

MANDUKYA UPANISHAD With SHANKARABASHYAM

CHAPTER 3

KARIKA NO. 6 to 14

VOLUME - 13

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CHAPTER 3 ADVAITA PRAKARANAM

48 Karikas

KARIKA NO. 6 TO 14

440) Introduction to Chapter 3 - Karika No. 6:

कथं पुनरात्मभेदिनिमित्त इव व्यवहार एकस्मिन्नात्मन्यविद्याकृत उपपद्यत इति, उच्यते-

How again (Katham Punah) all transactions (Vyavahara - taking place in the world) based upon as though there are many different Atmas (Atmabheda Nimitta Iva) be justified (Upapadyate - if in reality there is) only one Atma (Ekasmin Atmani - and many Atmas are merely imagined) due to ignorance only (Avidyakrta) - if that is your doubt (iti), that will be explained (Ucyate).

I) Shankara introduces a question in 6th Karika.

II) Question:

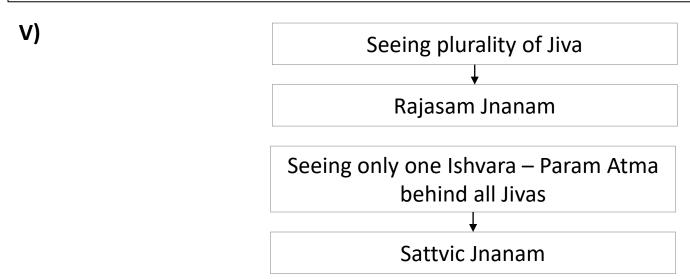
- How can ignorance lead to transactions in Jagrat and Svapna?
- As though there is plurality of Atma.
- How can there be ignorance based plurality which appears as though real plurality?
- III) We think there are so many Jivas?
 - The are not there, unbelievable.

IV) Gita Bashyam: Chapter 18 - Verse 21

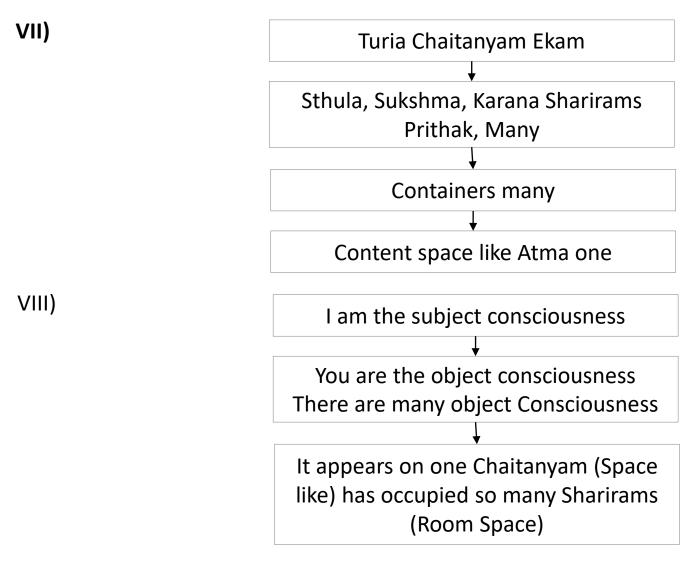
पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान्। वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम्॥१८.२१॥

pṛthaktvēna tu yajjñānaṃ nānābhāvān pṛthagvidhān | vētti sarvēṣu bhūtēṣu tajjñānaṃ viddhi rājasam || 18.21 ||

But that knowledge, which sees in all beings various entities of distinct kinds, (And) as different from one another, know that knowledge as Rajasika (Passionate). [Chapter 18 - Verse 21]



VI) It looks as though so many Jivas, individuals are there.



- IX) How real is plurality caused by Ignorance, Moola Avidya, Maya Shakti?
 - It is unbelievable, yet true.

- X) How all transactions take place in the world of plurality when singularity, non-dual Turiyam is the ultimate truth?
- XI) All happenings are only in one Chaitanya, Turiya Atma and they are Avidya Krutaha.
- XII) By Mere ignorance, we convert Nonduality into duality.
 - How it is possible?
 - How all problems solved by mere knowledge?

XIII) Chandogya Upanishad: Chapter 7

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छुतं
हयेव मे भगवद्दशेभ्यस्तरित शोकमात्मविदिति
सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य
पारं तारयत्विति तं होवाच यद्वै किंचैतदध्यगीष्ठा
नामैवैतत् ॥ ७.१.३ ॥

so'ham bhagavo mantravidevāsmi nātmavicchrutam hyeva me bhagavaddrsebhyastarati sokamātmaviditi so'ham bhagavan socāmi tam mā bhagavānchokasya pāram tārayatviti tam hovāca yadvai kimcaitadadhyagīṣṭhā nāmaivaitat | | 7.1.3 | |

'True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.' Sanatkumāra then said to Nārada, 'Everything you have learnt so far is just words'. [7 - 1 - 3]

Knower of self crosses over sorrow.

XIV) 4 examples popular in Vedanta

- Akasha, Prakasha for Atma Svarupa
- Svapna, Rope Snake, Shell Silver for Mithya Adhyasa.
- XV) During sleep only one lying in the bed.
 - In the dark room, we see all Vyavahara in dream which is Avidya Krutaha.
 - Dream is Anumanam for Jagrat.

रूपकार्यसमाख्याश्च भिद्यन्ते तत्र तत्र वै । आकाशस्य न भेदोऽस्ति तद्वजीवेषु निर्णयः ॥ ३-६॥

rūpakāryasamākhyāśca bhidyante tatra tatra vai | ākāśasya na bhedo'sti tadvajjīveṣu nirṇayaḥ | | 3-6 | |

In form, function and name though there can be difference here and there, yet there is no difference at all in space which is One without a second. So also is the definite conclusion with regard to the Jiva-s. [3 - K - 6]

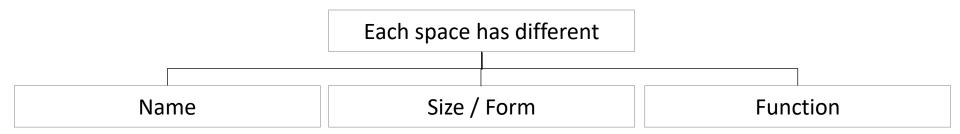
442) Anvayah: Chapter 3 - Karika No. 6:

तत्र तत्र वै रूपकार्यसमाख्याः च भिद्यन्ते। आकाशस्य भेदः न अस्ति। तद्वद् जीवेषु निर्णयः (भवति)॥

tatra tatra vai rūpakāryasamākhyāḥ ca bhidyante | ākāśasya bhedaḥ na asti | tadvad jīveṣu nirṇayaḥ (bhavati) ||

Forms, function and names differ in each case (of enclosed space). But there is no difference in the space. Same is the conclusion with regard to the Jivas.

- I) One Akasha is partitioned in one house.
- II) We give different names for space enclosed.
 - Kitchen, dining, study.
 - All names of space in the room not of walls.
 - We say: There is enough room, please come in

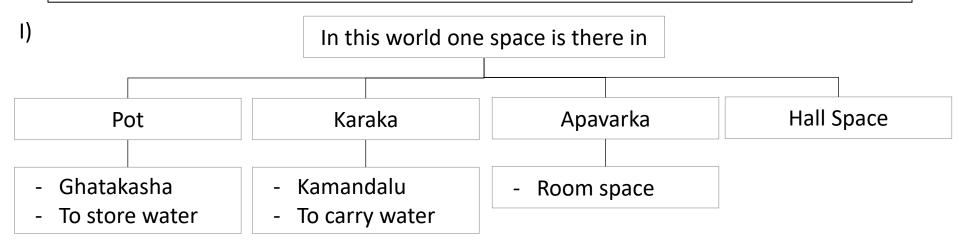


- Actually its all one space.
- III) In the same way, Deva, Asura, Humanbeing, Animals, plants, all are name, form, function.
 - Content is Satchit Ananda Atma, Turiyam Brahma.
 - Atma Ekaha Eva = Essence.

यथेहाकाश एकस्मिन्घटकरकापवरकाद्याकाशानामल्पत्वमहत्त्वाि दरूपाणि भिद्यन्ते तथा कार्यमुदकाहरणधारणशयनादिसमाख्याश्च घटाकाशकरकाकाश इत्याद्यास्तत्कृताश्च भिन्ना दृश्यन्ते । तत्र तत्र वै व्यवहारविषय इत्यर्थः। सर्वोऽयमाकाशे रूपादिभेदकृतो व्यवहारो न परमार्थ एव । परमार्थतस्त्वाकाशस्य न भेदोऽस्ति । न चाकाशभेदनिमित्तो व्यवहारोऽस्त्यन्तरेण परोपाधिकृतं द्वारम्। यथैतत्तद्वदेहोपाधिभेदकृतेषु जीवेषु घटाकाशस्थानीयेष्वात्मसु निरूपणात्कृतो बुद्धिमद्भिर्निर्णयो निश्चय इत्यर्थः ॥ २-६ ॥

In this world (Yatha Iha) in one Un-divided space (Ekasmin Akase) pot space, pitcher or water storing space, room space and so on (Ghata - Karaka - Apavaraka - Adi -Akasanam), a variety of spaces small and big (Alpatva - Mahattva - Adi) are imagined depending on the size or form (Rupani - Bhidyante - of the upadhi); and so also on their functions (Tatha Karyam) like fetching water (Udaka Aharanam - which is the function of the pot), storing (Dharana - the water, which is the function of the pitcher), sleeping etc (Sayanadi - which is the function of the room space; and so also are indicated by distinct words or names (Samakhyah - such as) space enclosed in a pot (Ghatakasa), space enclosed in a pitcher (Karakakasa) etc (ityadyah). And thus based on the above (Tat Krtah Ca- namely form, function and name), one space is alone experienced as different spaces (Bhinnah Drsyante) during various occasions (Tatra Tatra Vai) of daily transactions (Vyavahara - Visaye). That is the idea (ityarthah). All these plurality or division (Ayam Sarvah) in one space (Akase), caused by (Krta) forms, functions and names (Rupa - Adi - Bhedah) are in the field of transactions only (Vyavaharah Eva), but not from the standpoint of reality (Na Paramarthah). Whereas (Tu) in reality (Paramarthatah), there are no divisions in space (Akasasya Bhedah Na Asti). And there is no transaction and plurality based on differences in space (Na Ca Akasabheda Nimittah Vyavahara Asti), without the medium caused by external factors, like the upadhi (Para Upadhikrtam Dvaram Antarena).

Just as in reality in the case of space, there is no division but appears as though it is many in Vyavahara (Yatha Etat), like the many pot spaces (Ghata - Akasa - Sthaniyesu); in the same way (Tadvat), with reference to one Atma also (Atmasu) due to the set up by the upadhi of different Body - Mind - Sense - Complexes, it appears as though it is many Jivas (Deha - Upadhi - Bheda - Krtesu Jivesu). This definite understanding or conclusion (Nirnayah = Niscayah) has been arrived at (Nirupanat Krtah) by people who can think (Buddhimadbhih). That is the idea (iti Arthah).



- II) All are names of enclosed space.
 - Sizes different, names different functions different for each space.
 - Akasha has no size.
 - Nama, Rupa, Karma Bheda.
 - Akasha is one Abheda.

III) Differences experienced by us are apparent

- Not really different
- During various occasions, various Vyavaharas are there.
- Eating, sleeping, bathing.
- Plurality of transactions is not Para Arthaha, not real.
- Plurality (Body, Mind, World) = Mithya, Unreal

IV) Really Akasha Ekam, not plural.

- What is the Reason?
- Plurality and transaction not intrinsic to Akasha.
- Bheda Nimitto Vyavahara
- Plurality appears because of extraneous factors.

V) Ask:

- Do I have Vyavahara in life?
- I = Enclosed Consciousness, not body, mind, intellect.
- They are objects of experience.
- VI) Akasha Enclosed space in containers.
 - Consciousness Enclosed in Bodies.
 - I, Turia Chaitanyam, Avyavaharyam, exist but do not transaction.

VII) I, Turiya Chaitanyam am incapable of any transaction.

- No Karta Vyavahara.
- If no Karta No Bokta transactions.
- All transactions are seeming unreal.

VIII) If Real, I conclude I am Samsari and do Sadhana.

- I Ask when will I get Moksha.
- Add class, Sadhana, add in Vyavahara.
- Actually, I want freedom from Vyavahara.
- When will I get liberation?
- Next Janma?
- IX) I am transcendental, not participant in any transaction.
- X) Participating I = Pseudo I = Ahamkara
 - Born out of ignorance.
 - Misconception, as though participant.
- XI) Real I = Sakshi, non participant I, Avyavaharyam I.

XII) Mandukya Upanishad: Mantra 7

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

nāntaḥprajñaṃ na bahiḥprajñaṃ nobhayataḥ
prajñaṃ na prajñānaghanaṃ na prajñaṃ nāprajñam |
adṛśyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṃ
prapañcopaśamaṃ śāntaṃ śivamadvaitaṃ
caturthaṃ 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]

- Very true
- Na Antah Prajnam, Bahish Prajnam, Adrishtam, Avyavaharyam...
- I as Turiya Transcend all transactions, hence Avyavaharyam.
- Hence, do not participate in any transaction.
- Unbelilvable, but true.

- XIII) Teaching, eating, walking all goes an in the presence of Turia Chaitanyam.
 - I am transcendental, always.
- XIV) This knowledge is very relevant for all.
 - Nitya Mukta Turia Atma Aham Asmi.
 - This is Para Vidya.
 - This knowledge alone releases one from Samsara, stress and strains, cause by all transactions.

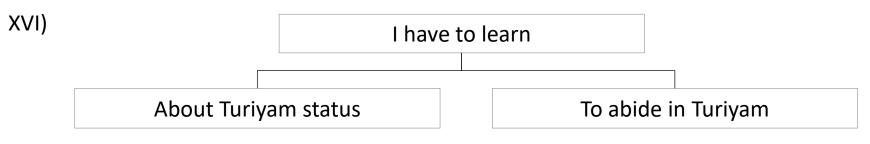
XV) Mandukya Upanishad:

आत्मसत्यानुबोधेन, न सङ्कल्पयते यदा । अमनस्तां तदा याति, ग्राह्याभावे तदग्रहम् ॥३ – ३२॥

ātmasatyānubodhena, na saṅkalpayate yadā | amanastāṁ tadā yāti grāhyābhāve tadagraham || 3 - 32||

When (the mind) does not bring forth any more of these imaginations because of the knowledge of Truth, which is Atman (pure Consciousness), then it ceases to be mind, and that (mind) becomes free from the idea of cognition for want of Objects-of-cognition. [3 - K - 32]

Shankara wrote elaborate commentary.



- Vedanta talks about ever free transcendental Turiyam me.
- Not mere scholarship or intellectual gymnastics but real transformation of Jiva in bondage.
- I was, am will ever be free Nitya Mukta status.
- A new discovery about my Turiyam status.
- XVII) Assimilating this wisdom has the most amount of practical benefit gives Moksha.
- XIX) Only because of Upadhi of Body Mind Senses, I seem to participate in transactions.
 - I never participate, is a fact revealed by Veda.
- XX) Yatha Etat just as it is true of Akasha, which does not participate in any transaction.
 - Tad Vatu, in the same way, Jivas don't participate in Vyavahara from Paramartika Turiyam level.
 - By proper enquiry of Upanishads, I learn a new status about myself.

XXI) Following conclusion is arrived at:

- Akasha is everywhere, all pervading but does not participate in any transaction.
- Similarly, I, Turiya Atma, accommodate all transactions of Prakrti without participating in them.

XXII) Gita:

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः । अहङ्कारविमृढात्मा कर्ताहमिति मन्यते ॥ ३-२७॥

prakṛtēḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ| ahaṅkāravimūḍhātmā kartā'ham iti manyatē || 3-27||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८॥

tattvavit tu mahābāhō guņakarmavibhāgayōḥ | guņā guņēṣu vartanta iti matvā na sajjatē ||3-28||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

Guna Guneshu Vartante.

XXIII) I don't do any action.

- I don't have Sanchita, Agami, Prarabda, after this realisation of Turiya Atma.
- I have not done any Karma at any time in the past, present or will do in future.

XXIX) Anvaya:

तत्र तत्र वे रूपकार्यसमाख्याः च भिद्यन्ते। आकाशस्य भेदः न अस्ति। तद्वद् जीवेषु निर्णयः (भवति)॥

tatra tatra vai rūpakāryasamākhyāḥ ca bhidyante I ākāśasya bhedaḥ na asti i tadvad jīveṣu nirṇayaḥ (bhavati) II

Forms, function and names differ in each case (of enclosed space). But there is no difference in the space. Same is the conclusion with regard to the Jivas.

- W.r.t. Jivas, same conclusion has to be arrived at.
- That I am transcendental like Akasha.

Revision:

I) Chapter 3 – Karika No. 6

रूपकार्यसमाख्याश्च भिद्यन्ते तत्र तत्र वै। आकाशस्य न भेदोऽस्ति तद्वजीवेषु निर्णयः॥ ३-६॥ rūpakāryasamākhyāśca bhidyante tatra tatra vai | ākāśasya na bhedo'sti tadvajjīvesu nirņayaļ | | 3-6 | |

In form, function and name though there can be difference here and there, yet there is no difference at all in space which is One without a second. So also is the definite conclusion with 2256 regard to the Jiva-s. [3 - K - 6]

- II) The main aim of Gaudapada in writing 3rd Chapter Advaita Prakaranam, is to show Atma is Advaitam, taken from Mantra 7.
 - Shantam, Shivam, Advaitam.

III) What is significance of Advaitam?

- Advaitam is that which can never become Dvaitam at any time.
- Negation of duality = Advaitam.
- IV) Atma continues to be non-dual in all 3 periods of time.
- V) It can never create duality by multiplication or division.

VI) If multiplicity is experienced by us it is only an appearance.

- VII) Dvaitam is not a factual product of Atma.
 - Atma can't have a product.
 - World not product of Atma, it is only an appearance, Mithya.
- VIII) Enclosures create seeming Division.

IX) Technical:

Anything which causes seeming division is called Upadhi – not real division.

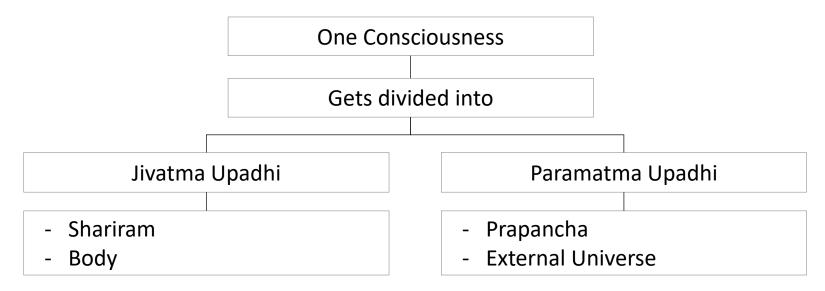
X) Example:

- Akasha has Nama, Rupa, Karma Bheda.
- Space in small enclosure or in a hall, different.
- Therefore Nama, Rupa, junction varies.

- Don't conclude plurality of Akasha.
- There is seeming plurality, no actual plurality.

XI) Atma = Consciousness

Principle similar to Akasha.

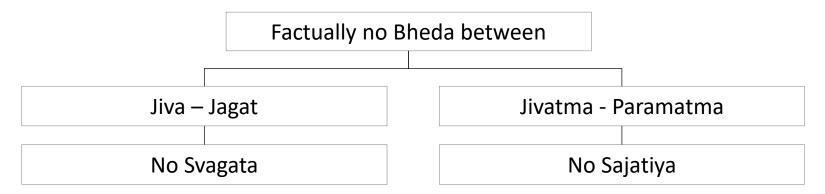


XII) Ghata Upadhi:

- Akasha seems to be many, born, created etc.
- Because of Deha Upadhi, Jivas appears to be many.

XIII) Jivatma = Not plural but Ekam.

XIII) Jivatma = Not plural but Ekam.



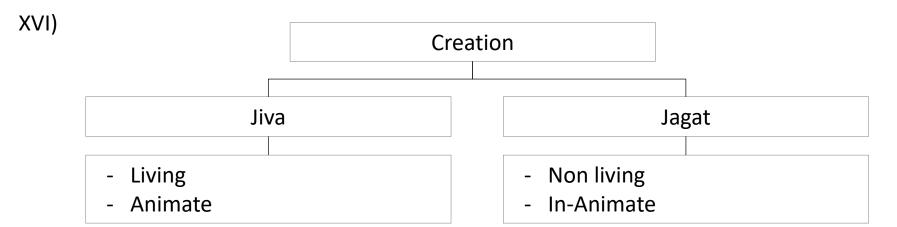
- Iti Nirnayaha.
- Last class upto this.

XIV)



XV) To establish this Gaudapada says:

- Atma is Akaranam, not a cause.
- Nothing is born out of Atma.
- No creation has come out of Atma = Ajati Vada, no origination theory.



XVII) Space not born.

- Jiva not created.
- Akasha can't multiply or divide itself.
- Consciousness, awareness can't multiply, divide itself.

Space	Consciousness
Indivisible	Indivisible

There is seeming division of space caused by different enclosures in the creation.

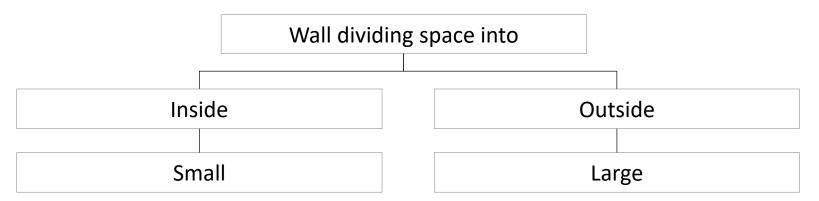
444) Introduction to Chapter 3 - Karika No. 7:

ननु तत्र परमार्थकृत एव घटाकाशादिषु रूपकार्यादिभेदव्यवहार इति ? नैतदस्ति, यस्मात्--

But (Nanu) in the case of space example (Tatra), with regard to pot space etc (Ghatakasadisu), in Vyavahara, depending on the differences in shape, function, as well as the name (Rupa Karyadi Bheda Vyavaharah), are they not in factual plurality (Paramartha Krta Eva?). if that is your question (iti - the answer is) that is not true (Na Etad Asti) because (Yasmat - of the following reason).

I) Purva Pakshi : Question

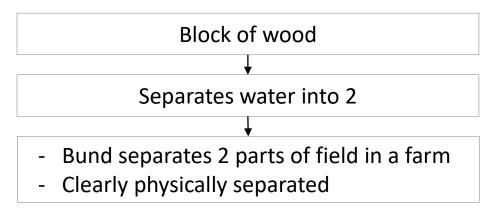
Why do you say enclosures causing seeming not real division?



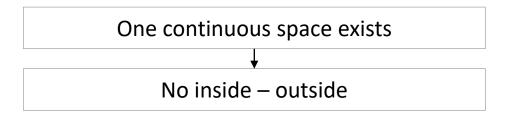
II) Answer:

- Wall can't divide space into two.
- Where wall is there, space also exists.
- No intermediary Area where wall Alone is without space.

III)



IV) Space can't be physically separated into 2 parts.



- All containers, halls, rooms are in one indivisible space.
- V) Jivatma Paramatma division caused by body.
 - There is only one Atma.

VI) Hall space / pot space = Different Name, form, function.

Question:

Why can't you say that plurality, division is factual?

VII) Well water, pot water, lake water not seeming but actual.

• Extend same to Atma.

VIII) Its not true because of following reason.

नाकाशस्य घटाकाशो विकारावयवो यथा। नैवात्मनः सदा जीवो विकारावयवो तथा॥ ३-७॥

nākāśasya ghaṭākāśo vikārāvayavau yathā | naivātmanaḥ sadā jīvo vikārāvayavau tathā || 3-7 ||

The space in a pot is neither an evolved effect nor a part of the All-pervading space; so too the individualised ego (Jiva) is neither evolved from not is a part of the Spirit i.e., the Supreme Self. [3 - K - 7]

446) Anvayah: Chapter 3 - Karika No. 7

यथा घटाकाशः आकाशस्य विकारावयवौ न (भवति) तथा यथा जीवः आत्मनः विकारावयवौ न एव (भवति)॥

yathā ghaṭākāśaḥ ākāśasya vikārāvayavau na (bhavati) tathā yathā jīvaḥ ātmanaḥ vikārāvayavau na eva (bhavati) ||

Just as the pot space is not a product or part of the total space, so also Jiva is not at all a product or part of the Atma at any time.

Important Karika:

- I) What is relationship between Jivatma Paramatma?
- II) 3 opinions based on Analysis of same Prasthana Trayam.

III)

3 Opinions

- Jiva is totally different from Paramatma
- Jivatma can never be Paramatma
- Dvaitin
- In Vaikunta also Jivatma,
 Paramatma Bheda
 continues.

- Jiva is limb of Paramatma
- Not totally different
- Hand not me
- Hand limb of me
- Hands 5 Kgs
- Body I 70 Kgs
- Jiva part of Paramatma
- Visishta Advaitin

- Jiva not different or part of Paramatma
- Jivatma is Paramatma
- Advaitin

IV) Advaitin:

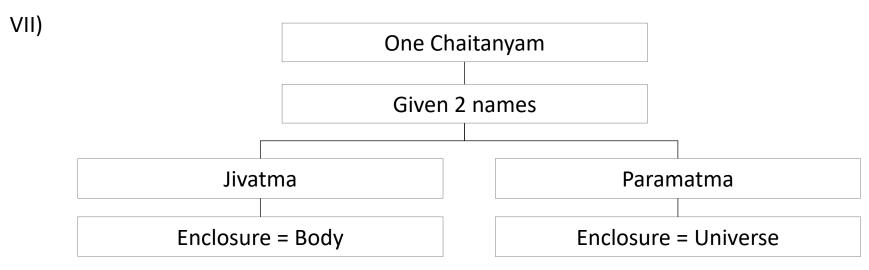
- Only Nama Bheda only Natu Vastu Bheda.
- One and same Chaitanyam is both.
- Seemingly different because of enclosures.

V)

Paramatma	Jivatma
Karana Upadhi	Karya Upadhi

VI) 1st line of Mantra:

- a) Pot space not product, part of total space.
- b) Space is partless
- c) Jivatma Chaitanyam not a product, part of Paramatma Chaitanyam.



VIII) Jivatma not created.

परमार्थाकाशस्य घटाकाशो न विकारः ; यथा सुवर्णस्य रुचकादिर्यथा वापां फेनबुद्धदिहमादिः ; नाप्यवयवो यथा वृक्ष स्य शाखादिः । न तथा आकाशस्य घटाकाशो विकारावयवो यथा तथा नैवात्मनः परस्य परमार्थसतो महाकाशस्थानीयस्य घटाकाशस्थानीयो जीवः सदा सर्वदा यथोक्तदृष्टान्तवन्न विकारो नाप्यवयवः । अत आत्मभेदकृतो व्यवहारो मृषेवेत्यर्थः ॥ २-७ ॥

Pot space (Ghatakasah) is neither a modification (Na Vikarah) of the greater space (Paramarthakasasya), like (Yatha) a lump of gold (Suvarnasya - which can modify itself into the form of) ornaments etc (Rucakadih), or just like (Yatha Va) water (Apam) which can modify itself into products like foam, bubbles, ice etc (Phena - Budbuda - Himadih); nor is pot space a part (Na Api Avayavah - of greater space) like the tree and its branches (Yatha Vrksasya Sakhadih - as space is partless). Thus pot space is (Ghatakasah) neither the modification nor part of (Na - Vikara - Avayavau) of greater space (Akasasya).

Just like that, so also (Yatha Tatha) Jivatma (Jivah), which is similar to the pot space (Ghatakasa - Sthaniyasya) mentioned in the space example (Yathokta Drstantavat) at any time (Sada = Sarvada) is neither a modification (Na Vikarah) nor a part (Na Api Avyavah) of Paramatma, (Parasya Atmanah) the absolute truth (Paramartha Satah) which is similar to greater space (Mahakasa - Sthaniyasya - mentioned in the illustration). Therefore (Atah), any Vyavahara based on Atma being manifold (Atma - Bheda - Krta Vyavarah) is certainly false, Mithya only (Mrsa Eva), that is the meaning (iti Arthah).

I) For Mahakasha – Total space, pot space not a product.

II) Unlike example:

a)

Gold	Ghatakasha
OrnamentParinami KaranamGoldsmith involvedModifies shape	Pot spaceNot modification by space smith

b)

Water	Ghatakasha
 Undergoes change Ice, steam, foam, bubble solid, liquid vapour Conversion, Parinama 	Pot space not part, Avayava of total lessSpace is limbless, partless, division less.

c)

Tarqa	Vedanta
Space – Nityam, eternalNiravayam hence NityamNot Karyam	 Space born, resolves Tasmat Va etasmat Atmana Akasha Sambutaha Savayavam, Anityam

d)

House	Deha – Body
 Has parts Bricks, wall, pillar, window Parts put together = House Any product is an assemblage Mobile, car, computer Yatu Savayam, Tatu Karyam, Anityam Cha 	SavayamHands, legsHas partsAnityamSavayam, Anityam

e)

Tree	Pot Space
Savayavam, AnityamBranch, leaf, fruit	No VikaraNo AvayavaNot part of total space

f	١
ı	,

Mahakasha	Brahman
 Total space Ghatakasha Not part of total space For transaction, give Name, form, function Pot space, car space, hall space. 	 Reality Jiva Not part of Paramatma For transaction give Name, form, function to Chaitanyam Teacher – Taught Father – Son

• Transactional difference, not factual difference.

VII) There is no real difference between Jiva – Jiva, Jiva – Paramatma, Jiva – Jagat.

- All plurality based transactions among Jivas is Mrisha Mithya.
- Jivas birth, growth, death, relationships Mithya.
- Transactions are experientially available, factually does not exist.

VIII) Anvaya:

यथा घटाकाशः आकाशस्य विकारावयवौ न (भवति) तथा यथा जीवः आत्मनः विकारावयवौ न एव (भवति)॥

yathā ghaṭākāśaḥ ākāśasya vikārāvayavau na (bhavati) tathā yathā jīvaḥ ātmanaḥ vikārāvayavau na eva (bhavati) ||

Just as the pot space is not a product or part of the total space, so also Jiva is not at all a product or part of the Atma at any time.

यस्माद्यथा घटाकाशादिभेदबुद्धिनिबन्धनो रूपकार्यादिभेदव्यवहारस्तथा देहोपाधिजीवभेदकृतो जन्ममरणादिव्यवहारः। तस्मात्तत्कृतमेव क्षेशकर्मफ लमलवत्वमात्मनो न परमार्थत इत्येतमर्थं दृष्टान्तेन प्रतिपिपादियषन्नाह।

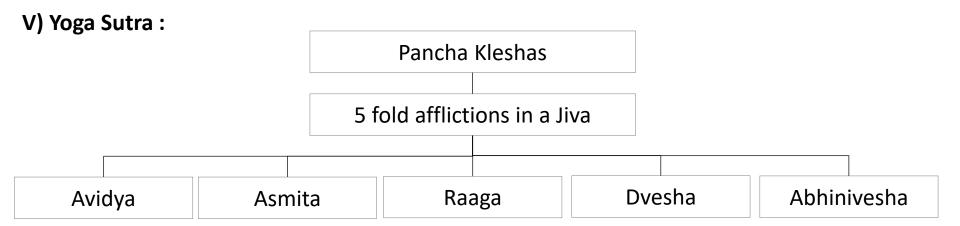
Just as (Yatha) the plurality of the pot spaces, Aupadhika Bhedah is based (Ghatakasa - Adi - Bhedha - Buddhi - Nibandanah) on the form, function etc of the upadhi in Vyavahara (Rupa - Karya - Adi - Bheda - Vyavaharastatha), similarly, there is a seeming difference of Aupadhika Bhedah in Jivas (Jiva Bheda) set up by plurality of body Upadhis (Deha - Upadhi - Krtah) in birth and death transactions (Janma - Maranadi Vyavaharah). That being so (Yasmad), therefore (Tasmat), the Panca - Klesa (Klesa - different afflictions like ignorance, ahankara, likes and dislikes, body attachments), action and its punya-papa results of happiness and sorrow (Karma - Phalam)

and the resulting Vasana impurities left behind (Malavatvam - Specially the Vasana that I am a Samsari), are all Aupadhikam, seemingly caused because of the enclosure of consciousness by the body-mind-sense-complex upadhi only (Tatkrtameva) and not really in me, the Atma (Na Atmanah Paramarthatah). So, desiring to establish or reveal (Pratipipadayisan) this particular message (Iti Etam Artham - that I am already free) through the space example (Drstantena) Gaudapadacarya now says (Aha).

- I) This conclusion can be extended further.
 - We can derive corollaries.
- II) The more we understand Akasha clearly, the self image undergoes Dramatic change.

Aim of Vedanta:

- To basically change on the way I look at myself.
- III) Plurality negated.
 - Extended to birth, death, relationships.
 - Space not born, gone.
- IV) Extend logic to Karma
 - No Karma ever done by Turiya Jiva, hence no Karma Phalam (Sanchita, Agami, Prarabdha).



- VI) Klehsa, Kama, Vipaka, Ashaya.
- VII) a) Ignorance gives rise to misconception desires come (Jnana Adhyasa starts for a waker or dreamer).
- b) I mistake myself to be a Karta because of ignorance.
 - I identify with body mind complex as the self.
- c) Kartrutvam leads to Karma.
- d) Karma leads to Karma Phalam (Vipaka)
 - Sanchita, Agami, Prarabda logic.
- e) Vipaka leads to Ashaya Raaga Dvesha Vasana.
- f) Every Jiva associated with distinct Karma, Karmaphala, Vasana.
 - All not for me the Turiya Atma, pure awareness.
- g) All features of Samsara I negate.

VIII) What is indication of clear understanding of my nature as awareness, consciousness?

- I no more look forward to Moksha.
- End of looking forward to Moksha is indication of understanding this Shloka.

IX) Shloka says:

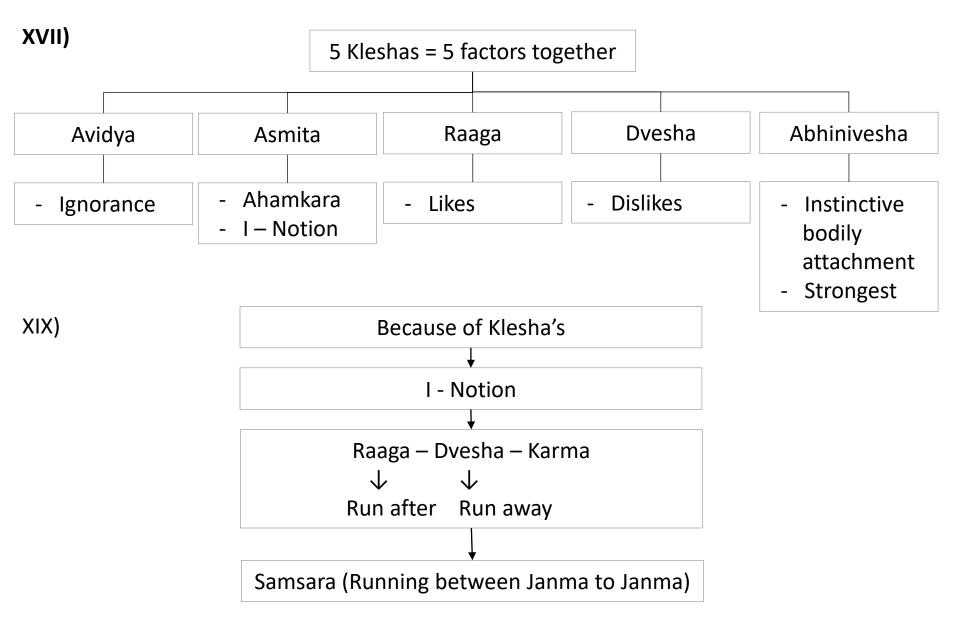
- You don't have birth, death, Samsara.
- X) All transactions are based on Upadhi based on Nama, Rupa, Karma Bheda.
 - At space level and consciousness level.
- XI) All plurality and plurality based transactions are based on Upadhi enclosure.
- XII) Enclosures based plurality and plurality based transactions are seen in the world for space (Macro level).
- XIII) In the same way, body enclosure based plurality of Atma and plurality based transactions at micro level are concluded as Mithya.

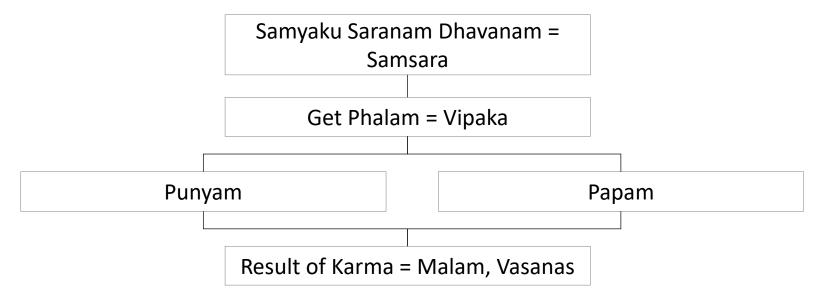
XIV) Janma Marana Vyavahara is there for Ahamkara, enclosure based plurality.

XV) Plurality based transactions are there.

XVI) What is common between plurality and transactions?

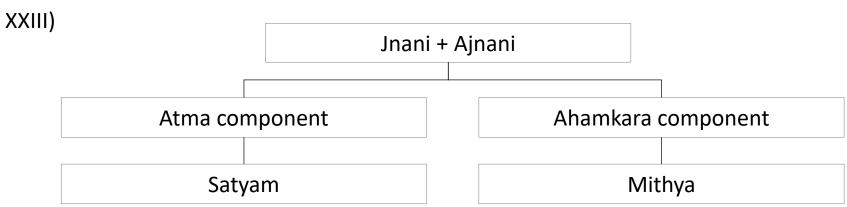
- Both Mithya said in Karika 5.
- Samsara causing factors are also Mithya.
- All caused by enclosure Ahamkara only.





- XX) Every experience leaves a Vasana in the mind.
- XXI) Brihadaranyaka Upanishad:
 - We bring Purva Janma Karma Phalam + Vasanas.

XXII) I, Turiyam have no connection with Ahamkaras Karma Phalam, Vasanas, they are Mithya.



Revision:

Karika No. 8 – Introduction:

- I) What is relationship between Jivatma and Paramatma.
- II) To reveal this relationship, Gaudapadacharya uses example of space

Ghatakasha	Mahakasha
Jivatma	Paramatma

III)

2 fold relationships

- Seeming
- Mithya
- Nature of Anatma

- Factual
- Real
- There is only Paramatma
- Indivisible

Fact:

- There is no relationship.
- Require 2, to have relationship.
- IV) We acknowledge seeming relationship.
 - Transactions are based on seeming relationship, seeming division.

- V) Pot space seems to be product of total space w.r.t. Pot enclosure.
 - When Pot enclosure is born, pot space is seemingly born.
 - When Jivas body is born, Jiva is pure Chaitanyam, he is seemingly born.
- VI) As long as pot enclosure exists, enclosed space seemingly exists.
 - As long as body exists, enclosed consciousness seemingly exists.
- VII) When Pot is destroyed, pot space is seemingly destroyed.
 - When body is destroyed, enclosed Jiva Consciousness attached to mind is seemingly destroyed.
- VIII) Pot space has individuality
 - Jiva Consciousness attached to Mind has individuality.
 - With Body origination, Rupam, Karyam, Samkhya comes.
 - Form, size, function, name pot space comes.
 - Pot space functions, different than hall / stadium space.
- IX) Seeming individuality caused by pot, container, body Upadhi.
- X) Important to assimilate in Vedanta Auphadhika Bheda.
 - Seeming distinction caused by the enclosure, Upadhi.
 - Enclosure based seeming difference = Auphadika Bheda.
- XI) Because of Auphadhika Bheda, Auphadika Bahutvam is there.

XII) All Samsara causing attributes are Auphadhika Bheda.

I have goal / bad Karma, experiences.

XIII) Remember:

All are seeming experiences.

XIV) Real Atma = I

Mundaka Upanishad : Definition of Atma

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah II 6 II

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I - I - 6]

XV) Atma has no Sanchita, Agami, Prarabda.

Auphadikam not there in Svabavika Atma.

XVI) Based on Seeming plurality, all transactions in the form of name, form, function are there for pot space.

XVII) Similarly, there is a seeming plurality of Jivas, Auphadika Bheda Asti.

• Based on body – Mind + Chidabhasa – we talk of birth, death, Vyavahara.

XVIII) From Atma standpoint, Avyavaharyam, transaction free, real nature

XIX) Vyavahara is Atmani Adhyastham

Atma	Anatma
Transaction freeAvyavaharyamReal Nature	- Auphadhikam- Vyavaharikam

Upadhi Drishtya – Vyavaharyam.

XX) Enclosed = Consciousness

- What encloses consciousness?
- Body, sense organs, mind complex encloses consciousness.
- Upadhi has Pancha Kleshas.
- Avidya, Asmita, Raaga, Dvesha, Abhinivesha, Karma Phalam, Punya Papam, Sukha Dukha belongs to Body – Mind Upadhi.

XXI) Gita:

अनिष्टमिष्टं मिश्रं च	aniṣṭamiṣṭaṃ mi
त्रिविधं कर्मणः फलम्।	trividhaṃ karma
	bhavatyatyāginā
न तु सच्यासिनां क्वचित्॥ १८.१२॥	na tu sannyāsinā

aniṣṭamiṣṭaṃ miśraṃ ca trividhaṃ karmaṇaḥ phalam | bhavatyatyāgināṃ prētya na tu sannyāsināṃ kvacit || 18.12 ||

The threefold fruit of action - Evil, good and mixed - Accrues after death, only to those who have no spirit of abandonment; never to total relinquishers. [Chapter 18 - Verse 12]

- 3 Karmas 3 Karma Phalams
- Because of Phalams, Vasanas are there.

XXII) Vasanas = Malam, impurities

Basic Vasana = I am Samsari, very strong, I am the body very strong Vasana,
 Abinivesha.

XXIII) How is Moksha Visualised?

Not in this Janma, I am a powerful Samsari.

XXIV) Guru – Shastram:

I am ever liberated.

Sishya:

- You don't know who I am.
- We make omnipotent, Bhagawan helpless with our conclusions about who we are.

XXIV) Klesha, Karma, Phala Malavatu, Atmana, Auphadikam Tatu Krutam Eva.

- Seeming only.
- None are factually in Atma.
- All Jnana Adhyasa and Artha Adhyasa.
- Really not in Turiya Atma.

XXV) Eti Etau Artham:

• I am already free – this message explained by Gaudapadacharya with Akasha Drishtanta in Verse 7.

यथा भवति बालानां गगनं मिलनं मेलैः। तथा भवत्यबुद्धानामात्मापि मिलनो मेलैः॥ ३-८॥

yathā bhavati bālānām gaganam malinam malaiḥ | tathā bhavatyabuddhānāmātmāpi malino malaiḥ | 13-8 | 1

Just as the sky appears to the ignorant Children to be soiled by dirt, similarly the Atman also is regarded by the ignorant as tainted by impurities. [3 - K - 8]

450) Anvayah: Chapter 3 - Karika No. 8:

यथा बालानां गगनं मलैः मलिनं भवति, तथा अबुद्धानां आत्मा अपि मलैः मलिनः भवति॥

yathā bālānām gaganam malaiḥ malinam bhavati, tathā abuddhānām ātmā api malaiḥ malinaḥ bhavati.

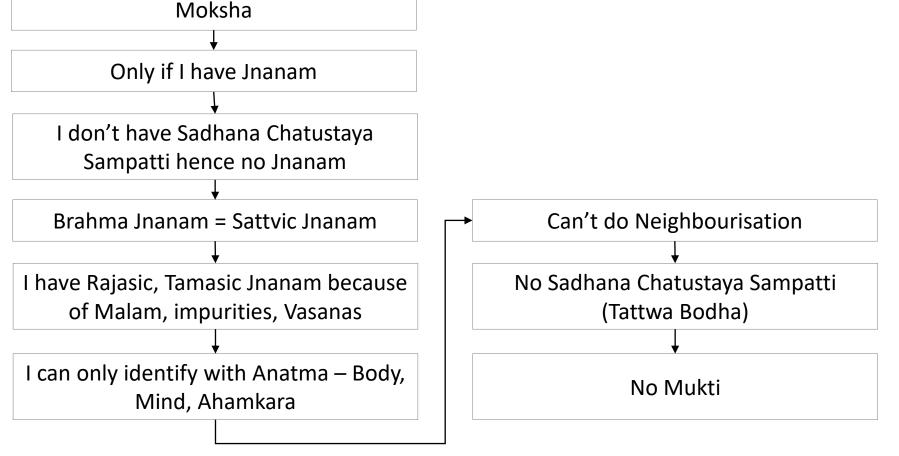
Just as the space appears sullied with dust for Childish immature people, in the same way, the Atma also appears sullied with impurities for the ignorant ones.

Gist:

I) Student gives argument against Guru.

Guru:

- You are free.
- II) Sishya gives Shastra based Argument



III) I am not pure, Mukta, have Malam – impurities – Vasanas, done Prasthana Trayam 9 times.

IV) Gaudapada:

- You can't be impure
- Space can never be impure.
- Claiming impurities = Immaturity, Childish.
- Like saying Akasha = Impure.
- No Jnanam, no Moksha, Not pure.

451) Bashyam: Chapter 3 - Karika No. 8: Starts...

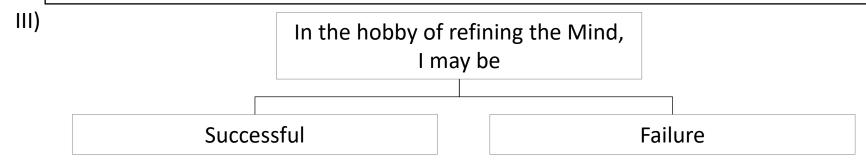
यथा भवति लोके बालानामिवविकिनां गगनमाकाशं घनरजोधूमादिमलैर्मिलिनं मलवन्न गगनं मलवद्याथात्म्यविवेकिनाम् तथा भवत्यात्मा परोऽपि यो विज्ञाता प्रत्यक्क्षेशकर्म फलमलैर्मिलिनोऽबुद्धानां प्रत्यगात्मविवेकरहितानां नात्मविवेकवताम्। As in the case of the space example (Yatha), in this world (loke) for the immature, ignorant people (Balanam = Avivekinam), the sky (Gaganam = Akasam) seems impure (Malinam = Malavat Bhavati), polluted by impurities (Malaih) such as clouds (Ghanam), dust, fog (Rajah), smoke, etc (Dhumadi - whereas in reality), the very same space is ever pure (Na Malavat Gaganam - Inspite of accommodating all the above things) and this is realised by people who know the true nature of space (Yathatmya Vivekinam). So also, it happens (Tatha Bhavati) that the Atma (Atma) which cannot be contaminated by impurities (Parah Api Bhavati) which is the inner self (Pratyak), witness consciousness of everything (Yo Vijnata), is taken to be polluted (Malinah) by impurities (Malaih), such as misery, karma and its Phalam (Klesa - Karma - Phalam) by the ignorant people who are not aware of the Atma, the real 'I' (Abuddhanam = Pratyagatma Viveka Rahitanam), but not (Na) by people who having received the message of the Upanishad about the inner self, are endowed with Atma - Anatma - Viveka (Atma Vivekavatam).

I) [Space	Consciousness
	a) Accommodates dust, clouds	a) Accommodates thoughts, emotions
	b) Space not contaminated	b) Consciousness not affected, Asangha
	c) Space continues to be ever pure	inspite of so many emotions, disturbances
	inspite of accommodating all	c) Body, mind impure, healthy unhealthy, "I
	impurities	am free" inspite of conditions of the body
	d) Unintelligent say sky is impure, sk	ky is and mind.
	blue	d) I = Tvam Pada Lakshyartha for Vivekis
	e) Space ever pure for Vivekis	= Nitya Shuddha

I)

II) After claiming I am Atma, ever free from conditions of the Body, Mind, neighbourising it, I can enjoy refining the mind.

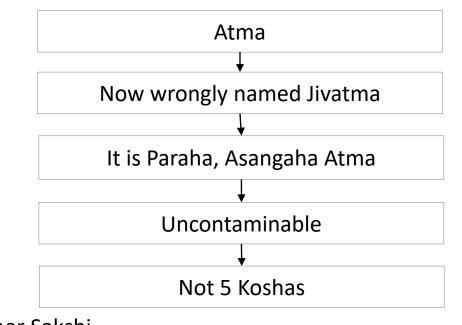
- It is useful for transactions.
- Don't say I am impure.
- Don't connect my freedom with condition of Anatma, Body Mind.



- Part of the game.
- Don't connect self to Anatma.
- Perfect Anatma body mind does not exist.

IV) Sureshvaracharya:

- Its like balancing an apple at the tip of your nose.
- V) Enjoy Anatma, never mix up Atma Anatma.
 - Messy if you mix up.



Atma is the inner Sakshi.

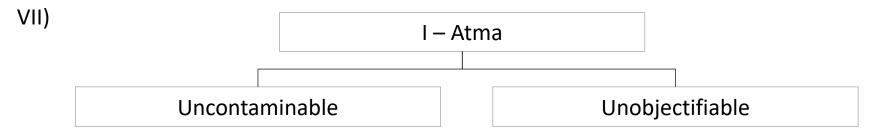
VI)

VII) Brihadaranyaka Upanishad:

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तद्वा एतदक्शरं गार्ग्यदृष्टं
                                            tadvā etadakśaram gārgyadṛṣṭam
द्रष्ट्, अश्रुतं श्रोत्,
                                             drastr, aśrutam śrottr,
अमतं मन्तृ, अविज्ञातं विज्ञातृ;
                                             amatam mantr, avijnātam vijnātr;
नान्यदतोऽस्ति द्रष्ट्,
                                             nānyadato'sti drastr,
                                             nānyadato'sti śrotr,
नान्यदतोऽस्ति श्रोत्,
                                             nānyadato'sti mantr,
नान्यदतोऽस्ति मन्त्,
                                             nānyadato'sti vijñātṛ;
नान्यदतोऽस्ति विज्ञातुः
                                             etasminnu khalvaksare
एतस्मिन्नु खल्वक्शरे
                                            gārgyākāśa otaśca protaśceti |  | 11 |  |
गार्ग्याकाश ओतश्च प्रोतश्चेति ॥
```

This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded. [3 - 8 - 11]

- Vignyata = Sakshi Chaitanyam
- Where is it?
- Innermost, never objectifiable.



VIII) Yoga Sutra:

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः

kleśa karma vipāka āśayaiḥ aparāmṛṣṭaḥ puruṣaviśeṣaḥ Īśvaraḥ

The Supreme Lord is that special person who is not affected by troubles, actions, developments or by subconscious motivations. [Verse 24]

I -= Pratyag Atma

- Abuddhanam Malinam
- Impure for Aviveki

- Pure for Jnani
- Discriminated one

X) I am pure, Mukta, not after Vasana Kshaya.

Vasana	Moksha
AnatmaConditions	- Atma - Unconditional

No connection

452) Bashyam: Chapter 3 - Karika No. 8 Continues

नह्यूषरदेशस्तृड्वत्प्राण्यध्यारोपितोदकफेनतरङ्गादिमांस्तथा नात्मा बुधारोपितस्रेशादिमलैर्मिलिनो भवतीत्यर्थः॥ २-८॥ A desert (Usaradesa) does not indeed (Na Hi) become possessed of water, foam, waves etc (Udaka - Phena - Tarangadiman) just because a thirsty creature or person (Trdvat Prani) wants to think so (Adhyaropita). In the same manner (Tatha), I, the Atma am not blemished (Atma Na Malinah Bhavati) by the impurities (Malaih) such as suffering etc (Klesadi) superimposed or attributed to myself (Aropitah) by an Ajnani (Abhuda), that is the idea (iti Arthah).

I) Gaudapada Example:

- Space Akasha
- Karika No. 6, 7, 8

II) Shankara Example:

- Mirage Water Dry Sand
- Upon dry sand, person superimposes, perceives mirage water.
- Jnana Adhyasa + Artha Adhyasa.
- Sand never get wet, drenched even when I perceive the mirage water.
- III) Atma not contaminated even when I experience body mind conditions.
 - Do Viveka to claim Nitya Mukta Svarupa Atma.

IV) Seekers say:

a) I am impure, don't have 20 virtues of Atma.

Gita: Chapter 13

अमानित्वमदम्भित्वम् अहिंसा क्षान्तिरार्जवम् । आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८॥

amānitvam adambhitvam
ahiṃsā kṣāntirārjavam |
ācāryōpāsanaṃ śaucaṃ
sthairyam ātmavinigrahaḥ || 13.8 ||

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

इन्द्रियार्थेषु वैराग्यम् अनहङ्कार एव च । जन्ममृत्युजराव्याधि दुःखदोषानुदर्शनम् ॥ १३-९॥

indriyārthēṣu vairāgyam anahaṅkāra ēva ca | janmamṛtyujarāvyādhi duḥkhadōṣānudarśanam || 13.9 ||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु । नित्यं च समचित्तत्वम् इष्टानिष्टोपपत्तिषु ॥ १३-१०॥

asaktiranabhişvaṅgaḥ putradāragṛhādiṣu | nityaṃ ca samacittatvam iṣṭāniṣṭōpapattiṣu || 13.10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable... [Chapter 13 - Verse 10]

मिय चानन्ययोगेन भक्तिरव्यभिचारिणी । विविक्तदेशसेवित्वम अरतिर्जनसंसदि ॥ १३-११॥

mayi cānanyayōgēna bhaktiravyabhicāriņī | viviktadēśasēvitvam aratirjanasaṃsadi || 13.11 ||

Unswerving devotion unto me, by the Yoga of non-separation, resorting to solitary places, distaste for the society of men.. [Chapter 13 - Verse 11]

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमिति प्रोक्तम् अज्ञानं यदतोऽन्यथा ॥ १३-१२॥

adhyātmajñānanityatvaṃ
tattvajñānārthadarśanam|
ētajjñānam iti prōktam
ajñānaṃ yadatō'nyathā ||13. 12 ||

Constancy in Self-knowledge, perception of the end of true knowledge-this is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

b) Gita: Chapter 16 – 26 Virtues

श्रीभगवानुवाच । अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः । दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१६-१॥

śrībhagavānuvāca abhayaṃ sattvasaṁśuddhiḥ jñānayogavyavasthitiḥ| dānaṃ damaśca yajñaśca svādhyāyastapa ārjavam||16-1||

The blessed lord said : Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the sastras and straightforwardness...[Chapter 16 - Verse 1]

अहिंसा सत्यमकोधः त्यागः शान्तिरपैशुनम् । दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम् ॥१६-२॥

ahiṃsā satyamakrodhaḥ tyāgaḥ śāntirapaiśunam | dayā bhūteṣvaloluptvaṃ mārdavaṃ hrīracāpalam || 16-2 ||

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

तेजः क्षमा धृतिः शौचम् अद्रोहो नातिमानिता । भवन्ति सम्पदं दैवीम् अभिजातस्य भारत ॥१६-३॥ tejaḥ kṣamā dhṛtiḥ śaucam adroho nātimānitā | bhavanti sampadaṃ daivīm abhijātasya bhārata || 16-3 ||

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride-these belong to the one, born for the divine estate, O Bharata. [Chapter 16 - Verse 3]

दम्भो दपौंऽभिमानश्च कोधः पारुष्यमेव च । अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ १६-४॥ dambho darpo'bhimānaśca krodhaḥ pāruṣyameva ca | ajñānaṃ cābhijātasya pārtha sampadamāsurīm ||16 - 4||

Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance belong to one who is born, O Partha, for a demoniac estate. [Chapter 16 - Verse 4]

- c) Total 46 Virtues missing, in me, hence Samsari.
- V) 46 Virtues superimposed on Atma like Mirage Water.
 - Ever deer (Prani), thirsty, runs after its own superimposition.
 - We just sympathise but we do same when it comes to Moksha.

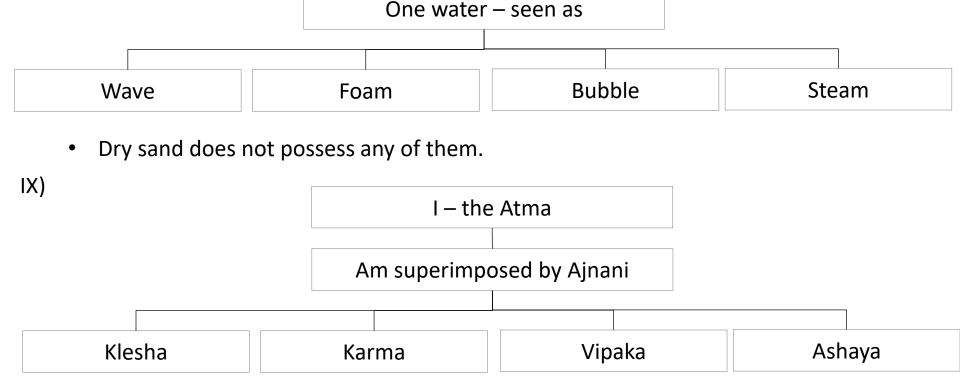
VI) Moksha – not remote destination like mirage water.

Atma does not get contaminated (Malinam).

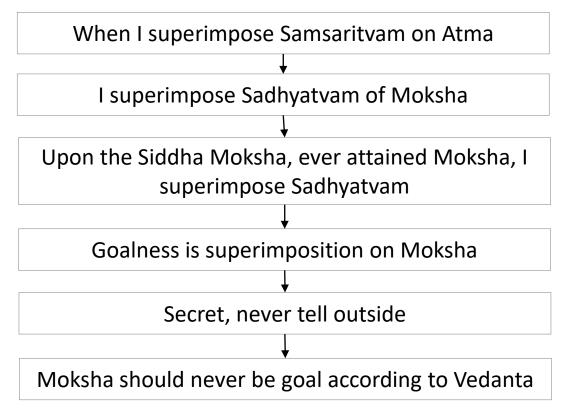
- Sadhya Moksha doesn't exist.
- Siddha Moksha alone exists.

VIII)

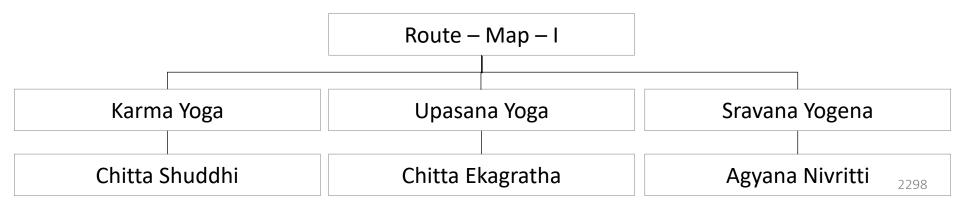
VII) Sadhya Moksha is superimposed by us like a deer (Thridvatu – thirsty deer – Trish – Root).

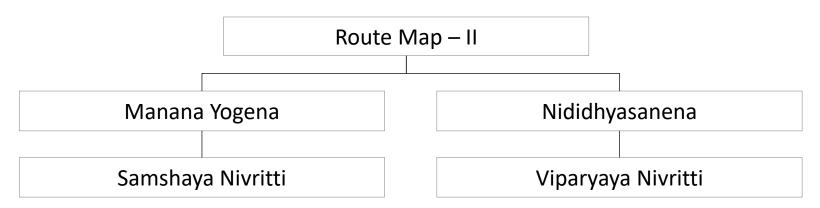






- X) In the initial classes, Moksha = Goal, Adhyaropa Kale, to encourage the students.
- XI) Goal status for Moksha is deliberately superimposed.





- 1st April 2025 Moksha!
- XII) Moksha never exists as a goal.
 - Exists only as my nature.

XIII) Anvayah:

यथा बालानां गगनं मलैः मलिनं भवति, तथा अबुद्धानां आत्मा अपि मलैः मलिनः भवति॥

yathā bālānām gaganam malaiḥ malinam bhavati, tathā abuddhānām ātmā api malaiḥ malinaḥ bhavati.

Just as the space appears sullied with dust for Childish immature people, in the same way, the Atma also appears sullied with impurities for the ignorant ones.

453) Introduction to Chapter 3 - Karika No. 9:

पुनरप्युक्तमेवार्थं प्रपञ्चयति-

Once again (Punah Api) Gaudapadacarya consolidates (Prapancayati) the message that was conveyed (Uktam Eva Artham - about Atma).

- I) Akasha last verse to establish Jiva Utpatti Nisheda.
 - Negation of origination of Jiva by Yukti Pramanena (through logic by space example).

II) Consolidation:

- Whenever you want to know more about Jiva, go back to space example.
- Birth, travel.

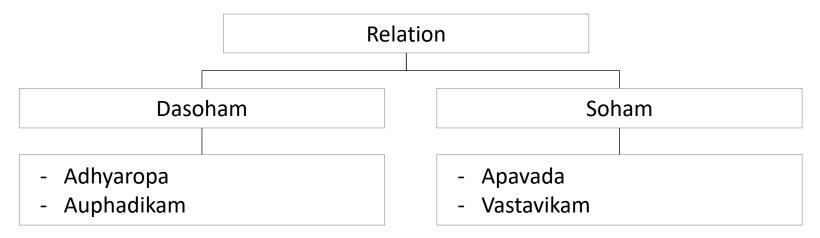
III) Gita:

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः मध्ये तिष्ठन्ति राजसाः । जघन्यगुणवृत्तिस्थाः अधो गच्छन्ति तामसाः॥१४-१८॥

ūrdhvaṃ gacchanti sattvasthā madhyē tiṣṭhanti rājasāḥ | jaghanyaguṇavṛttisthā adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18]¹⁰

IV) Once again, for conclusion and consolidation, the same message w.r.t. relationship between Jivatma – Paramatma.



• Represents, consolidates.

मरणे सम्भवे चैव गत्यागमनयोरिप । स्थितौ सर्वशरीरेषु आकाशेनाविलक्षणः ॥ ३-९॥

maraņe sambhave caiva gatyāgamanayorapi | sthitau sarvaśarīreșu ākāśenāvilakṣaṇaḥ | | 3-9 | |

The Atman presiding, as it is, in all bodies in its seeming processes of birth, death (or transmigratory roaming's) and existence, is in no sense different from the pot-space. [3 - K - 9]

455) Anvayah: Chapter 3 - Karika No. 9

मरणे सम्भवे गत्यागमनयोः सर्वशरीरेषु स्थितौ च अपि (आत्मा) आकाशेन अविलक्षणः एव (भवति)॥

maraņe sambhave ca gatyāgamanayoḥ sarvaśarīreṣu sthitau ca api (ātmā) ākāśenā avilakṣaṇaḥ eva (bhavati) 11

(Jivatma) is similar to the pot space in the case of death, in the case of birth, departure, arrival and existence in various bodies.

I) Following topics are regarding Jivatma:

- a) Sambavaha Utpatti Origination of Jiva.
 - Get clarity
 - Not my last birth.

Question:

- Ask, is there a birth for Jivatma.
- 1st, Last, next birth.
- Should never have birth Prayer, not correct.
- Remember this Karika 9.

b) Maranam:

Death

c) Gamanam – Agamanam :

- Going away from the body, coming back to another body.
- d) With regard to departure of Jivas get clarity.
 - Birth, death, arrival, continuity in a particular body.
 - W.r.t. all these topics you remember :

Ghata – Mahakasha example

e) Right Conclusion:

All these are there, seemingly.

All these are not there factually, really.

f) If a person does not know, he will be in Samsara, delusion, Adhyasa, Baddah.

g) Guru:

- You are intelligent, seemingly.
- Unintelligent, really.
- Ghata Akashena Avilakshana.

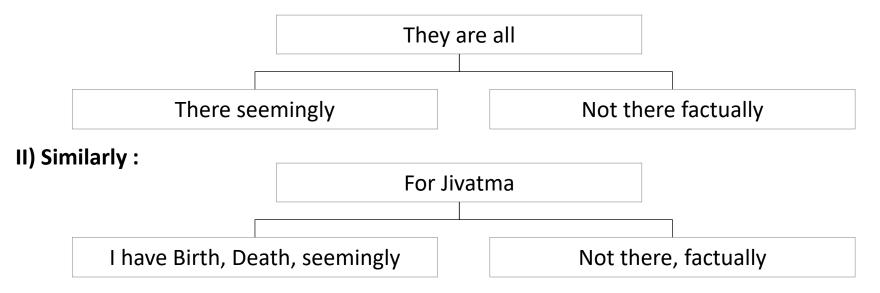
456) Bashyam: Chapter 3 - Karika No. 9: Starts

घटाकाशजन्मनाशगमनागमनस्थितिवत्सर्वशरीरेष्वात्मनोजन्मम रणादिराकाशोनाविलक्षणः प्रत्येतव्य इत्यर्थः॥ २-९॥

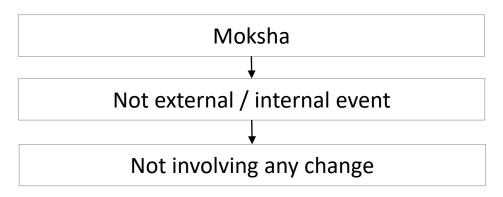
For the pot space (Ghatakasah), birth and death (Janma - Nasa), going and coming (Gamana - Agamana) and its duration in the pot (Sthitivat) is not there. Similarly, with reference to the variety of bodies that are there (Sarvasariresu), Atma (Atmanah) with regard to birth, death etc (Janma - Maranadih), is in no way different from space (Akasenana Avilaksanah). This has to be understood very well (Pratyetavyah - Other than this understanding, moksha is neither an external event, involving any external change nor an internal event involving any internal change, but is the strong rejection of the wrong notion that I am a Samsari). That is the idea (iti Arthah).

I) Ghata Akasha:

 Birth - seeming, death - seeming, travel - seeming, travel - seeming, arrival back seeming, duration within the pot, longevity, short life, long life.



- III) I have taken many Janmas with Mind Body.
 - Varieties of bodies.
 - All like Akasha, Avilakshana, similar to birth of Ghata Akasha.
- IV) Understand very well.
 - No other Moksha is there, other than this undersanding.



Body will be the same, pains same at Anatma level.

V) Moksha = Clear understanding and consequent strong rejectin of the idea that i am a Samsari.

- Firmly drop this notion.
- No other Moksha, no Mystic experience.
- Clean understanding.

Revision:

Chapter 3 - Karika No. 9:

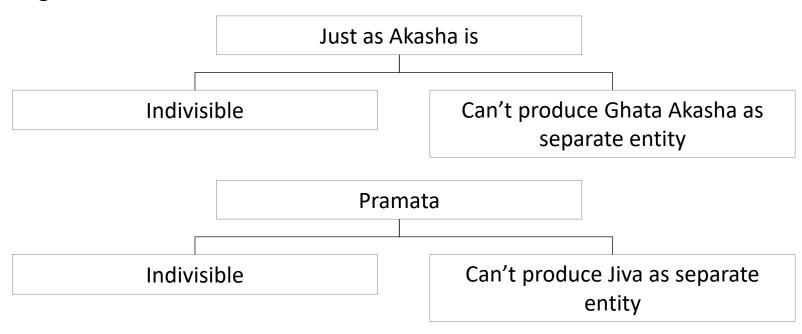
मरणे सम्भवे चैव गत्यागमनयोरिप । स्थितो सर्वशरीरेषु आकाशेनाविलक्षणः ॥ ३-९॥

maraņe sambhave caiva gatyāgamanayorapi | sthitau sarvaśarīreșu ākāśenāvilakṣaṇaḥ | | 3-9 | |

The Atman presiding, as it is, in all bodies in its seeming processes of birth, death (or transmigratory roaming's) and existence, is in no sense different from the pot-space. [3 - K - 9]

I) Concludes Jiva Utpatti Nisheda (Karika No. 3 to 9)

Tarqa Logic:

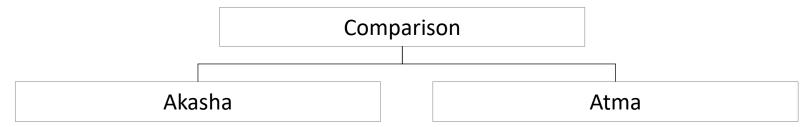


II)

	Ghata Akasha		Jivatma
a)	Factually Advaitam, nondual, indivisible	a)	Factually Advaitam nondual, indivisible
b)	In Vyavahara appears as pot space, hall space	b)	In Transactions appears as many Jivas
c)	Yukti Pramanam Ghata Akasha Utpatti Nisheda	c)	Yukti Pramanam Jiva Utpatti Nisheda from Karika 3 to 9

- III) Doubt regarding birth, death, location of Jiva in the body, arrival, departure of Jiva, compare Jiva with Ghatakasha.
- IV) Once you compare Ghatakasha with Jiva, then you will know, all these are seeming events.
- V) Ghatakasha Utpatti, Nasha, location with pot is seeming.
 - Ghatakasha is not located in one pot, pot is located in one Akasha.
- VI) No Utpatti, Nasha, location of Reflected Consciousness or all Jivas with Mind Body complex.
 - All Body, Mind, Reflected Consciousness located in one Original Consciousness called Paramatma.
 - Departure of Ghatakasha, arrival of Ghatakasha are seeming Phenomena.
- VII) Similarly, with Jiva also seeming, birth, death, location, not factual.
- VIII) Janma, Marana of Jiva = Ghata Akashe Lakshana.

Problem:



Atma Utpatti, Vinasha should be compared with Akasha Utpatti, Vinasha.

Comparison – Utpatti – Vinasha

Atma Utpatti, Vinasha

Akasha Utpatti, Vinasha

- Here Janma Marana of atma compared with Akasha by Shankara.
- It should be Akasha Janma Maranidana Avilakshana.
- Jiva Utpatti Nisheda over.

IX) Anvayah:

मरणे सम्भवे गत्यागमनयोः सर्वशरीरेषु स्थितौ च अपि (आत्मा) आकाशेन अविलक्षणः एव (भवति)॥

maraņe sambhave ca gatyāgamanayoḥ sarvaśarīreṣu sthitau ca api (ātmā) ākāśenā avilakṣaṇaḥ eva (bhavati) II

(Jivatma) is similar to the pot space in the case of death, in the case of birth, departure, arrival and existence in various bodies.

457) Chapter 3 - Karika No. 10:

संघाताः स्वप्नवत्सर्वे आत्ममायाविसर्जिताः। आधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते॥ ३-१०॥

saṅghātāḥ svapnavatsarve ātmamāyāvisarjitāḥ | ādhikye sarvasāmye vā nopapattirhi vidyate | | 3-10 | |

All assemblages (Sanghatah) Such as body, mind and intellect are produced as a result of ignorance (Maya) that veils the Self. No rational argument can be given to establish their whether they be equal or superior to one another. [3 - K - 10]

458) Anvayah: Chapter 3 - Karika No. 10:

सर्वे संघाताः स्वप्नवत् आत्ममायाविसर्जिताः (सन्ति । तेषाम्) आधिक्ये सर्वसाम्ये वा उपपत्तिः न हि विद्यते ॥

sarve sanghātāḥ svapnavat ātmamāyāvisarjitāḥ (santi leşam) ādhikye sarvasāmye vā upattihiḥ na hi vidyate l

All bodies are projected by the maya of the Atma, like dream. There is no reason (to establish their reality) whether there is superiority or total equality among them.

I) Topic : Karika 3 – 9

- Jivas not born
- Jiva = Chaitanyam can't be born.
- II) Bodies are born, birth of body we are wrongly transferring to Jiva Chaitanyam.

III) Example:

- Ghata Akasha not born
- Birth of Ghata transferred to Akasha.

Instead of saying:

- Ghata is born
- We say Ghatakasha is born.

IV) Transferring Utpatti to Akasha

- Similarly Jiva is not born, body is alone born.
- Body Utpatti transferred to Jiva.
- Topic in Karika 3 9
- Therefore there is no Utpatti of Jiva.

V) Catching Gaudapada



Shariras birth transferred to Jiva

You are admitting Shariram is born.

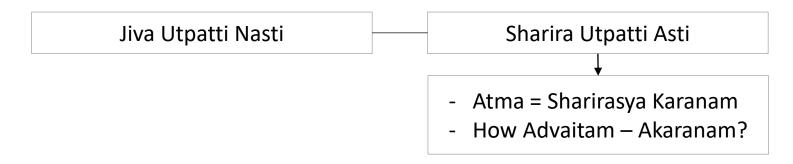
Purva Pakshi:

- I admit Jiva not born.
- Shariram is born out of Atma.
- Pot is born.
- Shariram is born.
- VI) Originally, you want to establish Atma is Advaitam.
 - What is meaning of Advaitam? Gaudapada gives special meaning for Advaitam?
 - Advaitam = Akaranam
 - Atma is not Karanam.

VII) Nothing is born out of Atma

Now you accept, Shariram is born out of Atma.

VIII) Atma is a Karanam or Akaranam?



IX) Gaudapada:

- 1st negate Jiva Chaitanya Utpatti.
- For doing that, I temporarily accepted Sharira Utpatti.

X) How is it born?

- Exactly like Svapna Shariram
- Its origination is seeming origination.
- Atma is seeming Karanam of seeming Jiva Shariram.

XI) Conclusion:

- Jiva Chaitanyam + Jiva Shariram Api Na Utpannam.
- Tasmat Atma, Akaranam Eva
- Maya Shakti.
- Therefore Advaitam is established.

XII) Karika No. 10:

• Sharira Utpatti Nisheda

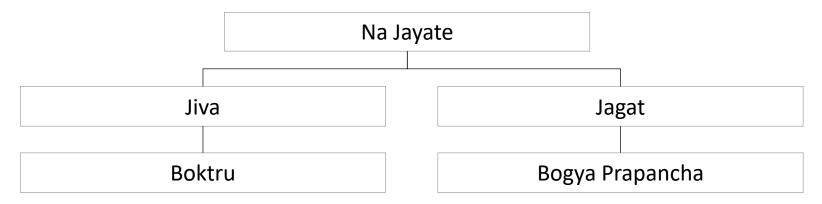
Karika 3 – 9	Karika 10
Chaitanya Utpatti Nisheda	Sharira Utpatti NIsheda

- Atmanaha Nirvikaratvat
- It can't produce Shariram
- If it produces Shariram it will be seeming Shariram, hence no harm.

All these Karikas help us to remain in Atma Sthithi as eternal condition.

XIII) Jiva Chaitanya Utpatti – Akasha Example

Jiva Sharira Utpatti – Nisheda Svapna Example



- Both are not born from Atma.
- Profound verse

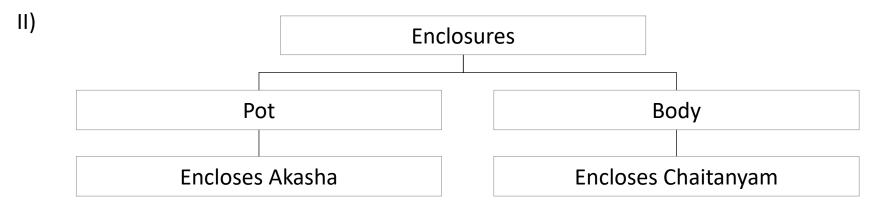
459) Bashyam: Chapter 3 - Karika No. 10: starts

घटादिस्थानीयास्तु देहादिसंघाताः स्वप्तदृशयदेहादिवन्मायावि कृतदेहादिवचात्ममायाविसर्जिताः ; आत्मनो मायाविद्या तया प्रत्युपस्थापिता न परमार्थतः सन्तीत्यर्थः।

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The assemblage consisting of the Sthula and Suksma Sariras, or in other words, the body-mind-sense-complexes (Dehadi Sangatah), which were comparable to the pot etc (Ghatadi Sthaniyah - of the pot - Space example mentioned in the previous verses) or comparable to the body experienced in the dream (Svapna - Drsya - Dehadi - Vat), or comparable to the bodies projected by a magician (Mayavi - Krta - Dehadivat Ca); are in the same way set up (Visarjitah) by Ishvara (Atmanah) by the Viksepa Saktih of maya (Maya = avidya). By that maya (Taya), all the bodies are projected (Pratyuapasthapitah), but do not exist in reality (Na Paramarthatah Santhi). That is the idea (iti Arthah).

- I) Sangatah = Sthula Sukshma Shariram
 - Plural infinite number human, animal, plants, deva, all body mind complex.
 - Similar to Ghataha Pot in previous verse.

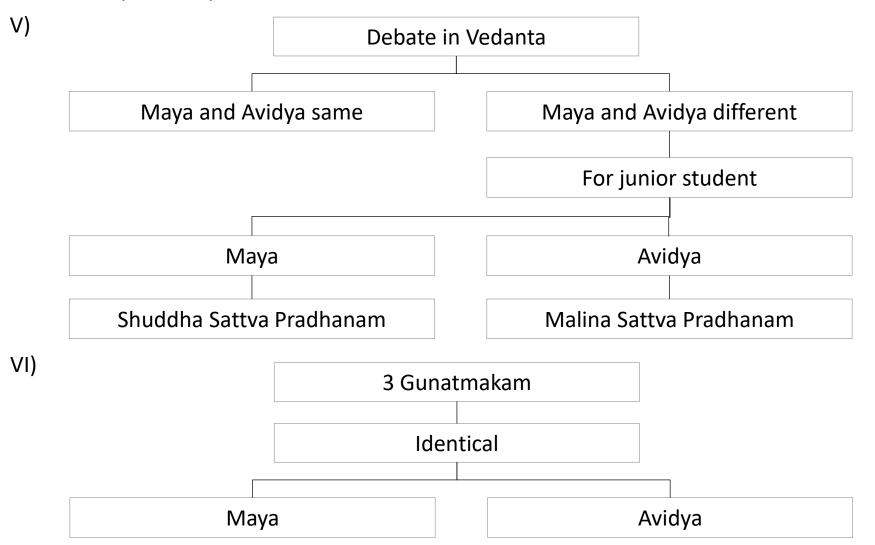


- III) Being enclosures, compare body Pot.
 - Atma Maya Visarjita, Svapna Drishya Vatu.
 - Like body experienced in dream.

- Like body projected in Svapna by waker or body projected by a magician.
- Similarly in Ishvara by his Maya Shakti all bodies are produced.

IV) Atma Maya = Prakrti = Shakti

Maya = Avidya



VII) In the case of Ishvara, Sattva dominates, not overpowered by Rajas and Tamas.

VIII) Jiva: Sattva overpowered by Rajas – Tamo.

IX)

Ishvara	Jiva
Knows Aham Brahma AsmiMaya	Does not know Aham Brahma AsmiAvidya
- iviaya	- Aviuya

Different for a junior student

X) For a senior student:

- Drishti Srishti Vada
- Uttama Adhikari Vichara Sagara.
- Maya = Avidya = Identical
- Both Trigunatmika power

XI) Here:

- Senior student angle
- Maya = Avidya
- What is common to both?
- a) Both Trigunatmikam, focus on that
- b) Both falsified by knowledge

- XIII) By that Maya is projected
 - All bodies are projected by Maya.

XIV) Gita:

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् । प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ४-६॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtiṃ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

XV) Krishna Shariram = Mayikam

= Mithya

- Paramarthatha Na Santih
- All bodies do not exist in reality.

XVI) Vyavaharikam not Paramartikam

यद्याधिक्यमधिकभावस्तिर्यग्देहाद्यपेक्षया देवादिकार्यकरणसंघातानां यदि वा सर्वेषां समतेव नैषामुपपत्तिः सम्भवः सद्भावप्रतिपादको हेतुर्विद्यते नास्ति, हि यस्मात्तस्मादिवद्याकृता एव न परमार्थतः सन्तीत्यर्थः॥ २-१०॥

From the standpoint of animal bodies (Tiryag - Dehadi - Apeksaya) even though there are superiority differences (Yadi Adhikyam = Adhikabhavah) like that of the body-mind-sense-complexes of devatas, human beings etc (Devadi Karya Karana Sanghatanam); or even if they are of the same type (Yadi Va Sarvesam Samatam Eva - like human bodies), either way there is no (Esam Na Vidyate = Na Asti) possibility (Sambhavah) of any logic in them (Esam Upapattih) for establishing (Pradipadakah) a reason enough (Hetuh) for their origination being real (Sadbhavah). That being so (Hi = Yasmat), therefore (Tasmat), all the bodies are projected by ignorance only (Avidya Krta Eva) and do not really exist (Na Paramarthatah Santi). That is the idea (iti Arthah).

I) Shankara enters 2nd line of Shloka.

II) Bodies are of different varieties:

- Manushya Shariram common feature...
- Pashu, Pakshi Shariram there is gradation.

III) Grades of Shariram:

- a) Plant
- b) Pashu
- c) Manushya
- d) Deva
 - Samatvam and gradation is there.
 - Sajatya and Vijatiya Bheda is there.
 - Differences and varieties are Mithya
 - Variety does not prove reality.

IV) Logic:

- In dream also we see varieties of living beings, Pashu Shariram, Deva Shariram.
- Go to in Svapna, see many bodies.
- Variety seen in Svapna, not real.
- Svapna Sharirams Mithya, inspite of their variety.

- V) Jagrat Sharirams also Mithya inspite of variety.
 - Essence: Variety does not prove reality.
- VI) There is inferiority superiority, in Manushya Shariram, Animal body (Triyak Shariram), Deva Sharirams.
- VII) Human bodies equal, Sajatiya Bheda Nasti, Vijatiya Bheda Asti.
 - This does not prove real origination.
 - Satchidanendra Saraswati:
 - Svabavaha, interpreted differently.
 - Proof to establish Sambava satpadaha, the existence of real origination, incidence of real origination, all Ishvaras Maya Shakti.

VIII) Bottom line:

- a) All bodies are projected by ignorance, Moola Avidya Maya.
 - Na Paramarthatha Santi.
 - Does not really exist.
- b) Jagrat Prapancha Mithya, Avidya Janyatvat, Svapna Prapanchavatu.
- c) Jagrat unreal like Svapna Prapancha.

 Experiencable in Dream, waking Transactable in dream, waking

Unreal

- Useful

Both useful

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- Inspite of Experiencability (E), Transactibility (T), Utility (U) Svapna unreal
- Jagrat also unreal inspite of Experiencability (E), Transactibility (T), Utility (U).
- d) We don't negate Experiencability (E), Transactibility (T), Utility (U) of Jagrat or Svapna Prapancha.
- e) This establishes Paramartika Satyam, Turiya Chaitanyam.
- f) Inspite of Experiencability (E), Transactibility (T), Utility (U) Jagrat also Mithya like Svapna.

Important Shloka:

IX) Anvayah:

सर्वे संघाताः स्वप्नवत् आत्ममायाविसर्जिताः (सन्ति । तेषाम्) आधिक्ये सर्वसाम्ये वा उपपत्तिः न हि विद्यते ॥

sarve saṅghātāḥ svapnavat ātmamāyāvisarjitāḥ (santi l teṣam) ādhikye sarvasāmye vā upattihiḥ na hi vidyate II

All bodies are projected by the maya of the Atma, like dream. There is no reason (to establish their reality) whether there is superiority or total equality among them.

Logic for their real origination is not there.

461) Introduction to Chapter 3 - Karika No. 11:

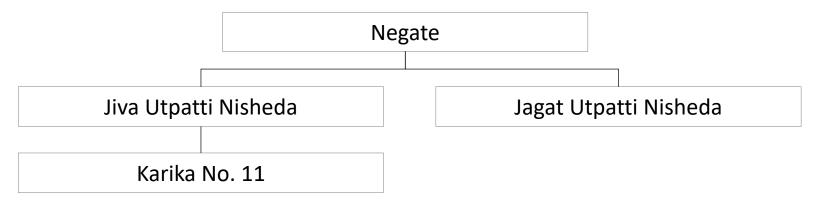
उत्पत्त्यादिवर्जितस्याद्वयस्यात्मतत्त्वस्य श्रुतिप्रमाणकत्वप्रदर्शनार्थं वाक्यान्युपन्यस्यन्ते

To show that (Pradarsanartham), the nature of Atma being Non-dual (Advayasya Atmatattvasya) and free from birth, death etc (Utpatti Adi Varjitasya) is supported by the Sruti Pramana (Sruti Pramanakatva) several Upanisadic sentences are given (Vakyani Upanyasyante - in the following Karikas).

- I) Jiva Utpatti Nisheda Karika 3 9
- II) Established Jagat Utpatti Nisheda Karka 10

III) Karika No. 11 – onwards Sruti Pramanam

Through Yukti Pramanam



- IV) To show Atma Tattvam is Advayam
- V) What is significance of Advayam:
 - Utpatti Adhi Varjasya = Akaranam, it does not have origination or does not cause origination of anything. (Neither Jiva / Jagat).
 - Utpatti, Sthithi, Nasha of Jiva.
 - This is supported by Sruti Pramanam also.
- VI) Several Upanishad Vakhyams quoted.

रसादयो हि ये कोशा व्याख्यातास्तैत्तिरीयके। तेषामात्मा परो जीवः खं यथा संप्रकाशितः॥ ३-११॥

rasādayo hi ye kośā vyākhyātāstaittirīyake | teṣāmātmā paro jīvaḥ khaṁ yathā samprakāśitaḥ || 3-11 ||

The individual Jiva which is nothing other than the Non-dual Supreme Brahman is the Self (Soul) of the five sheaths such as the physical, the mental, etc., which have been exhaustively described in the Taittriya Upanishad. That the Supreme is like the total space has already been described by us. [3 - K - 11]

ये हि रसादयः कोशाः तैत्तिरीयके व्याख्याताः तेषाम् आत्मा परः जीवः (उक्तः। सः आत्मा अस्माभिः) यथा खम् (तथा इति) संप्रकाशितः॥

ye hi rasādayaḥ kośaḥ taittirīyake vyākhyātāḥ teṣām ātmā paraḥ jīvaḥ (uktaḥ | saḥ ātmā asmābhiḥ) yathā kham (thatā iti) samprakāśitaḥ ||

The (five sheath like) Kosas beginning with Annamaya are expounded in the Taittriya Upanishad. The supreme Atma is revealed as the content of them like the space.

I) Taittriya Upanishad:

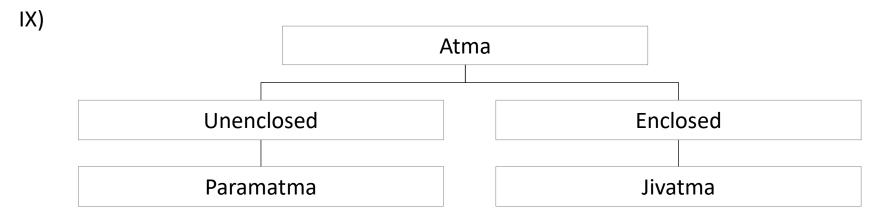
ॐ ब्रहमविदाप्नोति परम् । तदेषाऽभुक्ता सत्यं ज्ञानमनन्तं ब्रहम । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान्सह । ब्रहमणा विपश्चितेति ॥ १ ॥

Om brahmavidapnoti param | tadeṣā'bhuktā |
satyam jñānamanantam brahma |
yo veda nihitam guhāyām parame vyoman |
so'śnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

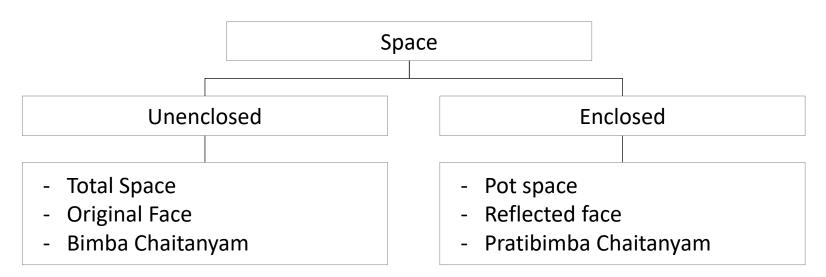
Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2-1-1]

- Pramanam for Jiva Utpatti Nisheda.
- II) Paramatma Brahman = Introduced first
 - Karanam of entire creation.
 - Tasmat...
 - Utpatti of Body.
 - Purusha = Dehaha body.
 - Anyontara Atma Pranamaya.
 - Ananda Atma Brahma Putcham Pratishta.

- III) Same Brahma, Jagat Karanam, is within Pancha Koshas as the Jivatma.
- IV) Paramatma the Jagat Karanam is obtaining within the Shariram as Jivatma.
- V) After Anupraveha, Paramatma is present as Jivatma.
- VI) Paramatma, Jivatma Aikyam is revealed in Taittriya Upanishad.
- VII) What was called Paramatma before the origination of the body is called Jivatma after origination of Body, when it is enclosed within the body.
- VIII) What was total space is called Pot space after origination of the Pot, when it is enclosed within the Pot.



- Paramatma = Jivatma
- Jivatma = Paramatma



- XI) If Paramatma = Jivatma, you can't say Jivatma is born out of Paramatma.
- XII) No Karya Karana Sambandha, both one and the same.
- XIII) Jivatma not born out of Paramatma because Jivatma = Paramatma.
 - Therefore Jivatma is not born
 - Jiva Utpatti Nisheda is done by Taittriya Upanishad through Jivatma Paramatma Aikyam.
- XIV) Aikya Dvara Utpatti Nishedaha Krutaha.
- XV) Apply the Mind
 - This is the essence.

Revision: Chapter 3 - Verse 11

रसादयो हि ये कोशा व्याख्यातास्तैत्तिरीयके। तेषामात्मा परो जीवः खं यथा संप्रकाशितः॥ ३-११॥

rasādayo hi ye kośā vyākhyātāstaittirīyake | teṣāmātmā paro jīvaḥ khaṁ yathā samprakāśitaḥ || 3-11 ||

The individual Jiva which is nothing other than the Non-dual Supreme Brahman is the Self (Soul) of the five sheaths such as the physical, the mental, etc., which have been exhaustively described in the Taittriya Upanishad. That the Supreme is like the total space has already been described by us. [3 - K - 11]

- I) Jiva + Jagat Srishti negated by Yukti Pramanam upto Karika 10.
- II) Same reinforced with Sruti Pramanam
 - Jiva Srishti negated from Karika No. 11 14.

III) Sruti:

Reveals Jivatma – Paramatma Aikyam.

IV) Corollary:

- If Jivatma = Paramatma, then they can't have Karya Karana Sambandha.
- Any Sambandha requires duality.
- Relationship always within 2 members.
- Since both one and same, no relationship possible.

- V) Jiva not a product of Paramatma, not created out of Paramatma, no origination.
- VI) Unlike chain originating from Gold as a product, Karyam.
- VII) Paramatma not a Karanam

VIII) Taittriya Upanishad:

ॐ ब्रहमविदाप्नोति परम् । तदेषाऽभुक्ता सत्यं ज्ञानमनन्तं ब्रहम । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान्सह । ब्रहमणा विपश्चितेति ॥ १ ॥

Om brahmavidapnoti param | tadeṣā'bhuktā |
satyam jñānamanantam brahma |
yo veda nihitam guhāyām parame vyoman |
so'śnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2-1-1]

a) Yo Veda Nihitam Guhayam Parame Vyoman

b) Brahman definition:

- Satyam, Jnanam, Anatham.
- Same Brahman is within everybody as the Atma.
- c) After negating Pancha Koshas, Brahman revealed is revealed within the Koshas.
 - Anandaha Atma Brahma Putcham Pratishtam.

d) Pancha Kosha Atma revealed in Jivatma / Paramatma – Aikyam.

e) Revealed more clearly later:

Taittriya Upanishad : Mahavakya Mantra

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स यश्चायं पुरुषे । यश्चासावादित्ये ।

स एकः स य एवंवित् । अस्माल्लोकात् प्रेत्य ।

एतमन्नमयमात्मानमुपसङ्क्रामति ।

एतं प्राणमयमात्मानमुपसङ्क्रामति ।

एतं मनोमयमात्मानमुपसङ्क्रामति ।

एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।

एतमानन्दमयमात्मानमुपसङ्क्रामति

तदप्येष श्लोको भवति ॥ ११ ॥
```

sa yaścāyam puruṣe | yaścāsāvāditye |
sa ekaḥ sa ya evaṃvit | asmāllokāt pretya |
etamannamayamātmānamupasaṅkrāmati |
etaṃ prāṇamayamātmānamupasaṅkrāmati |
etaṃ manomayamātmānamupasaṅkrāmati |
etaṃ vijñānamayamātmānamupasaṅkrāmati |
etamānandamayamātmānamupasaṅkrāmati
tadapyeṣa śloko bhavati || 12 ||

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... Regarding this there is the following Vaidika Verse.[2 - 8 - 12]

- Aikyam revealed
- Therefore Jivatma and Paramatma are one.

f) 2nd line:

- That oneness, I have also talked through Akasha example.
- This is the gist of the shloka.

रसादयोऽन्नरसमयः प्राणमय इत्येवमादयः कोशा इव कोशा अस्यादेरिवोत्तरोत्तरस्यापेक्षया बिहर्भावात्पूर्वपूर्वस्य व्याख्याता विस्पष्टमाख्यातास्तैत्तिरीयके तैत्तिरीयकशाखोपनिषद्वल्ल्यां तेषां कोशानामात्मा येनात्मना पञ्चापि कोशा आत्मवन्तोऽन्तरतमेन, स हि सर्वेषां जीवननिमित्तत्वाजीवः।

(The body-mind-sense-complex) is the modification of the essence of the food eaten etc (Rasadayah = Annarasamayah Pranamayah Iti Evamadayah), which are called as though sheaths (Kosah Iva Kosah), that cover whatever is inside, like the sword etc (Asyadeh Iva). As clearly explained (Vyakhyatah = Vispastam Akhyatah) by the Brahmananda Valli of the Taittriya Upanishad (Taittiriyake = Taittiriyaka Sakha - Upanishad Vallyam), all these five Annamaya, Pranamaya, Manomaya, Vijnanamaya and Ananadamaya (Tesam), from the standpoint (Apeksaya) of what comes later (Uttarottarasya), the earlier or former ones (Purva Purvasya), are considered to be the outer covers, sheaths (Bahirbhavat - and therefore are called Kosas,

the enclosures. Thus, Brahmatma was finally pointed out) as the innermost entity (Atma) of all the Kosas (Tesam Kosanam); because of which ultimate innermost self, Brahman alone (Yena Antaratmena Atmana), all the five Kosas even (Pancapi Kosah) come to exist (Atmavantah). And that Brahmatma indeed (Sah Iti) is called Jivah or Jivatma (jivah) as it lends existence or sentiency to all the Kosas (Sarvesam Jivana Nimittatvat).

I) Anna Rasa Maya, Pranamaya, iti Eva Adayaha... 5 Kosha = Rasadaya.

II) Taittriya Upanishad:

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

sa vā eṣa puruṣo'nnarasamayaḥ | tasyedameva śiraḥ | ayam dakṣiṇaḥ pakṣaḥ | ayamuttaraḥ pakṣaḥ | ayamātmā | idaṃ pucchaṃ pratiṣṭhā | tadapyeṣa śloko bhavati | 3 |

He indeed is this man consisting of the essence of food. This is his head. This is his right wing. This is his left wing (side). This is his trunk. This is hind part forming his support and foundation. About this also is the following Vaidika Verse. [2 - 1 - 3]

III) Khoshaha:

- As though enclosures or encasements.
- Like a knife is kept within a case.

Pranamaya	Annamaya
- Internal content	- Kosha
- Koshi	- Case
- Content	- Container

Knife	Case
- Koshi	- Container – Kosha
- Enclosed	- Enclosure

Content	5 Koshas
- Atma	- Containers

Manomaya	Pranamaya
- Content	- Kosha
- Inner	- Outer
- Later	- Container
- One	- Previous one, former
	- 5 enclsoures

IV) Why Kosha employed?

- Bahir Bava Outer enclosure.
- Encloses the content Atma finally.

V)

Vyakhyanam	Here
- Analysis, explanation normal meaning	Vishpashtam AkhyatahaStatementNot explanation

- VI) For 5 Koshas, the following is the Atma.
 - Original Brahman = Atma.
 - Atma Brahma Bavati.
- VII) Yena, Antarasamena Atmanah.
 - With the help of innermost self, Brahman alone is the self.
 - With the innermost self, all 5 Koshas are endowed with Atma.
- VIII) Atma = Satta = Existence
 - All 5 Koshas are endowed with existence only, because of innermost self alone.
- IX) Atma alone lends isness to all 5 Koshas sequentially
 - 1st Atma gives Satta to Anandamaya Kosha.
 - Anandamaya gives Satta to Vigyanamaya Manomaya Pranamaya Anandamaya.
 - Atma spreads to all Pancha Koshas.

- X) That Brahma alone is called Jivatma.
 - Why called Jiva?
 - Because Brahman lends sentiency to all 5 Koshas.
 - Jivanam = Chidabhasa = Pratibimba Chaitanyam.

XI) Bimba Chaitanyam alone lends Pratibimba Chaitanyam to all the 5 Koshas – sequentially.

XII)



- Atma will never give directly to Annamaya, only through intermediary Kosha.
- Jivaha applicable to Brahman itself.

XIII) What type of Jiva it is?

Paraha – Jiva

कोऽसावित्याह - पर एवात्मा यः पूर्वं "सत्यं ज्ञानमनन्तं ब्रह्म" (तै-उ-२-१) इति प्रकृतः। यस्मादात्मनः स्वप्नमायादिवदाकाशादिक्रमेण रसादयः कोशलक्षणाः संघाता आत्ममायाविसर्जिताः इत्युक्तम् । स आत्मारमाभिर्यथा खं तथेति संप्रकाशित "आत्मा ह्याकाशवत्" (अद्वेत-३) इत्यादिश्लोकैः। न तार्किकपरिकल्पितात्मवत्पुरुषबुद्धिप्रमाणगम्य इत्यभिप्रायः॥ ११ ॥

Who is that innermost Jivatma (Kah Asau)? That is being explained (iti Aha). That Jivatma is none other than Paramatma, Brahman itself (Para Atma Eva), who was introduced (iti Prakrtah) earlier (Yah Purvam - in the Taittriya Upanishad 2-1, as Satyam Jnanam Anantam brahma ("Satyam Jnanam Anantam brahma"). From that very Brahmatma (Yasmad Atmanah), it has been said (iti - Uktam – in Taittriya Upanishad), like in the dream state, like the magic performance etc, (Svapna - Mayadivat) through one's own maya (Atma Maya), has come out (Visarjitah) space, air, fire, water, earth etc, in that order (Akasadi Kramena), Upto the Composite things (Sanghatah - like the physical bodies), Characterised by Kosas of Annamayarasa etc (Rasadayah Kosalaksanah). That Atma (Sa Atma - which was explained in the Taittriya Upanishad as Non-separate from Paramatma, that very Atma alone, has been revealed (Samprakasitah) by us (Asmabhih), that (iti), just as space is ("Khamyatha") so also is (Tatha - the Atma, by the words) 'Atma is indeed like space' ("Atma Hi Akasavat") in Karikas 3 to 9 of this Advaita Prakarana (Ityadi Slokaih). Thus Atma is not like what the logicians imagine (Na Tarkika Parikalpita Atmavat), that, it is arrived at, by the Pramana (Pramanya Gamyam) of intellect of human beings (Purusa - Buddhi - because, it can be arrived at only through Sruti Pramanam). That is the conclusion we come to (iti Abhiprayah).

- I) Kosau?
 - Who is the inner most Jivaha?
- II) Paraha Eva
 - Jiva = Paramatma himself which has been introduced as Satyam, Jnanam, Anantham in Taittriya Upanishad Chapter 2 1 1

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ॐ ब्रहमविदाप्नोति परम् । तदेषाऽभुक्ता
सत्यं ज्ञानमनन्तं ब्रहम ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रहमणा विपश्चितेति ॥ १ ॥
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Om brahmavidapnoti param | tadeṣā'bhuktā |
satyam jñānamanantam brahma |
yo veda nihitam guhāyām parame vyoman |
so'śnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2-1-1]

- III) From that Brahman alone Pancha Koshas originate like Svapna or Maya.
 - In the order of Akasha...

IV) Lean text by heart.

Taittriya Upanishad : Chapter 2 - 1 - 2

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

tasmādvā etasmādātmana ākāśaḥ saṃbhūtaḥ | ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ | adbhyah prthivi | prthivya osadhayah | oşadhībhyo'nnam | annāt puruşaḥ | 2 | |

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- Krama keep in mind.

Akasha – Annamaya Kosha- Utpanna = Kosha Lakshana.

V) Whatever has been said in Taittriya, Gaudapada says in Karika No. $10 - 1^{st}$ line.

Mandukya Upanishad:

संघाताः स्वप्नवत्सर्वे आत्ममायाविसर्जिताः। आधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते ॥ ३-१० ॥

sanghātāḥ svapnavatsarve ātmamāyāvisarjitāḥ | ādhikye sarvasāmye vā nopapattirhi vidyate | | 3-10 | |

All assemblages (Sanghatah) Such as body, mind and intellect are produced as a result of ignorance (Maya) that veils the Self. No rational argument can be given to establish their whether they be equal or superior to one another. [3 - K - 10] 2343

Upanishada	Gaudapada
- Uktam	- Uktam
	- Backed by Upanishad

VII) Innermost self = Atma = Identifical with Paramatma.

Gaudapada: Example

- Akasha similar to Atma Karika 3 9
- All backed by Sruti Pramanam.

VIII) Atma – Yoga, Sankhya, Nyaya, Veiseshika, not supported by Sruti Pramanam.

- Accept Veda as Pramanam.
- Suppress Sruti.
- Jivatma Paramatma Aikyam not accept by all other philosophies.

IX) In all other systems:

• Jivatma and Paramatma are different.

X) Corollary:

- Jivatmas become plural
- XI) If Jiva is identical with Paramatma, there can be only Ekaha Atma.

XII) Isavasya Upanishad:

अनेजदेकं मनसो जवीयो नैनदेवा आप्नुवन्पूर्वमर्षत्। तद्भावतोऽन्यानत्येति तिष्ठत्तरिमन्नपो मातरिश्वा दधाति॥ ४॥

Aneja-dekam manaso javiyo nainad-deva apnuvan-purva-marsat, tad-dhavato-'nyana-tyeti tisthat tasmin-napo matarisva dadhati [4]

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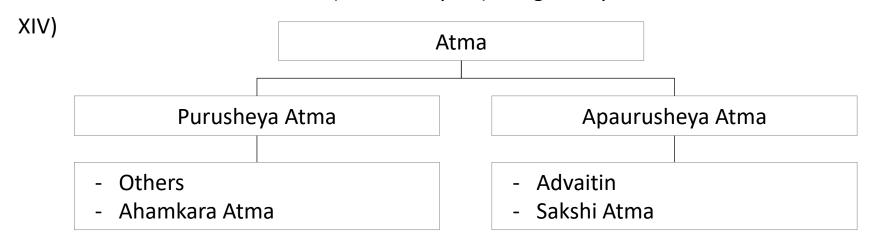
The Self is the motionless one, swifter than the mind. The devas (senses) could not overtake; It ran before them. Sitting, It goes faster than those who run after It. By It, Matarisva (the element Air) supports the activity of all living beings. [Verse 4]

Anejatu – Ekam :

Unborn – One – Advaitam.

XIII) Our Atma not like Tarquikas Atma.

- Sankya / Yoga / Nyaya / Veiseshika 4 put together is called Tarquika.
- Parikalpita = Their imagination is Purusha Buddhi Adigamyaha.
- Used their own buddhi, (Jnana Adhyasa) not gone by Shastra Pramanam.



XV) Katho Upanishad:

नैषा तर्केण मितरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ । यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥९॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,

Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta II 9 II

This knowledge which thou hast obtained is not attainable by argumentation; it is easy to understand it, O dearest, when thaught 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]

- Through Anubhava or logic can't arrive at Atma Svarupam.
- Atma = Svayam Prakashaka.

XVI) Atma Svarupam = Svayam Prakashyam

Atma = Svayam Prakasha, Aham, Aham, Iti.

XVII) Atma = Self evident but Atmas Brahma Aikyam is not self evident.

- If Aikyam is self evident then no self ignorance, no class required.
- Atma Svayam Prakasha, Atma Brahma Abheda, is Shastric Jnanam cause for Moksha.
- Atma Prakashita Iti Abhiprayaha.

Anvayah:

ये हि रसादयः कोशाः तैत्तिरीयके व्याख्याताः तेषाम् आत्मा परः जीवः (उक्तः। सः आत्मा अस्माभिः) यथा खम् (तथा इति) संप्रकाशितः॥ ye hi rasādayaḥ kośaḥ taittirīyake vyākhyātāḥ teṣām ātmā paraḥ jīvaḥ (uktaḥ | saḥ ātmā asmābhiḥ) yathā kham (thatā iti) samprakāśitaḥ ||

The (five sheath like) Kosas beginning with Annamaya are expounded in the Taittriya Upanishad. The supreme Atma is revealed as the content of them like the space.

द्वयोर्द्वयोर्मधुज्ञाने परं ब्रह्म प्रकाशितम्। पृथिव्यामुदरे चैव यथाकाशः प्रकाशितः॥ ३-१२॥

dvayordvayormadhujñane param brahma prakāśitam | pṛthivyāmudare caiva yathākāśaḥ prakāśitaḥ || 3-12||

The discriptions of pairs, as that of the space i.e., Akasa which is in the earth as also in the stomach, though referred to separately, Applies equally to the Supreme Brahman described in the Madhu Brahmana (A chapter of Brihadaranyaka Upanishad), as being both Adhyatma and Adhidaiva (i.e., individual and total). [3 - K - 12]

यथा आकाशः पथिव्याम उटरे च एव (लोके प्रकाशितः तथा) मधुज्ञाने द्वयोः द्वयोः परं ब्रह्म प्रकाशितम् ॥

yathā ākāśaḥ pṛthivyām udare ca eva (loke prakāśitaḥ tathā) madhujñane dvayoḥ dvayoḥ paraṁ brahma prakāśitam ||

In the Madhubrahmana (of Brihadaranyaka Upanishad) the supreme brahman is revealed in pairs (of locations) just as the (same) space is shown in the earth and in the stomach.

I) Jivatma / Paramatma Aikyam

II) Our Topic:

- Jiva is not born out of Brahman.
- Jivatma = Paramatma identical.
- Hence Jivatma, not born out of Paramatma.

III) Brihadaranyaka Upanishad: Madhu Bramanaha – Chapter 2 – 5th Section

a) Madhu Vidya – Jnanam = Brahma Jnanam = Nirguna Jnanam

b) Chandogya Upanishad:

Madhu Vidya = Surya Upasanam

= Saguna Upasana

c) Brihadaranyaka Upanishad:

Adyatmam	Adideivam
IndividualJivaMicro, Vyashti	TotalDevataMacro Samashti
- Pramata = Knower Tejomayaha Amrutamaya Purushaha	 Adideva knower Tejomayo Amrutamaya Purusha Pramata = Knower

2 Knowers

Vachyartham

None other than one Lakshyartha Nirguna Atma

e) Brihadaranyaka Upanishad: Chapter 2 – Section 5

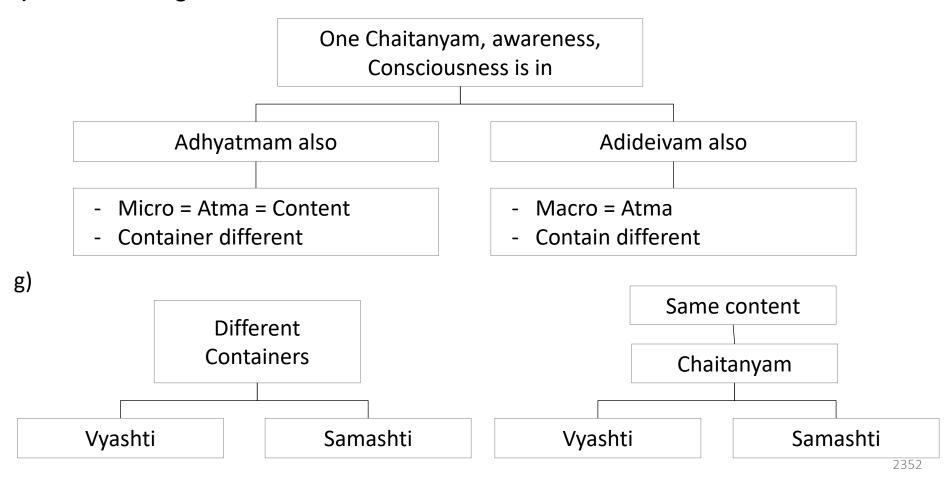
इयं पृथिवी सर्वेषां भूतानाम् मधु, अस्यै पृथिव्यै सर्वाणि भूतानि मधु; यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः, यस्चायमध्यात्मं शारीरस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽ'यमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ १ ॥

iyam pṛthivī sarveṣām bhūtānām madhu, asyai pṛthivyai sarvāṇi bhūtāni madhu; yaścāyamasyām pṛthivyām tejomayo'mṛtamayaḥ puruṣaḥ, yascāyamadhyātmam śārīrastejomayo'mṛtamayaḥ puruṣaḥ, ayameva sa yo'yamātmā; idamamṛtam, idam brahma, idam sarvam | 1 | 1 |

This earth is (like) honey to all beings, and all beings are (like) honey to this earth. (The same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 1]

- Brihadaranyaka Upanishad has very powerful mantras for Brahma Jnanam.
- All seekers must study after Mandukya Upanishad.
- After Brihadaranyaka Upanishad, study Chandogya Upanishad.
- 2 Upanishads for deeper Brahma Jnanam.
- Ayam... Idam Sarvam

f) Central Message:

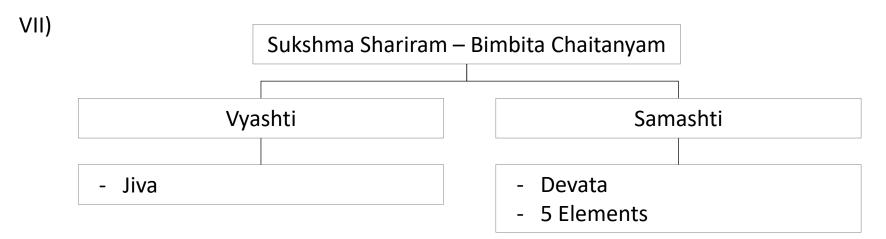


किं चाधिदैवमध्यातमं च तेजोमयोऽमृतमयः पुरुषः पृथिव्याद्यन्तर्गतो यो विज्ञाता पर एवात्मा ब्रह्म सर्वमिति द्वयोर्द्वयोराद्वेतक्षयात्परं ब्रह्म प्रकाशितम्। क्वेत्याह-ब्रह्मविद्याख्यं मध्वमृतममृतत्वं मोदनहेतुत्वाद्विज्ञायते यस्मिन्निति मधुज्ञानं मधुब्राह्मणं तस्मिन्नित्यर्थः। किमिवेत्याह-पृथिव्यामुद्रे चैव यथैक आकाशोऽनुमानेन प्रकाशितो लोके तद्वदित्यर्थः॥ १२॥

Moreover (Kim - Ca in addition to Taittriya Upanishad Brihadaranyaka Upanishad also says), that which obtains in the Suksma Sarira (Purusah) of the Panca-bhuta devatas (Adhidaivam - the Samasti) as well as in the human beings (Adhyatmam ca - the Vyashti), as the knower (Yah Vijnata), which is in the form of consciousness (Tejomayah) and which is eternal happiness, not bound by time (Amrtamayah) and which is also present in the earth etc, Adhibautikam (Prthviyadi Antargatah); is nothing but (Sarvam iti) Paramatma only (Atma Parah Eva), which is none other than brahman (brahma), which is revealed (Prakasitam) by resolving duality (Advaitaksayat) between two individuals and two total seeming entities (Dvayoh Dvayoh - and therefore it is evident that Jivatma is not born out of Paramatma as it itself is the Paramatma, the Brahman). Where does this teaching occure (Kva)? It is being answered thus (iti Aha - beginning with the explanation, why this chapter in Brihadaranyaka Upanishad is called Madhubrahmana). That which is known as, knowledge of Brahman, is in fact (Brahmavidyakhyam), the cause of immortality (Madhu - Amrtam). Wherein (Yasmin) this Amrtatvam (Amrtatvam), Brahman, the cause of happiness (Modana Hetuvat), is revealed (Vijnayate), that is said to be, as the Madhu section (Madhu Jnanam Iti) and that section is called Madhubrahmanam (Madhu Brahmanam in the Brihadaranyaka Upanishad). That is the meaning (iti Arthah. - In other words, the words 'Madhu Jnanam' in this sloka means Madhubrahmanam, a section Brihadaranyaka talking about the cause of immortality, Moksah). (This Jivatma - Paramatma Aikyam) is comparable to what (Kim Iva)? That is being told (iti Aha). The space which is enclosed within the Earth (Prthivyam) and the space which is enclosed within the stomach (Udara Ca Eva), just as (Yatha) it is inferred (Anumanena Prakasitah) in the world (Loke), to be one space only (Ekah); similarly (Tadvat the same Atma is obtains in the universe as well as in the individual bodies). 2354 I) More over, another example.

II) Adideivam:

- Panchabutas taken.
- Each taken as one Devata.
- Agni, Jalam Prithvi, Vayu, Akasha Devatas.
- III) Prithvi Devata = Knower with Prithvi
 - Jala Devata = Knower with Jalam
 - Agni Devata knower within Agni
 - Knowing principle, consciousness, awareness principle given highest importance in Vedanta, sentiency principle = Brahman (Chit Amsha)
- IV) All called Samashti knower, Indra, yama, Devatas.
- V) In individual also there is Vyashti knower.
 - All Jivas, Devatas, Pashus have varying grades of knowingness depending on the Shariram.
- VI) Knowing principle called Tejomayo Amrutah Purushaha.
 - Vivekananda = Amurtatva Putra from madhu Brahmana.
 - Purusha = Sukshma Sharira Pratibimbita Chaitanyam.



• Focus on Chaitanyam, not on Shariram, knowingness – Sentiency, Awareness, Svaprakasha, Tejomayaha, Amrutaha.

VIII) Tejomayaha because Chidabhasa is brilliantly bright

- Amrutaha = Relatively, eternity of the knower
- Not Nirgunam Brahman

IX) Knower is obtaining Prithivyadhi Antargataha.

- Present within Prithvi, Jalam, Agni, Apaha Adideivam.
- It is also Adhyatmam behind the body.

X) Yaha Vignyata:

• One who knows Tvam Pada, Tat Pada Vachyartha.

XI) Saha Atma Paraha Eva:

• That Vyashti and Samshti Atma is one infinite Atma.

- XII) Which is none other than Brahma.
 - Idam Brahma Idam Amrutam, Idam Sarvam.
 - That Atma alone is Brahman, that Brahman alone is Sarvam, all this, everything.

XIII) Param Brahma Prakashitam:

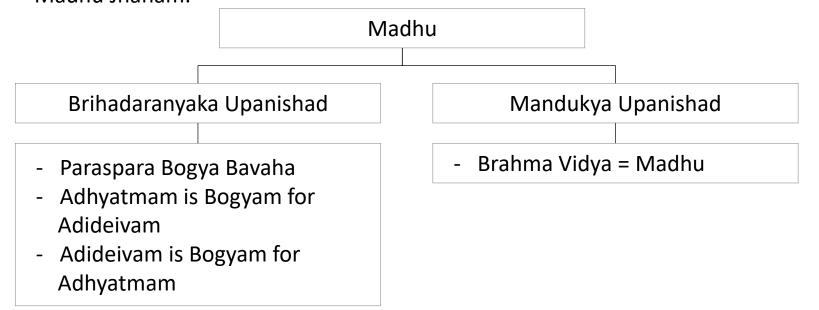
- Is revealed in Madhu Brahmanam.
- Jivatma, Paramatma Aikyam Prakashitam.

XIV) Corollary:

• Therefore, Jivatma is not born out of Paramatma, but is Paramatma.

XV) Where is this teaching given?

- In Madhu Brahmanam.
- Madhu Jnanam.



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- Mutual dependence is indicated by Madhu in Brihadaranyaka Upanishad.
- Dictionary meaning = Honey.
- That is not in Brihadaranyaka Upanishad or Mandukya Upanishad.

XVI)

Brihadaranyaka Upanishad	Mandukya Upanishad
Bogyam	Brahma Vidya

- What type of Brahman?
- Amrutam
- Brahma Vidya Khyam = Amrutatvam = Amrutatva Sadhanam

= Amrutam Madhu Uchyate

• Brahman knowledge which is means of immortality, like Amrutam is called Madhu in this Shloka.

XVII) What is the Reason?

- Modhana Hetutvat
- It igves Ananda.
- Madhu gives Ananda.
- Honey, anybody gives Ananda, we call her honey! Thene!
- Source of Joy for me.

XIX) Jnanam:

- Special meaning here.
- Adhikarana Vyuthpattihi.
- Saptami Vyuthpattihi.
- Jnayathe Asmin Iti Jnanam



Section of Brihadaranyaka Upanishad in which this knowledge is given



- XXI) Madhu Jnanam = Madhu Brahmanam
- XXII) Madhu Jnanam Tasmin Iti Arthaha = Section in Brihadaranyaka Upanishad
- XIII) Jivatma, Paramatma Aikyam can be compared to what?
 - · Ghatakasha, Mahakasha Aikyam.

XXIV) Kim Eva?

- Akasha enclosed within Earth = Mahakasha
- Udaram = Stomach enclosed space.
- Ekaha Akasha, there is only one space.
- We know through Anumana Pramanam.
- How space is one revealed in the world.

XV) Stomach space = External space is one and the same, seen in Loka.

- This example not given by Gaudapada.
- External consciousness and body consciousness are identical, one and the same.
- XVI) Therefore Jivatma = Paramatma.
 - Therefore Jivatma is not born out of Paramatma.

XVII) Anvayah:

यथा आकाशः पथिव्याम उटरे च एव (लोके प्रकाशितः तथा) मधुज्ञाने द्वयोः द्वयोः परं ब्रह्म प्रकाशितम् ॥

yathā ākāśaḥ pṛthivyām udare ca eva (loke prakāśitaḥ tathā) madhujñane dvayoḥ dvayoḥ param brahma prakāśitam ||

In the Madhubrahmana (of Brihadaranyaka Upanishad) the supreme brahman is revealed in pairs (of locations) just as the (same) space is shown in the earth and in the stomach.

Revision:

I) Chapter 3 - Karika No. 12:

द्वयोर्द्वयोर्मधुज्ञाने परं ब्रह्म प्रकाशितम् । पृथिव्यामुदरे चैव यथाकाशः प्रकाशितः ॥ ३-१२॥

dvayordvayormadhujñane param brahma prakāśitam | pṛthivyāmudare caiva yathākāśaḥ prakāśitaḥ || 3-12||

The discriptions of pairs, as that of the space i.e., Akasa which is in the earth as also in the stomach, though referred to separately, Applies equally to the Supreme Brahman described in the Madhu Brahmana (A chapter of Brihadaranyaka Upanishad), as being both Adhyatma and Adhidaiva (i.e., individual and total). [3 - K - 12]

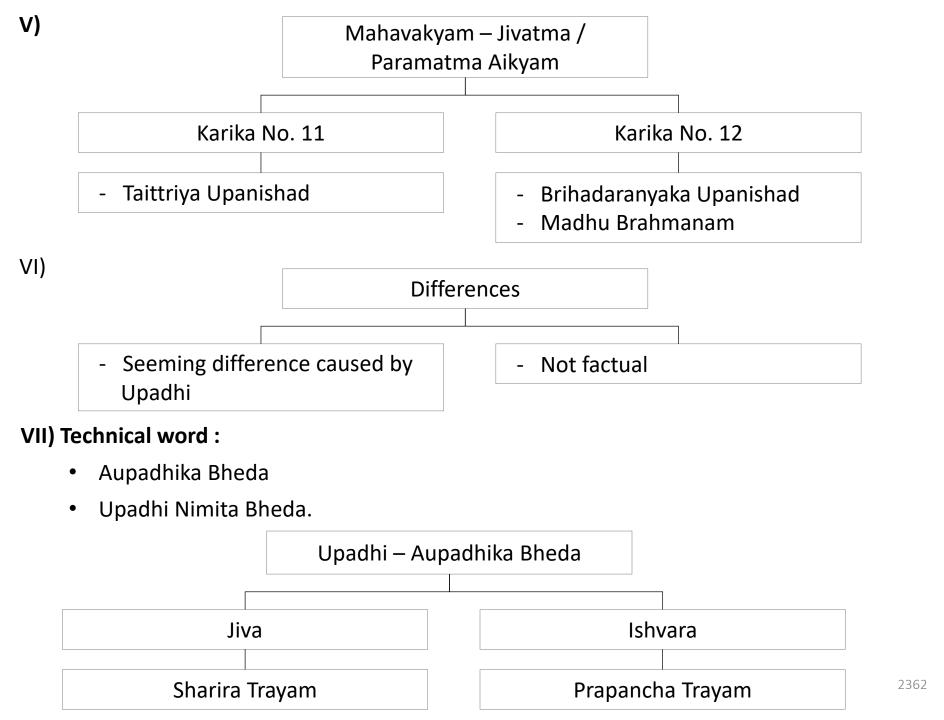
II) Gaudapada is negating creation of Jivas out of Paramatma, with help of Sruti Pramana, Mahavakyam.

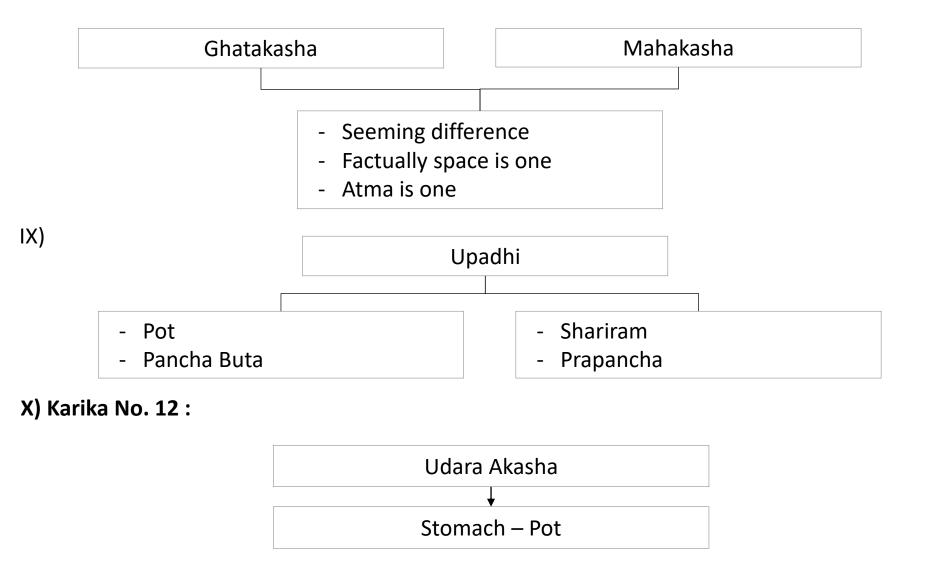
III) Mahavakyam:

Relationship between Jivatma – Paramatma = Non-relationship.

IV) Why no Relationship?

- All mahavakyam declare non relationship.
- Relationship requires duality.
- Nonduality revealed by Mahavakyam.
- Jivatma is Paramatma, not a product of Paramatma.





जीवात्मनोरनन्यत्वमभेदेन प्रशस्यते । नानात्वं निन्द्यते यच्च तदेवं हि समञ्जसम् ॥ ३-१३॥

jīvātmanorananyatvamabhedena praśasyate | nānātvam nindyate yacca tadevam hi samañjasam | | 3-13 | |

Since the identity of the (Jiva) and the Self (Atman) among themselves has been praised and the multiplicity is severely condemned in the Scriptures, Non-duality alone is the rational and the correct. [3 - K - 13]

जीवात्मनोः अनन्यत्वम् अभेदेन प्रशस्यते । नानात्वं निन्द्यते च । यद् (एतद्) तद् एवं हि समञ्जसं (भवति) ॥

jīvātmanoḥ ananyatvam abhedena praśasyate | nānātvaṁ nindyate ca | yad (etad) tad evaṁ hi samañjasaṁ (bhavati) | |

The Non-difference between the Jiva and the Atma is praised through (the statements of) identity and plurality is condemned. Such (a teaching) which is (mentioned above becomes) consistent in this way only.

I) Aikya Phalam mentioned in Upanishads:

Knowing Jivatma / Paramatma Aikyam, I get Poornatvam.

II) Brihadaranyaka Upanishad:

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति तस्मातत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्, तथार्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहम् मनुरभवं सूर्यश्वेति । तदिदमप्येतर्हि य एवं वेद, अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति, तस्य ह न देवाश्वनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवताम्पास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पश्रेवम् स देवानाम् । यथा ह वै बहवः पशवो मन्ष्यम् भुञ्ज्यः, एवमेकैकः पुरुषो देवान् भुनिक्तः; एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बह्षु? तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्यः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat paśyannṛṣirvāmadevaḥ pratipede, aham manurabhavam sūryaśceti | tadidamapyetarhi ya evam veda, aham brahmāsmīti, sa idam sarvam bhavati, tasya ha na devāścanābhūtyā īśate, ātmā hyeṣām sa bhavati; atha yo'nyām devatāmupāste, anyo'sāvanyo'hamasmīti, na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ paśavo manuşyam bhuñjyuḥ, evamekaikaḥ puruşo devān bhunakti; ekasminneva paśāvādīyamāne priyam bhavati, kimu bahuşu? tasmādeṣām tanna priyam yadetanmanuṣyāvidyuḥ | 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]

One who knows I am Brahman, understands I am everyone.

III) Poorvatva Phalam is promised for Advaita Jnanam = Glorification of Advaitam.

IV) Upanishad strongly criticises Jivatma / Paramatma – Bheda also.

V) Brihadaranyaka Upanishad : Chapter 4 - 3 - 23

यद्वै तन्न पश्यति पश्यन्वै yadvai tanna paśyati paśyanvai tanna paśyati paśyanvai tanna paśyati, na hi draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān | न तु तद्द्वितीयमस्ति na tu taddvitīyamasti 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]

- I am Devata, Manushya if you say, I am different, that person is ignorant, he serves as Devanam Pashu.
- VI) Pashu = Animal carrying load to Devatas.
 - Jiva carrying oblations to Devatas hence compared to Pashu.

VII) Katho Upanishad:

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 II 10 II

(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]

- Whoever sees Dvaitam goes from mortality to mortality.
- Dvaitam is condemned.
- Advaitam is glorified.
- Teaching of Vedanta = Advaitam.

VIII) Corollary:

- Therefore, Jivatma and Paramatma are identical.
- Therefore Jivatma not born out of Paramatma.
- This is the gist.

यद्यक्तितः श्रुतितश्च निर्धारितं जीवस्य परस्य चात्मनो जीवात्मनोरनन्यत्वमभेदेन प्रशस्यते स्तूयते शास्त्रेण व्यासादिभिश्च।यच सर्वप्राणिसाधारणं स्वाभाविकं शास्त्रबहिष्कृतैः क़्ताकिकैविरिचतंनानात्वदर्शनं निन्द्यते, "न तुतद्द्वितीयमस्ति" (बृ-उ-४-३-२३) "द्वितीयाद्वे भयं भवति" (बृ-उ-१-४-२) "उदरमन्तरं कुरुते अथ तस्य भयं भवति" (तै-उ-२-७-१) "इदं सर्वं यद्यमात्मा" (बृ- उ-२-४-६, ४-५-७) "मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति" (क-उ-२-१-१०) इत्यादिवाक्यैश्चान्यैश्च ब्रह्मविद्भिः।

Wherever has been ascertained by Vedantic students (Yad Nirdharitam), with Sruti Pramanam and supportive logic (Yuktitah Srutitah Ca) about the oneness (Ananyatvam) between Jivatma and Paramatma (Jivatmanoh = Jivasya Parasya Ca Atmanah), through all the Mahavakhyams, which talk about the Aikyam (Abhedena Sastrena); has been glorified by the Sruti (Prasasyate = Stuyate) and by all the Acaryas like Vyasacarya (Vyasadibhih Ca - Who glorified it, in the later works like puranas and most important in Brahma sutras). (On the other hand the difference between Jivatma and Paramatma, the plurality which is thus seen (Yat Ca Nanatva Darsanam), which is common (Sadharanam - Misconception) in all beings (Sarvaprani), which is naturally held in the absence of enquiry (Svabhavikam) and which is converted into schools of thought (Viracitam) through wrong logic (Kutarkikaih) by logicians who are completely outside the sastra, meaning who are opposed to Vedic teaching (Sastra - Bahiskrtaih - like Sankhya, Yoga and Nyaya); is strongly Criticised thus - (Nindyate). 'There is no other second thing other than Atma' ("Na Tu Taddvitiyam Asti" - Says Brihadaranyaka Upanishad 4-3-23, and also says in 1-4-2) 'As long as you see duality fear will be there' ("Dvitiyadvai Bhayam Bhavati" - as you feel limited). 'Even if he makes a slight difference between Jivatma and Paramatma ("Udaramantaram Kurute")' he will have fear in him ("Atha Tasya Bhayam Bhavati" - Says Taittriya Upanishad - 2-7). (And Brihadaranyaka Upanishad - 2-4-6 and 4-5-7 says) 'Everything we experience is nothing but Atma' ("Idam Sarvam Yadayamatma"- which is a indirect criticism of duality that there is nothing other than Atma). 'Who ever sees, as though there is plurality or duality, will go from death to death ("Mrtyoh Sa Mrtyumapnoti Ya Iha Naneva Pasyati" says Katho Upanishad - 2-1-10, meaning he will be reborn again and again). Thus, there are all these Upanisadic statements (Ityadi Vakyaih and many other such statements (Ca Anyaih Ca) made by those who know Brahman (Brahmavidbhih, to point out that the perception of duality is only due to ignorance and is opposed to the vision of sastra). 2370

I) Sruti Quotations criticising Dvaitam

a) Brihadaranyaka Upanishad : Chapter 4 - 3 - 23

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

yadvai tanna paśyati paśyanvai tanna paśyati, na hi drasturdrsterviparilopo vidyate vināśitvān | na tu taddvitīyamasti tato nyadvibhaktam yatpaśyet | 23 | 1

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]

b) Brihadaranyaka Upanishad: Chapter 1 – 4 – 2

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 evāsya 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]

c) Taittriya Upanishad: Chapter 2 - 7 - 1

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

asadvā idamagra āsīt | tato vai sadajāyata | tadātmānaṃ svayamakuruta | tasmāttatsukṛtamucyata iti || 1 ||

In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [2 - 7 - 1]

d) Brihadaranyaka Upanishad : Chapter 2 – 4 – 6

ब्रहम तं परादादयोऽन्यत्रात्मनो ब्रहम वेद, क्षत्रं तं परादादयोऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादूर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद; इदं ब्रहम, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमामि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma tam parādādyo'nyatrātmano brahma veda, kşatram tam parādādyo'nyatrātmanaḥ kṣatram veda, lokāstam parāduryo'nyatrātmano lokānveda, devāstam parāduryo'nyatrātmano devānveda, bhūtāni tam parāduryo'nyatrātmano bhūtāni veda, sarvam tam parādādyo'nyatrātmanah sarvam veda; idam brahma, idam kṣatram, ime lokāḥ, ime devāḥ, imāmi bhūtāni, idam sarvam 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. 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]

e) Brihadaranyaka Upanishad : Chapter 4 – 5 – 7

ब्रहम तं परादादयोऽन्यत्रात्मनो ब्रहम वेद, क्शत्रं तं परादादयोऽन्यत्रात्मनः क्शत्रं वेद, लोकास्तं पराद्यीं इन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादादयोऽन्यत्रात्मनः सर्वं वेद: इदं ब्रहम, इदं क्शत्रम, इमे लोकाः, इमे देवाः, इमे वेदाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ७ ॥

brahma tam parādādyo'nyatrātmano brahma veda, kśatram tam parādādyo'nyatrātmanaḥ kśatram veda, lokāstam parāduryo'nyatrātmano lokānveda, devāstam parāduryo'nyatrātmano devānveda, vedāstam parāduryo'nyatrātmano vedānveda, bhūtāni tam parāduryo'nyatrātmano bhūtāni veda, sarvam tam parādādyo'nyatrātmanah sarvam veda; idam brahma, idam kśatram, ime lokāh, ime devāh, ime vedāh, imāni bhūtāni, idam sarvam 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]

f) Katho Upanishad : Chapter 2 - 1 - 10

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 II 10 II

(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]

II) With Sruti + Yukti - Conclude:

- Jivatmano Jivasya Parasya Atmanaha
- Between Jivatma and Paramatma their Ananyatvam non-difference, oneness,
 Abheda Vakya, Aikya Bodhaka Vakyams, Mahavakyams.

- III) Prashasyate = Stuyate Glorified
 - Glorified = Taught as central message.
 - Tatparyena Bodhyate through Abheda Shastra Vakhyam, Mahavakyam.
- IV) Vyasacharya in Mahabharatam, Puranas, Brahma Sutram reveals Advaitam.

V) Gita: Chapter 13 - Verse 3

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३॥

kṣētrajñaṃ cāpi māṃ viddhi sarvakṣētrēṣu bhārata | kṣētrakṣētrajñayōrjñānaṃ yat tajjñānaṃ mataṃ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- Jivatma = Paramatma = Aikyam
- VI) Gita: Chapter 7 Verse 5

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७-५॥ aparēyamitastvanyām prakṛtim viddhi mē parām | jīvabhūtām mahābāhō yayēdam dhāryatē jagat ||7-5 || This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

- My own Para Prakrti is available in every body as the Jiva.
- Mahavakyam

VII) Gita: Chapter 10 – Verse 20

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

VIII) Gita: Chapter 13 - Verse 23

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः । परमात्मेति चाप्युक्तः देहेऽस्मिन्पुरुषः परः ॥ १३-२३॥

upadrasţānumantā ca bhartā bhōktā mahēśvaraḥ | paramātmēti cāpyuktah dēhē'smin puruṣaḥ paraḥ || 13.23 || The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

- Jivatma obtaining in the body = Paramatma.
- Mahavakyam
- Gita = Minute portion of Mahabharata.
- IX) This is glorification of Abheda.
- X) What about Bheda Vakhyam?
 - Nanatva Darshanam Vakhyam Darsham Bavam

2 Approaches in Veda

- Dasoham
- Criticised
- Nanatva, Bheda Darshanam
- Sarva Prani Sadharaam
- Misconception held by all ignorant people
- Shankara calls them insects, Pranis
- Svabavikam, based on natural Moola Avidya.
- Nanatva Darshanam Nindhayate

- Soham
- Glorified
- Abheda Darshanam
- Sthithaprajnam Chapi Mam
 Viddhi Vakyam

XI) Bheda Nindhi

a) Na tu Tat Dvitiyam Asti:

No 2nd thing other than Atma.

Brihadaranyaka Upanishad:

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुईष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् । न तु तद्द्वितीयमस्ति

yadvai tanna paśyati paśyanvai tanna paśyati, na hi draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān | na tu taddvitīyamasti 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]

• Svayam Jyoti Brahmanam.

ततोऽन्यदविभक्तं यत्पश्येत् ॥ २३ ॥

b) 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 II 11 II

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]

c) Brihadaranyaka Upanishad: Purusha Vidha Brahmanam

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 evāsya 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]

As long as you see duality, there will be Bayam.

d) Taittriya Upanishad:

यदा हयेवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिष्कतेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा हयेवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥३॥

yadā hyevaiṣa
etasminnadṛśye'nātmye'nirukte'nilayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati
yadā hyevaiṣa etasminnudaramantaraṃ kurute |
atha tasya bhayaṃ bhavati tattveva bhayaṃ
viduṣo'manvānasya tadapyeṣa śloko bhavati | | 3 | |

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

• If you make a slight difference between Jivatma and Paramatma, you will have fear.

e)

Big difference	Small difference
 All Dvaitins hold to Big difference Jivatma, Paramatma are different Dvaitin – talks about major difference 	 Jivatma is small portion of Paramatma. Visishta Advaitam Size of Atma = Anu Atomic Size of Paramatma = All pervading Atomic Jivatma is occupying infinitesimal part of Paramatma Part – whole difference.

f) Taittriya Upanishad: Chapter 2 – Section 7

- Criticises both major, minor difference.
- Therefore, Taittriya Upanishad says: Udaram Antaram Krute.
- One who makes even a minor difference.

- One who says I am part of Paramatma, even that we negate.
- Atha Satya Bayam Bavati.
- They will have fear.

g) Brihadaranyaka Upanishad : Chapter 4 - 5 - 7

ब्रहम तं परादादयोऽन्यत्रात्मनो ब्रहम वेद, क्शत्रं तं परादादयोऽन्यत्रात्मनः क्शत्रं वेद, लोकास्तं पराद्यॉऽन्यत्रात्मनो लोकान्वेद, देवास्तं पराद्यीं इन्यत्रात्मनो देवान्वेद, वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान्वेद, भूतानि तं पराद्यॉं इन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद: इदं ब्रहम, इदं क्शत्रम्, इमे लोकाः, इमे देवाः, इमे वेदाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ७ ॥

brahma tam parādādyo'nyatrātmano brahma veda, kśatram tam parādādyo'nyatrātmanaḥ kśatraṃ veda, lokāstam parāduryo'nyatrātmano lokānveda, devāstam parāduryo'nyatrātmano devānveda, vedāstam parāduryo'nyatrātmano vedānveda, bhūtāni tam parāduryo'nyatrātmano bhūtāni veda, sarvam tam parādādyo'nyatrātmanah sarvam veda; idam brahma, idam kśatram, ime lokāh, ime devāh, ime vedāḥ, imāni bhūtāni, idam sarvam 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]

- Everything that we experience is nothing but Atma.
- Our topic : Criticism of Dvaitam
- Here indirect criticism, there is nothing other than Atma.
- No 2nd thing, no Dvaitam.
- Hence Dvaita Nindha.

h) 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]

- Whoever sees plurality, duality, will go from death to death.
- Normally death rebirth but again death.

i) Dvaita Nindha Statements:

Brihadaranyaka Upanishad: Chapter 1 – 4 – 10 – Avidya Sutra

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति । तस्मात्तत्सर्वमभवतः तद्यो यो देवानाम् प्रत्यब्भ्यत स एव तदभवतः, तथार्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहम् मनुरभवं सूर्यश्वेति । तदिदमप्येतर्हि य एवं वेद, अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति, तस्य ह न देवाश्वनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पश्रेवम् स देवानाम् । यथा ह वै बहवः

पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनिक्तः; एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बह्षु?

ekasminneva paśāvādīyamāne priyam bhavati, kimu bahuşu? tasmādeṣām tanna priyam yadetanmanuṣyāvidyuḥ | 10 | | तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्यः ॥ १० ॥ 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 vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat paśyanny irvāmadevah pratipede, aham manurabhavam sūryaśceti | tadidamapyetarhi ya evam veda, aham brahmāsmīti, sa idam sarvam bhavati, tasya ha na devāścanābhūtyā īśate, ātmā hyeṣām sa bhavati;

atha yo'nyām devatāmupāste, anyo'sāvanyo'hamasmīti,

na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ

paśavo manuşyam bhuñjyuḥ, evamekaikaḥ puruṣo devān bhunakti;

j) Vida Sutram: Brihadaranyaka Upanishad: Chapter 1 - 4 - 7

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,
असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,
यथा क्षुरः क्षुरधानेऽविहतः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;
तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,
वदन् वाक्, पश्यंश्वक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;
तान्यस्यैतानि कर्मनामान्येव ।
स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;
आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकम् भवन्ति ।
तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।

यथा ह वै पदेनान्विन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

relatives). [1 - 4 - 7]

taddhedaṃ tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva vyākriyata, asaunāmāyamidaṃrūpa iti; tadidamapyetarhi nāmarūpābhyāmeva vyākriyate, asaunāmāyamidaṃrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ, yathā kṣuraḥ kṣuradhāne'vahitaḥ syāt, viśvambharo vā viśvambharakulāye; taṃ na paśyanti | akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk, paśyaṃścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ; tānyasyaitāni karmanāmānyeva | sa yo'ta ekaikamupāste na sa veda akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta, atra hyete sarva ekam bhavanti | tadetatpadanīyamasya sarvasya yadayamātmā, anena hyetatsarvaṃ veda | yathā ha vai padenānuvindedevam;

kīrtim ślokam vindate ya evam veda | | 7 | |

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his

- Very elaborate commentary of Shankara.
- Atma Iti Eva Upasita.

k) Kaivalya Upanishad:

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम्। पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि॥ २०॥ aṇoraṇīyānahameva tadvanmahānaham viśvamaham vicitram | purātano'ham puruṣo'hamīśo hiraṇmayo'ham śivarūpamasmi || 20||

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing; I am the Ancient One, the Purusa; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious. [Verse 20]

I) Taittriya Upanishad: Chapter 3 - Section 1 - Verse 2

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

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

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

- All are Pramanams for knowers of Brahman, Veda.
- ¾ quarter of Shloka over.

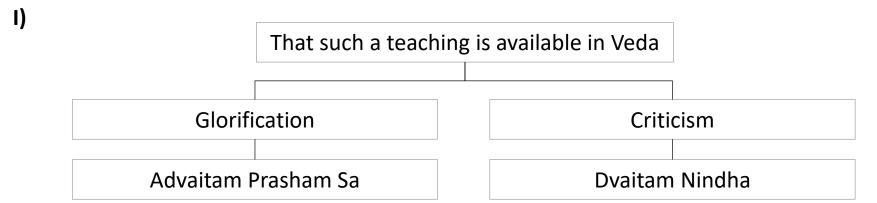
XII) Last quarter of Shloka:

Tadevam hi Samjyasam.

472) Bashyam: Chapter 3 - Karika No. 13 Continues

यचैतत्तदेवं हि समञ्जसमृज्ववबोधं नयाय्यमित्यर्थः। यास्तु तार्किकपरिकल्पिताः कुदृष्टयस्ता अनृज्व्यो निरूप्यमाणा न घटनां प्राञ्चन्तीत्यभिप्रायः॥ १३॥

That such a teaching of glorification of Advaitam and condemnation of Dvaitam is available in the Veda (Yat Ca Etat) means that (iti Arthah, it is proper (Nyayyam), it is appropriate in this manner only (Tad Evam hi Samanjasam) and it is straight understanding (Rju - Avabodham - without one's own interpretations that Advaitam only is there). All the dualistic schools of thought (Yastu) propounded by all the logicians (Tarkika Parikalpitah) are misconceptions (Kudrstayah) of perverted system of philosophy (Anrjvyah) because they (Tah - not only do not follow Sruti Pramanam), but even do not stand scrutiny (Ghatanam Na Prancanti), when they are conclusively analysed (Nirupyamanah), that is the intended meaning (iti Abhiprayah).



II) Appropriate conclusion:

- Central teaching = Advaitam.
- Tatparyam extracted must be Advaitam.
- Yatcha Etadu such a teaching of glorification and criticism should be understood only in the following manner only.

III) Sarvesham Vedantanam Tatparyam Advaitam:

- Ultimate teaching of entire Vedanta is Advaitam.
- Samanjasam such a conclusion is appropriate, it is right understanding Riju Avabodhyam, Nyayam, logical undersanding.

IV) Dvaita Darshanam:

Wrong understanding.

V) Kutarkikaihi Vijartitam:

- All dualistic systems which are tarquika Parikalpita, arrived at by logicians.
- Sankhya, Yoga, Nyaya Veiseshika.

VI) Yoga:

- Nirvikalpaka Samadhi.
- Arrive at Dvaita Darshanam.

VII) Kudrishtaya:

Misconception, perverted vision.

VIII) Anirujviayah:

Crooked, perverted systems of philosophy, not worth considering.

IX) Nirupyamanam Ghatanam Na Pranjalanti:

- Dvaitam becomes illogical on Analysis.
- Not appropriate systems.
- Have loopholes.
- X) To see loopholes see Brahma Sutra Head breaking section Chapter 2 Section 2 and Chapter 3 Section 3.
 - Logical fallacies of Sankhya, Nayaya, Vaishnavism, Pashupatha Matam, Shaivism.
 - All dualism illogical.
 - Very dry Chapters.

XI) Anvayah:

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जीवात्मनोः अनन्यत्वम् अभेदेन प्रशस्यते ।
नानात्वं निन्द्यते च । यद् (एतद् ) तद् एवं हि
समञ्जसं (भवति) ॥
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jīvātmanoḥ ananyatvam abhedena praśasyate | nānātvaṁ nindyate ca | yad (etad) tad evaṁ hi samañjasaṁ (bhavati) | |

The Non-difference between the Jiva and the Atma is praised through (the statements of) identity and plurality is condemned. Such (a teaching) which is (mentioned above becomes) consistent in this way only.

XII) Such a conclusion alone is appropriate.

- Advaitam is the ultimate teaching of Vedanta.
- Dvaitam is there in Veda Purva Bhaga.
- Visishta Advaitam is there.
- Not ultimate, use them as stepping stone.
- Both intermediary state of Sadhana, not final stage.

जीवात्मनोः पृथत्तवं यत्प्रागुत्पत्तेः प्रकीर्तितम्। भविष्यद्वृत्त्या गोणं तन्मुख्यत्वं हि न युज्यते ॥ ३-१४॥

jīvātmanoḥ pṛthaktvaṁ yatprāgutpatteḥ prakīrtitam | bhaviṣyadvṛttyā gauṇaṁ tanmukhyatvaṁ hi na yujyate || 3-14 ||

The Separativeness of the Jiva and the Atman which has been declared in the earlier ritualistic portion of the Veda, before the Upanishadik text dealing with the Creation of the Universe accurs, can only be figurative because this portion is a description anticipating what is to follow. This statement regarding a dualistic concept can never have any literal meaning. [3 - K - 14]

474) Anvayah: Chapter 3 - Karika No. 14:

यत् जीवात्मनोः पृथत्तवम् उत्पत्तेः प्राग् प्रकीर्तितम् तत् भविष्यद्वृत्त्या गोणम् (भवति) । मुख्यत्वम् हि न युज्यते ॥

yat jīvātmanoḥ pṛthaktvam utpatteḥ prāg prakīrtitam tat bhaviṣyadvṛttyā gauṇam (bhavati), mukhyatvam hi na yujyate ||

The separateness of the Jiva and the Atma which is declared (in the scriptures) before (the statements of) creation is only secondary with regard to the future teaching (of identity or oneness). It is not at all proper (to attribute) primary importance (to that separateness).

I) Important question answered:

Dvaitam

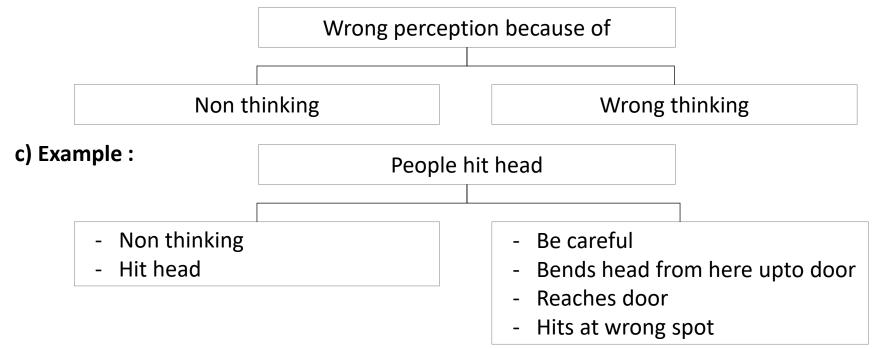
Wisperception held by 2 types of people

a) Sarva Prani Sadharanam:

- Worldly people hold to Dvaitam.
- Don't think.

b) 4 types of Tarquikas

- Sankhya / Yoga / Nyaya / Veiseshika.
- Have wrong perception, wrong thinkers, philosophers.



d) Right thinkers:

Advaitins.

II) Manu Smruti:

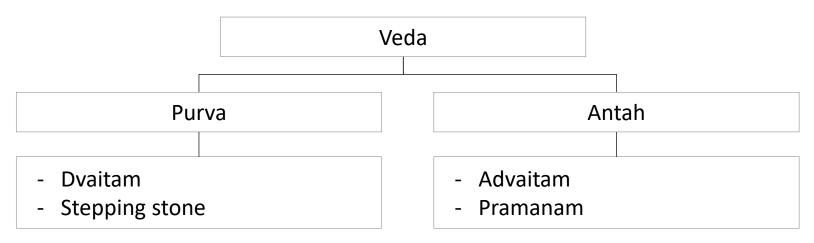
- Ya Veda Bashya Smrutayaha Yashcha Kashcha Kudrushtaya.
- Saarvaha Thaha Nishphala Pretya Tamo Nishtahi Tas Smruta.
- Smruti = Sankhya, Yoga, Nyaya, Veisehyaya.
- Contradict Veda.
- Give wrong perception.
- All useless, Tamo Nishtaha.
- Tamo based, ignorance based, because of wrong thinking or no thinking.
- Dvaitam held by lay people and wrong philosophers, hence they are wrong.

III) Purva Pakshi - Question:

- a) Dvaitam may be wrong, held by lay people and confused philosophers.
 - Veda Purva talks of Dvaitam.
 - Karma Dasoham Bavana.
 - Worship Devatas, Indriyas Svaha, Varunayas Svaha.
 - It is Dvaitam.

b) Upasana Khandam:

- Talks of Upasya Upasaka Bheda.
- Dvaita Darshanam wrong perception.
- Is Veda Purva is wrong.
- You are Veidika, Accept entire Veda as Pramanam.
- Karma Khanda + Upasana Khanda + Jnana Khanda = Pramanam.
- How do you blackout Dvaitam?
- c) Veda Purva Kutarkika, not based on ignorance, it is Ishvara Pranitam.
- d) Is Veda itself contradicting.



ननु श्रुत्यापि जीवपरमात्मनोः पृथत्तवं यत्प्रागुत्पत्तेरुत्पत्त्य-र्थोपनिषद्वाक्येभ्यः पूर्वं प्रकीर्तितं कर्मकाण्डे अनेकद्यः कामभेदत इदंकामोऽदः-काम इति; परश्च "स दाधार पृथिवीं द्याम्" (ऋ-वे-सं-१०-१२१-१) इत्यादिमन्त्रवर्णेः; तत्र कथं कर्मज्ञानकाण्डवाक्यविरोधे ज्ञानकाण्डवाक्यार्थस्यैवेकत्वस्य सामञ्जस्यमवधार्यत इति?

A doubt (Nanu) - the Sruti itself (Srutyapi) loudly proclaimed (Yat Prakirtitam), the difference (Prthaktvam) between Jivatma and Paramatma (Jiva - Paramatmanoh) in manifold ways (Anekasah) even before creation (Prag - Utpatteh), which means before the teaching of the Upanisadic words of creation in Jnanakanda (Utpatti Artha Upanishad Vakyebhyah Purvam), that is, namely in the Karmakanda itself, wherein, the Jivas and their variety of desires (Kama Bhedatah) such as 'man of this desire', 'man of that desire' ('Idam Kamah' 'Adah Kamah' Iti - are mentioned, which all indicate there are karaka Bhedas; and again in that very same Karmakanda), other than the Jiva and their desires, Ishvara also (Parah Ca), is mentioned in the mantras (Ityadi Mantravarnaih

- not as one who has desires, but on the other hand) "as the one (Sah) who sustains (dadhara) the entire earth (Prthvim) and entire heaven (Dyam" - Rg Veda - Samhita 10-121-1, indicating the difference between the Jiva who is too small and a desirer and Ishvara who is too big to be a desirer, but a granter of desires of the jiva. One is an applier while the other is a supplier, thus there exists a difference between the two, causing duality). Thus, when there is a contradiction between Karamakanda and Jnanakanda (Tatra Karma - Jnanakanda - Vakya - Virodhe - Regarding Jivatma Paramatma Bheda and Abheda), by only taking Upanisadic Vakyas about the tenability of oneness (Jnanakanda - Vakhyarthasya Eva Ekatvasya), how (Katham) can you validate or establish that (Avadharyate Iti - Oneness alone) is appropriate (Samanjasyam). If that is the doubt (iti).

I) Nanu:

- Purva Pakshi Against Advaitam
- Veda itself talks of Dvaitam.
- Difference between Jivatma and Paramatma.
- Before beginning of Upanishad.
- Utpatti Vakhyam Prag... Utpatti = Jnana Khanda of Veda.

II) In Karma Khanda:

- Jiva Ishvara Bheda proclaimed in many fold ways.
- Many Jivas, finite, limited, with variety of desire.

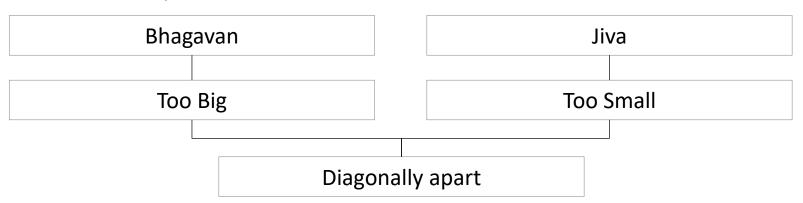
- III) Putra, Vrishti (Rain), Pashu Kama... Jivas many, different in desires, seeking.
- IV) Ishvara has no Kama
 - Sustainer of whole universe.
 - Saha Prithivim Yam Dadhara.

V) Rig Veda Samhita:

हिर्ण्यगर्भः समंवर्तताग्रें भूतस्यं जातः पित्रेकं आसीत्। स दांधार पृथिवीं द्यामुतेमां कस्मैं देवायं हृविषां विधेम॥ हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पितरेक आसीत्। स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम॥ "Hiraṇyagarbha was present at the beginning; when born, he was the sole lord of created beings; heupheld this earth and heaven-- let us offer worship with an oblation to the divine Ka." [10-121-1]

Ishvara Role:

Sustains Earth, heaven.



VI) Tatu Tvam Asi:

How to accept Bheda and Abheda Vakhyams.

Revision:

I) Chapter 3 - Karika No. 14:

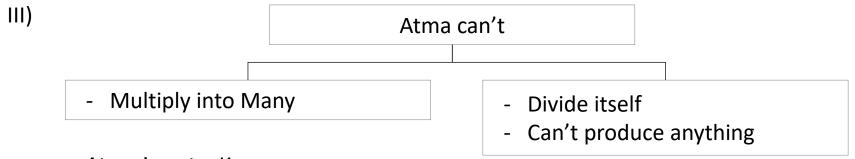
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जीवात्मनोः पृथत्तवं यत्प्रागुत्पत्तेः प्रकीर्तितम्।
भविष्यद्वृत्त्या गौणं तन्मुख्यत्वं हि न
युज्यते ॥ ३-१४॥
```

jīvātmanoḥ pṛthaktvaṁ yatprāgutpatteḥ prakīrtitam | bhaviṣyadvṛttyā gauṇaṁ tanmukhyatvaṁ hi na yujyate || 3-14 ||

The Separativeness of the Jiva and the Atman which has been declared in the earlier ritualistic portion of the Veda, before the Upanishadik text dealing with the Creation of the Universe accurs, can only be figurative because this portion is a description anticipating what is to follow. This statement regarding a dualistic concept can never have any literal meaning. [3 - K - 14]

II) Main aim of Chapter:

- Atma = Advaitam
- No duality can come out of Atma.



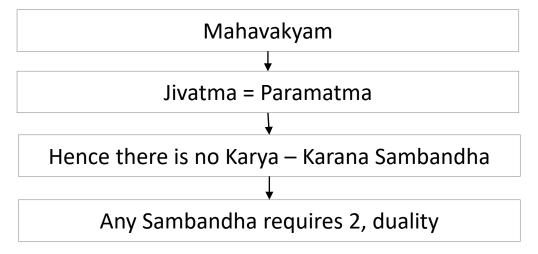
- Atma is not a Karanam
- Atma can't produce anything.

Atma not producer of

Jiva Jagat

- Prove through Sruti.
- Take Mahavakyam and extract corollary.

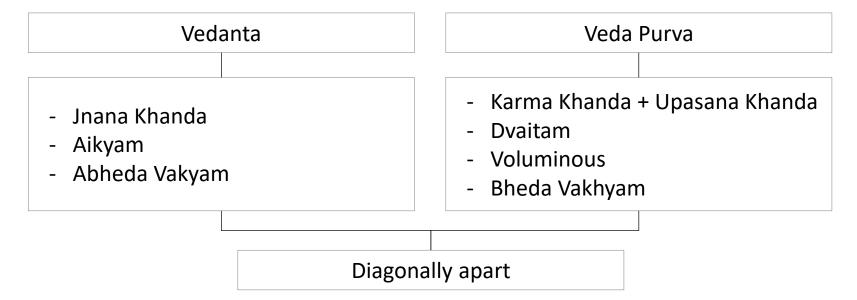
V)



- Jivatma is Paramatma, Paramatma is Jivatma, one not born from other.
- Utpatti Na Samichinam Established in Karika No. 13.

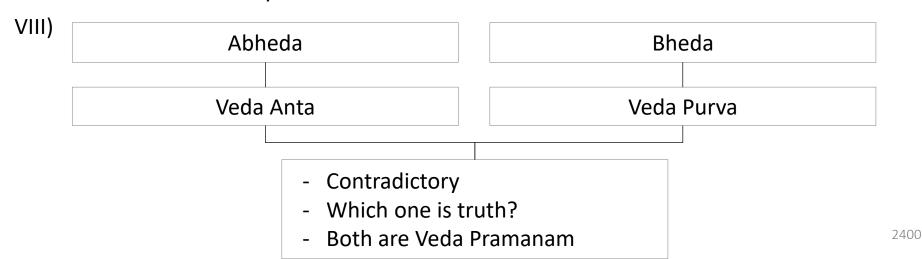
VI) Karika No. 14:

Purva Pakshi:



VII) Not appropriate take Vedanta only.

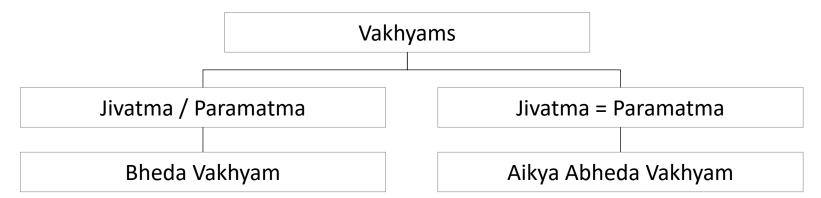
Both contradictory.



• Mimamsa, interpretational problem.

IX) Tatra:

When both Vakhyams are there, how come you take Vedanta and conclude?



Purva Pakshi:

- When both are present, how come you take Abheda and Conclude?
- X) By taking Jnana Khanda, one-ness of these two, how you establish Samanjasyam alone valid and Bheda Vakhyam invalid.
 - Veda Purva and Antah given by same Bhagawan, have equal status.
- XI) Samanjasyam correctness, validity.
 - Avadharayate How do you establish.

XII) Answer: Karika No. 14

- Same in Vaitatya Prakaranam end of Karika No. 30.
- Manu Smruti: Only a Vedantin can interpret Veda Purva and Veda Antah properly.
- Veda Purva can't interpret Veda Purva or Vedanta properly.

- XIII) 2 Examples at end of Chapter 2 Karika No. 30 and 31.
 - Source of that topic is here.

XIV) Bhede Tatparyam Nasti

- Abheda Tatparyam Asti.
- Statement in Veda does not become Pramanam = Rule of Mimamsa.

XV) Taittriya Upanishad:

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

sa vā eṣa puruṣo'nnarasamayaḥ | tasyedameva śiraḥ | ayam dakṣiṇaḥ pakṣaḥ | ayamuttaraḥ pakṣaḥ | ayamātmā | idaṃ pucchaṃ pratiṣṭhā | tadapyeṣa śloko bhavati | 3 |

He indeed is this man consisting of the essence of food. This is his head. This is his right wing. This is his left wing (side). This is his trunk. This is hind part forming his support and foundation. About this also is the following Vaidika Verse. [2 - 1 - 3]

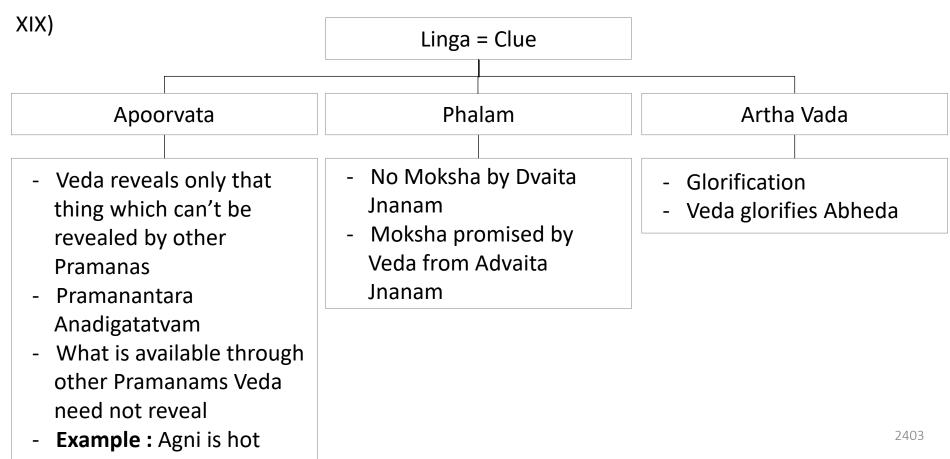
- Annamaya, Pranamaya, Manomaya, Vijnanamaya, Ananda maya = Atma, not Pramanam.
- XVI) Yatu Tatparyam Vakhyam, Tat Vakhyam Eva Tasmin Pramanam
 - Atatpara Vakhyam Tasmin Vishaye Pramanam Na Bavati.

XVII) Veda Purva talks about Dvaitam, not Pramanam.

Tatparyam – convergence as a central message Nasti, main message.

XVIII) How do you prove Tatparyam is there or not?

- Emply Shad Lingani Upakrama, Upasamhara, Abhyasa, Apoorvam, Phalam Arthavada, Upapatti.
- Show Bheda difference between Jivatma Paramatma, Dvaitam Tatparyam Nasti.
- Shad Lingas do not support.



- XX) Dvaitam known by Pratyaksha, Upamana Anumana, Arthapatti...
 - Reveal Jiva Ishvara Bheda.

XXI) Ask anyone:

- Are you the creator of the world?
- No one claims I am Ishvara the creator.
- Jiva Ishvara Bheda need not be revealed by Veda.
- All other Pramanas are talking about it.
- For Dvaitam Veda na Pramanam.
- XXII) Jiva Ishvara Abheda is not known by any other Pramanam.
 - All Vakhyams which reveal the Aikyam must be Pramanam, because Pramanantara Anadhigatatvat, Apoorvatvat.
- XXIII) Bheda = Mithya, Vyavaharika Satyam, not ultimate reality.
 - Ultimate reality = Abheda only.
 - Apoorvatvam supports Abheda and not Bheda.
- XXIV) No Phalam of Moksha by Dvaita Jnanam, not Svarga.
 - No where in Veda it is said.
- XXV) Advaita Jnana Moksha Phalam is promised
 - Phala Lingam supports Advaitam, not Dvaitam.

XXVI) Artha Vada - Glorification:

- Veda glorifies Abheda Darshanam as Tatparyam.
- The knower of Brahman claims Poornatvam and Sarvatvam.
- Abheda glorified.
- Bheda is criticised.

XXVII) Katho Upanishad : Chapter 2 - 1 - 10

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 II 10 II

(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]

XXVIII) Mandukya Upanishad: Chapter 3 - Karika No. 13

जीवात्मनोरनन्यत्वमभेदेन प्रशस्यते । नानात्वं निन्द्यते यच्च तदेवं हि समञ्जसम् ॥ ३-१३॥ jīvātmanorananyatvamabhedena praśasyate | nānātvam nindyate yacca tadevam hi samañjasam || 3-13 ||

Since the identity of the (Jiva) and the Self (Atman) among themselves has been praised and the multiplicity is severely condemned in the Scriptures, Non-duality alone is the rational and the correct. [3 - K - 13]

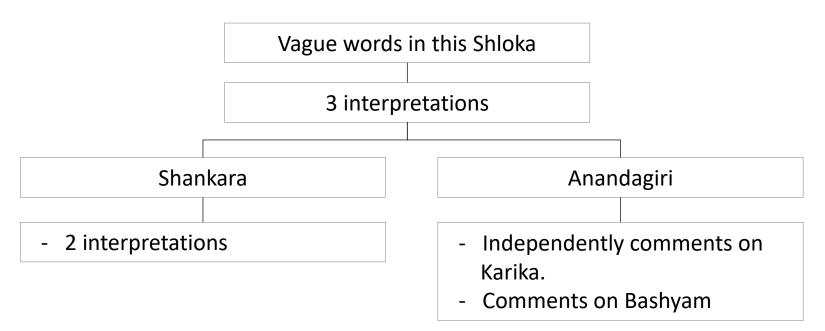
• Artha Vada Pramanam also supports Advaitam.

Abheda	Bheda
TatparyamBalavatDisplaces Bheda Vakhyam	- Atatparyam

476) Bashyam: Chapter 3 - Karika No. 14 Continues

अत्रोच्यते - ''यतो वा इमानि भूतानि जायन्ते'' (तै-उ-३-१) ''यथाऽग्नेः क्षुद्रा विस्फुलिङ्गाः'' (बृ-उ-२-१-२०) "तस्माद्वा एतस्मादात्मन आकाशः संभूतः" (तै-उ-२-१-२) "तदेक्षत" (छा-उ-६-२-३) "तत्तेजोऽसुजत" (छा-उ-६-२-३) इत्याद्युत्पत्त्य-थोंपनिषद्वाक्येभ्यः प्राक्पृथक्तवं कर्मकाण्डे प्रकीर्तितं यत्तन्न परमार्थम् । किं तर्हि ? गोणं महाकाशघटाकाशादिभेदवत् । यथोदनं पचतीति भविष्यदुवृत्त्या तद्वत्। न हि भेदवाक्यानां कदाचिद्पि मुख्यभेदार्थत्वमुपपद्यते । स्वाभाविकाविद्यावत्प्राणिभेददृष्ट्यनुवादित्वादात्मभेदवाक्यानाम् ।

It is being pointed out here (Atra - Ucyate - thus by the Upanishads) 'That Brahman from which all the living beings are born' ("Yato Va Imani Bhutani Jayante" says Taittriya Upanishad - 3-1); 'just as sparks originate from fire, the creation originates non-separate from Brahman' ("Yatha Agneh Ksudra Visphylingah" - says Brihadaranyaka Upanishad - 2-1-20); 'from that Brahman which is indeed this Atma, space is born' ("Tasmadva Etasmadatmana Akasah Sambhutah" says Taittriya Upanishad 2-1-2); 'Brahman visualised' ("Tadaikasata" says Chandogyo Upanishad 6-2-3 and again in 6-2-3) 'That Brahman created fire' ("Tat Tejo' Srjata") etc (iti Adi); such Vakyas which deal with creation (Utpatti Artha - Upanishadvakhyebhyah - and oneness are presented in the Upanishad). Therefore whatever Jiva Ishvara difference (Yat Prthaktvam), that was talked about (Prkirtitam), in the Karmakanda (Karmakande), before (Prak - the above mentioned words of the Upanishads), that is not valid, as it is not the ultimate reality (Yat Tat Na Paramartham - and therefore is not taken as Pramana Vakyam). (If it is not a Pramana Vakyam), then what kind of statement is it (Kim Tarhi?). It is only a secondary figurative statement, which is only temporarily valid, which talks about the seeming difference (Gauanam - between Jivatma and Paramatma), like the seeming difference between pot space and the greater space (Mahakasa - Ghatakasadi - Bhedavat). Just as it is said 'food is being cooked' (Yatha Odanam Pacati Iti), so also in the same way (Tadvat) based upon the future teaching (Bhavisyad Vrttya -Sruti talk about duality in Karmakanda). All the Bheda Vakyas of Veda do not (Na Hi Bhedavakyanam), at any time (Kadacit Api), have its Tatparyam or Pramanam in difference (Mukhyabhedaarthatvam Upapadyate), because, Veda in the Bheda Vakyas regarding Atma (Atmabhedavakyanam - Jivatma - Paramatma - Bheda, as well as Jivatma - Jivatma Bheda, and Jiva - Jagat Bheda) is only restating (Anuvaditvat) the difference which the ignorant Jiva by nature is mistakenly seeing or experiencing (Svabhavika - Avidyavatprani - Bheda - Drsti). 2407 I)



II) Utpattehe Prag:

- Sruti makes a statement: Before the creation.
- No creation, Sruti makes mistake.
- Before the Upanishadic statements talking about creation.
- Not before creation.
- Upanishad Vakheyebya Purvam = Karma Khanda = Prag Utpatteye = Interpretation No. 1.

III) Creation statements in Upanishads:

Sample statements – on creation.

a) Taittriya Upanishad: Chapter 3 – 1 - 2

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

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

Penance; and after having done Penance..... [3 - 1 - 2]
 From Brahman, all living being are born.

To him (Bhrgu) he (Varuna) Again said: "That from which these beings are born; that by which,

having been born, these beings live and continue to exist; and that into which, when

departing, they all enter; That sleekest thou to know. That is Brahman". He, (Bhgru) Performed

b) Brihadaranyaka Upanishad : Chapter 2 – 1 – 20 - Ajata Shatru Brahmanam

b) Brinadaranyaka Upanishad : Chapter स यथोर्णनाभिस्तन्तुनोच्चरेत्, यथाग्नेः क्शुद्रा विस्फुलिङ्गा ट्युच्चरन्ति, एवमेवास्मादात्मनः सर्वे प्राणः, सर्वे लोकाः, सर्वे देवाः, सर्वानि भूतानि ट्युच्चरन्ति;

तस्योपनिषत्-सत्यस्य सत्यमिति

प्राणा वै सत्यम्, तेषामेष सत्यम् ॥

yathāgneḥ kśudrā visphuliṅgā
vyuccaranti, evamevāsmādātmanaḥ
sarve prāṇaḥ, sarve lokāḥ, sarve devāḥ,
sarvāni bhūtāni vyuccaranti;
tasyopaniṣat—satyasya satyamiti
prāṇā vai satyam, teṣāmeṣa satyam || 20 ||

sa yathornanābhistantunoccaret,

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upaniṣad) is 'the Truth of truth.' The vital force is truth, and It is the truth of that. [2-1-20]

c) Mundaka Upanishad also has similar Mantra

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

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

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

- Shudraha word not in Mundak Upanishad.
- Creation like origination of spark from fire.
- Spark originates from fire.
- Creation originates from Brahman.

d) Taittriya Upanishad : Chapter 2 - 1 - 2

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

tasmādvā etasmādātmana ākāśaḥ saṃbhūtaḥ | ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ | adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ | oṣadhībhyo'nnam | annāt puruṣaḥ || 2 ||

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

e) Chandogya Upanishad: Chapter 6 - 2 - 3

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत । तस्माद्यत्र क्वच शोचित स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ६.२.३ ॥ tadaikṣata bahu syāṃ prajāyeyeti tattejo'sṛjata tatteja aikṣata bahu syāṃ prajāyeyeti tadapo'sṛjata | tasmādyatra kvaca śocati svedate vā puruṣastejasa eva tadadhyāpo jāyante || 6.2.3 ||

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

Brahman visualised creation.

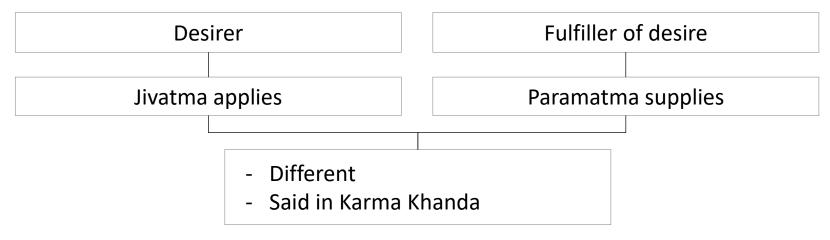
f) Chandogya Upanishad : Chapter 6 - 2 - 3

- Tatu Tejaha Srujataha.
- Brahman creates Agni.
- Akasha, Vayu, not mentioned.
- We have to supply.

IV) Gaudapada takes Lakshyartha not Vachyartha

Prag before: In Karma Khanda – Jiva – Ishvara Bheda is talked about.

V) Shankara quotes in introductory Bashyam

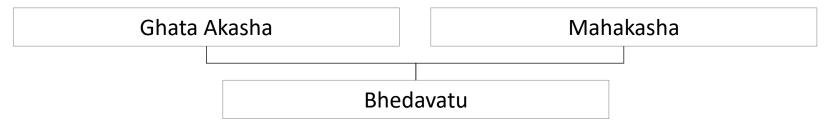


- VI) Even though Bheda is talked about, it is not valid.
 - Not Pramana Vakhyam.
 - Tam Na Paramartham.
 - Gauna Vakhyam, secondary statement, only temporarily valid.

VII) Figurative statement

Talks about seeming Mithya Bheda between Jivatma and Paramatma.

Example : Like



Veda Purva talks about Mithya Bheda not Satya Bheda.

VIII) Bavishyat Vrutya:

- Based on future teaching.
- In Karma Khanda : Veda talks of Jivatma, Paramatma Bheda.
- Karma Khanda does not say it is real or seeming difference.
- In Jnana Khanda: Veda says Bheda is seeming difference, Mithya.
- Future teaching is Mithya Bheda.

IX) Gaudapada:

- You have to interpret Karma Khanda Bheda as Mithya Bheda based on Jnana Khanda (Future teaching).
- Are such interpretations allowed for Veda?

X) Chinmayananda:

Title of Talk: May create law and order problem.

XI)

Karma Khanda	Advaitin
- Says Bheda	- Says it is based on future Mithya Bheda

XII) Example:

- He is cooking food
- You cook grains + Vegetables, after cooking it becomes food.
- Based on food that is going to come after cooking.
- Cooking vegetables, taken as food.
- We say: Cooking food, taking vegetables as food.
- Would be Mithya Dvaitam in Jnana Khanda.
- We interpret in Karma Khanda it is Mithya Dvaitam.
- Creation not wrong it is Mithya creation.

XIII)

Odana	What is cooked?
- Cooked Rice	TandulamUncooked rice

- Do you cook Tandulam or Odanam?
- Cook Tandulam but say it Odanam.
- Bavishyat Vrutya, Odanam Iti Uchyate.

- XIV) Bavishyat Mithya Dvaita Drishtya, Jivatma Paramatma Bhedam Vadati.
- XV) What are the clues to show Bheda does not have Tatparyam.
 - All Bheda Vakyas of Veda not Pramanam for Bheda.
 - Why?
 - Bheda is known before we come to Veda.
 - No Tatparyam.
 - Veda is restating the mistake of the Jiva.

XVI) From the wrong knowledge, we have to go to right knowledge.

- Veda is talking about already available mistake Bheda buddhi.
- Svabavika Avidya Vat Prani.
- Prani is endowed, possessed with Avidya.
- All Jivas endowed with Avidya, born with Avidya.
- Svabavika Avidyavat Prani.
- Natural ignorance, natural mistake, Jivatma Paramatma Bheda.

XVII) Every ignorant Jiva has Bheda Darshanam.

- Upanishad is not revealing the Bheda Darshanam.
- Only restating the Bheda Darshanam which the Jivas already have.
- After restating Bheda Darshanam, it is restating that Bheda Darshanam is wrong.

XVIII) Brihadaranyaka Upanishad : Chapter 1 – 4 – 10

ब्रह्म वा इदमग्र आसीत, तदात्मानमेवावेत, अहम् ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यब्भ्यत स एव तदभवत्, तथार्षीणाम्, तथा मन्ष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहम् मनुरभवं सूर्यश्वेति । तदिदमप्येतर्हि य एवं वेद, अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति, तस्य ह न देवाश्वनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः पशवो मन्ष्यम् भ्रञ्ज्यः, एवमेकैकः पुरुषो देवान् भ्रनिक्तः; एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बह्षु? तस्मादेषाम् तन्न प्रियम् यदेतन्मन्ष्याविद्यः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti | tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat paśyannṛṣirvāmadevaḥ pratipede, aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda, aham brahmāsmīti, sa idam sarvam bhavati,

na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuḥ, evamekaikaḥ puruṣo devān bhunakti; ekasminneva paśāvādīyamāne'priyam bhavati, kiṃu bahuṣu? tasmādeṣām tanna priyam yadetanmanuṣyāvidyuḥ || 10 ||

tasya ha na devāścanābhūtyā īśate, ātmā hyeṣām sa bhavati;

atha yo'nyām devatāmupāste, anyo'sāvanyo'hamasmīti,

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]

One who says Jiva is different, Ishvara is different, he is dull, doesn't know.

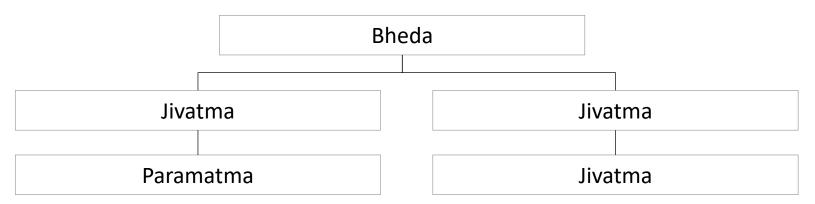
XIX) Taittriya Upanishad:

यदा ह्येवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिश्वतेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥३॥

yadā hyevaiṣa
etasminnadṛśye'nātmye'nirukte'nilayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati
yadā hyevaiṣa etasminnudaramantaraṃ kurute |
atha tasya bhayaṃ bhavati tattveva bhayaṃ
viduṣo'manvānasya tadapyeṣa śloko bhavati | | 3 | |

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- Anuvada Vakyam, Na Pramanam Bavati.
- This is the Mimamsa point, it is Artha Vada, Gauna Vakyam.



- All Atma Bheda Vakyams are only temporarily accepted.
- XX) Abheda Vakyam in the Upanishads are not Anumana Vakhyam but Pramana Vakhams.
 - Tatparya lingas support Mahavakya only.

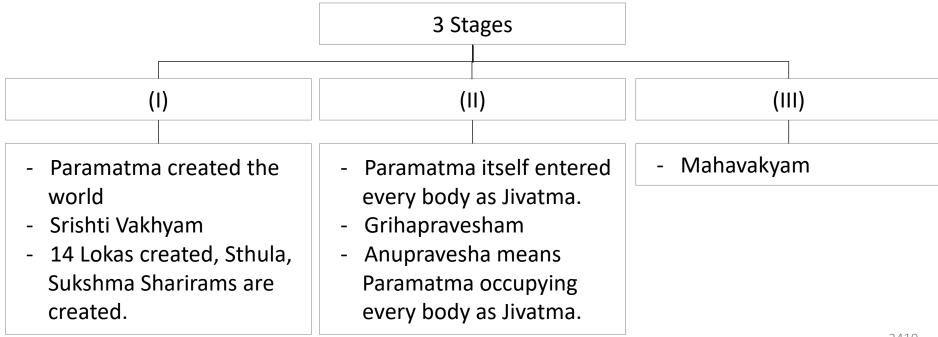
477) Bashyam: Chapter 3 - Karika No. 14 Continues

इह चोपनिषत्सृत्पत्तिप्रलयादिवाक्येर्जीवपरमात्मनोरेकत्वमेव प्रतिपिपादियिषितम् "तत्त्वमिस" (छा-उ-६-८--१३) "अन्योऽसावन्योऽहमस्मीति न स वेद" (बृ-उ-१-४-१०) इत्यादिभिः।

Therefore (Iha Ca), by the Sruti Vakyas which, talk about creation and pralaya (Upanisatsu Utpatti Pralalayadivakyaih), what is intended to be unfolded is (Pratipada -Yisitam), the oneness of Jivatma and Paramatma alone (Jiva - Paramatmanoh Ekatvam Eva). (It is clearly said, in Chandogyo Upanishad - 6-8 to 6-13) 'That Thou Are' ("Tattvamasi"). 'He (Ishvara) is one, and I am another, one different from him' ("Anyau" Sau Anyah - Asmi Iti"); the one who thinks like that does not know at all' ("Na Sa Veda" - warns the Brihadaranyaka Upanishad 1-4-10); such are the teachings of the Upanishad (Ityabhih).

I) Abheda Vakhyams in Jnana Khanda portion is not Anuvada but is the main teaching.

II) Development of teaching:



III) Taittriya Upanishad : Chapter 2 - 6 - 3

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सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इद सर्वमसृजत । यदिदं किञ्च । तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनु प्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किञ्च । तत्सत्यमित्याचक्षते । तदप्येष श्लोको भवति ॥ १॥
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so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata, sa tapastaptva idagm sarvamasrjata yadidam kinca, tatsrastva tadevanupravisat, tadanupravisya sacca tyaccabhavat, niruktam canirukatam ca, nilayanam canilayanam ca vijnanam cavijnanam ca, satyam canrtam ca satyamabhavat, yadidam kinca, tatsatyamityacaksate, tadapyesa sloko bhavati II 3 II

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

IV) Chandogya Upanishad:

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन्स्रवेद्यो मध्येऽभ्याहन्याज्जीवन्स्रवेद्योऽग्रेऽभ्याहन्याज्जीवन्स्रवेदस एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥ ६.११.१ ॥ अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां जहात्यथ सा शुष्यति सर्वं जहात्यथ सा शुष्यति सर्वं जहाति सर्वः शृष्यति ॥ ६.११.२ ॥

asya somya mahato vṛkṣasya yo mūle'bhyāhanyājjīvansravedyo madhye'bhyāhanyājjīvansravedyo'gre'bhyāhanyājjīvansravetsa eṣa jīvenātmanānuprabhūtaḥ pepīyamāno modamānastiṣṭhati | 6.11.1 | asya yadekāṃ śākhāṃ jīvo jahātyatha sā śuṣyati dvitīyāṃ jahātyatha sā śuṣyati tṛtīyāṃ jahātyatha sā śuṣyati sarvaṃ jahāti sarvaḥ śuṣyati | 6.11.2 |

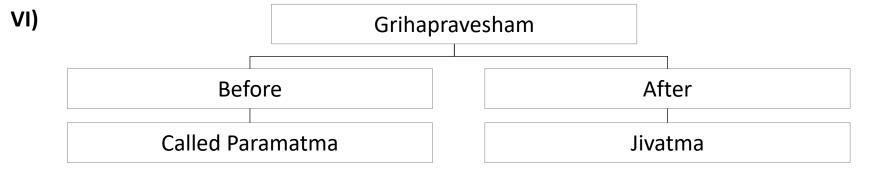
The father said; 'O Somya, know this: When the self leaves the body, the body surely dies. The self, however, never dies. That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.' [Śvetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain it again,' replied his father. [6 - 11 - 1, 2]

V) Aitareya Upanishad:

स एतमेव सीमानं विद्यैतया द्वारा प्रापद्यत । सैषा विद्यतिर्नाम द्वास्तदेतन्नाऽन्दनम् । तस्य त्रय आवसथास्त्रयः स्वप्ना । अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२॥ Sa etameva simanam vidaryai-taya dvara prapadyata I
saisa vidrtir-nama dvas-tad-etan-nandanam I
tasya traya avasathas-trayah svapnah I
ayam-avasatho-'yam-avasatho0'yam-avasatha iti II 12 II

Then He opened the suture of the skull and entered by that doo. This is the door named as the Vidrti or cleft. This is the place of bliss, Nandana. He has three dwelling – places and three conditions of sleep (dream). This is a dwelling place. This is a dwelling place. [I - III - 12]

• Etayat Dvara Aipathaya.

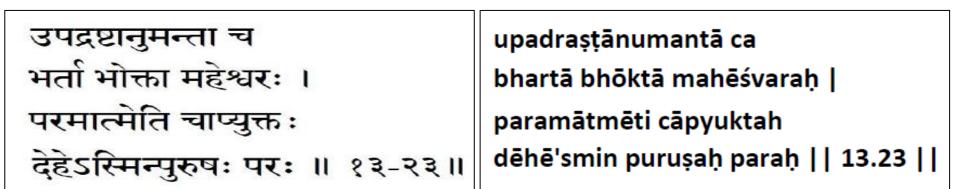


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Griha:

Body – Mind complex.

VII) Gita:



The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

VIII) After Grihapravesham, next stage of teaching = Mahavakyam

Taittriya Upanishad: Chapter 2 – Section 8

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स यश्चायं पुरुषे । यश्चासावादित्ये ।

स एकः स य एवंवित् ।अस्माल्लोकात् प्रेत्य ।

एतमन्नमयमात्मानमुपसङ्क्रामति ।

एतं प्राणमयमात्मानमुपसङ्क्रामति ।

एतं मनोमयमात्मानमुपसङ्क्रामति ।

एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।

एतमानन्दमयमात्मानमुपसङ्क्रामति

तदप्येष श्लोको भवति ॥ ११ ॥
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sa yaścāyam puruṣe | yaścāsāvāditye |
sa ekaḥ sa ya evaṃvit | asmāllokāt pretya |
etamannamayamātmānamupasaṅkrāmati |
etaṃ prāṇamayamātmānamupasaṅkrāmati |
etaṃ manomayamātmānamupasaṅkrāmati |
etaṃ vijñānamayamātmānamupasaṅkrāmati |
etamānandamayamātmānamupasaṅkrāmati |
tadapyeṣa śloko bhavati || 12 ||

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... Regarding this there is the following Vaidika Verse. [2 - 8 - 12]

- Taittriya Upanishad Clearly follow 3 stages
 - Chapter 2 1 1, 2
 - \circ Chapter 2-1-7
 - \circ Chapter 2-1-8

IX) Since Paramatma alone has entered the Body and become Jivatma, Paramatma and Jivatma are 2 names.

- Both refer to one and same Atma only.
- Difference is seeming difference like Ghata Akasha, Maha Akashavatu.
- Only Gauna Bheda, Natu Mukhya bheda.
- What is original relationship?

X) Chandogya Upanishad: Chapter 6 – Section 8 to 16 – "Tatu Tvam Asi"

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमिस श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.८.७ ॥ ॥ इति अष्टमः खण्डः ॥ sa ya eşo'nimaitadātmyamidam sarvam tatsatyam sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca || 6.8.7 || || iti aṣṭamaḥ khaṇḍaḥ ||

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.' [Śvetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 - 8 - 7]

- Ekatam Eva Pratipipada Ishidam.
- Aikyam alone is the intention of the Upanishad.

XI) Warning:

If you repeat Bheda of Karma Khanda, all those are ignorant.

XII) Brihadaranyaka Upanishad : Chapter 1 - 4 - 10

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यब्भ्यत स एव तदभवत्, तथार्षीणाम्, तथा मन्ष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहम् मन्रभवं सूर्यश्वेति । तदिदमप्येतर्हि य एवं वेद, अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति, तस्य ह न देवाश्वनाभूत्या 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 भुनिक्तः; एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बह्षु? तस्मादेषाम् तन्न प्रियम् यदेतन्मन्ष्याविद्यः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti | tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat paśyannṛṣirvāmadevaḥ pratipede, aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda, aham brahmāsmīti, sa idaṃ sarvam bhavati, tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati; atha yo'nyāṃ devatāmupāste, anyo'sāvanyo'hamasmīti, na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ

paśavo manuşyam bhuñjyuḥ, evamekaikaḥ puruṣo devān bhunakti;

ekasminneva paśāvādīyamāne priyam bhavati, kimu bahuşu?

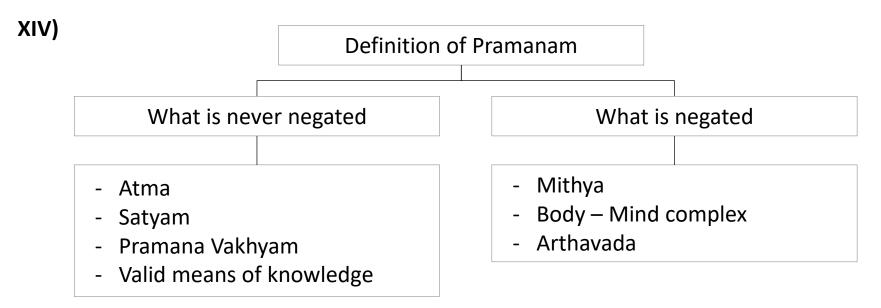
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuḥ | 10 | |

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]

- Karma Khanda Bheda not Pramana Vakhyam.
- Upanishad itself negates.

XIII) Yatu Abdayat Tat Pramanam

- Yatu Badyam Tatu Anuvada Vakhyam.
- What is negated is not a Pramanam.
- Bheda is negated.
- What is unnegated = Pramanam.
- Abheda is never negated.
- These are rules of Mimamsa.



XV) Remember and apply this knowledge in Mananam.

XVI) 2nd meaning for Bavishyat Vidya.

अत उपनिषत्सु एकत्वं श्रुत्या प्रतिपिपादियिषितं भविष्यतीति भाविनीमेकवृत्तिमाश्रित्य लोके भेददृष्ट्यनुवादो गोण एवेत्यभिप्रायः।

Therefore (Atah) having known that oneness (Ekatvam), which is the intention of teaching of the Veda (Pratipipadayisitam), will be established later in the Upanishads in Jnanakanda (Upanisatsu Srutya Bhavisyati); that being so (iti) from the standpoint of future Advaita teaching (Bhavinim Ekavrttim Asriatya) this duality (Bhedadrsti) which is already known in the world (loke) is only temporarily (Gauna Eva) restated by the Sruti (Anuvada - Now. Therefore duality does not have Sruti Pramanam) is the conclusion (iti Abhiprayah).

I) 2nd Interpretation of : Karika 14 – 2nd line

- Bavishyat Vrutya
- Subtle difference between 1st and 2nd interpretation.
- Bheda difference talked about with the consolation that in future this Bheda is Mithya.
- II) Even though Upanishad does not want to talk about Bheda.
 - Upanishad compromises and talks of Bheda Vakyas.

Veda Purva ↓ Does not want to talk of Bheda

Still it compromises and talks about Bheda difference.

III) Consolation:

- In future we are going to falsify this Bheda as Mithya Bheda.
- IV) Temporarily giving Bheda is not a harm, because it is going to be said to be seeming Bheda.
- V) Add Adjective Seeming



Will come in the future

- Now Upanishad presents the Bheda.
- This is interpretation no. 1

2nd interpretation:

- It is not Mithya Bheda.
- In future Bheda is going to talk about Abheda.

VI)

1 st Interpretation	2 nd Interpretation
- Mithya Bheda	 Anyway, Veda is going to talk about Abheda later, based on consolation that soon Advaitam is going to come.

Veda temporarily uses Bheda – so that in future it can bring in Advaitam.

VII) Ataha:

- Imagine Karma Khanda person talking of Dvaitam, cause of Samsara.
- Disturbed, I am doing wrong thing.
- Soon will teach Advaitam.

VIII) Example:

Bodhana Pachati

Example:

- Patient with pain
- Treatment will give pain.
- Doctor disturbed.
- IX) Doctor deliberately gives pain with a hope that it will release the original pain as well as treatment pain.
 - With that intention Doctor gives pain.
- X) Karma Khanda gives pain of Dvaita Samsara with the hope that both Laukika Dvaitam and Shastriya Dvaitam
 - Both Dvaitam will be negated through Jnana Khandam through Advaitam.

(I)	Laukika Dvaitam	Shastric Dvaitam
	- Original Samsara	- Doctors Samsara
		- Samsara and treatment pain will
		be removed is hope of a doctor

Revision: Bashyam of Chapter 3 – Karika No. 14

I) Gaudapada is establishing Brahman is Advaitam.

II) Significance of word Advaitam:

Brahman is not a Karanam for anything.

III) In the beginning, we admit Rahman = Jagat Karanam

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Admission	Apavada Kala
- Adhyaropa Kala	Karanam status temporarily attributed to BrahmanWe negate by Apavada

- V) Now we are in Apavada stage Brahman is not a cause.
- VI) World, Jiva not born of Brahman
 - Jiva Brahmanoho Karya Karana Sambandaha Nasti.
- VII) To establish this Gaudapada is taking all Mahavakyas of Upanishad.
 - Mahavakya reveals oneness of Jivatma and Paramatma.
 - If both are one and same, one can't be product of the other

VIII) Gaudapada concentrates on Mahavakyam

- Jivatma Paramatma Aikya Vakhyam
- Jivatma is not a product of Paramatma.

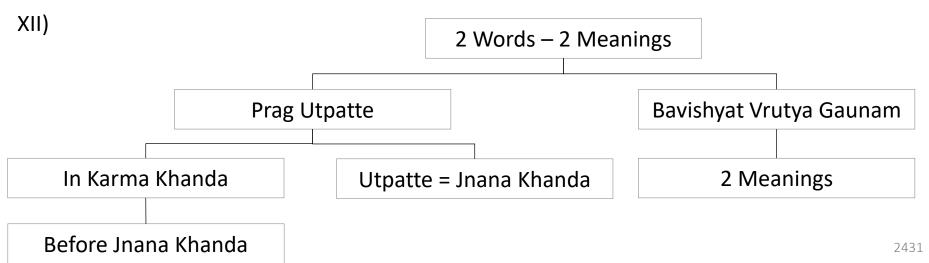
IX) Possible question:

 Why Gaudapada Acarya is taking only Aikya Vakhyams to establish that there is no Karya – Karana Sambandha.

X) Purva Pakshi:

- How do you select only Aikya Vakhyam?
- The entire Karma Khanda Jivatma and Paramatma are differentiated.
- Therefore, we can take Jivatma is different from Paramatma based on Karma Khanda.
- Jivatma is a product of Paramatma also.

XI) How do you account for Bheda Vakhyams occurring in Karma Khanda?



XIII) In Karma Khanda, whatever difference is talked about in the Veda they are Bavishyat

Vrutya.

2 Meanings of Bavishyat Vrutya

(I)

(11)

- From the standpoint of future unreal difference between Jivatma and Paramatma which will be taught in Jnana Khanda.
- That unreal difference is indicated in Karma Khanda itself
- In Karma Khanda, Veda does not say that the world is unreal
- It keeps in Mind the unreal difference which is going to be taught

- Close to 1st interpretation
- In Karma Khanda, Bheda is only temporary from the oneness which will be talked in Jnana Khanda
- In Jnana Khanda, temporary, difference is knocked off.
- Example : Pole of Pole vaulter
- Use the pole until he crosses the bar.
- Pole dropped
- Should not be overgreateful to the pole
- Then no gold medal
- Bheda Vakyams in Karma Khanda are like the pole, till you get Sadhana Chatustaya Sampatti and come to Jnana Khanda
- Dvaitam pole, Bheda pole, Dashoham pole dropped in Jnana Khanda

XIV) Bheda, Gaunam, temporary, until you come to Jnana Khanda.

- Oneness is intention of Veda.
- Veda need not teach Dvaitam.
- We are already in Dvaitam.
- Intention of Sruti is to teach Advaitam = Pratipadityam.
- XV) Dvaitam = Gauna, temporary, compromised, provisional acceptance.
 - Anuvada = Restatement of already known Bheda Drishti, Loka Prasidda





XVII) Here after, Shankara gives 2nd interpretation for Prag Utpatte.

479) Bashyam: Chapter 3 - Karika No. 14 Continues

अथ वा "तदेक्षत", "तत्तेजोऽसृजत" (छा-उ-६-२-३) इत्याद्युत्पत्तेः प्राक् "एकमेवाद्वितीयम्" (छा-उ-६-२-२) इत्येकत्वं प्रकीर्तितम्। तदेव च "तत्सत्यं स आत्मा तत्त्वमिस" (छा-उ-६-८-७) इत्येकत्वं भविष्यतीति तां भविष्यद्वृत्तिमपेक्ष्य यज्जीवात्मनोः पृथत्त्वं यत्र क्वचिद्वाक्ये गम्यमानं तद्दोणं यथोदनं पचतीति तद्वत्॥ १४॥

Otherwise another meaning which can be taken is that (Atha Va) before the statements of creation etc (Ityadi Utpatteh Prak) 'he visualized', and 'he created fire' etc ("Tadaiksata", "Tattejo'Srjata" (Chandogyo Upanishad 6-2-3 which indicate Dvaitam); Advaitam was already introduced or pointed out (Ekatvam Prakirtitam) as – 'all this was one only, without a second' ("Ekam - Eva - Advitiyam" - in the very Chandogya Upanishad in the earlier mantra 6-2-2). And the very same Advaitam (Tadeva Ca), after creation again will be taught (Ekatvam Bhavisyati - in another Mahavakyam) as (Iti) 'that is the truth, that is the Atma and thou are that' ("Tatsatyam Sa Atma Tattvamasi" in the very same Chandogya Upanishad, in the later mantra 6-8-7).

From the standpoint (Apeksya) of this ultimate Advaitic teaching (Tam Bhavisyad Vrttim), the duality talked about (Yat Jivatmanoh Prthaktvam), in whichever part of the Upanishad it may be (Yatra Kvacid Vakye Gamyamanam), is only a secondary teaching (Tad Gaunam). Just as (Yatha) When it is said 'food is being cooked (Odanam Pacati iti)', in the mind, the food alone which is the ultimate result of cooking is there, so also in the same way (Tadvat) Advaitam, the ultimate result, is only in the mind of the Veda even when dealing with duality.

I) Prag Utpatte – complicated interpretation

II) Final message:

Dvaitam	Advaitam
Temporary teaching in Veda	Ultimate teaching in Veda

III) Prag Utpatte Ekatvam Prakrititam:

- Advaitam taught in beginning and in the end.
- Upakrame and Upasamhare Advaitam is there.
- IV) Between beginning and end, in the intermediary portion there is Dvaitam.
 - Where Jivatma / Paramatma Bheda is talked about, it is only temporary, from the standpoint of ultimate Advaitam to be talked about.
 - This is 2nd complicated interpretation.

- V) Tat Tejaha Asrujataha, Utpatti Vakyat Prag
 - Before Srishti Vakyam.

VI) Chandogya Upanishad : Chapter 6 - 2 - 3

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ।
तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस
एव तदध्यापो जायन्ते ॥ ६.२.३ ॥

tadaikṣata bahu syāṃ prajāyeyeti tattejo'sṛjata tatteja aikṣata bahu syāṃ prajāyeyeti tadapo'sṛjata | tasmādyatra kvaca śocati svedate vā puruṣastejasa eva tadadhyāpo jāyante || 6.2.3 ||

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

- Brahman visualised the created, then created Agni Tattvam, Jala Tattvam.
- VII) Before Srishti Ekam Eva Advitiyam Prakrititam
 - Advaitam introduced before Srishti Vakhyam

VIII) Chandogya Upanishad : Chapter 6 - 2 - 1 and 2

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]

कुतस्तु खलु सोम्यैवंस्यादिति होवाच कथमसतः सज्जायेतेति। सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ ६.२.२ ॥

kutastu khalu somyaivaṃsyāditi hovāca kathamasataḥ sajjāyeteti | sattveva somyedamagra āsīdekamevādvitīyam | | 6.2.2 | |

The father said: 'O Somya, what proof is there for this—that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second'. [6 - 2 - 2]

- Ekam Eva Advitiyam.
- Upanishad begins with Advaitam and ends with Advaitam.
- IX) To teach Advaitam, Dvaitam is introduced in between.
 - Hence can teach immortality.
 - Jivas Dvaita experiences are temporary.
 - In the beginning before birth of Jiva and Paramatma, Advaitam Brahman exists and in the end also.
- X) Dvaitam stepping stone to teach Advaitam.

XI) Same Advaitam taught in end.

In Mahavakyam: Chandogya Upanishad

स य एषोऽणिमैतदात्म्यिमदं सर्वं तत्सत्यं स आत्मा तत्त्वमिस श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.८.७ ॥ ॥ इति अष्टमः खण्डः ॥ sa ya eşo'nimaitadātmyamidam sarvam tatsatyam sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca | | 6.8.7 | | | | | | | | | | | | | |

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.' [Śvetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 - 8 - 7]

- Same Advaitam taught
- Beginning end = Advaitam.
- Aim of Upanishad is to teach Advaitam.
- In between Srishti and Dvaitam is taught.

XII) From the point of ultimate Advaitic teaching, in between we get several Dvaita Vakhyams.

- All duality and difference which is talked about in Yatra Kavachit, in whichever part of Upanishad is taken as Artha Vada, Anuvada, restatement of known Dvaitam.
- Don't take Dvaitam alone out.

Note:

Dvaitam only meant for understanding Advaitam.

XIII) Dvaitam = Gaunam, secondary, intermediary message.

Don't take Dvaitam as Satyam, primary.

Example:

- Cook is cooking food Odanam Pachati.
- Rice is being cooked.
- In short, Dvaitam is not main teaching.

XIV) Anvaya:

यत् जीवात्मनोः पृथत्त्वम् उत्पत्तेः प्राग् प्रकीर्तितम् तत् भविष्यद्वृत्त्या गौणम् (भवति) । मुख्यत्वम् हि न युज्यते ॥

yat jīvātmanoḥ pṛthaktvam utpatteḥ prāg prakīrtitam tat bhaviṣyadvṛttyā gauṇam (bhavati), mukhyatvam hi na yujyate ||

The separateness of the Jiva and the Atma which is declared (in the scriptures) before (the statements of) creation is only secondary with regard to the future teaching (of identity or oneness). It is not at all proper (to attribute) primary importance (to that separateness).

XV) Consolidation of Message:

- a) Vedanta talks about Jivatma Paramatma difference also and oneness also.
- b) We have to find out Veda wants to teach
 - On enquiry we find that difference need not be taught by Veda, we are already different.

c) Aim of Vedanta:

Already obtaining difference to the right knowledge of nondifference.

d) Central message:

Nondifference.

e) Corollary:

- If Jivatma and Paramatma are one and the same, Jivatma can't be product of Paramatma.
- Therefore Jivatma is not Karyam of Paramatma.
- This is the message, which has been completed.
- f) Jiva Srishti is negated with Sruti Pramanam.
- g) Jagat Srishti has to be negated.
 - Creation of the Universe.
 - Already negated Jagat Srishti by Yukti Pramanam, logical reasoning.
 - Now with help of Sruti Pramanam, Nisheda of Jagat Srishti.

h) Vedantin:

No creation of world out of Paramatma.

Purva Pakshi: Questions

- How do you say there is no creation out of Brahman?
- All Upanishads proudly declare this.

XVI) Mundak Upanishad:

एतस्माञ्जायते प्रणो मनः सर्वेन्द्रियाणि च । खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३॥ Etasmaj-jayate prano manah sarvendriyani ca I kham vayur-jyotir-apah prthivi visvasya dharini II 3 II

XVII) Taittriya Upanishad :

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

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

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

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu),

the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II - I - 3]

XIX) Chandogya Upanishad:

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत । तस्माद्यत्र क्वच शोचित स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ६.२.३ ॥

tadaikṣata bahu syāṃ prajāyeyeti tattejo'sṛjata tatteja aikṣata bahu syāṃ prajāyeyeti tadapo'sṛjata | tasmādyatra kvaca śocati svedate vā puruṣastejasa eva tadadhyāpo jāyante | | 6.2.3 | |

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

XX) Brihadaranyaka Upanishad / Aitareya Upanishad :

Srishti is there.

XXI) In Kena Upanishad:

- No Srishti
- How Upanishad says no Srishti out of Brahman?
- How you say Brahman is not cause of Jagat?

XXII) Gaudapada:

Veda says:

World is created means, it means world is not created.

XXIII) Mimamsa important:

Does Veda intend to say that?

XXIV) Gita: Chapter 2 – Verse 54

अर्जुन उवाच । स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव । स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ २-५४॥

arjuna uvāca sthitaprajñasya kā bhāṣā samādhisthasya kēśava | sthitadhīḥ kiṃ prabhāṣēta kim āsīta vrajēta kim || 2-54 ||

Arjuna Said: What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

XXV) Will a Jnani, talk, walk, sit?

Krishna understood :

How does Sthitaprajna respond to the situation.

- Word meaning should be dropped.
- Lakshyartha to be taken.

XXVI) Example:

- Where are you going?
- Intention = Can I come with you.
- Padasya Tatparyam Svikaryam.
- Important Mimamsa Rule.
- Where you are going is not significant, can you give me a lift.

XXVII) Mimamsa Rule:

- Yat Paraha Shabdaha
- Shaha Shabda Arthaha
- Whatever is the intention of the speaker, take that meaning.
- Never take the dictionary meaning.

Sometimes dictionary meaning and speakers meaning

- Are same

- Are different

- If so, take speakers intention

XXVIII) Never take dictionary meaning.

Example:

- That's how mother talks with Baby.
- Mother knows baby intention.

XXIX) Example:

Arjuna asks about

- Sitting, standing Jnanis
- Krishna does not answer Kim Asita, Kim Prabhashita

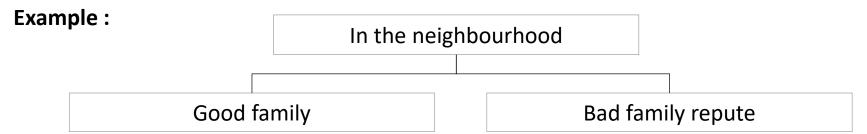
Aim:

- To know how Jnani behaves on different occasions.
- What is intended meaning of speaker is the real meaning, never the dictionary meaning.
- On some occasion, dictionary meaning may be same as intention.

XXX) Sruti Intention:

- Never to talk about Srishti.
- Therefore take Srishti Vakhyams as Srishti Bodhaka Vakhyams.
- Srishti Vakhyams are meant to reveal Ajati Bodhaka Vakyam, Advaita Bodhaka Vakhyams.
- Bold statement by Advaitin.
- Thorough knowledge of Mimamsa is required.
- Interesting discussion.

XXXI) Mimamsa, Shastra example.



Mother does not want baby to go to other house.

XXXII) However hungry, Statement: Take poison from this house but not food from other house.

- Vishm Bunkshwa Ma cha Asmin Grihe Bunkta.
- Take poison = Dictionary meaning
- Without context, statement dangerous.
- Tatparyam not in Visha Bojanam.
- Tatparyam = Para Griha Bojanam.

XXXIII) Discard dictionary meaning

Here also its not Srishti Vakhyam but Advaita Vakhyam is Tatparyam.