



MANDUKYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 4

KARIKA NO. 11 to 22

VOLUME - 20

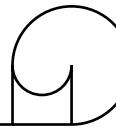
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CHAPTER 4

ALATASHANTI PRAKARANAM

100 Karikas

KARIKA NO. 11 TO 22

699) Introduction to Chapter 4 - Karika No. 11 :

कथं सज्जतिवादिभिः सारव्यैरनुपपन्नमुच्यते इत्याह वैशेषिकः—

"How is it reasonable (Katham Anupapannam), for Sankhyas (Sankhyaih) to say (Ucyate) the real cause only undergoes a change and become the product", (Sajjativadibhih), thus questions the Vaisesikas (Iti Aha Vaisesikah).

I) Karika No. 10 :

- Synopsis – summary of Chapter 4, 4 schools cancel each other's philosophy.

II) Karika No. 11, 12, 13 : Elaboration now

- Sankhya negates Veiseshika.
- Veiseshika negates Sankhya.

III) Ajati Vada gets re-inforced = Summary of Chapter 4

IV) 1st Veiseshika refutes Nyaya

V) Sankhya :

- a) Sat Karya Vada
- b) Prakrti = Moola Karanam, birthless, deathless, original cause.
- c) In Prakrti – Universe is in potential form.

d) Potential Universe in Prakrti evolves into physical universe.

- Prakrtis evolution = Prapancha.

e) If it is new creation, then it is Veiseshika theory.

f) What is there in the form of Prakrti alone has become the Universe.

g)

Substance – Cause	New form – Effect
Gold	Chain
Clay	Pot
Wood	Furniture
Prakrti	Prapancha

h) This is called Prakrti – Parinama Vada = Sat Karya Vada

i) Karanam alone appears as Karyam.

Cause	Appears as – Effect
Gold	Chain
Clay	Pot
Prakrti	World (Prapancha)
Avyakta	Vyakta
Unmanifest	Manifest

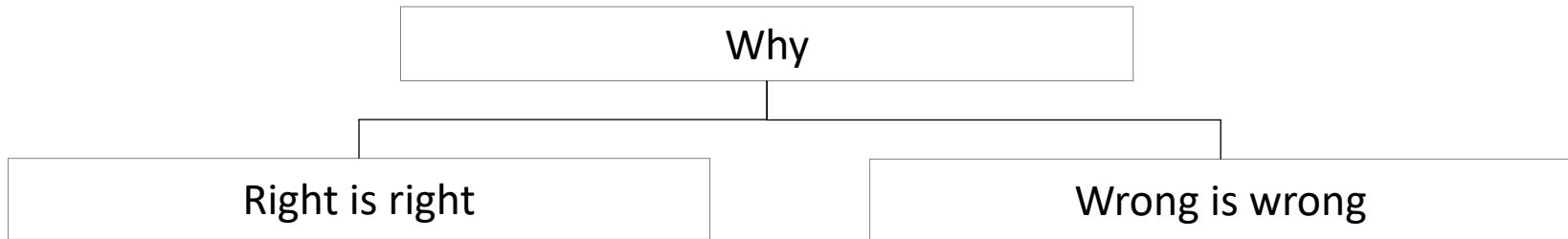
→ Both one and same ←

j) These are fundamental principles of Sat Karya Vada – Sankhya – refuted by Vaisheshika.

VI) Katham Anupapannam – How it is illogical?

- Arguments in Karika No. 11, 12, 13.
- Vaisheshika refutation of Sankhya theory of creation.

VII) These are Mananam portions of Advaitam to prove Advaitam alone is right.



- Sankhya / Vaisheshika / Yoga / Nyaya – wrong
- Why right is right, wrong is wrong.
- Must survive intellectually.

कारणं यस्य वै कार्यं कारणं तस्य जायते ।
जायमानं कथमजं भिन्नं नित्यं कथं
च तत् ॥ ११ ॥

kāraṇam yasya vai kāryam kāraṇam tasya jāyate ।
jāyamānam kathamajam bhinnam nityam katham
ca tat ॥ 11 ॥

The disputants according to whom the cause itself is the effect, maintain that the cause indeed is born as the effect. How is it possible for the cause to be unborn (changeless) if it be born as the effect? How again can the cause be eternal if it is subjected to modifications time and again? [4 - K - 11]

यस्य वै कारणं कार्यं (भवति), तस्य कारणं
जायते । जायमानं (कारणं) कथम् अजं
(भवेत्)? तत् भिन्नं कारणं कथं नित्यं च
(भवेत्) ?

yasya vai kāraṇam kāryam (bhavati), tasya kāraṇam
kāraṇam jāyate | jāyamānam (kāraṇam) katham ajam
(bhavet)? tat bhinnam kāraṇam katham nityam ca
(bhavet)?

The cause is born for him, for whom the cause is identical with the effect. How can an originating entity be birthless? And how can that changing entity be eternal?

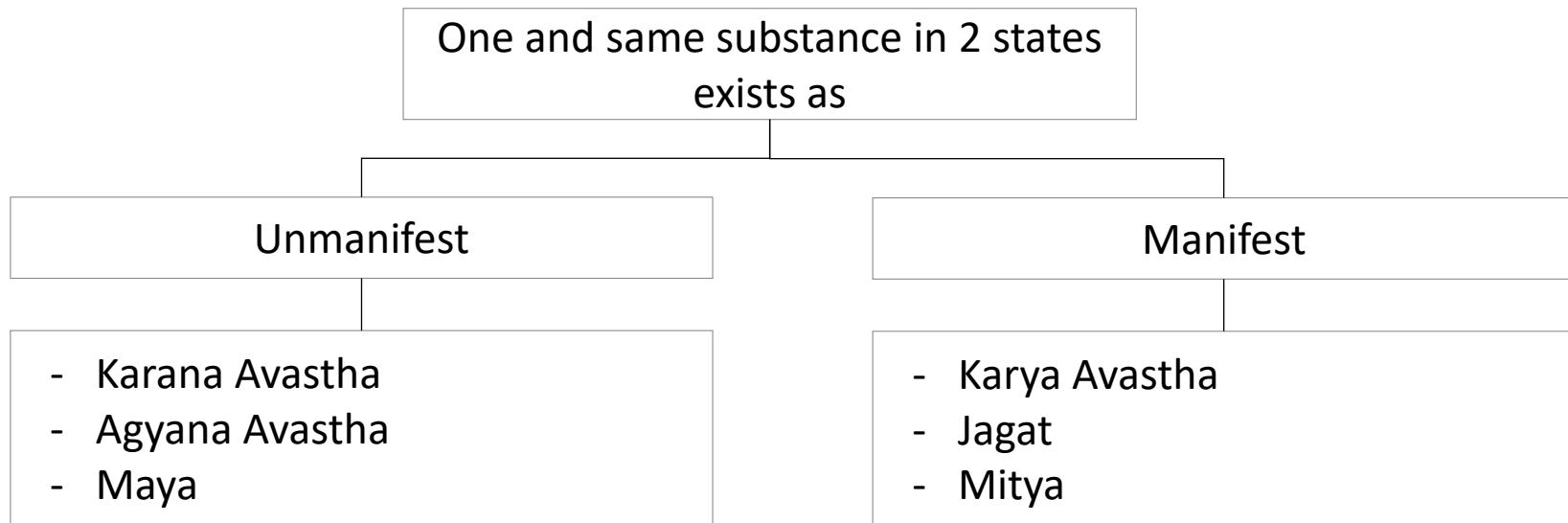
Gist :

I) Sankhya :

- Cause alone appears as effect.

	Appears as
Gold	Chain
Clay	Pot
Wood	Table

II)



III) Avastha Bheda paranthu Vastu Aikyam.

IV)

Karana Avastha	Karya Avastha
Gold	Chain
Prakrti	Prapancha

↑
Existence

↑
Appearance

V) Veiseshika attacks Sankhya :

a) In your Matam – Karanam = Karyam

↑
Born
↑
Product

b) Cause alone is born in the form of a product.

- Karanam Eva Karyam.

c) Instead of saying ornaments are born out of Gold, we can say :

- **Gold is born in the form of Ornament.**

d) Don't say :

- Bangle is born.
- Bangle = Birth of cause
= Effect

e) Birth of cause is Sat Karya Vada – Why?

VI) Normally we say :

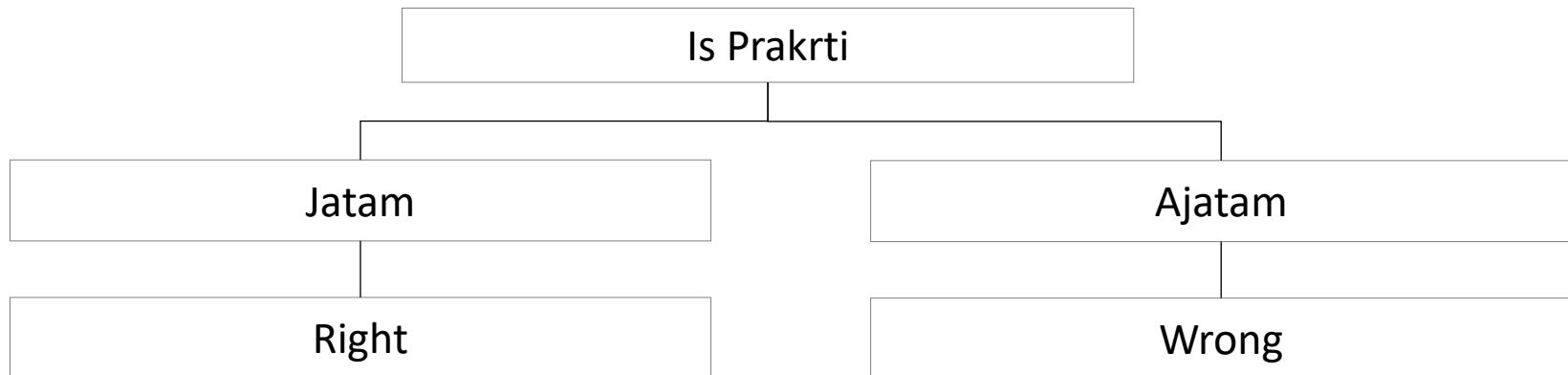
a) Prapancha is born of Prakrti.

- In your theory both are one and same.

b) Prakrti alone is born in the form of Prapancha.

c) Prakrti evolves, transforms into Prapancha.

d)



e) We can never say Prakrti is Ajatam.

f) Whatever is Karanam is always Jatam.

g) You can never talk about Ajam – Karanam.

h) Karanam Karya Rupatvena Jatasvat.

- Karanam Sarvada jatam Eva.

i) Ajam Karana nama Kinchitu Neiva Asti.

j) If Prakrti is Karanam it can never be Ajam – unborn.

k) Your fundamental philosophy Prakrti Avikriti is wrong

- Moola Prakrti Avikrutihi Mahat Adhaya Prakrti Vikriyata Sarva Shodasa Kar Vikaraha na Prakrti Vikara Purusha.

l) Moola Prakrti = Avikriti

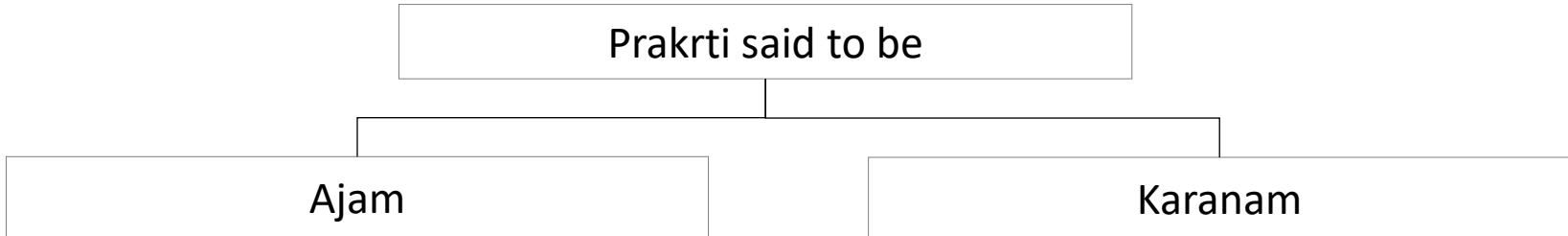
= Ajam

- This theory is logically wrong.

m) If Prakrti is Karanam it can't be Ajam.

- **If Prakrti is Ajam it can't be Karanam.**

n)



- Logically unsound.

कारणं मृद्घुपादानलक्षणं यस्य वादिनो वै कार्यं कारणमेव
 कार्याकारेण परिणमते यस्य वादिन इत्यर्थः, तस्याजमेव
 सत्प्रधानादि कारणं महदादिकार्यरूपेण जायत इत्यर्थः ।
 महदाद्याकारेण चेज्जायमानं प्रधानं कथामजमुच्यते तैर्विप्रतिषिद्धं
 चेदं जायतेऽजं चेति ।

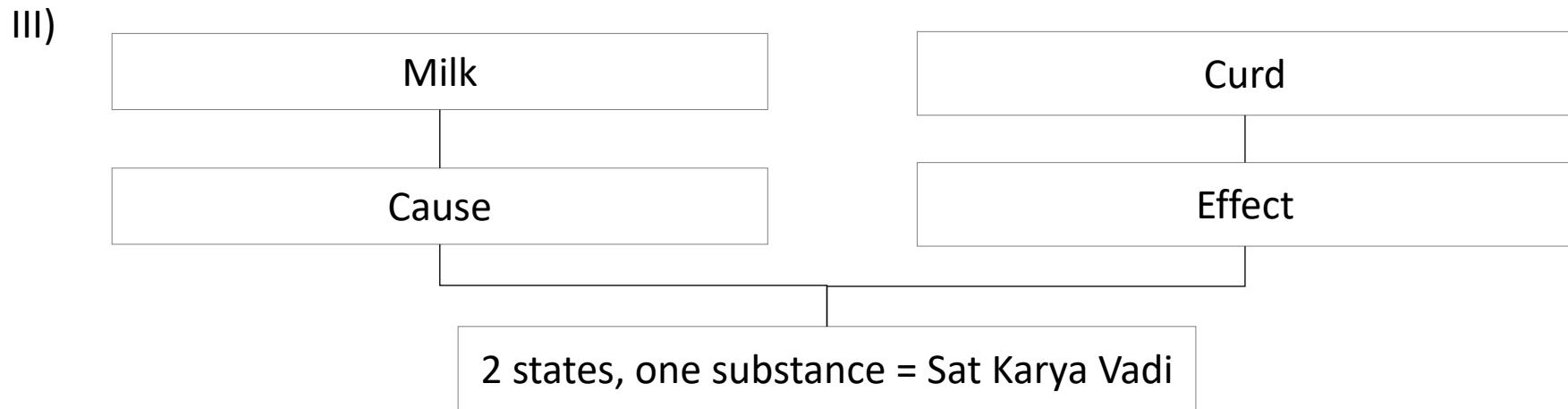
For Sankhya philosopher (Yasya Vadinh), the cause (Karanam), like the clay (Mrdvad) enjoying the state of material cause alone (Upadanalaksanam) becomes the product (Vai Karyam). It means (iti Arthah) according to the Sankhya philosophy (Yasya Vadinh) material cause alone (Karanam Eva) Evolves or appears (Parinamate) in the form of the effect (Karya Akarena). It means (iti Arthah) their (Tasya) very birthless (Ajam Eva) Karanam, Pradhanam or Prakrti (Satpradhanadi Karanam) is born (jayata) in the form of Mahat ahankara etc (Mahadadikaryarupena - etc meaning Panca-bhutas etc). Suppose birthless prakrti is born in the form of Mahat etc (Pradhanam Mahadadi Akarena Jayamanam Cet), then, how can Sankhya philosopher (Taih) say the Prakrti is Birthless (Katha Ajam Ucyate)? It will be a contradiction to make (Vipratisiddham) the following statement (idam), that Prakrti is birthless (Ajam), but yet is born (Jayate Ca - as Mahat etc).

I) Here Prakrti taken as Upadana Karanam clay, gold, not Nimitta Karanam Potter, goldsmith.

II) For Sankhya, Upadana Karanam is same as Karyam.

- Karanam alone appears as Karyam.

Causal state Unmanifest	Effectual state – Manifest
Karanam	Karyam



IV) Karanam = Karyam

- Cause alone modifies, evolves, appears as effect – Karyam.

V) This is general law

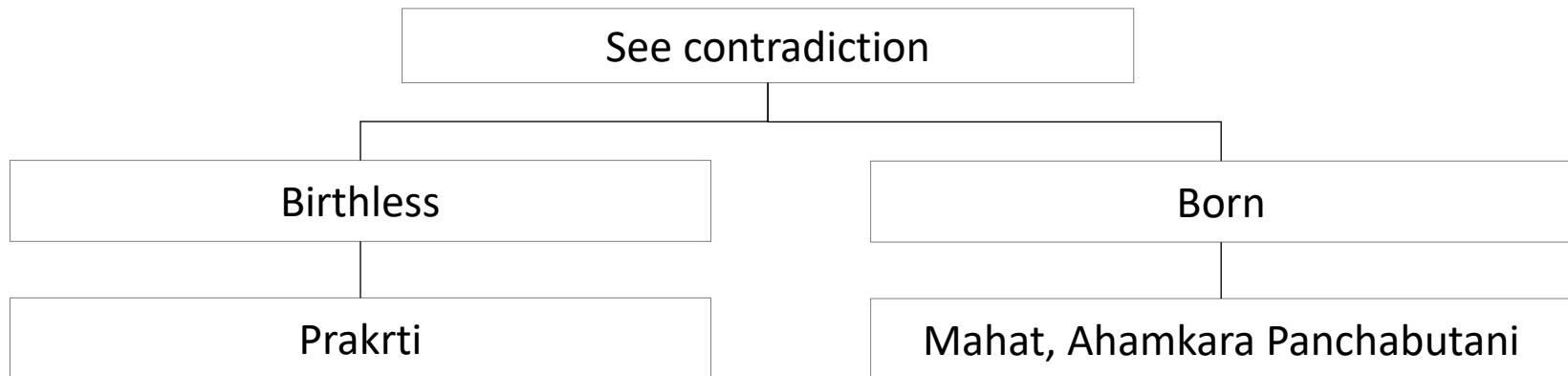
Cause	Transforms to
Gold	Ornaments

VI)

Moola Karanam	Ajam
- Prakrti - Pradhanam	- Birthless

- Birthless Prakrti is born as Karyam, Mahat, Ahamkara, Panchabutani.

VII)



Example :

- Hot Ice cream
- Square circle

VIII) Suppose birthless Prakrti is born in the form of Mahat, Ahamkara, pancha Butani.

- Katham Ajam Uchyate.
- How can you say Prakrti is birthless? Veiseshika asks Sankhya.

IX) How birthless and born in the form of Mahatu etc (World).

X) How do they contradict and claim to be great philosopher?

- It is a contradiction to make following statement.
- Ajam Cha Jayate Iti Cha.

XI) Contradiction No. 1 :

- Prakrti is birthless and is born as Mahat.

XII) Contradiction No. 2 :

- Nityancha – Tai
- Ruchyate Pradhanam Arthaha.
- Prakrti is birthless and transforms, is born as Universe.

XIII) Prakrti is Nityam – eternal contradiction.

- Once Prakrti has transformed into creation, how can Prakrti continue to be there?

XIV) Milk can't remain after getting converted to curd.

- Once Karanam has become Karyam, Karanam has ended.

XV) Once Prakrti becomes Universe, it will not be existent at all.

- Prakrti not Nityam.

XVI) Date of Birth of Universe = Date of death of Prakrti.

XVII) Sankhya :

- Prakriti is eternal.

नित्यं च तैरुच्यते प्राधानं भिन्नं विदीर्ण स्फुटितमेकदेशोन सत्कथं
 नित्यं भवेदित्यर्थः ।

And you Sankhyas (Taih) say Prakrti is eternal also (Pradhanam Nityam Ca Ucyate). Even if that Prakrti has partially transformed (or totally transformed) into the universe (Bhinnam = Vidirna = Sphutitam Ekadesena Sat), how can it become Nityam (Katham Nityam Bhavet), that is the idea (iti Arthah).

- I) From Karika No. 11 – Gaudapada starts refutation of all philosophies.
- II) No creation theory is logically sound.
- III) Gaudapada refutes all theories and establishes that there is no creation.
 - Approach called Ajati Vada.
 - To establish Ajati Vada he negates Sankhya.
 - Borrows Viseshikas arguments.
- IV) Prakrti = Moola Karanam basic cause
 - World / Prapancha = Karyam.

V) Prakrti = Ajatam, not born, Nityam, eternal.

- Never born because it is Moola Karanam, basic cause, never born at a time, Ajatam, Ajam.

VI)

4 Words – Prakrti

Prakrti

Karanam

Ajatam

Nityam

Unborn

Eternal

VII)

4 Words – Prapancha

Prapancha

Karyam

Jatam

Anityam

Product

Born

Incidental

VIII) Juggle 8 words in Karika No. 11, 12.

IX) Karika No. 11 :

- Prakrti – Ajatam, Nityam.
- There is a logical fallacy.
- Unborn.
- Why fallacy?

X) Normally we say :

- Prapancha – World is born out of Prakrti.

XI) Sankhya :

- No new thing can ever be created.

XII) Veiseshika :

- Non-existent thing alone is created.
- Both powerful arguments.

XIII) Matter can't be created or destroyed

- Accepted by Veiseshika, science, Vedanta.
- We can never say Prapancha is born as a new material. Substance can't be born out of Prakrti.

XIV)

New Language	Old Language
a) Gold is born in the form of Ornaments	a) Ornaments are born out of Gold
b) Wood is born in the form of Furniture	b) Furniture is born out of wood
c) Fibre is born in the form of clothes	c) Clothes are born out of fibres
d) Prakrti alone is born in the form of Prapancha – Jagat	d) Prapancha is born out of Prakrti

XV) What is the benefit?

Veiseshika :

- a) You are accepting Prakrti is born in the form of Universe.
- b) Prakrti will come under jatam (Born) category not Ajatam category.

- **Can't say Prakrti is Ajatam.**

- c) Prakrti Prapancha Rupena Eva jatam.
- d) Prakrti Prapancha Rupena Neiva Sadhu = Dosha No. 1
- e) Prakrti Ajatvam Sadhu = Bottom line
 - It is wrong to say Prakrti is unborn.

f) One should say :

- Prakrti is born as the Universe.
- 1st Dosha.

XVI) 2nd Dosha :

- Prakrti is Nityam, eternal.
- Asadhu = Wrong.

XVII) 2nd Line of Karika.

- a) Jayamanam katham Ajam?
 - Upto this is 1st Part.

b) 2nd Part :

- Binnam Nityancha Satu Katham Nitya Bavati.

c) Prakrti is born as Universe.

- Prakrti after Srishti has transformed into Universe.

d) Milk transforms to curd – Milk does not continue.

- This is called Parinami Upadana Karanam.

e) If Milk continues to exist, then milk will be called Nityam.

- Milk perishes.

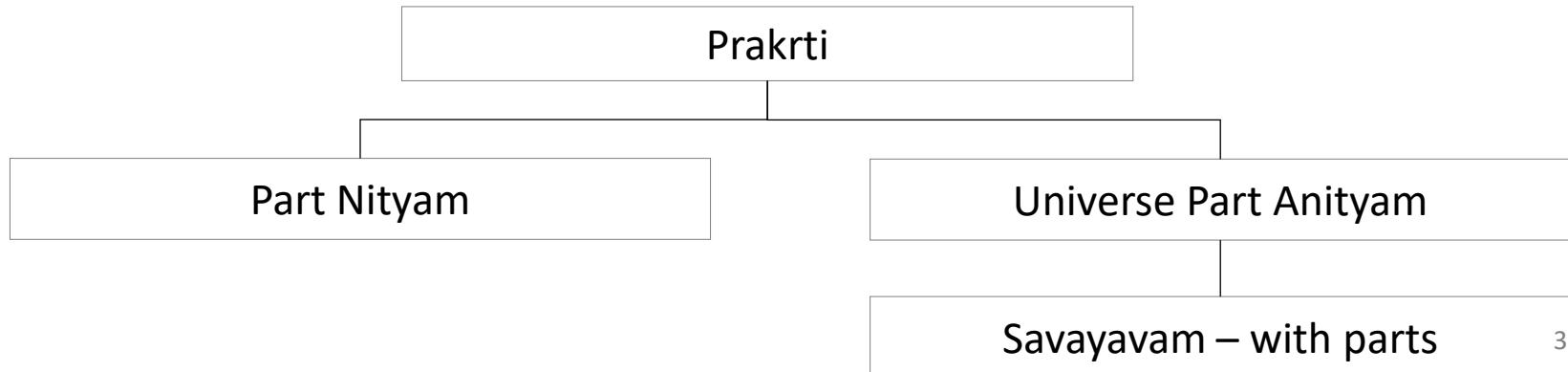
f) Similarly Prakrti perishes after Srishti – It is not more available.

- It has become Prapancha.

g) Suggestion :

- Prakrti totally doesn't transform into Universe, only does Partially.
- Part of rice cooked.
- Balance rice left.

h)



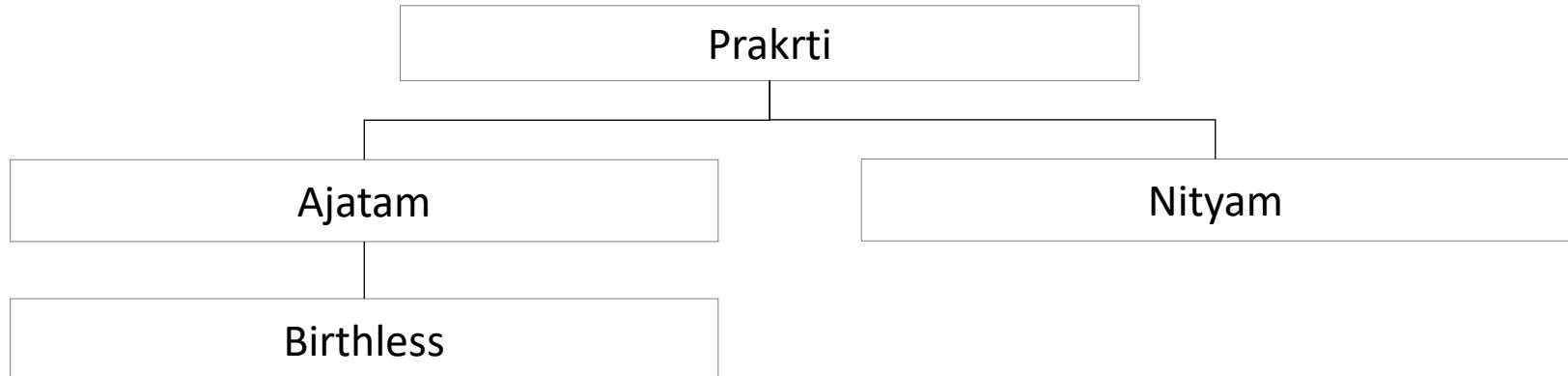
i) Vyapti :

- Accepted by all.
- Yatu Yatu Savayavam Tatu Tatu Anityam, Ghatavatu.
- Space, Atma – Partless = Nityam.

j) Pot – with parts – subject to negation.

- Atom to solar system with parts, Anityam.

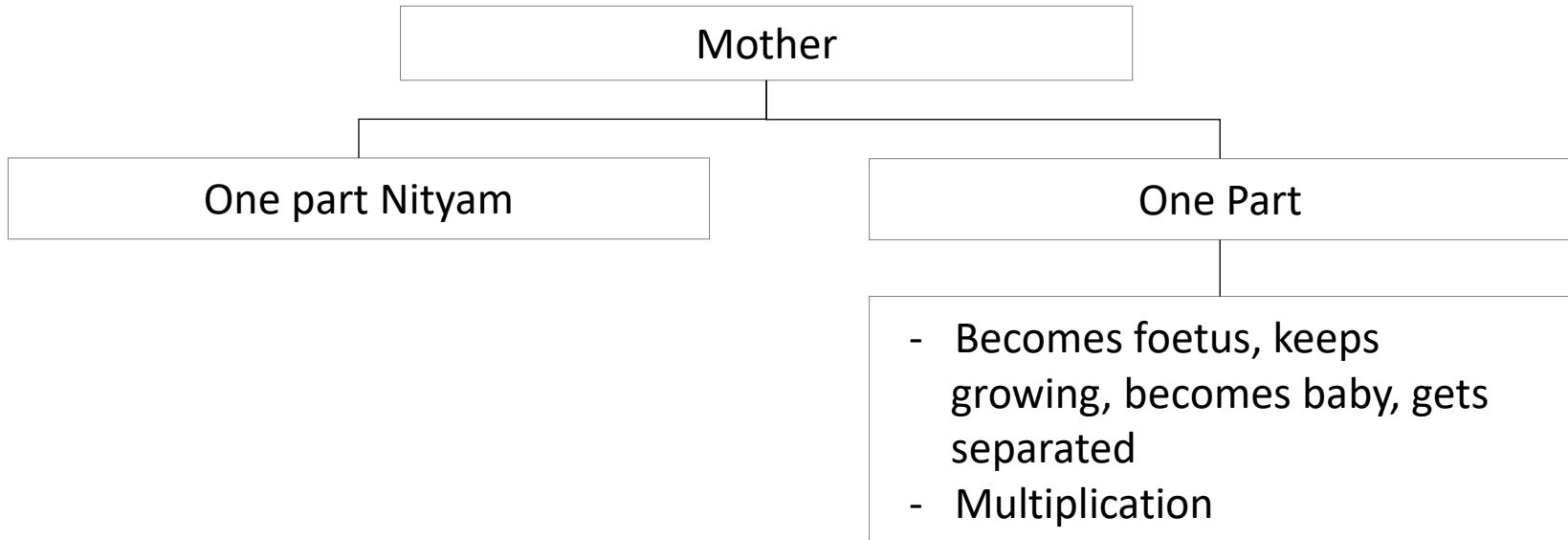
XVIII) Prakrti – Nityam gets falsified.



XIX) Binnam :

- That which has partially or totally transformed is with parts, not eternal.
- Eka Deshena Sphutam – one part of Prakrti transforms.

XX) Example :



- Total mother does not become baby.

704) Bashyam : Chapter 4 - Karika No. 11 Continues

न हि सावयवं घटादि एकदेशस्फुटनधर्मि
नित्यं दृष्टं लोके इत्यर्थः ।

Anything that has certain parts (Savayavam) like pot etc (Ghatadi), if subject to change partially even (Ekadesa Sphutana - Dharmi), it has not indeed been (Na Hi) considered or seen (Drstam) as eternal (Nityam) in the world (Loke), that is the idea (iti Arthah).

I) Savayavam = Nityam

- Avyabichara Vyapti.
- Never experienced.

II) In Tarqa = Akasha, paramanu, Niravayavam, Nityam.

- Atma also Nityam, Niravayavatvat.
- Pot can change partially, is noneternal.

705) Bashyam : Chapter 4 - Karika No. 11 Continues

विदीर्णं च स्यादेकदेशेनाजं नित्यं चेति एतद्विप्रतिषिद्धं
तैरभिधीयत इत्यभिप्रायः ॥ ११ ॥

The idea is that (iti Abhiprayah) the Sankhya statement (Taih Abhidhiyata - that Pradhanam is only partially (Ekadesena Ca) affected by changes (Vidirnam), yet (Syat), is unborn (Ajam), eternal (Nityam), is an obvious contradiction (Vipratisiddham).

- 2 contradictory statements here.

I) Eka Deshena Vidhairnam Syat

- Pradhana has partially transformed into universe.

II) Pradhanam Ajam Nityam Sa Syat :

- Pradhanam is birthless, deathless.
- Logical contradiction, Viprati Shiddam

III) Taihi Abhidhiyate :

- Reduction Absurdam logical defect.

IV) Anvaya : Karika No. 11

यस्य वै कारणं कार्यं (भवति), तस्य कारणं
जायते । जायमानं (कारणं) कथम् अजं
(भवेत्) ? तत् भिन्नं कारणं कथं नित्यं च
(भवेत्) ?

yasya vai kāraṇam kāryam (bhavati), tasya kāraṇam
kāraṇam jāyate । jāyamānam (kāraṇam) katham ajam
(bhavet)? tat bhinnam kāraṇam katham nityam ca
(bhavet)?

The cause is born for him, for whom the cause is identical with the effect. How can an originating entity be birthless? And how can that changing entity be eternal?

- How can it be?
- This is contradiction in Sankhya theory.

706) Introduction to Chapter 4 - Karika No. 12 :

उक्तस्यैवार्थस्य स्पष्टीकरणार्थमाह--

To make the meaning more clear (Arthasya Spastikaranartham) of what was said before (Uktasya Eva - in the previous Karika), it is said here thus (Aha).

I) Complex verse, same idea of Karika No. 11 but presented in a different way.

II) Gist :

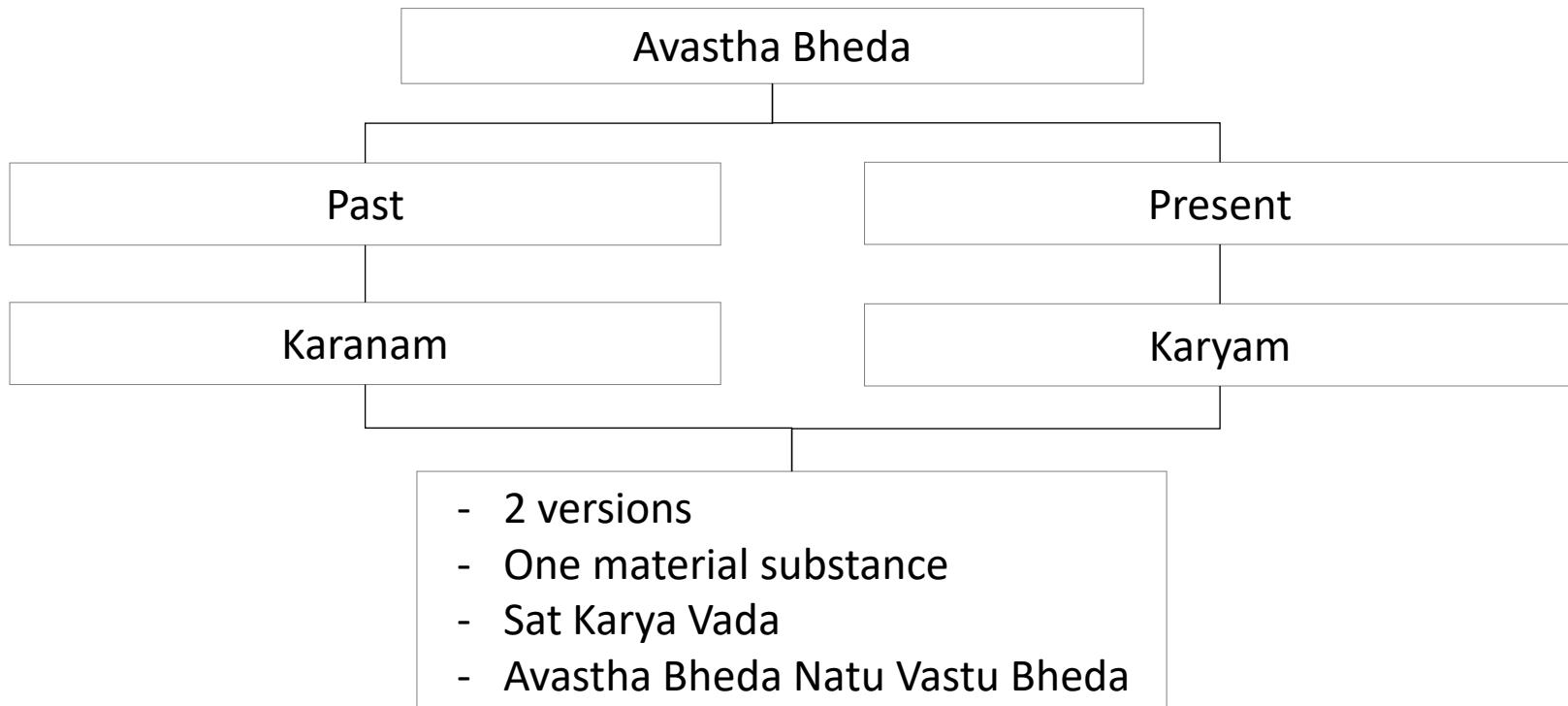
Prakrti	Prapancha
a) Karanam	a) Karyam
b) Ajatam	b) Jatam
c) Nityam	c) Anityam

- These are contradictory features, Sankyas Basic philosophy.

III) How product is created?

Sankhya	Nyaya
<ul style="list-style-type: none">- Already existent thing is manifesting in a new form- Milk – Curd- Seed – Tree- Karanam alone appears as karyam- Karanam and Karyam are one thing	<ul style="list-style-type: none">- New non-existent thing is created

IV)



V) Chemistry equations :

- Balance total matter in the Universe always remains the same.
- Before Chemical reaction = After Chemical reaction
 - = No new matter created

VI) Karyam = Karanam = Prakrti = Ajatam, Ajam

- Therefore Karyam Prapancha = Ajatam, Nityam



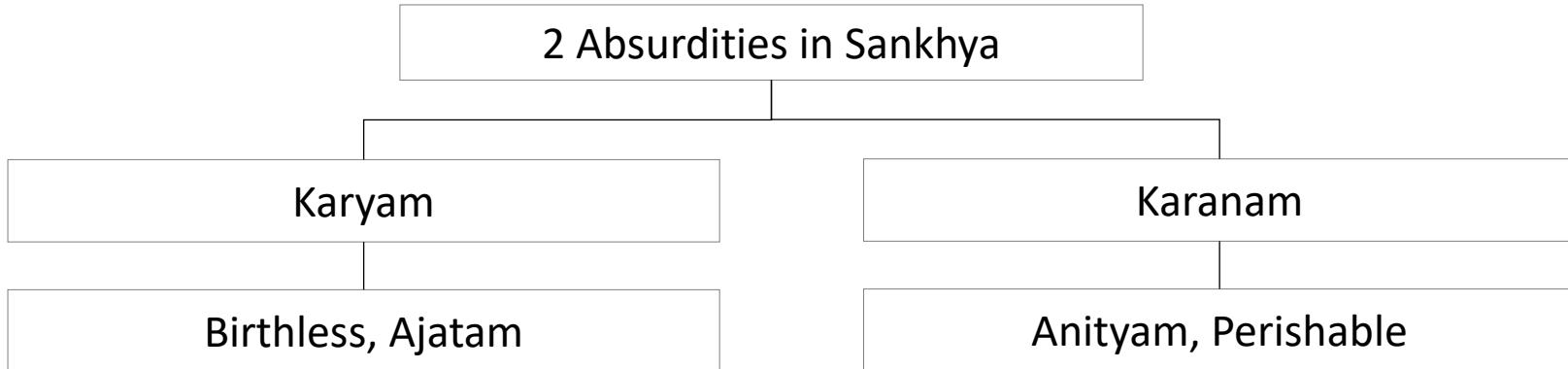
Birthless, eternal?

- If Prapancha = Ajatam, can't talk of origination of world.
= Absurdity No. 1
- Reverse also to be analysed.

VII) Karanam = Karyam = Anityam Jatam

- A = B = C, A = C
- Therefore, Karanam = Nityam
- Any product = Anityam
- Has date of manufacture, expiry.
- Prakrti = Karanam = Nityam.

VIII)



- Sva Mata Virodha is there in Sankhya System.
- This is Argument of Veiseshikas.

कारणाद्यद्यनन्यत्वमतः कार्यमजं यदि ।
 जायमानाद्वि वै कार्यात्कारणं ते कथं
 ध्रुवम् ॥ १२ ॥

kāraṇādyadyananyatvamataḥ kāryamajam yadi ।
 jāyamānāddhi vai kāryātkāraṇam te katham
 dhruvam ॥ 12 ॥

If, as you say, the cause is identical with the effect, then the effect must also be eternal and unborn. Further, how can the cause be permanent or eternal if it be not different from (or identical with) the effect which is born. [4 - K - 12]

यदि (कार्यस्य) कारणात् अनन्यत्वम् (इष्टम्)
 अतः कार्यम् अजम् (भवेत्) । यदि जायमानाद् कार्यात्
 कारणम् (अभिन्नं भवति तर्हि तत्) कथं ते
 ध्रुवं (भवेत्) ॥

yadi (kāryasya) kāraṇāt ananyatvam (iṣṭam) atah
 kāryam ajam (bhavet) । yadi jāyamānād kāryāt
 kāraṇam (abhinnam bhavti tarhi tat) katham te
 dhruvam (bhavet) ॥

If the Non-difference (of the effect) from the cause (is accepted), then, the effect will be birthless. If the cause (is not different) from the effect which is born, how can it be eternal for you?

कारणाद्जात्कार्यस्य यद्यनन्यत्वमिष्टं त्वया ततः कार्यमजमिति
प्राप्तम् ।

The unborn (Ajata) cause (Karanat) is Non-separate from the effect (Karyasya Yadi Ananyatvam), if that is what is desired by you (Tvaya Istam); then (Tatah) your effect will also become equally unborn (Karyam Ajam In Praptam).

1st Absurdity :

- Karyam = Karanam = Ajatam.
- Therefore Karyam = Ajatam
- Viprashita = Absurdity.

इदं चान्यद्विप्रतिषिद्धं कार्यमजं चेति तव । किं
 चान्यत्कार्यकारणयोरनन्यत्वे जायमानाद्वि वै
 कार्यात्कारणमनन्यन्नित्यं ध्रुवं च ते कथं भवेत् ।
 न हि कुकुटया एकदेशः पच्यत एकदेशः प्रसवाय कल्प्यते ॥ १२ ॥

And that will be another contradiction (Idam Ca Anyad Vipratisiddham) of yours (Tava) that (iti) a thing is an effect (Karyam), but yet (Cet) unborn (Ajam - because what is born only can be an effect). And further (Kim Ca), there is another contradiction (Anyat). The cause and effect being one and the same (Karya - Karanayoh Ananyatve), it means from the effect that is born (Jayamanaddhi Vai Karyat) the cause being not separate (Karanam Ananyat), how can that cause of yours be (Te Katham Bhavet) eternal and stable (Nityam Dhrvam Ca - while the Karyam being born is not eternal)? It is not possible (Na Hi) to imagine (Kalpyate), that one part of a hen (Kukkutya Ekadesah) is being cooked (Pacyate), while another part is retained for laying eggs (Ekadesah Prasavaya).

I) 4th BC :

- Veiseshikas existed before Gaudapada
- Shad Darshanam existed.
- Brahma Sutra Darshanam is the last, refutes all.

II) Here 2nd equation :

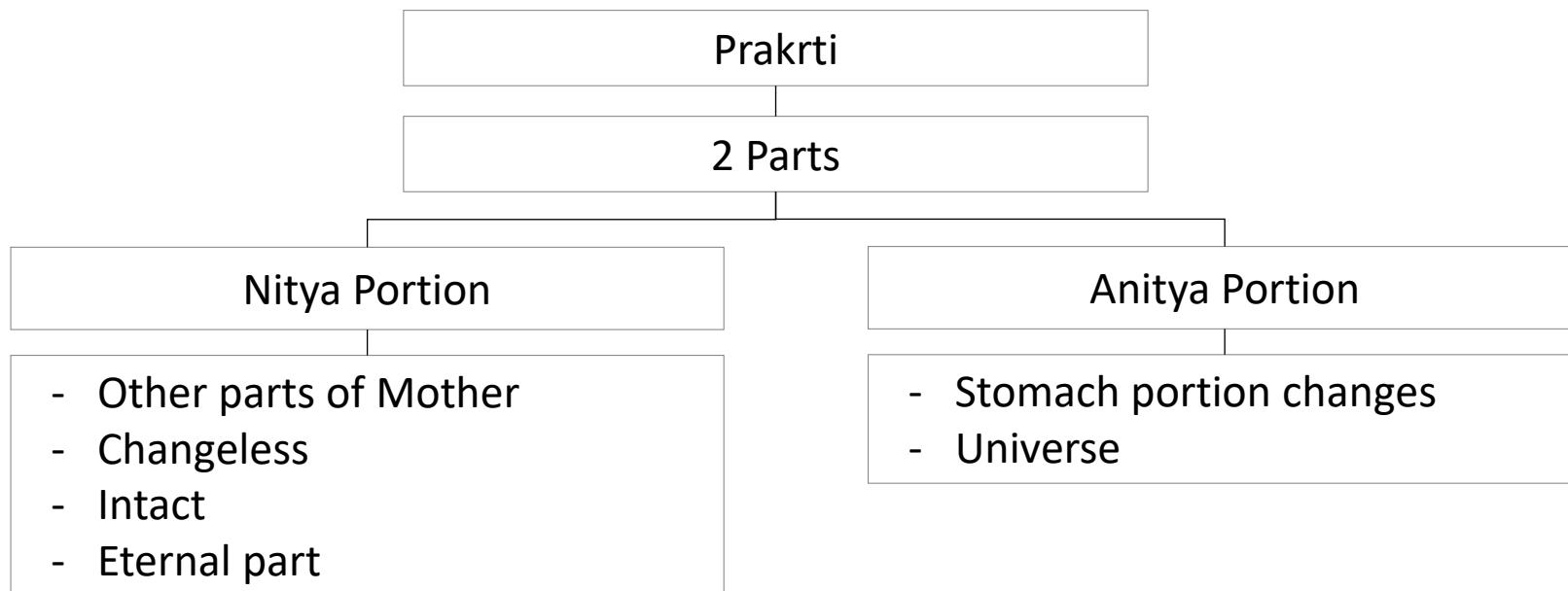
- Karanam = Karyam = Anityam

↓

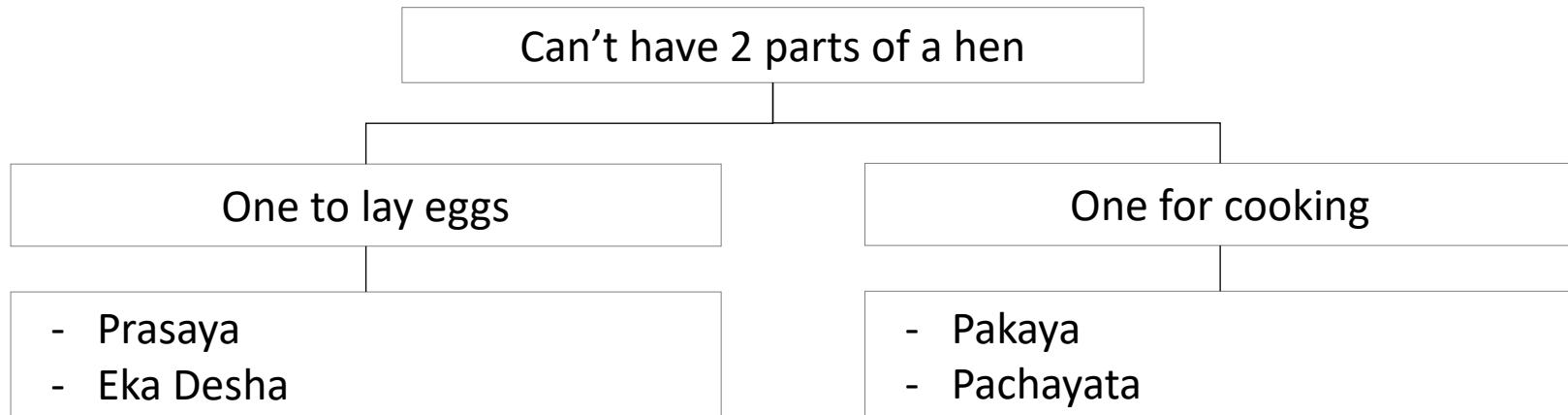
Prakrti

- In Sankhya Prakrti = Nityam
- Contradicts their own theory.

III) Sankhyas counter argument



IV) Veiseshikas reply :



V) In Sankhya Prakrti is partless

- Hence entire will be Anityam Savayavat.
- Ghata Vatu.

Anvaya :

यदि (कार्यस्य) कारणात् अनन्यत्वम् (इष्टम्)
अतः कार्यम् अजम् (भवेत्) । यदि जायमानाद् कार्यात्
कारणम् (अभिन्नं भवति तर्हि तत्) कथं ते
ध्रुवं (भवेत्) ॥

yadi (kāryasya) kāraṇāt ananyatvam (iṣṭam) atah
kāryam ajam (bhavet) । yadi jāyamānād kāryāt
kāraṇam (abhinnaṁ bhavti tarhi tat) katham te
dhruvam (bhavet) ॥

If the Non-difference (of the effect) from the cause (is accepted), then, the effect will be birthless. If the cause (is not different) from the effect which is born, how can it be eternal for you?

1st Equation :

- **Karyam = Karanam = Ajam**
- **Karyam = Ajam**

2nd Equation :

- **Karanam = Karyam = Anityam**
- **Karanam = Anityam**

Conclusion :

- This contradicts your original.

Theory :

- **Prakrti = Nityam.**

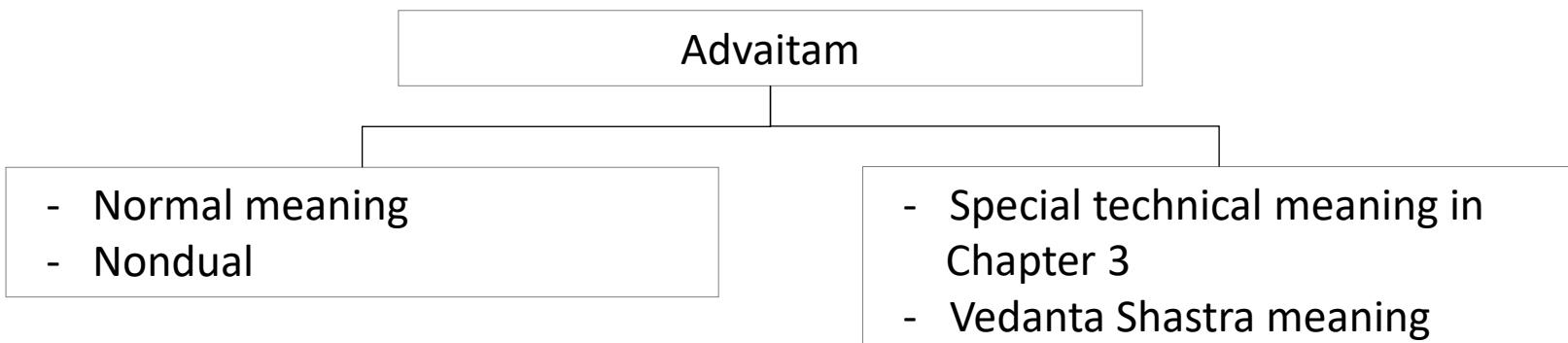
Revision :

I) Karika No. 12 over

II) Topic :

- 3rd Chapter – Brahman = Advaitam.

III)



IV) Shastric meaning :

- **Advaitam = That which can't become dual.**
- **That which can't produce duality.**
- **Advaitam = Akaranam**
= Not a cause of Anything.
- **Brahman, Advaitam, can't be Karanam of dualistic Universe.**

V) Anatma Prapancha :

- Not a product of Atma.
- **If product of Anatma then it becomes Karanam.**

VI) Universe, not product of Atma, it is Mithya, just appearance category.

- Dream not product of waker, waker not cause of dream, it appeared in waker and disappeared.
- Waker not product of Turiyam.
- **Turiyam not cause of waker.**
- **Waker appears and disappears in Turiyam.**
- Very important derivation in Vedanta.

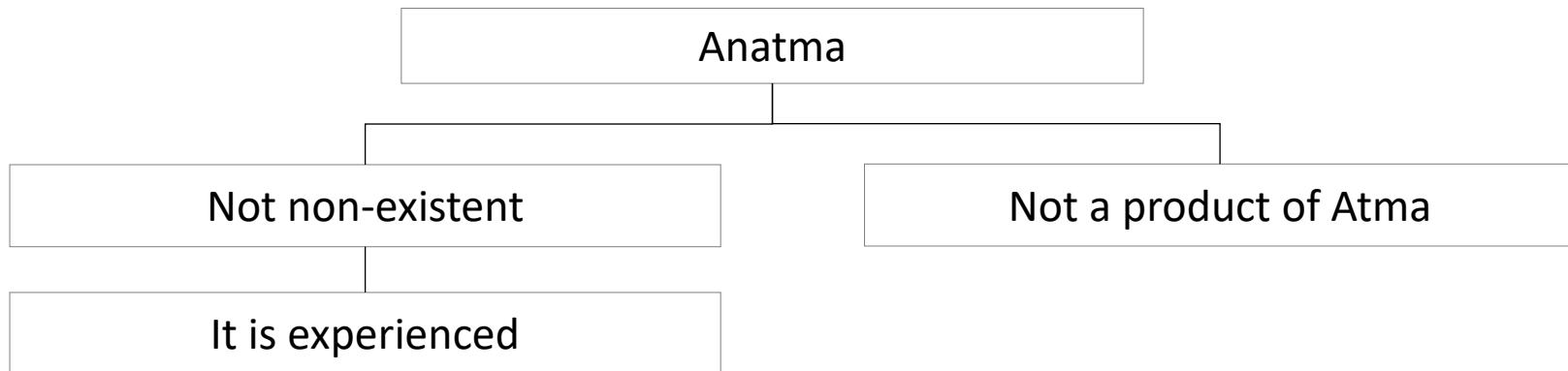
VII) If product, Atma = Karanam then Anityam, Ajam.

- Turia is Karya – Karana Vilakshanam.

VIII) Anatma Prapancha not product of Atma.

- Also, can't say it is non-existent.

IX)



- Then what is it?
- **Anatma Prapancha, universe is an appearance in Atma not produced by Atma.**
- It does not appear at a particular time, then it will be a product.
- It is an appearance externally available in the Atma either in manifest form or unmanifest form.

X) It is only an appearance like a reflection in mirror, like dream.

- It does not have an independent existence of its own.
- Dream and waking do not have independent existence their own, Anatma, inert.
- They are dependent on seer consciousness.
- Therefore, this universe is as good as non-existent.

XI) Gita : Chapter 9 – Verse 4 and 5

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

mayā tatamidaṁ sarvam
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāham tēṣvavasthitah ॥ 9-4 ॥

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

XII) Assimilate each statement

Bottom line :

- Universe is not a created product, it is an appearance.
- There is no Srishti, hence called Ajati Vada.

XIII)

One side	Flip side
<ul style="list-style-type: none"> - Atma = Advaitam - ½ cup full - Chapter 3 – Advaita Prakaranam 	<ul style="list-style-type: none"> - Prapancha Ajati Vada - ½ side empty - No creation

XIV) How do you account for creation talked about by several philosophers.

- Sankhya / Yoga / Nyaya / Veiseshika – all talk of Srishti.

XV) Purva Mimamsa :

- Srishti is eternal.
- Bhagawan need not create universe.
- It is already there.

XVI) Astika Darshanams talk about Srishti

- How do you answer them.

XVII)

We say	Others say
No Srishti	There is Srishti

- How do you reply?

XVIII) Entire Chapter 4 – Analysis of Srishti Vadas of other schools.

Chapter 3	Chapter 4
Siddhanta Pradarshanam Sva Matha Sthapanam	Para Matha Nirakaranam

XIX)

2 Main Theories

Sat Karya Vada

- Sankhya
- Gaudapada negating Sat Karya Vada through Veiseshika in Chapter 4

Asat Karya Vada

- Veiseshika
- No discussion by Gaudapada
- Negated by Sat Karya Vada Sankhya, in Chapter 3

XX) Asat Karya Vadas negation of Sat Karya Vada :

a) Universe can't be newly created.

- **Nothing can be newly created, law of conservation of energy and matter.**

b) Everything is already there in potential form.

c) Tree in seed oil in oil seed.

- Prapancha Karyam in Karanam – Prakrti.
- Universe was there in potential form.

e)

Srishti	Pralayam
<ul style="list-style-type: none">- Prakrti becomes Prapancha- Vyaktam- Gunas in disproportion, equilibrium disturbed- Trigunatmikam- Vaishamyam- Karyam	<ul style="list-style-type: none">- Prapancha becomes Prakrti- Avyakta- 3 Gunas in equilibrium, Samyam $33 \frac{1}{3}$ / Sattva / Tamas / Rajas- Trigunatmika- Karanam

f) Prakrti + Prapancha are one and same.

- No addition of 1 mg of matter.

g) Gaudapada negates

- Sankhya in Karika No. 11, 12.

XXI) What is essence of argument?

a) Prakrti and Prapancha are one and same, their nature also is same.

b) Superficially appears different.

c) You violate Rule

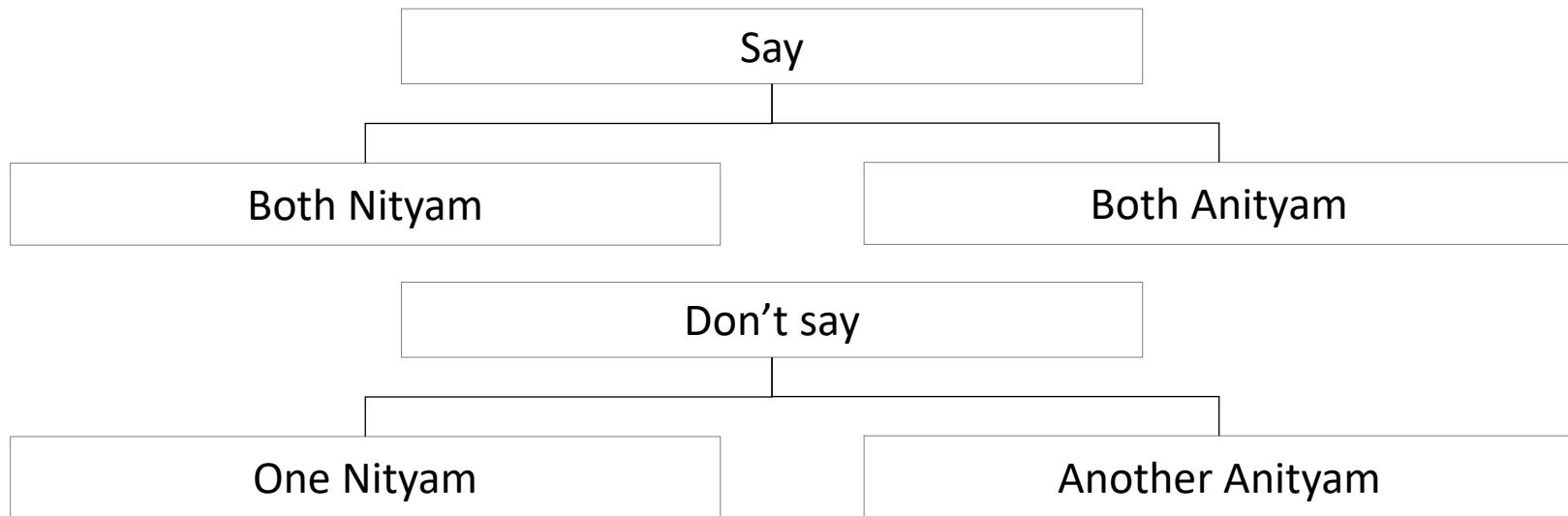
- Veiseshika tells Sankhya.

d)

Prakrti	Prapancha
- Karanam - Nityam	- Karyam - Anityam

e) Gaudapada :

- This labelling is illogical as both are same.



- This is logical fallacy no. 1.

711) Introduction to Chapter 4 - Karika No. 13 :

किं चान्यत्-

Moreover (Kim Ca) there is another contradiction (Anyat) as well.

712) Chapter 4 - Karika No. 13 :

अजाद्वै जायते यस्य दृष्टान्तस्तस्य नास्ति वै ।
जाताच्च जायमानस्य न व्यवस्था प्रसज्यते ॥ १३ ॥

ajādvai jāyate yasya dṛṣṭāntastasya nāsti vai |
jātācca jāyamānasya na vyavasthā prasajyate || 13 ||

There is certainly no illustration possible in life to give in support of the belief that the effect is born out of an unborn cause. Again if it be said that the effect is produced from a cause which itself is born, then it will lead to a logical fallacy: regress ad infinitum(Anavastha Dosa). [4 - K - 13]

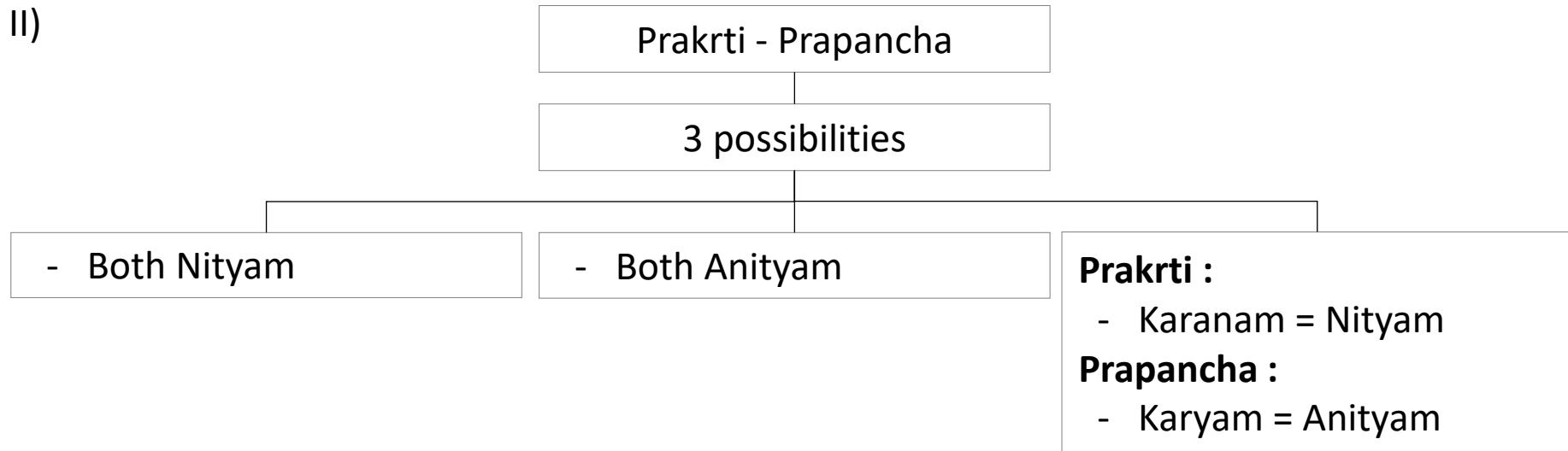
यस्य वै अजात् (कारणात् कार्य) जायते तस्य दृष्टान्तः
 वै न अस्ति । जातात् (कारणात्) जायमानस्य (कार्यस्य
 अभ्युपगमे सति) च व्यवस्था न प्रसज्यते ॥

yasya vai ajāt (kāraṇāt kāryam) jāyate tasya dṛṣṭāntah
 vai na asti । jātāt (kāraṇāt) jāyamānasya (kāryasya
 abhyupagame sati) ca vyavasthā na prasajyate ॥

There is no example for him (to give) for whom an effect is born out of a birthless (cause). There will be infinite regression (on the other hand, if it is accepted) that an effect is born out of the cause which is born.

I) Whatever status you give to Prakrti and Prapancha you will have logical problem.

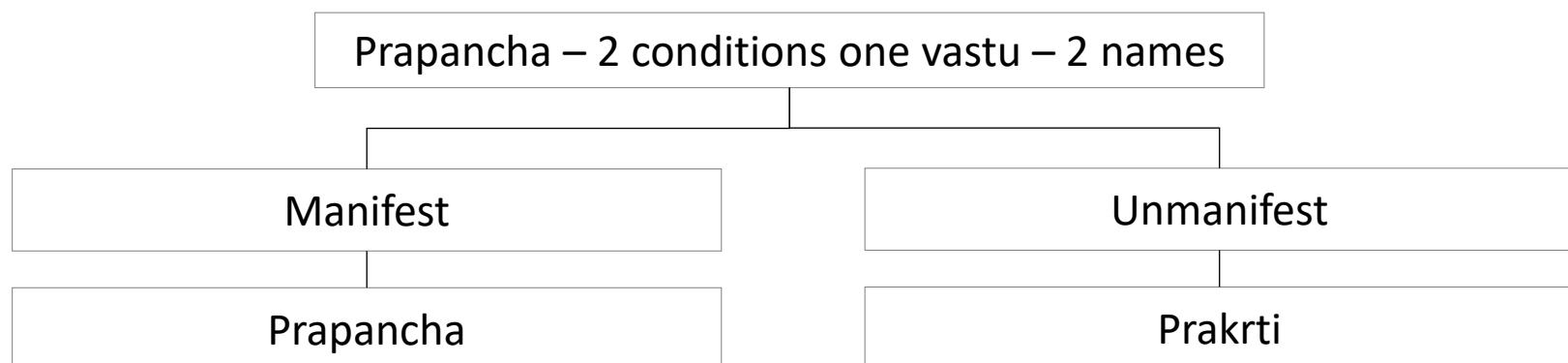
II)



II) Both Nityam :

- H_2O = Vapour, Ice, Water
= 3 states
- Turiyam = Waking, Dream, Sleep
= 3 States

IV)



V) Both Anityam :

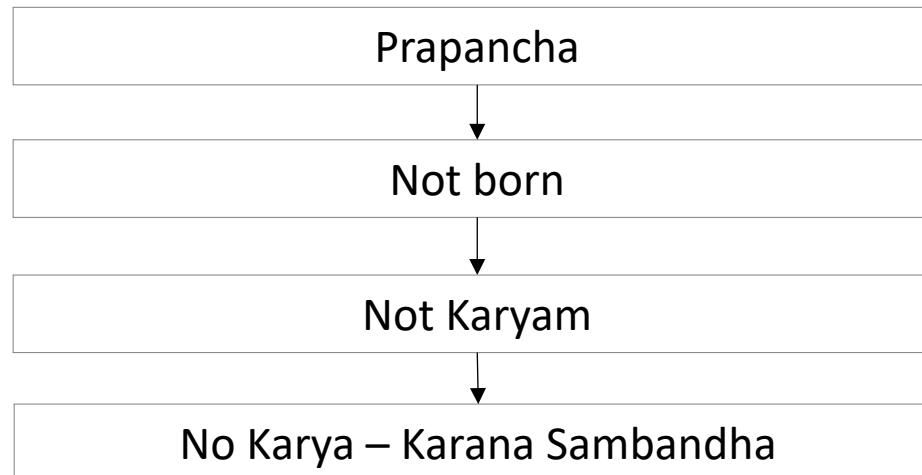
- Son – Father – Grandfather
- This is what Sankhya is talking.
- In all 3 logical fallacies.

VI) Gauda Pada does not mention both Nityam.

a) If Prakrti – Prapancha both Nityam, they will not have Karana – Karya Sambandha.

- Can't say Prapancha is product of Prakrti.

b) Prapancha need not be born out of Prakrti – because it is Nityam.



c) Sankhya talks of Karya – Karana Sambandha.

d) Sambandha = Fallacious no. 2.

- Logical fallacy if both Nityam.
- Karya Karana Sambandha fallacy.

VII) 2nd Line of Karika No. 13 :

- Both Anityam – Prakrti – Prapancha.
- Can't say Anitya Prapancha born out of Anitya Prakrti.
- Child – Parent – Grandfather Anityam.
- No immediate problem.

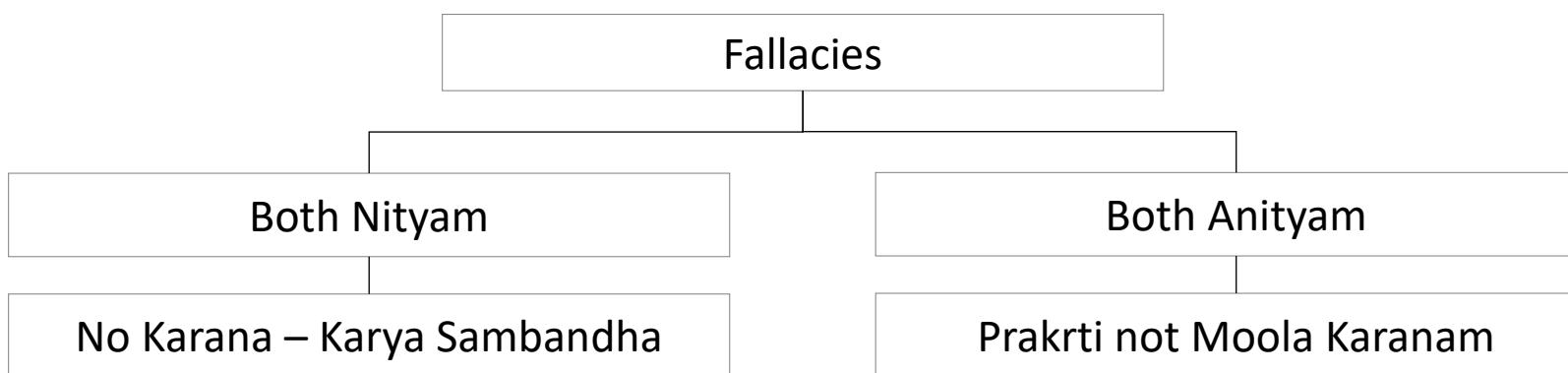
VIII) Extension will be a problem.

- Prakrti will require Pra – Prakrti, Pra-pra Prakrti
- What is Moola Karanam, fundamental cause?
- Anavastha Dosha.
- Infinite regression problem.

IX) Logical fallacy :

- **Prakrti can't be Moola Karanam.**
- Moola Karanam, fundamental cause must be Nityam not Anityam.

X)



XI) Hence Sankhya to avoid this problem takes 3rd option.

- Prakrti – Moola Karanam – Nityam, never born, Ajaati, Anaadi.
- Prapancha = Karyam = Anityam.
- From Nitya Prakrti, Prapancha is born which is perishable.

Nitya	Anitya
<ul style="list-style-type: none">- Karanam- Causeless cause- No infinite regression	<ul style="list-style-type: none">- Karyam is born

XII) Gaudapada Asks :

- How you arrive at Prakrti is Nityam, Anaadi, Moola Karanam.
- What is Pramanam?
- Not Pratyaksham – don't see Universe coming out.
- No Shastra Pramanam.

XIV) Shastra says Brahman = Moola Karanam.

Taittriya Upanishad :

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṁ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijijñāsasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: "That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman". He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

XIV) Sankhya :

- I use Anumana Pramanam.
- Every Karyam has Karanam in Vyavahara.
- Parents for all.
- Extend to creation.
- Ultimate = Moola Karanam, I name it Prakrti.
- Inference is the Pramanam.

XV) We will show logical fallacy in Anumana.

- Any Anumana is based on Pratyaksha Vyapti.

Example :

- Yatra Yatra Dhuma, Tatra Tatra – Vannihi.

- To infer fire from smoke, need Pratyaksha based generalization – Vyapti – concomitance (Tarqa).
- When smoke is there, fire is there – personal experience in Yaga Shala, Kitchen.

- **Vyapti :**

Yatra Yatra Dhumaha Tatra Tatra Vannihi.

- Not yatra Yatra Agni, Tatra Tatra Dhumaha.
- Candle, gas stove, lamp, no smoke.

Inference :

- Parvatta Vanniman.
- Don't see fire in mountain.
- Yatra Yatra Karya (Product) Tatra Tatra Karanam asti.

Karyam	Karanam (Inferred)
Prapancha	Prakrti
Big Bang	Some power
Child	Parent
Tree	Seed
Anityam	Anityam

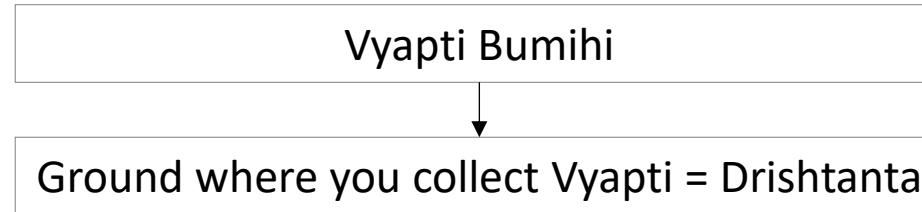
- If Prakrti has to be inferred as Nitya Karanam, need Vyapti.
- **No example, No Drishtanta, no Vyapti for Nitya Karana Siddhyartham, no Anumanam.**

- We have Vyapti to prove every Karanam in Vyavahara = Anityam.
- This is essence of Karika 13.

- **From Anitya Prakrti only Anitya Karyam originates.**

- Drishtanta is source of Vyapti from where you get Generalisation.
- Example : Yaga Shala, Kitchen.
- We experience smoke, derive fire by Vyapti.

Anandagiri :



For Sankhya :

- There is no Vyapti Bumi – drishtanta.
- Nitya Karanam Prakrti Nasti.
- Tasmat Srishti Nasti.

अजादनुत्पन्नाद्वस्तुनो जायते यस्य वादिनः कार्यं दृष्टान्तस्त्वय
 नास्ति वै, दृष्टान्ताभावेऽर्थादजान्न किंचिज्जायत इति
 सिद्धं भवतीत्यर्थः ।

The Sankhya philosopher who says (Yasya Vadinah) the effect (Karyam - the anitya Prapancha) is originated or born (Jayate) from an unborn cause, Prakrti (Ajad = Anutpannat Vastunah), cannot even furnish an example (Drstantastasya Vai Na Asti). In other words (Arthat), as there is no example (Drstanta Abhave - to support your inference) it is therefore established (iti Siddham Bhavati), that from Nitya Prakrti Anitya Prapancha is not born (Ajat Na Kincit Jayate). That is the idea (iri Arthah).

I) Sankhya Philosophy :

Ajat – Anutpannat :

- From eternal Prakrti there is origination of non eternal universe.

Karyam	Karanam
Anityam	Prakrti
Prapancha	Nitya

II) Siddhantin :

- Drishtanta Nasti.
- No example to establish this.

III) Only where example is there, Vyapti, Anumana Pramana can be established as Moola Prakrti, Karanam.

IV) From Nitya Prakrti – Anatma Prapancha is not born – No Pramanam exists.

- From elephant, goat not born.

V) Hence Sankhyas statement is fallacious.

715) Bashyam : Chapter 4 - Karika No. 13 Continues

यदा पुनर्जाताज्जायमानस्य वस्तुनोऽभ्युपगमः तदप्यन्स्माद्
जातात्तदप्यन्यस्मादिति न व्यवस्था प्रसज्यते ।
अनवस्थानं स्यादित्यर्थः ॥ १३ ॥

If on the other hand (Yada Punah - just to escape from the tight corner, you) accept (Abhyugamah) that the anitya Prapancha is born from an anitya Prakrti (Jatan Jayamansya Vastunah), then also (Tadapi - that anitya Prakrti also must be born from another anitya cause (Ansmad Jatat), and that again from another Anitya cause (Tadapi Anyasmat) and so on (iti). There will be no end (Na Vyavastha Prasajyate). It means (iti Arthah - we are faced) indeed with infinite regression (Anavasthanam Syat).

I) Sankhya agrees Anumanam can prove only Karyam = Anityam.

- Tree – child – Karyam, Anityam.
- Accepts Prakrti is Anityam.

II) Siddhantin :

- If Prakrti Anityam, it can't be Moola Karanam.
- Prakrti will loose status of Moola Karanam.

III) Next question will be :

- What is Karanam of Prakrti
- Infinite regression
- Anavastha Dosha
- Can't arrive at Moola Karanam.

IV) Abhuyagama :

- Once you accept, Tadap Anyasmat, Tadap Anyamat.
- Vyavastha – Finality will never come
- Anavastha dosha – Syat
- Logical fallacy
- Sankhya can never establish Srishti.

Anvaya :

यस्य वै अजात् (कारणात् कार्य) जायते तस्य दृष्टान्तः
वै न अस्ति । जातात् (कारणात्) जायमानस्य (कार्यस्य
अभ्युपगमे सति) च व्यवस्था न प्रसन्न्यते ॥

yasya vai ajāt (kāraṇāt kāryam) jāyate tasya dr̥ṣṭāntah
vai na asti | jātāt (kāraṇāt) jāyamānasya (kāryasya
abhyupagame sati) ca vyavasthā na prasajyate ||

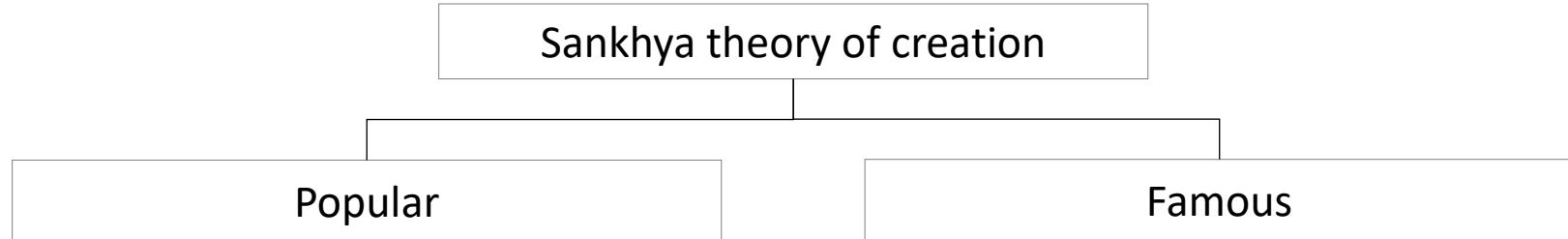
There is no example for him (to give) for whom an effect is born out of a birthless (cause).
There will be infinite regression (on the other hand, if it is accepted) that an effect is born out
of the cause which is born.

Revision : Karika No. 13

I) Ajati Vada establishes no creation is possible out of Brahman.

II) Any theory of creation is invalid, will have logical fallacies.

III)

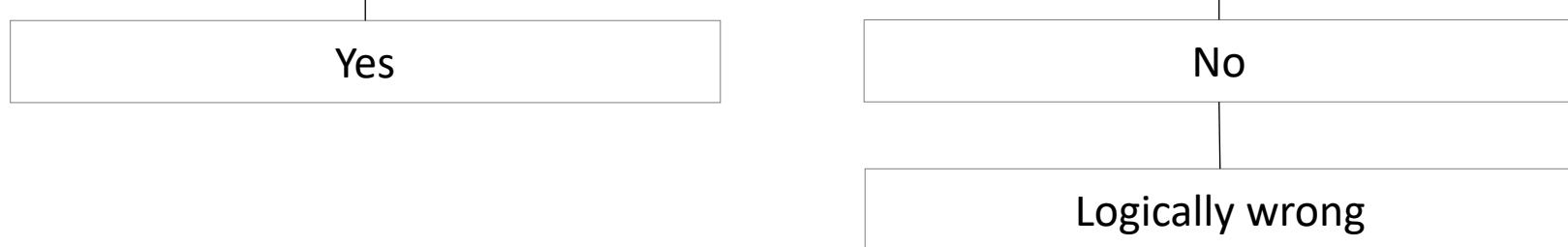


- Bagawata Purana borrows Sankhya Matam.

IV) Sat Karya Vada refuted by Gauda Padacharya.

- What is Moola Prakrti of creation?

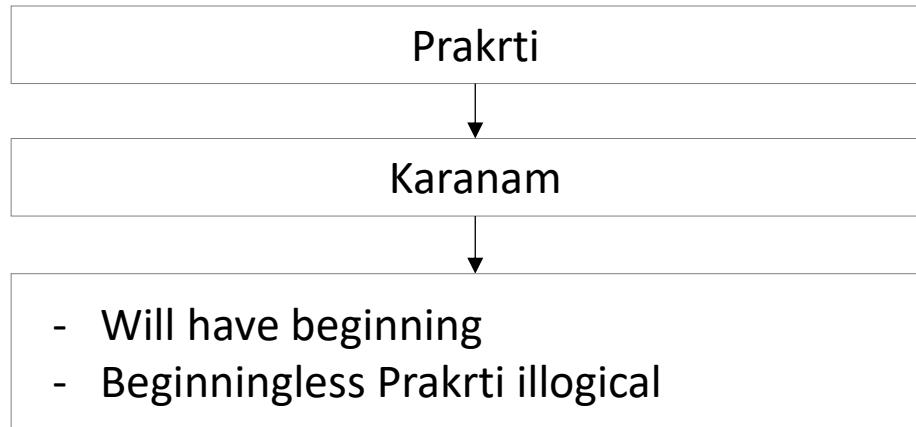
Prakrti – does it have beginning



V) Based on experience, any Karanam has a beginning.

- Pratyaksha Anubhava.
- Yad Yad Karanam, Tad Tad Jatam is our observation.

VI)



VII) To avoid illogicality, Sankhya accepts - Prakrti has beginning.

- **Then Prakrti will not be Moola Karanam, ultimate cause.**
- Hence Sankhya theory is not acceptable.
- Sankhya Srishti Khandavam over in Karika No. 13.

716) Introduction to Chapter 4 - Karika No. 14 :

यत्र त्वस्य सर्वमात्मैवाभूत् (वृ-उ-२-४-१४) इति परमार्थतो
द्वैताभावः श्रुत्योक्तस्तमाश्रित्याह-

After attaining Jnanam, one understands (Yatra Tvasya) "all that is here (Sarvam) is nothing but Brahman (Atma Eva Abhut") - so confirms Brihadaranyaka Upanishad in 2-4-14 (Iti Srutya Uktah, - indicating), that in reality (Paramartha), there is no Dvaitam (Dvaita Abhavah). Based on the vision of this Sruti Vakya alone (Tam Asritya), Gaudapadacharya says thus, in the following Karika, (in reply to the arguments given by some people, that creation is real and it is even advocated by Veda).

I)

Sankhya	Nyaya
Sat Karyam	Asat Karyam

We don't accept

II) Is Veidika Srishti acceptable?

- Is it also fallacious?

III) Mundak / Taittriya / Chandogya / Brihadaranyaka Upanishad / Brahma Sutra / Gita talk about Srishti – Veidikam.

IV) Gaudapada :

- We have to refute Vaidika Srishti also.
- Has logical problems.

V) Why Brahman / Ishvara created the world?

- Lord is Paripoorna, no Punya Papam, does not require Srishti.
- Why create Universe?

VI) Answer :

- Bhagawan creates for exhaustion of Jivas Punya – Papam.
- Jiva requires field to exhaust Punya – Papam, Sukha – Dukha Annavartham.
- Prapancha – Sukha – Dukha Hetu.
- Field for Anaadi Jivas.

VII) How did Jiva get Punya – Papa?

- Because of previous Srishti Shariram.
- Why Purva Srishti?
- Because of Karma.

- Shariram comes because of Purva Karma.
- Karma comes because of previous Shariram.
- Shariram responsible for Karma.

VIII) How did 1st Shariram come?

- Because of Previous Karma.

IX) No Question of 1st Shariram or 1st Karma.

- Therefore use word “Anaadi” for Karma, Sharira, Prapancha, Jiva, Ishvara, Jagat.

X) There is a series of Karma.

- Shariram – Samsara – in Veidika Srishti.
- Karma – Sharira Pravaha.

XI) Gaudapada points out fallacy.

- Samsara – Anaadi.
- What is Samsara?
- Punya – Papa Karma – Shariram = Samsara.
- Prava – Series – flow – Anaadi Beginningless.

XII) Beginningless – Anaadi – added to Karma, Sharira, Pravaha.

XIII)

Adjective Anaadi belongs to
which one

Anaadi Karma

Anaadi Shariram

Anaadi Pravaha

- Karma always has beginning + end
- Anaadi Karma Na Sambavati

- Body has date of birth

- Series is a concept in the Mind, No factual existence.
- Karma exists Sharira exists
- Can't eat salad, can eat Mango, Pineapple fruit
- No thing called Salad
- Only word no substance
- Karma, Sharira
Vilakshana Pravaha Nasti

XV) Adjective Anaadi can't be given to Karma, Shariram, Pravaha.

XVI) 1st Fallacy :

- Anaadi Samsara Nasti
- Can't establish.

XVII) Abhyupethya Vada :

- Suppose there is Anaadi Samsara.
- Can't be logically established.
- It is not there.
- Suppose it is there.

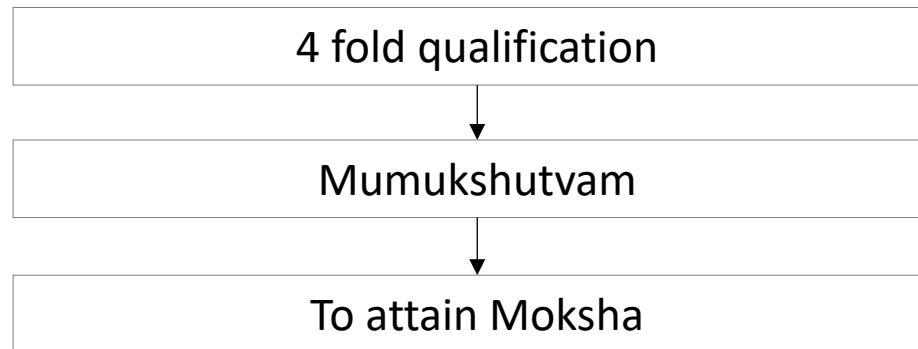
XVIII) Does Anaadi Samsara have an end or not.

XIX) Beginningless, endless Samsara also like Brahman beginningless, endless.

XX) Problem :

- Close class.
- Vedanta : Not time pass.

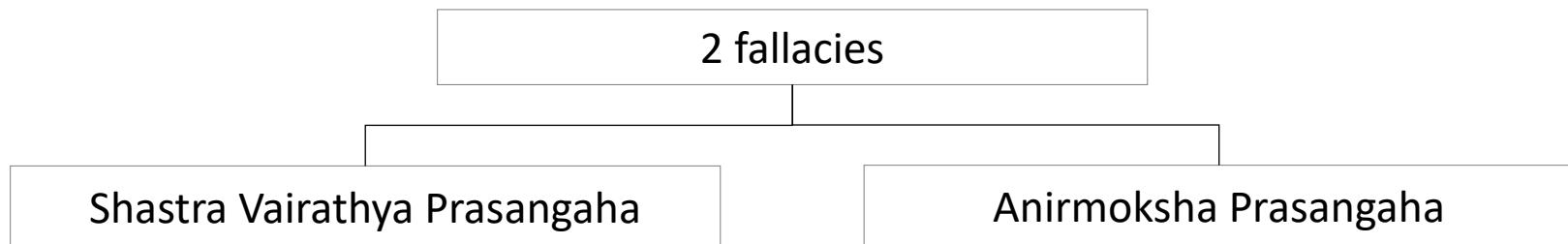
XXI)



- If no Samsara, endless, Anirmoksha Prasanga problem.

XXII) Samsara does not end means Moksha is not possible.

- Why study Shastra?



XXIII) To avoid, suppose we say Samsara is Anaadi Butahas an end in time and Moksha begins.

Problem :

- If Moksha begins with Nirvikalpaka Samadhi, Brahma Anubhava is Moksha Arambaha, then it will end on waking up.

XXIV) All Philosophers agree :

- Moksha = Nityam.
- There is a consensus.
- Sadhanas prescribed for Nitya Moksha.

XXV) Christianity – eternal paradise

- Hinduism – Svarga.

XXVI) Gita : Chapter 9 – Verse 21

ते तं भुत्तवा स्वर्गलोकं विशालं
 क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
 एवं त्रयीधर्ममनुप्रपन्नाः
 गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē tam bhuktvā svargalōkam viśālam
 kṣīṇē puṇyē martyalōkam viśanti ।
 ēvam̄ trayīdharmamanuprapannā
 gatāgatam̄ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- Anitya Svarga replaced by Anitya Moksha.
- No use.

XXVI) Therefore Anaadi Veidika Srishti also has several logical problems w.r.t. Moksha.

XXVII) Veda uncomfortable, knows Srishti is not there, illogical, but it suppresses Doshas.

- Superimposes Srishti on Brahman.
- Srishti introduction temporary.
- Adhyaropa Prakaranam state.
- Benefits Junior student.

XXVIII) Ultimate – Apavada state

- Veda negates creation.
- Hence Veda teaching = Ajati Vada only.

XXIX) Ishavasya Upanishad : Verse 6 + 7

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanye-vanupasyati,
sarva-bhutesu catmanam tato na viju-gupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

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

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिधति,
 तदितर इतरं पश्यति, तदितर इतरम् श्णोति,
 तदितर इतरमभिवदति, तदितर इतरम् मनुते,
 तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूत्तकेन
 कं जिधेत्, तत्केन कं पश्येत्,
 तत्केन कं शृणुयेत्, तत्केन कमभिवदेत्,
 तत्केन कं मन्वीत, तत्केन कं विजानीयात्?
 येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
 विजातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
 taditara itaram paśyati, taditara itaram śrṇoti,
 taditara itaramabhivadati, taditara itaram manute,
 taditara itaram vijānāti;
 yatra vā asya sarvamātmāivābhūttatkena
 kam jighret, tatkena kam paśyet,
 tatkena kam śrṇuyat, tatkena kamabhivadet,
 tatkena kam manvīta, tatkena kam vijānīyāt?
 yenedam sarvam vijānāti, tam 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 Maitreyī, should one know the Knower ? [2 - 4 - 14]

- Yatra Tu Sarvam Atmeiva Abuth, after Jnanam.
- Understand everything is in Atma.

XXX)

Knowledge of Rope	Knowledge of Brahman
<ul style="list-style-type: none"> - Negates everything of Rope Snake - Rope Snake not actually created by the Rope, only appearance on Rope. 	<ul style="list-style-type: none"> - Negates creation, Rope Snake - World = Brahman = Atma.

XXXI) World not created by Brahman.

- It only appears on Brahman.
- Hence Mithya, unreal.

XXXII) Taittriya Upanishad : Chapter 3 – 1 – 2

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
 येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
 तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
 स तपस्तप्त्वा ॥ २ ॥

taṁ hovāca | yato vā imāni bhūtāni jāyante |
 yena jātāni jīvanti | yatprayantyabhisamviśanti |
 tadvijijñāsasva | tadbrahmeti sa tapo'tapyata
 sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

Initially we say :

- Rope = Srishti, Sthithi, Laya Karanam of Rope Snake.
- Brahman = Srishti Sthithi Laya Karanam of Jagat.
- Ultimately, no Jagat, Rope Snake at all.
- No question of creation, preserving, resolution of universe after Brahma Jnanam.
- Creation = Temporary at Adhyaropa State only.

XXXIII) Finally – Brihadaranyaka Upanishad : Chapter 2 – 4 – 14

यत्र हि द्वैतमिव भवति तदितर इतरं जिघति,
तदितर इतरं पश्यति, तदितर इतरम् श्योति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति;

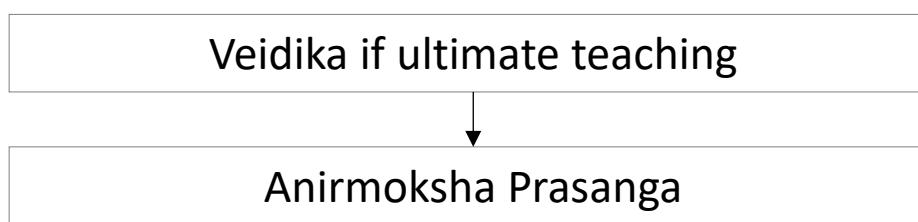
यत्र वा अस्य सर्वमात्माइवाभूत्तकेन
कं जिघेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विजातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śrṇoti,
taditara itaramabhvadati, taditara itaram manute,
taditara itaram vijānāti;
yatra vā asya sarvamātmāivābhūttatkena
kaṁ jighret, tatkena kaṁ paśyet,
tatkena kaṁ śrṇuyat, tatkena kamabhivadet,
tatkena kaṁ manvīta, tatkena kaṁ vijānīyāt?
yenedam sarvam vijānāti, tam 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 Maitreyī, should one know the Knower ? [2 - 4 - 14]

- Pramata, Pramanam, Prameyam Karta, Karanam, Karana.
- Sarvam Apoditam, negated.
- **Ultimate teaching of Veda = Ajati Vada.**

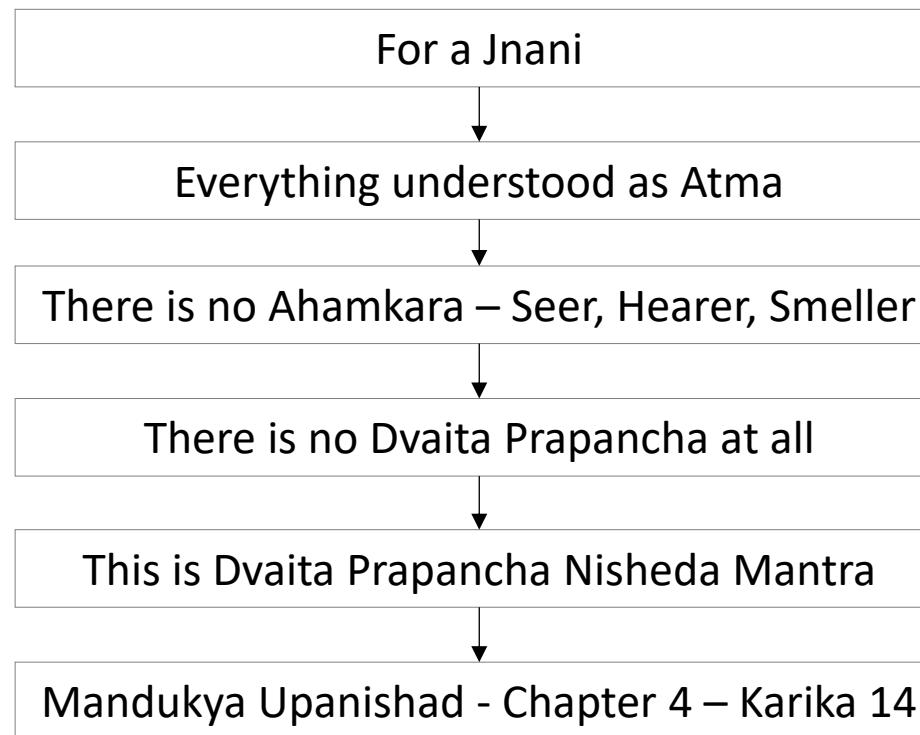
XXXIV)



- No chance of getting Moksha.

XXXV) Based on Ajati Vada is Brihadaranyaka Upanishad – Chapter 2 – 4 – 14

- Sarvam Atmeiva Abut.
- Yat Kena Kam Pashyet, Jigret.
- Brahman Satyam, Jagan Mithya, Ajati Vada proved in Brihadaranyaka Upanishad Chapter 2 – 4 – 14.
- Very important Mantra.



Mandukya Upanishad : Chapter 4 – Verse 14

हेतोरादिः फलं येषामादिर्हेतुः फलस्य च ।

हेतोः फलस्य चानादिः कथं तैरुपवर्ण्यते ॥ १४ ॥

hetoरादिः phalam येषामादिर्हेतुः phalasya ca |

hetoः phalasya cānādih katham tairupavarṇyate || 14 ||

How can they who assert that the effect is the cause of the cause and the cause is the cause of the effect maintain the Beginninglessness of both the cause and effect? [4 - K - 14]

XXXVII) Negation of Dualistic Universe means in directly no creation = Ajati Vada.

- Ultimate teaching of Veda in Brihadaranyaka Upanishad Chapter 2 – 4 – 14 and in Mandukya Upanishad Chapter 4 – Verse 14.
- There is no creation – factually.
- Unreal creation exists for Jivas Punya Papa exhaustion and to realise they are Brahman in essence.

XXXVIII) a) Veda talks of Srishti

- Ajati = Dvaita Abhava.

b) Based on Ajati Vada of Veda Mantras, Gauda Pada boldly refutes Veidika Srishti.

c) This is an important introduction.

d) Ajati Vada is basic teaching of Veda not Gaudapada's teaching.

e) Several shlokas from 14 onwards will negate Vaidika Dvaita Srishti.

हेतोरादिः फलं येषामादिहैतुः फलस्य च ।
 हेतोः फलस्य चानादिः कथं तैरुपवर्ण्यते ॥ १४ ॥

hetoरादिः phalam yesāmādirhetuh phalasya ca ।
 hetoh phalasya cānādih katham tairupavarnyate ॥ 14 ॥

How can they who assert that the effect is the cause of the cause and the cause is the cause of the effect maintain the Beginninglessness of both the cause and effect?

[4 - K - 14]

येषाम् (मते) हेतोः आदिः फलं (भवति), फलस्य आदिः हेतुः
 च (भवति), तैः कथं हेतोः फलस्य च अनादिः (अनादित्वम्)
 उपवर्ण्यते ?

yesām (mate) hetohā adihā phalam (bhavati), phalasya
 adihā hetuhā ca (bhavati), taihā katham hetohā phalasya
 ca anādihā (anāditvam) upavarnyate?

Some (hold that) the effect is the origin of the cause and the cause is the origin of the Effect. How can beginninglessness of the cause and the effect be accepted by them.

- I) Hetor Adhi Phalam Esham Adhi Hetuhu Phalasya Cha
- II) Hetu Karma Phalam will be repeated.
- III) Karma – Punya Papa Karma
- IV) Creation has come because of Samashti Samsara of all Jivas.
- V) Veidika Srishti = Hetu – Cause = Karma of all living beings.
- VI) Phalam = Product, effect

- In this context, Phalam = Shariram, product of Karma.

VII) Why this Body?

- My Karma.
- Phalam = Shariram
- Hetu = Karma

VIII)



IX) Karma is cause of Body.

- Body is cause of Karma.

Cycle :

- **Karma – Body – Karma.**

X) Karma – Not Anaadi.

- Body = Not Anaadi.
- Series = Concept in the mind.
- Nothing is Anaadi, beginningless.
- How Samsara can be Anaadi?

719) Bashyam : Chapter 4 - Karika No. 14 Starts

हेतोर्धमदिरादिः कारणं देहादिसांघातः फलं येषां वादिनाम् ।
तथादिः कारणं हेतुर्धमाधिमादिः फलस्य च देहादिसंघातस्य ।

For these Vedic people who committed the mistake of holding on to the Vaidika Srsti, as the ultimate teaching (Yesam Vadinam), the cause (Adih) of dharma and adharma, or Punya - Papa karma (Hetoh = Dharmadeh) is the Body - Mind - Sense - Complex (Phalam = Dehadi Sanghatah). Similarly (Tatha) dharma and adharma Punya - Papa Karma (Hetuh = Dharma - Adharmadih) is the cause (Adih = Karanam) for the Body - Mind - Sense - Complex (Phalasya Ca = Dehadi Sanghatasya).

I) Veidika People commit a mistake :

- They take Veidika Srishti as ultimate teaching of Veda.

II) Advaitin :

- We accept it as a stepping stone, temporary teaching, Adhyaropa stage.

III) Example :

- Srishti – like pole of pole vaulter.
- Pole important till you reach a specific height.
- To cross over, without guilt, ruthlessly drop the pole.
- Don't hold and show overgratitude.

IV) Veidika – Hold to Srishti eternally.

- Veidika Srishti Satyatva Vadinaha Hetoho, Dharmadhibihi.
- **Don't hold to :**

Dharma – Adharma – Karma Punya – Papa – Karma.

V) For Karma, Deha Adhi Sangataha necessary.

- Phalam of Karma = Next body.
- For Karma, cause = Body.

VI) Karma produces body.

VII) Body produces Karma.

- That is Veidica Srishti.

VIII) Gaudapada :

a) Karma is cause of Body.

- Karma has beginning and end, not Anaadi.

b) Adjective Anaadi can't be given to Karma.

- Karma is Karyam, produced.

c) Similarly Anaadi Adjective can't be given to body.

- Body has beginning, not Anaadi.

d) Neither Karma, Body, their combination, is Anaadi.

e) Hence you can't say Samsara is Anaadi.

IX) Shloka – Karika No. 14 :

- Attacks the word Anaadi.
- Anaadi can't be employed for word Samsara.

X) Sankhya = Samsara is Anaadi.

- Therefore, you are wrong.

एवं हेतुफलयोरितरेतरकार्यकारणत्वेनादिमत्त्वं बुवद्धिरेवं हेतोः
 फलस्य चानादित्वं कथं तैरुपवण्यते ? विप्रतिषिद्धमित्यर्थः ।
 न हि नित्यस्य कूटस्थस्यात्मनो हेतुफलात्मता संभवति ॥ १४ ॥

In this manner (Evam), by the people (Vaidika Srsti Satyatva Vadins) who are talking of (Bruvadbhih) karma (Hetu) and Body - Mind - Sense - Complex (Phalam) as both being mutually cause and effect for each other (Itaretara Karya - Karanatvena - then as both would have a beginning), how can it be asserted by them (Taih Katham Upavarnyate) that samsara, which is karma and Body - Mind - Sense - Complex together, be beginningless (Evam Hetoh Phalasya Ca Anaditvam)? It only means (their statement) is a logical contradiction (Vipratisiddham Iti Arthah). For the Atma (Atmanah) which is indeed eternal (Nityasya Hi) and unchanging (Kutastha) Katrtvam and Bhoktrtvam (Hetu Phalatmata) can never happen (Na Sambhavati).

I) Karma – Shariram are mutually cause – Effect.

- Both have beginning.

II) In every Janma, body and Karma begins.

III) Visishta Advaitin is misguided philosopher, write commentary on Brahma Sutra, Upanishad, Gita.

IV) They declare real creation is born out of Brahman.

V) Satyatva Vaidika Srishti Vadis :

- Talk of Anaaditvam of Samsara
- Talk of Karma – Shariram salad.
- Both have beginning but say Samsara is beginningless

VI) Gaudapada :

- Their statement is Viprashiddam, has logical contradiction.
- Anaaditvam of Shariram, Karma, Samsara.
- They connect Anaaditvam of Shariram, Karma to Atma.

VII) They say Karma belongs to Jiva.

- Jiva = Karta, gets Phalam.
- Jiva = Bokta.

VIII) Karma Sambandat Jiva = Karta.

- Phalam Rupa Sharira Sambandat, Jiva = Bokta.

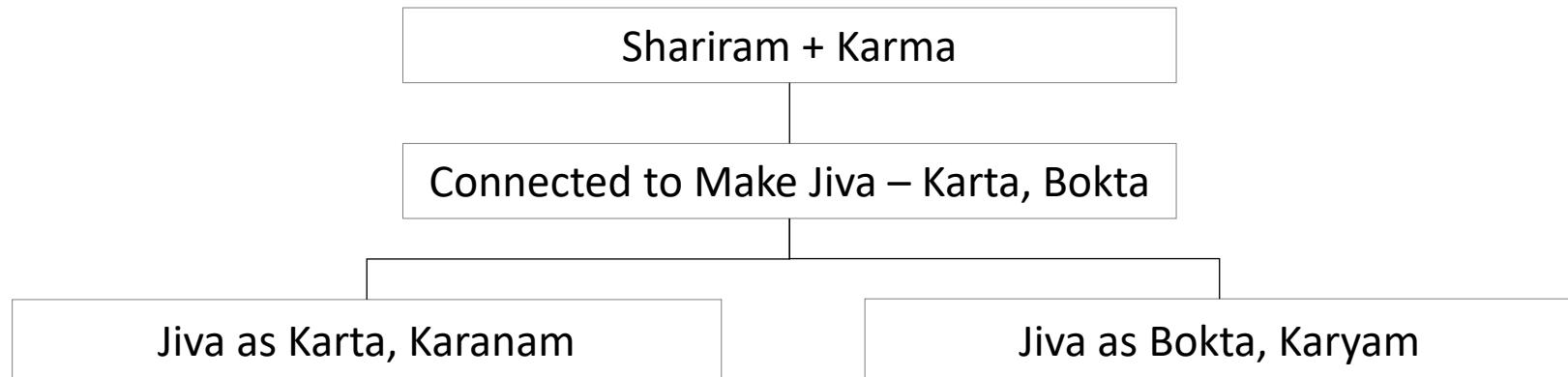
IX) Karma, Shariram, Karta, Bokta all Satyam.

- Karta becomes Karanam for Bokta.
- Why are you Bokta of such experiences?
- Because you were a Karta.

X) Karta, Bokta = Atma.

- Atma brought within Karya – Karana Pravaha.
- This is a Brilliant Development.

XI)



- Atma – brought into plane of Karya – Karana Pravaha.

XII) Atma according to Upanishads – not Karanam or Karyam.

XIII) Gita : Chapter 2 – Verse 19, 20

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṁ vētti hantāram
yaścainam̄ manyatē hatam ।
ubhau tau na vijānītah
nāyaṁ hanti na hanyatē || 2-19 ||

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

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyam bhūtvābhavitā vā na bhūyah ।
ajō nityah śāśvatō'yaṁ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

XIV) By saying Anaadi Samsara, they pull down Karya – Karana Ateeta Atma into Vyavahara.

XV) Pulling down Antargatha Atma to Karanam – Karyam is Adverse consequence of accepting any Srishti.

XVI) Atma beyond Karanam and Karyam.

Katho Upanishad :

अन्यत्र धर्मदन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तपश्यसि तद्वद् ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

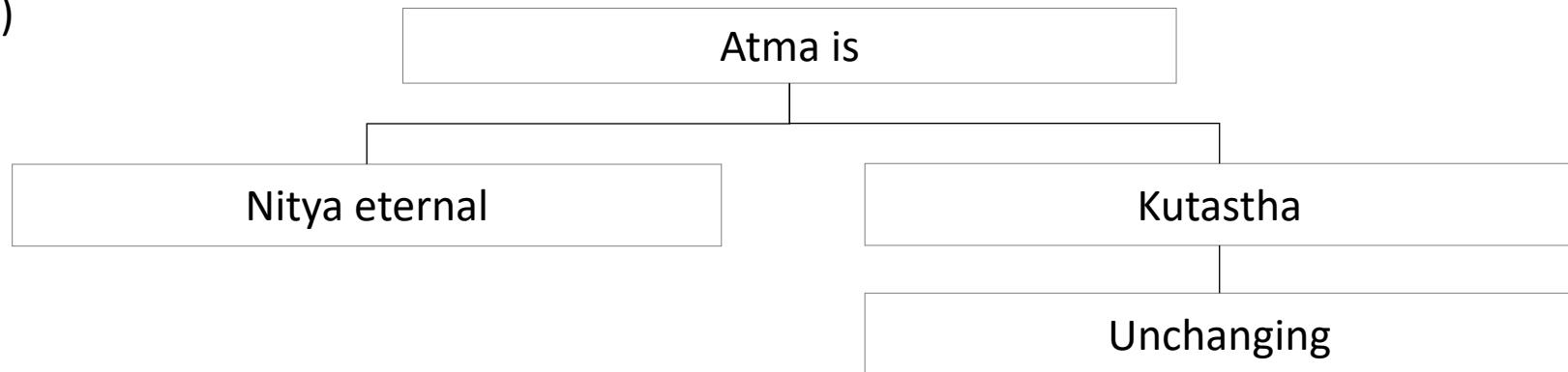
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

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 = Karya Karanam.
- **If you don't want adverse consequence for Atma, never accept Srishti.**

XVII) Gaudapada :

- Accept my Ajativada.
- Be wise, claim Moksha from Paramartika Drishti.
- Veidika Srishti will also bring Atma into Karya – Karana – Vyavaharika plane.



- How can there be Kartrutva, Boktrutva, Hetu, Phalam for Turia Atma.
- Ubau Tau Na Vijanitaha.
- Those who say I am born because of karma are ignorant.

Revision :

Karika No. 14 – Bashyam :

I) Gaudapada :

- Establishing Ajati vada.
- Jati = Origination, Utpatti, Srishti.
- Not Kshatriya, Brahmana Jati.
- This is teaching of non-origination, non-creation of Prapancha, Dualistic Universe from Atma / Brahman point of view.

II) From Atma, Universe has not originated.

- Any theory of origination will be logically false.
- Creation is a false appearance like a dream for one who has understood Veda clearly.
- Sankhya, Yoga, Buddhism, Nyaya, Science, there will be logical fanues.

III) Vedic Srishti :

Taittriya Upanishad : Chapter 2 – 1 – 2 & 3 – 1 – 2

तस्माद्‌वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्‌वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ ।
ākāśādvāyuh । vāyoragnih । agnerāpaḥ ।
adbhyah pṛthivī । pṛthivyā oṣadhayah ।
oṣadhībhyo'nnam । annāt puruṣaḥ ॥ 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. [2 - 1 - 2]

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिजासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṁ hovāca । yato vā imāni bhūtāni jāyante ।
yena jātāni jīvanti । yatprayantyabhisamviśanti ।
tadvijijñāsasva । tadbrahmeti sa tapo'tapyata
sa tapastaptvā ॥ 2 ॥

To him (Bhrgu) he (Varuna) Again said: "That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman". He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

Chandogya Upanishad :

ॐ आत्मा वा इदमेक एवाग्र
आसीन्नान्यत्किंचन मिषत्
स ईक्षत लोकान्नु सृजा इति ॥ 1 ॥

**om atma va idameka evagra
asinnanyatki.nchana mishat
sa īksata lokānnu srjā iti ॥ 1 ॥**

In the beginning, verily, Atman (self) alone was this (the Universe) nothing else active whatsoever. He though I shall indeed create the worlds. [I - I - 1]

- How Vedic Srishti – Ajati?

IV) Gaudapada :

- Any theory of creation is illogical, fallacious.
- Why Sarvagya Ishrara talks about fallacious Srishti?

V) Sruti compromises with logic.

- Students not ready for swallowing Ajati Vada.

Example :

- Baby given diluted food.

VI) Mandukya Upanishad : Chapter 4 – Verse 42 & 43

उपलम्भात्समाचारात् अस्तिवस्तुत्ववादिनाम् ।
जातिस्तु देशिता बुद्धैर् अजातेस्त्रसतां सदा ॥ ४२ ॥

upalambhātsamācārāt astivastutvavādinām |
jātistu deśitā buddhair ajātestrasatām sadā || 42 ||

The man of wisdom supports the causality only for the sake of those, who being afraid of the Absolute Non-created (Brahman), stick to the reality of experiencing-objects on account of their perception and their faith in rituals. [4 - K - 42]

अजातेस्त्रसतां तेषामुपलम्भाद्वियन्ति ये ।
जातिदोषा न सेत्स्यन्ति दोषोऽप्यल्पो भविष्यति ॥ ४३ ॥

ajātestrasatām teṣāmupalambhādviyanti ye |
jātidoṣā na setsyanti doṣo'pyalpo bhaviṣyati || 43 ||

Those who are afraid of the Truth as Absolute Non-manifestation and also on account of their cognition of the phenomenal world of objects (i.e., duality), do not admit Ajati. They are not much affected by the evil consequences of their belief in causality. The evil effect, if any, is rather insignificant. [4 - K - 43]

VII) Ajati + Advaitam frightening for ignorant.

- For wise enjoyable.
- Ignorant feels insecure, looks out for support.
- Needs walking stick.
- Holds to spouse, claims my own.

- Ahgam Esham, Mama Etc.
- We all want to belong to another.
- If nobody available want to hold to Bhagawan.
- In life we want Dvaitam not Advaitam.

VIII)

Chapter 2	Chapter 3	Chapter 4
Prapancho Upasamam	Advaitam	Akaranam

All scary for Junior seekers –
frightened by Advaitam

IX) Guru :

- No 2nd thing, no Bhagawan, no Guru Sishya.
- Paramartikally.
- Not understood.

X) Ignorant want support

- Don't teach Advaitam.
- Upanishad comes down to level of seeker.
- Starts with creation, Dvaitam, Pancha Butas, Karma Yoga, Upasana Yoga.

XI) Gita :

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō māṁ
yē janāḥ paryupāsatē ।
tēṣāṁ nityābhīyuktānāṁ
yōgakṣēmam vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

XII) Bhagawan is there, why worry

- **There is no logical explanation for creation, duality.**
- Until student is ready, only teach Karma Yoga.

XIII) Once mature, world is like Rope Snake, Mithya.

- Rope = Pure I – Brahman.

XIV) Student strongly believes there is a snake.

- Delusion very active – Jnana Adhyasa very active.
- Bring torch light to show status of Jiva without 3 Avasthas and temporary incidental status of ego as per law of Karma, Shariram in Vyavaharika Avastha.

- You exist as Turia Atma without 3 Avasthas, unaffected by even birth – death – which are attributes of 3 Avasthas.
- **I am Advaita, Nitya, Kutastha Adhishtana Turia Atma.**

XV) How is Snake born?

- Born out of Rope, sustained by Rope, resolves into Rope.
- 3 Avasthas seemingly born from Turia Atma, sustained and resolved into Turiyam.

Adhyasa	Adhishtanam
<ul style="list-style-type: none"> - Snake - Universe - Born, Sustains resolves - Karyam 	<ul style="list-style-type: none"> - Rope - Brahman - Seeming Karanam

XVI) After Jnanam, no Sarpah, Rajju is a fact.

XVII) What are fallacies of Veidika Srishti.

Gaudapada :

- Karma – gives birth to Shariram.
- Anaadi – Pravaha

Verse 14 :

- Karma Adhiohi – has beginning produced by Shariram.
- Shariram produced by Karma.

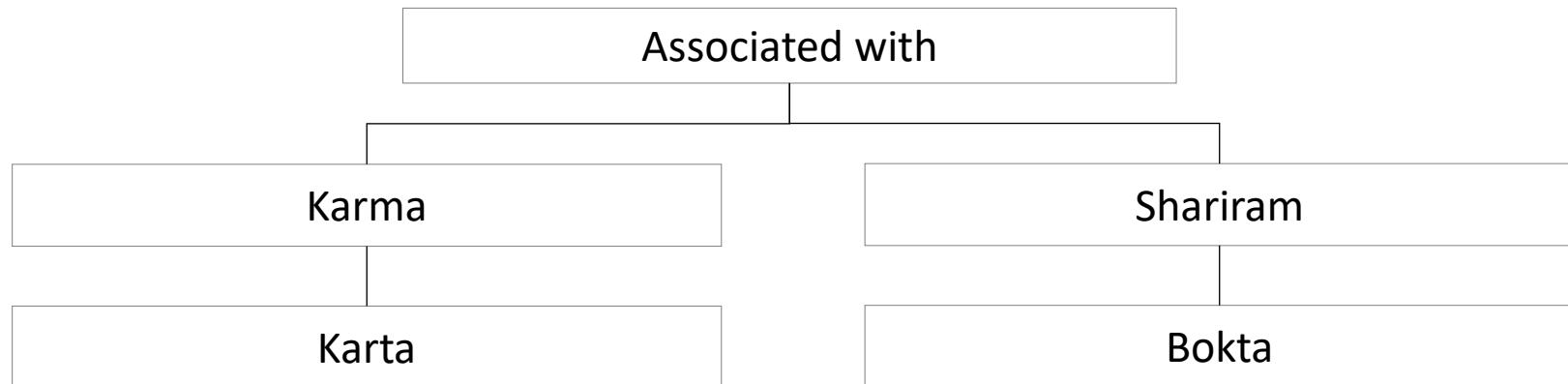
- **Sa – Adhi, Endowed with beginning – both Karma and Shariram.**

- This is Dosha No. 1 mentioned by Gauda Pada.

XVIII) Shankara in Bashyam gives Dosha No. 2 :

Karma	Shariram
<ul style="list-style-type: none"> - Can't exist by itself - Requires Karta 	<ul style="list-style-type: none"> - Depends on Karma, Shariri

XIX) Indirectly Kartru – Boktru Pravaha



- Karma – Sharira Pravaha = Kartru – Boktru Pravaha.
- Have to accept Atma = Karta, Bokta.

XX)

Purva Janma	Current Janma
Karta	Bokta

XXI) Atma :

- Akarta, Abokta, in Veda.
- Vyavahara contradicts Shastra.

XXII) Gita : Chapter 2 – Verse 19

तपाम्यहमहं वर्ष
निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च
सदसच्चाहमर्जुन ॥ ९-१९ ॥

**tapāmyaham aham varṣam
nigr̥hāmyutsṛjāmi ca ।
amṛtam caiva mṛtyuśca
sadasaccāhamarjuna ॥ 9-19 ॥**

(As Sun) I give heat; I withhold and send forth the rain; I am immortality and also death, both existence and non-existence, O Arjuna. [Chapter 9 – Verse 19]

- If Jivatma is Killer → Karta
- If Jivatma is Killer → Bokta
- This is karma Bhumi.
- Birth – Death as per law of Universe.
- Atma – not Karta, Bokta but Adhishtanam.
- **Today, if you think you are born, will die, you are Ajnani.**
- Very bold statement in the Gita, truth of the Upanishad.



Both Jivas ignorant

XXIII) I Atma – not Karta Bokta.

- Na Ayam Hanti Na Hanyate.
- I am Nitya, Kutasta Atma Chaitanyam, Nirvikaram.

XXIV) I am neither :

Karanam	Karyam
Cause	Effect
Karta	Bokta

- Karma – Shariram both have beginning – fallacious.
- Assimilation requires time.

XXV) Anvayaha :

येषाम् (मते) हेतोः आदिः फलं (भवति), फलस्य आदिः हेतुः च (भवति), तैः कथं हेतोः फलस्य च अनादिः (अनादित्वम्) उपवर्ण्यते ?

yesām (mate) hetoh ādiḥ phalam (bhavati), phalasya ādiḥ hetuh ca (bhavati), taiḥ katham hetoh phalasya ca anādiḥ (anāditvam) upavarnyate?

Some (hold that) the effect is the origin of the cause and the cause is the origin of the Effect. How can beginninglessness of the cause and the effect be accepted by them.

XXVI)

Fallacy in Vaidika theory = Karika 14

Body born of Karma

Karma born out of Body

Chpater 4 - Karika No. 15 :

- How is it contradiction?

721) Introduction to Chapter 4 - Karika No. 15 :

कथं तैर्विरुद्धमभ्युपगम्यते इत्युच्यते-

How in the Vaidika Srsti (Katham Taih) there is a contradiction (Viruddham Abhyupagamyate), that is being told (iti Ucyate).

I) Vaidika Satya Srishti Vadi :

- Those who accept Vaidika Srishti of Karma – Shariram as real have logical contradiction.
- Explained in Karika No. 15.

हेतोरादिः फलं येषामादिर्हेतुः फलस्य च ।
 तथा जन्म भवेत्तेषां पुत्राज्जन्म पितुर्यथा ॥ १५ ॥

hetorādiḥ phalam yesāmādirhetuh phalasya ca |
 tathā janma bhavetteṣāṁ putrājjanma pituryathā || 15 ||

Those who maintain that the effect is the cause of the cause and the cause is the cause of the effect describe, in fact, the evolution as though the birth of the father comes from the son. [4 - K - 15]

येषां (मते) हेतोः आदिः फलं (भवति), फलस्य
 आदिः हेतुः च (भवति) तेषां (मते) जन्म तथा
 (भवति) यथा पुत्रात् पितुः जन्म (भवति) ॥

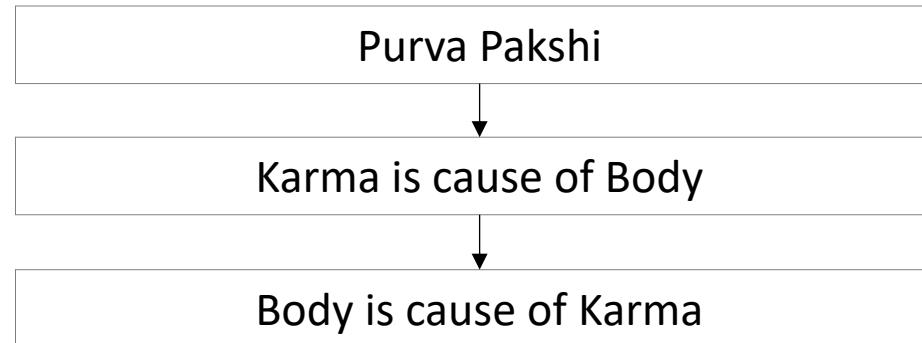
yeṣāṁ (mate) hetoh̄ ādiḥ phalam̄ (bhavati), phalasya
 ādiḥ hetuh̄ ca (bhavati) teṣāṁ (mate) janma tathā
 (bhavati) yathā putrāt pituh̄ janma (bhavati) ॥

Some (hold that) the effect is the origin of the cause and the cause is the origin of the effect. For them the birth will be exactly like the birth of the father out of the son.

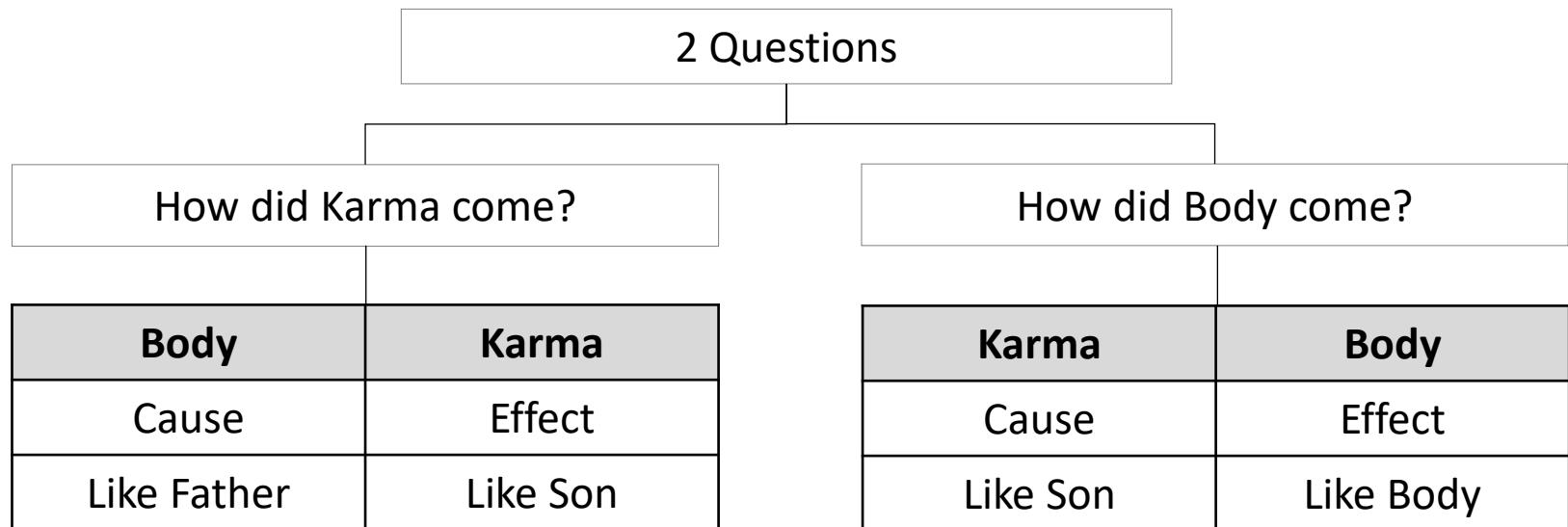
I) Contradiction explained with a gross example in this Karika.

II) Gaudapada is teasing Purva Pakshi here.

III)



IV)



V) Gaudapadas question in Karika No. 15 :

- How can son be cause of father?
- How Rama gives birth to Dasharatha?

हेतुजन्यादेव फलाद्वेतोर्जन्मभ्युपगच्छतां तेषामीदशो
 विरोध उक्तो भवति यथा पुत्राजन्म पितुः ॥ १५ ॥

For those who accept that (Abhyupagacchatam Tesam) from the effect, which is the body, born of the cause, the karma (Hetu Janyad Eva Phalat - from the very same effect, body), there is the birth of cause, the karma (Hetoh Janma); this kind of (Idrasah) contradiction (Virodhah), which may be stated to be (Uktah Bhavati) like the birth of the father from the son (Yatha Putrat Janma Pituh. - Further how can you say the cause is beginningless when you yourself say it is born!).

- I) If they say Karma is born from body and body is born from Karma.
- II) Idrushaha Virodha Vrutaha Bavati :
 - How son gives birth to father?
- III) Clear contradiction.

IV) Anvaya : Karika No. 15

येषां (मते) हेतोः आदिः फलं (भवति), फलस्य
आदिः हेतुः च (भवति) तेषां (मते) जन्म तथा
(भवति) यथा पुत्रात् पितुः जन्म (भवति) ॥

yeṣāṁ (mate) hetoh ādiḥ phalam (bhavati), phalasya
ādiḥ hetuh ca (bhavati) teṣāṁ (mate) janma tathā
(bhavati) yathā putrāt pituh janma (bhavati) ॥

Some (hold that) the effect is the origin of the cause and the cause is the origin of the effect.
For them the birth will be exactly like the birth of the father out of the son.

V)

3 words repeatedly used
have special meaning

Hetu

Phalam

Adihi

Karma

Shariram

Karanam

यथोक्तो विरोधो न युक्तोऽभ्युपगान्तुमिति
चेत्मन्यसे-

'Do not talk to me of mutual contradiction, based on your interpretation' ("Yathokto Virodhah Na Yuktah Abhyupagantum"). if that is your argument (Iti Cet Manyase - I will ask a question).

Purva Pakshi – Counter Argument :

I) Main Argument so far :

- Karma – Cause of Body.
- Body – Cause of Karma.

II) My intention of Pravaha, flow, series is :

- **Prarabda is cause of current body (Effect).**
- **This body is cause of new Karma.**

III) Current body not cause of current Prarabda.

- Prarabda cause of current body.
- Current body cause of future Prarabda.

IV) Not same body.

- Karma, not mutual cause and effect.

V) Body – Cause of Karma No. 2.

- Karma 1 – Body 1
- Body 1 – Karma 2

} Karma – Body different

VI) Seed cause of current tree.

- Current tree cause of next seed.
- Beeja Ankuravatu.
- No contradiction.

VII) Rama not cause of Dasharatha.

- Rama father of Lavakusha.
- Dasharatha's father = Ajah.
- No contradiction at all.

VIII) **Gaudapada :**

- Which one came first – Karma or Shariram.
- Which one is beginning.

संभवे हेतुफलयोरेषितव्यः क्रमस्त्वया ।
युगपत्संभवे यस्मादसम्बन्धो विषाणवत् ॥ १६ ॥

sambhave hetuphalayoresitavyah kramastvayā ।
yugapatsambhave yasmādasambandho viṣāṇavat || 16 ||

In case there is a possibility of the cause and effects, you should find out their sequence. If the origin is said to be simultaneous, these cannot be mutually related like the two horns of an animal. [4 - K - 16]

हेतुफलयोः क्रमः त्वया एषितव्यः यस्मात् विषाणवत् युगपत्संभवे
(सती तयोः) असम्बन्धः (भवति) ॥

hetuphalayoḥ kramah̄ tvayā eṣitavyah yasmāt viṣāṇavat
yugapatsambhave (sate tayoh) asambandhah (bhavati).

If the birth of both the cause (Karma) and effect (body is accepted), (their) order has to be found out by you. For if the birth is simultaneous, there will be no (Cause - Effect) relationship as between the two horns (of a cow).

I) If you enter into series, question of Moola Karanam will come.

II)



III) Dosha = Fallacy

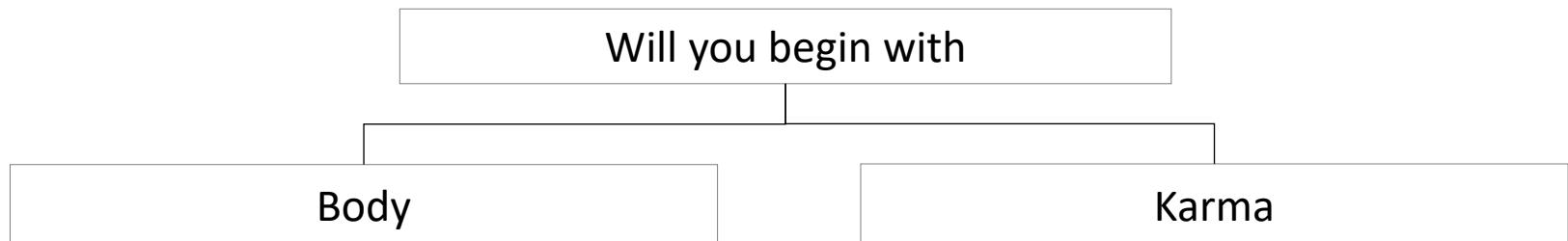
= Logically problem will come for Moola Karanam.

IV) Veidika Srishti :

- Karma = Hetu
- Phala = Shariram

V) Accept both have originated

- You should talk of the order.



VI) Another solution :

- Bhagavan created all Jivas with Buddhi, Shastram, Dharma – Adharma.
- According to your Karmas, beings will come.

VII) Why did Bhagawan create so many bodies and not just one Hiranyagarbha body.

VIII) On what basis bodies will be differentiated – healthy / unhealthy, male, female?

- No perpetuation if only male body created.
- Vaishamya Nairgrinya Dosha.

IX) Can Bhagawan create a bunch of bodies and give 100 units of Punya and Papam?

- Bhagawan = Akarta, Abokta.

X) Can't say :

- Karma or Shariram is beginning.
- Veidika Srishti fallacy – Dosha.

XI) There are many problems if you accept real Srishti.

- Hence regarded Anirvachania, Maya, magic show.

XII)

What will be Srishti's Krama

One by One

Simultaneous

- 1st : Body
- 2nd : Karma
- Like Pocket money, can Bhagavan give each Jiva 100 Units of Punyam to start.

- Then there will be no Karya – Karana Sambandha
- Future creation will be a problem.

XIII) Cosmology can't be answered.

- Before big bang – no information, knowledge, status of singularity.

XIV) Only Ajati, no creation theory is valid.

XV) 2 horns can't have cause – effect relationship.

XVI) Simultaneously born.

XVII) Parent cause of twin.

- Twins not cause of each others birth.

संभवे हेतुफलयोरुत्पत्तौ क्रम एषितव्यस्त्वयान्वेष्टव्यो हेतुः
 पूर्वं पश्चात्फलं चेति । इतश्च युगपत्संभवे यस्माद्देतुफलयोः
 कार्यकारणत्वेनासम्बन्धः, यथा युगपत्संभवतोः सव्येतरगोविषाणयोः ॥ १६ ॥

If the birth is accepted (Sambhavet = Utpattau) of the cause and effect, karma and body (Hetuphalayoh); their order (Kramah) should be ascertained (Esitavyah = Anvestavyah) by you (Tavya) and that too in a clear sequence that cause comes first (Hetuh Purvam) and thereafter only the effect (Pascat Phalam); and also clearly which is the cause, and which is the effect among karma and body (iti Ca). Because of the following reason (Yasmat = Itasca - if according to you) cause and effect, that is Karma and Sariram (Hetuphalayoh) were to originate simultaneously (Yugapat Sambhave) then Karma and Sariram cannot have Cause - Effect relationship (Karya Karanatvena Asambandhah), just as (Yatha - there is no Cause - Effect relationship between the left (Savya) and the other right (itara) horn of the cow (Go - Visanayoh) born simultaneously (Yugapat Sambhavatoh).

I) Anveshtavyaha :

- If Karma, body simultaneously born, their order will have to be determined by you.

II)

Cause – Hetu	Phalam
<ul style="list-style-type: none">- Purvam- Before	<ul style="list-style-type: none">- Shariram- Pashchat- Later

- Is Karma, Shariram – Cause or effect?
- Every Karma requires previous Shariram.
- Every Shariram requires previous Karma.
- Which came first?

III) To avoid this we say simultaneously Karma and Shariram originated.

IV) Because of following reason.

Hetu	Phalam
<ul style="list-style-type: none">- Cause- Karma	<ul style="list-style-type: none">- Shariram

\

They will not have Sambandha – of cause –
effect if simultaneous origination.

V) Both will require some other cause like "Kala" other than Karma + Sharira.

VI) Example :

- Cows / Buffalos / Goats horns
- Both horns simultaneous.
- No cause – effect relationship.

Example :

- 2 children – twins – simultaneous.
- No cause – effect.

VII) You have to talk about Krama between Body + Karma.

VIII) Anvaya : Karika No. 16

हेतुफलयो क्रमः त्वया एषितव्यः यस्मात् विषाणवत् युगपत्संभवे
(सती तयोः) असम्बन्धः (भवति) ॥

hetuphalayoh kramah̄ tvayā eşitavyah̄ yasmāt viṣāṇavat
yugapatsambhave (sate tayoh̄) asambandhah̄ (bhavati).

If the birth of both the cause (Karma) and effect (body is accepted), (their) order has to be found out by you. For if the birth is simultaneous, there will be no (Cause - Effect) relationship as between the two horns (of a cow).

Revision : Karika No. 16

I) Gaudapada establishing Ajati Vada.

- No theory of creation will explain everything logically.

II) Sankhya, Nyaya, Bauda, Science, Veidika Srishti, will always have logical problem to explain.

III)

Veidika Srishti taken up here from 14 – 18



Based on law of Karma

IV) Veda wants to use Srishti theory only as a temporary stepping stone.

- It is useful during Karma Yoga, Upasana Yoga for preparing mind to negate all Srishti theories.

V) Srishti – creation – Jagat not ultimate teaching of Veda.

- If it is, then we will have logical problems.

VI) In Karma theory, we can explain cause – effect, Karma – Shariram as intermediary stage not Moola Karanam.

- Karma – Body – cyclic.
- No 1st / 2nd.

VII) If simultaneous, there will not be cause – effect relationship.

- Karika No. 16 over, same idea in Karika No. 17, 18.

729) Introduction to Chapter 4 - Karika No. 17 :

कथमसम्बन्धः इत्याह-

How you cannot establish Cause - Effect relationship, either between karma and Shariram or Shariram and karma (Kathama Sambandah), that is being told (iti Aha - in the following Karika).

730) Chapter 4 - Karika No. 17

**फलादुत्पद्यमानः सन्न ते हेतुः प्रसिद्ध्यति ।
अप्रसिद्धः कथं हेतुः फलमुत्पादयिष्यति ॥ १७ ॥**

phalādutpadyamānah sanna te hetuh prasidhyati ।
aprasiddhaḥ katham hetuh phalamutpādayisyati ॥ 17 ॥

Cause cannot be established if it be produced from the effect. How can your cause which is itself not established give birth to the effect? [4 - K - 17]

फलाद् उत्पद्यमानः सन् हेतुः ते (मते) न
प्रसिद्ध्यति । अप्रसिद्धः हेतुः कथं फलम्
उत्पादयिष्यति?

Phalād utpadyamānah san hetuh te (mate) na
prasidhyati | aprasiddhaḥ hetuh katham phalam
utpādayiṣyati?

Being born out of the effect, your cause (itself) is not established (first). How will a cause, which itself is not established, produce an effect?

I) There will be no Karya – Karana Sambanda if simultaneously Karma – Shariram originate.

II) Can't establish cause – effect relationship between Karma + Shariram.

III) Assume Karma is 1st – then question :

- Why Bhagawan created Universe.

a) Fun? But tragedy for me.

- Is this way Bhagawan plays?
- There will be no benefit of creation for Bhagavan.

b) Bhagawan also has desires.

- Can't be Mukta Purusha.
- Some Jivas fine, some suffering.
- Bhagawan has partiality in creation.

c) Our Answer :

- Bhagawan is Karma Phala Dhata for Jiva's Sanchita Karma.
- For exhaustion of Karma, require Shariram and Universe.

d) How 1st Sanchita Karma – which is cause of a living body.

- All Karmas have come from Shariram only.
- How can Sanchita come without a body.

e) Body :

- Created later.
- Was there in Purva Srishti.

f) Karma can't be proved without taking body for granted.

732) Bashyam : Chapter 4 - Karika No. 17 Starts

जन्यात्स्वतोऽलब्धात्मकात् फलादुत्पद्यमानः
सञ्चाशविषाणादेरिवासतो न हेतुः प्रसिध्यति जन्म न लभते ।
अलब्धात्मकोऽप्रसिद्धः सञ्चाशविषाणादिकल्पस्तव कथं
फलमुत्पादयिष्यति?

From that which has to be born (Janyat), that is, which does not have in itself an existence (Svatah Alabdhatmakat), which is being born from the effect (Phalat Utpadyamanah San) and has the status of Non-existence (Asatah) like rabbit's horn (Sasavisanadeh Iva), such a thing cannot be established as a cause, (Na Hetuh Prasidhyati = Na Labhate San). How (Katham - can you explain that) your (Tava) cause, the Sancita karma which is not yet in existence (Alabdhatmakah = Aprasiddhah San) like the imagined rabbit's horn etc (Sasavisanadi Kalpah) can produce the effect, the body (Phalam Utpaday Isyati?).

I) During Pralayam, bodies not born, come after Srishti.

II) For Non-existent body, no Karma possible.

- Karma only after Srishti when body is born.
- How Sanchita exists before arrival of body.

III) At Pralayam, Karma – non-existent.

- Comes later in creation.
- Karma + Body not existent in Pralayam.
- During Pralayam can't explain Sanchita Karma.

IV) If Sanchita is non-existent you will have to explain world without Sanchita.

V) Alabdhatmakam = Non-existent Apraisiddha = Not arrived Saha Vishanadi Kalpana.

VI) It is equivalent to non-existent rabbits horn.

VII) How phalam can come with cause?

VIII) How to explain origination of Jiva Shariram without Karma.

न हीतरेतरापेक्षसिद्ध्योः शशविषाणकल्पयोः कार्यकारणभवेन
सम्बन्धः क्वचिद् दृष्टः, अन्यथा वेत्यभिप्रायः ॥ १७ ॥

The connection (Sambandhah) as cause and effect (Karya Karana Bhavena) between two things, whose existence depends on each other mutually (Itaretarapeksa Siddhyoh), like the imagined rabbit's horn (Sasavisana Kalpayoh) is no where seen (Kvacid Na Drstah), nor any other relationship seen (Anyatha Va); is the conclusion (iti Abhiprayaah).

I) When Karma and Shariram are mutually dependent you can't explain one without other.

II) In independent discussions, both will be non-existent.

III) How can nonexistent Shariram produce Karma?

IV) Example : 2 beggars

1st One :

- I will loan you \$100, you loan me \$50.
- Both don't have money.
- They can't give loan to each other.

V) Body / Karma if non-existent, can't explain creation.

Example :

- Rabbits horn.
- No cause – effect relationship possible between 2 non-existent things.

VI) Kvachit Dushtaha :

- It is never possible.
- No other relationship also is possible.

Anvaya :

फलाद् उत्पद्यमानः सन् हेतुः ते (मते) न
प्रसिद्ध्यति । अप्रसिद्धः हेतुः कथं फलम्
उत्पादयिष्यति?

Phalād utpadyamānah san hetuh te (mate) na
prasidhyati | aprasiddhah hetuh katham phalam
utpādayisyati?

Being born out of the effect, your cause (itself) is not established (first). How will a cause, which itself is not established, produce an effect?

Phalad Uttpatty Mana Saha hetuhu Tey Mate :

- In your Matam, Gaudapada attacking Veidika Srishti, challenging God.

Mate Na Prasidhyati Katham Phalam Utpadya Ishyati :

- Contains answer.
- It is wrong theory.

यदि हेतोः फलात्सिद्धिः फलात्सिद्धिश्च हेतुतः ।
 कतरत्पूर्वनिष्पन्नं यस्य सिद्धिरपेक्षया ॥ १८ ॥

yadi hetoh phalātsiddhiḥ phalātsiddhiśca hetutah ।
 kataratpūrvaniṣpannam yasya siddhirapekṣayā ॥ 18 ॥

If the cause is produced from the effect and the effect is again produced from the cause, which one (of the two) is born first and upon which of them the birth (of the other) depends? [4 - K - 18]

यदि हेतोः सद्धिः फलात् (भवति) फलसद्धिः हेतुतः (च भवति),
कतरत् पूर्वनिष्पन्नं (भवति) यस्यापेक्षया (पश्चाद्भाविनः) सिद्धिः
(भवति) ?

yadi hetoh siddhiḥ phalāt (bhavati) phalasiddhiḥ
hetutah (ca bhavati), katarat pūrvaniṣpannam (bhavati)
yasyāpekṣayā (paścādbhāvinah) siddhiḥ (bhavati)?

Suppose birth of the cause is from the effect and the birth of effect is from the cause,
which one is born first depending on which is the birth (of the other?).

I) What will be escape route for Veidika Srishti?

II) Each Karma depends on previous Srishti.

- Seed – tree – seed – cycle.
- Karma – Shariram – Karma – cycle.

III) What is Moola Karanam?

- No Answer.

IV) Purva Pakshi :

- Anaadi, has no Moola Karanam.

V) Cyclic

VI) Problem :

- Anirmoksha Prasanga.

VII) What is beginningless, can't end.

- If it ends also Anirmoksha.

VIII)

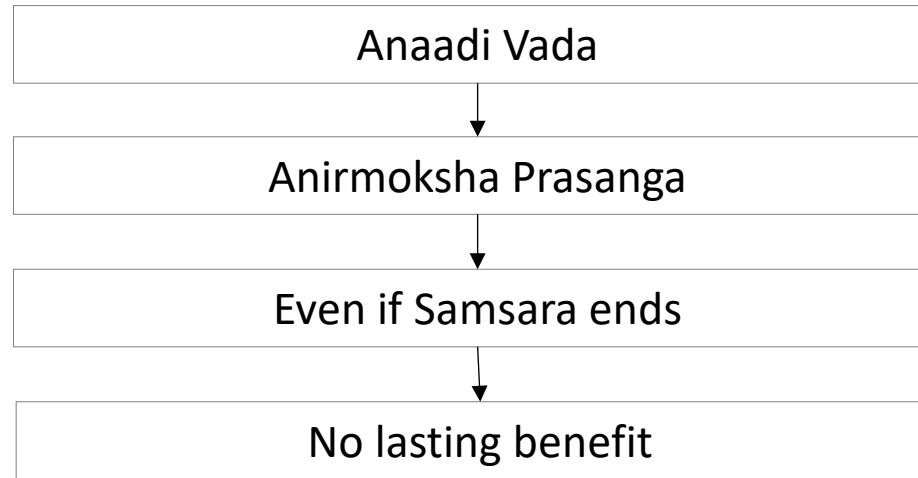
2 problems if Anaadi Karma Shariram

- Samsara will not end
- No Moksha

- If Samsara end
- Moksha will have beginning
- Moksha will have end

- Ending / Starting Samsara – Moksha not Nitya Moksha.

IX)



X) No Karma, no Shariram..

Mandukya Upanishad : Chapter 2 – Karika No. 32

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

na nirodho na cotpattirna baddho na ca sādhakāḥ ।
na mumukṣurna vai mukta ityेषā paramārthatā || 32 ||

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

XI) I was, am, ever will be Mukta Purusha.

- Samsara – Birth – Death – appeared in me without giving me Samsara.
- This is the only logical answer of creation, karma, Shariram.
- Any other answer will have logical problems.

असम्बन्धतादोषेणापोदितेऽपि हेतुफलयोः कार्यकारणभावे यदि
 हेतुफलयोरन्योन्यसिद्धिरभ्युपगम्यत एव त्वया कतरत्पूर्वनिष्पन्नं
 हेतुफलयोर्यस्य पश्चाद्भाविनः सिद्धिः स्यात्पूर्वसिद्धयेक्षया
 तद्भूहित्यर्थः ॥ १८ ॥

By showing the logical fallacy in your argument of absence of connection (Asambandhata Dosen), I have already negated (Apodite) the cause - Effect relationship (Karya - Karana Bhava) between karma and Sariram (Hetu - Phalayoh). Inspite of my negation (Api), by you (Tvaya), if it is still going to be accepted (Yadi Tvaya Abhyupagamyate Eva), that the cause and effect subsist by mutual interdependence (Yadi Hetu - Phalayoh Anyonya Siddhih); then tell me (Tadbruhi), among the two (Katarat), the cause and effect (Hetu - Phalayoh), which is the one which precedes the other (Purva Nispannam), because then only, what is to come or originate can be established (Pascad Bhavinah Siddhih Syat) from the stand point of what was already established (Yasya Purva Siddhi Apkesya); that is the idea (iti Arthah). (But as you do not have the capacity to establish what comes first and what comes second you will not be able to tell, what is the Mula Karanam, and therefore you better give up your commitment to duality, is what Shankaracharya means here).

I) Asambandata doshena :

- Fallacy in Argument.

II) Apodhanam :

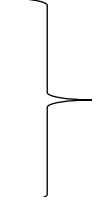
- Negation of Karya – Karana Bhava, relationship of cause – effect between Hetu (karma) and Phalam (Shariram).

III) Anonya Siddhi :

- Arrival of Karma – Body – Karma.
- My question will be

IV) What is Moola Karanam

- Karma – 1st
- or
- Shariram – 1st



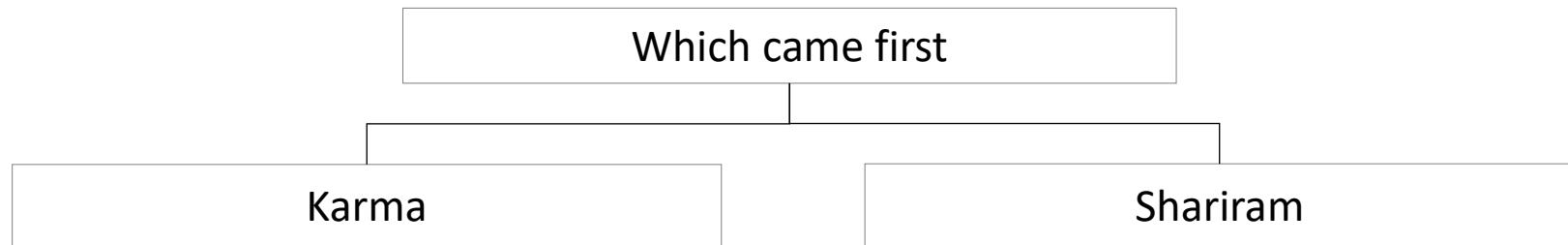
Purva Nishpannam what originated first

Anvaya :

यदि हेतोः सद्धिः फलात् (भवति) फलसद्धिः हेतुतः (च भवति),
कतरत् पूर्वनिष्पन्नं (भवति) यस्यापेक्षया (पश्चाद्भाविनः) सिद्धिः
(भवति) ?

yadi hetoh siddhih phalat (bhavati) phalasiddhih
hetutah (ca bhavati), katarat pūrvaniṣpannam (bhavati)
yasyāpekṣayā (paścādbhāvinah) siddhih (bhavati)?

Suppose birth of the cause is from the effect and the birth of effect is from the cause, which one is born first depending on which is the birth (of the other?).



VI) You will not be able to say what is Moola Karanam.

- This is the charge of Gaudapada.

VII) Sat Sruhi :

- Tell me.
- Which came 1st – Karma or body.

अथैतन्न शक्यते वकुमिति मन्यसे,

If you consider (iti Manyase) that you cannot answer my question (Atha Etat Na Vaktum Sakyate - in the cause - Effect relationship, namely which comes first and which comes second).

I) Athaina Shakyate

II)

You are defeated, checkmated

If you answer

Don't answer

III) Nigraha Sthanam in Tarqa language.

IV) Don't answer, observe mounam

- Can't answer in any way.

अशक्तिरपरिज्ञानं क्रमकोपोऽथ वा पुनः ।
एवं हि सर्वथा बुद्धैरजातिः परिदीपिता ॥ १९ ॥

aśaktiraparijñānam kramakopo'tha vā punah ।
evam hi sarvathā buddhairajātiḥ paridīpitā ॥ 19 ॥

The ‘Inability-to-reply,’ the ‘ignorance-about-the-matter’ and again the ‘impossibility of establishing the order of succession’ of cause and effect, thus clearly lead the wise, in every way, to stick to their theory of Absolute Non-creation (Ajati). [4 - K - 19]

(प्रश्नोत्तरदाने तव) अशक्तिः अपरिज्ञानम् (भवति) ।
 अथवा पुनः क्रमकोपः (भवति) । एवं हि सर्वथा
 बुद्धैः अजातिः परिदीपिता ॥

(praśnottaradāne tava) aśaktih aparijñānam (bhavti) ।
 athavā punah kramakopah (bhavti) । evam hi sarvathā
 buddhaiḥ ajātih paridīpitā.

(Your) inability (to reply) amounts to ignorance or to violation of the order. Thus, birthlessness is revealed by (These Thinkers) by all means.

- Suppose you consider, you are incapable of answering my question and remain silent.
- If quiet, silent, you are in Nigraha Sthanam.

सेयमशक्तिरपरिज्ञानं तत्त्वाविवेको मूढतेत्यर्थः ।
 अथवा योऽयं त्वयोर्तः क्रमो हेतोः फलस्य सिद्धिः
 फलाच्च हेतोः सिद्धिरितीतरेतरानन्तर्यलक्षणस्तस्य कोपो
 विपर्यासोऽन्यथाभावः स्यादित्यभिप्रायः ।

Your incapacity to say which is first and which is second (Sa Iyam Asaktih - in connection to karma and Shariram), only shows you do not have proper knowledge (Aparijnanam), being ignorant of your own philosophy (Tatva Avivekah), as you are deluded (Mudhata); that is our conclusion (iti Arthah). Or on the other hand (Athava) if you hold on to the order as given by you (Yah Ayam Tvaya Uktah Kramah), that from the cause karma, the result Shariram originated (Hetoh Phalasya Siddhih - and immediately you add) that karma, the result was caused by Shariram (Phalat Ca Hetoh Siddhih) consisting of mutual succession (Iti Itaretaranantarya - Laksana), it will then lead to reversal or absence of order (Tasya Kopah = Viparyasah = Anyathabhavah Syat), that is the conclusion (iti Abhprayaha).

I) Ashakti = Inability to mention order in Karma + Shariram

- What is 1st / 2nd.

II) Apari Jnanam Bavati

- Proves ignorance of your philosophy.

III) Moodata :

- Dumbness, foolishness proved.

IV) If you say Karma 1st, body later, or body 1st, Karma later.

- There will be violation of your order.

V) Hetoho Phabasya Siddho :

- From Karma body originated.

Example :

- It will be like a Brahmin changing poonal on a Amavasya day.
- You might think he doesn't know on which side poonal is worn.

VI) Kopaha :

- Violation, mind disturbed in anger.
- Viparyasa
- Reversal of order Karma or Shariram.
- Anyatha Bavaha.

एवं हेतुफलयोः कार्यकारणभावादुपपत्तेरजातिः सर्वस्यानुत्पत्तिः
 परिदीपिता प्रकाशितान्योन्यपक्षदोषं ब्रुवद्विवादिभिरुद्धैः
 पण्डितैरित्यर्थः ॥ १९ ॥

In this manner (Evam) as you are not able to establish (Anupapatteh) the order of cause and effect relationship (Hetuphalayoh = Karya Karana Bhava - between karma and Shariram), it has been proved (Paridipita = Prakasita) by the so called enlightened philosophers ('Buddhahih' among disputants), meaning by the scholarly people (Panditaih Iti Arthah) that nothing is born or created at all (Ajatih = Sarvasya Anutpattih), by mutually pointing out the defect in the other's school of thought (Anyonya - Paksa - Dosam Bruvadbhiih Vadibhiih).

I) Anupapatte = Message

- **In this manner between Karma and Shariram, you cannot prove Karya – Karana relationship between them.**

II) Because of this reason, Sankya, Nyaya, Veidika Srishti can't prove creation.

Conclusion :

- Ajati Vada alone is the truth.
- Non-origination of Universe is the truth.
- Universe has never originated.
- **Universe is a logically inexplicable appearance.**

III) Science – Talks of singularity, state of no information, ignorance, Moola Avidya.

- Can't know what is proton, neutron, electron, maya, anirvachaniyam, Ajati.

IV) Non-origination of everything

- Pari Dipita = Prakashita.
- My theory of Ajati Vada is getting more and more validated when all philosophers contradict each others theories.

V) Budaihi – Unintelligent philosophers.

VI) Bottom line :

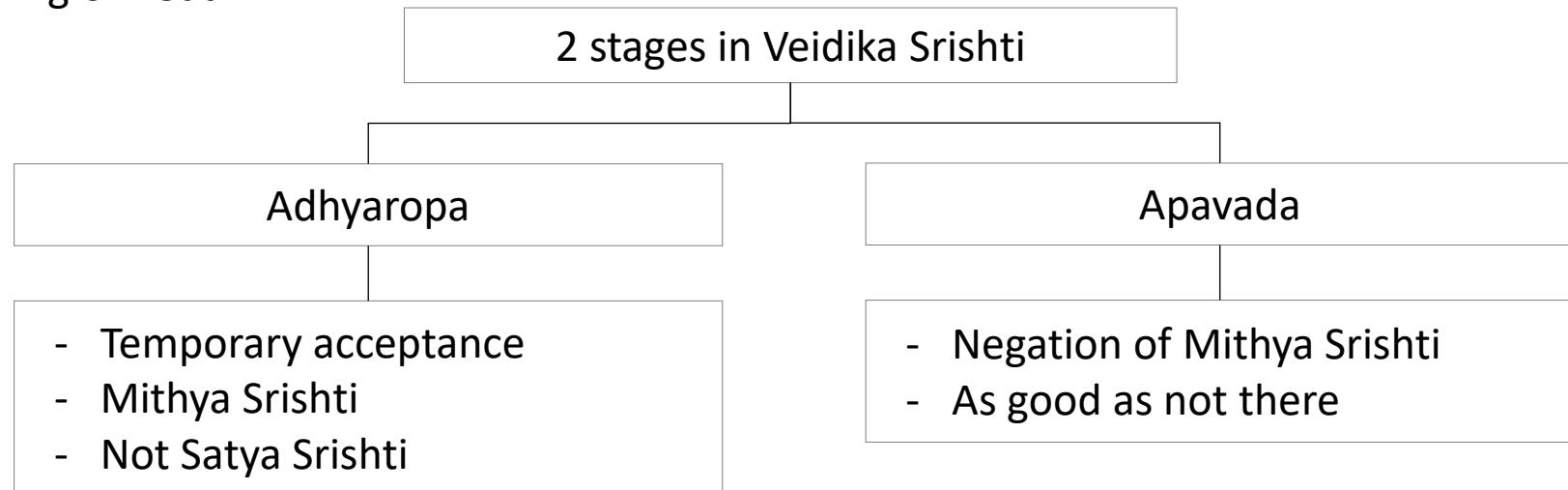
- There is no real origination of the world.
- It is an appearance of Panchabutas assembled together for Punya Papa exhaustion of Jivas and realise their true nature as Turiyam Brahman.

Revision :

Karika No. 19 Bashyam :

I) Gaudapada is showing that Veidika Srishti has logical problems if you take it as ultimate teaching of Veda.

II)



III) Adhyaropa Kale, Mithya Vada Srishti Bavati.

- Apavada Kale Ajanti Vada Bavati.
- 2 sides of same coin.
- **If you don't accept it as Mithya in the beginning and Ajati in the end, real Srishti Analysis will have lot of problems.**

IV) Basic question :

- What is Moola Karanam?
- Karma or Shariram?
- Can't answer this question.

Question

Can't answer

Answer but mutually contradictory

Conclusion :

- Can't prove creation.
- Establish Ajati Vada Indirectly.

V) Anvaya : Karika No. 19

(प्रश्नोत्तरदाने तव) अशक्तिः अपरिज्ञानम् (भवति) ।
अथवा पुनः क्रमकोपः (भवति) । एवं हि सर्वथा
बुद्धैः अजातिः परिदीपिता ॥

(praśnottaradāne tava) aśaktiḥ aparijñānam (bhavti) ।
athavā punah kramakopah (bhavti) । evam hi sarvathā¹
buddhaiḥ ajātiḥ paridīpitā.

(Your) inability (to reply) amounts to ignorance or to violation of the order. Thus, birthlessness is revealed by (These Thinkers) by all means.

Prashna Uttara Dhame Tava Ashaktihi :

- Your inability w.r.t. answering my question.
- Kathavatu Purva Nishpauna = Question.
- Apari Jnana Bavati.
- Ashakti = Subject.
- Pari Jnanam = Predictate.
- Athara Punaha Krama Kope Bavati.

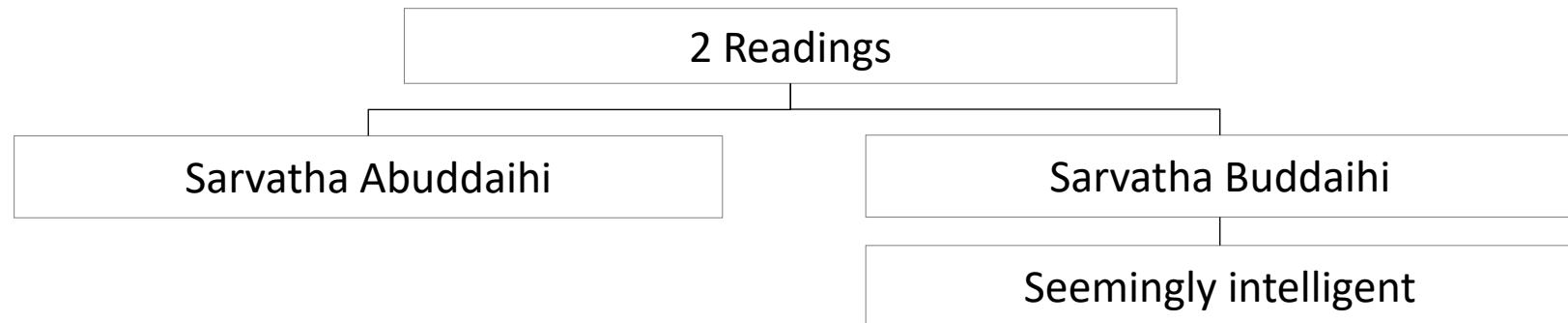
1st Defect :

- Mutual contradiction in your answer will be there.

2nd defect of Purva Pakshi :

- Inability to answer 2 Doshas in 1st line.

Evam Hi – Sarvatha Bavati, Ajatihi Paripipita Sarvatha Buddhaihi :



VI) Gita : Chapter 2 – Verse 11

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavān uvāca ।
aśoc�ānanvaśocatvam
prajñāvādāṁśca bhāṣase ।
gatāsūn agatāsūṁśca
nānuśocanti pañḍitāḥ ॥ 2-11 ॥

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

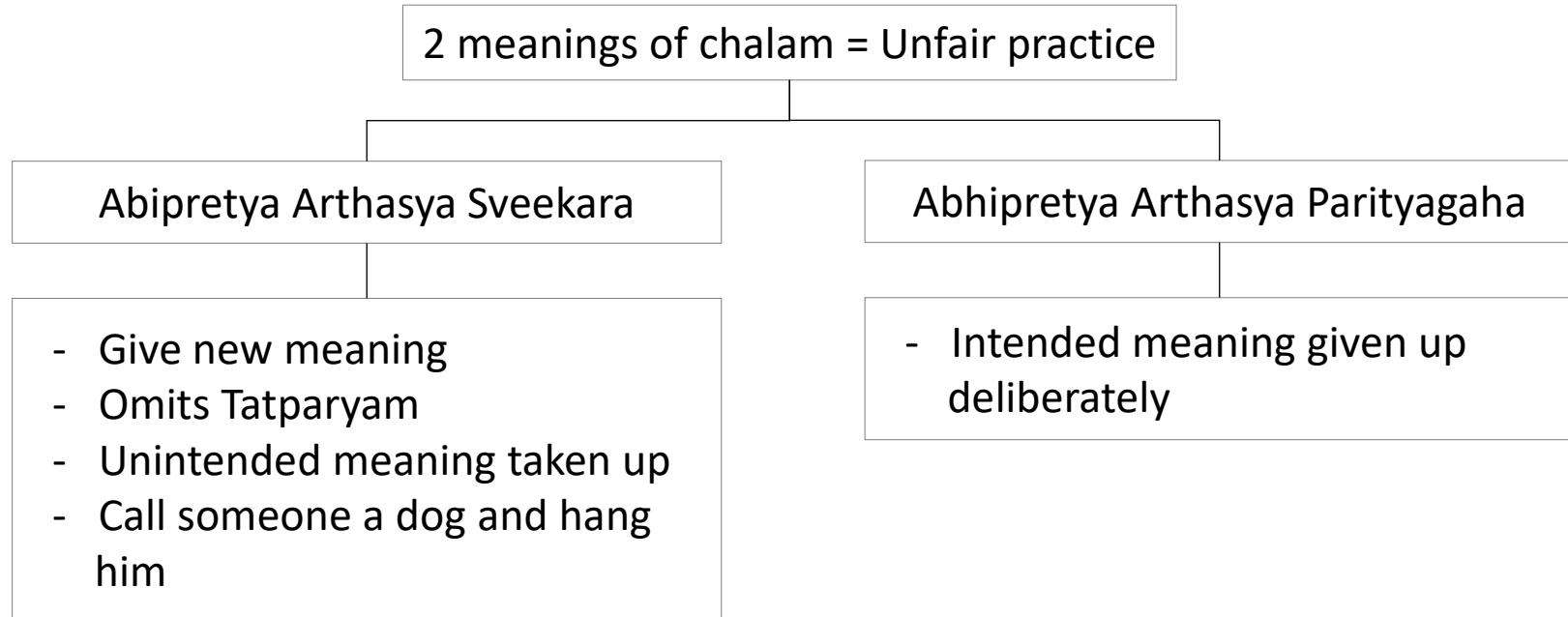
ननु हेतुफलयोः कार्यकारणभाव इत्यस्माभिरुक्तः
 शब्दमात्रमाश्रित्यच्छलमिदं त्वयोक्तं पुत्राज्जन्म पितुर्यथा,
 विषाणवच्चासम्बन्धः इत्यादि । न ह्यस्माभिरसिद्धाद्वेतोः
 फलसिद्धिरसिद्धाद्वा फलाद्वेतुसिद्धिरभ्यु- पगता । किं तर्हि
 बीजाङ्कुरवत्कार्यकारणभावोऽभ्युपगम्यत इति । अत्रोच्यते -

An objection (Nanu) - it was said by us (Asmabhih Uktah) that (iti) between karma and body (Hetu - Phalayoh), there is a cause and effect relationship (Karya - Karana Bhava). (Not understanding the Karya - Karana - Bhava we talked about), you are just playing with words (Sabdamatram Asritya - Hetu And Phala), making unfair fun (Chalam Idam - and pointing out its absurdity) by your saying (Tvaya Uktam Ca - that what we are saying is like saying) 'Birth of the father from the son' (Putrat Janma Pituh - And another Chalam also you practised), saying (Yatha) 'The two horns of the cow have no cause-effect connection' etc (Visanavat Ca Asambandhah Ityadi - attributing to us the authorship of the idea, which we never had).

I) Purva Pakshi :

- Claiming Siddantis unfair practice.
- Takes to deceptive argument = Chalan.
- Trickery method of answering.

II)



III) Purva Pakshi :

- Karma – Shariram have Karya – Karana Sambanda.
- Karma 1 – Produces Shariram 1
- Shariram 1 – Produces Karma 2
- Karma 2 – Produces Shariram 2

IV) Siddanti takes :

- Shariram 1 – Produces Karma 1
- Dasharatha produces Rama
- Rama produces Dasharatha.

V) Purva Pakshi :

- It is not mutually cause – effect.

a) Another Shariram is produced out of new Karma.

b) You took unintended meaning and attacked me from Karika No. 15 – 19, Chalam argument.

c) You mistook our expression.

- Unfair charge made on us.
- Deceptive argument you made on us.

d) We never say karma – Shariram simultaneously produced.

e) You attribute wrong idea on us.

- Simultaneous origination not intended.

f) 1st Chalam – Karika No. 15

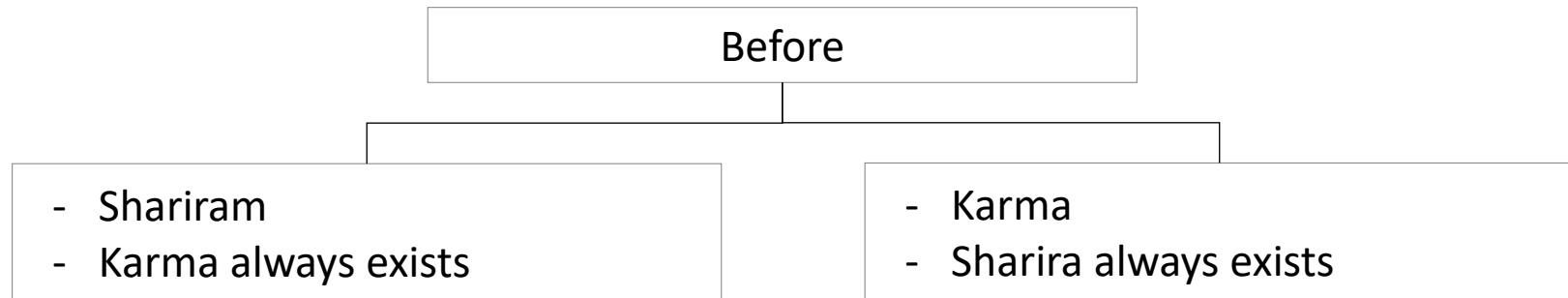
- 2nd Chalam – Karika No. 16 – Yugapat (Simultaneous)
- Gave example of 2 Rabbits Horn, one Horn can't produce other, simultaneously born, not cause of other.

g) Anabith Pretya Sveekaraha Dosha

- Give up intended meaning.
- Taking up unintended meaning.
- Very common in normal conversations at home.

h) We never talked about origination of body from non-existent Karma.

- Phala Siddhi Apyugatha.



i) Every Karma is produced by Shariram.

- Every Shariram is preceded by Karma.
- Hetu, Phalam was available.
- There is no origination from non-existent cause.

j) Kin Tarhi – What is intended meaning.

k) Our Sruti is like creation of seed – tree.

- Where there is no logical problem.

Cause	Product
<ul style="list-style-type: none"> - Tree - Seed 	<ul style="list-style-type: none"> - Seed - Tree

No contradiction

l) We don't take same tree – seed pair.

- No mutual cause – effect.

m) We experience :

- Beeja – Ankuram
- Seed – Tree
- Son – Father
- Karma – Shariram
- Karya – Karanam

n) Veidika Srishti like seed – Tree Srishti

o) Purva Pakshi charges Siddhanti with unfair practice of argument.

VI) Gaudapada :

- We will answer intended message also.

बीजाङ्कुराख्यो दृष्टान्तः सदा साध्यसमो हि सः
 न हि साध्यसमो हेतुः सिद्धौ साध्यस्य युज्यते ॥ २० ॥

bījāṅkurākhyo dṛṣṭāntaḥ sadā sādhyasamo hi saḥ
 nahisādhyasamohetuḥsiddhausādhyasyayujyate ॥ 20 ॥

The illustration of the seed and seedling is itself a matter which, indeed, is yet to be proved. That (illustration) alone which is itself-to-be-proved cannot be used for establishing a proposition-to-be-proved. [4 - K - 20]

(यः) बीजाङ्कुरारव्याः दृष्टान्तः (उच्यते) सः हि सदा
 साध्यसमः (भवति), साध्यस्य सिद्धौ हि
 साध्यसमः हेतुः (= दृष्टान्तः) न युज्यते ॥

(yah) bijāṅkurākhyah dr̥ṣṭāntah (ucyate) sah hi sadā
 sādhyasamah (bhavati) | sādhyasya siddhau hi
 sādhyasamah hetuh (= dr̥ṣṭāntah) na yujyate ||

The example of seed and tree is yet to be proved. An example which is yet to be proved is not at all used for establishing something which is to be proved.

I) Essence :

- Seed – Tree – has same problem of Karma – Srishti.

II) Ashaktihi Aparijnanam :

- 2 Doshas extended to tree – Seed example also.

III) What is Moola Karanam tree or seed?

- Which came first?

IV) Dosha No. 1 :

- Krama Kopaha – Akrama.
- 1st statement – Beeja Karanam
- 2nd statement – Ankuraha – Karanam.
- You can't say clearly what is the order – 1st one, 2nd one.

V) Example :

- Same like Poonal.
- 2 doshas are there.

VII) Beeja – Ankura does not solve problem.

बीजाङ्कुराख्यो दृष्टान्तो यः स साध्येन समः तुल्यो ममेत्यभिप्रायः ।
 आक्षेपः ननु प्रत्यक्षः कार्यकारणभावो बीजाङ्कुरयोरनादिः?
 न पूर्वस्य पूर्वस्यापरवदादिमत्वाभुपगमात् । यथेदानीमुत्पन्नोऽपरोऽङ्कुरो
 बीजादिमान्वीजं चापरमन्यस्मादङ्कुरादिति क्रमेणोत्पन्नत्वादादिमत् ।

The example of seed and tree (Bijan Kurakhyah Drstantah) cited by you here (Yah Sah), equals to a problem yet to be solved (Sadhyena Samah Tulyah - and not to an example of solution); that is our opinion (Mama Iti Abhiprayaha). But (Nanu) the beginningless (Anadi) Cause - Effect relationship (Karya Karana Bhavah) between seed and tree (Bijankurayoh) are we not clearly experiencing it (Pratyaksah)? Each of the proceeding one, which appears as the cause, happens to be a product only, like the subsequent one (Purvasya Aparavad Adimatva Abhupagamat). Just as (Yatha), now (idanim) the tree (Anukurah) which is other than (Aparah - the seed) is produced (Utpannah) from the seed (Bijat) and therefore has a beginning (Adiman) and the seed (Aparam Bijam Ca) having been produced (Utpannatvat) from a previous tree (Anyasmad Ankurat), in that order (iti Karmena - the seed also is seen) as having a beginning (Adimat).

I) Seed – tree, not solution to the problem.

- They become additional problem.

II) Purva Pakshi :

- We clearly experience seed – tree have Karya – Karana relationship.
- It is Anaadi – beginningless.

III) We experience cause – effect relationship between tree and seed.

IV) Take any one :

- Itself is Karyam.

V) Each preceding one which appears as a cause happens to be a product like the subsequent one.

VI) If you say seed is cause – it precedes tree.

- On enquiry – seed also effect of following tree.
- Each one is a product.
- Tree, seed, Karma, Shariram all products, Karyam.

एवं पूर्वः पूर्वोऽङ्कुरो बीजं च पूर्वं पूर्वमादिमदेवेति प्रत्येकं सर्वस्य
 बीजाङ्कुरजातस्यादिमत्त्वात्कस्यचिदप्यनादित्वानुपपत्तिः ।
 एवं हेतुफलयोः ।

In that way (Evam), each of the previous tree (Purvah Purvah Ankurah - is born from the seed and similarly), each of the previous seed (Purvam Purvam Bijam Ca - is born from the tree). Thus having been born (Jatasya), they have a beginning (Adimat Eveti). In this manner as each one of the seeds and trees group (Evam Iti Pratyekam Sarvasya Bijankurajatasya) has a beginning (Adimatvat); therefore it is unreasonable to say, any of these do not have beginning (Kasyacid Api Anaditva Anupapattih). This is applicable to karma and Sariram also (Evam Hetu - Phalayoh).

I) Tree has originated as a product now.

- Has beginning.
- Origination from seed.

II) Take seed... comes from tree.

- Product, born from tree.
- Both seed, tree have origination.
- Tree, seed both Sa-Adhi.

III) Every seed and tree = Karyam not Anaadi.

IV) Purva Pakshi :

- What is Anaadi?
- Creation is Anaadi.
- How?
- It is like seed and tree.
- Which is Anaadi.
- Which particular tree, seed is Anaadi?
- No tree, seed is Anaadi.
- Seed originates from previous tree.
- Tree from previous seed.
- Seed / tree both have beginning – Sa-Aadhi.

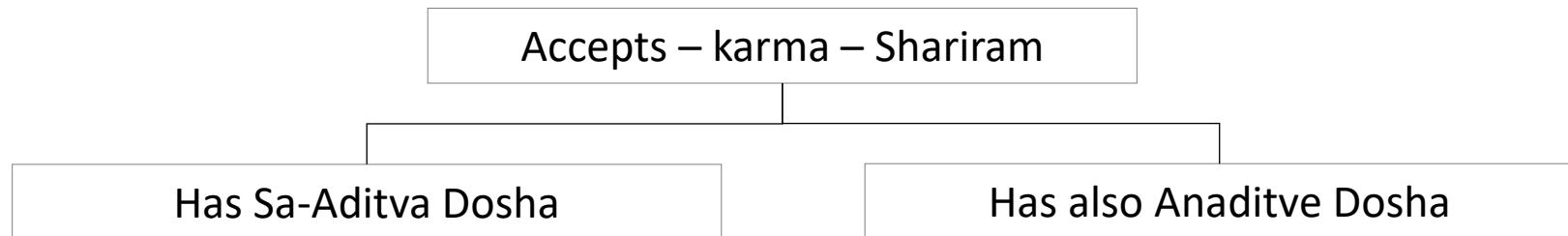
- Series of seed – tree is Anaadi.
- No seed or tree, karma, or Shariram deserves to be called Anaadi.
- How Srishti is Anaadi.

V) Siddhantin :

- Which came first?
- No answer
- Anaadi usage is illogical.

VI) Purva Pakshi :

- Accepts and says Sa-Aadhi.



VII) Purva Pakshi :

- Gives ingenious answer to defend his argument.

अथ बीजाङ्कुरसन्ततोरनादिमत्वमिति चेत् ?
 न एकत्वानुपपत्तेः । न हि बीजाङ्कुरव्यतिरेकेण
 बीजाङ्कुरसन्ततिनामैकाभ्युपगम्यते हेतुफलसन्ततिर्वा
 तदनादित्ववादिभिः ।

Why not we take - then (Atha) that the seed - tree, that hierarchy that is there (Bijankura Santateh), is beginningless (Anandimatvam), if that is your argument (iti cet). No (Na), because Santatih, is not one single object (Ekatva Anupapatteh). Even those who maintain the beginningless of seed and sprout (Tad Anaditva Vadibhih - like Sankhya, Vaisesika etc) neither, indeed maintain (Na Hi Abhyupagamyate), that there is apart from the individual seed and the individual tree (Bijankura Vyatirekena), a separate entity called Bijankura Santati (Bijankurasantatih Nama Eka, - thus negating the example of seed tree); nor admit that in the case of cause and effect, there is a separate entity called Santatih (Hetu - Phala Sntatih Va - thus unintentionally negating creation itself).

I) Purva Pakshi :

- Accepts Karma, Shariram, Srishti Anaadi.
- Creation – origination of Karma and Body is Anaadi.
- Karma (Purva Punyam – Papam) Shariram has beginning.
- Shariram born out of Karma.
- Karma born out of Shariram.
- Both have beginning I accept.

II) But series of karma – Shariram is Anaadi...

- Particular tree, seed has origination.
- Series is made of particular, that is Anaadi.

III) Colony = Group of particular houses.

- Particular house has a beginning.
- I am referring to series consisting of particular karma and Shariram.

IV) At any time, there will be Shariram or Karma.

- Srishti Kala, Pralaya Kale, Srishti is there – manifest / unmanifest condition.

V) Siddhantin :

- Particular members put together = Series = Anaadi.

VI) Normally seekers satisfied.

VII) **Siddhantin :**

- What do you mean by series?
- There is no thing, substance, called series.
- It is a concept of intellect.
- If members separated, no Salad, No series.
- When individual Karma, Shariram is separated there is no beginningless series left behind.

VIII) Dot = Line with no dimension.

- Dots joined = Line
- Asat Karya Vada.
- Series = Asat
- Vacharambanam Vikaro Nama Dheyam.

IX) No series other than individual.

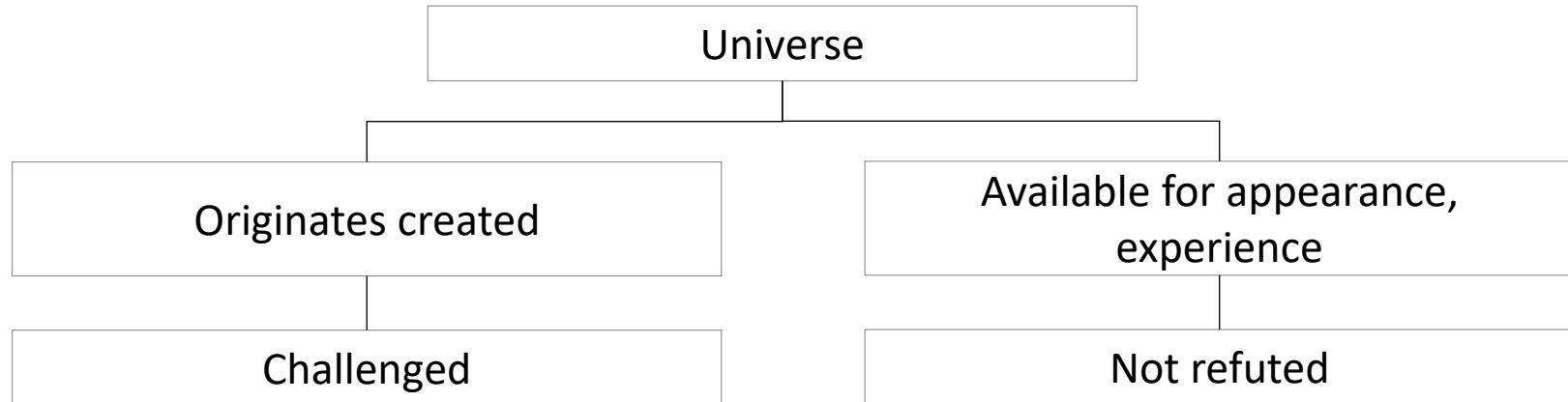
X) Anaadi series = Mithya Adhyaropa.

Revision : Bashyam – Karika No. 20

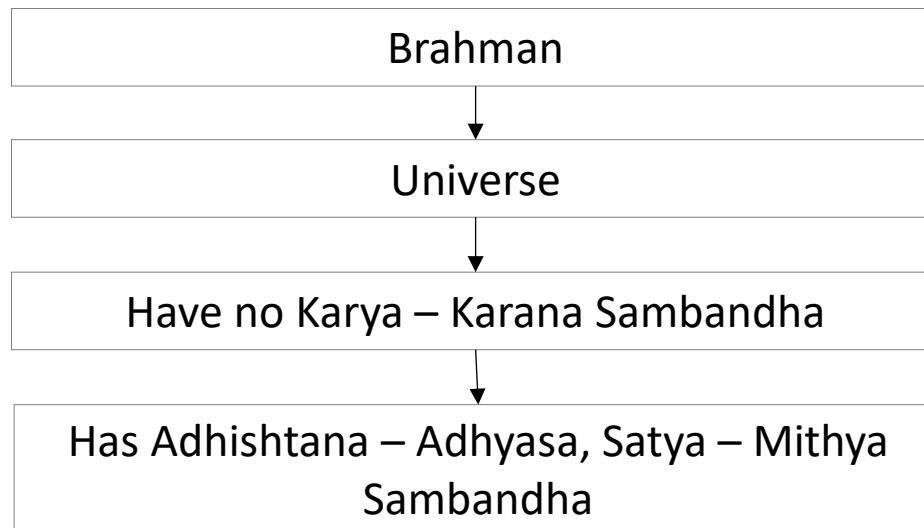
I) Gaudapada is establishing Ajati Vada – non-origination of Universe.

- Not negating experience or appearance of Universe.

II)



III)



IV) Universe not created, produced like a product with independent existence.

V)

2 Statuses of Universe

- Product, Karyam, effect status
- Created, originated
- Cause – Effect status
- Karya – Karana status

- Appearance status
- Like Rope – Snake, shell silver, mirage water
- Rope can't produce a snake
- Uttpatti of Snake is challenged
- No Karya Karana Sambandha between Rope and Rope Snake.

VI) We say :

Snake is experienced	World is experienced
<ul style="list-style-type: none">- It is an appearance- Snake exists with borrowed exists	<ul style="list-style-type: none">- It is an appearance- World exists with borrowed existence- Appearance does not have its own existence

VII)

There are no 2 things

Rope + Snake

Atma + Universe

VIII) No Rope Snake relationship as Karanam and Karyam

IX) Conclude :

- Snake is an appearance, Mithya like Dream

X) Revised relationship :

- Isness of Snake borrowed from Rope.
- Isness does not belong to Snake

XI) Adhyasa – Adhishtana Sambanda

- Satyam – Mithya Sambanda
- Binary format
[If creation, origination of Snake, Δ format]

VIII) No Atma – Universe relationship as Karanam and Karyam.

IX) Conclude :

- Universe is an appearance Mithya like Dream

X) Revised relationship :

- Isness of Universe borrowed from Turiya Atma
- Isness does not belong to world or dream

XI) Relationship between Universe and Atma

- Satya – Mithya
- Adhishtana – Adhyasa Sambanda
- Binary format
[If creation, origination of Universe, Δ format]

XII) In Adhyaropa Pramanam, initially, we accept Karya – Karanam Sambanda.

Taittriya Upanishad : Chapter 2 – 1

तस्माद् वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद् वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ ।
ākāśādvāyuh । vāyoragnih । agnerāpah ।
adbhyah pṛthivī । pṛthivyā oṣadhyah ।
oṣadhibhyo'nnam । annāt puruṣah ॥ 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. [2 - 1 - 2]

- Conveys idea of Karya – Karanam.

XIII) At Apavada Kale, we replace Karya – Karana Sambanda by Adhishtana – Adhyasa Sambandha.

Katho Upanishad :

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

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

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

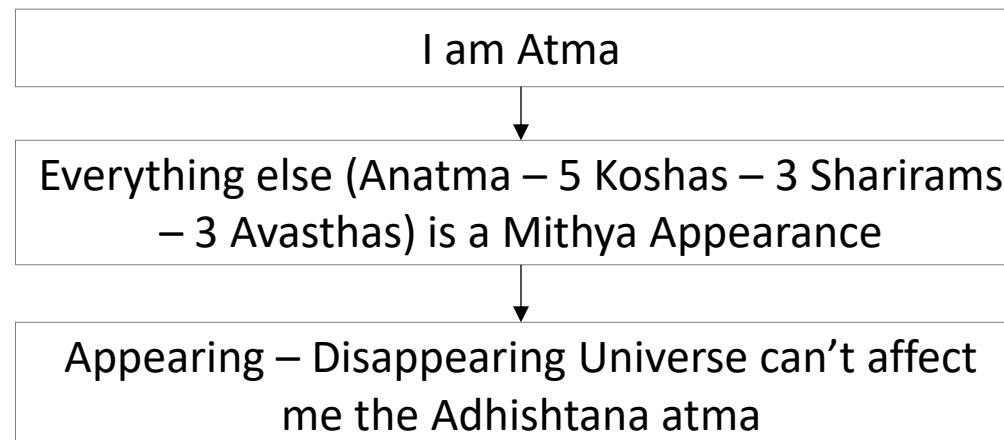
XIV) Ajati Vada is Apavada Kala.

- Negate the world.
- Replace Karya – Karana Sambandha by Adhyasa – Adhishtana Sambandha.

XV) What is the benefit you get?

- Get Moksha.

XVI)



XVII) I lend existence to appearing Universe.

- It can't disturb me like Svapna.
- Body / Mind / Intellect + Universe can't affect me the Atma.
- **I lend existence, reality to Svapna and Jagrat.**
- It can't do any harm to me the Turia Atma.
- This is Moksha, benefit of Ajati Vada.

XVIII) Benefit of Ajati Vada is replacing Karya – Karana Sambandha by Adhyasa – Adhishtana Sambandha.

XIX) Therefore, Gaudapada is refuting origination including Vedic theory of origination in the form of Karma – Shariram flow.

XX) Gaudapada charged Veidika Srishti Vadi in this Karika No. 20.

a) You can never say which one came 1st – Karma or Shariram.

b) What is the Moola Karanam?

- It does not have a beginning at all.
- If it has a beginning, I have to tell you when, how, why it began.
- Srishti is Anaadi.
- No Need to answer in Ajati Vada all question regarding Srishti.

c) Srishti – never began.

XXI) Purva Pakshi – resorts to beginninglessness of creation.

XXII) Gaudapadas question :

- Creation is beginningless.
- Karma – originates from body
- Body – originates from karma.
- There is nothing beginningless.

XXIII) Purva Pakshi :

- Santati – series of Karma – body is beginningless.
- Children = Santati = Series is Anaadi.
- Quotes : Seed – Tree example.

XXIV) Gaudapada :

- Can't say series is Anaadi.
- In series, there is no particular object.
- Karma – Not series
- Shariram – not series.
- Both are Sa-Aadhi.
- No Substance called Series.

XXV) Series only concept in the intellect.

- Does not exist separate from Shariram + Karma.

XXVI) Every collective is like that, Anirvachaniyam.

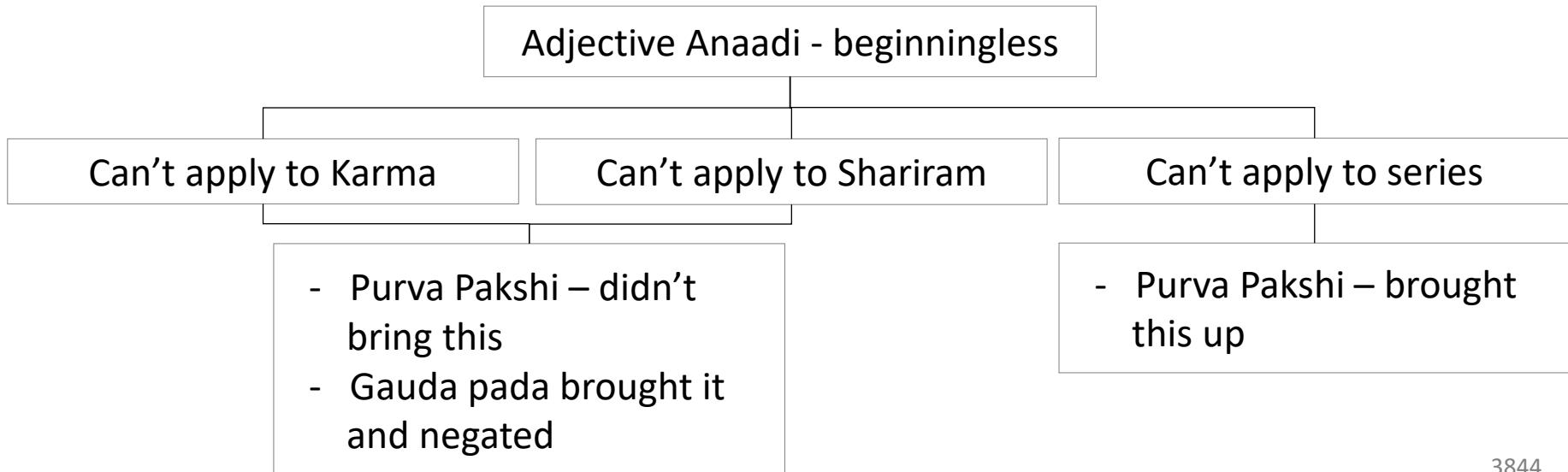
Example :

a) Music Raagas

- Take each Svara, Sa, Ri, Ga, Pa, Sa...
- If you join Ragam comes = Anirvachania, Mystery.

- b) Asat / Sat Karya Vada can't explain creation.
- c) Every collective including Universe = Anirvachanis
- d) Hall = Anirvachanis.
- e) Beeja – Ankura – Santati = Anirvachanis
- f) Ghata Nama Padartha Nasti.
- g) Can't show Santati other than individual parts.
- h) Each alphabets = T, A, B, L, E not table.
 - Together forms table.
 - All non-alphabets put together called table.
- i) Whole thing is Maya, mystery.

XXVII) a) Karika No. 14 :



b) Negation of example :

- Beeja – Ankura Drishtanta.
- Hetuh, Phalam, Santati Darshtanta, both can't be proved to be beginningless.

748) Bashyam : Chapter 4 - Karika No. 20 Continues

तस्मात्सूक्तं हेतोः फलस्य चानादिः कथं तैरुपवर्ण्यत इति ।
तथा चान्यदप्यनुपपत्तेनच्छलमित्यभिप्रायः ।

Therefore (Tasmat) that was rightly said (Suktam Iti - by Gaudapadacarya, in the 14th Karika), "How could these people (Katham Taih) have talked about (Upavarnyate) beginninglessness for cause and effect (Hetoh Phalasya Ca Anadihn - as they are illogical). So also (Tatha Ca - besides the asserting of beginningless for cause and effect - in extension to it, the question that among both Karma and Samsara, which comes first, though was not actually answered by you, Sankaracarya adds), has to be also asserted by me as not being possible (Tatha Ca Anyad Api Na Anupapatteh), and therefore our statement is not play of words (Na Chalam)", is the conclusion (iti Abhiprayah).

I) It has been clearly stated :

- Beginningless Hetoh, Phalam, series, all 3 are illogical.

II) Karika No. 14 :

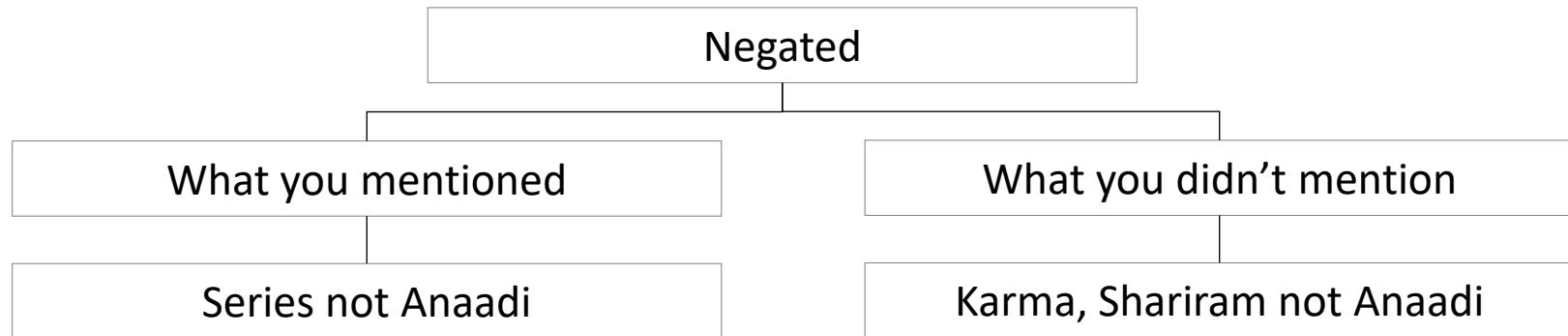
- Negated Hetuh, Phalam.

Karika No. 20 :

- Negates series.

III) Gaudapada :

- I didn't have any chalam in my mind.
- Tricks in my mind.
- No deceptive arguments by me.



IV) Anupapatteha – logically impossible.

- No unfairness in my method.

Purva Pakshi :

- Had said you are unfair.

न च लोके साध्यसमो हेतुः साध्यसिद्धौ सिद्धिनिमित्तं
 प्रयुज्यते प्रमाणकुशलैरित्यर्थः । हेतुरिति दृष्टान्तोऽत्राभिप्रेतः
 गमकत्वात् । प्रकृतो हि दृष्टान्तो न हेतुरिति ॥ २० ॥

For the sake of establishing an unproven fact (Sadhya Siddhau = Siddhi Nimittam), an example, which by itself, is equally unproved (Sadyasamah Hetuh), is never employed (Na Ca Prayujyate in the world (Loke), by expert logicians (Pramana Kusalaih); that is the idea (iti Arthah). The word 'Hetu' (Hetu Iti) occurring in the second line of the Karika (Atra) is used there, in the meaning of the example (Drstantah Atrabhipretah), because both the words are used for arriving at the final conclusion, by inference (Gamakatvat) and also as the topic under discussion here (Prakrtah) is, example only (Drstantah) and not a cause (Na Hetuh Iti).

I) 1st Line :

- Seed – tree not proper example.
- Problematic example, problem compounded.

II) Example :

- Headache Medicine causes stomach Ache.

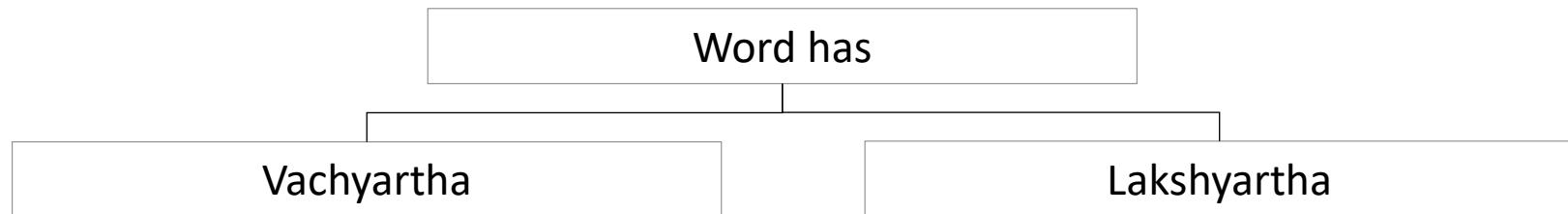
III) Example :

- Mountain has fire because it has smoke like smoke in Yagashala, Kitchen.
- Firewood wet.

IV) Gaund Prayoga :

- Because of common feature.

V)



- Simhaha Manavataha.
- He is lion of Punjab



Human

- Take common features – courage, leadership, majesty.

VI) Equate 2 words if they have common features.

Lion	Drishtanta
Cause	Example

- Gamakam = Common features.
- Hetu, Drishtanta helps in arriving at inferential knowledge.
- Bodhakatva Guna Samanyat.
- Read Bashyam, Tika, Tippany.
- Hetu contextually refers to example here.

VII) Anvaya : Karika No. 20

(यः) बीजाङ्कुरारव्याः दृष्टान्तः (उच्यते) सः हि सदा
साध्यसमः (भवति), साध्यस्य सिद्धौ हि
साध्यसमः हेतुः (= दृष्टान्तः) न युज्यते ॥

(yah) bijāṅkurākhyah dr̥ṣṭāntah (ucyate) sah hi sadā
sādhyasamah (bhavati) | sādhyasya siddhau hi
sādhyasamah hetuh (= dr̥ṣṭāntah) na yujyate ||

The example of seed and tree is yet to be proved. An example which is yet to be proved is not at all used for establishing something which is to be proved.

- Problematic example.

750) Introduction to Chapter 4 - Karika No. 21 :

कथं बुद्धैरजातिः परिदीपितेत्याह-

The so called intelligent scholars (Buddhaih - by arguing against each other and dismissing each other, have indirectly) established (Paridipita) the Birthlessness of the universe (Ajatih). How (Katham)? It is being pointed out (iti Aha)

751) Chapter 4 - Karika No. 21

**पूर्वापरापरिज्ञानमजातेः परिदीपकम् ।
जायमानाद्धि वै धर्मात्कथं पूर्वं न गृह्यते ॥ २१ ॥**

pūrvāparāparijñānamajātēḥ paridīpakam ।
jāyamānāddhi vai dharmātkatham pūrvam na gr̥hyate ॥ 21 ॥

The inability to show antecedence or the subsequence of the cause and effect clearly proves the absence of evolution or creation. If the effect-ego-centric-entity-has really been produced from a cause, then why this inability in you to point out definitely the antecedent of the cause? [4 - K - 21]

पूर्वापरापरिज्ञानम् अजातेः परिदीपकम् (भवति) ।
जायमानाद् धर्मात् हि वै पूर्वं (वर्तमानं
कारणम्) कथं (त्वया) न गृह्यते ?

Pūrvāparāparijñānam ajāteḥ paridīpakam (bhavati)|
jāyamānād dharmāt hi vai pūrvam (vartamānam
kāraṇam) katham (tvayā) na gṛhyate ?

Ignorance of the order is a pointer to Birthlessness. How is it that (the cause), which exists before Originating entity is not known (to You?).

I) Read Karika No. 30 after Karika No. 19 – Karika No. 20

Mandukya Upanishad :

अनादेरन्तवत्वं च संसारस्य न सेत्स्यति ।

अनन्तता चाऽदिमतो मोक्षस्य न भविष्यति ॥ ३० ॥

anāderantavattvam ca samsārasya na setsyati |

anantatā cā"dimato mokṣasya na bhaviṣyati || 30 ||

If the world is admitted to be Beginningless-as the disputants insist-then it cannot be non- eternal. Moksha or liberation cannot have a beginning and be eternal, too. [4 - K - 30]

II) Karika No. 20 :

What is beginningless in creation?

Karma

Shariram

Series

- Has beginning

- Has beginning

- No such thing called series
- Vacharambana

Conclusion :

- No beginningless Srishti.
- Anaadi.

III) Karika No. 30 :

- Abhyupethya Vada.
- Suppose there is beginningless universe, there will be problems.

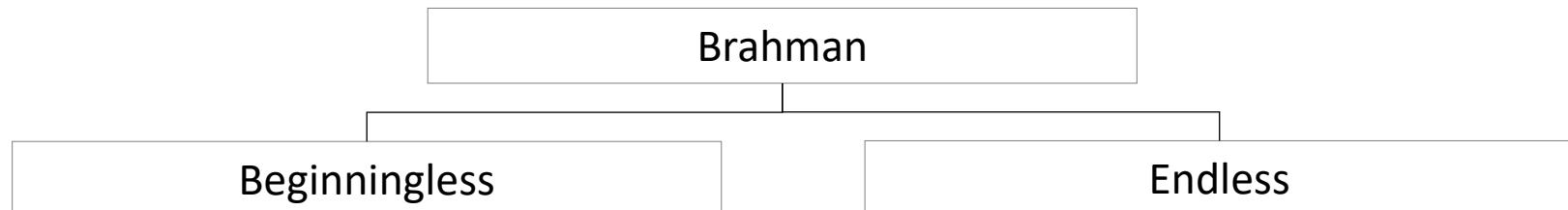
Problem :

- **Anirmoksha Prasanga.**
- **Impossibility of Moksha if there is a beginningless real Srishti.**

IV) If Srishti is beginningless, means Samsara is beginningless

- Srishti = Samsara

V)

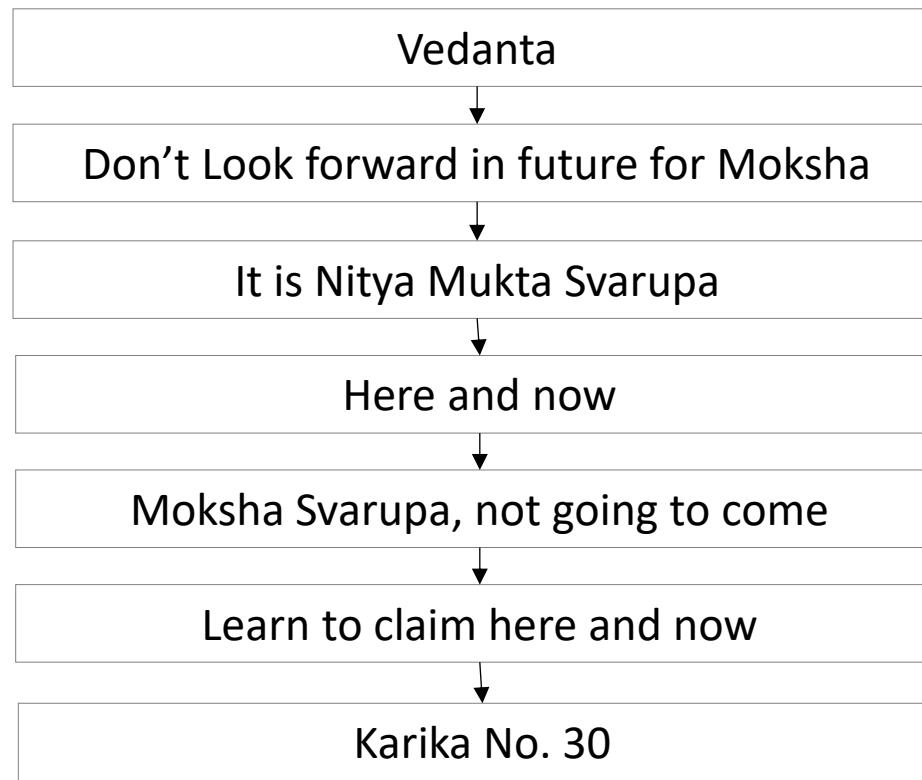


VI) If Srishti beginningless, no Moksha.

VII) Suppose beginningless Samsara ends, Moksha begins, it will end one day in time.

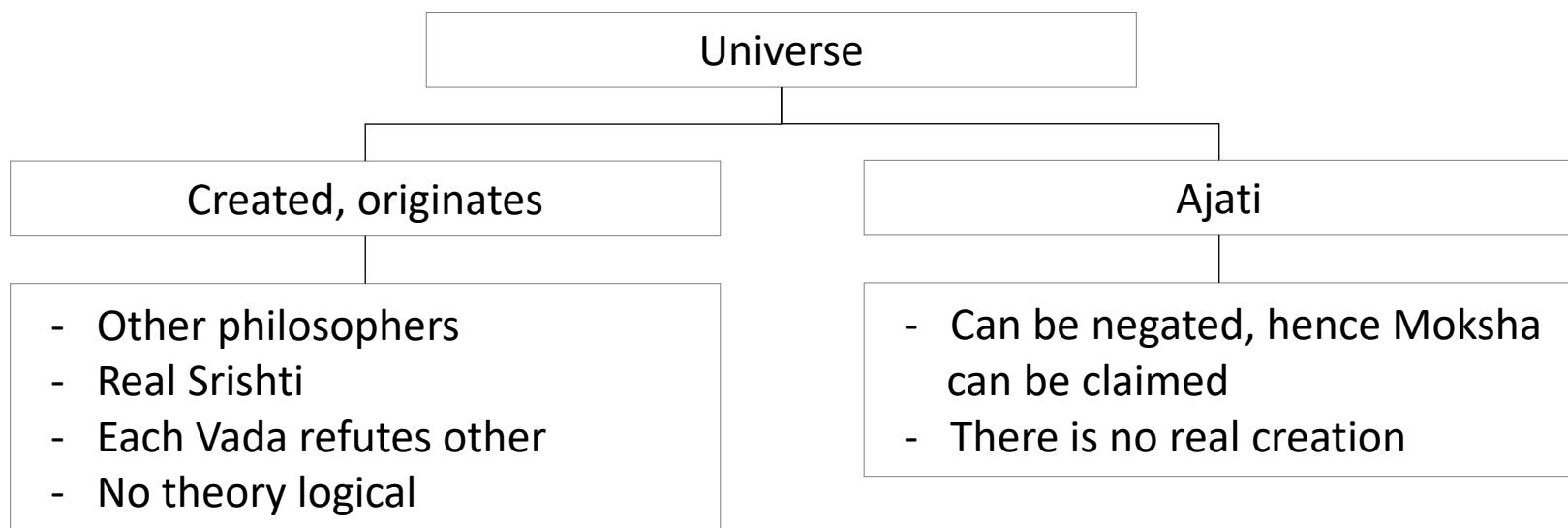
Samsara	Moksha
<ul style="list-style-type: none">- Always in time- Ends in time- Has beginning	<ul style="list-style-type: none">- Always timeless eternal principle- Anaadi, Ananthaha- Beginningless, endless- Nitya Svarupa

VIII)



Revision : Introduction - Karika No. 21

I)



II)

Vedanta – Universe

Not created

But experienced

III)

How do you experience uncreated universe?

Mirage water

Rope Snake

Dream

Dry sand can't create

Water can't create

- All experienced, appearance
- Mithya
- Example : Gold appears as Ring, Chain, Bangle
- Nama Rupa's

IV) Universe does not have an existence of its own.

Universe / Mirage Water / Dream

Not created

Experienced

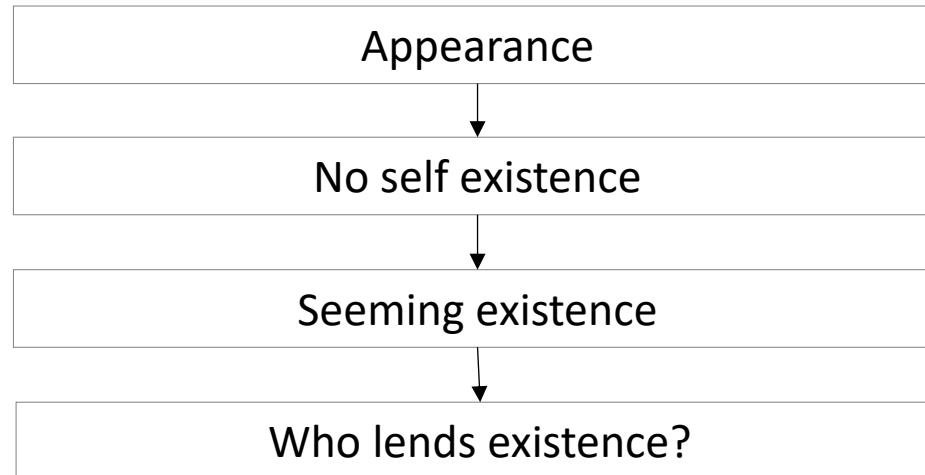
Does not have
existence of its own

Borrows existence

- All of them seem to exist.
- World is, universe is, earth is, stars are...

V) Isness does not belong to objects, observed.

Steps so far :



VI) Observer lends existence to observed.

VII)

Observed Universe	Turiyam – Observer
<ul style="list-style-type: none"> - Borrows existence - Has seeming existence. - Dream World 	<ul style="list-style-type: none"> - Lends existence to universe, 3 ego states of mind - 3 states waking, dream, sleep

VIII) I Turiyam withdraw, wake up from dream – dream world loses existence.

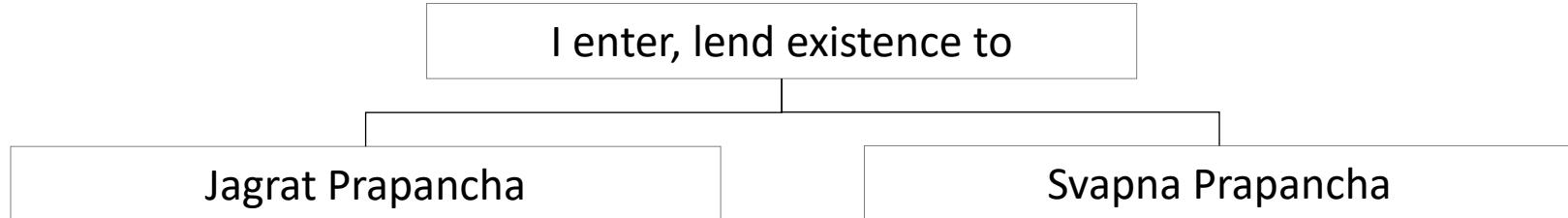
IX) I – Sleeper withdraw existence from waker and waking loses existence.

X) I – exist independently without sleep – Anaadi – Anantha Turiyam – Brahma – Atma.

XI) By entering each Avastha, I lend existence.

- Waking, dream, sleep.
- Anupravesha or Abhasa or Avacheda Vada, Pratibimba Vada.

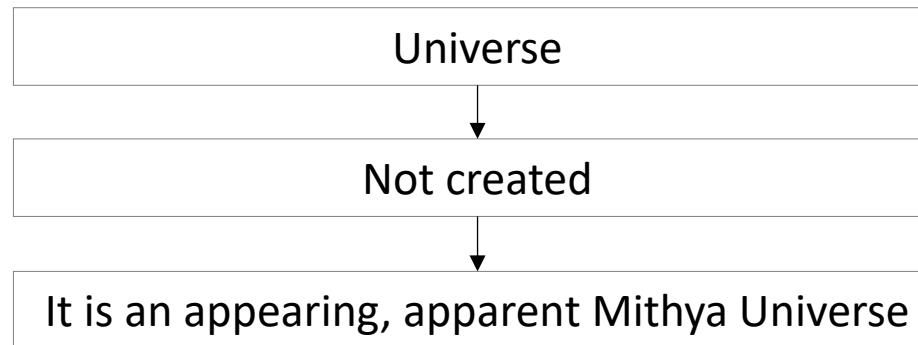
XII)



XIII) If I doze off in class, Jagrat Prapancha gone, loses its existence.

- Universe unreal, Mithya, does not have permanent existence, not Nityam, observed Phenomena.

XIV)



- Therefore Ajati Vada established.
- Many scholars, philosophers, scientists, still not accepting this truth given out in Veda.
- If you accept it, with Yukti, Anubhava, Sruti Pramanam, you can declare I am Nitya Mukta Turiya Atma.
- Central theme of Mandukya Upanishad.

XV) Sankya / Yoga / Nyaya / Veiseshika / Purva Mimamsa / Vishishta Advaita / Dvaitin – don't accept Ajati Vada.

- We are a minority.
- We have basis of Sruti, Yukti, Anubhava and can boldly declare :

Aham Satyam – Jagan Mithya.

- We have sympathy for other philosophers who are not able to understand Advaitam.

XVI) Shantam, Shiva, Advaitam = Upanishad Pramanam

XVII) Karika No. 21 repeats message of Karika No. 19.

- Other philosophers reinforce Ajati Vada said in Karika No. 19.

Karika No. 21 :

- How they indirectly reveal Ajati Vada?

XVIII) Purva Apara Vijnanam Ajate Pari Deepakam.

- Same Argument repeated.
- **If they talk of creation, they should talk of Moola Karanam, fundamental cause.**

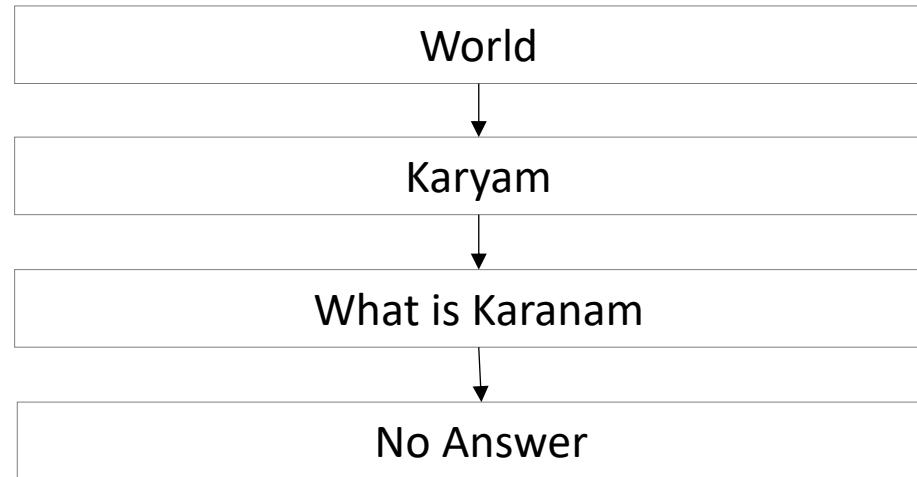
XIX) Initially they say Karma is cause.

- Next, Shariram is cause of Karma.
- Mutual cause – effect.

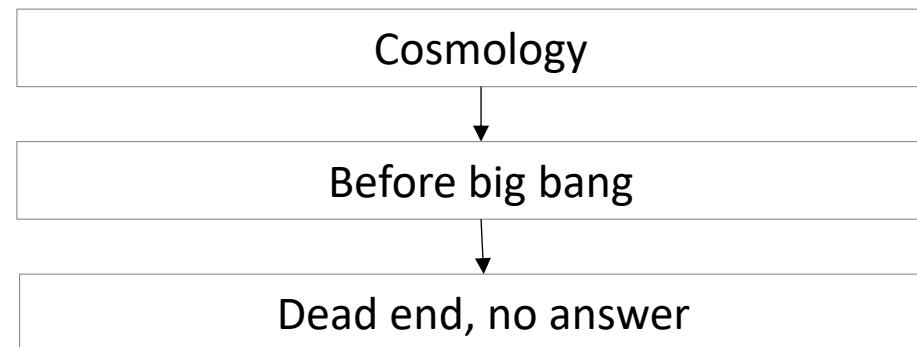
XX) Which came first?

- Body or Karma
- No answer
- Purva Apara Parijananam – can't answer, dead end.
- Supports Ajati Vada.

XXI)



XXII)



यदेतद्वेतुफलयोः पूर्वापरिज्ञानं तच्चैतदजातेः

परिदीपकमवबोधकमित्यर्थः ।

जायमानो हि चेद्भर्मो गृह्यते कथं तस्मात्पूर्वं कारणं न गृह्यते ।

अवश्यं हि जायमानस्य ग्रहीत्रा तज्जनकं ग्रहीतव्यम् । जन्यजनकयोः

सम्बन्धस्यानपेतत्वात् । तस्मादजातिपरिदीपकं तदित्यर्थः ॥ २१ ॥

Your ignorance (Aparijnanam) of what is precedent, what is antecedent (Purva - Apara), in this (Yat Etat) cause effect relationship (Hetuphalayoh); that itself (Tat Ca Etad) proves or reveals (Paridipakam = Avabodhakam - that neither karma is born from the body, nor the body is born from the karma (Ajateh); that is the idea (iti Arthah). If any entity, like the universe (Dharmah Hi Ced) you are assumimng (Grhyate) is born (Jayamanah), then how can you say (Katham) you are not able to assume or mention (Na Grhyate) what its Pre-existing cause is (Tasmat Purvam Karanam)? Necessarily, definitely (Avasyam Hi), by the one who assumes the universe is Karyam (Jayamanasya Grahittra - by the same Pramata), its cause (Tat Janakam) has to be recognised also (Grahitavyam, - because) Effect - Cause relationship (Janya - Janakayoh Sambandhasya), is one which cannot be separated or negated (Anapetatvat). Therefore (Tasmat) your inability to establish the Cause - Effect relationship, as you are not able to point out which proceeds what (Tad), reveals or proves (Paridipakam), there is no creation (Ajati); that is the idea (iti Arthah).

I) Apari Jnanam = Ignorance

- Purve = Former
- Apara = later
- What is 1st / 2nd ? W.r.t. Hetu (Karma) and Phalam (Body).

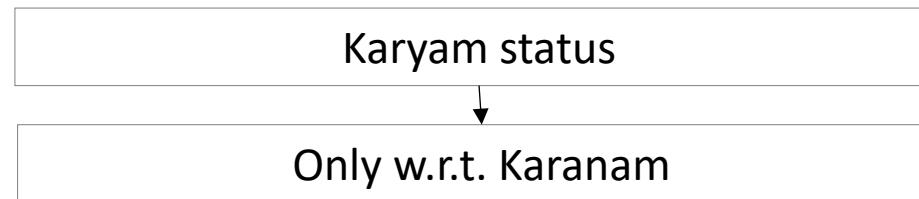
II) No answer reveals Ajati Vadi.

- Neither is born from each other.
- World not created but projected.

III) Neither body is born out of Karma or Karma born out of body.

- Avabodhaka = Revealer.

IV) If you say – Universe = Product, Karyam, effect, you must talk of Karanam.



V) Question :

- If Universe or any entity = Product = Dharma here product, not Punyam.

VI) Grihyate = If you are assuming Universe = Product, labelling it as a product, you have responsibility to talk about Karanam.

VII) How do you fail to arrive at pre-existing Karanam?

VIII) Status of Universe as a product is a mystery. (Before big bang, before karma, Shariram, 5 elements)

IX) Labelling universe as Karyam is wrong.

X) What is right labelling of Universe?

- Brahma Satyam, Jagan Mithya.
- Universe is an appearance, projection of Brahman or Jivas projection.
- Jiva = Brahman.

XI) Jayamanasya Grahita :

- One who assumes world as Karyam.
- Grahita – any person who labels world as a product, born, Jayamana.

XII) It is imperative to talk about Karanam.

Inter – Related – Labels	
Karanam	Karyam
Husband	Wife
Disciple	Teacher

- They are all relative statuses.
- Apekshika concepts.

XIII) Relationship between Karyam and Karanam is not negatable, it is unavoidable.

- Nirupya – Nirupaka Sambandha.
- Can't use one word without knowing other.

XIV) Your ignorance regarding Karam reveals indirect Ajati Vada theory only.

Anvaya : Karika No. 21

पूर्वापरिज्ञानम् अजातेः परिदीपकम् (भवति) ।
जायमानाद् धर्मात् हि वै पूर्वं (वर्तमानं
कारणम्) कथं (त्वया) न गृह्यते ?

Pūrvāparāparijñānam ajāteḥ paridīpakam (bhavati)।
jāyamānād dharmāt hi vai pūrvam (vartamānam
kāraṇam) kathām (tvayā) na gṛhyate ?

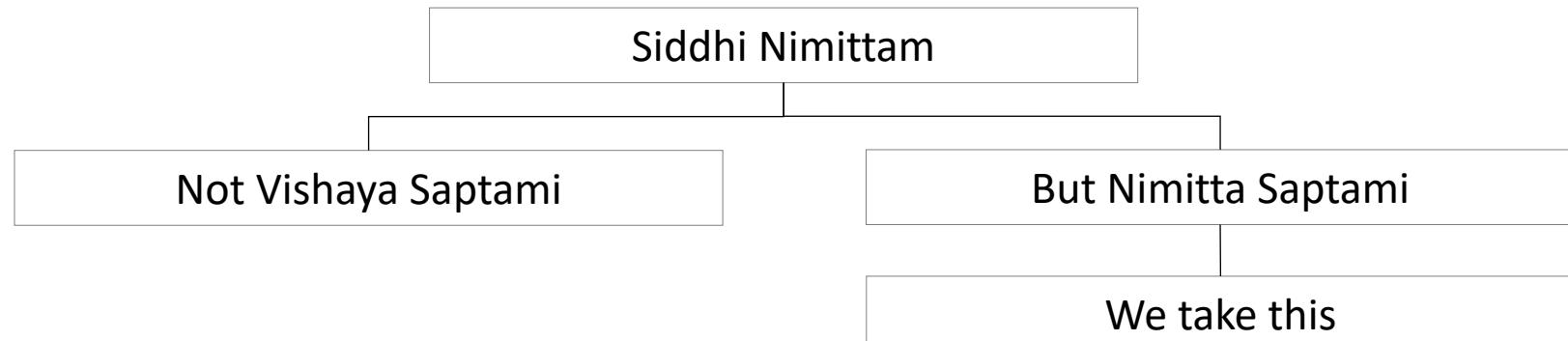
Ignorance of the order is a pointer to Birthlessness. How is it that (the cause), which exists before Originating entity is not known (to You?).

- Purva Apara Parijananam Ajatehe Paridipakam Bavati.
- Jayamanat Dharmasu Hi Vai Purvam Vartamanam Karanam.
- Katha Dvaya Na Grihyate.

XV) Karika No. 20 Bashyam : Grammar

- Sadhya Siddhou Siddhi Nimittakam.
- W.r.t. Vishaya Saptami.

Shankara :



इतश्च न जायते किंचित् । यज्जयामानं वस्तु

Any entity which you call as originating (Yat Jayamanam Vastu), you can never prove its origination (Na Kincit Jayate - in any manner), because of the following reason (Itasca).

- I) You can never prove origination of anything, any entity in macro universe or object, being within the universe.
- II) Whatever originating entity, you can never prove origination of that entity in any manner.

स्वतो वा परतो वापि न किंचिद्वस्तु जायते ।
सदसत्सदसद्वापि न किंचिद्वस्तु जायते ॥ २२ ॥

svato vā parato vāpi na kiñcidvastu jāyate ।
sadasatsadasadvāpi na kiñcidvastu jāyate ॥ 22 ॥

Nothing is ever born either of itself or of another or of both. Nothing at all is ever born whether it be being or non-being or both-being and non-being. [4 - K - 22]

स्वतः वा परतः वा अपि किंचिद् वस्तु न जायते । सत् असत् ।
तदसत् वा अपि किंचिद् वस्तु न जायते ॥

svataḥ vā parataḥ vā api kiñcid vastu na jāyate ।
sat, asat, tadasat vā api kiñcidvastu na jāyate ॥

Nothing is born either from itself or from another. Nothing is born (whether it is) existent, Non-existent, or both existent and Non-existent (There is no such thing as sadasat, to be born).

I)

In the Universe there exists

3 Entities

3 ways of origination

II) Nothing can be born in any manner except in 3 ways, 3 entities

III) Yatu Jayamanam Vastu Tatv Kinchit Na Jayate

IV) Whatever thing being you assume to be originating it does not originate because of following argument.

V) Intellectual Gymnastic

VI) Veda accepts conclusion of modern science

- Don't talk of 3 entities origination or origination in 3 ways.

VII) Scientific conclusion :

- **Matter can never be generated or destroyed even one ounce, one milligram.**
- God can't create matter – 5 elements.

VIII) Extend law to energy.

- **Energy = Invisible version of matter.**
- Matter when destroyed converts into energy.

IX) Energy goes, gets converted to matter.

- Can't create either energy or matter.

X) Universe is eternal

Gita : Chapter 15 – Verse 3

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरुद्धमूलं
असञ्जशस्त्रेण दृढेन छित्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaḥ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- No question of creation.
- Therefore talk about only manifestation, unmanifestation.

XI) Matter can't be destroyed or created.

- Ajati Vada
- No need to go to Mandukya Upanishad.

- Science proves non origination of world

XII) Introductory Bashyam – Karika 22 Anvaya :

स्वतः वा परतः वा अपि किञ्चिद् वस्तु न जायते । सत् असत् ।
तदसत् वा अपि किञ्चिद् वस्तु न जायते ॥

svataḥ vā parataḥ vā api kiñcid vastu na jāyate ।
sat, asat, tadasat vā api kiñcidvastu na jāyate ॥

Nothing is born either from itself or from another. Nothing is born (whether it is) existent, Non-existent, or both existent and Non-existent (There is no such thing as sadasat, to be born).

Karika No. 22 :

स्वतो वा परतो वापि न किञ्चिद्वस्तु जायते ।
सदसत्सदसद्वापि न किञ्चिद्वस्तु जायते ॥ २२ ॥

svato vā parato vāpi na kiñcidvastu jāyate ।
sadasatsadasadvāpi na kiñcidvastu jāyate ॥ 22 ॥

Nothing is ever born either of itself or of another or of both. Nothing at all is ever born whether it be being or non-being or both-being and non-being. [4 - K - 22]

Gist :

I)

	1 st Line	2 nd Line
	<ul style="list-style-type: none"> - 3 Methods of Origination, creation - Refutation 	<ul style="list-style-type: none"> - 3 types of things in creation origination - Refutation

3 Methods of creation

Svataha

Parataha

Ubayataha

- Out of itself
- Pot born from pot

- Out of something else
- Pot born from cloth
- (Not pot)

- Out of mixture of itself and something else
- Pot born from Pot and cloth (non Pot)
- Narasimha Avatara

757) Bashyam : Chapter 4 - Karika No. 22 Starts

स्वतः परत उभयतो वा सदसत्सदसद्वा न जायते न तस्य
केनचिदपि प्रकारेण जन्मसम्भवति ।

A Vastu, an existing thing (sat), or a Non-existing thing (Asat) or a mixture of both existent and Non-existent thing (Sad - Asad Va), can never be born (Na Jayate) either by itself (Svatah) or by something else (Paratah) or by a mixture of both (Ubhayatah Va). So by any of these means (Tasya Kenacid Api Prakarena) birth cannot take place (Janma Asambhavati).

I)

Svataha	Parataha	Ubayataha
By itself	Something else	Mixture of both

II) Na Jayate :

- Creation not born in any of above 3 methods.

III)

3 types of things

Sat

Asat

Sad Asat

- Existence thing
- Never originates

- Nonexistence thing
- Can't originate

- Existence – nonexistence mixture never originates

- Janma Na Sambati.

न तावत्स्वयमेवापरिनिष्पन्नात्स्वतः स्वरूपात्स्वयमेव
जायते यथा घटस्तस्मादेव घटात् ।

A thing cannot be born out of itself (Na Tavat Svayameva) from its own form, which has not yet come into existence (Aparinispennat), or (Va) can it be born by itself (Svayameva Jayate) in its own form (Svatah Svarupat), like a pot cannot be produced from the same pot (Ghatah Tasmadeva Ghatat).

Shankara :

- I) Pot can't be born out of itself.
- II) Tavatu Svayam Eva Svarupat Na Jayate.
- III) Why Pot not born out of Pot?

Pot	Pot
Karyam	Should be Karanam to be cause of Pot

- IV) To be a cause of itself, it should exist before it is born.

- If it exists as Karanam, it need not be born as a Karyam.

V) Rule :

- Karanam should exist before Karyam.

VI) Karyam can't exist before itself.

- Ghataha Ghatat Na Utpattyate.

VII) Next Possibility :

- Pot born out of non pot.

759) Bashyam : Chapter 4 - Karika No. 22 Continues

नापि परतोऽन्यस्मादन्यो यथा घटात्पटः पटात्पटान्तरम् ।

Nor can a thing be born from another thing, which is other than itself (Na Api Paratah = Anyasmad Anyah) like from a pot, cloth cannot be produced (Yatha Ghatat Patah) or from cloth something other than the cloth cannot be produced (Patat Patantaram).

I) Na Api Tataha :

- Pot can't be born from parataha – non-pot – cloth.
- Another karanam can't be non pot.
- Parataha = Anyasmat.

II) From cloth Pot can't be born.

- From Book, Chair not born 2nd Possibility ruled out.

तथा नोभयतः विरोधात् ; यथा घटपटाभ्यां घटः
पटो वा न जायते ।

Similarly (Tatha), a thing cannot be born out of a mixture of both itself and another (Tatha Na Ubhayatah), as it is never possible), just as a pot or piece of cloth (Yatha Ghatapatabhyam) cannot be born (Na Jayate) from a mixture of both pot and piece of cloth. (Ghatah Patah Va).

3rd Possibility :

I) From mixture of Pot and cloth, pot is born.

II) Mixture = Contradiction.

- Cloth negates pot.
- Pot negates cloth.
- Gadha – Badah = Mixture.

4th Possibility :

- Pot is born out of clay.
- Origination experienced.
- How Ajati Vada?

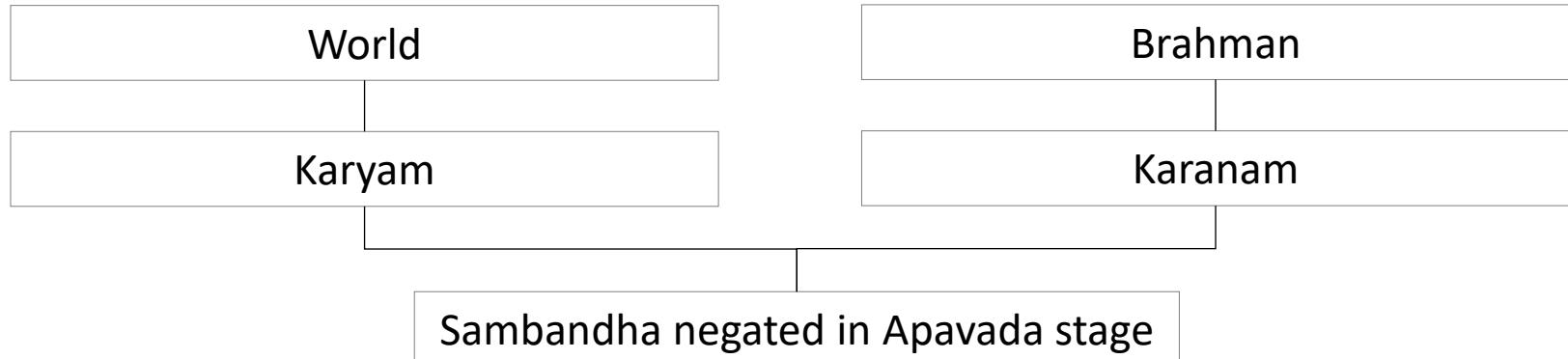
Revision :

Bashyam – Karika No. 22 :

I) Gauda Pada establishes Ajati Vada.

- Negates origination, creation, birth of the world as a product of some Karanam.

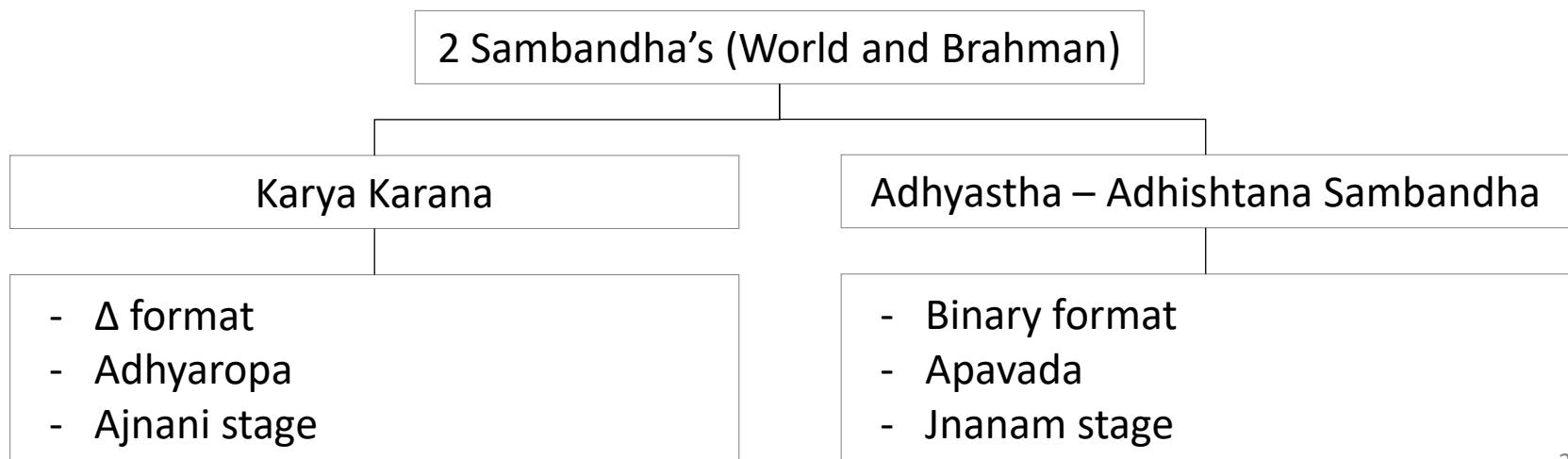
II)



III) During Adhyaropa, world is temporarily accepted as Karyam and Brahman as Karanam.

- During Apavada Sambanda dropped.

IV)



V) We don't remove world totally.

- Only change in perspective what is the advantage?

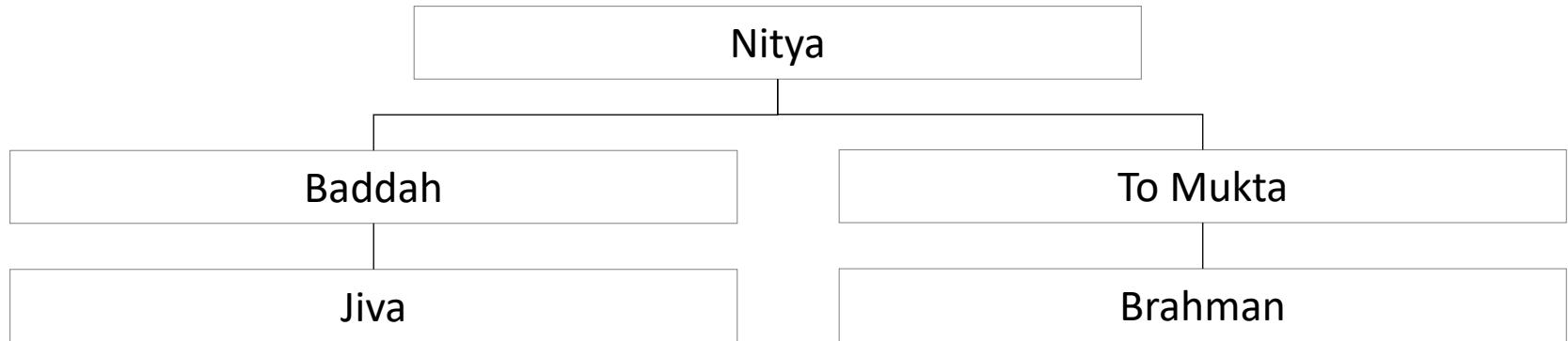
VI)

Karya Karana Sambandha	Adhishtana – Adhyasa Sambandha
<ul style="list-style-type: none"> - Samana Satta - Equal degree of reality 	<ul style="list-style-type: none"> - Binna Satta - Brahman = Higher order = Timeless - World in time = Lower order - Lower order can't affect Brahman - Brahman = Nitya, Shuddha, Buddha, Mukta Svabava. - Let Adhyastha world be there - I Brahman am not affected

VII)

Screen	Movie
<ul style="list-style-type: none"> - Higher order - Changeless - Not disturbed by presence, absence of movie 	<ul style="list-style-type: none"> - Lower order - Changing

VIII) What is Advantage?



IX) If Brahman – Mukta, how I am benefited?

Bill Gates	I am
Rich	Poor

X) Mahavakyam :

- Tat Brahma Tvam Asi.
- I am benefitted by this Jnanam.
- I am Brahman – Adhishtanam.
- I am never affected by Sanchita, Prarabda, Agami – 14 Lokas.
- Lower order.

XI) Asangoham, Asangoham

Brahma Jnanavalli Mala :

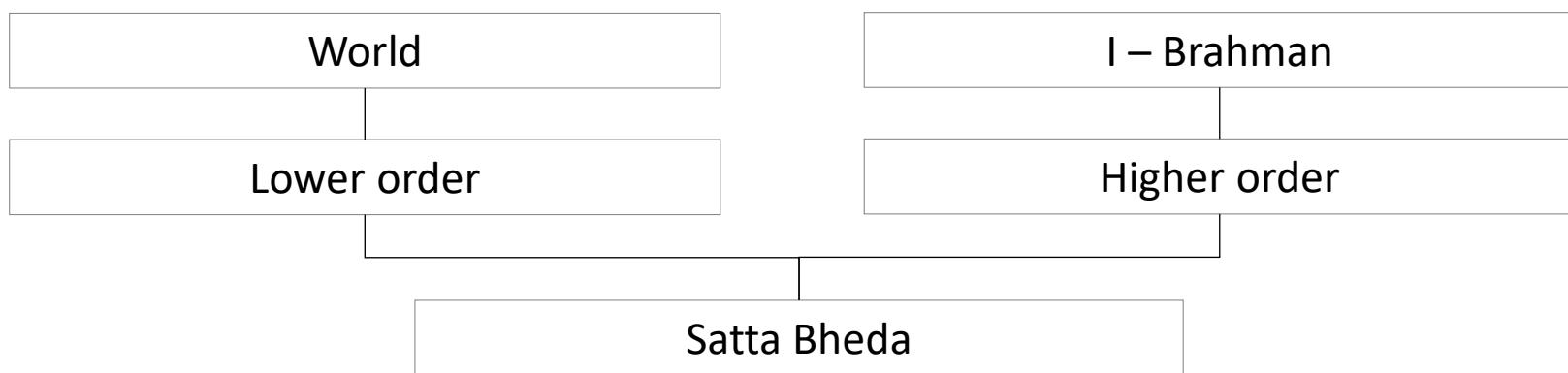
असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ २ ॥

asango'ham asango'ham asango'ham punah punah
saccidanandarupo'ham ahamevaham avyayah ॥ 2 ॥

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 2]

- I am of higher order of reality.

XII)



- Benefit got by changing Karya – Karana Sambandha to Adhyasa Adhishtana Sambandha.

XIII) Another Language :

Karya – Karana Sambandha	Adhishtana – Adhyasa Sambandha
<ul style="list-style-type: none">- Brahman = Upadana Karanam- Samana Satta	<ul style="list-style-type: none">- Brahman = Vivarta Upadana Karanam- Vishama Satta

- Therefore Ajati Vada is very useful.

XIV) Karika No. 22 :

- In this general verse, not only there is no Karya – Karana Sambandha between world and Brahman.
- No Karya – Karana Sambandha between any 2 things in the world.
- Big challenge by Gaudapada.

XV) Karika No. 22 – 1st Line :

Karya – Karana – Vikalpa
(Options – Possibilities)

a) Pot born out of Pot

b) Pot born out of cloth

c) Pot born out of cloth – Pot

Karyam and Karanam not
one entity

- 3 Karanams negated.

a) 1st Option : Pot - Pot

- Karanam should exist before Karyam.
- Dasharatha exists before Rama.

b) 2nd :

- Pot born of cloth.

c) 3rd :

- Mixture can't exist together, Potness, Clothness.

761) Bashyam : Chapter 4 - Karika No. 22 Continues

ननु मृदो घटो जायते पितुश्वपुत्रः । सत्यम् अस्ति जायत
इति प्रत्ययः शब्दश्च मूढानाम् । तावेव शब्दप्रत्ययौ
विवेकिभिः परीक्ष्येते किं सत्यमेव तावुत मृषेति ।
यावता परीक्ष्यमाणे शब्दप्रत्ययविषयं वस्तु शब्दमात्रमेव
तत् । “वाचारम्भणम्” (छ-उ-६-१-४) इति श्रुतेः ।

But what I said was (Nanu), from clay a pot (Mrdah Ghatah) and from a father a son (Pituh Ca Putrah) is born (Jayate). From your experience point of view it appears to be true (Satyam). The ignorant or deluded (Mudhanam) have this notion or idea (Pratyayah) put into words and express it as (Sabdah Ca) - 'That is there' (Asti), and 'that is born' (Jayate) and so on (iti). Whereas (Tu) people who are given to enquiry (Vivekibhiih) examine (Pariksyete), whether those two (Tau Eva), the idea and its expression (Sabda - Pratyayau ca) are factual (Kim Satyam) or merely seeming so (Uta Mrsa Iti). When they are brought under the scrutiny of discriminative people (Yavata Pariksyamane), they come to the conclusion, that the so called substances such as a pot, or 'son' etc (Ghata Putra Adilaksanam Tat Vastu) denoted by words and cognitions (Sabda - Pratyaya - Visayam) are mere verbal expressions only (Sabda Matram Eva - but not really substances). Chandogya Upanishad in 6-1-4 (iti Sruteh) supports by saying 'all products are mere names, words, initiated by our organ of speech' ("Vacarambhanam").

Important Paragraph :

I) You are missing out most important possibility held by all.

- Covering most evident fact, most famous option.
- Pot born out of clay.

II) Shankara says :

- Theory held by non-thinking foolish Moodahs.

Purva Pakshi :

- From clay – Pot is born.
- Son born from father.

III) Shankara :

- Satyam Ardha Angikara.
- I accept based on popular assumption.
- Asti – Jayate – Pratyaya notion in the Mind.
- Mental idea and also verbal expression.
- Popular option need not be a fact.

IV) Popular earth :

- Accepted flat for a long time.
- Earth is stationary sun going round earth.

Fact :

- Earth – Round
- Earth goes round the sun.

V)

Popular	Fact
Pot is born out of clay	Clay appears as pot

VI) Vivekis (Opposite to Moodahs)

- May be minority but are wise, enquire, don't take things for granted.

VII)

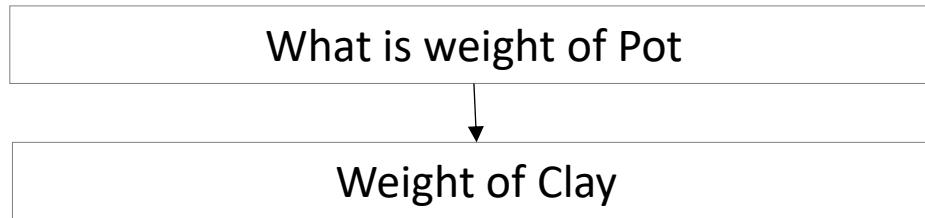
Notion in the Mind	Expression
<ul style="list-style-type: none">- World is born / created- Thought- Pratyaya- Pot thought	<ul style="list-style-type: none">- World is Satyam, exists- Verbal- Shabda- Word Pot

Don't have relevant object

VIII) What you see as Pot = Clay.

- Before, now, later – clay.
- No substance called Pot.

IX)



- Pot has no independent pot.

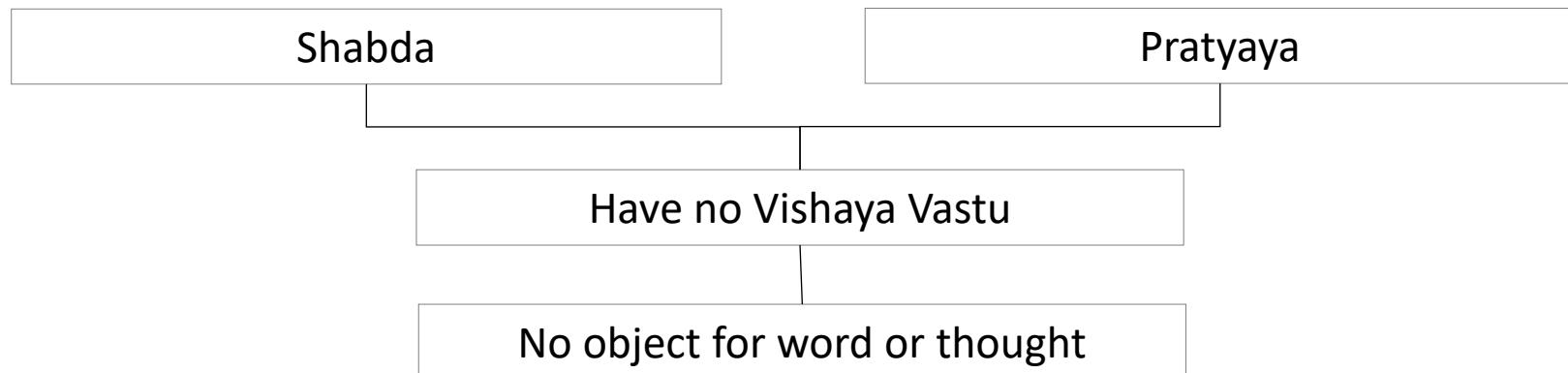
X) Chandogya Upanishad : Chapter 6 – 1 – 4

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद् वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvam mṛnmayaṁ
vijñātām syādvācārambhaṇām vikāro nāmadheyām
mṛttiketyeva satyam || 6.1.4 ||

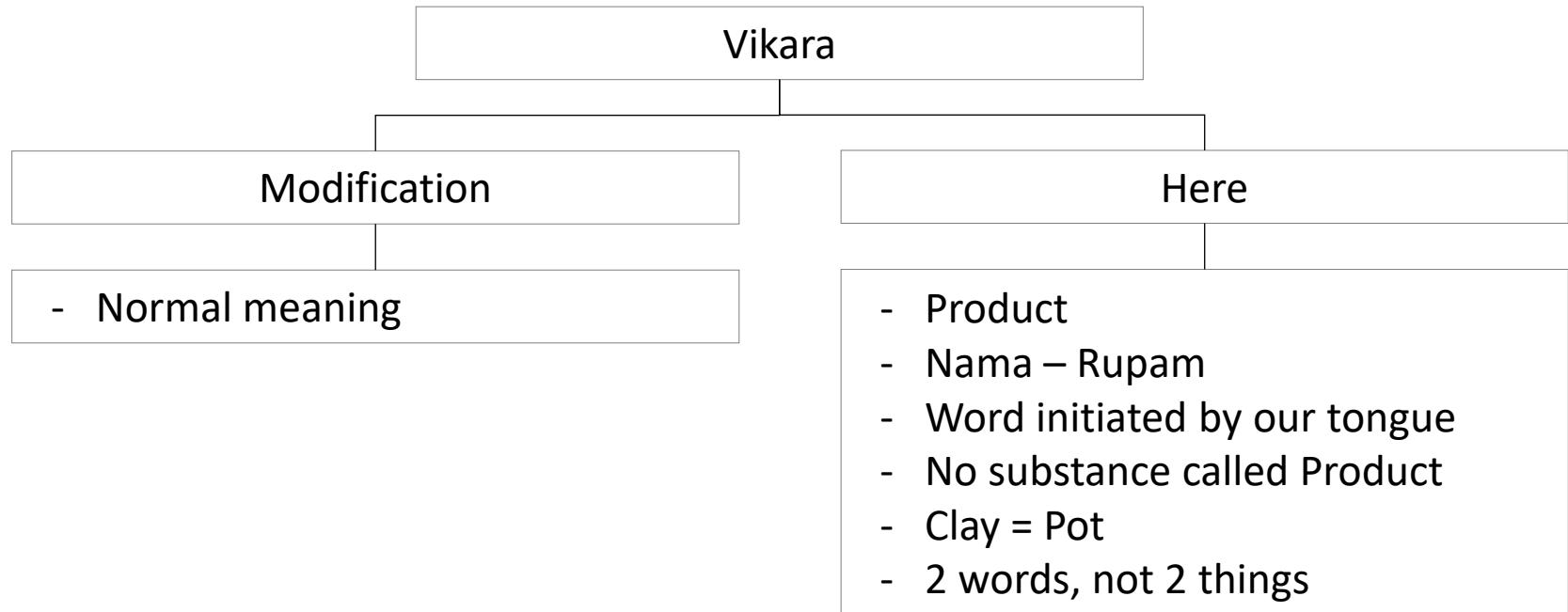
O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

- Pot exists only in tongue / in mind.
- Outside no substance called Pot.



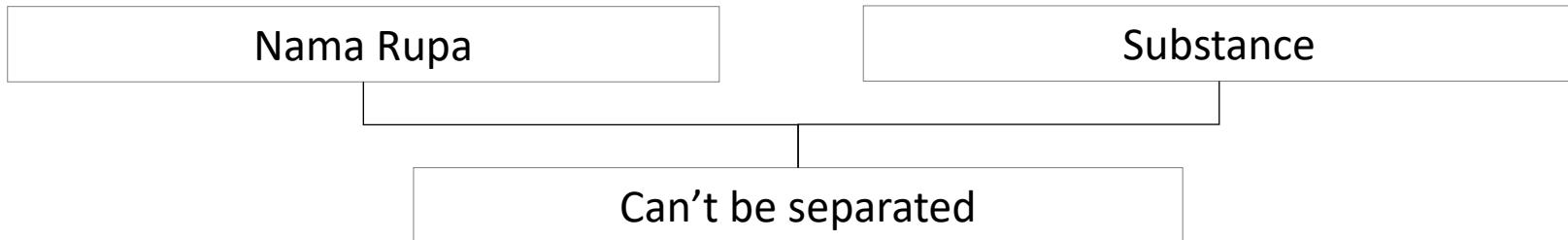
XI) Pot has only verbal existence, available for experience.

XII)



XIII) Try to separately show clay and pot in 2 hands.

- Not 2 separate things.
- No Karya – Karana Sambanda.
- Sambanda requires 2 separate things.
- One clay appears as Pot.



XIV) Pot – Product – Name + Form does not have isness of its own.

XV) Existence of clay is appearing as Nama Rupa.

- Existence – Sat is appearing as name and form world.

XVI) No separate existence of 2 things.

- Advaitam is the truth.

XVII) If 2 things / substances don't exist, how can you talk of Karya Karana Sambandha?

- Karya Karana Sambandha talked by foolish people moodahs not by Vivekis – wise – discriminative.
- Commentary on 1st line is now over – 3 Karanams (3 causes).
- Next commentary on 2nd line – 3 types of Karyams, products.

762) Bashyam : Chapter 4 - Karika No. 22 Continues

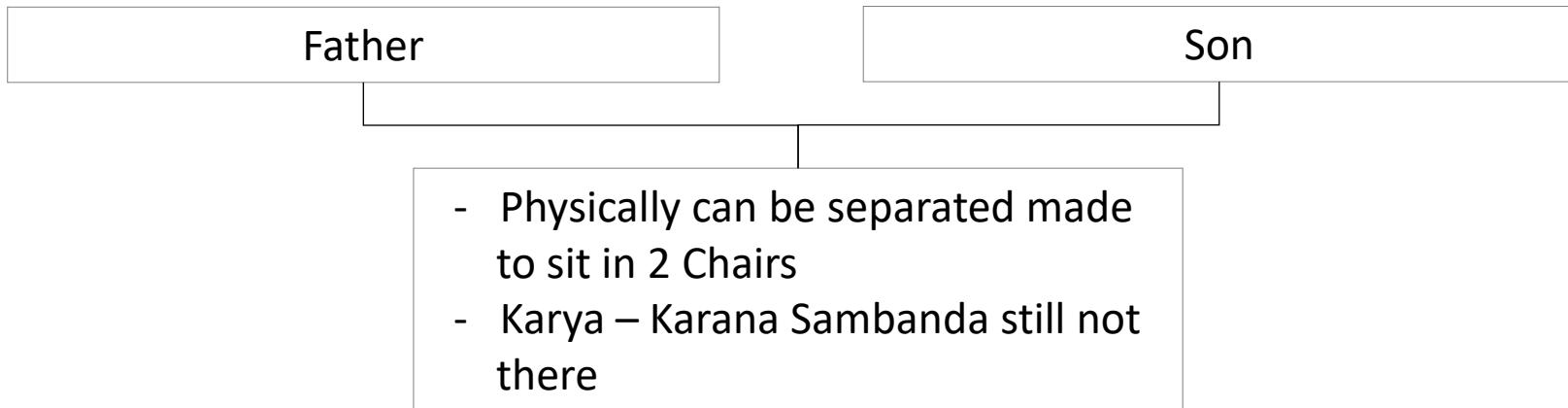
सच्चेन्न जायते सत्त्वान्मृतिपत्रादिवत् । यद्यसत्तथापि न
जायते १ सत्त्वादेव शशविषाणादिवत् । अथ सदसत्तथापि
न जायते विरुद्धस्यैकस्यासम्भवात् । अतो न किंचिद्वस्तु
जायते इति सिद्धम् ।

A thing already in existence (Sat Cet) is not born (Na Jayate) because it is already in existence (Satvat) like the already existing clay (Satvat Mrtpitradivat). If a thing does not exist (Yadi Asat), then also (Tatha Api), by the very fact of its Non-existence (Asattvad Eva), it is not born (Na Jayate), like the horn of a rabbit etc (Sasavisana - Adivat). Now (Atha) if it is both existent and non-existent (Sadasat), then also (Tathapi), it does not take birth (Na Jayate) as it is impossible to have a thing which is simultaneously having contradictory attributes (Viruddhasya Ekasya Asambhavat). Therefore, Atah, it is established that (iti Siddham) nothing, whatsoever is born (Na Kincid Vastu Jayate. - Therefore the world can never be a Karyam, but only an Adhyasah).

Previous portion :

I) Shankara negates Karya Karana Sambanda between father – son – how?

II)



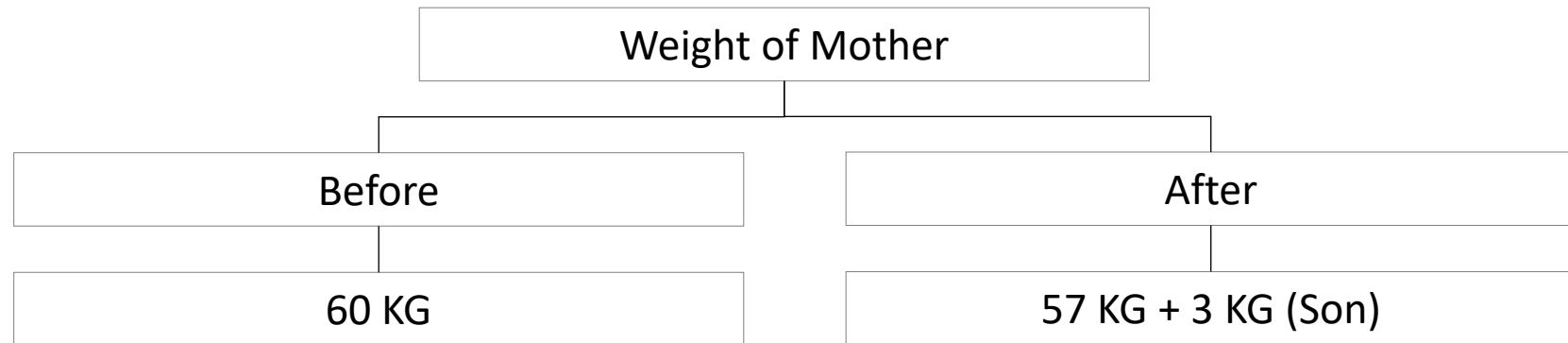
III) Answer :

- Law of conservation of matter and energy.
- Tanoho Jataha Tanaha.

- Tanu – Body.
- **Extention of Mothers – Fathers body = Putra.**
- Until birth, body of mother.
- Cut umbilical chord, talk of Putra, new born son.

IV) Vedanta :

- What was mother before is Putra now.
- No addition of matter.



- Nothing new born in the Universe.
- Mother given new name of son.

V) Example :

- Bangladesh new name of India separated.
- Vacharambanam Vikaro Nama Dheyam.

VI) Matter in the Universe = Constant.

- Only Vikara – modifications in Prakrti = Jagat

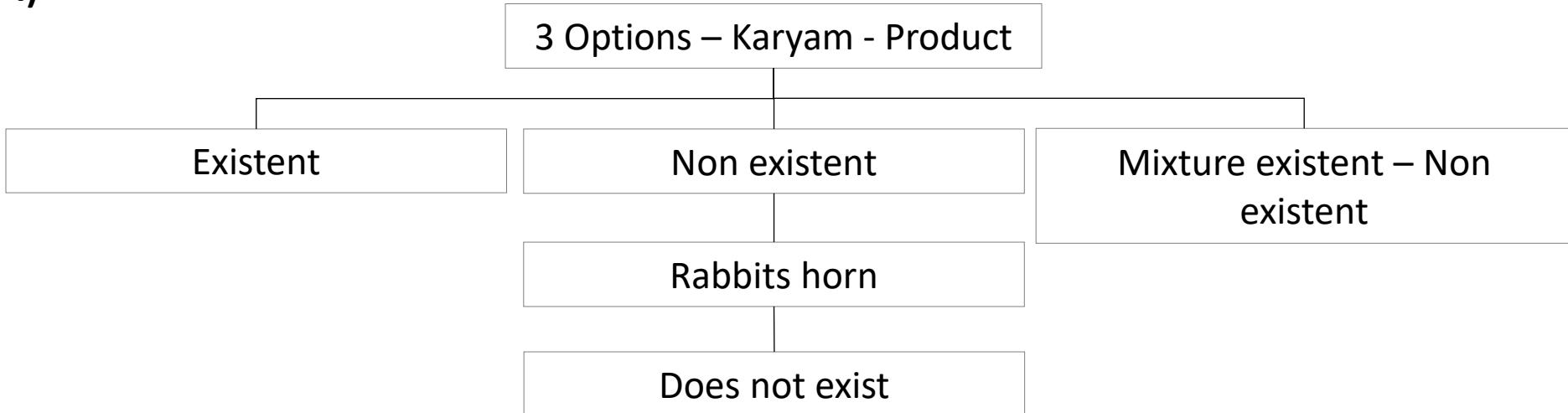
VII) One cloth cut into several pieces.

VIII) No Karya – Karana Sambandha in the Universe factually, only seeming.

- No matter is added.

Bashyam of 2nd Line :

I)



II) Satu Chet Na Jayate.

- If thing is existent, it need not be born.
- Already existent.

Example :

- Clay / father.

III) Non-existent :

- Can't be born.
- Yadi Asatu Na Jayate Iva.
- Rabbits horn.

IV) Why Asat not born? Asat Karya Vada.

- From Grammar angle.
- Verb – is born – originates, action.
- Subject – non-existent.
- Without subject – how creation / origination.

V) Logically :

- Birth = Coming to existence.
- Existence = Acquiring thing
= Destination.
- Non-origination comes to existence.
- Existence = Goal of non-existent thing.
- How non-existent thing can have a goal?

No origination of

Existent thing

Non existent thing

Mixture

- Prove by law of conservation of matter – energy.
- **Matter can't be created or destroyed, only appears.**

VI)

Matter / Jagat	Subject / Brahman
<ul style="list-style-type: none"> - Inert - Dependent - Mithya 	<ul style="list-style-type: none"> - Sat – Existence, consciousness, bliss - Independent - Satyam

- Brahma Satyam, Jagan Mithya.

Brahma Jnanavalli Mala :

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिप्पिमः ॥ २० ॥

brahma satyam jaganmityha jivo brahmaiva naparah ।
anena vedyam sacchastram iti vedantadindimah ॥ 20 ॥

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separateness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]

- Jiva = Brahman = Mahavakya is the ultimate truth.
- Nothing can originate.

VII) 3rd Option :

- Sad – Asat Mixture origination not possible.
- Viruddhasya Ekasya Asambava.
- Thing can't be simultaneously existent, non existent.
- Nothing is born.
- World is not a Karyam but Adhyasaha.
- World is experienced.

VIII) Adhyasa = Mysterious appearance, Anirvachania, magic show of Ishvara.

- Handle it appropriately.

IX) What is Samsara?

- Give world a reality and self does not exist.

763) Bashyam : Chapter 4 - Karika No. 22 Continues

येषां पुनर्जीनिरेव जायत इति क्रियाकारकफलैकत्वम्
अभ्युपगम्यते क्षणिकत्वं च वस्तुनः, ते दूरत एव न्यायापेताः ।
इदमित्थमित्यवधारणक्षणान्तरानवस्थानादननुभूतस्य
स्मृत्यनुपपत्तेश्च ॥ २२ ॥

The Kshanika Vijnanavadi, for whom again (Yesam Punah) momentary consciousness (Janih Eva) alone is born (Jaayate iti); the accessories which are responsible (Karakas) for various activities (Kriya) and its result (Phalam), all of them together (Ekatvam) are but momentary consciousness alone (Vastunah Ksanikatvam Ca Abhyupagamyate). (Therefore Sankaracarya says) all these Buddhist philosophers (te) are far removed (Duratah Eva Apetah) from logic (Nyayatah. It is all mere imagination). "Consciousness (idam) is momentary (ittham") - to make this comment or conclude thus (iti) one can neither ascertain (Avadharana - the knowledge of its momentariness), as it is no longer available in that form the next moment (Ksanantara Anavasthanat), nor memory of it is possible (Smrti Anupapatteh Ca) of that, which is not experienced (Ananubhutasya).

I) Gaudapadas Karika No. 22 explanation over.

- Now Shankara adds additional not :

Buddhistic approach to Universe.

II)

Advaitin	Kshanika Vadi / Yogachara Buddhism
<p>a) World is not a Karyam</p> <p>b) No world things really not born</p> <p>c) Ajati Vada</p> <p>d) No seed, tree, father son</p>	<p>a) World is not a Karyam</p> <p>b) No world things really not born</p> <p>c) Ajati Vadi</p> <p>d) No seed, tree, father, son</p> <ul style="list-style-type: none"> - Vedantin is Buddhist alone - Prachanna Baudaha - With Hindu Vesham - Orb

Advaitin	Kshanika Vadi / Yogachara Buddhism
e) There is external objective world	e) No world other than experience of the world
f) Experience exists and corresponding object exists	f) Experience exists, no corresponding object
g) Like dream but also objects outside	g) Like dream Only objects in the Mind
h) Rain exists outside	h) No water object, or rain object in dream
i) Jnanam and Vishayas are there	i) Jnanam is there without Vishaya
j) Prapancha Asti wall exists	j) Prapancha Nasti - Wall in the Mind alone.
k) Ghata exists - Vijnanam Shanikam	k) Vigyanam = Kshanikam
l) Prapancha Utpatti Asti Vijnanam Eva Asti	l) There is continuous Pravaha of Kshanika Vijnanam - Vijnanamaya Utpatti Vartate - Prapancha Utpatti Nasti.
m) World and Kshanika Vijnanam exists as Mithya - Kshanika Vijnanam Utpatti Nasti - Ajativada with Mithya Nama Rupa Prapancha Utpatti	m) World not born, Kshanika Vijnanam is born - Ajati Vada without Prapancha Utppatti.

Revision :

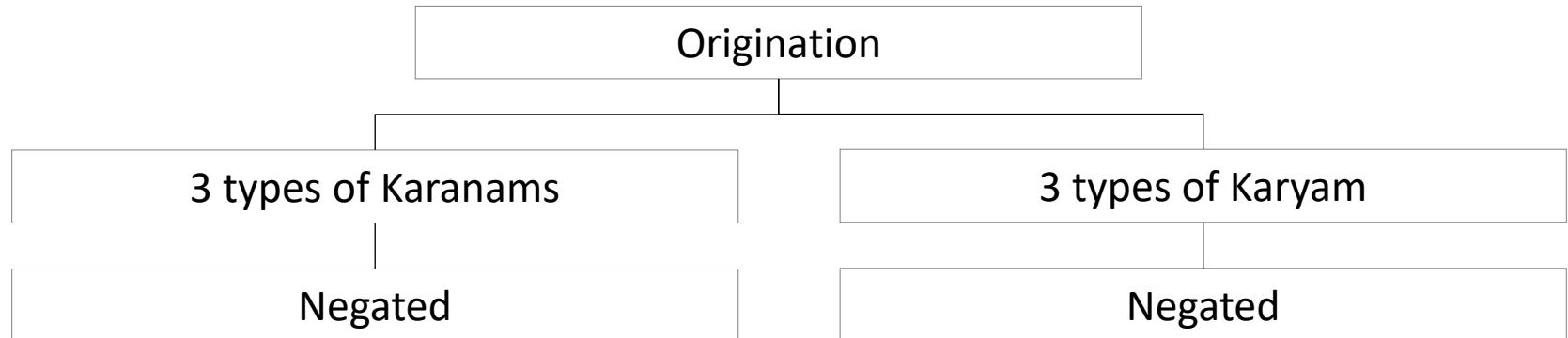
Karika No. 22 – Bashyam :

I) Gaudapadas general remark in Karika No. 22

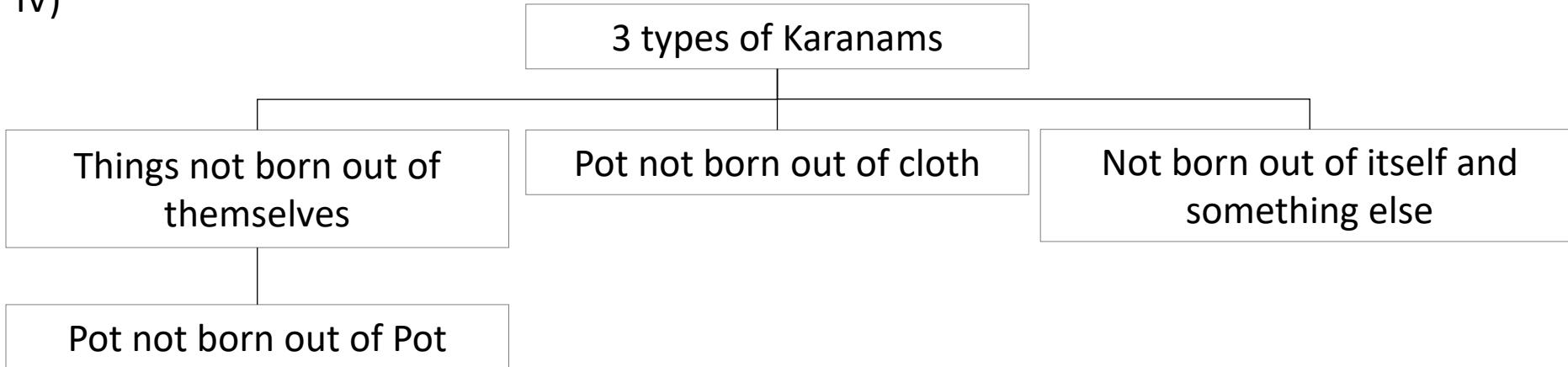
- Without dealing with any specific philosopher.

II) We can't talk of origination of any type of thing from another thing.

III)



IV)



V)

3 Karyams

Existent thing not born

Non existent thing can't be born

Existent – non-existent mixture not born

- Nothing can be born of anything.
- Proves Ajati Vada.

VI) Gaudapada :

- Does not negate experience of Universe.
- We negate only created Universe.
- **We accept appearing Universe.**

VII) What is definition of an appearing Universe?

- **Appearing Universe exists by borrowing existence from Atma, the observer, the consciousness.**

VIII)

Conscious observer	Observed Universe
<ul style="list-style-type: none">- Atma / Brahman- Satyam	<ul style="list-style-type: none">- Inert, Anatma, Jadam- Mithya- Borrows existence from Atma.

- That Atma I am, my intrinsic nature, observer consciousness.

IX) Example : Svapna

- Appears to exist by borrowing existence from me the observer, Chaitanyam.
- Jagrat also same like Svapna.

X) Created Universe does not exist.

- Universe is never created.
- Universe does not originate is message of Karika No. 22.

XI) Shankara adds additional note which is not in the Karika.

- Final Para of the Bhashyam.

XII) Kshanika Vigyana Vadis – Yoga Chara Buddhisim

- They also say very similar thing like Advaitin.
- Difficult to differentiate Advaitin and Buddhism.

Both say :

- World is an appearance.
- World borrows existence from consciousness, Vigyanam, Chaitanyam.
- Chaitanya Vyatirikta Prapancha Nasti.

d)

Chaitanyam / Brahman	Prapancha
Satyam	Mithya

e) No Universe separate from Chaitanyam.

f)

Universe	Chaitanyam
<ul style="list-style-type: none">- Borrows existence- Mithya	<ul style="list-style-type: none">- Lends existence- Satyam

g)

Buddhist	Vedantin
<ul style="list-style-type: none">- Vigyanam- Kshanikam- Anityam	<ul style="list-style-type: none">- Vigyanam / consciousness is Nityam

h) Buddhist :

- Negates origination of Universe.
- Accepts origination of Vigyanam.
- World unborn.
- Kshanika Vigyanam is born and dies and is replaced by another Kshanika Vigyanam.

i) Wall : Not born

- Wall knowledge is born, remains for Kshanikam.
- Each cognition = One Consciousness.

j) Pravaha, series of Kshanika Vigyanam is the Ultimate truth.

- Anantham
- Every member of series is subject to birth / death.
- No world but there is Kshanika Vigyanam.
- Shankara is quoting Kshanika Vigyana Vadis / Vigyana Vadi / Yogachara Buddhism.
- All 3 synonomous for one group.
- Esham Yogacharika Kshanika Vigyana Vadina Punaha.

XIII) Javihi Eva Jayate :

- Javihi = Kshanika Vigyanam.
- Janya Akara Vigyanam.
- **Vigyanam which is born every moment.**
- **Only consciousness is born every moment, not the material world, according to Kshanika Vigyani.**
- World not born.
- **World awareness, experience is born.**

XIV) Example : Svapna

- Tiger in dream, not real tiger.
- Tiger Vasana is born in Svapna.
- Tiger Vasana appears as though there is a tiger outside.

- No Tiger other than Tiger Vrutti, Vigyanam.
- Svapna mountain, river = Vasana, Vrutti, Vigyanam.

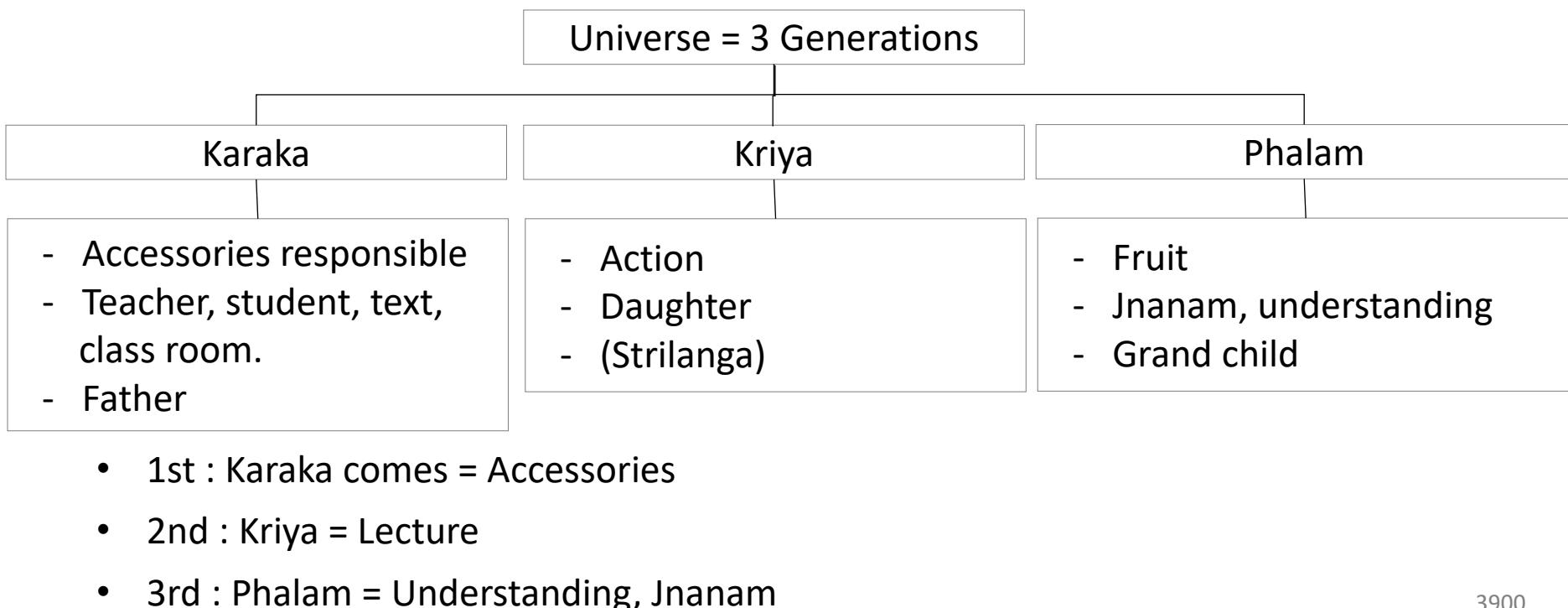
XV) Vedantin :

- Each Vishaya Vigyanam is Shanikam, Vrutti Janyam.
- Consciousness = Nityam.

XVI) Kshanika Vigyani says :

- Same rule of dream in Jagrat.
- **Kriya – Karaka – Phala Ekatvam.**

XVII) Shankara :



- **Everything in the universe is Karaka Janyat Kriya, Kriya Janyat Phalam.**

XVIII) Kshanika Vigyani :

a) No Kriya Karakam, Phalam

b) Kriya Vigyanam = Kriya

- Karana Vigyanam = Karanam
- Phala Vigyanam = Phalam.
- All 3 Vigyanam, no objects outside.

XIX) Vigyanam is continuously born, gone.

- Ekatvam = Vigyana Rupatvam.
- All 3 = Consciousness only.
- Everything = Consciousness.
= Agreement with Advaitin.

XX) But Consciousness = Kshanikam

- **Not Nityam, according to Kshanika Vigyani.**

XXI) Karaka Kriya Phala Vastunaha Kshanikaha Abyupa Gamyate.

XXII) Kshanika is far away from logic – Nyaya Apethaha, Nastika.

- More illogical than Sankhya / Yoga / Nyaya / Veiseshika / Purva Mimamsa – All Astikas.
- Apethjaha = Apa + “E” Dhatu
= Far away

- Why illogical?

XXIII) Concludes consciousness = Kshanikam.

- To make a conclusion, an object must remain for sometime.
- Can't study consciousness because it is Kshanikam.

XXIV) Example :

- Before I can notice who the person is, he walks fast, gone.
- Observed gone, observer also Kshanikam.
- Observer and observed do not stay for a moment.

XXV)

Kshanika Vigyanam

- Can't exist

- Can't study,
examine

- Can't conclude
- It has to stay
for a while to
conclude
- No
Avadharanam,
conclusion

- Can't
remember
- Na
Anupapatteshcha

- Can't talk
of
origination,
Utpatti

- Observer also does not exist.
- Here Shankara focuses on the observed, Kshanika Vijnanam, Na Utpatyate.
- Can't get knowledge of the momentariness of Kshanika.

Nobody will be there to talk
about Kshanika Vijnana Vada

Jnanam

Shrishti

Vyavahara

- If Kshanika Vijnanam not proved how can you talk about origination or Jati – Birth, Utpatti.
- Therefore Ajati Vada established.

Anvaya :

स्वतः वा परतः वा अपि किंचिद् वस्तु न जायते । सत् असत् ।
तदसत् वा अपि किंचिद् वस्तु न जायते ॥

svataḥ vā parataḥ vā api kiñcid vastu na jāyate ।
sat, asat, tadasat vā api kiñcidvastu na jāyate ॥

Nothing is born either from itself or from another. Nothing is born (whether it is) existent, Non-existent, or both existent and Non-existent (There is no such thing as sadasat, to be born).