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# **MANDUKYA UPANISHAD**

**With**

# **SHANKARABASHYAM**

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## **CHAPTER 2**

**KARIKA NO. 29 TO 32**

**VOLUME - 10**

## Index - X

S. No.	Title	Page No.
<b>IV</b>	<b>Chapter 2: Agama Prakaranam</b>	
342)	<a href="#">Introduction to Chapter 2 - Karika No. 29</a>	1629
343)	<a href="#">Karika No. 29</a>	1629
344)	<a href="#">Anvaya - Karika No. 29</a>	1630
345)	<a href="#">Bashyam : Karika No. 29 Starts</a>	1636
346)	<a href="#">Karika No. 30</a>	1647
347)	<a href="#">Anvaya - Karika No. 30</a>	1648
348 to 350)	<a href="#">Bashyam : Karika No. 30 Starts</a>	1655
351)	<a href="#">Introduction to Chapter 2 - Karika No. 31</a>	1682
352)	<a href="#">Karika No. 31</a>	1686
353)	<a href="#">Anvaya - Karika No. 31</a>	1687
354 to 356)	<a href="#">Bashyam : Karika No. 31 Starts</a>	1691
357)	<a href="#">Introduction to Chapter 2 - Karika No. 32</a>	1716
358)	<a href="#">Karika No. 32</a>	1735
359)	<a href="#">Anvaya - Karika No. 32</a>	1736
360 to 374)	<a href="#">Bashyam : Karika No. 32 Starts</a>	1739



# **CHAPTER 2**

## **VAITHATYA PRAKARANAM**

**38 Karikas**

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**KARIKA NO. 29 TO 32**

**342) Introduction to Chapter 2 - Karika No. 29 :**

किं बहुना-

What more to talk (Kim Bahuna)!

**343) Chapter 2 - Karika No. 29 :**

यं भावं दर्शयेद्यस्य तं भावं स तु पश्यति ।  
तं चावति स भूत्वासौ तद्ग्रहः समुपैति तम् ॥ २-२९ ॥

Yam bhāvaṁ darśayedyaśya taṁ bhāvaṁ sa tu paśyati ।  
taṁcāvatisabhūtvāsaṁ tadgrahaḥ samupaititam ॥ 2-29 ॥

The seeker recognises only that idea which is presented to him by his Master. The Atman assumes the form of what is recognised and thus protects the enquirer. Possessed by that exclusive idea, he comes to realise it as the only sole Truth.

[2 - K - 29]

अन्वयः

(गुरुः) यस्य यं भावं दर्शयेत् सः तु तं भावं  
पश्यति । सः असौ भूत्वा तं अवति च । तद्ग्रहः तं  
समुपैति ॥

Anvayaḥ

(guru) yasya yaṁ bhāvaṁ darśayet saḥ tu bhāvaṁ  
paśyati, saḥ asau bhūtvā tam avati ca, tadgrahaḥ tam  
samupaiti.

One sees that thing (as the ultimate reality), which thing (a teacher) shows him.  
Having become one with him, it protects him. Firm conviction in that possesses him.

I) Ultimate Reality = Nirgunam, content of all Sagunam, Adhishtanam.

II) Different philosophers superimpose Gunas

- Each take some Sagunam as Reality.
- Infinite Saguna versions exist.

III) Vaishnavas – Vishnu alone reality

- Lingayat – Veera Shaiva – Linga
- Ayatanam – Alambanam / symbol
- Shiva is ultimate reality.
- Lingayats want to claim separate religion.
- Not off shoot of Hinduism.

IV) Your worship will depend on Prarabda.

- Their God alone real God, other Gods are devils.
- They will say – don't worship others.

**V) 1<sup>st</sup> Message :**

- Infinite religions are there.
- Once you miss Nirguna, your mind will focus on Sagunam.

**VI) 2<sup>nd</sup> Message :**

- All Saguna superimpositions are Kalpitham, Mithya, can't exist without Satyam.

## VII) 3<sup>rd</sup> Message :

- Underneath Mithya, support isness is from Satyam.
- Isness of Saguna Vishnu, Shiva, Devi, Mohammed, Desha, kala, Vastu, is from Turiyam Brahman.

## VIII) 4<sup>th</sup> Message :

- Every Saguna Mithya Jagat, Jiva, Ishvara has Nirguna as its very content.
- Every Saguna Devata has Nirguna Satyam as its very content.

## Brihadaranyaka Upanishad :

- 330 Million Devatas are there.

## IX) 5<sup>th</sup> Message :

- When we worship Mithya, unknowingly we are worshipping Nirguna Ishvara only.

## X) Gita :

ये यथा मां प्रपद्यन्ते  
तांस्तथैव भजाम्यहम् ।  
मम वर्त्मानुवर्तन्ते  
मनुष्याः पार्थ सर्वशः ॥ ४-११ ॥

yē yathā māṃ prapadyantē  
tāmstathaiva bhajāmyaham ।  
mama vartmānuvartantē  
manuṣyāḥ pārtha sarvaśaḥ ॥ 4-11 ॥

In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O son of Prtha. [Chapter 4 – Verse 11]

## XI) Worshipping Satyam :

- Mantra 7 Mandukya only.

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  
acintyamavyapadeśyamekātmapratyayasāraṁ  
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]

## XXII) 6<sup>th</sup> Message :

- Anamakam
- Arupam



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]

XIII) Satyam gives every Puja Phalam

- All religious valid.
- Hinduism validates all religions.

Gita :

यो यो यां यां तनुं भक्तः  
श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां  
तामेव विदधाम्यहम् ॥७-२१॥

yō yō yāṃ yāṃ tanuṃ bhaktaḥ  
śraddhayārcitumicchati |  
tasya tasyācalāṃ śraddhāṃ  
tāmēva vidadhāmyaham ||7-21||

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

- Worship with Sraddha, will get Phalam.
- Worship in Temple, Mosque, Church, Synagoge, Bakta gets benefit, truth is behind.

XIV)

Finite	Infinite
<ul style="list-style-type: none"><li>- No Reality</li><li>- In Time</li></ul>	<ul style="list-style-type: none"><li>- Alone Real</li><li>- Beyond Time</li></ul>

- Nirvisesham Param Brahma, Nirgunam Brahma
- Many can't appreciate Nirvisesha, Nirguna Brahman.

Gita :

क्लेशोऽधिकतरस्तेषां  
अव्यक्तासक्तचेतसाम् ।  
अव्यक्ताहि गतिर्दुःखं  
देहवद्भिरवाप्यते ॥ १२.५ ॥

klēśō'dhikatarastēṣām  
avyaktāsaktacētasām |  
avyaktā hi gatirduḥkhaṁ  
dēhavadbhiravāpyatē || 12.5 ||

Greater is their trouble whose minds are set on the unmanifest; for the goal, the unmanifest, is very hard for the embodied to reach. [Chapter 12 - Verse 5]

XV) Mandah = Incompetent, intellectually dull!

- Anukampayante – sympathized
- Vedanta sympathises with other philosophers.
- Validates all forms of worship.
- Problems with Others :  
They say their religion is ultimate.
- Here it is Mantra 7.

**345) Bashyam : Chapter 2 - Karika No. 29 starts...**

प्राणादिनामन्यतममुक्तमनुक्तं वान्यं भावं पदार्थं  
दृश्येद्यस्याचार्योऽन्यो वाप्त इदमेव तत्त्वमिति स तं  
भावमात्मभूतं पश्यत्ययमहमिति वा ममेति वा ।  
तं च द्रष्टारं स भावोऽवति यो दर्शितो भावोऽसौ  
भूत्वा रक्षति । स्वेनात्मना सर्वतो निरुणद्धि ।  
तस्मिन्ग्रहस्तद्ग्रहस्तदभिनिवेशः । इदमेव तत्त्वमिति स तं  
ग्रहीतारमुपैति । तस्यात्मभावं निगच्छतीत्यर्थः ॥ २९ ॥

Among the various Saguna version of Brahman (Yam Bhavam - often called Karya brahma) beginning with prana etc (Pranadinam - mentioned in the nine previous slokas) any one of them (Anyatamam) or the other (Anyam Va), which have been mentioned (Uktam) or even not have been mentioned (Anuktam Va), any Saguna version (Anyam Bhavam = Padartham), by any religious head or guru (Yasya Acaryah), or by some other Peron, who is trusted by a particular group of people (Anyah Aptah Va) taught to whichever disciple (Darsayet Asya), as 'this is alone is the ultimate reality, or as 'this alone is God' (Idam Eva Tattvam Iti' - and that 'all others are incorrect'); the that innocent disciple (Sah) sees (Pasyati) that Saguna version of God as the truth of everything, as the ultimate reality (Atmabhutam) and thereafter identifies himself as either 'I am this deity' (Aham iti' Va - which is very rare) or as 'that particular deity is mine, belongs to me' ('Mama iti' Va). And his conception of that form as absolute reality, that Saguna worship of Nirgunabrahma (Sah Bhavah) will certainly bless the devotee (Tam Drastaram Avati - even though the devotee is a fanatic devotee, but) because of his sraddha and emotion involved in that particular form taught to him (Yah Darsitah Bhavah) that particular deity, by entering or becoming one with (Bhutva) that devotee (Sah - even though it is only a Vikalpa) protects him (Raksati, - but nothing more). (Because of his commitment to that particular deity), that devotee gets confined to that particular deity (Svenatmana), by knocking out pursuits for any other deity (Sarvatah Nirunaddhi). The fanatic obsession with that deity (Tasmin Grahah = Tad Grahah = Tad Abhinivesah) that 'this deity alone is the truth' (Idam Eva Tattvam Iti), that obsession (Sah) will overwhelm that particular devotee (Tam Grahitaram Upaiti) and he gains identity with that deity (Tasya Atmabhavam Nigacchati - and gets many powers of that deity). That is the idea (iti Arthah).

## I) Yam Bavam :

- Any Saguna Brahman, Karyam Brahman.

## II) Vichara Sagar :

- Quarrel – Vishnu – or Shiva is great?
- Guru Grantha Sahib – words of Guru is the ultimate = shabda Brahma Mayi.
- Karika No. 20 – 28, all philosophers valid.

## III) Meenakshi Stotram :

शब्दब्रह्ममयी चराचरमयी ज्योतिर्मयी वाङ्मयी  
नित्यानन्दमयी निरञ्जनमयी तत्त्वमयी चिन्मयी ।  
तत्त्वातीतमयी परात्परमयी मायामयी श्रीमयी  
सर्वैश्वर्यमयी सदाशिवमयी मां पाहि मीनाम्बिके ॥ ८ ॥

śabdabrahmamayī carācaramayī jyōtirmayī vāṇmayī  
nityānandamayī nirañjanamayī tattvaṁmayī cinmayī |  
tattvātītamayī parātparamayī māyāmayī śrīmayī  
sarvaiśvaramayī sadāśivamayī māṁ pāhi mīnāmbikē || 8 ||

Be pleased to protect me, Oh , mother Meenakshi, Who is the form of the eternal sound, Who is the living and non living, Who is the light and the speech, Who is always filled with happiness, Who is without any stain, Who is the meaning of philosophy, Who is the ultimate truth, Who is beyond reason and theories, Who is the knowledge which is beyond knowledge, Who is enchantress as well as Goddess Lakshmi, Who is full of all types of wealth, And who is the perennial Lord Shiva. [Verse 8]

- Oh Mother you are in the form of Scriptures.

#### IV) Aapta Purusha :

- Acharyaya Darshayet
- Reliable persons teaching, trusted guide.

#### V) Sabarimalai – Guruswamy

- Worshipped in this form also.

VI) Don't say – this alone, then indoctrination, brain washing and criticising others, will become fanatic group, hate humanity.

- Wars based on religion are fanaticism only.

#### VII) Eva :

- Never say, this alone is the truth.
- They are Saguna versions of one truth.
- Any event, situation, worship.

#### VIII) Gita :

अहमात्मा गुडाकेश  
सर्वभूताशयस्थितः ।  
अहमादिश्च मध्यं च  
भूतानामन्त एव च ॥ १०-२० ॥

aham ātmā guḍākēśa  
sarvabhūtāśayasthitaḥ ।  
aham ādiśca madhyaṃ ca  
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- This is forgotten by others.

## IX) 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]

- **I pervade whole universe without any form.**
- **Formlessly, nature of Atma.**
- To have a form = to have a boundary = Finite.
- Any form will not be all pervading.

X) Formless is the truth

## Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य सिद्धिर्नम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,  
tena tyaktena bhunjitha ma grdhaḥ kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

#### XI) Satya Butam Iti Pashyati

- Ayam – aham – I am that form
- Mama Iti – That deity belongs to me.
- Upto this is objective presentation of Karika No. 29.

#### XII) Commentary on 2nd Line :

- That worship also is valid form of worship.
- Saguna Version (Ishvara) of Nirguna Brahman will bless a Devotee, who comes with Sraddha with absolute faith.

#### XIII) Never say God is only father, not mother.

- Saha Bavaha Yaha Darshita.
- Bavaha Tam Drishtaram Avati – Whatever version is shown by a Guru, that version will bless the Devotee.

#### XIV) How it blesses?

- By entering the Devotee
- Aveshaha
- In Pujas, some get Avesha.



- They forget their individuality.
- Devi, Anjaneer, Krishna, Murugan Avesha.
- Devata enters Devotee and blesses.
- When obsessed with deity, one becomes one with deity.

• **By constant thinking, one becomes that.**

XIV) God is in this deity alone = Obsession.

- Upaithi – Bakta takes over, gets power of deity, does miracles.

XV) Religion have spread all over the world.

- Advaitin population is small.

**Revision : Karika No. 29 Bashyam**

I) One Atma conceived in many ways by lay people and philosophers.

**II) Conclude :**

- Creation = Real categorise into many Tatvams.

**III) All consider duality = Reality**

- **All have mistaken notions.**

IV) All Mithya in Nature, can't exist by themselves = Truth

- All superimposed on Satyam, Turiyam Atma.

V) Jiva, Jagat, Ishvara superimposed on Turiyam = Starting point of Binary format.

- Adhishtana of all.
- Its behind all Vastus.
- Satyam pervades all Maya.

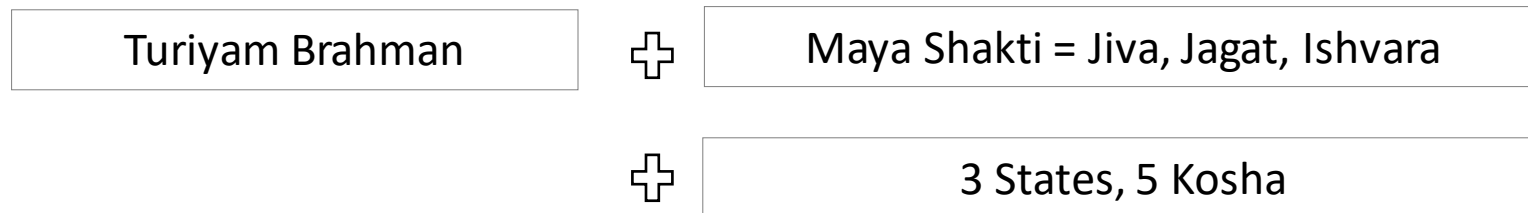
**VI) Waker :**

- **Never away from dream objects, beings, sentient – insentient.**

**VII) Turiyam :**

- Never away from waking sentient, insentient.
- Maya Shakti.

**VIII)**



IX) Sat in every object

- Chit in every living being in dream comes from waker only (Reflection).
- Similarly – Turiyam – Waking

X) There is Satyam behind all Mithya Vastus – Objects

- **Worship of any Sagunam is worship of Nirgunam only is the central message Karika No. 20 – 28 .**

XI) Akashat Patitam Toyam Yatha Gunaiti Sagaram Sarva Deva Namaskara Kesham Api Gachhati

- Keshava also mistaken as one of the beings in creation, created in one Loka (Superimposition).

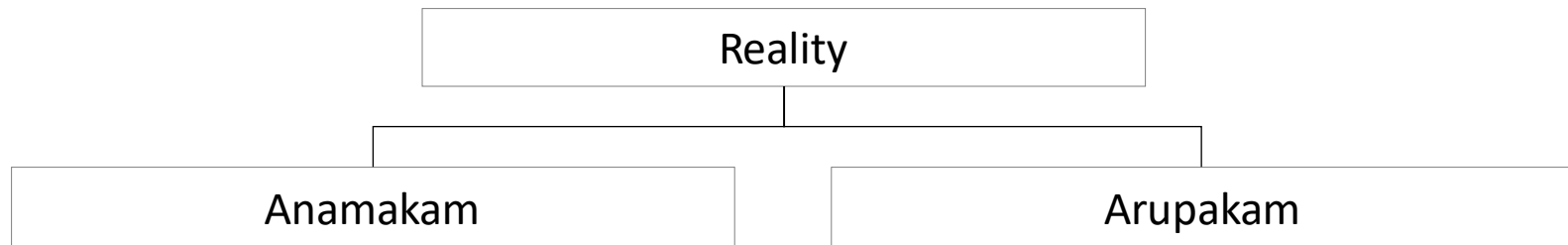
XII) Real Keshava = Nirguna Brahman alone

- All worship goes to Adhishtanam Brahma.
- Hence all forms of worships are valid.

XIII) If all religions accept all other religions, then no war.

**XIV) Goal should be :**

- **Worship any form, gain Chitta Shuddhi, get knowledge, transcend all forms.**
- Transcending forms = Real Transformation from Jeeva Bava to Brahma Bava.



XV) Each worshipper concludes his deity is real, others don't exist.

- This is obsession, Tad Grahaha.

**XVI) Tasmin :**

- Upon superimposed forms, Grahaha = Obsession.
- Devotees are obsessed.

## XVII) Idam Eva Tattvam Iti :

- Abhinivesha = Fanatic obsession.

## XIX) Abhinivesa = Notion

- Vishnu alone God
- Obsession overpowers Devotee



Abhinivesha



Grahita

- Atma Bavam NI-gachhati
- Deity – Devotee become one, gains powers.

## XX) Keno Upanishad :

यन्मनसा न मनुते येनाहुर्मनो मतम्  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam  
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [I – 5]

## XXI) Conclusion : Karika No. 20 – 28

- Any objectified deity is not reality.
- It is only Adhyasa, false, Mithya

- Objectifying observer consciousness alone is Satyam.
- Many take several births to accept this.

## XXII) Anvaya :

अन्वयः

(गुरुः) यस्य यं भावं दर्शयित् सः तु तं भावं  
पश्यति । सः असौ भूत्वा तं अवति च । तद्ग्रहः तं  
समुपैति ॥

Anvayaḥ

(guru) yasya yaṁ bhāvaṁ darśayet saḥ tu bhāvaṁ  
paśyati, saḥ asau bhūtvā taṁ avati ca, tadgrahaḥ taṁ  
samupaiti.

One sees that thing (as the ultimate reality), which thing (a teacher) shows him. Having become one with him, it protects him. Firm conviction in that possesses him.

एतैरेषोऽपृथग्भावैः पृथगेवेति लक्षितः ।

एवं यो वेद तत्त्वेन कल्पयेत्सोऽविशङ्कितः ॥ २-३० ॥

Etaireso'pṛthagbhāvaiḥ pṛthageveti lakṣitaḥ ।

evaṁ yo veda tattvena kalpayetso'viśaṅkitaḥ ॥ 2-30 ॥

The self, though not separate from all these, appears as it were separate and distinct. One, who truly realises this, alone can interpret the meaning of the Veda-s without any hesitation or doubt. [2 - K - 30]

अन्वयः

एतै अपृथग्भावैः एषः (आत्मा) पृथक् एव इति लक्षितः ।  
यः ए वम् तत्त्वेन वेद सः अविशङ्कितः (सन् वेदार्थ)  
कल्पयेत्.

Anvayaḥ

etaiḥ aprthagbhāvaiḥ eṣaḥ (ātmā) prthak eva iti lakṣitaḥ  
yaḥ evam tattvena veda saḥ aviśaṅkitaḥ (san vedārtha)  
kalpayet.

This (Atma) is (wrongly) considered to be separate from any of these superimposed objects which are (really) not separate (from the Atma). One who really knows thus expounds (the Vedas) with clarity.

## Gist :

### I) Etaihi :

- Because of experience of superimposed object beginning from Akasha, Vayu, Agni, Jala, Prithvi, Bautika Prapancha.

### II) Kalpita Anatma Padarthas

- **Kalpita – because of Maya Shakti = Mind.**

### III) Mistake :

Anatma	Atma
<ul style="list-style-type: none"><li>- Changing</li><li>- Jada</li><li>- Here and now, taken as reality</li><li>- Gross, subtle Universe</li></ul>	<ul style="list-style-type: none"><li>- Changeless</li><li>- Different from Anatma</li><li>- Separate</li><li>- Chetanam</li><li>- Changeless</li><li>- Somewhere else</li><li>- Observer Consciousness</li></ul>

IV) a) Attribute reality to Anatma

b) Atma – revealed by Veda, another reality

c) Two realities – Atma – Anatma

- Have to experience Atma sometime, some place, in some Avastha.



- Project these ideas, also Adhyasa.
- Adhyasa of Adhyasa.

d) Look for Atma separately

e)

Dismiss	Look for
<ul style="list-style-type: none"> <li>- Ring, Bangle</li> <li>- Table, Chair</li> <li>- World</li> <li>- 3 Avasthas, 5 Koshas, 3 Sharirams</li> <li>- All thoughts in Meditation</li> </ul>	<ul style="list-style-type: none"> <li>- Gold</li> <li>- Wood</li> <li>- God</li> <li>- Atma</li> <li>- Sakshi</li> </ul>

**Conclude :**

- Somewhere else, sometime in future, in Samadhi Avastha perhaps, i will experience.

f) Wait for Anubhava of extraordinary Brahman

- It will never come
- Can never objectify
- Seeing struggle of Laya people, Vedantin Sympathises.

V) Yatra yatra Anatma Vartate Tatra Tatra Eva Atma Vartate

- Yatra Yatra Vishwa / Teijasa / Prajna.. Vartate, Tatra Tatra Eva Turiyam Vartate.

## VI) Vishwa = Turiyam

- Teijasa = Turiyam
- Don't go anywhere else.
- One who knows this fact, is free.

## VII) Atma – not separate entity

- Every experience of Anatma is experience of Atma.

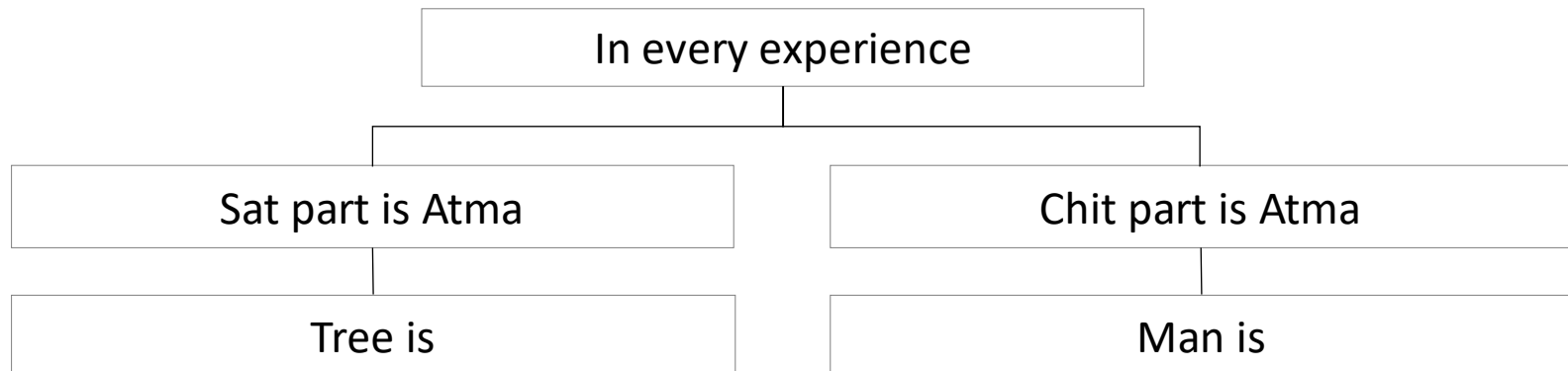
## VIII) Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

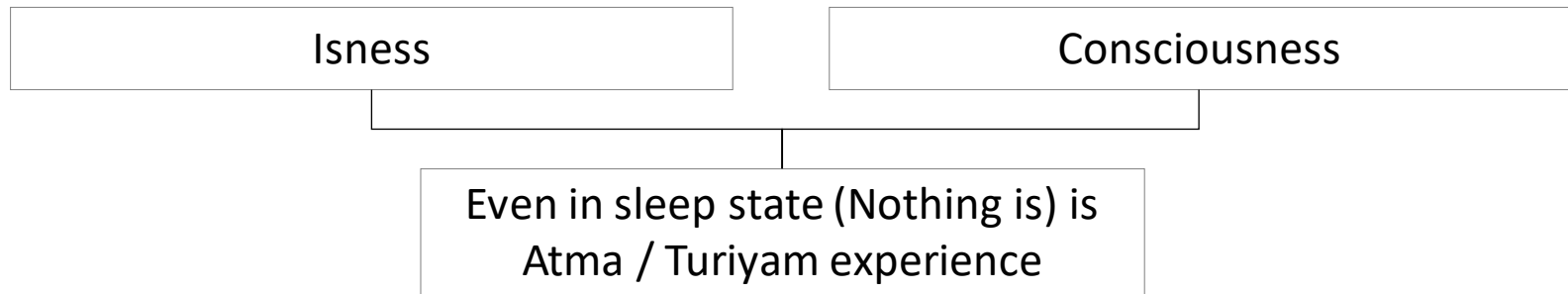
*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuitively in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

## IX)



X)



XI) There is no experience at any time without Turiya Atma existing, revealing the experience of all Jivas.

XII) Every Anubhava = Atma Anubhava alone

XIII) No distinct Atma Anubhava separately

XIV) Sleep = I – exist without the world

XV) Every experience is Kalpitam – Jnana + Artha Adhyasa alone with Nama + Rupa.

- One who knows there is no Atma separate from Anatma is a wise person.

XVI)

Jnani	Ajnani
- Atma alone exists	- Atma – World exist independently

XVII)

Snake	Rope
Ajnanis standpoint	Jnanis standpoint

XVIII) Atma – Anatma – not 2 things.

## **XIX) Moksha :**

- Not escaping from Anatma.
- There is no Atma separate from Anatma.
- I – Turiya Chaitanyam am the blessed Atma

## **XX) Learn to accommodate Anatma as Kalpita Nama Rupa.**

## **XXI) 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]

Experientially	Factually
Mastani Sarva Butani	Na Cha Mastani

- This fact Jnani knows.

**XXI) Gita :**

नासतो विद्यते भावः  
नाभावो विद्यते सतः ।  
उभयोरपि दृष्टोऽन्तः  
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah  
nābhāvō vidyatē sataḥ |  
ubhayōrapi dṛṣṭō'ntah  
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

- One who knows Svarupam clearly is Tattva Vitu.

एतैः प्राणादिभिरात्मनोऽपृथग्भूतैरपृथग्भावैरेष आत्मा रज्जुरिव  
सर्पादिविकल्पनारूपैः पृथगेवेति लक्षितोऽभिलक्षितो निश्चितो  
मूढैरित्यर्थः । विवेकिनां तु रज्ज्वामिव कल्पिताः  
सर्पादयो नात्मव्यतिरेकेण प्राणादयः सन्तीत्यभिप्रायः  
“इदं सर्वं यदयमात्मा” (बृ-उ-२-४-६, ४-५-७) इति श्रुतेः ।

By all these superimposed Anatma factors (Etaih), like prana etc (Pranadibhih) which are objects Non-separate from Atma (Aprthag Bhavaih= Atmanah Aprthak Bhutaih - when they are taken as realities, then) this Atma is (Esah Atma) evidently concluded (Laksitah = Abhilaksitah = Niscitah) to be another separate reality, (Prthag Eva Iti) just as rope (Rajju Iva - is considered to be another separate entity from) the pluralistic projections on it like the snake etc (Sarpadi Vikalpana Rupaih), by ignorant people (Mudhah). That is the idea (iti arthah).

Whereas (Tu) to the discriminating people who look at everything through the sastra teaching and not through their sense organs which always show duality (Vivekinam - for them), just as snake etc do not have existence separate from the rope (Rajjvam Kalpita Sarpadayah iva); similarly prana etc (Pranadayah - Etc including all those objects mentioned from verse Twentieth to Twenty Eighth) do not exist (Na Santi) separate from Atma (Atma Vyatirekena). That is the contention (iti Abhiprayah, - Hence alone,) 'All that is here without exception or whatever I experience is myself, the Atma alone' ("idam Sarvam Yad Ayam Atma") says Brihadaranyaka Upanishad (iti - Sruteh - in 2-4-6 and 4-5-7).

### **I) Eatihi Pranadibihi :**

- Because of superimposed factors.

### **II) Atmanaha Apritak Butaihi :**

- Which are not independent entities, separate from Atma – observer.

### **III) Pritak Eva Iti Lakshita :**

- They are considered to be existing independent of Atma.
- I never look upon to be dependently existent.

- **I think world is independently existent till I come to Vedanta.**

### **IV) Vedanta :**

- **I am Atma**
- **World is Anatma.**

- World is dependent on Atma.

## V) Sensory experience :

- I am small, deperdent on the world.
- World is so big, independent.
- I am individual in the world.
- Small dot
- Conclusion of Moodai (deluded)
- Seen because of Maya Shakti.

## VI) Fact :

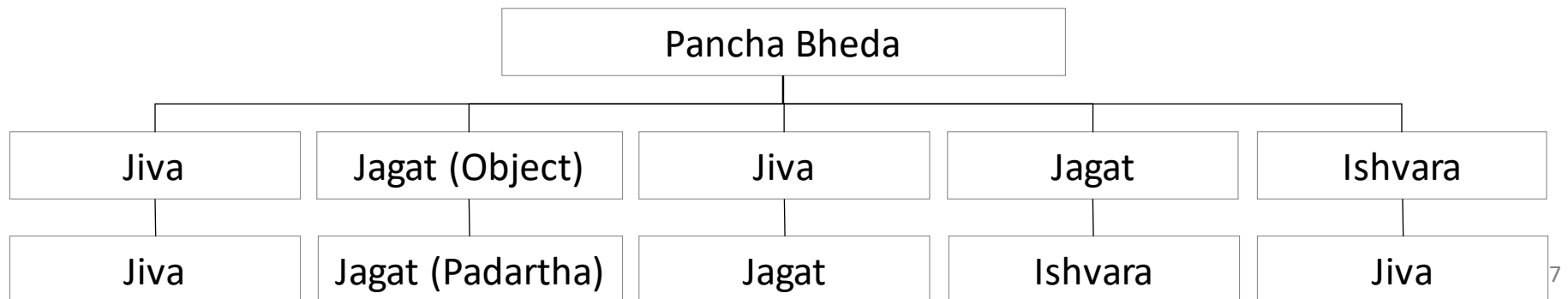
- I am not dependent on world.
- Whole world dependent on me the sentient, Chaitanyam principle, observer.

## VII) Iti Lakshita :

- Nishchita Concluded.

## Madhavacharya :

- Jiva – Jagat – Ishvara = Separate reality.



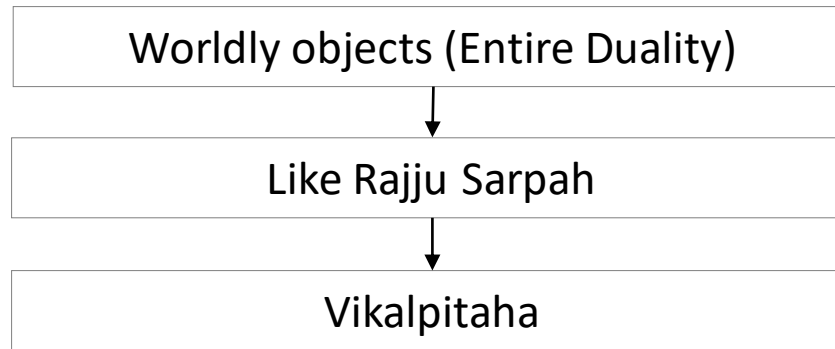


- Ultimate reality – can't make one the other.

### VIII) Nama Sankeertanam :

- Show Radha Krishna as reality.
- Everyone loves duality, successfully deluded.
- Why?

IX)



X) One Rope appears as Pluralistic projection.

- One Atma Appears as all these forms of Jagat.

XI) Verse 20 – 28 – 9 verses.

- Kalpana.
- Conclusion of deluded.

## Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो  
ब्रह्म वेद, क्षत्रं तं  
परादाद्योऽन्यत्रात्मनः क्षत्रं वेद,  
लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद,  
देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद,  
भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद,  
सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद;  
इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः,  
इमे देवाः, इमामि भूतानि,  
इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano  
brahma veda, kṣatram taṃ  
parādādyo'nyatrātmanah kṣatram veda,  
lokāstaṃ parāduryo'nyatrātmano lokānveda,  
devāstaṃ parāduryo'nyatrātmano devānveda,  
bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,  
sarvaṃ taṃ parādādyo'nyatrātmanah sarvaṃ veda;  
idaṃ brahma, idaṃ kṣatram, ime lokāḥ,  
ime devāḥ, imāmi bhūtāni,  
idaṃ sarvaṃ yadayamātmā || 6 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self. [2 - 4 - 6]

## Bṛihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो  
ब्रह्म वेद, कशत्रं तं  
परादाद्योऽन्यत्रात्मनः कशत्रं वेद,  
लोकास्तं परादुर्योऽन्यत्रात्मनो  
लोकान्वेद, देवास्तं  
परादुर्योऽन्यत्रात्मनो देवान्वेद,  
वेदास्तं परादुर्योऽन्यत्रात्मनो  
वेदान्वेद, भूतानि तं  
परादुर्योऽन्यत्रात्मनो भूतानि वेद,  
सर्वं तं परादाद्योऽन्यत्रात्मनः  
सर्वं वेद; इदं ब्रह्म,  
इदं कशत्रम्, इमे लोकाः, इमे देवाः,  
इमे वेदाः, इमानि भूतानि,  
इदं सर्वं यदयमात्मा ॥ ७ ॥

brahma taṃ parādādyo'nyatrātmano  
brahma veda, kśatram taṃ  
parādādyo'nyatrātmanah kśatram veda,  
lokāstaṃ parāduryo'nyatrātmano  
lokānveda, devāstaṃ  
parāduryo'nyatrātmano devānveda,  
vedāstaṃ parāduryo'nyatrātmano  
vedānveda, bhūtāni taṃ  
parāduryo'nyatrātmano bhūtāni veda,  
sarvaṃ taṃ parādādyo'nyatrātmanah  
sarvaṃ veda; idaṃ brahma,  
idaṃ kśatram, ime lokāḥ, ime devāḥ,  
ime vedāḥ, imāni bhūtāni,  
idaṃ sarvaṃ yadayamātmā || 7 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these Vedas, these beings and this all—are the Self. [4 - 5 - 7]

XII) Idayam Sarvam Yadayam Atma Iti Sruti

### XIII) Vivekina :

- Those who look at everything through Shastric Eye / Teaching.
- **Sense Oorgans will report duality, differences for Jnani and Ajnani.**
- Sense Organs designed to report duality as per law of Karma.

### XIV) Shastra google :

- Vivekinatu Veidikane
- Snake : Does not exist separate from Rope.
- Universe does not exist separate from me the observer.
- Atma / Chaitanyam



Rope



Observer

XV) In the same way all 34 Philosophers concluded by Shankara as mere superimpositions on one Atma. (Verse 20 – 28)

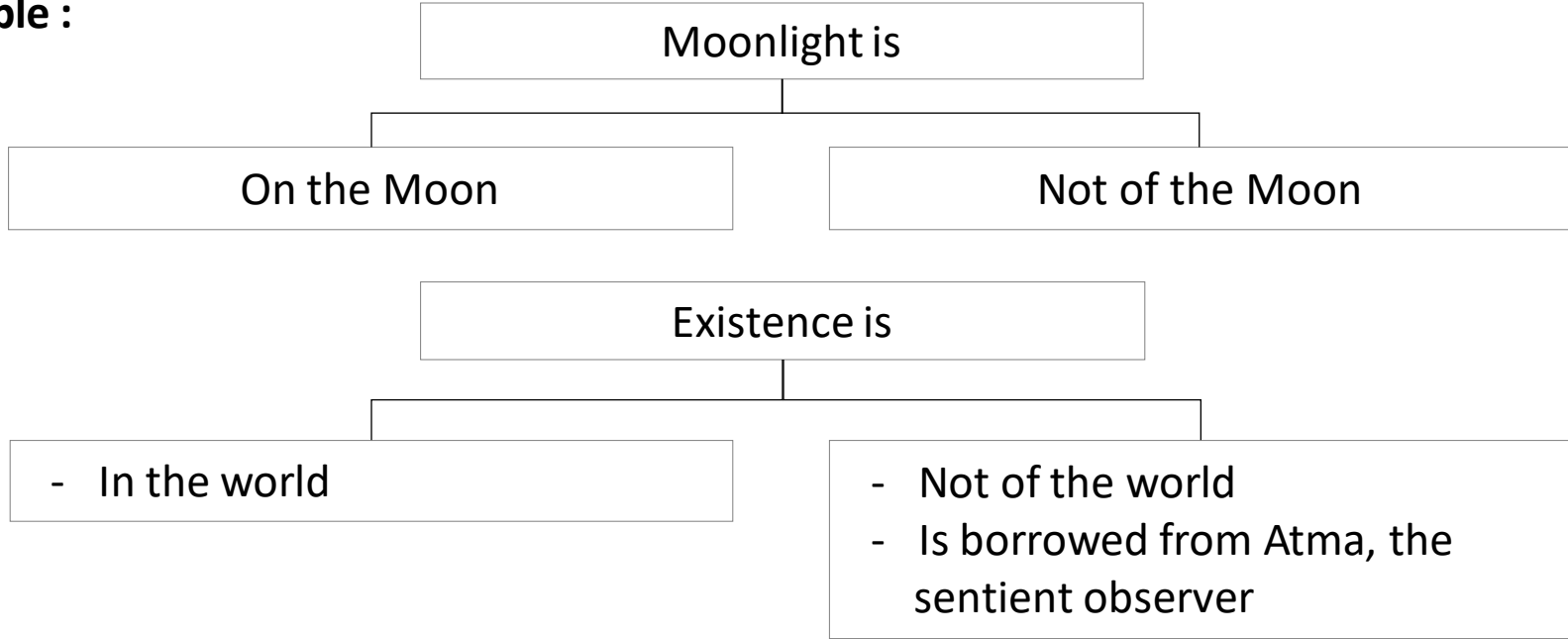
### XVI) Prana Vidaha :

- Prana = Contextual meaning Ishvara, Hiranyagarbha, Virat put together.

XVII) World does not have independent existence

XVIII) I experience existence in the wall, not of the wall.

**Example :**



- I am sentient observer principle – Turiya chaitanyam.

**XIX) Fact needs to be assimilated and courageously claimed as the “SELF”.**

**XX) Dakshinamurthi Stotram :**

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।  
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate  
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |  
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- This is the teaching.

XXI) Atma Vyatirikena Jagat Na Asti

**XXII) Brihadaranyaka Upanishad :**

- Chapter 2 – 4 – 6
  - Chapter 4 – 5 – 7
- } Meitreyi Brahmanam
- Idagum Sarvam Yadayam Atma.
  - Whatever you experience is you yourself alone.
  - Without exception, i am all.

एवमात्मव्यतिरेकेणासत्त्वं रज्जुसर्पवदात्मनि कल्पितानाम्  
आत्मानं च केवलं निर्विकल्पं यो वेद तत्त्वेन श्रुतितो युक्तितश्च  
सोऽविशङ्कितो वेदार्थं विभागतः कल्पयेत्कल्पयतीत्यर्थः -  
इदमेवंपरं वाक्यमदोऽन्यपरमिति ।

The one who (Sah) with the help of sastra Pramanam and Sruti based logic (Stutitah Yuktitah Ca), in reality (Tattvena) understands (Yah Veda) in this manner (Evam) Vikalpas that are superimposed on the Atma (Atmani Kalpitanam), like the rope snake (Rajjusarpavat) do not have an existence (Asattvam) independent of Atma (Atma Vyatirekena) and Atma (Atmanam Ca) is free from any form of internal or external differences (Kevalam Nirvikalpam - free from superimposed names and forms); such a jnani (Sah) understands without any doubt (Avisankitah). He alone has the capacity to understand the contextual meaning - where the Veda is meaning what (Vedartham Vibhagatah); and interpret (Kalpayet - Kalpayati) the message of Veda (Vedartham) distinctly (Vibhagatah). The idea is (iti Arthah - he is the one who realizes or understands, without mixing up things that) 'this sentence is committed to reveal the Satya vastu only' (idam Evam param Vakyaam) while the other sentence (Adah) is committed to reveal something else (Anyaparam Iti).

### a) Yaha Evam Veda :

- Who ever knows this central message of Upanishad.

### b) Evam :

- In this manner.
- Which manner?

### III) Atmani Kalpitam Atmat Vyatirekena Asatvam :

- **Whatever is superimposed on Atma is not different from Atma.**

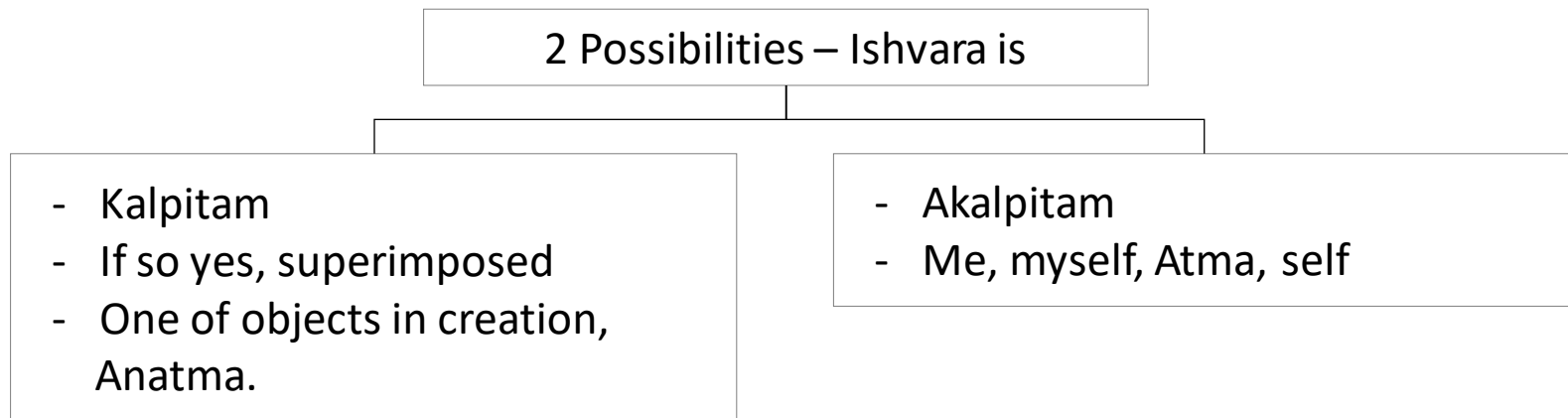
### IV) Whatever is superimposed on Rope.... Snake etc is not different from Rope.

- It is Rope itself seen in different form due to ignorance.

V) In the case of Rope, only few items superimposed on Rope, not elephant.

VI) In the case of Atma, the whole Universe is superimposed “Idam Sarvam”.

VII) Is Ishvara also superimposed on Atma?





## VIII) Gita :

अहमात्मा गुडाकेश  
सर्वभूताशयस्थितः ।  
अहमादिश्च मध्यं च  
भूतानामन्त एव च ॥ १०-२० ॥

aham ātmā guḍākēśa  
sarvabhūtāśayasthitaḥ |  
aham ādiśca madhyaṃ ca  
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- Ishvara not superimposed on me.
- Ishvara = Me = Need courage to claim, understand, Tatparyam of Upanishads and Gita.

IX) World is in Dvaita Prapancha format.

## Gita :

न बुद्धिभेदं जनयेद  
ज्ञानां कर्मसङ्गिनाम् ।  
जोषयेत्सर्वकर्माणि  
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṃ janayēd  
ajñānāṃ karmasaṅginām |  
jōṣayēt sarvakarmāṇi  
vidvān yuktaḥ samācaran || 3-26 ||

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

- When Mind is raised, you will understand Ishvara is superimposed on Turiyam.

X) Entire world is Kalpitatvam, Asatvam, Mithya, superimposed on Turiyam.

- Hence, self understood as Advaitam.

XI) Atmanam kevalam Nirvikalpakam.

- **Jnani knows I am Nirvikalpaha Awareness, Consciousness all the time.**
- **Not in Samadhi alone.**

XII)



- Eka Atma Pratyaya Saram.

- **Once you understand Nirvikalpa Svarupa clearly Vedanta teaching over.**

XIII) All are superimposed Nama Rupa.

- All Nama Rupas are Maya – 3 Avasthas, 5 Koshas, 3 Sharirams.
- Kalpitam.

#### XIV) 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]

- Only from Turiyam Angle.

XV) In me, no Sajatiya, Vijatiya, Svagata, Bheda.

- I am Nirvikalpa Atma in all the Avasthas.

XVI) Knowledge possible only in Jagrat because Guru – Shastra Pramanam is available.

- Aham Nitya Nirvikalpaha Asmi.
- Veda – Verb – Jnaati.
- Tattvataha – In reality.

XVII) Knowledge through Sruti and Yukti.

- Sruti based logic not independent Logic, Sruti Sanmata Yukti.
- Independent logic can't help me.

**Keno Upanishad :**

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ट ।  
यां त्वमापः सत्यधृतिर्वतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

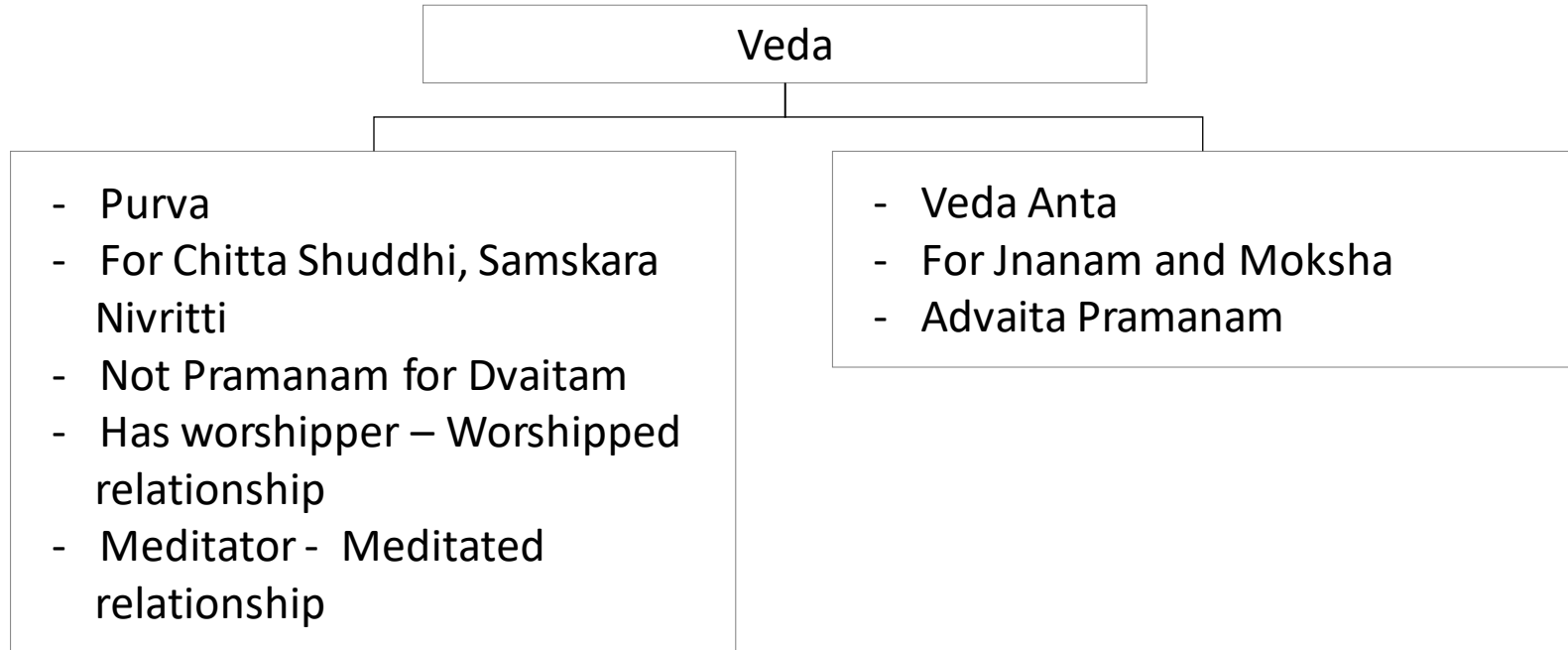
Naisa tarkena matir-apaneya prokta 'neyaiva sujnanaya prestha,  
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketa prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee?  
[I – II – 9]

### XVIII) Yaha Saha Avishankitaha :

- Jnani has no doubt.
- Statement received from Sruti.
- No inverted Comma, so – says Veda.
- This is removed by Mananam and Nididhyasanam.
- Doubtlessly one who claims is a Jnani.
- He alone has the capacity to interpret Veda correctly, Acharya of Shastra.

### XIX)



**XX)**

**3 Groups**

- Dvaitam alone Satyam
- Bheda
- Veda Purva

- Dvaita – Advaitam
- Bheda – Abheda Satyam
- Visishta Advaitin
- Accepts duality, non duality

- Advaitam alone Satyam
- Abheda
- Veda Anta
- Advaitam Eva Satyam

- Who ever interprets Veda correctly, Maha Vakya correctly, Baga Tyaga correctly, he alone is an Acharya.

**XXI) Vibhagataha Kalpayati :**

- Understand clearly, distinctly.

**Veda Vakyams**

**Pramana Vakyam**  
(Source of knowledge)

**Artha Vada Vakhyam**  
(Glorification)

**Method :**

**Use 6 Lingas**

**Upakrama &  
Upasamhara**

**Apoorvatvam**

**Abyasa**

**Arthavada**

**Upapathi**

**Phalam**

- Do thorough analysis as in Brahma Sutra and arrive at central teaching.

XXII) Need Srotريا Brahma Nishta Guru.

- Idam Eva Param Vakhya Adaha Anya Param Iti
- Interpret Tatparyam of each Vakhyam.

XXIII) Example : Veda says

- Nitya – Naimittika Karma is compulsory.
- Sanyasa Ashrama also there.
- How to resolve contradiction.

XXIV) Vivekchudamani :

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

*durlabham trayamevaitaddevānugrahahetukam |*

*manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || 3 ||*

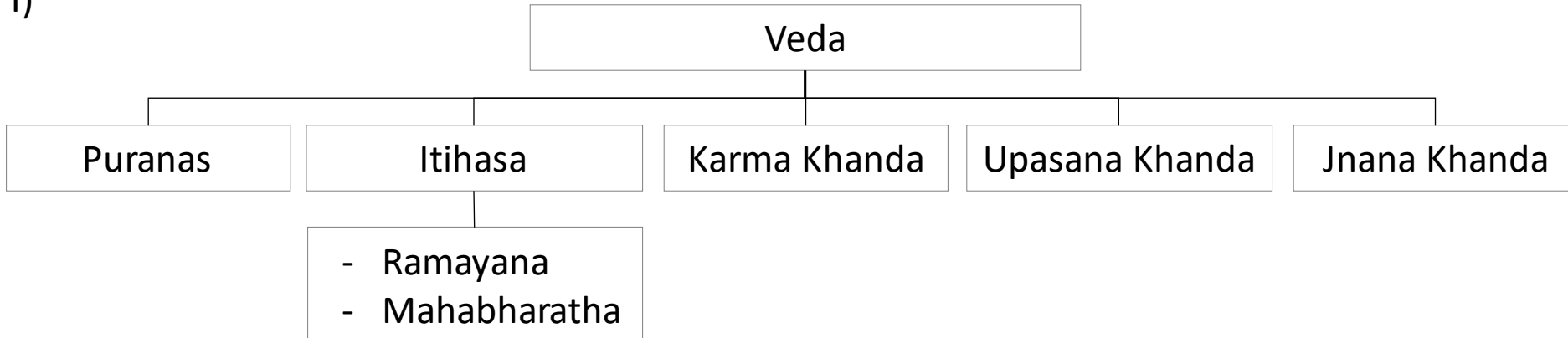
Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage.  
[Verse 3]

- Getting Guru requires Punyam.

न ह्यनध्यात्मविद्वेदाज्ज्ञातुं शक्नोति तत्त्वतः ।  
“न ह्यनद्यात्मवित्कश्चित्क्रियाफलमुपाश्रुते”  
(मनु-६-८२) इति हि मानवं वचनम् ॥ २-३० ॥

One who is not a knower of Atma (Anadhyatmavit) cannot understand truly the meaning of the Vedas (Na Hi Vedan Jnatum Saknoti) and interpret as it is (Tattvatah).  
"One who is not a knower of Atma (Anadyatmavit) cannot derive full benefit from the means of knowledge, the Pramanam (Na Hi Kascit Kriyaphalam Upasnute)". These are indeed Manu's words (iti Hi Manavam Vacanam - Manu 6-82).

I)





II) Only when Jnana Khanda understood, other parts of Veda clearly understood.

- One will goof with other literature without Jnana Khanda.

III) Manu Smruti :

ध्यानिकं सर्वमेवैतद्यदेतदभिश्चिदितम् ।  
न ह्यनध्यात्मवित्कश्चिदक्रियाफलमुपाश्रुते ॥ ८२ ॥

All that has been declared (above) depends on meditation; for he who is not proficient in the knowledge of that which refers to the Soul reaps not the full reward of the performance of rites. [Chapter 6 – Verse 82]

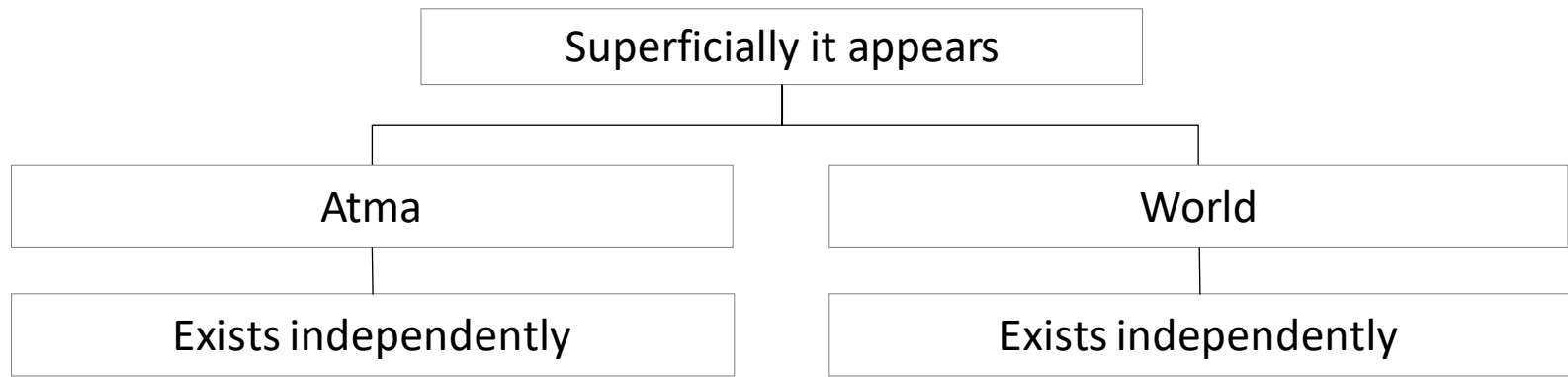
- Without spiritual knowledge we can never interpret scriptures properly.
- Jyotisha – Vyakarana – Ayurveda all must be interpreted correctly with Advaita Jnanam.

**Revision : Chapter 2 – Karika No. 30**

I)

Atma	Anatma
<ul style="list-style-type: none"><li>- Alone Satyam</li><li>- Independently exists</li><li>- Lends existence to Anatma</li></ul>	<ul style="list-style-type: none"><li>- Mithya</li><li>- Exists dependently</li><li>- Borrows existence from Atma</li></ul>

II)



III) On enquiry person knows Anatma does not have independent existence.

- Anatma is superimposed on Atma.
- Like Swapna is superimposed on waker.

IV) This Mithya relationship between I – Atma – Anatma must be clearly, distinctly understood.

- It must be assimilated by Mananam and Nididhyasanam.
- Then it is complete understanding of scriptures.

## V) World is Mithya

- We don't negate Experiencability (E), Transactibility (T), Utility (U) OF Swapna or Jagrat in respective states.
- In spite of Experiencability (E), Transactibility (T), Utility (U), we conclude world is Mithya.

## VI) Mithya :

- Means it does not have existence of its own.
- It borrows existence from Sakshi, observer, Jnanata, knower, waker.

VII) Vedantin Admits world is experiencable, transactable, useful.

- In spite of Experiencability (E), Transactibility (T), Utility (U) – World is Mithya.
- Existence of Jagrat Prapancha does not belong to world, Body or Mind.
- It belongs to Atma, observer, Sakshi Chaitanyam.

VIII) This fact whoever knows would have understood the scripture and he alone can teach others properly.

- Saha Eva Tattvena Kalpayet.
- Kalpayate – here not projection.
- Here meaning is Vyakhyanam, interpretation of scriptures.

IX) Shaknoti Jnanatum :

- Understood and teaches.
- He alone gets full benefit of scriptures.

X) Manu Smruti :

ध्यानिकं सर्वमेवैतद्यदेतदभिश्चिदितम् ।  
न ह्यनध्यात्मवित्कश्चिदक्रियाफलमुपाश्रुते ॥ ८२ ॥

All that has been declared (above) depends on meditation; for he who is not proficient in the knowledge of that which refers to the Soul reaps not the full reward of the performance of rites. [Chapter 6 – Verse 82]

- Uses double negative language.
- Only one who understands can know fully scriptures properly.
- Person of self knowledge can alone know and get benefit.

XI) Kriya Phalam = Pramanam

Manu Smruti Deals with

Varna Dharma

Ashrama Dharma

Vedanta

Atma Jnanam

XII) Anvaya :

अन्वयः

एतै अपृथग्भावैः एषः (आत्मा) पृथक् एव इति लक्षितः ।  
यः एवम् तत्त्वेन वेद सः अविशङ्कितः (सन् वेदार्थ)  
कल्पयेत्.

Anvayaḥ

etaiḥ aprthagbhāvaiḥ eṣaḥ (ātmā) prthak eva iti lakṣitaḥ  
yaḥ evam tattvena veda saḥ aviśaṅkitaḥ (san vedārtha)  
kalpayet.

This (Atma) is (wrongly) considered to be separate from any of these superimposed objects which are (really) not separate (from the Atma). One who really knows thus expounds (the Vedas) with clarity.

- Etaihi Apritak Bavati
- Eshaha Atma Pritak Eva Lakshitaha
- **Atma treated as though different from Anatma by ignorant people.**
- There is Dvaitam is their conclusion.
- Yaha Veda Tattvena Veda Saha Avishankitaha San Vedartham Kalpayet.

XIII) Aside note – 2 points

**One Point :**

- In Brahma Sutra, Vedantin looks to Karma Khanda with a revised format.
- Points out mistake of Purva Mimamsa

**A) Purva Mimamsaka :**

- Veda Purva talks of duality only, Dvaitam only.
- Karta, Karma, things used in Karma, Rig – Yajus priest, Svarga Loka, Dvaitam.

**B) Advaitin :**

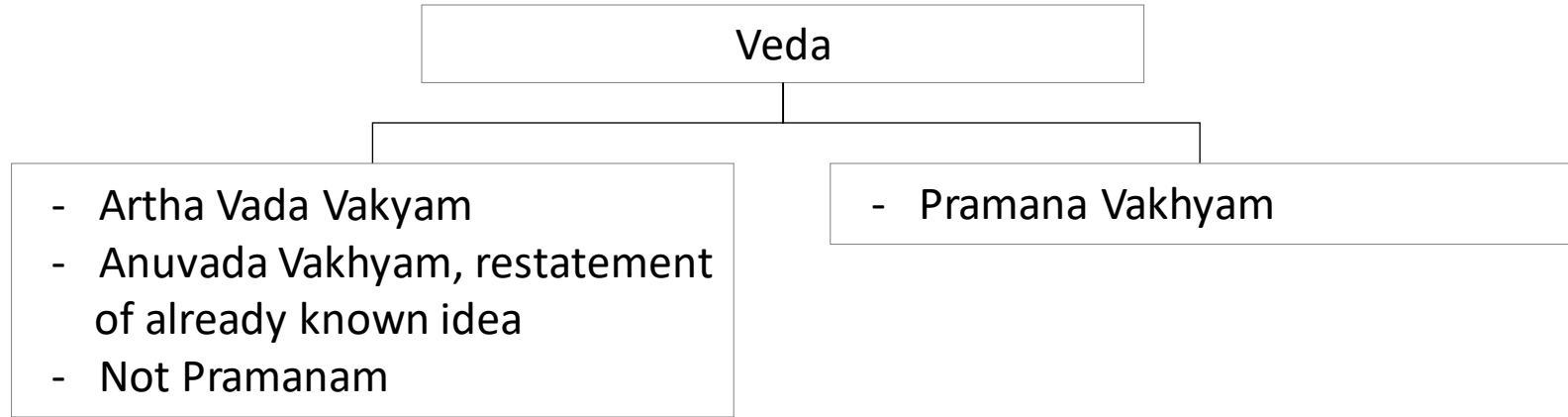
- Admits Veda Purva talks of Dvaitam.
- **Karma Khanda is not a Pramanam for Dvaitam.**

**C) Definition of Pramanam :**

- **That what which reveals something new, not revealed by other Pramanas – Apoorvata.**
- **Anadigatha Artha Bodhaka Vakhyam Pramanam.**

- Reveals what i dont know.

D)



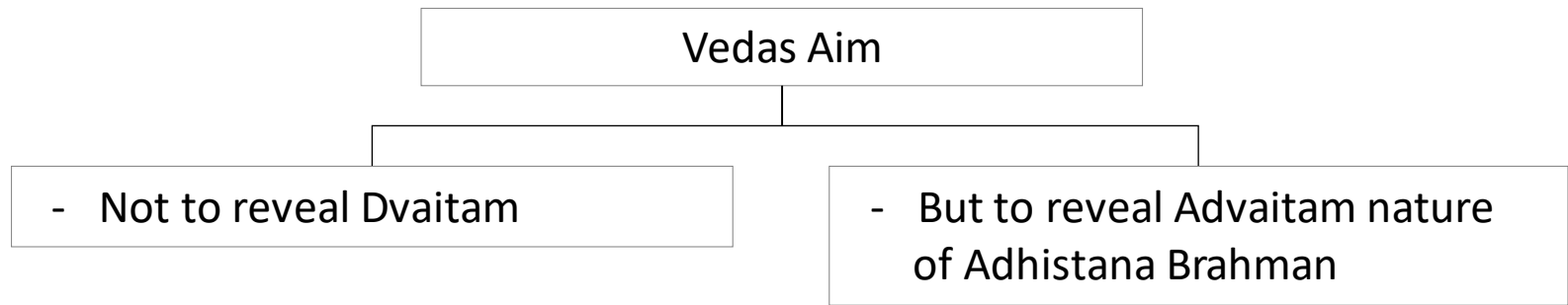
E) Purva Mimamsa :

- Agni Kimasya Bheeshajam
- Anumana Vakhyam
- When it is cold in snow, sit near fire.

F) Shankara :

- Before coming to Karma Khanda, do you know Dvaitam or not.
- All are born Dvaitins, perception through sense organs – only Dvaitam.
- Anya Pramana Siddham.
- Veda need does not reveal Dvaitam, as a fact.
- It restates a confusion which everyone has.

G)



H) People are not mentally prepared, ready for Advaitam

I) Unique Approach to Karma Khanda

- Veda Purvaha Dvaita Pramanam Na Bavati.

J) Unique observation of Advaitin

**K) Purva Pakshi – Mimasakas :**

- Veda is full of Vidhi Vakhyam, commandments.
- Satyam Vada
  - May you tell the truth.
  - Dont tell untruth.
- Do Pancha Maha Yagya
- Matru Devo Bhava
  - Prostrate to mother.
- Veda Purva = Bodhakam

- **Veda Purva, Pramanatvat – No commandment possible through Shabda Pramanam.**

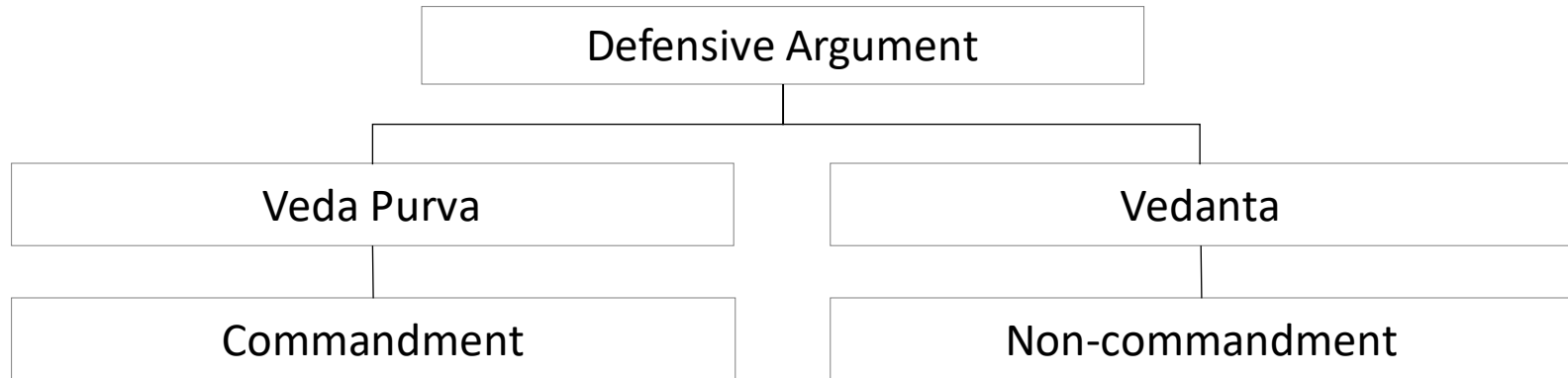
## K) Content is a delusion

- Vedanta has a Unique way of interpreting all scriptures.
- **Without self knowledge you can't interpret anything properly.**

## L) Purva Mimamsa :

- Vedanta also is a Commandment.

## M) Purva Mimamsa :



## N) Offensive Argument :

- Both Veda Purva, Vedanta not commandment.

## O) Conclusion :

- **Pramanam can't command a person.**
- Pramanam – can only reveal.



## 351) Introduction to Chapter 2 - Karika No. 31 :

यदेतद्द्वैतस्यासत्त्वमुक्तं युक्तितस्तदेतद्वेदान्तप्रमाणावगतमित्याह-

The unreality or Mithyatvam (Asatvam) of duality (Yad etad Dvaitasya) that has been said (Uktam) based on reasoning (Yuktayah), that is in fact (Tad Etad) known (Avagatam) through Vedanta Pramana alone (Vedanta Pramana). This is said now (iti Aha so that the Place of logic in one's gaining knowledge is clearly understood).

### I) Veda = Shabda Pramanam

- Shabda can't give commandment.
- Giving commandment is an action.

• **Pramanam can't do action.**

- Veda can't give commandment.

• **Pramanam can only reveal.**

### II) If Thirsty :

- There is water bottle.
- Eyes reveal water bottle = Pramanam.
- Eyes can't command me : Go and Drink water.
- Eyes reveal water, thirst or not.

- **Desire makes a person do Action, Jnana Adhyasa.**

- Pramanam can never command a person to do any action.

III) Even though veda says : Satyam Vada

- **Commandment should be understood as revealing.**

Example :

- Speaking truth is good for you.
- Ishta Sadhanata Bodhaka Vakhyam, Pramanam.

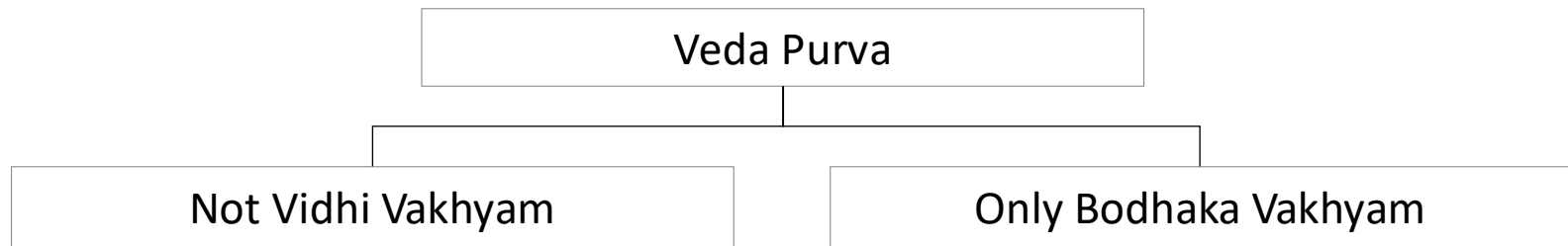
IV) Entire Veda Purva = Giving knowledge.

- These actions will lead you to truth.
- These actions will give Bad result.

V)

Good Result	Bad Result
- For speaking truth	- Balavat Anvishta - Sadhaka Bodhaka Jnanam

VI)



VII) Veda Anta :

- Bodhaka Pramanatvat

## VIII) Iti Aha :

- Unreal also known as relative reality.

IX) Swapna = Real in relation to that Avastha, state.

- Who causes the states = Ishvara, Maya Shakti.
- Who owns that Shakti = Turiya Chaitanyam.
- Waking Prapancha – World real w.r.t. Waker.

- |  |
|--|
| <ul style="list-style-type: none"><li>• <b>Prapanchas real</b></li><li>• <b>To relative observers, experiencers.</b></li></ul> |
|--|

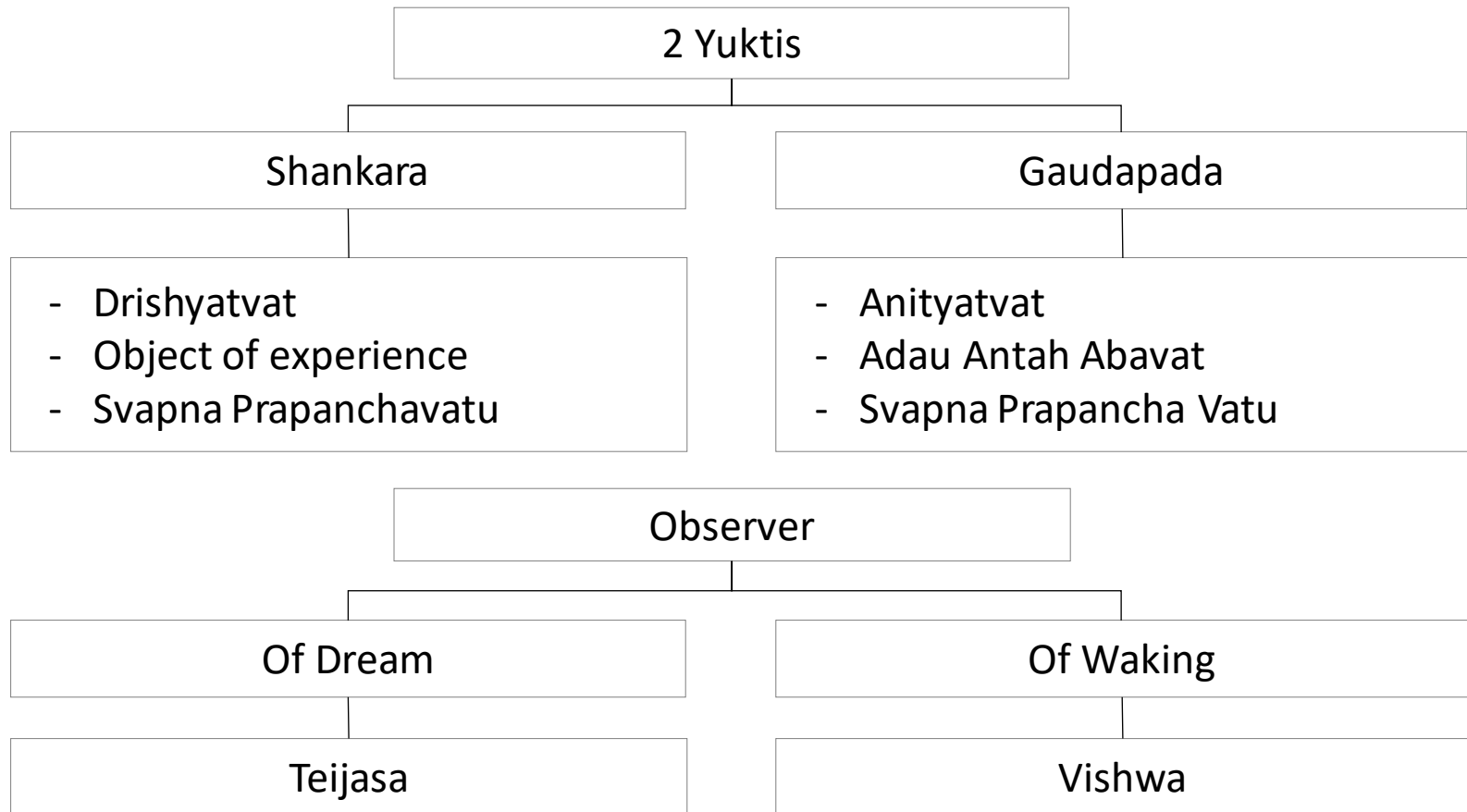
- Dream food real in relation to dream not waking.
- Relatively real is called Mithya.
- Jagrat, Swapna – unreal, w.r.t. Turiya Atma which exists independently with world of time, space.

X) Time, Space also borrows existence from Turiyam.

- Time – space belongs to Prapancha = Unreal.
- All events in time unreal.
- Hence dont ask where is my lifes experiences, Mithya.

XI) Instead of saying unreal, say – Relatively real = Asatvam = Mithya

XII) This is taught by using Yukti as a support.



XIV) World – Prapancha only real for Vishwa – Teijasa not for Prajna and Turiyam.

XV) Pramana Avagatam = Understood by Sruti Vakhyams originally  
= Pramana Vakhyam

- Give only supportive logic.
- Never use logic as independent Pramanam.
- Accept Shastra – Upanishad 7th Mantra first.

स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।  
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥ ३१ ॥

svapnamāye yathā dṛṣṭe gandarvanagaram yathā ।  
tathā viśvamidaṁ dṛṣṭaṁ vedānteṣu vicakṣaṇaiḥ ॥ 31 ॥

Just as the dream and magic are seen to be illusions, or as “the palace city of the fairy Morgan” is imagined in the sky; in the same manner, this whole Universe is viewed (As an illusion) by the experienced Vedantin-s. [2 - K - 31]

अन्वयः

यथा स्वप्नमाये दृष्टे यथा गन्धर्वनगरम्  
(दृष्टं) तथा विचक्षणैः इदं विश्वं वेदान्तेषु  
दृष्टम्.

Anvayaḥ

yathā svapnamāye dṛṣṭe yathā gandarvanagaram  
(dṛṣṭam) tathā vicakṣaṇaiḥ idaṁ viśvaṁ vedānteṣu  
dṛṣṭam.

In (the light of) the Vedantic statements, this universe is seen by the wise (people) in the same way as dream and magic are seen (or) as the city in the sky (is seen).

I) Fact = World is relatively real = Mithya

- There exists Turiyam – absolutely real – Mantra 7
- Known by scriptures only.

II) Intellect always understands language of logic only.

- Veda gives logical support for intellectual assimilation.

III) Example :

- Pouring milk in a narrow necked bottle using a funnel.

(I) Narrow bottle	(II) Vessel containing Milk	(III) Funnel
<ul style="list-style-type: none"><li>- Head</li><li>- Jiva</li></ul>	<ul style="list-style-type: none"><li>- Veda</li><li>- Jnana Dughdham</li><li>- Shastra</li><li>- Can't go directly into our head</li></ul>	<ul style="list-style-type: none"><li>- Conveyor of teaching originally in the Shastra</li></ul>

IV) Keep only logic, remove bottle, milk, no use.

- Need funnel, Jiva Veda.

V) Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ट ।  
यां त्वमापः सत्यधृतिर्वतासि त्वादृङ्मो भूयान्नचिकेतः प्रेष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,  
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketa prasta ॥ 9 ॥

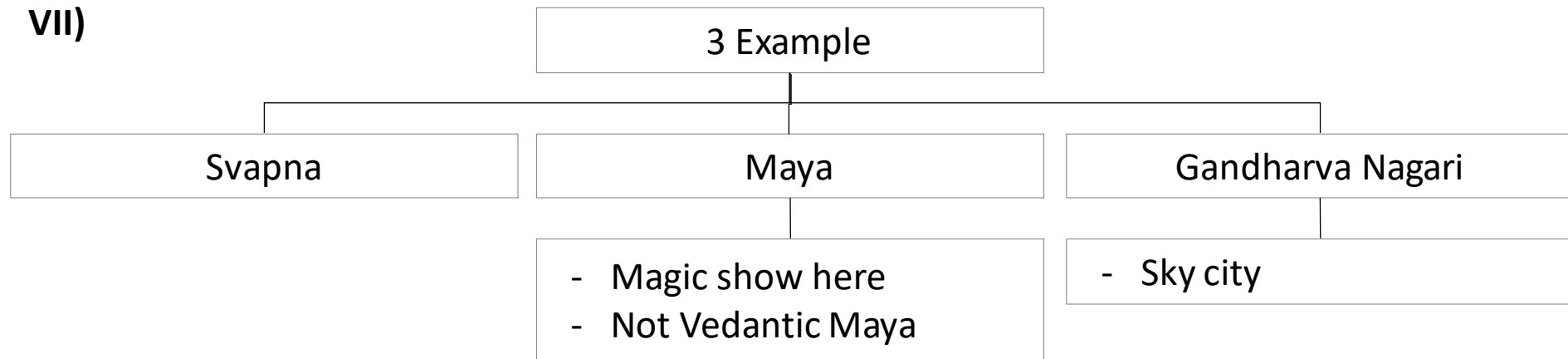
This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee?

- Mere logic heads us nowhere.

## VI) Vedanteshu Drishtam

- Jagan = Mithya.

## VII)



- Many things appear, disappear.
- Jagrat similar to that.

## VIII) Sky City :

- In evening sky, clouds in sunlight are formed.
- They form in different patterns which appear like a city in the sky.

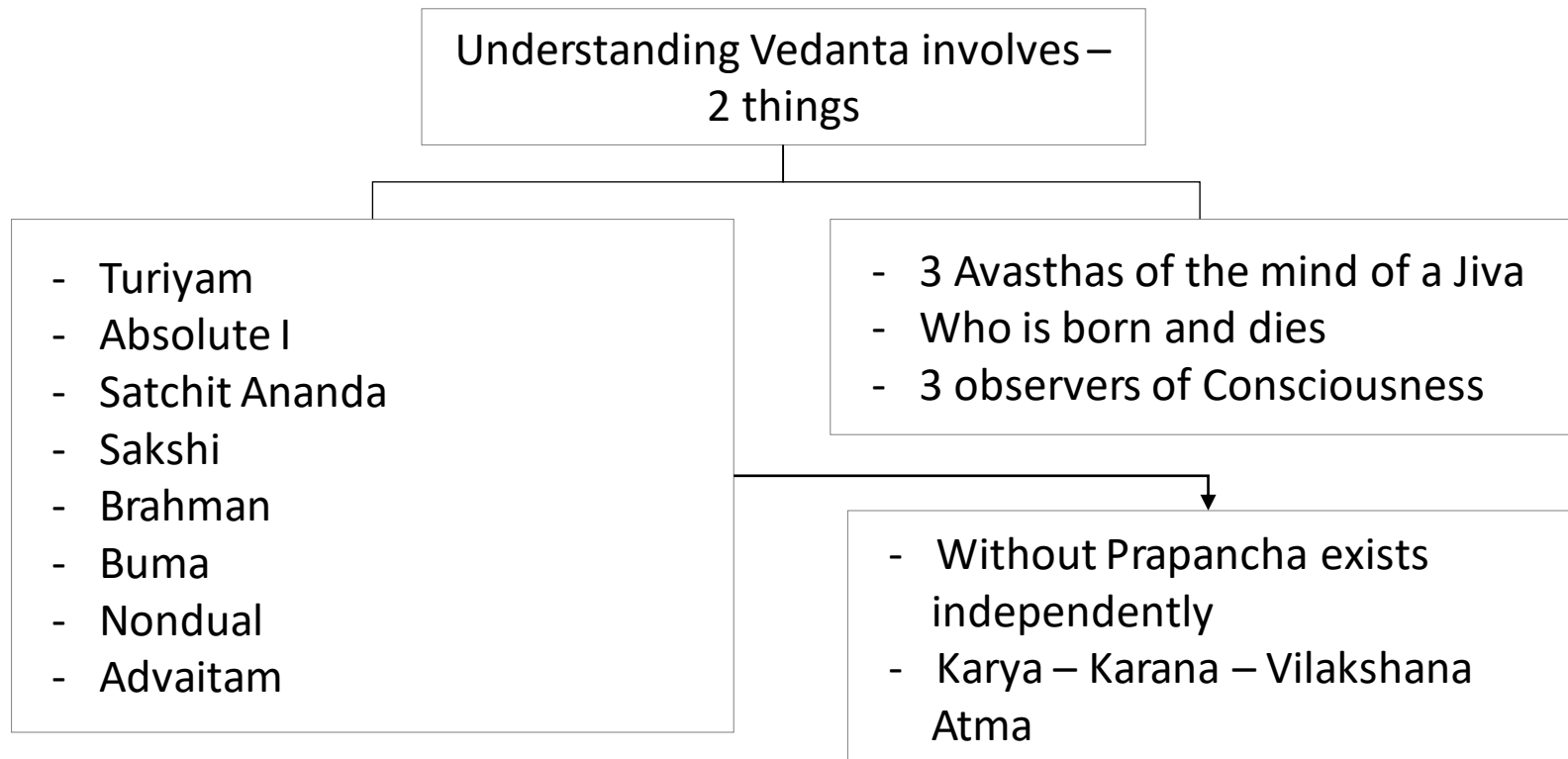


- Example : House, Elephant, Devatas.
- Enquire – not there, not factual.

## IX) Universe like Swapna

- Relatively real
- Wakers standpoint real.
- Turiya standpoint – Chaitanyam Maha Real, Adhishtanam.
- Waker from Turiyam standpoint unreal.
- Turiyam w.r.t. Waker, Ajnani.

## X)



स्वप्नश्च माया च स्वप्नमाये असद्वस्त्वात्मिके असत्यौ  
सद्वस्त्वात्मिके इव लक्ष्येते अविवेकिभिः । यथा च प्रसारित  
पण्यापणगृहप्रासादस्त्रीपुंजनपदव्यवहाराकीर्णमिव गन्धर्वनगरं  
दृश्यमानमेव सदकस्मादभावतां गतं दृष्टम्, यथा च स्वप्नमाये  
दृष्टे असद्रूपे तथा विश्वमिदं द्वेतं समस्तमसद् दृष्टम् ।

The words dream and magic (Svapnah Ca Maya Ca) compounded together becomes Svapnamaye (Svapnamaye) and both have the nature of being of relative reality, Mithya (Asad, Vastvamike). Even though they are of relative reality only (Asatyau), yet they both appear (Laksyate) as though they are real (Sadvastvamike) to people who do not have the discriminative power to understand what is what (Avivekibhih). And it is just like (Yatha Ca) from the body of clouds, an imaginary city of celestials in the sky is indeed seen (Gandharva Nagaram Drsyanam Eva sat) to be as though formed (Akirnam Iva),

spread all over with (Prasarita) market place (Apanah) with vendable articles (Panya) houses (Grhan), mansions (Prasadah), localities with people, both women and men (Stri - Pum - Janapada) going about with their activities (Vyavahara); and suddenly (Akasmat - when the wind blows) it disappears Abhavatam Gatam Drstam). Just like the Gandharva Nagaram (Yatha), dream and magic are all seen as Mithya (Svapnamaye Ca Drste Asadrupe), so too, (Tatha) this entire cause - Effect dualistic universe (Idam Visvam Dvaitam Samastam) is seen as being Mithya (Asad Drstam).

I) Dream and magic show are Asat, Mithya, relative reality.

II) Unreal appears as real

- For a dream, dream not dream in dream.
- Looks at dream as waking state alone.
- Even though unreal, relative reality, appears real.

**III) Gandharva Nagari : Sky – City**

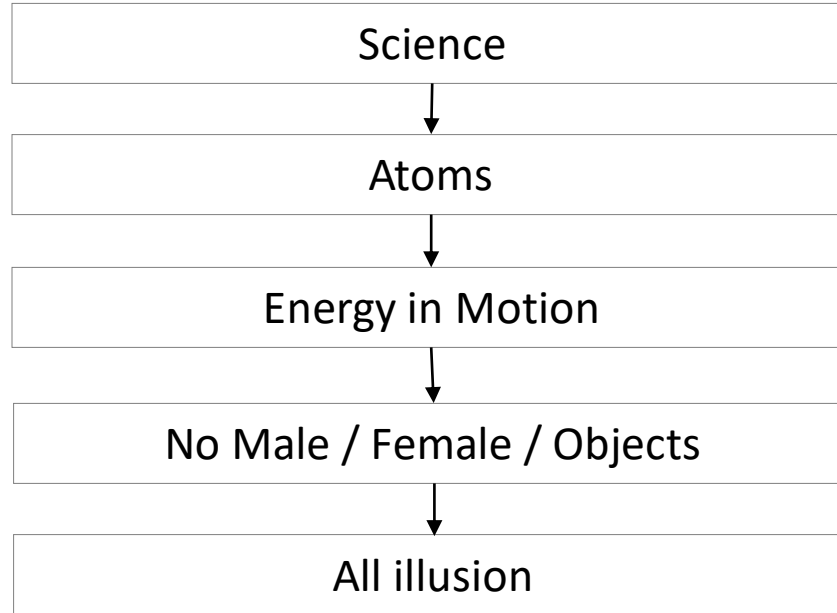
- Comes from imaginative mind.
- See different pattern formations of cloud due to wind.
- Buyers, sellers, market place spreadover, horses, elephants.
- Drishta (Appears), Nashta (Disappears).

**IV) Jagrat :**

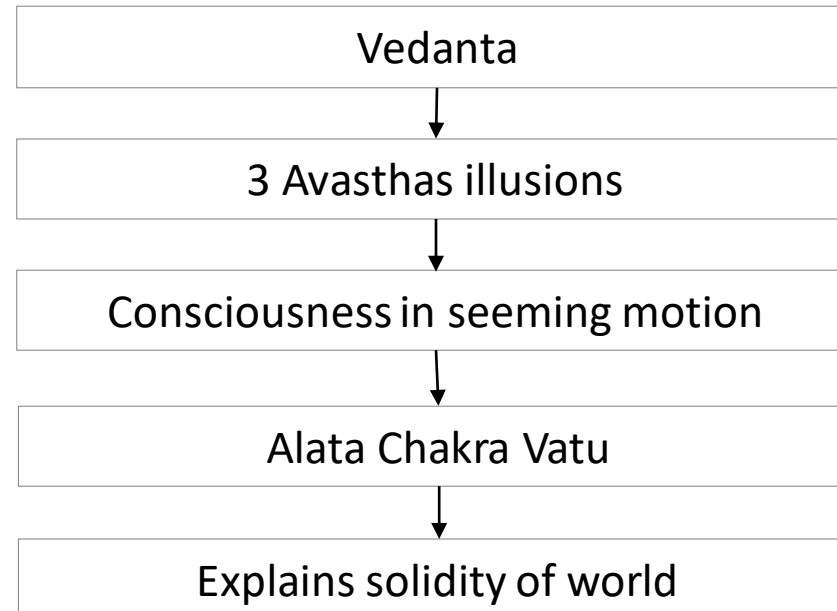
- We go to beauty parlours, Gyms, nail saloons.
- One day Mama, next day Ash = Akasmat – with no explanation.

- Jagrat, Svapna, Magic show, Gandharva Nagari not much different.

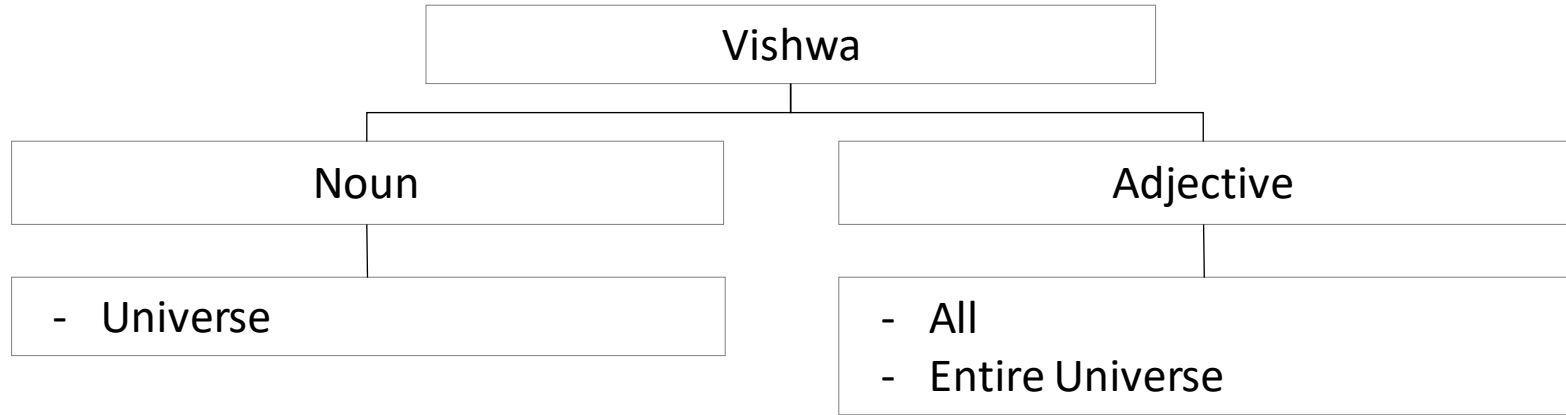
## V) Quantum Physics :



## VI)



## VII)



Vishvam	Dvaitam
Adjective	Noun

## VIII) Dualistic Jagat :

- Atma – Anatma – not 2.
- Not 2, No Anatma without Atma, Turiyam.
- Hence nondual.
- So called Anatma as separate entity = Asat, Drishtam.

## IX) Karya – Karanam – Jagat = Duality

= Pranabihi.... (Karika No. 20 – 28) = Aataihi = Dvaitam

Karyam	Karanam
1 <sup>st</sup> – 2 <sup>nd</sup> Pada	3 <sup>rd</sup> Pada

- All Mithya = Asat
- Satyam = Vilakshana - Turiyam

### Revision : Karika No. 31 bashyam...

I) Jagrat is superimposed on Turiya Atma.

II) Jagrat Prapancha Anatma

- Does not exist separate from Turiyam.

III) Hence Jagrat Prapancha is called Mithya – is the message in Karika No. 30.

IV)

3 Examples were given to  
assimilate this subtlest teaching  
of Anatma Mithyatvam

Svapna

Maya

Gandharva Nagari

Magic show

Sky city

- All 3 Mithya in nature.

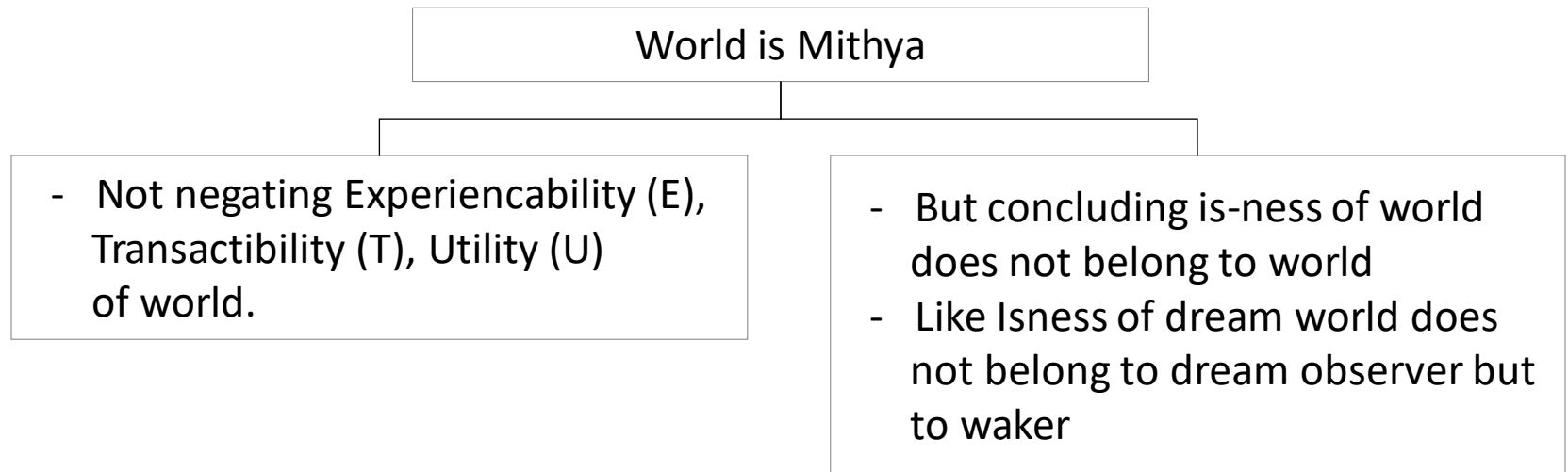
V) Similarly,

Vishwan	Dvaitam
Adjective	Noun

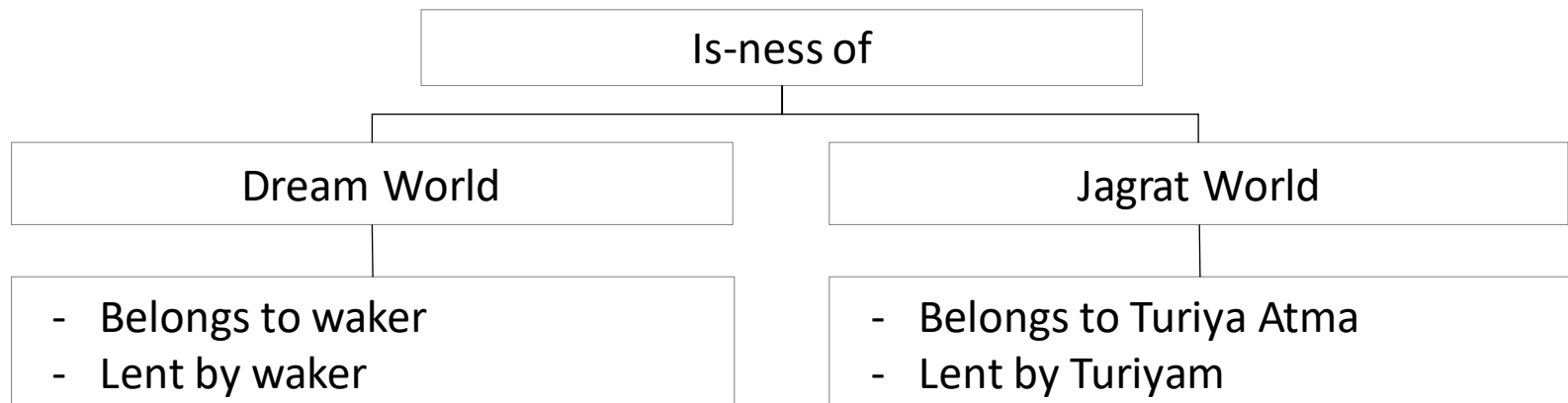


Entire dualistic Universe

VI)



VII)



**VIII)** Turiyam, Consciousness principle alone lends existence to

Jagrat

Svapna

Sushupti

- Very important conclusion of Vedanta.

IX) Appreciate the Paramatma Svarupam between waker, dreamer and Turiyam.

X) Experiential existence of Jagrat, Svapna we dont question.

**XI) Our Question :**

- **Existence experienced in the world, does it belong to the world or not.**

Vedantin	Other Philosophers
- Existence belongs to Turiyam, Brahman, Atma	- Existence belongs to the world

XII) Where do you find this secret?

Isness of the world

- Does it belong to the World

- Does it belong outside the world to Turiya Atma  
 - Like existence of dream  
 Prapancha belongs to waker  
 - Moonlight belongs to Sun



XIII) This teaching only in Upanishad

- Smṛuti borrows from Śruti.

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 me 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]

Gita :

ऋषिभिर्बहुधा गीतं  
छन्दोभिर्विविधैः पृथक् ।  
ब्रह्मसूत्रपदैश्चैव  
हेतुमद्भिर्विनिश्चितैः ॥ १३-५ ॥

ṛṣibhīrbahudhā gītāṃ  
chandōbhirvividhaiḥ pṛthak  
brahmasūtrapadaiścaiva  
hētumadbhirviniścitaiḥ || 13.5 ||

Rsis have sung (About the field and the knower of the field) in many ways, in various distinctive chants and also in the suggestive words indicative of Brahman, full of reason and decision. [Chapter 13 - Verse 5]

- What is said in Veda, I am giving it.
- Original Source = Upanishad.

#### **XIV) 4 Quarter of Karika No. 31 :**

- Vedanteshu Vichakshanaihi.

XV) Where is this fact revealed? That world has borrowed existence only.

- What is the Pramanam for this conclusion.

XVI) Upanishads – Vedanta is the Pramanam.

क्वेत्याह वेदान्तेषु । “नेह नानास्ति किञ्चन” (बृ-उ-४-४-१९, क-उ-२-१-११)  
“इन्द्रो मायाभिः” (बृ-उ-२-५-१९) “आत्मैवेदमग्र आसीत् ” (बृ-उ- १-४-१)  
“ब्रह्म वा इदमग्र आसीत् ” (बृ-उ-१-४-१०) “द्वितीयाद्वै भयं भवति” (बृ-उ-१-४-२)  
“न तु तद्द्वितीयमस्ति” (बृ-उ- ४-३-२३) “यत्र त्वस्य सर्वमात्मैवाभूत्”  
(बृ-उ- ४-५- १५) इत्यादिषु विचक्षणैर्निपुणतरवस्तुदर्शिभिः पण्डितैरित्यर्थः ।

(If it is asked) where is it (Kva - seen as Mithya or in the words, what is the Pramanam for it), it is being answered (iti Aha) - it is available in the Upanishads (Vedantesu - plural is used here to indicate Upanishads. But infact, as we shall see Shankaracharya gives all the quotations from Brihadaranyaka Upanishad only). “In this world (Iha), there is no plurality (Na Nana Asti) whatsoever (Kincana)” or “in this vastu (Iha), there is no difference (Na Nana Asti) whatsoever (Kincana)” says (Kathopanishad 2-1-11 and Brihadaranyaka Upanishad 4-4-19).

- 1) “Parameswara or the lord (Indra) through maya (Mayabhih) is perceived as though manifold (Buhurupa Iyate)” says Brihadaranyaka Upanishad - 2-5-19).
- 2) "This (Idam) Atma alone (Atma Eva) was in the beginning (Agraasit)” Says (Brihadaranyaka Upanishad - 1-4-1 and Aitareya Upanishad - 1).

- 3) (Again Brihadaranyaka Upanishad adds in 1-4-10) "This (idam) Brahman alone (Brahma Vai) was there in the beginning (Agra Asit)".
- 4) It is from the second entity (Dvitiyadvai) that fear comes (Bhayam Bhavati") says Brihadaranyaka Upanishad 1- 4 - 2, - which means there is no second thing to be afraid of, because Dvaitam is Mithya and Advaitam alone is Satyam).
- 5) (Brihadaranyaka Upanishad adds in 4-3-23) "But (Tu) with reference to Atma (Tad), there is no second thing (Na Dvitiyam Asti")
- 6) (And in 4-5-15, Brihadaranyaka Upanishad comments) "When in the vision of jnani (Yasya) everything is Atma alone (Yatra Tu Sarvam Atma Eva Abut), then what should one see and through what (Tat Kena Kam Pasyet - Etc"). Such Sruti Vakyas (Ityadisuh) are pointed out by the people who are able to clearly comprehend the ultimate truth (Vicaksanaih= Nipunatara vastu Darsibhih = Panditaih). That is the idea (Iti Arthah - That Jagrat Prapancha is like a dream only).

## I) Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

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

- There is no plurality at all not during Pralayam only.
- Even now no plurality, does not have its own existence.

## II) Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किञ्चन ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana |

mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [4 - 4 - 19]

- Indra = Paramatma with Maa Shakti not Deva Raja here.
- Magician uses his magical power.
- Jiva uses Nidra Shakti.
- **Bhagawan uses his Maya Shakti to appear as pluralistic world.**
- Indro Mayabihi Purve Rupaha Asti.
- One seemingly becomes many.

## III) Purusha Sooktam :

प्रजापतिश्चरति गर्भे अन्तः ।

अजायमानो बहुधा विजायते ।

तस्य धीराः परिजानन्ति योनिम् ।

मरीचीनां पदमिच्छन्ति वेधसाः ॥ 21 ॥

prajāpātīś carati garbhe antaḥ |

ajāyāmāno bahudhā vijāyate |

tasya dhīrāḥ parijānanti yoniṃ |

marīcīnāṃ padam icchanti vedhasaḥ || 21 ||

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]

#### IV) Brihadaranyaka Upanishad :

आत्मैवेदमग्र आसीत्पुरुषविधः,  
सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्,  
सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहं नामाभवत्;  
तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र  
उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति;  
स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन  
अउषत् तस्मात्पुरुषहः ओषति ह वै स तम्  
योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १ ॥

ātmaivedamagra āsītpuruṣavidhaḥ,  
so'nuvīkṣya nānyadātmano'paśyat,  
so'hamasmītyagre vyāharat, tato'haṁnāmābhavat;  
tasmādapyetarhyāmantrito'hamayamityevāgra  
uktvāthānyannāma prabrūte yadasya bhavati;  
sa yatpūrvo'smātsarvasmātsarvānpāpmana  
auṣat tasmātpuruṣah; oṣati ha vai sa tam  
yo'smātpūrvo bubhūṣati ya evaṁ veda || 1 ||

In the beginning, this (universe) was but the self (Virāj) of a human form. He reflected and found nothing else but himself. He first uttered, 'I am he.' Therefore he was called Aham (I). Hence, to this day, when a person is addressed, he first says, 'It is I,' and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Puruṣa. He who knows thus indeed burns one who wants to be (Virāj) before him.[1 - 4 - 1]

- Purusha Vidha Brahmanam
- **Atma alone was there in the beginning**

## Prajapati says :

- Aham Eva Srishtihi Asmi.
- I alone am appearing in the form of creation.
- Example : I alone am appearing as reflection in the Mirror.

**I Turiyam alone am appearing as Jagrat Prapancha.**

- Very important quotation.
- There is no creation other than me.

## V) Aitareya Upanishad :

ॐ आत्मा वा इदमेक एवाग्र आसीत् ।  
नान्यत् किञ्चन मिषत् ।  
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

*Om ātmā vā idameka evāgra āsīt,  
nānyat kiñcana miṣat.  
Sa īkṣata lokānnu sṛjā. iti.*

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

- This is better quotation.
- Atma = Paramatma Prajapati.



## VI) Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।  
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,  
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः  
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,  
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,  
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;  
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,  
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः  
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किञ्च बहुषु?  
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsit, tadātmānamevāvet, aham brahmāsmīti |  
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata  
sa eva tadabhavat, tathārṣiṇām, tathā manuṣyāṇām; taddhaitat  
paśyannrṣirvāmadevaḥ pratipede,  
aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,  
aham brahmāsmīti, sa idaṁ sarvam bhavati,  
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;  
atha yo'nyāṁ devatāmupāste, anyo'sāvano'hamasmīti,  
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ  
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;  
ekasminneva paśāvādiyamāne'priyam bhavati, kiṁu bahuṣu?  
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]



- Brahma Va idam Agre Asit...
- Brahman alone was there in the beginning.
- Vamadeva Rishi comes Tasmāt Tat Sarvaṃ Abavat.

VII) After knowing Aham Brahma Asmi.

**Vamadev Says :**

- I am Manu.. Surya... Creation.
- No creation other than Brahman.
- All quotations prove Jagan Mithyatvam.
- Brahman was there in the beginning.

VIII) How world is Mithya?

- Proved by Vedānta Pramanam.

**IX) Some quotations straight :**

- Neha Na Na Asti Kinchana.

X) Atmaiva Idam Agre Asit

- Braheiva Idam Agre Asit.
- Artha Vada Vakhyams, proves world is Mithya.
- Duality criticised by Veda, hence negated.
- Nindha Vakhyams prove Mithyatvam of the world.
- Satyam is praised, glorified.

## XI) Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,  
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,  
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?  
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,  
yanmadanyannāsti, kaṣmānnu bibhemīti,  
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?  
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

## XII) Brihadaranyaka Upanishad :

यद्वै तन्न पश्यति पश्यन्वै  
तन्न पश्यति, न हि  
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।  
न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai  
tanna paśyati, na hi  
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |  
na tu tadvitīyamasti  
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- Na tu Tatu Dvaitiyam Asti
- No 2nd thing, other than Atma why fear death of body?

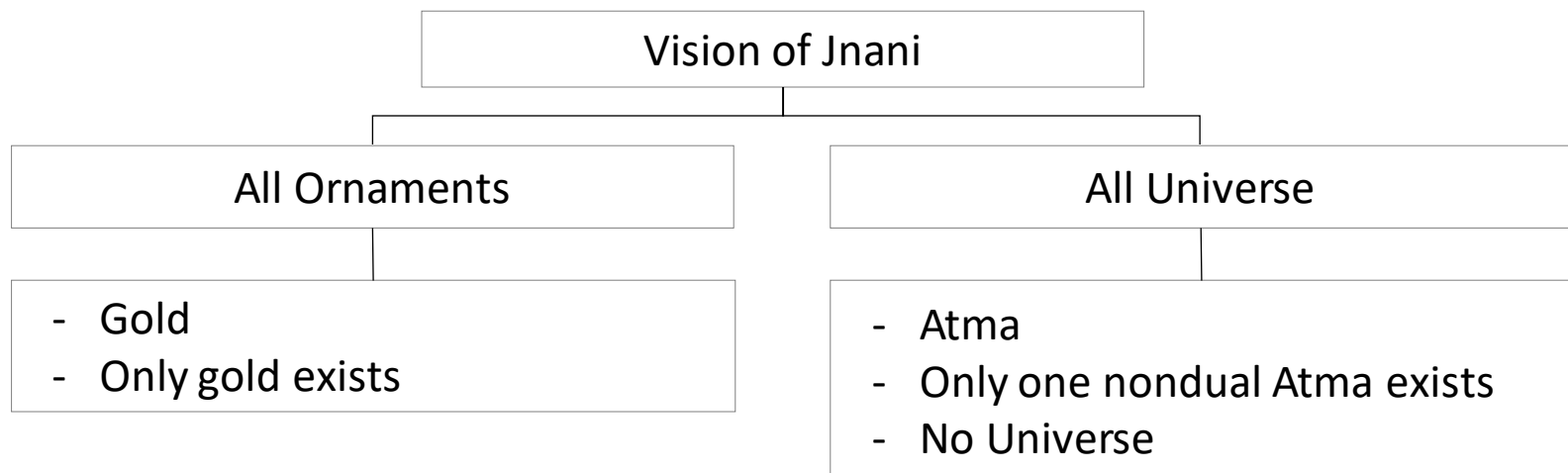
### XIII) Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर  
इतरं पश्यति, तदितर इतरं जिघ्रति,  
तदितर इतरं रसयते, तदितर  
इतरमभिवदति, तदितर इतरं शृणोति,  
तदितर इतरं मनुते, तदितर इतरं  
स्पृशति, तदितर इतरं विजानाति;  
यत्र त्वस्य सर्वमात्मैवाभूत्,  
तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्,  
तत्केन कं रसयेत्, तत्केन कमभिवदेत्,  
तत्केन कं शृणुयात्, तत्केन कं मन्वीत्  
तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्?  
येनेदं सर्वं विजानाति तं केन विजानीयात्?  
स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते,  
अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते,  
असितो न व्यथते, न रिष्यति; विज्ञातारमरे  
केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि,  
एतावदरे खल्वमृतत्वमिति  
होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara  
itaram paśyati, taditara itaramjighrati,  
taditara itaram rasayate, taditara  
itaramabhivadati, taditara itaram śṛṇoti,  
taditara itaram manute, taditara itaram  
sprśati, taditara itaram vijānāti;  
yatra tvasya sarvamātmaivābhūt,  
tatkena kaṃ paśyet, tatkena kaṃ jighret,  
tatkena kaṃ rasayet, tatkena kamabhivadet,  
tatkena kaṃ śṛṇuyāt, tatkena kaṃ manvīta  
tatkena kaṃ sprśet, tatkena kaṃ vijānīyāt?  
yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt?  
sa eṣa neti netyātmā, agrhyo na hi grhyate,  
aśīryo na hi śīryate, asaṅgo na hi sajyate,  
asito na vyathate, na riṣyati; vijñātāramare  
kena vijānīyāt, ityuktānuśāsanāsi maitreyi,  
etāvadare khalvamṛtatvamiti  
hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? 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. Through what, O Maitreyī, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality, my dear. Saying this Yājñā-valkya left. [4 - 5 - 15]

- Yatra tu sarvam atmeivabuth asya..



XIV) Sarvam Atma Abuth = Bada Samanadi Karanya Vakhyam.

- Tat Kena Kum Pashyet...

XV) Iti Yadishu Vichakshanaihi :

- Know + clearly understand.
- See writing on wall of Upanishad.
- Panditas – scholars enjoy wisdom.

XVI) Idam Drishtam :

Jagrat	Svapna
<ul style="list-style-type: none"><li>- Dream No. 2</li><li>- By super waker</li><li>- Turiyam with Maya Shakti</li><li>- Big sleep</li></ul>	<ul style="list-style-type: none"><li>- Dream No. 1</li><li>- By waker individual</li><li>- With Nidra Shakti</li><li>- Small sleep</li></ul>

- Waking up to turiyam state from Jagrat.
- Big Sleep = Moksha

**XVII) Grammar :**

Shankara connects : Vedanteshu Drishtam

- To give Pramanam status to Veda.

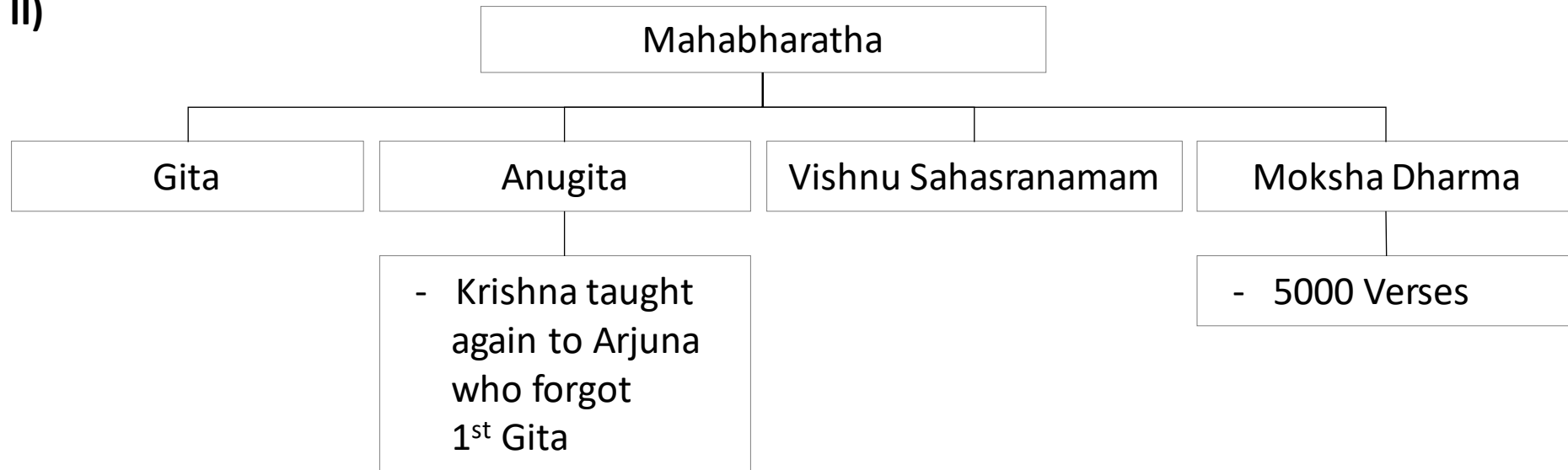
तमःश्वभ्रनिभं दृष्टं वर्षबुद्बुदसंनिभम् । नाशप्रायं सुखाद्धीनं  
नाशोत्तरमभावगम् इति व्यासस्मृतेः ॥ २-३१ ॥

Vyasa has said in Mahabhartam, called Vyasa Smrti because it is written by Vyasacarya, (Vyasasmrteh - in Moksha Dharmah - Chapter 301, Verse 60) That (iti) "(This universe is seen by a Viveki as unreal) like seeing (Drstam) in dull light (Tamah) the rope as a crack on the ground (Svabhranibham), and sees it disappear (Nasaprayam) like (Sannibham) seeing the bubbles created by the rain (Varsa Budbuda, - which even as you see they disappear), and which is devoid of happiness etc (Sukhadi - Hinam - for by the time you think it can give you happiness, it is gone), and that after its destruction (Nasottaram) disappears without a trace (Abhavagam).

### I) Mahabharatha : Chapter 301 – Verse 60

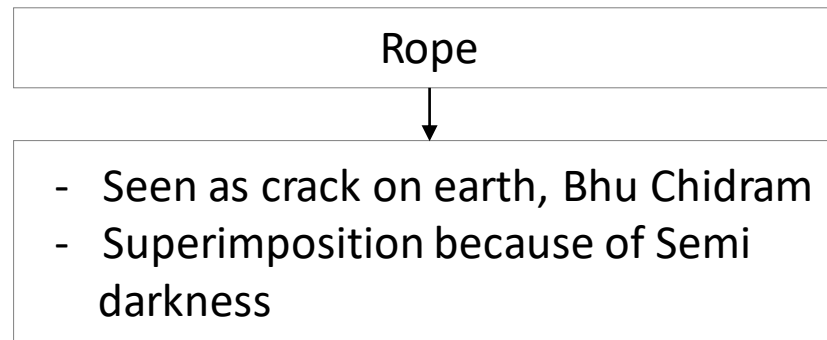
- Vyasa Smrutihi – 100,000 Verses

II)



- Ananda Giri writes commentary.

### III) Examples in Moksha Dharma :



### IV) World is superimposed on Atma.

- Like crack on earth superimposed on Rope.

## V) Varsha Budbudam :

- Rain falls on ground.
- Puddles of water, bubbles formed on the ground, fleeting.
- Mithya, unreal.

## VI) Similarly universe is Mithya fleeting

- Our life fleeting like bubbles in rain water puddles.
- Galaxies also bubbles.
- Body is nothing.

## VII) Atma Bodha :

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।  
सर्गस्थितिलयान् यान्ति बुद्बुदानीव वारिणि ॥ ८ ॥

upadane'khiladhare jaganti paramesvare,  
sargasthitilayanyanti budbudaniva varini || 8 ||

Like bubbles in the water, the worlds rise, exist and dissolve in the supreme Self, which is material cause and the support of everything. [Verse 8]

## VIII) World subject to big destruction.

- Talks in 2018... 2023 will come.. Very fast.

## IX) World not full of Ananda.

- Fleeting happiness reflected in Sense Objects.
- Sukhad Hinam.



## X) Chandogya Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव  
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं  
भगवो विजिज्ञास इति ॥ ७.२३.१ ॥  
॥ इति त्रयोविंशः खण्डः ॥

yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva  
sukhaṃ bhūmā tveva vijijñāsitaṃ iti bhūmānaṃ  
bhagavo vijijñāsa iti || 7.23.1 ||  
|| iti trayaviṃśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Nārada replied, 'Sir, I want to clearly understand the infinite'. [7 - 23 - 1]

## XI) Nasho Uttaram Abhavagam :

- After world is destroyed, it disappears totally without any trace of its being.
- When world is negated, it goes away, disappears totally without any trace of its being.

XII)

Rope Snake	Where did Rope Snake go
<ul style="list-style-type: none"><li>- With a torch</li><li>- Disappears</li></ul>	<ul style="list-style-type: none"><li>- No trace</li><li>- Not north, south, east, west</li></ul>

- Similarly – world goes, traceless.
- Mithya on negation, didn't exist in 3 periods of time.
- This is teaching in Mahabharatha, Smruti Grantha.

### XIII) Anvaya :

अन्वयः

यथा स्वप्नमाये दृष्टे यथा गन्धर्वनगरम्  
(दृष्टं) तथा विचक्षणैः इदं विश्वं वेदान्तेषु  
दृष्टम्.

Anvayaḥ

yathā svapnamāye dr̥ṣṭe yathā gandarvanagaram  
(dr̥ṣṭam) tathā vicakṣaṇaiḥ idaṁ viśvaṁ vedānteṣu  
dr̥ṣṭam.

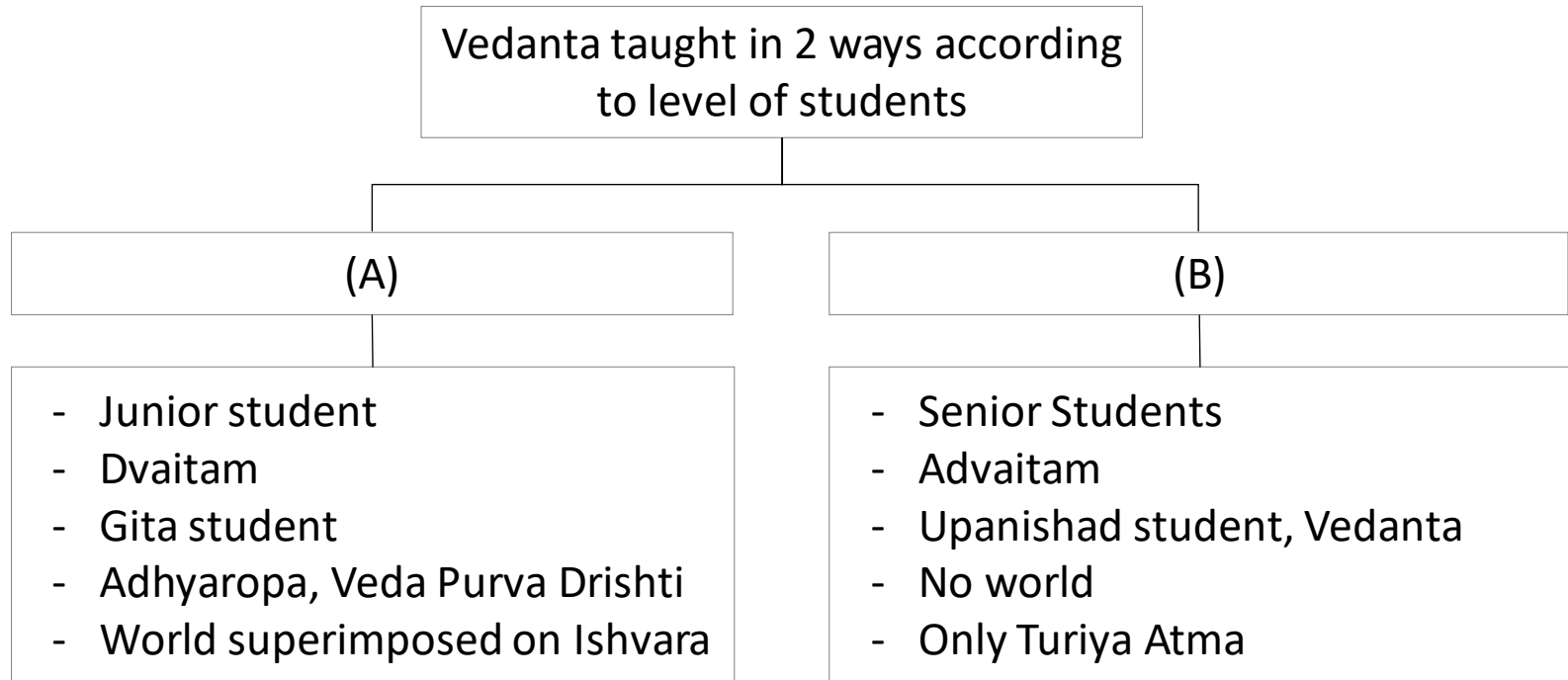
In (the light of) the Vedantic statements, this universe is seen by the wise (people) in the same way as dream and magic are seen (or) as the city in the sky (is seen).

न निरोध इति प्रकरणार्थेऽपसंहारार्थेऽयं श्लोकः । यदा वितथं  
द्वेतमात्मैवैकः परमार्थतः संस्तदेदं निष्पन्नं भवति सर्वोऽयं  
लौकिको वैदिकश्च व्यवहारोऽविद्याविषय एवेति तदा-

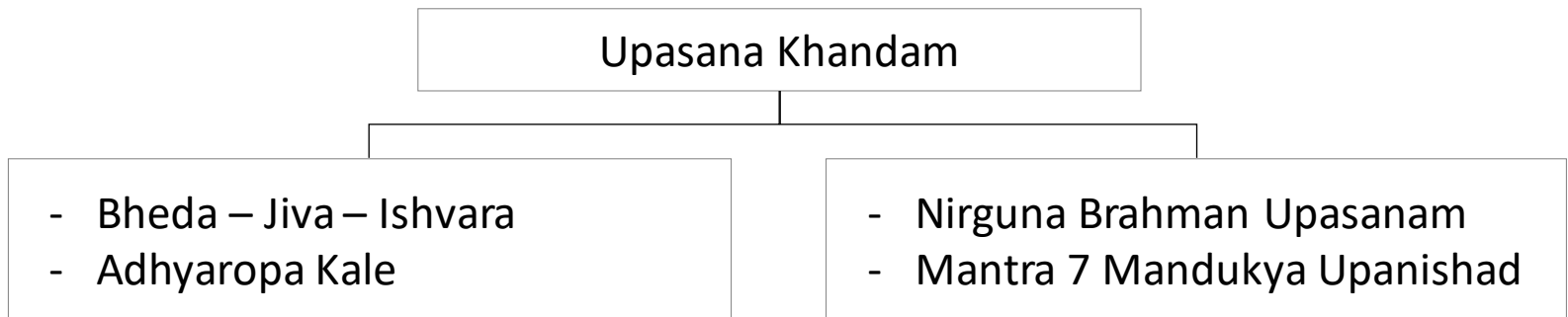
This verse (Ayam Slokah) beginning with Na Nirodhah (Na Nirodhah iti) is meant for consolidating and concluding (Upasamhararthah) the essence of the discussion done in this entire chapter (Prakaranarthah). The entire duality, the Jagrad Prapancha (Dvaitam) is Mithya (Vitatham); and one Atma alone (Ekah Atma Eva) is the Ultimate Truth (Paramarthatah San); When this message of vaitathyaprakarana is received (Yada - that 'I, the observer alone, am the reality lending existence to everything else, be it Jagrad Avastha or Svapna Avastha'), then (Tada) the following has to be noted as the result of the above conclusion. (Idam Nispannam Bhavati iti) 'All the transactions and all the activities (Sarvah Ayam Vyavaharah) both worldly and ritualistic Activities (Laukikah Vaidikah Ca - Including Upasanas) are Mithya only based on self-ignorance and error (Avidya Visaya Eva')'. At that time (Tada - what is Jnani's attitude towards the entire creation is given in the following Sloka. He experiences the world, yet he knows it is Mithya, factually Non-existent because in fact-).

## I) Important Shloka in Karika No. 32

## II) Technical Bashyam

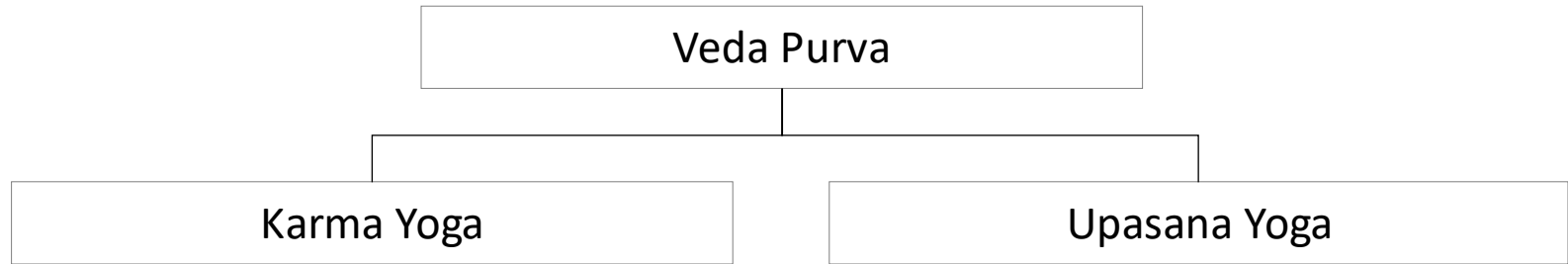


## III) Vedanta seems to contradict



- Meditate on God with form.
- Prepares student for Jnana Yoga.

IV)



- Adhyaropa Drishti
- Dvaitam retained till student matures.

V) After maturiy, Jiva – Ishvara Bheda really not there.

- Tat Tvam Asi
- Jiva, Jagat, Ishvara – negated.
- What is remainder left out = Brahman.

VI)

Dvaitam	Advaitam
<ul style="list-style-type: none"><li>- Dualistic Universe</li><li>- Compromise of Veda</li><li>- Have questions, doubts</li></ul>	<ul style="list-style-type: none"><li>- Universe swallowed, negated</li></ul>

VII) Veda talks about creation, creator, order of creation, Akasha, Vayu... Sukshma Butas, Sthula Butas, Panchikaranam.. All are compromises.

VIII) Require compromise initially, because we all accept the world – Srishti.

IX) Srishti, World, is like accepting Rope Snake in the beginning for a Junior student.

- Student sure of creation, wants to only know details like which Jati of Cobra.

X) To win trust of student, we say first yes, Rope Snake exists, world exist.

- Go on compromising to win trust.

XI) Once student ready, show torchlight.. See no cobra.

- Show torchlight of Turia Avastha, see no world, No Jiva, Jagat, Ishvara.
- No Srishti, Creation, Creator.

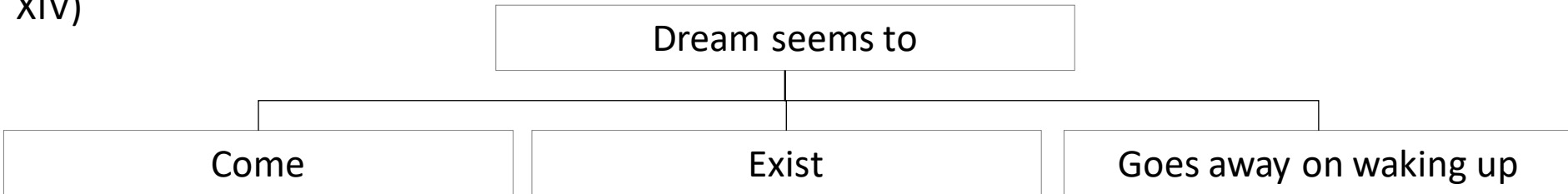
XII) Don't ask why Veda is contradicting, compromising etc.

XIII)

Junior Student	Senior Student
a) Adhyaropa Kala b) Mithya Jati Vada c) Prana Iti Vidaha.. Karika No. 20 – 28, varieties of Srishti d) Win trust e) Creation is there, Rope Snake is there f) I was born I exist, will not be there World continues	a) Apavada Kala b) Ajativada c) Karika No. 32 d) Show torchlight There was Rope, is Rope, will be Rope always e) No creation, sustenance, dissolution f) No birth, death All illusions of the Mind

Junior Student	Senior Student
g) Rope Snake, creation is always there, I won't be there h) Creation comes, exists, goes away	g) Rope Snake, creation never there h) It does not come, exist or goes away World seems to exist, go away

XIV)



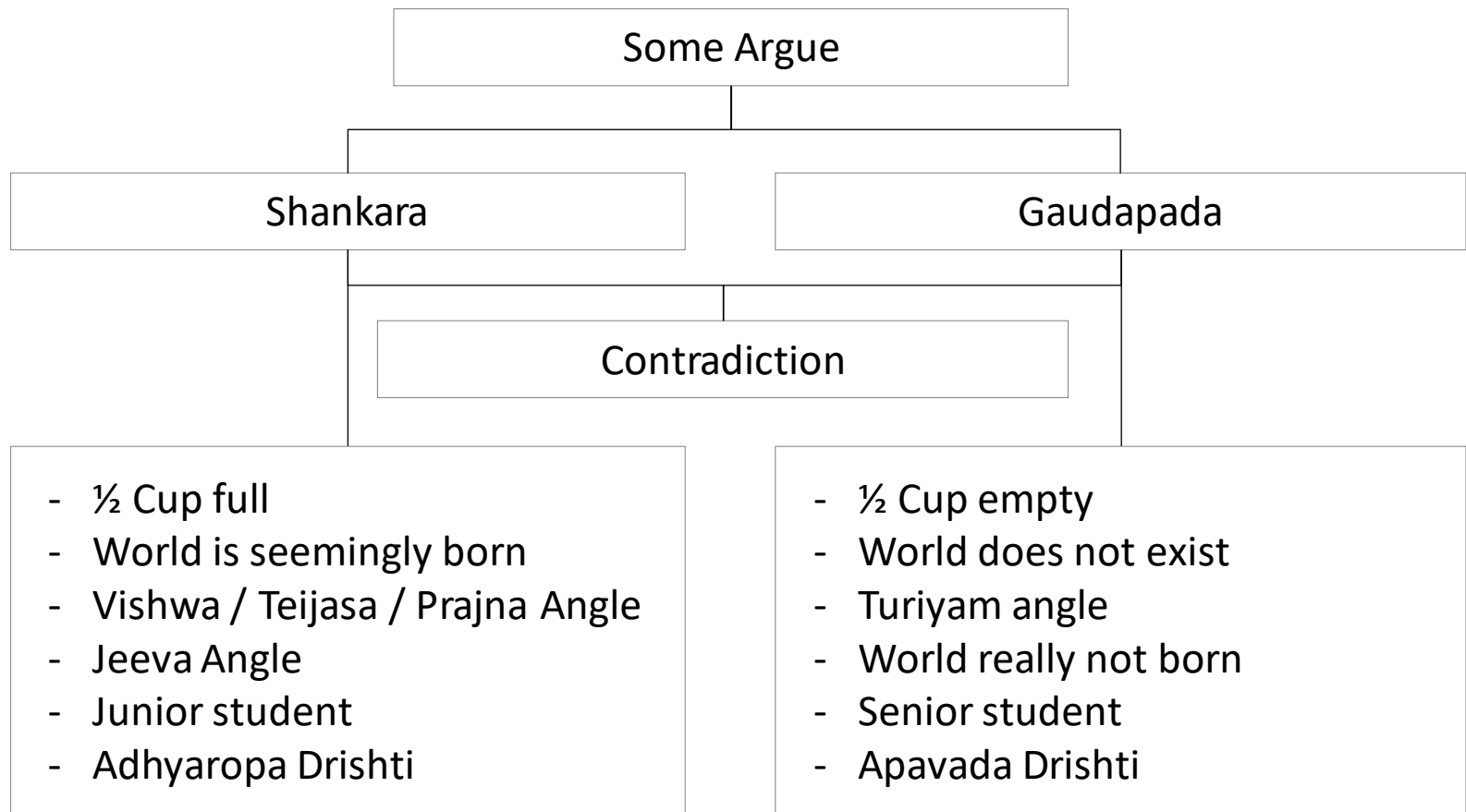
XV) On waking up to Turiyam, understand there is no world to go away.

- This is Apavada of senior student = Ajati Vada.
- Drishti of Senior student.

XVI) In Mandukya Karika, Gaudapada specialises on Ajati Vada from Chapter 2 – Verse 32.

- No creation, sustenance, dissolution.

XVII)



### XVIII) Bashyam :

a) Prakaranartha – Upasamharartha Consolidation of whole discussion now.

b) Jagrat Jagat Mithya like dream, rope Snake

- Unreal, relatively real (compromise).



XIX)

Svapna	Jagrat
Real from dreamers angle	Real from wakers angle

- Upasamhara = For conclusion is this Karika No. 32.

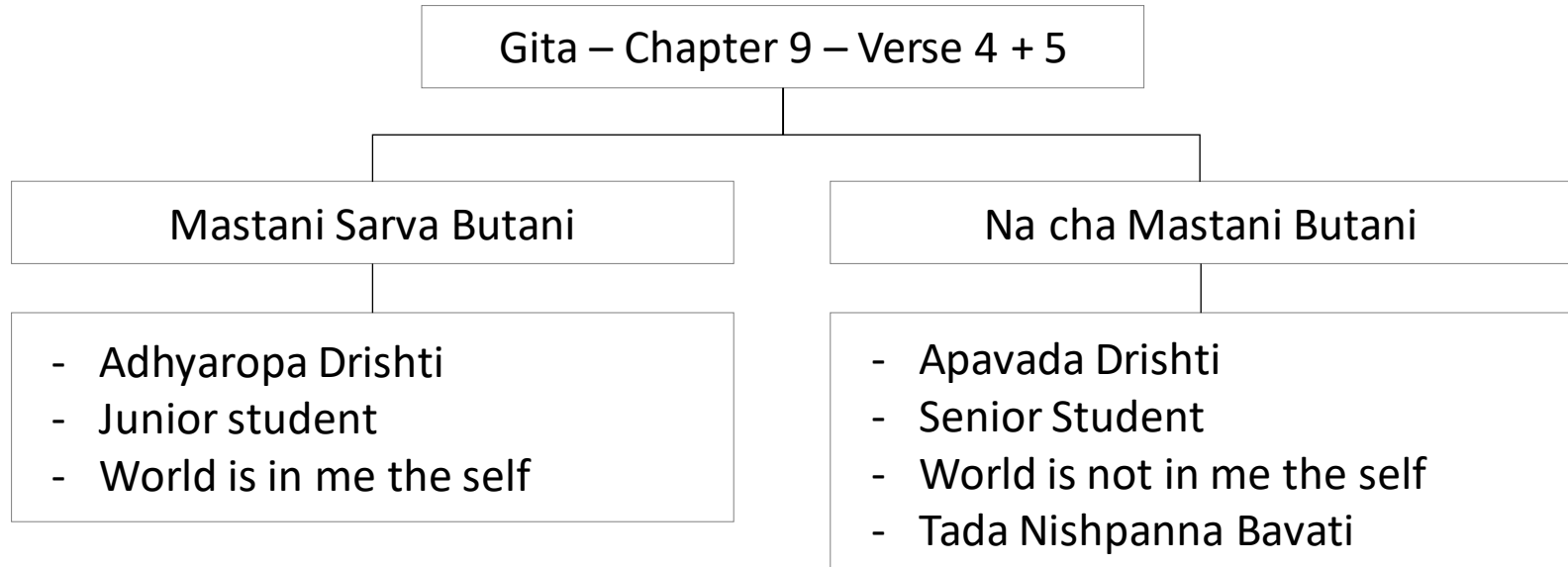
**XX) From Senior students angle :**

- Dvaitam – Vitataha – false – seeming – relative – Mithya, as good as nonexistent.

**XXI) Samsathadeham :**

- Sam + Tada + Idam
- Atma = Sam = Real by existent.
- World = Seemingly existent.
- Senior student is convinced.

XXII)



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

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

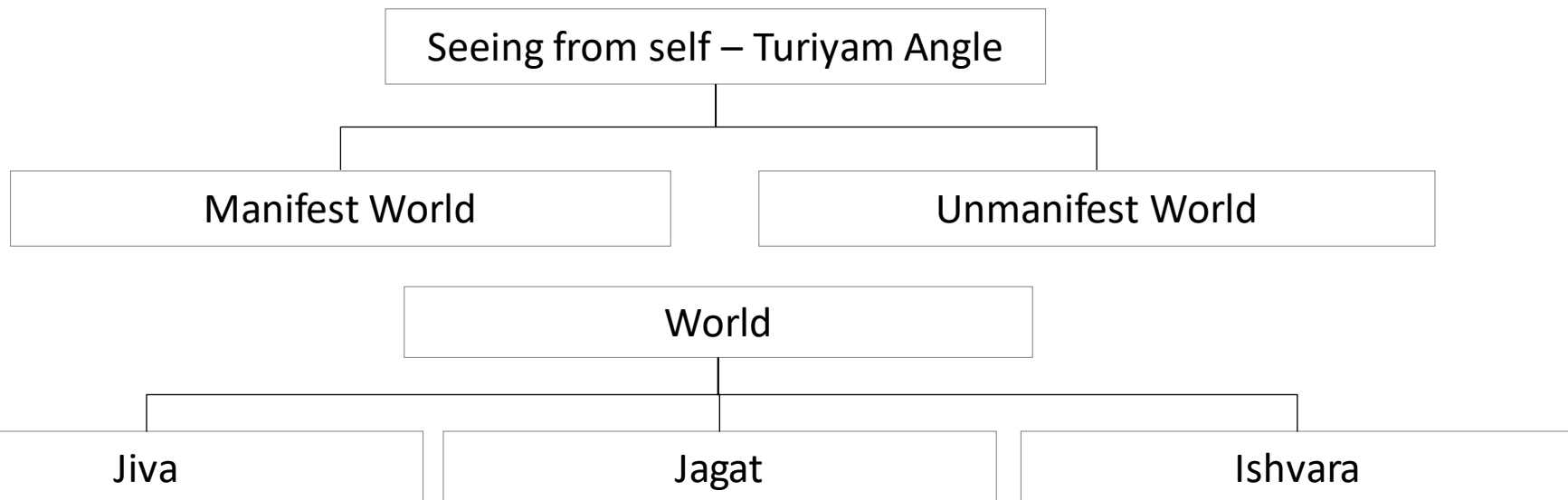
All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

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 ||

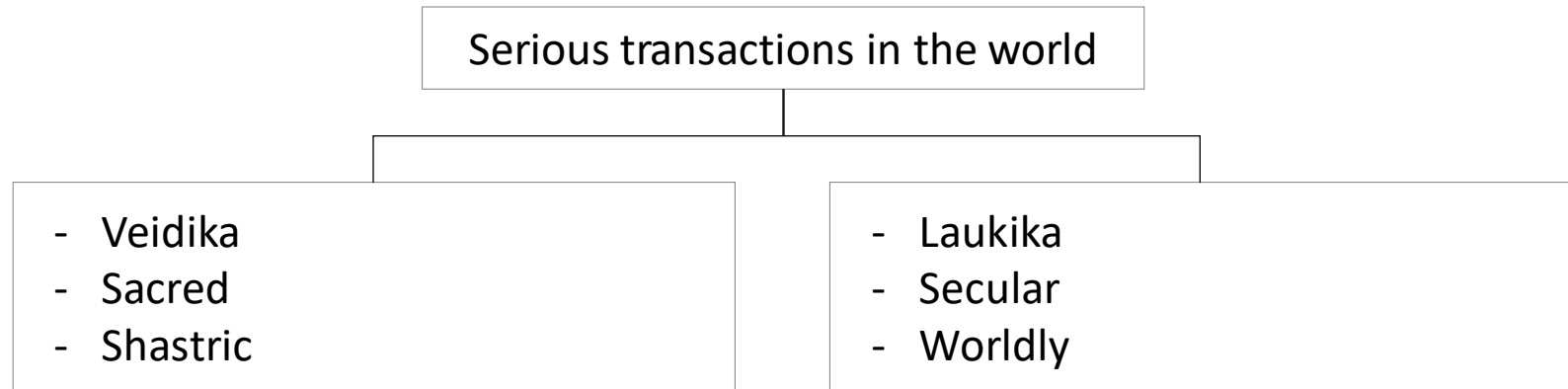
Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

XXIII)



XXIV) Following message comes out.

- Sarvaha Ayam Laukika Vedikaha Vyavahara Avidya Bavati.

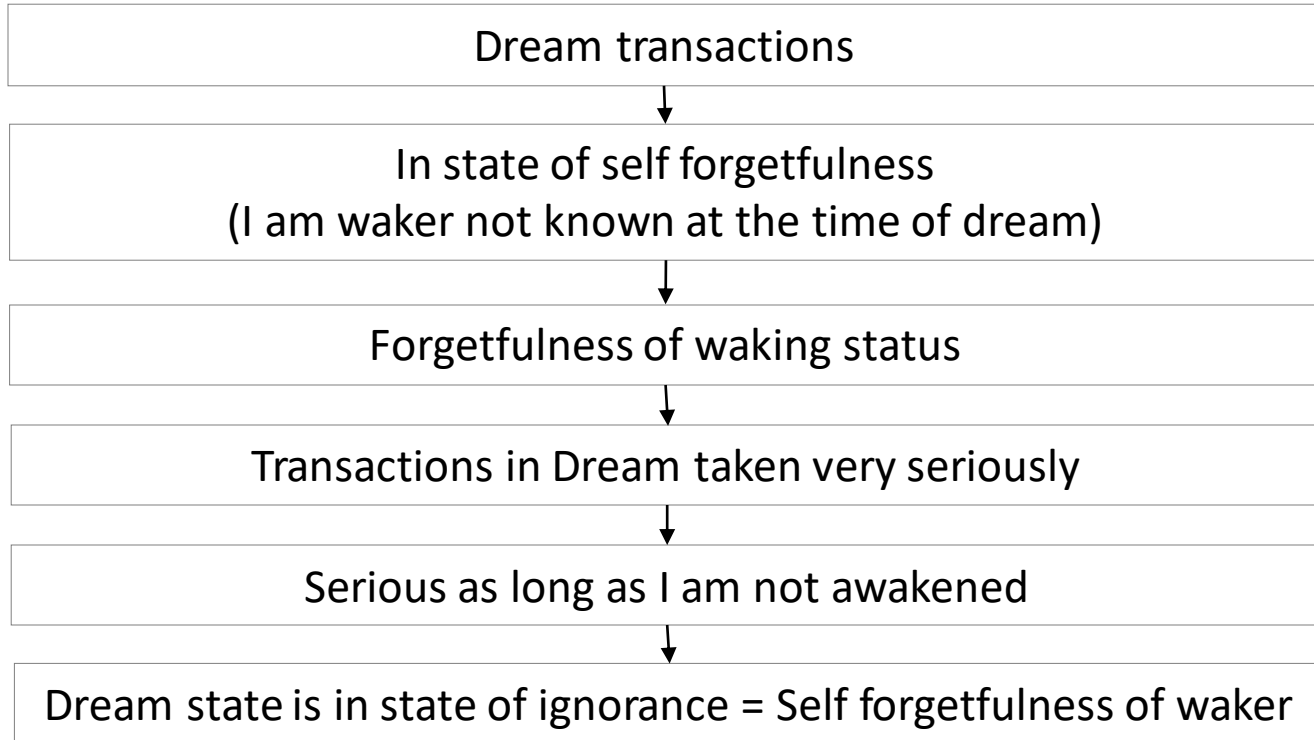


- All are Avidya Vishaya
- Done in self forgetfulness = Avidya

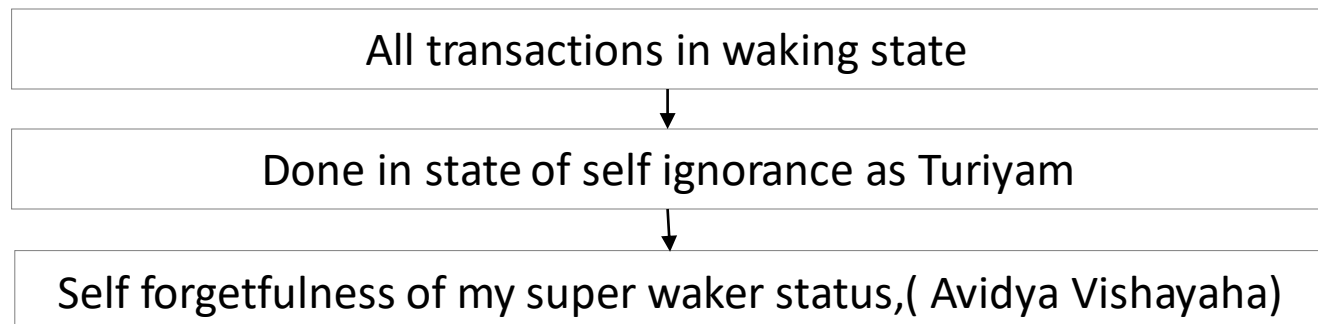
XXV) Need to drop this self forgetfulness - Avidya by Vidya of self.

- I Turiyam alone exist all the time and without time.
- World appears and dissappears in the mind of an individual.

XXVI)



XXVII)



- Entire waking, dream and sleep states = Avidya status.
- I was born / I am in Samsara are thoughts in mind – Jnana Adhyasa.
- All because super waker – Turiyam (Which can exist without the world – Not known).
- Avidya Vishaya Eva Vyavahara.
- No Jnana Karma Samuchhayam, only Jnanam from Veda.

**Gita :**

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

**naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||**

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्  
उन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु  
वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan grhṇan  
unmiṣan nimiṣannapi |  
indriyāṇīndriyārthēṣu  
vartanta iti dhārayan ||5-9||**

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

[सिद्धान्तभाष्यम्]

तत्रैवं सति यत्र यदध्यासः, तत्कृतेन दोषेण गुणेन वा अणुमात्रेणापि<sup>1</sup> स न सम्बध्यते<sup>2</sup>।

तमेतम्<sup>3</sup> अविद्याख्यम् आत्मानात्मनोः इतरेतराध्यासं पुरस्कृत्य<sup>4</sup> सर्वे प्रमाणप्रमेयव्यवहाराः<sup>5</sup> लौकिकाः वैदिकाश्च प्रवृत्ताः, सर्वाणि च शास्त्राणि विधिप्रतिषेधमोक्षपराणि<sup>6</sup>।

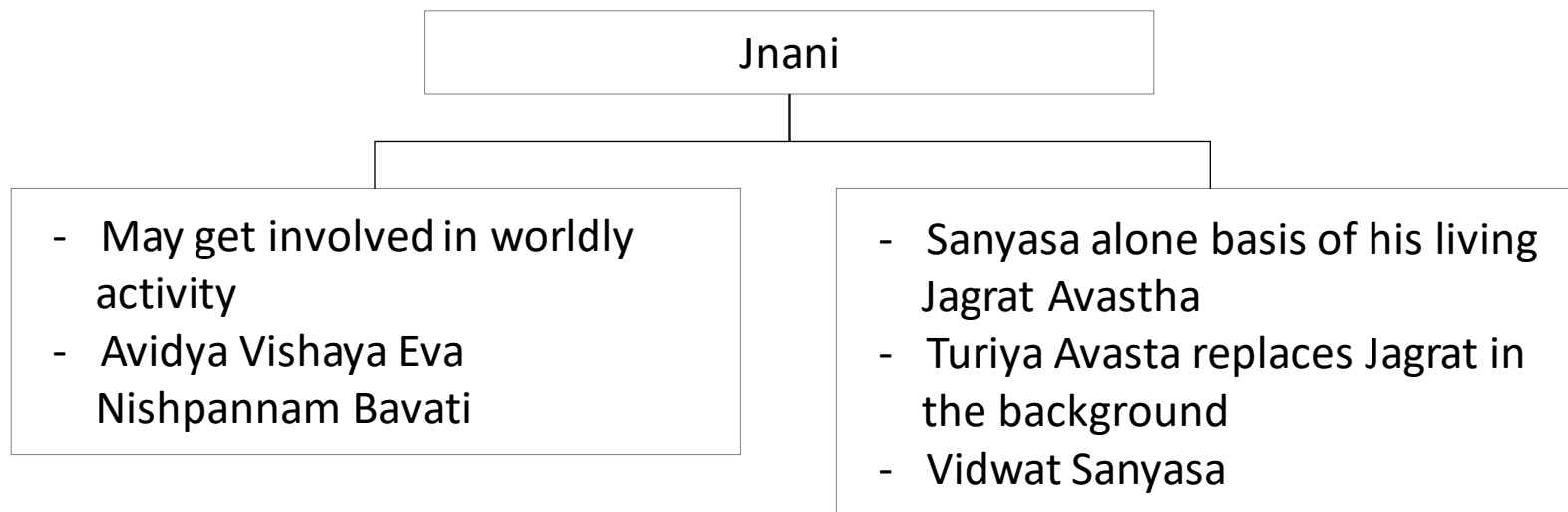
[SIDDHĀNTABHĀṢYAM]

*tatraivaṁ sati yatra yadadhyāsaḥ, tatkr̥tena doṣeṇa guṇena vā aṇumātreṇāpi sa na sambadhyate.*

*tametam avidyākhyam ātmanatmanoh itaretarādhyāsaṁ puraskṛtya sarve pramāṇaprameyavyavahārāḥ laukikāḥ vaidikāśca pravṛttāḥ, sarvāṇi ca śāstrāṇi vidhipratīṣedhamokṣaparāṇi.*

Such being the case, where there is superimposition of an entity on a substratum, the latter remains absolutely Unassociated with the bad or good property brought about by that (Superimposed entity). Presupposing this above-mentioned mutual superimposition of the Self and the not-self, designated as 'Nescience', proceed all transactions, empirical (secular) as well as those prescribed by the Vedas, centring around the means and the objects of valid cognitions' so also are all the Scriptures concerned with injunctions, prohibitions and Liberation. [Section 9]

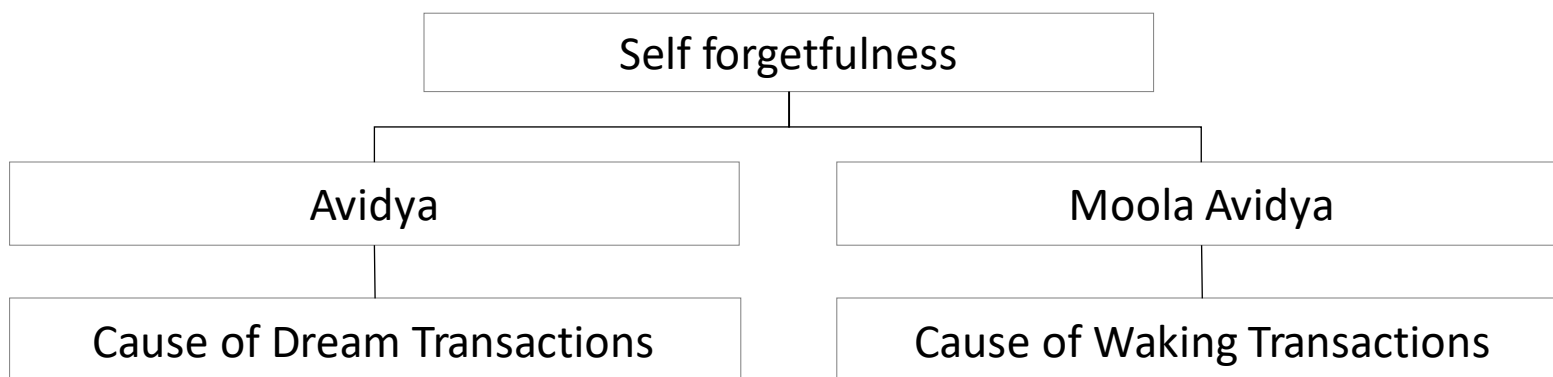
XXIX)



**Revision :**

**Karika No. 32 – Introduction :**

**I)**



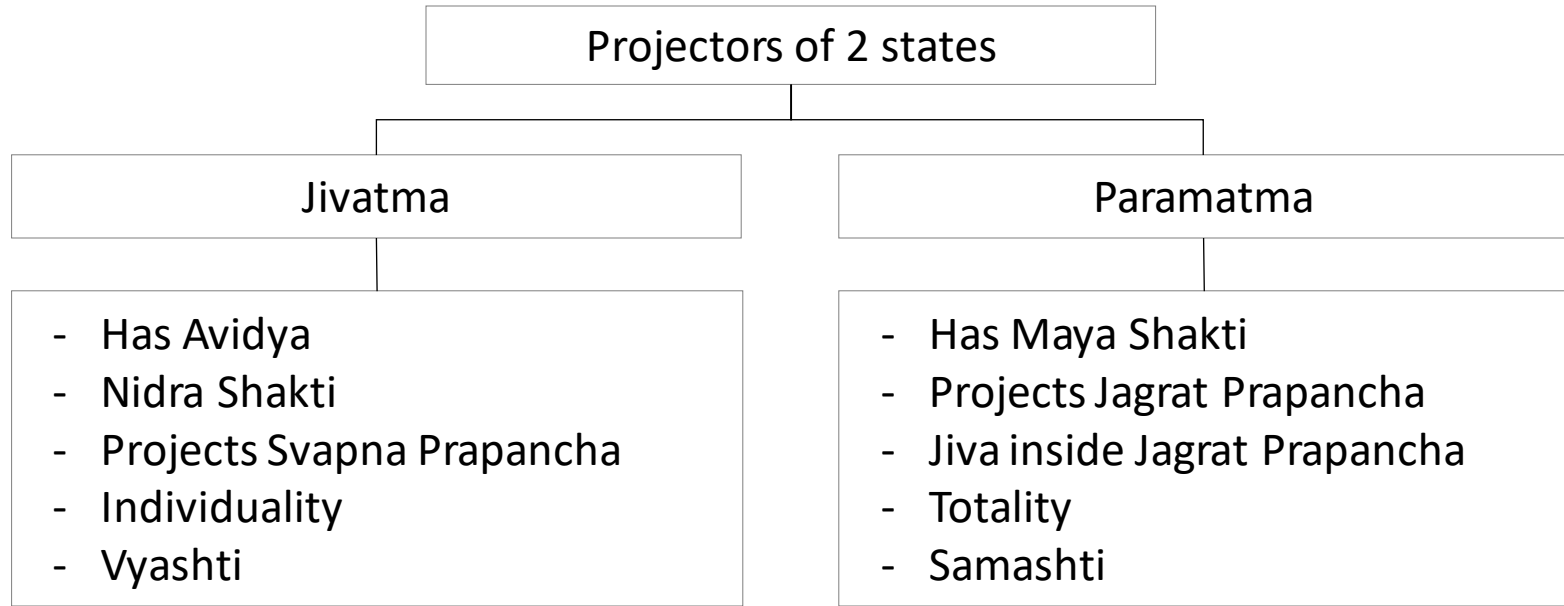
**II) Prakaranarthe Upasamhararthyam Shlokaha :**

- Central message of Vaitatya Prakaranam is in Karika No. 32.
- What is the message?

### III) Dvaitam Vitatam ekaha Atmeva Paramarthastham :

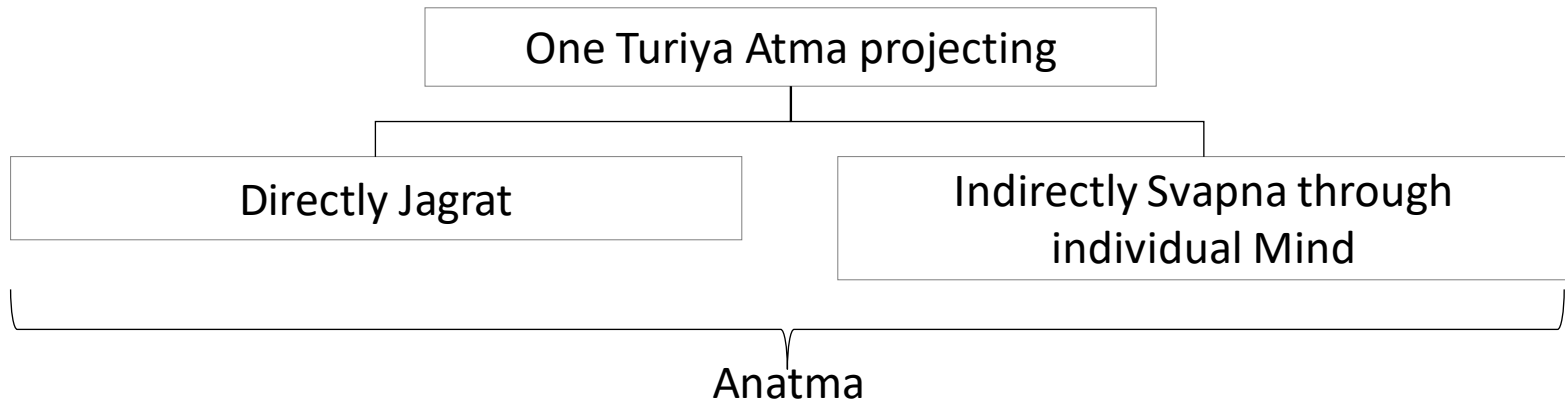
- Entire duality of Jagrat = Mithya = false = Vithatham = Vitataya Prakaranam.

IV) Until Karika No. 31, Δ format.



- Mantra 1 – 6 of Mandukya Upanishad.

V) Change in format now – Binary format.





## VI) Atma – Anatma format

- Sakshi – Sakshyam format
- Satyam – Mithya format
- Chaitanya – Jadam format
- Paramartika – Vyavaharika format.

### • **Not Jiva – Jagat – Ishvara format.**

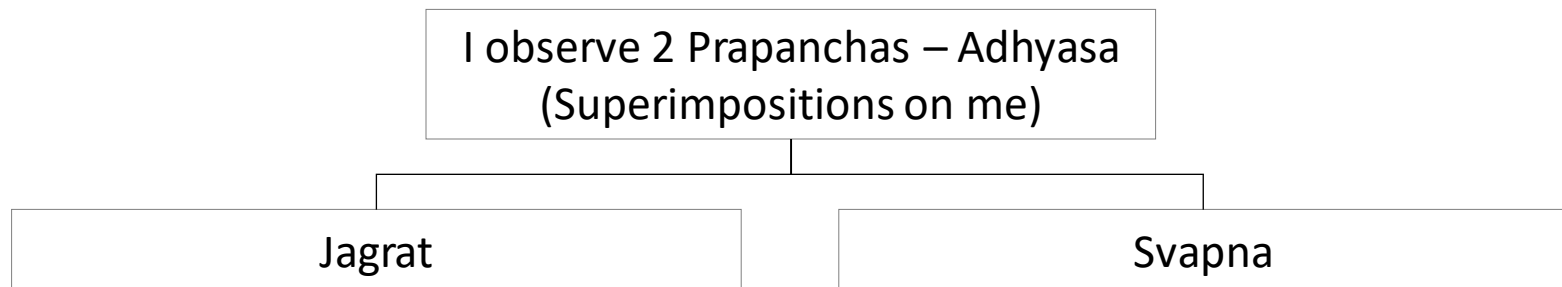
- Ekaha Atma Paramarthatha San = Paramartika Satyam = Higher than Jagrat status = superwaker status.

## VII) Must get soaked as superwaker – Turiyam.

- Must go into sub-conscious mind.
- All Avasta Traya Vakhyams must be personalised.
- Aham Nitya, Nirvikara, Nirguna, Niravayava, Sajatiya Vijatiya – Svagata Bheda Rahita, Punya Papa Rahita, Ashariram, Amanaha, Na Bahish Prajna, Na Antar Prajna, abayam, Adhishtana Atma.

## VIII) This is essence of Vaitatya Prakaranam = Turiya Jnanam, Jagan Mithyatva Prakaranam.

## IX) I – observer – Chaitanya Svarupam alone am the reality behind the entire universe.



X) Prapanchas have no independent existence.

- I am the support, Adhishtana Chaitanya Svarupam.
- I, Turiya Atma, alone lend existence to Jagrat and Svapna Prapancha.
- Individual body – mind complex have joy – sorrow.
- I am Asanga – relationless Atma.
- No more Avidya is in me.

XI) Aham Satyam, Jagrat – Svapna Prapancha Vithathou – false appearances, fleeting, dependent.

- Entire Prapancha is seen as Mithya, not one individual body.
- Giant leap from  $\Delta$  to Binary format with help of Sruti and Yukti.

XII) Iti Yada :

- When this message is received.
- Tada Idam Nishpannam Bavati.
- Following corollary has to be noted.

XIII) Sarvoham Veidika Laukika Vyavahara :

- **All Sacred, worldly transactions, activities like Karma Khanda – Ritual, Upasana Khanda – Meditation will be meaningful, valid only during Ajnana Kala, at time of self – ignorance.**

- This is a powerful statement.

XIV) Once self knowledge takes place, then transactions not valid, not meaningful also.

## XV) One has discovered:

- I am Poornaha.
- No worldly activity can increase, decrease my status.

## XVI) Brihadaranyaka Upanishad :

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।

तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः

समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति;

नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति,

सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति;

एष ब्रह्मलोकः सम्राड्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः;

सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

tadetadṛcābhyuktam ।

eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān ।

tasyaiva syātpadavit, taṃ viditvā na lipyate karmaṇā pāpakena ॥ iti ।

tasmādevaṃvicchānto dānta uparatastitikṣuḥ

samāhito bhūtvātmanyevātmānaṃ paśyati, sarvamātmānaṃ paśyati;

nainaṃ pāpmā tarati, sarvaṃ pāpmānaṃ tarati; nainaṃ pāpmā tapati,

sarvaṃ pāpmānaṃ tapati; vipāpo virajo'vicikitso brāhmaṇo bhavati;

eṣa brahmalokaḥ samrāḍ, enaṃ prāpito'sīti hovāca yājñavalkyaḥ;

so'haṃ bhagavate videhān dadāmi, māṃ cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. ‘I give you, sir, the empire of Videha, and myself too with it, to wait upon you.’ [4 - 4 - 23]

- Karma can't improve me or decrease me.

## XVII) Gita :

नैव तस्य कृतेनार्थ  
नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु  
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah  
nākṛtēnēha kaścana |  
na cāsyā sarvabhūtēṣu  
kaścīdarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Activities invalid w.r.t. Oneself.
- Jnanis activity is meaningful, useful for other Ajnanis of the world.
- For Jnani it makes no sense, no difference.

## XVIII) Jnana Karma Samuchaya not possible

- Karma has become Karma – Abhasa, only w.r.t. Jnani.
- Jnana Karma Abhasa Samuchhaya possible.

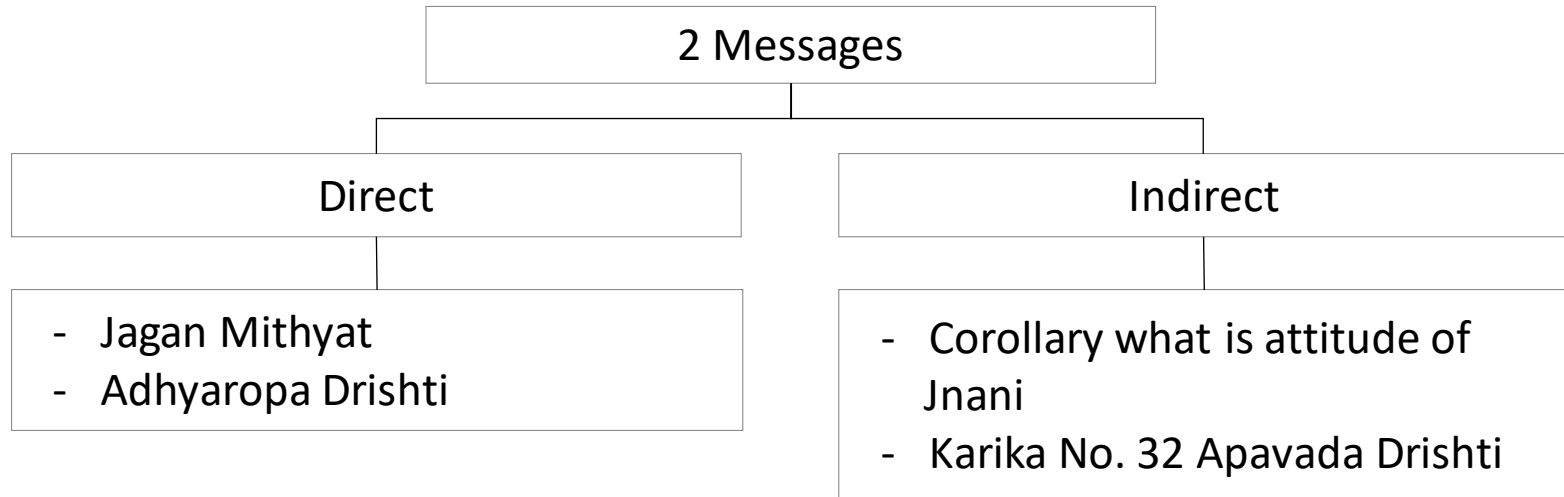
## XIX) Karma valid only during Avidya.

- Avidya absent during Vidya.
- Can't coexist.
- Example : Light – Darkness can't coexist.

XX) Avidya Vishaya = Shankaras pet topic.

- In all introductions and Adhyasa Bhashyam, he speaks of Avidya.

XXI)



XXII) Jnanis Apavada Drishti can be understood only by another Jnani, not Ajnani.

XXIII) Karika No. 32 to be meaningful, i should be a Jnani.

- 1st – 2nd Chapter – upto Karika No. 31, we were in Adhyaropa.
- Karika No. 32 – Apavada Drishti starts.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ २-३२ ॥

na nirodho na cotpattirna na baddho na ca sādhaḥ ।  
na mumukṣurna vai mukta ityeṣā paramārthatā ॥ 2-32 ॥

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

अन्वयः

निरोधः न (अस्ति), उत्पत्तिः च न (अस्ति); बद्धः न (अस्ति), साधकः च न (अस्ति); मुमुक्षुः न (अस्ति) । मुक्तः न वै (अस्ति), -इति एषा परमार्थता (भवति) ॥

Anvayaḥ

nirodhaḥ na (asti), utpattiḥ ca na (asti); baddhaḥ na (asti), sādhaḥ ca na (asti); mumukṣuḥ na (asti), muktaḥ a vai (asti)- iti eṣā paramārthatā (bhavati).

There is no dissolution, no creation, nor (is Anyone) bound and nor (is there any one) who practices means for Antahkarana Suddhi, and nor (is there any one) who seeks liberation, and nor (is any one) who is liberated (as he was always liberated) this is the absolute truth.

I)

(A) Dreamers Angle	(B) Wakers Angle
Svapna Real	Waking Real

II) Turiyam Angle, Jagrat, Svapna both Mithya, same category.

III)

Dreamers Angle	Wakers Angle	Super Wakers Angle
Dream Universe Valid	Waking Universe Valid	Turiyam Valid
Wakers Universe not existent, invalid	Dream not exist, invalid	Waking and dream non existent, invalid

IV) Look at Shloka from super – waker – Jnani – Turia Atma Angle.

- Higher status.
- As Adhishtanam
- Independently existing.

**V) From Turiyam Status :**

- No creation, sustenance, resolution.
- No seeker, of Moksha, Bondage, liberation.
- This is after teaching.



## **VI) At seeker level, Adhyaropa Drishti:**

- There is Srishti, Sthithi, Layam, seeker, bondage, liberation.
- Now student raised to higher level.
- Negates all of them.

## **VII) Adds note :**

- Iti Esha Paramarthatha.
- This is from super waker, Jnani, Turia Atma angle.
- This is gist of Shloka.

न निरोधः - निरोधनं निरोधः प्रलयः । उत्पत्तिर्जननम्,  
बद्धः संसारी जीवः । साधकः साधनवान्मोक्षस्य ।  
मुमुक्षुर्मोचनार्थी, मुक्तो विमुक्तबन्धः ।  
उत्पत्तिप्रलययोरभावाद्बद्धादयो न सन्तीत्येषा परमार्थता ।

There is neither dissolution (Na Nirodhah = Nirodhanam = Pralayah), nor creation or birth (Utpattih = Jananam), nor is there anyone bound (Baddhah = Samsari Jivah) nor a Sadhaka, the one who is practicing various spiritual disciplines for the sake of liberation, moksha (Sadhakah = Sadhanavan Moksasya), nor a Mumukshu, one who has desire for Moksha (Mumukshuh = Mocanarthi) nor a Mukta, one who is free from bondage (Mukta = Vimukta Bandhah). When creation and dissolution are not there (Utpatti - Pralayayoh Abhavat), there can be neither bondage, nor freedom from bondage etc (Baddha - Adayah Na Santi). This is the absolute truth (Iti Esa Paramarthata).

- After Enquiry into this world, then is this Shloka of a Jnani.

### **I) Na Nirodha :**

- Nirodhanam, Nirodha, Pralaya Avastha, cessation of entire universal process.
- Dissolution of Universe + Time + Space
- Contextual meaning.

### **II) Yogaha, Chitta Vrutti Nirodha:**

- Not Pralayam there.

### **III) Here : Nirodha**

- Utpatti, Janma, Origination of Universe.
- Prapanchasya Nirodha, Utpatti.
- Na Pralaya, Na Utpatti...
- No origination, dissolution of Universe.

### **IV) Na Baddaha :**

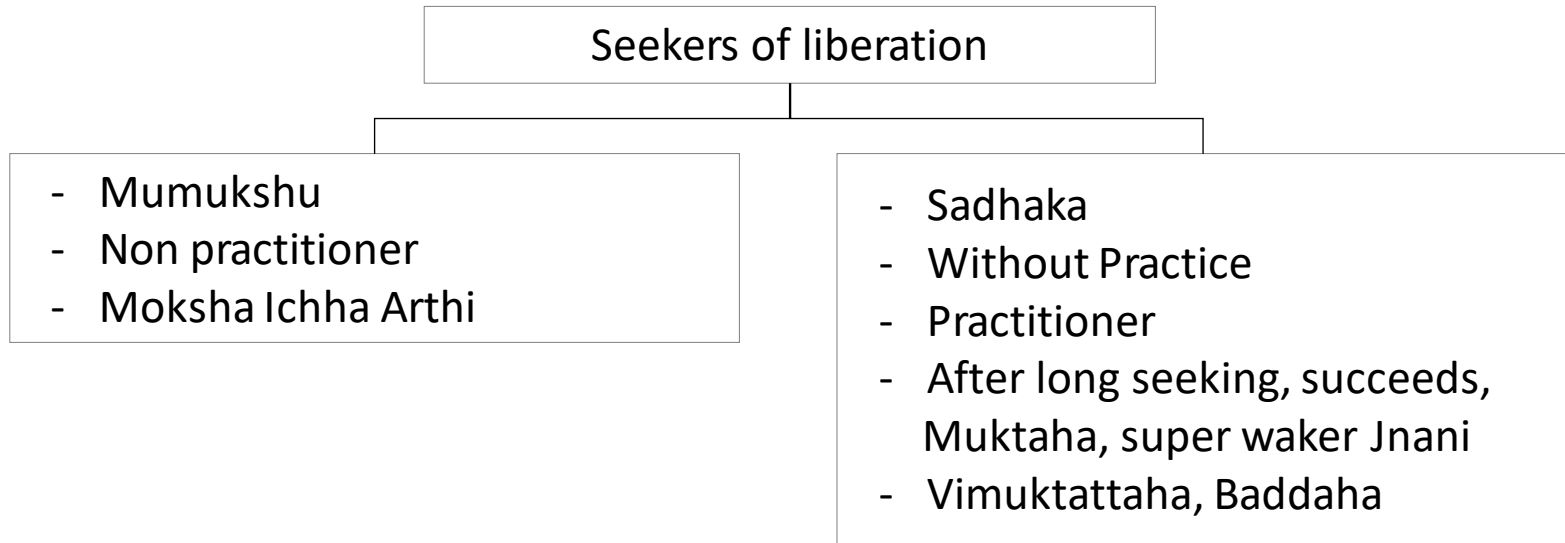
- Samsari Jiva.

### **V) Na Sadhaka :**

- Mokshasya Sadhakavan.
- Practicing spiritual discipline for liberation.

## VI) Na Mumukshuhu :

- No Mokshane Arthi, Seeker of liberation.



## VII)

1 <sup>st</sup> Transformation	2 <sup>nd</sup> Transformation
<ul style="list-style-type: none"><li>- Dreamer becoming waker</li><li>- Dream Universe disappears</li></ul>	<ul style="list-style-type: none"><li>- Waker becoming super waker, Turiya Atma</li><li>- Wakers universe does not disappear</li><li>- Continues to be experienced.</li></ul>

VIII)

## Jnani Says

- Mastani Sarva Butani
- Wakers world I alone see

- Na Cha Mastani Butani
- I have facility to drop the wakers universe and remain in my nature as Turiya Atma because of Brahma Vidya.

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]

IX) I experience the world but is as good as non-existent because it is Mithya, like dream world.

X) I alone am, is my final conclusion, that status once fully claimed is Moksha.

### **XI) Vimukta Baddaha :**

- Upapatti – Pralaya Abava.

XII) When Srishti, Sthithi, Layam of Universe is negated, no question of seeker, sought, bondage – liberation, teacher – taught.

XIII) No Macro – No Micro

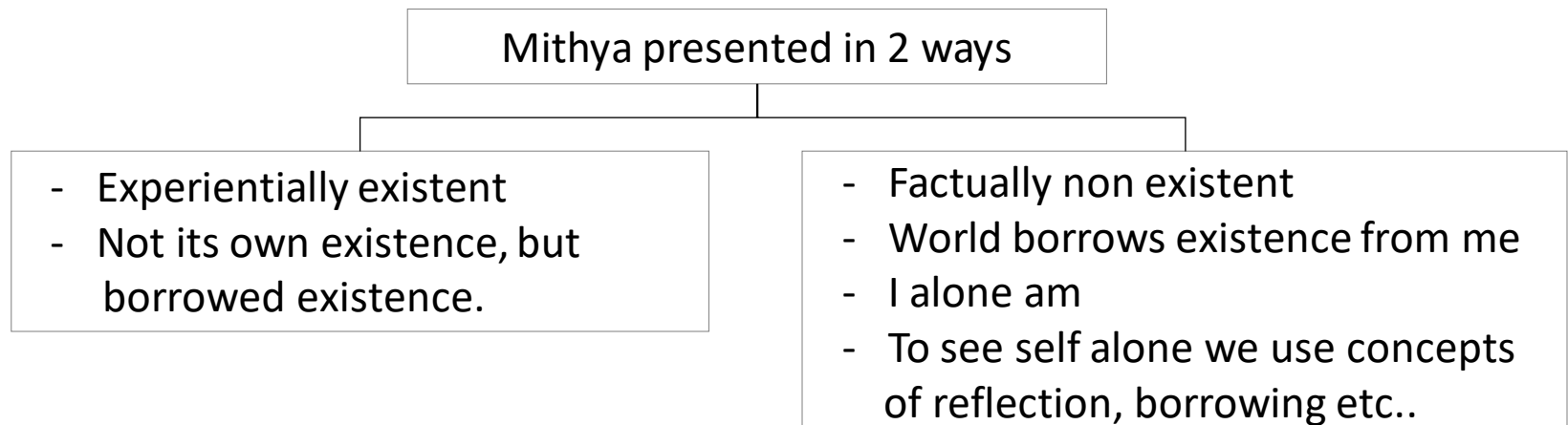
- Prapancha Abava, Kai Mudikam Nyaya, Sishya Abava.

XIV) Explain my real nature, Svarupam.

- I can drop, negate world but can't negate my Chaitanya Svarupam, nature.

XV) Macro, Guru – Sishya, Mithya.

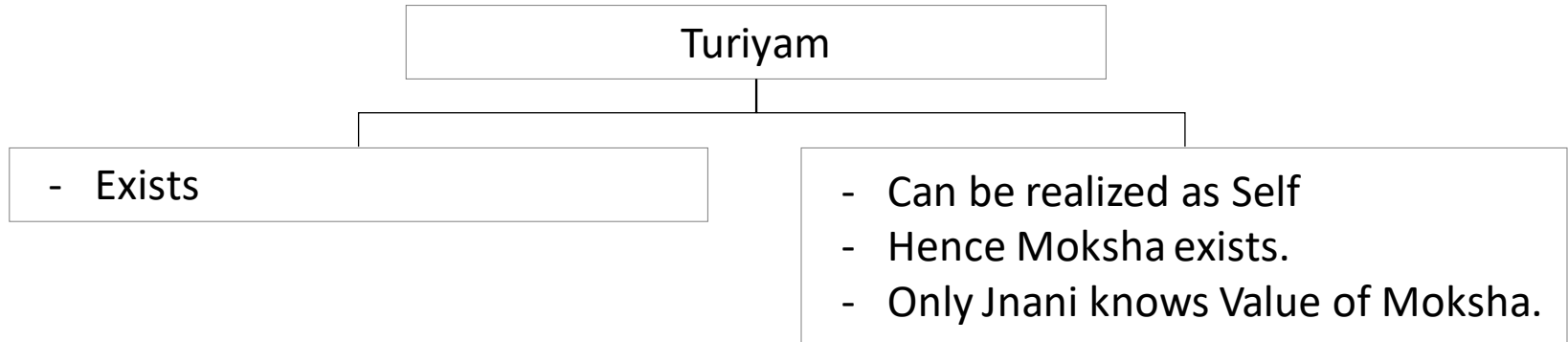
XVI)



XVII) Any error is Mithya, Adhyasa

- Must have substratum.

XVIII) All ideas must be remembered when you reach final destination and claim Turiyam.



XIX) Profound Shloka

- Number lock Shloka.
- When all numbers entered, lock opens.
- When Adhyaropa and Apavada put in the intellect, Turiyam (Lock) clicks opens.
- With one number lock not aligned, can't open.

XXX) All these Apavada Shlokas are number lock Shlokas.

XXXI) Vedantic ideas must be simultaneously remembered.

- Then self realisation possible, you can jump up + down.

XXXII) How Veda says – no Universe exists?

- Because of absence of Macro Universe.
- No pairs of opposites from Turiyam standpoint.

- No Mumukshu – Mukta.
- Dvaitam Na Santi.

- **Factually not there, it is experientially available.**
- **This is nature of Mithya creation.**

### **Example :**

- Rope Snake, Dream
- Jnana + Artha Adhyasa
- Turiyam is the absolute Truth, without Sajatiya, Vijatiya, Bheda Rahita Atma.
- Shloka Vyakhyanam over, meaning over.

### **XXXIII) What is proof to arrive at the conclusion :**

- “World is Mithya appearance, really not there”.
- Kim Pramanam?
- Vedanta Vakhyam is Pramanam.
- All 6 conventional instruments of knowledge are of no use in the Paramartika plane.
- Pratyaksha, Anumanam, Upamanam, Arthapatti, Anupalabdhi, Veda Purva Bhaga Shabda can't be used.
- They have no access to the reality.
- Apaurusheya Upanishad Shabda Pramanam must be used to prove Mithyatvam (Has Experientiability (E), Transactibility (T), Utility (U) – but not real).



कथमुत्पत्तिप्रलययोरभावः । इत्युच्यते । द्वैतस्यासत्त्वात् । “यत्र  
हि द्वैतमिव भवति” (बृ-उ-२-४-१४) “य इह नानेव पश्यति”  
(क-उ-२-१-१०, ११) “आत्मैवेदं सर्वम्” (छ-उ-७-२५-२)  
“ब्रह्मैवेदं सर्वम्” (नृसिंहोत्तर-७) “एकमेवाद्वितीयम् ”  
(छ-उ-६-२-१) “इदं सर्वं यदयमात्मा ”-(बृ-उ-२-४-६, ४-५-७)  
इत्यादिनानाश्रुतिभ्यो द्वैतस्यासत्त्वं सिद्धम् ।

How can there be absence of creation and dissolution of the universe (Katham Utpatti - Pralayayoh Abhavah, if it is asked), it is being answered, that (iti - Ucyate - it is due to the absence of duality, I, the Atma alone being there, and) the universe being Mithya (Dvaitasya Asattvat. And when there is no universe, how can there be any creation or dissolution. All the Srutis say the same).

- 1) "In the state of ignorance (Yatra Hi) there is seeming duality (Dvaitam Iva Bhavati" - says Brihadaranyaka Upanishad 2-4-14).

- 2) “The one who as though sees here duality (Ya Iha Nana Iva Pasyati” - goes from death to death“. So far Ninda of Dvaitam is done, because even though 'Nana' plurality is not there, one thinks it is there, gets deep into samsara and travels from one Janma to the other say Kathopanishad mantras 2 - 1 - 10 and 2- 1- 11 and Brihadaranyaka Upanishad 4-4-19. Having so far quoted Srutis, which do Ninda of Dvaitam Shankaracharya now quotes what is said by sastra about Advaitam).
- 3) "Atma alone appears as this universe (Atma Eva Idam Sarvam" - says Chandogyo Upanishad 7-25-2).
- 4) “Brahman alone appears as this universe (Brahma Eva Idam Sarvam” - says Nrsimha - Uttara - Upanishad - 7).
- 5) “Only one without a second (Ekam Eva Advaitam“ - Says Chandogyo Upanishad 6-2-1).
- 6) "All that is in front of me is nothing but this Atma ("Idam Sarvam Yadayamatma" - says Brihadaranyaka Upanishad 2-4-6 and 4-5-7). From all these various Srutis (Ityadi Nana Srutibhyah), Dvaitam being Mithya (Dvaitasya Asattvam - and Sattvasya Satyatvam) is established (Siddham).

## **I) Katham Uchyate :**

- How Gaudapada ascertains that there is no creation or dissolution?
- How absence of creation + dissolution of world?

II) Dvaitasytva Abavat, Asatvat Vakhyams of Upanishad is proof

III) We can talk of creation and dissolution, Srishti – Pralaya only if creation exists.

- Why talk of non-origination of world (Ajati – Vada of Vedantin – or Mithya Vada of Vedantin).

IV) Origination and dissolution only if we accept existence of the world.

- Advaitin negates existence of the world by using word “Mithya” – appearance and Baditam (sublation of the world).

V) Hence we need not answer question of source and resolution ground of Universe.

- Simply can't say, world is not there.
- Dvaitasya Asatvat – how? Pramanam Kim?

## **VI) Yatra :**

- Avidya Avasthayam, while seeing Rope Snake, waking – dream, state of ignorance, there is seeming duality.

## **VII) Upanishad says :**

- During height of ignorance, waking or dream, there is seeming Dvaitam, Dvaitam Eva Asti.

## Example :

- You are seemingly intelligent, or beautiful.
- Means not intelligent or beautiful.
- Seeming indicates it is not there.

### 1) Gita : Chapter 2 – Verse 16

नासतो विद्यते भावः  
नाभावो विद्यते सतः ।  
उभयोरपि दृष्टोऽन्तः  
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah  
nābhāvō vidyatē sataḥ ।  
ubhayōrapi dṛṣṭō'ntah  
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

#### Gita – Chapter 2 – Verse 16

- Unreal world in Jagrat, Svapna, has no beingness
- No Satyatvam, existence

- There is no – non-being (Double negative)
- There is beingness of only the real Vastu
- Has Satyatvam, existence.

Seeing the truth of both there, Jnani concludes :

- Aham Satyam, Jagan Mithya

## 2) Kaivalya Upanishad : Verse 23 + 24

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca ।  
evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

## 3) Brihadaranyaka Upanishad : Chapter 2 – 4 – 14 (Meitreiyi Brahmanam)

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,  
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,  
तदितर इतरमभिवदति, तदितर इतरम् मनुते,  
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन  
कं जिघ्रेत्, तत्केन कं पश्येत्,

तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,  
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?  
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?  
विजातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaraṁ jighrati,  
taditara itaraṁ paśyati, taditara itaraṁ śṛṇoti,  
taditara itaramabhivadati, taditara itaraṁ manute,  
taditara itaraṁ vijānāti;

yatra vā asya sarvamātmāivābhūttatkena  
kaṁ jighret, tatkena kaṁ paśyet,

tatkena kaṁ śṛṇuyat, tatkena kamabhivadet,  
tatkena kaṁ manvīta, tatkena kaṁ vijānīyāt?  
yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt?  
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

#### 4) Katho Upanishad : Chapter 2 – 1 - 10, 11

यदेवेह तदमुत्र यदमुत्र तदन्विह ।  
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,  
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥

(10) What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

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

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

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

- Ignorant person sees seeming Dvaitam.
- Iva crucial word everywhere means seeming duality.
- Katho Upanishad also and Brihadaranyaka Upanishad.

## Chandogya Upanishad : Chapter 7 – 25 – 2

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 evātmaivādhastādātmopariṣṭādātmā  
 paścādātmā purastādātmā dakṣiṇata ātmottarata  
 ātmaivedaṃ sarvamiti sa vā eṣa evaṃ paśyannevaṃ  
 manvāna evaṃ vijānannātmaratirātmakrīḍa ātmamithuna  
 ātmānandaḥ sa svarāḍbhavati tasya sarveṣu lokeṣu  
 kāmācāro bhavati atha ye'nyathāto viduranyarājānaste  
 kṣayyalokā bhavanti teṣāṃ sarveṣu lokeṣvakāmācāro  
 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]

- Braheiva Idam Sarvam
- Atmaiva Idam Sarvam
- **Waker alone appears as Dream Universe.**
- **Turiyam alone appears as Jagrat Universe.**
- Brahman, Turiya Atma, self alone appears as this world.

VIII)

To understand Vedanta clearly use

Sruti

- Description of Brahman in Avantara Vakyam
- Mahavakyam
- Adhyaropa, Apavada

Yukti

- Shastric logic

Anubava

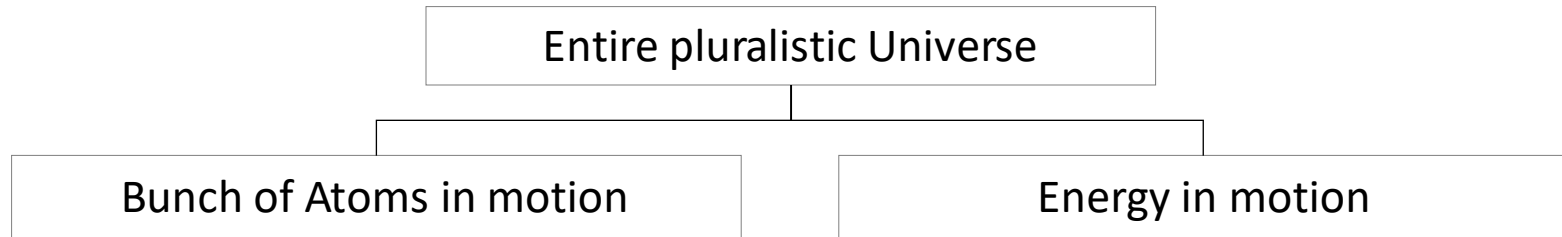
- 3 states of consciousness, Turiyam
- Sleep state proves unmanifest nature of Universe
- Jagrat, Svapna, proves manifest nature

- Beyond manifest and unmanifest, lies Turiyam Adhishtanam of Mithya Prapancha appearance.
- What is in front of me always is Brahman, Turiyam, no need for Samadhi Avastha.



IX) Modern science concludes.

a)



b) Both these constitute an illusion of solidity of the world.

- Solid wall, mountain, ocean.

c) Intangible energy in motion appears as the cosmos.

- Solidity = Illusion.
- Intangible, invisible energy appears as though tangible universe, made of 5 elements.

d) Jadam, inert by Nature, says Vedanta, has no sentiency.

e) Atoms / Molecules go round the Nucleus.

f) 90% of Atom = Empty space.

g) All Atoms joined together = Experience of wall, whole cosmos.

- Vedanta : Who is the sentient observer?
- Logic 90% of wall = Empty space.

h) Unbelievable universe but true.

- That is the fact.
- We can then answer the entire cosmos.

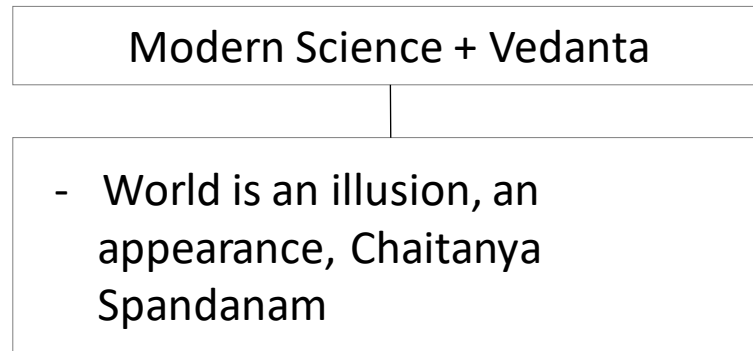
### **I) Vedanta :**

- Not as a factual reality but Mithya appearance like dream.
- Looks like no creation at all.

### **J) Vedanta :**

- God alone is, turiyam alone is.
- World is Mithya, Jagan Mithya.
- Brahman (Observer Satchit ananda) Satyam.
- Jiva Braheiva Na Paraha.

### **K) Conclusion :**



- Atom – Energy – Brahman – Atma, Chaitanyam alone is the truth of this world.

### **5th Question :**

- Atmeiva Sarvam = Chandogya Upanishad – Chapter 7 – 25 – 2
- Body – Mind – Time – Space part of Jagrat Prapancha.

## Chandogya Upanishad : Chapter 7 – 25 – 2

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 evātmaivādhastādātmopariṣṭādātmā  
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]

- Observer – Sentient principle, Sat – Chit – Ananda Atma, Turiya Atma, Buma Atma.
- Buma vidya – Narada – Sanatkumara Samvada.

## 6th Question :

- Narasimha Uttara Tapania Upanishad – Verse 7
- Brahei Vedam Sarvam.

## 7th Quotation : Chandogya Upanishad – Chapter 6 – 2 – 1

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |  
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ  
tasmādasataḥ sajjāyata || 6.2.1 ||

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

- Ekam Eva Advitiam Brahma.
- Sat Vidya Prakaranam.
- Experience plurality.
- Brahman is Sajatiya, Vijatiya, Svagata Bheda Rahitaha Atma.

## 8th Quotation :

Brihadaranyaka Upanishad : Chapter 2 – 4 – 6 and 4 – 5 – 7

ब्रह्म तं परादाद्योऽन्यत्रात्मनो  
ब्रह्म वेद, क्षत्रं तं  
परादाद्योऽन्यत्रात्मनः क्षत्रं वेद,  
लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद,  
देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद,  
भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद,  
सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद;  
इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः,  
इमे देवाः, इमामि भूतानि,  
इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano  
brahma veda, kṣatram taṃ  
parādādyo'nyatrātmanaḥ kṣatram veda,  
lokāstaṃ parāduryo'nyatrātmano lokānveda,  
devāstaṃ parāduryo'nyatrātmano devānveda,  
bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,  
sarvaṃ taṃ parādādyo'nyatrātmanaḥ sarvaṃ veda;  
idaṃ brahma, idaṃ kṣatram, ime lokāḥ,  
ime devāḥ, imāmi bhūtāni,  
idaṃ sarvaṃ yadayamātmā || 6 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self. [2 - 4 - 6]

ब्रह्म तं परादाद्योऽन्यत्रात्मनो  
 ब्रह्म वेद, कशत्रं तं  
 परादाद्योऽन्यत्रात्मनः कशत्रं वेद,  
 लोकास्तं परादुर्योऽन्यत्रात्मनो  
 लोकान्वेद, देवास्तं  
 परादुर्योऽन्यत्रात्मनो देवान्वेद,  
 वेदास्तं परादुर्योऽन्यत्रात्मनो  
 वेदान्वेद, भूतानि तं  
 परादुर्योऽन्यत्रात्मनो भूतानि वेद,  
 सर्वं तं परादाद्योऽन्यत्रात्मनः  
 सर्वं वेद; इदं ब्रह्म,  
 इदं कशत्रम्, इमे लोकाः, इमे देवाः,  
 इमे वेदाः, इमानि भूतानि,  
 इदं सर्वं यदयमात्मा ॥ ७ ॥

brahma taṃ parādādyo'nyatrātmano  
 brahma veda, kśatram taṃ  
 parādādyo'nyatrātmanah kśatram veda,  
 lokāstaṃ parāduryo'nyatrātmano  
 lokānveda, devāstaṃ  
 parāduryo'nyatrātmano devānveda,  
 vedāstaṃ parāduryo'nyatrātmano  
 vedānveda, bhūtāni taṃ  
 parāduryo'nyatrātmano bhūtāni veda,  
 sarvaṃ taṃ parādādyo'nyatrātmanah  
 sarvaṃ veda; idaṃ brahma,  
 idaṃ kśatram, ime lokāḥ, ime devāḥ,  
 ime vedāḥ, imāni bhūtāni,  
 idaṃ sarvaṃ yadayamātmā || 7 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these Vedas, these beings and this all—are the Self.

[4 - 5 - 7]

- Idam Sarvam Yatu Atma.
- All we are experiencing, as though existing independently is really nonexistent.
- It is only an appearance like dream from Turiyam status.
- Unbelievably, true.
- Ayam Atma – This Atma.
- Aparokshataya Upalabyamana is Atma Chaitanyam.
- It Adhi Nana Srutubya Dvaitasya Asatvam – Mithya.
- Not Atyantika Asat.

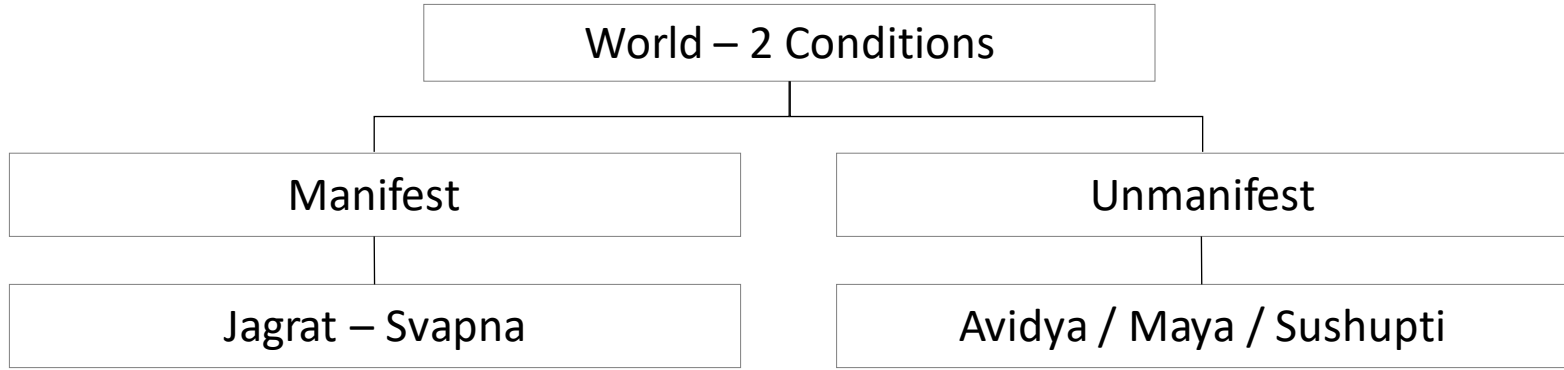
#### 9th Quotation : Mundak Upanishad – chapter 2 – 1 – 2

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]

X) Through all Sruti quotations – Vaitatyam – Mithyatvam - Siddham



- I – Turiya Atma am Continuously present, Am beyond Karanam – Karyam.

XI) Like 3 states come and go in the mind, same power is Maya Shakti at macro level .

- Same power projects ideas as per our Vasanas.
- We get a clear vision of the creator of Universe when we are having Turiyam status.

**362) Bashyam : Chapter 2 - Karika No. 32 continues...**

सतो ह्युत्पत्तिः प्रलयो वा स्यान्नासतः शशविषाणादेः ।  
नाप्यद्वैतमुत्पद्यते लीयते वा । अद्वयं चोत्पत्तिप्रलयवच्चेति  
विप्रतिषिद्धम् ।



For an object that exists only (Satah Hi - You can talk about) creation or dissolution (Utpattih Pralayah Va Syat), but not for a thing which does not exist at all like the horn of a Rabbit (Na Sasavisanadeh Astah). Nor the non-dual Atma (Na Api Advaitam) originates or dissolves (Utpadyate Liyate Va). That it should be Non-dual (Advaiyam) and at the same time be subject to birth and death (Utpatti - Pralayavat Ca), is a contradiction in terms (iti Vipratishedham).

I) Consolidation of 2 lines of previous Paragraph

- Dvaitasa Abavatvat explained now here.

II) We can't talk of origination of the thing which is non-existent.

III) World, according to Vedanta factually not there.

- Can't talk of origination Sataha Vastu Utpatti Pralaya Syat Na Asataha.
- For existing thing alone there will be origination, dissolution.

**IV) Na Asataha :**

- Can't talk of origination of a non-existing thing.

**V) Shasha Vishna Adhi :**

- Like Rabbits horn, nonexistent.
- No origination, growth, resolution.
- Utpatti Pralaya Nasyat.
- Non existent world does not originate.

VI) Why can't existent Atma originate?

- Atma existent according to you.

VII) Na Api Advitam :

- Non dual Atma does not originate or dissolve, Nityatvat.
- Advaita Atma – Nityaha.

Gita : Chapter 2 – Verse 20

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

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |  
ajō nityaḥ śāśvatō'yaṃ purāṇah  
na hanyatē hanyamānē śarīrē || 2-20 ||

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

VIII) Advaitam – originates

- Oxymoron
- Contradiction.

IX) Advayam = Nondual

- Advaitam – Turiyam can't have origination – dissolution.

X) World is not there.

- How you account for its experience?

**Answer :**

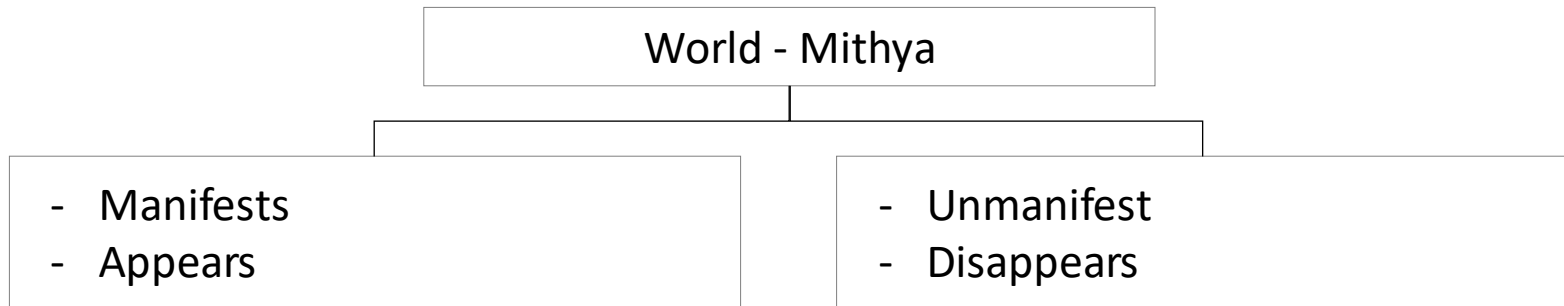
**Example :**

- Dream
- Nonexistent but experienced.

XI) Experience possible because it is a projection by Ishvara, superimposition on Atma.

- Ishvara Srishti.

XII)



- This is the nature of the world, fleeting since beginning of time.
- Power of Maya.

XIII) We have to remember many ideas in Vedanta to come to conclusion about Turiya Atma.

- Number lock = Turiyam.

XIV) Each idea is profound student should be alert and bright.

- Simultaneously, remember all ideas to get the fundamental message.
- Aham Satyam, Jagan Mithya.

XV) Teacher gradually teaches all ideas.

- Teacher requires Punyam to get a student who can remember.

XVI) Remember :

- Swapna, understand its nature, then alone you can assimilate message of Karika No. 32 – Jagrat – Turiyam.

**363) Bashyam : Chapter 2 - Karika No. 32 continues...**

यस्तु पुनर्द्वैतसंव्यवहारः स रज्जुसर्पवदात्मनि प्राणादिलक्षणः  
कल्पित इत्युक्तम् । न हि मनोविकल्पनाया रज्जुसर्पादिलक्षणाया  
रज्ज्वां प्रलय उत्पत्तिर्वा । न च मनसि रज्जुसर्पस्योत्पत्तिः  
प्रलयो वा न चोभयतो वा । तथा मानसत्वाविशेषाद्द्वैतस्य ।  
न हि नियते मनसि सुषुप्ते वा द्वैतं गृह्यते ।

Again (Yastu Punah ) the day to day transaction implies duality of Ishvara as well as the creation (Pranadilaksanah Dvaita - Samvyavaharah), which is (Sah) superimposed on Atma (Atmani Kalpitah) like the snake is superimposed on the rope (Rajju - Sarpavat). This is what was said before (iti - Uktam - from slokas 20 to 28). The snake which was not an object, but purely projected by the mind on the rope (Na Hi Rajju Sarpadi Laksanaya Mano Vikalpanayah) is not produced from the rope nor dissolved into the rope (Rajjvam pralaya Utpattihi Va).

Neither (Na Ca) the ropesnake is born and dissolved inside the mind (Manasi Rajjusarpasya Utpattih Pralayah) nor outside in the rope (Rajjau Va), nor in both (Na Ca Ubhayatah Va). Thus (Tatha) duality of the universe or waking world (Dvaitasya) is nothing but imagination of the Samasti mind, maya Sahita Isvarah (Manasatva Avisesat). When the mind is restrained for the time being (Niyate Manasi) or in deep sleep (Susupte) or (Va - Deliberately restrained by the practice of yoga) duality, the universe is indeed not perceived (Na Hi Dvaitam Grhyate - indicating the dependent existence of the universe on total mind).

I) If world is non-existent, how do you account for its experience?

- Question by all other philosophers to Advaitin.

## II) How Dvaita Svayamvaraha?

- How are transactions involving duality experienced?
- Karika No. 20 – 28, 9 verses starting from Prana – Ishvara etc?

III) Projection of Prana – Ishvara – Beejatma + creation + Vyavahara, Atmani Kalpitaha.

IV)

Waking	Dream
<ul style="list-style-type: none"> <li>- Superimposed on Turiyam, Super waker</li> <li>- Projected by Macro Avidya called Maya Shakti</li> </ul>	<ul style="list-style-type: none"> <li>- Superimposed on Waker</li> <li>- Projected by individual Avidya called Nidra Shakti</li> </ul>

## V) 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]

## VI)

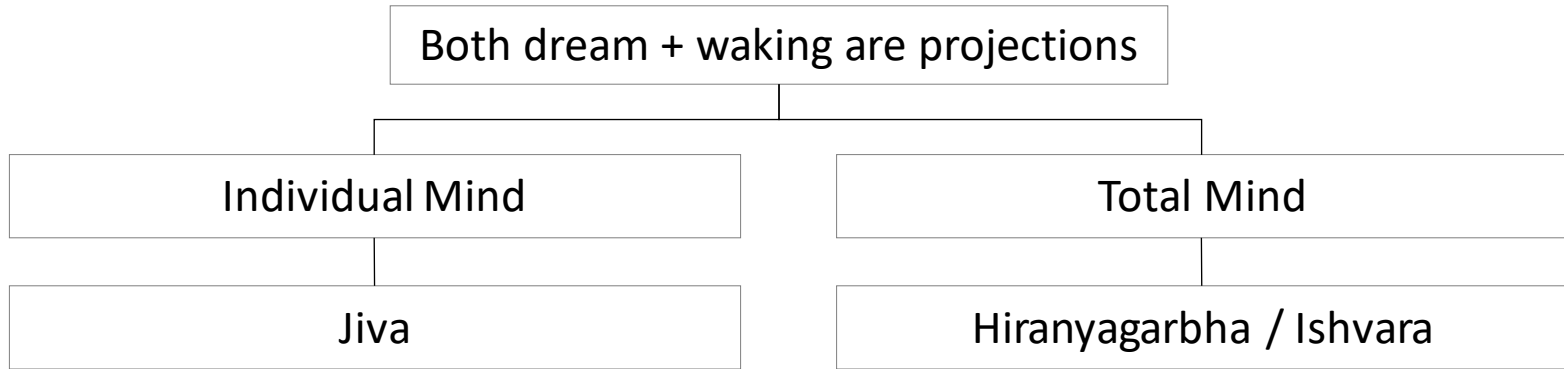
Rajju Adhishtanam	Turiyam
For Sarpah	Adhishtanam for waking world

Atmani Kalpitah

VII) Power of Brahman is called Maya or Moola Avidya.

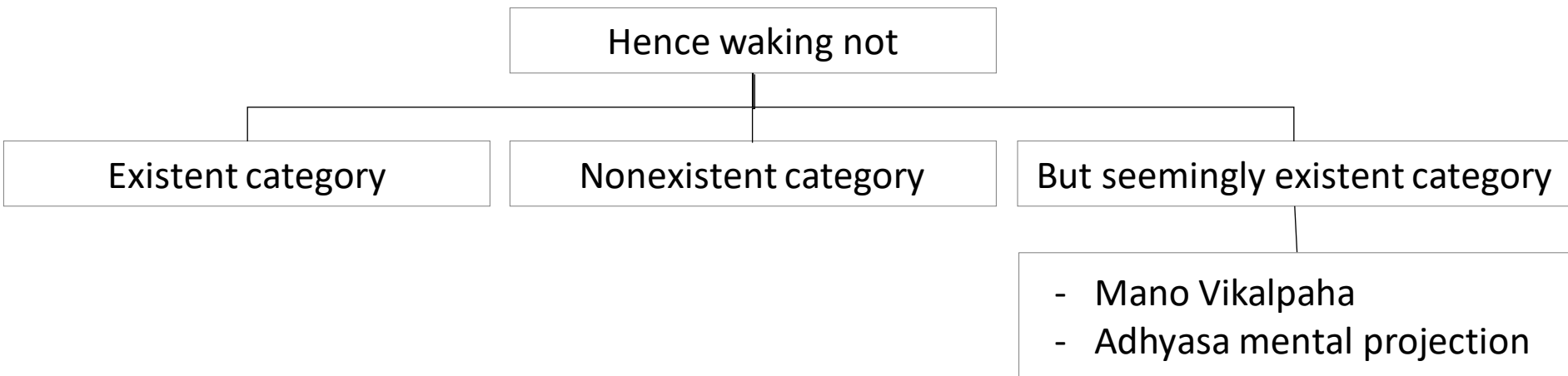
**VIII) When a person is experiencing Rope Snake, at the time of ignorance, he thinks it is real, never says it is non-existent.**

IX)



X) Both experienced as existent world.

XI) On enquiry, becomes non-existent.



XII) No Date of birth for Rajju Sarpah origination or resolution.

- Only if it is there, it has to be destroyed.
- No Utpatti, hence said to be Anaadi, beginningless.
- No end – Anantha.
- Beginningless – endless projections.

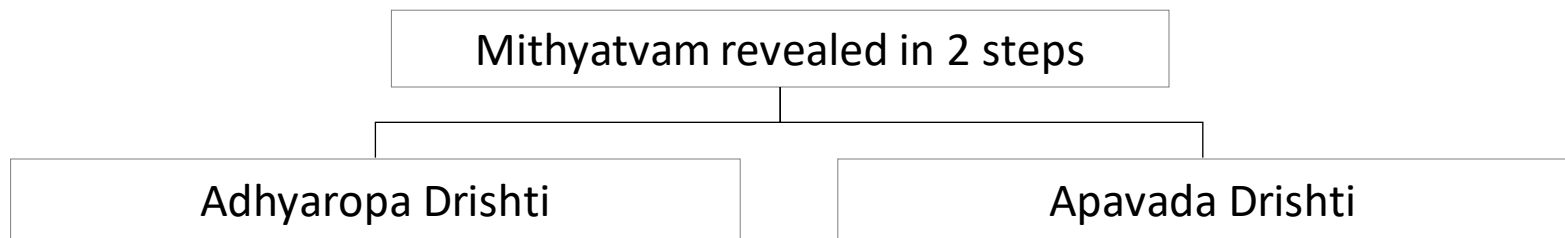
XIII)

Junior students	Senior students
- Beginninglessly, endlessly it is there.	- Beginninglessly, endlessly it is not there.

### Revision : Karika No. 32 – Bashyam

I) Gaudapada consolidates teaching of unreality of Jagrat Prapancha.

II)



### III) Step I : Adhyaropa Drishti

- Accept existence of world, origination of world.
- For Junior student, who can't negate Universe straight away.
- If Shastra negates, he will negate Guru + Shastra and go home.



IV) To win the trust of student, Shastra accepts existence of the world and talks of origination.

- Mastani Sarva Butani stage = Adhyaropa.

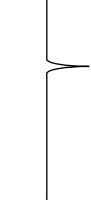
V) Na Cha Mastani Butani :

- Apavada stage.
- Karika No. 32 – is Apavada stage Na Nirodha, Na Chotpatti.

VI) World does not really exist.

- Hence can't talk of origination or dissolution of the world.
- What to talk of people in the world.
- Kai Mudikam Nyaya.

VII) Bound person

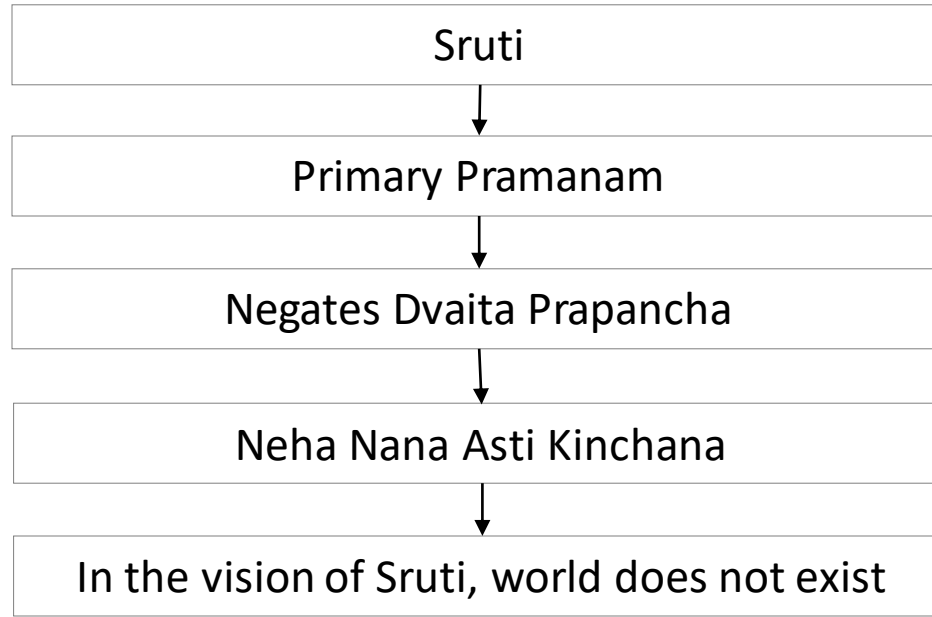
- |   |   |   |
|---|---|---|
| <ul style="list-style-type: none"><li>• Seeker of liberation</li><li>• Practitioner of disciplines</li><li>• Liberated person</li></ul> |  | <ul style="list-style-type: none"><li>- Four not there really</li><li>- Seemingly there</li></ul> |
|---|---|---|

VIII) Four not there, because Dvaitam is not there factually.

- No question of origination of a non-existent universe.

IX) What is Pramanam for absence of Dvaitam?

X)



### Katho Upanishad :

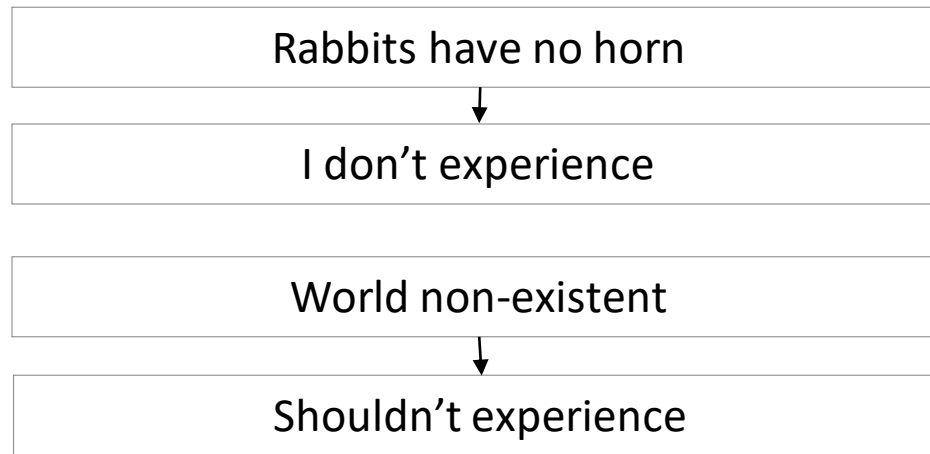
मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

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

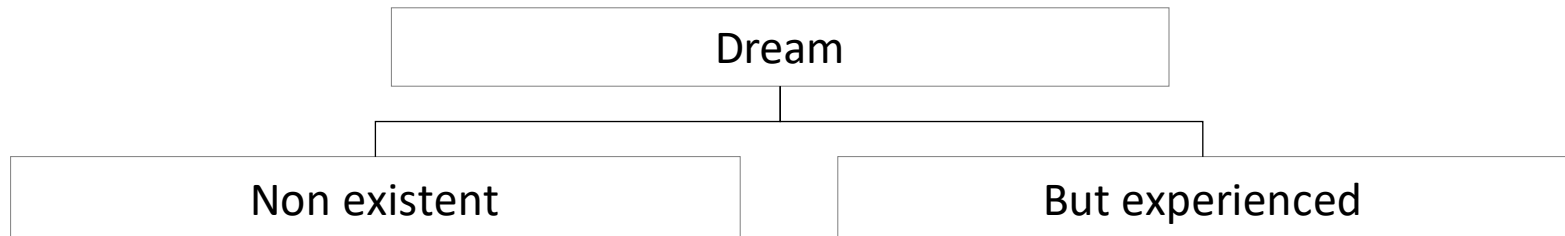
By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death.

## XI) Question :

- How do we account for the experience of the world?



## XII) Answer in the current Paragraph :

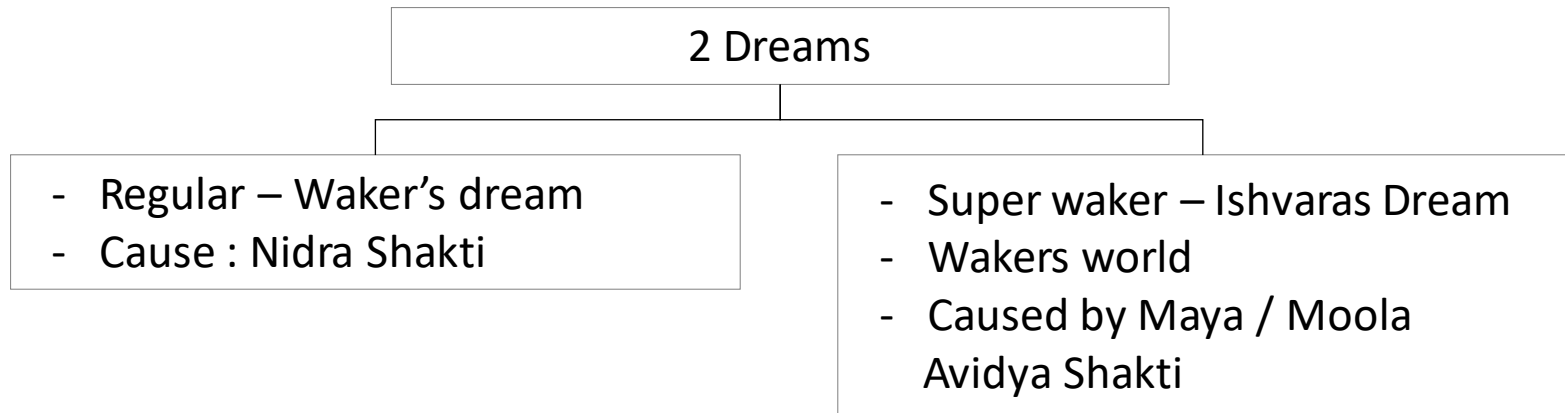


- We all agree, it is a false projection, Mithya.
- **Nonexistent thing can be experienced.**

## XII) Waking :

- Also projected but by Ishvara, false, Mithya
- Nonexistent, experienced.
- In waking also, it is a Maha Dream.

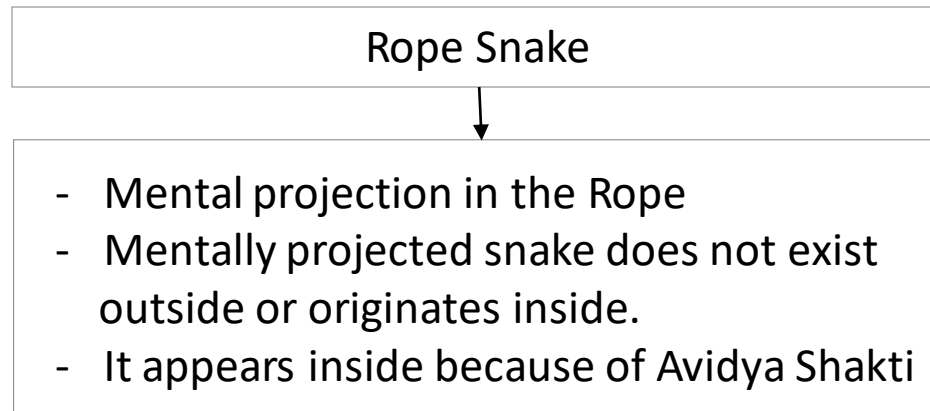
XIII)



XIV) This is already seen in 9 Karikas – Karika No. 20 – 28.

- Shankara : Mithya, why commentary required?

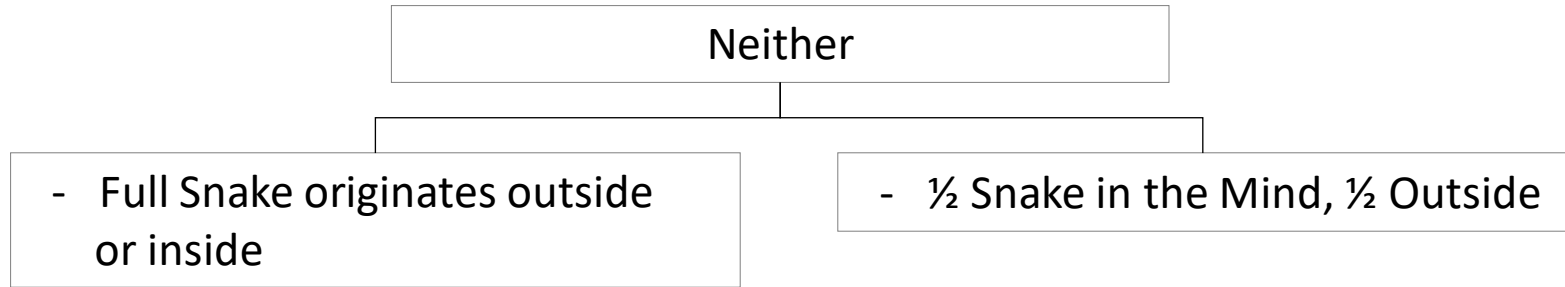
XV)



- We think it is original Snake but it is a false snake, has no real origination.

- **Real Snake does not originate outside or inside.**

XVI)

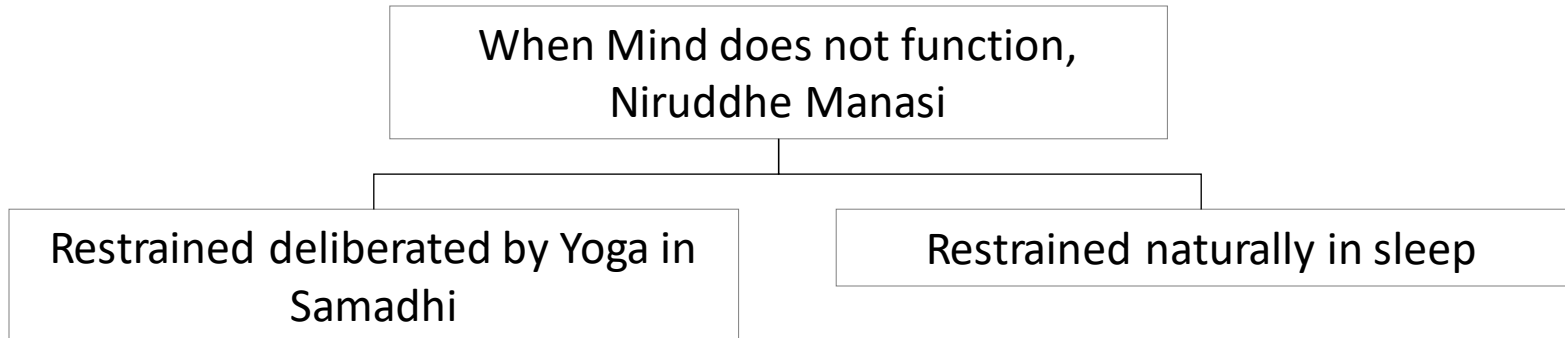


XVII) If Svapna and Rope Snake example understood extend same to Jagrat also.

XVIII) Jagrat Dvaita Prapancha is also Manasam, projection of Mind.

- Not individual Mind but Samashti Mind – Hiranyagarbha.

XIX)



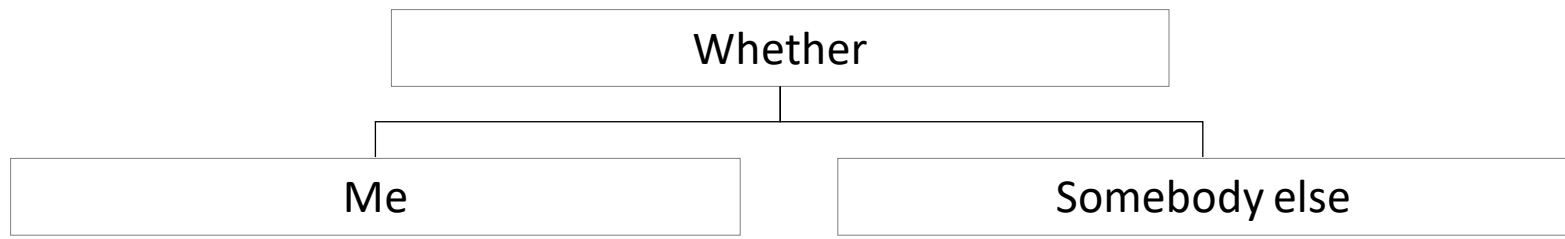
**XX) Indicates, world does not have independent existence of its own.**

**XXI) Question :**

- I go to sleep but world exists for others?

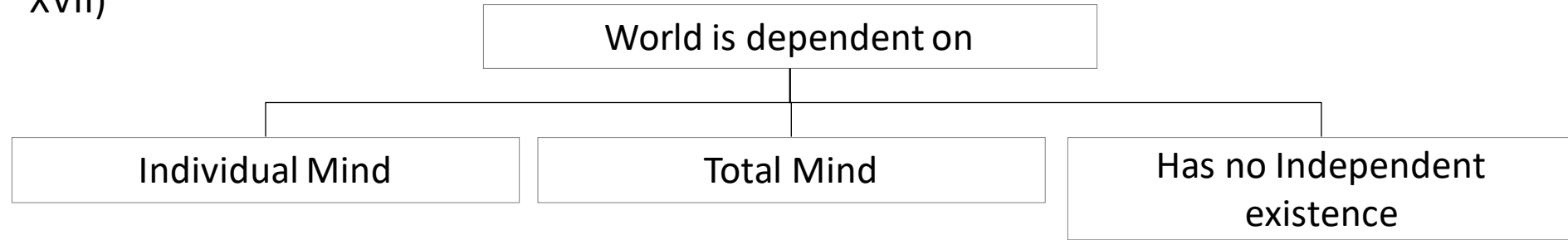
**Answer :**

- Others experiencing yes, but also through their mind.



- Mind function is required to prove existence of the world.

XVII)



- Manadina Meya Siddhi Nyaya.

**XVIII) Without Pramanam – Mind instrument, Premeyam world, can't be established.**

**364) Bashyam : Chapter 2 - Karika No. 32 continues...**

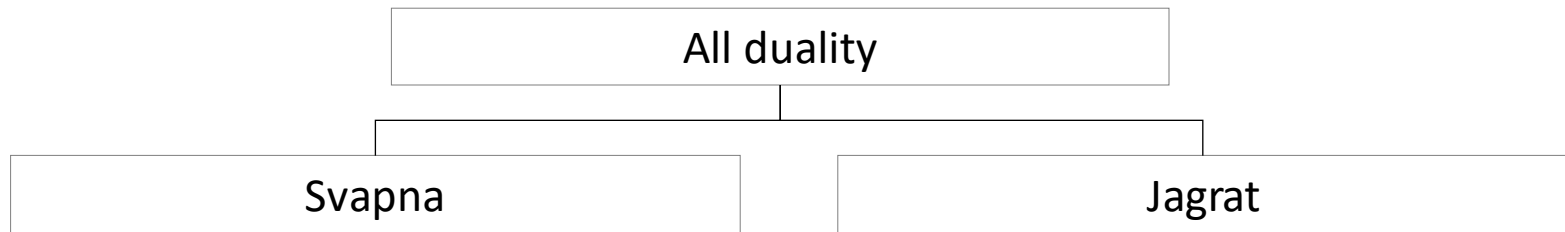
अतो मनोविकल्पनामात्रं द्वैतमिति सिद्धम् । तस्मात्सूक्तं  
द्वैतस्यासत्त्वान्निरोधाद्यभावः परमार्थतेति ।

Therefore (Atah) all duality, is established (Dvaitam Siddham) as mere projection of the mind (Manovikalpana Matram iti). Therefore (Tasmat), it is well said by Gaudapadacharya (Suktam) that since duality is really Non-existent (Dvaitasy Asattvat - even though it might be seemingly existent), the highest truth consists in (Paramarthata iti) the Non-existence of dissolution, creation, bondage, liberation, moksha etc (Nirodhadi Abhavah).

### I) Ataha :

- Therefore,

### II) Dvaitam Mano Vikalpave Matram :



- Are only prjections of the mind (Individual or Hiranyagarbha).
- Minds projection, iti Siddham.

### III) Aside note :

Dream	Jagrat
- Mental projection accepted	- Is it mental projection or not - Big debate

#### IV) Answer :

##### Purva Pakshi :

- It is really not mental projection.
- If it is, it can't be named Jagrat Prapancha.
- It will be only named Svapna Prapancha.
- Different name is used, hence not mental projection.

##### V) We say :

- Not individual mental projection.
- It is Samashti mind projection.

VI) If Jagrat Prapancha is individual minds projection, then it will be Kshanika Vigyana Vadi – Buddhism.

##### VII) Brahma Sutra : Chapter 2 – 2 – 28 to 32 (5 Sutras)

नाभाव उपलब्धेः

Nabhava upalabdheh

The non-existence (of eternal things) cannot be maintained; on account of (our) consciousness (of them).[2 – 2 – 28]

वैधर्म्याच्च न स्वप्नादिवत् ।

Vaidharmyaccha na svapnadivat

And on account of the difference in nature (in consciousness between the waking and the dreaming state, the experience of the waking state) is not like dreams, etc., etc. [2 – 2 – 29]



न भावोऽनुपलब्धेः ।

Na bhavo'nupalabdheh

The existence (of Samskaras or mental impressions) is not possible (according to the Bauddhas), on account of the absence of perception (of external things). [2 – 2 – 30]

क्षणिकत्वाच्च ।

Kshanikatvaccha

And on account of the momentariness (of the Alayavijnana or ego-consciousness it cannot be the abode of the Samskaras or mental impressions).[2 – 2 – 31]

सर्वथानुपपत्तेश्च ।

Sarvathanupapattescha

And (as the Bauddha system is) illogical in every way (it cannot be accepted). [2 – 2 – 32]

- Abhava Adhikaranam.
- Jagrat is Maya, Moola Avidya, Hiranyagarbha projection, not mental projection.

VIII) Shankara refutes Jagrat as Mental projection in Brahma Sutra

IX) Here in Mandukya, Jagrat taken as mental projection of Hiranyagarbha.

- How to solve contradiction.

**X) Shankara says here :**

- Whether individual or total mind, it is some form of projection only.

XI) My focus not in individual or total minds prjection

- It is Mano Kalpana Matram, only projection.

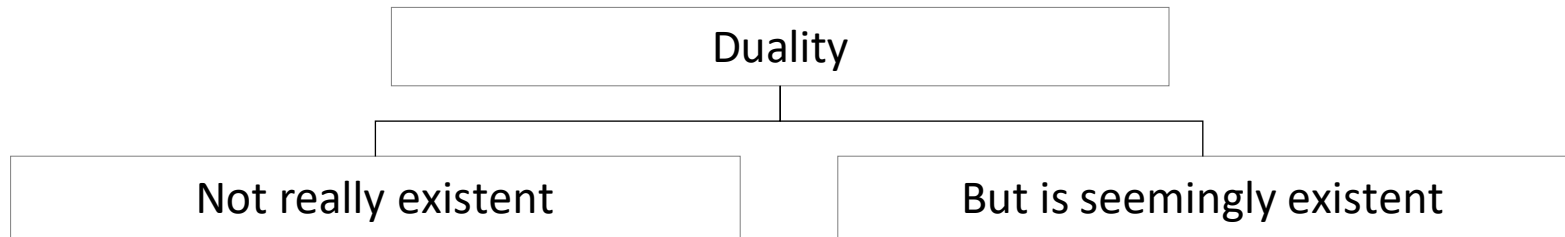
XII) Shankara joins Kshanika Vijnana Vadi here.

- **Samashti Mano Vikalpa, Maya Kalpana, Moola Avidya Kalpana Matram.**
- **Dvaitam Iti Siddham.**

XIII) Therefore since Jagrat Prapancha is also a projection, it is Mithya.

- It is well established by Gaudapada Acharya.

**XIV) Dvitiyasya Asatvat :**



- Nirodha Abava
- No question of originatino or resolution of a non-existent Mithya Prapancha which is Paramarthatha.

XV) From absolute standpoint, we admit empherical reality for Jagrat Prapancha also in Jagrat Avastha like we accept empherical reality for Svapna Prapancha in Svapna Avastha.

**XVI) Both Jagrat Svapna have relative reality but not absolute reality.**

XVII) We are negating from Turiyam standpoint, Mantra 7.

- Prapancha Upashama is there.

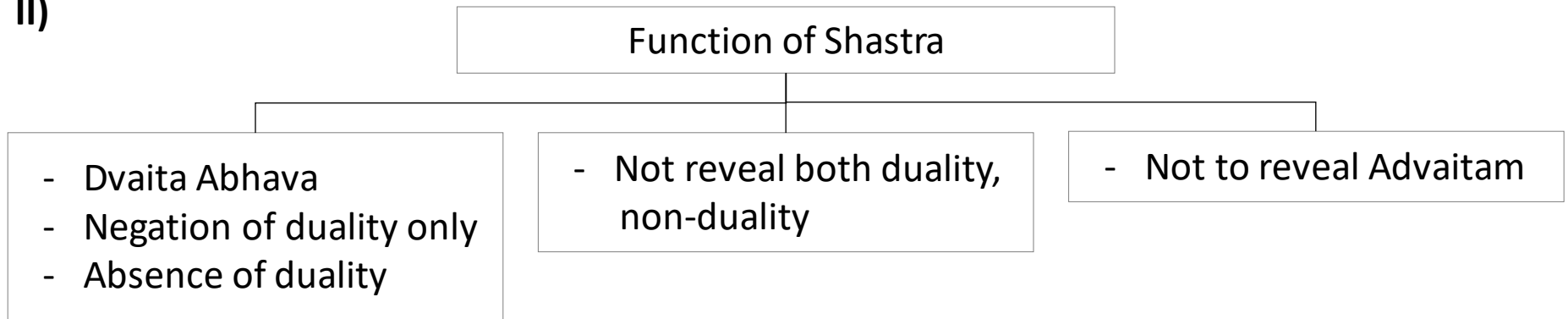
यद्येवं दैताभावे शास्त्रव्यापारो नाद्वैते विरोधात् । तथा च सत्यद्वैतस्य  
वस्तुत्वे प्रमाणाभावाच्छून्यवादप्रसङ्गः द्वैतस्य चाभावात् ।

If (Yadi) the function of sastra (Sastra - Vyaparah) in this manner (Evam - as stated in this Karika) is only the negation of duality (Dvaita Abhave), and not in revealing (Na) Non-duality (Advaita - because otherwise), it will be contradictory (Virodhat - because focus can be only on one thing. If the focus is on negating duality, then focus cannot be on existence of Non-duality). In that case (Tatha Ca Sati), sastra Pramana not being there (Pramana Abhavat) in revealing the existence of the reality of the Non-duality (Advaitasya Vastutve), only Sunyavada, emptiness can be talked about (Sunyavada Prasangah) as the duality has been established as not there (Dvaitasya Ca Abhavat) and there being no other Pramanam available for revealing Advaitam.

### I) Shunya Vadi :

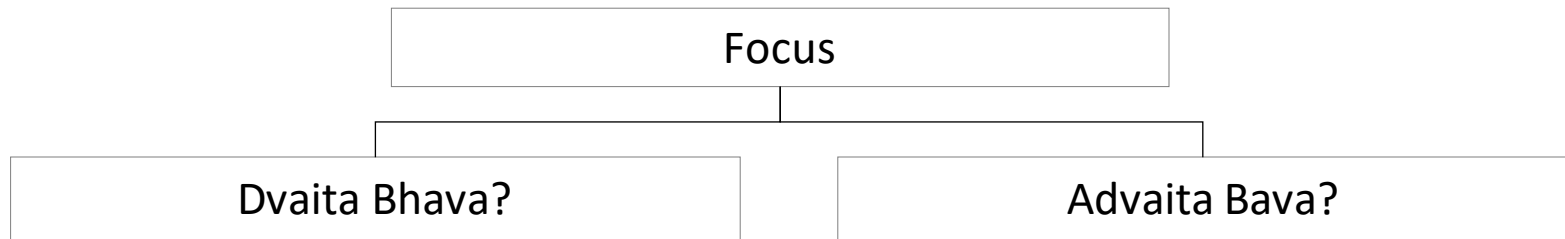
- Advaitin has joined Shunya Vadi now.
- In Absolute sense, there is no creation at all.
- Absence of everything, nothingness, blankness.

II)



III) Pramanam can focus only on one Tatparyam

- Like camera can focus on you or mountain behind.



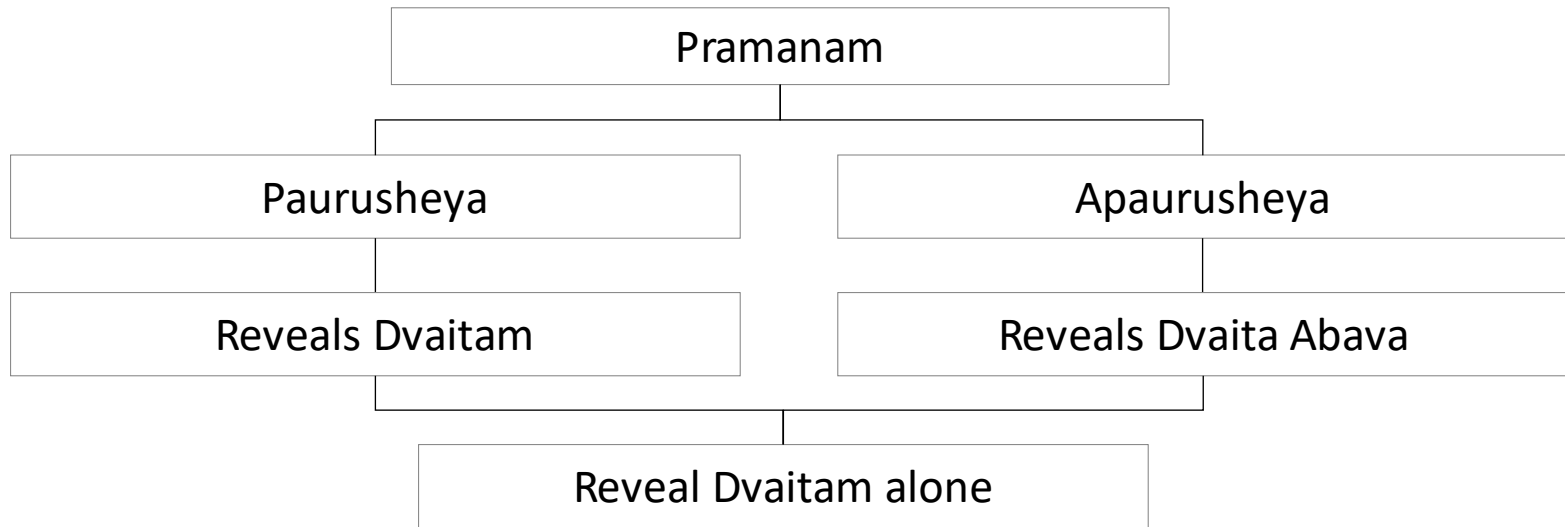
**IV) Purva Pakshi :**

- Karika No. 32 – focuses only on Dvaita Abava.
- Hence Shastram not Pramanam for Advaitam.
- Advaitin has to look for some other Pramanam – Pratyaksha, Anumana, Upamana, Artha Patti, Anupalabda, Shabda.

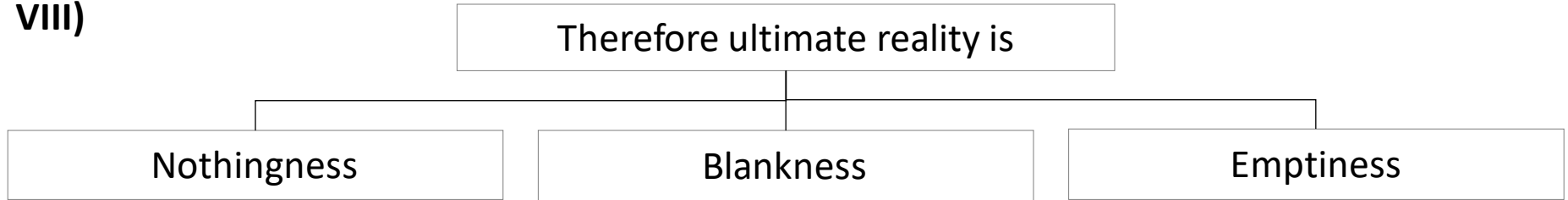
**V) Other Pramanams can reveal only Dvaitam.**

VI) Karika No. 32 – also focuses on Dvaita Abava.

VII)

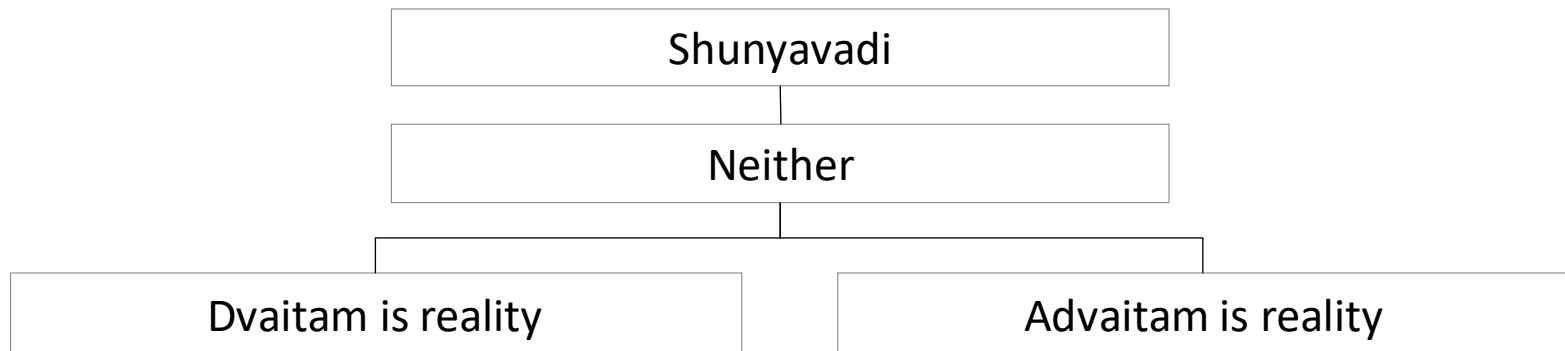


VIII)



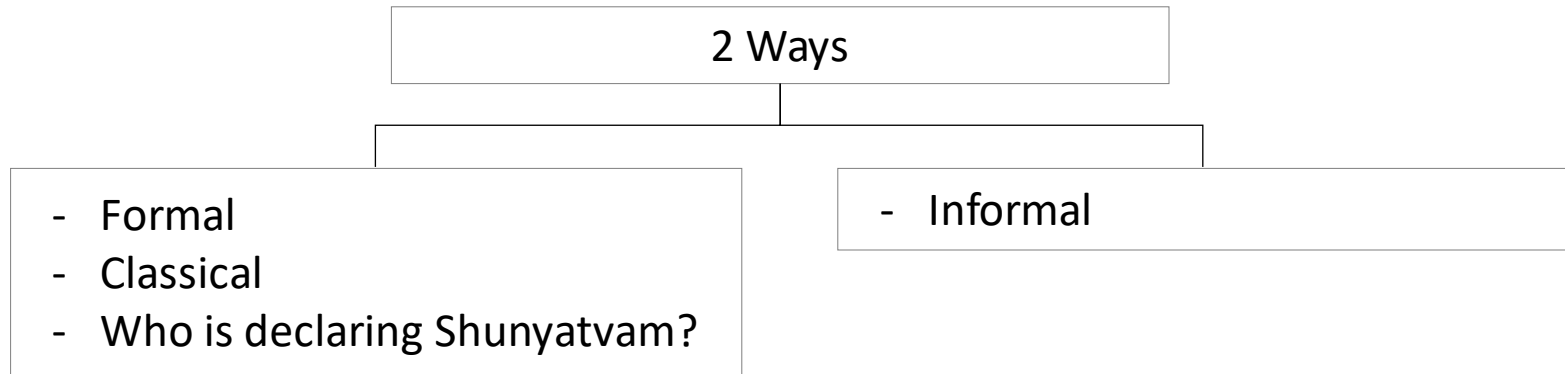
- Advaitam as reality no Pramanam exists.
- Advaitam not revealed at all.

XI)



- Shunyam alone is the reality, it alone is there.

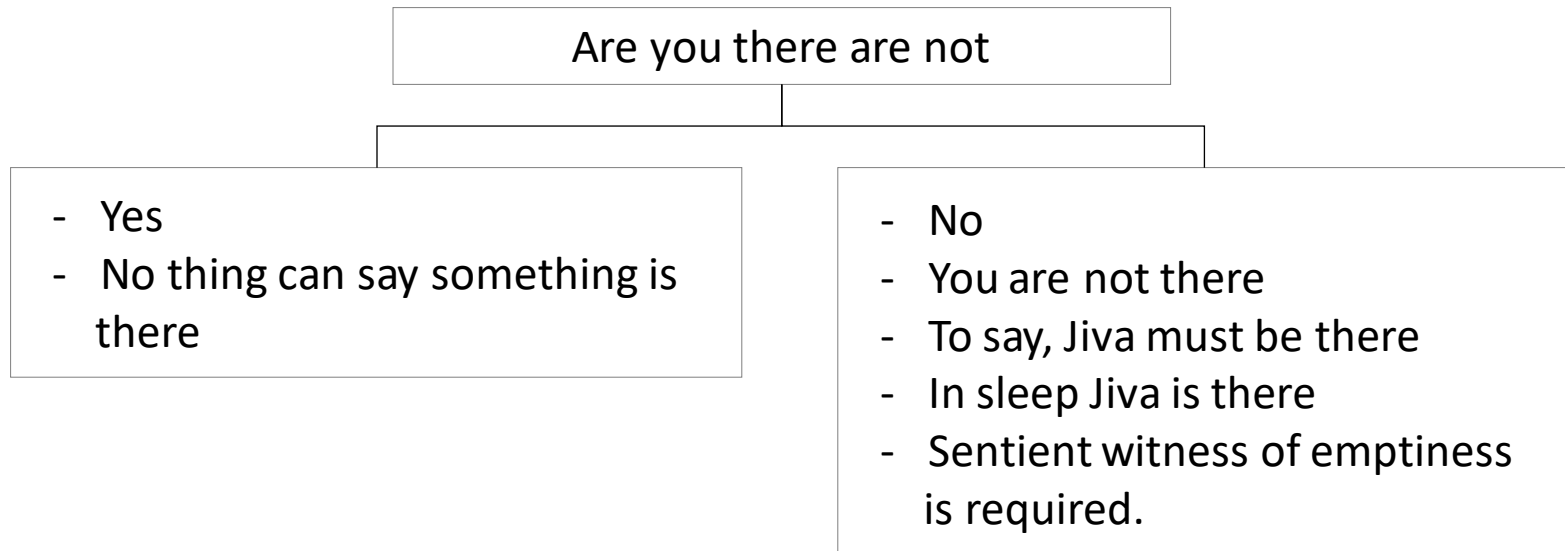
## X) How to refute Shunya Vadi?



## XI) Informal Method :

- You say there is nothing.

### Question :



- When no Vadi is there, how can i have Vada with you who is not there.
- Shunyavadi can't stand our enquiry.

**366) Bashyam : Chapter 2 - Karika No. 32 continues...**

न; रज्जुसर्पादिविकल्पनाया निरास्पदत्वानुपपत्तिरिति  
प्रत्युक्तमेतत्कथमुज्जीवयसीति, आह- रज्जुरपि  
सर्पाविकल्पस्यास्पदभूता विकल्पितैवेति दृष्टान्तानुपपत्तिः ।

No, there cannot be Sunyam (Na); it has already been pointed out before (iti Pratyukta) that any projected perception like rope snake (Rajjusarpadi Vikalpanayah) cannot occur without an Adhishtana (Niraspadatva Anupapattih). Why are you then reviving the same argument again? (Etat Katham Ujjivayasi Iti). The Sunyavadi says (iti Aha) - even the rope (Rajjuh Api), which is the basis for unreal snake (Sarpa - Vikalpasya Aspadabhuta) is also Mithya only (Vikalpita Eva). So this example of the rope snake of yours is not tenable (Drstanta Anupapattih - to prove that Mithya has got Satya Adhishtanam).

I) Enquiry, logical thinking, finer argument of Purva Pakshi.

## II) Shankaras direct reply :

- I have negated Shunya Vada in commentary of Karika No. 9, introduction to Mantra 7 :

शून्यमेव तर्हि तत् ।

न; मिथ्याविकल्पस्य निर्निमित्तत्वानुपपत्तेः ।

न हि रजतसर्पपुरुषमृगतृष्णिकादिविकल्पाः शुक्तिकारज्जुस्थाणूष-  
रादिव्यतिरेकेणावस्त्वास्पदाः शक्याः कल्पयितुम् ।

In That case, Turiyam (Tat) will be a mere void (Sunyam Eva). No, you cannot say there will be Sunyam (Na -- because when Mithya is negated what will be remaining is Satyam, the Adhishtanam). Superimpositions (Vikalpasya) which neither are true nor false (Mithya -- such as waker's state, dreamer's state, Sleeper's state) cannot exist without an Adhishtanam (Nirnimittatva Anupapatteh - the truth, the pure consciousness). The illusions (Vikalpah) of mother of pearl as silver (Rajata), rope as snake (Sarpa), wooden stump as a man (Purusa), desert sand as mirage water etc (Mrgatrsnika Adi) cannot exist independently (Vyatirekena - without borrowing existence from the corresponding Adhishtanam) of mother of pearl (Suktika), rope (Rajju), stump of wood (Sthanuh) dry desert land Etc (Usara Adi). They can never indeed (Na He Sakyah) superimpose themselves (Kalpayitum) on Non-existing things (Avastu - Aspdah).



#### IV) Same reply here

- Once Jagrat and Svapna Prapancha are negated as Karyam, Mithya.
- Mithya Karyam can't exist without Satyam, Adhishtanam.
- Whenever Mithya, false experience is there, there is support of Satya Adhishtanam.

#### V) Examples :

Mithya	Support – Adhishtanam
<ul style="list-style-type: none"><li>- Dream</li><li>- Rope Snake</li><li>- Mirage Water</li><li>- Shell Silver</li><li>- Waker</li></ul>	<ul style="list-style-type: none"><li>- Waker</li><li>- Rope</li><li>- Dry Sand</li><li>- Shell</li><li>- Turiya Atma</li></ul>

#### VI) Vyapti – Logical thinking – Generalisation :

- **Yatra Yatra Mithyatvam, Tatra Tatra Satya Adhishtanam.**
- Reality must be accepted as the real truth.

#### VII) Shunyam, emptiness can't be Adhishtanam.

- Shunyam = Adhishtanam = No Adhishtanam = Illogical.

#### VIII) Mithya must have Adhishtanam

Jagrat Prapancha	Svapna Prapancha
Mithya	Mithya

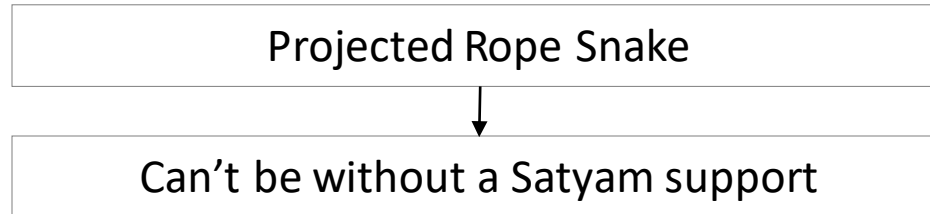
IX) Adhishtanam = Turiyam, Sakshi, Chaitanyam

= Witness, observer of Jagrat + Svapna Prapancha

X) Svapna Prapancha supported by observer of Svapna = Waker

XI) Jagrat Prapancha is supported by Turiya Chaitanyam, Adhishtanam, it can't be Mithya.

XII)



- Rope Snake also gives us an inference:
  - a) Jagrat is projection
  - b) Projection has to be from a sentient entity.
  - c) Sentient entity described in Mantra 7.

XIII) Purva Pakshi already destroyed before but trying to resuciate, supply Amrutam, to bring to life once again, argument again here.

### **IX) Purva Pakshi – Counter Argument :**

- Rope Snake's support is Rope.
- But Rope is also Mithya.
- No Real Adhishtanam, its only Mithya Adhishtanam = Shunyam.
- Rope also is unreal

- No Aspadam, Adhanam, support.
- Rope is not Satyam.
- Drishtanta Anupapatti.
- Can't quote Rope Snake as example here.
- Satya Adhishtanam is not there.

**Shankaras Reply :**

**367) Bashyam : Chapter 2 - Karika No. 32 continues...**

न विकल्पनाक्षयेऽविकल्पितस्याविकल्पितत्वादेव सत्त्वोपपत्तेः ।

Not so (Na) after all the negatable erroneous perceptions are negated (Vikalpana Ksaye) what is not negatable erroneous perception, that is, the Adhishtanam 'this object rope', (Avikalpitasya), has continued existence (Sattva Upapatteh) because it cannot be negated by the very fact it is not Mithya (Avikalpitatvat Eva).

I) I don't agree with you

II) We study Satyam – Mithya with a torchlight.

III) Rope mistake as Mala (Garland) Streak of water, crack on earth, Pipe.

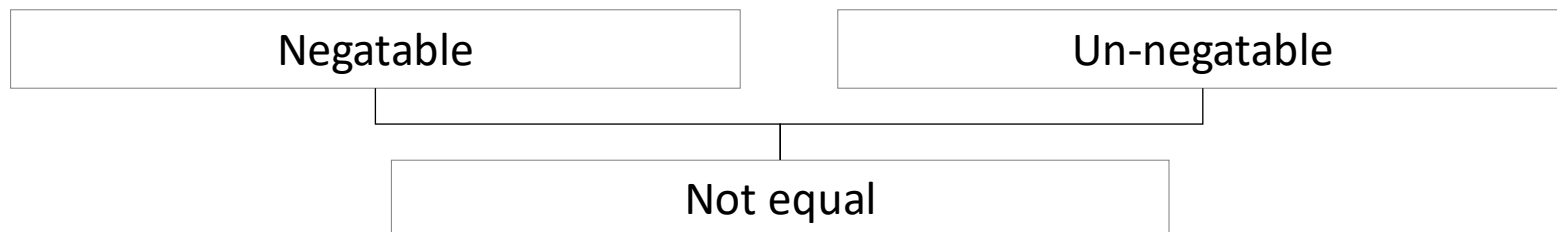
IV) So many Kalpanas, imagination are there.

- All these Mithya superimpositions are negated with torch light.
- Rope is revealed.

V)

Negatables	One left behind
- Many	- Rope - Un-negatable - Can't be equated to negatables

VI)



- Hence Satyam always is a Chaitanya, sentient entity.
- Unnegatable Rope persists after all negatables go.

VII) At the end of Neti Neti, Adhishtana observer Chaitanyam, who is self effulgent, Sat Chit Ananda remains.

- In it is the revelation of all Upanishads.
- Understood through Sruti, Yukti, Anubhava.
- Scriptures, logic, experience.

VIII) **Un-negatable :**

- Avikalpatam
- Satyam not Mithya

## Revision :

### I) Karika No. 32:

- Apavada Karika.
- What is negatable as Mithya is negated.
- Negates universe.
- Does not positively reveal Turiyam

### II)

Turiyam Revealed	Universe Negated
In Mantra 7	In Chapter 2 – Karika No. 32 as Mithya

III) Turiyam defined as left over Adhishtanam after Universe is negated.

IV) Saha Eshaha Neti Neti Iti Atma.

### Katho Upanishad :

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

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

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

- Ekam Turiyam Advitiyam Eva Asti, only existent Reality in creation.
- 3 Avasthas / 3 Sharirams / 5 Koshas Mithya.

V) Atma defined only by negation 5 Koshas, 3 Avasthas, 3 Shariram, form & formless, manifest and manifest, subject – object.

VI) Adhyaropa – Apavada reveals Satyam – Mithya.

**VII) Brihadaranyaka Upanishad :**

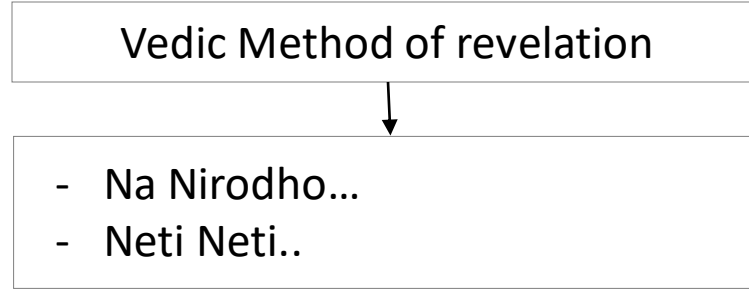
स होवाच, एतद्वै तदकशरः,  
गार्गी ब्राह्मणा अभिवदन्ति,  
अस्थूलमनण्वहस्वमदीर्घम  
लोहितमस्नेहमच्छायमतमोऽ-  
वायवनाकाशमसङ्गमचक्षु  
ष्कमश्रोत्रमवागमनोऽ-  
तेजस्कमप्राणममुखम  
मात्रमनन्तरमबाह्यम्,  
न तदश्नाति किञ्चन,  
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ,  
gārgi brāhmaṇā abhivadanti,  
asthūlamanaṇvahravama  
dīrghamalohitamas  
nehamacchāyamatamo'-  
vāyvanākāśamasan̐gamacak  
śuṣkamaśrotramavāgamano'-  
tejaskamaprāṇamamukhama  
mātramanantaramabāhyam,  
na tadaśnāti kiṃcana,  
na tadaśnāti kaścana || 8 ||

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 - 8 - 8]

- 23 features negated, which belong to the Universe.

VIII)



### Brihadaranyaka Upanishad : Neti Neti...

तस्य हैतस्य पुरुषस्य रूपम् ।  
यथा माहारजनं वासः,  
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,  
यथाग्न्यर्चिः, यथा पुण्डरीकम्,  
यथा सकृद्विद्युत्तमः;  
सकृद्विद्युत्तेव ह वा अस्य  
श्रीर्भवति य एवं वेद;  
अथात आदेशः—नेति नेति,  
न ह्येतस्मादिति नेत्यन्यत्परमस्ति;  
अथ नामधेयम्—सत्यस्य सत्यमिति;  
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ 6 ॥

tasya haitasya puruṣasya rūpam |  
yathā māhārajanam vāsaḥ,  
yathā pāṇḍvāvikam, yathendragopaḥ,  
yathāgnyarciḥ, yathā puṇḍarīkam,  
yathā sakṛdvidyuttam;  
sakṛdvidyutteva ha vā asya  
śrīrbhavati ya evaṁ veda;  
athāta ādeśaḥ—neti neti,  
na hyetasmāditi netyanyatparamasti;  
atha nāmadheyam—satyasya satyamiti;  
prāṇā vai satyam, teṣāmeṣa satyam || 6 ||

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

### **Mandukya Upanishad : Na Nirodha....**

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ २-३२ ॥

na nirodho na cotpattirna na baddho na ca sādhaḥ ।

na mumukṣurna vai mukta ityeṣā paramārthatā ॥ 2-32 ॥

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

- Nothing positive = Truth.

### **IX) Purva Pakshi :**

- Nothing = Shunyam = Reality.



X) Shankara says negated in Chapter 1 – K – 9

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।

देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥ का-९ ॥

bhogārthaṁ sṛṣṭirityanye kṛīḍārthamiti cāpare,  
devasyaiṣasvabhāvo'yamāptakāmasyakāsprhā ||ka-9||

Others think that the world is being created for the purpose of God's enjoyments, while still others attribute it to a mere Play of the Lord. But it is the very nature of the effulgent being, the Atman; for, what desire is possible for Him, whose desires are always in a state of perfect fulfilment? [1 - K - 9]

Negatable	Un-negatable
- Mithya	- Satyam - Adhishtanam

XI) Shunyavada does not accept, puts counter question.

**Question : Rope**

- Also Mithya in Adviatam.

For Rope Snake = Mithya

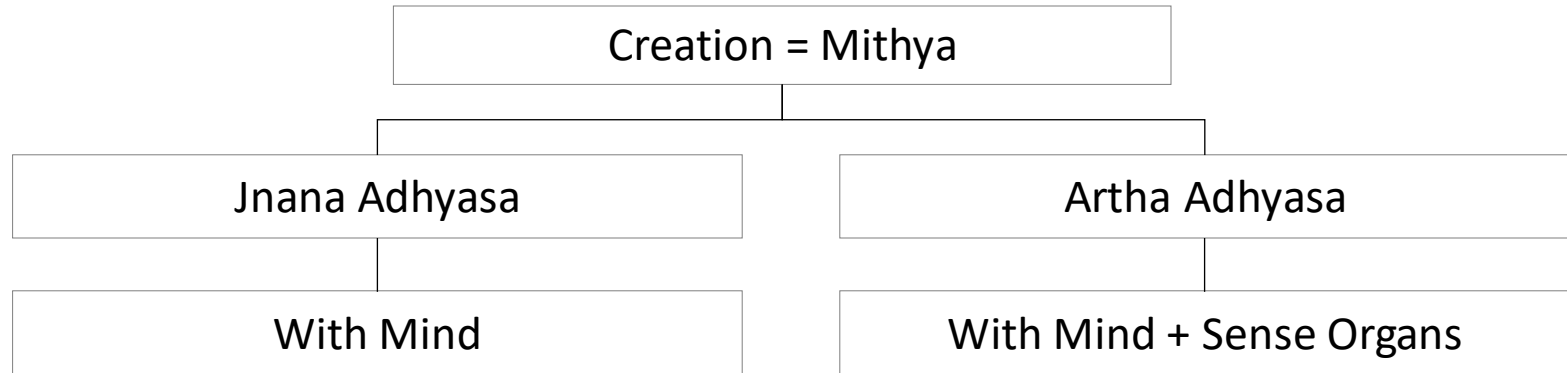


Rope – Adhishtanam = Mithya

## XII) Shankara :

- Rope continues to exist as Adhishtanam.
- Without Adhishtanam there can't be Adhyasa of Snake, pipe, Mala, Crack on earth.
- **No Mithya without Adhishtanam.**

XIII)



- Truth = Adhyasa free Satyam = Turiyam

XIV) Shunya Vadi thus negated with Satyam – Mithya discussion.

- Waker – Adhishtanam of Sleeper + Dreamer.
- I say : I slept, I dreamt, I am awake.
- I = Combination of Atma – Consciousness and Anatma Mind.

## Upanishad :

- Turiyam = Superwaker, Sakshi Chaitanyam – free of Adhyasa  
= Adhishtanam for waker.  
= Not Shunyam

### **XV) Rope also Mithya**

- Can't quote Rope – Snake Example for Advaitam, wrong example to reveal Satya Adhishtanam.

### **XVI) Shankara :**

- Mithya Snake can't equate to Mithya Rope but can only take as Satyam Rope.

### **Our Focus :**

- Satyam – Mithya
- Not Mithya – Mithya
- Kaimudika Nyaya.

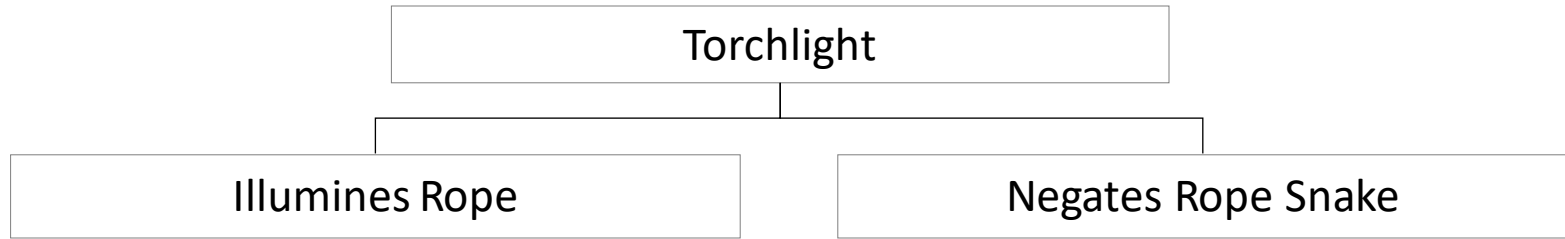
### **XVII) Purva Pakshi :**

- Vikalpita Mithya Eva.
- Rope also projection.

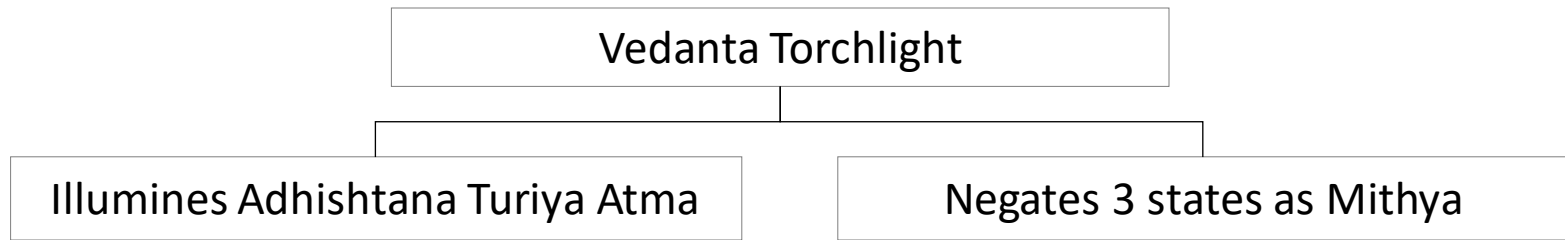
### **XVIII) Shankara :**

- Rope not equal to Rope Snake.
- Can't treat equally.

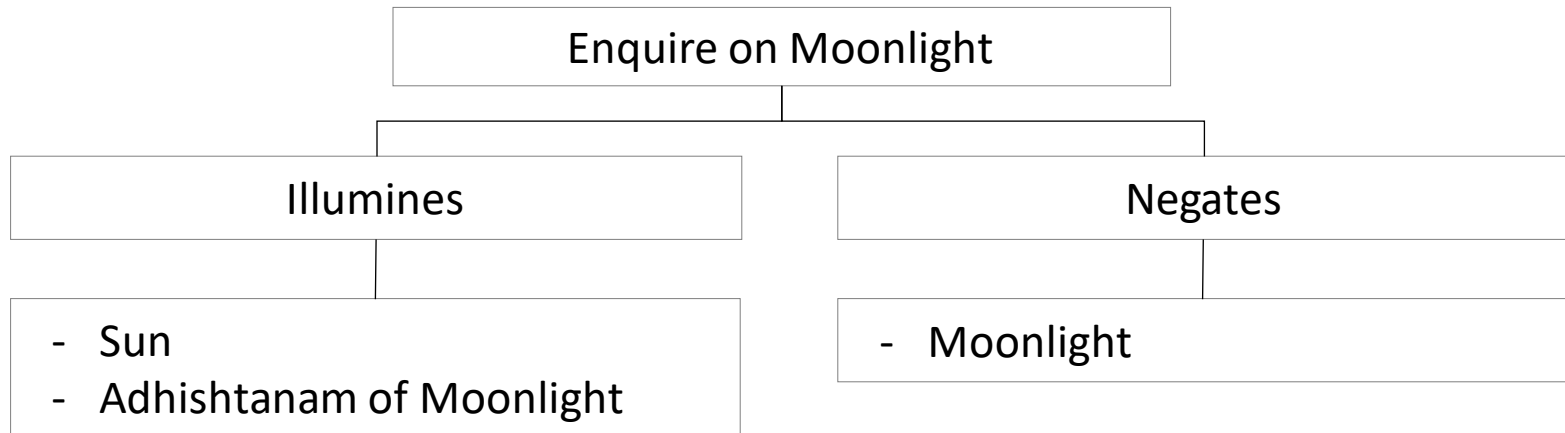
XIX)



XX)



XXI)



XXII) Atma enquiry done with Mind, negates Mind, reveals Adhishtana Turiya Atma.

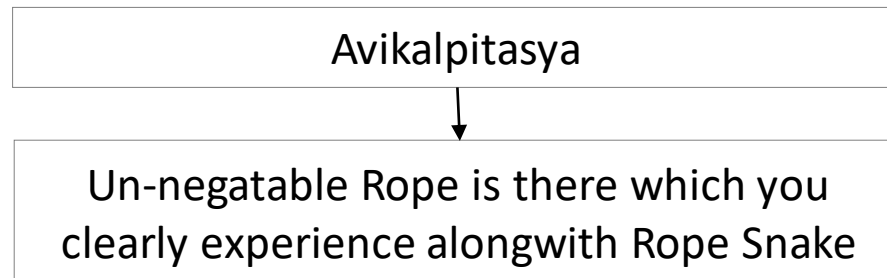
XXIII) When Adhishtanam revealed Rope or Turiya, all Adhyasas end.

Rope / Turiyam	Rope Snake / Universe
<ul style="list-style-type: none"><li>- Unnegatable Adhishtanam</li><li>- Satyam</li></ul>	<ul style="list-style-type: none"><li>- Negatable</li><li>- Superimposed</li><li>- Adhyasa</li><li>- Mithya</li><li>- Has Experiencability (E), Transactibility (T), Utility (U)</li></ul>

XXIV) Rope can't be on the same footing as Rope Snake.

Rope	Rope Snake
<ul style="list-style-type: none"><li>- Non-negatable</li><li>- Vyavaharikam</li><li>- Satyam</li><li>- Avikalpaha</li><li>- Adhishtanam, none changing</li></ul>	<ul style="list-style-type: none"><li>- Negatable</li><li>- Pratibhasikam</li><li>- Mithya</li><li>- Vikalpaha</li><li>- Jnana Adhyasa</li></ul>

XXV) Na Vikalpana Kshaye Avikalpitasya Vikalpatvat Eva :



XXVI)

Rope	Rope Snake
<ul style="list-style-type: none"><li>- Must be treated as Adhishtanam</li><li>- Real</li></ul>	<ul style="list-style-type: none"><li>- Adhyasa</li><li>- Mithya</li><li>- Unreal</li></ul>

XXVII)

Vyavaharika Satyam	Pratibhasika Satyam
<ul style="list-style-type: none"><li>- Unnegatable</li><li>- Rope</li></ul>	<ul style="list-style-type: none"><li>- Negatable</li></ul>

Don't treat on equal basis

XXVIII) Shunyavadin repeats his own Argument.

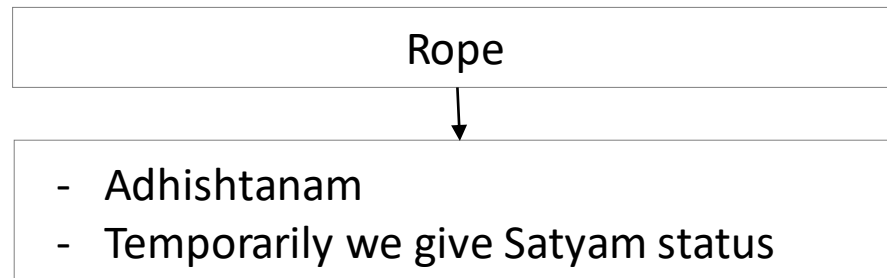
रज्जुसर्पवत्सत्त्वमिति चेत् ? न;  
एकान्तेनाविकल्पितत्वादविकल्पितरज्ज्वंशवत्प्राक्  
सर्पाभावविज्ञानात् ।

Like the rope in the rope-snake (Rajjusarpavat - if the Adhishtanam of the universe) is also Mithya (Asattvamiti Cet?). That is not possible (Na - A Mithya object is not Mithya) in totality (Ekantena - as a Satyam component exists in it), just like the real rope component (Avikalpita Rajjuvamsavat - Obtaining in the illusory snake) exists as a non-imagined entity (Avikalpitatvad - as isness of the rope) even before the knowledge of the absence of snake is known (Prak Sarpa Abhava Vijnanat); so also the Non-dual Atma eternally exists (Ekantena) as a Non-imagined (Avikalpitatvat) entity (in form of 'I').

**Shunyavadi :**

**Purva Pakshi:**

I)



II)

In Advaita Siddhanta, we conclude  
Rope = Mithya, 2 popular reasons

Drishyatvat

Anityatvat

- When you use Anumana Pramanam.

III)

Rope

Drishyam

Anityam

Asat

- Purva Pakshi quotes our reasoning for Ropes Mithyatvam.

IV) Jagrat / Swapna Mithya, Shunyam alone Adhishtanam.

V) Shankara :

- **There is nothing which is totally Mithya, unreal.**

- Total unreality impossible.

- **Unreality always requires support of reality.**

VI) In the experience of Unreal, there is mixture of Real and Unreal.

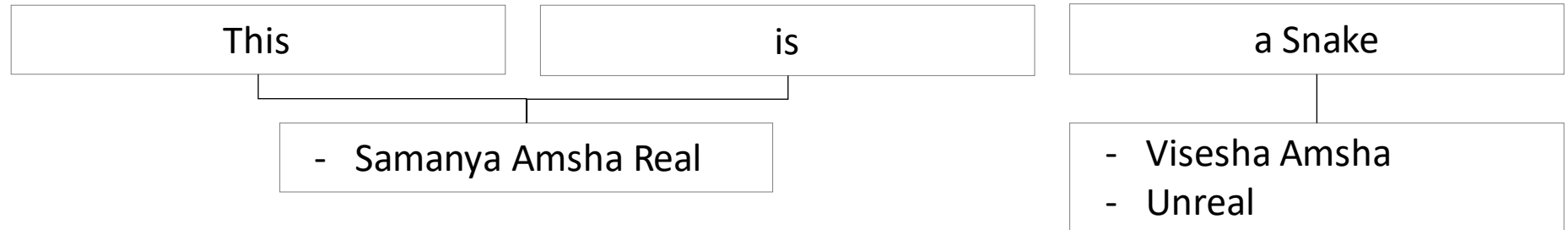
- We don't note it.



VII) Before switching torchlight, in the experience of Unreal Snake there is a real component.

VIII) Discussed in Vichara Sagara – Anirvachania Khyati.

**IX) Person says :**

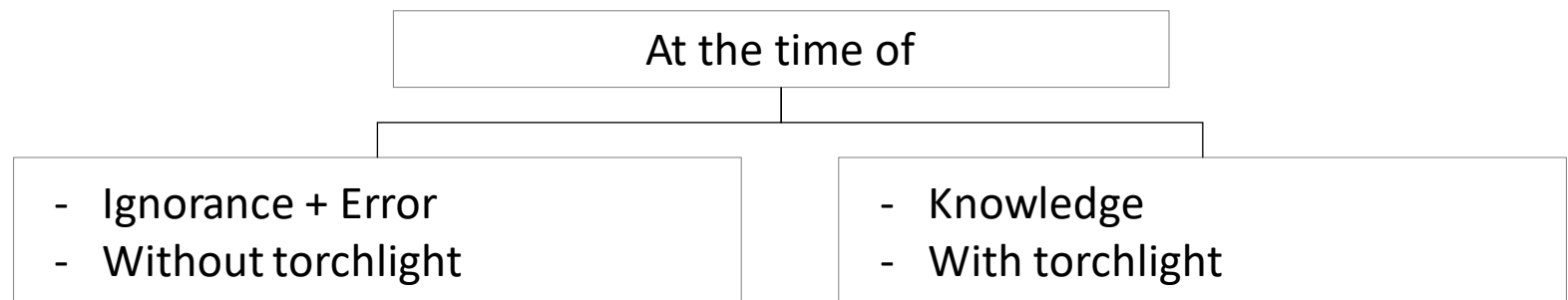


- Thisness and Is-ness experienced alone with Snake.
- Idam Amsha = Samanya Amsha, Anirvachania Khyati.

X) Rope not fully comprehended as Rope but generally comprehended as “this is”.

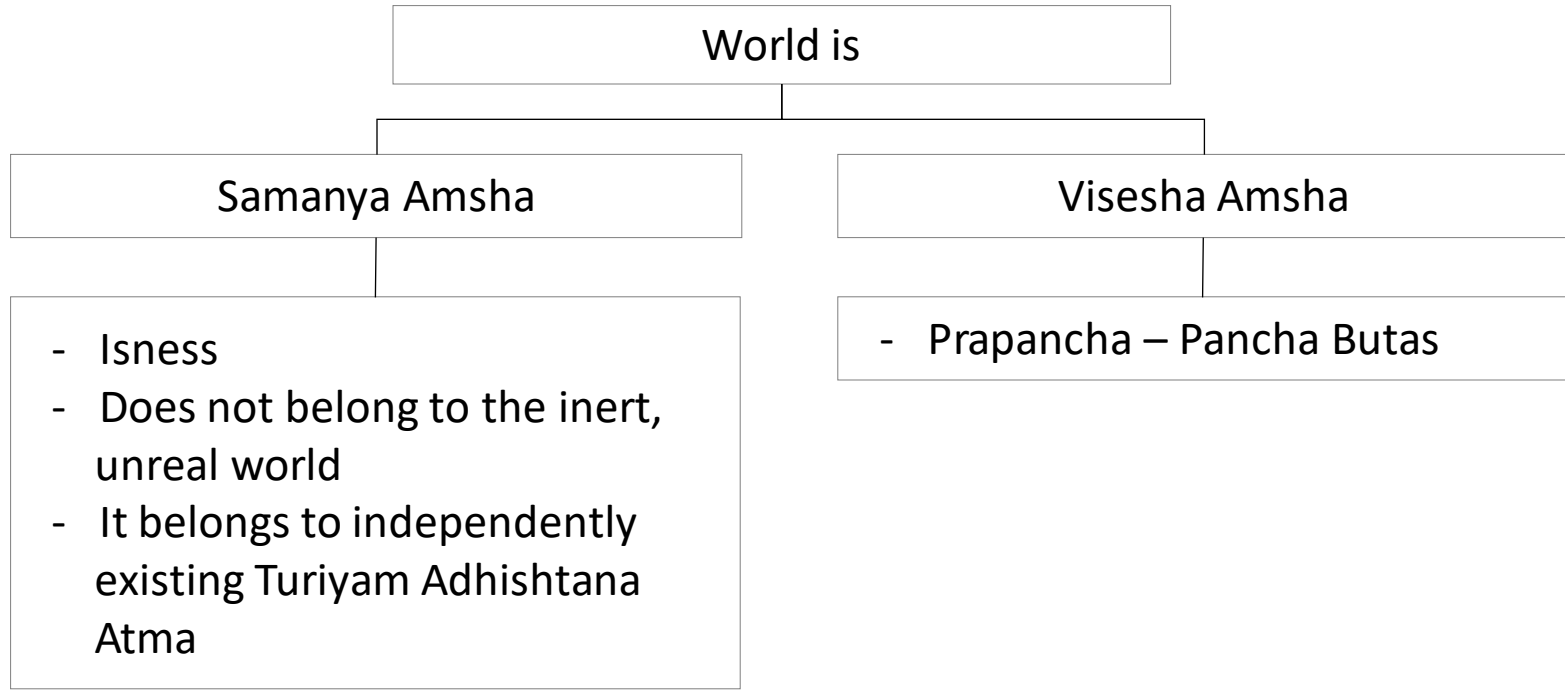
**XI) Satya Amsha is experienced all the time with Mithya Amsha, not only at the time of torchlight, also before.**

**XII)**



- We are experiencing the reality.

### XIII) Even when we are experiencing the unreal world, it is not totally unreal.



### XIV) Dakshinamurthi Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।  
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāsate  
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |  
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau  
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

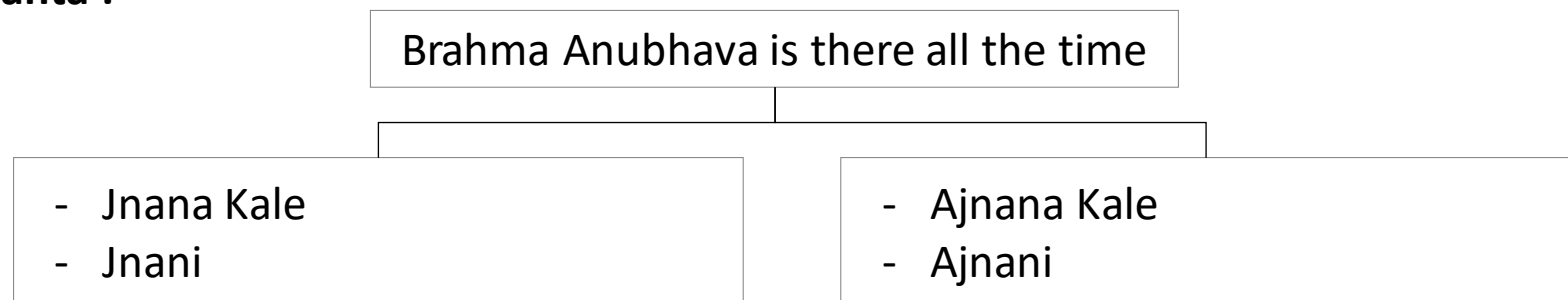
- Isness belongs to Turiya Atma.

#### **XV) Vedanta :**

- Claims everybody has Turiya Anubhava.
- In ignorance, we say :

I have Brahma Jnanam but no Anubhava, have to wait for Samadhi Avastha.

#### **XVI) Vedanta :**



- Both Jnani and Ajnani have Brahma Anubhava.

XVII) Pure Mithya world can never be experienced without Brahma Anubhava.

XVIII) Satya Amsa is experienced along with Mithya Amsa.

Rope Snake	Jagrat / Swapna / Sushupti
Always with Rope	Always with Turiya Atma

XIX) When we negate the Rope also, Rope experience is possible alongwith Satya Atma only.

XX)

This is Snake	This is Rope
<ul style="list-style-type: none"><li>- Common element</li><li>- Samanya Amsa</li><li>- Belongs to Brahman</li></ul>	<ul style="list-style-type: none"><li>- Common element</li><li>- Samanya Amsa</li><li>- Belong to Brahman</li></ul>

XXI) Brihadaranyaka Upanishad : Chapter 2 – 4 – 6 & Chapter 4 – 5 – 7

ब्रह्म तं परादाद्योऽन्यत्रात्मनो  
ब्रह्म वेद, क्षत्रं तं  
परादाद्योऽन्यत्रात्मनः क्षत्रं वेद,  
लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद,  
देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद,  
भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद,  
सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद;  
इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः,  
इमे देवाः, इमामि भूतानि,  
इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano  
brahma veda, kṣatram taṃ  
parādādyo'nyatrātmanaḥ kṣatram veda,  
lokāstaṃ parāduryo'nyatrātmano lokānveda,  
devāstaṃ parāduryo'nyatrātmano devānveda,  
bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,  
sarvaṃ taṃ parādādyo'nyatrātmanaḥ sarvaṃ veda;  
idaṃ brahma, idaṃ kṣatram, ime lokāḥ,  
ime devāḥ, imāmi bhūtāni,  
idaṃ sarvaṃ yadayamātmā || 6 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self. [2 - 4 - 6 & 4 – 5 – 7]

## **XXII) Brihadaranyaka Upanishad :**

- Braheiva Sarvam Idam, Sarvam Varishtan

XXIII) Thisness – Thisness – Isness in all experiences ultimately belongs to Brahman.

- You can never avoid Satya Amsha.

XXIV) Lot of Mananam required to assimilate this very fine argument.

## **XXV) Ekantena :**

- In totality, Mithya is not Mithya.
- In it there is Satyam component.
- Avikalpatvat : Avikalpa Rajju Amshavatu.

XXVI) Like Real Rope component in the Snake in the form of this.

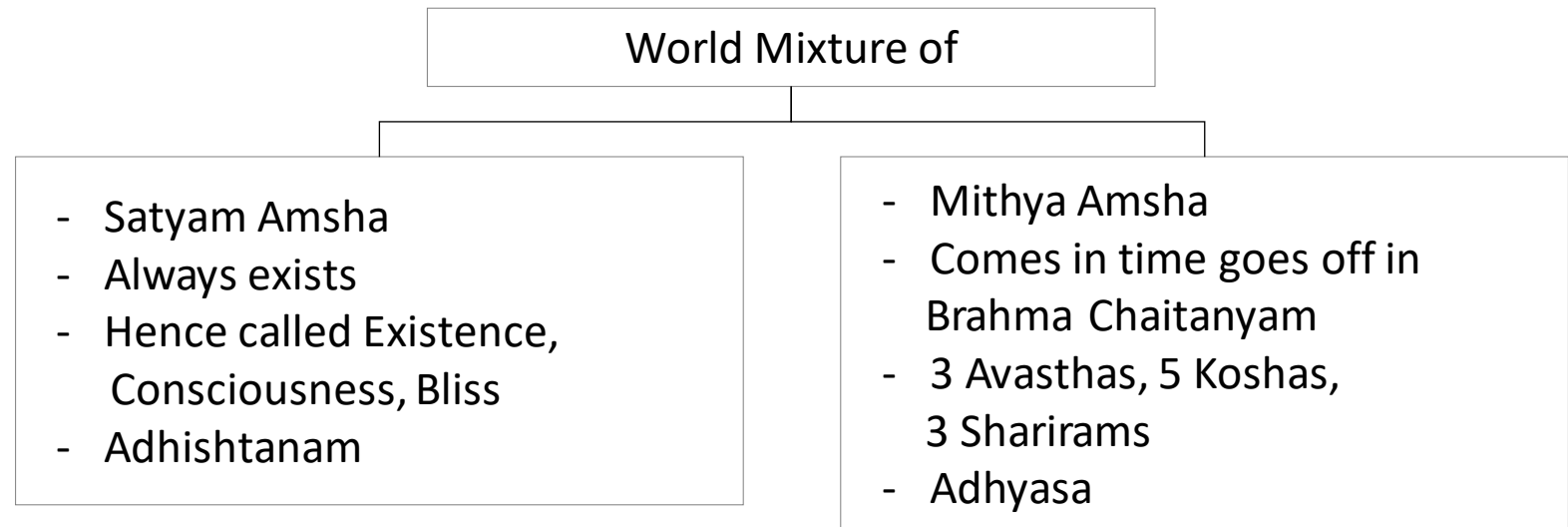
- Just as real component is obtaining in the Snake in the form of this is.
- Brahman component is also available in the Rope also in form of this is.
- Isness will never be generated by Anyone.

## XXVII) Rajju Sarpahvatu, Prak Sarva Vijnanat.

- Even before negating the Snake, we are experiencing Rope in the form – this is.
- Pratibodha of every experience is Brahman only.

## XXVIII) 1st Argument :

- You can't negate total world as Mithya.



- Rope Snake exists with Rope (Adhishtanam)
- Everything you can't negate.

## 2nd Argument :

369) Bashyam : Chapter 2 - Karika No. 32 continues...

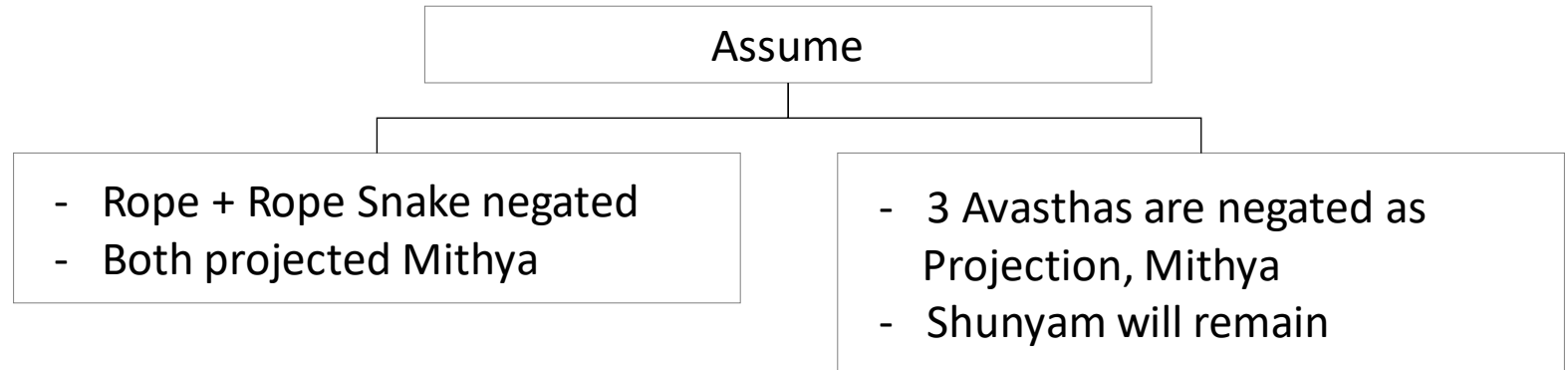
विकल्पयितुश्च प्राग्विकल्पनोत्पत्तेः  
सिद्धत्वाभ्युपगमादसत्त्वानुपपत्तिः ।

And the one who is superimposed (Vikalpayituh Ca - namely Atma, the pure consciousness) even before (Prag) the process of projection (Vikalpana Utpatteh) being in existence, has to be accepted (Siddhatva - Abhyupagamat) as it is illogical to negate it (Asattva Anupapatih).

### I) Abyupetha Argument :

- Suppositional Argument

II)



III) Every Anatma is negated because it is Mithya projection.

IV) All we experience is projection, Mithya and there is no Satya Adhishtanam.

- If Shunya Vadi argues like this.

**Shankara's Reply :**

**V) There is something which is not projected.**

- Projector can't be projected.
- Why?

VI) Projector exists before process of projection (Keno – Pratibodha Argument)

**Keno Upanishad :**

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

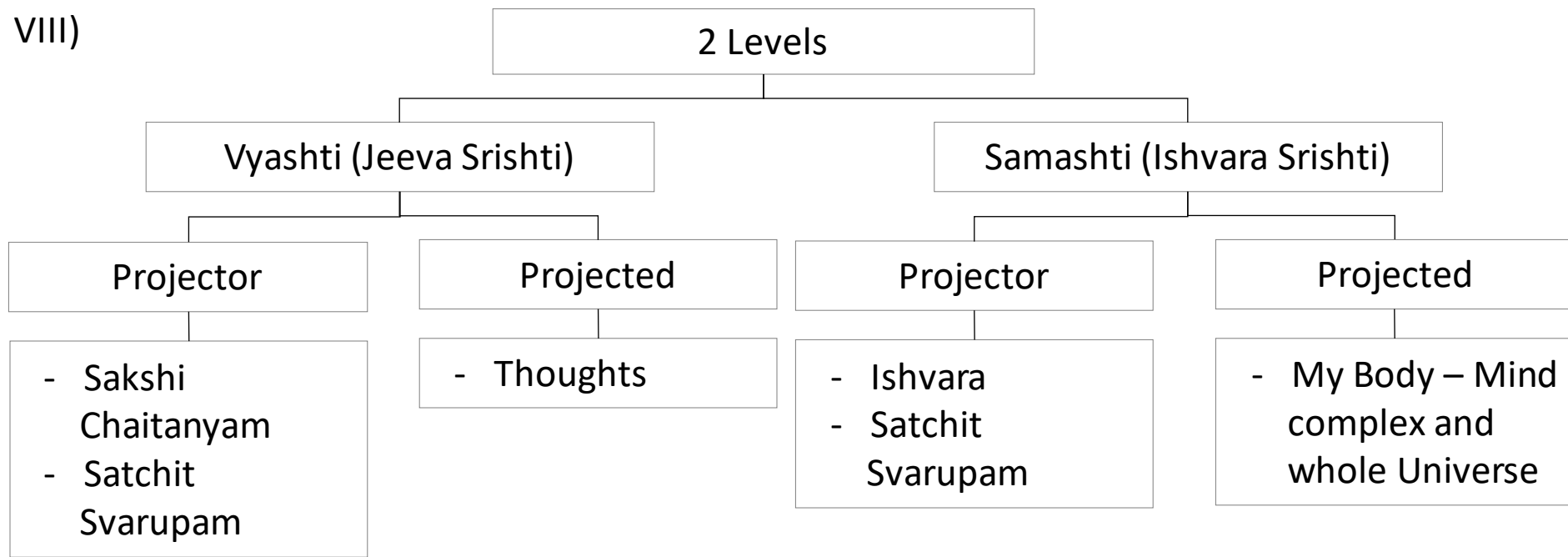
Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality.

VII) Only if there is projector, sentient being, there is process of projection.

- Then only projected one comes into existence.



VIII)



IX) There are no 2 levels, 2 Svarupas – Mahavakyas.

- By Bhaga Tyaga drop Anatma projected and retain Sentient projector.

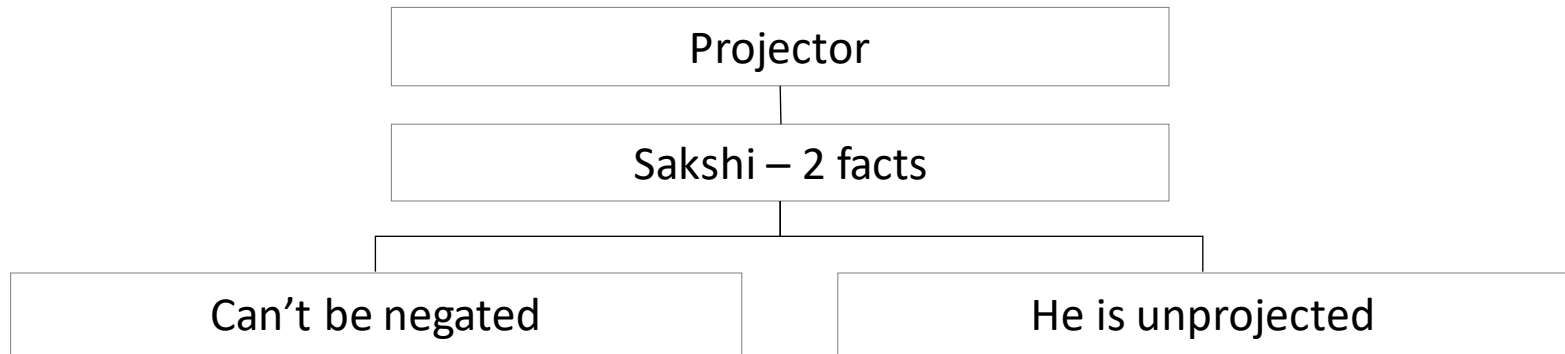
X)

Projector	Projected
<ul style="list-style-type: none"> <li>- 1<sup>st</sup> exists</li> <li>- Always exists</li> <li>- <b>Projector not projected at any time</b></li> <li>- Superimposer</li> <li>- Projector is called Sakshi Chaitanyam</li> <li>- Sakshi can't be Mithya</li> <li>- Sakshi is always Nitya Adhishtanam, Nitya Mukta Svarupa</li> </ul>	<ul style="list-style-type: none"> <li>- Comes to manifestation when Mind wakes up as per Prarabda Karma for individual Jiva</li> <li>- Comes to existence and goes away</li> <li>- Superimposed</li> <li>- World always Mithya</li> </ul>

## XI) Projector :

- That Sakshi Turiya Atma, Aham Asmi is the Upanishad teaching.
- Conscious being alone can project.
- Consciousness exists before Jagrat, Svapna, Sushupti are projected.
- Projects can start and stop projections (Manifest – Unmanifest)
- It is illogical to negate the projector.

## XII)



## XIII) Therefore, projector is Satya Adhishtanam.

- Always with the experience Prapanchas.
- Shunya Vada is illogical Shunya Vadins next question.

कथं पुनः स्वरूपे व्यापाराभावे शास्त्रस्य द्वैतविज्ञाननिवर्तकत्वम्

How again (Katham Punah) there not being any Pramana to reveal (Vyapara Abhave - the Adhistanam) the Advaita Atma's nature (Svarupe), sastra have the status of eliminating (Sastrasya Nirvartakatvam) the notion (Vijnanam) of duality (Dvaita)?

I) Shunya Vadin comes down

- O.k, I accept something is Adhishtanam.
- Upon that Mithya superimposition takes place.

• **When Mithya is negated by a Pramanam, Mithya unreal will go away, accepted.**

II) Unreal is born of ignorance only.

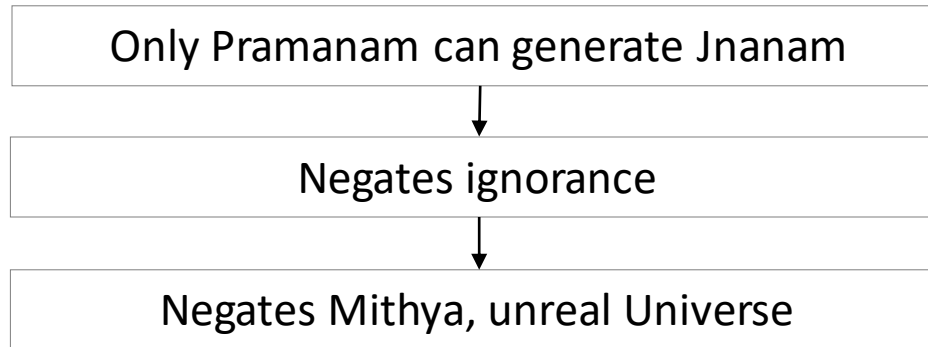
- Mithya will go away only when ignorance is destroyed.

III) Negation of ignorance happens only by production of knowledge

- Negation of Mithya involves negation of ignorance.

IV) Production of knowledge only by a Pramanam (Pratyaksha, Anumanam, Arthapatti, Upamanam, Anupalabdhi, Laukika Shabda or Shastra Shabda).

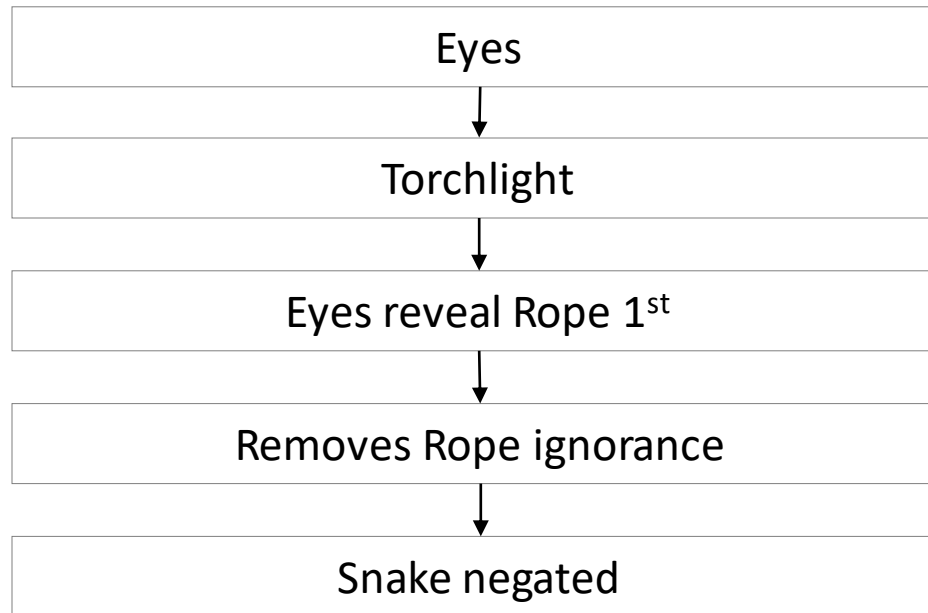
V) These are 4 tight steps



VI) Shunya Vadi accepts – Pramanam can negate unreal

VII) By revealing the Adhishtanam it removes the ignorance.

VIII)



IX) Pramanam negates Mithya only by revealing the Adhishtanam.

**X) When Shastra uses negation – Neti – Neti, it only negates Mithya without revealing Adhishtanam.**

XI) Karika No. 32 – Na – Nirodha... = Neti, Neti

= Negates Dvaita Prapancha

**XII) Shunyavadi :**

- Negation alone of Mithya Prapancha can take place through Shastra Pramanam of Neti Neti.

XIII) There is no positive revelation of Sakshi Adhishtanam.

- Understands only first half of Mantra 7.
- Second half, unable to accept.

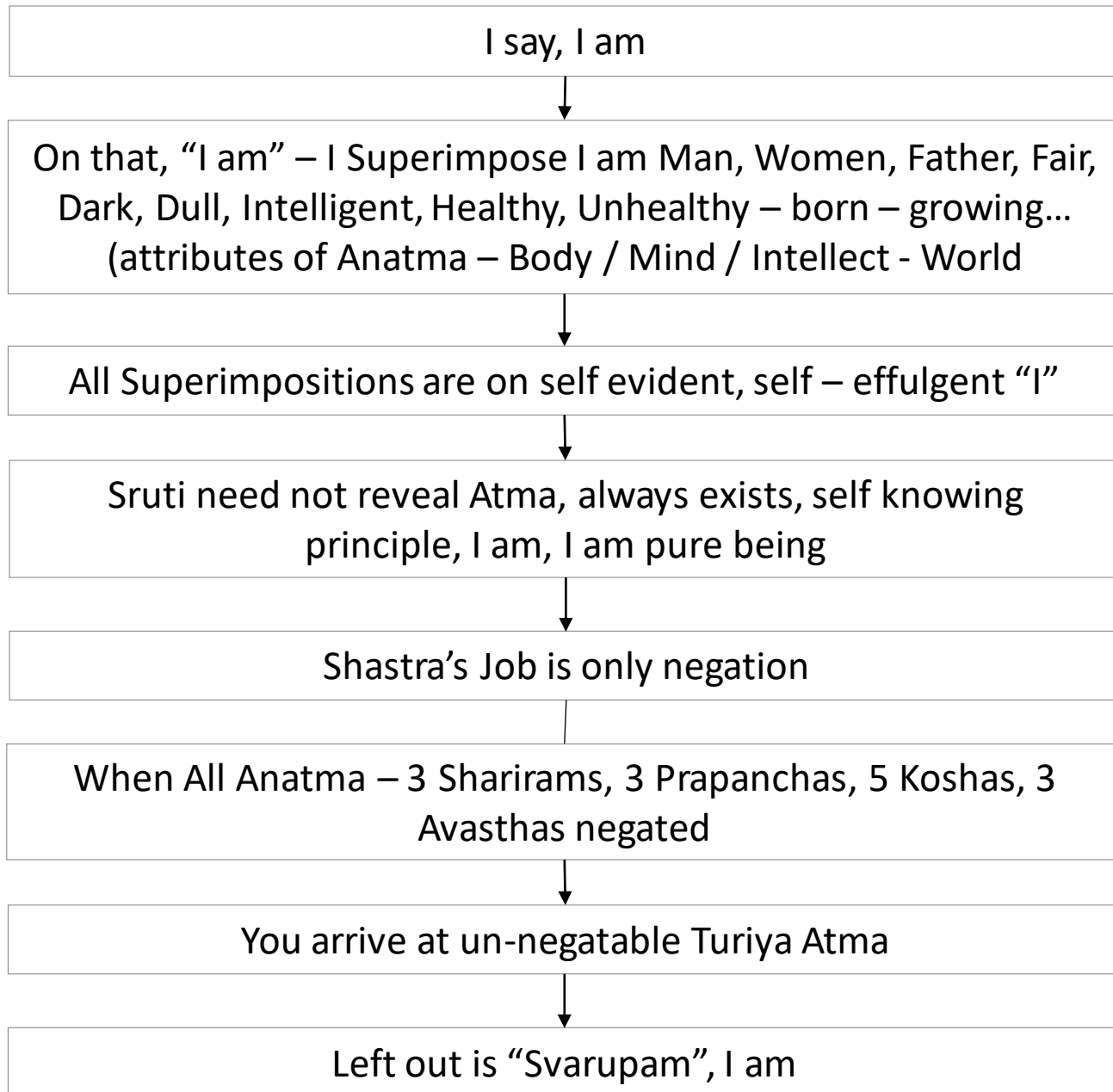
**XIV) Brilliant answer by Shankara :**

- In all other unreal Vastus, Adhishtanam = Anatma.
- Gold, Dry Sand, Rope, Dream, Shell

XV) In the case of reality, entire Dvaita Prapancha is superimposed on I, the Atma itself, which no Pramanam needs to reveal.

XVI) Atma is already self – evident, Sruti need not reveal it.

- No job of Sruti to reveal my self.
- Job of Pramana – only negate what is superimposed on me.



## XIX) Upadesa Sahashri :

- Siddha Dehevan Iti Yasmat Yushmat Dharma Nivartate Rajwan... Anya di Sa Atmani.

## XX) Sruti Need not reveal Brahman

- Brahman is already available as self evidently as I am.
- I am Brahman.

## XXI) I am + Masala (3 Sharirams = Dish individual Jiva)

## XXII) Remove all, after that Shastra need not reveal.

- **I minus attributes (3 states) = Am Brahman.**

## XXIII) Adhishtanam is Svayam Prakasha.

## XXIV) In Dvaitam, Adhyasa Nisheda is enough.

- **In Advaita Atma = Svayam Prakasha, self effulgent.**
- Brilliant answer by Shankara.
- A lot of doubts in the intellect clarified regarding nature of Atma, which is extremely subtle reality, truth of the Universe.

## XXV) Katham Punaha Svarupe Vyapara Abave?

- Svarupe = Adhishtanam.
- Vyapara Abhave = When Shastra does not reveal Adhishtanam.
- Vyapara = Revelation.

## XXVI) Shastra Pramanasya Dvaita Vijnana Nivartakatvam :

- Dvaita Adhyasa = Dvaita Vijnanam

- **Without Advaita Adhishtana revelation, how can Shastra negate Dvaita Adhyasa?**

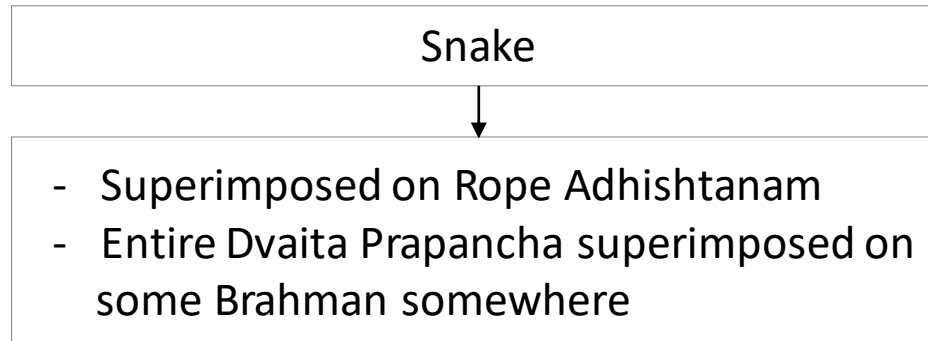
### 371) Bashyam : Chapter 2 - Karika No. 32 continues...

नैष दोषः । रज्ज्वां सर्पादिवदात्मनि द्वैतस्याविद्याध्यस्तत्वात् ।

This is not a mistake or problem (Na Esa Dosah) because just like snake etc notions (Sarpadivat - are being superimposed) on the rope (Rajjvam - due to ignorance), on oneself the Atma (Atmani) duality is superimposed (Dvaitasya Adhyastatvat) due to ignorance Avidyaya.

I) Shastra not committing mistake

II)



III) Here :

- Dvaita Prapancha is superimposed on me the Svayam Prakasha Chaitanyam (Atmani)



#### IV) Advaita Makaranta :

मय्येवोदेति चिद्व्योम्नि  
जगद्गन्धर्वपत्तनम् ।  
अतोऽहं न कथं ब्रह्म  
सर्वज्ञं सर्वकारणम् ॥ ३ ॥

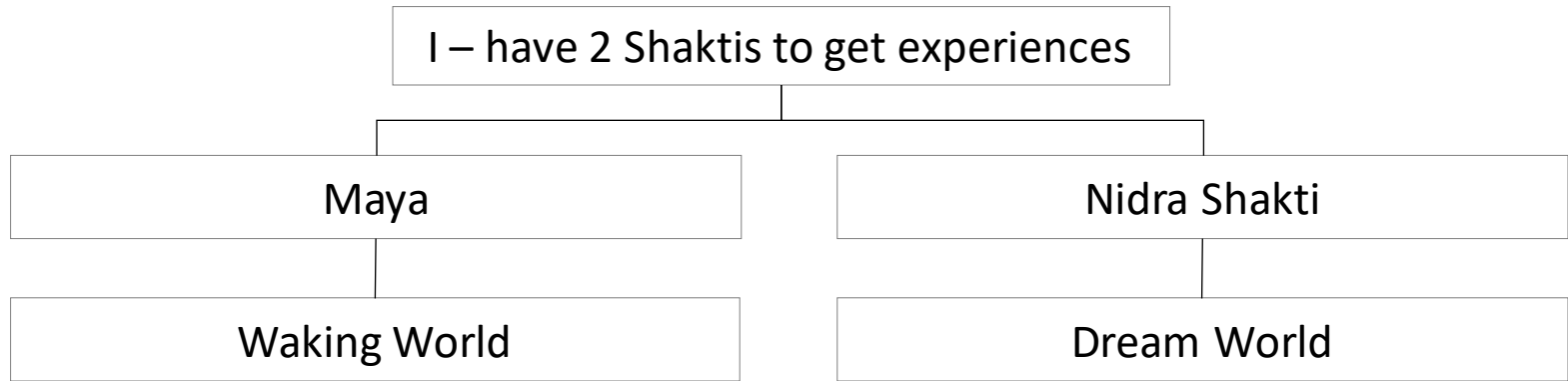
mayyēvō dēti chidvyōmnīm  
jagat gandharva pattanam ।  
atōham na katham brahma  
sarvagnyam sarva kāranam ॥ 3 ॥

In Me, the space of Consciousness, alone does the whole world, like the castle in the sky, rises. How am I, therefore, not Brahman, the all-knower and the cause of all? [Verse 3]

- Entire Jagrat Svapna is superimposed on me Chaitanyam.
- Svapna through Nidra Shakti is superimposed on me Chaitanyam.

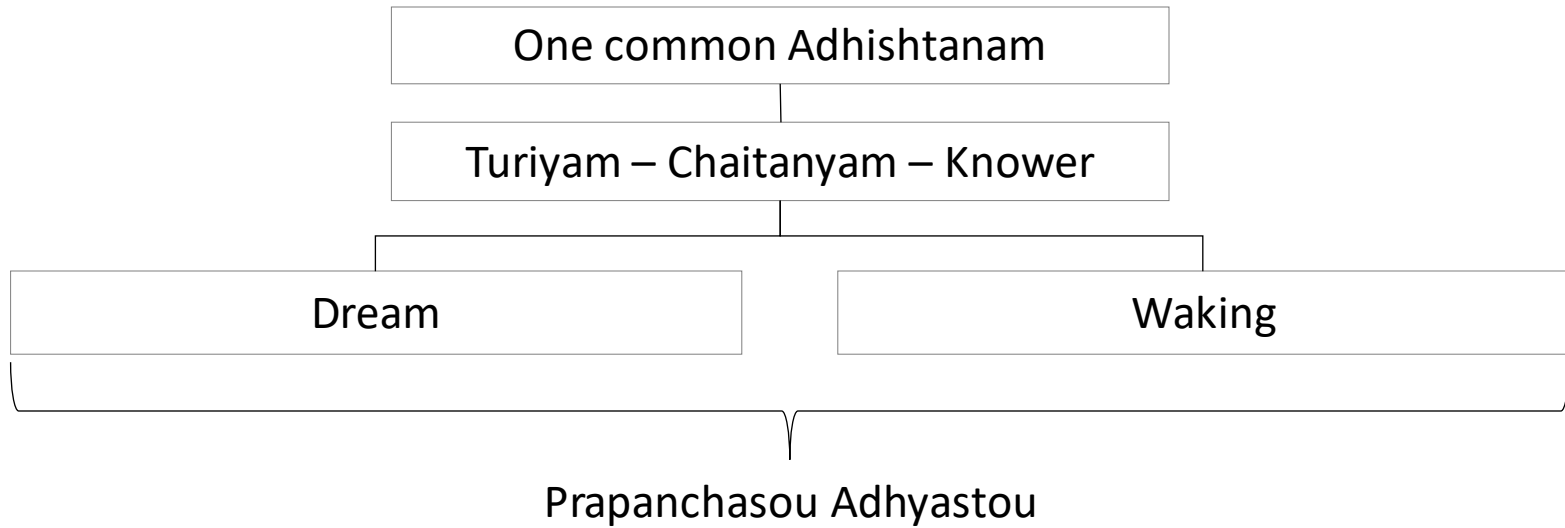
V) Jagrat through Maya Shakti is superimposed on me Chaitanyam

VI)



- Both worlds are superimposed.

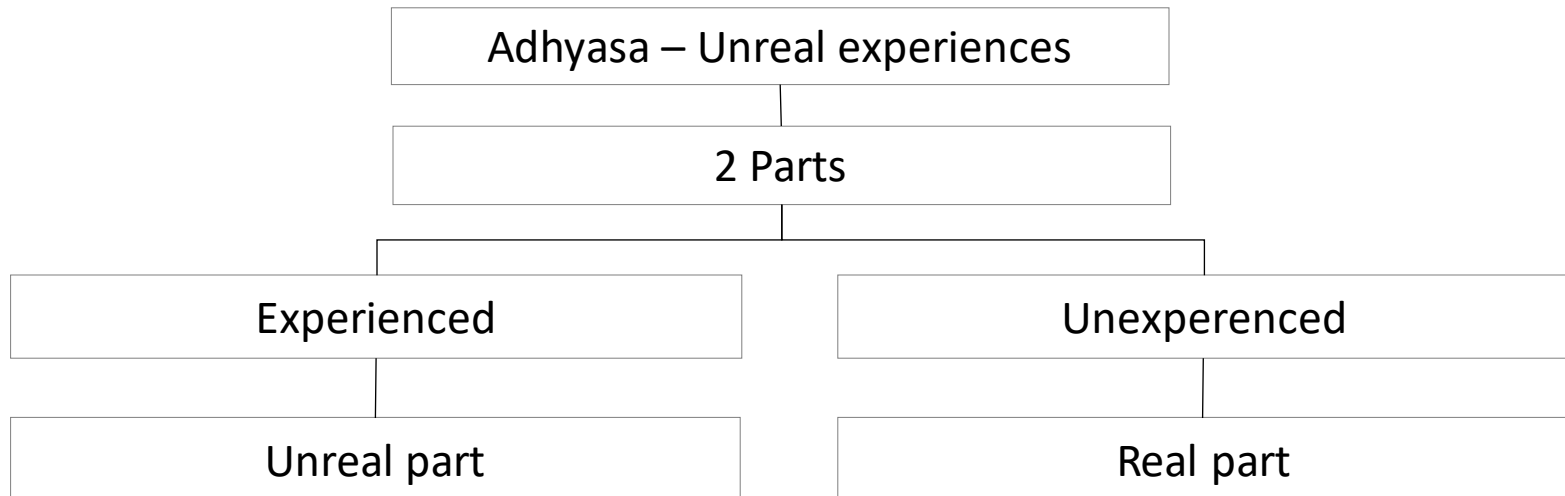
VII)



VIII) Atmani Moola Avidya Adhyasat :

- 2 worlds are superimposed through ignorance.

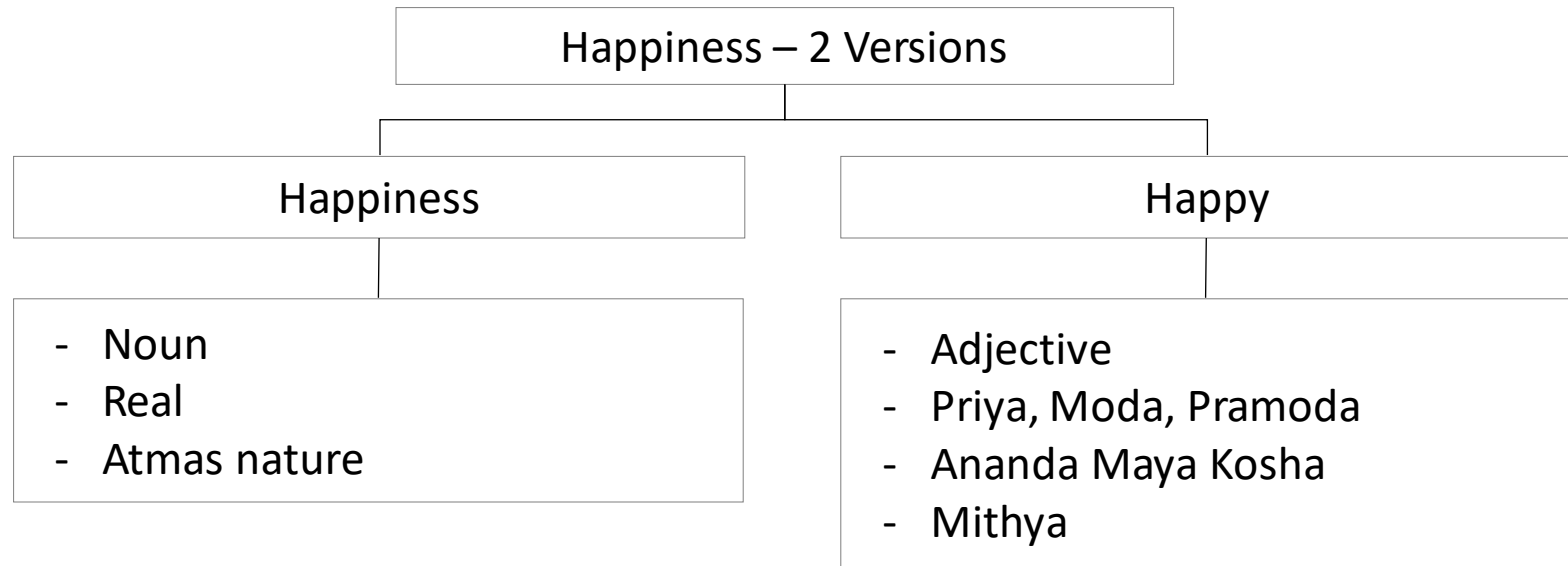
IX)



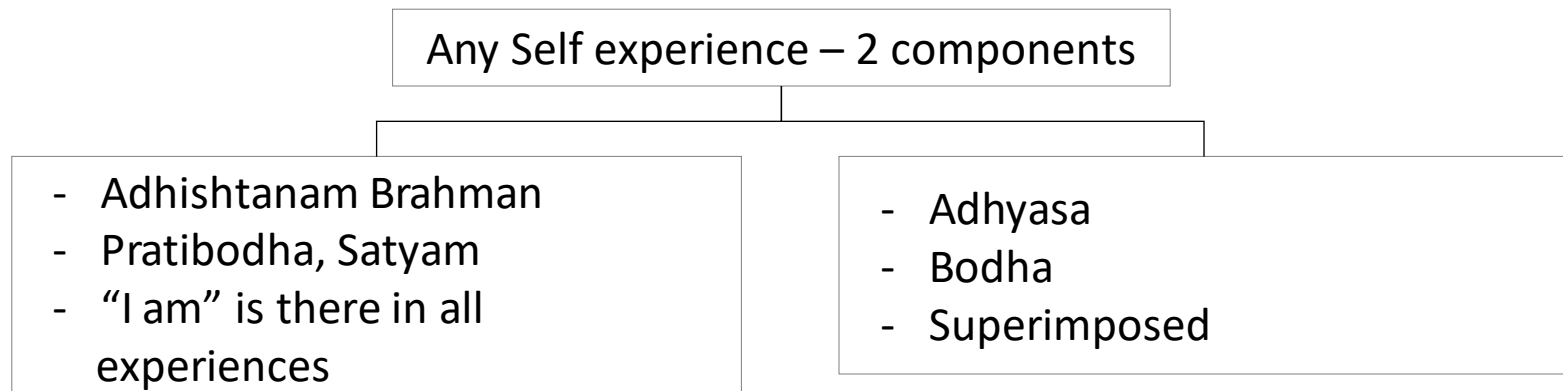
## X) Example :

I am	Happy, Sad, Dull
<ul style="list-style-type: none"><li>- Real</li><li>- Adhishtanam</li></ul>	<ul style="list-style-type: none"><li>- Unreal</li><li>- Adhyasa</li><li>- Superimposed</li></ul>

XI)

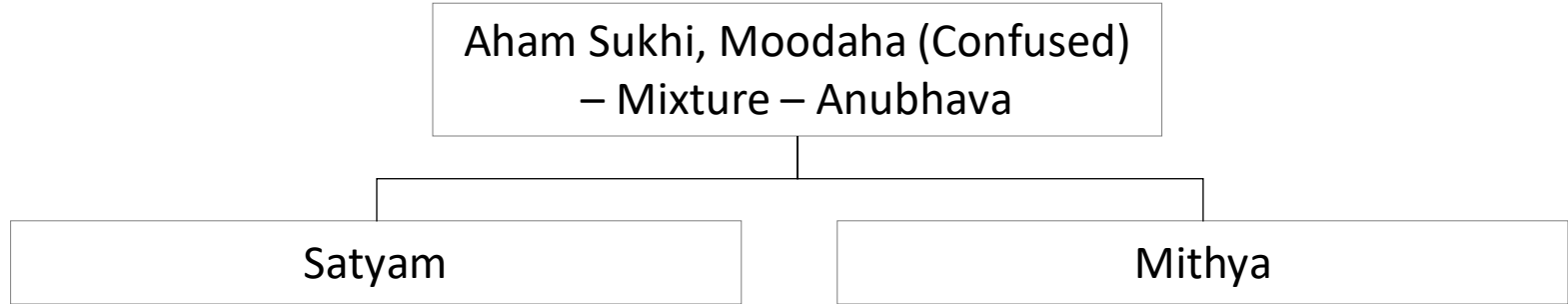


XII)



- Only negate superimposition and claim always available Brahman as pure self and abide as Mukta Purusha.

XIII)



- Mithuni Krityam.
- All confusions are Adhyasa.

XIV) 16 confusions of Aham

372) Bashyam : Chapter 2 - Karika No. 32 continues...

कथम् ? सुख्यहं दुःखी मूढो जातो मृतो जीर्णो  
देहवान् पश्यामि व्यक्तोऽव्यक्तः कर्ता फली  
संयुक्तो वियुक्तः क्षीणो वृद्धोऽहं ममैत  
इत्येवमादायः सर्व आत्मन्यध्यारोप्यन्ते ॥  
आत्मैतेष्वनुगतः सर्वत्राव्यभिचारात्  
यथा सर्पधारादिभेदेषु रज्जुः ।

How, in what manner, by avidya duality is superimposed on the Atma? (Shankaracharya gives several examples) 'I am happy' (Aham Sukhi). 'I am unhappy' (Aham Dukhi), 'I am confused' (Aham Mudah), 'I am born' (Aham Jatah), 'I am dead' (Aham Mrtah - or subject to mortality, or as good as dead, for one cannot say I am dead), 'I am worn out' (Aham Jirnah), 'I have got a body' (Aham Dehavan) 'I see' (Aham Pasyami), 'I am very well known' (Aham Vyaktah) 'I am not known at all' (Aham Avyaktah), 'I am the doer' (Aham Karta), 'I am the enjoyer of the result of action' (Aham Phali), 'I am related, associated' (Aham Samyuktah), 'I am separated' (Aham Viyuktah - I am relieved of people and things), 'I am worn out' (Aham Ksinah), 'I am old' (Aham Vrddhah - which all are ahankara Superimpositions; and then Mamakara Superimpositions, like) 'all these people and possessions are mine (Mama etc); such things (iti Evamadayah) all without exception (Sarve) are superimposed upon the Nirguna Atma (Atmani Adhyaropyante). In all the above superimpositions (Etesu), Nirguna Atma is available (Atma Anugatah), being invariably present in all situations (Sarvatra Avvyabhicarat), just like (Yatha) in the different superimpositions of snake, a streak of water and so on (Sarpa - Dhara - Adi - Bhedeshu) rope (Rajjuh - alone is inherent as 'this is').

## **A) 16 Adhyasas on Aham (I am) Adhishtanam :**

### **I) Aham Sukhi :**

- I am happy.

### **II) Aham Dukhi :**

- I am unhappy, sorrowful.

### **III) Aham Moolaha :**

- I am confused.

### **IV) Aham Jataha :**

- I am born.

### **V) Aham Mritaha Bavami :**

- I will soon die
- I am as good as dead
- I am finished in the stock market crash.

### **VI) Aham Jeernaha :**

- I am old, dilapidated.

### **VII) Aham Dehavan :**

- Embodied.

### **VIII) Aham Pashyami :**

- I am seer

### **IX) Aham Vyaktaha :**

- I am prominent.

### **X) Aham Avyaktaha :**

- Not well known

### **XI) Aham Karta :**

- Doer

### **XII) Aham Phali :**

- Bokta

### **XIII) Aham Samyuktaha :**

- Related, united.

### **XIV) Aham Viyuktaha :**

- Separated

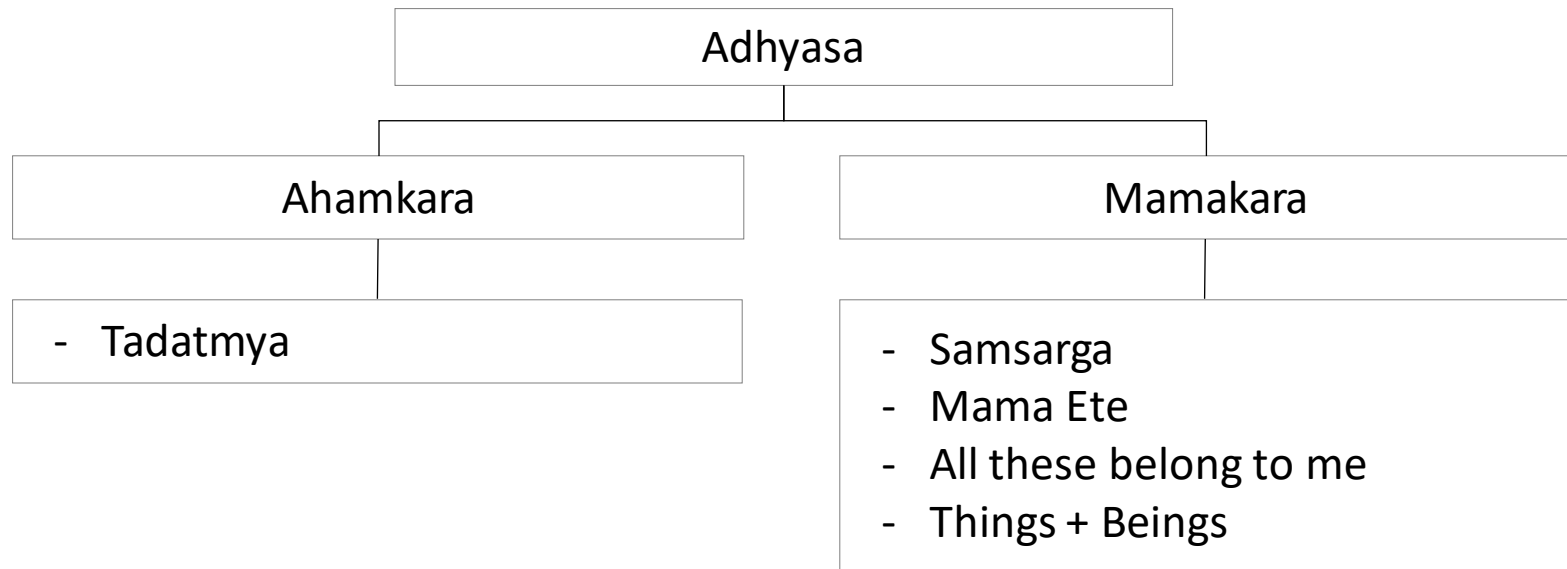
### **XV) Aham Sheenaha :**

- Tired.

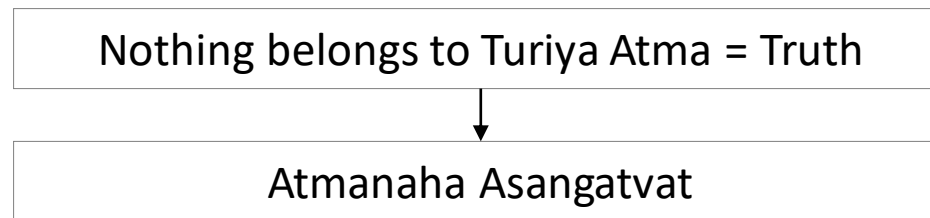
### **XVI) Aham Vruddaha :**

- Senior Citizen, old

B)



c)



d) Atma can't have Mamakara

- Sarva Adhyaropyante, superimposed on Atma.

e) During erroneous perception also, Atma is experienced.

f) In every unreal experience, real is mixed up.

g) Sorting Real – Unreal is Vedanta, spiritual learning.



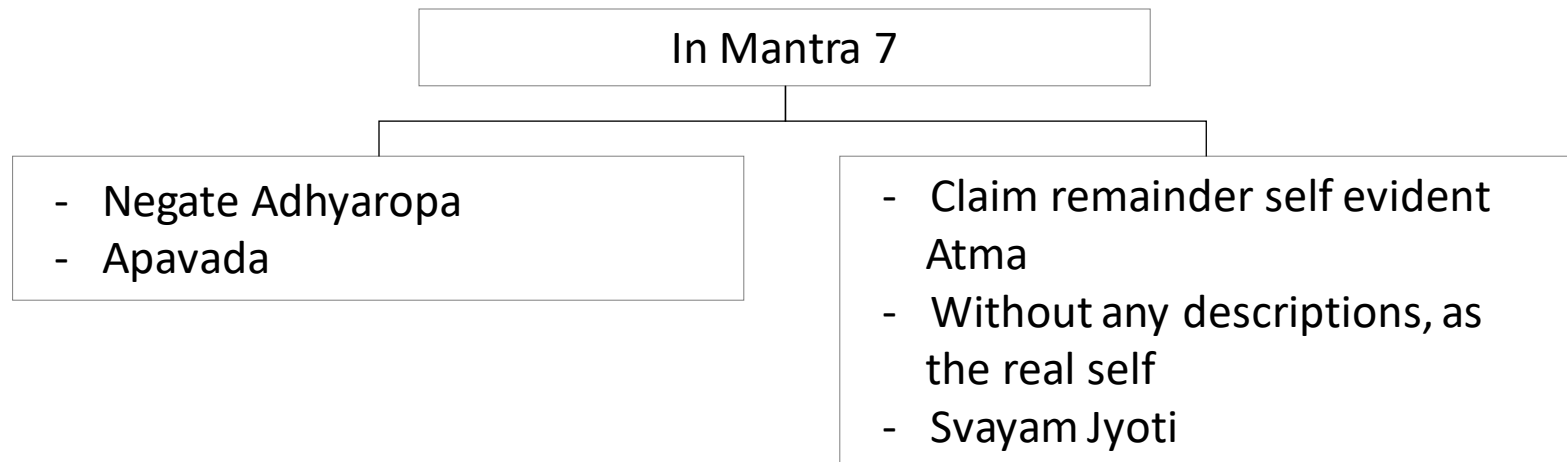
## Revision : Karika No. 32

I) Most important Karika of Mandukya Upanishad

II) Apavada Karika to explain clearly Mantra 7 of Upanishad.

- Adhyaropa – Apavada
- Adhishtanam – Adhyasa
- Satyam – Mithya

III)



IV) Upanishad negates Jagat Utpatti, Sthithi, Laya from Turiyam – Ishvaras angle.

- 3 superimpositions of the world because of 3 conditions of the Mind.

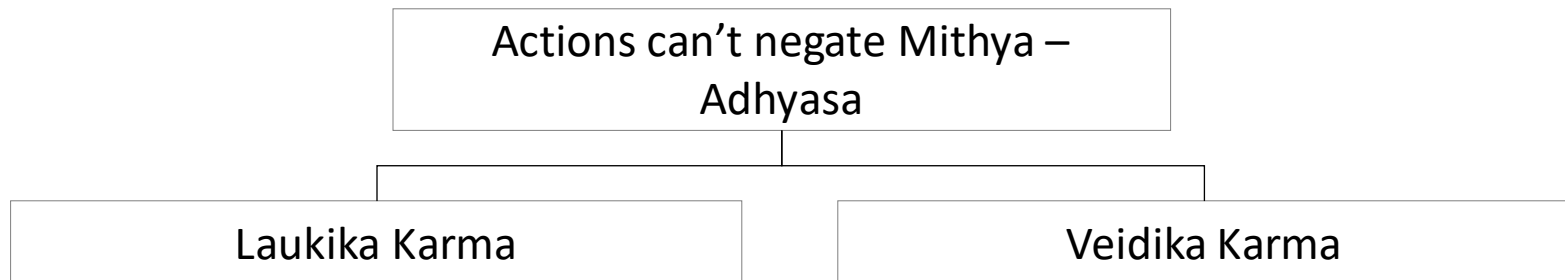
Brahman	Creation, sustenance, resolution of the world
<ul style="list-style-type: none"> <li>- Always free, exists</li> </ul> <p style="text-align: center;">↓</p> <ul style="list-style-type: none"> <li>- To be claimed as self and be free all the time</li> </ul>	<ul style="list-style-type: none"> <li>- Appears, disappears</li> <li>- 3 conditions of Mind</li> </ul> <p style="text-align: center;">↓</p> <ul style="list-style-type: none"> <li>- Adhyasa</li> <li>- Because of Moola Avidya</li> <li>- I don't know my real nature</li> </ul>

### V) Purpose of negation by Upanishad :

- To reveal self evident Adhishtana Atma.

### VI) Purva Pakshi : Question

- Anything superimposed, Mithya is Mithya
- Negated by Pramanam

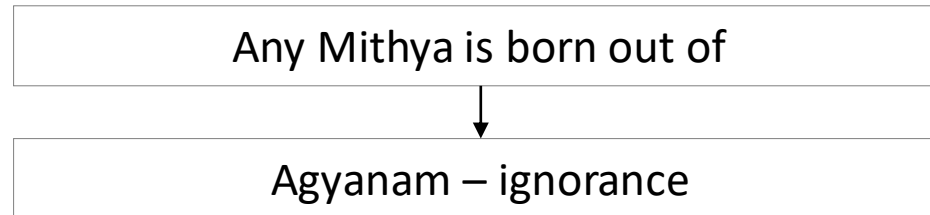


- Can't know Rope by hitting snake.
- Need torchlight.

- Garuda Mantra useful only for real Snake not Mithya Rope Snake.
- This fact must be registered very well.
- **Any unreal can't be eliminated by any amount of action.**
- No Karma Samuchhaya also.

VII) Mithya, unreal, error removed only by a Pramanam.

VIII)



- **Unreal goes away only when Agyanam goes away.**

IX) Adhishtana Agyana Nivritti will remove Adhyasa.

- Therefore Shastra should negate Mithya Jagrat Prapancha.
- Mithya always revealed by revealing Adhishtanam.

**X) Purva Pakshi : Question**

- Shastra can't have access to Brahman, Adhishtanam.

## Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।  
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति  
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |  
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti  
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.  
[2 - 4 - 1]

- Shastra has no access to Paramartika Vastu.
- Can't reveal Adhishtanam.
- How can it negate Superimposed Jagrat Prapancha.
- Significant Purva Pakshi question.

### XI) Svarupe Vyapare Abhave :

- When Prapancha Vyapara is not possible on Brahman.
- How can it reveal Brahman?

XII) If it does not reveal Brahman, how Agyanam can go?

- If Agyanam does not go, how can Adhyasa go?

### XIII) Chapter 2 – Karika No. 32 :

- Negates Mithya, without revealing Adhishtana is Purva Pakshi contention.

### XIV) Shankara's ingenuous, brilliant reply :

- Adhishtana = Object in Vyavahara has to be revealed.

For	Adhishtanam = Object
<ul style="list-style-type: none"><li>- Rope Snake</li><li>- Shell Silver</li><li>- Mirage Water</li></ul>	<ul style="list-style-type: none"><li>- Rope</li><li>- Shell</li><li>- Dry Sand</li></ul>

- Pramanam has to reveal Adhishtanam, all objects in Vyavahara.

### XV) In the case of entire Jagrat + Svapna Prapancha Adhishtanam = I – Subject, not object.

- It is self evident consciousness, existence, bliss principle is revealed by Shastra.
- No Pramanam can and need not reveal Atma.

### XVI) I – subject – am revealing all Laukika Pramanams.

### XVII) Before using eyes, ears, which are Pramanams, pure I – is always there as Reflected Consciousness in the Mind.

- Pratibodha

- **Before Pramana operation Sakshi, I am, is there.**

- I am ever self revealed Atma.

- **I am never revealed by any Pramanam.**

XVIII) I – Chaitanyam am revealor of even Veda Pramanam

- I am Nitya Upalabdhī Svarupa Atma (Hastamalika Stotram).

**Hastamalika Stotram :**

निमित्तं मनश्चक्षुरादिप्रवृत्तौ  
निरस्ताखिलोपाधिराकाशकल्पः ।  
रविलोकचेष्टानिमित्तं यथा यः  
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ३ ॥

nimittam manashchakshuradipravruttau  
nirastAkhilopAdhirAkAshakalpah |  
ravirlokacheshTAnimittam yathA yah  
sa nityopalabdhisvarUpohamAtmA || 3 ||

Who is the cause for the activities of the mind and eyes, is devoid of all limiting adjuncts, like space, just as the sun is the cause for all worldly activities (but is the witness), I am of the nature of that ever-existing Atman. That, which is the cause for the activities of the mind and eyes.. [Verse 3]

- I am the ever evident consciousness, pure Chaitanyam.

XIX) During Agyana Kale, Superimposition of Anatma takes place and Atma is evident partially.

XX)

During Rope Ignorance and Snake  
Superimposition

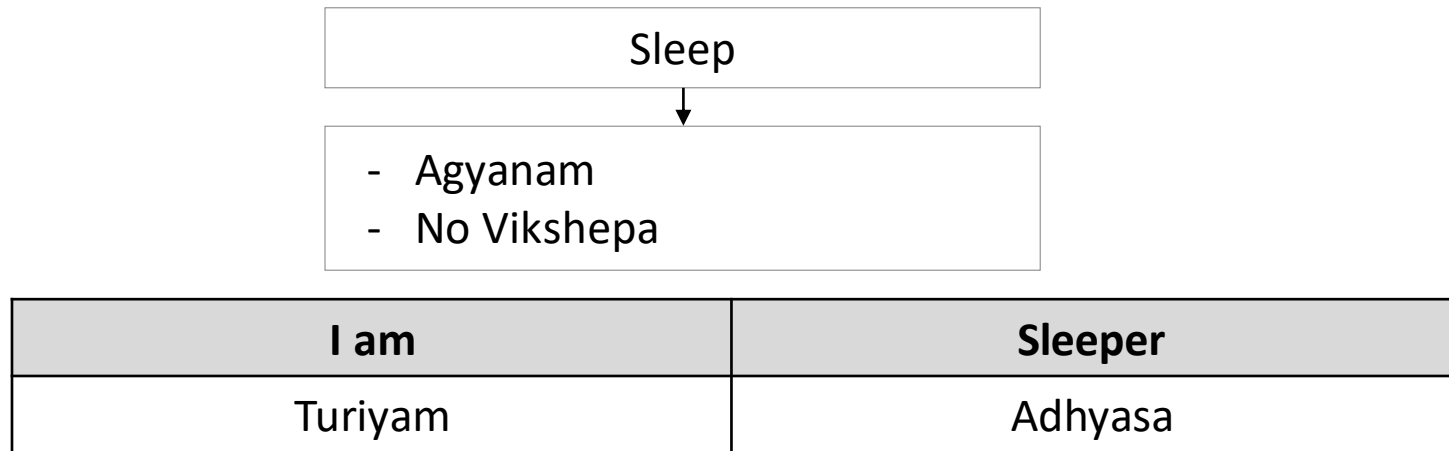
- Rope is partially evident
- Aavarnam
- Agrahanam

- Hence I project
- Vikshepa
- Anyatha Grahanam

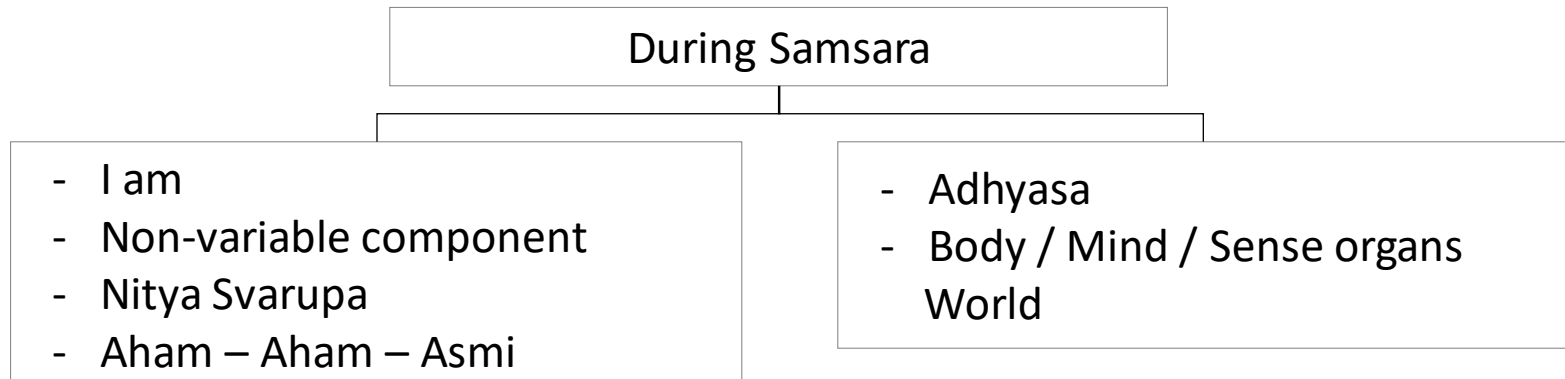
XXI)

This is	A Snake
<ul style="list-style-type: none"> <li>- Adhishtanam</li> <li>- Refers to Rope</li> <li>- Invariable</li> <li>- Avyabichara</li> <li>- Adhishtanam</li> <li>- Evident in Agyana Kala also and Jnana Kala also</li> </ul>	<ul style="list-style-type: none"> <li>- Superimposed variable</li> <li>- Vyabichara</li> <li>- Evident only in Agyana Kala</li> <li>- Waker, Dreamer, Sleeper, evident in Agyana Kala</li> </ul>

XXII)



XXIII)



## XXIV) Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |  
svātmānaṁ prakāṭīkaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I” ... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

XXV)

Superimpositions	I am
- Vary	<ul style="list-style-type: none"><li>- Will not vary</li><li>- Does not correspond to superimposition</li></ul>

Corresponds to Turiya  
Adhishtanam



**XXVI)**

<b>I am</b>	<b>Happy, Sad</b>
<ul style="list-style-type: none"><li>- Noun</li><li>- Changeless</li><li>- Nonvariable</li><li>- Not superimposed</li><li>- Viseshyam</li></ul>	<ul style="list-style-type: none"><li>- Adjective</li><li>- Variable</li><li>- Viseshanam</li><li>- Mithya</li></ul>

**XXVII) Karika No. 32 – Does remove Viseshyam**

- Need not reveal Viseshyam.
- Only negates Viseshanam
- I am father, mother, son, sister,... Boss, all adjectives mixed with nonvariable I am.

**XXVIII) Shastra need not reveal Atma – I am.**

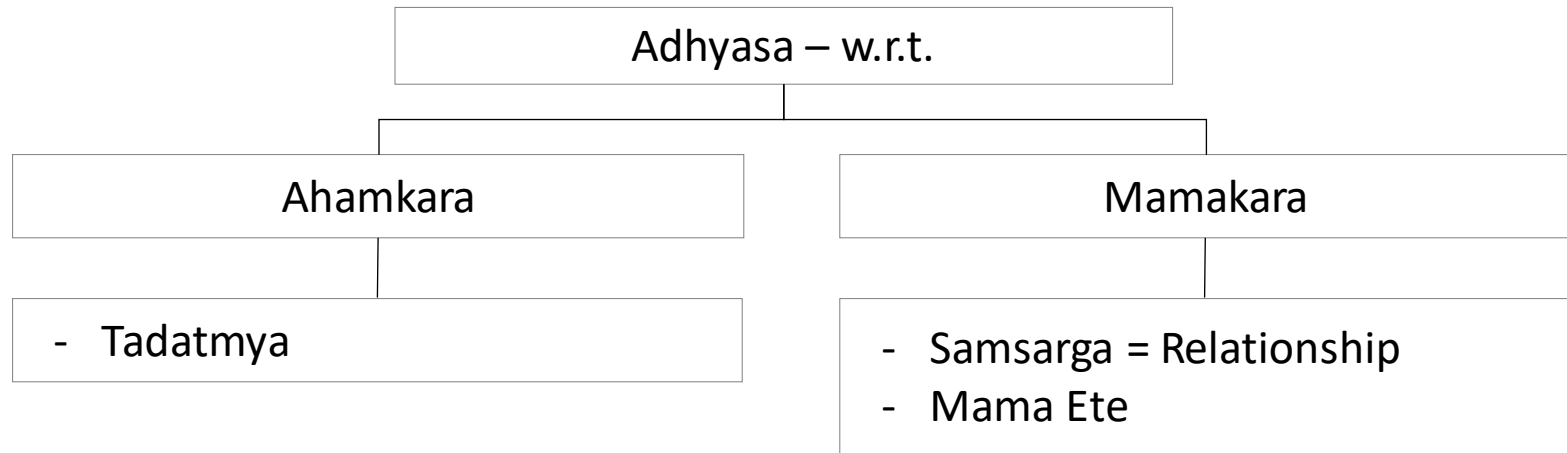
- Why?
- Is self evident.

**XXIX) Nisheda Vakhyam, Pramanam :**

- This explanation is very important portion of Bashyam.
- Many Viseshanams are there (16) – Sukhi, Dukhi, Moodah, Karta, Bokta, Born, Mrityaha, Jeernaha, Dehavan, Vyakta, Avyakta, Samyukta, Viyukta, Sheenaha, Vruddah
- All 16 superimposed Gunas on Chaitanyam.
- Negate the Gunas.

- I am self evident, Svaprakasha, Nirguna Chaitanyam.

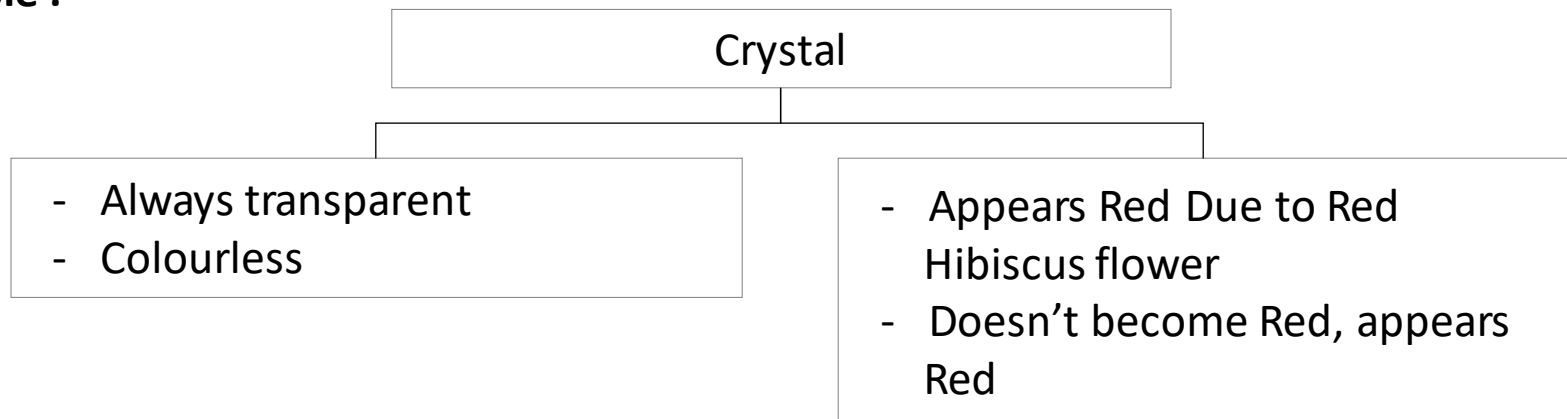
XXX)



XXXI) All Adhyasas are superimposed in Atma, Adhyaropite.

- **I don't become Sagunam, but only appear Sagunam.**

**Example :**



**XXXII) Even when i appear Sagunam, with Body / Mind / Intellect + World in Jagrat, I am always Nirgunam, pure Chaitanyam.**

- **This is Nature of Atma, Etad Vai Tad.**

### XXXIII) Nirguna, Nirvisesha, Avyabicharya Svarupa.

- Asanga Atma Eteshu Vyabichara Svarupa.
- 16 Adjectives are Viseshanam.
- Sarvatra Avyabichara = Non-variable Turiyam.

Vyabichara	Avyabichara
<ul style="list-style-type: none"><li>- Variable I</li><li>- Rope Snake</li></ul>	<ul style="list-style-type: none"><li>- Non-variable</li><li>- Anugatha inherent</li><li>- Rope</li><li>- Idam Akarta</li><li>- This is – Portion</li></ul>

- Next Para very important.
- Preserve Bashyam - like verses of Gita / Upanishads referred.

• **Understanding this = Understanding Advaitam**

- If you miss these portions, Advaitam can never be understood.

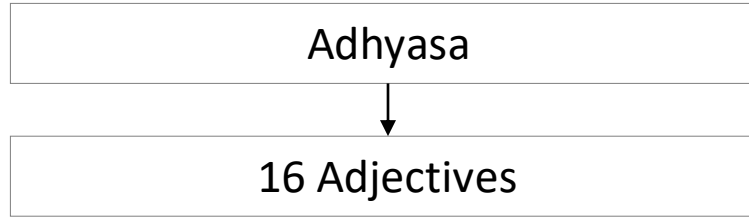
यथा चैवं विशेष्यस्वरूपप्रत्ययस्य सिद्धत्वान्न  
कर्तव्यत्वं शास्त्रेण । अकृतकर्तृ च शास्त्रं  
कृतानुकारित्वेऽप्रमाणं स्यात् । यतोऽविद्याध्यारो  
पितसुखित्वादिविशेषप्रतिबन्धादेवात्मनः  
स्वरूपेणानवस्थानं स्वरूपावस्थानं च श्रेयः ।  
इति सुखित्वादिनिवर्तकं शास्त्रम्  
आत्मन्यसुखित्वादिप्रत्ययकरणेन नेति  
नेत्यस्थूलादिवाक्यैः । आत्मस्वरूपवदसुखित्वाद्यपि  
सुखित्वादिभेदेषु नानुवृत्तोऽस्ति धर्मः ।

In this manner as explained above (Yatha Ca Evam), the awareness of Adhishtana, as the inherent self in 'I am' (Visesya Svarupa Pratyayasya) being self evident (Siddhatvat), it does not have to be revealed to us by the scriptures (Na Kartavyatvam Sastrena) as sastra is the revealer of the unknown (Akrtakartr Ca Sastam). Sastra is no more a Pramanam (Aprmanam) if it restates what is already known (Kruta - Anukaritve - but only an Anuvadakam). Therefore (Yatah) due to ignorance, the superimposed (Avidyadhyaropita) attributes of happiness etc (Sukhitvadi - Visesa) become intellectual obstacles (Pratibandhad Eva) for Non-abidance of myself in my own true nature of Nirguna Atma Svarupam (Atmanah Svarupena Anavasthanam - Bhavati). And Moksha (Ca Sreyah) is release from superimpositions and abiding myself in my own true nature of Nirguna Atma (Svarupa Avasthanam - Bhavati). Therefore (iti), sastra (Sastram) does the negation (Nirvartakam) of all adjectives or notions of happiness etc (Sukhitvadi) in the Adhishtana Atma (Atmani) through generating opposite thoughts of unhappiness etc (Asukhitvadi - Pratyaya Karanena) by, using the words 'Not this', 'Not this' (Neti Neti of Brihadaranyaka - and thereby finally negating all adjectives, even opposite ones as well) through sentences like 'it is not Sthula' etc (Asthuladi Vakyaih - as in Brihadaranyaka Upanishad 3-8-8 where 23 such adjectives are negated for oneself, the Atma. The Chaitanya nature of Atma (Atma Svarupavat) if indeed, it was intrinsically unhappy (Asukhitvadi Api) the opposite attribute (Bhedesu Dharmah) of being happy (Sukhityavadi Api) cannot be superimposed on Atma (Na Anuvrttah Asti).

I) In this manner as explained above.

- **Awareness, the Viseshya Svarupam – inherrent Adhishtanam = I am.**

II)



I am	Young
<ul style="list-style-type: none"><li>- Noun</li><li>- Viseshyam</li><li>- Left side in the case of subject</li></ul>	<ul style="list-style-type: none"><li>- Adjective</li><li>- Viseshanam</li><li>- Right side</li><li>- Superimposition</li></ul>

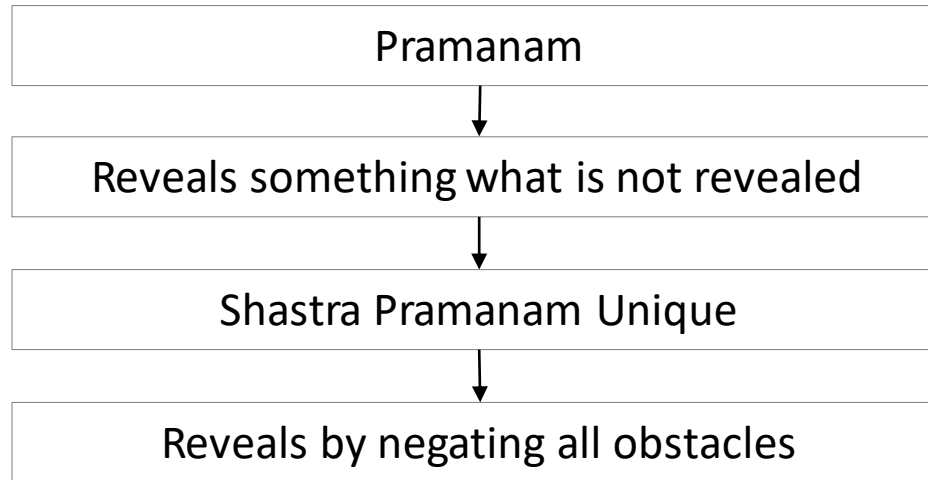
- Remove all things which come after I am.
- Don't say anything in the Mind.
- I am (Stop) = Brahman
- Viseshya Svarupa Pratyaya.
- Awareness of the Self as I am.

III) Siddatvat, self effulgent without requiring a Pramanam, already known, not a shining one.

- Prakashayatvam
- Need not be revealed by Shastram.

- Na Jneyatvam, Na Prameyatvam, Na Prakashavatvam.
- It need not be revealed by Shastra.

IV)



V) Eyes closed, wall exists but not revealed to me.

- Unrevealed wall gets revealed when i open my eyes, operate my eyes.

VI) Pramanam meant to reveal unrevealed thing

- I am ever revealed, Shastra need not reveal.
- Shastra is meant to reveal the Unrevealed.
- Unique Pramanam.

**VII) Akartru Katrutva, Ajnantha Jnanapakam :**

- Shastra is the revealer of the revealed.

**Purva Pakshi :**

- Shastra can't reveal Atma.

VIII) Suppose Shastra reveals the Atma what can you do with it?

- Only claim it.
- Sruti = Torchlight = Atma is already shining as I – the subject.

IX) We do not show candle light to illumine the sun.

**X) Shankara :**

- Shastra need not reveal.
- If Pramanam reveals already revealed, then its not a Pramanam.
- Shastra will become Apramanam, Anuvada Vakhyam.
- Shastra need not say : Fire = Hot, already known.

XI) What Shastra does?

- Avidya Aropita Sukhitva Viseshana Pratibanda Atmana Nivritti.
- Remove obstacles called Moola Avidya.

XII)

Samsara	Moksha
- Taking superimposed adjective, attribute, Sagunam as my nature.	- Taking Sakshi, Nirguna Chaitanyam as my nature

**XIII) Pramanam :**

- Anadigatha Abadita Asandigdha Artha Bodhaka Vakhyam.



XIV) I am man, happy, dull.

- Understand all Adjectives as Mithya.
- Superimpositions, don't take it, as nature.

XV) Misconceptions = Intellectual problem.

- I have so many attributes, is a misconception.
- Saguna Misconception alone is called Samsara.
- Obstacle to Moksha.

XVI) “Avidya Aropita”

- 16 attributes, carefully preserved by us as our nature.
- This obstacle, Pratibandha is removed by Shastra.

XVII) Guru can say :

- Drop it.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः  
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्  
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं  
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ  
prajñam na prajñānaghanam na prajñam nāprajñam ।  
adr̥śyamavyavahāryamagrāhyamalakṣaṇam  
acintyamavyapadeśyamekātmapratyayasāram  
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ  
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ ७ ॥

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]

### XIX) Kailvaya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।  
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- Renunciation of intellectual misconception, dropping individuality, Pratibandha.

### XX) Anena Svarupena Avasthane :

- To abide in my Nirguna Brahma Svarupam.

**Every Adjective bars me from abiding as Shantaha, Truptaha, Poornaha.**

- Svarupa Avasthanam Bavati.

## XXI) What is Moksha?

- Don't have to get anything.
- Only drop Ahamkara, Mamakara through Sravanam, Mananam, Nididhyasanam.

## XXII) Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

## XXIII) Avasthanam Shreyaha Bavati

- **Job of Shastram :**
  - Not to give Moksha.
  - Only remove, knock off obstacle, misconception, from the intellect.

#### XXIV) Karika No. 32 :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ २-३२ ॥

na nirodho na cotpattirna na baddho na ca sādhaḥ ।  
na mumukṣurna vai mukta ityeṣā paramārthatā ॥ 2-32 ॥

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

#### XXV) How to get Moksha?

- Only drop notions – Aham Baddaha, Sadhaka, Mumukshu, Srota, Manta, Nididhyasuhu.

#### XXVI) All Misconceptions are wrong expression :

- Claim Moksha as nature.

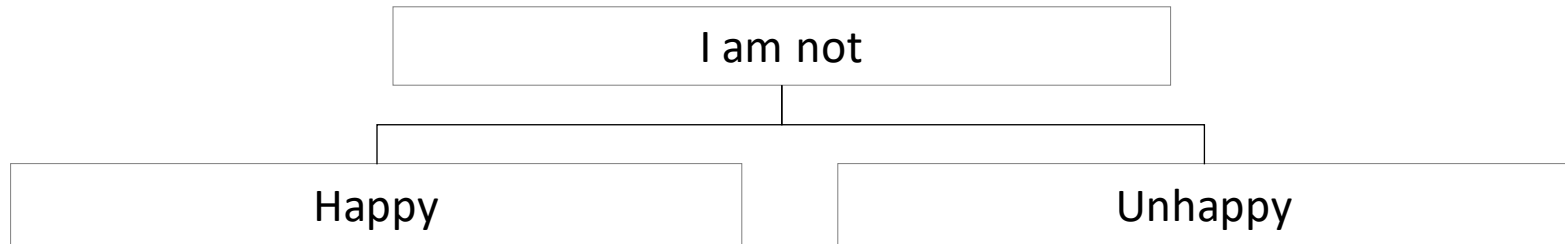
#### XXVII) Shastram negates every adjective from Atma by using opposite word.

- Asukhi – not Adjective to Atma.
- If so, will be another superimposition.
- Asukhi – meant to negate Aham Sukhi attribute.
- Use thorn to remove another thorn and then throw away 1st thorn...

## XXVIII) Nirguna – negates Saguna

- Nirguna – negates Saguna.
- After negating, Shastra withdraws.
- Allows us to remain as ever free Atma..
- Asukhi used only to negate Aham Sukhi.
- After Sukhi gone, Asukhi irrelevant.

## XXIX)



- I am = Turiya Chaitanyam.
- **Superimpositions are based on mental conditions, Anatma Mind, not me, belongs to Ishvara.**
- New topic now.

यद्यनुवृत्तः स्यान्नाध्यारोपितसुखित्वादिलक्षणे विशेषः ।  
यथोष्णत्वगुणविशेषवत्यग्नौ शीतता । तस्मिन्निर्विशेष एवात्मनि  
सुखित्वादयो विशेषाः कल्पिताः ।  
यत्त्वसुखित्वादिशास्त्रमात्मनस्तत्सुखित्वादिविशेषनिवृत्त्यर्थमेवेति  
सिद्धम् । “सिद्धं तु निवर्तकत्वात्” इत्यागमविदां सूत्रम् ॥ २-३२ ॥

If Atma had all these dharmas mentioned above, intrinsically (Yadi Anuvrttah Syat) there will not be any distinction in such superimpositions like 'I am happy' etc (Na Adhyaropita Sukhitvadi Laksane Viseshah). It is just like (Yatha) as in the fire the heat being intrinsically evident (Usnatva - Guna Viseshavati - Agnau), cold (Sitata) cannot be superimposed on it. Therefore (Tasmat), it is only on Atma, the self, which is free from all attributes, (Nirvisesa Eva Atmani) the attributes of happiness etc (Sukhitvadayah Viseshah) are superimposed (Kalpitaha). And as for (Yat Tu) sastra talking about the attribute of absence of happiness etc for Atma (Atmanah Asukhitvadi Sastram), is merely meant to remove the specific ideas of happiness etc from it (Tat Sukhitvadi Visesa Nivrttyartham Eva). The knower of Vedanta Pramanam, Dravidacarya uses a sutra Vakyam (Iti Agamavidam, Sutram Iti) "The sastra enjoys Pramanam status (Siddham Tu) by negating all attributes (Nivartakatvat of Atma).

## I) Neti Neti – comes 4 times in Brihadaranyaka Upanishad : Chapter 2 – 3 – 6

तस्य हैतस्य पुरुषस्य रूपम् ।  
यथा माहारजनं वासः,  
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,  
यथाग्न्यर्चिः, यथा पुण्डरीकम्,  
यथा सकृद्विद्युत्तमः  
सकृद्विद्युत्तेव ह वा अस्य  
श्रीर्भवति य एवं वेद;  
अथात आदेशः—नेति नेति,  
न ह्येतस्मादिति नेत्यन्यत्परमस्ति;  
अथ नामधेयम्—सत्यस्य सत्यमिति;  
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ 6 ॥

tasya haitasya puruṣasya rūpam |  
yathā māhārajanam vāsaḥ,  
yathā pāṇḍvāvikam, yathendragopaḥ,  
yathāgnyarciḥ, yathā puṇḍarīkam,  
yathā sakṛdvidyuttam;  
sakṛdvidyutteva ha vā asya  
śrīrbhavati ya evaṁ veda;  
athāta ādeśaḥ—neti neti,  
na hyetasmāditi netyanyatparamasti;  
atha nāmadheyam—satyasya satyamiti;  
prāṇā vai satyam, teṣāmeṣa satyam || 6 ||

The form of that ‘being’ is as follows: Like a cloth dyed with turmeric, or like grey sheep’s wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): ‘Not this, not this.’ Because there is no other and more appropriate description than this ‘Not this.’ Now Its name: ‘The Truth of truth.’ The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

## II) Brihadaranyaka Upanishad : Chapter 3 – 8 – 8

स होवाच, एतद्वै तदकशरः,  
गार्गी ब्राह्मणा अभिवदन्ति,  
अस्थूलमनण्वहस्वमदीर्घम  
लोहितमस्नेहमच्छायमतमोऽ-  
वायवनाकाशमसङ्गमचक्षु  
ष्कमश्रोत्रमवागमनोऽ-  
तेजस्कमप्राणममुखम  
मात्रमनन्तरमबाह्यम्,  
न तदश्नाति किञ्चन,  
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ,  
gārgi brāhmaṇā abhivadanti,  
asthūlamanañvahasvama  
dīrghamalohitamas  
nehamacchāyamatamo'-  
vāyvanākāśamasaṅgamacak  
śuṣkamaśrotramavāgamano'-  
tejaskamaprāṇamamukhama  
mātramanantaramabāhyam,  
na tadaśnāti kiṃcana,  
na tadaśnāti kaścana || 8 ||

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 - 8 - 8]

- 23 Adjectives negated.

III) Atma = Asukhi, Nirguna, Nirupaha, Nirvikara.

IV) Should we take these adjectives belonging to Atma?

V) Nirguna = Guna of Atma says Visishta Advaitin.



## VI) Lalita Sahasranamam :

निर्लेपा निर्मला नित्या निराकारा निराकुला ।  
निर्गुणा निष्कला शान्ता निष्कामा निरुपप्लवा ॥ ४४॥

nirlepaa nirmalaa nityaa niraakaaraa niraakulaa .  
nirgunaa nishkalaa shaantaa nishkaamaa nirupaplavaa .. 44..

Who is free from all affections of external contacts (Nirlepa), Who is free from all impurities (Nirmala), Who is eternal (Nitya), Who is not limited to and by any form (Nirakara), who is never agitated (Nirgula), Who is beyond the three Gunas of Prakrti - Sattva, Rajas and Tamas (Nirguna), Who is the partless unitary whole (Nishkala), Who is ever serene (Shanta), Who is free from desires (Nishkama), Who is free from afflictions (Nirupaplava). [Verse 44]

## VII) Shankara : Nirguna, Asukhi not attribute of Atma.

- **It is Svarupa of Atma.**
- Not superimposed but nature of Atma.

VIII) Is self evident Atma Sukhi, Aduki, Nirguna?

IX) Asukhitvam not Guna of Atma, then no Samsara, it is not self evident.

X) Rope – Evident as this is

- Ropeness is not evident
- If Ropeness is evident, no superimposition.
- Rajjuvam is not evident.

## **XI) Nirguna if self evident, then Saguna Superimposition will not have happened.**

- Nirgunatvam Svarupam revealed by Shastra to knock off Sagunam.
- Atma – Chaitanya Svarupam evident all the time.

## **XII) Asukhitva Dharma Eva Na Anuvartate**

- I am not unhappy is not evident at time of superimposition.
- If so, you will not experience Sukhitvam, Asukhitvam.
- There are 16 temporary Attributes on mind + Reflected Consciousness incidental on Atma of Jagrat = Jiva.

## **XIII) They are all mutually contradictory**

- Superimposing Sukitvam and Asukitvam is not evident.
- Only Chaitanyam is evident.

## **XIV) (a) Abokta – Dharma not evident.**

- Shastra : Aboktrutvam is my nature

## **(b) Dukhitvam is a superimposition**

- Adukhitvam is my nature.

## **(c) Amanushyatvam is my nature**

- Manushyatvam is not my nature

## **(d) Agrihatastvam – My nature**

- Grihatastvam = Superimposition.

(e) Apattivam = My Nature

- Patitvam = Superimposition
- Anuvrutta Asti Dharma
- If Asukhitvam is evident along with Chaitanyam then we would not have superimposed 16 attributes.

• **Asukitvam is revealed by Shastra.**

**Example :**

- Coldness – attribute can't coexist with heat of fire.

• **Asukhitvam can't come at all with pure Chaitanya Svarupam.**

**Revision :**

**Karika No. 32 – Bashyam :**

Shankara Answering Purva Pakshi :

- I) Pramanam will be able to negate superimposition only by revealing Adhishtanam.
- II) Pratyaksha – negates false snake only by revealing Rope
- III) Purva Pakshi – applies same general principle for Turiya Adhishtana Jnanam also.
- IV) This principle not applied in Karika No. 32.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ २-३२ ॥

na nirodho na cotpattirna na baddho na ca sādhaḥ ।

na mumukṣurna vai mukta ityeṣā paramārthatā ॥ 2-32 ॥

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

#### V) Not applied in Brihadaranyaka Upanishad : Chapter 3 – 8 – 8

स होवाच, एतद्वै तदक्शरः,  
गार्गी ब्राह्मणा अभिवदन्ति,  
अस्थूलमनण्वहस्वमदीर्घम  
लोहितमस्नेहमच्छायमतमोऽ-  
वायवनाकाशमसङ्गमचक्षु  
ष्कमश्रोत्रमवागमनोऽ-  
तेजस्कमप्राणममुखम  
मात्रमनन्तरमबाह्यम्,  
न तदश्नाति किञ्चन,  
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ,  
gārgi brāhmaṇā abhivadanti,  
asthūlamanaṇvahasvama  
dīrghamalohitamas  
nehamacchāyamatamo'-  
vāyvanākāśamasasṅgamacak  
śuṣkamaśrotramavāgamano'-  
tejaskamaprāṇamamukhama  
mātramanantaramabāhyam,  
na tadaśnāti kiṃcana,  
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He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 - 8 - 8]

VI) Negation done without revealing Adhishtanam

VII) Atma not available for any Pramanam

- Atma = Aprameya
- Sruti can't reveal Atma.
- Then how can it negate Adhyasa.

**VIII) Purva Pakshi Question :**

कथं पुनः स्वरूपे व्यापाराभावे शास्त्रस्य द्वैतविज्ञाननिवर्तकत्वम्

How again (Katham Punah) there not being any Pramana to reveal (Vyapara Abhave - the Adhisthanam) the Advaita Atma's nature (Svarupe), sastra have the status of eliminating (Sastrasya Nirvartakatvam) the notion (Vijnanam) of duality (Dvaita)?

**IX) Shankaras reply :**

a) Sruti does not reveal Adhishtana Atma.

**b) Saving Grace :**

- Sruti need not reveal Adhishtanam.

c) Adhishtanam of Jagrat + Svapna = I = Self

- **Atma is self evident.**

**d) Atma is already revealing as it is self evident.**

**e) Sruti has to only negate Adhyasa of 3 Avasthas as I.**

X) Happy / Unhappy – 16 adjectives are superimposed on self evident Atma.

- **Unhappy, Aham Nirguna Atma not another attribute.**
- **They are temporary words used by Shastra to negate attributes superimposed on Atma.**

XI) Asukhi will allow Sukhitva attribute to fall.

**Example :**

- Kataka seed, absorbs dust particles and pure water settles down.
- Anatma eliminated, pure Atma settles down as I.

XII) Anruta Dharma Na Asti

- False attributes do not exist in Atma, not inherent in Turiya I.
- Why?
- If Asukhi is inherent, Sukhitvam wouldn't have come.

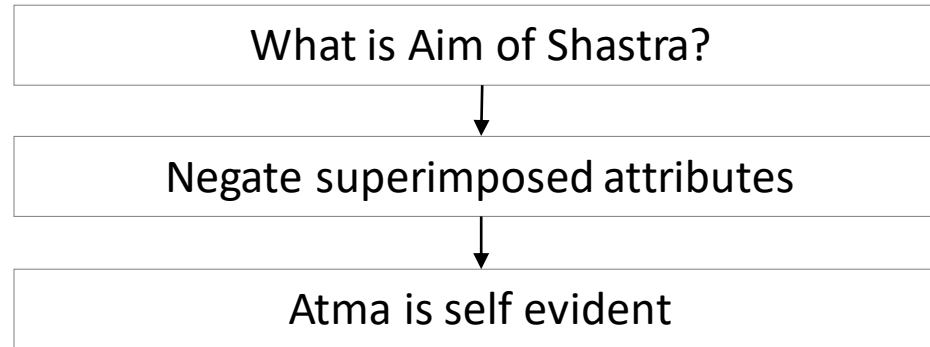
**XIII) Waker, Dreamer, Sleeper not inherent in Sakshi, Turiyam I.**

- Turiyam exists independently without Jnana Adhyasa.

XIV) Cold fire does not exist.

- Fire has inherent nature of heat.

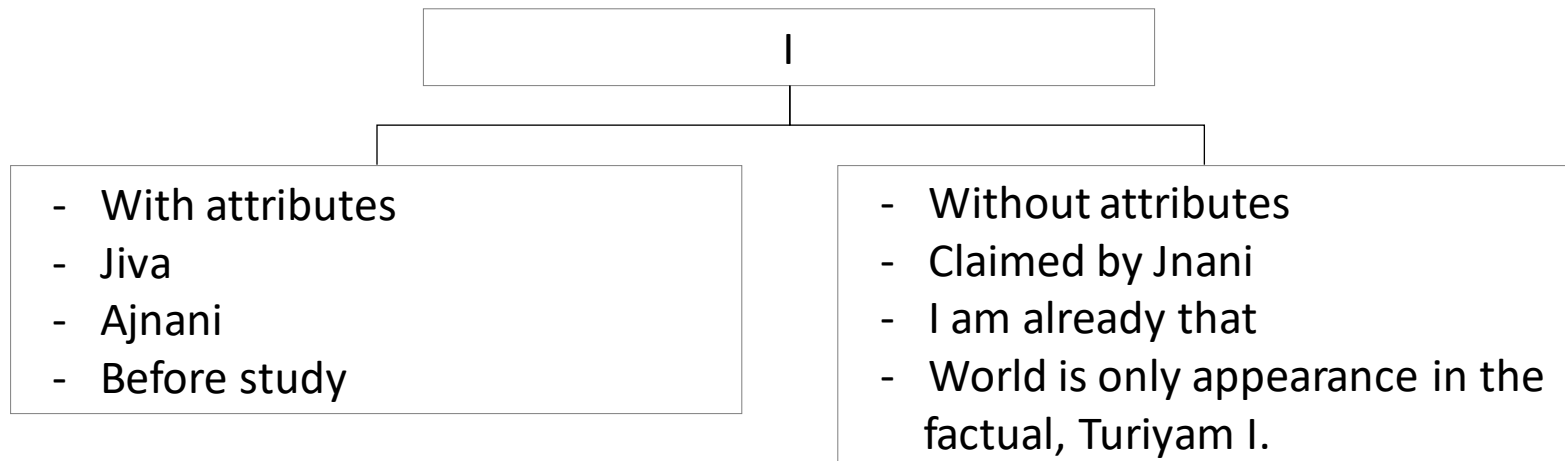
XV) Atma = Attributeless, factually



XVI) Na Antah Prajnam = Dreamer

- Bahish Prajnam = Waker
- Waker, dreamer superimposed on Turiyam I.
- **Waker, Dreamer, Sleeper status is dropped from I.**
- Same I – revealed as Sakshi, Turiyam I – status less I.

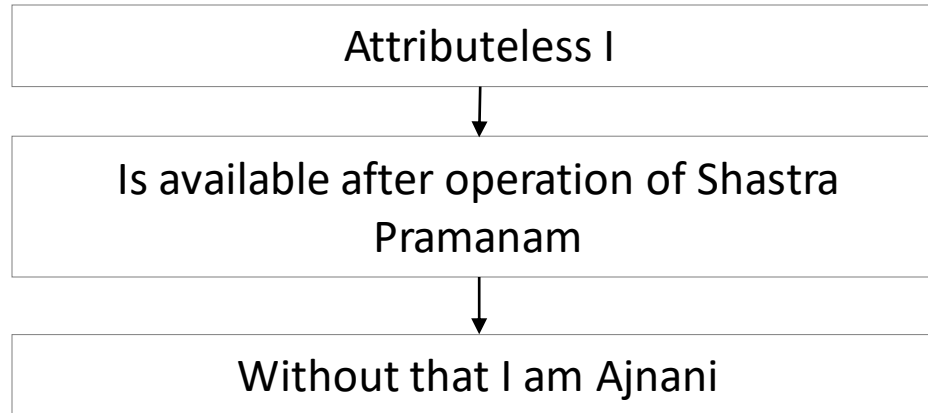
XVII) What is the phenomenon happening?



### XVIII) Attributes negated by Sruti, Yukti, Anubhava

- Attributelessness not another attribute as claimed by Visishtadvaitin.

### XIX)



### XX) Attributeless I = Compromised, temporary status of I

- **We figuratively say : Shastra reveals attributeless I.**
- **Shastra actually does job of negation only.**

### XXI) Negation = Revelation of self evident I.

- Figuratively = Aupacharikam
- Shastra reveals by negation of attributes only “Neti Neti”.

### XXII) Sutra Vakhyam by Dravida Acharya (Before Shankara).

- “Siddhim Tu Nivartakatvat”
- Nisheda Vakhyam = Pramanyam Siddham



XXIII) How negative statements of Veda enjoy Pramanam status?

- Not by revealing Atma only by negating attributes of Atma.

**XXIV) Karika No. 32 is Nisheda Vakhya Pramanam.**

**Anvaya : Karika No. 32**

अन्वयः

निरोधः न (अस्ति), उत्पत्तिः च न (अस्ति); बद्धः न (अस्ति), साधकः च न (अस्ति); मुमुक्षुः न (अस्ति) । मुक्तः न वै (अस्ति), -इति एषा परमार्थता (भवति) ॥

Anvayaḥ

nirodhaḥ na (asti), utpattiḥ ca na (asti); baddhaḥ na (asti), sādhaḥ ca na (asti); mumukṣuḥ na (asti), muktaḥ a vai (asti)- iti eṣāḥ paramārthatā (bhavati).

There is no dissolution, no creation, nor (is Anyone) bound and nor (is there any one) who practices means for Antahkarana Suddhi, and nor (is there any one) who seeks liberation, and nor (is any one) who is liberated (as he was always liberated) this is the absolute truth.