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# **MANDUKYA UPANISHAD**

**With**

# **SHANKARABASHYAM**

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## **CHAPTER 2**

**KARIKA NO. 11 TO 28**

**VOLUME - 09**

## Index - IV

S. No.	Title	Page No.
IV	Chapter 2: Agama Prakaranam	
285)	<a href="#">Introduction to Chapter 2 - Karika No. 11</a>	1416
286)	<a href="#">Karika No. 11</a>	1416
287)	<a href="#">Anvaya - Karika No. 11</a>	1417
288)	<a href="#">Bashyam : Karika No. 11 Starts</a>	1420
289)	<a href="#">Karika No. 12</a>	1426
290)	<a href="#">Anvaya - Karika No. 12</a>	1427
291)	<a href="#">Bashyam : Karika No. 12 Starts</a>	1431
292)	<a href="#">Introduction to Chapter 2 - Karika No. 13</a>	1449
293)	<a href="#">Karika No. 13</a>	1450
294)	<a href="#">Anvaya - Karika No. 13</a>	1451
295)	<a href="#">Bashyam : Karika No. 13 Starts</a>	1452

S. No.	Title	Page No.
IV	Chapter 2: Agama Prakaranam	
296)	<a href="#">Introduction to Chapter 2 - Karika No. 14</a>	1458
297)	<a href="#">Karika No. 14</a>	1462
298)	<a href="#">Anvaya - Karika No. 14</a>	1463
299 to 301)	<a href="#">Bashyam : Karika No. 14 Starts</a>	1468
302)	<a href="#">Karika No. 15</a>	1485
303)	<a href="#">Anvaya - Karika No. 15</a>	1486
304)	<a href="#">Bashyam : Karika No. 15 Starts</a>	1488
305)	<a href="#">Introduction to Chapter 2 - Karika No. 16</a>	1499
306)	<a href="#">Karika No. 16</a>	1501
307)	<a href="#">Anvaya - Karika No. 16</a>	1502
308 to 309)	<a href="#">Bashyam : Karika No. 16 Starts</a>	1509
310)	<a href="#">Introduction to Chapter 2 - Karika No. 17</a>	1522
311)	<a href="#">Karika No. 17</a>	1524
312)	<a href="#">Anvaya - Karika No. 17</a>	1525
313 to 314)	<a href="#">Bashyam : Karika No. 17 Starts</a>	1534

S. No.	Title	Page No.
<b>IV</b>	<b>Chapter 2: Agama Prakaranam</b>	
315)	<a href="#"><u>Karika No. 18</u></a>	1545
316)	<a href="#"><u>Anvaya - Karika No. 18</u></a>	1546
317)	<a href="#"><u>Bashyam : Karika No. 18 Starts</u></a>	1548
318)	<a href="#"><u>Introduction to Chapter 2 - Karika No. 19</u></a>	1569
319)	<a href="#"><u>Karika No. 19</u></a>	1573
320)	<a href="#"><u>Anvaya - Karika No. 19</u></a>	1574
321)	<a href="#"><u>Bashyam : Karika No. 19 Starts</u></a>	1577
322)	<a href="#"><u>Karika No. 20</u></a>	1585
323)	<a href="#"><u>Anvaya - Karika No. 20</u></a>	1586
324)	<a href="#"><u>Karika No. 21</u></a>	1589
325)	<a href="#"><u>Anvaya - Karika No. 21</u></a>	1590
326)	<a href="#"><u>Karika No. 22</u></a>	1592
327)	<a href="#"><u>Anvaya - Karika No. 22</u></a>	1593

S. No.	Title	Page No.
IV	Chapter 2: Agama Prakaranam	
328)	<a href="#">Karika No. 23</a>	1596
329)	<a href="#">Anvaya - Karika No. 23</a>	1597
330)	<a href="#">Karika No. 24</a>	1600
331)	<a href="#">Anvaya - Karika No. 24</a>	1601
332)	<a href="#">Karika No. 25</a>	1604
333)	<a href="#">Anvaya - Karika No. 25</a>	1605
334)	<a href="#">Karika No. 26</a>	1608
335)	<a href="#">Anvaya - Karika No. 26</a>	1609
336)	<a href="#">Karika No. 27</a>	1613
337)	<a href="#">Anvaya - Karika No. 27</a>	1614
338)	<a href="#">Karika No. 28</a>	1616
339)	<a href="#">Anvaya - Karika No. 28</a>	1617
340 to 341)	<a href="#">Bashyam : Karika No. 28 Starts</a>	1618



# **CHAPTER 2**

## **VAITHATYA PRAKARANAM**

### **38 Karikas**

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**KARIKA NO. 11 TO 28**

285) Introduction to Chapter 2 - Karika No. 11 :

चोदक आह-

A Questioner is saying...

286) Chapter 2 - Karika No. 11 :

उभयोरपि वैतथ्यं भेदानां स्थानयोर्यादि ।  
क एतान्बुध्यते भेदान्को वै तेषां विकल्पकः ॥ २-११ ॥

ubhayorapi vaitathyaṁ bhedānāṁ sthānayoryadi ।  
kaetānbudhyatebhedāṅko vai teṣāṁ vikalpakah ॥ 2-11 ॥

If the objects cognised in both the states of dream and waking be illusory, who cognises all these illusory objects and who indeed is the Creator of these imaginations.  
[2 - K - 11]

अन्वयः

यदि उभयोः स्थानयोः अपि भेदानां वैतथ्यं  
(भवति तर्हि) कः एतान् भेदान् बुध्यते ? कः वै  
तेषां विकल्पकः (भवति) ?

Anvayaḥ

Yadi ubhayoḥ sthānayoḥ api bhedānām vaitathyam  
(bhavati tarhi) kaḥ etān bhedān budhyate? kaḥ vai  
teṣāṁ vikalpakaḥ (bhavati)?

If the unreality of the objects in both the states (is accepted), who knows or experiences these objects? who is indeed their maker, the creator?

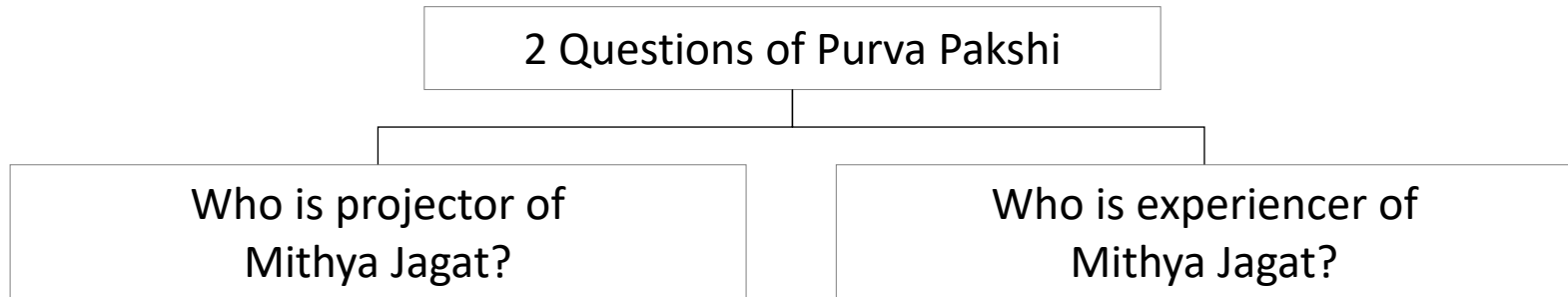


I) Generally, we say after Karika No. 10, go to Karika No, 14, 15 to get continuation.

## II) Purva Pakshi :

- Accepts our conclusion temporarily.
- Jagrat and Svapna Prapancha, both Mithya.

## III) Purva Pakshi : 2 Important Questions



## IV) Law :

- **Projector and experienter must be outside the Mithya Prapancha.**

## V) I – Project Rope Snake upon Rope

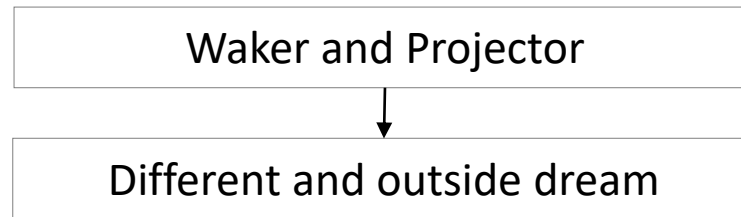
- I – am projector, experienter different and away from Rope and Snake.

## VI) Law :

- **Projector alone experiences the projected Snake or World.**
- Projector and experienter both outside Mithya.
- Law hold true for Dream and must hold true for Jagrat also.

VII) Dream is projected by the waker.

- Waker is outside the dream comfortably lying in the bed.
- Waker = Outside dream
- Waker = Alone experiencer



VIII) Our observation :

- **Dream World / Waking World, including time and space is Mithya.**
- Prapancha includes time, space.

IX) Projector and experiencer of Jagrat must be outside waking

X) To our knowledge, we don't see, find any outsider.

- If Jagrat is Mithya, there must be Adhishtana – projector – Experiencer.

XI) If We can't locate him, conclusion – he, she, does not exist.

XII) Chodana = Questioner challenger, Purva Pakshi.

- Chodayati iti Chodana.

स्वप्नजाग्रत्स्थानयोर्भेदानां यदि वैतथ्यं क एतानन्तर्बहिश्चेतः  
कल्पितान्बुध्यते । को वै तेषां विकल्पकः । स्मृतिज्ञानयोः क  
आलम्बनमित्यभिप्रायः । न चेन्निरात्मवाद इष्टः ॥ २-११ ॥

If suppose (Yadi) the objects and beings (Bhedanam) of dream and waking states (Svapna - Jagratsthanayoh) are all Mithya (Vaitathyam), who (Kah) experiences (Budhyate) these objects (Etan) imagined or projected by the mind (Cetah Kalpitan) subjectively inside and objectively outside the mind (Antarbahih)? Who is this imaginative projector of these objects (Ko Vai Tesam Vikalpakah). What is the Adhishtanam for memory and knowledge (Smrti - Jnanayoh Kah Alambanam),-- that is the essence of the questioner (iti Abhiprayah). So if the basis is not there (Na Cet), then what will happen is that one will end up as a desirer of Ksanika Vijnana vada (Niratmavada Istah).

## I) Bhedena :

- Padarthane
- Padarthas (Objects – beings) are located in Jagrat and Swapna.

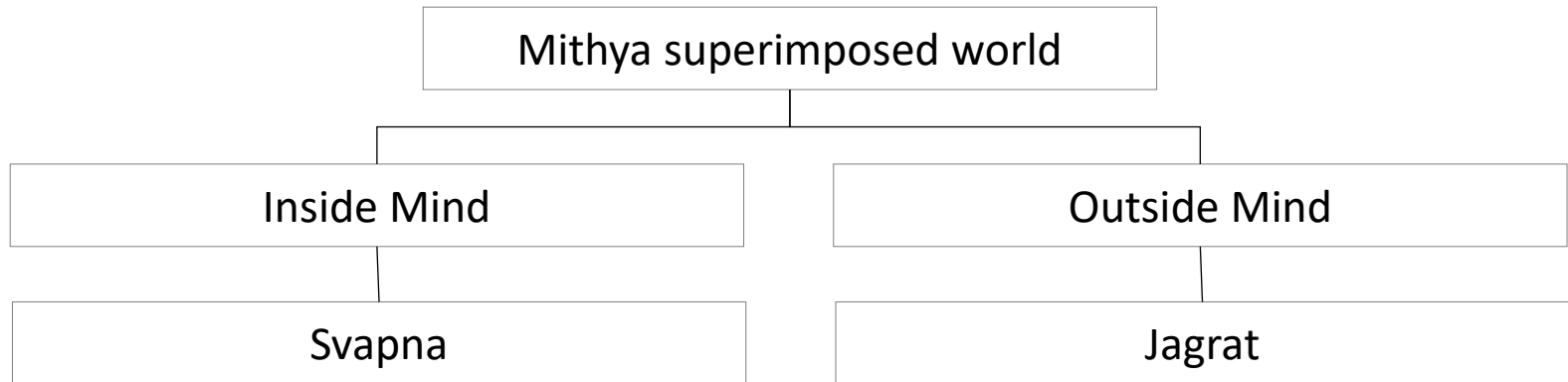
## II) If they are false, Mithya, Vaitatyam

- Kaha Evam Bhunjte – who is outside experienter of both of them?

## III) Remaining outside, who experiences Jagrat and Swapna?

## IV) Antah Chetas Kalpitam Mithya :

V)



- Who experiences, remaining outside both of them?
- Janati Kaha?

## VI) Kaha Vai Evam Vikalpayate?

- Who is projector?
- Projection is Mithya like Rope Snake.
- Who is creator of both?

- Because it is Mithya, we use the term Vikalpayate, projector.
- Projection / creation = False.

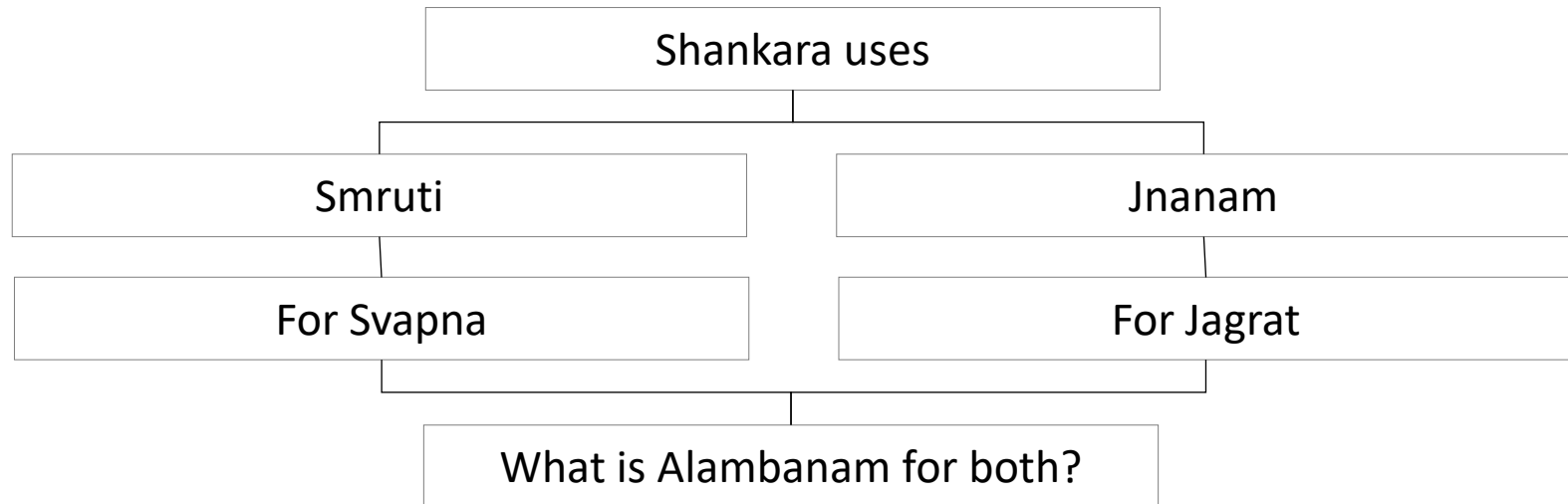
VII) Smruti Jnana Yoho Kaha Alambanam iti Arthaha.

- What is Adhishtanam?
- Mithya means there must be Satya Adhishtanam for both.

VIII) Adhishtanam must be outside both Jagrat + Svapna.

- **Shankara uses Alambaam, Adhishtanam for Projector + experienter.**

IX)



X) Alambanam, support, has to be common to both Jagrat + Svapna.

- Otherwise one can't talk about Svapna in Jagrat.
- I – went to sleep, had a Dream, am Awake.

XI) Who is this I?

- I – who was projector, experienter of 3 Avasthas?

XII) If that I – Adhishtanam, common factor was not there, recollection – Pratyabingya is not possible.

XIII) I – has to be conscious of the 3 Avasthas to relate, must be knower, sentient principle.

**XIV) I was common in 3 Avasthas**

- **That I is Turiyam – Chaitanyam without the 3 Upadhis – of gross, subtle, causal Sharirams and Prapanchas.**
- **Mantra 7 of Mandukya Upanishad.**
- **This is Nitya Mukta, Moksha, claiming I am Turiyam.**
- This is Yukti Pramanam.

XV) Alambanam must be continuous, identical, Eka Rasa, Alambanam, Prajna ghanam.

XVI) Discovery of Prajna Ghana Alambanam is destruction of Kshanika Vijnanam, Nihilism, Shunya Vadi.

XVII) World does not originate from nothing but from Sat Chit Ananda – Turiyam Brahman.

XIX) What is the continuous, enduring Alambanam of Jagrat, Svapna, Sushupti?

- Kala Alambanam? Adhishtanam.
- If you say no Alambanam, then you will end up as Shunya Vadin.

XX) You have to accept Turiya Atma, Chaturtaha, Adhishtanam, Alambanam as truth of Universe.

- Otherwise truth will be emptiness, nothingness.

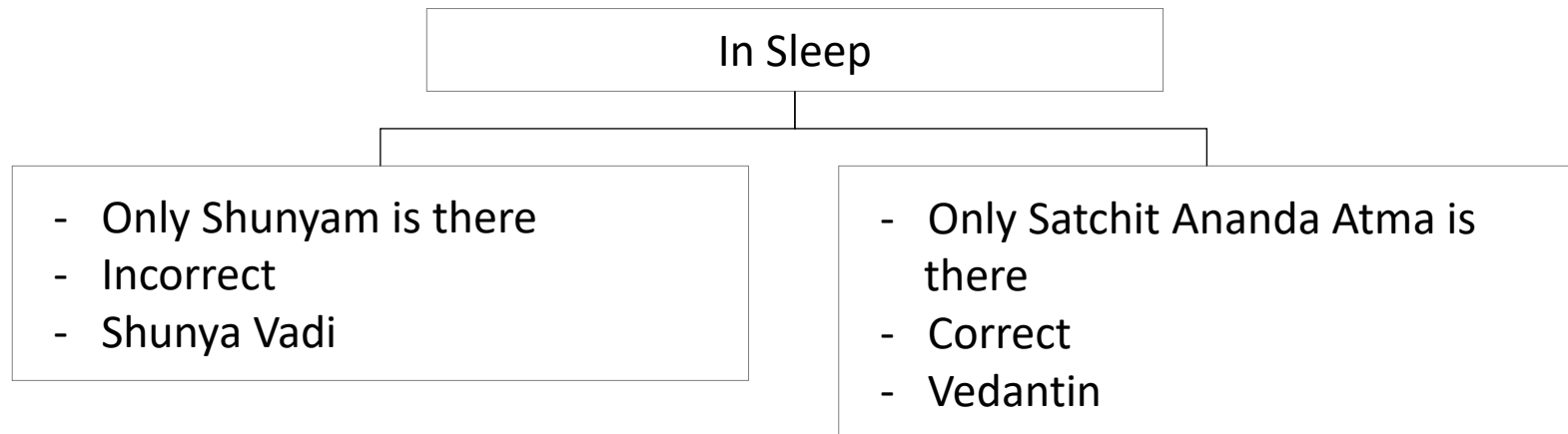
## XXI) Dakshinamurthi Stotram :

देहं प्राणमपीन्द्रियाण्य प चलां बुद्धं च शून्यं वदुः  
स्त्री बालान्ध जडोपमास्त्वह मति भ्रान्ताभृशं वादिनः ।  
मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे  
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ५ ॥

dehaṃ prāṇamapīndriyāṇyapi calāṃ buddhiṃ ca śūnyaṃ viduḥ  
strī bālāndha jaḍopamāstvahamiti bhrāntābhr̥śaṃ vādinah |  
māyāśakti vilāsakalpita mahāvyāmoha saṃhāriṇe  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 5 ||

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

## XXII)



- Karika No. 11 = Purva Pakshi Shloka

### XXIII) Anvaya :

अन्वयः

यदि उभयोः स्थानयोः अपि भेदानां वैतथ्यं  
(भवति तर्हि) कः एतान् भेदान् बुध्यते ? कः वै  
तेषां विकल्पकः (भवति) ?

Anvayaḥ

Yadi ubhayoḥ sthānayoḥ api bhedānām vaitathyam  
(bhavati tarhi) kaḥ etān bhedān budhyate? kaḥ vai  
teṣāṃ vikalpakāḥ (bhavati)?

If the unreality of the objects in both the states (is accepted), who knows or experiences these objects? who is indeed their maker, the creator?

### XXIV) Correct sequence :

- 1<sup>st</sup> : Kaha Vikalpakaha Bavati
- Who is projector?
- 2<sup>nd</sup> : Kaha Budyate?
- Who is experiencer?
- After projection only, you will experience.



कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया ।  
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ २-१२ ॥

kalpayatyātmanātmānamātmā devaḥ svamāyayā ।  
sa eva budhyate bhedāniti vedāntaniścayaḥ ॥ 2-12 ॥

This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created. [2 - K - 12]

अन्वयः

देवः आत्मा आत्मना आत्मानं स्वमायया कल्पयति । स  
एव भेदान् बुध्यते- इति वेदान्तनिश्चयः (भवति) ॥

Anvayaḥ

devaḥ ātmā ātmanā ātmānaṁ svamāyayā kalpayati, sa  
eva bhedān budhyate- iti vedāntaniścayaḥ (bhavati) ॥

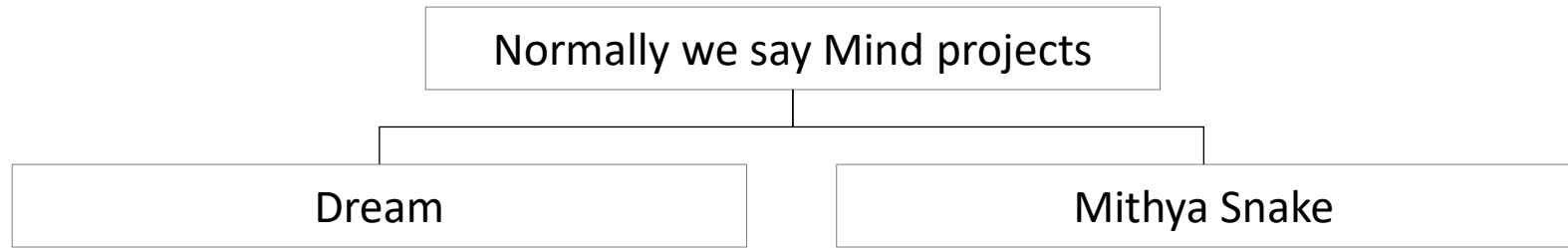
The effulgent Atma projects itself by itself through its own maya. That (Atma) itself experiences the objects - this is the conclusion of Vedanta.

I) Gaudapada started by saying I can establish Mithyatvam of Jagrat, Svapna by Tarqa.

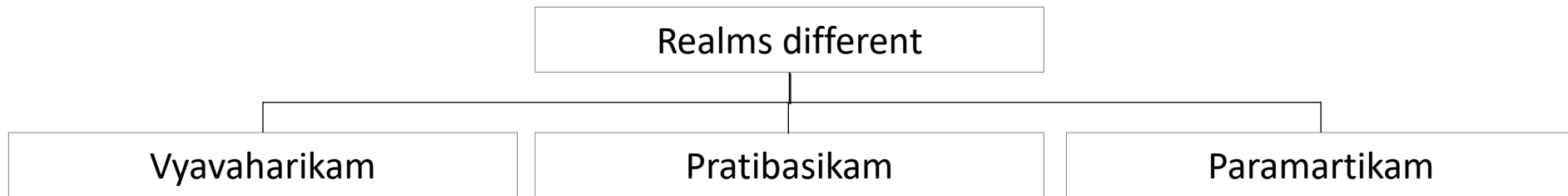
## II) Purva Pakshi :

- Without Adhishtanam Rope, Turiya Atma, Chaturtaha, you can't establish projector, experiencer of 3 Mithya Avasthas (Rope Snake).

III)



- Mind itself is Mithya.
- Who projects entire Avastha?



## IV) Sugriva Chased by Wali

Sugriva	Wali
<ul style="list-style-type: none"><li>- Looked for Rama</li><li>- Vedanta Nishchaya (Shastra)</li><li>- Gaudapada</li></ul>	<ul style="list-style-type: none"><li>- Powerful Purva Pakshi</li><li>- Other philosophers</li></ul>

- Rama = Vedanta Shastra.

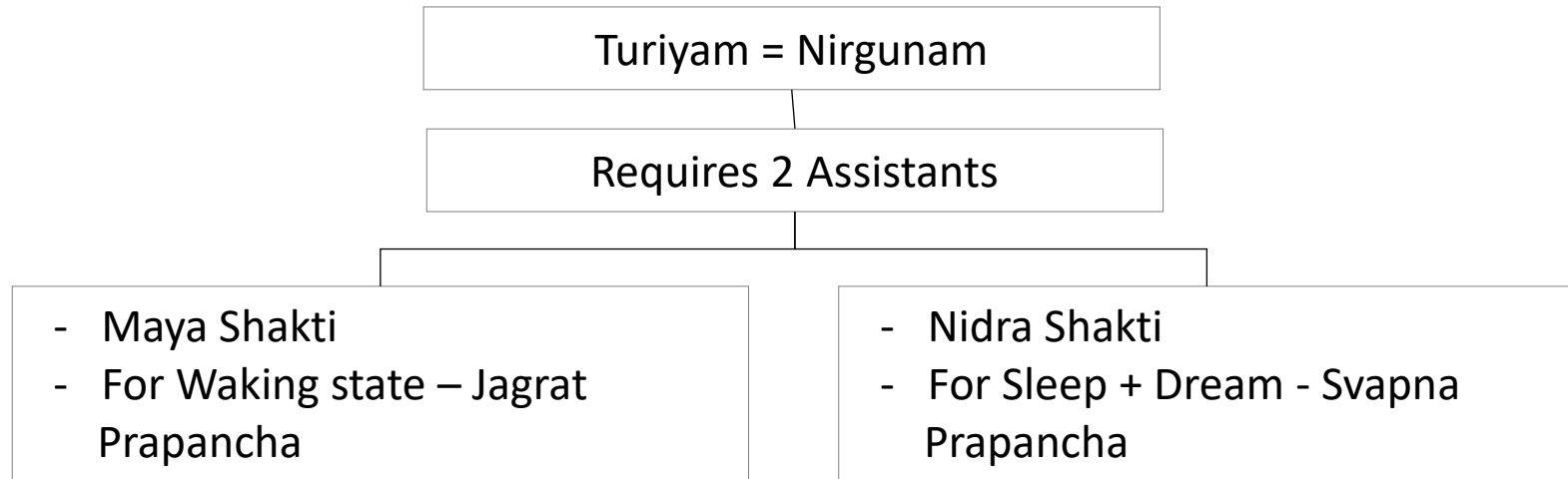
V) Turiya Atma = Projector, experiencer, Alambanam, Adhishtanam of 3 Avasthas.

VI) Kovai Vikalpakaha?

- Turia Chaitanya Rupa Atma = PEA – Projector – Experiencer – Adhishtanam.

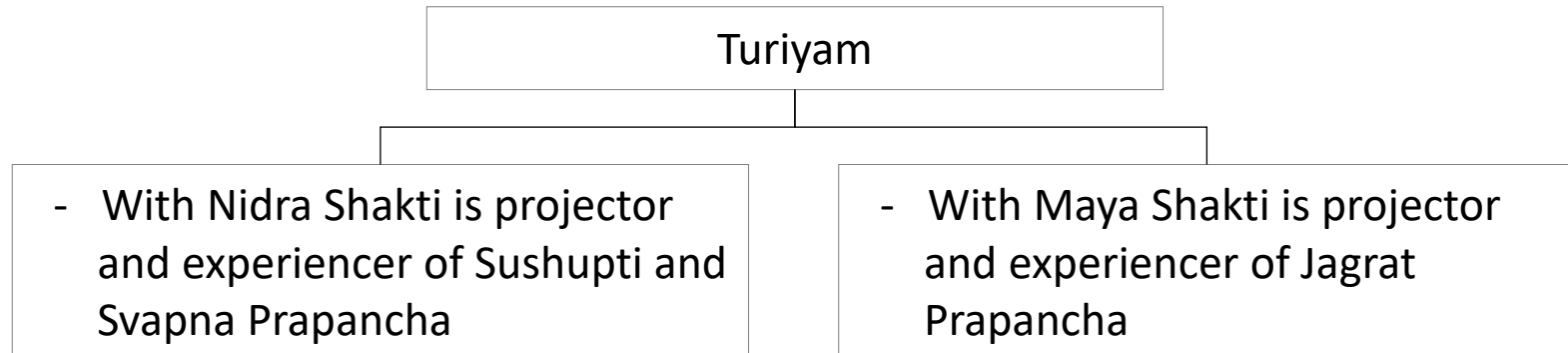
**VII) Have to discover Turia Adhishtana Atma from Sruti and claim that as my Nirguna Svarupam = self Realisation = Moksha.**

VIII)

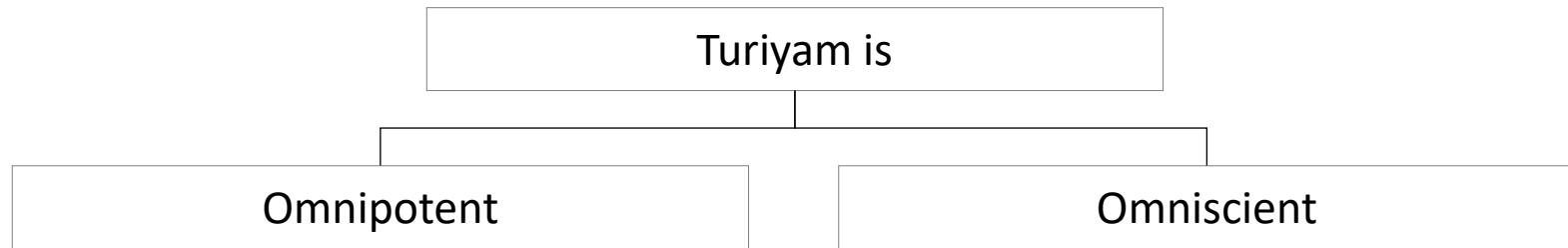


IX) Turiyam by itself Avyapedeshyam, Avyavaharyam, can't do anything.

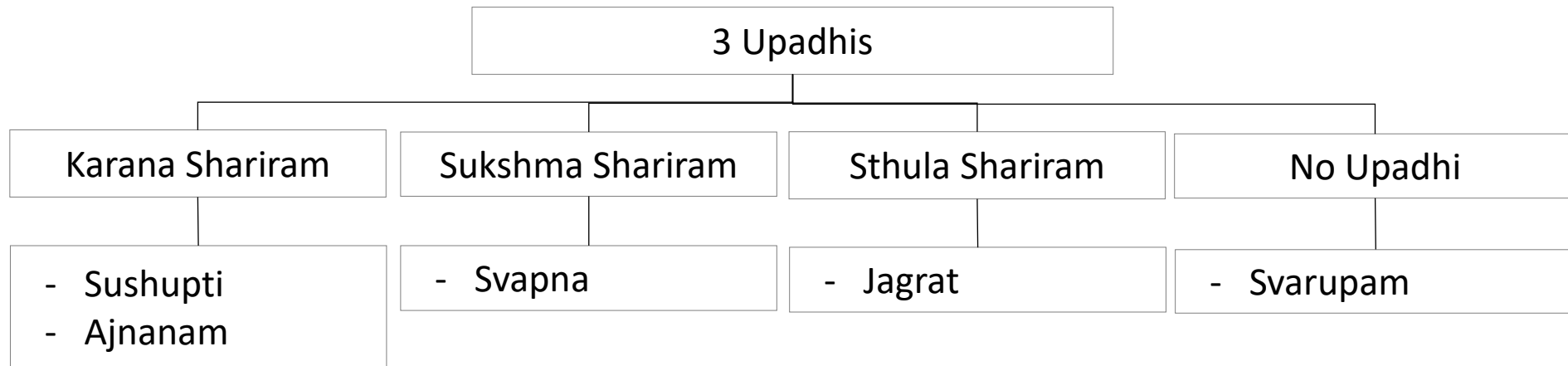
X) Projector alone is experiencer.



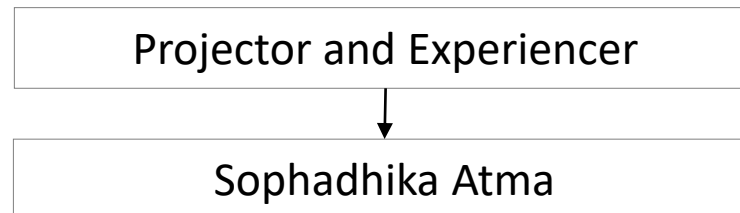
XI) Turiyam is Chaitanya Svarupa, sentient, has all power and knowledge for projection.



**XII) With the help of Sharira Trayam Sakshi Turiyam experiences 3 states.**



**XIII)**



XIV) Nirupadhika Atma not projector, experencer.

- It alone is, nondual Mantra 7.
- This is essence of Karika No. 12.

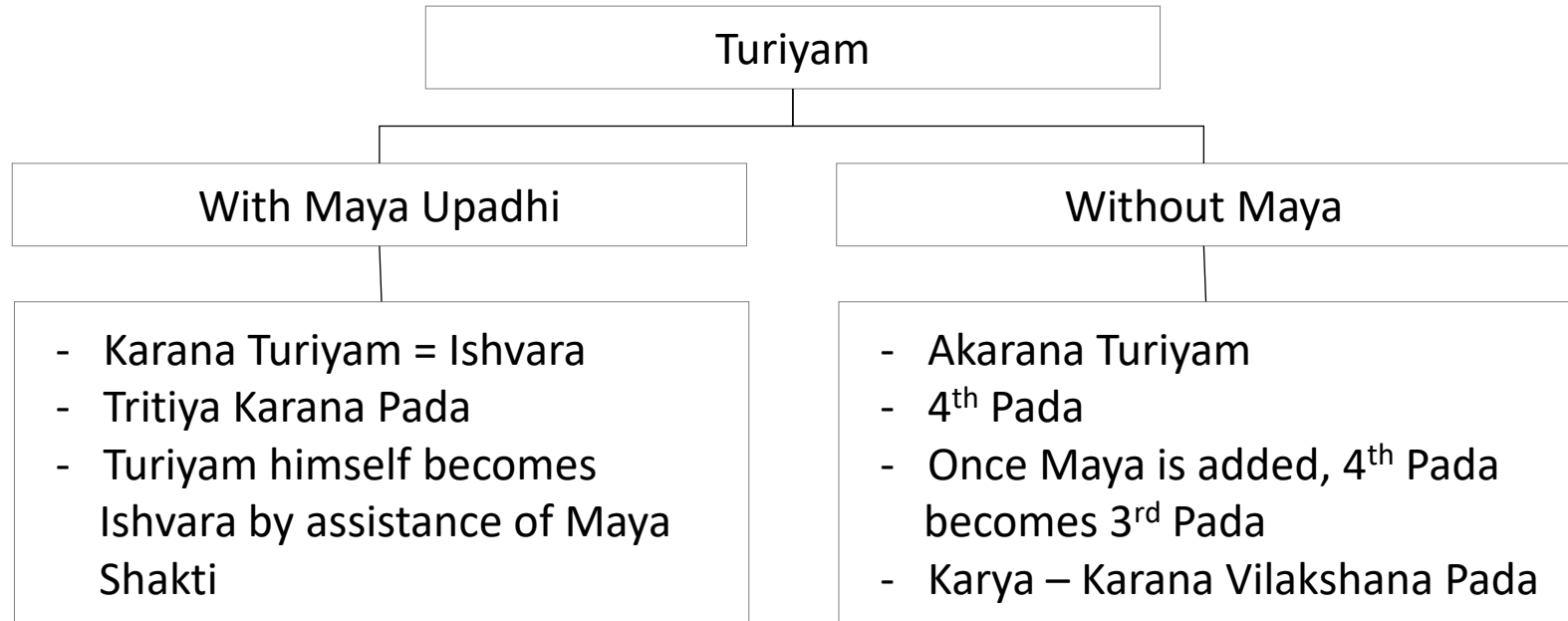
स्वयं स्वमायया स्वमात्मानमात्मा देव आत्मन्येव वक्ष्यमाणं  
भेदाकारं कल्पयति रज्ज्वादाविव सर्पादीन् स्वयमेव च  
तान्बुध्यते भेदांस्तद्वदेवेत्येवं वेदान्तनिश्चयः ।  
नान्योऽस्ति ज्ञानस्मृत्याश्रयः । न च निरास्पदे एव  
ज्ञानस्मृती वैनशिकानामिवेत्यभिप्रायः ॥ १२ ॥

Atma, the effulgent (Atma Devah) one' self (Svamatmanam) by its own maya (Sva - Mayaya) like the snake etc (Sarpadin) projects on the rope etc (Rajjvadau Iva), projects (Kalpayati) by itself (Svayam) on itself (Atmani Eva), the illusionary universe (Bhedakaram), which is going to be mentioned later on (Vaksyamanam - in verses 13, 16 etc); and also in the same way (Tadvad Eva), by itself, without requiring any other instrument (Svayam Eva Ca), experiences (Budhyate) those objects (Tan Bhedan). That is the definite conclusion of Vedanta (Iti Evam Vedanta Niscayah). Nothing else is there (Na Anya Asti - Except Atma) as the Adhishtana (Asrayah) of knowledge and memory (jnana - Smrti - meaning for waker and dreamer states). Knowledge and memory are not without basis (Na Ca Niraspade Eva Jnanasmrti) as the Buddhists seem to think (Vainasikanam Iva Iti Abhiprayah).

## I) Atma Svayam Kalpayati :

- Atma itself projects Jagrat + Svapna Prapancha.

II) Pure, Turiya Atma can't do anything.

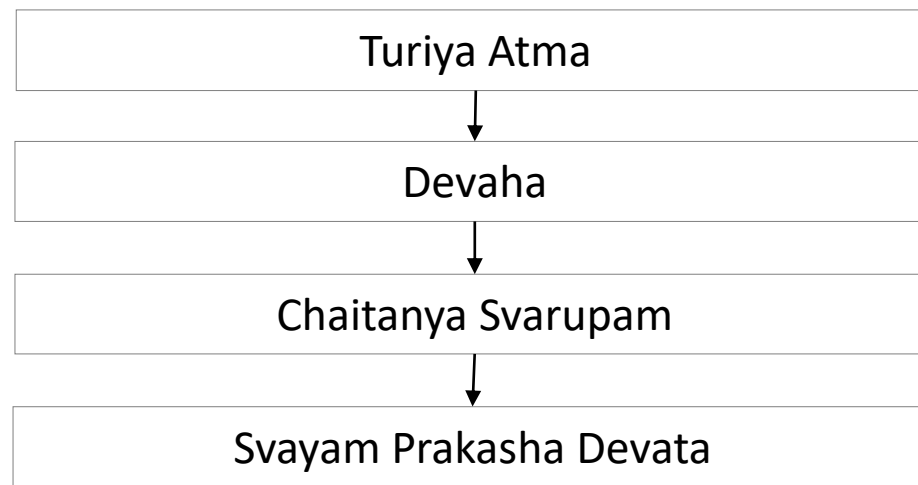


III) What is material cause for projecting Jagrat?

- Svam Atmanam.
- Turiyam itself is Vivarta Upadana Karana Chaitanyam.
- Non-changing material cause.

- **Atma converts itself into Jagrat projection.**
- **Like waker itself converts into Svapna Prapancha.**

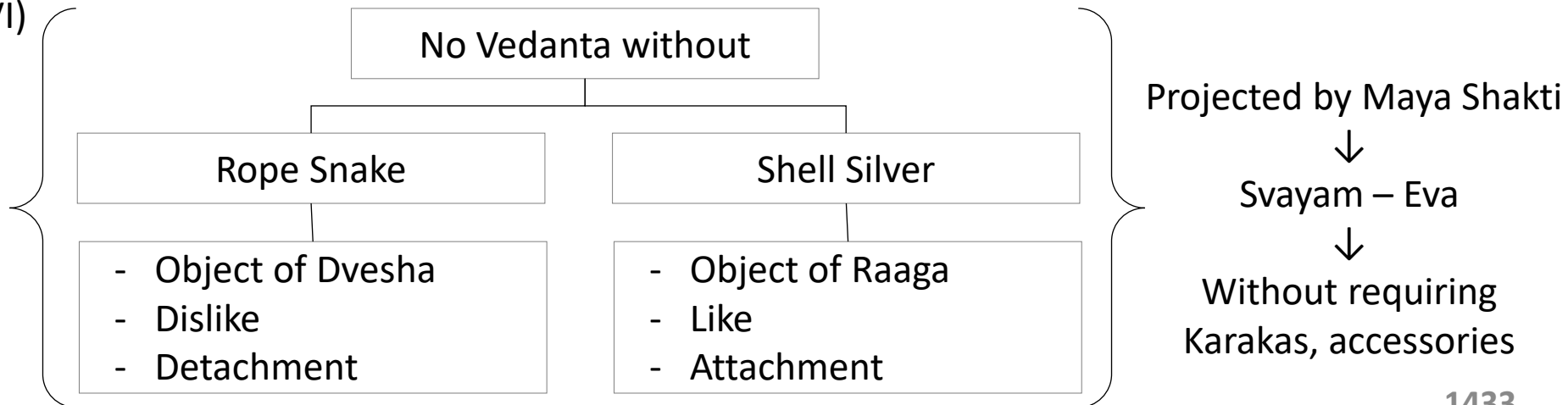
IV)



V) Kalpayanti – What Atma projects?

- Details in Karika 13, 16.
- Vivakshanyam, enlisted in Karika 13, 16.
- Rope – projected as Rope Snake (Agyana Shakti).
- Turiyam – projected as Jagrat Prapancha (Maya Shakti).

VI)





VII) Normally Karakas accessories required for producing things in the world.

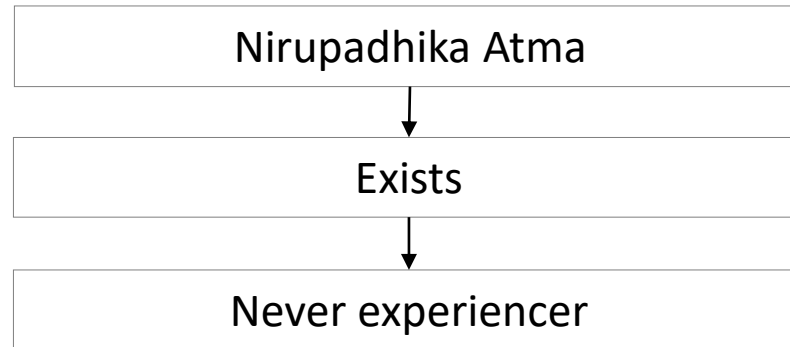
**VIII) Example :**

- Carpenter requires – Body, Chistel, Mind, Hammer, Place, Wood, etc...
- Karta, Karma, Karana, Sampradhanam, Apadanam, Adhikaranam.

IX) Atma does not have even space, time, which is created by Ishvara.

X) Svayam Eva Utpadayati – without accessories

XI) Experiences also through corresponding Upadhis – sense organs, mind.

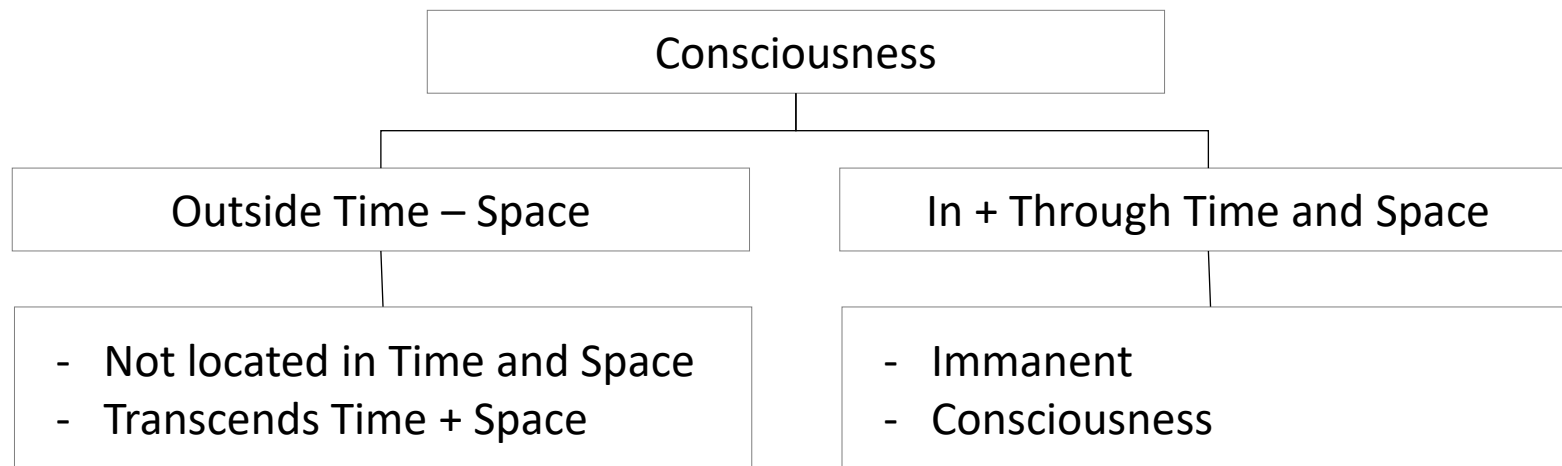


XII) These are revelations of Veda, Apaurusheya Pramanam

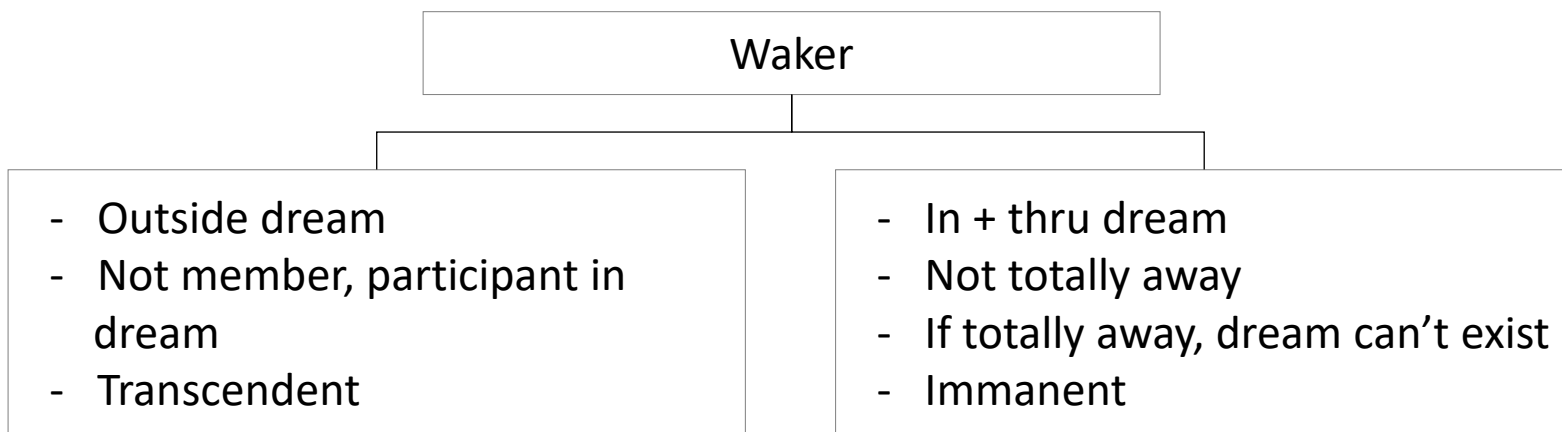
XIII) Shouldn't experienter consciousness be outside?

XIV) Experienter consciousness is outside time and space but also in and through space.

XV)



XVI)

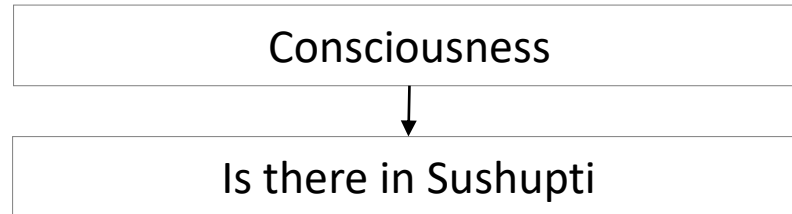


**XVII) Lesson No. 1 :**

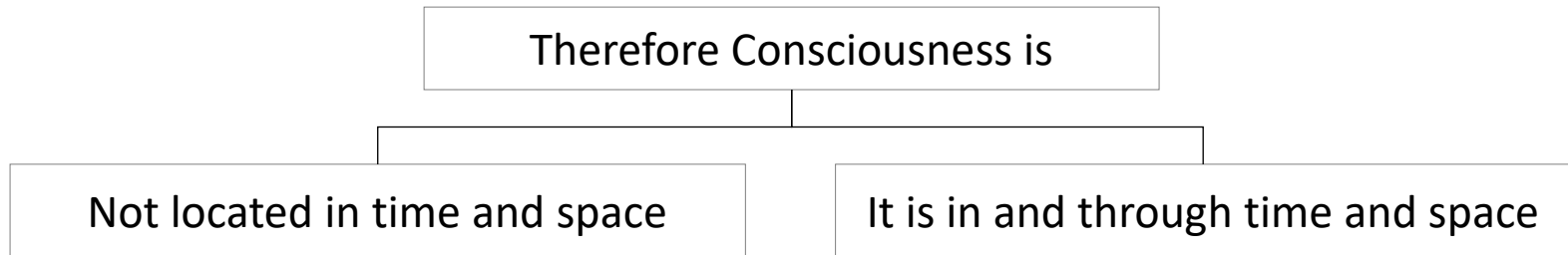
- **How do you know Consciousness is outside time + space?**
- **Whatever is in time and space will disappear when time and space disappears.**
- **World is in time + space**
- **World disappears when time and disappears in sleep.**

## XVIII) Lesson No. 2 :

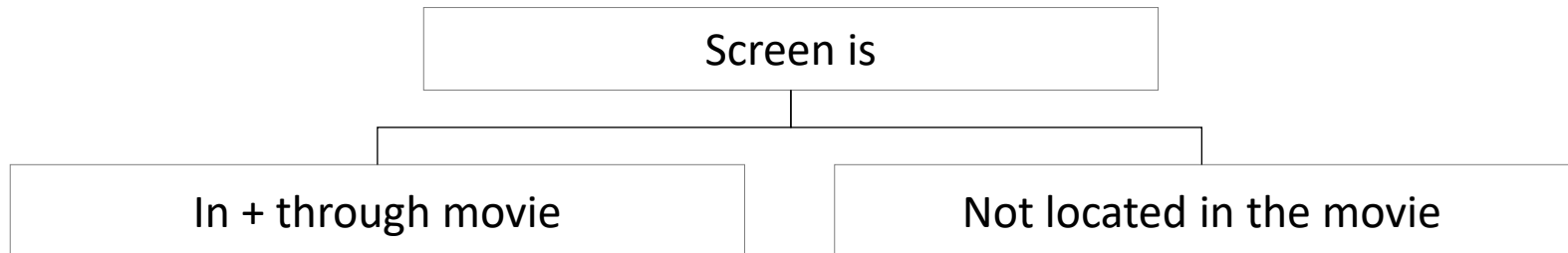
- If Consciousness is located in time and space, it will disappear when time + space disappears in sleep.



## XIX) Lesson No. 3 :

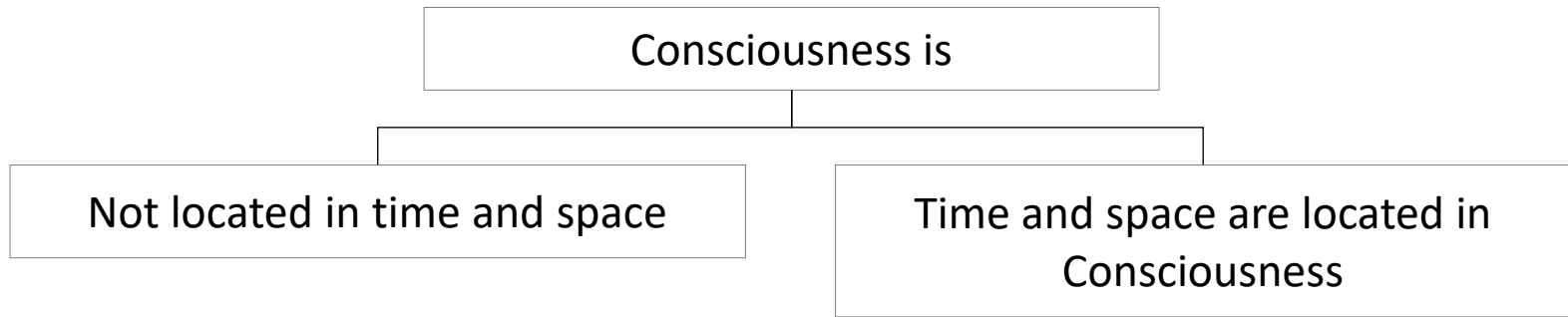


## XX)

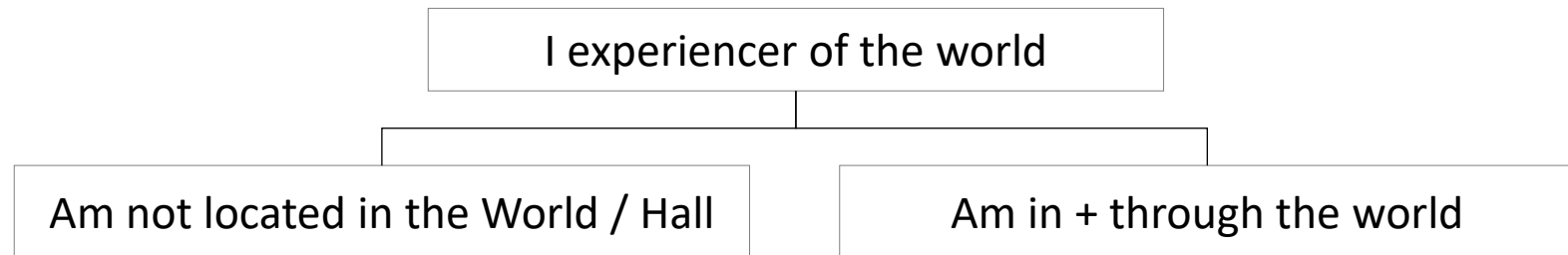


- Movie is located in the screen.

XXI)



XXII) **Budyate : Most important**



XXIII) If I am located in the Hall, means I am mistaking Body as I = experienter.

XXIV) I – experienter of Body, Mind, world am not located in time and space.

- **Aham Desha Kala Ateeta Turiyam Asmi.**

XXV) **Na Anyaha Asti :**

- Jnana Smruti Ashraya.
- Other than Consciousness there is no other Adhishtanam for Artha Adhyasa + Jnana Adhyasa.

Jnanam	Smruti
Jagrat	Svapna

## XXVI) Na Cha Niraspada Eva :

- Not without Adhishtanam.

## Jnana Smruti :

- Never join Shunya Vadi.

## Shunya Vadi says :

- Everything not Shunyam.
- There is no Aaspada, Adhishtanam.

## XXVII) We never negate Experiencability (E), Transactability (T), Utility (U) of Swapna and Jagrat.

- Both have borrowed existence.
- I lend Existence to both Jagrat + Swapna.
- I exist independently.

## Revision : Karika No. 12

कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया ।  
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ २-१२ ॥

kalpayatyātmanātmānamātmā devaḥ svamāyayā ।  
sa eva budhyate bhedāniti vedāntaniścayaḥ ॥ 2-12 ॥

This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created. [2 - K - 12]

## I) Upto Karika No. 10 :

- Gaudapada established Jagrat and Svapna both Mithya.

## II) Not same in all respects

- Vedanta accepts differences between Jagrat + Svapna Prapancha.

## III)

Jagrat	Svapna
- Ishvaras projection of total Mind.	- Jivas projection out of individual Mind.

## IV) Nitya Chaitanyam = Adhishtanam of both

## V) Both same :

I – Observer	Observed
Satyam	Jagrat, Svapna Prapancha Mithya

## VI) We don't negate Experiencability (E), Transactability (T), Utility (U).

- Both useful in respective Avastha.

## VII)

Jagrat	Svapna
<ul style="list-style-type: none"><li>- Has objective status born out of Ishvaras Mind.</li><li>- Ishvara Srishti</li><li>- Vyavaharikam</li><li>- Objective existence</li></ul>	<ul style="list-style-type: none"><li>- Has subjective status, born out of individual mind</li><li>- Jiva Srishti</li><li>- Pratibhasika</li><li>- Subjective existence</li></ul>

### VIII) Inspite of differences :

- a) Both do not have independent existence of their own.
- b) Both real, in their respective states
- c) Jagrat, Svapna relatively real in their own Avasthas.
- d) Both have borrowed existence

VIII) What is the reason to say that they have borrowed existence?

a) Both created, one by Ishvara, one by Jiva.

- Both Karyam, Anityam, hence Mithya.
- **Jagrat Prapancha Mithya, Karyatvat, Svapnavatu.**
- **Creation, projection common to both of them.**

**Karika No. 6 :**

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्त्था ।

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ २-६ ॥

ādāvante ca yannāsti vartamāne'pi tattthā ।

vitathai sadṛśāḥ santo'vitathā iva lakṣitāḥ ॥ 2-6 ॥

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (Objects) are like illusions which are seen and yet they are regarded as though real. [2 - K - 6]

**b) 2<sup>nd</sup> difficult reason :**

- Both object of experience.
- **Existence of object can never be proved without observer, subject.**

- Existence of both Jagrat + Svapna depend on the observer, Consciousness.

3 Avasthas / 3 Prapanchas

Depend on

Jagrat Prapancha

Svapna Prapancha

Sushupti Ajnanam

Depends on Waker / Vishwa

Depends on Dreamer /  
Teijasa

Depends on Sleeper, Prajna

- Drishyatvat Mithya.**

- Difficult to swallow.

- Gaudapada means unswallowable.**

**IX) Purva Pakshi – question :**

- If both Jagrat Svapna Mithya, projections, who is projector?
- Projector has to be different and away from both.

**X) Karika No. 12 :**

कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया ।  
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ २-१२ ॥

kalpayatyātmanātmānamātmā devaḥ svamāyayā ।  
sa eva budhyate bhedāniti vedāntaniścayaḥ ॥ 2-12 ॥



This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created. [2 - K - 12]

- Vedanta Nishchaya, final verdict of Vedana.
- Atma alone is projector of both Prapancha.

XI) Turiya Atma alone not projector but with its Shakti

Jagrat	Svapna
Maya Shakti	Nidra Shakti

XII) With Shakti, Atma projects itself into pluralistic universe, said in Karika No. 12.

- **Atma, Atmanam, Atmana Kalpayati.**
- Projected Prapancha = Mithya, Magic show.

XIII) Projector = Satyam

Atma has projecting power	Waker
<ul style="list-style-type: none"> <li>- Projects Jagrat Prapancha</li> <li>- Mithya</li> </ul>	<ul style="list-style-type: none"> <li>- Has projecting power</li> <li>- Projects dream Prapancha</li> <li>- Mithya</li> </ul>

- **Atma – Satyam, Jagan Mithya, Jivo Braheiva Na Paraha.**

- Projecting power + projected Prapancha = Mithya
- Projector = Satyam

XIV) Atma projects not by doing an action.

- But by mere presence.
- If action – Karma, Karta, Karanam will be involved, Dvaitam.

XV) Gita :

मयाध्यक्षेण प्रकृतिः  
सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय  
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ  
sūyatē sacarācaram |  
hētunā'nēna kauntēya  
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

- This verse Parallel Karika No. 12.
- In presence of me Adhyaksha, controller, projector, Chaitanya Sakshi, without acting, desiring, willing, Prakrti = Maya Shakti projects Prapancha.

## XVI) Prakrti – Maya – Shakti projects Jagrat Prapancha

- Maya does not have independent existence.
- **Maya Shakti dependent on Atma – Sakshi – Turiyam.**

Pen	I – write with Pen
<ul style="list-style-type: none"><li>- Has writing power</li><li>- Pen writes</li><li>- Correct</li><li>- Pen alone has writing capacity</li></ul>	<ul style="list-style-type: none"><li>- More correct</li><li>- Sentient, conscious entity required, in whose presence, writing takes place</li></ul>

- **The sense organs, mind get the power to act in the presence of Turiya Atma.**
- **Creation explained very well by Gaudapadacharya as projection happening in presence of Turiya Chaitanyam.**

## XVII) Very subtle teaching

- Don't vote for Krama Mukti of Chapter 8 – come to Chapter 9 – Raja Vidya.

## XVIII)

Aham Turiyam	Jagat
<ul style="list-style-type: none"><li>- Paramartika Satyam</li></ul>	<ul style="list-style-type: none"><li>- 3 states, 5 Koshas, 3 Sharirams</li><li>- Mithya Vyavaharika Prapancha</li><li>- Without independent existence</li><li>- Mithya</li></ul>

## XIX) Gita :

चातुर्वर्ण्यं मया सृष्टं  
गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां  
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ  
guṇakarmavibhāgaśaḥ |  
tasya kartāramapi māṃ  
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.  
[Chapter 4 – Verse 13]

- I project the world but I do not do anything.
- I project the world by my mere presence.
- This knowledge we can't derive through logic.

XX) Mithyatvam you can prove by logic

- Adhishtana Atma only from Sruti not by logic.
- Know only through Shastra Pramanam.

XXI) Gaudapada drops Anumanam and takes to Sruti Pramanam.

- Vedanta Nishchaya in Karika No. 12.

## XXII) Anvaya : Karika No. 12

अन्वयः

देवः आत्मा आत्मना आत्मानं स्वमायया कल्पयति । स  
एव भेदान् बुध्यते- इति वेदान्तनिश्चयः (भवति) ॥

Anvayaḥ

devaḥ ātmā ātmanā ātmānaṁ svamāyayā kalpayati, sa  
eva bhedān budhyate- iti vedāntaniścayaḥ (bhavati) ॥

The effulgent Atma projects itself by itself through its own maya. That (Atma) itself experiences the objects - this is the conclusion of Vedanta.

2 Lessons

Atma is projector of world

Atma is experiencer of world

## XXIII) Waker :

- Projects dream world, enters dream world, experiences dream world by becoming dreamer.
- Anupravesha

## XXIV) Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।

तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥३॥

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

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

XXV) I – Waker project, enter, experience my dream world.

- I – recollect my dream world after waking up.

XXVI) I – Turiyam project, enter, experience, recollect Jagrat.

- I create, sustain, enter my dream world, experience it and recollect later in waking.

## **XXVII) Jagrat :**

- I as Turiyam project Jagrat Prapancha Shariram.
- I experience Jagrat Prapancha , sustain Jagrat Prapancha.
- After waking up to Turiyam, getting enlightened, I recollect Jagrat Prapancha.
- Projector is the experiencer.

## **XXVIII) Paramatma alone = Jivatma = Experiencer**

- Karika No. 12 = Indirect Mahavakyam.

## **XXIX) Kalpayanti = Paramatma**

- Budhyate = Jivatma
- Sa Eva = Aikyam
- Profound verse

## 292) Introduction to Chapter 2 – Karika No. 13 :

सङ्कल्पयन्केन प्रकारेण कल्पयतीत्युच्यते-

Atma while Visualising (Sankalpayan - the creation), by what method (Kena Prakarena) does he project it (kalpayati), that is being said here (iti Ucyate).

- I) Paramatma does projection of Jagrat.
- II) Paramatma as Jivatma experiences the world.
- III) Kena Prakarena – How projection takes place?
- IV) In What manner Kalpayati, Paramatma creates the world?

### V) Iti Uchyate :

- Will tell you now.



विकरोत्यपरान्भावानन्तश्चित्ते व्यवस्थितान् ।  
नियतांश्च बहिश्चित्त एवं कल्पयते प्रभुः ॥ २-१३ ॥

vikārotyaparānbhāvānantaścitte vyavasthitān ।  
niyatāmśca bahiścitta evaṁ kalpayate prabhuḥ ॥ 2-13 ॥

The lord, the Atman, variously imagines the diverse mundane objects of both the outer and the inner worlds which are already existing in His mind as Vasana-s or Samskara-s or desires. In the same way the self projects, usefulness etc., in the objects by being extrovert and creates imaginations in his mind. [2 - K - 13]

अन्वयः

अन्तश्चित्ते व्यवस्थितान् अपरान् नियतान् च भावान्  
बहिश्चित्तः (सन्) प्रभुः विकरोति । एवम् (प्रभुः)  
कल्पयते ॥

Anvayaḥ

antaścितte vyavasthitān aparān niyatān ca bhāvān  
bahiścittaḥ (san) prabhuḥ vikāroti, evam (prabhuḥ)  
kalpayate,

The Atma projects various mundane (Dream) objects, which are present within the mind. In the same manner, it projects well-defined objects also with an outward mind.

विकरोति नाना करोत्यपरान् लौकिकान् भावान् पदार्थान्  
शब्दादीनन्यांश्चान्तश्चित्ते वासनारूपेण व्यवस्थितानव्याकृतान्  
नियतांश्च पृथ्व्यादीननियतांश्च कल्पनाकालान्बहिश्चित्तः  
संस्तथान्तश्चित्तो मनोरथादिलक्षणानित्येवं कल्पयति प्रभुरीश्वर  
आत्मेत्यर्थः ॥ २-१३ ॥

Bhagavan, the Atma (Prabhuh = Isvarah = Atma) having thus internally (Tatha Antah Cittah) Visualised first in the mind (Manorathadi Laksanan - which is maya), then projects them out (Bahih Cittah San), manifesting them all (Iti Evam Kalpayati) in diverse forms (Vikaroti = Nana Karoti - namely) of worldly (Aparan - Laukikan) objects (Bhavan = Padarthan) such as sound, smell, form, etc (Sabdadin - which the sense organs pick up), as well as other things (Anyan Ca = Alaukikan - Like svarga, other Lokas etc, which sastra only talks about); which all are in the mind (Antascitte Vyavasthitan), in the form of subtle impressions left behind (Vasana - Rupena) and which are not in a fully manifested condition (Avyakrtan; and also projects), well defined or relatively permanent objects which follow an order (Niyatan Ca) like earth, water, sun, moon etc (Prthvyadin; and also projects) those which exist for a moment only, fleeting objects (Aniyatan Ca), which last as long as the imagination of Ishvara lasts (Kalpanakalam - like lightening, thunder etc.) That is what is meant here (iti Arthah). 1452

I) Bhagavan = Creator – 3<sup>rd</sup> Pada

## Mandukya Upanishad : Mantra 6

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य  
प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvara eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ  
sarvasya prabhavāpyayau hi bhūtānām ॥ 6 ॥

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

- Karana Pada = 3<sup>rd</sup> Pada

II) Shankara writes brief commentary

- Anandagiri writes Tika

III) Antaha Chittam = Bhagawans mind = Maya

IV) In the Maya – Bhagawans mind, world is there in potential form

### V) Antaha Chitte Vyavastitam :

- Potentially present.

VI) Karana Rupa Prapancha, Avyakta, Avyakruta Rupena Prapancha, whole creation is dormant in mind of Maya

VII) When Bhagawan creates, Sanchita is ready for fructification.

## VIII) Taittiriya Upanishad :

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

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

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

## Within Maya Bhagavan

- Visualises a world in his Mind
- Blue print
- Not available for public
- Antaha Chittaha Universe, Kalpayati
- Law of Karma is there in potential form
- Intended Universe
- Srishta Akara – Antah Chitte (Maya Rupe)
- Mano Ratham

- Creates, manifests a world outside for the public with extrovert mind
- Actualised world
- Samanya Akara Bahish Chitte

IX)

## What is created

### Secular

- Laukika, Apra Bava (Padartha) Vikaroti
- Shabda, Sparsha, Rupa, Rasa, Gandha
- Sun, Earth, Stars.. Stays for long time (Niyatam)
- Fleeting – lightening (Anityam)

### Sacred

- Svarga
- Shastra
- Veda, Rituals
- Para Bava
- 14 Lokas

## X) Bashyam :

### a) Vikaroti :

- Nana Karoti, manifest

### b) Prabhu :

- Maya Sahita Paramatma creates (Grihasta – Ishvara).

c) Nondual Avyakruta Prapancha, made to Vyakruta, plurality by Ishvara.

d) Our mind = Finite Shakti

- Bhagawans Mind = Infinite, Maya Shakti.

Commonly available for all	Visualised world
<ul style="list-style-type: none"><li>- Bahishcha</li><li>- Extrovert Mind</li><li>- Samanya Akaratvam</li></ul>	<ul style="list-style-type: none"><li>- Antaha</li><li>- Introvert Mind</li></ul>

## Anvaya :

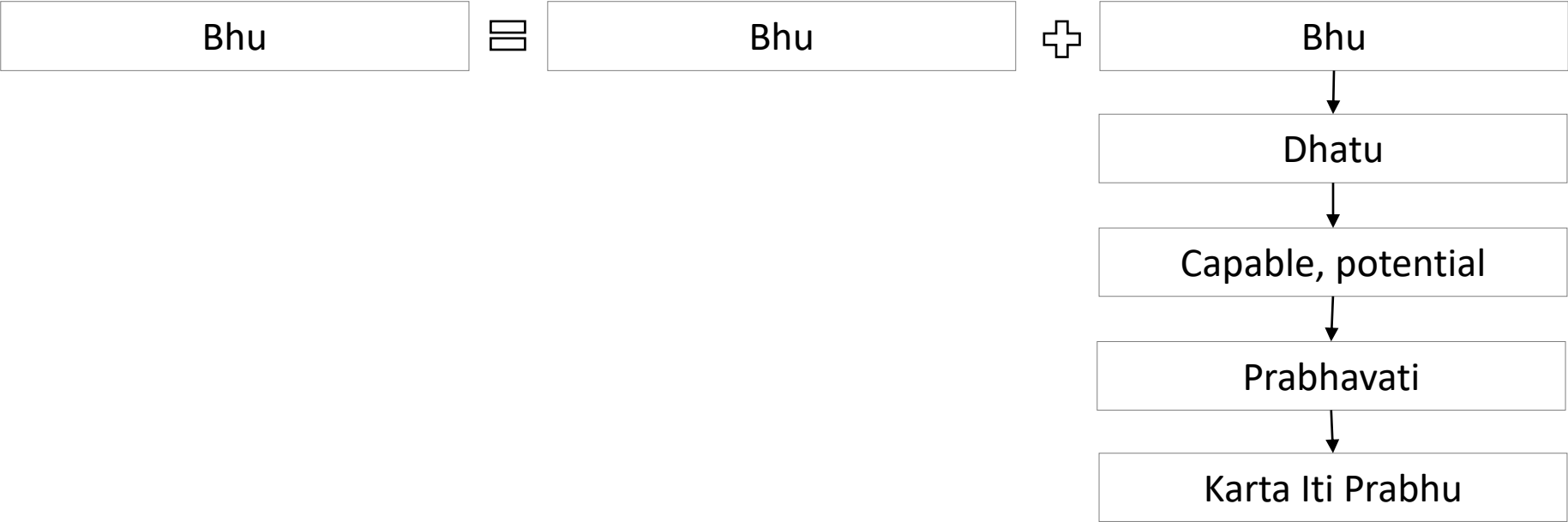
### अन्वयः

अन्तश्चित्ते व्यवस्थितान् अपरान् नियतान् च भावान्  
बहिश्चित्तः (सन्) प्रभुः विकरोति । एवम् (प्रभुः)  
कल्पयते ॥

### Anvayaḥ

antaścitte vyavasthitān aparān niyatān ca bhāvān  
bahiścittaḥ (san) prabhuḥ vikāroti, evam (prabhuḥ)  
kalpayate,

The Atma projects various mundane (Dream) objects, which are present within the mind. In the same manner, it projects well-defined objects also with an outward mind.





स्वप्नवच्चित्तपरिकल्पितं सर्वमित्येतदाशङ्क्यते ।  
यस्माच्चित्तपरिकल्पितैर्मनोरथादिलक्षणैश्चित्तपरिच्छेदैर्वैलक्षण्यं  
बाह्यानामन्योन्यपरिच्छेद्यत्वमिति । सा न युक्ताशङ्का ।

Everything including the waking world (Sarvam) is mere projection of the mind (Citta - Parikalpitam) like even the dream world (Sapnavat); this statement (iti Etad) is objected to (Asankyate) because (Yasmat) the dream objects (Manoratha - Adi - Laksanaih) which are subjectively projected by the mind (Citta - Parikalpataih) and whose existence is determined by the individual mind alone (Citta - Paricchedyaih) are different (Vailaksanyam) from the objects of the external world (Bahyanam - on account of their existence being determined mutually by each other (Anyonya Paricchedyatvam - So how can you treat both of them alike? To this, answer is given that) this kind of a doubt of the Purvapaksi is not proper (Sa Asanka Na Yukta).

## I) Karika 10, 14, 15 → Continuous – Purva Pakshi Verses

- Karika 11, 12, 13 → Siddhantin

## Introduction to Karika No. 14 :

### II) Purva Pakshi :

- How Jagrat = Svapna?
- So many dissimilarities are there.
- Can't treat both as Mithya.

### III) Answer :

- In spite of dissimilarities, Jagrat is Mithya.

### Argument :

Whether you imagine Rope as

Pipe

Mala

Snake

- All are Adhyasa, Mithya.

### IV)

Jagrat	Svapna
Projected by Maya Shakti	Projected by Nidra Shakti

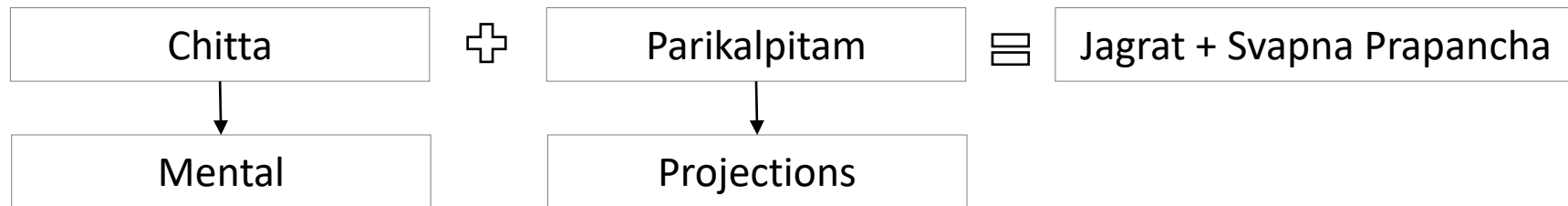
- Plurality = Mithya
- Advaita Atma alone Satyam, Adhishtanam

## V) Vedantin :

- We admit differences in the projections – Mala / snake / Pipe.
- In spite of differences both Mithya.
- Jagrat – Svapna different.
- Both are projections, hence Mithya.

Jagrat	Svapna
Ishvaras projection	Jivas projection

## VI)

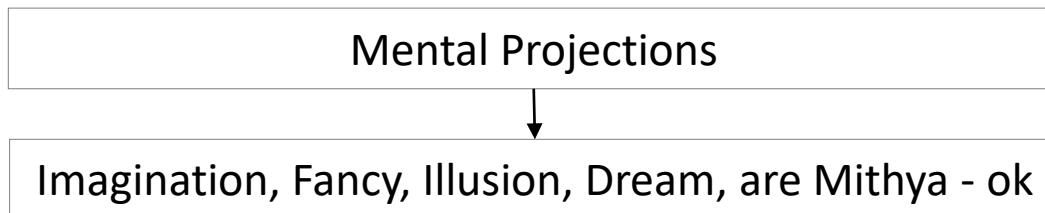


- Hence Mithya, unreal.

## VII) Purva Pakshi :

- How Macro = Macro = Mithya
- Both Chitta Parikalpitam.

## VIII)



- Jagrat Padartha = External, objective.
- Anonya Parichedyatvam.

IX)

Dream	Waking
<ul style="list-style-type: none"> <li>- Subjective world</li> <li>- Knowable, experiencable only in individual Mind.</li> <li>- Svapna doesn't continue</li> </ul>	<ul style="list-style-type: none"> <li>- Objective world</li> <li>- Available for all and it continues after experience.</li> <li>- They exist whether I experience or not</li> </ul>

**Example :**

- Hall exists even after I go home.

X)

Svapna	Jagrat
<ul style="list-style-type: none"> <li>- Has only subject existence</li> </ul>	<ul style="list-style-type: none"> <li>- Common to all</li> <li>- Objective existence</li> <li>- Continuous experience is there</li> </ul>

Doubt of Purva Pakshi

चित्तकाला हि येऽन्तस्तु द्वयकालाश्च ये बहिः ।  
कल्पिता एव ते सर्वे विशेषो नान्यहेतुकः ॥ २-१४ ॥

cittakāla hi ye'ntastu dvayakālaśca ye bahiḥ ।  
kalpitā eva te sarve viśeṣo nānyahetukaḥ ॥ 2-14 ॥

Both are mere imaginations-those that are cognised within, as long as the thought of them lasts, as well as those that are perceived by the senses which conform to two points of time. There is no other special ground for differentiating one from the other.  
[2 - K - 14]

अन्वयः

ये हि (भावाः) अन्तः (सन्ति) ते चित्तकालाः (भवन्ति),  
ये तु बहिः (सन्ति, ते) द्वयकालाः (भवन्ति), ते सर्वे  
कल्पिताः एव (भवन्ति), विशेषः अन्यहेतुकः न  
(भवति) ॥

Anvayaḥ

ye hi (bhāvaḥ) antaḥ (santi) te cittakālaḥ (bhavanti),  
ye ca bahiḥ (santi, te) dvayakālaḥ (bhavanti), te sarve  
kalpitāḥ eva (bhavanti), viśeṣaḥ anyahetukaḥ na  
(bhavati).

(Things) which are (Experienced) within have a subjective existence. Whereas, (Things) which are (Experienced) outside have an objective existence. All of them are projected only. Their distinction is not due to any other reason.

## I) Purva Pakshi – Question :

- How objective Jagrat is same as subjective Svapna?
- They are totally different.

II)

Svapna	Jagrat
<ul style="list-style-type: none"><li>- Mano Ratha</li><li>- Subjective</li><li>- Chitta Paricheda</li><li>- Available only till it lasts</li><li>- My perception proves existence of Svapna</li></ul>	<ul style="list-style-type: none"><li>- Bahya Prapancha</li><li>- Objective</li><li>- Public perception proves existence of Jagrat</li><li>- I accept existence when I perceive and also when I don't perceive.</li><li>- Earth, mountain, sun, stars, exist whether I perceive or not</li><li>- In spite of non-experience, I still accept existence.</li><li>- Anyonya Parichedatvam = Objective = Ajnata Satta</li></ul>

How can you treat them at Par

- Iti Ashankyate = In appropriate.

### **III) Vedantin :**

#### **Sa – Na Yukta Shankta :**

- Yukta – Ashanka.
- This doubt of Purva Pakshi is inappropriate.
- Why?

### **IV) Chitta Kalati Hi Ye Astu**

#### **V) First half of Mantra :**

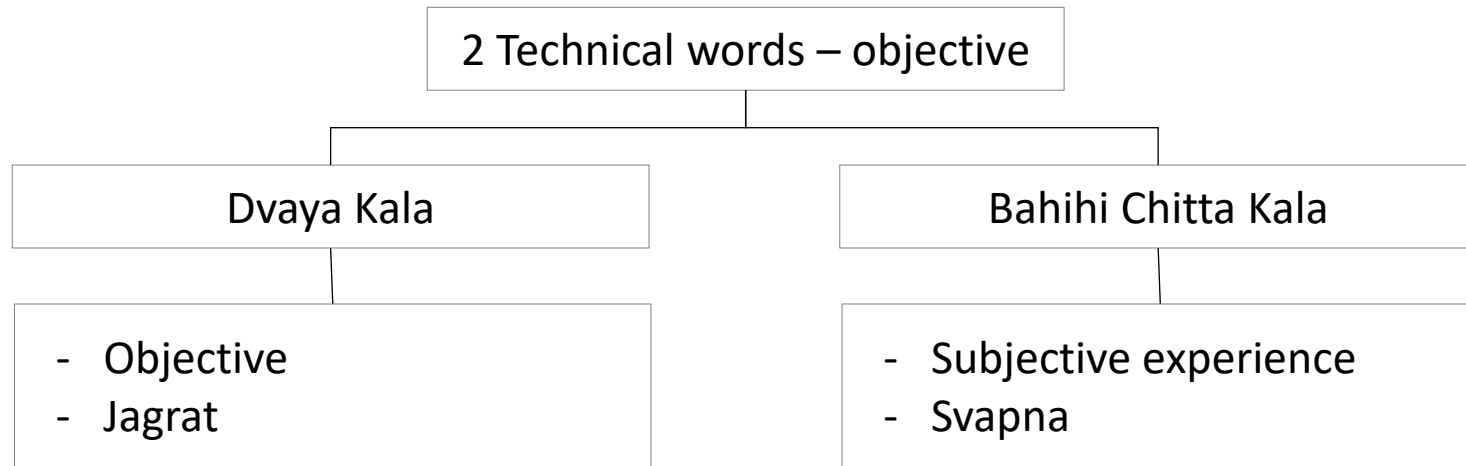
- Gaudapada accepts there is difference in being objective existence (Jagrat) and Subjective existence (Svapna).

#### **V) Answer No. 1 :**

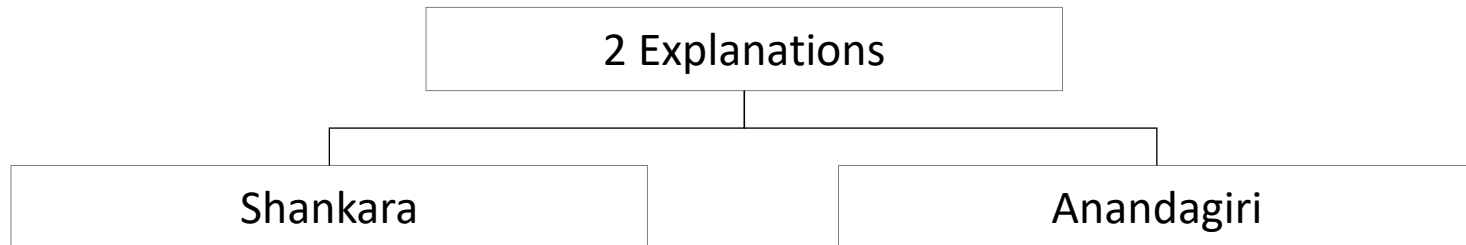
- Abyupethya Vada
- In spite of the differences, we conclude both of them are Mithya.
- Rope Snake, Mala, Pipe – all Mithya.
- We accept difference between snake and mala.
- Verse difficult to understand as technical words are used by Gaudapada, Shankara.



VII)



VIII)



IX) Chittam = Our perception

- Kala = Duration of existence
- **Duration of perception determines duration of existence.**

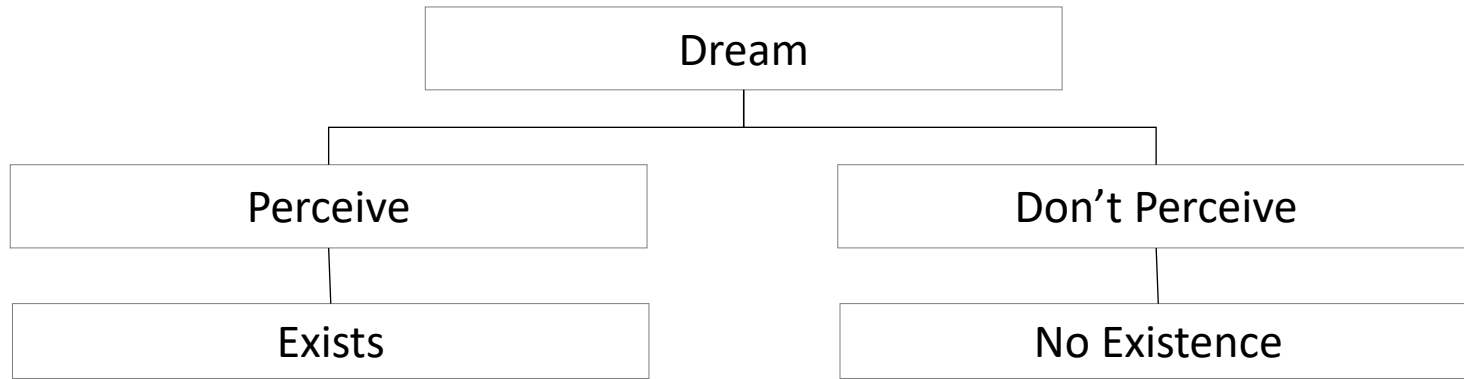
Dream :

- As long as I perceive, dream exists.
- **When I stop perceiving dream, when I wake up, dream world disappears.**
- **I don't worry about dream person on waking up.**

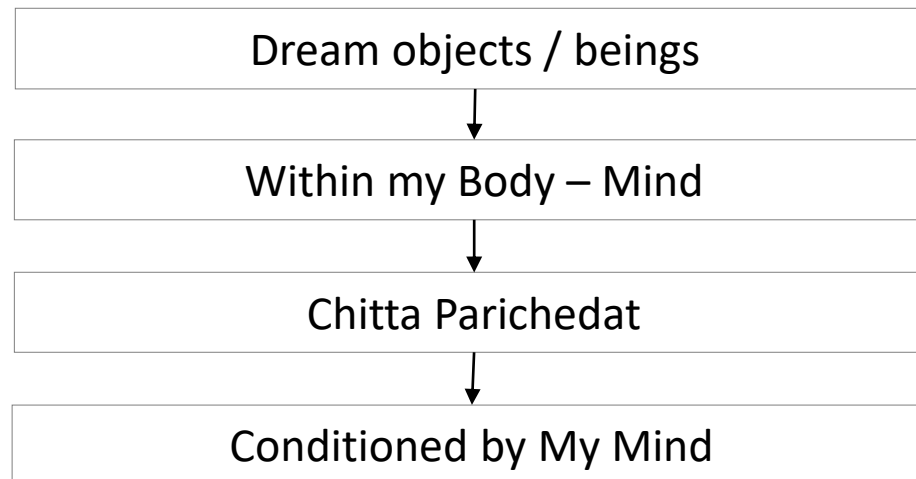
- Chittakalaha = Sat Kala

- **Duration of existence determined by the perception of the Mind.**

X)

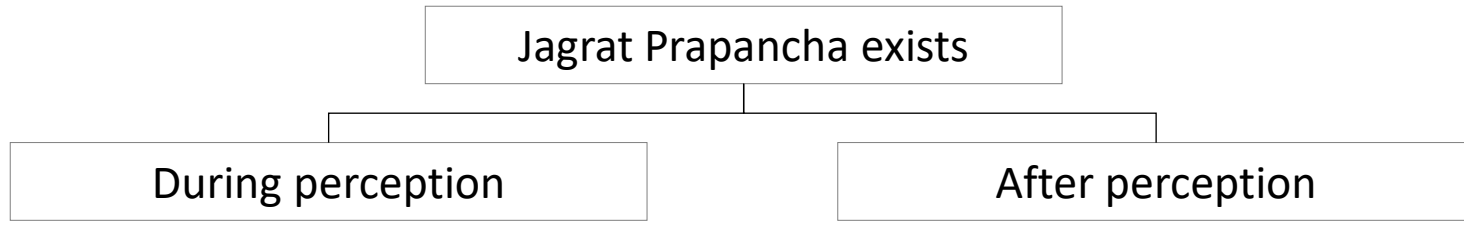


XI)



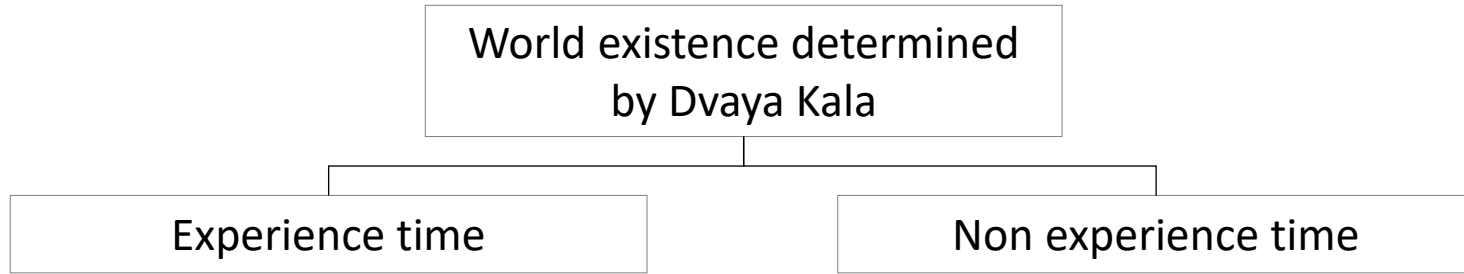
- My perception time = Duration of existence, Na Anyaha
- Kalpana Kala Eva, Upalabyate
- Available only at time of mental projection = Svapna.

XII)



- Jagrat Prapancha continues when I don't perceive, in sleep, even after I die.
- These are wrong concepts in my intellect! Delusion

XIII)

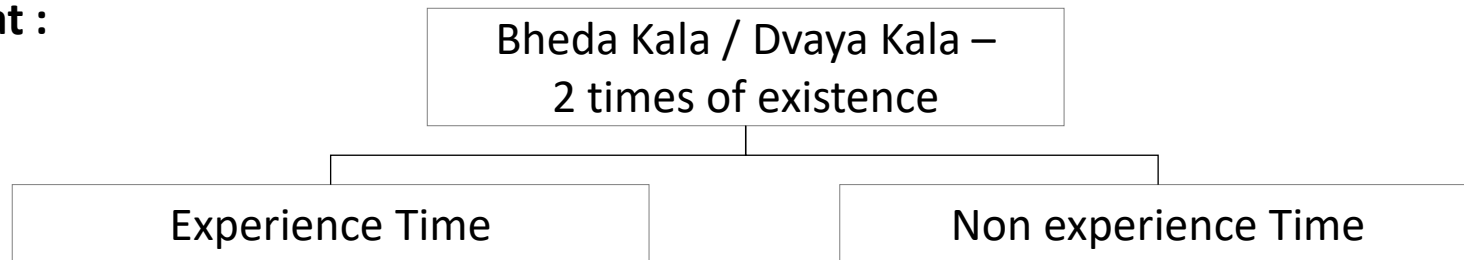


299) Bashyam : Chapter 2 – Karika No. 14 starts...

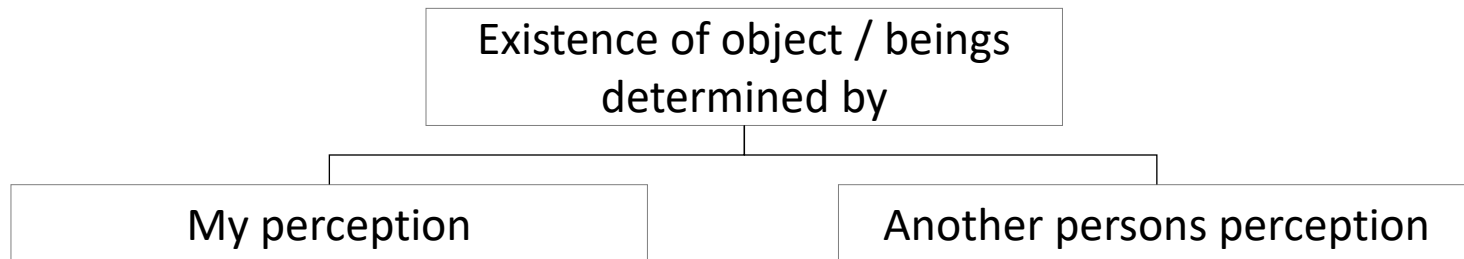
चित्तकाला हि येऽन्तस्तु चित्तपरिच्छेद्याः ;  
नान्याश्चित्तकालव्यतिरेकेण परिच्छेदकः कालो येषां ते  
चित्तकालाः । कल्पनाकाल एवोपलभ्यन्त इत्यर्थः ।  
द्वयकालाश्च भेदकाला अन्योन्यपरिच्छेद्याः ।

Dream objects inside the mind (Ye Antah Tu), are conditioned indeed by dreamer's mind (Hi Citta - Kalah = Citta Paricchedayah). Cittakalah are dream objects whose duration of existence (Te Cittakalah) is not determined by anything else (Na Anyah) other than the dreamer's perception time of it (Cittakala Avyatirekena = Paricchedakah Kalah Yesam). It means that (iti Arthah) they are available only at the time of projection (Kalpana - Kala Eva Upalabhyante). And Dvayakalah (Dvayakalaha Ca) refers to objects available at 2 different points of time (Bhedakalah) because of mutual conditioning, that is time and object conditioning each other (Anyonyaparinichedyah).

### I) Jagrat :



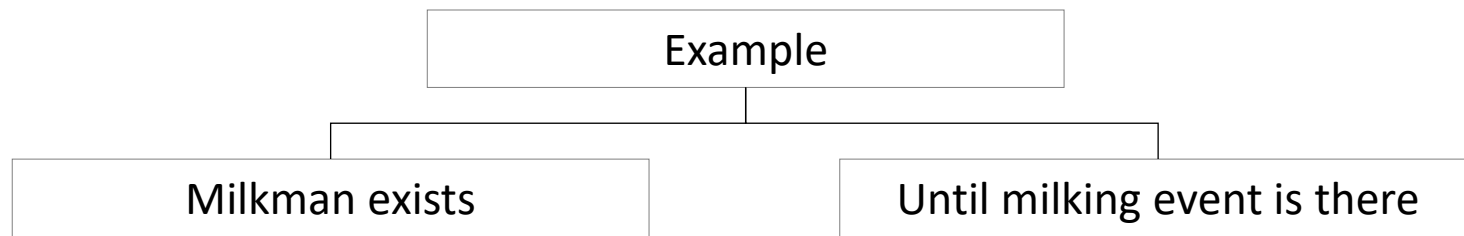
### II) Anyonyo Parichedyaha :



### III) Mutually proving existence of other

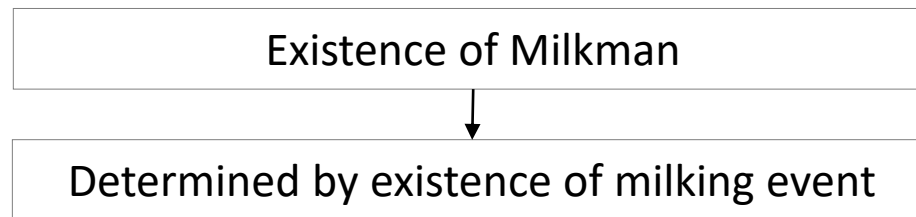
- Abodhanam aste.

IV)



**Corollary :**

- As long as milkman is there, milking event is taking place.
- As long as the milking event is taking place, milkman is there.

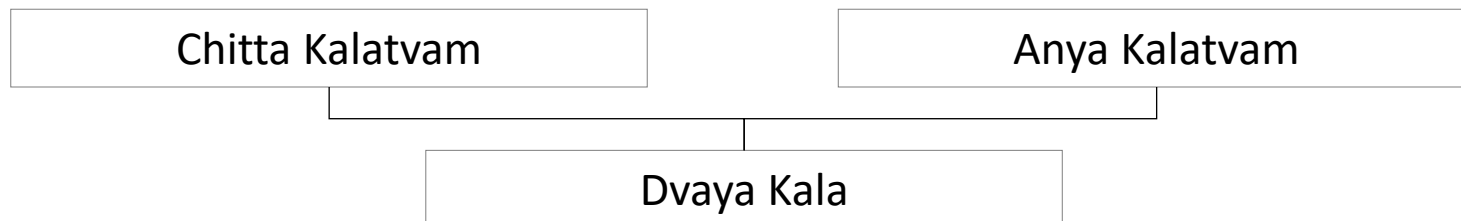


- This is Anyonya Paricheda.

V) Their existence is not purely determined by my perception.

- **When I perceive, Chitta Kale they exist and other times also.**
- In Dream, when I don't perceive, dream objects, beings don't exist.

VI)

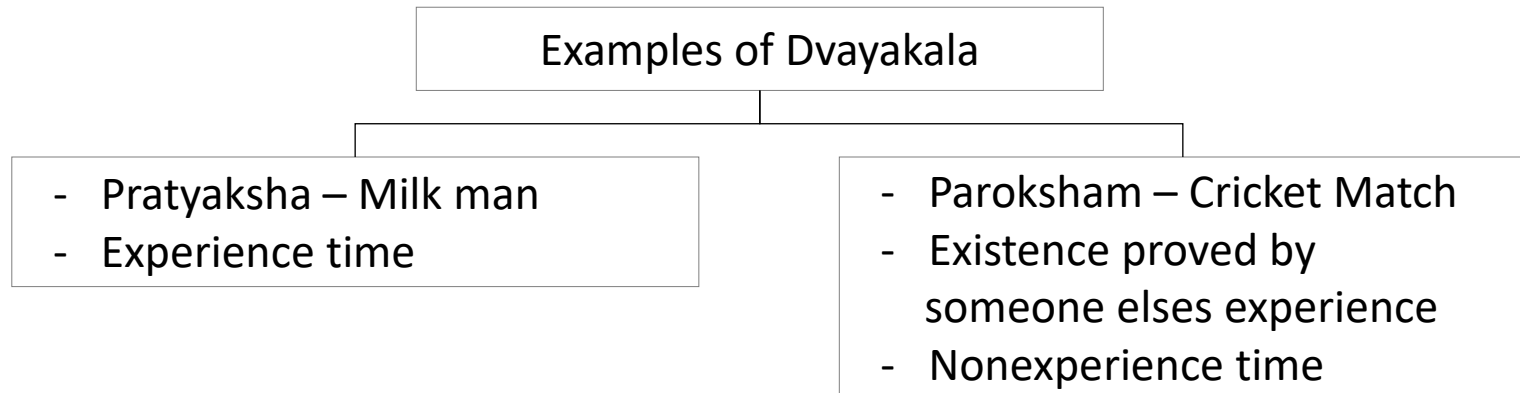


यथाऽऽगोदोहनमास्तेष यावदास्ते तावद्ग्रां दोग्धि यावद्ग्रां  
दोग्धितावदास्ते ।

It is just like (Yatha – ‘The milk man will be there as long as) the milking event of the cow lasts’ (Agodohanam Aste), which means as long as the milk man is there, the milking event will be there (Yavad Aste Tavad Gam Dogdhi), and ‘the milk man remains as long as the cow is milked (Yavad Gam Dogdhi Tavadaste)’.

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

- This Cricket match will carry on until sunset, I am taking leave now.
- Cricket match exists even when I don’t experience, determined by other factors, Anyonya Paricheda.

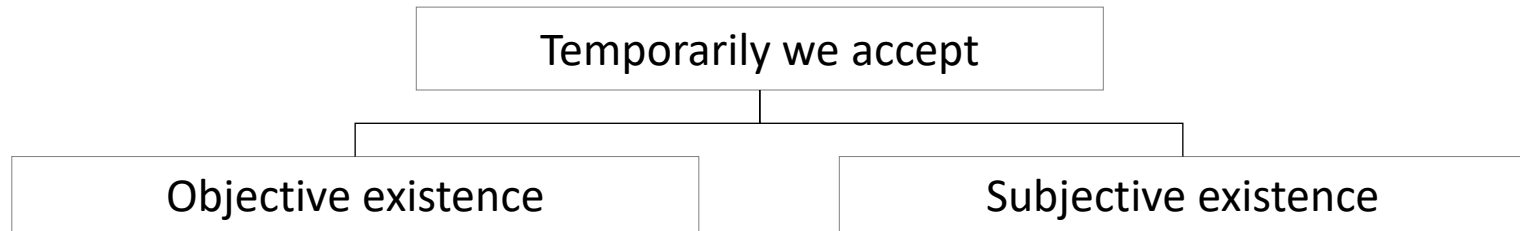


तावानयमेतावान्स इति परस्परपरिच्छेदकत्वं बाह्यानां भेदानां ते  
द्वयकालाः । अन्तश्चित्तकाला बाह्याश्च द्वयकालाः कल्पिता एव ते  
सर्वे । न बाह्यो द्वयकालत्वविशेषः कल्पितत्वव्यतिरेकेणान्यहेतुकः ।  
अत्रापि हि स्वप्नदृष्टान्तो भवत्येव ॥ २-१४ ॥

This man is there as long as that man is (Tavan Ayam Etavan Sah), that is the way (iti) the objects (Bhedanam Exist) outside in the world (Bahyanam) mutually determining each other (iti Paraspara - Paricchedakatvam). They are Dvayakalah (Te - Dvayakalah - which is not there in the dream state). But whether they be subjective, lasting inside, only as long as its thought lasts (Antah Cittakalah) or objective in the outer world related to two points of time (Bahyah Ca Dvayakalah), they are all (Te Sarve) Mithya only (kalpita eva). This special feature of two points of time (Dvayakalatva - Viseshah), which we see in the waking world (Bahyah) is not because of any other reason (Anyah Hetukah Na) other than that they are born of imagination (Kalpitatva - Vyatirekena - and not because as Purvapaksi suggests the waking state is real). Therefore also (Atrapi), indeed (Hi) the example of dream applies here also (Svapna - Drstantah Bhavati Eva - because firstly in dream state also there can be Dvayakala and secondly, Dvayakala etc is indeed not Pramana for Satyatvam).

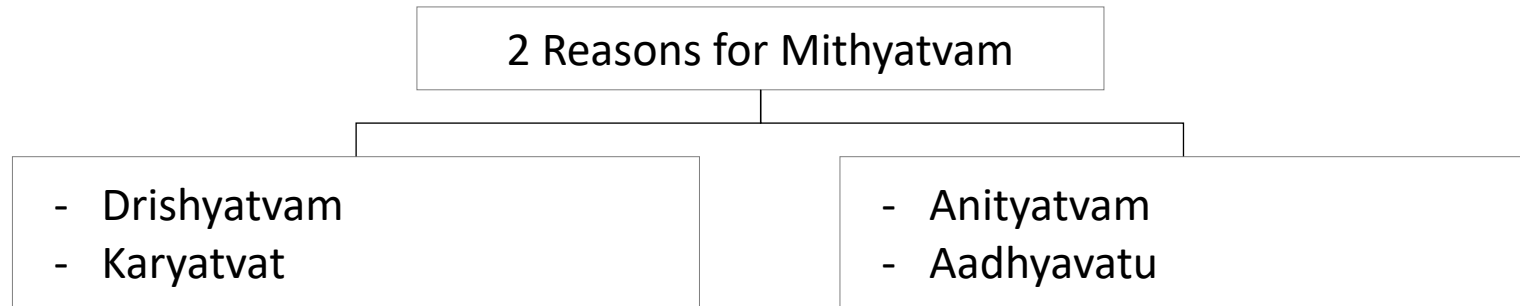
I) Accept existence of external world, determined by some other factor in addition to our own experience.

- We admit Dvaya Kalavatu Paricheda



II) Tey Kalpita Eva :

- Both Mithya only.



III)

Jagrat	Svapna
Produced by Maya Shakti of Ishvara	Produced by Nidra Shakti of Jiva

- Both Srishti
- Karyam
- Anityam



#### IV) Chandogya Upanishad :

यथा सोम्यिकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं  
विज्ञातं स्यादवाचारम्भणं विकारो नामधेयं  
कृष्णायसमित्येव सत्यमेवंसोम्य स आदेशो भवतीति ॥ ६.१.६ ॥

yathā somyikena nakhanikṛntanena sarvaṃ kārṣṇāyaśaṃ  
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam  
kṛṣṇāyasamityeva satyamevaṃsomya sa ādeśo bhavatīti || 6.1.6 ||

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

#### V) Sarve Kalpita Eva :

- Na Bahya Dvaya Kalatva Vishesha

#### VI) Purva Pakshi :

- Reason for difference
- External world is distinct from dream world.

Jagrat Prapancha	Svapna Prapancha
<ul style="list-style-type: none"><li>- Objective existence</li><li>- Real</li></ul>	<ul style="list-style-type: none"><li>- Subjective existence</li><li>- Unreal</li></ul>

Hence different not same

## VII) Siddhantin :

- This conclusion of real, unreal is not acceptable.

VIII) Reality not proof of objective existence.

## IX) Truth :

- Both Kalpitam

## X) Anandagiri :

- Swapna – Dvaya Kalatvam – Nasti.
- Today's dream never repeated, not continued next day.
- **Jagrat** : See same ½ written letter next day.

1 <sup>st</sup> Time Experience	2 <sup>nd</sup> Time Experience
<ul style="list-style-type: none"><li>- Pratyaksha Kala</li><li>- Cognise Hall yesterday</li></ul>	<ul style="list-style-type: none"><li>- Pratyabingya Kala</li><li>- Re-cognition of same letter / same hall today.</li></ul>

XI) In between hall / letter continued its existence.

- Continuity is proved even though I don't experience hall, letter in between.

## XII) Swapna :

- **Only Pratyaksha Kale**
- **Not in Pratyabingya Kale**

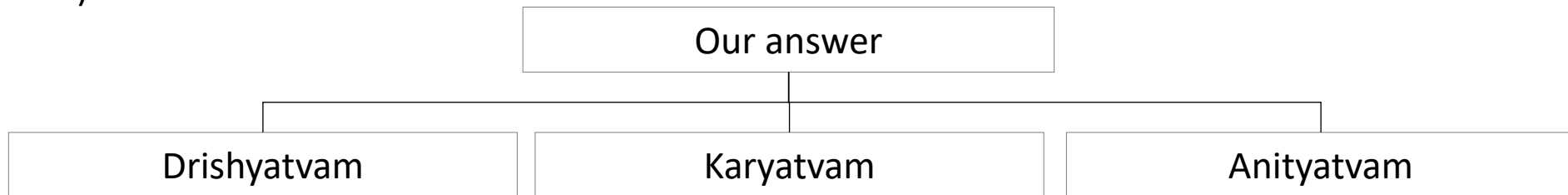
- In Today's dream, yesterday's dream is not there.

XIII)

Svapna	Jagrat
<ul style="list-style-type: none"><li>- Pratyaksha Kale only</li><li>- Subjective</li></ul>	<ul style="list-style-type: none"><li>- Has Dvayakala</li><li>- Pratyaksha + Pratyabingya Kale Asti</li><li>- Has continued existence whether I experience it or not.</li><li>- Objective</li></ul>

- How both are same.
- How Jagrat is unreal?

XIV)



- This is 1<sup>st</sup> answer – Abyupethya Vada

XV) Gaudapada temporarily accepts to satisfy Purva Pakshi.

- Dream has subjective existence (Chitta Kale)
- Jagrat has objective existence (Dvaya Kale)

XVI) We have 2<sup>nd</sup> answers :

- Difference between Jagrat and Svapna we do not accept.

XVII) You are seeing difference because you have double standards.

**Example :**

- **Your money is my money**
- **My money is my money.**

**XVIII)**

See Jagrat	See Dream
From Wakers Angle	From Dreamers Angle

XIX) Waker never experiences Svapna

- Then he will not be waker.
- Svapna experienced only by Dreamer.
- For dreamer, in dream, dream world is real, waking for him, not at all subjective.
- World always objective Jagrat or Svapna.
- In both there is objective and subjective elements.

**XX)**

Dream	Dream
<ul style="list-style-type: none"><li>- Not Chitta Kala for Dreamer</li><li>- Dvaya Kala only</li></ul>	<ul style="list-style-type: none"><li>- Dvaya Kala</li></ul>

- Dreamer never looks at dream as mental projection.
- Dreamer runs seeing the dog barking.

**XXI) 1<sup>st</sup> Argument :**

- Both Dvaya Kala only.
- Abhyupethya Vada – we accept Dvaya + Chitta Kala.

**XXII) 2<sup>nd</sup> Argument :**

- Here we drop Abyupethya Kala.
- Both are Dvaya Kala only.

**XXIII) You accept Dream = Mithya inspite of Dvaya Kalatvam.**

**XXIV) Purva Pakshi :**

- Accepts dream = Mithya.
- Jagrat also Mithya inspite of Dvaya Kala.
- Atrapi.

**XXV) Dream Example :**

- Helps to understand Mithyatvam inspite of Dvaya Kalatvam.

**Bottom line :**

- Both Jagrat + Swapna Prapancha Mithya.

## Anvaya :

अन्वयः ये हि (भावाः) अन्तः (सन्ति) ते चित्तकालाः (भवन्ति), ये तु बहिः (सन्ति, ते) द्वयकालाः (भवन्ति), ते सर्वे कल्पिताः एव (भवन्ति), विशेषः अन्यहेतुकः न (भवति) ॥	Anvayaḥ ye hi (bhāvaḥ) antaḥ (santi) te cittakālaḥ (bhavanti), ye ca bahiḥ (santi, te) dvayakālaḥ (bhavanti), te sarve kalpitāḥ eva (bhavanti), viśeṣaḥ anyahetukaḥ na (bhavati).
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(Things) which are (Experienced) within have a subjective existence. Whereas, (Things) which are (Experienced) outside have an objective existence. All of them are projected only. Their distinction is not due to any other reason.

XXVII) This difference does not prove reality of waking

- **Chittakalatvam + Dvaya Kalatram does not prove reality of Jagrat Avastha.**

XXVIII) Assuming difference is there, ultimate argument, both are Dvaya Kalaha only.

## Revision :

### I) Karika No. 14 :

चित्तकाला हि येऽन्तस्तु द्वयकालाश्च ये बहिः । कल्पिता एव ते सर्वे विशेषो नान्यहेतुकः ॥ २-१४ ॥	cittakāla hi ye'ntastu dvayakālaśca ye bahiḥ । kalpitā eva te sarve viśeṣo nānyahetukaḥ ॥ 2-14 ॥
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Both are mere imaginations-those that are cognised within, as long as the thought of them lasts, as well as those that are perceived by the senses which conform to two points of time. There is no other special ground for differentiating one from the other. [2 - K - 14] 1479

II) Gaudapada refutes Purva Pakshi – who says Jagrat = Wakers world is real.

III) Jagrat has objective existence, Whether I experience or not

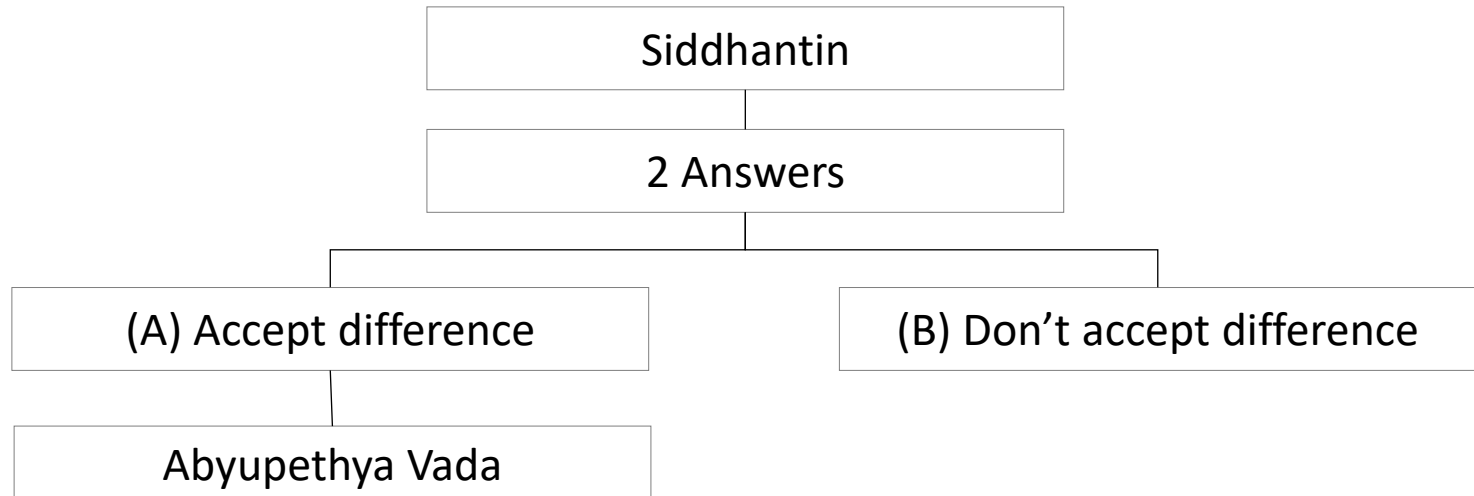
IV) It continues to exist in sleep, on death also

**Purva Pakshi :**

V)

Jagrat World	Svapna
<ul style="list-style-type: none"><li>- Has objective existence</li><li>- Whether we feel it or not</li><li>- It should be independently existent</li><li>- Real</li></ul>	<ul style="list-style-type: none"><li>- Unreal</li><li>- Does not have objective existence.</li><li>- When I experience Jagrat, Svapna dissappears</li></ul>

VI)



## A) Accept Temporarily :

VII)

Wakers World	Dreamers World
Has objective existence	Has subjective existence

- Both should be accepted as Mithya.
- Both are products, Karyam.

Jagrat	Svapna
<ul style="list-style-type: none"><li>- Ishvara Srishti</li><li>- Karyam</li><li>- Product</li><li>- Has Longer life</li><li>- Human</li><li>- Created in with 5 elements</li><li>- Vyavaharikam</li></ul>	<ul style="list-style-type: none"><li>- Jiva Srishti</li><li>- Karyam</li><li>- Product</li><li>- Shorter life</li><li>- Insect</li><li>- Created in Dream time ends in dream time</li><li>- Pratibhasikam</li></ul>

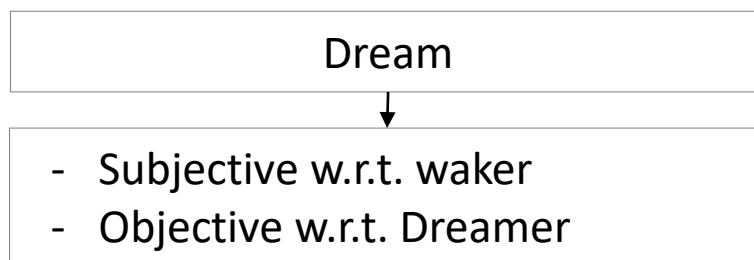
- Both Karyam, product, Srishti, Mithya.

- **Inspite of objective, subjective differences, both Mithya, being product, Karyam.**



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

VIII) a) This difference of objective – subjective we don't accept.



b) Study Wakers world from standpoint of observer – waker and dreamers world from standpoint of observer – dreamer.

- No double standards.

c) Both have objective existence and subjective existence.

d) Dreamer never says – dream world is mental projection.

- **Dreamers thinks dream world is external, objective existence which will continue even if he dies.**

e) 1<sup>st</sup> Step :

- Recognise both have objective existence from their own angle.

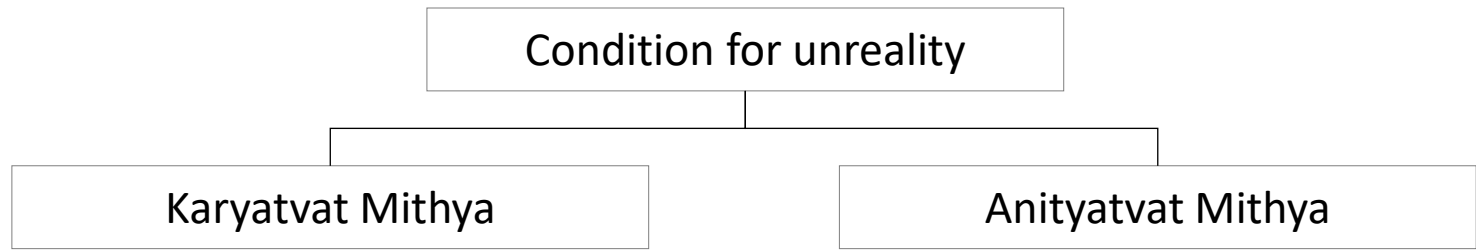
f) 2<sup>nd</sup> step :

- Dream unreal inspite of objective existence in dream from dreamers standpoint.
- Similarly, wakers world is unreal inspite of objective existence from wakers standpoint.

g) Basic conclusion :

- **Objective existence is not a criterion for reality.**

h)



**i) Chandogya Upanishad :**

यथा सोम्यिकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातं स्यादवाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवंसोम्य स आदेशो भवतीति ॥ ६.१.६ ॥	yathā somyikena nakhanikṛntanena sarvaṃ kārṣṇāyaśaṃ vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ kṛṣṇāyasamityeva satyamevaṃsomya sa ādeśo bhavatīti    6.1.6
---	---

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

**j) Apagat Agnene Agnitvam :**

- Each element negated.
- Trini Rupani Eva Satyam.

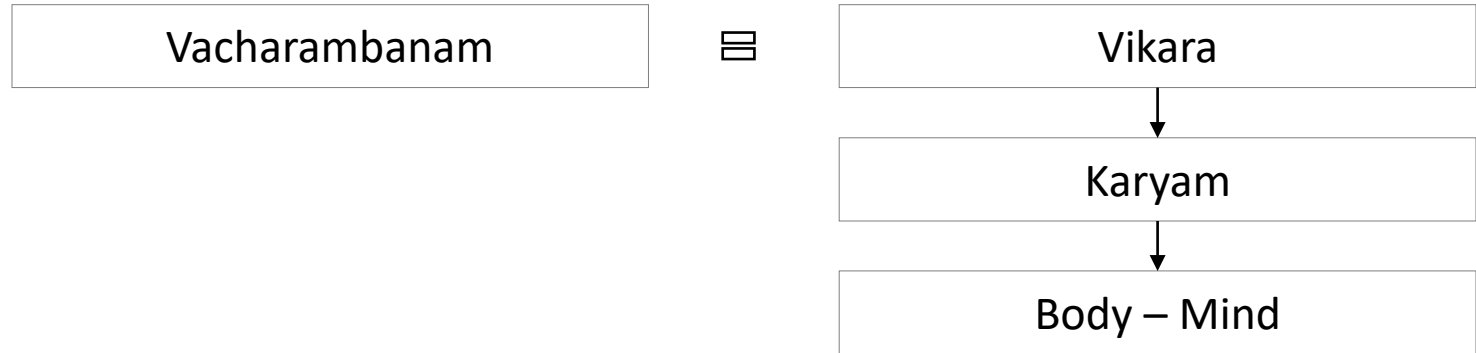
k) There is no Sthula Butani (Karyam) other than Sukshma Butani (Karanam)

- No Sukshma Karyam other than Karana Butani (Karanam)
- No Karana Butani (Karyam) other than Brahman (Satyam) Karanam.

## **l) Apagat chandrat Chandratvam Vidyut Vidyutvatvam :**

- All world dismissed, products of 3 Butas – Elements.

## **m) Crucial Argument :**



n) Yatu Yatu Karyam, Tatu Tatu Mithya

o) Only Name exists on your tongue

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

- No difference between Jagrat and Swapna.
- Both Mithya.

अव्यक्ता एव येऽन्तस्तु स्फुटा एव च ये बहिः ।  
कल्पिता एव ते सर्वे विशेषस्त्विन्द्रियान्तरे ॥ २-१५ ॥

avyaktā eva ye'ntastu sphuṭā eva ca ye bahiḥ ।  
kalpitā eva te sarve viśeṣastvīndriyāntare ॥ 2-15 ॥

The subjective imaginations that exist only within the mind, known as the unmanifest, as well as those that exist in the outer world, in a manifest form as perceived objects, are both mere imaginations. The only difference between them is in the sense organs by means of which the outer world is seemingly cognised. [2 - K - 15]

अन्वयः

ये (भावोः) अन्तः (सन्ति ते) अव्यक्ताः एव (भवन्ति), ये (भावाः) बहिः (सन्ति ते) स्फुटाः एव च (भवन्ति), ते सर्वे कल्पिता एव (भवन्ति), विशेषः तु इन्द्रियान्तरे (भवति).

**Anvayaḥ**

ye (bhāvāḥ) antaḥ (santi te) avyaktā eva (bhavanti), ye (bhāvāḥ) bahiḥ (santi te) sphuṭāḥ eva ca (bhavanti), te sarve kalpitā eva (bhavanti), viśeṣaḥ tu indriyāntare (bhavati).

(Things) which are (Experienced) within are not clear. (Things) which are (experienced) outside are clear. All of them are projected only. The distinction is due to a different sense organ.

## I) Purva Pakshi continues same mistake :

- Shows another difference between Jagrat – Svapna.

II)

Dream	Jagrat
- Svapna	- Has to be Satyam - Adhishtanam

## III) Mango Tree – Coconut Tree

- Both Tree → Sajatiya Bheda Nasti
- Vijatiya → Bheda Asti
- Mango – Coconut different.

## IV) Dream – Wakers world both Mithya – Same Jati = Like Both Trees.

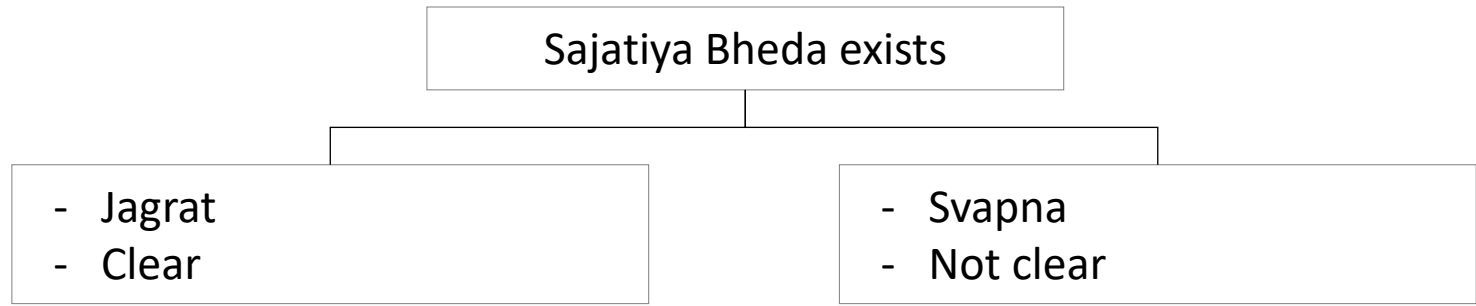
## V) Purva Pakshi :

- Don't give fallacious argument.

VI)

Wakers World	Dream World
<ul style="list-style-type: none"><li>- Sphutam</li><li>- Clear</li><li>- Experience minute differences</li><li>- Can't recollect what happened 70 years ago</li><li>- Vyaktam</li></ul>	<ul style="list-style-type: none"><li>- Yesterdays and todays dream different</li><li>- Can't recollect full details of Dream in waking</li><li>- Avyaktam, Vague</li></ul>

VII)



VIII) No Vijatiya Bheda exists

- Not Satyam – Mithya

↓

↓

Jagrat

Swapna

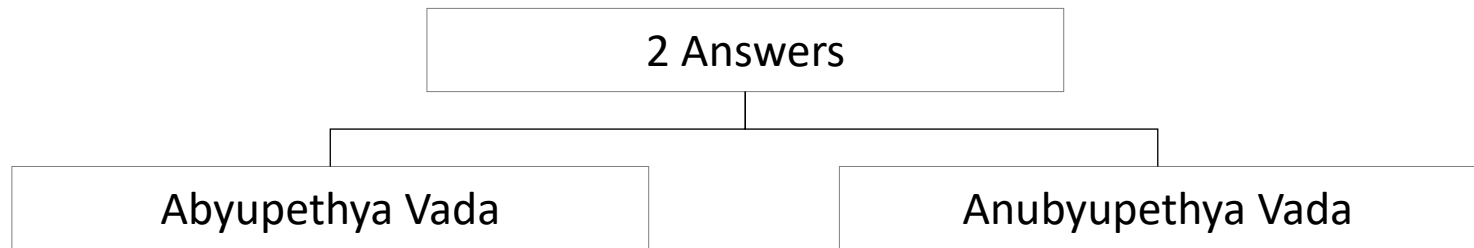
- Both Mithya only.
- This is Gist of Karika 15.

304) Bashyam : Chapter 2 - Karika No. 15 starts...

यदप्यन्तरव्यक्तत्वं भावानां मनोवासनामात्राभिव्यक्तानां स्फुटत्वं  
वा वहिश्चक्षुरादीन्द्रियान्तरे विशेषो नासौ भेदानामस्तित्वकृतः  
स्वप्नेऽपि तथा दर्शनात् । किं तर्हि इन्द्रियान्तरकृत एव ।  
अतः कल्पिता एव जाग्रद्भावा अपि स्वप्नभाववदिति सिद्धम् ॥ २-१५ ॥

So also, the idea that (Yadapi) the objects (Bhavanam) in the dream (Antah) are not clear (Avayaktatvam), because they are manifestations (Abhivyaktanam) based on the memories in the mind only (Mano - Vasana - Matranam); while the objects of the waking world (Bahih Va) have lot of clarity (Sphutatvam) as they have this Speciality (Visesah) of being objectified (Grahyanam) by instruments of experience like sense organs such as eyes etc (Caksuradi - indriyantare) - this idea of difference (Asau) is not (Na) due to Satyatva - Mithyatva difference between (Astitvarkrtah) waking world and dream world objects (Bhedanam). Besides, in dream state also, there is a similar experience of clarity (Svapne Api Tatha Darsanat). What then is the cause of this difference (Kim Tarhi?). The difference is due to objectification of outside objects by instruments of experience like sense organs (Indriyantarakrtah Eva). Hence (Atah), it is established that (iti Siddham) that the objects seen in the waking state also (Jagrad - Bhavah Api) are Mithya only (Kalpita Eva) like the objects seen in dream world (Svapnabhavavat).

I)



**II) Abyupethya Vada :**

- Temporary acceptance of Purva Pakshi.
- Clear Jagrat, unclear Svapna
- In spite of this difference, Mithya.



### III) Anabuyupethya Vada :

- Don't accept difference between Jagrat, Svapna.
- Double standards, seeing dream from wakers standpoint.
- Dreamer experiences clearly dog chasing, self running.

### IV) Both Jagrat + Svapna Vyakta – clear from their observers standpoint.

#### V) Dream unreal inspite of being Vyaktam.

- Both dream, Jagrat, Vyaktam clear.
- Must understand 3rd Pada – Karana, Sushupti, Avastha well and then see Karyams as Mithya.
- Use logic + Sruti for final conclusion = Jeevan Mukta status.

Vyakta	Anyakta
- Clear Padarthas, Bava	- Unclear, Vague - Asphutam

#### VI)

Svapna	Jagrat
- Mano Vasana Matra Abhivyaktam - Manifests through mental Spandanam - Fleeting - Thoughts highly changing	- Made of matter - Bautikam - Stable Prapancha - Bahihi Bava - External world

## VII) What is reason for the difference?

Jagrat	Svapna
<ul style="list-style-type: none"><li>- Caused by Indriyas</li><li>- Sense organs</li><li>- Indriya Pratyaksham</li></ul>	<ul style="list-style-type: none"><li>- Mental thoughts</li><li>- Vasana Matra Anubuyate</li><li>- Sakshi Pratyaksham</li></ul>

- Difference is in the instrument of perception.
- Indriyas – verses Sakshi.
- In internal world – Sense organs closed.

VIII) Difference in objects is Sajatiya Bheda not Vijatiya Bheda.

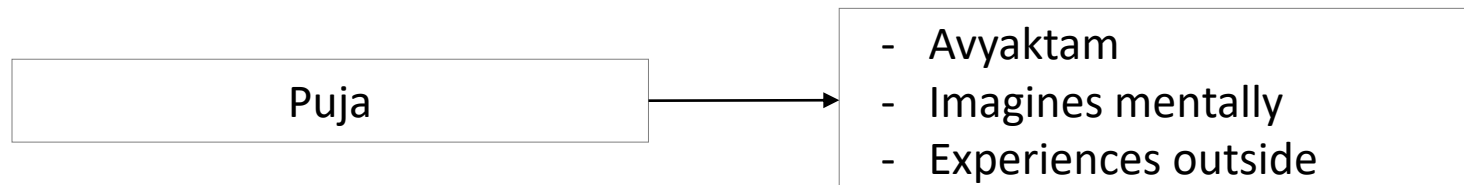
Sajatiya Bheda	Not Vijatiya Bheda
<ul style="list-style-type: none"><li>- Because of different instruments of perception</li></ul>	<ul style="list-style-type: none"><li>- Not Jagrat is Satyam</li><li>- Svapna is Mithya</li></ul>

IX) Gaudapada drops Abupethya Vada next Svapne Api Tatha Darshanat

- Dream Sense Organs Made of Vasanas – thoughts.

## X) Example :

- Do Shiva Manasa Puja in Dream.



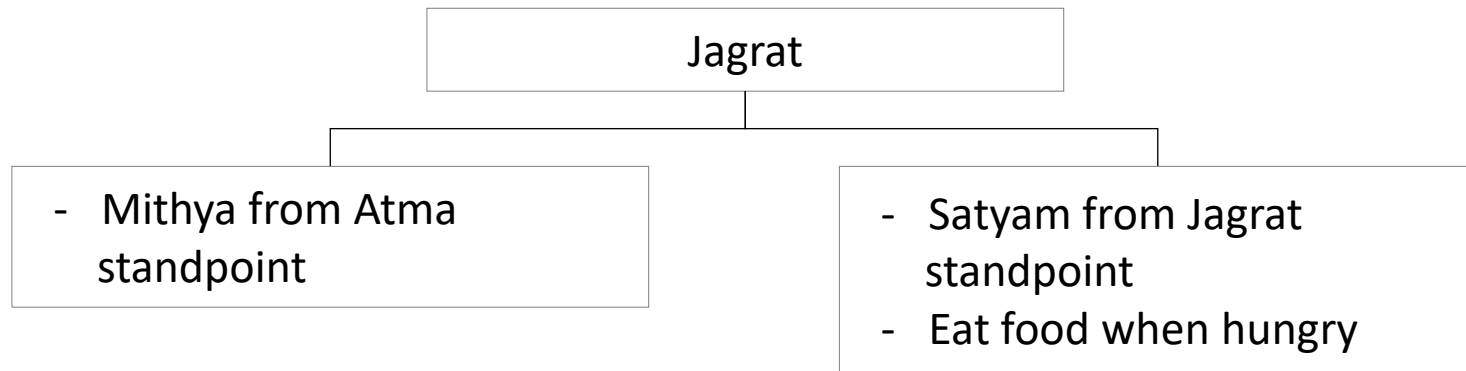
XI)

Actual Jagrat World	Dream Imaginary World
<ul style="list-style-type: none"><li>- Vyakta Darshanam</li><li>- Real</li></ul>	<ul style="list-style-type: none"><li>- Avyakta Darshanam</li><li>- Unreal</li></ul>

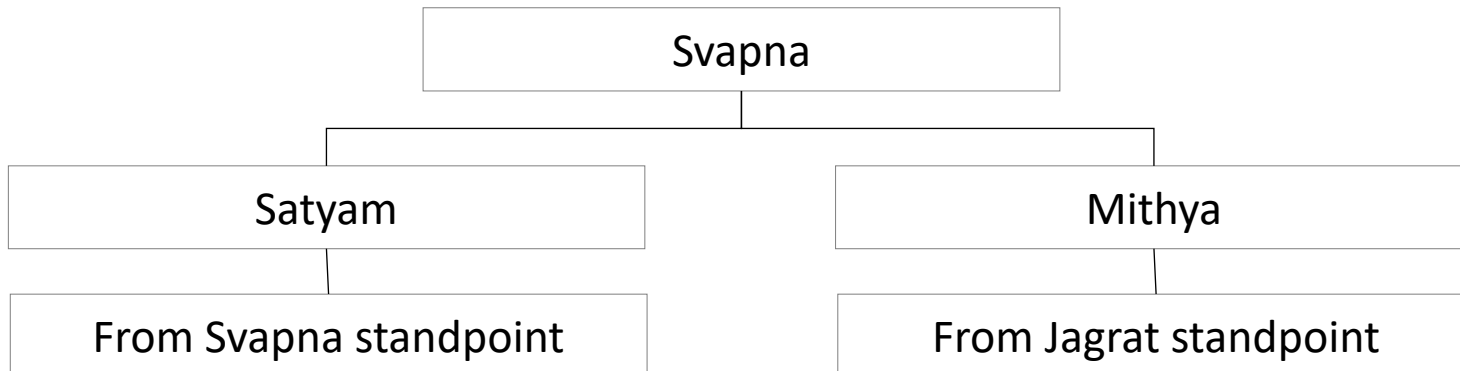
XII) Kim Tarhi :

- What should be conclusion?
- Difference in Objects between waker, dreamer because of Instrument Sajatiya Bheda, not Vijatiya Bheda.
- Both worlds, Mithya, Kalpitam, both Padarthas Mithya.

XIII)



XIV)



XV) Sleeper, Dreamer, Waker – Relative Reality.

- **Reality in Relation to observer.**
  - **Once relation is dropped then that Prapancha is not real.**
- We can drop Prapancha + Agyanam, Karyam + Karanam and go beyond to Turiya Atma / Brahman.

XVI) Drop Waker – Waking world not real

- Drop Dreamer – Dream world not real.
- Drop sleeper – Maya / Ajnanam not real.
- Realise i am Turiya Atma – Brahman, Avastha Traya Lakshanam.

XVII) 5 Koshas not real, identification can be dropped.

XVIII) Jagrat not real from dreamers standpoint and vice versa.

- What is absolutely real?
- From dreamers angle, no Jagrat at all.
- No question of Real, unreal.
- We Admit relative reality as Mithya and absolute reality as Satyam.

## XIX) Anvayah :

अन्वयः

ये (भावोः) अन्तः (सन्ति ते) अव्यक्ताः एव (भवन्ति), ये (भावाः) बहिः (सन्ति ते) स्फुटाः एव च (भवन्ति), ते सर्वे कल्पिता एव (भवन्ति), विशेषः तु इन्द्रियान्तरे (भवति).

Anvayah

ye (bhāvāḥ) antaḥ (santi te) avyaktā eva (bhavanti), ye (bhāvāḥ) bahiḥ (santi te) sphuṭāḥ eva ca (bhavanti), te sarve kalpitā eva (bhavanti), viśeṣaḥ tu indriyāntare (bhavati).

(Things) which are (Experienced) within are not clear. (Things) which are (experienced) outside are clear. All of them are projected only. The distinction is due to a different sense organ.

## XX) Order of Study :

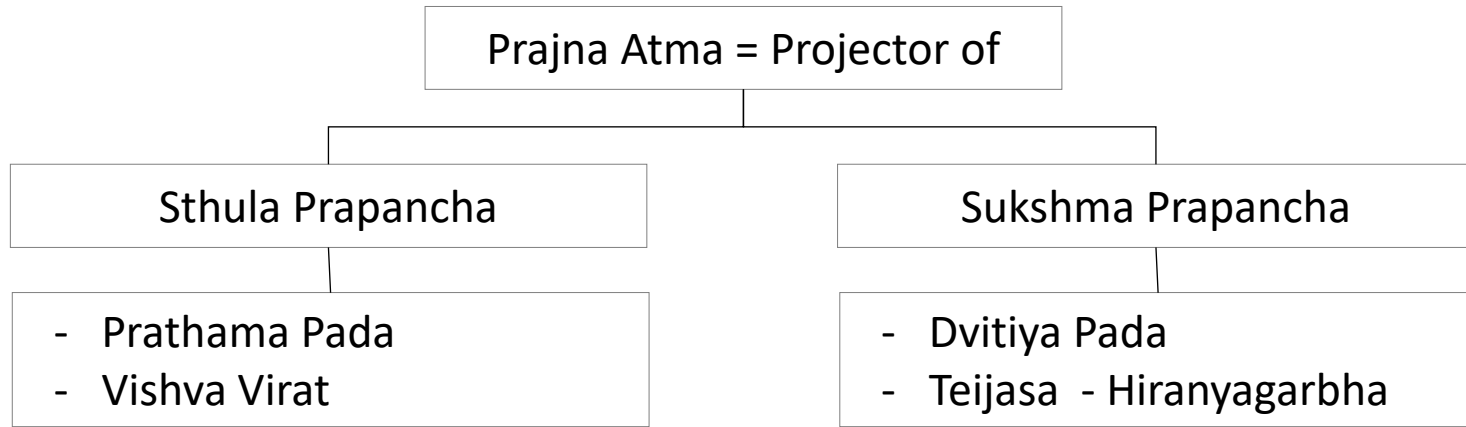
- After Karika No. 15, go back to Karika 11, 12 then come to Karika 16.
- **Remember main argument of Purva Pakshi :**

Dream World	Jagrat
Unreal	Real

## XXI) Purva Pakshi – Question : in Karika 11

- If i accept everything is projected world, wakers world is also projected.
- **Who is projector, sustainer, experiencer of waking world?**
- **Projector and experiencer must be the same.**
- **I project Dream, I experience Dream world.**

## XXII) Answer : Karika No. 12



- Prajna Atma with Maya Shakti is the projector.

## Mandukya Upanishad : Mantra 6

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य  
प्रभवोऽप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvara eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ  
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

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

## XXIII) Turiyam by itself can't do anything, not projector

- Not Karyam or Karanam.

Karya Padas	Karana Pada
Prathama, Dvitiya	Tritiya Pada

#### XXIV) Remember Technical Terms

Beeja	Ankura
Nidra	Svapna
Agyanam	Adhyasa
Agrahanam	Anyatha Grahanam

- 4th Pada not projector
- 3rd Pada is the projector.

#### XXV) Important Mantra :

**Mandukya Upanishad : 2 – K – 12**

कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया ।  
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ २-१२ ॥

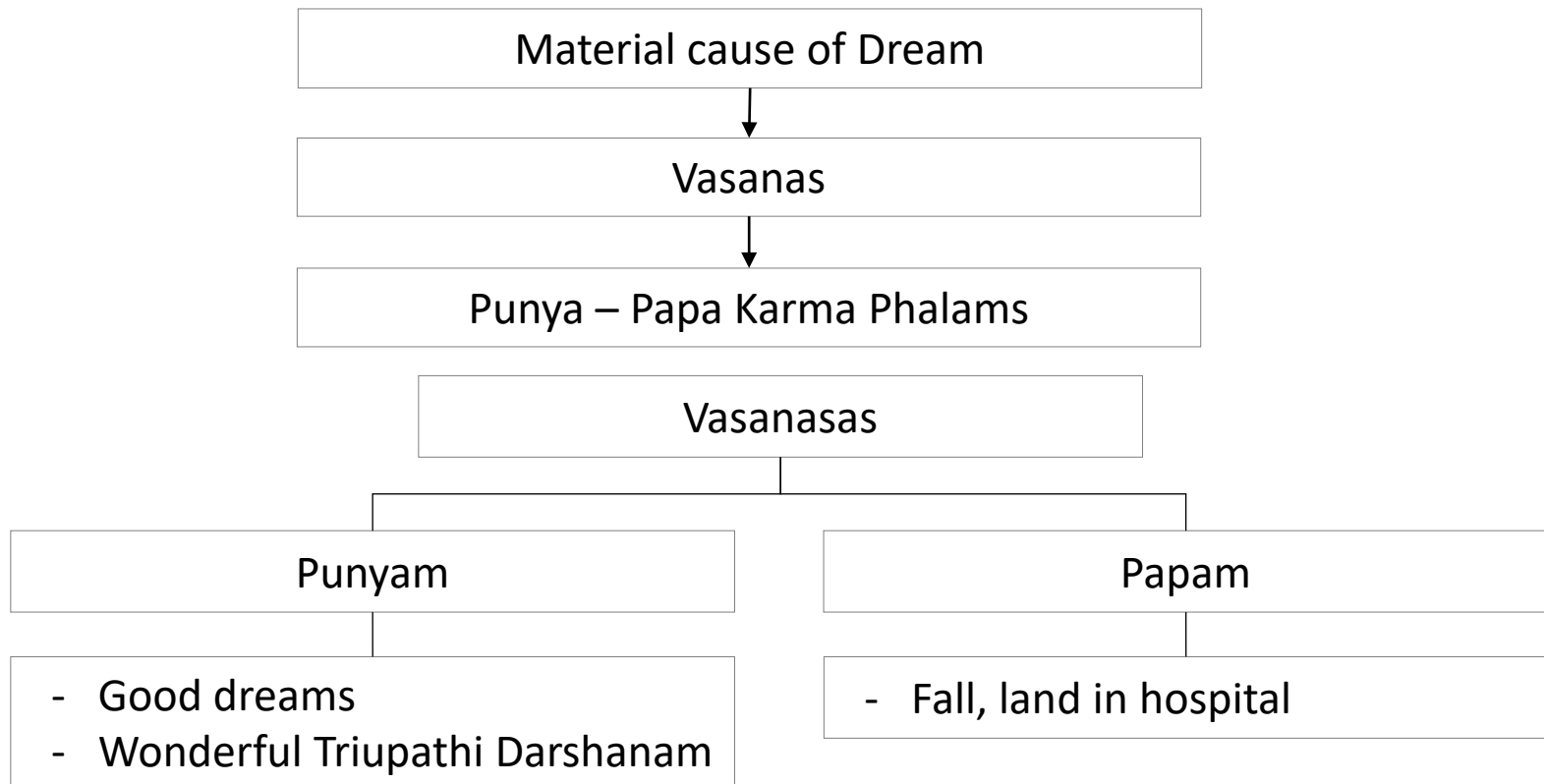
kalpayatyātmanātmānamātmā devaḥ svamāyayā ।  
sa eva budhyate bhedāniti vedāntaniścayaḥ ॥ 2-12 ॥

This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created. [2 - K - 12]

- Answer given in Karika 12 of Chapter 2.
- Now in Karika 16, continuation of answer.

## XXVI) If Prabhu, Ishvara is projector, is there a method of projection?

- In Dream, Random, Many a times menaingless.
- It is also according to law of Karma – exprienced by specific Jivas only.



- Nothing Random in Vedanta
- Everything according to law of Karma
- Science : Random creation theory.



## **XXVII) Karika No. 16 :**

- How creation takes place?
- Overview of creation.

## **XXVIII) Karika 12 – 13 :**

- Creation indicated briefly.

<ul style="list-style-type: none"><li>• <b>3rd Pada : Prajna – Ishvara projects 1st + 2nd Pada.</b></li></ul>
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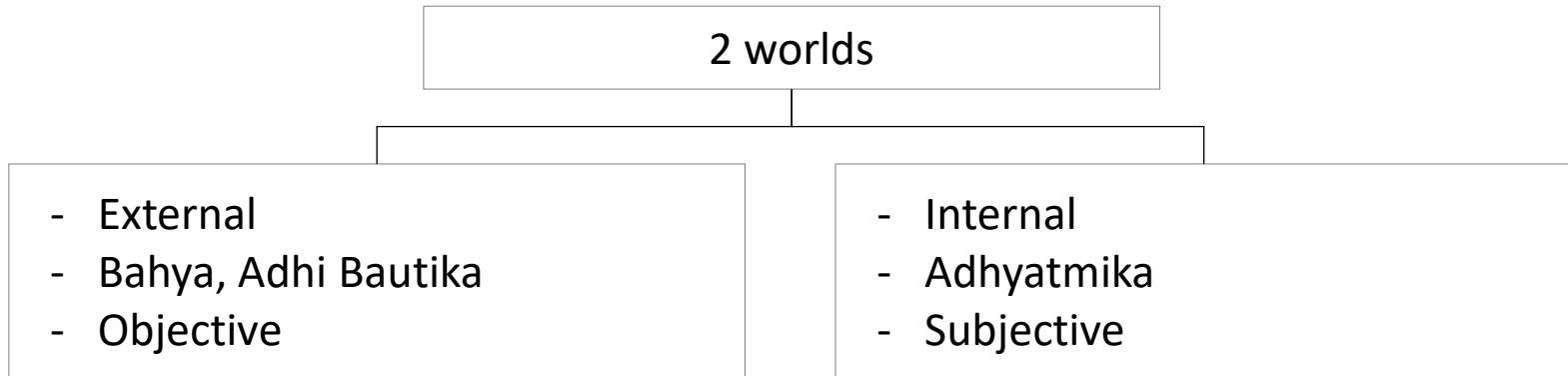
- Continued in Karika 16.

### 305) Introduction to Chapter 2 - Karika No. 16 :

बाह्याध्यात्मिकानां भावानामितरेतरनिमित्तनैमित्तिकतया  
कल्पनायां किं मूलमित्युच्यते-

For this apparent creation (Kalpanayam) of objects that are outside (Bahyah - Like pot etc) and of those happenings within one's Antahkaranam (Adhyatmikanam Bhavanam - which are various conditions of the mind), which are all inter-related to each other as cause and effect (Itaretara Nimitta Naimittikataya), what is the main cause (Kim Mulam?) that is being explained (iti Ucyate in the following sloka).

I)



### II) Itaretara Naimittikaha :

- They have got mutual cause – effect relationship.
- External world influences internal world of emotions and knowledge.

## Vice-versa :

- Knowledge, emotions influence external world.
- We can never say which is cause or effect.

### III)

As Bokta	As Karta
- I – allow external world to affect my internal world.	- I allow internal world to affect the external world.

### IV) Itaretara Kalpanayam : Projection

Nimittika	Naimii
- Influencer - Cause	- Influenced - Effect

### V) Kim Moolam?

- What is basis of creation?
- There is law and order in creation.

जीवं कल्पयते पूर्वं ततो भावान्पृथग्विधान् ।  
बाह्यानाध्यात्मिकांश्चैव  
यथाविद्यस्तथास्मृतिः ॥ २-१६ ॥

jīvaṁ kalpayate pūrvaṁ tato bhāvānpṛthagvidhān |  
bāhyānādhyātmikāṁścaiva  
yathāvidyastathāsmṛtiḥ || 2-16 ||

First of all the ego-centric attitude (Jiva Bhavana) is projected and then follow imaginations of the various entities both objective and subjective. As is the knowledge, so is the memory of it. [2 - K - 16]

अन्वयः

(प्रभुः) पूर्वं जीवं कल्पयते । ततः पृथग्विधान्  
बाह्यान् आध्यात्मिकान् च एव भावान् (कल्पयते । (जीवः)  
यथाविद्यः (भवति) तथास्मृतिः (भवति) ॥

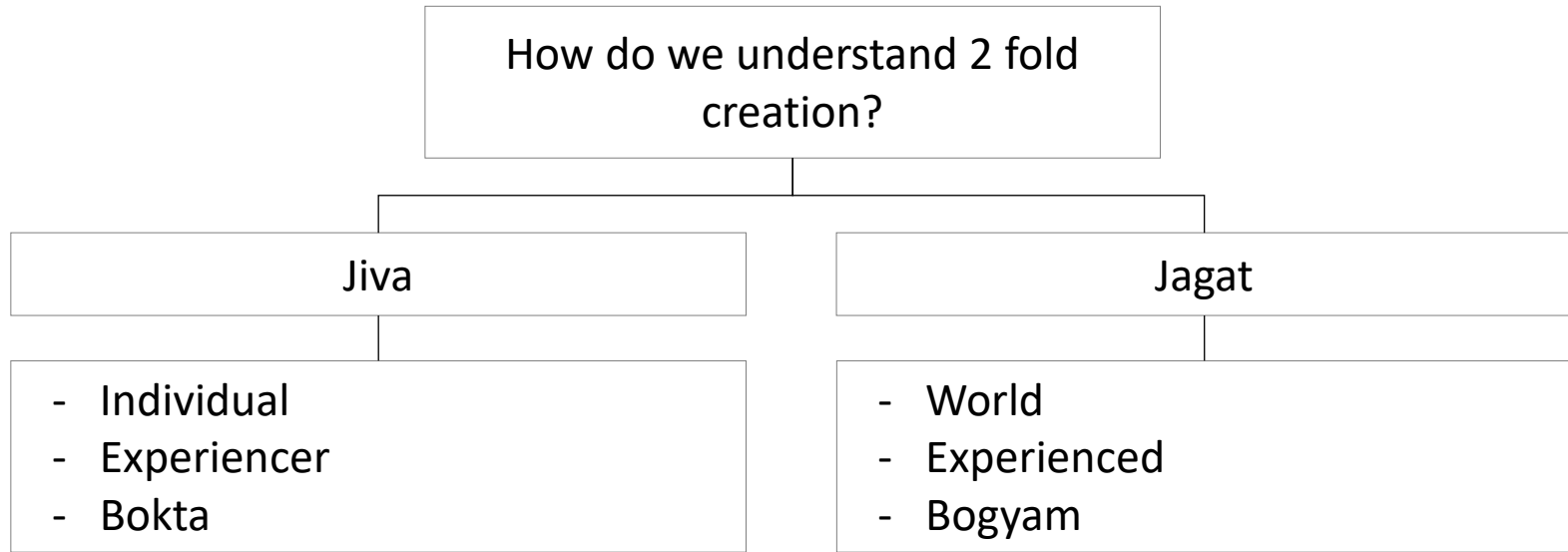
Anvayaḥ

(prabhuḥ) pūrvam jīvam kalpayate | tataḥ prthagvidhān  
bāhyān ādhyātmikān eva ca bhāvān (kalpayate) | (jīvaḥ)  
yathāvidyaḥ (bhavati) tathāsmṛtiḥ (bhavati).

(The Atma) projects the Jiva first. Thereafter, (The Atma projects) various objects which are external as well as internal. As the knowledge is so is the memory.

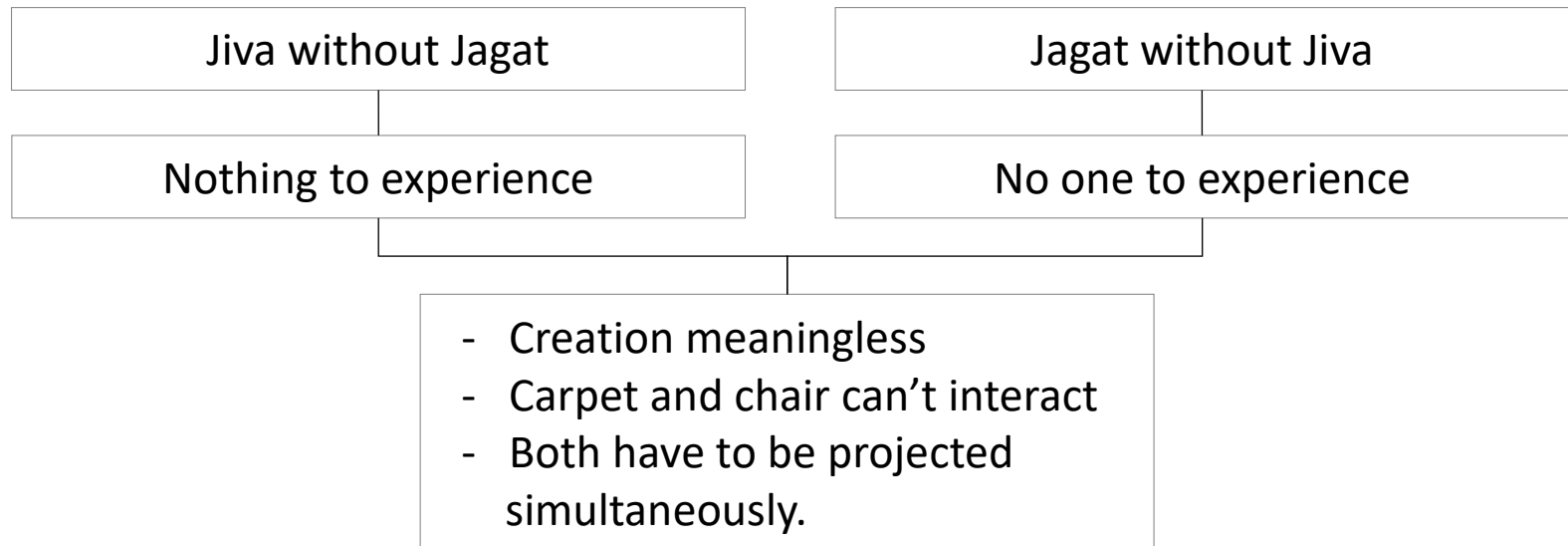
## Gist of Mantra :

I)

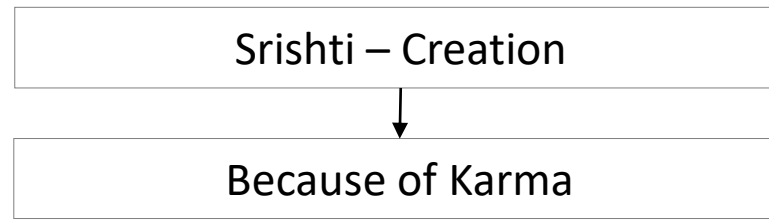


II) Creation meaningful if Jiva – Jagat mutually interact and get benefit.

III)



IV)



- Cycle, current Srishti based on previous Srishti.
- No 1st Srishti.

Gita :

न रूपमस्येह तथोपलभ्यते  
नान्तो न चादिर्न च सम्प्रतिष्ठा ।  
अश्वत्थमेनं सुविरूढमूलं  
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē  
nāntō na cadirna ca sampratiṣṭhā |  
aśvatthamēnaṃ 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]

- Very important verse.

V) Jiva, Jagat both Anaadi, beginningless.

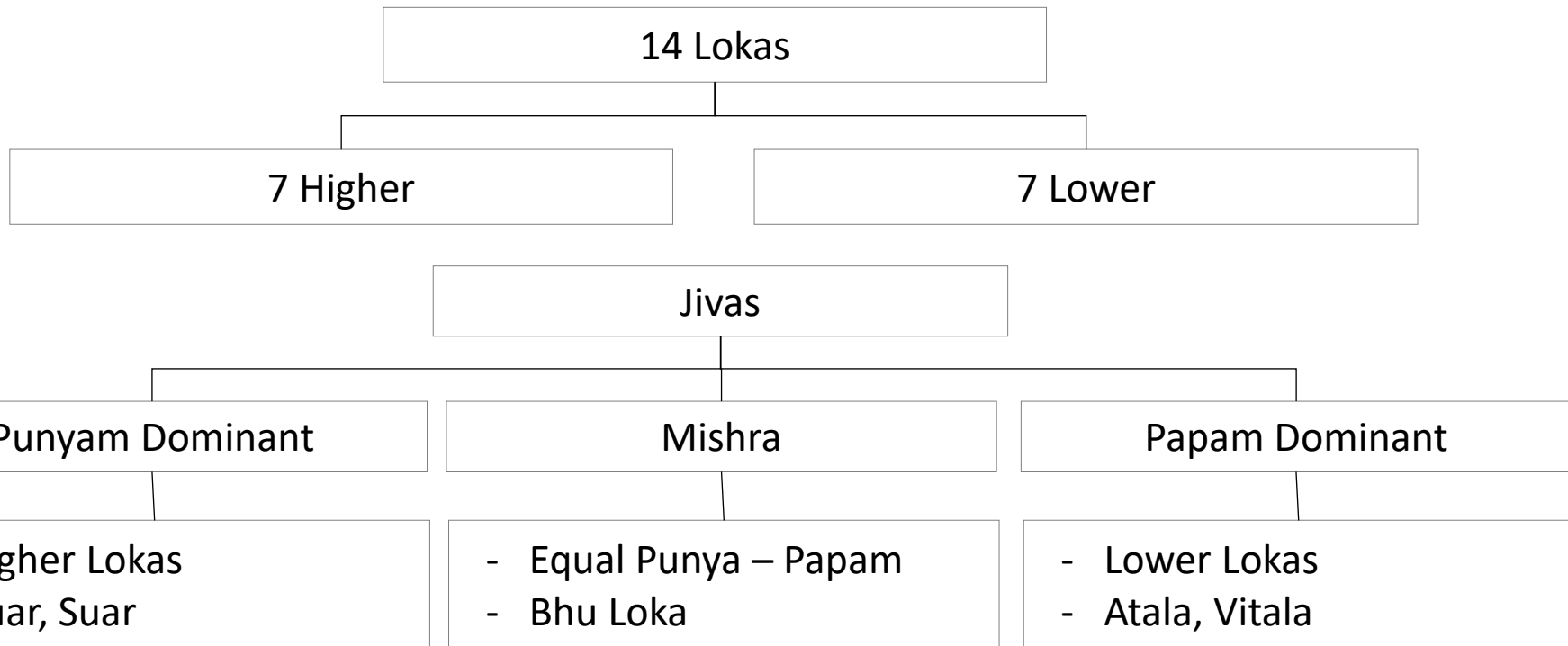
- We can only talk of current Srishti alone.

VI)

Creation	In understanding Srishti
- Simultaneous	- Sequence, Krama exists - Jiva – 1 <sup>st</sup> - Jagat – 2 <sup>nd</sup>

VII) Why sequence is talked about?

- World relevant only for Jiva.





### VIII) Jivan Kalpayate Purva :

- 1st Jiva Srishti
  - 2nd Jagat Srishti
- } In Keeping with Karma of JIva
- Jiva designed keeping design of Punya Papam – Mishram Pradhanam.
  - 14 Lokas to fulfill Jivas Punya – Papa Karma.
  - There is order for understanding creation but not in actual creation.

### Revision : Karika No. 16

जीवं कल्पयते पूर्वं ततो भावान्पृथग्विधान् ।  
बाह्यानाध्यात्मिकांश्चैव  
यथाविद्यस्तथास्मृतिः ॥ २-१६ ॥

jivam kalpayate pūrvam tato bhāvānprthagvidhān ।  
bāhyānādhyātmikāṁścaiva  
yathāvidyastathāsmṛtiḥ ॥ 2-16 ॥

First of all the ego-centric attitude (Jiva Bhavana) is projected and then follow imaginations of the various entities both objective and subjective. As is the knowledge, so is the memory of it.  
[2 - K - 16]

I) Gaudapada established Jagrat – Svapna Mithya

### II) Purva Pakshi – Question :

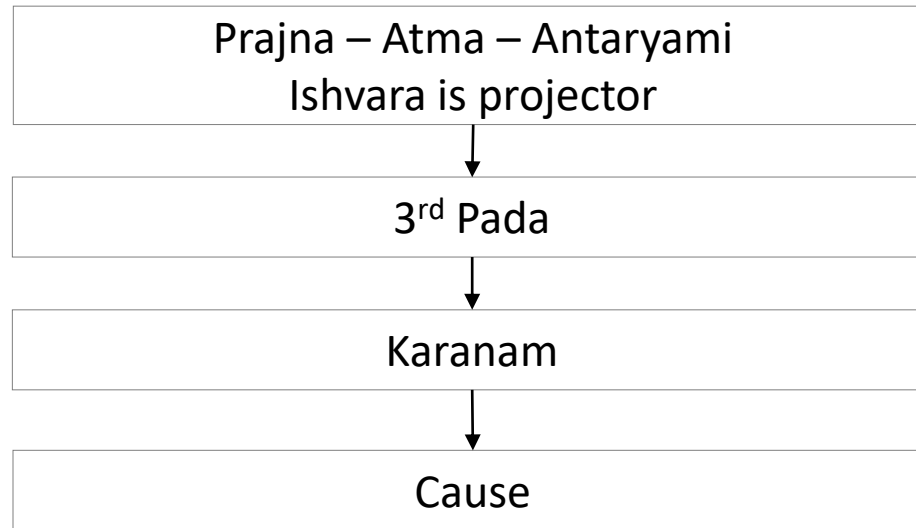
- If both Mithya who is responsible for projection?

III)

2 <sup>nd</sup> Pada Svapna	1 <sup>st</sup> Pada Jagrat
<ul style="list-style-type: none"><li>- Mithya</li><li>- Projected by waker</li><li>- Teijasa – Hiranyagarbha</li></ul>	<ul style="list-style-type: none"><li>- Mithya</li><li>- Who is projector</li><li>- Vishwa - Virat</li></ul>

Both Karya Prapancha effect

IV) Answer :



V) Prabhu Prajna Antaryami = Atma Tatvam with Maya Shakti

- Pure Turiyam alone is
- Can't project

- Knowing Turiyam = Moksha  
= Real I  
= Aim of Chapter 2

## VI) Purva Pakshi :

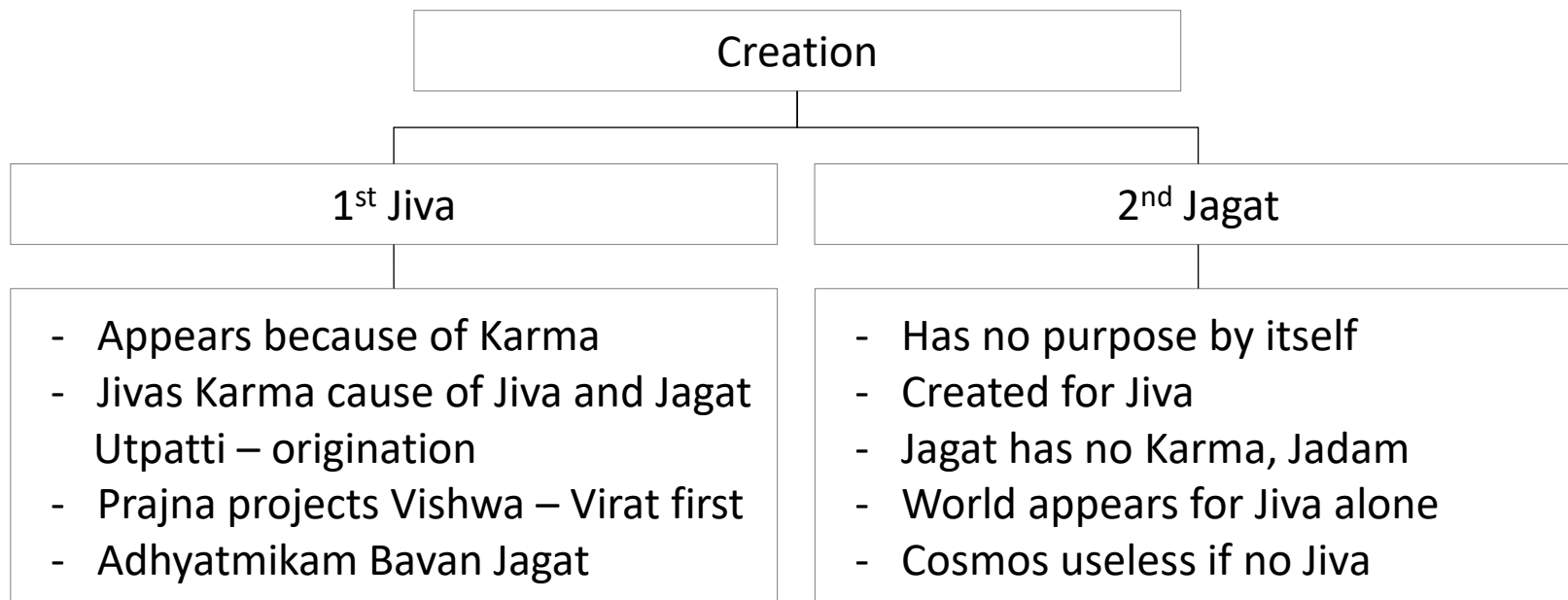
- Is there order in creation.

## Answer :

- Really no order, it is simultaneous projection.
- If order, then Anyonya Ashraya problem.

VII) There is order in understanding.

VIII)



- This is gist of Mantra.

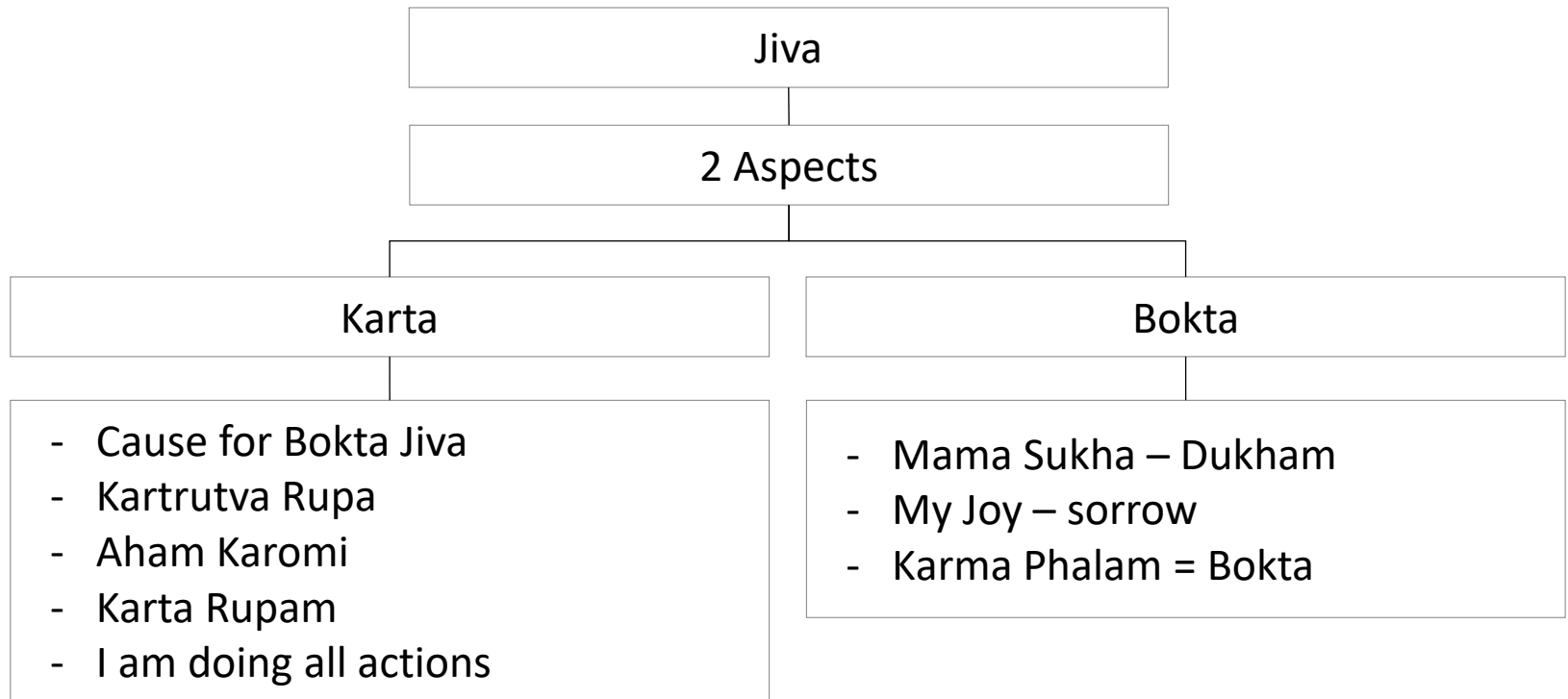
जीवं हेतुफलात्मकम् ; अहं करोमि मम सुखदुःखे इत्येवंलक्षणम् ;  
अनेवंलक्षण एव शुद्ध आत्मनि रज्ज्वामिव सर्पं कल्पयते पूर्वम् ।  
ततस्तादर्थ्येन क्रियाकारकफलभेदेन प्राणादीन्नानाविधान्भावान्बा  
ह्यानाद्यात्मिकांश्चैव कल्पयते ।

Jiva who is both Karta and Bhokta and thereby both cause and effect (Jivam = Hetu - Phalatmakam) by being Characterised by such ideas (Iti Evam Laksanam Of a Karta, Like) 'I am doing this' ('Aham Karomi' - and that of a Bhokta like) 'I am happy, I am miserable' (Mama Sukhadukhe), is first projected (Purvam Kalpayate - the sequence being for our understanding ), on the pure Atma itself (Suddhe Atmani Eva), which does not have any of the above attributes (Anevam - Laksane - of Karta, Bhokta etc) just as the rope is projected as the snake (Rajjvam Sarpah iva). Thereafter (Tatah - after the projection of Jiva), for the sake of that Jiva (Tadarthyaena - who is Karta and Bhokta) Atma projects (Eva Kalpayate) various accessories needed for action like object, instrument, location etc; and thereby producing actions resulting (Kriya - Karaka - Phalabhedena), in a variety of things (Nanavidhan - Bhavan) like prana etc (Pranadin) both external objects (Bahyan - Svarga etc also come under it) as well as internal emotions (Adhyatmikan Ca Eva - of the Jiva).

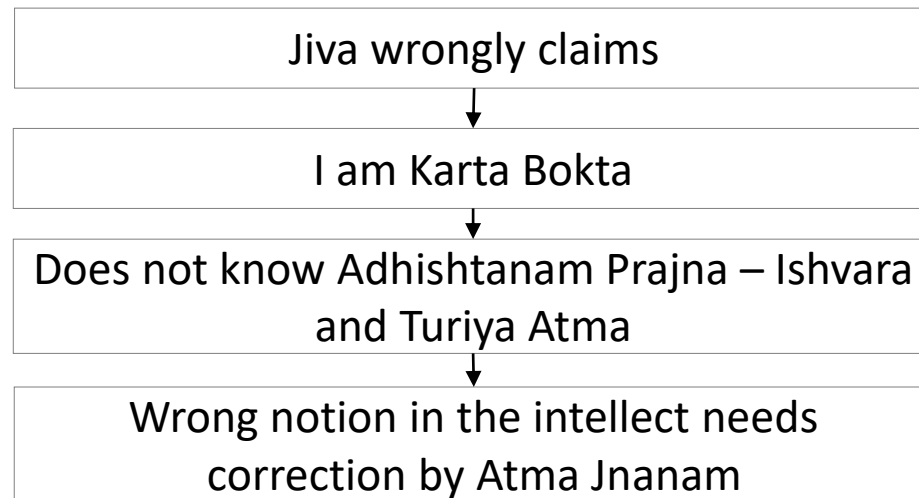
## I) Definition of Jiva :

- Hetu – Phala Rupam or Hetu – Phala Atmakam Jiva

II)



III)



IV) Aham – Mama – Iti Eva Hetu Lakshanam Kalpayate

- Jiva imagines i am Karta – Bokta in this body – Mind complex.

**V) Prajna – Ishvara – Projects this Jiva – Karta – Bokta.**

VI) What is Adhishtanam? Any projection is Mthya – requires Adhishtanam.

For Rope Snake Projection	For waker Jiva
<ul style="list-style-type: none"><li>- Rope is Adhishtanam</li><li>- Upon Rope, Rope Snake is Kalpitam imagined</li></ul>	<ul style="list-style-type: none"><li>- Prajna – Ishvara with Maya Shakti</li><li>- Saguna Brahman</li><li>- Is Adhishtanam</li></ul>

**VII) Prajna – Antaryami is Anevam Lakshanam :**

- Unlike Jiva
- Neither Karta – Bokta
- Akarta – Abokta Suddha Atma
- Like Rope

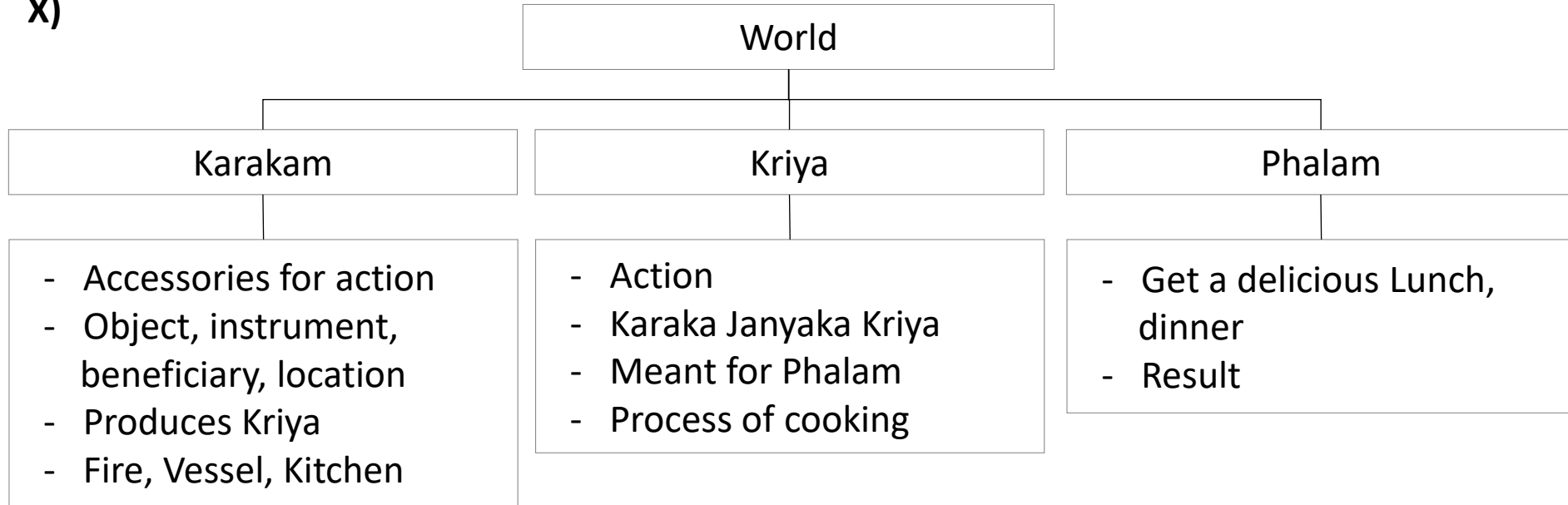
VIII) In Jagrat uderstand nature of Prajna – Antaryami from Veda as Pramanam.

- Without the instrument of Veda, Jiva can never reach his destination – Turiyam Brahma.
- Veda = Pramanam for Prajna = Antaryami – Turiyam (Like Eyes - For form / colour  
Ears - For Sound)

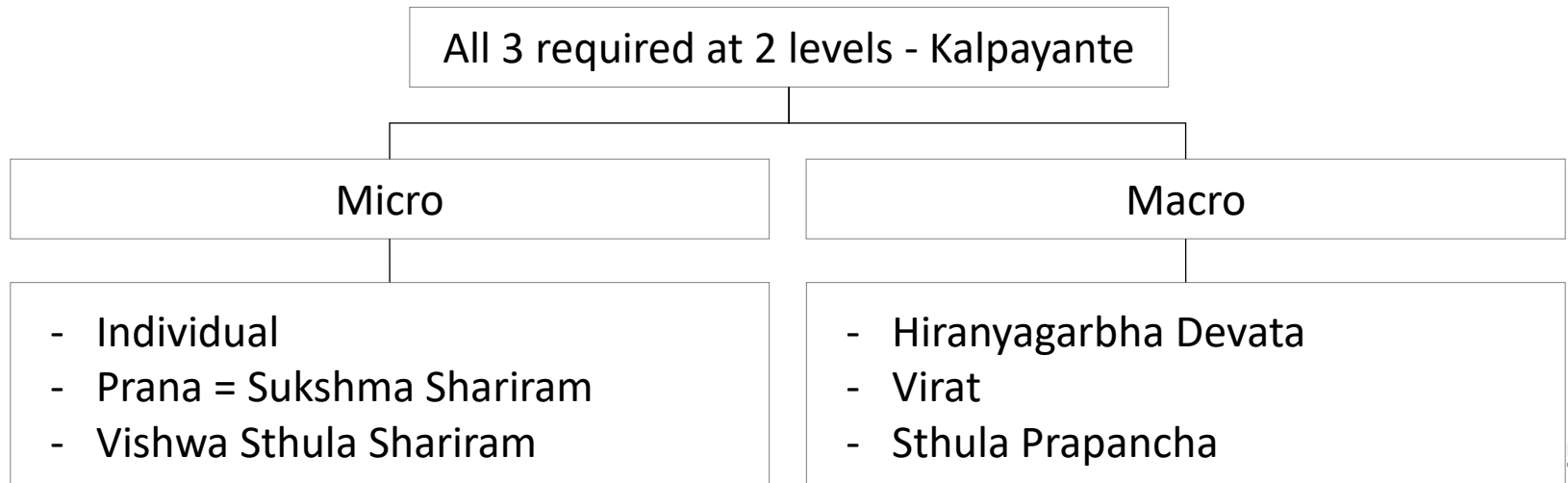
IX) In the beginning, not external sequence but in understanding.

- Jiva requires residence, etc.
- World only relevant if Jiva is there.

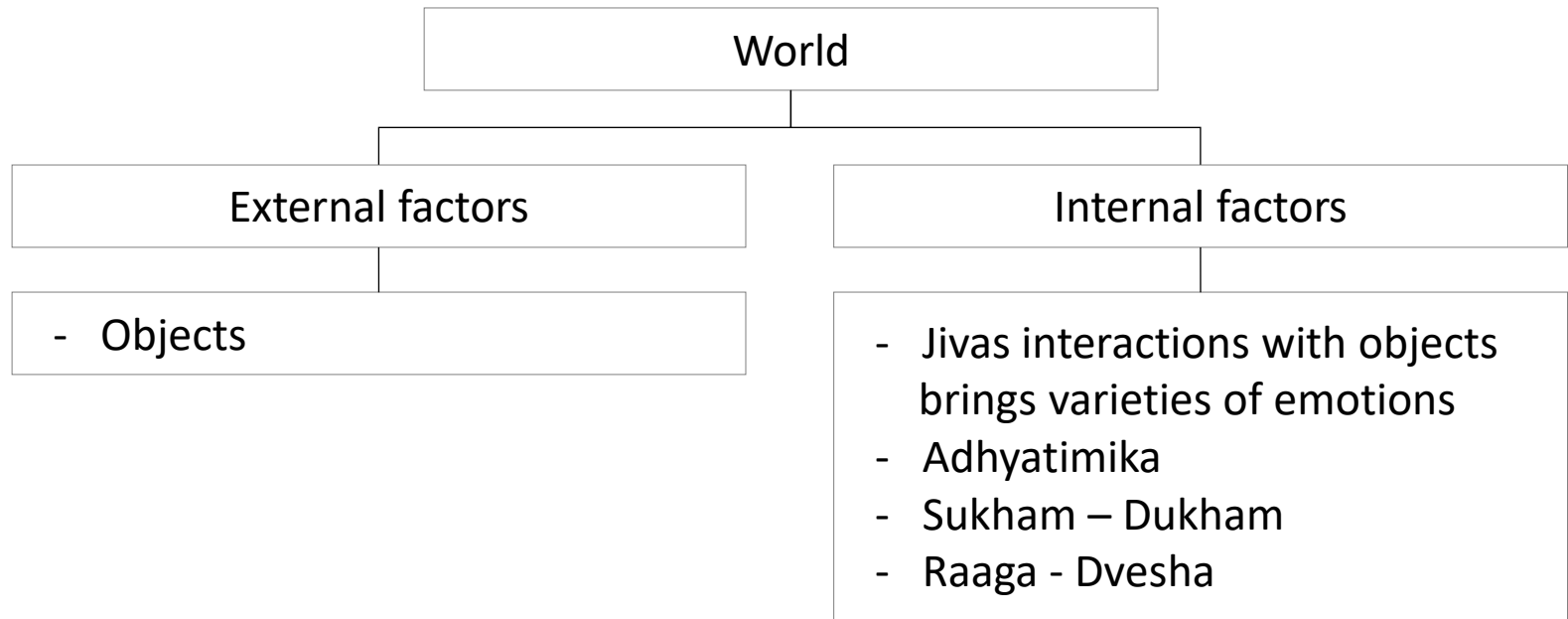
X)



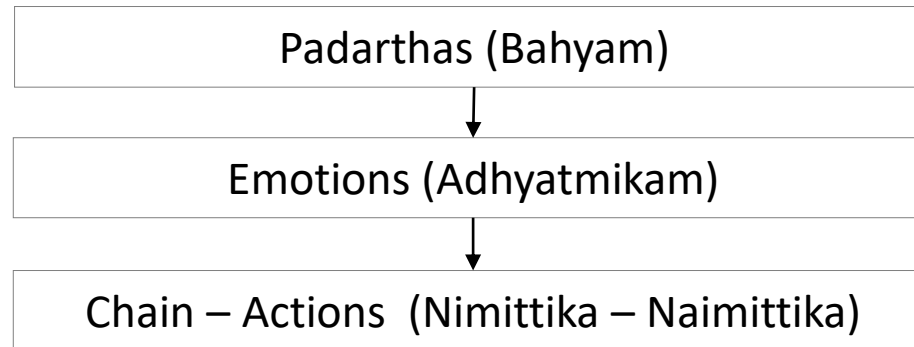
XI)



**XII)**



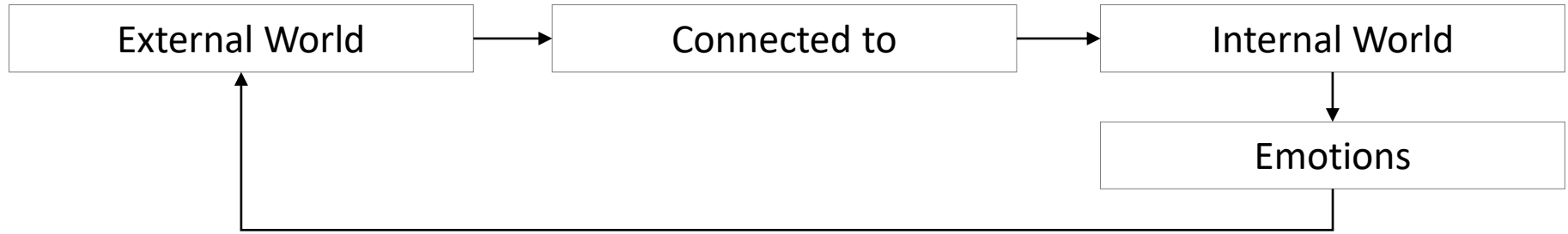
**XIII)**





## XIV Sukham – Dukham – Internal

### Cycle of Samsara



- Creates further action'
- Next world

- Present creation – responsible for future creation.

### XV) Gita :

न रूपमस्येह तथोपलभ्यते  
नान्तो न चादिर्न च सम्प्रतिष्ठा ।  
अश्वत्थमेनं सुविरूढमूलं  
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē  
nāntō na cadirna ca sampratiṣṭhā |  
aśvatthamēnaṃ 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]

- Pralaya – followed by Srishti.
- No 1st Srishti – or last Srishti.

**309) Bashyam : Chapter 2 - Karika No. 16 continues...**

तत्र कल्पनायां को हेतुरित्युच्यते । योऽसौ स्वयंकल्पितो जीवः  
सर्वकल्पनायामधिकृतः स यथाविद्यः यादृशी विद्या विज्ञानमस्येति  
यथाविद्यः तथाविधैव स्मृतिस्तस्येति तथास्मृतिर्भवति स इति ।  
अतो हेतुकल्पनाविज्ञानात्फलविज्ञानं ततो हेतुफ  
लस्मृतिस्ततस्तद्विज्ञानं तदर्थक्रियाकारकतत्फलभेदविज्ञानानि ।  
तेभ्यस्तत्स्मृतिस्तत्स्मृतेश्च पुनस्तद्विज्ञानानीत्येवं बाह्यानाध्यात्मि  
कांश्चेतरेतरनिमित्तनैमित्तिकभावेनानेकधा कल्पयते ॥ २-१६ ॥

In this continuous projection of this universe (Tatra Kalpanayam), what is the influencing causal factor (Ko Hetuh)? This is being said (iti Ucyate - in the fourth quarter of Gaudapadacarya's sloka). The cause for all these projections (Both external and internal) is the Jiva itself, who himself is a projection (Yah Asau Svayankalpito Jivah), and who is competent to cause further projections (Sarvakalpanayam Adhikrtah) in accordance with his knowledge or experience (Sa Yatha Vidyah), which is in accordance with the memory he has (Tasyeti Smrtih) of that knowledge or experience of projected cause and effect (Yadrsi Vidya Vijnanam Asya iti), as his memory will be in accordance with the knowledge he has (Yatha Vidyah Tathavidaiva Smrtih Bhavati Sa Iti). Thus (Atah), from the knowledge of the identification of a projected cause (Hetu - Kalpana - Vijnanat) comes the knowledge of the projected effect (Phala - Vijnanam). Then follows (Tatah) the memory (Smrtih) of the (projected) cause-effect or means and ends (Hetu - Phala - relationship between both of them). And from that memory comes (Tatah) knowledge (Tad - Vijnanam) of a purposeful action (Tadārtha - Kriya) along with knowledge of all the accessories which give the projected result (Karaka - Tat - Phala bheda - Vijnanani). Then that knowledge of cause and effect gets stored in the memory (Tebhyah Tat Smrtih) and because of that memory again (Tat Smrteḥ Ca Punah) comes that knowledge (Tad Vijnanani) of cause and effect (iti - Evam - when one wants to go for it again). And these external and internal worlds (Bahyan Adhyatmikan Ca) in the form of mutually cause and effect (Itaretara - Nimitta - Naimittika Bhavena) Atma as the Jiva, the Jiva projects in manifold ways (Anekadha Kalpayate - which are all Kalpitam, and therefore Mithya only).

I) How external world is responsible for my internal experiences?

- Both world and individual influence each other.
- Samsara is perpetuated.

II) 4th quarter of Mantra :

- Yatha Vidyaha Thatha Smruti.
- Yaha Asou Svayam Kalpitu Jiva.

III) Jiva himself is a projection of Hiranyagarbha Ishvara.

- 3rd Pada – Prajna – Antaryami.

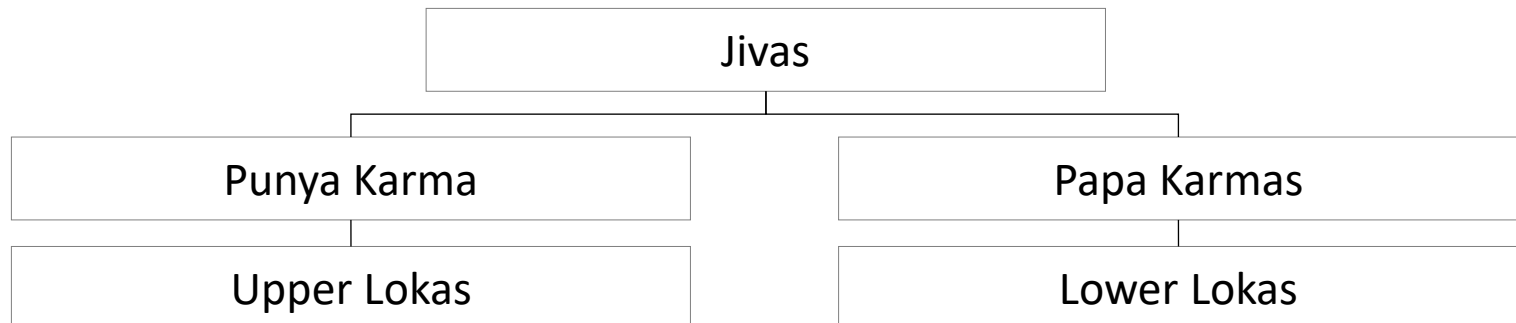
IV) Sarva Kalpanam yaha Jiva Adhikrutaha :

- Who is responsible for future Kalpanas? Projections?
- Bhagawan can't determine type of the world.
- He will become partial, if he determines.

V) Vedantas secret :

- Vedanta declares Bhagawan can't create world, or Jiva by himself.

VI) Variety in world determined by :



- Without Punya Papam, no creation possible.

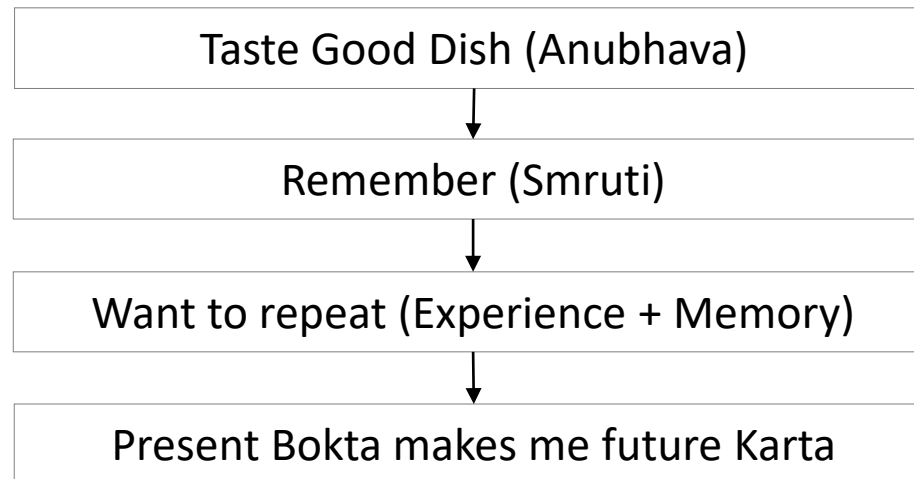
## VII) Brihardanyaka Upanishad :

- Chapter 1 – Section 5 – Saptamana Brahmanam.
- Jiva = Cause of creation.
- Jiva – contributor of future projections.

## VIII) What is basis of projection?

- Anubhava + Smruti – experience is basis for projection.

### Example :



- Bokta – Vidya – Smruti – Karta vicious cycle = Samsara.

IX) What ever type of experience person has, person is called Yatha Vidya.

X) Anubava Janya Vasana, Vasana Janya Smruti

- In keeping with Anubhava – Smruti – Vasana... We refer to person.

## **XI) Sa Vidya – Thatha Smruti**

- As persons knowledge, experience, so is his memory.

## **XII) Shankara explains :**

- As Karta one does action.
- Prepare food – Consume food.
- Cause – effect.
- Eating – removes hunger.

## **Example :**

- There is Karana – Karya Sambanda.
- Eater + Hunger elimination.
- Knows through Anubhava.
- Hetu Kalpana Vijnanat.

## **XIII) Tea leaves fell accidentally, fell on hot water.**

- People drank and felt refreshed.
- Cause – effect realised
- Hetu – Phala Sambandha established between external world and internal world.
- Samashti – Vyashti.

XIV) We require accessories for Karma.

- Kriya – Karaka – Phalam.
- From external world, internal world generated and viceversa.

XV) By Smruti, we remember what accessories are required for cooking.

- Actin breeds more experiences, memories, actions.

XVI)

<b>P</b>	<b>O</b>	<b>R</b>	<b>T</b>
Possession	Obligatory duty	Relations for maintainance	Transaction

- World reduces by PORT reduction.

XVII)

<b>Samashti Jiva</b>	<b>Individual</b>
<ul style="list-style-type: none"><li>- Universe</li><li>- Macro</li><li>- PORT = 14 Lokas</li></ul>	<ul style="list-style-type: none"><li>- Micro</li></ul>

XVIII) External – Internal

- Nimitta – Naimittika
- Cause – Effect
- Internal world cause is for external world and vice versa.

### **XIX) Anekadha Kalpayate :**

- In infinite myriad forms – Ishvara expands in creation through Jivas.
- Bhagawan is Jnani, knows he is Akarta, Abokta.

XX) Moksha does not require Ishvara Bava.

- Moksha requires Brahma Bava.

### **XXI) Anvayah :**

अन्वयः

(प्रभुः) पूर्वं जीवं कल्पयते । ततः पृथग्विधान्  
बाह्यान् आध्यात्मिकान् च एव भावान् (कल्पयते) । (जीवः)  
यथाविद्यः (भवति) तथास्मृतिः (भवति) ॥

Anvayah

(prabhuḥ) pūrvam jīvam kalpayate | tataḥ prthagvidhān  
bāhyān ādhyātmikān eva ca bhāvān (kalpayate) | (jīvaḥ)  
yathāvidyaḥ (bhavati) tathāsmṛtiḥ (bhavati).

(The Atma) projects the Jiva first. Thereafter, (The Atma projects) various objects which are external as well as internal. As the knowledge is so is the memory.

- Prabhu Purvam Jivam Kalpayate (Verse 13 – 2nd line)
- Evam Kalpayate Prabhu
- Connect verse 13 to this verse.



### 310) Introduction to Chapter 2 - Karika No. 17 :

तत्र जीवकल्पना सर्वकल्पना मूलमित्युक्तं सैव जीवकल्पना  
किंनिमित्तेति दृष्टान्तेन प्रतिपादयति-

In the previous sloka (Tatra), it has been said that (Iti Uktam) the projection of the Jiva (Jivakalpana) is the source (Mulam) of the projection of everything in the form of the world (Sarvakalpana). Now this (Sa Eva) projection of the very Jiva (Jivakalpana who is responsible for it and it) is for what purpose (Kim Nimitta) if it is asked (iti) Gaudapadacarya explains with examples (Drstantena Pratipadayati).

I) Jiva is primary factor for creation, Srishti.

- Contributes Via Punya – Papa Karma.
- Jiva responsible for world creation.

II) Who is responsible for projection of Jiva?

- World comes because of Karma.
- Karma comes because of Jiva.
- Projection of Jiva given in verse 16.

III) Jiva comes into being because of Moola Avidya – ignorance.

- Anirvachania – Anaadi, Avidya Rupam.

#### IV) Mandukya Upanishad : I – K – 16

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।  
अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ १६ ॥

anādimāyayā supto yadā jīvaḥ prabudhyate,  
ajamanidrāmasvapnamadvaitam budhyate tadā || 16 ||

When the individual soul sleeping under the influence of the beginningless Maya is awakened, then it realises in itself the birthless, sleepless, dreamless and non-dual (Turiya). [1 - K - 16]

#### V) Anaadi Avidya Vasanaya

- How Avidya is responsible for projection.

#### VI) Rope Ignorance cause of Snake projection

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।  
सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥ २-१७ ॥

aniścitā yathā rajjurandhakāre vikalpitā ।  
sarpadhārādibhirbhāvaistadvadātmāvikalpitaḥ ॥ 2-17 ॥

As the rope whose real nature, when not known, is imagined in the dark to be a snake, a water-line, etc., so also the Atman is imagined in various ways. [2 - K - 17]

अन्वयः

अन्धकारे अनिश्चिता रज्जुः यथा सर्पधारादिभिः  
भावैः विकल्पिता तद्वदात्मा विकल्पितः ॥

Anvayaḥ

andhakāre aniścitā rajjuḥ yathā sarpadhārādibhiḥ  
bhāvai vikalpitā tadvad ātmā vikalpitaḥ

The Atma is mistaken just as a rope which is not clearly known in darkness is mistaken for various things like a snake, a streak of water etc.

- Rope ignorance – cause of Snake projection.
- Gaudapada gave this Rope – Snake example 1st time.
- Shankaras Parama Guru.

**Revision : Very good**

### **I) Karika No. 17**

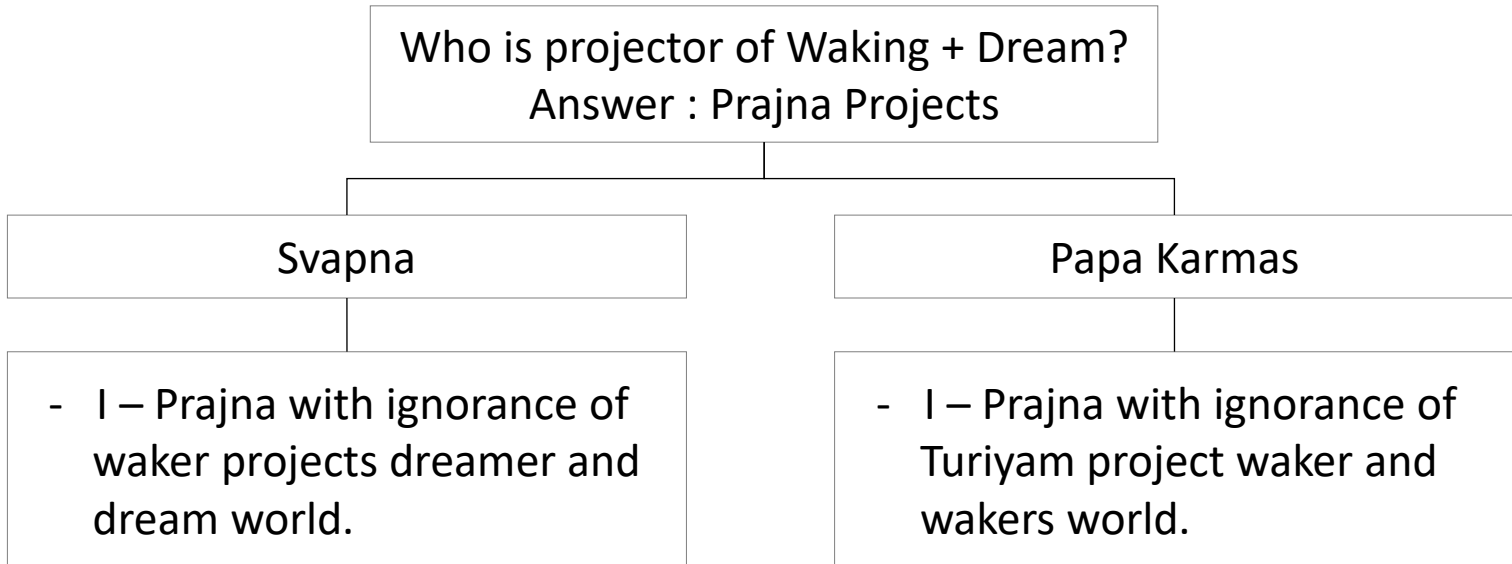
अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।  
सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥ २-१७ ॥

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As the rope whose real nature, when not known, is imagined in the dark to be a snake, a water-line, etc., so also the Atman is imagined in various ways. [2 - K - 17]

II) Jagrat Prapancha is projection like Svapna Prapancha.

III)



IV) I – Prajna – Antaryami – Ishvara – Am Projector, sustainer, experiencer (PSE).

- I = Prajna Atma = Karanam.

V)



# Mandukya Upanishad

4 Prakaranams (Chapters)

12 Mantras + 215 Karikas

Agama

Vaitatya

Advaita

Alatashanti

12 Mantras + 29  
Karikas

38 Karikas

48 Karikas

100 Karikas

- Falsify, unreality of multiplicity.
- Based on Sruti, Yukti, Anubava.
- Plurality is false.

- Non dual Brahman is real.
- Logically proved.
- No illusion without real substratum.
- Support = Advaitam non dual Brahman, alone real.
- I can negate everyone + everything in creation but not my own existence.
- Pure existence is Brahman.

- Torch rotated gives apparent designs of one glowing tip.
- World illusion proved.

VI) Both Jagrat + Svapna projected by Tritiya Pada Prajna – Ishvara

### **Mandukya Upanishad : Mantra 6**

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य  
प्रभवोऽप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvara eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ  
sarvasya prabhavāpyayau hi bhūtānām ॥ 6 ॥

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

VII) Nimitta + Upadana Karanam = Ishvara



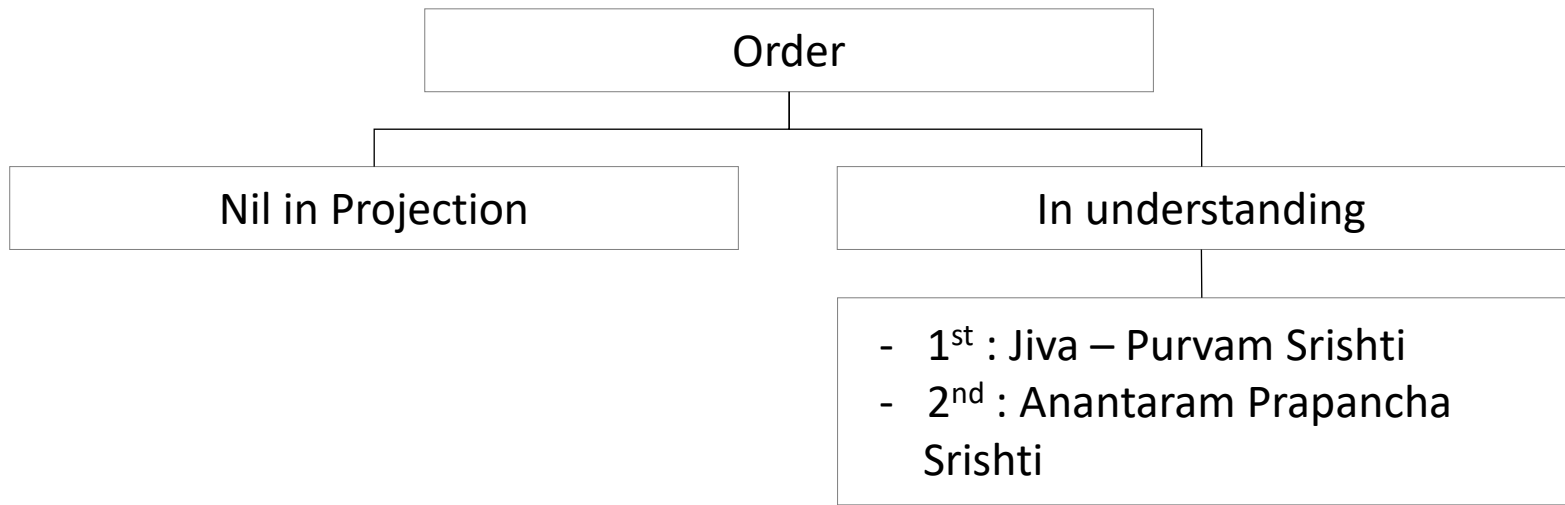
Formless, unmanifest

VIII) Ignorance = Formless, unmanifest

IX) Is there order in creation?

- No, Yugapath
- There is order in understanding creation.
- First Jiva, next Jagat.





### X) Why this order?

- Without Jiva – Srishti irrelevant.
- Minus Jiva, Srishti useless.

XI) House useless without householder.

XII) Why Jiva Srishti?

- Anaadi, Ajnanam, Maya, responsible for Jiva.

• **Anaadi Jiva appears because of Anaadi Avidya, Maya, Moola Avidya.**

XIII) During Pralaya Kala, Anaadi Jiva in Dormant condition – No projections.

- Exists without minds projection.
- State of equilibrium.
- Sattwa – Rajas – Tamas in equalibrium.

- Prapancha = Trigunatmika.
- Jiva comes and disappears in Trigunatmika Maya.

XIV) Srishti Kale, Anaadi Jiva becomes active.

- Moolam for Srishti is Avidya.

XV) How mere Moolam – Avidya can create waker + wakers Srishti?

XVI) We do that regularly in sleep.

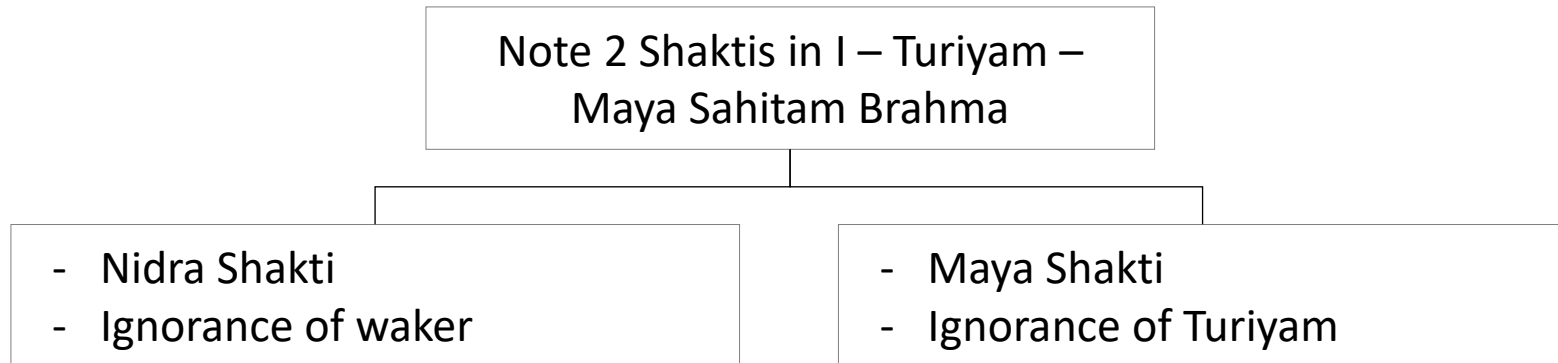
- Jiva creates Svapna without accessories with ignorance of waker in sleep.

**XVII) Sleep – definition : Very important**

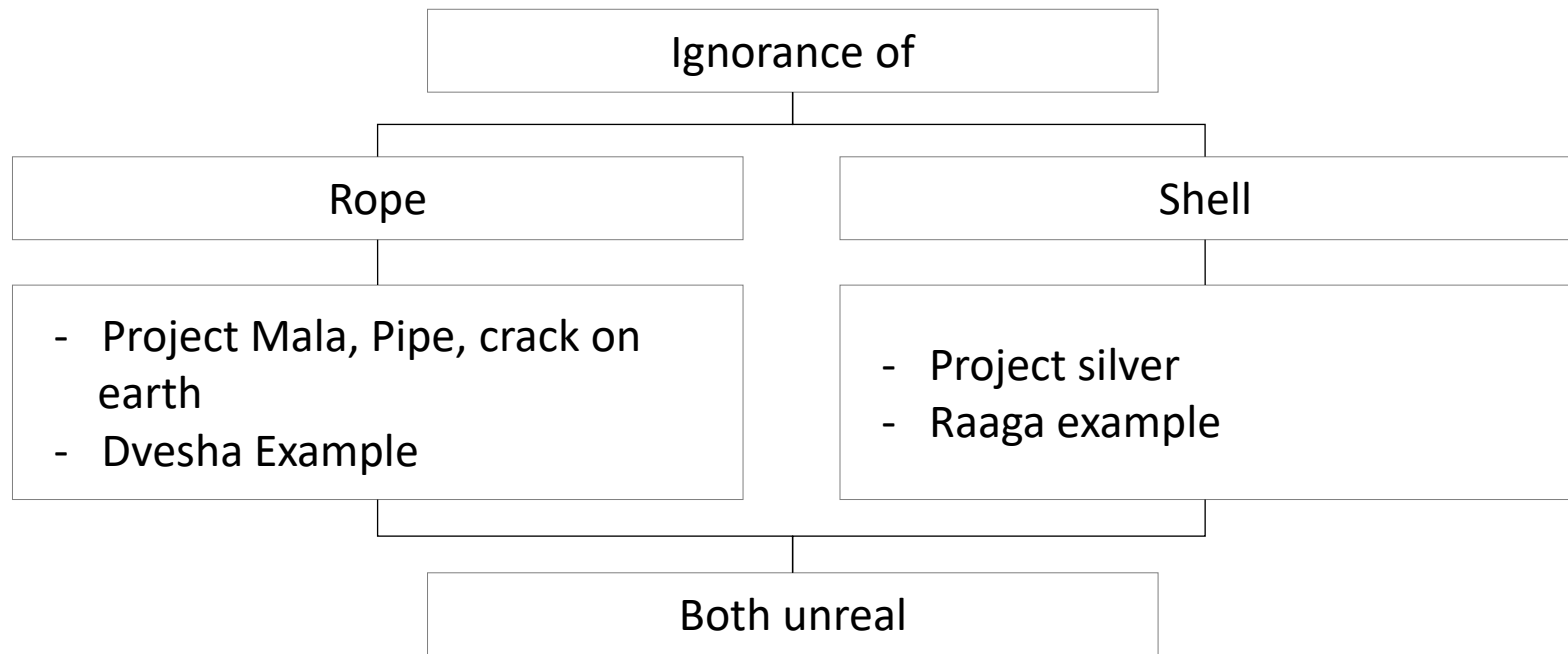
- **Nidra = ignorance of waker + wakerhood status.**

XVIII) Because of ignorance of wakerhood status, i create dreamer + Svapna Prapancha.

XIX)

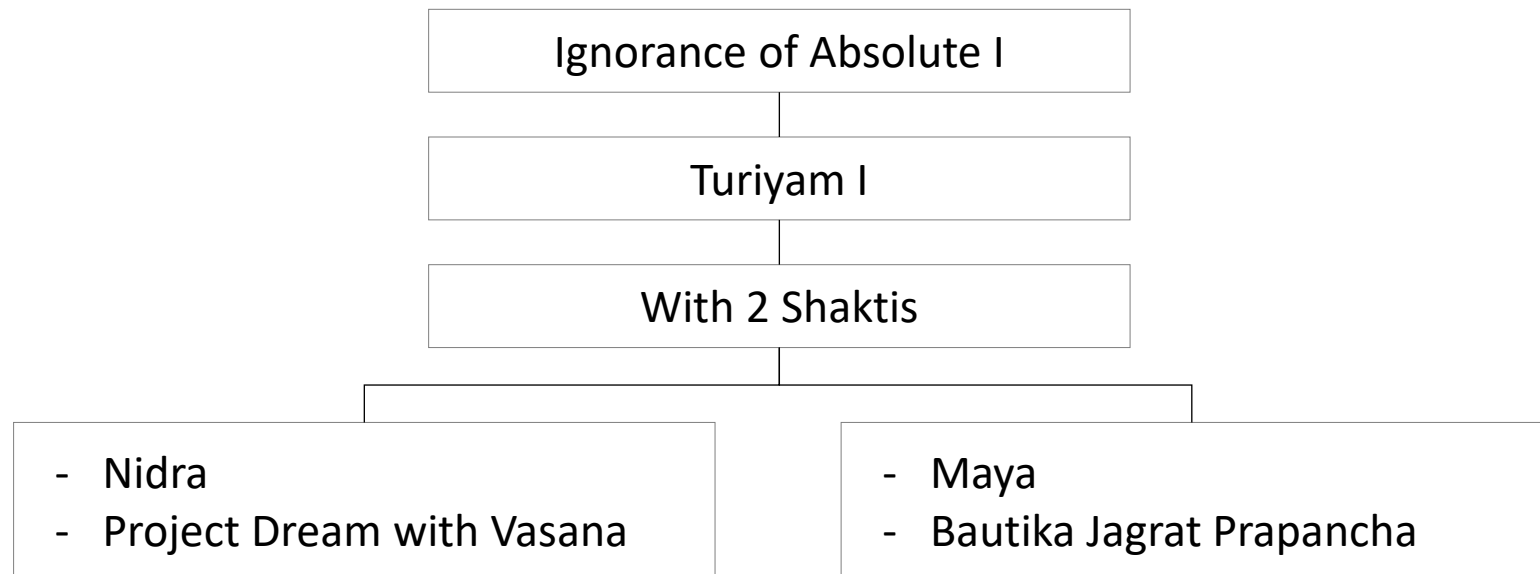


XX)



- I project attachments to objects and beings in the Jagrat Avastha because of ignorance of Prajna – Antaryami status and beyond that Turiyam status.

XXI)



- 2 worlds with respective observers.

## XXII) All Projections are Mithya

- Wakers world appears real for waker in waking.
- Dreamers world appears real for dreamer in dream.
- I – am asleep to my real nature in sleep.

Unreal	Real
Jagrat, Swapna, Sushupti	Turiyam

## XXIII) At the time of Rope ignorance, Rope Snake Real.

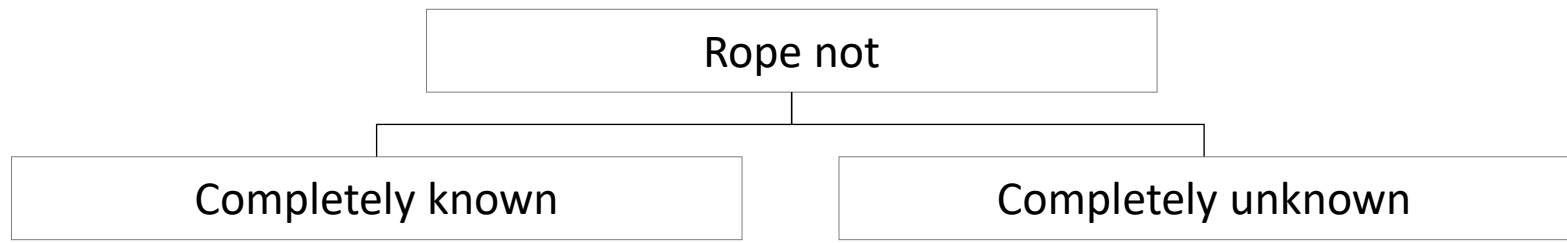
- Karika : Svakale Srutatvat Bhati Prabodha Sati...

## XXIV) Atma Bodha :

तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा । यावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमद्वयम् ॥ ७ ॥	tavatsatyam jagadbhati suktikarajatam yatha, yavanna jnayate brahma sarvadhistanamadvayam ॥ 7 ॥
---	--

The world appears to be real, so long as Brahman, the non-dual substratum of the entire creation, is not realised. It is like the illusion of silver in the mother-of-pearl. [Verse 7]

- Like Shell Silver – Shutika Rajata, Rajju Sarpah
- Anishchitta Rajju.



- Partial knowledge, partial ignorance, projections happen.
- In Total knowledge, ignorance no projections.
- In partial knowledge, ignorance, ideal condition for projection.
- Yatha Loke Svena Rupam Nishchite.

**313) Bashyam : Chapter 2 - Karika No. 17 starts...**

यथा लोके स्वेन रूपेणानिश्चितानवधारितैवमेवेति रज्जुर्मन्दान्धकारे  
किं सर्प उदकधारा दण्ड इति वानेकधा विकल्पिता भवति पूर्वं  
स्वरूपानिश्चयनिमित्तम् । यदि हि पूर्वमेव रज्जुः स्वरूपेण निश्चिता  
स्यात् ; न सर्पादिविकल्पोऽभविष्यद् यथा स्वहस्ताङ्गुल्यादिषु ।  
एष दृष्टान्तः ।

As in the world (Yatha Loke) when the rope's nature (Svena Rupena) is not well ascertained (Aniscita = Anavadharita) as 'this is a rope only' (Evam Eva Iti Rajjuh), then in the hazy or partial darkness (Mandaandhakare), it is mistaken (Vikalpita Bhavati) in various ways as to (Anekadha) whether it is a snake (Sarpah Kim), or whether it is a streak of water (Udakadhara Kim) or whether it is a stick (Dandah Kim iti va); all these illusions are born out of not being able to ascertain the true nature of the vastu (Svarupa - Aniscaya - Nimittam) due to ignorance before (Purvam - the knowledge dawns). Suppose (Yadi Hi), that is, as soon as it was seen, rightaway itself (Purvam Eva), if the rope's real nature was ascertained (Rajjuh Svarupena Niscita Syat), then it would not be possible (Na Abhavisyat) to mistakenly imagine it as snake etc (Sarpadi Vikalpah), as one does not imagine it differently in the case of one's own fingers (Yatha Svahasta Angulyadisu). This is the example (Esa Drstantah).

### **I) Yatha Loke :**

- As in the world.

### **II) Svena Rupena Anishchitan :**

- We don't ascertain a thing in its original form.

### **Example : Rope**

- Intrinsic Ropeness not known.

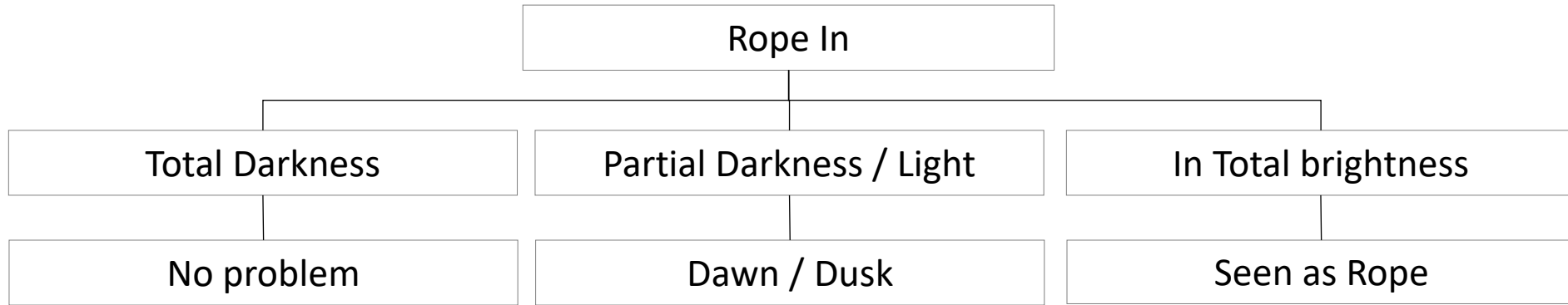
III) Anishchitta = Anavadarite

IV) Evam Eva = Rajju Eva Anavadharita

- Rope not seen as Rope.

## V) Mandah :

- In partial darkness.



## VI) Vikalpita = Mistakes, doubts come

Fact 1	Mistake
Rope	Pipe, Rope, Snake, stick

## VII) Jnanat Purvam : Ajnana Kale

- Reason : Svarupa Anishchittaya

## VIII) Chittan :

- No ascertainment of Ropeness.
- Caused by ignorance.

## IX) What is proof of error?

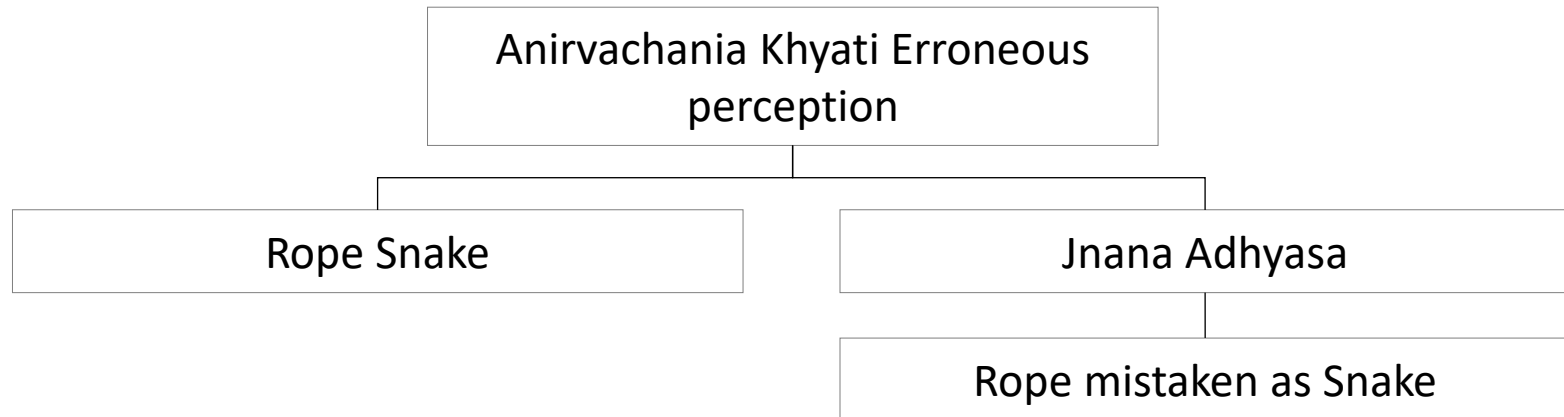
Anvaya	Vyatireka
<ul style="list-style-type: none"><li>- With ignorance</li><li>- Mistake</li><li>- Vikalpa Bavaha</li></ul>	<ul style="list-style-type: none"><li>- No ignorance</li><li>- No mistake</li><li>- Vikalpa Abavaha</li></ul>

- Absence of ignorance = Presence of knowledge.

## X) Vyatireka :

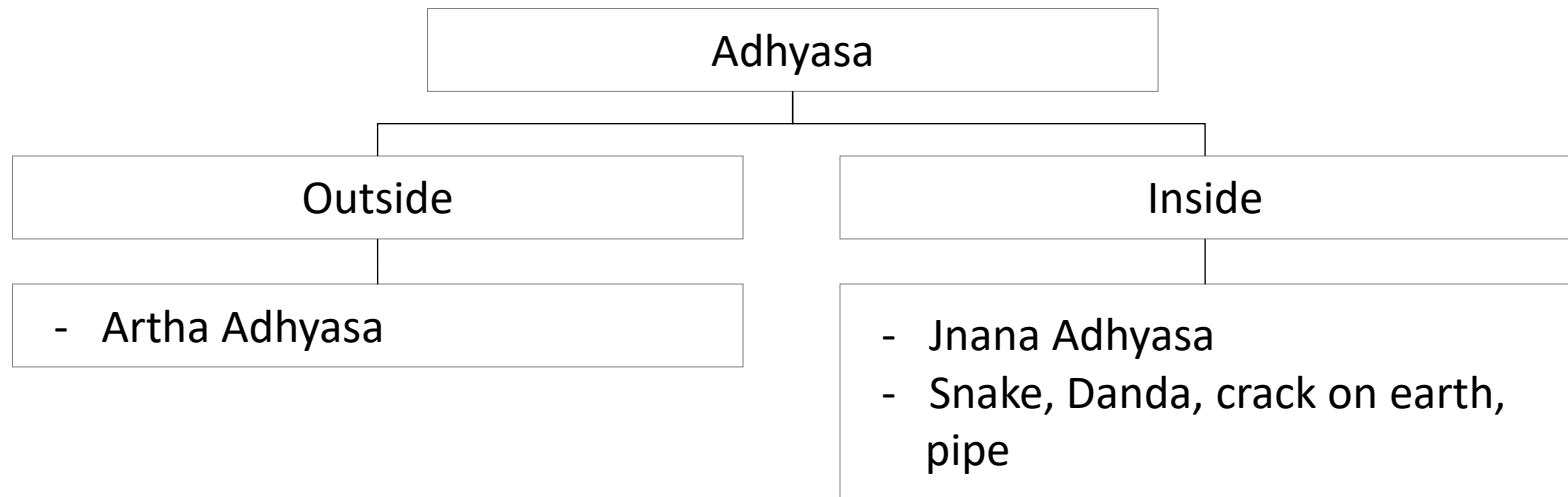
- Yadhi Purvameva Svarupa Reva
- If in the beginning itself, it was bright.
- Rope understood as Rope.

## XI) Ajnana Abava Drishtanta :





XII)



XIII) Vikalpaha No Abhavishyatu

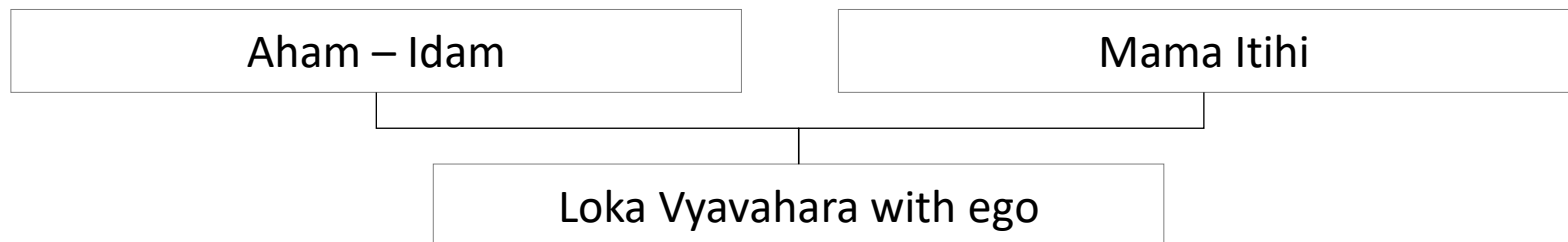
- Hypothetical situation

XIV) Example : Sva Hasta Anglishu

- Fingers of hand
- Not mistaken as bread sticks.

XV) Ignorance being cause of mistake, Adhyasa.

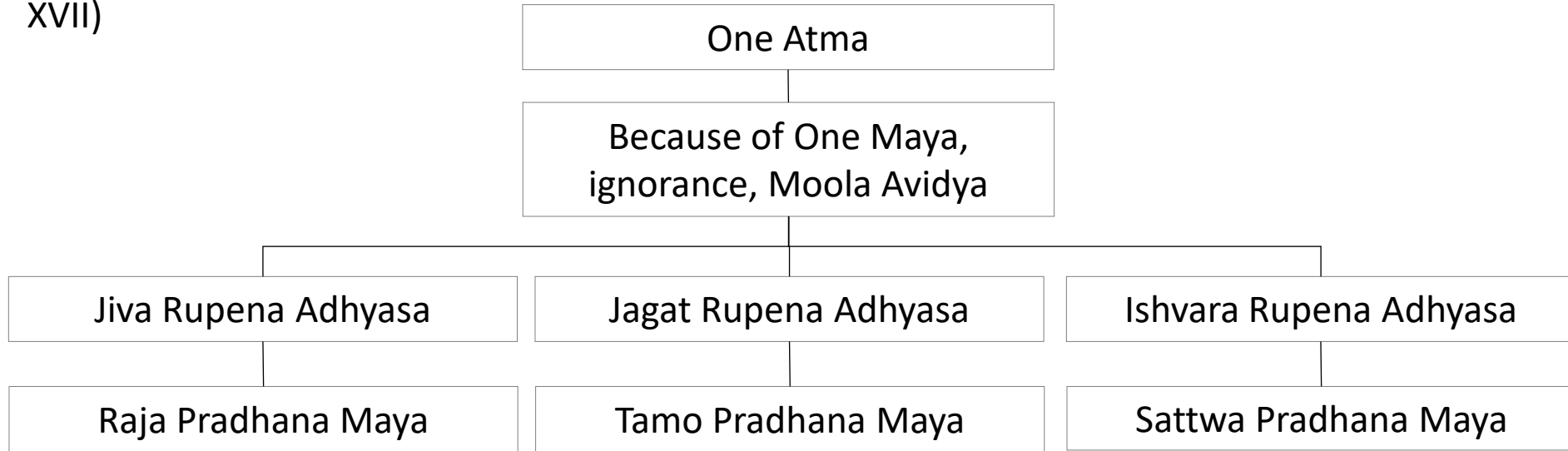
- Yushmat, Asmat gochara Gocharayoo.
- Mithya Jnanam Nimittaha.



## XVI) 3/4th Mantra = Example

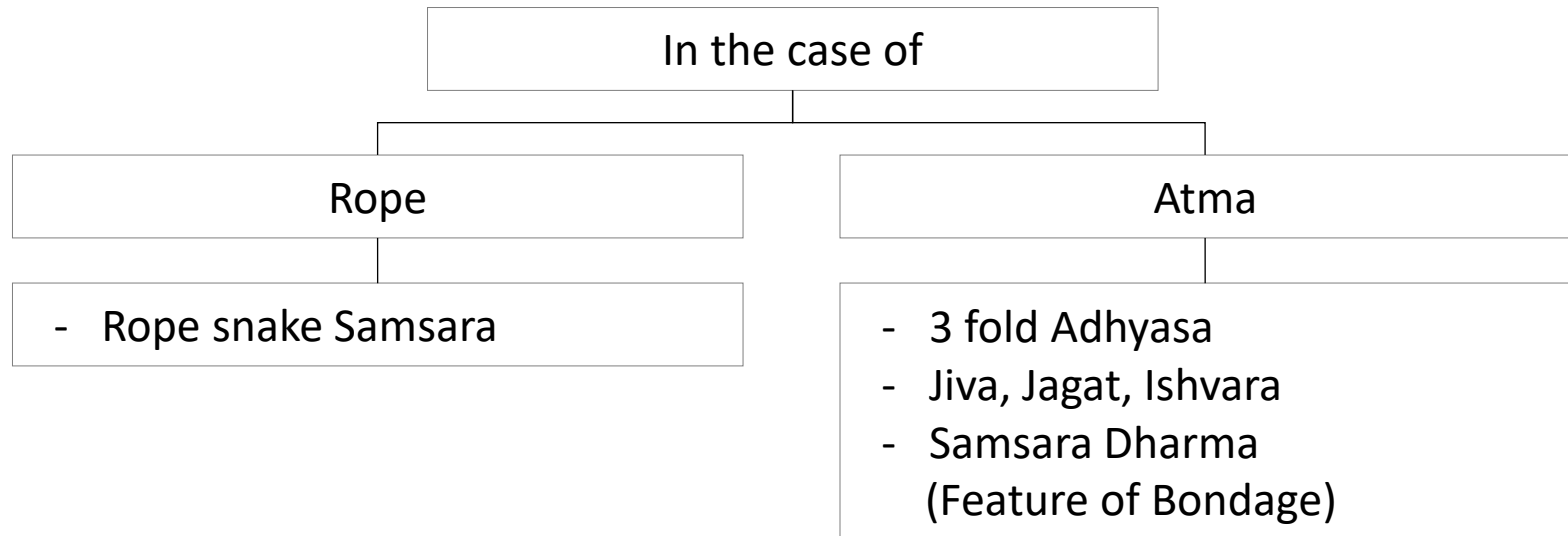
- $\frac{1}{4}$  = Tadatma
- In the case of Advaya Atma also because of Maya, Moola Avidya.

## XVII)



- Panchadasi – 1st Chapter.

## XVIII)



## XIX) Hetuh – Phalam

- Cause – Effect seen in different ways.

### Karika 16 – Bashyam :

- Jeeva – hetu – Phala Atmakam.

### Phalam :

- Ahamkara – Mamakara
- Karta – Bokta
- Aham Karomi
- Sukha – Dukha Evam Lakshana
- Samsara perpetuated because I am seen as Karta Bokta.

## XX) Therefore, i become Karta, Bokta.

- Karyam + Karanam both belong to Samsara

Karyam	Karanam	Vilakshanam
1 <sup>st</sup> + 2 <sup>nd</sup> Pada	3 <sup>rd</sup> Pada	Turiyam Atma 4 <sup>th</sup> Pada

## XXI) Atma = Anartha Vilakshanam

- Free from Samsara problems, Doshas.

## XXII) What is nature of Atma?

तद्वद्धेतुफलादिसंसारधर्मानर्थविलक्षणतया स्वेन विशुद्धविज्ञप्ति  
मात्रसत्ताद्वयरूपेणानिश्चितत्वाज्जीवप्राणाद्यनन्तभावभेदैरात्मा  
विकल्पित इत्येष सर्वोपनिषदां सिद्धान्तः ॥ २-१७ ॥

So too (Tadvat) because of lack of ascertained knowledge of pure Atma (Aniscitatvat) in its own (Svena) nature (Rupena) of pure existence (Satta) in the form of pure consciousness (Visuddha - Vijnapti - Matra) and Non-duality (Advaya), which is contrary to the attributes of samsara that are undesirable (Samsara - Dharma – Anartha Vilaksanataya), which are Kartrtvam, Bhoktrtvam etc (Hetu - Phala - Adi); Atma is mistaken (Atma Vikalpita) in the form of endless things (Anantabhava - Bhedaih) like Jiva, Ishvara etc (Jiva - Pranadi). This is the central teaching of all the Upanishads (Iti Esa Sarva - Upanisadam Siddhantah).

## Atma Nature :

### I) Vishuddha :

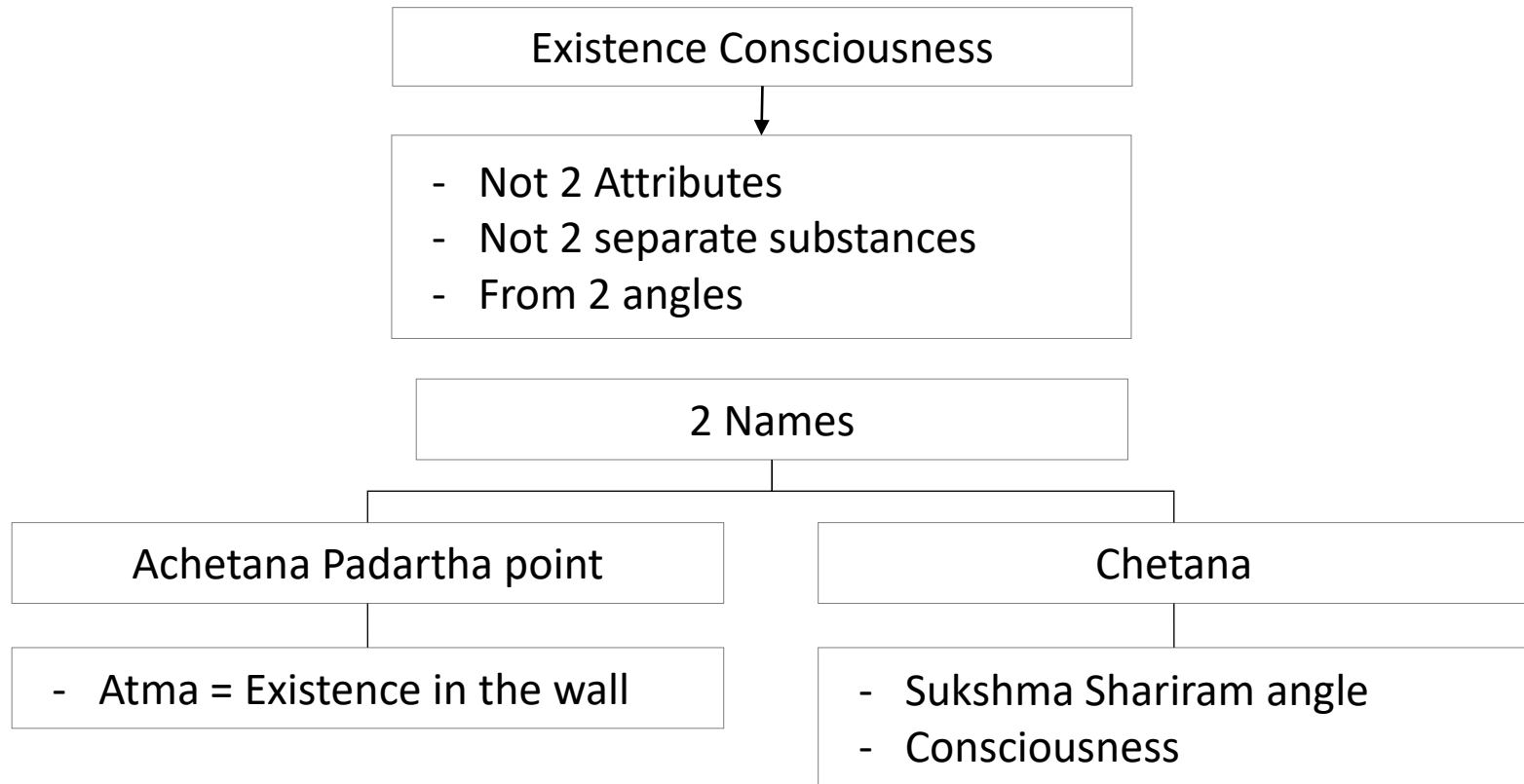
- Pure Consciousness, uncontaminated by 3 statuses of Jiva – Jagrat – Svapna Sushupti.

### II) Satta :

- Pure existence.

### III) Advayaha :

- Non dual
- No 2 Atmas.
- Pure Consciousness = Pure Existence  
= One Substance, Atma



IV)

3 Angles – you appreciate reality

Sat

Chit

Ananda

- Not 3 attributes

V) Anishchittatvat :

- Atma is mistaken, not known in this form.

VI)

Rope	Atma
Mistaken as : <ul style="list-style-type: none"><li>- Snake</li><li>- Pipe</li><li>- Crack on earth</li><li>- Stick</li></ul> <p>Bavas</p>	<ul style="list-style-type: none"><li>- Mistaken as Anantha Bavas</li><li>- Jiva, Prana, Adhi</li></ul>

VII) Prana = Ishvara here contextual meaning

Mandukya Upanishad : I – K – 2 Bashyam

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।  
आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ का-२ ॥

dakṣiṇākṣimukhe viśvo manasyantastu taijasaḥ  
ākāśe ca hṛdi prājñastridhā dehe vyavasthitaḥ ॥ ka-2 ॥

Visva works from the right eye, Taijasa from the mind and Prajna from the heart-space. Thus, the one self is conceived as working from three headquarters as three distinct entities. [1 - K - 2]

- Bava = Padarthas, Varities of things, beings inform of Jiva, Jagat, Ishvara.
- Central teaching of all Upanishad – Adhyasa.

### VIII) Anvaya :

अन्वयः

अन्धकारे अनिश्चिता रज्जुः यथा सर्पधारादिभिः  
भावैः विकल्पिता तद्वदात्मा विकल्पितः ॥

Anvayaḥ

andhakāre aniścitā rajjuḥ yathā sarpadhārādibhiḥ  
bhāvai vikalpitā tadvad ātmā vikalpitaḥ

The Atma is mistaken just as a rope which is not clearly known in darkness is mistaken for various things like a snake, a streak of water etc.

निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते ।  
रज्जुरेवेति चाद्वैतं तद्वदात्मविनिश्चयः ॥ २-१८ ॥

niścitāyām yathā rajjvām vikalpo vinivartate |  
rajjureveti cādvaitam tadvadātmaviniścayaḥ || 2-18 ||

When the real nature of the rope is ascertained, other illusions about it disappear and there arises the conviction that it is the one changeless rope alone; similar, is the nature of the Pure knowledge, the Atman. [2 - K - 18]



अन्वयः

“रज्जुः एव (अस्ति)” इति रज्ज्वां निश्चितायां (सत्यां)  
विकल्पः विनिवर्तते । अद्वैतं च (अवशिष्यते), तद्वत्  
आत्मविनिश्चयः (भवति), ॥

Anvayaḥ

“rajjuḥ eva (asti)” iti rajjvām niścītāyām (satyām)  
vikalpaḥ vinivartate, advaitam ca (aviśiṣyate), tadvat  
ātmaviniścayaḥ (bhavati).

When the rope is clearly known as “(This is) rope only”, (every) misperception goes away and the Non-dual (rope remains). So too is the knowledge of Atma is like this.

I) Whe Rope understood as Rope

- No Adhyasa

II) Non-understanding because of partial darkness.

III) Remove darkness by lighting up area by torchlight.

IV) All mitakes simultaneously removed.

V) Advaitam matram Avasishyate

- Sarpah Nasti, Rajju Matram Avasishyate.
- Danda, Dhara, Oochidra nasti.

VI) Rajvam Advaitam Avsishyate

**Isavasya Upanishad :**

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

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

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

- All seeming pluralistic things and beings are indeed Atma alone.
- All understood as one Atma with different Nama Rupa.

VIII)

Dvaitam	Advaitam
- Because of Ajnanam	- Because of Jnanam - Bring Shastra torchlight

- This Isavasya Mantra Pramanam for Advaita Atma.

**317) Bashyam : Chapter 2 - Karika No. 18 starts...**

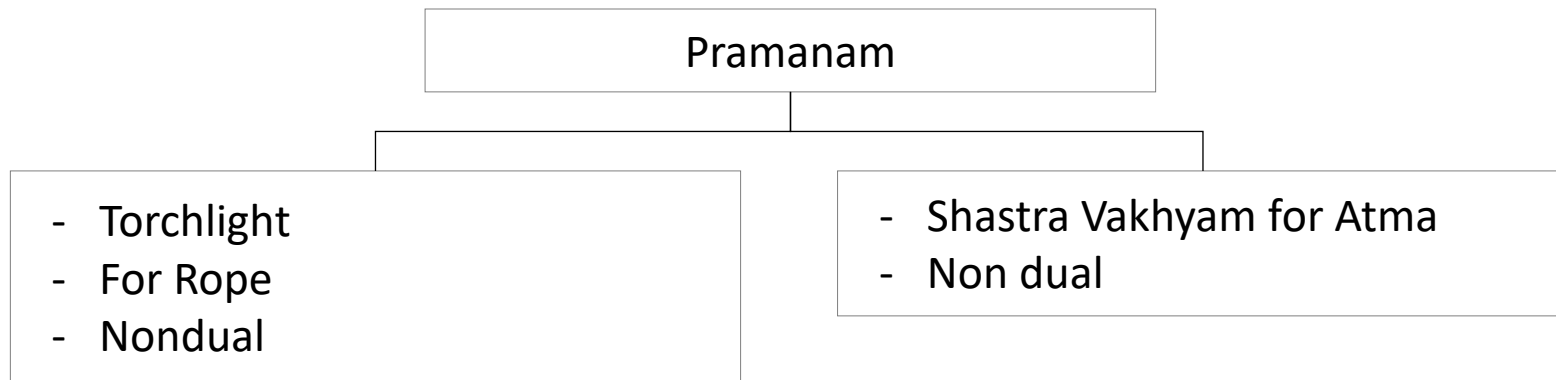
रज्जुरेवेति निश्चये सर्वाविकल्पनिवृत्तौ रज्जुरवेति चाद्वैतं यथा तथा  
“नेति नेति” (बृ-उ-४-४-२२) इति सर्वसंसारधर्मशून्यप्रति-  
पादकशास्त्रजनितविज्ञानसूर्यालोककृतात्मविनिश्चयः “आत्मैवेदं  
सर्वम्” (छा-उ-७-२५-२) “अपूर्वमनपरमनन्तरमबाह्यम्”  
(बृ-उ-२-४-१९) “सबाह्याभ्यन्तरो ह्यजः” (मु-उ-२-१-२)  
अजरोऽमरोऽमृतोऽभयः (बृ-उ-४-४-२५) “एक एवाद्वयः”  
इति ॥ २-१८ ॥

When the object in front is determined (Viniscaye) as the rope alone (Rajju Eva Iti), then all the erroneous perceptions or notions (Sarva Vikalpa - regarding the rope) disappear (Nivrttau) and the Non-dual knowledge that there is nothing but the rope (Rajjuh Eva Iti Ca Advaitam - gets firmly established). Just like that (Yatha), so also (Tatha), the spiritual knowledge of Brihadaranyaka Upanishad (4 - 4 - 22) 'not this not this' ("Neti Neti" iti) gives conviction of Atma (Atma Viniscayah) born out of bright sunlight like (Suryaloka - Krtatma) clear knowledge, generated by Vedanta sastra (Sastra Janita Vijnana) which reveals (Pratipadaka - the Atma), as that which is free from all the problems of samsara (Sarva samsara dharma Sunyam). (Chandogyo Upanishad says in 7 - 25 - 2) that 'all that is here, which appears as the entire universe is nothing but Atma alone' ("Atma Eva Idam Sarvam"). ("Atma") is without a prior a cause, (Apurvam) or a posterior, an effect (Anaparam), without interior or exterior (Anantaram Abahyam" - Says Brihadaranyaka Upanishad 2 - 5 - 19). (Mundokopanisad 2 - 1 - 2) says "(Atma) is along with (Sa) Karya (Bahyam) and Karanam (Abhyantarah), meaning it is neither Karyam or Karanam, but is Karya - Karana Adhishtanam), and therefore is indeed unborn (Hi Ajah"). And (Brihadaranyaka Upanishad 4 - 4 - 25) adds that "(Atma) is Undecaying (Ajarah), immortal (Amarah) Anandah (Amrtah) and therefore never insecure or fear ridden (Abhayah)". So (Atma) is one Non-dual one only (Eka Eva Advayah Iti).

## I) Nishishchittayam :

- When Rope is understood clearly, all erroneous perceptions are gone.
- There is only one nondual Rope.
- Advaitam Avasishyate.

II)



## III) Kaivalya Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।  
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ४ ॥

vedāntavijñānasuniścītārthāḥ sannyāsayogādyatayaḥ śuddhasattvāḥ ।  
te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve ॥ 4॥

The pure-minded seekers who through renunciation have firm understanding of the knowledge of the Upanisads, being the immortal and absolute, are all totally liberated in brahman at the time of death. [Verse 4]

### III) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;

tametaṃ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva viditvā munirbhavati | etameva pravrajino

lokamicchantāḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṃ na kāmayante,

kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaiṣa ete tarati, nainaṃ kṛtākṛte tapataḥ ॥ २२ ॥

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

- Shariraka Brahmanam.
- Also appears in Murtha – Amurtha Bramanam chapter 2 – 3, Antaryami Brahmanam.
- Atma Vinishchaya – ascertain Atma doubtlessly.

#### **IV) Sarva Samsara Dharma Shunya Pratipadaka Shastra Janita Vijnana Surya Alokakrut Vinishchaya : (13 words – one compound)**

- Samashthapadam – One word
- Vighraha Vakhyam – Expand the compound.

#### **Example :**

- Head Ache Pill
- Head – Ache
- Possessor – possessed relationship
- Sashti Tat Purusha Samasa
- Pill – Ache
- Pill for removing pain
- Madhyama Pada Purusha Samasa.

#### **V) Meaning of compound word :**

- Clear knowledge of Atma liberates.

#### **Start from Right to left :**

##### **a) Nishchaya :**

- Knowledge of Atma.

##### **b) Surya Aloka Krutu :**

- Like knowledge generated by sunlight.



**c) Vinishchitaha :**

- Conviction born out of knowledge generated by Shastra Pramanam.

**d) Pratipadaka Shastra :**

- Reveals nature of self, Atma.

**e) Sarva Samsara Dharma Shunyam :**

- Atma free from all problems.

**f) Sishya comes to Guru :**

- I have lot of problems.

**Guru :**

- You Atma have no problem.
- Atma free from all problems.

**g) Consistent systematic study generates Atma Jnanam**

- Until knowledge comes, study Shastra.

**h) Shastra is the only means for self knoweldge (not Body / Mind / Intellect – World).**

- Self of Jiva = Self of Ishvara  
= Brahman
- Atma is Advaitam – nondual.

## V) Chandogya Upanishad :

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा  
पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत  
आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं  
मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन  
आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु  
कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते  
क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो  
भवति ॥ ७.२५.२ ॥  
॥ इति पञ्चविंशः खण्डः ॥

athāta ātmādeśa evātmaivādhastādātmopariṣṭhādātmā  
paścādātmā purastādātmā dakṣiṇata ātmottarata  
ātmaivedaṃ sarvamiti sa vā eṣa evaṃ paśyannevaṃ  
manvāna evaṃ vijānannātmaratirātmakrīḍa ātmamithuna  
ātmānandaḥ sa svarāḍbhavati tasya sarveṣu lokeṣu  
kāmacāro bhavati atha ye'nyathāto viduranyarājānaste  
kṣayyalokā bhavanti teṣāṃ sarveṣu lokeṣvakāmacāro  
bhavati || 7.25.2 ||  
|| iti pañcaviṃśaḥ khaṇḍaḥ ||

Next is the instruction on the Self: The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 - 25 - 2]

- Buma Vidya, Narada – Sanatkumara
- Atma = All Worlds – inner, outer.

After waking up realise

Dream world is none other than  
waker

Jagrat Prapancha is none other  
than Atma

## VI) Brihadaranyaka Upanishad :

इदं वै तन्मधु  
दध्यङ्नाथर्वनोऽश्विभ्यामुवाच ।  
तदेतदृषिः पश्यन्नवोचत् ।  
रूपं रूपं प्रतिरूपो बभूव,  
तदस्य रूपं प्रतिचक्षणाय ।  
इन्द्रो मायाभिः पुरुरूप ईयते,  
युक्ता ह्यस्य हरयः शता दश ॥ इति ।  
अयं वै हरयः, अयं वै दश च सहस्राणि,  
बहूनि चानन्तानि च;  
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,  
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19 ॥

idaṃ vai tanmadhu  
dadhyañnātharvano'śvibhyāmuṽaca |  
tadetadṛṣiḥ paśyannavocat |  
rūpaṃ rūpaṃ pratirūpo babhūva,  
tadasya rūpaṃ praticakṣaṇāya |  
indro māyābhiḥ pururūpa īyate,  
yuktā hyasya harayaḥ śatā daśa || iti |  
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,  
bahūni cānantāni ca;  
tadetadbrahmāpūrvamanaparamanantaramabāhyam,  
ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hiṣ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

- Madhu Brahmanam, last Mantra.

**a) Apurvam :**

- Without cause

**b) Ana-param :**

- Without inside

**c) Anantharam :**

- Without effect.

**d) Abahyam :**

- Without outside.
- No Sajatiya, Vijatiya, Svagata Bheda, one vastu.

e) Sabahyoantara = Yaha

- Bahyam = Karyam
- Abyantara = Karanam
- Sa = Alongwith
- It is alongwith Karyam and Karanam, immanent.

**Example :**

- I am with Dog
- I am different than Dog.

• **Atma is with Karya – Karana Prapancha, different from it.**

f) Atma is Karkya – Karana Adhishtanam = Turiyam different from Karyam – Karanam.

g)

Karyam	Karanam	Vilakshanam Turiyam
1 <sup>st</sup> + 2 <sup>nd</sup> Pada	3 <sup>rd</sup> Pada	4 <sup>th</sup> Pada

- Turiyam is different and with 3 Padas, Adhishtanam.

**VIII) Mundak Upanishad : Ajaha..**

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

## VIII) Brihadaranyaka Upanishad :

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म;  
अभयं वै ब्रह्म;  
अभयं हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

sa vā eṣa mahānaja ātmājaro'maro'mṛto'bhayo brahma;  
abhayam vai brahma;  
abhayam hi vai brahma bhavati ya evaṃ veda || 25 ||

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite).  
Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman.[4 - 4 - 25]

- Ajara – Without disease, decay
- Amara – Immortal
- Amrutaha – Vruddha Rahitaha without growth
- Abhaya – Never insecure
- **Where time is there, we will be insecure.**
- Beyond sleep – Turiyam – No time, secure, Kala Ateetaha.
- Advayaha – One, without anything, nondual

**Revision :**

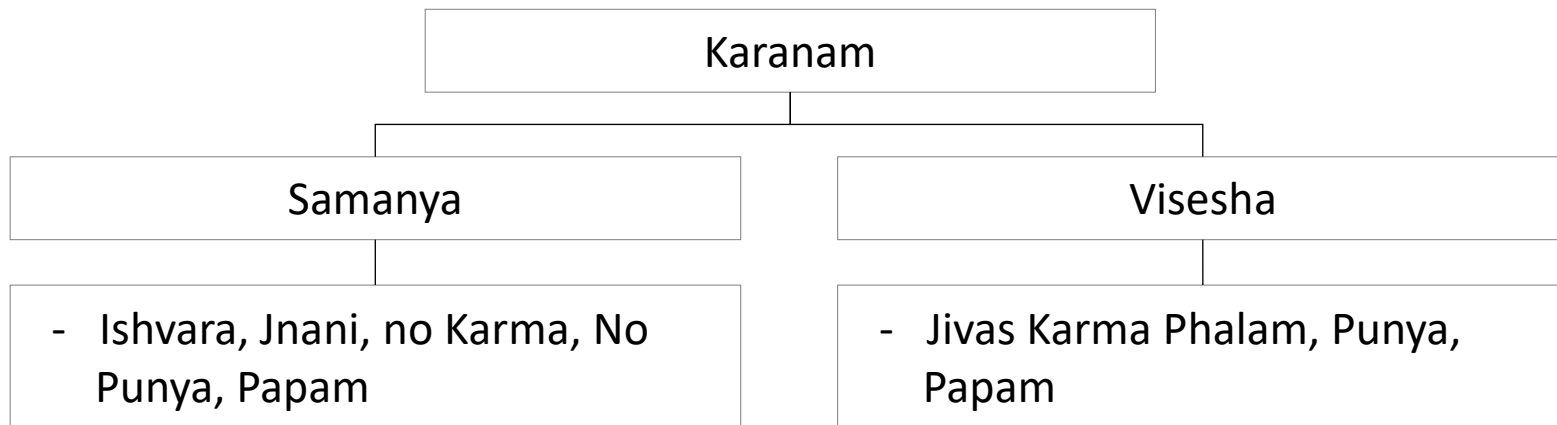
**I) Gauda :**

- Projection of world can be explained only by accepting existence of a Jiva.
- Cannot prove existence of Jagat and Ishvara without a Jiva with Punya Papam – who is the Visesh Karanam of Jagat.

- World + Ishvara need Jivas inputs of Punya – Papa Karma.

II) Nature of world determined by Karmas of Jivas.

III)



IV) Ishvara responsible for appearance of all our bodies.

- Some with short life, some long life.

**V) Karika No. 16 :**

जीवं कल्पयते पूर्वं ततो भावान्पृथग्विधान् ।  
बाह्यानाध्यात्मिकांश्चैव  
यथाविद्यस्तथास्मृतिः ॥ २-१६ ॥

jīvaṁ kalpayate pūrvam tato bhāvānprthagvidhān ।  
bāhyānādhyātmikāṁścaiva  
yathāvidyastathāsmṛtiḥ ॥ 2-16 ॥

First of all the ego-centric attitude (Jiva Bhavana) is projected and then follow imaginations of the various entities both objective and subjective. As is the knowledge, so is the memory of it.  
[2 - K - 16]

- Have to accept Jiva to explain Jagat

VI) Who is responsible for arrival of Jiva?

- Not Ishvara
- **Jiva is born out of Avidya, Self ignorance.**

VII) Who created Avidya?

- Nobody created Avidya.
- In Avani Attam, we chant – Anaadi Avidya Vasanaya.

VIII) Jiva and Avidya both Anaadi.

- Jiva continues till avidya is there.
- Jiva ends when Avidya goes away.

IX) Karika No. 17 :

- To convey this Gaudapada gives examples of Rope Snake.
- As long Ajnanam is there, Rope will appear as Snake, crack on earth, Mala, Pipe, streak of water.

X) Ajnana Satve – Adhyasa Satvam

- Ajnana Abave – Adhyasa Abhava.

XI) As long as Avidya is there, there will be Jiva – Jagat – Ishvara – Triad.

- Individual, God, World



XII) When Avidya is negated by Brahma Vidya, 1st, 2nd, 3rd Padas are negated.

XIII) There will only be Turiya Atma.

### Mandukya Upanishad : Mantra 7

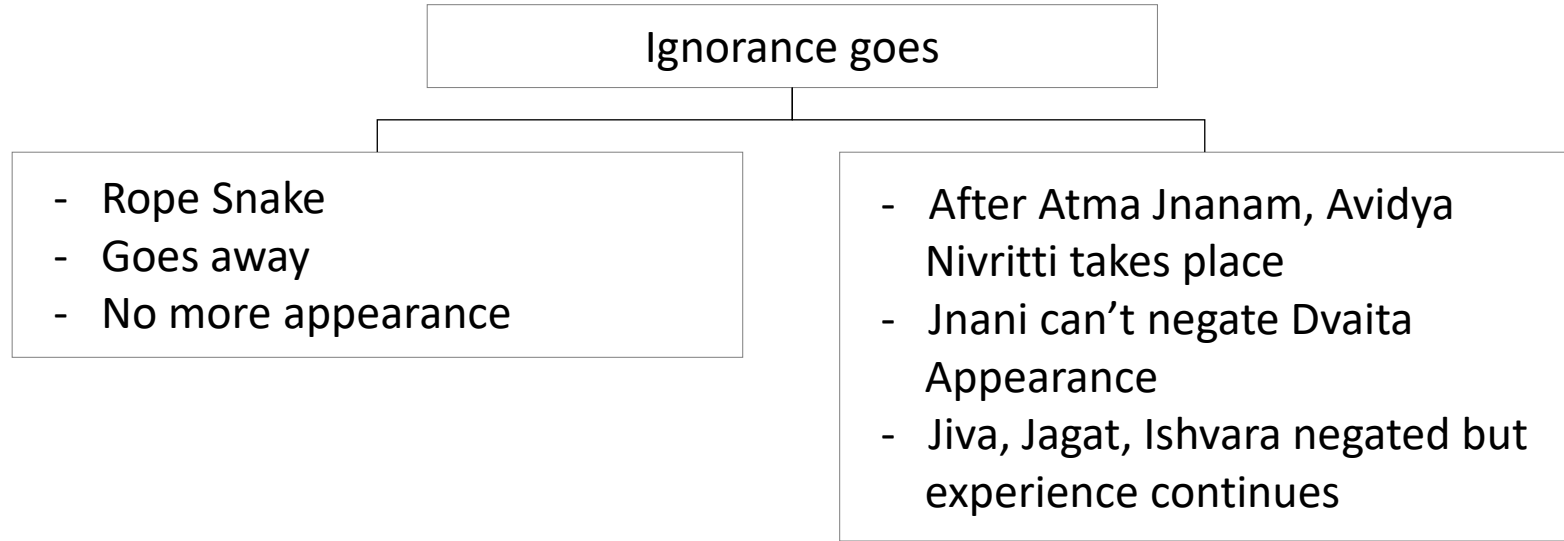
नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः  
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्  
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं  
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ  
prajñam na prajñānaghanam na prajñam nāprajñam |  
adr̥śyamavyavahāryamagrāhyamalakṣaṇam  
acintyamavyapadeśyamekātmapratyayasāram  
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ  
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

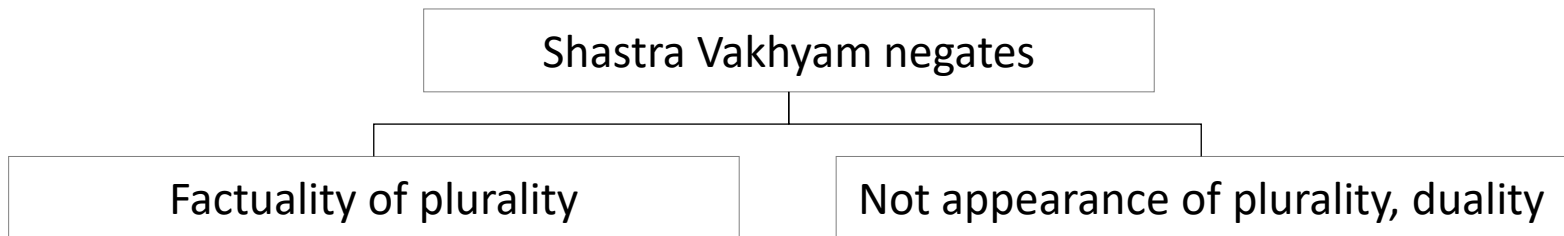
### XIII) Sruti Statements : Karika No. 18

- Turiyam alone remains.



### XIV) Upanishadic statements negate all forms of duality

- Pramanam = Shastram.



## XV) a) Brihadaranyaka Upanishad : Chapter 2 – 5 – 19

इदं वै तन्मधु  
दध्यङ्गार्थर्वनोऽश्विभ्यामुवाच ।  
तदेतदृषिः पश्यन्नवोचत् ।  
रूपं रूपं प्रतिरूपो बभूव,  
तदस्य रूपं प्रतिचक्षणाय ।  
इन्द्रो मायाभिः पुरुरूप ईयते,  
युक्ता ह्यस्य हरयः शता दश ॥ इति ।  
अयं वै हरयः, अयं वै दश च सहस्राणि,  
बहूनि चानन्तानि च;  
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,  
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19. ॥

idaṃ vai tanmadhu  
dadhyaṅnātharvano'śvibhyāmuvāca |  
tadetadṛṣiḥ paśyannavocat |  
rūpaṃ rūpaṃ pratirūpo babhūva,  
tadasya rūpaṃ praticakṣaṇāya |  
indro māyābhiḥ pururūpa īyate,  
yuktā hyasya harayaḥ śatā daśa || iti |  
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,  
bahūni cānantāni ca;  
tadetadbrahmāpūrvamanaparamanantaramabāhyam,  
ayaṃātmā brahma sarvānubhūḥ, ityanuśāsanam || 19. ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hiṣ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

## b) Mundak Upanishad : Chapter 2 – 1 – 2

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah || 2 ||

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Sa Bahyantaram Yajaha

## c) Brihadaranyaka Upanishad : Chapter 4 – 4 – 25

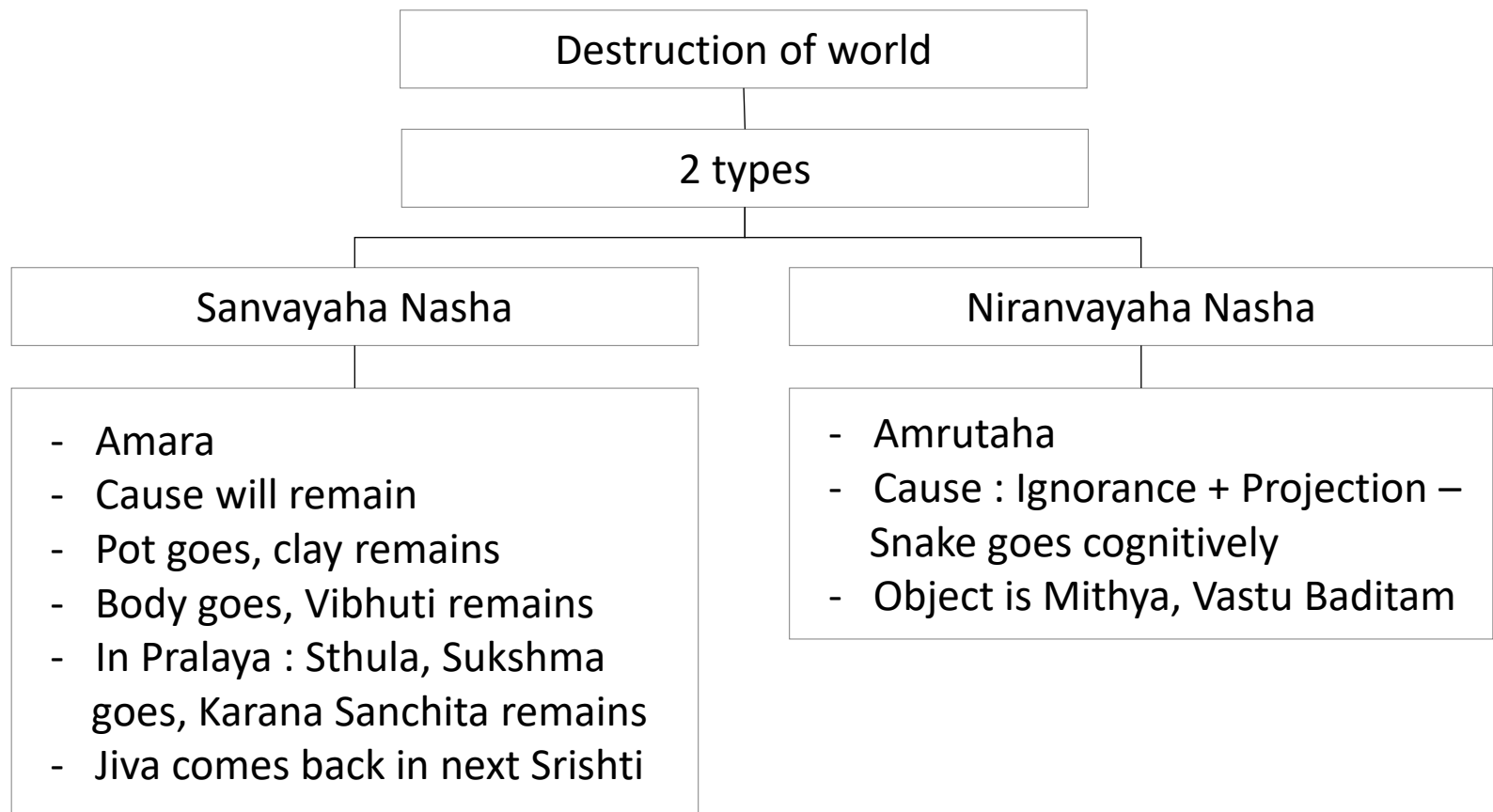
स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म;  
अभयं वै ब्रह्म;  
अभयं हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

sa vā eṣa mahānaja ātmājaro'maro'mṛto'bhayo brahma;  
abhayaṃ vai brahma;  
abhayaṃ hi vai brahma bhavati ya evaṃ veda || 25 ||

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman.[4 - 4 - 25]

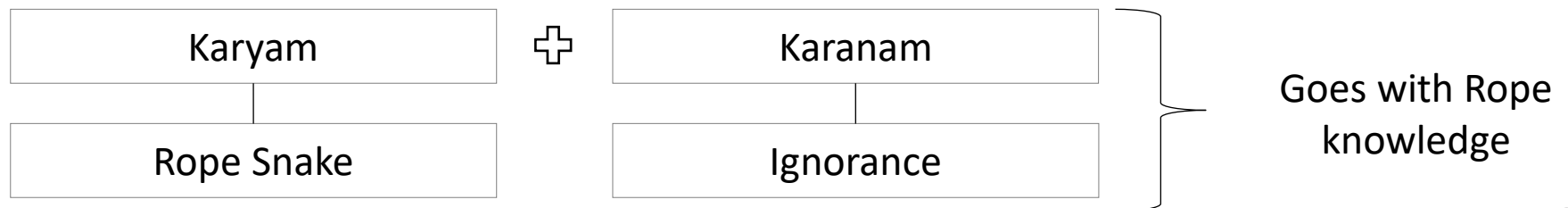
- Ajaro, Amaro, Amrut, Abayaha.

XVI)



XVII) When cause is ignorance, effect projection goes.

- **Ignorance + projections goes.**
- **Rope Adhishtanam remains.**



- **Brahman does not have Sanvaya Nasha, or Niranvaya Nasha.**
- **Sanvaya Nasha and Niranvaya Nasha Rahitam Brahma.**

XVIII) Brahman = Immortal

- Nashaha Nasti in 3 periods of Time.
- World appears – disappears like in sleep state, mini Pralayam.

XIX) Conclusion of Shankara Ekam Eva Advayaha

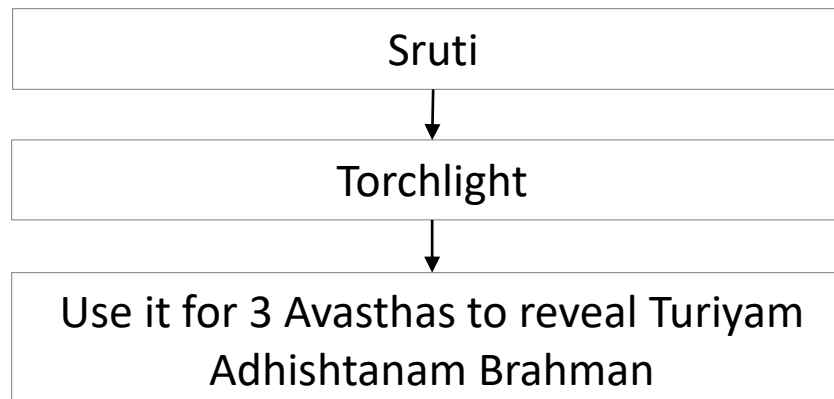
- One nondual reality alone exists.
- Entire Jagrat world is a projection, with delusions.

XX) When ignorance of Jagrat Prapancha is removed, its Adhishtanam Turiyam gets revealed with Sruti Pramanam.

XXI) Dvaitam of Mala, Pipe, crack on earth disappears with knowledge.

- Similarly Mithya Jiva, Jagat, Ishvara, 1st, 2nd, 3rd Pada negatged cognitively by seeker.
- Advaita Rope / Turiyam alone remains.

XXII)



- After Brahma Jnanam, only nondual Brahman, Aksharam Brahman remains.

## XXII) Ideal quotation for Advaitam :

### Isavasya Upanishad :

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

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

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

- I experience self everyday in sleep state clearly.
- Discriminate 3 states, with Brahma Vidya and claim self as Brahman.
- Razors path.

## XXIII) Anvayah :

अन्वयः

“रज्जुः एव (अस्ति)” इति रज्ज्वां निश्चितायां (सत्यां)  
विकल्पः विनिवर्तते । अद्वैतं च (अवशिष्यते), तद्वत्  
आत्मविनिश्चयः (भवति), ॥

Anvayah

“rajjuḥ eva (asti)” iti rajjvām niścitāyām (satyām)  
vikalpaḥ vinivartate, advaitam ca (aviśiṣyate), tadvat  
ātmaviniścayaḥ (bhavati).

When the rope is clearly known as “(This is) rope only”, (every) misperception goes away and the Non-dual (rope remains). So too is the knowledge of Atma is like this.

यद्यात्मैक एवेति निश्चयः कथं प्राणादिभिरनन्तैर्भावैरेतैः संसारलक्ष  
णैर्विकल्पित इति । उच्यते । शृणु --

If (Yadi) the conclusion or confirmed knowledge (Niscayah) is that there is one Non-dual Atma only (Atma Eka Eva iti), then how can (Katham - that Non-dual Non-changing Brahman) be wrongly imagined (Vikalpitah) as various forms (Anantaih Bhavaih) like Ishvara - Jiva - Jagat (Pranadibhih), which all are samsara (Etaih Samsara Laksanaih); if that is the doubt (iti), that is being answered (Ucyate), listen (Srnu).

### I) Yadi Atma Ekaha Eva Nishchaya :

- If Atma = Nondual is confirmed, firm Jnanam.
- Atma can't become anything else.
- Nirvikara Svabava = Not subject to change at all, Vivarta Upadana Karanam, Sat Chit Ananda Svabava.

### II) Purva Pakshi :

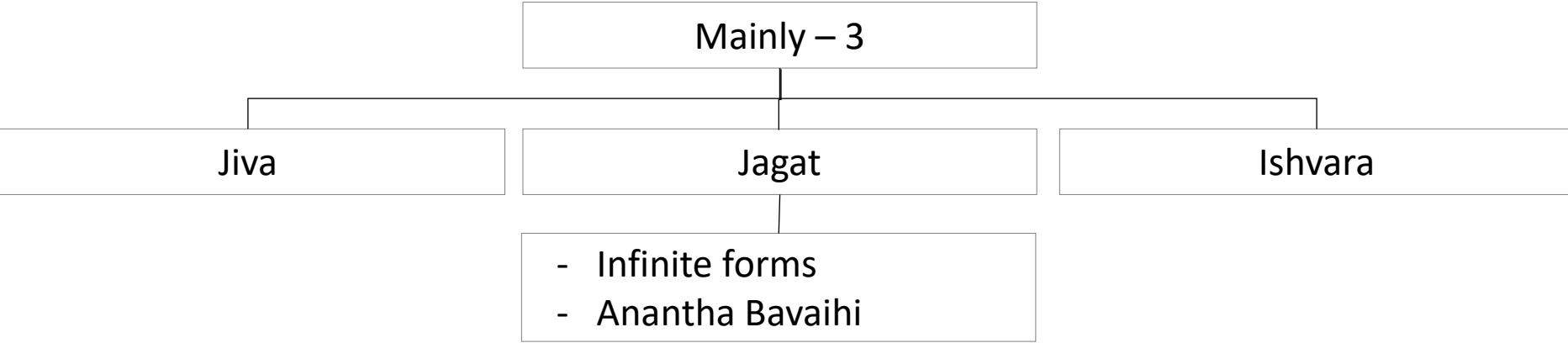
- Katham Prandibihi – Ananthaihi Bavati?
- How non-dual Brahman which can't undergo any change, Vikalpitaha Nasti, be ever mistaken as Jiva, Jagat, Ishvara.



III) Even for Mistake, something is not there.

- In case of Rope, someone can mistake as Snake.

IV) How nondual Atma gets mistaken in form of infinite forms?



V) Mandukya Upanishad : II – K – 2

अदीर्घत्वाच्च कालस्य गत्वा देशान्न पश्यति ।  
प्रतिबुद्धश्च वै सर्वस्तस्मिन्देसे न विद्यते ॥ २-२ ॥

adīrghatvācca kālasya gatvā deśānna paśyati |  
pratibuddhaśca vai sarvastasmindeśe na vidyate || 2-2 ||

On account of the shortness of time, it is not possible for the dreamer to go and see the dream Objects. Nor does the dreamer, when he wakes up, indeed find himself in all the Places seen in his dream. [2 - K - 2]

- See Bashyam.

## VI) Common to all is Samsara

- Etaihi Samsara Lakshanai Pranahi – Anantaihi Bavaihi
- How changeless nondual Atma mistaken as entire world of changing forms.
- Beginning with Prana = Ishvara.

## VII) How mistaker – mistaken duality

- Who is mistaker?
- What is mistaken?

## VIII) Iti Uchyate – that is being said Srunu – listen.

- Answer given in Chapter 2 – K - 12

कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया ।  
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ २-१२ ॥

kalpayatyātmanātmānamātmā devaḥ svamāyayā ।  
sa eva budhyate bhedāniti vedāntaniścayaḥ ॥ 2-12 ॥

This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created. [2 - K - 12]

Atma is

Mistaker

Mistaken

Mistaking process

IX)

One waker mistakes as Dream

Perceiver

Perceived

Perceiving process

- Understanding the minds process in dream, waking, sleep is whole spiritual journey.

**X) Sva Mayaya = Svabava = Moola avidya = Maya Shakti = Triputi**

- Karika No. 12 and 19 – similar in Chapter 2.

प्राणादिभिरनन्तैश्च भावैरेतैर्विकल्पितः ।  
मायैषा तस्य देवस्य यया संमोहितः स्वयम् ॥ २-१९ ॥

prāṇādibhiranantaiśca bhāvairretairvikalpitaḥ ।  
māyaiṣā tasya devasya yayā sammohitaḥ svayam ॥ 2-19 ॥

The Atman is imagined in innumerable varieties, as Prana (Vital force), etc. This is due to ignorance (Maya) of the self-luminous Atman, by which it gets, as it were, itself deluded. [2 - K - 19]

अन्वयः

एतैः प्राणादिभिः अनन्तैः भावैः च (आत्मा) विकल्पितः ।  
एषा तस्य देवस्य माया (भवति) । यया (आत्मा) स्वयं  
संमोहितः (इव भवति) ॥

**Anvayaḥ**

etaiḥ prāṇādibhiḥ anantaiḥ bhāvaiḥ ca (ātmā) vikalpitaḥ,  
eṣā tasya devasya māyā (bhavati), yayā (ātmā) svayaṁ  
sammohitaḥ (iva bhavati).

The Atma is mistaken for the following countless things like prana etc. All this is maya of the Atma by which (Maya) the Atma itself is (as though) deluded.

## Gist : Similar to Karika No. 12

कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया ।  
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ २-१२ ॥

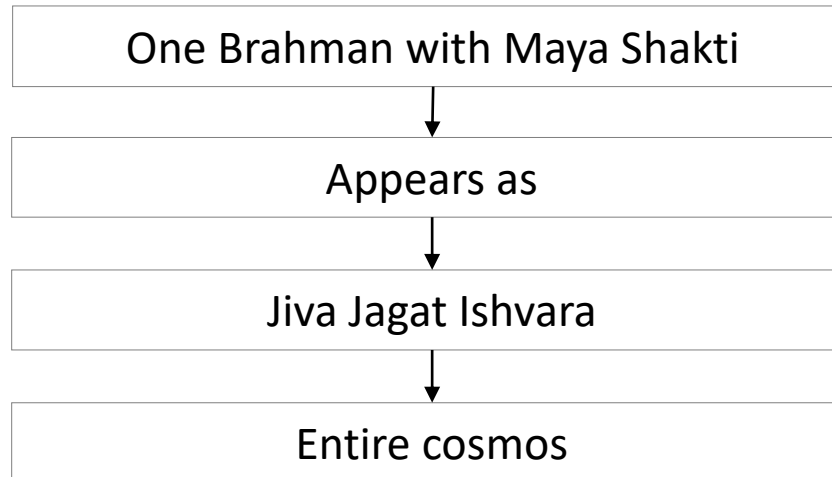
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sa eva budhyate bhedāniti vedāntaniścayaḥ ॥ 2-12 ॥

This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created. [2 - K - 12]

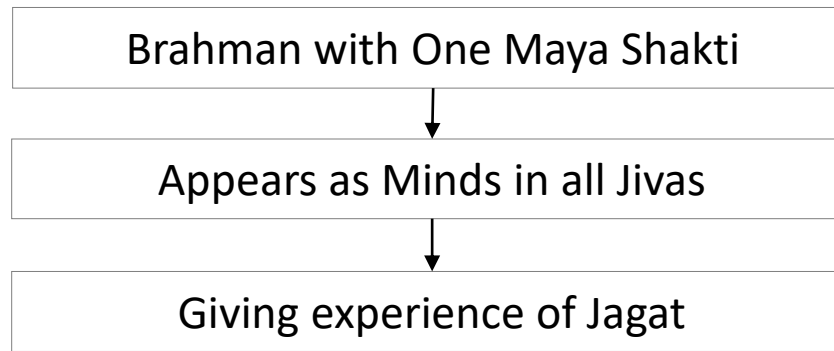
I) Because of Maya Shakti one Maya – Moola Avidya – Prajna – Ishvara gets divided into Jiva – Jagat – Ishvara.

- All Minds are versions of Maya Shakti.

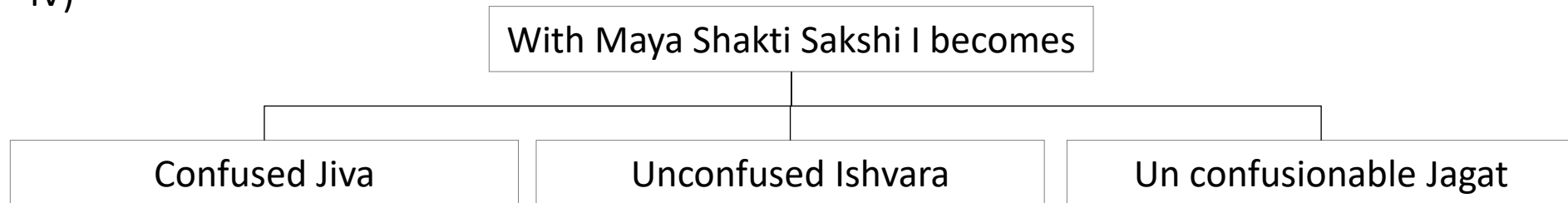
II)



III)

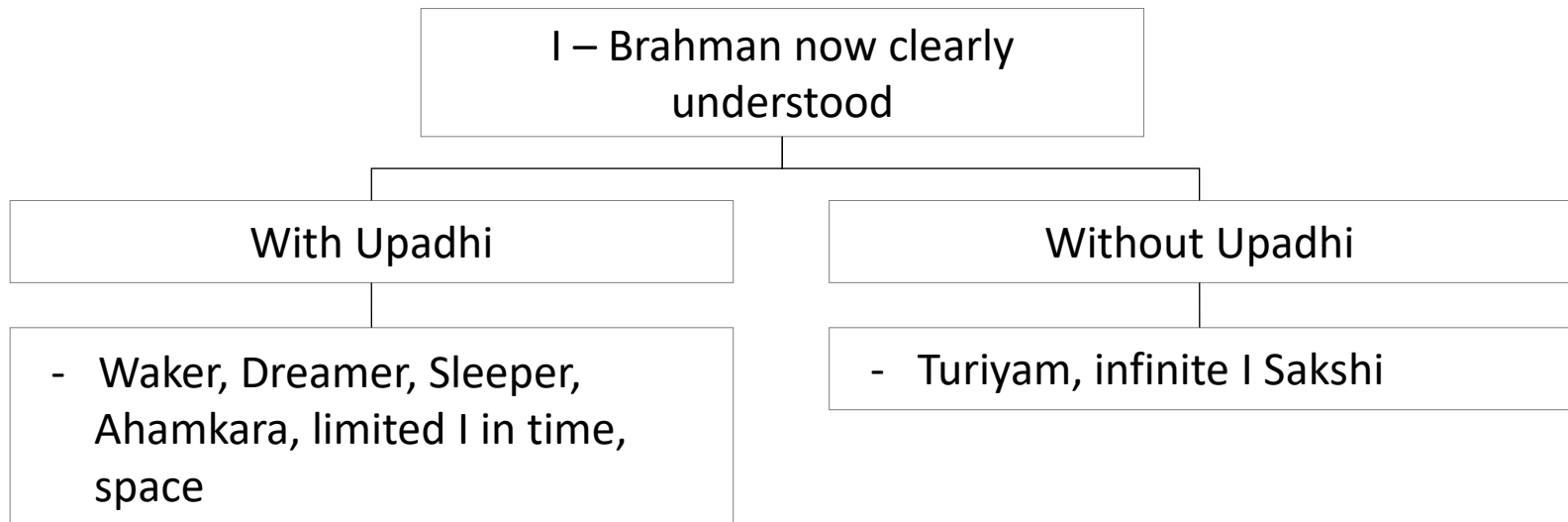


IV)



V) 3 are one Atmas appearances because of Maya Shakti.

VI)



VII) Shankara writes no commentary on 1st line

- Explained in introduction of Karika No. 19.
- Etaihi Prana Adhibihi Bava Vikalpita.
- Atma is mistaken in all forms – How? 2nd line.
- Katham – Purva Pakshi question.

**321) Bashyam : Chapter 2 - Karika No. 19 starts...**

मायैषा तस्यात्मनो देवस्य । यथा मायाविना विहिता माया  
गगनमिति विमलं कुसुमितैः सपलाशैस्तरुभिराकीर्णमिव करोति  
तथेयमपि देवस्य माया ययायं स्वयमपि मोहित इव मोहितो  
भवति । “मम माया दुरत्यया” (गीता-७-१४) इत्युक्तम् ॥ २-१९ ॥

All these projections (Esa) are due to the maya power of Chaitanya Atma (Tasya Atmanah = Devasya). Just as the magical spell created by the magician (Yatha Mayavina Vihita Maya) makes a very clear sky (Ati Vimalam Gaganam) appear as though filled up or strewn all over (Akirnam Iva Karoti) with leafy trees (Sapalasaih Tarubhih) full with flowers (Kusumitaih), so also (Tatha), by this very (Iyam Api) maya of Atma or Ishvara (Atmanah Devasya Maya), by its very power (Yaya), this self (Ayam Atma) itself (Svayam Api) becomes as though deluded (Mohita Iva Mohitah Bhavati). Bhagavan in Gita (7-14) says "My maya is not easily crossed ("Mama Maya Duratyaya" - iti Uktam - but not that it cannot be crossed at all).



## I) Gita :

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

daivī hyēṣā guṇamayī  
mama māyā duratyayā |  
māmēva yē prapadyantē  
māyāmētāṃ taranti tē || 7.14 ||

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

II) Esha = Projections of plurality is the Maya Shakti of Turiyam Brahma.

- Moola Avidya of Atma, self of all.

III) Deva = Chaitaya Svarupasya Maya Esha.

- How to understand Maya Magic show?

IV) Maya = Magic show of Ishvara

- Divides without dividing.

## V) Purusha Sukhtam : Verse 21

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।  
तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसाः ॥

prajāpātīś carati garbhē antaḥ | ajāyamāno bahudhā vijāyate |  
tasya dhīrāḥ pari jānanti yonim | marīcīnām padam icchanti vedhasaḥ ||

Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn, He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others. [Verse 21]

b) Bhagawan multiplies without actual multiplying.

- Like waker multiplying in dream.
- This is most important Pramana to show world is Mithya.

c) Bhagawan becomes seemingly plural without actually becoming plural.

**d) Example :**

- Like magician creates a magic show, creates a spell in all eyes of perceivers.
- One becomes spell bound because of his magical power.

e) We should be spellbound looking at creation when we wake up.

f)

Local Mayavi	Dakshnamurthi Stotram
- Magician	- World Mayavi - Mayaviva Vijrumsya Maha... Yogi Yah Svechhaya... [Verse 2]

## Dakshinamurthi Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्निर्विकल्पं पुनः  
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnirvikalpaṃ punaḥ  
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ  
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

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

Magic power of Brahman / Ishvara



Creation, dissolution

g) Brahman itself appears as confused Jiva.

- As though confused – Mohita Jiva from Vyavaharika Drishti.

**h) From Paramartika Drishti we are not Jivas, Amohitaha, not confused, Ishvara.**

i) Ayogyam – Jagat Bavati

j) Gita :

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

daivī hyēṣā guṇamayī  
mama māyā duratyayā |  
māmēva yē prapadyantē  
māyāmētāṃ taranti tē || 7.14 ||

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

- My Maya not easily conquered, difficult, not unconquerable.
- Can transcend Maya with help of Shastra.
- Iti Uktam Gitaya.

## Anvaya :

अन्वयः

एतैः प्राणादिभिः अनन्तैः भावैः च (आत्मा) विकल्पितः ।  
एषा तस्य देवस्य माया (भवति) । यया (आत्मा) स्वयं  
संमोहितः (इव भवति) ॥

Anvayaḥ

etaiḥ prāṇādibhiḥ anantaiḥ bhāvaiḥ ca (ātmā) vikalpitaḥ,  
eṣā tasya devasya māyā (bhavati), yayā (ātmā) svayaṁ  
sammohitaḥ (iva bhavati).

The Atma is mistaken for the following countless things like prana etc. All this is maya of the Atma by which (Maya) the Atma itself is (as though) deluded.

## VI) Kaivalya Upanishad :

स एव मायापरिमोहितात्मा शरीरमास्थाय करोति सर्वम् ।  
स्त्रियन्नपानादिविचित्रभोगैः स एव जाग्रत्परितृप्तिमेति ॥ १२ ॥

sa eva māyāparimohitātmā śarīramāsthāya karoti sarvaṁ ।  
striyannapānādivicitrabhogaiḥ sa eva jāgratparitṛptimeti ॥ 12 ॥

The Self, deluded by Maya, is he who identifying with the body does all actions (all perceptions, feelings and thoughts). In the waking state it is he (this Jiva), who reaches full gratification through the varied objects of enjoyment such as woman, food, wine etc... [Verse 12]

VII) Gauda Pada talks about varieties of confusions of other philosophers in explaining the plurality.

- None say that the whole thing is a false appearance, not factual one.

VIII) Sankhya, Yoga, Nyaya, Veiseshika, creation = Real arrival from Atma, Ishvara, Brahman

- Universe = Satyaha.

IX) Visisht Advaitin, Dvaitin :

- Maya = Ishvaras power.
- Their Maya is different

Ishvara	Maya
Satyam	Satyam

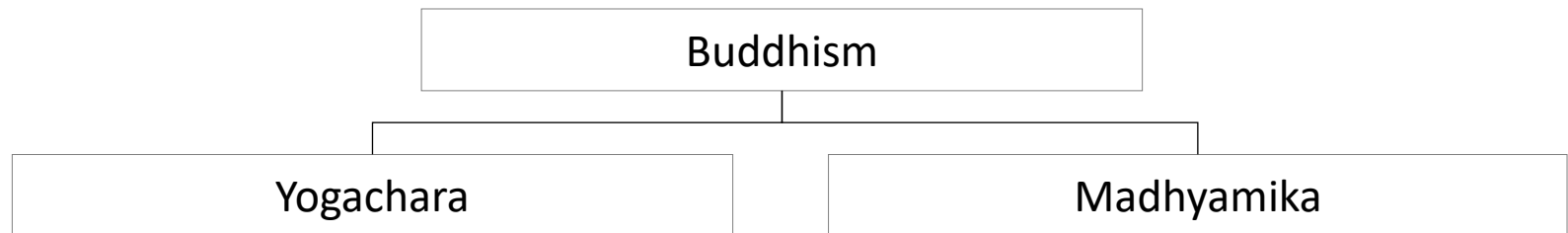
- Maya Srishteha Jagat = Satyam.
- Universe = Real

X) Explain unfold in manifold ways

- 5 / 10 / 20 / 25 / 31 Tattwam
- Consistently confused in Jagatu Satyam.

XI) Only Advaitin says Jagat is Mithya.

XII)



- Say Jagat is Mithya but ultimate reality is Shunyam.
- Say Vedantins are Pseudo Buddhists.

### **XIII) Confusion list :**

- Karika 20 to Karika 28 (9 Verses)
- Shankara writes no commentary
- Anandagiri writes detailed commentary.

प्राण इति प्राणविदो भूतानीति च तद्विदः ।  
गुणा इति गुणविदस्तत्त्वानीति च तद्विदः ॥ २-२० ॥

prāṇa iti prāṇavido bhūtānīti ca tadvidaḥ ।  
guṇā iti guṇavidastattvānīti ca tadvidaḥ ॥ 2-20 ॥

Those who know the Prana, call the Atman as Prana; those who know the Bhuta-s, call the Atman as Bhuta-s; and those who know the Guna-s, call the Atman as Guna-s; and those who know the Tattva-s call the Atman as Tattva-s. [2 - K - 20]



अन्वयः

प्राणविदः प्राणः इति (वदन्ति), भूतविदः भूतानि इति (वदन्ति), गुणविदः गुणाः इति (वदन्ति), तत्त्वविदः तत्त्वानि इति (वदन्ति),

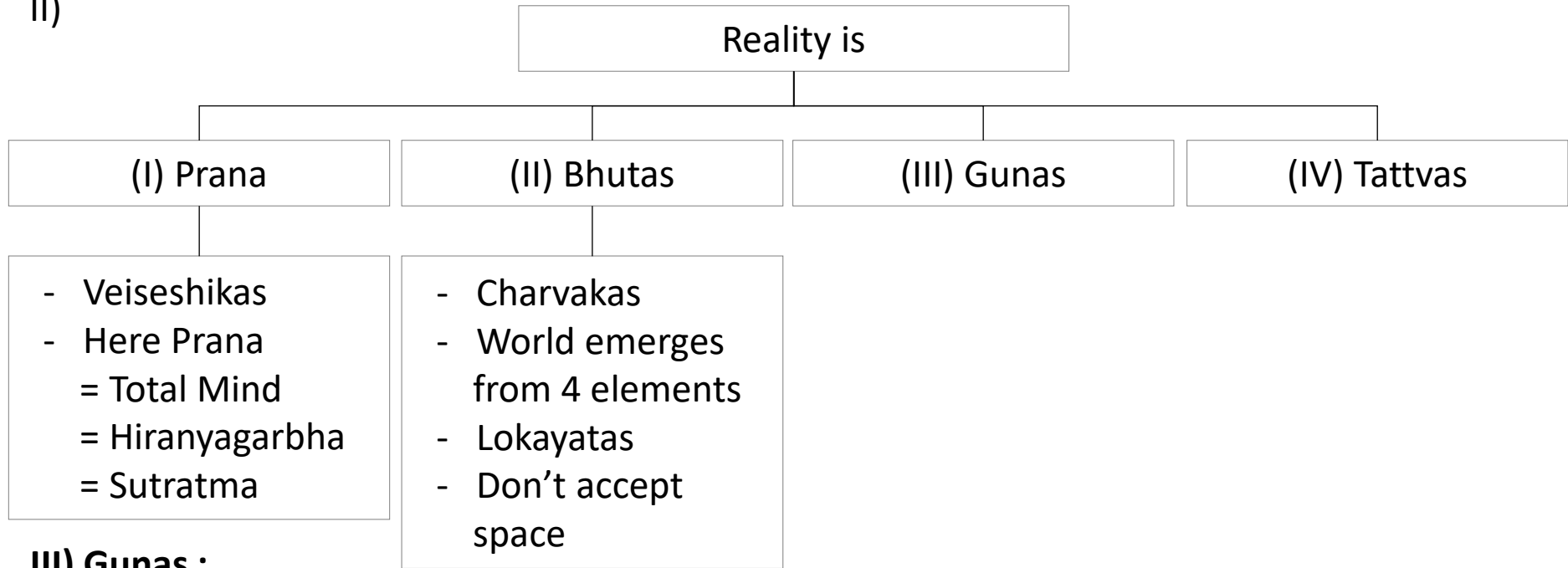
Anvayaḥ

prāṇavidāḥ prāṇaḥ iti (vadanti), bhūta-vidāḥ bhūtāni iti (vadanti), guṇavidāḥ guṇaḥ iti (vadanti), tattva-vidāḥ tattvāni iti (vadanti),

The knowers of Prana (Consider) the prana to be (the ultimate reality) and the knowers of the elements (Consider) the elements to be (the ultimate reality). The knowers of the Gunas (Consider) the Gunas to be (The Ultimate Reality) and the knowers of the categories (Consider) the categories to be (the ultimate reality).

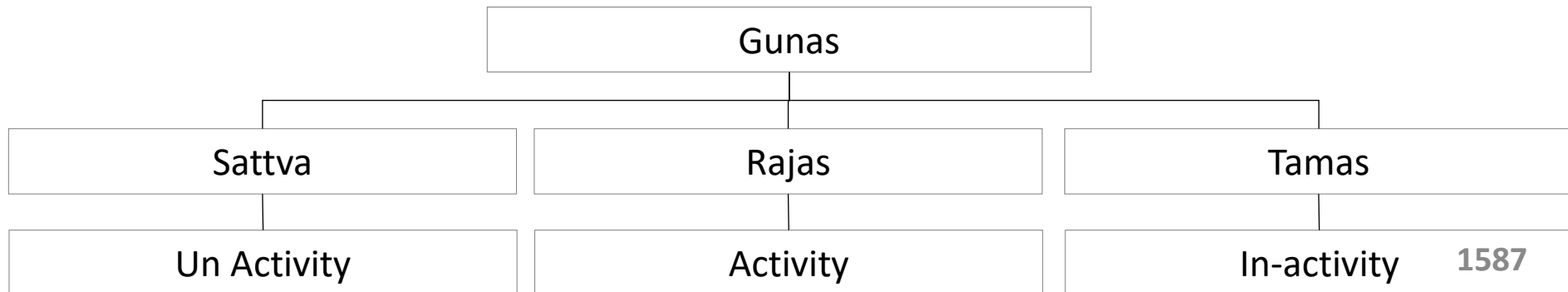
I) Total 35 theories – to explain world of plurality

II)



III) Gunas :

- Samkhya
- World = Play of 3 Gunas
- Psychic, Psychological temperaments



- Pralaya = State of equilibrium of 3 Gunas.

#### IV) Tattvas :



पादा इति पादविदो विषया इति तद्विदः ।  
लोका इति लोकविदो देवा इति च तद्विदः ॥ २-२१ ॥

pāda iti pādavidō viṣayā iti tadvidah ।  
lokā iti lokavidō devā iti ca tadvidah ॥ 2-2 1॥

Those who are acquainted with the quarters (Pada-s) call the Atman as quarters. Those who are familiar with the sense-objects, declare that the only fundamentals in the world are the sense-objects; those familiar with the Loka-s declare the reality to be the Loka-s and those who know the Deva-s equally insist on believing that the Deva-s constitute the great Reality. [2 - K - 21]

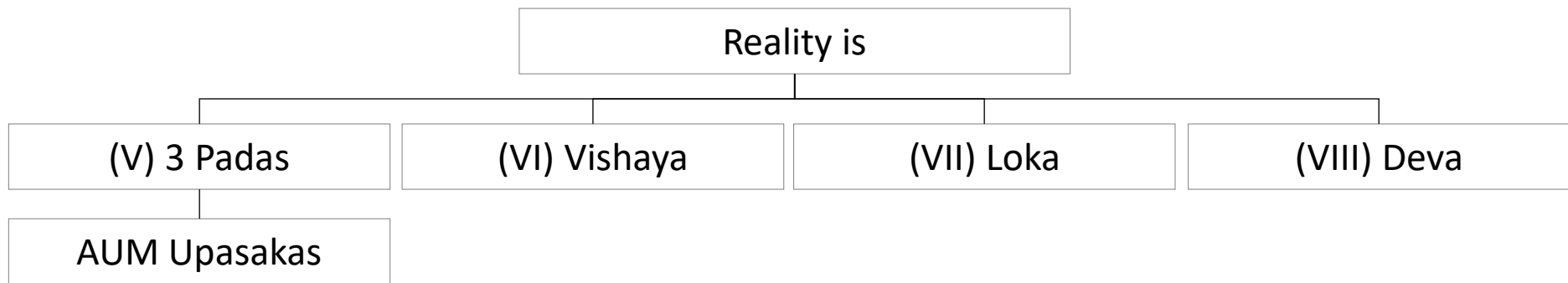
अन्वयः

पादविदः पादाः इति (वदन्ति), विषयविदः विषयाः  
इति (वदन्ति), लोकविदः लोकाः इति (वदन्ति), देवविदः  
देवाः इति (वदन्ति),

Anvayaḥ

pāda-vidāḥ pādāḥ iti (vadanti), viṣayā-vidāḥ viṣayāḥ  
iti (vadanti), loka-vidāḥ lokāḥ iti (vadanti), devā-vidāḥ  
devāḥ iti (vadanti),

The knowers of the Padas (Consider) the padas to be (the ultimate reality). The knowers of sense objects (Consider the sense objects to be (the ultimate reality). The knowers of the worlds (consider) the worlds to be (the ultimate reality) and the knowers of gods (consider) the gods to be (the ultimate reality).



### **V) 3 Padas :**

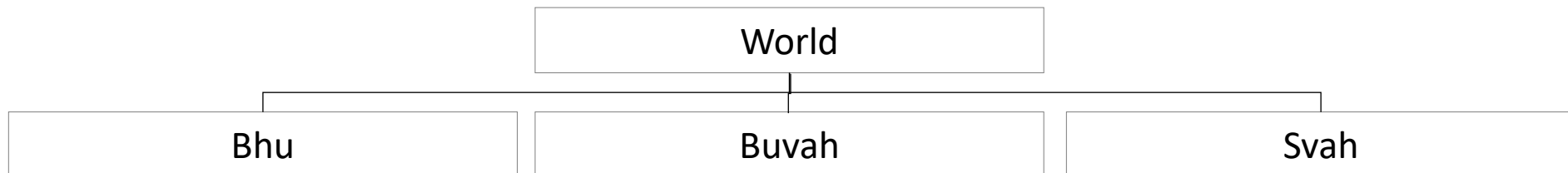
- Om Upasakas
- Reality = Waking, Dream, Sleep states of consciousness.

### **VI) Vishaya :**

- Sense – objects = World
- Sound, form, smell, taste, touches
- Vat Syayana

### **VII) Loka :**

- Pauranikas - Mythologist



### **VIII) Devas :**

- Mimamsakas, ritualists
- Agni, Indra are eternal realities.
- God = Karma Phala Dhatas

वेदा इति वेदविदो यज्ञा इति च तद्विदः ।  
भोक्तोति इति भोक्तृविदो भोज्यमिति च तद्विदः ॥ २-२२ ॥

vedā iti vedavido yajñā iti ca tadvidah ।  
bhoktoti iti bhoktrvido bhojyamiti ca tadvidah ॥ 2-22 ॥

Those knowing the Veda-s call it the Vedha-s; those who know the sacrifices, call it the sacred sacrifices; those conversant with the enjoyer, designate it as the enjoyer; and those who understand the objects of enjoyment, think it to be the objects of enjoyments. [2 - K - 22]



अन्वयः

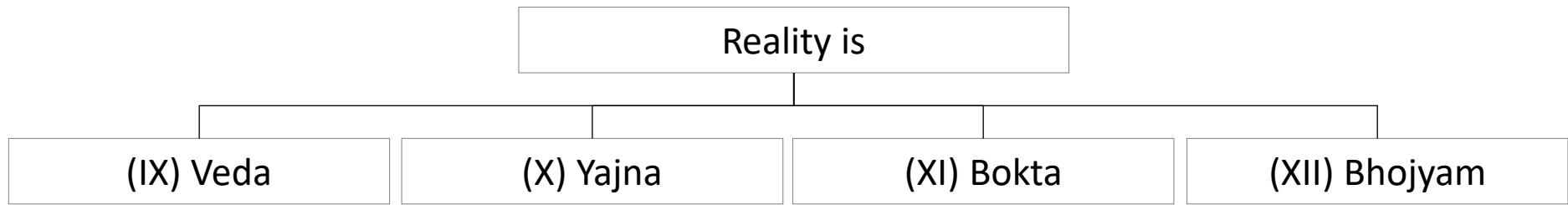
वेदविदः वेदाः इति (वदन्ति), यज्ञविदः यज्ञाः  
इति (वदन्ति), भोक्तृविदः भोक्ता इति (वदन्ति),  
भोज्यविदः भोज्यम् इति (वदन्ति),

Anvayaḥ

vedavidāḥ vedāḥ iti (vadanti), yajñavidāḥ yajñāḥ  
iti (vadanti), bhoktr̥vidāḥ bhoktā iti (vadanti),  
bhojyavidāḥ bhojyam iti (vadanti),

The knowers of Veda (consider) the Vedas to be (the ultimate reality) and the knowers of yajnas (consider) the yajnas to be (ultimate reality). The knowers of the enjoyer (consider the enjoyer to be (the ultimate reality) and the knowers of the object of enjoyment (Consider) the object of enjoyment to be (the ultimate reality).



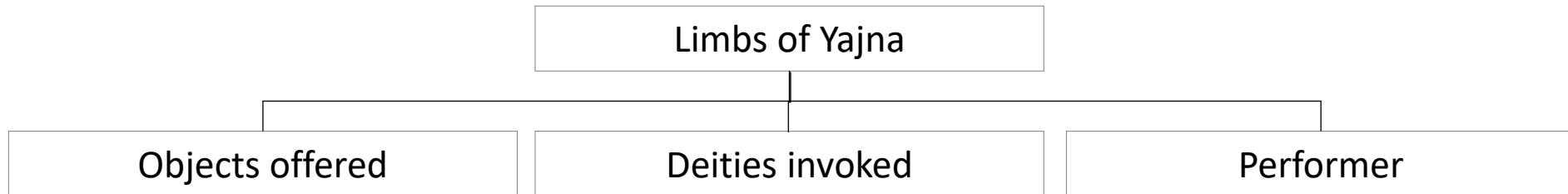


### **IX) Veda :**

- Vedin
- Foundation of Universe = Veda

### **X) Jajna :**

- Religious rituals sacrifices
- Bodhayanas
- Sacred Rituals done in past = Cause of Universe.



- All 3 finite
- Can't produce infinite

### **XI) Bokta :**

- Samkhya
- Reality is enjoyer not a doer or agent.

### **XII) Enjoyed :**

- Supukaras
- Cooked, enjoyed is the reality.

सूक्ष्म इति सूक्ष्मविदः स्थूल इति च तद्विदः ।  
मूर्त इति मूर्तविदोऽमूर्त इति च तद्विदः ॥ २-२३ ॥

sūkṣma iti sūkṣmavidāḥ sthūla iti ca tadvidāḥ ।  
mūrta iti mūrtavidō'mūrta iti ca tadvidāḥ ॥ 2-23 ॥

The knowers of the subtle consider it (The Reality) as the subtle; the knowers of the gross designate it as the gross; those who worship a form call it a person with form and those who believe in the formless call it as void. [2 - K - 23]

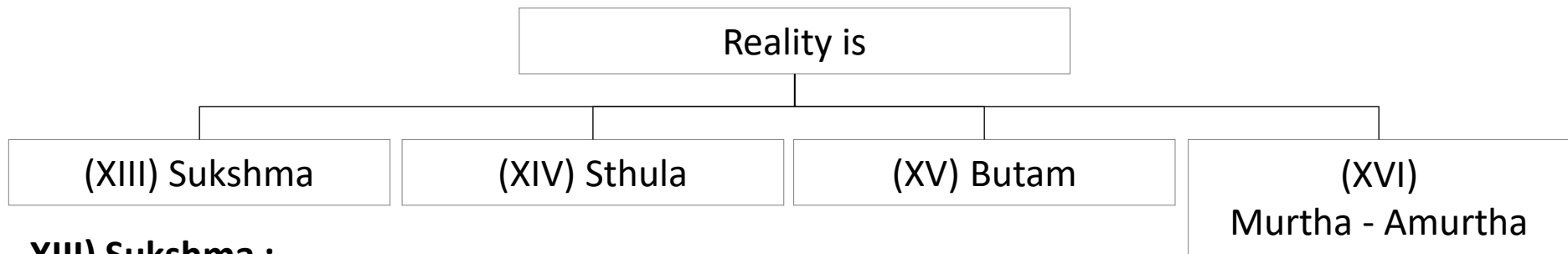
अन्वयः

सूक्ष्मविदः सूक्ष्मः इति (वदन्ति), स्थूलविदः  
स्थूलः इति (वदन्ति), मूर्ताविदः मूर्तः इति (वदन्ति),  
अमूर्ताविदः अमूर्तः इति (वदन्ति),

Anvayaḥ

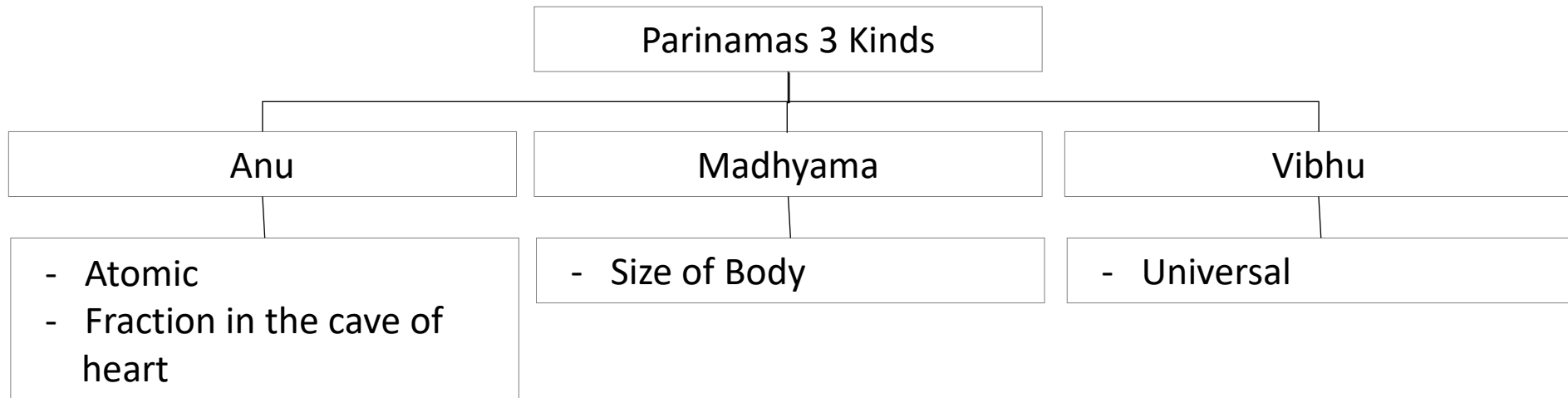
sūkṣmavidāḥ sūkṣmaḥ iti (vadanti), sthūlavidaḥ  
sthūla iti (vadanti), mūrtavidāḥ mūrtaḥ iti (vadanti),  
amūrtaidaḥ amūrtaḥ iti (vadanti).

The knowers of the subtle (Consider the ultimate reality) to be subtle and the knowers of the Sthula body (Consider the ultimate reality) to be gross. The knowers of deities with forms (consider) the deity to be (the ultimate reality) and the knowers of the formless consider the Ultimate reality) to be formless.



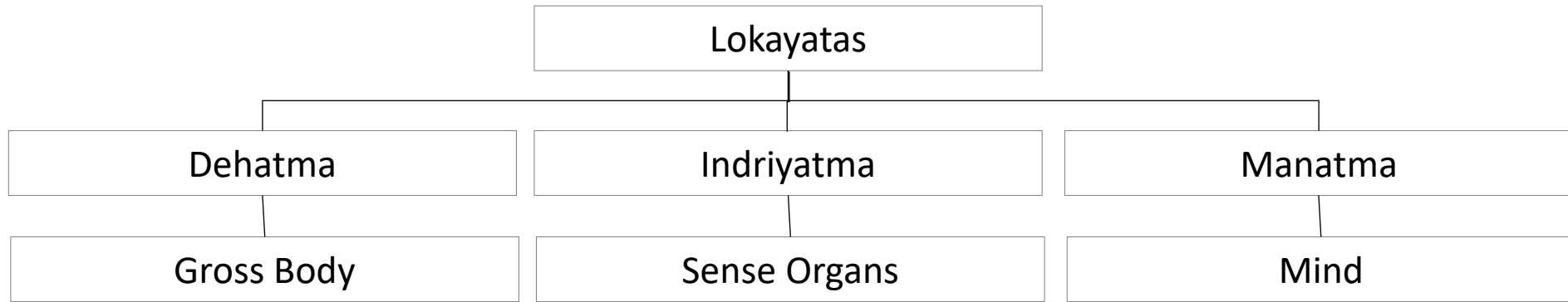
### **XIII) Sukshma :**

- Naiyayikas
- Logicians
- Parinama Vadis
- World is a modification of the reality.



#### **XIV) Sthula :**

- Gross body = Supreme Reality



#### **XV) Butam :**

- Agamikas
- Sacred form of Maheshvara with Trident
- Vishnu with discus
- Ram with Bow
- Krishna with Flute

#### **XVI) Murtha – Amurtha :**

- Nihilist – Buddhist
- All Names and forms originate from formless – nonexistence.

काल इति कालविदो दिश इति च तद्विदः ।  
वादा इति वादविदो भुवनानीति तद्विदः ॥ २-२४ ॥

kāla iti kālavido diśa iti ca tadvidah ।  
vāda iti vādavido bhuvanānīti tadvidah ॥ 2-24 ॥

Believers of time call it time; the believers of space call it Space; the alchemists and magicians call it Vada (their Science) and the knowers of the worlds call it the worlds.  
[2 - K - 24]

अन्वयः

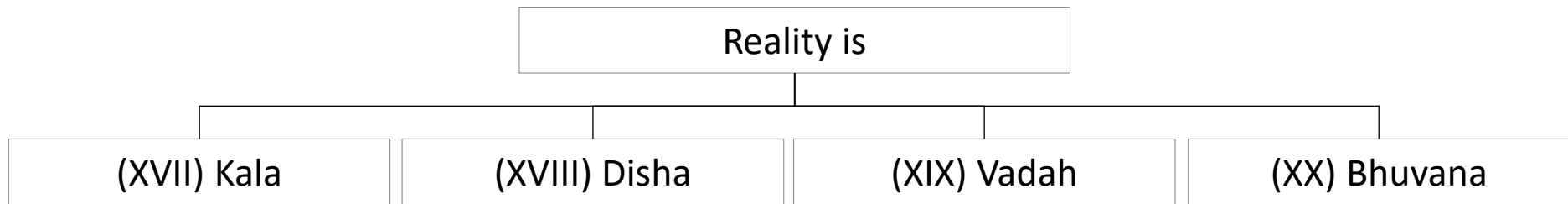
कालविदः कालः इति (वदन्ति), दिशविदः च दिशः इति  
(वदन्ति), वादविदः वादा इति (वदन्ति), भुवनविदः  
भुवनानि इति (वदन्ति),

Anvayaḥ

kālavidaḥ kālaḥ iti (vadanti), diśavidāḥ diśaḥ iti  
(vadanti), vādavidaḥ vādaḥ iti (vadanti), bhuvanavidāḥ  
bhuvanāni iti (vadanti).

The knowers of time (Consider) the time to be (the absolute reality) and the knowers of directions (consider) the directions to be (the absolute reality). The knowers of theories (consider) the theories to be (The absolute reality). The knowers of the worlds (Consider) the worlds to be the (The absolute reality).





### **XVII) Kala :**

- Astrologers and Astronomers believe world has come from time, sustained by time and merges in time.
- Time = Measure of change
- Changing time – can't be eternal, unchanging.

### **XVIII) Disha :**

- Svarodayavadins
- Study sound of birds, Lizards
- Come from which directions sound comes, Disa, Quarters of space.
- Consider space as reality.

### **XIX) Vadah :**

- Disputed world
- Science of magicians

- Dhatu Vadins
- Mantra Vadis
- Conjure magic through crystals, herbs, chantings.
- They feel their art is the only real factor in the Universe.

**XX) Bhuvana – Kosa – Vadins :**

- 14 Lokas are the only reality.

मन इति मनोविदो बुद्धिरिति च तद्विदः ।  
चित्तमिति चित्तविदो धर्माधर्मौ च तद्विदः ॥ २-२५ ॥

mana iti manovido buddhiriti ca tadvidaḥ ।  
cittamiti cittavido dharmādharmau ca tadvidaḥ ॥ 2-25 ॥

The believers of the mind call the mind as the Reality while the believers of intellect call the intellect as the Reality. (Similarly) the believers of the Citta (mind-stuff) call Citta to be the Reality and the believers of the righteousness (Dharma and Adharma) call this to be the Reality. [2 - K - 25]

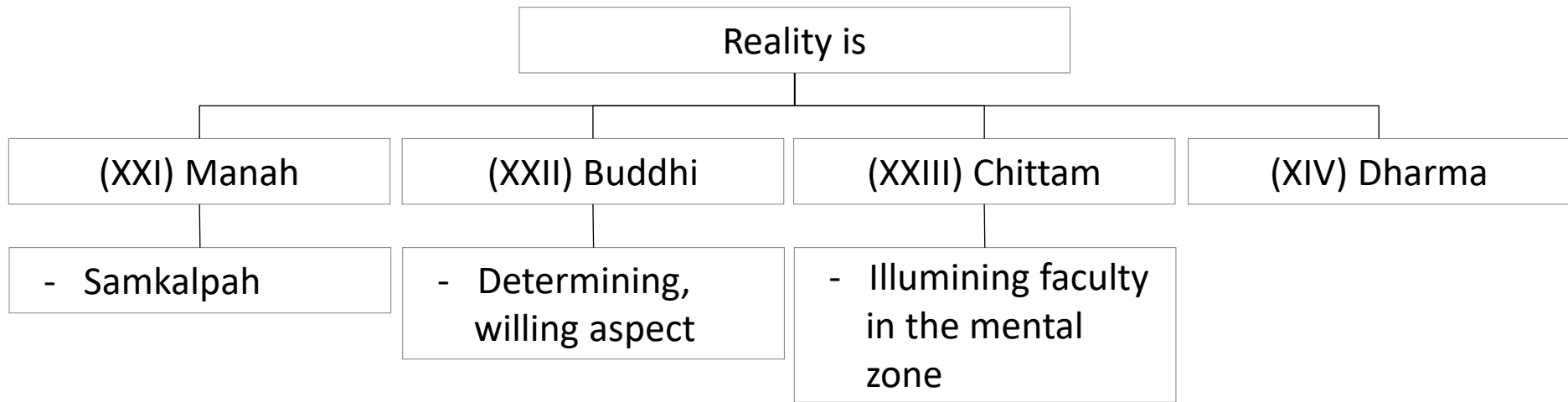
अन्वयः ।

मनोविदः मनः इति (वदन्ति), बुद्धिविदः  
बुद्धिः इति (वदन्ति), चित्तविदः चित्तम् इति (वदन्ति),  
धर्माधर्माविदः धर्माधर्मौ इति (वदन्ति) ।

Anvayaḥ

manovidaḥ manaḥ iti vadanti), buddhividaḥ  
buddhiḥ iti (vadanti), cittavidaḥ cittam iti (vadanti),  
dharmādharmavidaḥ dharmādharmau iti (vadanti).

The knowers of the mind (Consider) the mind to be (the ultimate reality) and the knowers of the intellect (consider) the intellect to be (the ultimate reality). The knowers of Cittam (consider) the Cittam to be (the ultimate reality) and the knowers of dharma and adharma (Consider) dharma and adharma to be (the ultimate reality).



- These theories were available at the time of Gaudapada.

### **XXI) Manah :**

- Materialists
- Without mind, no experience possible.

### **XXII) Buddhi :**

- Buddhists
- Intellect = Supreme reality
- In deep sleep : No Mind, no intellect.
- Realty takes a holiday now and then.

### **XXIII) Chittam :**

- Yogachara Buddhist
- Illuminating principle is reality.
- Illumines Mind + Intellect.
- Mind – Intellect becomes inert, insentient in sleep and without the life of conscious principle.

### **XXIV) Dharma :**

- Mimamsakas
- Dharma – Adharma
- Punya – Papam
- Virtue – Vice
- Fundamental reality, basis of universe
- Creation ordered by actions of the past.
- Dharma depends on Adharma.
- Not eternal principle.

पञ्चविंशक इत्येके षड्विंश इति चापरे ।  
एकत्रिंशक इत्याहुरनन्त इति चापरे ॥ २-२६ ॥

pañcaviṁśaka ityeke ṣaḍviṁś iti cāpare ।  
ekatriṁśaka ityāhurananta iti cāpare ॥ 2-26 ॥

Some say that the reality consists of twenty-five categories; to others it is twenty-six; to some others it is thirty-one and there are yet some others who consider it to be infinite in number. [2 - K - 26]

अन्वयः

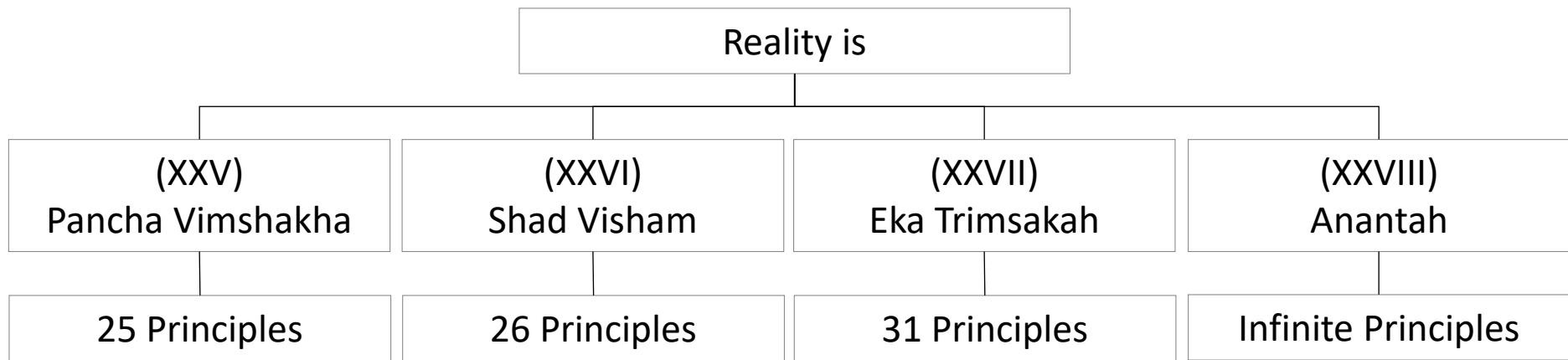
एके पञ्चविंशकः इति (आहुः अपरे च षड्विंशः इति  
(आहुः) । एकत्रिंशकः इति (आहुः अपरे च अनन्तः  
इति (आहुः) ॥

Anvayaḥ

eke pañcaviṁśakaḥ iti (āhuḥ), apare ca ṣaḍviṁśaḥ iti  
(āhuḥ). ekatrimśakaḥ iti (āhuḥ), apare ca ekatrimśakaḥ  
iti āhuḥ.

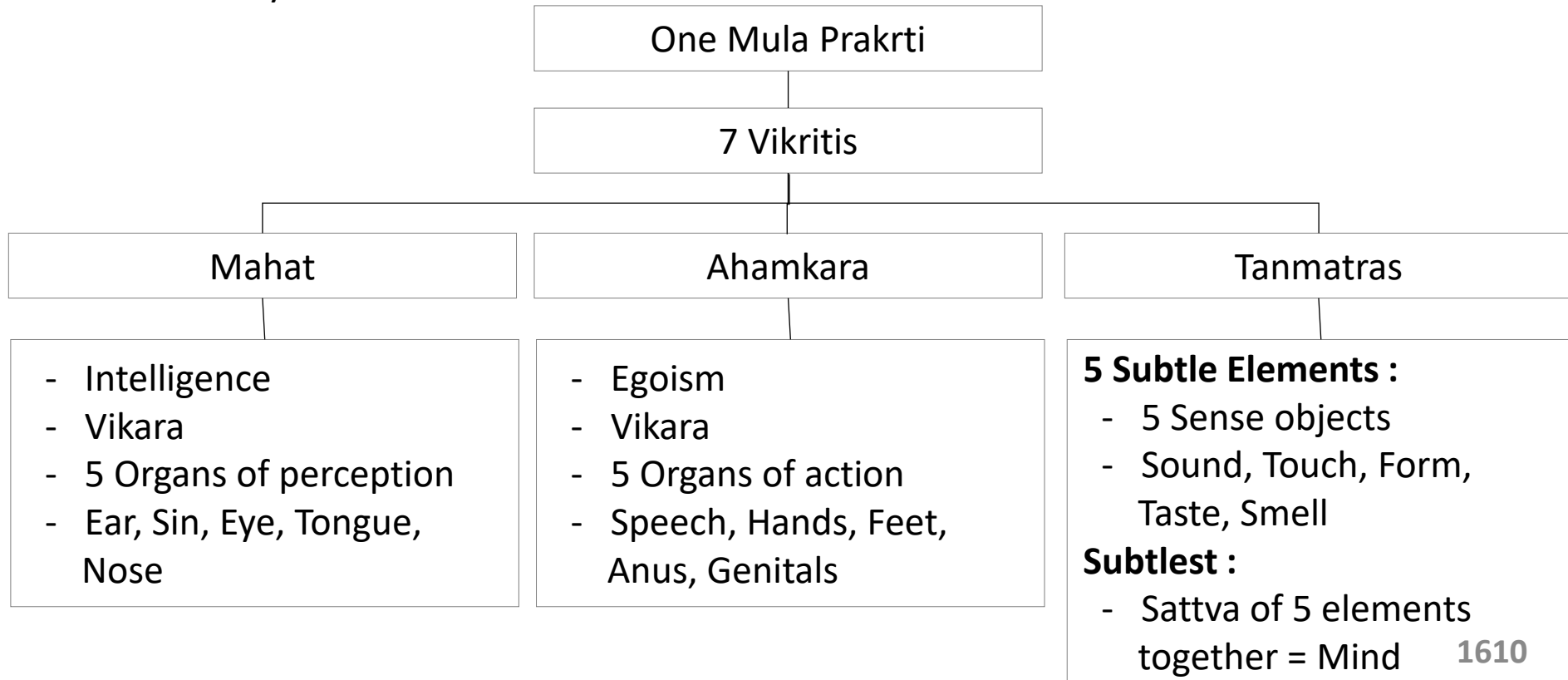
Some say that (the ultimate reality consists of) Twenty-five (Categories) and others that (The ultimate reality consists of) Twenty-six (categories). (Some others say) that (the ultimate reality consists of) Thirty-one (Categories). Yet others (say) that (the ultimate reality consists of countless (categories).





### XXV) 25 Principles :

- Samkhya



- 1 Mula Prakrti
- 7 Vikritis
- $5 + 5 + 5 + 1 = 16$  Vikaras
- $24 + \text{Purusha} = 25$
- 25 principles behind the Universe = Reality.

#### **XXVI) 26 Factors :**

- Yogins
- Patanjali
- Add Ishvara Tatvam

#### **XXVII) 31 Factors :**

- Pasupatas

#### **36 Factors :**

(1) Sukha	(2) Sada Siva	(3) Ishvara
(4) Vidya	(5) Purusha	(6) Maya (Cosmic illusion)
(7) Kaala – time	(8) Niyati – Fate	(9) Kala – Attribute
(10) Avida – Ignorance	(11) Raga – Attachment	(12) Unmanifest – Prakrti
(14) Ahamkara	(15) Manas	(16 – 20) 5 Organs of Perception
(21 – 25) 5 Organs of Actions	(26 – 31) 5 Tanmatras	(32 – 36) 5 Elements

- Gaudapada drops Kaala, Niyati, Kala, Avidya, Raga = Maya
- Hence 31 from Gaudapada

#### **XXVIII) Anantha :**

- Infinite categories

लोकाँल्लोकविदः प्राहुराश्रमा इति तद्विदः ।  
स्त्रीपुंनपुंसकं लैङ्गाः परापरमथापरे ॥ २-२७ ॥

lokāṁllokavidāḥ prāhurāśramā iti tadvidāḥ ।  
strīpunnapuṁsakāṁlaiṅgāḥ parāparamathāpare ॥ 2-27 ॥

Those who know only how to please others i.e., the Laukika-s, call it (the Reality) to be the “Act of pleasing the world”; those who recognise the Asrama-s, and faithfully follow the rules of those Asrama-s, consider it (the Reality) to be the Asrama-s, to the Grammarians, it (the Reality) is but the male, and the female and the neuter genders; and some others consider Brahman to be manifest or unmanifest (Para and Apra).

[2 - K - 27]

अन्वयः

लोकविदः लोकान् प्राहुः, तद्विदः आश्रमाः इति  
(प्राहुः), लैङ्गाः स्त्रीपुंनपुंसकम् इति (प्राहुः), अथ  
अपरे परापरम् (प्राहुः) ॥

Anvayaḥ

lokavidāḥ lokān iti prāhuḥ, tadvidāḥ āśramā iti  
(prāhuḥ), laiṅgāḥ strīpunnapuṁsaka iti (prāhuḥ), atha  
apare parāparam (prāhuḥ).

The knowers of the people declare (the pleasures of) the people to be (the ultimate reality). The knowers of the stages of life (consider) the stages of life to be (the ultimate reality). The knowers of genders (Consider) the masculine, feminine and neuter (words to be the ultimate reality). And others (consider) the Nirgunabrahman and the Sagunabrahman (to be the ultimate reality).

## Reality is

(XXIX)  
Laukikas

(XXX) Prahur  
Ashrama Vadin

XXXI)  
Stree Pumsakalingah

(XXXII)  
Param Aparam

### **XXIX) Laukikas :**

- Worldly people
- Social workers, politicians
- Make world happy
- Service is the reality.

### **XXX) Prahur Ashrama Vadin :**

- Daksha
- Remain in ones Ashrama Dharma – is the only reality.

### **XXXI) Stree Pumsakalingah :**

- Grammarians
- Reality consists of genders – the made, the female, the neuter.

### **XXXII) Param Aparam :**

- Vedantin
- Higher and lower Brahman
- Atha Pare – others.

सृष्टिरिति सृष्टविदो लय इति च तद्विदः ।  
स्थितिरिति स्थितिविदः सर्वे चेह तु सर्वदा ॥ २-२८ ॥

Sṛṣṭiriti sṛṣṭavidō laya iti ca tadvidāḥ ।  
sthitiriti sthitividaḥ sarve ceha tu sarvadā ॥ 2-28 ॥

The creationists call it (the Reality) reaction, those who believe in dissolution describe it as dissolution, and believe in sustenance believe it to be sustenance. In fact, all these ideas are nothing but imaginations in Atman. [2 - K - 28]

अन्वयः

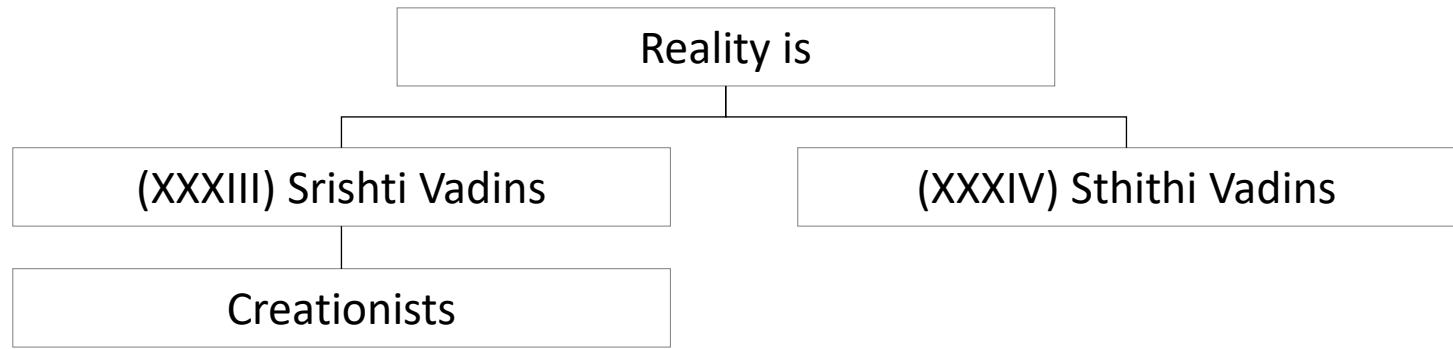
सृष्टिविदः सृष्टिः इति (वदन्ति लयविदः), च लयः इति (वदन्ति) ।  
स्थितिविदः स्थिति इति (वदन्ति), सर्वे च तु सर्वदा  
इह (आत्मनि कल्पयन्ते) ॥

**Anvayaḥ**

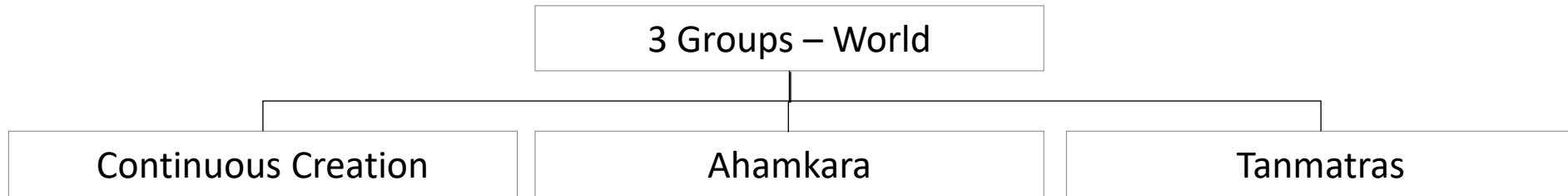
sr̥ṣṭividaḥ sr̥ṣṭiḥ iti (vadanti), layaidaḥ ca layaḥ (vadanti),  
sthitividaḥ sthitiḥ iti (vadanti), sarve ca tu sarvadā  
iha (ātmni kalpayante).

The knowers of creation (Consider) the creation to be (the ultimate reality) and the knowers of dissolution (Consider) the dissolution to be (the ultimate reality). The knowers of sustenance (consider) the sustenance to be (the ultimate reality). All these are ever (Projected) on this Atma.





### XXXIII) Creationists – Pauranikas



### XXXIV) Sthithi Vadins :

- Sustenance only reality.

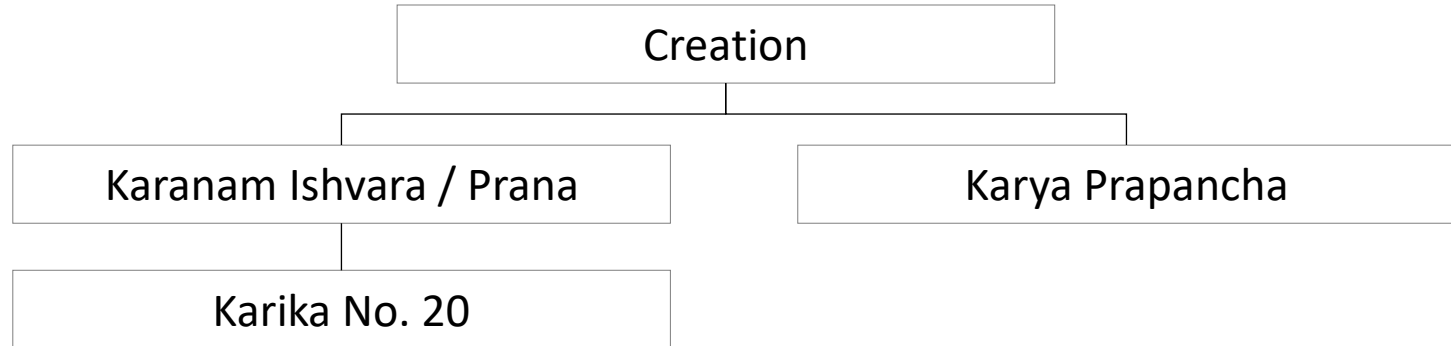
### 340) Bashyam : Chapter 2 - Karika No. 28 starts...

प्राणः प्राज्ञो बीजात्मा तत्कार्यभेदा हीतरे स्थित्यन्ताः ।

Karana is Ishvara (Pranah - Prajnah = Bijatma). And all other things mentioned after the word prana (Itare - in all the verses beginning from Twentieth to Twenty-eighth), upto the word 'survival of the universe' (Sthiti Antah) are all indeed varieties of products of that Ishvara (Tat Karya - Bheda hi - with different names and forms).

I) Shankara writes one line commentary for 9 Verses, 34 theories of reality and the world

II)



III) Prana of Karika 20 is Prajna – 3<sup>rd</sup> Pada.

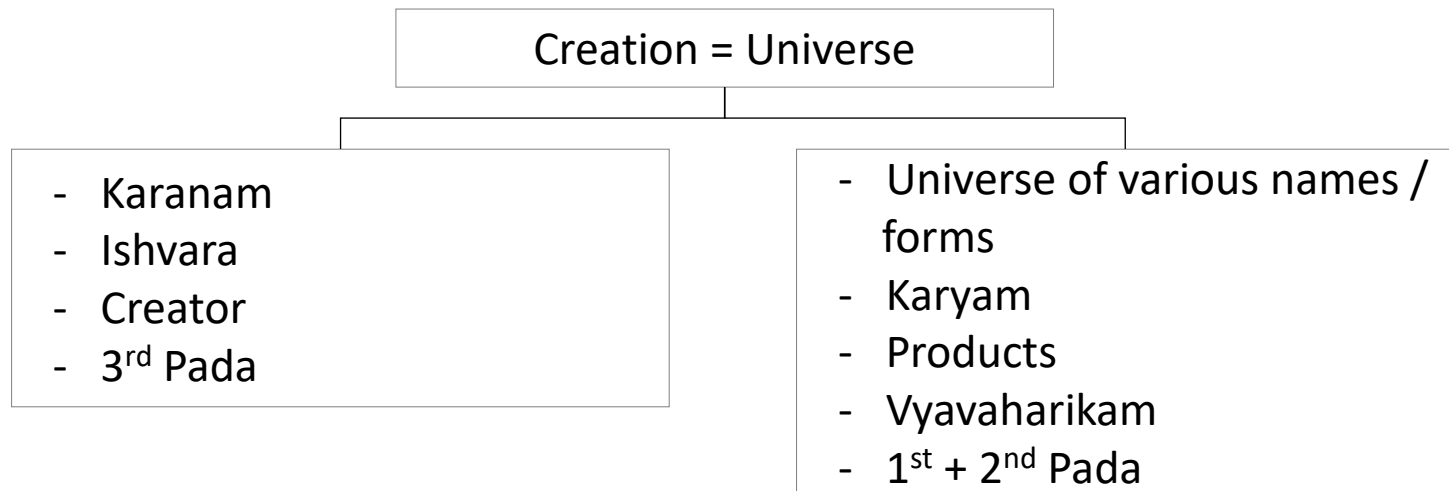
IV) Ishvara = Karanam = Beejatma

- All others – Sthithi Antaha
- Karika No. 28

V) Sthithi = Creation to Survival, sustenance of Universe = Karyam Bheda

- Varieties of products born out of Karana Ishvara

VI)



- Beyond Ishvara and Jagat = Turiyam Brahma

VII) Butam, Vishaya, Lokaha are products of formless Ishvara.

- All including Ishvara is Adhyasa.

VIII)

1 <sup>st</sup> + 2 <sup>nd</sup> Pada	3 <sup>rd</sup> Pada
Jiva, Jagat	Ishvara

- World is Maya Kalpitam, power of Ishvara.

IX) Maya Panchakam :

निरुपमनित्यनिरंशकेऽप्यखण्डे  
मयि चिति सर्वविकल्पनादिशून्ये ।  
घटयति जगदीशजीवभेदं  
त्वघटितघटनापटीयसी माया ॥ १ ॥

nirupama nityaniramshake api akhande  
mayi citi sarvavikalpanádishūnye  
ghatayati jagadèshajèva bhedam  
tvaghatita ghatanápatiyasè máyá.(1)

Máyá which is skilful in accomplishing the impossible brings about the distinctions of the world. Ishvara, and Jeeva in my consciousness, which is unique and eternal, partless and impartite, and which is free from all distinctions. [Verse 1]

## Revision :

I)

One Nirguna Turiyam  
appears as

Pluralistic Universe

- Samashti
- Maya Shakti

Jiva

- Individual level
- Moola Avidya (Self ignorance)

Ishvara

- Poster of Maya shakti

- Because of Moola Avidya at the individual level, one Atma appears as plurality.

II) Atma does not undergo any change.

- It continues to be nondual all the time.

III) Without becoming many, it seemingly becomes many

## Purusha Sooktam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसाः ॥

prajāpatis carati garbhe antaḥ | ajāyamāno bahudhā vijāyate |

tasya dhīrāḥ parijānanti yonim | marīcīnām padam icchanti vedhasaḥ ||

Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn, He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others. [Verse 21]

- Understand this clearly.

#### IV) Many commit mistake

- Atma not really become many.
- Only seeming appearance.
- Don't take pluralistic world as Satyam.

#### V) In others philosophy, 2 Satyams.

Karanam	Karyam
Ishvara	Universe

Dualistic Philosophy

#### VI) Advaitin :

Karanam	Karyam
<ul style="list-style-type: none"> <li>- Mithya</li> <li>- 3<sup>rd</sup> Pada</li> </ul>	<ul style="list-style-type: none"> <li>- Mithya</li> <li>- 1<sup>st</sup> – 2<sup>nd</sup> Pada</li> </ul>

- Not knowing Karya – Karana Vilakshana Atma, they commit mistake.
- Satya Karanatvam + Karyatvam is a mistake, blunder.

VII)

Karanam	Karyam
Prakrti	Prapancha

Both Real / Satyam

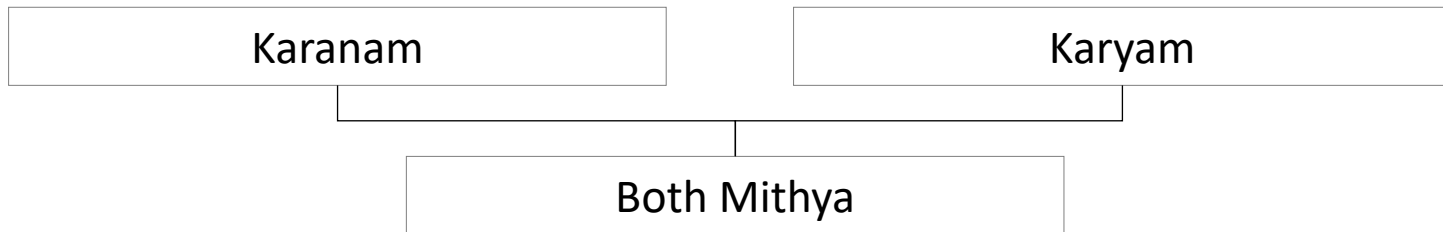
VIII) Nyaya – Veiseshika :

Karanam	Karyam
Parama Anu	Prapancha

Two Satyams

- Different Karanams, Karyams, both Satyam.

IX) Advaitin Alone :



- One Atma appears as both.

## **X) Confusions Enumerated :**

- Karika No. 20 – 28

XI) Shankara – consolidated message for Karika No. 20 – 28

## **XIII) 1st Message :**

- 20th message – 1st very – Prana – Ishvara = Karanam
- Sthithi – 28th Verse.
- All superimposition

## **XIV)**

<b>Prana</b>	<b>All upto Sthithi</b>
<ul style="list-style-type: none"><li>- Karanam</li><li>- Ishvara</li><li>- Prajna</li><li>- Pranaha</li><li>- Samashti Beejatma</li><li>- Turiya Pada</li></ul>	<ul style="list-style-type: none"><li>- Karyam</li><li>- Many varieties of products</li></ul>

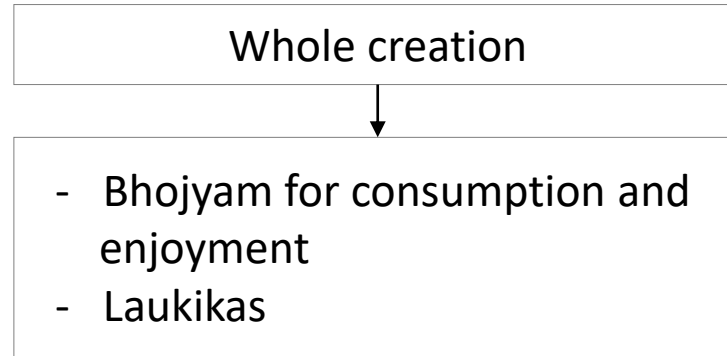
अन्ये च सर्वे लौकिकाः सर्वप्राणिपरिकल्पिता भेदा रज्ज्वामिव  
सर्पादयः । तच्छून्य आत्मन्यत्मस्वरूपानिश्चयहेतोरविद्यया  
कल्पिता इति पिण्डीकृतोऽर्थः । प्राणादिश्लोकानां प्रत्येकं  
पदार्थव्याख्याने फल्गुप्रयोजनत्वात्सिद्धपदार्थत्वाच्च यत्नो  
न कृतः ॥ २-२८ ॥

Like the various illusions of the snake, a streak of water etc, that are superimposed on one rope alone (Rajjvam Iva Sarpadayah) all the other versions of worldly assumptions (Anye Ca Sarve Laukikah Bhedah) superimposed so far by many people (Sarvapranī Parikalpitah) on Atma, which is devoid of all of them (Tat Sunye Atmani) are imagined due to ignorance (Avidyaya Kalpitah) of the Non-ascertained real nature of Atma (Atma - Svarupa - Aniscaya - Hetoh). This is the meaning in essence (Iti Pindikrtah Arthah - of all these slokas). Starting from Karika beginning with the prana etc, for all these nine slokas (Pranadi Slokanam) effort was not made (Yatno Na Krtah) to comment on the meaning of each word (Pratyekam Padartha Vyakhyane) as such explanations are futile (Phalgu - Prayojanatvat - as they are all imaginary conclusions arrived at) and as the meaning of the words of the slokas itself is very clear (Siddha - Pada - Arthatvat Ca).

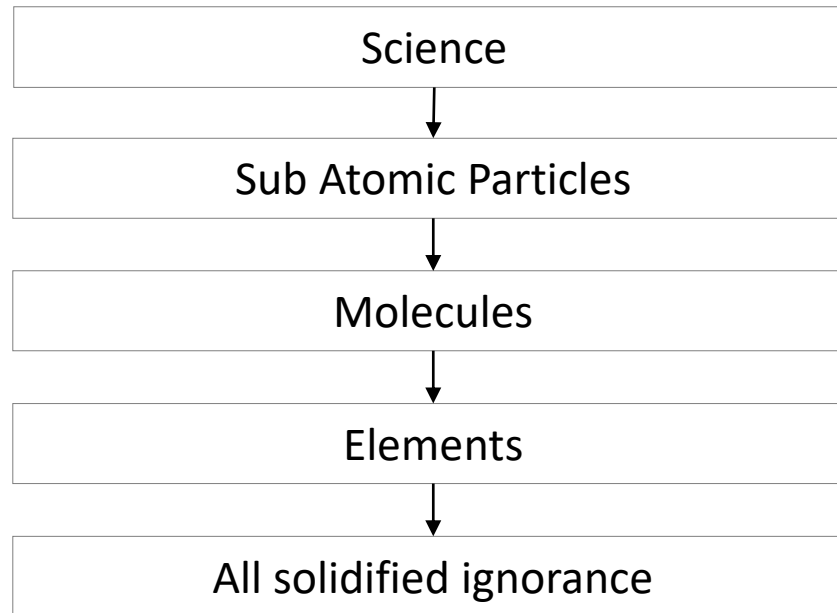


I) Other philosophers

II) Supakara = Cooks philosophy



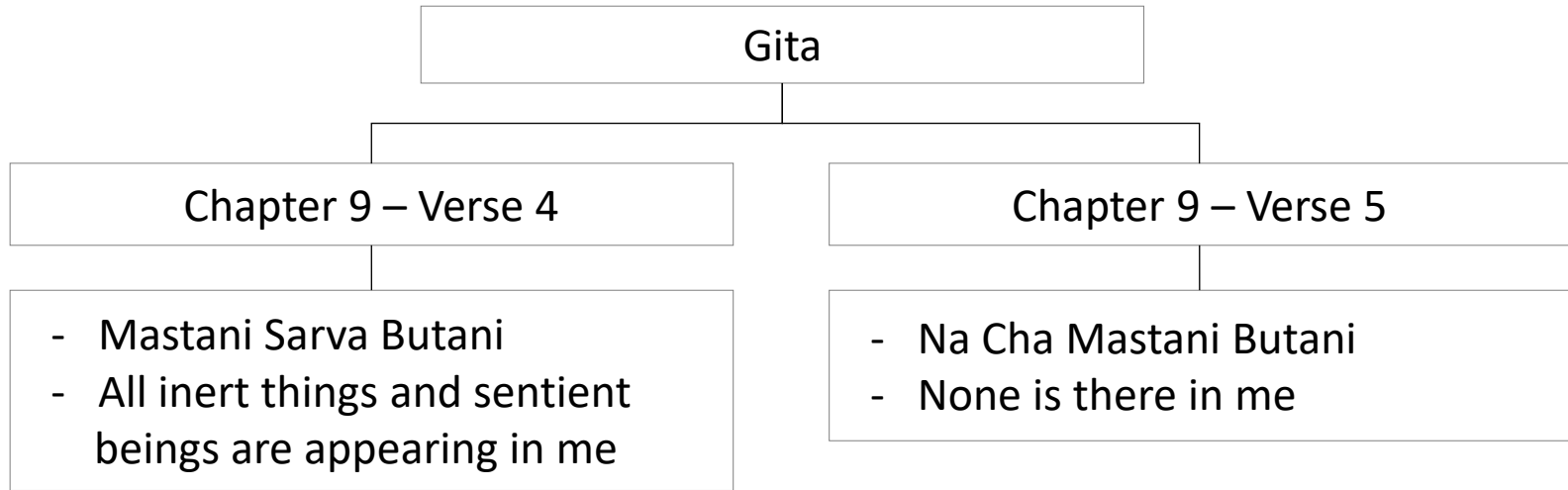
III)



IV) Like Snake superimposition on Rope.

## V) Tat Shunya Atmani Parikalpita :

- All superimpositions on Atma which is free from all.



Gita :

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

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 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]

न च मत्स्थानि भूतानि  
पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थः  
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni  
paśya mē yōgamaīśvaram |  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

#### VI) Why visualised?

- Because of ignorance of real nature of self.
- Moola avidya, Maya... Kalpita, seen.

#### VII) Pindi Kruta Arthaha :

- This is consolidated commentary of 9 Verses – 20 – 28 (Put together).

#### VIII) Anandagiri writes detailed commentary.

- Phalbu = Alpa Prayojanat, academic, all imaginations, Mithya.
- Rituals say Svarga is the ultimate.