

Poorva Paksha	Siddhanta
<ul style="list-style-type: none"> • Karma Kanda and Gyana Kanda are different • Sadhana Chatustaya: For Brahma Jignyasa, Nityaanitya Vivekam, Shamadamadi Saadhana Sampatti, Ihaamutracha phala bhoga vairagyam, Mumukshutvam required • Karmas not required after Brahma Gyana • Moksham is to be attained by I • Nirguna srutis are more important over saguna srutis • Brahma satyam, rest is illusion (Mrittika iti eva satyam) • Brahma doesn't have differences of Sajateeya, Vijaateeya, Swagata • Maya/Avidya makes illusion to appear like silver in oyster / rope and snake • Avidya is the reason for not knowing Brahma • Once bheda bhava (Atma and Brahma are different) goes away, avidya is gone • Sastra Pramana is superior to Pratyaksha • Vedas poorva bhaga is inferior to uttara bhaga • Brahma does not have gunas • Satyam Gyanam, Anantam are not gunas for Brahma. We have to understand that Brahma is the one which is not Asatyam etc. • When we see a thing we realize its existence (exists) then after we know its swaroopam, guna etc. Hence we first realize (exists) is only real. Others are illusion • Name, characteristics etc. keep changing and hence not real • The one which doesn't change and real without differences (Nirvishesha Sanmatra is Brahma) • The above realization is Anubhooti • Anubhooti doesn't require another Gyanam • Anubhooti is not known to others • Anubhooti is Nitya, Satya, Gyanam, Aatma 	<ul style="list-style-type: none"> • Karma Kanda and Gyana Kanda are part of same Vedanta • For Brahma Jignyasa Viveka, Vimoka (stable & shanti), Kriya (Pancha Mahayagyas), Kalyana (Aarjava, Satya etc.)... Anavasaadana (Adainya), Anurdharsha (dwandwateeta) required. • Karma are required • Moksham is to be given by Him • Both are important (Ghataka is saguna & nirguna) • Brahma and rest are also real (mrittika iti eva satyam) • Veda's poorva bhaga & uttara bhaga both are equally important • Brahma is with Gunas • Bheda exists since Swaroopam, Guna exist • Bheda can be seen in Pratyaksha, Anumana Pramanas also • Bheda is there in Sabda Pramana also • Bheda is integral to Vastu Swaroopam • No Anavastha, Anyonyashraya Doshas • Satyam, Gyana, Anantam are Gunas of Brahma (same Brahma). No different Brahmas. • 'Exist' alone cannot be known by Indriyas • Nirvishesha Chinmatra if known only by Pratyaksha, Vedanta / Shastram is waste • Name, characteristics are real, may not be Nityam. Since may change • Aatma and Anubhooti are like Deepa and Lighting (prabha) • Aatma will experience things through Anubhooti • Dharma Gyanam (its swaroopam)Dharma Bhoota Gyanam (its property) • Anubhooti is not Sanmatra • Argument that "Anubhooti is swayam prakashakam and cannot be known by another knowledge" is not correct

- I is not Aatma
- Aatma is not Gyata
- Aatma is not Karta
- Aatma is not Bhokta
- Hence no pleasure and pain for Aatma
- All Aatmas are same
- No I in Moksha
- Avidya is a positive item
- Avidya is known through Pratyaksha, Anumana & Sabda Pramanas
- The Brahma covered by Avidya is raw material
- Although Brahma is Nirvikara, Swayam Prakashaka. When covered by Avidya gets differentiated by knower and knowledge
- The cause of whole universe is Avidya
- The cause for unreal objects is also unreal
- Since the covering of Avidya is different for different, the objects are seen differently
- Hence Jeeva and Prakriti also look different
- Avidya and Maya are same and indescribable
- Brahma is one who appears to be the cause for creation, maintenance and destruction
- Brahma Vichara to be done after Nityaanitya.... Mumukshatvam (Sadhana Chatustayam)
- Brahma is not experienced by Indriyas.

- Argument that “Anubhooti does not have birth or death” is not correct
- Anubhooti has properties
- Anubhooti is felt by Aatma. Aatma itself is not Anubhooti
- Aatma has Gyatritva, Kartitva * Bhoktritva. But it is not affected by them
- It is not correct to say that ‘I’ is felt when Ahamkara is reflected at Aatma
- ‘I’ is not illusory
- ‘I’ is there in Moksham. Otherwise who wants Moksham
- Gyana of Anubhooti expands or contracts based on karma. However, Aatma does not undergo changes
- Aatma is not Brahma. Antaryami is Brahma (Tattvamasi)
- If Avidya resides at Brahma (like darkness at light), either of them has to disappear. Hence Avidya cannot reside at Brahma.
- If Avidya resides at Jeeva, Jeeva itself is illusory and hence not possible
- If you take that Avidya goes off once one knows that Brahma is Gyana Swaroopam, are they different before
- Brahma gyana will remove Avidya means this gyana that everything is illusory other than Brahma can remove which Gyana what can it tell about Brahma
- Even if the Gyana that ‘Jagat is Real’ is removed, what about anything other than Jagat (if it exists). It cannot be said
- If Brahma swaroopam is known by experience. This experience is for whom. Brahma is not sadviteeyam. Hence who will experience
- What does Avidya do for Brahma. Will it stop taking birth. But there is not birth for Brahma
- Is Brahma destroyed. Then what is left
- Does Avidya exist. If so Brahma & Avidya are two
- What is Avidya definition. Is it object, knower, knowledge

- If it is knowledge, with unreal knowledge how do we tie Brahma
- If Avidya knower, Since all objects are unreal, how this gyana comes, is it due to another Avidya
- Brahma & Avidya – are they same. Then either Avidya is not there or always there
- If one states that Avidya is there also and not there also this is absurd
- One cannot describe such thing
- If Brahma gets Avidya in Pratyaksham, then will Avidya covers up Brahma after Brahma gets Avidya or Brahma gets after Avidya covers Brahma
- If it covers after Brahma gets Avidya, then 'Jagat' is there even before
- If it covers before Brahma gets Avidya, then that state will not go away
- If you think Brahma getting covered and experiencing Avidya happen simultaneously, both will not happen together
- If Brahma experiences Avidya directly, then it will not so. Since it becomes integral of Brahma. Then Brahma also shall vanish or become illusory
- If Brahma does not experience Avidya directly, what is between is another Avidya. Like this how many Avidyas can be created
- If you say something else covered Brahma before Avidya, thereafter Avidya came in, what is that, is it another Avidya
- Suppose Avidya is not covering Brahma, but Brahma is just experiencing Avidya, then Brahma cannot be Svayam Prakashamam
- Suppose we say partially covered and partially not, there cannot be parts in Brahma
- If you say Avidya is there before Brahma and later vanished, Brahma is not real

- Once defect goes away Brahma is felt, however once defect goes away 'Jagat' disappears. This is absurd. That means all is soonya
- For applying Anumana Pramana – which darkness is there, objects are not known truly, once darkness is gone objects are known truly. So also Avidya & Brahma. However, this Avidya shows one, does not show the other. That means it may be another Avidya. Further this showing and not showing is for somebody else. However there is nobody else
- Rope/Snake Gyanam, Silver in Pearl.... Is not known to them
- The postulate that all objects vanish when one gets Brahma Gyanam Is not correct. Gyana (knowledge) objects do not vanish due to Gyanam
- Rope cannot see the rope itself as the snake
- Maya means the energy due to which one object is changed into another, i.e., new objects may be created. However, they real only
- Tattvamasi - Brahma is Antaryami for Jeeva (Shareera, Shareeri Bhava)