Prayojanam is there.

### a) Adhikari:

मनुष्याणां सहस्रेषु कश्चिद्व्रतति सिद्धये।  
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७.३ ॥

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

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्ब्रुवति तथैव चान्यः।  
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २.२९ ॥

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

- Rare but they are there.

### b) Brahman is there because it is you yourself.

- Brahma Negation = Self Negation

### c) Prayojanam:

- Many attained Moksha.

### d) Sambandaha:

- Asti – hence, Vicharaniyam.

## LECTURE 17

### 1<sup>st</sup> Sutra :

- Utpothgatha Sutra.
- Introduction to Brahma Vichara Shastram presented : Adhikari, Vishaya, Sambanda, Prayojanam, Purvapaksha.

### 2<sup>nd</sup> Sutra :

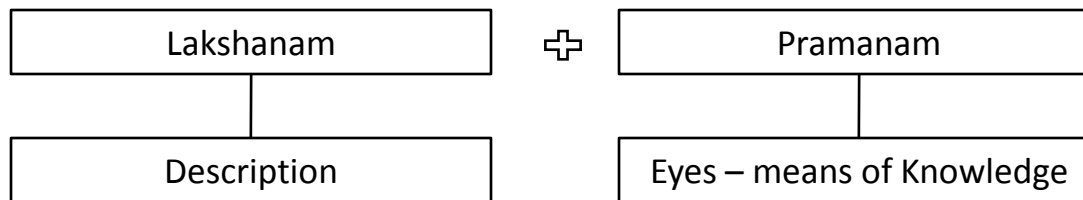
- Janmandasya Yataha
- Beginning of Shastram.

### Gita :

- 2<sup>nd</sup> Chapter = Beginning of Shastram
- 1<sup>st</sup> chapter = Upothgatha Adyaya.
- Topic of 2<sup>nd</sup> sutra - Janmadhi adhikaranam is Brahma Lakshanam.

### Definition of Brahman :

- Lakshana Pramana by Vastu Siddihi.
- Any object established only through Lakshanam + Pramanam.



- If object is established, then enquiry possible.

### Example :

- Has Krishnan come to class?
- Who is Krishnan?
- Analysis / Vichara presupposes Siddihi / existence / knowledge of Vastu.

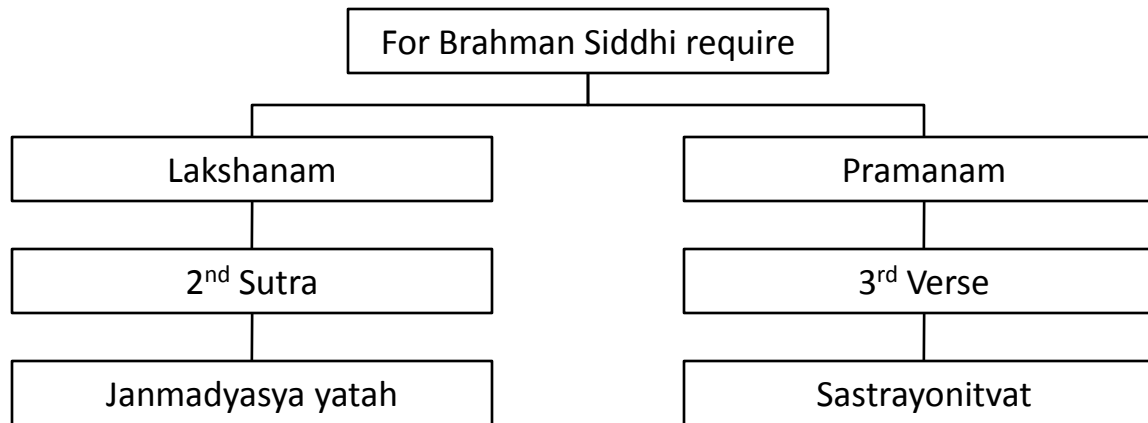
### Example : Question to Child

- Is there moon in the sky?
- Child has Pramanam – eyes to see.
- He doesn't know description of moon. Unless he knows definition of moon, can't say it is there or not.
- Without moon lakshanam, can't say biggest luminary in the night.
- Lakshanam + Pramanam = Vastu Siddhi



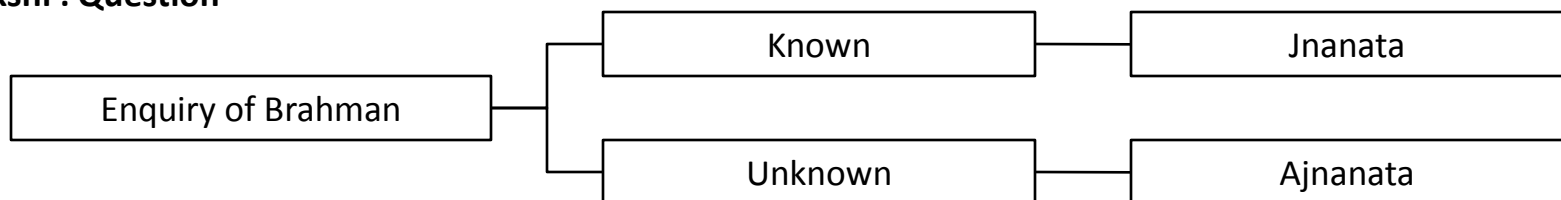
Enquiry throughout life

- If Brahman is Rabbit horn – no enquiry.
- Brahman Siddhi required for enquiry.



- Shankaras discussion at end of 1<sup>st</sup> sutra.

### Purva Pakshi : Question



- Either way enquiry not required. Vichara na apekshita.

## Brahman not Unknown :

- It is known through Veda Pramanam.
- Brahma Veda Braheiva Bavati [Mundak Upanishad III – II – 9].
- Brahma Aapnoti Param... Satyam Jnanam Anantham Brahman [Taittiriya Upanishad II – I – 1].



Indicates existence of entity / object

## Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद  
ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।  
तरति शोकं तरति पाप्मानं  
गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

**Sa yo ha vai tat paramam brahma veda  
brahmaiva bhavati nasya-brahmavit kule bhavati I  
tarati sokam tarati papmanam  
guha-granthibhyo vimukto-'mrto bhavati II 9 II**

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

## Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

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. [II – I – 1]

- Know there is Brahman and infinitely big.
- Root – Brihate / Brimate.
- Brahman – expansion – bigness.
- Brahme – The Big
- Big – Relative word / big mosquito – mountain – corpuscle.
- Dimension of bigness adjective – determined by noun.
- Brahman – The Big – Noun.
- Upanishad converts adjectives (Relative) into absolute – noun.
- No noun to condition bigness.
- Brahma = Noun = Unconditionally big / infinite.
- The big. Existence – not adjective but noun.
- In scriptures, adjectives converted to noun to indicate absolute not relative.
- Concious – adjective – in Vedanta – Conciousness.
- Existence – Adjective – in Vedanta – existence.
- From Veda know there is big – infinite entity – called Brahman.
- I have experienced only time bound, space bound objects.
- Hence I doubt its existence. To remove doubt of existence – scriptures say : “You are Brahman”



Tat Tvam Asi.

- Infinite Brahman is Atma itself.
- Which means I should never doubt its existence.
- Doubting existence of Brahman is doubting self existence.
- Can doubt Buddhi.. But no doubt regarding my existence.



- Doubter can't be doubted.
- Doubt can't exist without doubter.
- Nobody says – "I am not there".
- No doubt Reflected Consciousness = Atma Astitvam or Brahma Astitvam.
- Enquiry is into known Brahman only. Having known from Veda.

### **Purva Pakshi : Question**

- If Brahman already known, why make big enquiry? Stop Saturday – morning class.

### **Shastra :**

- I know I am Brahman from Shastra clear knowledge of Brahman I have.
- I don't have clear knowledge of myself.
- Different philosophies have different contentions regarding "I" self.

### **Charvaka :**

- I am body – no Sukshma Shariram seen. Mind – electrical phenomena in Brain, not substance. Take "EEG" electrical impulse.
- What is emotion, thinking... fused Brain.. Follow dead.
- Travel not seen.
- Acquisition of another body – nobody knows.
- Body = Atma for Charvaka... and sense organs.
- Clock stops – dispose body.

### **Buddhism :**

- Mind is Atma.

## Dakshinamurthy Stotram :

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः  
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।  
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥५॥

Deham Praannam-API-Indriyaanny-API Calaam Buddhim Ca Shuunyam Viduh  
Strii-Baala-Andha-Jaddo(a-U)pamaas-tv[u-]Aham-Iti Bhraantaa Bhrsham Vaadinah |  
Maayaa-Shakti-Vilaasa-Kalpita-Mahaa-Vyaamoha-Samhaarinne  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||5||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

## Neiyayika :

- There is self beyond body and mind.
- Atmas – many – don't quarrel.

## Example :

- Lady – watching football – why 22 players quarrelling. Over one ball. Give 22 balls, no quarrel.
- Each atma – infinite atmas, all pervading.
- Aneka Vibhu Atmanaha.
- Aham Karta Bokta.

## Sankhya + Yoga :

- Many Atmas, all pervading Atma only Bokta – not Karta.

Body – Mind	Atma
<ul style="list-style-type: none"><li>- Karta</li><li>- Do action</li><li>- Wife 7 AM – 7 PM working</li></ul>	<ul style="list-style-type: none"><li>- Bokta</li><li>- Enjoyer</li><li>- Complains</li><li>- Man complains</li></ul> <p><b>Example :</b></p> <ul style="list-style-type: none"><li>- who ever cooks without helping wife is Sankhya atma.</li><li>- Akarta Atma – but Bokta.</li></ul>

## Vedanta Atma :

- Atma Ekaha, Sarvagataha, Akarta, Abokta, many confusions regarding – Atma. Therefore enquiry required.

## Purva Pakshi :

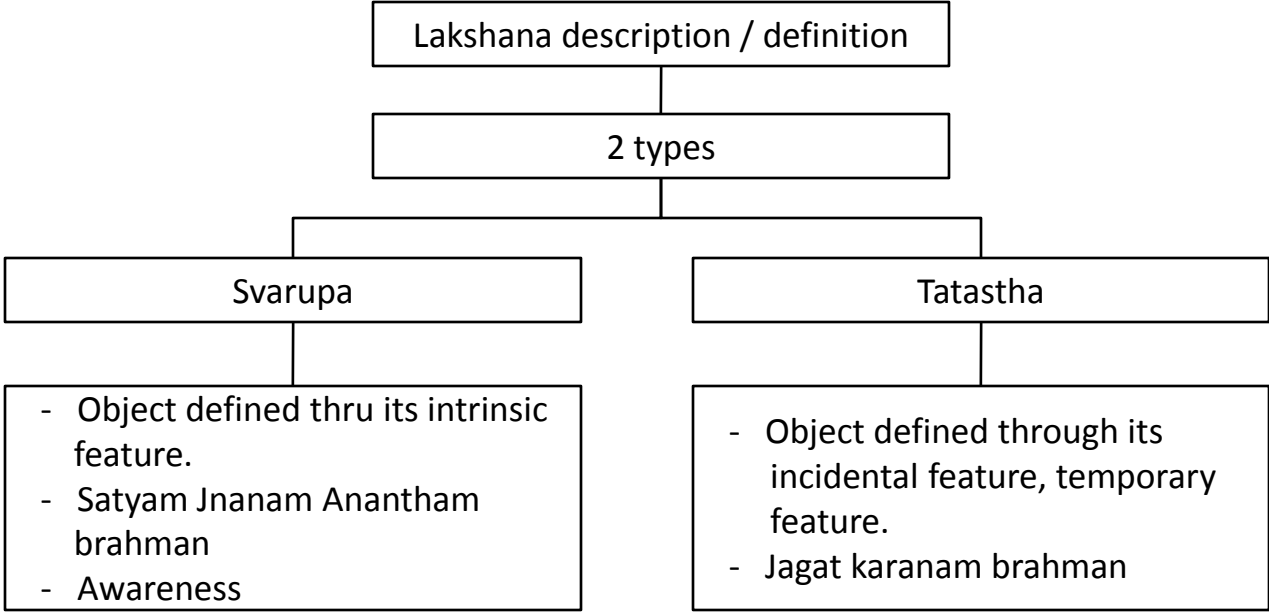
- Brahman – unknown – can't be enquired.
- Brahman – known – need not be enquired.

## Siddhantin :

- Brahman not totally known, unknown.
- Apatha Jnanam – unclear, vague, partial knowledge Paroksha Jnanam.
- Brahman unclearly known – like rope.
- Brahman Vichara for converting unclear knowledge to clear knowledge.
- Veda Pramanasya Brahman Siddhatvam + Brahma Lakshanam is there.
- Poornatvam of Brahman not known. General analysis over.

**Brahma Lakshnana Sutra :**

- Lakshanam required for siddhi.



Tataha	Sthaha
- Bank of River	- Remaining
- Ganga tataha	- Teeraha

- River Bank not in river.
- That which remains on the bank.
- That which is not part of river, not inside river, aloof, away.
- In shastra – Tatastha means aloof, not intrinsic.

## Svarupa Lakshanam :

### Example :

- Pralushta Prakashaha chandra.
- Moon is that object which is most luminous in night sky. Brightest, shining luminary – planet, stars, moon have borrowed light.
- Brightness – intrinsic – never experience moon without brightness.
- Brahman = Atman = Awareness = Jnanam  
Satyam – Existence  
Anantham – Brahman – Bliss.
- Sat / Chit / Ananda – Intrinsic features Svarupam Satu Vyavarthakam.
- It is that intrinsic feature which reveals or defines an object.

### Example :

- Devadatta Griham – Red / 2 storey / intrinsic features of house.

## Tatasta Lakshanam :

- Kakavat griham devadatta griham.
- Crow is incidental feature of house.
- Wherever crow is sitting is not devadatta.
- House – after sometime crow goes to neighbours house.
- Temporary, incidental feature.
- Kadachitkam Bavati – Vyavartakam



Anitya Dharma



Which specifies

## Shastra Example :

- Brahman = Jagat Karanam Brahman.
- Srishti, Sthiti, Layam Karanam Brahman. Cause of universe.

## Question :

- Whether world is intrinsic feature or incidental feature of Brahman.
- Srishti Purvam – Jagat Nasti – Brahman Asti.
- Srishti Anantaram – Jagat Nasti – Brahma Asti.
- Videha Mukti – Anantaram – Sarvada Nasti.
- World permanently not there.
- Jagat Karanam Brahman is incidental definition – Tatasta Lakshanam (TL) of Brahman.
- 2<sup>nd</sup> sutra presents Tatasta Lakshanam of Brahman.

## General Meaning :

Janmadasya Yataha	Tat Brahma Bavati
- Alpaksharam	- Adhya Ahara - Supplied

- In all Sankhya / Yoga sutras Adhyahara required.

## Example :

- Give him cup of coffee.
- Give me also one... [Coffee → Adhya Ahara]
- Context helps in Adhyahara.
- Brahman is that from which origination, sustenance and resolution of world takes place.
- Jagat Srishti, Sthiti Laya Karanam Brahman.

## LECTURE 18

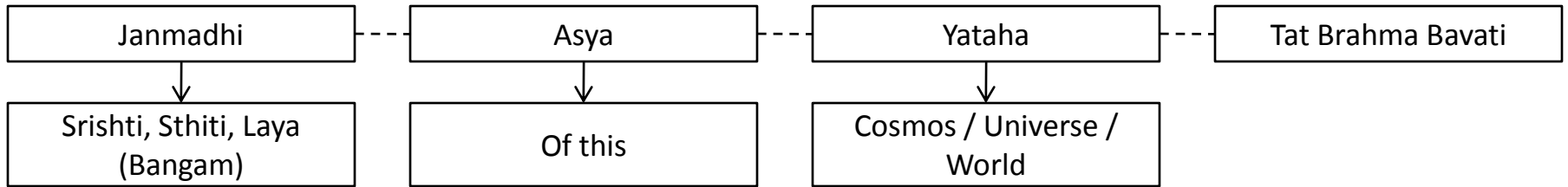
### 2<sup>nd</sup> Sutra :

- Tatastha Lakshana to establish existence of Brahman according to rule.

### Rule :

- Lakshana Pramanabyam vastu siddhi.

### General meaning of sutra :



### Yataha :

- Yasmat Karanat.
- From which cause this world is born, exists + resolves is Brahman.

### Nyaya :

- Yatra Yatra lakshana satvam, tatra tatra vastu siddhi.
- Lakshana pramanabyam vastu siddhi.
- Brahman asti – Ghatavatu.
- We prove existence of Brahman Lakshanam then Vichara possible.
- Without Brahman Siddhihi – no Vichara.
- 1<sup>st</sup> Sutra = Brahma Vichara.
- 2<sup>nd</sup> Sutra = Brahma Siddhihi – Nyaya Vakyam.
- Vishaya Vakyam of this sutra – Brahma sutra not product of Vyasa brain.
- Apauresheya – Vedanta Baga.

## Sruti : Taittriya Upanishad

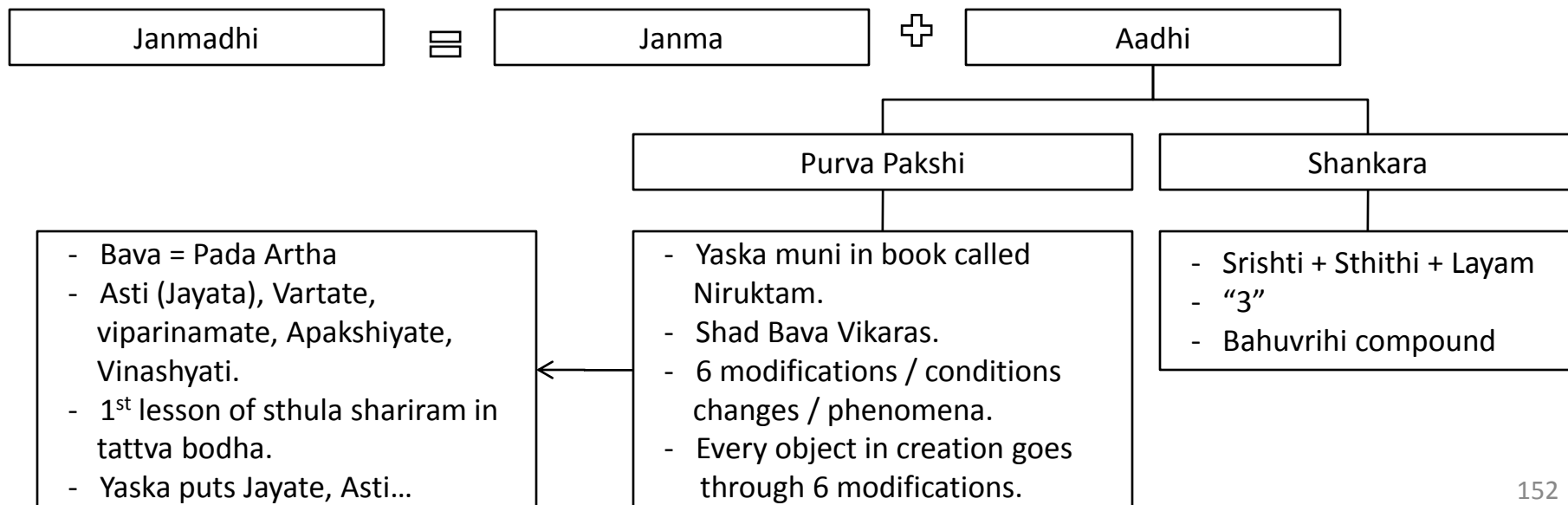
त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा ॥ ३ ॥

tagmhovaca, yato va imani bhutani jayante,  
yena jatani jtvanti, yatprayantyabhisamvisanti,  
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 3 ॥

To him (Bhrgu) he (varuna) again said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 3]

- Yatho va imani butani... very important verse in Vedanta.
- Brahman is srishti karanam.... Ena Jayante – Ena Jatani Jeevati... sthithi karanam.
- Yat Pratyat abishamvisanti... laya karanam.
- This is vishaya vakyam of 2<sup>nd</sup> sutra.

### World Analysis :





## Shankara Answer :

### a) Yaska Nirukta Granita :

- Science of etymology – word – derivation is human – Paurusheyam - Discussed in Mundak Upanishad.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा ।  
कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति  
अथ परा यया तदक्षरमधिगम्यते ॥ ५॥

Tatrapara, Rg-vedo yajur-vedah sama-vedo-'tharva-vedah siksa,  
Kalpo vyakaranam niruktam chando jyotisa-m-iti  
atha para, yaya tad-aksaram-adhigamyate ॥ 5 ॥

There, the 'lower knowledge' is constituted of (the four Veda-s) the Rg, the Sama, the Yajur and the Atharva, and the (six Vedanga-s) Siksa (Phonetics), Nirukta (etymology), Chanda-s (metrics) and Jyotisa (astrology). Now the "Higher Knowledge" is that which leads to immortality or that which goes beyond the world-meaning in languages.  
[1 – 1 – 5]

- He can talk of only objects within creation – not talk of creation of whole universe including time, space.
- Human intellect has no access to study Jagat Karanam. Yaska can't talk of origin of Akasha, Vayu, Agni, Pancha Buta Utpatti.
- Bautika Prapancha Utpatti – Ok.
- Objects within Universe – Tree, Wall, River.
- Janmaadhi Shatkam talks of Bhautika Prapancha.
- Here cosmos discussed – Bhuta Prapancha, Kala Utpatti, Samsta Srishti. His discussion irrelevant.

### Purva Pakshi :

- Yaskas text book based on Sruti like Gita – Smrita based on Sruti.
- Can get validity of Apaurusheya Grantha.
- Deals with cosmos.
- Yaskas Vakhyam relevant based on Sruti.

### Shankara :

- Deals with partial universe because it is based on intellect.

### Purva Pakshi :

- Yaska depends on borrowed validity from Sruti only.

### Shankara :

- I have commented on Sruti Vakyam itself, has original intrinsic validity.
- Sruti talks of : Yatho imani...

### Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा ॥ ३ ॥

**tagmhovaca, yato va imani bhutani jayante,  
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tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 3 ॥**

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 3]

- Sruti deals with Buta + Bautika – Janmadasya – Trayam.

### b) 2<sup>nd</sup> Answer of Shankara – simple

- Entire Brahman sutra by Vyasa analysis is on Vedanta Vakyam of Ishvara.
- Vedanta Sutrani / Uttara Mimamsa Sutrani another name of Brahman sutra.
- Don't go to another text – Nirukta Grantha.

Primary Meaning	Implied – Secondary Meaning
- Srishti Sthithi Laya Karanam	- Shad Vikaras also included.

## 2<sup>nd</sup> Purva Pakshi :

- Argument chastens intellect.
- You don't accept linear creation – creation beginning and end – only cyclic.

### Question : when all began?

- Srishti because of karma.
- Karma because of Srishti.
- How 1<sup>st</sup> Karma? 1<sup>st</sup> Jiva? Question with triumphant attitude.

### Gita :

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।  
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २.२८ ॥

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?  
[Chapter 2 – Verse 28]

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।  
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ ८.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night, they dissolve verily in that alone, which is called the unmanifest.  
[Chapter 8 – Verse 18]

- Can't say which is beginning – end.
- In cycle – how you say beginning with Srishti...
- Why not beginning with Sthithi or Layam?

### Shankara 2<sup>nd</sup> Answer :

#### a) Our comprehension goes in order of :

- Srishti – Sthithi – Layam.
- Particular order – in events no order, in our understanding there is order.
- Death presupposes – Sthithi – existence + origination.

- Existing thing alone has destruction and resolution.
- Child born – survives or dies.
- Srishti came, is, goes.

**2<sup>nd</sup> Answer :**

- Vyasa writing keeping sruti vakya in mind.
- Choice of order in sruti by God.

**Gita :**

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।  
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११.२ ॥

The origin and destruction of beings, verily, have been heard by me in detail from you, O lotus-eyed Krsna, and also your inexhaustible greatness. [Chapter 11 – Verse 2]

Bava	Apyayah
Janma	Laya

**Bhagawatam :**

- Beginning with Brahman + Dharma in Dhyana sloka.

*om namo bhagavate vāsudevāya*

*janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāṭ  
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ  
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā  
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi*

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth. [1 – 1 – 1]

- Kamba Ramayanam – in Tamil – also Srishti first.
- Word meaning of Janmadhi over.

**Asya :**

- Pronoun “of this”.
- This refers to Sarvasya Samasta Jagataha.
- Used this not that

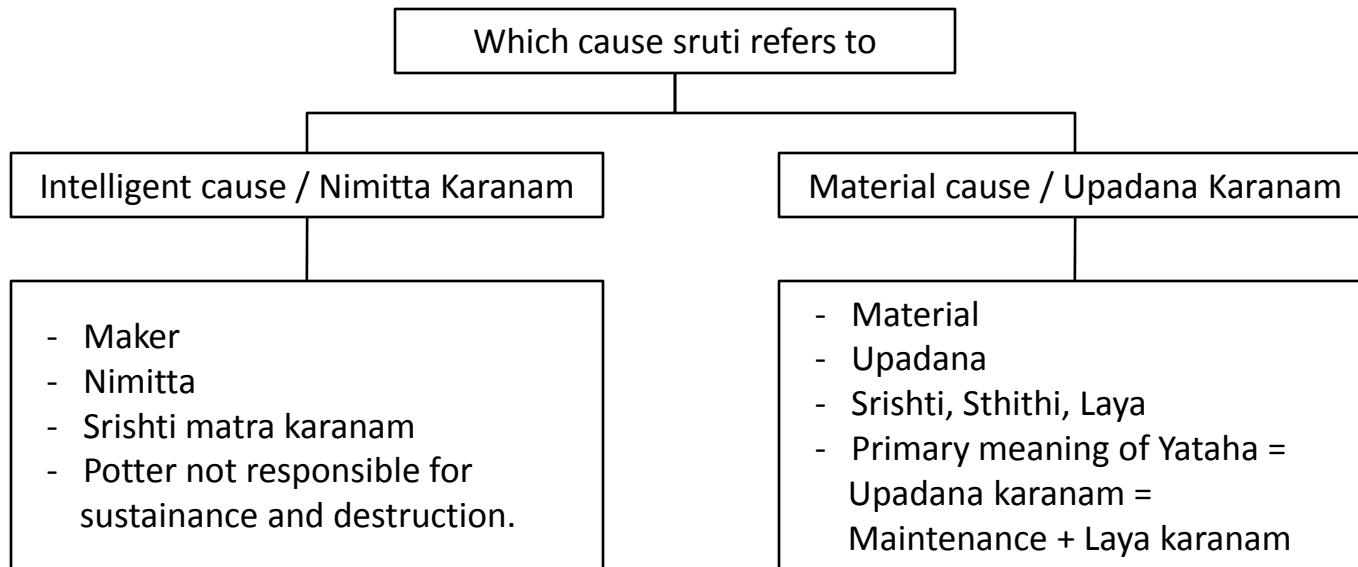


Jagat Available in front.

- Pratyaksha prapanchasya gocharaha srishti sthiti layaha.
- Original, sustainance, existence of this visible universe takes place because of which cause, that cause is Brahman.

**Yataha :**

- Yasmaat Karanat.
- From which cause all these take place.



## LECTURE 19

### Yataha :

- Refers to Upadana Karanam of Brahman.
- Jagat Karanam has to be only one, not two.
- Worldly objects can have Nimitta Karanam (Maker) & Upadana Karanam (Clay).
- World includes Desha + Kala....
- Creator is beyond Desha Kala, creates Desha Kala.

### Dakshinamoorthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः  
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah  
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |  
Maayaavi-Iva Vijrmbhayaty-API Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)  
This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Creator has to be Ekam Eva Advitiyam.
- No 2<sup>nd</sup> thing. Itself serves as Material cause + Intelligent cause.
- Since no separate Nimitta Karanam, direct primary meaning = Upadana Karanam.

## Final meaning :

- Abinna Nimitta, Upadana Karanam.

## Example : Mundak Upanishad

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।  
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,  
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [1 – 1 – 7]

- From which material and intelligent cause, world has Srishti, Sthithi, Laya Karanam, that Abinna Nimitta Upadana Karanam is Brahman.
- **Sanskrit :**  
Yasmat abinna nimitta Karanat asya prapancha srishti, sthithi, laya sambhavanti, tatu nimitta upadana karanata brahman. [Swamiji's warning : don't take dictation in class – take notes here + there].

## Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा ॥ ३ ॥

tagmhovaca, yato va imani bhutani jayante,  
yena jatani jtvanti, yatprayantyaabhisamvisanti,  
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 3 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 3]

- Yato va imani.... That from which, because of which Srishti, Sthithi, Laya takes place.



- Upanishad does not say what it is. Unknown factor – “X” ... (father) varuna, says to Brighu (son).
- Jagat Karanam = Tatastha Lakshanam.
- Doesn't say directly what it is.
- Svarupa Lakshanam – Satyam, Jananam, Anantham says description of Brahman.

### Enquiry :

- Annam Brahme Divya Janaat [Taittriya Upanishad III – II – 1]
- Prana Brahme Divya Janaat [Taittriya Upanishad III – III – 1]
- Manas Brahme Divya Janaat [Taittriya Upanishad III – IV – 1]
- Vijnanan Brahme Divya Janaat [Taittriya Upanishad III – V – 1]
- Anando Brahmeti vyajanat [Taittriya Upanishad III – VI – 1]

### Taittriya Upanishad :

अन्नं ब्रह्मेति व्यजानात् ।  
 अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।  
 अन्नेन जातानि जीवन्ति ।  
 अन्नं प्रयन्त्यभिसंविशन्तीति ।  
 तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार ।  
 अधीहि भगवो ब्रह्मेति । त होवाच ।  
 तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।  
 स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

*annam brahmeti vyajanat,  
 annaddhyeva khalvimani bhutani jayante,  
 annena jatani jivanti,  
 annam prayantyaabhisamvisantiti,  
 tadvijnaya punareva varunam pitaramupasasara,  
 adhihi bhagavo brahmeti, tagm-hovaca,  
 tapasa brahma vijijnasasva, tapo brahmeti,  
 sa tapo'tapyata, sa tapastaptva [1]*

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said” “Revered Sir, teach me Brahman”. Varuna told him” “By deep thinking (tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas.... [III – II – 1]

## Taittiriya Upanishad :

प्राणो ब्रह्मेति व्यजानात् ।  
प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते ।  
प्राणेन जातानि जीवन्ति ।  
प्राणं प्रयन्त्यभिसंविशन्तीति ।  
तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार ।  
अधीहि भगवो ब्रह्मेति । त होवाच ।  
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।  
स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

**Prano brahmeti vyajanat,  
pranaddhyeva khalvimani bhutani jayante,  
pranena jatani jivanti,  
pranam prayantyabhisamvisantiti,  
tadvijnaya punareva varunam pitaramupasasara,  
adhihi bhagavo brahmeti, tagm-hovaca,  
tapasa brahma vijijnasasva, tapo brahmeti,  
sa tapo'tapyata, sa tapastaptva ॥ 1 ॥**

Bhrgu understood that prana is Brahman; because it is from prana alone that all these living beings are born; having been born from it, they live by it and (in the end) on departing, they go towards prana and become one with it. Having known that, he again approached his father Varuna saying : “O Revered Sir, instruct me about Brahman”. He, (Varuna) told him : “Desire to know Brahman by tapas, tapas is Brahman”. He performed tapas and having performed tapas.... [III – III – 1]

मनो ब्रह्मेति व्यजानात् ।  
मनसो ह्येव खल्विमानि भूतानि जायन्ते ।  
मनसा जातानि जीवन्ति ।  
मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।  
पुनरेव वरुणं पितरमुपससार ।  
अधीहि भगवो ब्रह्मेति । त होवाच ।  
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।  
स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

**Mano brahmeti vyayanat,  
manaso hyeva khalvimani bhutani jayante,  
manasa jatani jivanti,  
manah prayantyabhisamvisantiti,  
tadvijnaya punareva varunam pitaramupasasara,  
adhihi bhagavo brahmeti, tagm-hovaca,  
tapasa brahma vijijnasasva, tapo brahmeti,  
sa tapo'tapyata, sa tapastaptva ॥ 1 ॥**

He knew that mind was Brahman; for, it is from the mind that all these living beings are produced. Being born from it, they all live by it; and on departing, they enter into the mind and become one with it. Having known that, he again approached his father, Varuna, saying : “O Venerable One, teach me Brahman”. He, (Varuna) told him : “Desire to know Brahman by penance. Tapas is Brahman”. Bhrgu performed tapas and having performed tapas... [III – IV – 1]

## Taittiriya Upanishad :

विज्ञानं ब्रह्मेति व्यजानात् ।  
विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते ।  
विज्ञानेन जातानि जीवन्ति ।  
विज्ञानं प्रयन्त्यभिसंविशन्तीति ।  
तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार ।  
अधीहि भगवो ब्रह्मेति । त होवाच ।  
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।  
स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

**Vijnanam brahmeti vyajanat,  
vijnanaddhyeva khalvimani bhutani jayante,  
vijnanena jatani jivanti,  
vijnanam prayantyaabhisamvisantiti,  
tadvijnaya punareva varunam pitaramupasasara,  
adhihi bhagavo brahmeti, tagm-hovaca,  
tapasa brahma vijinasasva, tapo brahmeti,  
sa tapo'tapyata, sa tapastaptva ॥ 1 ॥**

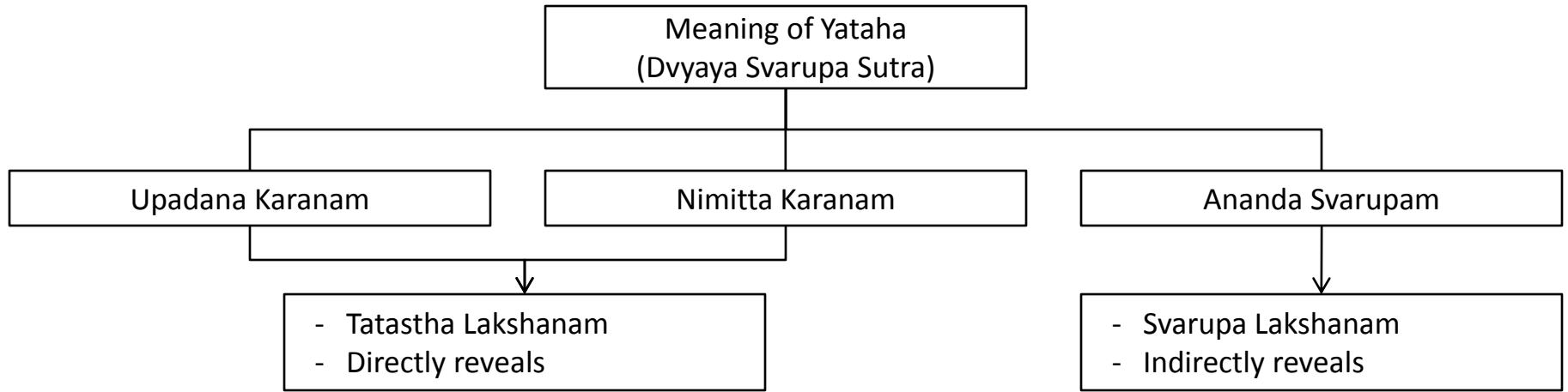
He understood that knowledge is Brahman, because it is by knowledge that all these living beings are born; having been born, by knowledge they live, and having departed, into knowledge alone they enter. Having known that, he approached his father, Varuna, to know the Truth further and said, “Revered Sir, teach me Brahman”. He, (Varuna) told him, “By tapas seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas... [III – V – 1]

आनन्दो ब्रह्मेति व्यजानात् ।  
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।  
आनन्देन जातानि जीवन्ति ।  
आनन्दं प्रयन्त्यभिसंविशन्तीति ।  
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।  
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।  
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

**Anando brahmeti vyajanat,  
anandaddhyeva khalvimani bhutani jayante,  
anandena jatani jivanti,  
anandam prayantyaabhisamvisantiti,  
saisa bhargavi varuni vidya parame vyoman pratisthita,  
sa ya evam veda pratitisthati, annavanannado bhavati,  
mahan bhavati prajaya pasubhirbrahmavarcasena, mahan kirtya ॥ 1 ॥**

He knew that Bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- X-factor = Ananda Svarupam – Brahman.



- X-factor = Ananda Svarupam – Brahman.
- Yasmat prapanchasya abinna nimitta upadana karanat anandasya svarupatvat.
- Prapanchasya srishti sthithi laya sambavanti.
- Tatu abinna nimitta uapdana karanat ananda svarupat brahma bhavati.

#### **Tatu Brahma :**

- Shankara adds one more feature.
- Amount of intelligence can be inferred by nature of product.
- Greater product – greater intelligence (Son – Father – Nature).
- See nature of Srishti – See glory of creator.
- See Vibhuti in world – Ishvara is sarvagya sarva shaktiman.

#### **4 Adjectives described Ishvara Glory :**

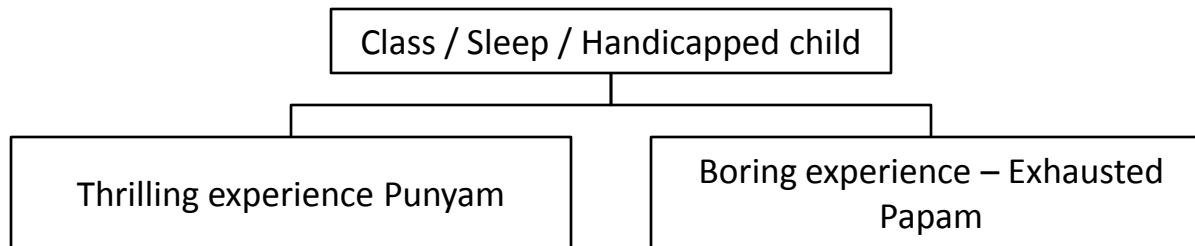
##### **a) Well designed Universe :**

- Not accidental evolution.
- Not drawing natural selection of specie.

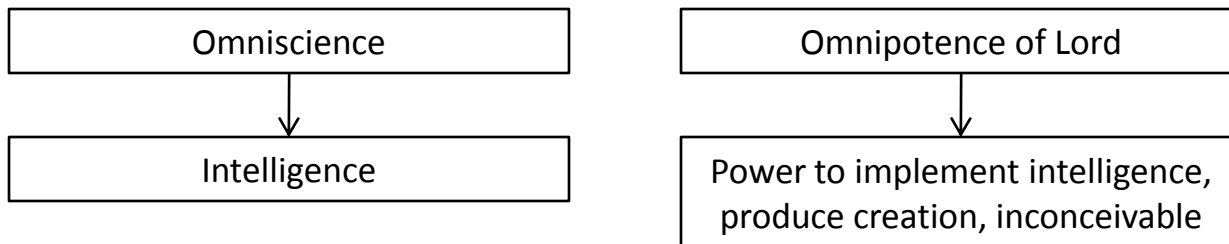
- Shakespeare’s work = Not big bang – letter coming together accidentally.
- Cosmos not accident.
- Chetana Karta – intelligent being required.

**b) Countless Jivas – Kartas / Boktas :**

- Jiva + creation = Product of creation.
- Producer = Non Jiva.
- Cosmos not chaos, every event in specific place / time.
- Countless Jivas, countless experiences, caused by Desha / Kala / Nimitta.
- Sarvagyatvam – Infinite knowledge to run the show.
- Infinite intelligence and infinite power sarva shaktiman to implement.
- Some events common to Jivas giving Papam, Punyam.



- Scientist / doctors only knows how brain functions, can’t create one, no power.



## Final Definition of Brahman :

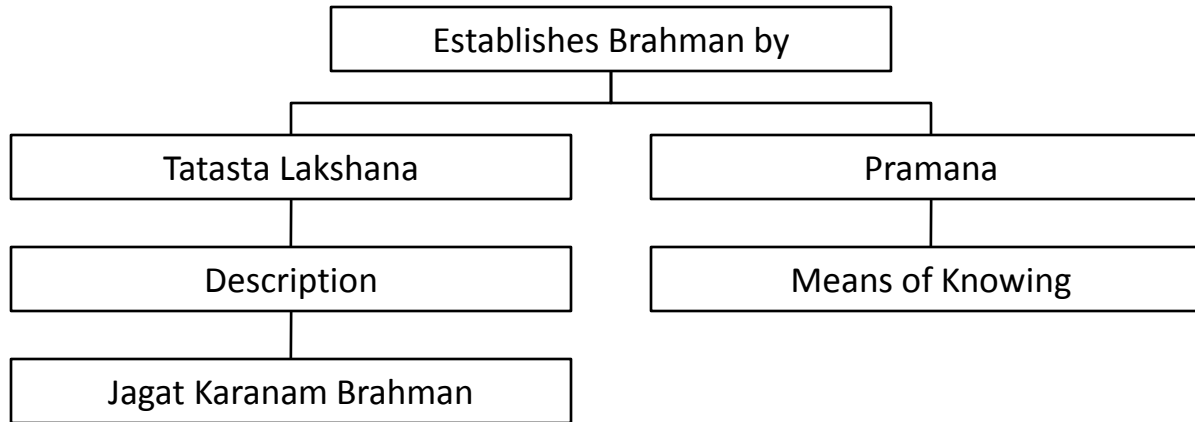
- Sarvagya Sarvashakti, sarva karanatvat vyatireka, sarvasya karta sarvagya shakti, sarvasya shaktima yasmad, abinna nimitta ubaya karanat ananda svarupat, sarvagata, sarvashakti prapanchasya srishti, sthithi, laya sambavati, tat brahman.

## Nyaya Purva Pakshi :

### 1<sup>st</sup> Sutra :

- Do Brahman enquiry.

### 2<sup>nd</sup> Sutra :



### 3<sup>rd</sup> Sutra :

- Shastra yonivatu pramanam presents Brahman Pramana – Sruti – means to know Brahman.
- Pramanam for Jagat karanam = Ishvara.

## Neiyeyikas suggestion :

- Take 2<sup>nd</sup> sutra – Pramanam for Brahman by inference.
- Rama is Dasharatas son.
- Dasharata is Ramas father.

Visible	Invisible – Inferred
Rama (Son)	Dasharatha (Father)
Karyam	Karanam
World	Ishvara
Tree	Root
Smoke	Fire

- Pramana for Ishvara = Karya Lingaka Anumana.
- Shastram not required to prove Ishvara.

**Vedantin :**

- Ishvara can't be proved by reason.
- Ishvara proved through shastra.
- Shastra primary, logic secondary.

## LECTURE 20

### Shankaras Answer :

#### a) Simple Answer :

- If 2<sup>nd</sup> sutra gives Anumana Pramana, it can't be called Vedanta sutras.
- Vyasa doesn't propound philosophy by using his own reasoning power.
- 6 Nastikas + Sankhya, Nyaya, Yoga, Veiseshika are Tarquikas – Anumana based, accept Sruti as subservient, and give step motherly treatment to sruti.
- Vedanta uses reason to derive philosophy from Veda. Understand Veda not to propound new philosophy.
- Every sutra has backing of veda for analysis.
- If 2<sup>nd</sup> sutra is Anumana Vakyam to establish Ishvara, importance will go to Anumana not Shastra.
- Will defeat Vyasas intention.
- Many sutras provide Anumana but it is not independent Anumana.

Tarqua, Anumanam thread	Flower garland / Necklace
<ul style="list-style-type: none"><li>- No independent use</li><li>- Hides behind flowers</li><li>- Secondary, subservient</li></ul>	<ul style="list-style-type: none"><li>- Vedanta Vakyam</li></ul>

- 2<sup>nd</sup> sutra – brings out Lakshana Vakyam.

### Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा ॥ ३ ॥

**tagmhovaca, yato va imani bhutani jayante,  
yena jatani jtvanti, yatprayantyabhisamvisanti,  
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 3 ॥**

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 3]



- Brahma Lakshana given, not Pramana sutra.

**Sub-commentators :**

- Neiyayikas believe Ishvara can be logically proved, established.

**Shankara :**

- Ishvara established only through shastra.
- It can be assimilated through logic.

Shastra	Liquid	Funnel	Manas
Bottle	Ishvara	Logic	Container



Can't give liquid Ishvara

- Funnel can pour what shastra gives.

**Neiyayikas :**

- Ishvara arrived at by 3 logical statements / anumanam.

**a) Jagat Sa Kartrutvat – Karyatvat Ghatavatu**

World	Vyapti - Generalisation
<ul style="list-style-type: none"> <li>- Effect</li> <li>- Product</li> <li>- Must have creator like pot</li> </ul>	<ul style="list-style-type: none"> <li>- Yat yat karyam, sa kartrukam</li> <li>- Whatever is product must have creator</li> </ul>

- There is creator – 1<sup>st</sup> step.

## b) 2<sup>nd</sup> Step :

- Jagat karta – Ishvara.
- Jiva binnatvet sati chetanatvat.
- Vyatirikena – Kulalavatu.
- Creator must be Ishvara.
- I know there is a creator.
- Jiva not creator of world.
- Creator is intelligent.
- What is intelligent other than Jiva?
- Jagat – not intelligent – Jadam.

## Vyapti :

- Yatu jiva binna tasya chetana, tatu ishvara.
- Whatever is being other than jiva must be ishvara.

1 <sup>st</sup> Step	2 <sup>nd</sup> Step	3 <sup>rd</sup> Step
- There is creator	- Jiva – Chetanam - Intelligent not creator of world. - Hence Ishvara is creator.	- Ishvara = Sarvagyata sarvakartrutvat vyatirikena kulalavatu. - Ishvara has to be omniscient – unlike pot maker. Who can create only pot.

- **Vyapti** : Yatra sarva kartrutvam, tatra sarvagyatvam bavati.
- Yo yat karta – tat sarvagyata.
- Sarvagya Ishvara established. Don't required Ishvara from veda.
- Neiyayika establishes Ishvara by logic / reason / rationalist.

## Shankara :

- 3 inferences defective.

### a) World has creator because it is a product like a pot.

- Yat yat karyam, sa kartrukam.
- Product must have creator.
- Hall / wall/ clock – has creator / all products.
- Anumana requires vyapti gathered through pratyaksha.
- Not by Shastra / Anumanam.
- Mountain has fire.
- **Vyapti** : By observation, only if there is no exception – Vyabichara.
- If exception, vyapti will collapse.
- No smoke without fire.

### Can't say :

- Wherever there is fire – there is smoke.

### 1<sup>st</sup> Anumanam :

a) Vyapti has to be proved by perception.

b) Vyapti should not have exception.

- Only in case of artificial products like hall, clock, etc, you are able to prove creator through perception.

### Example :

- Tree in Amazon jungle – “Nature”.
- Can't prove creation in case of natural products.
- Exception = Natural products.
- Vyapti Asiddhou.

## 2<sup>nd</sup> Anumanam :

- **Vyapti** : Concious being other than Jiva is Ishvara.
- Vyapti Jnanam : Requires perception.
- Any other being other than Jiva not proven.
- If we see Jiva + Ishvara dinking coffee we can point out creator.
- Ishvara not perceptually proved to apply Parishesha Nyaya.

## 3<sup>rd</sup> Anumanam :

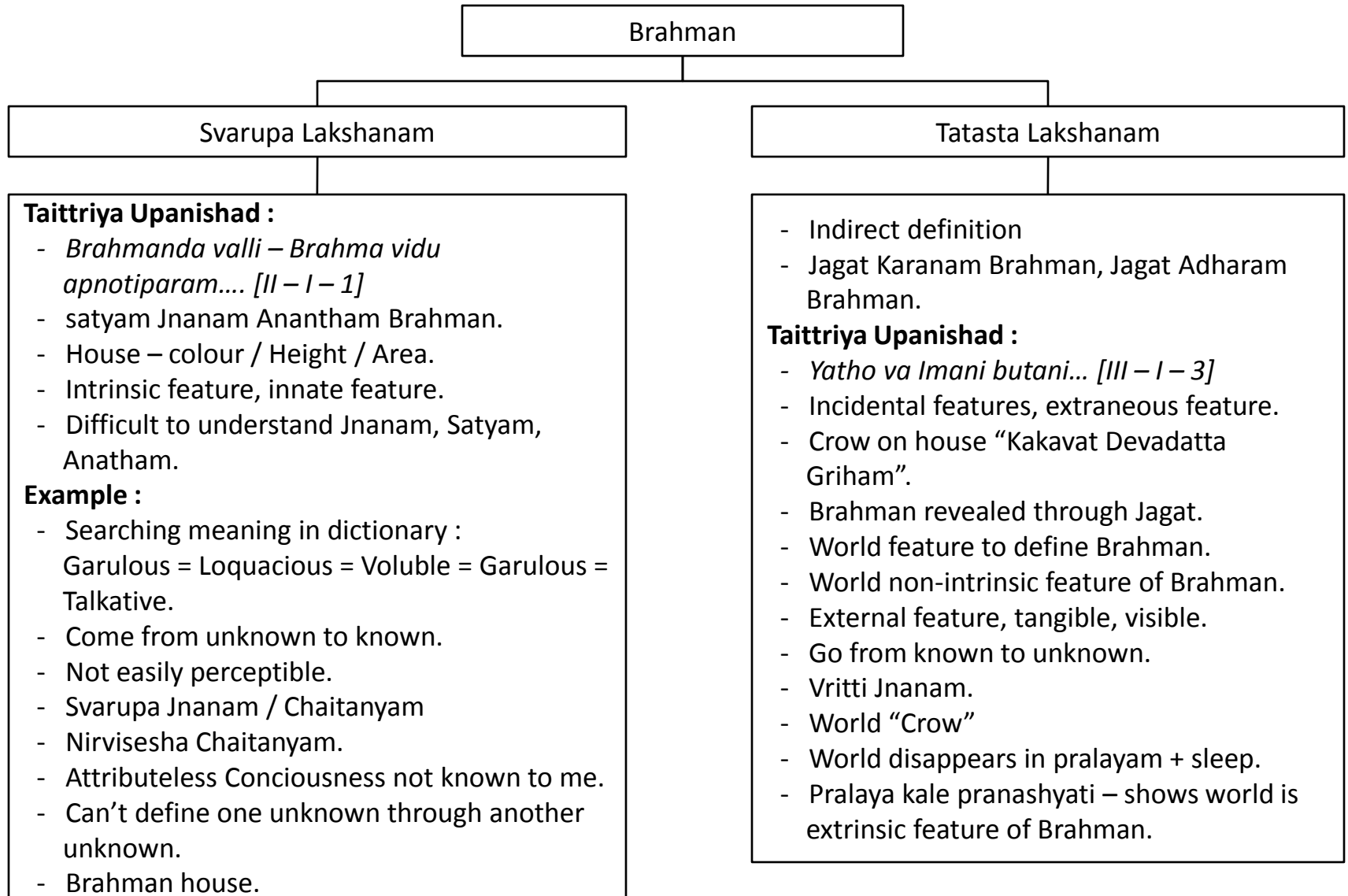
- Ishvara Sarvagya – Sarvakartrutvat.
- Omniscient because creator of everything.
- Every knowledge born out of mind Yatu Jnanam Tatu Mano Janyam. He depends on perception + mind. Whatever perception, mind is seen.
- **Each system** : wonderful independently – when one segment taken – when you try to tie it together and make it consistent, it falls off.
- Science – allergic to Conciousness.

## Example :

- Aware of universe (not sure of title hear CD again) by Amit Goswami.
- All Darshanams have problem with “Jnanam”. All knowledge born out of mind.
- **According to Nyaya** : Ishvara – Asharira / no mind.
- How Sarvagya and no mind.
- Mind means Samsara.
- Ishvara = Asamsari – can't fit Jnanam.
- How to establish Ishvara? Come to shastra.

## Introduction :

- 2<sup>nd</sup> sutra – foundation of vedanta, Brahma Lakshana Sutram.



## Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti ॥ 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. [II – I – 1]

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
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To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 3]

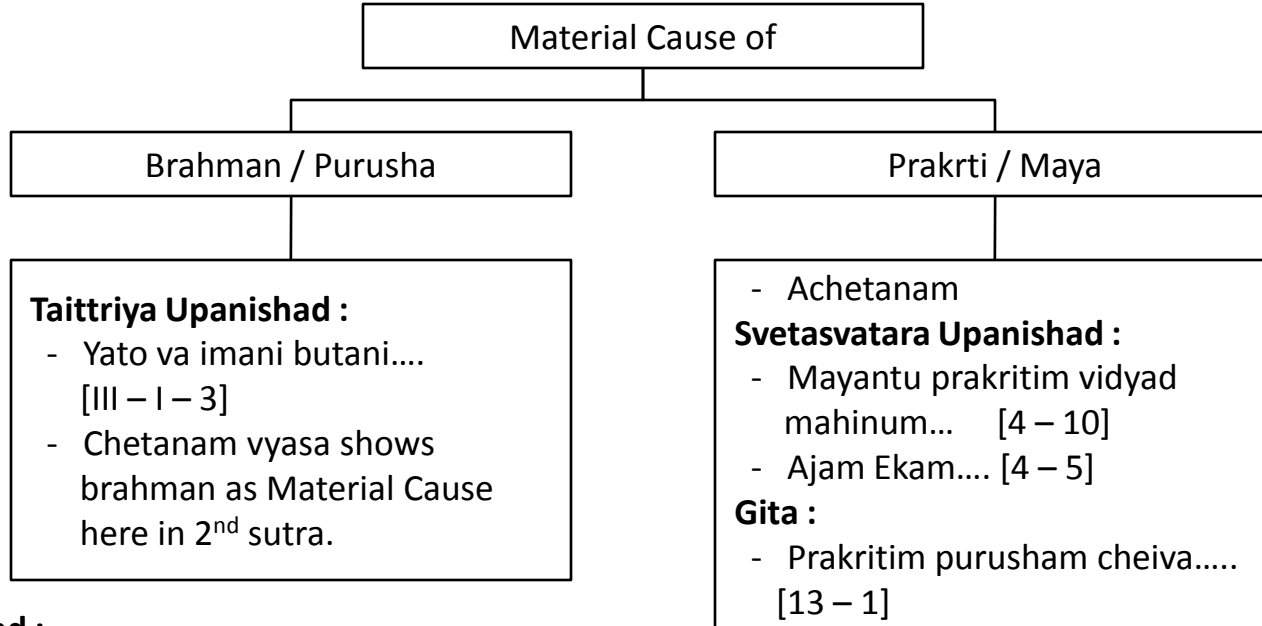
### Question :

- Why Vyasa used tatasta lakshanam instead of svarupa lakshanam – Jagat karanam instead of Satyam Jnanam Anantham Brahman?

### Answer :

- Easier to understand Tatasta instead of Svarupa Lakshanam initially.
- Definition of Jnanam requires Tatasta Lakshana. Through Vritti Jnanam alone I can define Svarupa Jnanam, Svarupa Lakshanam requires Tatasta Lakshanam.
- Satyam not visible.
- Jnanam not experiencable.
- Anantham not known to me.

- Satyam Jnanam Anantham useful after using Tatasta Lakshanam.
- In house, Svarupa Lakshanam colour, area, height visible.
- Hence Vyasa chose Janmadasya Yataya.
- Brahman = Jagat Upadana Karanam = Material Cause of universe.
- In upanishad, Brahman – presented as Material cause of creation.
- Sometimes, Maya, prakrti is mentioned as Material Cause of creation.



**Taittiriya Upanishad :**

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
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## Svetasvatara Upanishad :

अजामेकां लोहितशुक्लकृष्णां बह्विः प्रजाः सृजमानां सरूपाः ।  
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

ajam ekam lohitasuklakrsnam bahvih prajah srjamanam sarupah I  
ajo hy eko jusamano nusete jahaty enam bhuktabhogam ajo nyah II 5 II

There is one unborn prakriti - red, white and black - which gives birth to many creatures like itself. An unborn individual soul becomes attached to it and enjoys it, while another unborn individual soul leaves it after his enjoyment is completed. [Chapter 4 – Verse 5]

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

mayam tu prakrtim vidyan mayinam tu mahesvaram I  
tasyavayavabhutais tu vyaptam sarvam idam jagat II 10 II

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

## Gita :

अर्जुन उवाच  
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।  
एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३.१ ॥

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

**Why vyasa chose chetana Brahman as Karanam of Jagat?**

**5 Reasons :**

**a) Vyasa wants to differentiate Vedanta from Sankhya.**

- In Brahma Sutra – predominately the opponent is Sankhya – main opponent.
- Prathama Mallan Nyaya.



## b) Purusha + Prakriti used by both Sankhya + Shankara.

Gita :

अर्जुन उवाच  
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।  
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Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।  
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

**Mahatah param-avyaktam, avyaktat-purusah parah,  
Purusan-na param kincit, sa kashtra sa para gatih ॥ 11 ॥**

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

In both :

Prakrti	Purusha
- Achetanam - Trigunatmakam – Sattwa / Rasajs / Tamas. - Savikara, changing	- Chetanam

- In vedanta – Gita – Chapter 2 – Sankhya yoga.
- Bhagawatam – Sankhya philosophy by kapila deva huti samvada.

Differences :

Sankhya	Vedanta
- Prakrti is Material cause of universe.	- Brahman is Material cause of universe.
- Achetana Tatvam Material cause of universe.	- Chetana tatvam Material cause of universe.

- 2<sup>nd</sup> Sutra – key sutra to differentiate vedanta and sankhya.

## 2<sup>nd</sup> Reason :

- In all philosophies – question : where did universe originate from?
- Unified theory – theory of everything – “TOE”.
- Energy not one – Atomic, Electro, Hydro, Mechanical.
- All arrive at Achetana Material cause.

Sankhya / Yoga	Vedanta
- Material cause is Achetana Prakrti	- Material cause is Chetana Brahman
- Achetana Karana vada	- Chetana Karana vada.

## Nyaya + Veiseshika :

- Basic material cause is Atom – Parama Anu vada like science. During pralayam, only atoms existing, at approximate time, joined to become molecules and then everything came.
- Parama Anu are Achetanam.
- Also achetana karana vadis Nastika system, Panja Skandas, Astikaya Jainisin, khandas – buddhis.
- Achetana karana vadis.

## Science :

- Matter fundamental.
- Big explosion, no life – particles came out, RNA, DNA, Multi cellular organism + confused human being carved out, life only recent origin Conciousness has recently originated out of matter.
- Matter fundamental. Conciousness parallel reality in Sankhya and yoga or Conciousness product of matter.
- Conciousness = Matter or secondary matter.
- Achetana karana vada.

## Nyaya Veiseshika :

- 9 types of matter – like elements.
- Atma / Achetanam – one of matter.
- Conciousness comes & goes in matter Atma.
- Atma becomes sentient being when Conciousness arrives and when Conciousness disappears, Atma becomes insentient matter.
- Vedantin – Chetana Karana Vada.
- Sprit excels matter.
- Conciousness not equal to matter.
- Conciousness not subservient to matter.
- Conciousness is fundamental to creation, basic cause of universe, basic stuff of universe.

Substance	Stuff / content Material Cause – of
Gold	Ornament
Wood	Furniture
Brahman / Chaitanyam	Matter / Universe

- **2<sup>nd</sup> Sutra = Chetana karana vada :**  
Brahman is Material cause / content of universe.
- Put mountains (Rivers / 5 elements in vedantic mixi



What comes out is Chaitanyam.

- Matter = Diluted Chaitanyam.
- How Chetana Karana Vada is different from other Philosophies, Vyasa discusses in 2<sup>nd</sup> sutra.

### **1<sup>st</sup> difference :**

- Main – opponent Sankhya – opposed.

### **2<sup>nd</sup> difference :**

- Distinguishes other philosophers.

### **3<sup>rd</sup> reason :**

- In upanishads Brahman + Prakrti both given as Material cause but predominately Brahman described as Material cause of universe.
- Entire 1<sup>st</sup> chapter – Tattu samanya adhyasa.
- Deals with Brahman being Material cause of universe.
- Brahman as Material cause is unique teaching of vedanta.
- Vedantins = Chetana karana vadins.
- As Brahman is predominant, Vyasa chooses Brahman in Janmadasya Yataha.

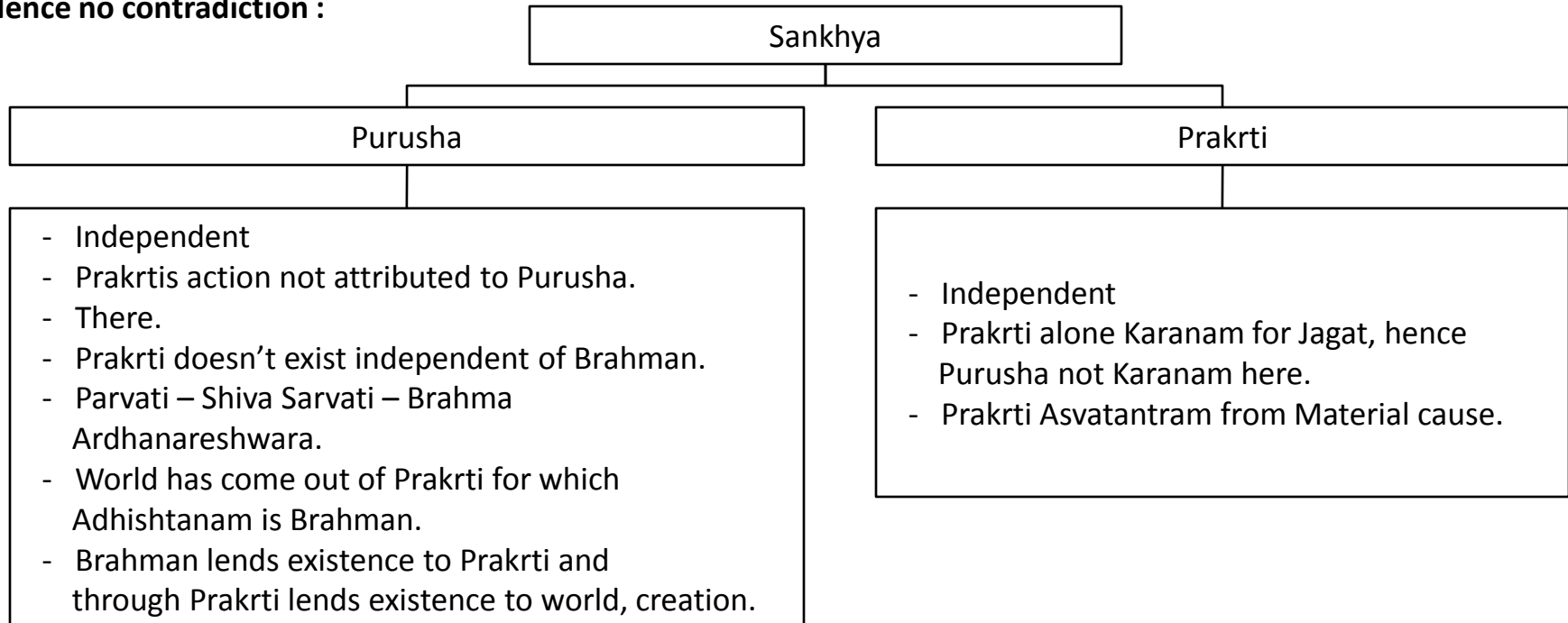
### **4<sup>th</sup> reason :**

- When prakrti and purusha both mentioned in upanishads as upadana karanam of universe, is it not contradictory?
- Misleading / confusion / contradiction?
- Important answer – many corollaries derived out of this answer.

**Both Statements correct :**

Purusha / Brahman is Material cause (Upadana Karana)	Maya / Prakrti is Material cause (Upadana Karana)
<ul style="list-style-type: none"> <li>- Svatantram</li> <li>- Brahman is Vivarta Upadana Karanam.</li> <li>- Lender of existence to Parinami Upadanam.</li> <li>- Vivarta Upadana Karanam is Adhishtana of Parinami Upadana Karanam.</li> </ul>	<ul style="list-style-type: none"> <li>- Doesn't exist Separately, independently of Purusha.</li> <li>- Asvatantram / Paratantram.</li> <li>- Since Maya is nonseparate from Brahman, whatever is attributed to Brahman can be attributed to Maya.</li> <li>- Hence Prakrti is also Karanam because Prakrti is based on Brahman.</li> <li>- Prakrti borrows existence from Brahman.</li> <li>- Prakrti is Parinami Upadana Karanam.</li> <li>- Borrower of existence.</li> </ul>

**Hence no contradiction :**



## 5<sup>th</sup> Reason :

- Mundak Upanishad + Chandogya Upanishad.
- Eka vigyanena sarva vigyana bavati.

### Mundak Upanishad :

शौनको ह वै महाशालो ऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।  
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-'ngirasam vidhivad-upasannah papraccha,  
Kasmin nu bhagavo vijnate sarvam-idam vijnatam bhavatiti || 3 ||

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become known?” [1 – 1 – 3]

### Chandogya Upanishad :

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति  
कथं नु भगवः स आदे- शो भवतीति ३

Yenasrutam srutam bhavatyamatam matamavijnatam vijnatamiti  
katham nu bhagavah sa adeso bhavatiti || 3 ||

‘That teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?’ [Svetaketu asked] ‘Sir, what is that teaching?’. [6 – 1 – 3]

### Important topic in Vedanta :

- Eka Vigyanena Sarva Vigyanam Bavati by knowing one, can know everything.
- What is it by knowing which everything is known?

- Upadana karana vigyanena sarva karyam vigyanam bavati.
- By knowing one material cause, all products known.
- Products do not exist separate from material cause - Upadana Karanam.

Material Cause	Product
Gold	Ornament
Clay	Pot
Water	Ocean, Waves
Brahman	World

**Gita :**

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।  
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ ७.२ ॥

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

- If Prakrti is Material cause then Prakrti Vigyanena Sarvam Bavati.

## LECTURE 23

### 1<sup>st</sup> Sutra :

- Atato Brahma Jingyasa.

### 2<sup>nd</sup> Stura :

- Janmadasya Yataha – Brahma Lakshana Sutram.
- Chetana karana vada.
- Brahma karana vada.

### Teaching :

- Conciousness is ultimate cause of everything. 5 ideas accomplished.

### 1<sup>st</sup> Idea :

- Vyasa negates other systems as cause of universe.
- Anya Sarva Darshana Nirakaranam Param Anu, Khandas.

Vedanta	Others
- Conciousness is Material cause	- Matter is material cause of universe.

### 2<sup>nd</sup> Idea :

- Through chetana Karana vada, Vyasa shows difference between Sankhya + Vedanta.
- Achetana Karana Vada and Chetana Karana Vada.



### 3<sup>rd</sup> Idea :

- **Primary teaching** : Chetana Brahman repeatedly presented as Jagat Karanam.

### 4<sup>th</sup> Idea :

- **Some Upanishads say** : Achetana prakriti is Material Cause.

### Svetasvatara Upanishad :

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

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

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

### Gita :

प्रकृतिं पुरुषं चैव विद्वानादि उभावपि ।  
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३.२० ॥

Know you that Matter (Prakrti\_ and Spirit (Purusa) are both beginningless ; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 – Verse 20]

- Here prakrti is said to be Material cause. It means Brahman is Material cause because prakrti doesn't exist separate from Brahman.

### Very important difference :

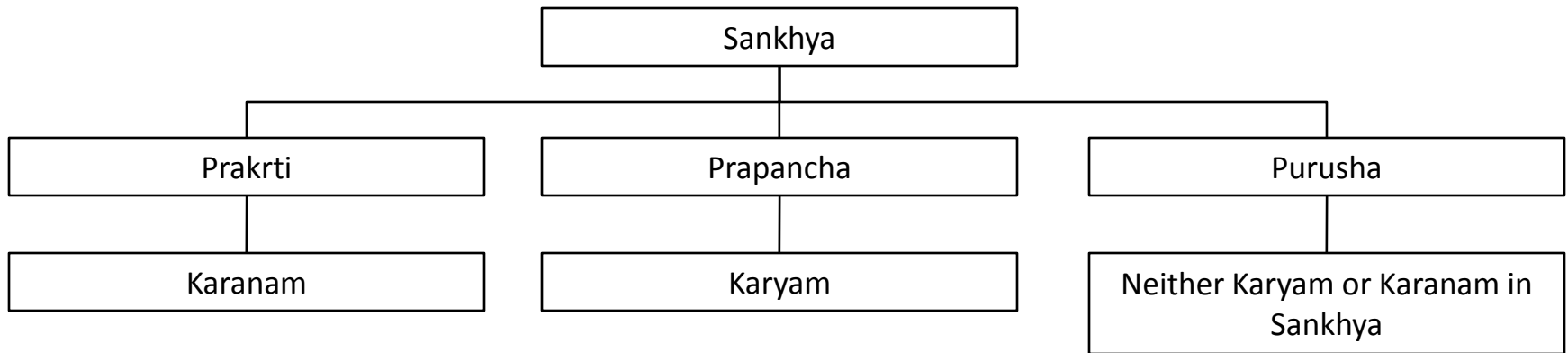
### Sankhya :

- Prakrti is independent.
- Purusha is independent and exists separately.
- We can't interchange Prakrti and Purusha.

- In vedanta can interchange because ultimately there is no prakrti without purusha.
- No Maya separate from Brahman.
- Prakrti karana vada is brahman karana vada only.

#### 5<sup>th</sup> Idea :

- Brahman is ultimate karanam. Therefore Brahma Jnanena Sarva Jnanam Bavati.
- Law in chandogyo and Mudak Upanishad.
- Karya vinyanena karana vinyanam bavati.
- Eka Karana vinyanena aneka karanam vinyanam bavati.
- This eka jnanena sarva jnana bavati impossible in sankhya.



- In Sankhya purusha not possible in = Eka Vinyanena Sarva Vinyanam Bavati.
- **2<sup>nd</sup> Sutra** : Chetana Karana Vada – Unique in vedanta.
- Not in Astika or Nastika Systems.

### 3<sup>rd</sup> Sutra :

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

The Scripture being the source of right knowledge. [I – 1 – 3]

	Adhikaranam	Sutra
3 <sup>rd</sup> Sutra	Shastra Yoni	Shastra Yonitvat
2 <sup>nd</sup> Sutra	Janmadi	Janmadasya Yataha
1 <sup>st</sup> Sutra	Jingyasa	Atato Brahma JIngysa

- Learn by heart sutra sanskrit definitions.

### 3<sup>rd</sup> Sutra interpreted in 2 ways :

#### Essence :

- Sutra confirms omniscience of Brahman, indirectly revealed in 2<sup>nd</sup> sutra.
- Brahman Sarvagatvam Dvidhayati



Confirms as indicated in 2<sup>nd</sup> Sutra.

### 2<sup>nd</sup> Sutra :

- Brahman is Sarva Karanam.
- Direct meaning.

## Derived meanings :

- Ghatasya karta – Ghatajnayaha sarvata karta – Sarvajnyaha.
- Brahman sarvagyam – Sarva karatvat - kulalavatu.
- Karta means one with Jnanam.
- Brahman is omniscient – Nimitta Karanam of everything.
- To derive omniscience, take nimittam – knowledge.
- Omniscience indirectly said – in 2<sup>nd</sup> sutra but confirmed in 3<sup>rd</sup> sutra by pointing out that Brahman is creator of vedas also (Shastra yoni).
- Karta means Nimitta Karta.

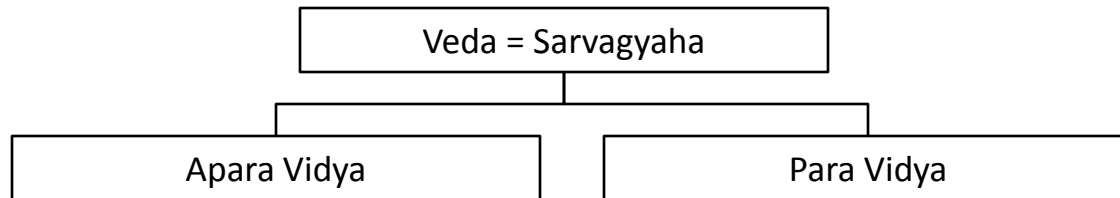
## 2<sup>nd</sup> Sutra :

- Brahman is Nimitta Karanam of Artha Prapancha (objective universe).

## 3<sup>rd</sup> sutra :

- Brahman is Nimitta Karanam of Shabda Prapancha.

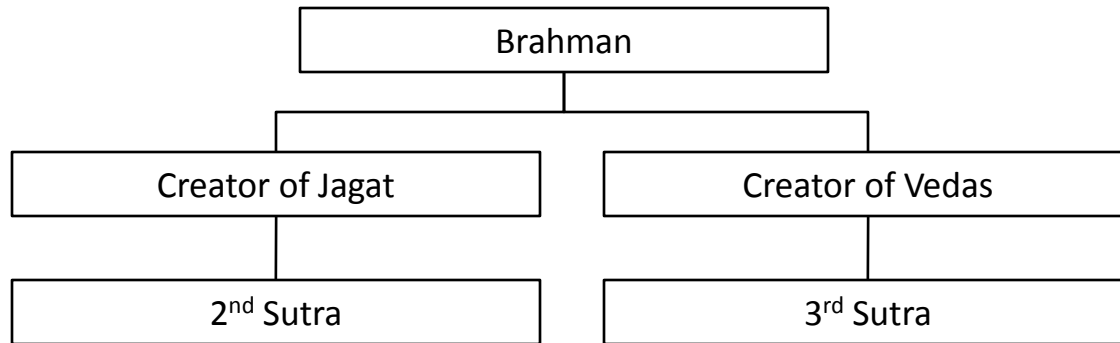
## How Omniscience revealed?



- Chandogya upanishad + Brihadaranyaka Upanishad – shows interdependence of world.
- Significant portion of Vedas lost. Samaveda had 1000 Shakas – branches only 2 left now.
- Shankara lived 1200 years ago – quotations missing – can't find Upanishads.
- Veda has total knowledge of universe.

## Vyapti :

- Author of Grantha (works) always knows more than content of work because you can never express what you know in a verbal form.
- Expressed is always less than what is known portion.
- Panini – existed before Shankara.
- Shankara praises paninis knowledge as more than grammar expressed in sutras.
- Patanjali wrote volumes of Bashyams on 4000 sutras of Panini.
- Knowledge of Brahman is more than content of vedas.
- **Inference** : Brahma Sarvagyam.



- Vedas – Anaadi – Apaurusheya – not created by human intellect.
- Brahman not intellectually creator vedas. Knowledge already there in potential form.
- Brahman brought teaching to manifestation.
- Similarly world was not non-existent.
- Exist in potential form.
- Non – existent world brought out / created = Asat karya vada.
- World already exists in potential form.
- Job of Brahman = Manifestation.

- Avakta prapanchasya – vaya karanam.
- Unmanifest – to Manifest – Brahman's job.
- **Nyaya** : Bagawan created vedas.
- **Vedanta** : Bagawan manifest vedas, already existent.

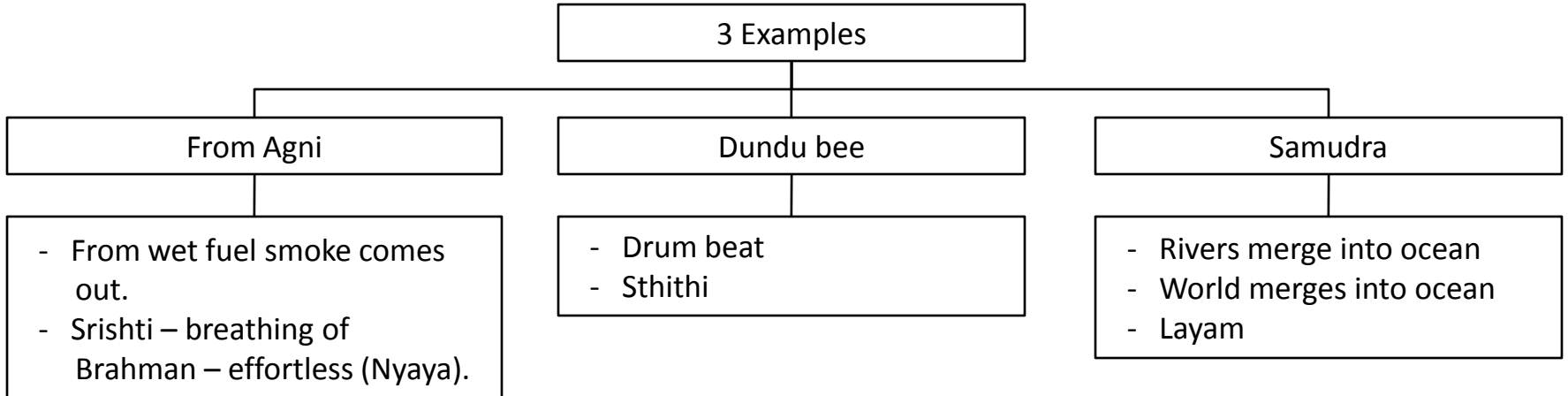
### Brihadaranyaka Upanishad :

स यथाद्र्ध्वाग्नेरभ्याहितात्पृथग्ध्मा विनिश्चरन्ति,  
एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदो  
यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिज्ञासः पुराणं विद्या  
उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि ;  
अस्यैवैतानि निःश्वसितानि ॥ १० ॥

sa yathārdra-edhāgner abhyāhitāt pṛthag dhūmā viniścaranti,  
evaṃ vā are'sya mahato bhūtasya niḥśvasitam, etad yad ṛgvedo  
yajurvedaḥ sāmavedo'tharvāṅgīrasa itihāsaḥ purāṇam vidyā  
upaniṣadaḥ ślokāḥ sūtrāṇy anuvyākhyānāni vyākhyānāni:  
asyaivaitāni sarvāṇi niḥśvasitāni.

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rg-veda, Yajur-veda, Sama-veda, Atharvanagirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self). [II – IV – 10]

- Meitreya brahmanam – Brahman logically revealed as Srishti / Sthithi laya karanam.



- 10<sup>th</sup> verse – Srishti karanam.
- In Sutra 2 – Srishti karanam.

## Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा ॥ ३ ॥

tagmhovaca, yato va imani bhutani jayante,  
yena jatani jtvanti, yatprayantyabhisamvisanti,  
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 3 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 3]

- In all srishti statements, Brahman is creator of world and vedas. Bagawan created effortlessly – vedas.
- While writing notes, don't think about breathing.
- It is effortless, not even aware of Job.
- Itihasa – story part of veda (not Ramayana or Bagwatam).
- Purvena – other portions.
- Upanishads, sutras.....
- All effortless for Bagawan.

## Brihadaranyaka Upanishad :

स यथार्द्रैर्धानेरभ्याहितात्पृथग्ध्मा विनिश्चरन्ति,  
एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदो  
यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिज्ञासः पुराणं विद्या  
उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि ;  
अस्यैवैतानि निःश्वसितानि ॥ १० ॥

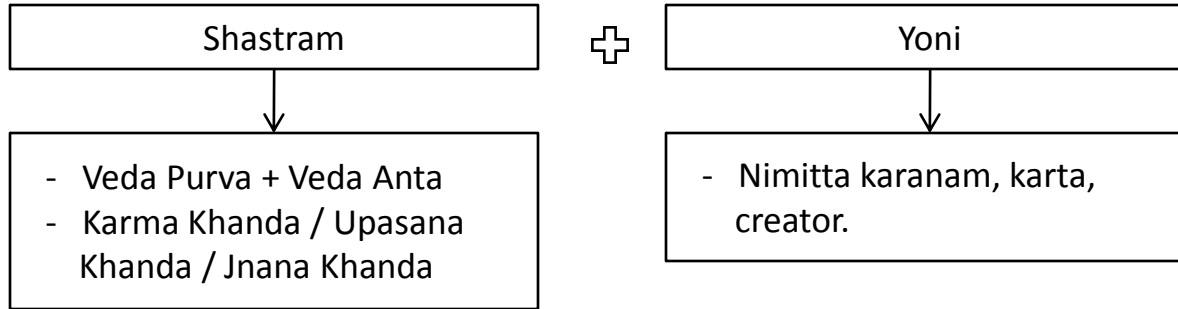
sa yathārdra-edhāgner abhyāhitāt pṛthag dhūmā viniścaranti,  
evaṁ vā are'sya mahato bhūtasya niḥśvasitam, etad yad ṛgvedo  
yajurvedaḥ sāmavedo'tharvāṅgīrasa itihāsaḥ purāṇam vidyā  
upaniṣadaḥ ślokāḥ sūtrāṇy anuvyākhyānāni vyākhyānāni:  
asyaivaitāni sarvāṇi niḥśvasitāni.

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rg-veda, Yajur-veda, Sama-veda, Atharvanagirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self). [II – IV – 10]

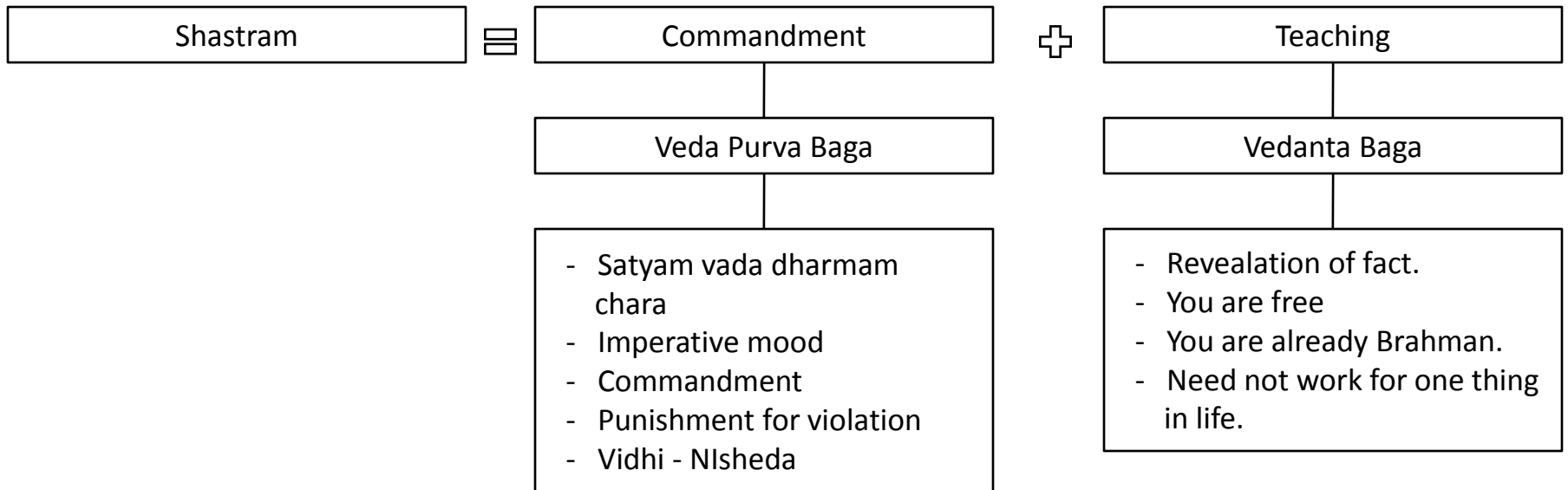
- Based on Chapter II – 4 – 10 of Brihadaranyaka Upanishad, Vyasa writes Shastra Yonitvat.
- Vedasya Nimitta Karanatvat.

### Word Analysis :

- One compound word = Shastrayoni.

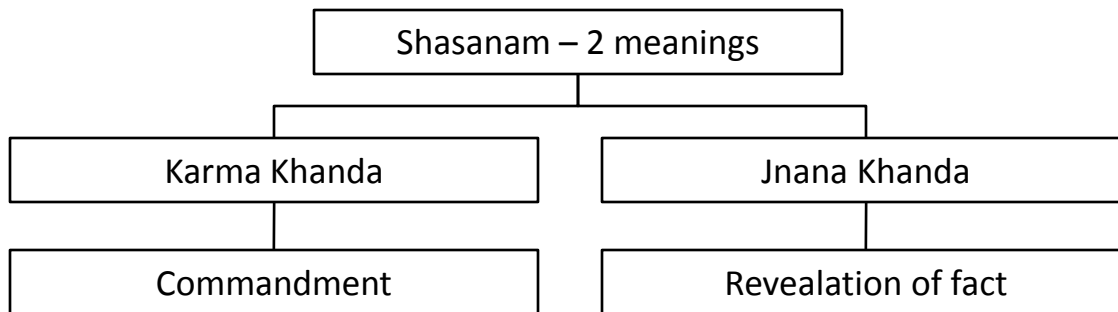


- Shasanat trayate iti shastram.



- All life prepared, worked for Moksha Shastra – you are free – no commandment.





- Through these two, veda protects people from samsara.
- Shastram = Veda.
- Yoni = Nimitta karanam creator, author, karta.

#### Conclusion :

- 5 factors of Adhikaranam.

**viśayo samśayaścaiva pūrva pakṣastāthontaram I**  
**saṅgatiśceteḥ pañcāṅgam śāstrādhikaraṇam smṛtam II**

#### a) Vishaya :

- Subject matter = Brahman.

#### b) Samshaya :

- Doubt – is Brahman – author of vedas or not?
- Sarvasya vedasya karta va nava?

### c) Purva Pakshi :

- Brahman na vedasya karta, vedasya Anaaditvat, nityatvat veda need not be created.
- Creation will have Aadhi + Anta.
- Anaadhi – ni – dana
- Anaadhi – Anantham.
- Vedas has state of Manifestation and unmanifestation.
- It begins + ends – like the world.
- Veda unmanifest = Omkara.

### Taittiriya Upanishad :

यश्छन्दसामृषभो विश्वरूपः ।  
छन्दोभ्योऽध्यमृतात्संबभूव ।  
स मेन्द्रो मेधया स्पृणोतु ।  
अमृतस्य देव धारणो भूयासम् ।  
शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा ।  
कर्णाभ्यां भूरि विश्रुवम् ।  
ब्रह्मणः कोशोऽसि मेधया पिहितः ।  
श्रुतं मे गोपाय ॥ १ ॥

yaschandasamrsabho visvarupah  
chandobhyo'dhyamrtat sambabhuva,  
sa mendro medhaya sprnotu,  
amrtasya deva dharano bhuyasam,  
sariram me vicarsanam, jihva me madhumattama,  
karnabhyam bhuri visruvam,  
brahmanah koso'si medhaya pihitah,  
srutam me gopaya ॥ 1 ॥

He whose form is manifold, who is pre-eminent among the sacred hymns of the Vedas and who has sprung up from the sacred hymns which are immortal, that Indra (Omkara) may fill me with intellectual vigour. O Lord, may I become the possessor of the immortal revelations. May my body become able and active, my speech sweet and agreeable to the utmost. May I listen abundantly with my ears. Thou art the sheath of Brahman. May you preserve my learning.

- Taittriya siksha valli. By churning vedas from butter essence is “Om-kara” = Avyakta shabda.
- Shabda is Akasha guna unmanifest – veda is in Akasha form because sound is in Akasha.
- Akasha is in Brahman.

### Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
 ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmadva etasmadatmana akasah sambhutah,  
 akasadvayuh, vayoragnih, agnerapah,  
 adbhyah prthivi, prthivya osadhayah,  
 osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- From Avyaktha Akasha – Om-kara born. From Om-kara, prapancha born.
- Veda = eternal, authored by Brahman not intellectual creation but in form of Manifestation.

### Akshepa Sangataha :

- What is connection between 2<sup>nd</sup> and 3<sup>rd</sup> Sutra?
- This Adhikaranam Answers objection raised in 2<sup>nd</sup> Adhikaranam.

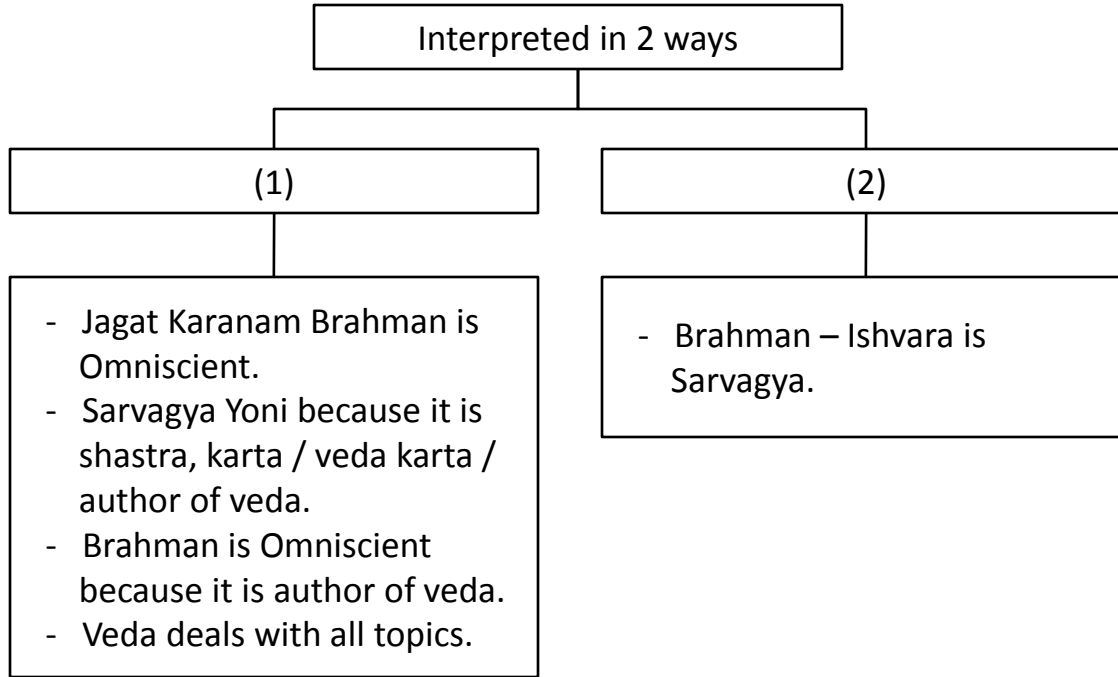
### 2<sup>nd</sup> Sutra :

- Brahma Sarva Karanam.
- Objection by Purva Pakshi. Not karanam of Vedas.
- Why not veda?
- Veda is Anaadhi.

### 3<sup>rd</sup> Sutra :

- Brahman = Sarvagya eva. Karanam of Veda also.
- Omniscience reinforced. Negation of objection raised purva mimamsa.

Sutra 3 : Shastra Yoni



General Analysis :

- 2<sup>nd</sup> sutra – Brahman = cause of universe.
- Neiyayika – Brahman = Jagat Karanam.
- Can be inferred by karya linga anumanam.

World	Brahman
Effect	Cause

- Vyasa doesn't accept because he follows vedas.
- Brahman can't be known through Tarqa.

## Katha Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।  
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्गो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'heynaiva sujnanaya prestha,  
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta ॥ 9 ॥

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

- Not knowing through logic – anumanam.
- Shastra alone is source.
- Punyam not known through logic, Adrishtam, Apaurusheyam, Apoorva Vishaya.

1 <sup>st</sup> Interpretation	2 <sup>nd</sup> Interpretation
Brahman = Author of Vedas	Brahman = subject matter of vedas.

- What is vishaya vakyam based on which topic is discussed.

## 1<sup>st</sup> Interpretation : Brihadaranyaka Upanishad

स यथाद्र्विधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति,  
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यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिज्ञासः पुराणं विद्या  
उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि ;  
अस्यैवैतानि निःश्वसितानि ॥ १० ॥

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yajurvedaḥ sāmavedo'tharvāṅgirasa itihāsaḥ purāṇam vidyā  
upaniṣadaḥ ślokāḥ sūtrāṇy anuvyākhyānāni vyākhyānāni:  
asyaivaitāni sarvāṇi niḥśvasitāni.

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rg-veda, Yajur-veda, Sama-veda, Atharvanagirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self). [II – IV – 10]

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ; कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्नुवपानः प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ; उदान इति ; कस्मिन्नुदानः प्रतिष्ठित इति ; समान इति ; स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः; स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं पुरुषं पृच्छामि ; तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्य-मानाः ॥ २६ ॥

kasminnu tvaṁ cātmā ca pratiṣṭhitau stha iti prāṇa iti kasminnu prāṇaḥ pratiṣṭhita ity apāna iti kasminnvapānaḥ pratiṣṭhita iti vyāna iti kasminnu vyānaḥ pratiṣṭhita ity udāna iti kasminnūdānaḥ pratiṣṭhita iti samāna iti sa eṣa neti netyātmāgrihyo na hi grihyate aśīryo na hi śīryate asaṅgo na hi sajyate asito na vyathate na riṣyaty etānyaṣṭāvāyatanāny aṣtau lokā aṣtau devā aṣtau puruṣāḥ sa yastānpuruṣānniruhya pratyuhyātyakrāmat taṁ tvaupaniṣadaṁ puruṣaṁ pṛicchāmi taṁ cenme na vivakśyasi mūrdhā te vipatiṣyatīti taṁ ha na mene śākalyas tasya ha mūrdhā vipapāta api hāsya parimoṣiṇo`sthīnyapajahrur apajahrur anyanmanyamānāḥ

‘On what do the body and the heart rest?’ ‘On the Prana.’ ‘On what does the Prana rest?’ ‘On the Apana.’ ‘On what does the Apana rest?’ ‘On the Vyana.’ ‘On what does the Vyana rest’ ‘On the Udana.’ ‘On what does the Udana rest’ ‘On the Udana.’ ‘On what does the Udana rest’ ‘On the Samana.’ 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 a attached; unfettered – It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – IX – 26]

- Question by shakalya – who is Hiranyagarbha?
- Yajnavalkyas question to shakalya – you asked about Hiranyagarba... now I will ask you about Purusha nirguna brahman.
- Neti neti / adrishyo – vacha....

## Prayer – Shankaracharya :

Pratah Bhajami Manaso Vachasam Agamyam  
Vacho Vibhanti Nikhila Yad Anugrahena  
Ya Neti Neti Vachanai Nigama Avochuh  
Tam Deva Devam Ajam Achutam Ahuragryam

At dawn, I worship the True Self that is beyond the reach of mind and speech, By whose grace, speech is even made possible, This Self is described in the scriptures as “Not this, Not this,” (not this body, not this mind) It is unborn, undying, one with the Divine.

- Adjective to purusha = Anupanishadam purusha.
- Purusha eka vedyam.
- That which can be known only through upanishad. Na pratyakshena, anumanena, na kundalini.

## Mundak Upanishad :

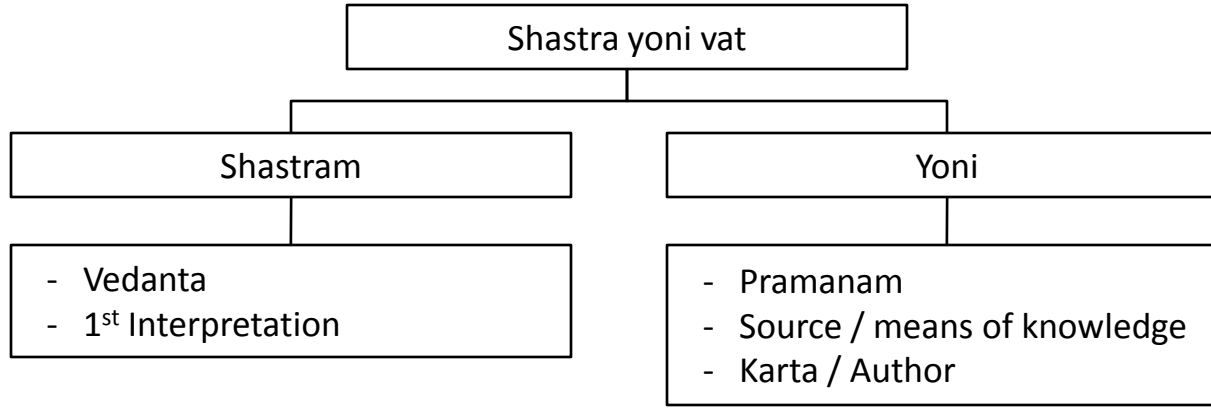
परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Parikhsya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham II 12 II

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित्) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Such unique Brahman – do you know Shakalya?
- Your ego will fall if you don't answer.
- Brahman known through Shastra alone = Shastra Yoni Brahman.

## Word Analysis :



## Grammatical difference :

Tatpurusha Samasa	Bahuvrihi Samasa
<ul style="list-style-type: none"><li>- Shastrasya yonih karta</li><li>- Brahman = Author of Shastra</li></ul> <p><b>Loka Nayaka King :</b></p> <ul style="list-style-type: none"><li>- You are master of Loka.</li><li>- Lokasya nata.</li><li>- Protector of world.</li><li>- Shastrasya karta.</li></ul>	<ul style="list-style-type: none"><li>- Shastram yonih pramanam yasya.</li><li>- Shastram is means of knowledge.</li></ul> <p><b>Loka Nayaka – Beggar :</b></p> <ul style="list-style-type: none"><li>- I am world master.</li><li>- Lokaha nathaha yasya.</li><li>- I am one for whom world is the master protector.</li><li>- I am beggar, slave of world – protected by world.</li><li>- One who recognises world as swamy.</li><li>- Brahman is that for which shastram is pramanam.</li><li>- Shastra vedyam, shastra vishaya.</li></ul> <p><b>Tradition story :</b></p> <ul style="list-style-type: none"><li>- Sanskrit poet – scholar – beggar went to king.</li><li>- Aham chartam Jara jendra, loka nadam bavapi, Bahuvrihi samasoham, sashti tatpurusha bavam.</li><li>- Both you and I are world masters – which is original?</li><li>- Brahman – subject matter of Shastram – not available for Anumana, Anantavatu.</li></ul>



## Conclusion : Format

**viṣayo samśayaṣcaiva pūrva pakṣastāthontaram I  
saṅgatiṣceteḥ pañcāṅgam śāstrādhikaraṇam smṛtam II**

### a) Vishaya :

- Chetanam jagat karanam brahman.

### b) Samshaya :

- Doubt / Vacillation / pendulam.
- Does Brahman fall within scope of science – logic or not?

### Purva Pakshi :

- Brahman is within logic / science because it is cause of universe like pot and clay.
- Purva pakshi's view – Anumana Gamyam.

### Vyasa :

- Only Shastra Vishayam not Anumana Vishayam.
- Like dharma known only through Veda, Brahman known only through Veda.

### Veda :

- That which gives knowledge of Brahman not available for any other means like Pratyaksham, Anumanam, Upamanam, Arthapatti, Anupthalabdi (5 Pramanams).

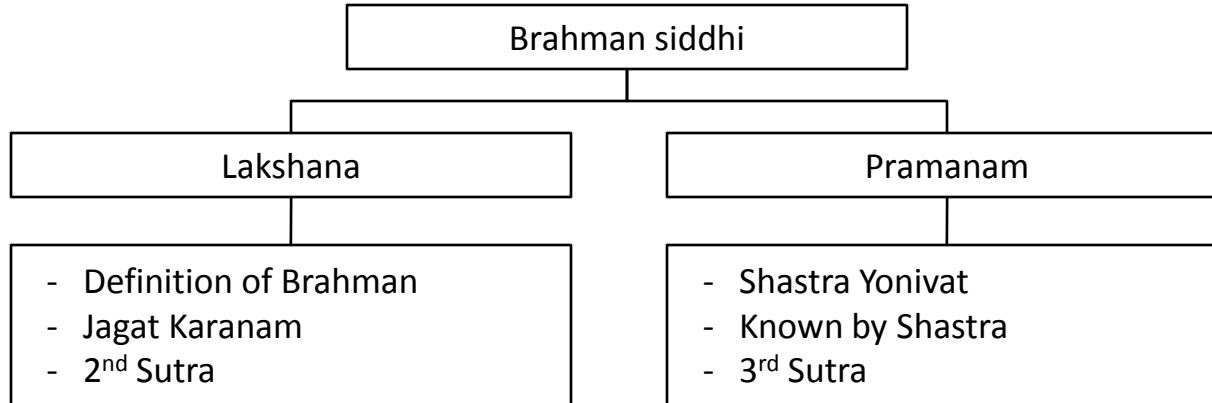
### c) Sangatihi :

- Connection between 2<sup>nd</sup> / 3<sup>rd</sup> sutra.
- Eka phalatva sangatihi.
- Both topics have common benefit / goal = Brahman siddhi.

**(i) Atato Brahma Jingyasa :**

- One should enquire into Brahman.

**(ii) Janmadasya yathaha :**



**Connection :**

- Both 2<sup>nd</sup> + 3<sup>rd</sup> give Brahman Siddhi – Eka Phalam.

**Summary : Sutra 1 - 3**

Sutra	
1	Enquire into Brahman
2	Brahman is cause of universe
3	Brahman can be enquired through vedanta pramanam

- Jagat dhyana kartavyam – vedanta vichara kartavyam.

## 1<sup>st</sup> Shanti Mantra :

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदम् । माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म  
निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु ।  
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

*om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi ।  
sarvaṁ brahmopaniṣadam । māhaṁ brahma nirākuryāṁ mā mā brahma  
nirākaro danirākaraṇam astoanirākaraṇaṁ me'stu । tadātmani nirate ya upaniṣatsu  
dharmāste mayi santu te mayi santu । om śāntiḥ śāntiḥ śāntiḥ ॥*

May my limbs, speech, Prana, eye, ear and power of all my senses grow vigorous! All is the pure Brahman of the Upanishads. May I never deny that Brahman! May that Brahman never desert me! Let that relationship endure. Let the virtues recited in the Upanishads be rooted in me. May they repose in me! Om peace. peace. peace!

- Brahman only known through shastra – not available for science.

## LECTURE 25

- Brahman has to be enquired into for sake of knowledge and liberation.

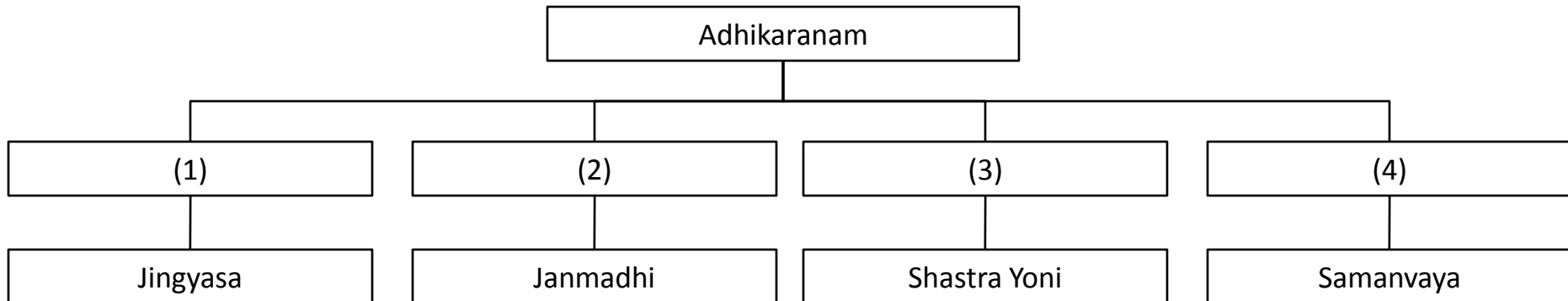
Brahman Lakshanam	Shastra Pramanam
<ul style="list-style-type: none"><li>- Janmadasya Yataha</li><li>- Brahman = Jagat Karanam = Cause of Universe. = Nimitta + Upadana Karanam</li></ul>	<ul style="list-style-type: none"><li>- Shastra Yonitvat</li><li>- Shastra Pramana Gamyam.</li></ul>

4<sup>th</sup> Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

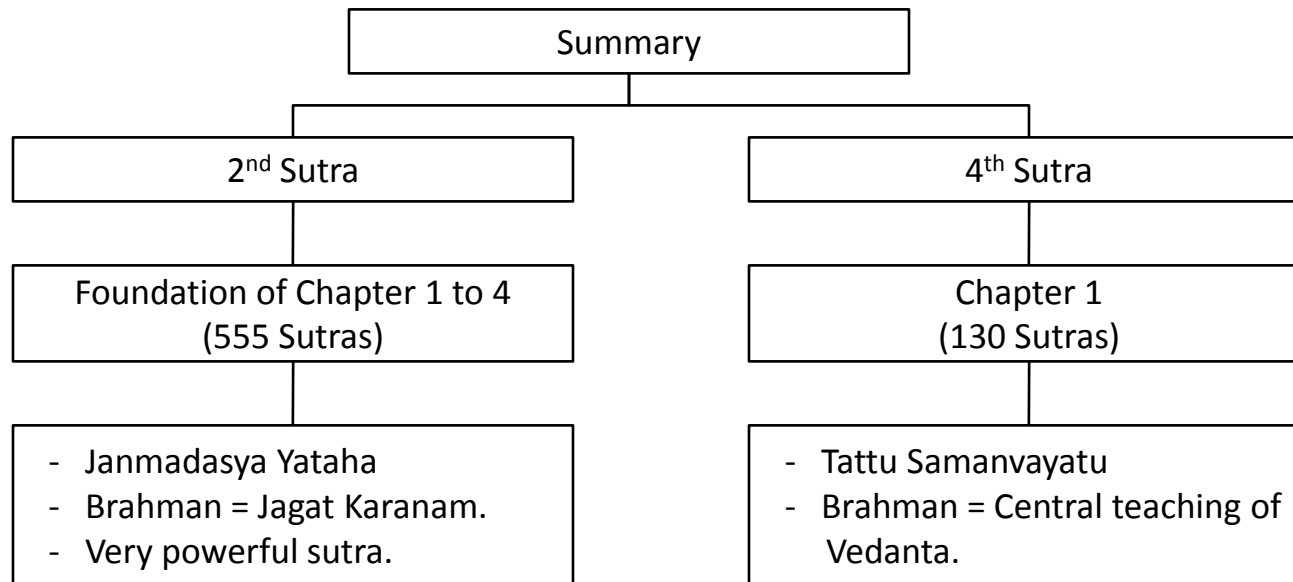
But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]



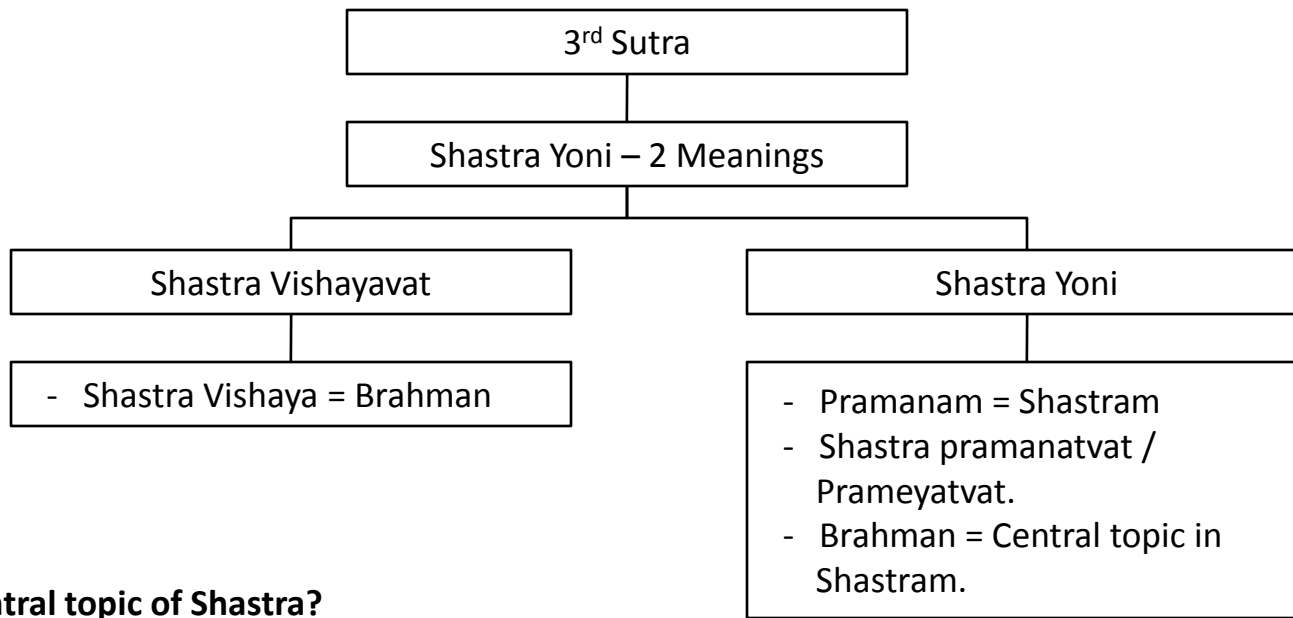
## General Analysis :

### 1<sup>st</sup> Chapter :

- 134 Sutras – 130 sutras elaboration of 4<sup>th</sup> sutra. Therefore 1<sup>st</sup> chapter named Samanvaya Adhyaya.
- 2<sup>nd</sup> Sutra – foundation of Brahman sutra – 555 sutras – Chapter 1 to 4.
- Janmadasya yataya.
- Brahman = Jagat Karanam.
- Hence 2<sup>nd</sup> + 4<sup>th</sup> sutra very important in Brahman Sutra.

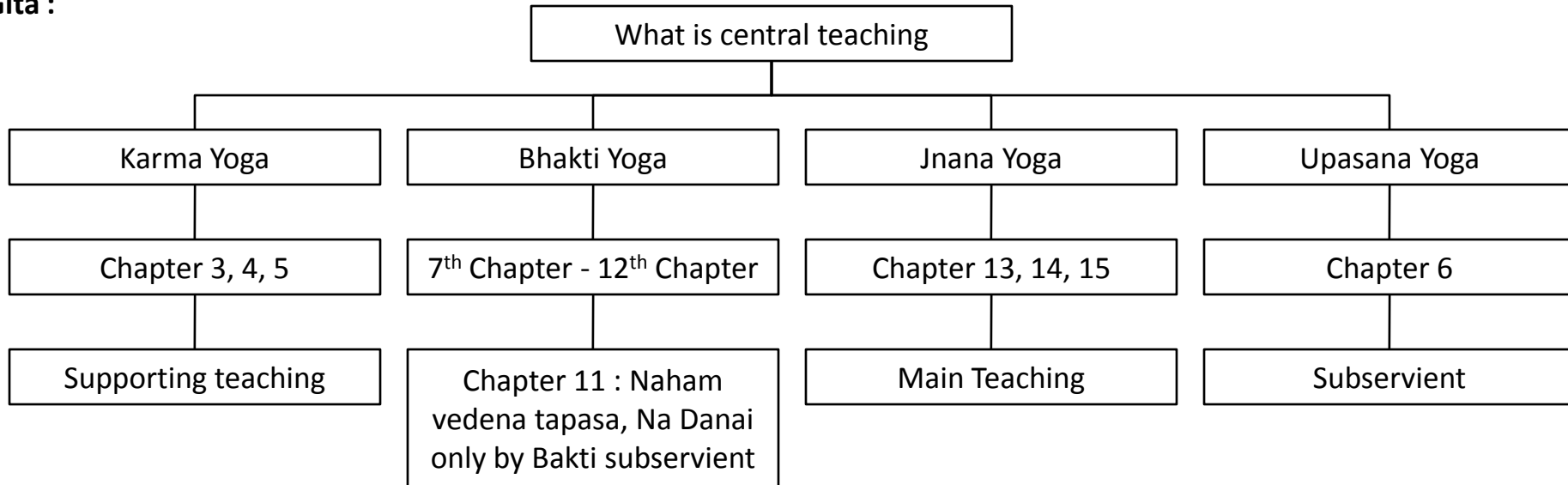


- Sutra 1 – 4 = Chatur - Sutri



**How you know central topic of Shastra?**

**Gita :**



नाहं वेदैर्न तपसा न दानेन न चेज्यया।  
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ११.५३ ॥

Neither by the vedas, nor by austerity, nor by gift, nor by sacrifices can I be seen in this form as you have seen Me (in your present mental condition). [Chapter 11 – Verse 53] 206

- Joke : Bought 12 cards = I love you only.
- More topics means vakya bheda dosha.
- Author not around. Hence contradiction.
- Tarqa shastra grantha – author writes commentary.
- Samanvaya = Condition to prove central teaching.
- Tatparya vishayam.
- Consistency, importance.
- Central theme arrived by Shad Lingas / 6 factors.

### Simple Meaning of Sutra :

- Brahman is central theme of vedanta shastram, because it enjoys importance, consistency harmony.
- Anumana vakyam : Logic
- Brahma shastra vishaya, samanvayat dharmavatu.
- Brahma = Vendanta central teaching like dharma in veda purva baga – karma khanda

Sutra	Vishaya vakyam
- Atato Brahma Jingyasa	- Atma Va Are Drishtavyaha... [Brihadaranyaka Upanishad : IV – V – 6]
- Janmadasya Yataha	- Yato va imani butani Jayante... [Taittiriya Upanishad : III – 1 – 3]
- Shastra Yonitvat	- Yasya Mahato butasya... [Brihadaranyaka Upanishad : II – IV – 10] - Tam tva aupanisadam purusam... [Brihadaranyaka Upanishad : III – IX – 26]
- Tatu Samanvayat	- Entire vedanta vakyam.

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेद् सर्वं विदितम् ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanas tu kāmāya patiḥ priyo bhavati: na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati; na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti, ātmanas tu kāmāya putrāḥ priyā bhavanti; na vā are vittasya kāmāya vittam priyam bhavati, ātmanas tu kāmāya vittam priyam bhavati; na vā are brahmaṇaḥ kāmāya brahma priyam bhavati, ātmanas tu kāmāya brahma priyam bhavati; na vā are kṣatrasya kāmāya kṣatram priyam bhavati ātmanas tu kāmāya kṣatram priyam bhavati; na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti, ātmanas tu kāmāya lokāḥ priyā bhavanti; na vā are devānāṃ kāmāya devāḥ priyā bhavanti, ātmanas tu kāmāya devāḥ priyā bhavanti; na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti, ātmanas tu kāmāya bhūtāni priyāṇi bhavanti; na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati; ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhāsitavyaḥ: maitreyī ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvaṃ viditam. ॥ 6 ॥

He said : “It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one’s own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one’s own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [IV – V - 6]



## Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा ॥ ३ ॥

**tagmhovaca, yato va imani bhutani jayante,  
yena jatani jtvanti, yatprayantyabhisamvisanti,  
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 3 ॥**

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 3]

## Brihadaranyaka Upanishad :

स यथाद्र्ध्रान्नेरभ्याहितात्पृथग्ध्मा चिनिश्चरन्ति,  
एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदो  
यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिज्ञासः पुराणं विद्या  
उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि ;  
अस्यैवैतानि निःश्वसितानि ॥ १० ॥

**sa yathārdra-edhāgner abhyāhitāt pṛthag dhūmā viniścaranti,  
evam vā are'sya mahato bhūtasya niḥsvasitam, etad yad ṛgvedo  
yajurvedaḥ sāmavedo'tharvāṅgirasa itihāsaḥ purāṇam vidyā  
upaniṣadaḥ ślokāḥ sūtrāny anuvyākhyānāni vyākhyānāni:  
asyaivaitāni sarvāṇi niḥsvasitāni.**

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rg-veda, Yajur-veda, Sama-veda, Atharvanagirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self). [II – IV – 10]

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ;  
 कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्वपानः  
 प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ;  
 उदान इति ; कस्मिन्नुदानः प्रतिष्ठित इति ; समान इति ;  
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि  
 शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति ।  
 षटान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;  
 स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं  
 पुरुषं पृच्छामि ; तं चेन्मे न विवक्ष्यसि, मूर्धा ते  
 विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा  
 विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्य-  
 मानाः ॥ २६ ॥

kasminnu tvam cātmā ca pratiṣṭhitau stha iti prāṇa iti  
 kasminnu prāṇaḥ pratiṣṭhita ity apāna iti  
 kasminnvapānaḥ pratiṣṭhita iti vyāna iti  
 kasminnu vyānaḥ pratiṣṭhita ity udāna iti  
 kasminnūdānaḥ pratiṣṭhita iti samāna iti  
 sa eṣa neti netyātmāgrihyo na hi grihyate  
 aśīryo na hi śīryate asaṅgo na hi sajyate  
 asito na vyathate na riṣyaty  
 etānyaṣṭāvāyatanāny aṣṭau lokā aṣṭau devā aṣṭau puruṣāḥ  
 sa yastānpuruṣānniruhya pratyuhyātyakrāmat  
 taṁ tvaupaniṣadaṁ puruṣaṁ pṛicchāmi  
 taṁ cenme na vivakśyasi mūrdhā te vipatiṣyatīti  
 taṁ ha na mene śākalyas tasya ha mūrdhā vipapāta  
 api hāsya parimoṣiṇo`sthīnyapajahrur  
 apajahrur anyanmanyamānāḥ

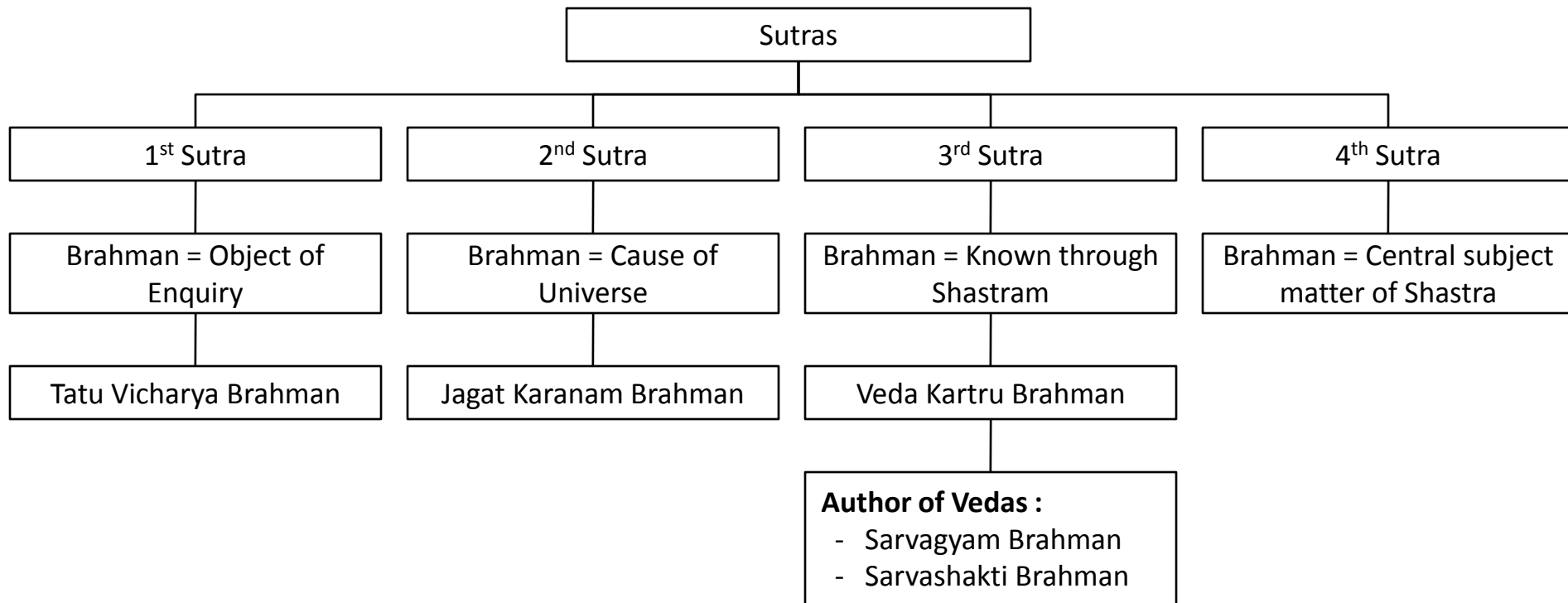
‘On what do the body and the heart rest?’ ‘On the Prana.’ ‘On what does the Prana rest?’ ‘On the Apana.’ ‘On what does the Apana rest?’ ‘On the Vyana.’ ‘On what does the Vyana rest’ ‘On the Udana.’ ‘On what does the Udana rest’ ‘On the Udana.’ ‘On what does the Udana rest’ ‘On the Samana.’ This self 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 a attached; unfettered – It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – IX – 26]

### Word Analysis :

- Tat – Tu – Samanvayat



That pronoun – Stands for Noun.

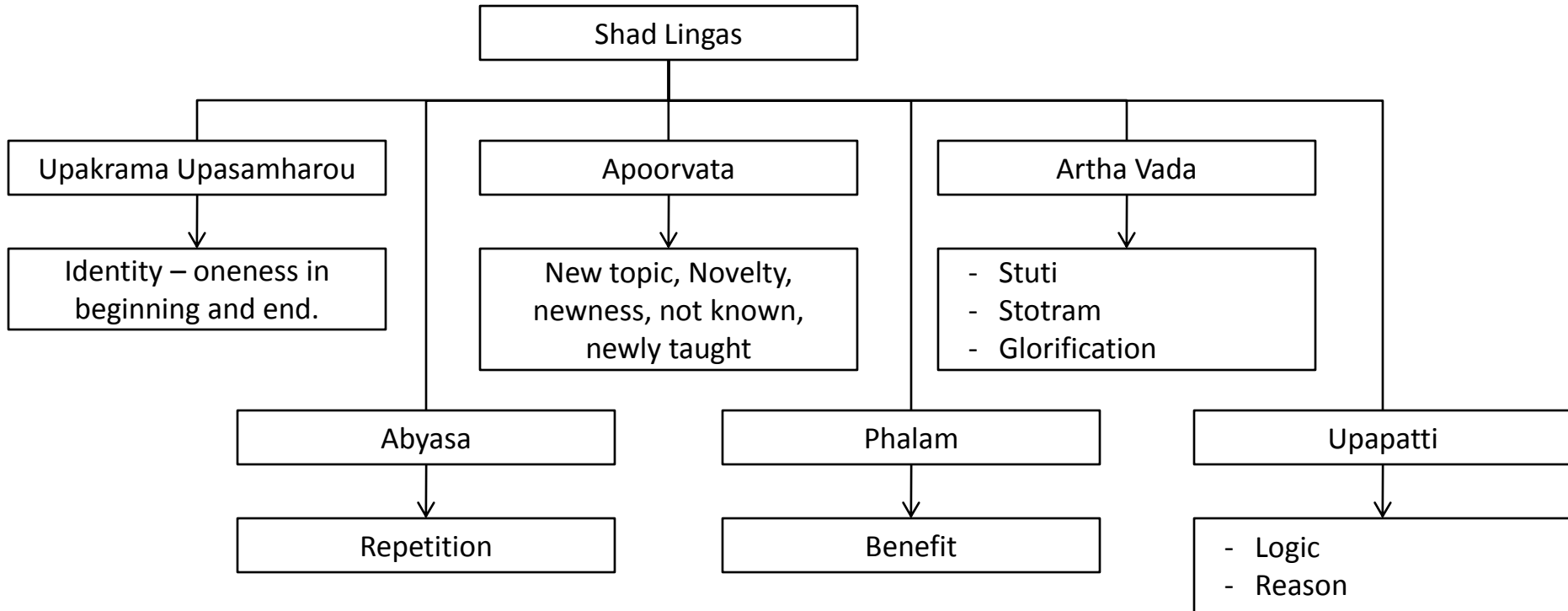


- Anuvritti to shorten sentence.
  - Anuvritti method used in sutras – Rama went to temple Krishna also.
  - a) Atato Brahman Jingyasa
  - b) (Brahman) Janmadasya Yataha
  - c) Shastra yonitvat (Brahman)
- } Brahman continues + added in all 555 sutras.
- Tatu = Brahman is central theme of shastras.
  - Saman vayat – because Brahman enjoys consistency and importance.
  - How do you prove this?
  - 6 Lingas - clues / indicator / proof / mark / sign.

- Shad lingaii tatparya nirnayaha.
- Sutra 5 – 134 – proving brahman alone central theme is in this 1<sup>st</sup> chapter.

### Shad Lingas :

- Upakramo upa samharau  
Abyaso apurvata phalam  
Arthavado upapatticha  
Lingam tatparya nirnayaye



## 6<sup>th</sup> Chapter (Sashta Adhyaya) Chandogyo Upanishad :

- Vedanta Model tat tvam asi prakaranam.

### a) Upakrama + Upasamhara :

- Beginning + end.

#### Verse 1 :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiam;*  
*Taddhaika ahurasadevedamagra asidekamevadvitiam*  
*tasmadasatah sajjayata [1]*

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

#### Last Verse – Chapter 6 :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं  
स आत्मा तत्त्वमसि श्वेतकेतो इति  
भूय एव मा भगवान् विज्ञापयत्विति  
तथा सोम्येति होवाच ॥ ४ ॥

**Sa ya esho 'nima aitadatmyam idam sarvam,  
tat satyam, sa atma, tat-tvam-asi, svetaketo, iti;  
bhuya eva ma bhagavan, vijnapayatv-iti;  
tatha saumya, iti hovacha ॥ 4 ॥**

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’  
[Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father.  
[6 – 9 – 4]

**Example :**

- Tv news – highlights in beginning + end.
- Brahman – alone Sat (Satyam) everything else mithya.

**b) Abyasa :**

- 9 times tat tvam asi.
- 9 times Aitat Atmayam Idagum Sarvam.
- Repetition for stress / importance / emphasis.

**c) Apoorvata :**

- Reveals Brahman not known through any other Pramanam.
- New = Pramanantara Avedyam.
- Not known through other pramanam, instruments of knowledge.
- Not through Pratyaksha, Anumana, Upamana, Arthapatti, Anuptalabdi.
- Even Karma Khanda does not reveal Brahman.
- Karma Khanda reveals karma for gaining different Lokas.
- Brahman revealed only by Vedanta.

## LECTURE 26

### Introduction :

- 4<sup>th</sup> sutra – Tattu samanvayat.

### General meaning :

- Consistency, harmony, concordance.

### Technical Analysis :

- Providing by pruva mimamsa shastram to arrive at tatparyam adopted by uttara mimamsa.

### Apporvata : Kena Upanishad

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

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

(3) 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]

- Brahman not known through Karma Khanda. (Only for Punya papam, dharma, rituals for para loka attainment)

### Example :

- 6<sup>th</sup> chapter – Chandogya upanishad.

Salt Outside	Salt dissolved in water
<ul style="list-style-type: none"><li>- Can See</li><li>- Inferior</li></ul>	<ul style="list-style-type: none"><li>- Can't see salt in water.</li><li>- I know, I feel, I taste, unable to separately see.</li><li>- Water pervaded by something other than water.</li></ul>

Body Outside	Sentient body = Saltish water
<ul style="list-style-type: none"> <li>- Bundle of matter</li> <li>- Pancha bautika</li> <li>- See statue, form, colour.</li> <li>- See body, form colour.</li> </ul>	<ul style="list-style-type: none"> <li>- Sentiency experienced.</li> <li>- Body pervaded by – something other than body.</li> <li>- I can't see</li> <li>- Body experienced by something I don't see.</li> </ul>

- What pervades body and enlivens body but I don't see?

### Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;  
Taddhaika ahurasadevedamagra asidekamevadvitiyam  
tasmadasatah sajjayata [1]*

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

लवणमेतदुदकेऽवधायथ मा प्रातरुपसीदथा इति  
स ह तथा चकार तँ होवाच यद्दोषा लवणमुदकेऽवाधा  
अङ्ग तदाहरेति तद्धावमृश्य न विवेद १  
यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति  
मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति  
लवणमित्यभिप्रास्यैतदथ मो-पसीदथा इति  
तद्ध तथा चकार तच्छ्वत्संवर्तते  
तँ होवाचात्र वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति २

*Lavanametadudake 'vadhayatha ma pratarupasadatha iti  
sa haatha cakara tam hovaca yaddosa lavanamudake'vadh  
anga tadahareti taddhavamrsya na viveda ॥ 1 ॥  
Yatha vilinamevangasyantadacameti kathamiti  
lavanamiti madhyadacameti kathamiti lavanamityantadacameti  
kathamiti lavanamityabhiprasyaitadatha mopasadatha iti  
taddhaatha cakara tacchasvatsamvartate  
tam hovacatra vava kila satsomya na nibhalayase ' traiva kileti ॥ 2 ॥*



[Uddalaka said] : ‘Put this lump of salt into water and come to me in the morning.’ Svetaketu did as he was told. Uddalaka said to him, ‘My son, bring me the salt that you put in the water. Svetaketu looked, but he could not find it, as the salt had dissolved in the water. [Uddalaka said] : “My son, drink the water at the surface. [Svetaketu did that, and Uddalaka asked] : How does it taste? [Svetaketu replied] : It is saline. [Uddalaka then said] : ‘Drink it from the middle. How does it taste?’ ‘It is saline.’ ‘Drink it from the bottom. How does it taste?’ ‘It is saline.’ ‘throw the water away and then come to me.’ Svetaketu did so. The father said to him : ‘There is salt in every part of the water, yet you cannot see it. Similarly. O Somya, Sat [the self] is here in this body, yet you cannot see it in the body.’ [6 – 13 – 1 & 2]

- Don’t run in search of Brahman – don’t see Brahman. You are Brahman.
- Brahman = Pratyaksha Agocharam. Pramanantara agamyam.
- Therefore Apoorvam Brahman

#### Corollary :

- a) Brahman = Subject matter of Vedanta Vishayam / Prameyam of Vedanta / Pratibasyaha.
- b) Brahman = Unique subject matter of vedanta.
- c) Brahman through vedanta alone. Not by any other pramanam.

#### Reverse it :

- Vedanta is unique pramanam for Brahman.
- Vedanta pramanam are Brahman prameyam.
- Made for each other.

4 <sup>th</sup> Sutra	3 <sup>rd</sup> Sutra
<ul style="list-style-type: none"> <li>- Tattu Samanvayatu</li> <li>- Brahman is unique prameyam</li> <li>- Ulta is tatttu samanvayat</li> </ul>	<ul style="list-style-type: none"> <li>- Shastra yonitvat</li> <li>- Vedanta is unique pramanam.</li> </ul>

- 4<sup>th</sup> sutra corroborates with 3<sup>rd</sup> sutra.

#### d) Phalam – Benefit : Moksha

- Brahma vida aapnoti param.
- Brahmani tat paryam asti.

#### Chandogya Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां  
दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् परिडतो मेधावी  
गन्धारानेवोपसंद्येतैवमेवेहाचार्यवान् पुरुषो वेद  
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति २

Tasya yathabhinahanam pramucya prabruyadetam disam gandhara etam  
disam vrajeti sa gramadgramam prcchanpandito medhavi  
gandharanevopasampadyetai- vamevehacaryavanpuruso veda  
tasya tavadeva ciram yavanna vimoksyetha sampatsya iti. || 2 ||

And as someone may remove that person's blindfold and say, 'Gandhara is this way ; go this way,' and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

- Brahman Jnani gets Jeevan mukti and at death gets videha mukti.
- Knowing Anna Maya kosha no phalam.

#### e) Artha vada glorification :

#### Mundak Upanishad :

- Eka Vigyanena Sarva vigyanam bavati.
- Brahman Jnani becomes sarva jnani.
- Does not know French + Russian language.
- Gets Sarva atma Jnanam.
- Essence of everything. As good as knowing everything.
- Glory goes to Brahman only.

- Glorification = Stuti, stotram artha vada.
- Other pramanams can't give moksha.

### Katho Upanishad :

यदेवेह तदमुत्र यदमुत्र तदन्विह ।  
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,  
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati || 10 ||

What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

- One in duality will travel from death to death Kripanah.
- Jnani alone Brahmanaha.
- Ajnani – Brahma Abhasa other Jnanam criticised. Glorification and criticism both called artha vada.
- Brahman stuti + Nindha = Artha vada.

### f) Upapatti – Logic :

- Not irrational, dogmatic blind belief.

Brahma Satyam	Jagan Mithya
<ul style="list-style-type: none"> <li>- Brahman - Karanam</li> <li>- Karanam alone satyam, has independent existence.</li> <li>- Brahman = Karanam</li> </ul>	<ul style="list-style-type: none"> <li>- World - Karyam</li> <li>- Karyam has dependent existence.</li> <li>- Entire prapancha = Karyam</li> </ul>

- This is anumana statement. Brahman – Satyam, Karanatvatu – Janma dasya yataha. Jagat mithya karyatvatu.

## For Mandah student :

### Example :

- Vacharambanam Nama Dheyam Mritika eva satyam.

Clay	Pot
<ul style="list-style-type: none"><li>- Satyam</li><li>- Karanam</li></ul>	<ul style="list-style-type: none"><li>- Mithya</li><li>- Karyam</li><li>- No substance called pot – all the time dealing with clay.</li><li>- No world – all the time dealing with Brahman.</li></ul>

- Brahman alone karanam.
- Ram alone Intelligent.
- **Vyavaharically we say :**
  - World alone satyam
  - Pot alone satyam

} Has utility
- By pot example show karyatvat.
- Mithya + karanam – satyam = Upapatti = logic / Brahman lingam.
- Brahman samanvaya – Brahman is important.
- Brahma shastra pramanam – shastra yonitvat.
- Vedanta – Pramanam for Brahman.

### TU :

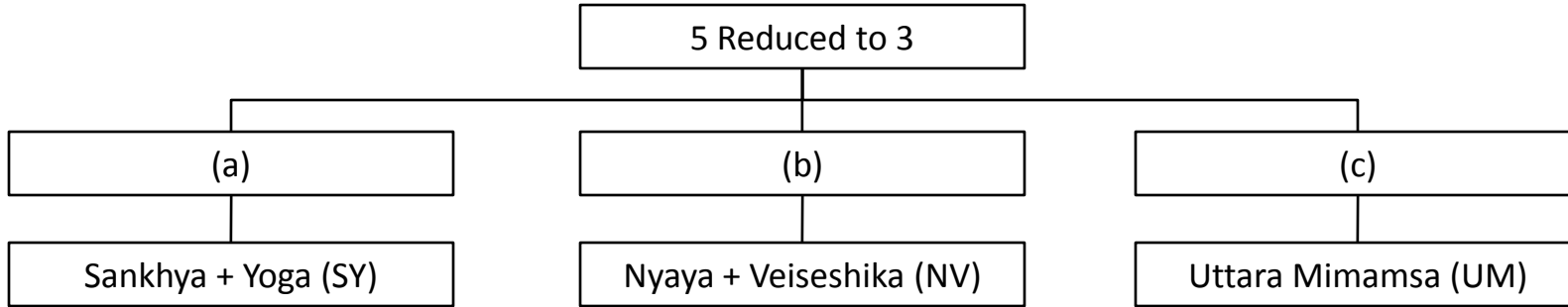
- Maximum commentary written.
- Alone – only.
- Brahman alone subject matter, avadharana, emphasis, nothing else.

- Rama alone has visited, nobody else visited is emphasised.
- Nobody visited temple means Rama alone visited temple.
- Every emphasis of 'X' – means or implies negation of something else.
- TU = Negating Purva pakshi – who claim subject matter is not Brahman.

### Who is Purva Pakshi?

- Astikas who accept Veda not Nastikas.
- **5 Astika Purva Pakshi's :**

Sankhya / Yoga / Nyaya / Veisseshika / Purva Mimamsa / Uttara Mimamsa.



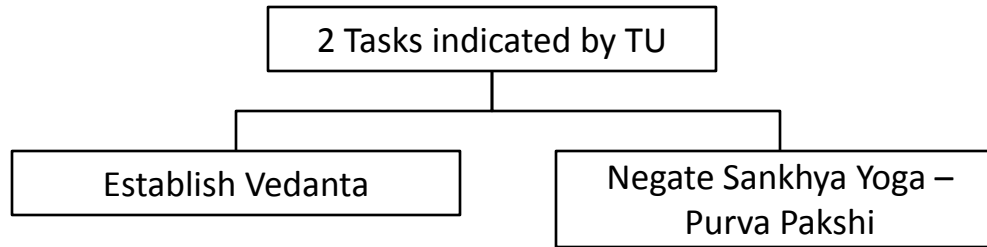
### Sankhya – Yoga :

- Yoga = Ashtanga yoga of patanjali (Practice).
- Sankha – Sutras – theory part.
- Chapter 1 = 5<sup>th</sup> – 135 sutra – negation of sankhya.
- Only one sutra on yoga = Etena yogaha pratyuktaha.

### b) Nyaya – Veiseshika :

- Tarqa sangraha – essence of Nyaya system.
- Same idea of Veiseshika also.
- TU Negates – 3 Purva Pakshi's.

- Sankhya Yoga – most powerful.
- Entire 1<sup>st</sup> chapter = commentary on ‘TU’.



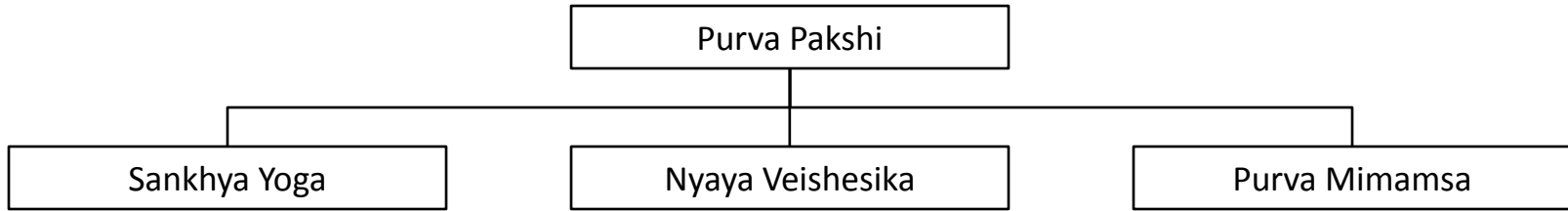
### Nyaya – Veiseshika - Purva Pakshi :

- Atomic theory (science) weak opponent.
- 2<sup>nd</sup> chapter – Nyaya veiseshika – Briefly.
- **Purva mimamsa (PM) :**  
Analysis of ritualistic portion.
- Analysed by Jaimini – disciple of Vyasa – wrote Bashyam of Uttara Mimamsa (UM).
- Purva Mimamsa sutra Bashyam by Shabara swami, called Shaabara Bashyam.
- Purva Mimamsa not Purva Pakshi.
- Purva Mimamsa useful for Dharma, Artha, Kama and Chitta Shuddhi called Sadhana Chatushtaya Sampatti. It is called Dharma Shastram. Dharma alone gives Sadhana Chatushtaya Sampatti.
- Purva Mimamsa useful for material benefit and Sadhana Chatushtaya Sampatti, but not for Moksha. Shabara swami accepts above fact.
- Sub – commentary came on Purva Mimamsa Bashyam who presented Purva Mimamsa as means for Moksha and later said Purva Mimamsa alone gives Moksha (Timiru) and Uttara Mimamsa (UM) useless.
- Unmanifest is Barren land of country not vegetative land Vedanta Ushara unproductive.
- Subcommentary Purva Mimamsa is Purva Pakshi.

## LECTURE 27

### 4<sup>th</sup> Sutra :

- Samanvayatu Adhikaranam
- Tat tu – shastra yoni samanvaya.
- That Brahman is subject matter of vedanta because it has importance.
- “TU” negates other Purva Pakshi.
- “TU” Shabda Vyvrithartha.



- Advaitam, Dvaitam, Visishta Advaitam (VA), are based on commentary on Brahman Sutra.
- All followers of Brahma sutra, children of Vyasa.
- For all vedanta darshanam common source is Brahma sutra.
- Dispute between advaitin and Visishta Advaitam is internal dispute (Yadaviya kalasam).
- Karnataka not neighbouring country. Water problem internal.
- Brahma sutra does not deal with Visihta Advaitam conflict. It deals with vedanta and non-vedanta.
- 6 Astika – believe in veda pramanam.
- Sankhya Yoga / Nyaya Veishesika / Purva Mimamsa / Uttara Mimamsa.
- Nastikas not enumerated here.
- Chapter 1 : Sankhya Yoga and Purva Mimamsa – Purva Pakshi
- Chapter 2 : Nyaya Veishesika – Purva Pakshi

} “TU”

## Purva Mimamsa Nirakaranam :

- Source Jaimini sutras.
- Older sutra compared to Nyaya.
- Jaimini – disciple of Vyasa, wrote 12 chapters – 2000 sutras. Brahma Sutra – 1/4<sup>th</sup>.
- Shaabara Bashyam accepted by Shankara and quoted.
- Bashyam complimentary to vedanta.
- Atato Dharma Jingyasa is dharma shastra – foundation for our life.
- We step over dharma shastra and come to Brahma sutra.
- For Sadhana Chatushtaya Sampatti require karma khanda, Kumarila Bhatta (KB) and Prabhakaraha (P) subcommentary on shaabara bashya.
- Kumarila Bhatta vartikam verses are famous.
- Bhatta vartikams / matam “Brihati” – Prose commentary.
- Knowledge of things and not actions.
- Karya Bodhaka Vakhyam (KBV) statement of commandment persuading people to do action.
- Vidhi – Nisheda vakyam.
- Kartavyaha / Kuryat imperative injunctions.
- Statement of fact leads to only knowledge not action.
- Siddha Bodhaka Vakyam (SBV).
- No benefit. Knowing gives no benefit.
- What are their views?
- Why know more about Purva Pakshi and how vedanta refutes.
- Actually Gita + Upanishads enough.



## Common view of both Matams : (Siddha Bodhaka Vakyam + Karya Bodhaka Vakyam)

### a) Jnanam gives no purushartha :

- Heaven knowledge – no benefit.
- Stomach pain due to cancer – no benefit of knowledge. Taking medicine – gives benefit.
- Sukha prapti + Dukha Nivritti.
- Siddha Bodhaka Vakyam – Aprayojanam with Aham Brahma Asmi Jnanam, family problems not solved.
- Karya Bodhaka Vakyam – has purushartha, get sukha prapti.

### Katho Upanishad :

स्वर्गे लोके न भयं किञ्चनास्ति  
न तत्र त्वं न जरया बिभेति ।  
उभे तीर्त्वाऽशनायापिपासे  
शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

Svarge loke na bhayam kinca-nasti,  
na tatra tvam na jaraya bibheti ;  
ubhe tirtva-sanaya-pipase,  
sokatigo modate svarga-loke. ॥ 12 ॥

In Heaven, there is no fear whatsoever. You are not there (O! Death) : nor do they (the inhabitants of heaven i.e. Deva-s) fear old age there. Having crossed both hunger and thirst, one rejoices in Heaven, being above grief. [I – I – 12]

- Knowledge of svarga, no benefit – svarga has no hunger / thirst / nice dance + music.
- Do – Jyotishtoma – go to svarga.

### b) Karya Bodhaka Vakyam – Sa Prajyojanam

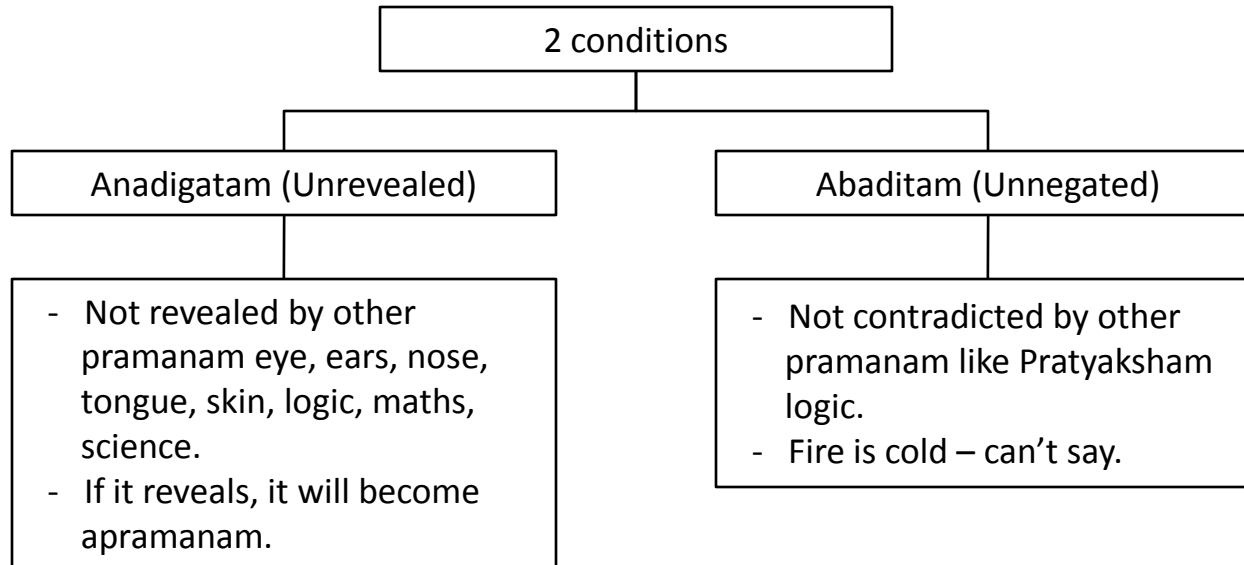
- Siddha bodhaka vakyam – Aprayojanam.
- Meditation / Japam – Karyam.

### c) Purva mimamsa (PM) accepts veda as pramanam.

- Buddhist gone out of India, because of Purva Mimamsa.

## Definition of Pramanam :

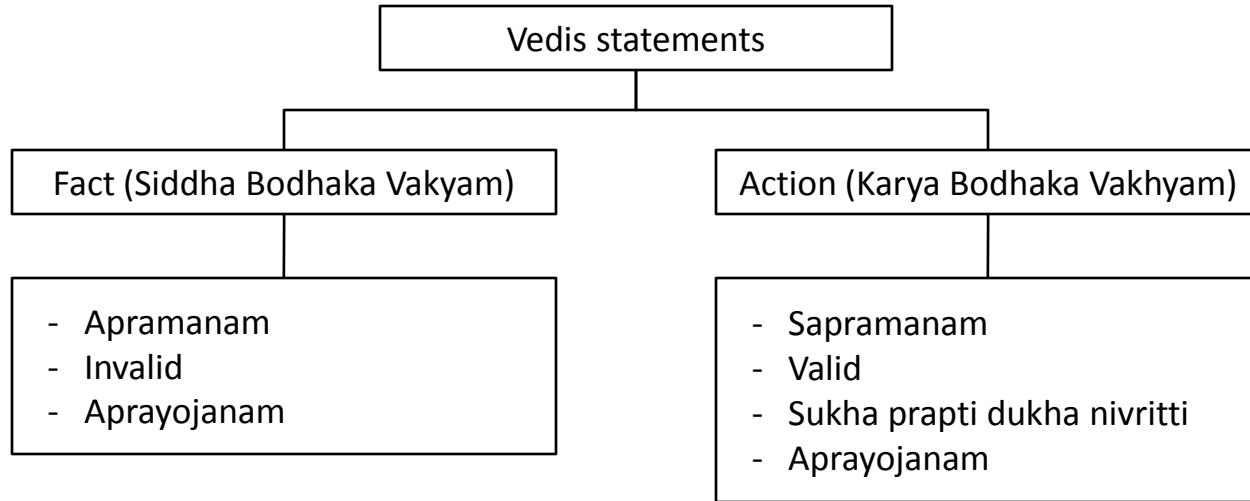
- Anadigata Abadita artha bodhakam – pramanam.
- Pramanam reveals something.
- Artha = Prameyam = Vishayam bodhakam – revealer.



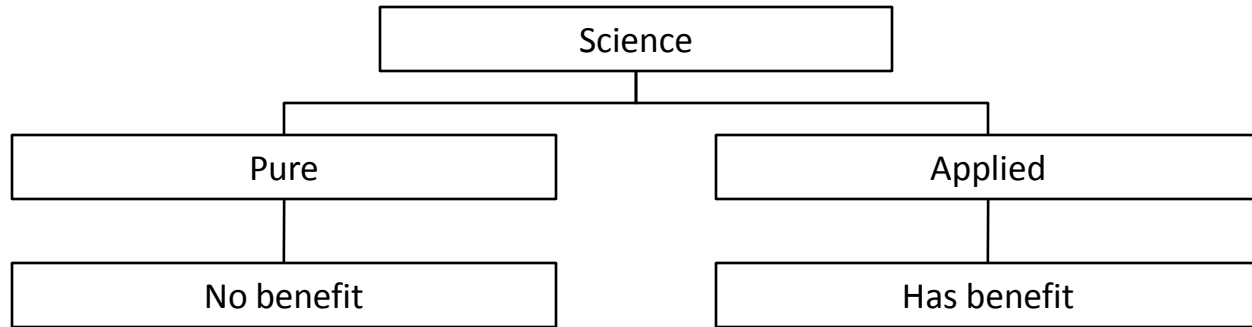
- Vedas are beyond logic = Not illogical / not logical they are “Alogical”.
- **Purva Mimamsa adds 3<sup>rd</sup> condition :**  
Anadigata, abadatvat, phalavat artha bodakatvam.
- Unrevealed / uncontradicted / useful.

Siddha Bodhaka Vakyam	Karya Bodhaka Vakyam
<ul style="list-style-type: none"> <li>- Apramanam</li> <li>- No benefit</li> </ul>	<ul style="list-style-type: none"> <li>- Pramanam</li> <li>- Useful.</li> </ul>

- **Phalavat revealed by Jaimini sutram :**  
Aamnayasya kriyartatvat Anartakyam arthadarthanam.
- In vedas, karya bodhaka vakyam alone useful.
- Anartakyam – other statements invalid.
- Atadarthanam – Siddha.



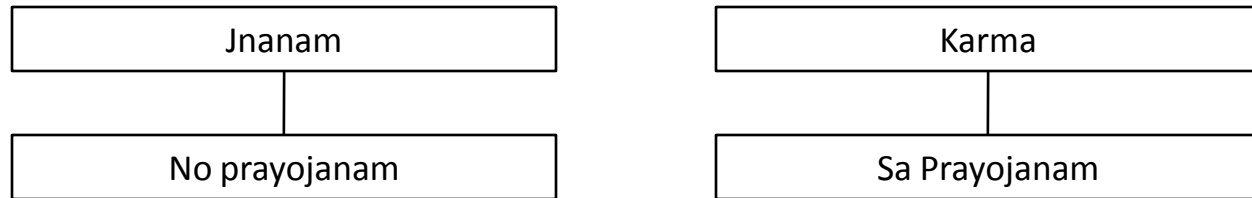
## LECTURE 28



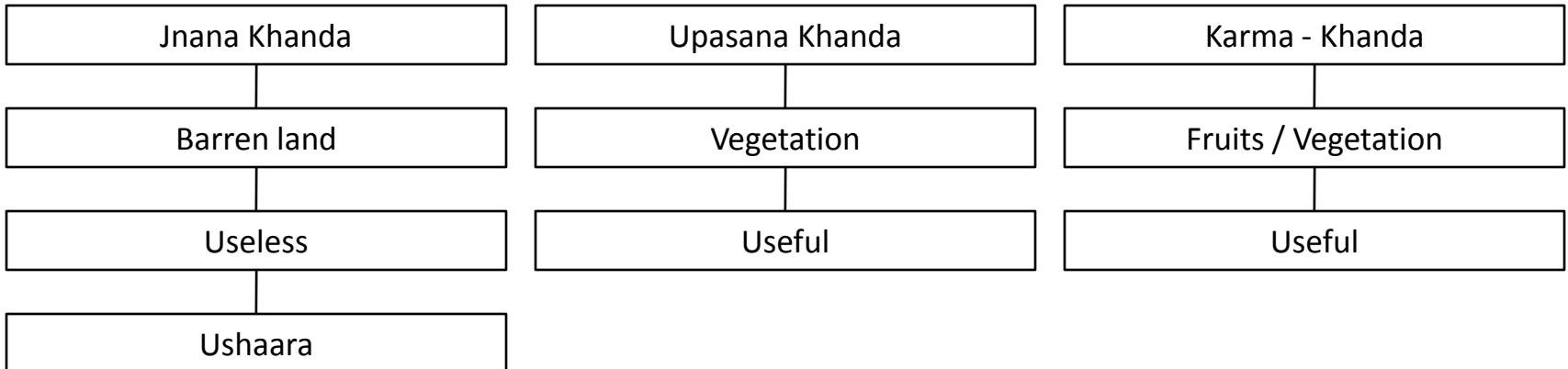
### **Pramanam :**

- Anadigata Abadita / Arthavat prayojanavat / Jnanavat bhodhanat.
- Jnana khanda – Siddha vastu.

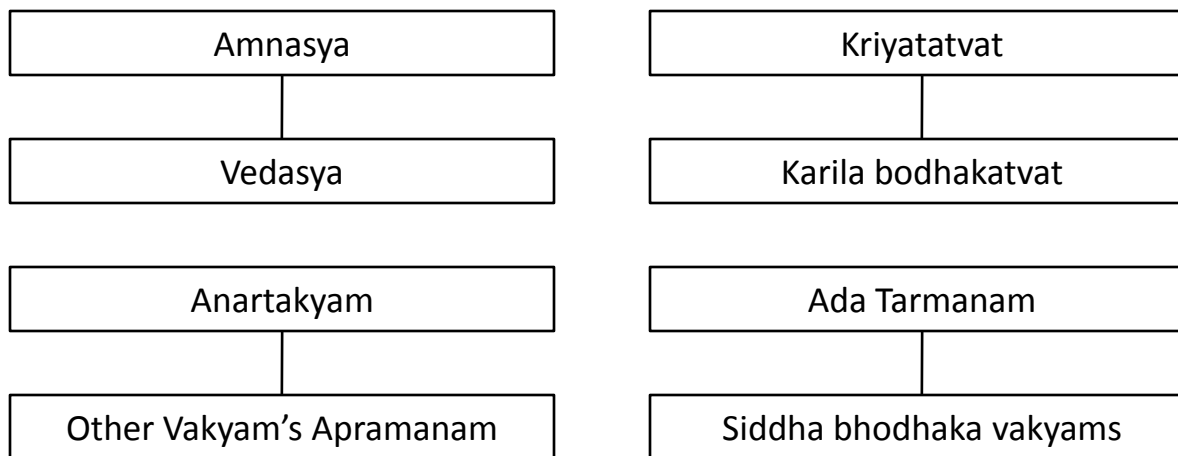
Brahman, Srishti, Atma, no Karma.



- By knowing brahman as satyam, jnanam, anantham, or srishti is 5 elements – or pancha koshas – siddha bodhaka vakyams – what is benefit – Nish prayojanam, apramanam.



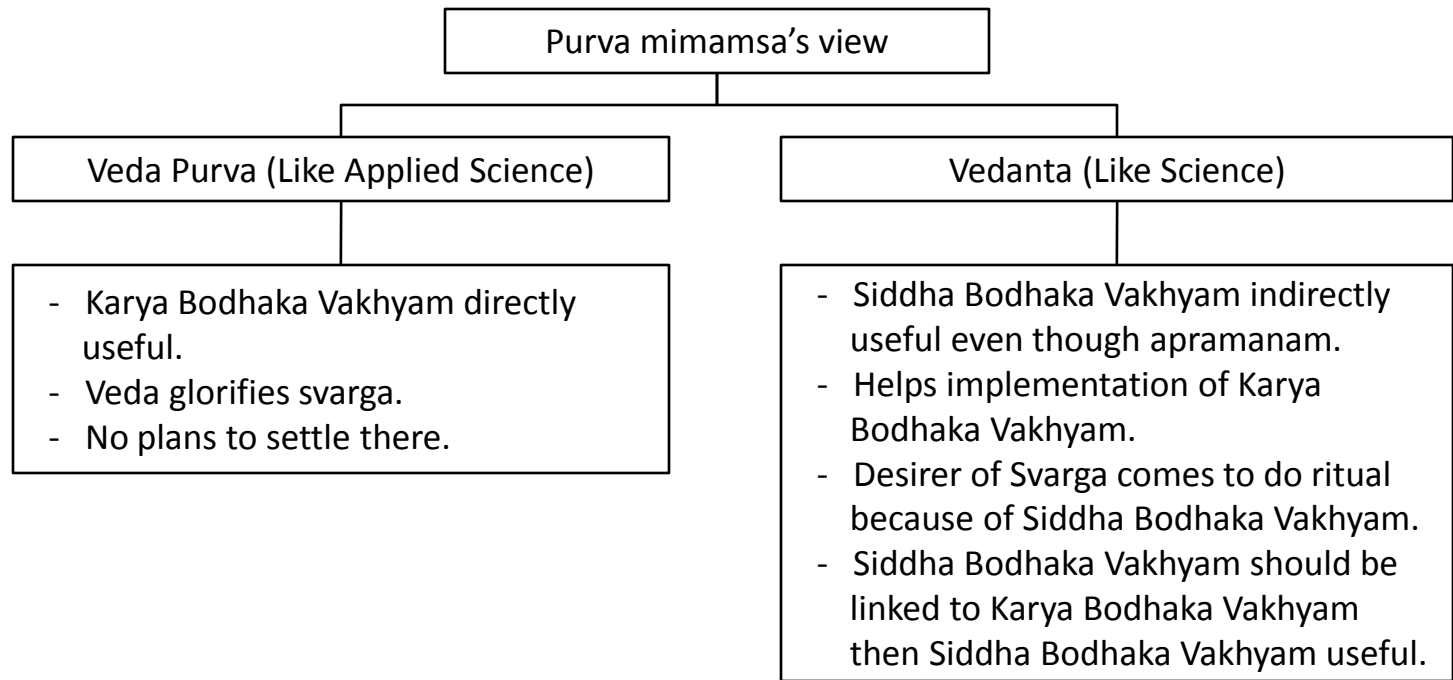
## Jaimini Purva Mimamsa Sutra :



- Since Karya Bodhaka Vakhyam – useful – Pramanam.
- Since Siddha Bodhaka Vakhyam – useless – Apramanam.
- Siddha Bodhaka Vakhyam = Artha vada vakyams – useless.
- Nishprayojanam – Apramanam.
- **Purva mimamsa facing new problem :**

Purva mimamsa accepts vedas as pramanam apaurusheya, not created by human intellect. Hence no defect.

Vedanta	Purva Mimamsa
- God is revealer of vedas	- Does not accept god as revealer of vedas. - Ultimate. - No god to reveal veda.



**Example :**

**Siddha Bodhaka Vakhyam :**

- Vayu does everything quickly.
- Gives interest in ritual.

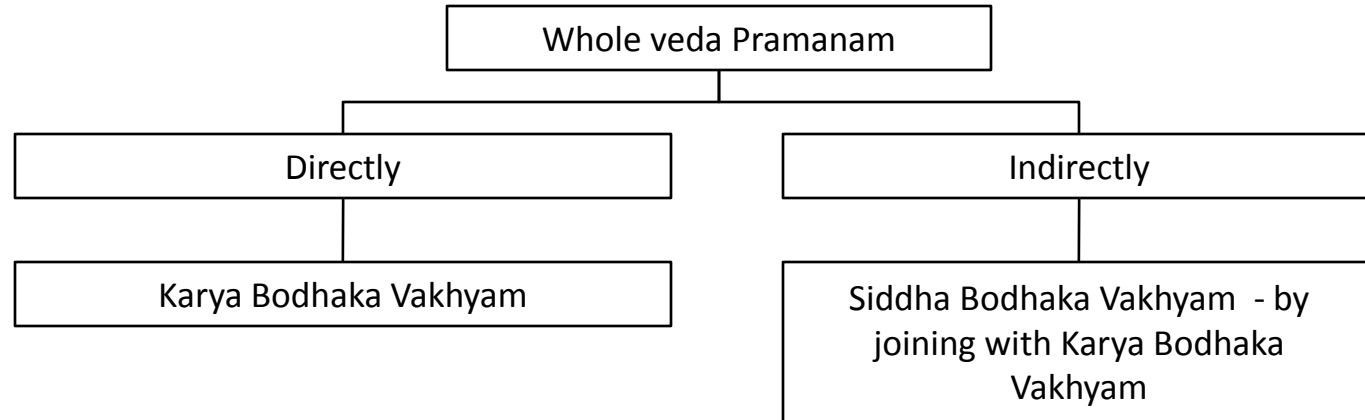
**Karya Bodhaka Vakhyam :**

- One should also ritual offering oblations to vayu devata.

Karya Bodhaka Vakhyam	Siddha Bodhaka Vakhyam
	<ul style="list-style-type: none"> <li>- Independently taken is useless</li> <li>- With Karya Bodhaka Vakhyam useful.</li> </ul>

**Example :**

Compartments	Engine
<ul style="list-style-type: none"><li>- Useless without engine</li><li>- Siddha Bodhaka Vakhyam</li><li>- Useful when connected to engine Karya Bodhaka Vakhyam .</li><li>- Sa prayojanam, pramanam by joining with Karya Bodhaka Vakhyam .</li></ul>	<ul style="list-style-type: none"><li>- Karya Bodhaka Vakhyam</li></ul>



- For purva mimamsa, veda enjoys status of god.

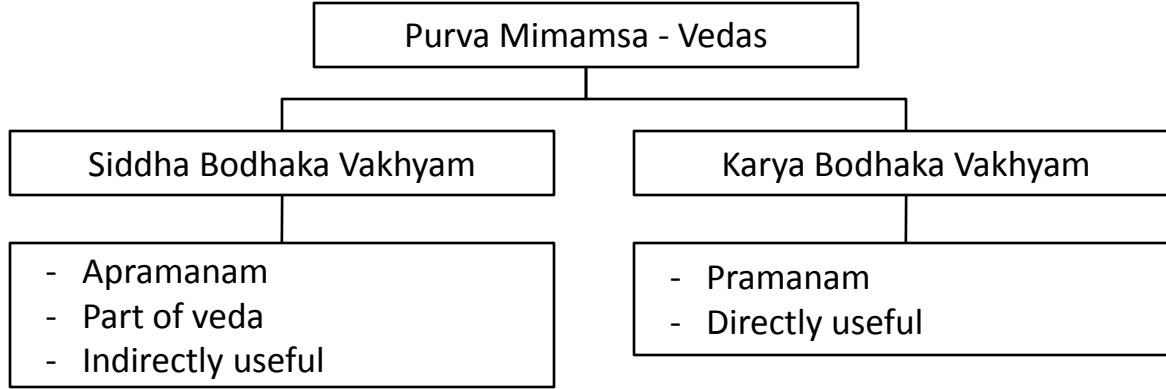
**Vedantin :**

- If god did not reveal god, how did it come?

**Purva Mimamsa :**

- Veda never came – Anaadi, apurusheya pramanam.

Through anumansya sutras divided into 2.



**Vedantin :**

- How can you reject part of veda as Apramanam?

**Purva Mimamsa :**

**Brihadaranyaka Upanishad :**

स होवाच, एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिवदन्ति,  
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्त्रोहमच्छायमतमोऽचाख-  
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्क -  
मप्राणममुखममात्रमनन्तरमबाह्याम्, न तदश्नाति किञ्चन,  
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti,  
asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham,  
acchāyam, atamaḥ, avāyv anākāśam, asaṅgam, arasam, agandham,  
acakṣuṣkam, aśrotram, avāk, amanaḥ, atejaskam, aprāṇam,  
amukham, amātram, anantaram, abāhyam; na tad aśnāti kiñc cana,  
na tad aśnāti kaś cana.

He said : O Gargi, 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 of exterior. It does not eat anything, nor is it eaten by anybody. [III – VIII – 8]



- Asthulam... not brahman.
- Brahma nasti is Prabhakara + Bashta matam.
- What is use of Brahman? Aprayojanam.
- Brahman not attainable – adreshyam – not revealed by sense organs.
- Agrahyam – not grasped.
- Brahman – not direct purushartha, unattainable.

## 2 Technical words :

- Siddha Bodhaka Vakhyam – Sesa – Amukhya component – Compartment.
- Karya Bodhaka Vakhyam – Seshi – Mukhya Component – Engine.
- Joining together – entire veda becomes pramanam.
- Jnana kanda - Siddha Bodhaka Vakhyam – independently useless.
- All vedanta vakyam should be linked with Karya Bodhaka Vakhyam.
- Therefore Brahman – Connected to Devata, Karta, Karma phalam. Some action required.

What about Brahman revealed?

## Taittiriya Upanishad :

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

**Om brahmavidapnoti param, tadesa'bhyukta,  
 satyam jnanamanatam brahma,  
 yo veda nihitam guhayam parame vyoman,  
 so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

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. [II – I – 1]

## Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

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

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

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

## Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं

प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,

adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram

prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 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 nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Verse 7]

## Katha Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdham asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

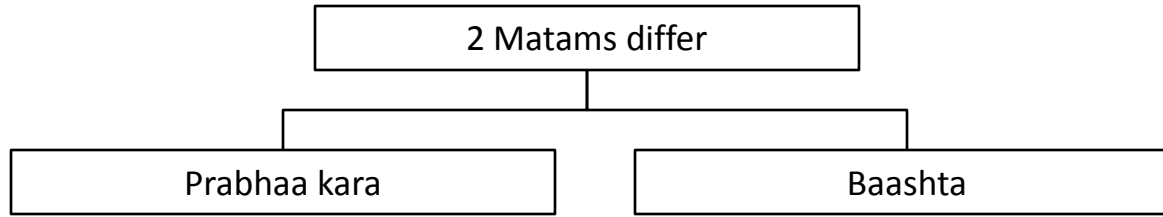
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

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. [I – III – 15]

- Can I use Brahman as instrument.
- Not end/ means – Brahman – Avyavaharyam means not available for any transaction. Not subject, object, instrument, locus, accessories used for transaction.
- Not karta, karanam, kriya karaka phalam, vilakshanam neither end nor means.
- Why veda should reveal such a Brahman?
- Hence according to purva mimamsa – Brahma Nasti.
- What about Atma – self knowledge.
- Self intimately known to everyone. Self evident – why veda should reveal – which is already siddam?
- Svata siddhim atma veda vedyam katham?
- Pramanam should reveal not known thing. Atma already evident.
- Atma – glorifying, encouraging statement to do ritual.
- All Siddha Bodhaka Vakhyam – Kartum stutu vakyam.  
- Yajamana stutu vakyam.
- Glorification of yaga devata to encourage oblations to devata.
- Brahman is not a fact – only glorification of devatas.
- Siddha Bodhaka Vakhyam / Jnana Khanda – Vakhyam – should be connected with Karya Bodhaka Vakhyam.
- **Question :**

Which Karya Bodhaka Vakhyam will you connect?

Optional or is there rule of connection?



**Kumarila Bhatta – Baashta Matam :**

- All Jnana Khanda vakyam should be connected to Karma Khanda vidhi vakyam ritual – Kriya vakyani.
- Glorifies devata or yajman.

**Praabakara matam :**

- Many Siddha Bodhaka Vakhyam + Karya Bodhaka Vakhyam.

**Rule :**

- Siddha Bodhaka Vakhyam should be connected to nearest Karya Bodhaka Vakhyam.
- Kumarila Bhatta connected end Siddha Bodhaka Vakhyam to Karya Bodhaka Vakhyam.
- Prakarana Bheda – totally away.
- In Jnana Khanda itself there are many upasana vakyams.
- Upasana = Karya Bodhaka Vakhyam.
- Upasanas to be done, implemented, practiced.
- Instead of connecting Siddha Bodhaka Vakhyam of Karya Bodhaka Vakhyam connect. Siddha Bodhaka Vakhyam of Jnana Khanda to upasana vakya existing within Jnana Khanda itself.
- All Brahma bodhaka vakyams should be connected to upasaka bodhaka vakyams.

## Example :

- Atma upasanam kuru.
- Brahma vitu apnoti param



Brahma Upasaka

- Aham Brahma Asmi iti upasaka kartavam.
- Auto suggestion, brain washing, conditioning.
- Aham Brahma Asmi repetition, aham nitya shudhaha, buddaha.
- This is how Siddha Bodhaka Vakhyam should be validated.

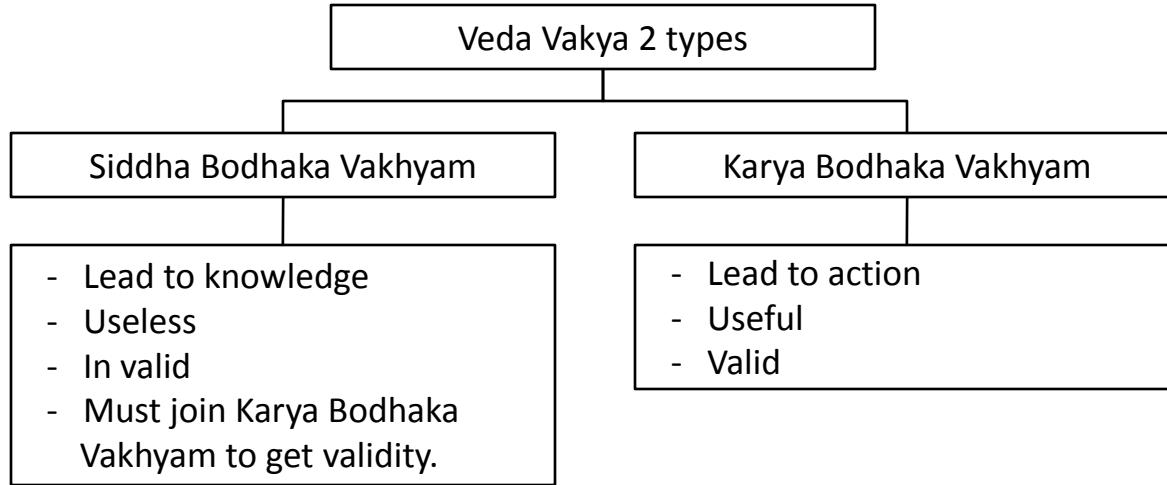
## LECTURE 29

### Introduction : 4<sup>th</sup> sutra

- TU – Significance in Tat tu Samanvayatu.
- TU for negation of all Purva Pakshi negates purva mimamsa.

### Salient features :

1)



2) 2 Sutras :

### Mimamsa Sutra of Jaimini :

आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानाम् ॥

āmnāyasya kriyārthatvād ānarthakyaṃ atadarthānām ॥

The veda being for the sacrifice, the portion which is not for the sacrifice is useless therefore it can not be said to be eternal. [I – 2 – 1]

### Mimamsa Sutra of Jaimini :

विधिनात्वेकवाक्यत्वात्स्तुत्यर्थेन विधीनां स्युः

vidhinā tu eka vākyatvāt stutyarthena vidhīnāmsyuh

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

- Brahman is nonexistent because it is useless.
- Neither goal to reach or means to attain something.
- Neither sadhana / sadhyam.
- All Vedanta Vakyams are Siddha Bodhaka Vakhyam.
- Siddha Bodhaka Vakhyam should be converted to Karya Bodhaka Vakhyam.
- Otherwise Siddha Bodhaka Vakhyam – useless – invalid – Apramanam.
- Which Karya Bodhaka Vakhyam - Siddha Bodhaka Vakhyam should join?

### Kumarila bhatta – Baashta Matam :

- Vedanta glorifies Yajamana as Aham Brahma Asmi.

### Taittiriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।  
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।  
द्रविण सवर्चसम् । सुमेध अमृतोक्षितः ।  
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

**aham vrksasya reriva, kirtih prstham gireriva,  
urdhvapavitro vajiniva svamrtamasmi,  
dravinagm savarcasam, sumedha amrtoksitah,  
iti trisankorvedanuvacanam ॥ 1 ॥**

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

### Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19 ॥

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

- Yajamana feels light mood, enthusiastic spirit, inspires karta to perform Jyotishtoma.
- Yajamana stuti done by Jnana Khanda. Hence Siddha Bodhaka Vakyam joins Karya Bodhaka Vakyam existing in Karma Khanda.

**Prabaakara :**

- Siddha Bodhaka Vakyam should join Karma Bodhaka Vakyam in vedanta not in Karma Khanda.
- Aham Brahma Asmi, not knowledge because Brahman nonexistent.
- Upasana to be practiced.
- **Upasana definition :**

Atasmin tat buddhi. Seeing something upon something else is upasana.

Upon	See
Flag	Country
Stone	Lord
Jiva	Brahman
Aham Brahma Asmi	Karya Bodhaka Vakyam

- Person gets purushartha. Jnanam no use, do upasana karma.
- Action is result of veda.

**Vedanta Shankara's Answer :**

- Refutation of Prabaakara + Bashta matam.

**a) Siddha Bodhaka Vakyam – leads to Jnanam alone which is less.**

Siddha Bodhaka Vakyam	Karya Bodhaka Vakyam
- Statement of fact	- Statement of action
- Gives knowledge which alone is useless	- Produces Sukha Prapti + Dukha Nivritti.



## Shankara :

- General rule – you are right mere knowledge of Gangotri (Utsargaha) or Yoga Asana no benefit.
- **Exception :**  
When Problem is of ignorance. Example : Raju – Sarpa.
- Ignorance leads to palpitation, fall, problems.
- Rajju Jnanat, Rajju Agyana Nivritti, Rajju Adhyasa Nivritti, Baya Nivritti, Sukha Prapti, Dukha Nivritti.
- Kevala Jnana Matrena purusharta siddhi.
- In general, kevala Jnanam Natu Purusharta sadhanam.

## Exception situation :

- Kevala Jnanam – mere knowledge without action gives benefit.
- Where problem caused by ignorance in that case only mere knowledge can solve problem.
- Yatra yatra agyanat dukha karyatvat dukham bavati, tatra tatra jnanat sukham bavati.

## Action Required :

- Gangotri away from me – problem not caused by ignorance – Visit.
- Disease – problem not caused by ignorance take medicine.
- **Example :** Name list for train ticket  
G.V. Shastri missing. Vishwanathan Shastri in the list. Problem of ignorance eon listen.
- Another came without ticket – has to do action buy ticket.
- Exception situations where ignorance is problem - (Rope – Snake) Jnana matrena prayojanam.
- Siddha Bodhaka Vakyam – Pramanam, prayojanam, produce knowledge.
- Where no prayojanam, connect to Karya Bodhaka Vakyam.
- All vedanta vakyams come under exceptional case, give Prayojanam Jnana matrena moksha phalam bavati, purushartha siddhi.

## Upanishad quotes :

### 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]

- When person clearly knows Atma as mere substratum of everything after clear knowledge kaha shokaha, mohaha?
- No grief or delusion after jnanam.
- Samsara nivritti = Moksha praptihi.

### 2) Kena 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. [Chapter 2 – Verse 4]

- Through mere knowledge moksha.

### 3) Katho Upanishad :

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।  
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

Eko vasi sarva-bhut-antaratma, ekam rupam bahudha yah karoti,  
Tam-atma-stham ye 'nupasyanti dhirah tesam sukham sasvatam netaresam ॥ 12 ॥

(That) One (supreme) ruler, the soul of all beings, who makes His one form manifold... those wise men, who perceive Him as existing in their own Self, to them belongs eternal happiness, and to none else. [II – II – 12]

- One who clearly recognises brahman as atman is liberated.
- Not one who does karma + upasana.

### 4) Prasna Upanishad :

- Viduhu amrtam vindate.... (At end) amrta bavati.
- One who knows, attains immortality.

### 5) Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद  
ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।  
तरति शोकं तरति पाप्मानं  
गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

**Sa yo ha vai tat paramam brahma veda  
brahmaiva bhavati nasya-brahmavit kule bhavati I  
tarati sokam tarati papmanam  
guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥**

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

- One who knows Brahman becomes one with Brahman.
- Tarati shokam papmanam.

## 6) Mandukya Upanishad :

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोकार  
आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२ ॥

Amatras-caturtho-vyavaharyah prapanco-pasamah sivo-dvaita evam-omkara atmaiva  
samvisaty-atmana-tmanam ya evam veda ya evam veda ॥ 12 ॥

That which has no parts, the soundless, the incomprehensible, beyond all the sense, the cessation of all phenomena, all blissful and non-dual Aum, is the fourth, and verily it is the same as the Atman. He, who knows this, merges his self in the supreme self – the individual in the total. [Verse 12]

- Samvishith na atmana ya yam veda.
- Paratma eva shati – yaha yam veda.

## 7) Taittiriya Upanishad :

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

Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti ॥ 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. [II – I – 1]

- One who knows Brahman as atma in heart fulfills all purusharthas.

## 8) Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च  
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो  
ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।  
बीजानीतराणि चेताराणि चाण्डजानि च  
जारुजानि च स्वेदजानि चोद्भिज्जानि  
चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि  
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं  
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

**Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca  
panca mahabhutani prathivi vayur-akasa apo  
jyotimsi tyetani-mani ca ksura-misraniva  
bijani-tarani cetarani candajani ca  
jarujani ca svedajani codbhijjani  
ca asva gavaḥ puruṣa hastino yat-kincedam prani jangamam ca patatri  
ca yacca sthavaram sarvam tat-prajna-netram prajane pratisthitam  
prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥**

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

- Pragyanaṁ Brahman.

## 9) Chandogya Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं  
ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति  
सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं  
तारयत्विति तं होवाच यद्वै किञ्चैतदध्यगीष्ठा नामैवैतत् ३

**So'ham bhagavo mantravidevasmi natmavicchrutam  
hyeva me bhagavaddrsebhystarati sokamatmaviditi  
so'ham bhagavaḥ socami tam ma bhagavanchoḥasya param  
tarayatviti tam hovaca yadvai kincaitadadhyagistha namaivaitat ॥ 3 ॥**

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow'. Sanatkumara then said to narada, 'Everything you have learnt so far is just words.' [7 – 1 – 3]

- Knower of atma crosses all sorrow. No need of action.

## 10) Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयाद्यमस्मीति पूरुषः ।  
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

ātmānam ced vijāniyād ayam asmīti pūruṣaḥ  
kiṁ icchan, kasya kāmāya śarīram anusaṁjvaret ॥ 12 ॥

If a man knows the Self as “I am this,” then desiring what and for whose sake will he suffer in the wake of the body?  
[IV – IV – 12]

- One who knows atma, what action, desire, suffering he has?

## 11) Kaivalya Upanishad :

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
सम्पश्यन्ब्रह्म परमं याति नान्येन हेतुना ॥ १० ॥

sarvabhūtasthamātmānam sarvabhūtāni cātmani ।  
sampaśyanbrahma paramam yāti nānyena hetunā ॥ 10 ॥

Experiencing one’s own Self in all beings and all beings in the Self, one attains the Highest Brahman – and not by any other means. [Verse 10]

- By knowing brahman get amrutam.

## 12) Purusha sukhtam :

नाभ्या आसीदन्तरिक्षम् । शीर्ष्णो द्यौः समवर्तत ।  
पद्भ्यां भूमिर्दिशः श्रोत्रात् । तथा लोकाः अकल्पयन् । १५

Nabhyya aaseed-andareksham । seer shnooh-h dyow-h samavarttatha ।  
Pad-bhyam bhoomih disah srotrath । tadha lokaan-akalpayan ॥ 15 ॥

“From the Virat purusha’s navel emerged the “Inner-space” and from his head the “outer-space”, from his feet the “earth”, and from his ears the “quarters” manifested. Thus the worlds came into creation.” [Verse 15]

वेदाहमेतं पुरुषं महान्तम् । आदित्यवर्णं तमसस्तु पारे ।  
सर्वाणि रूपाणि विचित्य धीरः । नामानि कृत्वाऽभिवदन् यदास्ते । १६

Vedaha-maetam purusham mahaantam । aaditya-varnam tamasasthu-paarae ।  
sarvaani-roopaani vichitya-dheera-h । naamaani-kritwaa abhivadan-yad-aasthae ॥ 16 ॥

“I have realised that “First person”, resplendent like the Sun, ever-shining, beyond all “Darkness”, who, having created all forms and names, in his wisdom, exists as though functioning through them all”. [Verse 16]

### 13) Gita :

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः।  
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५.१५ ॥

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

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः।  
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५.१६ ॥

But to those whose ignorance is destroyed by the knowledge of the Self, like the sun, to them knowledge reveals the supreme (Brahman). [Chapter 5 – Verse 16]

- All problems caused by ignorance. What you require is Jnanam. Sruti, smriti, itihasa, purana prakarana granta all prove.
- Siddha Bodhaka Vakyam – Sa Prayojanam – moksha praptihi – get purushartha.

### 2<sup>nd</sup> Argument :

- After vedanta use knowledge to do action.. Mere knowledge useless.

### Baashta :

- To get benefit use knowledge into some karma (Ritual).

### Prabhaakara :

- To get benefit use knowledge into some upasana in Jnana Khanda itself.

### Shankara :

- a) Jnanam need not be connected to vedanta as it is useful by itself.
- b) Jnanam can't be connected to karma khanda or upasana to maintain validity.

## Why it can't be connected to Karma?

a) Vedanta jnanam eliminates duality which is basis for karma and upasana.

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिष भवति तदितर इतरं जिघ्रति,  
तदितर इतरं पश्यति, तदितर इतरं शृणोति,  
तदितर इतरमभि- षदति, तदितर इतरं मनुते,  
तदितर इतरं विजानाति ; यत्र चा अस्य सर्वमात्मैवाभू  
त्त्केन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयात्,  
तत्केन कमभिवदेत्, तत्केन कं मन्वीत,  
तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति  
तं केन विजानीयात्? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitam iva bhavati, tad itara itaram jighrati,  
tad itara itaram paśyati, tad itara itaram śṛṇoti,  
tad itara itaram abhivadati, tad itara itaram manute,  
tad itara itaram vijānāti. yatra tv asya sarvam ātmāivābhūt,  
tat kena kaṁ jighret, tat kena kaṁ paśyet, tat kena kaṁ śṛṇuyat,  
tat kena kaṁ abhivadet, tat kena kaṁ manvīta,  
tat kena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti,  
taṁ kena vijānīyāt, vijñātāram are kena vijānīyād iti.

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (but) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know that owing to which all this is known – through what, O Maitreyi, should one know the Knower? [II – IV – 14]

- Tena kam pashyet?

Katho Upanishad & Brihadaranyaka 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 ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11] & [IV – IV – 19]



## 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]

Upasana Requires	Karma Requires
Upasaka – Upasana bheda	Kartu, Karana Bheda

- Vedanta knocks all duality. Advaitam can't be applied in field of dvaitam.

### Example :

- I know eyes mei white like turmeric powder.
- I apply advaita jnanam in karma is contradiction.

### b) Vedanta negates kartrutvam and varna ashrama status of person which are essential for karma.

- Karma requires 2 qualifications.

### Aham :

- Karta – Brahmana, Kshatriya, Brihaspati samam yagam – only for Brahmana Raja suya yagam – only for Raja.

### Ashrama Status :

- Brahmachari / Grihasta.. Na varna.

## Dasa Sloki or Nirvana Dasakam :

न वर्णा न वर्णाश्रमाचारधर्मा  
न मे धारणाध्यानयोगादयोपि ।  
अनात्माश्रयाहंममाध्यासहानात्  
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ २ ॥

Na varna, na varnasramachara dharma,  
Na me dharana dhyana yogadhayopi.  
Anathmasrayo aham mamadhyasahanath,  
Thadekovasishta Shiva kevaloham. ॥ 2 ॥

I am neither castes nor the rules of caste, society and the stages of life, nor for me concentration, meditation, yoga and other practices, for all this illusion of "I" and "Mine" is rooted in the not-self (body, mind and organs) and is dispellable by the knowledge of self. i am that one, auspicious and pure, that alone remains. [Verse 2]

- Vedanta condemns upsana and karma as bandah.

## Hetu : Reason

## Mundak Upanishad :

प्लवा ह्येते अट्टा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।  
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

Plava hyete adrdha yajna-rupa astadasoktam-avaram yesu karma ।  
etac-chreyo ye'bhinandanti mudha jara-mrtyum te punare-vapi yanti ॥ 7 ॥

Undependable (frail) is this boat of Yajna, is said to be manned by eighteen supporters on whom depend the lower cremonials. Those ignorant persons who acclaim this as the highest, are subject, again and again, to old age and death. [1 – 11 – 7]

- Those who hold to karma to cross samsara, go to svarga and comeback.
- As per vedanta, person looses purusharta buddhi.
- Similarly upasana...

## Kaivalyo Upanishad :

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

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality.

That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect).

[Verse 3]

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।  
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ४ ॥

vedāntavijñānasuniścītārthāḥ sannyāsayogādyatayaḥ śuddhasattvāḥ ।  
te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve ॥ 4 ॥

The pure-minded seekers who through renunciation have firm understanding of the knowledge of the Upanisads, being the immortal and absolute, are all totally liberated in brahman at the time of death. [Verse 4]

## Gita :

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८.६६ ॥

Abandoning all dharmas, (of the body, mind and intellect), take refuge in Me alone ; I will liberate thee, from all sins ; grieve not. [Chapter 18 – Verse 66]

- Vedanta jnanam contradictory to karma. Therefore can't combine with karma.
- Siddha Bodhaka Vakyam – can't be connected with Karya Bodhaka Vakyam.

### **3<sup>rd</sup> Argument :**

- Brahma Nasti....

### **Shankara's Argument :**

a) To find out what is revealed by shastra, shad lingas prescribed by Purva mimamsakas used.

- Tattu samanvayat – proves Brahman revealed by shastras.
- Upakarama, upasamhara....
- Svarga also revealed by veda.
- Brahman also revealed by veda.
- Hence Brahma Asti.
- Vedanta Tatparya vishayatvat.

b) Brahman useful not as means or goal – end – Sadhana, Sadhyam.... But as Sadhaka – you.

- Different from goal + means. Means it is very Sadhana.
- If Brahman nonexistent, you are nonexistent Brahman existent as Atma Rupa.

### **4<sup>th</sup> Argument :**

- What is ever evident as Aham, Shastra need not reveal Shastra should reveal what is not evident. It is well known as Adhyasta Jiva not understood as Paramatma.
- Ahamkara Rupaha Prasidda – Natu sakshi Rupena Prasidda.
- Tvam pada vachyartham rupena prasidda – Natu lakshyartham rupena prasidda.
- Shastra reveals jiva svarupam as paramatma svarupam.
- That Brahman is aham.
- It is sufficient to give moksha purushartha.

**Introduction :**

**4<sup>th</sup> Sutra : Tat tu samanvayat**

**Tu :**

- Signifies negation of all objections to vedanta.
- Purva mimamsa negation.

**Purva Mimamsa :**

- Vedanta should be connected to some Action / Ritual / Upasana. Vedanta should have Karma Sambanda.

**Vedanti n:**

- a) Vedanta does not require karma Sambanda.
- b) Karma Sambanda not intended in scriptures.
- c) Karma Sambanda is impossible

**a) Why karma sambanda not required?**

- It gives Purusharta by itself.

Anubava Pramanam	Sruti Pramanam
<ul style="list-style-type: none"> <li>- Rajju Jnanam without action gives freedom from snake.</li> <li>- Similarly Brahman Jnanam gives Moksha from Samsara.</li> </ul>	<ul style="list-style-type: none"> <li>- Mere Jnanam enough for Moksha.</li> <li>- 11 Upanishads + Gita + Purusha Suktam.</li> </ul>

**b) Karma combination :**

- Not included in scriptures. Vedanta criticises karma.
- Does not glorify karma.

## Kaivalya Upanishad :

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

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

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

## Mundak Upanishad :

प्लवा ह्येते अट्टा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।  
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

Plava hyete adrdha yajna-rupa astadasoktam-avaram yesu karma ।  
etac-chreyo ye'bhinandanti mudha jara-mrtyum te punare-vapi yanti ॥ 7 ॥

Undependable (frail) is this boat of Yajna, is said to be manned by eighteen supporters on whom depend the lower ceremonies. Those ignorant persons who acclaim this as the highest, are subject, again and again, to old age and death. [1 – 11 – 7]

c) Karma Sambanda impossible. Vedanta negates all conditions required for karma.

- Kartrutvam negated – Karta negated.
- Varna – Ashrama – negated.

## Mundak Upanishad :

यत्तद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।  
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,  
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [1 – 1 – 6]

- Dvaitam negated.

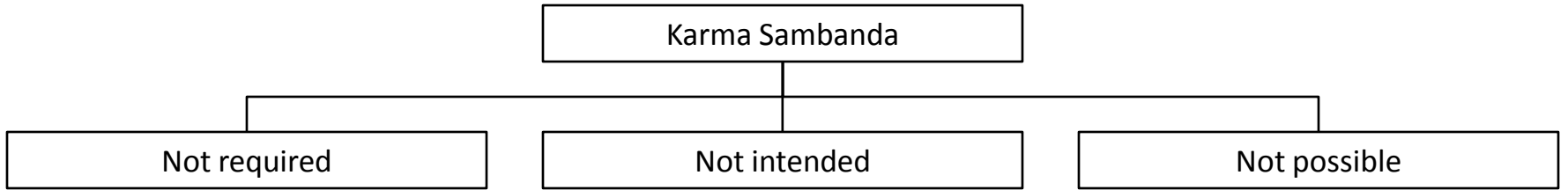
### Katho Upanishad & Brihadaranyaka Upanishad :

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 ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11] & [IV – IV – 19]

- Subject, object, instrument, locus negated.



### 2<sup>nd</sup> Condition :

- Brahman is nonexistent, useless.
- Brahman neither means / end.
- Brahman different from Sadhana / Sadhyam, means or end.

### Answer :

- **There is 3<sup>rd</sup> thing :** “Sadaka” Never search for 3<sup>rd</sup> entity or Brahman.
- Sadhaka = Brahman.
- By negating Sadhana + Sadhyam, Upanishad says Neti Neti Vakyana.
- Sadhana / Sadya Vytiriktena, Sidda Rupena Sadakam, Tat Tvam Asi iti Bodhayate.

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ;  
 कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्वपानः  
 प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ;  
 उदान इति ; कस्मिन्नुदानः प्रतिष्ठित इति ; समान इति ;  
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि  
 शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति ।  
 एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;  
 स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं  
 पुरुषं पृच्छामि ; तं चेन्मे न विवक्ष्यसि, मूर्धा ते  
 विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा  
 विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्य-  
 मानाः ॥ २६ ॥

kasminnu tvaṁ cātmā ca pratiṣṭhitau stha iti prāṇa iti  
 kasminnu prāṇaḥ pratiṣṭhita ity apāna iti  
 kasminnvapānaḥ pratiṣṭhita iti vyāna iti  
 kasminnu vyānaḥ pratiṣṭhita ity udāna iti  
 kasminnūdānaḥ pratiṣṭhita iti samāna iti  
 sa eṣa neti netyātmāgrihyo na hi grihyate  
 aśīryo na hi śīryate asaṅgo na hi sajyate  
 asito na vyathate na riṣyaty  
 etānyaṣṭāvāyatanāny aṣṭau lokā aṣṭau devā aṣṭau puruṣāḥ  
 sa yastānpuruṣānniruhya pratyuhyātyakrāmat  
 taṁ tvaupaniṣadaṁ puruṣaṁ pṛicchāmi  
 taṁ cenme na vivakśyasi mūrdhā te vipatiṣyatīti  
 taṁ ha na mene śākalyas tasya ha mūrdhā vipapāta  
 api hāsya parimoṣiṇo`sthīnyapajahrur  
 apajahrur anyanmanyamānāḥ

‘On what do the body and the heart rest?’ ‘On the Prana.’ ‘On what does the Prana rest?’ ‘On the Apana.’ ‘On what does the Apana rest?’ ‘On the Vyana.’ ‘On what does the Vyana rest’ ‘On the Udana.’ ‘On what does the Udana rest’ ‘On the Samana.’ ‘On what does Samana Rest’. ‘On the self.’ 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 a attached; unfettered – It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – IX – 26]

- To say I am nonexistent is contradiction. I must be existent to say.
- No one can negate existence of Brahman.
- Brahman is useful.
- When I know I am Brahman.



- Brahma Jnanam negates my Jivatva status. Negates my Abrahmatva status = Jivatvam.
- Moksha = Jiva Bava Nivritti, Purusharta.
- Brahma Atma Rupena Asti.

### 3<sup>rd</sup> Contention :

- If Brahman is Atma, it should be self evident, why Vedanta should reveal?
- Balya Dishu, Jagrat, Svapna, Sushupti – Sarva Vyasvastu Api.
- Aham aham iti sarvada Prasadatvat pramanatvat.
- Why Vedanta should reveal if Brahman is self evident?
- Pramanam should reveal what is not known.
- Atma evident but not fully known.
- Samanya Jnanena vartate visesha jnanam nasti.
- I know I am.
- I know I am existent.
- I know my sat ; Chit Svabava / Rupam.
- I don't know my Ananda Svarupam – hence Adhyasa comes.
- Any superimposition requires Samanya Jnanam, that there is something. Visesha Jnanam not known.

Vesha Jnanam	Samanya Jnanam
<ul style="list-style-type: none"> <li>- There is something</li> <li>- There is Rope not known – Vishesha</li> </ul>	<ul style="list-style-type: none"> <li>- There is Sat / Chit.</li> <li>- It is Ananda and Anantha – eternal not known (Vishesha not known)</li> <li>- There is Samanya Jnanam – Aham Asmi known.</li> <li>- Aham Brahma Asmi – Vishesha Jnanam not known.</li> <li>- Brahatva Vishesha Jnana Abavat. Atmani Samsara Adhyasa Bavati.</li> <li>- I know myself as Ahamkara, I don't know myself as Sakshi.</li> <li>- Tvam Pada Vachyartha known, Lakshyartha unknown.</li> </ul>

- Vedanta required to give Vishesha Jnanam not Samanya Jnanam.
- 3 Main contentions answered.

#### 4<sup>th</sup> Argument :

- Contention against Purva Mimamsa.

Karma Khanda	Jnana Khanda
<ul style="list-style-type: none"> <li>- Svata Pramanam</li> <li>- Useful – valid</li> <li>- Flower</li> </ul>	<ul style="list-style-type: none"> <li>- Apramanam</li> <li>- Has to be validated by joining Karma Khanda.</li> <li>- Naru / string to be kept on head.</li> <li>- Nobody keeps mere string, always with flowers of Karma Khanda.</li> <li>- Then Naru gets status.</li> <li>- No independent validity.</li> <li>- Holds tail of Karma Khanda to get validity.</li> </ul>

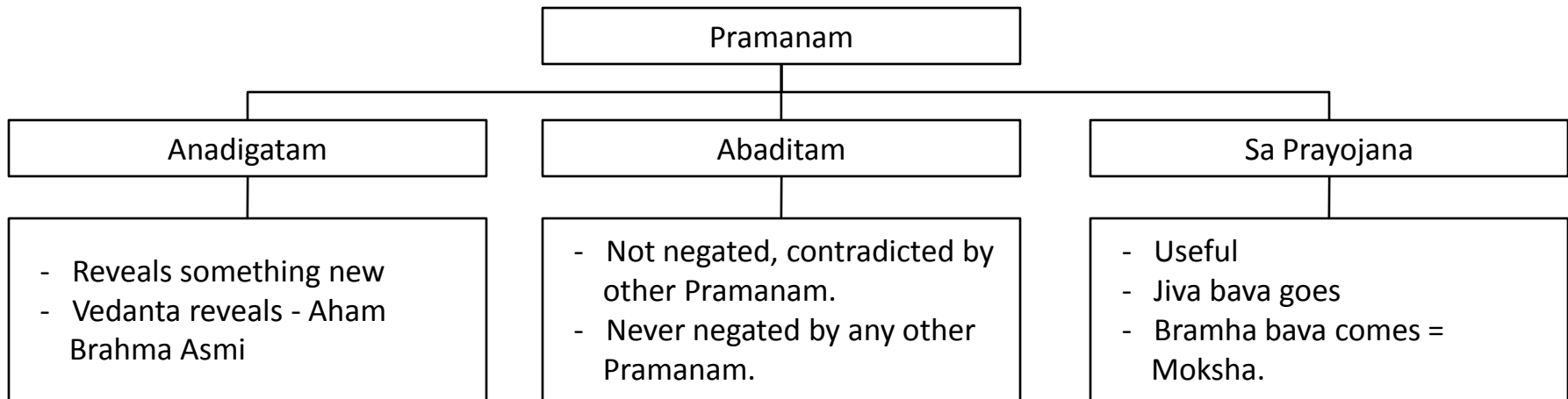
- Defensive argument 1 – 2 – 3.
- 4<sup>th</sup> Argument – offensive argument of Jnana Khanda, other way round.

Jnana Khanda	Karma Khanda
- Alone Pramanam	- Push down status to Apramanam. - Gets Validity if it joins Jnana Khanda.

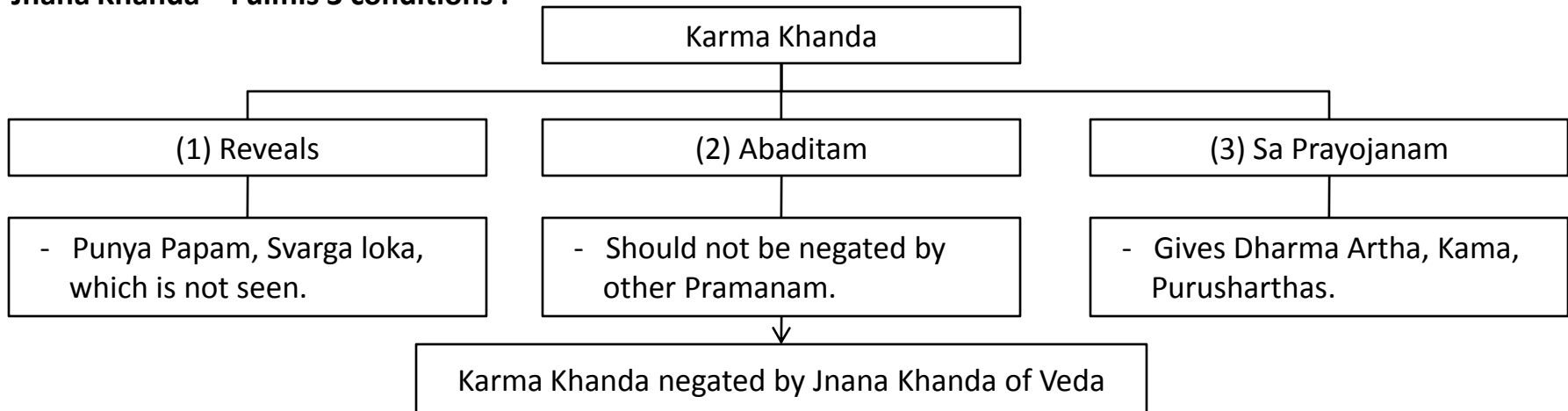
### How to prove Jnana Khanda is Pramanam?

#### Definition :

- Anaadigata Abadita saprayojanam.
- Artha Bodhakam Pramanam.



#### Jnana Khanda – Fullfils 3 conditions :



- Jnana Khanda Baditvat.
- Karma Khanda reveals duality – Karta, Karanam, Phalam – Sampradhanam – Plurality.

### Jnana Khanda : Katho Upanishad & Brihadaranyaka 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 || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11] & [IV – IV – 19]

- No plurality at all.
- What you call as plurality is Brahman.

### Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham || 11 ||

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- What about duality?

Where there is duality, seeming plurality exists. Then alone person sees plurality everywhere.

यत्र हि द्वैतमिष भवति तदितर इतरं जिघ्रति,  
 तदितर इतरं पश्यति, तदितर इतरं शृणोति,  
 तदितर इतरमभि- षदति, तदितर इतरं मनुते,  
 तदितर इतरं विजानाति ; यत्र चा अस्य सर्वमात्मैवाभू  
 सत्केन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयात्,  
 तत्केन कमभिवदेत्, तत्केन कं मन्वीत,  
 तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति  
 तं केन विजानीयात् ? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitam iva bhavati, tad itara itaram jighrati,  
 tad itara itaram paśyati, tad itara itaram śṛṇoti,  
 tad itara itaram abhivadati, tad itara itaram manute,  
 tad itara itaram vijānāti. yatra tv asya sarvam ātmāivābhūt,  
 tat kena kaṁ jighret, tat kena kam paśyet, tat kena kaṁ śṛṇuyat,  
 tat kena kam abhivadet, tat kena kam manvīta,  
 tat kena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti,  
 taṁ kena vijānīyāt, vijñātāram are kena vijānīyād iti.

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (but) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know that owing to which all this is known – through what, O Maitreyi, should one know the Knower? [II – IV – 14]

- When person remembers atma clearly – where is question of duality.

Ajnana Kale	Jnana Kale
<ul style="list-style-type: none"> <li>- Dvaitam</li> <li>- Whatever obtains in Ajnana kale is invalid.</li> <li>- Snake seen in Agyana kale.</li> <li>- At time of ignorance, we say here is a snake / jiva.</li> <li>- Sarpa is Mithya.</li> <li>- Karma Khanda reveals Duality which obtains at time of ignorance. Hence invalid.</li> <li>- Karma Khanda – Apramanam.</li> <li>- Anyaha asou aham iti – doesn't know.</li> </ul>	<ul style="list-style-type: none"> <li>- Advaitam</li> <li>- Jnana Kale Rajju seen.</li> </ul> <p><b>At time of knowledge :</b></p> <ul style="list-style-type: none"> <li>- There is Rope / Brahman.</li> <li>- Jiva / Jagat / Ishvara is Mithya.</li> </ul>

- Saha devanam pashu.
- You are Brihaspati – scolding – seeing Dvaitam – ignorance – Agyana Kale baditva – invalid.

Now Karma Khanda	Jnana Khanda
<ul style="list-style-type: none"> <li>- Naru</li> <li>- Karma has to be associated with Jnana Khanda.</li> <li>- Apramanam but useful to get Sadhana Chatushtaya Sampatti.</li> </ul>	<ul style="list-style-type: none"> <li>- Flower</li> </ul>

- Karma Khanda – means to Jnana Khanda.
- Sadhana Chatushtaya Sampatti – Pradhanena – Karma Khanda useful to give Sadhana Chatushtaya Sampatti.
- Karma Khanda – not for Dharma / Artha / Kama Purushartha... these are all exalted Samsara. Politicians – A class prison.
- We tempt others by saying it is Purushartha.
- Karma Khanda + Upasana Khanda for only Vairagya Siddhi.
- Get kicks in life for Vairagyam alone. Svarga + Grihasta... people immature....
- Laxative with sugar candy.. Take it like chocolate.. Dharma Artha Kama – get Purusharta status – purges inside... child / husband wonderful....
- Ata = Karma Khanda Dwara.
- What is Pramana for proving Karma Khanda is stepping stone for Jnana Khanda?

### Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Having experienced, benefit of Karma + Upasana, upto Brahman Loka, by Pratyaksha, Anumana Upamana, Agama Pramana, realise that everything other than Moksha = Samsara – all to get Vairagyam.
- Increase dosage of Karma Khanda...

### Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा भूयान्, नो एषासाधुना कनीयान् ; एष सर्वेश्वरः ; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोका-नामसंभेदाय ; तमेतं वेदानुबचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव विदित्वा मुनि-र्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतद् एव वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मार्यं लोक इति ; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्पायाथ 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 सङ्ग्यते, 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 mahān aja ātmā yo'yam vijñānamayaḥ prāṇeṣu; ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ, sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kaniyān. eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa eṣāṁ lokānām asambhedāya. tam etam vedānubacanena brāhmaṇā vividiṣanti, yajñena, dānena, tapasānāśakena; etam eva viditvā munir bhavati, etam eva pravrajino lokam icchantaḥ pravrajanti. etadd ha sma vai tat pūrve vidvānsaḥ prajāṁ na kāmayante: kiṁ prajāyā kariṣyāmaḥ; yeṣāṁ no'yam ātmāyam loka iti. te ha sma putraiṣaṇāyāś ca vittaiṣaṇāyāś ca lokaiṣaṇāyāś ca vyutthāya, atha bhikṣā-caryam caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā; ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyaḥ, na hi gṛhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi saṅgyate; asito na vyathate, na riṣyati; etam u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam akaravam iti; ubhe u haivaṣa ete tarati, nainam 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 grow 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 Brahmanas 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's 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 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, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

- Yajna = Karma.
- Tapas = Upasana.
- All Karmas + Upasanas meant for Vividisa Siddhartham.
- To create interest in Vedanta. Which is directly proportional to Vairagyam towards Samsara.
- With disease – goto temple + take Medicine



When it doesn't work intensity in prayer increases = Teevra Jingyasa.

- Rituals validated with Jnana Khanda.
- Jnana Khanda impossible without Karma Khanda + Upasana Khanda.
- Karma Khanda incomplete without Jnana Khanda.
- Puja, Tapas required.
- Ritualist will easily understand Vedanta.
- Purva Mimamsa Kandanam over – Prabakara + Bashta – Matams over.

**Gita :**

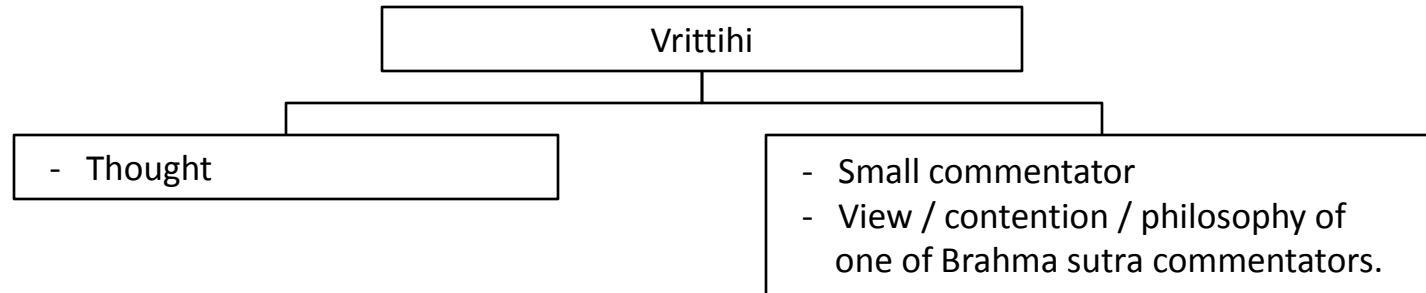
श्रेयान्द्रव्यमयाद्ब्रह्मज्ञानयज्ञः परन्तप।  
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४.३३ ॥

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



**Next :**

- Vrittikara Matam – close to Purva Mimamsa.



- Vyakyanam and Bashyam – elaborate commentaries.
- Shankara – not 1<sup>st</sup> commentator.
- General names – Deva Datta, Yagya Datta, Vishnu Datta.
- Jnana Karma Samuchhaya vadi – very famous during Shankara’s time.
- Heavily discussed in Gita Bashyam Jnanam + Karma should be combined to get Moksha.

## LECTURE 31

Vrittikara Matam	Purva Mimamsa
<ul style="list-style-type: none"><li>- Brahma Asti</li><li>- Tatu Samanvayat Shastra Yonitvat</li><li>- Brahman is revealed by upanishad and shad lingas.</li><li>- One with advaitin till now.</li></ul>	<ul style="list-style-type: none"><li>- Nirguna Brahman Nasti Nishpryojanatvat.</li></ul>

### Different from Vedantin :

- Mere Brahman Jnanam can't give Moksha.
- After Jnanam, Brahman Upasanam required for Moksha.
- Vedanta reveals Brahman and asks you to do Upasanam.
- From Upasanam, get Punyam and with Punyam get Moksha.

### Quotes : Mimamsa Sutra of Jaimini :

आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानाम् ॥

āmnāyasya kriyārthatvād ānarthakyam atadarthānām ॥

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

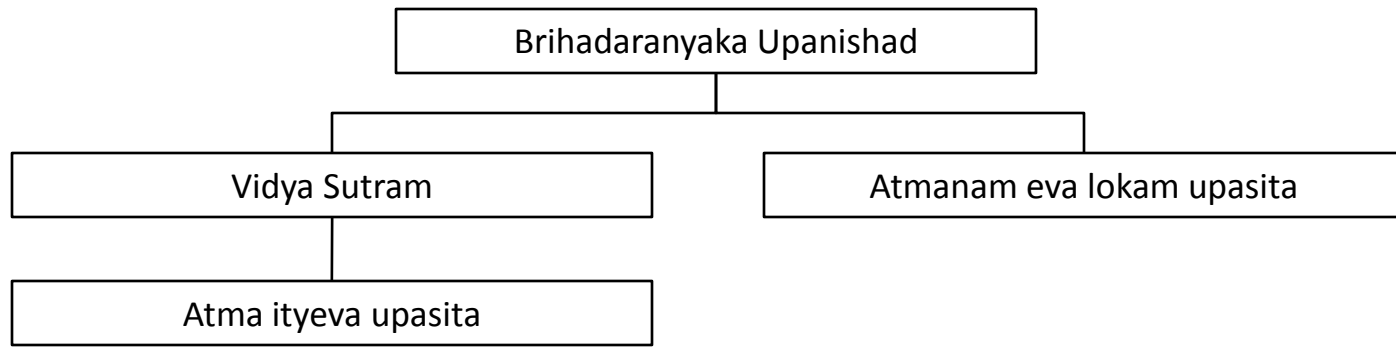
- Whole Veda is action oriented, do something, mere learning not enough.

### In Vedanta :

- No ritual, no Devata Upasana.

### Vrittikara :

- Do Brahma upasana, then useful.



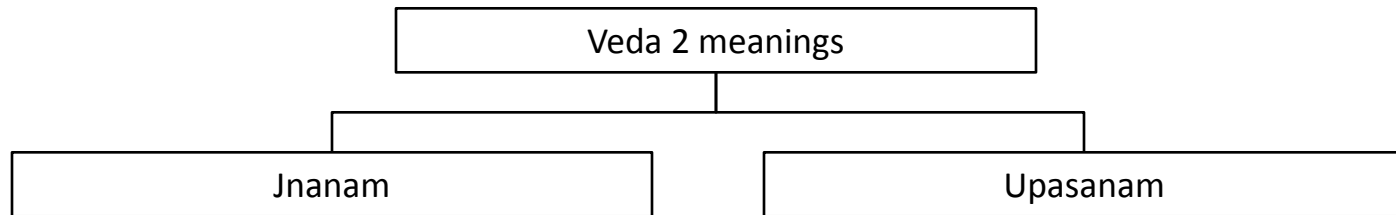
- Through upasana of Brahman get moksha. What about upasana vakyam.
- Atmavid shokam carati – knower of Brahman crosses over all sorrows.
- Brahma veda brahmaiva bavati – by mere knowledge one becomes one with Brahman.
- Every word indicating Jnanam has meaning of Upasana.

### Taittiriya Upanishad : Siksha Valli

इतीमा महास हिताः । ये एवमेता महास हिता  
व्याख्याता वेद । सन्धीयते प्रजया पशुभिः ।  
ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन ॥ ७ ॥

**itima mahasagmhita ya evameta mahasagmhita  
vyakhyata veda, sandhiyate prajaya pasubhih,  
brahmavarcaseannadyena suvargyena lokena ॥ 7 ॥**

These are called 'the great blendings' he who understands them as expounded here, becomes united with progeny, cattle, food and the like and with the glory of the holy luster, wealth and heavenly joys. [I – III – 7]



## Taittiriya Upanishad : Brighu Valli

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः ।  
कर्मेति हस्तयोः । गतिरिति पादयोः ।  
विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः ॥ २ ॥

**ksema iti vaci, yogaksema iti pranapanayoh,  
karmeti hastayoh, gatiriti padayoh,  
vimuktiriti payau, iti manusih samajnah ॥ 2 ॥**

The supreme resides in speech as 'well-being' ; in prana and apana as acquirer and preserver ; in the hands as action, in the legs as movement, in the anus as the activity of excretion. Thus, is the meditation of Brahman in respect of man. [III – X – 2]

## Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti ॥ 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. [II – I – 1]

- Atma upasakah shokam carati.

## Vrittikara :

- Wherever Jnanam comes translate as upasanam.
- Take veda as upasanam.

## Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद  
ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।  
तरति शोकं तरति पाप्मानं  
गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

**Sa yo ha vai tat paramam brahma veda  
brahmaiva bhavati nasya-brahmavit kule bhavati ।  
tarati sokam tarati papmanam  
guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥**

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

- Brahmaupasate Braheiva bavati. (Not Brahma Jnani)
- Brahma vitu aapnoti param. Not brahma jnani but brahma upasate aapnoti param.
- Atma vit shokam tarati
- Atma upasate shokam tarati.

## Isavashya 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]

- Vijanataha taken as upasaka.

## Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयाद्यमस्मीति पूरुषः ।  
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

ātmānaṁ ced vijānīyād ayam asmīti pūruṣaḥ  
kiṁ icchan, kasya kāmāya śarīram anusaṁjvaret II 12 II

If a man knows the Self as “I am this,’ then desiring what and for whose sake will he suffer in the wake of the body?  
[IV – IV – 12]

- Take all 10 quotations and substitute Jnani by Upasaka.
- Upasana Dwara punya phalam. Punya phalam dwara moksha.

## Advaitin :

- Exceptional problem of ignorance.
- Rajju sarpavatu. Kevala Jnanena Bayam Nivritti.

## Purva Pakshi – Vrittikara :

- Brahma Jnanam does not come under exception.
- Brahman Jnanam comes under regular rule only.
- Sees vedantins with all upanishads by heart – not Mukta.
- Vedantins cryingly say Avasta traya sakshi.
- Brahman jnanam does not transform. All vedantin samsari – same as before.
- Vedantin educated samsari.

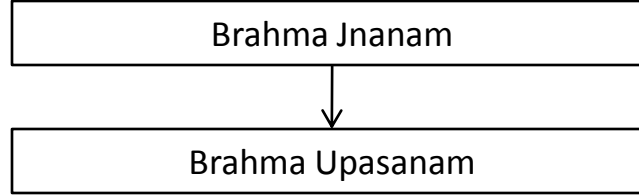
स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेद् सर्वं विदितम् ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanas tu kāmāya patiḥ priyo bhavati: na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati; na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti, ātmanas tu kāmāya putrāḥ priyā bhavanti; na vā are vittasya kāmāya vittam priyam bhavati, ātmanas tu kāmāya vittam priyam bhavati; na vā are brahmaṇaḥ kāmāya brahma priyam bhavati, ātmanas tu kāmāya brahma priyam bhavati; na vā are kṣatrasya kāmāya kṣatram priyam bhavati ātmanas tu kāmāya kṣatram priyam bhavati; na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti, ātmanas tu kāmāya lokāḥ priyā bhavanti; na vā are devānāṃ kāmāya devāḥ priyā bhavanti, ātmanas tu kāmāya devāḥ priyā bhavanti; na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti, ātmanas tu kāmāya bhūtāni priyāṇi bhavanti; na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati; ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhāsitavyaḥ: maitreyī ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvaṃ viditam. ॥ 6 ॥

He said : “It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one’s own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one’s own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [IV – V - 6]

- Atma should be understood through Sravanam and Mananam. If these 2 enough – why Ninidhyasanam?
- Ninidhyasanam = Repeated dwelling = Upasana Dhyayati.
- Tavya = Compulsory action suffix indicates – action.

**Purva Mimamsa didn't accept :**



**Shankara :**

- Takes nature of moksha from different angles.
- Mandukya criticises – upasana for moksha not for chitta ekagrata.
- Upasakas glorified – stomach ache / head ache gone. Got married.
- Upasana as means for moksha which comes after Jnanam criticised not totally
- Glorify upasana before Jnanam as means of mental refinement. Position important – for what.
- Here Vrittikara criticised.
- Upasana as means for moksha.

**Gita :**

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

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

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।  
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४.१८ ॥

For, verily (the true nature) of right action should be known; also (that) of forbidden (or unlawful) action and of inaction; imponderable is the nature (path) of action. [Chapter 4 – Verse 18]



Gita :

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः।  
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ ४.२३ ॥

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

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

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

- Jnana Anantara upasana criticised. Jnana purva upasaka glorified. Chitta ekagraya sadhana glorified.

**Definition of Moksha :**

- Moksha = Freedom from sharira sambanda.
- “Asariratah moksah”  
Sarirataha Samsara.

**Chandogya Upanishad :**

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना  
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठान-मात्तो  
वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः  
प्रियाप्रिययोरपहति- रस्त्यशरीरं वाव सन्तं  
न प्रियाप्रिये स्पृशतः १

**Maghavanmartyam va idam sariramattam mrtyuna  
tadasyamrtasyasarirasyatmano'dhistanamatto  
vai sasarirah priyapriyabhyam na vai sasarirasya satah  
priyapriyayorapahatirastyasariram vava santam  
na priyapriye sprsatah II 1 II**

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

- As long as Sarira Sambanda is there, Sukha Dukha opposites can't be avoided.
- Priya – Apriya will come and go.
- Priya Apriya gamanam agamanam = Samsara.
- When all priya comes... worry... about drishti...
- Moksha = Asariratah – Moksha.
- Karma + Upasana both actions.
- Kayikam + Manasam karma.
- Action means gradation, taratamyam, quantitative + qualitative gradation, both are there.
- 5% / 25% / 100% mind involved in any karma? Varieties of punyam will be there and varieties of bodies it can generate.
- Guruvayur elephant. Dog of cinema actress. Indra sariram – Prajapati sariram.
- Karma = Punaym = Sa sariratvam = Samsarah. Cycle of papa – punyam.
- Moksa – not going to some loka. Where god is residing – Kailasa / Vaikunta.
- Upasana phalam = Sa Sariratvam.

### Taittiriya Upanishad :

सैषाऽऽनन्दस्य मीमा सा भवति । युवा स्यात्साधुयुवाऽध्यायकः ।  
 आशिष्ठो दृढिष्ठो बलिष्ठः । तस्यैयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।  
 स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः  
 स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ २ ॥

saisanandasya mimagmsa bhavati, yuva syatsadhu-yuva-dhyayakah,  
 asistho drdhistho balisthah, tasyeyam prthivi sarva vittasya purna syati,  
 sa eko manusa anandah, te ye satam manusa anandah,  
 sa eko manusyagandharvanamanandah, srotriyasya cakamahatasya ॥ 2 ॥

The following is the enquiry concerning the Bliss (Brahmananda rasa). Suppose there be a youth, good, well versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one unit of human bliss. This (unit of Bliss) of man multiplied hundredfold is the bliss of human gandharvas – and this is also the bliss of one well versed in the Vedas and who is free from desires. [II – VIII – 2]

- Indra = Maximum Ananda.
- Brahaspati – More Ananda.
- Prajapati – More Ananda.
- Moksa = Asariratvam.
- Jnanamatrena Moksa – Natu Karamana

**Purva Pakshi :**

- **Why can't you say :**  
Brahma Upasanam give asiraratvam.

## LECTURE 32

### Introduction :

- Tu : Tattu tu samanvayat.
- Shankara negates Purva Pakshi – Praabakara + Bashta mata nirakaranam.

### Vartikara :

- Brahma upasana gives moksha... not brahma jnanam.

Vartikara	Purva Mimamsa
<ul style="list-style-type: none"><li>- Accepts Brahman</li><li>- Brahman revealed by shastram by special punyam. (Adrishtam). Which is called Moksha.</li></ul>	<ul style="list-style-type: none"><li>- Does not accept existence of Brahman.</li></ul>

- Biggest portion of Samanvaya sutri is Nirakaranam of Vrittikara.

### Shankara : First Argument

- Brahma Upasana mokshaha na bavati.
- Any Upasana can't give Moksha Phalam or Brahma Jnanam.

### Definition of Moksha : Chandogya Upanishad

- Ashariratvam is Moksha  
Shariratvam is Samsara.
- Sharira bava sambandaha = Samsara.
- Sharira sambanda abava = Moksha.
- Moksha of Ashariratvam can't be given by any upasana.
- Karma + Upasana can bring only gradation in obtaining better shariram in future births and retain status of sa-shariratvam.

## Taittiriya Upanishad :

सैषाऽऽनन्दस्य मीमा सा भवति । युवा स्यात्साधुयुवाऽध्यायकः ।  
आशिष्ठो दृढिष्ठो बलिष्ठः । तस्यैयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।  
स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः  
स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ २ ॥

saisanandasya mimagmsa bhavati, yuva syatsadhu-yuva-dhyayakah,  
asistho drdhistho balisthah, tasyeyam prthivi sarva vittasya purna syati,  
sa eko manusa anandah, te ye satam manusa anandah,  
sa eko manusyagandharvanamanandah, srotriyasya cakamahatasya ॥ 2 ॥

The following is the enquiry concerning the Bliss (Brahmananda rasa). Suppose there be a youth, good, well versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one unit of human bliss. This (unit of Bliss) of man multiplied hundredfold is the bliss of human gandharvas – and this is also the bliss of one well versed in the Vedas and who is free from desires. [II – VIII – 2]

- Good karmas give good body.
- Brahmajis status – better shariram.

## Vrittikaras Question :

- Brahma upasana potent to get phalam of ashariratvam – no better shariram.

## Shankara :

- Ashariratvam only result of Jnanam not Karma / Upasana.
- Intrinsic nature of a thing is always there – Nitya Siddham – Svarupam.

Fire	Ice
- Nitya Ushnaha eternally hot	- Eternally cold

- Nature = Nitya Siddatvam.
- Upasana + Karma phalam = Not available now.
- But later – not siddha phalam – Sadhyam.

Asariratvam	Upasana
<ul style="list-style-type: none"> <li>- Nitya siddham</li> <li>- Why? Svarupam</li> </ul>	<ul style="list-style-type: none"> <li>- Sadhyam</li> </ul>

- Siddham and sadhyam can't be equated.

### Why Ashariram is Svarupa of all Jivas?

#### a) Katho Upanishad :

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।  
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

Asariram sariresu anavasthesva-vasthitam,  
Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

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

#### b) Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Amurtah means Sthula Sharira Rahitaha.
- Aprana, Amanaha means Sukshma Sharira Rahitaha.
- Subra means Karana Sharira Rahitaha.
- Sharira traya varjitaha.

### c) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

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

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

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [1 – 1 – 6]

- No hands / legs....

### d) Isavasya Upanishad :

स पर्यगाच्छुक्रमकायमव्रणम

अस्त्राविरं शुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः

अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*Sa paryagac-chukram-akayam-avranam*

*asna-viragm suddham-apapa-viddham,*

*kavir-manisi paribhuh svayam-bhuh yatha-tathyatah*

*arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

8. He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

- Akayam = Asariram.
- Asariram is not a goal to be accomplished but a fact to be recognised.
- Not a Phalam, Sadhyam, not a result in time. It is Nitya Sidda Svarupah.
- Moksha not result of Upasana, Siddhatvat – Chaitanyavatu.

## Aside topic – Purva Pakshi :

- Advaitin can never define Moksha as Asariratvam – why?
- If so, he can't accept Jeevan mukti.
- In Jeevan mukti, he is sa-sharira or Asariraha – Jeeva means alive, transacting, 1<sup>st</sup> qualification – should die to get Jeevan mukti.

## Shankara :

- Jeevan mukta is Ashariraha. Others think he is sa-shariraha. Others problem, not Jnanis problem.
- Asariratvam is my svarupam.
- I am always, eternally Ashariram. Nitya – Asarirah means Sarira Sambandha Varjitaha.

## Why Atma Asariram?

### 3 Reasons :

#### a) Svarupatvat : Nature

#### Pramanam : Atmabodha

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।  
अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुतिशासनात् ॥ ३३ ॥

*Amanastwaat Na me Dukha Raaga Dwesha Bhayaadayah I  
Apraano Hi Amanaassubhra Ityaadi Sruti saasanaat II 33 II*

"I am not Manas and hence I am not having sorrow, attachment, malice and fear". The commandment of the upanishads is that Atma is without breath and without mind and is pure. The atma does not have any features of the mind (manas). Manas only experiences happiness and sorrow. When we are in deep sleep, we are not experiencing any of the features of Manas. But Atma exists ever in deep sleep. Hence Atma is not Manas (mind). [Verse 33]



## b) Asangatvat : Kaivalya Upanishad

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।  
अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

apāṇipādo'hamacintyaśaktiḥ paśyāmyacakṣuḥ sa śṛṇomyakarnaḥ ।  
aham vijānāmi viviktarūpo na cāsti vettā mama citsadā'ham ॥ 21 ॥

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]

## c) Brihadaranyaka Upanishad :

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा,  
दृष्ट्वा च पुण्यं च पापं च,  
पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव ;  
स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति ;  
असङ्गो ह्ययं पुरुष इति ; एवमेवैतद्याज्ञवल्क्य,  
सोऽहं भगवते सहस्रं ददामि,  
अत ऊर्ध्वं विमोक्षायैव ब्रूहोति ॥ १५ ॥

sa vā eṣa etasmin samprasāde ratvā caritvā  
dṛṣṭvaiva puṇyaṁ ca pāpaṁ ca,  
punaḥ pratinyāyam pratiyony ādravati svapnāyaiva;  
sa yat tatra kiṁ cit paśyati ananvāgatas tena bhavati;  
asaṅgo hy ayaṁ puruṣa iti. evam evaitat, yājñavalkya.  
so'ham bhagavate sahasraṁ dadāmi,  
ata ūrdhvaṁ vimokṣāyaiva brūhīti ॥ 15 ॥

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dream), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [IV – III – 15]

- No relationship.
- Like Akasha.

Akasha	Fire
<ul style="list-style-type: none"> <li>- Alongwith every object</li> <li>- No sambanda</li> </ul>	<ul style="list-style-type: none"> <li>- Akasha is there where fire is.</li> </ul>

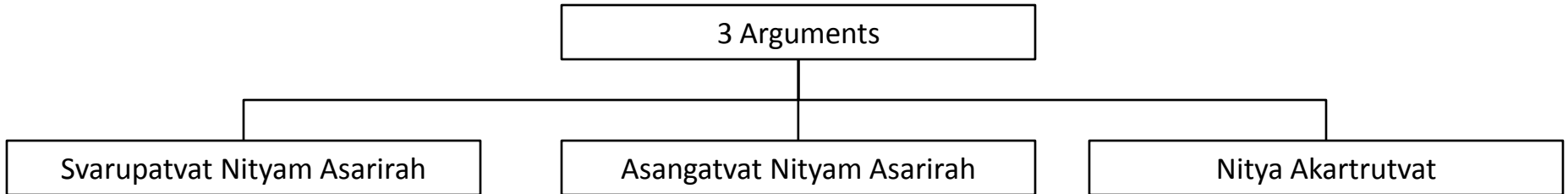
- Akasha has no relationship – Sambandah.
- Akasha is not connected to any object.
- Akasha with fire, body, mike, table, tree... no sambanda.

**Gita :**

अच्छेदोऽयमदाहोऽयमक्लेदोऽशोष्य एव च।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

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

- Fire can't burn atma... because atma is not related to anything.



**Nitya Akartrutvat :**

- Sarira Sambandah comes as a result of Karma Phalam.
- Karma Phalam comes for a Karta.
- Karta only to do Karma.
- Atma being Nitya Akarta, where is question of doing Karma.

## Purva Pakshi – question :

- If Atmanah Asariratvam is Nitya Siddham, where is question of Atmanah Sa-sariratvam?
- **How you say :**  
Sasariram – Samsarah.  
Asariram – Moksha.

## Shankara :

- Atma cannot become Sa-sarirah.
- Atma mistaken as Sa-sarirah.
- What can go wrong – will go wrong.
- Sa-sariram is error, mistake, Adhyasa Siddham – Ajnana Siddham.
- How you get. A Sariratvam?
- Not by dying, but know the fact, Aham Atma – ever free from Sarira Sambandha.
- Waker is not connected to dream events.
- Jnani + Ajnani both Asariraha.
- Ajnani thinks he is Sa-sarirah.

## Brihadaranyaka Upanisad :

- “tad yatā ahinilvayanī vanī ke mṛtā pratyaktā śayita, evam eva idam śarīragṃ ete akāyam aśarīrah bhavati”.
- Snake has no Abhimanam for the skin it has discarded.
- Body + Karma are related by Prarabda and hence Sukham – Dukham.

## Gita :

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २.५६ ॥

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]

Jnani	
- Never claims pain + pleasure as his.	- By Jnanam it is owned up not by upasana 1 <sup>st</sup> argument.

### 2<sup>nd</sup> Argument :

- Moksha – not upasana phalam.

### Definition of Moksha :

- Brahma bavah hi moksha.

### Gita :

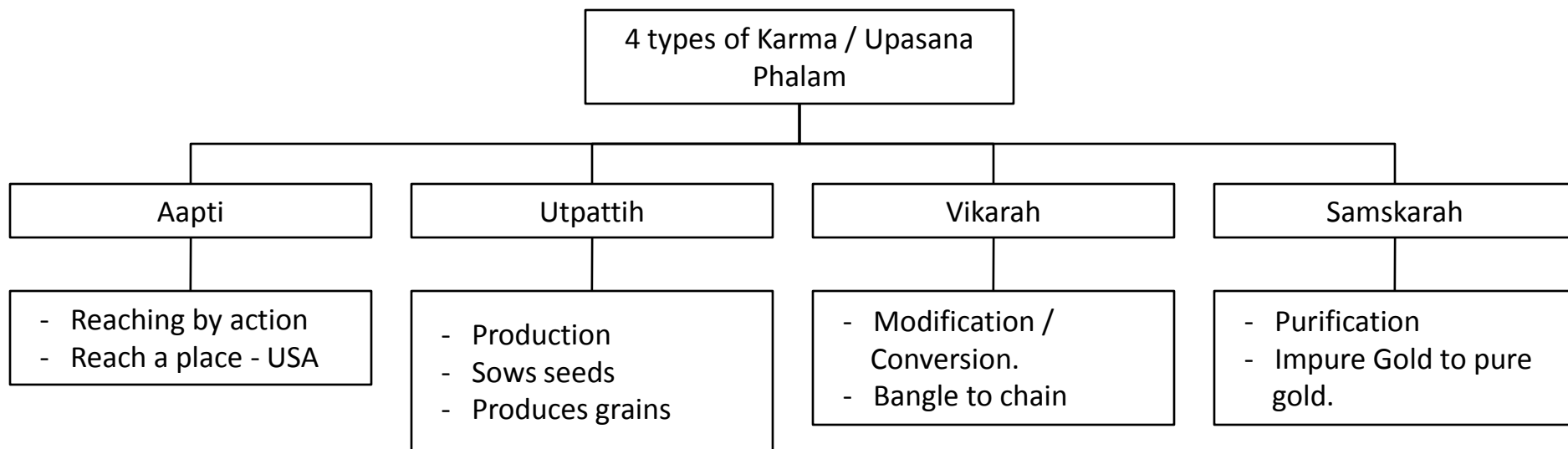
ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।  
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५.२२ ॥

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- To get out of mortality, all talk about Moksha.
- In all philosophies – Moksha is Nityah.

### Tattwa Bodha :

- Nitya vastu ekam brahma tat vyatiriktam sarvam anityam ayam eva nitya anitya vastu viveka I viraga kah?
- Brahman of Upanishads = Ishvara of Puranas.
- Brahma Praptih = Ishvara Prapti.
- He has joined Bagawan Vishnu means they equate Moksha and Bagawan.
- From scriptures we know that there is one Nitya Vastu – Brahman.



### What is Moksha?

- Brahma Prapti – is Moksha.

#### a) Brahman can't be reached – “Aapti”.

- Brahman is Sarvagataha.
- All pervasiveness and travel by Shukla Gathi are contradictions.

#### b) Utpatti :

- By karma can produce Punyam and better Sariram.
- Nitya Siddhatvat – When will we attain Moksha?
- Kannu mai is white like turmeric powder.

#### c) Vikarah :

- Brahman not result of modification. Jivatma does not grow and grow like Anjaneyar.
- Brahman not end product of any process.
- Brahman Avikaratvat.

## Gita :

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।  
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २.२५ ॥

This (Self) is said to be unmanifest, unthinkable and unchangeable, therefore, knowing this to be such, you should not grieve. [Chapter 2 – Verse 25]

## d) Samskarah :

- Jiva by removing impurities does not become Paramatma.
- Brahma Nitya Siddatvat.

## Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

**Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥**

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

## Atma Bodha :

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।  
अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुतिशासनात् ॥ ३३ ॥

**Amanastwaat Na me Dukha Raaga Dwesha Bhayaadayah ।  
Apraano Hi Amanaassubhra Ityaadi Sruti saasanaat ॥ 33 ॥**

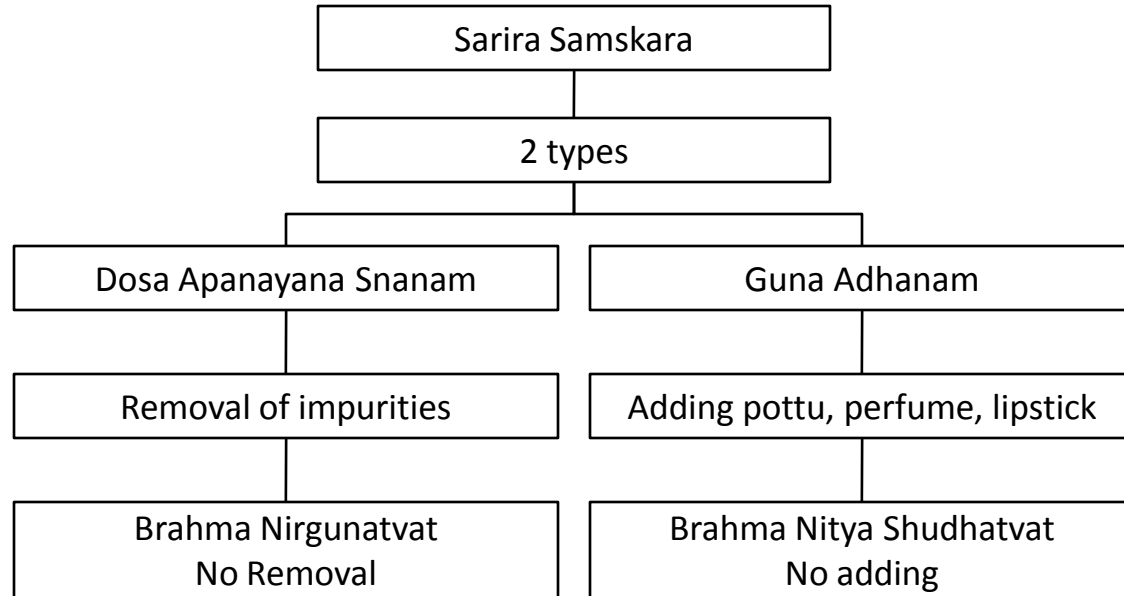
"I am not Manas and hence I am not having sorrow, attachment, malice and fear". The commandment of the upanishads is that Atma is without breath and without mind and is pure. The atma does not have any features of the mind (manas). Manas only experiences happiness and sorrow. When we are in deep sleep, we are not experiencing any of the features of Manas. But Atma exists ever in deep sleep. Hence Atma is not Manas (mind). [Verse 33]

## Isavasya Upanishad :

स पर्यगाच्छुक्रमकायमव्रणम  
अस्त्राविरं शुद्धमपापविद्धम् ।  
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः  
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*Sa paryagac-chukram-akayam-avranam  
asna-viragm suddham-apapa-viddham,  
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah  
arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

8. He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]



- Brahman = Chatur vidha phala vilaksanah.
- Moksa – different from Karma and Upasana Phalam.

- Fire can't burn atma because Atma is not related to anything. Atma Nitya Asanga.

### **3<sup>rd</sup> Argument :**

- Shariram = Punya Phalam.
- Punyam = Karma Phalam.  
Karta's Phalam.
- Atma Nitya Akrutvat. Ever Akarta. No karma, Phala, Sharira Sambandha. Therefore Atmanaha – Ashariratvam Nitya siddham.

### **Purva Pakshi – Question :**

- **Shariram never comes – why you say :**  
Sa Shariram = Samsara.



### Introduction :

- TU – Nisheda = Negation of other Darshanams.
- Moksha intrinsic nature.
- Siddasya Svarupasya Upasana Sadhyatvam Nasti.
- Brahma Bavahi moksha.
- Upasana phalam – Aaptihi, Utpatti, Vikara, Samskara.
- Brahman – Na Aapti Vishaya – Sarvagatatvat.
- Brahman – Na Utpatti Vishaya – Nitya Siddhatvat.
- Brahman – Na Vikara Vishaya – Avikaryatvat.
- Brahman – Na Samskara Vishaya – Nitya Shuddhatvat.
- Brahman = Chatur Vidha Phala Vilakshanam.
- Brahman = Moksha – hence Brahman – not upasana.
- Phalam = 1<sup>st</sup> Argument.

### 2<sup>nd</sup> Argument :

- Abyupethya vada.
- Suppose you say moksha is upasana phalam.
- What will be nature of Moksha?
- Moksha will have start date + end date.
- Before Upasana – No Moksha.
- Punyam generated, Moksha comes.
- Punyam gone, Moksha gone.

## Gita :

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

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]

- Moksha – becomes Anityam.

## Mandukya Upanishad :

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।  
अनन्तता चाऽऽदिमतो मोक्षस्य न भविष्यति ॥ ३० ॥

Anade-rantavat-tvam ca samsarasya na setsyati I  
anantata ca-'dimato moksasya na bhavisyati II 30 II

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

- All philosophers agree – Moksha has to be Nitya.

## Purpose of Moksha :

- Get out of samsara, mortality, anityatvam.

## Chandogya Upnishad :

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः  
क्षीयते तद्य इहात्मानमनुविद्य ब्रजन्त्येताँश्च सत्यान् कामाँस्तेषाँ  
सर्वेषु लोकेष्वकाम-चारो भवत्यथ य इहात्मानमनुविद्य ब्रजन्त्येताँश्च  
सत्यान् कामाँस्तेषाँ सर्वेषु लोकेषु कामचारो भवति ६

Tadyatheha karmajito lokah ksiyata evamevamutra punyajito lokah  
ksiyate tadya ihatmanamananuidya varjantyetamsca satyan kamamstesam  
sarvesu lokesva-kamacaro bhavatyatha ya ihatmanamanuidya vrajantyetamsca  
satyankamamstesam sarvesu lokesu kamacaro bhavati II 6 II

Everything perishes, whether it is something you have acquired through hard work in this world or it is a place in the other world which you have acquired through meritorious deeds. Those who leave this world without knowing the Self and the truths which they should know are not free, no matter where they go. But those who leave this world after knowing the Self and the Truths which they should know are free, no matter where they are. [8 – 2 – 1]

- Whatever is aquired through Karma is destroyed here and whatever is aquired through punya in the other loka is also Anityam.
- You say, Upasana provides Punya Phalam, and Punyam produces Nitya Moksha.
- Phalam = Fruit – gets rotten and destroyed in time.

### **3<sup>rd</sup> Argument :**

- Upasana can't be there in Vedanta – only in Veda Purva.

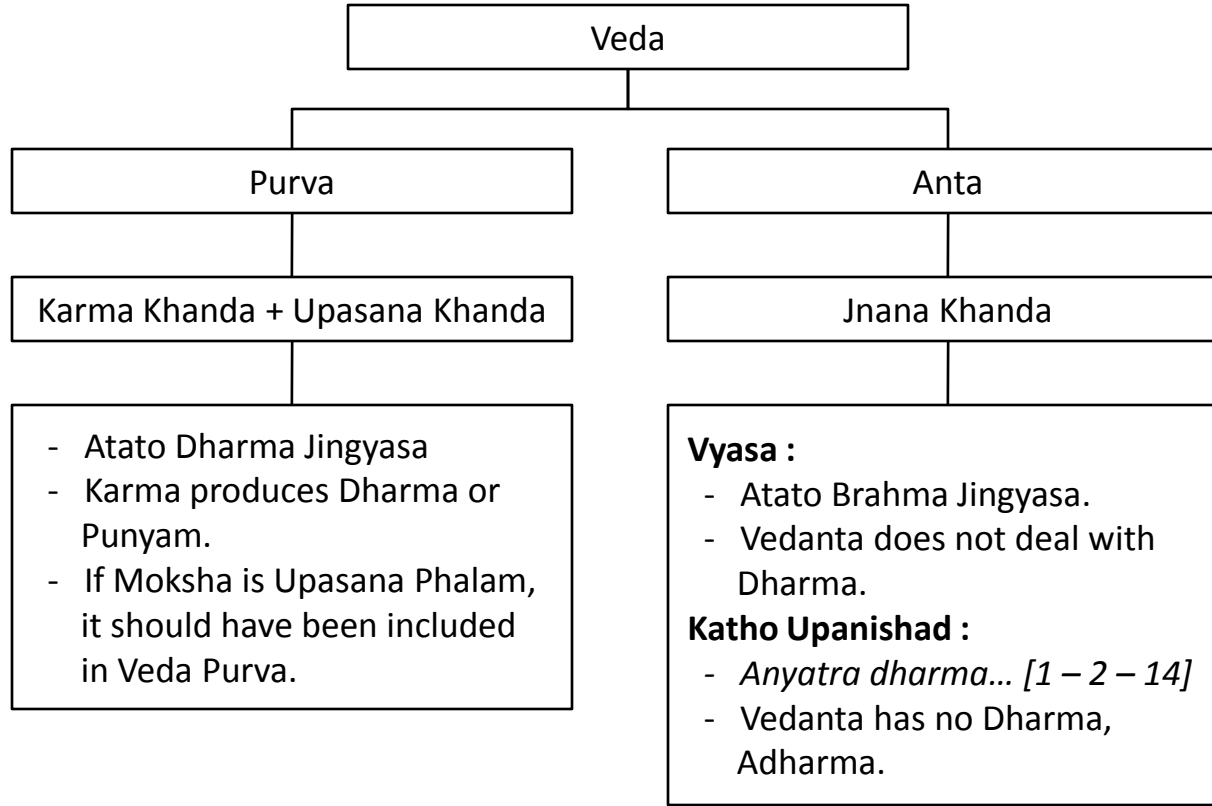
a) Mimamsa Samanvaya shows through shad Lingas – Upasana not Tatparyam.

- Vedanta talks about owning up Moksha here and now.
- Not accomplishing in future. Mahavakyam central part of Vedanta says “Tat Tvam Asi” – present tense – Moksha in present – Nitya Mukta not Nitya Baddah.

### **Brihadaranyaka Upanishad :**

- By Putra – get Manushya Loka.
- By Karma – Pitru Loka / SVARGA.
- By Upasana – Brahma Loka / Deva Loka.
- Sanyasi doesn't want Putra, Karma, Upasana, seeks Moksha.
- Indicates Moksha not Upasana Phalam.

## Technical discussion :



## 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 ॥ 14 ॥

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.” [I – II – 14]

## Mundak Upanishad :

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।  
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

Yada pasyah pasyate rukma-varnam kartaram-isam purusam brahma-yonim,  
tada vidvan punya-pape vidhuya niranjanah paramam samyam-upaiti || 3 ||

When the seer realizes the self-effulgent Supreme Being – rule, maker and source of the Creator even – then that wise one, shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipoise. [III – I – 3]

## Gita :

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८.६६ ॥

Abandoning all dharmas, (of the body, mind and intellect), take refuge in Me alone ; I will liberate thee, from all sins ; grieve not. [Chapter 18 – Verse 66]

## 3<sup>rd</sup> Argument :

- Upasana not central teaching of vedanta.

## 4<sup>th</sup> Argument :

- Brahma Upasana not possible.
- Brahman is you and you yourself are Brahman.
- You – Brahman can never be objectified.
- It is svarupa, intrinsic nature of upasaka.
- Kartru karma virodhat.
- Drig eva Na Drishyate

**Gita :**

*श्रीभगवानुवाच*

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।  
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ४.५ ॥

The Blessed Lord said : Many births of Mine have passed as well as yours, O Arjuna; I know them all but you know them not, O Parantapa (Scorcher of foes). [Chapter 4 – Verse 5]

**Upanishads :**

**Kena Upanishad :**

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ७

*Yacchrotrena na srnoti yena srotram-idam srutam  
tadeva Brahma tvam viddhi nedam yadidam-upasate*

What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship. [Chapter 1 – Verse 7]

**Kena Upanishad : Chapter 1 – Verse 9**

- Atma meditator is Brahman meditated Anatma not Brahman.

**4<sup>th</sup> Argument :**

- Brahmanaha Avisayatvat, Aprameyatvat Avijneyatvat Brahma Upasanam na Sambavati.

**Purva Pakshi :**

- If Brahman upasana not possible, Brahma Jnanam also not possible.

**Kena Upanishad :**

यद्वाचानभ्युदितं येन वागभ्युद्यते  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate  
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

## Kena Upanishad :

यस्यामतं तस्य मतं मतं यस्य न वेद सः  
अविज्ञातं विजानतां विज्ञातमविजानताम् ३

*Yasyamatam tasya matam matam yasya na veda sah  
Avijnatam vijanatam vijnatam - avijanatam*

He understands It who comprehends It not; and he understands It not, who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known. [Chapter 2 – Verse 3]

- Brahman not object of knowledge. Brahma Jnanam not possible.
- Sastra Yonitvat / Sastra is Pramanam will be in trouble.

## Shankara :

- Brahman Jnanam not possible and not required.
- Brahman in the form of Consciousness is self evident, ever evident Svayam Siddah, Svayam Jyoti Bavati.

## Brihadarany Upanishad :

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च  
परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये  
स्थाने तिष्ठते उभे स्थाने पश्यति—इदं च परलोकस्थानं च ।  
अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्यो-  
भयान्पाप्मन आनन्दांश्च पश्यति ; स यत्र प्रस्वपिति,  
अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य, स्वयं  
निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं  
पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

*tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idaṁ ca  
para-loka-sthānaṁ ca; sandhyaṁ tṛtīyaṁ svapna-sthānam; tasmin  
sandhye sthāne tiṣṭhann, ubhe sthāne paśyati, idaṁ ca  
para-loka-sthānaṁ ca, atha yathākramo'yaṁ para-loka-sthāne bhavati,  
tam ākramam ākramya, ubhayān pāpmana ānandānś ca paśyati.  
sa yatra prasvapiti, asya lokasya sarvāvato mātrām apādāya, svayaṁ  
vihatyā, svayaṁ nirmāya, svena bhāsā, svena jyotiṣā prasvapiti;  
atrāyaṁ puruṣaḥ svayaṁ-jyotir bhavati. ॥ 9 ॥*

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light – and dreams. In this state the man himself becomes the light. [IV – III – 9]

Gita :

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१८ ॥

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]

Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।  
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars ; these lightning's also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- Everything revealed by Conciousness Sastra need not reveal Conciousness.
- Sastra revealed, heard by Conciousness no need to infer – “Conciousness” listening to Brahma Sutra.

Hastamalaka Stotram :

निमित्तं मनश्चक्षुरादिप्रवृत्तौ  
निरस्ताखिलोपाधिराकाशकल्पः ।  
रविलोकचेष्टानिमित्तं यथा यः  
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ 3 ॥

nimittam manaścakṣurādripravṛttau  
nirastākhillodhirākāśakalpaḥ  
ravirlokaceṣṭānimittam yathā yaḥ  
sa nityopalabdhisvarūpo'hamātmā

Who is the cause for the activities of the mind and eyes, is devoid of all limiting adjuncts, like space, just as the sun is the cause for all worldly activities (but is the witness), I am of the nature of that ever-existing Atman. That, which is the cause for the activities of the mind and eyes.... [Verse 3]



## Why go to Guru if self evident?

### Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

### Shankara :

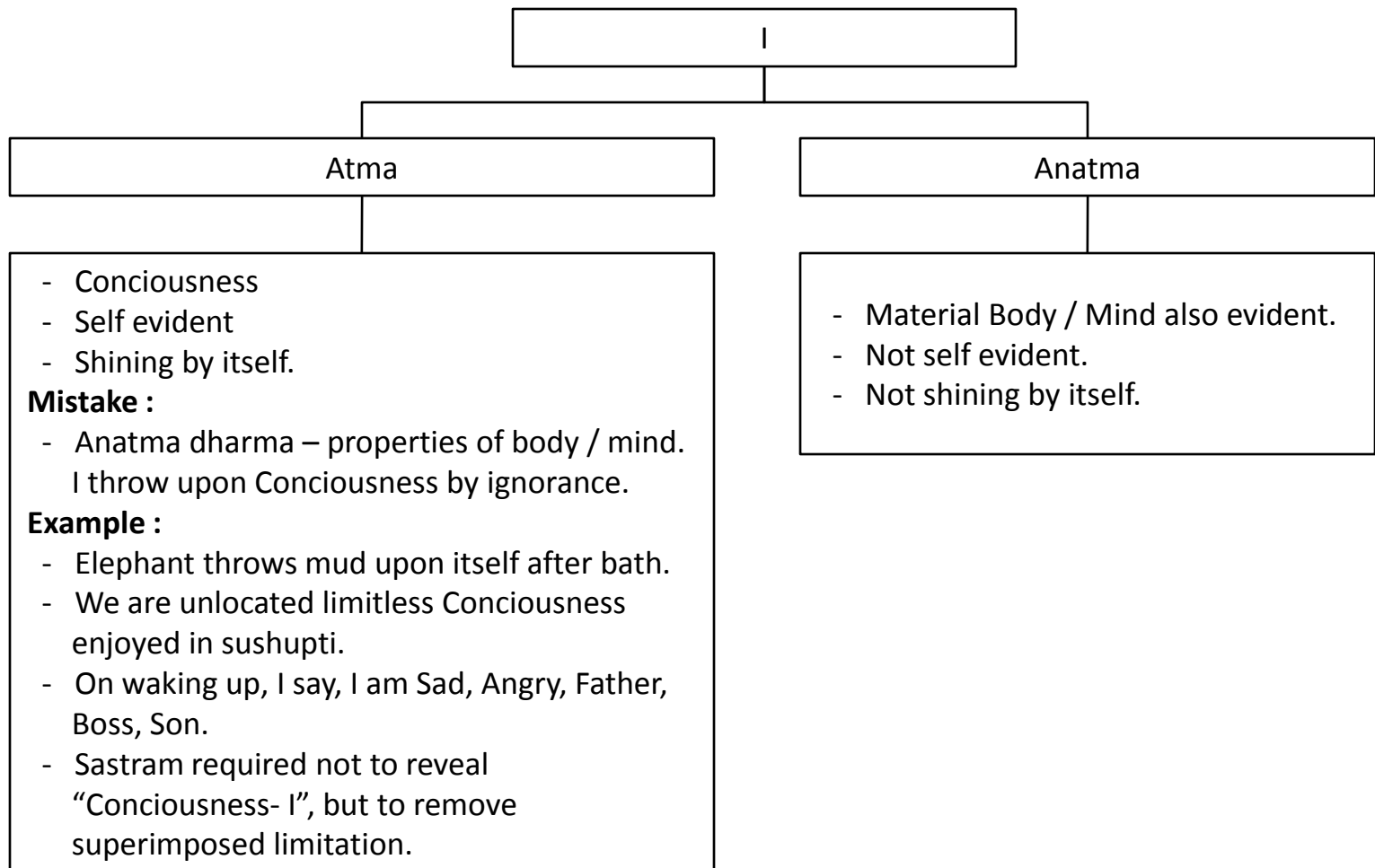
- Problem not of not knowing Brahman but misconception, misunderstanding of Atman. Which alone requires a correction.
- “Self evident I is mistaken and that mistake has to be corrected”.
- Mistaken I should go – body / Mind complex – Rope Snake should go.
- Unmistaken I should remain – Consciousness – Rope should remain.

### Upadesa Sahasri :

सिद्धादेवाहमित्यस्माद्युष्मद्धर्मो निषिध्यते ।  
रज्ज्वामिवाहिधीर्युक्त्या तत्त्वमित्यादिशासनैः ॥ ४ ॥

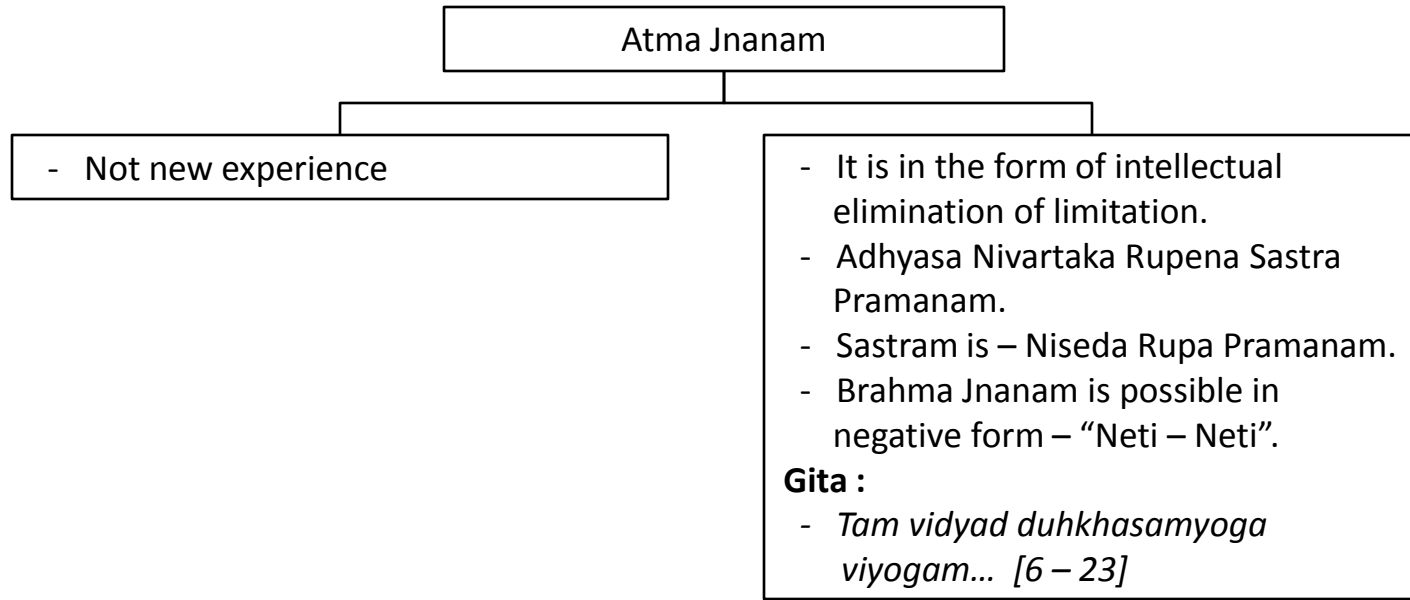
**siddhadevahamityasmad yuṣmaddharmo nisidhyate ।  
rajjvam ivahidhir yuktya tat tvamityadisasanaih ॥ 4 ॥**

Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-self is negated from the eternally existing self implied by the word “I”, on the evidence of the Srutis “Thou art That’ etc., in which the implied meanings of the words have been ascertained by reasoning (and the scripture).  
[Chapter XVIII – Verse 4]



### How do we remove limitation?

- By entertaining a Vritti :  
“Aham Brahma Asmi”  
In the Antahkaranam, thought should take place.
- In the mind, I do not know anything new, but I am free from limitations of body + mind.
- Dropping of limitation is the intellectual process called “Aham Jnanam”.



**Gita :**

तं विद्वाद् दुःखसंयोगवियोगं योगसञ्चितम्।  
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ ६.२३ ॥

Let it be known; the severance from the union with pain is yoga. This yoga should be practised with determination and with a mind steady and undespairing. [Chapter 6 – Verse 23]

- Dvaita / Vikalpa / Paricheda / Triputi / Adyasa Nivritti = Atma Jnanam Nisheda Rupa Sastra Pramanam.
- 4<sup>th</sup> Argument over. Brahma Upasana impossible.
- Brahma Jnanam in Negatable form is aquired.

## LECTURE 34

### Introduction :

### Vrittikara matam :

- Brahma Jnanena moksha na bavati; parantu brahma upasanena mokshah.
- Brahman known only through upasana.

### Shankara :

- Brahman known only through Niseda Rupa Jnanam.

### Shankara's own 4 Arguments :

#### a) Moksha = Asariratvam

- Not Upsana Phalam = Brahma Bavah.
- Not result of Upasana.

#### b) If Moksha is Upasana Phalam, it will have beginning – end, Anityam.

- Anything produced in time will be perishable.

#### c) Samanvaya Virodha – If Upasana is central teaching it will be part of Veda Purva, Dharma Sastra.

- It cannot be independent Sastram, part of Dharma Jingyasa.
- Upasana Phala Tyaga done by Sanyasis – Nedam Yadidam Upasata.

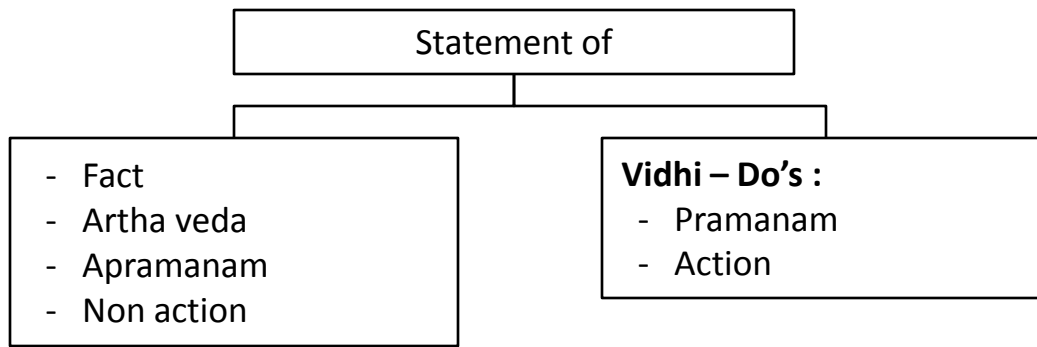
#### d) Brahma Upasana impossible because it is not object of meditation.

- Triputi Rahita Brahman.
- Nedam Yadidam Upasate.

### Refutation of Specific arguments of Purva Pakshi now (Vrittikara) 5 Arguments :

### Question :

- Brahma Jnanam can't give Moksha because Jnanam – alone can't give any benefit.
- Jnanam should be followed by action. Similar to Bhashta / Prabhakara.



### Shankara :

- Do you accept Niseda Vakyams in vedas – Vihitam and Pratishitam (Do-s & Don't-s)
- Himsam na kuryat. Should not harm anyone.
- What action is involved in Niseda vakyam's?
- Not harming – is it action?  
Avoidance = Inaction = Absence of action.
- I am doing nothing is not an action – retains actionlessness.
- Niseda Vakyas have no Kriya Sambandham.
- Without action you accept Niseda Vakyams as Pramanams.

### 6<sup>th</sup> Argument :

#### Purva Pakshi : Question

- After Brahma Jnanam, Upasana required to complete Jnanam. After 24 years, of Sravanam, student hesitant to declare I am Mukta.

### Shankara :

- Listeners of Vedanta will not be free. Understanding / knower of Vedant is free.
- One who has understood Vedanta is free.

## Imaginary dialogue with student :

### Student :

- I am Sthula Suksma Karana Rahita Atma.
- My Nature is Sat Chit Ananda - Nature of Atma in Upanishad.

### Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ २.२० ॥

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]

- Atma is birthless... no question of 1<sup>st</sup> birth or next birth, I have nothing to do with Sariram, Ajah, Nitya.
- As long as I doubt my freedom, my knowledge is doubtful.
- Jnanam + Bandah can't go together.
- I know I am Atma and I am free is a knower not a listener.

Knower	Listener
<ul style="list-style-type: none"><li>- I am free eternal fact.</li><li>- Birthless, Ashariri, Ajaha.</li><li>- Few.</li><li>- Where there is Jnanam, no samsara.</li><li>- <b>Mukta Purusa :</b> Sastra is talking about me.</li><li>- Jnanat Kaivalyam, no upasana required after that.</li></ul>	<ul style="list-style-type: none"><li>- "I am free" is information</li><li>- Upanishads say I am free.</li><li>- Sharirams many.</li><li>- Where there is doubt, there is samsara.</li><li>- <b>Badda Purusa :</b> Sastra is talking about me.</li></ul>

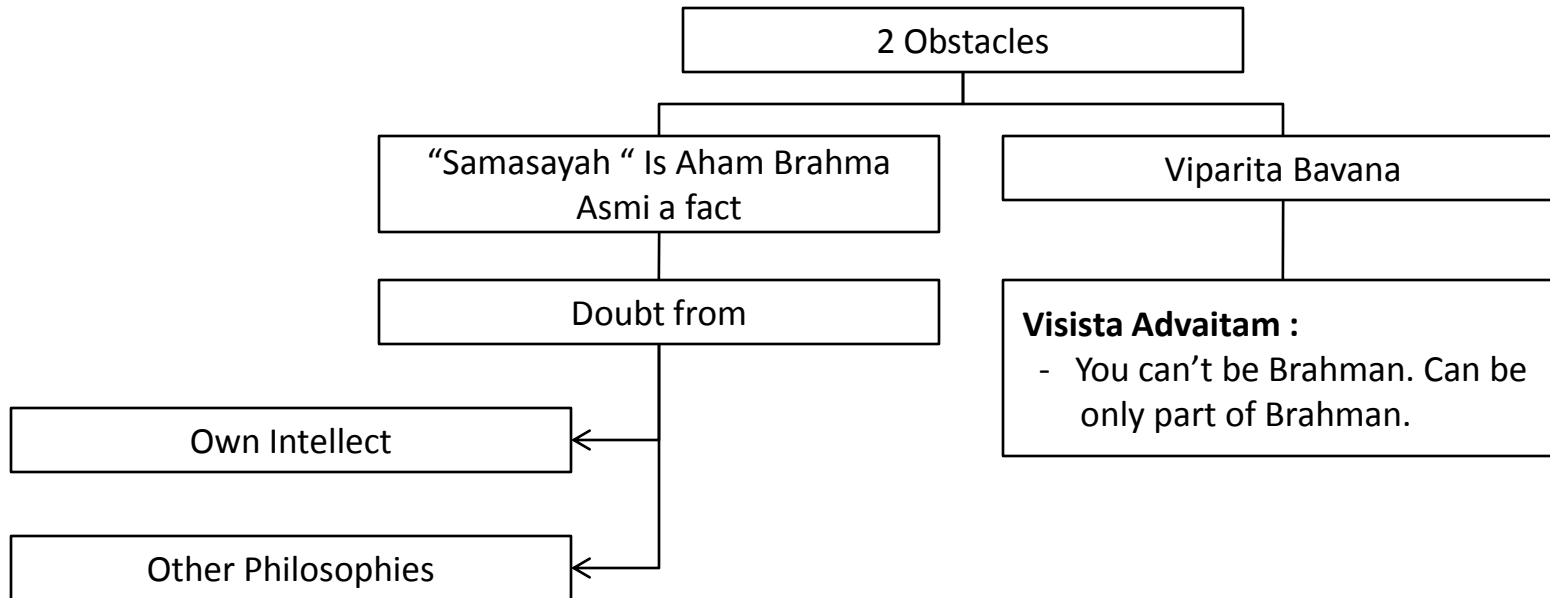
## 7<sup>th</sup> Argument :

### Purva Pakshi :

- Why Ninidhyasanam after Sravanam? Atma va are Srotavyaha, Mantavyaha?
- Why Upasana required after Sravanam.

### Shankara :

- All 3 meant for Jnanam.
- Sravanam is main sadhana which gives Jnanam. Sravanat Aparoksha Jnanam Bavati. Sravanam alone reveals my nature.
- Angi sadhana – Mukhya sadhana - consistent systematic study alone produces Jnanam. Jnanam has capacity.
- Obstacles obstruct Jnanam from giving moksa.



- Part cant be while. Whole can't be part. Can't be both.

### Example :

- To go to street, you reject hall.
- To go to Advaitam you reject Visishta Advaitam.
- Being in both places will not happen at all.
- This Jnanam not Dridham.
- In Advaitam – Jeevan Mukti possible.
- In Visishta Advaitam – Jeevan Mukti not possible.
- Go to Sukla Gati and then moksa = Vaikunta, Kailasa
- Are you part of Brahman or full Brahman? Both not possible.

### 2<sup>nd</sup> obstacle : Viparita Bavana

- Atma something else, not me.
- Atma inside me.
- Inside me there is Atma.
- Doubt – Am I that Atma?

Atma Birthless ok.

I am Brahman, my wife not ok.

- **Habitual notion :**

Taking Atma as a 3<sup>rd</sup> entity not me at Anatma level and complain.

Sravanam	Mananam + Ninidhyasanam
- Gives Jnanam	- Do not produce Jnanam, Punyam. - Remove obstacles – doubts + habits.



## 4 things – Doubt free knowledge

What is right – known as Right

What is wrong – known as wrong

Why right is Right

Why wrong is wrong

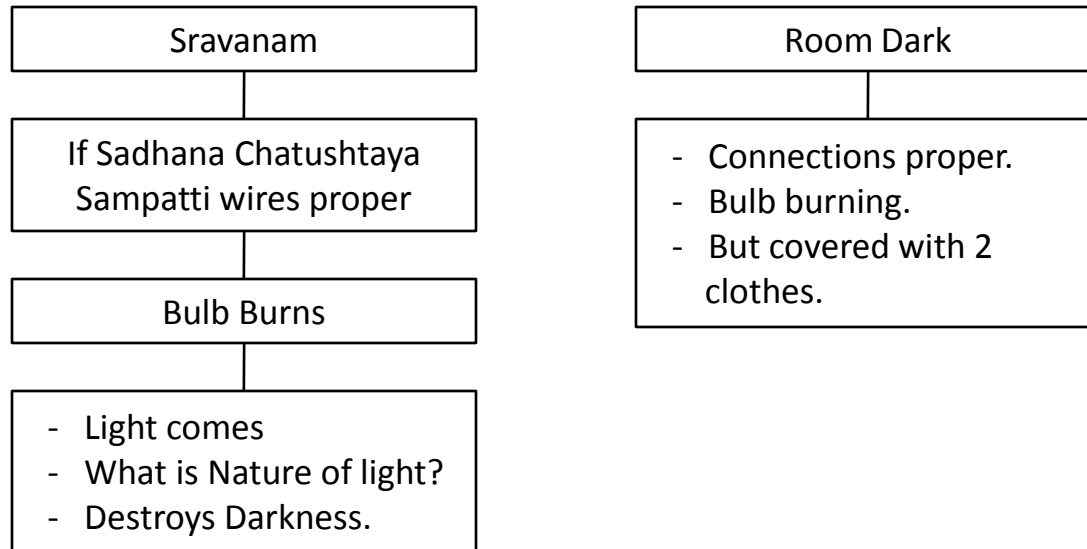
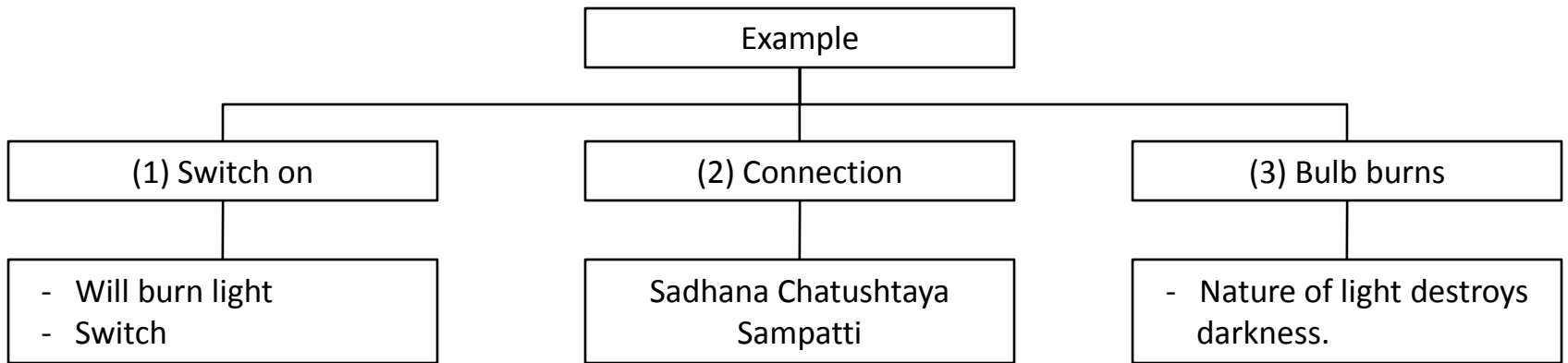
- Brahma Sutra 2<sup>nd</sup> Chapter (Sankhya wrong)
- Different in principles but are friends.
- Kapila, Jaimini, Patanjali all friends.
- Respecting – Wise man – Ok
- Accepting – Confused man.

Logic

Logic

### Ninidhyasanam :

- To remove 2<sup>nd</sup> obstacle.
- Looking Atma as 3<sup>rd</sup> person.
- Ninidhyasanam = Imitating Sthiraprajna.
- Get used to saying – I am free birthless, get habit.
- Atma should be 1<sup>st</sup> person.
- I am the Atma, which is liberated, never bound.
- Total reorientation of thinking.
- Mananam + Ninidhyasanam – Convert Sapratibandaka Jnanam into Apratibandaka Jnanam - obstacle free knowledge.
- All 3 – Sravanam / Mananam / Ninidhyasanam – meant for Dridha Jnanam. Total over hauling.



**Can light remove darkness?**

- Not sometimes it will, sometimes not.

- Lights capacity to remove darkness never affected, anytime.
- Remove 2 cloths, light automatically removes darkness.
- Removal of cloth = Removal of obstacle.
- Remove of darkness = Light alone removes darkness.
- Jnanam alone removes Samsara.
- Mananam + Ninidhyasanam – Remove 2 Doubts / Cloths – When both removed, Jnanam is unobstructed.
- Jnanam alone gives Moksha.
- Unobstructed knowledge gives Moksha.
- After knowledge, do nothing!

## LECTURE 35

**Introduction : 1 – 1 – 4 :**

**Purva Pakshi – Vrittikara :**

- Brahma Upasanam to be done after gaining Brahma Jnanam. Upasanam is a karma which produces special Punyam capable of giving Moksa after Maranam.

**Shankara refutes :**

- 1) Moksa is Nitya Siddah – Eternally available.

If Moksa is produced, it will not be eternal.

- 2) Brahma Upasana not possible.

Brahman not object, not Upasya Visaya. It is nature.

**Keno Upanishad :**

यन्मनसा न मनुते येनाहुर्मनो मतम्  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam  
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [Chapter 1 – Verse 5]

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यसासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेद् सर्वं विदितम् ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanas tu kāmāya patiḥ priyo bhavati: na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati; na vā are pūtrāṇān kāmāya putrāḥ priyā bhavanti, ātmanas tu kāmāya putrāḥ priyā bhavanti; na vā are vittasya kāmāya vittam priyam bhavati, ātmanas tu kāmāya vittam priyam bhavati; na vā are brahmaṇaḥ kāmāya brahma priyam bhavati, ātmanas tu kāmāya brahma priyam bhavati; na vā are kṣatrasya kāmāya kṣatram priyam bhavati ātmanas tu kāmāya kṣatram priyam bhavati; na vā are lokānām kāmāya lokāḥ priyā bhavanti, ātmanas tu kāmāya lokāḥ priyā bhavanti; na vā are devānām kāmāya devāḥ priyā bhavanti, ātmanas tu kāmāya devāḥ priyā bhavanti; na vā are bhūtānām kāmāya bhūtāni priyāṇi bhavanti, ātmanas tu kāmāya bhūtāni priyāṇi bhavanti; na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati; ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsītavyaḥ: maitreyī ātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ viditam. || 6 ||

He said : “It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one’s own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one’s own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [IV – V - 6]

- Vrittikara claims and prescribes meditation after Sravanam and Mananam.

Sravanam	Mananam
Gives Jnanam	Gives doubtless knowledge

- Do not stop with knowledge. After Jnanam do Ninidhyasanam – Meditation / Upasanam.

**Shankara :**

**a) Differences :**

- Ninidhyasanam – Part of Jnanam process.
- It is for Jnanam only.

**b)**

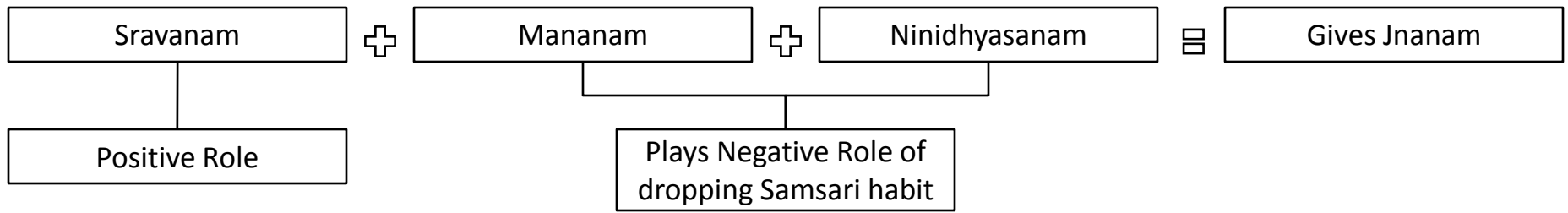
Vrittikara	Shankara
- Upasana after Jnanam	- Ninidhyasanam for Jnanam. - A part of process of Jnanam.

**c)**

Upasana	Vedanta
- Produces Punyam (Adrishta Phalam). According to Vrittikara.	- Ninidhyasanam removes habitual Dehatma Buddhi. - Drishta phalam, instantaneous, here & now.

**d)**

Vrittikara	Vedanta
- Through Upasana get Moksa in future.	- Knocks off expectation of Moksa. - Sravanam + Mananam + Ninidhyasanam – Put together gives Jnanam.



- Hence no karma involved in vedanta (Kayikam or Manasam).
- Karmana no moksha. Jnanena eva moksha.

### e) Vrittikara :

- Is Jnanam also type of Karma only?
- Mental activity like upasana? How can vritti give Jnanam?

### Shankara : Technical Answer

- Jnanam does not come under karma.

“Ninidhyasanam” – Jnanam	Upasana – Vritti Karma
<p><b>a) Vastu Tantram</b></p> <ul style="list-style-type: none"> <li>- Depends on object of knowledge.</li> </ul> <p><b>Example : In class Use</b></p> <ul style="list-style-type: none"> <li>- Jnanaindriyam</li> <li>- Hear through ears</li> </ul>	<p><b>a) “Kartru Tantram”</b></p> <ul style="list-style-type: none"> <li>- Depends on Subject.</li> </ul> <p><b>Example : In class Use</b></p> <ul style="list-style-type: none"> <li>- Karma indriyams</li> <li>- Write notes.</li> </ul>
<p><b>b) Moment you are hearer :</b></p> <ul style="list-style-type: none"> <li>- What you hear not in your hands, subject (Tamil / English / Russian)</li> <li>- What you hear does not depend on the subject – hearer, but open the object of hearing vastu tantram.</li> <li>- Vritti depends on what guru says.</li> </ul>	<p><b>b) Depends on me – Subject (Karta)</b></p> <ul style="list-style-type: none"> <li>- What I write.</li> <li>- I may not write at all.</li> </ul>

<b>“Ninidhyasanam” – Jnanam</b>		<b>Upasana – Vritti Karma</b>
<b>Depends on Vastu Tantram :</b>		<b>Pramatru Tantram :</b> <ul style="list-style-type: none"> <li>- Karma – Ritual depends on Sastra Vidhi.</li> <li>- Sadana Tantram.</li> <li>- Shastra vidhi decides karma.</li> <li>- Seeing man as fire – is Sadhana Tantram.</li> </ul> <b>Chandogyo Upanishad :</b> <ul style="list-style-type: none"> <li>- <i>Chapter 5 – Section 7 &amp; 8.</i></li> <li>- Panchagni Vidya.</li> <li>- Seeing stone as Vishnu.</li> <li>- Upasanam.</li> <li>- We have a choice Siva Linga – Siva.</li> </ul>
<b>Use Indriyam</b>	<b>World - Prapancha – I Experience</b>	
<ul style="list-style-type: none"> <li>- Srotriyam</li> <li>- Chaksur</li> </ul>	<ul style="list-style-type: none"> <li>- Shabda</li> <li>- Rupa</li> </ul>	
<ul style="list-style-type: none"> <li>- Knowledge I get depends on Pramanam I use.</li> <li>- Ears open – Ready to hear any noise.</li> <li>- Pramanam determines knowledge.</li> <li>- Seeing stone as stone is Jnanam</li> <li>- We have no choice, it’s a fact.</li> </ul>		
<b>c) Jnanam reveals a thing as it is – no will involved</b> <ul style="list-style-type: none"> <li>- Do not reach – Himalayas</li> <li>- Knowing how mango grows – can’t produce mangoes.</li> <li>- Knowledge reveals pure as pure and impure dusty room as dusty.</li> <li>- Never converts impure thing into pure thing.</li> <li>- Atma Nitya Suddah.</li> <li>- Jnanam doesn’t modify my fatness into thinness.</li> </ul>		<b>c) Karma produces 4 Results :</b> <ul style="list-style-type: none"> <li>- Aptih – Reaching</li> <li>- Utpattih – Producing</li> <li>- Vikara – Modifying</li> <li>- Samskara – Purifying</li> <li>- Karma purifies mind, not produce knowledge.</li> <li>- Chitta Shuddhi by Karmam.</li> </ul>

- Jnanam and Karma not identical.



## Chandogya Upanishad :

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो  
धूमो जिह्वार्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः १

**Puruso vava gautamagnistasya vageva samitprano I  
dhumo jihvarciscaksurangarah srotram visphulingah II 1 II**

O Gautama, man is the [sacrificial] fire; speech is his fuel; prana is the smoke; the tongue is the flame; the eyes are the embers; and the ears are the sparks. [5 – 7 – 1]

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति  
तस्या आहुते रेतः संभवति २

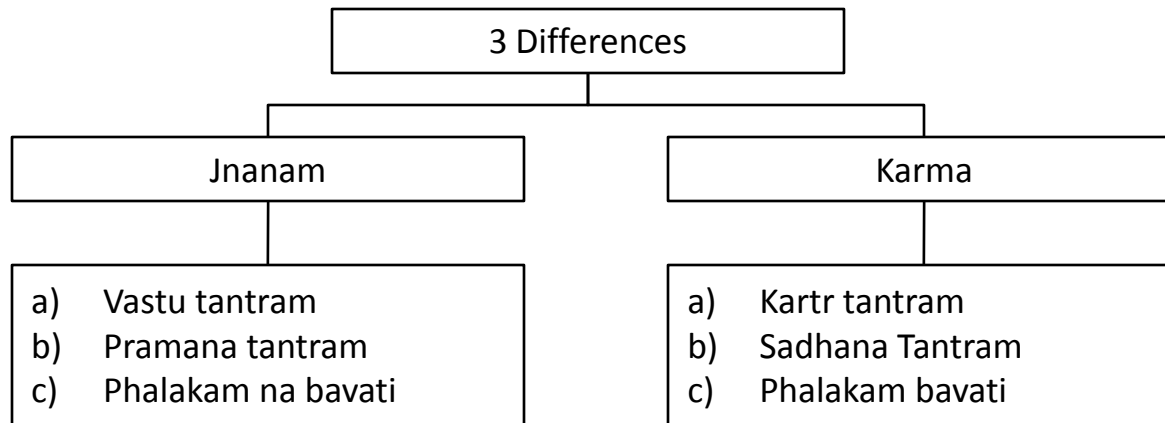
**Tasminnetasminnagnau deva annam juhvati  
tasya ahute retah sambhavati II 2 II**

The gods offer food as the oblation to the fire. Out of that oblation appears semen. [5 – 7 – 2]

योषा वाव गौतमाग्निस्तस्या उपस्थ एव  
समिद्यदुपमन्त्रयते स धूमो योनिर- चिर्यदन्तः  
करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः १  
तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या  
आहुतेर्गर्भः संभवति २

**Yosa vava gautamagnistasya upastha eva  
samidyadupamantrayate sa dhumo yonirarciryadantah  
karoti te-'ngara abhinanda visphulingah II 1 II  
Tasminnetasminnagnau deva reto juhvati tasya  
ahutergarbhah sambhavati II 2 II**

O Gautama, woman is the [sacrificial] fire. The gods offer semen as the oblation to the fire. Out of that oblation appears the foetus. [5 – 8 – 1 & 2]



- Hence Atma Jnanam not karma – Mule Kutaram Nyaya – fundamental negated.
- Hence does Jnanam produce Moksha?

#### Jnanam reveals :

- I was, am, ever will be Mukta Purusha.
- Reveals Brahman as myself, a fact. Doesn't produce, reach, modify, purify.
- Jnanam not Karma – After Jnanam no Karma required.
- Karma Khanda + Upasana Khanda – useful before Jnanam not for Jnanam.

#### Technical format of Sutra No : 4

##### a) Visayah :

- **Purva Pakshi** : Vedanta – Karma param.

##### b) Siddhanta :

- If Chitta Ekagrata not there, do upasana.
- Brahma Param.
- Vedanta matter of recognition, clear understanding, not doing action.

- With purification + concentration, Jnanam is instantaneous.
- By rope knowledge – fear of snake gone.
- By vedanta knowledge – Samsara goes.
- Only teaching + recognition involved.
- No do's / dont's – like Jyotishtoma / Agnihotra.

### c) Sangatih :

- Connection – between 3<sup>rd</sup> + 4<sup>th</sup> Sutra.
- 4<sup>th</sup> answer to 3<sup>rd</sup> : Sastra yonitvat – VC
- **Purva Pakshi** : Karma subject matter of Vedanta.
- Catuhsutri – 4 sutras over.

### Vedantin :

- Sastra deals only with Brahman.
- Brahman not subject matter of vedanta.

## LECTURE 36

### Chatusutri – 4 topics :

#### 1<sup>st</sup> Sutra :

- Jingyasa Adhikaranam.
- For Moksha gain Brahma Jnanam through Vedanta enquiry.

#### 2<sup>nd</sup> Sutra :

- Janma Adhi Adikaranam.
- Brahman is Abinna nimitta upadana karanam of Universe.
- Intelligent Cause + Material Cause of universe = Brahman.
- This Jagat Karanam Brahman we have to know through Vedantic study.

#### 3<sup>rd</sup> Sutra :

- Brahman shastra yoni Adhikaranam....
- Jagat Karanam Brahman is central theme of Vedanta. All other topics converge on this topic, subservient to this topic.

#### 4<sup>th</sup> Sutra :

- Samanvaya Adhikaranam.
- Brahman consistently, focused by Shastram.
- Samanvaya = Consistency.
- 4 Sutras = Complete, comprehensive essence of Vedanta for entire study of Brahman Sutra.
- Rest – Magnification of Chatus sutri.
- Further study of other sutras required for clarity and conviction, and to negate other philosophers.
- Get thoroughness and answer all questions in Vedanta, from any angle.

## Example :

- Learn to come to Astika Samajam from any route.
- We will be convinced and confidence to claim Aham Brahma Asmi.
- We learn new way of thinking.
- We think we know. Actually we don't know. Can't know when others are vague, meandering, illogical, forgetting central theme.
- Apasruti noted at every state.
- Deficiency in thinking, clear in day to day life.

## Sutra 5 :

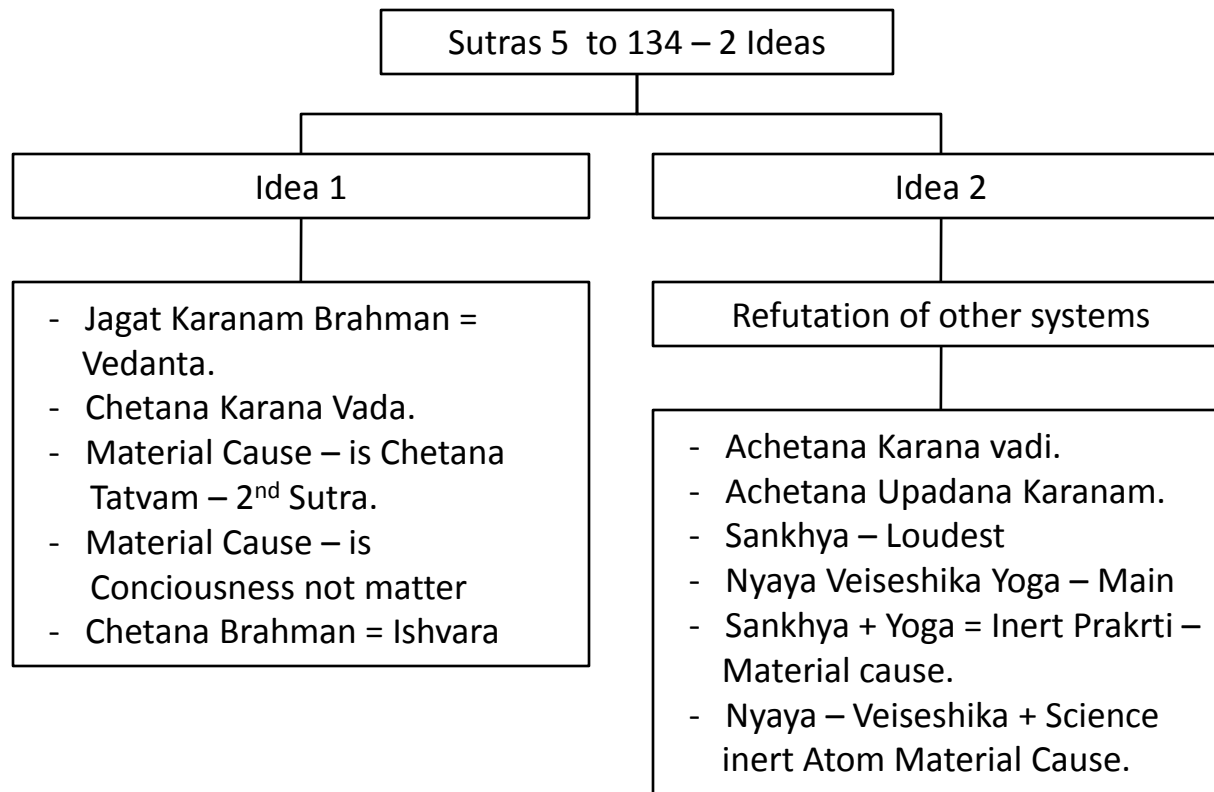
ईक्षतेनाशब्दम् ।

**Ikshaternasabdam**

The Pradhana of the Samkhyas is not the cause of the universe, because it is not mentioned in the Upanisads, which fact is clear from the fact of seeing (or thinking). [1 – 1 – 5]

## 1) General Analysis :

- Verse 4 – Tattu Samanvayat.
- Brahman consistent topic of vedanta.
- Key sutra of Chapter 1 – hence chapter itself called Samanvaya Adhyasa.
- 5<sup>th</sup> – 134<sup>th</sup> sutras 35 Adhikaranams – 130 sutras are elaborate commentary on Sutra 4.
- Sutra 1 – 4 – Shankaras commentary handled.



### Purva Mimamsa :

- World is generally there in this form. No creation. Na Kadachit Adrishya Jagat – No Srishti, beginningless Adrishya, endless, always like this. No Karanam.

### Uniqueness of Vedanta :

- Chetana Brahman Karana Vada = Upadana Karanam.
- w.r.t. Vyavaharika Standpoint.

## Vivekchoodamani :

एकमेव सदनेककारणं कारणान्तरनिरास्यकारणम् ।  
कार्यकारणविलक्षणं स्वयं ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

*ekameva sadanekakāraṇaṇi kāraṇāntaranirāsyakāraṇam |  
kāryakāraṇavilakṣaṇaṇi svayaṇi brahma tattvamasi bhāvayātmani || 260||*

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from causes and effects and self-existent --- —That Brahman Thou Art ... Meditate on this in your mind.  
[Verse 260]

- From Paramartika Drishti – Brahman – Neither Karanam or Karyam.. Karya Karana Vilakshana – Ekam eva... Brahman Tattvam... Bavayatmani.. Not discussed here.
- From Vyavaharika Dirшти Brahman is Chetana Jagat Karanam.

## Sankhya :

- Main Purva Pakshi – inert material is Material Cause of world.

## 2<sup>nd</sup> Idea :

- Achetana Prakrti Karanavada Niraasa.
- Refutation of Sankhya that inert prakrti is Material Cause of World.

## Vedanta :

- Chetana Brahman Sthapanam..

## Central Theme of 1<sup>st</sup> Chapter :

- Achetana Prakrti Karana Nirasa Purvakam, Chetana Brahma Karana Sthapanam is Samanvaya Adhyaya.

## Nirasa in 4<sup>th</sup> Chapter :

- Ta tu samanvaya.
- Shankara negated Mimamsa Purva Pakshi.
- Vyasa negated Sankhya and others and science.

## Science :

- Big bang matter soup, by chance unicellular organism formed, everything by itself – matter.

## Prathama Mallan Nyaya :

- Defeat current world champion – Caspro / Sankhya and claim world title.
- Mallan = Boxer.

## 1<sup>st</sup> Chapter :

- Sankhya negated by saying no sruti support.
- Avidika Matam.
- Veda Virudha Matam.

## 2<sup>nd</sup> Chapter :

- Sankhya negated by Vyasa by saying no yukti support.

## Ayuktam :

## Gita :

- 2 places Sankhya used.

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु।  
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २.३९ ॥

This, which has been taught to thee, is wisdom concerning sankhya. Now listen to the wisdom concerning yoga, having know which, O Partha, you shall cast off the 'bonds of action'. [Chapter 2 – Verse 39]

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते।  
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५.५ ॥

That place which is reached by the Sankhyas (jnani) is also reached by the yogins (Karma-yogins). He 'sees', who 'sees' Sankhya and yoga as one. [Chapter 5 – Verse 5]



- Sankhya in vedanta = Old Sankhya = Vedanta friendly.
- Samyak Jayate Atma – Tattvam Asmin tatu shastram = Sankhya.
- That Sastram where Atma tatvam is revealed = Sankhya = Siddhanta.
- Bagawatam Sankhya also Siddhanta. Kapila Muni = Bagawans Avatara.
- In Brahma sutra Sankhya is another Kapila Muni – Sankhya sutras – lost in history.

### Main Purva Pakshi : Sankhya Karika

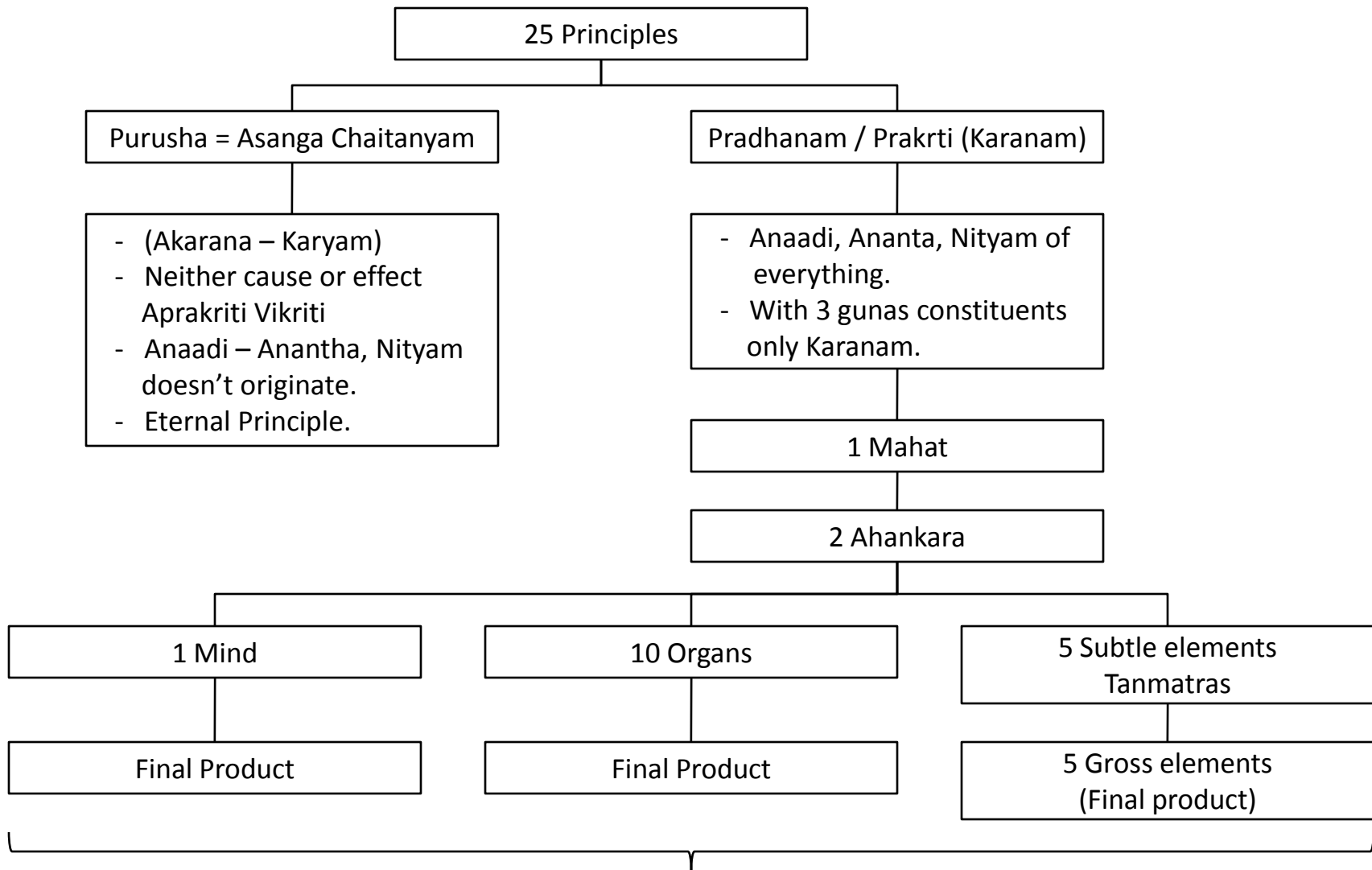
- 70 slokas – small book.

### Sankhya Sutra – Main features :

#### a) 25 principles – Pancha Vimohati Tatvam.

- In the beginning 2 principles.

Purusha	Moola Prakrti
<ul style="list-style-type: none"> <li>- Beginningless (Anaadi)</li> <li>- Anantham (Endless)</li> <li>- Asanga chaitanyam.</li> </ul>	<ul style="list-style-type: none"> <li>- Beginningless, endless, Pradhanam, Mukhyam.</li> <li>- Trigunatmika</li> <li>- 3 Gunas not attribute, quality, property but substance.</li> <li>- 3 strands of rope intertwined.</li> <li>- Nyaya : 3 properties – qualities.</li> </ul>



- 1 + 10 + 5 = 16 = Only Vikriti – No new products created.
- 1 – Only Aprakrti Vikriti
- 1 + 2 + 5 = 7 – Prakrti – Vikriti
- 1 – Only Prakrti
- 25

- All evolution takes place because of disturbance in 3 gunas. Inequilibrium in Prakrti because of disturbance, creates Karya prapancha srishti.

<b>Prakrti</b>	<b>Vikrti / Karyam</b>
Only cause	Only effect / product

<b>Karana Karyam</b>	<b>Prakriti – Vikriti</b>
Both cause and effect (different angles)	

<b>Akarana Karyam</b>	<b>Karana Karya Vilakshana</b>
Neither cause or effect	

**Introduction :**

- 4<sup>th</sup> Sutra = Main
- Sutras 5 to 134 = Commentary.
- Chetana Brahman = Jagat Karanam.
- “Janmadasya Yataha”.

**a) First goal :**

- Chetana Karana Vadi Sthapanam by Sruti statements.
- **1<sup>st</sup> Chapter** : Sruti based Arguments / support.
- **2<sup>nd</sup> Chapter** : Yukti Pradhanam.

**b) Second goal :**

- Negation of Achetana Karana Vada – cause of universe is matter. Sankhya / Yoga / Veiseshika / Nyaya – believe in Achetana Karana Vada.
- Purusha not born out of Pradhanam. Pradhanam not born out of Purusha.
- No Karana Karya Sambanda.

**Gita :**

अर्जुन उवाच  
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।  
एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३.१ ॥

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

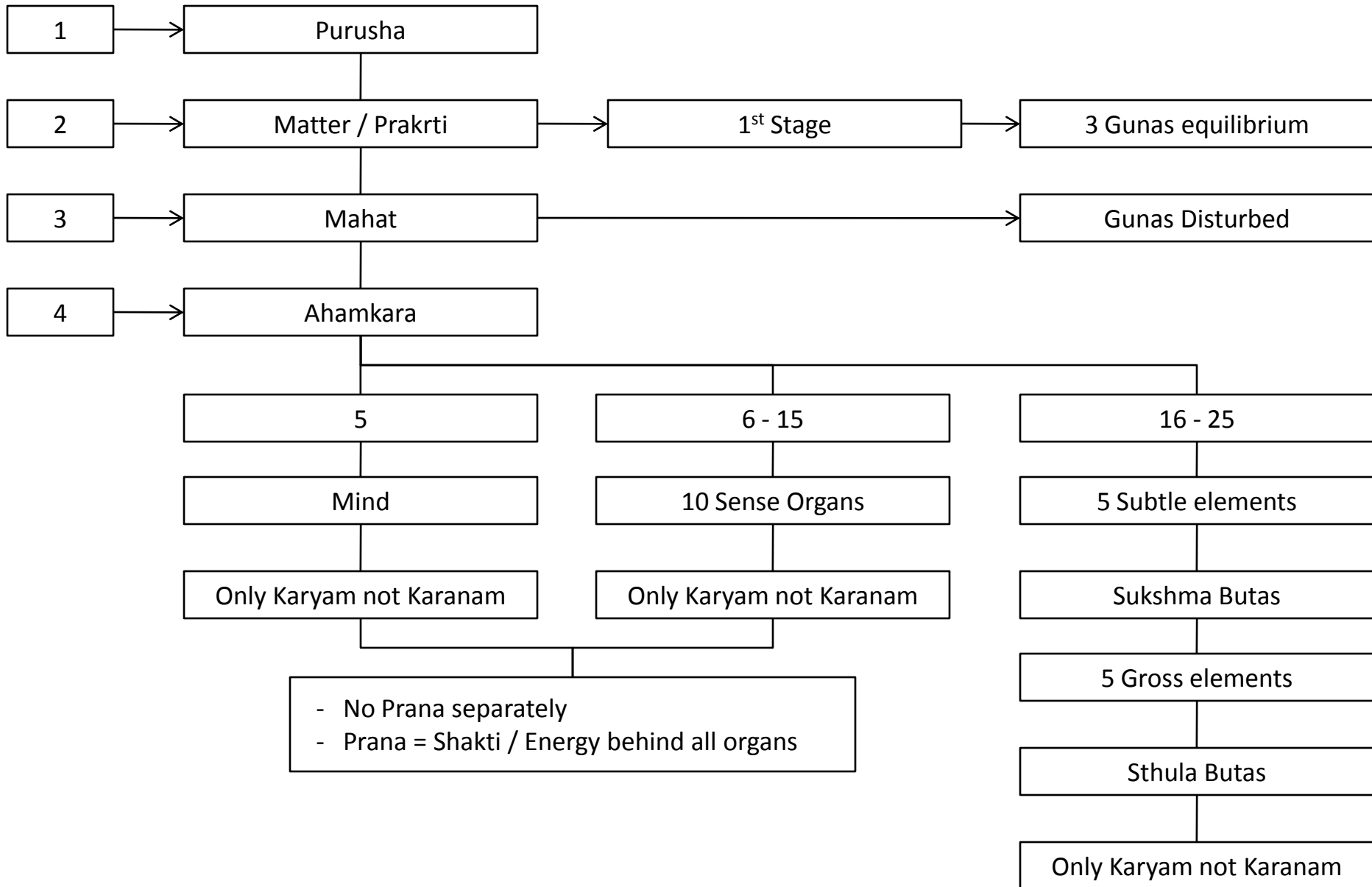
**Mahat = 2<sup>nd</sup> State :**

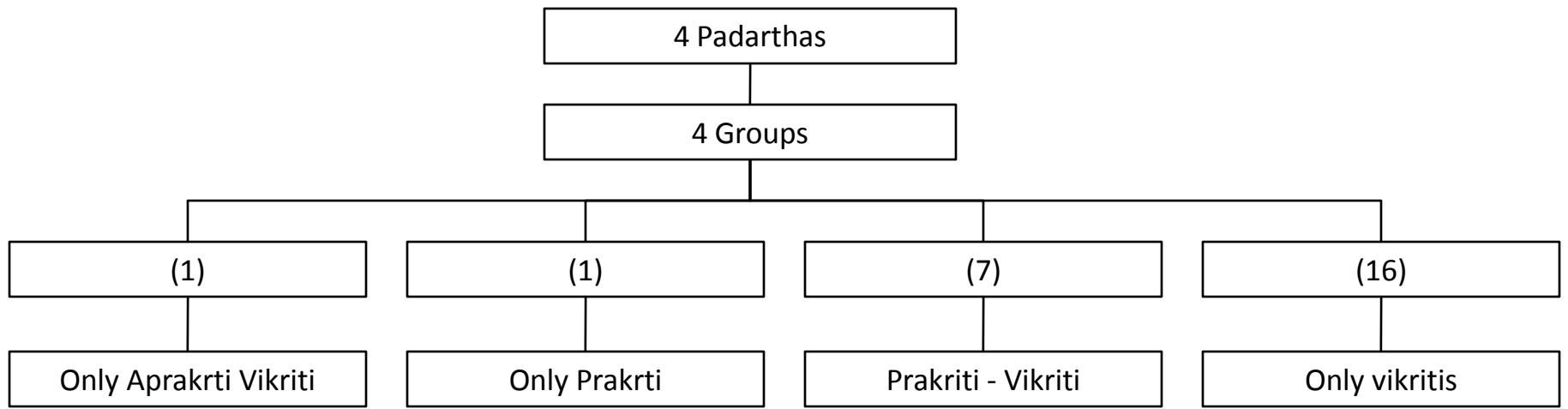
- Samya Avasta converts to Vaishamy Avasta = Creation.

Samya Avasta	Vaishamy Avasta
3 Gunas in equilibrium	3 Gunas Disturbed

### 3rd Stage :

- Cosmic Ahankara – Not individual





- Gold is Prakrti of ornaments.

- Wood is Prakrti of Furniture.



Material Cause



Vikriti

### Prakrti Definition :

- Prakarshena krti yogatvat.
- Any Karanam which is available for moulding into various forms – Vikriti.
- Purusha – neither product or cause of anything.
- All bodies born of Prakrti.
- Mahat, Ahankara, 5 subtle elements = Intermediate category both Prakrti – Vikriti

= Father and Son.

S. No.	Prakirti – Vikriti Category (7)	Karanam	Karyam
1.	Mahat	Ahankara	Prakriti
2.	Ahankara	5 Subtle Elements	Mahat
3.	5 Subtle elements	Goss elements	Ahamkara

### Mantra : Samkhya Karika

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त ।  
षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥ ३ ॥

Mulaprakrtih avikritih mahadadyah praktivikrtayah sapta ।  
sodasakah tu vikarah purusah na prakrtih na vikrtih ॥ 3 ॥

The Primal Nature is non-evolute. The group of seven beginning with the Great Principle (Buddhi) and the rest are both evolvents and evolutes. But the sixteen (five organs of sense, five of action, the mind and the five gross elements) are only evolutes. The Spirit is neither the evolvent nor the evolute. [Verse 3]

### Main feature to note in Sankhya :

- Creation born out of Jada, Achetana pradhanam.

### Vedantin : Taittiriya Upanishad

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा ॥ ३ ॥

tagmhovaca, yato va imani bhutani jayante,  
yena jatani jtvanti, yatprayantyabhisamvisanti,  
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 3 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 3]

## Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

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. [II – I – 1]

- Chetana Brahman – Jagat Upadana Karanam.

### Both Accept :

- Chaitanyam Asangam, Trigunatmikateeta, Akarta, not agent of action.

### Main Difference :

Sankhya	Vedanta
<ul style="list-style-type: none"><li>- Purusha Bokta</li><li>- Karta – Bokta different in Sankhya</li><li>- Purusha – Bokta</li><li>- Many Purusha, all real.</li><li>- Dvaita philosophy</li><li>- Every Purusha – Samsari jiva.</li><li>- Purusha – Jnanata – knower Pramata</li><li>- Purusha suffering Samsara. Due to ignorance. Prakrti will withdraw from Purusha.</li><li>- Purusha Avivekata – Samsari</li><li>- Purusha Vivekatas – Moksha</li></ul>	<ul style="list-style-type: none"><li>- Purusha – Akarta / Abokta.</li><li>- Karta alone becomes Bokta.</li><li>- Hungry man – eats. Du puja – Get Punyam.</li><li>- Ekam Purusha</li><li>- Plurality – unreal / mistake</li><li>- Advaita philosophy</li><li>- Seeming Samsari. Not really.</li><li>- Purusha – not Pramata.</li><li>- Pramatrutvam = Adhyastam</li><li>- Prakrti eternal. Where can it go?</li></ul>



## No differences at Prakrti level :

Pradhanam – Sankhya	Prakrti – Vedanta
- Jadam, trigunatmikam evolves into universe.	- Jadam, Trigunatmikam evolves into universe <b>Svetasvatara Upanishad :</b> - Mayam tu prakritim..... [4 – 10] <b>Gita :</b> - Prakritim purusha cheiva... [13 – 20] - Prakrti evolves into universe.

### Svetasvatara Upanishad :

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

mayam tu prakrtim vidyan mayinam tu mahesvaram I  
tasyavayavabhutais tu vyaptam sarvam idam jagat II 10 II

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

### Gita :

प्रकृतिं पुरुषं चैव विद्वानादि उभावपि ।  
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३.२० ॥

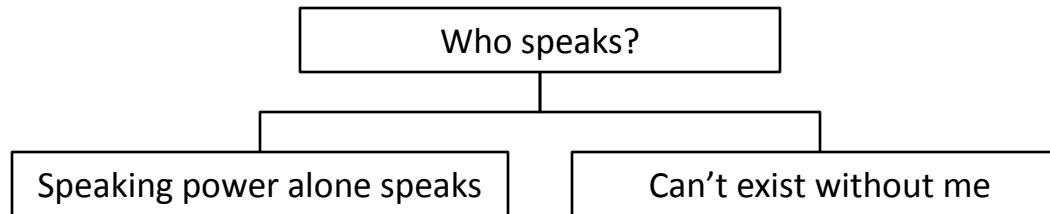
Know you that Matter (Prakrti) and Spirit (Purusa) are both beginningless; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 – Verse 20]

## Important difference :

Pradhanam – Sankhya	Prakrti – Vedanta
<ul style="list-style-type: none"><li>- Prakrti is independent – Real existence separate from purusha.</li></ul> <p><b>Purusha :</b></p> <ul style="list-style-type: none"><li>- Svatantram.</li><li>- Dvaita philosophy both real, exist separately.</li></ul>	<ul style="list-style-type: none"><li>- Prakrti is dependent unreal entity.</li><li>- Prakrti not separate substance. Has no satta of its own.</li></ul> <p><b>Purusha :</b></p> <ul style="list-style-type: none"><li>- Clay</li></ul> <p><b>Prakrti :</b></p> <ul style="list-style-type: none"><li>- Pot</li><li>- Nonexistence of its own.</li><li>- Pot is – Belongs to clay only.</li><li>- substantiality belongs to Purusha.</li></ul>

## Prakrti :

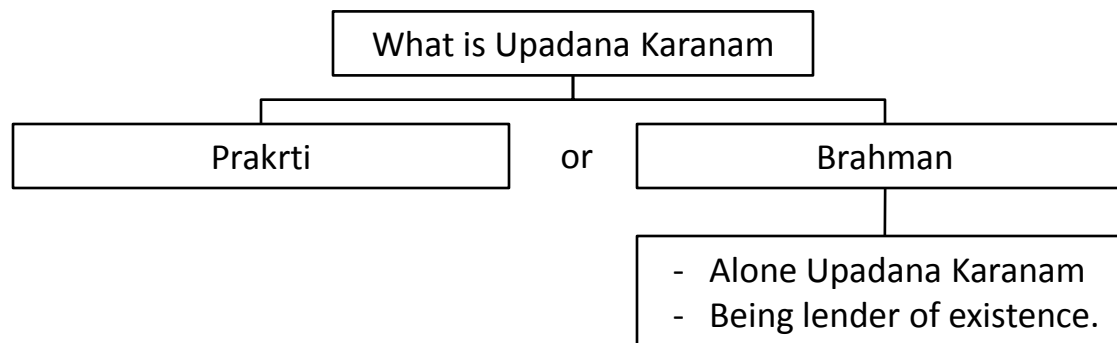
- Shakti of Purusha.
- Doesn't exist separately from Shakta Purusha.
- Speaking power / hearing power / can't exist separate from me.



- I can say – I am speaking.
- Speaking power dependent on me.
- Writing power, hearing power dependent on me.
- Prakrti – creative power of Purusha.
- Purusha alone creates into the world – thru creative power called PRAKRTI.
- Prakrti – Upadana Karanam . Upadana Karanam alone lends existence to Karyam.

## Vedanta :

- Prakriti can't lend existence because Prakriti has borrowed existence from Brahman.
- Brahman lends existence to Prakriti.  
Prakriti lends existence to world.
- Brahman thru Prakriti lends existence to world.



Sankhya	Vedanta
<ul style="list-style-type: none"> <li>- Prakriti, Jadam, Material Cause of universe.</li> <li>- Clay – Material cause of Pot.</li> <li>- No Nimitta Karanam.</li> <li>- Don't accept Ishvara.</li> <li>- Nirishvara vadi.</li> <li>- Purusha = Jiva – Bokta Samsari.</li> <li>- Jiva – can't have omniscience to be Nimitta Karanam of world.</li> <li>- Struggling Samsari – Bokta.</li> <li>- Prakriti becomes universe naturally.</li> <li>- Gold becomes Mala naturally.</li> <li>- 1<sup>st</sup> Pradhanam exists independently.</li> <li>- 2<sup>nd</sup> Pradhanam becomes world – independent of creator.</li> <li>- Pradhana Svantram.</li> </ul>	<ul style="list-style-type: none"> <li>- Material cause alone not sufficient need Intelligent cause – Ishvara / carpenter / pot maker.</li> <li>- What is Nimitta Karanam?</li> <li>- Nimitta Karanam = Chetana vastu to convert Prakriti into world.</li> <li>- Ishvara = Nimitta Karanam.</li> <li>- Vyavaharika Satyam different from Nirguna Brahman.</li> <li>- Real as Jiva + world.</li> <li>- Pradhana depends on Saguna omniscient, omnipotent Ishvara to become creation.</li> </ul>

## Difference in order of Srishti :

Sankhya	Vedanta
<ul style="list-style-type: none"><li>- From Ahamkara, sense organs + mind created.</li><li>- Bagawatam, full of sankhya srishti.</li><li>- Avidikam, teaching against veda.</li><li>- Not Nastika – accepts Veda but teaching against Veda – contradictory.</li></ul>	<ul style="list-style-type: none"><li>- Mind + sense organs from subtle elements (Satvic Amsha).</li></ul>

## LECTURE 38

### Vedantin :

- Brahma Karana Vada – Upadana Karanam – Material Cause of universe = Chetana Brahma Consciousness – essential stuff of universe.
- Refutes Achetana karana vada – (Matter – as Basic stuff of universe) – Sankhya vadi.
- Sruti vakyam used.
- Nirguna Brahman neither Karanam or Karyam. Karya – Karana Vilakshana.
- Anyatra dharma – Adharma....
- Brahman not Nirgunam but Maya Upadikam Brahman, Saguna Brahman = Ishvara.
- Brahman Karana vadi = Ishvara Karana Vadi.
- Brahman = Ishvara = Brahman with clothes of Maya.
- Dressed Maya = Ishvara.
- Clothed Brahman = Ishvara.
- Undressed Ishvara = Brahman.
- Brahman + Ishvara not 2 separate entities.

### 1<sup>st</sup> Topic :

- Ishvara + Brahman are both Karanam.
- Ishvara Karana Vada.
- Chetanam is Upadana Karanam (UK).

### 2<sup>nd</sup> topic :

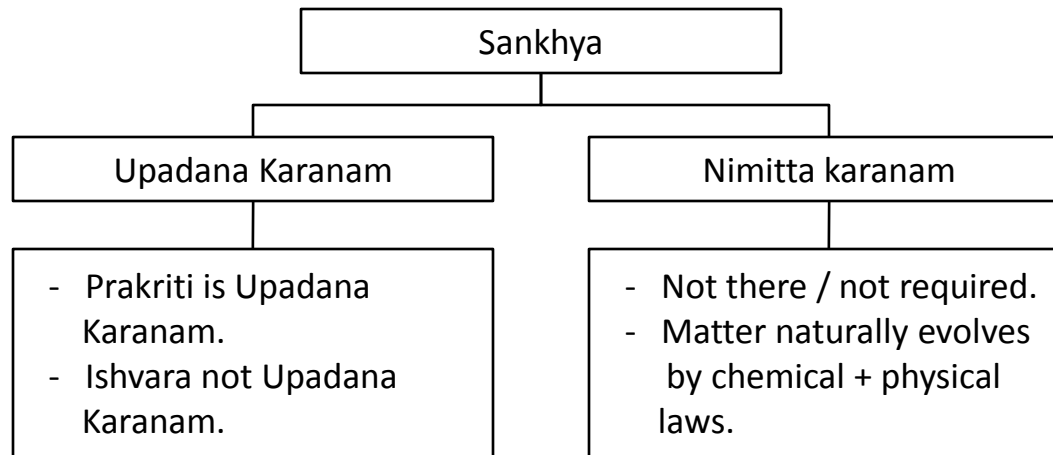
- Ishvara is Nimitta Karanam (NK).

## Sankhya :

- Doesn't accept Ishvara as Nimitta Karanam.
- Accepts Jiva + Jagat as Prakrti. Matter alone evolves as Jagat.

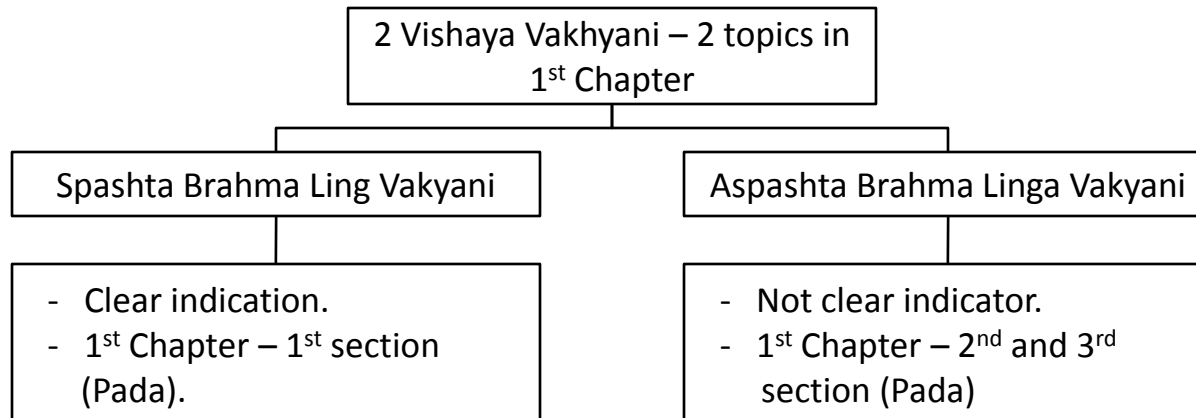
## Vedantin :

- No furniture without Carpenter.
- No ornament without goldsmith.
- No Prakrti without Nimitta Karanam Ishvara.



## Vedantin :

- Brahman = Abinna Nimitta, Upadana Karanam.



## Ikshati Adhikaranam : 5 to 11 (7 Sutras)

### 5<sup>th</sup> Sutra :

- Ikshati – Adhikaranam
- Ikshate Na shabdam

	Adhikaranam
1 <sup>st</sup> Sutra	Jingyasa
2 <sup>nd</sup> Sutra	Janmadasya
3 <sup>rd</sup> Sutra	Shastra Yoni
4 <sup>th</sup> Sutra	Samanvaya

### General Analysis :

- Vishaya Vakyam = Sruti statement.
- Chandogya Upanishad = Tat Tvam Asi Prakaranam.

### Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;  
Taddhaika ahurasadevedamagra asidekamevadvitiyam  
tasmadasatah sajjayata [1]*

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

## Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत  
तस्माद्यत्र क्व च शोचति स्वेदते वा  
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata  
aiksata bahu syam prajayeyeti tadapo'srjara  
tasmadyatra kvaca socati svedate va  
purusastejasa eva tadadhyapo jayante II 3 II**

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

- Before creation, there was sat alone existent.

### Confusion :

- **Upanishad Says :**

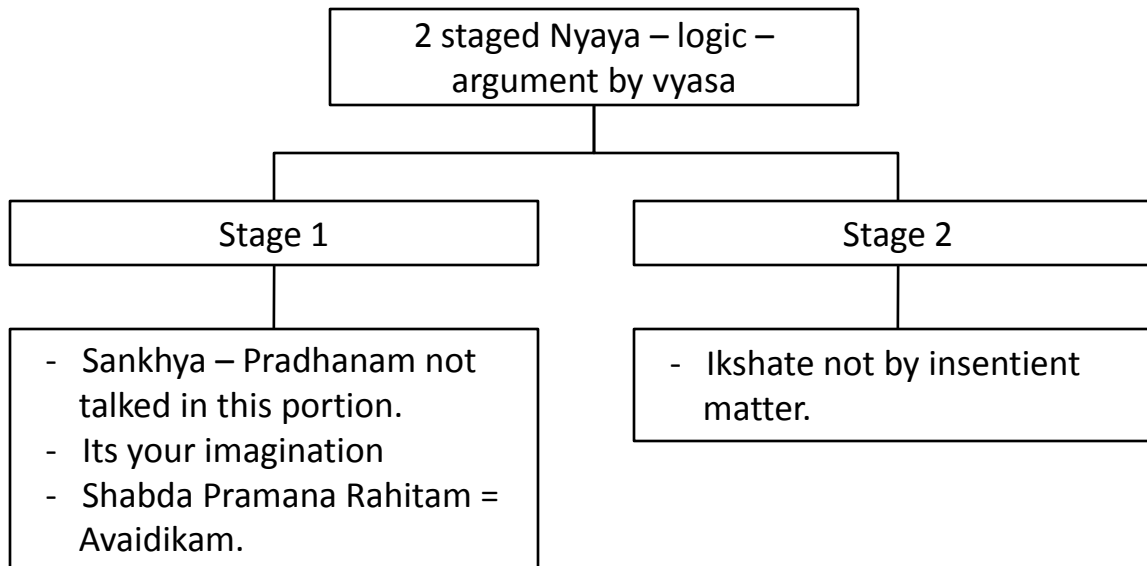
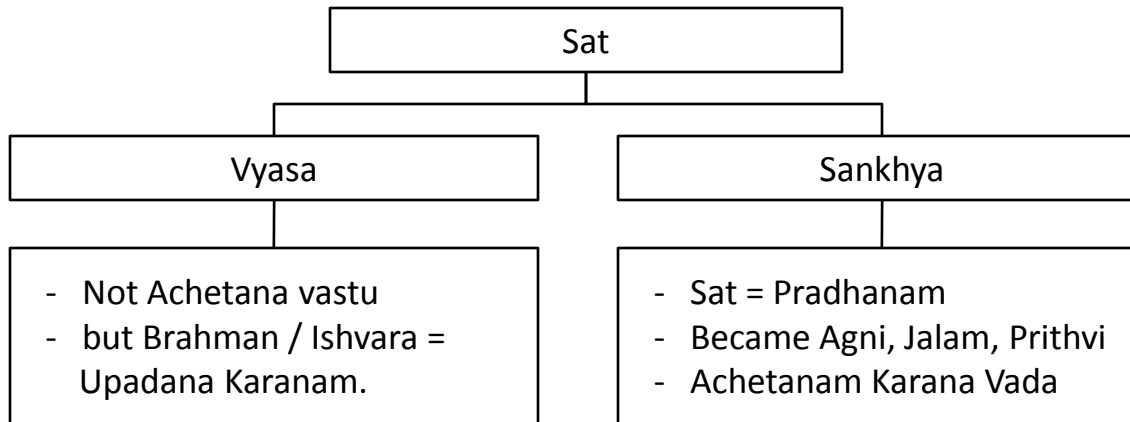
Sat was existent...

- Is Sat matter or Brahman – Consciousness?
- Sat – Thought, visualised, perceived, saw, Aikshata, let me become many (Sentient being – conscious being) became Agni, Jalam, Prithvi... (No Akasha / Vayu).
- Sat – Brahman – is Karanam – Chetana.
- Is it Nimittam or Upadanam?
- Normally Nimitta Karanam – Intelligent Cause – never becomes product. Carpenter doesn't become Upadana Karanam.
- Upadana Karanam (Material Cause) becomes product.  
Gold – becomes Ornament.  
Wood – becomes Furniture.



- Becomes is a verb, normally only for Material Cause.
- Chandogya Upanishad – Chapter 6 – Section 2 – Verse 1 & 3 – Sat is Upadana Karanam.

**Controversy :**



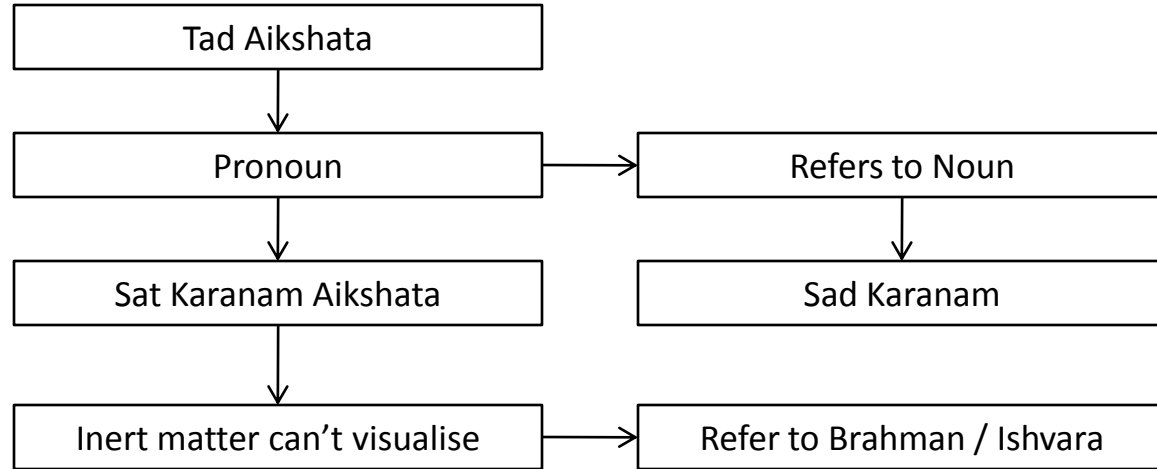
Grammar :

Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
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2 inferences :

- Pradhanam not Jagat Karanam Ashabdat, Avedakavatu, Param Anuvatu.
- Sat does not talk. Taittiriya – Sokamayata Vatu.

- Karanam desired to produce and became creation.
- Desire function of Chetana Karanam (Ikshanam, Kamayan, Jnanam).

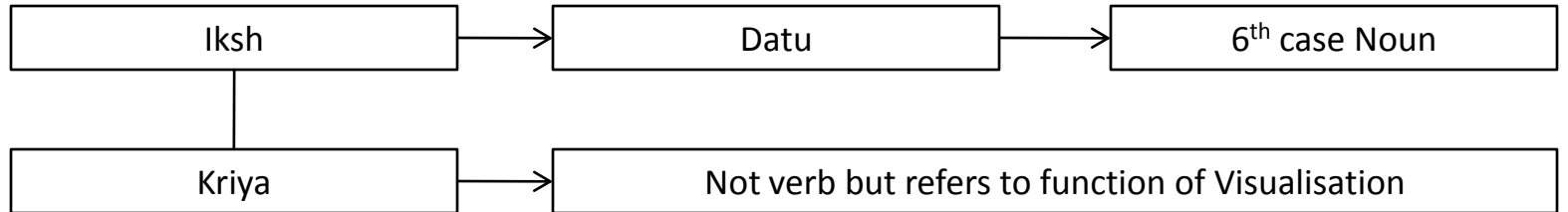
### Word for word Analysis :

- Ikshate Na Ashabdham.
- Pradhanam Na Jagat Karanam.
- Tat Satcha Vachyam

### Grammar :

#### Ikshate :

- Verb with Visarga.
- Gachhati → Goes
- Patati → Reads
- Janati → Knows



### Vyasa :

- Because of visualisation function, it is not inert Pradhanam.

### Sankhya :

- Why Pradhanam can't visualise?
- It has 3 Gunas.

## Gita : Chapter 14

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते।  
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १४.११ ॥

When, through every gate (sense) in this body, the light-of-intelligence shines, then it may be known that 'Sattva' is predominant. [Chapter 14 – Verse 11]

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च।  
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४.१७ ॥

Knowledge arises from Sattva, greed from Rajas, heedlessness, delusion and also ignorance arise from Tamas. [Chapter 14 – Verse 17]

- Chetana dharma possible for Pradhanam Samashti Satwa Gunatvat.
- Karanam Sarvagatvam can be explained by Pradhanam also.

### Vyasa :

- According to you Sattwa / Rajas / Tamas – Achetanam.
- Can't visualise.

### Sankhya :

- By itself Achetanam but with association with Purusha, Pradhanm gets creativity to Visualise.

### Vyasa :

- Your Purusha Asanga.

## Introduction :

5<sup>th</sup> Sutra :

ईक्षतेर्नाशब्दम् ।

Ikshaternasabdam

The Pradhana of the Samkhyas is not the cause of the universe, because it is not mentioned in the Upanisads, which fact is clear from the fact of seeing (or thinking). [1 – 1 – 5]

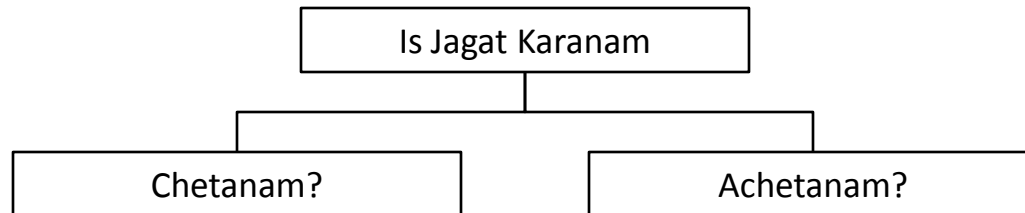
## Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
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- Jagat Karanam sat visualised before becoming world.



- Ikshanam, Kamayam, Sarvagyam only of chetana vastu.

## Sankhya :

- Pradhanam full of satwa can be omniscient.

## Gita :

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च।  
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४.१७ ॥

Knowledge arises from Sattva, greed from Rajas, heedlessness, delusion and also ignorance arise from Tamas. [Chapter 14 – Verse 17]

## Vyasa :

- Satwa guna is achetanam.
- Can't make it sarvagya. 3 gunas constitute prakrti – how can it be sarvagya
- Sankhya – Satwa guna itself achetanam but in association with purusha, chetanam.

## Vyasa :

- Your purusha asanga.
- Can't bless.
- Your prakrti svatantram independently capable of functioning... big weakness of Sankhya.

## Sankhya :

- **Brihadaranyaka Upanishad** : Your Chaitanyam also “Asangoham Purushaha”.

## Gita :

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्।  
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९.१० ॥

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

- In presence of me (Purusha), Prakrti is producing creation.
- Purusha is blessing prakrti.
- Sunlight blesses activities. Fire blesses with light.

- No blessing without relationship. Purusha – Sasangaha and at the same time Asangaha.
- How contradiction resolved in Vedanta?

Sankhya	Vedanta	
	Purusha	Prakrti
<ul style="list-style-type: none"> <li>- Purusha, Prakrti same order of Reality.</li> <li>- Sasanga + Asanga not possible.</li> <li>- Both Satyam.</li> <li>- Light + Darkness can't coexist mutually opposed.</li> </ul>	<ul style="list-style-type: none"> <li>- Satyam Asangatva Paramartikam.</li> <li>- Sleep in dark room and dream light bright.</li> <li>- Pratibasikam Svapna.</li> </ul>	<ul style="list-style-type: none"> <li>- Mithya</li> <li>- Lower order of reality.</li> <li>- Vyavaharika</li> <li>- Adhyasa Sambanda.</li> <li>- Room dark.</li> <li>- Vyavaharikam Jagat.</li> </ul>
	<ul style="list-style-type: none"> <li>- Both coexist in same place.</li> </ul> <p><b>Gita :</b></p> <ul style="list-style-type: none"> <li>- <i>Mastani sarva butani.....</i></li> </ul>	

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

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]

**Vyasa :**

**1<sup>st</sup> Argument :**

- Prakrti Sarvagya – because of blessing Purusha.

**2<sup>nd</sup> Argument :**

**Assume :**

- By blessing assume Pradhanam becomes Chetanam, because of Purusha Sambada.
- If Pradhanam visualises because of Purusha Sambanda, credit of visualisation should go to Purusha.

**Example :**

- Ayoho – Dahati
- Ironball burns hands.
- Hot water burns hands.
- By itself ironball cold but with sambanda of fire burns, Pervaded by blessed by, Iron ball burns.
- Agni – Nimittam.
- If Prakrti visualises because of Purusha, visualisation belongs to purusha.

**Example :**

- Pen is writing because of me, blessed by me.
- Blessed by sunlight all life exists.
- Svarupam of Sunlight.
- Achetanam subservient to chetanam. Purusha visualises through prakrti.
- I am going with help of scooter.
- Chetanam visualises. Dushyatu Durjanam Nyaya.

**Sankhya :**

- Convinced – Pradhanam can't desire, not omniscient.
- Your Brahman can't have desire, be omniscient.
- Brahman can't be sarvagyam . All knower to become sarvagyam brahman must be knower.
- Brahman never knower because of 3 reasons.

**a) Nirvikaratvat :**

- Knowing is a process, involving mental activity. Mind receives word, vritti parinama takes place. If mind is kootasta, doesn't change no use. Some come to class + do dhyanam.. No use.
- For Jnana Kriya, Parinama involved.



## Gita :

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।  
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २.२५ ॥

This (Self) is said to be unmanifest, unthinkable and unchangeable, therefore, knowing this to be such, you should not grieve. [Chapter 2 – Verse 25]

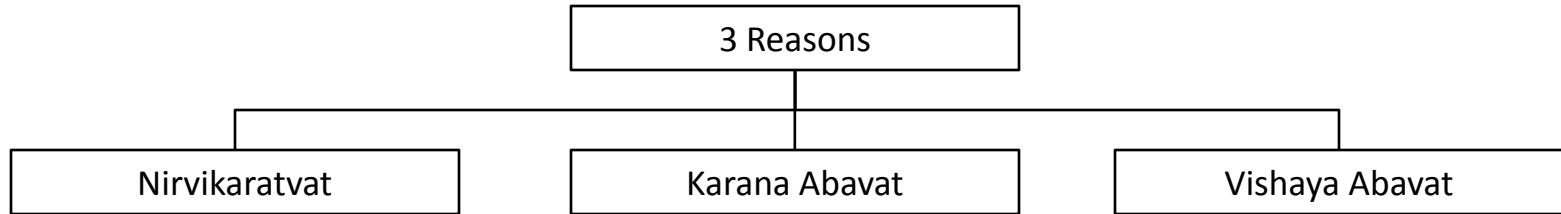
- Not alpagya, no question of sarvagya.

### b) Karana Abavat :

- Knowledge requires karanam – instruments physical action – Karma Indriyam
- Knowing action – Jnana Indriyam (Sense organs, Mind).
- Apranoyoham aprana subraha yaksharat paratpara.
- Brahman – free from all Karanam.
- Adreshyam, Agrahyam, Agocharam... Brahman has no legs, nose, eyes / ears... Sat Brahman before Srishti, instruments not born, visualisation before Srishti without mind. Karana Abavat...

### c) Vishaya Abavat :

- Before Srishti, no object to know. Vishaya abavat, sarvagyatvam na sambavati. Nothing to be known, how knowership without object?



- Sarvagya neiva bavati.

### Vyasa : 2 Answers

- Brahman is all knowing, all knower not Jnana kriya but Jnana Svarupam.

## 2 Types of Jnanam :

Vishaya Jnanam	Svarupa Jnanam
<ul style="list-style-type: none"> <li>- Vritti Janyam</li> <li>- Kriya Activity</li> <li>- Mind involved, knowledge is action.</li> </ul>	<ul style="list-style-type: none"> <li>- No Vritti involved</li> <li>- Knowledge is Nature.</li> <li>- Rig Veda – Aitareya Pragyanam.</li> <li>Brihadaranyaka Upanishad – Chaitanyam Brahman.</li> </ul>
a) Process Required	a) No Process Required. - Hence Nirvikaratvat Jnanam.
<b>b) Karana Bavat :</b> <ul style="list-style-type: none"> <li>- Jnanam Kriya, Process required</li> </ul>	<b>b) Karana Abavat :</b> <ul style="list-style-type: none"> <li>- When Jnana is nature no process required.</li> </ul> <b>Kaivalya Upanishad :</b> <ul style="list-style-type: none"> <li>- <i>Apanipado.... [Verse 21]</i></li> <li>- Atma Sees without eyes / Hears without ears / Knows without Mind.</li> <li>- Atma doesn't require instrument for Jnanam, because Jnanam is Svarupam.</li> </ul>

## Kaivalya Upanishad :

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।  
अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

apāṇipādo'hamacintyaśaktiḥ paśyāmyacakṣuḥ sa śṛṇomyakarnaḥ ।  
aham vijānāmi viviktarūpo na cāsti vettā mama citsadā'ham ॥ 21 ॥

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]

Vishaya Jnanam	Svarupa Jnanam
<p><b>c) Vishaya Abavat :</b></p> <ul style="list-style-type: none"> <li>- Before Srishti – Brahman not all knowing – no all to know.</li> </ul>	<p><b>c) Vishaya Abavat :</b></p> <p><b>Shankara :</b></p> <ul style="list-style-type: none"> <li>- Can't say objects absent before creation, if totally absent, then creation can't come from nonexistence.</li> <li>- From Abava – No creation.</li> <li>- Before Srishti, objects were there in Avyakta rupam.</li> <li>- Avyakrita Rupena Asit.</li> <li>- Avyakta Jagat is object of knowledge as in sleep.</li> <li>- Brahman – Sarvasya Avyatra Rupam Jnantam.</li> <li>- Brahman Sarvajnatum Iti Marhati.</li> <li>- Knower of everything in potential form.</li> </ul>
<p><b>Sankhya :</b></p> <p><b>Question :</b></p> <ul style="list-style-type: none"> <li>- Brahma Svarupam, no change required, no instrument required, object is there – Omniscient, Jnanam not process – Svarupa Jnanam.</li> <li>- If Jnanam no process, you should not use verb, w.r.t. Brahman.</li> <li>- To use verb – indicates action + process.</li> <li>- Tad Aikshata Saha Akamayaha Janati iti “Jnaya – Sarvagsnya”.</li> </ul>	<p><b>Shankara :</b></p> <ul style="list-style-type: none"> <li>- When no process involved, using verb in figurative sense.</li> <li>- Suryaha Prakashate / Prakashati.</li> <li>- Agni Dahati.</li> <li>- No action involved.</li> <li>- Fire is burning.</li> <li>- Sun lighting up, lighting up nature of sun.</li> <li>- Anything in front gets lighted up.</li> <li>- Anything in front of fire burns.</li> <li>- Nature of fire – not action.</li> <li>- If action, it will be temporary.</li> <li>- All actions anityam.</li> <li>- Speaking, walking, talking, running, lifting, not eternal.</li> <li>- Swamiji talks least in private visit.</li> <li>- Maximum talking in class.</li> </ul>

Vishaya Jnanam	Svarupa Jnanam
<ul style="list-style-type: none"> <li>- Yatu Kriya Rupam, Tatu Anityam</li> <li>- What is Action = Anityam</li> </ul>	<ul style="list-style-type: none"> <li>- Yatu Svarupa Rupam Tatu Nityam.</li> <li>- What is Nature = Nityam</li> <li>- Light = Nature of Sun. Not job of Sun.</li> <li>- Sun is light not lighting Surya Prakashate.</li> <li>- Agni is heat itself. Does not do burning action.</li> <li>- Agni Dahati, Figurative expressions not process.</li> </ul>

### 1<sup>st</sup> Argument :

- Bramanaha Sarvagyatvam.

### 2<sup>nd</sup> Argument :

- Brahman by itself Nirvikaram can't know anything.
- Not knower.
- With Maya, becomes Sarvagya Ishvara (Knower).
- Maya Sahitatvat, Upadhikatvat, Brahman as instrument, Maya instrument Sarvagataha.

### 1<sup>st</sup> Inference :

- Shabdatkam – Na Pradhanam – because of Visualisation.

### 2<sup>nd</sup> Inference :

- Ikshate.

### 3<sup>rd</sup> World :

- Ashabdham – Clue for 2<sup>nd</sup> reasoning – Aveidikam – no support of vedas.

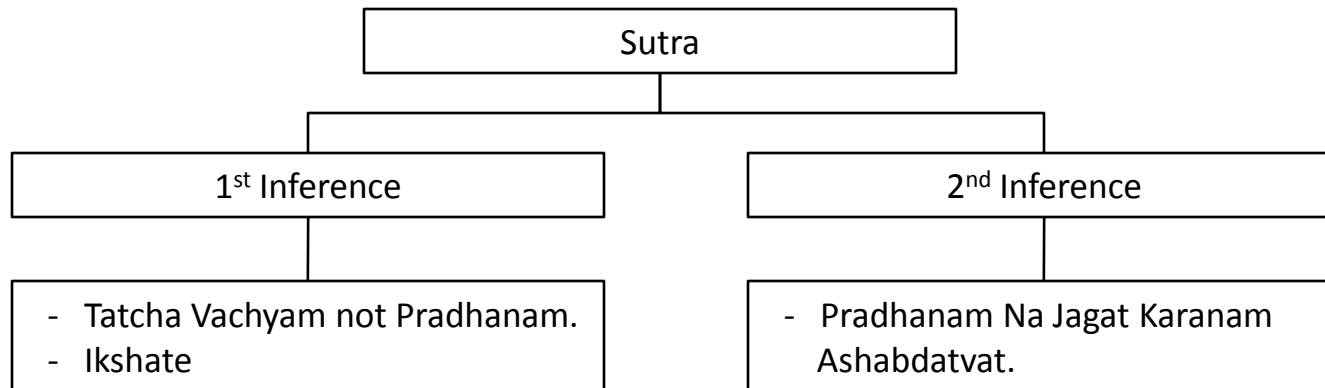
## Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiam;*  
*Taddhaika ahurasadevedamagra asidekamevadvitiam*  
*tasmadasatah sajjayata [1]*

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

- Sat eva Soumya idam agre asit.  
↑  
Pradhanam or Chit?
- Since Avidikam, it is not Jagat Karanam.
- Pradhanam has no Vedic support.
- Like Paramanu of Neiyayika / Nyaya philosophy.



**Conclusion :**

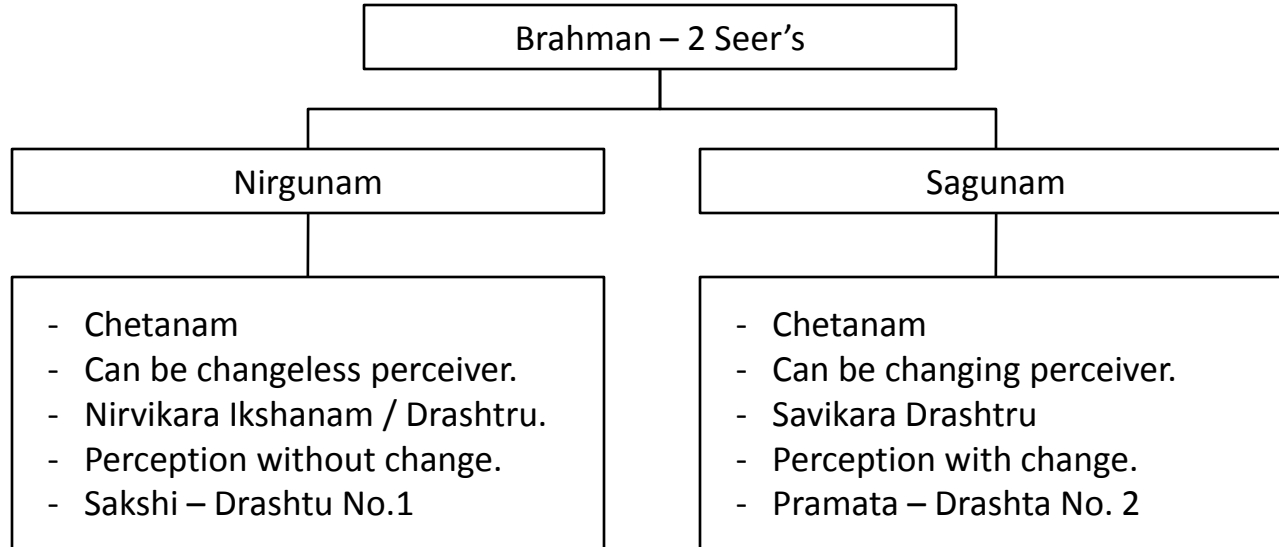
- Vedanta talks of Chetana Brahman alone as Jagat Karanam.
- Subject of Vedas is Jagat Karanam Brahman.
- That Brahman is Shastra Yoni.
- Sankhya takes up objection for Sutra 5.

## LECTURE 40

### Ikshater Adhikaranam : Sutras 5 – 11 (7 Sutras)

#### Subject :

- What is meaning of 'Sat' in 6<sup>th</sup> chapter of Chandogyo Upanishad?
- Sat = Jagat Karanam and Chetanam.
- Because of Ikshanam, visualisation not possible by Jada Pradhanam.
- Ikshatru has to be Chetanam.
- How Nirvikara Brahman perceiver?



#### 2 References :

#### Upadesha Sahashri :

- Ikshatitra Prakaranam.

## Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।  
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,  
तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे,  
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येर्त्हि य एवं वेद, अहं  
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,  
आत्मा ह्येषां स भवति; अथ योज्यां देवतामुपास्ते, अन्योऽसा-  
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै  
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां  
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

tathā rsinam, tathā manusyānām. taddhaitat paśyan rsir vāma-devaḥ pratipede,  
aham manur abhavam sūryaś ceti, tad idam api etarhi ya evam veda, aham  
brahmāsmīti sa idam sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate,  
ātmā hy esam sa bhavati. atha yo anyām devatām upāste, anyo'sau  
anyo'ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai  
bahavaḥ paśavo manusyam bhuñjyuh, evam ekaikah puruso devān bhunakti;  
ekasminn eva paśāv ādīyamāne'priyam bhavati, kimu bahusu? tasmād esām tan  
na priyam yad etan manusyā vidyuh ॥ 10 ॥

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



## Sutra – 6 :

गौणशब्देनात्मशब्दात् ।

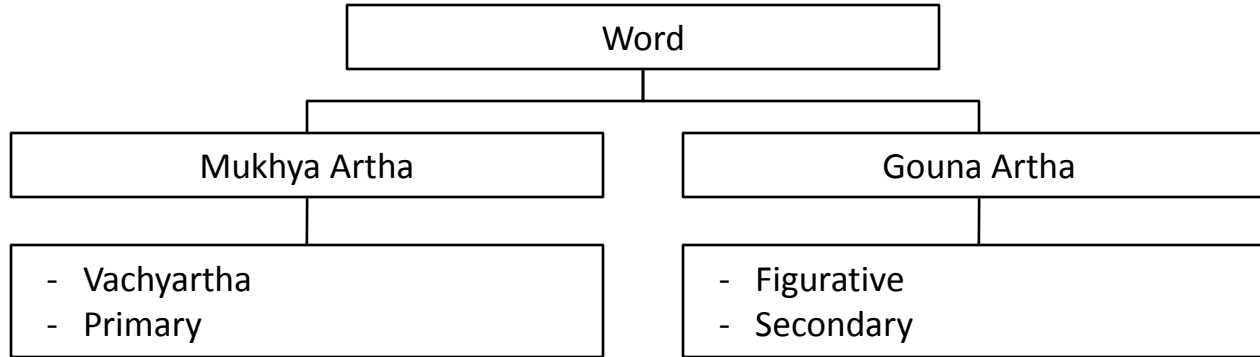
Gaunaschet na Atmasabdat ।

If it be argued that the seeing is in a secondary sense, we say, not so, owing to the use of the word Self. [1 – 1 – 6]

- Brahman – Jagat Karanam because of Visualisation.
- **Clue** : Jagat Karanam is Chetana Vastu.

### Sankhyas objection :

- Visualisation can be connected to Achetana Pradhanam also.
- I say Pradhanam Aikshyata.



### Example :

- He is a Lion / Pillar.
- Simhaha Manavataha.

Secondary Meaning	Primary Meaning
<ul style="list-style-type: none"><li>- Majesty, Strength, Leadership.</li><li>- Support</li></ul>	<ul style="list-style-type: none"><li>- Man doesn't walk on 4 legs.</li><li>- Not round made of Bricks.</li></ul>

## Why Teacher came to class with cooling glass?

- All children were Bright.



Not like Sun Glaring but Brilliant in Intellect.

- Ikshanam – Figurative.

## Sankhya :

- Any Chetana vastu uses visualisation before systematic planned action.
- Without Visualisation, action not systematic... welcome rehearsal done is visualisation.
- 23 items in Pradhanam come in systematic manner.
- Sat – as though visualised creation before. Gauna Ikshanam Symbolic – figurative.
- 1<sup>st</sup> element created is Tejaha.
- Sat Visualised and created Tejaha – Fire.
- Fire Visualised and created Jalam – Water.
- Water Visualised and created Earth.
- As though visualised, Gauna Ikshanam.
- 6<sup>th</sup> Chapter – Sat Vidya Prakaranam.
- Sat also matter – Achetanam.

## Taittiriya Upanishad : Anupravesha Sruti

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥ १ ॥

**So'kamayata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idagm sarvamasrjata yadidam kinca,  
tatsrstva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam caniruktam ca, nilayanam canilayanam ca,  
vijnanam cavijnanam ca, satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati ॥ 3 ॥**

He desired, 'I shall become many and be born. He performed tapas ; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika verse.' [2 – 6 – 2]

- Jagat karanam 'Sat' after creating world says :  
I – Jagat Karanam will enter into the world as Jivatma.
- Monologue – says to itself.

## Chandogya Upanishad : Section 8 to 12

स य एषोऽणिमैतदात्म्यमिदं सर्वं  
तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति  
भूय एव मा भगवान् विज्ञापयत्विति  
तथा सोम्येति होवाच ७

**Sa ya esho 'nima aitadatmyam idam sarvam,  
tat satyam, sa atma, tat-tvam-asi, svetaketu, iti;  
bhuya eva ma bhagavan, vijnapayatv-iti;  
tatha saumya, iti hovacha ॥ 7 ॥**

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said], 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 8 – 7]

- That Jagat Karanam sat alone is Atma, that you are.

## **Vyasa's Argument :**

- Jivatma refers to Chetana Vastu. In Sankhya also Atma = Chetana.
- You address Chetana Vastu Purusha. Never to Achetana Vastu – wall.
- Ikshanam not Gaunam.
- Agni + Jalams Visualisation is figurative. Sat Visualisation is not figurative.
- It is equated to Atma – Chetanam.
- It is essence, Mukhya Eva Ikshanam.

## **2 Anumana Vakyams :**

### **a) Purva Pakshi : Anumanam**

- Ikshati shabdaha gaunaha, gauna shabda sannidhyatvat.
- Occurring near abtejo...

### **b) Siddanta Anumanam :**

- Ikshati Shabdaha na gaunaha, mukhyaha – primary.
- Visualisation of chetana Brahman – Primary.

## **Hetu :**

- Atma shabdat, word atma invariably for chetana vastu.
- Drishtanta vyatirekena abtejo ikshatvat – Unlike fire / water.
- Only chetana atma can use – my self / I.
- Atma = Crucial word.
- Visualisation – primary, not figurative. That Jagat karanam 'sat' is chetana vastu not achetana vastu.

## Word Analysis :

- Gaunaha – Figurative used by Sankhya.
- Gauna Samanyat Prayuktaha.
- He is Lion / Pillar.

## If Purva Pakshi Argues that :

- Ikshati is figurative.

## We say :

- Ikshati is not figurative, because there is usage of Atma.
- Visualisation makes it Chetana Vastu.
- 6<sup>th</sup> Sutra over. It strengthens 5<sup>th</sup> sutra by saying Visualisation mentioned is primary not figurative.
- Must read 5<sup>th</sup> + 6<sup>th</sup> sutras together.
- Sat is Chetana Brahman not Achetana Brahman.

## Sutra 7 :

तन्निष्ठस्य मोक्षोपदेशात् ।

Tannishthasya mokshopadesat ।

(Pradhana is not the meaning of the word “Self”), because liberation is promised for one who holds on to That. [1 – 1 – 7]

- Tan Nishtasya moksho upadesa.
- Here reason given not of visualisation.

## Chandogya Upanishad : Chapter 6

- Sat – Jagat Karanam – Substratum of Universe = Atma – Purusha – you are that whoever is established in that karanam. Brahman is liberated.

- Who knows I am Sat – Jagat Karana Brahman will enjoy Jeevan Mukti till Prarabda is over and then Videha Mukti.

### **Vyasa : 2<sup>nd</sup> Reason**

- If Sat Brahman refers to inert matter – Tat tvam Asi – will mean you are inert.
- Moksha means recognising you are inert entity.
- All want to go from Alpagya to Sarvagya not to Jada.
- Purusha – not inert Achetana.
- Not mud – Better be Jiva.
- Since Moksha promised for Sat Nishta, Sat has to be Chetanam.

## LECTURE 41

1 – 7 – 3 :

**Ikshati Adhikaranam :**

**General Analysis :**

- Sad Eva Soumya Analysis.
- Sad – Chetanam or Achetanam – 6 Reasons.

**Aim of Student :**

- Gather more reasons for all conclusions of vedanta, in Brahma sutra text.

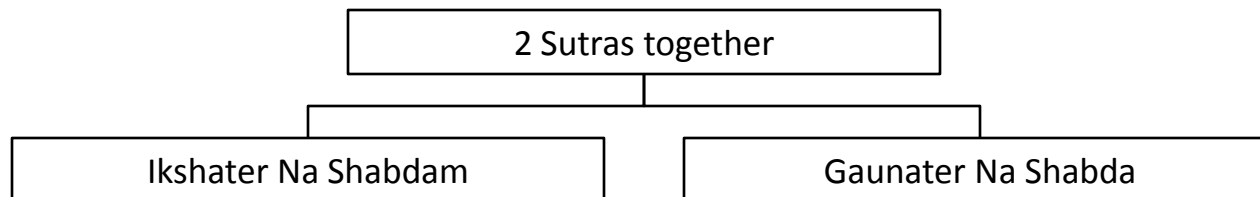
**What is Benefit?**

- a) Better understanding, clarity in Gita / Upanishad.
- b) Every conclusion connected with self knowledge.
  - Clarity in scriptural knowledge = Clarity in Self knowledge.
  - Clarity in face in the mirror depends on clarity in mirror.
  - Scriptural Rub through Gita, Brahma Sutra, Upanishad study.
  - Eliminate present doubt and future possibility of doubt by mind and challenges by others.
  - Therefore knowledge becomes conviction. Have enough reasons to convince others doubt.

**Conclusion of Adhikaranam :**

- Sat is chetana entity.

**1<sup>st</sup> Reason :**



- Visualisation is primary meaning not figurative.

## 2<sup>nd</sup> Reason :

- Easier.
- Shankara interprets in 2 ways.

## Chandogyo Upanishad : 6 Chapter – 16 Sections

### Section 1 – 7 :

- Sections deal with Srishti – creation Adhyaropa Pramana.

### Section 8 – 16 :

- Main teaching... you are Sat – Jagat Karanam.

## Chandogyo Upanishad :

स य एषोऽग्निमैतदात्म्यमिदं सर्वं  
तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति  
भूय एव मा भगवान् विज्ञापयत्विति  
तथा सोम्येति होवाच ७

**Sa ya esho 'nima aitadatmyam idam sarvam,  
tat satyam, sa atma, tat-tvam-asi, svetaketo, iti;  
bhuya eva ma bhagavan, vijnapayatv-iti;  
tatha saumya, iti hovacha || 7 ||**

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said], 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 8 – 7]

- In all sections same mantra.
- That Jagat Karana Brahman you are = Purusha.
- Pradhanam – not listening, can't listen.
- Listener = Chetana Purusha.
- Addresses Chetana Purusha and says "You are that Sat Karanam".
- You – Purusha are Chetanam – Consciousness Awareness.
- One established in this knowledge is Mukta.
- I am Jagat Karana Chetana Purusha, not miserable Chetana Abhasa. This knowledge he gains.



## Chandogya Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां  
दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् परिडतो मेधावी  
गन्धारानेवोपसंघेतैवमेवेहाचार्यवान् पुरुषो वेद  
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति २

Tasya yathabhinahanam pramucya prabruyadetam disam gandhara etam  
disam vrajeti sa gramadgramam prcchanpandito medhavi  
gandharanevopasampadyetai- vamevehacaryavanpurušo veda  
tasya tavadeva ciram yavanna vimoksyetha sampatsya iti. || 2 ||

And as someone may remove that person's blindfold and say, 'Gandhara is this way ; go this way,' and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

- Once established in this knowledge, gain Moksha.
- Videha Mukti after exhaustion of Prarabda.
- Jeevam Mukti duration varies individual to individual.
- Once established in Jagat Karanam Purusha, will get liberated.

## Sankhya interpretation :

- Jagat Karana sat = Achetana Pradhana. You - Svetaketo is none other than Achetana Pradhanam.
- If you are established in Jagat Karanam Svarupa – Achetanam Pradhana – ends in Absurdity.
- In Moksha Pramata has to go away, Prakrti state has to go away from me Purusha.
- Moksha, establishment should be in Chetana Purusha not Achetana Prakrti.
- In this verse Moksha promised for being established in Sat.
- If Sat is Brahman it tallys with moksha. With Pradhanam will not tally.

1 <sup>st</sup> Argument	2 <sup>nd</sup> Argument
Sat Chetanam because of Visualisation	Establishment in Sat is Moksha Karanam

## 8<sup>th</sup> Sutra :

हेयत्वावचनाच्च ।

Heyatvavachanaccha ।

(Pradhana has not been spoken of even indirectly), because there is no subsequent mention of its rejection, and (because that militates against the assertion at the beginning. [I – I – 8]

## General Analysis :

- Atma – subtle entity Vyavahara – in gross intellect.

## Journey : Gross to Subtle

- In Upanishad – Arundati Darshana Nyaya.

## Taittiriya Upanishad :

- Couple see Arundati Vasishta. Model couple.
- 1<sup>st</sup> show – Big Star
- Next – Small.
- By Pancha Kosha Viveka, show Ananda Maya Kosha = Atma.
- Reveals Achetanam first and at last Chetanam Brahman – This is standard process in Upanishad.

## Sankhya :

- Negates Sat Karanam & goes to Purusha.
- Intermediary – negated, Negation = Heyatvam.
- Nishedyatva Nirakriya Manatvam.

## Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स  
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्  
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa  
atma tattvamsi svetaketo iti bhuya eva ma bhagavan  
vijnapayatviti tatha somyeti hovaca.*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.'  
[Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father.  
[6 – 8 – 1, 6 – 9 – 4, 6 – 10 – 3, 6 – 11 – 3, 6 – 12 – 3, 6 – 13 – 3, 6 – 14 – 3, 6 – 15 – 3, 6 – 16 - 3]

- Section 8 to 16 – 9 times teaching.
- Repeated - Sat = Jagat Karanam.  
- That Sat you are.
- If Sat was intermediate it should have negated 'Sat'. Sruti doesn't negate. Takes it as final step.

## Anumanam :

- Heyatva Avachanat..
- Tad Satcha Vakyam Na Pradhanam. Sad used in Chandogya Upanishad is not Pradhanam because it is not negated.

## Previous Sutra :

तन्निष्ठस्य मोक्षोपदेशात् ।

Tannishthasya mokshopadesat ।

(Pradhana is not the meaning of the word "Self"), because liberation is promised for one who holds on to That. [1 – 1 – 7]

## Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

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. [II – I – 1]

- Cha – vai – tu – hi – 4 words used in Sanskrit grammar to complete 8 letter sentences.

## 7<sup>th</sup> Reason :

- “Chakara” added, therefore Sat word not Pradhanam.

## Chanodgya Upanishad :

स ह द्वादशवर्षं उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य  
महामना अनूचा-नमानी स्तब्ध एयाय तं ह पितोवाच श्वेतकेतो यन्नु  
सोम्येदं महामना अनू-चानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः २

**Sa ha dvadasavarsa upetya caturvimsativersah sarvanvedanadhitya  
mahamana anucanamani stabdha eyaya tam ha pitovaca svetaketo yannu  
somyedam mahamana anucanamani stabdho'syuta tamadesamapraksyah II 2 II**

Svetaketu went to his teacher's house at the age of twelve. After studying all the Vedas, he returned home when he was twenty-four, having become very serious and vain, and thinking himself to be a great scholar. [Noticing this,] his father said to him : 'O Svetaketu, you have now become very serious and vain, and you think you are a great scholar. But did you ask your teacher for that teaching [about Brahman]. [ 6 – 1 – 2]

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति  
कथं नु भगवः स आदे- शो भवतीति ३

**Yenasrutam srutam bhavatyamatam matamavijnatam vijnatamiti  
katham nu bhagavah sa adeso bhavatiti II 3 II**

'That teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Svetaketu asked] 'Sir, what is that teaching?'. [6 – 1 – 3]

## Questions :

- What is that by which everything is known.
- Ena Ashrutam – Srutam.
- Ena Amatam – Matam.
- Ena Avigyatvam – Vigyatvam.
- Same Question in Mundak Upanishad.

## Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।  
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-'ngirasam vidhivad-upasannah papraccha,  
Kasmin nu bhagavo vijnate sarvam-idam vijnatam bhavatiti || 3 ||

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become known?” [1 – 1 – 3]

## Answer :

- Karana Vigyanena Sarva Karyam Vigyatam Bavati.
- By knowing cause all effects known.
- Effect = Cause with different Name + form.
- Gold + Name + Form = Ornaments
- Clay + Name + Form = Pots.
- Jagat Karanam Vigyanam – Jagat Sarvam Vigyatam Bavati.

## Sankhya :

- From Pradhanam – 23 Tatvams born (Mahat, Ahankara, Manaha, Dasha Indriyas, Sukshma, Sthula Butani).

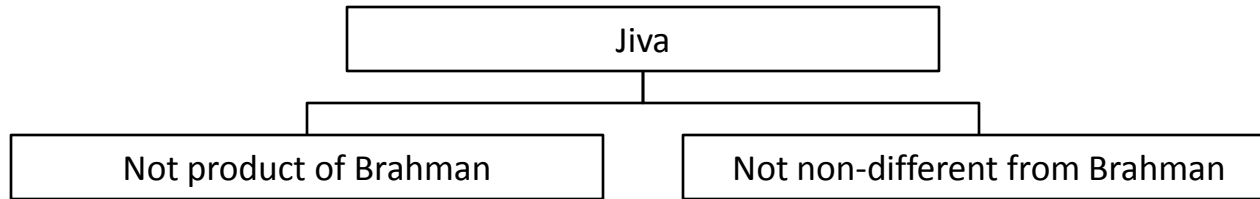
## Vyasa :

- Purusha not product of Pradhanam.
- Countless Atmas, Purushas are there. Will know inert things.
- Achetana Jivas not known.
- Brahman = Jagat Karanam.
- All Jivas are that Brahman.

## Gita :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]



- Achetana Prapancha also, known by Brahman Jnanam.
- Chetana Jiva + Achetana Prapancha known.
- Achetana Prapancha is product of Brahman.
- “Chakara” indicates Eka Vigyanena Sarva Vigyana Pratigya.

## LECTURE 42

I-1-8 :

- Ikshati – Adhikaranam = 7 Sutras.
- 4 Over.

**Subject :**

**Chandogya Upanishad :**

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiam;*  
*Taddhaika ahurasadevedamagra asidekamevadvitiam*  
*tasmadasatah sajjayata [1]*

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



- 6 reasons + 1 – implied reason.

# Reasons for Sat to be Chetanam

(1)

Sutra 5

- Sat visualises creation before creation emerges.

(2)

Sutra 6

- Sat is cause of Moksha.

(3)

Sutra 7

- Sat not intermediary step negated before going to Purusha.
- Sat = Final Purusha = Highest step

(4)

Sutra 8

- Cha Shabda in Sutra
- Eka vigyanena Sarva Vigyanams Pratigya Bavati.
- Knowledge of Brahman leads to knowledge of everything.
- Purusha not effect of Pradhanam.

(5)

Sutra 9

- Locus of Jiva in Sushupti.
- Resolution in Sushupti

(6)

Sutra 10

- Gathi Samanyam
- Chetanam has concurrence in other Upanishads.

(7)

Sutra 11

- Because it is heard.



## Sutra 9 :

स्वाप्ययात् ।

Svapyayat ।

Because of the merger of the individual into his own Self. [1 – 1 – 9]

- Svapyata.

## General Analysis :

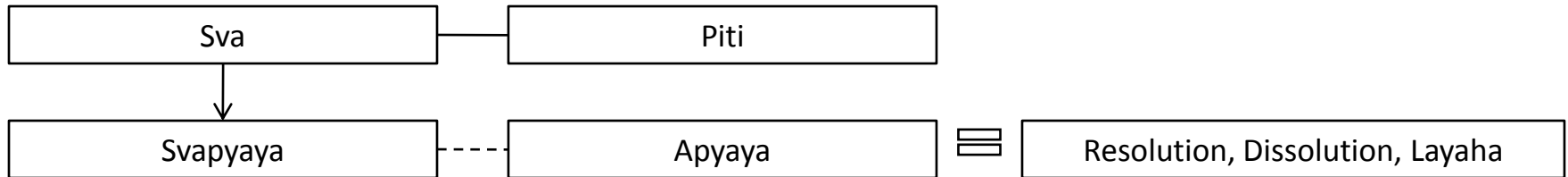
## Chandogya Upanishad :

स य एषोऽग्निमैतदात्म्यमिदं सर्वं तत्सत्यं स  
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्  
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa  
atma tattvamasi svetaketo iti bhuya eva ma bhagavan  
vijnapayatviti tatha somyeti hovaca.*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 8 – 1]

- Sushupti Avastha – individual given name Svapiti. Why sleeper named Svapiti?
- In sleep Jiva resolves into its own original nature.



- Resolution into own nature = Sat Karanam Brahman.
- Svarupa Layaha.

- Nature of Jiva = Sat Karanam.
- 1<sup>st</sup> = Jiva resolves into Sat.
- 2<sup>nd</sup> = Jiva resolves into its nature.
- Therefore Sat = Svam. Svam = Sat.
- Sat Karanam alone is Svarupam.
- Svarupam alone is Sat Karanam.

**Question :**

- Is Sat Karanam Chetanam or Achetanam.

**Sankhya :**

- Achetanam Sat
- Achetanam = Nature of Jiva.

**Vedanta :**

- Sat = Chetanam
- Chetanam = Nature of Jiva.

**Question :**

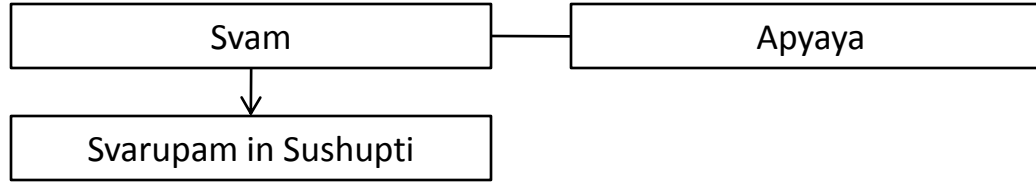
- Is your nature Chetanam?
- Achetanam can't hear or reply anything.
- To say Achetanam, you have to be Chetanam. No Jiva is Achetanam.

**Sankhya :**

- Purusha + Pradhanam – 2.
- Distinct independent entities. Chetanam + Achetanam – totally exclusive entities. Spirit + matter totally exclusive – idea of Sankhya.
- In his philosophy Chetanam + Achetanam mixed up.

## Anumanam :

- Tat Satcha Vachyam, not Pradhanam because Sat is Locus of Jiva in Sushupti – resolution in Sushupti.
- It can't be Achetana Pradhanam.



- Jiva resolves into Svam – Svarupam. When a thing resolves, it resolves into its nature alone.

	Resolves into
Ornament	Gold
Pot	Clay
Wave	Water
Dreamer	Waker

- All active now... Nature = Svam.

## Next word :

### Apyaya : Gita

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया।  
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११.२ ॥

The origin and destruction of beings, verily, have been heard by me in detail from You, O Lotus-eyed Krsna, and also Your inexhaustible greatness. [Chapter 11 – Verse 2]

## Mandukya Upanishad :

- Pravayayaipi Butanam – ehsa – Apyaya = Dissolution.
- Svapyaya = During Sushupti there is Sat Layaha also.
- Svarupa = Sat. Therefore Sat should be Chetanam.
- Inference = Tat Satcha Vakyam Na Pradhanam Svapyaya.

## 10<sup>th</sup> Sutra :

गतिसामान्यात् ।

Gatisamanyat ।

On account of the uniformity of view (of the Vedanta texts, Brahman is to be taken as that cause). [I – I – 10]

### General Analysis :

- Sat = Jagat Karana – Doesn't say Chetanam / Achetanam – Vague. Therefore doubt.
- Vagueness clarified by Parallel ideas in other Upanishads.

### 1<sup>st</sup> Internal Evidence :

- 2<sup>nd</sup> similar srishti statement in other upanishads.
- See Karanam there as Chetanam or Achetanam.

### Srishti :

#### 1) Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti ॥ 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. [II – I – 1]

- Brahman = Jnana Svarupam.
- From Chetana Brahman – Akasha was born Akasha sambutaha.. Used to indicate material cause – Upadana Karanam..

## Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idam sarvamasrjata yadidam kinca,  
tatsrastva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam canirukatam ca, nilayanam canilayanam ca  
vijnanam cavijnanam ca,  
satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati ॥ 3 ॥

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Brahmanda Valli – Brahma Putcham pratishtam.
- Brahman desired and became creation.

## Taittiriya Upanishad : Brigu Valli

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,  
yena jatani jtvanti, yatprayantyaabhisamvisanti,  
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- Brahman = Chetanam = Srishti, Sthiti, Laya Upadana Karanam.

- Yah – Sarva Sarva vitu Jnanam – Jayate.

Jiva	Brahman
- Alpiscent	- Omniscient - Jagat Karanam. <b>Mundak Upanishad :</b> - Tasmat... Annam Jayante... [I – I – 9] - From that Brahman – Nama / Rupa Annam Born.

### Mundak Upanishad :

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

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

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

### Mundak Upanishad [II – I – 3] / Kaivalya Upanishad [Verse 15] :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

**Etasmaj-jayate prano manah sarvendriyani ca I**  
**kham vayur-jyotir-apah prthivi visvasya dharini II 3 II**

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.

- Brahman = Upadana Karanam.

## Aitareya Upanishad :

आत्मा वा इदमेक एवाग्र आसीत् ।  
नान्यत्किञ्चन मिषत् ।

Om atma va idameka evagra asit ।  
nanyat kincana misat ।

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... [Verse 1 (a)]

- Atma – Chetana Vastu – from which Jagat born..

## Prasno Upanishad :

आत्मन एष प्राणो जायते ।  
यथैषा पुरुषे छायेतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिञ्शरीरे ॥३॥

Amtmana esha praano jaayate  
yathaisha purushe chchaya-etasmin-etadaatatam manokrtena-ayati-asmin-sarire ॥ 3 ॥

This Prana is born of the Atman. As shadow is born of the man, so is the Prana of the Self. By the action of the mind it enters into this body. [Chapter III – Verse 3]

- Prana + creation is born just as a shadow is born.
- Shadow unreal. Unreal creation born out of Brahman.

## Brihadaranyaka Upanishad :

- Yatha Vispulingaha Prabavanti, from Atma creation born.
- Gathi samanya nayaya - wherever vagueness, replace by explicit statements from other Upanishads.

## Anumanam :

- Tatsatcha Vachyam na pradhana Braheiva gathi samanyat.

## Word Meaning :

- One compound word.

Gathi	Samanyam
- Jnanam - Avagatihi	- Chetana Karana Jnanam

- Jnanam – in Vedanta – supported by all Upanishads.

### Sankhya :

- Achetana Karana – not supported by other Upanishads.
- Samanyam = Identity, commonness, concurrence, majority vote.

### 11<sup>th</sup> Sutra :

श्रुतत्वाच्च ।                      Srutatvaccha ।

And because it is directly stated in the Sruti (therefore the all-knowing Brahman alone is the cause of the universe). [I – I – 11]

### Svetasvatara Upanishad :

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।  
स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

na tasya kascit patir asti loke na cesita naiva ca tasya lingam I  
sa karanam karanadhipadhipo na casya kascij janita na cadhipah II 9 II

No one in the world is His master, no one has anybody any control over Him. There is no sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord. [Chapter 6 – Verse 9]

- Saha Karanam... That is Karanam – Atma Vatu.



## 10<sup>th</sup> Sutra :

- Chetanam Brahman = Karanam.
- Sankhya Philosophy based more on Tarqa, less on veda.

## Anumanam :

- Tat Satcha Vakyam Chetanam, Braheiva Srutvat.

Srutvat	Cha
<ul style="list-style-type: none"><li>- Because it is heard</li><li>- Learn veda by hearing. Hence called Sruti.</li></ul>	<ul style="list-style-type: none"><li>- Indicates conclusion of 7 reasons.</li><li>- Sat = Chetanam Karanam Brahman.</li></ul>

- Ikshati Adhikaranam over.

## Upasamhara – Conclusion :

- Controversial subject matter – doubt – opinion of Purva Pakshi, our conclusion.

## Subject – Vishaya :

## Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiam;*  
*Taddhaika ahurasadevedamagra asidekamevadvitiam*  
*tasmadasatah sajjayata [1]*

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

## Chandogya Upanishad :

कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः  
सञ्जायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् २

**Kutastu khalu somyaivam syaditi hovaca kathamasatah sajjayeteti :  
Satteva somyedamagra asidekamevadvitiam II 2 II**

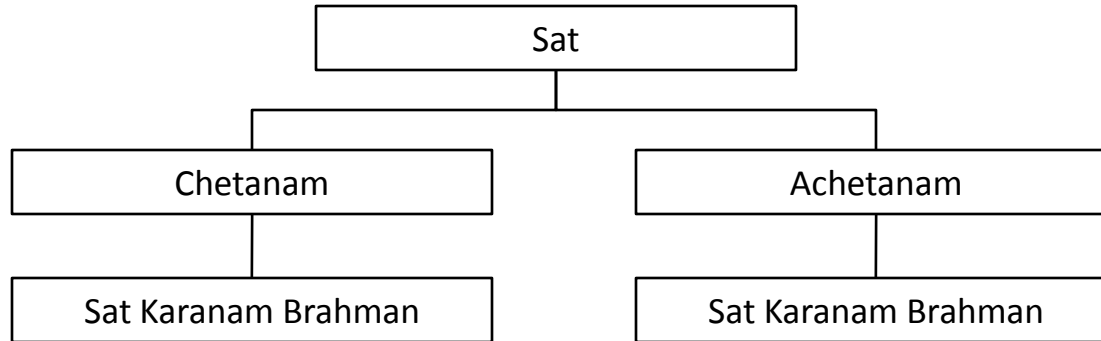
The father said : O Somya, what proof is there for this – that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second. [6 – 2 – 2]

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत  
तस्माद्यत्र क्व च शोचति स्वेदते वा  
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata  
aiksata bahu syam prajayeyeti tadapo'srjara  
tasmadyatra kvaca socati svedate va  
purusastejasa eva tadadhyapo jayante II 3 II**

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

## Samshaya – Doubt :



- Sruti doesn't mention.
- Taittiriya Upanishad – no doubt... Satyam, Jnanam.

## Taittiriya Upanishad :

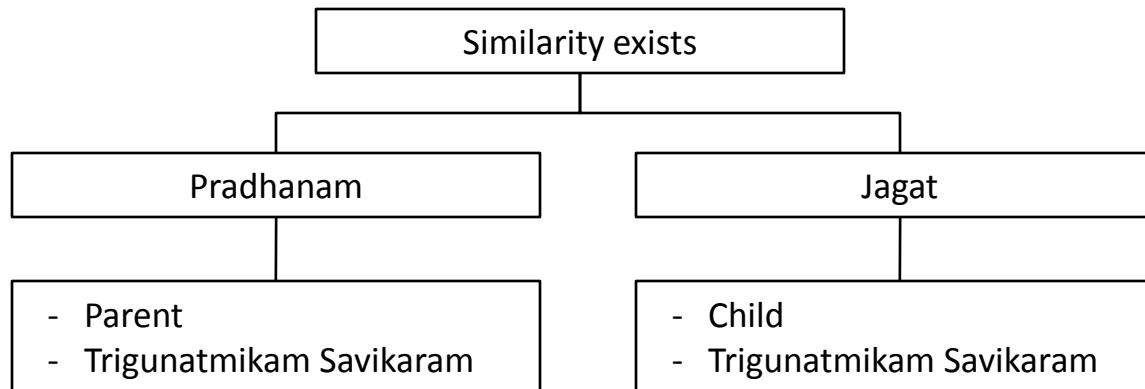
ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेद निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti ॥ 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. [II – I – 1]

## Sankhya :

- Material Cause has to be material.
- All Material Cause are material, inert, born out of matter.
- Cause + effect similar.



## Siddhanta – Conclusion :

- Sat refers to Chetana Karanam 7 reasons.

## Sangatih – Connection :

- Previous Sutra – Samanvaya – Ikshati.

**Akshepa Sangatihi :**

- 4<sup>th</sup> Adhikaranam – Brahman = Subject matter Tattu Samanvayat.

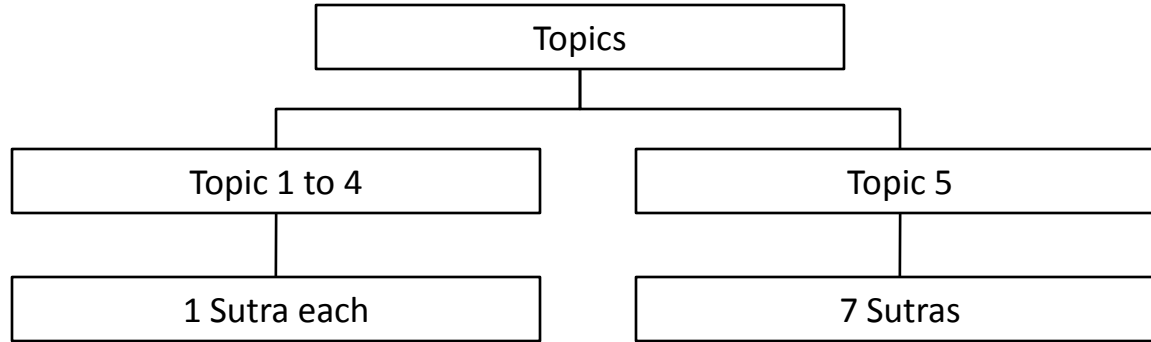
**Sankhya Objection :**

- Pradhanam alone Jagat karanam.

**Answering objection in this Sutra :**

- Akshepa Sangatihi.

## Lecture 43



### Justify :

- Why topic Ikshati Adhikaranam in Brahman Sutra.

### Technical :

Jaimini Sutra	Brahma Sutra / Uttara Mimamsa Sutra
- Purva Mimamsa Karma Khanda Vachya.	- Analyse Vedanta Vakya.

### Why in 1<sup>st</sup> Chapter – not in 2 / 3 / 4 Chapter :

- 1<sup>st</sup> Chapter – Proves Samanvaya – consistency harmony.

### 1<sup>st</sup> Pada (Section) :

- Spashta Brahma Linga Vakya pada.
- Analysis statements which have clear clues, indications to reveal Brahman.
- Sat – clear clues to prove Sat = Brahman.
- Ikshatihi – means clues.

### 2<sup>nd</sup> Chapter :

- Aspashta Brahma Linga Vakhyam.
- Not clear clues, Sruti Sangatihi.

- Shastra / Adyaya sangatih / Pada Sangatihi.
- Seeing connection between Ikshati and Samanvaya – is Akshepa Sangatihi.
- 5<sup>th</sup> Adhikaranam answers objection raised on 4<sup>th</sup> Adhikaranam.
- 5 out of 192 topics done.

6<sup>th</sup> Topic :

12<sup>th</sup> Sutra :

आनन्दमयोऽभ्यासात् ।

Anandamayo'bhyasat ।

Anandamaya means Para Brahman on account of the repetition (of the word 'bliss' as denoting the Highest Self). [I – I – 12]

8 Sutras	
Adikaranam	Sutras
1 to 4	Sutra 1 – 4
5	Sutra 5 – 11
6	Sutra 12

Sankhya	Vedanta
<ul style="list-style-type: none"> <li>- Speculative philosophy</li> <li>- Proposed, founded by Acharya.</li> </ul>	<ul style="list-style-type: none"> <li>- Philosophy out of Upanishad.</li> <li>- Analyses sutras in vedanta.</li> </ul>

## Taittriya Upaishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नम् । अन्नात्पुरुषः ॥ २ ॥

tasmadva etasmadatmana akasah sambhutih I  
akasadvayuh, vayoragnih, agnerapah I  
adbhyah prthivi, prathivya osadhayah I  
osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

- Knowing 5 Koshas – no Moksha.
- Why it is introduced?

## Taittriya Upanishad :

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

Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti ॥ 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. [II – I – 1]

- Brahma Jnanam will give liberation.
- Sruti can't reveal Brahman directly.
- To go from ground to 5<sup>th</sup> level need steps.
- To go from grosser to subtler level need 5 koshas steps.
- Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha / Vigyanamaya Kosha / Anandamaya Kosha.

- Eyes needs Acclimatisation to go from sunlight to darkness.
- Mind needs acclimatisation to go from gross to subtle.
- All upasana to train the mind to see.. Brahman.

**Katho Upanishad :**

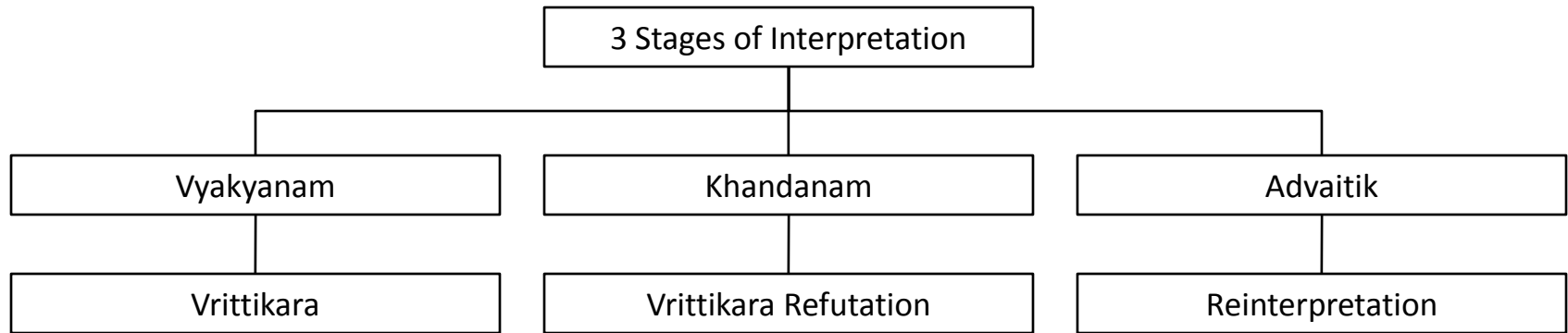
- Drishyatu Agrayaya.... Sukshmaya Sukshma taram darshibihi.

**Some commentators :**

- Ananda maya not Kosha but Brahman.
- Visihta Advaitam and Vrittikara matam also claims this.

**Shankara :**

- Initially accepts Anandamaya as Brahman and in 20<sup>th</sup> Sutra – says Anandamaya can't be Brahman. Reinterprets sutras advaita interpretation in end.



- Each Kosha introduced as Atma.
- Anyontara atma Pranamaya, Manomaya, Vigyanamaya, Anandamaya. Hence Annamaya and others are koshas, dresses.

Anya	Antara	Previous One
Another	Interior	Exterior



## Sankhya 1<sup>st</sup> Reason :

- After Anandamaya – Anyontara not mentioned. Hence Brahman only 4 koshas.
- Get taittiriya by heart and jump up + down to see philosophy.

## Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।  
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।  
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vaco nivartante, aprapya manasa saha,  
anandam brahmano vidvan, na bibheti kadacaneti,  
tasyaisa eva sarira atma yah purvasya || 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. [II – IV – 1]

- Yato vacho nivartante... Manomaya.

## 2<sup>nd</sup> Reason :

- Rig – sloka – talks about Brahman after Ananda maya. Culmination of internal journey.

## Shankara :

- Refutes and gives 5 Arguments of Brahman sutra + 1 of Taittiriya upanishad.

## 1<sup>st</sup> Argument :

- Ananda maya has gradation – Priya, moda, pramoda – experiential happiness.
- Nonexperiential happiness – no gradation.
- Where Ananda means Anantha.
- Ananda Atma is inner essence core pith is atma.
- Ananda is Atma of Ananda maya.
- In Anandamaya kosha, Ananda becomes Atma.

## 1<sup>st</sup> Reason :

- Anadasye antar atmane yuktatvat = Anandamaya Antaratmani bavati.
- Ananda is inner self of Ananda, Ananda maya becomes experiential Ananda kosha.

## 2<sup>nd</sup> Argument :

- At end Rig mantra doesn't refer to Anandamaya. Talks of Brahman putcham... Asanneva...

## Taittiriya 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, santamenam tato viduriti ।  
tasyaisa eva sarira atma yah purvasya ॥ 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. [II – VI – 1]

## Lecture 44

- Argument in Taittiriya Upanishad.
- 1<sup>st</sup> Argument of Vrittikara.

### Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।  
 तस्माद्वा एतस्माद्विज्ञानमयात् ।  
 अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।  
 स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
 अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।  
 मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।  
 आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।  
 तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma, yah purvasya,  
 tasmadva etasmadvijnanamayat,  
 anyo'ntara atmanandamayah, tenaisa purnah,  
 sa va esa purusavidha eva, tasya purusavidhatam,  
 anvayam purusavidhah, tasya priyameva sirah,  
 modo daksinah paksah, pramoda uttarah paksah,  
 ananda atma, brahma puccham pratistha,  
 tadapyesa sloko bhavati ॥ 2 ॥

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

- Tasya Priya me shiraha...after Anandamaya Kosha, Ananda Atma introduced.
- Hence Ananda Maya = Kosha.
- Ananda without Maya = Atma.

Anandamaya Kosha	Ananda Atma
- Experiential Ananda fluctuating, Pratibimba Ananda.	- Non experiential Ananda. - Fullness - Poornatvam - No fluctuation. - No tara tamyam – Manushya, Deva, Ghandharva. - Bimba Ananda. - Antar Atma.

## 2<sup>nd</sup> Argument :

- At end of Anandamaya, Rig mantra talks of Brahman.
- Ananda Atma = Brahman.

## Shankara :

- Brahman in Rig does not refer to Anananmaya Kosha but to Brahman = Ananda Atma.
- Not Priya, Moda, Pramoda of Ananda.
- Nigamana Sloka.

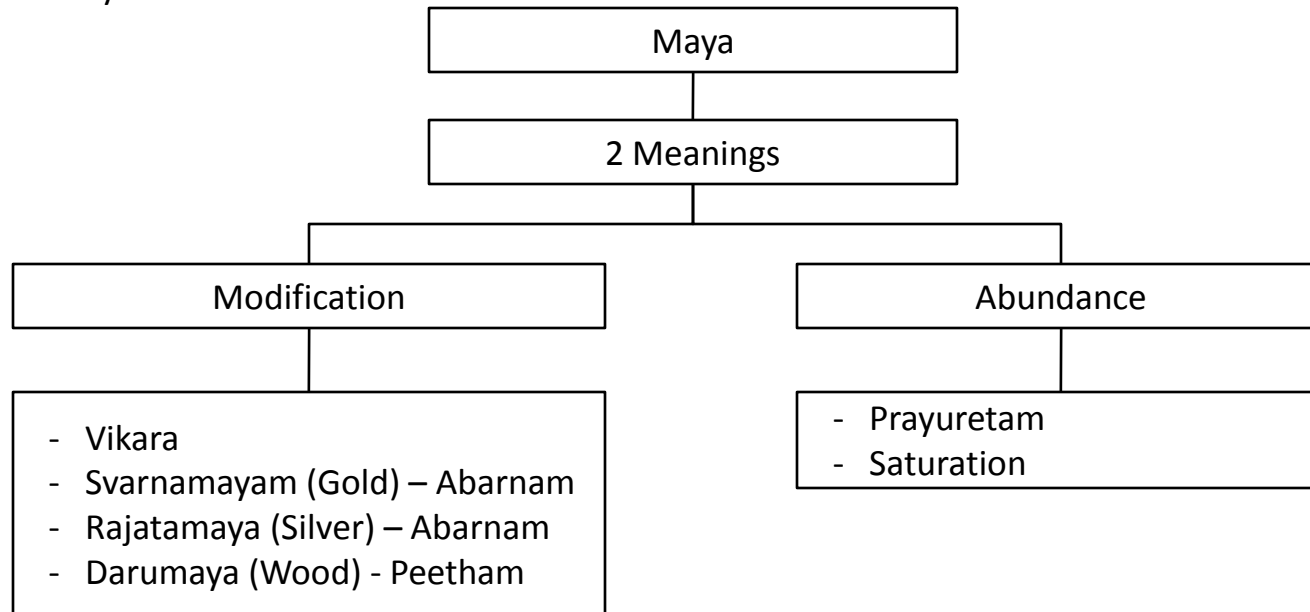
## 3<sup>rd</sup> Argument : Grammatical

- Maya indicates kosha not Brahman.
- **Suffix :**

Ananda – Maya / Mayat

Svarga – Maya

Vishnu – Maya.



- Golden – “en” = Modification
- Wooden – “en” = Modification

**Maya indicates Vikarta :**

- Changing object, not changeless.
- Anandamaya = Vikara / Savikara can't be Brahman.
- Na Brahman – Savikaratvat Annamaya vatu.
- Body = Annamaya – modification of Annam metabolism / digestion.

Karanam	Karyam
<ul style="list-style-type: none"> <li>- Prana</li> <li>- Brahman</li> </ul>	<ul style="list-style-type: none"> <li>- Pranamaya</li> <li>- Anandamaya / Savikaram</li> </ul>

- No experiential happiness in Brahman. Experiential Ananda = Fake Ananda = Kosha.
- Subject to fluctuation.
- I am happy / happier / happiest / sorrowfuller...
- Tara Tama bava.
- Suffix – 2<sup>nd</sup> meaning – Abundance or saturated Ananda.
- Predominance of Ananda – some Dukham in it.
- Mostly happy / Dukha Lesam.
- Brahman = Embodiment of Ananda.  
= Mayat Rahita Ananda.

**3<sup>rd</sup> Argument :**

- Mayat Antardvena – Savikaratvat, subject to modification like Annamayavat prana Kriyatvat.

#### 4<sup>th</sup> Argument :

- Priyadi Avayatvat.

#### Taittiriya Upanishad :

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तस्माद्वा एतस्माद्विज्ञानमयात् ।  
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।  
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
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sa va esa purusavidha eva, tasya purusavidhatam,  
anvayam purusavidhah, tasya priyameva sirah,  
modo daksinah paksah, pramoda uttarah paksah,  
ananda atma, brahma puccham pratistha,  
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- Anyontara Atma... Priya / Moda / Pramoda.
  - Anandamaya has parts, Limbs, Avayavam.
  - Anandamaya has head, legs, hands.
  - Pranamaya / Manomaya / Vigyana Maya has head, legs, hands
  - Anything with part is product, contraction / modification / expansion / limitation → Parichinantvam
  - Yatu Savayava, tatu karyam, savikaram, ghatavatu.
  - Anandamaya Savayavam, limited product, Kosha.
  - Brahman = Niravayavam / Nishkalam.
- Free from parts, eternal, not karyam not parichinnam.

} Savayavam

- 4<sup>th</sup> Argument = Priyadi Avayavatu.
- 5<sup>th</sup> Argument = Prithak prithakvena uchhatvat.
- Brahman separately mentioned – as Ananda Maya Putcham – Aadhara, support of Anandamaya.
- Desk is support of clock.



Supporter      Supported

- Supporter / supported – not identical.
- Anandamaya – supported by Brahman.
- Ananda Atma Brahman Putcham Pratishta.
- Brahman is separately enumerated.

### 6<sup>th</sup> Argument :

#### Taittiriya Sutra Bashyam :

- Brahmanda valli – at end talks of benefit of Jnanam.

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।  
 तस्माद्वा एतस्माद्विज्ञानमयात् ।  
 अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।  
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 आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।  
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- Jnani crosses over all Koshas Upasankramati – transcends means disidentifies will all 5 koshas.
- Transcend Annamaya means – I no more look upon myself as Annamaya but external dress of mine.
- Coat / Shirt / Banyan....

- Suppose Ananda maya is Brahman... then I must disidentify with Brahman also. If Brahman dropped, then Shunyavada then Madhyantara Buddhism.
- We are going to study all sutras based on Advaita Vyakhyana.

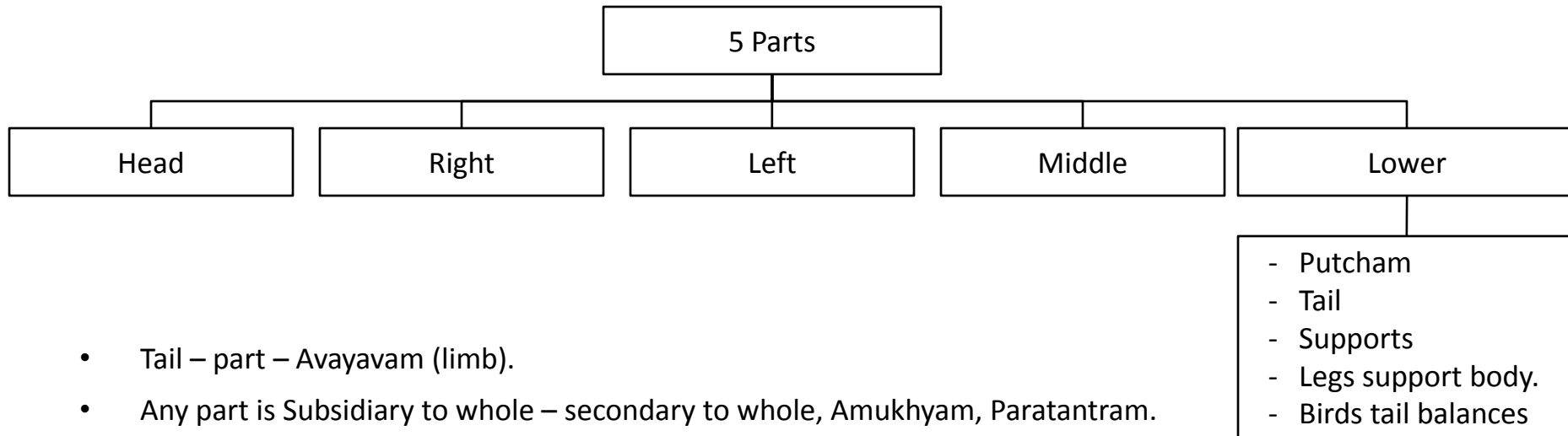
## General Analysis :

### Taittriya Upanishad : Anandamaya

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 अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।  
 स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
 अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।  
 मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।  
 आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।  
 तदप्येष श्लोको भवति ॥ २ ॥

**tasyaisa eva sarira atma, yah purvasya,  
 tasmadva etasmadvijnanamayat,  
 anyo'ntara atmanandamayah, tenaisa purnah,  
 sa va esa purusavidha eva, tasya purusavidhatam,  
 anvayam purusavidhah, tasya priyameva sirah,  
 modo daksinah paksah, pramoda uttarah paksah,  
 ananda atma, brahma puccham pratistha,  
 tadapyesa sloko bhavati ॥ 2 ॥**

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]



- Tail – part – Avayavam (limb).
- Any part is Subsidiary to whole – secondary to whole, Amukhyam, Paratantram.
- Part depends on whole for survival. Every state depends on centre.



- Amsha – Amsham Ashrayat
- Part – whole.
- Avayava – Avayavi.
- Brahman introduced as tail of Ananda Maya Kosha – Prishta Baga.

Brahman	Anandamaya
<ul style="list-style-type: none"> <li>- Avayava</li> <li>- Tail</li> <li>- Amukhya</li> <li>- Subservient</li> <li>- Secondary</li> <li>- Paratantram not Svatantram</li> <li>- Dependent</li> </ul>	<ul style="list-style-type: none"> <li>- Avayavi</li> <li>- Whole.</li> </ul>

- Is Brahman secondary, Paratantram, to Anandamaya – dependent on Anandamaya?
- Brahman not secondary to Anandamaya – even though it is tail of Anandamaya.
- Brahman not dependent on Anandamaya, independent, eventhough presented as tail Pucham of Ananda Maya.
- Brahman = Primary + Independent as tail of Anandamaya.
- Anandamaya – Pucha Rupam Brahman Abhyasat.
- Abyasat – 1<sup>st</sup> reason to establish. All argument say Brahman is Svatantram.
- Prachuryat – Tadetu Vyapadeshat.

<b>तद्धेतुव्यपदेशाच्च ।</b>	<b>Taddhetuvyapadesaccha ।</b>
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And because he is declared to be the cause of it (i.e. of bliss; therefore 'maya' denotes abundance or fulness). [I – I – 14]
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13<sup>th</sup> Sutra :

विकारशब्दान्नेति चेत् न प्राचुर्यात् । Vikarasabdanneti chet na prachuryat ।

If (it be objected that the term Anandamaya consisting of bliss can) not (denote the Supreme Self) because of its being a word denoting a modification or transformation or product (we say that the objection is) not (valid) on account of abundance, (which is denoted by the suffix 'maya'). [I – I – 13]

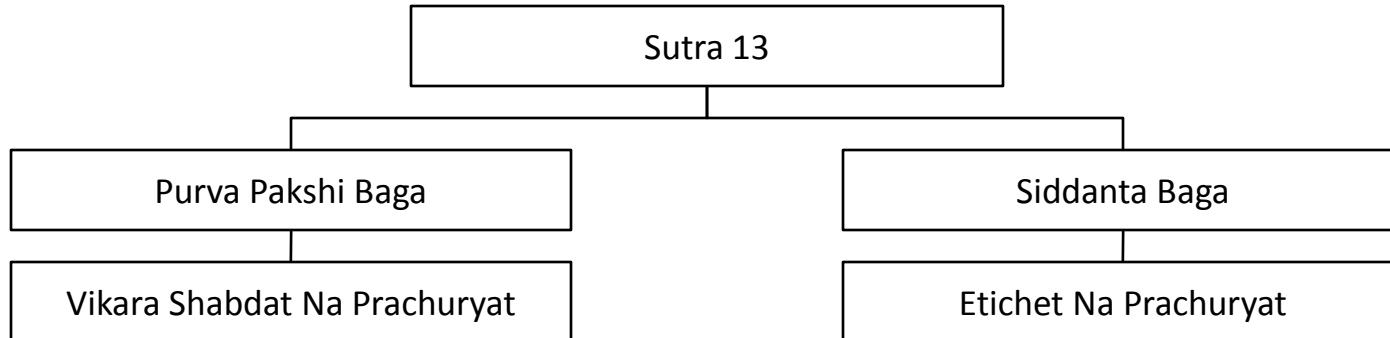
2<sup>nd</sup> Argument :

- Na prachuryat.

General Analysis :

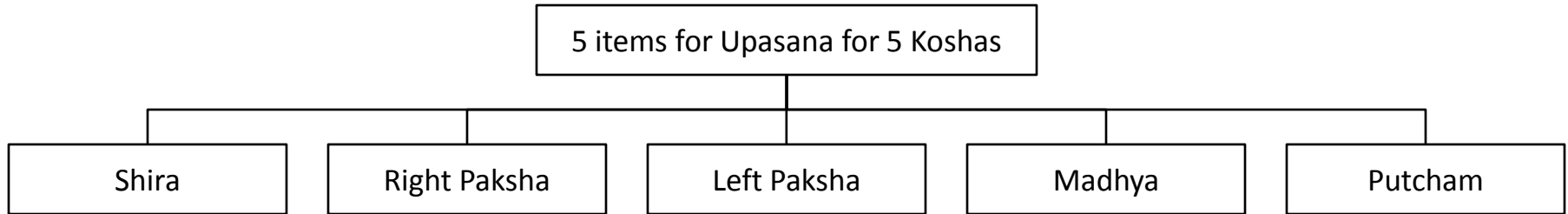
Purva Pakshi :

- Brahman Svatantram – can't accept.
- Gives indirect reason.
- Putcham – tail – portion – dependent on whole.
- Kerala depends on India for survival.
- Hair part of Body.
- Avayava means Paratantram, not Svatantra.



## Vyasa :

- Putcham – not used in literal sense at all.
- Not avayavarthe used as Lakshyarthha – implied meaning Adhara Arthe. Brahman is Adhara tail supports bird in its flight.
- Why Putcham used by Upanishad?



- Brahman introduced as Putcham. If Anandamaya is missed, Brahman can never be introduced independently because :

## Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।  
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।  
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

**yato vaco nivartante, aprapya manasa saha,  
anandam brahmano vidvan, na bibheti kadacaneti,  
tasyaisa eva sarira atma yah purvasya || 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. [II – IV – 1]

- Brahman revealed with Upadhi alone. Without Upadhi, Naiva vache.
- Last Upadhi available is Putcham 2 Anumanams here.

## Purva Pakshi :

- Vikara Shabdat - Anandamayastham Brahma.
  - Avayava – limb.
  - Na Svatantram.
- Brahma Na Svatantram.

## Hetu :

- Vikara Shabdat.
- Dog wags tail, tail can't wag dog.

## Siddanta :

- Etichet – if Purva Pakshi argues like that Brahma Na Paratantram – Prachuryat – predominant for Agreement. Putcham used here not to indicate Avayava but to agree with Putcha Shabda in previous cases (Annamaya, Pranamaya).

## Siddanta :

- Putcha here = Adhara.

Purva Pakshi	Siddantin
<ul style="list-style-type: none"><li>- Vachyartham</li><li>- Tail / Limb / Avayava</li><li>- Tail also not limb, hands, legs also limbs.</li><li>- Tail as limb also Lakshyartha.</li><li>- Vachyartha powerful direct meaning.</li><li>- Car hits directly – Powerful</li><li>- Car hits indirectly – Weaker.</li><li>- Both taking implied meaning.</li></ul> <p><b>Anumanam :</b></p> <ul style="list-style-type: none"><li>- Anandamayastham Brahman na Pradhanam, Vikara Shabdat.</li></ul>	<ul style="list-style-type: none"><li>- Lakshyartham</li><li>- Adharam implied meaning of siddantin suits better keeping in context.</li></ul> <p><b>2<sup>nd</sup> Reason Anumanam :</b></p> <ul style="list-style-type: none"><li>- Anandamayastham Brahma na apradhanam prachuryat.</li></ul>

## Sutra 14 :

तद्धेतुव्यपदेशाच्च ।

Taddhetuvyapadesaccha ।

And because he is declared to be the cause of it (i.e. of bliss; therefore 'maya' denotes abundance or fulness). [I – I – 14]

## 3<sup>rd</sup> Reason :

### General Analysis :

- Brahman is Svatantram, Brahman introduced at end of Anandamaya.
- Last portion focused on tail of Anandamaya.

### Taittiriya Upanishad :

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।  
अस्ति ब्रह्मेति चेद्ब्रह्म । सन्तमेनं ततो विदुरिति ।  
तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥

asanneva sa bhavati, asadbrahmeti veda cet ।  
asti brahmeti cedveda, santamenam tato viduriti ।  
tasyaisa eva sarira atma yah purvasya ॥ 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. [II – VI – 1]

## 1<sup>st</sup> :

- Brahman = Srishti Karanam = Satyam Jnanam....

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

Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti ॥ 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. [II – I – 1]

2<sup>nd</sup> :

- 5 Koshas.

3<sup>rd</sup> :

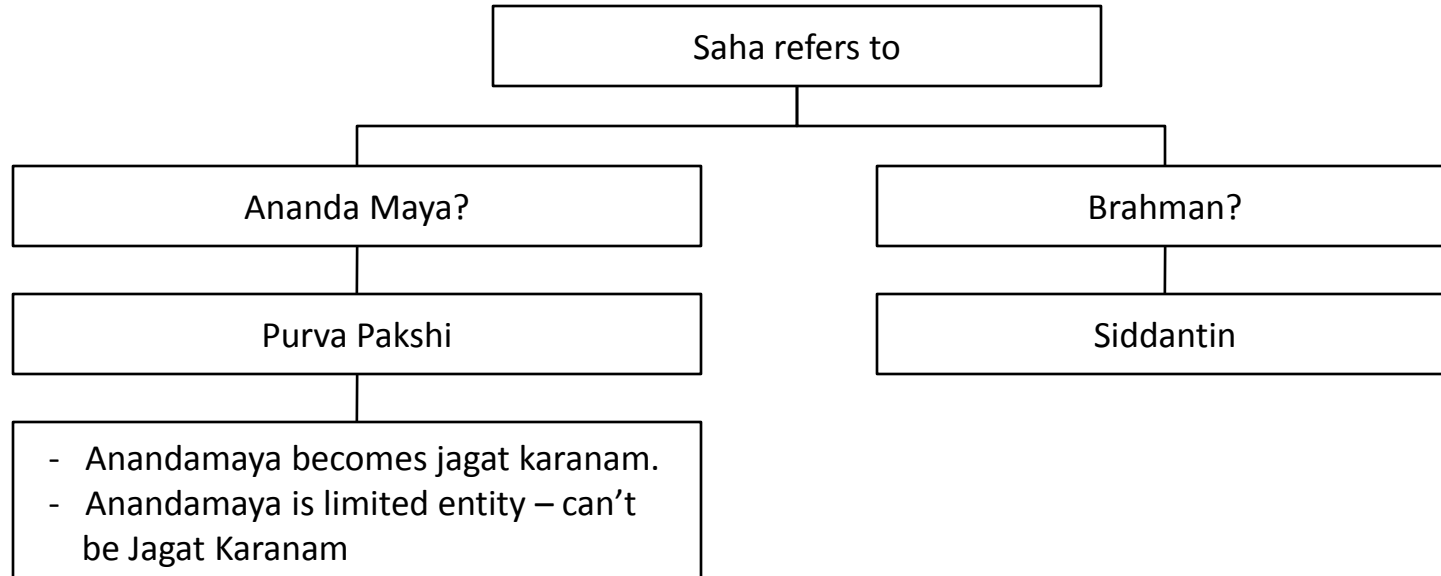
- **Srishti reinforced : Taittiriya Upanishad**

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idagm sarvamasrjata yadidam kinca,  
tatsrastva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam canirukatam ca, nilayanam canilayanam ca  
vijnanam cavijnanam ca,  
satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati ॥ 3 ॥**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

**Question :**



## Taittiriya Upanishad :

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।  
तस्माद्वा एतस्माद्विज्ञानमयात् ।  
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।  
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।  
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।  
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।  
तदप्येष श्लोको भवति ॥ २ ॥

**tasyaisa eva sarira atma, yah purvasya,  
tasmadva etasmadvijnanamayat,  
anyo'ntara atmanandamayah, tenaisa purnah,  
sa va esa purusavidha eva, tasya purusavidhatam,  
anvayam purusavidhah, tasya priyameva sirah,  
modo daksinah paksah, pramoda uttarah paksah,  
ananda atma, brahma puccham pratistha,  
tadapyesa sloko bhavati ॥ 2 ॥**

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

- Limited, Savayava Ananda Maya not Jagat Karanam.
- That Brahma akamayata, is Svatantram because it is Jagat Karanam.

## Lecture 46

### Question :

- Brahman in Ananda maya Prakaranam is Svatantram or Paratantram?
- Putcham – part – Dependent?

### Siddantin :

- Brahman = Svatantram, not Avayavam, Paratantram.

### Reason :

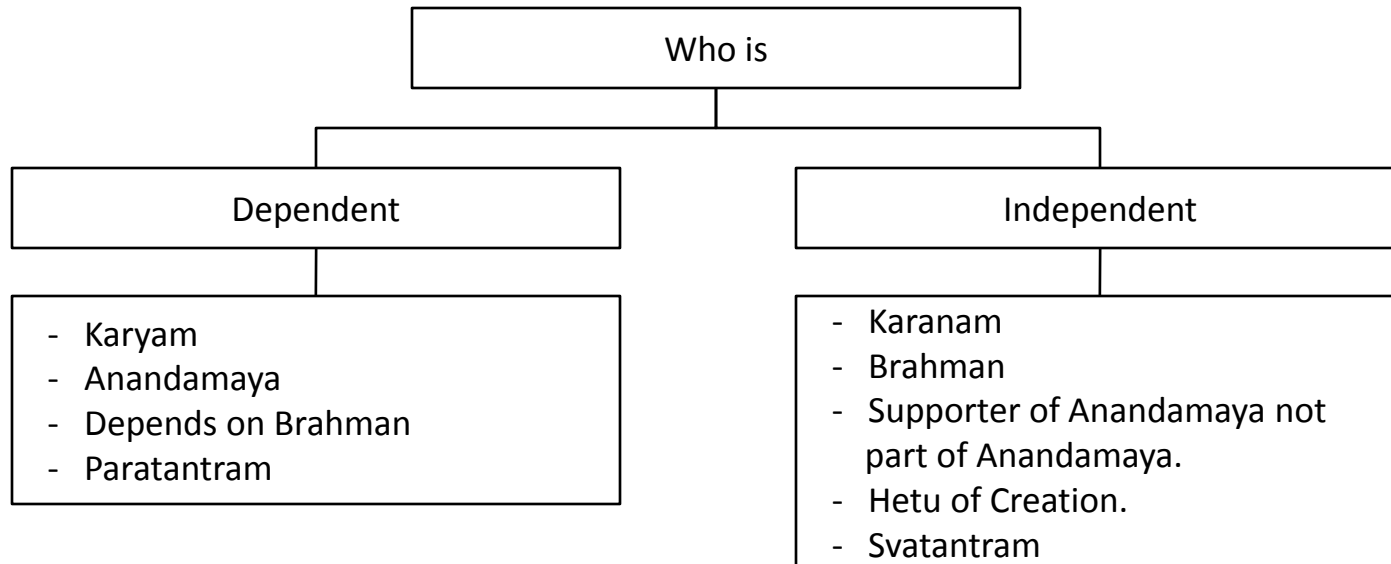
- 1) Abhyasat.
- 2) Prachuryat.
- 3) Desha Vyapadeshat.

### General Analysis :

- Brahman revealed as Jagat Karanam (Including Pancha Kosha).
- Brahman presented as Anandamaya putcham.
- Anandamaya Kosha = Has Limbs Priya, Moda, Avayava Visishta (with Gradation).

### Rule :

- Yatu Savayavam Tatu Karyam.





## Anumanam :

- Brahma Svatantram, Jagat Karanam Vyapadeshat Annavatu, Vyatirakena – Ghatavatu.

## Saha Akamayatu :

- He desired + created



Pronoun – Saha refers to Noun



Brahman which is introduced as Putcham in Anandamaya.

- Brahman = Neuter gender.
- Pronoun should agree with gender.
- Rama went – not she went to forest – not they went to forest but he went to forest.
- Saha = Masculine gender.

## Purva Pakshi :

- Anandamaya – Masculine.
- Saha refers to Masculine.
- Therefore Anandamaya = Jagat Karanam  
= Pradhanam  
= Saha
- Pronoun refers to immediately preceding noun – Anandamaya.
- Story of Dasharatha + Rama – He should refer to Rama not Dasharatha, even though both Masculine.

## Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।  
तस्माद्वा एतस्माद्विज्ञानमयात् ।  
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।  
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।  
मौदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।  
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।  
तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma, yah purvasya,  
tasmadva etasmadvijnanamayat,  
anyo'ntara atmanandamayah, tenaisa purnah,  
sa va esa purusavidha eva, tasya purusavidhatam,  
anvayam purusavidhah, tasya priyameva sirah,  
modo daksinah paksah, pramoda uttarah paksah,  
ananda atma, brahma puccham pratistha,  
tadapyesa sloko bhavati ॥ 2 ॥

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

- After Anandamaya – Putscham used not after Brahman.
- Saha refers to Anandamaya.

## Question :

- How gender refers to Brahman – without gender Agreement?

## Siddantin :

- Upanishad does not want to make any difference between Brahman and Atma.
- Atma = Masculine.
- Sometimes uses neuter / masculine pronoun to show Pronoun mixed up.
- Brahman + Atma identical. Clear when we study beginning portion of Brahmanda valli – Chapter 2.

## Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti ॥ 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. [II – I – 1]

- Tasmāt va etasmāt – refers to Brahman which is defined as Satyam, Jnanam, Anantham.
- From that Brahman which is none other than this Ananda Atma, Brahman Putcham Pratishtam...

Brahmananda Valli – Chapter 2	Brigu Valli – Chapter 3
<ul style="list-style-type: none"><li>- Anandamaya Atma</li><li>- Ananda Maya = Brahman</li><li>- Saha Atma</li></ul>	<ul style="list-style-type: none"><li>- Ananda Atma</li><li>- Anando Brahmo Divya Janat [III – VI – 1]</li><li>- Atma = Brahman</li><li>- Tatu Brahman.</li></ul>

## Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।  
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।  
आनन्देन जातानि जीवन्ति ।  
आनन्दं प्रयन्त्यभिसंविशन्तीति ।  
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।  
स य एवं वेदं प्रतिष्ठति । अन्नवानन्नदो भवति ।  
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat,  
anandaddhyeva khalvimani bhutani jayante,  
anandena jatani jivanti,  
anandam prayantyaabhisamvisantiti,  
saisa bhargavi varuni vidya parame vyoman pratisthita,  
sa ya evam veda pratisthati, annavanannado bhavati,  
mahan bhavati prajaya pasubhirbrahmavarcasena, mahan kirtya ॥ 1 ॥

He knew that Bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- Sokamayata = Saha Brahma Binna Atma.

**Purva Pakshi :**

- Is Anandamaya Jagat Karanam or Brahma – Jagat – Karanam.

**Siddantin :**

- Brahma alone Jagat karanam, it is Svatantram not Paratantram.

**Word Analysis :**

- Hetu = Tad Detu Vyapadeshatu cha .
- Brahman is presented as Jagat Karanam supply 2 words to complete Anumanam.
- Putcham Brahman = Paksha
- Svatantram = Sadhyam.

Tatu	Hetu	Vyapadeshat
Brahman	Jagat Karanam	Mentioned in Veda

- This is reason to establish Brahman is Svatantram.

**Purva Pakshi :**

**Cha :**

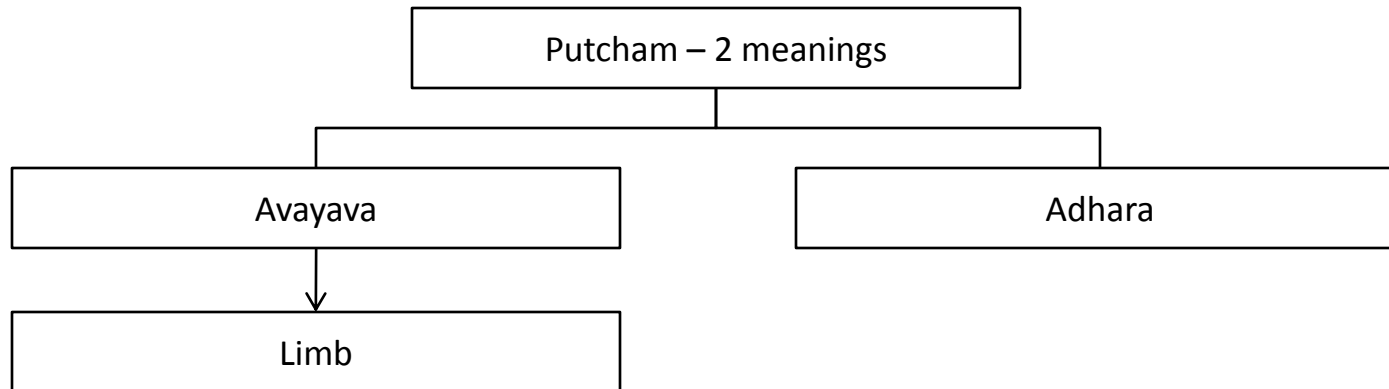
- Brahman is Paratantram because it is presented as tail part not whole.

**Siddantin :**

- Look at Putcham in Vigyanamaya Pramanam where Putcham is Hiranyagarba.
- Tasmad va etasmat.. Vigyanamaya.. Yajur veda Parayanam develops memory.
- Tasya Purusha Vidatam Anya Purusham comes....
- Sraddha – faith – head of Vigyanamaya.
- Ritham – Shastric knowledge – Right side of Vigyanamaya.

- Satyam = Truthfulness – left side of Vigyanamaya.
- Yoga Atma = Concentration – Central part of Vigyanamaya.
- Ritham = Tail = Samashti Sukshma Sharira or Hiranyagarbha.

Vigyanamaya	Hiranyagarbha = Tail
<ul style="list-style-type: none"> <li>- Vyashti</li> <li>- Small existing</li> <li>- Within Annamaya, Pranamaya, Manomaya</li> </ul>	<ul style="list-style-type: none"> <li>- Samashti</li> <li>- Macrocosm</li> <li>- Adhara Lakshana</li> <li>- Not physical limb Avayava – part.</li> </ul>



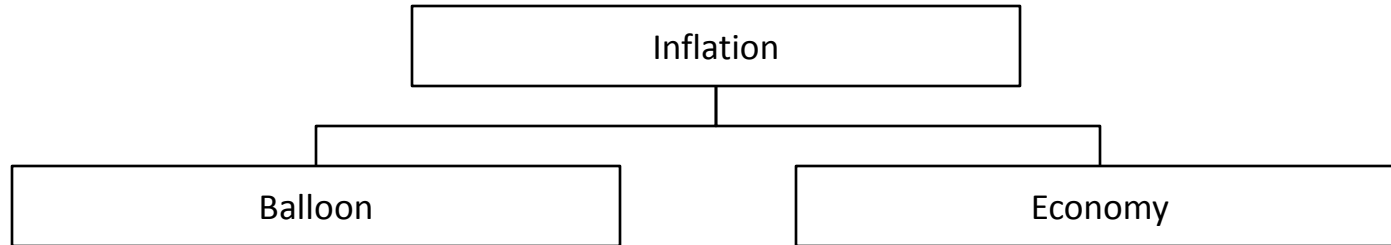
- In Annamaya, it is Avayavam.
- In Pranamaya, Prithvi = Putcham, Adharam.
- In Manomaya – Avayavam.
- In Vigyanamaya – Adharam.
- See context and fix meaning appropriately.

**Example :**

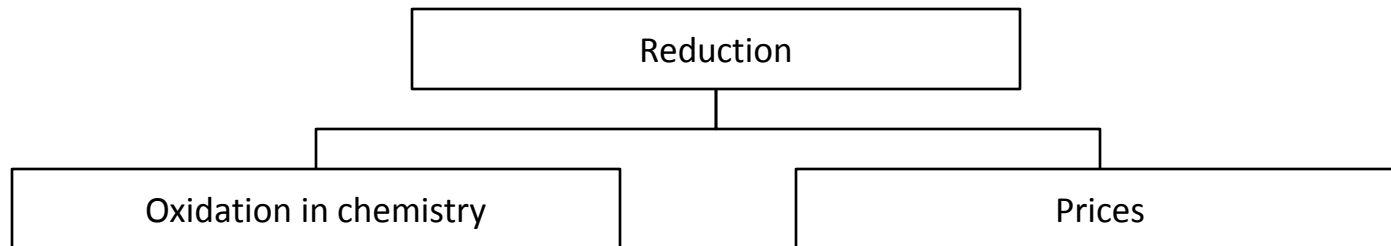
a) Government puts ceiling on all houses.

- Not roof but limit.

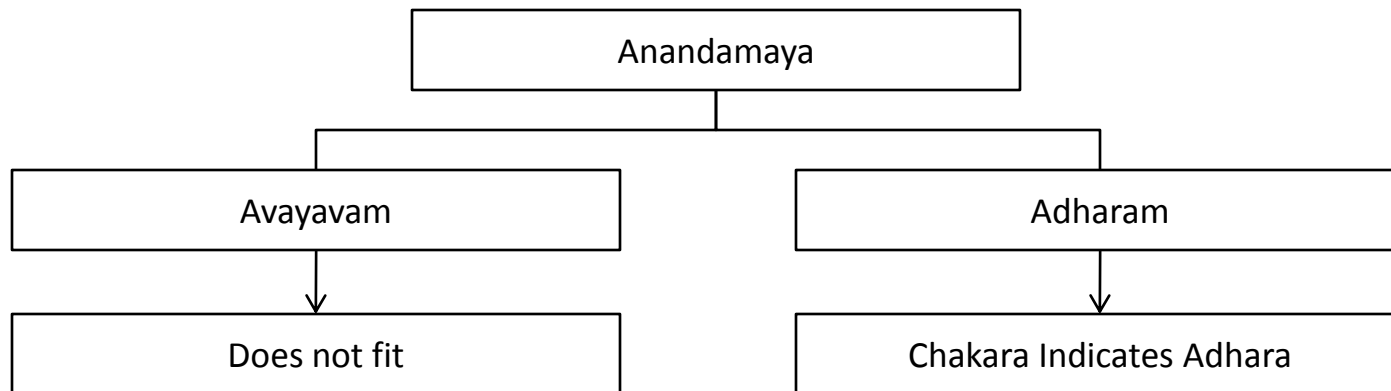
b)



c)



d)



## Sutra 15 :

मान्त्रवर्णिकमेव च गीयते ।

Mantravarnikameva cha giyate ।

Moreover that very Brahman which has been re-referred to in the Mantra portion is sung (i.e. proclaimed in the Brahmana passage as the Anandamaya). [I – I – 15]

- 4<sup>th</sup> Sutra of Anandamaya Adhikaranam.
- Reason to establish Putcham Brahman as Svatantram not Paratantram.

## General Analysis :

- Look at Brahmananda Valli – Birds eye vision.
- Pradhana Vastu = Brahman = Mukhyam = Svatantram.

## Beginning :

## Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

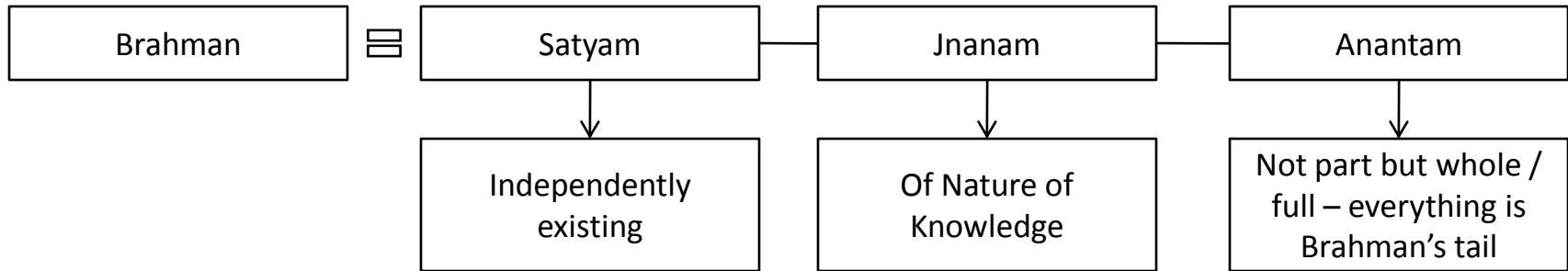
**Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

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. [II – I – 1]

- Knower of Brahman attains Brahman.
- If Brahman is Paratantram, dependent, by reaching it, I can't get freedom slave not free by another slave but by a free person.
- Yajur veda Brahmana takes support of Rig Veda support.
- Bahmana Baga = Commentary on Mantra Baga.

Mantra	Brahmana
<ul style="list-style-type: none"> <li>- Crisp portion</li> <li>- Rig Mantra</li> </ul>	<ul style="list-style-type: none"> <li>- Elaborate</li> <li>- Taittriya Upanishad.</li> </ul>

- Tadesha Yukta, Satyam Jnanam Anantam Brahma.



- Arundati Darshana Nyayena Upanishad reveals Brahma through Pancha Koshas.
- Tasmāt Va Etasmāt = Brahman is Jagat karanam Kosha Karanam.
- Prithvya, Oshadaya.. Upto Annamaya is Karyam. Annamaya is last creation.
- **Then goes backwards :**  
Annamaya – Pranamaya – Manomaya – Vigyanamaya.  
Infinite – Satyam, Jnanam, Anantham.
- Brahman of Ananda Maya Prakaranam is Brahman of Rig Mantra as it is commentary on it.
- Because brahmavitu Aapnoti param, Brahman Njanena Moksha Bavati.
- Anandamaya Brahman is Putcham Brahman called by Vyasa as Mantra Varnikam.
- It is that independent infinite Brahman mentioned in Mantra Varnam.

#### Anumanam :

- Putcha Brahma Svatantram, Mantra Varnikatvat Atmavatu.



## Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti ॥ 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. [II – I – 1]

- Vyatirikena Ghatu vatu – unlike a pot.

### Word Meaning :

- Mantra varnikam eva liyate.
- That Brahman which is mentioned in Rig mantra Satyam Jnanam Anantam brahma eva – that alone is talked about, not new Brahman.
- If Brahman are different, what is Damage?
- By knowing Brahman, Moksha to be gained.
- By knowing Mind – Brahman and Paramatma – Brahman – No Moksha – Brahman's can't be different.

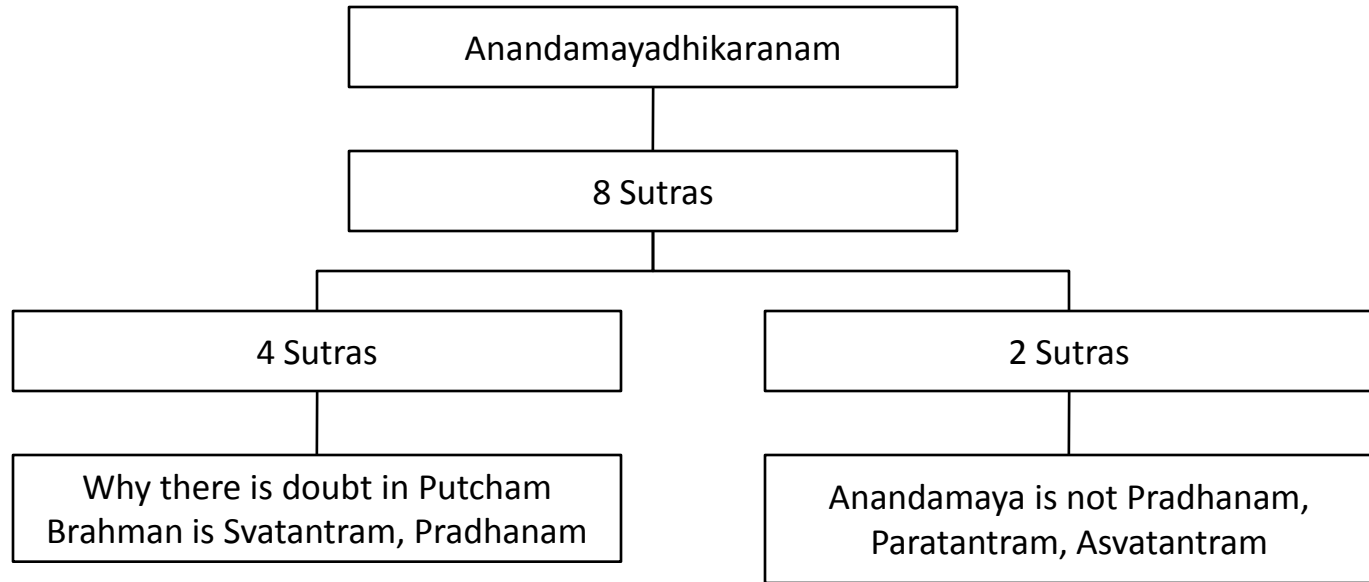
### Chakara :

- Conjunction.
- Because of 4 reasons – Sutras 12, 13, 14, 15.
- Brahman is Pradhanam, Svatantram not Paratantram.
- Why doubt?
- Brahman presented as part of Anandamaya.
- If anandamaya is whole, it will become Svatantram and Brahman will become part, paratantram – Brahman will become tail of Anandamaya.

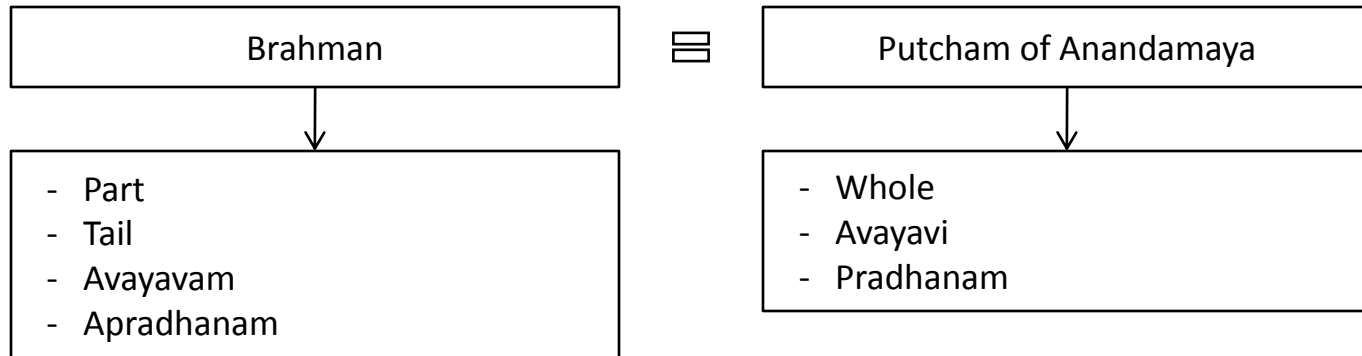
### We reverse :

- Anandamaya is Paratantram. Brahman is Svatantram (4 Sutras).
- Next 2 Sutras – we establish Ananda maya is Paratantram.

## Lecture 47



**Literal meaning / superficial meaning :**



**Vyasa :**

- 4 reasons Brahman is Svapradhanam Svatantram.
- Abyasat, Prachuryat, Tad Vyapadesat, mantra Varnikatvat.

## Next 2 Sutras :

- Anandamaya Apradhanam – secondary, not important.
- As Paratantram – not independent, dependent.
- What is dependent is Unimportant.

## 16<sup>th</sup> Sutra :

नेतरोऽनुपपत्तेः ।

Netaro'nupapatteh ।

(Brahman and) not the other (i.e. the individual soul is meant here) on account of the impossibility (of the latter assumption). [I – I – 16]

## General Analysis :

### Main Topic :

- Anandamaya – Na Pradhanam.

### Brahmanda Valli :

- Brahma Jnanam leads to liberation for Mumukshu.
- **Brahman introduced as :**
  - Satyam – Nirvikara, Changeless
  - Jnanam – Consciousness.
  - Anantham – Not limited.
- Brahman = Jagat Karanam.

### Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नमः । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutah,  
akasadvayuh, vayoragnih, agnerapah,  
adbhyah prthivi, prthivya osadhayah,  
osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

## Repeats : Taittriya Upanishad

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥ १ ॥

**So'kamayata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idagm sarvamasrjata yadidam kinca,  
tatsrstva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam caniruktam ca, nilayanam canilayanam ca,  
vijnanam cavijnanam ca, satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati ॥ 3 ॥**

He desired, 'I shall become many and be born. He performed tapas ; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika verse.'  
[II – VI – 2]]

- That Brahman is Jagat Karanam – desired.

## 3<sup>rd</sup> time repeated : Taittriya Upanishad

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

**asadva idamagra asit, tato vai sadajayata,  
tadatmanagm svayamakuruta,  
tasmattatsukrtamucyata 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. [II – VII – 1]

- 3 times Brahman repeated as Jagat Karanam.

## Conclusion :

- Anando Brahma Vidwan... Emphasises Brahman = Satyam, Jnanam Anantham.
- Anandamaya can't be Satyam.

Satyam	Anandamaya – Apradhanam
<ul style="list-style-type: none"> <li>- Changeless</li> <li>- Seed, Karanam</li> <li>- Can't see part, (Trunk, fruits, Branches).</li> <li>- Niravayavam.</li> </ul>	<ul style="list-style-type: none"> <li>- Experiential pleasure</li> <li>- Changing – Priya, Moda, Pramoda.</li> <li>- Savikara</li> <li>- Mithya – Not Satyam.</li> <li>- Not infinite, not Anantham, not Svatantram, Anavayavam.</li> <li>- Endowed with parts, boundary, limitation.</li> <li>- What has Avayavam is Karyam.</li> <li>- Tree with parts.</li> </ul>

**Anumanam :**

- Anandamaya na svatantraha, napradhanam tasmāt – Anupapatehe.
- It is impossible for Anandamaya to become independent, important, because it is not Satyam, Anantam, karanam.

**Word Analysis :**

- Na itaraha anupapate Svatantraha.

**Read As :**

- Itaraha na svatantraha Anupapatte



Other one Anandamaya

- Kataraha?
- Not Brahman – 4 Sutras talked about it.
- Anandamaya not central theme of Brahmananda Valli, not tatparyam.

**Anupapatte :**

- Because it is not logical, proper, reasonable, fitting, deserving to be central theme.
- Because it is not Moksha hetuhu.

## Sutra 17 : (6<sup>th</sup> Sutra of Anandamaya)

भेदव्यपदेशाच्च ।

Bhedavyapadesaccha ।

And on account of the declaration of the difference (between the two i.e. the one referred to in the passage 'The Self consisting of bliss' etc. and the individual soul, the latter cannot be the one referred to in the passage). [I – I – 17 ]

### General Analysis :

- Brahman focused as Jagat Karanam.

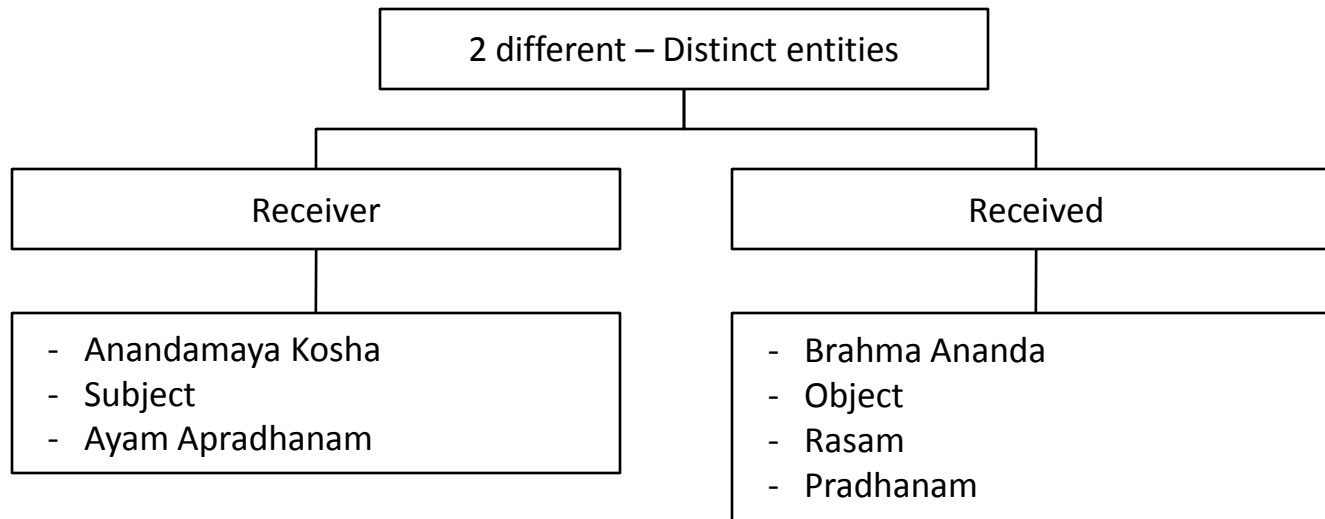
### Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmadva etasmadatmana akasah sambhutah,  
akasadvayuh, vayoragnih, agnerapah,  
adbhyah prthivi, prthivya osadhayah,  
osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Brahman = Ananda Svarupa – Raso vai saha.
- Brahman Binna Atma = Eka Rasa.
- In this sutra concentrate on Raso vai saha.
- Brahman is nature of Ananda.
- Having attained Brahman, this Ananda maya kosha becomes happy.
- Ayam – Anandamaya kosha.
- Anandi Bavati – becomes happy through priya, moda, pramoda vrittis.
- Anandamaya is reflection, receiver of Brahma ananda – Labdva – having aquired.



- Brahman is Pradhanam proved – source of Moksha – in beginning + end of Brahma Ananda Valli.
- Satyam, Jnanam, Anantham is moksha hetu.

**Logic :**

- Anandamaya – Apradhanam, secondary, because it is different from Adharam Brahman.

- Rasam Labdva Anandi Bavati

↓

↓

Received

Anandamaya

- Pradhana – Brahman Hetav Upadeshat.

**Word Analysis :**

- Bhedav Vyapadeshat cha

↓

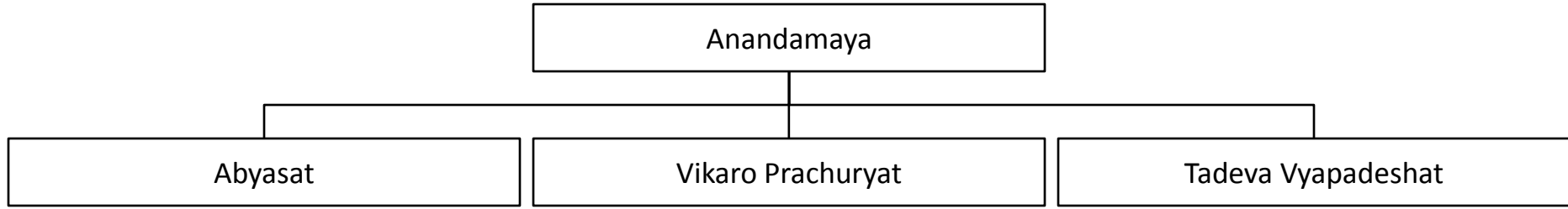
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Sruti Vakyat

Different, Distinct from Pradhanam Brahman.

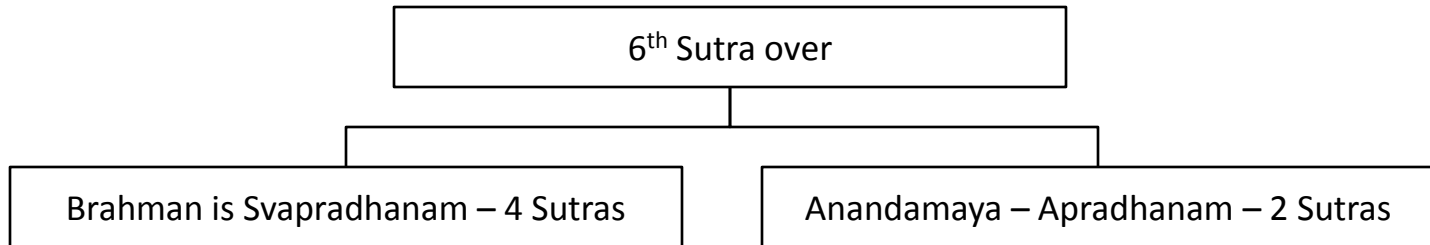
**Shankara reinterprets only 1<sup>st</sup> three sutras :**



- Rest our home work.
- Vrittikara matam – reinterpretation.
- 8 Sutras – 2 Sutras of Advaitin.
- Subcommentators Bashyam are there...

**Cha :**

- To connect with previous sutra.
- Brahma = Svapradhanam.



**7<sup>th</sup> Sutra to 18<sup>th</sup> Sutra :**

कामाच्च नानुमानापेक्षा ।      Kamaccha Nanumanapeksha ।

Because of wishing or willing in the scriptural passage we cannot say even inferentially that Anandamaya means Pradhana. [I – I – 18]



## Last 2 Sutras :

- Anandamaya is not Brahman.
- If Anandamaya and Brahman are identical then 2 Pradhanams, limitations occur.

## General Analysis :

### Purva Pakshi :

- Anandamaya = Brahman = VIP status.

### Logic :

- When something controvertial, take similar topic from another upanishad.

### Example :

ईक्षतेर्नाशब्दम् । Ikshaternasabdam ।

The Pradhana of the Samkhyas is not the cause of the universe, because it is not mentioned in the Upanisads, which fact is clear from the fact of seeing (or thinking).  
[1 - 1 - 5]

- Sat used as Jagat Karanam.
- Is Sat Chetanam or Achetanam.
- See other Upanishads and see where Atma / Brahman taken as Jagat Karanam.
- Brahman = Chetanam.
- Therefore Sat has to be chetanam.
- Go to Brigu Valli : Chapter 3 Taittriya Upanishad  
Kosha Viveka Done.
- Annam Brahmeti Divya Janat
- Prano / Mano / Vigyana / Ananda Brahmeti Divya Janet.
- Anandamaya is said as Brahman in Brigu Valli.

## Mistake :

- 1<sup>st</sup> : Annam taken as Brahman.
- 2<sup>nd</sup> : Prano / Mano / Vigyana / Ananda taken as Brahman.

## In Brigu Valli :

- Take 5<sup>th</sup> = Ananda as Brahman and doesn't come back.
- Upanishad ends – Taisa Bargavi Vidya / Varuni Vidya.
- 5<sup>th</sup> one of Brahma Ananda valli – 2<sup>nd</sup> Chapter should be Brahman.

## Purva Pakshi – Anumanam :

- Anandamaya Brahman – why?
- Panchakatvat Anandavatu.

## Siddantin :

- Such Anumanam should not done by you.

Anandamaya	Ananda
Brahmanda Valli 5 <sup>th</sup>	Brighu Valli 5 <sup>th</sup>

- Can't be identical because both are 5<sup>th</sup>.
- Suffix Maya in Grammer reveals modification – Change “Mayad Vikarante” – Anandamaya = Savikara Padarte.
- Ananda = Nirvikara Padartha.
- Nirvikara not equal to Savikara.

## Lecture 48

**Anandadikaranam :**

**Taittiriya Upanishad :**

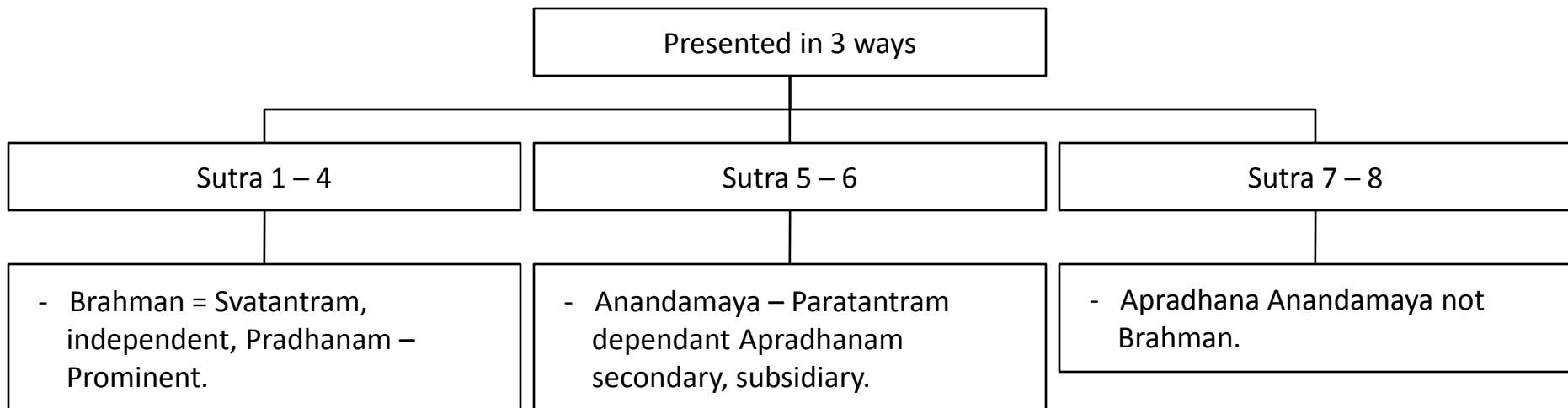
- Anyontra atma – Anandamaya Brahma putcham pratishtam.

**Purva Pakshi :**

- Brahman = Part of anandamaya.
- How infinite Brahman becomes part of finite kosha?

**Brahman :**

- Not tail but Adhara of 5 Koshas.
- Pancha kosha Adhishtana buta brahma.
- Brahman not part of anything. Independent is essence, Sara of Brahmanda valli.



## Sutra 18 : (7<sup>th</sup> Sutra of Ananda)

कामाच्च नानुमानापेक्षा ।

Kamaccha Nanumanapeksha ।

Because of wishing or willing in the scriptural passage we cannot say even inferentially that Anandamaya means Pradhana. [I – I – 18]

### Argument of Purva Pakshi :

- Because it is 5<sup>th</sup> of Brahmananda valli – 2<sup>nd</sup> Chapter of Taittiriya Upanishad it is same as 5<sup>th</sup> in Brigu valli – Chapter 3.
- In both chapters Pancha Kosha Viveka done.

### Advantage :

- Vagueness in 2 Chapter – therefore see 3<sup>rd</sup> Chapter.

### Controversy :

- Is Ananda maya Brahman or not?

### Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।  
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।  
आनन्देन जातानि जीवन्ति ।  
आनन्दं प्रयन्त्यभिसंविशन्तीति ।  
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।  
स य एवं वेद प्रतिष्ठति । अन्नवानन्नादो भवति ।  
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat ।  
anandaddhyeva khalvimani bhutani jayante ।  
anandena jatani jivanti ।  
anandam prayantyaabhisamvisantiti ।  
saisa bhargavi varuni vidya parame vyoman pratisthita ।  
sa ya evam veda pratisthati, annavannado bhavati ।  
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya ॥ 1 ॥

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

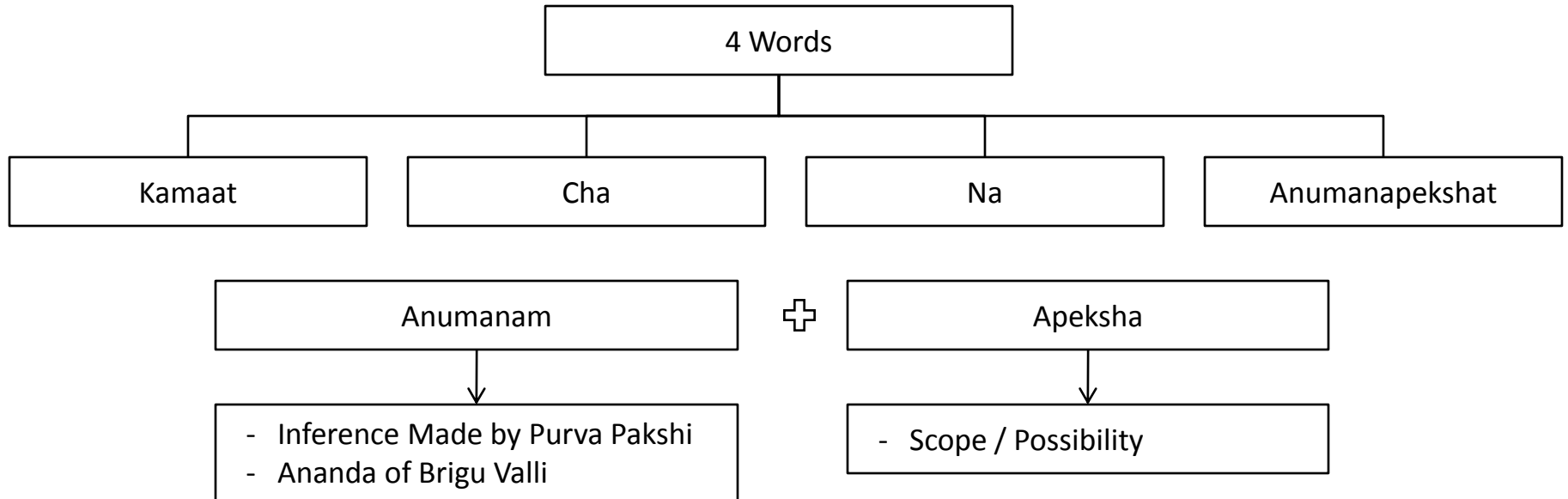
## Anumanam :

- Anandamaya Panchavat Brigu valli stha anandavat.

## Vyasas Answer :

- Such inference not correct.
- Na Anumana Apeksha.

## Word Analysis :



## How Purva Pakshi does Anumanam?

## Takes Example :

- Kamaha = Ananda – Karma Vitpatti Kamayate it kama.
- That which is desired by all.
- That which is desired is Ananda.

## Na :

- Not there, non-existent.

## Meaning of Sutra :

- There is impossibility.
- Purva Pakshi example is wrong.

## Why Purva Pakshi Anumanam wrong?

- Anandamaya of Brahmananda valli not Ananda of Brigu valli.
- Both 5<sup>th</sup> one – Both come after Vigyanamaya.
- Drishtanta Vishamaha – wrong example.
- Why they can't be educated?

Anandamaya - Brahmanda Valli	Ananda - Brigu Valli
<ul style="list-style-type: none"><li>- Savikara Padartha</li><li>- Moda / pramoda</li><li>- More / most happiness</li><li>- Increases / decreases.</li><li>- Kosha</li><li>- Exaperiential pleasure</li><li>- Ordinary / mystical pleasure in Samadhi.</li><li>- Only in Samadhi, not before or after.</li><li>- Sate of mind, subject to fluctuation.</li><li>- Pleasure / ecstasy</li><li>- Sadhyam</li><li>- Happiness</li></ul>	<ul style="list-style-type: none"><li>- Nirvikara Chaitanyam / Padartha</li><li>- Universally present</li><li>- Atma</li><li>- Changeless consciousness.</li><li>- Not subject to arrival, departure.</li><li>- Ananda has special meaning in Brigu valli translate as Anantam, limitless, wholeness, fullness, infinitude.</li><li>- Non fluctuating entity, eternal bliss.</li><li>- Satyam, Jnanam – refers to nonfluctuating principle.</li><li>- Translate as infinite here + now.</li><li>- Siddham.</li><li>- Poorna eka rupena vastu.</li><li>- Desha kala Aparichina rupena buma.</li><li>- Wholeness / poorna vastu.</li></ul> <p><b>Siddantin :</b></p> <ul style="list-style-type: none"><li>- Anandamaya na Brahman savikaravatu, maya Dantavatu like Anna / Prana / Mano / Vigyanamaya.</li></ul>

## Chakara :

- In Ikshadikaranam – Chakara :
  - Is Jagat Karanam Chetanam / Achetanam.

## Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;  
Taddhaika ahurasadevedamagra asidekamevadvitiyam  
tasmadasatah sajjayata [1]*

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

## Conclusion :

- Sad Vastu is chetanam pradhanam not matter.
- Main reason it is chetanam because upanishad talks about “Visualisation” before creation.

## Anumanam :

- Tat satcha vakyam, na pradhanam Ikshivat.
- Visualisation by chetanam Brahman only.
- This sutra is 2<sup>nd</sup> interpretation and supports Ikshadhi Adhikaranam. This is 8<sup>th</sup> Reason.

## Reason :

- Kamanscha – desiring Sad Vastu creates world by desiring not visualisation.

## Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥ १ ॥

**So'kamayata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idagm sarvamasrjata yadidam kinca,  
tatsrstva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam caniruktam ca, nilayanam canilayanam ca,  
vijnanam cavijnanam ca, satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati ॥ 3 ॥**

He desired, 'I shall become many and be born. He performed tapas ; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika verse.'  
[II – VI – 2]

- Jagat Karanam Brahman desired to create world so that Jivas punya papam is exhausted.
- Sad vastu pradhanat – Kamaat.
- Because of presence of desire.
- Pradhanam called Anumanam here technical – meaning in Sankhya + Vedantin.
- Normal meaning – inference.
- Sankhya establishes Pradhanam only through inference.
- Karma Vit patti.



## Sutra 19 :

अस्मिन्नस्य च तद्योगं शास्ति ।

Asminnasya cha tadyogam sasti ।

And moreover it, i.e., the scripture, teaches the joining of this, i.e., the individual soul, with that, i.e., consisting of bliss (Anandamaya) when knowledge is attained. [I- I – 19]

- Anandamaya not Brahman.

### General Analysis :

- Anandamaya resolved into Brahman knowledge.

### Aim of Upanishad :

- Brahman is Advaitam.
- Advaita Brahma Pratipadanam.

### Why Advaitam?

- Because Dvitiyayi Bayam Bavati.
- As long as there is Dvaitam there is Bayam, limitation, mortality, samsara.
- In Advaita alone there is Moksha. Advaitam Brahman Upanishad has to reveal.

### Method :

1. Reveals Brahman.
2. Resolves whole creation into that Brahman.
3. Sarvam Brahma Mayam / Vishnu Mayam / Shiva Mayam.

## Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- Taittiriya Upanishad resolves everything into Brahman.
- Anandamaya also resolved into Brahman.
- Hence they are one – identical.

Brahman	Anandamaya
Resolver	Resolved
Destroyer	Destroyed

- Hence they are different is Purva Pakshi view.

## Lecture 49

9<sup>th</sup> Sutra :

स्वाप्ययात् ।

Svapyayat ।

Because of the merger of the individual into his own Self. [I – I – 9]

- Last sutra of Anandadhikaranam.

8 Sutras

Sutra 1 – 4

Sutra 5 – 6

Sutra 7 – 8

- Putcham Brahman – Svatantram  
Na Paratantram.

- Anandamaya is Paratantram, not  
Svatantram.

- Anandamaya is not Brahman.

18<sup>th</sup> Mantra – Reason :

कामाच्च नानुमानापेक्षा ।

Kamaccha Nanumanapeksha ।

Because of wishing or willing in the scriptural passage we cannot say even inferentially that Anandamaya means Pradhana. [I – I – 18]

- Anandamaya is not Savikaram, because of suffix maya.
- Brahman Nirvikara – Not identical.

## Sutra 19 : 8<sup>th</sup> Sutra reason

अस्मिन्नस्य च तद्योगं शास्ति ।

Asminnasya cha tadyogam sasti ।

And moreover it, i e., the scripture, teaches the joining of this, i.e., the individual soul, with that, i.e., consisting of bliss (Anandamaya) when knowledge is attained. [I- I – 19]

### General Analysis :

- In Taittiriya Upanishad – resolution of Universe into Brahman.
- Samashtascha Brahmani Pravilaapanam.

### Taittiriya Upanishad : Brahmanda Valli

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं  
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।  
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।  
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।  
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadsye'nirukte'nilayane'bhayam  
pratistham vindate, atha so'bhayam gato bhavati,  
yada hyevaisa etasminnudaramantaram kurute,  
atha tasya bhayam bhavati, tatttveva bhayam viduso,manvanasya,  
tadapyesa sloko bhavati ॥ 3 ॥

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

- Jnani resolves whole universe into Brahman. Mentally, so that Advaita Nirguna Brahman alone remains.
- Not physical resolution but through understanding.
- How to understand?

## By Knowing :

- Pots – resolve into clay.
- Clay is essence of pot. There is no substance called pot.
- Pot is name for particular form.
- Pot = Nama + rupa.
- World = Nama + Rupa.
- Name and form has only nominal, verbal existence, no substantial existence.
- Negation of substantial existence of Pot = Dissolution of pot. Ghatasya Vastika satta nasti.
- Resolution of pot into clay is nothing but understanding that there is not pot other than clay.
- Similarly, resolution of world into Brahman is understanding that world has only nominal significance, verbal existence, Vacharambanam.
- If world resolved, what type of Brahman will remain.

## Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं  
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।  
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।  
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।  
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrshye'nirukte'nilayane'bhayam  
pratistham vindate, atha so'bhayam gato bhavati,  
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- Adrishye, Analikaye... formless, propertyless, borderless supportless Brahman left out.

- Sajatiya, vijatiya svagata bheda rahita Brahman avasishyate.
- Once person established in that Brahman Abayam vindate...
- He will attain Nirbayatvam.
- No second thing to frighten him.
- Upanishad shows contrast.

### Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं  
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- If person accepts slightest difference between world + Jiva, even part whole difference, Alpam also gives Bayam, Samsara – Udara Mantaram kurute.
- There should be no world different from me. No God other than me.
- **Only when :**  
I – God – World – resolved into Nirvikalpam Brahman, moksha attained.
- Dissolution of world includes dissolution of Pancha Koshas eta Annamayam Upasamkrata.
- Eta Prana / Mano / Vigyana / Ananda Upasamkrata.

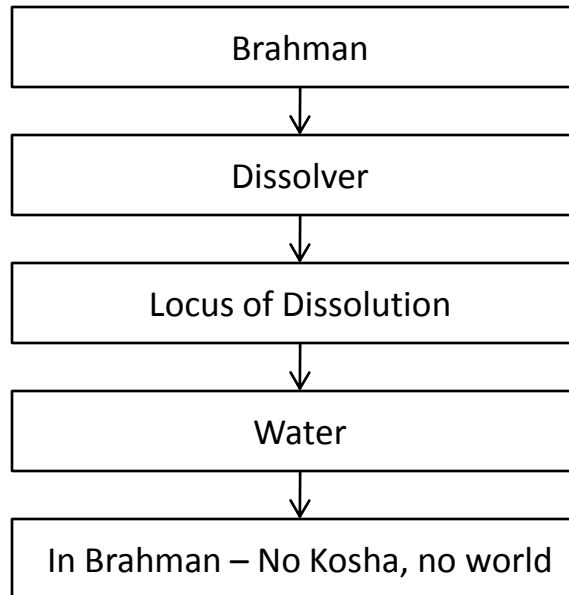
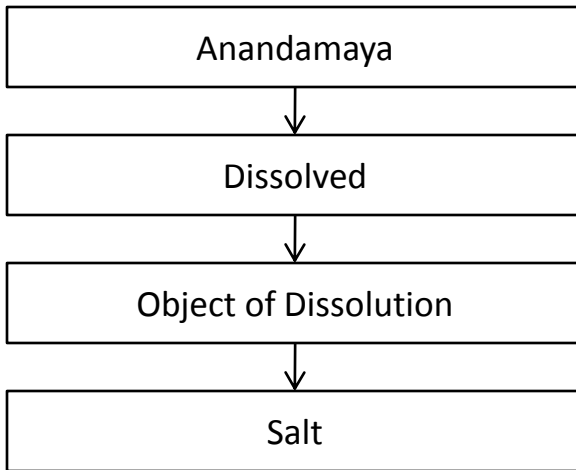
## Taittiriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः  
स य एवंवित् । अस्माल्लोकात्प्रेत्या ।  
एतमन्नमयमात्मानमुपसङ्क्रम्य ।  
एतं प्राणमयमात्मानमुपसङ्क्रम्य ।  
एतं मनोमयमात्मानमुपसङ्क्रम्य ।  
एतं विज्ञानमयमात्मानमुपसङ्क्रम्य ।  
एतमानन्दमयमात्मानमुपसङ्क्रम्य ।  
इमाल्लोकन्कामात्री कामरूप्यनुसञ्चरन् ।  
एतत् साम गायन्नास्ते ॥ ५ ॥

*sa yascayam puruse yascasavaditye sa ekah,  
sa ya evamvit, asmallokatpretya,  
etamannamayamatmanamupasamkramy,  
etam pranamayamatmanamupasamkramy,  
etam manomamayamatmanamupasamkramy,  
etam vijnanamayamatmanamupasamkramy,  
etamanandamayamatmanamupasamkramy,  
imamllokankamanni kamarupyanusancaran,  
etatsama gayannaste [5]*

The reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving this world, first attains this Atman made of food, next attains this Atman made of prana, next this Atman made of mind, next this Atman made of buddhi and lastly, this Atman made of Bliss. And, thereafter, eating what he likes and assuming any form according to his wishes, he roams upon the face of this globe and sits singing the following sama song of joy. [III – X – 5]

- Anandamaya resolution relevant here. It is also resolved into Brahman.
- What we achieve by this?



Therefore different  
(Pravilapanam)

- Anandamaya na brahma, Brahmani pravilapitatvat, like Anna + 4 koshas.

### **Sutra word Analysis :**

- Asmin Asya cha tat yogam shasti.

### **Asmin Prakarane :**

- In this context, Taittiriya Upanishad, Brahmananda Valli – Prakarana eva (Anandamaya used only in Brahmananda Valli).

### **Asya :**

- Anandamaya asya – of Sashti Vibakti.

### **Cha :**

- And, not only Anna / Prana.. Ananda maya also.

### **Sat Yogam :**

- Brahma Layaha – united, merger yoga = Dissolution / resolution in this context.
- Not in Karma Yoga – Dissolve all Karmas  
Jnana Yoga – Dissolve all Jnanam.
- Yoga = Dissolution in Brahman.
- Upanishad Shasti = Upanishad teaches.

### **Final Meaning :**

- In this chapter itself, Upanishad teaches dissolution into Brahman of anandamaya. Hence Anandamaya dissolver and Brahman dissolver are different.
- Sugar – Coffee
- Salt – Buttermilk

### **3 Ideas conveyed :**

- 1) Brahman is Pradhanam – Primary.
- 2) Anandamaya is Apradhanam – Secondary
- 3) Anandamaya is not Brahman.

- Primary Brahman not identical with secondary Anandamaya.



## Conclusion :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

- Brahman is to be known.
- Brahman is Jagat Karanam.
- Brahman known only through Shastram.
- Brahman alone central theme of all Upanishads.
- **Later Chandogya Upanishad creates doubt :**
  - Sat used
  - Is Brahman or Sat central theme.

## Vyasa :

- Sat = Brahman.
- Purva Pakshi – Sat = Prakrti.

## Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
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*Sadeva somyedamagra asidekamevadvitiam;*  
*Taddhaika ahurasadevedamagra asidekamevadvitiam*  
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Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

### **5<sup>th</sup> Sutra :**

- Sat = Brahman established.

### **6<sup>th</sup> Sutra :**

- Taittiriya Upanishad – Anandamaya – mischief by Upanishad and says Brahman is tail of Anandamaya, not important, hanging elsewhere.
- Brahman seems to be secondary because of putcham.
- Putcham not tail but support Sarva Adharam, Vishwadharam gagana Sadrushyam.
- Tail supporting Bird in flight. Monkey hangs to tree with tail (support).
- Person pillar – not stone, round, tall, inert.
- Adhara Guna Samanyat.

### **Adhikaranam in 5 Technical Steps :**

#### **a) Vishaya – subject (Kshanmukham – ksha)**

- Putcham Brahman occurring in Priya, moda...

#### **b) Samshaya :**

- Siva – sha... Vishaya
- Putcham Brahman is Svatantram, Pradhanam primary, independent or Paratantram, Apradhanam, secondary.

#### **c) Poorva Paksha :**

- Opponents view doesn't accept vedanta.
- Sankhya / Yoga / Purva mimamsa / Baudha hold wrong view.
- Putcham Brahman secondary – Paratantram Kasmat?
- Goh Putchavatu.
- 3<sup>rd</sup> Ghataka / factor.

#### d) Siddantin / Uttaram – Conclusion of Vedantin :

- Asmat – Paksha / Asmat view.
- Putcha Brahman Pradhanam, Svatantram.
- Abhyasat, tad hetu vyapadeshat.
- Sarva Adharavatu Vyatirekena (unlike) Annamaya, Pranamaya, Manomaya, Vigyanamaya, Anandamaya.
- 4 statements crystalised ideas floating all over.
- Should be able to say it in 2 ways Vistara / Sankshepa way.
- Essence of Vedanta in 2 minutes 1 – 1 – 19 & 1 – 1 – 20.
- Give 4 statements – Putcham Brahma is topic
- **Doubt :**  
Primary or secondary.
- **Opponent :**  
Putcham – Tail – secondary.
- **Our view :**  
Primary – Adhara – understand.

#### Jnanam – Definition :

- Sankshepa Vistabhyam Jnanam – only if you can present in both ways elaborately succinctly. Like precis writing. Comprehend and present in your own language.

#### Sangatihī : Technical

- Prove why this sutra here in this Adhikaranam / Brahma Sutra after Ikshate justify position and existence.
- Technical not important, skipped just know, it is justified.

## 7<sup>th</sup> Adhikaranam :

### Antar Adhikaranam :

#### Sutra 20 :

अन्तस्तद्धर्मोपदेशात् ।

Antastaddharmopadesat ।

The being within (the Sun and the eye) is Brahman, because His attributes are taught therein. [1 – 1 – 20]

### General Introduction :

- 5<sup>th</sup> Adhikaranam = Ikshate Adhikaranam (Visualised)

= Sad Eva Soumya

### Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
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### 6<sup>th</sup> Adhikaranam :

- Anandamaya – Brahma Putscham.
- Sruti – Vishaya Vakyam.

## Chandogya Upanishad : 2 Statements

अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ  
यन्नीलं परः कृष्णं तदमस्त-त्सामाथ य एषोऽन्तरादित्ये  
हिरण्यमयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यके-  
श आप्रणखात्सर्व एव सुवर्णः ॥ ६ ॥

**Atha yadevaitadadityasya suklam bhah saiva satha  
yannilam parah krsnam tadama tatsamatha ya esontaraditye  
hiranmayah puruso drsyate hiranryasmasrur-hiranyakesa  
apranakhatsarva eva suvarnah II 6 II**

Then, [Worship of the effulgent being in the sun' : The white glow of the sun is sa, and the dark bluish-black glow is ama. These two together make up the word Sama. There I a deity within the orb of the sun, who is seen by yogis. His whole body glitters like gold, even to his toe-nails. He has a bright golden beard and bright golden hair. [1 – 6 – 6]

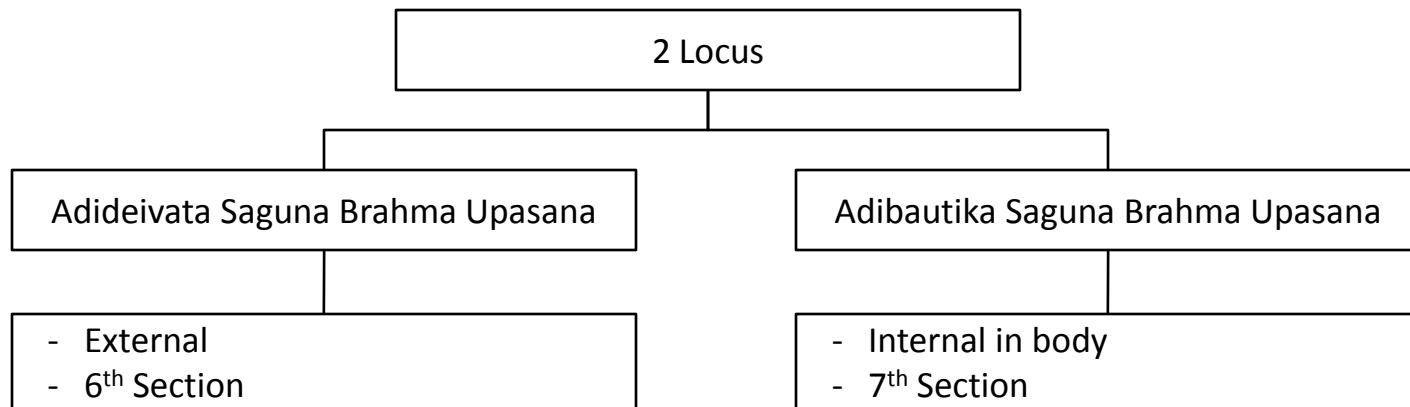
अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्क्तसाम  
तदुक्थं तद्यजुस्तद्ब्रह्म त-स्यैतस्य तदेव रूपं यदमुष्य  
रूपं यावमुष्य गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥ ५ ॥

**Atha ya eso'ntaraksini puruso drsyate saivarkatsama  
taduktham tadyajustadbrahma tasyaitasya tadeva rupam yadamusya  
rupam yavamusya gesnau tau gesnau yannama tannama II 5 II**

The person seen in the eye is the Rk, the Sama, the uktha [a part of the Sama], and the Yajus. He is also the three Vedas. The person who is in the sun and the person who is in the eye are the same. The same two singers [i.e., the Rk and the Sama] sing in praise of each of them, and they have the same names. [1 – 7 – 5]

### Subject :

- Saguna Brahma Upasana in 2 sections Ishvara Upasana in 2 locuses.



- Brahman endowed with Kalyana Guna Sagunam, not Nirgunam.
- What are Sapta Kalyana Guna Visishta Saguna Brahma Upasana?

- Attributes – can be Good / Bad.
- Ishvara has no Negative attributes.
- Has Auspicious attributes.
- Object of Upasana = Ishvara.
- Locus – different.

## 7 Gunas – Adideivita Ishvara :

### 1) Aditya Purushatvam :

- Ishvara as located in sun orb.
- Surya Mandalam = Aditya Mandalam
- Visualise Ishvara upon Aditya Mandalam – Located in Sun.

### 2) Hiranmayatvam :

- Golden coloured skin / hair – in face (Mashru) – moustache, body upto nail – including nail.

### 3) Pundarikasham :

- Kamalanayanam – Lotus eye.
- Large, sharp long – petal eyed – as depicted in dance.
- Eyes upto ears

## Gita Dhyana Sloka :

नमोस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र ।  
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २॥

namōstu tē vyāsa viśālabuddhē phullāravindāyatapatranētra |  
yēna tvayā bhāratatailapūrṇaḥ prajvālītō jñānamayaḥ pradīpaḥ || 2||

Salutations unto thee, O Vyasa! Of mighty intellect, who has eyes like the petals of a full-blown lotus-tree, by whom was lighted the Lamp of Knowledge, filled with the Mahabharata oil. [Verse 2]

- Lalita Sahasranamam, Soundarya Lahari.
- Govinda Pundarikaksham....

**Pundarikaksham :**

- Rakta Amboja Akshaha - Like red lotus Lords eyes – red – shining.

**4) Oordva Loka Kama Ishvaratvam :**

- Sense objects and pleasures obtaining in 7 higher Lokas - Buh, Buar, Suar, Maha, Jana, Tapa, Satya.
- Ishvara rules over higher Lokas and lord can give pleasures by mere Sankalpa = Kama Ishvara.

**5) Sarva Papa Rahitatvam Tasya ud iti nama :**

- Special name – “Ud” beyond , beyond Papam.
- Beyond Ishvara = Ud.

**6) Sarvatmakatvam :**

- Lord in form of everything. Sarva Rupa, Vishwa rupa, Virat rupa Ishvara.
- Rig / Yajur / Sama / Atharvana = 4 Limbs of Lord.
- Shabda, Artha, Vak Prapanchatasya = Sarvam.

**Vishnu Sahasranam – Dhyana Sloka :**

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे  
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।  
अन्तःस्थं यस्य विश्वं सुरनरखगोभोगिगन्धवदैत्यैः  
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pādau yasya nābhirviyadasuranilaścandra sūryau ca netre  
karṇāvāśāḥ śiro dyaurmukhamapi dahano yasya vāsteyamabdhīḥ ।  
antaḥsthaṁ yasya viśvaṁ suranarakhagagobhogigandharvadaityaiḥ  
citraṁ raṁramyate taṁ tribhuvana vapuṣaṁ viṣṇumīśaṁ namāmi ॥ 2 ॥

I bow to Lord Vishnu who has the three worlds as His body. The Earth is His feet, and the sky His navel. Wind is His breath, and the Sun and the Moon are His eyes. Directions are His ears, and the Heaven is His head. Fire is His face and ocean His abdomen. In Him is situated the universe with diverse kinds of Gods, men, birds, cattle, serpents, Gandharvas and Daityas (demons)- all sporting in a charming way. [Verse 2]

## 7) Yad yad vibhuti mat satvam :

Gita :

यद्द्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।  
तत्तदेवावगच्छ त्वं मम तेजोशसंभवम् ॥ १०.४१ ॥

Lord says, “Whatever that is glorious, prosperous or powerful in any being, that know you to be a manifestation of a part of My splendour”. [Chapter 10 – Verse 41]

- All glories of creation belongs to Lord.

Mundak Upanishad :

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

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

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [1 – 1 – 9]

Upanishad :

- Poet sings glory of king & gets reward.
- Poet accepts it as Ishvaras glory.

Gita :

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७.२१ ॥

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

- Whichever diety we worship, all go to one Ishvara.
- Akasha, Pitru, Puja, Guru Namaskara's goes to Ishvara. Benefit from Ishvara.... Sarva vibhuti Matvam.



## 7 Glories of Adhyatma Upasana :

### 1) Akshi Purushatvam :

- Lord not seen outside but imagined to be present in our own eyes.

### 2) Hiranmayatvam :

- Golden color.

### 3) Pundarikaksha :

- Raktambuja Nayanaha.
- Full blossomed red lotus petal eye.
- Govinda pundarika.

### 4) Adho Loka Kama Ishvaratvam : (Before Urdva Loka)

- Lower worlds also have Alpa small percentage of Sense pleasures. Meeting old friends in Naraka, percentage of pain more in lower Lokas.

### 5, 6, 7 – Common :

- Sarva Papa Rahitatvam
- Sarva Atmakatvam
- Sarva Vibhuti Matkam
- Analysis of Saguna Brahma in Brahma Sutra also done, not only Nirguna Brahma.

### Our Orientation :

Brahman	Ishvara
<ul style="list-style-type: none"><li>- Nirgunam</li><li>- Jneyam</li><li>- 5<sup>th</sup> Adhikaranam – Ikshatadhikaranam</li><li>- 6<sup>th</sup> Adhikaranam – Anandadhikaranam</li></ul>	<ul style="list-style-type: none"><li>- Upasyam</li><li>- Sagunam Brahma</li><li>- 7<sup>th</sup> Adhikaranam -</li></ul>

## What is Controversy?

- Word used in Upanishad is Purusha which can mean Jiva or Saguna Brahman.
- Adideiva Upasana – Aditya Antha Purusha.
- Adhyatma Upasana – Akshi Antah Purusha.
- If Brahman used, no controversy.
- Purusha used for Jeeva and Brahman also.

## Question :

- Is Purusha – Jiva or Ishvara?

## Conclusion :

- God alone is Upasya Devata – object of meditation and worship not Jeeva.
- Aditya + Akasha Antah Purushe – Jeeva or Ishvara?

## Logic :

- Tad Dharma Upadeshat.
- Because all Virtues mentioned belong to Ishvara.
- Jeeva has no Virtues.

## Anumanam :

Antaha	Purushaha	Ishvara
Aditya – Aksho	Paksha	Lord alone

- Tad Dharma Upadeshat
- Ishvara Guna Kathanat.
- Purusha inside Surya + Akshi is one.

## Chandogya Upanishad :

अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ  
यन्नीलं परः कृष्णं तदमस्त-त्सामाथ य एषोऽन्तरादित्ये  
हिरण्यमयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यके-  
श आप्रणखात्सर्व एव सुवर्णः ॥ ६ ॥

Atha yadevaitadadityasya suklam bhah saiva satha  
yannilam parah krsnam tadama tatsamatha ya esontaraditye  
hiranmayah puruso drsyate hiranyasmasrur-hiranyakesa  
apranakhatsarva eva suvarnah ॥ 6 ॥

Then, [Worship of the effulgent being in the sun' : The white glow of the sun is sa, and the dark bluish-black glow is ama. These two together make up the word Sama. There I a deity within the orb of the sun, who is seen by yogis. His whole body glitters like gold, even to his toe-nails. He has a bright golden beard and bright golden hair. [1 – 6 – 6]

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्क्तसाम  
तदुक्थं तद्यजुस्तद्ब्रह्म त-स्यैतस्य तदेव रूपं यदमुष्य  
रूपं यावमुष्य गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥ ५ ॥

Atha ya eso'ntaraksini puruso drsyate saivarktatsama  
taduktham tadyajustadbrahma tasyaitasya tadeva rupam yadamusya  
rupam yavamusya gesnau tau gesnau yannama tannama ॥ 5 ॥

The person seen in the eye is the Rk, the Sama, the uktha [a part of the Sama], and the Yajus. He is also the three Vedas. The person who is in the sun and the person who is in the eye are the same. The same two singers [i.e., the Rk and the Sama] sing in praise of each of them, and they have the same names. [1 – 7 – 5]

- Tad Dharmaha = Divine Virtues, properties, attributes.
- Out of 7 – see last 3 attributes.

### a) Sarva Papa Rahitaha : (UD – Nama)

- Vyasa – freedom from all sins is attribute of Ishvara.
- Jiva – Embodiment of Papa Sankalpam in Aavani Attam...

Akshi Purusha	Aditya Purusha
<ul style="list-style-type: none"><li>- Jiva with sins</li><li>- Paramatma</li></ul>	<ul style="list-style-type: none"><li>- Exalted Jiva 99% Punyam</li><li>- Indra / Varuna / Agni, Aditya.</li><li>- Presiding diety status.</li></ul>

- Devata also has Nashaha.
- Hiranyagarba Devata – Highest Padam.
- Attain status lost by Papa karma.

#### b) Sarva Atmakatvam :

- One in form of whole creation – is Virtue of Ishvara alone.
- Ishvara = Jagat Karanam.
- Sarva Jiva, Devata, Jagat Rupena Vartate.
- Aditya Devata – limited – not Vayu Devata, weapons – Puja – Asana different.

#### c) Sarva Vibhuti Matkam :

- All vibhutis belong to Ishvara. No Devata has all Vibhutis.
- Vibhuti = Symbol / indication to show my living is because of glory of Lord.

#### Gita :

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to resolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- Who is Ishvara?
- He is making me function in this Body – waking, talking etc., It is Ishvara Mahima.

#### Purva Pakshi :

- Aditya + Akshi Purusha – not Ishvara. Has to be Jeeva or Devata.

#### 1 – 4 Virtues :

- Enumerated for Ishvara can't belong to him.

a) Aditya Purushatvam } Upanishad gives Location  
Akshi Purushatvam }

- Location means limitation.
- I am here... means limited – not there. Not Sarvagatvam but Parichinatvam.

- Location means it supports only Jiva not Sarvagata Ishvara.
- Jiva takes Janma, goes to Loka, limited entity.

### b) Hiranmayatvam :

- Upanishad talks about Body, Dadi, Kesha, Smashrusha.. Indicates Shariram, belongs to Jeeva / Devata.
- Ishvara – all pervading has to be body less.

### Gita :

मया तत्तमिदं सर्वं जगदव्यक्तमूर्तिना।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

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]

- Ishvara is Avyakta – invisible / formless.

### c) Pundarikaksham :

- Refers to eyes. If Purusha has eyes, ears, indriyas not all pervading.
- To have color, organs, location, complexion is to be limited.

### d) Urdva Loka Kama Ikshitatvam

- Sarva Loka kama Ikshitatvam
- 2 distinct Purusha – and each Purusha has limited area of Power / Function.
- Aditya Purusha – only in higher lokas.
- Akshi Purusha – only in lower lokas.
- Ishvara has to be omnipotent, Sarva Loka Kama Ikshita.
- Location / complexion / organ / limited powers indicate Jiva not Ishvara.

20<sup>th</sup> Sutra : 7<sup>th</sup> Antar Adhikaranam

अन्तस्तद्धर्मोपदेशात् ।

Antastaddharmopadesat ।

The being within (the Sun and the eye) is Brahman, because His attributes are taught therein. [1 – 1 – 20]

**Subject :**

- Adideivita and Adyatma Upasana.
- Aditya Purusha and Akshi Purusha.

**3 Virtues :**

- Belongs to Ishvara.
- Sarva Papa Rahitatvam – Free from Papam.
- Sarvatmakatvam – Being everything.
- Sarvagyatvam – Repository of all Gunas.

**Purva Pakshi :**

- 4 Other Virtues do not belong to Ishvara but Jiva / Devata – Because they are with limitations.

**a) Adharatvam :**

- Purusha located in Sukshma / Akshi
- Limitation located in one place. Absent in other place.
- Ataha – Located within – not outside.

**b) Hiranmayatvam :**

- Golden body, Hair, face, nails, complexion, negating other qualities.

### c) Pundari Kakshatvam :

- Purusha has eyes like Jiva... Must be embodiment.
- Body and Consciousness. Rupavatvam and Avayavatvam of Ishvara Purusha with form and Organs will be limited.

### d) Additive ruler of Higher Loka not lower :

- Akshi Devata – Ruler of Lower Loka not higher
- Aishawarya Maryada – Limited power.
- Therefore Purusha not Ishvara.
- Everything should be located in him.

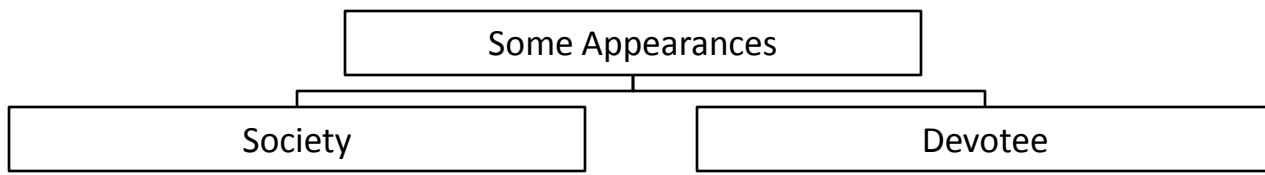
### Shankara :

- Ishvara has no limitation of form / location / powers.
- Ishvara can assume any form for the sake of Upasana of devotee.
- 3 Limitations can be prescribed. Limitless can't be conceived by Upasaka.
- For Upasana, Shastra prescribes form, color, complexion, location.
- Upasanartham Sarvam Bavati, Natu Vastavam (Not factual).
- With Maya power, Ishvara able to assume any form / Color / Location which is called Avataram not imagination of Devotee.
- With Maya, Ishvara creates whole universe – Hiranmaya, Jyotir Maya, Krishna, Rama...
- Mayavasat Sarvam Sambavati

### Gita :

अजो ऽपि सन्नव्ययात्मा भूतानामीश्वरो ऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४-६ ॥

Though I am unborn and am of imperishable nature, and though I am the lord of all beings, yet, ruling over my own nature, I take birth by my own Maya [ Chapter 4 – Verse 6]



- 7 Virtues possible for Ishvara / taken as Purusha in Upanishad.
- If Purusha is Jiva, can explain 1 – 4 Virtues not last 3, Last 3 are innate Virtues of Lord. (Papa Rahitatvam, Sarvatmakatvam, Sarvagyatvam)
- Mayika Virtues Assumed by lord for Upasana, or for Devotee.
- 20<sup>th</sup> Sutra Over.

**Sutra 21 :**

**भेदव्यपदेशाच्चान्यः ।**

**Bhedavyapadesacchanyah**

And there is another one (i.e. the Lord who is different from the individual souls animating the Sun etc.) on account of the declaration of distinction.[1 – 1 – 21]

**अन्तस्तद्धर्मोपदेशात् ।**

**Antastaddharmopadesat**

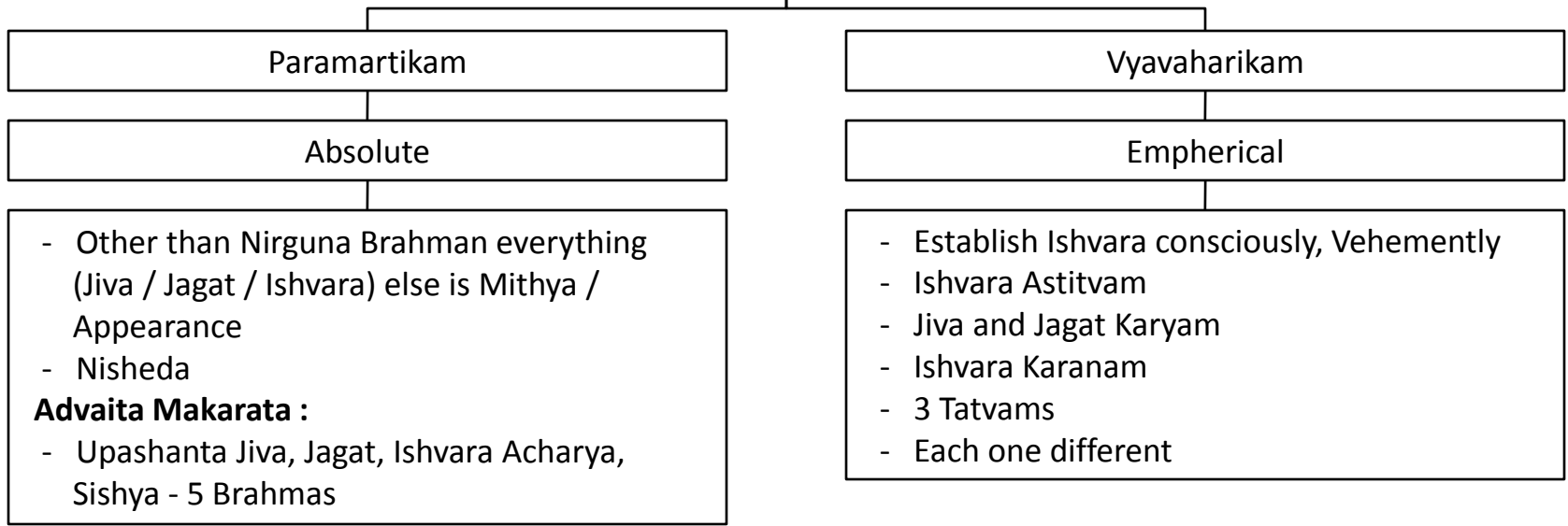
The being within (the Sun and the eye) is Brahman, because His attributes are taught therein. [1 – 1 – 20]

**General observation throughout study of Vedanta :**

- Our attitude towards Ishvara, Sometimes appears contradictory.



## Ishvara – 2 Drishtis



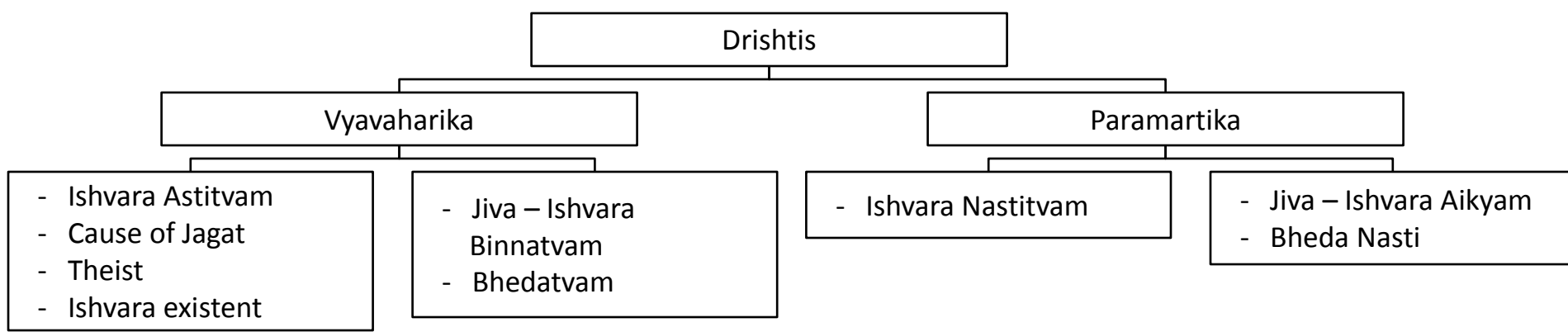
### Advaita Makarata :

उपशान्तजगज्जिवि-शिष्याचार्येश्वरभ्रमम् ।  
स्वतः सिद्धमनाद्यन्तं परिपूर्णमहं महः ॥ २७ ॥

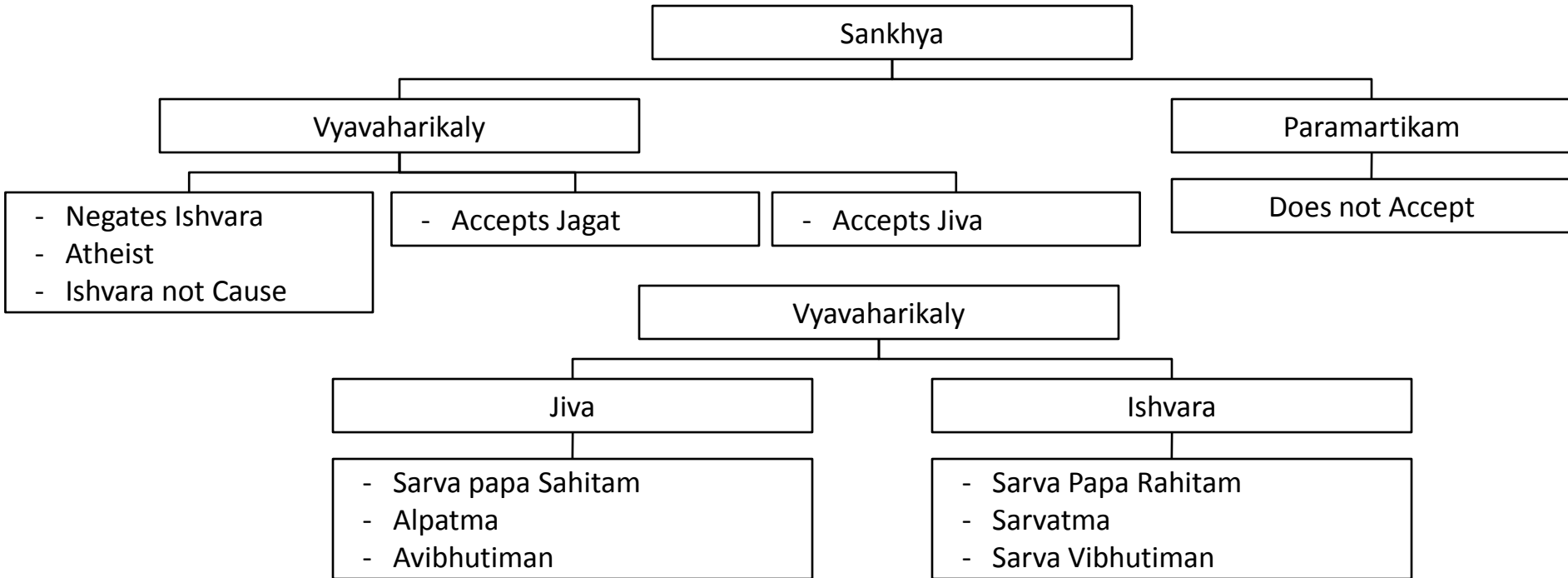
upaçāntajagajjévaçin̄yācāryeçvara-bhramam |  
svataù siddhamanādyantaà paripūrēamahaà mahaù || 27||

That Effulgent Consciousness am I, which is Self-established, all-full, without beginning and end, and in which the illusory ideas of the worlds, the individual, the disciple, the teacher and God, are all extinct. [ Verse 27]

- Establishes Bras Sat Chit Ananda Tatvam and also Jiva / Ishvara – Aikyam.
- No Real Jiva / Ishvara separate from Brahman.
- Jiva = Brahman, Ishvara = Brahman, Jiva = Ishvara Nisheda.
- Jiva / Ishvara – Abheda = Brahman.
- Advaitin Vehemently argues for 2 things :

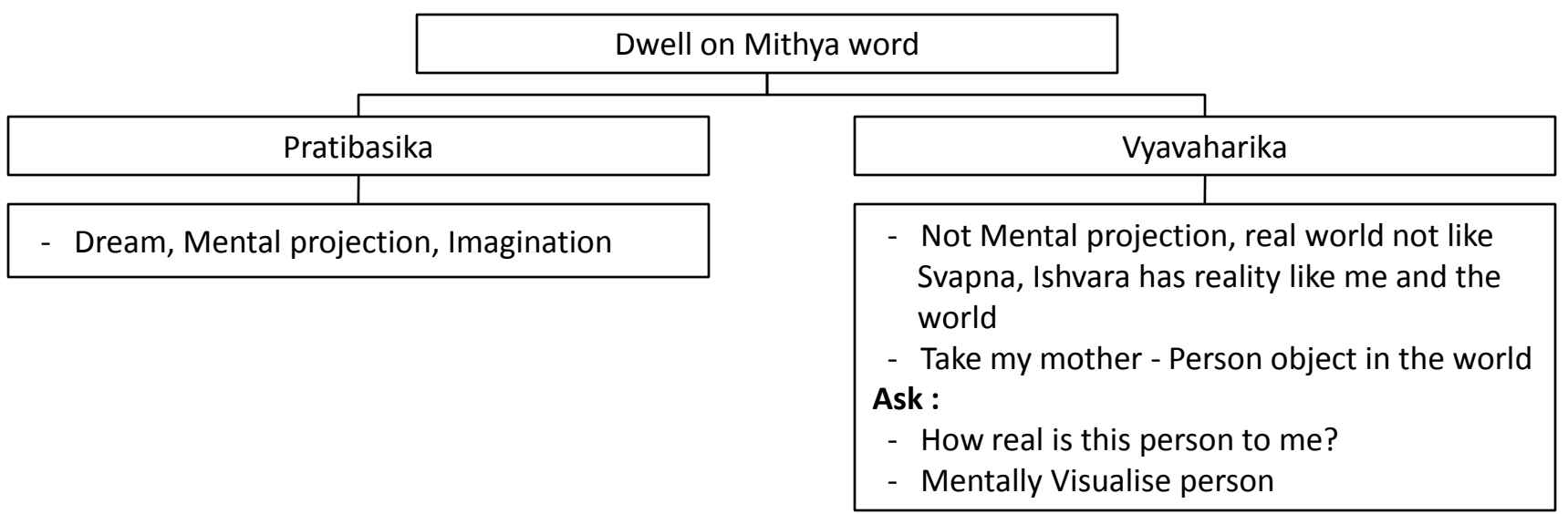


- In Brahma sutra both Drishti Discussed. In Every Sutra, See what is Discussed.
- This Adhikaranam – Vyavaharika Drishti.



**Corollary To Tat Tvam Asi :**

- Since we accept Vyavaharikaly Ishvara, our attitude to Ishvara should not be casual.
- Negate Paramartikaly, hence should not have inferior – condescending attitude.



- Dearest, I am going to loose tomorrow but I don't want to loose.
- Look upon person – Object real to me, important to me.
- Replace Ishvara with that object. Give same importance to Ishvara.
- I Can't brush aside wife, mother, children, world, Ishvara.
- Are you ready to loose knowledge? Can't loose knowledge.
- Is knowledge Satyam or Mithya?.

**From Brahma Drishti :**

- Knowledge also is Mithya. Knowledge is enjoyed in Mithya mind with Vritti.
- No Question of AntahKarana, Vritti Jnanam being Satyam.
- Mithya Jnanam Originated from Whom?

**Guru Stotram :**

नारायणं पद्मभवं वसिष्ठं शक्तिं च तत्पुत्रपराशरं च।

व्यासं शुकं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यम्॥

Om Narayanam padmabhavam Vasishtam, Shakthim, cha thath puthra parasaram cha.  
Vyasam shukam gowdapatham mahantham, Govinda yogeendra madhasya sishyam

To Narayana, to lotus-born Brahma, to Vasishtha, to Shakti and his son, Parashara, to Vyasa, to Shukadeva, to the great Gaudapada, to Govinda, to Yogindra his disciple. [ Verse 20 ]

- Jnanam from Ishvara alone. For preservation of Mithya Jnanam need, Mithya grace of Mithya Ishvara.
- If You have Mithya Kama, Virodha obstacle need Mithya grace of Mithya Ishvara.
- For their elimination, class important. For Advaitin Ishvara very important like Shastram and Guru.
- To have conducive condition at home and class surrender to Ishvara.
- Distinct from Material Cause, require Jnanam, Jnana Nishta and Pratibimba Nivritti.

**21<sup>st</sup> Sutra :**

- Vyasa and Shankara establish existence of Vyavaharika Ishvara to study and bless Jiva / Ishvara - Paramartika Aikyam.
- Bheda Vyapadeshat – Sutra.
- Jiva and Ishvara have Bheda as per Shastram.

**Example :**

- Student sees Guru putting Poonal, on Right side for Pitru and Deva...

Bheda Vada	Abheda Vada
<p><b>For :</b></p> <ul style="list-style-type: none"> <li>- Bandha</li> <li>- Charvaka</li> <li>- Purva Mimamsa</li> <li>- Sankhya</li> <li>- Veiseshika</li> </ul>	<p><b>For :</b></p> <ul style="list-style-type: none"> <li>- Yoga Nisheda</li> <li>- Nyaya Nisheda</li> <li>- Visishta Advaitam Nisheda</li> </ul>

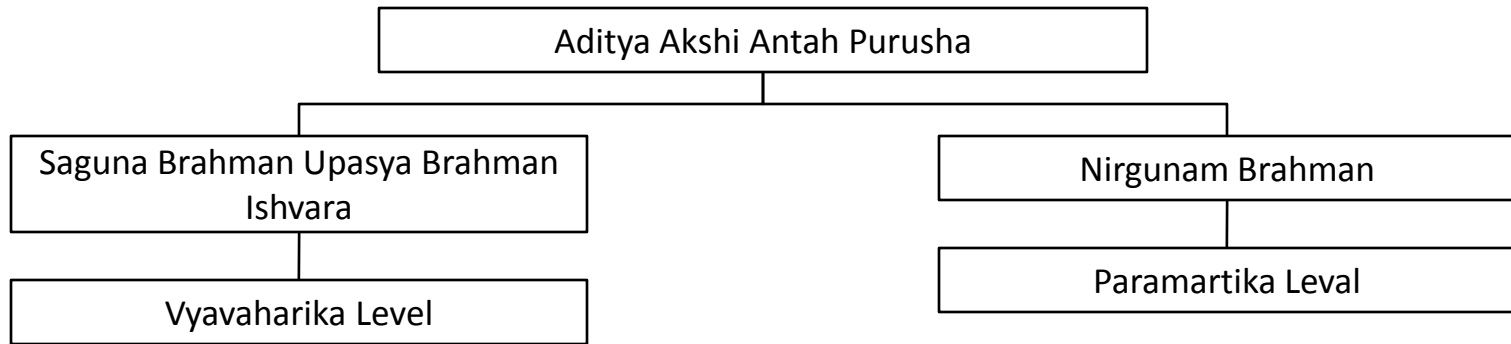
Sutra 21 : Antar Adhikaranam

भेदव्यपदेशाच्चान्यः ।

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And there is another one (i.e. the Lord who is different from the individual souls animating the Sun etc.) on account of the declaration of distinction.[1 – 1 – 21]

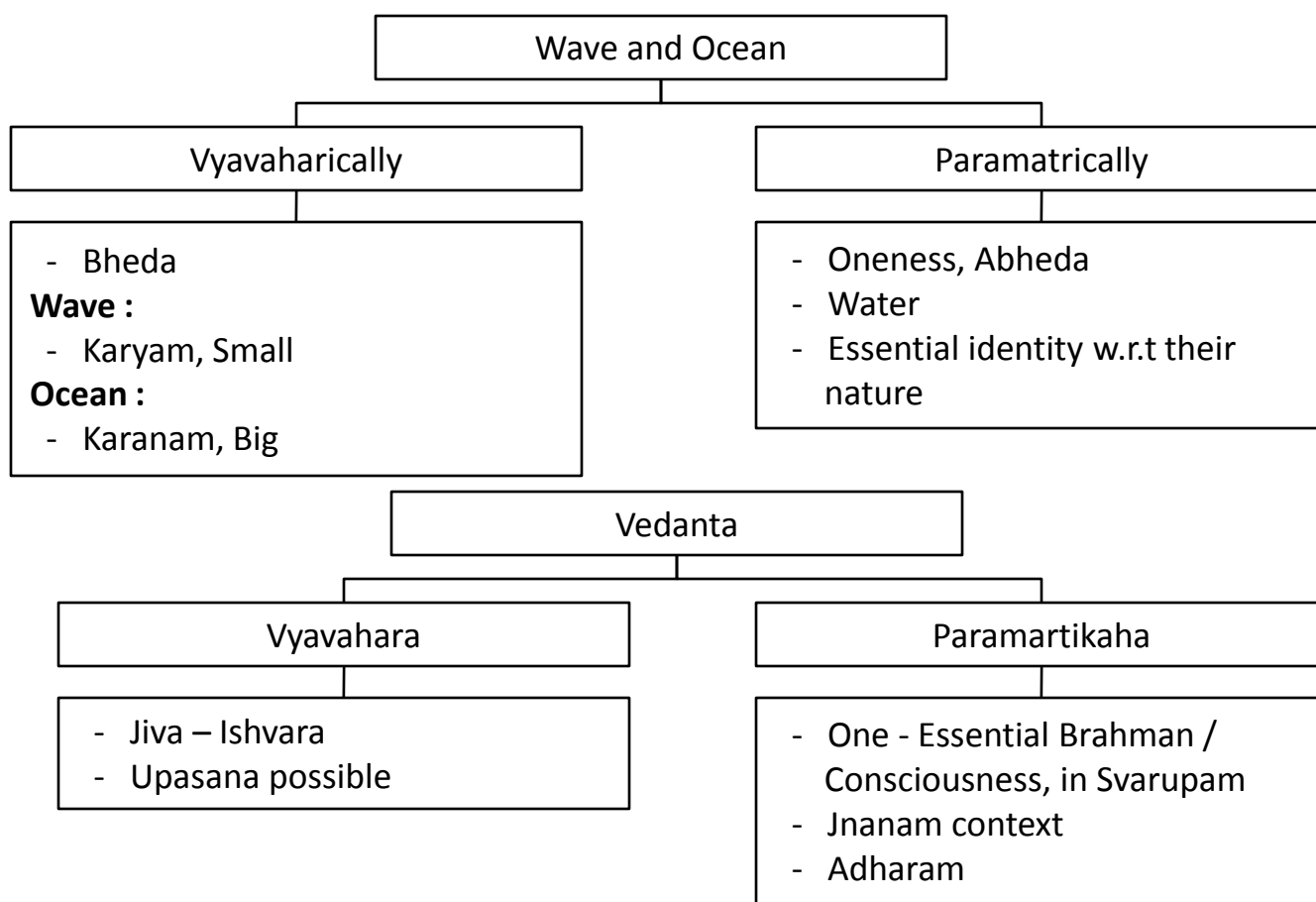
- Saguna Brahman and Jiva - Bheda



- In Addition to Vyavaharika Jiva and Jagat, there is a 3<sup>rd</sup> entity called Vyavaharika Ishvara.

Purva Pakshi	
<ul style="list-style-type: none"> <li>- Only Vyavaharika</li> <li>- Jiva = Purusha</li> <li>- Jagat = Prakrti</li> </ul>	<ul style="list-style-type: none"> <li>- Don't accept Vyavaharika 'Ishvara' is different from Vyavaharika Jagat</li> </ul>

- If Jiva and Ishvara equated, we have only Jagat and Jiva – no 3<sup>rd</sup> entity.
- Have to establish Jiva / Ishvara – Bheda in Sutra 21 through Sruti Pramanam.
- Vehemently Vedantin establishes.
- Bheda in Vyavaharikam and Abheda in Paramartikam no Contradiction.



**Sruti : Brihadaranyaka Upanishad :**

य आदित्ये तिष्ठन्नादित्यादन्तरः, यमादित्यो न वेद, यस्यादित्यः शरीरम्, य आदित्यमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ९ ॥

ya āditye tiṣṭhannādityādantaraḥ, yamādityo na veda, yasyādityaḥ śarīram, ya ādityamantaro yamayati, eṣa ta ātmāntaryāmyamṛtaḥ ॥ 9 ॥

He who inhabits the sun, but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the internal ruler, your own immortal self. [ 3 – 7 – 9]

- Ishvara – Inner essence, controller present everywhere.

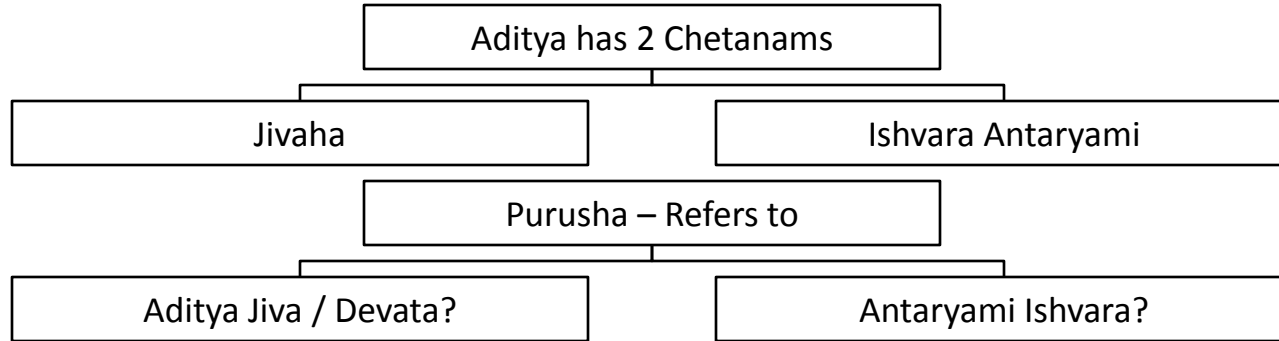
- Yami – Means controller  
- Present in Surya Mandalam also
- Knowing always with Chetana Vastu, Surya Devata does not know Antaryami means.
- Aditya Devata and Antaryami different.

### Mundak Upanishad :

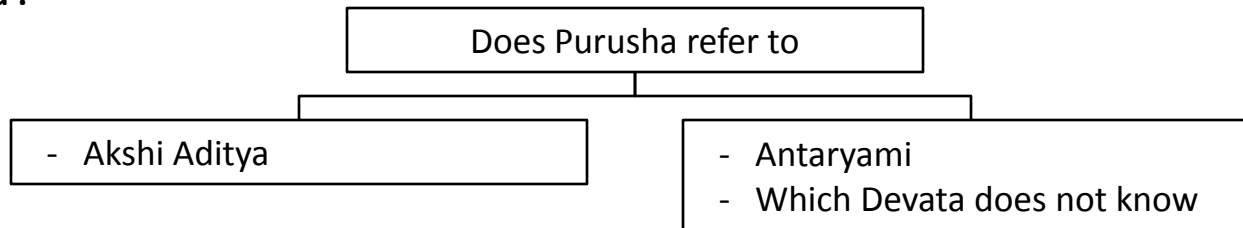
द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,  
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]



### Here in this Sutra :



### Why Devata not Antaryami?

#### 3 Reasons / 3 glories - belong to Ishvara only :

- Sarva Papa Rahitaha, Sarva Atmaka Sarvagnyaya.
- Bhedav Vyapadesha – Purusha in Chandogyo Upanishad : Chapter 1 – 6 - 6 is different from Aditya Devata why?

## Chandogyo Upanishad :

अथ यदेवैतदादित्यस्य शुक्लं भाः सैव  
साथ यत्रीलं परः कृष्णं तदमस्त-  
त्सामाथ य एषोऽन्तरादित्ये हिरण्यमयः  
पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यके-  
श आप्रणखात्सर्व एव सुवर्णः ६

atha yad etad adityasya suklam bhah saiva satha  
yan nilam parah krishnam tad amas tat samatha  
ya eso 'ntar-aditye hiranmayahpuruso drsyate  
hiranya-smasrur hiranya-kesa a-  
pranakhat sarva eva suvarnah.

Then, [Worship of the effulgent being in the sun] the white glow of the sun is Sa, and the dark Bluish-black glow is Ama. These two together make up the word Sama. There is a deity within the orb of the sun, who is seen by yogis. His whole body glitters like gold, even to his toe-nails. He has a bright golden beard and bright golden hair. [1 – 6 – 6]

- Aditya Purusha Antaryami is different from Aditya Devata in Brihadaranyaka Upanishad – Chapter 3 – 7 – 9
- Chandogyo Upanishad refers to Antaryami because difference is mentioned in Brihadaranyaka Upanishad.

### Anumanam :

#### a) Paksha :

- Aditya Akshi Purusha in Chandogyo Upanishad :

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गथ  
यत्रीलं परः कृष्णं तत्साम तदेतदे-  
तस्यामृच्यध्यूढं साम तस्मादृच्यध्यूढं साम गीयते ५

atha yad etad adityasya suklam bhah saivarg atha yan  
nilam parah krishnam tat sama tad etad etasyam rcy  
adhyudham sama tasmad rcy adhyudham+ sama giyate.

The white glow of the sun is the RK, and its deep blue glow is the Sama. The black glow called the Sama is based on the white. Glow called the RK. That is why the Sama is sung based on the RK. [ 1 – 6 – 5]

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते  
सैवर्क्तसाम तदुक्थं तद्यजुस्तद्ब्रह्म त-  
स्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य  
गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ५

atha ya eso 'ntar-aksini puruso drsyate saivark tat sama  
tad uktham tad yajus tad brahma tasyaitasya tad eva rupam  
yad amusya rupam yav amusya gesnau  
tau gesnau yan nama tan nama.

The person seen in the eye is the RK, the Sama, the Uktha [a part of the Sama], and the Yajus. He is also the three Vedas. The person who is in the sun and the person who is in the eye are the same. The same two singers [i.e., the RK and the Sama] sing in praise of each of them, and they have the same names. [ 1 – 7 – 5]



## b) Sadyam :

- Ishvara = Saguna Brahman Upasyam Brahman.

## c) Reason : Hetu :

- Bhedav Vyapadeshat referred in Brihadaranyaka Upanishad :

य आदित्ये तिष्ठन्नादित्यादन्तरः, यमादित्यो  
न वेद, यस्यादित्यः शरीरम्, य आदित्यमन्तरो  
यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ९ ॥

ya āditye tiṣṭhannādityādantaraḥ, yamādityo  
na veda, yasyādityaḥ śarīram, ya ādityamantaro  
yamayati, eṣa ta ātmāntaryāmyamṛtaḥ ॥ 9 ॥

He who inhabits the sun, but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the internal ruler, your own immortal self. [ 3 – 7 – 9]

### Word Meaning

#### (a) Bhedav

- Difference between Antaryami and Aditya Devata

#### (c) Cha - Conjugation

- Sarva Vibhuti Matvat
- Atmatvat
- 7 Gunas Visishtatvat
- Because of this reason also

#### (b) Vyapadesha

- Because of Statement of difference Between Devata and Antaryami in Brihadaranyaka Upanishad : Chapter 3 – 7 - 9

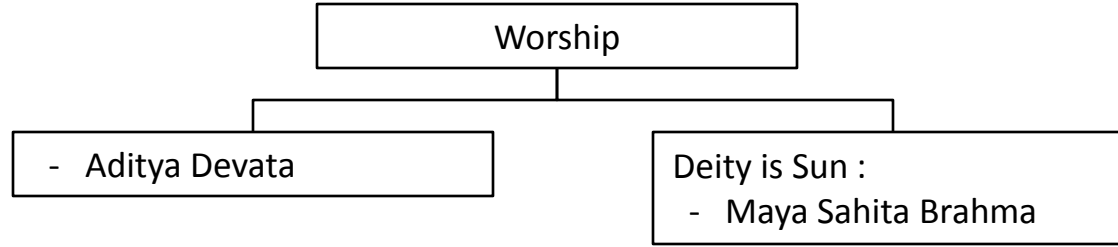
#### (d) Na Anyaha

- Antaryami - Ishvara resting in Aditya is different from Aditya Devata

- Ishvara located in solar disc is different from Aditya Devata.

## Sandhyavandanam :

- Heyas Hrida Savi Mandala Vardi Narayana...



## Tattwa Bodha :

- Aditya Devata is presiding deity of eye. Not worshipping sun but presiding deity of eye.
- Ishvara - controller, lord of Presiding Deities.

## Shanthi Mantra :

ॐ भद्रं कर्णेभिः शृणुयाम देवा  
भद्रं पश्येमाक्षभिर्यजत्राः  
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभि-  
र्व्यशेम देवहितं यदायुः  
स्वस्ति न इन्द्रो वृद्धश्रवाः  
स्वस्ति नः पूषा विश्ववेदाः  
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः  
स्वस्ति नो बृहस्पतिर्दधातु  
ॐ शान्तिः शान्तिः शान्तिः

Om bhadram karnebhih srunuyama devah I  
Bhadram pasyemaksabhiryajatrah I  
Sthirair angaistustuvagmsastanubhih I  
Vyasema devahitam yadayuh I  
Svasti na indro vrddhasravah I  
Svasti nah pusa visvavedah I  
Svasti nastarksyo aristanemih I  
Svasti no brhaspatirdadhatu I  
Om santih santih santih II

Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!

- Aditya Devata only for eyes.
- Ishvara = For Sarva Jnanaindriyas, Karmaindriyas.

### Conclusion :

#### a) Vishaya :

- Aditya Akshi Purusha, Mentioned in Chandogyo Upanishad :

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी  
तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य उदित  
उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं वेद ७

tasya yatha kapyasam pundarikam evam aksini  
tasyod iti nama sa esa sarvebhyah papmabhya  
ud iti udeiti ha vai sarvebhyah papmabhyo ya evam veda.

His eyes are like lotuses blossomed by the sun. he is called Ut because he is above all weakness. He who knows this truth is also above all weakness. [ 1- 6- 7]

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते  
सैवर्क्तसाम तदुक्थं तद्यजुस्तद्ब्रह्म त-  
स्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य  
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#### b) Samshaya – Controversy :

- Aditya Akshi Purusha – is he Jiva – Devata – Ishvara.

#### c) Purva Pakshi :

- Claim of opponent, Aditya Purusha is Jiva or Devata only.

#### d) Hetu :

- Parichinnatvat. With Limitation - Location in eye, sun only, with Hiranmaya color.

### e) Pundarikaksha :

- One lord presides over higher world. One lord presides over lower world.

### f) Siddanta – Conclusion :

- Purusha refers to Ishvara, Saguna Brahman different from Jiva / Devata / Jagat. Virtues of Total Purity belongs to Ishvara.
- All limitations mentioned are for sake of Upasana – limited manifestations of Limitless.
- Limited Virtues for Upasana, Limited manifestation of limited lord for blessing others.
- I Imagine, my projections – Limitations imagined by Upasaknas or Limitations Assumed by Ishvara himself as Avatara both possible.
- We have Imaginative powers and lord has Maya Shakti.

### Gita :

अजो ऽपि सन्नव्ययात्मा भूतानामीश्वरो ऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४-६ ॥

Though I am unborn and am of imperishable nature, and though I am the lord of all beings, yet, ruling over my own nature, I take birth by my own Maya [ Chapter 4 – Verse 6]

- We must assume Ishvara different from Jiva and Jagat is Vyavaharika Drishti.

### g) Sangatihi : Technical –

- Position of topic appropriate comes after 6<sup>th</sup>, before 8<sup>th</sup> Adhikaranam 1<sup>st</sup> Pada, 1<sup>st</sup> Chapter Brahma Sutra.

### Sutra 22 :

आकाशस्तल्लिङ्गात् ।

**Akasastalingat**

The word Akasa i.e., ether here is Brahman on account of characteristic marks (of that i.e. Brahman being mentioned). [1 – 1 – 22]

## Sruti : Chandogyo Upanishad :

अस्य लोकस्य का गतिरित्याकाश इति होवाच  
सर्वाणि ह वा इमानि भू- तान्याकाशादेव समुत्पद्यन्त  
आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्याया- नाकाशः परायणम् १

asya lokasya ka gatir ity akasa iti hovaca sarvani ha va imani  
bhutany akasad eva samutpadyanta akasam praty astam  
yanty akaso hy evaibhyo jyayan akasah parayanam.

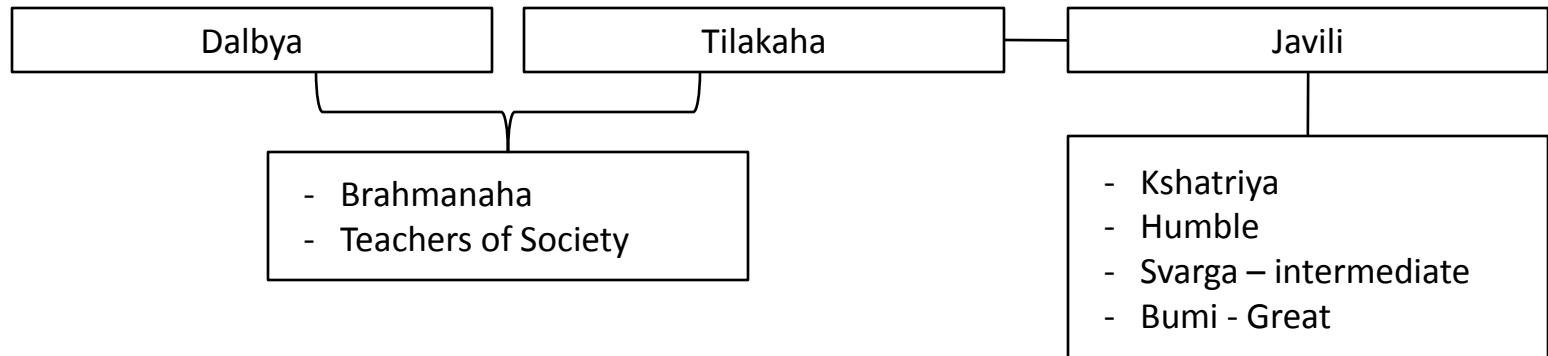
Silaka Salavatya asked Pravahana, 'What is the end of this earth?' Pravahana said: 'Space, for everything that exists arises from space and also goes back into space. Space is superior to everything. Space is the highest goal.' [ 1 – 9 – 1]

### Context :

- 8<sup>th</sup> and 9<sup>th</sup> Section of 1<sup>st</sup> Chapter should be taken.
- Ishvara Upasana endowed – “Paro Variyatvam” – Greatest, Mostexhalted, Mahatva Guna Visishta Ishvara.
- Upasyam Brahma / Saguna Brahman – Discussed Vyavaharika Drishti – Saguna Ishvara.
- Ishvara invoked on Ohmkara in Samaveda called Udgeeta – (Chanted in High Pitch) Uchaihi Geeyate...

Alambaman / Support	
- Shiva - Vinayaka - Devi - Parovariya Guna Visishta	- Shiva Linga - Turmeric - Flame - Udgeeta on Ohmkara

### Story :



## Greatest :

- Sama mantra, Svaraha, Prana, Annam, Aapaha, Svarga.
- What is great, Greater, Greatest, Mahan, Mahattara, Mahataram.

## Javili :

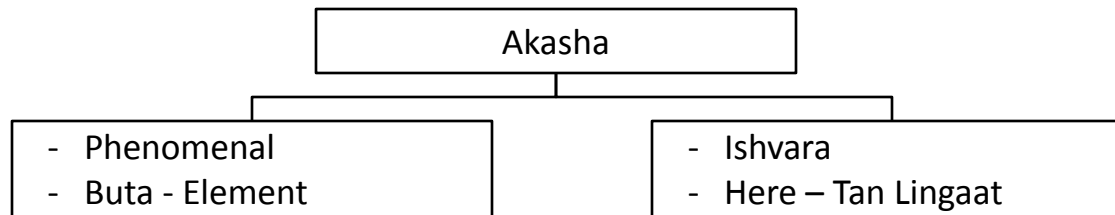
- Bumi great – because, Pitrus – Devatas – Boktas – Depend on offerings from Manushyas - Indraya Svahaha...
- Can't do anything.

## 8<sup>th</sup> Section :

- Bumi Greatest

## Jaivili : 9<sup>th</sup> Section :

- Bhu Loka not ultimate.
- Parovariyaha Ishvara meditated on Udgeeta Ohmkara Sarva – Greatest.
- Ishvara introduced as “Akasha” Hence confusion.

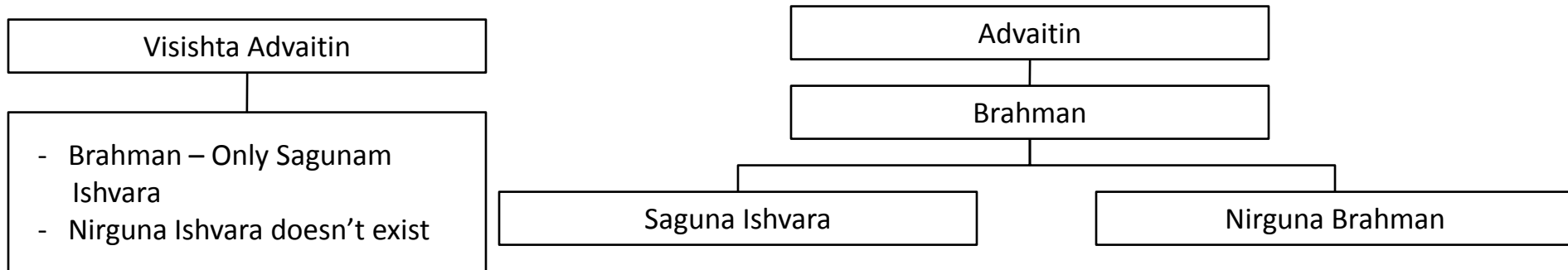


## Lecture 53

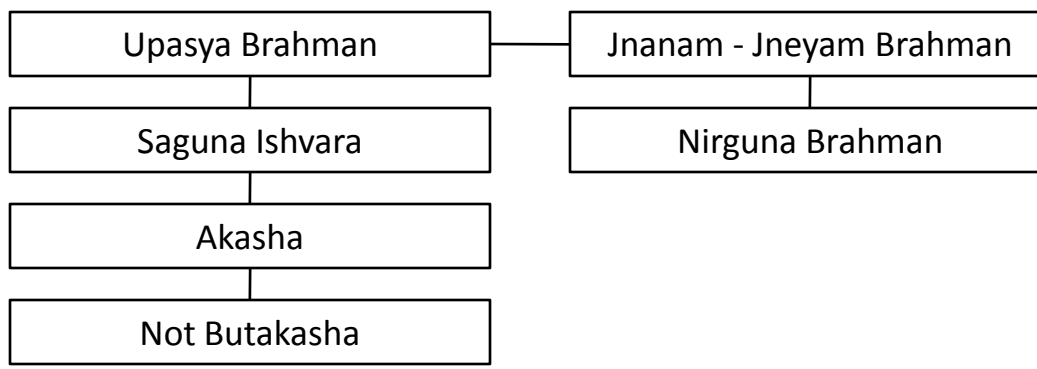
- Utkrishta Visishiti – Guna Visishta – Ishvara – Greatest.
- Parovariyasthvam – Utkrishtaha – Greatest.
- Ohmkara – Alambanam, Ishvara – Upasyam.

### General Meaning :

- In Brahma Sutra, Brahman loosely refers to both Sagunam and Nirgunam.
- Ishvara Non different from Brahman, Dressed Ishvara = Brahman.
- Brahman endowed with dress of Maya, Maya Upadhi Sahitam Brahman = Ishvara
- When Ishvara removes dress called Maya, it is called Brahman.
- Brahman and Maya = Ishvara.
- Ishvara – Maya = Brahman.



- How to know which meaning to take?
- Vyavaharika Drishtya(For Upasana) - Brahman = Saguna Ishvara
- Paramartika Drishtya (For Jnanam) - Brahman = Nirguna Brahman.
- Drishti Bheda - Artha Bheda.



- Because there are sufficient clues, indicators, Tan Lingat.

### Anumana Vakyam :

- Akashaha – Saguna Brahman – Ishvara Tal Lingat.

### Word Analysis :

#### a) Akashaha :

- in Chandogyo Upanishad :

अस्य लोकस्य का गतिरित्याकाश इति होवाच  
सर्वाणि ह वा इमानि भू- तान्याकाशादेव समुत्पद्यन्त  
आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्याया- नाकाशः परायणम् १

asya lokasya ka gati rity akasa iti hovaca sarvani ha va imani  
bhutany akasad eva samutpadyanta akasam praty astam  
yanty akaso hy evaibhyo jyayan akasah parayanam.

Silaka Salavatya asked Pravahana, 'What is the end of this earth?' Pravahana said: 'Space, for everything that exists arises from space and also goes back into space. Space is superior to everything. Space is the highest goal.' [ 1 – 9 – 1 ]

#### b) Saguna Brahman : Ishvara

#### c)

Tal	Lingat
Tat(Brahman / Ishvara)	Indicator, Clues, are there in this Upanishad



- Jaivali said, Akasha should be, invoked in Omkara because.
- a) All beings are born of Akasha, Akasha = Sarva Buta Srishti Karanam.
- b) All beings resolve into Akasha Sarva Buta Laya Karanam.
- c) Parayanam – Sthiti Karanam, Cause for existence of all beings
- d) Akasha is superior to all things in creation, “Jayan” / Mahatvam – Greatest.
- e) Anantam – Chandogyo Upanishad :

स एष परोवरीयानुद्गीथः स एषोऽनन्तः  
परोवरीयो हास्य भवति परोवरीय-  
सो ह लोकाञ्जयति य एतदेवं  
विद्वान्परोवरीयाँ समुद्गीथमुपास्ते २

**Sa esa parovariyanudgithah sa eso'nantah  
Parovariyo hasya bhavati parovariyaso ha  
Lokanjayati ya etadevam vidvam  
Parovariyamsamudgithamupaste**

Earlier, mention was made of the Udgitha being the best as also endless. He who is aware of this and worships the Udgitha as such keeps attaining higher and higher worlds, and he becomes increasingly a better individual. [ 1 – 9 – 2]

- Infinite - Parovariyatvam superior most.
- 6 Lingas to show Akasha is Ishvara not Bhutakasha.

#### **Purva Pakshi :**

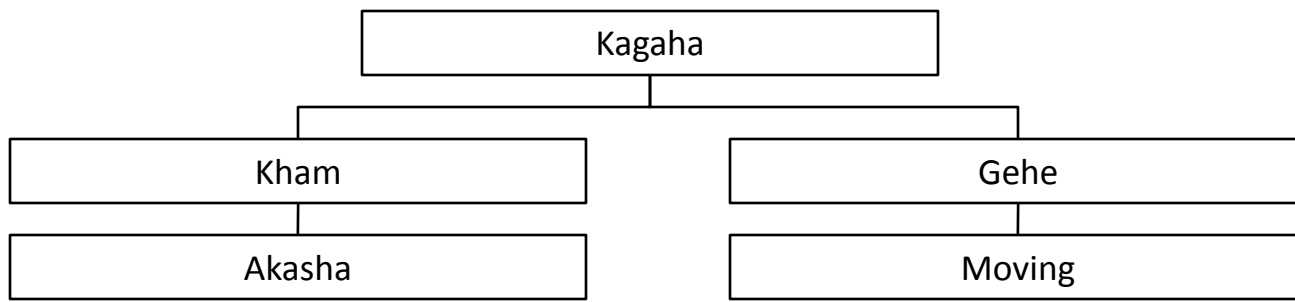
- Akasha Braheiva Bavati.

#### **General :**

- Not Sankhya, Purva Mimamsa Eka Deshi here - One Reason.
- Akasha must be taken as space above.

#### **Rule :**

- Every word has got one primary meaning, most powerful taken by all in general.
- Paricheda, Mukhya Vachyarth, secondary meaning also possible.



**Primary Meaning Bird :**

- Sun and we also move, hence we are also Kagaha – Secondary.

**Example :**

- Tailum – Primary meaning – Oil more powerful – Majority know.
  - Secondary Powerful - Nalla Nai
  - Gingily Oil
  - Yogartha (Derived Meaning)

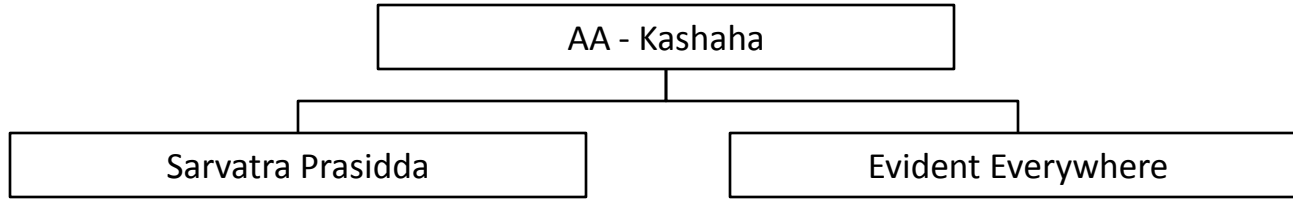
**Rule :**

- Rudhi Yogat Balayati
- Primary, Prasiddha.

	Primary	Secondary
<ul style="list-style-type: none"> <li>- Kagaha</li> <li>- Jalajam</li> <li>- Akasha</li> <li>- Chidambaram</li> </ul>	<ul style="list-style-type: none"> <li>- Bird</li> <li>- Lotus</li> <li>- Element Space</li> <li>- Ambavam = Akasha</li> </ul>	<ul style="list-style-type: none"> <li>- Anything in Sky</li> <li>- Fish – Born out of Water</li> <li>- Ishvara</li> <li>- Chaitanyam</li> </ul>

- How to justify interpretation for Secondary Meaning?

Ishvara	Space
a) All Pervading Sarvagataha – Everywhere Samantat Sarvagataha a) Kasha - To shine - Kashate iti Prakashate - Effulgent	a) All Pervading



**Brahman ever evident - in form of :**

- Sat - Existence
- Chit - Consciousness
- Derived meaning of Akasha = Sarvatra, Prakashamanaha Ishvara.

**Rule :**

- Rudhi Lakshanat Baliyasi, Primary meaning superior to secondary.

**Purva Pakshi :**

- Akasha as element Rudhi Arthaha.
- Later portion also can be explained, Buta Akasha = Srishti, Sthiti, Laya Karanam.

**Taittiriya Upanishad :**

- Akashat – Vayu – Agni – Jalapa – Prithvi – Oshadaya – Plants – Annam.
- Space accommodates everyone, everything resolves into space greatest, Parovariyam – Superior to other 4 Elements.
- Akasha – Srishti, Sthithi, Laya Karanam, Mahan Parovariyam, Invoke Akasha upon Ishvara.

## Siddantin :

- Aksha = Brahman, problem if we take primary meaning.
- Akashat Sarva Butani Jayante.
- All beings born out of Akasha element, Everything born out of space - Restrictive meaning.

<b>Saguna Brahman = Ishvara</b>	<b>Space</b>
<ul style="list-style-type: none"><li>- Everything including Akasha born out of Ishvara</li><li>- No restriction</li><li>- 6 Adjectives - Secondary - 1 Noun - Sacrificed primary</li><li>- Sarva Srishti, Sthiti, Laya Karanam, Mahatvam, Parovariyatam, Anantam fits</li><li>- Athyantika – Karanam Absolute cause</li><li>- Do amputation person survives</li><li>- Part dies, whole survives</li><li>- Small loss better</li></ul>	<ul style="list-style-type: none"><li>- Everything except Akasha born out of Space</li><li>- All except space born in Space</li><li>- 1 Noun – Primary - Fits</li><li>- 6 Adjectives – Sacrificed, 6 Doesn't fit – Secondary meaning</li><li>- Apekshika – Karanam relative cause</li><li>- Person dies, no Amputation</li><li>- Part survives, whole loss</li><li>- Big loss worse</li></ul>

Introduction :

- 8<sup>th</sup> Adhikaranam - Sutra 22 :

आकाशस्तल्लिङ्गात् ।

**Akasastalingat**

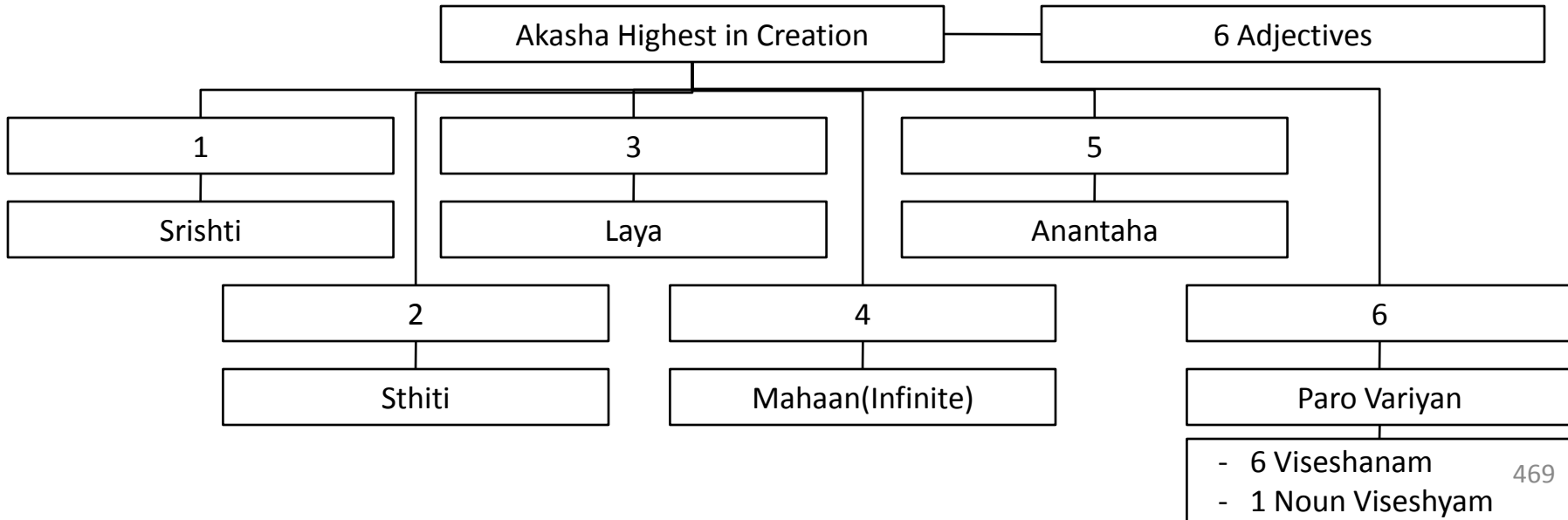
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bhutany akasad eva samutpadyanta akasam praty astam  
yanty akaso hy evaibhyo jyayan akasah parayanam.

Silaka Salavatya asked Pravahana, 'What is the end of this earth?' Pravahana said: 'Space, for everything that exists arises from space and also goes back into space. Space is superior to everything. Space is the highest goal.' [1 – 9 – 1]



## Controversy :

- Akasha – Sagunam Brahman or Buta Akasha.
- Relative Vs Absolute Karanam.
- Primary Vs Secondary meaning.

## One Addition Reason : Siddantin :

- Akasha as Ishvara not secondary meaning but primary Shastric meaning.
- Secondary meaning in Abyupethya, Vada temporarily accepted.
- Aksha as Ishvara, Shastra Prasiddaha not Laukika Prasiddaha, 3 examples form Shatra.

## a) Chandogyo Upanishad :

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा  
तद्ब्रह्म तदमृतं स आत्मा प्रजापतेः सभां वेश्म  
प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो  
विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः  
श्येतमदत्कमदत्कं श्येतं लिन्दु माभिगां लिन्दु माभिगाम् १

**Akaso vai nama namarupayornirvahita te yadantara  
tadbrahma tadamrtam sa atma prajapateh sabham vesma  
prapadye yashoham bhavami brahmananam yaso rajnam yaso  
visam yaso'hamanuprapatsi sa haham yasasam yasah  
syetamadatkamadatkam syetam lindu mabhigam lindu mabhigam II 1 II**

That which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the Self. May I attend the court of Prajapati. May I attain the fame of a brahmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]

- Tatu Brahman – It Introduces Akasha in beginning and says it is Brahman in the end.
- Substratum of Nama Rupa, Prapancha is Brahman.

## b) Chandogyo Upanishad :

स होवाच विजानाम्यहं यत्प्राणो ब्रह्म कं च तु खं च  
न विजानामीति ते होचुर्यद्वाव कं तदेव खं यदेव खं  
तदेव कमिति प्राणं च हास्मै तदाकाशं चोचुः ५

**Sa hovaca vijanamyaham yatprano brahma kam ca tu kham ca  
na vijanamiti te hocuryadvava kam tadeva kham yadeva kham  
tadeva kamiti pranam ca hasmai tadasam cocuh II 5 II**

Upakosala said : I know that prana is Brahman. But that ka and kha are Brahman I do not know. The fires replied , that which is ka is kha, and that which is kha is also ka. Then the fires taught him that Brahman was both prana and akasa [space]. [4 – 10 – 5]

- Kham Brahma = Akasha, kam Brahma = Ananda, Akasham Sagunam Brahma = Ananda.

**c) Rig Veda :**

**Richo akshare parama vyoman yasmin deva adhi vishve nisheduh,  
Yastanna veda kim richa karishyatiya it tad vidus ta ime samasate.**

"The verses of Veda exist in the collapse of fullness in the transcendental field, in which reside all the impulses of creative intelligence, the laws of Nature, responsible for the whole manifest universe. He whose awareness is not open to this field, what can the verses accomplish for him? Those who know this level of reality are established in evenness, in wholeness of life."

- All Veda born, Sustained, resolve into Brahman.
- Srishti Sthiti Laya Karanam of Vedas is Vyanam (Ishvara)
- Akasha = Adjective of Aksharam Brahma.

**Conclusion :**

- Akasha as Ishvara is Primary meaning, not primary in world(Laukika) but in Shastra.
- Natu Loka Rudihi Prasidda Parantu Shastra Prasiddah.

**5 Factors :**

**a) Vishaya :**

- Subject word – Akasha in Chandogyo Upanishad : Chapter 1 – 9 – 1

**b) Samshaya :**

- Akasha is Bhuta Akasha or Saguna Brahma Ishvara.

### c) Purva Pakshi :

- Akasha is Buta Akasha

### d) Hetu :

- Primary meaning (Laukika) more powerful than secondary Shastric Meaning.

### e) Siddantin :

- Akasha = Brahman, It is primary meaning from Shastric Angle.
- Akasha is Ishvara from Shastric, Angle – Primary meaning.
- 6 Later Descriptions tally with Brahman alone.
- Akasha Brahman – Tal Lingaat

### 6) Sangatihi :

- Appropriate position of Adhikaranam.
- Should occur in Brahma Sutra, 1<sup>st</sup> Chapter, 1<sup>st</sup> Pada / Qtr, after 7<sup>th</sup> Topic, before 9<sup>th</sup> Topic.
- 9<sup>th</sup> Prana Adhikaranam (1 Sutra only )

### Sutra 23 :

अत एव प्राणः ।

Ata eva Pranah

For the same reason the breath also refers to Brahman. [1 – 1 – 23]

### Vishaya Shastra Vakyam : Chandogyo Upanishad :

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि  
प्राणमेवाभिसंविशन्ति प्रा- णमभ्युज्जिहते सैषा देवता  
प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रास्तोष्यो  
मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ५ ॥

Prana iti hovaca sarvani ha va imani bhutani  
pranamevabhisamvisanti pranamabhyujjihate saisa  
devata prastavamanvayatta tam cedavidvanprastosyo  
murdha te vyapatisyattathoktasya mayeti ॥ 5 ॥



Usasti said : It is prana [the vital force]. In prana all things that we see around us [moving or unmoving], disappear [at the time of their destruction. And at the time of their appearance], they appear from prana. Prana is that deity to whom the prastava is addressed. If you had sung the hymn not knowing the deity to whom it is addressed, in spite of being warned by me, your head would surely have fallen. [1 – 11 – 5]

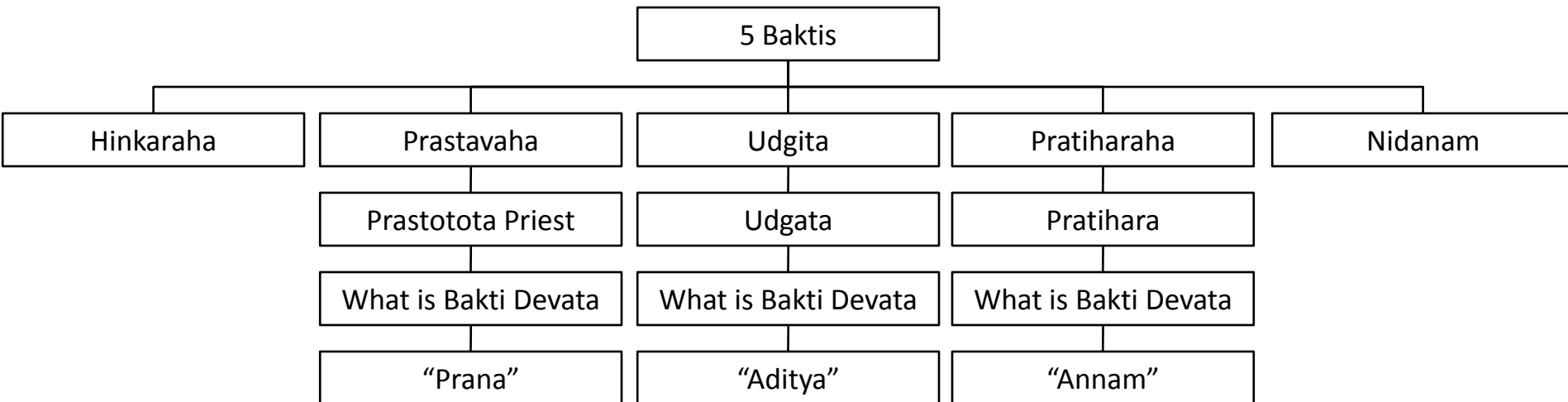
- Topic refers to 10<sup>th</sup> and 11<sup>th</sup> Sections

**10<sup>th</sup> Section :**

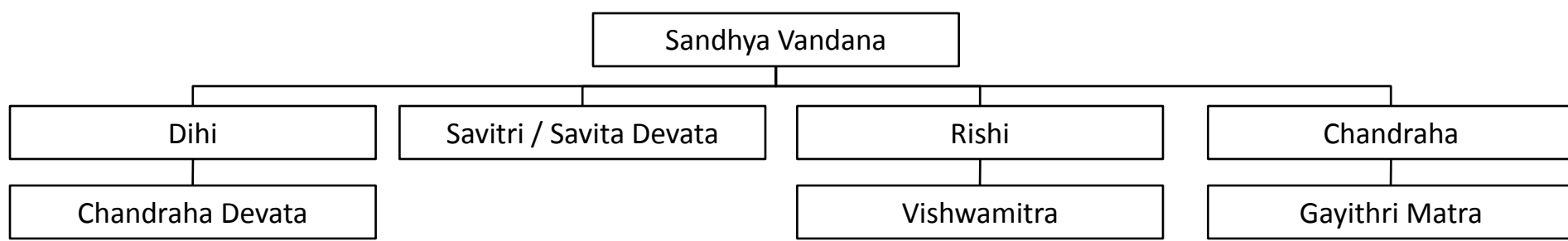
- Raja doing Yaga, 4 Vedas, 4 Priests.
- Chakrayana - Ushasti, Rahihi – Priest, Poor Brahmin – Supervisor of Priests.
- Cyclone in village, famine, crops destroyed.
- Chakrayana goes to 4 - Sama Veda, Priests – Udgata, Prastotat, Pratiharta, Subramanya.

**Asks 3 Question to 3 Priests :**

- Udgata, Prastotat, Pratiharta, Sama mantra Chanted with 5 Divisions / 7 Divisions – Parts.
- Each Divisions - Called Bakti.



- If you Chant without Devata – Head will burst Murdate Vipatishyati.



- Teaching – Corresponds to Chanting.

### Remember :

- Rishi / Matra / Devata and Get benefit.
- Here focus on Prastava Bakti – “Prana” Devata.
- Vishaya Vakyam – Chapter 1 – 11 – 5 – All beings exist in Prana.

### Shankara :

- Prana = Saguna Brahman = Ishvara = Prastava Bakti Devata.
- 8<sup>th</sup> Adhikaranam – Akasha Adhikaranam.
- Akasha = Ishvara = Sarva Srishti, Sthithi Laya Karanam.
- All Beings exist in Prana, Here Prana = Saguna Brahman = Ishvara = Prastava Bakti Devata.
- Previous Adhikaranam – 8<sup>th</sup> , Akasha = Ishvara = Sarva Srishti Laya Karanam.
- All things and beings resolve into Ishvara only.
- Born out of Prana, Arise out of Prana(Ishvara)
- 1<sup>st</sup> Laya – Then Srishti Karanam, That Prana = Ishvara.
- If Upanishad had used Ishvara, no Controversy.

### Controversy :

- Prana = Pancha Prana / Vayu Tatvam or Ishvara
- Prana = Sukshma Shariram = Avayaya = Karyam. Prana = Sayeks Karana Bueita

## General Analysis :

- Ata Eva Pranaha Ishvaraha or Sagunam Brahma.
- Prana in Chapter 1 – 11 – 5 – Chandogyo, Refers to Ishvara not to Sukshma Shariram, Vayu Vikara - Pancha Prana.
- Vaya Karana Buta Ishvara, because Tal LINGAAT, Srishti, Sthithi, Laya Karanam – They are Brahman lingams / Chies, Ata Eva Tal LINGAAT.

## Word Analysis :

- 3 Words

### a) Ataha :

- Asmat Karanat, Because of this reason.
- Because of Ishvara's description, Being given – Sushupti and Laya Karana Description.

### b) Eva :

- Only – Tal LINGAAT, Same Argument as in Akasha Tal LINGAAT.
- Conclusion different – Argument same.

### c) Prana – in Chandogyo Upanishad : Chapter 1 – 11 – 5

#### Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

etasmājjāyate praṇo manaḥ sarvendriyāṇi ca |  
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī || 3 ||

From him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apan) And the earth (Prthivi) which supports all. [ 2 – 1 – 3 ]

- Etasmat Jayate Pramaha(Not Ishvara goes)
- Context different.

### d) Brahma : Anumanam :

- Pranaha Brahma Akasha Eva Tal LINGAAT.

9<sup>th</sup> Prana Adhikaranam – Sutra 23 :

अत एव प्राणः ।

Ata eva Pranah

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- Extension of Akashadhikaranam.

Chandogyo Upanishad :

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- All things and beings resolve into Prana, Prana = Srishti Karanam of (Abyujhite) Laya Karanam.
- If Prana = Pancha Prana Vayu, Creation can't resolve, into Pancha Prana - Samashti Prana - Vayu.
- In Vayu only – Things born out of Vayu – Agni, Apaha, Prithvi can resolve, not Akasha.
- If They have to be justified, Prana should be Brahman alone.

Chandogyo Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे  
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता  
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनं  
स्वपितीत्याचक्षते स्वँ ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me  
somya vijanihiti yatraitatpurusah svapiti nama sata  
somya tada sampanno bhavati svampito bhavati tasmadenam  
svapitityacaksate svam hyapito bhavati [1]*

Uddalaka Aruni said to his son Svetaketu : '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]

- When person sleeps, Vag Indriyam resolves into Prana.
- Chakshu - Eyes resolves into Prana, Srotram - Manaha resolves into Prana.
- All Karanam's, organs resolve into Prana in sleep.
- Prana functions in sleep, Unmanifest condition called Prana in Shastra.
- Sushupti Avasta = Unmanifest condition = Prana Avyakruta Avasta.

**Reason :**

- All Organs resolved but Prana is functioning.

**Chatapata Brahmanam :**

- On waking up, all organs rise out of Prana.
- Prana Presented as Sarva Laya and Srishti Karanam.
- Pranam Apyeti – Resolves, Adi Purusha Jayante – Janma Karanam.

**Purva Pakshi :**

- Prana itself – Not go Upto Brahman, Why not Prana – As Srishti – Laya Karanam.

**Shankara :**

- Read both Mantras clearly.

**Example : In training Course :**

- 20 Items given read all 20, complete reasoning and do.
- 20 : Don't do any of Above 19 instructions not patient enough.
- Read Shatapatana Mantra and Chandogyo Mantra.
- Prana = Samashti Prapancha Srishti / Laya Karanam.

## Shatapatna Brahmana :

- My Organs and Speech resolves into my Prana when I go to sleep.
- This Prana = Vyashti Prana - Vyashti Srishti / Laya Karanam in Vachyarthā.
- When I sleep, your Karanam not resolved. Therefore not Pancha Buta Laya...
- Hence your quotation inappropriate.

## Kaushitaki Upanishad :

- Manaha everything including resolves in Sushupti.

## Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,  
असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव  
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ  
नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो  
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृतस्त्रो हि सः,  
प्राणश्चैव प्राणो नाम भवति, वदन् वाक्, पश्यन्श्चक्षुः, शृण्वन्  
श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव । स  
योऽत एकैकमुपास्ते न स वेद, अकृतस्त्रो ह्येषोऽत एकैकेन  
भवति ; आत्मेत्येवोपासीत्, अत्र ह्येते सर्व एकं भवन्ति ।  
तदेतत्पदनंयमस्य सर्वस्य यद्यमात्मा, अनेन ह्येतत्सर्वं  
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्तिं श्लोकं विन्दते  
य एवं वेद ॥ ७ ॥

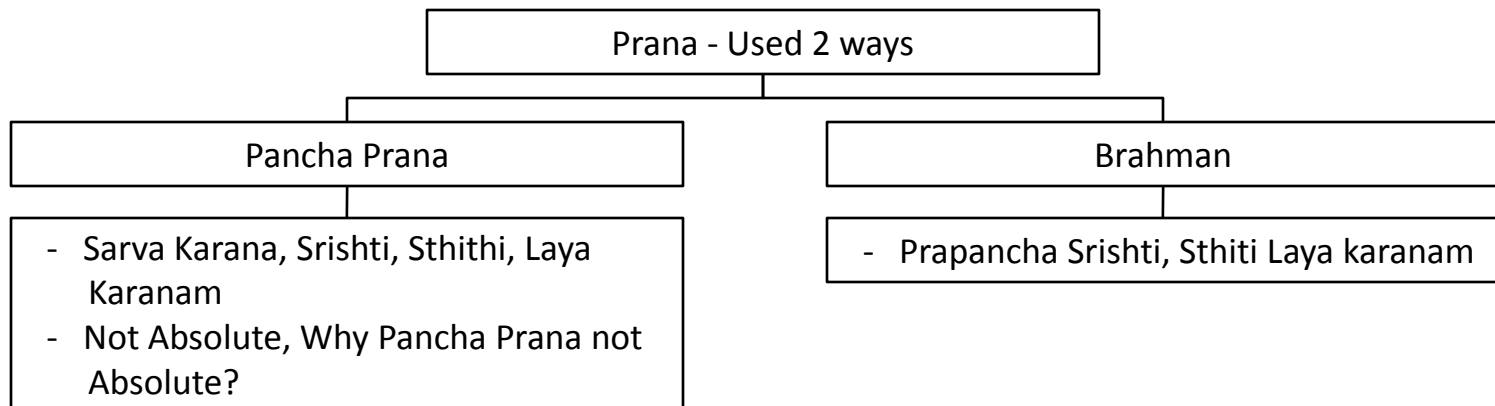
taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām  
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam  
apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,  
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ  
yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bhara vā  
viśvam-bhara-kulāye, taṁ na paśyanti. a-kṛtsno hi saḥ,  
prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyamś cakṣuḥ,  
śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny eva.  
sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta ekaikena bhavati,  
ātmety evopāsīta, atra hi ete sarva ekam bhavanti. tad etat padanīyam  
asya sarvasya yad ayam ātmā, anena hy etat sarvaṁ veda, yathā ha vai  
padenānuvindet. evaṁ kīrtim ślokaṁ vindate ya evaṁ veda ॥ 7 ॥

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in it source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its foot – prints. He who knows It as such obtains fame and association (with his relatives). [I – IV – 7]

- All organs resolve into Prana (Vak Indriya and Objects of names resolve).
- Chakshu and Chakshu Vishaya, Srotram and Srotra Vishaya.
- Objects of Creation = Whole Prapancha.
- Karanam and corresponding objective universe resolve.
- Prana = Sarva Buta Srishti Karanam. In Kaustika Upanishad Prana = Brahman.
- In Sushupti if everything resolved into Prana means Brahman.
- In Chandogyo, Prana = Brahman.
- Sarva Buta, Srishti, Sthithi Laya Karanam.

## Brihadaranyaka Upanishad :

### General Rule :



- They themselves are Karyam. They can't be resolving ground for other Karanam.
- Pot can't be resolving ground of Clay.
- Bangle not resolving ground of Chain. Prana – Karyam, not resolving ground of Universe.
- Brahman alone is absolute resolving, ground because Brahman is not Karanam never Karyam.

### Final Question :

- If Prana is Brahman because of Sarva Srishti Laya Karanam as clue / Indicator, aren't you giving up primary meaning of Prana and taking secondary meaning.
- In Shastra, secondary meaning weaker than primary meaning.

### 2 Arguments - Same as in Akasha :

- If majority of indications are referring to secondary meaning, Sarva Srishti, Sthithi, Laya Karanam, we can sacrifice primary meaning in Favour of majority.
  - Nyaya = Tyajas Deham Kulas Yartho
  - Sacrifice one Member for sake of whole family, one family for village, Village for country.
  - Sacrifice one primary meaning to justify 6 secondary meanings.
- Prana = Vayu Vikara = Breath, taken by Lay people as Brahman.
  - Prana as Brahman has primary meaning in Shastram - Prasiddham.
  - Pranasya Brahmatvam Loreel Na Prasiddhaya, Not local Rudhihi but Shastra Rudhihi, Prana = Brahman in Shastra.

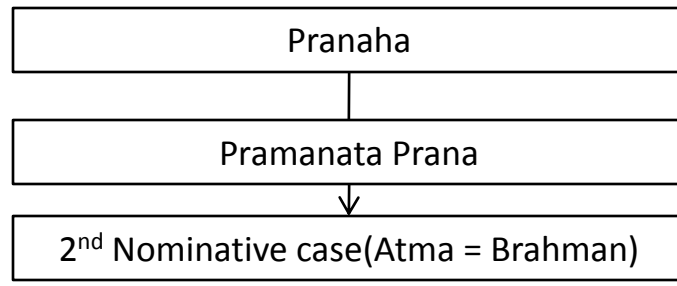
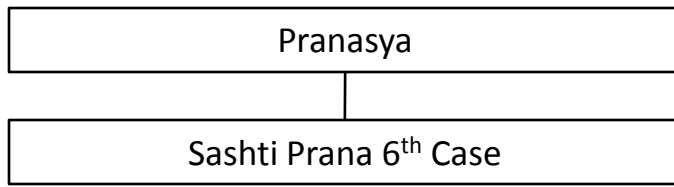
### Keno Upanishad : To Define Atma :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं 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,<sup>480</sup> the wise become Immortal. [Chapter 1 – Verse 2]





= Brahma

### Mundak Upanishad :

प्रणो ह्येष यः सर्वभूतैर्विभाति विज्ञानन् विद्वान् भवते नातिवादी ।  
आत्मक्रीड आत्मरतिः क्रियावा-नेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

Prano hyesa yah sarva-bhutair-vibhati vijanan vidvan bhavate nativadi ।  
atma-krida atma-ratih kriyava-nesa brahma-vidam varisthah ॥ 4 ॥

Knowing Him – the Prana, revelling in all beings, the wise man stops all his blabberings. Sporting in Self, delighted in self and doing acts (Enjoined), this man is the best of those who know the Brahman [3 – 1 – 4]

- Prana Appears in form of total creation.

### 2<sup>nd</sup> Chapter :

- Brahman alone appears in form of whole creation.
- Prana appears as whole creation. If 2 have to be reconciled.

### Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the immortal Brahman. He is everywhere – Above, below, in front, at the back, on the right, on the left. All this world is indeed the supreme Brahman. [2 – 2 – 11]

- Brahman is creation.

### Later :

- Prana alone is in form of whole creation. One who Realises Prana is Liberated. Prana = Brahman.

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

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām  
 eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam  
 apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,  
 ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ  
 yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bharo vā  
 viśvam-bhara-kulāye, taṁ na paśyanti. a-kṛtsno hi saḥ,  
 prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyamś cakṣuḥ,  
 śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny eva.  
 sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta ekaikena bhavati,  
 ātmety evopāsīta, atra hi ete sarva ekam bhavanti. tad etat padanīyam  
 asya sarvasya yad ayam ātmā, anena hy etat sarvaṁ veda, yathā ha vai  
 padenānuvindet. evaṁ kīrtim ślokaṁ vindate ya evaṁ veda ॥ 7 ॥

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (It is) viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its foot – prints. He who knows It as such obtains fame and association (with his relatives). [I – IV – 7]

- Brahman enters everybody who is breathing and when individual is breathing, Atma itself gets Nama of Prana. Because Prana Adhishtanatvat Brahma Bavati.
- Keno, Mundak, Brihadaranyaka Upanishad – Say Prana = Brahman not secondary meaning but Shastra Drishtya... Primary meaning.

## Conclusion :

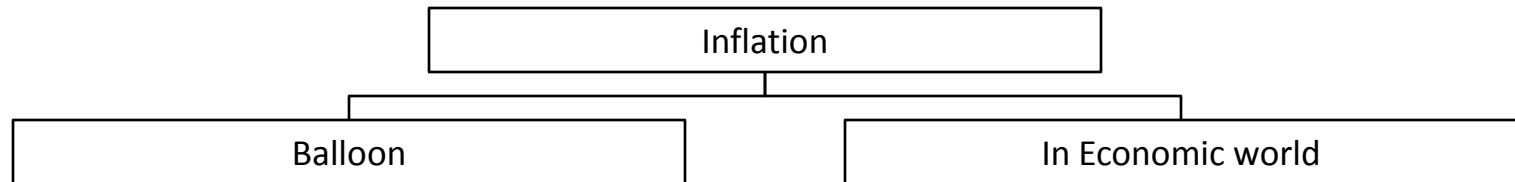
- Prana = Devata of Prastava Bakti, Aditya = Udigita Bakti Devata, Annam = Pratihara Bakti Devata.

## Purva Pakshi :

- Udigita, Pratyahara Bakti Devatas only Aditya, Annam, Local Devatas how Prana = Ishvara?
- Prastava Bakti Devata = Parichinnam Devata Can't be Brahman.
- It is near 2 Other Devatas - Aditya And Annam.

## Shankara :

- Sannidhya Marena, you conclude Prana = Parichinnam.



- Sannidhya Argument weakened if indicatory words stronger.

Siddantin	Purva Pakshi
<ul style="list-style-type: none"><li>- Lingam more powerful</li><li>- Than Sannidhyam</li></ul>	<ul style="list-style-type: none"><li>- Sannidhyam Story</li><li>- Argument</li></ul>

- Because of proximity, Prana not Small Devata.
- If you take small Devata, can't explain Sarva Srishti, Laya Karanam = Lingam – it is Stronger than, proximity Argument.
- Prana = Ishvara - Tal Lingat.

## Conclusion :

- Technical Format.

## Vishaya :

### a) Subject - Prana Shabda of Chandogyo Upanishad :

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि  
प्राणमेवाभिसंविशन्ति प्रा- णमभ्युज्जिहते सैषा देवता  
प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रास्तोष्यो  
मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ५ ॥

Prana iti hovaca sarvani ha va imani bhutani  
pranamevabhisamvisanti pranamabhyujjihate saisa  
devata prastavamanvayatta tam cedavidvanprastosyo  
murdha te vyapatisyattathoktasya mayeti ॥ 5 ॥

Usasti said : It is prana [the vital force]. In prana all things that we see around us [moving or unmoving], disappear [at the time of their destruction. And at the time of their appearance], they appear from prana. Prana is that deity to whom the prastava is addressed. If you had sung the hymn not knowing the deity to whom it is addressed, in spite of being warned by me, your head would surely have fallen. [1 – 11 – 5]

### b) Samshaya :

- Refers to Vayu Vikara, Prana = Life breath = Pancha Prana or Saguna Brahma – Maya Sahitam Brahman because it is in Upasana section.
- Prana = Vayu or Brahman.

### c) Purva Pakshi :

- Prana = Vayu Vikara Eva

### d) Hetu :

- Prana as Vayu Vikara Primary - Well known meaning.
- Prana = Srishti, Sthithi, Laya, Karanam of our Organs Also.
- Therefore Prana = Vayu Vikara.

### e) Siddantin :

- Pranaha Brahma

## Reason :

- Tal Lingat, Sarva Buta Srishti, Sthithi, Laya Karantvat – Possible if Prana = Brahman.
- Prana = Srishti, Sthithi, Laya Karanam of Individual in Sushupti not Samashti Prapancha – Not Laya Karana of Akasha.
- Saguna Brahman – As Jagat Srishti, Sthithi, Laya Karanam is established in Brahma Sutra.
- Ishvara as Material cause is unique aspect of Vedanta – Which is not in Sankhya, Nyaya...
- Ishvara = Nimitta Karanam – Intelligent Cause in other philosophies.
- In Material Cause – is Controversy.

Sankhya / Yoga	Nyaya	Realisation
- Pradhanam = Matter = Material Cause	- Material cause = Matter	- Conscious being as Material Cause of Universe is unique feature of Vedanta

- Vyasa interested to refute Sankhya, Ishvara as Upadana Karanam has to be Admitted.
- Nirguna Brahman never Upadana Karanam it will not refute Sankhya.
- Sankhya = Primary Purva Pakshi of Brahma Sutra.
- Visishta Advaitin / Dvaitin, Advaitin all Vedantin.

## Visishta Advaitin :

- Saguna Brahman, Nirguna Brahman, Split question comes.
- Ishvara Kevala Nimitta or Upadanam Karanam?
- Akasha Adhikaranam = Ishvara = Upadana Karanam.
- Prana Adhikaranam = Ishvara = Upadana Karanam, Srishti, Sthithi, Laya Karanam = Ishvara.
- 9<sup>th</sup> Adhikaranam over, Sankhya Refuted.

## Lecture 56

### Prana Adhikarana – Chandogyo Upanishad :

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि  
प्राणमेवाभिसंविशन्ति प्रा- णमभ्युज्जिहते सैषा देवता  
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murdha te vyapatisyattathoktasya mayeti ॥ 5 ॥

Usasti said : It is prana [the vital force]. In prana all things that we see around us [moving or unmoving], disappear [at the time of their destruction. And at the time of their appearance], they appear from prana. Prana is that deity to whom the prastava is addressed. If you had sung the hymn not knowing the deity to whom it is addressed, in spite of being warned by me, your head would surely have fallen. [1 – 11 – 5]

- Prana = Sagunam Brahman = Ishvara over.

### 10<sup>th</sup> Adhikaranam – Sutra 24 :

ज्योतिश्चरणाभिधानात् ।

Jyotishcharanabhidhanat

The 'light' is Brahman, on account of the mention of feet in a passage which is connected with the passage about the light. [ 1 – 1 – 24 ]

- Jyotihi – Charana Bhidanat 4 Sutras.
- Sutra “24, 25, 26, 27” – Sutras.

## General Analysis :

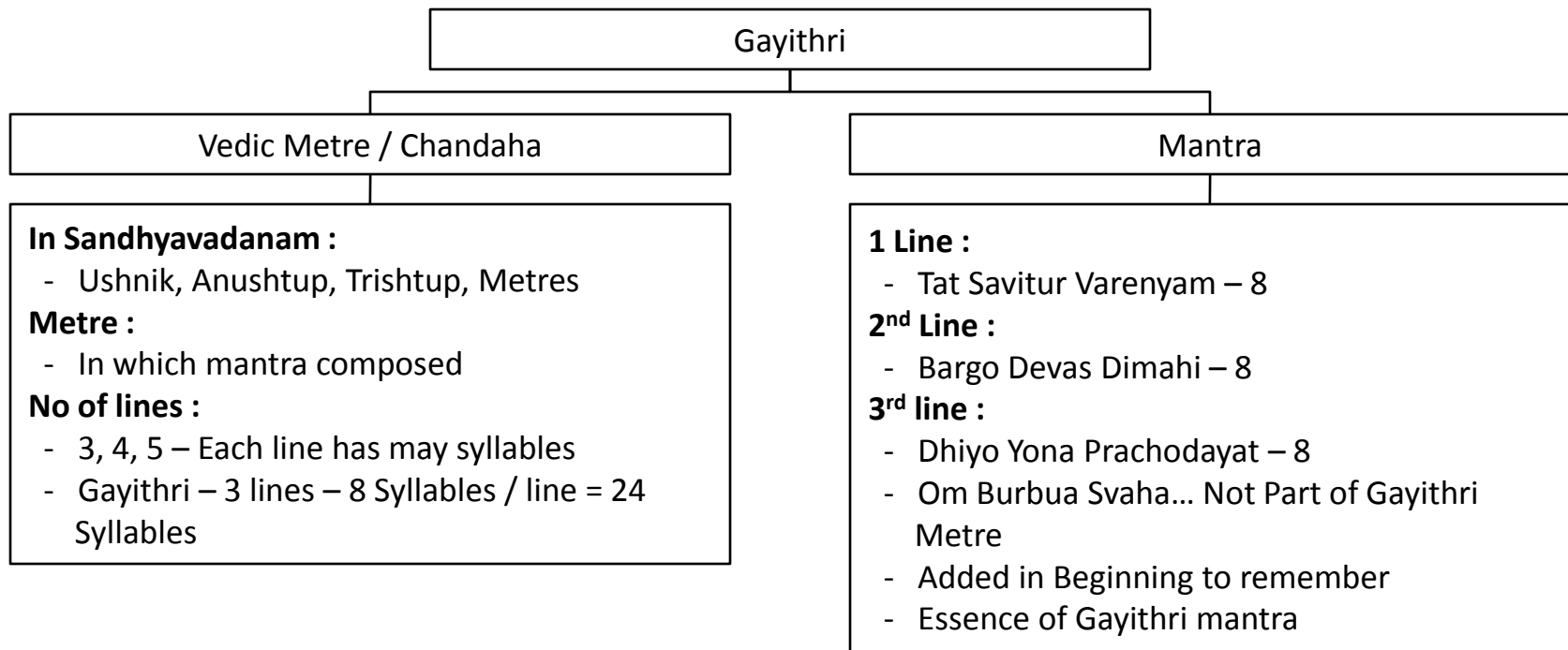
### Chandogyo Upanishad :

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु  
सर्वतः पृष्ठेष्वनुत्तमेषूत्त- मेषु लोकेष्विदं वाव  
तद्यदिदमस्मिन्नन्तः पुरुषे ज्योति ॥ ७ ॥

**Atha yadatah paro divo jyotirdipyate visvatah prasthesu  
sarvatah prsthesvanuttamesuttamesu lokesvidam vava  
tadyadidamasminnantah puruse jyotih ॥ 7 ॥**

Then, higher than this heaven, above the world, higher than everything, in the highest world, higher than which nothing exists – the light that shines there is the same light that is in a human being. [3 – 13 – 7]

- 12<sup>th</sup> / 13<sup>th</sup> / 14<sup>th</sup> Sections Analysed, Actual mantra - 13<sup>th</sup> Section.
- Saguna Brahman Upasanam = Gayithri.



## Gayithri Mantra :

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं ।  
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

Om Bhuur-Bhuvah Svah Tat-Savitur-Varenyam |  
Bhargo Devasya Dhiimahi Dhiyo Yo Nah Pracodayaat ||

Om, (that Divine Illumination which Pervades the) Bhu Loka (Physical Plane, Consciousness of the Physical Plane), Bhuvar Loka (Antariksha or Intermediate Space, Consciousness of the Prana) and Swar Loka (Swarga, Heaven, Consciousness of the Divine Mind), On that Savitur (Divine Illumination) which is the Most Adorable (Varenyam), and which is of the nature of Divine Effulgence (Bhargo Devasya), I meditate, May that Divine Intelligence (Dhiyah) Awaken (Pracodyat) our (Spiritual Consciousness).

## Gayithri Mantra :

- Most repeated mantra. Brahman used in Gayithri Rupa Upasana is Presented in Hridayam – Abode of Gayithri - in Section 13 - Anga Upasana.

### a) Brahma Purusha Upasana Hridayam :

#### Brahman / King :

- Palace / City / Ayatanam. With 5 gates / Doors.
- Each door has Devata guard, Brahma Purusha attendant.
- Complimentary Upasana.

### a) Section 12 :

- Gayithri Rupa Brahman Upasana = Angi Upasana = Primary Upasana.

### b) Section 13 – 2<sup>nd</sup> Upasana :

- Jyoti Rupena Brahma Upasana, Teja Prakasha Rupena Brahma Upasana.
- Chandilya Vidya. Sartvatmaka Brahma Upasana.



## Brahman Upasana – Chapter 3 – Chandogyo Upanishad

12<sup>th</sup> Section

Gayithri = Brahman

13<sup>th</sup> Section

Jyoti = Brahman

7<sup>th</sup> Mantra

Here

14<sup>th</sup> Section

Sarvam = Brahman

### Chandogyo Upanishad :

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु  
सर्वतः पृष्ठेष्वनुत्तमेषूत्त- मेषु लोकेष्विदं वाव  
तद्यदिदमस्मिन्नन्तः पुरुषे ज्योति ॥ ७ ॥

**Atha yadatah paro divo jyotirdipyate visvatah prasthesu  
sarvatah prsthesvanuttamesuttamesu lokesvidam vava  
tadyadidamasminnantah puruse jyotih ॥ 7 ॥**

Then, higher than this heaven, above the world, higher than everything, in the highest world, higher than which nothing exists – the light that shines there is the same light that is in a human being. [3 – 13 – 7]

- Brahma Jyoti is all pervading in all Lokas – All within individual Shariram.
- Beyond Bhu, Buar, Suar. Brahman - Jyoti Rupena Vartate.
- Because of Jyoti Chaitanyam, body is warm and conscious, live.
- Without Chaitanyam, Body has no life. Life expressed in Body is manifestation of Brahman.
- Meditate on That Jyoti in the Body.
- How you feel / Recognise presence of Brahman in the Body?

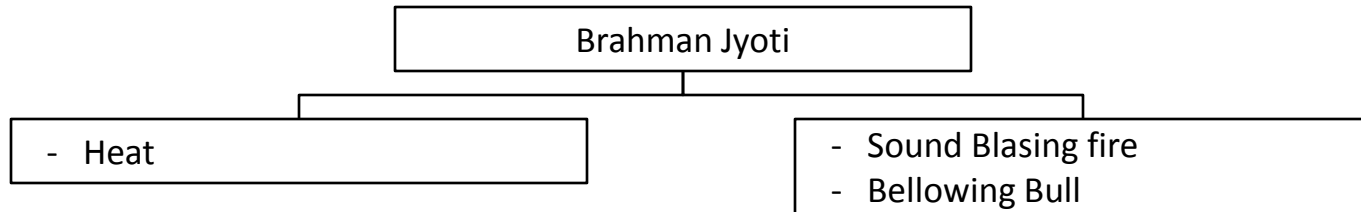
## 2 Clues :

### a) Touch :

- Feel warmth of life.
- Outside temperature low but inside high.
- In Dead Body - Tanda ho Gaya.
- Aushnaya Rupena Brahman Jyoti.

### b) Same Jyoti - is Jatar Agni in Stomach :

- All the time can hear sound of inner fire by closing ears, in silent place.



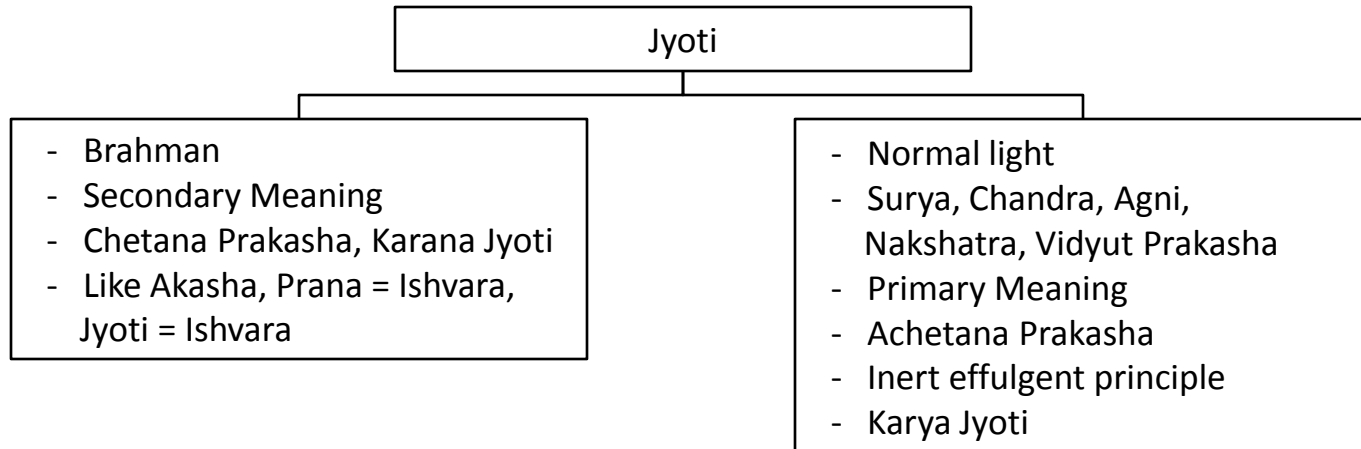
- In Heaven and in this Body.

### Sound :

- Samanyam – All the time. Vishesha – Bur Bur if hungry.

### Samshaya :

- What is Controversy



- Above is General Analysis of all 4 Sutras in Adhikaranam.
- Now general Analysis of 1<sup>st</sup> Sutra.

**Previous :**

- Akasha = Brahman - Tal Lingat
  - Prana = Brahman – Tal Lingat
- } Special Qualities mentioned in the Section
- Here in 13<sup>th</sup> Section – No Qualities mentioned.
  - Hence indirect method Used.

**12<sup>th</sup> Section :**

- Establish Gayithri Upasana = Brahman Upasana.
- Gayithri Brahma - Tal Lingat Qualities mentioned.

**13<sup>th</sup> Section :**

- Jyoti = Brahman – Same object of Meditation.

**12<sup>th</sup> Section : Chandogyo Upanishad :**

गायत्री वा इदं सर्वं भूतं यदिदं किंच  
वाग्वै गायत्री वाग्वा इदं सर्वं  
भूतं गायति च त्रायते च १

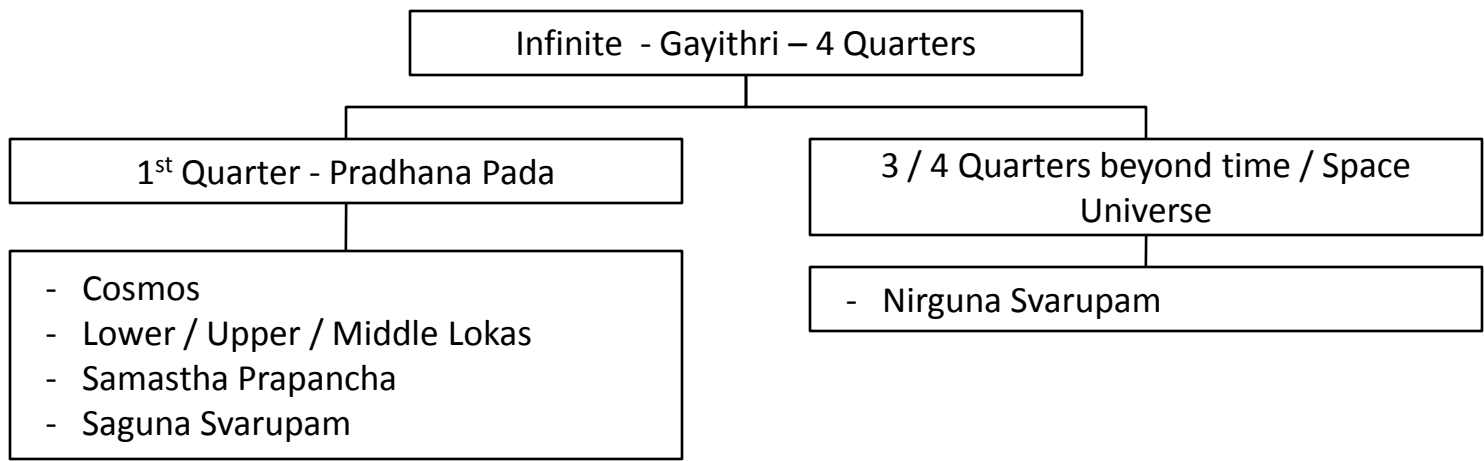
gayatri va idam sarvam bhutam yad  
idam kinca vag vai gayatri vag  
va idam sarvam bhutam gayati ca trayate ca.

All that exists in this world, whatever there is, is Gayatri. It is the word that is Gayatri, for the word gives names to all things and it also tells them not to fear. [ 3 – 12 – 1 ]

तावानस्य महिमा ततो ज्यायाँश्च पूरुषः  
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ६

Tavan asya mahima tato jyayamsca purusah  
pado 'sya sarva bhutani tripadasyamrtam diviti

Its glory is like this. But the Glory of the Purusha [i.e., Brahman, who fills the whole world] is still greater. All Creatures constitute one quarter of him. The remaining three quarters are nectar in heaven. [ 3 – 12 – 6 ]



**Gita :**

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।  
सो ऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ १०-७ ॥

He who in truth knows these manifold manifestations of My being (macrocosm) and (this) Yoga power of Mine (Microcosm) Becomes established in the Tremorless – Yoga; there is no doubt it.  
[ Chapter 10 – Verse 7 ]

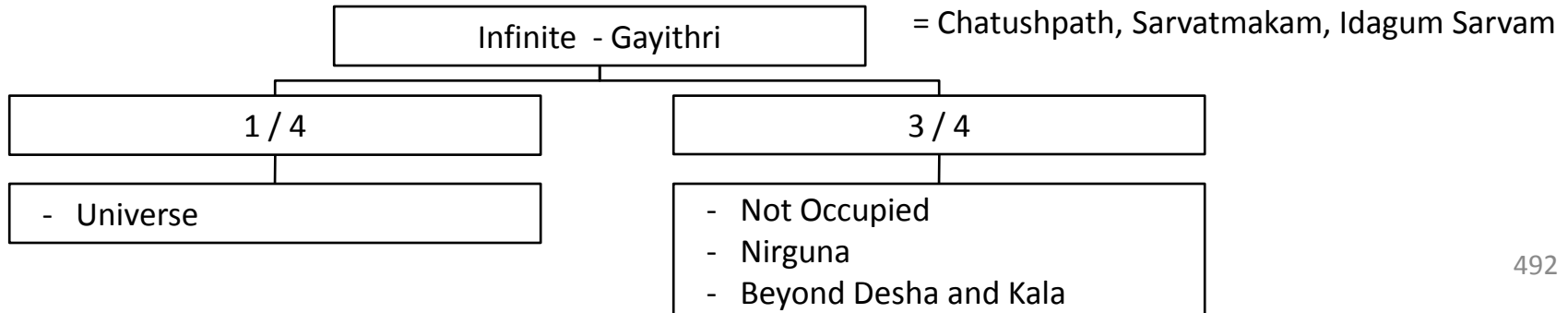
- One infinitesimal part is universe.

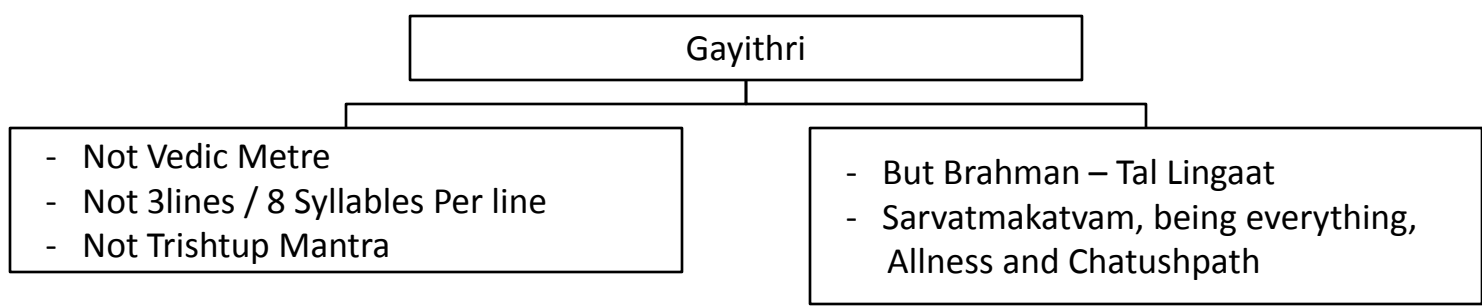
**How vast am I?**

- Entire universe occupies a small portion of me.

**Gita Chapter 10 :**

- Vishtabyam - Jagat
- Eka Amsha – Jagat.





**Mandukya Upanishad :**

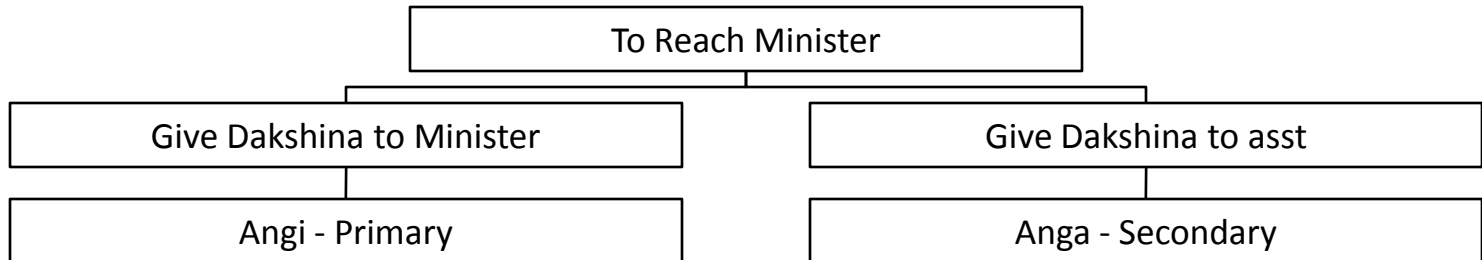
सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥	Sarvam hyetad Brahma, ayam-atma Brahma, so'yam-atma catuspat ॥ 2 ॥
--	--

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (parts). [Mantra 2]

- Pragma = Whole universe, Turiyam = Beyond.
- Anga Upasana – Argument in introduction in 13<sup>th</sup> Section – 1<sup>st</sup> Portion.
- Gayithri Brahman is abiding in Hridayam with 5 door ways – Security Guards called Brahma Purusha.
- If Gayithri not Brahman why it Should support Devatas in Anga Upasana.

Angi Upasana	Anga Upasana
<ul style="list-style-type: none"> <li>- Gayithri Upasana</li> <li>- Brahman Upasana</li> </ul>	<ul style="list-style-type: none"> <li>- Brahman Purusha Upasana</li> </ul>

- Connecting Angi and Anga, Gayithri must be Brahman.



- Shivalaya Dakshana Krama, worship Nandi first.

## Section 12 + 13 :

- Object of Gayithri Upasana - Brahman
  - Object of Jyoti Upasana - Brahman
- } Same Upasyam

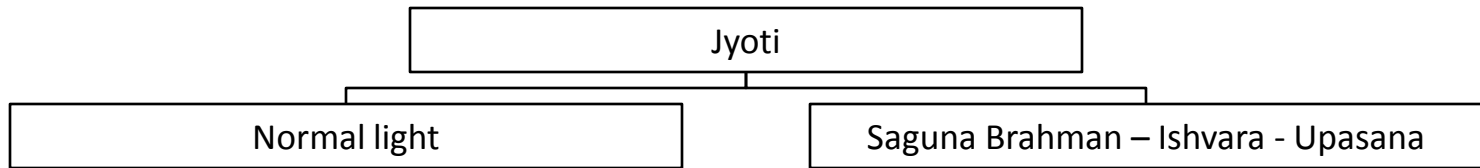
10<sup>th</sup> Adhikaranam - 24<sup>th</sup> Sutra :

ज्योतिश्चरणाभिधानात् ।

Jyotishcharanabhidhanat

The 'light' is Brahman, on account of the mention of feet in a passage which is connected with the passage about the light. [ 1 – 1 – 24 ]

**Argument :**



**1<sup>st</sup> Sutra - 13<sup>th</sup> Section :**

- No direct clue for proving Jyoti = Brahman.
- Hence forced to take indirect, method of going to section 12 and 14.

**12<sup>th</sup> Section :**

- Gayithri Vidya.
- 1<sup>st</sup> task - Gayithri = Brahman

**2<sup>nd</sup> Task :**

- Same Brahman in section 13, Gayithri = Jyoti.

**3<sup>rd</sup> Step :**

- Brahman = Jyoti, how we prove Gayithri = Brahman.
- Charama Abhidanaat, Upanishad talks about 4 Padas of Gayithri to prove, Gayithri is infinite.

## Chandogyo Upanishad :

तावानस्य महिमा ततो ज्यायाँश्च पूरुषः  
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ६

Tavan asya mahima tato jyayamsca purusah  
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Its glory is like this. But the Glory of the Purusha [i.e., Brahman, who fills the whole world] is still greater. All Creatures constitute one quarter of him. The remaining three quarters are nectar in heaven. [ 3 – 12 – 6 ]

- All things and beings of universe ¼ of Gayithri.
- 3 / 4 - Beyond Universe = Diwi.

## Purusha Suktam – Rig Veda :

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।  
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥१॥

Sahasra-Shiirssaa Purusah Sahasra-Akssah Sahasra-Paat |  
Sa Bhuumim Vishvato Vrtva-Atya[i]-Tissthad-Dasha-Angulam ||1||

The Purusha (Universal Being) has Thousand Heads, Thousand Eyes and Thousand Feet (Thousand signifies innumerable which points to the omnipresence of the Universal Being), He envelops the World from all sides (i.e. He pervades each part of the Creation), and extends beyond in the Ten Directions ( represented by Ten Fingers ). [ Verse 1]

- 1 / 4 – Universe in time and space.
- 3 / 4 – Beyond time and Space.

Charama Abhidanat – 4 Padas of Gayithri - Encompass

Within time and Space

Beyond Time and Space

- Charama – Chatuspatvam.
- Abhidanat – kathanat, Uktatvat, Bhidanat.

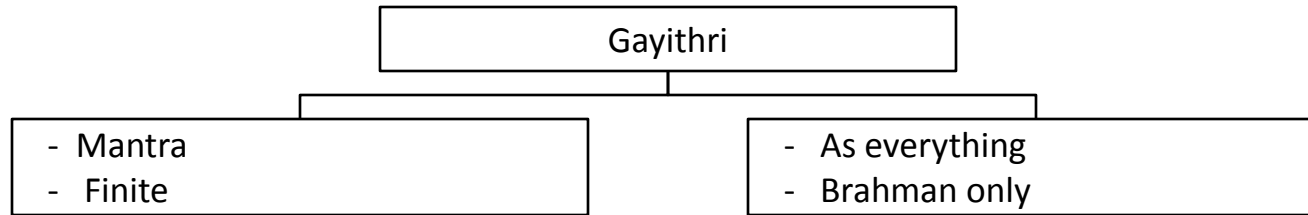


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गायत्री वा इदं सर्वं भूतं यदिदं किंच  
वाग्वै गायत्री वाग्वा इदं सर्वं  
भूतं गायति च त्रायते च १

gayatri va idam sarvam bhutam yad  
idam kinca vag vai gayatri vag  
va idam sarvam bhutam gayati ca trayate ca.

All that exists in this world, whatever there is, is Gayatri. It is the word that is Gayatri, for the word gives names to all things and it also tells them not to fear. [ 3 – 12 – 1 ]



- = 1<sup>st</sup> Part of Argument.

### 2<sup>nd</sup> Part :

- Gayithri of 12<sup>th</sup> section = Jyoti of 13<sup>th</sup> Section.
- Topic of 12<sup>th</sup> and 13<sup>th</sup> Section identical Upasya Abhidanaat.

### Shankara gives 3 Reasons :

#### a) Ata - Beginning of new Upasana :

- Yatu – Pronoun
- Can be used to indicate, Noun talked before.
- That effulgent principle.

## Chandogyo Upanishad :

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु  
सर्वतः पृष्ठेष्वनुत्तमेषूत्त- मेषु लोकेष्विदं वाव  
तद्यदिदमस्मिन्नन्तः पुरुषे ज्योति ॥ ७ ॥

Atha yadatah paro divo jyotirdipyate visvatah prasthesu  
sarvatah prsthesvanuttamesuttamesu lokesvidam vava  
tadyadidamasminnantah puruse jyotih ॥ 7 ॥

Then, higher than this heaven, above the world, higher than everything, in the highest world, higher than which nothing exists – the light that shines there is the same light that is in a human being. [3 – 13 – 7]

- Reminds of Upasyam.
- 1<sup>st</sup> Reason – Shows topic of 12<sup>th</sup> and 13<sup>th</sup> same.

**2<sup>nd</sup> Reason :**

- Tavan Asya Mahima, Divi = Svarga Loka.
- Brahman associated with Svarga Loka, indicated in 12<sup>th</sup> Section.
- Brahman of 12<sup>th</sup> Sloka has Svarga loka connection.

**13<sup>th</sup> Section :**

- Ata Yatha Paraha Divaha association of Brahman with Svarga in Divaha.
- Hence Gayithri and Jyoti refer to same Brahman whose light reaches Svarga.

**Pratyabigya Argument :**

- Association argument when you go to place you are, reminded about person who lives there, Diwaha = Gayithri.

1 <sup>st</sup> Argument	2 <sup>nd</sup> Argument
Sarva Nama Prayogat	Svarga Loka Sambandat

**3<sup>rd</sup> Argument :**

- Charama Abidat, Doubt only in 13<sup>th</sup> Section.

**Shankara :**

- Go to 14<sup>th</sup> Section.
- Chandilya Vidya = Brahman Upasana.

12 <sup>th</sup> Section	14 <sup>th</sup> Section	13 <sup>th</sup> Section
<ul style="list-style-type: none"> <li>- Proves clearly Brahman</li> <li>- Gayithri Vidya</li> </ul>	<ul style="list-style-type: none"> <li>- Proves Clearly Brahman</li> <li>- Chandilya Vidya</li> </ul>	<ul style="list-style-type: none"> <li>- Controversy</li> </ul>

- In between new topic can't come.

### For Example : Ishvara :

1<sup>st</sup> :

- Ishvara = Parithraya Sadhunam.

3<sup>rd</sup> :

- Srishti Karta.

2<sup>nd</sup> :

- Ishvara – Not my Neighbour uncle who has a problem.
- Former, middle, later – Must be same.

### Brihadaranyaka Upanishad :

- Sush Dun Shan – Nyaya.

Tong :

- 12<sup>th</sup> Top – of Tong - Gayithri Vidya Upasana.
- 13<sup>th</sup> – Middle of Tong caught – Jyoti.
- 14<sup>th</sup> – Lower tong – Chandilya Vidya.

### All 3 Refer to Brahman :

- Symbols different – Symbolised same.
- Alambanam different – Upasyam same.
- Jyotihi Charama Abidanaat.
- Jyoti Non – Different from Gayithri, is referring to Brahman alone.
- Because of Charam Abidanaat, because of mention of 4 Padas in previous section.

Universe	Beyond Universe
1 Padam	3 Padams

### Word Analysis :

- Jyoti Charanadhi

#### a) Jyoti :

- Light mentioned in Chandogyo Upanishad :

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु  
सर्वतः पृष्ठेष्वनुत्तमेषूत्त- मेषु लोकेष्विदं वाव  
तद्यदिदमस्मिन्नन्तः पुरुषे ज्योति ॥ ७ ॥

**Atha yadatah paro divo jyotirdipyate visvatah prasthesu  
sarvatah prsthesvanuttamesuttamesu lokesvidam vava  
tadyadidamasminnantah puruse jyotih ॥ 7 ॥**

Then, higher than this heaven, above the world, higher than everything, in the highest world, higher than which nothing exists – the light that shines there is the same light that is in a human being. [3 – 13 – 7]

- Is Non different from Gayithri of 3 – 12.

#### b) Paksha :

- Point of Controversy Gayithri Abinam Jyoti Brahma Bavati.

### Conclusion :

- Shankara does not differentiate, Saguna – Nirguna Brahman.
- Upasana Pramanam = Saguna – Maya Sahita Brahman Ishvara.

Charama	Abidanaat
- Pada / Quarters - Chatushpatvam	- Because of

- Gayithri happens to be Jyoti also.
- Lingam of 12<sup>th</sup> Section supplied in 13<sup>th</sup> Section.

## Chandogyo Upanishad :

तावानस्य महिमा ततो ज्यायाँश्च पूरुषः  
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ६

Tavan asya mahima tato jyayamsca purusah  
pado 'sya sarva bhutani tripadasyamrtam diviti

Its glory is like this. But the Glory of the Purusha [i.e., Brahman, who fills the whole world] is still greater. All Creatures constitute one quarter of him. The remaining three quarters are nectar in heaven. [ 3 – 12 – 6 ]

### Purva Pakshi :

- Don't accept your conclusion.
- Brahman – Not Brahman Jyoti, not Chetana Jyoti.
- But Achetana Jyoti – Light obtaining in world – Surya Jyoti – Aditya Jyoti, Karya, Achetana Jyoti.

### We Say :

- Karana Jyoti as 3<sup>rd</sup> Argument, he gives 6 Arguments.

### a) Prasadatvat :

- Aditya Jyoti – Achetana Rudham – Not Chetana, Karana Jyoti.

### b) Deepyate iti Vachanaat :

- Bright and Shining to eye. Not Shining Consciousness.
- Nobody experiences consciousness Shining, if consciousness were shining.
- We wont need external light (Min Mina Puchi)

### c) Maryada Vachanaat :

- Boundary, Seema, limit = Maryada.
- Jyoti Shining beyond heavens – Diwahaparaha beyond heavens.
- Beyond the hall, means on this side he is not. Brahman has no limit.

#### **d) Adhara Sravanat :**

- Location for Jyoti mentioned.
- Adhara Saptami – “Shu”.
- Sarvada Pratishteshu – Light is in the Higher Lokas Brahman unallocated.

#### **In :**

- Locus, 7<sup>th</sup> Case.

#### **Shankara :**

- (Everything Located in Brahman Vishwadharam).

#### **e) Sharira Jyotir Sampyat :**

- Jyoti of Higher, Lokas can't be meditated within Body.
- In Body Available is Tejaha Agni, warmth of Life.
- If can be felt within – Close ears hear sound.
- Drishta, Srishta Rupena Upasana Uktam.
- Stomach fire is warmth of life, experienced.
- If warmth taken as Symbol, then Jyoti Should be Achetana Agni Prakasha Karyam Jyoti in Higher world – Heaven also.
- Upasana possible in Similarity only - Sadrushyam only.
- Similarity between Alambanam and Upasyam.
- Destructive Diety – Tooth pervading, Mala of Rakshashas, Kali - Karali.
- Constructive protective diety = Smiling, Vishnu. Sun not in warm Stomach.
- Alambana Samanyat, Karya Jyotishtavam.
- Sharira – Jyoti Samanyat.

## f) Parichinna Phalam of meditation :

- Jyoti – Drishtam – Warmth felt.
- Srute Rupena Upasanam – Sound.
- Upasaka will become Darshana and Sravana Yogyaha.
- Chakshushaya Bavati – Will look handsome / Presentable.
- Jyoti = Sound - His name Sounded all over, will become famous, Srutaha Prasiddam Bavati.
- Beauty and fame are Upasana Phalam.
- Parichinnaha Phalam – Finite result. Aparichinna Ishvara – gives Aparichinna Phalam.

## Gita :

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।  
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनो ऽपि माम् ॥९-२५॥

The worshippers of the Deva's or gods go to the Deva's to the Pitr's or Ancestors go the ancestor worshippers; to the Bhuta's or the elements go worshippers of the Bhuta's ; But My Worshippers come to Me. [ Chapter 9 – Verse 25 ]

- Meditators of finite Devata get finite results.
- Meditators of infinite Brahman - Get Moksha Phalam Aparichinna Phala.

## Kano Upanishad :

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

*Na tatra caksur gacchati na vag gacchati no manah  
na vidmo na vijanimo yathaitad-anusisyat  
Anyadeva tad vidad aho 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.

- Anya Devata Upasana – Gives Parichinna Phalam Karyatvat.
- Shankara refutes all 6 Arguments.

10<sup>th</sup> Adhikaranam - 24<sup>th</sup> Sutra :

ज्योतिश्चरणाभिधानात् ।

Jyotishcharanabhidhanat

The 'light' is Brahman, on account of the mention of feet in a passage which is connected with the passage about the light. [ 1 – 1 – 24 ]

- Gayithri Bhinna Jyotihi Brahma Charanabhidhanat.
- Chapter 3 – Section 13 – Jyoti = Brahman.

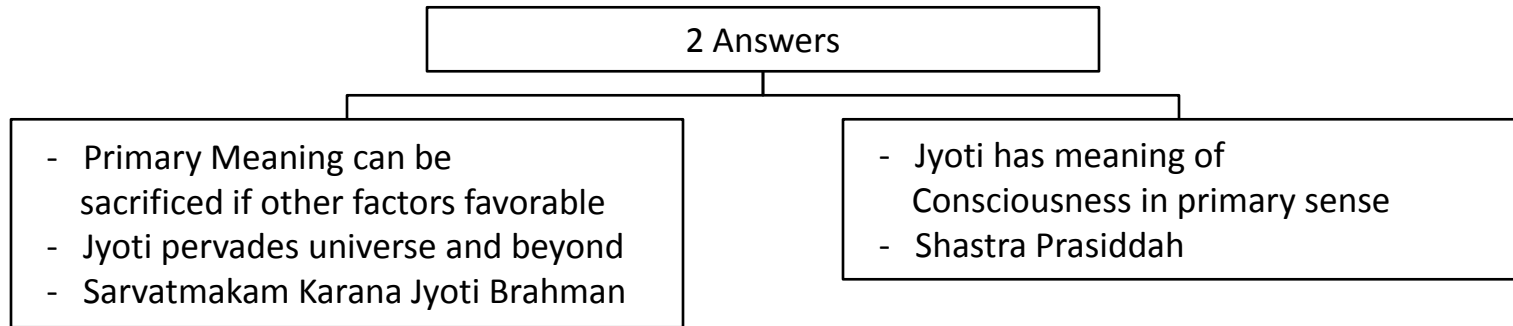
**Purva Pakshi :**

- 6 Reasons.

**Shankaras Answer :**

**a) Prasidda :**

- Light – External, Visible primary Meaning.



**Mundak Upanishad :**

- Tat Shubram, Jyotisham Jyotihi – Tat Atma Vido Viduhu.
- Hiranmaye Pare Koshe Virajam Vishudam.



**A + b) Mundak Upanishad :**

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।  
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I

tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih I

tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati II 10 II

There the sun does not shine , nor the moon nor the stars ; these lightning's also do not shine - how then (can) this earthly fire ? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- Light, in whose presence, things become evident.
- Ultimate light of Consciousness in Presence of whose Shabda, Rupa, Spansha, evident.
- Jyoti – is primary meaning in Shastra Prasidda Arthaha.

**d) Kaivalyo Upanishad :**

जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चं यत्प्रकाशते ।  
तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥ १७ ॥

jāgratsvapnasuṣṭyādiprapañcam yatprakāśate I  
tadbrahmāhamiti jñātvā sarvabandhaiḥ pramucyate II 17II

“That which illumines the world of relative experiences lived in the waking, dream and deep - sleep conditions, that Brahman am I” – and realising thus, one is liberated from all shackles. [Verse 17]

## e) Gita :

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१८ ॥

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]

## Dakshinamurthy Stotram :

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्  
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।  
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat  
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A)bhuut-Sussuptah Pumaan |  
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 6]

## 3) Maryada :

- How Brahman can have boundary?

## Shankara :

- This is Saguna Brahman Upasana section / Ishvara.
- All pervading Ishvara taken with limitation for save of Upasanam.
- We confine Ishvara to idol even, though we know Ishvara is all pervading.
- We invoke in temple, idol, consciously imposed, for Upasana.

#### 4) Aadhara vachanat :

- How Brahman located? Upasanartham Adhara Doshaha Bavati, Invoke Ishvara in Turmeric.

#### 5) Ishvara Visualised in Warmth of Body :

##### Purva Pakshi :

- If Alambanam Jadam, Upasyam must be also Jadam.

##### Shankara :

- No Such rule, if Jada Alambanam for Jada Upasyam, then we can't do any Puja, Ritual.
- All Vedic rituals on Jada Vastu. Alambanam must be Visible.
- Upasyam = Invisible Devata, All worldly objects only Jadam, Alambanams are worldly objects.

#### Gita : Chapter 10 :

- Vibhuti Yoga – Meditate upon Ganga, Himalaya Agni.
- No Rule symbol and Devata Should be similar.

#### 6)

- Phalam – Parichinna, Devata – Parichinna, Ishvara – Aparichinnaha you invent rules.
- Limited Devata gives limited results.

Agni / Apaha – One with Rs 10	Ishvara one with Rs 100
<ul style="list-style-type: none"><li>- Can Donate Rs 10</li><li>- 100 not included in 10</li><li>- Can give Dharma, Artha, Kama</li></ul>	<ul style="list-style-type: none"><li>- Can Donate 10, 20, 50</li><li>- 10 included in 100</li><li>- Can give Moksha also and Dharma, Artha, Kama.</li></ul>

#### Gita :

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७-२१ ॥

Whatsoever form any devotee desires to worship with faith – That (Same) faith of his I make (Firm and Unflinching. [ Chapter 7 – Verse 23 ]

## Vishnu Sahasranamam : Phala Shruthi :

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात् ।  
कामानवाप्नुयात्कामी प्रजार्थी चाप्नुयात्प्रजाः ॥४॥

dharmārthī prāpnuyāddharmam arthārthī cārthamāpnuyāt |  
kāmānavāpnuyāt kāmī prajārthī cāpnuyāt prajāṃ || 4 ||

He who seeks Dharma, He who seeks wealth ,He who seeks pleasures, He who seeks children, Will all without fail, Get what they want. [ Verse 4 ]

- Go to Ishvara and can ask attractive, Personality – Parichinna Phalam.

### 25<sup>th</sup> Sutra :

छन्दोऽभिधानान्नेति चेत् न तथा  
चेतोऽर्पणनिगदात्तथा हि दर्शनम् ।

Chhando'bhidhananneti chet na tatha  
chetorpananigadat tatha hi darsanam

If it be said that Brahman is not denoted on account of the Metre Gayatri being denoted, we reply not so, because thus i.e. by means of the Metre the application of the mind on Brahman is declared; because thus it is seen (in other passages also). [ 1 – 1 – 25 ]

- This Sutra long - Bahu Aksharam

### Topic :

- Jyoti = Chandogyo Upanishad – 3<sup>rd</sup> Chapter – 13<sup>th</sup> Section.  
= Brahman same as Gayithri of 12<sup>th</sup> Section.

### Purva Pakshi :

- I don't accept previous section also.
- Prasiddah Arthaha of Gayithri Chandaha Abhidanat.
- Vedic Metre = Vachyartha, Mukhyartha, Prasidyartha.
- Lakshyartha = Brahman = Secondary Meaning.
- Primary Meaning given up if Unfitting, illogical.

## Upanishad : Chandogyo Upanishad :

गायत्री वा इदं सर्वं भूतं यदिदं किंच  
वाग्वै गायत्री वाग्वा इदं सर्वं  
भूतं गायति च त्रायते च १

gayatri va idam sarvam bhutam yad  
idam kinca vag vai gayatri vag  
va idam sarvam bhutam gayati ca trayate ca.

All that exists in this world, whatever there is, is Gayatri. It is the word that is Gayatri, for the word gives names to all things and it also tells them not to fear. [ 3 – 12 – 1 ]

- Gayithri is infinite, Anantham, Sarva Adhishtanam, Sarva Karanam, Sarva Sara, Sarva Vyapakam.
- Gold = All Ornaments, pervades ornaments, cause.

### Gayithri :

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं ।  
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

Om Bhuur-Bhuvah Svah Tat-Savitur-Varenyam |  
Bhargo Devasya Dhiimahi Dhiyo Yo Nah Pracodayaat ||

Om, (that Divine Illumination which Pervades the) Bhu Loka (Physical Plane, Consciousness of the Physical Plane), Bhuvah Loka (Antariksha or Intermediate Space, Consciousness of the Prana) and Swar Loka (Swarga, Heaven, Consciousness of the Divine Mind), On that Savitur (Divine Illumination) which is the Most Adorable (Varenyam), and which is of the nature of Divine Effulgence (Bhargo Devasya), I meditate, May that Divine Intelligence (Dhiyah) Awaken (Pracodyat) our (Spiritual Consciousness).

- Primary Meaning – Vachyartha = Chandaha 3 lines – 8 Letters each = 24 letters.
- Not even all Vedic letters / Alphabets.
- Gayithri Devata presides one aspect of Creation. Like Indra, Vanna, Agni.
- No Devata is everything.

### Secondary meaning / Lakshyarthaha : Brahman

- Gayithri = Maya Sahita Karanam Brahman.

= Ishvara, Idagum Sarvam

## Observe rule in Secondary Meaning :

- It should be closely connected to primary meaning.

## b) Supreme can't Bench – Passed Statement :

- Chetana Purusha – Not inert table.
- Not Next door neighbor.
- Lakshyarthas must be connected with Vachyarthas.
- What is Connection between Brahman and Gayithri?
- Brahman = Sarva Karanam and Sarvam.

Everything	Brahman	Karya
Effect / Karyam	Karanam	Karana Rupa Sambanda

- Sarva Anugatam - Inherent, Upahitam, Adharam, Adhishtanam, Karanam.
- Gold in every ornament – Can invoke Brahman in any object of World.
- Can invoke gold in Any ornament.
- Karya Gayithri Dvara, Karana Brahman Upasate.
- Karya Shaligrama Dvara Karana, Karya Shivalinga Turmeric powder Vishnu Upasate, Mother / Teacher / father.

## Gita :

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।  
तत्तदेवावगच्छ ब्रं मम तेजोऽशंसंभवम् ॥ १०-४१ ॥

Whatever that is glorious, prosperous or powerful in any being, that know you to be a manifestation of a part of my splendor. [ Chapter 10 – Verse 41 ]

- Infinite form – Not infinite gods, Symbolically one god.

### 3 Parts of Sutra

- Purva Pakshi part 12<sup>th</sup> Section
- Gayithri Metre

- Siddanta Part
- Brahman through Gayithri

- Example involving Brahman
- Through Vedic mantra

### Taittiriya Upanishad :

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् ।  
सुवरित्यसौ लोकः । मह इत्यादित्यः ।  
आदित्येन वाव सर्वे लोका महीयन्ते ॥ ४ ॥

Bhūrīti vā ayaṃ lokaḥ | bhūva ityantarikṣam |  
suvarityasau lokaḥ | maha ityādityaḥ |  
ādityena vāva sarve lokā mahīyante || 4 ||

Bhuh is the Rk. Bhuvah is the Saman. Suvah is the yajus. Mahah is the Brahman (As represented by the syllable Om). It is by the Brahman, indeed, that the Vedas thrive. [ 1 – 5 – 4]

- Gayathri Albanaka – Brahman Lakshana worship lord thru Shaligrama, Ganges, H2o - inert - can't know you are worshipping.
- Ganga Alambana Dvara – Brahman Puja.
- Hindus not idol worshipper but ideal worshippers.

### Word Analysis :

#### a) Purva Pakshi - Portion :

Chandobinat	Na Etichet
Siddanta Portion	Suppose

#### b) Siddanta Portion :

- Na Tata Sheto Arpana Nigadad Tata Hi Darshanam... This is example in support of Siddanta.

### Purva Pakshi :

- Vedic Metre = Gayithri – Purva Pakshi.
- Object of meditation in previous section 12

Sutra 25 :

छन्दोऽभिधानान्नेति चेत् न तथा  
चेतोऽर्पणनिगदात्तथा हि दर्शनम् ।

Chhando'bhidhananneti chet na tatha  
chetor'pananigadat tatha hi darsanam

If it be said that Brahman is not denoted on account of the Metre Gayatri being denoted, we reply not so, because thus i.e. by means of the Metre the application of the mind on Brahman is declared; because thus it is seen (in other passages also). [ 1 – 1 – 25 ]

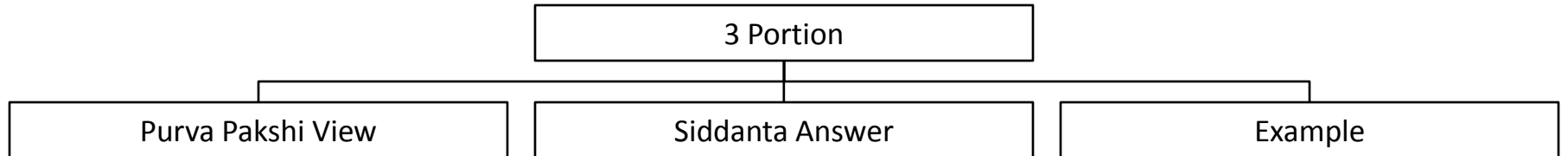
**Siddantin :**

**a) Na :**

- Not correct to say previous section talks of Gayithri mantra.

**b) Thata :**

- Through Gayithri symbol Brahman meditated.
- Shaligram / Linga – Alambanam Natu Upasyam.
- Brahman = Upasyam = Fixing mind on Brahman = Upasana.
- Object of Meditation in section 12 is not Gayithri Metre because, Brahman Upasanam prescribed through symbol of Vedic Metre.



**Example :**

- Veda mantras are used as Alambanam object of meditation, for Saguna Brahma Upasanam.
- Now idols, Shaligrama, Lingams.



## Siksha Valli :

- Vyavrhuti Upasana, Taittriya Upanishad :

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् ।  
सुवरित्यसौ लोकः । मह इत्यादित्यः ।  
आदित्येन वाव सर्वे लोका महीयन्ते ॥ ४ ॥

Bhūriti vā ayaṃ lokaḥ | bhuva ityantarikṣam |  
suvarityasau lokaḥ | maha ityādityaḥ |  
ādityena vāva sarve lokā mahīyante || 4 ||

Bhuh is the Rk. Bhuvah is the Saman. Suvah is the yajus. Mahah is the Brahman (As represented by the syllable Om). It is by the Brahman, indeed, that the Vedas thrive. [ 1 – 5 – 4]

- Vedic Letters / Alphabets / Words / Gap between 2 Words.

### Why Such Symbols?

- Popularly known respected, mind goes naturally to that symbol.
- Students mind Soaked in mantras, Now Alambanam is 3 Stumps = Brahma Vishnu Shiva.
- Bail – Common – Chaitanyam.
- Raaga = Alambanam for Music students.

### Aitareya Aranyakam :

- Meditate on rig Veda mantra, Gayithri Common to all Vedas therefore symbol.

### Sutra 26 :

भूतादिपादव्यपदेशोपपत्तेश्चैवम् ।

Bhutadipadavyapadesopapatteschaivam

And thus also (we must conclude, viz., that Brahman is the subject or topic of the previous passage, where Gayatri occurs) because (thus only) the declaration as to the beings etc. being the feet is possible. [ 1 – 1 – 26 ]

### Topic :

- 13<sup>th</sup> Section – Jyoti.
- Gayithri = Brahman – Object of meditation.

## Chandogyo Upanishad :

सैषा चतुष्पदा षड्विधा  
गायत्री तदेतदृचाभ्यनूक्तम् ५

**Saisa catuspada sadvidha**  
**gayatri tadetadrcabhya-nuktam || 5 ||**

The Gayatri has four quarters, each being six fold. This is what is stated in a Rk mantra. [3 – 12 – 5]

- Gayithri has 4 Padas indicates Gayithri is not 3 Padas as Mentioned in Mahanarayani Upanishad.



## Gayithri Mantra :

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं ।  
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

Om Bhuur-Bhuvah Svah Tat-Savitur-Varenyyam |  
Bhargo Devasya Dhiimahi Dhiyo Yo Nah Pracodayaat ||

Om, (that Divine Illumination which Pervades the) Bhu Loka (Physical Plane, Consciousness of the Physical Plane), Bhuvah Loka (Antariksha or Intermediate Space, Consciousness of the Prana) and Swar Loka (Swarga, Heaven, Consciousness of the Divine Mind), On that Savitur (Divine Illumination) which is the Most Adorable (Varenyam), and which is of the nature of Divine Effulgence (Bhargo Devasya), I meditate, May that Divine Intelligence (Dhiyah) Awaken (Pracodyat) our (Spiritual Consciousness).

Chatvara – 4 Padas of Gayithri as Sarvatma  
Brahma

Butani

All living Beings of  
Creation

Prithvi

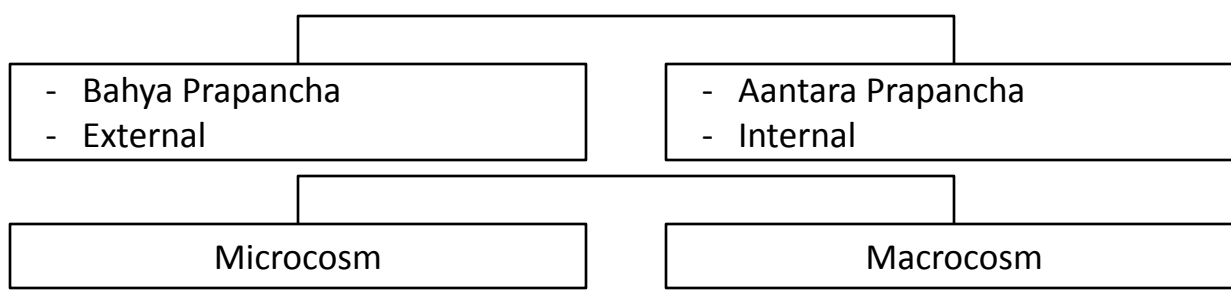
Whole earth World

Shariram

Physical individual Body

Hridayam

Heart Individual



- Whole put together = Gayithri = Brahman.
- Essence of Meditation - Sarvam Khalu, Idam Brahman = Gayithri Rupam Brahman.

4 Padas explained in 2 Different ways in 12<sup>th</sup> section

Chandogyo Upanishad / Sama Veda based

- Living beings
- World
- Body
- Hridayam

Quotes Rig mantra

- Tadetat Richak Hridayam
- Padosya Vishwa Butani

- 1 Pada world
- Saguna

- 3 Padas beyond world
- Nirguna

**Purusha Sukta :**

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।  
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥  
एतावानस्य महिमाऽतो ज्यायाँश्च पूरुषः ।  
पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhavyam,  
utāmṛtattvasyeśāno yadannenātirohati.  
etāvānasya mahimā ato jyāyāgīśca pūruṣaḥ,  
pādo'sya viśvā bhūtāni tripādasyā'mṛtaṁ divi.

All this (manifestation) is the Purusha alone— whatever was and whatever will be. He is the Lord of Immortality, for He transcends all in His Form as food (the universe). Such is His Glory; but greater still is the Purusha. One-fourth of Him all beings are, (while) three-fourth of Him rises above as the Immortal Being. [ Verse 2 ]

- Essence – Brahman = Everything = Sarvatma Brahman.

### Chandogyo Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत  
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके  
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १

Sarvam khalvidam brahma tajjalaniti santa upasita  
atha khalu kratumayah puruso yathakraturasmimlloke  
puruso bhavati tathetah pretya bhavati sa kratum kurvita II 1 II

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3–14– 1]

### Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the immortal Brahman. He is everywhere – Above, below, in front, at the back, on the right, on the left. All this world is indeed the supreme Brahman. [2 – 2 – 11]

### Word Analysis :

- Butadhi Padav Vyapadehe Upapapatte Cha Evam.

#### a) Buta :

- All living beings not 5 elements.

#### b) Aadhi :

- Extra other 3 Padas, Prithvi, Sharira, Hridayam.

#### c) Pada :

- 4 Quarters

#### d) Vyapadesha Upapatte :

- Because of mention of living being etc as 4 Quarters of Gayithri.

e) Cha = Also

f) Evam :

- Same Conclusion. Purva Prakana Upasyam Na Gayithri Chandaha.
- Butadi Padav Vyapadesha Oppadeshascha world - Part of Brahman = Object of meditation.
- 3<sup>rd</sup> Sutra over.

Sutra 27 :

उपदेशभेदान्नेति चेत् न  
उभयस्मिन्नप्यविरोधात् ।

Upadesabhedanneti chet na  
ubhayasminnapyavirodhat

If it be said (that Brahman of the Gayatri passage cannot be Recognised in the passage treating of 'light') on account of the difference of designation or the specification (we reply) no, because in either (designation) there is nothing contrary (to the recognition). [ 1 – 1 – 27 ]

General Analysis :

1) 12<sup>th</sup> Section Analysed :

- Establishes Gayithri = Brahman.

2) 13<sup>th</sup> Section Analysed :

- Establishes Jyoti = Gayithri = Brahman.

Purva Pakshi :

- How topic of 12<sup>th</sup> and 13<sup>th</sup> section same.
- 12<sup>th</sup> – Gayithri – Brahman. 13<sup>th</sup> – Jyoti = Aditya Jyoti.
- Divi – Word repeated 'Svarga Loka' – Repeated in 12<sup>th</sup> and 13<sup>th</sup> section of Chandogyo Upanishad 3<sup>rd</sup> Chapter.

Chandogyo Upanishad – Siddantin :

तावानस्य महिमा ततो ज्यायाँश्च पूरुषः  
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ६

Tavan asya mahima tato jayamsca purusah  
pado 'sya sarva bhutani tripadasyamrtam diviti

Its glory is like this. Not the Glory of the Purusha [i.e., Brahman, who fills the whole world] is still greater. All Creatures constitute one quarter of him. The remaining three quarters are nectar in heaven. [ 3 – 12 – 6 ]

- Divi = Svarga Loka – in heaven Chandogyo Upanishad :

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु  
सर्वतः पृष्ठेष्वनुत्तमेषूत्त- मेषु लोकेष्विदं वाव  
तद्यदिदमस्मिन्नन्तः पुरुषे ज्योति ॥ ७ ॥

**Atha yadatah paro divo jyotirdipyate visvatah prasthesu  
sarvatah prsthesvanuttamesuttamesu lokesvidam vava  
tadyadidamasminnantah puruse jyotih ॥ 7 ॥**

Then, higher than this heaven, above the world, higher than everything, in the highest world, higher than which nothing exists – the light that shines there is the same light that is in a human being. [3 – 13 – 7]

- Divo – Jyotihi = Common word Divi = Svarga Loka.
- Therefore 13<sup>th</sup> is Svargaloka Jyoti Pratyabigya – Reminds us of Same topic.
- Thru Divo – Remember Divi = Brahman Upasanam.

#### **Purva Pakshi :**

- You can't say same word is repeated in 2 sections.
- 12<sup>th</sup> Section - Divi – 7<sup>th</sup> case – (Locative in the heaven).
- 13<sup>th</sup> Section – Divo – 5<sup>th</sup> Case – Divaha Paraha (Beyond the heaven) cases different, topics different.

#### **Siddantin :**

- Topic same even though cases different – Even though prepositions different.

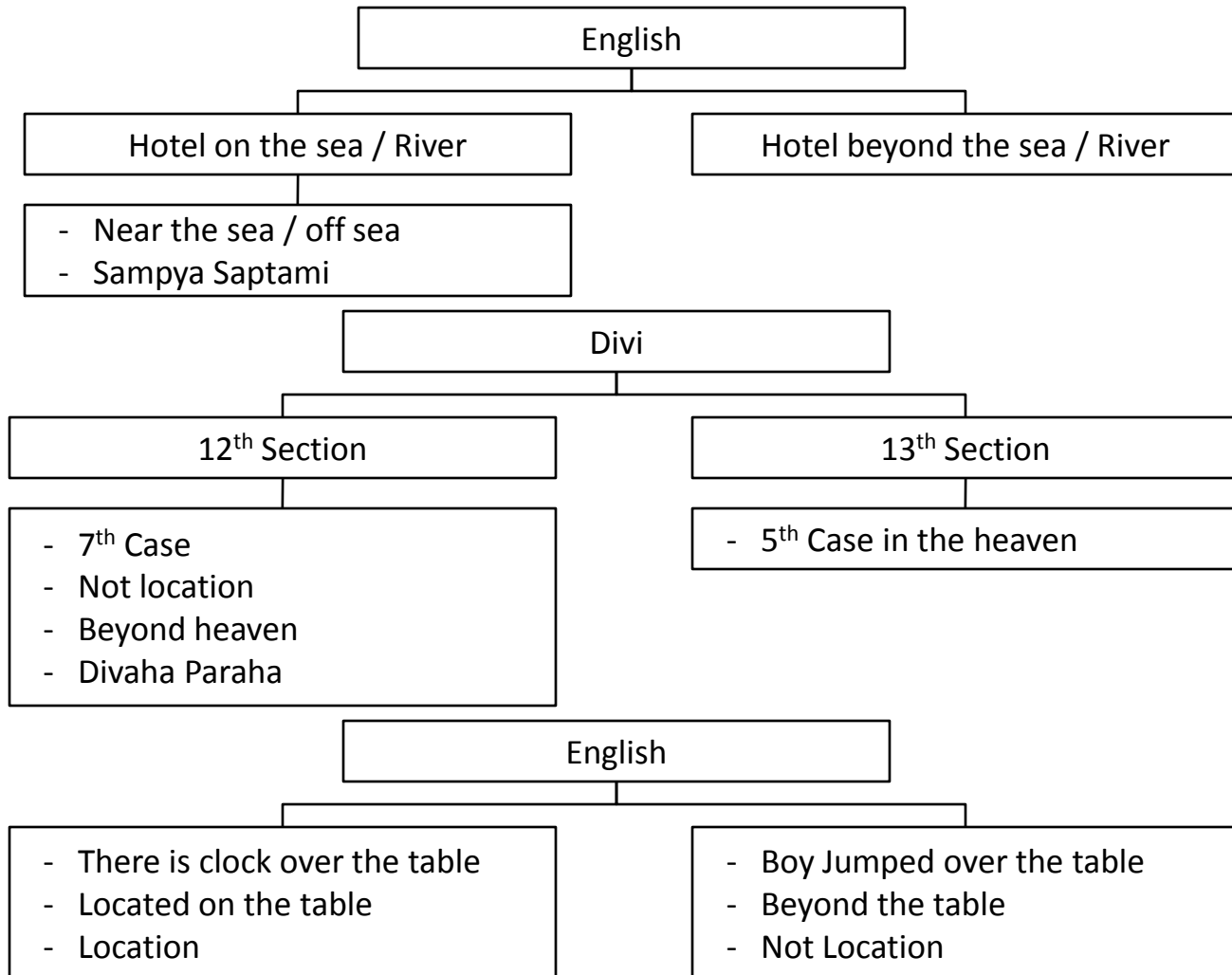
#### **12<sup>th</sup> Section :**

- In / On the heaven.

#### **13<sup>th</sup> Section :**

- Beyond heaven.

3 <sup>rd</sup> Case	5 <sup>th</sup> Case
<ul style="list-style-type: none"> <li>- By Means of 2 fact he is coming</li> <li>- Padabyam Gachhati</li> <li>- Instrumental Case</li> <li>- Jnanena Moksha by Means of Jnanam liberation</li> </ul>	<ul style="list-style-type: none"> <li>- From</li> <li>- Padabyam Agachhati</li> <li>- Gramado Aagachhati</li> <li>- He is Coming from Village</li> <li>- Jnanat Moksha</li> <li>- Liberation from Knowledge</li> </ul>



### **1<sup>st</sup> Argument :**

- Preposition have different meanings or common meaning.

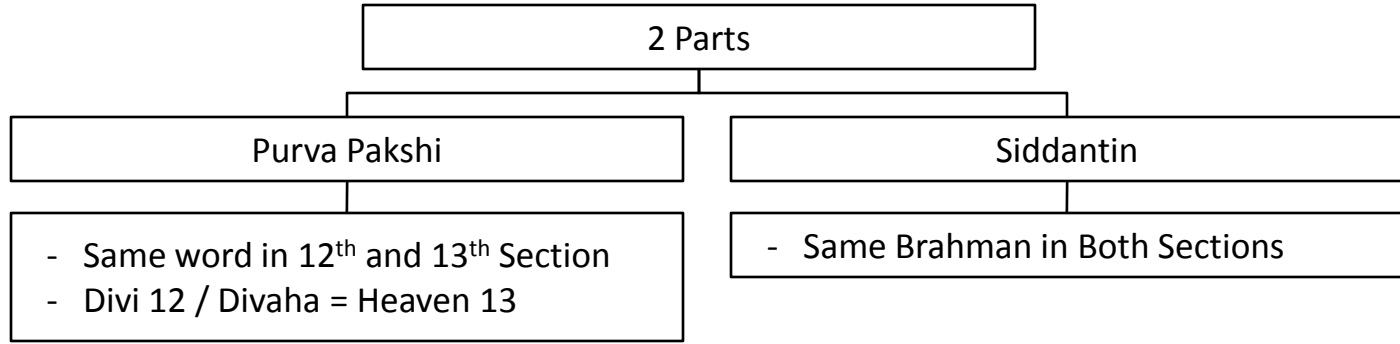
### **2<sup>nd</sup> Argument :**

- Repetition of same word is not repetition of cases.
- In / on / Beyond not talking of same word.
- Repetition of word enough to communicate same topic.
- Don't require case ending / Preposition technique.
- Prakrti common, Pratyaya – Bheda Api – Not Common.



## Lecture 60

### Jyotish Charanadhikaranam 2 parts :



- Object of meditation connected with heaven in 12<sup>th</sup> and 13<sup>th</sup> Section.
- Divi loka Sambanda gives Praty Vigyanam.
- Meditation – Same in 12<sup>th</sup> and 13<sup>th</sup> Section, because Divi Loka Sambanda indicated in 12<sup>th</sup> and 13<sup>th</sup> Section.

### 12th Section - Chandogyo Upanishad :

तावानस्य महिमा ततो ज्यायाँश्च पूरुषः  
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ६

Tavan asya mahima tato jyayamsca purusah  
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Its glory is like this. Not the Glory of the Purusha [i.e., Brahman, who fills the whole world] is still greater. All Creatures constitute one quarter of him. The remaining three quarters are nectar in heaven. [ 3 – 12 – 6 ]

### 13<sup>th</sup> Section :

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु  
सर्वतः पृष्ठेष्वनुत्तमेषूत्त- मेषु लोकेष्विदं वाव  
तद्यदिदमस्मिन्नन्तः पुरुषे ज्योति ॥ ७ ॥

Atha yadatah paro divo jyotirdipyate visvatah prasthesu  
sarvatah prsthesvanuttamesuttamesu lokesvidam vava  
tadyadidamasminnantah puruse jyotih ॥ 7 ॥

Then, higher than this heaven, above the world, higher than everything, in the highest world, higher than which nothing exists – the light that shines there is the same light that is in a human being. [3 – 13 – 7]

## Purva Pakshi :

- Words repeated.
- 12<sup>th</sup> Section – in the Heaven – 7<sup>th</sup> case
- 13<sup>th</sup> Section - Beyond heaven – 5<sup>th</sup> case
- 12<sup>th</sup> Section - Object of meditation in the heaven, 13<sup>th</sup> Section - Object of meditation beyond heaven.

## How objects same?

- Person in Madras different from person beyond Madras.

## How both Same?

- In 2 Different cases – 2 Vibaktis (Prepositions) are there, Above is 1<sup>st</sup> Argument.

## 2<sup>nd</sup> Argument :

- Our conclusion based on word repetition.
- Not prepositional Pratyabigya, not recognition of Preposition.
- Repetition of word heaven, therefore topic same.

## Example :

- 1<sup>st</sup> Book – Ramayana – Volume 1
- 2<sup>nd</sup> Book – Volume 2
- We look at Similar characters in the Book, Rama, Sita, Bharata.. Not Particular case ending but repetition of name and conclude.
- Natu Pratyaya Pratyabigya, Parantu Prakruteya(Word) Pratyabigya.
- Beyond heaven = Brahman – In 12<sup>th</sup> and 13<sup>th</sup> Section in Chapter 3 – Chandogyo Upanishad.

## Word Analysis :

- a) Upadesha Bheda
  - b) Na
  - c) Iti
  - d) Chet
  - e) Na
  - f) Ubayasmin
  - g) Api
  - h) Avirodat.
- } Purva Pakshi - Words

- Purva Prakarana Upasyam – Object of meditation in Section 12<sup>th</sup> = Brahman.

## Purva Pakshi Anumanam :

- Purva Prakarana Upasyam, Na Brahman Upadesha Bheda (Words different).
- Divi – 12 – Divaha – 13 – Padas different.
- Not different in words but case endings different – Panchami – 5, saptami – 7.

## Prepositional Difference :

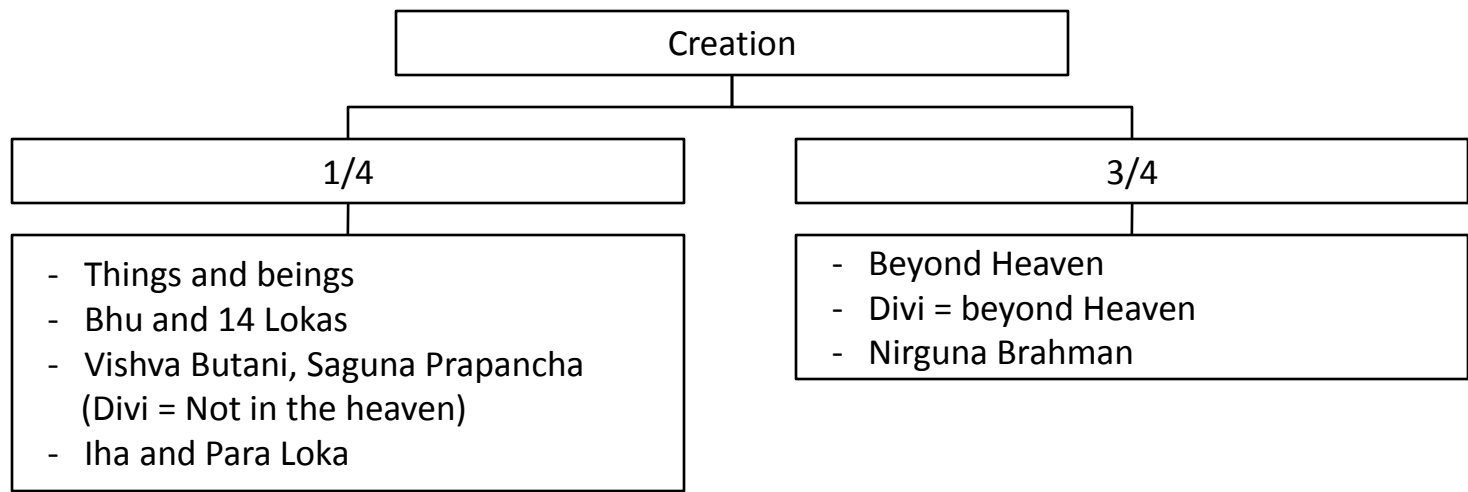
- i) Na – Not Brahman.
- j) Iti Chet – If such Argument is given by Purva Pakshi, then Siddantin's answer.
- Purva Prakruta Upasyam iti – Na Ubayasmin Na Avirodat.

## Siddantin :

- Ubayasmin Api Avirodat, in both Usages – ideas same.

## 12<sup>th</sup> Section :

- Tavaan – Amrutam Divi, Rig Veda mantra and Purusha Suktam say.



**Divi = Beyond only :**

- 4<sup>th</sup> Sutra of 10<sup>th</sup> Jyotish Charama Adhikaranam over in 27<sup>th</sup> Sutra

**Summary of Adhikaranam :**

**a) Unique Adhikaranam as reasons not mentioned.**

**b) Makes 2 Conclusions :**

- 1<sup>st</sup> – 12<sup>th</sup> Section – Gayithri = Brahman.
  - 13<sup>th</sup> Section – Jyoti = Brahman, for both conclusion 3 reasons.

**Given :**

- Charamabidanat - 24 Sutra and 25 Sutra Chandobidanat Netichet.
- Gayithri Brahma Chandabhidanat, Chandobidanat Netichet, Butadhi pada Vyapadesha Eva.

**Conclusion :**

- Gayithri = Brahman.
- Gayithri Abinnam Jyoti Brahman – Chandobhidanat...
- Take Brahman lingam from 12<sup>th</sup> Section and Apply reason in 13<sup>th</sup> Section.

## Technical Format :

### a) Vishaya :

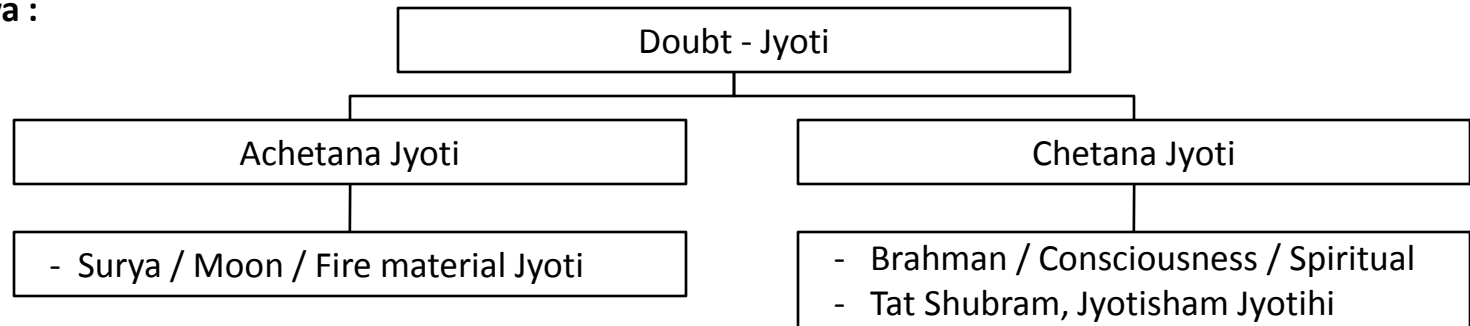
- Jyoti in Chandogyo Upanishad : is Subject.

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु  
सर्वतः पृष्ठेष्वनुत्तमेषूत्त- मेषु लोकेष्विदं वाव  
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sarvatah prsthesvanuttamesuttamesu lokesvidam vava  
tadyadidamasminnantah puruse jyotih ॥ 7 ॥**

Then, higher than this heaven, above the world, higher than everything, in the highest world, higher than which nothing exists – the light that shines there is the same light that is in a human being. [3 – 13 – 7]

### b) Samshaya :



- People sit in Meditation and wait for Brahman lingam to Appear ring, yellow, flooding lights – Did Pradikabhinam of Ramana, Guru and went at 3.39 AM.
- Jyoti – Not karya Jyoti, Pradakshina Kuruvat Jyoti but karana Jyoti.
- It is I the consciousness which never comes or goes, ever present. Pratibodha Viditam Matam.

### Samshaya :

- Jyoti – Chetana / Achetana Jyoti Va?

### 3) Purva Pakshi :

- Achetana Jyoti – Aditya.
- Prasadatvat – Primary – Well known meaning.

#### 4) Siddantin :

- Karanam – Chetanam, Jyotisham Atma – Jyoti = Brahman.
- Saguna Brahman – Ishvara – Prakaranam, Sankhya does not believe in Ishvara.

#### Reasons :

- Charanabhidanat... 3 Reasons as in Sutra – 24, 25, 26 Jyoti = Brahman.

#### Incidental Conclusion :

- Gayithri in 12<sup>th</sup> Section is also Brahman.

#### 5) Sangatihi :

- Adhikaranam is appropriate to be in Brahma Sutra – 1<sup>st</sup> Chapter – 1 Pada – Before 11<sup>th</sup> – After 9<sup>th</sup> Adhikarana
- Positional Justification.

#### Sutra 28<sup>th</sup> :

प्राणस्तथानुगमात् ।

Pranastathanugamat

Prana is Brahman, that being so understood from a connected consideration (of the passage referring to Prana). [ 1 – 1 – 28]

- Pratardhana Adhikaranam – 4 Sutras – 28, 31.
- Sutra – 23 - 9<sup>th</sup> Adhikaranam, already called Prana Adhikarana.
- Vidvat Sadas – Seminar – Discussions – Debate – Logic Established – Brahma Sutra.
- Adhikarana taken for Debate, Shastra Yoni / Jingyasa / Prana Adhikarana.

#### Sruti – Vishaya Vakyam :

- Kaushitaki Upanishad – Rig Veda Chapter – 3 – Verse 2 (Total 4 Chapters - Large size mantras ).

स होवाच प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमित्युपास्वायुः  
 प्राणः प्राणो वा आयुः प्राण उवाचामृतं यावद्ध्यस्मि न्छरीरि  
 प्राणो वसति तावदायुः प्राणेन होवामुष्मिन्लोकेऽमृतत्वमाप्नोति  
 प्रज्ञया सत्यसङ्कल्पं स यो म आयुरमृतमित्युपास्ते  
 सर्वमायुरस्मिन्लोक एवाप्नोत्यमृतत्वमक्षिति स्वर्गे लोके  
 तद्धैक आहुरेकभूयं वै प्राणा गच्छन्तीति न हि कश्चन  
 शक्नुयात्सकृदाचा नाम प्रज्ञापयितुं चक्षुषा रूपं  
 श्रोत्रेण शब्दं मनसा ध्यानमित्येकभूयं वै प्राणा भूत्वा  
 एकैकं सर्वाण्येवैतानि प्रज्ञापयन्ति वाचं वदतीं सर्वे  
 प्राणा अनुवदन्ति चक्षुः पश्यत्सर्वे प्राणा अनुपश्यन्ति श्रोत्रं  
 शृण्वत्सर्वे प्राणा अनुशृण्वन्ति मनो ध्यायत्सर्वे प्राणा  
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 निःश्रेयसादानमिति ॥ २॥

sa hovacha prano.asmi praj~natma tam  
 mamayurama^itamityupasvayuh  
 pranah prano va ayuh prana uvachamr^ita.n  
 yavaddhyasmi`ncharire prano vasati tavadayuh pranena  
 hyevamushmi.nlloke.amr^itatvamapnoti  
 praj~naya satyasa~nkalpa.n sa yo ma ayuramr^itamityupaste  
 sarvamayurasmi.nloka evapnotyamr^itatvamakshiti.n svarge loka  
 taddhaika ahurekabhuya.n vai prana gachchantiti na hi kashchana  
 shaknuyatsakr^idvacha nama praj~napayitu.n chakshusha rupa.n  
 shrotrena shabdmanasa dhyanamityekabhuya.n vai prana bhutva  
 ekaika.n sarvanyevaitani praj~napayanti vacha.n vadati.n sarve  
 prana anuvadanti chakshuh pashyatsarve prana anupashyanti shrotra.n  
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 anudhyayanti pranam prananta.n sarve prana  
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Indra said: 'I am prâna, meditate on me as the conscious self (pragñâtman), as life, as immortality. Life is prâna, prâna is life. Immortality is prâna, prâna is immortality. As long as prâna dwells in this body, so long surely there is life. By prâna he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in this world, and obtains in the Svarga world immortality and indestructibility.'

(Pratardana said): 'Some maintain here, that the prânas become one, for (otherwise) no one could at the same time make known a name by speech, see a form with the eye, hear a sound with the ear, think a thought with the mind. After having become one, the prânas perceive all these together, one by one. While speech speaks, all prânas speak after it. While the eye sees, all prânas see after it. While the ear hears, all prânas hear after it. While the mind thinks, all prânas think after it. While the prâna breathes, all prânas breathe after it.'

'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the prânas . [Chapter 3 – Verse 2]

Sutra 28<sup>th</sup> – 11<sup>th</sup> Pratardhana Adhikaranam :

प्राणस्तथानुगमात् ।

Pranastathanugamat

Prana is Brahman, that being so understood from a connected consideration (of the passage referring to Prana). [ 1 – 1 – 28 ]

- 4 Sutras 1<sup>st</sup> Chapter – 1<sup>st</sup> Pada last Adhikarana.

## Kaushitaki Upanishad – Rig-Veda :

स होवाच प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमित्युपास्वायुः  
 प्राणः प्राणो वा आयुः प्राण उवाचामृतं यावद्ध्यस्मि न्छरीरे  
 प्राणो वसति तावदायुः प्राणेन होवामुष्मिंल्लोकेऽमृतत्वमाप्नोति  
 प्रज्ञया सत्यसङ्कल्पं स यो म आयुरमृतमित्युपास्ते  
 सर्वमायुरस्मिंल्लोक एवाप्नोत्यमृतत्वमक्षितिं स्वर्गे लोके  
 तद्द्वैक आहुरेकभूयं वै प्राणा गच्छन्तीति न हि कश्चन  
 शक्नुयात्सकृदाचा नाम प्रज्ञापयितुं चक्षुषा रूपं  
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 hyevamushmi.nlloke.amr^itatvamapnoti  
 praj~naya satyasa~nkalpa.n sa yo ma ayuramr^itamityupaste  
 sarvamayurasmi.nlloka evapnotyamr^itatvamakshiti.n svarge loke  
 taddhaika ahurekabhuya.n vai prana gachchantiti na hi kashchana  
 shaknuyatsakr^idvacha nama praj~napayitu.n chakshusha rupa.n  
 shrotrena shabdam manasa dhyanamityekabhuya.n vai prana bhutva  
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Indra said: 'I am *prâna*, meditate on me as the conscious self (*pragñâtman*), as life, as immortality. Life is *prâna*, *prâna* is life. Immortality is *prâna*, *prâna* is immortality. As long as *prâna* dwells in this body, so long surely there is life. By *prâna* he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in this world, and obtains in the Svarga world immortality and indestructibility.'

(Pratardana said): 'Some maintain here, that the *prânas* become one, for (otherwise) no one could at the same time make known a name by speech, see a form with the eye, hear a sound with the ear, think a thought with the mind. After having become one, the *prânas* perceive all these together, one by one. While speech speaks, all *prânas* speak after it. While the eye sees, all *prânas* see after it. While the ear hears, all *prânas* hear after it. While the mind thinks, all *prânas* think after it. While the *prâna* breathes, all *prânas* breathe after it.'

'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the *prânas* . [Chapter 3 – Verse 2]

**Teacher :**

- King of heavens – Adhipati of Balavan – Indra.

**Disciple :**

- King on earth – Pratardhana.
- Devata of Hand. Gave one Boon, Naciketas – Got 4 Boons from Yama.

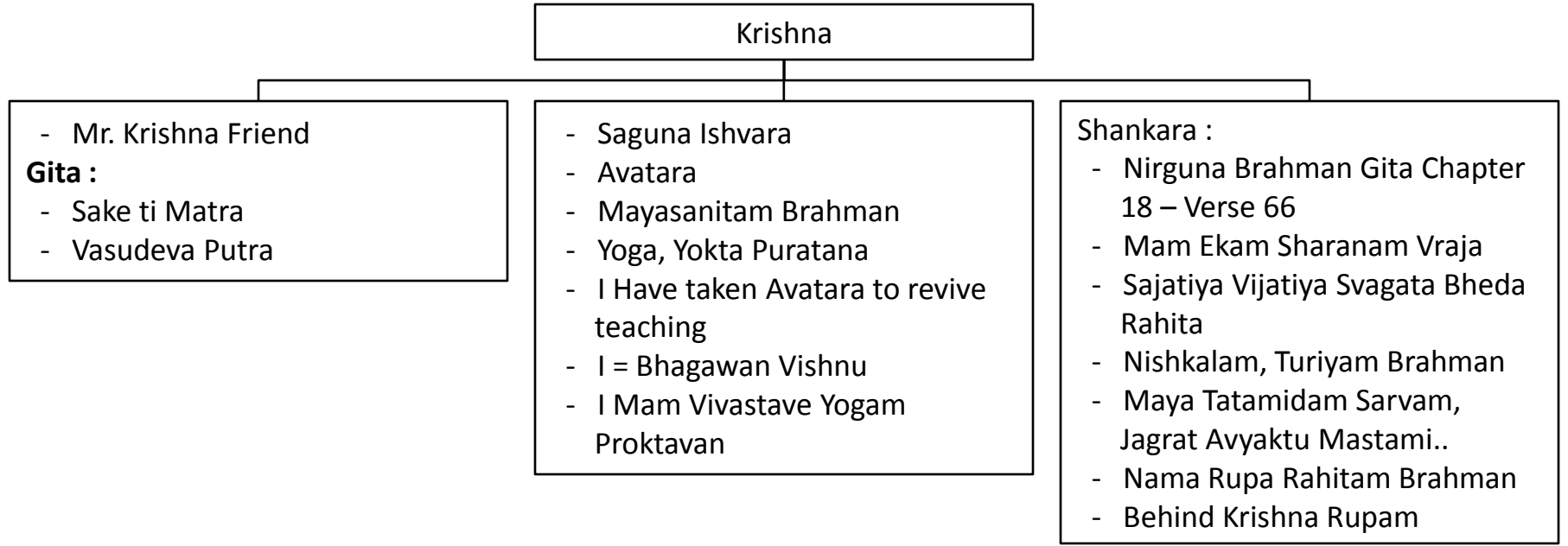
**King Asked :**

- Whatever is best Purushartha for human being – 4 Give me that Boon.
- Dharma, Artha, Kama – Aparam Parichinnam.
- Moksha – Only Aparichinnam. Moksha – Only by Jnanam.
- Already ours for getting - Getting Moksha Purushartha is claiming.
- Claiming Moksha Purusha is knowing it as a fact my Svarupam.

**2<sup>nd</sup> Teaching in Upanishad :**

- Teacher = Ajatashatru
  - Disciple = Gargya
  - 9<sup>th</sup> Adhikaranam – Prana Adhikaranam.
- } Same as in Brihadaranyaka Upanishad

- This Adhikaranam named after Sishya – Indra said – You should know me as Brahman.



**Gita :**

सखेति मत्वा प्रसभं यदुक्तं  
हे कृष्ण हे यादव हे सखेति ।  
अज्ञानता महिमानं तवेदं  
मया प्रमादात्प्रणयेन वापि ॥ ११-४१ ॥

Whatever I have rashly said from carelessness or love, Addressing you as ‘O Krishna, O Yadava, O Friend,’ And regarding you merely as a friend, unknowing of this greatness of yours [ Chapter 11 – Verse 41 ]

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

Abandoning all dharma-s (of the body, mind, and intellect), take refuge in me alone; I will liberate three from all sins; grieve not. [ Chapter 18 – Verse 66 ]

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

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 ]

## Visishta Advaitin :

- Narayana takes Avatara.

Indra : Uses

### a) Aham – Ajaraha :

- Amrutaha Asmi – Immortal, eternal Brahman.

### b) Pranaha Asmi :

- Pragyatma Asmi – Chetana Rupa, Chaitanya Rupaha Asmi.

## Kaushitaki Upanishad :

स होवाच प्राणोऽरिम प्रज्ञात्मा तं मामायुरमृतमित्युपास्वायुः  
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nihshreyasadanamiti || 2 ||

Indra said: 'I am prâna, meditate on me as the conscious self (pragñâtman), as life, as immortality. Life is prâna, prâna is life. Immortality is prâna, prâna is immortality. As long as prâna dwells in this body, so long surely there is life. By prâna he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in this world, and obtains in the Svarga world immortality and indestructibility.'

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'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the prânas . [Chapter 3 – Verse 2]

- Indra told Pradhardhana. Aham Pranaha Asmi, Aham Pragyatma Asmi, Aham Chaitanya Rupaha Asmi.
- May you know me as immortal one, life of everyone I am.
- Prana – Life Principle iti Upasyam

Is Prana

Indra

Jiva

Vayu Devata

Brahman

- Prana = Brahman established here.

### General Analysis of 1<sup>st</sup> Sutra :

- Main Sutra / Main Argument, other 3 Sutras clear doubts / Objections Pranaha = Brahman.

तत्तु समन्वयात् ।

Tattu Samanvayat

But that (Brahman is to be known only from the Scriptures and not independently by any other means is established), because it is the main purpose (of all Vedantic texts). [ 1 – 1 – 4 ]

- Because of law of Consistency, harmony.

## Gita : What is main teaching?

- Karma – Tasmāt Yuddasva Bharata?
- Bakti, Upasana, Jnanam?
- Mimamsa Shatra – Shad Linga, Vichara – Samanvaya.
- Finding consistency, harmony – Done in 4<sup>th</sup> Sutra - Samanvaya Adhikaranam.
- Applying law of consistency, we know it is dealing with Brahman.
- What are Lingas to Prove Brahman – is Consistently discussed?

### a) Hitatmatvam :

- Best Purushartha asked in Kaushitaki Upanishad :

प्रतर्दनो ह वै दैवोदासिरिन्द्रस्य प्रियं धामोपजगाम युद्धेन  
पौरुषेण च तं हेन्द्र उवाच प्रतर्दन वरं ते ददानीति स  
होवाच प्रतर्दनस्त्वमेव वृणीष्व यं त्वं मनुष्याय हिततमं  
मन्यस इति तं हेन्द्र उवाच न वै वरं परस्मै वृणीते त्वमेव  
वृणीष्वेत्यवरो वैतर्हि किल म इति होवाच प्रतर्दनोऽथो खल्विन्द्रः  
सत्यादेव नेयाय सत्यं हीन्द्रः स होवाच मामेव विजानीहोतदेवाहं  
मनुष्याय हिततमं मन्ये यन्मां विजानीयां त्रिशीर्षाणं  
त्वाष्ट्रमहनमवाङ्मुखायतीन्सालावृकेभ्यः प्रायच्छं बह्वीः  
सन्धा अतिक्रम्य दिवि प्रह्लादीनतृणमहमन्तरिक्षे  
पौलोमान्पृथिव्यां कालकाश्यांस्तस्य मे तत्र न लोम च नामीयते  
स यो मां विजानीयान्नास्य केन च कर्मणा लोको मीयते न मातृवधेन  
न पितृवधेन न स्तेयेन न भ्रूणहत्याया नास्य पापं च न  
चकृषो मुखान्नीलं वेत्तीति ॥ १॥

pratardano ha vai daivodasirindrasya priyan dhamopajagama yuddhena  
paurushena cha tan hendra uvacha pratardana varan te dadaniti sa  
hovacha pratardanastvameva vrinishva ya.n tva.n manushyaya hitatamam  
manyasa iti tan hendra uvacha na vai varam parasmai vrinite tvameva  
vrinishvetyavaro vaitarhi kila ma iti hovacha pratardanoatho khalvindrah  
satyadeva neyaya satyan hindrah sa hovacha mameva vijanihyetadevaham  
manushyaya hitatamam manye yanma.n vijaniyan trishirshanan  
tvashtramahanamavanmukhanyatinsalavrikebhyah prayachcham bahvih  
sandha atikramya divi prahladinatrinamahamantarikshe  
paulomanprithivyan kalakashyanstasya me tatra na loma cha namiyate  
sa yo man vijaniyannasya kena cha karmana loko miyate na matrivadhena  
na pitrivadhena na steyena na bhrunahatyaya nasya papan cha na  
chakrisho mukhannilan vettiti || 1||

1. Pratardana, forsooth, the son of Divodâsa (king of Kâsî), came by means of fighting and strength to the beloved abode of Indra. Indra said to him 'Pratardana, let me give you a boon to choose.' And Pratardana answered: 'Do you yourself choose that boon for me which you deem most beneficial for a man.' Indra said to him: 'No one who chooses, chooses for another; choose thyself,' Then Pratardana replied: 'Then that boon to choose is no boon for me.'

Then, however, Indra did not swerve from the truth, for Indra is truth. Indra said to him: 'Know me only; that is what I deem most beneficial for man, that he should know me. I slew the three-headed son of *Tvashtri*; I delivered the Arunmukhas, the devotees, to the wolves (*sâlâvrika*); breaking many treaties, I killed the people of Prahâda in heaven, the people of Puloma in the sky, the people of Kâlakaṅga on earth. And not one hair of me was harmed there. And he who knows me thus, by no deed of his is his life harmed, not by the murder of his mother, not by the murder of his father, not by theft, not by the killing of a Brahman. If he is going to commit a sin, the bloom does not depart from his face.' [Chapter 3 – Verse 1]

- Brahman Jnanam alone is best Purushartha, Prana Jnanam / Upasana has utility not Hita Tamam - Superlatively good.
- Vayu Devata Jnanam – Prana Jnanam, Indra, Jiva Jnanam not Hitatmanam.

#### **b) Sarva Karma Nasha Phalam :**

- Because of this Jnanam person is freed from all Karma Chapter 3 – Verse 1(Above) indicated.
- One who knows me is no more afflicted by Punya Papam.
- This is possible only by Brahman / Jnanam not Vayu / Prana Jnanam.

#### **c) Amrutatvam, Anantatvam :**

- Parana = Ajara, Ananda, Amrutam Svarupa.
- Punya Karma Doesn't improve / Increase with Brahman Jnanam, Papa Karma Doesn't decrease with Brahman.
- Because it is infinity – Anantatvam, Eva – Poornaha - Belongs to only Brahman.
- Prana not Anantha – Don't take Vachyartha.
- Take Lakshyartha – Pranasya Prana Brahma.

#### d) Pragyatvam :

- Chaitanya Rupavatvam possible only for Brahman.
- Regular Prana Achetana – Born of Samashti Rajo Guna of 5 elements, elements inert.
- Prana here is Chetana Prana – Not Bautika.
- Anugamet – Consistently refers to Brahman's Nature alone.

#### Word Analysis : 3 words

- Prana Tata Anugamet.

#### a) Paksha – Prana : Kaustika Upanishad :

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तद्धैक आहुरेकभूयं वै प्राणा गच्छन्तीति न हि कश्चन  
शक्नुयात्सकृदाचा नाम प्रज्ञापयितुं चक्षुषा रूपं  
श्रोत्रेण शब्दं मनसा ध्यानमित्येकभूयं वै प्राणा भूत्वा  
एकैकं सर्वाण्येवैतानि प्रज्ञापयन्ति वाचं वदतीं सर्वे  
प्राणा अनुवदन्ति चक्षुः पश्यत्सर्वे प्राणा अनुपश्यन्ति श्रोत्रं  
शृण्वत्सर्वे प्राणा अनुशृण्वन्ति मनो ध्यायत्सर्वे प्राणा  
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निःश्रेयसादानमिति ॥ २॥

sa hovacha prano.asmi praj~natma tam  
mamayurama^itamityupasvayuh  
pranah prano va ayuh prana uvachamr^ita.n  
yavaddhyasmi`ncharire prano vasati tavadayuh pranena  
hyevamushmi.nlloke.amr^itatvamapnoti  
praj~naya satyasa~nkalpa.n sa yo ma ayuramr^itamityupaste  
sarvamayurasmi.nlloka evapnotyamr^itatvamakshiti.n svarge loke  
taddhaika ahurekabhuya.n vai prana gachchantiti na hi kashchana  
shaknuyatsakr^idvacha nama praj~napayitu.n chakshusha rupa.n  
shrotrena shabdam manasa dhyanamityekabhuya.n vai prana bhutva  
ekaika.n sarvanyevaitani praj~napayanti vacha.n vadati.n sarve  
prana anuvadanti chakshuh pashyatsarve prana anupashyanti shrotra.n  
shr^invatsarve prana anushr^invanti mano dhyayatsarve prana  
anudhyayanti pranam prananta.n sarve prana  
anupranantityevamuhaivaitaditi hendra uvachastityeva pranana.n  
nihshreyasadanamiti || 2||

Indra said: 'I am prâna, meditate on me as the conscious self (pragñâtman), as life, as immortality. Life is prâna, prâna is life. Immortality is prâna, prâna is immortality. As long as prâna dwells in this body, so long surely there is life. By prâna he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in this world, and obtains in the Svarga world immortality and indestructibility.'

(Pratardana said): 'Some maintain here, that the prânas become one, for (otherwise) no one could at the same time make known a name by speech, see a form with the eye, hear a sound with the ear, think a thought with the mind. After having become one, the prânas perceive all these together, one by one. While speech speaks, all prânas speak after it. While the eye sees, all prânas see after it. While the ear hears, all prânas hear after it. While the mind thinks, all prânas think after it. While the prâna breathes, all prânas breathe after it.'

'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the prânas . [Chapter 3 – Verse 2]

### **b) Sadhya :**

- That Prana is Brahman.

### **c) Hetu :**

- Tata - In Such manner, conclusion.
- Anugamat – Samanvayat, Because of law of Consistency harmony.

### **Technically :**

- Upakramat Upasamsahara shad Lingaaihi.
- Tata Tatparya Anugamet, by law of consistency arrive at this conclusion.
- Prana = Brahman – By law of consistency.

### **e) Purva Pakshi – Objection :**

- Samashti Prana Devata / Hiranyagarbha / Vayu Tatvam.
- Individual Level = Prana Vayu glorified in Upanishads.

### **Om Shamno Mitrah Sham Varunah :**

**नमो ब्रह्मणे । नमस्ते वायो ।  
त्वमेव प्रत्यक्षं ब्रह्मासि ।  
त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ।  
ऋतं वदिष्यामि । सत्यं वदिष्यामि ।**

**Namo Brahmanne | Namaste Vaayo |  
Tvam Iva Pratyakssam Brahmaasi |  
Tvaam Iva Pratyakssam Brahma Vadissyaami |  
Rrtam Vadissyaami | Satyam Vadissyaami |**



Salutations to Brahman, Salutations to Vayu (the Breath of Purusha), You Indeed are the Visible Brahman, I Proclaim, You Indeed are the Visible Brahman, I Speak about the Divine Truth, I Speak about the Absolute Truth, [ Mantra 2 ]

- Vayu is infinite, Pratyaksham, eternal.

### **Brihadaranyaka Upanishad :**

- Taisha Anastamanam, No destruction.
- Surya Astamanam = Disappearance of Surya, Samashti Vayu = Eternal, does not end, therefore Prana = Vayu.

### **b) Primary Meaning :**

- Prasiddatvat – Life Breath – Prana Vayu = Oxygen in Sanskrit.
- Vachyartha – Rudhi Artha – Primary Meaning more powerful.

### **Shankara :**

- Prana Vayuhu Na Bavati.
- Primary Meaning can be given up if other statements support our conclusion.
- Given up primary meaning in Favour of secondary meaning.

### **a) Hitatmatvam :**

- No use studying Oxygen.

### **b) Not Sarva karma Nasha Phalam :**

- If Prana = Vayu not literal eternity of Vayu in Scriptures.
- In Comparision – Relative, only – Apekshikam, Swallowed by / Resolution ground.

For	Cause is
- Bhumi	- Jalam
- Jalam	- Agni
- Agni	- Vayu
- Vayu	- Akasha
- Space	- Brahman

- Akasha not eternal.

### c) Vayu :

- Not Anandam Anantham, Ajaram etc.

### d) Pranosmi Pragyatma :

- Here Prana = Chetana, Vayu = Achetanam.
- 1<sup>st</sup> Sutra – 28<sup>th</sup> Sutra over.

### 2<sup>nd</sup> Sutra of Adhikaranam – Sutra 29<sup>th</sup> :

न वक्तुरात्मोपदेशादिति  
चेदध्यात्मसम्बन्धभूमा ह्यस्मिन् ।

Na vakturatmopadesaditi chet  
adhyatmasambandhabhuma hyasmin

If it be said that (Brahman is) not (denoted or referred in these passages on account of) the speaker's instruction about himself, we reply not so, because there is abundance of reference to the Inner Self in this (chapter or Upanishad). [ 1 – 1 – 29]

### General Analysis :

- 2 / 3 / 4 – Sutra – Answers objections of Purva Pakshi.

### 2<sup>nd</sup> Objection : Kaushitaki Upanishad :

स होवाच प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमित्युपास्वायुः  
प्राणः प्राणो वा आयुः प्राण उवाचामृतं यावद्ध्यस्मि न्छरीरे  
प्राणो वसति तावदायुः प्राणेन होवामुष्मिल्लोकेऽमृतत्वमाप्नोति  
प्रज्ञया सत्यसङ्कल्पं स यो म आयुरमृतमित्युपास्ते  
सर्वमायुरस्मिल्लोक एवाप्नोत्यमृतत्वमक्षितिं स्वर्गे लोके  
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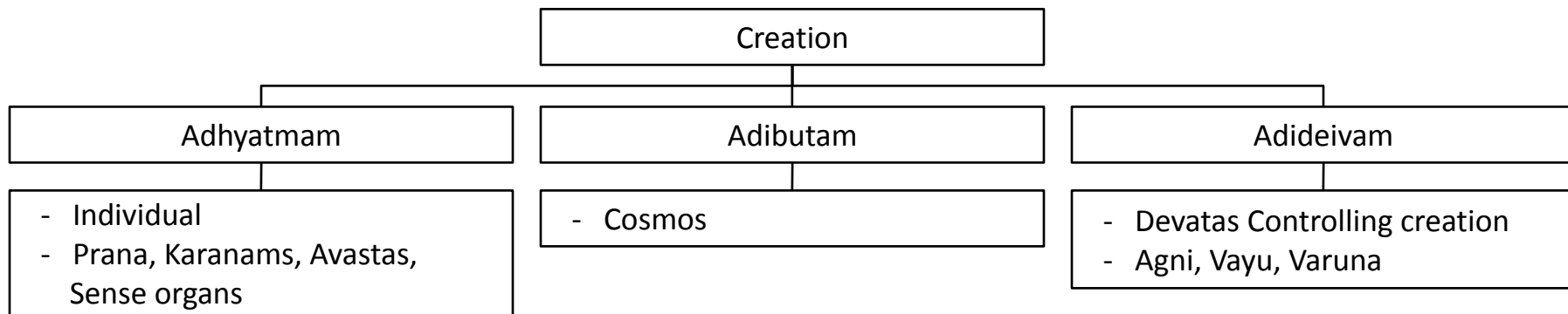
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'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the prânas . [Chapter 3 – Verse 2]

- 1<sup>st</sup> Person singular – Refers to Speaker.
- Indra uses word I, Prana refers to Indra Devata only.

**Siddantin – Vyasas Answer :**

- No Scope for Devata here, entire Chapter dealing with Adhyatma subject, individual not Adideivam.

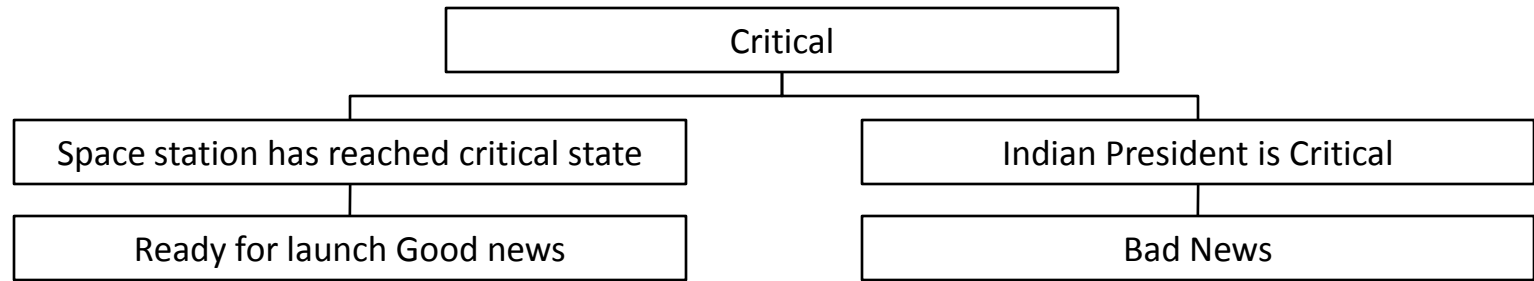


- Indra = Adideivam classification.

**3<sup>rd</sup> Chapter : Kaushitaki Upanishad :**

- Contextual Argument – Predominant references in this Chapter is Adhyatmam.

**Example :**



- Prakarena Pramana important supporting clues - Refer to Adhyatmam Prakaranam.

**Word Analysis :**

**Purva Pakshi – Portion / View of Purva Pakshi :**

- 1) Na 2) Vaktuhu 3) Atmo Upadeshat 4) Iti 5) Chet

**Siddantin :**

- 6) Adhyatma Sambanda Bumi 7) Hi 8) Asmin.

**a) Pranaha - Na Brahma :**

- Prana Cannot be Brahman why?

**b) Vaktuhu Atmo Upadeshat :**

- Prana Revealed as Atma – Self of Speaker(Vaktuhu)

Sutra 29 :

न वक्तुरात्मोपदेशादिति  
चेदध्यात्मसम्बन्धभूमा ह्यस्मिन् ।

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Kaushitaki Upanishad :

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Indra said: 'I am prâna, meditate on me as the conscious self (pragñâtman), as life, as immortality. Life is prâna, prâna is life. Immortality is prâna, prâna is immortality. As long as prâna dwells in this body, so long surely there is life. By prâna he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in this world, and obtains in the Svarga world immortality and indestructibility.'

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'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the prânas . [Chapter 3 – Verse 2]

- Pranaha Tatta Anugamaat, Na Vaktuhu Atma Upadeshat Itichet, Adhyatma Sambanda Buma Hyasmin.

**Reason :**

- “Tata Anugamet, Tata Samanvayat”

Reasons for consistency :

- Hitatmatvam  
- Best / Greatest goal of life

- Sarva Karma Nashatvam

- Amrutatvam Ajara, Anandaha

- Pragyatmam

- Refers not to perishable Prana but to Brahman is conclusion of 1<sup>st</sup> Sutra (Prana as Vayu is refuted)

**2<sup>nd</sup> Sutra :**

- Refutes other interpretation of Prana as Devata.
- Prana = Indra Devata alone as he is the speaker talking to Pratardhana, Me in apposition to Prana.

1 <sup>st</sup> Place	2 <sup>nd</sup> Place
- You should know Prana	- You should Know me / Mam - Reflexive Pronoun

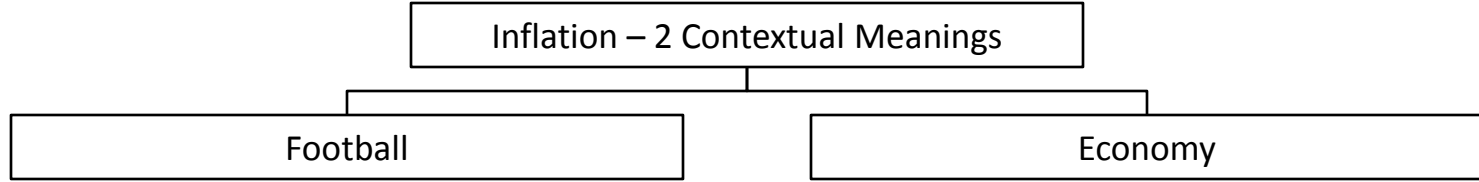
- Vaktuhu Atmo Upadeshat, 1<sup>st</sup> Person – Singular always speaker = Indra Devata.

## General Analysis :

### Siddantin :

- Accept argument of reflexive Pronoun – Mam Vijanahi.
- When we study entire chapter, no scope for Devata discussion.
- Predominate teaching – Adhyatma individual not Adideiva.

### Example : a)

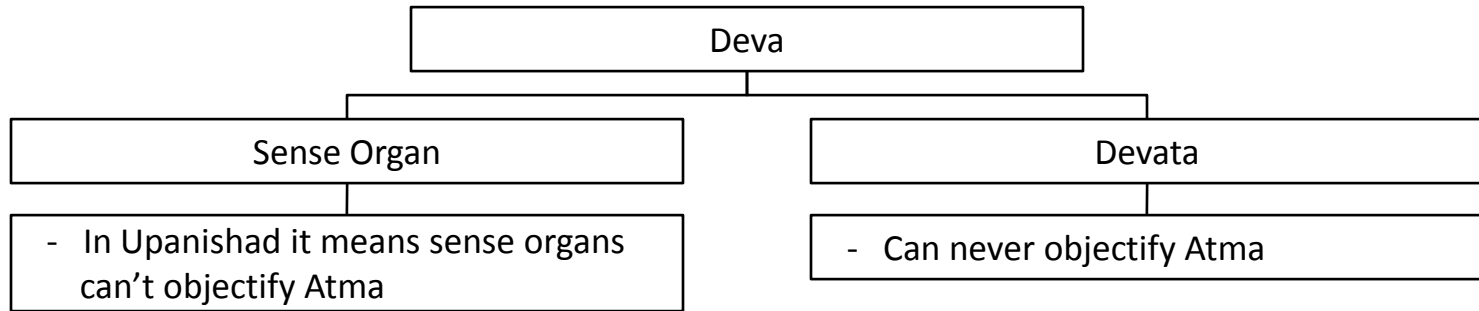


### b) Isavasya Upanishad :

अनेजदेकं मनसो जवीयो नैनहेवा आप्नुवन्पूर्वमर्षत् ।  
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

*Aneja-dekam manaso javiyo nainad-deva apnuvan-purva-marsat,  
tad-dhavato-'nyana-tyeti tisthat tasmin-napo matarisva dadhati [4]*

The Self is the motionless one, swifter than the mind. The devas (senses) could not overtake ; It ran before them. Sitting, It goes faster than those who run after It. By It, Matarisva (the element Air) supports the activity of all living beings. [Verse 4]



- Similarly Kaushitaki Upanishad – 3<sup>rd</sup> Chapter deals only with sense organs / Prana / Travel after Death – Maranam, All Centred on Adhyatmam.
- Can't give Adideiva Meaning.

**a) Pranaha Na Brahma :**

- Prana refers to Indra Devata - Purva Pakshi.

**b) Vaktuhu Atma Upadeshat :**

- Speaker - Indra - Self - Teaches reflexive pronoun - Not Sat Chit Ananda Atma.

**c) Upadeshat :**

- Prana – Devata, reveals / Teaches / Presents as himself.

**d) Samanvaya – Atmo Upadeshaat :**

- Tritiya Vibakti – Atmatvena Upadeshat.
- Reveals - As Himself.
  - In the manner of Himself
  - In the form of Himself.
- Vaktuhu - 5<sup>th</sup> Case - Kartari Sashti, going with revelation.

**e) Iti Chet :**

- Suppose such argument is given – By Purva Pakshi – Devatma vadi.

**f) :**

Adhyatma	Sambanda	Buma Yasmin	Hi	Asmin
Subject individual	Related	Predominance	Adhyatma	Because

- Because predominant discussion is related to the individual subject, not celestial Devata.
- Asmin – in this section - 3<sup>rd</sup> Chapter – Verse 2 Kaushitaki Upanishad



## Kaushitaki Upanishad :

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अनुध्यायन्ति प्राणं प्राणन्तं सर्वे प्राणा  
अनुप्राणन्तीत्येवमुह्वैतदिति हेन्द्र उवाचास्तीत्येव प्राणानां  
निःश्रेयसादानमिति ॥ २॥

sa hovacha prano.asmi praj~natma tam  
mamayurama^itamityupasvayuh  
pranah prano va ayuh prana uvachamr^ita.n  
yavaddhyasmi`ncharire prano vasati tavadayuh pranena  
hyevamushmi.nlloke.amr^itatvamapnoti  
praj~naya satyasa~nkalpa.n sa yo ma ayuramr^itamityupaste  
sarvamayurasmi.nlloka evapnotyamr^itatvamakshiti.n svarge loke  
taddhaika ahurekabhuya.n vai prana gachchantiti na hi kashchana  
shaknuyatsakr^idvacha nama praj~napayitu.n chakshusha rupa.n  
shrotrena shabdam manasa dhyanamityekabhuya.n vai prana bhutva  
ekaika.n sarvanyevaitani praj~napayanti vacha.n vadati.n sarve  
prana anuvadanti chakshuh pashyatsarve prana anupashyanti shrotra.n  
shr^invatsarve prana anushr^invanti mano dhyayatsarve prana  
anudhyayanti pranam prananta.n sarve prana  
anupranantityevamuhaivaitaditi hendra uvachastityeva pranana.n  
nihshreyasadanamiti || 2||

Indra said: 'I am prâna, meditate on me as the conscious self (pragñâtman), as life, as immortality. Life is prâna, prâna is life. Immortality is prâna, prâna is immortality. As long as prâna dwells in this body, so long surely there is life. By prâna he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in this world, and obtains in the Svarga world immortality and indestructibility.'

(Pratardana said): 'Some maintain here, that the prânas become one, for (otherwise) no one could at the same time make known a name by speech, see a form with the eye, hear a sound with the ear, think a thought with the mind. After having become one, the prânas perceive all these together, one by one. While speech speaks, all prânas speak after it. While the eye sees, all prânas see after it. While the ear hears, all prânas hear after it. While the mind thinks, all prânas think after it. While the prâna breathes, all prânas breathe after it.'

'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the prânas . [Chapter 3 – Verse 2]

- No scope for Devas, it is predominately dealing with individual.
- 9 Mantras - 6 Lines Each, All related to individual experiences.
- Sense organs, Maranam, travel of Sense organs.

## Similar to Gita

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

An eternal portion of Myself, having become a living soul in the world of life, abiding in Prakrti, draws (to itself) the (Five) Senses, with mind as the sixth. [Chapter 15 – Verse 7 ]

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५-८ ॥

When the lord obtains a body and when he leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (The flowers). [ Chapter 15 – Verse 8]

- Sense organs pulled at time of death.
- Prana – Na Indra is Siddantin's answer, because this is Adhyatmam Chapter.

## Sutra 30 :

शास्त्रदृष्ट्या तूपदेशो वामदेववत् ।

Sastradrishtya tupadeso vamadevavat

The declaration (made by Indra about himself, viz., that he is and with Brahman) is possible through intuition as attested by Sruti, as in the case of Vamadeva. [ 1 – 1 – 30 ]

## General Analysis :

- Devata Vadi Negated.
- Circumstantial factor does not support Indra.
- Purva Pakshi not satisfied, Devata Vadi Raises another question.

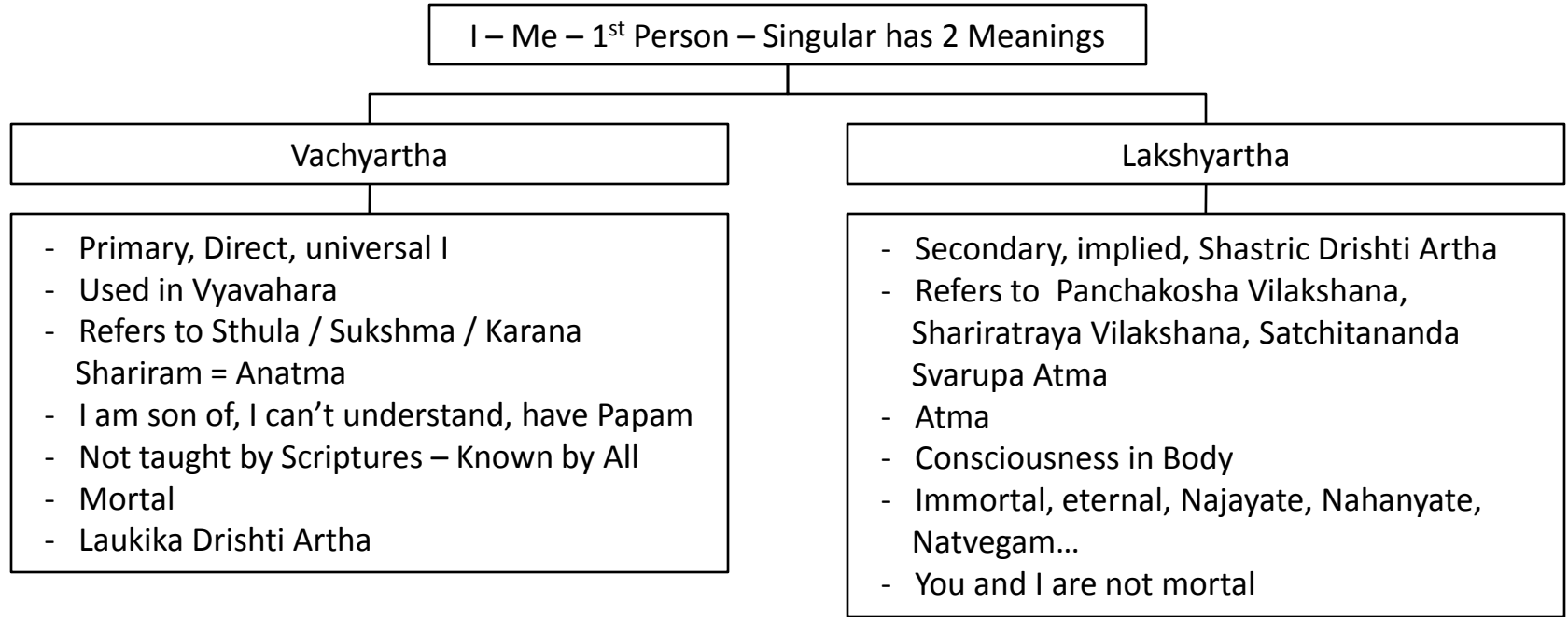
## Purva Pakshi :

- I gave reason Prana is Indra you never answer that / Didn't refute my reason.
- You gave another reason to establish your front.

## My Reason :

- Usage of mama in Mam Vijanihi... 1<sup>st</sup> person singular.

- You give circumstantial evidence, I have direct evidence – Indra uses word I and Me.
- Mam Eva Vijanihi, 3<sup>rd</sup> Chapter - Mantra 1 Begins teaching.
- “Know Me” to get highest Purushartha Hitatnature Hitaya, Sastra Deva Upadesa – Vamadeva Cha



#### Krishna – Frequently uses :

- Aham, Mama, Maya, Mattaha, Mayi.
- You are my friend...

#### Gita :

मया तत्तमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

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]

- I Pervade whole world.. Not legs, hand, As person, he can't pervade who creation.

Mastani Sarva Butani	Na Cha Mastani Sarvani
<ul style="list-style-type: none"> <li>- All beings in Me</li> <li>- Whole world supported by me</li> </ul> <p><b>Krishna consciousness people complain :</b></p> <ul style="list-style-type: none"> <li>- You have destroyed our dear Krishna</li> </ul>	<ul style="list-style-type: none"> <li>- I don't support anyone</li> <li>- Krishna Sthula Shariram</li> </ul>

- Vaktuhu Atma Upadeshat said is Gita.
- Mam – Not Vachyartha – But Para Prakrti of Gita Chapter 7.

**Gita :**

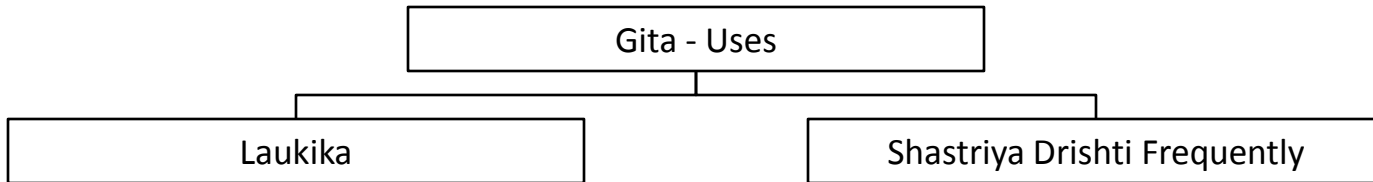
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।  
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७.५ ॥

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

- Life element by which world is upheld = Higher nature – Consciousness.  
= Para Prakrti
- Indra = used 1<sup>st</sup> person singular, Mam – Not Vachyartha here – Not Laukika Drishti, But Shastriya Lakshyartha Drishti Upadesaha.

**Example :**

a)



## b) Brihadaranyaka Upanishad :

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

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām  
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam  
apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,  
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ  
yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bhara vā  
viśvam-bhara-kulāye, taṁ na paśyanti. a-kṛtsno hi saḥ,  
prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyamś cakṣuḥ,  
śṛṅvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny eva.  
sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta ekaikena bhavati,  
ātmety evopāsita, atra hi ete sarva ekam bhavanti. tad etat padanīyam  
asya sarvasya yad ayam ātmā, anena hy etat sarvaṁ veda, yathā ha vai  
padenānuvindet. evaṁ kīrtim ślokaṁ vindate ya evaṁ veda ॥ 7 ॥

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in it source. People do not see It, for (It) viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its foot – prints. He who knows It as such obtains fame and association (with his relatives). [I – IV – 7]

- Whoever knows I am Brahman, he can say, I am everything.

### Sarvatma Bava :

- Vamadeva Rishi said in Garba – Got Brahma Jnanam and Declared.
- Aham Manuhu, Suryaha, Moon, stars.
- Aham Eva Idagum Sarvam.

## Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।  
अहमन्नमहमन्नमहमन्नम् ।  
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।  
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।  
अहमस्मि प्रथमजा ऋता३स्य ।  
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।  
यो मा ददाति स इदेव मा३ वाः ।  
अहमन्नमन्नमदन्तमा३च्चि ।  
अहं विश्वं भुवनमभ्यभवा३म् ।  
सुवर्नं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā3 vu hā3 vu hā3 vu,  
aham-annam-aham-annam-aham-annam,  
aham-annādo3-'ham-annādo3-'ham-annādaḥ,  
ahagrṁ śloka-kṛd-ahagrṁ śloka-kṛda-hagrṁ śloka-kṛt,  
aham-asmi prathamajā ṛtā3-sya,  
pūrvam devebhyo-'mṛtasya nā3 bhāyi,  
yo mā dadāti sa edeva mā3 vāḥ,  
aham-annam-annam-adantamā3-'dmi,  
aham viśvam bhuvanam-abhya-bhavā3m,  
suvarna jyotiḥ, ya evam veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

### Jnani

- |   |   |
|---|---|
| - I am all<br>- Not Sharira Drishtya<br>- Rishi not Annam | - But Shastriya Drishtya<br>- Maya Tatam Idam |
|---|---|

## c) Aitareya Upanishad :

तदुक्तमृषिणा

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।  
शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति ।  
गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥ ५ ॥

Tad-uktam-rsina -

garbhe nu sann-anvesam-avedam-aham devanam janimani visva ।  
satam ma pura ayasir-araksann-adhah syeno javasa niradiya-miti ।  
garbha evaitac-chayano vama deva evam-uvaca ॥ 5 ॥

As to this, it has been said by a Rsi – Being yet in embryo, I knew well, all the births of these gods! A hundred iron citadels confined me down, And yet, like a hawk with swiftness, forth I flew! Thus spoke Vamadeva even while lying in the womb. [II-1 – 5]

- In Garba, got knowledge.
- Tu = Shastra Drishtya, Upadesha Vama Deva Vatu.
- Teaching given from scriptural Angle not Loka Drishtya.

Shastra Drishtya	Laukika Drishtya
Lakshyarth	Vachyarth

**Tu : Unlike Loka Drishti :**

**d) Indriya Upadesa :**

- Teaching from Shastriya Drishti. Kaushitaki Upanishad – 3<sup>rd</sup> Chapter.
- Vamadeva vatu... Like Vamadeva said from Shastra Drishti, Indra also said from Shastra Drishti.

**Brihadaranyaka Upanishad :**

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।  
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,  
तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे,  
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येति हि य एवं वेद, अहं  
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,  
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-  
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै  
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां  
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:  
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,  
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan  
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,  
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam sarvam bhavati;  
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati.  
atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;  
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam  
bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv  
ādīyamāne'priyam bhavati, kim u bahuṣu? tasmād eṣāṁ tan na priyam  
yad etan manuṣyā vidyuh ॥ 10 ॥

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

### **Mahavakya :**

- Aham Brahma Asmi, Body – Not Brahman.

### **Another 'Question' by Devata Vadi :**

#### **Indra Says :**

- You know me - I have killed Asura Tvashta 3 headed Monster.

#### **Run Mukha :**

- Talks about Spirituality all the time.

#### **Arun Mukha :**

- No Vak Tapas Non Vedantic Sanyasi.
- Words should be readable / Writeable / Publishable.

#### **Gita :**

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ४-८ ॥

For the protection of the good, for the destruction of the Wicked and for the establishment of Righteousness, I am born in every age. [ Chapter 4 – Verse 8 ]

- From Devata Drishti – Killed Asura not Brahman Drishti – Akarta, Abokta, Aprana, Amanaha, Achakshu, Asrotriyam...
- Therefore don't accept Prana = Brahman.



Sutra 30 :

# शास्त्रदृष्ट्या तूपदेशो वामदेववत् ।

# Sastradrishtya tupadeso vama devavat

The declaration (made by Indra about himself, viz., that he is and with Brahman) is possible through intuition as attested by Sruti, as in the case of Vamadeva. [ 1 – 1 – 30 ]

- Pratardhana – Adhikaranam.

**Kaushitaki Upanishad** : 4 Opinions negated

स होवाच प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमित्युपास्वायुः  
 प्राणः प्राणो वा आयुः प्राण उवाचामृतं यावद्ध्यस्मि न्छरीरि  
 प्राणो वसति तावदायुः प्राणेन होवामुष्मिंल्लोकेऽमृतत्वमाप्नोति  
 प्रज्ञया सत्यसङ्कल्पं स यो म आयुरमृतमित्युपास्ते  
 सर्वमायुरस्मिंल्लोक एवाप्नोत्यमृतत्वमक्षिति स्वर्गे लोके  
 तद्धैक आहुरेकभूयं वै प्राणा गच्छन्तीति न हि कश्चन  
 शक्नुयात्सकृदाचा नाम प्रज्ञापयितुं चक्षुषा रूपं  
 श्रोत्रेण शब्दं मनसा ध्यानमित्येकभूयं वै प्राणा भूत्वा  
 एकैकं सर्वाण्येवैतानि प्रज्ञापयन्ति वाचं वदतीं सर्वे  
 प्राणा अनुवदन्ति चक्षुः पश्यत्सर्वे प्राणा अनुपश्यन्ति श्रोत्रं  
 शृण्वत्सर्वे प्राणा अनुशृण्वन्ति मनो ध्यायत्सर्वे प्राणा  
 अनुध्यायन्ति प्राणं प्राणन्तं सर्वे प्राणा  
 अनुप्राणन्तीत्येवमुहैवैतदिति हेन्द्र उवाचास्तीत्येव प्राणानां  
 निःश्रेयसादानमिति ॥ २॥

sa hovacha prano.asmi praj~natma tam  
 mamayurama^itamityupasvayuh  
 pranah prano va ayuh prana uvachamr^ita.n  
 yavaddhyasmi`ncharire prano vasati tavadayuh pranena  
 hyevamushmi.nlloke.amr^itatvamapnoti  
 praj~naya satyasa~nkalpa.n sa yo ma ayuramr^itamityupaste  
 sarvamayurasmi.nlloka evapnotyamr^itatvamakshiti.n svarge loka  
 taddhaika ahurekabhuya.n vai prana gachchantiti na hi kashchana  
 shaknuyatsakr^idvacha nama praj~napayitu.n chakshusha rupa.n  
 shrotrena shabdam manasa dhyanamityekabhuya.n vai prana bhutva  
 ekaika.n sarvanyevaitani praj~napayanti vacha.n vadati.n sarve  
 prana anuvadanti chakshuh pashyatsarve prana anupashyanti shrotra.n  
 shr^invatsarve prana anushr^invanti mano dhyayatsarve prana  
 anudhyayanti pranam prananta.n sarve prana  
 anupranantityevamuhaivaitaditi hendra uvachastityeva pranana.n  
 nihshreyasadanamiti || 2||

Indra said: 'I am *prâna*, meditate on me as the conscious self (*pragñâtman*), as life, as immortality. Life is *prâna*, *prâna* is life. Immortality is *prâna*, *prâna* is immortality. As long as *prâna* dwells in this body, so long surely there is life. By *prâna* he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in this world, and obtains in the Svarga world immortality and indestructibility.'

(Pratardana said): 'Some maintain here, that the *prânas* become one, for (otherwise) no one could at the same time make known a name by speech, see a form with the eye, hear a sound with the ear, think a thought with the mind. After having become one, the *prânas* perceive all these together, one by one. While speech speaks, all *prânas* speak after it. While the eye sees, all *prânas* see after it. While the ear hears, all *prânas* hear after it. While the mind thinks, all *prânas* think after it. While the *prâna* breathes, all *prânas* breathe after it.'

'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the *prânas* . [Chapter 3 – Verse 2]

### 28 Sutra :

- 1<sup>st</sup> Opinion – Prana = Vayu

### 29 / 30 Sutra :

- 2<sup>nd</sup> Opinion – Prana = Indra Devata.

### Sutra 29 :

- Adhyasa Sambanda Buma Predominately Chapter 3 – Deals with Adhyatma – Jiva.

### Sutra 30 – Indra – Killed Asura :

- Subjective Discussion – Avasta Trayam, Travel after death, Discussed. Predominately – Adhyatma Discussion.
- Don't bring Devata = 1<sup>st</sup> Part of Answer "Out of context" here.

### 30<sup>th</sup> Sutra : 2<sup>nd</sup> Objection of Purva Pakshi :

- You quote indirect support, I have direct support.

### Indra :

- Mama Upasva – Please meditate on Me.

# Aham

## Laukika Drishtya

- Common meaning
- Vachyartha
- Deviko Putra born / killed by hunter / Went to Svarga

### Gita : Chapter 9 – Verse 21

- Tetam Buktva Svarga Lokam Vishalam
- Indra as Indra Mortal

## Shastra Drishtya

- Indicative meaning
- Lakshyartha
- Jagat Adharam
- Brahman Svarupam

### Gita : a) Chapter 9 – Verse 4 :

- Maya Tatamidam Sarvam
- b) Aham Sarvasya Prabavaha

### Rule :

- When Vachyartha does not work, use Shastric Drishti
- Pranosmi Pragyasmi, Aham Brahman Asmi.
- Mam Amrutam Ye Hi Meditate – I am immortal one
- By knowing me you will attain liberation

### Reasons :

- Hitatmatvam Upadesa
- Sarva papa Nasha, Vasudeva Vatu

### Brihadaranyaka Upanishad :

- Aham Suryaha, Manuhu, idagam Sarvam I am everything.

Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं  
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं त्रयीधर्ममनुप्रपन्ना  
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

They, having enjoyed the Vast heaven-world, when their merits are exhausted, enter the world-of-the-mortals; thus abiding by the injunctions of the three Veda-s, desiring (Objects of ) Desires, they attain to the state of “Going-and-returning” (Samsara). [Chapter 9 – Verse 21]

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

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]

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।  
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०-८ ॥

I am the source of all; from Me everything evolves; understanding thus, the wise, endowed with 'loving consciousness', worship me. [ Chapter 10 – Verse 8 ]

Brihadaranyaka Upanishad :

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

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām  
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam  
apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,  
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ  
yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bharo vā  
viśvam-bhara-kulāye, taṁ na paśyanti. a-kṛtsno hi saḥ,  
prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyamś cakṣuḥ,  
śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny eva.  
sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta ekaikena bhavati,  
ātmety evopāsīta, atra hi ete sarva ekam bhavanti. tad etat padaniyam  
asya sarvasya yad ayam ātmā, anena hy etat sarvaṁ veda, yathā ha vai  
padenānuvindet. evaṁ kīrtiṁ ślokaṁ vindate ya evaṁ veda ॥ 7 ॥

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (It) viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its foot – prints. He who knows It as such obtains fame and association (with his relatives). [I – IV – 7]

### Purva Pakshi : Question :

- Indra uses Aham as Indra, Devata here in Kaushitaki Upanishad killed demon with 3 heads, Brahman = Apani Pada.

### Shankara :

- Read after exploits
- Tasya Me... Extreme Karmas do not, affect Atma Svarupam.

### Gita :

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥४-१३॥

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

- Name Karmani Limpanti. Iti Manaso Bhi Janeti.
- Karmas introduced not to focus on Karta but to focus on Asanga, Atma Svarupa.

### Gita :

नैव किं चित्करोमीति युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्नश्नन्गच्छन्स्वपञ्श्चसन् ॥५-८॥

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 ]

तच्चवित्तु महाबाहो गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८ ॥

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

प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९ ॥

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

- Aham Indra = Shastriya Drishti Upadesha Papam does not touch even the hair, skin, Sthula, Sukshma Shariram.
- Hence will not touch Atma, Vamadeva uses Aham in terms of Lakshyartha.

**Sutra 31 :**

जीवमुख्यप्राणलिङ्गान्नेति चेत् न  
उपासात्रैविध्यात् आश्रितत्वादिह तद्योगात् ।

**Jivamukhyapranalinganneti chet na  
upasatraividhyat asritatvadiha tadyogat**

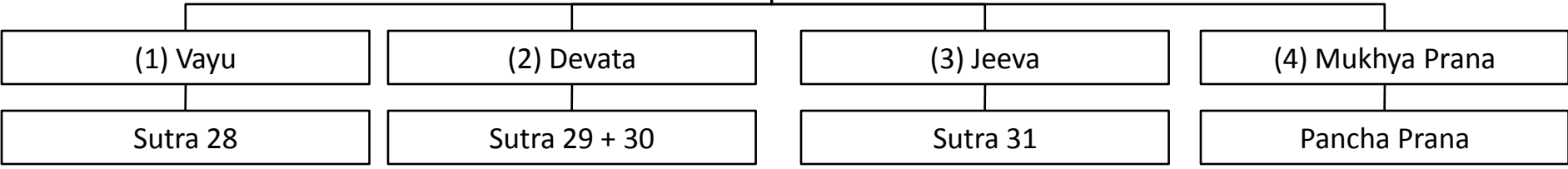
If it be said that (Brahman is) not (meant) on account of characteristic marks of the individual soul and the chief vital air (being mentioned); we say no, because (such an interpretation) would enjoin threefold meditation (Upasana), because Prana has been accepted (elsewhere in the Sruti in the sense of Brahman) and because here also (words denoting Brahman) are mentioned with reference to Prana. [ 1 – 1 – 31 ]

**Purva Pakshi :**

**Siddantin :**

- 2 Contentions negated.

## Prana - Confections



### Purva Pakshi :

- We have clues to take Prana = Jeeva.
- Jeeva Lingam - References / Clues / Indicators are there.

## Prana – 2 Meanings

- Indriyas  
- Sense organs  
**Mundak Upanishad :**  
- Sapta Prana Prabavanti  
- Lakshyartha

- Mukhya Prana  
- Prana, Vyana Apana, Samana Udana  
- Vachyartha

### Mundak Upanishad :

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।  
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

Sapta pranah prabhavanti tasmatsaptarcisah samidhah sapta homah I  
sapta ime loka yesu caranti prana guhasaya nihitah sapta sapta II 8 II

From him are born seven Prana-s, the seven flames, seven-fold fuel, the seven-fold oblations, as also the seven worlds where the Prana-s move in the cave of living creatures; seven and seven. [ 2 – 1 – 8 ]

### Kaushitaki Upanishad : Chapter 3 – 8<sup>th</sup> Mantra

- Not Vachyartha.

## Kaushitaki Upanishad :

न वाचं विजिज्ञासीत वक्तारं विद्यान्न गन्धं  
विजिज्ञासीत  
घ्रातारं विद्यान्न रूपं विजिज्ञासीत रूपविदं विद्यान्न  
शब्दं विजिज्ञासीत श्रोतारं विद्यान्नान्नरसं  
विजिज्ञासीतान्नरसविज्ञातारं विद्यान्न कर्म विजिज्ञासीत  
कर्तारं विद्यान्न सुखदुःखे विजिज्ञासीत  
सुखदुःखयोर्विज्ञातारं  
विद्यान्नानन्दं रतिं प्रजातिं विजिज्ञासीतानन्दस्य रतेः  
प्रजातेर्विज्ञातारं विद्यान्नेत्यां विजिज्ञासीतैतारं  
विद्यान्न  
मनो विजिज्ञासीत मन्तारं विद्यान्ता वा एता दशैव  
भूतमात्रा  
अधिप्रज्ञं दश प्रज्ञामात्रा अधिभूतं यद्धि भूतमात्रा न  
स्युर्न प्रज्ञामात्राः स्युर्यद्वा प्रज्ञामात्रा न स्युर्न  
भूतमात्राः स्युः ॥ ८ ॥

na vAchaM vijijnAsIta vaktAraM vidyAnna gandhaM  
vijijnAsIta  
ghrAtAraM vidyAnna rUpaM vijijnAsIta rUpavidaM vidyAnna  
shabdaM vijijnAsIta shrotAraM vidyAnnAnnarasaM  
vijijnAsItAnnarasavijnAtAraM vidyAnna karma vijijnAsIta  
kartAraM vidyAnna sukhaduHkhe vijijnAsIta  
sukhaduHkhayorvijnAtAraM  
vidyAnnAnandaM ratiM prajAtiM vijijnAsItAnandasya rateH  
prajAtervijnAtAraM vidyAnnetyAM vijijnAsItaitAraM  
vidyAnna  
mano vijijnAsIta mantAraM vidyAttA vA etA dashaiva  
bhUtamAtrA  
adhiprajnaM dasha prajnAmAtrA adhibhUtaM yaddhi  
bhUtamAtrA na  
syurna prajnAmAtrAH syuryadvA prajnAmAtrA na syurna  
bhUtamAtrAH  
syuH || 8 ||

Let no man try to find out what speech is, let him know the speaker. Let no man try to find out what odour is, let him know him who smells. Let no man try to find out what form is, let him know the seer. Let no man try to find out what sound is, let him know the hearer. Let no man try to find out the tastes of food, let him know the knower of tastes. Let no man try to find out what action is, let him know the agent. Let no man try to find out what pleasure and pain are, let him know the knower of pleasure and pain. Let no man try to find out what happiness, joy, and offspring are, let him know the knower of happiness, joy, and offspring. Let no man try to find out what movement is, let him know the mover. Let no man try to find out what mind is, let him know the thinker. These ten objects (what is spoken, smelled, seen, &c.) have reference to *pragñā* (self-consciousness), the ten subjects (speech, the senses, mind) have reference to objects. If there were no objects, there would be no subjects; and if there were no subjects, there would be no objects. For on either side alone nothing could be achieved. But that (the self of *pragñā*, consciousness, and *prāna*, life) is not many, (but one.) For as in a car the circumference of a wheel is placed on the spokes, and the spokes on the nave, thus are these objects (circumference) placed on the subjects (spokes), and the subjects on the *prāna*. And that *prāna* (breath, the living and breathing power) indeed is the self of *pragñā* (the self-conscious self), blessed, imperishable, immortal. He does not increase by a good action, nor decrease by a bad action. For he (the self of *prāna* and *pragñā*) makes him, whom he wishes to lead up from these worlds, do a good deed; and the same makes him, whom he wishes to lead down from these worlds, do a bad deed 1. And he is the guardian of the world, he is the king of the world, he is the lord of the universe,--and he is my (Indra's) self, thus let it <sup>560</sup> be known, yea, thus let it be known! [ Chapter 3 – Verse 8 ]



## Vaktaram Vigyat :

### Indra :

- Don't concentrate on organs – “Prana” – Vak Indriyam.
- All instruments Karanam – Not real You.
- Know one who is behind or using the Karanam.
- Vaktaram = Speaker, Hearer, Taster.
- Kartaram Vidyaat, not Karanam Vidyaat.
- Know Karta = Jeeva – Alone, Prana refers to Jeeva alone in 1<sup>st</sup> Chapter, Not in 8<sup>th</sup> Mantra.

### Kaushitaki Upanishad :

स होवाच प्राणोऽरिम प्रज्ञात्मा तं मामायुरमृतमित्युपास्वायुः  
प्राणः प्राणो वा आयुः प्राण उवाचामृतं यावद्ध्यरिम न्छरीरि  
प्राणो वसति तावदायुः प्राणेन होवामुष्मिल्लोकेऽमृतत्वमाप्नोति  
प्रज्ञया सत्यसङ्कल्पं स यो म आयुरमृतमित्युपास्ते  
सर्वमायुररिमिल्लोक एवाप्नोत्यमृतत्वमक्षिति स्वर्गे लोके  
तद्धैक आहुरेकभूयं वै प्राणा गच्छन्तीति न हि कश्चन  
शक्नुयात्सकृदाचा नाम प्रज्ञापयितुं चक्षुषा रूपं  
श्रोत्रेण शब्दं मनसा ध्यानमित्येकभूयं वै प्राणा भूत्वा  
एकैकं सर्वाण्येवैतानि प्रज्ञापयन्ति वाचं वदतीं सर्वे  
प्राणा अनुवदन्ति चक्षुः पश्यत्सर्वे प्राणा अनुपश्यन्ति श्रोत्रं  
शृण्वत्सर्वे प्राणा अनुशृण्वन्ति मनो ध्यायत्सर्वे प्राणा  
अनुध्यायन्ति प्राणं प्राणन्तं सर्वे प्राणा  
अनुप्राणन्तीत्येवमुहैवैतदिति हेन्द्र उवाचास्तीत्येव प्राणानां  
निःश्रेयसादानमिति ॥ २॥

sa hovacha prano.asmi praj~natma tam  
mamayurama^itamityupasvayuh  
pranah prano va ayuh prana uvachamr^ita.n  
yavaddhyasmi ncharire prano vasati tavadayuh pranena  
hyevamushmi.nloke.amr^itatvamapnoti  
praj~naya satyasa~nkalpa.n sa yo ma ayuramr^itamityupaste  
sarvamayurasmi.nloka evapnotyamr^itatvamakshiti.n svarge loke  
taddhaika ahurekabhuya.n vai prana gachchantiti na hi kashchana  
shaknuyatsakr^idvacha nama praj~napayitu.n chakshusha rupa.n  
shrotrena shabdham manasa dhyanamityekabhuya.n vai prana bhutva  
ekaika.n sarvanyevaitani praj~napayanti vacha.n vadati.n sarve  
prana anuvadanti chakshuh pashyatsarve prana anupashyanti shrotra.n  
shr^invatsarve prana anushr^invanti mano dhyayatsarve prana  
anudhyayanti pranam prananta.n sarve prana  
anupranantityevamuhavaitaditi hendra uvachastityeva pranana.n  
nihshreyasadanamiti || 2 ||

Indra said: 'I am *prâna*, meditate on me as the conscious self (*pragñâtman*), as life, as immortality. Life is *prâna*, *prâna* is life. Immortality is *prâna*, *prâna* is immortality. As long as *prâna* dwells in this body, so long surely there is life. By *prâna* he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in this world, and obtains in the Svarga world immortality and indestructibility.'

(Pratardana said): 'Some maintain here, that the *prânas* become one, for (otherwise) no one could at the same time make known a name by speech, see a form with the eye, hear a sound with the ear, think a thought with the mind. After having become one, the *prânas* perceive all these together, one by one. While speech speaks, all *prânas* speak after it. While the eye sees, all *prânas* see after it. While the ear hears, all *prânas* hear after it. While the mind thinks, all *prânas* think after it. While the *prâna* breathes, all *prânas* breathe after it.'

'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the *prânas* . [Chapter 3 – Verse 2]

- Prana = Explained in all mantras, 8<sup>th</sup> mantra – Focus on Vakta – Jiva – Speaker.
- Hence with Jiva lingam – Take Prana = Jeeva.

#### 4<sup>th</sup> Reason :

- Mukya Prana = Life Breath = Brahman lingam – Clue, Reference.

#### 3<sup>rd</sup> Chapter : 2 + 3<sup>rd</sup> Mantra :

- Prana Va Ayuhu... Prana = Life of Person... 2<sup>nd</sup> Mantra.
- Pranaha Idam Sharoram Ulpayati – 3<sup>rd</sup> Mantra
- Prana Sustains, holds body together supports body.
- Weak plant supported by Stick.
- Stick = Prana, Body = Plant
- When Prana goes – Body disintegrates, Prana holds and supports body together, Pancha Vrittika Prana.

#### At Death :

- Don't say Indriyam, Mind, intellect has gone, Prana has gone.
- Therefore Prana – Not Brahman.

जीवमुख्यप्राणलिङ्गान्नेति चेत् न  
उपासात्रैविध्यात् आश्रितत्वादिह तद्योगात् ।

Jivamukhyapranalinganneti chet na  
upasatraividhyat asritatvadiha tadyogat

If it be said that (Brahman is) not (meant) on account of characteristic marks of the individual soul and the chief vital air (being mentioned); we say no, because (such an interpretation) would enjoin threefold meditation (Upasana), because Prana has been accepted (elsewhere in the Sruti in the sense of Brahman) and because here also (words denoting Brahman) are mentioned with reference to Prana. [ 1 – 1 – 31 ]

### Siddantin : 3 Reasons :

- Mimamsa – 1<sup>st</sup> Chapter : 1 theme
- Vedanta – 1<sup>st</sup> Chapter : 3 Themes
- Vakya Bheda Dhosa – 3 Topics can't be central Theme.
- Tatparyam – One – Others – Artha Vada supporting portion.
- Thinking head is one - if 2... One will say – Go to class, another Gym...

### 3<sup>rd</sup> Chapter : Topics :

#### Lingams :

- Jiva
- Brahman
- Mukhya Prana
- Devata.
- Upasat Trividyat Dosha... in one Prakaranam 3 Topics.
- Reduce all 3 to 1 and make others subservient to main – Mukhya one.

## Pratardana :

- Wanted highest goal of life – Moksha... Not attainable by knowing Vayu, Jiva, Mukhya Prana.
- Therefore Brahman alone is topic.
- Ajara, Amara, Anatham – Immortal, infinite.
- Vaktaram - Interpret as Brahman.
- Vak = Brahman, Idam Shariram.... Prana Supports Body. Therefore Prana = Brahman.

## 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 pranasy 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 2]

- Vak Principle Behind Vak = Atma.
- 1<sup>st</sup> Vak – Vak Indriyam, 2<sup>nd</sup> Vak – Atma Chaitanyam.
- Real Speaker = Covetousness alone, Prana is Prana because of Chaitanyam Principle.

Ordinary Prana	All Living beings
Jadam	Because of Local Prana

- Because of Consciousness, Prana is able to enliven Body.

## Katho Upanishad :

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।  
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

**Na pranena na apanena, martyo jivati kascana,  
Itarena tu jivanti, yasminn etav upasritau ॥ 5 ॥**

Not by Prana, not by Apana does any mortal live ; but it is by some other, on which these two depend, that men live.  
[II – II – 5]

- No human survives because of Prana.
- Prana Jadam in Nature does not enliven person.
- Behind Prana There is Chaitanyam, which is Pranasya Pranaha.

### What is Glory of Prana?

- Prana Borrows sentiency, Chaitanyam from Atma, having borrowed Chaitanyam (100), it lends 10 to Manaha, 10 to Indriyas to function... Sthula and Sukshma Shariram.
- Real glory belongs to Atma, not Prana.

Atma	Prana
<ul style="list-style-type: none"> <li>- Vaktuhu</li> <li>- Pranasya</li> <li>- Drishter</li> <li>- Sruter</li> <li>- Mater</li> <li>- Vignyate</li> </ul>	<ul style="list-style-type: none"> <li>- Vakta</li> <li>- Prana</li> <li>- Drishta</li> <li>- Srota</li> <li>- Manta</li> <li>- Vignyata</li> </ul>

- Idam Shariram Parigrihyate, real supporter not Prana but Brahman.
  - Ashritatvat – Interpretation in Shastra.
  - Don't take literal meaning but indicative meaning.
  - Tatu Tvam Asi, Jiva is Brahman only.
  - Jiva Lingam = Brahman Lingam
  - Prana Lingam = Brahman Lingam
- } Where context Warrant

Bring water	Prana = Brahman
Laukika Drishti	Shastriya Drishti

## Word Meaning :

### a) Purva Pakshi :

- Pranaha – Na Brahma.
- Jeeva Mukhya Prana Lingaat, Pranaha Na Brahma.
- Jiva Lingaat - Kaushitaki Upanishad :

न वाचं विजिज्ञासीत वक्तारं विद्यान्न गन्धं  
विजिज्ञासीत  
घ्रातारं विद्यान्न रूपं विजिज्ञासीत रूपविदं विद्यान्न  
शब्दं विजिज्ञासीत श्रोतारं विद्यान्नान्नरसं  
विजिज्ञासीतान्नरसविज्ञातारं विद्यान्न कर्म विजिज्ञासीत  
कर्तारं विद्यान्न सुखदुःखे विजिज्ञासीत  
सुखदुःखयोर्विज्ञातारं  
विद्यान्नानन्दं रतिं प्रजातिं विजिज्ञासीतानन्दस्य रतेः  
प्रजातेर्विज्ञातारं विद्यान्नेत्यां विजिज्ञासीतैतारं  
विद्यान्न  
मनो विजिज्ञासीत मन्तारं विद्यात्ता वा एता दशैव  
भूतमात्रा  
अधिप्रज्ञं दश प्रज्ञामात्रा अधिभूतं यद्धि भूतमात्रा न  
स्युर्न प्रज्ञामात्राः स्युर्यद्वा प्रज्ञामात्रा न स्युर्न  
भूतमात्राः स्युः ॥ ८ ॥

na vAchaM vijijnAsIta vaktAraM vidyAnna gandhaM  
vijijnAsIta  
ghrAtAraM vidyAnna rUpaM vijijnAsIta rUpavidaM vidyAnna  
shabdaM vijijnAsIta shrotaRaM vidyAnnAnnarasaM  
vijijnAsItAnnarasavijnAtAraM vidyAnna karma vijijnAsIta  
kartAraM vidyAnna sukhaduHkhe vijijnAsIta  
sukhaduHkhayorvijnAtAraM  
vidyAnnAnandaM ratiM prajAtiM vijijnAsItAnandasya rateH  
prajAtervijnAtAraM vidyAnnetyAM vijijnAsItaitAraM  
vidyAnna  
mano vijijnAsIta mantAraM vidyAttA vA etA dashaiva  
bhUtamAtrA  
adhiprajnaM dasha prajnAmAtrA adhibhUtaM yaddhi  
bhUtamAtrA na  
syurna prajnAmAtrAH syuryadvA prajnAmAtrA na syurna  
bhUtamAtrAH  
syuH || 8 ||

Let no man try to find out what speech is, let him know the speaker. Let no man try to find out what odour is, let him know him who smells. Let no man try to find out what form is, let him know the seer. Let no man try to find out what sound is, let him know the hearer. Let no man try to find out the tastes of food, let him know the knower of tastes. Let no man try to find out what action is, let him know the agent. Let no man try to find out what pleasure and pain are, let him know the knower of pleasure and pain. Let no man try to find out what happiness, joy, and offspring are, let him know the knower of happiness, joy, and offspring. Let no man try to find out what movement is, let him know the mover. Let no man try to find out what mind is, let him know the thinker. These ten objects (what is spoken, smelled, seen, &c.) have reference to *pragñā* (self-consciousness), the ten subjects (speech, the senses, mind) have reference to objects. If there were no objects, there would be no subjects; and if there were no subjects, there would be no objects. For on either side alone nothing could be achieved. But that (the self of *pragñā*, consciousness, and *prāna*, life) is not many, (but one.) For as in a car the circumference of a wheel is placed on the spokes, and the spokes on the nave, thus are these objects (circumference) placed on the subjects (spokes), and the subjects on the *prāna*. And that *prāna* (breath, the living and breathing power) indeed is the self of *pragñā* (the self-conscious self), blessed, imperishable, immortal. He does not increase by a good action, nor decrease by a bad action. For he (the self of *prāna* and *pragñā*) makes him, whom he wishes to lead up from these worlds, do a good deed; and the same makes him, whom he wishes to lead down from these worlds, do a bad deed 1. And he is the guardian of the world, he is the king of the world, he is the lord of the universe,--and he is my (Indra's) self, thus let it be known, yea, thus let it be known! [ Chapter 3 – Verse 8 ]

स होवाच प्राणोऽरिम प्रज्ञात्मा तं मामायुरमृतमित्युपास्वायुः  
 प्राणः प्राणो वा आयुः प्राण उवाचामृतं यावद्ध्यस्मि न्छरीरि  
 प्राणो वसति तावदायुः प्राणेन होवामुष्मिल्लोकेऽमृतत्वमाप्नोति  
 प्रज्ञया सत्यसङ्कल्पं स यो म आयुरमृतमित्युपास्ते  
 सर्वमायुरस्मिल्लोक एवाप्नोत्यमृतत्वमक्षिति स्वर्गे लोके  
 तद्धैक आहुरेकभूयं वै प्राणा गच्छन्तीति न हि कश्चन  
 श्वनुयात्सकृदाचा नाम प्रज्ञापयितुं चक्षुषा रूपं  
 श्रोत्रेण शब्दं मनसा ध्यानमित्येकभूयं वै प्राणा भूत्वा  
 एकैकं सर्वाण्येवैतानि प्रज्ञापयन्ति वाचं वदतीं सर्वे  
 प्राणा अनुवदन्ति चक्षुः पश्यत्सर्वे प्राणा अनुपश्यन्ति श्रोत्रं  
 शृण्वत्सर्वे प्राणा अनुशृण्वन्ति मनो ध्यायत्सर्वे प्राणा  
 अनुध्यायन्ति प्राणं प्राणन्तं सर्वे प्राणा  
 अनुप्राणन्तीत्येवमुहैवैतदिति हेन्द्र उवाचास्तीत्येव प्राणानां  
 निःश्रेयसादानमिति ॥ २॥

sa hovacha prano.asmi praj~natma tam  
 mamayurama^itamityupasvayuh  
 pranah prano va ayuh prana uvachamr^ita.n  
 yavaddhyasmî'ncharire prano vasati tavadayuh pranena  
 hyevamushmi.nlloke.amr^itatvamapnoti  
 praj~naya satyasa~nkalpa.n sa yo ma ayuramr^itamityupaste  
 sarvamayurasmi.nlloka evapnotyamr^itatvamakshiti.n svarge loka  
 taddhaika ahurekabhuya.n vai prana gachchantiti na hi kashchana  
 shaknuyatsakr^idvacha nama praj~napayitu.n chakshusha rupa.n  
 shrotrena shabdam manasa dhyanamityekabhuya.n vai prana bhutva  
 ekaika.n sarvanyevaitani praj~napayanti vacha.n vadati.n sarve  
 prana anuvadanti chakshuh pashyatsarve prana anupashyanti shrotra.n  
 shr^invatsarve prana anushr^invanti mano dhyayatsarve prana  
 anudhyayanti pranam prananta.n sarve prana  
 anupranantityevamuhaivaitaditi hendra uvachastityeva pranana.n  
 nihshreyasadanamiti || 2 ||

Indra said: 'I am prâna, meditate on me as the conscious self (pragñâtman), as life, as immortality. Life is prâna, prâna is life. Immortality is prâna, prâna is immortality. As long as prâna dwells in this body, so long surely there is life. By prâna he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in this world, and obtains in the Svarga world immortality and indestructibility.'

(Pratardana said): 'Some maintain here, that the prânas become one, for (otherwise) no one could at the same time make known a name by speech, see a form with the eye, hear a sound with the ear, think a thought with the mind. After having become one, the prânas perceive all these together, one by one. While speech speaks, all prânas speak after it. While the eye sees, all prânas see after it. While the ear hears, all prânas hear after it. While the mind thinks, all prânas think after it. While the prâna breathes, all prânas breathe after it.'

'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the prânas . [Chapter 3 – Verse 2]

### **If this is Doubt of Purva Pakshi :**

- Answer = Upasait Trividyat
  - No Central theme – 3 Themes will be there in one Prakaranam.
- Defect of 3 Central Themes in one topic.

### **Siddantin :**

- Brahman = Prana = Mukhya Lingam.
- 2<sup>nd</sup> Purva Pakshi : Jiva 3<sup>rd</sup> Purva Pakshi : Mukhya Prana
- 3 Themes defective = Vakya Bheda Dosha interpret Jiva, Mukhya Prana as Brahman Lingam to Avoid this Defect.
- Vakta = Brahman = Ultimate speaker, Behind Jiva Speaker there is Brahman.
- Supporter = Prana – Ultimate Supporter = Brahman.
- Therefore Mukhya Prana / Vakta = Brahman.

### **Any Precedent?**

### **Vyasa :**

- Ashritatvat – Such interpretations resorted to in Shastra.



## Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं 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 2]

## Brihadaranyaka Upanishad :

स यथोर्णनाभिस्तन्तुनोच्चरेत्, यथाग्नेः  
वशुद्रा विस्फुलिङ्गा व्युच्चरन्ति,  
एवमेवास्मादात्मनः सर्वे प्राणः, सर्वे लोकाः,  
सर्वे देवाः, सर्वानि भूतानि व्युच्चरन्ति;  
तस्योपनिषत्—सत्यस्य सत्यमिति  
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ २० ॥  
इति प्रथमं ब्राह्मणम् ॥

**Sa yathornanābhistantunoccaret,  
yathāgneḥ kśudrā visphuliṅgā  
vyuccaranti, evamevāsmādātmanah  
sarve prāṇah, sarve lokāḥ, sarve devāḥ,  
sarvāni bhūtāni vyuccaranti;  
tasyopaniṣat—satyasya satyamiti prāṇā  
vai satyam, teṣāmeṣa satyam || 20 ||  
iti prathamam brāhmaṇam ||**

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upaniṣad) is ‘the Truth of truth.’ The vital force is truth, and It is the truth of that. [ 2 – 1 – 20]

स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्,  
असौ गौः, असावश्व इति, एवमेवैतद्व्यपदिष्टं भवति;  
यदेव सावशादपरोवशाद्ब्रह्म, य आत्मा सर्वान्तरः,  
तं मे व्याचवश्वेति; एष त आत्मा सर्वान्तरः;  
कतमो याज्ञवल्क्य सर्वान्तरः ?  
न दृष्टेर्दृष्टारं पश्येः, न श्रुतेः श्रोतारं शृणुयात्,  
न मतेर्मन्तारं मन्वीथाः, न विज्ञातेर्विज्ञातारं विजानीयाः  
। एष त आत्मा सर्वान्तरः,  
अतोऽन्यदार्तं । ततो होषस्तश्चाक्रायण उपरयाम ॥ २ ॥  
इति चतुर्थं ब्राह्मणम् ॥

**sa hovācoṣastaścākrāyaṇah, yathā vibrūyāt,  
asau gauḥ, asāvaśva iti, evamevaitadvyapadiṣṭam bhavati;  
yadeva sāksādaparokśādbrahma,  
ya ātmā sarvāntarah, tam me vyācakśveti;  
eṣa ta ātmā sarvāntarah;  
katamo yājñavalkya sarvāntarah ?  
na drṣterdraṣṭāram paśyeh,  
na śruteḥ śrotāram śrṇuyāt, na matermantāram  
manvīthāḥ, na vijñātervijñātāram vijānīyāḥ |  
eṣa ta ātmā sarvāntarah, ato'nyadārtam |  
tato hoṣastascākrāyaṇa upararāma || 2 ||  
iti caturtham brāhmaṇam ||**

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 witness 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 ]

- 9<sup>th</sup> Adhikaranam – Prana Adhikaranam Prana = Brahman.

### **Kaushitaki Upanishad : Tat Yogat**

- Brahman lingam being Prominent, should overcome Jiva lingam and Mukhya Prana Lingam.
- When different Lingams, powerful Lingam overpowers weaker Lingams.

### **Conclusion :**

- Prana = Brahman. Iticet Na – Your objection is not correct.
- Upasaat Trividyat... Ashritatvam..
- 31<sup>st</sup> Sutra Over.
- 3 / 4 Contentions Negated, Vayu, Devata, Jiva, Mukhya Prana – Negated.

### **Conclusion : Prana = Brahman**

### **Summary of Adhikaranam :**

#### **a) Vishaya :**

- Prana in Kaushitaki Upanishad Chapter 3 – Verse 2

## Kaushitaki Upanishad :

स होवाच प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमित्युपास्वायुः  
प्राणः प्राणो वा आयुः प्राण उवाचामृतं यावद्ध्यस्मि न्छरीरे  
प्राणो वसति तावदायुः प्राणेन होवामुष्मिंल्लोकेऽमृतत्वमाप्नोति  
प्रज्ञया सत्यसङ्कल्पं स यो म आयुरमृतमित्युपास्ते  
सर्वमायुरस्मिंल्लोक एवाप्नोत्यमृतत्वमक्षिति स्वर्गे लोके  
तद्वैक आदुरेकभूयं वै प्राणा गच्छन्तीति न हि कश्चन  
श्वनुयात्सकृदावा नाम प्रज्ञापयितुं चक्षुषा रूपं  
श्रोत्रेण शब्दं मनसा ध्यानमित्येकभूयं वै प्राणा भूत्वा  
एकैकं सर्वाण्येवैतानि प्रज्ञापयन्ति वाचं वदतीं सर्वे  
प्राणा अनुवदन्ति चक्षुः पश्यत्सर्वे प्राणा अनुपश्यन्ति श्रोत्रं  
शृण्वत्सर्वे प्राणा अनुशृण्वन्ति मनो ध्यायत्सर्वे प्राणा  
अनुध्यायन्ति प्राणं प्राणन्तं सर्वे प्राणा  
अनुप्राणन्तीत्येवमुद्देवैतदिति हेन्द्र उवाचास्तीत्येव प्राणानां  
निःश्रेयसादानमिति ॥ २॥

sa hovacha prano.asmi praj~natma tam  
mamayurama^itamityupasvayuh  
pranah prano va ayuh prana uvachamr^ita.n  
yavaddhyasmi`ncharire prano vasati tavadayuh pranena  
hyevamushmi.nlloke.amr^itatvamapnoti  
praj~naya satyasa~nkalpa.n sa yo ma ayuramr^itamityupaste  
sarvamayurasmi.nlloka evapnotyamr^itatvamakshiti.n svarge loke  
taddhaika ahurekabhuya.n vai prana gachchantiti na hi kashchana  
shaknuyatsakr^idvacha nama praj~napayitu.n chakshusha rupa.n  
shrotrena shabdam manasa dhyanamityekabhuya.n vai prana bhutva  
ekaika.n sarvanyevaitani praj~napayanti vacha.n vadati.n sarve  
prana anuvadanti chakshuh pashyatsarve prana anupashyanti shrotra.n  
shr^invatsarve prana anushr^invanti mano dhyayatsarve prana  
anudhyayanti pranam prananta.n sarve prana  
anupranantityevamuhaivaitaditi hendra uvachastityeva pranana.n  
nihshreyasadanamiti || 2||

Indra said: 'I am *prâna*, meditate on me as the conscious self (*pragñâtman*), as life, as immortality. Life is *prâna*, *prâna* is life. Immortality is *prâna*, *prâna* is immortality. As long as *prâna* dwells in this body, so long surely there is life. By *prâna* he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in this world, and obtains in the Svarga world immortality and indestructibility.'

(Pratardana said): 'Some maintain here, that the *prânas* become one, for (otherwise) no one could at the same time make known a name by speech, see a form with the eye, hear a sound with the ear, think a thought with the mind. After having become one, the *prânas* perceive all these together, one by one. While speech speaks, all *prânas* speak after it. While the eye sees, all *prânas* see after it. While the ear hears, all *prânas* hear after it. While the mind thinks, all *prânas* think after it. While the *prâna* breathes, all *prânas* breathe after it.'

'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the *prânas* . [Chapter 3 – Verse 2]

### b) Samshaya :

- Prana = Brahman or Abrahman – Jiva, Devata, Mukhya Prana.

### Why Samshaya - ?

- Because different clues indicating many things.

### c) 4 Purva Pakshi :

- Vayu – Samashti Prana – Laukika Meaning.
- Devata – Indra using “Mama” Know me
- Jiva – Vaktaram Vidyat
- Mukhya Prana – Shastram Utstapayati, All Lingas are there but not Brahman.

### d) Siddanta :

- Pranaha – Brahman, Prabala Brahman Linga.
- Strong – Prominent, Lingams support all.

### Prominent Because :

- Hitamatvam, Papa Nashatvam, Amrutatvam, Chetanatvam – Overrides all clues.

### e) Sangatihi :

- It is Adhikaranam in appropriate place.
  - In 9<sup>th</sup> Adhikaranam – Prana = Brahman
  - In 11<sup>th</sup> Adhikaranam – Prana = Brahman
- } Why 2 Separate Adhikaranam
- In 9<sup>th</sup> Adhikaranam, Brahman Linga was there and not obstructed by other Lingam.
  - Unopposed elected MP... Give name and Get Elected.

### 11<sup>th</sup> Adhikaranam :

- Brahman Linga is the Truth - Obstructed by Jiva, Devata, Mukhya Prana Lingams, it is Prabalam – Stronger Prabala Brahman Linga, knocks out other Lingas.
- 31<sup>st</sup> Sutra, 11<sup>th</sup> Adhikaranam, 1<sup>st</sup> Pada Over.