# CHAPTER 6

# PANCHADASI

## CHITRA DEEPA PRAKARANAM

*(The lamp of the picture)*

## *Volume 2*

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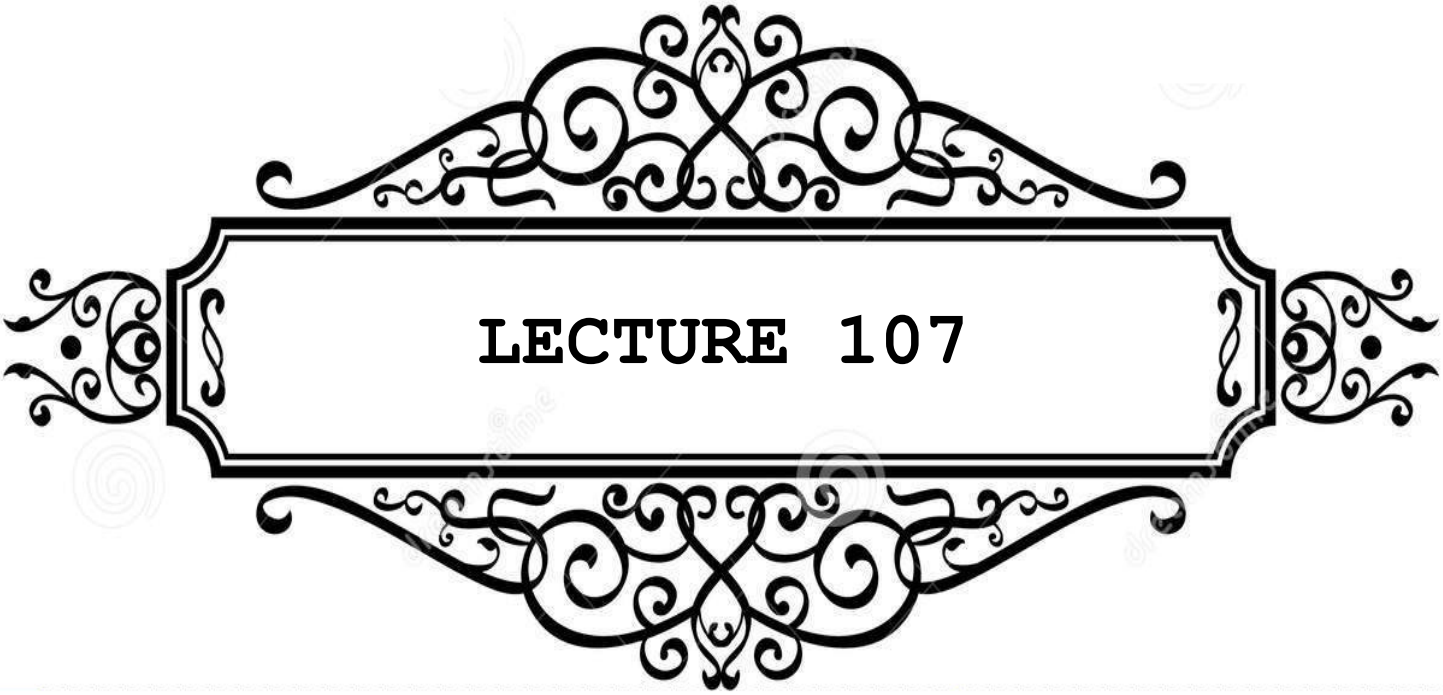


# LECTURE 107

## Lecture 107

**Verse 94:**

- Bashta Mimamsaka doesn't refute Nyaya Veiseshika – presents his philosophy.
- Nyaya Veisishikas refuted in Upadesa Sahasri 16 chapter and in Brahma Sutra**.**

**Vedantin:**

- If all pervading Atma is like space it has to be Asanga like space, Nirvayava – No Parts. Therefore no connection with anything.

**Law :**

a) That which is Amurtam, formless, Niravayavam, can never have Sanga – how can it get connected with mind?

- **Problem:** If Atma + mind connected, connection will always be there. Clip + hand not always connected because space / gap is there in between.

**b)** Samyoga + Viyoga possible when 2 finite is size.

- Now body joined with hall. At end of class separated because finite. With Akasha ever united, never Samyoga united – Viyoga (dissociated).

**c)** Whenever Atma + mind join, special property generated and goes.

- In Jagrat - join, in sleep goes. Chapter – 18. Upadesa Sahasri.
- If Atma + mind join together for happiness to be generated, then when Sukham is generated Jnanam gone.
- To experience Raaga Dvesha, there will not be Jnanam, no experiencer, because it is disconnected, no Chaitanyam.

**d) Sruti Virodha: Veda**

- Atma is Jnana Svarupam – Satyam, Jnanam, Anantham, Vigyanam Anandam Brahma Atma – Svayam Jyoti Svarupa – Chaitanya Svarupa.
- Neiyayika – Accepts – Veda.
- Bashta, Kumarilla bhatta Purvamimsakas. (Sruti Virodha).
- When we go to sleep, other Koshas Rejected. In Jagrat get united to 5 Koshas.

- 5 Koshas subject to arrival + departure put On / Off like Shirt / T-shirt.
- During Sushupti - Anandamaya Kosha is there – that must be real nature.
- Emotional personality, Vijnanamaya Kosha – all gone.
- Anandamaya Kosha = Apashachit = concealed / Vague / obstructed / dull consciousness / not clear chit / concealed by Jada Amsha.
- Jada Amsha – Pratibadda Chit = Svarupa of Atma

  ↓

  Obstructed
- During Sushupti Jada covers Chit. Other Koshas temporary property of Atma – Neiyayikas.

**Verse 95:**

गूढं चैतन्यमुत्प्रेक्ष्य जडबोधस्वरूपताम् ।
आत्मनो ब्रुवते भाट्टाश्चिदुत्प्रेक्षोत्थितस्मृतेः ।।९५।।

The followers of Bhatta hold that consciousness is hidden in Atman and that its nature is both consciousness and unconsciousness. This is inferred from the fact of the remembrance of sound sleep by the awakened man. [Chapter 14 – Verse 95]

- How Aspashta Chit – mix of 2 things – Chaitanyam + Jadam.

  ↓

  Hidden / covered / concealed / Dullened / obstructed.
- Concealed factor - Concealing Factor.
  ↓ ↓
  Chetana Amsha Must be Jada Amsha
- Both are there for Atma.
- How they presume? Artha Patti Pramana.
- What is presumption ?

  Whenever we presume something, imperceptible to explain perceived fact, it is Arta Patti.

| Experience | Postulate |
|---|---|
| - Perceived fact.<br>- Streets flodded in morning.<br>- can't explain.<br>- During Sushupti Atma = Jada Badha Svarupa. | - Not perceptible.<br>- Non perceived.<br>- Presumed to explain perceived fact.<br>- Rain at night. |

**Vidyaranya :**

- This presumption of concealed consciousness is based on experience of memory in waking state.
- Based on memory, I presume Atma is Chit Jada Amsha.

**Question:**

- What is that memory in Jagrat Avasta by which I say I slept like log of wood.

**Verse 96:**

जडो भूत्वा तदाऽस्वाप्समिति जाड्यस्मृतिस्तदा ।
विना जाड्यानुभूतिं न कथंचिदुपपद्यते ।।९६।।

I become unconscious and slept', such feeling expresses the memory of that inert state which he actually experienced. But this remembrance of unconsciousness in deep sleep would not be possible unless there were at the same time a conscious element. [Chapter 14 – Verse 96]

- Memory of unconscious state experienced in sleep.
- Memory not possible without experience.
- If you remember Kailash now, gone thru it some time.
- Memory gives knowledge of my Anubava.
- Without experiencing insentiency, Jadam in Sushupti Kale, you can't remember insentiency in waking.
- Therefore insentiency is experienced in sleep.
- Memory presupposes experience of insentiency.
- Memory gives knowledge of Anubava Jadatvam insentiency in sleep.
- Memory proves experience – experience of insentiency proves presence of insentiency at that time.
- That insentiency in not total. To experience insentiency, I must be partially conscious also.

**Experience of insentiency is proof of presence of proof of:**

- Partial insentiency.
- Partial sentiency.
- Table will never experience insentiency of table because it is totally inert.

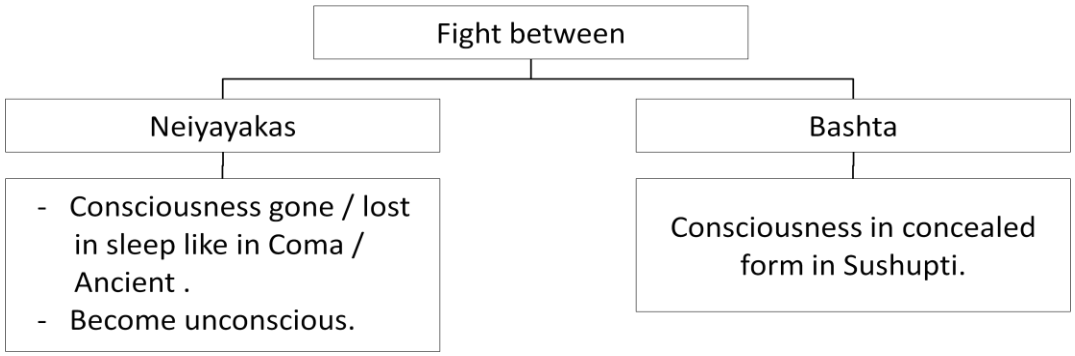
- I knew I was Jadam, didn't know where I was. I was insentient but at same time experienced insentiency.
- Therefore, there is Chaitanyam also.
- From memory, we presume, presence of Jada Amsha + Chetana Amsha.
- Memory is Proof of Jada Chetana Amsha dvayam.

**Verse 97:**

| | |
|---|---|
| द्रष्टुर्दृष्टेरलोपश्च श्रुतः सुप्तौ ततस्त्वयम् ।<br>अप्रकाशप्रकाशाभ्यामात्मा खद्योतवद्युतः ।।९७।। | The bhattas say that the sruti declares; 'in sleep neither the seer nor seeing is absent'. Therefore the nature of Atman is both luminous and dark, like that of a fire-fly. [Chapter 14 – Verse 97] |

**Brashta Philosopher:**

- Consciousness continues is Sushupti in concealed form is revealed by Sruti also.
- Neiyayikas should never say – consciousness is born in Sushupti.




**Sruti: Brihadaranyaka Upanishad :**

| | |
|---|---|
| यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति,<br>न हि द्रष्टुर्दृष्टे- र्विपरिलोपो विद्यतेऽविनाशित्वात् ।<br>न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥ | yad vai tan na paśyati, paśyan vai tan na paśyati;<br>na hi draṣṭur dṛṣṭer viparilopo vidyate, avināśitvāt;<br>na tu tad dvitīyam asti, tato'nyad vibhaktam yat paśyet II 23 II |

That it does not see in that state is because, though seeing then, it does not see; for the vision of witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]

- Consciousness never goes at any time Drashtu – Drishte – Alopaha → Continuity
- Lopaha = Break / Destruction.
- Non break of Drishti – Chaitnayam in sleep.
- Drashtuhu = Atma = Seer.

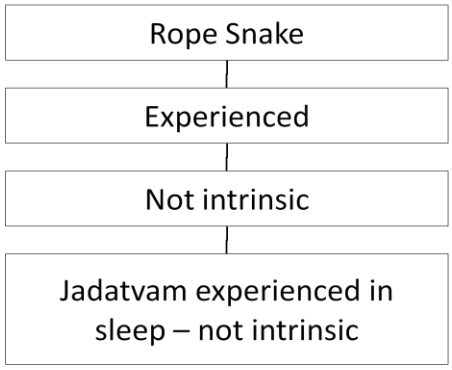
- Consciousness doesn't go from Atma.
- No body can become conscious – Bashta: it is only concealed consciousness.
- Tataha – To Ayam.
- Atma nature of Prakasha Chaitanyam + Aprakasha – Achid Amsham.
- Ardhanareshwara concept.

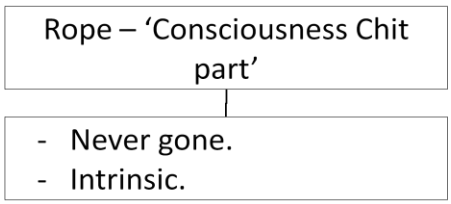
**Bashta :**

- Jada – Chit both intrinsic nature of Atma.

**Vedanta :**

- Jada – Mithya – lower order of reality therefore not intrinsic part of Atma.

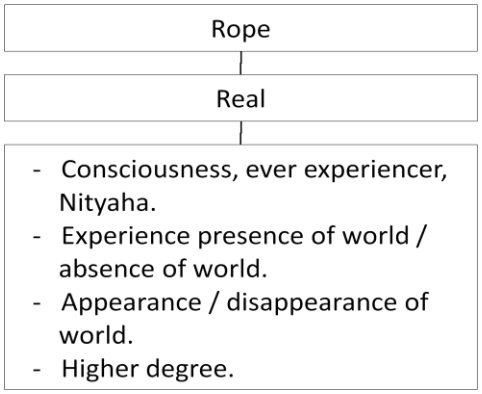


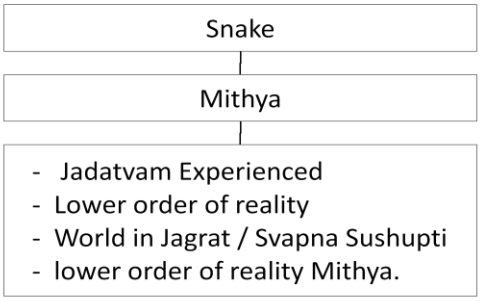




**Bashta :**

- Rope + Snake – Intrinsic.

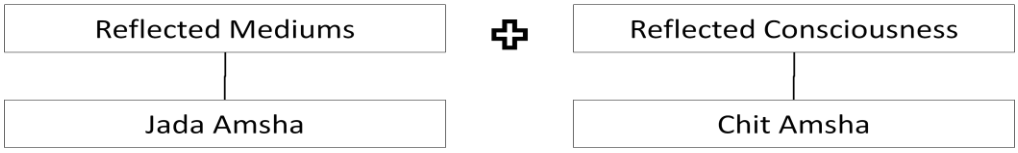
**Vedanta:**




- Is it possible? Can there be mix of night + darkness?
- Satyotha: Glow worm – minmina putchi.

- What is uniqueness of glow worm?
- One side bright, other side dark.
- Hastayoyavatu – Yutaha – Aprakasha / Prakasha.
- Atma endowed with light + darkness like glow worm.
- Bashta Matam over in verse 97.
- Chit Achit Rupa over.
- **Mistake:** Anandamaya Kosha as Atma taken as Anandamaya Kosha mixture.
- Kosha = Jadam.
- Pratibimba Chaitanyam = Chetanam.
- Therefore Anandamaya Kosha: Jada + Chit Amsha's are there.




- Original Consciousness – beyond Reflected Medium + Reflected Consciousness.
- Why Original Consciousness – missed?
- I am Original Consciousness he didn't know.
- Searching outside.

**Verse 98 – 101 : Sankhya negates Bashta Matam**

निरंशस्योभयात्मत्वं न कथंचिद्घटिष्यते ।
तेन चिद्रूप एवात्मेत्याहुः सांख्यविवेकिनः ।।९८।।

The sankhyas, who separate purusa and prakrti, reject the possibility of both consciousness and un-consciousness being the nature of atman according to them the Atman is without parts and must be of the nature of consciousness only. [Chapter 6 – Verse 98].

- Because Atma is all pervading, it is free from parts. Niravayavam, Nirvikalpam.
- Atma – Partless – how you can talk of Jada – Amsha parts, therefore Sruti Virodha.

**Logic:**

- If Atma has parts, Anityam Yatu Savayavam, Tatu Anityam.

- Whatever has part is assembly.
- Car – parts – assembled = Karyam.
- Body – parts – assembled by Ishvara with 5 elements therefore Karyam.
- Yatu Savayavatram, Tatu Karyam, Yatu Karyam, Tatu Anityam.
- Atma Karyaha, Savayatvam, Anityam.
- Atma Karyaha … Ghatavatu.
- Atma can't have Chit Achit mixture / division, it is Kevala Chaitanya Svarupa.

**Neiyayika:**

- Atma is Kevala Jada Svarupa.

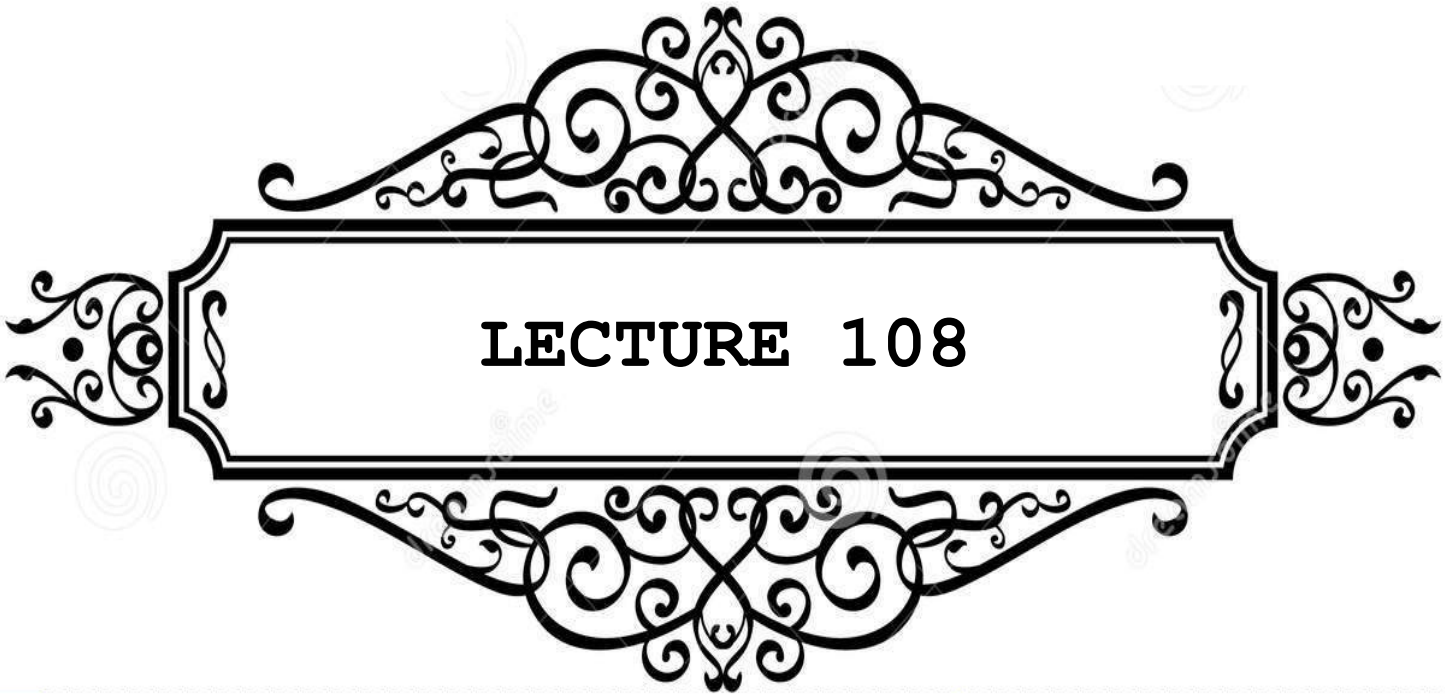
**Bashta:**

- Atma is Jada with addition of Chaitanyam.

**Sankhya:**

- Atma not mix / not Kevala Jadam / But is Kevala Chaitanya Svarupam (no Binnam).

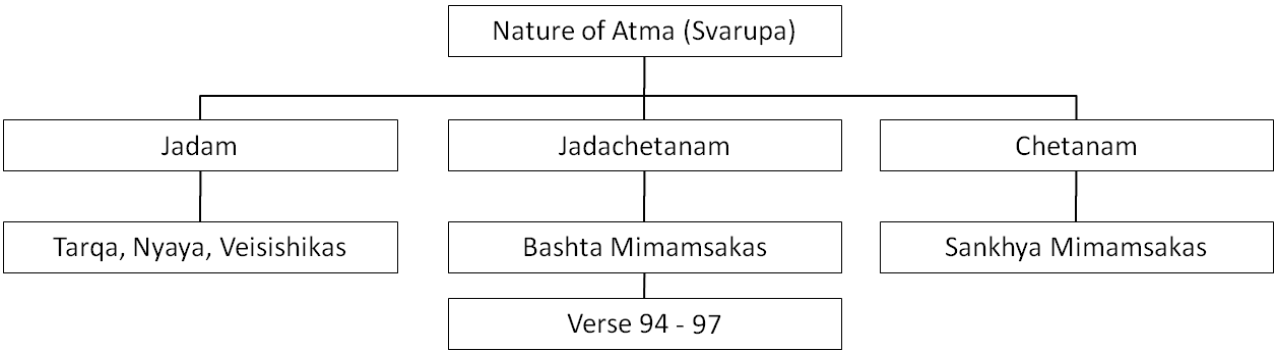
| Vedanta | Sankhya |
|---|---|
| - Chaitanya, Asanga all pervading.<br>- Atma Ekatvam.<br>- Thinkers declare: Kevala Chaitanyam. | - Chaitanya, Asanga, all pervading.<br>- Atmas many – each, has one Atma.<br>- Atma Bahutvam. |



# LECTURE 108

## Lecture 108

**Verse 98:**




**1st interpretation: Aspashta chit**

- **In deep sleep:** Jivatma – in Anandamaya Kosha. There is Aspashachit dull / vague / obstructed / consciousness - resembles mix of Jada + Chetanam.
- Vague consciousness = obstructed by Jada Amsha Padartha.
- Bashta Mistake = Jada / Chetana Padartha mix – (Anandamaya Kosha) taken as Atma.
- Jada chetana Mishram.

**2nd interpretation:**

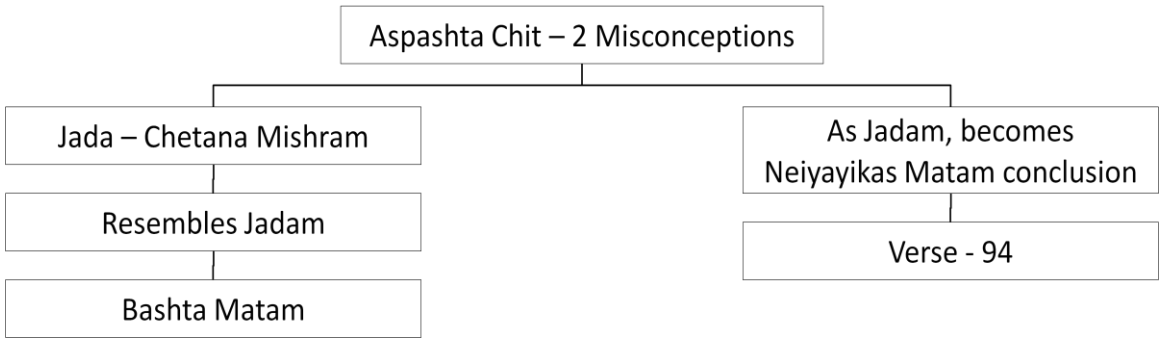
- During Sushupti, person in Anandamaya Kosha – which is vague consciousness Aspashtachit.
- Jiva remains in Vague consciousness it resembles Jada Padartha.

**1st :**

- Jada Chetana.

**2nd :**

- Spashta Chit appears Jada Padartha, because consciousness is dull.
- Appears as though Jadam.
- When sentiency, intelligence is not there, we look upon it as Jada Vastu.
- In Sushupti – Anandamaya Kosha = Aspashta Chit, Vague consciousness, resembles Jada Padartha.
- Neiyayikas mistake Jada Padartha as Jada Atma.




**Anvaya:**

- Yaha Ananda Maya Kosha Sushupti Pari Sishyate,

  Saha Poorva Kosha Aspashta Chit Esham

  Bashta Matam Neiyayikas Nama Atma Banakti,

  Tey Gunaha Asye Bavanti.

- Ananda Maya Kosha obtaining in Sushupti which is Aspastha Chit (Jada Chit Mishram Esham Bashta Matam).
- 9 properties belong to Aspashta chit Atma is philosophy of Bashta / Neiyayikas.
- Verse 98 – 101 – Sankhya refutes Bashta.
- Atma can't have 2 portion / glow worm can have 2 portions.
- Atma is partless like space. Desha Kala Avadibyam Nirmuktaha.
- Beyond Desha / Kala, space without part. Atma can't have part. If it is Jadam, it can't be Chetanam.
- Jada dismissed. Neiyayikas accepts Chetanam.

**Sankya: Verse 99**

जाड्यांशः प्रकृते रूपं विकारि त्रिगुणं च तत् ।
चितो भोगापवर्गार्थं प्रकृतिः सा प्रवर्तते ।।९९।।

Unconsciousness is the nature of prakrti (the primordial substance) which is ever changing and composed of three models, sattva, rajas and tamas. The prakrti functions for experience and release of the Atman. [Chapter 6 – Verse 99].

- If Atma is Jada Svarupam how you explain Jadatvam or insentiency experienced in Sushupti?
- Not aware of surrounding. Jadatvam (property) should belong to something.

**Sankya:**

- Jadatvam experienced belongs to Anatma mixing with Atma.
- Anatma called Prakirti – has Jadatvam only.
- Atma called Purusha – has Chetanatvam alone.
- You mix up in Buddhi – Anonya Adhyasa Purusha Prakirti Aviveka.
- Jadatvam experienced in Sushupti is nature of Prakirti.
- Body / mind / sense organs – Modified Prakirti.
- Jada Rupam belongs to Prakirti Rupa Shariram / sense organs / Manaha / Buddhi. They have Jadatvam.
- Nature of Prakirti -Jadam-Savikaram subject to modification-Vikara+Jadam

  Prakirti Gunaha
- Sense organs / Body / mind – constantly change – ears and eyes / stop working – eyes.
- Buddhi – doubts grow.

**Gita:**

| | |
|---|---|
| प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।<br>विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३-२० ॥ | Know you, that matter (prakrti) and spirit (purusa) are both beginningless; and know also that all modifications and qualities are born of prakrti. [Chapter 13 – Verse 20]. |

**3rd property:**

- Trigunameha - Sattva / Rajas / Tamas.
- Vikari / Jadam / Saguna.
- Purusha – Nirguna.
- What is function of Prakrti – wife – to its Purusha – husband – can't work – all pervading.
- Sa Prakirti Apavargate for whom?
- For Bogartha – For the sake of Bhoga + Aparagia (Moksha) - Includes 3 Purusharthas – Dharma / Artha / Kama.
- Prakirti is for Chatur Vidha Purushartha of Chitaha – Purushaha / 'Jivatma'.

- Prakirti works for Purusha – once Purusha attains Moksha, Prakirti feels very satisfied. I have done duty successfully. I get Moksha from this Purusha.
- Prakirti withdraws itself from this Purusha.

**Svetasvatara Upanishad :**

| | |
|---|---|
| अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।<br>अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥ | ajam ekam lohitasuklakrsam bahvih prajah srjamanam sarupah<br>ajo hy eko jusamano nusete jahaty enam bhuktabhogam ajo nyah \|\| 4.5 \|\| |

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 ]

- After giving Moksha, Prakirti withdraw's from that Purusha.
- Is job of Prakirti over? No….

**Sankhya:**

- Prakirti has to help all other Purushas. Prakirti is one. Purushas many. Therefore some Purushas liberated, some not yet liberated. Prakirti busy working for unliberated Purusha.

**Verse 100 :**

| | |
|---|---|
| असङ्गायाश्चितेर्बन्धमोक्षौ भेदग्रहान्मतौ ।<br>बन्धमुक्तिव्यवस्थार्थं पूर्वेषामिव चिद्भिदा ।।१००।। | Unconsciousness is the nature of Prakrti (the primordial substance) which is ever-changing and composed of three modes, sattva, rajas and tamas. The prakrti functions for experience and release of the atman.[Chapter 6 – Verse 100]. |

**Sankhya:**

- Accepts Tvam Pada – Chidatma. Tat Tvam Asi – Jiva – Purusha here – is Asanga.
- Relationless – unconnected to anything.

**Vedanti's Question :**

- If atma relationless, it can't be connected to Bandha or Moksha.
- If Bandha goes + Moksha comes, Atma will have connection.
- Bandha / Moksha belongs to Prakirti / Buddhi / Mind / Anatma. Because of Aviveka, indiscrimination, we commit mistake.
- What belongs to mind, we transfer to Atma.
- Atma has only transferred Bandha / Moksha.

- Bondage + liberation for Jivatma / Purusha / Chit which is relationless Asangaha – is considered to be caused by indiscrimination / Aviveka… superimposition.
- Mind alone can get freedom… but it is falsely transferred to Atma we say Atma is Mukta / Badda.
- Na Dharmo, Na Kamo, Na Moksha, Chidananda Rupaha Sivoham.

**Blunder:**

- We see many Jeevas liberated / Bound. Baddah Atma + Mukta Atma can't be identical.
- They are seaming properties, causing seeming divisions, seems to be many Atmas.
- Baddah + moksha falsely transferred.
- For presenting Baddah + Moksha seeming plurality, he talks about Chit / Jada differences among Atma / Jiva.

**Advaitin:**

- Many Atmas is Mithya.
- Baddah / Moksha belongs to Anatma only.
- Sankhya, Bashta, Purva Mimamsa talk about Nyaya, Veisishika.

**Verse 101:**

| | |
|---|---|
| महतः परमव्यक्तमिति प्रकृतिरुच्यते ।<br>श्रुतावसङ्गता तद्वदसङ्गो ह्यत्यतः स्फुटा ।।१०१।। | They quote the sruti which says that prakrti, the undifferentiated matter, which is un-manifested, is not the same as mahat, the differentiated matter, and that the spirit is unattached and pure.[Chapter 6 – Verse 101]. |

**Sankhya Veidika :**

- Accept Vedas along with Pratyaksha + Anumana. Give importance to Tarqa more than Vedanta.

- Vedas Subservient to Tarqa.
- Vedanta Subservient to Tarqa.

- Atma doesn't come in field of Neiva Tarkena, Mati Rapanye…..
- Telescope can't see microbes.
- Microscope not to see planets.
- Atma Apauresheya Vishaya – depends on Veda.

**Funnel :**

- Used to pour liquid in vessel.

**Tarqa:**

- Used to pour knowledge from Veda to Buddhi Bottle.

**Katho Upanishad: Avyaktam, Prakirti Tattvam**

| | |
|---|---|
| महतः परमव्यक्तमव्यक्तात्पुरुषः परः<br>पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ११ | **mahatah param-avyaktam, avyaktat-purusah parah,<br>purusan-na param kincit, sa kastha sa para gatih. \|\| 11 \|\|** |

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

**Svetasvatara Upanishad:**

| | |
|---|---|
| **अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।<br>अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥** | ajam ekam lohitasuklakrsam bahvih prajah srjamanam sarupah<br>ajo hy eko jusamano nusete jahaty enam bhuktabhogam ajo nyah \|\| 4.5 \|\| |

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]

**Brihadaranyaka Upanishad:**

| | |
|---|---|
| **स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव ; स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवति ; असङ्गो ह्ययं पुरुष इति ; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहोति ॥ १५ ॥** | sa vā eṣa etasminsaṁprasāde ratvā caritvā dṛiṣṭvaiva puṇyaṁ ca pāpaṁ ca punaḥ pratinyāyaṁ pratiyonyādravati svapnāyaiva sa yattatra kiñcitpaśyatyananvāgatastena bhavati asaṅgo hyayaṁ puruṣa ity evamevaitad yājñavalkya so'haṁ bhagavate sahasraṁ dadāmy ata ūrdhvaṁ vimokśāyaiva brūhīti \|\| 15 \|\| |

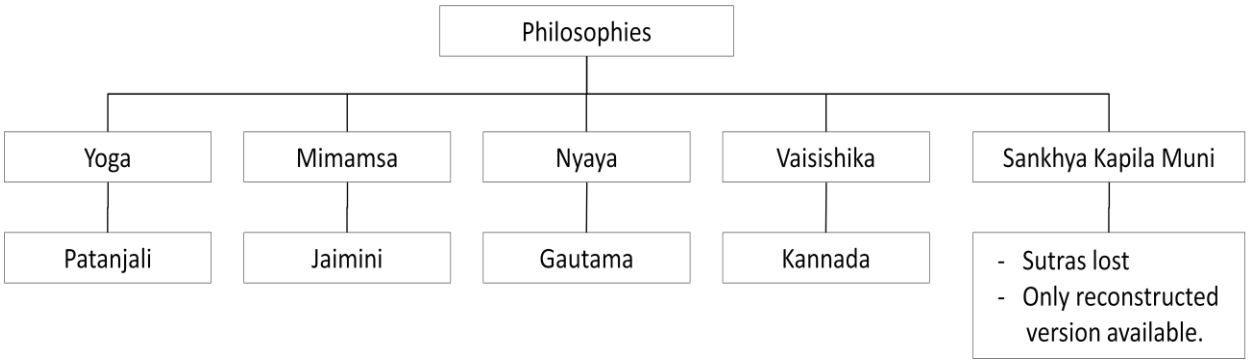
After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dream), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'it is just so, yajnavalkya, I give you a thousand (cows), sir. Please instruct me further about liberation itself'. [IV – III – 15]

- Asanga nature of Atma clear – Sankhya over.
- Atma – Chit Rupa only.

**Verse 102 :**

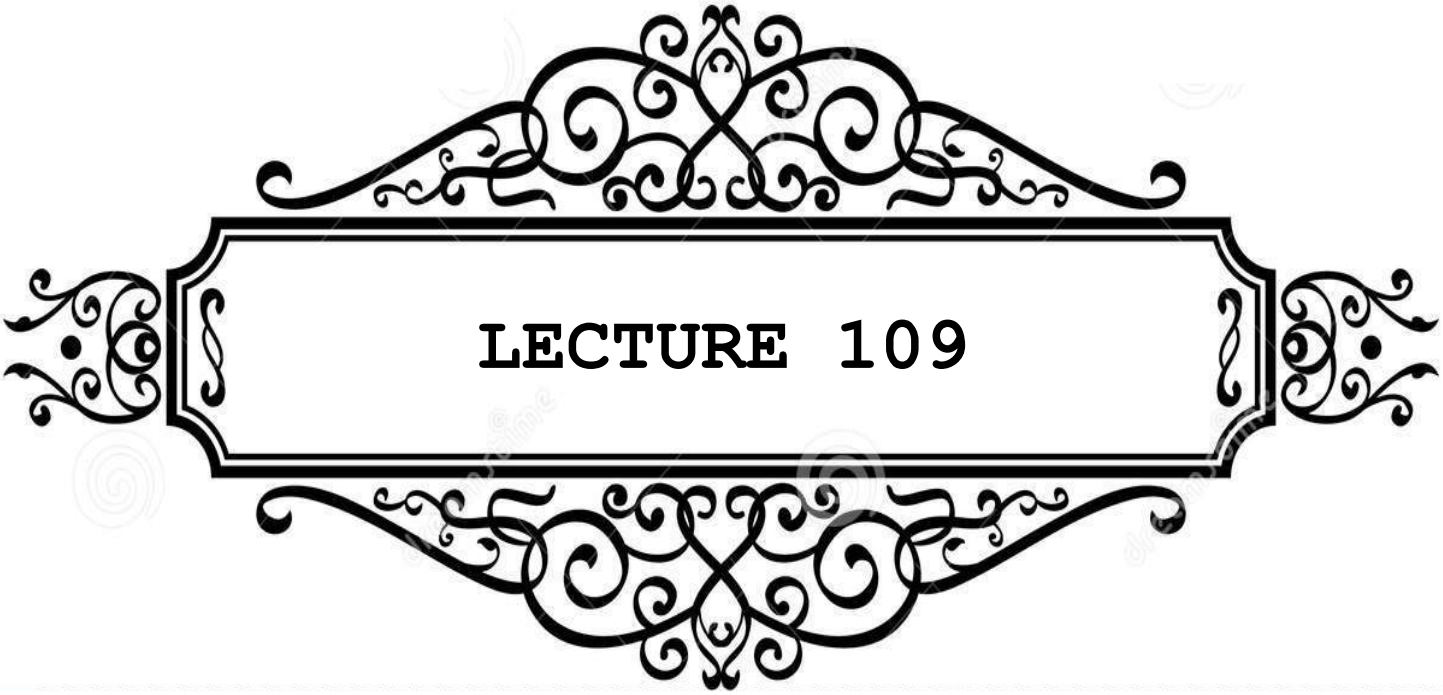
चित्संनिधौ प्रवृत्तायाः प्रकृतेर्हि नियामकम् ।
ईश्वरं ब्रूवते योगाः स जीवेभ्यः परः श्रुतः ।।१०२।।

The yogis postulate the existence of iswara. Prakrti functions owing to the proximity of consciousness and isvara is the controller of prakrti. He is quite distinct from and superior to the jivas says the sruti. [Chapter 6 – Verse 102].




- Vedanta commentary available.
- All have Sutras + commentaries.
- Yoga – close to Sankya.
- Primary role of Yoga: Prescribing scheme for meditation.

| Sankhya | Yoga |
|---|---|
| - Accepts Veda but not Ishvara.<br>- From Ishvara angle – Nastika.<br>- From Veda angle – Astika.<br>- Therefore called Astika – Nastika Darsanam. | - Innumerable Purushas / Jivas.<br>- No Paramatma.<br>- Prakriti = Reflected Medium.<br>**Yogas question to Sankhya:**<br>- How you explain evolution of universe out of Prakrti without Ishavara. |



# LECTURE 109

**Lecture 109**

**Vedanta:**

**1)** Jivatma = Original Consciousness + Reflected Consciousness + Reflected Medium.

↓

Satyam — Mithya

**2)** What is Svarupam of Jivatma?

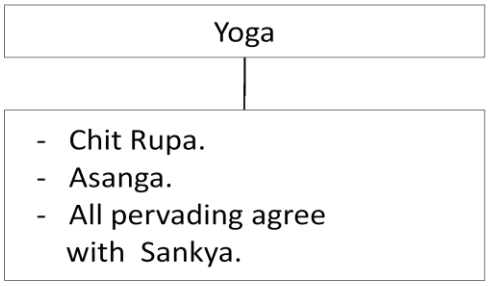
Chit / not Achit – Jadam or mix – Chit Achit.

- Tarquis – Chitrupa
- Bashta – mix Chit – Achit – Based on Sushupti experience.

**Sankya:**

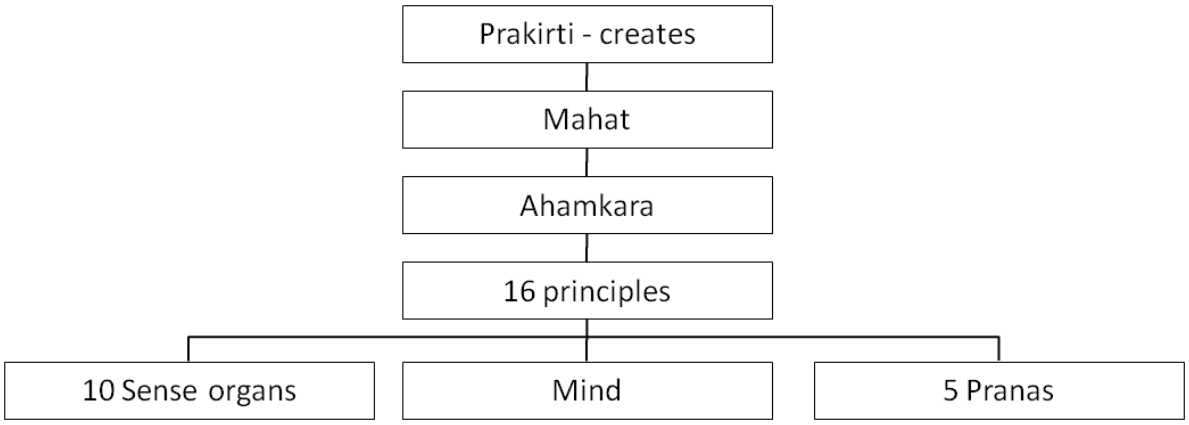
- Chit, Asanga, Vibhu – Relationless like space. Each Jiva has separate all pervasive Atma.

**Verse 102 + 103:**




**Difference in nature of creation:**
- How world knower?

**Sankhya:**




- From subtle, 5 gross elements formed.

**Gita:**

| | |
|---|---|
| भूमिरापो ऽनलो वायुः खं मनो बुद्धिरेव च ।<br>अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥ | Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold prakrti. [Chapter 7 – Verse 4]. |
| महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।<br>इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥ | The great elements, egoism, intellect and also the unmanifested (mula prakrti) the ten senses and the one (the mind) and the five objects of the senses…<br>[Chapter 13 – Verse 6]. |

- Tatva Bodha – Vedanta creation different.

**Question:**

- Does Prakirti require intelligent principle to govern evolution – maintain? Supervise? Intelligent cause required?

**Sankya:**

- Close to Darvin – no god required.
- Natural selection, endless.
- Threat to Christianity.
- 28 groups in Christianity.
- Redwood trees existed 5000 years.
- 3000 years ago human came.
- 3 million years ago also dinosaurs came.
- Accepts Sanchita and resolves everything to Karma.
- No Ishvara.

**Yoga:**

- Creation presided by intelligent Nimitta Kaaranam.
- Vedanta accepts.

**Brahma Sutra :**

| | |
|---|---|
| रचनानुपपत्तेश्च नानुमानम् । | Rachananupapattescha nanumanam II.2.1 |

That which is inferred (by the Sankhyas, viz., the Pradhana), cannot be the cause (of the world) because (in that case it is) not possible (to account for the) design or orderly arrangement (found in the creation).[II.ii.1].

- Jiva intelligence – limited, doubtful, therefore not supervisor. Need omnipotent, omniscient. Purusha different from Jiva, Karma Adhyaksha.
- Yoga introduces Para Purusha Ishvara.
- Niyamakaha – controller Niyamya Purusha = Jiva.
- Which body survives till when? According to Karma.
- Niyamya – Niyamakaha relation exists.

  Swami - Dasa Bava exists.

  } Vedanta + Yoga agree
- How Tat Tvam Asi – Aikya?

  Abheda Sambanda or controller – controlled Sambandha.

  Reflected Consciousness - Drishyam, Vyavaharikam.

  Original Consciousness – Drishta, Paramartikam – Aikya Sambanda.

**Yoga:**

- Ishvara superior, existed before creation and Jivas came into world.
- Ishvara = controller of inert Prakrtis.

  Prakirti evolves into creation.

  Prakirti in proximity of Jivas.

  Purusha eternal.
- Innumerable Jivas – conscious principle were there & Prakirti also there supervised by Ishvara.

**Yoga:**

- Prakirti is ready to evolve into universe and in proximity of eternal Jivatma. That eternal principle is called Ishvara.
- Ishvara + Jiva – both Chit Rupa, Asangas, all pervading.
- Jiva – Many – Ishvara – one.
- Jiva – Controlled. Ishvara – controller.
- Jiva – Finite virtues. Ishvara – infinite virtues.

**Verse 103:**

प्रधानक्षेत्रज्ञपतिर्गुणेश इति हि श्रुतिः ।
आरण्यकेऽसंभ्रमेण ह्यन्तर्याम्युपपादितः ।।१०३।।

The sruti declares that isvara is the lord of jivas and also of prakrti. He controls the Gunas too. In the aranyaka part of the sruti he is respectfully called the inner controller. [Chapter 6 – Verse 103].

**Svetasvatara Upanishad:**

स विश्वकृद् विश्वविदात्मयोनि- र्ज्ञः कालकालो गुणी सर्वविद्यः ।
प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥ १६ ॥

sa visvakrd visvavid atmayonir jnah kalakalo guni sarvavidyah
pradhanak setrajnapatir gunesah samsaramok sasthitibandhahetuh || 16 ||

He is the creator of everything as well as the knower of everything. He is his own source, he is all-knowing and he is the destroyer of time. He is the repository of all good qualities and the master of all sciences. He is the controller of matter and spirit and the lord of the Gunas. He is the cause of liberation from the cycle of birth and death and of bondage which results in its continuance. [Chapter IV – Verse 16]

**Brihadaranyaka Upanishad: 3.7**

**Katho Upanishad: 2.33**

- Pradhana Kshetrapati hi guneshaha.
- Who is lord – controller?
- Pradhan = Prakirti – basic matter.
- Existed before creation.
- Kshetrajna – Jivatma = Purusha – called in Yoga.
- Atma eternal – body perishable, innumerable.
- Atma existed before creation.
- Prakirti – can't evolve by itself.
- Jiva – limited can't help evolution.
- Kshetrapati – Pradhana Purusha – in Vishnu Shasaranamam.
- **Ishvara:** Lord of Prakirti + Purusha.

  ↓

  Controller from Vyavaharika Drishti, lord of 3 Gunas of Prakirti.
- Jivas are slaves of 3 Gunas – bound by 3 Gunas.

**Gita:**

| | |
|---|---|
| सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।<br>निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४-५॥ | Purity, passion, and inertia – these qualities (Gunas), O! mighty – armed, born of prakrti, bind the indestructible embodied one, fast in the body. [Chapter 14 – Verse 5]. |

- Brihadaranyaka Upanishad 3.7 = Ishvara controller of Yami.
- Yachhati iti yami = Niyamyakaha.
- From where does he control?

  Being inside everyone he controls.

**Gita:**

| | |
|---|---|
| ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।<br>भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१॥ | The lord dwells in the hearts of all beings, O arjuna, causing all beings, by his illusive power to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]. |

- Antaryami clearly said.
- Mundak Upanishad – 66 Verse , Brihadaranyaka Upanishad – 464 mantras.
- Antaryami Brahmana – 3rd Chapter – 7th section all mantras – on Ishvara – very famous.

**Yoga:**

- Chit Rupa Jiva controlled by Ishvara.
- Confusions on Jivatma over with verse 103.
- **Tvam Padartha :** Verse 22-103 – our view + confusion.
- Tat Padartha from Verse 104 – 209 – our view + confusion.

# LECTURE 110

## Lecture 110

**Verse 103 :**

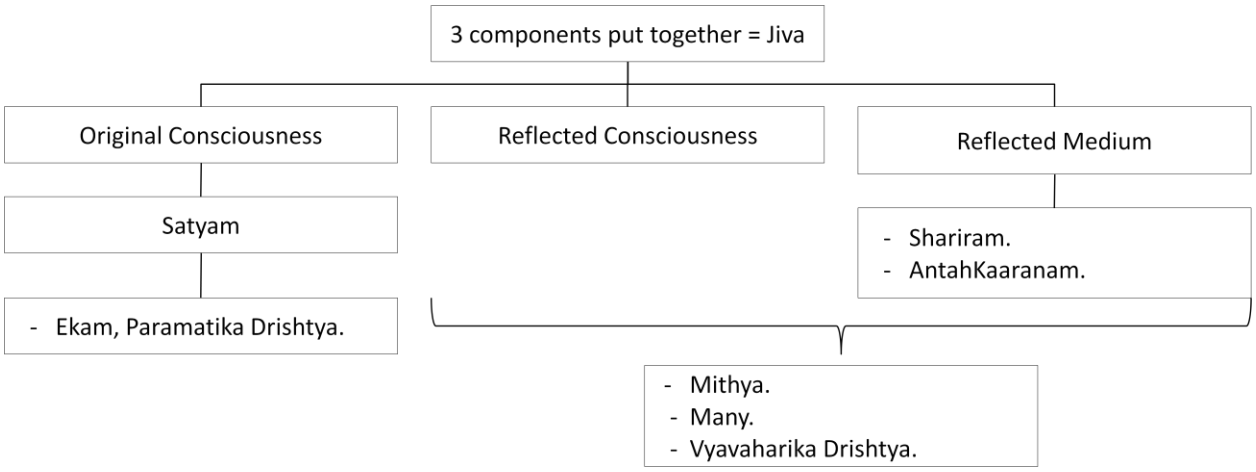
**Jivatma:**

- Verse 22 – 103 – Siddanta.
- Verse 22 – 157 – Vedanta Siddanta.
- Verse 58 – 103 – Confusions held by ordinary + Philosophers.

**Yoga – Sankhya:- Jeevas is:**

- Asanga, Chaitanyam, Sarvagatam.
- Bahutvam.
- Jeeva controlled by Ishvara "Yoga" – "Niyamyaha".
- Sankhya – no Ishvara.

**Jiva according to Vedanta:**



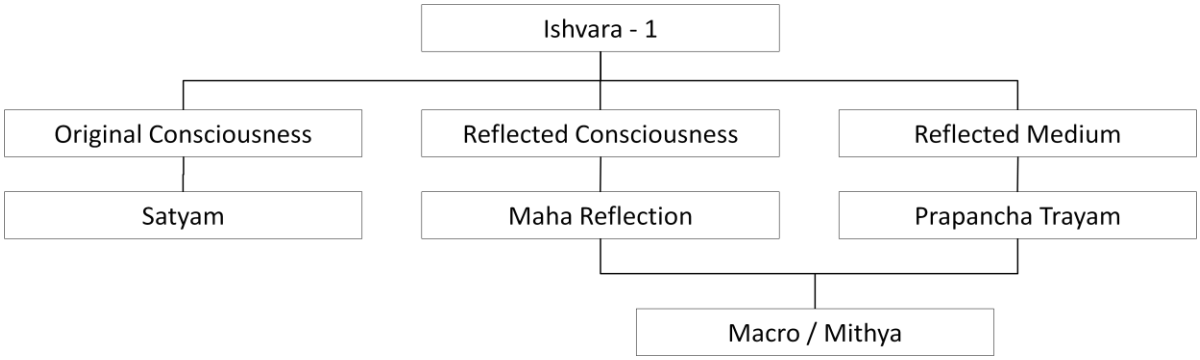

**Verse 104:**

| | |
|---|---|
| अत्रापि कलहायन्ते वादिनः स्वस्वयुक्तिभिः ।<br>वाक्यान्यपि यथाप्रज्ञं दार्ढ्यायोदाहरन्ति हि ।।१०४।। | Her too there are many philosophers who by their arguments maintain different views about isvara. They quote suitable texts from the sruti and interpret them according to their light. [Chapter 6 – Verse 104]. |

- Verse 104 – 209 – Paramatma / Ishvara – Vichara

Tat Padartha Vichara.

- Verse 104 – 121 – Confusions.
- Verse 122 – 209 – Siddhanta.




- Most Astika Darshanam accept Vedanta.
- Body is Atma – as Veda Pramanam.

**Taittriya Upanishad :**

| | |
|---|---|
| स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ | **sa va esa puruso'nnarasamayah, tasyedameva sirah, ayam daksinah paksah, ayamuttarah paksah, ayamatma, idam puccham pratistha, tadapyesa sloko bhavati II 3 II** |

He indeed is this man consisting of the essence of food. This is his head. This is his right wing. This is his left wing (side). This is his trunk. This is the hind part forming his support and foundation. About this also is the following Vaidika verse. [II – I – 3]

- Others go to logic first and give philosophy. Quote Veda for reinforcement.

**Vedanta:**

- Quotes Veda 1st – extract Teaching – primary Pramanam.
- Then quote Tarqa for reinforcement (Dardaya). Order different.
- According to their intelligence, understanding, prejudice already formed. Philosophy with Tarqa Pramanam then study Veda.
- Have filtered listening.

**Fatalistic:**

- Sees only Karma theory. Everything Prarabda.
- Sees in Uddaret Atmanam – verse, Karma one factor, have free will to alter. But don't accept free will Coloured subjective intellect.

**Verse 105:**

| | |
|---|---|
| क्लेशकर्मविपाकैस्तदाशयैरप्यसंयुतः । पुंविशेषो भवेदीशो जीववत्सोऽप्यसङ्गचित् ।।१०५।। | According to Patanjali, isvara is a special purusa, free from miseries, actions, birth and death, enjoyment and suffering and the latent impressions; isvara, like jiva, is non-attached and conscious. [Chapter 6 – Verse 105]. |

**Yoga confusion Re – Ishvara :**

- Definition of Ishvara in Yoga Shastra Verse 105 – 108.
- **Ishvara:** Similar to Jiva – Asanga, Sangata.

| Jiva | Ishvara |
|---|---|
| - Bahutvam.<br>**Affected by 4 Factors:**<br>- Klesha.<br>- Avidya.<br>- Karma.<br>- Vikalpakaha Ashayaha. | - Ekam.<br>- Mukta free from 4 factors. |

**Klesha:**

- Pain / Problem / difficulty.
- Grows of 5 fold problem.

**(I) Avidya :**

- Deha Abimana, Anatmani Atma Buddhi.

**1. Identification in Anatma :**

- Adhyasa in Vedanta.

**2. Asmita:**

- Ahamkara – False "I"

Wrong I / ego generated by Adhyasa.

- Factual "I" – Aham Brahma Asmi / Real I.
- False ego generated by ego – Dehatma Abimina.

**3. Raaga :**

- Attachment – Upadeyatva Buddhi.
- I – want Buddhi – Va Va Buddhi – Not born.

**4. Dvesha:**

- No No, Po Po Buddhi – Not born.

**5. Abinivesha: Instinctive**

- Attachment to Body + life, universal, natural.

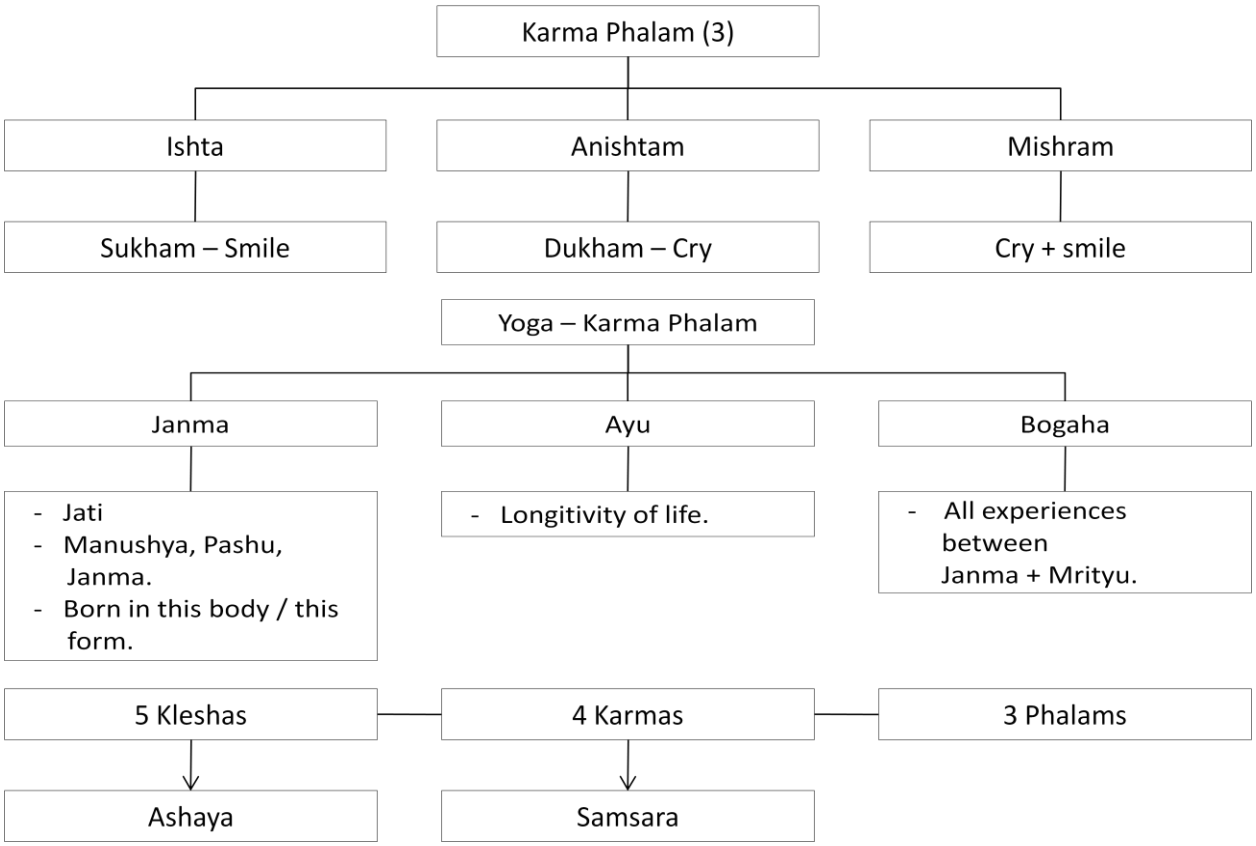
- Raaga Dvesha – not born with, developed in time. Computer game – Addiction / Raaga gained in time, not universal Raaga Dvesha – artificially – generated attachments.
- Deha Abimana – Natural, Universal, Instinctive – clinging to life is called Abinivesa.
- 5 Together called Klesha.

**(II) Karma :**

- Group of 4.
- Punya / Papa, Shukham, Dukham – Shukla – Krishna.
- Dharma / Adharma.
- Special practice = Vilakshana category Ashukla, Akrishna, Amishra.

**(III) Vipakaha : Phalam of Karma**

- Klesha produces Karma – includes Raaga – Dvesha.
- Karma generates Vipakaha Phalam.




- Ashaya = Samskaras – generated by experiences.

- Our attitude to world + life depends on what experiences we have.
- Nice experiences – world wonderful.
  – Glorify.
  } Subjective
- **Tooth Ache:** World useless.
- Samskaras decide outlook of world.
- Klesha / Karma / Vipakaha (Phalam) / Aashaya (Samskaras).
- Cooked in time – matures in time.
- Samskaras remain & sleep in our mind for future expressions.
- Aasherate – Aashaya……. Remain in sub-conscious mind in Vasana form lying hidden in Sub – conscious.
- What is Jiva?

  Jiva is under grip of 4 factors 5 Kleshas / 4 Karmas / 3 Vipakaha (Phalam) / Infinite Aashaya. Baddaha, Dasaha.
- Who is Ishvara?

  One not under grip of 5 + 4 + 3 + Infinite Samskars.

**Yoga Sutra:**

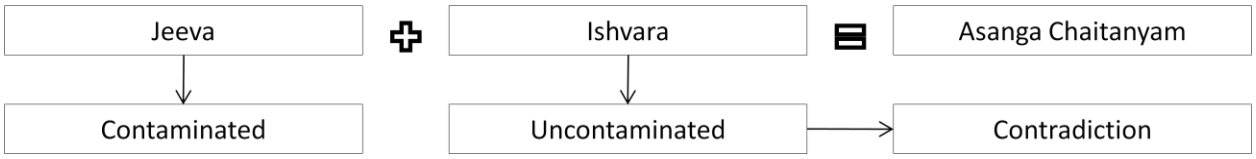
| विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥ २४ ॥ | *visheshadarshin aatmabhavabhavanavinivrittih ‖ 24 ‖* |
|---|---|

For the discriminating the perception of the mind as Atman ceases.[ IV – I – 24 ].

- Apara Mishrataha (untouched – unscathed).
- Purusha – Visesha – special Atma.
- Jeevatma → General Atma (Jeevatma).
- Paramatma → Special Atma (Paramatma).
- Vidyaranya Paraphrasing Yoga Sutra.
- Bagawan is uncontaminated.
- Asamyuthaha – uncontaminated.
- Special Atma = Parama Atma = Pum – Visesha

  Purusha – special.

- Rest all, Jeevatma.
- Core nature – same truth.
- Asanga Chit – Chaitanyam like Jeeva.
- Contradiction – evident.

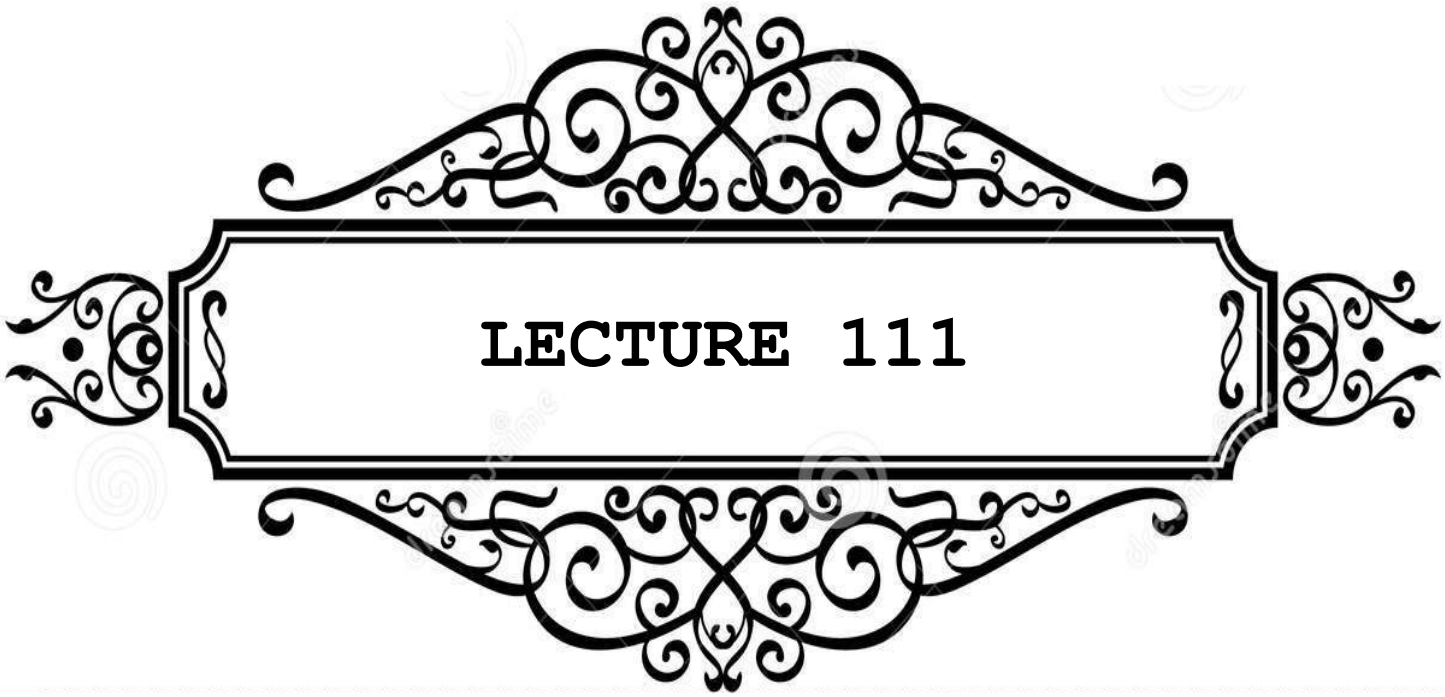



- When Tarqa is main…. One is in a mess.

**Verse 106:**

| | |
|---|---|
| तथापि पुंविशेषत्वाद्घटतेऽस्य नियन्तृता ।<br>अव्यवस्थौ बन्धमोक्षावापतेतामिहान्यथा ।।१०६।। | As person with a special nature, isvara rules the universe. Without his rulership there would be no one to regulate bondage and release. [Chapter 6 – Verse 106]. |

- Paramata has special power, over lordship, over Jivas.
- Without Ishvara, no orderliness in creation.
- Omniscience requires Chetana Tatvam.
- Without Ishvara – supervisor, all events in creation will become Avyavasthou – Chaos / Mess / Confusion / Disorderly.



# LECTURE 111

**Lecture 111**

**Upto Verse 103:**

- Jivatma Vichara – our Siddanta.

  ↓

  Original Consciousness + Reflected Consciousness + Reflected Medium.

- Confusion of Astikas / Nastikas.
- Discussed – Re - Size / Number / Nature / Sentient / Insentient / Glow – Worm – Mix of both.

**Final – yoga confusion:**

**Verse 104 onwards:**

- Tat Padat Ishvara Vichara.
- **Our Siddanta :**

  Original Consciousness + Reflected Consciousness + Reflected Medium

  ↓ ↓ ↓

  Common to both | Very huge | Very huge

**Verse 107:**

| | |
|---|---|
| भीषाऽस्मादित्येवमादावसङ्गस्य परात्मनः ।<br>श्रुतं तद्युक्तमप्यस्य क्लेशकर्माद्यसंगमात् ।।१०७।। | The sruti declares that nature functions in fear of isvara. He is the ruler though unattached. The ruler ship is appropriately vested in isvara, who is not affected by sufferings, works and so forth. [Chapter 6 – Verse 107]. |

**Verse 105 - 108:**

- Yoga philosophers - definition of Ishvara.
- Common features between Jivatma + Ishvara = Asanga Chit Vibhu, Asanga Sarvagata Chaitanyam.
- Relationless all pervading consciousness is common to Jivatma + Paramatma.
- What makes Jiva as Niyamyaya – controlled & Paramatma Niyamyaka controller?

**All Jeevas affected by 4 factors :**

- Klesha / Karma / Vipakaha - Phalam / Aashaya (Samskaras).

- Problems afflict all Jeevas, Tormented by Klesha, Karma, Vipakaha, Ashaya…. = Samsara – technical word.
- Samsara Yuktaha = Jivatma.
- Samsara Rahitaha = Paramatma.
- Paramatma = Purusha Visesha, special Purusha because of special status, lord becomes controller lord manages all Karma accounts.
- Karma = Adrishtam, therefore Jiva can't manage.
- Karmas controlling Jivas.
- Jiva can't control Karma. Will for our himself.
- Jagat – Jadam – Can't control Karma.
- Yoga – Telling Sankhya.
- Advaitin accepts Vyavaharika Jiva, Jagat, Ishvara.

**Sankhya:**

- Doesn't accept Vyavaharika Ishvara and rejects Ishvara in Vyavaharika plane.

**Vedanta:**

- Asserts & Accepts in Vyavaharika plane – Jiva / Jagat / Ishvara.
- We vehemently assert Vyavaharika Jeeva different than Vyavaharika Ishvara.
- From Vyavaharika Drishti – no Aikyam at all, Papam.

| Jiva | Ishvara |
|---|---|
| Asadu | Chamathu! |

- Negate difference and assert Aikyam only from Paramartika Drishti.

**Difference:**

| Jiva | Ishvara |
|---|---|
| - Has Samsara - 4 problems. | - Free from 4 factors. |

- Yoga warning Sankhya.

- If Ishvara not accepted, there will be confusion. World runs now perfectly according to law of Karma.
- Otherwise neighbor will be liberated, I do Sadhana. Avyavavasthou = Confusion, Mess, Disharmony, Chaos. In birth also will be confusions.

**Ishvara: Patanjali Yoga Sutra**

| | |
|---|---|
| क्लेश कर्म विपाकाशयैःपरामृष्टः पुरुषविशेष ईश्वरः ॥२४॥ | Klesha karma vipaka ashayaih aparamristah purusha-vishesha ishvara |

That creative source (ishvara) is a particular consciousness (purusha) that is unaffected by colorings (kleshas), actions (karmas), or results of those actions that happen when latent impressions stir and cause those actions. [Chapter 1 – Verse 24 ].

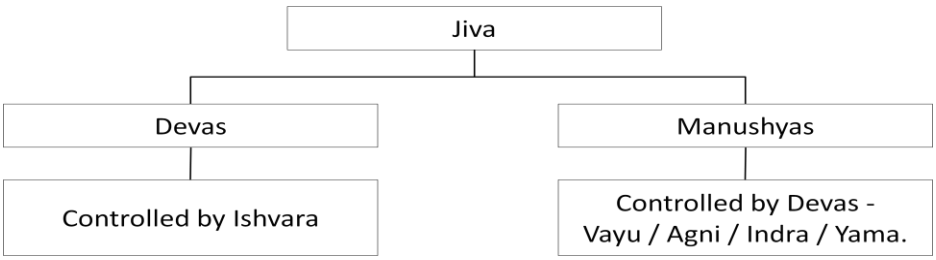
**Verse 107 : Yoga gives Sruti Pramanam**

**Taittriya Upanishad:**

| | |
|---|---|
| भीषास्माद्वातः पवते भीषोदेति सूर्यः<br>भीषास्मादग्निश्चेन्द्रश्च<br>मृत्युर्धावति पञ्चम इति ।।१।। | bhisasmadvatah pavate, bhisodeti suryah<br>Bhisasmadagniscendrasca<br>mrtyurdhavati pancama iti. \|\| 1 \|\| |

Through fear of him blows the wind. Through fear of him rises the sun. through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties. [ II – VIII – 1 ].

- Ishvara is controller of all Jivas.
- Exalted Jivas go to Svarga – like Indra superior Jivas like Varuna, Vayu, Agni, Devata, controlled by Ishvara.
- Devatas are controllers of lower Jivas – Punyam – Papam.



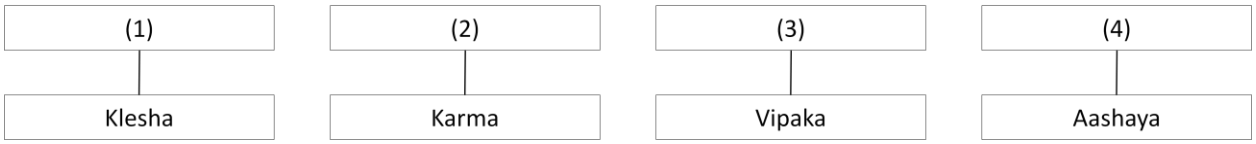

- Bagawan is Kala Kalaha – on fear of Ishvara, Vayu Devata functions.

**Yogas definition of Ishvara:**

- Asanga, Sarvagata, Chaitanyam.
- Why Bagawan has overlordship?
- What is logic?

  Ishvara free from all restrictions therefore he can be boss. Nothing restrains, shackles him.

**Free from:**




- 1 – 4 responsible for Jivas bondage, slave. Ishvara – Master - Because of absence of 1 – 4.
- Paramatma will take care of Jiva – supported by Sruti + Yukti.

**Verse 108:**

| | |
|---|---|
| जीवानामप्यसङ्गत्वात्क्लेशादिर्न ह्यथापि च ।<br>विवेकाग्रहतः क्लेशकर्मादि प्रागुदीरितम् ।।१०८।। | It is a fact that the Jivas, too, are not affected by sufferings etc., as they too are unattached; but when they fail to comprehend their real nature, they imagine that they are affected by sufferings, works and so forth. [Chapter 6 – Verse 108]. |

**Yoga - answering possible question from Vedantin:**

| Jiva | Ishvara |
|---|---|
| Associated with 4 | Free of 4 |

- Both Jiva + Ishvara are Asanga.

**Question:**

- If Jiva is Asanga, it shouldn't have relation.
- With 4 if Jiva is free from all 4, then Jiva will be Ishvara – Master.

**Answer: By Yoga**

- Jivas Asanga like Ishvara….

| | |
|---|---|
| क्लेशकर्मविपाकैस्तदाशयैरप्यसंयुतः ।<br>पुंविशेषो भवेदीशो जीववत्सोऽप्यसङ्गचित् ।।१०५।। | According to Patanjali, isvara is a special purusa free from miseries, actions, birth and death, enjoyment and suffering and the latent impressions; isvara, like jiva, is non-attached and conscious. [Chapter 6 – Verse 105]. |

- Explains 4 – Klesha bihi….
- Because of ignorance, Jiva superimposes Kleshas on Atma. Does Adhyasa – Superimposition how?
- 4 – Belong to Prakirti – Mind / Buddhi.

  – Buddhi Product of Prakirtis.

**Mistake:**

- Attribute of Buddhi transferred to Purusha.
- Atmani Anatma Dharma Adhyasa.
- Atma + Buddhi very close.

**Example:**

- Crystal  Patika + coloured flower.

↑

Upadhi

- In proximity, Intimacy, Crystal appears to have colours. Colours transferred.
- Upa → Being closer.
- Aadhi → That which transfers its attributes.

  Attribute lender.
- Upadhi → Attribute transferer.
- 3 Sharirams – Upadhi – lender of Upadhis – Transferred to Atma.
- Sharirams attribute – Birth.
- Klesha = Attributes appear in Anatma.
- Because of Non – Discrimination… Viveka – Agrahanam .Lack of knowledge.
- Klesha, Karma belong to Buddhi Not Atma.

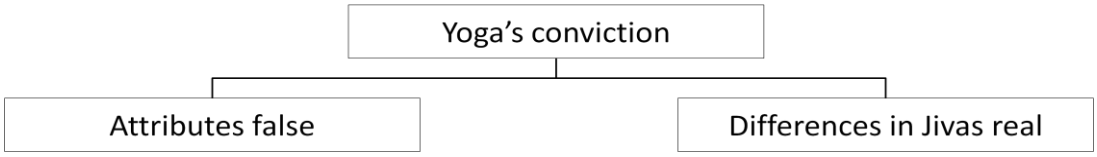
**Example :**

- Movement of train – attributed to my movement.
- Movement of earth – attributed to sun's movement.
- Phenomenon ….. Transferred epithet.
- I feel Gloomy / Happy / Emotions.

| | |
|---|---|
| असङ्गायाश्चितेर्बन्धमोक्षौ भेदग्रहान्मतौ ।<br>बन्धमुक्तिव्यस्थार्थं पूर्वेषामिव चिद्भिदा ।।१००।। | Unconsciousness is the nature of Prakrti (the primordial substance) which is ever-changing and composed of three modes, sattva, rajas and tamas. The prakrti functions for experience and release of the atman.[Chapter 6 – Verse 100]. |

- Jivatma – Samsari – Because of seeming attributes.

| Yoga | Vedanta |
|---|---|
| - Plurality of Jivas = Plurality of Attributes.<br>- Different Klesha, Karma, Vipaka, Aashaya. | - Difference superficial incidental.<br>- Jiva – only one.<br>- Attributes superimposed are false.<br>- False attributes can't be responsibility of Jivas.<br>- Attributes / Differences false.<br>- No difference among Jivas, alone is truth. |




- Corollary not derived properly by Yoga.
- If no differences between Jivatma / Paramatma – Vedantin will put sugar in mouth of Yoga.

**Verse 109 & 110 :**

| | |
|---|---|
| नित्यज्ञानप्रयत्नेच्छा गुणानीशस्य मन्वते।<br>असङ्गस्य नियन्तृत्वमयुक्तमिति तार्किकाः ।।१०९।। | The logicians deny the controlling power to Isvara, because he is detached. They invest him with the qualities of eternal knowledge, effort and desire. [Chapter 6 – Verse 109]. |

**Nyaya:**

- Definition of Ishvara.
- Refutes Yogas definition of Ishvara.
- Has self contradiction?

| Ishvara | Ishvara |
|---|---|
| Asanga | Niyantaa… controller |

- No controller without controlled.
- Can't be boss of no – one.
- Therefore Bosshood superimposed.

| Controller | Controlled |
|---|---|
| Swami | Dasa |

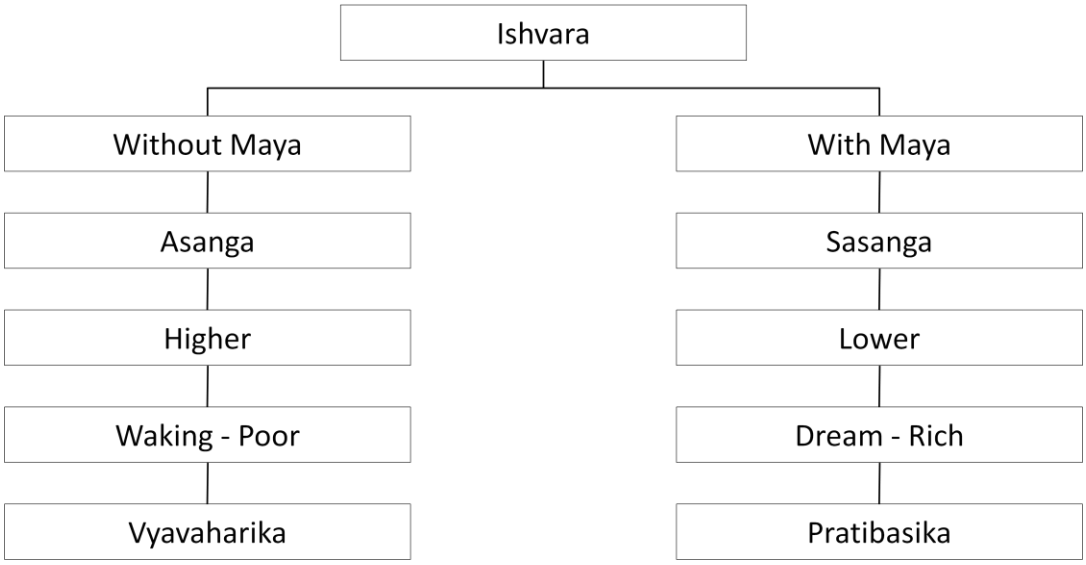
← Have relationship.

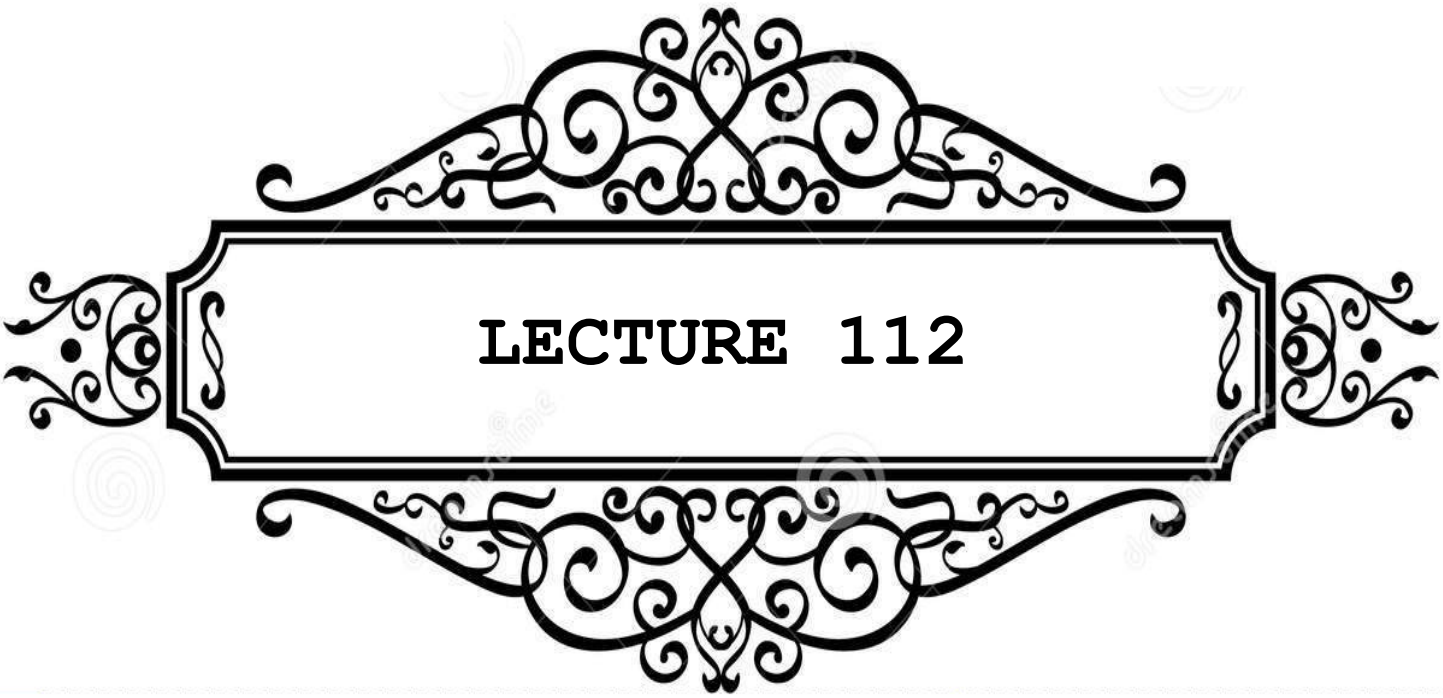
- Asanga – Means no Sambanda.
- How one Ishvara – Sambanda + Sambanda Rahitaha?

  Major problem of Yoga's Ishvara.

**Vedanta :**

- Vyavaharika Drishti – Ishvara = Maya Sahita, Sa Sangaha.
- Paramartika Drishti – Maya Rahitaha = Asangaha.





# LECTURE 112

## Lecture 112

- **Upto Verse 103:** Tvam Pada….
- **Verse 104 :** Tat Padartha – Paramatma Discussion.

**Other confusions:**

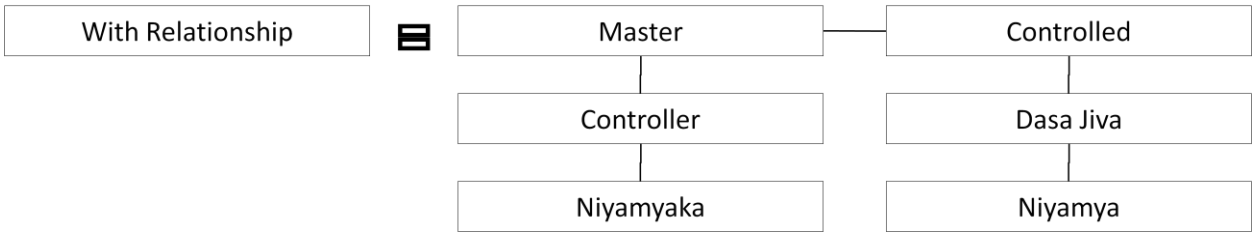
- Paramatma different from Jivatma.
- Jivatma = Paramatma – w.r.t. 3 factors.

  – Chaitanya Rupa Vastram, Being nature of consciousness.

- Sarvagatatvam – All pervasiveness.
- Asangatvam – Relationless.

**Ishvara:**

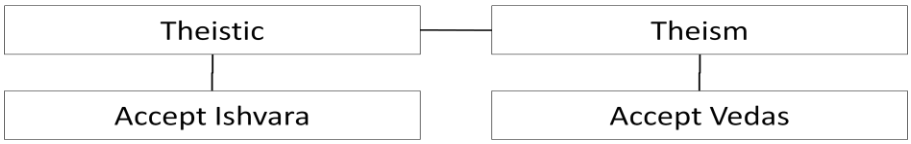
- Enjoys superior status because he is not affected by Klesha, Karma, Vipaka, Ashaya.
- Therefore controls Jivatma who is suffering + toiling.
- Verse 109 + 110 – Neiyayikas Ishvara Vada.
- Ishvara – Asanga – Relationless, Master, Controller of Jiva.



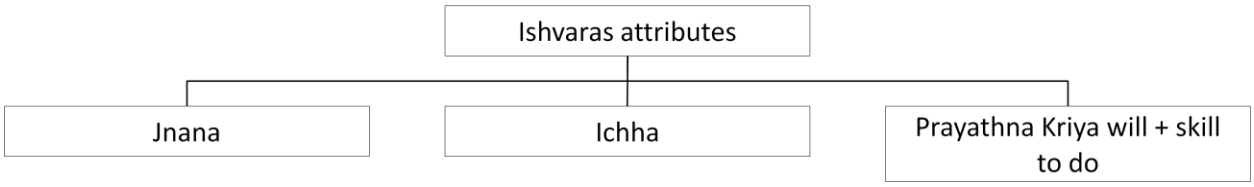

- Controllership of relationless Ishvara not possible.
- Relationless god is related to Jiva as master – illogical.
- Asanga – can't say – Niyamyaka.
- Controllership – relationlessness can't co-exist - Oxymoron….

- Veisieshika doesn't accept Yogas Ishvara.
- Nir Ishvara Vadi, Atheistic Theism.
- W.r.t Ishvara – atheist – doesn't believe in god.
- W.r.t Vedas – theism – accepts Vedas.
- **Buddha:** Atheistic Atheism.
- Doesn't accept Ishvara + Veda.

**Vedantin:**




- Visieshikas – no god.
- Here Nyaya = Tarquika ….. Defines god in his own way.
- God not Asanga, if Asanga, can't be controller of Jiva.
- If he controls, relation has come.
- Bagawan associated with world as creator, controller of Jivas, endowed with all properties. Not Nirguna pure Chaitanyam but Anantha Kalyana Guna Gunaika Nilayaha abode of all Virtues.




**Neiyayika :**

- Jiva also has 3 attributes (Verse 89).

| | |
|---|---|
| इच्छाद्वेषप्रयत्नाश्च धर्माधर्मौ सुखासुखे ।<br>तत्संस्काराश्च तस्यैते गुणाश्चितिवदीरिताः ।।८९।। | They state that not only consciousness, but also desire, aversion, effort, virtue, vice, pleasure and pain, and also the impressions are the attributes of the Atman. [Chapter 6 – Verse 89] |

- Jivas attributes – limited.
- Ishvaras attributes – limitless, Nityam.
- Nitya Jnana, Ichha, Prayathnasya --- Ishvarasya Gunaha Bavanti.

| Ishvara | Jiva |
|---|---|
| - Permanently omniscient.<br>- Nitya Guna.<br>- Without requiring Pramanam.<br>- Para + Apara Vidya eternally present.<br>- Guna Ateeta.<br>- No Punya Papam.<br>**Nyaya :**<br>- Only Nimitta Kaaranam of Ishvara.<br>- **Upadana Kaaranam:**<br>Param Anu (Sankya – Prakirti).<br>- Nimitta – Upadana Kaaranam different.<br>(Desk – carpenter) – lord taken from outside. | - Never omniscient.<br>- Acquired Guna in time Aguntuka Guna.<br>- Knowledge acquired, not from birth.<br>- Pramana Janya Jnanam.<br>- Only Apara Vidya.<br>- Samsara – Dharma / Adharma, Suham / Dukham.<br>- Punya Papam.<br>**Yoga:**<br>- Ishvara = Nimitta Kaaranam.<br>- Prakirti = Upadana Kaaranam .<br>**Sankhya – Veisishika :**<br>- No Ishvara at all.<br>- No Nimitta Kaaranam at all. |

| (1) | (2) | (3) | (4) |
|---|---|---|---|
| Nyaya : Tarquika | Vedanta | Purva Mimamsa | Sankya |
| - Tatasta Ishvara – only Nimitta Kaaranam.<br>- Param Anu – Upadana Kaaranam. | **Ishvara:**<br>- Nimitta + Upadana Kaaranam.<br>**Mundak Upanishad:**<br>- *Yathorthanabhi srijate…. [I – I – 7]* | - Ishvara not there.<br>- Committed to Vedic rituals.<br>- World eternal.<br>- No creator required. | - No Ishvara |

## 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 II 7 II

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. [I – I – 7]

| (5) | 6 | 7 |
|---|---|---|
| Yoga | Baudha | Veiseshika |
| **Ishvara :**<br>- Nimitta Kaaranam.<br>**Prakirti :**<br>- Upadana Kaaranam. | - No Ishvara.<br>- No Vedas. | - Accept Veda.<br>- No Ishvara.<br>- Atheistic Theism.<br>- Mukti guaranteed. |
| | Atheistic Atheism | |

**Verse 110:**

| | |
|---|---|
| पुंविशेषत्वमप्यस्य गुणैरेव न चान्यथा ।<br>सत्यकामः सत्यसंकल्प इत्यादिश्रुतिर्जगौ ।। ११०।। | They say that owing to his possessing these three qualities isvara is the lord of the universe. In support they quote the sruti verse: he has true desires and karma. [Chapter 6 – Verse 110]. |

**Yoga :**

- Jivatma + Paramatma have 3 common features.
- Chaitanya / Sarvagata / Asanga.
- Jivatma affected by uncommon features.
- Ishvara not affected by uncommon features.

**Nyaya:**

- Jivatma + Paramatma have common features.
- Sarvagatah – Many all pervading Jivas + Paramatmas.

  – Both essentially Dravyam – matter.
- Chaitanyam – Property of both of them.

**Sagunam :**

- Both have 9 Gunas (Verse 89) Nama, Ichha, Dharma, Adharma Samsara.
- Both Saguna but Ishvara has superior properties. Jiva has inferior properties.

| Ishvara | Jiva |
|---|---|
| - Nitya Jnanam.<br>- Nitya Ichha.<br>- Nitya Prayathna.<br>- Superior attributes.<br>**Vedanta:**<br>- Superior Chidabasa – because of superior Reflecting Medium.<br>- Because of superior attributes Paramatma has exhalted status.<br>- Visesha (exhausted) – Atma Pum | - Anitya Jnanam.<br>- Anitya Ichha.<br>- Anitya Prayathna.<br>- Inferior attributes.<br>**Vedanta :**<br>- Inferior Chidabasa because of inferior Reflecting Medium. |

- Dravyatvam, Sarvagatvam, Sagunatvam Same. All from Chandogya Upanishad.

## Chandogya Upanishad:

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ५

sa bruyannasya jarayaitajjiryati na vadhenasya hanyata etatsatyam brahmapuramasminkamah samahita esa atmapahatapapma vijaro vimrtyurvisoko vijighatsopipasah satyakamah satyasankalpo Yatha Hyeveha praja anvavisanti Yathanusasanam yam yamantamabhikama bhavanti yam janapadam yam ksetrabhagam tam tamevopajivanti. || 5 ||

In reply the teacher will say: 'the body may decay due to old age, but the space within [i.e., brahmapura] never decays. Nor does it perish with the death of the body. This is the real abode of Brahman. All our desires are concentrated in it. It is the self-free from all sins as well as from old age, death, bereavement, hunger and thirst. It is the cause of love of truth and the cause of dedication to truth. If a person strictly follows whatever the ruler of the country commands, he may then get as a reward some land or even an estate.'[VIII – I – 5].

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाँश्च लोका नाप्नोति सर्वाँश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच १

ya atmapahatapapma vijaro vimrtyurvisoko vijighatso 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.' [VIII – VII – 1].

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्विच्छामो यमात्मनमन्विष्य सर्वाँश्च लोकानाप्नोति सर्वाँश्च कामानितीन्द्रो हैव देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः २

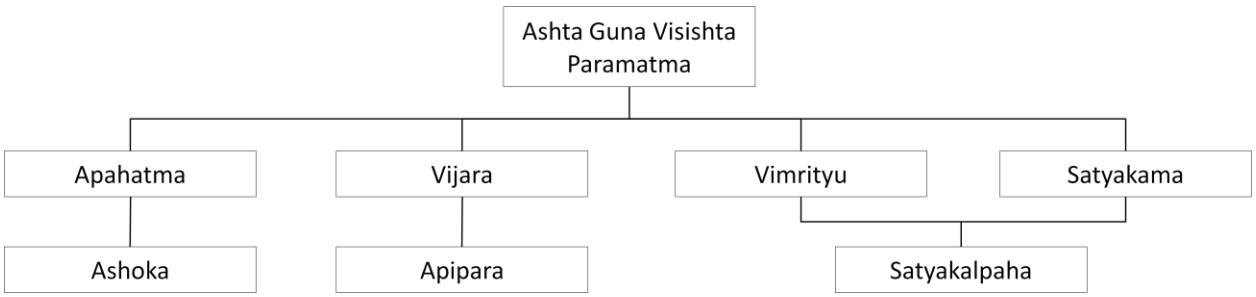
taddhobhaye devasura anubaubudhire te hocurhanta tamatmanamanvicchamo yamatmanamanvisya sarvamsca lokanapnoti sarvamsca kamanitindro haiva devanambhipravavraja virocano suranam tau hasamvidanaveva samitpani prajapatisakasamajagmatuh: || 2 ||

Both the gods and the demons came to know from people what prajapati had said. They said, we shall search for that self, by knowing which we can attain all the worlds and whatever things we desire.' with this object in view, indra among the gods and virocana among the demons went to Prajapati, carrying fuel in their hands. But they did not let each other know their plans. [VIII – VII – 2].

तौ ह द्वात्रिँशतं वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह प्रजापतिरुवाच किमिच्छन्तावावास्तमिति तौ होचतुर्य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाँश्च लोकानाप्नोति सर्वाँश्च कामान्यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते तमिच्छन्तावावास्तमिति ३

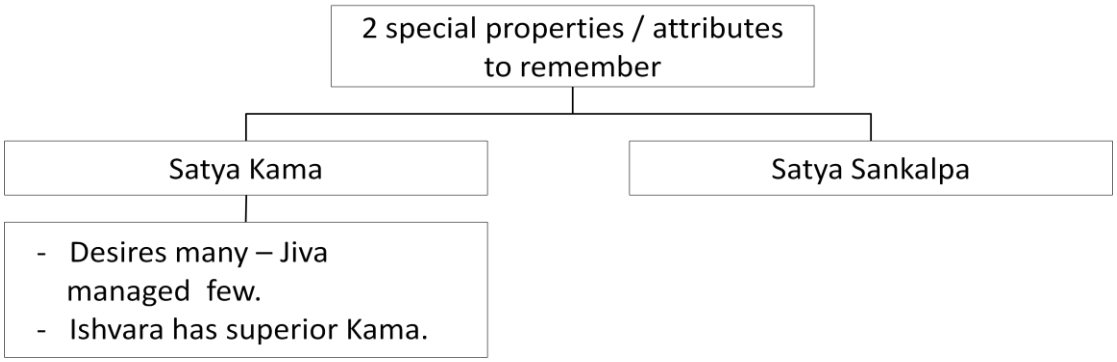
tau ha dvatrimsatam varsani brahmacaryamusatustau ha prajapatiruvaca kimicchantavvastamiti tau hocaturya atmapahatapapma vijaro vimrtyurvisoko vijighatso pipasah satyakamah satyasankalpah sonvestavyah savijijnasitavyah sa sarvamsca lokanapnoti sarvamsca kamanyastamatmanamanuvidya vijantiti bhagavato vaco vedayante tamicchantavavastamiti. || 3 ||

Both of them spent thirty-two years there living as brahmacarins. One day prajapati said to them: 'for what purpose are you staying here?' they replied" "''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 learned about the self and known it attains all worlds and all desires.'' sir, this is your message. We wish to know that self and this is why we are here.' [VIII – VII – 3].




- Ishvaras desires always fulfilled.

- All Sankalpas never obstricted, invalidated, ever valid.



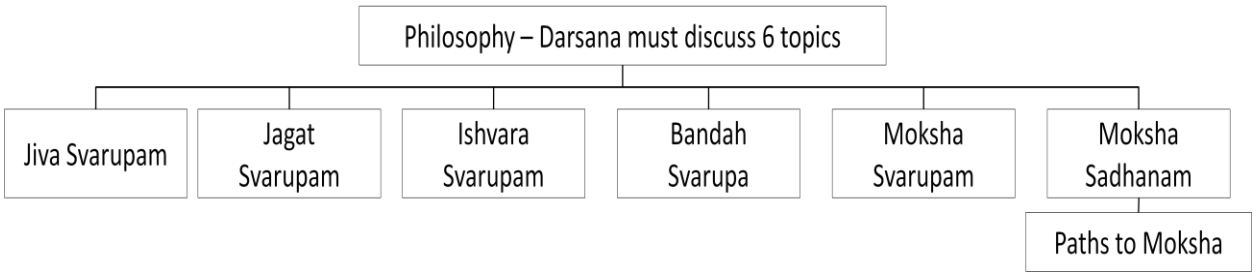

**Gita:**

| | |
|---|---|
| मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।<br>राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥९-१२॥ | Of vain hopes, of vain actions, of vain knowledge and senseless (devoid of discrimination), they verily are possessed of the delusive nature of Raksasas and Asuras. [Chapter 9 – Verse 12]. |

- Nyaya Darsana over, Veiseshika, Purva Mimamsa.
- Nir Ishvar Vadi no need to discuss.

**Verse 111 :**

| | |
|---|---|
| नित्यज्ञानादिमत्वेऽस्य सृष्टिरेव सदा भवेत् ।<br>हिरण्यगर्भ ईशोऽतो लिङ्गदेहेन संयुतः।।१११। | Isvara being endowed with eternal knowledge and other cognate attributes must be ever engaged in the creation of the world. He must therefore be Hiranyagarbha who is endowed with a subtle body. [Chapter 6 – Verse 111]. |




**Verse 111 + 112 :**

- Hiranya Garba Vadis.
- Hiranya Garba Upasakas.

**1st Job:**

- Negate Nitya Jnanavadis….
- If Bagawan has Nitya Prayathna, Ichha, what will be the tragedy.
- Ishvara will be perpetually creating the world.

- Constant creation will be consequence of Ichha Jnana Kriya Shakti. If all 3 operational creation will always be there. No Pralayam.

**Nyaya Dosha:**

- Constant Srishti – Human permanently active.
- No sleep – At individual level, Laya will be absent – Ishvara level, Pralaya absent.
- All scriptures talk about Srishti, Sthithi, Layam.
- If Jnanai, Ichha, Kriya, Prayathna knowledge, desire, activity permanent, there will be perpetual creation which is against all Veda Pramanam.

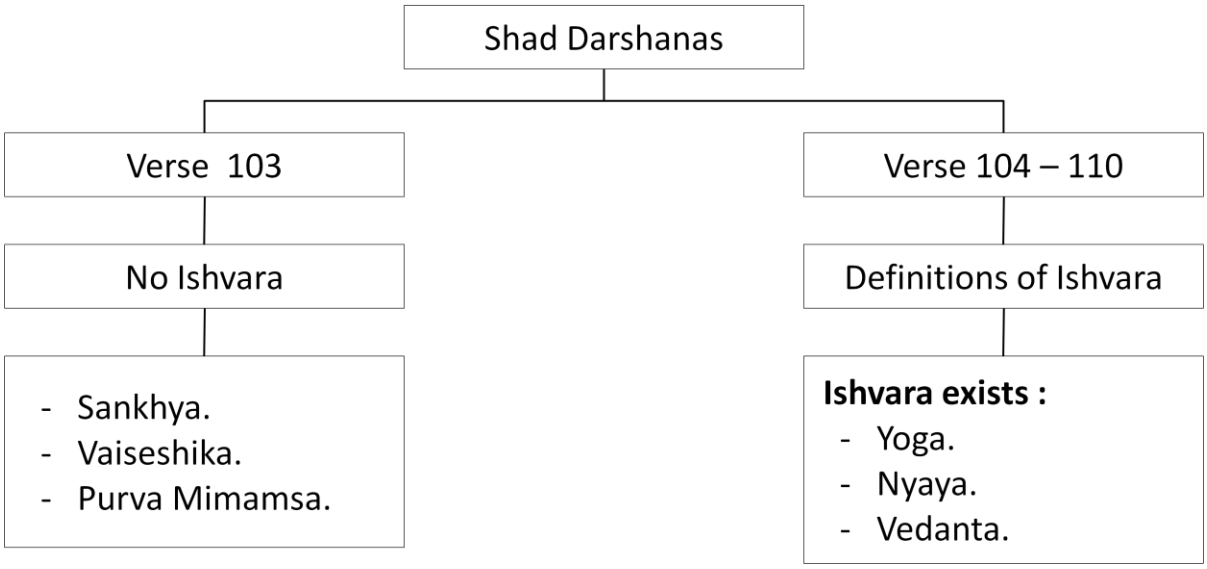
**Who is Ishvara?**

- Hiranyam = Gold
- Garbaha = Womb.
- One who has gold in his  womb ever shining like gold = Ishvara Svarnam eva Prakasham.

# LECTURE 113

**Lecture 113**

- Paramatma Vichara – Verse 104 onwards – Verse 110.
- Definition of Ishvara – from standpoint of other philosophies:




- Verse 111 onwards mirror systems their definition.

**Verse 112:**

| | |
|---|---|
| उद्गीथब्राह्मणे तस्य माहात्म्यमतिविस्तृतम्।<br>लिङ्गसत्त्वेऽपि जीवत्वं नास्य कर्माद्यभावतः ।।११२।। | The glory of Hiranyagarbha has been given in detail in the udgitha brahmana. He the totality of all subtle bodies, is not to be considered a Jiva because he is free from desire and Karma. [Chapter 6 – Verse 112]. |

**Hiranyagarbha Upasakas:**

- Linga Sharira Abhimani = Ishvara.
- Possesses omniscience within himself.
- Samashti Sukshma Shariram = total mind = total knowledge.
- Samashti Prana = Sarva Shakti.
- Therefore fit candidate to be Ishvara.
- Brihardanyaka Upanishad = 1$^{st}$ chapter – 3$^{rd}$ Brahman, Udgita Brahmanam.
- Hiranyagarbha – powers + titles given.

**Shanthi Mantra:**

| | |
|---|---|
| ॐ असतो मा सद्गमय ।<br>तमसो मा ज्योतिर्गमय ।<br>मृत्योर्मा अमृतं गमय ।<br>ॐ शान्तिः शान्तिः शान्तिः ॥ | Om Asato Maa Sad-Gamaya \|<br>Tamaso Maa Jyotir-Gamaya \|<br>Mrtyor-Maa Amrtam Gamaya \|<br>Om Shaantih Shaantih Shaantih \|\| |

Om, (O Lord) Keep me not in the Unreality (of the bondage of the Phenomenal World), but lead me towards the Reality (of the Eternal Self), (O Lord) Keep me not in the Darkness (of Ignorance), but lead me towards the Light (of Spiritual Knowledge), (O Lord) Keep me not in the (Fear of) Death (due to the bondage of the Mortal World), but lead me towards the Immortality (gained by the Knowledge of the Immortal Self beyond Death), Om, (May there be) Peace, Peace, Peace (at the three levels - Adidaivika, Adibhautika and Adhyatmika)..

Udgita Brahmanam.

Addressed to Hiranyagarbha

**Mahatmyam – glory of Hiranyagarbha :**

- Have Vedic support….

**Verse 112** :

- 2nd line – possible objection.

**Vedanta :**

- Sukshma Shariram – cause of all problems.
- Sthula Shariram – no problem.
- Dead body – no problem.
- Karana Shariram – no problem – Sleep experience

  – Ananda Svarupa.
- In Sukshma, Ahamkara is there.
- When active, Adhyasa takes place.
- Kartrutvam / Boktrutvam / Pranatvam….
- Loaded in Sukshma Shariram.

**Amrtabindu Upanishad :**

| | |
|---|---|
| मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।<br>बन्धाय पिष्यासक्तं मुक्तंये निर्विषयं स्मृतम् ॥ २॥ | mana eva manusyanam karanam bandhamoksayoh,<br>bandhaya visayasaktam muktam nirvisayam smrtam. \|\| 2 \|\| |

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense object is (the cause of) bondage and devoid of desire for objects is considered free. [ Verse 2 ]

**Verse 111 – 2nd line:**

- Hiranyagarbha associated with Samsara…
- How can he be glorified by Ishvara.

**Answer:**

- In his Linga Shariram, no Karma…, No Sanchita, Agami, Prarabda….
- Karma Abavat, Phala Abavat.
- Sukha Dukha Abavat, Samsara Abava ….

**Why Karma absent?**

- Kartrutva, Ahamkara Abavat – Adhyasa Abavat, Agyana Abavat ← Moolam.

| Cause | Effect |
|---|---|
| - Agyana.<br>- Ahamkara.<br>- Kartrutva.<br>- Karma. | - Ahamkara.<br>- Kartrutvam.<br>- Karma.<br>- Karma Phalam (Punya / Papam) |

- Phalam – Sukham – Dukham.
- Hiranyagarbha – Sarvagyaha – omniscient.
- Therefore no Agyanam, no Samsara.

**Gita:**

- When we are associated with Maya, Maya blinds us.
- When Bagawan associated with Maya, not bound.

| Jiva | Ishvara |
|---|---|
| - Slave of Maya.<br>- Both close to Maya.<br>- Hiranyagarbha – free, no Dvaitam / Samsara associated with Sukshma Shariram, he is free from Karma, Phalam, Sukham, Dukham. | - Master of Maya. |

- Therefore Hiranyagarbha = Ishvara = philosophy of Hiranyagarbhas.

**Verse 113:**

| | |
|---|---|
| स्थूलदेहं विना लिङ्गदेहो न क्वापि दृश्यते ।<br>वैराजो देह ईशोऽतः सर्वतो मस्तकादिमान् ।।११३।। | The worshippers of virat hold that no subtle body is seen without a physical body. So virat who has a physical body with head and other organs, is the real ishvara. [Chapter 6 – Verse 113]. |

**Virat Upasana :**

- Virat = Ishvara – not Hiranyagarbha.

**Verse 113 + 114 :**

- Sukshma Shariram can't function without support of Sthula Shariram.
- After death, Sukshma separated and surviving Sukshma Shariram = Spirit.
- Can't interact with world, Panchagni Vidya…
- Any interaction requires medium of Sthula Shariram.
- Heavenly experiences = Heavenly Sthula Shariram required.
- Until new Sthula Shariram comes, During transition, intermediary period, Jiva does not experiences pleasures.
- Even though Jiva has components.
- Chatvara Antahkarnani + 5 Jnanenindrya + 5 Karmenindriya + 5 Pranas…
- But Jiva can't experience….
- What is Purpose / function of Sukshma Sharira ?
- Purpose / Fruition of Sukshma Sharira depends on Sthula Sharira.
- Therefore Sthula Sharira must be given importance.
- No census taken of Sukshma Shariram.
- If Jivas same number, how population explosion?
- Jivas from other Lokas come here to cause population explosion.
- Total Jivas in Srishti same.
- Jivas from Svarga / Naraka / Bhu Lokas recycled.
- Jivas counted when they get prominent Sthula Shariram.
- Hiranyagarbha himself can function only when there is Samashti Sthula Shariram called Virat.

- Therefore Virat alone makes Hiranyagarbha powerful without Sthula Sharira cabinet, enclosure, Linga Deha functions, functioning Sukshma Shariram never seen.

**Brahma Sutra:**

- Sukshma Sharira for travel requires minute rudimentary body which is supposed to be there at death.
- Present body destroyed during death next physical body is received in rudimentary form.

**Brahma Sutra:**

| तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम् ।। 1 ।। | Tadantarapratipattau ramhati samparishvaktah prasnanirupanabhyam ।। 1 ।। |
|---|---|

In the matter of obtaining the next one (i.e body), the individual soul moves out enveloped (by the subtle elements), for so it is known from the question and its solution. [III – I – 1 ].

- Asti Soumya Purushasya Prayaha Tejasa Asi…

↑

Subtle minute body

- Sukshma can't function without Sthula Virat Shariram = Samashti Sthula Shariram.
- Samashti Sthula Prapancha + Chidabasa = Ishvara.

**What is greatness of Virat Ishvara?**

- Has 1000's of heads all over. Every head is his head. Not one neck with 1000's of heads hanging.
- Sahasra Sirsha Purushaha – not one neck.
- All heads of world are head of Virat Sahasra Pad…
- For Virat Jnani, any head he sees as Bagawan head… = Virat Darsanam
- Mastakam = Head.

**Verse 114 :**

| सहस्रशीर्षेत्येवं च विश्वतश्चक्षुरित्यपि ।<br>श्रुतमित्याहुरनिशं विश्वरूपस्य चिन्तकाः ।।११४।। | The sruti says that the form of virat is the form of the universe, extending in all directions with an infinite number of heads and eyes. So they meditate of Virat. [Chapter 6 – Verse 114]. |
|---|---|

**Purusha Suktam :**

| | |
|---|---|
| ॐ सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् ।<br>स भूमिं विश्वतो वृत्वा । अत्यतिष्ठद्दशाङ्गुलम् । १ | **Om sahasra-seershaa purushah sahasra-akshah sahasra-paath I**<br>**sa-bhoomim viswatho vrittwa atya-tishtath-dhasangulam II 1 II** |

He, the cosmic lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, pervading all the Universe, still extends ten inches beyond. [Verse 1]

- Sahasra Sirsa Purusha … Rig Veda – 1 – 10 - 19.
- Purusa Sutra originally in RigVeda also in Yajur, Sama Veda.

**Svetasvatara Upanishad:**

| | |
|---|---|
| विश्वतश्चक्षुरुत विश्वतोमुखो<br>विश्वतोबाहुरुत विश्वतस्पात् ।<br>सं बाहुभ्यां धमति सम्पतत्रै-<br>र्द्यावाभूमी जनयन् देव एकः ॥ ३॥ | **vishvatashchaxuruta vishvatomukho**<br>**Vishvatobahuruta vishvataspat**<br>**sam bahubhyan dhamati sampatatrai**<br>**rdyadvabhumi janayan deva ehah \| \| 3 \| \|** |

Though god, the creator of heaven and earth, is one only, yet he is the real owner of the eyes, faces, hands and feet in this universe. It is he who inspires them all to do their respective duties in accordance with the knowledge, past actions and tendencies of the various beings (with whom they appear to be associated). [Chapter 3 – Verse 3}

- Virat has eyes every where, mouth, hands, legs, heads every where.
- Teaching of Vishwaroopa Upasanas.
- Anishamchintakaha – Regular mediators repeatedly declare.

**Verse 115:**

| | |
|---|---|
| सर्वतः पाणिपादत्वे कृम्यादेरपि चेशता।<br>ततश्चतुर्मुखो देव एवेशो नेतरः पुमान् ।।११५।। | Then there are worshippers who object to the worship of virat on the ground that according to this conception of Virat even insects and worms will have to be regarded as isvara. So the four – faced brahma, the creator, is isvara and nobody else. [Chapter 6 – Verse 115]. |

- Chatur Mukha Brahma Upasakas.
- Greatness not because of number of legs.
- Centepede not Ishvara, Bahupadam not great virtue.
- Brahman = omniscient – 4 heads.
- 4 Vedas – not Diety.

**Verse 116:**

| | |
|---|---|
| पुत्रार्थं तमुपासीना एवमाहुः प्रजापतिः ।<br>प्रजा असृजतेत्यादिश्रुतिं चोदाहरन्त्यमी ।।११६।। | So say people who worship the creator brahma for obtaining children and quote passages which say, 'Brahma created the people'. [Chapter 6 – Verse 116]. |

- Srishti Karta Upasaka… Pray to lord for children.

- Brahmaji – Aadhi Srishti Karta therefore prayed to get children.
- Plurality of legs not cause of Ishvara status.
- Parents declare – Brahma alone in god.
- Ami – Amou.

**Sruti:**

- Prajapati – Prajaha Asrujaha.
- Brahma – alone created all living beings. Therefore creator – lord of universe.

| | |
|---|---|
| Krishna Yajur Veda | Hiranyagarbha Upasaka |
| Taittriya Yajur Veda | Virat Upasaka |
| Purva Vada Shaka | Chatur Mukha Brahma |

**Verse 117:**

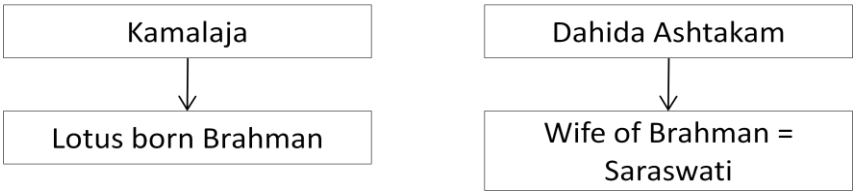
| | |
|---|---|
| विष्णोर्नाभेः समुद्भूतो वेधाः कमलजस्ततः ।<br>विष्णुरेवेश इत्याहुर्लोके भागवता जनाः ।।११७।। | The bhagavatas call visnu the only isvara because the lotus – born brahma issued from the navel of visnu. [Chapter 6 – Verse 117]. |

**Vishnu Bakta :**

- Brahma came out of Vishnus lotus.
- Kamalajaha – born out of lotus.

  - Special Karmaphalam.
- Represents Samashti Sukshma Prapancha.

**Saraswati – Sringeri Acharya :**




- Vidhyam Shudham cha Buddhim.

  ↓ ↓

  Knowledge Purity of mind

**Kamalajadayitastakam : Verse 4**

| | |
|---|---|
| विद्या-मुद्राक्षमालमृतघट-विलसत्पाणिपाथोजजाले<br>विद्यादानप्रवीणे जडबधिरमुखेभ्योपि शीघ्रं नतेभ्यः।<br>कामादीनान्तरान्-मत्सहजरिपुवरान्देवि निर्मूल्य वेगात्<br>विद्यां शुद्धाञ्चबुद्धिं कमलजदयिते सत्वरं देहि मह्यम्॥ ४॥ | vidyā-mudrākṣamālamṛtaghaṭa-vilasatpāṇipāthojajāle<br>vidyādānapraviṇe jaḍabadhiramukhebhyopi śighraṁ natebhyaḥ।<br>kāmādināntarān-matsahajaripuvarāndevi nirmūlya vegāt<br>vidyāṁ śuddhāñcabuddhiṁ kamalajadayite satvaraṁ dehi mahyam(4) |

- Daily Chant 4th Kamala Dahita – Madhyam Dehi Satwaram.
- May you give me Chitta Suddhi + Atma Jnanam.
- May I understand Panchadasi, instantly bless me.
- Kamalajaha = Brahma.
- Lotus came from Nabhi of Vishnu.
- Who represents Samashti Karana Sahita Chaitanyam – Ishvara.
- From navel of Vishnu – lotus came.
- From lotus – came Brahma.
- Vishnu Kaaranam for Brahma Utpatti.
- Vishnus is father, Kaaranam superior.
- Therefore Vishnu = real god. Brahma + Vishnu Upasakas over.

**Verse 118 :**

| | |
|---|---|
| शिवस्य पादावन्वेष्टुं शाङ्र्यशक्तस्ततः शिवः।<br>ईशो न विष्णुरित्याहुः शैवा आगममानिनः ।।११८।। | The saivas on the outhority of their agamas declare siva alone to be isvara, as according to tradition in the Puranas, visnu in spite of all his efforts could not discover the feet of siva. [Chapter 6 – Verse 118]. |

- Lord Shiva appeared in Vishwarupa in Thiruvanamalai…
- Vishnu + Brahma confused.

**Shiva:**

- Find my top – Brahma goes.
- Find my Bottom – Vishnu goes.

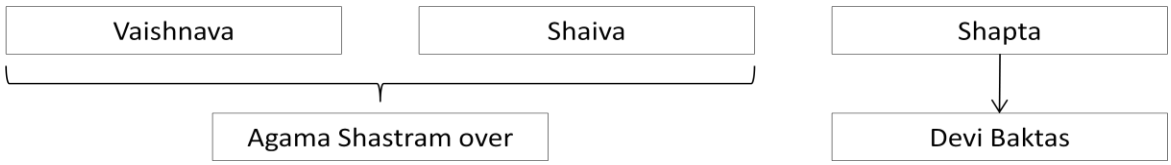
**Vishnu Sahasranamam :**

| | |
|---|---|
| वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी ।<br>श्रीमान् नारायणो विष्णुर्वासुदेवोऽभिरक्षतु ॥ १०८ ॥ | vanamālī gadī śārṅgī śaṅkhī cakrī ca nandakī ।<br>śrīmān nārāyaṇo viṣṇurvāsudevo'bhirakṣatu ।। 108।। |

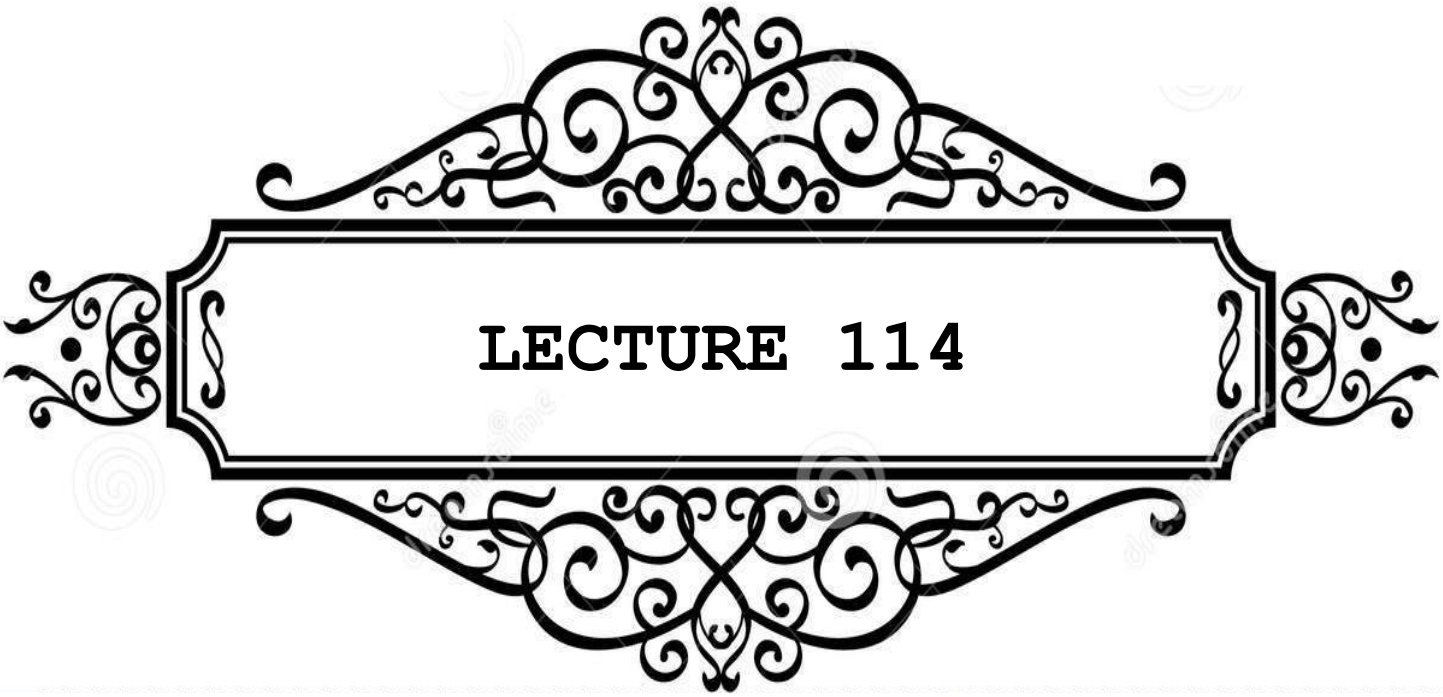
May Lord Narayan who took on the auspicious form of Vaasudeva, adorned with the garland of wild flowers grant me the protection from all sides with the mace, conch, the discuss the bow Sarngat and the sword Nandaki. [Verse 108]

- Sharangam → Vishnus will
- Ramas bow → Kodandaha
- Shivas bow → Bibakaha – Bhavapani
- Srangi → One carrying bow.
- Vishnu – finite – can't find final feet of Shiva.
- Shiva – infinite / real god.
- Jeeva Braheiva Na Apavaha.
- Jeeva – not infinite – different Jeeva Braheiva – Na – Pavaha.
- Shiva Baktas say – Shankara talking Dvaitam only. Don't know how to split properly.

**Verse 118 :**




- Commit mistake.
- When Agama over shadow's Vedas, they are in trouble.
- Agamas – Fantic Baktaas we are Veidikas Veda Pramana Smarthas. Not fanatic worship. Do all Pancha Ayatana Puja.



# LECTURE 114

**Lecture 114**

- Verse 118 Paramatma – Svarupa Vichara – Tat Padartha…
- Verse 104 – 110 – confused classical Darsanams.

  – Nyaya / Yoga / Tarqa Philosophies.

  – Hiranyagarbha, Virat, Chaturmukha Brahma - Vishnu, Shiva.

| Vishnu | Brahma |
|---|---|
| Kaaranam | Karyam |

- Failed in Shivas exam – didn't find head / feet…
- Brahma – told lie – got Shapam. Vishnu – admitted, couldn't find.
- Vishnu / Brahma – finite.
- Shiva – infinite.

**Advaitin :**

- Only one Ishvara differently named, Brahma / Vishnu / Shiva….

  - Not 3 gods.

  - 3 names of one god.

- Shiva – Vishnu – Devi – Agamas – nonvedic literature, cult.
- Our approach to Agama – respect Puja Vidhi useful for Chitta Shudhi.
- Temple construction based on Agama literature.
- In Veda, no temple mentioned.
- In Veda – Puja = Homa in Agni.
- Temples – Agama Pradhana not Veda Pradhana.

**Vedicas :**

- Absorbed Agama in Vedic style – absorbed Puja, temples, reject philosophy..
- Closest – Shapta Agama – Srividya followed by Vedanta.

- Shakti worship – Devi Agama.
- Puja – Achara – not negated by Vedantin.
- No Aikyam of Jivatma, Paramatma in Agama.

**Vedantin: Goal**

- Jivatma / Paramatma – Aikyam...
- Those attached to 28 Shaiva Agamas.
- Those attached to Vaishnava Agamas.
- Claim one finite, Saguna version as lord.

**Verse 119 :**

| | |
|---|---|
| पुरत्रयं सादयितुं विघ्नेशं सोऽप्यपूजयत् ।<br>विनायकं प्राहुरीशं गाणपत्यमते रताः ।।११९।। | The followers of the creed of ganesa say that the elephant-faced lord is the only ishvara for siva In order to conquer the demons of the three cities worshipped ganesa. [Chapter 6 – Verse 119]. |

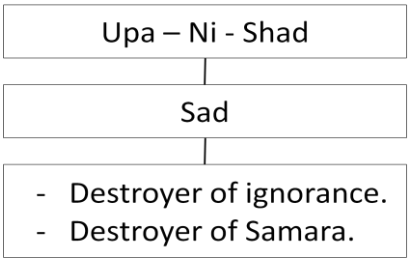
- Ganapati Bakta / Upasakas.
- Shiva conducted worship to destroy Tripura Asuras.
- Ganapatya = Name of system – Name of Baktaas.
- Tripura Samhara – Asura controlling.
- 3 cities Gold, Iron, Silver cities flying.
- Each ruled by Asura.
- Tripurari = Shiva = 3 Puram = Sharira.
- Trayam – Kaivalyam.
- 3 Puras = 3 fold Ahamkaras.
- Vishwa / Teijasa / Pragya – identified with them.
- Embodiment of Agyana / Kartrutvam / Boktrutvam / Bramatrutvam / Raaga – Dvesha – Karmas.
- How do you destroy Vishwa / Teijasa / Pragya by opening 3$^{rd}$ eye of wisdom.

**Mandukya Upanishad:**

| | |
|---|---|
| नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं<br>न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं<br>अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं<br>शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥ | nantah-prajnam na bahis-prajnam nobhayatah<br>prajnam na prajnana-ghanam na prajnam naprajnam<br>adrstam-avyavaharyam-agrahyam-alaksanam<br>acintyam-avyapadesyam-ekatma-pratyaya-saram<br>prapanco-pasamam santam sivam-advaitam<br>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-organs, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth. This is the atman and this is to be realized. [Verse 7]

- With knowledge of Turiyam = Vishwa / Teijasa / Pragya Burnt down.
- Burning = Falsification.
- Lord Shiva – undertook task of Tripura Samhara – invite special Devatas, Samba Shiva Ashtakam. Entire story in one Sloka…
- All Devatas come…
- One as Chariot, Bow, Arrow, Bowstring. Did Ganesha Puja…
- Shiva needs blessing of Ganesha to remove obstacles.
- Therefore Ganapati Superior.
- Sadayati… to Destroy.




- Avasadatyati is Sat.
- To destroy 3 flying cities – Tripuras.
- Vignesha – appropriate.
- Shiva – wants to be free from Vigna ( obstacles ). Prays to lord of obstacles – Vinayaka.

**Vinayaka:**

- Vigataha Nayakaha Yasmat Saha.
- Ultimate god beyond whom there Is no more god.

- Vishnu superior to Brahma.
- Shiva superior to Vishnu.
- Ganesha superior to Shiva.
- No one superior to Ganesha – ultimate god.
- Confusions endless.
- Verse 104 – 119 – Philosophies have different definitions.

**Verse 120 :**

| | |
|---|---|
| एवमन्ये स्वस्वपक्षाभिमानेनान्यथान्यथा।<br>मन्त्रार्थवादकल्पादीनाश्रित्य प्रतिपेदिरे ।।१२०।। | There are many other sects which try to declare their own favorite deity to be the supreme. They quote hymns from sruti and alleged traditions in support of their views. [Chapter 6 – Verse 120]. |

- Anjaneya Upasaka.. Each attached to his own Matam and Sympathises with others.
- Shaivas – definite – Vaishnavas will go to Naraka.

**Christian:**

- Swami – you will go to hell.

  – definite – sure?
- Where will you go? Heaven. When I go to hell, you won't be there I prefer hell in refer once to you.
- Kailash / Go Loka Brindavan / Special heavens.

| | |
|---|---|
| ॐ गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् ।<br>ज्येष्ठराजं ब्रह्मणाम् ब्रह्मणस्पत आ नः शृण्वन्नूतिभिःसीदसादनम् ॥<br>ॐ महागणाधिपतये नमः ॥ | Om Gannaanaam Tvaa Ganna-Patim Hava-Amahe Kavim Kaviinaam-Upama-Shravas-Tamam \|<br>Jyessttha-Raajam Brahmannaam Brahmannas-Pata Aa Nah Shrnnvan-Nuutibhih-Siida-Saadanam \|\|<br>Om Mahaa-Ganna-Adhipataye Namah \|\| |

Om, O Ganapati, To You Who are the Lord of the Ganas (Celestial Attendants or Followers), we Offer our Sacrificial Oblations, You are the Wisdom of the Wise and the Uppermost in Glory, You are the Eldest Lord (i.e. ever Unborn) and is of the Nature of Brahman (Absolute Consciousness); You are the Embodiment of the Sacred Pranava (Om), Please come to us by Listening to our Prayers and be Present in the Seat of this Sacred Sacrificial Altar. Om, our Prostrations to the Mahaganadhipati (the Great Lord of the Ganas).

- In rituals, Devatas offered oblations, their deities glorified, Artha Vada Stuti portion.

**Kalpa:**

- Gives know how – method of performing ritual.
- What material? Soma Yagya, Soma creeper – crushed, juice extracted, methodology of performance.

**Verse 121 :**

| | |
|---|---|
| अन्तर्यामिणमारभ्य स्थावरान्तेशवादिनः ।<br>सन्त्यश्वत्थार्कवंशादेः कुलदैवतदर्शनात् ।।१२१।। | There are many other sects which try to declare their own favorite deity to be the supreme. They quote hymns from sruti and alleged traditions in support of their views. [Chapter 6 – Verse 121]. |

- Each group worships Bagawan in different ways.
- Coconut broken on head, killing – Bali.

**Veidica :**

- Bagawan everything, not because Bagawans many. Bagawan represented in many ways.

**Vedantic highest concept:**

- Antaryami = Ishvara.
- Samashti Karana Sharira Pratibimba Chaitanya or Maya Sahita Pratibimba Chaitanyam.
- Hiranyagarbha = Samashti Sukshma Sharira Pratibimba Chaitanyam.
- Beginning from highest concept, smallest, Sthavara, plant, Inanimate.

- Objects – nonmoving objects.

**Advaitin:**

- Continue Puja. All groups we accommodate.
- Kula Devata – Ashvatta Vriksha.
- Vamsha plant – Moongil – Bamboo (Yadu Raghu Vamsha family).
- Bavana important, worshipping deity not important.
- Form is god means god is finite.
- Form is symbol to represent infinite. Propitiate family deity for all functions.
- Violated Svadharma, omission giving Karma Phalam.
- Ishvara analysis as part of Tat Padartha analysis.

**Verse 122 :**

| | |
|---|---|
| तत्त्वनिश्चयकामेन न्यायागमविचारिणाम् ।<br>एकैव प्रतिपत्तिः स्यात्साप्यत्र स्फुटमुच्यते ।।१२२।। | Those who are desirous of ascertaining the real truth study the sruti and logic. Their conclusion is the same, that isvara is one only and this fact we have set forth in this chapter. [Chapter 6 – Verse 122]. |

- Ishvara according to Vedantin Verse 122 – 209 – 90 Verses.
- Tat Padartha Nischaya = take whole scriptures to arrive at conclusion.
- Some take part as whole.

**Taittriya Upanishad:**

- Annam / Prana / Mano / Vigyanam accepted as Purusa.
- Verse 118 **–** Agama different from Veda.

**Nyaya:**

- Systematic, logical analysis….. Conclude all pervading god is in that Loka… contradiction evident.
- Loka also Anityam – Vedantin.
- Take “Sruti, Yukti, Anubava”

**Verse 123 :**

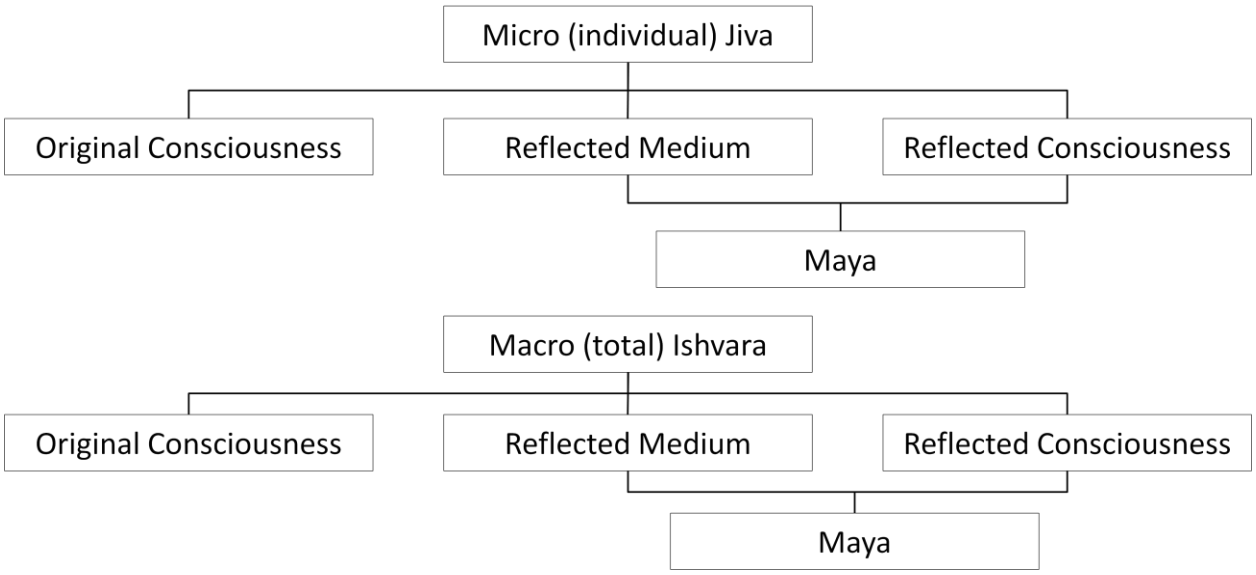
| | |
|---|---|
| मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्।<br>अस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ।।१२३।। | The sruti says that maya is prakrti, the material cause of the universe and the lord of Maya is the great Isvara who pervades the whole universe, consisting of sentient and insentient objects which are like parts of that Isvara. [Chapter 6 – Verse 123]. |

- Basis for Ishvara Svarupa Nirnaya.

**Svetasvatara Upanishad:**

| | |
|---|---|
| मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।<br>तस्यवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १०॥ | mayan tu prakritin vidyanmayinan cha maheshvaram<br>tasyavayavabhutaistu vyaptan sarvamidan 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].




- Crucial component Reflected Medium.
- Ishavara = Maya Pratibimbita Chaitanyam Reflected Consciousness obtaining in Maya.
- Maya (Reflected Medium) + Maya (Reflected Consciousness) = Ishvara.
- Whenever Reflected Consciousness is there Adhishtana Original Consciousness must be there. Can't leave reflection at home in mirror and come to class.

**My Analysis:**

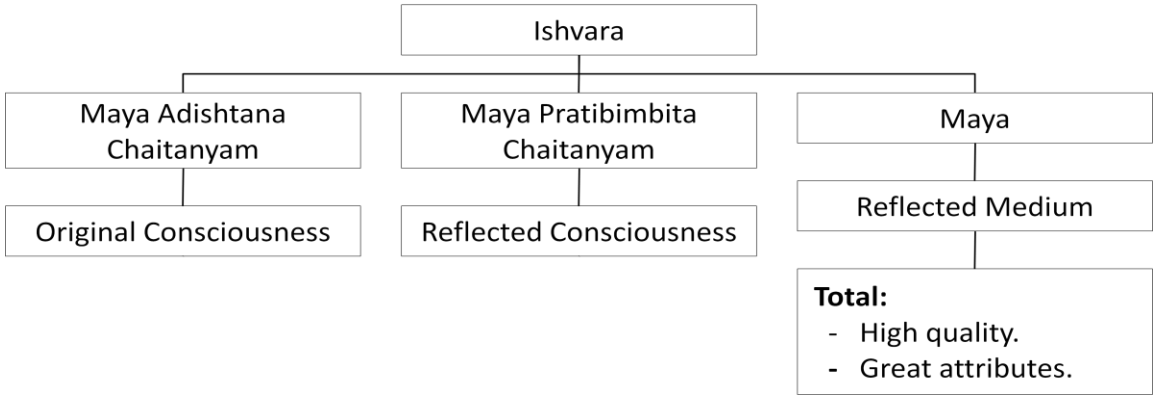
- Original nature in sleep – Adhishtanam Veshams in Waking + Dream.

**Shanti Mantra:**

| | |
|---|---|
| ॐ पूर्णमदः पूर्णमिदं पूर्णात्पुर्णमुदच्यते<br>पूर्णश्य पूर्णमादाय पूर्णमेवावशिष्यते ॥<br>ॐ शान्तिः शान्तिः शान्तिः ॥ | om puurnnam adah puurnnam idam puurnnaat purnnam udacyate<br>puurnnashya puurnnam aadaaya puurnnam eva avashissyate<br>om shaantih shaantih shaantih. |

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

- From Poornam, finite can't come therefore illusion appearance like dream. "My nature" – formless in sleep.
- Reflection can't exist without original. Yatra Yatra Reflected Consciousness – Tatra Tatra Original Consciousness.




- Svetasvatra introduces Ishvara = Mayi.

# LECTURE 115

## Lecture 115

**Introduction :**

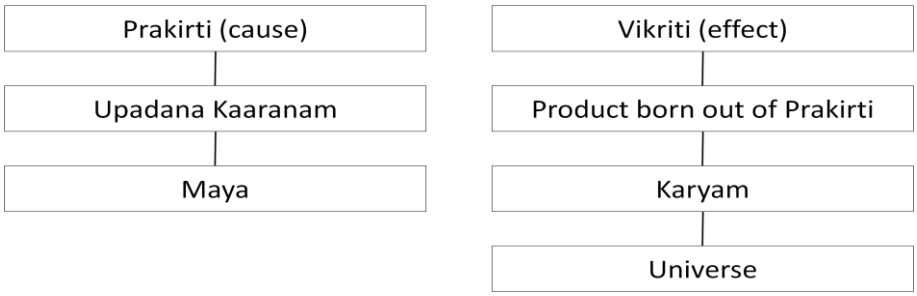
| Verse 104 – 122 | Verse 123 – 209 |
|---|---|
| - Ishvara as per other systems. | - Vedanta Ishvara. |

**Svetasvatara Upanishad :**

| | |
|---|---|
| मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।<br>तस्यवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १०॥ | mayan tu prakritin vidyanmayinan cha maheshvaram<br>tasyavayavabhutaistu vyaptan sarvamidan 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 from his parts. [Chapter 4 – Verse 10].

- Belongs to Krishna Yajur Veda Shankara Bashyam Available.
- Maya = Prakrti, material cause of universe.
- Gold – material cause of ornament.
- Wood – material cause of furniture.




- May you know Prakirti cause of universe is “Maya”.
- In other places Brahman mentioned as material cause and instrumental cause.
- Brahma = Nimitta + Upadana Kaaranam.
- Mundak Upanishad = Spider Example.
- Taittriya Upanishad + Brahma Sutra – Brahman is Upadana Kaaranam.
- Both correct because Maya has no existence without / separate from Brahman.

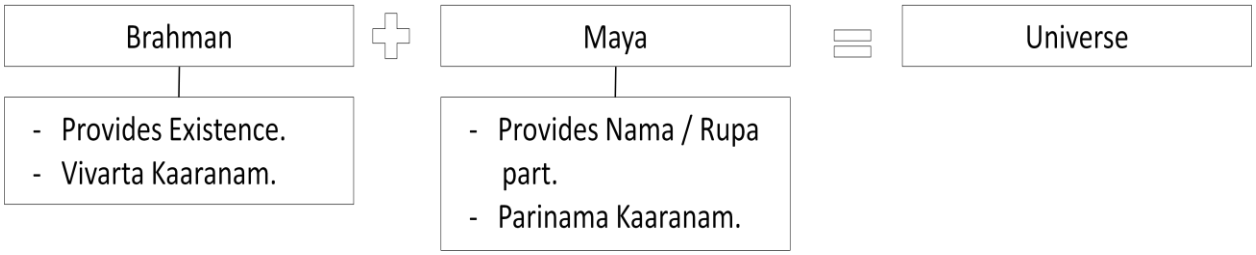
- Maya is superimposed on Brahman because Maya is Mithya.
- Essence / content / Isness / substance behind Maya is Brahman.

**Maya :**

- Cumulative, Avyakruta Nama Rupa does not have substantiality of its own.
- Non separate from Brahman therefore we say Brahman is cause.
- Maya is

  ↓

  Isness belongs to Brahman.
- Maya backed by Brahman is material cause.




**Technical Analysis:**

- Maya = Parinama Upadana Kaaranam.
- Brahman = Vivarta Upadana Kaaranam.

**Who is Ishvara?**

**Svetasvatara Upanishad :**

| | |
|---|---|
| मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।<br>तस्यवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १०॥ | mayan tu prakritin vidyanmayinan cha maheshvaram<br>tasyavayavabhutaistu vyaptan sarvamidan 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 from his parts. [Chapter 4 – Verse 10].

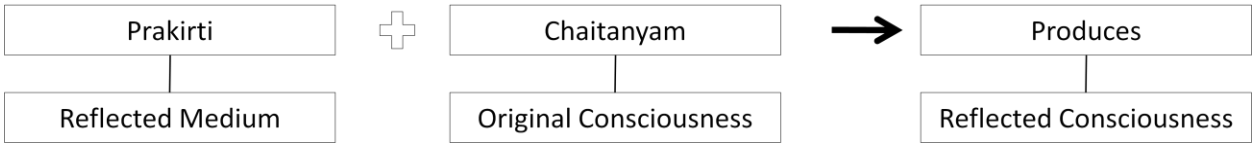
- Ishvara is Brahman Chaitanyam reflected in Maya… Pratibimba Chaitanyam = Abasa.
- Ishvara = 3 factors.

- Original Consciousness + Reflected Consciousness + Maya.

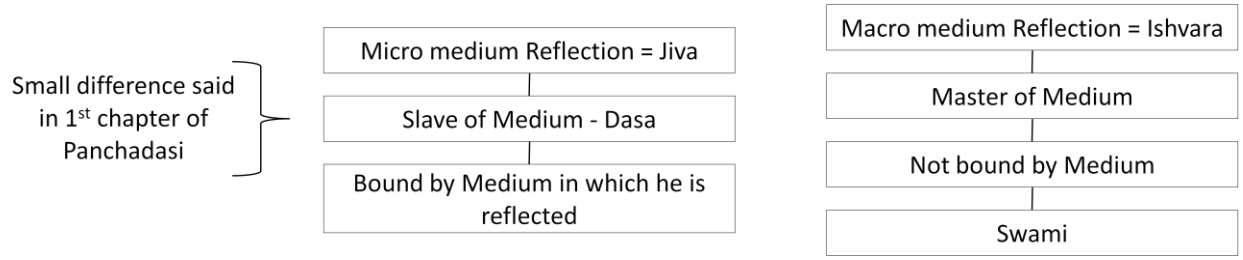
  ↓

  All pervading ….. Present where Reflected Consciousness is present.

- By Baga Tyaga Lakshanaya we say Reflected Consciousness is Ishvara.
- Mayanim = Maya Sahita Pratibimba Chaitanyam.



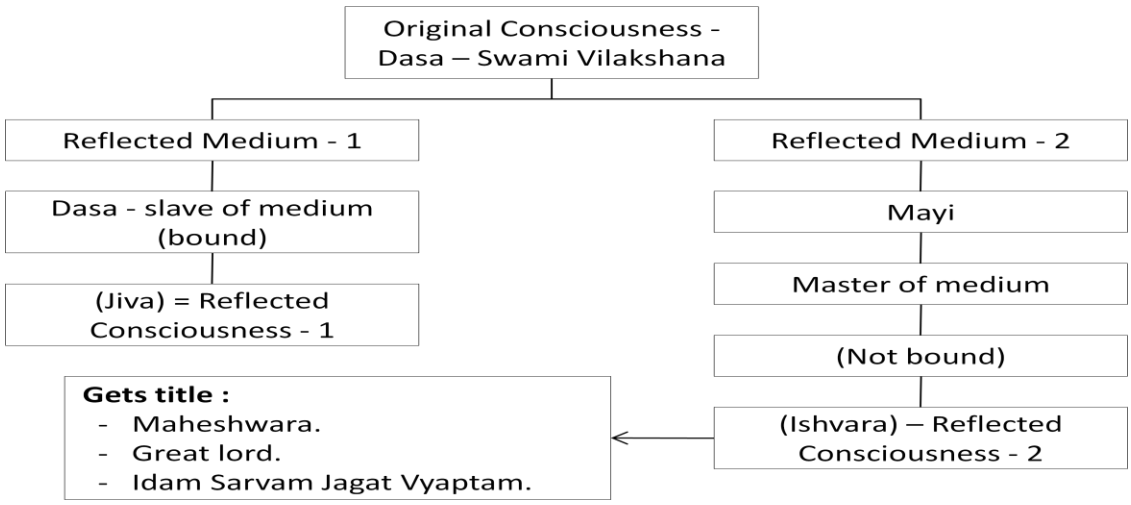

- Therefore Reflected Medium + Original Consciousness + Reflected Consciousness = Ishvara.
- Jiva = Reflected Consciousness … Reflected in individual, finite medium.




- Both belongs to reflection only.
- Original Consciousness – Not Dasa / Swami.

  – Dasa Swami Vilakshana.

- Mayi = Master of Reflected Medium.



- Why Pratibimba Chaitanyam pervades universe?
- Everything in creation is product of Maya.
- Maya Pratibimbita Chaitanyam pervades whole creation. Pratibimbita Chaitanyam in every individual is called Jiva. Ishvara alone obtains in all individuals of Jiva.

**Gita :**

| | |
|---|---|
| अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।<br>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]. |

- I alone appear in all Jivas as reflections.
- Individual reflection – called Avyayam (part) of total reflection.
- Therefore Idam Sarvam Jagatam Vyaptam.
- World full of individual reflection which is part of total reflection Ishvara.

**Verse 124:**

| | |
|---|---|
| इति श्रुत्यनुसारेण न्याय्यो निर्णय ईश्वरे।<br>तथा सत्यविरोधः स्यात्स्थावरान्तेशवादिनाम् ।।१२४।। | The correct definition of Ishvara is available from the sruti text. Then there will be no clash with even the worshippers of trees and so forth as Ishvara.<br>[Chapter 6 – Verse 124]. |

- Mistake of Tarqa / Nyaya / Yoga is to depend of logic.

**Nyaya:**

- I have enough logic to establish Ishvara.

**Vedanta:**

- Accepts Ishvara. Disagrees with logic to prove Ishvara. Finds fallacy in logic.

**Brahma Sutra:**

| | |
|---|---|
| जन्माद्यस्य यतः । | Janmadyasya yatah |

That (is Brahman) from which (are derived) the birth etc. Of this (universe). [ I – I – 2 ].

**Nyaya:**

- 3 steps of logic / reasoning to claim Ishvara.

**Vedantin:**

- Primary Pramanam – Sruti alone. Supporting logic accepted. (Sambava Yukti) Sruti Anusarena O.K.
- Nischayaktam Yukti.

**Primary logic not acceptable:**

- Tarqui – field – Pauresheya Vishaya.
- Ishvara – Apauresheya Vishaya.

**Logic :**

- Time and space – integral part of creation.

**Cause:**

- Was there before arrival of time & space / beyond time & space.

**Ishvara:**

- Trans time + space.
- Logic works only within time & space because logic is based on observation data collection within time + space therefore logic can never transcend time + space.

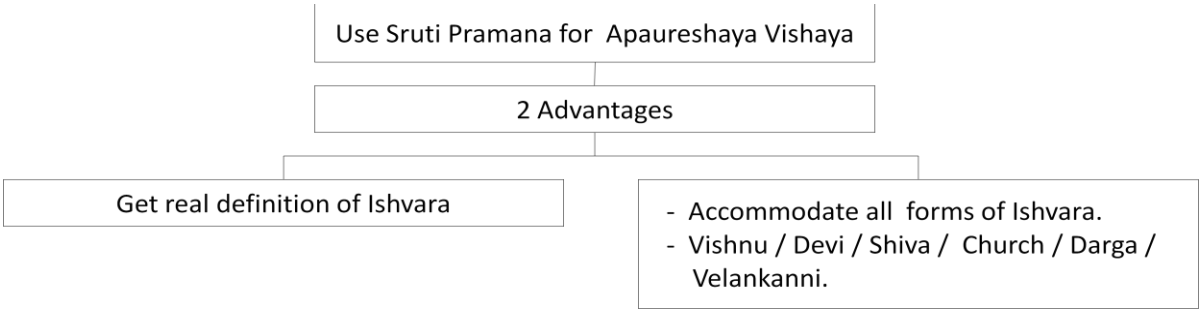
**Mandukya Upanishad:**

| | |
|---|---|
| ॐ इत्येतदक्षरमिदꣳ सर्वं तस्योपव्याख्यानं<br>भूतं भवद् भविष्यदिति सर्वमोङ्कार एव<br>यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ॥ १॥ | aum, aum - ityetad - aksaram - idam sarvam<br>tasyopa - vyakhyanam bhutam bhavad-bhavisyad iti<br>sarvam-onkara eva, yac-canyat-trikalatitam<br>tad-apy-onkara eva \|\| 1 \|\| |

Harih aum. Aum, the world, is all this. A clear explanation of it is (the following): all that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, aum [ Chapter 1 – Verse 1 ].

**Omkara Ishvara:**

- Metaphysics.
- Not within physics.
- Using Tarka for Ishvara definition like using eyes to hear sound.




**Others definition:**

- Theology of exclusive vision, fanatic.
- Totality can accommodate, plant, ant, elephant, monkey, snake.

**Verse 121:**

- Tree – worshipped by males only.
- Female prepare Neiveidyam.

**Verse 125:**

माया चेयं तमोरूपा तापनीये तदीरणात्।
अनुभूतिं तत्र मानं प्रतिजज्ञे श्रुतिः स्वयम् ।।१२५।।

The tapaniya upanisad declares maya to be tamas or darkness. The empirical experience of all is evidence for the existence of maya, says the sruti.
[Chapter 6 – Verse 125].

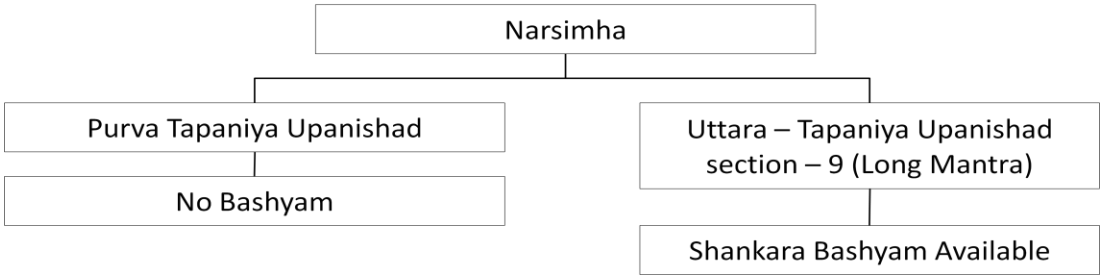
- Ishvara = Maya Pratibimbita Chaitanyam.

↓

Introduced In Svetashwara Upanishad.

**What is Maya?**

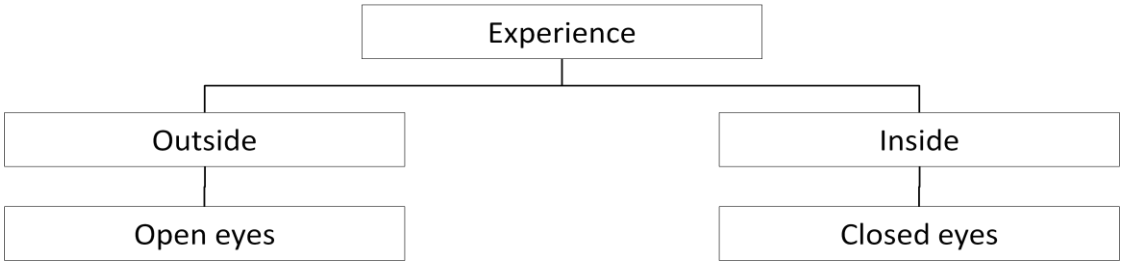
- Verse 125 – 151 – Maya – 27 Verses.
- In 10 Upanishads Maya not defined.




- Maya is of nature of Tamas.

- Brahman is of nature of Prakasha – Jyothi.
- Maya Yiam Tapo Rupaat.
- Maya – Directly experienced (Anubuti) by everyone.

  – No proof required.
- Pramanam = Proof for its existence.
- Whatever you experience = Maya.

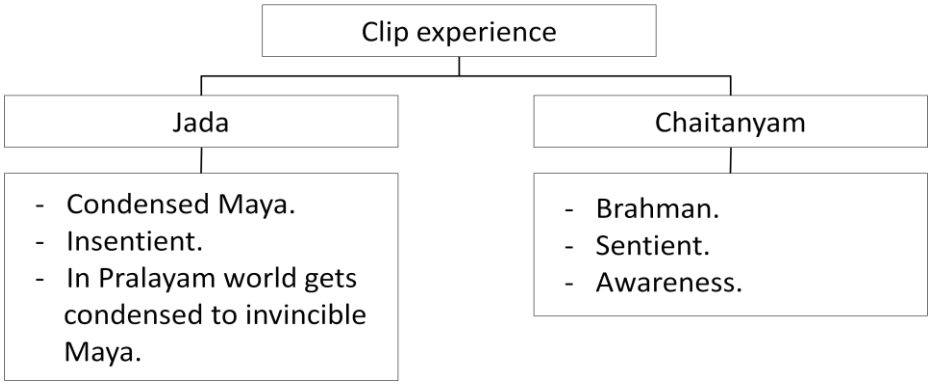



- How do you say Maya is experienced directly?

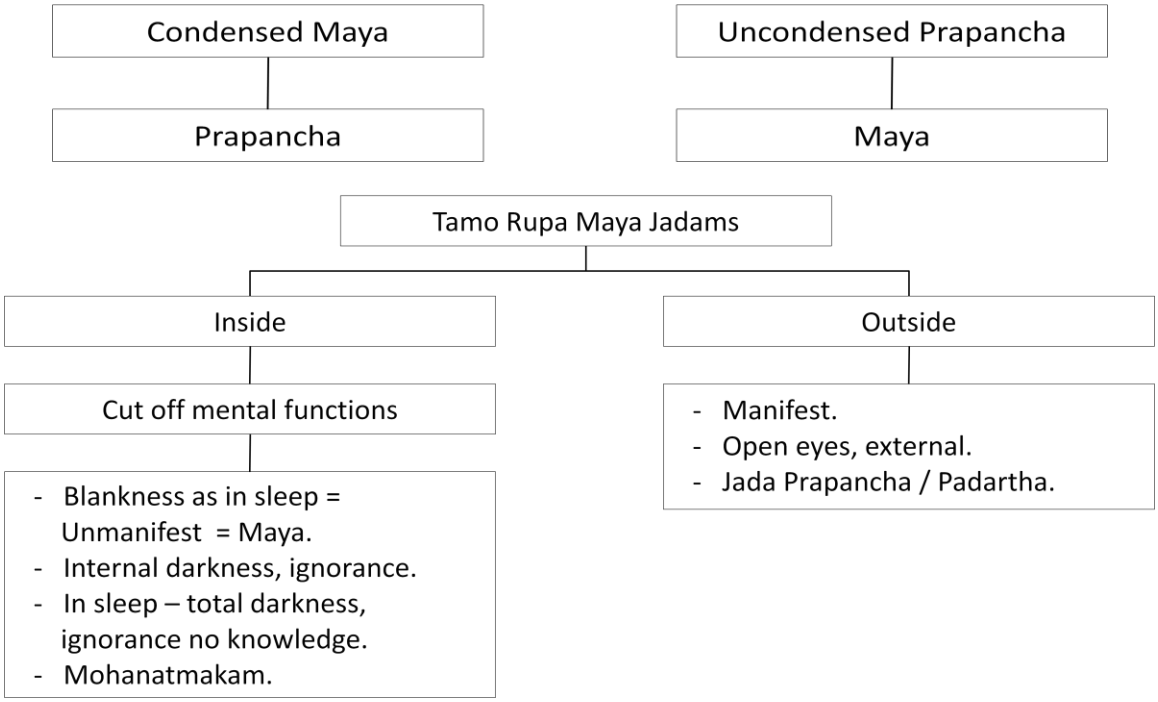
**Verse 126 :**

| | |
|---|---|
| जडं मोहात्मकं तच्चेत्यनुभावयति श्रुतिः ।<br>आबालगोपं स्पष्टत्वादानन्त्यं तस्य साऽबवीत् ।।१२६।। | The sruti points to the universal experience of the insentient and illusory nature of maya, as displayed by persons of undeveloped intellect, such as children and dullards. [Chapter 6 – Verse 126]. |

- Entire Jada Prapancha outside is condensed form of Maya – Nama – Rupa, crystallized form.
- World = Jada = Achit = Inert = Insentient = Maya.
- Chit = Brahman = Chaitanyam.




- In Srishti Kala, invisible Maya is in Srishti Kala Prapancha.




**Maya:**

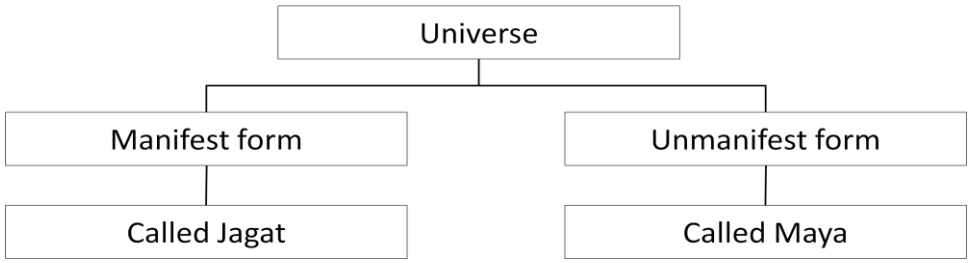
- Anything experienced, inside / outside.

**What is Brahman?**

- One conscious, asking question.

**Questioner:**

- One who is conscious of external Jada Prapancha + internal darkness.
- I – the Awaring principle is Brahman / consciousness / Chaitanyam.
- To experience Maya, what effort required?
- Close eyes / open eyes – experience only Maya.
- Everyone experiencing Maya everywhere all the time – No proof required.
- Illiterate + literate all experience.



# LECTURE 116

## Lecture 116

**Introduction :**

- Tad Padartha – Paramatma Vichara.
- Initially Vidyaranya talks about Paramatma visualized by Yoga, Nyaya, Hiranyagarbha, Virat Upasakas.

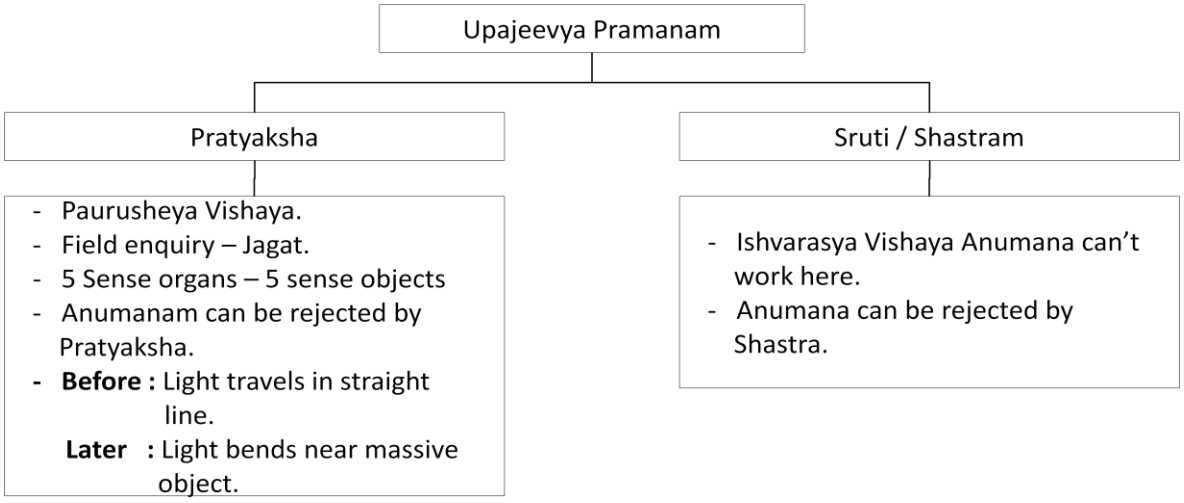
**Vedantic approach:**

- Get clear idea of Ishvara only from Sruti. Intellect won't accept without reason – use Yukti, Anubava, Tarqa as supplementary.
- Reason subservient to Sruti – Not blind belief.

**Scientist:**

- Reason valid if data collected through Pratyaksha. (Primary Pramana) Pratyaksha deals with Paurusheya Visesha.

| | Science | Vedanti |
|---|---|---|
| **Primary Pramanam** | - Pratyaksha (Upajeevya higher) | - Sruti (Upajeevya higher) |
| **Secondary Pramanam** | - Reasoning (Yukti).<br>- Anumanam (inference).<br>- Upajeevi. | - Reasoning |
| **Without Data** | - Speculation, wishful thinking, not valid. | |

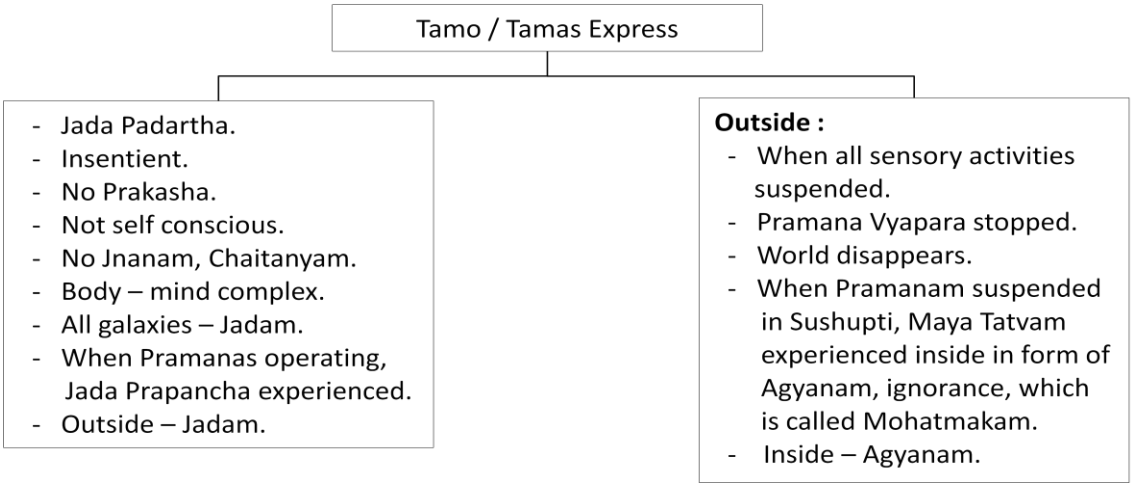


**Svetasvatara Upanishad:**

- Introduces Maya and Ishvara.
- Maya Pratibimbita Chaitanyam = Ishvara.
- Consciousness associated with Maya.
- Consciousness is master of Maya.

| Maya | Ishvara |
|---|---|
| **Definition :**<br>- Narsimha Uttaranya Tapania Upanishad [Section 9]<br>- Maya Cheyam Tapriyetadimath.<br>- Maya is nature of Tamas and Brahman is Nature of Chaitanyam. | **Definition :**<br>- Svetasvatara Upanishad. |

**What is Tamo Rupam?**




- What is inside as Agyanam, outside as Jadam is called Maya.
- What is proof? Our experience.
- Anubava is Pramanam – no Sruti, Yukti required.
- Sruti reveals through our own Anubava.

**Maya:**

- All bodies seen outside. I do not see your Chaitanyam / Brahman because it is only one.

- As far as my experience is concerned all are Jada Tatvam.
- Shabda, Sparsha, Rupa, Rasa, Gandha belong to Jada Tatvam Maya only.
- Bala – (Baby – small illiterate) to Gopala (illiterate man – didn't go to Schools).
- Maya – feminine gender.
- Tatu Maya Tatvam, Jadam, Mohatmakam Bavati.

**Verse 127:**

| | |
|---|---|
| अचिदात्मघटादीनां यत्स्वरूपं जडं हि तत् ।<br>यत्र कुण्ठीभवेद्बुद्धिः स मोह इति लौकिकाः ।।१२७।। | The nature of the poet and other inert objects exhibits insentiency (which is a characteristic of Maya). People say that the intellect feels shy to fathom the depths of Maya. [Chapter 6 – Verse 127]. |

**Definition of Maya:**

**In Verse 126:**

- 2 expression of Maya – Tamo – Jada Rupa – external, Mohaha – internal expression.

**Definition of Jadam:**

- What we experience as nature, insentient objects like pot is Jadam.
- Achit – Atma Ghatadinam Yat Svarupa Rupa Tatu Jadam Bavati.
- Insentient objects like pot.

**Mohaha:**

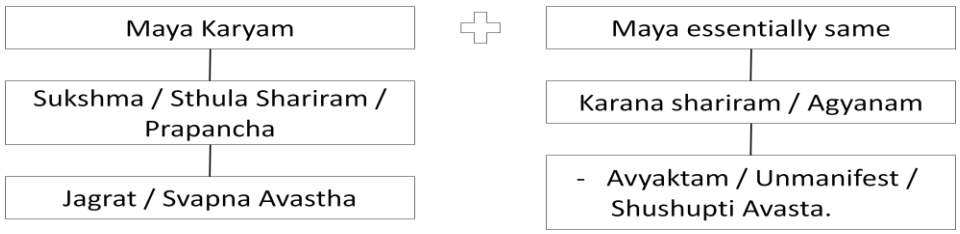
- Yatra Buddhi Kunti Bavet.
- Becoming non-functional, incapable of operation, stultification = Kunti Bavanam.
- Agyanam is that condition, when Buddhi becomes incapable of functioning.
- Ignorance is that field in which intellect becomes inoperative, can't do anything.
- Saha Mohaha = Agyanam.

**Worldly Definition:**

- Maya = Jadam Vastu outside + Ignorance inside.

**Technical hint in Narsimha Tapania:**

- Jada Prapancha – Don't call it Maya, but Maya Karyam.
- Manifest form of Maya = Prapancha can be referred as Maya.
- Bangle can be referred as bangle or gold.
- Gold appearing as Maya bangle.
- Karya – Karana Yuktoho Abhedad.
- Prapancha Maya iti Uchyate.
- World = Maya Karyam.




- Kaaranam alone appears as Karyam.
- Therefore we say world is Maya – compromised definition.

**Strictly:**

- Whole Jada Prapancha in unmanifest form called Maya.
- Manifest / unmanifest form same.
- Ice + water – interchange.
- 2 words – one substance.
- Ice – solidified = Maya = Unmanifest.
- Water – Liquefied = Maya – Jada Prapancha = Manifest.
- What is common to both = Jadatvam.
- Subtle difference Maya Karyam + Maya based on manifest / unmanifest.

**Verse 128:**

| | |
|---|---|
| इत्थं लौकिकदृष्ट्यैतत्सर्वैरप्यनुभूयते ।<br>युक्तिदृष्ट्या त्वनिर्वाच्यं नासदासीदिति श्रुतेः ।।१२८।। | All people admit in their experience existence of Maya. From the logical point of view maya is inexplicable. Sruti too declares it to be neither existence nor non-existence. [Chapter 6 – Verse 128]. |

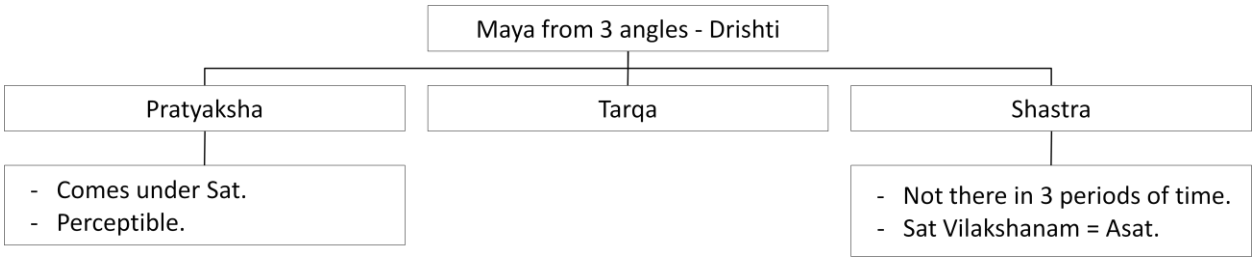
**Maya:**

- Available in form of universe which is available for experience through Pratyaksha Pramana.
- Pratyakshya Drishtya

  ↓

  Maya available

**Technical field :**




**Shastra Angle:**

**Katho Upanishad:**

| | |
|---|---|
| मनसैवेदमाप्तव्यं नेह् नानाऽस्ति किञ्चन ।<br>मृत्योः स मृत्युं गच्छति य इह् नानेव पश्यति ॥ ११॥ | manasai-vedam aptavyam, neha nanasti kincana,<br>mrtyoh sa mrtyum gacchati, ya iha naneva pasyati. \|\| 11 \|\| |

Since the effects of maya are undeniably manifest , its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the atman) it is always inoperative and hence negligible. [ II – IV – 11 ].

**Mundak Upanishad :**

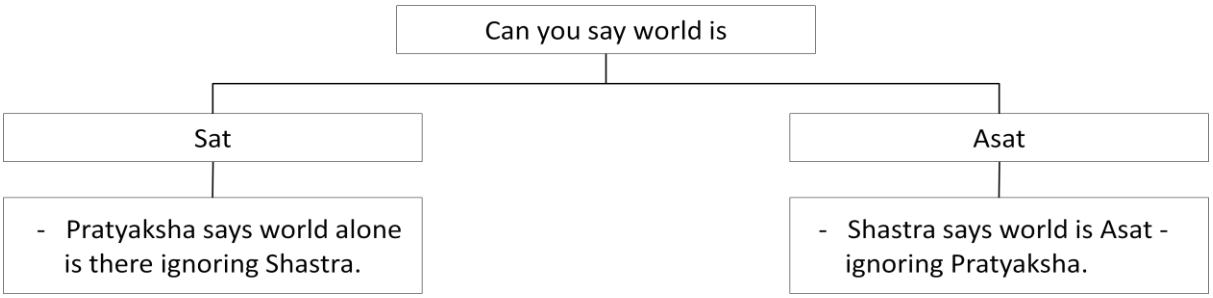
| | |
|---|---|
| ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।<br>अधश्चोर्ध्वं च प्रसृतम् ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥ | *Brahmai-vedam-amṛtaṁ purastād brahma paścād brahma dakṣiṇataś-cottareṇa*<br>*adhaś-cordhvaṁ ca prasṛtam brahmai-vedaṁ viśva-midaṁ variṣṭham.* ॥ 11 ॥ |

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]

- Every where only Brahman.

**Tarqa:**

- Combine both Sat + Asat.
- Both Upajeevya Pramanam.
- Both have no power to negate other.
- Shastra can't negate Pratyaksham.
- Both can negate Anumanam.
- Anumanam – Feebler – Durbalam.
- To understand world, take both Pramanam both can't be ignored. Intellect in a fix.




- Can't say Sat & Asat – opposite to each other – can't combine – together – opposite attributes.

**World: 4th Category**

1) Not Sat.

2) Not Asat.

3) Not Sat & Asat.

- Sannapi Sannapya Vibayatmikano
- Binnat Binnatapi Vibayatmikano.

**4th Category :** Anirvachaniyam

- Different from all 3 = Sat – Asat Vilakshanam called Mithya.
- Not existent category.
- Not non-existent category.

- Seemingly existent category Sat Asat Vilakshanam.
- How to arrive at Sat Asat Vilakshanam.
- World seen by Pratyaksha – not Asat.
- Don't say it is Sat.

**1. Say:**

- World Asat Vilakshakanam not non-existent.
- Because Pratyaksha Perceiving world.

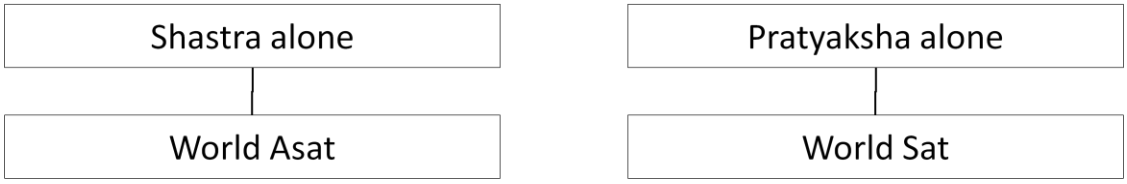
**2. Since Shastra negating world it is not Sat:**

- Sat – Vilakshanam.

**Combining Pratyaksha (Anubavaha) and Shastra Pramanam say :**

**4th category:**

- Sat Asat Vilakshanam = Mithya = Anirvachaniyam.
- Beyond existent – non existent category = seemingly existent world.
- Anirvachaniyam only from intellect Buddhi angle in which you combine both Pramanam.




- In Buddhi take both Pramanam.
- Therefore intellectually both Grasped.

**1st Pratyaksha Pramana Angle:**

- Sarvaihi Anubuyate.
- World experienced by all.
- Taken as Sat, Real world.

**2nd Shastra Drishtya – Neti Neti – Asat Jagat.**

**3rd Yukti Drishtya:**

- Anumanam takes support of Pratyaksha + Shastra.
- Buddhi can't take world as Sat / Asat / Sad – Asad combination.
- Therefore Buddhi has to take it as "Anirvachaniyam".
- Yukti Drishti comes Sat / Asat Vilakshana.

**Reference:**

**Nasadiya Suktam (Rig Veda 10 – 129)**

नासदासीन्नो सदासीत्तदानीम् नासीद्रजो नो व्योमा परो यत्।
किमावरीवः कुह कस्य शर्मन्नंभः किमासीद्गहनं गभीरम्॥१॥

nāsadāsīnno sadāsīttadānīm nāsīdrajo no vyomā paro yat |
kimāvarīvaḥ kuha kasya śarmannaṁbhaḥ kimāsīdgahanaṁ gabhīram ||1||

Neither existence nor nonexistence was there Neither matter nor space around. What covered it, where it was and who protected? Why, that plasma, all pervading, deep and profound? [Verse 1]

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किञ्चनास॥२॥

na mṛtyurāsīdamṛtaṁ na tarhi na rātryā ahna āasītpraketaḥ |
ānīdavātaṁ svadhayā tadekaṁ tasmāddhānyanna paraḥ kiñcanāsa ||2||

Neither death nor immortality was there. And there was neither day nor night. But for that breathless one breathing on its own There was nothing else, surely nothing. [Verse 2]

तमं आसीत्तमसा गूळ्हमग्रेऽप्रकेतं सलिलं सर्वमा इदं।
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिना जायतैक॥ ३॥

tamā āasīttamasā gūḷhamagre'praketaṁ salilaṁ sarvamā idaṁ |
tucchyenābhvapihitaṁ yadāsīttapasastanmahinā jāyataika ||3||

It was darkness concealed in darkness. And an uninterrupted continuum of fluid. Out came in material form and shape That one lying deep inside, on its own intent. [Verse 3]

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत्।
सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्या कवयो मनीषा॥४॥

kāmastadagre samavartatādhi manaso retaḥ prathamaṁ yadāsīt |
sato bandhumasati niravindan hṛdi pratīṣyā kavayo manīṣā ||4||

In the cosmic mind, all pervading Desire, the primal seed made its first appearance. And the wise men, seeking deep in their heart. Could see the link between 'that is' and 'that is not'. [Verse 4]

तिरश्चीनो विततो रश्मिरेषामधः स्विदासी ३ दुपरि स्विदासी ३ त्।
रेतोधा आसन्महिमान आसन्त्स्वधा आवस्तात्प्रयतिः परस्तात्॥५॥

tiraścīno vitato raśmireṣāmadhaḥ svidāsī 3 dupari svidāsī 3 t |
retodhā āasanmahimāna āasantsvadhā āvastātprayatiḥ parastāt ||5||

Reins of the link, a grid of crisscross lines, Holds all the seeds and mighty forces, Microcosmic forces within. And macro forces out above. [Verse 5]

को अद्धा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव॥६॥

ko a̱ddhā vé̱da̱ ka i̱ha pra vó̱ca̱tkuta̱ āajātā̱ kutá i̱yaṁ visṛ́ṣṭiḥ |
a̱rvāgde̱vā a̱sya vi̱sarjáne̱nāthā̱ ko vé̱da̱ yatá āaba̱bhūvá ||6 ||

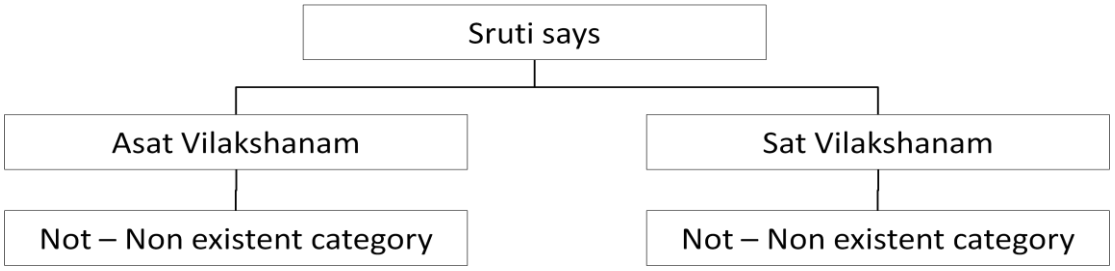
Who really knows, who can declare. When it started or where from? And where will the creation end? Seekers and sought entered later – And so who knows when all this manifested? [Verse 6]

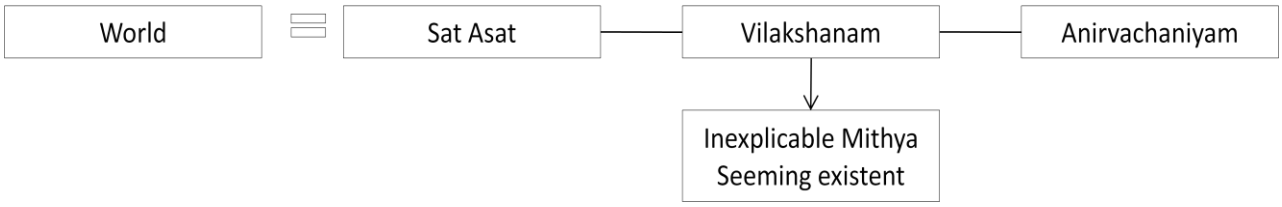
इयं विसृष्टिर्यत आबभूव यदिं वा दधे यदि वा न।
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदिं वा न वेद॥ ७॥

i̱yaṁ visṛ́ṣṭiryatá āaba̱bhūva̱ yadi vā da̱dhe yadi vā̱ na |
yo a̱syādhyákṣaḥ para̱me vyó̱ma̱ntso a̱ṅga vé̱da̱ yadi vā̱ na vedá || 7 ||

That one, out of which the creation came. May hold the reins or not, Perceiving all from above, That one alone. Knows the beginning – may not know too. [Verse 7]

- Creation from logical angle.
- Na Asat iti Srutiet…
- Before creation world is in potential form not non-existent – Asat form.
- Not absent, Na sat – Asit – Not existent.
- Asat – Na asit – Not non existent.
- Asat Vilakshana was there world in potential form was there.




**Verse 129:**

नासदासीद्विभातत्वान्नो सदासीच्च बाधनात् ।
विद्यादृष्ट्या श्रुतं तुच्छं तस्य नित्यनिवृत्तितः ।।१२९।।

Since the effects of maya are undeniably manifest , its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the atman) it is always inoperative and hence negligible.
[Chapter 6 – Verse 129].

**Nasadiya Suktam : Before Creation**

**a) Asat – Na Asit :**

- Not non – existent.
- Because it came to manifestation.
- Vibhatatvat because non existent world can't come to existence / manifestation.

**b) Na Sad Iti:**

- World not existent category why? Badanat.
- Veda negates world from Paramartika Drishti.

**Sruti negates:**

**Katho Upanishad & Brihadaranyaka Upanishad:**

| | |
|---|---|
| मनसैवेदमाप्तव्यं नेह् नानाऽस्ति किञ्चन ।<br>मृत्योः स मृत्युं गच्छति य इह् नानेव पश्यति ॥ ११॥ | manasai-vedam aptavyam, neha nanasti kincana,<br>mrtyoh sa mrtyum gacchati, ya iha naneva pasyati. \|\| 11 \|\| |

Since the effects of maya are undeniably manifest , its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the atman) it is always inoperative and hence negligible. [ II – IV – 11 ] & [ IV – IV – 19 ].

- No plurality at all.
- Neti Neti Iti Atma.

**Kaivalya Upanishad :**

| | |
|---|---|
| न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।<br>एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ | na bhumiraop na ca vahnir asti na canilo me sti na cambaram ca<br>evam viditva paramatma rupam guhasayam niskalam advitiyam \|\| 23 \|\| |

Since the effects of maya are undeniably manifest , its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the atman) it is always inoperative and hence negligible. [ Verse 23 ].

- Na Akasha, Vayu…. Nothing is there.
- What is that I am seeing?

**Mundak Upanishad :**

| | |
|---|---|
| ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।<br>अधश्चोर्ध्वं च प्रसृतम् ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥ | *Brahmai-vedam-amṛtaṁ purastād brahma paścād brahma dakṣiṇataś-cottareṇa*<br>*adhaś-cordhvaṁ ca prasṛtam brahmai-vedaṁ viśva-midaṁ variṣṭham.* ॥ 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]

- Only Brahman is there.
- World = Maya = Anirvachaniya Yukti angle.

| Shastra / Vidya Drishti | |
|---|---|
| - World non-existent in 3 periods of time.<br>- Paramartika Drishti. | - World – Tuchham Asat, absolutely non existent. |

**Reason:**

- Tasya Nitya Nivrittitaha. Ever absent from Sruti angle.
- Maya was / is / will not be there.
- Moksha Kale – Srishti not Nasti but in 3 periods.

**Mandukya Upanishad:**

| | |
|---|---|
| न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।<br>न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२॥ | na nirodha na cotpattir-na baddho na ca sadhakah<br>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. [II – K - 32 ]

- World eternally absent.

**Verse 130 :**

| | |
|---|---|
| तुच्छाऽनिर्वचनीया च वास्तवी चेत्यसौ त्रिधा ।<br>ज्ञेया माया त्रिभिर्बोधैः श्रौतयौक्तिकलौकिकैः ।।१३०।। | Maya is looked upon in three ways. From the point of view of knowledge and sruti it is negligible; for empirical reason it is indefinable and for the ordinary people it is real. [Chapter 6 – Verse 130]. |

- Maya Tatvam Consolidated.

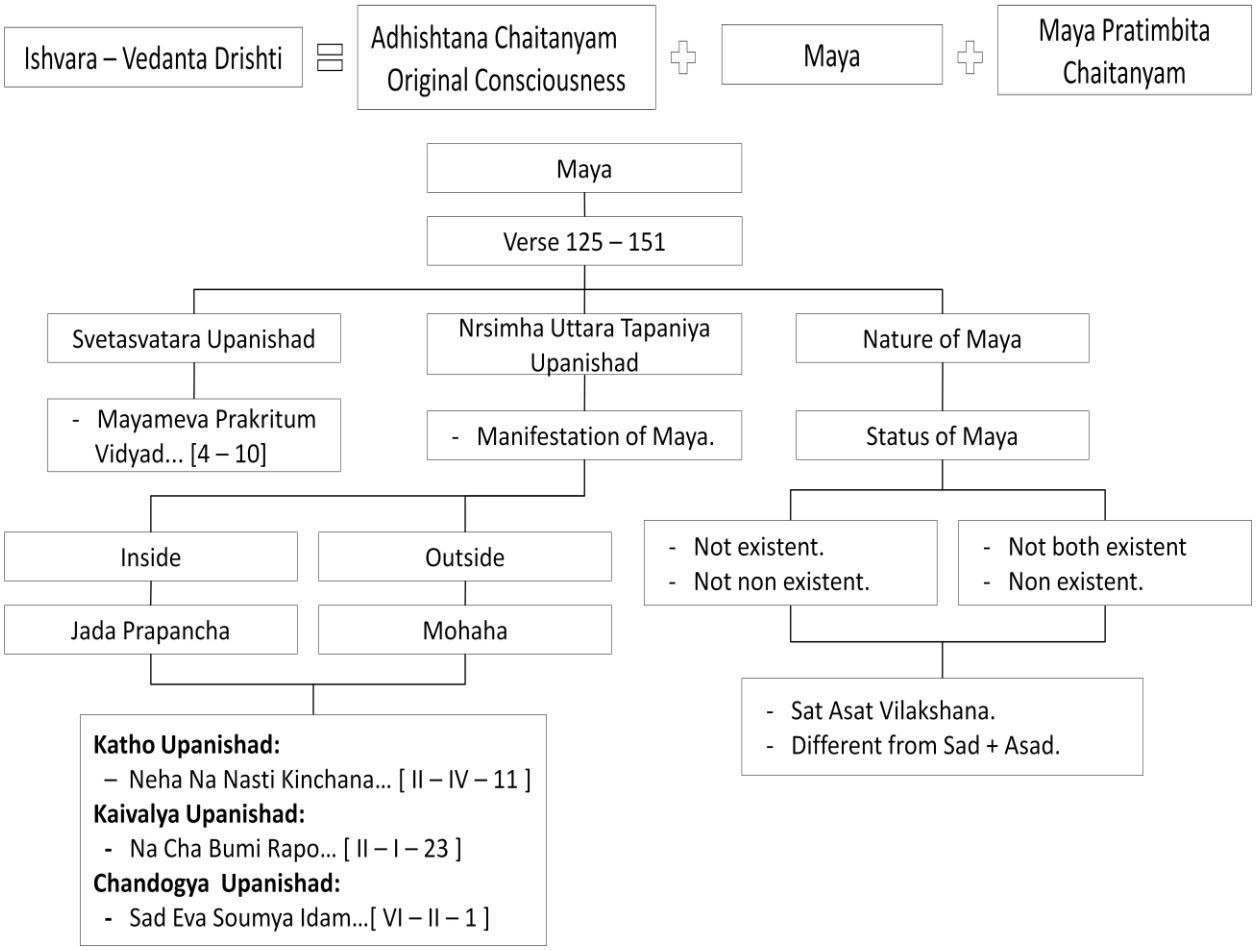
| Sruti Pramana | Pratyaksha Pramana | Yukti Pramana |
|---|---|---|
| - World Asat in 3 periods of time.<br>- No other Pramanam to threaten it. | - Sat.<br>- No Shastra can Threaten it.<br>- For worldly people - world reality. | - Reconcile both.<br>- Keep both separately. |

- When intellect wants to assimilate both 1+2 – Upajeevya – primary Pramanam, can cancel each other, Sad – Asat – Vilakshanam, Mithya, Anirvachaniyam…. Meditate.

# LECTURE 117

## Lecture 117

### Introduction :




### Svetasvatara Upanishad :

| | |
|---|---|
| मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।<br>तस्यवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १०॥ | mayan tu prakritin vidyanmayinan cha maheshvaram<br>tasyavayavabhutaistu vyaptan sarvamidan 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 from his parts. [Chapter 4 – Verse 10].

### Katho Upanishad:

| | |
|---|---|
| मनसैवेदमाप्तव्यं नेह् नानाऽस्ति किञ्चन ।<br>मृत्योः स मृत्युं गच्छति य इह् नानेव पश्यति ॥ ११॥ | manasai-vedam aptavyam, neha nanasti kincana,<br>mrtyoh sa mrtyum gacchati, ya iha naneva pasyati. \|\| 11 \|\| |

Since the effects of maya are undeniably manifest , its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the atman) it is always inoperative and hence negligible. [ II – IV – 11 ].

**Kaivalyo Upanishad:**

| | |
|---|---|
| न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।<br>एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ | na bhumiraop na ca vahnir asti na canilo me sti na cambaram ca<br>evam viditva paramatma rupam guhasayam niskalam advitiyam \|\| 23 \|\| |

Since the effects of maya are undeniably manifest , its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the atman) it is always inoperative and hence negligible. [ II – I – 23 ].

**Chandogyo Upanishad:**

| | |
|---|---|
| सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।<br>तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं<br>तस्मादसतः सज्जायत ॥ ६.२.१॥ | sadeva somyendamagra asidekamevadvitiyam;<br>taddhaika ahurasadevedamagra asidekamevadvitiyam<br>asmadasatah 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. [ VI – II – 1 ]

**If Sad – Asad Vilakshanam:**

- If you consider both Pratyaksha + Sruti Pramana together.

**Pratyaksha Alone:**

- Existent world has existence of its own. World is always experienced as existent in all 3 periods of time.
- Therefore world comes under sat category.
- Pratyaksha proves existence of the world – Sat world not Asat – not non existent.
- Therefore Pratyaksha Drishtya – world – not Asat.

  – not non – existent.

- Clip – Is<br>Man – Is<br>Table – Is } World is different from Asat
- World is Vastavam / existent / Satyam – not Asat.

**Upajeevi Pramanam (Secondary Pramanam) :**

- Anumanam + Arthapatti based on Pratyaksham. Pratyaksha is Upajeevya (primary) Pramanam.

- Upajeevi Pramanam (secondary) have no power to contradict – all will say Jagat is Satyam.
- Science is based on Jagat Pratyaksha Pramanam.
- Uses Pratyaksha as Upajeevya Pramanam.
- Jagat is expression of Maya power of Ishvara. Maya is Vastaram / Sat - Asat Vilakshanam.
- Worldly Pratyaksha angle – 'Right'.

**2nd Group: Shastra Vedanta Pramanam:**

- Vedanta is Upajeevya Pramanam independent Pramanam. Doesn't depend on any other Pramanam.

**Katho Upanishad:**

| | |
|---|---|
| मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।<br>मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११॥ | manasai - vedam aptavyam, neha nanasti kincana,<br>mrtyoh sa mrtyum gacchati, ya iha naneva pasyati. \|\| 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. [ 2 – 4 - 11 ]

**Kaivalyo Upanishad:**

| | |
|---|---|
| न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।<br>एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ | na bhumiraop na ca vahnir asti na canilo me sti na cambaram ca<br>evam viditva paramatma rupam guhasayam niskalam advitiyam \|\| 23 \|\| |

Since the effects of maya are undeniably manifest , its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the atman) it is always inoperative and hence negligible. [ Verse 23 ].

**Chandogyo Upanishad:**

| | |
|---|---|
| सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।<br>तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं<br>तस्मादसतः सज्जायत ॥ ६.२.१॥ | sadeva somyendamagra asidekamevadvitiyam;<br>taddhaika ahurasadevedamagra asidekamevadvitiyam<br>asmadasatah 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 ].

- Brahman alone exists – "Sat".
- Everything else Asat.

- World – Na Asat.

  – Not existent is 3 periods of time – Dream / Waking / sleep.

**Mandukya Upanishad:**

| | |
|---|---|
| न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।<br>न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२॥ | na nirodha na cotpattir-na baddho na ca sadhakah<br>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. [ II – K - 32 ]

- Swami + Students not there in sleep.
- Sruti Upajeevya Pramanam.
- World = Sat Vilakshanam.

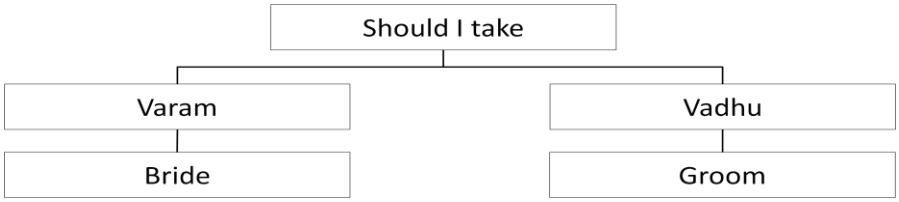
| Pratyaksha Alone | Sruti Alone / Shastra Drishtya |
|---|---|
| Asat Vilakshana | Sat Vilakshana |

- Who will win if 2 quarrel?

  Can't quarrel – Both Upajeevya Pramanam.

  Prabala Pramanam – Powerful not Durbala inferior.

- Have no Power to cancel each other.




- Take both for wedding. Accommodate Sruti and give new status to world.
- Yukti – Accommodates both Sat Vilakshanam – Sruti.

  Asat Vilakshanam – Pratyaksha.

- Sad – Asat – Vilakshanam.
- Neither not – nonexistent.

  not – existent.

  } Is different from both = Seemingly existent.
  = Lower order of reality.

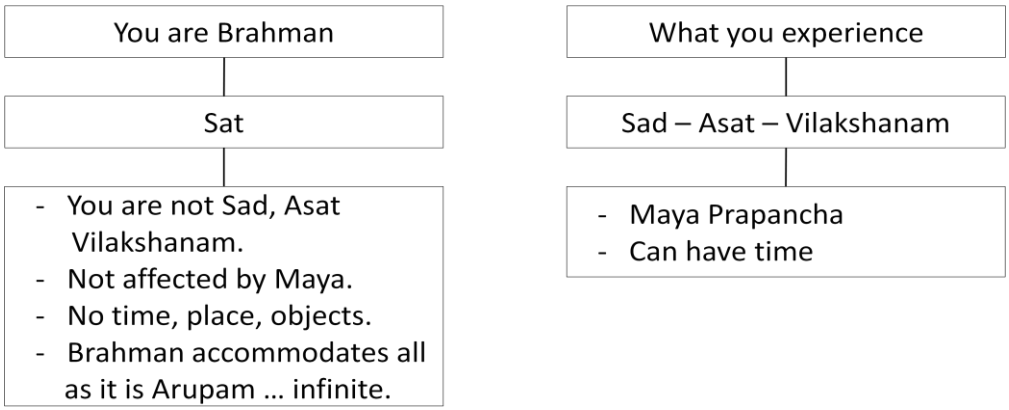
**Temporarily:**

- Keep Sruti Aside – Accepts worlds existence.
- Keep Waking Aside – Dream has lower order of reality.

  – Dream given reality forgetting waker.
- Temporarily forgetting, waker, dream is given reality.
- If you accommodate both, it is called Sad – Asat Vilakshanam = Mithya.
- By knowing this status, what is our advantage?

**Advantage of this knowledge:**

- Mithya can't affect Satyam.
- Therefore Mithya Jagat, Maya Jagat can't affect Brahman – Adhishtanam Which is ever free. That Brahman You are.




**Important Sloka : Verse 130**

- Maya has to be understood in 3 fold way.
- Sat, Asat depends on which Upajeevya Pramanam you want to hold to.
- Sruti – Binocular – not there at all. Pratyaksha – always there.
- Anirvachaniya – uncategorisable, Mithya Sad – Asad Vilakshanam.

**Mandukya Upanishad:**

| | |
|---|---|
| न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।<br>एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥ | *Na kaścij-jayate jīvaḥ saṁbhavo-'sya na vidyate,*<br>*etat-tad-uttamaṁ satyaṁ yatra kiñcin-na jāyate.* \|\| 48 \|\| |

No jiva-the ego - centric separative creatures-is ever born. There does not exist any cause (which can produce them as its effect) this (Brahman) is that highest truth where nothing is ever born. [ III – K - 48 ].

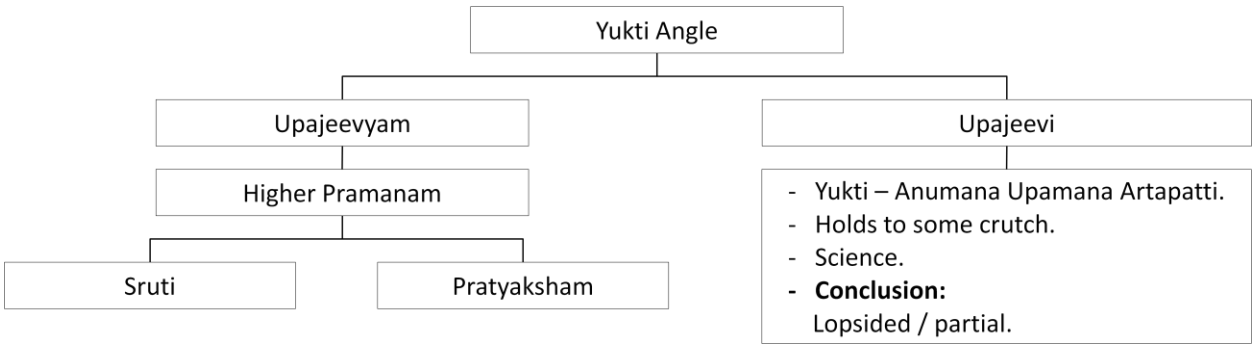
- Neither Jiva, Jagat is born.
- Therefore Ishvara not necessary.
- Brahman was / is / ever will be..
- World wiped out in Sruti Drishti.
- World = Sat Asat Vilakshanam like dream world & Maya – essentially one.
- Manifest Maya = world
- Unmanifest world = Maya.

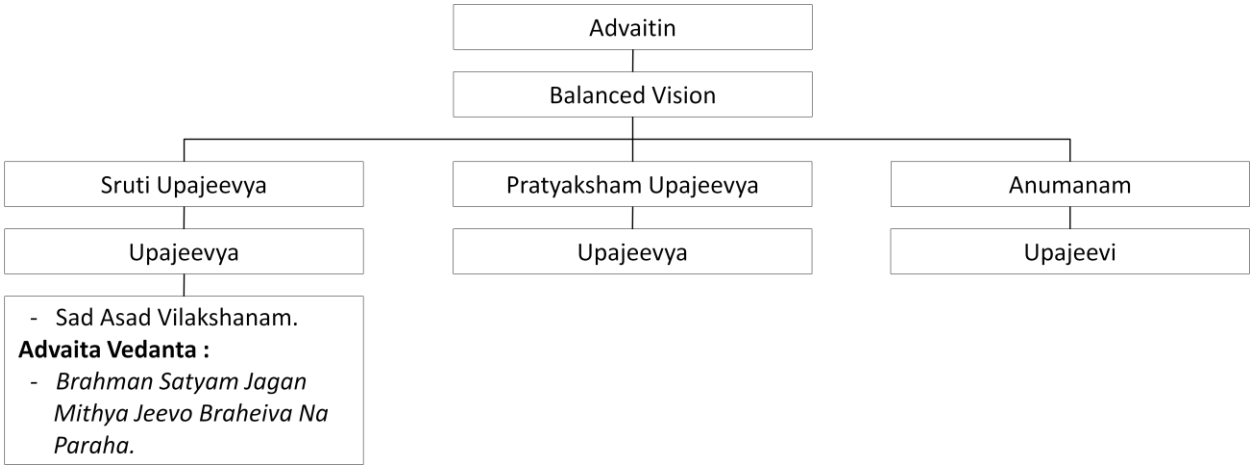
} Sad Asad Vilakshanam

- Rare part of Panchadasi. No where clearly said – world = Maya Sruti angle.

**Yukti Angle:**

- Reasoning requires data from higher Pramanam.






**The Philosophy of Advaita Vedanta :**

*slok- ärdhena pravakshyämi yad-uktam granthakotibhih /*
*brahma satyam jagan-mithyä jivo brahmaiva näparah //*

'In half of a *sloka* I state what has been stated by millions of texts; that is, Brahman alone is real and this ***Jagat*** is ***mithyä***, and the *jiva* is non-different from Brahman.'

**Verse 131 :**

अस्य सत्त्वमसत्त्वं च जगतो दर्शयत्यसौ ।
प्रसारणाच्च संकोचाद्यथा चित्रपटस्तथा ।।१३१।।

Maya exhibits the appearance and disappearance (in waking or sleeping state) of the world, just as by rolling and unrolling a picture on a canvas it is exhibited or withdrawn. [Chapter 6 – Verse 131].

- Maya = Jada / Mohatmaka - Internally

  ↓

  Externally

- Status of Maya = Sad – Asad Vilakshanam

**What function Maya does?**

- Brahman has no function.

**Before creation:**

- Maya holds creation / world in itself in unmanifest form – Dormant form.
- Mithya Maya holds Mithya Prapancha in dormant form.

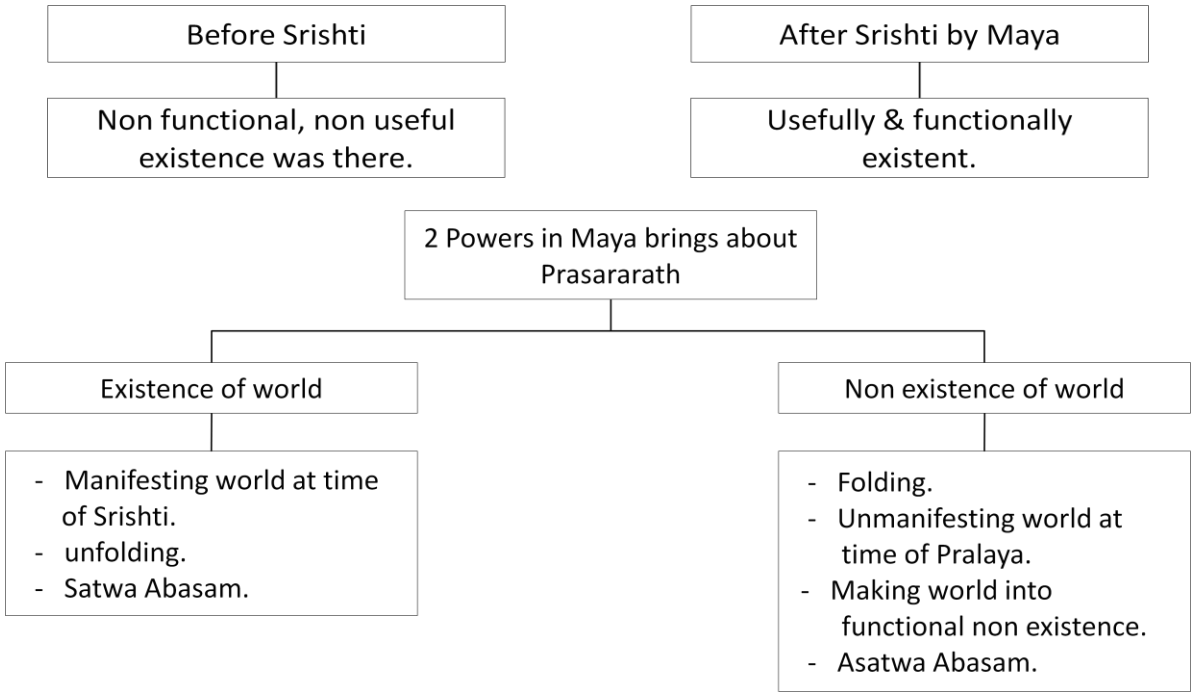
**Technical Analysis:**

- All forms in clay in hidden form.
- Sphere form of clay - Has all geometrical names & forms of pots.

- Sphere not one form but potential of all forms.
- Hexagon, Polygon inside Sphere – As potter creates, hidden form manifests – as Jug, pot, flower Vase.
- Similarly Sad Asad Vilakshana Maya holds entire Prapancha.
- When Prapancha in unmanifest form, we say rationally non-existent.

**Important law :**

- Treated as though whatever is potentially – existent , non – existent.
- Milk contains butter in potential form.
- Technically it is there.
- Practically it is not there.




**Chapter 6 - Verse 1 - 17:**

- Chitra Deepa PraKaaranam.
- Chitrapata folded / unfolded.

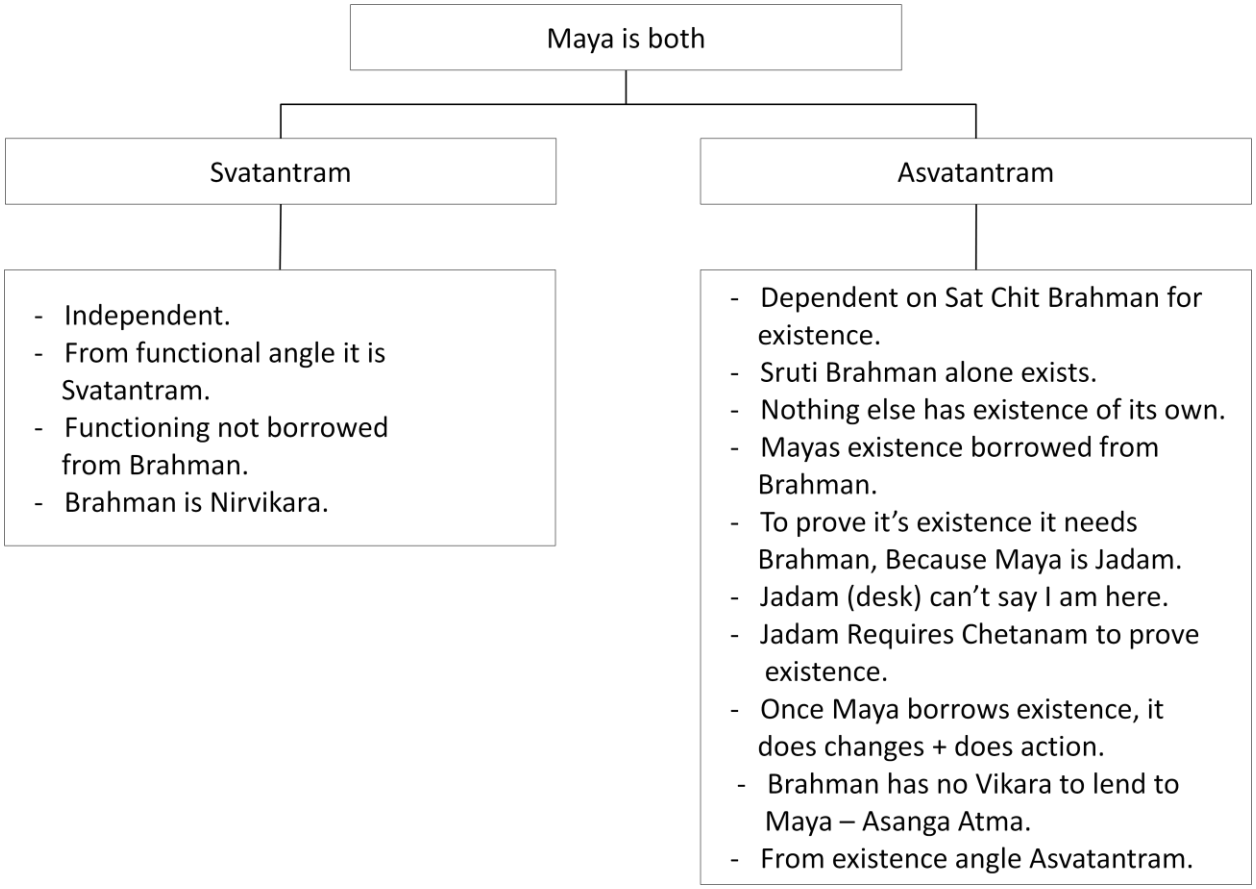
**Verse 132 :**

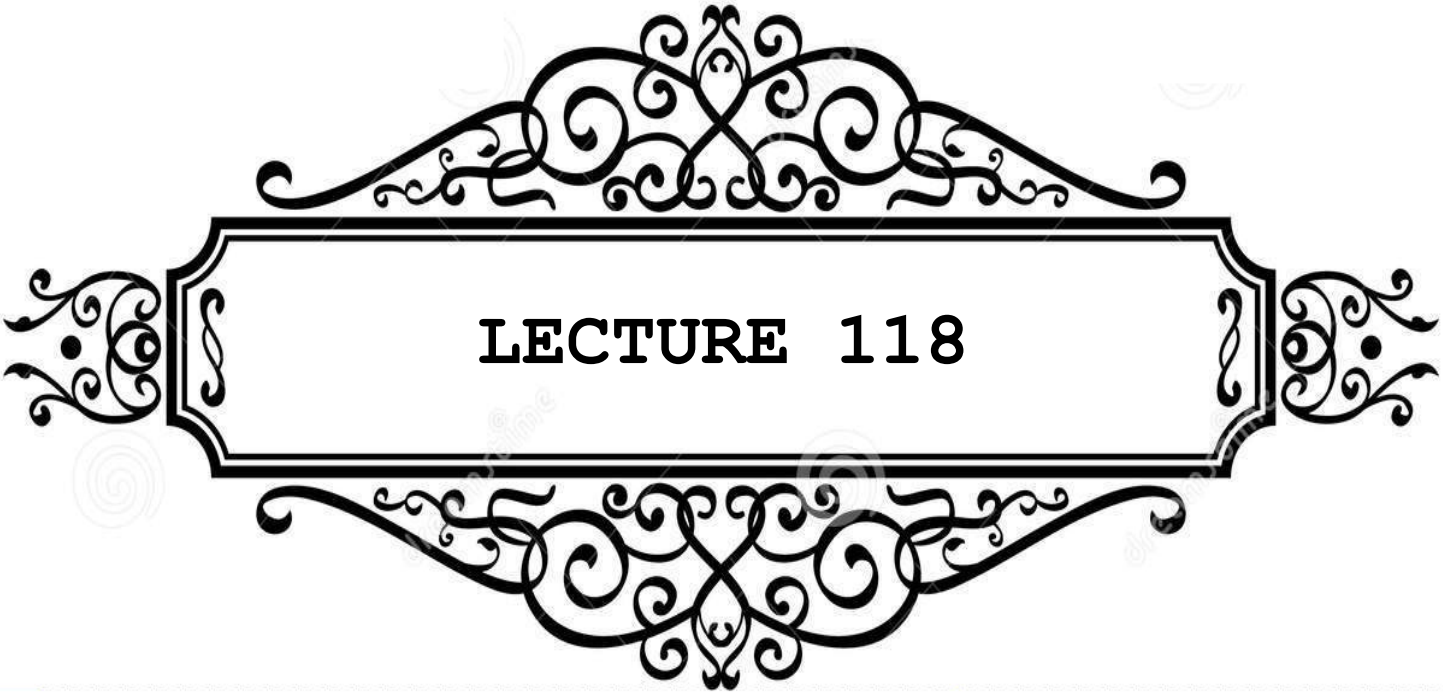
अस्वतन्त्रा हि माया स्यादप्रतीतेर्विना चितिम्।

स्वतन्त्राऽपि तथैव स्यादसङ्गस्यान्यथाकृतेः ।।१३२।।

Maya is dependent, for in the absence of the cognizing faculty the effects of maya cannot be experienced. Again in one sense it is independent too, for it can make the non-attached atman. Appear to be attached.
[Chapter 6 – Verse 132].

- Narsimiha Tapama Mantra continues.

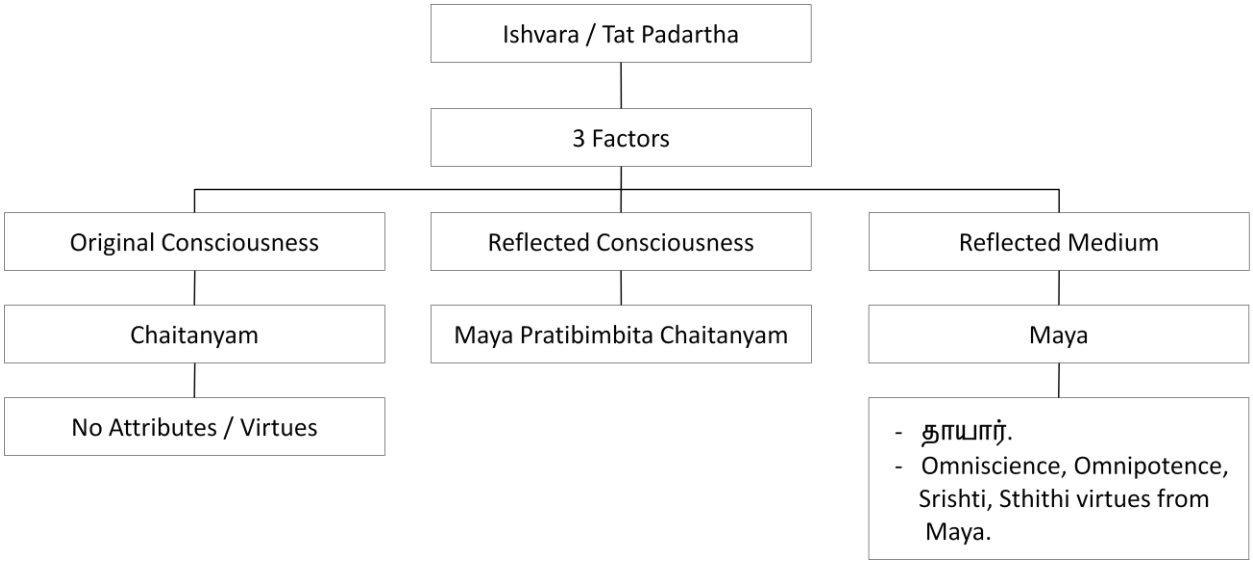




# LECTURE 118

## Lecture 118

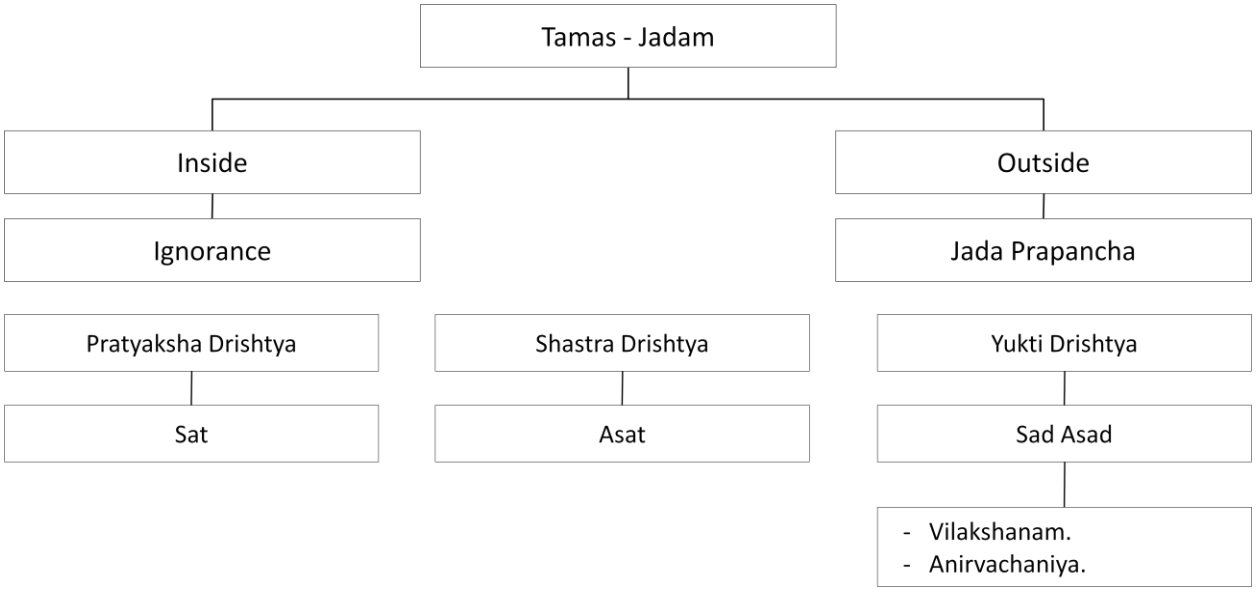
**Introduction :**




- Can never discuss Ishvara without Maya.
- 1st Vidyaranya – discusses Maya – Verse 122 – 151 then Original Consciousness + Reflected Consciousness.

**Narsimha Tapaniya Upanishad :**

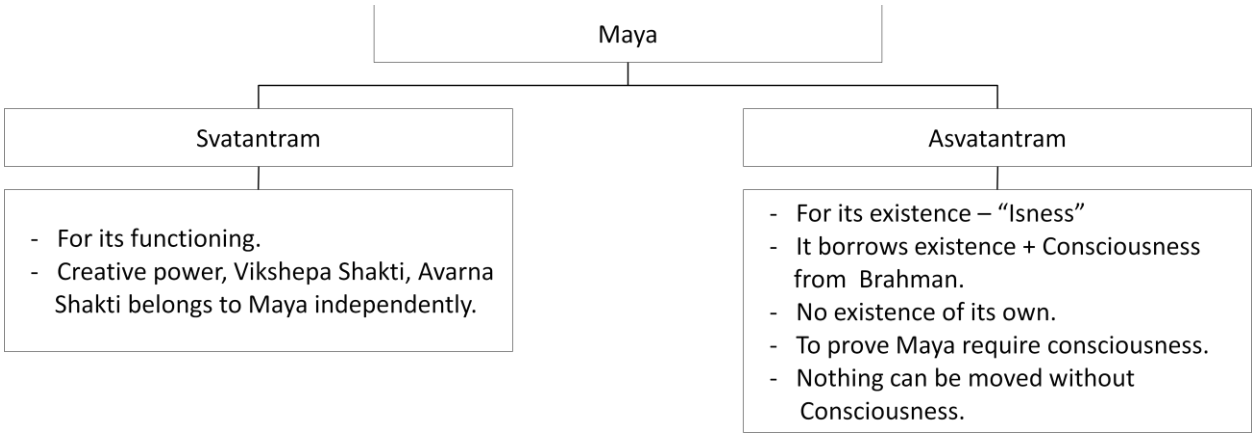
- 9th Chapter – 4th Mantra.




- Maya brings world at time of Srishti and resolves it into its own stomach at Pralaya.

**Verse 131:**

- "Siddhi + Asiddhi of world is because of Maya".
- Maya brings folding and unfolding of world, existence and non-existence of world… folding – as good as non – existence.
- Opened world – unfolded world is existence because it is available for transaction Narsimha Upanishad – Chapter 9 – Verse 4 last part.
- Svatantrena , Asvatantrena explained in verse 132.




- Maya being Jadam can't prove its own existence.
- For existence and proof of existence Maya requires / depends on Brahman, therefore Asvantara.

**Svatantaram:**

- To convert Brahman into universe is Maya Shakti.
- Converting Rope into Snake – Power of Mind.
- Converting Brahman into Universe – Power of Maya.
- This seeming convertion is power of Maya.

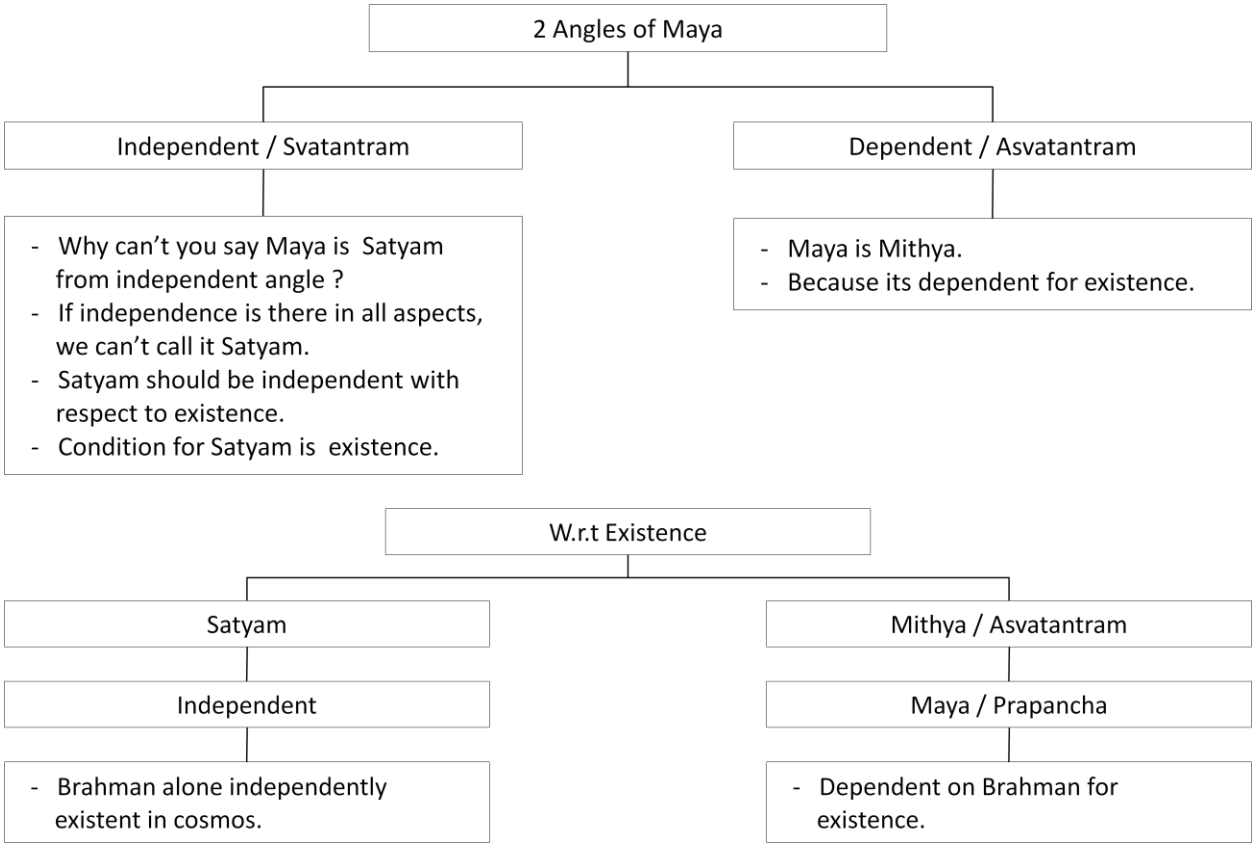
**Verse 132 :**

- Converting Rope into Snake is a power of Maya.
- Converting Brahman pure Sat, Chit to World is Power of Maya.
- Without Consciousness ,experience of Maya all inert objects is not possible.

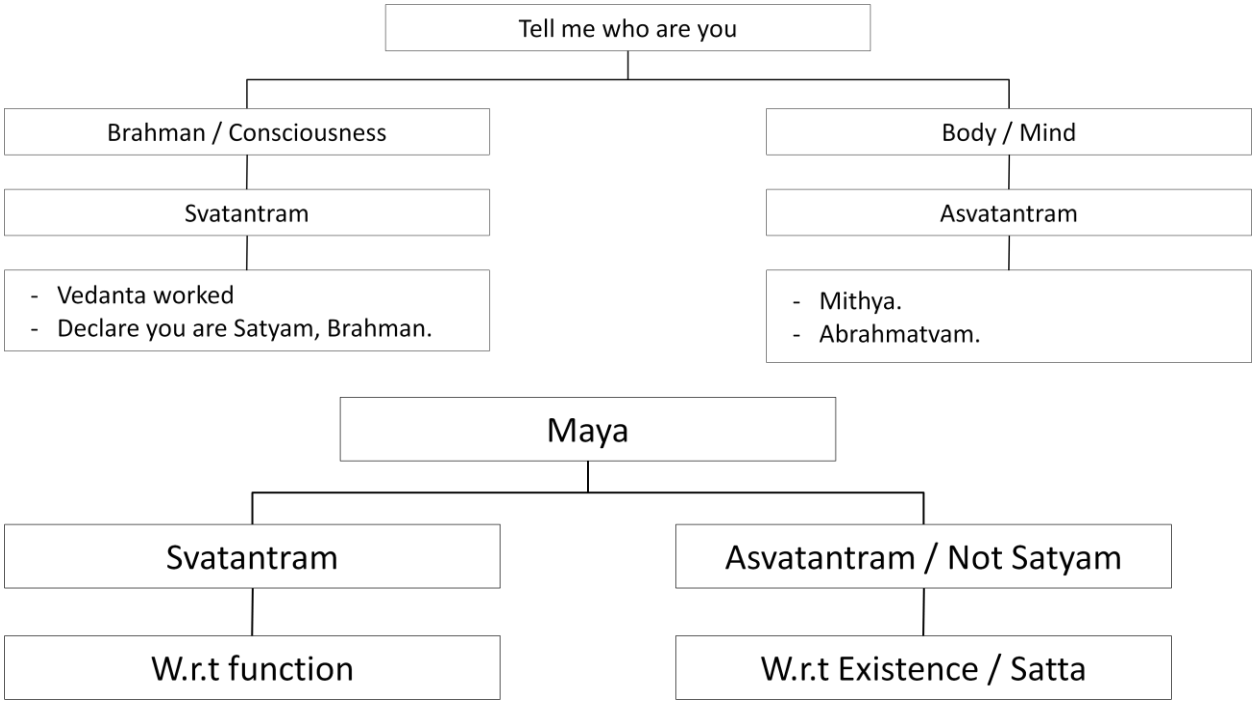
- Unless I am conscious of book, book existence can't prove.
- Unless I am conscious of world, world existence can't prove.
- Because of its non-experience without Brahman, we say Maya has dependent existence.
- It is also Asvatantram because it converts Asangam Brahma into Sasangam universe.
- Ignorance changes Rope to Snake. Maya changes Nirguna Brahman to Saguna Prapancha.
- Nirvikalpam Brahman into Savikalpam Prapancha.
- Nirvikara → Savikara Prapancha Brahman.
- Nature of Brahman and nature of world diagonally opposite. But Maya brings about this convertion.

**Worst convertion:**

- Anandam Brahma into Dukhadim Prapancha. Frightening cyclones / frightening universe by power of Maya Devi.



- Therefore Brahman alone deserves status of Satyam.
- Sad Vishaya Svatantram.
- Brahman – Svatantram –what about me – I.




**Verse 133:**

कूटस्थासङ्गमात्मानं जगत्त्वेन करोति सा ।
चिदाभासस्वरूपेण जीवेशावपि निर्ममे ।।१३३।।

Maya transforms the immutable kutastha, the ever association-less atman, phenomenally into the form of the universe. Casting the reflection of atman on itself, maya creates jiva and ishvara. [Chapter 6 – Verse 133].

- 2nd line of previous verse explained here.
- Asangam Brahman changes into 3 fold division.
- Divisionless, Akhandam, Nirvikalpam converted to 3 fold division.

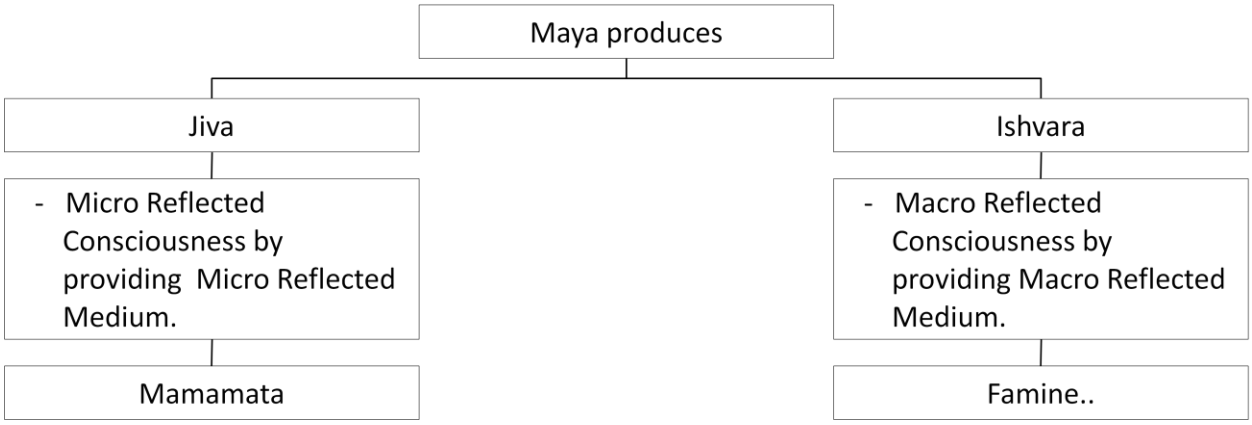
- 3 statuses are not there in Brahman / Kutasta / Atma.
- Brahman doesn't have status of Jiva, Jagat, Ishvara, "it alone is".
- Maya Mahima Manages to bring out 3.

- What can be transformed can't be changeless.
- Maya transforms untransferable , unchangeable Brahman.
- Brahman = Vivarta Upadana Kaaranam.

  Not Parinami Upandana Kaaranam.
- Changeless Brahman – Chaitanyam converts into constantly changing universe by Maya.
- Ever changing matter because of Maya.

**Next Job:**

- After producing Vyashti – Samashti Upadhi – Sharira Trayam + Prapancha Trayam, same Maya produces 2 types of reflection.
- Chidabasa in Vyashti Upadhi – individual Reflected Medium + Chidabasa created in Samashti.
- Unless Maya produces Reflected Medium, Reflections can't be generated.



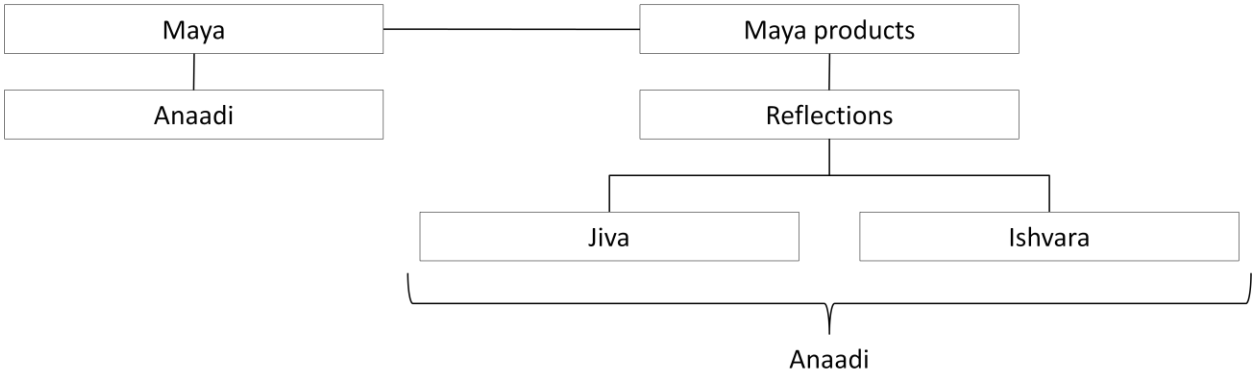

- Brahman always there. Can exist alone without Maya, no Jiva, Ishvara, Jagat.
- Given in Nrsimha Tapania – Upanishad Chapter 9 – Verse 5.
- Maya creates Jiva and Ishvara by producing 2 reflections.
- Rare Mantra – Quoted by Acharya later.
- Jiveshau Abasena Karoti.
- Maya creates Reflections in Micro + Macro Medium.

- Mayacha Avidyacha Svayam eva Bavati.
- Who created Maya?

  Comes by itself. Doesn't have cause therefore called " Anaadi" – beginning less both in Micro + Macro forms.

**Last point:**

- Is Ishvara Sa – adhi? Is Ishvara created by Maya in time?
- Reflection doesn't come out at a Particular time.
- Maya alone never is there.
- Reflections not process in time…
- Therefore Jiva + Ishvara both causeless – Anaadi.




- Creation – Not process in time.

**Verse 134:**

कूटस्थमनुपद्रुत्य करोति जगदादिकम्।
दुर्घटैकविधायिन्यां मायायां का चमत्कृतिः ।।१३४।।

Without in any way affecting the real nature of atman, maya creates the world. It makes the impossible look possible. How astonishingly powerful maya is ! [Chapter 6 – Verse 134].

**Question :**

- Logical problem in Verse 133.
- Changeless Brahman is transformed into Jiva, Jagat, Ishvara.
- Can't say Maya Changes into world.
- How can changeless Brahman be changed into world ?

**Answer :**

- Only one way.
- Changeless Brahman can't be really changed into world.
- Changeless Brahman can be seemingly changed into Jiva / Jagat / Ishvara. [J / J / I].

**Add Adverbs:**

- Apparently, as though, falsely everything fits.
- Rope can't be really changed into snake.
- Rope can be seemingly changed into snake.

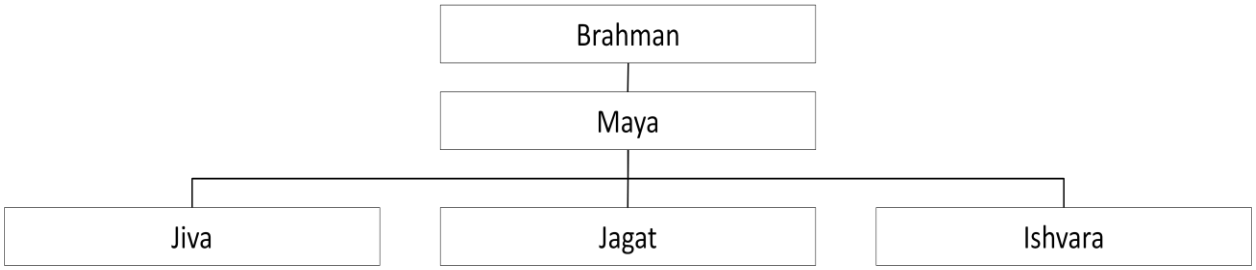
**Proof :**

1) He jumps seeing Rope

**2) In dream:**

- Mind seemingly converts into Svapna Jiva / Jagat / Ishvara.
- During Svapna, if mind is really converted, won't get up. If mind will go permanently, will never go to sleep. Even in day, we happily go to dream because we know.
- Mind changes without getting converted into those objects.
- How sentient mind converted to insentient dream mountain?

  It is seeming convertion.
- Therefore it is not Brahman Parinama (real change).
- It is Brahman Vivartam. (seeming, apparent change).
- Maya brings about this change without affecting Kutasta apparently produces Jiva / Jagat / Ishvara.
- This is Vivarta Upadana Kaaranam of Advaitin.
- Brahma – Vivarta Upadana Kaaranam of Advaitin ( changeless cause). Therefore illusion.




- All other systems talk about Brahman as Parinama Kaaranam. Brahman has really changed into world because Brahman has become the world.
- Champion – Parinama Vada – Bartru Prapancha Bashyam.
- It is its job designed. Has power to bring about apparent change.
- Chamatkara – extraordinary skill of Maya. Changeless Brahman changes to this world – Basmasura – Borrowss Existence from Brahman. Converts Brahman into Samsari Jiva. Sarva Ishvara, Sarvavyapi converts itself to Jiva.

**Verse 135:**

| | |
|---|---|
| द्रवत्वमुदके वह्नावौष्ण्यं काठिन्यमश्मनि ।<br>मायाया दुर्घटत्वं च स्वतः सिध्यति नान्यतः ।।१३५।। | As fluidity is the nature of water, heat of fire and hardness of stone, so the making of the impossible is the nature of maya. It is unique in this respect. [Chapter 6 – Verse 135]. |

**How Maya gets all this power?**

- Brahman can lend only existence.

**Chandogya Upanishad :**

| | |
|---|---|
| सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ ६.२.१॥ | sadeva somyedamagra asidekamevadvitiyam; taddhaika ahurasadevedamagra asidekamevadvitiyam tasmadsatah 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 ]

- Brahman can't lend mysterious powers.
- Only Brahman + Maya existed.
- Akasha, Vayu – later products.

- Maya doesn't borrow powers.
- It is Svarupam of Maya, intrinsic nature not Acquired.
- Ask fire – from where you got burning power?
- Svabava Dharma, not Aguntaka Dharma.
- Ask water – from where it got liquidity?
- Nature of water.
- Ask stone – how you got hardness – solidity?
- Mayas nature – doing illogical things.
- Therefore intellect is stunned in front of Maya. Intellect can assimilate only logical events Designed like that.
- Intellect overwhelmed in front of Maya. Every job of Maya is logically impossible event.
- Therefore, intellect can never grasp.
- 'I don't understand Maya' is right understanding. That is why it is called Maya.
- If you understand Maya means intellect has logically categorised.

**a) 1st logical categorisation:**

- Sat / Asat – Real – Unreal ?
- Sannat bi sannat Ubayatmikano.
- Binnat bi binnat Ubayatmikano.
- Nanyapi nanyat Ubayatmikano.
- Sat buta Anirvachaniya Rupa.
- Udake Dravatvam Svataha Sivhyati…

| | Natural State (Intrinsic) |
|---|---|
| - Water.<br>- Fire.<br>- Stone (Ashvini). | - Liquid.<br>- Heat.<br>- Solid (Katinyan) |

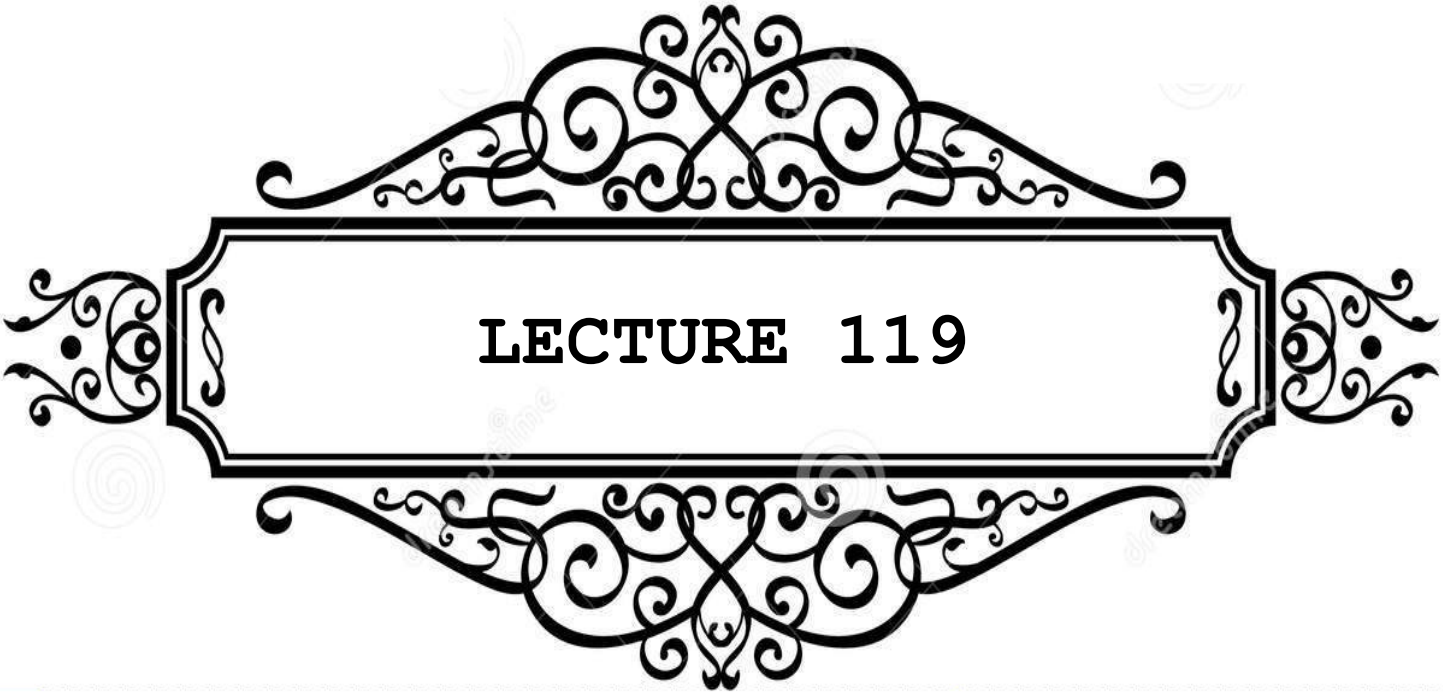
- Maya illogical existence, functioning, features, illogicality nature of Maya.

**Vedantin :**

- Talks about Natural intrinsic illogicality of Maya. Not borrowed property function from external source, it is its nature.

**Gauda – Mandukya Upanishad :**

- You can't logically establish Maya.

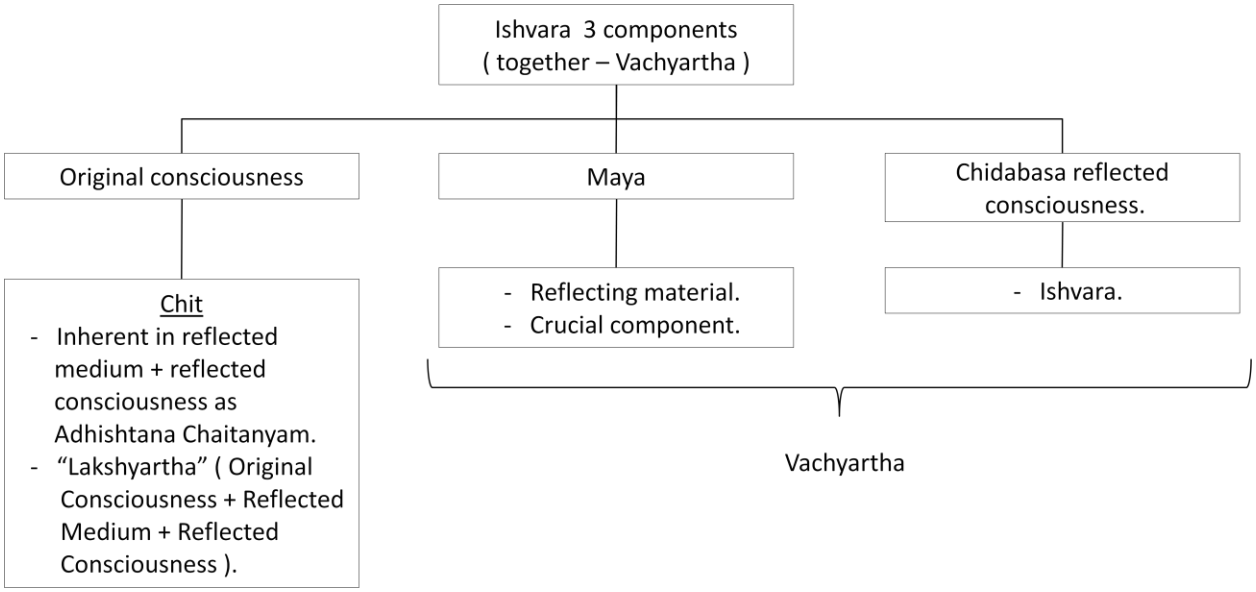


# LECTURE 119

## Lecture 119

**Introduction :**

- Tat Padartha Vichara.




- Glories and powers of Ishvara are because of Maya Shakti.

**Verse 125 – 132 : (8 Verses)**

- Analysis of Nrsimha Upanishad Chapter 9 - Verse 4.

**Meaning of Mantra:**

Maya Cha Tamo Butva Anubutihi

Tade Jat Mohatmakam Avantaram

Tucham Idam Rupam Asya.

Asya Vyanjina Nitya Nivritadi

Moodaihi Atma Drishtya Asya

Satya Satvancha Darshaya

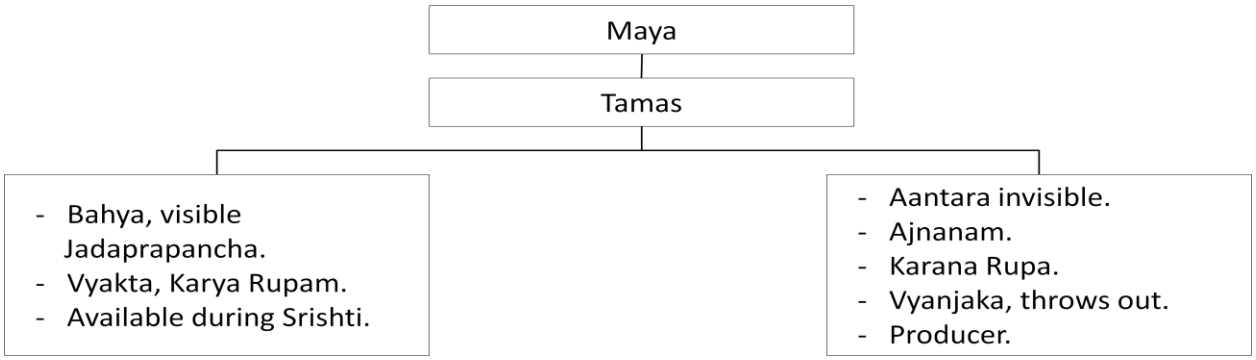
Siddatvat – Siddatvam Tvena.

- Elaborate study of Maya unique to Nrsimha Upanishad, not in 10 Upanishads.

1) **Maya Cha Tamo Rupa:**

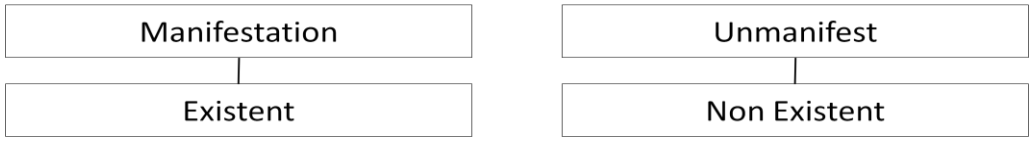
- Maya is of the nature of Tamas opposite of Chaitanyam – Prakasham Chaitanya Virudha.
- Not one of 3 Gunas – Here Tamas = Chaitanya Viruda.
- Bigger Tamas includes all 3 Gunas, not one of 3 Gunas.
- Anubuti Pramanam = Proof of Maya is our own experience.
- How do we experience Maya?

  Tat Etat Jadam..
- Mohatmakam, Anantam, Tuchham, experienced as inert universe Jada Prapancha outside.
- Mohatmakam – ignorance – inside.

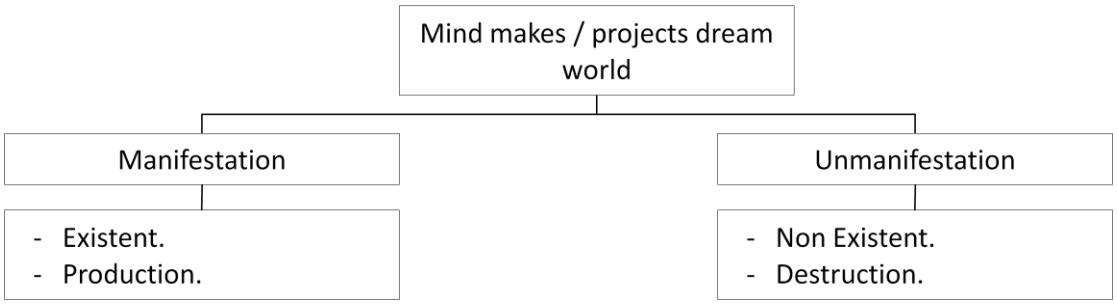



- Anantham – it is everywhere, limitless Vyavaharikya Drishtya – all pervading.
- Tuchham – Asat - Paramartika Drishtya.
- Idam Asya Karya Rupam Bavati.
- Visible Aspect is Karya version of Maya.
- Maya ever non - existent - Shastra Drishti, Asat Rupa, Abava Rupa.
- It is as though existent due to ignorance.
- What Maya does?

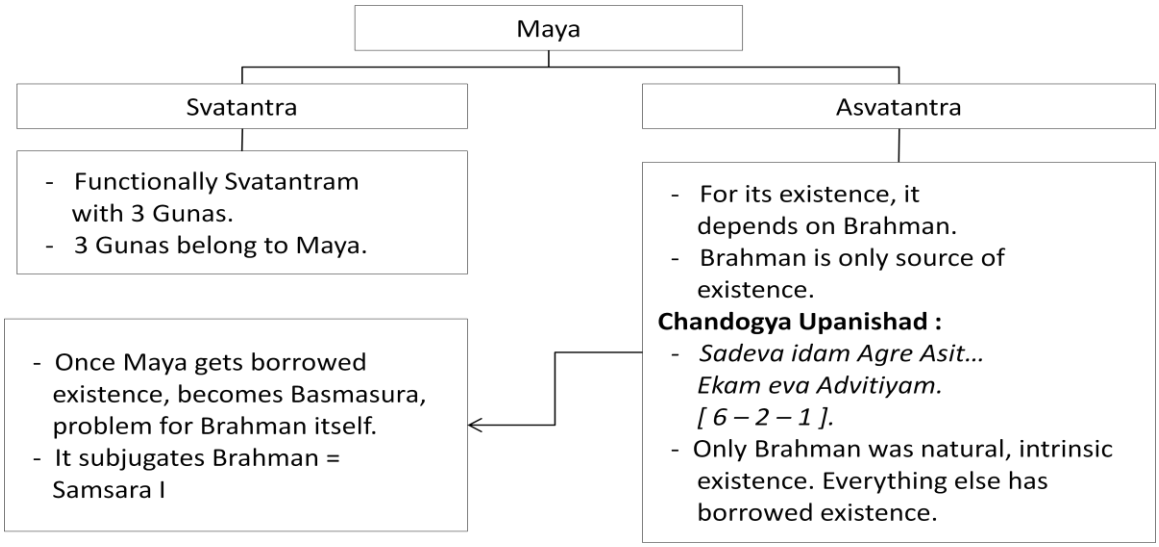
  Maya brings about existence and non – existence of world by manifestation and Unmanifestation.




- Like dream world.




- Svatantra, Asvatantra – Paratantra.
- Pravartena.. Maya functions as dependent and independent entity also.




**Chandogya Upanishad :**

| | |
|---|---|
| सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ ६.२.१॥ | sadeva somyedamagra asidekamevadvitiyam; taddhaika ahurasadevedamagra asidekamevadvitiyam tasmadsatah 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 ].

- I provide existence to dream world and dream world subjugates me, threatens me.
- We chant Dus – Svapna Parihara Mantra.. Who gives existence to Svapna.

**Shiva Kavacham :**

| | |
|---|---|
| दुः स्वप्न दुः शकुन दुर्गति दौर्मनस्य- दुर्भिक्ष दुर्व्यसन दुःसह दुर्यशांसि ।<br>उत्पाततापविषभीतिमसद्ग्रहार्तिं व्याधींश्च नाशयतु मे जगतामधीशः ॥ | duḥ svapna duḥ śakuna durgati daurmanasya- durbhikṣa durvyasana duḥsah duryaśāṃsi \|<br>utpātatāpaviṣabhītimasadgrahārtiṃ vyādhīṃśca nāśayatu me jagatāmadhīśaḥ \|\| |

Let the Lord of the different worlds protect me from, Bad dreams, bad omens, bad fate, bad conduct, Famines, bad grief, unbearable bad fame, And fear from comet, poison, effects of planets and diseases. [verse 29]

- Svapna = Basmasura.
- Universe = Basmasura.
- Maya converts - Paramartika, Nirvikalpa Brahman into Savikalpa Jiva, Jagat, Ishvara Srishti.
- All functions belong to Maya… only existence borrowed. 3 Gunas belong to Maya.
- Verse 125 – 132 – commentary on Maya Mantra.

**Next Mantra of Upanishad:**

- Uttara Tapani Mantra Chapter 9 – Verse 5 = Jiveshau Abasena Karoti.
- Mayamcha Avidyamcha Svayam Eva bavati.
- 9th Section – 5th Mantra – last portion.
- Maya alone responsible for creation.

- Arrive only because of reflecting medium.
- Original consciousness neither Swami / Dasa.

**Verse 136 :**

| | |
|---|---|
| न वेत्ति लोको यावत्तां साक्षात्तावच्चमत्कृतिम् ।<br>धत्ते मनसि पश्चात्तु मायैषेत्युपशाम्यति ।।१३६।। | The magic show looks wonderful and inexplicable as long as the magician is not directly known, but when the magician is so known, the magic show is known as such and is no longer wonderful. [Chapter 6 – Verse 136]. |

- Maya continues as long as person is ignorant. It afflicts, torments.
- Dream continues to torment as long as I continue in dream without knowing my higher waker nature.
- Until seeker knows that he is Paramartikam, Adhishtanam of Maya, he suffers.
- How should one know?

  Sakshat – Brahman as myself – Aparakoshataya.
- If dreamer has to come out of power of dream, he has to wake up and know I am Adhistanam.
- In dream, attend class, taught him, there is Adhishtanam for dream and says there is waker. It will not remove dream problem.
- Wake up and own… I am waker.
- Paroksha Jnanam… Na moksha…. Should be Aparoksham.
- Until one knows Maya Adhishtana Chaitanyam, until then Maya will continue to cast it's spell on Jiva – "Chamatkruti" is effect, influence, spell, harm.
- Until wakers rises to his higher nature, extraordinary power exists in mind of Jiva.
- Till then Jiva continues in Samsara and complaints. Study Vedanta as a part of Samsara. Not used Vedanta to come out.
- Sakshat means, I should say I am free.
- Until Maya is clearly known, it will create problem.
- Jnanam, includes Brahma Jnanam, Maya Jnanam, Jiva Jnanam.
- That Brahman I am, Maya Mithya, Tat Brahma Aham eva.
- 3 components put together is called spiritual knowledge "Jiva / Maya / Brahman ".

- In meditation, not enough if we meditate on Brahman only. Equally meditate on Anatma – body, mind, world, kith, Kin about whom we are worried endlessly. See Mithyatvam of Anatma.
- Dwell on every Anatma which disturbs me. Need not talk about star in Hubble telescope.
- Disturbing Anatma must be brought into mind in meditation and declare – " This is Mithya", it will have to go through it's Karma, don't protest. I see it without reaction, Sakshi Bavena Anatma Mithyatva Dhyanam is integral part of meditation.
- Our Samsara caused by presence of Anatma, not absence of Anatma.
- Jnanam – is Brahman Satyam, Maya Mithya, Tat Brahma Aham Eva.
- After knowledge of Adhishtanam which includes understanding of Maya, Sakshat Kara Anantaram – Esha Maya iti Upashamyati… this Maya withdraws and no more threatens me.
- Wood threatening elephant recedes into wood, which is the truth. Perceive universe Maya looses capacity to fang me, Subjugate me.
- Defanging Cobra, removes poisonous fang of cobra, let it be Naga Abaranam to you, not Aapath to you because it is Maya.

**Verse 137 :**

प्रसरन्ति हि चोद्यानि जगद्वस्तुत्ववादिषु ।
न चोदनीयं मायायां तस्याश्चोद्यैकरूपतः ।। १३७।।

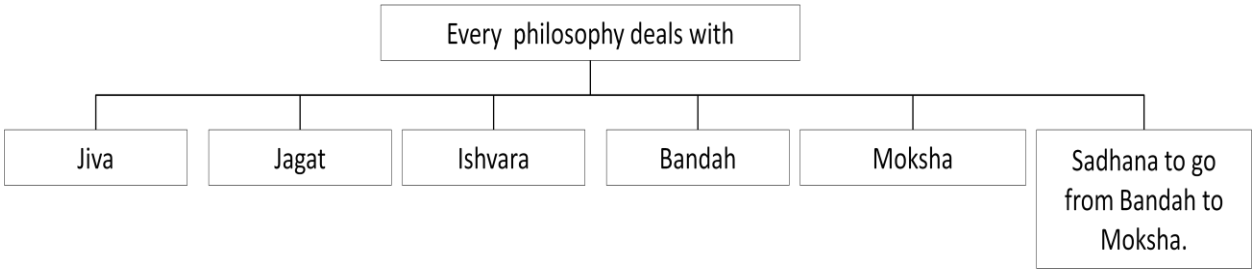
Those who believe in the reality of the world regard the effects of maya as wonderful. But since the nature of maya itself is astonishing, one need not wonder at its power. [Chapter 6 – Verse 137].

**Technical Aspect of Maya :**

- Vedantic Maya challenged by Nastika, Astika.
- Wants us to categorically define Maya.
- Can't fulfill request.

**Definition of Maya: Anirvachaniyam**

- Fake Brahman.
- Maya – weakness or Wisdom?




- Nastika has to discuss that Ishvara is not there with logic – Prateetaya Samyupatti Vada – Buddhist.

**Question:**

- How / when / why / where did world come?

  Theories explaining world.

| Sankya | Nyayava - Vaisheshika | Buddhism | Veda Purva Baga |
|---|---|---|---|
| Sat Karya Vada | Asat karya Vada | Sangata Vadi | Karma Vadi |

**Advaitin:**

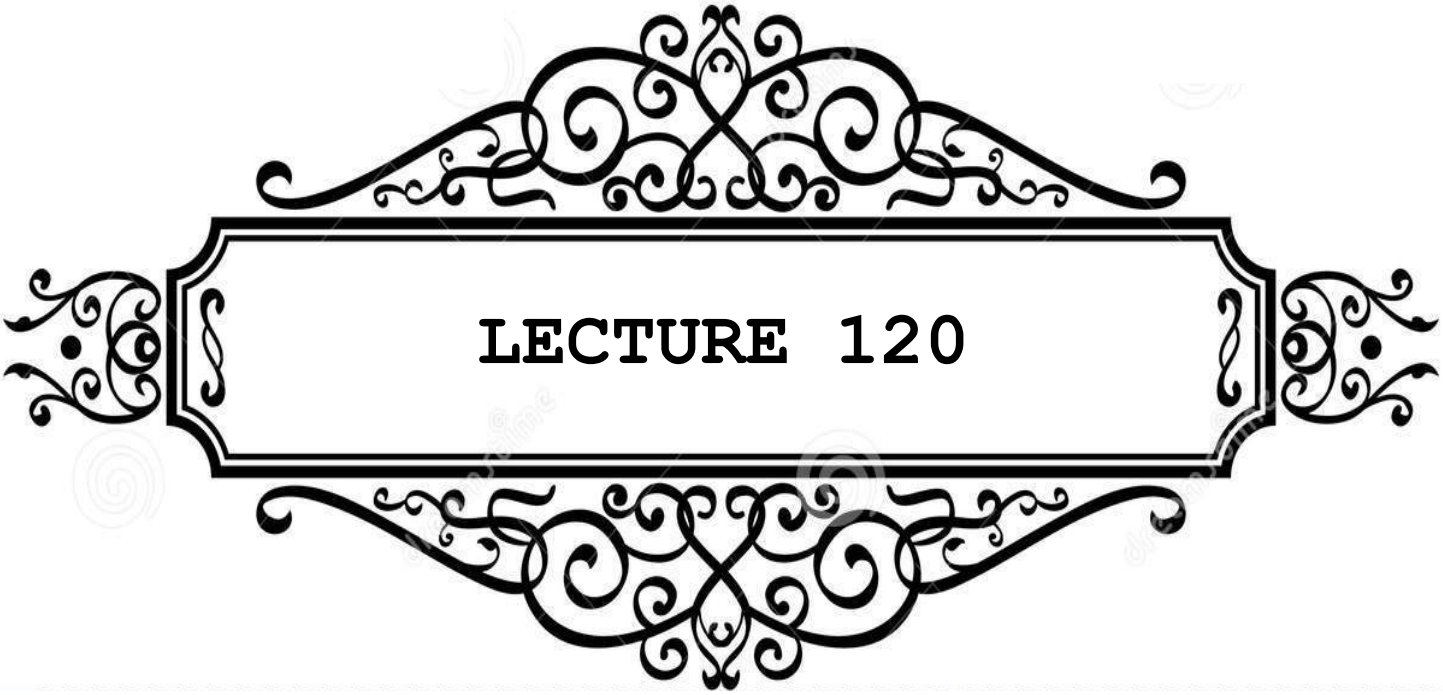
- Can't explain creation without Maya. What is spiritual significance about Maya?

**Answer :**

- You ask question assuming there is a creation.

**Assumption:**

- This is real world.
- By Maya – we question existence of world. After proving existence of world, we can answer how this world came.
- Maya introduced to question about worlds existence not to answer worlds existence.
- Not explanation of existence.
- Maya not Answer – but question.
- You put Question on Question. I will put another question. Your approach fundamentally wrong.



# LECTURE 120

**Lecture 120**

- When topic of creation comes, Vedanta introduces Maya.
- Maya – Anirvachaniya – not to escape question of other philosopher --- but to satisfactorily answer their question.
- Advaita is logic based – Weaker.
- Dvaitam – Pratyaksha based – Stronger.

**Yuktya Viveka Satu:**

- By enquiry – Dvaita Mithyatvam established not by direct – Pratyaksham Dvaitam – unreal… is weaker knowledge for me.
- This existent world how it came into being? Why? When? What purpose It came.

**Assumption:**

- World is – "Jagat Vastu Vadi" – JVV.
- Sankhya + Yoga – raise question – bring Sat Karya Vadi.
- Nyaya + Veiseshikas – brings Asat Karya Vadi.

**Buddhist :**

- Brings Sangata Vada. In their category – Jagat Satyam.
- Jagat Astitva Vadina – asks question.
- There is real creation, real existence, intrinsic existence.
- When other chidufy – Advaitin - He gives answer = "Maya".
- Maya is questioning status of world about which they are asking question. You have made assumption of existence and asking wrong questions.
- Jagat Asti / Vastu / Satyam…
- Based on Assumption you raise question.
- Maya is word – used to question Satta of the world and putting questioner into enquiry.

- Find out – is there world and then ask question – how world came.
- Maya – w.r.t world. Ask question not to answer about world.
- When person sees nature of world, then question will not arise. Question – negated.

**Maya :**

- Question – w.r.t assumption regarding existence of world.

**Mandukya Upanishad :**

| | |
|---|---|
| स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।<br>तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥ ३१॥ | na nirodha na cotpattir - na baddho na ca sadhakah,<br>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. [ II – K – 32 ].

**Question :**

- Regarding world not solved but dissolved.

**Question :**

- Worlds existence not Maya.

**Vedantin:**

- Braheiva Tena Purastat, Amrutat, Pashchat, Dakshinaha, Uttarena… Don't accept world.
- Sat / Asat / Sangata Vada.
- Don't accept world – cause, purpose - Don't have to answer.
- Your question is our answer = Maya answer not inappropriate.

**Verse 138:**

| | |
|---|---|
| चोद्येऽऽपि यदि चोद्यं स्यात्त्वच्चोद्ये चोद्यते मया।<br>परिहार्यं ततश्चोद्यं न पुनः प्रतिचोद्यताम् ।।१३८।। | By raising objections to the wonderfulness of Maya we do not solve the mystery. Besides, we also can raise serious counter objections. What is essential is that we should eradicate maya by systematic enquiry. Further arguments are useless, so do not indulge in them. [Chapter 6 – Verse 138]. |

**Question :**

- About Maya – dead end – no answer.

**Example:**

- Insect Running in ear + went out, went inside – imagination.
- Theories of creation / cosmology – fail.

**Verse 139:**

| | |
|---|---|
| विस्मयैकशरीराया मायायाश्चोद्यरूपतः ।<br>अन्वेष्यः परिहारोऽस्या बुद्धिमद्भिः प्रयत्नतः ।।१३९।। | Maya is an embodiment of marvellousness and doubt; the wise must carefully find out means and make effort to remove it. [Chapter 6 – Verse 139]. |

**Maya :**

- Vismaya Eka Sharira.
- It is of nature of wonder.
- Wonder is that which stuns intellect makes intellect non functional = Vismaya.
- Such a Maya is a wonder in form of question regarding world.
- Is world Sat / Asat / Sad – Asat – is it identical / separate from Brahman – can't say.
- Located in / outside Brahman – Sa – Vayavam – Niravayavam – can't say.
- Stepped over rope in semidarkness. What type of skin ? Busy enquiring.
- What type of snake? Wiper / cobra ?
- Is there snake – question first.
- Ketu, Rahu Puja – is there Navagraha at all?

| Unintelligent | Intelligent |
|---|---|
| - Analyses nature of snake. | - Asks – does snake exist?<br>- Use right Pramanam and ask. |

**World + things of world :**

- Use Pramanam – Pratyaksha + Anuman.
- To know existence of world.
- Torchlight, Pramanam is Shastra.

**Guru Stotram :**

| | |
|---|---|
| शोषणं भवसिन्धोश्च प्रापणं सारसम्पदः ।<br>यस्य पादोदकं सम्यक् तस्मै श्रीगुरवे नमः ॥१०॥ | Shossannam Bhava-Sindhoshca Praapannam Saara-Sampadah \|<br>Yasya Paado[a-U]dakam Samyak Tasmai Shrii-Gurave Namah \|\|10\|\| |

(Salutations to the Guru) Who Dries Up the Ocean of Samsara (Worldly Existence) and Leads to the Essential (Spiritual) Wealth Within us, In the Same Manner as His Foot-Water (i.e. grace, when a devotee surrenders everything at His Feet) removes the impressions of the Samsara from the devotee's mind and reveals the Essential (Spiritual) Wealth Within; Salutations to that Guru.[ 10 ].

- Samsara dried up because it is made of mirage water.
- What pump you use to pump mirage water? Only Samyak Darshanam pump.
- Samyang Matih Pranaranam Updesa Sahishri. Don't have world to handle.

| Karma Khanda | Jnana Khanda |
|---|---|
| - Adds Parihara. | - Tat Tvam Asi…<br>- Tata bi bi… |

**Verse 140 :**

| | |
|---|---|
| मायात्वमेव निश्चेयमिति चेत्तर्हि निश्चिनु ।<br>लोकप्रसिद्धमायाया लक्षणं यत्तदीक्ष्यताम् ।।१४०।। | (Doubt) : but the nature of maya must be determined before trying to eradicated it. (Reply) : all right, do so! Apply the popular definition of magic of maya. [Chapter 6 – Verse 140]. |

**Maya:**

- Not Sat / Asat / Not Sat – Asat combination.

| | |
|---|---|
| नासदासीद्विभातत्वान्नो सदासीच्च बाधनात् ।<br>विद्यादृष्ट्या श्रुतं तुच्छं तस्य नित्यनिवृत्तितः ।।१२९।। | Since the effects of maya are undeniably manifest , its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the atman) it is always inoperative and hence negligible. [Chapter 6 – Verse 129]. |

- How Vilakshanam? Things seem to exist, create problems, enquire and it disappears!!
- Maya = Sad – Asad. Vilakshanam nature is not grasped.
- Appears to be word play – Shabda Jaalam.

- Words do not liberate – meaning liberates – Artaha liberates – Tat Tvam Asi.

**Aim of Sishya:**

- Grasp word and meaning. Which liberates, then why talking?

**Guru:**

- Get water without container.
- We drink water and drop container.
- Can never have water without container.
- Can never have meaning without word.
- Sishya drinks meaning and drops words.
- Keep meaning and loose words.
- Sugarcane pressed Juice

  ↓

  Words = Pramanam pressed Jnanam – Parama

  Pramanam = Prama Janaka.

**Purva Pakshi :**

- Meaning not grasped Maya – Sad – Asad Vilakshanam.
- Nis + Chi - Chintu / Chinu / Chinutan.

  ↓

  Datu

- Nischayan – Ascertaining, confirming. Maya – used in common parlance is magic show – Indra Jala. Use Maya, – experience intimately, disappears!
- Experience wise – see and it disappears = Sad Asad on enquiry – Vilakshanam.

# LECTURE 121

## Lecture 121

**Verse 139 :**

| | |
|---|---|
| विस्मयैकशरीराया मायायाश्चोद्यरूपतः ।<br>अन्वेष्यः परिहारोऽस्या बुद्धिमद्भिः प्रयत्नतः ।।१३९।। | Maya is an embodiment of marvellousness and doubt; the wise must carefully find out means and make effort to remove it. [Chapter 6 – Verse 139]. |

- Nature of Maya - Vismaya.

  - Wonder.

  - Nature not comprehended by intellect.

- Intellect wonders – when it experiences something but not able to explain.

**Explain:**

- Dream / magic show / inexplicability is nature of Maya.
- Asking Vedantin to explain Maya is improper request as he can't concede to request.
- Not take it as ability or deficiency of Vedantic of not being able to explain Maya.
- If deficiency of intellect, stronger intellect can explain.
- No intellect can explain Maya – even Bagawan will give same answer.
- Maya = Vismaya – Anirvachaniya Rupa.
- World = can't be categorized as Sat or Asat.
- It is Sad – Asad Vilakshanam.
- Not available for classification as existent or nonexistent.
- Jagam Mithya.
- Aham Satyam – "I Exist".

**Purva Pakshi :**

- My intellect – pendulum.

  – Exist / not exist.

  – Is / is not.

  – Sad – Asad Vilakshanam can't visualise.

- Intellect functions in dichotomy – yes – no.
- No philosophy accepts possibility of 3rd category.
- Yoga / Sankya / Purva Mimamsa / Dvaitin / Visishta Advaitin / Accept Sat / Asat.
- Give only 2 vessels.
- Can put Brahman – in Sat vessel.

  ↓

  Not Maya.

- Maya Akasha – Vriksha Manushya can't put is Sat vessel or in Asat vessel.
- 3rd Vessel = Maya = forced to invent.
- Maya – occurs in Upanishad + Gita.

**Svetasvatra Upanishad :**

| | |
|---|---|
| मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।<br>तस्यवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १०॥ | mayam tu prakrtim vidyan mayinam tu mahesvaram<br>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]

**Brihardanyaka Upanishad:**

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच ।
तदेत- द्ऋषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव, तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते, युक्ता ह्यस्य हरयः शता दश ॥ इति ।

अयं वै हरयः, अयं वै दश च सहस्राणि, बहूनि चानन्तानि च ; तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम् , अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ।। १९ ।।

idam vai tanmadhu dadhyannatharvano svibhyamuvaca |
tadetadrisih pasyannavocat |
rupamrupam pratirupo babhuva tadasya rupam praticaksanaya |
indro mayabhih pururupa iyate yukta hyasya harayah sata dasetiy |
ayam vai harayo yam vai dasa ca sahasrani bahuni canantani ca tadetad - brahmapurvamanaparam anantaramabahyam ayamatma brahma sarvanubhurityanusasanam.|| 19 ||

This is that meditation on things mutually helpful which dadhyae, versed in the atharva – veda taught the asvins. Perceiving this the rsi said, '(he) transformed himself in accordance with each form; that form of his was for the sake of making him known. The lord on account of maya ( notions superimposed by ignorance) is perceived as manifold, for to him are yoked ten organs, nay, hundreds of them. He is the organs; he is ten and thousands – many and infinite. That brahman is without prior or posterior, without interior or exterior. This self, the perceiver of every-thing, is brahman. This is the teaching. [ II – V – 18 ]

**Gita :**

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥७-१४॥

Verily, this divine illusion of mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in me, they alone can cross over this illusion. [Chapter 7 – Verse 14].

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥७-१५॥

The evil-doers, the deluded, the lowest of men do not seek me; they, whose discrimination has been destroyed by their own delusions, follow the ways of the demons. [Chapter 7 – Verse 15].

- Others say : Maya = Sat like Brahma.
- Akasha / Vayu – Sat.
- Rabbits horn – Asat.

**Purva Pakshi :**

**Question :**

- Can't intellectually grasp Sad – Asad Vilakshana.

**Answer :**

- Prapancha – Mithya – Anirvachaniyam has utility, hence called Vyavaharika Satyam.
- Through Pratibasikam Anirvachaniyam (Dream) try to explain Vyavaharika Maya.

- One Anirvachaniya Taken for 2nd Anirvachaniya.
- With inferior Mithya – explain superior Mithya.
- With small pot – explain big pot.
- With small unreal – explain bigger unreal.
- With dream unreal – explain bigger waking unreal.

**Vaitatatya PraKaaranam :**

**Svapna Existent of Sad – Asad Vilakshanam :**

- Is dream existent?
- Is magic show existent?
- Is mirage water existent?
- Is rope snake existent?
- Is silver existent ?

} Can't say existent or non-existent

- Is waking existent? → Extended
- Is ghost on post existent ?
- Once category of Sad – Asad – Vilakshanam, others don't accept world in that category.
- They say all above are Satyam existent – not worked for them.
- Nature of Maya – Sad – Asad Vilakshana category must be convincing to me. Then I will give Pratibasika Satyam.
- In Vedanta, every Pratibasika Vastu is Sad – Asad Vilakshanam.
- Maya used By worldly people in sense of Magic.
- Other Maya – Shastra Prasiddam Maya.

  – Trigunatmikam Maya.

**Verse 141:**

न निरूपयितुं शक्या विस्पष्टं भासते च या ।
सा मायेतीन्द्रजालादौ लोकाः संप्रतिपेदिरे ।।१४१।।

People understand that to be maya which though clearly seen is at the same time beyond all determination, as in the case of magic. [ Chapter 6 – Verse 141 ].

- Focus on Pratibasika Satyam – any unreal projection of the mind any false perception, experience is pratibasikam, subjective hallucination psyzhoprenia = Visual + Audio hallucination.
- Feel somebody is talking to them don't see around, very clearly hear.
- No body talking – their mouth shut Therefore Asat category.
- Non – existent thing can't disturb.
- With respect to patient – can't take it as Asat.
- All religious people hear voice from god.

**Puranas:**

- Ashariri Vakyam.
- Audio + video Hallucination.
- See dead father talking.
- Swear – I saw in front.
- If Sat, all of us with clear sense organs should perceive.
- Not Asat. People Swear, happy / unhappy because of that non – existent thing, can't produce effect.
- Voices / visions – Sad Asad Vilakshanam.
- Similarly rope – snake, dream, can raise Blood pressure. Palpitations continue on waking, on waking, don't see.
- Sat – Chet Na Badyata.
- Asat – Chet Na Pratiyeta.
- Existent thing – cannot be negated.
- Non existent thing – can't be experienced.

- Svapna – experienced – therefore not – non existent because non-existent can't be experienced.
- Existent can't be negated but Svapna on waking gets negated totally. Can raise wakers Blood pressure – on waking, don't see.

**Rule:**

- Existent thing can't be negated.
- Non existent thing can't be experienced.
- Svapna experienced – not non – existent therefore not non-existent because non existent can't be experienced.
- Existent thing can't be negated Svapna on waking gets totally negated.
- Svapna not existent.
- Svapna Pratiyate, Badyataha Cha.
- Svapna experienced + negated. Not Asat + Not Sat = Sat – Asat Vilakshanam.
- Accept that category.
- Dream = Video + Audio Hallucination / projection.
- Clearly experienced, can't prove existence, is called Maya.
- If experienced… then dream real.

**Visista Advaitam :**

- What is experienced is real.
- Therefore forced to conclude Svapna is real mirage.
- Brahman given same status.

**Vedantin:**

- If Waking / Dream / Brahman all real.
- Veda should negate all or never negate all of them; if all 3 equally real.
- Vedanta negates – waking, dream and everything other than Brahman.

**Brahman :**

- Unnegatably real.

**world :**

- Negatable – unreal.
- Negatably real = unreal.

**Purva Pakshi:**

- Brahman is unnegatably real.
- All others negatably real.

**Vedantin:**

- Negatably real is called Mithya / Maya.
- Vedanta does not treat Brahman and world on Par.

**That difference is called:**

- Brahman Satyam, Jagan Mithya.
- That is Maya – Mithya.

  – Vyavaharika Satyam.
- To soothen = Developing country.

  – Real in Jagrat Avasta.
- Pratibasika Satyam = Real in Svapna Avasta.
- Vyvaharika Satyam non existent in Svapna.
- Pratibasika Satyam non existent in Jagrat Avasta.
- Each real in its own Avasta / Plane.
- Therefore call it relative reality.
- Sad – Asat Vilakshanam means relative reality, conditional temporary reality.

**Example :**

- You are beautiful with ornaments not complement. Sa - maya – like magic – inexplicable Indrajalam.
- If world accepts Maya w.r.t magic, I accept world & use Maya w.r.t creation. It is magic show conducted by Bagawan.

**Dakshinamurthy Stotram :**

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

Biijasya-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 ]

- Bagawan – Mayavi. He has world – cosmic magic show.
- Local Magicians – give Pratibasika magic show.
- There is consensus (Pede).

**Verse 142 :**

स्पष्टं भाति जगच्चेदमशक्यं तन्निरूपणम् ।
मायामयं जगत्तस्मादीक्षस्वापक्षपाततः ।।१४२।।

The world is clearly seen but its nature defies definition. Be impartial and regard the world as nothing but a delusion, the product of maya. [Chapter 6 – Verse 142].

- Maya – applicable to magic show expandable towards world also, fulfills all conditions of magic show watch from distance – enjoyable – ask magician for details. It will go…
- Idam Jagat Spashtanam Bhati wall – tangible, only energy – nontangible when energy in motion, it is tangible we can't explain.
- In atom, space occupied by particle is so limited.
- 95% of particle – empty space atoms put together = wall.

  Wall – 95% empty 5% wall.
- More you probe, scientific world disappears into thin air. Air disappears into thin space.

- In categorisation, Sat, Asat impossible similar to magic show.
- We see but can't explain. Therefore Sat – Asat Vilakshanam.
- Definition – impossible – Jagat – Maya – Anirvachaniyam.
- On waking to Atma Jnanam, Jagat goes, Shastra Pramana waking.

**Chandogya Upanishad :**

| | |
|---|---|
| यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्य त्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यँ स भगवः कस्मि न्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति १ | yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma tadamrtamatha yadalpam tanmartyam sa bhagavah kasmi npratisthita iti sve mahimni yadi va na mahimniti. \|\| 1 \|\| |

Sanatkumara said: Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal..' Narada asked, 'sir, what does bhuma rest on?' sanatkumara replied, 'it rests on its own power-or not even on that power [i.e., it depends on nothing else].' [ VII – XXIV - 1 ].

- Therefore not Sat category also Shastric negation – not casual.

**Kaivalya Upanishad :**

| | |
|---|---|
| न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च । एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ | na bhumiraop na ca vahnir asti na canilo me sti na cambaram ca evam viditva paramatma rupam guhasayam niskalam advitiyam \|\| 23 \|\| |

Since the effects of maya are undeniably manifest , its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the atman) it is always inoperative and hence negligible. [ Verse 23 ].

**Katho Upanishad & Brihadaranyaka Upanishad:**

| | |
|---|---|
| मनसैवेदमाप्तव्यं नेह् नानाऽस्ति किञ्चन । मृत्योः स मृत्युं गच्छति य इह् नानेव पश्यति ॥ ११॥ | manasai-vedam aptavyam, neha nanasti kincana, mrtyoh sa mrtyum gacchati, ya iha naneva pasyati. \|\| 11 \|\| |

Since the effects of maya are undeniably manifest , its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the atman) it is always inoperative and hence negligible. [ II – IV – 11 ] & [ IV – IV – 19 ].

- Upajeevya Pramanam No.2 – Shastra negates. Therefore not Sat.
- Vikshasva – appreciate this without prejudice.
- Don't Draw conclusion first and study Vedanta to support conclusions then Veda study an eye wash.
- Veda negates everything other than Brahman.

**Verse 143 :**

निरूपयितुमारब्धे निखिलैरपि पण्डितैः ।
अज्ञानं पुरतस्तेषां भाति कक्षासु कासुचित् ।।१४३।।

Even if all the learned people of the world try to determine the nature of this world, they will find themselves confronted at some stage or other by ignorance. [Chapter 6 – Verse 143].

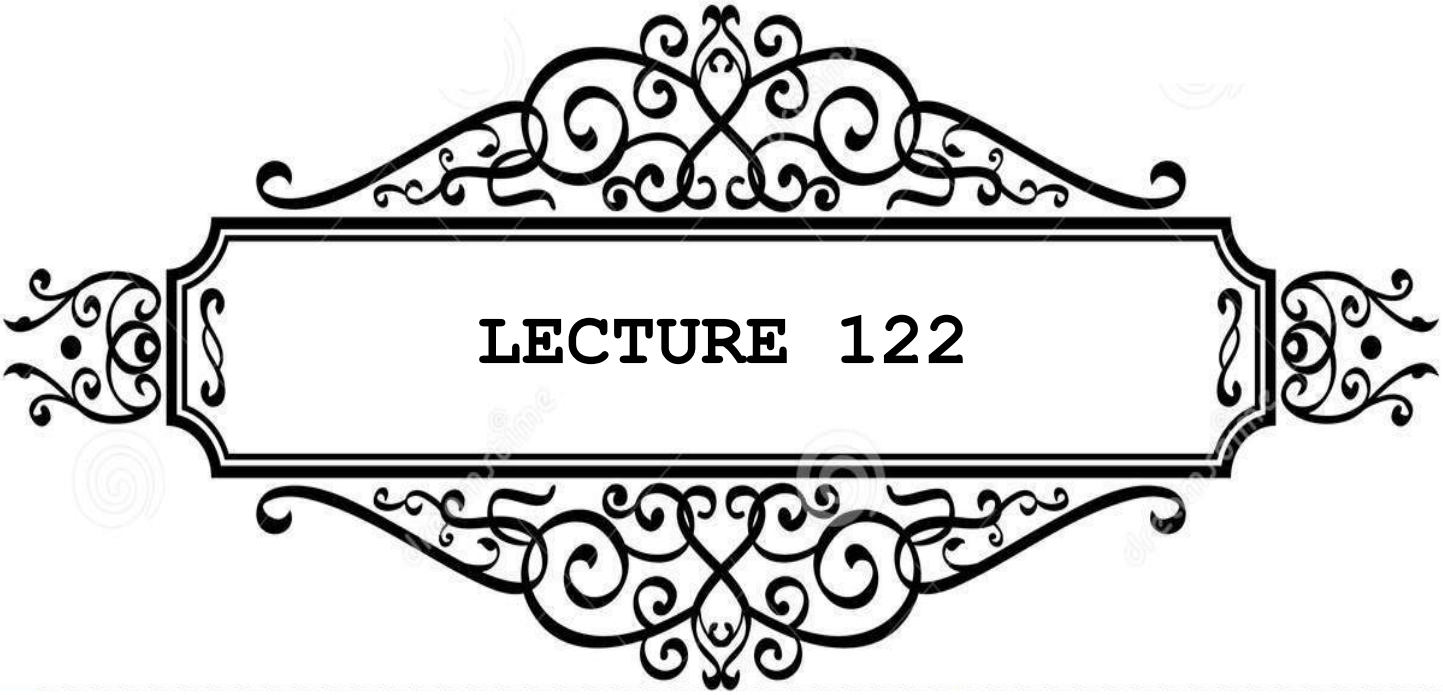
- Inexplicability of world will be found in all fields.
- All fields – Physics / Cosmology end unanswered… at cross road…
- New questions come = Maya Mahima Agyanam will always be present in one way or other because basis of all Sat .. Asat Vilakshana Vastu is Agyanam.
- Basis of all unreal things is Agyanam.
- Unreal Snake based on Rope ignorance.

  Unreal Silver based on Shell ignorance.

  Unreal Mirage Water based on Sand ignorance.

  Unreal Dream Water based on Wakers ignorance.

  Unreal Adhyasa basis based on Avidya.
- Brahma Sutra begins with Adhyasa Bashyam content of Sad – Asad Vilakshanam = Agyana.
- Probe will get Agyanam staring at you.
- Theory of everything – They will never arrive. Because they are analysing Maya. They will not come across Brahman will get into more mysterious.
- Brahman never arrive. Because they are analysing Maya. They will not come across Brahman. Will get into more mystery.
- When Tarqa, Yoga, Baudha, Sankhya try to explain – categorically, only ignorance stares at them.
- World eternal mystery.
- Mystery is nature of world. Don’t solve problem. Dissolve problem in Jnanam. World gets dissolved.



# LECTURE 122

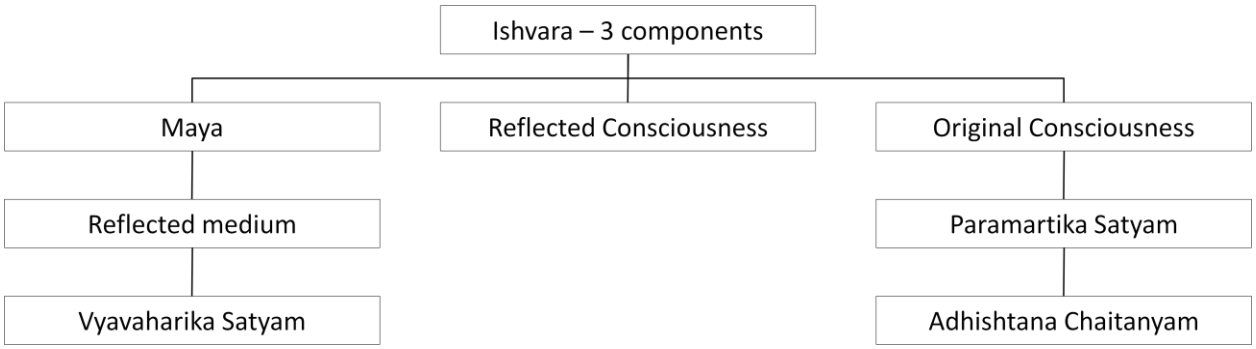
## Lecture – 122

**Verse 143 :**

निरूपयितुमारब्धे निखिलैरपि पण्डितैः ।
अज्ञानं पुरतस्तेषां भाति कक्षासु कासुचित् ।।१४३।।

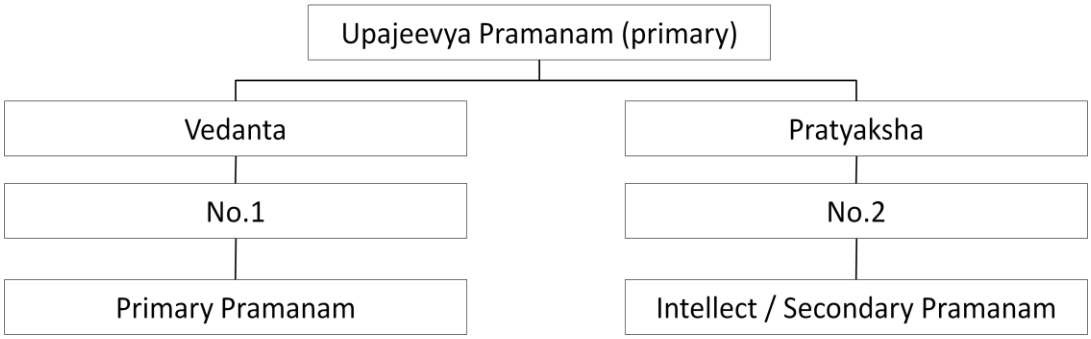
Even if all the learned people of the world try to determine the nature of this world, they will find themselves confronted at some stage or other by ignorance. [Chapter 6 – Verse 143].

- Tad Padartha Ishvara discussion.
- Maya – most important part of Ishvara.




- Not Pratibasikam.
- Chaitanya Dvayam + Maya = Ishvara.
- Maya not Pratibasikam as it is available for Pratyaksha Vyavahara. It is Vyavaharika Satyam.
- Can't discuss Ishvara without Maya nature of Maya – Anirvachaniya.
- Sruti negates Maya totally. From Sruti Drishti – Maya = Asat.
- Pauresheya Pramana can never negate Maya / Prapancha. Pratyaksham can never negate Maya / Prapancha.
- From Pratyaksha Drishti, Prapancha Maya = Sat.
- If Sruti Pramanam not introduced, can't negate Prapancha + Maya.
- Once you accept both, Vedanta Pratyaksha, you have new problem.
- Sruti – says Asat.
- Pratyaksha – says Sat.
- Not mixture – because opposite attributes can't co-exist.

- Using Tarqa + intellect.




- It has to take support of both.

**Visishta Advaitins Question:**

**In Vichara Sagara:**

- Maya = Sad Asad Vilakshanam.
- You have defined it. It is definable.

**Rama Raya Kavi:**

- It can't be said as Sat or Asat not absolutely undefinable. Do not say indefinable.
- Sad Asad Abyam Anirvachaniyam.
- Genetic character of Maya inheres all products.
- Akasha – Sat / Asat Vilakshanam.
- Pratyaksha reveals Vayu.
- Sruti negates Vayu.

**Kaivalyo Upanishad :**

| | |
|---|---|
| न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।<br>एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ | na bhumiraop na ca vahnir asti na canilo me sti na cambaram ca<br>evam viditva paramatma rupam guhasayam niskalam advitiyam \|\| 23 \|\| |

Since the effects of maya are undeniably manifest , its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the atman) it is always inoperative and hence negligible. [ Verse 23 ].

- Pancha Bautika have common character = Anirvachaniyatvam.

- How to discern this character?

  When you probe into universe, at one level or other, your intellect can't explain things.

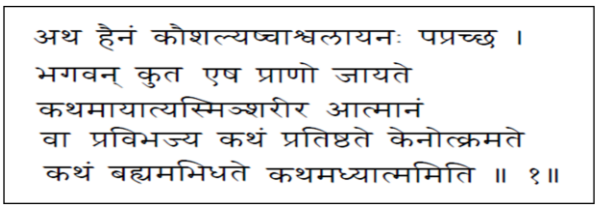
- Inexplainability – Agyanam will stare at you.
- Brahma – I don't know.
- Analysis of external world, cosmos, living beings, origin of life… dead-end.
- Agyanam Sarvada Asti…. At different levels. Advanced scientist has advance ignorance. We have gross ignorance.

**Verse 144:**

| | |
|---|---|
| देहेन्द्रियादयो भावा वीर्येणोत्पादिताः कथम् ।<br>कथं वा तत्र चैतन्यमित्युक्ते ते किमुत्तरम् ।।१४४।। | Tell us, if you can, how the body and senses came out of the seed or how consciousness was born in the foetus, what answers will you give to these questions? [Chapter 6 – Verse 144]. |

- All living beings superficially seen, made of 5 elements, inert, chemicals, like statues in marina beach.
- Pancha Bautikam – matter.
- Behaviour of matter in living + inert objects – wide difference – never know – how – complicity.
- Genes in living body has capacity to store millions of information – intelligent chemicals Store + pass to next generation bits of information stored in minute chemical, not in external object.. Biggest mystery.
- How ordinary chemicals converted to bio – chemicals – mystery can't explain transfer.
- Physical + chemical laws – can't explain. Initially no living beings.. Only inert Pancha Butas were there.
- There is difference in matter in organism and matter outside. You can never explain life + death.

**Prasno Upanishad :**



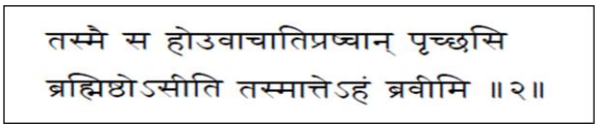
अथ हैनं कौशल्यश्चाश्वलायनः पप्रच्छ ।
भगवन् कुत एष प्राणो जायते
कथमायात्यस्मिञ्शरीर आत्मानं
वा प्रविभज्य कथं प्रतिष्ठते केनोत्क्रमते
कथं बह्यमभिधते कथमध्यात्ममिति ॥ १॥

**Atha hainam kausalyascha-asvalaayanah papraccha**
**Bhagavan, kuta esha praano jaayate?**
**Katham-aayaaty-asminsareere? Aatmaanam**
**vaa pravibhajya katham pratishthate? kena-utkramate?**
**Katham baahyam-abhidhatee? iti. Katham-adhyaatmam iti II 1 II**

Then Kausalya, son of Asvala, questioned, "O Bhagavan, where has this Prana come? How does it abide after it has divided itself? How does it go out? How does it support what is without and what is within the body? [Chapter III – Verse 1]

- Katham Esham Prasno Jayate?
- How from Prana, life comes?
- All living beings – Pranis.

**Prasno Upanishad :**



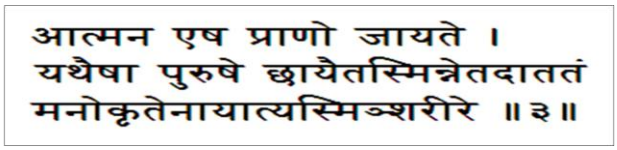
तस्मै स होउवाचातिप्रश्वान् पृच्छसि
ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥२॥

**Tasmai sa hovaacha-atiprasnaan prichchasi**
**Bramanishto-seeti tasmaat-te-ham braveemi II 2 II**

He replied, "You ask questions touching the transcendental matter. Because you are a sincere enquirer and a good practioner in the spiritual values, I will explain it to you." [Chapter III – Verse 2]

- Pipalada – Ati Prachham Prichasi.
- It is uncomfortable question.
- Origin of life – can never explain logically, scientifically.
- Will answer with Shastra.

**Prasno Upanishad :**



आत्मन एष प्राणो जायते ।
यथैषा पुरुषे छायैतस्मिन्नेतदाततं
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 3 – Verse 3 ]

- From Atma – life has come. This is temporary answer.

**End Answer :**

- Nothing has come.

- Temporary Adhyaropa.

**Shastric Drishti :**

- No life other than Atma. How living beings born?
- From Atma – life has come. This is temporary answer.

**End Answer :**

- Nothing has come.
- Temporary Adhyaropa.

**Shastric Drishti :**

- No life other than Atma how living beings born?

**Simple Answer :**

- From their parents born through Veeryam – Purusha Beejam father produces Beejam and next generation produced in Womb of mother.
- How 1st living being?
- Anaadi…. Cyclic process – not accepted by scientist.
- Accepted, life came 12 billions years ago.

**Question :**

- From matter, how did life come first.

**Vidyaranya :**

- How Purusha Beejam can produce such a complex living being.
- Parents head – bald at certain age.
- Sons Head – bald at Same age.
- Can't create life out of assemblage of matter.

**Verse 145:**

वीर्यस्यैष स्वभावश्चेत्कथं तद्विदितं त्वया।
अन्वयव्यतिरेकौ यौ भग्नौ तौ वन्ध्यवीर्यतः ।।१४५।।

(The naturalist says): it is the nature of the seed to evolve into the body with the sense organs and so forth. (reply): what is the basis of your belief? You will perhaps say, application of the double method of agreement and difference but it is not confirmed because in a barren woman's seed produces nothing. [Chapter 6 – Verse 145]

**Purva Pakshi :**

- Veerasya Svabava. Intrinsic nature of Purusha Beejam.
- Fire – Ushna Svabava.

Water – Sheetah Svabava.

Veeryam – Utpadya Svabava.

**Vidyaranya :**

- How do you know Veeryam has intrinsic nature of producing baby. Perceptually, don't see anything.

**Purva Pakshi :**

- Anvaya Vyatireka logic.
- When Pratyaksha doesn't function, use logic.

  Yat Satve Yat Satyam.

  Yat Abave Yada Abava.

  Tatu Tasya Kaaranam.
- Co – presence – Anvaya.
- Co – absence – Vyatireka.
- You know one is cause of another.

**Vidyaranya :**

- Anvaya Vyatireka logic you have given is dismissed, negated. Invalidated, broken destroyed.
- Anvaya Vyatireka – only if universal tobacco cause of cancer – can say it all get cancer. Some healthy Karya – Karana Sambanda – must violate law of universe.

**Gaudapadacharya :**

- Hit – Hetu Phala Vada in all causes, can see exception.
- Many Purushas – Beejam unproductive.
- Vandya Veeryam – not able to produce child.
- Assumption not proved.

**Verse 146 :**

न जानामि किमप्येतदित्यन्ते शरणं तव ।
अत एव महान्तोऽस्य प्रवदन्तीन्द्रजालताम् ।।१४६।।

In the end you will have to say, ' I do not know'. Therefore the wise declare this world to be like magic show. [Chapter 6 – Verse 146]

- No more Svabava.
- This water hot – hot / cold – not.
- This water cold – Svabava.
- Svabava can be applied only when universe Utpatti – capacity is Svabava – not right answer.
- Science doesn't solve problem. No Moksha.
- Science can improve quality of human life.

| Layman | Scholar |
|---|---|
| I don't know immediately. | I don't know after 5 minutes. |

**Vedantin :**

**Mandukya Upanishad :**

| | |
|---|---|
| नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतः<br>प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं ।<br>अदृष्टमव्यवहार्यमग्राह्यमलक्षणं<br>अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं<br>प्रपञ्चोपशमं शान्तं शिवमद्वैतं<br>चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥ | nantah-prajnam na bahis-prajnam nobhayatah<br>prajnam na prajnana-ghanam na prajnam naprajnam<br>adrstam-avyavaharyam-agrahyam-alaksanam<br>acityam-avyapadesyam-ekatma-pratyaya-saram<br>prapanco-pasamam santam sivam-advaitam<br>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-organs, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth. This is the atman and this is to be realized.
[ Verse 7 ].

- Aryanam Srishtau

  Tatparyam Nasti

- Don't probe cause of creation.
- Feet in slush of Maya – inexplicable Prarabda – temporary answer.

**Aim of Vedanta :**

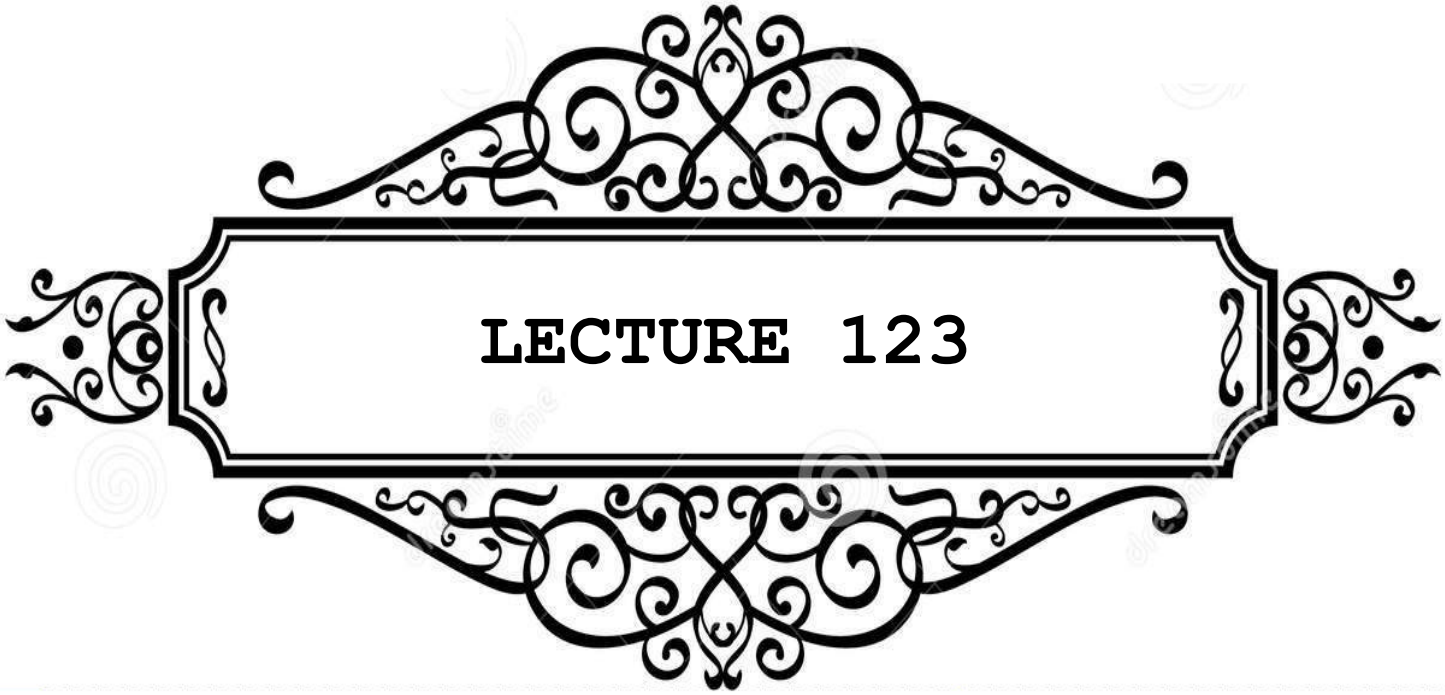
- Not explanation of creation but negation of creation.
- Na kaschit Jayate Jivaha.

  Samshayo Na Vidyate.

- No Jiva born at anytime no cause of origination of Jiva. What is all this?
- Highest reality is that Brahman Yatra Kin Chin Na Jayate.
- In that Brahman nothing is born, was, will be born.
- Trikale Api Srishti Nasti.
- Because of that reason only ignorance is ultimate answer.

**Great Acharyas Say:**

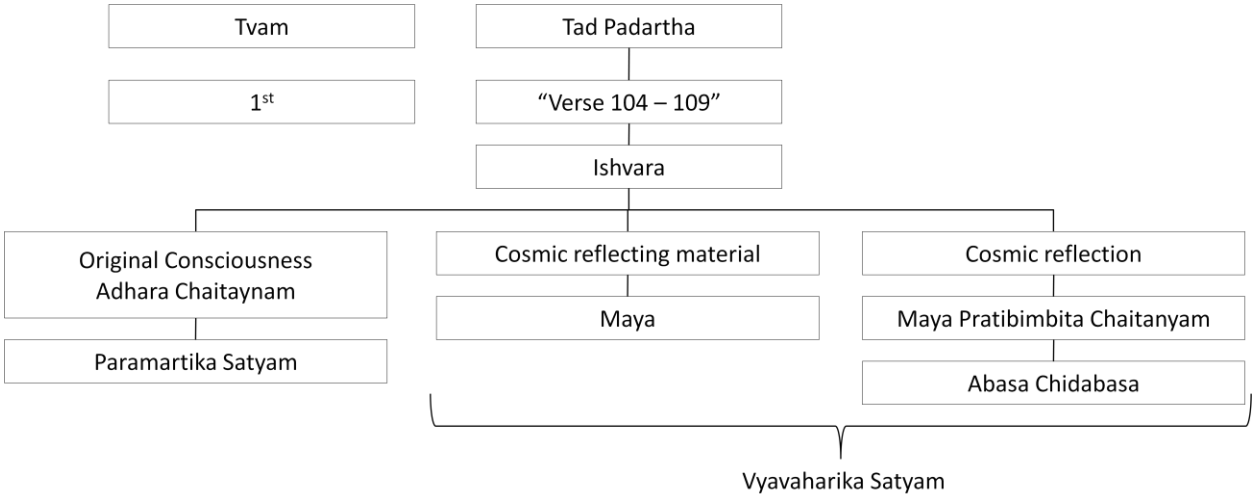
- World is Maya, mystery, magic show. Enjoy the magic show. Never probe into magic show.



# LECTURE 123

## Lecture – 123

**Verse 146 :**




**Maharavakya Vichara :**

**Ishvara :**

**Primary meaning : mix of all 3.**

**Secondary / implied meaning :**

- Negate Maya + Abasa Chaitanyam.
- Retain Adhara Chaitanyam.
- When Ishvara is composite entity with all 3 factors, Ishvara will have superior attributes and Jiva will have inferior attributes.
- Saguna Ishvara = Original Consciousness + Reflected Medium + Reflected Consciousness = All virtues at superlative measure.
- Jiva = Original Consciousness + Reflected Medium + Reflected Consciousness – inferior attributes.
- Jiva never equal to Ishvara as composite entity.
- No Aikyam even in dream.
- During study, keep aside Maya + Maya Pratibimbita Chaitanyam retain Ishvaras 3rd factor – Adhara Chaitanyam.

- Ishvara without his powers… is Brahman.
- When Maya is close by, his powers will be there.
- Adhara Chaitanyam is powerless – Nirgunam. No virtues – no question of superior Ishvara.
- Superior only when virtues are there.
- External same to Jiva.
- Take away inferior virtues.
- Jiva without virtues = Isvara without virtues By Baga tyaga Lakshana – one retained – Original Consciousness.
- Important = Maya Devi, significant, mystery factor.

**Maya :**

- Verse 125 onwards.
- Introduced not to answer creation.
- To show translogical nature of creation.
- Nature of creation – beyond field of logic.
- Any logic question regarding creation is illogical because nature of universe is so.
- Question the Questioner?
- Nature of world – beyond logic.
- Origin, end, locus, purpose, of creation…. All illogical.
- Because Sad Asat Bijam Vilakshanam Anirvachaniyam.
- Existence of creation not pinpointable, [ existence not logically categorisable ]. Does Vedantin hide behind Maya Shelter?

**“Magic” - definition :**

- Experiencable not explicable clearly see with eyes.
- Separation – projection by audience can’t explain.

- Lady appears cut…
- Similarly Brahman appears to be divided into Jiva, Jagat, Isvara. All Pramanas reveals duality.
- Brahma, Vishnu, Siva, Srishti, Sthithi, Laya not there but Pratyaksha, Anumana reveal that.
- Brahman is indivisibly whole.

**Conclusion :**

**Maya :**

- Name of our experience which can't be logically explained.

**World :**

- Cosmic magic – done by Ishvara.
- Na Janami at some stage.
- Eternally have Maya layer at bottom.
- Maya = Point of no information / singularity in big bang.

**Verse 147 :**

एतस्मात्किमिवेन्द्रजालमपरं यद्गर्भवासस्थितं
रेतश्चेतति हस्तमस्तकपदप्रोद्भूतनानाङ्कुरम्।
पर्यायेण शिशुत्वयौवनजरावेषैरनेकैर्वृतं
पश्यत्यत्ति श्रृणोति जिघ्रति तथा गच्छत्यथागच्छति ।।१४७।।

What can be more magical than the fact that the seed in the uterus becomes a conscious individual, that it develops head, hands, feet and other organs, that it passes through the states of childhood, youth and old age and that it perceives, eats, smells, hears comes and goes ? [Chapter 6 – Verse 147]

- Glory of Maya – meter changed.
- Pay attention – formation of life :- 2 levels.
- After Panchabutas came.
- Jeeva comes in Srishti.
- 1st Jiva in Srishti – a wonder out of parent – how child conceived process of conception, growth – medical wonder. Generic research – going or Birth = "magic"…

- We are part of magic. Life is there at conception but not manifest. Dot – not sufficient for manifestation of Chidabasa, not creation of life.
- Table can't manifest Chidabasa, Chit is there in the table.

| Table | Purusha Beejam / Retha |
|---|---|
| - Chit available.<br>- No Chidabasa now or later. | - Chit Available.<br>- Chidabasa available in unmanifest form.<br>- It has potential to serve as Reflecting Medium. |

- Contribution of parent.
- Can't artificially create chemical which manifests Chidabasa later.
- Rethas has chemical constitution to manifest Chidabasa later by Maya.
- We can't do it.
- Retas is Chetana, Alive, living principle. In no religion, abortion is sanctioned.

**Panchagni vidya :**

- Jeeva travels various regions comes to fathers mothers body.
- Jiva enters body at time of conception. Not after conception.
- Chandogya Upanishad + Brihadaranyaka Upanishad elaborate.
- Tadantara Pratipatti Adhikarana in Brahma Sutra.
- $1^{st}$ : Living being. Gradually hands, head, feet developed.
- Garbho Upanishad – Details emerge.
- This doesn't happen in table. No feet expansion / replication / duplicate capacity.
- Some chemicals have capacity to reproduce.. Some doesn't … how this happens? Maya – Mystery of Scientist.

- Ankura – sprouts of tree – Gradually emerge hands / legs like sprout of Vriksha.

**From Beejam :**

- From Beejam Ankura of Vriksha = Trunk / Twigs / Branch / leaves / fruits emerge.

| | |
|---|---|
| Ritaha | Ankura |
| Neuter | Masculine |

- Without will of mother, baby at appropriate time – baby brought out – inbuilt in the system. Contraction of body – labour pain – child delivered human / elephant / cow – same.`
- Jiva surrounded by stages :

  Sishutram – Babyhood.

  Yauvanam – Youth.

  Jara – old age, senility.

**Gita :**

| | |
|---|---|
| देहिनो ऽस्मिन्यथा देहे कौमारं यौवनं जरा ।<br>तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥२-१३॥ | Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 – Verse 23] |

- Pashyati, Srunoti, Jigrati (smells) Gachhati (walks), mind – has emotions.
- Develop – ideal conditions for Samsara to come … wonder.. Mysterious power of Maya.

**Verse 148 :**

| | |
|---|---|
| देहवद्वटधानादौ सुविचार्य विलोक्यताम् ।<br>क्व धानाः कुत्र वा वृक्षस्तस्मान्मायेति निश्चिनु ।।१४८।। | Like the human body carefully consider also a tiny fig seed. How different the tree is from the seed from which it grows! Therefore know all this to be Maya. [Chapter 6 – Verse 148] |

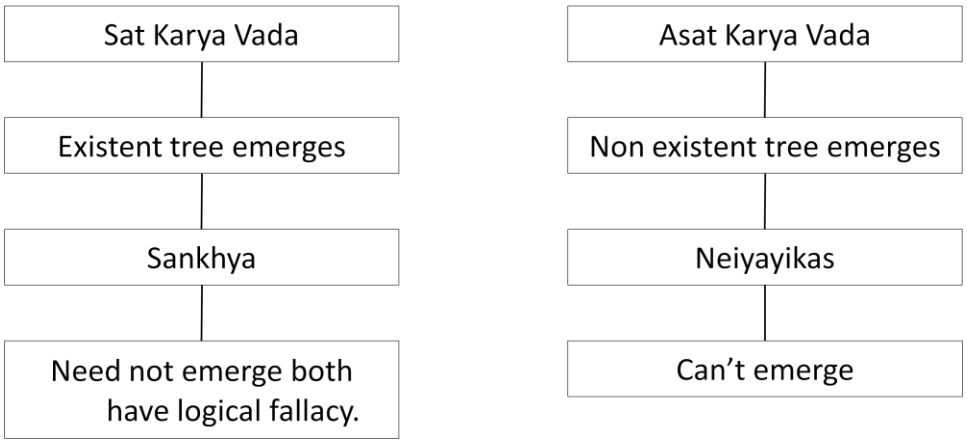
- Bheejam – Dhana – Female – mystery in formation of plant, animal, human mystery.

| Human | Tree |
|---|---|
| - Seed small.<br>- Produces hands, legs. | - Seed small.<br>- Produces branches. |

- What is not there – can't come.

**Mandukya Question :**

- Does existent tree emerge or nonexistent tree emerge?




- What emerges = Maya.

**Buddhism :**

- Sangata Vada – Parinama Vada – no theory will explain arrival of a tree – where is seed – tree?
- Can't connect cause – effect.
- Karma is also not logical explanation.
- Karma came from body?

  Body came from Kama!

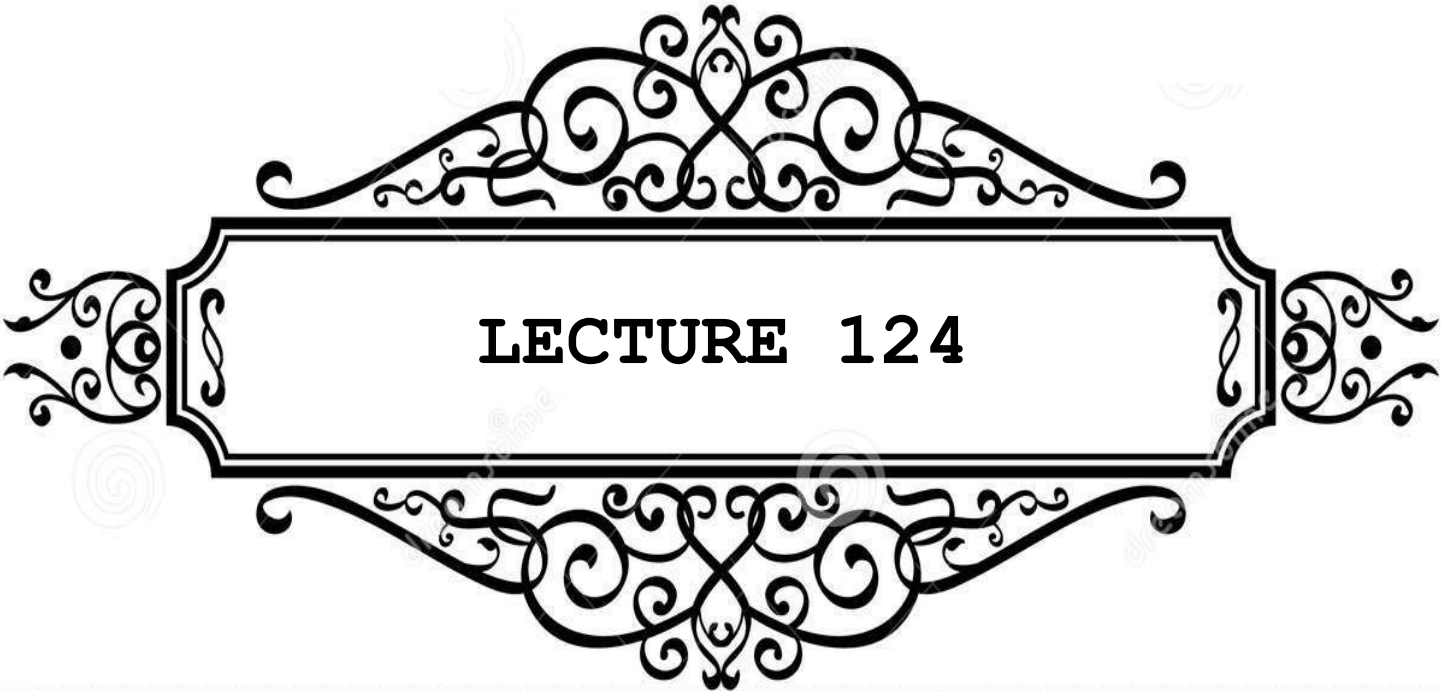
  Therefore no creation.
- How we see nonexistent creation – by Maya.
- Creation of tree = Maya – Nischaya – Chi Dhatu Chinoti.

**Verse 149 :**

निरुक्तावभिमानं ये दधते तार्किकादयः ।
हर्षमिश्रादिभिस्ते तु खण्डनादौ सुशिक्षिताः ।।१४९।।

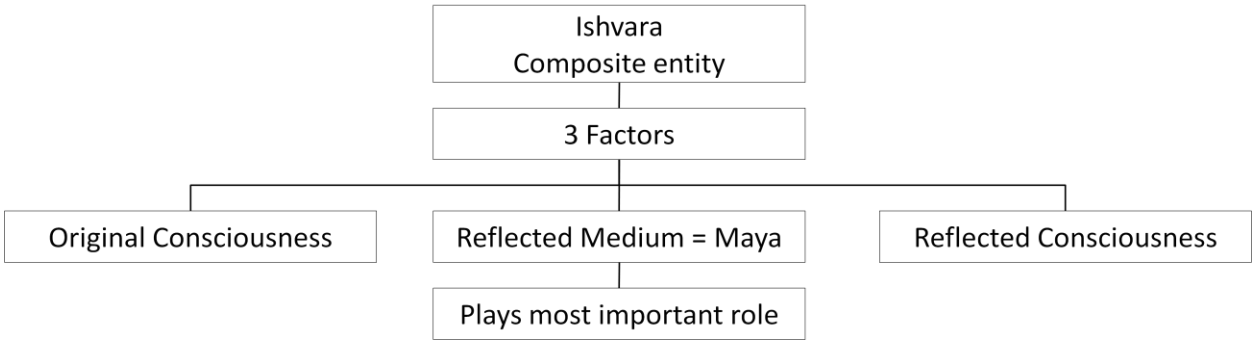
The logicians and others, proud of their dialectical ability, may feel satisfied with their logical explanations; but the philosopher sri harsa misra has exposed the error of their position in his calssic 'Khandana.'
[Chapter 6 – Verse 149]

- Astika Buddhism / Jainism – Sangata Vada.
- Sat Karya Vada – Sankhya – Parinam / Araba Vada.
- Asat Karya Vada – Anaramba Vada.
- Brahma Sutra – 2nd chapter – 2nd Pada.
- Vyasa studies Parinama Vada of Sankhya.
- Aramba Vada of Neiyayika.
  Sangata Vada of Buddhist. } All fallacious.



# LECTURE 124

**Lecture – 124**




- Without Maya – No Reflected Consciousness.
  – No Ishvara status.
  – No Kaaranam status.
  – No omniscient, omnipotence status for Original Consciousness.
- Minus Maya, Brahman not object of worship.
- Brahman = Avyavaharyam, not available for transaction.
- Pure Brahman = can't be worshipped.
- Whatever glory Brahman enjoys is because of reflecting medium.
- Brahmans glory – after marriage.
- Tat Padartha Ishvara has Maya as significant component.
- Verse 125 – 148 = Maya.
- Maya not available for definition Achintyam, Anirvachaniyam.
- When we analyse origination of anything – logic fails.

| Sat Karya Vada | Asat Karya Vada | Baudha |
|---|---|---|
| - Sankhya.<br>- Parinama.<br>- Aramba. | - Neiyayika.<br>- Anaramba. | - Sangata Vada. |

- Both have logical loopholes.

- Neither Sat / Asat is cause – logically impossible therefore Sat, Asat Vilakshana.. Achintya Maya alone is cause.
- Maya backed by Brahman – behind has to be there said in verse 148.

**Verse 149 :**

- Siddha Granthas establishing Advaitic teaching – Brahma Siddhi, Advaita Siddhi, Naiskarmya Siddhi are advanced Granthas – anlayse other systems based on reasoning.
- Brahma Sutra – 2nd Chapter – 2nd Pada – Analysis theories of creation.

**Panchadasi :**

- Beginners text !?

**Tarquikas :**

- Niruktam – in logical reasoning; place total confidence + trust.

**Vedantin :**

- Veidicika – know limitation of Tarqa.

**Katho Upanishad :**

| | |
|---|---|
| नैषा तर्केण मतिरापनेया<br>प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।<br>यां त्वमापः सत्यधृतिर्बतासि<br>त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९॥ | naisa tarkena matir-apaneya<br>prokta neynaiva sujnanaya prestha<br>yam tvam-apah satya-dhrtir-batasi<br>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 ]

- Dadhate – to place.
- To enter Sidda granthas must have advanced Tarqa.
- Harsha Mishra Acharya – Vedantin 12th century – court – Vidhvan – under Rajput King Jaichandra.
- **Author of :** Neisheda Maha Kavyam literature.

**Name of textbook :**

- Khanda Khanda Khadja dismisses Shunya Vada + Nyaya Matam.
- Don't enquire much into Maya.

**Verse 150 :**

| | |
|---|---|
| अचिन्त्याः खलु ये भावा न तांस्तर्केषु योजयेत्।<br>अचिन्त्यरचनारूपं मनसापि जगत्खलु ।।१५०।। | Things that are inconceivable should not be subjected to canons of logic; and this world is one such, for the mind cannot conceive of the very mode of its creation.<br>[Chapter 6 – Verse 150] |

**Fundamental principle :**

- Achintya Khalu Bavaha.

  Tan Tarkeshu na Yogayet.
- Many things in creation which transcend logic translogical – beyond logic.
- Logic can't enter field at all.

| Ear | No assertion or Refutation |
|---|---|
| - Can't say color Red – valid or invalid. | - By ear possible. Field different. |

- In translogical field use Pramanam don't put through logical analysis.

**2nd half :**

- Apratishtita Tarquena Kasteer Naha Samshaya Ambudim.
- Ocean of doubt can never be crossed by logic.
- Creation is under translogical experience.
- Within creation, can give logic & rules violated.
- Basic health - Check sugar / blood pressure / …..

  - If you cross person sick.
- Medical wonders – get up + walk. In every field, you will come across translogical experience.

- Design of creation – unthinkable, unimaginable, in explicable – unfathomable.
- Brahma Sutra definition of world = Achintyam universe can come out of Ishvara only. Design inexplicable through mind.

**Verse 151 :**

| | |
|---|---|
| अचिन्त्यरचनाशक्तिबीजं मायेति निश्चिनु ।<br>मयाबीजं तदेवैकं सुषुप्तावनुभूयते ।।१५१।। | Be convinced that maya is the cause of this world, whose comprehension surpasses the imagination. In the state of deep sleep we are partly aware of this maya. The seed of this world. [Chapter 6 – Verse 151] |

- Inexperiencable creation must exist in potential form.

**Experience :**

- What appears, existed in potential form.
- Baby in womb in potential form in seed – tree in potential form.
- Universe – in Beeja / Potential form is called “Maya” = Unmanifest = Inexperiencable form.

**May you understand :**

- Maya = Seed of Achintya Prapancha.
- What type of Maya?

  Achintya Rachana Shakti.

  Creative power / projecting / manifesting.

  Power = Rachana.
- Unfoldment – which is Achintyam.
- Inexplicable – Inexplicable Maya has inexplicable power to create inexplicable world.
- Maya = Achintya Rachana Shakti definition Yuktam Beejam.
- Maya is endowed with creative Shakti.
- What is condition of Maya – before Srishti… Maya available when world available.

- How to experience Maya without or before creation?
- Go to sleep – experience Maya at micro level.
- Vishwa – sleeps – called Nidra Shakti.
- Virat – sleeps – called Maha Nidra Yoga Nidra Shakti.
- Nondual single …. Seed.
- Jagat Beejam = Maya Eva Beeja Rupam.

  = Experienced by all in Sushupti.

**Sushupti :**

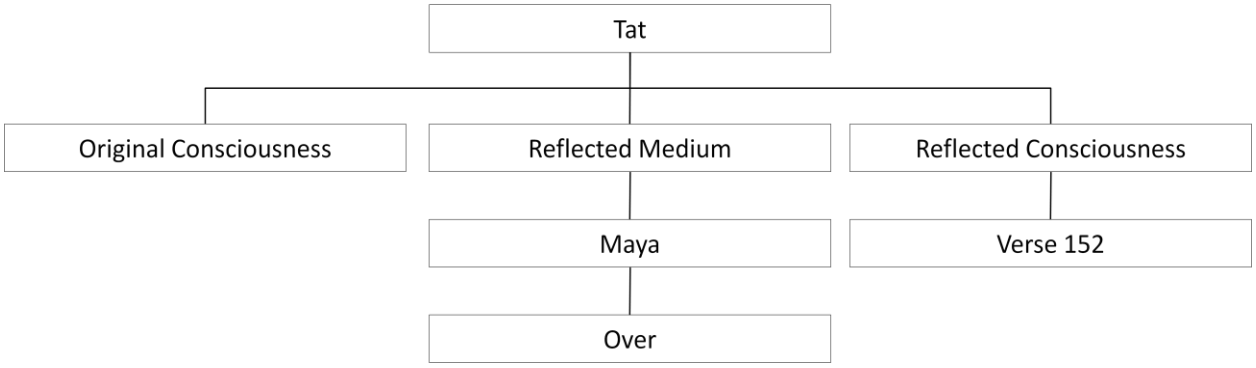
- No Sthula / Sukshma Sharira + Prapancha.
- No Desha, Kala, Ishvara, not Astika / not Nastika.
- Everything resolved Maya discussion over – "Reflected Medium" one part of Ishvara.

**Verse 152 :**

| | |
|---|---|
| जाग्रत्स्वप्नजगत्तत्र लीनं बीज इव द्रुमः।<br>तस्मादशेषजगतो वासनास्तत्र संस्थिताः ।।१५२।। | As the tree is latent in the seed, so the waking and dreaming worlds are implicit in deep sleep. Similarly, the impressions of the entire universe are latent in Maya. [Chapter 6 – Verse 152] |

**Reflected Consciousness :**

- Part of Ishvara.




- In that Maya seed, whole Jagrat and Svapna Prapancha are resolved. Lingam – in unmanifest condition.
- If not in unmanifest condition, it can't come out.

- Mango tree in unmanifest condition in mango seed because it comes out.
- If not in unmanifest condition, any tree will come from any seed.

**From Maya comes :**

- Sthula / Sukshma Jagat in Jagrat + Svapna not Karana Sharira because Beejam = Karana Prapancha = Maya.

**Example :**

- Tree – unmanifest in seed.

  World – unmanifest in Maya.

  Vasana = Karana Rupam.

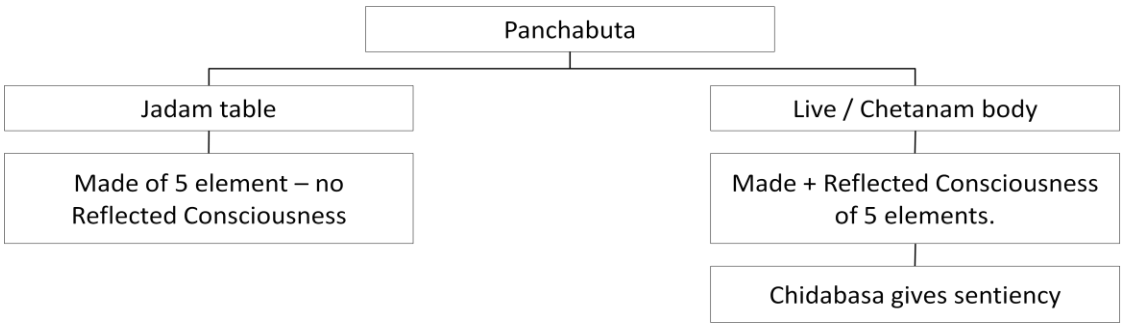
**Verse 153 :**

या बुद्धिवासनास्तासु चैतन्यं प्रतिबिम्बति।
मेघाकाशवदस्पष्टचिदाभासोऽनुमीयताम् ।।१५३।।

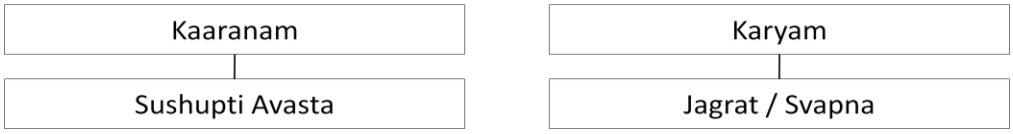
On the impressions of the whole world, thus latent in the intellect (during sleep) is reflected the immutable consciousness. Though it is not experienced owing to vagueness it can be inferred to exist, in the same way as the reflection of the sky is inferred to exist in the water-particles of a cloud. [Chapter 6 – Verse 153]

- Karana Prapancha Shariram must have Pratibimba Chaitanyam.
- Maya should have Reflected Consciousness how do you prove? Logic Sukshma Shariram has Reflected Consciousness – evidently experienced by all of us.
- If no Pratibimba Chaitanyam, we will be Jadam.
- Mind, sense organs have life factor, consciousness, sentiency, because of Chidabasa.

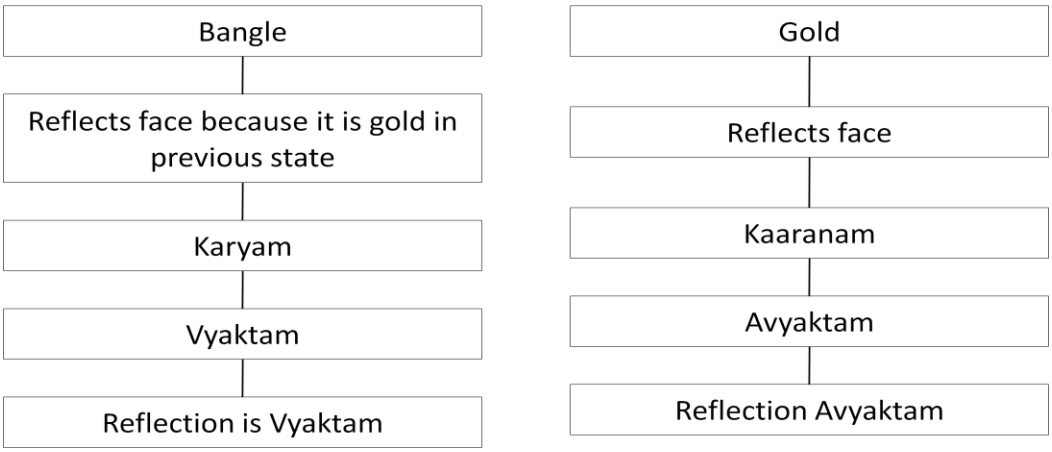
**Proof :**



- Sthula has Chidabasa – pinch + see.
- Karana Shariram = Sthula Sukshma Shariram alone in unmanifest form.
- From Karya Pratibimba – can infer Karana Pratibimba.




- Same material in 2 Avastas.
- From Karya Pratibimba, Karana Pratibimba is inferred because Karyam + Kaaranam – same material in 2 states.




- Megha Pratibimbita Akasha through inference, cloud must have reflected space. Water drops have reflection see on ground. Rain bearing cloud consists of water drop. Infer reflection there also.
- Maya = Karana Prapancha – consists of drops of Sukshma Shariram.
- All Sukshma Sharirams are there in Maya.
- If Sukshma Shariram have Pratibimbita Chaitanyam Maya which is unmanifest, embodiment of all Sukshma Shariram in potential form has Pratibimba Chaitanyam.
- Buddhi Vasanam – seed form of Buddhi – Sukshma Shariram = Karana Shariram.
- Maya = Samashti Buddhi in potential form – Pratibimbitam must be reflected by inference.

- Infer presence of Chidabasa in Maya. Aspashta Chidabasa. Not Spashtam – clear, evident.. Because Maya is everything in Avyakta, Dormant condition.
- Because it is Aspashta – not clear – infer..
- Neiyayikas – specialist in inference.
- Bring elephant in front must be elephant – it has special features, unlike cow / me – infer by habit – Vasana.
- Sukshma Pratibimbita Chaitanyam – evidence.
- Maya Pratibimbita Chaitanyam non evident.
- Like Akasha Pratibimbita inferred by us infer Maya.

**Verse 154 :**

| | |
|---|---|
| साभासमेव तद्बीजं धीरूपेण प्ररोहति ।<br>अतो बुद्धौ चिदाभासो विस्पष्टं प्रतिभासते ।।१५४।। | This seed the maya, in association with the reflection of consciousness, which is not fully grasped, develops into the intellect; and in this intellect, the reflection of consciousness becomes plainly visible as the ego. [Chapter 6 – Verse 154] |

- When we inferred Meghaakasha from ( Chapter 6 – Verse 20 + 21 ) Pratibimbita Akasha.

| | |
|---|---|
| महाकाशस्य मध्ये यन्मेघमण्डलमीक्ष्यते ।<br>प्रतिबिम्बतया तत्र मेघाकाशो जले स्थितः ।।२०।। | The sky reflected in water particles forming a cloud suspended in space is known as 'Akasa in a cloud.' [Chapter 6 – Verse 20]. |
| मेघांशरूपमुदकं तुषाराकारसंस्थितम् ।<br>तत्र खप्रतिविम्बोऽयं नीरत्वादनुमीयते ।।२१।। | As a cloud is composed of a water in a particular state, it is therefore reasonable to assume the existence of the reflection of akasa in a cloud. [Chapter 6 – Verse 21]. |

**Anumana :**

- Maya Chaitanya Prakasha / Pratibimba Vadi / Avyakata Buddhi Rupatvat.

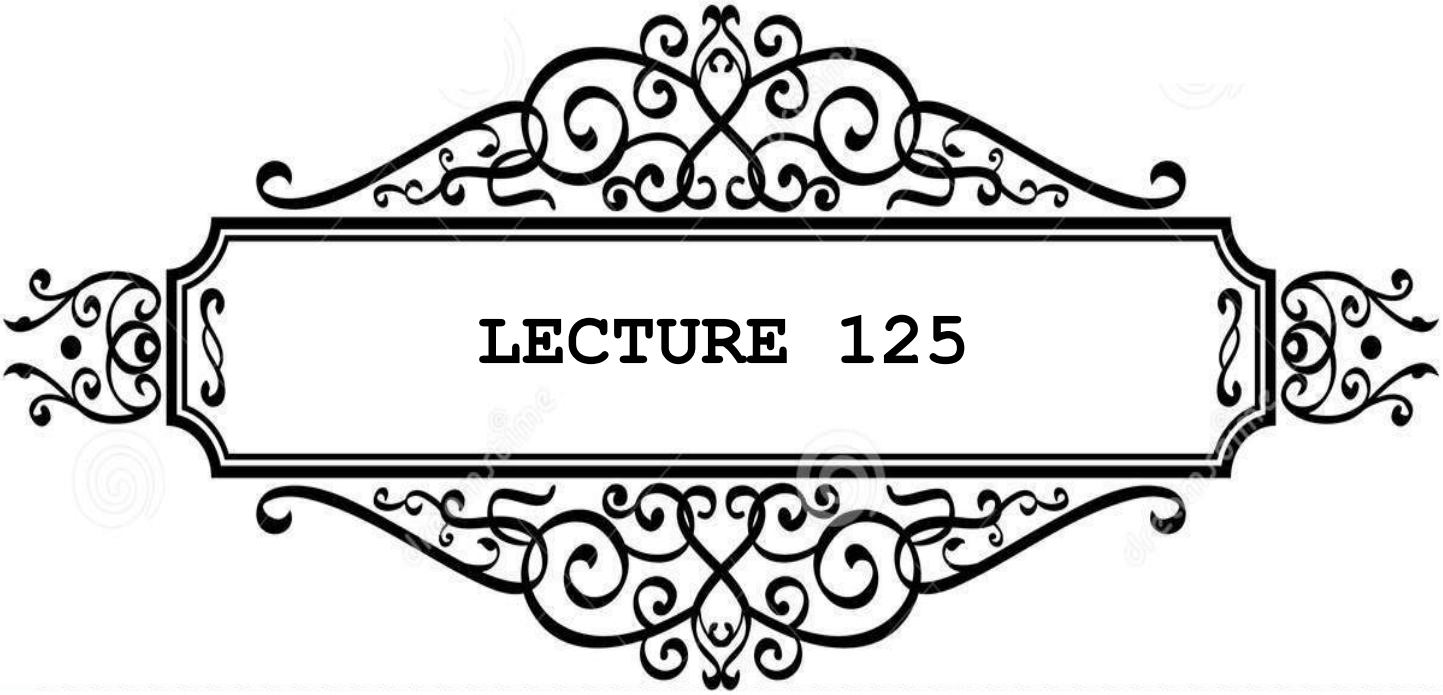
↓

Sadhya

**Maya :**

- All Buddhi in Avyakta form, like Buddhi Vrittis.
- Buddhi has Reflected Consciousness.

- Samashti Avyakta Buddhi has Reflected Consciousness.
- In Maya, all minds are there in Karana Sharira form + Sanchita Karma.
- Lies in Maya, like rain drops in Megha + lightening + thunder.
- Rain is out of cosmic Megha water drops.
- When Vyakta, have millions of Sukshma Sharirams.
- In Megha, reflections are there, but not clear because Sukshma Sharirams not clear.
- Chidabasa evident – we begin to say, I am here so many crystallised Jivas come out from Brahman + Maya…

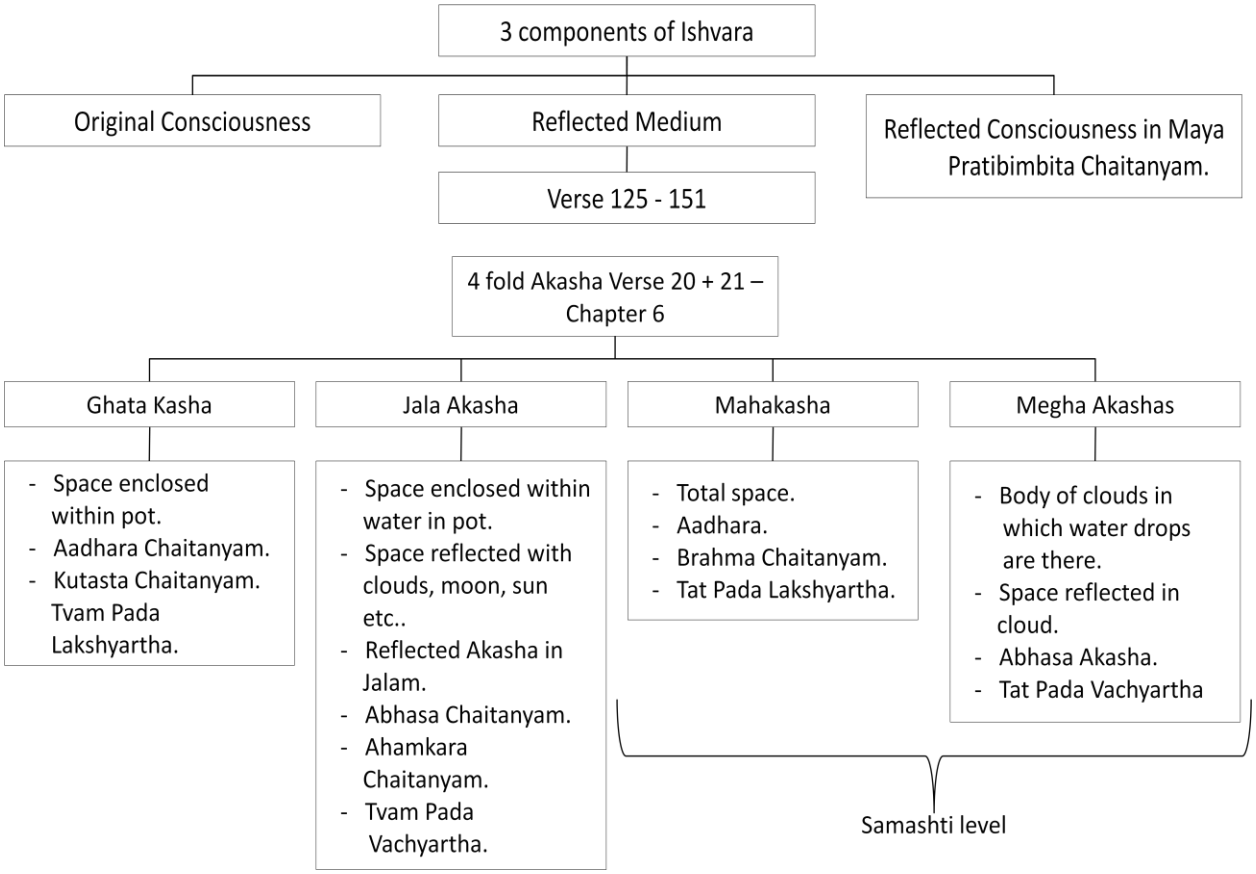


# LECTURE 125

## Lecture – 125

**Verse 154 :**

- Tat Padartha Vichara – Ishvara Vichara.

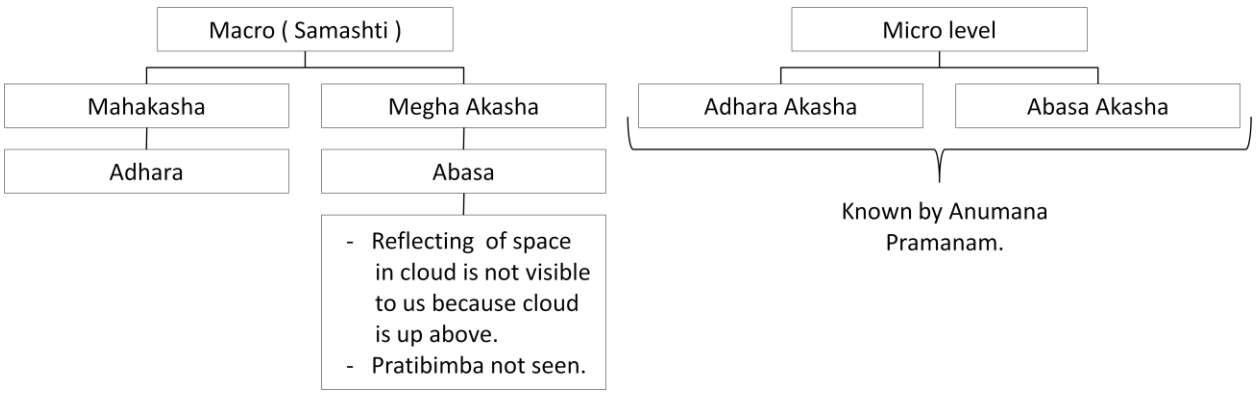


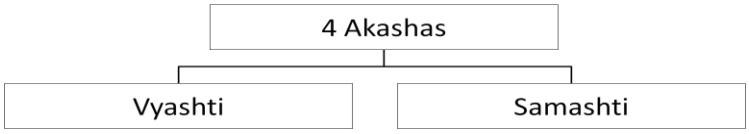

महाकाशस्य मध्ये यन्मेघमण्डलमीक्ष्यते ।
प्रतिबिम्बतया तत्र मेघाकाशो जले स्थितः ।।२०।।

The sky reflected in water particles forming a cloud suspended in space is known as 'Akasa in a cloud.' [Chapter 6 – Verse 20].

मेघांशरूपमुदकं तुषाराकारसंस्थितम् ।
तत्र खप्रतिविम्बोऽयं नीरत्वादनुमीयते ।।२१।।

As a cloud is composed of a water in a particular state, it is therefore reasonable to assume the existence of the reflection of akasa in a cloud. [Chapter 6 – Verse 21].






**Maya :**

- Maya Pratibimbita Chaitanyam Mega + Mega Akasha.
- Maya over.
- From now on, Maya Pratibimbita Chaitanyam = Megha = Maya.

↓ ↓

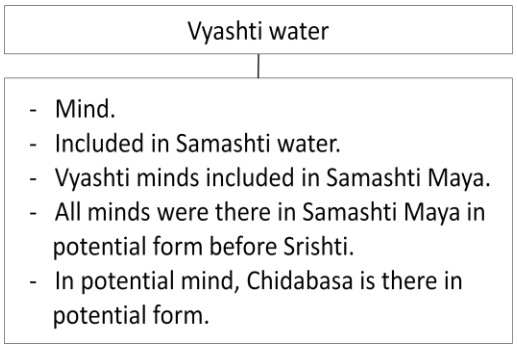
Mega Pratibimbita Chaitanyam / Akasha

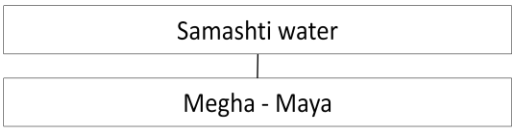
Samashti water ↓

All waters / Jalam in pots

Part of one Megha cloud.

- Similarly all Vyashti Antah Kaaranams are included in Maya Samashti.




- When all minds are created, Chidabasas become evident in sleep. Mind goes to unmanifest condition Chidabasa also goes to unmanifest condition. We don't feel Chidabasa – individuality, I am so & so – age…
- Problems, relationships dormant… because mind + Chidabasa are in dormant condition.
- When you wake up, both become Sphutam, Chidabasa Sphutam, Ahamkara Sphutam, problems Sphutam.
- Seed form of mind = Karana Shariram.

- All potential minds with potential Chidabasa – Unmanifest Chidabasa at Pralayam was there.
- During Srishti, in the form of manifest, active, functioning mind – germinated.
- From Karana Shariram seed, Sukshma Shariram – mind prominent part sprout germinates.
- When mind Sphutam, reflection Sphutam. Manifest mind is clear – Sphutam, manifest mind birthday over.
- From Karana Shariram to Sukshma Shariram, convertion over Avyaktam + Vyaktam AntahKaaranam.
- Chidabasa becomes clear – clean localised consciousness.
- Chit – has no location.
- Chidabasa located in mind.
- Mind located in body therefore we experience Chidabasa in this body.
- Where are you?

  **Didn't say :** Nitya, Sarva Gatha Sthanuhu Achalayam Santana…

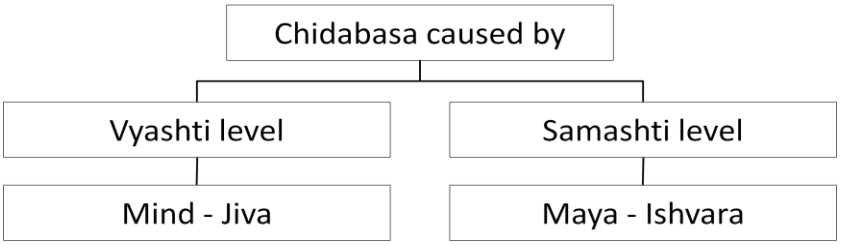
  I am here in sterling club..

**Verse 155:**

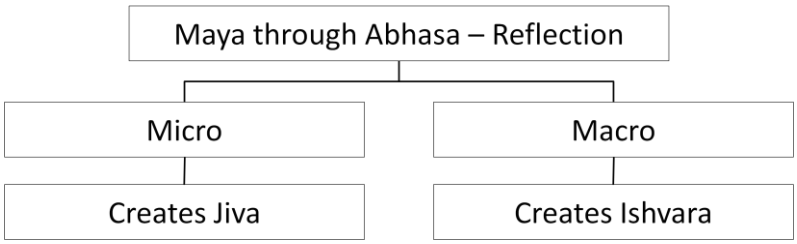
मायाभासेन जीवेशौ करोतीति श्रुतौ श्रुतम् ।
मेघाकाशजलाकाशाविव तौ सुव्यवस्थितौ ।।१५५।।

It is said by the sruti that jiva and isvara are creations of maya, being reflections of atman in it. Isvara is like the reflection of the sky in the cloud; jiva is like the reflection of the sky in the water. [ Chapter 6 – Verse 155 ]

- Ishvara is Ishvara because of Chidabasa.
- Original Consciousness Nirguna Brahman has no superior attribute or inferior attribute.
- Jiva is Jiva because of Chidabasa.
- Prominent component in both in superior / inferior. Chidabasa Pradhanatvam.

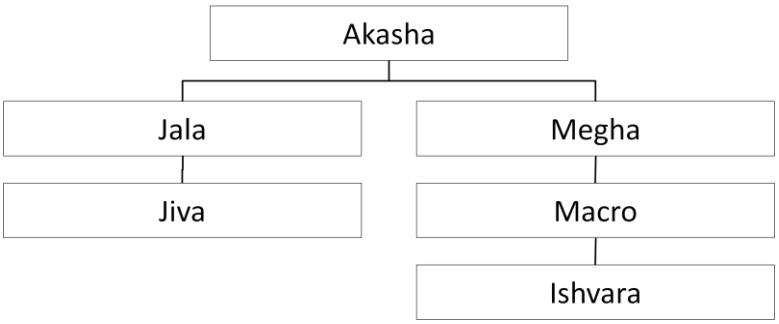



- Maya – cause of arrival of Ishvara and Jiva.
- Maya serves as medium for arrival of reflection.
- No Maya means no reflection, no Ishvara.
- At Samashti level Jiva emerges because of mind. Mind part of Maya, therefore Maya is responsible for arrival of both Jiva and Ishvara.



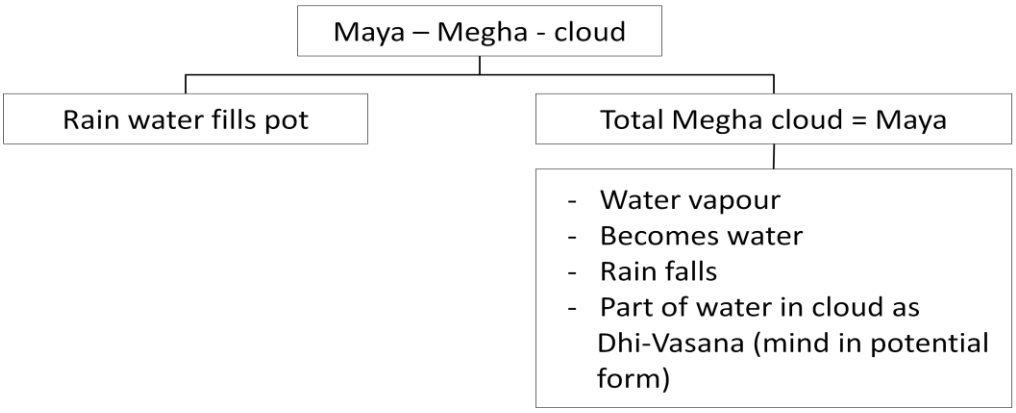

**Proof:**

- Narsimha Uttara Tapania Upanishad 9th section, 5th Mantra.




**Verse 156 :**

| | |
|---|---|
| मेघवद्वर्तते माया मेघस्थिततुषारवत् ।<br>धीवासनाश्चिदाभासस्तुषारस्थखवत्स्थितः ।।१५६।। | Maya is comparable to a cloud and the mental impressions in the buddhi are like the water – particles which make up the cloud. The Reflected Consciousness in maya is like the sky reflected in the water-particles of the cloud. [ Chapter 6 – Verse 156 ] |

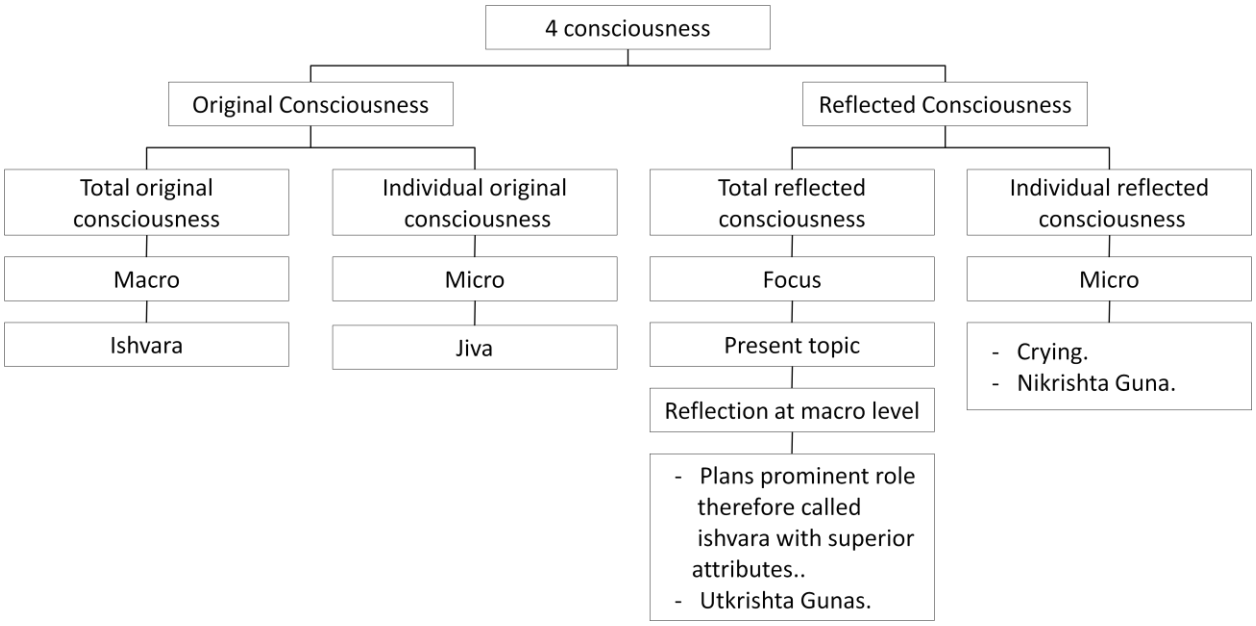



- Vasana = Karana Shariram.
- Droplets = many Karana Shariram.
- After rain – converted to Sukshma Shariram – mind.
- Reflection comparable to Kham – Akasham Pratibimba Akasham in Megha.
- Chaitanya reflected in Vyashti mind as Jiva + Samashti mind as Maya Ishvara.

**Verse 157 :**

| | |
|---|---|
| मायाधीनश्चिदाभासः श्रुतौ मायी महेश्वरः।<br>अन्तर्यामी च सर्वज्ञो जगद्योनिः स एव हि ।।१५७।। | Sruti says that this (pure universal) consciousness reflected in maya is isvara which controls maya as well. The great isvara is the inner ruler, omniscient and cause of the universe.[ Chapter 6 – Verse 157 ] |

- 4 Akasha – 4 consciousness.



| Total Reflection | Individual Reflection |
|---|---|
| - Master of Reflected Medium.<br>- Total Chidabasa obtaining in Maya is Mayi – lord of Maya, Maheshwara, controller master of creation. | - Slave of Reflected Medium.<br>- We are slave of mind medium.<br>- Sama, Dama emphasised. |

- How do we know all this?

  Sruti – Svetasvatara Upanishad Chapter 4 – Mantra 10.

**Svetasvatara Upanishad:**

| | |
|---|---|
| मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।<br>तस्यवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १०॥ | mayan tu prakritin vidyanmayinan cha maheshvaram<br>tasyavayavabhutaistu vyaptan sarvamidan 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 from his parts. [Chapter 4 – Verse 10].

- Maya Pratibimbita Chaitanyam = Master – Lord with Maya, he gets many powers Sahasra Namas – glories.
- Maya called Antaryami, inner controller of universe – Yachhati – controls omniscient – Sarvagya – Jagat Yoni.
- Yoni = Upadana Kaaranam.
- Maya = Srishti, Sthithi, Laya Kaaranam.

**Verse 158 :**

| | |
|---|---|
| सौषुप्तमानन्दमयं प्रक्रम्यैवं श्रुतिर्जगौ ।<br>एष सर्वेश्वर इति सोऽयं वेदोक्त ईश्वरः ।।१५८।। | The sruti, in the passage beginning with 'the consciousness in the deep sleep' and ending in ' he is the lord of all' describes this 'sheath of bliss' as the isvara.<br>[ Chapter 6 – Verse 158 ] |

- Mandukya Upanishad – Verse 5 + 6.

**Mandukya Upanishad :**

| | |
|---|---|
| यत्र सुप्तो न कंचन कामं कामयते<br>न कंचन स्वप्नं पश्यति तत्सुषुप्तम्<br>सुषुप्तस्थान एकीभूतः प्रज्ञानघन<br>एवानन्दमयो ह्यानन्दभुक्चेतोमुखः<br>प्राज्ञ– स्तृतीयः पादः ५ | **yatra supto na kascana kamam kamayate,<br>na kascana svapanam pasyati, tat susuptam,<br>susupta-sthana ekibhutah prajnana-ghana<br>eva-nandamayo hyananda-bhuk ceto-mukhah<br>prajnah trtiyah padah. \|\| 5 \|\|** |

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (pada) is the prajna whose sphere is deep-sleep, in whom all (experiences) become unified or undifferentiated, who is verily a homogeneous mass of consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two planes of consciousness - dream and the waking. [ Verse 5]

**Mandukya Upanishad :**

| | |
|---|---|
| एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष<br>योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ६ | esa sarvesvara esa sarvajna eso-ntaryamy-esa<br>yonih sarvasya prabha-vapyayau hi bhutanam. \|\| 6 \|\| |

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [ Verse 6 ]

- 3rd Pada of Chatushpath Atma.

  ↓

  Vishwa – Vaishvanara.

- 4th Mantra – Divitiya Pada – Teijasa.

| Verse 5 | Verse 6 |
|---|---|
| - Vyashti level 3rd Pada.<br>- Pratibimbita Chaitanyam called Pragya.<br>- Karana Sharira in Sushupti Avasta = Anandamaya Kosha. | - Samashti level 3rd Pada.<br>- Samashti Karana Sharira – Pratibimbita Chaitanyam = Ishvara.<br>- 1. Sarveshvara .<br>2. Sarvagya .<br>3. Antaryami.<br>4. Sarvasya Yoni Prabava Sarvabutana.<br>- Samashti Karana Shariram = Maya. |

- " It is this Ishvara soham – I am "
- 4 features 1 – 4.
- 4 description of Ishvara in Mantra 6.

**Verse 159 :**

| | |
|---|---|
| सर्वज्ञत्वादिके तस्य नैव विप्रतिपद्यताम् ।<br>श्रौतार्थस्यावितर्क्यत्वान्मायायां सर्वसंभवात् ।।१५९।। | The omniscience and other properties of the bliss sheath are not to be questioned, because the assertions of the sruti are beyond dispute, and because everything is possible in maya. [ Chapter 6 – Verse 159 ] |

- Pramana for 4 attributes of god = Mantra 6 of Mandukya Upanishad.

| | |
|---|---|
| एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष<br>योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ६ | esa sarvesvara esa sarvajna eso-ntaryamy-esa<br>yonih sarvasya prabha-vapyayau hi bhutanam. \|\| 6 \|\| |

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [ Verse 6 ]

- God known only through Shastra Pramanam – not Pratyaksham Anumanam. ( perception or reasoning )
- Not by pure scientific method.
- There are unknown powers to science. Science can't prove existence or nature of god as per Brahma Sutra.
- Logicians, Tarquikas claim, we can prove god without Shastra. Vedanta disproves. Your proof fallacious.
- Layman convinced.

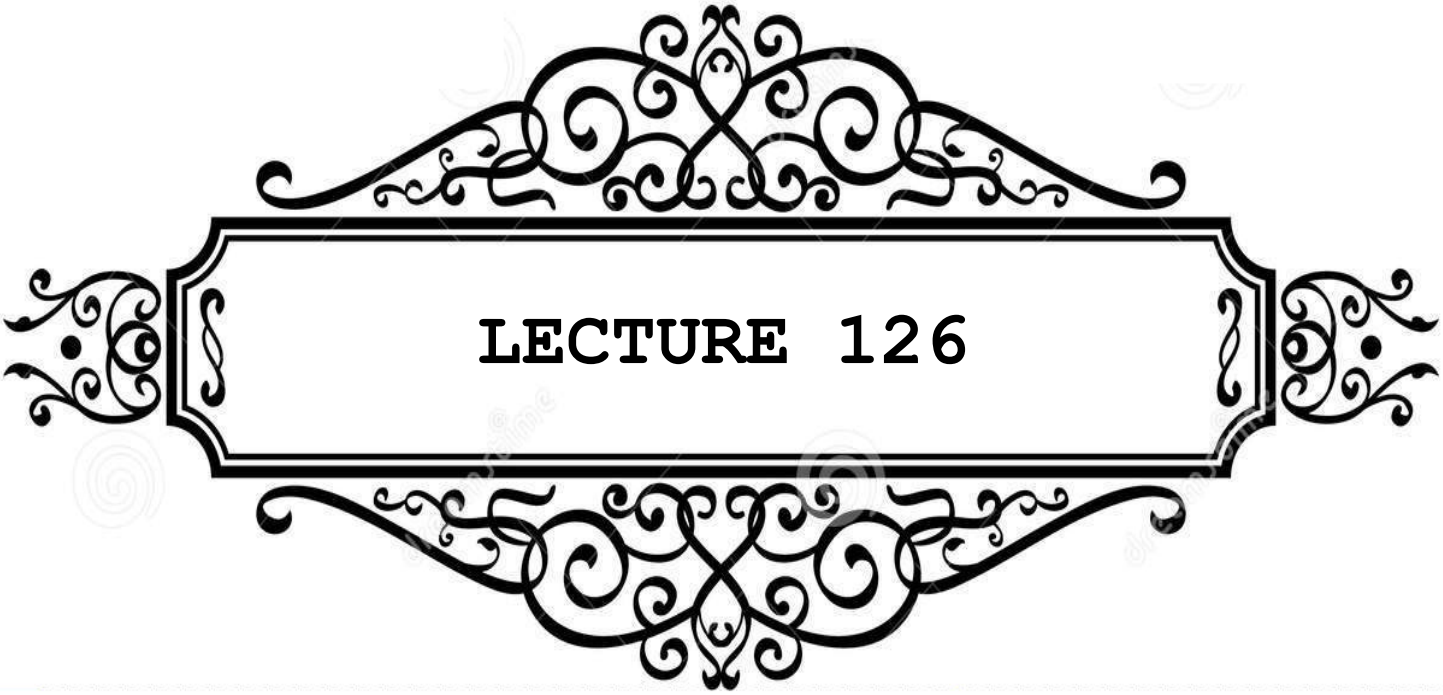
| Vedantin – reasoning | Tarqis reason |
|---|---|
| Sruti Samanata Tarqa. | Kevala Tarqa. |

- Existence of Ishvara.

  +

- Attributes of Ishvara primarily known through Shastra Pramanam.
- By reasoning we say, they are not illogical. Don't logically prove.
- Don't doubt 4 attributes of Ishvara and their possibilities.
- Teaching of Veda Pramanam – Valid never to Doubt.
- Upajeevya Pramana – unique field reveals field – can't challenge.
- Eyes – can't be challenged by ears Pratyaksha – Upajeevya Pramanam valid in its field.
- Fire + heat available for Upajeevya Pramanam.
- Don't mix fields. Not illogical in Maya, all powers possible. Why?

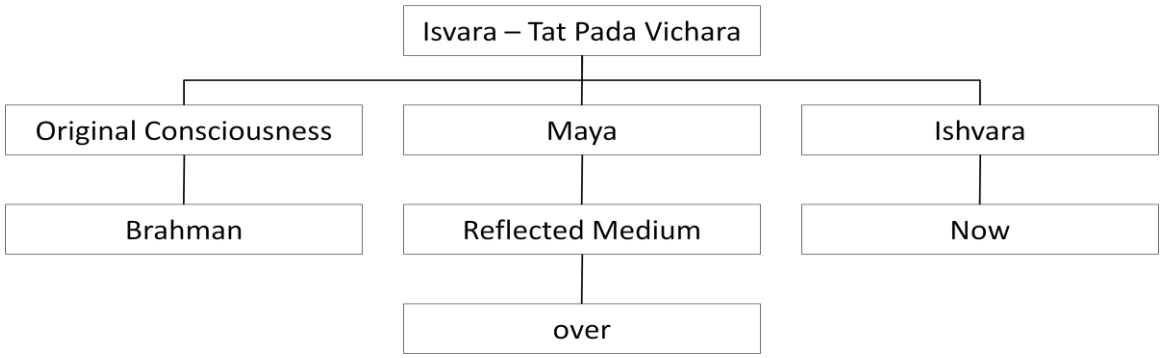
  Because Maya is seed of all creation seeing, writing, hearing, running, thinking power all in Maya. Macro Maya all powerful and Bagawan is holding that Maya accept omniscience, omnipotence of Ishvara.



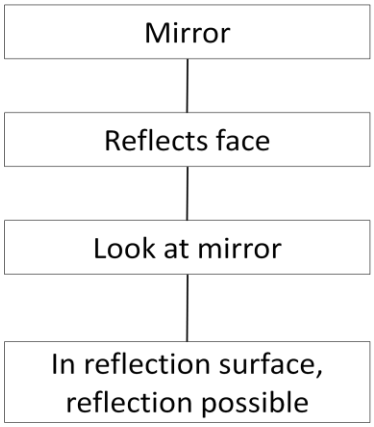
# LECTURE 126

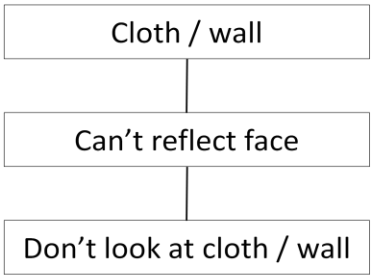
**Lecture – 126**

**Verse 159 :**




- Vidyaranya reflects a question – how can consciousness reflect in Maya? How you logically understand Maya can form reflection – how Maya is reflection surface?



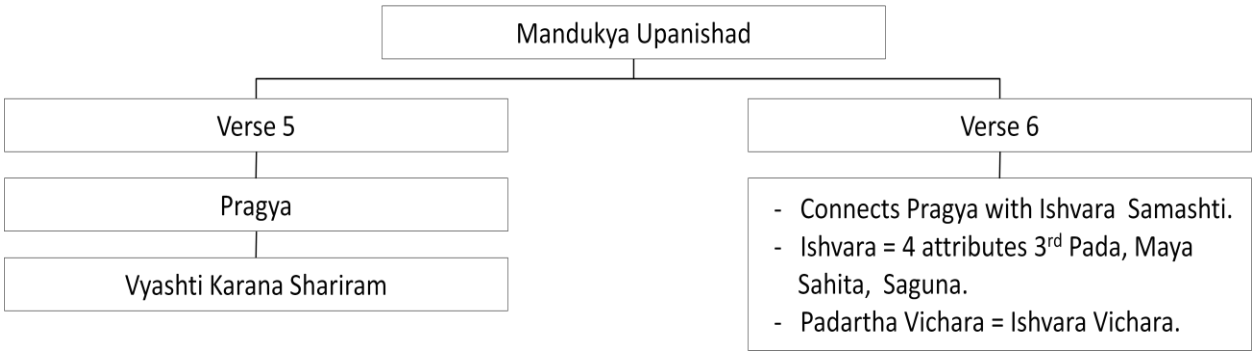




**Inferred :**

- Because Maya is Samashti Karana Prapancha from where all Sukshma Sharirams are generated. Mind generated out of Samashti Karana Prapancha – which has all minds in potential form.
- Mind can reflect consciousness is proved through experience.
- If mind can't reflect consciousness, mind, body, people will be Jadam Pratyaksha Anubava Siddam.
- Maya contains all minds in potential form.
- Therefore reflection potentially available.

**Example :**

- Reflection in cloud inferred.
- Cloud contains water.
- Water particles can reflect is experiencable from that inference cloud with particle can reflect.
- Therefore Maya has mind in potential form.
- Samashti mind, Karana Shariram = Karana Prapancha in which there is reflected Chaitanyam called Ishvara.
- Ishvara definition = Original Consciousness + Reflected Consciousness + Reflected Medium = Strict definition.
- Sometimes Samashti Chidabasa taken as Ishvara which includes Maya + Original Consciousness.
- Can't have reflection without Reflected Medium. All inferences supported by Sruti no independent logic.




- Turiyam = Brahma = Vakhyartha Vichara.

**Verse 159 :**

- Ishvaras Sarvagyata – omnipotence.

| Individual | Total – Samashti |
|---|---|
| - Body / Mind / Intellect / sense organs.<br>- limited.<br>- No tooth, hearing aid, glasses.<br>- Not omniscient. | - Omnipotent.<br>- Add potential of all Jivas = Ishvaras potential. |

**Sruti :**

- Primary Pramanam for Ishvara.
- Form + colour – Saw with own eyes Avitartaya – undoubtedly.
- Maya = Seed of creation.
  - Contains potential form of all creation.
  - Cause has all effects.
  - Knowledge always existed (scientist) / discovers always what exists.
- Law of gravitation, $E = MC^2$ not produced by scientist – only discovered.
- Potentially exists in seed of creation = Maya.
- Has all knowledge, future discoveries also in Maya.
- Ishvara has all virtues mentioned in verse 6 – Mandukya Upanishad.

**Verse 160 :**

| | |
|---|---|
| अयं यत्सृजते विश्वं तदन्यथयितुं पुमान्।<br>न कोऽपि शक्तस्तेनायं सर्वेश्वर इतीरितः ।।१६०।। | Since nobody has the power to alter the world of waking and dream states which are projected from the bliss – sheath, it is proper to call it the lord of all.<br>[ Chapter 6 – Verse 160 ] |

**1st Sarva Ishvara :**

- Lord of all, master of all, most powerful, omnipotent, can't be challenged.
- Whatever world Bagawan has created, no one can challenge.
- No living, Devata can change laws of creation.
- Scientist doesn't change laws - Understands laws. Can't divert cyclone… we must live according to laws of creation, not try to change as per our wish.
- Therefore lord called omnipotent, omniscient.
- When we try to change opposite comes.
- Devatas don't have control over creation.

**Taittriya Upanishad :**

| | |
|---|---|
| भीषास्माद्वातः पवते भीषोदेति सूर्यः<br>भीषास्मादग्निश्चेन्द्रश्च<br>मृत्युर्धावति पञ्चम इति ।। १ ।। | bhisasmadvatah pavate, bhisodeti suryah,<br>Bhisasmadagniscendrasca,<br>mrtyurdhavati pancama iti \|\| 1 \|\| |

Through fear of him blows the wind. Through fear of him rises the sun. Through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties. [ II – VIII – 1 ]

- Indra, Yama functioning out of fear of the lord.
- Therefore Maya Pratibimbita Chaitanyam called Sarva Ishvara.
- Iritaha – Derived.
- Eshaha – To control.
- Sarva Ishvara – Uncontrollable controller.

**Verse 161 :**

| | |
|---|---|
| अशेषप्राणिबुद्धीनां वासनास्तत्र संस्थिताः ।<br>ताभिः क्रोडीकृतं सर्वं तेन सर्वज्ञ ईरितः ।।१६१।। | In the bliss – sheath inhere all the desires and mental impressions of all living beings. Inasmuch as it knows them (impressions) all, it is called omniscient.<br>[ Chapter 6 – Verse 161 ] |

- How lord is Sarvagyaha?
- Lord has Maya Upadhi .
- Maya includes mind / intellect of all Jivas.
- Any knowledge in past, present, future will be within Maya.
- Jivas in potential form if Karmas not ready.
- Future intellects in Maya in potential form ( unmanifest – form ), seed form, Karana Sharira of all Jivas.
- Vasanas – here not in the mind.
- Seed form of mind = Karana Shariram of all Pranis without exception Prajapati's intellect also in Maya resides in Maya during Pralayam all objects in creation, objectified by some Jiva or other. Everything in creation objectified, known by Ishvara.

- All knowledge must reside in Maya if not, can't be invented later – Maya is seed form of entire creation.
- Therefore lord omniscient – Sarvagya.

**Verse 162 :**

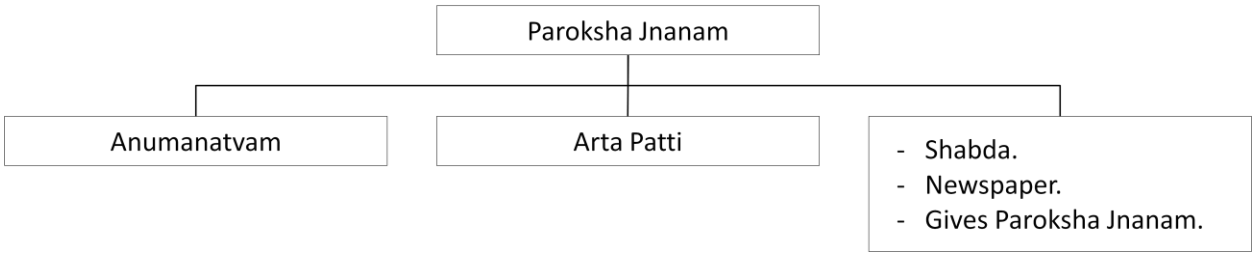
| | |
|---|---|
| वासनानां परोक्षत्वात्सर्वज्ञत्वं नहीक्ष्यते ।<br>सर्वबुद्धिषु तद्दृष्ट्वा वासनास्वनुमीयताम् ।।१६२।। | ( Doubt ) : the omniscience, alleged to be the nature of the bliss – sheath, is not evident because the impressions are not known directly. (reply) : its knowledge of the impressions ( though not directly felt ) is inferred from observation of its presence in all mentations. [ Chapter 6 – Verse 162 ] |

- Omniscient not directly experienced or perceived by any one. It is inferred.

**Reason :**

- Anything potential not perceptible only inferred – form of knowledge.
- It is in unmanifest form.
- Unmanifest = Not perceptible = Potential.
- Manifest = Indriya Gocharam.
- All have speaking power, thinking power – inferred don't see… all powers don't see – inferred.
- Maya = Samashti Karana Shariram = Inferred = Potential = Unmanifest.
- Maya Pratibimbita Chaitanyam also unmanifest virtue, omniscience – of that Chaitanyam – inferred – unmanifest it is potential of Buddhi which has Pratibimbita Chaitanyam.
- From Karya Pratibimbita Chaitanyam we infer Karana Pratibimbita Chaitanyam.
- Vasana - Potential form of intellect.
  - Karana Shariram.
  - Avyakta Buddhi.
  - Paroksham, not directly visible, only inferable.
- Omniscience belongs to Samashti Karana Pratibimbita Chaitanyam. Ishvaras omniscience is also Paroksham Maya = Paroksham.

- Jivas knowledge in sleep in potential form, I don't know my knowledge at time of sleep. ( Ignorance – veiling – of Maya)
- Not Pratyaksham, inferred.
- Get back knowledge on waking, laws of micro, extends to macro Sarvagyatvam not Pratyakshatvam.




- Ishvaras Sarvagyata = Paroksham.
- Jnanam = Pramanam Anumanam.
- We experience knowledge at intellectual level. Karya level. With that we infer knowledge at Samashti Karana Shariram.
- My Karana Shariram has limited knowledge as per my Sukshma Shariram.
- Infer knowledge in Samashti Karana Shariram – called Maya through Vasana, Avyakta Buddhi infer Sarvagatam of Ishvara. Anumanam not independent, but through Shastra Pramanam.
- Neiyayikas claim - establish Ishvara through reasoning.
- Ghastasya Karta – Krita Shaktiman Sarvasya Karta – Kriti Sarvesya Shaktiman. Ishvaras omniscience, omnipotence logically proved by Neiyayika.
- We borrow Anumanam by Tarquis. You claim Anumanam independently – falacy – Brahma Sutra – $2^{nd}$ + $3^{rd}$ .
- 1 – 1 – 2 & 3 describes falacy in independent logic.

**Brahma Sutra :**

| जन्माद्यस्य यतः । | Janmadyasya yatah |
|---|---|

That ( is Brahman ) from which ( are derived ) the birth etc, of this ( universe ). [ I – I – 2 ].

| शास्त्रयोनित्वात् । | Sastrayonitvat |
|---|---|

( Brahman is omniscient ) because of ( its ) being the source of the scriptures. [ I – I – 3 ].

- Inference should be declared by Sruti", other wise can attack logician.

**Verse 163 :**

| विज्ञानमयमुख्येषु कोशेष्वन्यत्र चैव हि ।<br>अन्तस्तिष्ठन्यमयति तेनान्तर्यामितां व्रजेत् ।।१६३।। | Since isvara (the consciousness in the bliss – sheath) abides in and activates and controls all the functioning of all other sheaths beginning with that of the intellect and elsewhere also in creation, it is called the inner controller. [ Chapter 6 – Verse 163 ] |
|---|---|

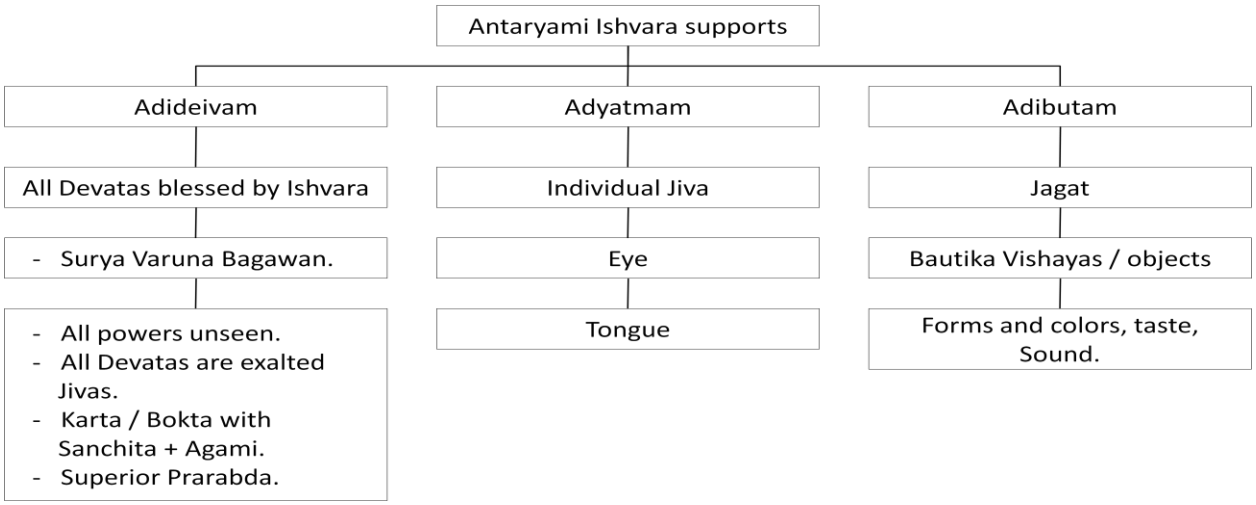
- Mandukya – 6th Mantra Esha Sarveshvara, Sarvagya, explained.

**Mandukya Upanishad :**

| एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष<br>योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ६ | esa sarvesvara esa sarvajna eso-ntaryamy-esa<br>yonih sarvasya prabha-vapyayau hi bhutanam. \|\| 6 \|\| |
|---|---|

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [ Verse 6 ]

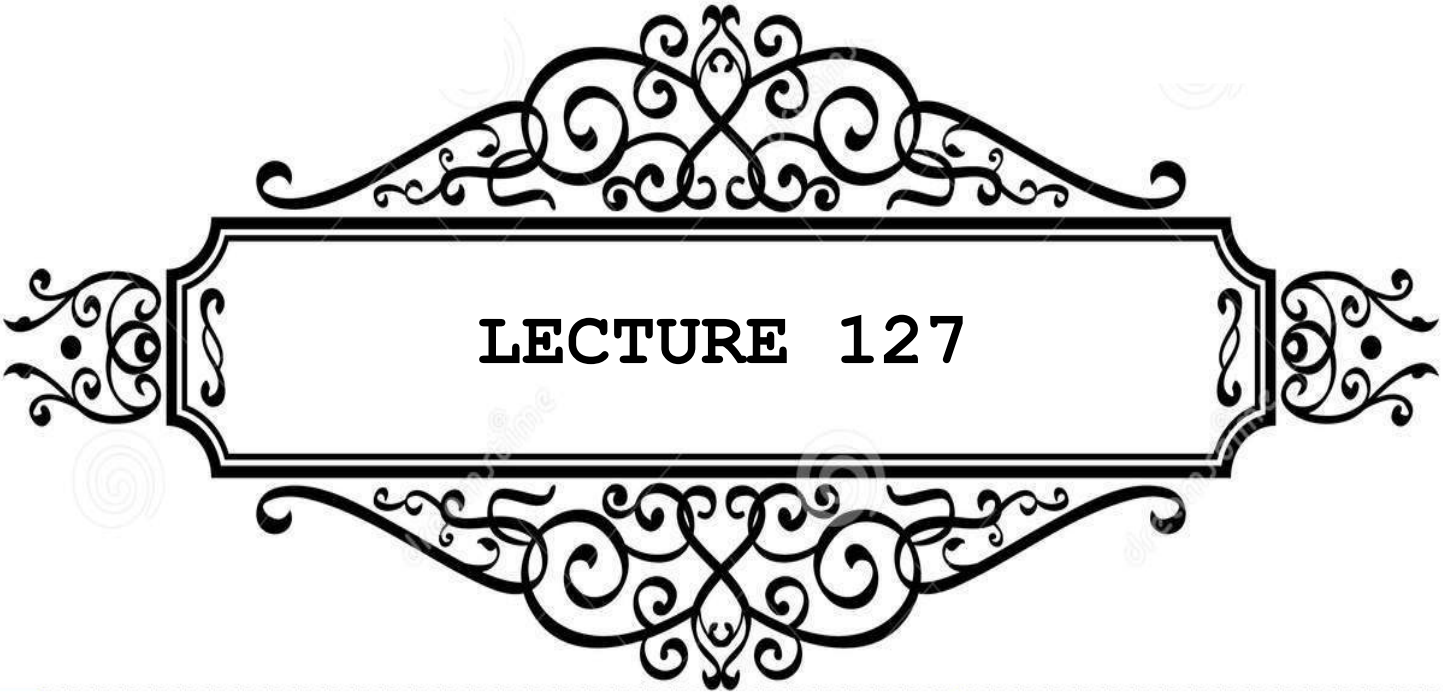
- Sarva Antaryami – here – inner controller, Sutra Dhari.
- Verse 163 – 191 – 19 verses.
- Support of Gita + Brihadaranyaka Upanishad – Antaryami Brahmanam.
- 3rd Chapter – 7th section.




- All 3 functioning because of one Antaryami behind 3.

**Yama Dharmaraja to Nachiketa :**

- I was not as intelligent when I was Human. Did not ask for Brahma Jnanam but performed great rituals and as result got Yama post.
- In all individuals Koshas - Vijnanamaya Kosha, Manomaya Kosha, Pranamaya Kosha are Adhyatmam + Adibutam ( Pancha butas ) + Adidevas… reside as Maya Pratibimbita Chaitanyam.
- Yamayati – controls.
- Lord resides insides and controls them.
- Therefore lord is called Sarva Antaryami because he is inside everyone.

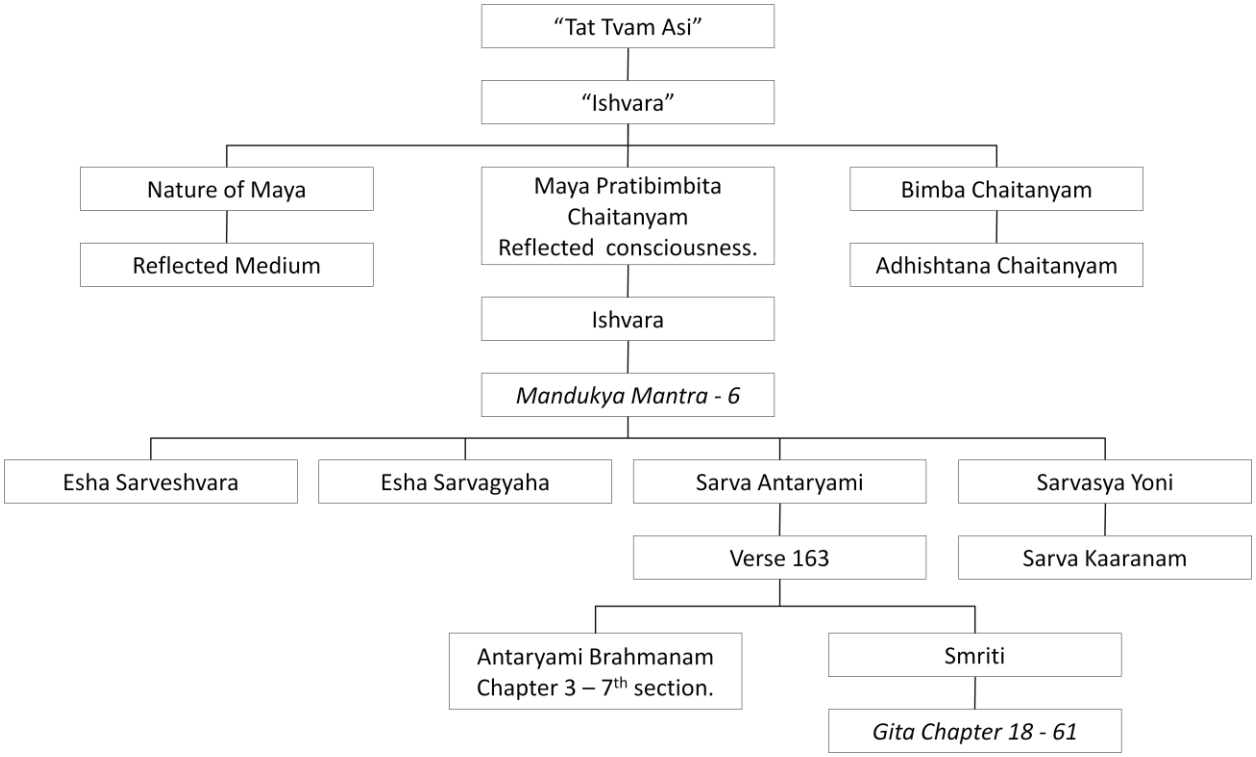


# LECTURE 127

## Lecture – 127

**Verse 163 :**

- Tat Padartha Vichara of Mahavakyam – “Tat Tvam Asi”.




**Mandukya Upanishad :**

| | |
|---|---|
| एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ६ | esa sarvesvara esa sarvajna eso-ntaryamy-esa yonih sarvasya prabha-vapyayau hi bhutanam. \|\| 6 \|\| |

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [ Verse 6 ]

**Gita :**

| | |
|---|---|
| ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन 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 revolve, as if mounted on a machine. [ Chapter 18 – Verse 61 ] |

- Antaryami present behind Manomaya Kosha, Vijnanamaya Kosha, Anandamaya Kosha, Pranamaya Kosha.
- Is in the form of Anandamaya Pratibimbita Chaitanyam = Karana Sharira Pratimbita Chaitanyam.
- Koshas of individuals – Adhyatmam.

- Koshas of universe – Adibutam.
- Samashti Devatas – Adidevatas.

| Serial Number | Adyatmam ( Indriyam ) | Adideivam | Adibuta |
|---|---|---|---|
| 1 | Eye | Surya Devata | Rupam / form |
| 2 | Ear | Dig Devata | Shabda |
| 3 | Skin | Tvak | Touch |
| 4 | Tongue | Graha – Ashirnou | Taste |

- Behind all 3, Antaryami is there, controller.

**Verse 164 :**

बुद्धौ तिष्ठन्नान्तरोऽस्या धियानीक्ष्यश्च धीवपुः।
धियमन्तर्यमयतीत्येवं वेदेन घोषितम् ।।१६४।।

The sruti says that the lord abides in the intellect and has the intellect as his body (instruments); but the intellect does not know him; it is itself controlled by him.
[ Chapter 6 – Verse 164 ]

**With respect to intellect how do you understand Antaryami?**

**a) Indwells in Buddhi :**

**b) Within Buddhi :**

- Clip connected on / underneath / inside table.
- Aprameya – Agochara.
- An – Ikshayaha – unknowable / unperceptible unobjectifiable, unexperiencable for Buddhi.

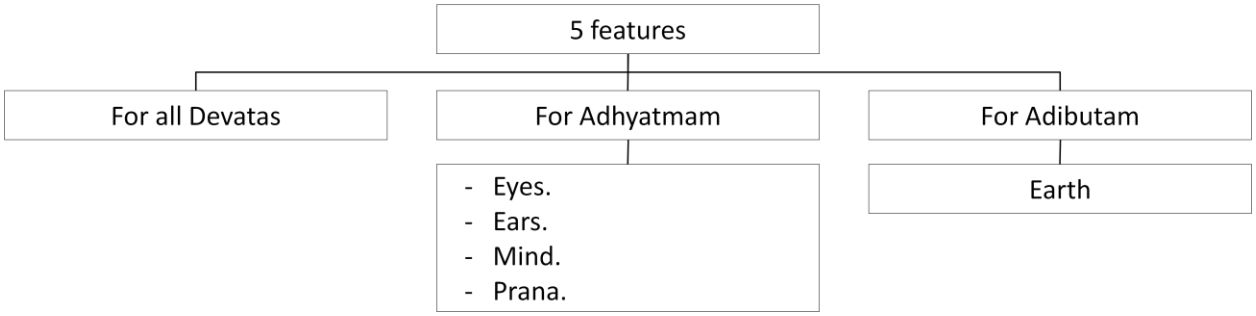
**c) Dhi – Vapuhu :**

- Body medium for Antaryami through which Antaryami acts. Shariram is medium of operation.

**d) Shariram Antaha Yamayati :**

- Resides within intellect, impels, activates, controls Buddhi.
- It is within the Buddhi as its essence not experiencable to Buddhi. Has Buddhi as its medium. Controls Buddhi by remaining in Buddhi.

- 5 Features of Antaryami, Brihadaranyaka Upanishad repeats at all levels.
- It is in the earth, within earth as it's essence. Not objectifiable for Prithvi Devata. Prithvi Devata is medium for its transactions.
- Controls Prithvi Devata…. Antaryami.
- For all Adyatman – Eyes, Ears, Mind, PRANA… Take 5 features.




**Brihadaranyaka Upanishad :**

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरः,
यं सर्वाणि भूतानि न विदुः, यस्य सर्वाणि भूतानि शरीरम्, यः
सर्वाणि भूतान्यन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः इत्यधिभूतम्
अथाध्यात्मम् ॥ १५ ॥

yah sarvesu bhutesu tisthansarvebhyo bhutebhyontaro
yam sarvani bhutani na vidur yasya sarvani bhutani sariram yah
sarvani bhutanyantaro yamayaty esa ta atmantaryamyamrita ityadhibhutam
athadhyatmam || 15 ||

He who inhabits all beings, but is within them, whom no being knows, whose body is all beings and who controls all beings from within, is the internal ruler, your own immortal self. This much with reference to the beings. Now with reference to the body. [ III – VII – 15 ]

- All pervading, inner controller with 5 features = Antaryami.
- Brihadaranyaka Upanishad = Chapter 3 – Section 7.

**Verse 165 :**

तन्तुः पटे स्थितो यद्वदुपादानतया तथा।
सर्वोपादानरूपत्वात्सर्वत्रायमवस्थितः ।।१६५।।

As threads pervade a piece of cloth and constitute its material cause, so the inner ruler, pervading the whole universe, is the material cause of the universe.
[ Chapter 6 – Verse 165 ]

**1st feature :**

**Sarveshu Bhuteshu Tishtam :**

- Ishvara resides in all.
- What is logic behind it?
- Brihadaranyaka Upanishad – does not give logic.

**Logic :**

- Kaaranam resides within every Karyam.

  ↓

- Gold resides within every ornament.
- Wood resides within every furniture.
- Clay resides within every pot.
- Thread (Tantu)resides within every cloth.
- Inherrent essence resides within every Karyam.

  ↑

  Upadana Kaaranam resides within all world.

  ↑

  Antaryami.

- How it resides ?

  As Material Cause behind all products similarly Sarva Padanatvat = Ishvara.

**Gita :**

| | |
|---|---|
| एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।<br>अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७-६ ॥ | Know that these (two prakrtis), are the womb of all beings. So, I am the source and dissolution of the whole universe. [ Chapter 7 – Verse 6 ] |
| मत्तः परतर नान्यात्क ाचदास्त धनजय ।<br>मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७-७ ॥ | There is nothing whatsoever higher than me, O Dhananjaya. All this is strung in me, as clusters of gems on a string. [ Chapter 7 – Verse 7 ] |

- Antaryami Brahmanam expanded in Chapter – 7.

**2nd feature :**

- Resides as inner essence.

**Verse 166 :**

| | |
|---|---|
| पटादप्यान्तरस्तन्तुस्तन्तोरप्यंशुरान्तरः ।<br>आन्तरत्वस्य विश्रान्तिर्यत्रासावनुमीयताम् ।।१६६।। | Just as the threads are subtler than the cloth and the fibres of the threads subtler than the threads themselves, even so, where this progress from the subtle to the subtler stops there do we confront the inner ruler. [ Chapter 6 – Verse 166 ] |

- Every Material Cause is behind effect.
- Thread behind cloth.
- Upadana Kaaranam Aantara.
- Threads – not ultimate cause.

  ↓

  Made of Amshu – fibres.

  Cloth, thread, fibre, cotton, tree, earth, Jalam, Vayu, Akasha, Atma.
- What is ultimate cause – which is not effect?

  Causeless cause – innermost essence = Antaryami Antara Samatvam.
- Anumanam not Pratyaksham. After 2nd level, cause becomes invisible.

**Verse 167 :**

| | |
|---|---|
| द्वित्र्यान्तरत्वकक्षाणां दर्शनेऽप्ययमान्तरः ।<br>न वीक्ष्यते ततो युक्तिश्रुतिभ्यामेव निर्णयः ।।१६७।। | Being minuter than the minute of the second and third degree, the inmost being is not subject to perception; but by reasoning and by sruti his existence is ascertained. [ Chapter 6 – Verse 167 ] |

**Degree of internality :**

- After 2 – 3 levels not Pratyaksha but Anumanam, through Sruti, Yukti – conclusion.
- What is Parama Anu – minutest can't be divided further, indivisibly small biggest – infinite can't be expanded further through inference come to innermost cause – not effect.

| Tarqa | Vedanta |
|---|---|
| Arrive at smallest and biggest with reasoning, Anumana Pramana | Require Anumanam supported by Shastra – otherwise logical falacy. |

**Brahma Sutra :**

- Culmination of inner Gradation = Antaryami.
- Like Paramanu of Tarqa Shastra Vibhum.
- 2nd feature of Antaryami – innermost reality.

**Verse 168 :**

| | |
|---|---|
| पटरूपेण संस्थानात्पटस्तन्तोर्वपुर्यथा ।<br>सर्वरूपेण संस्थानात्सर्वमस्य वपुस्तथा।।१६८।। | As a piece of cloth is said to be the body of the threads which become the cloth, so when he has become the universe it is described as his body.<br>[ Chapter 6 – Verse 168 ] |

- 3rd feature of Ishvara – Antaryami.
- Can't be seen by intellect.
- Can see 1-2-3 layers / Koshas.
- Antaryami is unobjectifiable.
- Scientist – uncertainty principle too Sookshmam.
- 4th feature – in verse 168.
- One Kaaranam alone appears as Karyam – Jagat.
- Thread appears as Kerchief, Shirt, Pant, Sari, Bed Sheet.

  ↓

  Cause – Effect – Nama / Rupa – Vesham of one cotton.
- Wood – furniture – chair …. Table – for Vyavahara.
- Brahman comes out for Vyavahara after putting Nama / Rupa Vesham.
- Gold - Bangle.
- Antaryami becomes Man, Women, Prithvi.
- Antaryami's Vesham = Adyatmam, Adibutam, Adideivam…
- Creation = Shariram of Antaryami Vapuhu – Vesham.

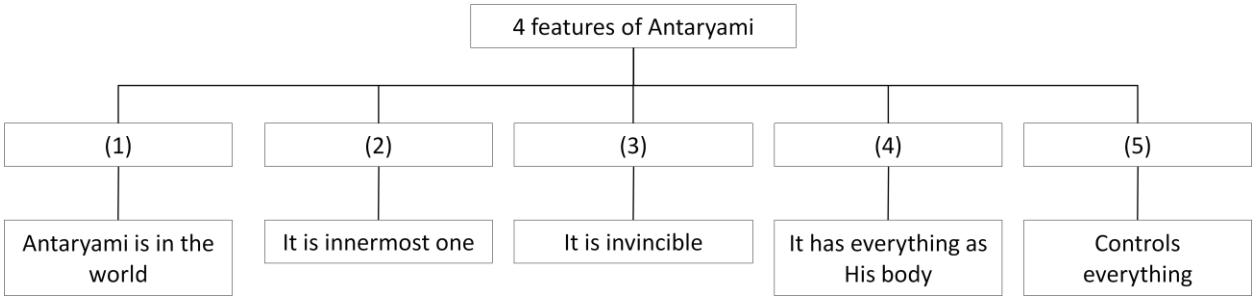
- Thread puts Vesham of cloth for Vyavahara.

  ↑

  In thread no Vyavahara - Cloth like Vesham for thread, Shariram for transaction.

- Antaryami during Pralayam can't do any transaction as we in sleep can't do any transaction.
- Antaryami = Samashti Karana Sahita Pratibimba Chaitanyam.
- For transaction, put Nama Rupa Vesham. Sthula, Sukshma Shariram is Nama Rupa. Antaryami becomes Jiva + Jagat & Vyavahara starts.
- Dream world in our mind is in unmanifest form. It is in mind as Antaryami Rupam.
- One Antaryami – waker puts Vesham of Bogta, Bogyam and interacts Antaryami exists and appears in all forms. Everything becomes body of lord.

| Gita – Chapter 11 Vishwaroopa Darshanam | Description of 4th feature everything body of Ishvara |
|---|---|




**Gita :**

| | |
|---|---|
| द्यावापृथिव्योरिदमन्तरं हि<br>व्याप्तं त्वयैकेन दिशश्च सर्वाः ।<br>दृष्ट्वाद्भुतं रूपमिदं तवोग्रं<br>लोकत्रयं प्रव्यथितं महात्मन् ॥ ११-२० ॥ | This space between earth and the heavens and all the quarters is filled by you alone; having seen this, your wonderful and terrible form, the three worlds are trembling with fear, o great-souled being.<br>[ Chapter 11 – Verse 20 ] |

**Verse 169 :**

| | |
|---|---|
| तन्तोः संकोचविस्तारचलनादौ पटो यथा ।<br>अवश्यमेव भवति न स्वातन्त्र्यं पटे मनाक् ।।१६९।। | When threads are contracted or expanded or any motion is imparted to them, the cloth similarly behaves – it has no independence at all. [ Chapter 6 – Verse 169 ] |

**5th feature :**

- How Antaryami controller of everything.

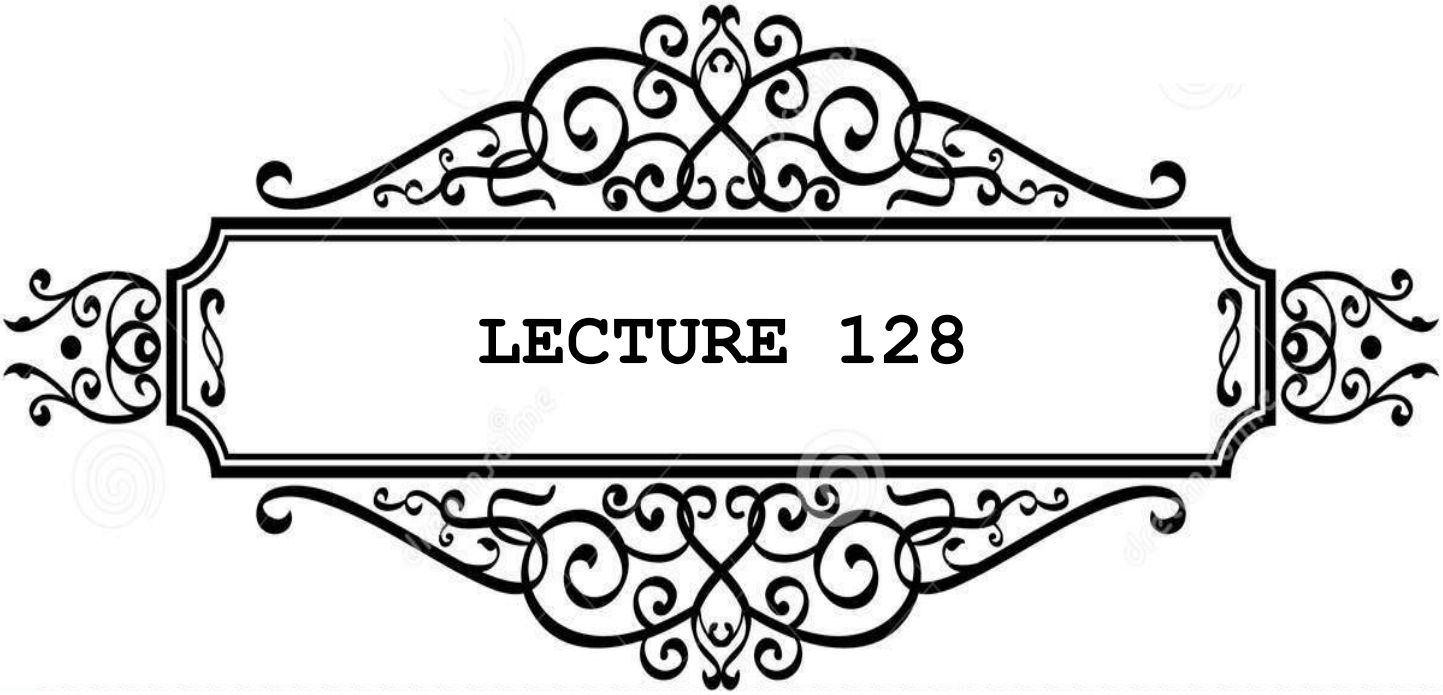
**Example :**

- Thread – cloth.

| Folded cloth | Unfolded cloth |
|---|---|
| - Threads closed<br>↓<br>- Thread – Material cause of cloth.<br>– No separate existence of cloth.<br>– No separate function of cloth. | - Thread open.<br>- Thread moves, cloth moves. |

| Vistara | Sankocha | Chalanam |
|---|---|---|
| Opening | Folding | Movement |

- Thread goes through expansion / contraction.
- Cloth can't have activity without thread.
- Everything controlled by thread.
- Similarly Ishvara inner controller of all.
- Free will we have, created by Ishvara.



# LECTURE 128

## Lecture – 128

**Verse 169 :**

- Nature of Ishvara revealed by Sruti – Tad Pada Vichara.

**Svetasvatara Upanishad :**

| | |
|---|---|
| मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।<br>तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥ | mayan tu prakritin vidyanmayinan cha maheshvaram<br>tasyavayavabhutaistu vyaptan sarvamidan 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 ]

- Ishvara = Maya Pratibimbita Chaitanyam and lord of Maya.
- Jiva = Antahkarana Pratibimbita Chaitanyam and slave of AntahKaaranam.

| Ishvara | Jiva |
|---|---|
| - Controller of Reflected Medium.<br>- Pratibimba is controller of Jagat – Reflected Medium. | - Pratibimba is controlled by reflecting material which is the AntahKaaranam. |

**Mandukya Upanishad :**

| | |
|---|---|
| एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष<br>योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ६ | esa sarvesvara esa sarvajna eso-ntaryamy-esa<br>yonih sarvasya prabha-vapyayau hi bhutanam. \|\| 6 \|\| |

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [ I Verse - 6 ]

- Sarva Ishvara – Sarvagya – intelligent cause – requires knowledge + skill – which is hinted here.
- Sarva Yoni – Reveals Ishvara as material cause.

  – Prabavasya Bhutanam.

**Yoni :**

- Out of which everything rises + resolves.

| | |
|---|---|
| Prabhavam | Abyiyou hi Butanam |
| Rises | Resolves |

- Since Ishvara is material cause, it inheres every product as Nama, Rupa.

- Gold – material cause appears as all ornaments.
- Reflecting material = Inner essence of every product.
- No separate reflecting material from product.
- No product separate from reflecting material.
- Ishvara = material cause of all universe including Jiva.
- Must be inherent in every Jiva Ishvara as immanent principle is called Antaryami.

**Flow :**

- Svetasvara Upanishad → Mandukya Upanishad → Brihadaranyaka Upanishad.

↓

Antaryami Brahman

↓

3rd chapter – 7 section.

- Ishvara – immanent principle behind Adhyatma Adibutam Adideivam.

**Brihadaranyaka Upanishad : Sample Mantra**

| | |
|---|---|
| यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरः,<br>यं सर्वाणि भूतानि न विदुः, यस्य सर्वाणि भूतानि शरीरम्, यः<br>सर्वाणि भूतान्यन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः इत्यधिभूतम्<br>अथाध्यात्मम् ॥ १५ ॥ | yah sarvesu bhutesu tisthansarvebhyo bhutebhyontaro<br>yam sarvani bhutani na vidur yasya sarvani bhutani sariram yah<br>sarvani bhutanyantaro yamayaty esa ta atmantaryamyamrita ityadhibhutam<br>athadhyatmam \|\| 15 \|\| |

He who inhabits all beings, but is within them, whom no being knows, whose body is all beings and who controls all beings from within, is the internal ruler, your own immortal self. This much with reference to the beings. Now with reference to the body. [ III – VII – 15 ]

- Ishvara resides as innermost essence of everyone, not available for perception.
- Sense organs see 1 – 2 levels. Na Veda.
- Ishvara does not have separate body. All our bodies are his body.
- He does not share his body with us. We share his body.

- Whose is this body ?

**Enlightened Says :**

- Ishvaras body and I have permission to use this.

**Purusha Sukhtam :**

| | |
|---|---|
| सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।<br>स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥१॥ | Sahasra - shiirssa purussah sahasra - akssah sahasra - paat \|<br>sa Bhuumim vishvato vrtva - atya - tisstthad - dasha - angulam \|\| 1 \|\| |

"He, the cosmic lord, the purusha, with a thousand heads, a thousand eyes, a thousand legs, pervading all the universe, still extends ten 'inches' beyond." [ Verse 1 ]

**Difference :**

- I claim this body as mine.
- You claim your body as yours.
- Ishvara claims all bodies as his he has 1000 heads, eyes, ….
- As Antaryami Ishvara controls every movement of Jiva. Through Karana Shariram Ishvara releases appropriate Karmas gradually.
- Like medicines which release potency gradually – insulin.
- Bagawan is Samashti Karana Sharira Sahita Chaitanyam releases Prarabda Karma because Sanchita can't be released in this Janma. Gradually Vasanas released. Hair turns Grey at appropriate time.
- Karma release indicates condition of Bogta. Vasana release determines activities of Karta. Influences Bogta Prarabda + Vasana releases are not according to whimp of Ishvara but according to universal law of Karma.
- According to that Sukshma Shariram goes through Various conditions. Sthula Shariram also goes through appropriate condition. Ishvara moves through 3 Sharirams of Jiva.
- You are moved through your Karana Sharira because your Karmas Vary.
- Ishvara determines movement of Upadana Kaaranam.

**Verse 169 :**

**Example :**

- When threads in cloth form, thread moves & cloth moves.
- Hold to thread only – no cloth substance. When thread unfolded, Sari, Tablecloth unfolded.
- When thread from one place to another, cloth also moves. Cloth has no freedom.

| | |
|---|---|
| नार्थः पुरुषकारेणेत्येवं मा शङ्क्यतां यतः ।<br>ईशः पुरुषकारस्य रूपेणापि विवर्तते ।।१७७।। | From the above verse do not think that individual efforts are not necessary, for the lord transforms himself as those efforts. [ Chapter 6 – Verse 177 ] |

- Verse 177 Is Purushartha there or not? Drishtanta sloka.

**Verse 170 :**

| | |
|---|---|
| तथाऽन्तर्याम्ययं यत्र यया वासनया यथा ।<br>विक्रियेत तथाऽवश्यं भवत्येव न संशयः ।।१७०।। | Similarly the worldly objects assume the forms in the manner he transforms them according to their past desires and impressions. There is no doubt about it.<br>[ Chapter 6 – Verse 170 ] |

**Darshtanta Sloka :**

| Ishvara | Jiva |
|---|---|
| - Thread.<br>- As Karana Sharira, Ishvara inherent in all Jivas.<br>- Antaryami functions, Acts as per laws of Karma. | - Cloth.<br>- Consists of Sthula Chidabasa.<br>- Their movement depends on Ishvara's Karana Shariram. |

- Antaryami exists as Karana Shariram Pragya in all Jivas, all Karmas, Vasanas, in unmanifest form. Gradually released according to law of Karma mango / coconut / tomato / rubber – sprout at different time & give fruits at different times governed by laws of Karma.
- I am Antaryami manifest at various place / times …. As per Vasana to manifest – influences Karta.

**Gita :**

| | |
|---|---|
| तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।<br>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.<br>[ Chapter 6 – Verse 43 ] |

- When spiritual Vasanas activated, Jivas enter into classes or go away in different manner. Direction of Jiva determined by Vasanas aided by Antaryami thoughts, desires influenced even Jnanis – Sureshvaracharya Writes 12,000 verses in Brihadaranyaka Upanishad

**Gita :**

| | |
|---|---|
| सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।<br>प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३-३३ ॥ | Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do? [ Chapter 3 – Verse 33 ] |

- Vasanas as per current or Purva Janmas. Mouni / talkative…. Jiva reflects… every movement Antaryamis Preraha.

**Verse 171 :**

| | |
|---|---|
| ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।<br>भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥ | In the gita sri krishna says: 'o arjuna, the lord abides in the hearts of all beings and makes them revolve by his maya as if mounted on a wheel.'[ Chapter 6 – Verse 171 ] |

**Gita :**

| | |
|---|---|
| ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।<br>भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥ | The lord dwells in the hearts of all beings, o arjuna, causing all beings, by his illusive power to revolve, as if mounted on a machine. [ Chapter 18 – Verse 61 ] |

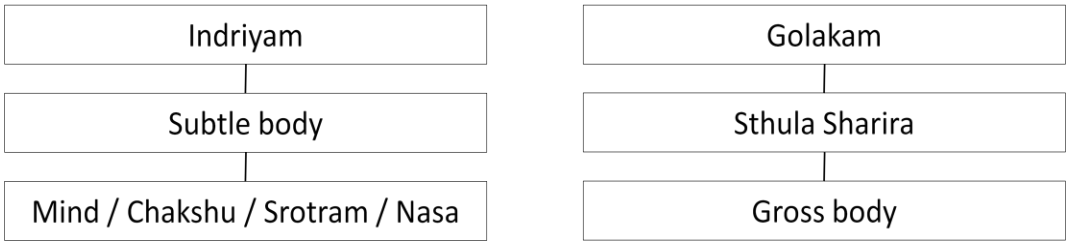
- Gita Antaryami Sloka.
- Here Verse 172 – 174 – commentary on Gita Verse.

**Taittriya Upanishad :**

| | |
|---|---|
| ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।<br>सत्यं ज्ञानमनन्तं ब्रह्म ।<br>यो वेद निहितं गुहायां परमे व्योमन् ।<br>सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ।। १ ।। | om brahmavidapnoti param, tadesa bhyukta,<br>satyam jnanamanantam brahma,<br>yo veda nihitam guhayam parame vyoman,<br>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 ]

- Yo Veda Nihitam Guhayam, Parame Vyoman, lord resides in heart of everyone.
- Physical heart = Golakam for mind.



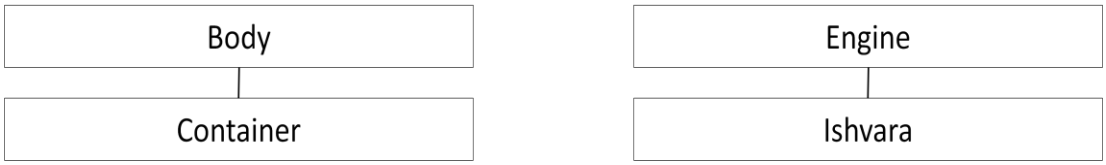

- Sakshi present in AntahKaaranam. Hrideshe – Ishvara Tishtati noble / criminal mind – Sakshi same.
- Brahmayan = Ishvara remains controlling / impelling / compelling.

**Gita :**

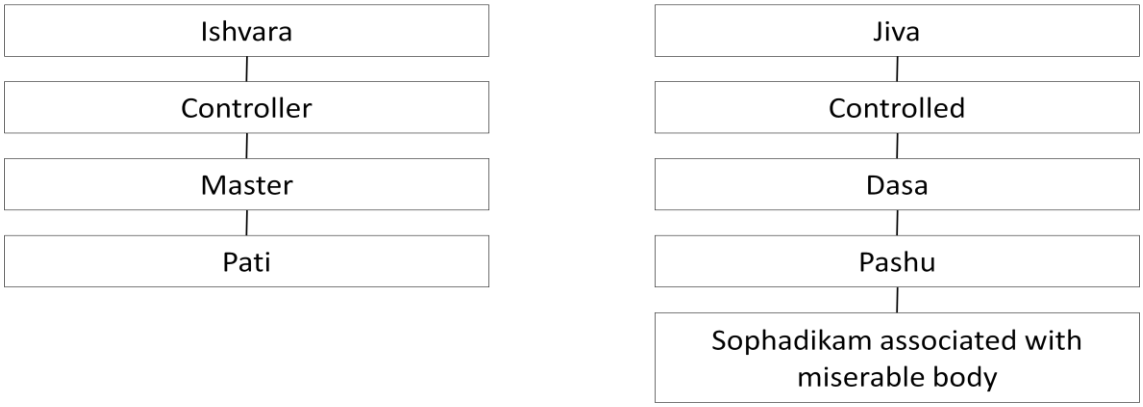
चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

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-order and immutable.
[ Chapter 4 – Verse 13 ]

- Ishvara being master of Maya, Maya can't overpower him.
- Avarna Shakti of Maya does not delude Ishvara. Deluding power does not confuse Ishvara. He knows, I am Mithya Karta Bokta, not Satya Karta.
- Yantram – in body cabinet Ishvara enclosed.




- Sukshma Sahita Chaitanyam enclosed in Sthula Shariram cabinet.
- Jiva acts propelled by Ishvara Yantra Rudani Mayaya.




- From Sophadika Drishti, we never talk Aikyam. Vote for Visishta Advaitam in Vyavaharikam. Jiva – Ishvara have Niyamya – Niyamyaka Sambandha.

↓ ↓

Controlled – controller

- When Maya dress dropped, Ishvara looses controllership – status – wife gone.
- Jiva looses controlled status, once Sukshma Shariram is gone.
- Niruphadika Drishtya Aikyam.
- Paramartika Drishtya Aikyam.
- Now enjoy Visishta Advaitam.
- Verse 172 – 173 – 174 – Sophadika Drishtyam.

**Verse 172 :**

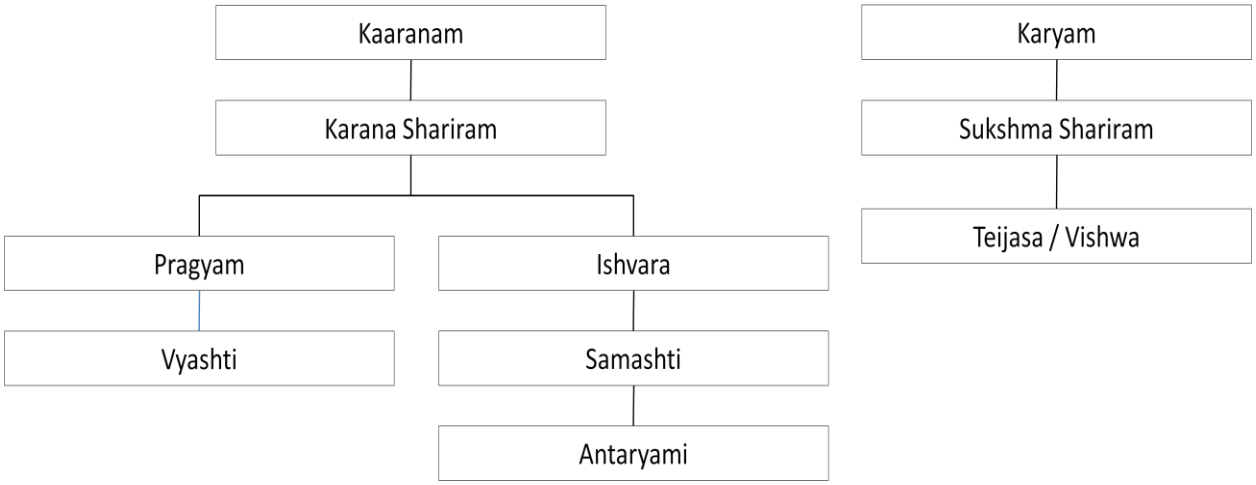
| | |
|---|---|
| सर्वभूतानि विज्ञानमयास्ते हृदये स्थिताः।<br>तदुपादानभूतेशस्तत्र विक्रियते खलु ।।१७२।। | ' All beings ' in the above passage means the Jivas or the sheaths of intellect which abide in the hearts of all beings. Being their material cause, the lord appears to undergo. Changes with them. [ Chapter 6 – Verse 172 ] |

**Gita :**

| | |
|---|---|
| ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।<br>भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥ | The lord dwells in the hearts of all beings, o arjuna, causing all beings, by his illusive power to revolve, as if mounted on a machine. [ Chapter 18 – Verse 61 ] |

- Ishvara associated with Vigyanmaya Kosha – Sukshma Shariram.
- Thinking, knowing, deciding factor Jiva Resides in Hridayam of physical body.

- Jiva resides in the heart of Sukshma Shariram.
- Jiva = Karta, Bokta, Pramata.
- Where is Ishvara? Antaryami?

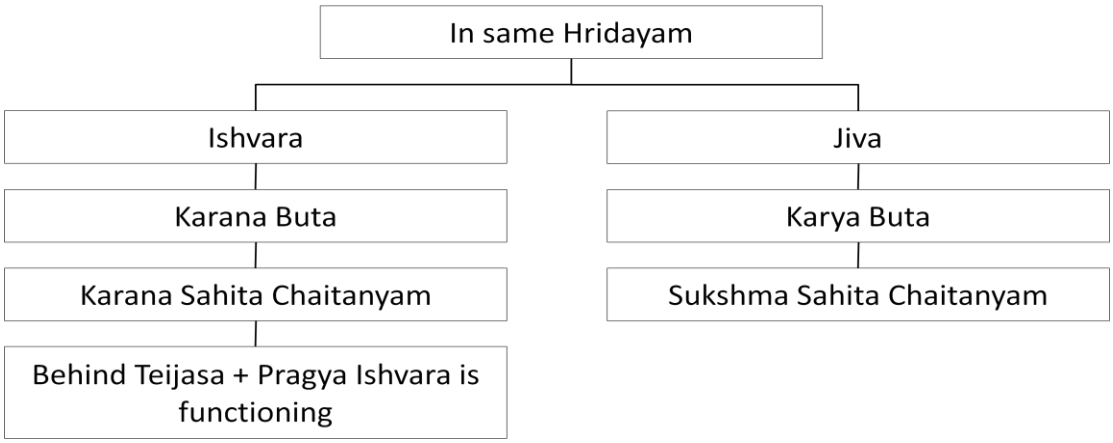



**Mandukya Upanishad :**

| | |
|---|---|
| कार्यकारणबद्धौ ताविष्येते विश्वतेजसौ ।<br>प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः ॥ ११॥ | karya-karana-baddhau<br>tavisyete visva-taijasau<br>prajnah karana-baddhas-tu dvau<br>tau turye na sidhyatah \|\| 11 \|\| |

Visva and taijasa are both conditioned by cause and effect. But prajna is conditioned by cause alone. Both cause and effect not in turiya. [ II – K – 11 ]

- Ishvara is cause of all Jivas functioning. Active in Hridayam.`




- What is there potentially in Karana Shariram has to be released at appropriate time.

- What decides waking? Kaivalya Upanishad - who decides?
- Antaryami Ishvara propels Jiva to wake up to finish his karma.

**Kaivalya Upanishad :**

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः।
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम्।
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च॥ १४॥

punaśca janmāntarakarmayogātsa eva jīvaḥ svapiti prabuddhaḥ।
puratraye krīḍati yaśca jīvastatastu jātaṁ sakalaṁ vicitram।
ādhāramānandamakhaṇḍabodhaṁ yasmiṁllayaṁ yāti puratrayaṁ ca ।। 14।।

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three "Cities" go into dissolution. [Verse 14]

- Prarabda makes Jiva wake up. Sleeping Jiva can't exhaust Prarabda. Ishvara Karma Phala Dhatena wakes us up.
- Ishvara in chapter – 8 – Gita called Adiyagya.
- Jeeva Vikriyate – asleep Ishvara never sleeps – keeps track of Prarabda fructification.
- Ishvara mother watches sleepy Jiva baby.

**Verse 173 :**

देहादिपञ्जरं यन्त्रं तदारोहोऽभिमानिता।
विहितप्रतिषिद्धेषु प्रवृत्तिर्भ्रमणं भवेत् ।।१७३।।

By the word 'wheel' is meant the cage of the body with sheaths etc. by saying that all beings are 'mounted on the wheel' is meant that they have come to consider the body as the ego. By the word 'revolve' is meant the performance of good and bad deeds.
[ Chapter 6 – Verse 173 ]

- Yantra Arudaya – in machine body cabinet, Sarvabutani Hridayam Tishtati.
- Annamaya = Panjaram = cage – net – enclosed cabinet.
- Jiva has mounted (Arudhani) body and occupies.
- Any Grihapravesham – enters not after completion of body.
- Next physical body received at time of death - in seed form.
- Panchagni Vidya – Deha Abimana – is figurative expression identification with body said as occupation of body.