

---

# BRAHMA SUTRA

---

## CHAPTER 2

*3<sup>rd</sup> Pada*

*1<sup>st</sup> Adikaranam to 17<sup>th</sup> Adhikaranam*

---

*Sutra 1 to 53*

---

# INDEX

S. No.	Topic	Pages	Topic No	Sutra No
	<a href="#">Introduction</a>	1951		
<b>61</b>	<b>Viyadadhikaranam</b>		<b>61</b>	
a)	<a href="#">Sutra 1</a>	1956	61	217
b)	<a href="#">Sutra 2</a>	1962	61	218
c)	<a href="#">Sutra 3</a>	1963	61	219
d)	<a href="#">Sutra 4</a>	1968	61	220
e)	<a href="#">Sutra 5</a>	1977	61	221
f)	<a href="#">Sutra 6</a>	1979	61	222
g)	<a href="#">Sutra 7</a>	1997	61	223
<b>62</b>	<b>Matarisvadhikaranam</b>		<b>62</b>	
a)	<a href="#">Sutra 8</a>	2010	62	224
<b>63</b>	<b>Asambhavadhikaranam</b>		<b>63</b>	
a)	<a href="#">Sutra 9</a>	2012	63	225
<b>64</b>	<b>Tejo'dhikaranam</b>		<b>64</b>	
a)	<a href="#">Sutra 10</a>	2026	64	226

S. No.	Topic	Pages	Topic No	Sutra No
65	Abadhikaranam		65	
a)	<a href="#">Sutra 11</a>	2034	65	227
66	Prithivyadhikaranam		66	
a)	Sutra 12		66	228
67	Tadabhidhyanadhikaranam		67	
a)	<a href="#">Sutra 13</a>	2046	67	229
68	Viparyayadhikaranam		68	
a)	<a href="#">Sutra 14</a>	2063	68	230
69	Antaravijnanadhikaranam		69	
a)	<a href="#">Sutra 15</a>	2066	69	231
70	Characharavyapasrayadhikaranam		70	
a)	<a href="#">Sutra 16</a>	2076	70	232
71	Atmadhikaranam		71	
a)	<a href="#">Sutra 17</a>	2089	71	233
72	Jnadhikaranam		72	
a)	<a href="#">Sutra 18</a>	2104	72	234

S. No.	Topic	Pages	Topic No	Sutra No
<b>73</b>	<b>Utkrantigatyadhikaranam</b>		<b>73</b>	
a)	<a href="#">Sutra 19</a>	2136	73	235
b)	<a href="#">Sutra 20</a>	2140	73	236
c)	<a href="#">Sutra 21</a>	2147	73	237
d)	<a href="#">Sutra 22</a>	2154	73	238
e)	<a href="#">Sutra 23</a>	2157	73	239
f)	<a href="#">Sutra 24</a>	2161	73	240
g)	<a href="#">Sutra 25</a>	2166	73	241
h)	<a href="#">Sutra 26</a>	2169	73	242
i)	<a href="#">Sutra 27</a>	2176	73	243
j)	<a href="#">Sutra 28</a>	2179	73	244
k)	<a href="#">Sutra 29</a>	2184	73	245
l)	<a href="#">Sutra 30</a>	2209	73	246
m)	<a href="#">Sutra 31</a>	2215	73	247
n)	<a href="#">Sutra 32</a>	2224	73	248

S. No.	Topic	Pages	Topic No	Sutra No
<b>74</b>	<b>Kartradhikaranam:</b>		<b>74</b>	
a)	<a href="#">Sutra 33</a>	2230	74	249
b)	<a href="#">Sutra 34</a>	2235	74	250
c)	<a href="#">Sutra 35</a>	2237	74	251
d)	<a href="#">Sutra 36</a>	2240	74	252
e)	<a href="#">Sutra 37</a>	2247	74	253
f)	<a href="#">Sutra 38</a>	2250	74	254
g)	<a href="#">Sutra 39</a>	2253	74	255
<b>75</b>	<b>Takshadhikaranam</b>		<b>75</b>	
a)	<a href="#">Sutra 40</a>	2262	75	256
<b>76</b>	<b>Parayattadhikaranam</b>		<b>76</b>	
a)	<a href="#">Sutra 41</a>	2276	76	257
b)	<a href="#">Sutra 42</a>	2293	76	258

S. No.	Topic	Pages	Topic No	Sutra No
<b>77</b>	<b>Amsadhikaranam:</b>		<b>77</b>	
a)	<a href="#">Sutra 43</a>	2302	77	259
b)	<a href="#">Sutra 44</a>	2321	77	260
c)	<a href="#">Sutra 45</a>	2324	77	261
d)	<a href="#">Sutra 46</a>	2327	77	262
e)	<a href="#">Sutra 47</a>	2330	77	263
f)	<a href="#">Sutra 48</a>	2339	77	264
g)	<a href="#">Sutra 49</a>	2351	77	265
h)	<a href="#">Sutra 50</a>	2358	77	266
i)	<a href="#">Sutra 51</a>	2361	77	267
j)	<a href="#">Sutra 52</a>	2371	77	268
k)	<a href="#">Sutra 53</a>	2373	77	269

- 45<sup>th</sup> Sutra – 8<sup>th</sup> Adhikaranam
  - 2<sup>nd</sup> Chapter – 2<sup>nd</sup> Pada Over
  - Para Mata Dosha Darshanam.
  - Logical Loopholes in other systems.
  - No learning of Vedanta.
  - Analyses other Darsanams.
  - 16 Padas – 4 – Chapter – 4 Padas each.
  - 2<sup>nd</sup> Chapter – 2<sup>nd</sup> Pada
  - 3<sup>rd</sup> Chapter – 3<sup>rd</sup> Pada
- } Dry in Brahma Sutra

### Question :

- Is it Necessary to criticise other Darsanams – Is it proper?
- Shouldn't criticise others – General Rule Guna – Dosha – Jnanam. Should be known with all things we handle Viveka Shakti – Only for Discrimination of Guna + Dosha.
- Guna – Upadanam – Taken.
- Dosha – Varjanartham – Dropped.
- Weapon for Self Defense.
- Use Vivechana Shakti – for seeing Guna – Dosha.
- Handle object, people, relations.
- Never allow Guna – Dosha hatred to come.

### Gita :

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्।  
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्॥ १६.२ ॥

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness.. [Chapter 16 – Verse 2]

- Publicising Dosha of others.
- Knowing Dosha not wrong. Don't publicise.
- 2<sup>nd</sup> Chapter – 2<sup>nd</sup> Pada – Aim :  
To teach student Paramata Dosha / Guna.

#### **Vedanta borrows :**

- Analysis of 3 Gunas – from Sankhya.
- Method of logical linking – Nyaya Veiseshika.
- Ashtanga Yoga – Yoga.
- Performing Ritual – Purva Mimamsa - 8 fold path – Bandha.
- Right Discrimination, Judgement, Understanding.

#### **Purana Story:**

- Shiva took Chandra - Guna on forehead and Visham inside throat – Not publicised.
- Receives both – Virtuous part gives Joy.
- Wise / Intelligent – know both Guna + Dosha Shapes thinking + Will power.
- If immoral, Redundant – will not be in Brahma Sutra.
- 2<sup>nd</sup> Chapter - 2<sup>nd</sup> Pada 8 Adhikaranams.
- 1<sup>st</sup> Adhikaranam : Sankhya – Yoga Darsanam
- 2<sup>nd</sup> & 3<sup>rd</sup> Adhikaranam: Nyaya – Veiseshika
- 4<sup>th</sup> & 5<sup>th</sup> Adhikaranam : Bandha
- Agama – Accepts Veda – Astika.
- 3 Darsanas left – Purva Mimamsa – covered in 1 –1 – 4 Samanvaya Sutra.

तत्तु समन्वयात् ।

**Tattu Samanvayat ।**

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]



- Tu – elaborated – Purva Mimamsa analysed.
- Charvaka = Materialist – sense pleasure oriented.

### Katho Upanishad :

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

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

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

- Katho Upanishad – criticises.
- Don't accept Punya Papam, values.
- Might is right.
- Convenience is means.

### Gita :

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।  
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ १६.८ ॥

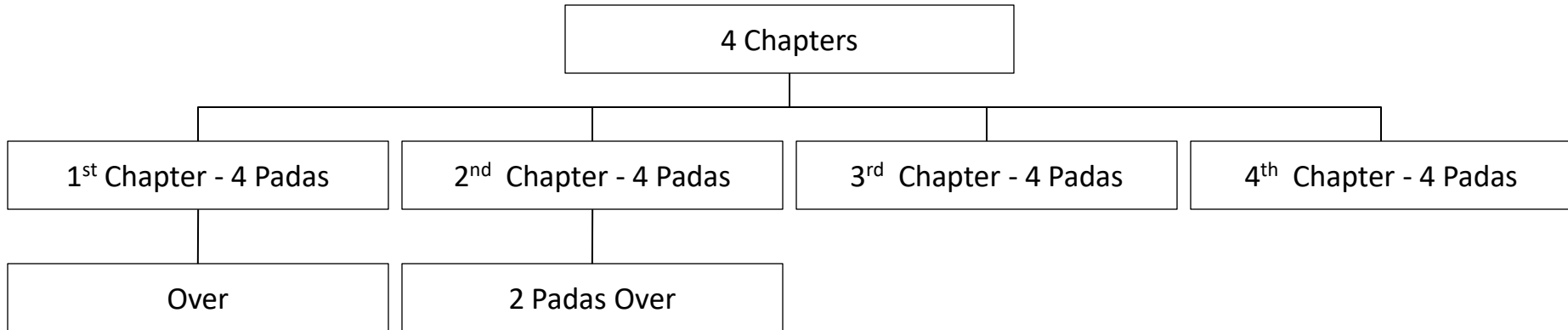
They say, the universe is without truth, without (moral) basis, without a God; not brought about by any regular causal sequence, with lust for its cause; what else? [Chapter 16 – Verse 8]

- Charvaka criticised.
- Don't totally Reject any Matam.
- What is in keeping with Sruti, Yukti, Anubava Accept. No Hatred.
- Not fanatically hold to Vedanta.

## Kalidasa :

- Intelligent not prejudiced.
- Doesn't hate, criticise, publicise.
- 2<sup>nd</sup> Pada over.

## Brahma Sutra :



- 2 Chapters – 6 Padas – 195 classes.
- 216 Sutras out of 555 Sutras finished.
- 1 Class – 1 Sutra Average.
- 10 Padas to cover.

<b>1<sup>st</sup> Chapter</b>	Samanvaya Adhyaya
<b>2<sup>nd</sup> Chapter</b>	Avirodha Adhyaya
<b>3<sup>rd</sup> Chapter</b>	Sadhana Adhyaya
<b>4<sup>th</sup> Chapter</b>	Phala Adhyaya

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

- Seeing contradictions to Vedantic teaching.
- Aim of 4 Padas in Chapter 2 = Virodha Parihara.
- Refuting contradictions.

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

- Smriti Nyaya – Virodha Parihara.
- Vedanta Sankhya, Nyaya, Yoga, Veiseshika Virodhas were Resolved (S / Y / N / V).
- Astika Veidikas have one source but many Conclusions.
- One Constitution India = Can Chief Minister be sworn in? Governor Resolves Interpretational problems through Debate.
- **Logical Contradictions :**  
Aropita Nyaya Virodha
- Smrithi Virodha + Nyaya Virodha Resolved in Prathama Pada.

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

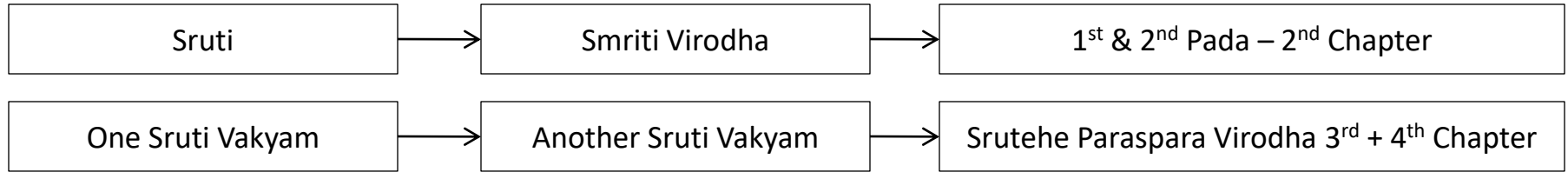
- No Virodha Parihara.
- Odd Chapter
- Does not Deserve to be in this Chapter.
- No Virodha Parihara
- Doshas of other Darsanams Revealed.
- Para Mata Dosha Darsanam.

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

- Sruti Virodha Parihara.
- Some believe Vedanta contradicts Sruti. Sruti Parapara Virodha Parihara.

## Chapter 1 :

- Samanvaya is contradictory to veda itself.



### Is there Contradiction?

- No – Brahma Sutra helps us to observe veda.

3 <sup>rd</sup> Pada	4 <sup>th</sup> Pada
<ul style="list-style-type: none"><li>- Buta, Bokta Srishti Sruti Virodha Parihara.</li></ul> <p>a) Pancha Buta Srishti Vakyams</p> <ul style="list-style-type: none"><li>- Akasha born / not born.</li><li>- 3 elements or 5 elements.</li></ul> <p>b) Jiva Srishti Vakyams</p> <ul style="list-style-type: none"><li>- Another name of Jiva = Bokta</li></ul>	<ul style="list-style-type: none"><li>- Srishti of Sukshma Shariram and Organs.</li><li>- 17 / 19 organs.</li><li>- Sukshma Sharira Srishti Sruti Virodha Parihara.</li></ul>

- Buta Bogtru Srishti Sruti virodha parihara.

### 3<sup>rd</sup> Pada - Sutra 1 :

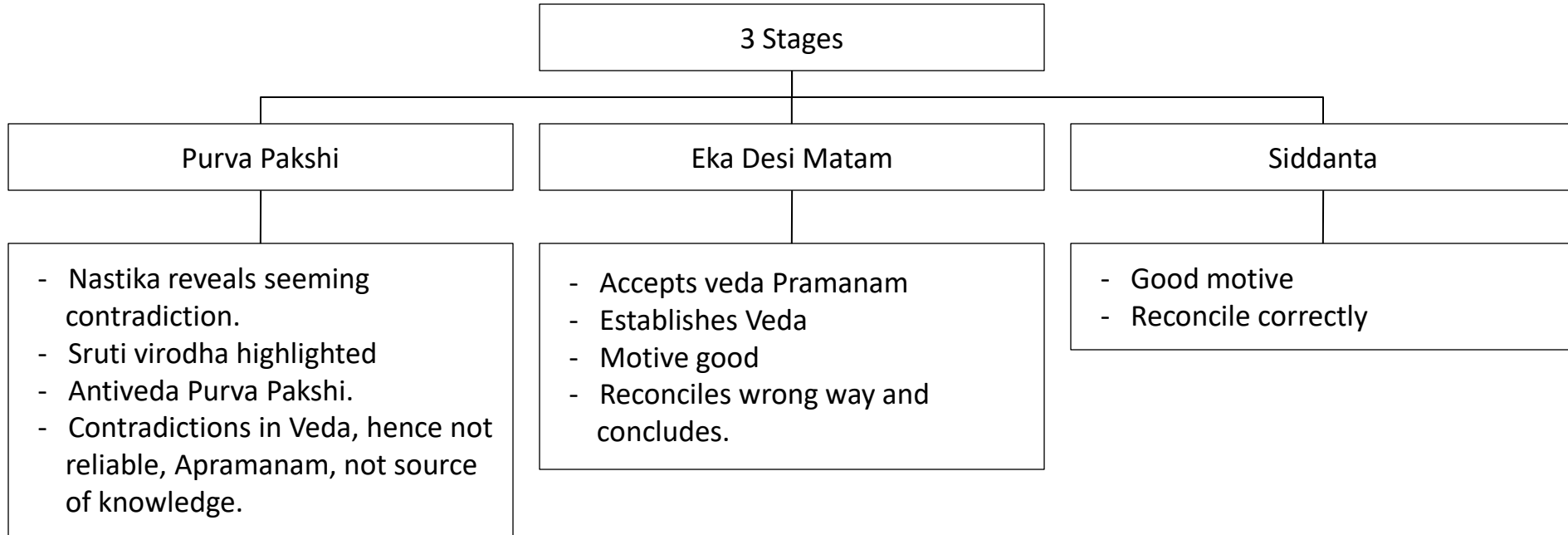
न वियदश्रुतेः ।	Na viyadasruteh ।
(The Purvapakshin, i.e., the objector says that) ether (Akasa) (does) not (originate), as Sruti does not say so. [II – III – 1]	

### General Introduction to 17<sup>th</sup> Adhikaranam in 3<sup>rd</sup> Pada – 53 Sutras :

- Viyathu – Adhikaranam – 7 Sutras
- Buta Srishti Sruti Vakyam.

## 1<sup>st</sup> Adhikaranam : Akasha Srishti

- Akasha also called as Viyat.
- Pattern of Discussion 3<sup>rd</sup> + 4<sup>th</sup> Pada of Chapter – 2 :



### 1<sup>st</sup> + 2<sup>nd</sup> Sutra – Purva Pakshi Matam.

- Presents contradictions and negates veda.

### Sutra 3, 4, 5 – Ekadeshi Matam

- Attempts to resolve contradiction and save vedas.
- Wrong reconciliation.

### Sutra 6, 7 :

- Siddanti.
- Most of Anti Vedantin – Purva Pakshi today are Eka deshi Matam, unknowingly commit mistakes.

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

### Sutra 1 + 2 :

- Contradiction in veda.
- Regarding Akasha Srishti.

### Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत  
तस्माद्यत्र क्व च शोचति स्वेदते वा  
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata  
aiksata bahu syam prajayeyeti tadapo'srjara  
tasmadyatra kvaca socati svedate va  
purusastejasa eva tadadhyapo jayante || 3 ||**

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

- Tat Tvam Asi Prakaranam.
- Taittiriya Upanishad – 2<sup>nd</sup> Chapter – Brahmanda Valli.
- Chandogya Upanishad – does not talk of akasha Srishti at all, srishti abava Akasha – unborn.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiam;  
Taddhaika ahurasadevedamagra asidekamevadvitiam  
tasmadasatah sajjayata [1]*

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

- Ishvara Visualises creation and created Agni, Jalam, Bumi.
- Akasha Srishti Nasti – unborn, Nitya, not subject to veda Akasha Srishti Abava.

### Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नमः । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutah,  
akasadvayuh, vayoragnih, agnerapah,  
adbhyah prthivi, prthivya osadhayah,  
osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Tasmat etasmat
- Akasha Srishti Asti.
- Srishti Asti Vada.
- Bava, Abava Rupa Virodha.

### Corollary :

- Agni – 3<sup>rd</sup> thing created in Taittiriya Upanishad.
- In Chandogya Upanishad – 1<sup>st</sup> one created.
- a) Is it 1<sup>st</sup> or 3<sup>rd</sup> creation?
- b) Is there Srishti of Akasha or not?
- c) Agni – Born out of Vayu or Brahman?

Chandogya Upanishad	Taittiriya Upanishad
Brahman is Karanam of Agni	Vayu is Karanam of Agni

- Contradictions O Contradictions!!
- Sruti not Reliable.

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

- Absence of Akasha Srishti Sruti – Chandogyo Upanishad

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

- Presence of Akasha Srishti – Taittiriya Upanishad

### **Word Analysis:**

- Na Viyatu Ashrute

#### **a) Viyatu :**

- Space – Akasha

#### **b) Na :**

- Does not Originate

#### **c) Ashrute :**

- Because of Absence of such a statement in Chandogyo Upanishad.

### **Significance :**

#### **a) Viyatu :**

- Akasha

#### **b) Na :**

- Na Srijate (Not Created)
- Na Jayate (Not born)
- Na Utpadayat

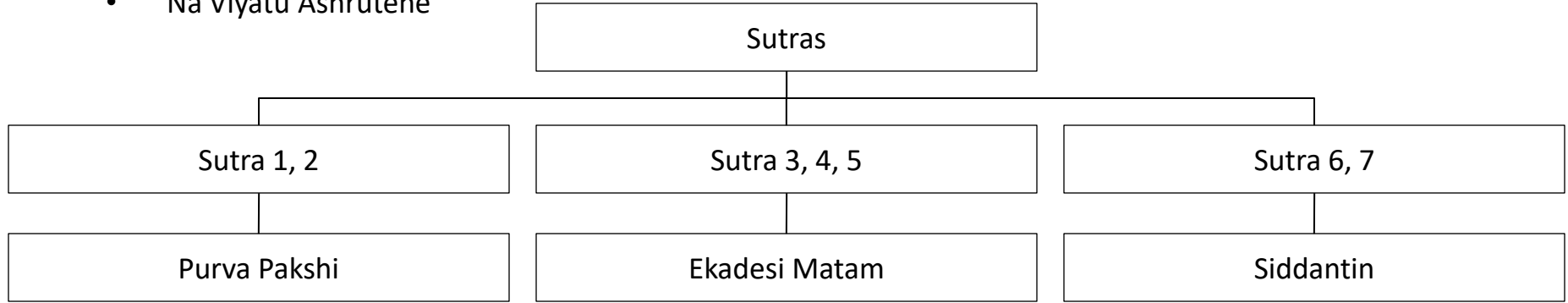
#### **c) Ashrute:**

- Sruti Vakya Abava
- Panchami Hetau Vibakti
- Because of absence of Akasha Srishti statements in Chandogyo Upanishad.



## Revision:

- Na Viyatu Ashrutene



## Sutra 1 :

### Chandogyo Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
 ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत  
 तस्माद्यत्र क्व च शोचति स्वेदते वा  
 पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata**  
**aiksata bahu syam prajayeyeti tadapo'srjara**  
**tasmadyatra kvaca socati svedate va**  
**purusastejasa eva tadadhyapo jayante || 3 ||**

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

### Sashta Dhyaya - Sad Vidya :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
 तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
 तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;*  
*Taddhaika ahurasadevedamagra asidekamevadvitiyam*  
*tasmadasatah sajjayata [1]*

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

- Brahman created Agni – Akasha, Vayu not mentioned. No Viyat Utpattih.
- Akasha Janma Nasti.

Reason :

- Ashrute – Sruti Vakya Abava.

Sutra 2 :

<div style="display: flex; justify-content: space-between;"> <span>अस्ति तु ।</span> <span>Asti tu ।</span> </div>
--

But there is (a Sruti text which states that Akasa is created). [II – III – 2]

General Analysis :

- On the other hand, however, in another Upanishad Akasha Utpatti Bava Vakyam Vartate.

**Taittiriya Upanishad : Brahmananda Valli**

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
 ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmadva etasmadatmana akasah sambhutih,  
 akasadvayuh, vayoragnih, agnerapah,  
 adbhyah prthivi, prthivya osadhayah,  
 osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Space born out of Brahman.
- Chandoyo Upanishad 6 – 2 – 3 and Taittiriya Upanishad 2 – 1 – 2 important.

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
 ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत  
 तस्माद्यत्र क्व च शोचति स्वेदते वा  
 पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata  
 aiksata bahu syam prajayeyeti tadapo'srjara  
 tasmadyatra kvaca socati svedate va  
 purusastejasa eva tadadhyapo jayante II 3 II**

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

## Word Analysis :

### Astitu :

- There is a statement regarding origination of space.

### Significance:

- Sruti Vakyam Asti – Sutra 2.
- Asnute – Sruti Vakyam Nasti – Sutra 1

### Tu :

- However, there is contradictory statement.

### Conclusion of Purva Pakshi :

- Sruti contradicting.
- Sruti Virodha Upalabyate.
- Don't depend on Upanishad.

### Shankara :

- Veda is well wisher, superior to 100 Mothers.

### Sutra 3 :

गौण्यसम्भवात् ।

Gaunyasambhavat ।

(The Sruti text concerning the origination of Akasa) has a secondary sense, on account of the impossibility (of the origination of the Akasa). [II – III – 3]

- Sutra 3, 4, 5 – Eka Dashi Matam.
- Astika Resolves Wrongly.
- Purva Pakshi – Sutras.

## Nyaya + Tarka :

- Akasha Nitya. All pervasive, like Atma.
- Akasha – Nitya – Not Born.

## Purva Pakshi :

- Akasha Utpatti is figurative, Gauna not Mukhya (factual) Utpatti.
- No cause exists for Akasha.
- Akasha Utpatti illogical.

## Sruti : Katho Upanishad

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो  
प्रब्रूहि त्वं श्रद्धधानाय मह्यम् ।  
स्वर्गलोका अमृतत्वं भजन्त  
एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

Sa tvam-agnim svargyam-adhyesi mrtyo  
prabruhi tam sraddadhanaya mahyam,  
svarga-loka amrtatvam bhajante  
etad dvitiyena vrne varena ॥ 13 ॥

O Death! Thou knowest the fire sacrifice which leads to Heaven ; explain that to me, for I am full of faith, that (fire) by which those who aim at the attainment of heaven, attain immortality. I pray for this as my second boon. [I – I – 13]

- People in Heaven immortal – Relatively ‘Karma Phalavatu’.
- Compared to probationary 6 months job, permanent 25 years, not eternal.
- Apekshika – Gauna – Comparative.

## 3 Reasons :

### Why Akasha illogical?

#### a) Karana Abava :

- Tarquika – Nyaya mind set :

i) Every created object endowed with parts – Savayava.

- Yatu Karyam Tatu Savayavam

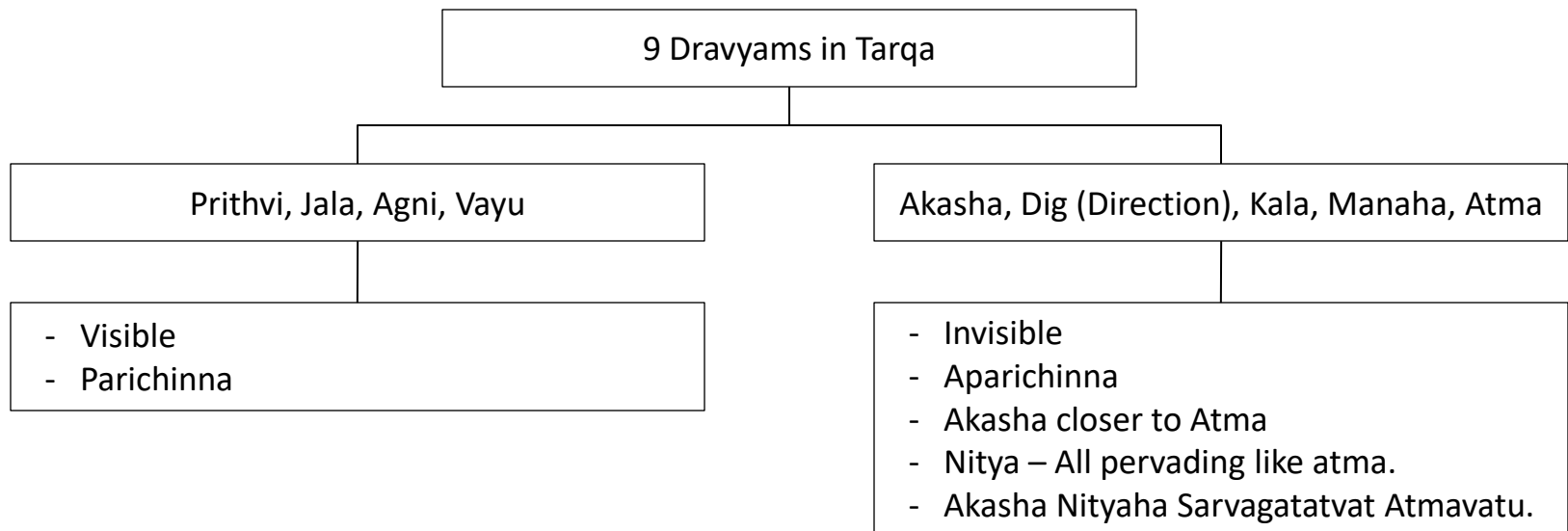
ii) All Constituent parts – are Karanam of object

Avayavi	Avayavam / Constituent
<ul style="list-style-type: none"> <li>- Assembled dravyam</li> <li>- Wall</li> <li>- Molecule</li> <li>- Pratyaksha Prithvi, Agni, Jala, Vayu.</li> <li>- Manifest</li> </ul>	<ul style="list-style-type: none"> <li>- Avayava Drivyam</li> <li>- Bricks</li> <li>- Atoms</li> <li>- Param Anu Prithvi, Jala, Agni, Vayu</li> <li>- No Akasha Paramanu</li> <li>- Apratyaksham</li> <li>- Unmanifest</li> <li>- Akasha – Niravayava</li> <li>- No equipment to see</li> <li>- Atma - Nirvayatvat</li> </ul>

- Non existent before production Karya Utpatte Purvam = Prag Abava.
- We conceive origination of objects because we are able to conceive absence of objects.
- Can talk of Prag Abava of 4 elements, not of space.
- Before origination of space, Karanam must be there.
- Where did that Karanam exist, must exist somewhere.
- Can talk of absence of things in space, not absence of space.
- Prag Abava Sambavat.

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

- Prithvi, Adhi Vilakshanatvat.
- Prithvi – Adhi – Savayatvam, Limited.
- Akasha Unlike 4 elements, It is All pervading – other 4 elements not all pervading – Parichinnam.
- We can talk of origination of Paricheda Vastu not of Sarvagatu Vastu.
- Can't compare Akasha with 4 elements.



- 1<sup>st</sup> : Akasha – Nityatvat, Niravayatvat Atmavatu.
- 2<sup>nd</sup> : Sarvagatatvat, Vibhuvat Atmavatu. Partless, All pervading Atma.

### Newtonian Physics:

- Kala + Space – Absolute.
- Space + Time – Always there – Like carpet for world.

### Theory of Relativity:

- Everything Relative include Space / Time.
- Can't conceive of creation of space. Therefore Akasha is Birthless.
- Gauni = Utpatti Mentioned is figurative – Gauni like immortality of Heaven.
- Figurative – like Ghata Akasha.
- Utpatti – container space born.
- We can talk of birth of space figuratively - Create space for me to sit – by moving – Because presence of space not available.
- People move, it seems as though space created – figuratively say : Space is created.

**Sankshepa Kari :**

- Dug hole – for well – As though space created for water to move in.
- Removal of earth not equal to production of space, figuratively said to be created, have space.
- Similarly Akasha Utpatti figurative not literal – factual.
- No contradiction.

**Chandogyo Upanishad :**

- Actual Non Creation.
- Taittiriya Upanishad = Figurative Origination – as Good as non-origination.
- No Contradiction, Space Unborn.

**Word Analysis :****a) Gauni :**

- Origination of space is apparent, figurative.

**b) Asambavat :**

- Illogical, untenable.

**Significance :****a) Gauni :**

- Akasha Utpatti figurative, metamorphical, non-factual.

**b) Akasha Utpatti :**

- Origination of space is figurative.

**Example :**

- Simho Manavaha – Singa Kutti.
- Figurative statement – Not walking on 4 legs.

### c) Asambavat :

- Impossible – untenable – Hetau Panchami.
- Because of impossibility, we give figurative meaning.
- Can give figurative meaning only when Actual meaning not possible.
- Figurative meaning – weaker .
- Original meaning – powerful – stronger.
- When Primary meaning fails, bring Gauna meaning.
- Svarga – immortal – Figurative.
- Hence Akasha Utpatti Sruti Gauni.

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

शब्दाच्च ।

Sabdaccha ।

Also from the Sruti texts (we find that Akasa is eternal). [II – III – 4]

- Kutti Packed Sutra
- w.r.t Sruti Akasha Unborn
- Previous Sutra – Yukti Pramana
- Akasha Nitya : Karana Abava.
- Prag Abava Asambavat.
- Prithvi Adhi Vailakshanyat – concluded.
- 3 Reasons Purva Pakshi – said – Akasha Nitya.
- This Sutra – Sruti quoted – for Akasha Nitya.



अथामूर्तम्—वायुश्चान्तरिक्षं च ; एतदमृतम्, एतच्च,  
एतच्च्यत् ; तस्यैतस्यामूर्तस्य, एतस्यामृतस्य, एतस्य यतः,  
एतस्य त्स्यैष रसो य एष एतस्मिन्मण्डले पुरुषः, तस्य  
ह्येष रसः—इत्यधिदैवतम् ॥ ३ ॥

athāmūrtam vāyus cāntarikṣam ca, etad amṛtam etad yat,  
etat tyat, tasyaitasyāmūrtasya, etasyāmṛtasya, etasya yataḥ  
etasya tasyaiṣa raso ya eṣa etasmin maṇḍale puruṣaḥ,  
tasya hy eṣa rasaḥ, ity adhidaivatam ॥ 3 ॥

Now the subtle – it is air and the ether. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the undefined. This is with reference to the gods. [II – III – 3]

- Murtha – Amurtha Brahmanam.
- Akasha + Vayu Amrutam.
- Akashascha, Vayushcha – Etat Amrutam.
- No Maranam means No Janma.

#### Shankara Quotes :

- Akashavatu Sarvagatashchca Nityaha – source unknown.
- Quotation lost.
- We remember Veda only from one Avani Attam to another.
- Atma Nityaha, all pervasive like space.
- Therefore, Akasha Utpatti is Gauni, seeming, metamorphical, Not factual.

#### Word Analysis:

##### Shabdashcha :

- From Vedic Statements Also.
- Space known to be uncreated.

**Significance :**

**a) Shabdadam :**

- Veda Vanyashcha Vayushcha – Antarikshcha, Etat Amrutam.

**Brihadaranyaka Upanishad :**

अथामूर्तम्—वायुश्चान्तरिक्षं च ; एतदमृतम्, एतद्यत्,  
एतत्त्यत् ; तस्यैतस्यामूर्तस्य, एतस्यामृतस्य, एतस्य यतः,  
एतस्य त्यस्यैष रसो य एष एतस्मिन्मण्डले पुरुषः, तस्य  
ह्येष रसः—इत्यधिदैवतम् ॥ ३ ॥

athāmūrtaṁ vāyuś cāntarikṣaṁ ca, etad amṛtam etad yat,  
etat tyat, tasyaitasyāmūrtasya, etasyāmṛtasya, etasya yataḥ  
etasya tasyaiṣa raso ya eṣa etasmin maṇḍale puruṣaḥ,  
tasya hy eṣa rasaḥ, ity adhidaivatam ॥ 3 ॥

Now the subtle – it is air and the ether. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the undefined. This is with reference to the gods. [II – III – 3]

- Murtha – Amurta Brahmana.
- Akasha Sarvagatascha Nityaha.
- Because of 2 reasons, Akasha is not there.

**b) Cha :**

- Conjugation – Additional argument.
- Previous sutra – Pramanam Vartate.
- Here = Sruti Pramanam cha vartate.

### 3<sup>rd</sup> Chapter – 1<sup>st</sup> Pada :

- Seeming contradiction of Upanishad Statements -- Resolved.
- Pancha Buta Srishti : Akasha Srishti Vakhyam

### Chandogyo Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत  
तस्माद्यत्र क्व च शोचति स्वेदते वा  
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata  
aiksata bahu syam prajayeyeti tadapo'srjara  
tasmadyatra kvaca socati svedate va  
purusastejasa eva tadadhyapo jayante II 3 II**

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

- Is Akasha Born or Not?
- Purva Pakshi + Eka Deshi Matam – Akasha Not born.

### Ekadesi :

### Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नमः । अन्नात्पुरुषः ।

**tasmadva etasmatatmana akasah sambhutih,  
akasadvayuh, vayoragnih, agnerapah,  
adbhyah prthivi, prthivya osadhayah,  
osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Tasmad Etasmat – Figurative, Gauna Vakhyam.

**Siddantin :**

- Seeming Contradiction.
- Ekadesi Resolution – Not correct.

<b>Sutra 1, 2</b>	Purva Pakshi
<b>Sutra 3, 4, 5</b>	Ekadesi
<b>Sutra 6, 7</b>	Siddantin

**Ekadeshi :**

- Chandogyo Upanishad Chapter 6 – 2 – 3 - Akasha not born – Ajanyatvat.
- Taittiriya Upanishad : Not literal birth – but figurative, enumeration, Gauna Expression.

**Vedanta :**

- No Jiva born at anytime.
- Jiva Anadi – in Purva + Next Janma.
- Birth of Jiva = Figurative Janma.
- Birth of Rama / Krishna / Jesus / Mohammed – Figurative Janmas.
- Sthula Sharira Drishtya, figurative Birth.
- Akasha – Janma – w.r.t . Container Upadhi .
- Pot – space – w.r.t. Container Pot.
- Space Really Unborn - Ever is.

**Gaudapada :**

- Advaita Prakaranam
- Ghatakasha, Hall Akasha, seemingly Born - Akasha Never Born, Ever is.

Actual Non-Birth	Figurative Birth, Seeming Birth
Chandogya Upanishad Chapter 6 – 2 – 3	Taittiriya Upanishad

- Hence, No Contradiction.
- Sruti Pramanam - Akasha – Nitya Ekadeshi – Quotes Sruti.
- Murtha – Amurta Brahmanam – Brihadaranyaka Upanishad : Chapter 2 – 3 – 3

अथामूर्तम्—वायुश्चान्तरिक्षं च ; एतदमृतम्, एतद्यत्,  
एतत्त्यत् ; तस्यैतस्यामूर्तस्य, एतस्यामृतस्य, एतस्य यतः,  
एतस्य त्यस्यैष रसो य एष एतस्मिन्मण्डले पुरुषः, तस्य  
ह्येष रसः—इत्यधिदैवतम् ॥ ३ ॥

athāmūrtaṁ vāyus cāntarikṣaṁ ca, etad amṛtam etad yat,  
etat tyat, tasyaitasyāmūrtasya, etasyāmṛtasya, etasya yataḥ  
etasya tasyaiṣa raso ya eṣa etasmin maṇḍale puruṣaḥ,  
tasya hy eṣa rasaḥ, ity adhidaivatam ॥ 3 ॥

Now the subtle – it is air and the ether. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the undefined. This is with reference to the gods. [II – III – 3]

- Vayu + Akasha – Etat Amrutam
- Agni, Jalam, Prithvi – Murtha.
- Akasha Sarvagatavatu Nityaha.
- Atma – Eternal – like Akasha.
- No Utpatti of Akasha – seeming creation is Ekadeshi Matam.
- Shabdasya Ekasya – Brahman – Shabdavatu.

#### General analysis :

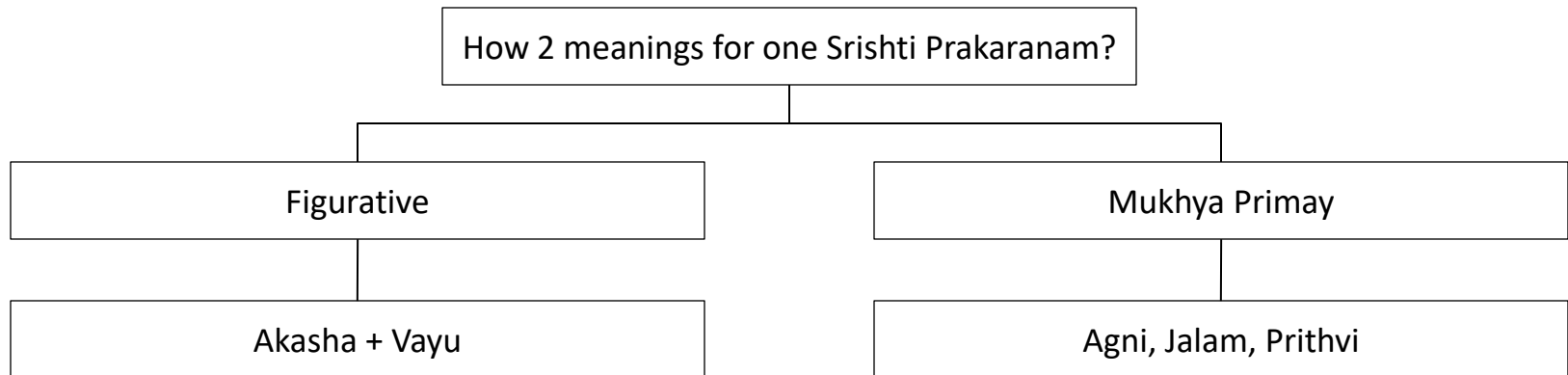
- Ekadesi – Akasha Utpattistatena.
- Hence Figurative - Gauni – Asambavat – 3<sup>rd</sup> Reason.
- Etasmat Jayate – Sambutaha – is born.
- Gauna Utpatti.
- Ekadeshi – Assumes objection to this interpretation and answers.

## Taittiriya Upanishad :

- Akasha not literal / But figurative.
- Why not take Utpatti as figurative.
- In case of Agni, Jalam, Vayu, Prithvi also All Creation is seeming.
- We take only Akasha – Not born.
- Gauni – figurative – others.
- Mukhyam – Primary.

### Example :

- Lion of Punjab, Powerful.
- Lion's Cub, Lioness → all Gauna.
- Lion, cub, Lioness in zoo – Mukhya.
- Why Akasha – Gauna.
- Agni, Jalam, Prithvi – Mukhya?



- Nothing wrong – 1<sup>st</sup> Gauni, Later Mukhya – No Dosha.
- In Brighu Valli – similar usage.

## Taittiriya Upanishad :

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

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

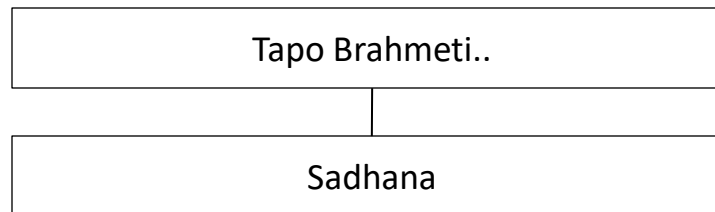
He understood that knowledge is Brahman, because it is by knowledge that all these living beings are born; having been born, by knowledge they live, and having departed, into knowledge alone they enter. Having known that, he approached his father, Varuna, to know the Truth further and said, “Revered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

## Tapasa Brahma Vijingyasya :

- Anna Brahmeti Divyajanaat
  - Prano – Anando Divyajanaat
- } Primary meaning

1<sup>st</sup> :

Know Brahman	Thru Tapas
Sadhyam	Sadhana
Goal	Means



- Same Brahmeti – Goal + means.
- I am Path and Destination.



Gauna



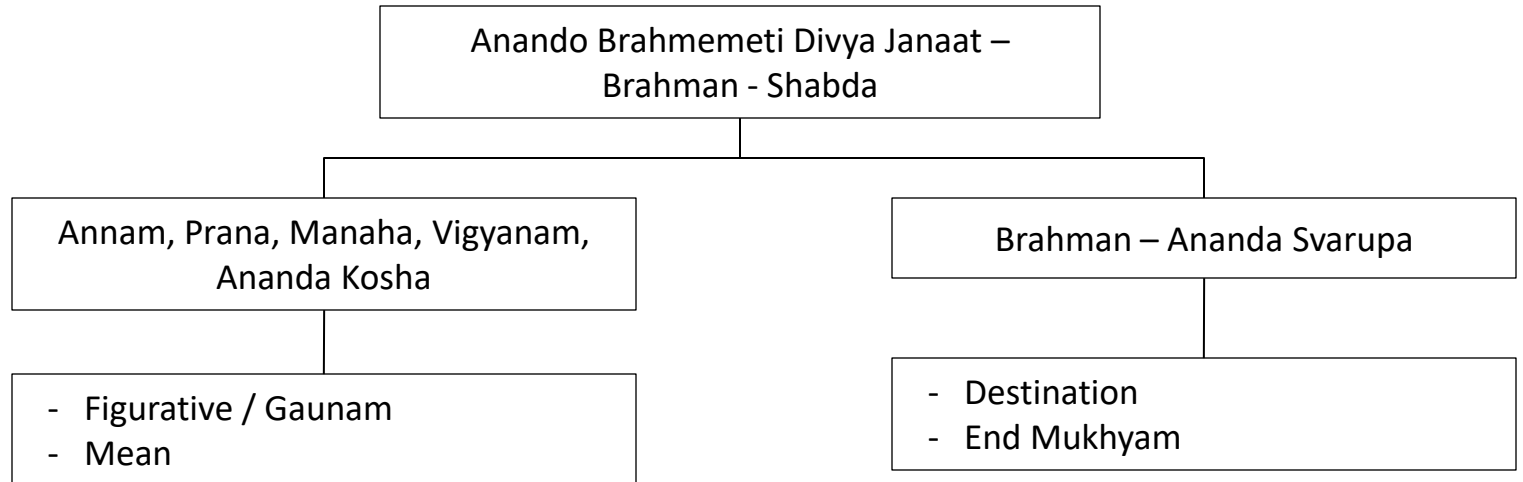
Mukhya

### Taittiriya Upanishad : 3<sup>rd</sup> Chapter – 6<sup>th</sup> Anuvaka

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

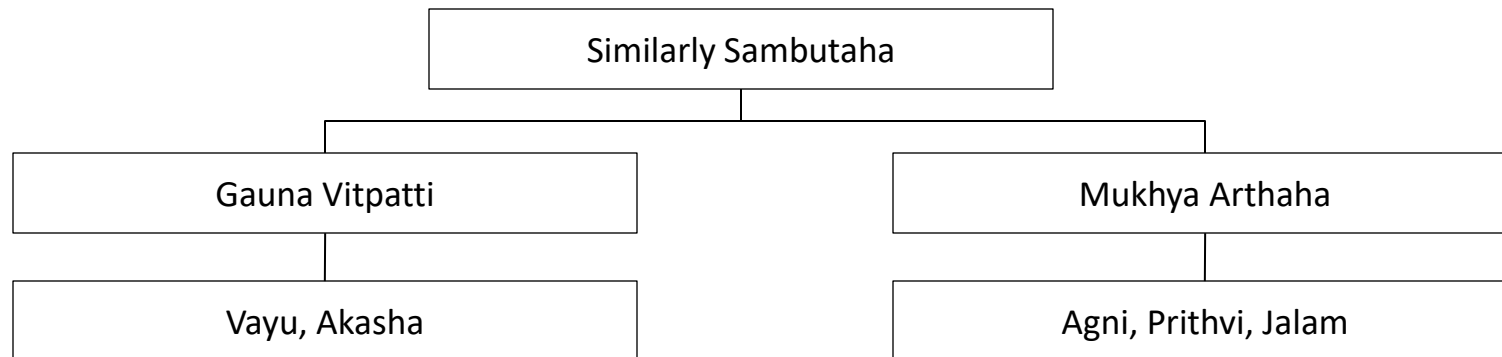
Anando brahmeti vyajanat I  
 anandaddhyeva khalvimani bhutani jayante I  
 anandena jatani jivanti I  
 anandam prayantyaabhisamvisantiti I  
 saisa bhargavi varuni vidya parame vyoman pratisthita I  
 sa ya evam veda pratitisthati, annavanannado bhavati I  
 mahan bhavati prajaya pasubhirbrahmavarcasena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

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





- All experiential Ananda is Kosha Ananda not real Brahman.
- Figurative, Vyavaharika Brahman.
- Real Brahman is never Experiential, Paramartikam – Anando Brahmeti Divya Janaat.
- One Brahman Shabda used in 2 ways.



- Hence, Akasha – Nitya – No Contradiction.
- General Analysis over

**Sutra 5 :**

स्याच्चैकस्य ब्रह्मशब्दवत् । Syacchaikasya Brahmasabdavat ।

It is possible that the one word ('sprang'—Sambhutah) may be used in a secondary and primary sense like the word Brahman. [II – III – 5]

**Word Analysis:**

- Syat Cha Ekasya Brahma Shabdavatu

**a) Cha :**

- Moreover

**b) Syat :**

- 2 fold Meaning possible.

**c) Tasya :**

- For one word.

**d) Brahma Shabdavatu :**

- In case of Word Brahman

**Significance :**

**a) Syat :**

- Is Possible
- Artha Dvayam Prayoga
- Gauna and Mukhya Artha
- Figurative + Primary.

**b) Ekasya :**

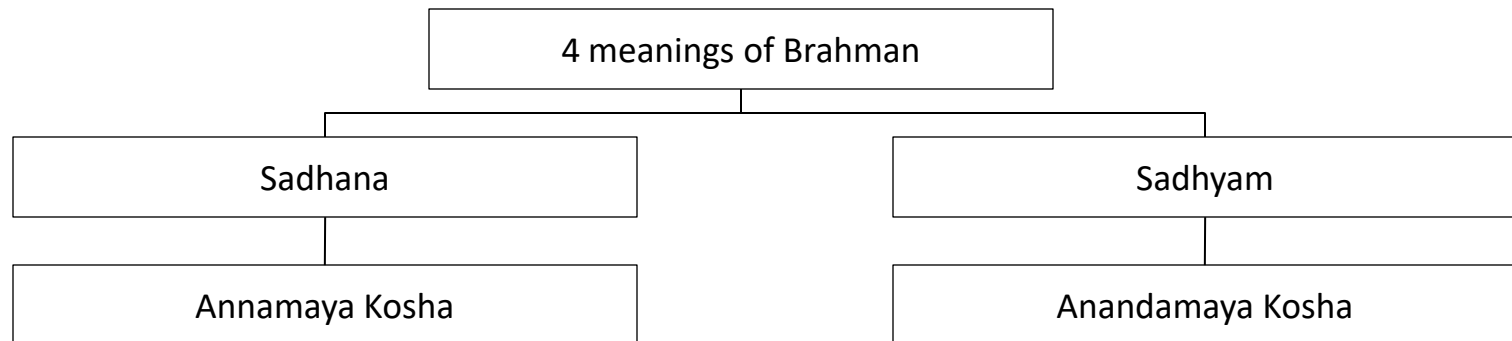
- For one word.
- Akasha Sambutaha.



-- Artha Dvayam

-- Figurative + Actual

- Like Brahman – in Taittiriya Upanishad Chapter 3 – Section 2 to Section 6.
- Mukhya and Gauna Artha can be conveyed by one word Brahman.

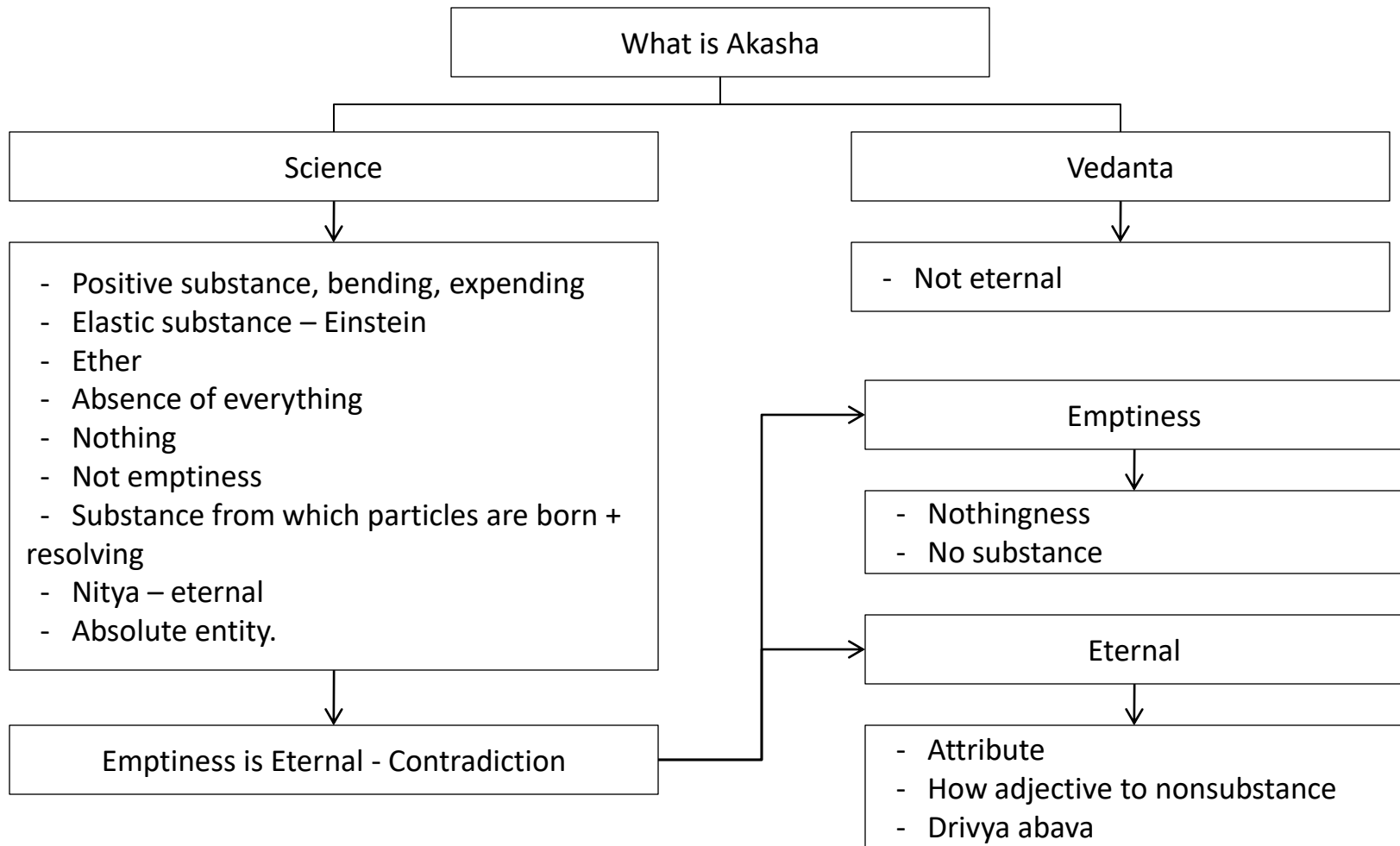


- Sutra 3, 4, 5, - Eka Matam over.

प्रतिज्ञाऽहानिरव्यतिरेकाच्छब्देभ्यः ।

Pratijna'haniravyatirekakacchabdebhyah ।

The non-abandonment of the proposition (viz., by the knowledge of one everything else becomes known, can result only) from the non-difference (of the entire world from Brahman) according to the words of the Veda or the Sruti texts (which declare the non-difference of the cause and its effects). [II – III – 6]



- Drivyam substance alone can have Attributes of colour, form, sound.

#### **Tarqa :**

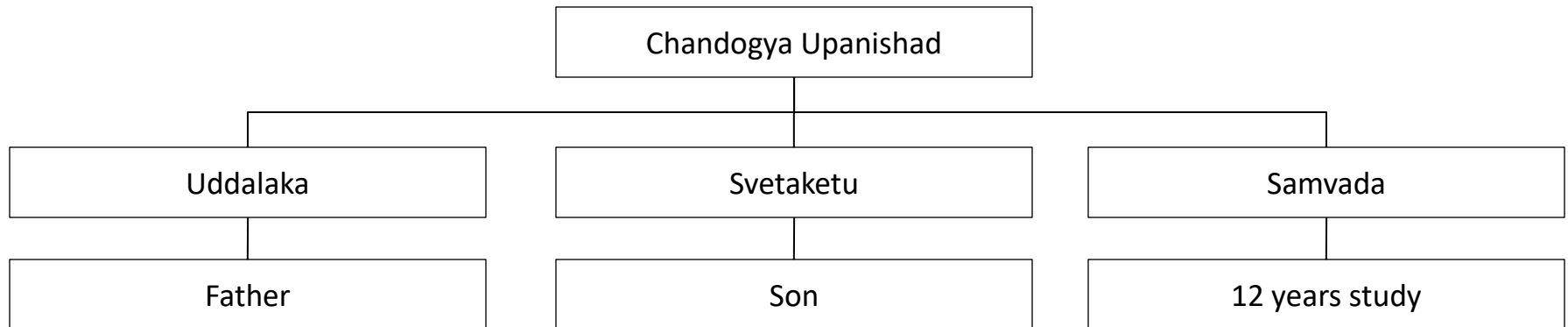
- Akasha is emptiness, eternal, positive entity.

#### **Siddantin :**

- Substance – not eternal.
- Subject to birth.
- Inconceivable.

#### **General analysis of Sutra 6 :**

- Confusion goes away when you study Upanishad in Totality.



- Anupravesha Sruti – solved by totality study.
- Did you ask for that wisdom from Guru – Yena Ashrutam, Shrutam Bavati by knowing which everything in creation will be known.
- Eka Vigyanena Sarva Vigyanam.

#### **Son :**

- I don't think my Guru knew that otherwise he would have taught me in 12 years.
- Na Prishtha.
- Can you tell me?

**Answer :**

- When one substance is Karanam and the world is Karyam, by knowing one Karanam, all Karyams known.

Karanam	Karyam
One	Many
Gold	Ornaments
Clay	Pots

- Nondifferent from Karanam.
- Not by Karya Vigyanena.

**Principle :**

- Karyams are non-separate from Karanam.
- Karyams non-different and non-separate from Karanam.
- Brahman / Chaitanyam – Non different, Non-separate from World.
- Karyam Karana Abinnatvat, Karanam Vigyanena Sarva Karyam Vigyanam Bavati.
- Cause Non-different from Effect.
- This introduction called Pratigya.
- Eka Karana Vigyanena Sarva Karya Vigyanam Sabmbavati.
- Proposition given with Mrith – Ghata, Svarna – Abharna Drishtanta.

## Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiam;*  
*Taddhaika ahurasadevedamagra asidekamevadvitiam*  
*tasmadasatah sajjayata [1]*

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

- Eka Brahman Vigyanena, Sarva, Samasta Prapancha Vigyanam Syat.
- Brahma Vigyanam is very great.
- Possible under one condition .
- Brahman is Karanam – World – Karyam.
- This is in the mind of Teacher. When teacher is talking of Buta, Bautika Srishti.
- Eka Vigyanena, Sarva Vigyanam – is the Tambura.
- Akasha is product of Brahman – otherwise Eka Vigyanena Pratigya not possible.
- If Akasha is Akaryam of Brahman, Not product of Brahman, this Assumption will be Negated – Pratigya Hanih will come.
- Proposition is Damaged if Akasha not product of Brahman.

### Supported by example :

- Clay – Pot
- Gold – Ornament

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जाययै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati  
na vā are jāyayai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati  
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanti ātmanastu kāmāya putrāḥ priyā bhavanti  
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati  
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti ātmanastu kāmāya paśavaḥ priyā bhavanti  
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati  
na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty ātmanastu kāmāya kṣātraḥ priyaḥ bhavati  
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti ātmanastu kāmāya lokāḥ priyā bhavanti  
na vā are devānāṃ kāmāya devāḥ priyā bhavanti ātmanastu kāmāya devāḥ priyā bhavanti  
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanti ātmanastu kāmāya vedāḥ priyā bhavanti  
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti ātmanastu kāmāya bhūtāni priyāṇi bhavanti  
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty  
ātmā vā are draśṭavyaḥ—śrotavyo mantavyo nididhyāsitaḥ  
maitreyi ātmani khalvare dṛṣṭe śrute mate vijñāta idaṃ sarvaḥ viditaḥ ॥ 5 ॥

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादा-  
द्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो  
लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि  
तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्य-  
त्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे  
देवाः, इमानि भूतानि, इदं सर्वं यद्यमात्मा ॥ ६ ॥

Brahma tam parādād yo'nyatrātmano brahma veda. kṣatram tam parādād  
yo'nyatrātmanaḥ kṣatram veda. lokāḥ tam parādur yo'nyatrātmano  
lokān veda. devāḥ tam parādur yo'nyatrātmano devān veda. bhūtāni  
tam parādur yo'nyatrātmano bhūtāni veda. sarvaṁ tam parādād  
yo'nyatrātmano sarvaṁ veda. idam brahma, idam kṣatram, ime  
lokāḥ, ime devāḥ, imāni bhūtāni, idam sarvaṁ, yad ayam ātmā ॥ 6 ॥

The Brahmana ousts (slights) one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are this Self. [II – IV – 6]

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्-  
ग्रहणाय, दुन्दुमेस्तु ग्रहणेन—दुन्दुभ्याघातस्य वा—शब्दो  
ग्रहीतः ॥ ७ ॥

sa yathā dundubher hanyamānasya na bāhyān śabdān  
śaknuyād grahaṇāya, dundubheś tu grahaṇena  
dundubhy-āghātasya vā śabdō gṛhītaḥ ॥ 7 ॥

As, when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes. [II – IV – 7]

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नु-  
याद्ग्रहणाय, शङ्खस्य तु ग्रहणेन—शङ्खध्मस्य वा—शब्दो  
गृहीतः ॥ ८ ॥

sa yathā śaṅkhasya dhmayamānasya na bāhyān  
śabdān śaknuyād grahaṇāya, śaṅkhasya tu grahaṇena  
śaṅkha-dhmasya vā śabdō gṛhītaḥ ॥ 8 ॥

As, when a conch is blown, one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of playing. [II – IV – 8]



स यथा वीणायै वाद्यमानायै न बाह्यान्छब्दान्छक्नु-  
याद्ग्रहणाय, वीणायै तु ग्रहणेन—वीणावादस्य वा—शब्दो  
गृहीतः ॥ ९ ॥

sa yathā vīṇāyai vādyamānāyai na bāhyān śabdān  
śaknuyād grahaṇāya, vīṇāyai tu grahaṇena  
vīṇā-vādaśya vā śabdō grhītaḥ ॥ 9 ॥

As, when a Vina is played, one cannot distinguish its various particular notes, but they are included in the general note of the Vina or in the general sound produced by different kinds of playing. [II – IV – 9]

स यथार्द्रैर्धानेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति, एवं  
वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदो यजुर्वेदः  
सामवेदोऽथर्वाङ्गिरस इतिज्ञासः पुराणं विद्या उपनिषदः  
ऋषीकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि ; अस्यैवैतानि  
निःश्वसितानि ॥ १० ॥

sa yathārdra-edhāgner abhyāhitāt pṛthag dhūmā viniścaranti,  
evaṁ vā are'sya mahato bhūtasya niḥśvasitam, etad yad ṛgvedo  
yajurvedaḥ sāmavedo'tharvāṅgīrasa itihāsaḥ purāṇam vidyā  
upaniṣadaḥ ślokāḥ sūtrāṇy anuvyākhyānāni vyākhyānāni:  
asyaivaitāni sarvāṇi niḥśvasitāni ॥ 10 ॥

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rg-veda, Yajur-veda, Sama-veda, Atharvangirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self). [II – IV – 10]

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां  
स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके  
एकायनम्, एवं सर्वेषां रसानां जिह्वेकायनम्, एवं सर्वेषां  
रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्,  
एवं सर्वेषां संकल्पानां मन एकायनम्, एवं सर्वेषां विद्यानां  
हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं  
सर्वेषामानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां  
पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम्, एवं  
सर्वेषां वेदानां वागेकायनम्, ॥ ११ ॥

sa yathā sarvāsām apām samudra ekāyanam, evaṁ sarveṣāṁ  
sparśānām tvag ekāyanam, evaṁ sarveṣāṁ sarveṣāṁ gandhānām  
nāsike ekāyanam, evaṁ sarveṣāṁ rasānām jihvā ekāyanam,  
evaṁ sarveṣāṁ rūpāṇām cakṣur ekāyanam, evaṁ sarveṣāṁ  
sarveṣāṁ śabdānām śrotram ekāyanam, evaṁ sarveṣāṁ saṁkalpānām  
mana ekāyanam, evaṁ sarvāṣāṁ vidyānām hṛdayam ekāyanam, evaṁ  
sarvāṣāṁ karmaṇām hastāv ekāyanam, evaṁ sarvāṣāṁ ānandānām  
upastha ekāyanam, evaṁ sarveṣāṁ sarveṣāṁ visargāṇām pāyur ekāyanam,  
evaṁ sarveṣāṁ adhvanām pādav ekāyanam, evaṁ sarveṣāṁ vedānām vāg ekāyanam ॥ 11 ॥

As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sort of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas. [II – IV – 11]

**b) Chandogya Upanishad :**

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

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

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

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं  
स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ४

Yatha somyaikena mrtpindena sarvam mrnmayam vijnatam  
syadvacarambhanam vikaro namadheyam mrttiketyeva satyam II 4 II

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

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं  
स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ५

Yatha somyaikena lohamanina sarvam lohamayam vijnatam  
syadvacarambhanam vikaro namadheyam lohamityeva satyam II 5 II

O Somya, it is like this : By knowing a single lump of gold you know all objects made of gold. All changes are mere words, in name only. But gold is the reality. [6 – 1 – 5]

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्णायसं विज्ञातं  
स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवं  
सोम्य स आदेशो भवतीति ६

Yatha somyaikena nakhanikrntanena sarvam karsnayasam vijnatam  
syadvacarambhanam vikaro namadheyam krsnayasamityeva satyamevam  
somya sa adeso bhavatiti II 6 II

O Somya, it is like this : By knowing a single nail-cutter you know all objects made of iron. All changes are mere words, in name only. But iron is the reality. O Somya, this is the teaching I spoke of. [6 – 1 – 6]

## Mundak Upanishad : 1 – 1 – 3 to 2 – 1 - 10

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

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

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

- Saunaka asks Angiras.

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

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

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

- Logic creation born out of Atma – product of Atma – nondifferent from Atma.

## Mundaka Upanishad :

- Elaborates in 2<sup>nd</sup> Section.
- Purusham evam – Karma Mrityam.
- Purusha evam – Nihitam Sukhayena – Soumya.
- World = Product of Brahman.
- Brahman alone appearing as World.
- Gold alone appearing as Ornaments.

## Mundaka Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham || 11 ||

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left.  
All this world is indeed the Supreme Brahman. [II – II – 11]

### Steps of Argument :

- World is Product of Brahman
- World Nondifferent from Brahman
- Know Brahman = Know World
  - Not by Knowing World – Know Brahman.
  - EKA easier or Anena Vigyana easier?
  - Can't know infinite objects of the World.
  - Ganesha method of Loka Pradakshina better than Subramaniam's World tour.
  - Round + Round -- Karya Pradakshina.

### Raghuvamsha :

वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये ।  
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥ १-१

vāgarthāviva sampṛktau vāgarthapratipattaye |  
jagataḥ pitarau vande pārvatīparamēśvarau || 1-1

I pray parents of the world, Lord Shiva and Mother Parvathi, who are inseparable as speech and its meaning to gain knowledge of speech and its meaning. [1 – 1]

- Ganesha : Jagatou Pitrou Vande – Karana Pradakshina.
- Akasha Na Nityaha – Because Brahman proved indirectly as Jagat Karanam.

**Direct Meaning :**

- Pratigya Hanihi Avyatiirekena Shabdebyaha

**a) Pratigya Hanihi :**

- Vedic proposition can be maintained.

**b) Avyatiirekena :**

- Only on basis of Nondifference, non separateness of everything from Brahman.

**c) Shabdebyaha :**

- This is known through Vedic statements.

**Revision: Viyat**

**1<sup>st</sup> Adhikaranam – (Akasha Utpatti)**

**2<sup>nd</sup> Chapter – 3<sup>rd</sup> Pada – 6<sup>th</sup> Sutra**

Sutra : 1 + 2 – PP Matam

3 + 4 + 5 -- EKA Deshi Matam

6 -- PP Nirasaha (Refutation)

7 -- EKA Deshi Nirasaha (Refutation)

**Purva Pakshi :**

- There is contradiction between Taittiriya Upanishad : Chapter 2 – 1 & Chandogya Upanishad : 6 – 2 – 3

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

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

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutah,  
akasadvayuh, vayoragnih, agnerapah,  
adbhyah prthivi, prthivya osadhayah,  
osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

## Taittiriya Upanishad :

स वा एष पुरुषोऽन्तरसमयः ।  
तस्येदमेव शिरः । अयं दक्षिणः पक्षः ।  
अयमुत्तरः पक्षः । अयमात्मा ।  
इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ ३ ॥

sa va esa puruso'nnarasamayah,  
tasyedameva sirah, ayam daksinah paksah,  
ayamuttarah paksah, ayamatma,  
idam puccham pratistha, tadapyesa sloko bhavati ॥ 3 ॥

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 – 3]

## Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत  
तस्माद्यत्र क्व च शोचति स्वेदते वा  
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata  
aiksata bahu syam prajayeyeti tadapo'srjara  
tasmadyatra kvaca socati svedate va  
purusastejasa eva tadadhyapo jayante ॥ 3 ॥**

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

- Hence Sruti is Apramanam.
- 6<sup>th</sup> Sutra : No contradiction.
- In Chandogya Upanishad : Akasha – implied implicitly.
- In Taittiriya Upanishad: Explicitly mentioned.
- Pancha buta Srishti in both.

## How is it implied?

### Reason : Sutra 6

- Pratigya Hanihi

### Pratigya :

- Eka Vigyanena Sarva Vigyanam Bavati.
- Possible if Sarvam - Everything is non different from Ekam – one – Brahman.
- Ahanihi = Non-violation, Validation, Maintenance.

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

- Everything is non-different from One, therefore Eka Vigyanena Sarva Vigyanam.

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

- Everything non-different from Brahman under one condition. Everything should be Karyam of one Brahman which is Karanam.
- Sarvam Brahma Karyam, Tasmāt Sarva Abinnam  
Tasmāt Brahma Vigyanena Sarva Vigyanam.
- Upanishad Gives 2 stepped logic.
- Shabdebyaha = Explicitly, by giving.

### Example: Chandogya Upanishad

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं  
स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ४

Yatha somyaikena mrtpindena sarvam mrnmayam vijnatam  
syadvacarambhanam vikaro namadheyam mrttiketyeva satyam II 4 II

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



Mrith	Ghata
<ul style="list-style-type: none"> <li>- Eka</li> <li>- Karanam</li> <li>- Brahman</li> </ul>	<ul style="list-style-type: none"> <li>- Aneka</li> <li>- Karyam</li> <li>- Non-different from clay</li> <li>- Jagat</li> <li>- Akasha included in world.</li> </ul>

Taittiriya Upanishad	Chandogya Upanishad
<ul style="list-style-type: none"> <li>- Akasha Srishti explicit</li> </ul>	<ul style="list-style-type: none"> <li>- Implies Akasha Srishti</li> <li>- Directly</li> </ul>

- Sarvam Shubham, Mangalam.

**This Class: Significance of 6<sup>th</sup> Sutra :**

**3 Words :**

**a) Pratigya Ahanihi :**

Pratigya	Ahanihi
<ul style="list-style-type: none"> <li>- Proposition</li> <li>- Statement in beginning without proof</li> <li>- Nigamana = Conclusion after proof</li> </ul>	<ul style="list-style-type: none"> <li>- Violation = Non violating = Validation.</li> </ul>

**Brihadaranyaka Upanishad :**

- Yena Ashrutam - Srutam bavati
- Yena Amatam - Matam bavati
- Yena Avignyatam – Vignyatam bavati
- Validation of Knowing one & Knowing All (Omniscience)

b) Avyatiirekena = Non-difference / Abheda Non-separateness.

- Vyatiirekena = Difference, Separateness, Bheda.
- Panchami Het Varte.
- Only by condition of Non-difference of World from Brahman then alone through Brahma Jnanam, Sarva Jnanam Bavati.
- Condition : World should be non-different from Brahman.

**c) Shabdebyaha : Steps**

- World should be Non-different from Brahman.
- Only then Brahma Vigyanena Sarva Vigyanam.
- World will be Non-different from Brahman only if World is Product of Brahman.
- Shabdebyaha – indicates steps Avyatreyatvat Shabda Hanihi explained by Shabdebyaha Sruti Vakebyaha Jnayayate.
  - a) Chandogyo Up: Ch 6-1-3 to 6-1-6
  - b) Brihadranyaka Up : Ch 2-4-5 to 2-4-11
  - c) Mundaka Up : Ch 1-1-3 to 2-1-10
- It is well established that Akasha is product of Brahman.

**Shankara:**


a) By Resolving Akasha Utpatti through implication we have resolved seeming Sruti contradiction.

Chandogya Upanishad	Taittiriya Upanishad
Akasha Utpatti implied	Akasha Utpatti explicit

- Panchabuti Srishti in both. Hence, No 3 fold contradiction.

### 3 fold contradiction of Purva Pakshi :

#### a) Utpatti Virodha :

- Taittiriya Upanishad talks of 5
  - Chandogyo Upanishad talks of 3
- 
- Answered above

#### b) Krama Virodha :

- Taittiriya Upanishad – 3<sup>rd</sup> in creation is Agni.
- Chandogyo Upanishad – 1<sup>st</sup> in creation is Agni.
- Is Agni 1<sup>st</sup> or 3<sup>rd</sup> son?

#### c) Karana Virodha :

- Taittiriya Upanishad – Source of Agni is Vayu.
- Chandogyo Upanishad – Source of Agni is Brahman.
- Who is creator of Agni?
- b + c -- Resolved in 4<sup>th</sup> Chapter – 10<sup>th</sup> Adhikaranam.
- a -- Resolved.

#### Problems:

- Intermediary not satisfied with Shankara / Vyasa explanation.
- Eka Karana Vigyanena – Sarva Karya Vigyanam Bavati.
- Brahman Nityam Karanam – Its products are Agni, Jalam, Prithvi.
- Sarva Karyam Does not have Absolute meaning – Does not include Akasha, Vayu.

#### Example :

- All students – come near
- Not calling All – Madras population.
- All went for Lunch.
- All invited went for Lunch.

**Advaitin :**

- Takes everything in Creation and makes Akasha also into a product.
- Sarva is Relative Sarvam not Absolute.
- It only says all products are Known.

**Shankara :**

- Why Upanishad should talk of Brahman?
- By Wood – know all furniture.
- By Cotton – know all cloth
- By Teaching Relative Karanam can't teach Eka Vigyanena ....
- Seeing milk + water together.
- Water not product of milk.
- Perceiving together because Tad Ananyatvat, Water being non-separate from milk.
- Because you can't separate them. Only mystical Swan can do that.

**Shankara gives 2 Answers :**

- That Knowledge of Water or Akasha is not clear knowledge – Not Samyak Jnanam.
- Experiencing water pervading milk.
- Can't come under clear knowledge of water.
- It is manipulative knowledge, not clear.

**b) More Powerful Argument :**

- If Akasha not product of Brahman, and existing with Brahman and is Nityam.

## Upanishad can never say : Chandogya Upanishad

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;  
Taddhaika ahurasadevedamagra asidekamevadvitiyam  
tasmadasatah sajjayata [1]*

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

- Sad Eva Soumya Idam Agre Asit
- Upanishad will talk about Akasha + Brahman.
- Ekam – eva – Advitiyam
- Akasha is later product
- Hence Eka Vigyanena Sarva Vigyanam possible only if Akasha is included.
- Therefore, Sruti is Pramanam.
- Eka Deshi negated in next Sutra

### Sutra 7 :

यावद्विकारं तु विभागो लोकवत् ।

Yavadvikaram tu vibhago lokavat ।

But wherever there are effects, there are separateness as is seen in the world (as in ordinary life). [II – III – 7]

### General Analysis :

- Eka Desi Matam in 3,4,5 Sutras

### Purpose of Ekadesi :

- To prove no contradiction in Sruti. Validate Veda but his method is wrong.
- Chandogyo Upanishad is correct – Akasha, Vayu is Nityam like Atma – Not products.
- Agni is 1<sup>st</sup> Product – Main Product Akasha's birth in Taittiriya Upanishad is Gauni – figurative.

### **Example:**

- With respect to Body, we say Jiva is born. Jiva travels from body to body. Jiva never born. Birth of Jiva is figurative, apparent, not really born.
- Origination of Jiva / Akasha not possible – Asambavat being Nitya.
- 3 Reasons given in Sutra 3.

### **a) Karana Asambavat :**

- Param Anu Karanam of Prithvi, Agni, Jalam, Akasha has no Karanam – No Param Anu.

### **b) Prag Abava Asambavat :**

- You should be able to conceive of a stage before origination of Akasha – which is nothingness, emptiness, nothing positive. How to talk of Absence of Absence of everything?
- Prior Non-existence inconceivable.

### **c) Sarvagatatvat :**

- Can conceive Creation of only finite things not infinite, all pervading like Atma.
- Akasha Nitya Sarvagatatvat – Atmavatu - Hence not born.
- Vyasa refutes 3<sup>rd</sup> Argument Karana Abavat and dismisses him in this Sutra.
- Gives Antidote Argument – Called Sa Pratipaksha Sat Pratipaksha Dosha in Tarqa.
- Weakness of 2<sup>nd</sup> Argument proves and establishes opposite of 1<sup>st</sup> Argument.
- Antidote to Argument.
- Every Distinct object in Creation is born – is our experience – Fan, Chair, Jalam, Prithvi.
- Yatu Yatu Vibaktam – Tatu Tatu Karyam.
- What has distinct existence is a Product.
- Akasha distinct from other Butas.
- Neiyyayas also Quote Akasha distinctly as 9 Drivyams - 5 elements + Kala + Atma + Jiva + Manaha.
- Therefore Akasha Janyaha.

## **Chapter 2 – Pada 3 – 1<sup>st</sup> Adhikaranam :**

### **Sutra 7 :**

- Akasha is Karyam Vibaktivatu Ghata Vatu, Agni Vatu.
- Aksasha – External and Non-external - 2 examples.
- Logic supports both conclusions. Hence go to Sruti – Akasha Sambutihi – Your argument weakened by my Argument.

### **Word Analysis:**

#### **a) Yavat Vikaram :**

- Every Product.

#### **b) Tu Vibagaha :**

- Is indeed Distinct, having specific individuality of its own which differentiates it with all other things.

#### **c) LokaVatu :**

- As seen in the World.

### **Significance:**

#### **a) Yavat Vikaram Avayavi :**

- All products (effects) – Not one of 6 modifications.

#### **b) Tu :**

- For emphasis.
- No Vyabichara – Exception.

#### **c) Vibagha:**

- Vibaktaha – Distinctly defined – Vayu... 5 elements + Kala, Dig, Jiva, Manaha.

#### d) Lokavatu :

- As seen in the world.
- All objects born.
- Yatra Yatra Vibaktivatu, Tatra Tatra Karyam.
- Where distinct feature seen , it is a product Karyam.
- Akasha – Karyam, Vibaktivatu.
- 3<sup>rd</sup> Argument Purva Pakshi Negated
- Other 2 Arguments Negated in Bashyam.
- Akasha = Distinct.
- Eka Deshi - Negated in next Sutra.

#### Sutra 7 :

- Shabdashcha.
- Akasha Nityam, Proved by Shruti.

#### Brihadaranyaka Upanishad :

अथामूर्तम्—वायुश्चान्तरिक्षं च ; एतदमृतम्, एतद्यत्,  
एतत्त्यत् ; तस्यैतस्यामूर्तस्य, एतस्यामृतस्य, एतस्य यतः,  
एतस्य त्स्यैष रसो य एष एतस्मिन्मण्डले पुरुषः, तस्य  
ह्येष रसः—इत्यधिदैवतम् ॥ ३ ॥

athāmūrtam vāyus cāntarikṣam ca, etad amṛtam etad yat,  
etat tyat, tasyaitasyāmūrtasya, etasyāmṛtasya, etasya  
yataḥ etasya tasyaiṣa raso ya eṣa etasmin maṇḍale puruṣaḥ,  
tasya hy eṣa rasaḥ, ity adhidaivatam ॥ 3 ॥

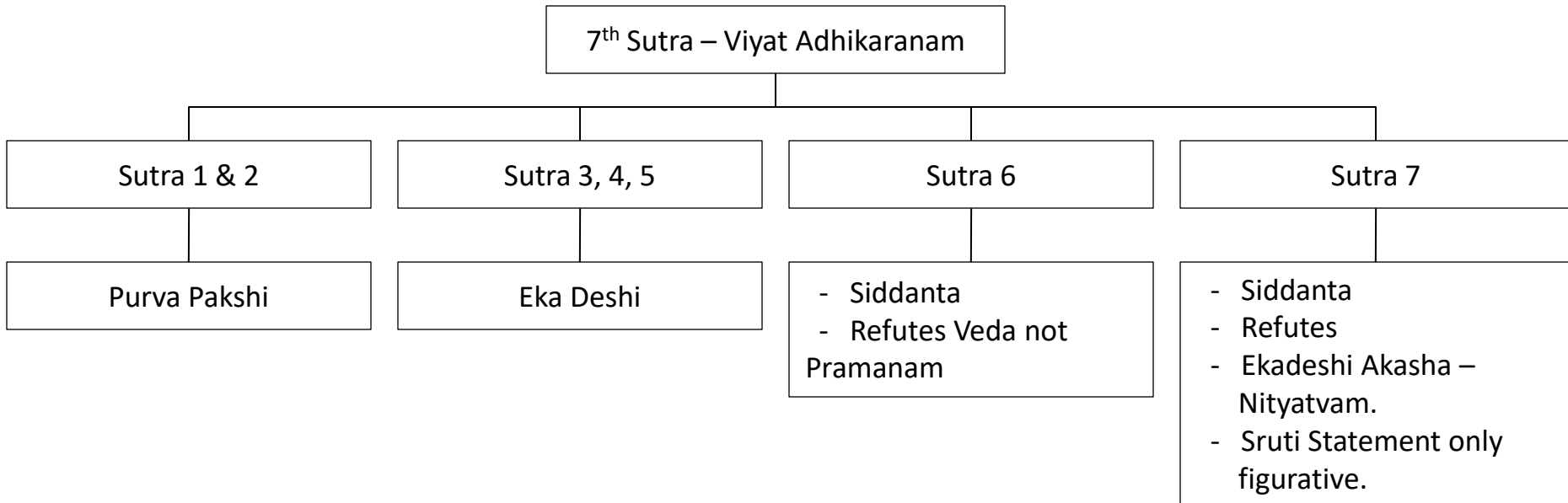
Now the subtle it is air and the ether. It is immortal, it is unlimited, and it is undefined. the essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the underfined. This is with reference to the gods. [II – III – 3]



- Amurtham – Formless.
- Etad Amrutam = Akasha + Vayu.
- Akasha Sarvagatashcha Nitya.
- Once proved logically – Akasha is Nityam, its eternity should be interpreted as Relative eternity.
- Longer Duration of existence = Apekshika Nityaktvam.
- Example : Heavenly beings – with bodies – Amara – Relative immortality – come back to earth – Quit Body.
- Akasha Nityaha Vakyam.
- Should be taken as Apekshika Nityatva Vakyams.
- Eka Deshi – Answered 3<sup>rd</sup> Sutra.

## Lecture 199

### Revision:



- Siddanta Refutes 3, 4 , 5 of EkaDeshi.

### Verse 3 :

- Gauni Sambavat.
- Akasha Utpatti figurative – Utpatti illogical.
- Akasha – Nitya – Sarvagatatvat – Atmavatu.

### Vyasa Refutation:

- Gave Counter Argument.
- Akasha – Karyam – Vibaktatvat like other elements, Ghatavatu.
- Distinct Entity, different from Vayu, etc. Hence, not Nitya.
- Refutes 3<sup>rd</sup> Sutra.

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

- Refutation – Textual Discussion.
- Akasha – Nitya – Brihadaranyaka Upanishad : 2 – 3 – 3

अथामूर्तम्—वायुश्चान्तरिक्षं च ; एतदमृतम्, एतद्यत्,  
एतत्त्यत् ; तस्यैतस्यामूर्तस्य, एतस्यामृतस्य, एतस्य यतः,  
एतस्य त्यस्यैष रसो य एष एतस्मिन्मण्डले पुरुषः, तस्य  
ह्येष रसः—इत्यधिदैवतम् ॥ ३ ॥

athāmūrtam vāyus cāntarikṣam ca, etad amṛtam etad yat,  
etat tyat, tasyaitasyāmūrtasya, etasyāmṛtasya, etasya  
yataḥ etasya tasyaiṣa raso ya eṣa etasmin maṇḍale puruṣaḥ,  
tasya hy eṣa rasaḥ, ity adhidaivatam ॥ 3 ॥

Now the subtle it is air and the ether. It is immortal, it is unlimited, and it is undefined. the essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the underfined. This is with reference to the gods. [II – III – 3]

- Nityam therefore not Karyam.

#### Shankara's Answer :

- Nityatvam = Apekshika Karyatvam  
Relative Karyatvam
- Like immortality of Devas.

#### 5<sup>th</sup> Sutra : Refutation:

- It is only corollary of Sutra 3.
- Akasha Utpatti can be Gauni or figurative even though others – Agni, Jala, Prithvi are Real Utpattis – Real + Apparent can co-exist.

#### Our Answer :

- Real + Apparent can co-exist.
- Apparent taken only if Primary Not Applicable.

- Asambava – Gauni
- Established Real Utpatti of Akasha.
- Why talk of Apparent, Gauni Utpatti.
- EkaDeshi Refuted in Sutra 7.

#### **Shankara :**

- Eka Deshi – Gave 3 Arguments – in 3<sup>rd</sup> Sutra.
- 2 Reasons Remaining.
- We can never conceive of Akasha Utpatti.
- To think of Origination of State before Origination = Prag Abava.
- Utpatti of clip – State before Ok to conceive.
- Can conceive clip has prior non-existence.
- Akasha = Emptiness – can Accommodate.
- How to conceive of Absence of emptiness – Prag Abava.
- Conception of Absence of emptiness. Prior Non-existence of Akasha not conceivable. Hence it is eternal.

#### **Plutonian Science :**

- Space is an eternal entity, Absolute entity in which creation was sitting.

#### **Einstein:**

- Space – Relative.

#### **Eka Deshi:**

- Can't conceive of Absence of Nothingness – Akasha.

#### **Shankara:**

- You can conceive presence of Akasha and absence of Akasha.
- You enumerate it as one of 9 Dravyams – substances in creation.

- Space is a substance with property of accommodating.
- Avakashatva Prakrutatva Guna Rupena – Svabava Rupena Pravartate.
- Accommodating material not Emptiness in Tarqa.
- Conceive of Accommodation because you have objects to Accommodate.
- You think of Absence of things.
- Can there be Accommodation required for Absence of things?
- Don't have to talk of location.
- If located object is there, then location comes.
- Akasha Abava – Accommodation Abava = Akasha Abava.
- When things to be accommodated is absent, Prag Abava Sambavati – Prior Non-existence can be conceptualised.
- Experience Daily Akasha Abava in sleep.
- When there are no objects, no Question of space to accommodate.
- Kala Nasti, Akasha Nasti, Padarthaha Na Santi.
- Therefore, Space Abava is conceivable and experiencable.
- Also possibility of space Abava mentioned in Shastra.

**Brihadaranyaka Upanishad : Akshara Brahmanam**

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,  
अस्थूलमनण्वह्रस्वमदीर्घमलौहितमन्नेहमच्छायमतमोऽवाय्व-  
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमचागमनोऽतेजस्क -  
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,  
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti,  
asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam,  
atamaḥ, avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam,  
aśrotram, avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram,  
anantaram, abāhyam; na tad aśnāti kiṃ cana, na tad aśnāti kaś cana ॥ 8 ॥

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

- Brahman's Description in Negative language – Asthulam, Abhitam, Akanam, Anakasham, Avakasham.
- Brahman is free from All elements and properties of elements.
- Anakasham = Brahman.
- With Sruti, Yukti, Anubava in Sushupti, we can talk of Prag Abava – Prior Non-existence of Akasha.
- If prior Non-existence is possible, Utpatti is also possible.

#### Science:

- Also supports.
- Before Big Bang, can't talk of space and time simultaneously.
- Science also Pramanam for Prior Non-existence of Space.

Eka Deshi	Vedanta
<ul style="list-style-type: none"><li>- Akasha Utpatti not possible.</li><li>- Prior nonexistence not conceivable.</li></ul>	<ul style="list-style-type: none"><li>- Prior nonexperience conceivable + experienceable.</li></ul>

#### Next Argument:

- Karana Asambavat – To talk of Karanam of Akasha, must have Karanam for Origination. Karanam for Origination not there.

#### Shankara:

- Problem for Nyaya because of faulty theory of Creation
- Impossibility of Origination of Akasha.
- **Nyaya theory of Creation :**

All products are Assemblage, Combination of constituent parts.

Karanam	Karyam
<ul style="list-style-type: none"> <li>- Constituent parts</li> <li>- Parts put together</li> <li>- Brick</li> <li>- Thread</li> <li>- Avyava</li> <li>- Plural</li> </ul>	<ul style="list-style-type: none"> <li>- Combination</li> <li>- Whole</li> <li>- Wall</li> <li>- Cloth</li> <li>- Avyavi (said in Sutra 3)</li> <li>- Singular</li> </ul>

### Vedanta :

Cause	Effect
Singular	Plural

- Aneka Avayava (part) Dravyebyaha.
- Ekam Avyavi (whole) Drivyam Jayate.

### Theory 1 :

Cause	Effect
Part	Whole

### Theory 2:

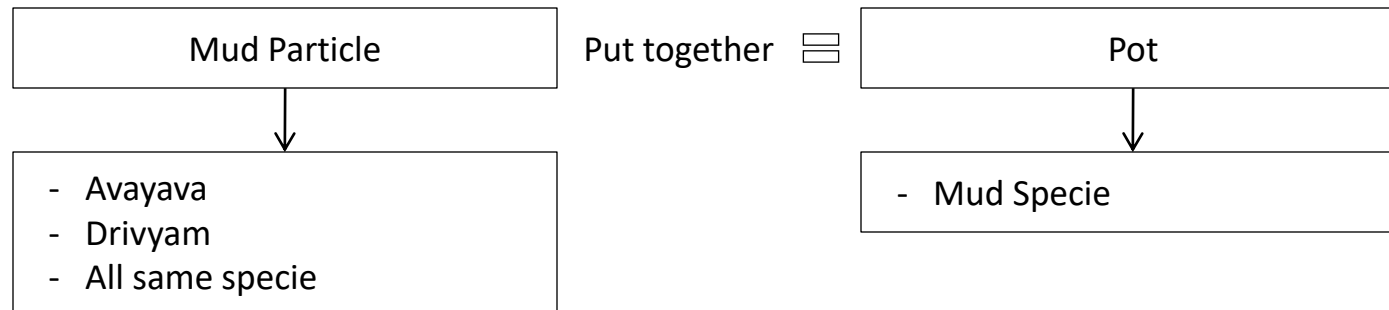
- Wall made of many Bricks of same species.
- Cloth made of same species of one cotton. All fibres belong to same Avayava – Drivyam – substance.
- Earth born out of Prithvi Param Anu.
- Jalam born out of Jalam Param Anu.

## 2 Conditions fulfilled :

a) Cause is Many

b) All belong to same species

- Sajatiya Aneka Avayava Drivyehyaha.
- Ekam Avayavi Dravyam Jayate.



## Shankara : Its all cock + Bull story

- No Rule that in composite product all composite parts should belong to same species.
- Wall / Cloth / Fruit salad / Exception.
- Many composite items in creation with constituent parts belonging to different species.
- Car / House / Body.

## According to Nyaya :

- Body – only Earth.
- Fish – only Water.
- Ghost – only Air.

## Sajatiya Aneka Theory :

- Products Also born out of Vijatiya Drivyam.
- House / Car / .... Adjective No.1 – Sajatiya Demolished.



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

- Many constituent parts produces effect.
- Only when effect is Assemblage.
- Product can be born out of Modification of one material also.

One cause	Many effects
<ul style="list-style-type: none"><li>- Gold</li><li>- Clay</li><li>- Ekam</li><li>- Amoeba</li><li>- One</li></ul>	<ul style="list-style-type: none"><li>- Ring</li><li>- Pots</li><li>- Anekam</li><li>- Multiplies by division</li><li>- Plural</li></ul>

- Sajatiya Aneka Drivyam not correct.
- Faulty theory – Partially applicable – can't apply this theory to Akasha as you conceive.

### Example :

- Akasha Nityaha, Sarvagatatvat Atmavatu.
- Akasha eternal because of its all pervading Nature like Atma.

### Shankara :

- We don't accept all-pervasiveness of Atma.
- In Relative knowable world, Akasha is more pervasive than everything.

### We know :

#### Chandogyo Upanishad says :

- Jayan Akasha – Brahman more pervading than Akasha.
- Expansion of Akasha – Science accepts Akasha is partless – Relatively not Absolutely.

- Partlessness + All pervasiveness of Akasha not Absolute – only Relative.
- Akasha has Expansion + has Sukshma Avayava – Form is there – Difficult to conceive.
- Akasha is only a product – Mind Boggling Concept.
- Eka Deshi Matam / Purva Pakshi Matam.
- Negated – Viyath Adhikaranam over.

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

### Sutra 8 :

एतेन मातरिश्वा व्याख्यातः । Etena matarisva vyakhyatah ।

By this i.e., the foregoing explanation about Akasa being a product, (the fact of) air (also being an effect) is explained. [II – III – 8]

### General Introduction :

### Matarishva Adhikaranam : Vayu Adhikaranam

- Vayu Utpatti controversy.

### Chandogyo Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत  
तस्माद्यत्र क्व च शोचति स्वेदते वा  
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata  
aiksata bahu syam prajayeyeti tadapo'srjara  
tasmadyatra kvaca socati svedate va  
purusastejasa eva tadadhyapo jayante II 3 II**

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

- Vayu not mentioned – Tatu Tejo Srijataha.

## Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नमः । अन्नात्पुरुषः ।

tasma'dva etasmadatmana akasah sambhutah,  
akasadvayuh, vayoragnih, agnerapah,  
adbhyah prthivi, prthivya osadhayah,  
osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Vayu born out of Akasha.
- Brahman visualised Tributa Srishti Chandogyo Upanishad.
- Question : Is Vayu Utpatti there or not?
- Dealt in : Na Matarishva Ashruteta
- Use same Sutras 1-7 for Vayu also.

### General Analysis :

- By Dealing with Akasha Utpatti seeming contradiction, we have dealt with Vayu contradiction also.
- Virodha Abhasa – As though contradiction .

### Word Analysis :

#### a) Etena :

- By this

#### b) Matarishva :

- Seeming contradiction w.r.t. Vayu's origination.

#### c) Vyakyataha :

- Is also Resolved.

## Significance :

### a) Etena :

- By previous Adhikaranam seeming contradiction of Akasha.

### b) Matarishva :

- Vayu Matari Akasha Shvayate. That moves in the Sky = Vayu.

### c) Vyakyatayaha :

- Controversy settled.

## 3<sup>rd</sup> Adhikaranam – 1 Sutra :

### Sutra 9 :

असम्भवस्तु सतोऽनुपपत्तेः ।

Asambhavstu sato'nupapatteh ।

But there is no origin of that which is (i.e., Brahman), on account of the impossibility (of such an origin). [II – III – 9]

## General Introduction :

- Asambavadi Adhikaranam.

## Intention of Sutra :

- Pancha Buta Utpatti Virodha

## Diversion Sutra :

- Natural contextual doubt – PrasangaVashat.

## Chandogyo Upanishad :

- Have to take up Akasha + Vayu in Srishti Prakaranam.
- Brahma Srishti not mentioned.
- Hence, Sat – Brahman – Karana Brahman – is also born?

**Answer :**

- Given in this Adhikaranam.
- Brahma Srishti is not there because it is not there.

**General Analysis :**

- Sat Brahma Srishti not there because it is impossible.

**In 7<sup>th</sup> Sutra of Previous Adhikaranam :**

यावद्विकारं तु विभागो लोकवत् ।

Yavadvikaram tu vibhago lokavat ।

But wherever there are effects, there are separateness as is seen in the world (as in ordinary life). [II – III – 7]

- Akasha is born because it is Distinct entity different from Vayu, Agni etc.
- Karya Buta – Vibaktat – VayuVatu
- Brahman Different from everything in Creation.
- Chetanam – Is it also born?
- Everything in creation = Jada Tatvam
- Brahman = Atma = Distinct from Anatma, Vibaktata.
- Sthula, Sukshma, Karana Sharirat Vyatiriktaha.
- Vibaktaha = Panchakosha Vilakshanaha.

**Anumana :**

- Atma = Brahman = Karya Butaha, Vibaktatvat Akashvatu.
- If Akasha is Janyam, your Nitya Atma Janyam, Karyam – Purva Pakshis Question – What is our Answer?

## Revision : 3<sup>rd</sup> Chapter

- Pancha Buta Boktru Srishti Sruti Virodha Parihara.
- Reconciliation of seeming Sruti statements w.r.t their creation, seeming contradiction.
- Seen Viyat + Matarishvadhikaranam.
- Agni Srishti – Next – but there is a diversion.
- Sat Brahma Srishti – seeming contradiction.
- Asambava Adhikaranam.

### Purva Pakshi :

- Sruti makes contradiction – Not reliable.

### a) Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;  
Taddhaika ahurasadevedamagra asidekamevadvitiyam  
tasmadasatah sajjayata [1]*

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

- Sat Brahman was there in beginning itself, not created entity.
- From Sat Brahman, everything else came Sat – Unborn.

### b) Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदज्जायत ।  
तदात्मानं स्वयमकुरुत ।  
तस्मात्तत्सुकृतमुच्यते इति ॥ १ ॥

*asadva idamagra asit, tato vai sadajayata,  
tadatmanagm svayamakuruta,  
tasmattatsukrtamucyate iti ॥ 1 ॥*

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

- Sat was born from Non-existence.
- Non-Existence was there in the beginning.

Chandogya Upanishad	Taittiriya Upanishad
Non origination of Brahman	Origination of Sat Brahman

### Ekadeshi :

- Sat is Born.
- Anutpatti don't take seriously.
- Assume Utpatti of Sat.

### 3 Arguments :

#### a) Akashavatu :

- Even though Sruti doesn't mention origination of Akasha, we supplied and added.
- Same way – Sat Utpatti – Add in Chandogya Upanishad.

#### b) Vibaktatvat :

- 7<sup>th</sup> Sutra – Siddantin used to prove Akasha Srishti – Logic given used here.
- Akasha – Distinct entity – from other elements – Hence Janyam.

Sat	Asat
<ul style="list-style-type: none"> <li>- Chetanam</li> <li>- Drk</li> </ul>	<ul style="list-style-type: none"> <li>- Achetanam</li> <li>- Anatma</li> <li>- Maya</li> <li>- 5 Elements</li> <li>- Sthula, Sukshma Shariram</li> <li>- Drishyam</li> </ul>

- Drk Drishya Viveka.
- Atma Anatma Viveka.
- Chetana Jada Viveka.
- Sat – Brahma Janyam – Vibaktatvat.
- Ghatavatu – Logic used for Akasha used for Brahman.

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

- All Karanams happen to be Karyam.
- Shoda / Prithvi / Jalam / Agni / Vayu / Akasha.



- Father / Son      Karanam & Karyam
- Yatra Yatra Karanatvam  
Tatra Tatra Karyatvam
- All Karanams enjoy Karyam status also.
- Sat Brahman – Karyam, Karanatvat, Akashavatu, Prithvivatu, Parentsvatu.

### **New Class :**

#### **General Analysis of Sutra :**

- 3 Reasons to establish Non-origination of Brahman.

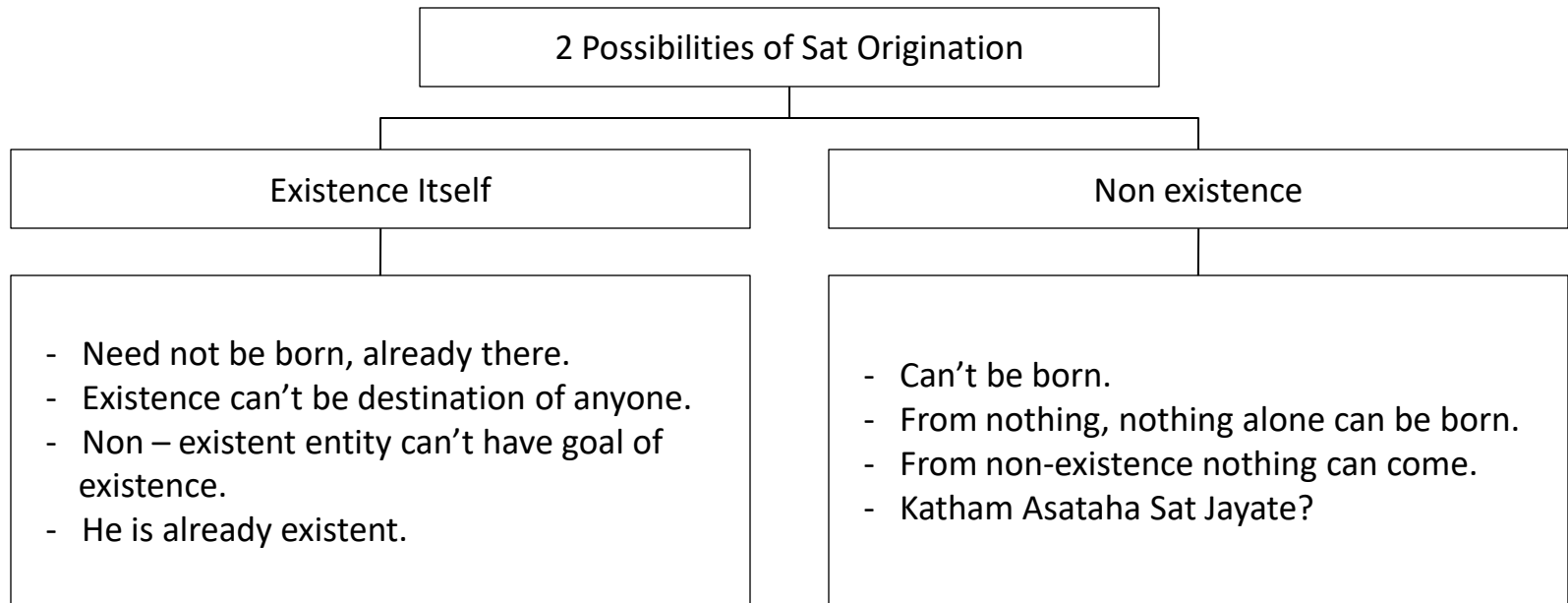
#### **a) Karana Asambavat :**

- Sat Brahman can't be born
- What can be Karanam of Sat?

#### **Mandukya Upanishad :3<sup>rd</sup> Chapter**

- Nasti Satyetu -- Kam Sada?





- Non existent traveler can't have existence as destination.

**Shankara offers 3<sup>rd</sup> possibility :**

Samanya	Visesha
Gold	Gold = Ornament
Cause	Specific Name + Form

- We can't talk about Visesha Sat from Samanya Sat because Brahman is Samanya Sat – General existence, Nama Rupa Rahita Sat.
- General Existence without any Vishesham is Brahman.

## How you know Brahman is Samanya Satta?

### a) Sruti :

#### Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहु रसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;  
Taddhaika ahurasadevedamagra asidekamevadvitiyam  
tasmadasatah sajjayata [1]*

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

- By Negating Sajatiya, Vijatiya, Svagada, Bheda, Upanishad says Brahman is General existence, Samanya Satta Vishesha Satta alone can be born. Karana Abavat – No origination of Brahman.

### b) Srutahe :

- Brahman is not born out of anything.

#### Svetasvatara Upanishad :

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।  
स कारणं करणाधिपाधिपो न चस्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

*na tasya kascit patir asti loka na cesita naiva ca tasya lingam I  
sa karanam karanadhipadhipo na casya kascij janita na cadhipah II 9 II*

No one in the world is His master, no has anybody any control over Him. There is no sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord. [Chapter 6 – Verse 9]

- Na Chasta Kaschit Janyam
- Na Cha Asya Brahmanaha
- Brahman does not have any Karanam to be born.

## Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,  
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- Brahman not born out of anything

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।  
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,  
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

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

- Kruta –Akruta-Brahman – Not a product of anything.
- Atma can't be a product.
- 7<sup>th</sup> Sutra Argument brought here.
- If Brahman is Karyam, Karyam is subject to destruction.
- What has Origination will have Destruction.
- Atma will be subject to Negation.
- Elaborately Discussed in 7<sup>th</sup> Sutra.
- Can't talk of Negation of Atma because it is Negator of everything.
- Negator can never be Negated. Atma remains after everything is Negated.
- If Atma is also Negated, who is talking about Negation of Atma, Absence of Atma.
- There must be another Atma observing Absence of Atma.
- Brahmanaha Abimanatvat Anishetvat – Brahman can't be a Product.
- Now we have to Negate Purva Pakshi + Ekadeshi Matam.

**Four Words :**

- Tu Asambavaha Sataha Anupapatte

**a) Tu :**

- However.

**b) Sataha :**

- Sat Brahman.

**c) Asambavaha :**

- Sat Brahman has no origination.

**d) Anupapatte :**

- Since it is not possible.

**Significance :****a) Sambavaha :**

- Origination, Utpatti.

**b) Sataha :**

- Sat Brahman.
- Used Sat not Brahman or Atma because Chandogyo Upanishad - Brahman as Sat Eva Soumya Idam Agre Asit.

**Purva Pakshi :**

- Also keeps Sataha Brahman.
- Sataha - 6<sup>th</sup> case – Sashti Vibakti.
- Sat Sati Santi Asataha = Pulling, Brahman's Non-origination.

### c) Tu :

- However.
- Brahman is different from other Panchabutas.
- Unlike Akasha, Brahman has no Utpatti.
- Tu differentiates Brahman from Akasha.
- Akasha + Brahman are close.
- Akasha has Utpatti but Tu - Brahman has no origination.

### d) Anupapatte :

- Because it is illogical, untenable.
- Upapatti = Logic, reason.
- Anupapatti – Because of illogicality.
- Brahman can't be born – Hetau Panchami.
- Karana Asambavat Srutahe + Atmavat.

### Purva Pakshi Refutation :

- Contradiction in Sruti.

### Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiam;  
Taddhaika ahurasadevedamagra asidekamevadvitiam  
tasmadasatah sajjayata [1]*

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

- Sat alone was there in beginning. Therefore, Sat not born.

## Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।  
तदात्मानं स्वयमकुरुत ।  
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadvā idamagra asit, tato vai sadajayata,  
tadatmanagm svayamakuruta,  
tasmattatsukrtamucyata iti ॥ 1 ॥

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

- Sat – born.

## Brihadaranyaka Upanishad : Chapter 1<sup>st</sup> – 2<sup>nd</sup> Brahmana

- Ghata Bashyam – Asat eva idam Agre Asit

Sat	Asat
<ul style="list-style-type: none"><li>- Manifest Universe</li><li>- Vishesha Satta</li><li>- Utpatti talked about</li><li>- Butter from milk by a process</li><li>- Manifest butter created, Already in milk.</li><li>- Manifest alone useful for transaction.</li><li>- Shastra focuses on Sat – Manifest Universe.</li></ul>	<ul style="list-style-type: none"><li>- Unmanifest cause, Idiomatic expression.</li><li>- Unmanifest – Butter / Oil Seed</li><li>- Unmanifest – Energy in Sun</li></ul> <p>} Useless</p>

- Sruti not talking of Origination of Existence but origination of Manifest World.
- Therefore, no contradiction.

## 3 Arguments of Ekadeshi :

### a) Akashavatu :

- Akasha Utpatti supplied by us.
- Can't we supply Brahman Utpatti.

**Answer :**

- Akasha Utpatti has to be supplied because of Reason given in Viyath Adhikaranam.
- For Eka Vigyanena Sarva Vigyanam Sidhyartham.
- Have to Accept origination of Akasha.
- Brahman can't and need not be supplied.

**b) Vibaktatvat :**

- Distinct Entity – Like other items in Creation.
- Should not discuss differences between Brahman and Creation.
- Initially we talk of → Atma – Anatma – Viveka  
Atma – Anatma – Bheda.
- Then Atma will be one of the things in Creation. Why can't we talk?
- Can talk of differences between 2 entities of same reality – Waking or Dream.
- Not Dream and Waking.
- Money in Dream and Waking.
- Dream son-in-law not available for Marriage.
- Difference is a form of Relationship
- No Relationship possible

**3 levels of Understanding :****a) I am Chaitanyam, different from all.**

- I am Cause of all.
- I am All.

## b) I am Conscious :

- World is Matter
- World is product of Matter
- There is no Matter at all different from Consciousness
- Idagum Sarvam Yadayam Atma.
- Atma – Anatma
- Brahman – World
- Not different to talk about its origination.
- Vibaktatvam Nasti
- Samana Satta Abavat.

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

- Eka Deshi : Every Karanam is Karyam.
- Brahman = Karyam -- Karyatvat Prithvi Vatu.

2 Answers

### Shankaras :

- Problem not faced by me alone.
- This is problem of every system.

### Sankhya :

- Ultimate cause = Pradhanam

### Nyaya :

- Ultimate cause = Param Anu (Mula Karanam, Causeless cause).

### Religion : God

- They are only Karanam not Karyam – Absolute cause.
- Ultimate cause – logic is swallowed.
- All philosophies accept ultimate cause.
- Sat Brahman = Causeless cause.
- Kettle can't call crow black.
- Avastha dosha. No finality ever.

- Every cause is effect.
- Every effect is Mithya
- Cause will become Mithya
- No Satyam at all.
- Shunya Vada Prasanga Dosha
- Everything Mithya
- Without Satyam
- Have to accept one ultimate cause, not effect, accept
- Mula Karana Brahman.
- Not Karyam.

### Mandukya Upanishad :

- Advaita Prakarana – Chapter 2 – Verse 32
- If Brahman is Karyam, logical problem.
- Ghatavatu.



### Mandukya Upanishad :

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

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

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

- Ultimate Brahman not Karanam and Karyam also.
- How did World come?
- Who said World came?
- I have a feeling – your confusion – Remove confusion.
- Na Nirodho – Chotpattihi.

### Manukhya Upanishad :

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।  
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kascij-jayate jivah sambhavo-'sya na vidyate ।  
etat-tad-uttamam satyam yatra kincin-na jayate ॥ 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]

- Brahman not Karyam, not Karanam.
- For teaching – Adhyaropa : Brahman = Causeless Cause.
- In reality Brahman is neither cause or effect.
- Asambava Adhikaranam over.

## Lecture 201

- 3<sup>rd</sup> Pada – Resolving seeming contradictions w.r.t. Origination of Pancha Buta + Boktru Jiva.
- Buta Boktru Srishti Sruti Virodha Adhyaya.

1 <sup>st</sup> Adhikaranam	2 <sup>nd</sup> Adhikaranam
Akasha	Vayu

- Before Agni – Diversion.
- 3<sup>rd</sup> – Agni – Tejodhikaranam – Tejas Srishti.

**Sutra 10 :**

तेजोऽतः तथा ह्याह ।      Tejo'tah tatha hyaha ।

Fire (is produced) from this (i.e., air), so verily (declares the Sruti). [II – III – 10]

**Purva Pakshi :**

**Chandogyo Upanishad :**

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत  
तस्माद्यत्र क्व च शोचति स्वेदते वा  
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata  
aiksata bahu syam prajayeyeti tadapo'srjara  
tasmadyatra kvaca socati svedate va  
purusastejasa eva tadadhyapo jayante II 3 II**

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

- Agni = Brahma Karyam

## Taittiriya Upanishad :

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

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

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmatatmana akasah sambhutam,  
akasadvayuh, vayoragnih, agnerapah,  
adbhyah prthivi, prthivya osadhayah,  
osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

स वा एष पुरुषोऽन्तरसमयः ।  
तस्येदमेव शिरः । अयं दक्षिणः पक्षः ।  
अयमुत्तरः पक्षः । अयमात्मा ।  
इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ ३ ॥

sa va esa puruso'nnarasamayah,  
tasyedameva sirah, ayam daksinah paksah,  
ayamuttarah paksah, ayamatma,  
idam puccham pratistha, tadapyesa sloko bhavati ॥ 3 ॥

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 – 3]

- Agni = Vayu Karyam.
- Parentage not clear Brahman or Vayu.

### Eka Deshi :

- Agni Brahma Karyam.

### 3 Reasons :

- Everything born out of Brahman.

## Taittiriya Upanishad :

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

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

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

## Mundak Upanishad [II – I – 3] / Kaivalya Upanishad [Verse 15] :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.

- Prana, Manas, born out of Brahman.

## Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥ १ ॥

So'kamayata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idagm sarvamasrjata yadidam kinca,  
tatsrstva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam caniruktam ca, nilayanam canilayanam ca,  
vijnanam caviijnanam ca, satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati ॥ 3 ॥

He desired, 'I shall become many and be born. He performed tapas ; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika verse.' [2 – 6 – 3]

- Sarvam includes Agni.
- Brahman is Sarvasya Karanatvat.
- Pratingya Hanihi – idea in Sutra 6.

प्रतिज्ञाऽहानिरव्यतिरेकाच्छब्देभ्यः ।      Pratijna'haniravyatirekakacchabdebhyah ।

The non-abandonment of the proposition (viz., by the knowledge of one everything else becomes known, can result only) from the non-difference (of the entire world from Brahman) according to the words of the Veda or the Sruti texts (which declare the non-difference of the cause and its effects). [II – III – 6]

- Only if everything is Accepted as Brahma Karyam, then only Brahma Vigyanena Sarva Vigyanam Bhavati.
- If Agni is Vayu Karyam, then Brahma Vigyanena Pratingya not possible.

#### How Eka Desi explains :

- Vayo vai Agni.
- Panchami Vibakti – 5<sup>th</sup> case Apadana.
- Panchami = From.
- Another Panchami = After.
- Vayo hi Urdvam – Agni.
- After Vayu Agni was born created by Brahman.
- From Brahman Agni born after Vayu.
- Don't interpret = 2<sup>nd</sup> child born out of 1<sup>st</sup> child.
- Out of parent, after 1<sup>st</sup> child, 2<sup>nd</sup> child born.
- Yatho Va Imani – Means Agni born out of Brahman.
- Here also Agni born out of Brahman.

### General Analysis of Sutra :

- Agni born out of Vayu only.
- Eka Desi wrong. Vyasa does not give reason.

### Word Analysis :

- Taittiriya Upanishad :Chapter 2 – Section 1 – Brighu Valli.
- Agni born out of Vayu.
- Akashat Vayu, Vayor Agni.

### Eka Desi : Sruti says

- Everything born out of Brahman.
- Agni also born out of Brahman

### Shankara :

- Then out of Vayu – Agni is Born – is Meaningless – invalid.
- Accept Agni born out of Brahman.

### Eka Desi :

### Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Everything born out of Brahman will become invalid.

### Shankara :

- Sruti does not say directly.
- Things can be born out of Brahman.

- Indirectly, if Brahman is Moola Karanam.
- Some directly Born.
- Some indirectly Born.
- Agni immediately Born out of Vayu.
- Ultimately Agni born out of Brahman only indirectly.
- Agni Sakshat Brahma Karyam.
- If Everything Brahma Karyam, everything does not fall Pada Pada.
- We are born out of our Parents... Prithvi – Agni – Jalam – Vayu – Akasha.
- All of us born out of Brahman.
- Brahma Karyatvam does not mean.
- Sakshat Brahma Karyatvam.
- Agni is Sakshat Brahma Karyam

Gita :

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः।  
सुखं दुःखं भवोऽभावो भयं चाभयमेव च॥ १०.४ ॥

Lord says, “The capacity to understand (intellect), knowledge, freedom from delusion, forgiveness, truthfulness, self-restraint, calmness, happiness, pain, existence, non-existence, fear, and also fearlessness, and further,” [Chapter 10 – Verse 4]

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।  
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः॥ १०.५ ॥

Lord says, “Non-injury, equanimity, contentment, austerity, charity, fame, ill-fame – these many different kinds of “Qualities of beings” arise from Me alone”. [Chapter 10 – Verse 5]

- From me Jagat Karanam Brahman, Bavaha Varieties of emotions, Samoha Karanam of all Vrittis – is Antahkaranam only.

- All Antahkarana Vrittis Mattaha bavanti, born out of me.
- Antahkaranam from Pancha buta, Panchabuta from Ishvara.
- Paramparaya Ishvara cause of cause of every thought also.
- Smriti, Jnanam, Apohanam from Ishvara / Brahman.
- Vayor Agni is Sakshat Karanam.
- Brahmanaha Agni is Paramparah Karanam.
- Argument No.1 Explained.

### **Next Argument No.2 of EkaDeshi :**

- Accept everything as Brahman's products then Eka Vigyanena Sarva Vigyanam.
- If Agni – Vayus product – then Vayu Vigyanena Agni Vigyanam.

### **Shankara :**

- Everything should be Brahma Karyam for Eka Vigyanena.
- Not Direct product of Brahman.
- Can be indirect product of Brahman.
- Only Akasha – Direct.

### **Example :**

- In Empty stomach how many idlis, I can eat ? 5 ?
- Only one – After that it is not empty stomach.
- Sakshat Karanam not required.

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

- From Vayu – Agni born.
  - Agni out of Vayu.
  - Agni after Vayu
- } Which is grammatically correct ?



**Shankara :**

**Taittiriya Upanishad :**

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmatatmana akasah sambhutam,  
akasadvayuh, vayoragnih, agnerapah,  
adbhyah prthivi, prthivya osadhayah,  
osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Atmanaha – Panchami – Vibakti – 5<sup>th</sup> case out of / From not After.
- Example : I want Bakti not Vibakti.
- From Atma, Akasha born.
- Apadana Panchami.
- After Earth, Herbs, food.
- Not out of.... In the beginning Panchami – from  
In the middle Panchami – from  
In the end Panchami – from
- Supply Word – Urdvam – U.
- Add Word – Urdvam.

} Not after

**Eka Desi :**

- Has to supply Urdvam.
- If you don't supply anything Karbuka Vibakti = Panchami – more powerful than Upapada Vibakti.
- 5<sup>th</sup> Case – conveys meaning Directly.
- Upapada Vibakti = After – conveys meaning slowly.

Vachyarthha	Lakshyarthha
<ul style="list-style-type: none"> <li>- Powerful</li> <li>- Primary meaning directly in mind immediately</li> <li>- Vayo ho agni – not after.</li> </ul>	<ul style="list-style-type: none"> <li>- Secondary meaning</li> <li>- Kalena Utpapadyate</li> </ul>

### Purva Pakshi :

- Not correct.
- There is contradiction in Sruti.

### Chandogyo Upanishad :

- Brahmanaha Agni – Agni indirectly born out of Brahman – Parampara Karyatvam.
- Vayor Agni – Agni out of Vayu.
- Agni Adhi – over.

### Sutra 11 :

आपः ।	Apah ।
Water (is produced from fire). [II – III – 11]	

- Apaha – 5<sup>th</sup> Adhikaranam.
- Ab Adhikaranam – Ab = Jalam.
- Root of Apaha = Ab.
- Purva Pakshi / Eka / Siddanti.

### Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
 ओषधीभ्योन्नमः । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutah,  
 akasadvayuh, vayoragnih, agnerapah,  
 adbhyah prthivi, prthivya osadhayah,  
 osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

- Agneha Apaha –Water born out of Fire.

## Mundaka Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Etasmat....Jalam out of Brahman.
- Brahman = Karyam.

### Eka Desi :

- Jalam = Brahma Karyam only.

### 3 Reasons :

- a) Sarvam Brahma Karyam.
  - b) Pratingya Hanihi
  - c) Agnehi Urdvam Apaha
- After Agni, Jalam Born out of Brahman.
  - Panchabutas.... Eldest son – Akasha.
  - 5 Children – for one – Brahman = Appa.
  - One after another Brahman.
  - Siddanta in this Sutra.
  - Jalam born out of Agni only because Sruti says so.

### General Analysis :

- Like previous Sutra.

### Word Analysis :

#### Apaha :

- Water is born out of fire

#### Sruti :

- Agneha Apaha

### Sub Commentators : On Shankaras commentary write :

- Tatu Tejaha Asrujata  
Brahman created Agni
- Tatu Apaha Asrujata  
Agni created water
- Tata Apaha Annam Asrujata  
Water created Annam

### Chandogyo Upanishad :

ता आप ऐक्षन्त बह्वयः स्याम प्रजायेमहीति  
ता अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव  
भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ४

Ta apa aiksanta bahvyah syama prajayemahiti  
ta annamasrijanta tasmadyatra kvaca varsati tadeva  
bhuyisthamannam bhavatyadbhya eva tadadhyannadyam jayate II 4 II

That water decided : I shall be many, I shall be born. That water then created food. This is why whenever and wherever there is rain, at once food grows in great abundance. It is from water that food is produced. [6 – 2 – 4]

- Annam born out of water.

### Taittiriya Upanishad :

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

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

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

## Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutam,  
akasadvayuh, vayoragnih, agnerapah,  
adbhyah prthivi, prthivya osadhayah,  
osadhibhyo'nnam, annatpurusah || 2 ||

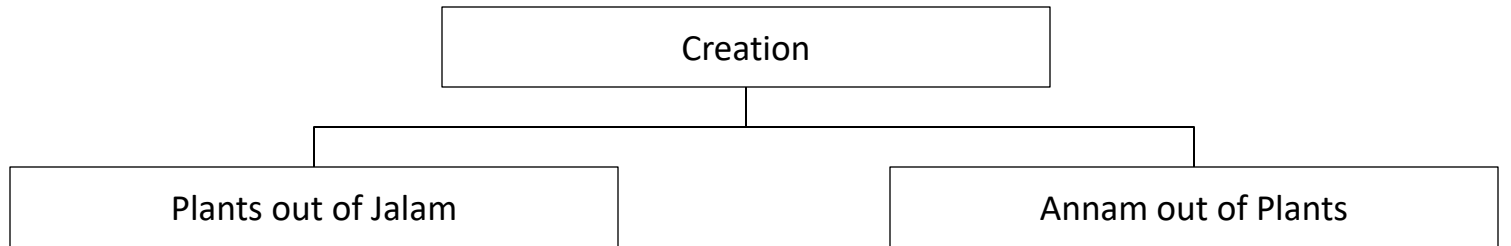
From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

स वा एष पुरुषोऽन्तरसमयः ।  
तस्येदमेव शिरः । अयं दक्षिणः पक्षः ।  
अयमुत्तरः पक्षः । अयमात्मा ।  
इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ ३ ॥

sa va esa puruso'nnarasamayah,  
tasyedameva sirah, ayam daksinah paksah,  
ayamuttarah paksah, ayamatma,  
idam puccham pratistha, tadapyesa sloko bhavati || 3 ||

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 – 3]

- Agnir Apaha, From Water – Earth, plant, Annam ...



## Lecture 202

- Origination of 5 Elements – Prithvi Utpatti.

### 6<sup>th</sup> Adhikaranam – 3<sup>rd</sup> Pada – 2<sup>nd</sup> Chapter

- Maha Purva Pakshi Matam, Avantara Purva Pakshi Matam.

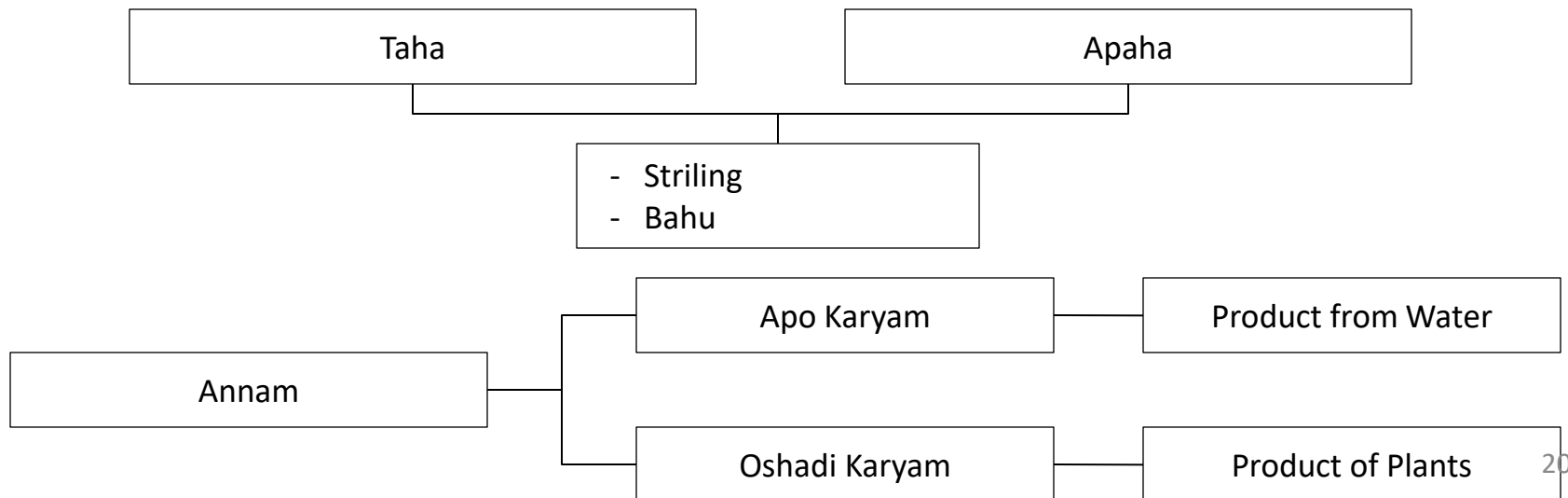
### Siddantin – General Introduction :

#### a) Taittriya Upanishad : Chapter 2 – Section 1

- From Prithvi – Oshadaya.
- Plants – Annam Born.
- Oshadebyaha – Annam
- Food from Plants.

#### b) Chandogyo Upanishad : Chapter 6-2-4

- From Brahman Agni is born, then Water, then food.
- Taha Annam Asrujata.
- Waters produce food.



## Purva Pakshi : Sruti Apramanam

### Ekadeshi :

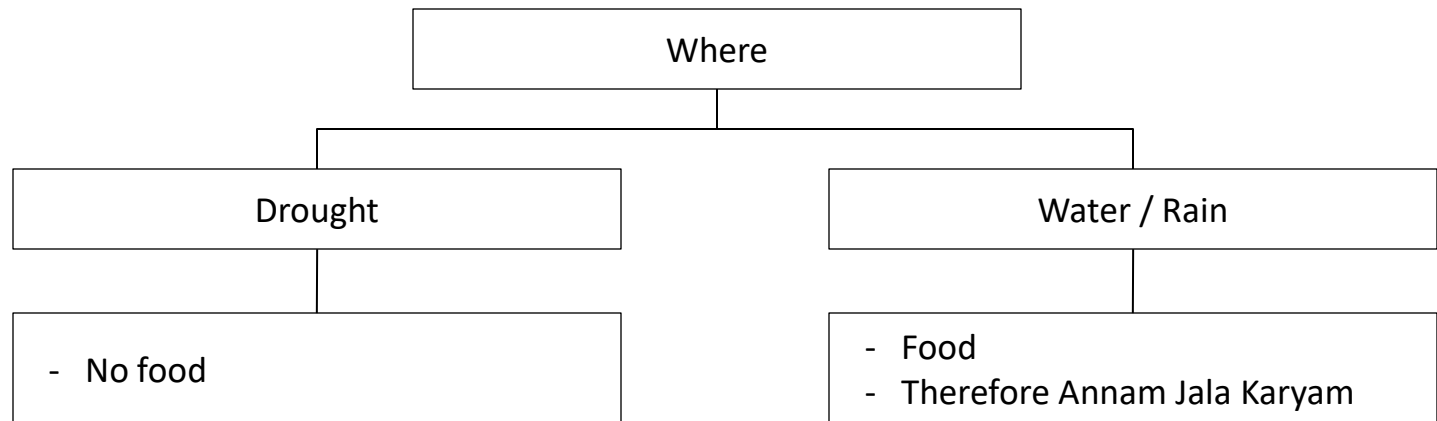
- Validates Sruti but wrongly.
- Annam is only Jala Karanam as revealed by Chandogyo Upanishad.
- Don't take Taittiriya Upanishad seriously.
- Primary meaning of food – Annam – strong – Balavatu.

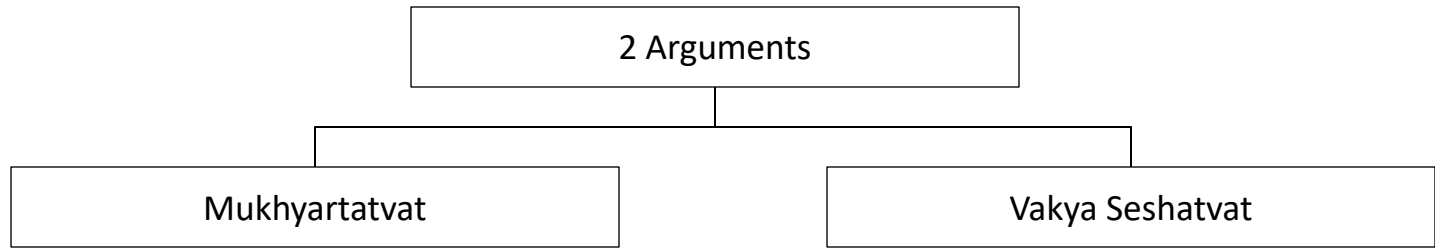
### Argument No. 1 :

- Mukhyartatvat

### Argument No. 2 :

- Annam born out of water.
- **Vakya Seshat :**  
By Strength of later statement 6 – 2 - 4 -- Chandogyo Upanishad.
- Tasmāt, therefore, since Annam is Jala Karyam, Yatra Krascha – Varshati.
- Wherever there is rain, Tadeva Tatra Eva, Bu Ishtam Annam Bavanti, Plenty of food is produced.





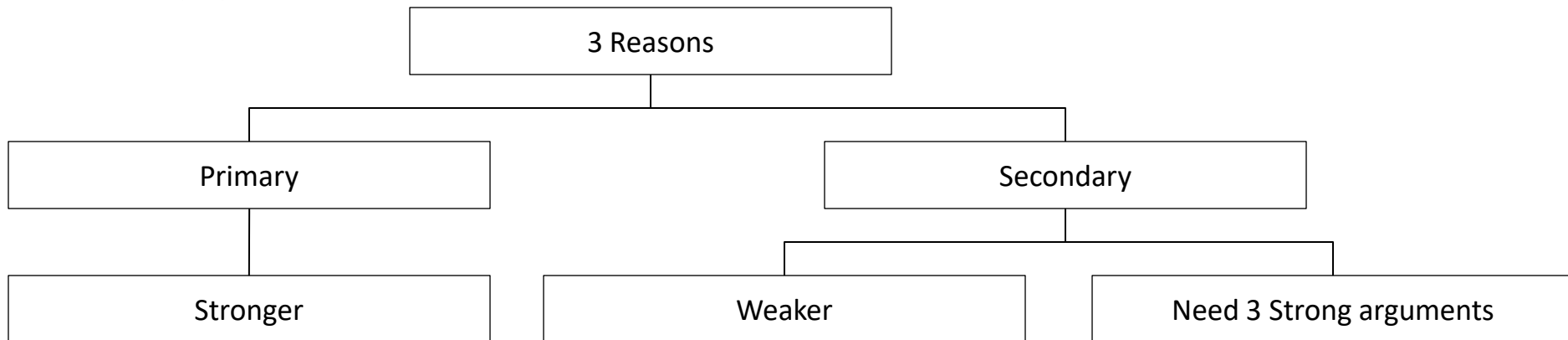
- Annam Jala Karyam.

**Siddantin :**

**General Analysis of Sutra :**

- From Jalam, Prithvi alone is born, Annam not Jala Karyam.
- Ta Apaha Annam Asrujataha translate as Ta Apaha Prithvi Asrujataha.
- Waters create Annam.
- Waters created earth. Annam here not food says Vyasa.
- Mukhya Artha can't be taken. Take Lakshyarthha – implied meaning.
- Annam = Prithvi = Earth not food.

**3 Reasons by Vyasa :**





**a) Contextual Support :**

- Adhikara Cha.
- Tatvabodha Adhikara = Qualification, eligibility

**b) Rupam – Colours :**

<b>Agne</b>	Rohitaha	Red
<b>Apaha</b>	Shukla	White
<b>Prithvi</b>	Krishna	Dark

**Other Sruti statements :**

- Prithvi alone born out of Water not Annam.

**c) Adhikara Rupa Shabdebyaha .**

**Word Analysis :**

- Prithviyadhikara.
- Adhikara Rupa Shabdantatarupetta.

**a) Prithvi + Adhikara.**

- Earth meant by word Annam occurring in Chapter : 6-2-4 – Chandogyo Upanishad.

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति  
ता अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव  
भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ४

Ta apa aiksanta bahvyah syama prajayemahiti  
ta annamasrijanta tasmadyatra kvaca varsati tadeva  
bhuyisthamannam bhavatyadbhya eva tadadhyannadyam jayate II 4 II

That water decided : I shall be many, I shall be born. That water then created food. This is why whenever and wherever there is rain, at once food grows in great abundance. It is from water that food is produced. [6 – 2 – 4]

## b) Adhikara Rupa Shabdantarebyaha :

- Because of context, colour
- Rupam = Varna – Colour and Sruti statements.

## Significance :

### Adhikara :

- Context is Panchabuta Srishti.
- Vayu + Akasha – implied

### Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;  
Taddhaika ahurasadevedamagra asidekamevadvitiyam  
tasmadasatah sajjayata [1]*

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

- Pada / Krama / Jata / Ghana Pata.
- Aware of sentences, words .. Biggest computer chip is the Brain.
- Veda Purva – By heart – by Purva Mimamsa.
- Vedanta – By heart – by Uttara Mimamsa.

अथातो ब्रह्मजिज्ञासा ।

**Athato Brahmajijnasa ।**

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

- Athatho Brahma Jignyasa.
- Athatho – stands for – after learning Veda by heart.

1<sup>st</sup> :

- Brahman alone existed.

2<sup>nd</sup> :

- Brahman Aikshata – visualised.
- Akasha, Vayu – implied, Agni, Apaha, Prithvi Dvijata
- Annam = Prithvi – implied meaning.

### b) Rupam – colour : Varnam

- Creation – 3 elements inherent in all products.
- Karya Gunaha Karye Anuvartante.
- Colours – inherent presence in 3 elements.

### 6<sup>th</sup> Ch – 4<sup>th</sup> Section – Chandogyo Upanishad :

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां  
यत्कृष्णं तदन्नस्यापागादग्नेर-ग्नित्वं वाचारम्भणं  
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् १

Yadagne rohitam rupam tejasastadрупam yacchuklam tadapam  
yatkrnsnam tadannasyapagadagneragnitvam vacarambhanam  
vikaro namadheyam trini rupanityeva satyam II 1 II

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the fire-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 – 4 – 1]

- In Fire – Red Colour – Morning Sun.
- Sometimes – White Colour as in Mid-day Sun.
- Incandescent White = Shuklam = Jala Tatvam.
- Black -- spots in Centre – Black dark colour in flame in middle of flame where wick is there.
- Black spots compared to other spots – Annasya – Prithvi Tatvam = Mud – Not food.

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

#### Shabdarantebyaha :

- Other Sruti statements – Earth out of Jalam not Annam.

#### Taittiriya Upanishad :

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

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

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmatatmana akasah sambhutam,  
akasadvayuh, vayoragnih, agnerapah,  
adbhyah prthivi, prthivya osadhayah,  
osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

स वा एष पुरुषोऽन्तरसमयः ।  
तस्येदमेव शिरः । अयं दक्षिणः पक्षः ।  
अयमुत्तरः पक्षः । अयमात्मा ।  
इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ ३ ॥

sa va esa puruso'nnarasamayah,  
tasyedameva sirah, ayam daksinah paksah,  
ayamuttarah paksah, ayamatma,  
idam puccham pratistha, tadapyesa sloko bhavati II 3 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 3]

## Chandogyo Upanishad :

- Earth from Jalam
- Instead of Earth, Annam Mentioned.

## Brihadaranyaka Upanishad :

आपो वा अर्कः ; तद्यद्वां शर असीत्तत्समहन्यत ।  
सा पृथिव्यभवत् ; तस्यामश्राम्यत् ; तस्य श्रान्तस्य तप्तस्य  
तेजो रसो निरवर्तताग्निः ॥ २ ॥

āpo vā arkaḥ. tad yad apāṁ śara āsīt, tat samahanyata,  
sā pṛithivy abhavat, tasyām aśrāmyat. tasya śrāntasya  
taptasya tejo raso niravartatāgniḥ ॥ 2 ॥

Water is Arka. What was there (like) froth on the water was solidified and became this earth. When that was produced, he was tired. While he was (thus) tired and distressed, his essence, or lustre, came forth. This was Fire. [I – II – 2]

- Outer of water earth was created not Annam.
- Annam is Great Grandson of Jalam.
- Jalam – Prithvi Oshadeya (Plant) – Annam.
- Annam is Prithvi.

## Refute Eka Deshi :

Eka – gave 2 Arguments

Mukhyartatvat

- Primary meaning in food – powerful like Anna Boomi.

### Siddantin :

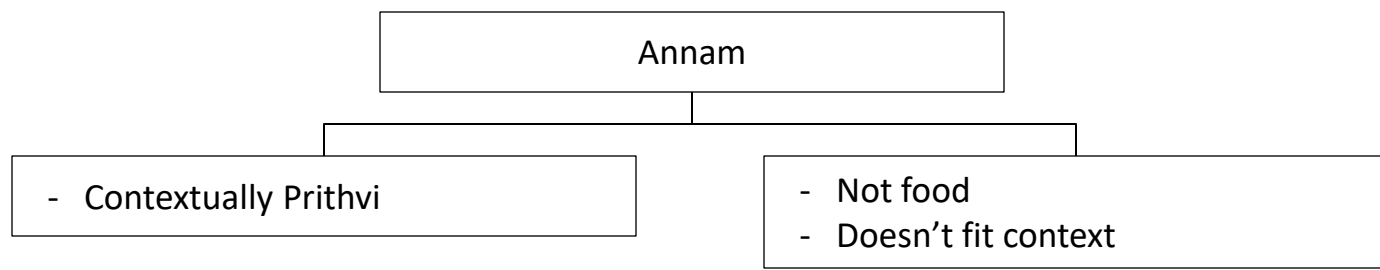
- Give preference to food.
- Does not fit context (Adhikara).

Vakya Seshat

- Wherever rain there is Annam.
- Annam bornout of Jalam
- Rains produce only plants.
- Take Lakshanaya food

### Siddantin :

- We both take Lakshanyartha, context fits.



### Purva Pakshi : Refutation

- Chandogyo Upanishad : Annam born out of Jalam
- Taittiriya Upanishad : Prithvi born out of Jalam .
- Why Veda creates confusion?
- We have no way of Questioning.
- We approach to interpret Veda not to Question.

### Example :

- Tamil Nadu Chief Minister can't be appointed as per Constitution – 164 Clause.
- We interpret available words, sentences in Judiciable form – Veda not Apramanam.

### Sutra 13 :

तदभिध्यानादेव तु तल्लिङ्गात् सः ।      Tadabhidhyanaadeva tu tallingat sah ।

But on account of the indicating mark supplied by their reflecting, i.e., by the reflection attributed to the elements, He (i.e., the Lord is the creative principle abiding within the elements). [II – III – 13]

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

न वियदश्रुतेः ।      Na viyadasruteh ।

(The Purvapakshin, i.e., the objector says that) ether (Akasa) (does) not (originate), as Sruti does not say so. [II – III – 1]

- Tad Abidyanat Adhikaranam
- Panchabuta Srishti over.
- Taittiriya Upanishad : Chapter 2 – Section 1 – correct.

Akasha	Other 4 Elements
Directly born of Brahman	Indirectly born

- All 5 Elements born out of Brahman – Directly or indirectly.
- Brahman is Sarva Upadana Karanam.
- Material Cause of all 5 elements – Directly or Indirectly.
- Brahma Jnanat Sarvam Siddhayati.
- What about Intelligent cause of elements?
- Ishvara – Saguna Brahman – Is he Intelligent Cause or not?

### Purva Pakshi / Eka / Siddhanta :

#### a) Purva Pakshi :

- Sruti contradicts

#### Taittiriya Upanishad :

सोऽकामयत् । बहु स्यां प्रजायेयेति । स तपोऽतप्यत् ।  
 स तपस्तप्त्वा । इदं सर्वमसृजत् । यदिदं किञ्च ।  
 तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
 तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
 निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
 विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
 यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
 तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,  
 sa tapastaptva idagm sarvamasrjata yadidam kinca,  
 tatsrastva tadevanupravisat,  
 tadanupravisya sacca tyaccabhavat,  
 niruktam canirukatam ca, nilayanam canilayanam ca  
 vijnanam cavijnanam ca,  
 satyam canrtam ca satyamabhavat,  
 yadidam kinca, tatsatyamityacaksate,  
 tadapyesa sloko bhavati ॥ 3 ॥**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Maya Sahita Brahman desired and willed and Creation born.
- With Ishvaras Sankalpa Sarvam Asrujata.
- Ishvara created by Saguna Brahman.
- He is Karta = Sarva Nimitta Karanam.

### Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत  
तस्माद्यत्र क्व च शोचति स्वेदते वा  
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata  
aiksata bahu syam prajayeyeti tadapo'srjara  
tasmadyatra kvaca socati svedate va  
purusastejasa eva tadadhyapo jayante II 3 II**

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

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता  
अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव  
भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ४

**Ta apa aiksanta bahvyah syama prajayemahiti ta  
annamasrjanta tasmadyatra kvaca varsati tadeva  
bhuyisthamannam bhavatyadbhya eva tadadhyannadyam jayate II**

That water decided : I shall be many. I shall be born. That water then created food. This is why whenever and wherever there is rain, at once food grows in great abundance. It is from water that food is produced. [6 – 2 – 4]

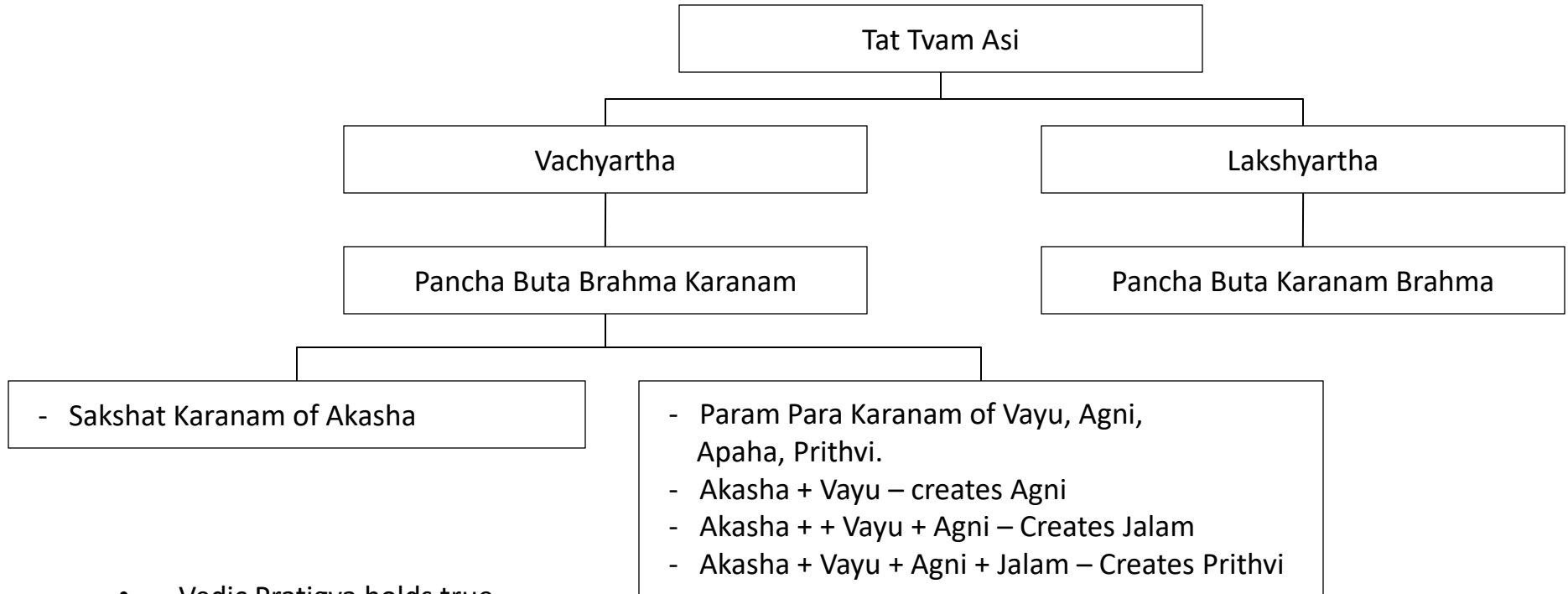
- Sashta Adhyaya.
- Brahman created Agni - Tat Tejo Asrijata.
- Agni visualised + created Jalam.
- Tad Aikshata



## 2<sup>nd</sup> Chapter - 3<sup>rd</sup> Pada :

### Adhikaranam 1 - 6 :

- Pancha Buta Utpatti.
- Seeming Contradictions Resolved.
- Brahman alone Upadana Karanam of all 5 elements.
- Jagat Karanam Brahman – valid.
- Clarification of Tat Padartha of Mahavakya – Tat Tvam Asi.



- Vedic Pratigya holds true.
- Eka Vigyanena Sarva Vigyanam Bavati.
- Brahman Vigyanam Sarvagya Bavati.
- Sakshatva – Paramparayava

## 7<sup>th</sup> Adhikaranam :

- Tadabidhyana Adhikaranam - 1<sup>st</sup> Sutra.

## General Introduction :

- Nimitta Karanam of Jagat in General and of 5 elements in particular.
- 3 levels Purva Pakshi / Eka / Siddantin.

## Purva Pakshi :

- Sruti unreliable, contradicts

## a) Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idam sarvamasrjata yadidam kinca,  
tatsrastva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam canirukatam ca, nilayanam canilayanam ca  
vijnanam cavijnanam ca,  
satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati ॥ 3 ॥**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Saguna Ishvara visualised Karma Phalas of Jivas and created everything by mere Tapas – Sankalpa Shakti.

## Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।  
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

**Yah sarvajnah sarva-vid yasya jnana-mayam tapah I  
Tasmad-etad brahma nama rupam-annam ca jayate ॥ 9 ॥**

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

- Tapas Defined as Jnanam – Yas Sarvasya Sarvavitu Yasya Jnanamayaha Tapaha.
- Visualisation of Creation, Awareness of Jivas Punya Papa Karmas is enough for Ishavara to project Universe.
- Maya Viva Vijrambasya Maha Yogi Svechhaya.

### Dakshinamurthy Stotram :

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

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

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

### Chandogyo Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत  
तस्माद्यत्र क्व च शोचति स्वेदते वा  
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata**  
**aiksata bahu syam prajayeyeti tadapo'srjara**  
**tasmadyatra kvaca socati svedate va**  
**purusastejasa eva tadadhyapo jayante || 3 ||**

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

## Chandogyo Upanishad :

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता  
अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव  
भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ४

Ta apa aiksanta bahvyah syama prajayemahiti ta  
annamasrjanta tasmadyatra kvaca varsati tadeva  
bhuyisthamannam bhavatyadbhya eva tadadhyannadyam jayate II

That water decided : I shall be many. I shall be born. That water then created food. This is why whenever and wherever there is rain, at once food grows in great abundance. It is from water that food is produced. [6 – 2 – 4]

- Upanishad does Mischief.
- Brahman visualised and created fire.
- Tad Aikshata Tatu Tejo Asrujata.
- Brahman = Intelligent Cause – because it is visualised.
- Visualisation is clue for Intelligent Cause.
- Refer Ikshadhi Adhikaranam.

For Akasha	For Jala Srishti
<ul style="list-style-type: none"><li>- Brahma Visualised</li><li>- Intelligent Cause for Akasha is Brahman.</li></ul>	<ul style="list-style-type: none"><li>- Agni Visualised.</li><li>- Tad Aikshata, Tadu Apaha Asrujata.</li><li>- Intelligent Cause for Jalam = Agni</li></ul>

- Agni eva Jalasya Nimitta Karanam.
- For Prithvi Srishti – Jalam Visualised.
- Taha Apaha Asrujataha.



Feminine Plural

- Brahman = Neuter, Singular.
- Water created Prithvi.

- As in Adhikara Rupa Annam Shabdarentabyaha Adhikaranam.
- Water Visualised and created Prithvi.
- Prithvi Srishtehe Nimitta Karanam Jalam.

#### **Eka Deshi :**

- Establishes validity of Upanishads.
- Brahman not directly Nimitta Karanam of Jalam + Prithvi.
- Agni is Nimitta Karanam of Jalam .
- Jalam is Nimitta Karanam of Prithvi.
- Brahman Karanam Parantu Buta Karyam.
- Born out of 5 elements.

#### **Logic : 2 Reasons : Sravanat**

- Sruti Pramanat.
- Water visualised + produced Prithvi.
- Sakshat Karanam – Chetanatvat.
- Agni + Jalam visualisers of their product are not inert elements but Devatas inside the elements
- Agni Devata visualised + produced Jalam.
- Jala Devata visualised + produced Prithvi.

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

- How Agni element – Achetanam visualised.
- Agni can visualise if it is Agni Devata.
- Sandhyavandanam Mantra – Agni Chetana Tatvam = Butam – elements.

#### **Siddantin :**

- Ishvara = Nimitta Karanam.
- This Sutra.

#### **General Analysis of Sutra :**

- Saguna Brahman is alone Visualiser and creator of 5 elements including Jalam and Prithvi.

## Proof : Taittiriya Upanishad

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idam sarvamasrjata yadidam kinca,  
tatsrastva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam canirukatam ca, nilayanam canilayanam ca  
vijnanam cavijnanam ca,  
satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati ॥ 3 ॥

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Ishvara alone Intelligent Cause of creation.
- How Agni + Jalam visualises in Chandogyo Upanishad and created Prithvi.
- Ishvara is present even in 5 elements.

### Gita:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

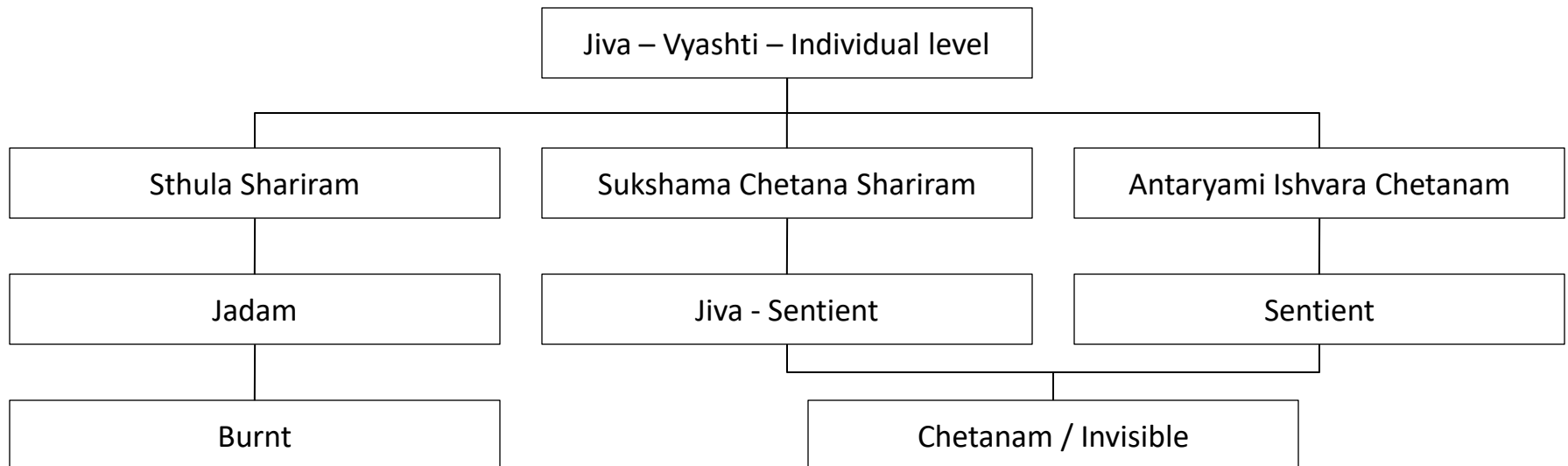
The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- Ishvara – Antaryami present in Agni also.
- Agni Antaryama buta Ishvara visualised.
- Not Agni Devata - but Agni.
- Antaryami Ishvara alone in Buta visualised and created water.

- Water visualised – Not Water – Varuna Devata.
- Jala Antaryam Buta Ishvara visualised.
- Antaryami – Parameshwara = Antaryami.
- Jagat Nimitta Karanam
- How you know Antaryami Ishvara is in Agni + Jalam?
- Vyasa = Antaryami Brahman.

### **Brihadaranyaka Upanishad : 3<sup>rd</sup> Chapter – 7<sup>th</sup> Brahmanam :**

- Looking at Pancha Buta – 3 factors in every element.
  - a) Visible Agni -- Jadam
  - b) Invisible Agni Devata -- Chetanam
  - c) Invisible Antaryami -- Chetanam
- 2 Chetana + 1 Achetana – Jadam = Agni.

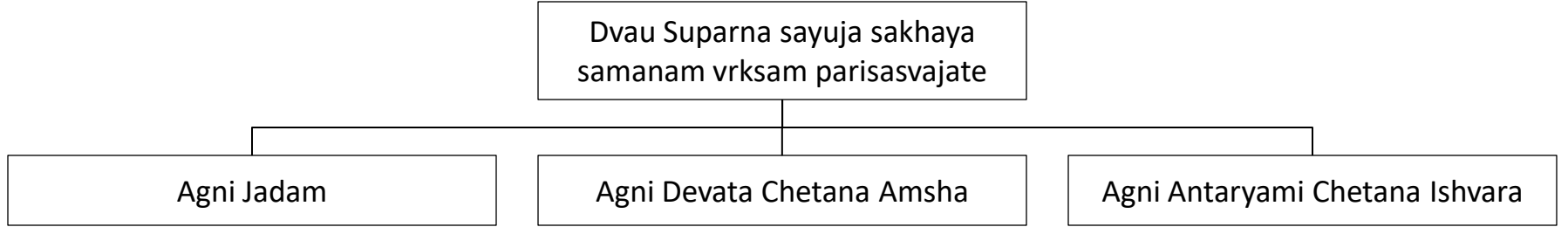


## Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I  
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]



- Yoginam Tishtan, Agne Antara Agni Sharira.
- Yaha Agnou Tishtan – There is Antaryami Ishvara – within Agni.
- Where is he?
- Agnir Antaraha – within Agni.
- Isn't he Agni Devata?
- Yam Agnir Na Viduhu
- Antaryami can't be known by Agni Devata.
- Agni Devata = Asarvagya Jiva exalted Jiva with Punyam.

Like Chief Minister post – exalted status.

- Agni Devata - Not Nimitta Karanam.
- Alpagya – Karya Buta.



- Agni Devata not Visualiser.
- Ishvara is Visualiser.

### Brihadaranyaka Upanishad :

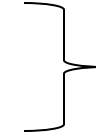
योऽग्नौ तिष्ठन्नग्नेरन्तरः, यमग्निर्न वेद, यस्याग्निः शरीरम्,  
योऽग्निमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ५ ॥

yo'gnau tiṣṭhann, agner antarah, yam agnir na veda,  
yasyāgniḥ śarīram, yo'gnim antaro yamayati, eṣa ta amṛtaḥ ॥ 5 ॥

He who inhabits fire but is within it, whom fire does not know, whose body is fire, and who controls fire from within, is the Internal Ruler, your own immortal self. [III – VII – 5]

- Agni Devata does not know Ishvara. Neither Agni Shariram knows Ishvara.
- This is Tatva for Visishta Advaitin.

Shariram / Devata	Shariri / Ishvara
Jiva	Antaryami



Bheda mentioned

- We focus on Tat Tvam Asi – Abheda.
- Yam Agnir Na Veda.
- Shariram, Shariri Bava
- Yesha Antaryami Atma.
- Agni Visualised – Not Jada Agni.
- Or Agni Alpagya Devata but Antaryami.
- Sarvagyaaha Saguna Ishvara – Maya Sahitam Brahma.
- Extend same Law to Jalam. So, Drishtam – Antaryami Amrutaha.
- Neither Agnir nor Agnir Devata.
- General Analysis over.

## **Word Analysis :**

- Tad Abidyanat Eva , Tu, Tal LINGAAT, Saha

### **a) Tu Saha Eva :**

- Indeed Parameshwara or Saguna Brahma alone creates everything is implied.

### **b) Tad Abi Dhyanat :**

- By Visualising the products.

### **c) Tal LINGAAT :**

- As indicated by Vedic References of Parameshwara.

## **Significance :**

### **a) Saha :**

- Parameshwara, Sagunam Brahman.

### **b) Eva :**

- To emphasize Saguna Brahman alone is Nimitta Karanam of Creation.
- Previous Sutra – Upadana Karanam is Saguna Brahman.

### **c) Tu :**

- Negates Purva Pakshi -- Unlike Purva Pakshi – statement.
- Ishvara alone creator of everything . How he does that.

### **d) Tad Abadibdhyanat Karmani Sashti :**

- By Visualising products Ishvara alone is Intelligent Cause, by way of Visualising everything up.
- Agni visualised -- interpreted as Antaryami. Ishvara present in Agni Visualised Jalam and same within Jalam Visualised Prithvi.
- Visualisation belongs to Ishvara only.

### e) Tal LINGAAT :

- Tatu + LINGAAT.



Parameshvara

- 1<sup>st</sup> Tatu = Karyam
- Here Tatu = Saguna Ishvara.
- LINGAAT = Vedic References.

### In Brihadaranyaka Upanishad :

- Antaryami located in Agni – Therefore, he can Visualise.
- Antaryami located in Jalam – Therefore, he can Visualise to create Prithvi.

### Brihadaranyaka Upanishad :

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद,  
यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरो यमयति, एष त  
आत्मान्तर्याम्यमृतः ॥ ३ ॥

yaḥ prthivyāṁ tiṣṭhan prthivyā antaraḥ, yaṁ prthivī na veda,  
yasya prthivī śarīram, yaḥ prthivīm antaro yamayati,  
eṣa ta ātmāntaryāmy amṛtaḥ || 3 ||

He who inhabits the earth but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal ruler, your own immortal self. [III – VII – 3]

- Sutra Over.

### Eka Deshi :

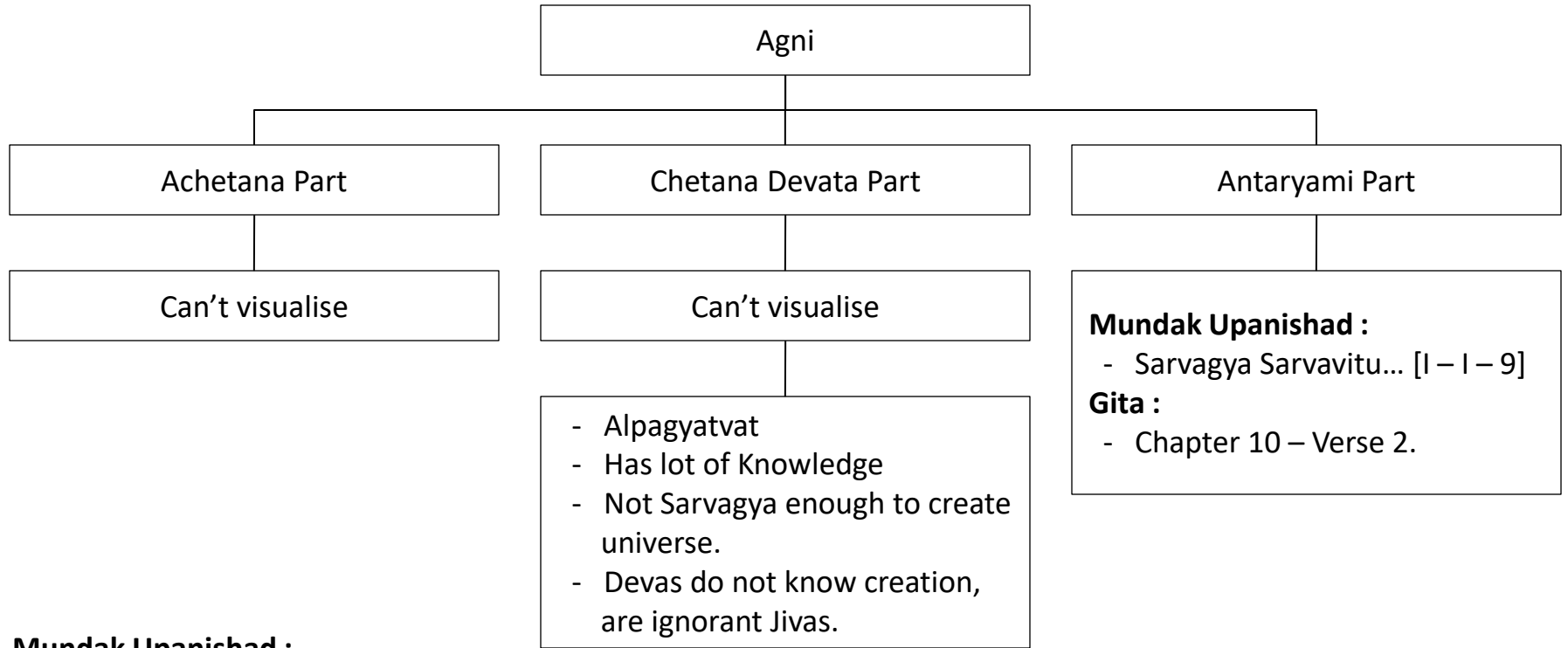
- Agni = Intelligent Cause for Jalam.
- Jalam = Intelligent Cause for Earth.

### 2 Reasons :

### Sruti :

- Agni Visualised.

## Which of 3 factors of Agni Meant?



### Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।  
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

**Yah sarvajnah sarva-vid yasya jnana-mayam tapah I**  
**Tasmad-etad brahma nama rupam-annam ca jayate II 9 II**

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

### Gita :

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।  
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०.२ ॥

Lord says, “Neither the host of gods, nor the great Rishis know My origin; for, in every way, I am the source of all the Devas and the Rishis”. [Chapter 10 – Verse 2] 2060

- How can they be cause of Universe?

### Gita - Chapter.10 – Verse 2 :

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।  
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०.२ ॥

Lord says, “Neither the host of gods, nor the great Rishis know My origin; for, in every way, I am the source of all the Devas and the Rishis”. [Chapter 10 – Verse 2]

### Interpret :

- Agni Antaryami Ishvara Visualised.

### Eka Desi :

- Agni Devata Chetanam. Therefore, can't be Intelligent Cause of creation.

### Vedantin :

- Mere Chetanam not enough to become Intelligent Cause.
- Jivas can't do small things properly.
- Sarvagyatvam is not there in Agni Devata.
- Ekadesi Refuted.

### Purva Pakshi :

- No contradiction.
- Ishvara located in Agni, Jalam, Visualised.
- Prasanga Adhikaranam.
- Incidental Adhikaranam.
- Incidental topic – not required for flow of Discussion.

### Prasangaha :

- What is Remembered, not required for flow and what is important. Therefore, can't be left out

## Flow Discussion :

1) All 5 Elements born out of Brahman which is both Intelligent Cause + Material Cause.

- 5 Elements created – not simultaneously but in gradation – Krama Srishti.
- Brahman cause of all elements. Not Akrama Srishti.

2) Krama as Mentioned in Shastra... Akashat Vayu...

## Question :

- Is there Krama in Pralayam?
- Dissolution ?
- What is Krama ?
- Incidental Topic – This Adhikaranam does not have 3 levels.
- Sub-Commentators mention 3 levels, not Vyasa or Shankara. Here they say only 2 – Purva Pakshi + Siddanta.

Purva Pakshi	Siddanta / Vyasa
<ul style="list-style-type: none"><li>- No Krama in dissolution.</li><li>- simultaneous Pralayam.</li></ul>	<ul style="list-style-type: none"><li>- There is reverse Krama in dissolution.</li><li>- Gradual process.</li><li>- Prithvi 1<sup>st</sup> resolves into Jalam – then Agni, Vayu, Akasha.</li></ul>

## General Analysis of Adhikaranam :

- Viprati Karma – Logical. If Resolution in same order of Srishti – Akasha resolves into Brahman 1<sup>st</sup>.
- Vayu should continue for sometime.
- Karyam can't exist in absence of Karana Amsa.
- Karana Nashe -- Karye Nashahe.
- Vayu Resolves into Akasha and Akasha can continue logically.
- No Sruti / Upanishad Vakyam for Krama / Akrama in Pralayam.
- Mahabharatha, Bagavatam support exists.

**Sutra 14 :**

विपर्ययेण तु क्रमोऽतः उपपद्यते च ।

Viparyayena tu kramo'tah upapadyate cha ।

The order (in which the elements are indeed withdrawn into Brahman during Pralaya or dissolution) is the reverse of that (i.e., the order in which they are created) and this is reasonable. [II – III – 14]

**Word Analysis:**

- Viparyena, Karana, Ataha, Upalabdyate, Cha, Tu

**a) Tu :**

- During Pralayam, However.

**b) Kramaha :**

- The Order of Resolution.

**c) Viparyena Ataha :**

- Is opposed, contrary to this.

**Significance:**

**a) Viparyena Krama :**

- Order of Laya Krama.

**b) Is Viparyaya :**

- Contrary, Reverse, Opposite to.

**c) Athaha :**

- This order of Srishti.

## Srishti Kramaha :

Srishti	Pralayam
Brahman	Prithvi
Akasha	Jalam
Vayu	Agni
Agni	Vayu
Apaha	Akasha
Prithvi	Brahman

### d) Tu :

- Vailakshanam – To show
- Difference on the other hand – Srishti / Laya.

### e) Upapathye cha :

- Reasonable also.
- Jalam can't Resolve before Prithvi – then Prithvi can't survive. Hence logical.

### f) Sruti :

- Mahabaratha 12 – 339 – 29.



- 8<sup>th</sup> Adhikaranam – 14<sup>th</sup> Sutra over.

### Main topic:

- Butanam Srishti Karanam.
- Prasangika Adhikaranam
- Incidental Discussion.
- Smritascha Anupeveshcha.
- Teacher shouldn't Deviate.
- Students Remember Deviated topic Including Joke but for which Joke was given.
- Law of Association – brings flashes of topics in mind of Teacher.
- Topic important enough not to delete.
- Undeletable topic = Incidental topic.
- Srutam = Topic flashes.
- Anupekshyatvam – can't be deleted
- Main topic = Srishti Krama.
- Incidental topic = Laya Krama.
- Order of Pralaya = Opposite of Srishti.
- No Sruti Pramanam.

### Smriti Pramanam :

- Mahabaratha 12 – 339 – 29.
- Jagat Pratishta Deva Rishi.
- Jagat Pratishta Devarte Rishi Praleeyante.

- Earth Resolves into Water.
- Apsu Apaha Praleeyante.
- Jyotihi Vayou Pralayante.
- Waters Dissolve into Agni.
- Agni Resolves in Vayu.
- Vayu Anashe – Brahman.
- Because of Sruti – Logic – Yukti.
- Laya opposite to Srishti Krama.
- 8<sup>th</sup> Adhikaranam Over

#### 9<sup>th</sup> Adhikaranam – 15<sup>th</sup> Sutra :

अन्तरा विज्ञानमनसी क्रमेण तल्लिङ्गादिति चेन्न अविशेषात् ।

Antara vijnanamanasi kramena tallingaditi chet na avisheshat ।

If it be said that between (Brahman and the elements) the intellect and the mind (are mentioned, and that therefore their origination and re-absorption are to be placed) somewhere in the series on account of their being inferential signs (whereby the order of the creation of the elements is broken), we say, not so on account of the non-difference (of the intellect and the mind from the elements). [II – III – 15]

#### General Introduction -- 1 Sutra :

- Antara Vigya Adhikaranam.
- Origination of Organs of Body, Pancha Buta Srishti – Karma Indriyas – Prana – Manasaha

### 3 Levels – Purva Pakshi /Eka / Siddhantin :

#### Purva Pakshi :

- Sruti contradicts – Unreliable – Apramana

#### Eka:

- Resolves contradiction in inappropriate manner .
- 2 Sruti statements.

#### Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmadva etasmadatmana akasah sambhutah,  
akasadvayuh, vayoragnih, agnerapah,  
adbhyah prthivi, prthivya osadhayah,  
osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- 5 elements created from Brahman.

#### Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

**Etasmaj-jayate prano manah sarvendriyani ca I  
kham vayur-jyotir-apah prthivi visvasya dharini II 3 II**

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

#### From Paramatma :

- 1<sup>st</sup> Line : Prana, Manaha, Indriyani (Jnanam + Karma Indriyas) then Kham, Vayu, Agni, Apaha, Jalam, Prithvi ...
- After Karana Utpatti, Buta Utpatti, Later phenomena.

**Taittiriya Upanishad :**

- Beginning with Akasha Utpatti.
- Contradiction w.r.t. Buta Utpatti – Krama.

**Purva Pakshi :**

- Drop Veda.

**Eka:**

- Go by Mundak Upanishad only.
- First Karanams produced then elements.

**In Taittiriya Upanishad :**

- Before Akasha, you supply Karana Utpatti.
- Tadantaram Akasha Sambutaha.

**Chandogyo Upanishad :**

- Only 3 elements Mentioned.
- Agni – Jalam – Prithvi.

**In Taittiriya Upanishad :**

- You introduced Akasha, Vayu.
- Borrowed Sense organs.

**Mundak Upanishad :**

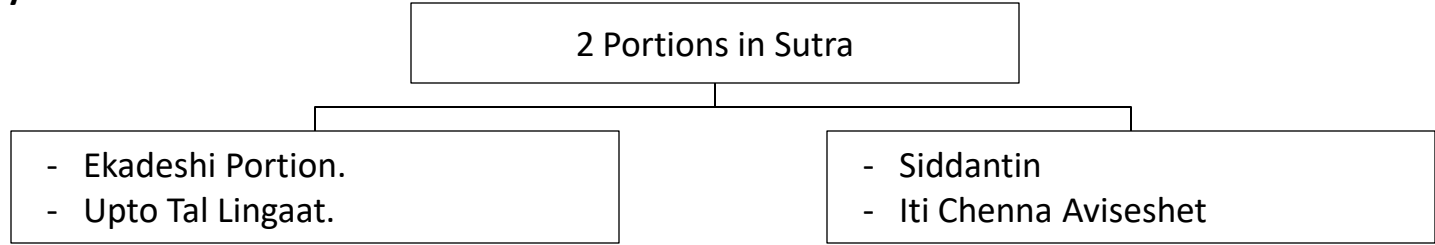
- Lent sense organs.

**Chandogyo Upanishad :**

- Borrowed Akasha, Vayu.
- Karana Utpatti and then Pancha Buta Srishti.

## Siddantin :

### General Analysis :



### Antara :

- In Between Brahman + Akasha insert Karana Utpatti – Buddhi - Manaha, Indriyani based on Mundaka Upanishad - Etasmat Jayate ... supply in order – stated in Upanishad.

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

**Etasmaj-jayate prano manah sarvendriyani ca I**  
**kham vayur-jyotir-apah prthivi visvasya dharini II 3 II**

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Prana – Manas -- Sense organs.
- 1<sup>st</sup> Part of Sutra – Eka Deshi Matam.
- 2<sup>nd</sup> Part : Vyasa : No
- In Chandogyo Upanishad – Added Akasha + Vayu before Agni Srishti.
- In Taittiriya Upanishad before Akasha – can't supply Karana Srishti even though Mundak Upanishad says – Sarvani Karanani ...

Karanams	Elements
<ul style="list-style-type: none"><li>- Bautikam</li><li>- Products</li><li>- Elemental</li></ul>	<ul style="list-style-type: none"><li>- Butani</li><li>- Cause</li></ul>

- After elements, elementals born
- What is order of elementals – Karanani?
- Same as elements.

1.	Srotriyam – Ears	After Akasha	Satvika Amsha
2.	Tvak – Skin	After Vayu	Satvika Amsha
3.	Chakshu – Eyes	After Agni	Satvika Amsha
4.	Jigwa – Tongue	After Jalam	Satvika Amsha
5.	Smell Grahnam - Nostril	After Prithvi	Satvika Amsha

- Aviseshat – No difference between order of Buta Srishti + order of Karana Srishti.
- They came one after another...
- How you know Karanam bought out of Butani?
- Tattva Bodha – Sruti – can't be Quoted.

### Chandogyo Upanishad :

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति  
भूय एव मा भ- गवान्विज्ञापयत्विति तथा सोम्येति होवाच ४

**Annamayam hi somya mana apomayah pranastejomayi vagiti**  
**bhuya eva ma bhagavanvijnapayatviti tatha somyeti hovaca II 4 II**

O Somya, the mind is nourished by food, prana by water, and speech by fire. [Svetaketu then said], Sir, will you please explain this to me again? Yes, Somya, I will explain again, replied his father. [6 – 5 – 4]

- Repeated many times.
- Prithvi – Responsible for Nourishment of mind.
- Water – Responsible for Nourishment of Prana.
- Agni – Responsible for Nourishment of Vak.

## **Chandogyo Upanishad : Story**

- Fast – 15 days – Drink water to survive.
- Prana protected, Alive.
- No food – Manaha weakened.
- Memory weakened.
- Chant ...eat....mind Active again.
- 2 –3 – Example / Stories in Chandogyo Upanishad.
- 3 Elements Maintain + Nourish Karanams of Body.
- 3 Elements, for Srishti, Sthithi, Laya Karanam.
- Organs – born out of 5 elements.
- 5 Elements then Karana – Not before.
- Ekadesi – Quoted Mundak Upanishad.
- Karana Srishti 1<sup>st</sup> – how will you Answer?
- Answer in end of Sutra.

## **Word Analysis:**

- Antara Vigyana, Manasi Kramena Tal Lingaat, Iti Chen – Na Aviseshat -- 8 Words

### **a) Antara : Indeclinable**

- Between Brahman + Space.
- Brahman – Akasha Madhye

### **b) Vigyana Manasi :**

- Originates.

### **c) Kramena :**

- In that order

**d) Tal LINGAAT :**

- As indicated by such Sruti References.

**e) Na :**

- It is not so.

**f) AVISESHAT :**

- Because of their Non-difference.

**Significance :**

**a) Antara :**

- Between Brahman – Akasha

**Taittiriya Upanishad :**

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutih,  
akasadvayuh, vayoragnih, agnerapah,  
adbhyah prthivi, prthivya osadhayah,  
osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

**b) Kramena :**

- As per Mundak Upanishad source for ekadesi.

**c) Estamat :**

- Jayate Pranaha, manah, Buddhi, Indriyani.

**d) Tal LINGAAT :**

- What is source, lingam? Sruti Reference.



**e) Tatu :**

- Such reference.

**f) Antaratma**

**g) Tam :**

- Brahman Akasha Madhye Uchyate.

**h) Lingaat :**

- References are there.
- Because of that Sruti support upto here – Eka Deshi.

**i) Iti Chet na :**

- Vedantins Answer.

**Vyasas Conclusion :**

**Siddantin :**

**j) Aviseshat :**

- Non difference – Identity, Identicalness.

Karana Utpatti Krama	Same as Buta Utpatti Krama
Origination of Organs	Origination of Butas

**Why?**

- Karanas born out of elements.

Elements	Organs
- Raw material	- Products - Elemental - Karana Utpatti same order as elements.

## How to Answer Eka Deshi ?

- Mundak Upanishad Mentions – Karana Utpatti first.
- Supply Karana Utpatti in Taittiriya Upanishad.

### Our Answer :

- You can't blindly Add, Supply.
- Logically not possible in Taittiriya Upanishad but possible in Chandogyo Upanishad.

### Chandogyo Upanishad :

- Supply Akasha + Vayu.
- Logically before Agni
- From Akasha – Vayu Sambavati
- In case of Karana Utpatti, can't supply logically.
- Karanams can't be before elements.
- Karanams are Modified Butas only.
- Before Rice Utpatti -- No Idli Utpatti.
- Rice first
- Idli later
- Mundak Upanishad – only enumerates things created, not order of creation.

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Children enumerated, not eldest, youngest.
- Pata Krama – order of enumeration.

**Taittiriya Upanishad :**

- order specified.
- Artha Krama – Logical order.

**Mimasa Rule :**

- Logical order – more powerful than enumeration

**Who are Pancha Pandavas ?**

- Arjuna
- Bhima
- Nakula
- Sahadeva
- We have to arrange in Artha Krama.

**Purva Pakshi Answer :**

- No contradiction.
- Mundak Upanishad not logical order but enumeration.

**Last Question :**

- Why Mundak Upanishad not interested in order but enumerates.

**Students Question :**

- Eka Vigyanena Sarva Vigyanam.
- Karana Vigyanena.
- Karya Vigyanam.

**Upanishad says – Tatparyam :**

- Everything product of Brahman.
- Order immaterial -- Irrespective of order, Eka Vigyanam holds.
- Mundak Upanishad not scratching its head for the order.

**10<sup>th</sup> Adhikaranam - One Sutra**  
**Chara Charam Vyapaya Shrayad Adhikaranam**

**Sutra 16 :**

**चराचरव्यपाश्रयस्तु स्यात् तद्व्यपदेशो भाक्तः तद्भावभावित्वात् ।**

**Characharavyapasrayastu syat tadvyapadeso bhaktah tadbhavabhavitvat ।**

But the mention of that (viz., birth and death of the individual soul) is apt only with reference to the bodies of beings moving and non-moving. It is secondary or metaphorical if applied to the soul, as the existence of those terms depends on the existence of that (i.e., the body). [II – III – 16]

**2 Tasks – 2 Topics in Chapter 2**

**9 Adhikaranams (1 to 9)**

- Buta Utpatti Sruti Virodha Parihara.
- Origination of 5 elements.
- Seemingly contradictory Sruti Statements.
- Laya Krama and Karana Krama incidental.
- Viad Adhikaranam.
- Akasha, Vayu, Agni, Jalam, Prithvi Sruti Vakyas Analysed.
- Laya Krama Analysed.
- Karana Srishti Analysed.
- Buta Srishti includes Karana Srishti as they are born of Buta's only.

**8 Adhikaranams (10 to 17)**

- Botru Jiva Srishti Sruti Virodha.
- Origination of Jiva.
- Jiva Svarupam :**
- Nityatvam, Sarvagatvam, Asangatvam, presented which will be used for Jiva / Paramatma Aikyam.

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

- Sadhana Adyaya – Jiva / Paramatma Aikyam.
- Sadhanas for Moksha Prapti.
- This Section is preparation for Aikyam, Avantara topic.
- Jiva Srishti Sruti Parihara Main topic.
- 10<sup>th</sup> + 11<sup>th</sup> Adhikaranam -- Similar topics.

### 3 Points Presented :

#### a) Shariram :

- Birth + Death in Primary Sense – Mukhya Artha.

#### b) Jiva :

- Birth + Death of Jiva in Secondary Sense – Apparent sense – Not Primary sense.
- Gauna Janma Maranam.

c) Jiva does not have Janma–Marana in Primary sense.

#### a) Body :

#### Tattva Bodha :

अन्नमयः कः ?

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य अन्नरूपपृथिव्यां  
यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम् ।

*Annamayah kah? Annarasenaiva bhūtvā annarasenaiva  
vṛddhim prāpya annarūpapṛthivyām yadvilīyate  
tadannamayah kośah sthūlaśarīram |*

That which is born from the essence of food, grows by the essence of food and merges into the earth, which is of the nature of food is called the food sheath or the gross body. [Verse 14 (a)]

- Anna Rasena Butva -- Nourished by food, born in womb.
- Anna Rasena Vriddim Prapya – grows.

- Anna Rupa Prithvyam Tad Uliyate.
- Has Janma-Maranam in Primary sense.

**b) Jiva :**

- Has Janma-Marana in Secondary sense – Not in primary sense.
- Jiva = Consciousness within Sukshma Shariram.
- Pratibimbata Chaitanyam is Jiva.
- Inside Sukshma Shariram.
- When body ends, Jivas transaction also ends. Jiva never ends.
- Jiva travels to Reach another body.

**Gita :**

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

When the Lord obtains a body, and when He leaves, it He takes these and goes (with them) as wind takes the scents from their seats (the flowers). [Chapter 15 – Verse 8]

- Shariram Tyaktva, leaves body and goes to another body.
- Transactions end, Jiva doesn't end.
- Since transactions end, can't contact Jiva.
- Appears as though Jiva himself has ended.
- End of transaction is called apparent end of Jiva.
- Seeming end of Jiva.

## Lecture 205

- Upto 9<sup>th</sup> Adhikaranam – Buta Srishti Srutaya.
- Creation of elementals + elements no contradiction in Sruti portion.
- Brahman is cause of all elementals + elements.
- Jagat Karanam Brahman revealed.
- Tad Padartha Api Nir Neinaha Bavati.
- 10<sup>th</sup> – 17<sup>th</sup> Adhikaranam – 8 Adhikaranams.
- Deal with Jiva Srishti Sruti Vakyam.
- Origination of creation of Jiva, contradictions resolved.
- Jiva Svarupam established

### Jivasya :

- Nityatvam, Sarvagatatvam, Asangatvam, Akartrutatvam, Brahma Abhinnatvam features of Jiva revealed.
- Jiva Svarupa – Nirnaya – Tvam Parartha.

1 – 9 Adhikaranams	10 – 17 Adhikaranams
Tat Padartha	Tvam Padartha

### General Introduction : 10<sup>th</sup> Adhikaranam

- Jivasya Utpatti.

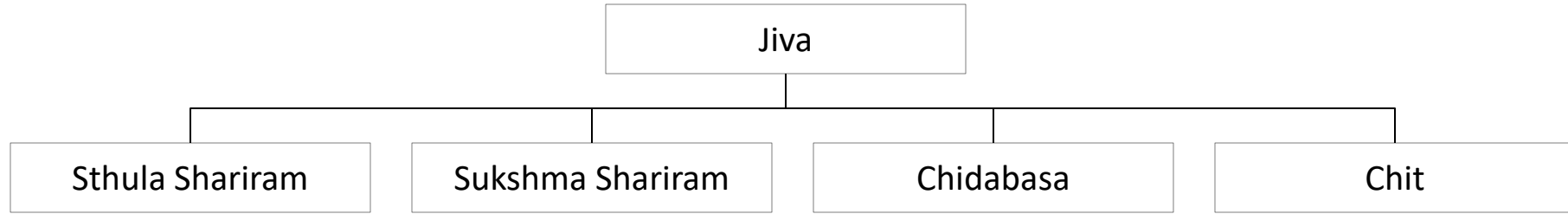
### 3 Points :

#### 1) w.r.t. Body :

- Birth and death – Mukhya Artha – True – Birth occurs in womb of mother nourished and grows.
- Physically experience.

## 2) Jiva Birth used in figurative secondary sense.

- Jiva not subject to birth or death.



### Jiva Definition :

- Chaitanya Sahita Sukhma Shariram.
- Does not Die.
- Acquires Punyam + Papam.
- Exhausts Punyam Papam through physical body.
- Once one set exhausted, Jiva drops body, Vasamsi Jeernani....

### Gita :

वासंस् जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।  
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

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

- Jiva travels – doesn't die.
- At Death, Jiva quits, doesn't die and travel.

### Gita :

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।  
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५.९ ॥

Presiding over the ear, the eye, the touch, the taste and the smell, and also the mind, He enjoys the sense objects. [Chapter 15 – Verse 9]



- Jiva takes Jnana Indriyani + Karma Indriyas, travels and goes to another Body.
- Why we use word Die for Jiva ?
- Death = Jiva can't do any transactions. Karmas suspended. Sukha – Dukha Anubava suspended.
- For experience of Karma, contact with the world required.
- World alone gives Sukham, Dukham.
- Body goes – Jiva still has Chaitanyam, Sukshma, Karana Shariram.
- Can't interact Telephone line snapped.
- Both Jiva + World – 2 Way communication gone.
- Jiva as good as Non-existent.
- Delete Name from Ration card and All Accounts.

Body dead	Jiva
<ul style="list-style-type: none"> <li>- Primary Sense</li> <li>- Existence, Nonexistence associated with body</li> </ul>	<ul style="list-style-type: none"> <li>- Dead</li> <li>- Secondary sense only.</li> </ul>

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

- Death can't be used for Jiva in Primary sense.
- In reality Jiva does not have Birth or death, Nityaha Bavati, eternal.
- Jiva seemingly born w.r.t. body.
- Since Jivatma / Paramatma eternal, Aikyam is possible.
- Not Karya Karana Sambandha.
- Karya Karana Sambandha not between 2 eternal things.

Karanam	Karyam
<ul style="list-style-type: none"> <li>- Never Born</li> <li>- Eternal</li> </ul>	<ul style="list-style-type: none"> <li>- Always Born</li> <li>- Never eternal.</li> </ul>

### Mandukya Upanishad :

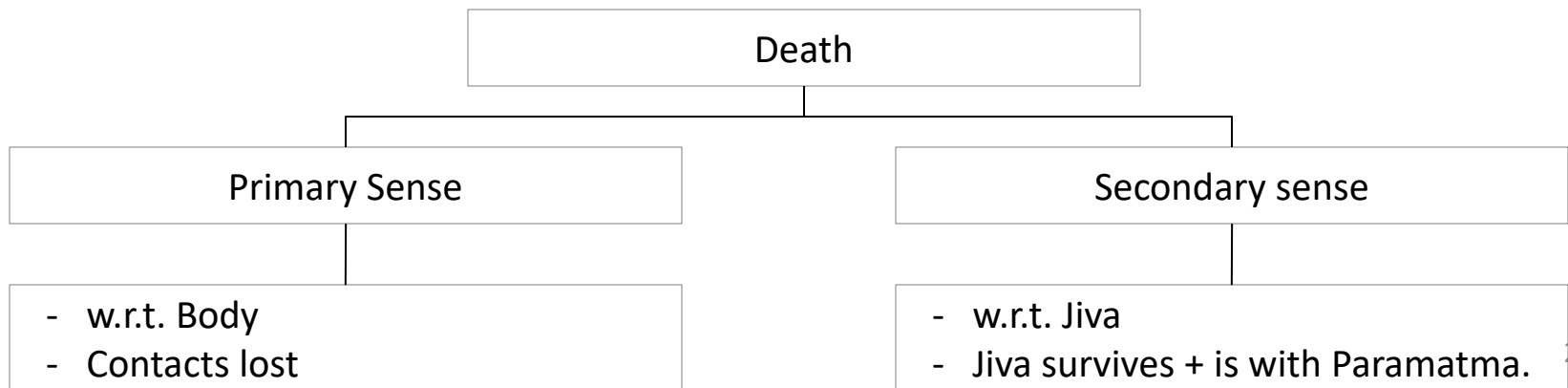
नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा ।  
नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा ॥ ७ ॥

Na-kasasya ghata-kaso vikara-vayavau yatha I  
naiva-tmanah sada jivo vikara-vayavau tatha II 7 II

The space in a pot is neither an evolved effect nor a part of the All-pervading space; so too the individualised ego (Jiva) is neither evolved from nor is a part of the Spirit i.e., the Supreme Self. [III – K – 7]

- Jiva not product of Paramatma as he is eternal.
- How eternal Jiva originates from Paramatma?
- What is their relationship?
- Abheda / Aikya Sambandha.
- Jiva in Real sense not born.

10 <sup>th</sup> Adhikaranam	11 <sup>th</sup> Adhikaranam
Points 1 + 2	Point 3

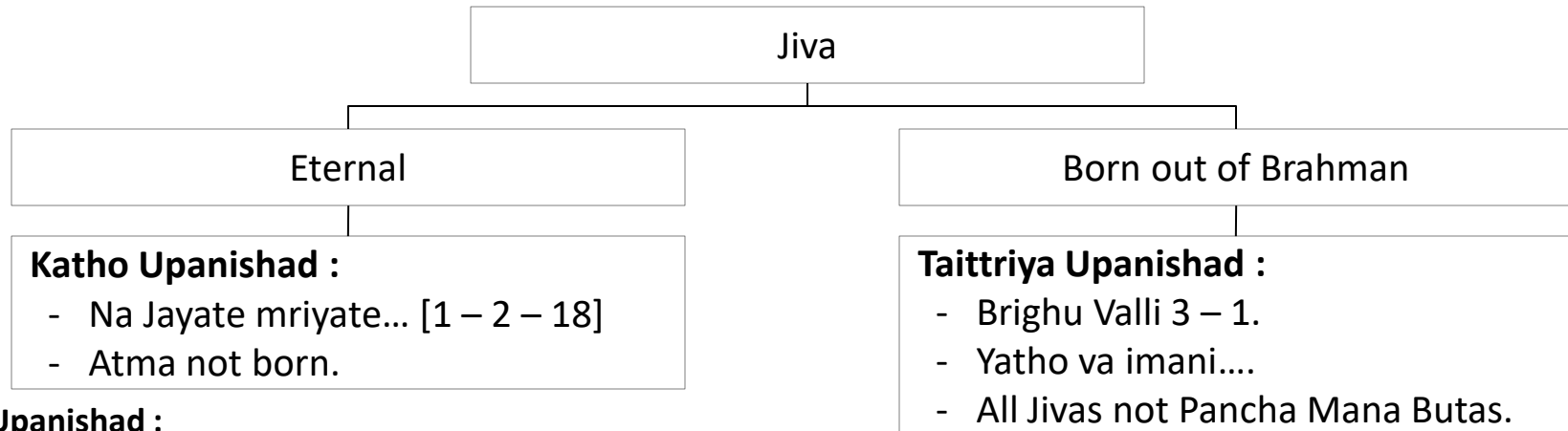


### 3 Stages :

- Purva Pakshi / Eka / Siddhantin. dismantle

### Purva Pakshi :

- Veda Contradicts, Veda Apramanam.



### Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,  
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

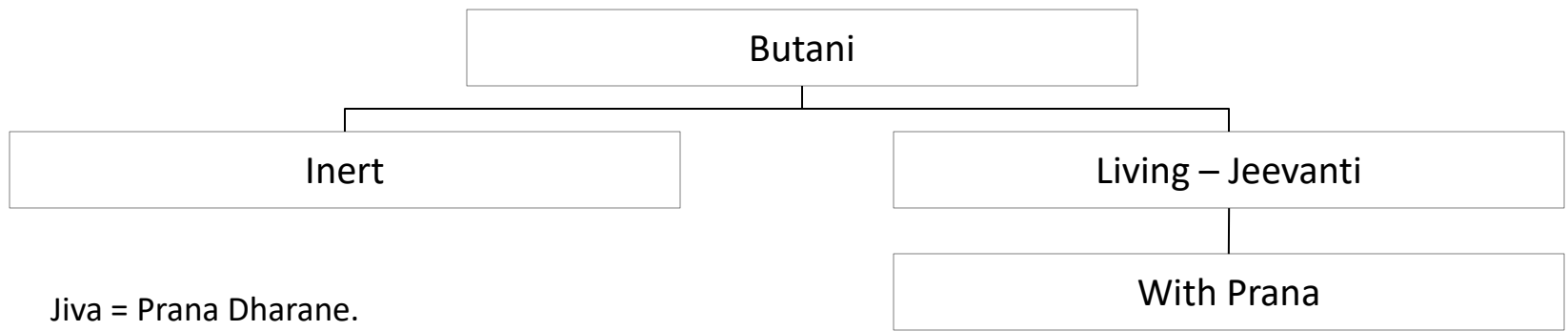
“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [1 – II – 18]

### Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,  
yena jatani jtvanti, yatprayantyabhisamvisanti,  
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 2 ॥

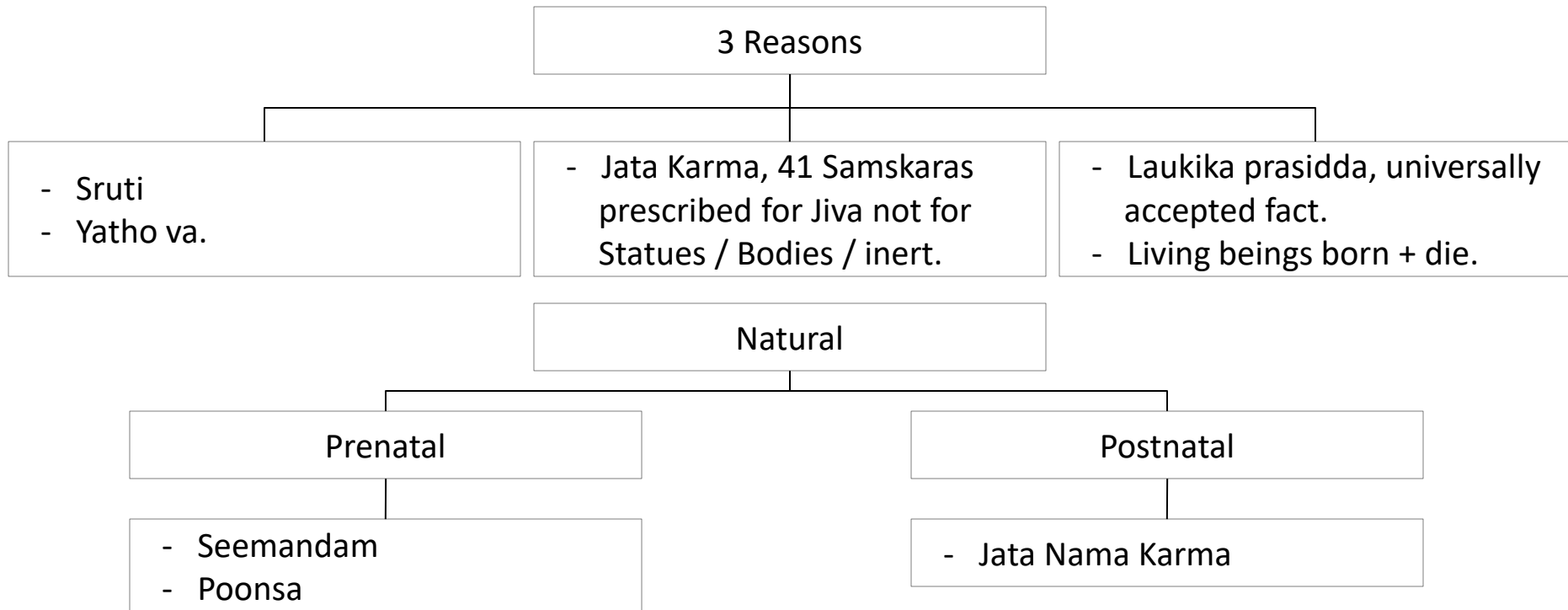
To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]



- Jiva = Prana Dharane.
- Jiva Born, sustained, resolves into Brahman.

### Eka Desi :

- Jiva is Really born
- Reason : Yatho Va Imani



- If Jiva not born, why Samskara from Veda?

**Siddantin :**

- This Sutra our conclusion.

**General Analysis :**

- Emphasizes 2 points ..

a) Birth + Death used in primary sense only w.r.t. Body.

b) w.r.t Jiva – Death employed in figurative sense ... only travels.

- Quitting one body ... Death ... Deha ... Pravesha ... figuratively = Birth of Jiva.
- Why figurative ?
- Only when Body is there. Jiva can do something, in absence defunked .. Dead + Gone.
- Brahman = Avyavaharya = Useless for Vyavahara.

**Word Analysis :**

- Charachara Vyapashraya - Tu - Tad Vypadesha Bavantaha Tat Bava Bavitvat.

a) Tu :

- However .

b) Tat Vyapadesha :

- Usage of Words – Birth + Death.

c) Chara Achara Vyapashraya :

- Usage is w.r.t Moving + Stationary Body.

d) Siad Baaktaha :

- It is figurative w.r.t Jiva.

e) Tad Bava Bavitvat :

- Since they exist only from standpoint of birth + death of Body

## Significance :

### a) Tu :

- Used to Differentiate Jiva topic from Pancha Buta to Bokta topic.

### b) Tad Vyapadesha :

- Usage of words – Shabda Prayogaha.

### c)

Chara	Achara	Vyapashrayaha
Moving	Nonmoving	Connected to
Human	Trees / Vriksha	Vishaya

### d) Body is object of Word :

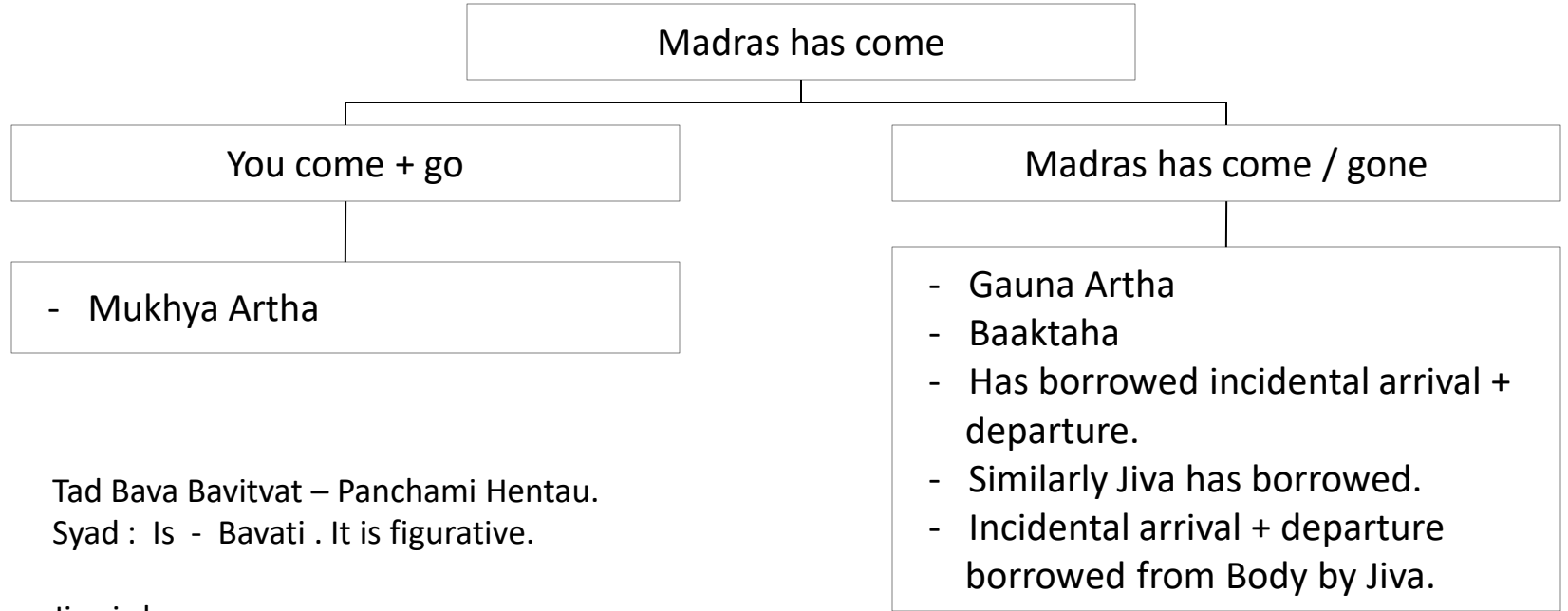
- Birth + Death.

### e) Syat Baaktaha :

- Figurative.
- Secondary Meaning in context of Jiva.
- Baaktaha – Gaunaha.
- Why such figurative comes into play?
- Tad Bava Bavitvat.
- Existence of Birth + Death – for Body.
- Existence of Jiva – is from standpoint of Birth + Death of Body.
- Therefore, figurative expression transferred from Body not intrinsic.
- Borrowed from Sharira.
- Therefore, incidental not intrinsic.

## Transferred Epithet :

Example :



- Tad Bava Bavitvat – Panchami Hentau.
- Syad : Is - Bavati . It is figurative.

Eka :

- Jiva is born.

**Taittiriya Upanishad :**

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,  
yena jatani jtvanti, yatprayantyaabhisamvisanti,  
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- Gauna Artha – figurative sense.
- w.r.t Shariram, not Mukhyartha.
- Primarily Jiva unborn – Really Jiva not born.
- Secondarily Jiva born – unreally Jiva born.

- 2<sup>nd</sup> : Jata Karma Samskara.
- w.r.t Shariram.
- Chowlum / Annashalam – Sharira.
- Drishtya – All 41 Samskaras Sharira Drishtya.
- Loka Prasida – Also Deha Drishti.
- All mistake body to be oneself.

### Purva Pakshi : Negated

- No Contradiction.

### One Statement :

- Jiva Really – Unborn.

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

- Jiva seemingly Unborn.

### Brihadaranyaka Upanishad :

स वा अयं पुरुषो जायमानः—शरीरमभिसंपद्यमानः—  
—पाप्मभिः संसृज्यते ; स उत्क्रामन्—म्रियमाणः—  
पाप्मनो विजहाति ॥ ८ ॥

sa vā ayam puruṣo jāyamānaḥ, śarīram  
abhisampadyamānaḥ pāpmabhiḥ saṁsṛjyate,  
sa utkrāman, mriyamānaḥ pāpmano vijahāti II 8 II

That man, when he is born, or attains a body, is connected with evils (the body and organs) ; and when he dies, or leaves the body, he discards those evils. [IV – III – 8]

- Svayam Jyoti Brahmana.
- Sava Ayam Purushaha Jayamanaha.
- This Purusha Jiva is born.
- Shariram Abhi Sampadya Manaha.
- Acquiring a physical body.



- Jiva's birth not origination but Acquisition of Body.
- Sha Utkramam Priya Naraha.
- Death of Jiva = Utkramam.
- Not end of Jiva – leaving Present body.
- Utkramantam.
- Maranam – only Prayanam.
- Only Quitting Body – Not end, Destruction of Jiva.

	Figuratively said to be
Taking Body	Birth for Jiva
Leaving Body	Death for Jiva

- 10<sup>th</sup> Adhikaranam over.

### 11<sup>th</sup> Adhikaranam : One Sutra

#### Sutra 17 :

नात्मा, अश्रुतेर्नित्यत्वाच्च ताभ्यः ।      Natma, asruternityatvat cha tabhyah ।

The individual soul is not (produced), (because) it is not (so) mentioned by the scriptures, and as it is eternal according to them (the Sruti texts). [II – III – 17]

#### General Introduction :

- Corollary of 10<sup>th</sup> Adhikaranam.
- Jiva – unreally Born, seemingly figuratively born.
- Corollary – Jiva = Unreally born  
= Really Unborn

- Jiva = Nityaha is conclusion of 2 Adhikaranam.
- “Brahma Vidya Baranam”.
- Subcommentary on Shankaras Bashyam.
- Very clear – Swamiji follows for class.
- Presents 3 stages

### Purva Pakshi :

- There is contradiction w.r.t. Jivas origination.

### Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।  
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah I  
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti II 1 II

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

- Jivas born out of Paramatma like spark out of fire.

Fire	Spark
Bright	Bright

Paramatma	Jiva
Chetanam Rupam	Chetanam Rupam

- Jivas are born.

## Chandogyo Upanishad :

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन  
जीवेनात्मनानुप्रविश्य ना- मरूपे व्याकरवाणीति २

**Seyam devataiksata hantahamimastisro devata anena  
jivenatmananupravisya namarupe vyakaravaniti II 2 II**

That god [Existence] decided : entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms. [6 – 3 – 2]

- Brahman alone called Jiva when functioning in Body.
- Tad Sristva Tad Eva Anupraveshatu.
- Brahman creates body and enters.
- Paramatma alone is Jiva.
- Whatever Nature of Paramatma is Nature of Jiva.
- Paramatma Unborn, Jiva Unborn.
- Paramatma alone obtains in the body.
- Therefore, Jiva + Paramatma identical.

Paramatma	Jiva
Birthless	Birthless

- Veda Apramanam.

### Eka Deshi :

- Jiva really born.
- 2 Reasons

### a) Pratigya Hanihi :

- Only if you accept Jiva as product of Paramatma, only then Eka Vigyanena Sarva Vigyanam Bavati

Karanam	Karyam
Vigyanena	Vigyanam Bavati

- If Jiva not product, then Vyavahara not possible.
- Therefore, Jiva has to be product of Paramatma.

**b) Argument of 7<sup>th</sup> Sutra - 2<sup>nd</sup> Pada :**

पुरुषाश्मवदिति चेत् तथापि । Purushasmavaditi chet tathapi ।

If it be said (that the Purusha or Soul can direct or move the Pradhana) as the (lame) man can direct a blind man, or as the magnet (moves the iron), even then (the difficulty cannot be overcome). [II – II – 7]

- Whatever is Differentiated entity.
- In the World, Unique, Distinct is product, Born.
- Akasha, Different from Vayu, Agni, Jalam – Distinct element, hence subject to Birth.
- Every Jiva distinct individual with clear Jatakam, Vibaktatvat, Jiva is born Akashavatu.
- Siddantin Answers in this 11<sup>th</sup> Adhikaranam.

2 – 3 – 17 :

नात्मा, अश्रुतेर्नित्यत्वाच्च ताभ्यः ।      Natma, asruternityatvat cha tabhyah ।

The individual soul is not (produced), (because) it is not (so) mentioned by the scriptures, and as it is eternal according to them (the Sruti texts). [II – III – 17]

### Revision :

- Adhikaranam 1 – 9 : Panchabuta Srishti Sruti Vakyams.
- Adhikaranam 10 – 17 : Jiva Srishti Sruti Vakyam.
- Jiva = Bokta = Boktru Srishti
- 2<sup>nd</sup> Chapter – Avirodha Adyaya.
- Teaching of Vedanta incidental.
- Main purpose to resolve Sruti contradictions.
- Jiva Svarupa Niranayaha – By Product Avantara Vishaya.
- Nitya, Sarvagataha, Asanga, Akarta, Abokta, Chaitanya Svarupa.
- Once Nitya Chaitanya Svarupam established, Jiva Brahman Aikyam easily assimilated.
- Brahman and Jiva – Chaitanya Svarupam.
- Lakshana Aikyat – Vastu Aikyam.
- Once Nature identical, Vastu identical
- Both things one and same.

### 10<sup>th</sup> Adhikaranam & 11<sup>th</sup> Adhikaranam :

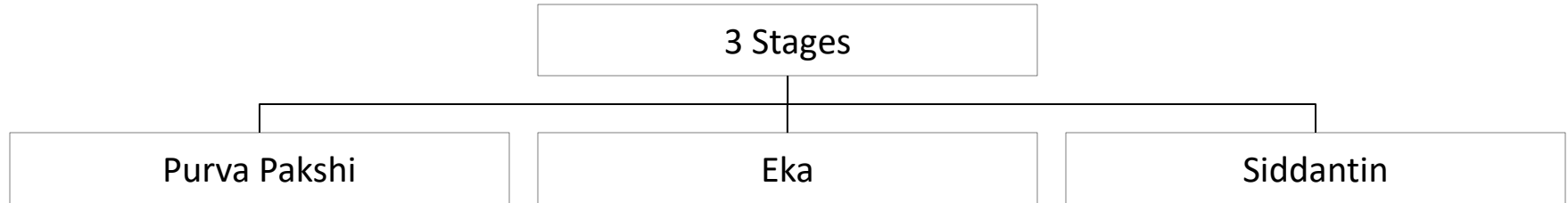
- One Topic = Jiva Nityaha Sthapathe.
- Never born out of Brahman.
- 2 forms, 2 ways.

10 <sup>th</sup> Adhikaranam	11 <sup>th</sup> Adhikaranam
Jiva is apparently born	Jiva is really unborn.

- Both same.
- Unreally born = Mithya Srishti Vada.
- Really Unborn = Ajati Vada.
- Obverse + Reverse sides of coin
- Unreally born – Really unborn
- “Un” shifted.

#### 11<sup>th</sup> Adhikaranam :

- Atma is not born at all.



#### Purva Pakshi : Sruti Apramanam

#### Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।  
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah I  
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti II 1 II

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

- Jiva is born out of Brahman.
- Like Spark originates from Fire.
- Bavaha = Jivaha.

### Chandogyo Upanishad :

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन  
जीवेनात्मनानुप्रविश्य ना- मरूपे व्याकरवाणीति २

**Seyam devataiksata hantahamimastisro devata anena  
jivenatmananupravisya namarupe vyakaravaniti II 2 II**

That god [Existence] decided : entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms. [6 – 3 – 2]

- Brahman itself takes role of Jiva.
- Producer himself Actor.

### Eka Deshi :

- Vivaksha of Veda.
- Intention of Veda – Jiva is Born. Logic also supports.

### 2 Reasons :

#### a) Pratingya Hanihi :

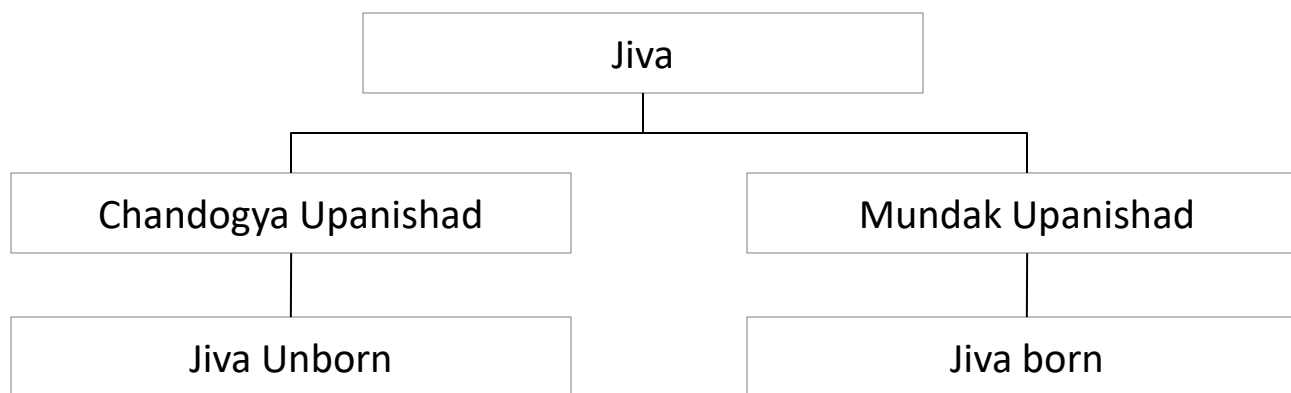
- Take Jiva as product of Brahman, then Eka Vigyanena possible.
- Jiva + Jagat must be Karyam.

Brahman	Jiva + Jagat
<ul style="list-style-type: none"> <li>- One Karanam</li> <li>- Karana Vigyanena Karya Vigyanam Bavati.</li> </ul>	<ul style="list-style-type: none"> <li>- Karyam</li> <li>- Born</li> </ul>

- Brahman produced Body, Mind, World for itself – Tad Aikshata.
- Tad Srishtva, Tad Eva Anupraveshatu.
- Brahman itself is Jiva.

#### **Jiva :**

- Nityam because Brahman = Nityam.
- Jiva Ajaha Brahman Abhinnatvat.
- Jiva unborn because it is identical with Unborn Brahman.



- Celebrate birthday or not.
- Veda Apramanam.

#### **Reason 1:**

- If Jiva not product, Br. Vigyanene can't take place.
- Everything born of Brahman including Jiva

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

- Vedantin gave reason in 17<sup>th</sup> Sutra, Akasha must be born as it is Distinct from all other elements – Vibaktivatu.
- Akasha Janyaha – Vayu Vatu.
- Yad Yad Vibaktam, Distinct, Independent, Differentiable is subject to birth.



- 7<sup>th</sup> Sutra – Jiva is Distinct entity having its own individuality differentiating from Jada Prapancha and other Jivas.
- Each Jiva different – Thumb impressions.
- Different – Vibaktaha – Padartha – Janyam.
- Jiva Janyaha Akasha Vatu, Ghatavatu.
- Last class till Now

#### **New Class :**

- Na Atma – Jivaha not Born.
- Ashrute – Since no Sruti support.
- Nityatvatehe – Since Jiva is eternal.
- Tabyaha : According to Sruti statement.

#### **Significance :**

##### **a) Na Jayate – Atma is Unborn :**

- No Debate regarding Paramatma's Nityatvam.
- All have confusions regarding Jiva only.
- Jiva = Viprati Patti – Vishaya.
- Bone of Contention.
- Natma – Jiva Unborn

##### **b) Ashrute :**

- No Sruti to support that.

#### **Birth of Jiva :**

- I have Sruti, Smriti, Purana support.
- Jiva = Nityaha.

- What is Permanent can't be born.
- No prior non-existence.
- It was in the past, is in present, will be in the future

**Gita :**

नत्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।  
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २.१२ ॥

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 – Verse 12]

- Nityatvat means – Jiva being eternal can't be born.
- **Birth** : Only for one which did not exist in a particular time.
- Tabyaha = Srutebyaha.
- Countless Sruti statements mention Jiva = Nityam.

**a) Katho Upanishad :**

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn babhuva kascit,  
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

**b) Katho Upanishad :**

पुरमेकादशद्वारमजस्यावक्रचेतसः ।  
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

Puram ekadasa-dvaram, ajasya-avakra-cetasah,  
Anusthaya na socati, vimuktas-ca vimucyate. Etad vai tat II 1 II

This body of eleven gates is indeed of the unborn even minded Self. Having meditated upon this (the seeker) grieves not and the liberated one is ever liberated indeed. This is verily that. [II – II – 1]

- Jiva has body of 11 Gates.
- Jiva Unborn is ruling within the body.

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

sa vā eṣa mahān aja ātmā yo'yam vijñānamayaḥ prāṇeṣu; ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśāṇaḥ, sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kaniyān. eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa eṣāṁ lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti, yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva pravrajino lokam icchantāḥ pravrajanti. etadd ha sma vai tat pūrve vidvānsaḥ prajāṁ na kāmayaṁte: kiṁ prajāyā kariṣyāmaḥ; yeṣāṁ no'yam ātmāyāṁ loka iti. te ha sma putraīṣaṇāyās ca vittaīṣaṇāyās ca lokaiṣaṇāyās ca vyutthāya, atha bhikṣā-caryāṁ caranti; yā hy eva putraīṣaṇā sā vittaīṣaṇā, yā vittaīṣaṇā sā lokaiṣaṇā; ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyaḥ, na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi sajyate; asito na vyathate, na riṣyati; etaṁ u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam akaravam iti; ubhe u haivaīṣa ete tarati, naināṁ kṛtākṛte tapataḥ. || 22 ||

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

## Brihadaranyaka Upanishad :

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

sa vā eṣa mahān aja ajātmā, ajaro amaro'mṛto'bhayo  
brahma; abhayaṁ vai brahma, abhayaṁ hi vai brahma  
bhavati ya evaṁ veda II 25 II

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

- Tava Esha Mahan Ajaha Atma.



Unborn

- Sutra -- Over.

### Refutation :

#### Eka Deshi : 3 Arguments

##### a) Jiva born – only then Eka Vigyanena

- Jiva – Product – Karyam – only then Eka Karanam Vigyanena Sarva Karyam.
- Jiva not product of Brahman but identical to Brahman.
- World = Product of Brahman.
- Brahman Vigyanena – Jagat Vigyanam.
- Jiva + Brahman identical.
- Need not study, count Jiva separately.
- Brahman Vigyanena eva Jiva Vigyanam.
- Natu Brahman Vigyanena Jiva Vigyanam.
- Need not know Jiva through Brahman.
- Knowing Brahman itself is knowing Jiva.
- No Pratingya Hanihi

b) Jiva has to be born – because it is distinct entity, has own Jatakam.

- Jivas distinctions not intrinsic, superficial caused by container body.
- No individual Jiva. Individual body, mind, intellect, Karma distinct.
- Jiva = Name of Chaitanyam without individuality.
- No Fat / Lean / Male / Female / Ignorant / Knowledgeable / Papa / Punya Chaitanyam.
- No Brahmana / Shudra Chaitanyam.
- Why can't everybody do all Karmas?
- Chaitanyam Akarta – can't do Karma.
- Body has Varna - Ashrama Dharma.
- For Anatma Body.
- Sharira Bhedaha Vartate.
- Hence all can't do all Karmas.
- Atma Drishtya Bheda Karma Nasti.
- Difference in terms of properties. Chaitanya has no property.
- Can't differentiate or count Chaitanyam.
- Chaitanya not located in space but space located in Chaitanyam.
- Chaitanya has no numeral, spatial, temporal property.
- No Vibaktatvam distinction in Jiva.
- Differences in container body.
- We superimpose properties of container upon content.
- Chaitanya is Apauresheya Vishaya.

## Svetasvatara Upanishad :

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

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma I  
karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca II 11 II

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

- Sakshi Chetana Nirgunashcha – Chaitanyam.
- Chaitanyam can't be differentiated.

## Gita :

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।  
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३.१७ ॥

And undivided, yet He exists as if divided in beings ; that is to be known as the Supporter of Beings; he devours and He generates. [Chapter 13 – Verse 17]

- Jiva never different in bodies but Vivikta Cha Sthitham.
- Seemingly differentiated, Ghatakasha Vatu.
- Akasha One, seemingly plural, Vibakta not correct

## Purva Pakshi :

- Sruti contradicts.
- Mundak Upanishad : Jiva born – spark.
- How Nitya Sarvagataha.

## Shankara :

- Jivas Birth not intrinsic.
- Birth w.r.t. Body – secondary.
- Auphadika Drishtya – Janma.

- Natsu Vastavikam – Janma.
- ‘Baaktaha’ – seeming.
- Jiva, never born.

**Example :**

- Ghata Akasha Utpatti.
- 3<sup>rd</sup> Chapter : Advaita Prakaranam – Mandukya Upanishad.

**Mandukya Upanishad :**

नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा ।  
नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा ॥ ७ ॥

Na-kasasya ghata-kaso vikara-vayavau yatha I  
naiva-tmanah sada jivo vikara-vayavau tatha II 7 II

The space in a pot is neither an evolved effect nor a part of the All-pervading space; so too the individualised ego (Jiva) is neither evolved from nor is a part of the Spirit i.e., the Supreme Self. [III – K – 7]

- Ghataha Jayate – Superimposing Ghata Janma to Akasha.
- Similarly Jiva Utpatti is Aupacharika.
- No Sruti Virodha – Therefore, Sruti Pramanam.

**Brihadaranyaka Upanishad :**

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविली-  
येत, न हास्योद्ग्रहणायेव स्यात्, यतो यतस्त्वाददीत  
लवणमेव, एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञान-  
घन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु  
विनश्यति, न प्रेत्य संज्ञास्तोत्यरे ब्रवीमीति होवाच  
याज्ञवल्क्यः ॥ १२ ॥

sa yathā saindhava-khilya udake prāsta udakam evānuvilīyeta,  
na hāsya udgrahaṇāyeva syāt, yato yatas tv ādadīta lavaṇam eva,  
evaṁ vā ara idam mahad bhūtam anantam apāraṁ vijñāna-ghana eva;  
etebhyo bhūtebhyaḥ samutthāya, tāny evānuvinaśyati; na pretya saṁjñāsti,  
iti are bravīmi, iti hovāca yājñavalkyaḥ II

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but from wheresoever one takes it, it tastes salt even so, my dear, this great, endless, infinite reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said yajnavalkya. [II – IV – 12] 2103

- Birth not of consciousness – Birth of only Shariram.
- Shariram – Reflecting Medium, Manifesting medium.
- When Body comes, consciousness is transactable.
- When Body is born – transactable consciousness comes.
- Previously consciousness as Good as Non-existence.
- When Body comes, untransactable converted to transactable consciousness – You hear, I speak.
- All because of life called Chaitanyam.
- When Transactions come, we assume consciousness has gone.
- What has come is transacting consciousness.
- Once body dies, consciousness seems to be gone

#### **Conclusion of 10 + 11 :**

- Jiva – Nitya eternal.

#### **Adhikaranam – 12 : One Sutra**

##### **Sutra 18 :**

ज्ञोऽत एव ।

Jno'ta eva ।

For this very reason (viz., that it is not created), (the individual soul is) intelligence (itself). [II – III – 18]

#### **General Introduction :**

- Jnaya Adhikaranam.
- The most important Adhikaranam in Vedas.
- Jivas Nature = Consciousness.
- Most Unique aspect of Vedanta



- Nitya Svarupam - Adhikaranam 10 + 11.
- Chaitanya Svarupam – Adhikaranam 12.
- Jiva = Brahman = Chaitanyam = Aikyam.
- Satyam Jnanam Anantham Brahman.
- Nature of consciousness can be easily assimilated – Therefore important.
- Purva Pakshi / Eka / Siddanta.
- Jiva is Jnanam, Jnata.
- Knower or Knowledge?
- Conscious entity or consciousness itself.
- Subtle difference.

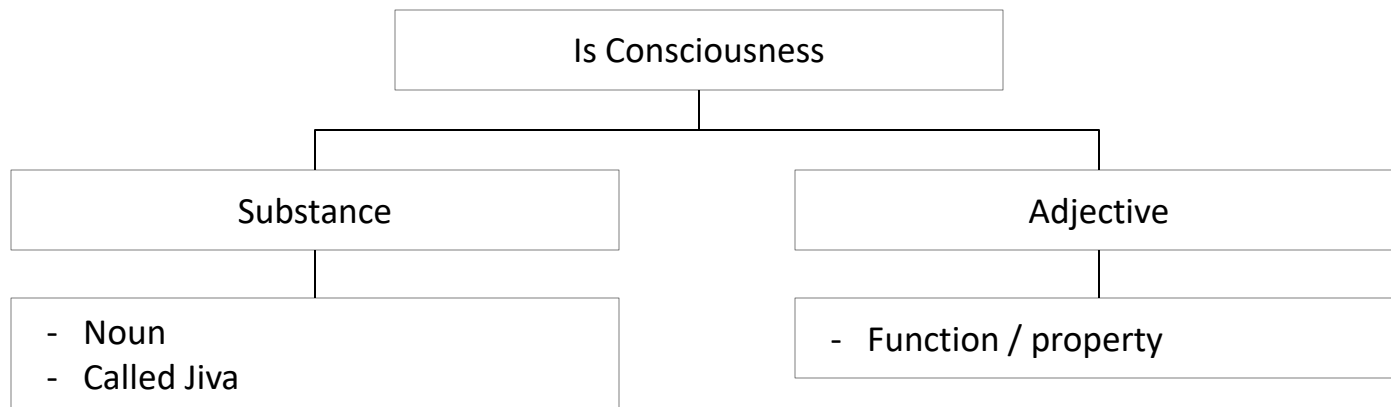
#### Brihadaranyaka Upanishad :

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते,  
शान्तेऽग्नौ, शान्तायां वाचि किंज्योतिरेवायं पुरुष इति ;  
आत्मैवास्य ज्योतिर्भवतीति, आत्मनैवायं ज्योतिषास्ते  
पल्ययते कर्म कुरुते विपल्येतीति ॥ ६ ॥

astam ita āditye, yājñavalkya, candramasy astam ite,  
śānte agnau, śāntāyām vāci, kiṁ-jyotir evāyam puruṣa iti.  
ātmaivāsyā jyotir bhavati, ātmanaivāyam jyotiṣāste,  
palyayate, karma karute, vipalyeti iti || 6 ||

When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yajnavalkya, what serves as the light for a man? The self serves as his light. It is through the light of the self that he sits, goes out, works and returns. Just so, Yajnavalkya. [IV – III – 6]

- Atma is light of consciousness.



### Prasno Upanishad :

एष हि द्रष्ट स्प्रष्टा श्रोता घ्राता रसयिता मन्ता  
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।  
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa  
boddhaa kartaa vijnaanaatmaa purushah  
sa pare-akshare aatmani sampratishthate II 9 II

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [IV – 9]

- Esha hi Drashta, Srota, Manta, Bodha, Vigyanatma, Purushaha.

### Purva Pakshi View :

- Jiva = Knower Principle.
- One who is conscious of World.
- Jiva is not consciousness.
- Jiva = separate entity, substance, consciousness is property, function of Jiva

Substance	Property / Function of Matter
- “er” / Locus / Jiva	- Talking, eating, walking. - Talker, walker, eater.

- Science : Consciousness is a mystery.
- Consciousness not substance but function of Brain / Neurology.
- Brain = Fleshy Matter.
- Consciousness Arises at Birth and ends in Death.

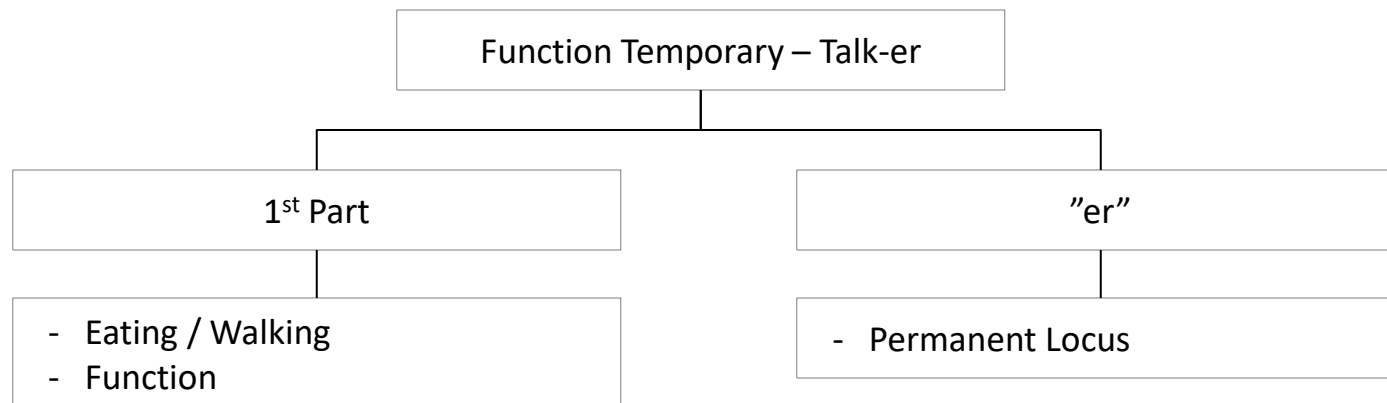
Bodha	Jnanata
<ul style="list-style-type: none"> <li>- Know</li> <li>- Temporary function of Jivatma</li> <li>- Knowledge function, knowing function, sentiency, consciousness.</li> </ul>	<ul style="list-style-type: none"> <li>- ""Er""</li> <li>- Jiva – Atma</li> <li>- Permanent locus</li> <li>- Being</li> </ul>

#### Purva Pakshi :

- Sruti gives both views.

#### Prasno Upanishad :

- Atma is Knower – Talker = Substance / Person.
- Temporary function of talking rises and falls.
- Not talking all the time.
- Talker is Locus of Temporary Talking function.



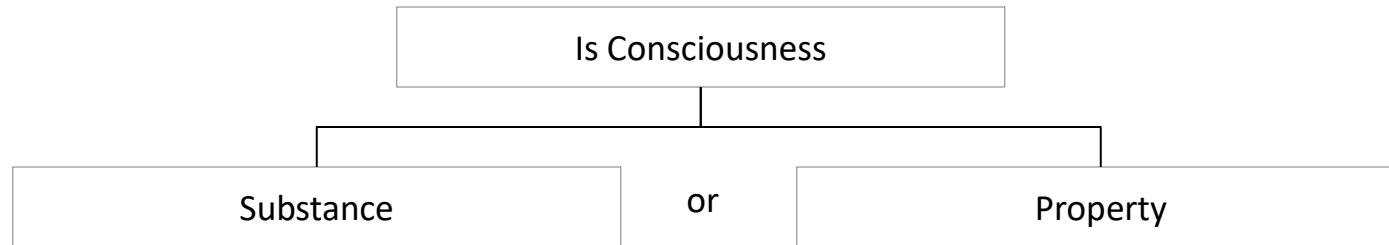
### **Purva Pakshi :**

- Consciousness is temporary function of Locus Jivatma.
- Knowing function temporary comes in Jiva.
- Jivatma by itself is Unconscious, Jada – matter.
- Close mouth – Not Talker / Eater.
- Stop walking – Not Walker.
- Knower – conscious of world.
- Not knower – when knowing function stops.
- I am Unconscious of world = Jada Svarupa.
- Knower reveals Jada Jivatma with temporary consciousness.
- When consciousness arrives, Jiva becomes knower like Walking, Talking.
- Jiva = Jadaha.
- Chitam = Jiva Gunaha.
- Says Prasno Upanishad is Purva Pakshi view.
- Brahman : consciousness – Not property of inert Atma.
- Consciousness is Atma, substance itself.
- Jiva is Permanently conscious

### **Purva Pakshi :**

- Sruti seems to say both.
- What is relationship between me and consciousness / sentiency / knowing function?
- Controversy in Upanishads in Sankhya + Nyaya

Sankhya	Nyaya
- Jiva is consciousness.	- Jiva has property of consciousness. - Jiva is locus of consciousness.



## Lecture 207

- Jnayathu Adhikaranam.
- What is Nature of Jiva?
- Chaitanya Svarupa
- 11<sup>th</sup> Adhikaranam : Jiva = Nityaha
- 13<sup>th</sup> Adhikaranam : Jiva = Sarvagataha.

### 3 Adhikaranams to establish :

- I am of nature of eternal all-pervading Consciousness.
- From scriptures I come to know.
- Brahman = Eternal all-pervading Consciousness.
- Therefore, Aham Brahma Asmi.
- 3 Adhikaranams – Preparatory ground for Jivatma – Paramatma Aikyam.
- Nityatvam Matam.

### Purva Pakshi :

- Sruti contradicts.

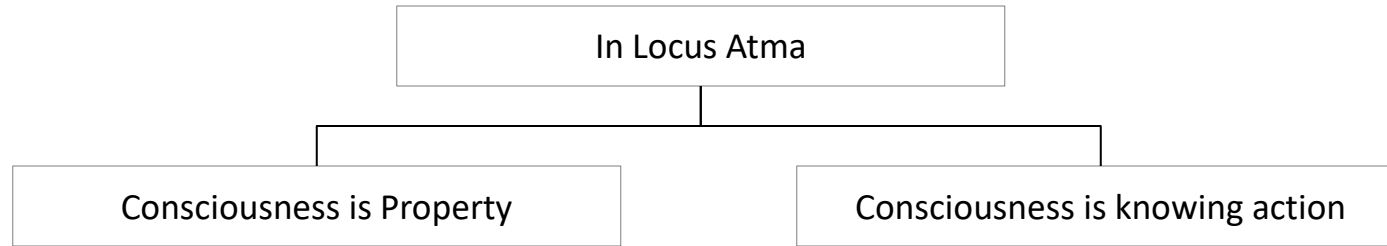
#### a) Jiva = Knower

- It is an entity which does Action of Knowing – Locus of Knowing process, Knowledge.

#### b) In some places Atma = Conscious entity = Locus of Attribute of Consciousness.

- Consciousness = Adjective.
- Atma = Substance -- Noun.
- Whether you define Consciousness as Knower or Conscious entity, in both Atma becomes Locus of knowing Action and Locus of Consciousness as Property.

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



## 2<sup>nd</sup> idea in Upanishad :

- Atma is Knowledge itself. Not locus of Knowledge but very knowledge itself.

### Question :

- Is Atma – Knowledge/Consciousness or locus of Knowledge/Consciousness?
- Atma is defined as Consciousness itself.

### Purva Pakshi : Sruti vague

- **In some place :**  
Na Anya Astu
- Jiva = - Srota, Manta, Drishta → Knower  
→ Knowledge
- Jyotisham Tat Jyotihi.
- It is Consciousness.

### Sruti Apramanam :

### Shankara :

- Confusion in other philosophies also.
- Is Atma knower or Knowledge?
- Is Atma substance or property?

### **Sankhya / Yoga / Veiseshika :**

- Atma is not knower.
- It is knowledge
- It is not a conscious substance
- It is Consciousness itself

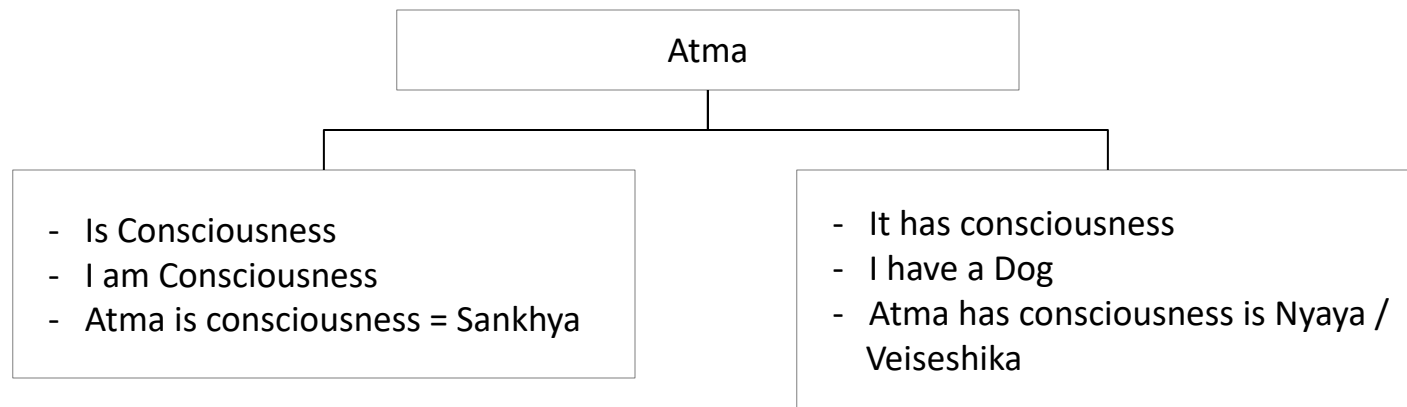
### **Sankhya :**

- Consciousness is Knowledge – not Action of Atma.
- Not property of Atma.
- Knowledge is Atma – Consciousness is Atma.
- Vedanta agrees with that.
- Consciousness is Chaitanya Svarupa NOT a Guna but substance itself.
- Not a property but a substance.

### **Nyaya Veiseshika :**

- Knowledge, consciousness not Atma.
- Knowledge is Action of Atma.
- Knowledge is Property of Atma.
- Nyaya = Consciousness is Kriya in Nyaya.
- Veiseshika = Consciousness is Guna – property.
- Knowledge should be taken as Action or property.
- If Action or property, consciousness is not Atma substance, but located in Atma.
- Atma not Knowledge – Consciousness.
- It possesses knowledge.
- Atma is different from Consciousness.
- Atma possesses consciousness

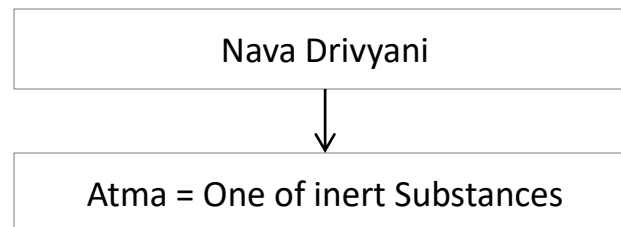




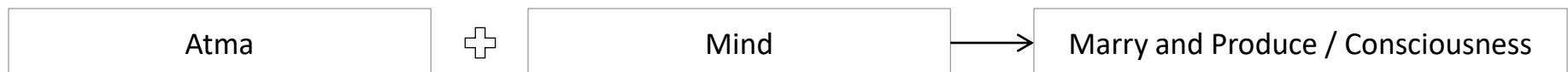
- Vedanta closer to Sankhya / Yoga not Nyaya Veiseshika.

### Nyaya Veiseshika :

- Closer to Science.
- Atma is matter – Brain.
- It is inert – like Akasha, Agni, Apaha



- Brain produces Consciousness
- Atma inert matter
- Mind another matter



- When Atma and Mind combine, Consciousness generated as a property not substance, not eternal
- Consciousness is non-eternal property, emergent property = Science

### Science :

- Consciousness is electrical phenomenon in Brain – EEG.

Electrical Phenomena is there	No Electrical Phenomena
You are Aham	You are not there

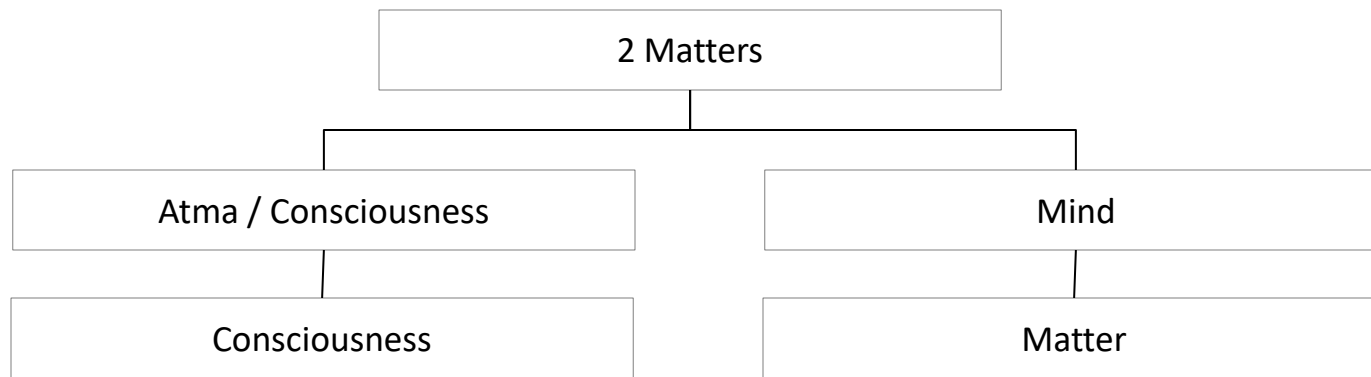
- Brain produces Consciousness
- When Brain generating consciousness you are gone.
- Nyaya Veiseshika / Science.
- Atma – matter + mind (matter).
- Join together and Consciousness generated as property.
- If consciousness is generated as property, it has to depend on one substance.
- Property can't stand alone.
- Attribute can't stand independently.
- Since consciousness is attribute it can't exist independently.

### Vedanta :

- Consciousness is an independent substance in entire creation.
- Matter depends on consciousness.

### Nyaya Veiseshika :

- Consciousness is attribute. It depends on some matter.



- In Marriage – child is born.
- Consciousness is Guna. Depends on 2 Drivyams.
- Atma + Manaha.

#### **Nyaya :**

- Consciousness sits on Atma not in Mind.
- Consciousness is attribute of inert substance called Atma.
- Consciousness – Temporary property/Attribure of Brain.
- Similar to scientist / Modern Science.

#### **Sankhya Yoga :**

- Consciousness not property. Need not depend on Matter.
- Consciousness/Purusha – Exists independent of Matter – called Prakrti.

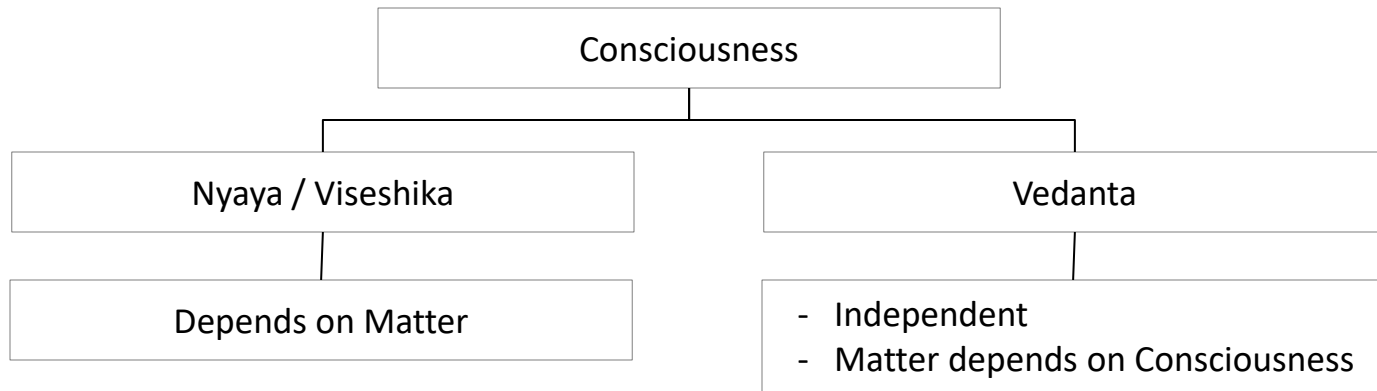
Purusha / Consciousness	Matter / Prakrti
<ul style="list-style-type: none"> <li>- Separate</li> <li>- Independent</li> </ul>	<ul style="list-style-type: none"> <li>- Independent</li> </ul>

## Nyaya / Veiseshika :

Matter	Consciousness
Independent	Depends on Matter

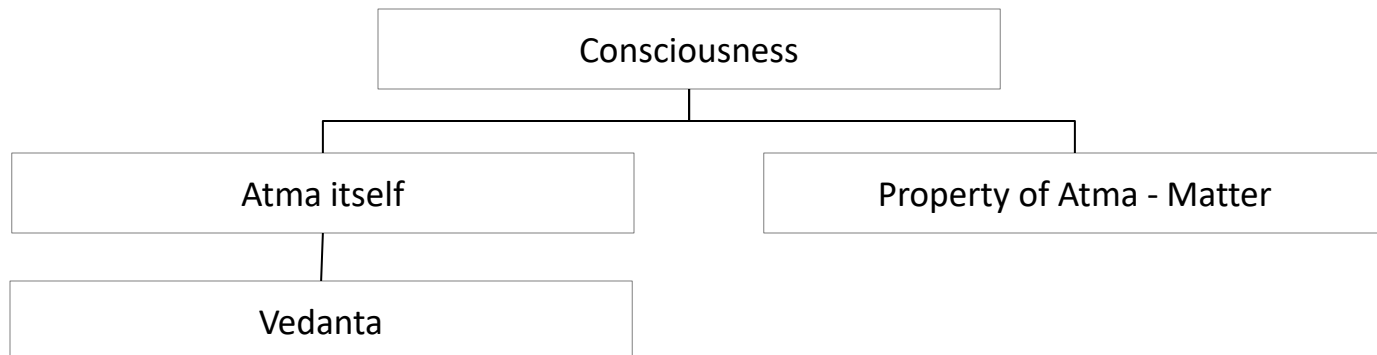
## Vedanta :

Consciousness	Matter
Independent	Dependent on Consciousness



## Sankhya / Yoga :

- Both independent.
- Prakrti + Purusha – Svatantaram.



## Purva Pakshi :

- Give up Sruti – confusing.

## Eka – Desi :

- Jivatma – not Knower, not Consciousness itself.
- Knower possessing property of Consciousness.
- By possessing Consciousness, it becomes Knower
- Jivatma Natu Jnana Rupaha Parantu Guna Ashrayaha, Locus of Jnana Guna.
- 2 Pramanams in Sruti

## a) Prasno Upanishad :

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता  
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।  
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa  
boddhaa kartaa vijnaanaatmaa purushah  
sa pare-akshare atmani sampratishthate || 9 ||

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [IV – 9]

- Possessor of Consciousness – not Consciousness itself

## b) Sushupti Anubava :

- Person continues to exist without being Conscious of anything.

Waking	Sleep
<ul style="list-style-type: none"> <li>- I exist</li> <li>- Consciousness of myself + Surrounding.</li> <li>- I am aware of myself.</li> <li>- I have Consciousness</li> </ul>	<ul style="list-style-type: none"> <li>- I exist</li> <li>- I am without Consciousness of myself as an individual + surrounding.</li> <li>- Don't say I am sleeping.</li> <li>- I am not aware of myself.</li> <li>- I don't have consciousness.</li> <li>- If I had consciousness, I would be conscious of surrounding + myself.</li> </ul> <p><b>Mandukya Upanishad :</b></p> <ul style="list-style-type: none"> <li>- Pragnya Kam na vetti.</li> <li>- Person not aware.</li> </ul>

#### **Coma :**

- Become Unconscious - Faculty, property of Consciousness Gone, Person exists.
- Gone consciousness has come back.
- Consciousness subject to Arrival + departure proved by Sruti + Anubava.
- I am subject who gets consciousness and loose consciousness – I am not consciousness itself.
- Eka Desi joined by Nyaya Veiseshika comes to same conclusion.
- Upto this General Introduction.

#### **Conclusion - Siddanta in this Sutra :**

##### **General Introduction of this Sutra :**

- Atma is Chaitanya Svarupa only.
- Jnyana = Chaitanyam/ Jnana / Vigyana Svarupa.
- Atma not possessor of Consciousness, but is Consciousness.

## What is Logic :

### Sruti :

- Goes about in Round about way as corollary of previous Adhikaranam.
- Jiva is not born. Conclusion of previous Adhikaranam.
- Birth belongs to Upadhi. Body alone born.
- Jiva in its true Nature is never born. Not product of Paramatma.
- How Eka Vigyanena Sarva Vigyanam Bavati ?
- If Jiva not product of Paramatma, From Paramatma Jnanam, Jiva Jnanam can't come.
- Even though Jiva not product of Paramatma, Paramatma is Jiva.

Paramatma	Jiva
Unborn	Unborn

- Because of their similar Nature, Paramatma + Jivatma identical.
- By Birthless Jiva, we pointed Paramatma also Birthless.

### Sruti :

- Chandogyo Upanishad : Sharira Griham.
- Having entered Sharira Griham, Paramatma got name of Jiva within Body.
- Person - Modi enters office becomes PM after sitting on chair.
- Person not different – Only Aupadika.
- Nama Dhyeyam – New Name from Sharira Drishtya.
- Paramatma = Jivatma
- Jivatma = Paramatma.

## Kaivalyo Upanishad :

- Tat Tvam Eva.
- Tvat Eva Tat.
- Because Jiva and Paramatma identical, whatever is Nature of Paramatma, should be nature of Jiva

## Sruti :

- Paramatma = Satyam Jnanam Anantham Brahman.
- Jiva not Knower but knowledge itself.
- Vigyanam Anandam Brahman.
- Pragyanam Brahman.
  - a) Brahman = Jnana Svarupa.
  - b) Jiva identical with Brahman.  
Jiva is Jnana Svarupa.
- Consciousness not property but my very nature.

## Introduction to Vedanta :

- a) Consciousness not part, product, property of Body.
- b) Consciousness is independent entity which pervades and illumines body.
- c) Not limited by dimensions of Body.
- d) Consciousness survives even after fall of body.
- That Consciousness learn to identify as myself.

Wrong Notion	Correct Notion
<ul style="list-style-type: none"><li>- Body has consciousness</li><li>- I am Body.</li></ul>	<ul style="list-style-type: none"><li>- I am consciousness</li><li>- I have body.</li><li>- I am pervading this incidental body.</li></ul>



- All 4 principles based on Jnayadhikaranam.
- General Analysis over.

### **Word Analysis :**

- Jnayaha Ataha Eva.

#### **a) Ataha Eva :**

- Because of very Reason

#### **b) Jnyaha :**

- Jiva Atma is of Nature of Consciousness

### **Significance :**

#### **a) Ataha Eva :**

- Because of this Reason only,
- Jiva not born out of Brahman.

जात एव ; न, जायते, कोन्वेनं जनयेत्पुनः ॥  
विज्ञानमानन्दं ब्रह्म, रातिर्दातुः परायणम् ,  
तिष्ठमानस्य तद्विद् इति ॥ ७ ॥ २८ ॥

jāta eva na jāyate, konvenam janayet punaḥ;  
vijñānam ānandam brahma, rātir dātuḥ parāyaṇam,  
tiṣṭhamānasya tadvidah ॥ 7 ॥ 28 ॥

If you think he is ever born, I say, no, he is again born. Now who should again bring him forth? Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [III – IX – 28 (7)]

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव,  
एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एव ;  
एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुचिनश्यति, न प्रेत्य  
संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the self without interior or exterior, entire, and pure intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yajnavalkya. [IV – V – 13]

- Pragyana Ghana Eva Anubuti Prakashan.
- Yatha Sevaga Yadeva.

**b) Jnyana :**

- Jnana Svarupa – Bava Vitpatti.
- Root : Jnyana.

**Negation of Eka Desi :**

**a) Atma is Jnana Ashraya :**

- Atma has consciousness as property.
- Atma gets consciousness in Jagrat.
- Atma loses consciousness in Sushupti

## Shankara :

- In Sushupti Chaitanyam is there. How come I don't experience Chaitanyam.
- I feel I am Jadaha. I am consciousness.
- Only when consciousness is associated with specific objects, objective consciousness becomes very evidently known.
- Objective consciousness alone becomes evidently known.
- Vishesha Chaitanyam becomes evident.
- In Sushupti objects are not there, objectless consciousness is there.
- Objectless consciousness is called Samanya Chaitanyam.
- Consciousness not absent. Objects absent making Vishesha Chaitanyam into Samanya Chaitanyam.
- Now I have Ghata Jnanam, Vriksha Jnanam, specified consciousness Vyakta Chaitanyam.
- Samanya Chaitanyam is not associated with any object, including my own body, mind. It becomes Avyakta Chaitanyam. (Atma Asanga, Satyaha, Nirvikara, Niravyaya).

Avyakta Chaitanyam	Vyakta Chaitanyam
<ul style="list-style-type: none"><li>- Not evident</li><li>- Without all objects of perception</li></ul>	<ul style="list-style-type: none"><li>- Evident</li><li>- With objects.</li></ul>

## Example :

- Sunlight pervades all over Hall. Surya Prakasha Sarvatra Vyapnoti. Where do you detect Surya Prakasha?
- To detect Sunlight, illumined object required, to recognise illuminator sunlight.
- To appreciate presence of illuminator light.
- In illumined hand, illuminator light appreciated.
- Illuminator between 2 hands not evident.
- In between 2 hands, light is there but not recognisable.

- Sunlight is there but not Uktam, not evident, not because of absence of light but because of Abinvyanjatha Abava.
- Illumined object = Abinvyanjatu Vastu .
- Hand depends on sunlight for illumination.
- Light depends on hand not for illumination but to detect the light.
- Light depends on hand for its detection for Appreciation.
- Objects depend on Consciousness for their illumination. Consciousness depends on medium or objects for its detection or manifestation.
- Object called Abivyanjana Padartha.
- In Sushupti Avasta, Abivyanjana Padarthas are not there, consciousness is in undetected form like diffused sunlight which is never detected.
- Go in Rocket beyond Atmosphere, will experience Darkness even in daylight.
- Day and Night become one.
- Sunlight is there but it can't be detected – All over only darkness.
- Within Atmosphere, dust particles reflect sunlight, daylight bright.
- Beyond atmosphere, there is sunlight but darkness, sun can't be detected

#### **In Sleep :**

- Consciousness is there but object is not there.
- That consciousness is Atma.

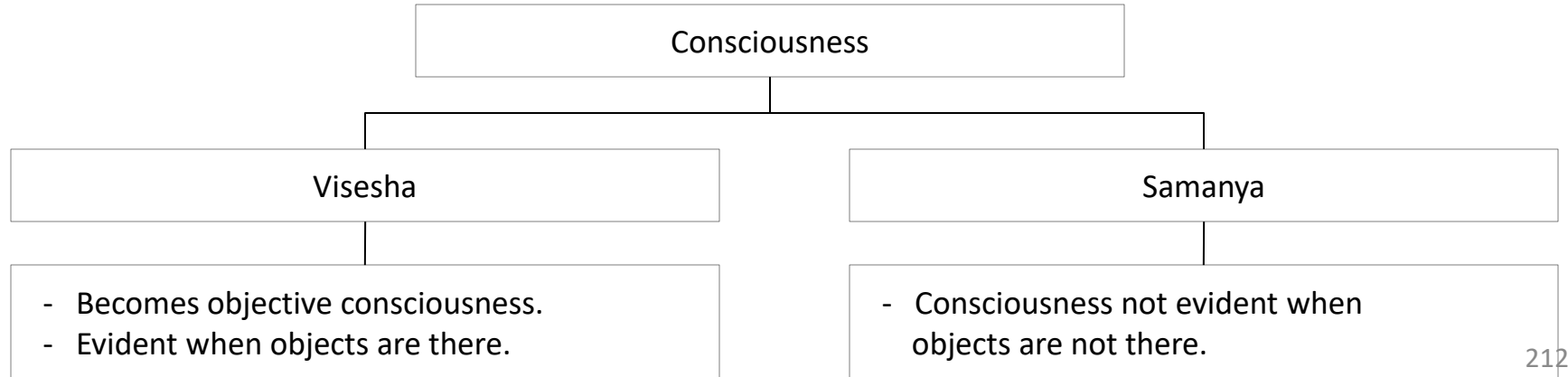
आराममस्य पश्यन्ति, न तं पश्यति कश्चन ॥ इति ।  
तं नायतं बोधयेदित्याहुः । दुर्भिषज्यं हास्मै भवति  
यमेष न प्रतिपद्यते । अथो खल्वाहुः, जागरितदेश  
पवास्यैष इति ; यानि ह्येव जाग्रत्पश्यति तानि सुप्त इति ;  
अत्रायं पुरुषः स्वयं ज्योतिर्भवति ; सोऽहं भगवते सहस्रं  
ददामि, अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

ārāmam asya paśyanti, na taṁ paśyati kas cana: iti.  
taṁ nāyatam bodhayed ity āhuḥ; durbhiṣajyam hāsmāi  
bhavati, yam eṣa na pratipadyate. atho khalv āhuḥ,  
jāgarita-deśa evāsyaiṣah; yāni hi eva jāgrat paśyati,  
tāni sputa iti. atrāyam puruṣaḥ svayaṁ-jyotir bhavati.  
so'ham bhagavate sahasraṁ dadāmi;  
ata ūrdhvaṁ vimokṣāya brūhīti || 14 ||

Everybody sees his sport, but nobody sees him. They say, Do not wake him up suddenly. If he does not find the right organ, the body becomes difficult to doctor. Others, however, say that the dream state of a man is nothing but the waking state, because he sees in dreams only those things that he sees in the waking state. (This is wrong.) In the dream state the man himself becomes the light. I give you a thousand (cows), sir. Please instruct me further about liberation. [IV – III – 14]

- Anupashyati – At no time, Atma loses consciousness because Atma is consciousness.

What happens?



तदेते श्लोका भवन्ति ।

स्वप्नेन शरीरमभिप्रहत्या-

सुप्तः सुप्तानभिचाकशीति-

शुक्रमादाय पुनरैति स्थानं

हिरण्मयः पुरुष एकहंसः ॥ ११ ॥

tad ete ślokā bhavanti:

svapnena śarīram abhiprahatyāsuptaḥ

suptān abhicākasīti;

śukram ādāya punar aiti sthānam,

hiraṇmayah puruṣa eka-haṁsaḥ ॥ 11 ॥

Regarding this there are the following verses : The radiant infinite being (Purusa) who moves alone puts the body aside in the dream state, and himself awake and taking the shining functions of the organs with him, watches those that are asleep. Again he comes to the waking state. [IV – III – 11]

- In Sushupti, Atma not losing consciousness. Atma is illumining sleeping instruments – Jnana indriyas, Karma indriyas, Antahkaranam.
- Sleeping means not functioning.
- Not functioning instruments illumined by ever aware consciousness, ever conscious Atma.
- In sleep, I am not able to say, I am conscious. Mind sleeping, sense organs sleeping.
- To say I am conscious, you require function of mind + sense organs.
- To be conscious Atma does not require any organs but to say I am conscious, Atma requires mouth.
- To think I am conscious, Atma requires mind instrument with a thought.
- In Sushupti also, Atma is conscious.

Dakshinamurthy Stotram :

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

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat  
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A)bhuut-Sussuptah Pumaan |  
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

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

- Non-functioning instrument body/mind, intellect illumined by Atma and in Jagrat claim that they are functioning.
- To say, they were not functioning Karanams required.
- In Sushupti, consciousness is there
- It is not arriving, departing property.

**Next point :**

**Nyaya Veiseshika :**

- Consciousness is a property generated by Jada mind + Jada Atma when they combine.
- In Sushupti, Atma and mind are detached. You become inert matter.
- In Jagrat become conscious.

**Example :**

- Battery light – Put battery light comes.

Night, remove battery

- In Jagrat, Samyoga – Atma – Manaha Chaitanya Utpatti.
- In Sushupti, Atma Manaha Viyoga Chaitanya Nashanam.

## 2 Arguments :

### a) Atma All pervading like space

- According to Sankhya / Nyaya.
- Niravyaya – Sarvagata Svapya.
- How can Atma get associated with anything.
- Association requires Tangibility + form.
- Samyoga requires Savayavatvam.
- Space can't be associated with anything. If so can cut space and bring to home.
- Niravayatvat – Samyoga Na Bavati.
- Atma partless / formless can't have connection with anything including mind.

### b) If you assume there is connection

- Tushtayatu Durjana Nyayaha.
- If you assume contact, Atma, and mind can't be separated.
- Atma is all-pervading can't get separated with anything at anytime.
- Union can't be explained – Niravayatvat.
- Separation can't be explained – Sarvagatatvat.
- Union and separation – absurd theory.
- Conscious being born out of that is Absurd.



## Lecture 208

- Jiva Srishti Sruti Vakyanam + Foundation of Jiva -- for Jivatma / Paramatma Aikyam in Chapter 3.
- Jiva – Birthless – last Adhikaranam.
- Jivas Birth – figurative – w.r.t. Body.

Vachyarthha Jiva	Lakshyarthha Jiva
<ul style="list-style-type: none"><li>- Born</li><li>- Aupadhika</li></ul>	<ul style="list-style-type: none"><li>- Unborn</li><li>- Niruphadika Jiva</li></ul>

- Jiva minus container – Upahita Jiva Nityaha.
- Jiva – Jnana Svarupa.
- Jiva – not matter . Body – with property of consciousness.
- Jiva – Consciousness itself ... seemingly entrapped in Matter vestures.
- Matter enclosed consciousness.
- Jnyaha = Jnana Svarupa = Knowledge.

Jnyaha	Here Bava Vitpatti
<ul style="list-style-type: none"><li>- Normally knower</li><li>- Kartu Vitpatti</li><li>- Jiva not knower.</li><li>- Jiva not conscious entity.</li><li>- Not adjective.</li></ul>	<ul style="list-style-type: none"><li>- Bava Artha – Vijna, Chaitanya Jnana Svarupa.</li><li>- Jiva is knowledge itself.</li><li>- Jiva is consciousness itself.</li><li>- Noun</li></ul>

- Refute Ekadesi + Purva Pakshi.

### EkaDesi :

- Jiva – Knower with Temporary Consciousness, which can know.
- When temporary consciousness comes, Jiva is knower.
- When temporary consciousness goes – Jiva is non-knower as experienced in Sushupti Avastha.

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

a) In Deep Sleep state, Consciousness does not go away.

- Consciousness is existent, not associated with any object.

Objective Consciousness	Subjective Consciousness
<ul style="list-style-type: none"><li>- Vishesha Chaitanyam</li><li>- Conscious of Pot, Man, Cycle, Fan, tree.</li><li>- Conditioned by Objects.</li><li>- In waking and dream Vishesha Chaitanyam</li></ul>	<ul style="list-style-type: none"><li>- Samanya Chaitanyam.</li><li>- In deep sleep Vishesha Chaitanyam replaced by Samanya Chaitanyam.</li></ul>

- When Consciousness associated with any object it is not very evident.

Vishesha Chaitanyam	Samanya Chaitanyam
<ul style="list-style-type: none"><li>- Evident</li><li>- Vyaktam</li><li>- Jagrat + Svapna</li></ul>	<ul style="list-style-type: none"><li>- Avyakta in Sushupti</li></ul>

## Example :

- Sunlight pervades hall .. Where object is there, sunlight falls and becomes Vyakta. Surya Prakasha.
- Between 2 objects sunlight is but Avyakta Surya Prakasha.
- Between 2 fingers – Keep hand – Avyakta light Vyaktam.
- Hand = Abinvyanjana Padartha.
- In Jagrat + Svapna – Abinvyanjana Padartha Satvat, Chaitanyam Vyaktaha Vartate, Sushupti Avasthayam Abinvyanjana Padartha Avyakta Chaitanyam Vartate.
- Don't lose consciousness in Sushupti + Coma + Nirvikalpaka Samadhi.
- In all 3 Avyakta Samanya Chaitanyam Vartate.
- Atma not knower with temporary consciousness. Atma is consciousness itself.

- If Jivatma not knower, not knowledge.
- If Jiva is consciousness, not knower, how Upanishad declares that Jiva is knower.

### Prasno Upanishad :

एष हि द्रष्ट स्पृष्टा श्रोता घ्राता रसयिता मन्ता  
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।  
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa  
boddhaa kartaa vijnaanaatmaa purushah  
sa pare-akshare aatmani sampratishthate II 9 II

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [IV – 9]

- Eshetit -- Drashta, Rasaivita, Manta, Vijnata - - indicates knower.

### Shankara :

- Jiva – By itself is only consciousness principle. When mind becomes active, mind capable of entertaining thought. It becomes particular knowledge.
- w.r.t. Vritti Jnanam - I figuratively temporarily called Knower— Aupadhika Drishtya / Dharma.
- Jnatrutvam Knowerhood, incidental Nature = Apupadhika Dharma.

Consciousness	Knowerhood
<ul style="list-style-type: none"> <li>- Intrinsic nature</li> <li>- I permanently enjoy</li> <li>- Consciousness in 3 Avasthas.</li> </ul>	<ul style="list-style-type: none"> <li>- Incidental nature</li> <li>- Whatever comes + goes.</li> <li>- Jagrat / Svapna knower with Kanchukam of Manaha Abhimana.</li> <li>- I – become knower.</li> </ul>

- When I remove coat, I am not knower.

- Manah Satve Jnatrutatva Satvam  
Manah Abave Jnatrutatva Abavaha  
Jnatrutvam Manaha Eva  
Dharma Natu Jivatma.
- Nature of Jiva – Jnanam – Knowledge.
- Consciousness not Jnanatrutvam – Knower.

### Mandukya Upanishad – Turiya Definition :

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

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,  
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram  
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

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

- Na Antap Pragyam – Not Dreamer, Not Waker, Not Sleeper – Not Dream Knower, Waking Knower, Not Knower at all but Turiyam, Chaitanyam Consciousness.
- Sruti Vakyam deals with Incidental nature.

### Purva Pakshi :

- Sruti contradicting Jiva.
- Is Jiva knower or Knowledge?
- Is Jiva conscious (Adjective) or Consciousness (Noun) ?
- Jnanyadhikaranam – 12<sup>th</sup> Adhikaranam over – 18<sup>th</sup> Sutra over.

## 13th Adhikaranam

### Utkranti Gath Yadhikaranam – 14 Sutras

- Dimension size of Jiva.
- Nitya Svarupa – Time Dimension – 11<sup>th</sup> Adhikaranam.
- Chaitanya Svarupa -- 12<sup>th</sup> Adhikaranam.
- Madhyama Svarupa -- 13<sup>th</sup> Adhikaranam.

#### Purva Pakshi :

- Srutehe Apramanyam.
- 3 Quotations – 3 Different Sizes.

#### a) Mundak Upanishad :

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।  
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa I  
pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma II 9 II

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth. [III – I – 9]

#### General Introduction :

- Esha Anu Atma ..... Know this Atma.
- Which is Anu – Atomic in size

#### b) Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।  
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेशीकां धैर्येण ।  
तं विद्याच्छुक्रमृतं तं विद्याच्छुक्रमृतमिति ॥ १७ ॥

Angustha-matrah puruso-'ntaratma sada jananam hrdaye sannivistah,  
Tam svac-charirat pravrheta munjadi-vesikam dhairyaena,  
Tam vidyachukram amrtam tam vidyachukram amrtam-iti II 17 II

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [II – III – 17]

- Jiva is size of thumb in the heart – Madhyama Parimana middle size.
- Anu – infinitesimally small – smallest

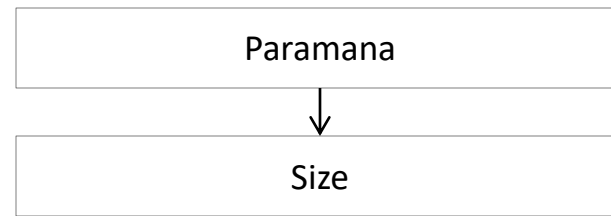
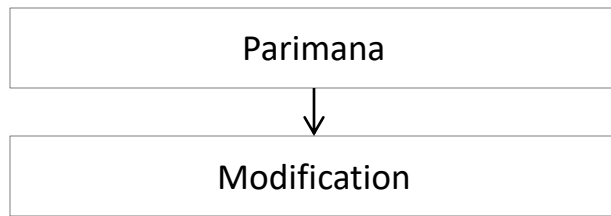
### c) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः  
 प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते, सर्वस्य वशी  
 सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा  
 भूयान्, नो एषासाधुना कनीयान् ; एष सर्वेश्वरः ; एष  
 भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोका-  
 नामसंभेदाय ; तमेतं वेदानुषचनेन ब्राह्मणा विधिद्विषन्ति  
 यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव चिदित्वा मुनि-  
 र्भवति । एतमेव प्रवाजिनो लोकमिच्छन्तः प्रव्रजन्ति ।  
 एतद् स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं  
 प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह  
 स्म पुत्रैवणायाश्च वित्तैवणायाश्च लोकैवणायाश्च व्युत्थायाथ  
 भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैवणा सा वित्तैवणा, या  
 वित्तैवणा सा लोकैवणा, उभे ह्येते एवणे एव भवतः ।  
 स एष नेति नेत्यात्मा, अग्रहो नहि गृह्यते, अशीर्यो  
 नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न  
 रिष्यति; एतमु ह्वेते न तरत इति—अतः पापमकरवमिति,  
 अतः कल्याणमकरवमिति ; उभे उ ह्वेय एते तरति, नैनं  
 कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yam vijñānamayaḥ prāṇeṣu;  
 ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ,  
 sarvasyādhipatiḥ; sa na sādhanā karmaṇā bhūyān no evāsādhunā kanīyān.  
 eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa  
 eṣāṁ lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti,  
 yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva  
 pravrajino lokam icchantāḥ pravrajanti. etadd ha sma vai tat pūrve vidvāṁsaḥ  
 prajāṁ na kāmayaṁte: kiṁ prajāyā kariṣyāmaḥ; yeṣāṁ no'yam ātmāyaṁ loka itī.  
 te ha sma putraiṣaṇāyās ca vittaiṣaṇāyās ca lokaiṣaṇāyās ca vyutthāya, atha  
 bhikṣā-caryaṁ caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā;  
 ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyaḥ,  
 na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi sajyate; asito na vyathate,  
 na riṣyati; etaṁ u haivaite na tarata itī, ataḥ pāpam akaravam itī, ataḥ kalyāṇam  
 akaravam itī; ubhe u haivaṣa ete tarati, nainaṁ kṛtākṛte tapataḥ. ॥ 22 ॥

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

- Atma infinitely big, All pervading Biggest.
- Vibhum Parimana.
- Smallest – Biggest – in between elephant, mountain, thumb.



- Jiva – I – not clear – After 10 Upanishads + 25 years study – so are all commentators.

**Eka :**

- Jiva – Not Madhyama Parimana.
- Because it will become perishable.
- Anything of middle size is perishable.
- Jiva iperishable in all scriptures.
- Madhyama Parimana – Ruled out, Anityatvat.
- Only possibility : It is all pervading, like space – eternal.
- Tarqa = Space – eternal, or eternal Param anu.

**Eka :**

- Jiva - Anu Parimana – Atomic size.
- Eternal, plural – As many living beings in creation, so many Jivas.
- Infinite atomic Jivas – are there.
- Vyasa presents Eka Desi Matam elaborately.
- Eka + Purva Pakshi – Shankara gives.

**Eka Matam :**

- 10 Sutras – Sutra 19 – 28
- 29 – 32 – 4 Sutras Siddanta.
- 14 Sutras – Eka Desi Matam = Visista Advaitin, Matam also.
- Visishta Advaitin – Eka – close.
- Definition of Jiva – Ramanuja came later.

उत्क्रान्तिगत्यागतीनाम् ।

Utkrantigatyagatinam

(On account of the scriptural declarations) of (the soul's) passing out, going, and returning (the soul is not infinite in size; it is of atomic size). [II – III – 19]

Utkranti



- Leaving body
- Departure

Travelling to various lokas



- Gathi
- Oordvam Madhya – Adho Gachhanti.

- Aagathi – comes to another body.

### Panchagni Vidya :

- Jiva in heaven comes to cloud, through Rain comes to plant, fathers body, mothers body, Pops up as individual, Aagathi -- Arrival, Departure, going, coming ... 3 fold Travel.
- Jiva = Anu Parimanana only – fit for travel not Vibhu – all pervading.
- Unfit for travel or Madhyama – Perishable – Anityam.
- Parishesat -- only Anu possible .... eternal, can travel.
- Jiva = Anu Parimana.

### Siddantin :

- Suspense .... General analysis over.



## Word Analysis :

- Utkranti, Gatyagati Naa – one word.
- Because of scriptural mention of Departure, travel and return ... Jiva is atomic in size.

## Significance :

Utkranti

Gathi

Aagathi

- Leaving / Departing
- Physical body
- Coming out of House
- Oordvam Kramanam

## Sruti : Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रती-  
त्याहुः; एकीभवति, न रसयत इत्याहुः; एकीभवति, न  
वदतीत्याहुः; एकीभवति, न शृणोतीत्याहुः; एकीभवति,  
न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहुः; एकी-  
भवति, न विजानातीत्याहुः; तस्य हैतस्य हृदयस्याग्रं  
प्रद्योतते; तेन प्रद्योतेनैष आत्मा निष्कामति—चक्षुष्टो वा,  
मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः; तमुत्क्रामन्तं प्राणो-  
ऽनुत्क्रामति; प्राणमनुत्क्रामन्तं सर्वे प्राणा अनुत्क्रामन्ति;  
सविज्ञानो भवति, सविज्ञानमेवान्वचक्रामति। तं विद्या-  
कर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekī-bhavati, na paśyati, ity āhuḥ; ekī-bhavati, na jighrati  
ity āhuḥ; ekī-bhavati na rasayati, ity āhuḥ; ekī-bhavati,  
na vadati, ity āhuḥ; ekī-bhavati na śṛṇoti, ity āhuḥ;  
ekī-bhavati, na manute, ity āhuḥ; ekī-bhavati na sprśati,  
ity āhuḥ; ekī-bhavati, na vijānāti, ity āhuḥ. tasya haitasya  
hṛdayasyāgram pradyotate, tena pradyotenaiṣa ātmā niṣkrāmati,  
cakṣuṣo vā mūrdhno vā anyebhyo vā śarīra-deśebhyaḥ;  
tam utkrāmantam prāṇo'nutkrāmati, prāṇam anūtkrāmantam sarve  
prāṇā anūtkrāmanti; sa vijñāno bhavati, sa vijñānam evānvavakrāmati;  
taṁ vidyā-karmaṇī samanvārabhete pūrva-prajñā ca ॥ 2 ॥

(The eye) becomes united (with the subtle body); then people say, He does not see. (The nose) becomes united; then they say, He does not smell. (The tongue) becomes united; then they say, He does not taste. (The vocal organ) becomes united; then they say, He does not speak. (The ear) becomes united; then they say, He does not hear. (The Manas) becomes united; then they say, He does not think. (The skin) becomes united; then they say, He does not touch. (The intellect) becomes united; then they say, He does not know. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [IV – IV – 2]

- Tasya Anudasya Akram.
- Jiva – leaves through eyes, ears, Murdhva – eyes bright.
- Not all pervading .. Because, Went out ...
- Jiva – eternal .. Not Madhyama.
- Neither all pervading or Atomic.
- Gathi – Travel of Jiva.
- Aagathi – Arrival of Jiva.

**Brihadaranyaka Upanishad :**

**तदेष श्लोको भवति ।**

**तदेष सक्तः सह कर्मणैति**

**लिङ्गं मनो यत्र निषक्तमस्य ।**

**प्राप्यान्तं कर्मणस्तस्य यत्किंचिद् करोत्ययम् ।**

**तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥**

**इति नु कामयमानः ; अथाकामयमानः—योऽकामो  
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,  
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥**

**tad eṣa śloko bhavati:**

**tad eva saktaḥ saha karmaṇaiti**

**liṅgam mano yatra niṣaktam asya;**

**prāpyāntaṁ karmaṇas tasya yat kiṁ ceha karoty ayam.**

**tasmāl lokāt punar aiti asmai lokāya karmaṇe**

**iti nu kāmayamānaḥ; athākāmayamānaḥ, yo'kāmo**

**niṣkāma āpta-kāma ātmā-kāmaḥ, na tasya prāṇā utkrāmanti,**

**brahmaiva san brahmāpyeti || 6 ||**

Regarding this there is the following verse : Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work. Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self - the organs do not depart. Being but Brahman, he is merged in Brahman. [IV – IV – 6]

- 4 – 3 – Svayam Jyoti Brahmanan
- 4 – 4 – Shariraka Brahmanan
- Death, Punarjanma
- Gamanam, Aagamanam.
- What Jiva is obsessed with...
- We will gradually forget .. One person – money, child, grandchild – Sad Eva Sattaha.
- Same thought comes again and again.
- Eti – It travels.
- Because of obsession, next birth determined by that particular obsession.
- Kamanya Kamayate Manya Manat Sakamabhir Jayate Tatra Tatra.
- Who will take care of dog ?
- What you think, You become. Become 'Dog' or 'God'.
- Enjoy Karma Phalam in new environment.
- Punar eti – comes back to Manushya Loka.

#### **Manushya Loka :**

- Add fresh Karma – fresh Punyam.
- Going – Gathi, Coming – Aagathi
- Utkranti – Leaving one Body – Departing.
- Because of Srutis mention of Departure, travel and arrival of Jiva (Not local car).
- Jiva is Anu – In all Sutras Anutva Bavaha.

## Sutra 20 :

स्वात्मना चोत्तरयोः ।

Svatmana chottarayoh ।

And on account of the latter two (i.e., going and returning) being connected with their soul (i.e., agent), (the soul is of atomic size). [II – III – 20]

- Departure can be explained without travel as Abhimana Tyagaha.
- Departure interpreted as going beyond all pleasures, not physical travel.
- Figuratively, loosing interest in them.

## Eka Deshi :

- Akranti = Abhimana Tyaga, No travel
  - Gathi + Aagathi = Physical travel
- } Proof of travel of Jiva.

Last Sutra	Here
- 3 proofs are there.	- Utkranti – not proof of travel. - Departure = Abhimana Tyaga - Accept 2 travels – Gathi + Aagathi.

- Jiva travels and comes back. Therefore Anu.

## Word Analysis :

- 3 Words : Swatmana Cha Uttaraiho

### a) Cha :

Moreover

### b) Uttaraiho :

- Since later 2 are associated

**c) Swatmana :**

- With Jiva being atomic in size.

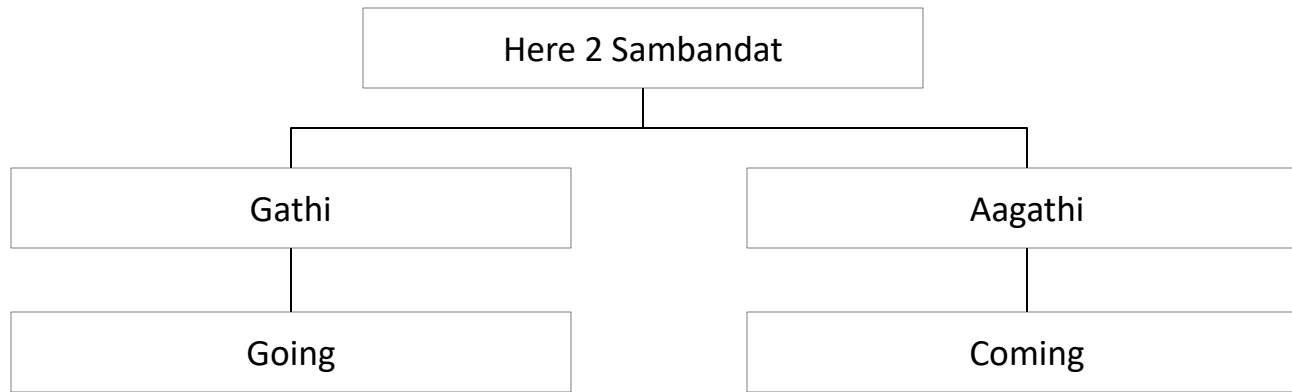
**Significance :**

**a) Cha :**

- Additional support

**b) Uttaraiho : Latter two**

- Previous Sutra – 3 mentioned.



**c) Swatmana :**

- With Jiva being atomic in size.

**Significance :**

**a) Cha :**

- Additional support

**b) Uttaraiho : Latter two**

- Previous Sutra – 3 mentioned.

### c) Swatmana :

- Jiva Atmana Sambandat.
- Only Advaitin can use Jiva + Paramatma indiscriminately.
- Both identical only in Advaita.
- Jiva – separate initial – Jivatma.
- Paramatma – P.
- Jiva travels outside Body after Death – Jiva travels inside when alone in this Body.

Bedroom – Kitchen / Office	Hridayam – Sense organs / Office
Kitchen – Bedroom / Office	Sense organs - Hridayam

### Eka Deshi :

- Jiva travels within Body – Not all pervading  
Must be Anu only.

### Sruti : Brihadaranyaka Upanishad :

स यत्रायमात्माबल्यं नेत्य संमोहमिव न्येति, अथैनमेते  
प्राणा अभिसमायन्ति ; स एतास्तेजोमात्राः समभ्याददानो  
हृदयमेवान्वचक्रामति ; स यत्रैष चाक्षुषः पुरुषः पराङ्  
पर्यावर्ततेऽथारूपज्ञो भवति ॥ १ ॥

sa yatrāyam atmā-abalyam nyetya sammoham iva nyeti,  
athainam ete prāṇā abhisamāyanti; sa etās tejomātrāḥ  
samabhyādadāno hṛdayam evānvavakrāmati, sa yatraiṣa  
cākṣuṣaḥ puruṣaḥ parāṇ paryāvartate, athārūpajño bhavati || 1 ||

When this self becomes weak and senseless, as it were, the organs come to it. Completely withdrawing these particles of light, it comes to the heart. When the presiding deity of the eye turns back from all sides, the man fails to notice colour.  
[IV – IV – 1]

- Jiva carries sense organs from their Golokas (office) to Hridayam – Residence and Hridayam to Golokas -- coming and going.

जनकं ह वैदेहं याज्ञवल्क्यो जगाम ; स मेने न वद्विष्य  
इति ; अथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे  
समूवाते, तस्मै ह याज्ञवल्क्यो वरं ददौ ; स ह काम-  
प्रश्नमेव धत्ते, तं हास्मै ददौ ; तं ह सम्राडेव पूर्वं पप्रच्छ ॥१॥

janakam ha vaideham yājñavalkyo jagāma: sa mene: na vadiṣya iti.  
atha ha yaj janakaś ca vaideho yājñavalkyaś cāgnihotre samudāte,  
tasmai ha yājñavalkyo varam dadau: sa ha kāma-praśnam eva vavre,  
taṁ hāsmāi dadau. taṁ ha samrāḍ eva pūrvaḥ papraccha || 1 ||

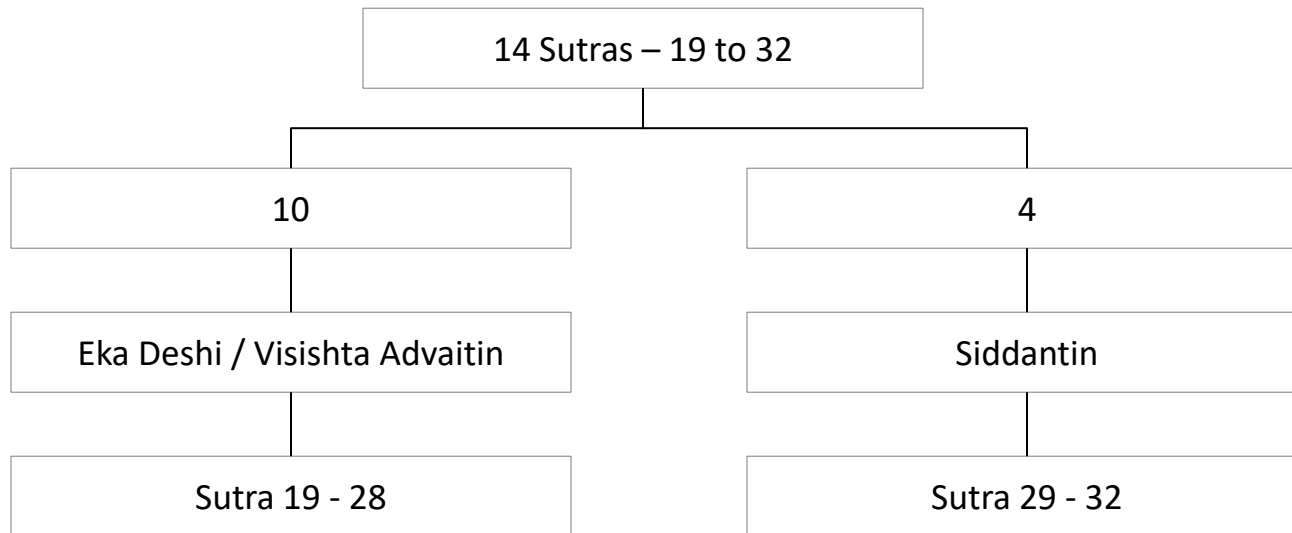
Yajnavalkya went to Janaka, Emperor of Videha. He thought he would not say anything. Now Janaka and Yajnavalkya had once talked on the Agnihotra, and Yajnavalkya had offered him a boon. He had begged the liberty of asking any questions he liked; and Yajnavalkya had granted him the boon. So it was the Emperor who first asked him. [IV – III – 1]

- Svapnena Sharira – Hiranmaya Purusha.
- Carries Indriyam from Golokam to Hridayam = Sushupti.
- Jagrat - Open office
  - Jiva carries Golokam from Residence to office
- Chakshu Indriyam into Chakshu.
- **2<sup>nd</sup> Eka Desi Sutram :**  
Gathi/Aagathi  
Hence Anu.

## Lecture 209

### 13<sup>th</sup> Adhikaranam :

- Sutra 2 – 3 – 21 - Size of Jiva.



- Jiva = Parimana Vicara .. Measurement, Dimension ?

### Eka :

- Jiva = Anu Parimana.
- Contention of Visishta Advaitin also.

Sutra 19 – 28 (10 Sutras)	Sutra 29 – 32 – Siddanta
- Jiva = Anutva Vada Atomic	- Jiva = Vibhu all pervading in size.

- Sruti = Talking of travel.
- Utkranti, Gathi, Aagathi ... 1<sup>st</sup> Sutra.
- 2<sup>nd</sup> Sutra : Departure – figurative.

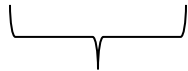


- Going beyond Raaga – Dvesha – Abhimana Tyaga.
- Not physically travelling – only transcending without movement.
- Gathi, Aagathi Uttaraiho ...



Literally movement

- Sva Atmana Sambandaha Vartate



Jiva – Uttaraniho



Gathi / Aagathi

Going – Coming Associated with Jiva.

- Subject to going + coming .. It is only Anu.
- All Pervading – One can't have Gathi + Aagathi.
- Jiva comes + goes outside body and within body.

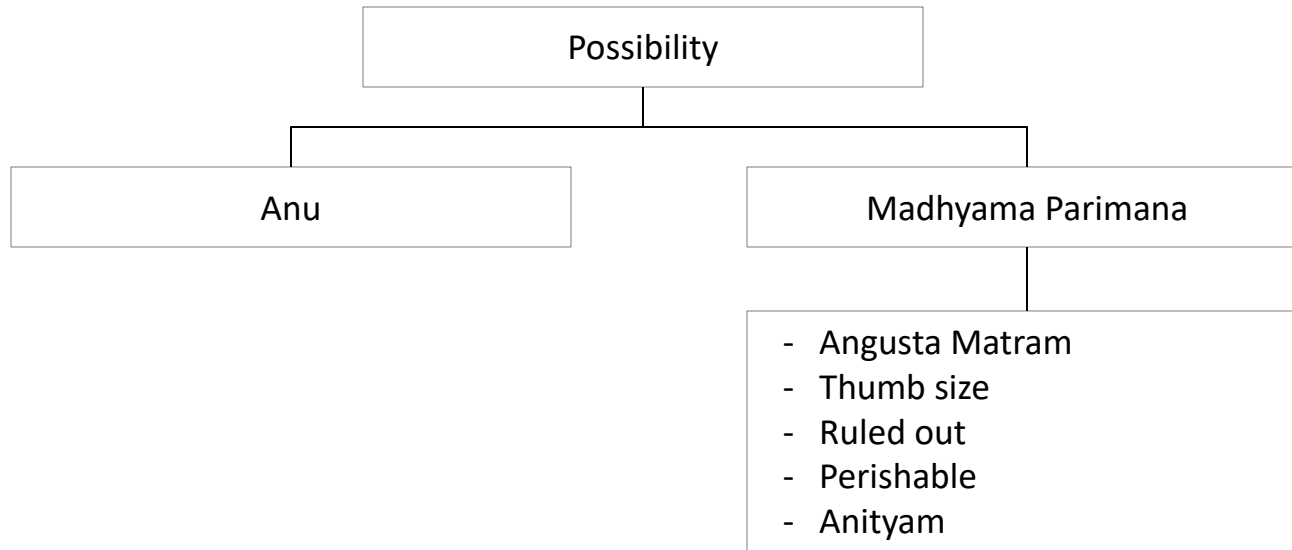
#### Internal Travel :

- Jagrat Avasta : Hridaya to Golokam



Office of Sense organs

- Jagrat Sushupti Golokam – to Hridayam Residence.
- Therefore Vibhum – Ruled out.



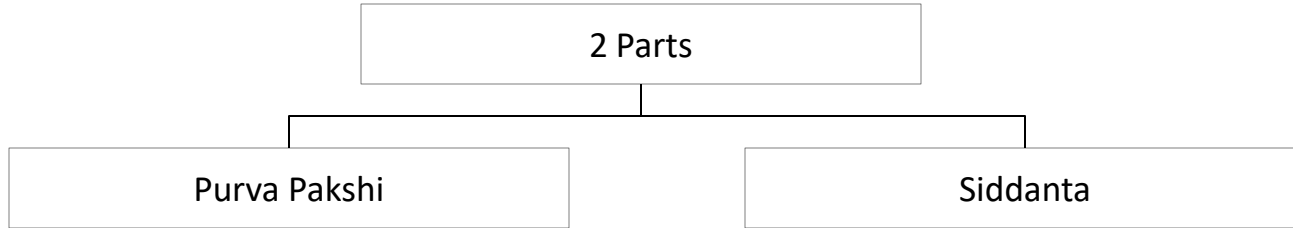
- All pervading – can't travel.
- We want eternal travelling Jiva.
- Travelling Adjective – Rules out Vibutvam.
- Eternal Adjective – Rules out Madhyama.
- Hetu Garbha Viseshana.
- Therefore, Eternal travelling Jiva has to be size of Anu only.
- Above in 1<sup>st</sup> and 2<sup>nd</sup> Sutra.
- 3<sup>rd</sup> Sutra : Anutva Vada continues.

## Sutra 21 :

नाणुरतच्छ्रुतेरिति चेत् न, इतराधिकारात् । Nanuratacchruteriti chet, na, itaradhikarat ।

If it be said that (the soul is) not atomic, as the scriptures state it to be otherwise, (i.e., all-pervading), (we say) not so, because (the one) other than the individual soul (i.e., the Supreme Brahman or the Highest Self) is the subject matter (of those passages). [II – III – 21]

## General Analysis :



## Discussion by Eka Desha Vadi :

- Jivatma – Anu.
- Purva Pakshi = Jiva – All for Visishta Advaitin.
- Eka Quotes Purva Pakshi : Such Purva Pakshi not correct.
- Jiva – Only Anu
- Purva Pakshi of Ekadesi
- Jivatma = All Pervading.
- Advaitin Purva Pakshi for Ekadesi .

- Because of Sruti Pramana Jiva = Mahan in Brihadaranyaka Upanishad – Not Anu.

## Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान् ; एष सर्वेश्वरः ; एष भूताधिपतिः ; एष भूतपालः ; एष सेतुर्विधरण एषां लोका-नामसंनिदाय ; तमेवं वेदानुबचनेन ब्राह्मणा विचिद्वन्ति यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव चिदित्वा मुनि-र्भवति । एतमेव प्रवाजिनो लोकमिच्छन्तः प्रवजन्ति । एतद् एव वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह स्म पुत्रैवणायाश्च विसैवणायाश्च लोकैवणायाश्च व्युत्थायाश्च भिक्षाचर्यं वरन्ति ; या ह्येव पुत्रैवणा सा विसैवणा, या विसैवणा सा लोकैवणा, उभे ह्येते एवणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथते, न रिष्यति; एतमु हैवीते न तरत इति—अतः पापमकरवमिति, अतः कल्याणमकरवमिति ; उभे उ हैवीष एते तरति, नैनं हृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yam vijñānamayaḥ prāṇeṣu; ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ, sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kanīyān. eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa eṣāṁ lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti, yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva pravrajino lokam icchantāḥ pravrajanti. etadd ha sma vai tat pūrve vidvāṁsaḥ prajāṁ na kāmayaṁte: kiṁ prajāyā kariṣyāmaḥ; yeṣāṁ no'yam ātmāyaṁ loka iti. te ha sma putraiṣaṇāyās ca vittaiṣaṇāyās ca lokaiṣaṇāyās ca vyutthāya, atha bhikṣā-caryaṁ caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā; ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyaḥ, na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi sajyate; asito na vyathate, na riṣyati; etaṁ u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam akaravam iti; ubhe u haivaṣa ete tarati, naināṁ kṛtākṛte tapataḥ. ॥ 22 ॥

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

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

sa vā eṣa mahān aja ajātmā, ajaro amaro'mṛto'bhayo brahma; abhayaṁ vai brahma, abhayaṁ hi vai brahma bhavati ya evaṁ veda ॥ 25 ॥

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

- Twice Repeated.
- Saha Eshaha Mahan Ajaha Atma.
- Shariraka Brahmanam
- Eshaha Atma – Jivatma is Mahan all pervading Vibhu Parimana.

Gita :

अच्छेदोऽयमदाह्योऽयमक्लेदोऽशोष्य एव च।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

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

- Chapter 2 – Verse 12 to 24 -- Nature of Jiva.
- Dehi – Jiva – Nitya.
- Arjuna – worried about Bhishma, Drona. Not Paramatma.

Gita :

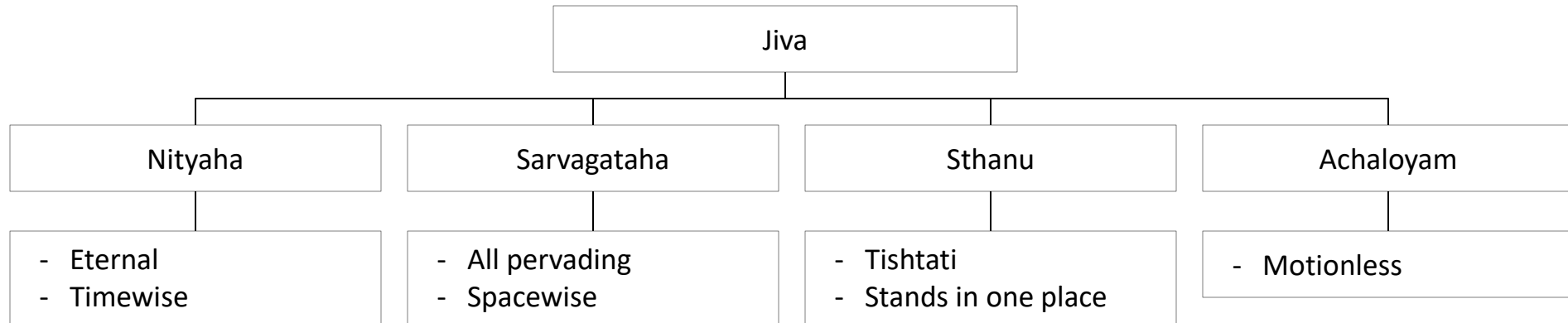
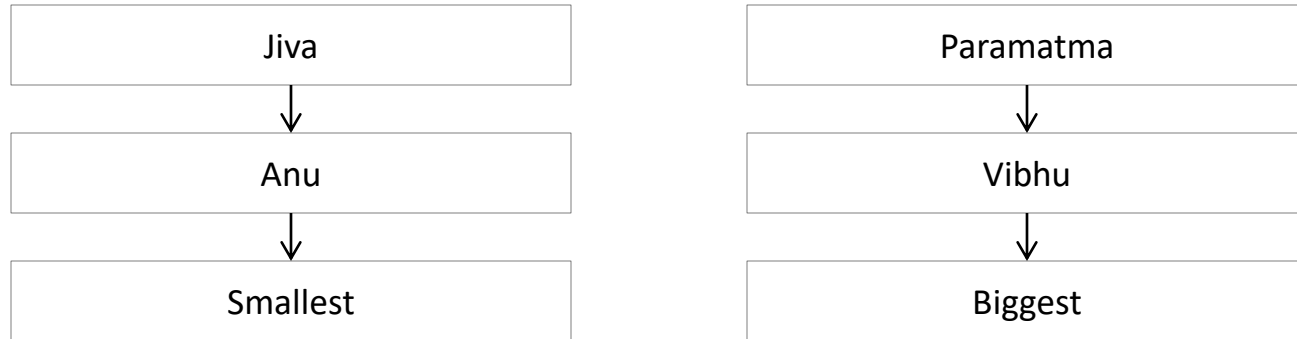
न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

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

- Na Jayate ..... Sarvagata, Vibhu Parimana – Advaitin Asks Eka.
- Eka -- Quotes this Question.
  - a) Na Anu Srutehe PP. Portion
  - b) Iti Chenna ..... Eka Desi .... Uttara
- What is Answer by Eka ?
- Whatever Atma is said to be Mahan, Vibhu, it is dealing with Paramatma, not Jivatma.
- Don't get confused between Jivatma and Paramatma.

- Avavi Ivann Saha Eshaha Mahan Ajaha Atma = Paramatma
- Paramatma is all pervading.
- Jiva is Anu.

**Eka :**

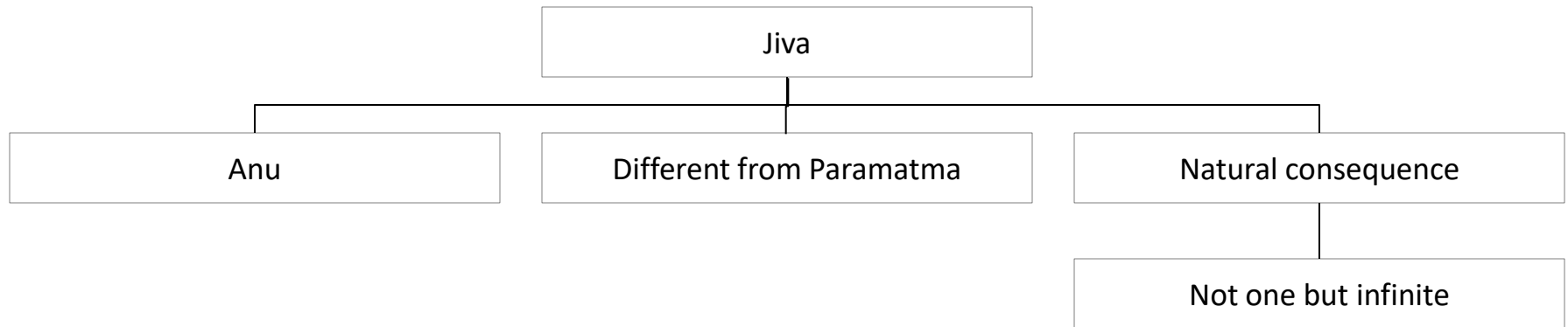


- How Anu?

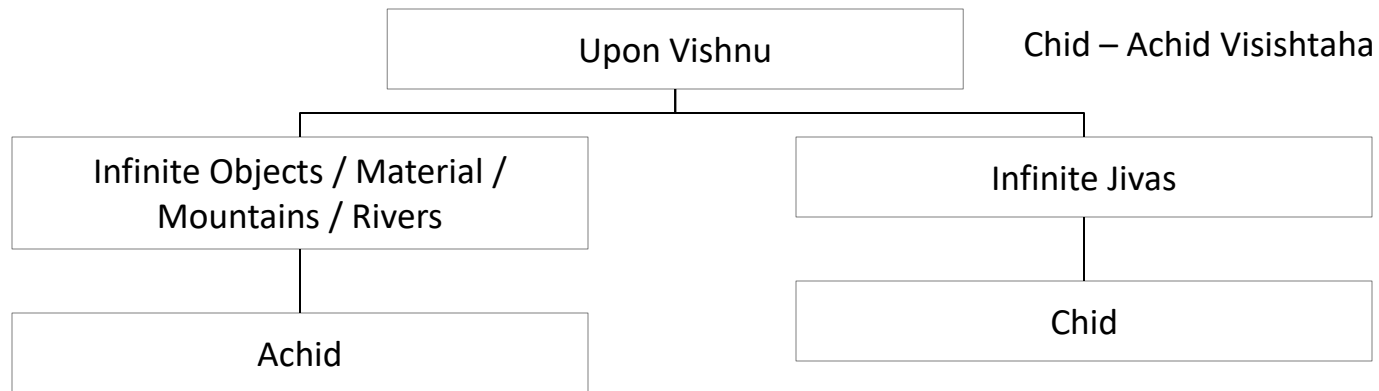
**Eka :**

- You Don't Know Grammar
- Sarva Gatha Hastata – Anu
- Viseshena Karma Dharaya Samasa Asau Anu Cha
- Sarva Gatha Staha

- Jiva – One – Not All-pervading
- Located in all pervading Paramatma
- What is its size? Anu



- As many living beings, mosquitoes, ants, each Anu located in All-pervading.
- Vishnu = Visishta Advaitin.



- Ekadesi takes stand of Siddantin here.
- However Atma is Mahan, it is Paramtma – not description of Jivatma.
- Atma used in Sruti not to be taken as Jiva.

## **Word Analysis :**

- Na Anuhu Asat Srutehe iti Chenna itar Adhikarasat.

### **a) Na Anuhu :**

- Purva Pakshi for Ekadesi Advaitin raising objection to Ekadesi. Jiva not Atomic in size.

### **b) Ata Srutehe :**

- Because of contrary statement of Sruti.
- Ekadesi Answers.

### **c) Iti Chet :**

- If this is contention.

### **d) Na :**

- It is not so.

### **e) Itara Adhikarat :**

- Because context is different.

## **Significance :**

### **a) Jiva – Na Anu – Parimanaha Bavati**

- Jiva not Atomic.
- Sankhya + Advaitin – Jiva is All-pervading.

### **b) A tat Srute :**

- Tat – that Anu Parimana.
- Atat – Opposite of Anu Parimana = Vibhu.
- Ananu = Vibhu Parimana.

### **Atat Srute :**

- Vibutva Pratipadana Sruti Vakya Balat.
- Because of sentence of Sruti which reveals all pervasiveness of Jiva – Jiva should not be taken as Anu.



स वा एष महानज आत्मा योऽयं विज्ञानमयः  
 प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते, सर्वस्य वशी  
 सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा  
 भूयान्, नो एवासाधुना कनीयान् ; एष सर्वेश्वरः ; एष  
 भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोका-  
 नामसंनिदाय ; तमेवं वेदानुबन्धनेन ब्राह्मणा विविदिषन्ति  
 यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव विदित्वा मुनि-  
 र्भवति । एतमेव प्रव्रजितो लोकमिच्छन्तः प्रव्रजन्ति ।  
 एतद् एव वे तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं  
 प्रजया करिष्यामी चेसां नोऽयमात्मायं लोक इति ; ते ह  
 स्म पुत्रैवणायाश्च विसैवणायाश्च लोकैवणायाश्च व्युत्थायाश्च  
 भिक्षाचर्यं वरन्ति ; या ह्येव पुत्रैवणा सा विसैवणा, या  
 विसैवणा सा लोकैवणा, उभे ह्येते एवणे एव भवतः ।  
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो  
 नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथते, न  
 रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरवमिति,  
 अतः कल्याणमकरवमिति ; उभे उ हैवैव एते तरति, नैनं  
 कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yam vijñānamayaḥ prāṇeṣu;  
 ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ,  
 sarvasyādhīpatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kanīyān.  
 eṣa sarveśvaraḥ, eṣa bhūtādhīpatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa  
 eṣāṁ lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti,  
 yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva  
 pravrajino lokam icchantāḥ pravrajanti. etadd ha sma vai tat pūrve vidvānsaḥ  
 prajāṁ na kāmayante: kiṁ prajāyā kariṣyāmaḥ; yeṣāṁ no'yam ātmāyaṁ loka iti.  
 te ha sma putraiṣaṇāyās ca vittaiṣaṇāyās ca lokaiṣaṇāyās ca vyutthāya, atha  
 bhikṣā-caryaṁ caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā;  
 ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyaḥ,  
 na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi sajyate; asito na vyathate,  
 na riṣyati; etaṁ u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam  
 akaravam iti; ubhe u haivaṣa ete tarati, nainaṁ kṛtākṛte tapataḥ. ॥ 22 ॥

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

#### c) Iti Chenna :

- If this is contention of Advaitin, then it is not true.

#### d) Itara Sya Adhikara :

- Adhikara = Context here not Qualification.
- Itara – Some other thing. Because context is dealing with something.

**e) Eka tells Advaitin :**

- Sa Va Esha Mahan Ajaha Atma .
- Deals with Paramatma not Coffee Tea.
- Prakaranam = Context.
- Jiva = Anu.

**Sutra 22 :**

स्वशब्दोन्मानाभ्यां च ।

Svasabdonmanabhyam cha ।

And on account of direct statements (of the Sruti texts as to the atomic size) and infinitesimal measure (the soul is atomic). [II – III – 22]

**General Analysis :**

- Jiva – Anu, shouldn't require elaborate teaching.
- If Sruti reveals idea implicitly then elaboration required.
- Implicit :  
Hidden, extract meaning by enquiry
- Atomic size not taught hiddenly.
- Taught explicitly, vividly, loudly.
- Anutva Shabda – Explicit unlike Adhyasa.
- Adhyasa Bashyam, 4 ½ years back – Crucial for Advaitin not explicitly mentioned Extracted, hence explanation required.
- For Anu, no Arta patti required.
- Sakshat – Anu is there.

### a) Mundak Upanishad :

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।  
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa I  
pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma II 9 II

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth. [III – I – 9]

### b) Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः  
शृण्वन्तोऽपि बहवो यं न विद्युः ।  
आश्चर्यो वक्ता कुशलोऽस्य लब्धा  
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah  
srnvanto'pi bahavo yam na vidyuh,  
Ascaryo vakta kusalo'sya labdha  
ascaryo jnata kusalanu-sistah II 7 II

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [I – II – 7]

न नरेणावरेण प्रोक्त एष  
सुविज्ञेयो बहुधा चिन्त्यमानः ।  
अनन्यप्रोक्ते गतिरत्र नास्ति  
अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

Na narena-varena prokta esa  
suvijneyo bahuda cintyamanah,  
Ananya-prokte gati-atra nasti  
aniyan-hya-tarkyam-anupramanat II 8 II

“This (Self), when taught by a man of inferior intellect, is not easy to be known, as it is to be thought of in various ways. But when it taught by another (superior) perceptor who is one with Brahman (who beholds no difference), there is no (other) way concerning it. The Self being subtler than the subtlest and is beyond argumentation.” [I – II – 8]

- Pramana here is Parimana.

c) Svetasvatara Upanishad :

बालाग्रशतभागस्य शतधा कल्पितस्य च ।  
भागो जीवः स विज्ञेयः स चानन्त्यायकल्पते ॥ ९ ॥

valagrasatabhagasya satadha kalpitasya ca ।  
bhago jivah sa vijneyah sa canantyaaya kalpate ॥ 9 ॥

That individual soul is as subtle as a hair-point divided and sub-divided hundreds of times. Yet he is potentially infinite. He has to be known. [Chapter 5 – Verse 9]

- Size of Jiva = 1/10,000 tip of hair.

**Word Analysis :**

**a) Cha :**

- Moreover.

**b) Sva Shabdo Manabyam :**

- From Sruti word revealing size and from comparative description of its minuteness, Jiva known to be Atomic in size.

**Significance :**

**Svashabda Unmanam :**

- Anutva Pratipadaka Shabdaha.

**a) Sva = Anutvam :**

- Atomic size revealing word is there.
- Unmanam - Extremely small.
- Udbitam, Manam, Unmanam.



Can't measure with Measuring Rod

- Immeasurably small .. May be big also ... compared here.

## Sutra 23 :

अविरोधश्चन्दनवत् ।

Avirodhaschandanaavat ।

There is no contradiction as in the case of sandal paste. [II – III – 23]

### General Analysis :

- Eka – Answering possible doubt from objectionist.
- Doubt not in Sutra.

नाणुरतच्छ्रुतेरिति चेत् न, इतराधिकारात् । Nanuratacchruteriti chet, na, itaradhikarat ।

If it be said that (the soul is) not atomic, as the scriptures state it to be otherwise, (i.e., all-pervading), (we say) not so, because (the one) other than the individual soul (i.e., the Supreme Brahman or the Highest Self) is the subject matter (of those passages). [II – III – 21]

- Doubt Answer Given.
- Here Answer part alone given.
- If Jiva not Anu, we will have problem in explaining our experiences.
- Anubava Virodha, Pratyaksha Virodha will come.
- Jiva alone sentient – Body – Mind insentient.
- Jiva lends sentiency, consciousness to entire body.
- Jiva has to be located in Remote part.
- If Anu – Angushta can't pervade entire thumb.
- Only that part where Jiva is located will be sentient. All other parts insentient.
- Can't explain experience felt all over the body.

**Example :**

- Dip in Ganga – prickly feeling/ all over.
- Gomukh – Glacier – Ganga originates.
- If Jiva = Anu, should experience in one part.

**How you experience Chaitanya Vyapi Chaitanya Anubava ?**

- Sarva Anginam Sambandaha.
- How whole body cool if Jiva applies Chandanam on head as a dot.
- Anubhava Virodha Dosha.
- For imagining Purva Pakshi, Eka gives Answer.
- Chandana Vatu – coolness all over body – Sharira Vyapi.
- Shaitya Anubava is there.

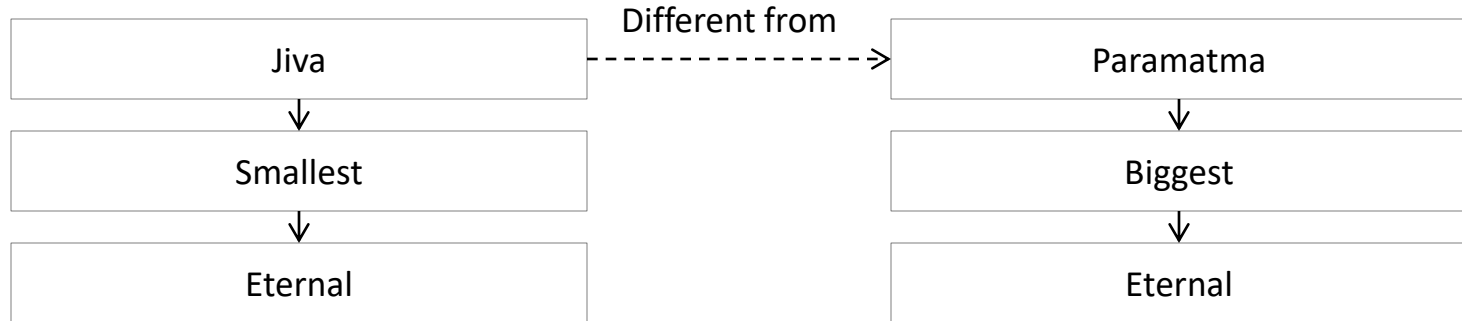
Ashraya	Shaitya – Coolness
<ul style="list-style-type: none"><li>- Alpaha</li><li>- Effect producer in one corner of body.</li><li>- Anu Jiva in one corner produces sentiency Chetanatvam all over body.</li></ul>	<ul style="list-style-type: none"><li>- Effect felt all over.</li><li>- Sentiency is Karyam.</li><li>- Sharira Vyapi Chetana Karyam.</li></ul>

**Sutra 2 – 3 – 23 :**

**13<sup>th</sup> Adhikaranam – 2<sup>nd</sup> Chapter – 3<sup>rd</sup> Pada :**

- Vyasa analyses Measurement of Jiva.

**Eka :**



- Jiva and Paramatma can be eternal.
- Impermanence only if Madhyama, becomes perishable.

Eka	Siddantin
Sutra 19 – 28	Sutra 29 – 32

- 23<sup>rd</sup> Sutra – Now – Diversion.
- Suppose Jiva is Anu – only in one portion of Body, but how whole body is sentient.
- How Alpa Ashraya – Sarva Vyapi?

Alpa Ashraya	Sarva Vyapi
<ul style="list-style-type: none"> <li>- Sentientcy is function of Jiva alone, atomic.</li> <li>- Anu Rupa Ashraya Jiva.</li> <li>- Locus of function is a dot.</li> </ul>	<ul style="list-style-type: none"> <li>- Body Madhyama fully sentient.</li> <li>- Body Jada Svarupam.</li> <li>- No intrinsic sentientcy.</li> <li>- Sentientcy experience all over the body.</li> <li>- Not in one part.</li> <li>- How sentientcy extensive?</li> <li>- Vyapi Karyam.</li> </ul>

- 4 Sutras – 23, 24, 25, 26 – Deals with this topic.
- How Alpa Ashrayatvam - Vyapi Karyatvam.
- Answer in 23<sup>rd</sup> Sutra.

Chandanam Bindu – one dot	Produces effect coolness
- Limited Locus	- Karyam – Sarva Sharira Vyapi

- No Pratyavesha Virodha Dosha.

### Word Analysis :

#### a) Avirodha :

- There is no contradiction

#### b) Chandana Vatu :

- As in the case of sandal paste

### Significance :

#### a) Avirodha :

- No Pratyaksha Virodha
- Experiential contradiction mentioned by PP – Advaitin / Sanyasa.
- Objection to Anutvam.

### Example :

- Dip in Ganga – Cool All over body.
- Jiva in one dot corner can produce sentiency all over.



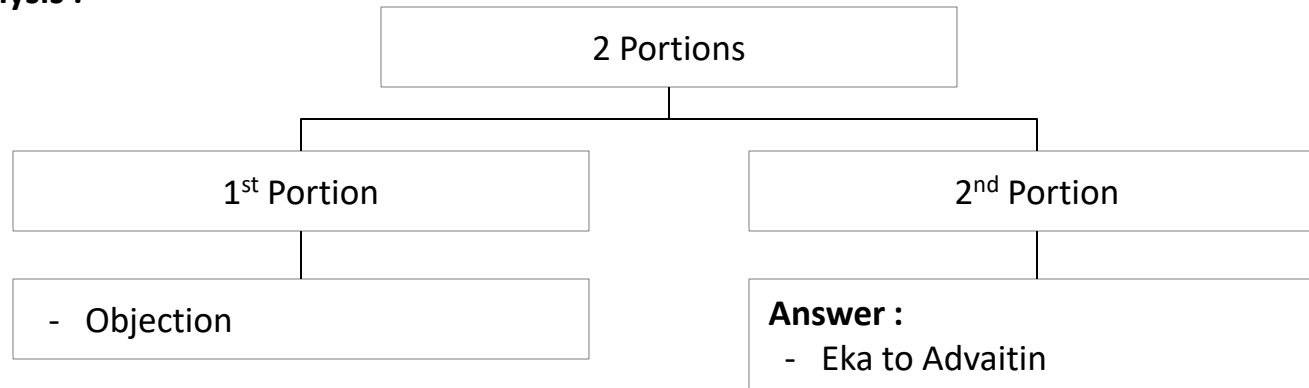
## Sutra 24 :

अवस्थितिवैशेष्यादिति चेन्न, अध्युपगमाद्धृदि हि ।

**Avasthithivaisheshyaditi chenna, adhyupagamaddhridi hi ।**

If it be said (that the two cases are not parallel), on account of the specialisation of abode (present in the case of the sandal-ointment, absent in the case of the soul), we deny that, on account of the acknowledgement (by scripture, of a special place of the soul), viz., within the heart. [I – II – 24]

## General Analysis :



## Sutra 19 – 28 :

- Main teacher is Eka.

## Chandan Example :

- Non extensive locus doing extensive function.
- Extensive locus also produces extensive function of skin
- Sheeti Karanam



Cooling function of Dot Chandanam

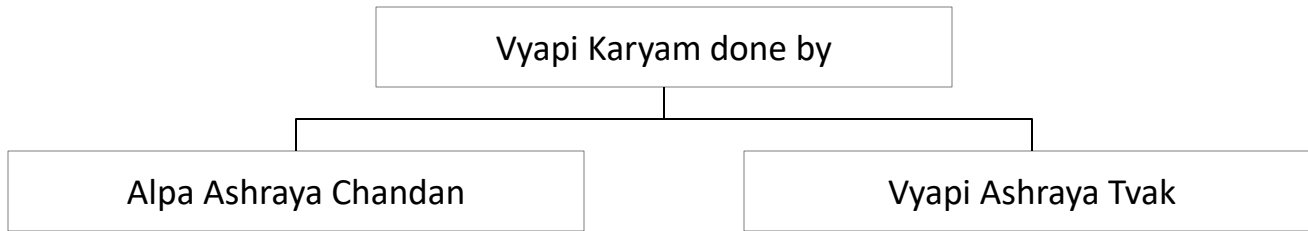
Ashraya for Tvak Indriyam	Vyapi Karyam
Sharira Vyapi	Sparsha Grahanam

### Skin Example :

- Vyapi Ashraya – Doing Vyapi Karyam.

### Chandan Example :

- Alpa Ashraya – Doing Vyapi Karyam



- Does not prove Ashraya to be Alpa or Vyapi for Vyapi Karyam.
- Aprayojakam in Tarqa.
- Yatra Yatra Vyapi Karyam Tatra Tatra Alpa Ashrayam or Vyapi.
- Ashrayam can't say.
- Sentiency – All over body
- Jiva can be dot like Chandanam or Vyapi like Tvak.
- Can't get away with Chandanam Example.
- Drishtanta does not prove if Jiva is Anu – or Vyapi.
- You have Chandanam
- I have Tvak.

**Eka :**

- Based on Pratyaksham not by inference.
- Jiva not available for Pratyaksham.
- I know both possibilities are there.
- Not Anumanam.
- I say it has already been accepted by all.

**Veidika :**

- Ishvara Sarva butanam Hrid desa Sarva Tishtati.
- Jiva – within heart of everyone -- Hridesya Atma.
- Jiva – located in heart as Anu.
- Chandana Drishtanta to prove.
- Alpa Ashraya Jiva can also do Vyapi Karyam.
- Alpa Ashraya Jiva revealed not by logic but Sruti pramanam.
- To explain Vyapi Karyam not to prove Alpa Ashrayam.
- General Analysis : over.

**Word Analysis :****a) Avastiti Veiseshyat**

- Answer by Eka.

**b) Iti Chenna :**

- Iti Chet na Abyupa Gamath Hridi.
- Because of its specific location sandal paste is not enough – inappropriate, improper says Purva Pakshi.
- Iti Chet – If this is contention, it is not so.

**c) Abyupa Gamat :**

- Because specific location of Jiva is already explained.

**d) Hridi :**

- Sruti places Jiva in the heart

**Significance :**

**a) Avastiti Veiseseshyath :**

Avastiti	Veiseseshyath
Location	Specific

- Because of specific location of Chandanam proved by Pratyaksham perception not inference.
- However, you give it as proof of Jivatma which is not available for perception.

**b) Iti Chenna :**

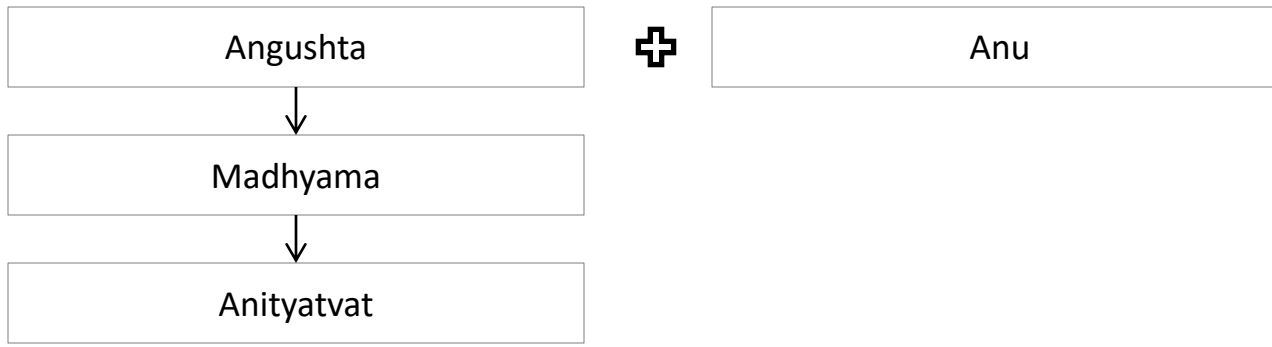
- If this is contention, it is not so.

**c) Abyupegamat :**

- Answer by Ekadeshi.
- Because of Acceptance Eka expresses.
- Veidika accepted by Veda Pramana, Why go to Pratyaksha.
- Alpa Ashraya of Jiva accepted by Veda.

**d) Veda Pramana : Hridhi**

- Jivatma located in Hridayam
- Jiva not Vibhu.



- In heart only Anu possible not Vibhu or Madhyama.
- It can make whole body sentient like Chandana Bindu Vatu
- Where is Veda ?

#### a) Prasno Upanishad :

हृदि ह्येष आत्मा ।

अत्रैतदेकशतं नाडीनं तासां शतं शतमेकैकस्या द्वासप्ततिर्द्वासप्ततिः  
प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६॥

Hridi hyesha aatmaa

atraitad-ekasatam naadeenaam, taasaam satam satam-ekaikasyaam dvaasaptatir-dvaasaptatih  
pratisakhaa-naadeesaharsaani bhavantyaasu vyaana-scharati || 6 ||

This Atman is in the heart. There, there are a hundred and one 'nerves'. Each of them has a hundred branches. Again, every one of these has seventy two thousand sub-branches. In these the Vyana moves. [III – 6]

- Eshaha indicates Jiva – Ivar not Avar.

#### b) Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विशानमयः प्राणेषु हृद्यन्त-  
ज्योतिः पुरुषः ; स समानः सन्नुभौ लोकावनुसंचरति,  
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-  
क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yam vijñānamayaḥ prāṇeṣu, hṛdy

antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokān anusañcarati,  
dhyāyatīva lelāyatīva, sa hi svapno bhūtvā, imaṁ lokam  
atikrāmati, mṛtyo rūpāṇi || 7 ||

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

- Svayamjyoti Brahman.
- Hridi Antarjyotihi Purusha



Jiva in Heart

- From 2 Above Mantras, Jiva is Alpa Ashraya Karyam like Chandanam making whole body sentient.

**Sutra 25 :**

गुणाद्वाऽऽलोकवत् ।

Gunadva alokavat ।

Or on account of (its) quality (viz., intelligence), as in cases of ordinary experience (such as in the case of a lamp by its light). [II – III – 25]

**General Analysis :**

- If you can't interpret with Chandana Drishtanta, Alpa Ashraya, Vyapi Karyam

Karta	Vyapi
<ul style="list-style-type: none"><li>- Agent / Doer</li><li>- Alpa</li></ul>	<ul style="list-style-type: none"><li>- Karyam</li><li>- Action</li></ul>

## New Example : Lamp + Radiance

Flame / Lamp	Radiance
<ul style="list-style-type: none"><li>- Substance</li><li>- Located in one corner of room.</li><li>- Alpa Ashraya</li><li>- Jiva Anu-powerful laser beam</li></ul>	<ul style="list-style-type: none"><li>- Property of flame.</li><li>- Pervasive, Vyapi Guna Sambavati.</li><li>- Before Vyapi Karyam.</li><li>- Deepa Prabha = Light.</li><li>- Radiance like consciousness spreads.</li><li>- Push hall further, radiance goes further or nearer = Contraction.</li><li>- Extending / Contracting Radiance Consciousness.</li><li>- Body 2kg now 25 kg Chaitanya Guna Shariram Vyapnoti.</li></ul>

- Chetani Karoti like Sheetani Karoti, Prakasha Karoti.

### Word Analysis :

- Guna Va Lokavat

#### a) Va :

- Or

#### b) Gunvat :

- Because of pervading property atomic Jiva makes body sentient, enlivens body

#### c) Lokavatu :

- As in the world

### Significance :

#### a) Va Another Example :

- Chandanam – Alpashriya Vyapi Karyam

#### b) Gunat :

- Extensive property

Substance	Property – Guna
<ul style="list-style-type: none"> <li>- Alpa – Flame</li> <li>- Anu – Jiva</li> </ul>	<ul style="list-style-type: none"> <li>- Extensive Prakasha.</li> <li>- Consciousness, Chaitanyam, property of Jiva like flame of Lamp.</li> <li>- Consciousness property spreads upto the Nails.</li> </ul>

**Eka :**

- Visishta Advaitin says Jiva has property of Consciousness.
- Va = Dharma Buta Jnanam.
- Guna Buta Jnanam



Jiva

- Located Jiva – Anu size has property of consciousness which extends all over body.
- It has support of Shastram
- Hrdi Esha Gunaha.
- If not able to visualize extensive property for non-extensive substance

**Example :**

Flame	Light
<ul style="list-style-type: none"> <li>- Nonextensive</li> <li>- One corner</li> <li>- 8000 crore Kilometre away</li> </ul>	<ul style="list-style-type: none"> <li>- Extensive</li> <li>- Sunlight extends all over earth.</li> </ul>

- Tasmat Jiva Anu.
- Shankara gives Deepa Drishtanta not Vyasa in Sutra.
- Students have high IQ and expected to understand Sutras



व्यतिरेको गन्धवत् ।

Vyatireko gandhavat ।

The extension (of the quality of intelligence) beyond (the soul in which it inheres) is like the odour (which extends beyond the fragrant object). [II – III – 26]

- Objection to Eka.
- Substance and property can never be separate – Drivya Gunayoho Samanvaya Sambanda.
- Guna Guni Yo – Samanvaya Sambanda.
- Substance – Property can never be separated.
 

↓  
One place

↓  
elsewhere – not possible
- Colour of cloth – Located in cloth.
- Colour – property can't exist separate from substance.

Property	Property + Action
<ul style="list-style-type: none"> <li>- Paratantra</li> <li>- Dependent</li> </ul>	<ul style="list-style-type: none"> <li>- Requires Ashraya</li> </ul>

Drivya

Guna

Karma

Jati

Visesha

- Substance
- Independent

- Properties

I	Talking / Teaching
<ul style="list-style-type: none"> <li>- Substance</li> <li>- Teacher</li> </ul>	<ul style="list-style-type: none"> <li>- Action</li> <li>- Can't send speech to class alone.</li> <li>- Hearing faculty alone can't be sent to class</li> </ul>

- Brahma Sutra not allowed by Swami Dayanandji to be recorded.
- To be heard and understood requires 200% concentration
- How can Guna + Dravyam be separated ?
- If Consciousness property of Jivatma.
- Consciousness should exist only where Jiva exists.
- Consciousness Anu only.

**2<sup>nd</sup> Chapter – 3<sup>rd</sup> Pada**  
**13<sup>th</sup> Adhikaranam – 26 – 39 Sutra**

Adhikaranam	Sutras	Topic
13th	19 – 28 Purva Pakshi	<b>Size of Jiva :</b> <ul style="list-style-type: none"> <li>- Vibhu / Paramanu</li> </ul> <b>Purva Pakshi :</b> <ul style="list-style-type: none"> <li>- Chandogya Upanishad : Chapter 8 – Section 8</li> <li>- Kaushitaki Upanishad : Chapter 4 – Verse 19 &amp; 20</li> <li>- Brihadaranyaka Upanishad : Chapter 2 – 1 – 17</li> <li>- Kaushitaki Upanishad : Chapter 3 – Verse 6</li> </ul>
	29 – 32 Siddantin	<b>Siddantin :</b> <ul style="list-style-type: none"> <li>- Brihadaranyaka Upanishad : Chapter 1 – 4 – 2 Chapter 1 – 4 – 10</li> <li>- Taittiriya Upanishad : Chapter 2 – Section 2, 7</li> <li>- Mundak Upanishad : Chapter 2 – 2 – 9</li> <li>- Gita : Chapter 3 – Verse 36</li> </ul>

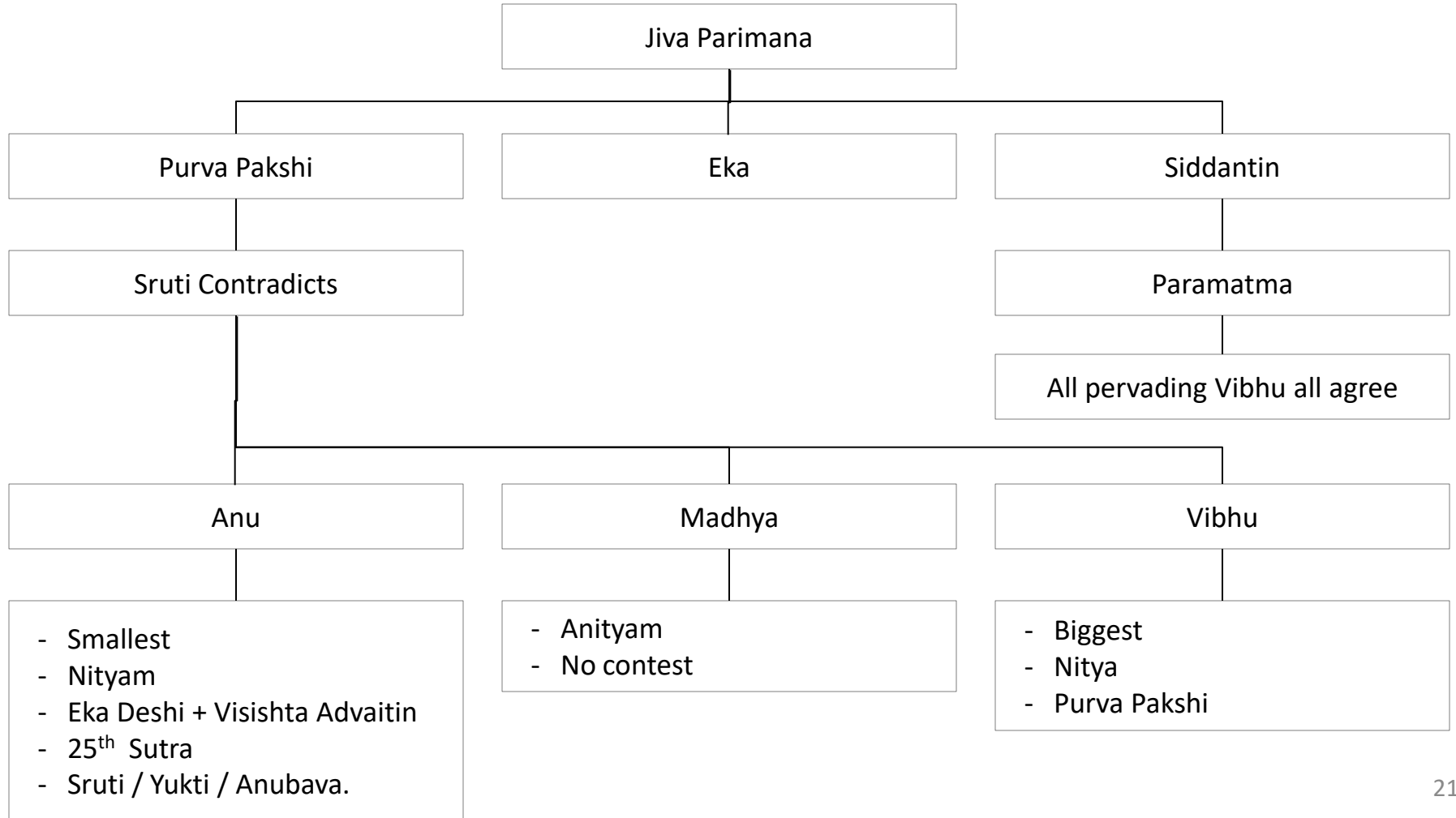
## 2<sup>nd</sup> Chapter – 3<sup>rd</sup> Pada – 13<sup>th</sup> Adhikaranam – 26<sup>th</sup> Sutra

### Putramtriyat Adhikaranam

- Size of Jeeva?
- 19 – 28 Sutras (10 Sutras).

#### Jiva – Parimana Vichara :

- Visishta Advaitin / Dvaitin / Advaitin have differences.



## Sutra 25 :

### Question :

- Jiva - is Anu – in one part of Body – Tip of finger / heart – Doesn't pervade.
- Anu Jivatma has property of consciousness – Chaitanya Guna.

Atma / Jeeva	Chaitanyam – Vyapi
<ul style="list-style-type: none"><li>- Substance in one corner, Alpi</li></ul>	<ul style="list-style-type: none"><li>- Gunaha</li><li>- Consciousness is property of Atma</li><li>- Extensive</li><li>- Property pervades Body</li><li>- Body sentient simultaneous</li><li>- Feel external world</li><li>- Dip in Ganga gives coolness all over body.</li></ul>

## 25<sup>th</sup> Sutra :

- Contention by Eka Deshi.

Deepa	Radiance
<ul style="list-style-type: none"><li>- In one corner of Room.</li></ul>	<ul style="list-style-type: none"><li>- Spread all over Room</li><li>- Prabha</li></ul>

## This led to Purva Pakshi's Question :

### Tarqa Rule :

- Property + Substance can never be separated.
- Dravya Guna Yoho Samanvaya Sambanda.

- a) Inseparable Relationship.
- b) Because of this, property can never exist separate from substance.

Cloth	Colour
- One Corner	- Not another corner - Has to be in one substance only.

- c) Since property can't exist independent of substance, property can be as extensive as substance is
- d) Extention of property substance is identical.
  - Alpa Dravyam can't have Vyapi Guna.
  - Non-extensive substance can't be extensive property.
  - Orange colour upto periphery of cloth.
  - Alpa Anu Atma can't have Sharira Vyapi Guna.

**26<sup>th</sup> Sutra :**

**Eka Deshi :**

- No Such Rule – Property can be as extensive or more extensive than substance.

Flame	Radiance
- Deepa Dravyam - Alpa Vyapi ↓ Sun - 3 crore miles away - Chandana Dravyam on Body	- Prabha Guna - Adhikar Vyapi - Brilliant Radiance - Guna upon earth here – Prabha - Fragrance all over. - More extensive than Dravyam

- Atma can be Apa Chaitanya. Guna can be Vyapi.
- There Jiva = Param Anu Rupa

### Word Analysis :

#### a) Vyatirekena :

- Independent existence of the property is to be admitted as in the case of smell

### Significance :

#### a) Vyatirekena :

- Pritack Sattam, independent existence.
- Being away from locus.
- Remoteness of Property = Vyatirekena not Anvaya Vyatirekena.

Property	Locus
Here	Substance

- Ingum – Angum = Vyatireka.
- Physical separateness of substance and property should be accepted.

#### b) Gandavat :

- Perfume + fragrance -- physically separate.
- Jiva substance + consciousness property can be separate.

तथा च दर्शयति ।

Tatha cha darsayati ।

Thus also, (the Sruti) shows or declares. [II – III – 27]

- Eka desi Matam continues.

### General Analysis :

- My contention not according to personal likes and dislikes but has support of scripture.

### 2 Upanishads :

#### Chandogya Upanishad :

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे  
प्रब्रूतमिति तौ होदशरावेऽवेक्षांचक्राते तौ ह  
प्रजापतिरुवाच किं पश्यथ इति तौ होचतुः  
सर्वमेवेदमावां भगव आत्मानं पश्याव आ लोमभ्यः आ  
नखेभ्यः प्रतिरूपमिति ॥ ८.८.१॥

Udasarava atmanamaveksya yadatmano na vijnanithastanme  
prabrutamiti tau hodasarave'veksancakrate tau ha  
prajapatiruvaca kim pasyatha iti tau hocatuh  
sarvamevedamavam bhagava atmanam pasyava a lomabhya a  
nakhebhyah pratirupamiti || 8.8.1 ||

[Prajapati said] : Look at yourselves in a vessel full of water. If you have any doubts about the Self then let me know. They then looked at themselves in the water, and Prajapati asked, What do you see? They replied, We see the reflection of our whole self, including even our hair and nails.”[8 – 8 – 1]

#### b) Kaushitaki Upanishad :

तं होवाचाजातशत्रुर्यत्रैष एतद्दालाके पुरुषोऽशयिष्ट  
यत्रैतदभूद्यत एतदागाद्धिता नाम हृदयस्य नाड्यो  
हृदयात्पुगीततमभिप्रतन्वन्ति यथा सहस्रधा केशो  
विपाटितस्तावदण्ड्यः पिङ्गलस्याणिमना तिष्ठन्ते शुक्लस्य  
कृष्णस्य पीतस्य लोहितस्येति तासु तदा भवति यदा सुप्तः  
स्वप्नं न कञ्चन पश्यत्यथारिमन्प्राण एवैकधा भवति  
तथैनं वावसर्वैर्नामभिः सहाप्येति मनः सर्वैर्ध्यातैः  
सहाप्येति चक्षुः सर्वै रूपैः सहाप्येति श्रोत्रं सर्वैः  
शब्दैः सहाप्येति मनः सर्वैर्ध्यातैः सहाप्येति स यदा  
प्रतिबुध्यते यथाग्नेर्ज्वलतो विस्फुलिङ्गा  
विप्रतिष्ठेन्नोवमेवैतस्मादात्मनः प्राणा यथायतनं  
विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकास्तद्यथा क्षुरः  
क्षुरध्याने हितः स्याद्विश्वम्भरो वा विश्वम्भरकुलाय  
एवमेवैष प्राज्ञ आत्मेदं शरीरमनुप्रविष्ट आ लोमभ्य  
आ नखेभ्यः ॥ १९॥

tan hovachajatashatruryatraisha etadbalake purusho.ashayishta  
yatra itadabhudyata etadagaddhita nama hr^idayasya nadyo  
hr^idayatpuritatamabhipratantvanti yatha sahasradha kesho  
vipatitastavadanvyah pi~ngalasyanimna tishthante shuklasya  
kr^ishnasya pitasya lohitasyeti tasu tada bhavati yada suptah  
svapna.n na ka.nchana pashyatyathasminprana evaikadha bhavati  
tathaina.n vaksarvairnamabhih sahapyeti manah sarvairdhyataih  
sahapyeti chakshuh sarvai rupaih sahapyeti shrotra.n sarvaih  
shabdaih sahapyeti manah sarvairdhyataih sahapyeti sa yada  
pratibudhyate yathagnerjvalato visphuli~nga  
vipratishtherannevamevaitasmatatmanah prana yathayatana.n  
vipratishthante pranebhyo deva devebhyo lokastadyatha kshurah  
kshuradhyane hitah syadvishvambharo va vishvambharakulaya  
evamevaisha praj~na atmeda.n shariramanupravishta a lomabhya  
a nakhebhyah || 19||



After this Bâlâki became silent. Agâtasatru said to him: 'Thus far only (do you know), O Bâlâki?' 'Thus far only,' replied Bâlâki. Then Agâtasatru said to him: 'Vainly did you challenge me, saying: 'Shall I tell you Brahman? O Bâlâki, he who is the maker of those persons (whom you mentioned), he of whom all this is the work, he alone is to be known.' Thereupon Bâlâki came, carrying fuel in his hand, saying: 'May I come to you as a pupil?' Agâtasatru said to him: 'I deem it improper that a Kshatriya should initiate a Brâhmana. Come, I shall make you know clearly.' Then taking him by the hand, he went forth. And the two together came to a person who was asleep. And Agâtasatru called him, saying: 'Thou great one, clad in white raiment, Soma, King.' But he remained lying. Then he pushed him with a stick, and he rose at once. Then said Agâtasatru to him: 'Bâlâki, where did this person here sleep? Where was he? Whence came he thus back?' Bâlâki did not know. [Chapter 4 – Verse 19]

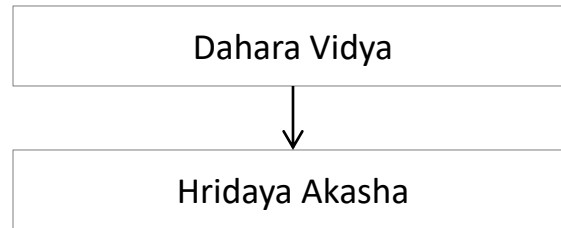
## Kaushitaki Upanishad :

तमेतमात्मानमेतमात्मनोऽन्ववस्यति यथा श्रेष्ठिनं  
स्वास्त्यथा श्रेष्ठैः स्वैर्भुङ्क्ते यथा वा श्रेष्ठिनं  
स्वा भुञ्जन्त एवमेवैष प्राज्ञ आत्मैतैरात्मभिर्भुङ्क्ते ।  
यथा श्रेष्ठी स्वैरेवं वैतमात्मानमेत आत्मनोऽन्ववस्यन्ति  
यथा श्रेष्ठिनं स्वाः स यावद्ध वा इन्द्र एतमात्मानं न  
विजज्ञौ तावदेनमसुरा अभिबभूवुः स यदा विजज्ञावथ  
हत्वासुरान्विजित्य सर्वेषां भूतानां श्रेष्ठ्यं  
स्वाराज्यमाधिपत्यं पर्येति तथो एवैवं विद्वान्सर्वेषां  
भूतानां श्रेष्ठ्यं स्वाराज्यमाधिपत्यं पर्येति य एवं  
वेद य एवं वेद ॥ २० ॥

tametamatmanametamatmanoanvavasyati yatha shreshthinan  
svastadyatha shreshthaih svairbhunkte yatha va shreshthinan  
sva bhunjanta evamevaisha prajna atmaitairatmabhirbunkte |  
yatha shreshthi svairevan vaitamatmanameta atmanoanvavasyanti  
yatha shreshthinan svah sa yavaddha va indra etamatmanan na  
vijajnau tavadenamasura abhibabhuvuh sa yada vijajnavatha  
hatvasuranvijitya sarvesham bhutanan shraishthyan  
svarajyamadhipatyam paryeti tatho evaivan vidvansarvesham  
bhutanan shraishthyan svarajyamadhipatyam paryeti ya evan  
veda ya evan veda || 20 ||

And Agâtasatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand full of a thin fluid of various colours, white, black, yellow, red. In these the person is when sleeping he sees no dream. Then he becomes one with that prâna alone. Then speech goes to him with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire, sparks proceed in all directions, thus from that self the prânas (speech, &c.) proceed, each towards its place, from the prânas the gods, from the gods the worlds. And as a razor might be fitted in a razor-case, or as fire in the fire-place (the arani on the altar), even thus this conscious self enters the self of the body (considers the body as himself) to the very hairs and nails. And the other selves (such as speech, &c.) follow that self, as his people follow the master of the house. And as the master feeds with his people, nay, as his people feed on the master, thus does this conscious self feed with the other selves, as a master with his people, and the other selves follow him, as his people follow the master. So long as Indra did not understand that self, the Asuras conquered him. When he understood it, he conquered the Asuras and obtained the pre-eminence among all gods, sovereignty, supremacy. And thus also he who knows this obtains pre-eminence among all beings, sovereignty, supremacy,--yea, he who knows this. [Chapter 4 – Verse 20]

- A Lomebyaha Anakagrebyaha.
- Consciousness pervades upto hair, top of nail.
- Nakha Shika Paryantham – Consciousness pervades all over body.



- Atma is in the heart – consciousness pervades all over the body is clearly said

#### **Word Analysis :**

- Darshayati Cha -- Tata

#### **a) Darshayati :**

- Sruti also reveals

#### **b) Tata So :**

- In the same manner as I am Claiming – Yata Aham Vadami Tata Darshayati -- Like Eka Deshi ....
- Atma is located in heart and consciousness as property pervades body
- Tata : Alpa Dravya Guna Vyapi Sruti Vedati.

## Sutra 28 :

पृथगुपदेशात् ।

Prithagupadesat ।

On account of the separate teaching (of the Sruti) (that the soul pervades the body on account of its quality of intelligence). [II – III – 28]

## Sutra 27 :

- Atma located in heart and consciousness pervades body.
- Consciousness is property of Atma.
- How do you know Atma is substance?
- Dravyam and Consciousness is property, Guna.
- One is Dravyam and other is property.

Atma is Substance	Consciousness is Property
Guna	Guna

## 2 Quotations :

### a) Brihadaranyaka Upanishad :

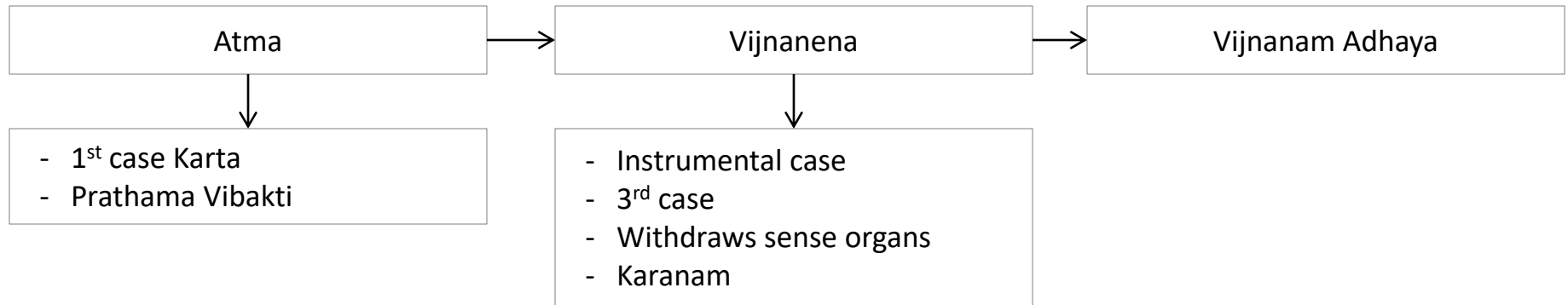
स होवाचाजांतशत्रुः, यत्रैष एतत्सुतोऽभूद्य एष विज्ञानमयः  
पुरुषः, तद्देशं प्राणानां विज्ञानेन विज्ञानमादाय य  
एषोऽन्तर्हृदय आकाशस्तस्मिन्देते ; तानि यदा गृह्णात्यथ  
हैतत्पुरुषः स्वपिति नाम ; तद्गृहीत एव प्राणो भवति,  
गृहीता वाक्, गृहीतं चक्षुः, गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūt eṣa vijñānamayaḥ,  
vijñānamayaḥ puruṣaḥ, tad eṣāṁ prāṇānāṁ vijñānena vijñānam ādāya ya  
eso'ntar-hṛdaya ākāśaḥ tasmiñ chete, tāni yadā gṛhṇāti atha  
haitat puruṣaḥ svapiti nāma. tad gṛhīta eva prāṇo bhavati,  
gṛhītā vāk, gṛhītaṁ cakṣuḥ, gṛhītaṁ śrotram, gṛhītaṁ manaḥ ॥ 17 ॥

Ajatasatru said, When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed. [II – I – 17]

- Ajata Shatru Brahmanam

### Tad Esham Pramanam :



- Atma at time of sleep, withdraws sense organs to heart through its Consciousness.
- Consciousness – Medium – Used by Atma.
- Atma is different – Consciousness is different.

Pen	Atma
<ul style="list-style-type: none"> <li>- Instrumental cause</li> <li>- 3<sup>rd</sup> Case</li> <li>- Consciousness</li> <li>- Property</li> </ul>	<ul style="list-style-type: none"> <li>- Karta</li> <li>- 1<sup>st</sup> Case</li> </ul>

- I use faculty of Speech.
- I use faculty of Consciousness.

Atma	Consciousness
<ul style="list-style-type: none"> <li>- Substance in the heart</li> </ul>	<ul style="list-style-type: none"> <li>- Property pervading all over body.</li> </ul>

- Pritak Upadesha – Clearly mentions.

## b) Kaushitaki Upanishad :

प्रज्ञया वाचं समारुह्य वाचा सर्वाणि सामान्याप्नोति  
 प्रज्ञया प्राणं समारुह्य प्राणेन सर्वान्गन्धानाप्नोति  
 प्रज्ञया चक्षुः समारुह्य सर्वाणि रूपाण्याप्नोति प्रज्ञया  
 श्रोत्रं समारुह्य श्रोत्रेण सर्वाञ्छब्दानाप्नोति प्रज्ञया  
 जिह्वां समारुह्य जिह्वाया सर्वानन्नरसानाप्नोति प्रज्ञया  
 हस्तौ समारुह्य हस्ताभ्यां सर्वाणि कर्माण्याप्नोति प्रज्ञया  
 शरीरं समारुह्य शरीरेण सुखदुःखे आप्नोति प्रज्ञयोपस्थं  
 समारुह्योपस्थेनानन्दं रतिं प्रजातिमाप्नोति प्रज्ञया पादौ  
 समारुह्य पादाभ्यां सर्वा इत्या आप्नोति प्रज्ञयैव धियं  
 समारुह्य प्रज्ञयैव धियो विज्ञातव्यं कामानाप्नोति ॥ ६ ॥

prajnaya vachan samaruhya vacha sarvani samanyapnoti  
 prajnaya pranana samaruhya pranena sarvangandhanapnoti  
 prajnaya chakshuh samaruhya sarvani rupanyapnoti prajnaya  
 shrotran samaruhya shrotrena sarvanchabdanapnoti prajnaya  
 jihvan samaruhya jihvaya sarvanannarasanapnoti prajnaya  
 hastau samaruhya hastabhyam sarvani karmanyapnoti prajnaya  
 shariran samaruhya sharirena sukhaduhkhe apnoti prajnayopasthan  
 samaruhyopasthenanandan ratim prajatapnoti prajnaya padau  
 samaruhya padabhyam sarva itya apnoti prajnayaiva dhiyam  
 samaruhya prajnayaiva dhiyo vijnatavyam kamanapnoti || 6 ||

Having by pragnâ (self-conscious knowledge) taken possession of speech, he obtains by speech all words. Having by pragnâ taken possession of the nose, he obtains all odours. Having by pragnâ taken possession of the eye, he obtains all forms. Having by pragnâ taken possession of the ear, he obtains all sounds. Having by pragnâ taken possession of the tongue, he obtains all tastes of food. Having by pragnâ taken possession of the two hands, he obtains all actions. Having by pragnâ taken possession of the body, he obtains pleasure and pain. Having by pragnâ taken possession of the organ, he obtains happiness, joy, and offspring. Having by pragnâ taken possession of the two feet, he obtains all movements. Having by pragnâ taken possession of mind, he obtains all thoughts. [Chapter 3 – Verse 6]

- Pragyaya Shariram Sama Ruhya Arohanam Krutva.

Pragyaya	Atma
<ul style="list-style-type: none"> <li>- 3<sup>rd</sup> Case</li> <li>- Instrumental case</li> <li>- Consciousness</li> </ul>	<ul style="list-style-type: none"> <li>- Agent</li> <li>- Mounts, pervades body, extends itself through consciousness.</li> <li>- User of property called Consciousness.</li> </ul>

## **Word Analysis :**

### **Pritak Upadeshat :**

- Because of separate mention of Jiva Atma and consciousness, Consciousness is property of Jiva.
- Jiva = Anu.

## **Significance :**

### **Prithak Upadesha :**

- Distinct – separate  
Reference mentioned.
- Case – Bheda – Nominative versus instrumental – Vastu Bheda.
- Pritak Bheda – Panchami Vibakti.
- Hetu = Reason – Because of this reason, consciousness is pervading property of non-pervading Atma.
- Eka Deshi Matam – over.
- From Sutra 19 – 28.
- Jiva = Param Anu , located in Hridayam – Chaitanyam is Guna – property.
- Chaitanyam pervades Shariram and Shariram also becomes sentient.
- Shariram not sentient by itself.
- Because of pervasion of Jivas property it is sentient.
- Visishta Advaitam is extension of Ekadeshi matam

## **Corollary :**

### **a) Jiva located in Hridayam :**

- As there are many Sharirams Jivas many.
- Visishta Advaitam also Jivas many.

**b) Paramatma different from Jivatma.**

Paramatma	Jivas
<ul style="list-style-type: none"><li>- One</li><li>- Vibhu</li><li>- All pervading</li></ul>	<ul style="list-style-type: none"><li>- Many</li><li>- Anu Atomic</li></ul>

- In both Jivatma, Paramatma Aikyam never possible.

## 4 Sutras – Siddhanta

Sutra 29 – 32 :

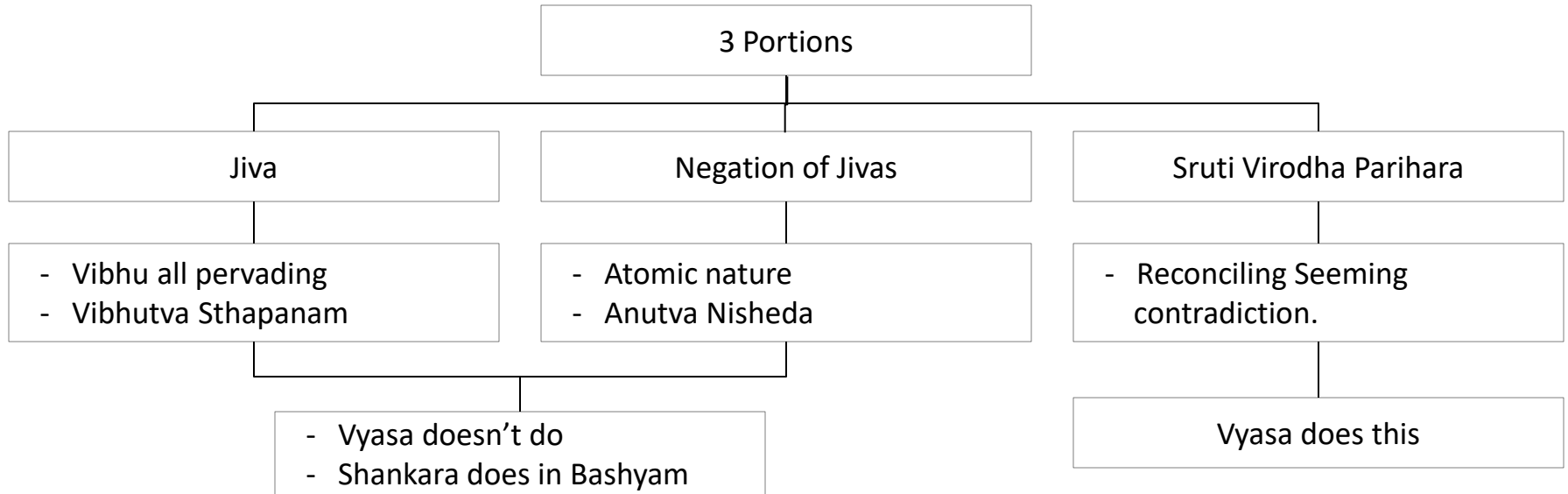
Sutra 29 :

तद्गुणसारत्वात् तु तद्व्यपदेशः प्राज्ञवत् । Tadgunasaratvat tu tadvyapadesah prajnavat ।

But that declaration (as to the atomic size of the soul) is on account of its having for its essence the qualities of that (viz., the Buddhi), as in the case of the intelligent Lord (Saguna Brahman). [II – III – 29]

- Very Important Sutra.
- Advaitins Approach to Jivatma based on this Sutra

**General Analysis :**



**Shankara :**

- Jiva has to be accepted as all pervading.



## Reason / Logic :

- What is Relationship between Jiva and Paramatma – as Revealed in Sruti.
- Jivatma, Paramatma not totally different – If totally separate, Paramatma will not be all pervading. Jivatma will limit Paramatma.
- Plurality limits every member – Dvitatmai Bayam Bavati.
- As long as Jiva sees difference with Paramatma, you will be afraid of Paramatma.
- Kanna Kuttudiven etc.
- Cut nose + fill it with chilli powder.

### a) Brihadaranyaka Upanishad :

सोऽबिभेत् , तस्मादेकाकी बिभेति ; स हायमीक्षां चक्रे,  
यन्मदन्यन्नास्ति, कस्मान्नु बिभेमोति, तत एवास्य भयं  
वीयाय, कस्माद्व्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmād ekākī bibheti, sa hāyam īkṣām cakre,  
yan mad anyan nāsti, kaśmān nu bibhemīti, tata evāśya bhayaṁ  
vīyāy vīyāya kasmād hy abheṣyat, dvitīyād vai bhayaṁ bhavati ॥ 2 ॥

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

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।  
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,  
तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे,  
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येताहि य एवं वेद, अहं  
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,  
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-  
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै  
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां  
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:  
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,  
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan  
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,  
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam sarvam bhavati;  
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣām sa bhavati.  
atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;  
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam  
bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv  
ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣām tan na priyam  
yad etan manuṣyā vidyuh ॥ 10 ॥

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

- Person who sees Jivatma / Paramatma – Difference is Pashu – ignoramus – No Buddhi.

### b) Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्स्येऽनिरुक्तेऽनिलयनेऽभयं  
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।  
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।  
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।  
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrshye'nanatsye'anirukte'anilayane'bhayam  
pratistham vindate, atha so'bhayam gato bhavati,  
yada hyevaisa etasminnudaramantaram kurute,  
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,  
tadapyesa sloko bhavati ॥ 3 ॥

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

- Make slight difference between Jivatma and Paramatma and then you will be afraid of God.
- God is Srishti, Sthithi Karanam Protector – very Good.
- He is also Laya Karanam – Arjuna saw in Ch. 11 – Uttamatvi Churnimangai.
- Lord as Time – As long as Difference is there, time comes, mortality comes, fear comes.
- Jiva different from Paramatma – Neither Logic or Sruti accepts.

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

- Karya -- Karana Sambanda



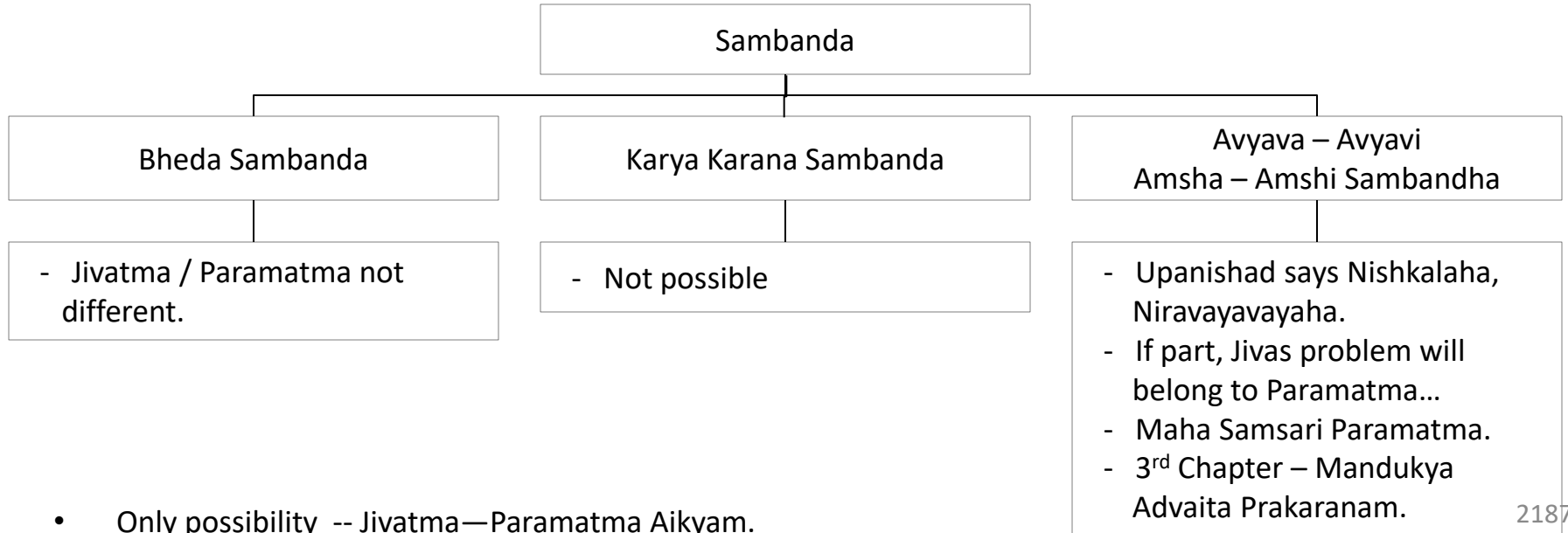
Jiva

Paramatma

वासंसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।  
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

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

- All philosophers accept Jiva as Nityaha – changing dress every birth - Vasamsi Jeernani... from beginningless time, doing Punya Papam.
- Body comes and goes, Jivatma is eternally there.
- Sankhya Yoga, Nyaya, Veiseshika, Visishta Advaitin, Dvaitin all accept eternal Jiva.
- Eternal thing can never be a product, Karyam.
- Eternity and Production – Oxymoron.
- Karyam = Birth, Anityam.
- Nityam Na Karyam.
- Paramatma – can't have Karya – Karana Sambanda.

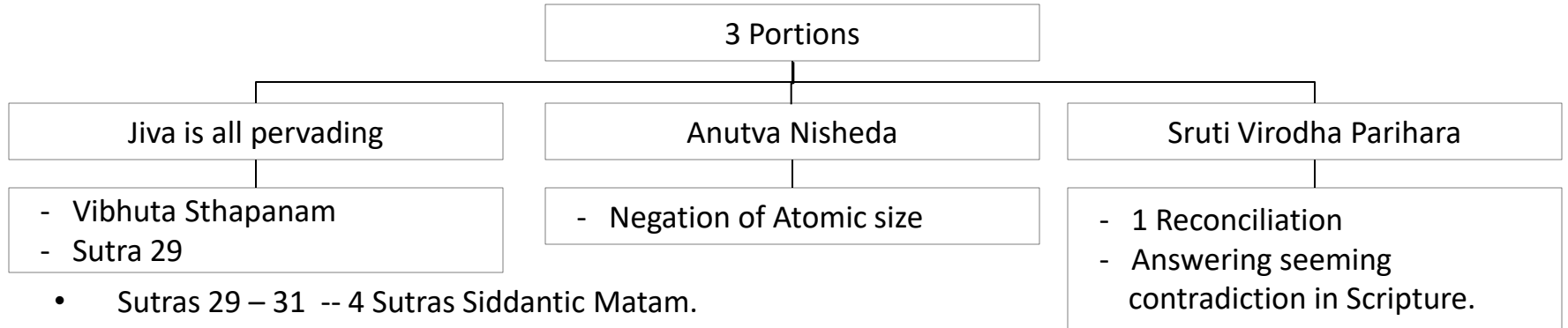


Revision :

- Sutra 19 – 28 -- Eka Deshi Matam w.r.t size of Jivatma.
- Jiva is Anuhu concluded by Eka Deshi.

Paramatma	Jivatma
<ul style="list-style-type: none"> <li>- Vibhu</li> <li>- Infinitely big</li> <li>- Ekam, one</li> </ul>	<ul style="list-style-type: none"> <li>- Param Anu</li> <li>- Many</li> </ul>

- Sutras 29 – 31 -- 4 Sutras Siddantic Matam.



- Sutras 29 – 31 -- 4 Sutras Siddantic Matam.
- What is Relationship between Jiva and Paramatma ?

a) Jiva not different from Paramatma

Brihadaranyaka Upanishad :

सोऽबिभेत् , तस्मादेकाकी बिभेति ; स हायमीक्षां चक्रे,  
यन्मदन्यन्नास्ति, कस्मान्नु बिभेमोति, तत एवास्य भयं  
धीयाय, कस्माद्व्यभेद्यत् ? द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmād ekākī bibheti, sa hāyam īkṣām cakre,  
yan mad anyan nāsti, kaśmān nu bibhemīti, tata evāśya bhayaṁ  
vīyāy vīyāya kasmād hy abheṣyat, dvitīyād vai bhayaṁ bhavati || 2 ||

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

## Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षिणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे, अहं मनुरभवत् सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti: tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata, sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti, tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati. atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣāṁ tan na priyam yad etan manuṣyā vidyuh ॥ 10 ॥

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

## Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्स्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrśye'naatsye'anirukte'nīlayane'bhayam pratistham vindate, atha so'bhayam gato bhavati, yada hyevaisa etasminnudaramantaram kurute, atha tasya bhayam bhavati, tatttveva bhayam viduṣo'manvanasya, tadapyesa sloko bhavati ॥ 3 ॥

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

- Binnatva Na Sambavati.

## b) Jiva not part of Paramatma

- Amshatvam Na Sambavati.
- Infinite – Nishkalam

### Mundaka Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।  
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I  
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

- Logically Jivatma not different from Paramatma then Paramatma will become limited entity.
- If Jiva is part of Paramatma, it will be subject to modification, Vikara. When part changes, whole has to change.
- Avayatva Vikare, Avayavivikaram Yatu Saravayam, Tatu Sa – Vikaram.
- Logically and scripturally, Jivatma not different or part of Paramatma.
- Jivatma has to be identical with Paramatma.
- Only Nama Bheda, not Nami Bheda.
- One Atma has 2 Names ...We have 4 names – Office/Passport/Home/friends.
- Conclusion supported by Mahavakyas.

### Taittiriya Upanishad :

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

sa yascayam puruse yascasavaditye sa ekah I  
sa ya evamvit asmallokatpretya I  
etamannamayamatmanamupasankramati I  
etam pranamayamatmanamupasankramati I  
etam manomamayamatmanamupasankramati I  
etam vijnanamayamatmanamupasankramati I  
etamanandamayamatmanamupasankramati I  
tadapyesa sloko bhavati II 12 II

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika Verse.  
[II – VIII – 12]

- If Jiva is identical to Paramatma then no doubt regarding size of Jivatma.
- Paramatma = Vibuhu = Non different from Jivatma.
- Mahavakyena Vibuhu Siddham Bavati.

**Topic 1 :**

- Jivatma Vibhutva Sthapana

**Topic 2 :**

- Jivatma Anutva Nisheda.
- Jiva – Not Atomic in size
- Jiva – Anu occupies ‘Hridayam’.
- Jiva is Dravyam substance with property of consciousness – Chaitanyam – Gunaha.
- Guna – Guni Sambanda.
- Dravyam = Alpa Ashrayaha.
- Property of consciousness not within heart but pervades body.
- Alpa Ashraya – Jiva.
- Vyapi Gunaha.
- Vyapi Guna Yukta Alpa Alpa Ashraya Rupa Anu is contention of Eka.
- Anu Atma not acceptable – logically according to experiencer.
- Property has to be located in substance.
- Property depends on substance for its very existence.



### Tarqa :

- Property + substance have inseparable relationship.
- Both must have equal extensiveness. One presupposes existence of other

### Eka Deshi Matam – Purva Pakshi :

- Such a rule need not be there.
- Exceptions Exist.

Substance	Property
<ul style="list-style-type: none"><li>- Deepa</li><li>- Once part of room</li><li>- Alpa Ashraya</li></ul>	<ul style="list-style-type: none"><li>- Prabha, Radiance Brilliance.</li><li>- Pervades room</li><li>- Vyapi Guna</li></ul>

गुणाद्वाऽऽलोकवत् ।

Gunadva alokavat ।

Or on account of (its) quality (viz., intelligence), as in cases of ordinary experience (such as in the case of a lamp by its light). [II – III – 25]

व्यतिरेको गन्धवत् ।

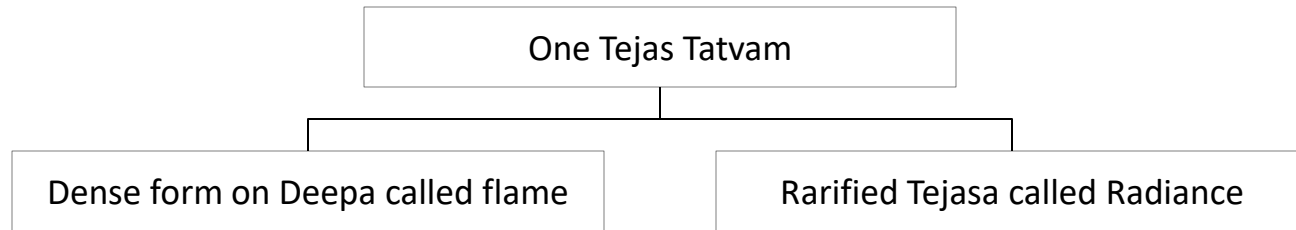
Vyatireko gandhavat ।

The extension (of the quality of intelligence) beyond (the soul in which it inheres) is like the odour (which extends beyond the fragrant object). [II – III – 26]

Dravyam, Substance	Fragrance
<ul style="list-style-type: none"><li>- Chandanam – in one corner of room.</li></ul>	<ul style="list-style-type: none"><li>- Pervades whole room</li><li>- Vyapi Guna</li><li>- Chaitanyam Vyapi</li></ul>



- Shankara = Vishama Drishtanta.
- Radiance of flame is not property of flame.
- Both one and same substance.
- Tejas Tatvam – 2 Names.
- Where flame is there, Tejas.
- Densely available – Nivida Avayavam.
- If property exists outside substance, property will extend beyond substance. It can exist independently.
- Then no more property. It becomes a new substance. If Dravyam does not support it, then it is not property.
- Tejas appears in rarified only one.



- Flame + Radiance both are one substance.
- They do not have Guna – Guni Sambanda.
- Guna can't be more pervasive than substance.
- Chandana Gandha – We feel fragrance without substance is wrong.
- When you feel fragrance, minute part of fragrance substance must be there – imperceptible to eyes, but smelt by nose (like salt in water perceptible to tongue not eyes)
- Fragrance substance Chandanam not absent but not perceived.

Gandha	Gandha Ashraya
- Perceived	- Not perceived - Because limitation of eye - Dravyams exist

## **Mahabarata Sloka :**

- Shanti Parva
- Example : Chandanam Given
- If person smells foul smell in water, water is colourless, odourless.
- Unintelligent will say : Water/Air smelling.
- Intelligent will say : Smell belongs to minute earth particles not perceptible to eyes in water.
- Smell belongs to Prithvi
- Gandha without substance minute earth particles not possible.
- Gandha Guna can't be separated from Gandha Dravyam.
- Can't be more extensive than Dravyam.
- Atma can't be Anu with property of Body pervading consciousness.
- Substance + Property can't be separated.
- Atma can't have any property at all – No Chaitanya Guna.
- Atma = Nirguna.
- No Scriptural/Logic support for Chaitanyam as property.
- Anything with property subject to change – Anityam – modification.
- Yatu Sagunam Tatu Savikara, Anityam.
- When property changes, product modifies.
- Asti, Jayate, Aparinamate, Vinashyati.
- If Atma, Sagunam, it will be Anityam.
- Atma Anityam Sagunatvam, Shariravatu.

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

Atma	Shariram
Not Saguna Dravyam	Saguna Dravyam

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

- Atma.
- Not Guni Dravyam.
- Consciousness never accepted.
- As property of Atma.

### Scriptures:

- Consciousness substance – Not property – because of 2 reasons.
- If consciousness is property, it will become Paratantrams – Dependent entity.
- Gunaha -- Drivya Ashraya.

Consciousness	Shariram
<ul style="list-style-type: none"><li>- Svatantram</li><li>- Imperishable Entity</li></ul>	<ul style="list-style-type: none"><li>- Paratantra Dravyam</li><li>- Perishes</li><li>- When Brain goes, consciousness goes.</li><li>- Science mistake consciousness as property of Brain.</li><li>- When person, brain dies, consciousness gone.</li></ul>

- Nahivijinajasu Vijnyate Vipari Lopaha Vinjyate Avinashatvam – Satyam, Jnanam Anantam Brahma.

### Taittiriya Upanishad :

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

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

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Consciousness not property. Jiva not Atomic with pervading property of Consciousness.
  - 1) Vibhuta Sthapanam
  - 2) Anutva Nisheda
  - 3) Sruti Virodha Parihara

### Eka Quotes :

1) Jiva leaves body, travel, comes into another body – Utkranti, Agathi.

- If Vibhu – how travel possible.

2) Jiva – located in Hridaya Stanam.

- How all pervading is located?
- In 10 Sutras – Sruti Quotations given.

3) Jiva is Anu – Sva Svaha Unmanatvam?

- Cut hair tip in 100 + then into 100
- Anutva Unmatabyam

#### 4) Jiva has property of Consciousness

- Consciousness + Atma separately mentioned.
- Jiva pervades through consciousness in the body.



Instrument



Means

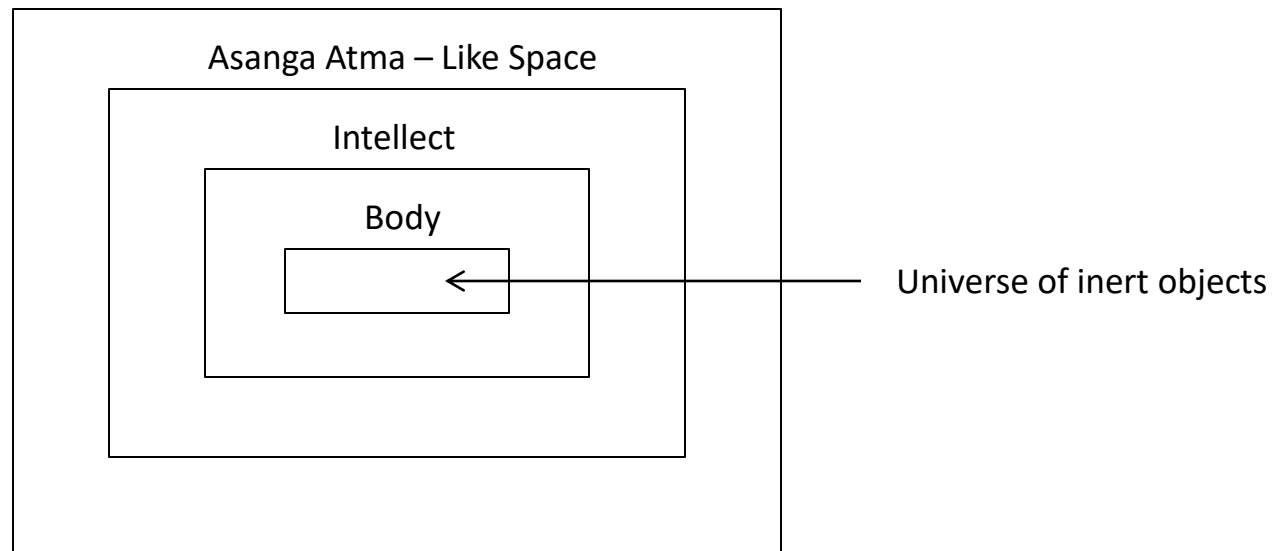
- Pritak Upadeshat.

#### 5) Consciousness different from Jivatma and is Vibhu – seeming contradiction

- In 29 – 30 – 31 – 32 – 4 Sutras Vyasa resolves.
- Very important Sutras.

#### **General Content :**

- I Atma – am all pervading Paramatma.
- Aham Brahma Asmi – Truth + Teaching of Upanishad.
- Intellect co-exists alongwith all pervading Consciousness.
- Buddhi (content) located in body container.
- Consciousness pervading Body + Intellect.



- Chetana Atma + Achetana Buddhi in close proximity

Atma	Buddhi / Body
<ul style="list-style-type: none"> <li>- Chetanam</li> <li>- No movement</li> <li>- Atma appears to be moving</li> <li>- Clear crystal</li> <li>- Appears Red</li> </ul>	<ul style="list-style-type: none"> <li>- Achetanam</li> <li>- Moves – Buddhi appears conscious</li> <li>- Red flower</li> </ul>

- Properties transferred to each other.
- 2 Places in Brahma Sutra – Ananya Adhyasa discussed.
- Tad Ananyat Arambanadikaranam

#### b) This is Sutra :

- Transference not real, only apparent.
- You lean on painted wall, transference real.

- Vastika Tadatmayam - Real.
- Atmanana Tadatmyam – Apparent.
- Buddhi Guna Chaitanye Basate.
- Anatma attributes transferred to Atma.
- I seem to have property of Buddhi even though I am property-less.
- How you know it is not actually transferred?
- Asangha Ayam Purushaha.
- Anantagam Punye, Anantagam Papena Sarvam Chetanam Bavati.
- Atma does not have connection with Punya Papa because it is Asanga.
- Attributes seemingly transferred not really transferred.

#### Example :

a) We say Madras has come, when train nears the station.

- Arrival of train transferred to Terra firma

b) Giddiness of earth shaking superimposed on me and I say - I was giddy.

Buddhi	Atma
<ul style="list-style-type: none"> <li>- Located in Body</li> <li>- In Death, Buddhi with Pranas leave Sthula body.</li> <li>- Gathi Guna = buddhi guna</li> <li>- Buddhi comes to another Body.</li> <li>- Buddhi pervades body and makes body sentient through reflected consciousness.</li> <li>- What pervades Body is Buddhi.</li> <li>- All problems because of Buddhis Attributes transference to Atma and I look at myself with transferred attributes.</li> </ul>	<ul style="list-style-type: none"> <li>- Unlocated</li> <li>- I as Atma am all pervading.</li> <li>- I think I am located</li> <li>- Utkramati, gathi, Agathi of Buddhi transferred to Atma.</li> <li>- I think I am Jiva located, travel.</li> <li>- I mistake Atma is pervading body and making body sentient.</li> </ul>

- Acceptance of mistake taken as though all correct.
- **Example :**
  - Bug entered ear of patient.
  - Patient in trouble because of Bug Sradha Sidhyartam.
- Sruti accepts statements in form of Anuvada not in form of teaching.
- Sruti - need not teach me I am finite - I am Anu.
- Sruti accepts finite – smallness in form of teaching Adhyasa.
- By removing Adhyasa, my Vibaktatvam (division) claimed back through Mahavakya.
- This idea in 4 Sutras ‘Sat Guna Saratvat’.



**General Analysis :**

- Sutra 19 – 28 -- Eka Deshi Matam
- Sutra 29 –32 -- Siddanta

**Revision :**

- Siddantas Analysis of size of Jivatma.

**a) Vibutva Sthapana :**

- Jiva Vibhu - all pervading – not Atomic -- Anu

**b) Anutva Nisheda :**

- Against Sruti, Yukti, Anubava Pramana to assume Jiva = Anu

**c) Sruti Virodha Parihara :**

- If Jivatma all pervading, some statements can't be explained.
- Seeming contradiction between Jivas – all pervasiveness and Sruti.

**Sruti says :**

- Jiva leaves body and is travelling eternally to other bodies.
- Utkranti, Gathi, Agathi can't be explained if Jiva is all pervading.
- How all-pervading Jiva leaving body.
- Angusta Matram Atma Purushaha Madhye Atmani Tishtati ?

अङ्गुष्ठमात्रो रवितुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः ।  
बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥८॥

arigusthamatro ravitulyarupah samkalpahamkarasamanvito yah I  
buddher gunenatmagunena caiva aragramatro hy avaro 'pi drstah II 8 II

Subtle as the point of a goad, and pure, effulgent and infinite like the sun, He alone is seen assuming as another the size of a thumb on account of the finiteness of the heart (in which He appears), and associating Himself with egoism and Sankalpa on account of the limitations of the intellect. [Chapter 5 – Verse 8]

- Have Sruti Virodha Parihara – Sutra.

### How we resolve ?

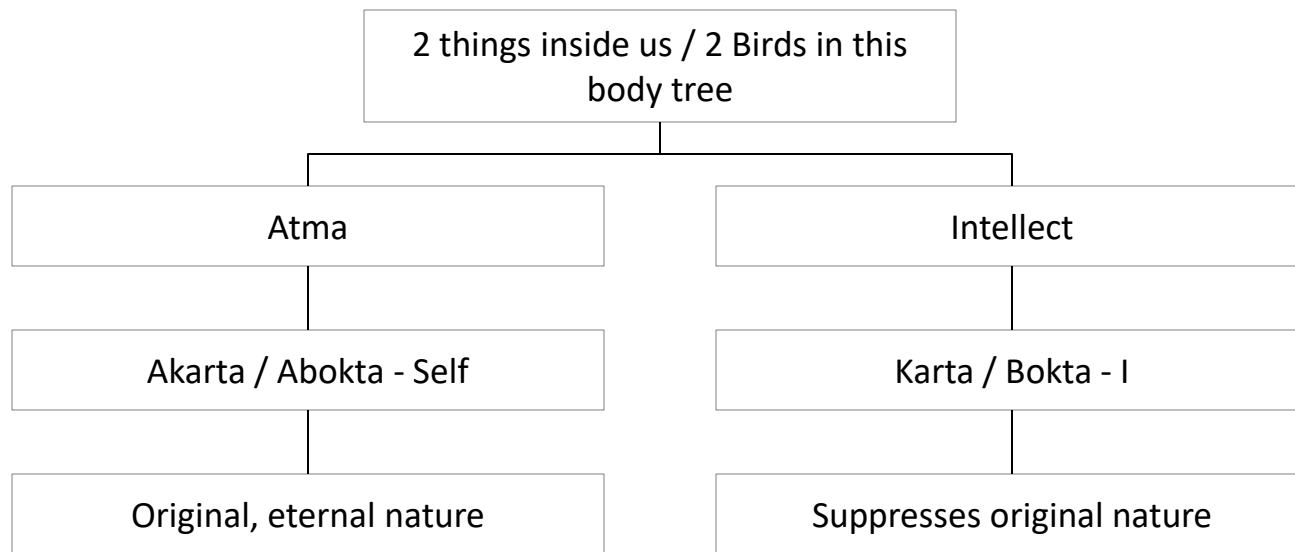
- Jiva is all pervading only.
- I feel limited entity because of proximity of Buta – Antahkaranam mind, located in body and body is finite.
- Hridayam is Golokam of mind.

### Gita :

वासंस्ि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।  
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

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

- Mind leaves body and travels, assumes another body.
- Utkramam, Gathi, Agathi Hridayam Ayanatvam.
- Buddhi – Antahkaranam Gunas.
- Manas and Atma eternally associated.
- Buddhi Guna Adhyasa Vashat Atmani Pratiyante.
- Introduction to Brahma Sutra and Vedanta by Adhyasa Bashyam.
- Attributes falsely transferred.
- Once transferred they become prominent and suppress original nature of mine.
- Kartrutvam and Boktrutvam suppresses Akarta / Abokta – Atma.



- Sakartrutvam suppresses Nirakrutatvam.
- Transferred virtues.
- Actionless Pure screen suppressed when action movie going on.
- I am overwhelmed and moved by moving character – itself moves and moves me.
- Attributes transferred and become prominent.
- Sara = Pradhanam.
- Buddhists attributes dominant on me and my original attributes are overshadowed / suppressed.
- Anatma Dharmas, I claim as mine.
- Anatma Dharmas put together is called Jivatvam.
- Jivatma = All transferred Buddhi Dharmas.
- Upon I – Paramatma, Jivatvam superimposed Instead of claiming, I am Paramatma, I claim - I am miserable Jiva.
- Sruti wants to help us by correcting our mistake.
- Every Jiva hypnotised by Jivatvam – and it is very strong .... It is not easy to drop Jiva Bava.

- Straight away, we can't give up Jivatvam.
- We all want to retain individuality. Dropping ego is tragedy.
- Sruti negates individuality.
- **Example :**
  - Smoker – Smoking not good in book – gave up book!
  - Teacher – You are not father -- All are superimposed individuality
- To win confidence of Jiva – initially, Sruti comprises and accepts Jiva status of Paramatma.
- Karma Khanda = Sruti's acceptance of Jivatvam – assumes Karta / Bokta, Sanchita / Agami, Prarabha ... travel to Lokas.
- Saved by Sradham ... will hang upside down in Narakam...
- Indirectly, it makes students mature.
- Na Mata – Pita – Bandu -- You are Brahman.
- Jivatvam = Adhyasa.

#### From Sruti's point :

- Jivatvam is Anuvada.
- Temporarily agreeing, compromising.
- Hence, no contradiction at all -- Tad Guna Saratvat....

तद्गुणसारत्वात् तु तद्व्यपदेशः प्राज्ञवत् । Tadgunasaratvat tu tadvyapadesah prajnavat ।

But that declaration (as to the atomic size of the soul) is on account of its having for its essence the qualities of that (viz., the Buddhi), as in the case of the intelligent Lord (Saguna Brahman). [II – III – 29]

My Self within my heart is smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet, smaller even than the kernel of a grain of millet. The Self in my heart is larger than the earth, larger than the mid-region, larger than heaven, and larger even than all these worlds. [3 – 14 – 3]

- Smaller than grain of barley, rice.
- Can't say Paramatma is both Anu + Vibhu – opposites can't be in same locus.
- Accept one, explain away other attribute.

**Accepted Explanation :**

- For sake of Meditation, Sruti accepts temporarily limitation but not Tatparyam (central teaching).
- Vibutva + Anutva can't co-exist.
- For Jivatma - Sruti uses same Vakyam's.

**Example :**

**Katho Upanishad :**

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।  
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-aniyan mahato mahiyan Atmasya jantor-nihito guhayam,  
Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

Jiva	Paramatma
<ul style="list-style-type: none"><li>- Anutvam</li><li>- Vibutvam</li></ul>	<ul style="list-style-type: none"><li>- Anutvam</li><li>- Vibutvam</li></ul>

- Can't accept both.

### Others explain :

- Both accepted for Meditation.
- Jivatma – Temporary acceptance to gain Maturity.
- Paramatma – Temporary acceptance for Pujayartha Kalpitam Dvaitam.
- Jiva – Vibhu alone.

### Word Analysis :

Tad	Vyapadesha	Tu
- Tat	- Scriptural - Statements - Mentioning Jivas size	- However

- Prominence of transferred properties of the intellect.

### Pragyavatu :

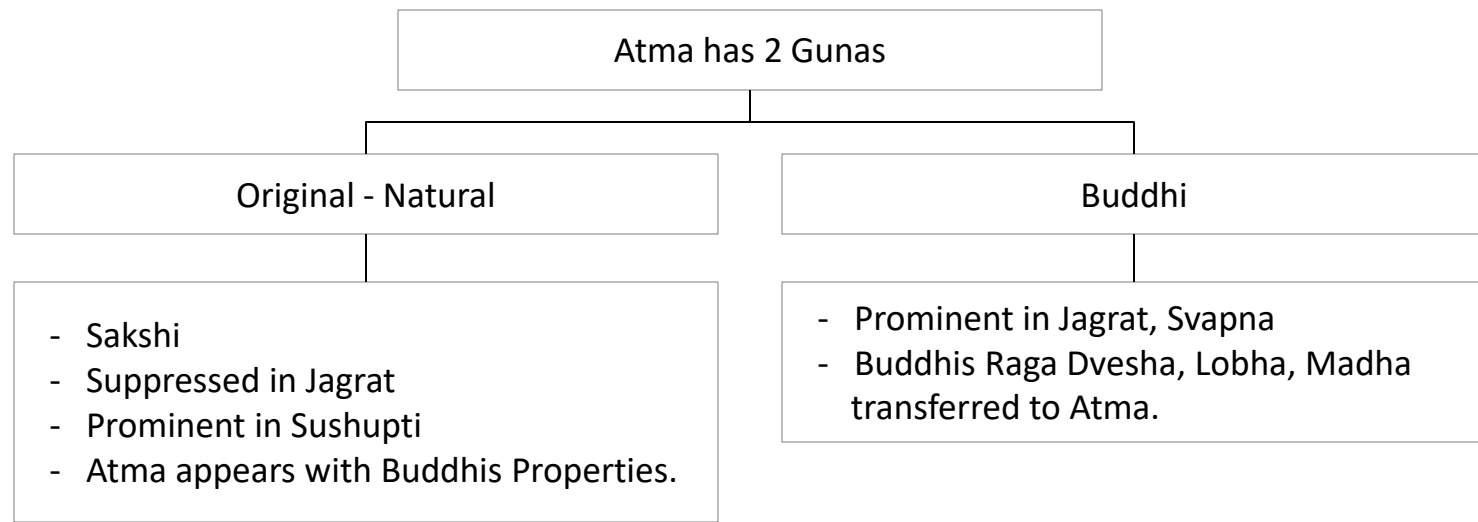
- As in the case of Paramatma – Pragy here not Vishwa / Teijasa / Pragy but Paramatma.

### Significance :

#### a) Tat Guna Saratvat :

Tat	Guna	Saratvat
Buddhi	Properties	- Prominence - Dominance

- Buddhi Guna transferred to Atma is prominent. After transference Atma has 2 gunas.



- I – Absolute – I – who exists independently without Universe, gets associated with Buddhi and says - I am Raagi, Krodhi, Karta, Bokta.

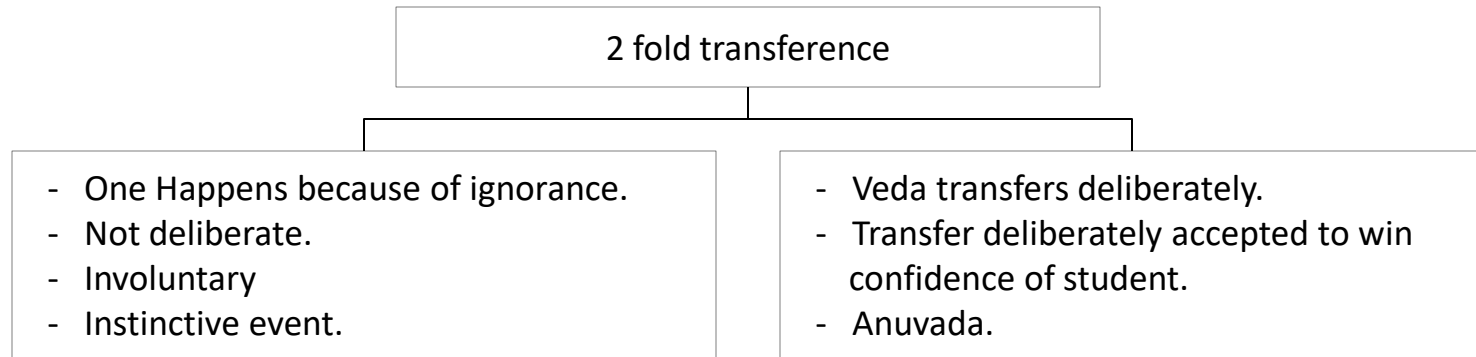
### Truth : Nirvana Shatkam

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

- We don't claim that Original glory. We claim Buddhi Dharma as ourself, which is Anatma Dharma Adhyasa because of superimposition of Anatma Dharma properties.



#### b) Tu :

- Siddanta begins from this.
- **Previous 10 Sutras :**

Purva Pakshi – Eka Deshi Vyavrittaha.

c) Eka Matam not true

#### d) Tad Vyapadeshat :

Tad	Vyapadeshat
Jivas	Sruti Mentions

- Limited size of Jiva.
- Srutis mention of limited size of Jiva is only temporary.
- Anuda – Adhyasa Vashaat.
- **Example :** Prajna Vatu = Paramatma.
- Temporarily assume Paramatma is sitting in heart – also – Limitation not Tatparyam, central teaching of Veda.



### Sutra 30 :

यावदात्मभावित्वाच्च न दोषस्तद्दर्शनात् । Yavadatmabhavitvaccha na doshastaddarsanat ।

And there is no defect or fault in what has been said in the previous Sutra (as the conjunction of the soul with the intellect exists) so long as the soul (in its relative aspect) exists; because it is so seen (in the scriptures). [II – III – 30]

### General Analysis :

- Doubt Answered.
- I – Jiva am Mukta, free, Papam Punyam – Rahitaha = Sutra 29.

तद्गुणसारत्वात् तु तद्व्यपदेशः प्राज्ञवत् । Tadgunasaratvat tu tadvyapadesah prajnavat ।

But that declaration (as to the atomic size of the soul) is on account of its having for its essence the qualities of that (viz., the Buddhi), as in the case of the intelligent Lord (Saguna Brahman). [II – III – 29]

### Problem:

- Proximity of Buddhi Sambanda, Samyoga – is the wrong association.
- **Example :**  
Mother : My son ok. Its only mingling with neighbour's son, bad habit cultivated.
- Buddhi's problems, transferred to Atma.
- I am suffering from Samsara is wrong association.
- All Associations end in Disassociation.
- What arrives – Departs.
- What is Produced – Destroyed.

- Buddhi's separation from Jiva should happen naturally.

**Gita :**

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

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

- Natural liberation....
- Buddhi dies or gets disassociated.
- One needs to do Sadhana for Moksha.
- For Death – No Sadhana required

**Purva Pakshi :**

- All going towards Moksha – Evolve.
- No Sadhana, Guru, Shashtra required.
- In Sleep, Buddhi resolved.

**Chandogyo Upanishad :**

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे  
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता  
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनं  
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me  
somya vijanihiti yatraitatpurusah svapiti nama sata  
somya tada sampanno bhavati svampito bhavati tasmadenam  
svapitityacaksate svam hyapito bhavati [1]*

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

- Buddhi merges into Atma.

## Vyasa's Answer :

- Buddhi Sambanda not physical event but caused by ignorance.
- Buddhi Samyoga = Agyanayaha Janyaha.
- Atma Asangaha, can't have Samyoga Sambanda. Atma is higher order of Reality. Buddhi Vyavaharika Satyam. Atma Paramartika Satyam.
- Object of one order of Reality can't get connected to another order of reality.
- Dream Girl can't marry Waker Boy – Satta Bheda.
- Samana Satta eva Samanaha bavati.
- Jivatvam based on ignorance based Adhyasa, not because of physical association.
- No ignorance, will die Naturally, Everything in creation dies.
- Agyanam will never go away.
- Agyanam continues in sleep, death and Pralayam.
- As long as ignorant Jiva continues, Buddhi Sambanda will continue.

## Proof :

- Sruti + Yukti

## Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विशानमयः प्राणेषु हृद्यन्त-  
ज्योतिः पुरुषः ; स समानः सन्नुभौ लोकावनुसंचरति,  
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-  
क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu, hṛdy  
antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāṁ anusañcarati,  
dhyāyatīva lelāyatīva, sa hi svapno bhūtvā, imaṁ lokam  
atīkrāmati, mṛtyo rūpāṇi ॥ 7 ॥

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

**Jiva :**

- Travels everywhere only with Association with Buddhi Sahita Atma.
- For Buddhi Sambanda to go away Jnanam required, Sadhana Chatushtaya Sampatti required.

**Word Analysis :****a) Na Dosha :**

- There is no flaw, Defect – in this view

**b) Yavadava Vaditvat :**

- Since ignorant Jiva continues.

**c) Tad Darshanat Cha :**

- This is so because it is revealed in scriptures.

**Significance :****a) Yavadava Bavitvat :**

- Yava = As long as.
- Atma = Ignorant Jiva
- Bavi = continuing.
- Because of continuation of Buddhi Sambandaha – as long as ignorant Jiva continues, you can't get away from your mind.
- Powerful Information.
- When mind has problem, mind becomes Baraha.
- Ashantasya Mano Baraha.
- For disturbed person, Mind is burden.
- If problem with family, can go to camp.
- Can't go to sleep, drugs, liquor because can't get away from mind – Build additional Papam.
- Only method – Know Mind is Mithya.

## **Mandukya Upanishad :**

- By knowing I am of higher order of Reality, Mind is of lower order of Reality, minds problems can never touch me in 3 periods of time.
- Without this wisdom – Anubavi Raja Anubavi....
- Yavadavat means – Mind will continue.
- Na Dosha – No flaw in our view.
- Only through Knowledge – Buddhi.
- Sambanda can be ended – No Natural end to Buddhi Samyoga.
- All other relationships will end naturally – Samyogas end.
- Relationship with Buddhi will not end naturally – It has to end by our positive effort – called Purushartha – therefore No Dosha.
- Pramana : Mind survives death of Body.
- For Science – Mind = Brain.
- No mind other than physical body – Brain.
- Mind = Sukshma Shariram.
- Science can't get convinced of Sukshma Shariram, Karana Shariram and Atma.

## **Shastra Pramanam :**

- Mind alone available in next body.
- Population increase, not mind.
- No mother produces mind.

## **b) Tad Darshanat :**

- Shastram shows that mind continues after Death.
- Samsara only because of Buddhi Sambanda and Ignorance.
- As long as ignorance is there Samsara continues.

### **c) Yukti Pramanam :**

- Punktva Diatu Tvasya Abhivvyakti Yogat.

### **Logical support :**

- Mind Association continues in sleep, Death and Pralayam.
- Mind – Raaga – Dvesha – Not Destroyed.
- In Sleep no interchange, we wake up with own problems.
- Mind existed in Unmanifested state.
- Non Experience is not proof of Non Existence.
- It is existent in Dormant, Unmanifested form.
- In Death, mind and Karmas continue even though I don't feel Buddhi Sambanda continues in Unmanifest form.

## Sutra 31 :

पुंस्त्वादिवत् त्वस्य सतोऽभिव्यक्तियोगात् ।      Pumstvadvivat tvasya sato'bhivyaktiyogat ।

On account of the appropriateness of the manifestation of that (connection) which exists (potentially) like virile power, etc. [II – III – 31]

- Sutra 29 – 32 Words -- Size of Jivatma -- By Siddhantin.
- Cardinal principle of Advaita Vedanta.
- Whatever is intrinsically present can't be eliminated by any effort in an entity.
- Not even by Lord.
- Prasute Anyatha Bavaha Na Kathanchit.
- If Samsara is intrinsic nature of Jiva, no escape.
- Yadi Samsara Svarupaha, Kadachit Nivritti Na Sambavati.
- Omnipotent God – Dies – What can be done?
- Fundamental principle missed by most philosophers.
- Suppression – Temporary Remedy for sorrow.
- Samsara = Set of limitations + Problems which includes location in one place, time – Desha + Kala Paricheda (mortality).
- Travel implies Desha Paricheda --- Travel, Kartrutvam, Boktrutvam.
- Mokshya possible only if Samsara not intrinsic to me – Not Svabavika Dharma.
- It is incidental Dharma, Aguntukam, borrowed, transferred – Dosha can't be avoided.

## Introduction to Seeker :

- Oh Student, You are innately free from all problems.
- Aguntakam Dharma – borrowed Dharma can be given up.
- Because of wrong association, Tat Guna Saratvat tu Buddhi Samyoga.
- Because of transference of Kala, Desha Paricheda, Gamanam, Kartrutva, Boktrutva problems of Buddhi, Jiva suffers.
- Buddhi Samyoga is cause of limitation of Jiva.
- Jiva appears to be Samsari.

Vibaktam	Samsari
<ul style="list-style-type: none"><li>- Svabavika Dharma</li><li>- Limitless</li><li>- Innate</li></ul>	<ul style="list-style-type: none"><li>- Agantukam</li><li>- Limitations</li><li>- Incidental</li></ul>

- How to get rid of Buddhi Samyoga or Buddhi Viyoga?

## 2<sup>nd</sup> Cardinal Principle :

- Atma can't have Buddhi Samyoga.
- If Samyoga comes, it will not go away Why?
- Free now, understand now – everfree or never free.
- After understanding, don't get freedom.
- Buddhi Samyoga not possible.
- Atma is Akarta, Akaravatu.
- Asangoham Purushasyam  
Anavagatam Punyena, Papena  
Asparsha Yoga – in Mandukya Upanishad.



- Yoga of Noble Untouchability.
- Hence Samsara not possible.
- If you accept Samyoga between Sambanda between Atma and Buddhi, it can never go – Where will Buddhi go if it wants to go away?
- Atma Sarvagataha.
- Viyoga and Samyoga not possible – Sarvagatatvat.
- We say Buddhi Samyoga responsible for incidental Samsara and Buddhi Viyoga is cause of Samsara Nivritti.
- Not physical event, but intellectual event.
- Samyoga = Agyana / Branti – Adhyasa Kale.
- Branti located in Intellect.
- Samyoga = Event at level of intellect.
- Viyoga = Branti – Removal of Notion.

Samyoga	Viyoga
- I have relationship with Buddhi	- I have no relationship with Buddhi. - Removal of notion. <b>Brahma Jnanavalee :</b> - Asangoham, Punah Punah... [Verse 1] - Notion dropped by Jnanam of Atma.

**Brahma Jnanavalee :**

असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहम् पुनः पुनः ।  
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥१॥

asangOham asangOham asangOham puna: puna: |  
saccidAnandaroopOhamahamevAhamavyaya: || 1 ||

Unattached, unattached, unattached am I, again and again; of the nature eternal Existence-Knowledge-Bliss am I: I am That. That am I, which is the irreducible, immortal, endless factor. [Verse 1]

- As long as ignorance continues, Branti Samyoga will continue, Samsara will continue.

यावदात्मभावित्वाच्च न दोषस्तद्दर्शनात् । Yavadatmabhavitvaccha na doshastaddarsanat ।

And there is no defect or fault in what has been said in the previous Sutra (as the conjunction of the soul with the intellect exists) so long as the soul (in its relative aspect) exists; because it is so seen (in the scriptures). [II – III – 30]

- So long as Buddhi continues, Samyoga continues.

**Gita :**

वासंस् जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।  
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

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

- Vasamsi Jeernani .... For Sukshma Shariram.
- Buddhi is in Karana Shariram and Samsara continues in Pralaya – also potentially.
- Sutra 31 : Here – logical support.
- Buddhi Samyoga continues as long as ignorance continues

**Doubt :**

- Will Buddhi Samyoga continue all the time?

**Sleep :**

- No knowledge / confusion.
- No Samsara in sleep. No Proof of continuity of Buddhi.
- Is there continuity of Buddhi – after destruction of Brain ?

## Chandogyo Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे  
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता  
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनं  
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me  
somya vijanihiti yatraitatpurusah vapiti nama sata  
somya tada sampanno bhavati svampito bhavati tasmadenam  
svapitityacaksate svam hyapito bhavati [1]*

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

- At Sushupti everything resolved into Brahman.
- How can there be Buddhi Samyoga in Sushupti, Maranam, Pralayam?

## Vyasa Answer :

- In all 3 Buddhi Samyoga is present in potential form.
- Non-experience of Buddhi is not non-existence.
- Non-experience is called Avyakta Avasta.
- During Sushupti, Buddhi not destroyed but dormant.
- How do you know ?
- How do you say non-experience is Dormant ?
- During waking, Buddhi comes back, relations come back.
- Sleep to Waking is like one birth to another birth.
- Buddhi Samyoga of last Birth come again in this Birth.

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

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

- Mother gives birth to physical body.
- Vedantic prodigy = Yoga Brashta.
- All prodigies possible because Buddhi Samyoga Anuvritti.
- Marana Kale, Punarshrishti, Nidra Sthithi – Avyaktha Rupena Asti.
- New minds not created by Lord.
- All minds kept in Dormant form by God.

- Buddhi Samyoga continues.
- Therefore able to manifest in Rebirth.
- **Example :**  
Child not Mature Adult.
- Physical Maturity lacking, potentially there at appropriate time body matures with dominant features.
- Pumstvam = Reproductive feature.
- Santana Shakti potential in baby.
- What is existent alone can Manifest.
- Don't Accept Asat – Astika Vada only truth.

### **Word Analysis :**

#### **a) Abhi Vyakti Yoga :**

- This is so because Manifestation is possible.

#### **b) Sataha Tu Asya :**

- Only for potentially existent one.

#### **c) Pumstvadhivatu :**

- As in case of Manhood.

### **Significance :**

#### **a) Pumstvam :**

- Manhood, Prajana Shakti.
- Productive power is there from Birth. Manifests after time.

#### **b) Aadi :**

- Other physical features, facial hair.

### c) Tu :

- To negate. Asat Karya Vada.
- Non-existent can't manifest.
- If defect in genes, powers don't come – hearing, seeing, reproductive.

### d) Tu Asya :

- Vatu + Tu + Asya



Buddhi Samyogasya

- Buddhi Samyoga exists always in manifest form, and unmanifest form.

### e) Asya Sataha :

- Potentially existent Buddhi Samyoga at waking, Rebirth, Recreation .....
- Can't get rid of Buddhi Samyoga.

### Sanyasa Suktam :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यास योगाद्यतया शुद्धसत्त्वाः ।  
ते ब्रह्मलोके तु परान्तकाले परामृतात्परिमुच्यन्ति सर्वे ॥२॥

Vedanta vijñana suniscitarthah samnyasa yogadyataya suddha sattvah ।  
te brahma lokesu paranta kale paramratah parimucyanti sarve ॥ 2 ॥

(Those) sages, who have a clear understanding of the principles of Vedanta, who have purified themselves by means of the yoga of renunciation, and who are (thus) established in the state of supreme beatitude, are totally liberated in Brahman at the time of dissolution of the body. [Verse 2]

- At Mukti Kale, Paramruta Kale Buddhi Samyoga snapped.

### f) Abhivyakti Yoga :

Abhivyakti	Yoga
Manifestation	Possibility

- Because of Possibility of Manifestation of Potentially existent alone have to accept Buddhi Samyoga is potentially existent.
- This Sutra is to prove previous Sutra.

#### Previous Sutra :

यावदात्मभावित्वाच्च न दोषस्तद्दर्शनात् । Yavadatmabhavitvaccha na doshastaddarsanat ।

And there is no defect or fault in what has been said in the previous Sutra (as the conjunction of the soul with the intellect exists) so long as the soul (in its relative aspect) exists; because it is so seen (in the scriptures). [II – III – 30]

- Unless you remove ignorance you will have Buddhi Samyoga.
- As you dwell deep into these Sutras alone, you know significance of Atma Jnanam.

#### Gita :

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।  
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]

#### Chandogya Upanishad :

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य  
रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः  
सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति २

**Te yatha tatra na vivekam labhante'musyaham vrksasya**  
**raso'smyamusyaham vrksasya raso'smityevameva khalu somyemah**  
**sarvah prajah sati sampadya na viduh sati sampadyamaha iti II 2 II**

O Somya, and just as those juices now are no longer conscious of their separate identities, thinking, “I am the juice from such-and-such tree”, and “I am the juice from such-and-such tree”; similarly, when all these beings attain unity in the Self, they are not conscious of it. They do not think, “We [were once separate, but] now we are all one with the Self”. [6 – 9 – 2]

- All Jivas resolve into Brahman Atma Svarupam at time of sleep. Even though they resolve into Brahman, tiger, musician, Brahman – Abrahma Bavati – potentially there.
- Tiger enters Atma, comes back as Tiger not Man.
- Aabavanti = Aavirbavanti.
- Potential only comes back into Manifestation.

### Sutra 32 :

नित्योपलब्ध्यनुपलब्धिप्रसङ्गोऽन्यतरनियमो वाऽन्यथा ।

Nityopalabdhyanupalabdhiprasango'nyataraniyamo va'nyatha ।

Otherwise (if no intellect existed) there would result either constant perception or constant non-perception, or else a limitation of either of the two (i.e., of the soul or of the senses). [II – III – 32]

### General Analysis :

- Buddhi Samyoga – cause of Samsara.
- Antahkarana Association remains till ignorance goes.
- Mind survives Death and Pralayam.

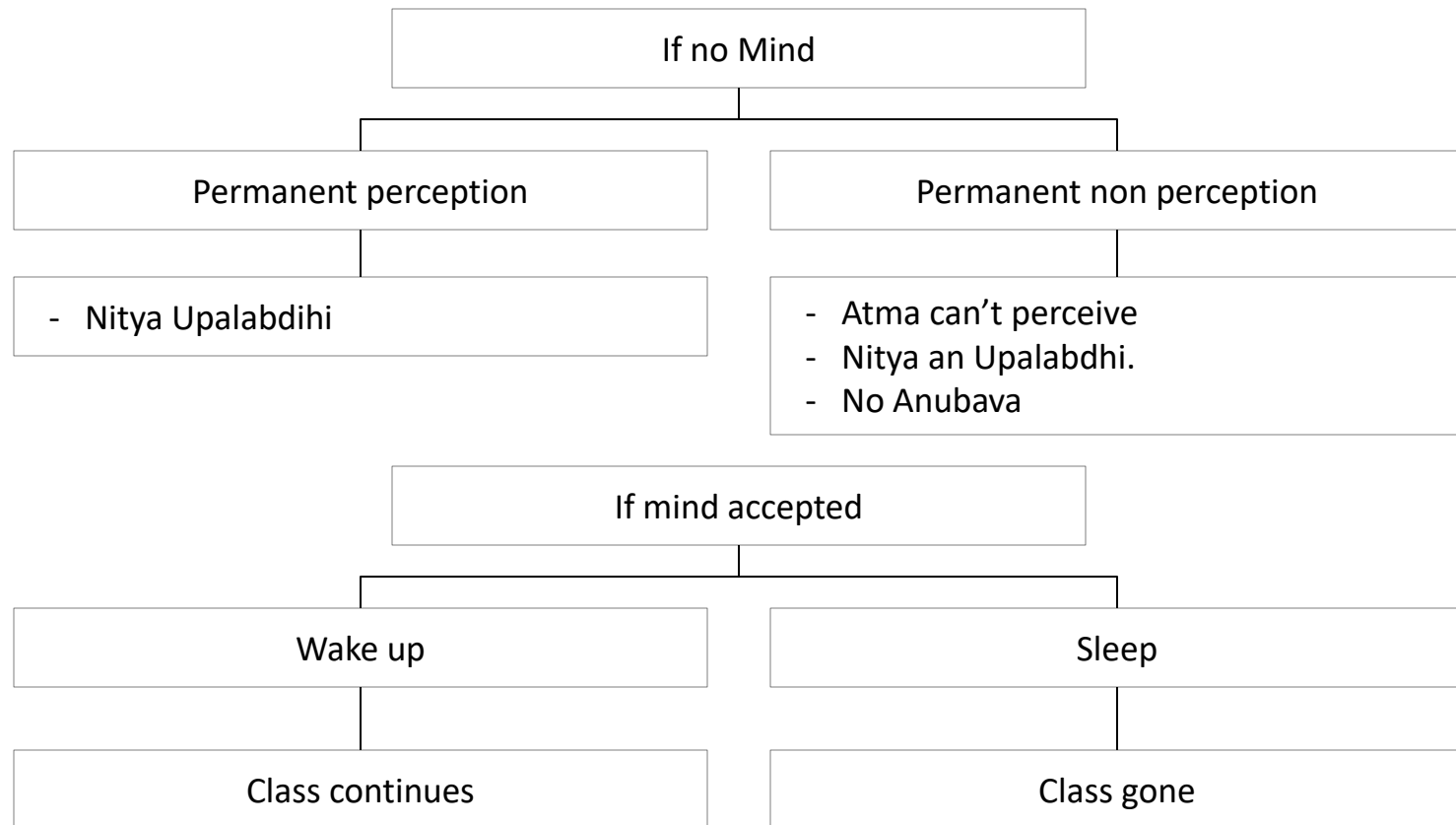
### Purva Pakshi :

- You are assuming something called mind.
- Is there Mind at all?
- Atma + Sense organs enough to manage transaction.
- Why require Mind?
- Why necessity, existence of Mind ?
- What is consequence without Mind?



## Waking state :

- Sense organs exposed to sense objects .... Healthy instruments.
- If mind not there, nobody to stop sense organs perception... No sleep possible ... can't close ears, eyes ... Permanent perception of everything all the time.
- If mind is accepted, mind is capable of switching on + off sense organs.
- Listen to class with concentration possible only with mind behind it. Mind has to function behind one sense organ...
- Mind filters crow / Guru's talk...



- If mind behind eyes + TV, taste not known. Faculties, Arrive and Depart – there will be no legitimate reason / cause.
- Tasting / seeing power didn't go, but it's gone for few minutes.
- Consciousness + sense organs are permanently there. It is mind which switches on + off.
- Hence, Accept Existence of minds Samyoga – Viyoga ....

### **Word Analysis :**

#### **a) Anyatha :**

- Otherwise.

#### **b) Nityoupalabdhhi, Anupalabdhhi Prasangaha :**

- There arises possibilities of permanent perception or permanent non-perception.

#### **c) Anyatara Niyameva – or :**

- Temporary cessation, stoppage of function of one of them.

### **Significance :**

#### **a) Anyatha :**

- otherwise .

#### **b) Manasaha Abava :**

- If you don't Accept minds Samyoga Abava.

#### **c) Nitya – Upalabdhaha – Anupalabdhhi : Prasanga**

- Possibility, contingency of Nitya Upalabdhhi, permanent perception will be there, if mind is not there.
- Jeeva's Atma, sense organs are ever there.
- Jeeva = Consciousness ever with faculty of perception.
- Nitya Upalabdhhi – Permanent perception.
- Nitya Anupalabdhhi – Permanent Non-perception.

- If you don't accept Mind.

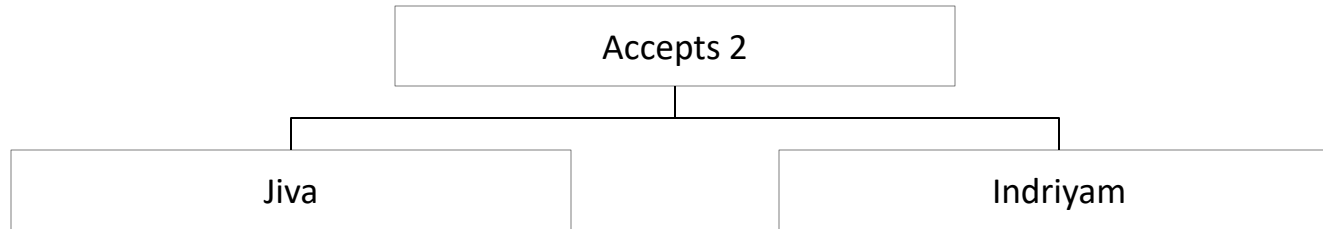
or

#### d) Anyatra Niyama Va :

- Temporary cessation of the faculty.
- Niyama = Seeing, hearing power – to restrain, stultify, defunct = Shakti Pratibanda.  
Faculty, obstruction

#### e) Anyatra :

- One of the two.



- Can't accept Shakti pratibandha of Atma or Indriya.
- Mind is switching on + off – several TV's pointing in cricket match – one person connects Audience with Bowler/ camera focus.
- Mind alone is the connector.
- Last Sutra 32 – 13<sup>th</sup> Adhikaranam over.
- Jiva All pervading only.
- Branti Buddhi Samyoga alone is the Truth.

### 13<sup>th</sup> Adhikaranam :

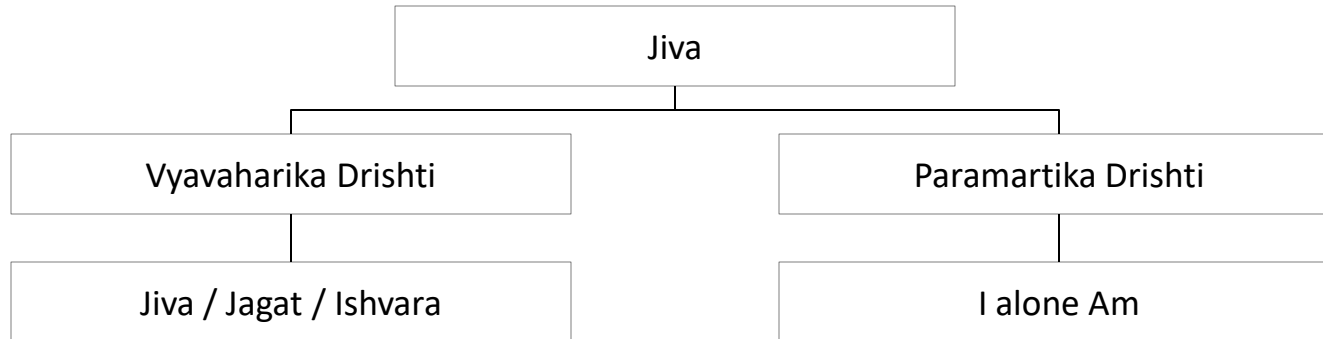
- Established size of Jiva – as Vibhu – claimed by Sankhya, Tarquikas.

### Neither :

Visishta Advaitin	Madhyama Parimana
Anu Parimana	Jains

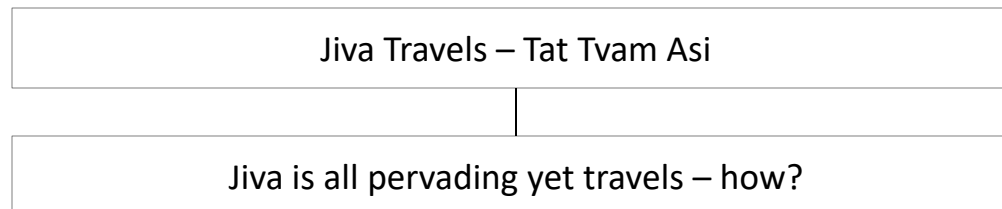
### Paramatmas intrinsic Nature :

- Sarvagataha, Vibhu -- Paramartika Drishtya.
- Jiva has incidental Nature called Vyavaharik Drishti – It comes because of Anatma Association – Technically called -- Sat Guna Saratvam.
- Sat Guna Sambandha because of Anatma Adhyasa.
- This incidental Nature called Vyavaharika Svabava .. or Rupaupadhika Svabava.

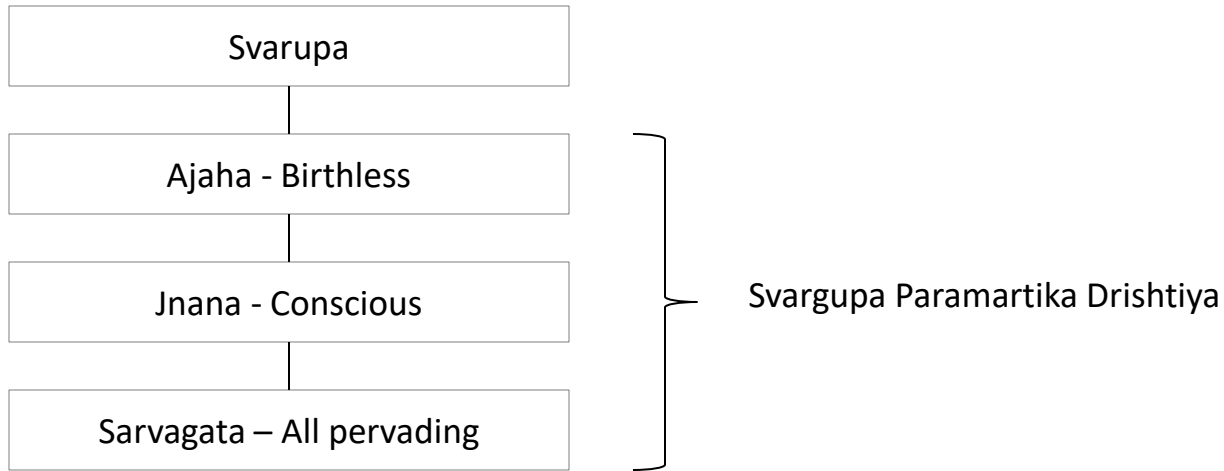


- If 2 Drishtis not known, Vedanta very confusing.

a)



- Anupadhika / Vastavika Svarupa Dvayam of Jiva.
- Incidental and Intrinsic feature of Jiva.
- Adhikaram – 10 + 11 – 3 features of Jiva.



### 3 Intrinsic features :

Paramartika Drishti	Vyavaharika Drishti
a) Ajaha	a) Janmavan – Svarupa - Jiva has Janma from Vyavaharika Drishti. - Yoni Manye Prapadyante.... - Inferior – Superior medium Tanmas. Gita : [Chapter 14 – Verse 18] - Urdvam Gachhanti tat Svastaha...
b) Jnana Svarupam Pure knowledge, Consciousness, Chaitanyam without medium.	b) Jnatru Svarupam knower Pramata, Jnanata.
c) Sarvagata Svarupam - Vedanta features. - Svabava	c) Travelling Jiva – Alpa Svarupam. - Utkrante, Gathi, Agathi Vedapurva features. - Vyavaharika – Parichinna taking, attending class.

- 13<sup>th</sup> Adhikarana over.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।  
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४.१८ ॥

Those who are abiding in Sattva go upwards; the Rajasic as dwell in the middle; and the Tamasic as, Abiding in the function of the lowest Guna, go downwards. [Chapter 14 – Verse 18]

- Sruti Virodha Parihara = 2<sup>nd</sup> Chapter.
- Seeming contradiction of Sruti regarding Jiva is negated.
- 3<sup>rd</sup> Pada – 2<sup>nd</sup> Chapter Avirodha Adhyaya.

#### 14<sup>th</sup> Adhikaranam :

#### 33 Sutra :

कर्ता शास्त्रार्थवत्त्वात् ।

Karta sastrarthavattvat ।

(The soul is) an agent on account of the scripture having a purport thereby. [II – III – 33]

#### General Introduction :

- Kartru Adhikaranam – Karta.
- Adhikaranam -- 7 Sutras – 33 – 39.
- 14 + 15 Adhikaranam : see together
- Same feature – Jiva is Karta / Akarta.
- Is Jiva -- Karta and Bokta – Vedantin.
- Only Bokta – Sankhya.
- Kapila Sankhyam – Prathama Mallam close to Vedanta – Use same words - Purusha, Prakrti, Satva, Rajas, Tamas, Mahat, Ahankara -- concepts/words common.
- Both accept Veda.
- Differentiation brought in Brahma Sutra.

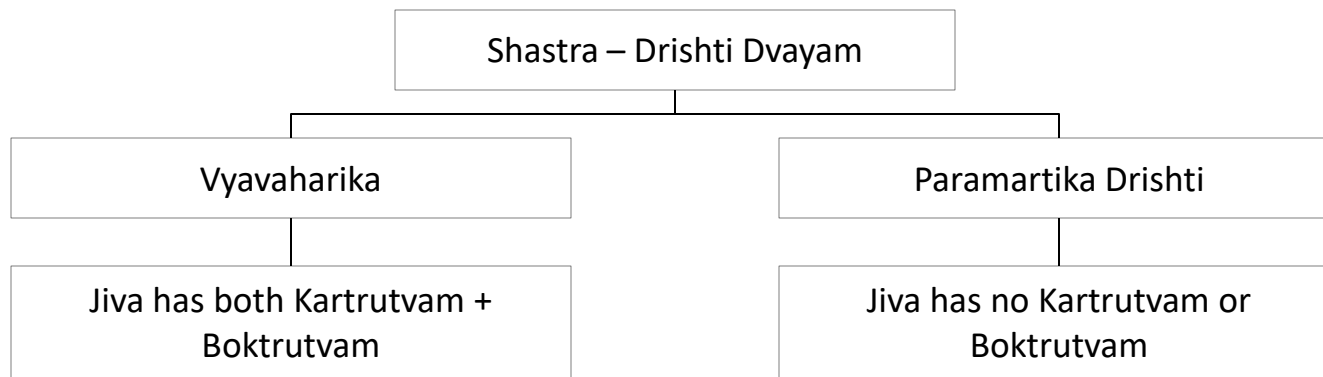
## **Jiva :**

- Akarta but is Bokta – in Sankhya.
- Karma Phalam Anubavati
- Anatma – Prakrti = Karta = Acts
- Purusha – Sankhya - Atma = Akarta – Keval Bokta – Reaps Results.
- Purusha only comes to stage to collect gift.

## **Shastra : Important Law**

### **a) Kartrutvam + Boktrutvam – 2 sides of same coin go together.**

- Karta eva Bokta evum Arhati
- Sows, Reaps crop.
- Yaha Karta, Saha Bokta Bavati.
- Otherwise confusion, I work, someone gets rewards.
- Hence, don't blame anyone for our suffering - Past Karta = Present Bokta.
- World + People – are conveyor belts – to give experiences to me – Purva Janma Kritam, Punya Papam.
- Putra – Patni – Guru – Planets – Rupena.
- Carriers of Punya Papam.
- Kartrutvam and Boktrutvam go together.
- Sankhya's Philosophy – Atma only Bogtru -- Wrong.
- Both together present or absent – ok.
- Partial presence of Kartrutvam, Boktrutvam unacceptable.
- In Jiva – present together or absent together.

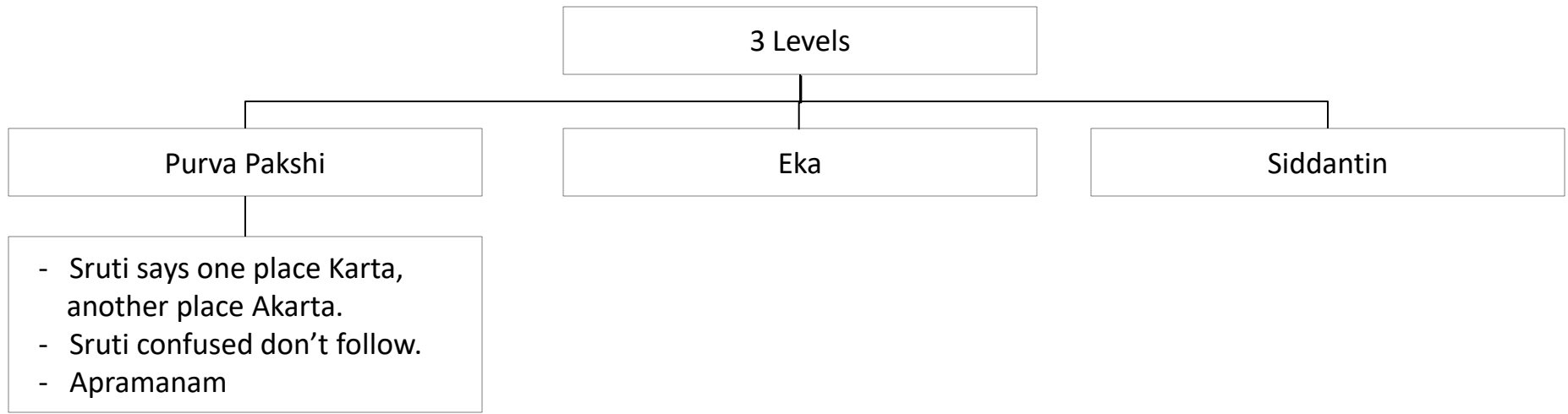


- Partially accept Sankhya – Vyavaharikaly Boktrutvam.
- Paramartika Drishtya – Ubayam Api Nasti.
- Vyavaharika Drishtya – Ubayam Api Asti.

**Disagreement:**

- Vyavaharika
- Kartrutva Abava – Sankhya
- Kartrutva Bava – Vedantin
- 14<sup>th</sup> Adhikaranam establishes Kartrutvam of Jiva from Vyavaharika Drishti





**a) Mundak Upanishad :**

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि । तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥	Tad-etat satyam mantresu karmani kavayo yany-apasyam-stani tretayam bahudha santatani । tanya-caratha niyatam satyakama esa vah panthah suktasya loke II 1 II
--	--

The various Karma-s which seers found in the mantra-s are true and were much practised in the Treta age (or in the three Veda-s); practise them always with a desire for the true results. This is your way for attaining to the worlds of the fruits of Kara. [I – II – 1]

- Veda wants Jivas to do Rituals as Karta .... Hence, Vedas believe Jiva is Karta.

**b) Katho Upanishad :**

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् । उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥	Hanta cen-manyate hantum, hatas-cen-manyate hatam ; Ubhau tau na vijanito, nayam hanti na hanyate II 19 II
---	---

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

- Jiva – Akarta.

### **Eka Deshi\_:**

- Sankhya Philosopher.
- Where Kartrutvam mentioned, take figuratively, Aupa Charikam.
- Really Jiva is Akarta.

### **Siddantin :**

<b>Vyavaharika Drishti</b>	<b>Paramartika Drishti</b>
Karta	Akarta

- Sankhya talks from Vyavaharika plane because he says Jiva = Bokta.
- Hence, Vedantin says – Accept Kartrutvam also.

### **General Analysis of 1<sup>st</sup> Sutra :**

#### **a) If Jiva not Karta, whole Karma Khanda – waste**

- No Jiva to study Karma Khanda, No Jyotishtoma, Sandhya Vandanam.
- Karma Khanda indicates Vedic vision of Jiva as Karta.
- To accept validity of Karma Khanda, Accept Jiva as Karta.
- Srutyarthapatti Pramanam.

### **Word Analysis :**

#### **a) Karta :**

- Accept Jiva as Doer / Agent.

#### **b) Shastratvat :**

- Because of validity of Shashtra, Vedic injunctions, commandments.

## Significance :

### a) Jiva is Karta :

- Sankhya talking from Vyavaharika Drishti.
- To show Pramanyam of Veda – Karma Khanda Vidhivakyanis – Arthatvat.
- Otherwise Karma Khanda – invalid.
- Mundak Upanishad – Chapter 1 – 2 – 1.
- It can't say – Jiva Akarta – You Perform.

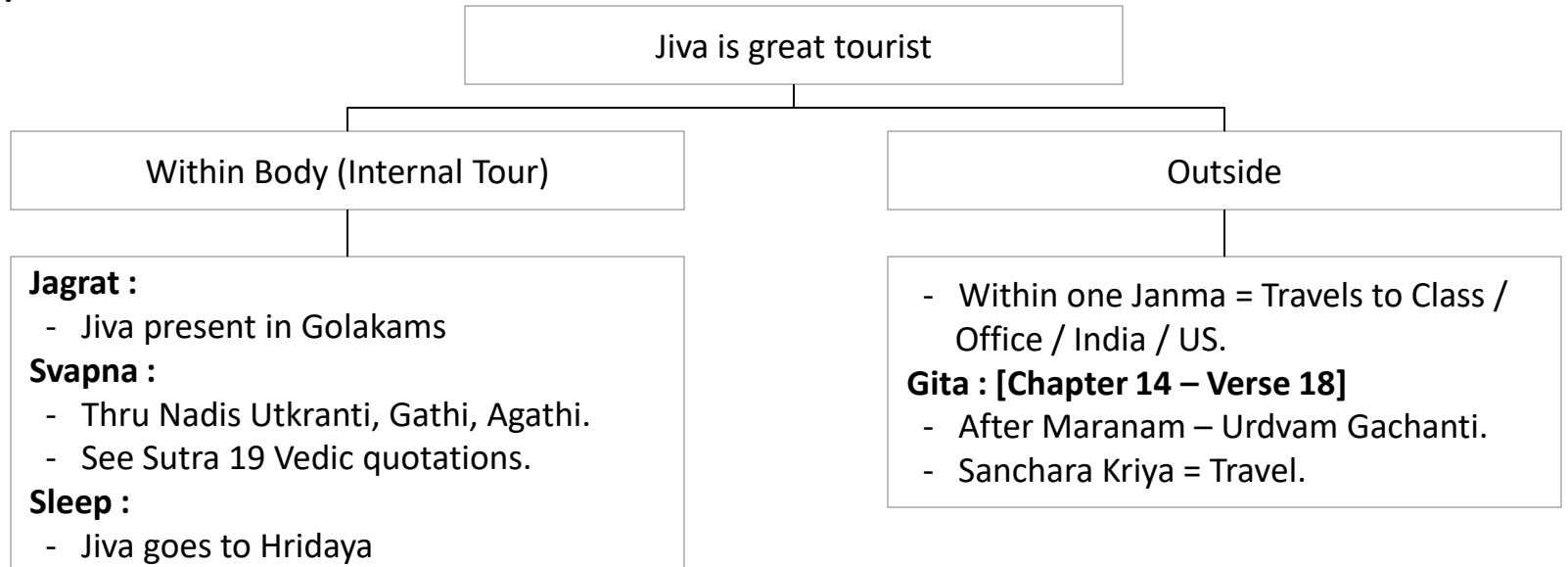
### Sutra 34 :

विहारोपदेशात् ।

Viharopadesat ।

And on account of (the Sruti) teaching (its) wandering about. [II – III – 34]

### Sanchara :



उत्क्रान्तिगत्यागतीनाम् । Utkrantigatyagatinam ।

(On account of the scriptural declarations) of (the soul's) passing out, going, and returning (the soul is not infinite in size; it is of atomic size). [II – III – 19]

## Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।  
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४.१८ ॥

Those who are abiding in Sattva go upwards; the Rajasic as dwell in the middle; and the Tamasic as, Abiding in the function of the lowest Guna, go downwards.  
[Chapter 14 – Verse 18]

## Jiva :

- Kriya Ashrayaha, Sanchara Kriya.
- Karta iti Uchyate
- Locus of Action, Kartrutvam
- Gamane.

## Vihara :

- Kriya – Walking all the time.

## Word Analysis :

- Viharo Upadeshat
- Vedic Teaching of Jivas travel.

## Significance :

Vihara	Upadesha
<ul style="list-style-type: none"><li>- Sanchara Travel</li><li>- Internal + external from body to body</li><li>- Utkranti, Gathi, Agathi</li></ul>	<ul style="list-style-type: none"><li>- Vedic statement</li><li>- Shashtra Vakyani</li></ul>

## Sutra 35 :

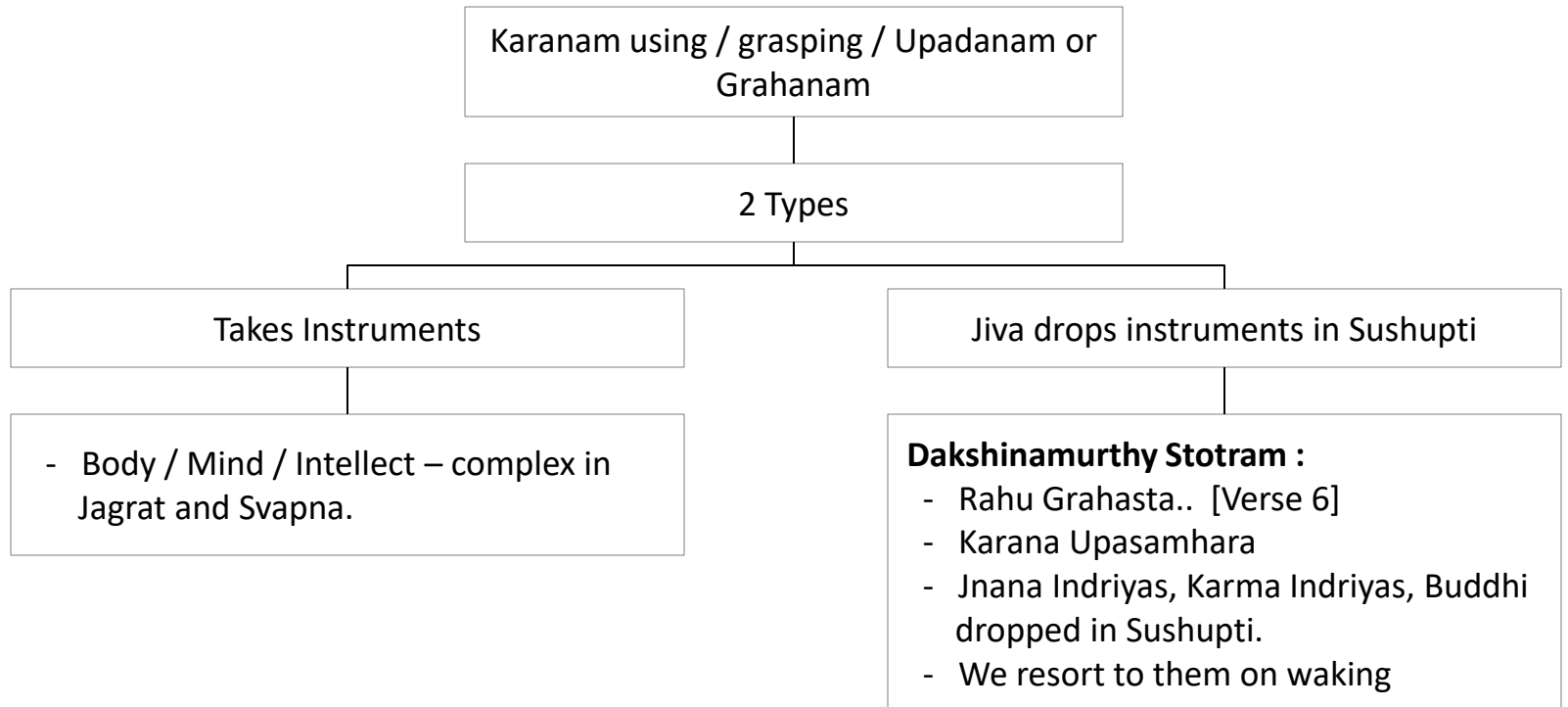
उपदानात् ।

Upadanat I

(Also it is a doer) on account of its taking the organs. [II – III – 35]

### General Analysis :

- Jiva takes varieties of instruments and does activities.
- To be Karta – use Karanam.
- To be writer – use Pen.
- Akarta can't grasp – Karanam.
- Akarta need not grasp – Karanam.



## Dakshinamurthi Stotram

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

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat  
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A)bhuut-Sussuptah Pumaan |  
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

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

- When it goes from one body to another, Jiva carries instrument.
- Indriyas not changed – Same sense organs carried, but body dropped, another body taken.
- Instruments taken + dropped.
- Bodies taken + dropped.
- Possible only if Jiva is Karta.

### Word Analysis :

#### a) Upadanat :

- Since Jiva resorts to instruments, it is Karta.
- Karana -- Upa -- Adananam



Grasping

- Karanam – instruments required only for Agent – Doer.

**Sruti :**

**Brihadaranyaka Upanishad :**

स होवाचाजांतशत्रुः, यत्रैष एतत्सुतोऽभूद्य एष विज्ञानमयः  
पुरुषः, तद्देशं प्राणानां विज्ञानेन विज्ञानमादाय य  
एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते ; तानि यदा गृह्णात्यथ  
हैतत्पुरुषः स्वपिति नाम ; तद्गृहीत एव प्राणो भवति,  
गृहीता वाक्, गृहीतं चक्षुः, गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūt eṣa vijñānamayaḥ,  
vijñānamayaḥ puruṣaḥ, tad eṣāṁ prāṇānāṁ vijñānena vijñānam ādāya ya  
eso'ntar-hṛdaya ākāśaḥ tasmiñ chete, tāni yadā gṛhṇāti atha  
haitat puruṣaḥ svapiti nāma. tad gṛhīta eva prāṇo bhavati,  
gṛhītā vāk, gṛhītaṁ cakṣuḥ, gṛhītaṁ śrotram, gṛhītaṁ manaḥ || 17 ||

Ajatasatru said, When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed. [II – I – 17]

- Supreme Being absorbs organs of speech etc., with its own consciousness.
- All Sense organs folded + dropped, Jiva resides in Hridayam.

**Gita :**

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

When the Lord obtains a body, and when He leaves, it He takes these and goes (with them) as wind takes the scents from their seats (the flowers). [Chapter 15 – Verse 8]

- Jiva takes 17 Karanams of Sukshma Shariram.

**Tattva Bodha :**

- Drags + takes Physical body – indicates it is a Karta.
- Body = Ayatanam – office.
- Where Activities going on.

## Katho Upanishad :

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।  
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,

Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

## Sutra 36 :

व्यपदेशाच्च क्रियायां न चेन्निर्देशविपर्ययः । Vyapadesaccha kriyayam na chennirdesaviparyayah ।

(The soul is an agent) also because it is designated as such with regard to actions; if it were not so, there would be a change of designation. [II – III – 36]

## General Analysis :

### Vyasa :

- Jiva performs Action in Shastras.

## Taittiriya Upanishad :

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।  
विज्ञानं देवाः सर्वे । ब्रह्म ज्यैष्ठमुपासते ।  
विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति ।  
शरीरे पाप्मनो हित्वा । सर्वान्कामान् त्समश्नुत इति ॥ १ ॥

vijnanam yajnam tanute, karmani tanute'pi ca,  
vijnanam devah sarve, brahma jyesthamupasate,  
vijnanam brahma cedveda, tasmaccenna pramadyati,  
sarire papmano hitva, sarvan-kaman-samasnuta iti ॥ 1 ॥

Knowledge performs the sacrifices and it is the real agent of all the physical activities. All the 'gods' worship knowledge as Brahman, the eldest. If a man knows knowledge as Brahman and if he does not swerve from it, he attains all desires and comes to abandon all the sins in the body. [II – V – 1]



Vigyanam	Yagyam	Tanute
Jiva	Rituals, Karma	Performs

- Jiva Performs Yagya, therefore Karta.

#### **Purva Pakshi :**

- In which Dictionary – Vigyanam is Karta – It is Buddhi.
- Vigyana Maya Kosha = Instrument of Knowledge – Karanam Vitpatti
- Vigyaneniyate Anena iti Vigyanam
- Buddhi alone performs Yagya.
- Buddhi = Prakrti – Modification.
- Prakrti = Doer, Agent
- Jiva only enjoys result – Bokta.
- Vigyanena – can refer to Buddhi and Vyavaharika Jiva.
- From context, find out Vigyanam is Buddhi or Jiva.

#### **Shankara :**

- In 3<sup>rd</sup> case – instrument – Karana Tiritiya Upanishad.
- In 1<sup>st</sup> case – subject – Nominative



Doer / Agent

- Here Vigyanam – 3<sup>rd</sup> case.

## Sutra 36 - 4<sup>th</sup> Sutra of Kartru Adhikaranam :

### General Analysis :

- Jiva – Karta from Vyavaharika Drishti.
- Sankhya – Jiva – Purusha – only Bokta, Kevala Bokta.
- Prakrti alone Karta.
- As long as you see Jiva as Bokta, you are in Vyavaharika plane. Therefore, Karta also.

### Next Adhikaranam :

- Jiva = Akarta, Brahman only.
- Kartrutvam only Vyavaharikam.

## Sutra 36 :

### Taittiriya Upanishad :

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।  
 विज्ञानं देवाः सर्वे । ब्रह्म ज्यैष्ठमुपासते ।  
 विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति ।  
 शरीरे पाप्मनो हित्वा । सर्वान्कामान् त्समश्नुत इति ॥ १ ॥

**vijnanam yajnam tanute, karmani tanute'pi ca,  
 vijnanam devah sarve, brahma jyesthamupasate,  
 vijnanam brahma cedveda, tasmaccenna pramadyati,  
 sarire papmano hitva, sarvan-kaman-samasnuta iti ॥ 1 ॥**

Knowledge performs the sacrifices and it is the real agent of all the physical activities. All the 'gods' worship knowledge as Brahman, the eldest. If a man knows knowledge as Brahman and if he does not swerve from it, he attains all desires and comes to abandon all the sins in the body. [II – V – 1]

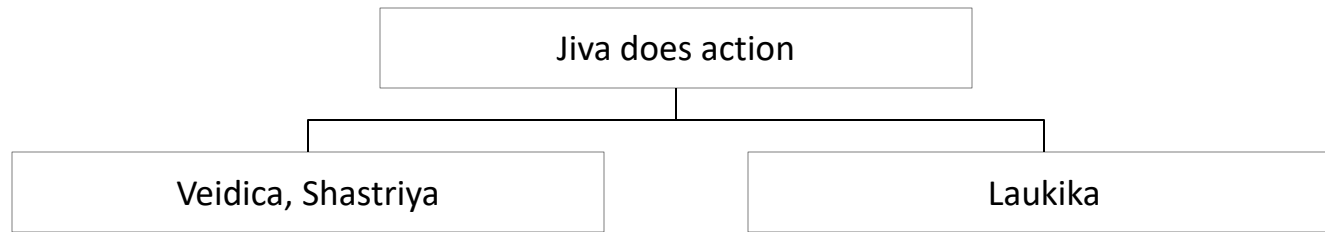
- Yagya = Ritual, Vigyanam Tanute



Jiva

Karute

- Jiva Karmani Tanute.

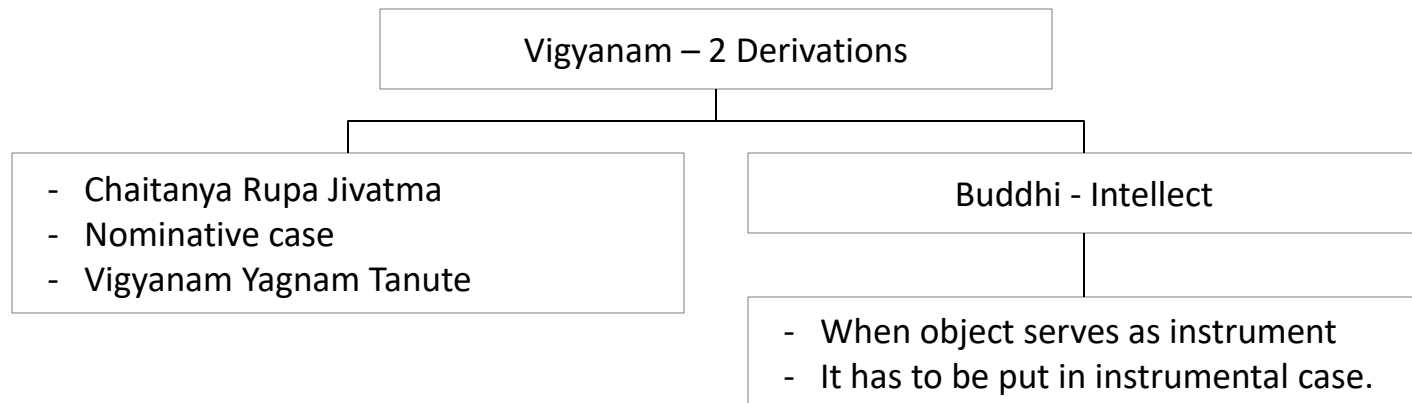


### Problem :

- Vigyanam – how it is Jiva?
- It is Buddhi
- Vigyanate Anena iti Karana Vigyana.
- Vigyanam in Vigyanmaya Kosha = Buddhi.
- Product of Prakrti
- Buddhi Prakrti Alone does all Action.
- Like Putting same side Goal.

### Vyasa's Answer :

- Na Ched Nirdesha Viparyaya



## Example :

- He acts with a knife.

He	With Knife
<ul style="list-style-type: none"><li>- Agent</li><li>- Nominative case</li><li>- Subject</li></ul>	<ul style="list-style-type: none"><li>- Instrumental Case</li></ul>

- Antah Karanam



Instrument

## Brihadaranyaka Upanishad :

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः  
पुरुषः, तद्देशां प्राणानां विज्ञानेन विज्ञानमादाय य  
एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते ; तानि यदा गृह्णात्यथ  
हैतत्पुरुषः स्वपिति नाम ; तद्गृहीत एव प्राणो भवति,  
गृहीता वाक्, गृहीतं चक्षुः, गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūt eṣa vijñānamayaḥ,  
vijñānamayaḥ puruṣaḥ, tad eṣāṁ prāṇānāṁ vijñānena vijñānam ādāya ya  
eso'ntar-hṛdaya ākāśaḥ tasmiñ chete, tāni yadā gṛhṇāti atha  
haitat puruṣaḥ svapiti nāma. tad gṛhīta eva prāṇo bhavati,  
gṛhītā vāk, gṛhītaṁ cakṣuḥ, gṛhītaṁ śrotram, gṛhītaṁ manaḥ || 17 ||

Ajatasatru said, When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed. [II – I – 17]

## Ajata Shatru :

- What happens to Jiva at Sleep?
- At Sleep Jiva – Karta – withdraws, packs away all sense organs (objects).
- Mind – instrument used in 3<sup>rd</sup> case.

- Vigyanena – Antahkaranam.
- Vigyanam Indriyani Adaya.
- Jiva – Antahkarana Indriyani Adaya.
- Mind instrument – carries sense organs to places.
- Mind behind eyes – then ears dumped.
- Mind carries eyes, ears of person.
- Mind serves as instrument to Jiva.
- Here Nominative case 'Jiva' alone.

### **Word Analysis :**

#### **a) Cha :**

- Moreover.

#### **b) Vyapadesha :**

- Jiva presented as Agent, Doer, Karta – Kriyavan w.r.t. Action Na Ched.

#### **c) Otherwise Nirdesha Viparyaya :**

- The way of presentation will be different.

### **Significance :**

#### **a) Jiva Kartrutva Vyapadesha :**

- Presentation, Mention, Statement of Jivatma as Karta.
- Jiva presented as Karta.
- In Vigyanam Yagyanam Tanute



Prathana Vibakti

- Vigyan – Phalam Phale Phalani

Vigyanam Vigyane Vigyanani

**b) Cha :**

- And – Conjugation.
- Jiva is Karta only.

**c) Na Ched :**

- If Jiva not Karta, only instrument.

**d) Nirdesha Viparyaya :**

- Presentation would be different.
- Viparyaya = Binna - Different Presentation would be there.

**How it will be different?**

- Instead of Nominative case (Jiva), it would be instrumental case ending – (Buddhi).

**Brihadaranyaka Upanishad :**

स होवाचाजांतशत्रुः, यत्रैष एतत्सुतोऽभूद्य एष विज्ञानमयः  
पुरुषः, तद्देशां प्राणानां विज्ञानेन विज्ञानमादाय य  
एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते ; तानि यदा गृह्णात्यथ  
हैतत्पुरुषः स्वपिति नाम ; तद्गृहीत एव प्राणो भवति,  
गृहीता वाक्, गृहीतं चक्षुः, गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūt eṣa vijñānamayaḥ,  
vijñānamayaḥ puruṣaḥ, tad eṣām prāṇānām vijñānena vijñānam ādāya ya  
eso'ntar-hṛdaya ākāśaḥ tasmiñ chete, tāni yadā gṛhṇāti atha  
haitat puruṣaḥ svapiti nāma. tad gṛhīta eva prāṇo bhavati,  
gṛhītā vāk, gṛhītaṁ cakṣuḥ, gṛhītaṁ śrotram, gṛhītaṁ manaḥ || 17 ||

Ajatasatru said, When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed. [II – I – 17]

- Vigyanam = Instrumental case where it refers to Buddhi.
- Nirdesa Tritya Vibakti → Presentation

## Sutra 37 :

उपलब्धिवदनियमः ।

Upalabdhivadaniyamah ।

As in the case of perception (there is) no rule (here also). [II – III – 37]

### General Analysis :

#### Possible Question from Sankhya :

- Jiva only Bokta not a Karta.
- Karta = Svatantraha.
- Jiva as Karta – should be independent, do independent action.
- Karta – Jiva  
↓
- If Svatantra, should be able to do only good actions.

### Gita :

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः।  
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३.३६ ॥

Arjuna said : But, impelled by what does man commit sin, though against his wishes, O Varsneya, constrained, as it were, by force? [Chapter 3 – Verse 36]

- Why Svatantra Jiva Does evil deeds?
- Are they puppets – instruments of Bagawan?
- Why evil Karmas if Svatantram ?

### Vyasa's Question :

- If Jiva Bokta – Why should he suffer?
- Why not enjoy only positive Results?
- Why painful experiences?
- Why negative experiences ?
- Why not only Sukha Anubava ?

### **Purva Pakshi :**

- His Bhoga depends on various factors.
- Therefore, can have good + bad experiences.
- Jiva as Bokta / Karta dependent on various factors. Doer of Good and bad actions – depending on Karanani – instruments. Jiva uses Buddhi + Sense Organs.
- When Buddhi has wrong information, Delusion, ends up doing wrong actions.
- Jiva desires to do good Actions. Main instrument – Misleading Buddhi acts through Good and bad Actions.
- Misleading instruments – mind + sense organs responsible.
- Jiva depends on Instruments to be a Karta.
- If Jiva is dependent entity, can't be called Karta at all.
- Karta – Svatantra in Grammar, independent.

### **Shankara :**

#### **Definition of Svatantra :**

- Karta is Svatantra – Does not mean not using instrument.
- Svatantra Karta uses instrument.
- Svatantra – in spite of using instrument.
- Any Karta uses instrument.
- Bagawan uses Prani Karmanas for creation.
- Without Karmas Bagawan can't create world.
- What will be basis for creation of 14 Lokas? 7 Higher – 7 Lower ?
- Punya / Papa / Mishra Lokas?
- Bagawan requires medium – instrument for creation.



## **Purva Pakshi :**

- Dependent on instrument – How you call him Svatantra?

## **Shankara :**

### **Svatantra – Definition :**

- In handling instrument, Agent has freedom.
- Instrument does not handle Agent.
- Anya Karana Aprayajaye Sati.
- Anya Karaka Prayotitvam = Svatantraha.
- Karta decides direction of instrument.
- Instrument does not direct Karta.
- I – Depend on scooter to travel.
- You use + Direct instrument.
- Jiva Directs his instrument, Instruments don't direct him.
- When instruments confused, Jiva confused, commits mistakes.
- Bokrutvam – possible for Jiva.
- Kartrutvam – possible for Jiva.
- Karta also ends up doing bad Karma because of confused instruments – includes Kartrutvam also.

### **Word Analysis : 2 Words**

#### **a) Upalabdivatu :**

- As in the case of experience of Bhoga Anubava.

#### **b) Aniyama :**

- There is no Rule.

**Significance :**

**a) Upalabdivatu :**

- Bhoga Anubava of Bogtru Jivatma because Sankhya accepts Bogta.

**b) Aniyama :**

- No Rule he experiences only Good – Experiences. Pleasurable + Painful.
- Similarly no Rule Jivatma as Karta can do only Good Actions. Good and bad factors dependent on Buddhi.
- If Jivatma is Bokta he can be Karta also.

**Sutra 38 :**

शक्तिविपर्ययात् ।

Saktiviparyayat ।

On account of the reversal of power (of the Buddhi). [II – III – 38]

**General Analysis :**

- Let us Assume Buddhi is Karta.
- According to Sankhya, Prakrti is Karta.
- Purusha = Jiva = Bokta.

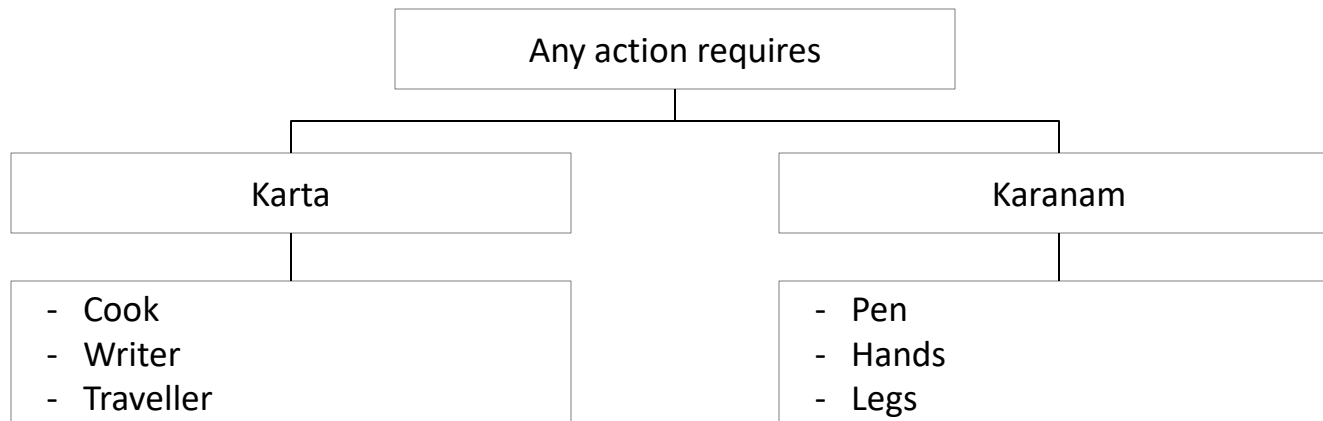
**Vyasa :**

- Let us Assume Buddhi as Karta. In Vedanta, Buddhi only instrument.
- Buddhi will have Kartru Shakti and being Karta it will stop to be an instrument.
- Karta and Karanam are necessarily 2 separate factors.
- Agent can't be instrument.
- Instrument can't be Agent.
- One is Bokta, one is Karanam.
- Can't be together Karta + Karanam.

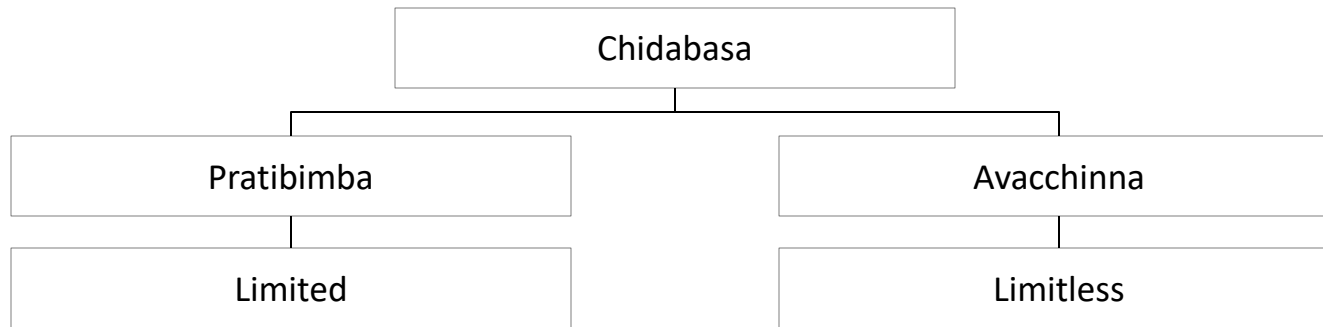
- Karta + Karana Shakti always in 2 Locus not in one Locus.
- If you are Karanam, you become subordinate, not Boss.
- If Buddhi Karta, it will have Kartru Shakti not Karana Shakti.
- Shakti Viparyayam.
- Transformation in Shakti.

Boss	Employee
- karta Shakti	- Karanam - Subordinate - Has to listen

- If Boss becomes employee, loses Karta Shakti, becomes Karana Shakti.
- Once Buddhi loses Karana Shakti it will require another Karanam – instrument.



- If Buddhi becomes Karta – Who will do thinking function and what will be thinking instrument?
- Sense organs + Body – can't think.
- Buddhi is only Karanam.
- Buddhi Vyatirikta Chidabasa eva Karta Bavitum Arhasi.



- Consciousness obtaining in Vyavaharika plane is Chidabasa – Karta.
- Consciousness obtaining in Paramartika plane is Sakshi – Paramatma.
- Inert Buddhi instrument borrows life from me – Chidabasa – Karta.

### Word Analysis :

- Shakti Viparyaya.
- Because of change, reversal of faculty, Buddhi can't be Agent.
- Therefore, Jivatma alone Doer.

### Significance :

- Shakti + Viparyaya.
- Faculty Power, Kartru, Karana Shakti.
- Faculty of being Doer + Instrument.
- 2 Separate faculties can't co-exist in one Locus.
- Kartru – Karana – Shakti can't be in one Locus.
- Viparyaya – change – Reversal.
- These will be change in Shakti of Buddhi.
- Karana Shakti of Buddhi will change to Karta Shakti of Chidabasa.
- Mind as instrument has practical significance.
- I am not Manaha Kartrutvat, Vyatirekena Lekhani Vatu, Pen.
- Mind – Instrument employed by me.
- I am Atma, Chidabasa – employer of mind.

- I am different from Employee – mind.
- Manaha Na Atma Karanatvat.
- Shakti Viparyaya – Panchami Vibakti.

**Split :**

Karana Shaktehe	Kartru Shakti Viparyaya
Hetau Panchami	

- Because of that Shaktivatu, Buddhi not Karta.

**Sutra 39 :**

समाध्यभावाच्च ।	Samadhyabhavaccha ।
And on account of the impossibility of Samadhi. [II – III – 39]	

**If Buddhi taken as Agent, it will not obey :**

**Dayananda :**

- We think children are our instruments and will obey us.
- In front of Swami, don't chant.
- Child – independent Karta in 2 years.
- If Buddhi is Karta, it will not be instrument.
- Veda will not ask you to do Dhyanam.
- All Dhyana Vidhis will become Redundant if Buddhi is Karta.
- Veda gives Dhyana Vidhi – because You Jiva are Karta, Buddhi = Instrument.
- As Karta meditate – using Buddhi.
- Rathnai Kima Jalam.
- Dhayna Vidhi – proves mind is instrument.
- If minds instrument, I am user of instrument. I become Jivatma. I am Dhyana Karta.

### Sutra 39 :

- Kartru Adhikaranam.
- 10<sup>th</sup> onwards -- Analysis of Jiva Svarupam... Seeming contradictions of Sruti resolved.
- Jiva = Chaitanya Svarupatvam.

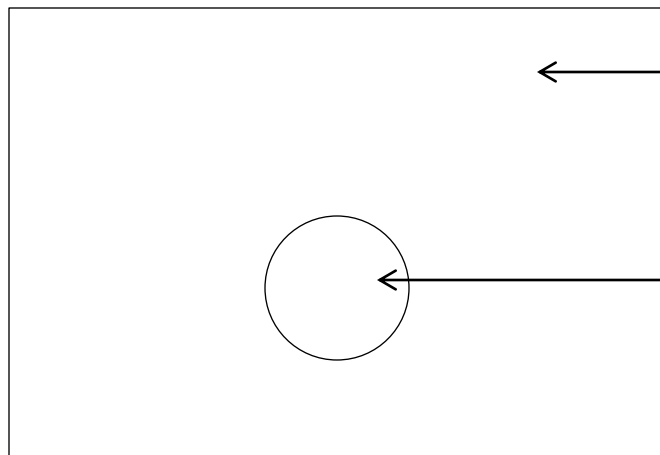
Vibhu – All pervading

Ajatvam – Birthless – intrinsically

- 2 Adhikaranams – Nature of Jiva with respect to Kartrutvam.

Sankhya	
- Jiva only bokta not Karta in Sankhya	- Prakrti is Buddhi = Buddhi

- If Bokta in Vyavaharika plane, not in Paramartika Drishti of Vedanta.
- In Vedanta, have to accept both Karta and Bokta. Jiva in Vyavaharika plane. We say Buddhi is Karanam not Karta. Jiva is Karta.
- Buddhi Vyatireka..... is Jiva.
- Different from Buddhi.... is Jiva.
- Abasa Chaitanyam alone is Karta.
- In Sankhya, Buddhi is totally inert.
- In Vedanta, Buddhi has Chidabasa – Reflected consciousness.
- Buddhi is live entity.

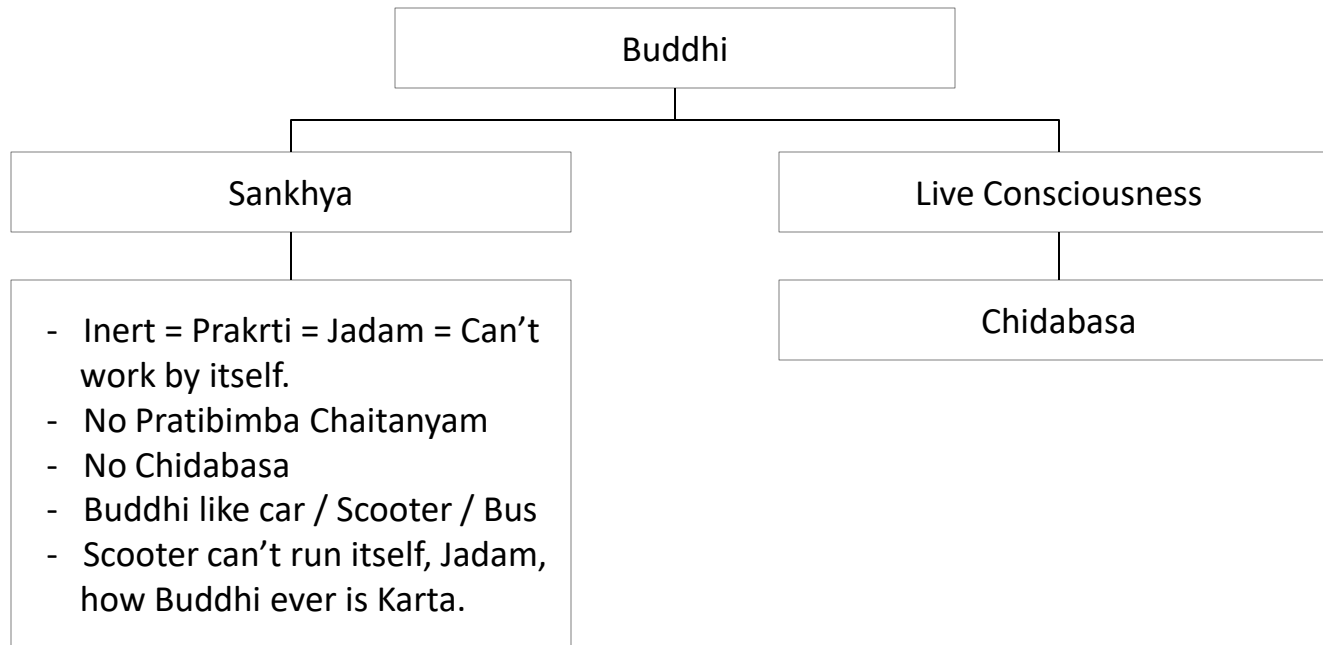


**Chit :**

- Always there
- Pure Existence / Consciousness

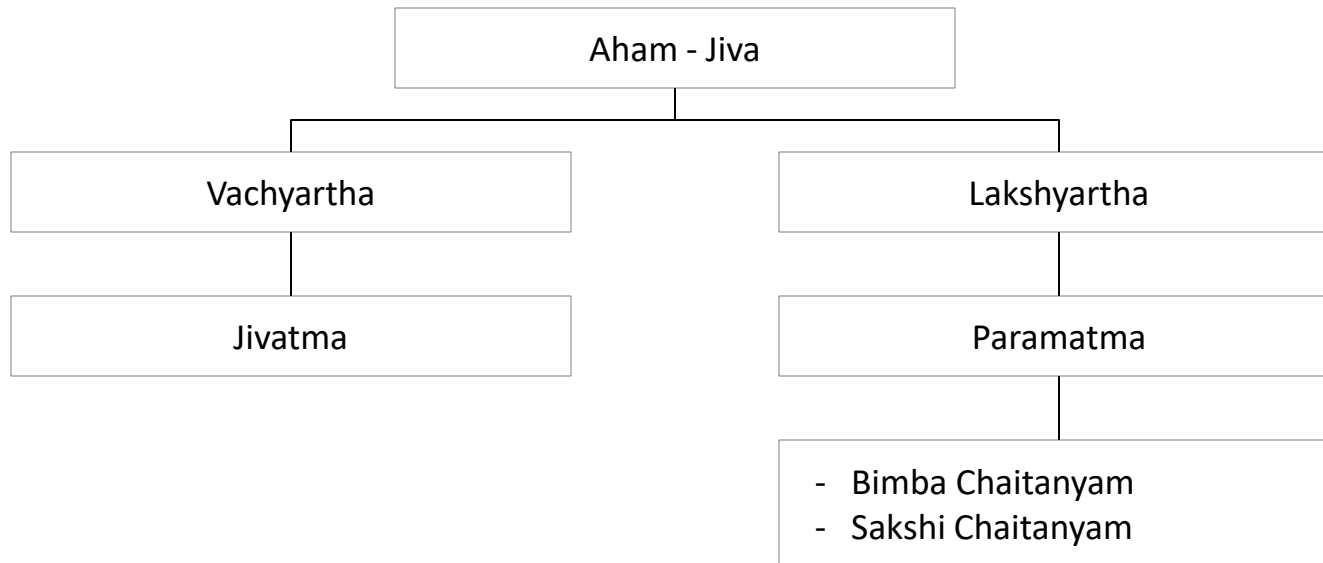
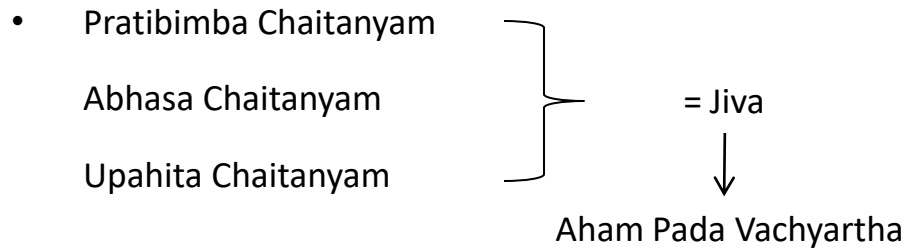
**Buddhi :**

- Inert by itself.
- Gets reflected Consciousness on waking of Buddhi.
- Buddhi manifests + Unmanifests - Chidabasa.
- Chidabasa is Jiva live entity.

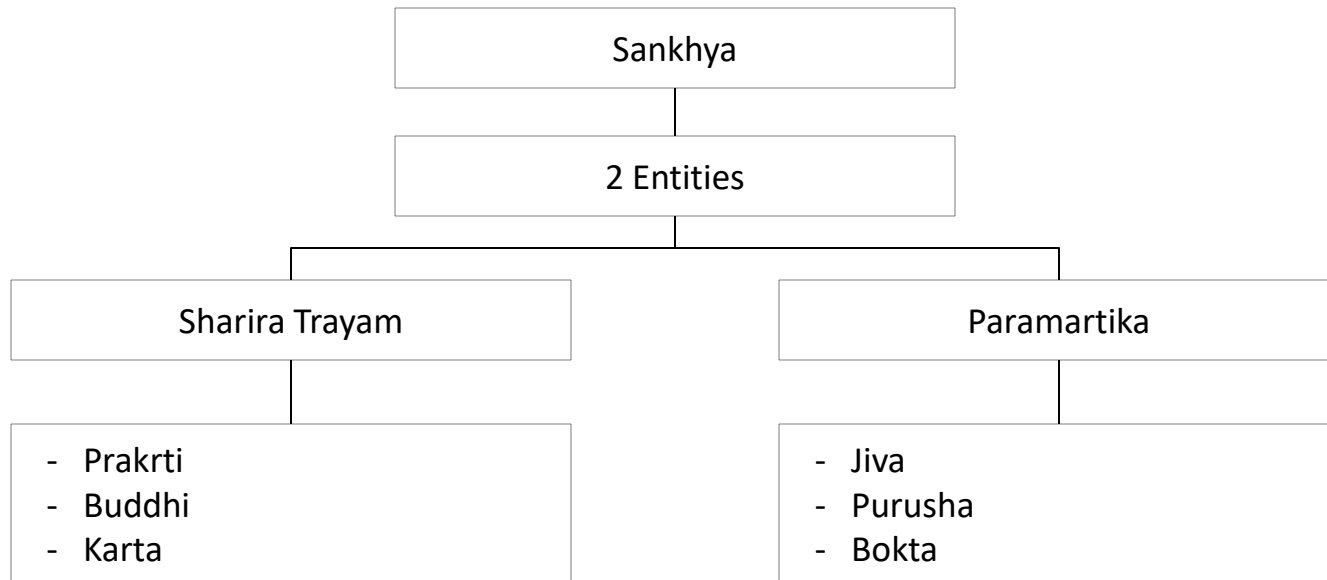
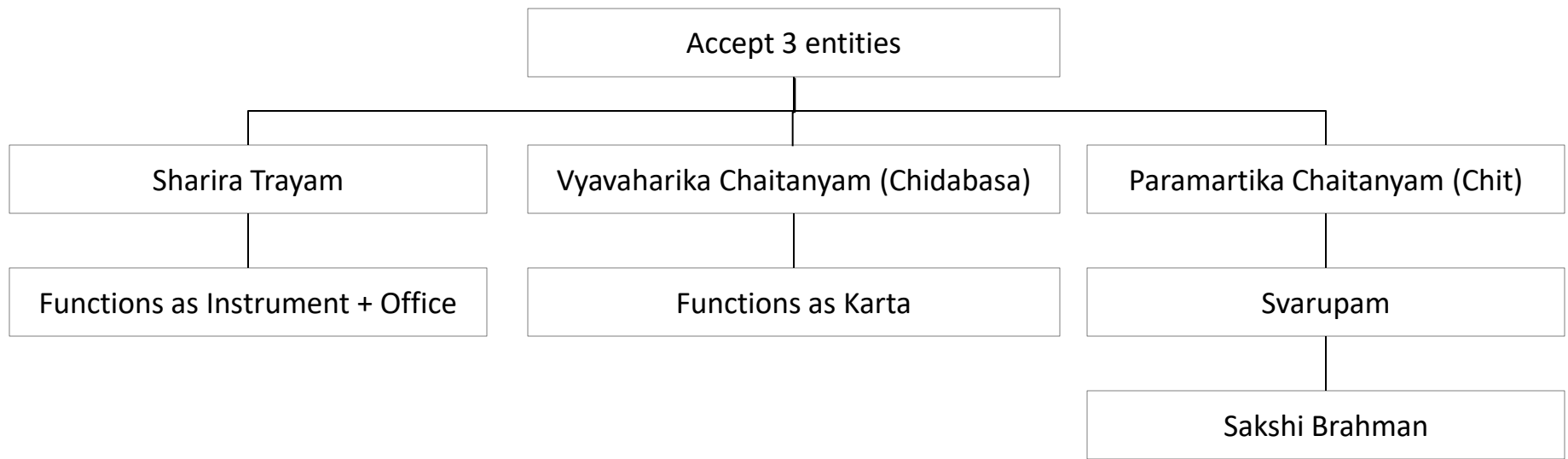


- We say – Bus has come, car is coming.
- Car / Bus – Jadatvat – Not Karta.
- Chetana Person driving Car / Bus is coming.

- Buddhi thinking means Buddhi Vyatirikta.
- Chetana Jiva thinking, through Buddhi.
- Eyes seeing – Eyes Vyatirikta, Jiva seeing.
- Sharira Traya Vyatirikta Vyavaharika Jiva Chetana Angikaraha.
- Vyavaharika Chetana Jiva has to be Accepted.







- No intermediary Chaitanyam called Vyavaharika Chaitanyam / Pratibimba / Abasa.
- Can't deal with only 2.
- Buddhi = Instrument, Not Karta.
- If Karta, there will be no other instrument available to produce thoughts, because Buddhi itself is Karta. 2257

- Will require another Karanam to think.
- One thinking instrument has become Agent.
- Buddhi is Antah Karanam – Shastra Pramanam exists.
- All Vedic Sadhanas for which we use Buddhi as instrument.
- For Sadhanas prescribed, Buddhi is instrument.
- Main Sadhana = Samadhi.
- Samadhi = Meditation = Dhyanam = Nididhyasanam.

### Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादा-  
द्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो  
लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि  
तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्य-  
त्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम् , इमे लोकाः, इमे  
देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano brahma veda, kṣatraṃ taṃ parādā-  
dyo'nyatrātmanaḥ kṣatraṃ veda, lokāstaṃ parāduryo'nyatrātmano  
lokānveda, devāstaṃ parāduryo'nyatrātmano devānveda, bhūtāni  
taṃ parāduryo'nyatrātmano bhūtāni veda, sarvaṃ taṃ parādādyo'nya-  
trātmanaḥ sarvaṃ veda; idaṃ brahma, idaṃ kṣatram, ime  
lokāḥ, ime devāḥ, imāmi bhūtāni, idaṃ sarvaṃ yadayamātmā || 6 ||

The Brahmana ousts one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are the Self.  
[II – IV – 6]

- For Mananam Buddhi Required.
- For Nididhyasanam Buddhi Required.

### Mundaka Upanishad :

अरा इव रथनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।  
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ ६॥

Ara iva ratha-nabhau samhata yatra nadyah sa esho-'ntas-carate bahudha jaya-manah ।  
om-ityevam dhyayatha atmanam svasti vah paraya tamasah parastat || 6 || 2258

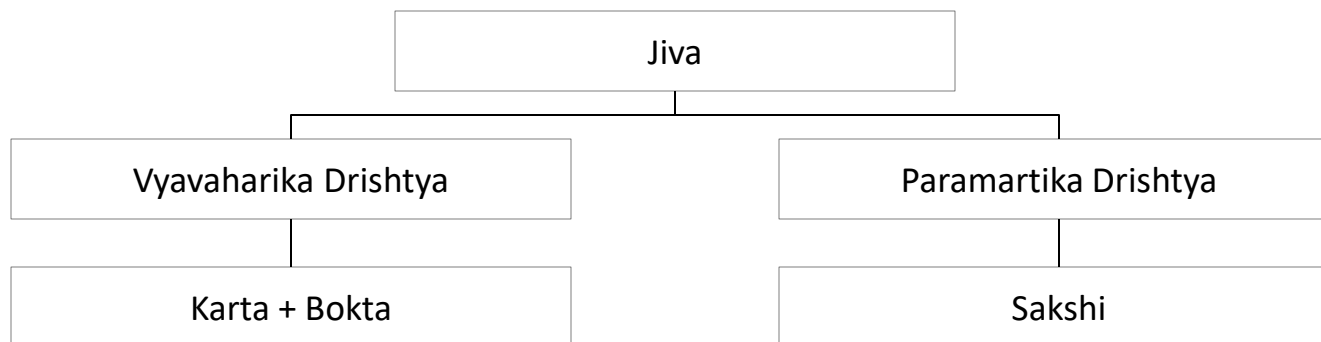
Where all the nerves meet like the spokes of a chariot wheel in the hub, there within the heart He moves, becoming manifold. Meditate on that Self as Om. Godspeed to you in crossing to the farther shores beyond darkness. [II – II – 6]

- Mind functions as instrument.
- Then it can't function as Agent.
- Kartru + Karana Shakti can't co-exist in one Locus.

Mind	Jiva / Chidabasa
Karanam	Karta

- Nididhyasanam will become invalid.
- This is Significance of Samadhi Abavat.
- Mind is meditating instrument.
- 14<sup>th</sup> Adhikaranam over.

**Conclusion :**



Ekadeshi Matam	Purva Pakshi Matam
<ul style="list-style-type: none"> <li>- Jiva – only Bokta = Akarta = Real</li> <li>- Where Jiva is Karta take it figurative expression.</li> </ul>	<ul style="list-style-type: none"> <li>- Sruti sans Karta and Akarta.</li> <li>- Confusing, don't follow.</li> <li>- Mundak Upanishad 1 – 2 – 1.</li> <li>- Jiva Karta</li> <li>- Katho Upanishad – 1 – 2 – 19</li> <li>- Jiva – Hanyati</li> </ul>

## Mundak Upanishad :

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।  
तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥

Tad-etat satyam mantresu karmani kavayo yany-apasyam-stani tretayam bahudha santatani ।  
tanya-caratha niyatam satyakama esa vah panthah suktasya loka II 1 II

The various Karma-s which seers found in the mantra-s are true and were much practised in the Treta age (or in the three Veda-s); practise them always with a desire for the true results. This is your way for attaining to the worlds of the fruits of Kara. [I – II – 1]

## Katho Upanishad :

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

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

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

## Vedantin :

- Yatra Yatra Kartrutvam , Tatra Tatra Boktrutvam Bavati.
- Must co-exist.
- Vachyarthya – Vyavaharika Drishtya – Karta Chidabasa.
- Lakshyarthya – Paramartika Drishtya – Akarta Sakshi.
- Sakshi Chaitanya Drishti – Akarta.
- Vyavaharika Drishtya – Karta.
- No contradiction, reliable Pramanam.
- Doesn’t contradict itself.

## Word Analysis :

### a) Cha :

- Moreover.

### b) Samadhya Abavat :

- Because of impossibility of Meditation, such Vedic injunctions – become invalid.
- Hence, Jiva different from Buddhi.... Should be accepted as Karta..
- Buddhi should be Accepted as Karanam instrument.

## Significance :

### a) Samadhasya Abavat :

Samadhi	Abavaha
Dhyanam	Asambavat
Meditation	Impossible

- Sashti Vibakti – because of impossibility of meditation if mind is karta.

### b) Cha :

- Conjugation, adds this logic with previous reasoning – Samuchaya Athaha.

**Chapter2 – 3<sup>rd</sup> Pada**  
**15th Adhikaranam - 1<sup>st</sup> Sutra**

**Sutra 40 :**

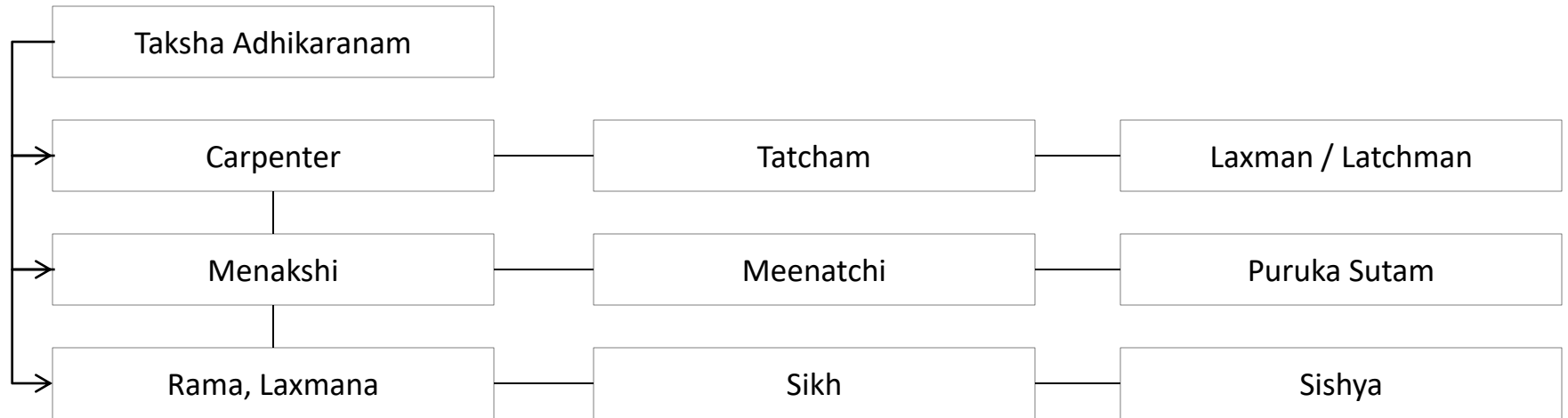
**यथा च तक्षोभयथा ।**

**Yatha cha takshobhayatha ।**

And as the carpenter is both. [II – III – 40]

**General Introduction :**

- One Sutra ... Extremely important Adhikaranam, Pillar stone of Vedanta.
- Taksha – Ubayata.



- Guru = Guru Granth Sahib.
- Kartrutvam of Jiva – established in Purva Adhikaranam – Not intrinsic Dharma – Not Svabavika – only.
- Auphadika Dharma, borrowed, incidental Nature.
- What is Svabavika Dharma ?
- Intrinsic Nature? Akarta

- Therefore identical with Akruta Brahman which is Sakshi.
- As Akarta Sakshi, Jiva is identical with Kartrutva Brahman.
- Both Akarta, therefore Abokta also.

Vyavaharika Drishti	Paramartika Drishti
Jiva is both Karta + Bokta	Jiva both Akarta Abokta

#### Advice to Sankhya :

Accept both	Reject both
<ul style="list-style-type: none"> <li>- Karta + Bokta</li> <li>- Call it Vyavaharika Satyam</li> </ul>	<ul style="list-style-type: none"> <li>- Karta – Bokta</li> <li>- Call it Paramartika Satyam</li> </ul>

- Can't be one sided coin – which does not exist.

#### Significance of Adhikaranam : 3 levels

##### a) Purva Pakshi View :

- Sruti – says Jiva Kevala Karta in one place, Akarta in another place.
- Hence Apramanam. Therefore, Veda is valid.

#### Mundak Upanishad :

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।  
तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥

Tad-etat satyam mantresu karmani kavayo yany-apasyam-stani tretayam bahudha santatani ।  
tanya-caratha niyatam satyakama esa vah panthah suktasya loke ॥ 1 ॥

The various Karma-s which seers found in the mantra-s are true and were much practised in the Treta age (or in the three Veda-s); practise them always with a desire for the true results. This is your way for attaining to the worlds of the fruits of Kara. [I – II – 1]

- Karta

## Katho Upanishad :

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

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

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

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

- Akarta
- Nahanyate

### b) Eka Deshi View :

- Previous Sutra -- Eka Deshi was Sankhya.
- Here Nyaya – Accepts Sruti Vakyam.
- What is Svabavika Dharma of Jiva?

Sankhya	Nyaya
<ul style="list-style-type: none"><li>- Jiva – Akarta</li><li>- Jiva – Kevala Bokta Intrinsically</li></ul>	<ul style="list-style-type: none"><li>- Jiva - Abokta</li><li>- Jiva – Kevala Karta intrinsically</li></ul>

- Like heat of fire is Svabavikam.
- Jiva in Moksha Kala = Akarta.
- By doing Sadhanas prescribed in Tarqa Shastra, Jeeva attains Moksha.
- Jivas Kartrutvam is suppressed, not functional.

### Example :

- Machine gets Jammed
- Jiva gets stultified.
- Jiva becomes Akarta, non-functional



## Sruti Vakyam :

- Eka deshi Neiyayika Matam.

Siddantin	Neiyayika
<ul style="list-style-type: none"><li>- Jiva intrinsically Akarta</li></ul>	<ul style="list-style-type: none"><li>- Jiva Akarta only in Moksha Kala.</li><li>- Kartrutvam incidental feature / Auphadika Dharma.</li><li>- Because of temporary association with Buddhi karanam.</li></ul>

- Like crystal enjoying red colour.
- Because of proximity of Red colour.

Colour	Buddhi + Kartrutvam
<ul style="list-style-type: none"><li>- Adyastham</li></ul>	<ul style="list-style-type: none"><li>- Adhyasta Kartrutvam</li><li>- No question of stopping Kartrutvam in Moksa Avasta.</li><li>- Mithya Kartrutvam</li><li>- Falsification of incidental Kartrutvam by knowledge is Moksha.</li></ul>

Nyaya	Vedanta
<ul style="list-style-type: none"><li>- Stultification of kartrutvam = Moksha.</li><li>- Moksha is event in time.</li><li>- Jiva has to stop Kartrutvam</li></ul>	<ul style="list-style-type: none"><li>- Falsification of superimposed Kartrutvam = Moksha</li><li>- Moksha not event but recognition of eternal fact.</li><li>- Crystal was, is, ever will be colourless.</li><li>- In between, it didn't become coloured.</li><li>- In between mistaken as coloured.</li><li>- Mistaken rectification = Moksha.</li></ul>

Problem	Solution
Intellectual	Intellectual

- Not Spiritual problem.
- Not problem in spirit, Atma.
- Problem located in intellect, Buddhi with regard to my intrinsic nature, Atma.
- It is intellectual problem.
- Atma Vishayaka Buddhi Ashrita Nishta / Dosha / Problem.
- Problems about Atma only located in intellect.
- In Sleep – Raag -- Dvesha.
- Sukha Dukha Navartate.

**Atma Bodha :**

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।  
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥

*Raageechaa Sukha Duhkhaadi Buddhaw Satyaam Pravartate  
Sushuptow Naasti Tannaase Tasmaad Buddhestu Naatmanah.*

Attachment, desire, pleasure, pain, and the rest, are perceived to exist as long as the buddhi, or mind, functions. They are not perceived in deep sleep, when the mind ceases to exist. Therefore they belong to the mind alone and not to Atman.  
[Verse 22]

- When Buddhi Activated in Jagrat + Svapna, problems Active.
- Buddhi Resolved in Sushupti, Problems resolved.
- Therefore, Problem intellectual .

For Neiyayika	For Siddantin
- Moksha – external event	- Moksha only intellectual event of self recognition

### General Analysis of Sutra :

#### Vyasa :

- Jivas Kartrutvam only because of his association with Buddhi.
- Tad Guna Jnanatvat, Buddhi Sambandasya Jivasya Kartrutvam.
- Once Buddhi Sambandha is gone Kartrutvam gone.
- Anvaya – Vyatireka logic.
- When Buddhi Sambandha, I am Karta in Jagrat + Svapna.
- When Sambandha is not there in Sushupti, I am Akarta / Abokta.
- Karta / Bokta – arrives and departs.

Nyaya	Vedanta
- Kartrutvam intrinsic	- Kartrutvam – Adyastham, Auphadikam, Agantukam, Mithya, Vyavaharikam.

### Logical Support :

- If Kartrutvam is intrinsic to Jiva, Moksha impossible.
- What is intrinsic can't be given up.

#### Example :

- Agneye Oushnya Vatu.
- Heat of Fire – Never Given up by fire.

## Vedantin :

- Kartrutvam = Samsara.
- Kartrutvam does not produce Samsara.
- Intrinsic Kartrutvam means intrinsic Samsara, means Anirmoksha Prasanga.
- No Benefit if Kartrutvam is intrinsic.
- Temporary Rest in Samadhi / Sushupti / Maranam / Pralaya Avastha.
- Moksha will become temporary state, dormant state, impermanent which is contradiction.
- Moksha used only for Permanent freedom from Samsara.
- Illogical ...Till here last class – Revision.

## Sruti Support :

- Kartrutvam not intrinsic for Jiva.

### a) Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विशानमयः प्राणेषु हृद्यन्त-  
ज्योतिः पुरुषः ; स समानः सन्नुभौ लोकावनुसंचरति,  
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-  
क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu, hṛdy  
antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāṁ anusañcarati,  
dhyāyatīva lelāyatīva, sa hi svapno bhūtvā, imaṁ lokam  
atīkrāmati, mṛtyo rūpāṇi || 7 ||

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

- Dhyate eva
- Lelayate eva

- Jiva – Disturbed as it were mentally.
- Jiva – Meditating as it were to remove Disturbances.
- Eva – As though Meditating,  
Really not Meditating, Beautiful, intelligent
- Eva – indicates Kartrutvam is Ashyastham, Vyavaharika Satyam.

#### b) Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-वदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति तं केन विजानीयात् ? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati tadtara itaram jighrati, tadtara itaram paśyati, tadtara itaram śrṇoti, tadtara itaramabhivadati, tadtara itaram manute, tadtara itaram vijānāti; yatra vā asya sarvamātmāivābhūttatkena kaṃ jighret, tatkena kaṃ paśyet, tatkena kaṃ śrṇuyat, tatkena kamabhivadet, tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt? yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt? vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known - through what, O Maitreyi, should one know the Knower? [II – IV – 14]

- Where there is seeming duality all transactions exist .. Seemingly hearing / seeing / thinking.
- When person discovers everything is Atma, where is question of any transaction.
- Kartrutvam transactions only in Avidya Avastha.
- Kartrutvam is superimposed .. Kartrutvas entire Svayam Jyoti Brahmana, 3 Avasthas.

- During Jagrat, Jiva exposed to many things but not associated with anything.
- When Buddhi Sambanda is there in Jagrat, Svapna, I am Karta.
- When Sambanda is not there in Sushupti, I am Akarta, Abokta.
- Karta, Bokta arrives and departs.
- Because of Presence of Buddhi, Karta, Bokta comes and goes.
- Therefore, it is incidental faculty, not intrinsic.

#### Example :

- Carpenters Carpenterhood.
- Depends on Association with Chisel, Hammer, instruments.

Carpenterhood	Humanbeing
- Incidental when instruments used.	- When we drop instruments.

#### Kadi Joke :

- Lorry Driver :  
Violates one way Rule – But not arrested ?
- Driverhood incidental – We associate him with Lorry.
- He was walking.
- Drivinghood not intrinsic, but in Association with Vehicle / instrument.

Incidental	Intrinsic
<ul style="list-style-type: none"> <li>- Carpenterhood, driverhood, motherhood, fatherhood, boss hood.</li> <li>- Karta, with buddhi</li> <li>- Agantukam</li> <li>- Kartrutvam is Dukhitvam. There is Ayasa – Tention.</li> </ul>	<ul style="list-style-type: none"> <li>- Non carpenterhood, boss hood...</li> <li>- Without Buddhi</li> <li>- Akarta</li> <li>- Svabavikam</li> </ul>

- In Sleep Kartrutvam goes, Ayasa goes.

### **Brihadaranyaka Upanishad :**

- Pita – Apita
- Deva – Adeva
- Anavagatam – Hridasya Bavati.
- No Punyam, Papam, Enjoys temporary Moksha.
- General Analysis over

### **Word Analysis :**

#### **a) Yatha Cha :**

- Just as Taksha Carpenter.

#### **b) Ubayatha :**

- Is both Carpenter and Non Carpenter.
- Similarly Jiva is both Karta and Akarta.

### **Significance :**

#### **a) Yatha :**

- Refers to Example – As.

#### **b) Cha :**

- Tu - Negation of Nyaya, Neiyayika's view .

#### **c) Taksha :**

- Carpenter
- Na Kara – Pulling Tat – Shan Shabda.

#### **d) Ubayath :**

- Plays both Roles.

Carpenter	Non-carpenter
With Tools	Without Tools

**Shankara :**

- Refutes Nyaya by Sruti + Yukti.

**Logical Part :**

a) If Kartrutvam is intrinsic to Jiva, it can never go away.

- Logic : That which does not go away is called intrinsic.
- If Kartrutvam never goes away, Samsara will never go away.
- Kartrutvam = Samsara.
- Yatra Yatra Kartrutvam, Tatra Tatra Samsara.
- Holding Kartrutvam, Moksha impossible.
- Durmathi Na Pashyati.
- Eternal Samsari.
- Anirmoksha Prasanga – Impossibility of Moksha.

**Purva Pakshi :**

- Kartrutvam is eternal. During Moksha, Kartrutvam stops to function.
- Looses its Shakti, Pratibandha takes place.
- By Sadhana function stopped, Kartrutvam continues potentially.
- If Kartrutvam stopped by Sadhana, it becomes Phalam – produced by Sadhanam.
- It will become Sadhyam, Janyam, Karma Phalam...
- During Pralaya, faculties stultified as in coma, sleep – Shakti stopped.
- After 1000 Chaturyugas, Kartrutvam comes.
- What happens in time not permanent.
- Enjoy Moksha – Kartrutvam Activated, Samsara.



**40<sup>th</sup> Sutra :**

- Taksha Adhikaranam.
- Kartrutvam not intrinsic, Not Svabavika, only incidental.

Sankhya	Vedantin	Neiyayika
<ul style="list-style-type: none"> <li>- Jiva only bokta</li> <li>- Vyavaharika Drishti – Not Karta.</li> </ul>	<ul style="list-style-type: none"> <li>- Sandwiched between them.</li> <li>- Jiva – Bokta + Karta / Accept both or reject both.</li> </ul>	<ul style="list-style-type: none"> <li>- Jiva only Karta</li> </ul>

Paramartika Drishti	Vyavaharika Drishti
Jiva – not Karta, Bokta	Jiva – Karta and Bokta

- Others – mix 2 levels indiscriminately.

**In Sutra 40 : Very important Sutra**

Vedantin	Nyaya veishesika
Accepts both Karta + Bokta	Accepts Kartrutvam of Jiva

- What is Nature of Kartrutvam ?
- Ananvagatam Tena Bavati - Nothing sticks to Jivatma.

**Alepanam :**

- Repeated several times in Svayam Jyoti Brahmana .

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा, दृष्ट्वैव पुण्यं  
च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव ; स  
यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति ; असङ्गो ह्ययं  
पुरुष इति ; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं  
ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहोति ॥ १५ ॥

sa vā eṣa etasminsamprasāde ratvā caritvā, dr̥ṣṭvaiva puṇyaṁ  
ca pāpaṁ ca, punaḥ pratinyāyaṁ pratiyonyādravati svapnāyaiva; sa  
yattatra kiñcitpaśyatyananvāgatastena bhavati; asaṅgo hyayaṁ  
puruṣa iti; evamevaitadyājñavalkya, so'haṁ bhagavate sahasraṁ  
dadāmi, ata ūrdhvaṁ vimokśāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), 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]

- Jiva = Asangaha – Unconnected with anything it seemingly Does.
- Includes Punya – Papam Karma.
- Anavagatam Punyena, Anavagatam Papena, Teernohi Sada Shivam Hridasya Bavati.

#### Last Sruti Support :

- Upanishad repeatedly talks about Jivatma Paramatma Aikyam.
- Indirect Method of Arrival.

Paramatma	Jivatma
- Akarta	= Paramatma = Akarta

- Therefore, Jiva = Akarta – otherwise.
- Aikya Srutis incongruent.
- I need not prove Paramatma is Akarta, Otherwise Ishwara will become Samsari.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।  
तस्य कर्तारमपि मां विदुश्च कर्तारमव्ययम् ॥ ४.१३ ॥

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

- Akartru Paramatma Abhinnavat.
- Jiva – Akarta bavati.
- 4<sup>th</sup> Sruti Vakyam.
- Therefore, Jiva is Karta from Vyavaharika Drishti.
- Taksha Adhikaranam over.
- Now Reconciliation – Eka Deshi Matam.

**Eka Deshi :**

**Neiyayika :**

- Jiva only Karta – previously Jiva = Akarta – only temporarily in Moksha Avastha.

**Vedantin :**

- Temporary Akartrutvam can't be Moksha.
- Therefore, Jiva = Karta Vyavaharika and Akarta Paramartikam.

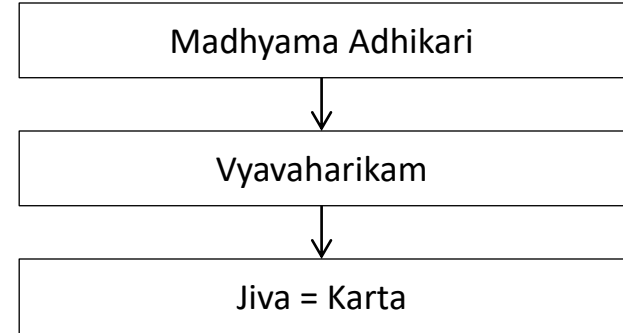
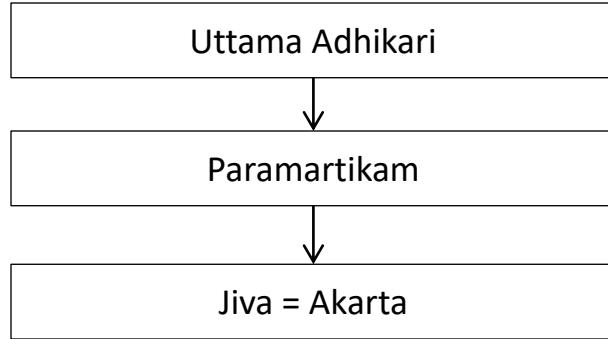
Permanent Akarta	Permanent Karta
Paramartika Drishti	Vyavaharika Drishti

**Purva Pakshi Matam :**

**Sruti :**

- Jiva – Karta + Akarta in some places.
- Hence controversial – Unpredictable.

- Our answer – Sruti does not contradict.
- Sruti talks from 2 levels.
- Vyavaharikam + Paramartikam.
- No contradiction.



**Sutra 41 :**

**परात्तु तत् श्रुतेः ।      Parattu tat sruteh ।**

But (even) that (agency of the soul) is from the Supreme Lord, so declares the Sruti.  
[II – III – 41]

- Para Yastadi Adhikaranam - 2 Sutras
- Paratat – Panchami -- indicated by Ayastha.
- Para – Yastha Adhikaranam.
- Nature of Jiva – Ajaha / Vibhu / Vyavaharika Karta.
- Paramartika = Akarta, Chaitanyam Svarupam, Karta Jiva – Does he depend on Ishvara to function as Karta?
- Ishvara Apeksha, Adhinaha, Aayastaha?
- Is he dependent on Ishvara or not?
- Is Ishvara cause of Jivas Kartrutvam – From Vyavaharika Angle?

### **Purva Mimamsa to be handled :**

- Already Sankhya, Yoga, handled by establishing Kartrutvam + Boktrutvam of Jiva Vyavaharically.
- Nyaya – Veiseshika established Agantuka Kartrutvam.

### **Now Purva Mimamsa :**

- Then Vedanta stands separate from 5 Astikas – Sankhya / Yoga / Nyaya / Veiseshika.

### **Purva Mimamsa :**

- Based on Veda, gives high status to Veda like Sikhs give status to Guru Granth Sahib.
- No God in Temple.
- Book – Grantha = God.
- Purva Mimamsa does not accept Ishvara.
- Accepts Rituals, Svarga.

### **Why Bagawan?**

- Moksha requires Karma, Karma given by Veda. Karma produces Phalam by laws of Creation.
- Laws, Vedas, Jiva, Kartas, Desires are there.
- Do Rituals and attain Svarga.
- Svarga – free from Shokha – Moha, hunger – thirst, Eternal.
- Attain Moksha through Karma, Ishvara Redundant, irrelevant – concept.
- What about Indra, Agni, Varuna.. All Shabda Svarupa.
- See Devadhi Adhikaranam.
- No Devata existent as person.
- Have Nama Matra Satta.

Clip	Devata
Has Padam + Padartha	Has Padam – No Padartha

- No Indra satisfied by Ritual and producing result.
- What produces Result?
- Shabda Uchharanam + Karma Anushtanam.
- No intervention of Devata.
- Jivas Kartrutvam does not require Ishvara.

#### Vedantin :

- Accepts Ishvara – along with Jiva + Jagat – Different from Jiva + Jagat.

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

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

- There is a creator of Veda.
- Jiva – Jagat does not create Veda.
- Creator other than Jiva + Jagat = Ishvara.

#### Purva Mimamsa :

- Atchu Pitchu – Jagat – Jadam, Jiva – Limited knowledge, Veda – Anaadi.
- Pramana = Shastra Yonihi.

#### Svetasvatara Upanishad :

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।  
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai ।  
tam ha devam atmabuddhiprakasam mumuksur vai saranam aham prapadye ॥ 18 ॥

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।  
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

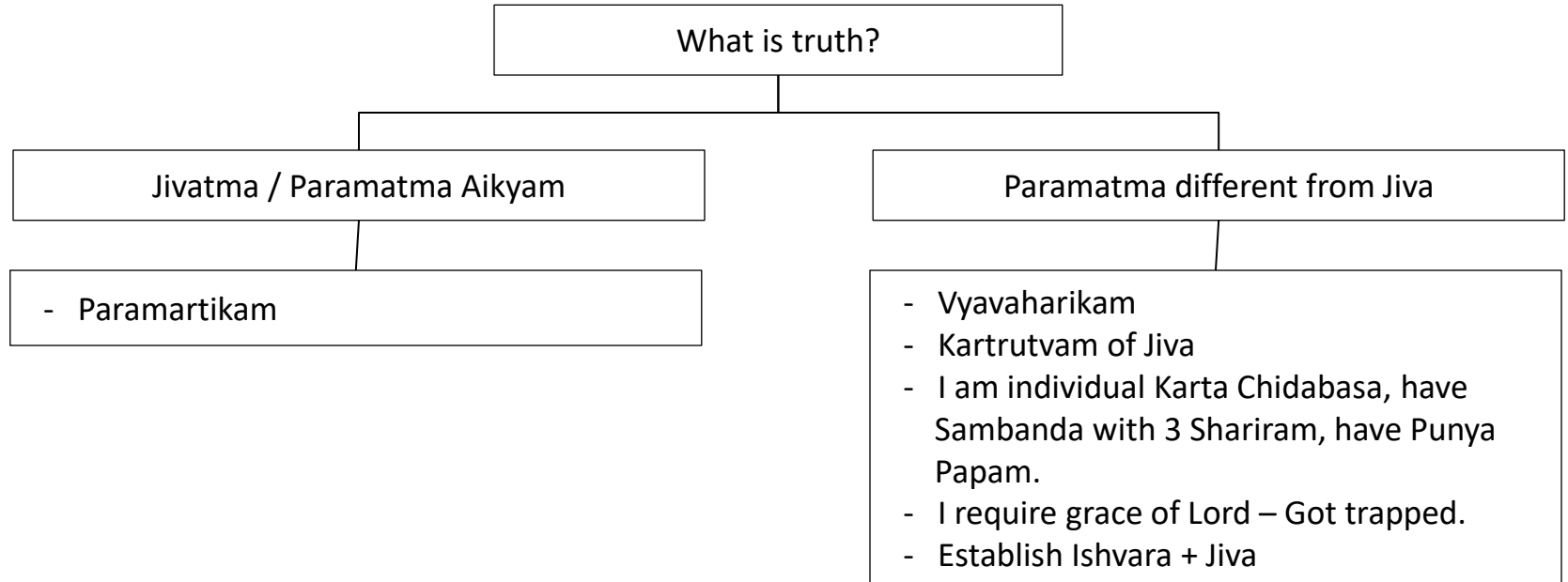
niskalam niskriyam santam niravadyam niranjanam ।  
amrtasya param setum dagdhendhanam ivanalam ॥ 19 ॥

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 – Verse 18 & 19]

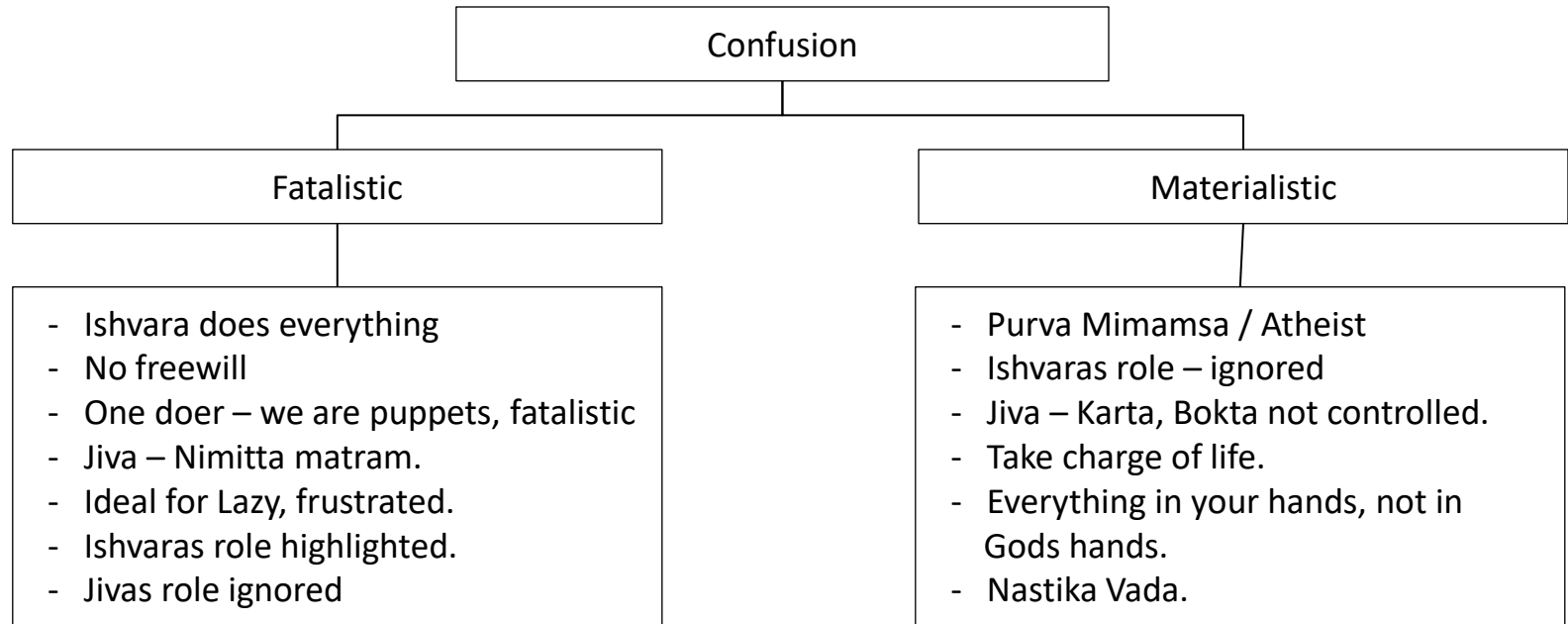
**Vedantin :**

- Jiva + Ishvara -- Required for Kartrutvam.

Ishvara	Jiva
<ul style="list-style-type: none"> <li>- Samanya Karanam</li> <li>- General Cause</li> <li>- Provides infrastructure</li> <li>- Government provides phones, road, water, electricity.</li> <li>- God provides universal laws of Karma.</li> <li>- Water boils at 100° C</li> </ul>	<ul style="list-style-type: none"> <li>- Vishesha Karanam</li> <li>- Karanam</li> <li>- Specific cause</li> <li>- Jiva decides to use, abuse, disuse infrastructure.</li> <li>- Without me law is not tapped</li> </ul>



## What is Ishvaras role in Jivas Kartrutvam?



- Reconciliation in this Adhikaranam.
- Ishvaras grace + Jivas freewill.
- Both unbalanced views.



## Shankara 's Example :

- Rain – Seed – Both required for Growth of Plant.
- Rain without Seed, Seed without Rain can't produce tree.

Rain	Seed	Ishvara
Samanya Karanam	Visesha Karanam	Karma Dhyaksha

- This Adhikaranam establishes Ishvaras grace + freewill.
- Freewill depends on Ishvara to give Result.
- Ishvara can't produce world without freewill which determines Punyam and Papam.
- Ishvara has no Punya Papam.
- Ishvara can't go Anywhere.
- No higher loka, lower loka, Mishra loka.
- How will 1<sup>st</sup> Creation come?
- Triumphant smile – You are cornered.
- 1<sup>st</sup> creation – never came.

2 Answer – (No Answer intellectuality)

- Anaadi Avidya Vasanaya
- Evading Answer, escaping.
- I don't know.
- No Trupti
- Not satisfied with Answer

- Creation never comes
- Matter never created
- Advaita Prakarana Gunda Pada
- No creation.

### **Mandukya Upanishad :**

- Na Nirodho... [2 – K – 32]
- Not understood.

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

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

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

- Sarvam Brahma.
- How I see world?
- Your Problem, Drop your Confusion.
- Anaadi Ishvara + Anaadi Jiva Karma = Caused Creation.
- Jiva depends on Ishvara to do Karma.

#### Technical Presentation :

- Purva Pakshi / Eka / Siddantin.

#### General Information :

##### Purva Pakshi :

- Don't rely on Veda.
- Not Clear – Ishvara or Jiva is Karta.

##### Sruti :

- Ishvara alone does everything.

## Kaushitaki Upanishad :

न वाचं विजिज्ञासीत वक्तारं विद्यान्न गन्धं विजिज्ञासीत घ्रातारं विद्यान्न रूपं  
विजिज्ञासीत रूपविद् विद्यान्न शब्दं विजिज्ञासीत श्रोतारं विद्यान्नान्नरसं  
विजिज्ञासीतान्नरसविज्ञातारं विद्यान्न कर्म विजिज्ञासीत कर्तारं विद्यान्न सुखदुःखे  
विजिज्ञासीत सुखदुःखयोर्विज्ञातारं विद्यान्नानन्दं रतिं प्रजातिं विजिज्ञासीतानन्दस्य रतेः  
प्रजातेर्विज्ञातारं विद्यान्नेत्यां विजिज्ञासीतैतारं विद्यान्न मनो विजिज्ञासीत मन्तारं  
विद्यात्ता वा एता दशैव भूतमात्रा अधिप्रज्ञं दश प्रज्ञामात्रा अधिभूतं यद्धि भूतमात्रा न  
स्युर्न प्रज्ञामात्राः स्युर्यद्वा प्रज्ञामात्रा न स्युर्न भूतमात्राः स्युः ॥ ८ ॥

न ह्यन्यतरतो रूपं किञ्चन सिद्ध्यन्नो एतन्नाना तद्यथा रथस्यरेषु नेमिरर्पिता नाभावरा  
अर्पिता एवमेवैता भूतमात्राः प्रज्ञामात्रा स्वर्पिताः प्रज्ञामात्राः प्राणे अर्पिता एष  
प्राण एव प्रज्ञात्मानन्दोऽजरोऽमृतो न साधुना कर्मणा भूयान्नो एवासाधुना  
कर्मणा कर्नीयानेष ह्येवैनं साधुकर्म कारयति तं यमन्वानुनेषत्वेष एवैनमसाधु कर्म  
कारयति तं यमेभ्यो लोकेभ्यो नुनुत्सत एष लोकपाल एष लोकाधिपतिरेष सर्वेश्वरः स  
म आत्मेति विद्यात्स म आत्मेति विद्यात् ॥ ९ ॥

kartaran vidyanna sukhaduhkhe vijijnasita sukhaduhkhayorvijnataran  
vidyannanandan ratim prajatin vijijnasitanandasya rateh  
prajatervijnataran vidyannetyan vijijnasitaitaran vidyanna  
mano vijijnasita mantaran vidyatta va eta dashaiva bhutamatra  
adhiprajnan dasha prajnamatra adhibhutan yaddhi bhutamatra na  
syurna prajnamatrah syuryadva prajnamatra na syurna bhutamatrah syuh || 8||  
na hyanyatarato rupan kinchana siddhyenno etannana tadyatha  
rathasyareshu nemirarpita nabhavara arpita evamevaita bhutamatrah  
prajnamatra svarpitah prajnamatrah prane arpita esha prana eva  
prajnatmanandoajaroamrito na sadhuna karmana bhuyanno evasadhuna  
karmana kaniyanesha hyevainan sadhukarma karayati tan  
yamanvanuneshatyesha evainamasadhu karma karayati tan yamebhyo lokebhyo  
nunutsata esha lokapala esha lokadhipatiresha sarveshvarah sa ma atmeti  
vidyatsa ma atmeti vidyat || 9||

Let no man try to find out what speech is, let him know the speaker. Let no man try to find out what odour is, let him know him who smells. Let no man try to find out what form is, let him know the seer. Let no man try to find out what sound is, let him know the hearer. Let no man try to find out the tastes of food, let him know the knower of tastes. Let no man try to find out what action is, let him know the agent. Let no man try to find out what pleasure and pain are, let him know the knower of pleasure and pain. Let no man try to find out what happiness, joy, and offspring are, let him know the knower of happiness, joy, and offspring. Let no man try to find out what movement is, let him know the mover. Let no man try to find out what mind is, let him know the thinker. These ten objects (what is spoken, smelled, seen, &c.) have reference to pragñâ (self-consciousness), the ten subjects (speech, the senses, mind) have reference to objects. If there were no objects, there would be no subjects; and if there were no subjects, there would be no objects. For on either side alone nothing could be achieved. But that (the self of pragñâ, consciousness, and prâna, life) is not many, (but one.) For as in a car the circumference of a wheel is placed on the spokes, and the spokes on the nave, thus are these objects (circumference) placed on the subjects (spokes), and the subjects on the prâna. And that prâna (breath, the living and breathing power) indeed is the self of pragñâ (the self-conscious self), blessed, imperishable, immortal. He does not increase by a good action, nor decrease by a bad action. For he (the self of prâna and pragñâ) makes him, whom he wishes to lead up from these worlds, do a good deed; and the same makes him, whom he wishes to lead down from these worlds, do a bad deed. And he is the guardian of the world, he is the king of the world, he is the lord of the universe,--and he is my (Indra's) self, thus let it be known, yea, thus let it be known! [Chapter 3 – Verse 8, 9]

- Eshahi Eva Sadhu Karma Karayati.
- Ishvara makes Jiva do good Action.
- Eshahi – Eva Asadhu Karma Karayati.
- Ishvara makes Jiva do Bad Actions.
- All these are 1<sup>st</sup> Aid solutions, Give temporary relief.
- **Mistake :**  
Take 1<sup>st</sup> Aid as Ultimate.
- He does everything – let us not complain, Avoids Murmuring.

### Mundak Upanishad :

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।  
तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥

Tad-etat satyam mantresu karmani kavayo yany-apasyam-stani tretayam bahudha santatani ।  
tanya-caratha niyatam satyakama esa vah panthah suktasya loke ॥ 1 ॥

The various Karma-s which seers found in the mantra-s are true and were much practised in the Treta age (or in the three Veda-s); practise them always with a desire for the true results. This is your way for attaining to the worlds of the fruits of Karma. [I – II – 1]

- You have to do all – good Karmas.

### Gita :

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६.५ ॥

Let a man lift himself by his own Self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

- Jiva alone decides Good / Bad Karmas.
- Jiva responsible for Kartrutvam.

### **Ekadeshi - Purva Mimamsa :**

- Jiva alone Karanam.
- Ishvara has no Role.
- Ishvara Nasti – No Question of Playing Role.

### **Kartrutvam requires few factors :**

- Jnana Indriyam, Karma Indriyam, Manaha, Shanti, Vedas, Creation – field.
- World eternal, no creator.
- Na Kadachit Adrishyam Jagat.

### **Scientistt :**

- Why Creator Required ?
- I have Body, desire, Vedic injunctions, Do Karma + get Result.
- Plant tree, Don't invite God - I grow plants + reap fruit.
- Nastika – Without Prayer.
- Laws, Bumi eternal.
- Isvara Nirasa Vada.

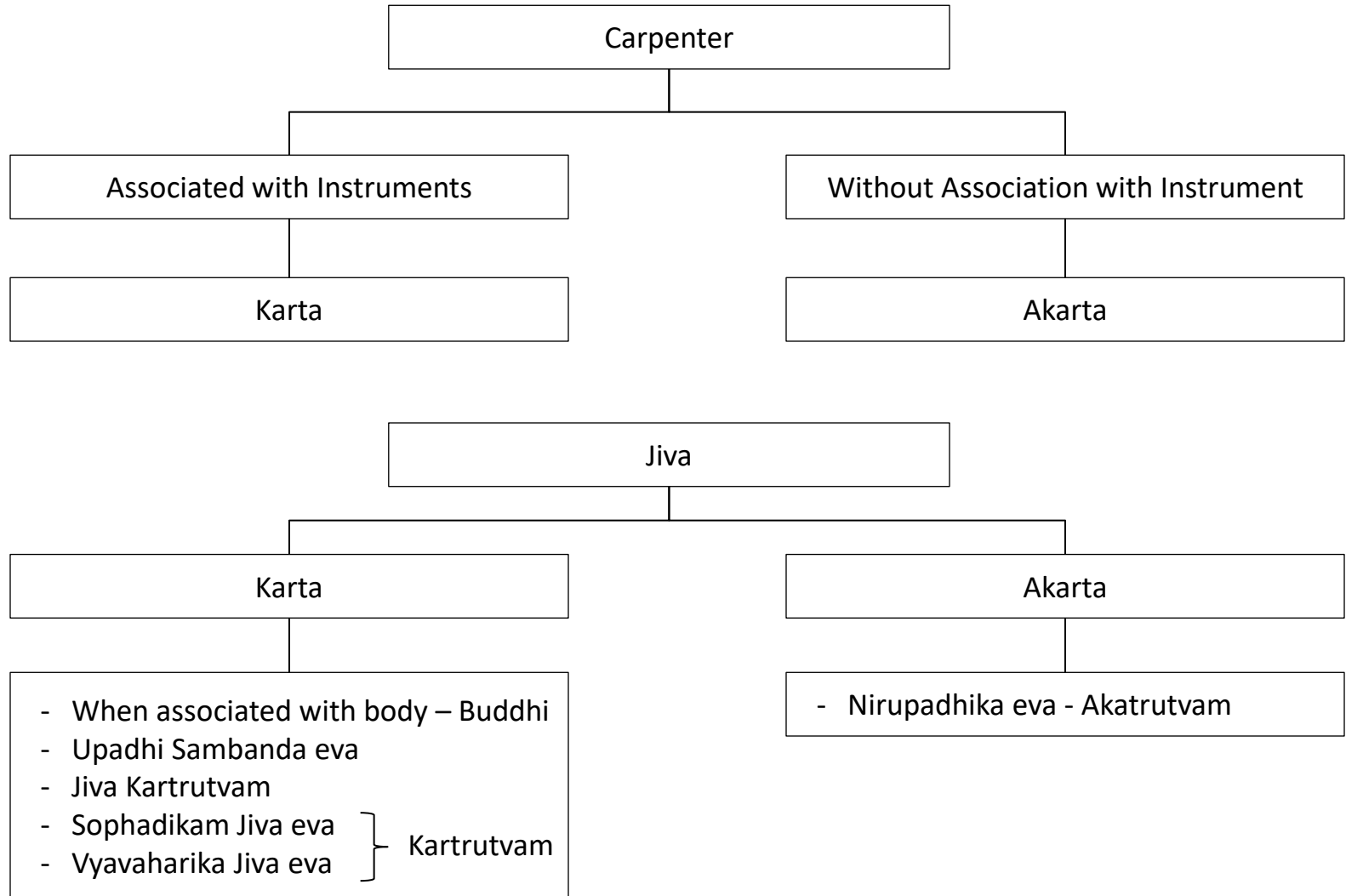
### **Purva Mimamsa :**

- Jiva is Karta

## Lecture 219

### 14<sup>th</sup> & 15<sup>th</sup> Adhikaranam :

- Vyasa establishes Kartrutvam of Jiva from Vyavaharika Drishti



## **16<sup>th</sup> Adhikaranam :**

- Paryastha Adhikaranam.
- Vyavaharika Kartrutvam Does not depend on Ishvara or independent of Ishvara.
- Ishvara Apeksham Va / Nirapeksham Va / Sapeksham Va.

## **Purva Pakshi :**

- Veda not clear, contradicting.
- Unreliable
- Paraspara Virudatvat
- Apramanam Veda

## **Kaushitaki Upanishad :**

- Ishvara makes Jiva do good / bad Actions - Sadhu – Asadhu Karmas.
- Jiva – puppet in hands of Ishvara.
- Remote control with Ishvara.

## **Mundak Upanishad : Commands**

- Veda commands Jiva to do Right Actions - Jiva must be free Individual to receive commandment and also implement.
- Accept Jiva as Karta.
- Hence Veda contradicting is Purva Pakshi Matam.

## **Eka Deshi - Purva Mimamsa :**

- Ishvara – Nirapeksha Karta.
- Any action backed with instrument, world, Vedic support.
- World, Body, Desires Perceived – Nobody sees God playing any Role.
- Pour Water – Seed sprouts.

- No Contribution of Ishvara.
- **Astika :**  
Negates Ishvara, Accepts Veda.
- Vidhi Vakyam – Jiva receives injunction, implements.

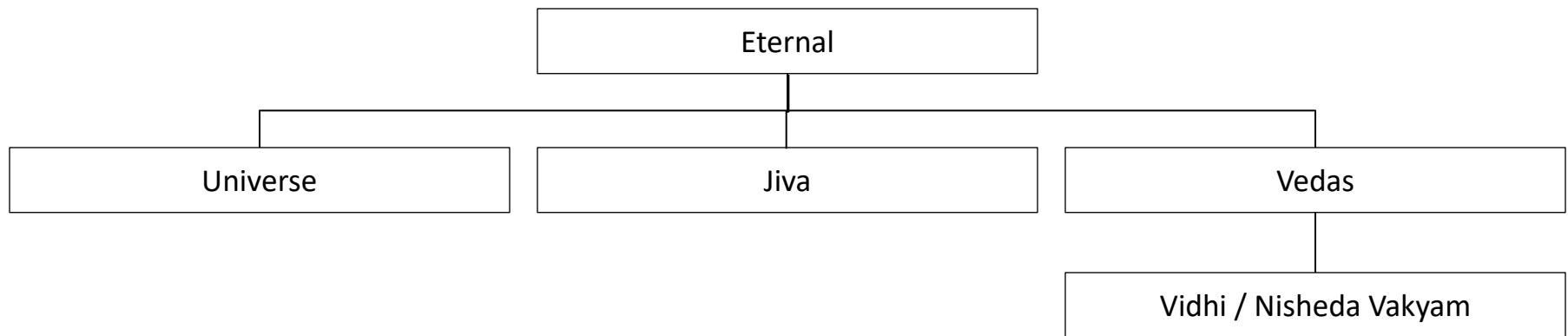
**This Class :**

**Vedantin's Question :**

- How do you Account for Kaushitaki Ishvara impels Jiva to do Action?
- How Ishvara blesses Jiva's Kartrutvam?

**Eka - Answer :**

- Artha Vada (Glorification) Vakyas – Not Tatparya Vakyas.



**Why Creator?**

- Jiva is independent Karta.
- Siddantin's View – This Adhikaranam.



## General Analysis :

Role of Ishvara	Role of Jiva
<ul style="list-style-type: none"><li>- Hetu Karta</li><li>- General Cause</li><li>- Samanya Karanam</li><li>- Indirect contributor of Kartrutvam.</li><li>- Provides infrastructure for Jivas to act.</li><li>- Includes laws of activity.</li><li>- Every action works as per laws.</li><li>- Ishvara is intelligent principle governing the law.</li><li>- Perception possible because of several laws.</li><li>- Jnana Indriya Vyapara Karma Indriya Karmani work as per universal laws.</li></ul>	<ul style="list-style-type: none"><li>- Vishesha Karta</li><li>- Direct contributor, directly acts.</li></ul>

- Laws Require Intelligent Devatas to supervise.
- 2<sup>nd</sup> Chapter 2 – 2 – 1 Brahma Sutra.

रचनानुपपत्तेश्च नानुमानम् ।

Rachananupapattescha nanumanam ।

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]

- Inert World can't maintain harmony, Law by itself.
- Karmas possible because of Adhistana Devatas.
- Chakshu - Surya.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।  
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८.१४ ॥

The seat (body), the doer (ego), the various kind of organs-of-perception, the different functions of various organs-of-action, and also the presiding deity, the fifth. [Chapter 18 – Verse 14]

- 5 factors – 5<sup>th</sup> factor = Deivam.
- Antaryami Brahmana – establishes Ishvara behind everything in Creation.
- Yatha Prana Tishtam, Prithvi Tishtam, Aditya, Adibuta, Ishvara Pervades.
- Can't negate Ishvara.
- Negation of Ishvara is Apaurushaya Vishaya.
- Sense organs can reject nor establish existence of Ishvara.
- Ishvara Vishaya Veda eva Pramanam – Hence Not Artha Vada.
- Apauruvishaya, Apoorvaha, Pramanantara, Anadigamyaha.
- Accept Ishvara Tatvam.

#### Word Analysis :

- Parat Tu Tatu Srutehe

#### a) Tatu :

- Doership of Jiva is indeed.

#### b) Parat :

- Dependent upon Ishvara, Paramatma.

#### c) Srutehe :

- As perceived by Sruti, Vedic statements.

**d) Paraha :**

- Ishvara.

**e) Ishvara eva :**

- Panchami Parayastham.

**Significance :**

**a) Para :**

- Dependent.
- Parayastha Adhikaranam - Dependent on Ishvara.

**b) Tu :**

- Emphasises to Negate Purva Mimamsa.

**c) Tetu :**

- Jivasya Kartrutvam.
- Vyavaharika Drishtya dependent on Ishvara.

**d) Srutehe :**

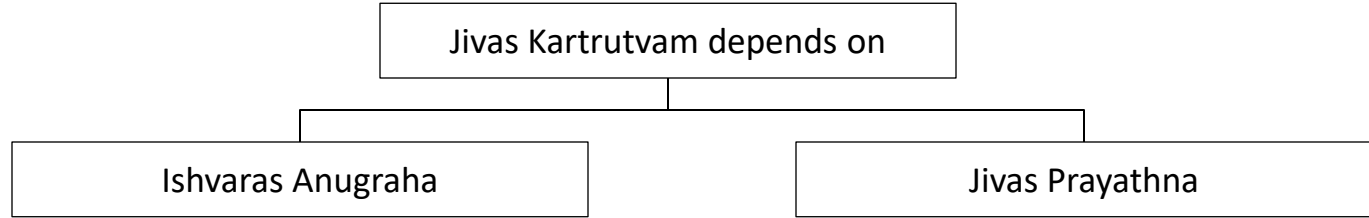
- Veda Pramanam.
  - Where Ishvara comes, Sruti has to come.
  - Suprasensuous – Not within logic + Pratyaksham.
  - Nirguna Ishvara = Brahman.
  - Saguna Ishvara = Vyavaharikam.
- } Both beyond Science
- Science gives supporting logic.
  - Sambavana Yukti not proving logic – Nishchayaka Yukti.
  - No Scientific evidence for God.
  - No proving Logic.
  - Proving evidence = Vedas.

- Kaushitaki Upanishad Vakyam - Chapter 3 – Verse 8.
- **Brihadaranyaka Upanishad :**  
Antaryami Brahmana – 3<sup>rd</sup> Chapter – 7<sup>th</sup> Brahmanam.
- Ishvara alone blesses Jiva to do all Actions.
- Why we don't see Ishvara?
- He is battery of torchlight which torchlight can't see - Antaryami.
- Ishvara battery – Reflected consciousness behind all Karmas of Jivas.
- Sruti alone is the light which reveals the battery.
- Srutehe = Hetau Panchami.

कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः

Kritaprayatnapekshastu vihitapratishiddhavaivarthyaadibhyah

But (the Lord's making the soul act) depends on the works done (by it), for otherwise there will be uselessness of the scriptural injunctions and prohibitions. [II – III – 42]

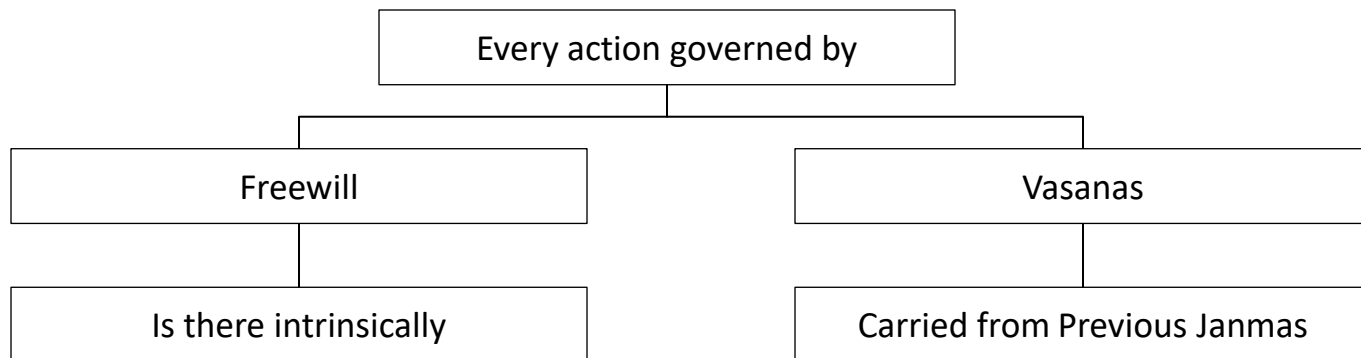


- Ishvara's Kaushitaki grace makes Jiva do good + bad actions.

**Question :**

- Is Jiva only Nimitta Matram?
- Free will in trouble?
- Ishvaras status in trouble?
- Ishvara blesses instruments, provides infrastructure.
- Functions like cricket board declaring conditions, light, overs, Samanya Karanam.
- Victory depends on Teams – Vishesha Karanam.

Cricket Board	Teams
<ul style="list-style-type: none"> <li>- Samanya Karanam</li> <li>- Rainy water</li> <li>- Jiva depends on Ishvaras equipments Kartrutvam</li> </ul>	<ul style="list-style-type: none"> <li>- Vishesha Karanam</li> <li>- Seed decides type of Sprouting</li> <li>- Depends on freewill of individual.</li> <li>- Horse alone drinks water.</li> <li>- Without freewill no deliberate action possible inspite of Vasanas being there.</li> <li>- Purusharthas are nothing but freewill.</li> <li>- Freewill produces Vasanas, collected from Purva Janmas.</li> </ul>



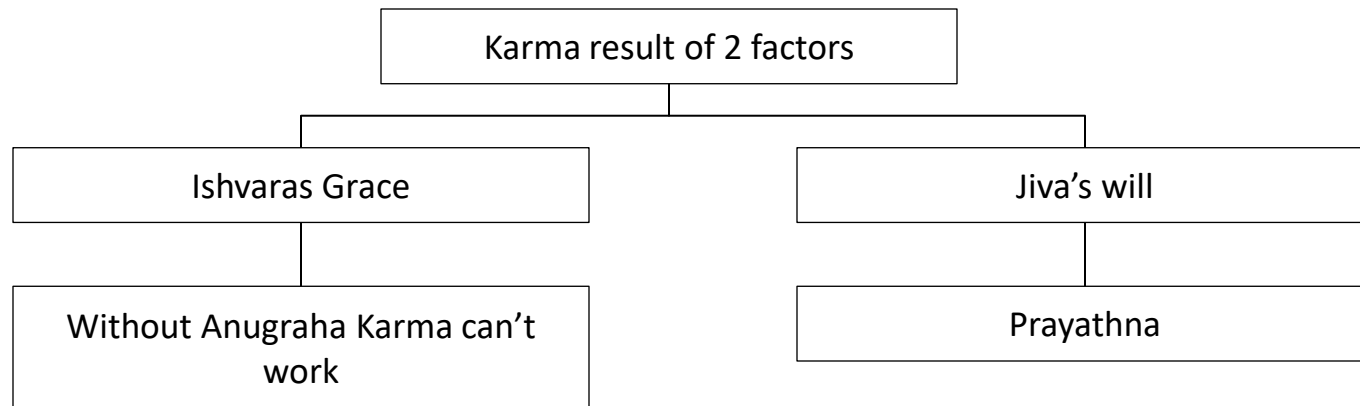
- Eka Desi – No will to eat, Hungry.
- What you eat depends on Vasana – Idli / Naan.
- Will + Vasana = Jivas Role.
- Infrastructure = Ishvaras Role.

a) If you don't Accept Ishvara, Ishvara will become Paresha Vadi.

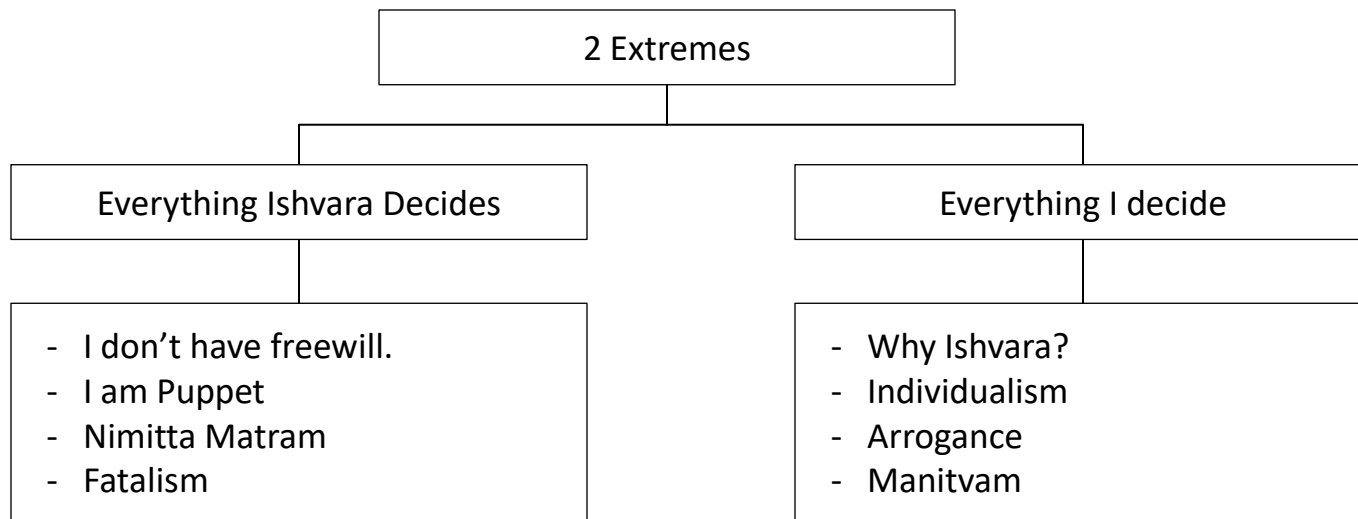
- Naishkrinya Dosha.
- Some will be born saints, militants.

b) If Ishvara alone Responsible, No freewill, entire Vidhi – Nisheda irrelevant for me.

- Rules to be tangent to one who handles the instrument not to instrument.
- Traffic rules to be learnt by Driver not Car.
- Bagawan should be imprisoned for all Papams
- No Moksha for us.
- Vidhi Shastra Avidyartham Sidhyartham.
- Validity of Vidhi Nisheda Shastra and establish impartiality of Ishvara, we have to accept freewill.



- Cart Cannot move without 2 wheels.
- Bird can't fly without 2 wings.
- Without Accepting freewill of individuality Deivam can't come into existence.
- 1<sup>st</sup> Sutra of this Adhikaranam establishes Anugraha, 2<sup>nd</sup> – Freewill.
- Very important Adhikaranam, gives equal importance to grace + effort or otherwise we go to extremes.



- Accept both.
- General analysis over.

### Word Analysis :

#### a) Tu :

- However.

#### b) Krithap Prayathna Pereshya Anapakshaha :

- Ishvara is dependent on effort, Prayathna, Karma performed by Jiva.

#### c) Vihita Pratishitabyahbyaha :

- As indicated by Validity of injunctions + Prohibitions, Vidhi – Nisheda and other reasons.

### Significance :

#### a) Jivena kritam Prayathna Peksha :

- Apeksha = Dependent
- Kritam = Performed
- Prayathna = Effort



- Dependent on Jivas Karma.
- Bahuvrihi Samasa.
- Kritap Yaksha Apeksha Saha Yasya Ishvaraha.
- Ishvara is Dependent on Karma of Jiva for his Actions.

**b) Tu :**

- Negates Purva Paksha.
- Whoever Negates Freewill, will see.
- Ishvara makes me do Good / Bad Actions.
- Ishvara alone makes me use freewill.
- In Purva Janma Ishvara made me do Papam, made me not Accept freewill.
- No end to Answer for freewill / fatalism Discussion.
- Accept freewill As per Shastra.
- If I don't Accept freewill, I am not different from Animals.

Animals	Man
Don't have freewill	Does not accept freewill

- Ishvara makes me Accept freewill.
- I become superior to Animals.

**Tu :**

- Negation of freewill.
- Why accept freewill ?
- To validate Vidhi, Nisheda of Vedas.
- If not, no one responsible for his crimes.

- Criminal lawyer – ‘Dvanda Samasa – Not Adjectival Compound.
- Criminal Vishaya not Karma.
- Dharaya but Tat Purusha Samasa .

**c) Vidhi :**

- Nisheda Avaiyartham.

**d) Pratisheda :**

- Don't's.

**e) Avaiyartham :**

- Invalidity
- Avaiyartham = Non-invalidity  
= Validity
- Vihita Pratishidda Avaiyartham.
- For sake of Validity of Vidhi Nisheda.
- Shastra has to Accept freewill.

**f) Aadhi :**

- And other Reasons for acceptance of freewill.
- Freewill is something we experience.
- I am free or not, who is to prove?
- Self-evident fact.
- Primary Pramanam for Freewill = I am the Pramanam.  
I have choices in my Life
- Availability of choices is Pratyaksha Pramana for freewill.

- **Nimitta Matram :**

What is proof I have for my choice?

- Proof of choice is conflict.
- Conflicts only where there are choices.
- What is proof of Conflict ?
- Confusion only in conflicts.
- Get Admission in USA + UK – which to choose.
- 3 Matching Jatakams – which one to choose.
- Why choice because we have freewill

**Problem :**

- a) Free will Negation.
- b) Vaishgrihya Naigrihyam.

## Lecture 220

- 16<sup>th</sup> Adhikaranam - 2 Sutras.
- Ishvara Anugraha + Jiva Prayathna.
- Jiva depends on Paramatma to be very Karta.
- For Receiving Karma Phalam, Ishvara Required.
- For performance of Karma, Jiva requires Paramatma.
- Exercising of freewill depends on understanding of cause-effect relationship.
- Deliberately do Action, for particular Result, in immediate or Remote future.
- Actions + Consequences depend on infallible, non-failing Nature.
- Exercise of freewill requires knowledge of laws and Results.
- Laws possible because of Governing Principle called Adi Deivam.
- Adyatmam = Myself.  
Adibutam = Inner creation  
Adidevam = Controller's harmonising principle  
= Sutra Mani Gana Eva
- } Not sufficient
- } Must be there
- Beads Glorified because of invisible thread called Sphutikam, Deivam, Ishvara – Abhasa Chaitanyam, Pratibimba Chaitanyam.
- Samashti Pratibimbata Chaitanyam called Ishvara is required for Jiva to be Karta.
- Ishvara is Samanya Karanam. It alone is insufficient. Depends on Jivas efforts, will + Vasana.
- Present will + Purva Janma Vasanas.  
↓  
Prayathna + Purva Janma Vasanas.
- Will + Disposition, tendency, personality trait.

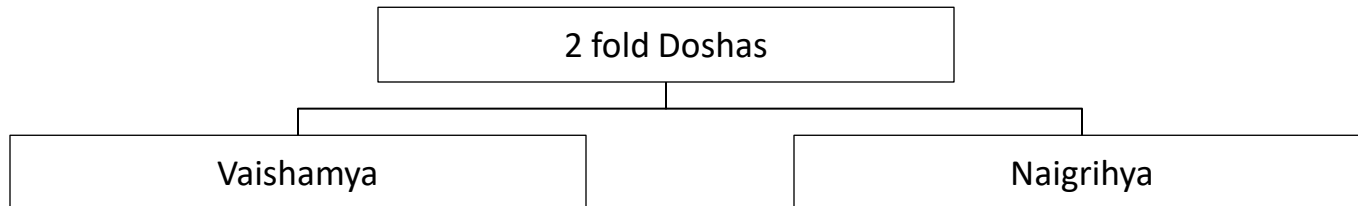
- If you don't accept will, Vihita Pratisheda – Avaiartibyaha.
- If we don't have choice to choose our course of Action, Vidhi, Nisheda, Shastra will become redundant.
- Why Bagawan should Advice me when I don't have choice to Decide.
- Shastra will become redundant + Bagawan will be foolish.

### Aadhi :

- Other Problems.... Revision till now.

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

- If no freewill, choice, Bagawan responsible for all our Action, we are not responsible.
- We are choicelessly Good / bad.
- Choice by Bagawan.
- Bagawan responsible and will have.



### Brahma Sutra : 2 – 1 – 34

वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति । Vaishamyanaigrhrye na sapekshatvat tatha hi darsayati |

Partiality and cruelty cannot (be ascribed to Brahman) on account of His taking into consideration (other reasons in that matter viz., merit and demerit of the souls), for so (scripture) declares. [II – I – 34]

- If no Freewill, Bagawan Karta Partial.
- Some Rich, richer, richest.
- Some Cruel – Poor.
- **Other Problems** : Nimitta Matra – Chapter 11 – Gita.
- 16<sup>th</sup> Adhikaranam – 42 Sutra Over.

**Sutra 43 :**

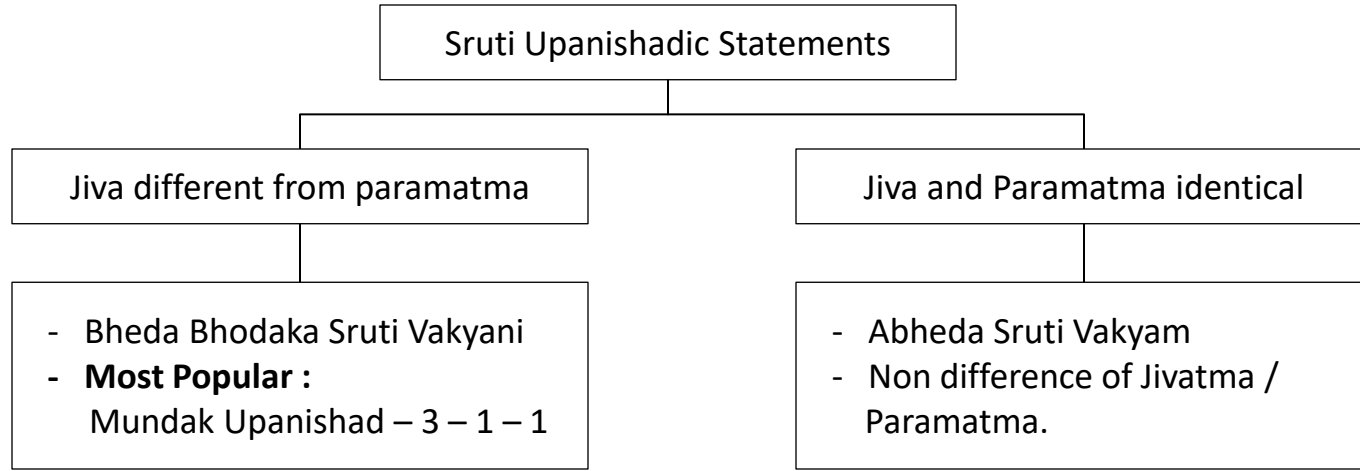
अंशो नानाव्यपदेशादन्यथा चापि दाशकितवादित्वमधीयत एके ।

**Amso nanavyapadesad anyatha chapi dasakitavaditvamadhiyata eke**

(The soul is) a part of the Lord on account of difference (between the two) being declared and otherwise also (i.e., as non-different from Brahman); because in some (Vedic texts) (Brahman) is spoken of as being fishermen, knaves, etc. [II – III – 43]

**17<sup>th</sup> Adhikaranam :**

- Last Adhikaranam of 3<sup>rd</sup> Pada... Sutra 43 – 53 – 11 Sutras.
- Amshadhi Adhikaranam.
- Very Important Adhikaranam.
- What is relationship between Jiva and Ishvara?
- Vedantin / Visishta Advaitin / Advaitin.
- All 3 belong to Vedanta.
- Sub-division because of differences in Jeevatma –Paramatma Sambandha.
- One Source, Prasthan Trayam, Gita, Upanishad, Brahma Sutra.
- Vedanta – Vague Regarding relationship.



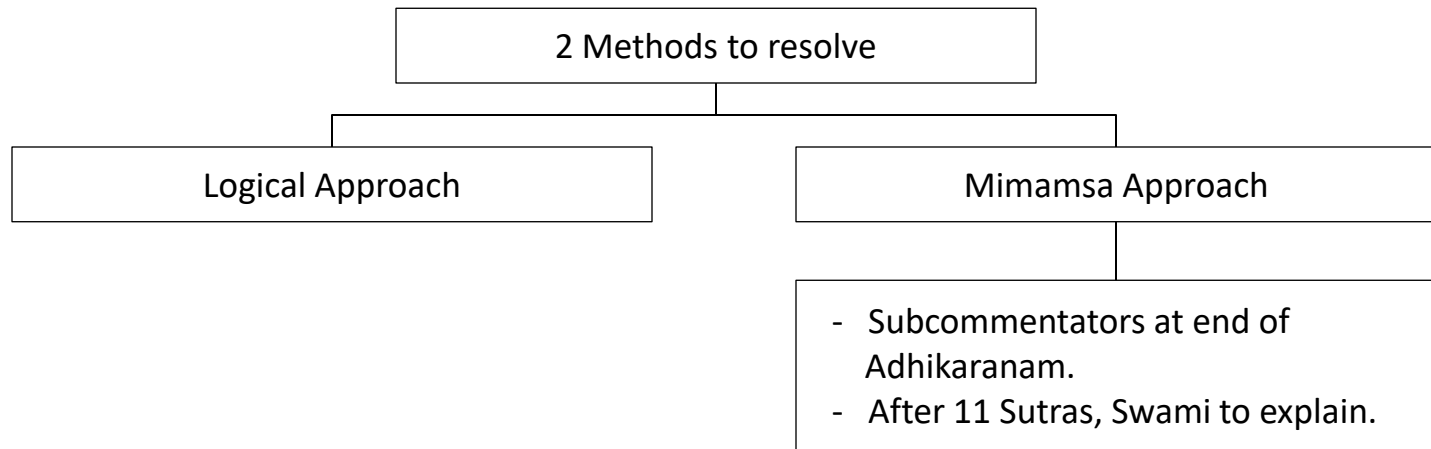
### Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।  
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Dvasuparna Sahuja Sakaya.
- Jeevatma / Paramatma – 2 in one tree of Body.
- Different identities mutually contradicting.
- Visishta Advaitin + Advaitin – Both claim that Sutra belongs to them.
- Solution is 3 categories.



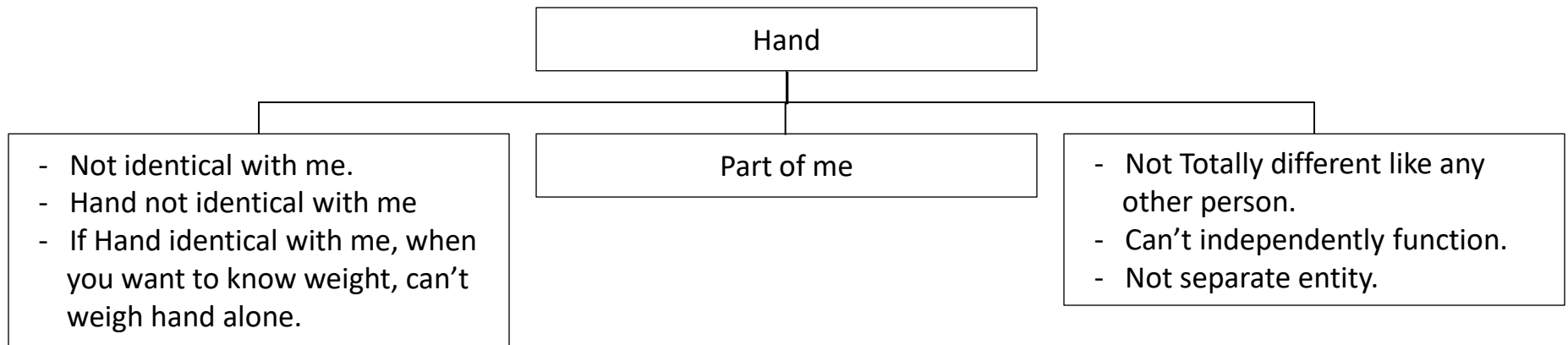
### Visishta Advaitin:

- Bheda, Abheda Vakyam both Vedic – can't reject any of them.
- Ardha Jarathiyan Nyaya ....
- Ardha Andan Nyaya ....
- ½ egg for hatching.
- ½ egg for Omelette.
- Can't Reject Advaitam + say Dvaitam correct.
- Can't Reject Dvaitam + say Advaitam correct.
- Both lopsided.
- Reconcile and Accommodate both.



### Example :

- Let  $\frac{1}{2}$  of Kashmir go to Pakistan.
- $\frac{1}{2}$  of Kashmir go to India.
- Take Jivas part of Paramatma who is whole.
- Amsa – Amshi Sambanda Brilliant compromise.
- Neither totally different from whole.
- Not totally identical.



- Part different or identical with whole viewed from 2 angles.
- Bheda, Abheda can be accommodated by saying Jiva is part of Paramatma.
- Tamil Nadu part of India.
- Tamil Nadu not India.
- Tamil Nadu not identical or different, from India. It is part of India.
- Amsa Vadi validated by, corroborated by, subordinated by, supported by Veda.
- Amsa Sruti endorses Part Whole Relationship.
- Jivatma Paramatma Amshatva Bodhaka Sruti Vakyani.

### **Antaryami Brahmana :**

- Yaha Atmani Tishtan.
- Atmanaha Antaraha.
- Amsha Vakyam Reconcile Bheda, Abheda Sruti Vakyam. These are called Ghataka Srutayaha.
- Ghatakam = Reconciliation.
- Ghatayati Iti Ghatakaha.
- Mediator Sruti connects. Amsha Srutis are mediator Srutis.

### **Actual Relationship :**

- Jiva – Part of Ishvara.
- Accommodates both Bheda and Abheda.

### **Srutis :**

- You are Brahman.
- You are also Brahman.

Tamil Nadu Part of India	Tamil Nadu also India
<ul style="list-style-type: none"><li>- Amsha</li><li>- Bheda</li></ul>	<ul style="list-style-type: none"><li>- Not total India</li><li>- Abheda</li></ul>

### **Come to Conclusion :**

- Jiva Part of Paramatma claims Visishta Advaitin.

### **Advaitin :**

- We do not say Visishta Advaitin Answer is Wrong. Not Reject, Displace Visishta Advaitin.
- Journey incomplete.
- Travel fine, in right direction.

- Requires one more step – Not Removing, Adding Visishta Advaitin step.
- Have 4<sup>th</sup> type of Sruti to complete Vedic study.
- Visishta Advaitin does not take Bheda Abheda Sruti – introduces Niramsha Sruti.
- Reveal Paramatma can't have Amsha at all.

### Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।  
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I  
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

- Nishkalam, Niravayavam – Hiranmaye pare Koshe Can't have part.

### Example :

- Akasha can't be divided, Partless, beyond Time and Space.

Division requires time + space	Beyond time and Space
	Nishkalam, Niramsha

### 4<sup>th</sup> Brings new Problem :

a) Bheda – Abheda contradiction take Amsha Sruti.

### b) New Problem of Niramsha Sruti :

3 <sup>rd</sup>	4 <sup>th</sup>
- Amsha - Sruti	- Niramsha - Sruti - Contradicts

- Visishta Advaitin doesn't face this problem. They take only 3 Vakyams.
- How you reconcile contradiction between Amsha + Niramsha?
- Jiva part of Paramatma. Sruti in another place, Paramatma has no parts.

#### **General Purva Pakshi :**

- All problems come only when you study Veda.
- Veda Awamanam.
- How to Resolve Amsha – Niramsha Sruti.
- Niramsha Sruti.... Reveals Paramartika Satyam..... Absolute Reality.
- Amsha..... Vyavaharika Srishti.

#### **Advaitin :**

- Jiva is Amsha of Paramatman like Visishta Advaitam – No full stop but Adds Coma.
- Vyavaharika Drishtya – Added.

#### **Paramartika Drishtya :**

- No Amsha.
- Jiva not Amsha of Paramatma.
- Jiva another word for Paramatma.

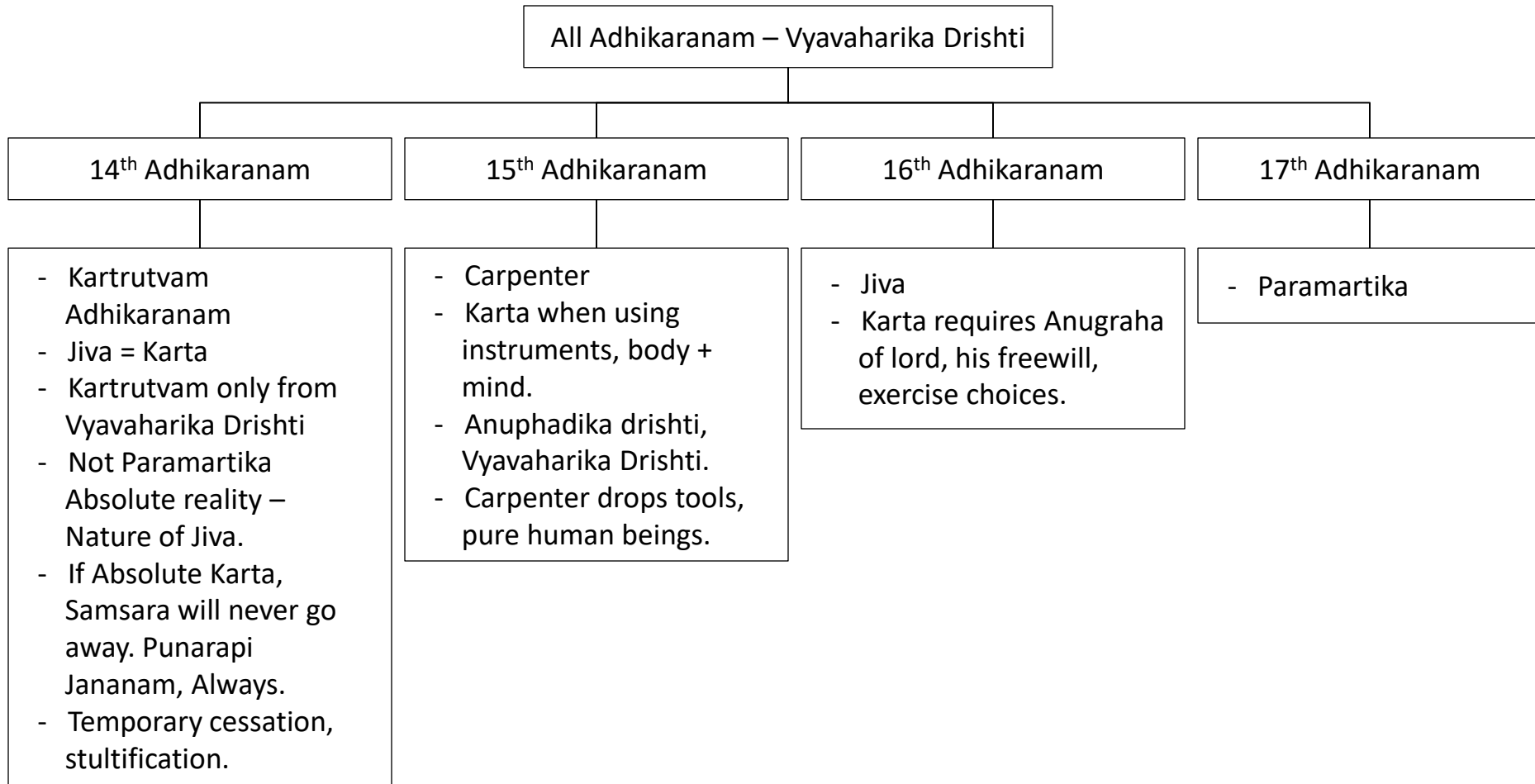
#### **This Adhikaranam :**

- Jivatma is Amsha of Paramatma.
- To Reconcile Bheda – Abheda Sruti.

Amshaha	Next Question
- Vyavaharika Drishtya	- Vyavaharika Drishti - Your interpretation

## Vyasa Doesn't Say :

- Vyasa now in Vyavaharika Drishti only. Will know, if we study the flow of Adhikaranam.



## Vyasa Doesn't Say :

- Vyasa now in Vyavaharika Drishti only. Will know, if we study the flow of Adhikaranam.

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर  
इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-  
वदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र  
वा अस्य सर्वमात्मैवाभूस्तत्केन कं जिघ्रेत्, तत्केन कं  
पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन  
कं मन्वीत, तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति  
तं केन विजानीयात् ? विज्ञातारमरे केन विजानीयादिति  
॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥

yatra hi dvaitam iva bhavati, tad itara itaram jighrati,  
tad itara itaram paśyati, tad itara itaram śṛṇoti,  
tad itara itaram abhivadati, tad itara itaram manute,  
tad itara itaram vijānāti. yatra tv asya sarvam ātmāivābhūt,  
tat kena kaṁ jighret, tat kena kam paśyet, tat kena kaṁ śṛṇuyat,  
tat kena kam abhivadet, tat kena kam manvīta, tat kena kaṁ vijānīyāt?  
yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt,  
vijñātāram are kena vijānīyād iti ॥ 14 ॥

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one know something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known - through what, O Maitreyi, should one know the knower? [II – IV – 14]

- When talking of freewill, Exercise choice, grace of Lord – Vyavaharikam
- Adhikaranam 14, 15, 16 -- Vyavaharika field.
- As a Karta, in Vyavaharika field.
- I am part of Paramatma, using my instrument.
- During Good, bad Actions, I can never claim - I am God.
- As speaker, I can never claim - I am spoken to.
- If I am Speaker, I am individual, like carpenter, using tool.
- To speak requires the Laws of Creation – Grace of Lord – hence start with Prayer.
- To write commentary, invoke Grace of Lord, As writer, speaker.
- I am part / Amsa of Lord.

## Vyavaharika Drishti :

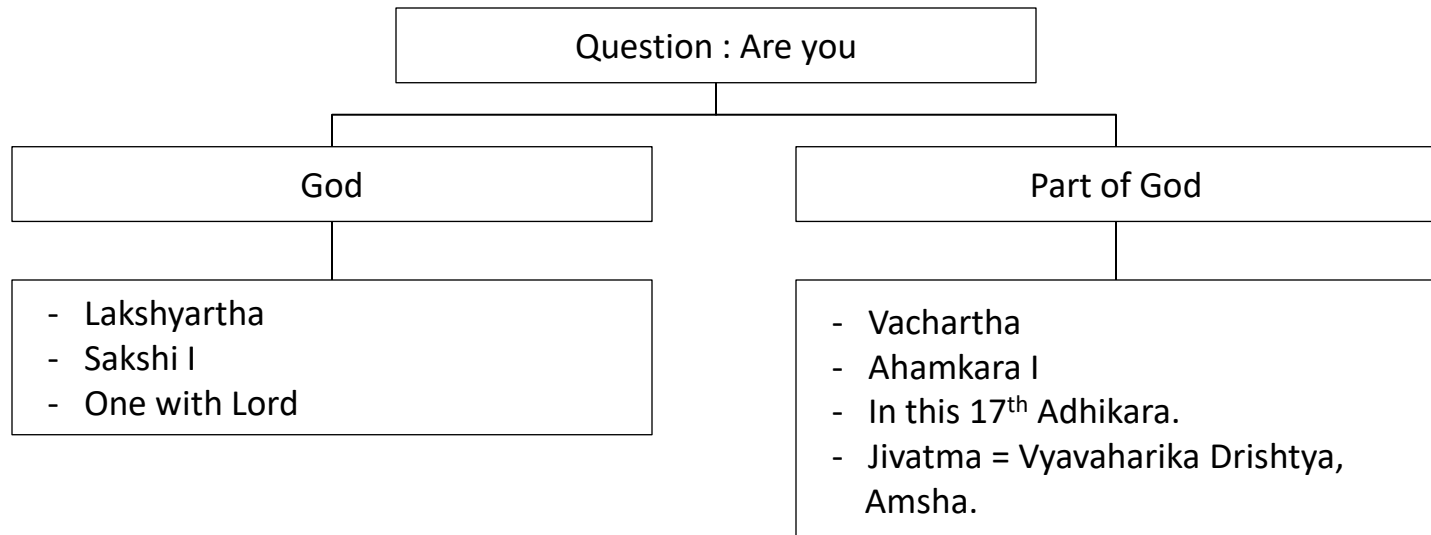
- I am Visishta Advaitin – Body, Mind part of totality.
- Come to Chaitanyam – it differs.
- In Vyavaharika, use Upadhis.

## Anjaneya :

**Deha Buddhya tu Dasoham Jiva Buddhya Tvadaamsakah |**  
**Atma Buddhya Tvamevaham iti me nishchita matih ||**

“Oh Lord, while I identify myself with my body, I am your servant. When I consider myself as Individual Soul, I am Your part. But when I look upon myself as the Spirit, I am one with You.”

- Reconciles Dvaitam, Visishta Advaitam, Advaitam.
- Why Internal Quarrel
- w.r.t Body – I am your servant (Dvaitam).
- w.r.t Buddhi – I am part of You (Reflected Consciousness) – Visishta Advaitam.
- w.r.t Atma Chaitanyam – I am you Yourself.



### General Introduction to 17<sup>th</sup> Adhikaranam :

- Amshadhikaranam – Final Adhikaranam – 11 Sutras.
- Jiva = Sophadika Purusha.
- Once Kartrutva comes, it is in Vyavaharika level.
- At Vyavaharika level : Jiva only part of Paramatma.
- Don't use Aikyam from Vyavaharika Drishti – It is a Gross Mistake.

Jiva	Ishvara
<ul style="list-style-type: none"><li>- Has Vyashti Upadhi</li><li>- Micro – Part of Macro</li></ul>	<ul style="list-style-type: none"><li>- Has Samashti Upadhi</li></ul>

- Vishwa – Part of Virat.
- Teijasa – Part of Hiranyagarbha.
- Pragya – Part of Antaryami – Ishvara.
- Turiya not part of Brahman.
- Avyavaharyam – Paramartika Drishti.
- Vyasa : Vyavaharika Drishti – Jiva part of Paramatma.
- Vyavaharika Drishti – Amshatvam indicated by surrender.
- Surrender indicated by Namaskara.
- Namaskara Expresses - I am part of You – I belong to You.



## Vishnusnat Padi Stotram :

अविनयमपनय विष्णो दमय मनः शमय विषयमृगतृष्णाम् ।  
भूतदयां विस्तारय तारय संसारसागरतः ॥ १

avinayamapanaya viṣṇo damaya manaḥ śamaya viṣayamṛgatṛṣṇām |  
bhūtadayāṃ vistāraya tāraya saṃsārasāgarataḥ || 1 ||

O Vishnu! Leading away from arrogance, tranquilise my mind, and destroy the enduring greed for desires. Scatter away the mercy for living-beings, and take me across the cycle of rebirth. || 1 ||

- Let me not be Arrogant, Let me not claim I am one with You. Let me be Humble servant of You.

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।  
सामुद्रो हि तरङ्गः क्वचन समुद्रो न तरङ्गः ॥ ३

satyapi bhedāpagame nātha tavāhaṃ na māmakīnastvam |  
sāmudro hi taraṅgaḥ kvacana samudro na tāraṅgaḥ || 3 ||

O Lord! Even though there is no difference between us (I am a part of You), I belong to You and not vice-versa. Just like the ocean is made of waves but the waves are not made up of ocean. || 3 ||

- Wave belongs to Ocean.
- Ocean does not belong to Wave.
- Small Tamil Nadu belongs to bigger India only.
- You are Samudra Ocean - I am wave Tarangaha  
- I am part of You
- Abivinayanam – Vishnu.
- Channel Difference -- Paramartikam or Vyavaharikam.
- Amshadhikaranam – Vyavaharikam.
- Amsha brought to Reconcile.
- Sruti statement – Bheda – Abheda Sruti.

- Bheda Sruti – Jiva different from God.
- Abheda Sruti – Jiva is identical with God.
- How to Reconcile in Vyavaharika Drishti – bring Part – Whole Relationship.
- Part not identical or Different from whole.
- Part not different – because it is small.
- It is identical also, it is never away from Big whole.

Tamilnadu	India
Part of India	Whole

} Tamilnadu identical with India

#### a) Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।  
taylor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Bheda Drishti.
- Jivatma / Paramatma – 2 separate birds in one tree – of body.

Jiva	Paramatma
<ul style="list-style-type: none"> <li>- Karta – Bokta</li> <li>- Ahamkara</li> <li>- Reflection</li> <li>- Incidental nature</li> <li>- Part of Paramatma</li> </ul>	<ul style="list-style-type: none"> <li>- Akarta – Abokta</li> <li>- Intrinsic – Nature</li> <li>- Sakshi</li> <li>- Paramatma Total</li> </ul>

## b) Abheda Sruti :

### Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स  
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्  
विज्ञापयत्विति तथा सोम्येति होवाच

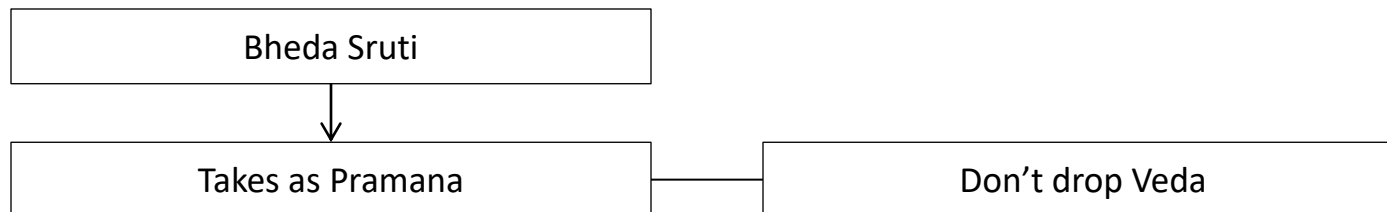
*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa  
atma tattvamsi svetaketo iti bhuya eva ma bhagavan  
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

- Tat Tvam Asi – Chapter 6 – 8 – 7 Identical – No difference.
- Paraspara Virudvat.

### Eka Deshi :

- Motive Good.
- Does not know how to Reconcile.



- Jiva different from Paramatma alone you Accept.
- This is in line with your Direct experience.
- We have no power at all.
- We can't be God – No power over Mosquito. They put us in Mosquito cage.
- Bheda Sruti – supported by Pratyaksha Pramanam – which is Jyeshthata – superior most Pramanam.
- To study Veda, need Pratyaksham.

### **Abheda Sruti :**

- Eka Deshi Matam.
- Figurative, Arthavada, Glorification, so that Jiva feels Nice.
- You are Indra, Chandra (keeping ice)
- Abheda Sruti – Apramanam.
- Bheda Sruti – Pramanam.
- Jiva + Paramatma – Distinct, Bhinnou.

### **Siddhantin :**

- Entire Adhikaranam.
- Relation is Amsha – Amshi Sambandha.

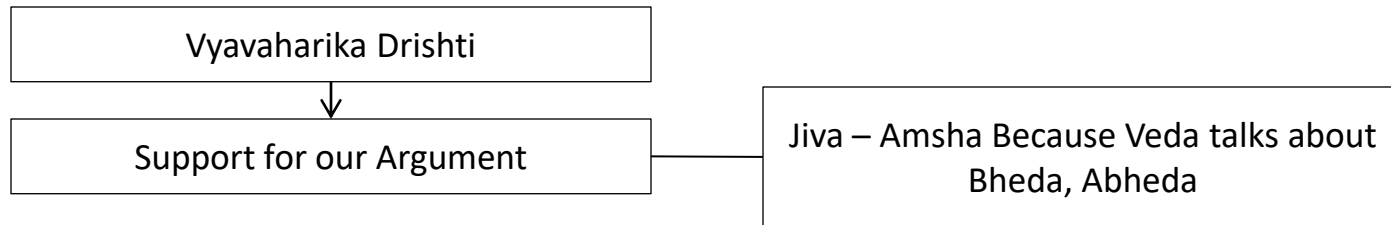
Amsha	Amshi
Part	Whole

- Bheda – Abheda Udaya Sambandha. Both are there.
- Part and whole Bheda.
- Only Part not Whole = Bheda.
- Part does not exist away from whole = Abheda.

## Example :

- Say : I am coming
- Don't say : I + head are coming.
- Bheda – Abheda Sambandha
- Amsa - Amshi Sambandha
- Part - Whole Sambandha.
- This much is Visishta Advaitam.
- Put comma and add Vyavaharika Drishtiya – Then Advaitam.

## Previous Adhikaranam :



- Nana Vyapadeshat Anyatha



Bheda Vyapadeshat    Otherwise Abheda Vyapadeshat

- Brahman = Object of Upasana.
- Jiva = Meditator.
- Vyasa does not give Bheda Vakyam – Gives only Abheda Vakyam.
- Atharvana Veda – Rare Quotation – Vyasa hints – Shankara Quotes.
- Brahma Sukhtam.
- Brahma Dashaha – Fisherman.
- Brahma Dasaha - Labourers uneducated, illiterate
- Braheiva ime Kitava – Gamblers

- Sutram not available now – No Reference Number.

### **Meaning :**

- Paramatma alone in the form of all Living beings.
- Jiva is part of Paramatma.
- All part of Paramatma
- General Analysis over.

### **Word Analysis :**

#### **a) Amshaha :**

- Jiva is part of Paramatma.

#### **b) Nana Vyapadeshat :**

- Since scriptures declare them to be different.

#### **c) Cha Anyatha :**

- And otherwise.

#### **d) Eke :**

- Some Vedic portions.

#### **e) Adhiyate :**

- Declare Paramatma to be.

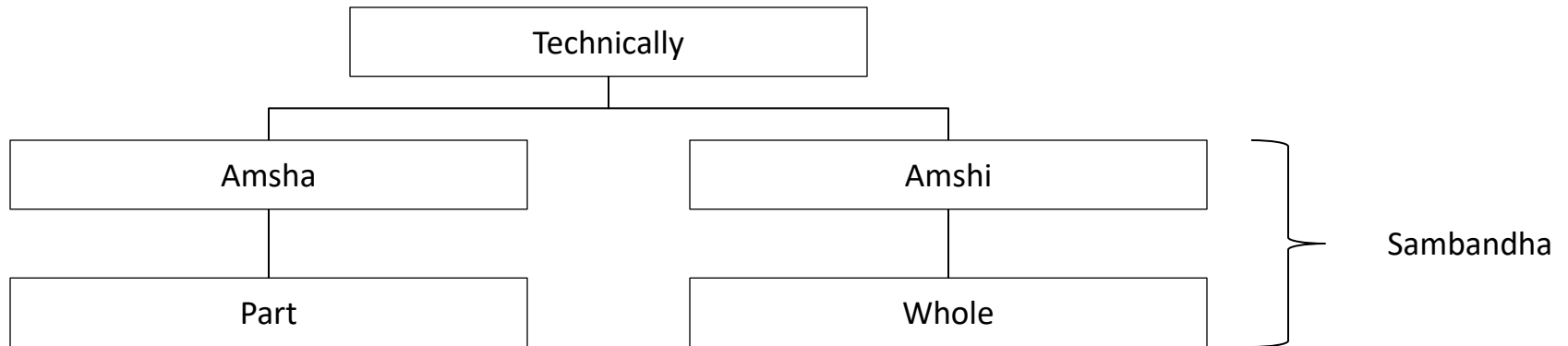
#### **f) Dashaa, Dasa, Khitavitvam :**

- Fisherman, Labourer, Gambler.
- Paramatma is identical with fisherman, Gamblers.

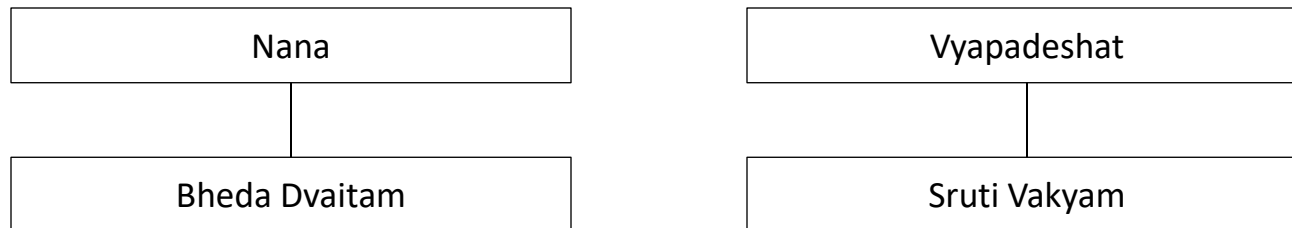
## Significance :

- As is evident, Jiva is a part.

### a) Jiva is Amsha of Paramatma.



### b) Nana Vyapadeshat :



- Panchami Vibakti
- Because of existence of Bheda Sruti Vakyams.

### c) Anyatha :

- Otherwise, opposite of Bheda = Abheda Vakyat Cha.
- Bhedav Abhadena Vyapadeshacha called Amsha.
- One way of reconciliation is to use Amsha.

### Quotation for Abheda :

Daasha	Dasaha	Khitavaditvam
Servant	Fisherman	Gambler

- Brahman is identical with Creation – Vishwarupa Varnanam.

### Sree Rudram :

- Shankaranam Pathaye Namaha
- Kulumcha Pathaye Namaha
- Rudra Pathaye Namaha.
- Rudra = Looters
- Shiva = Identical with all.
- Abheda Vakyam...

### Eke Adhiyate :

- Some branches of Veda.
- Each Veda = Shakha.

### Abhivathye :

- Yajus Shakha Dyayi.
- Eke – Atharvana Brahma Sukhtam.
- Teach Paramatma to be everything.



त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।  
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥ ३ ॥

tvam stri tvam puman asi tvam kumara uta va kumari I

tvam jirno dandena vancasi tvam jato bhavasi visvatomukhah II 3 II

Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions. [Chapter 4 – Verse 3]

- Paramatma is in form of Woman, Man, Boy, Girl = Abheda Vakyam.
- Vishvaroopā Darshanam = Visishta Advaitin.
- Add Comma and Vyavaharika Drishtya becomes Advaitin.

**Sutra 44 :**

मन्त्रवर्णाच्च ।

Mantravarnaccha ।

Also from the words of the Mantra (it is known that the soul is a part of the Lord).  
[II – III – 44]

- Reconciled Bheda – Abheda.
- By Amsha Amshi Sambanda.
- Only logical halfway between Bheda – Abheda Sambanda – Dvaitam.
- Advaitam of Visishta Advaitin is Amsha – also called Bheda Abheda.
- Solution given by Veda itself.
- Visishta Advaitin = Reconciliation between Dvaitam + Advaitam = Vedic proposition.
- Given in Mantra....
- Advaitin Accepts Vyavaharika Visishta Matam.
- Advaitin is Vedic proposition.

## Purusha Suktam :

एतावानस्य महिमा ।  
अतो ज्यायाँश्च पूरुषः ।  
पादो ऽस्य विश्वा भूतानि ।  
त्रिपादस्यामृतं दिवि । ३

ëthā-vā-nasya mahimā |  
athō-jyā-yā-gash-cha pū-ru-shah(a)  
pāthō-sya vishvā būtāni |  
tri-pā-das-yām ritam-divi || 3 ||

This Purusha is much greater, Than all his greatness in what all we see, and all that we see in this universe is but his quarter, and the rest three quarters which is beyond destruction, is safely in the worlds beyond. [Verse 3]

Also same in :

Chandogyo Upanishad :

तावानस्य महिमा ततो ज्यायाँश्च पूरुषः ।  
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥ ३.१२.६॥

Tavanasya mahima tato jyayamsca purusah |  
pado'sya sarva bhutani tripadasyamrtam divi iti || 3.12.6 ||

Its glory is like this. But the glory of the purusa [i.e., Brahman, who fills the whole world] is still greater. All creatures constitute one quarter of him. The remaining three quarters are nectar in heaven. [3 – 12 – 6]

- 1/4 Pada = All living beings + Cosmos.
- Asya Tishtam Dashangulam.
- Purusha Pervades Creation by Paramatma.
- 10” beyond.
- Paramatma – Stands outside.
- Paramatma – Taller than Creation.
- Paramatma – Bigger than Creation.
- Creation occupies part of Ishvara.
- Yashoda sees Creation in Krishna’s mouth.

- Creation is part of Paramatma.
- Jiva smaller part of Paramatma.
- For Visishta Advaitin, Amshi – Amsha Sambanda – logical + scriptural support is there.
- Shankara = Add “Vyavaharika Drishtya”.

### Word Analysis :

#### a) Mantra Varnam Cha :

- From Sruti statement also we know this.
- Etat Vijnayate

### Significance :

#### Mantra Varnat :

#### i) Purusha Suktam :

एतावानस्य महिमा ।  
अतो ज्यायांश्च पूरुषः ।  
पादो ऽस्य विश्वा भूतानि ।  
त्रिपादस्यामृतं दिवि । ३

ëthā-vā-nasya mahimā |  
athō-jyā-yā-gash-cha pū-ru-shah(a)  
pāthō-sya vishvā būtāni |  
tri-pā-das-yām ritam-divi || 3 ||

This Purusha is much greater, Than all his greatness in what all we see, and all that we see in this universe is but his quarter, and the rest three quarters which is beyond destruction, is safely in the worlds beyond. [Verse 3]

तावानस्य महिमा ततो ज्यायांश्च पूरुषः ।  
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥ ३.१२.६॥

Tavanasya mahima tato jyayamsca purusah |  
pado'sya sarva bhutani tripadasyamrtam divi iti || 3.12.6 ||

Its glory is like this. But the glory of the purusa [i.e., Brahman, who fills the whole world] is still greater. All creatures constitute one quarter of him. The remaining three quarters are nectar in heaven. [3 – 12 – 6]

## ii) Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।  
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah I  
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti II 1 II

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

- Every Jiva like spark – Amsa of total.
- Paramatma = Huge conflagration.
- Jivatma = Spark.
- Spark of Divinity in every living being – Ant – Bacteria - Man.

## b) Amsa Sambandha :

- Hetau Panchami – Because of Sruti + Smruti Mantras.

## c) Cha :

- Conjugation – Joins Previous Sutra.
- Bheda – Abheda Vakya + Amsa Vakyam.

## Sutra 45 :

अपि च स्मर्यते ।

Api cha smaryate I

And it is so stated in the Smriti. [II – III – 45]

- From Sruti we know Jiva is Part / Amsa of Paramatma.

**Smrithi support also exists :**

**Gita :**

ममैवांशो जीवलोके जीवभूतः सनातनः।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Visishta Advaitin – Revels in this Mantra.
- Vedantins Duck + Add – Vyavaharika Drishtya.
- What is Support that this is Vyavaharikam.

**Gita :**

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम्।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५.१० ॥

Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see ; but they behold who possess the Eye-of-knowledge. [Chapter 15 – Verse 10]

**Topic :**

- Jivas travel from one body to another.
- Jiva from Vyavaharika Angle.
- Karta – Bokta – traveller.

**Vyavaharika Angle :**

- Amsha relationship.

**Gita :**

अथवा बहूनैतेन किं ज्ञातेन तवार्जुन।  
विष्टम्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०.४२ ॥

Lord says, Or, what use do you have by knowing all these? Oh Arjuna! I remain supporting this entire universe with a portion (of mine)".  
[Chapter 15 – Verse 10]

- Glories are all mine – Creation.
- Occupying small portion of mine.
- Ekam Jagatu Krisnam Jagat Avastabya.
- Small portion like tip of Nail occupied by Universe, Govardhana Giridhari.
- **How big I am as Chaitanyam :**

Gita Chapter 15 – Verse 7 & Chapter 10 – Verse 42.

How small creation is?

### General Analysis :

### Word Meaning :

#### a) Api Cha :

- More over.

#### b) Smarya Yate :

- This is revealed also.

### Significance :

#### a) Api Cha :

- Conjunction – Adds to logical + Sruti support.
- Here is Smriti support.

#### b) Smaryate :

- It is remembered by Authors of Smrithi.
- This is revealed.

Jiva	Paramatma
Part of Paramatma	Whole

- **Gita :** Chapter 15 – Verse 7 & Chapter 10 – Verse 42.

प्रकाशादिवन्नैवं परः ।

Prakasadvivannaivam parah ।

The Supreme Lord is not (affected by pleasure and pain) like this (individual soul) just as light (is unaffected by the shaking of its reflections). [II – III – 46]

**General Analysis :**

- Serious Doubt / Problem of Student = in Amsha – Amshi – Visishta Advaitin philosophy.
- World part of Paramatma – Achetana + Jivas.
- Jiva full of Doshas – Bundles of Papam.
- Has Raaga, Dvesha, Lobha, Krodha, Bundles of impurity.
- All Jiva – part of Paramatma.
- If Paramatma includes all Jivas.
- Paramatma should include impurities also.
- Paramatma – Unlimited, could have impurities of all.
- Join that Paramatma for sake of Moksha?

**Doubt :**

- Is my lot improved or worsened by joining Samashti Paramatma?

**Logically :**

- Suffer all impurities, worsening.

**Dvaitin :**

- Jiva separate.
- Paramatma separate untouched by impurities of Jiva.
- My Paramatma safely in Vaikuntha, unattached.

**Visishta Advaitin :**

- Joins impurity bundles with Paramatma – Sangha Dosha.
- Criminals also Ishvara. Should I worship that Ishvara ?

**Revision :**

- 17<sup>th</sup> Adhikaranam – 3<sup>rd</sup> Pada.
- Amshadhikaranam.
- What is Relation between Jiva + Paramatma in Vyavaharika Drishti?
- 4 Adhikaranams – starting from Kartrutvam – deals with Jiva / Paramatma relationship in Vyavaharika state.

Paramartikam	Vyavaharikam
<ul style="list-style-type: none"> <li>- Akarta</li> <li>- Nanyam Hanti</li> <li>- Na Hanyate</li> </ul>	<ul style="list-style-type: none"> <li>- Karta</li> </ul>

**Gita :**

न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

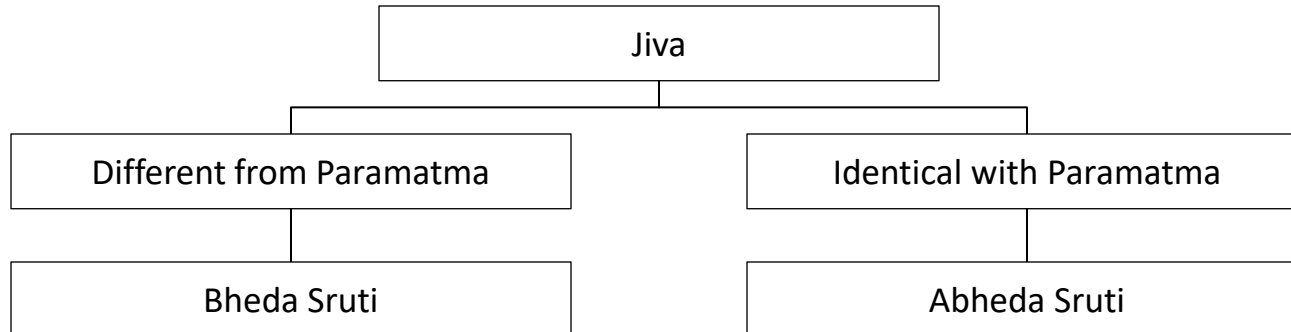
He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed.  
[Chapter 2 – Verse 20]

**Sambandha :**

- Amsha – Amshi Bava Sambandha.

**Logic :**

**a) 43<sup>rd</sup> Sutra :**





- Only Reconcile by Amsha – Amshi Bavaha.

**b) 44 Sutra :**

- Purusha Sukhtam – Verse 3

एतावानस्य महिमा ।  
अतो ज्यायांश्च पूरुषः ।  
पादो ऽस्य विश्वा भूतानि ।  
त्रिपादस्यामृतं दिवि । ३

ëthā-vā-nasya mahimā |  
athō-jyā-yā-gash-cha pū-ru-shah(a)  
pāthō-sya vishvā būtāni |  
tri-pā-das-yām ritam-divi || 3 ||

This Purusha is much greater, Than all his greatness in what all we see, and all that we see in this universe is but his quarter, and the rest three quarters which is beyond destruction, is safely in the worlds beyond. [Verse 3]

- All Jivas One Pada – ¼ of Paramatma.

**c) 45 Sutra :**

- Apichas Smaryati.

**Gita :**

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

**Sutra : A, B, C :**

- Jiva is Amsha of Paramatma, Vyavaharika Drishtya.

**46 Sutra :**

**Doubt :**

- If Jiva part of Paramatma, Paramatma will be in trouble.
- Problems of Amsha will belong to Amshi whole.
- Condition of whole is worse – Carries problems of all Jivas.

Chief Minister	Prime Minister
<ul style="list-style-type: none"> <li>- Tamilnadu – Problem</li> <li>- I – Samsari</li> </ul>	<ul style="list-style-type: none"> <li>- India – Problem</li> <li>- Paramatma – Maha Samsari</li> </ul>

- Why I need Aikyam with such Paramatma and suffer? Why Sadhanas for that?
- Let Paramatma Remain where he is.

Dvaitam	Visishta Advaitin	Advaitin
<ul style="list-style-type: none"> <li>- Paramatma = In Vaikunta</li> <li>- Jiva = Here</li> <li>- Paramatma can help Jiva</li> </ul>	<ul style="list-style-type: none"> <li>- Problem</li> </ul>	<ul style="list-style-type: none"> <li>- Greater problem</li> </ul>

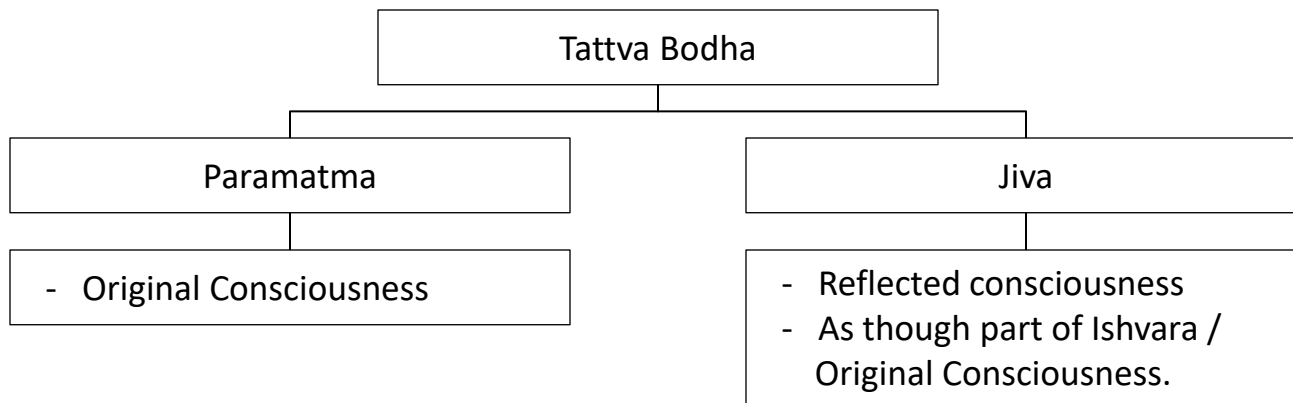
- Answer in this Sutra 47.

**Sutra 47 :**

स्मरन्ति च ।	Smaranti Cha ।
The Smritis also state (that). [II – III – 47]	

**General Analysis - Gist :**

- Many Prakriyas – Methods to explain this.
- Prakriyas here based on 50<sup>th</sup> Sutra.
- Abhasa eva Cha.
- Jiva – Amsa of Paramatma.
- Amsa – Part – Not physical portion – like hand / head / legs.
- Consciousness – Not available for Division, Apportioning, like Akasha and Light.
- Paramatma subtler than Akasha – can't be divided.
- Jiva Amsa = Jiva Pratibimba.



- Problems belonging to Reflected face does not belong to Original face and vice versa.
- Amsa = Pratibimba Chaitanyam.
- How Reflection is Part of Original?

Reflection	Leg / Hand
Not part	Parts

- Gouna Prayoga – Figurative Expression – He is a Lion / Tiger.
- Because of Common features, use that expression.
- Majestic – Courageous – Common features.
- Amsa – Pratibimba – have Samanya Guna of Awareness – Consciousness.
- Auphadika Prayoga.

### Common features :

#### a) Part can't exist separate from Whole.

- Independent existence not possible.
- Separate hand from body, hand can't exist independently.
- Pratibimba (Reflection) can't exist separate from Bimba.
- Pratibimba can be compared to a part.

**b) Part neither totally identical with Whole and neither totally different from Whole.**

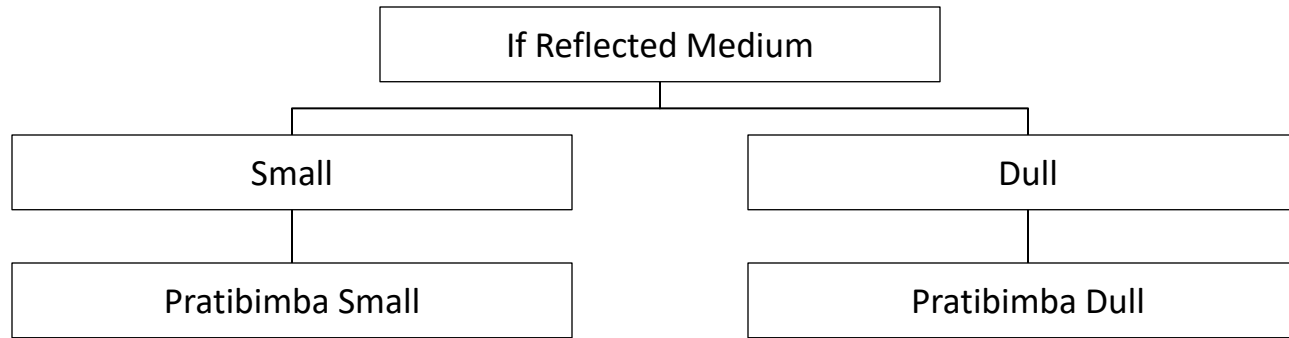
- “Bheda – Abheda” = Part / Whole Relationship.

**Hand :**

- Not different from me, not totally same.

**Pratibimba :**

- Not totally different, not identical to Bimbam.
- Pratibimba = Binna - Abinnam.
- Amsha also Bheda – Abheda.
- Jiva – Chidabasa – Chit Pratibimba is part of Paramatma – Original Consciousness.
- Pratibimba – Affected by Reflected Material.



- Depending on Reflected Medium, Reflected Consciousness will have.
- Different features of Reflection will not affect original.

**Manisha Panchakam :**

किम् गंगाम्बुधि बिंबितेम्बर मणौ चंडाल वीधी पयः  
पूरेवा अन्तरमस्ति कांचनघटी मृत्कुम्भयोर्वाबरे?

kim gangaambudhi binbitae ambara manou chandaala veedhee payah  
poorae vaa antaramasti kaanchana ghatee mritkumbhayorva ambarae?

The precious jewel of the sky, the Sun, isn't he shining in the same way in this very sacred and holy waters of this river - the mother Ganges and in the polluted cesspools there in the dirty lanes of the outcastes? Will the reflected sky be inferior in an earthen pot, compared to the one in a golden vessel ! Aren't the Sun and the Sky absolutely the same without any difference? [Verse 5]

- Original Sun not affected.
- Reflected Sun in Disturbed Waters, Undisturbed in Clear waters.
- Original not Affected when Reflections Affected.
- Jiva 's are Reflections -- Go through Samsara because of Reflected Medium - Body + Mind equipments.
- Paramatma – Original not affected.

#### **Word Analysis :**

- Prakasha Vatu Na Evam Paraha.

#### **a) Paraha - Na :**

- Not Samsari.

#### **b) Evam :**

- Like Jivatma.

#### **c) Prakashadivatu :**

- As in the case of light and Akasha.

#### **Significance :**

#### **a) Surya / Chandra Prakasha Divatu :**

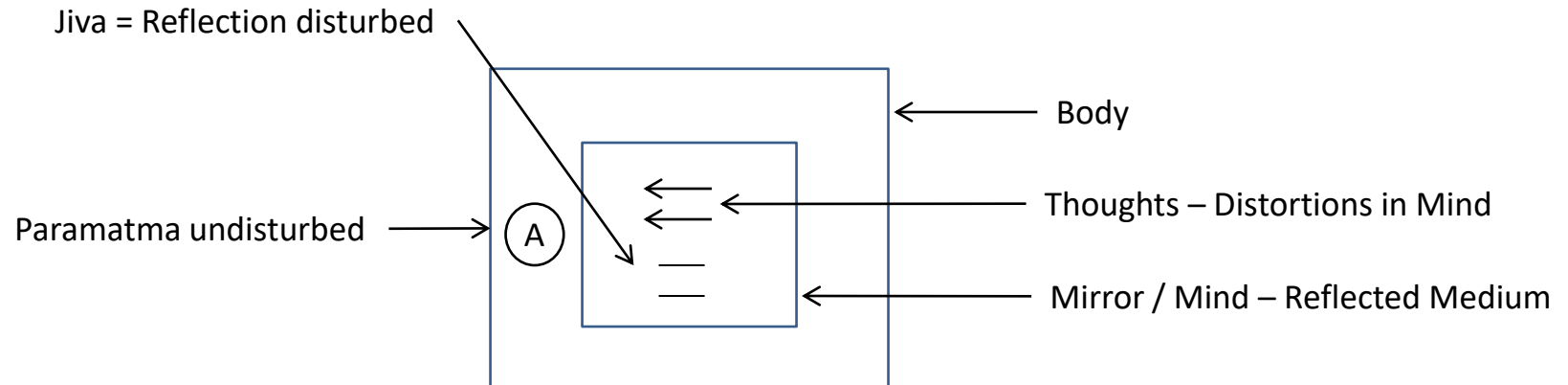
- Up in the Sky or Pratibimba Prakasha.
- In a mirror or Water Surface.

#### **b) Bimba – Pratibimba Prakasha Vatu :**

- Suryavatu, Chandravatu.
- Original alone is Reflected hence - Original not Affected.

Convex Mirror	Concave Mirror
Flat Face	Long Face

- Jeevan Mukta - Not Disturbed.
- You are Paramatma, that face is Jivatma.
- Don't worry, Problems belong to Reflection, not to Original.
- Distortion belongs to Mirror – Reflected Medium - Mind only Not Reflection in the Mirror - Reflected Consciousness.



### Reflected Consciousness :

- Jiva in the body.
- Reflection of Paramatma.
- Distortion belongs to Mirror only, Not to Reflection.
- Reflection is also seemingly Distorted.
- Maximum Reflection is Distorted, Even that is Questionable.
- I Accept Reflection Disturbed but Original not Disturbed.

## b) Aadi Etc :

Gita :

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।  
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३.३३ ॥

As the all-pervading ether is not tainted, because of its subtlety, so too the Self, seated everywhere in the body, is not tainted. [Chapter 13 – Verse 33]

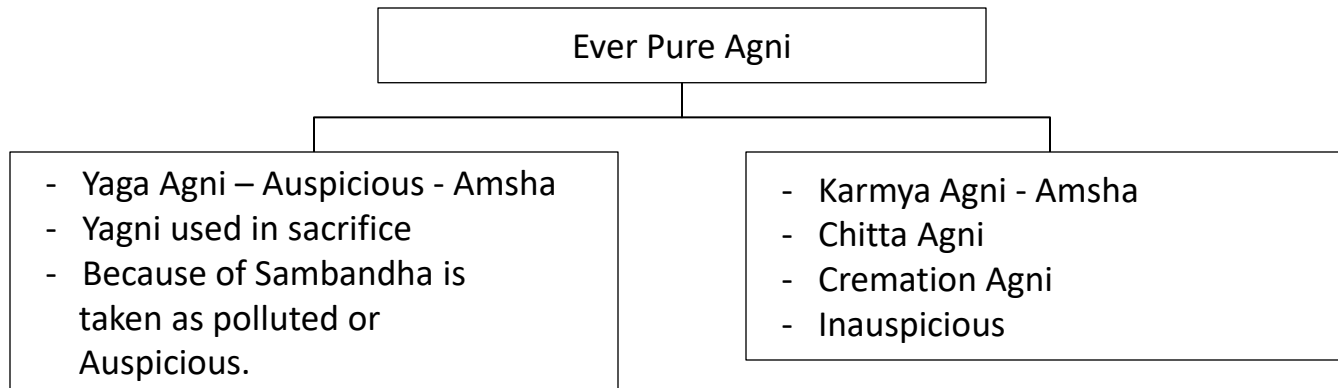
यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।  
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३.३४ ॥

Just as the one Sun illumines the whole world, so also the Lord-of-the-field (Paramatman) illumines the whole “Field”, O Bharata. [Chapter 13 – Verse 34]

- Container space polluted because of Dirty content.
- Mandukya Advaita Prakaranam.
- Pot Space polluted because of content.
- Places with Thittu – Polluted - Religiously, physically polluted not whole space.
- Amsha polluted, Amshi – Mahakasha not polluted.

Jiva – Chaitanyam	Paramatma
Samsari	Asamsari

Shankara's Example :



- Total fire not polluted.

**c) Pare :**

- Paramatma Na Samsari.
- Pavana - Paramatma Na Samsari.
- Even though all Jivas are Samsaris.

**d) Evam : Samsari**

- Paramatma not Samsari like Jivatma.
- Paramatma - Samsari or not – can't analyse logically.

**Purva Pakshi :**

- Used logic here.
- In field of Paramatma, logic can't be used - Apaurusheya Vishaya.

Part	Whole
<ul style="list-style-type: none"> <li>- Affected</li> <li>- Hand affected</li> <li>- State affected</li> </ul>	<ul style="list-style-type: none"> <li>- Body affected</li> <li>- Individual affected</li> <li>- Country affected</li> </ul>

Reflection	Original
Affected	Not affected

- Neisha Tarquena Navi Apaniya.
- Don't Make inference, Paramatma should be Samsari.
- Paramatma not available for inference.
- Other Jivas Samsari or Mukta - I can't know.
- No Physical Difference.



- Not available for Pratyaksha or inference.
- You can talk about yourself.
- Know whether I am Samsari or not? I can know.
- Was Rama / Shankara / Ramkrishna Paramahansa / Tejomayananda liberated or not ?
- Can't prove this way or that way.
- How can I ever know Ishvara is Samsari or not.
- Shastram can alone tell whether God is liberated or not.

#### Previous Sutra :

- Yukti Pramana.
- Supportive Pramanam.

#### Main Pramanam : Shastra

#### Sruti + Smruti :

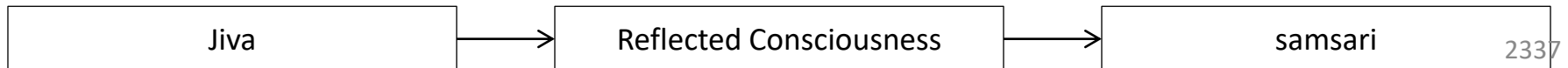
#### Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I  
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Pratibimba Chaitanyam.
- Anashanan Anya -- Bimba Chaitanyam.
- Reveals Paramatma - Original Consciousness is Asamsari.



## Vyasa :

- Out of 100,000 verses Quotes.
- Mahabaratha - Shanti Parva.
- Tatrya Paraya - Atma = Paramatma.
- Nitya, Nirguna, Na Lipyate, Phalischapi.

## Gita :

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।  
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५.१० ॥

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. [Chapter 5 – Verse 10]

- Lotus leaf not wet by water similarly Paramatma not affected by Samsara.

## Gita :

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४.६ ॥

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- I have taken several Avatars and remember .....
- I am Sarvagya, not limited in power or knowledge.
- Sruti + Smrithi prove Ishvara is Asamsari.

## Word Analysis :

### a) Cha :

- Smaranti - There are Sruti and Smriti statements in support of this

### b) Smaranti :

- Authors of Smriti Remember and write.

## Sutra 48 :

अनुज्ञापरिहारौ देहसम्बन्धाज्ज्योतिरादिवत् । Anujnapariharau dehasambandhajjyotiradivat ।

Injunctions and prohibitions (are possible) on account of the connection (of the Self) with the body, as in the case of light, etc. [II – III – 48]

## How transactions take place among Jivas ?

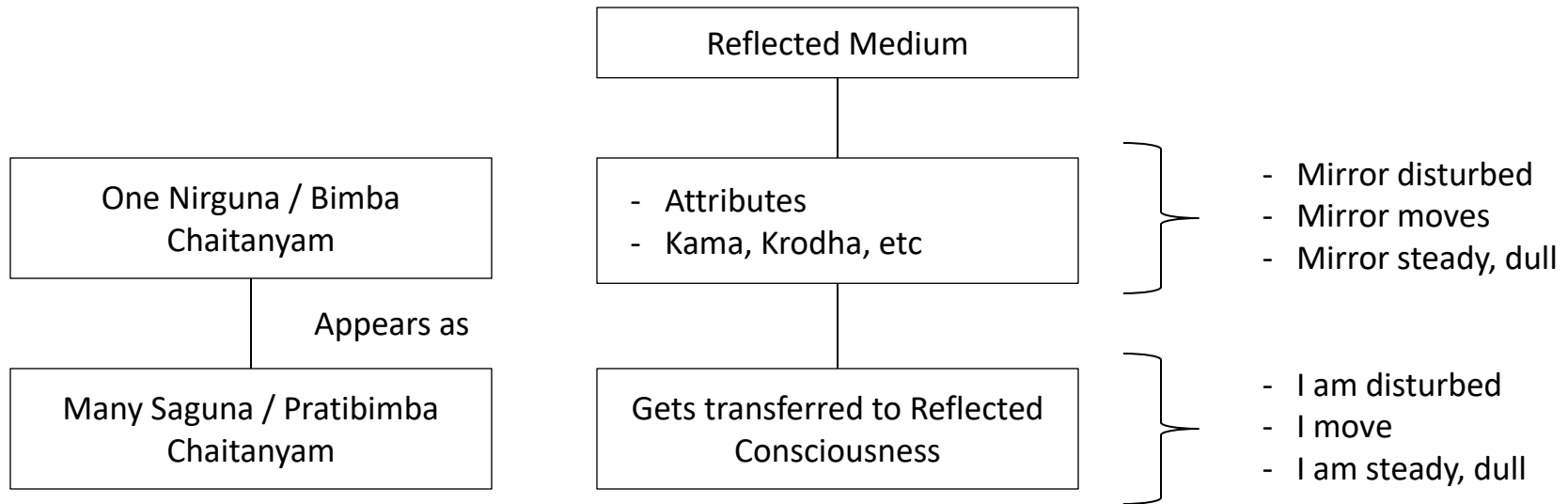
### Vyavaharika Phenomenon :

Paramatma	Reflections	Reflected Medium – Mind
<ul style="list-style-type: none"><li>- One</li><li>- Bimba Chaitanyam</li><li>- Paramartika Drishtya</li></ul>	<ul style="list-style-type: none"><li>- Many</li><li>- Plurality of Reflected Consciousness because of Plurality of Reflected Medium's.</li><li>- Vyavaharika Drishtya</li></ul>	<ul style="list-style-type: none"><li>- Many</li></ul>

- Sankhya – Vaisesika – Many Atmas.

### Vedantin :

- Reflected Consciousness – with many attributes.



- Difference levels of Intelligence seen.
- Sthavaram.
- Consciousness Dull – Aware of Gross things – Like Buffalo in Music concert.

a) Consciousness is same – As mind Medium – becomes subtler and subtler, consciousness seems to become more and more evolved.

- Jnani in higher state of consciousness.
- Consciousness is Nirgunam – No states – high / low.
- When Mind is evolved, we say higher and lower states.
- **Yoga Vasistha :**

7 States of Consciousness. States belong to mind, but is transferred to Consciousness.

#### **b) Features, properties Different :**

- Plurality, Differences, status belongs to Reflective medium – Mind + Body equipments.
- Brahmana, Kshatriya, men, women can do only certain Karmas.

- Atma alone is content of all.
- Sthula, Sukshma, Karana Sharirams different for each Jiva – Reflecting Medium.
- Hence, Pratibimba Bheda.
- In Karma Khanda, Vidhi Nisheda – Don't talk of Advaitam.
- In Rituals, follow Vedas.

**Don't remember Gita :**

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५.१८ ॥

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a own, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

- In Vyavahara can't say all one Brahmana – Chatur, tri, Dvi, Eka, Avedi, Papam, if you treat them equally, Give higher honour.
- If you see oneness – 3 Adversities will come :  
Poverty, Death, Bayam.
- In Karma, Puja, Don't Accept Advaitam is Veda Pramanam.

**Don't say :**

- “Aham Atma Gudakesha”.
- Sanyasi can't do Grihastas Jobs.

### Sutras 43, 44, 45 :

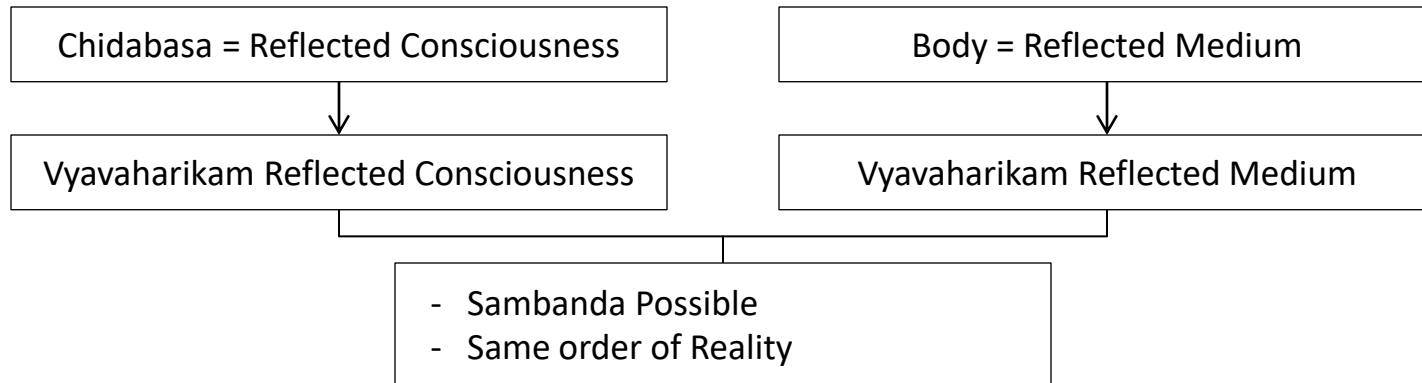
- Jiva is Amsha of Paramatma.
- Then Bheda – Abheda – Ghataka (In Visishta Advaitam) explained.
- Amshatvam reconciles Bheda – Abheda.
- Amsha not 'Part' of Consciousness – Consciousness is Partless, like space, light.
- Consciousness not physical – 'with parts', spiritual, partless, subtle.
- Body, land, car has parts.
- Savayavam can have parts / Amshas.
- Niravayavam can't have parts / Amshas.
- Take Amsha not as part but as Abhasa / Shade / Reflection / Pratibimbam.
- 46 – onwards Amsha Definition.
- Chidabasa / Chit – Pratibimba.
- Only when Reflection Accepted, Plurality of Jivas.
- With one Paramatma, can't explain plurality of Jivas.
- Laukika Differences + Punya – Papa Karma – Religious Differences.
- Jivas come from different places, travel in different Directions - Urdvam Gachhanti....

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।  
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४.१८ ॥

Those who are abiding in Sattva go upwards; the Rajasic as dwell in the middle; and the Tamasic as, abiding in the function of the lowest Guna, go downwards.  
[Chapter 14 – Verse 18]

- Plurality of Jivas irrefutable fact.
- Bring Reflected Consciousness as Vyavaharika Satyam. It is as real as body, mind and world.

- Vyavaharika Chaitanyam – Chidabasa Chaitanyam.
- Paramartika – Different Order of Reality.
- Not involved in Vyavahara – Avyavaharyam.
- Jiva = Pratibimba Chaitanyam, Vyavaharikam, Sarva Vyapara Yogyam.
- It can interact with the world, It can become, Pramata, Karta, Bokta.
- Being Reflection, it is inseparably associated with Reflected Medium.
- Yatra Yatra Chidabasa, Tatra Tatra Upadhi – Sharira Trayam.
- Can visualize Paramatma Chaitanyam without Vyapara.
- Can't visualize Chidabasa without Chit, Sharirams, Vyavaharika Chaitanyam.



- Original Consciousness – Reflected Medium – No Relationship.

#### **Vidyaranya :**

- Drk Drishya Viveka called as “Sahaja Tadatmyam”.
- Natural Connection between any Reflecting Medium and Reflection.
- Chidabasa in future will be called Amsha = Reflected Consciousness.
- Meaning should be entrenched in the mind.
- Any Reflection in particular is Unique.
- Reflected face in mirror is Unique

### a) Born out of 2 causes, 2 Parents.

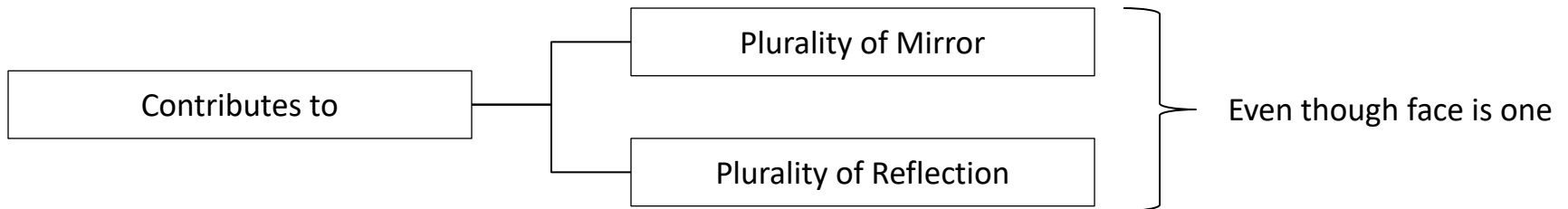
- Mirror + Mukham – Bimba + Mirror.



Original face required

- Cannot imagine reflection with Mirror or face alone.
- Child not born out of 1 Parents.
- Genetically inherits characteristics of both Parents.
- Intelligence etc – both contribute to features of child.
- Reflection has features of Original Mukham.
- Features not merely confines to face alone.
- Features of Reflected Medium – Location, Brightness, Dullness, Movement, Convex, Concave, flat...
- Distortions of face contribution of Mirror .

### Most important :



- Paramatma is one, Jiva has features borrowed from Reflected Medium.

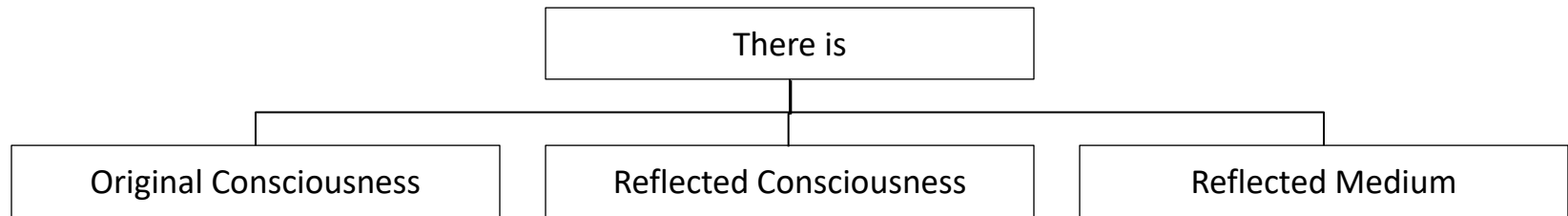
Here Reflected Medium	Original Consciousness
<ul style="list-style-type: none"><li>- Body / Mind complex</li><li>- Plural, Vyavaharika infinite</li></ul>	<ul style="list-style-type: none"><li>- Paramartika infinite</li></ul>

- If Jivas are finite, after liberation, will not come back.

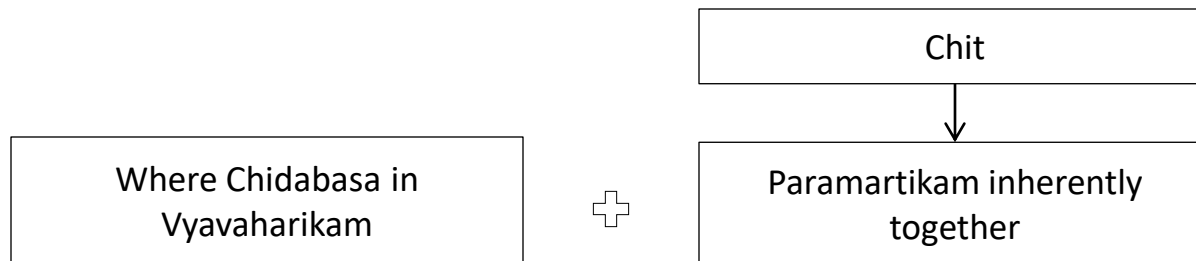


- Ishvara can't create fresh Jiva – Bagavan unemployed, No Srishti possible.
- Srishti continues because Jivas – infinite.
- Reflected Medium – infinite.
- Brightness of Reflected Sun borrowed from Original Sun.
- Mirror non-luminous – Brightness belongs to Sun.
- Mirror can't give shining Nature to Mirror.
- Body-Mind can't lend Chetanatvam to Chidabasa – imported from Chit.
- Other features lent by Body Mind – Complex.
- Pramatrutvam, Kartrutvam, Boktrutvam, Gatitvam, Parichinnatvam belongs to Body /Mind Complex.
- Plurality, Doership, Knowership, Enjoyership, Realisation, travel are features of Reflected Medium given to Chidabasa.
- Chidabasa can be plural and it has its own features.
- Karma Khanda based on Chidabasa.
- Don't bring Paramatma in Karma Khanda.
- Veda Purva based on Chidabasa Rupa Jeevatma.
- It has different features, Qualifications, Adhikaritvam, Vidhi, Nisheda of Karma Khanda different.
- We are all Brahman – Why can't we do all Karmas.
- As Brahman, no Question of doing Karma. For doing Karma, have become Chidabasa.

- Accept all Bhedas.
- Permission, Prohibition relevant for Chidabasa Rupa Jiva.
- Vedanta – Jnana Khanda – in Tat Tvam Asi.
- Don't think of Chidabasa – Never identical with Paramatma.
- Reflection never identical to original.
- Vyavaharikam never identical to Paramartikam.
- Mithya never Equal to Satyam.
- You are behind Chidabasa as Adhishtana of Chidabasa.

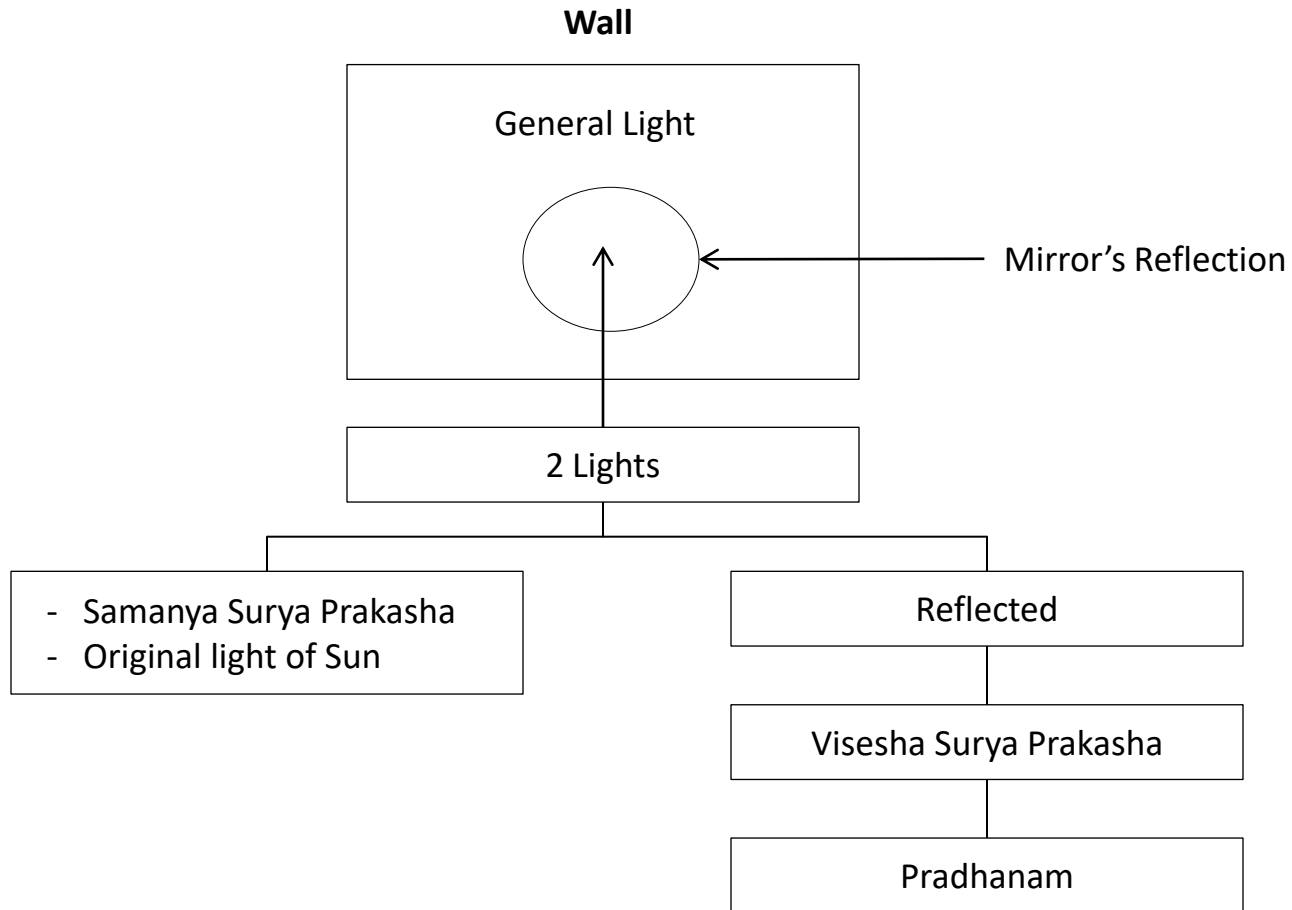


- Reflected face in Mirror + Original face – Physically Away.
- Chit + Chidabasa not physically away.

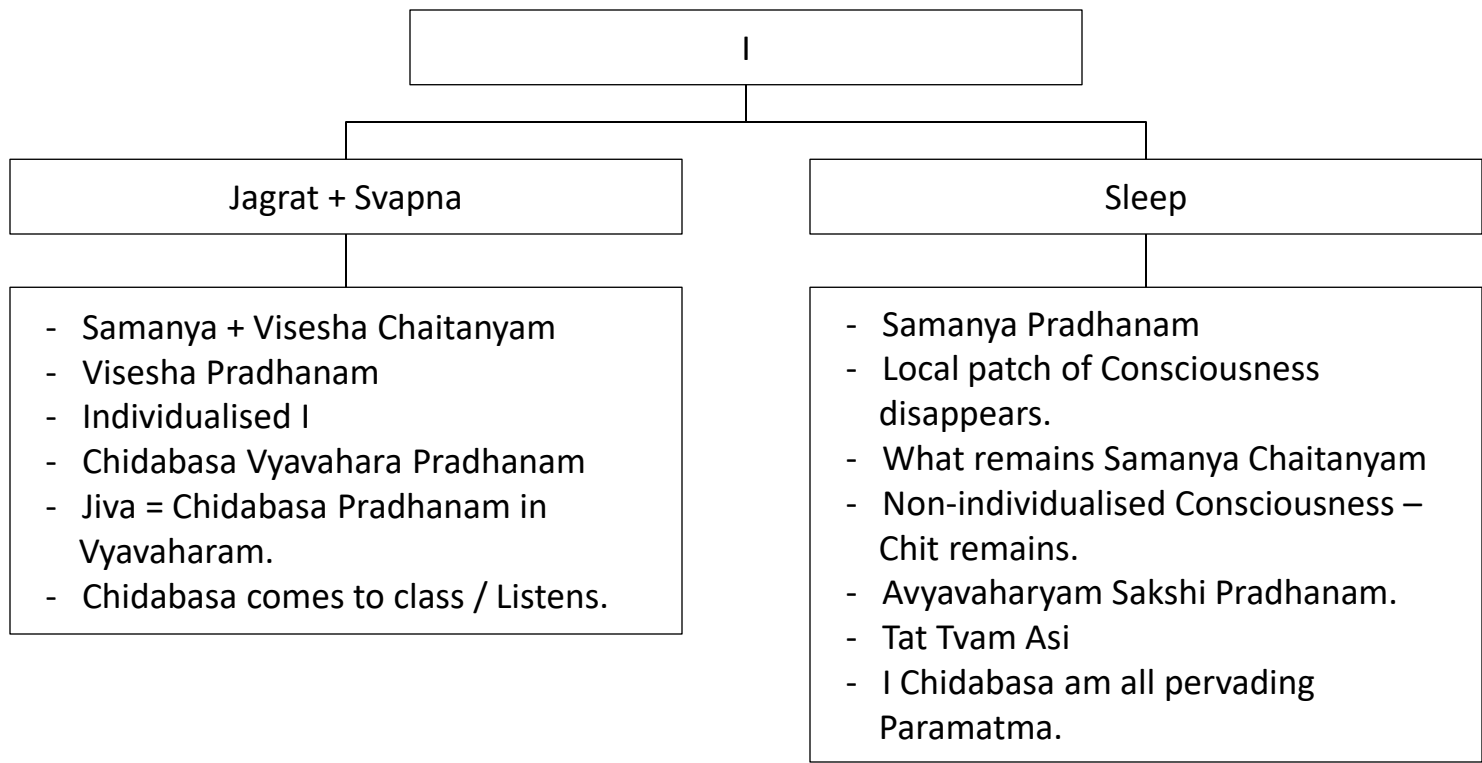


## Vidyaranya's Example : Panchadasi

- 8<sup>th</sup> Chapter : Kootasta Deepa Prakaranam.



- Eye can't see 2 distinctly.
- Remove Mirror, Reflected Patch bright patch goes away, what remains is Samanyam.



- During Sravanam, Chidabasa withheld Chit Pradhanam.
- Underneath Chidabasa or Sakshi or Chit Amsha.
- Sakshi Pradhana Jiva – should listen to Vedanta.
- Leave Chidabasa outside without Chappals.
- If Chidabasa should not be dominant, one should have Sadhana Chatushtaya Sampatti in full measure.
- If no Qualification, Chidabasa overshadows Chit.
- Chidabasa = Ahamkara = Ego, Fatherhood, Motherhood, Parenthood, Son-in-law hood.
- Relative Roles, Relationships, obstacles to Aham Brahma Asmi.
- Aham Brahma Asmi impossible as long as we are Chidabasa dominant.
- Vyavahara impossible if I am not Chidabasa Pradhana.

- To put Chappal – need Reflected Consciousness, for that Chidabasa Pradhanam required.
- Don't mix Karma Khanda + Jnana Khanda.
- Vyasa Reconciles Karma Khanda + Jnana Khanda here Chidabasa Pradhana Jiva Drishtya and Chit Pradhana Jiva Drishtya.
- Don't mix up and get confused.

### **Word Analysis :**

#### **a) Anugya Pariharou :**

- You are Chit Pradhana Jiva.
- Permission + Prohibition only with Deha Sambandha.

#### **b) Deha Sambandat :**

- Chidabasa only due to Association of Jiva with Body.

#### **c) Jyotir - Rathou :**

- As in the case of fire etc.
- Angya Pariharou



Vidhi - Permission to do particular action.

- Raja Suyas Yaga only by Kshatriya, Agni hotra only by Grihastha.

#### **d) Parihara :**

- Prohibition - Nisheda.
- Not initiated, can do Ritual.
- Atma is one, why differentiate?
- Atma Pratibimbhas are different, not Bimba.
- Vidhi, Nisheda given by Veda for Pratibimbhas

**e) Deha Sambandat :**

- Relationship with 3 Sharirams.

**f) Chit :**

- No Deha Sambanda.
- Chidabasa Related to Body-Mind Complex.
- Varna Ashrama Stree Purusha Bheda .....
- Don't Argue with Karma Khanda after Partial study of Veda.
- Separate Karma Khanda + Jnana Khanda.
- Accept Differences when Atma is in Association with different bodies as in case of fire.

**g) Jyoti : Fire**

प्रकाशादिवन्नैवं परः ।

Prakasadvannaivam parah ।

The Supreme Lord is not (affected by pleasure and pain) like this (individual soul) just as light (is unaffected by the shaking of its reflections). [II – III – 26]

- Fire ever pure.
- Attached to Yagya – Holy.
- Chitta Agni, Kravya Agni – Pretha Agni – Because of Sambandha named differently.
- Consciousness does not have Brahmana, Kshatriya Bheda.
- Reflected Consciousness has differences as per Medium.

**h) Aadhi : etc**

- Like Akasha – space – neither holy / unholy.
- Associated with Garba Graha of Temple or Toilet space.
- Akasha – Pure, because of Association, seeming impurity.

असन्ततेश्चाव्यतिकरः ।

Asantateschavyatikarah ।

And on account of the non-extension (of the soul beyond its own body) there is no confusion (of results of actions). [II – III – 49]

**General Analysis :**

- Atma is one Consciousness in me. Also same consciousness in all Sharirams.

**Gita :**

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- One Consciousness pervades all bodies.
- Joy and Sorrow of one not experienced by all.
- Children upto 3 years – Deha Abimana not strong – Cry together, Jeevan Muktas.

**Advaitam :**

- Can't explain different experiences of all people, because there is only one conscious being.
- Atma liberated, all should be liberated or suffer.
- All problems by Dvaitin + Visishta Advaitin.

Original Consciousness	Reflected Consciousness
<ul style="list-style-type: none"> <li>- Advaitam</li> <li>- Paramartikam</li> <li>- Sakshi</li> <li>- Chit Pradhana Jiva</li> </ul>	<ul style="list-style-type: none"> <li>- Many, Anekam, Dvaitam, Ahamkara, Vyavaharikam, Chidabasa Pratibimba Chaitanyam, infinite Chidabasas, Jeevas, limited – pervades one body.</li> </ul>

### Rule :

- Reflection only as Extensive as Reflected Medium.
- Size of Mind = Size of Reflected Consciousness / Chidabasa.
- Mind pervades only my body.
- Karta, Bokta because of Chidabasa not Chit.
- Chidabasa Pradhana Jiva.
- Each Chidabasa enjoys its own Karma Phala.
- Chidabasa alone gets freedom from Punar Janma.
- Each Chidabasa, non-extensive.
- Does not experience others pleasures + pain.
- Pleasure + Pain confined to one Body.
- How to say Aham Brahma Asmi?
- While saying drop Chidabasa – tucked inside.
- Chit Pradhana Jiva comes to forefront.



<b>I am Fat</b>	<b>I am distrubed</b>
- Sthula Sharira in forefront	- Sukshma Shariram in fore front. - Quality of mind / attribute of mind.

<b>Chit Pradhana</b>	<b>Chidabasa Pradhana</b>
Aham Brahma Asmi	Aham Daso Asmi

<b>Soham</b>	<b>Dasoham</b>
Claim in class	In temple

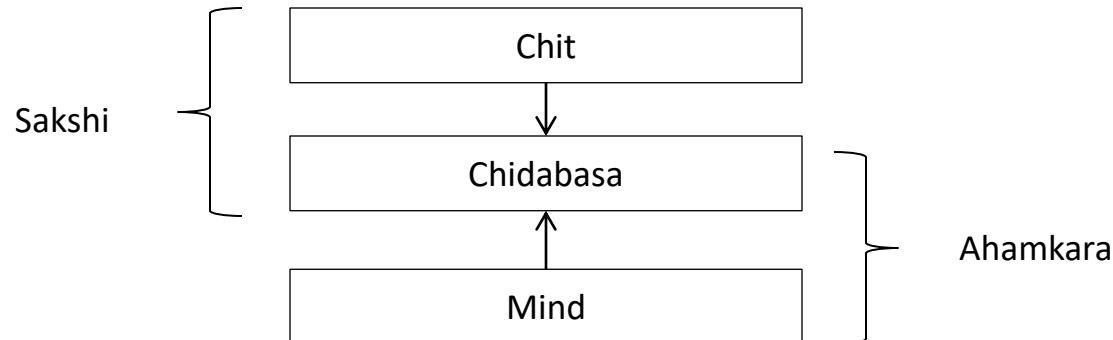
- Claim both without conflict.
- No Conflict if I don't understand.
- Till then do Sravanam.
- Asanta Teshcha Ayati Karaha.
- This is General Analysis.

## Lecture 224

- In each mind Chidabasa possible.
- Chidabasa = Paramatma Amsa.

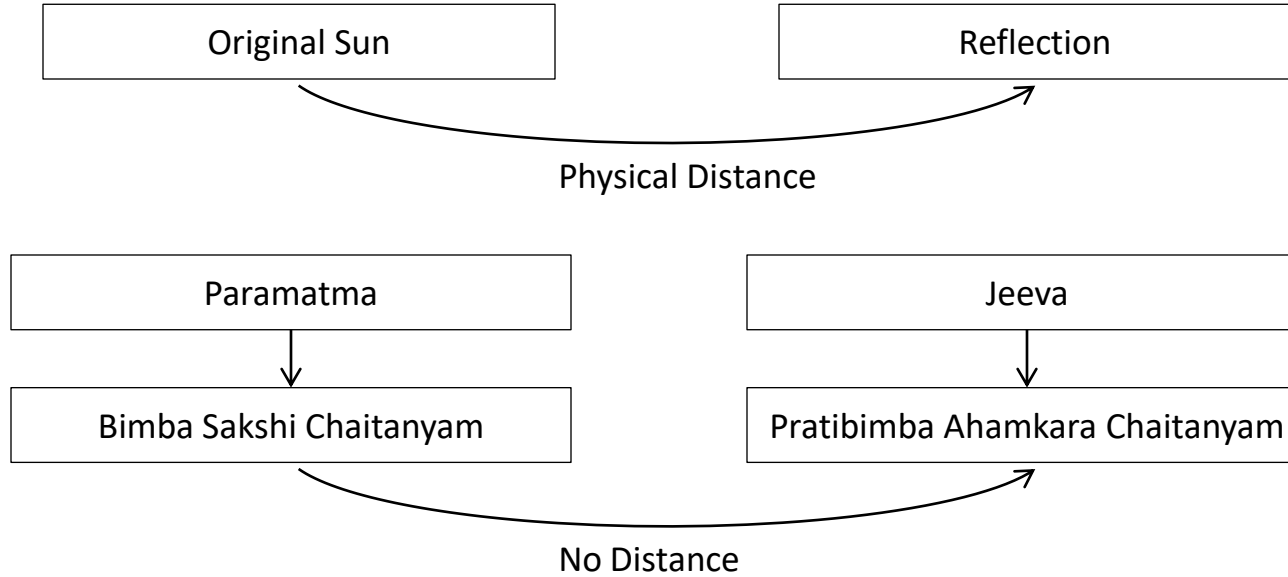
Jiva	Chaitanyam
<ul style="list-style-type: none"> <li>- Amsa of Paramatma</li> <li>- Pratibimbam</li> <li>- Reflection</li> <li>- Chaitanya Pratibimba not all pervading</li> <li>- Confined to only one body.</li> <li>- Mixture of body, mind + Pratibimba</li> </ul> <p>Chaitanyam – called Ahamkara</p> <ul style="list-style-type: none"> <li>- Pramata, Karta, Bokta.</li> </ul>	<ul style="list-style-type: none"> <li>- All pervading</li> </ul>

- Each Ahamkara has different type of Punya Papam.
- How Aham Brahma Asmi?
- What right Chidabasa has to claim Aham Brahma Asmi?
- Chidabasa can't ever be identical to Chit.
- All pervading Chit is inherently present in Chidabasa also.
- Adhishtana Chit alone called Sakshi.
- Chidabasa with Mind called Ahamkara.



- Chidabasa is inherently pervaded by Chit. It is called Sakshi Kutasta Chaitanyam, Adhishtana Chaitanyam.

**Unlike Example :**



- Can't extend example.
- Where Ahamkara is, Sakshi is.

**Initially we say :**

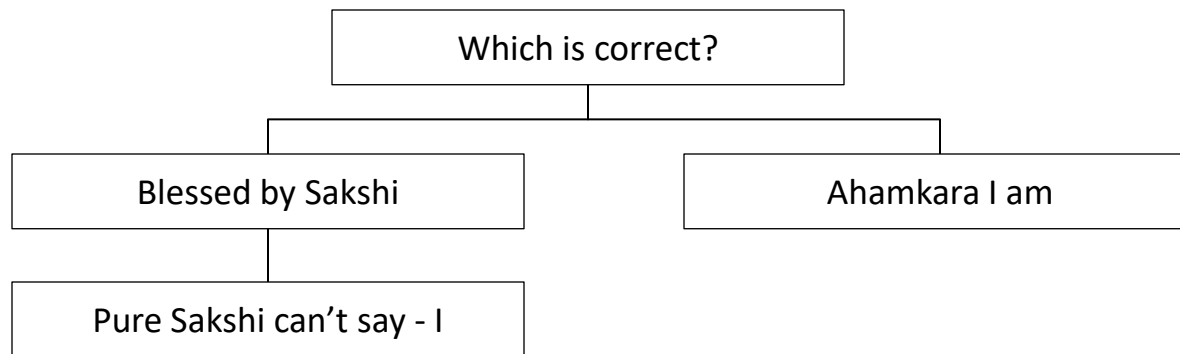
- I am Ahamkara backed by Sakshi, because you are more comfortable to identify with Ahamkara.

**Gradually, learn to say :**

- I am Sakshi functioning through Ahamkara.
- From Ahamkara Pradhana, I shift to Sakshi Pradhana I – Aham.
- Learn to claim, I am all Pervading Brahman temporarily doing Mithya actions and experiencing Mithya Ananda.

Ahamkara Pradhana Aham	Sakshi Pradhana Aham
In Vyavahara, can never claim Aham Brahma Asmi	Can claim Aham Brahma Asmi

- Say : I am blessed by Sakshi Chaitanyam, Nirgunam.
- My existence and Chaitanyam given by Sakshi.
- His grace I am living.
- Learn to shift from Vachyarthā Chidabasa to Lakshyarthā Sakshi.
- Vyavaharika Chidabasa to Paramartika Chit.
- Shifting is job of student. Teacher can only show the way.
- Tat Tvam Asi.
- He expects students to listen as Sakshi Pradhana Aham.
- Tat Tvam Asi falls into place.
- Blessed by Sakshi only 'I' – Ahamkara can say – 'I am'.



- I uttered by mix of Ahamkara + Sakshi.
- Pure Ahamkara can't exist without Sakshi.

### Word Analysis :

#### a) Asantate :

- Due to non-extension of Jiva-Chidabasa.

#### b) Avyasti Karanavacha :

- There is no mixing up of Karma + Phalam.

## **Significance :**

### **a)Asantate :**

- Santati – Pervasion, extension.
- Asantati – Non-Pervasion of Chidabasa.
- Chidabasa is confined to one body only.
- My Sukha -Dukham will belong to my Chidabasa only – Non-extensive.
- Your Sukha-Dukham will be confined to your Karta Chidabasa.
- No Mix up.
- Mixing up problem will come when Sukha Dukham belongs to Chit which is all-pervading.
- Then Sukha-Dukham will be all-pervading not in Chidabasa.
- Vyavaharika goes to Vyavaharika only.
- Asantiti – Non-pervasiveness of Chidabasa.
- 5<sup>th</sup> Case – Hetau – Asantate.
- Because of non-extension of Chidabasa.
- My Chidabasa and mind will never know your worries – Pervades only one Body / Mind complex.

### **b) Cha :**

- Conjunction to join Previous Sutra.

### **c) Vyathikara :**

- Non confusion.
- Karma Phalam of one Jiva going to another Jiva – mixing up of confusion.
- Each ones Phalam goes to his Ahamkara only.
- Yaha Karta bava saha Bokta Bavati Aneka Karta, Aneka Bokta.
- Atma tu Akarta, Abokta.. Therefore no problem.

## Sutra 50 :

आभास एव च ।

Abhasa eva cha ।

And (the individual soul is) only a reflection (of Paramatman or the Supreme Lord).  
[I – III – 50]

### General Analysis :

- Meaning of Amsha used in Sutra 43.

अंशो नानाव्यपदेशादन्यथा चापि दाशकितवादित्वमधीयत एके ।

Amso nanavyapadesad anyatha chapi dasakitavaditvamadhiyata eke

(The soul is) a part of the Lord on account of difference (between the two) being declared and otherwise also (i.e., as non-different from Brahman); because in some (Vedic texts) (Brahman) is spoken of as being fishermen, knaves, etc. [II – III – 43]

- Jiva is Amsha of Paramatma, part of Paramatma.
- How Partless Paramatma have part as Jiva.
- Part means image, appearance, shadow.
- A-Samantat Basate iti Abhasa.
- Image called Abhasa because it appears like original.
- Every Reflection Abhasa because it shines like Original ...
- In Tamil, every image fake, inferior... Abhasa by extension means inferior.
- Therefore, Abhasa = Bad, Foul.
- Statue, Photo, Shadow, Pratibimba, Abhasa = Abhasa of Original.

## Prasno Upanishad :

आत्मन एष प्राणो जायते ।

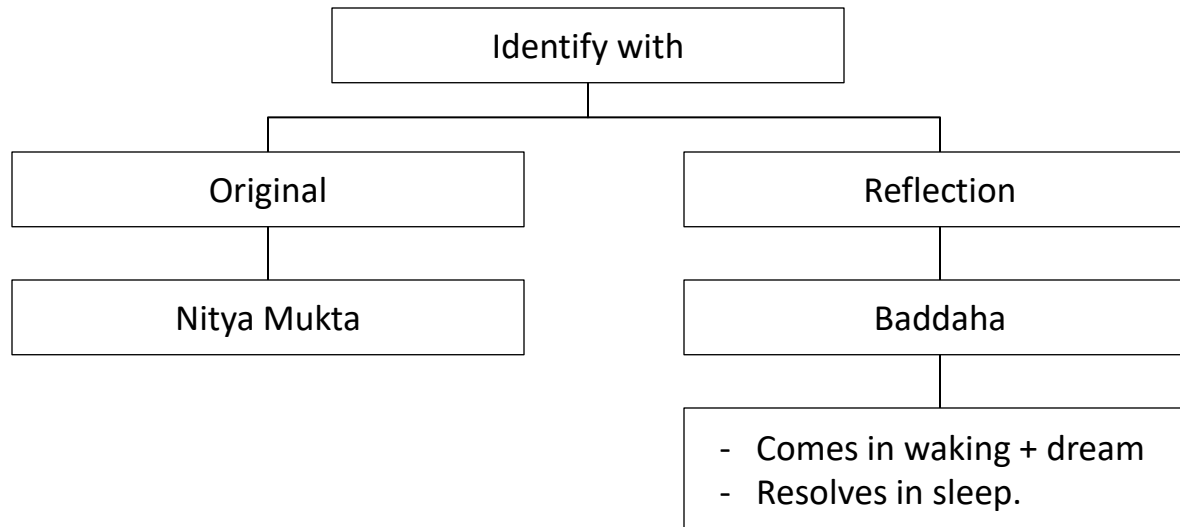
यथैषा पुरुषे छायेतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिन्शरीरे ॥ ३ ॥

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. [III – 3]

- Chaya in Prasno Upanishad – Atmano Chaya.
- Jiva – Pratibimba of Paramatma.
- What happens to Pratibimba, Reflection will not touch Bimba – Original.
- Original ever free.



## Word Analysis :

### Abhasa Eva Cha :

#### Cha :

- In fact Abhasa eva, Jiva is a reflection of Paramatma.

## Significance :

### a) Abhasa – Pratibimbaha :

- How can Fake ever claim to be original?
- I am Abhasa – Reflection Pradhana from Vyavaharika Drishti.
- I am Reflection only is not correct.
- Prakriyas – Technical Answers Given.
- I am Chidabasa from Vyavaharika Drishti and behind Chidabasa Chit included as “I” Sakshi.
- I am that Chit from Paramartika Drishti.

Chidabasa	Chit
Only Vyavaharika Dristi	Paramartika Drishti

- Therefore, I can claim Aham Brahma Asmi. Read this Sutra after 45 Sutra then flow of topic easy to understand.

अपि च स्मर्यते ।

Api cha smaryate ।

And it is so stated in the Smriti. [II – III – 45]

आभास एव च ।

Abhasa eva cha ।

And (the individual soul is) only a reflection (of Paramatman or the Supreme Lord).  
[II – III – 50]



स्मरन्ति च ।

Smaranti Cha ।

The Smritis also state (that). [II – III – 47]

अनुज्ञापरिहारौ देहसम्बन्धाज्ज्योतिरादिवत् । Anujnapariharau dehasambandhajjyotiradivat ।

Injunctions and prohibitions (are possible) on account of the connection (of the Self) with the body, as in the case of light, etc. [II – III – 48]

असन्ततेश्चाव्यतिकरः ।

Asantateschavyatikarah ।

And on account of the non-extension (of the soul beyond its own body) there is no confusion (of results of actions). [II – III – 49]

- Literally – Amsha = Part = Reflection here.
- Paramatma can't have part, partless, indivisible, undivided, whole.

**Sutra 51 :**

अदृष्टानियमात् ।

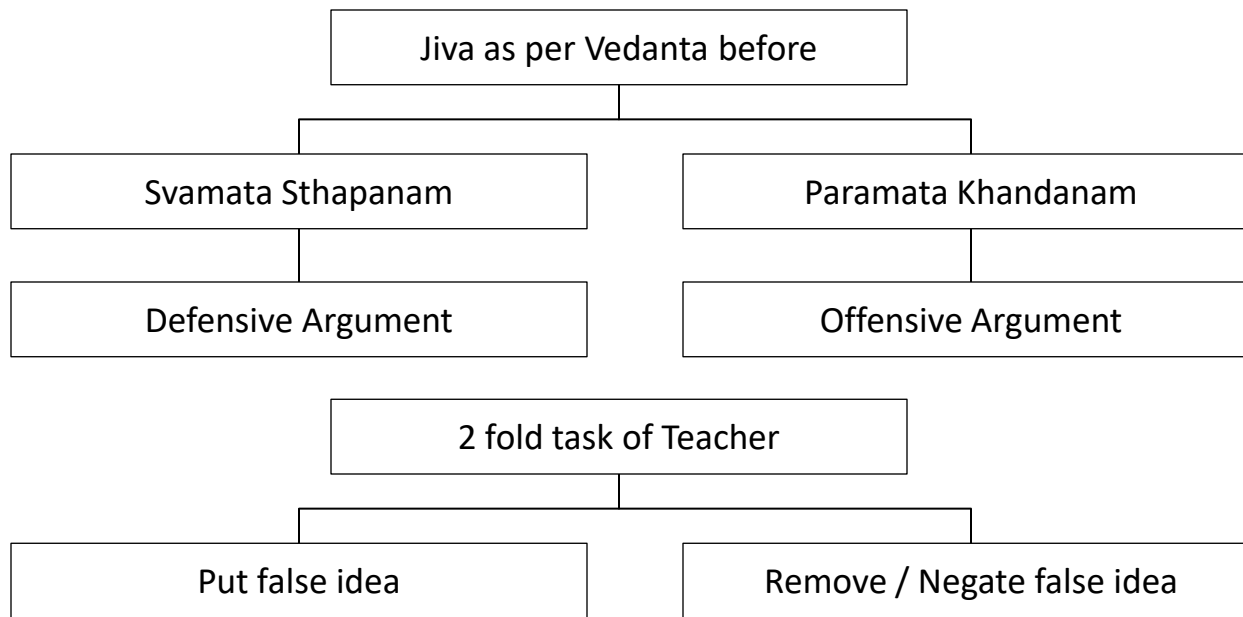
Adrishtaniyamat ।

There being no fixity about the unseen principle (there would result confusion of works and their effects for those who believe in many souls, each all-pervading). [II – III – 51]

- Upto 50 - All about Jiva.
- Karta, Bokta, Birth, death, travel, Reflection of Paramatma from Vyavaharika Drishti.

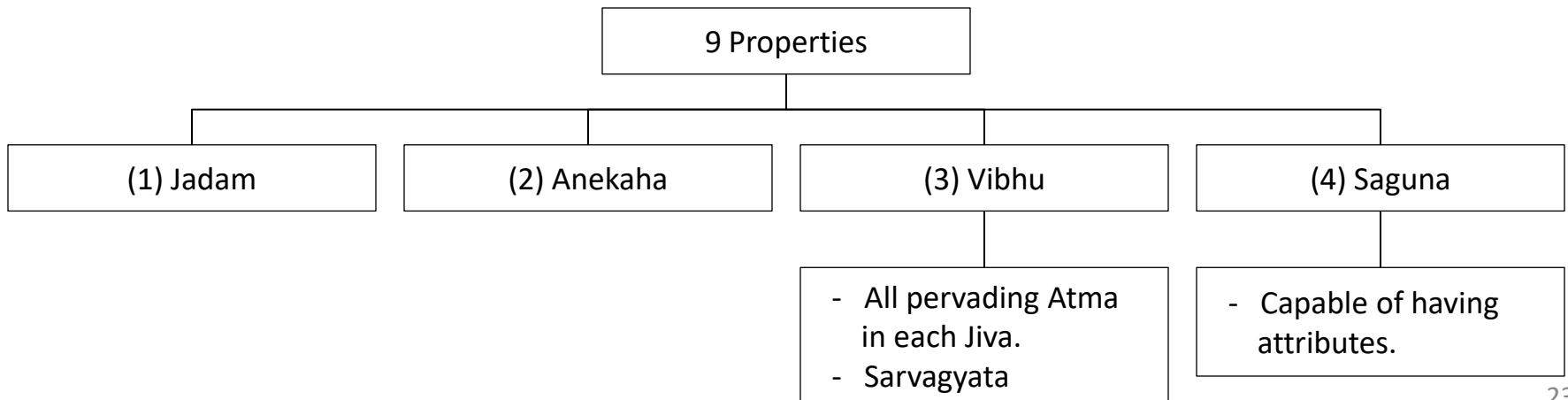
**Sutra 51 – 53 :**

- Negation of Sankhya – Nyaya.
- Sankhya – Nyaya Darshanam – Criticism + Negation w.r.t. their concept of Jiva.

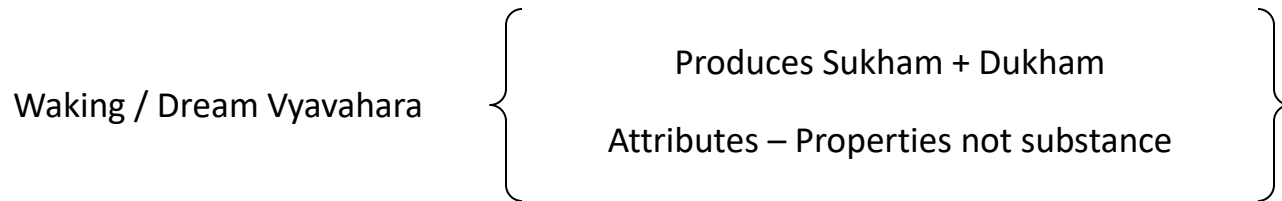


### General Introduction to Sutras 51, 52, 53 :

- Atma – Jada Dravyam, inert substance.
- Pluralistic, many Jada Atmas, as many living beings.
- Example : Lady gifts 22 footballs to Team & tells them not to fight over one ball.



- What happens in transactions?
- According to Tarqa – Mind is size of Anu, Many minds are there.
- Mind combines with Organs.
- Indriyam, Vishayena – Bahya Prapanchena.
- Serial contact – Atma, mind, organs, world = Interactions.
- Experiences – Sukha, Dukha, Mishram comes with interactions.
- They are attributes, properties of Vyavahara.
- In sleep, no Vyavahara, No transactions ... No Sukham, Dukham.



- Atma, Mind, Sense organs, World are substances.
- By Serial contact, Sukham, Dukham properties were generated.
- Properties never exit independently. Have to reside on a substance.
- Gunaha Dravyaha Ashritaha.
- Definition of Guna – “Depends on Dravyam”.
- Sukham – Dukham will reside.

25% on Indriya

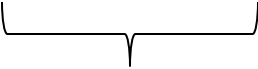
25% on Manaha

25% on Atma

25% on Objects

- Sukham / Dukham exclusive properties belong to Atma only.

## Gita : Chapter 13

- Raaga – Dvesha, Sukham, Dukha Etat – Shariram – not Kshetrajna.
- Which is Independently existing Substance.
- Sukham, Dukham – Produces Samskaras.
- Papam and Punyam – Ichha.
- How I develop Raaga Dvesha  
Sukham Generates – Raaga  
Dukham Generates – Dvesha
- Raaga (7), Dvesha (8), Sukham (5), Dukham (6), Ichha (9)
- All actions done by Organs = Prayathna and Punyam and Papams are generated.
- Atma Gunas are 9 Exclusive properties.
- Sukham - Dukham – Papam - Punyam generated by Serial contact of Atma – Manaha – Indriya – Vishaya (Tarquikas).
- Manaha, Indriya, Vishaya, Sukham, Dukham.  
  
Finite, located in one place

## Vedantin :

- Benefits have to go Atma – How many Atmas are there ? Infinite – Every Atma all-pervading.
- Sukha Dukha goes to which Atma?
- Vyathikara Dosha will be there.
- Mixing up problem.
- In Vedanta, Chidabasa is locus of Jiva.
- No Chaos – No Vyavastha – Confusion.

**Tarqui :**

- Punyam – cause for Sukham.
- Sukham looks for Atma which has Punyam.
- In whichever Atma Punyam is there, Sukham will rush there.
- Adrishta Niyama – Determining factor / criteria.

Where Sukham should go.

**Vyasa :**

- How is Punyam generated?
- Tarqi\_ 4 series – Atma, Mind, Indriya, Vishaya.
- By Prayathna – Punyam generated.
- Punyam – Adrishtam – Guna.



Adrishtam – Common name for Punyam + Papam

- Does not exist without support of substance.
- In whichever Atma Ichha is there.
- Desire – Kama, is there – I want Punyam, to that Atma – Punyam will go.
- Desire – Ichha called Abhisandhi here.

**Vyasa :**

- How is Ichha – Kama – Raaga generated?

**Tarqui :**

- With Serial contact of 4, there is Ichha.
- Ichha property has to rest on substance.
- Ichha can't rest on Vishaya, Manaha, Atma, Indriya.
- If Manaha – Vedanta.

**Tarqui :**

- Ichha rests on Atma.
- Behind Ichha many Atmas are there.

**Vyasa :**

- You can never establish which Ichha is locus of which Atma. All Atmas behind all organs, minds.
- Utter Confusion.
- In Vedanta, “Chidabasa” only behind my body / mind.
- Therefore, can’t experience USA / India in Singapore.
- My Chidabasa explains everything.

**Tarqui :**

- There is enclosed portion of Atma within my Body. My enclosed portion experiences pleasures + pains generated by my body.
- Each enclosed Atma experiences Sukham Dukham by respective enclosure.

**Vyasa :**

- Your all-pervading Atma also in my body.
- This is Purva Mata Khandanam.

### Sutras 43 – 50 :

- Nature of Jiva, Karma, Phala, Bhoga, Vyavastha – Confusion / mixing.
- How Jiva is Karta / Bokta.
- Scheme of Action and Result.
- Atma from Paramartika Drishti – No Compromise.
- Our Siddanta – Atma Ekatvam.
- At Vyavaharika, empirical level.
- Atma has Reflections called Chidabasa.
- Chidabasas many, finite, pervade only Body, non-extensive, pluralistic one.
- This Chidabasa becomes Karta-Bokta, has distinct individuality.
- All Karma Phalams go to respective Chidabasa.
- No problem of Sankaraha, Vyatikaraha, mixing up.
- Individuality of Chidabasa determined by manifesting medium – Body + Mind, consisting of Sthula, Sukshma Shariram, Dvaya Upadhis.
- Determined by Sharira Dvayam, Chidabasa will have its individuality and Kartrutvam, Boktrutvam, Pramatrutvam + Karma – Phala Vyavastha.
- In Karma Khanda – Chidabasa Aspects of Jiva emphasised.
- In Jnana Khanda Emphasis shifted to Chit aspect inherent in Chidabasa in Jiva.
- Chidabasa Pradhana Jiva = Karta / Bokta / Doer, enjoyer.
- Chit Pradhana Jiva = Akarta Sakshi.

**Gita :**

Kuruvannapi	Na Karoti
<ul style="list-style-type: none"> <li>- Chidabasa Pradhana Jiva Drishtya</li> <li>- Vachyarthha Jiva</li> </ul>	<ul style="list-style-type: none"> <li>- Chit Pradhana Drishtya Jiva</li> <li>- Lakshyarthha Jiva</li> </ul>

- Jivatma / Paramatma Aikyam indicated in Gita.
- Jiva's Kartrutvam, travel etc indicated in Karma Khanda.
- Jnana Khanda – Akarta Jiva explained properly.
- Chidabasa named "Amsa" in Sutra 43 Upakrama, Abhasa in Sutra 50 – Upasamhara.
- Siddanta in Sutra 50 established 51, 52, 53 Sutras refutes Sankhya, Nyaya theory of Jiva.

**Sankhya :**

- Accepts many all-pervading Atmas.
- Atma contacts Manaha, Indriya, Vishaya produces Raaga-Dvesha, Punya Papam, Sukham Dukham, Ichha – Dvesha!

**Question :**

- Sukham Dukham goes to which Atma? Underneath one mind all-pervading Atma is there.

**Sankhya :**

- Which Atma has Punya Papam, that Atma gets Papa Punyam.

**Question :**

- How Punya Papams comes?

**Answer :**

- Atma's interactions with mind, indriyas, objects causes Punya Papam.



**Question :**

- To which Atma goes Punya Papam?

**Answer :**

- To Atma which has Desire to that Punyam goes.
- Desire – Punya Papam – Sukham – Dukham cycle.

**Question :**

- How Desires Arise?
- Does Atma Desire independently?

**Answer :**

- Because of Serial contact Atma – Mind – Indriya – Vishaya.
- Because of objects, desires rise.
- To which Atma Desire goes to?
- Sukham Dukham, Punya Papam, Raaga Dvesha, can't belong to any Atma.
- You have no norm to particularise this.

**Tarqui :**

- My Atma all-pervading.
- Has enclosed portion within my Body.
- Sukham Dukham as per enclosure Body-Mind complex.

**Vyasa :**

- Enclosed portion of Atma is problem.
- Particular Body can't belong to particular Atma because all Bodies within one all-pervading Atma.
- Every Atma has bodies floating in it.
- No proper Vyavastha.

### **Fundamental Rule :**

- Atma connects with Mind, Indriyas, Vishayas, then Sukha Dukham born.
- Your theory correct but your Punya Papam has problem to choose Atma.

### **Starting Problem :**

- How can all pervading Atma, Asanga Atma, combine with Mind?
- Here it is Abyupethya Vada, Assume Atma connects with mind, it still has problems.
- 3 Sutras, General Introduction over.

### **Sutra 51 :**

- Vyasa Refutes Theory.
- Atma will get Sukham Dukham based on its Papam, Punyam.
- Can't determine which Papa Punyam belongs to which Atma.

### **Word Analysis :**

- Adrishta Niyamat.
- Because of invalidity of Criterion of Adrishtam there is mixing up of Karma + Phalam in Nyaya Shastra.

### **Significance :**

Adrishyam	Aniyama
<ul style="list-style-type: none"><li>- Punya Papam</li><li>- Criterion to determine which Sukham / Dukham goes to which Atma.</li><li>- Niyama</li></ul>	<ul style="list-style-type: none"><li>- Criterion for determine which Sukham, Dukham will go to which Atma.</li></ul>

- Aniyama = Invalidity of that Criteria.
- Why Invalid ?
- Can't say which Punya Papa belongs to which Atma.

- How can indefinite criterion determine definite event?
- Aniyamata = Adrishta Niyama Abavat Karma Vyatikaraha - Sutra 49.

असन्ततेश्चाव्यतिकरः । Asantateschavyatikarah ।

And on account of the non-extension (of the soul beyond its own body) there is no confusion (of results of actions). [II – III – 49]

- Vedanta = Avyatikaraha – No Mix up of Karma + Phalam.
- In Nyaya, there is Vyatikaraha mix up.

**Sutra 52 :**

अभिसन्ध्यादिष्वपि चैवम् । Abhisandhyadishu api chaivam ।

And this is also the case in resolutions, etc. [II – II – 52]

**General Analysis :**

**Sutra 51 :**

- You can never determine to which Atma Punya Papam goes.
- Punya Papam determined by Desire, Raaga Dvesha of Atma is criterion.
- For Sukha –Dukham, Punya Papam is criterion.
- Desire, Raaga Dvesha generated, to which Atma it will go.
- Anvasta Dosh – Another criterion will be required.
- Abhisandhi Adhishu w.r.t Raaga Dvesha, same problem will be there, can't ascertain.

### Word Analysis :

- Abhisandya Dishu Api Cha Evam.
- In the case of Desire etc also.

### Evam :

- It is the same in Nyaya Shastra.

### Significance :

a)

Abisandhi	Adishu
<ul style="list-style-type: none"><li>- Raaga</li><li>- Desire</li></ul>	<ul style="list-style-type: none"><li>- Etc</li><li>- Dvesha</li></ul>

### b) Raaga Dveshashishu :

- Determining Punya Papam.
- For Sukham Dukham.
- Vishaya Saptami – with regard to Eva : Same problem persists.
- Raaga Dvesha – generated by 4 Series.
- Raaga Dvesha – Gunaha – Attribute.
- Attributes rest on substance, not on object, sense organ, mind.
- In Vedanta, Raaga Dvesha rests on mind - Mind – Anu.
- All Atma search will be like searching house in Anna Nagar.
- Dosha Sadhanatvam.
- Same problem persists.

प्रदेशादिति चेन्नान्तर्भावात् । Pradesaditi chenna antarbhavat ।

If it be said (that the distinction of pleasure and pain etc., results) from (the difference of) place, (we say) not so, on account of the self being in all bodies. [II – III – 53]

**1<sup>st</sup> Portion :**

- Nyaya solution to problem.

**Prasadat :**

**Advaitin :**

- Iti Chet - Solution by Nyaya not solution.
- Each Atma enclosed portion within my body.
- Enclosed Atma receives Raaga Dvesha generated by body.
- Sarvam Sa Mantatham.
- Pradesha – Enclosed portion, conditioned portion.

**Apatha Ramaniyam :**

- Theory Beautiful superficially.
- Come near, Perfection goes .

**Loophole :**

- Enclosed portion of your Atma also in my Body.

**Word Analysis :**

**a) Pradeshat :**

- Because of presence of enclosed portion there is no mix up.

**b) Avyatikaraha :**

- Karma Phala, Punya Papam, Raaga Dvesha, mixing up not there.

**Vedantins Answer :**

- Iti Chet - If this is contention, solution....

**Na :**

- Not So.

**Antarbavat :**

- All Atmas are enclosed in every body.

**Significance :****a) Pradesha :**

- Atma enclosed portion in Body.

**Atma :**

- Asha Sharira Avachinna Prasedat.



Panchami Hetu

- Because of existence of this enclosed portion get criterion to determine location of Raaga Dvesha.

**b) Iti Chenna :**

- If this is Neiyayikas view, it is not acceptable to us.

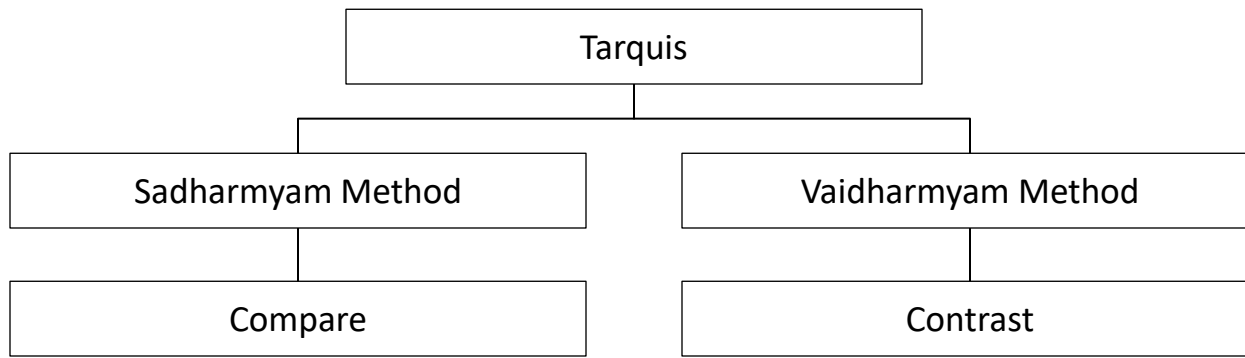
**c) Antarbavat :**

- Because All Atmas enclosed within all bodies.
- Not by choice, Accident.
- No Vyavashta - I get Jerk because of Neiyayikas Matam in Mosquito bite.

**Shankara :**

- In this Neiyayikas Refutation, Sankhya also Refuted.

S. No.	Neiyayika Veiseshika	Sankhya	Vedantin
1	<b>Jada Dravyam :</b> - Like stone	<b>Chit Svarupam :</b> - Chetanaha	<b>Chit Svarupam :</b> - Chetanaha
2	<b>Anekam :</b> - Pluralistic - Many Atma	<b>Anekam :</b> - Many Atma	<b>Ekam :</b> - One Atma – Paramartikam - Many Chit Abasa - Vyavarikam
3	Vibhu	Vibhu	<b>Vibhu :</b> - All OK - Paramartika Drishtya
4	<b>Sagunam :</b> - Jiva takes 9 Gunas	Nirgunam	Nirgunam
5	<b>Takes Attributes :</b> - Raaga – Dvesha - Sukha – Dukha - Punya - Papam + Ichha	Attributes taken	No Attributes taken
6	- Atma has Association with Mind & produces Gunas.		
7	<b>Sasanga :</b> - Atma joins Mind, Indriyam, Vishayam. - When Sukham, Dukham, Raaga / Dvesha, Punya / Papam generated, behind all Atmas are there - Which one it will go to ? - Atma can Receive Sukham, Dukham, being Sasanga - Has capacity because of Sasanga + Saguna	<b>Asanga :</b> - Nirguna Purusha - Can't combine with anything. - Same problem - Atma can't receive Sukham Dukham being Nisanga / Asanga. - Atma only Sukha Dukha Bokta - Atma Akarta	Asanga



- For thoroughness in Understanding.
- For Clarity of Vision.

### Sankhya :

- How can Asanga Atma Receive Sukha – Dukham?
- Atma not Karta, others Karta.
- Atma Akarta.
- Atma only Bogi.
- Problem similar – All 4 – Sankhya, Yoga, Veiseshika, Yoga – Negated through 3 Sutras – 51, 52, 53.
- Atma Eka, Sarvagataha, Vyavaharika, Chidabasa ... becomes Karta Bokta.
- Paramartika – Drishti = Aham Nitya Akarta Abokta.
- Amshadhikaranam Over.
- Refute Purva Pakshi + Eka – Matam.

### Purva Pakshi :

- There are Abheda + Bheda Sruti. Therefore Sruti contradicting. Therefore Apramanam.

Bheda Sruti	Abheda Sruti
Jivatma / Paramatma different	Jivatma / Paramatma - identical



- Hence Veda Apramanam.
- How to Reconcile?
- By Amsa Sruti.
- Neither Bheda / Abheda – but Jiva is Amsa – Vyavaharika Drishtya, Chidabasa Rupa, Chit Pratibimba Rupa.

#### **Eka Deshi :**

- Delete All Abhedi Sruti Vakyam as Glorification of Jiva – Artha Vada – or printing mistake, discount them.
- Hold on to Bheda Sruti.

#### **Reason :**

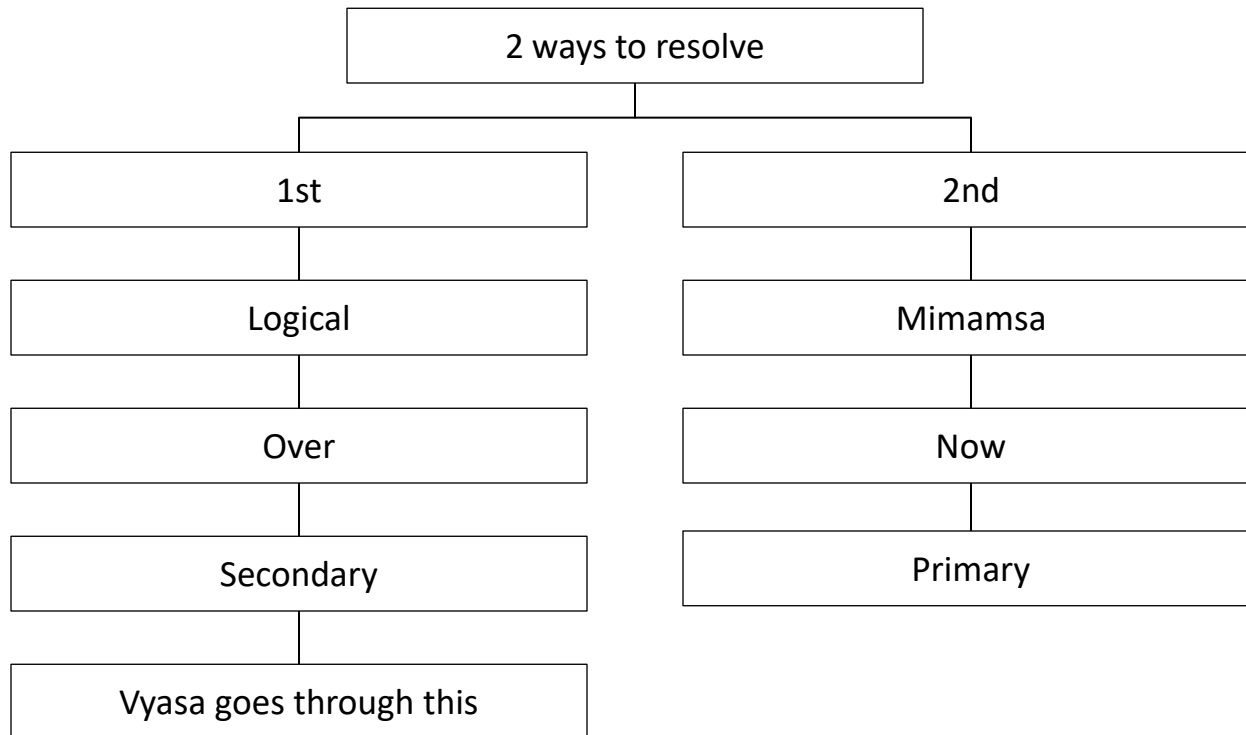
- Only Bheda Sruti is in keeping with Pratyaksha Pramana – most important source of knowledge.
- Why Shastram subservient to Pratyaksha?
- To study Shastram, eyes, ears required.
- Pratyaksham independent – Millions without Vedanta.
- Vedas depend on Pratyaksham.
- Pratyaksha, Dvaitam Satyam, Reject Advaitam.

#### **Argument :**

- If Pratyaksha Satyam, All experiences, Samsara become Satyam.
- Solidly experiencing Sorrow, Depression, Anger, Disease, Mithya pain, all powerful.
- Satyam eternal as Brahman.
- Samsara Satyam, Nityavat Pratyambavatu.
- Anirmoksha Prasanga – No Moksha.
- Sadhanas – Redundant – Moksha Shastram Redundant.
- Amsa – Tarqa Based Reconciliation Mimamsa – 2<sup>nd</sup> Method.

## Lecture 226

- General Remarks of Amshadhikaranam Resolves 2 Sruti contradictory statements.
- Bheda + Abheda Sruti.
- Abheda (Oneness) and Bheda (Difference) Pratipadaka Sruti Vakyam.
- Appear to be Contradictory.



- Consolidation of 1<sup>st</sup> Logical Method.
- Amsha Approach based on Ghataka Sruti – Used by Visishta Advaita.
- Veda has reconciling – Ghata Statements.
- Pacification statements – Ghatayati.
- Take Sruti Vakyam, where Jiva is part of Paramatma.

### Example :

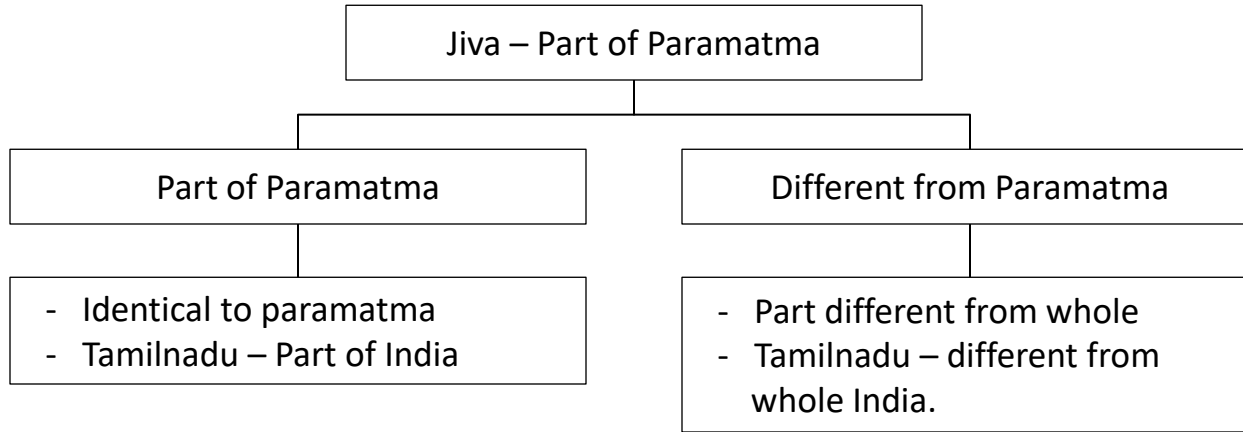
- Padosya Vishwa Bhutani – Purusha Sukhtam.

### Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

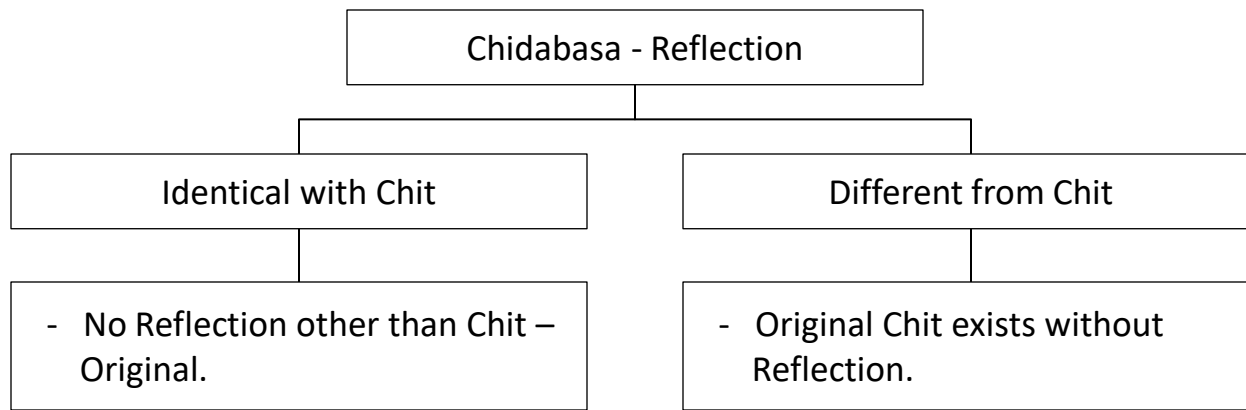
### Method works :



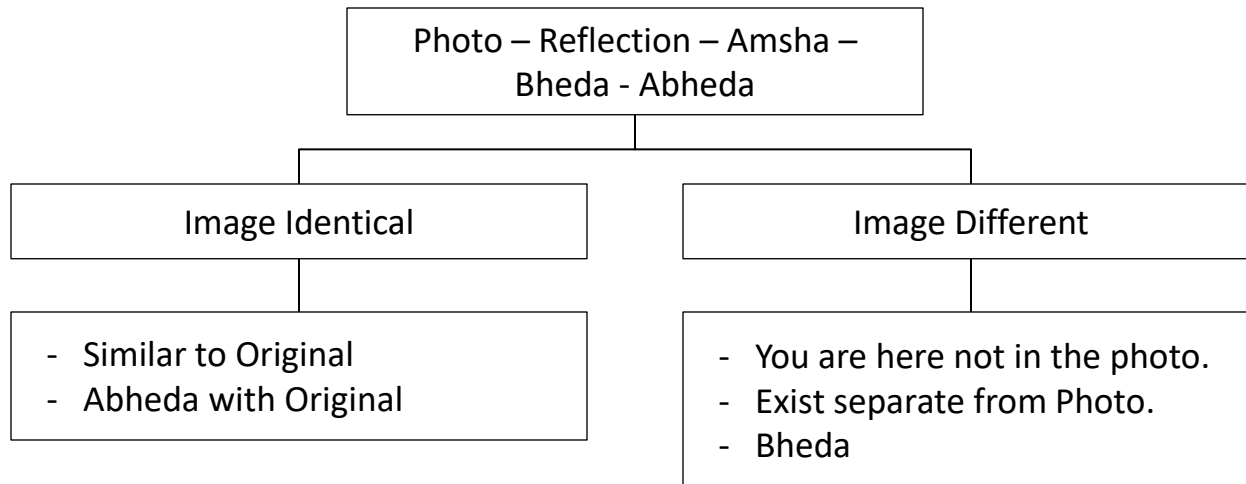
- Both correct – Identical / Different.
- Jiva is part of Paramatma – Visishta Advaitin Approach.
- Jiva is part of Paramatma – Vyavaharika Drishtya (Advaitin – Important)

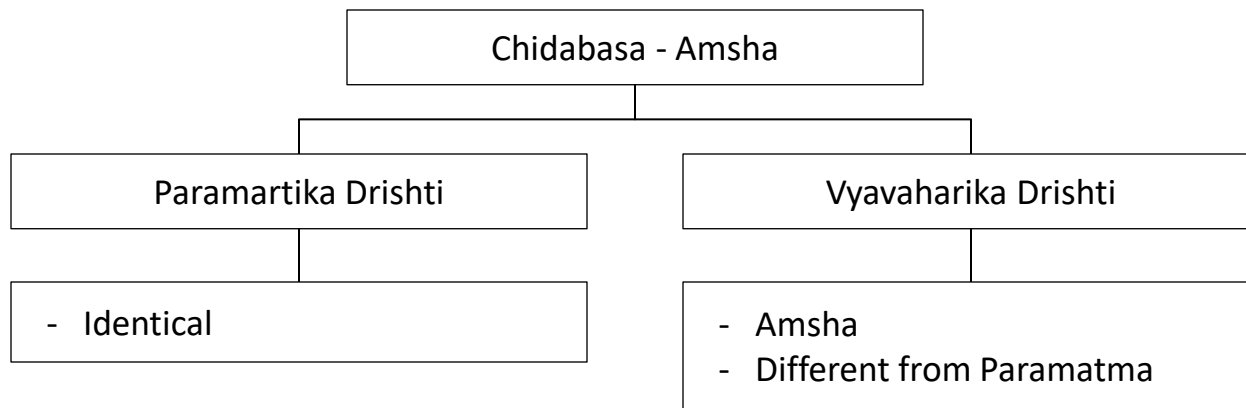
### Technical Problem :

- Paramatma is Partless.
- How Jiva part of Partless Paramatma?
- Sutra 50 – Very Important.
- Interpret Amsa as Reflection – Chidabasa.



- Here you are in the photo.





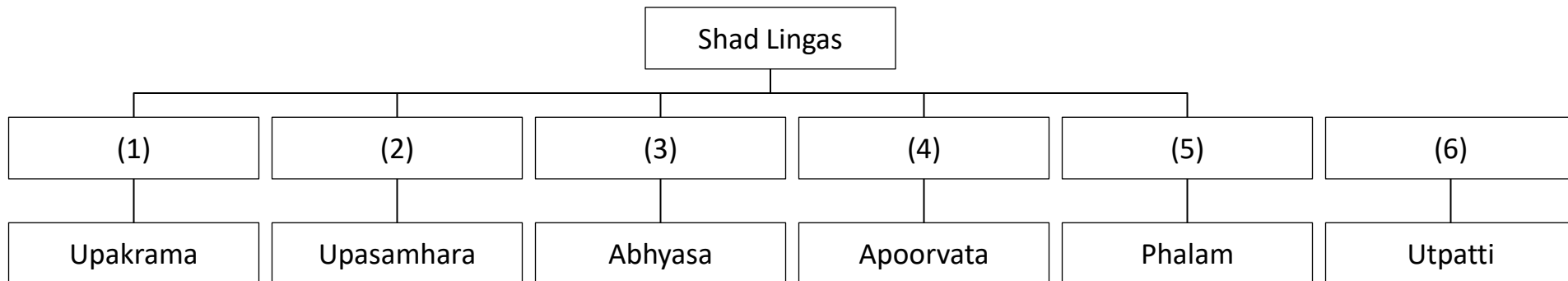
- This is Vyasas Reconciliation methodology, Prakriya for Bheda – Abheda Sruti Vakyams.
- Mimamsa – Approach – Technical. Our Primary Answer
- 1<sup>st</sup> Answer when friendly with Visishta Advaitins.
- When you want to be different with Visishta Advaitin give this Answer of Mimamsa.
- We have to Reconcile Bheda, Abheda Vakyam, if both teaching Bheda, Abheda.
- Both statements do not have equal status in Sruti to see contradictions between them.
- Abheda Sruti has higher status because it is meant to reveal Abheda, which is superior.
- Therefore, it is taken as Pramana Vakyam.
- Statements meant to reveal something.
- Bheda Sruti has only minor status – Not meant to reveal or teach Bheda.
- It is Apramana Vakyam.

Bheda Vakyam	Abheda Vakyam
<ul style="list-style-type: none"> <li>- Apramana Vakyam</li> <li>- Inferior</li> <li>- Not for Teaching</li> <li>- Tatparya Rahita Vakyam</li> </ul>	<ul style="list-style-type: none"> <li>- Pramana Vakyam</li> <li>- Superior</li> <li>- Used for Teaching</li> <li>- Tatparya Yukta Vakyam</li> <li>- Unique Apporvam, Phalam – Benefit mentioned.</li> </ul>

### Technical Question :

- How do you know which statement is Pramana Vakyam, meant to teach me and which are Apramana Vakyam?
- Tatparya Yukta Vakyam = Pramanam

### Method to know Pramanam :



- Discussed in Tattu Samanvayat Chapter 1 – Sutra 4.

तत्तु समन्वयात् । Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

## Example :

- Teacher to Student.
- 1 Pencil Rs.3 – What is cost of 3 Pencils.
- Not Revealing Market price, but how to multiply.
- Price = Apramana Vakyam – Not Tatparyam.
- Bheda Sruti – No Tatparyam – Teaching.

## 3 Main Clues Reveal :

1) Difference is already in mind of Student, before coming to Vedanta not Apoorvam.

- What Veda Teaches must be Unknown to me by other Pramanam.
- Pramanantara Agamyatvam is Condition.

2) When Abheda mentioned, Phalam also talked about.

- For Bheda Sruti – No Phalam mentioned.

## Taittiriya Upanishad :

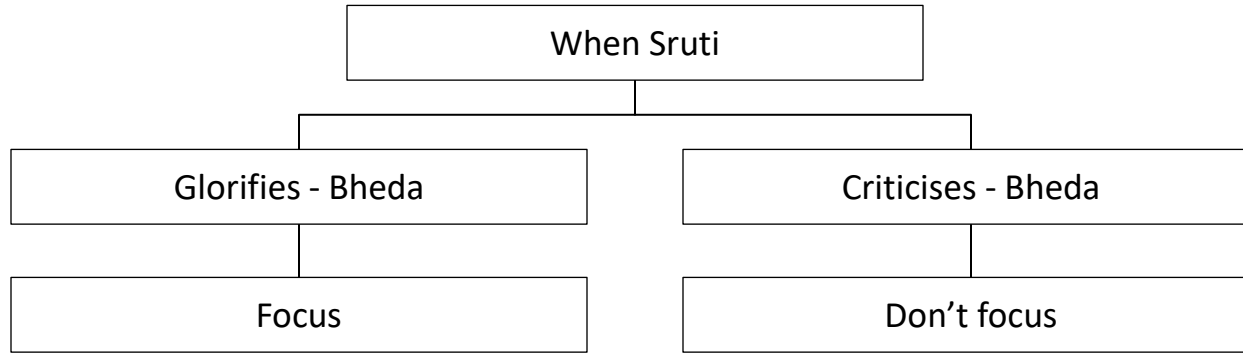
यदा ह्येवैष एतस्मिन्नदृश्येऽनात्स्येऽनिरुक्तेऽनिलयनेऽभयं  
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।  
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।  
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।  
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrsye'nirukte'nilayane'bhayam  
pratistham vindate, atha so'bhayam gato bhavati,  
yada hyevaisa etasminnudaramantaram kurute,  
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,  
tadapyesa sloko bhavati ॥ 3 ॥

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

- Bheda Vakyam - Artha Vada
  - Glorification of Jiva
  - Criticism statements

## Mimamsa Rule :



## Examples :

### Bheda – Apramanam :

- Anyousou Anyousou Anyan Devata Upasate Yatu Pashuhu Se Vegam Devanam.
- Who sees Bheda is Pashu – Animal – No Buddhi.

### Abheda – Pramanam :

### Taittiriya Upanishad :

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

sa yascayam puruse yascasavaditye sa ekah ।  
sa ya evamvit asmallokatpretya ।  
etamannamayamatmanamupasankramati ।  
etam pranamayamatmanamupasankramati ।  
etam manomamayamatmanamupasankramati ।  
etam vijnanamayamatmanamupasankramati ।  
etamanandamayamatmanamupasankramati ।  
tadapyesa sloko bhavati ॥ 12 ॥

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika Verse.

[II – VIII – 12]



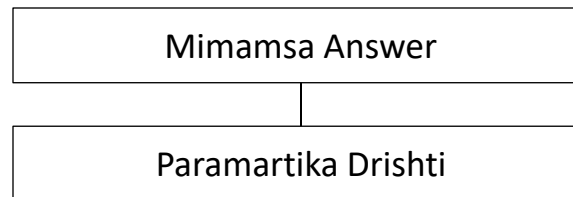
- Whoever sees Abheda is liberated.
- Sruti statement should have equal status to have contradiction.
- Rivalry – only between equals
  - 2 children of same parents
- Between 1 Pramana Vakyam – or 2 Apramana Vakyams, Contradiction can be pointed.
- If Apramaman contradicts Pramanam, it will have no strength to contradict.
- No Contradiction between Bheda and Abheda Sruti.
- No need to Reconcile at all.
- Don't require Shataka Sruti of Visishta Advaitin at all.

#### **Abheda Sruti :**

- Stands alone – Lion – Unchallenged by Rat / Mouse. It will look at it and fall dead.
- How Bheda Sruti can stand against Abheda Sruti ?
- No contradiction.. Abheda wins.
- Jiva not part of Paramatma.
- Jiva is one with Paramatma with Mimamsa Method – Abheda wins.
- With Tarquika Method – Jiva part of Paramatma – Part wins.

#### **Reconciliation :**

- Jiva one with Paramatma.



- Shankara gives this point in Introduction to Sutra 48.
- Amshadhikaranam Over.
- 2<sup>nd</sup> Chapter – 3<sup>rd</sup> Pada – Over.