

MANDUKYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 3

KARIKA NO. 15 to 19

VOLUME - 14

Index - XIV

S. No.	Title	Page No.
VII	Chapter 3 : Advaita Prakaranam	
480)	<u>Introduction to Chapter 3 - Karika No. 15</u>	2447
481)	<u>Karika No. 15</u>	2467
482)	<u>Anvaya - Karika No. 15</u>	2468
483 to 486)	<u>Bashyam : Karika No. 15 Starts</u>	2469
487)	<u>Introduction to Chapter 3 - Karika No. 16</u>	2507
488)	<u>Karika No. 16</u>	2518
489)	<u>Anvaya - Karika No. 16</u>	2519
490 to 492)	<u>Bashyam : Karika No. 16 Starts</u>	2529
493)	<u>Introduction to Chapter 3 - Karika No. 17</u>	2542
494)	<u>Karika No. 17</u>	2548
495)	<u>Anvaya - Karika No. 17</u>	2549
496 to 497)	<u>Bashyam : Karika No. 17 Starts</u>	2554

S. No.	Title	Page No.
VII	Chapter 3 : Advaita Prakaranam	
498)	<u>Introduction to Chapter 3 - Karika No. 18</u>	2577
499)	<u>Karika No. 18</u>	2577
500)	<u>Anvaya - Karika No. 18</u>	2578
501 to 503)	<u>Bashyam : Karika No. 18 Starts</u>	2580
504)	<u>Introduction to Chapter 3 - Karika No. 19</u>	2614
505)	<u>Karika No. 19</u>	2618
506)	<u>Anvaya - Karika No. 19</u>	2619
507 to 509)	<u>Bashyam : Karika No. 19 Starts</u>	2637



CHAPTER 3

ADVAITA PRAKARANAM

48 Karikas

KARIKA NO. 15 TO 19

ननु यद्युत्पत्तेः प्रागजं सर्वमकमेवाद्वितीयं तथाप्युत्पत्तेरूर्ध्वं जातमिदं
सर्वं जीवाश्च भिन्ना इति मैवम् ; अन्यार्थत्वादुत्पत्तिश्रुतीनाम् ।
पूर्वमपि परिहृत एवायं दोषः । स्वप्नवदात्ममायाविसर्जिताः
संघाता घटाकाशोत्पत्तिभेदादिवज्जीवानामुत्पत्तिभेदादिरिति ।
इत एवोत्पत्तिभेदादिश्रुतिभ्यः अकृष्य इह
पुनरुत्पत्तिश्रुतीनामैदंपर्यप्रतिपिपादयिषयोपन्यासः--

How is it that (Nanu), even though (Yadi Api) before the creation (Utpatteh Prag), Brahman is Akaranam (Ajam) and all that was there was one Brahman, without a second (Sarvam Ekameva Advitiyam), but still after creation (Tathapi) Utpatteh Urdhvam) everything in this world (Idam Sarvam) is born (Jatam) and each one is different from the other, including Jivas (Jivasca Binnah); if that is the doubt, (iti) the answer is, it is not so (Ma Evam), because the Srutis dealing with creation (Utpatti - Srutinam), are meant for some other purpose (Anyarthadvad - namely for establishing Advaitam as the Tatparyam).

The objection already has been refuted before (Purvamapi Parihrtah Eva), as not a contradiction (Na Ayam Dosah - in this chapter itself, in the tenth Karika, through the dream example, saying) 'like in a dream (Svapnavat) the different Body-mind-sense-complexes (Sanghatah) are not real, but created by Atma's maya (Atmamaya Visarjitah)' and also just like plurality of pot spaces are created out of total space (Ghatakasa Utpattibhedadivat) so, also differences in Jivas, is as though created, by Mithya alone (Jivanam Utpatti Bhedadih Iti). From these (itah) Sruti statements alone, which are talking about the differences in the created beings (Utpatti - Bhedadi Srutibhyah Eva), drawing here (Akrasya - iha - from the 10th Karika), the presentation that is made again (Yah Punah Upanyasah), is with a desire to unfold (Pratipipadayisya) the Tatparyam (Aidamparyam) of the Srutis talking about Mithya creation (Utpatti Srutinam), which indicates only the oneness of Jiva and the Adhishtanam Brahman).

I) Purva Pakshi – Question :

- However, eventhough, before the creation there was Advaitam.
- Accept Advaitam Prag Srishti Ajan before Srishti creation.

- **Not accept after Srishti Advaitam.**

- Ajam = Akaranam.
- Sarvam Ekam – Karanam, Advitiam, without a second acceptable.
- Advaitam ok before creation.

II) Utpatte Oordhvam :

- After creation, Srishti.. Only Dvaitam not Advaitam.

III) Taittiriya Upanishad :

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

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

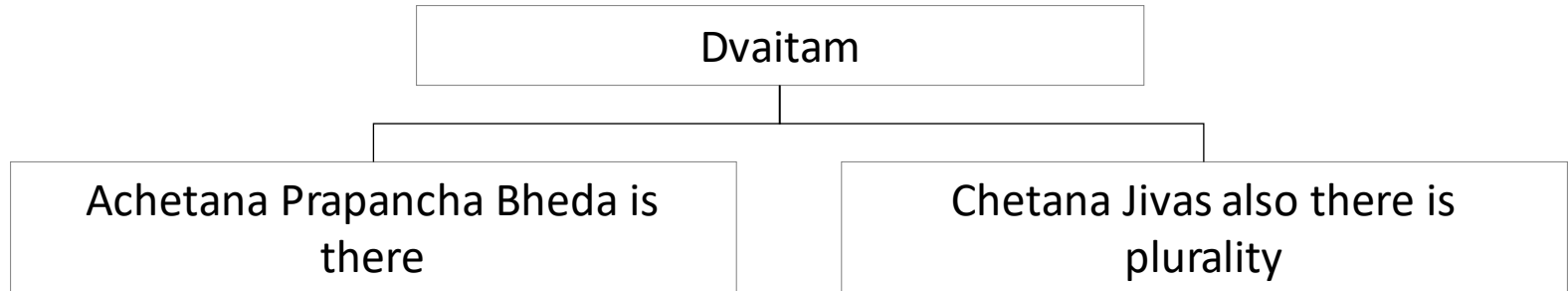
From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

IV) Idam Jatam Sarvam :

- Everything is born in this world.

V) Everything is different in the world.

- Akasha different from Vayu, different from Agni.



- Upto this is Purva Pakshi.

VI) Answer :

- Anyartatvat Utpatti Srutinam.
- When Upanishad talks about creation, you should know intention of Sruti.

Example :

- Where are you going?

VII) When Srishti discussed in Upanishad, Brahman is Karanam, world is Karyam.

- 1st stage – Karya – Karana Sambandha is temporarily talked about.

VIII) From this, we should learn 4 features of Karanam, 4 features of Karyam.

IX)

Brahman = Karanam	World = Karyam
<ul style="list-style-type: none">- Eka, Sara, Nityam Satyam- One, content, eternal independently existent	<ul style="list-style-type: none">- Aneka, Asara, Anityam Mithya, Asatyam- Pluralistic, no content of its own, mere Nama, Rupa, Moral, dependent.

X) 2nd Stage :

- Karya – Karana Sambandha you have to drop the relationship.

Example :

- You have drunk the coffee.
- Drunk the basis of Upanishadic teaching.

- Dispose the cup
- Dispose the relationship.

XI) Forget Karyam, Karanam once you have understood Brahman = Satyam, Jagan = Mithya.

- Sambandaha Nasti.

XII) Anyartatvat – Srishti is only meant for Satya – Mithya Sambandha Bodhanam.

XIII) Poorvam Api parihartaha Dosha Svapnavatu

- Already discussed in Chapter 3 – Karika 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]

Example :

- Sangataha Svapnavat Sarve.
- Svapna creation is false creation, not real creation.
- Similarly this Jagat Srishti is false Srishti out of Brahman, Paramatma.
- It is as though, not real.

XIV) Atma Maya Visarjitaha :

- Karika No. 10

XV) Another example :

- Origin of Pot space out of total space.
- More abstract example.
- Pot space has never originates from total space.
- Ghatakasha = Achetana Srishti.
- Swapna Sangatah = Chetana Srishti.
- Like creation of Ghatakasha and plurality of Ghatakasha.

XVI) We have already answered the question.

- In Karika No. 10, its only keeping in mind of message of Karika No. 15.

XVII) Utpatti Bheda of Sruti in Karika No. 10 is taking actually message of Karika No. 15.

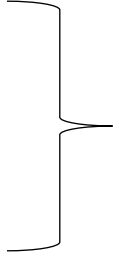
XVIII) Why repeating in Karika No. 15, if said in Karika No. 10?

- Even if you say creation is Mithya – as in Karika No. 10.
- Why Upanishad should talk about Mithya creation?

XIX) It is talked about for Advaita Siddhi.

- **Unreal creation is talked to establish that there is only one Satyam, reality.**

XX) Akasha, Vayu... 5 elements are falsely born out of Brahman like Svapna out of Jivas Mind.

- Akasha
 - Vayu
 - Agni
 - Wall, Fan
- 
- Mithya, can't be counted
- I, Adhishtana Brahman (Like water) alone can be counted.
 - Drk Eva Satyam, Drishyam Mithya.
 - Akrisham Ivam Punaha
 - Repeated to talk about Advaita Tatparyam.

XXI) All Sirshti Vakhyams Prapaditaya – Advaita Upanyasaha.

- This is introduction of Karika No. 15.

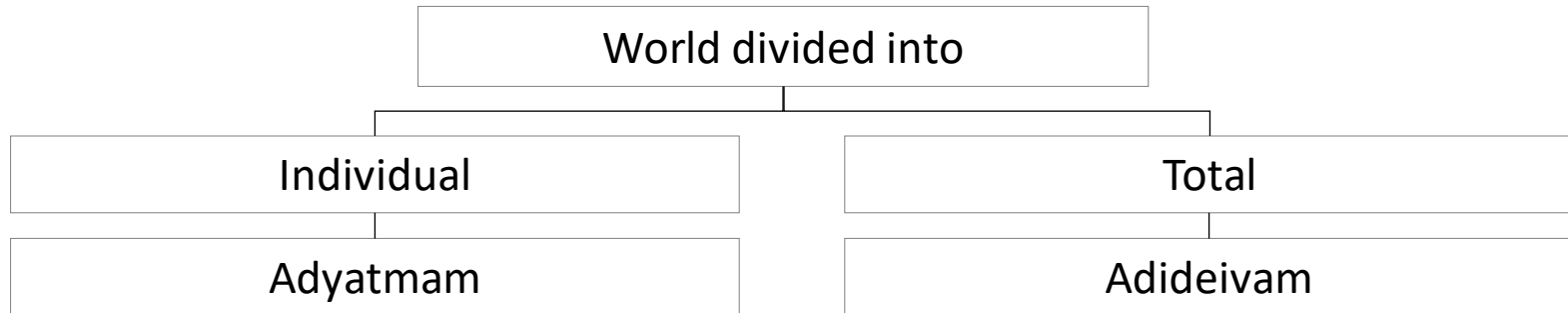
Revision :

I) Bashyam : Chapter 3 – Karika 12

- Advaita Kshayat.

Brihadaranyaka Upanishad : Mandu Bramanam

- In every Mantra, in first 3 Mantras.



- In 4th line, world negated.

II) This world is none other than Atma.

- World is negated and in its place Atma – pure Nirgunam Advaita Adhishtana Atma is pointed out.

III) What we are taking as the world is Atma only.

- Aikyam = World = Brahman = Atma
= Turiyam
- Oneness, nonduality, Advaitam established.

IV) Ayam Eva Saha

- Big Analysis in Bashyam and Anubhuti Prakasha also.

Ayam	Saha	Eva
This Universe	Atma	Emphasis

- This dualistic world is none other than Atma.
- This sentence = Bada Samanyadhihkarana Vakhyam.

• **Through this sentence, world is negated and Atma is revealed.**

V) Negation of the world and revealing Atma as the very Adhishtanam of the negation.

- Here indicated by Aadvaitha Kshaya.
- Dvaita Nisheda Avadhi Rupena = Advaita Kshaya.

VI) Atma is revealed as the substratum after the negation of duality through Bada Samanadhi Karanya Vakhyam.

- It is important technical word.

VII) Advaita Kshaya = Dvaita Nisheda Baadha Avadhi Rupena Param Brahma Prakashitam.

VIII) Bashyam : Chapter 3 – Karika No. 13

- Shastra Bahish Srutaihi = Adjective of Ku Tarquikaihi
- Sankhya / Yoga / Nyaya / Veisheshika = Tarquikas

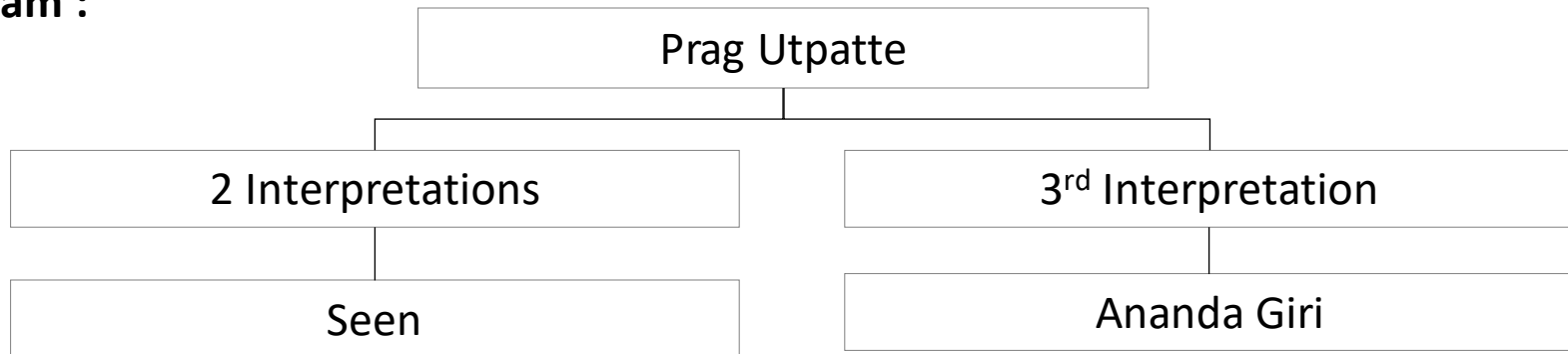
= Opposed to Shastric teaching

Manu Smruti :

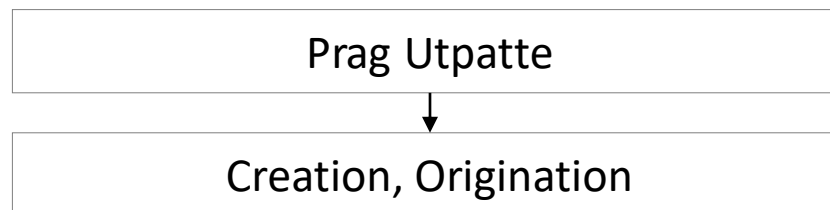
- Ya Veda Vakhya Smrutayah Yashcha Kashcha Kudrushtaya.
- Veda Bahyaya of Manusmruti Shankara refers as Shastra Bahish Krutaihi.
- It is Veda Bahyaihi.

IX) Bashyam : Chapter 3 – Karika No. 14

Moolam :



3rd Interpretation : Anandagiri



- Comments on original.
- Utpatte = Vyutpattehe = Jnanam
- Prag Utpatte, Prag Advaita Jnanat Purvam
- Advaita Vakhyat Purvam

X) Upanishad accepts duality before teaching Advaitam.

- As a stepping stone, as a preparation, Upanishad talks of Dvaitam.
- Not teaching of Dvaitam but provisional acceptance of Dvaitam.

XI) Upanishad wants to really teach Advaitam

- Dvaitam accepted before is not real teaching.
- Gaunam, provisional, not reality.
- This is Anandagiris interpretation of Utpattehe Purvam.

XII) Our discussion now :

- Introduction to Karika No. 15

a) Purva Pakshi to Advaitin :

- Brahman = Akaranam, not a cause at all.
- Neither Jiva or Jagat has originated from Brahman.
- How do you account for Upanishadic statements which elaborately discuss origination of world.

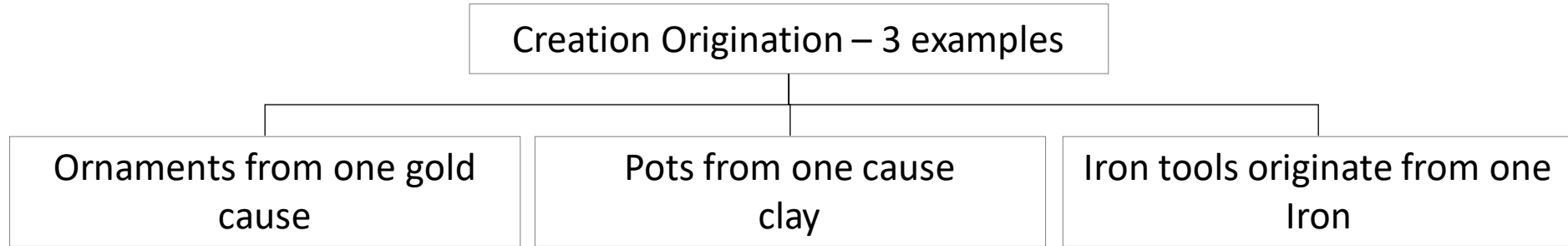
b) Taittiriya Upanishad :

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

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
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]

c) Chandogya Upanishad :



- Like this the world originates from Brahman – Upanishad says

d) Mundak Upanishad :

- One fire produces many sparks.

<p>तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः । तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥</p>	<p>tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah । tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥</p>
---------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------

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 – 1]

Sparks	Universe of Plurality
Originate from fire	Originates from Brahman

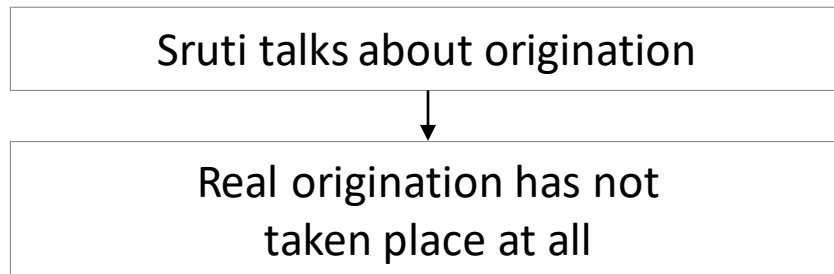
- These are words of Upanishad – Pramanam.

- **How come you don't accept creation.**

e) Gaudapadas answer :

- All origination statements means that there is no creation.
- Courage of Advaitin

f)



g) 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]

- **Like Dream world seemingly originates from the waker.**

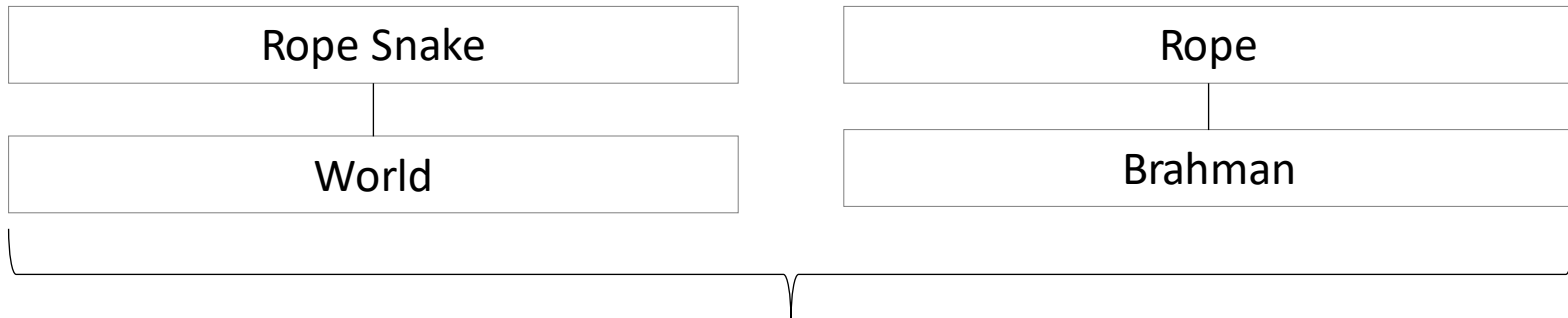
- Similarly Jagrat Prapancha from Brahman seemingly originates.

h) Really dream world does not originate.

- After waking up can't touch dream material, hence not real.
- After waking up to Turiyam, can't touch waking world.
- Aham Brahma Asmi, Jagan Mithya prove in Chapter 3 – Karika No. 10 and 15.

i) Origination is only seeming

- Upanishad reveals seeming world to prove Brahman as the Adhishtanam of the origination.



- Rope snake introduced to Reveal Rope Adhishtanam
- World introduced to Reveal Brahman Adhishtanam
- Adhyaropa – Apavadabyam reveal Artha and Jnana Adhyasa

j) Talk of origination 1st

- Negate origination
- Whats left behind is Adhishtanam.

k) Itaha Eva Utpatti Bhedabhi Srutibyah

- Based on Sruti Vakhya alone.
- Akrishya – we extracted the message in Karika No. 10 – Chapter 3.

l) Why repeated?

- Punaha Utpatti Sruti.
- **Repetition to reveal Adhishtanam Brahman.**
- **Once Adhishtanam is understood then creation should be forgotten.**

XIII) Example :

- Person holds Pot in the Hand.

a) Teacher :

- Accepts, there is a Pot.

b) Pot is a product, clay is the Adhishtanam, substance – cause.

c) Pot is born out of clay, sustained by clay, resolves into clay.

- Clay alone exists.

d) Similarly :

- World – product of Brahman, born out of Brahman, sustained by Brahman, resolves into Brahman.

e) Brahman alone is the reality – Paramartika Satyam.

f) Vyavaharikam = Name, Form, Function.

g)

Content of Pot	Content of world
- Clay	- Brahman - Satchit Ananda - Turiyam

h) Apply Mantra 7 to Brahman and abide in the truth is Upanishad teaching.

i) From Karyam Pot, introduce Karanam clay.

j) Once student has shifted his vision from Pot to content clay.

Teacher says :

- In fact there is no Pot other than clay.

k) Once Pot is negated, negated Karyam, product.

- If Karyam negated, clay can't be called the Karanam, cause because there is no Karyam called Pot.

l) Once you have negated the Karanam status of clay, Karyam – Karanam status gone.

m) What is left behind is one clay alone which is Karya – Karana Vilakshanam clay – left behind in all 3 periods of time.

n) There was clay, there is clay, there will be clay.

o) World Pot = Vacharanambanam Vikaro Nama Dheyam Mrittika Eva Satyam

Chandogya Upanishad :

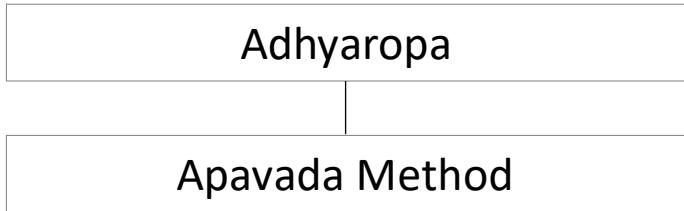
यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtṇiṇḍena sarvaṃ mṛṇmayam
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

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

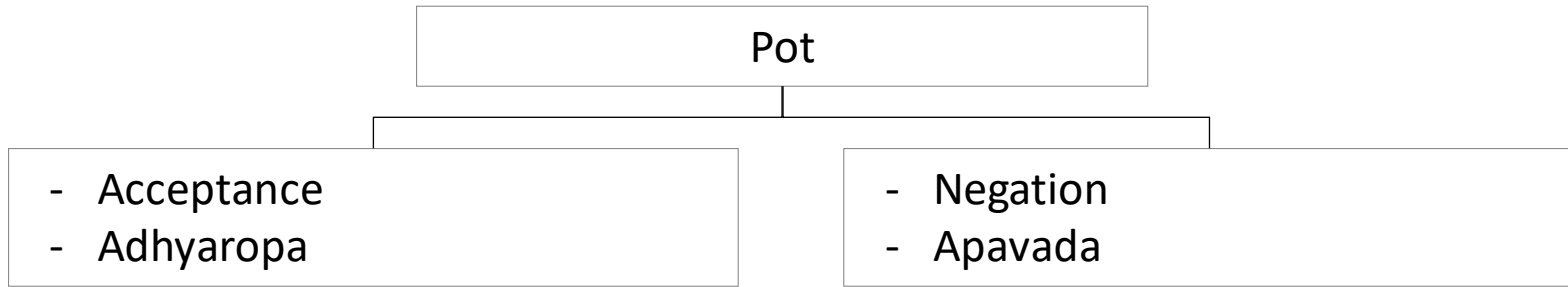
p) From Pot Darshanam, I take person to clay Darshanam.

XIV) Stages :



- Show Pot
- Accept Pot – Adhyaropa
- Pot = Karyam
- Introduce Clay = Karanam
- No Karyam other than Karanam
- Only clay exists – which is neither Karanam or Karyam
- Negate Pot - Apavada

- Gradually, go from Pot – to clay.



XIV) a) Aparoksha Anubhuti – by Shankara

कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।
कारणत्वं ततो नश्येदवशिष्टं भवेन्मुनिः ॥१३९॥

*kārye hi kāraṇaṁ paśyetpaścātkāryaṁ visarjayet,
kāraṇatvaṁ tato naśyedavaśiṣṭaṁ bhavenmuniḥ. (139)*

One should see the cause in the effects and then should discard the effects altogether. Then the cause also should be dissolved, then what remains is the Truth Absolute, and the seeker becomes verily that. [Verse 139].

b) When Upanishad accepts world initially, it is not for accepting the world

- Aim of Upanishad is negation of the world.

c) Acceptance meant for negation.

d) Body, world is accepted for negation.

e) Problem with Purva Pakshi :

- Reads only Veda Purva not the Vedanta.

XV) Kaivalya Upanishad :

a) 1st Part of Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।

खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।

khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.

[Verse 15]

b) Pancha Butas originates, accepted.

c) Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।

एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।

evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyaṁ ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24॥

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

- Pancha Butas negated.

d) Does not say, Earth was absent.

- It says earth is absent in all 3 periods of time.
- Pancha Butas are absent.
- Maya Shakti.

e) What was there?

- Brahman is there, will be there is Brahman.
- Vivarta Upadana Karanam.
- Changeless cause of the world.

f) Until you understand Brahman, you have Brahman.

- Brahman to Brahman is our Journey.

g) Kailvaya Upanishad : - Very important

- Adhyaropa and Apavada very explicit

मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदितान्यथा ।
उपायः सोऽवताराय नास्ति भेदः कथंचन ॥ ३-१५ ॥

mṛllohavisphuliṅgādyaiḥ sṛṣṭiryā coditānyathā ।
upāyaḥ so'vatārāya nāsti bhedaḥ kathañcana ॥ 3-15 ॥

The Scriptural statements illustrated by the examples of earth, iron, sparks, etc., regarding the idea of the world created or otherwise - Can serve ultimately the purpose of explaining only the unity of the individual Self with the Universal-Self. In fact multiplicity does not exist at all. [3 - K - 15]

अन्वयः

मृल्लोहविस्फुलिङ्गाद्यैः या सृष्टिः अन्यथा (अन्यथा) च उदिता सः
अवताराय उपायः (भवति) । भेदः
कथंचन न अस्ति ॥

Anvayaḥ

mṛllohavisphuliṅgādyaiḥ yā sṛṣṭiḥ anyathā (anyathā)
ca uditā saḥ avatārāya upāyaḥ (bhavati) । bhedah
kathañcana na asti ॥

Creation has been taught in many ways through (the examples of) clay, gold, spark etc.
It is a method for the understanding (of Non-duality). Duality is not there anyhow.

What is Purpose of creation?

I) Ayidam Parya = Tatparya

- Purpose of creation is not creation but to reveal Adhishtanam Turiya Brahman.

II) Upaya :

- Temporary technique employed to teach Brahman which is alone there in all 3 periods of time.

III) What type of Brahman?

- Non – Karanam Brahman.
- Like non – Karanam waker w.r.t. Dream World.
- Gita of Mantra

483) Bashyam : Chapter 3 - Karika No. 15 Starts

मृल्लोहविस्फुलिङ्गादिदृष्टान्तोपन्यासैः सृष्टिर्या चोदिता
प्रकाशितान्यथान्यथा च स सर्वः सृष्टिप्रकारो
जीवपरमात्मैकत्वबुद्ध्यवतारायोपयोऽस्माकम् ।
यथा प्राणसंवादे वागाद्यासुरपाप्मवेधाद्याख्यायिका कल्पिता
प्राणवैशिष्ट्यबोधावताराय ।

This presentation (Upanyasaih), of the creation (Ya Srstih) that is narrated clearly (Ca Uditā = Prakasita - by the Upanishads) with examples of Clay, Gold, Sparks of fire etc (Mṛt - Loha - Visphulinga - Adi Drstantah), as well as all the methods of the creation (Ca Sa Sarvah Srstiprakah) presented in different ways, (Anyatha = Anyatha Ca - in different Upanishads) are only means (Upayah), for the sake of making us, properly understand (Asmakam Avataraya) the knowledge of oneness of Jiva and Brahman (Jiva - Paramatma - Ekatva Buddhīh). Just as (Yatha) for establishing the superiority of prana (Prana Vaisistya Bodhavataraya) an imaginative story (Kalpita Akhyayika) of an argument, between prana (Pransamvade - and the organs of speech etc, wherein) except for prana, all the organs like organ of speech etc are being (Vagadi) afflicted or stricken (Vedha) by Papa (Asura Papma - is given; so also various stories of creation are also given to establish the oneness of Brahmatma).

I) First Gauda Pada accepts that Veda talks about origination of the world.

- Only provisional acceptance.

II) Chandogya Upanishad : Chapter 6

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

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

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

Mrith	Loha
Clay and Earthenware's	Gold and Ornaments

III) 3rd Example :

- Iron and various tools like Nail cutter.

IV) Sparks from fire – Mundak Upanishad and Brihadaranyaka Upanishad – Ajata Shatru Bramanah

Mundak Upanishad :

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 ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

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 – 1]

- Spark from fire – Srishti – origination.

V) The origination of Universe – Cha – Uditā



Prakashita, revealed, mentioned Narated

VI) Anyatha Anyatha Cha (Chodita):

- Very significant for Advaitin.
- Description of creation, not same in all Upanishads.

VII)

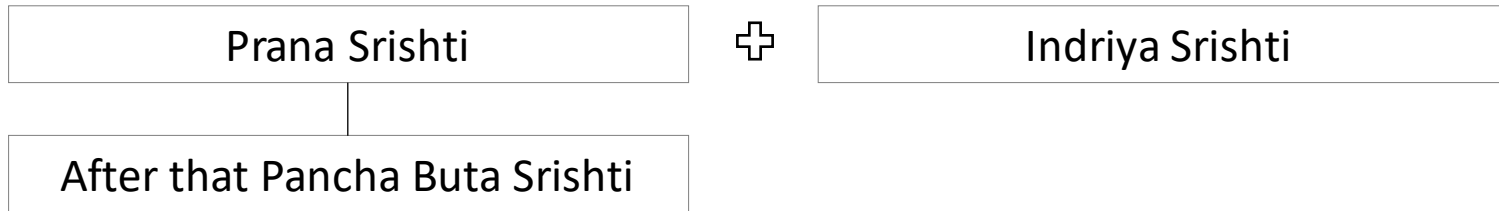
Taittiriya Upanishad	Chandogya Upanishad	Mundak Upanishad
5 Butas, Akasha, Vayu	3 Butas, Agni	Order reversed

VIII) Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

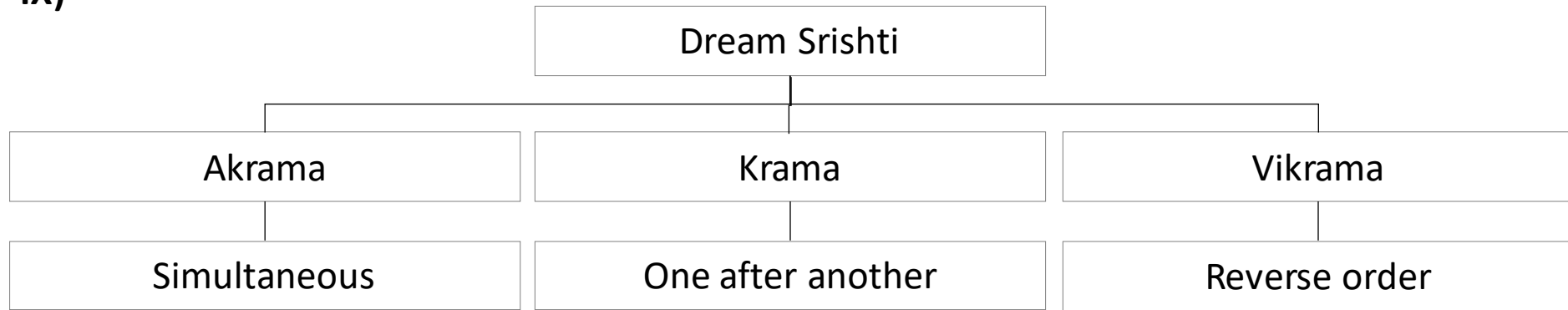
Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

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]



- Order reversed, number of elements different.
- Creation = Sequential creation, or idagum Sarvam Asrujata, no sequence, simultaneous projection as it happens in Svapna.
- Father – Son come together in dream.

IX)



X) If creation is a fact, fact will be the same always.

- Upanishad does not describe uniformly, it reveals that it is not a fact.

- **Inconsistency reveals creation is not a fact.**

XI) Example :

Fact :

- 5 people talk
- To report as a fact

Report :

- 1st as 1st
- If 3rd – 1st – not reporting a fact.
- Reporting content of a talk.

XII) Technically called as Viganam = Inconsistency

- **It is a proof to show that creation is not a fact.**

XIII) Inconsistency reveals Tatparya Abavaha

XIV) Differently, inconsistently, all methods of creation, indicates that there is no Tatparyam in the Srishti.

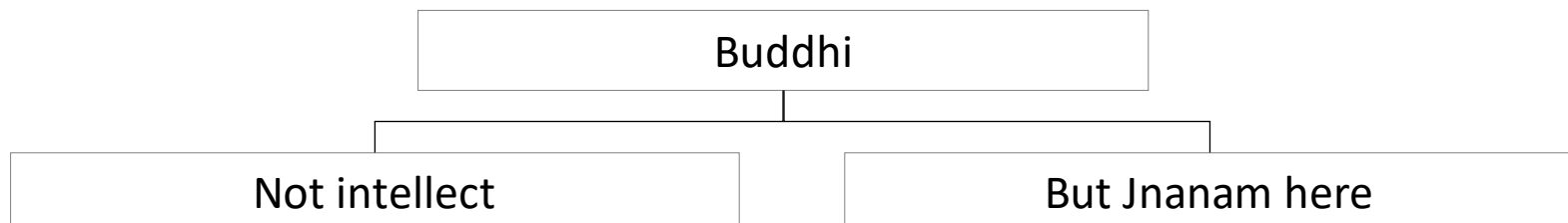
XV) Therefore, Jivatma not a product, Paramatma not a Karanam.

- **Jivatma – Paramatma – Sambandha is not there.**
- **It is not the intention of the Srishti.**
- **If Jivatma and Paramatma have no cause – effect relationship, then their relationship is no relationship.**
- **All is Maya Shakti of Brahman.**

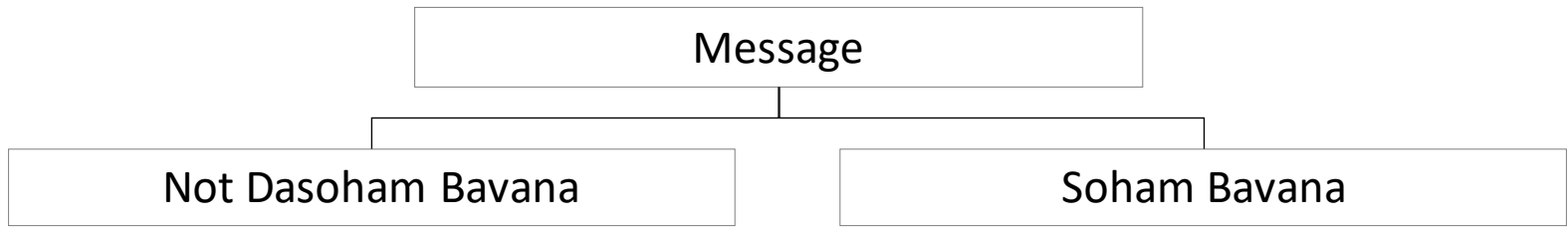
XVI) Why not related?

- They are not two Jiva = Paramatma.
- No Sambandha or Abheda Sambandha.
- Non relationship is the relationship.

XVII) Jivatma Paramatma Ekatva Buddhihi :



XVIII)



XIX) Nitya Puja :

- Before Puja, Chant Shloka

Maitreyi Upanishad :

अथ भगवान्मैत्रेयः कैलासं जगाम तं गत्वोवाच
भो भगवन्परमतत्त्वरहस्यमनुब्रूहीति ॥

स होवाच महादेवः ॥

देहो देवालयः प्रोक्तः स जीवः केवलः शिवः ।
त्यजेदज्ञाननिर्माल्यं सोऽहम्भावेन पूजयेत् ॥ १ ॥

atha bhagavānmaitreyaḥ kailāsaṃ jagāma taṃ gatvovāca
bho bhagavanparamatattvarahasyamanubrūhīti ॥

sa hovāca mahādevaḥ ॥

deho devālayaḥ proktaḥ sa jīvaḥ kevalaḥ śivaḥ ।
tyajedajñānanirmālyaṃ so'hambhāvena pūjayet ॥ 1 ॥

Once Lord Maitreya went to Mount Kailash. Going there he said to Mahadev ji- 'O God! Munne, please tell me the secret of the supreme principle.' Mahadev ji said - 'The body is a temple and the living being in it is only Shiva.' Therefore, give up the ignorance (like the old rosary). It is necessary and I am the God. He should be worshiped only after understanding this.

- Not removing yesterdays flowers from the deity.
- Remove Nirmalyam called Ajanam, not yesterdays flowers.
- It has been there from Anaadi Kala.

XX) How to do the Puja?

- Soham Bavena Pujayet.
- Therefore, Ekatva Buddhi Avataraya.
- To drill this message into the thick skull of the student.
- Guru inserts Advaitam by Drilling a hole.
- Avatara = Communicating, descending.

XXI) Upayaha Asmakam = Dvaitam is the Technique used for Advaitam.

- **Vedic method for our knowledge.**
- Not our method for teaching Advaitam.

XXII) Shankara gives Brilliant example :

- Story, debate, occurring in several Upanishads between Various organs of the body.
- Jnana Indriya, Karma Indriya, Antahkaranam and Prana debate.
- Put together = Pranaaha.

XXIII) Debate :

- Amongst us, who is the greatest one.
- Seshtatva Nirdharanartham.
- Each claims : I am great
- Prana wants to prove : I am the greatest.

XXIV) Prana decides to leave the body, by packing off pancha Pranas, Prana, Apana, Vyana, Udana, Samana.

- Before Prana leaves, all sense organs struggle, like a dying man struggles.
- Can't speak, gulp properly.
- No organ functions, even though Prana has not actually left.
- Preparation makes organs helpless.
- During that occasion, all organs do Namaskara to Prana.
- They glorify the Prana.

XXV) Sampatvam, Ayanatvam, each organ has a title.

- It says, I am surrendering the title at your feet.
- Story in Prashna, Chandogya, Brihadaranyaka Upanishad.

XXVI) Prashno Upanishad :

- Prana gets disturbed and decided to leave.

Chandogya / Brihadaranyaka Upanishad :

- Organs go to Brahma umpire to decide and tell.
- Brahma gives experiment.
- Each organ should go out for one year.
- Not in Prashno Upanishad.

XXVII) Eyes – go out – blind, survives, manages.

- Ears, buddhi go out
- Survive without ears, Buddhi.
- Prana plans to go out and then they surrender.

XXVIII) Here the message is :

- In story – there is no Tatparyam.
- Organs can't argue.

Anandagiri :

- Vachaha – Vak Abavat.
- Vag Indriyam can't talk because Vag Indriyam does not have Vag Indriyam.
- Other organs can't go out.

XXIX) No direct value for the story

- Story not a fact.

Purpose of Story :

- Among all the organs, Prana is the greatest organ.
- Dispose the story.

XXXI) Keep story till message is received

Prana Samvada	Prana Srayishtayam
Not a fact	Tatparyam

XXXII) Srishti not a fact

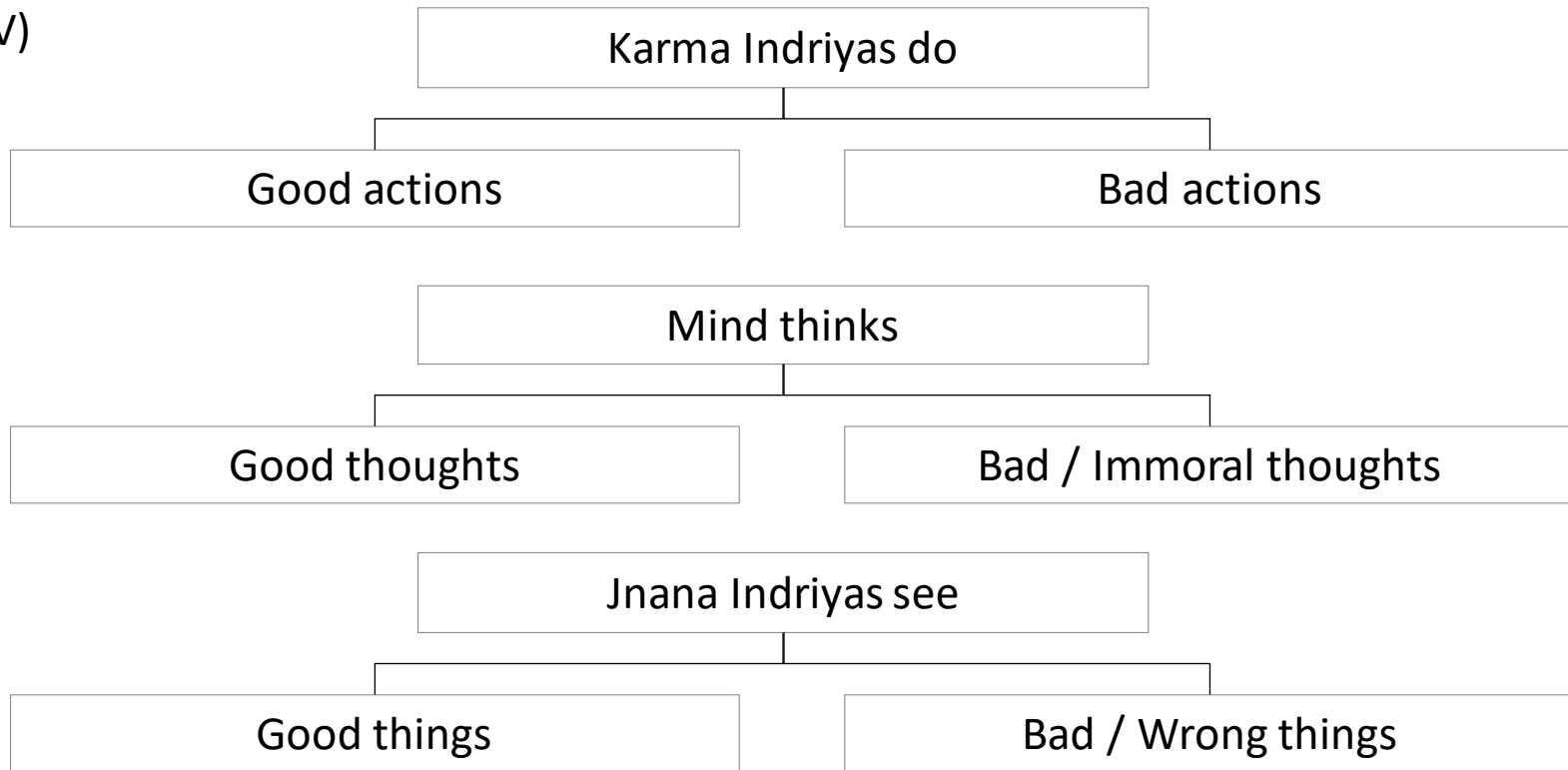
- **Braheiva Trishu Kaleshu Api Vartate.**
- This is the Tatparyam.

XXXIII) Brihadaranyaka Upanishad : Udgita Brahmanam

- Chapter 1 – 3rd Section
- Each organ wants to sing Samaveda, Udgita, and get lot of strength.
- As they are about to sing, all Papams attack each organ.

Asura Papma	Vedaha
Papam	Attacks

XXXIV)

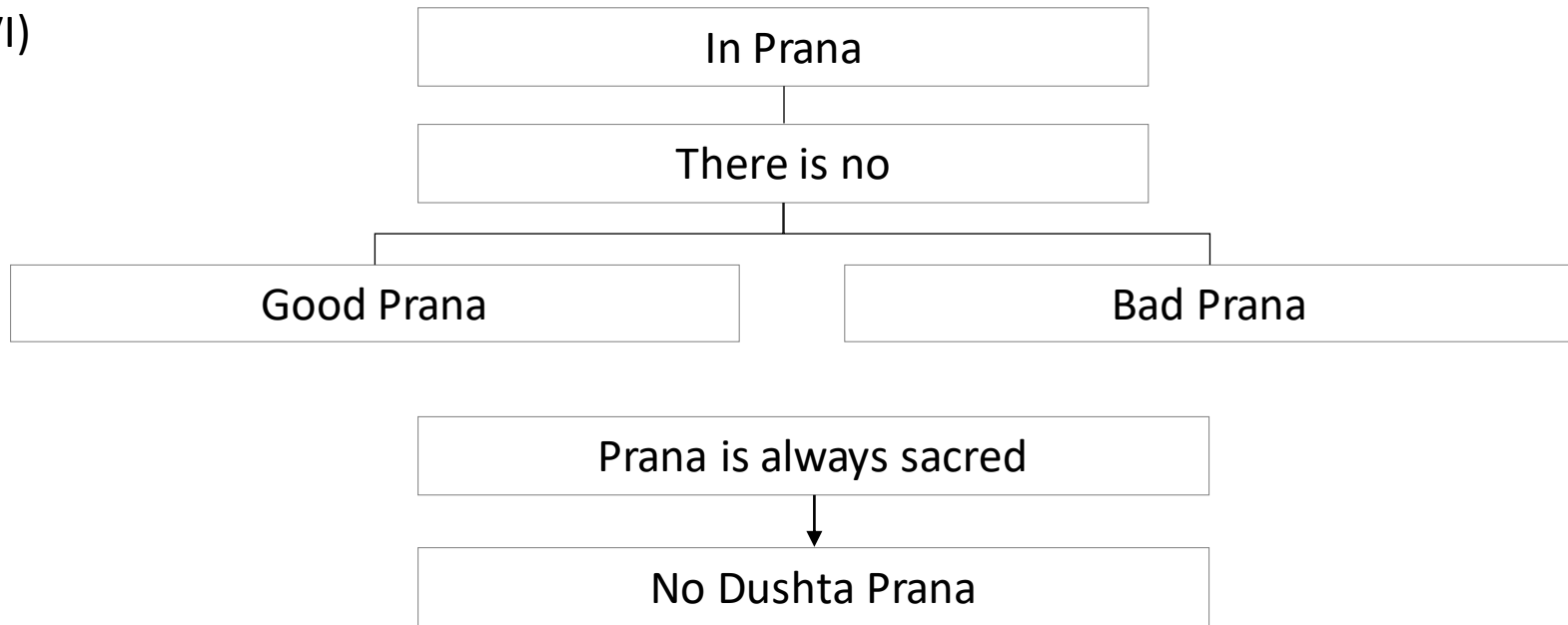


- All afflicted by Papa.

XXXV) Example : Clod of Earth

- Throw mud at a wall to destroy wall.
- Wall destroys clod of earth.

XXXVI)



- It is a story.
- Organs can't sing.
- Tatparyam : Prana Sreshtasya Tattparyam

XXXVII) What is the Pramanam?

- Inconsistency in the story is the Pramanam to show that there is no Tatparyam in the story.

XXXVIII) Brahma Sutra – Refers to this

- Viganam = Pramanam.
- Srishtou Tattparyam Nasti
- Very important message.

- Kalpita – Story is imagined by Upanishad not a fact.

XXXIX) Similarly Advaitin says :

- **Creation is a Vedic imagination, Kalpita.**

Prana Samvada	Creation story
- To reveal greatness of Prana	- To reveal greatness of Brahman - Pranasya Prana

XXXX) What is glory of Brahman?

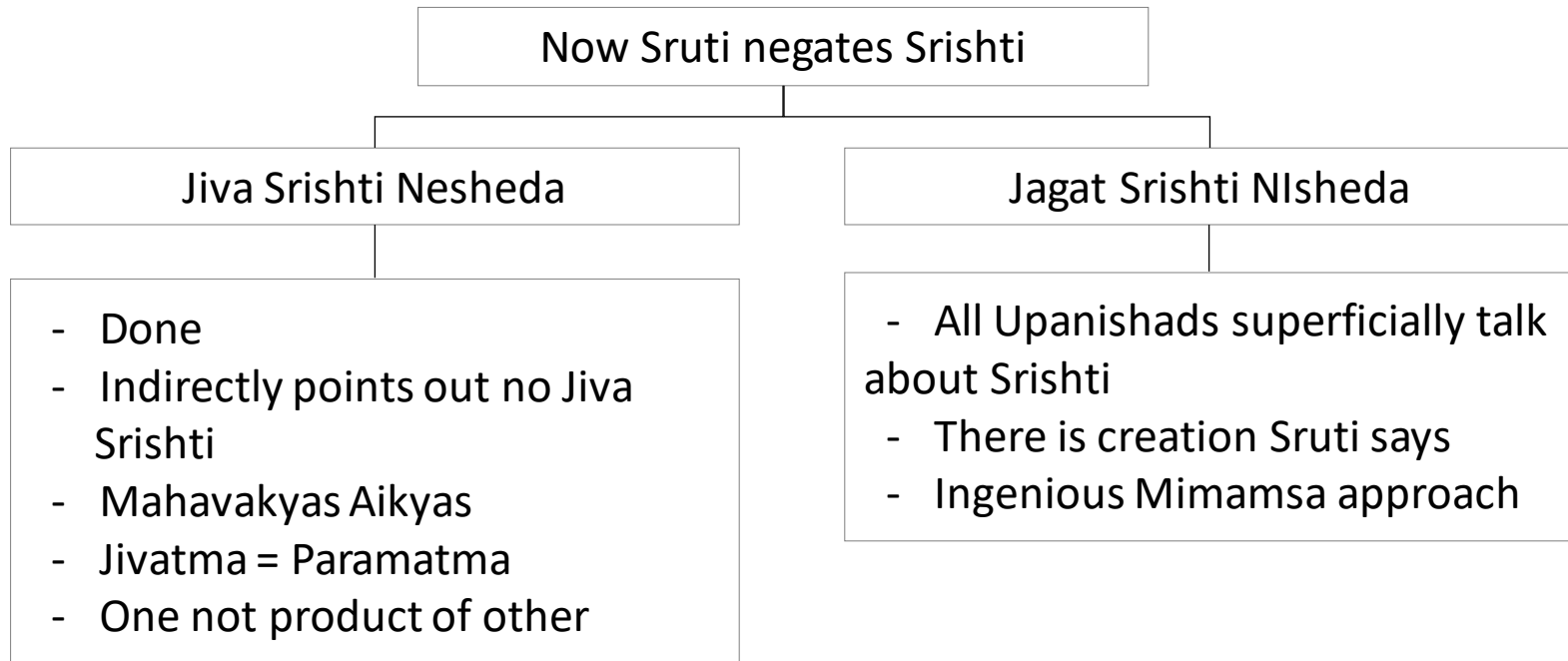
- **Brahman alone was, is, will be.**
- **Even now, so called world is none other than Brahman.**
- World has never come from Brahman.
- World never rests in Brahman, never resolves into Brahman.
- Why?
- World is not there, world is not Asat.
- We Say world not Sat.
- World = Sat Asabyam Anirvachania Khyati.
- Prana Vaisishtya Bodha = Samvada, story.
- Greatness of Prana – Bodha Avatara, to drive home this point, message.

Revision :

Karika No. 15 – Bashyam :

I) Logically Jiva and Jagat Srishti negated with Akasha and Svapna Drishtanta.

II)



III) Mimamsa Rule :

- Srishti mentioned not to accept Srishti.

IV) Main Argument :

- There is no consistency in Srishti description.
- If creation was a fact, there can't be differences in descriptions.
- There is no uniformity, Viganam, Brahma Sutra.

V) Brahma Sutra : Chapter 1 – 4 – 14

कारणत्वेन चाकाशादिषु
यथाव्यपदिष्टोक्तेः ।

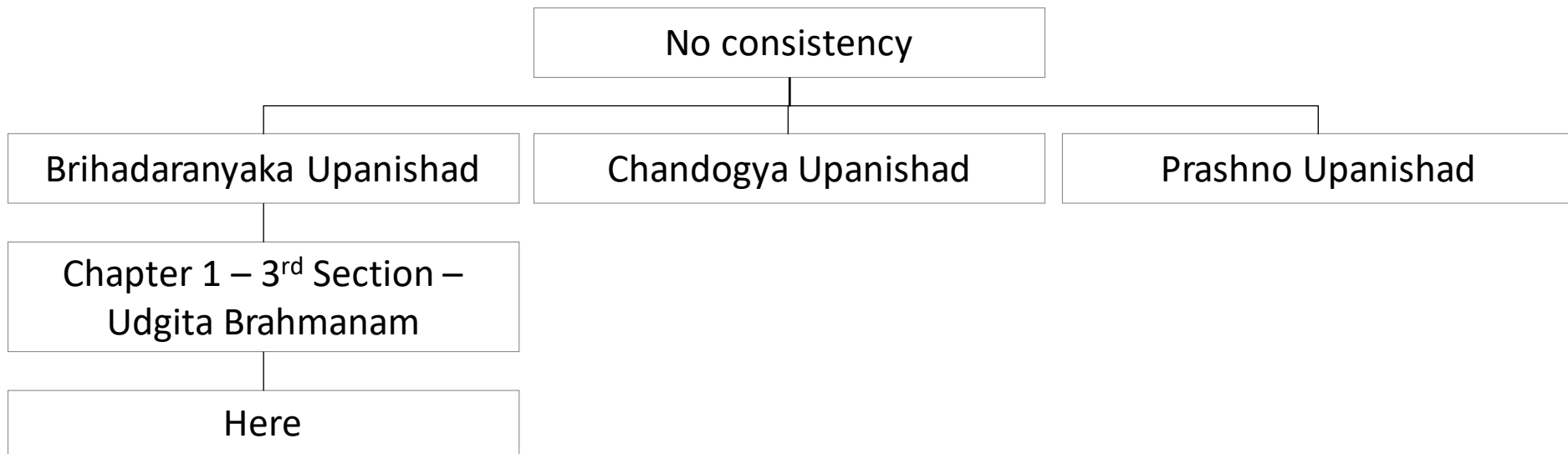
Karanatvena chakasadishu
yathavyapadishtokteh

Although there is a conflict of the Vedanta texts as regards the things created such as ether and so on, there is no such conflict with respect to Brahman as the First Cause, on account of His being represented in one text as described in other texts. [1 – 4 - 14]

- Karanatva Adhikaranam.
- Elaborate commentary.
- Shankara quotes Mandukya Upanishad – Chapter 3 – Karika No. 15

VI) Argument :

- No consistency.
- Example : Prana Samvada
- Jnana Indriya, Karma Indriya, Antahkaranam, Prana.
- Who is the greatest?



- Whether they quarelled really.
- Brahmaji – Judge.

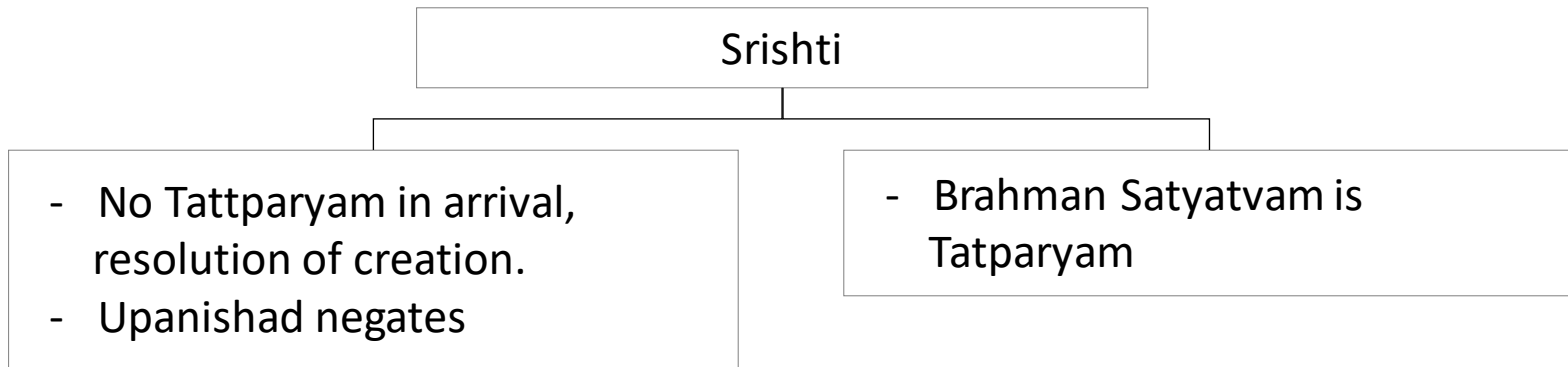
VII) Katho Upanishad :

- Nachiketa went to Yama Dharmaraja with this body or another body.
- Story only to introduce Guru – Sishya.
- Akhyayika Vidya Stutaye.

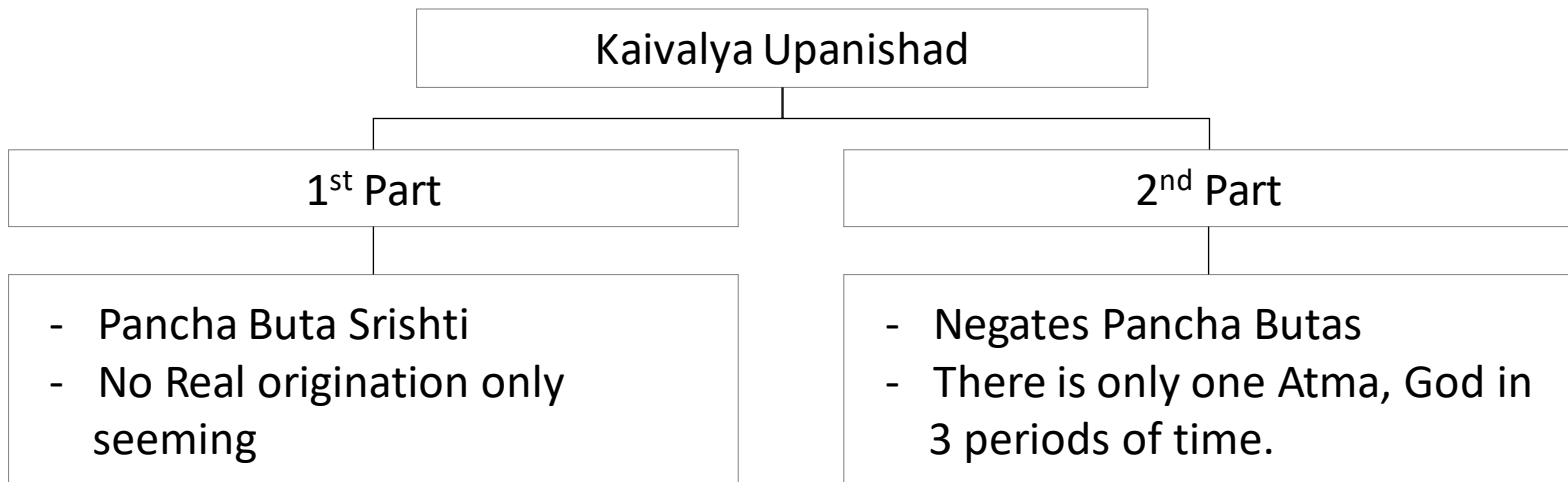
VIII) Prana is the most fundamental principle in a living being (Prani).

- Don't say endowed with Manas.
- Prana Sraishtya Tattparyam, Prana Samvada.

IX)



X)



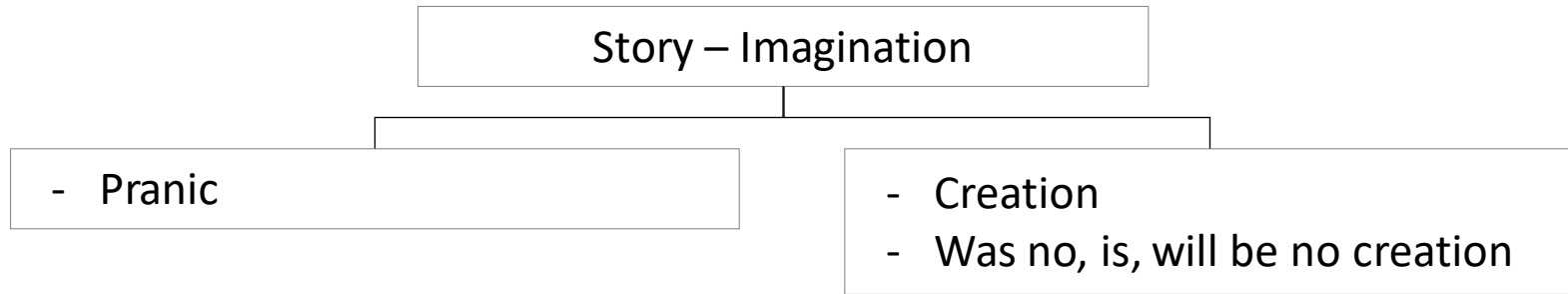
XI) Prana Samvada here = Brihadaranyaka Upanishad – Chapter 1 – Section 3

- Viyat – Vidyate – To penetrate
– To hit, pierce
- Somya Viddhi – Bow + Arrow
- Not Rig Veda here.

XII) Asuras strike every organ with Papam.

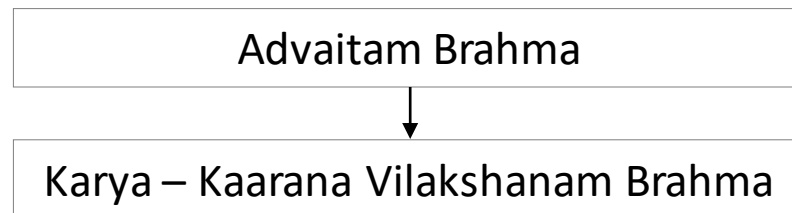
- Every organs chants Udgitam Sama to Save itself from Papam.
- When they sing, Asuras strike with Papam.
- Jnana Indriyas, Karma Indriyas, Mind mixed with Punyam, Papam.
- Prana is always sacred, never mixed with Papam.

XIII) Akhyayika (Story) Kalpita (Imagined)



XIV) Swapna Prapancha Utpatti, Sthithi, Laya is an appearance

- No actual origination at all.
- Brahma Vaishishtyam is Tatparyam not Srishti.
- Superiority of Prana / Advaitam Brahma is Tattparyam.



तदप्यसिद्धमिति चेत् न; शाखाभेदेष्वन्यथान्यथा च
प्राणादिसंवादश्रवणात् । यदि हि संवादः परमार्थ
एवभूदेकरूप एव संवादः सर्वशाखास्वश्रोष्यत
विरुद्धानेकप्रकारेण नाश्रोष्यत । श्रूयते तु ; तस्मान्न
तादर्थ्यं संवादश्रुतीनाम् । तथोत्पत्तिवाक्यानि प्रत्येतव्यानि ।

Prana Samvada is an inappropriate example (Tad Api Asiddham - for some Vedic stories not being true, because prana Samvada is a fact); if this is your argument (iti -cet - Shankaracharya says my answer is). No, prana Samvada story cannot be taken as a fact (Na), because the story of prana's dialogue etc (Pranadi Samvadah) has been heard (Sranavat) differently in different Sakhas (Anyatha - Anyatha Ca Sakhabhedeshu). If indeed (Yadi Hi) the dialogue (Samvadah) had really taken place (Paramarthah Evabhut), then a uniform version of the dialogue (Ekarupah Samvadah Eva) would have been heard (Asrosyat) in all the Sakhas of the Veda (Sarva Sakhasu) and not heard (Na Asroyata) in different versions (Viruddha Aneka - Prakarena). Whereas (Tu), it is heard (Sruyate - differently in different Sakhas of the Veda) Therefore (Tasmat), the Tatparyam , the commitment of Veda is not there (Na Tadarthyam) in the prana dialogue stories (Samvada Srutinam). Similarly the Sruti statements regarding creation (Tatha Utpattivakyan) should be also understood in the same way (Pratyatevyani).

I) Shankara :

- No Tattparyam in Srishti like Prana story.
- Tattparyam = Significance.

II) Purva Pakshi :

- Example brilliant like einstein not like me.
- Prana story not acceptable Veda is teaching story as a factual message.
- Asiddham – don't accept.
- Vichara Sagara – Chapter 6 dream = Unreal, spent lot of time to prove unreality.
- Others say Dream = Real.
- Swapna is Mithya, then extend to Jagrat.

III) Here Shankara Argues no Tattparyam in Prana story.

- These are Mimamsa descriptions.

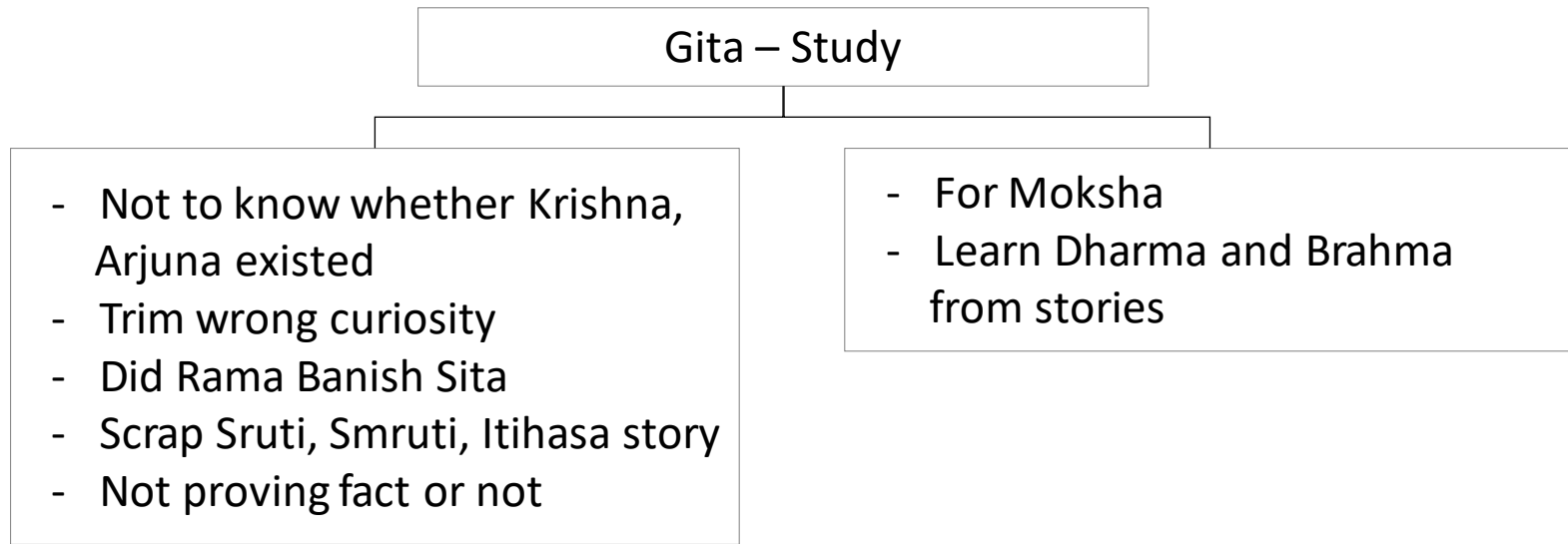
IV) Purva Pakshi :

- Story not a fact.

Gita :

- What others did during 18 Chapter – Dialogue – 6 years teaching.
- Mahabharatha battle – True or not.

V)



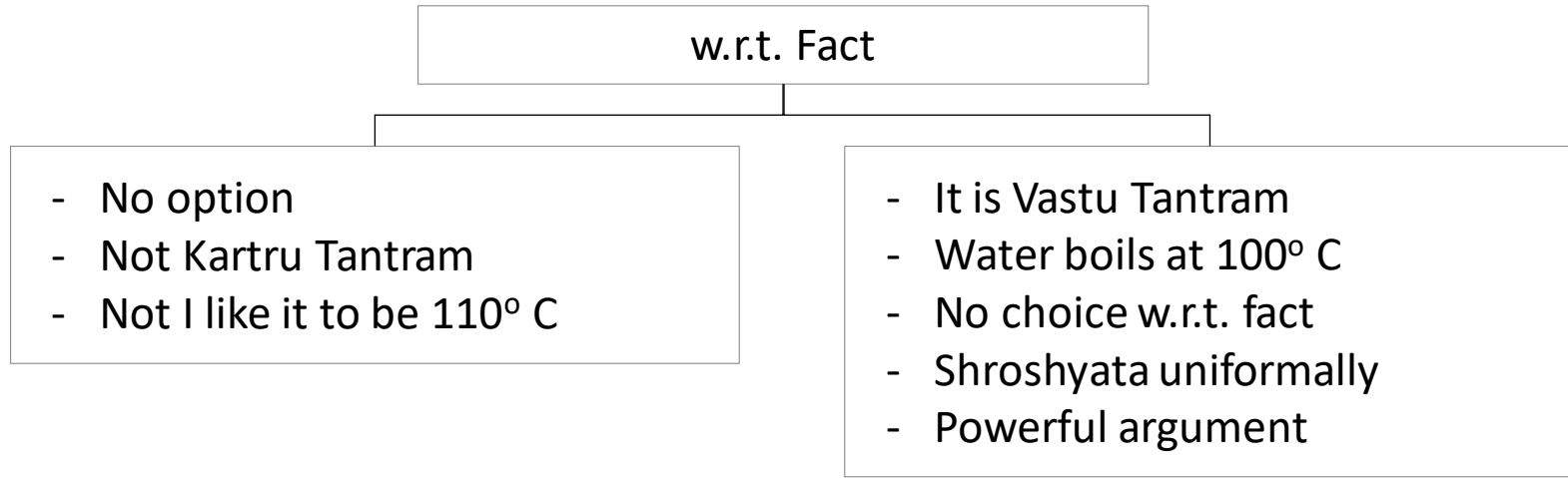
VI) Don't take a stand – Mimamsa

- This is Vedantins stand = Artha Vada
- Sruti is not consistent, does not want to take a stand.
- Shankha Bhedushu – in Different Upanishad, differently Sruti story and Prana Story is mentioned.
- This is Sutra Uttaram.

VII) If Debate had happened really, noisy argument, Paramartha = Vyavaharika Satyam here.

- Story will be presented uniformly.

VIII)



IX) Apply Shad lingas to story.

- No Prayojanam in a story.
- Brahma meditated or not.
- Phala Abavat Tattparyam Nasti.
- No Tattparyam in Prana – Mukhya – Gauna Prana

Mukhya	Gauna
Pancha Prana	Karma Indriyas, Jnana Indriyas, Antahkaranam

- Shankara establishes example.
- Extend same argument.

X) Srishti Vakhyam Tatparya Rahitam Viganat Prana Samvada Vatu = Anumanam.

कल्पसर्गभेदात्संवादश्रुतीनामुत्पत्तिश्रुतीनां च
प्रतिसर्गमन्यथात्वमिति चेत् ।

As there are different cycles of creation (Kalpasarga Bhedat) the Sruti Vakyas regarding creation (Utpatti - Srutinam) and the Sruti Vakyas regarding the dialogue with prana (Samvada - Srutinam Ca) can differ as they refer to creation in different cycles (Pratisargam Anyathatvam); if that is your argument (Iti - Cet - Shankaracharya says my answer is.)

I) Purva Pakshi :

- Prana Samvada and Utpatti is a fact.
- I can explain the inconsistency.

II) Explanation :

- Prana Samvada and Srishti is fact with inconsistency.
- Facts can't differ.
- Srishti is not one time.

III) Gita :

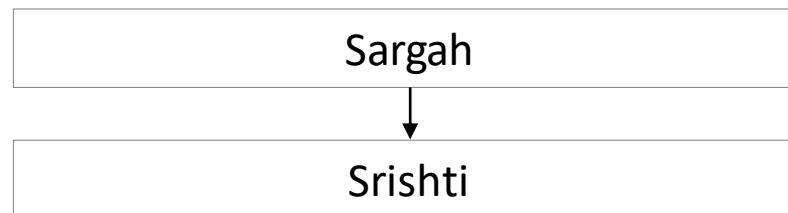
अव्यक्तादीनि भूतानि
व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव
तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni
vyaktamadhyāni bhārata |
avyaktanidhanānyēva
tatra kā paridēvanā || 2-28 ||

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?[Chapter 2 - Verse 28]

- Many Srishti's happen repeatedly.
- Each Srishti description is a fact of different Srishtis.
- Infinite Srishtis, inconsistency because of Kalpa bhedas.
- Each Srishti = One Kalpah, brahma Gone to sleep.
- Brahma wakes up – 2nd Kalpah.

IV) Kalpah Sargah Bheda :



- 5 Butas, 3 Butas different Kalpah.
- Prana Samvada – with Brahma Meditation, without Meditation, different Srishtis, inconsistency is a fact.
- Reason : Inconsistency negated, Kalpah Bhedat.
- Shankara gives another argument.

486) Bashyam : Chapter 3 - Karika No. 15 Continues

न; निष्प्रयोजनत्वाद्यथोक्तबुद्ध्यवतारप्रयोजनव्यतिरेकेण ।
 न ह्यन्यप्रयोजनवत्त्वं संवादोत्पत्तिश्रुतीनां शक्यं कल्पयितुम् ।
 तथात्वप्रतिपत्तये ध्यानार्थमिति चेन्न, कलहोत्पत्तिप्रलयानां
 प्रतिपत्तेरनिष्टत्वात् । तस्मादुत्पत्तयादिश्रुतयः
 आत्मैकत्वबुद्ध्यवतारायैव नान्यार्थाः कल्पयितुं युक्ताः ।
 अतो नास्त्युत्पत्त्यादिकृतो भेदः कथंचन ॥ १५ ॥

No, you are wrong (Na - for whatever way, they were revealed, the prana dialogues and the knowledge of the order of creation), is of no use to us (Nisprayojanatvat), other than (Vyatirekena) the benefit (Prayojanam) of driving home (Avatara) the knowledge (Buddhi - of Advaitam) as mentioned before (Yathokta). No other benefit can be attributed (Na Hi Anya Prayojanavatvam - other than the benefit we have mentioned), through prana Samvada Sruti which was given as an example (Samvada Srutinam) or from Srsti Sruti (Utpatti Srutinam). The story of quarrel and its result, which establishes prana's glory is meant to be meditated upon (Dhyanartham) for the attainment (Pratipattaye) of Hiranyagarbha status (Tathatvam); if you, the Purvapaksi say so (iti cet; - Shankaracharya says) that is not possible (Na), because no one will want to (Anistatvat) get into a quarrel, or into the Creation - Pralaya - Rebirth cycle (Kalah - Utpatti - Pralayanam Pratipatteh). So also as Srsti is not the Tatparyam of the Sruti (Tasmat, - we can reasonably conclude that creation is unreal, and) that, the Sruti Vakyas regarding creation etc (Utpattyadi Srutayah), are only for the purpose of helping the mind to gain (Avataraya Eva) the knowledge (Buddhi) of the oneness of Atma (Atmaikarvam) and therefore, interpreting (Kalpayitum) them in any other manner (Anyarthah) would not be proper (Na Yuktah). Therefore, creation not being real, but an appearance only (Atah) the creation Vakyas of Sruti do not bring about any type of difference or duality (Utpattyadikrta Bhedah Na Asti) in anyway (Kathanchana - as there is no second thing, like Atma (Na Svajatiya Bhedah), and no second thing also, unlike Atma (Na Vijatiya Bhedah) and no second thing, within Atma itself (Na Svagata Bhedah Ca).

Shankaras Answer :

I) Fact varies from Srishti to Srishti.

- Example : Take clothes out in different orders.
- Different in 2 times.

II) Nishprayojanatvat :

- Tatparya Lingam Anadigata, Abadita, Asandigda, Arthavatu Jnana Janika Pramanam.

Naishkarmya Siddhi :

- Pramanam should reveal something.

a) Anadigata :

- Not learnt from other Pramanams.

b) Abaditam :

- Not negated by other Pramanams.

c) Asandigda :

- It should give doubtless knowledge.

d) Arthavatu :

- It should have Prayojanam.
- If no Prayojanam, no one will use that Pramanam.
- In the knowledge of Srishti, there will be no Prayojanam.
- Knowing details, order etc, gives me no Purusharthas.

III) Purpose of Srishti description :

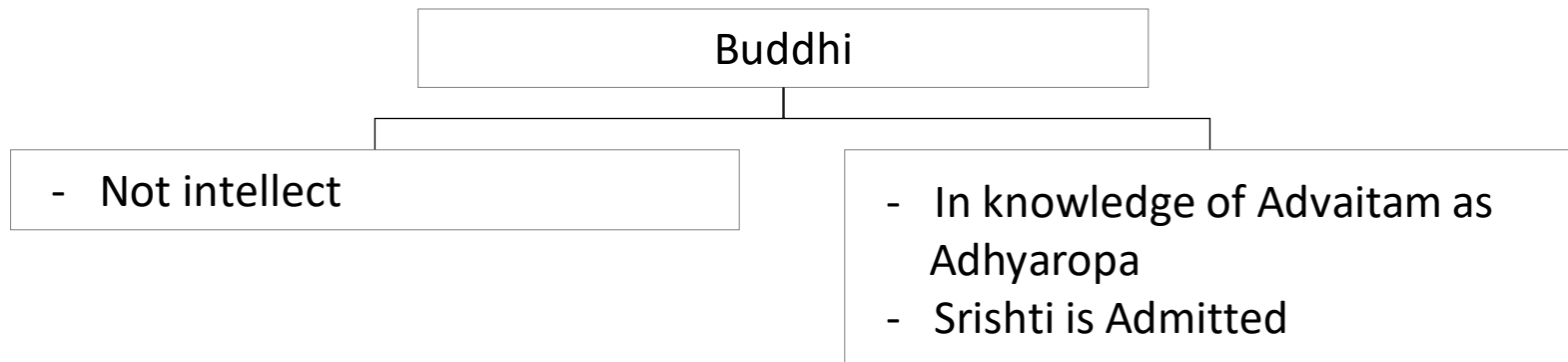
- Only Advaita Siddhartham which Shankara mentions.
- In Purva Pakshi case, inconsistency has no Prayojanam.

IV) Adhyaropa – Apavadartham Eva Srishti

- Brahman was, is, will be.
- Origination of world – Jagrat, Svapna, Sushupti is an appearance not a fact.

Avatara :

- Not Rama incarnation.
- Here driving home.



V) Other than this Prayojanam to reveals Advaita Turiyam, no other Prayojanam for Srishti

VI) Whole discussion = Mimamsa, interpretational discussion.

- **Other than Advaita Jnanam, no other benefit can be attributed to the knowledge of Srishti.**

VII) Prana Samvada Sruti – Example

- Utpatti Sruti in Vedanta – Example
- For both, no other benefit can be attributed other than Sreyashtvam of Prana and Advaita Turiya Brahma Jnanam for Srishti.

VIII) Upto this – 2nd reasoning

1 st Reasoning	2 nd Reasoning
Inconsistency	Nishpryojanatvam

IX) Purva Pakshi – expert in Mimamsa

- I can give different benefit, Prayojanam for Samvada Sruti and Srishti Sruti, taking both as fact.
- Attribute different benefit.

X) By knowing Prana Samvada, take it as fact, know details, knowledge is useful.

- What is utility?
- Have to meditate on their quarrel, because it's a fact.
- Final result : Pranas glory, greatness.

XI) By Prana Dhyanam

- Prana = Hiranyagarbha Tattvam in Brihadaranyaka Upanishad.
- Upasaka attains Hiranyagarbha Padam Principle.

• **As one Meditates, so one becomes.**

• As you think, so you become.

XII) Prana Samvada is for Dhyanam, Dhyanam gives me status of Hiranyagarbha – Samashti Pranatvam.

• Pratipatti = Attainment, Prapti says Purva Pakshi.

• Hiranyagarbha Pada Prapti.

Taittiriya Upanishad :

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ।
सुवरित्यादित्ये । मह इति ब्रह्मणि ।
आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् ।
वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।
एतत्ततो भवति । आकाशशरीरं ब्रह्म ।
सत्यात्म प्राणारामं मन आनन्दम् ।
शान्तिसमृद्धममृतम् इति प्राचीनयोग्योपास्व ॥ २ ॥

bhūrityagnau pratitiṣṭhati | bhuva iti vāyau |
suvarityāditye | maha iti brahmaṇi |
āpnoti svārājyam | āpnoti manasaspatim |
vākpatiścakṣuṣpatiḥ | śrotrapatirvijñānapatiḥ |
etattato bhavati | ākāśaśarīraṁ brahma |
satyātma prāṇārāmaṁ mana ānandam |
śāntisamṛddhamamṛtam iti prācīnayogyopāśva || 2 ||

With the word Bhuh, he stands in fire; in the air in the shape of Bhuvah; as Suvah in the sun; in the Brahman as Mahah. He obtains self-effulgence. He obtains Lordship over minds; he becomes the lord of speech, lord of the eyes. Lord of the ears, the Lord of knowledge. Then he becomes this Brahman, whose body is space, whose nature is truth, who sports in dynamic life Prana, whose mind is bliss, who is full of peace, who is immortal. Thus, oh descendant of the ancient Yoga culture, meditate. [1 - 6 - 2]

- Glorious position.
- Have to Meditate for this, know story as a fact, become that fact.
- Prana Upasanartham.

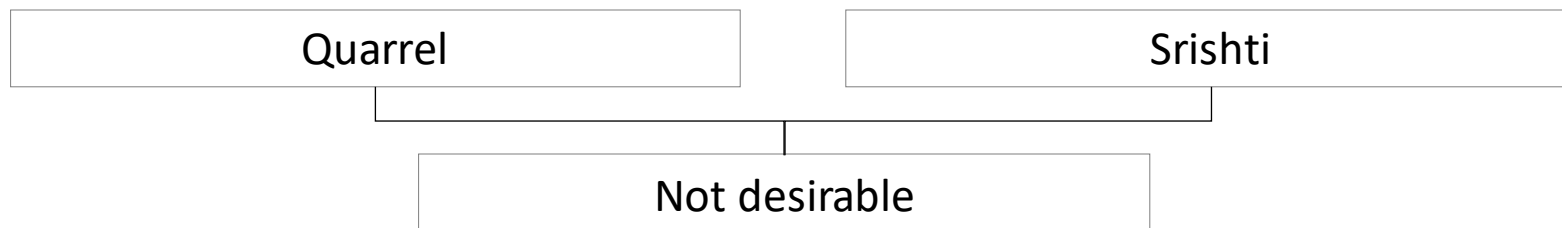
XIII) Shankara's reply :

- Use factness of quarrel for Meditation.
- **Hiranyagarbha object of Meditation, quarrel also object of Meditation.**
- Hiranyagarbha and quarrel part of Upasana.
- Continuous meditation, quarrel Prapti in Brahma Loka.
- No Prayojanam.

XIV) Utpatti – Fact, Meditate

- Srishti Dhyanam, will get Srishti.
- **Upasaka will become part of every Srishti.**
- Samsara Chakra Anuvrutti Eva Bavati.
- Brilliant Answer.

XV) Becoming Hiranyagarbha useful, Kala Meditation, become Kalaha Quarrel, Avishtatvat.



XVI) Bottom Line :

- **Creation is unreal, Mithya, exactly like dream.**

XVII) Brahma Satyam, Jagan Mithya.

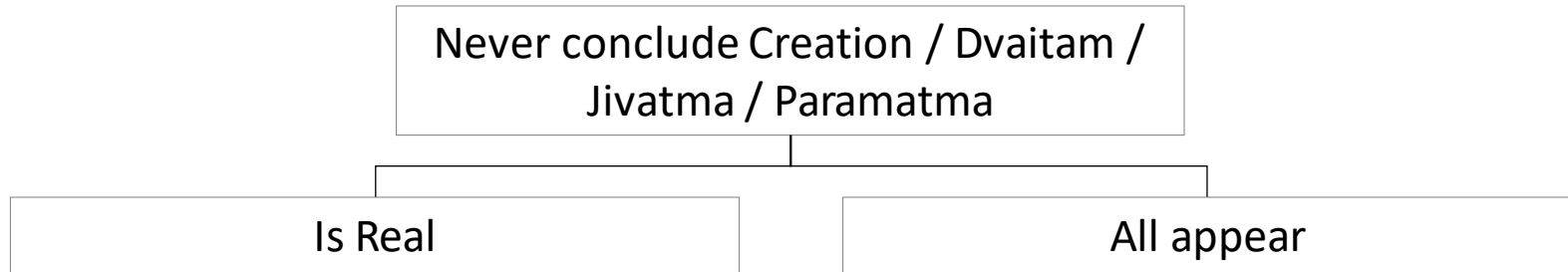
- Tasmāt Utpatti Adhi Srutaya, all creation statements.
- **Only meant for driving home Advaitam is an eternal fact, in 3 periods of time.**
- Dvaitam is unreal in 3 periods of time.

XVIII) Mandukya Upanishad – Chapter 2 – Vaitatya Prakaranam

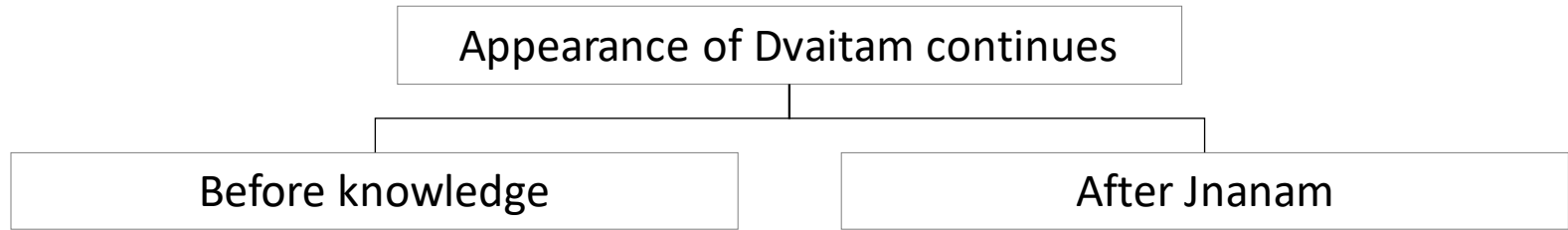
आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

ādāvante ca yannāsti vartamāne'pi tattathā |
vitathaiḥ sadṛśāḥ santo'vitathā iva lakṣitāḥ || 6 ||

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



XIX)



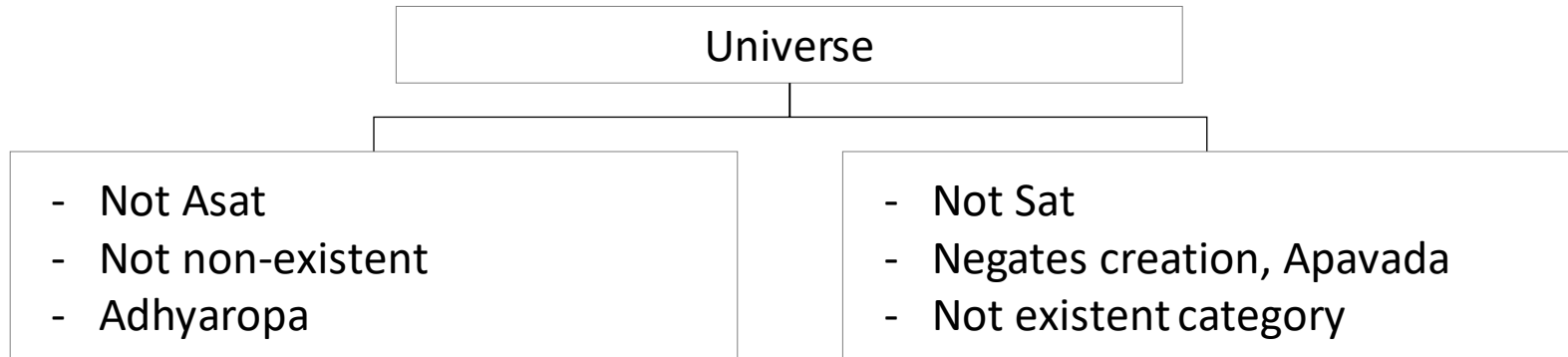
- Jnani will see differences, sense organs meant to report differences.
- Appearance of difference Vedanta never negates.
- Difference as a fact, Vedanta negates.
- Dvaita Pratiti Na Nishidyate, appearance, experience, not negated.
- Dvaita Satyatvam Nishidayate, reality negated.

• **No difference caused by creation can be taken as real.**

Revision :

Karika No. 15 – Bashyam – Important

I) Creation initially accepted to be negated later.



II) What is existent can't be negated

- Adhyaropa Srishti reveals jagat Asat Vilakshanam.
- Apavada Srishti reveals Jagat is Sat Vilakshanam.
- Universe not existent or nonexistent category.
- Comes under seemingly existent category, Anirvachania Khyati, Mithya, like Swapna, appears, disappears.

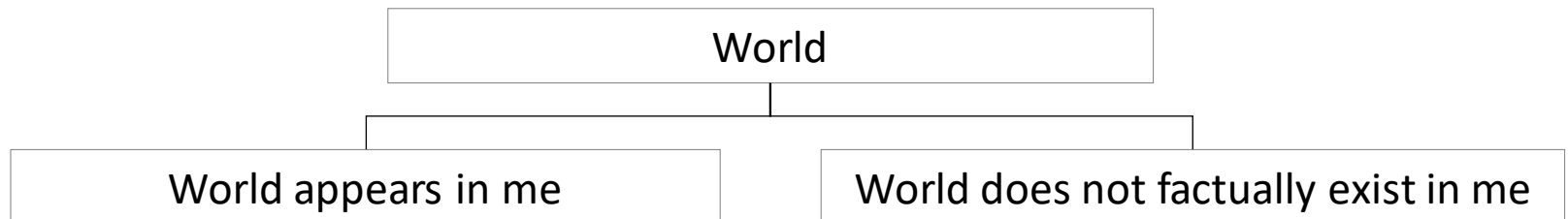
III) We don't negate appearance of the Universe but negate the factual existence of the universe.

IV) Gita :

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

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

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



V) Brahman not a Karanam, it is Adhishtanam for worlds appearance but not a Karanam.

- **Advaitam conveys this message alone.**
- **Brahman is Akaranam.**

VI) Pramanam :

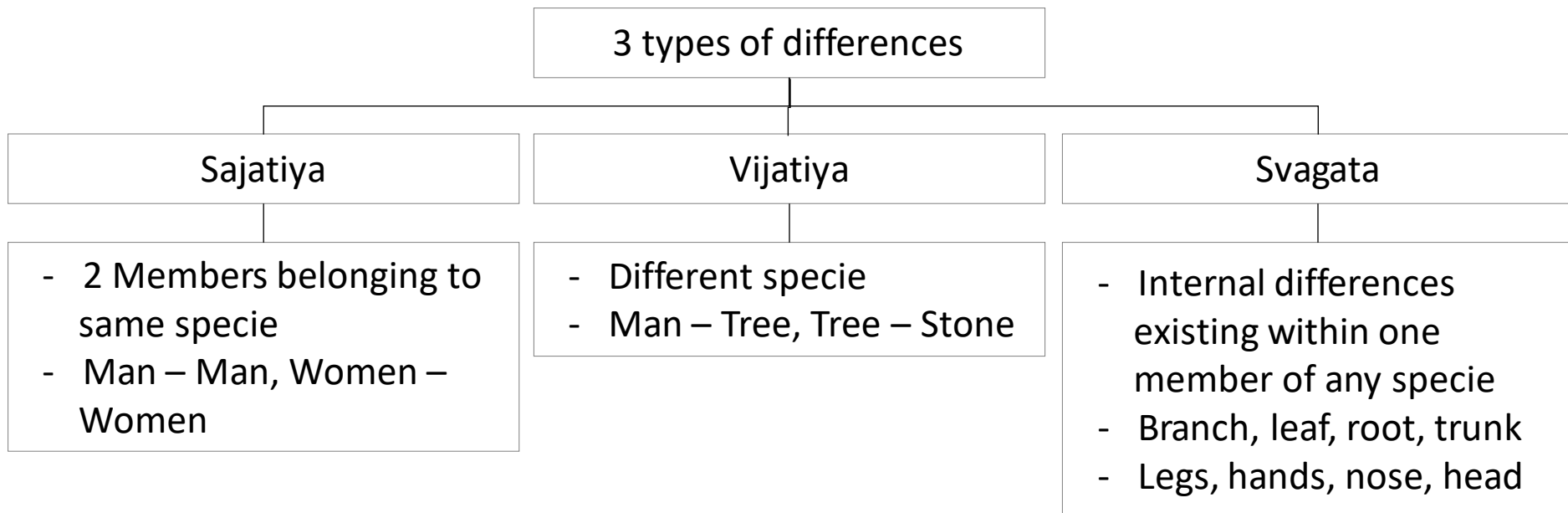
- Tasmāt = Srishtou Tatparya Abavat, Utpattyadhi Sruti Vakhyani.
- Atma Ekatva Buddhi Avatara.
- Atma was, is, will be Advaitam.
- World is projected as a power of Maya Shakti of Brahman which also has veiling capacity (Moola Avidya).

VII) **Appearance of Universe does not disturb Advaitam status of Atma.**

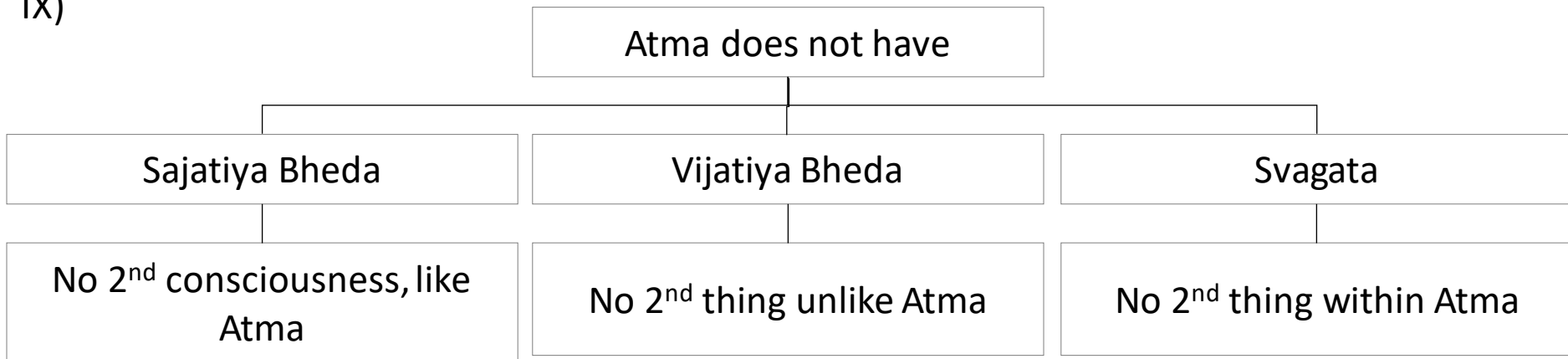
- To drive this idea home, Srutaya Bavanti.
- Anyartaha Kalpayitum Yuktaha Na Shakyam
- You can't interpret Srishti in any other manner.

VIII) Any other interpretation will be misinterpretation.

- Last sentence = 4th quarter of Shloka.
- Since Dvaitam is only appearance.

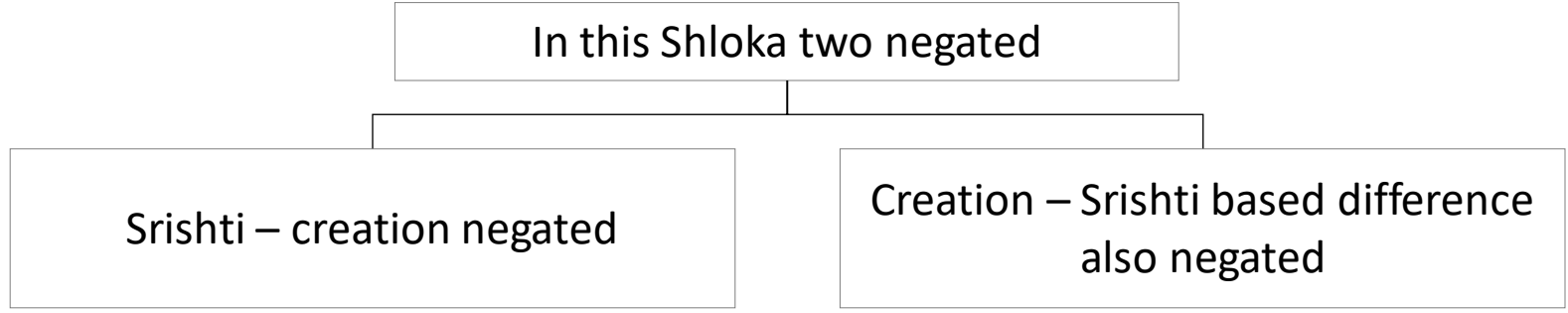


IX)



- Katham Chana means Trivida Bheda Nasti.

X)



- Last class till now.

XI) Karika No. 15 : Anvayah

अन्वयः

मृल्लोहविस्फुलिङ्गाद्यैः या सृष्टिः अन्यथा (अन्यथा) च उदिता सः
अवताराय उपायः (भवति) । भेदः
कथंचन न अस्ति ॥

Anvayah

mṛllohavisphulingādyaiḥ yā sṛṣṭiḥ anyathā (anyathā)
ca uditā saḥ avatārāya upāyaḥ (bhavati) | bhedaḥ
kathañcana na asti ||

Creation has been taught in many ways through (the examples of) clay, gold, spark etc. It is a method for the understanding (of Non-duality). Duality is not there anyhow.

यदि पर एवात्मा नित्यशुद्धबुद्धमुक्तस्वभाव एकः परमार्थः
सन् “एकमेवाद्वितीयम्” (छा-उ-६-२-२) इत्यादि श्रुतिभ्योऽस-
दन्यत्किमर्थेयमुपासनोपदिष्टा “आत्मा वा अरे द्रष्टव्यः”
(बृ-उ-२-४-५) “य आत्मापहतपाप्मा” (छा-उ-८-७-१,३)
“स क्रतुं कुर्वीत” (छा-उ-३-१४-१) “आत्मेत्येवोपासीत”
(बृ-उ-१-४-७) इत्यादिश्रुतिभ्यः कर्माणि चाग्निहोत्रादीनि,
शृणु तत्र कारणम्

If you say that (Yadi) the absolute Atma (Parah Eva Atma) which Chandogya Upanishad mentions in mantra 6-2-2 as) 'The Non-dual, without a second' ("Ekam Eva Advitiyam"), is to be understood, is of nature of (Svabhavah), eternal (Nityam) pure (Suddam) consciousness (Buddham) and liberation (Muktam) and is one only (Ekah), which alone exists as absolute reality (Paramarthah Sat), and if everything else (Anyat) is false (Asat)';

then what is the purpose (Kim Arthah) of the following Srutis (Ityadi Srutibhyah), which enjoin one to inquire into, or meditate or contemplate on Atma (Iyam Upasana Upadista) like, 'Atma alone has to be reflected upon, and meditated upon' ("Atma Va Are" - given in Brihadaranyaka Upanishad 2-4-5), 'The Atma that is devoid of all impurities' ("Ya Atmapahatapapma" - " is to be enquired into" - given in Chandogya Upanishad 8-7-1 and 8-7-3), 'a qualified person, after understanding Atma may he meditate upon Atma' ("Sa Kratum Kurvita"- given again in Chandogya Upanishad 3-14-1), 'The Atma alone is to be reflected upon, and meditated upon' ("Atma Ityeva Upasita" - given again in Brihadaranyaka Upanishad 1-4-7)? Not only this, but, in Karmakanda also Vaidika karmas (Karmani Ca) such as Agnihotra etc (Agnihotradini - which indicate duality are given). With regard to Vedic acceptance of duality in the form of Karmakanda and Upasanakanda (Tatra) listen carefully (Srnu) to the following reasons for this (Karanam).

I) Conclusion in previous Shloka :

- Bhedaha Kathanchana Nasti.
- Paramartika Satyam.

II) No difference at all in Paramartika, absolute reality, Adhishtanam, 4th Pada, Turiyam.

III) Dvaitam, Bheda, difference Nasti is the conclusion in the word "Advaitam".

- Conclusion of Veda not Gaudapadas conclusion.
- Teaching of Veda.

- Tattparyam of Veda, final teaching of Veda.

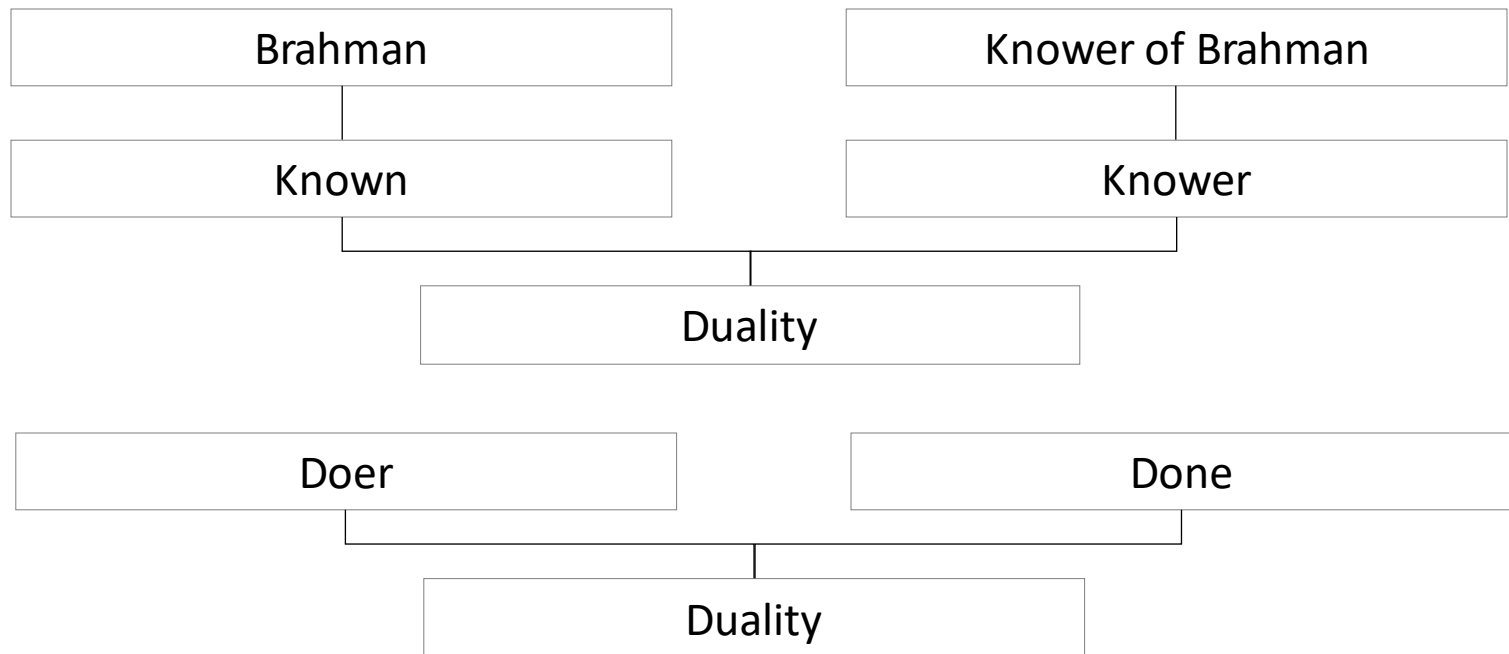
IV) Question :

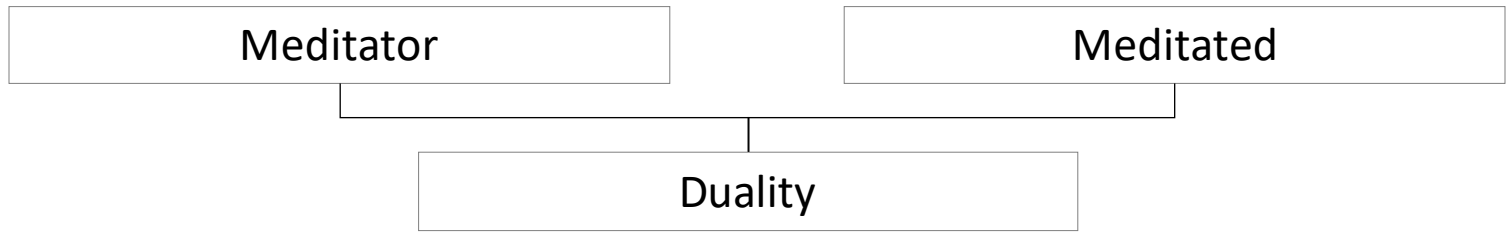
- How do you explain entire Karma Khanda, Upasana Khanda, beginning of Jnana Khanda.
- Karma Khanda requires vedic pursuit, requiring duality.
- Yajamana, priest, oblation.
- Meditator, meditated Bheda.

V) Brahmvithu Apnoti Param in Jnana Khanda.

- Knower of Brahman, attains Moksha.

VI)





- All 3 pairs of duality.
- How Nasti?

VII) If the Para Atma, Absolute Atma, Nitya, Shuddha Mukta, Buddham.

- Eternal, pure, consciousness, liberation – is nature of Para – Atma, absolute Atma.

VIII) Ekaha – nondual, Paramartaha – alone exists absolutely, is the reality, Paramartika Satyam.

IX) Sruti Pramanam :

a) Chandogya Upanishad :

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]

b) Other than Atma, everything else is unreal according to you.

- Asat Anyatu.

Atma	Anatma Prapancha / Anyat
- Sat	- Asat, unreal - Everything else - As good as non-existent - Example : Unreal beauty

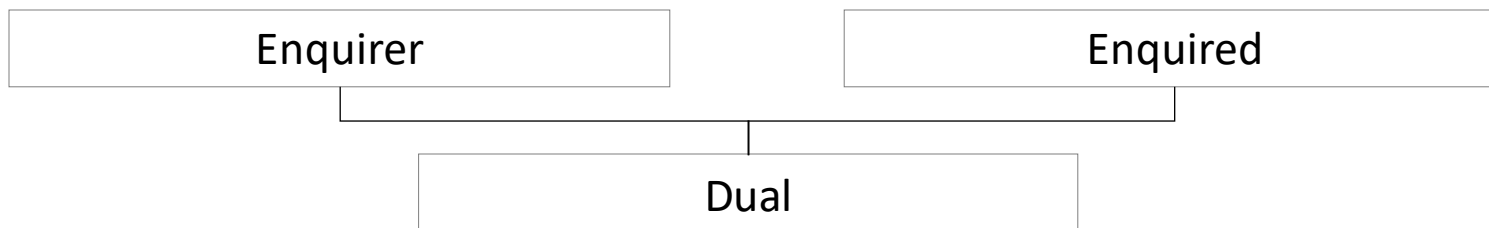
c) Kim Artha :

- How do you account for all Meditations in Veda.
- Dvaitam unreal, Upasana unreal, benefit – unreal.

d) Why waste time in Veda?

Karma Khanda	Upasana Khanda	10 Upanishads
Voluminous	Voluminous	Few pages

e) Examples of Upasana – Vichara – enquiry.



f) Brihadaranyaka Upanishad : Chapter 2 – 4 – 5 – Maitreyi Brahmanam

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म
प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,
आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विजानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,
ātmanastu kāmāya brahma priyaṃ bhavati |
na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,
ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitaṃ maitreyi, ātmano vā are darśanena
śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

f) Chandogya Upanishad :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः
स सर्वाश्च लोकानाप्नोति सर्वाश्च
कामान्यस्तमात्मानमनुविद्य विजानातीति
ह प्रजापतिरुवाच ॥ ८.७.१ ॥

ya ātmāpahatapāpmā vijaro vimṛtyurviśoko
vijighatso'pipāsaḥ satyakāmaḥ satyasaṃkalpaḥ
so'nveṣṭavyaḥ sa vijijñāsitaavyaḥ
sa sarvāṃśca lokānāpnoti sarvāṃśca
kāmanyastamātmānamanuvidya vijānātīti ha
prajāpatiruvāca || 8.7.1 ||

Prajāpati once said: ‘The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires’. [8 - 7 - 1]

तौ ह द्वात्रिंशत् वर्षाणि ब्रह्मचर्यमूषतुस्तौ
ह प्रजापतिरुवाच किमिच्छन्तावास्तमिति तौ होचतुर्य
आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः
सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः
स सर्वांश्च लोकानाप्नोति सर्वांश्च
कामान्यस्तमात्मानमनुविद्य विजानातीति भगवतो
वचो वेदयन्ते तमिच्छन्ताववास्तमिति ॥ ८.७.३ ॥

tau ha dvātriṃśataṃ varṣāṇi brahmacaryamūṣatustau
ha prajāpatiruvāca kimicchantāvāstamiti tau hocaturya
ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ
satyakāmaḥ satyasamkalpaḥ so'nveṣṭavyaḥ sa vijijñāsitavyaḥ
sa sarvāṃśca lokānāpnoti sarvāṃśca
kāmanyastamātmānamanuvidya vijānātīti bhagavato
vaco vedayante tamicchantāvavāstamiti || 8.7.3 ||

Both of them spent thirty-two years there living as brahmacarins. One day Prajāpati said to them: ‘For what purpose are you staying here?’ They replied: “‘The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has learned about the Self and known it attains all worlds and all desires.’—Sir, this is your message. We wish to know that Self, and this is why we are here’. [8 - 7 - 3]

g) Atma has to be enquired to Ashta Guna Visishta Atma.

- That Paramatma has to be enquired by Jivatma.
- Bheda is there in Chapter 8.
- Bottom line : Duality intended in all of them.

h) Saha Kratum Kurvita :

- Kratuhu = Dhyanam, Upasanam.

Chandogya Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं
कुर्वीत ॥ ३.१४.१ ॥

sarvaṃ khalvidaṃ brahma tajjalāniti śānta upāsīta |
atha khalu kratumayaḥ puruṣo yathākraturasmimlloke
puruṣo bhavati tathetaḥ pretya bhavati sa kratuṃ
kurvīta || 3.14.1 ||

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3 - 14 - 1]

- Do Dhyanam of Ishvara.

i) Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,
असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,
यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;
तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,
वदन् वाक्, पश्यंश्चक्षुः, 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 पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam 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 padenānuvindedeḥvam;
kīrtiṃ ślokaṃ vindate ya evaṃ 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 relatives). [1 - 4 - 7]

- Atma Iti Eva Upasita.
- Vidya Sutram.
- May you enquire into Atma.

j) All these statements are meditations, enquiries on Paramatma involving duality.

k) Purva Pakshi :

- Karma Khanda also involves duality, plurality.
- Agni Hotra, Vaidica Karma.
- Can't censor these portions of Veda.
- Entire Veda = Pramanam.
- Explain how this Bheda.

आश्रमास्त्रिविधा हीनमध्यमोत्कृष्टदृष्टयः,
उपासनोपदिष्टेयं तदर्थमनुकम्पया ॥ ३- १६ ॥

āśramāstrividhā hīnamadhyamotkṛṣṭadr̥ṣṭayaḥ
upāsanopadiṣṭeyaṁ tadarthamanukampayā || 3- 16 ||

On the basis of different degrees of intellectual capabilities such as the lower, the middle and the higher, life itself can be divided into three stages. The Scripture, out of compassion and consideration, has taught this method of worship or discipline for the benefit of those who are not yet enlightened.[3 - K - 16]

अन्वयः

हीनमध्यमोत्कृष्टदृष्टयः त्रिविधाः आश्रमाः
(सन्ति) । तदर्थम् अनुकम्पया इयम् उपासना
(भेदेन) उपदिष्टा ॥

Anvayaḥ

hīnamadhyamotkṛṣṭadr̥ṣṭayaḥ trividhāḥ āśramāḥ
(santi) | tadartham anukāmpayā iyaṁ upāsanā
(bhedenā) upadiṣṭā ||

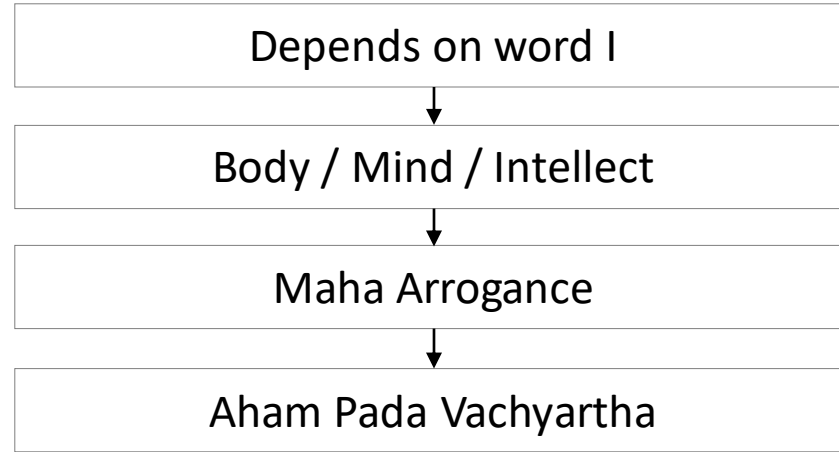
There are three types of seekers with inferior, intermediate and superior power of understanding. This Upasana has been taught for them, out of compassion.

I) Duality, plurality Vedic acceptance.

Reason :

- Final teaching of Veda = Advaitam.
- Binary format.
- Aham Satyam, Jagan Mithya.
- I the observer alone am the reality.
- It is wisdom not arrogance.

II)



III) Gita : Chapter 16 – Asuri Sampath

आत्मसम्भाविताः स्तब्धाः
धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते
दम्भेनाविधिपूर्वकम् ॥ १६-१७ ॥

ātmasambhāvitāḥ stabdhāḥ
dhanamānamadānvitāḥ |
yajante nāmayajñaiste
dambhenāvidhipūrvakam || 16 - 17 ||

Self-conceited, stubborn, filled with pride and drunk with wealth, they perform sacrifices in name (Only) out of ostentation, contrary to scriptural ordinance. [Chapter 16 - Verse 17]

- Ishvaroham Aham Bhogi siddhoham Balavan Sukhi = Asura Guna
- If Vachyarth, arrogance – Punch the nose.

IV) I = Chaitanyam

= Chid Ananda rupam Shivoham.

Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- I am not 3 bodies
- I = Lakshyarth, wise person.

V) Without I – Chaitanyam, observer, no Jagat.

- Aham Lakshyartham Chaitanyam.

VI) Manisha Panchakam :

जग्रत्स्वप्नसुषुप्तिषु स्फुत्तारा या संविदुज्जृम्भते
या ब्रह्मिदिपिपीलिकान्तनुशु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवास्त्विति दृढप्रज्ञापि यस्यास्ति चेत
चन्दलोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ १ ॥

jagrat svapna sushuptishu sphutatarā ya samvid ujjrimbhate
ya brahmadi pipilikantatanushu prota jagatsakshini |
saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||1||

This indeed is my deep conviction : he who has realised that he is not the seen, but that he is the one Consciousness that illumines all experiences during the waking, dream and deep-sleep states, the one Consciousness that is the sole witness of the entire play of the universe, the one Consciousness which is the very life spark in all forms from the Creator down to the ant, he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 1]

- Chandala.....
- Do Namaskara.

VII) Binary Format :

- I = Chaitanyam am the only reality.
- Object of reality = Unreal.
- Depends on me Chaitanyam alone.

What about Bhagawan?

- Object of Consciousness
- Anatma

Keno Upanishad :

- Nedam, yadidam Upaste...
- Mithya

- Lakshyartha
- Chaitanyam
- Anatma
- Bhagawan depends on me the Satya Chaitanyam.

IX) Veda reveals unique thing in creation called observer Consciousness in which creation is dissolved.

Kaivalya Upanishad : Verse 19

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।

mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

X) If you say Bhagavan is Chaitanyam, that Bhagavan is non-different from I, the Chaitanyam.

- There is only one Chaitanyam.

XI)

Bhagavan is me or depends on me



Depends on meaning of I or Bhagavan

XII) Secrets of Vedanta, don't tell outside, others will be disturbed without proper teaching.

- Aham Satyam, Jagan Mithya = Binary format.
- This alone gives liberation.
- Everyone has to come to this for Moksha.
- Final message of Veda.

XIII) Even though this is final teaching.

Gita :

क्लेशोऽधिकतरस्तेषां
अव्यक्तासक्तचेतसाम् ।
अव्यक्ताहि गतिर्दुःखं
देहवद्भिरवाप्यते ॥ १२.५ ॥

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

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

मनुष्याणां सहस्रेषु
कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां
कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥

manuṣyāṇāṃ sahasrēṣu
kaścidyatati siddhayē |
yatatām api siddhānām
kaścinmām vētti tattvataḥ || 7-3 ||

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

XIV) This knowledge is not easy for majority of humanity Tushyanam.

- For majority of humanity, this knowledge is unreachable, according to Veda itself.

XV) Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah || 7 ||

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [I – II – 7]

Veda says :

- Let Advaitam be attempted after enough coaching classes.
- IIT entrance, parents put child from 5th Standard, not that easy.

XVI) Never start with binary format

- **Start with Δ format.**
- **I am Jiva, what I confront is Jagat, there is a Karana Ishvara.**

XVII) Start Karma Yoga – Worship Ishvara

- Upasana Yoga – Meditate on Ishvara as Karanam for Jiva + Jagat.

XVIII) Gaudapada :

- Dvaitam / Bheda is accepted as a stepping stone for Abheda.
- Dasoham accepted, stepping stone to Soham.

XIX) Ashramaha = Ashramaniha.

- Vedic students belong to several stages of spiritual evolution.

Mandah Adhikari	Mandhyama Adhikari
Karma Yoga	Upasana Yoga

- After going through both, prepared themselves.
- Then start attending Mandukya bhasyam.

XX) Gita :

कर्मण्येवाधिकारस्ते
मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूः
मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikāraṣṭē
mā phalēṣu kadācana |
mā karmaphalahēturbhūḥ
mā tē saṅgō'stvakarmani || 2-47 ||

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

- First decide where you stand then decide Sadhana.
- This is Adhikari Bheda.

XXI) Veda is addressing not one type of people.

- But people belonging to all levels.

XXII) Gita not addressing Arjuna only.

Through Arjuna, Lord Krishna
is addressing

Mandah

Madhyama

Uttama Adhikaris

- Like Vichara Sagara.
- Kshetram Chapi Mam Viddhi for Uttama Adhikari.

Gita :

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

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ 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]

XXIII) Scriptures address different Adhikaris.

- Student has to understand where he stands.
- Binary format = Student can accept or reject.
- This is the essence of Karika 16.

आश्रमा आश्रमिणोऽधिकृताः, वर्णिनश्च मार्गगाः, आश्रमशब्दस्य
प्रदर्शनार्थत्वात्त्रिविधाः । कथम्? हीनमध्यमोत्कृष्टदृष्टयः ।
हीना निकृष्टा मध्यमोत्कृष्टा च दृष्टिर्दर्शनसामर्थ्यं येषां ते
मन्दमध्यमोत्तमबुद्धिसामर्थ्योपेता इत्यर्थः ।

The word asrama means, people who belong to a particular stage of asrama (Asramah = Asraminah), who are at different stages of learning and eligibility (Adhikrtah), and people of different castes as well (Varninah Ca), following the righteous Vedic path (Margagah). The word asrama is only an indicatory word (Asrama Sabdasya Pradarsanarthatvat) for three types of people (Trividhah - Including people of different Varnas as well). How (Katham)? They are people of inferior (Hina = Nikrsta), mediocre (Madhyama), and (Ca) superior (Utkrsta Ca) capacity or power of understanding (Drstih = Darsanasamarthyam). It means (iti Arthah) they are people (Yesam Te) who are endowed (Upetah), with inferior (Manda) mediocre (Madhyama), and high (Uttama) levels of intellectual skills of understanding and implementing the truth (Buddhi Samarthymm).

I)

Ashrama – 4 stages of life

Brahmacharya

Grihastha

Vanaprastha

Sanyasa

II) Ajahal Lakshana :

- People with Ashrama Adhikara will follow Karma Yoga, Upasana Yoga, Jnana Yoga.

III) Basic qualification required :

- Sraddha in the Veda.
- Otherwise Nastika, will not accept Karma Yoga.

For Karma Yoga – Basic acceptance of God

Ishvara Arpana Bavana

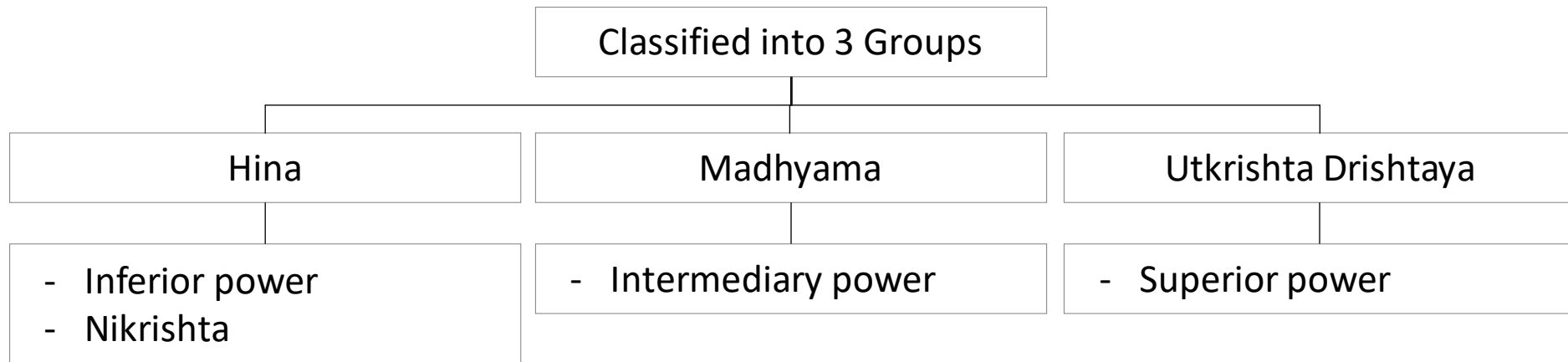
Prasada Bavana

IV) Both attitudes require acceptance of God.

- One who does not believe in God, God not proved yet scientifically.
- Adhikruta = Astika, Sraddha Vanta.
- Varninas = 4 Varnas.
- Follow Veidika Marga.

V) Ashrama = Upalakshanam, indicative word for Varnas also.

VI) What is basis of their qualification.



VII) Inferior, intermediary, superior Adhikaris with Grasping – understanding, implementing power.

VIII) Drishti = Darshana Samarthyam, skill of understanding different topics of Advaitam.

- I am elated hearing Atma.
- Karma Yoga : Senior students feel dull.
- What appeals to you indicates where you stand.
- Buddhi Samarthyam – intellectual fineness, skill.

X) Katho Upanishad :

- Drishyatetu Agriyaya, Buddhaya, Sukshmaya.
- Vedanta requires fine intellect.

उपासनोपदिष्टेयं तदर्थं मन्दमध्यमदृष्ट्याश्रमाद्यर्थं कर्माणि
च न चात्मैक एवाद्वितीय इति, निश्चितोत्तमदृष्ट्यर्थं दयालुना
वेदेनानुकम्पया सन्मार्गगाः सन्तः कथमिमामुत्तमामेकत्वदृष्टिं
प्राप्नुयुरिति ।

The above mentioned Upasana (Iyam Upasana) as well as the karmas (Karmani Ca) have been prescribed (Upadisteyam - by the Veda) for the sake of (Tadartham) keeping in mind those Asramaites of different varnas (Asrama - Adi - Artham - Adi referring to varna) with dull and medium intellect (Manda - Madhyama); and is not (Na Ca) meant for people of superior understanding (Uttama Drstyartham), who have the conviction (Niscita) that 'Atma is one without a second' ("Atma Eka Eva Advitiya Iti" - and 'That, I am'). Thus by the kind Veda (Dayaluna Vedena – Karmas Upasanas have been prescribed, not for misleading the student), but out of compassion (Anukampaya - for the Manda - Madhyama Adhikaris), thinking that (iti) 'if they all, will follow the right path of dharma by doing karmas and Upasanas (Sanmargagah Santah), some how (Katham Imam) one day, they will attain (Prapnuyuh iti) this (Imam) superior vision of oneness (Uttamam Ekatva - Drstim)'.

I) Above mentioned Upasana portion are meant for those 2 groups of seekers (Mandah, Madhyama Adhikaris)

- Uttama – Not for Uttama.
- 2 Ashrama, 2 Varnas.
- Upasana and Karmas prescribed for Grihasta.
- Karma Yoga – Mandah Adhikari.
- Upasana Yoga – Madhyama Adhikari.
- Jnana Yoga – Uttama Adhikari.

II) For Uttama Adhikari – Who know Atma = Ekaha Eva.

- Advitiyaha, without a second.
- Has firm knowledge.

<ul style="list-style-type: none">• Advitaya Atma Aham Asmi.

III) For Uttama, no Upasana required.

- Upasana is obstacle for Uttama Adhikari.
- For Madhyama, Upasana = Blessing.

Example :

- For 8th standard – 5th standard obstacle.
- For 5th standard blessing.

IV) Veda caters all levels of people

- Wonderful buffet.
- Roti or Nan (with teeth)
- Veda has dishes for all.

492) Bashyam : Chapter 3 - Karika No. 16 continues

I)

“यन्मनसा न मनुते येनाहुर्मनो मतम् । तदेव ब्रह्म त्वं विद्धि नेदं
यदिदमुपासते” (केन-उ-१-५) “तत्त्वमसि” (छा-उ-६-८-६)
“आत्मैवेदं सर्वम्” (छा-उ-७-२५-२) इत्यादि श्रुतिभ्यः ॥ १६ ॥

"That which is not (and cannot be also), objectified by the mind (Yan Manasa Na Manute), but by whose presence, the mind is known (Yena Ahuh Manah Matam), understand that (Tvam Viddhi), that alone is Brahman (Tadeva Brahma) and not the one (Na Idam) on which people meditate upon (Yadidam Upasate") - Such Srutis are there (Ityadi Srutibhyah), such as Kenopanisad 1-5, and Chandogya Upanishad 6-8-6, which say 'That Atma you are' and ("Sa Atma Tattvamasi" and 7-25-2 ,which also says) 'This whole Jagat is Atma' ("Atmaivedam Sarvam" meaning Atma alone is there).

II) We don't question existence of Srishti in the Veda.

III) There is no Tattparyam in the Srishti.

- It is temporarily accepted for negation later.

IV) It reveals Adhishtana Atma in which there is no Srishti, but there is appearance of the universe.

V) Upanishad gives Srishti Vakhyams

VI) Since there is no Srishti, we can't say Atma is the Karanam of Srishti.

- Therefore it is Advaitam which means Akaranam Brahma.
- Said in Karika No. 15.

VII) Since there is no Srishti actually.

- Srishti based differences, divisions we don't accept.
- Srishti Nasti, Bhedaha Nasti.

VIII) Purva Pakshi :

- If no division, why Veda talks of Karma Yoga, Upasana Yoga – both require Bheda.

IX) Answer : Karika No. 16

- Srishti and Bheda are accepted temporarily.
- Everybody not ready to grasp Advaitam.

- **One has to prepare mind for Advaitam.**

X) Until then Veda itself temporarily compromises with its teaching.

- Veda does Anuvada of Bheda.

XI) Veda does not teach Bheda, it talks about misunderstood Bheda.

- Veda joins Ajnani and joins misconception of Ajnani.
- Misconception = Bheda.

XII) Once a student is ready, Mandah Adhikari becomes Madhyama Adhikari and Madhyama becomes Uttama Adhikari, he becomes ready to grasp Advaitam, then Veda negates Dvaitam which is accepted in the beginning.

XIII) Essence of Karika No. 16

- Bheda is accepted for Mandah, Madhyama Adhikari.

XIV) Tadartham = Mandah, Madhyama Drishti Ashramadhi Artham.

XV) Jnana Yogi in the beginning is Madhyami (until he gets Jnanam)

- Jnani alone is Uttama.
- For Mandah, Madhyama Drishti Ashramas Karma Yoga and Upasana Yoga relevant, prescribed (Upadhishtani).
- But not relevant for Jnani who has gained Atma = Nondual.

XVI) There is no Jivatma – Paramatma Bheda, Upasya – Upasaka Bheda.

- This is for Jnani, one who has Nishchayam, Atma Ekam Eva Advaityam.
- For him Mananam, Nididhyasanam is relevant but not Karma and Upasana.

XVII) Upasana prescribed by Veda for Mandah, Madhyama Adhikari out of compassion.

XVIII) What is thought of Veda?

- Sanmarga... Prapnuyuyu.
- Junior seekers, should follow Karma Yoga + Upasana Yoga.
- They should not remain permanently there.
- Don't remain in LKG for too long.

XIX) Come to Uttama Drishti, by renouncing Upasana, after obtaining qualifications.

- Veda Maha happy.
- Veda prescribes Sanyasa Ashrama.
- Renunciation of Karma and Upasana = Sanyasa.

XX) Replaced by Sravanam + Mananam + Nididhyasanam.

- Tridandi, Ekadandi, Paramahamsa Sanyasa for Upasana.
- Kutichaka, Bahudaka, Hamsaha Sanyasa Ashrama for Upasana.

- **Paramahamsa Sanyasa is reserved for Sravanam, Mananam, Nididhyasanam.**
- **Renounces Karma and Upasana.**

XXI) Thought of Veda :

- From Dasoham Paramahamsa Sanyasi reinforces Soham Bavana.
- Iti Anukampaya – Vedena Upasana Upadhishta.

XXII) What is Pramanam?

a) Keno Upanishad :

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

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

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

- Whatever Devata you have been Meditating upon is not Paramartika Satyam.
- You have to transcend Upasya – Upasaka Bheda.

b) Mandukya Upanishad : Chapter 3 – Karika No. 1

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।
प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

*upāsanāśrito dharmo jāte brahmaṇi vartate |
prāgutpatterajaṁ sarvaṁ tenāsau kṛpaṇaḥ smṛtaḥ || 1 ||*

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having Manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [3 - K - 1]

- One who permanently remains in Upasana is an unfortunate person.
- Is Kripanah – unfortunate.
- Ok in the beginning not in the end.

c) Chandogya Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्भ्यः सोम्य
शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन
सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्तिस्रो
देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६.८.६ ॥

tasya kva mūlaṃ syādanyatrādbhy'dbhiḥ somya
śuṅgena tejo mūlamanviccha tejasā somya śuṅgena
sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ
sadāyatanāḥ satpratiṣṭhā yathā tu khalu somyemāstisro
devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati
taduktaṃ purastādeva bhavatyasya somya puruṣasya
prayato vānmanasi sampadyate manaḥ prāṇe
prāṇastejasi tejaḥ parasyām devatāyām || 6.8.6 ||

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into prāṇa, his prāṇa into fire, and then fire merges into Brahman, the Supreme Deity. [6 - 8 - 6]

- Tat Tvam Asi.
- Enough of Meditating on Paramatma.
- Understand that Paramatma is you the Chaitanyam in this Body – Mind complex.
- It is negation of Upasya – Upasaka Bheda.

d) Chandogya Upanishad :

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

॥ इति पञ्चविंशः खण्डः ॥

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

|| iti pañcaviṃśaḥ khaṇḍaḥ ||

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

- Atma Eva Idam Sarvam.
- Bada Samanadhi Karanya Vakhyam.

- Atma alone is there.
- There is no world of plurality.
- Sarvatva Nisheda.
- Dvaita Nisheda.
- Upasya – Upasaka Bheda Nisheda.
- There is no Tatparyam in Upasana also.
- Srishtou Tatparyam Nasti
- Bheda Tatparyam Nasti
- Karmani Tatparyam Nasti
- Upasanayam Tatparyam Nasti.
- Advaita Tatparyam Asti.

XXIV) Anvayah :

अन्वयः

हीनमध्यमोत्कृष्टदृष्टयः त्रिविधाः आश्रमाः
(सन्ति) । तदर्थम् अनुकम्पया इयम् उपासना
(भेदेन) उपदिष्टा ॥

Anvayah

hīnamadhyamotkṛṣṭadr̥ṣṭayaḥ trividhāḥ āśramāḥ
(santi) | tadarthaṁ anukāmpayā iyaṁ upāsana
(bhedenā) upadiṣṭā ||

There are three types of seekers with inferior, intermediate and superior power of understanding. This Upasana has been taught for them, out of compassion.

शास्त्रोपपत्तिभ्यामवधारितत्वादद्वयात्मदर्शनं सम्यग्दर्शनं
तद्बाह्यत्वान्मिथ्यादर्शनमन्यत् । इतश्च मिथ्यादर्शनं द्वैतिनां
रागद्वेषादिदोषास्पदत्वात् । कथम् ?

The knowledge, that I am the Non-dual Atma (Advayatmadarsanam) is the right knowledge (Samyag Darsanam, - which cannot be negated by anything), as it is ascertained (Avdharitatvat), by both scriptures and logic (Sastra Upapattibhyam). All Dvaita Darsanams (Anyat) being away or contradictory from Advaita Darshanam (Tad Bahyatvat) are Mithya schools of thought (Mithya Darsanam). Further, because of the additional reason (itah Ca), that they promote Raga - Dvesas (Raga - Dvesadi - Dosa - Aspadatvat) the dualist schools of thought are considered as Mithya (Dvaitinam Mithya Darsanam). How is that they have Raga - Dvesas (Katham Tat?).

I) Advayatmaka Darshanam = Samyak Darshanam

- This is glory of Advaita Darshanam.

II) Knowledge that I am nondual Atma.

- This wisdom, vision is Samyak, right knowledge, right vision.

III) Why do we assert this?

- This is vision given by Sruti, Yukti, Anubhava.
- Apaurusheya Pramanabyam = Sruti.
- Upapatti = Logic.

IV) Don't blindly accept

- If illogical, don't swallow.
- Interpret, make it non-contradictory to logic and then swallow it.
- Never contradicts logic.

V) All Dvaita Darshanam are away from Advaita Darshanam, contradictory, are Mithya, wrong, inappropriate system.

VI) Sruti Yukti Nirdharitatvat

Another reason :

- Advaitin will never hate other Darshanams, will validate other Darshanams as Vyavaharika Satyam.
- Vyavaharika is useful for acquiring Sadhana Chatustaya Sampatti, stepping stone.

- Accommodate, validate, use, never late other Darshanam.

VII) Others hate Advaitin, have strong Raaga – Dvesha, indicates their philosophy is defective.

VIII) Ramayanam : Anjaneya

**deha buddhya tu dasoham jiva buddhya tvadaamsakah |
atma buddhya tvamevaham iti me nishchita matih ||**

“Oh Lord, while I identify myself with my body, I am your servant. When I consider myself as Individual Soul, I am Your part. But when I look upon myself as the Spirit, I am one with You.”

- W.r.t. Body – Dasa – Dvaita Darshanam
- W.r.t. Jiva- Chidabhasa – Amshaka – Part of you Visishta Advaitam
- W.r.t. Atma – Advaitam – Aikyam

Gita : Chapter 15

**ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥**

**mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||**

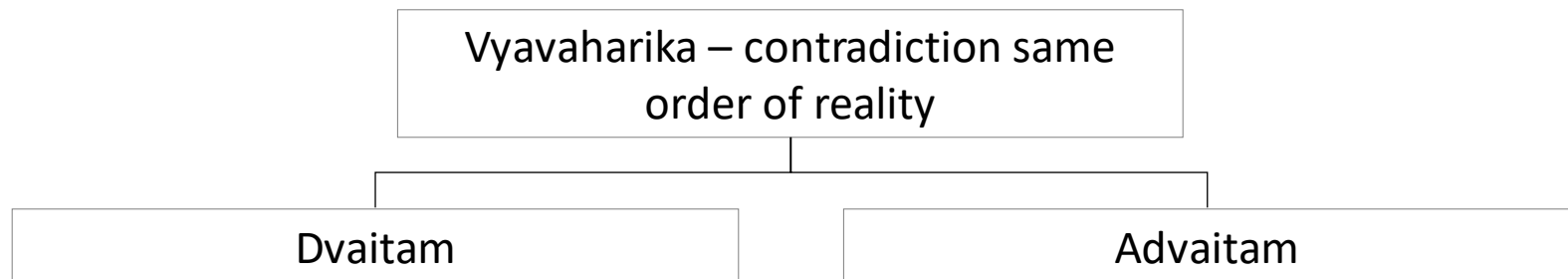
An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- Start with Deha Buddhi, do Puja, graduate to Jiva Buddhi, practice Vishwa Rupa Upasana.
- Atma Buddhya Aham Na Dehaha, Chidabhasa, Aham Chit Rupa.
- Sakshi Cheta Nirgunascha
- I am you, all 3 states accepted.

IX) 1st – two – preparatory

- Last one – Culmination
- 1st two – Vyavaharika Drishti
- 3rd – Paramartika Drishti
- No contradiction.

X) Between Paramartika Advaitam and Vyavaharika Dvaitam, there is no contradiction.



- Advaitam = Paramartika Satyam
- Paramartika Dvaitam, Advaitam, there will be contradiction.
- Paramartika Advaitam and Vyavaharika Dvaitam, no contradiction.

XI)

Mastani Sarva Butani	Na Cha Mastani Butani
<ul style="list-style-type: none"> - Vyavaharikam - All in me 	<ul style="list-style-type: none"> - Paramartikam - Go outside and say all not in me - I can't be disturbed by Dvaitam - Dvaitam is dream Mithya

Gita :

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

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

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

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

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

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

XII) Itascha :

- Because of following additional reason.
- Dvaitinam, Mithya Darshanam.
- Reason : because promote Raaga Dvesha.
- Katham – How?

स्वसिद्धान्तव्यवस्थासु द्वैतिनो निश्चिता दृढम् ।
परस्परं विरुध्यन्ते तैरयं न विरुध्यते ॥ ३-१७ ॥

svasiddhāntavyavasthāsu dvaitino niścītā dṛḍham
parasparam virudhyante tairayaṁ na virudhyate ॥ 3-17 ॥

The dualists cling fast to the conclusions (As Truth) arrival at by their own enquiries. So they among themselves contradict one another whereas (The Advaitin-s) have no conflict with them. [3 - K - 17]

अन्वयः

द्वैतिनः स्वसिद्धान्तव्यवस्थासु दृढं निश्चिताः ।
(ते) परस्परं विरुध्यन्ते । अयं तैः न विरुध्यते ॥

Anvayaḥ

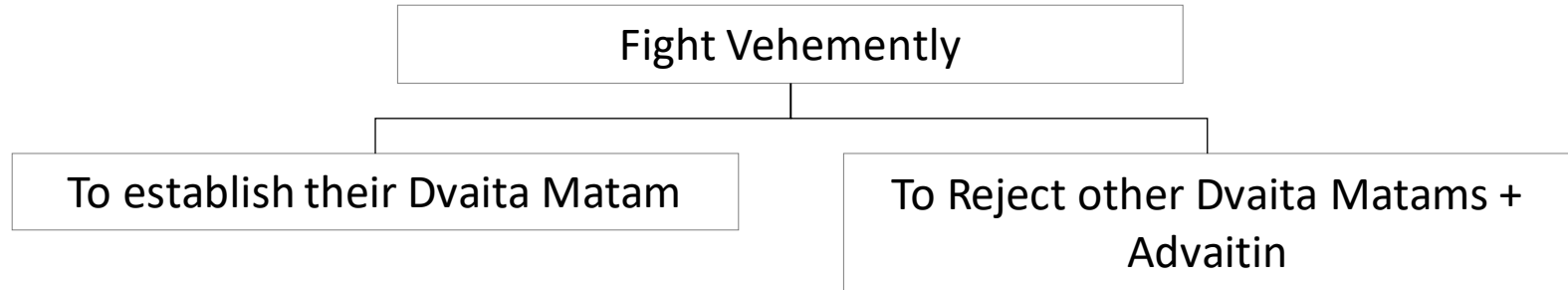
dvaitinaḥ svasiddhāntavyavasthāsu dṛḍham niścitāḥ ।
(te) parasparam virudhyante, ayam taiḥ na virudhyate ॥

The dualists are firmly settled on their own set of conclusions. They contradict one another. This (Advaita teaching) is not in conflict with them.

Gist :

I) All Dvaitins are strongly attached to their conclusions.

- Equally strongly opposed to other Dvaitins conclusions.



II) Advaitin does not strongly reject Dvaitam because for him Dvaitam is Mithya.

- Let it be there.
- Not Vehement about Dvaitam.

III) For others, Dvaitam is Satyam not Mithya.

- Srishti = Satyam.
- Theory of creation = Satyam.

IV) Sankhya :

- Sat Karya Vada, Parinama Vada.

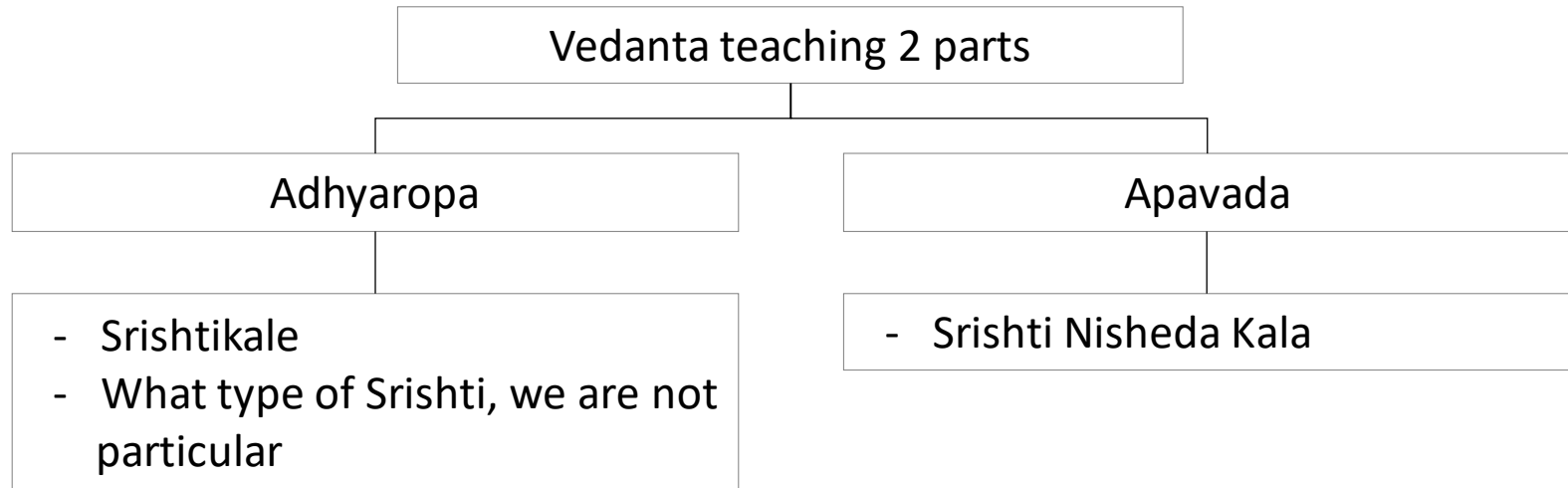
Neiyayika :

- Asat Karya Vada, Aramba Vada
- Sankhya Vehemently refutes Neiyayika.

- Neiyayika refutes Sankhya.
- Can't accommodate other Srishti theories.

V) Advaitin :

- Srishti has to be introduced in the beginning.



VI) Vichara Sagara :

- No consistency in Srishti.
- Veda itself is not consistent in Srishti.
- Panchabuta, Tributa Srishti, Krama, Akrama, Vikrama Srishti.

VII) Bhagavatam :

- Follows Sankhya Srishti.
- Prakrti, Mahat, Ahamkara.

Ahamkara

- Manaha
- 10 Indriyas
- 5 Sukshma Butani
- 5 Sthula Butani

IX) Gita :

a) Chapter 13 – Verse 6 :

महाभूतान्यहङ्कारः
बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च
पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥

**mahābhūtānyahaṅkārah
buddhiravyaktamēva ca |
indriyāṇi daśaikaṃ ca
pañca cēndriyagōcarāḥ || 13.6 ||**

The great elements, egoism, intellect and also the unmanifested (Mula Prakirti), the ten senses and the one (The mind) and the five objects of the Senses... [Chapter 13 - Verse 6]

b) Chapter 7 – Verse 4 :

भूमिरापोऽनलो वायुः
खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे
भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

**bhūmirāpō'nalō vāyuh
khaṃ manō buddhirēva ca |
ahaṅkāra itīyaṃ mē
bhinnā prakṛtiraṣṭadhā ||7-4||**

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti.

[Chapter 7 – Verse 4]

c) Gita talks of Sankhya Srishti.

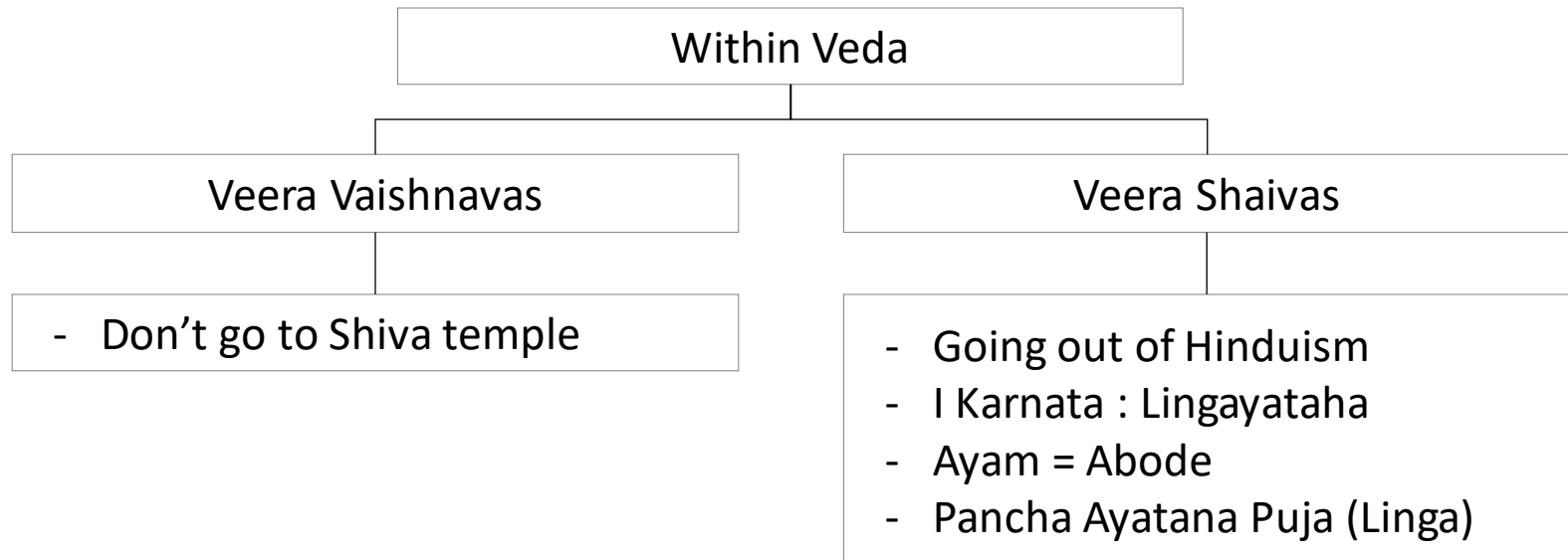
- Chart given of Sankhya Srishti in Moolam class.

d) At the end we reject.

e) Example :

- Want to drink coffee.
- Paper, Silver, Mud, Cup no problem.
- Cups have to be disposed at the end, only temporary.

X) We reject all Darshanams



Advaitins :

- Go to all temples, enjoys Prasadam.
- Accommodates Dvaitam
- Satta bheda, Virodaha Nasti.
- Degree of reality is different.

496) Bashyam : Chapter 3 - Karika No. 17 Starts

स्वसिद्धान्तव्यवस्थासु स्वसिद्धान्तरचनानियमेषु
कपिलकणादबुद्धार्हतादिदृष्ट्यनुसारिणो द्वैतिनो निश्चिताः,
एवमेवैष परमार्थो नान्यथेति तत्र तत्रानुरक्ताः प्रतिपक्षं
चात्मनः पश्यन्तस्तं द्विषन्त इत्येवं रागद्वेषोपेताः
स्वसिद्धान्तदर्शननिमित्तम् एव परस्परमन्योन्यं विरुध्यन्ते ।

These schools of thought have their own indoctrinating features (Svasiddhanta – Vyavasthasu), as they have their own steps of Arguments (Svasiddhantaracana Niyamesu), for Arriving at their conclusion (Racana). The followers of (Anusarinah) Kapila, Kanada, Buddha, Mahavira etc (Kapila - Kanada - Buddha - Arhita Adi – Etc meaning Sankhyas, Vaishesikas), are very firm (Niscitah) dualists (Dvaitinah). They think their view alone (Evam Eva), is the ultimate one (Esa Paramarthah) and not the views held by others (Na Anyatha). Thus (iti), they each get fanatically committed to their own respective systems (Tatra Tatra Anuraktah) and they look upon (Pasyantah Ca) people opposing their views, as their enemies (Atmanah Pratipaksam) and hate them (Tam Dvisantah). In this manner (iti Evam) passionately holding on to their views and hating other views (Raga - Dvesa Upetah, - They go on in life). Thus based upon their own fanatic conclusions (Svasiddhanta - Darsana - Nimittam Eva) they contradict each other (Parasparam = Anyonyam Virudhyante).

I) Svadhanda Vyavasthu :

- Arriving at their conclusions, using various steps.
- Asat Karya, Sat Karya Vada
- If steps changed, conclusions changed.

II) Sat Karya Vada :

- Karanam = One Prakrti
- Creation = Multiplication of one Prakrti into Many.

III)



- Start with one, end in plurality.
- **One to many = Sankhya.**
- Prakrti – Vikriti Rupa Karana Vada.
- Vikriti = Modification, multiplication.

IV) Sankhya :

- Karanam = Prakrti
- Karyam = Vikriti

V) Neiyayika = Many to one

- Product = Assembly of many parts.
- Car = Assembly of tyres, Body etc.
- Collect parts from various places.
- Karanam = Avayavam = parts
- Karyam = Avayavi
- Hall = One = Avayavi
- Avayavam = Bricks, walls, asbestos sheet.
- Avayavams combine together make one Avayavi.
- Karanam = Anekam
- Karyam = Ekam

• **Avayava – Avayavi Rupena Karya – Karana Sambandha.**

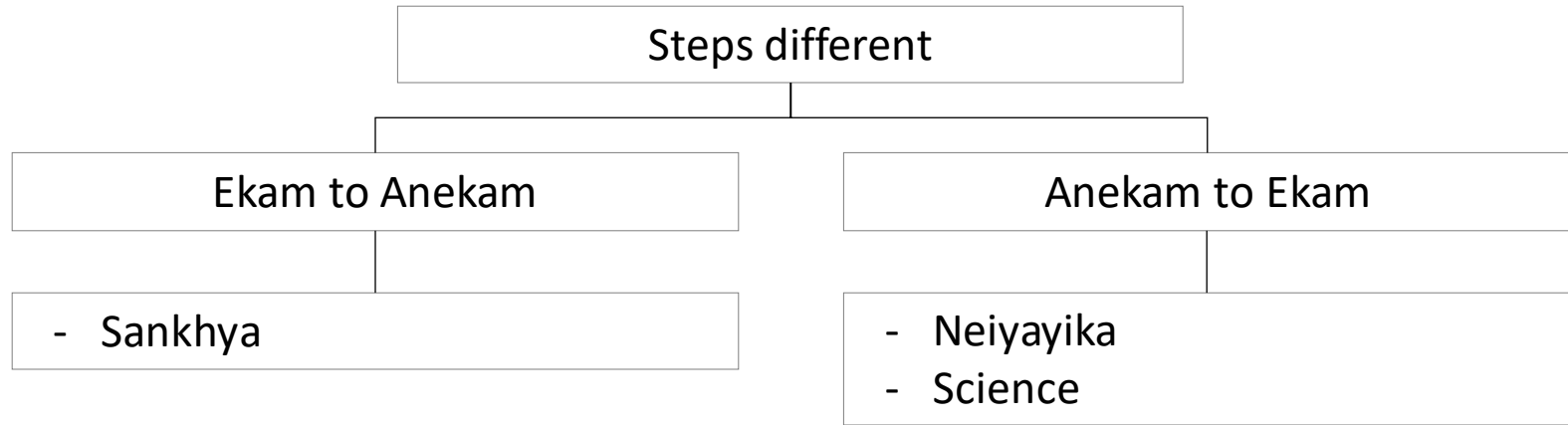
VI)

Sankhya	Neiyayika
<ul style="list-style-type: none">- Prakrti – Vikriti- Eka Rupena Sambandha	<ul style="list-style-type: none">- Avayavam – Avayavi Rupena- Aneka rupena Sambudha- Anekam to Ekam

VII) Modern science :

- Anekam to Ekam
- Many Atoms = Molecules

- Molecules put together = Various organs.
- Closer to Neiyayika.



VIII) Advaitin :

- Follows Ekam to Anekam.
- Close to Sruti.

IX) Aitareya Upanishad :

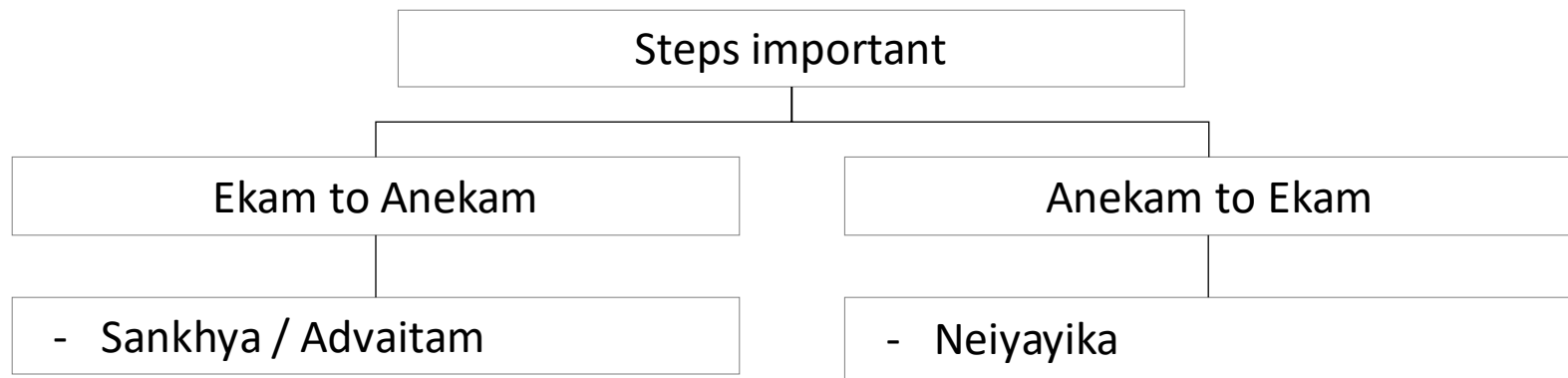
ॐ आत्मा वा इदमेक एवाग्र आसीत् ।
 नान्यत् किञ्चन मिषत् ।
 स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

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

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

- Sruti Pramanam travels from Ekam to Anekam.
- We follow Sankhya, Bhagavata also follows Sankhya creation.
- World is put together, then it becomes Neiyayikas Srishti.
- In Nyaya you always put together to produce something.

X)



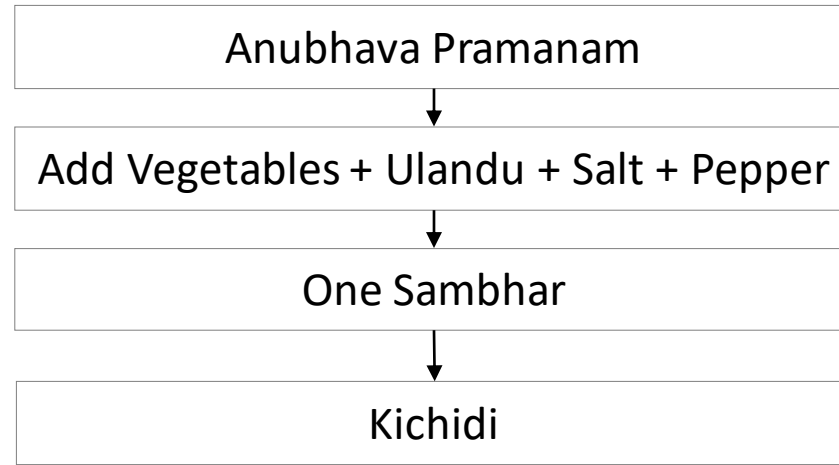
XI) From Vyavaharika angle we have Anubhava Pramanam for both.

XII) Example :

One Seed	Parents
<ul style="list-style-type: none"> - Many trees - Many seed - Ekam to Anekam 	<ul style="list-style-type: none"> - Children - Grand children - Ekam to Anekam - One village one family

- This is Sankhya Srishti Anubhava Pramanam

XIII) For Neiyayika Srishti :



- Anekam to Ekam
- Anubhava supports Nyaya and Sankhya.
- World is real and has arrived in this manner one.

XIV) Brahma Sutra :

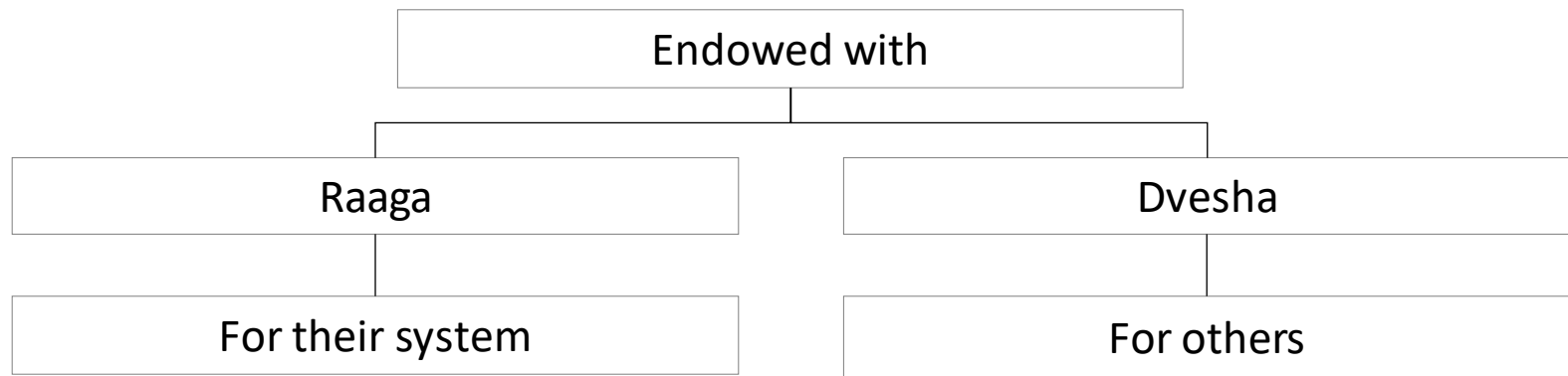
- Chapter 2 – 2nd Pada
- Sankhya, Neiyayika Srishti.
- Mandukya analyses later in Chapter 3.

XV) Wrongly holding on to their own respective systems.

- Deeply attached.
- Others enemies, Pratipaksham.
- Our survival requires their destruction.

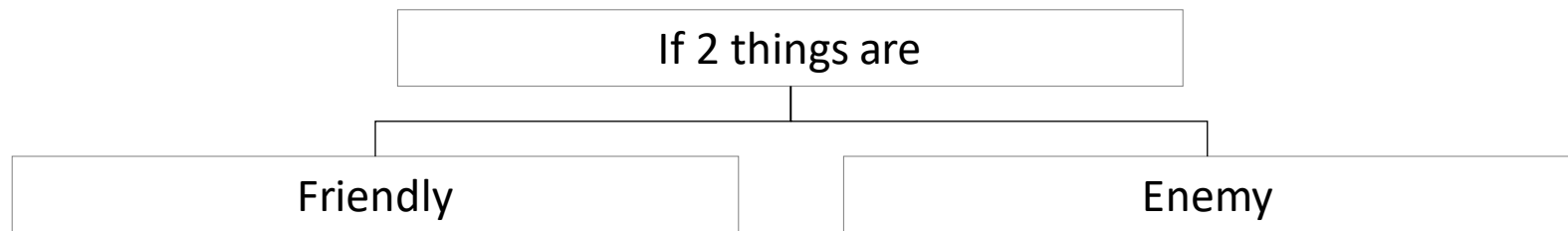
- Christianity, Islam.
- Destroying others is integral part of other religions.
- Peaceful co-existence is not there in their system.
- For themselves, others are enemies, they hate them Hindu Gods – Chaitan, don't take Prasadams.
- Go to hell if you take.

XVI)



XVII) Because of their philosophy, they look at Advaitin as enemy.

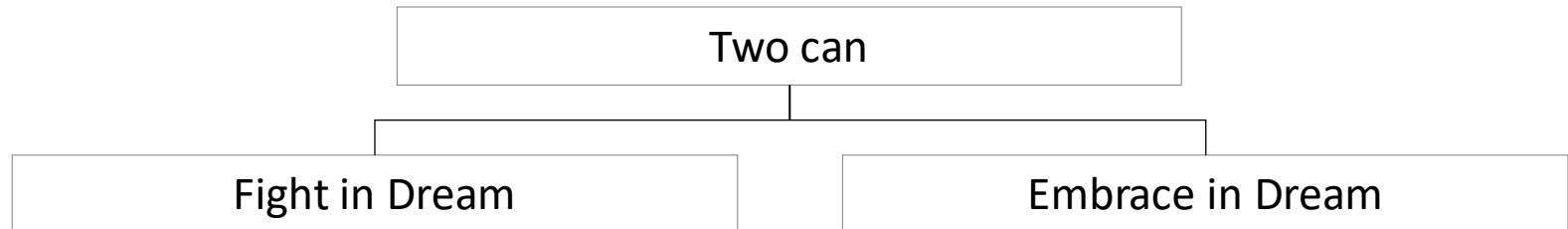
XVIII) Vichara Sagara :



- **They should belong to same order.**

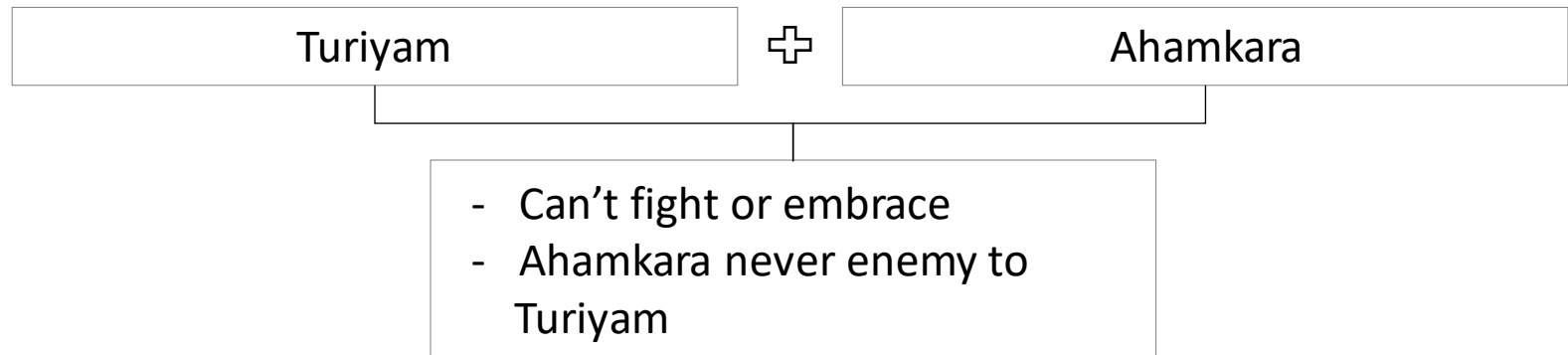
Atma	Ahamkara
Paramartikam	Vyavaharikam

XIX)



- Waker and dreamer can't embrace or fight.

XX)

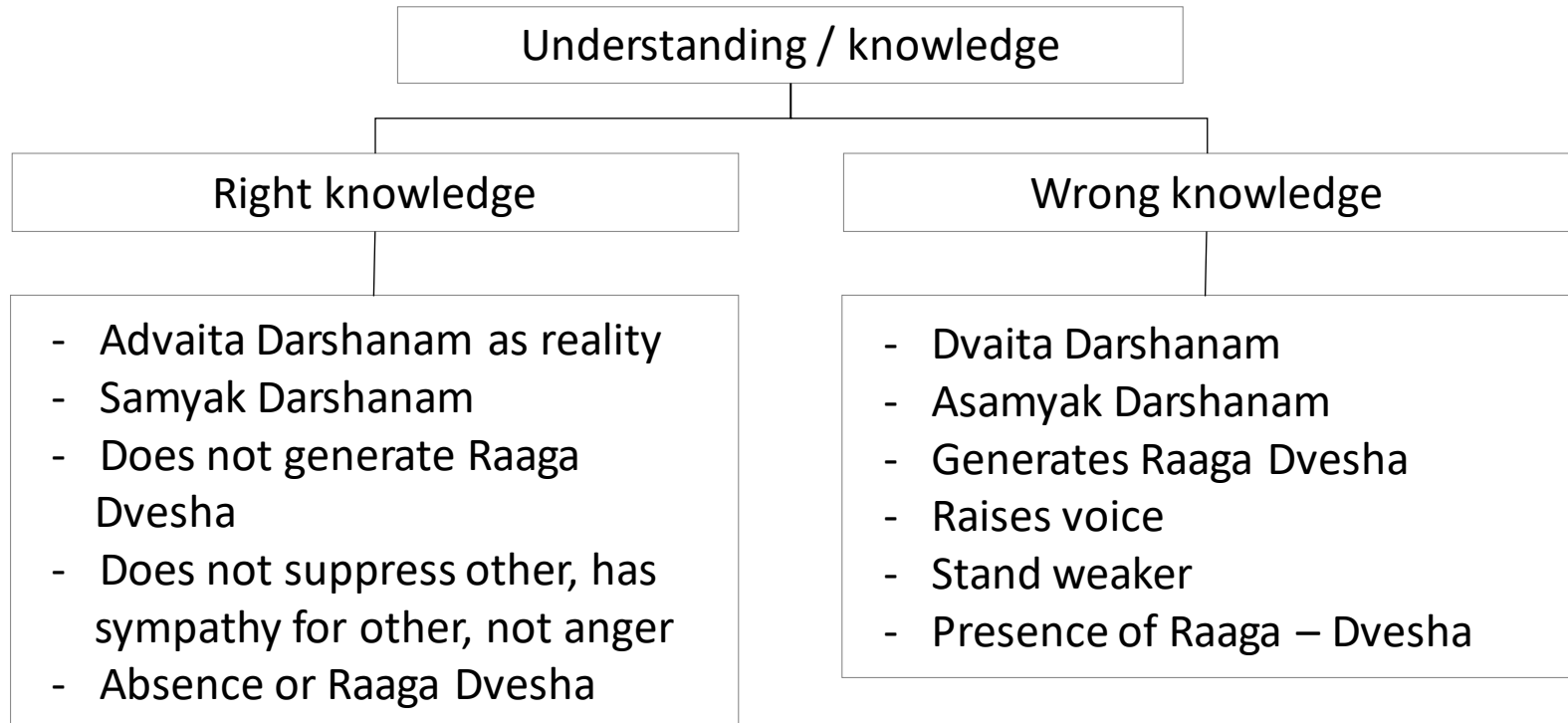


- Anyonyam Virudhyante in same order of reality.
- Turiyam – ahamkara
- Light – Darkness

Revision :

Karika No. 17 – Bashyam :

I)



II)

Karika No. 17	Karika No. 18
Proposition	Reasoning

III) Dvaita Philosophers Vehement about their stand, fanatic.

- Dridham Nishchita – Anuraktaha = Adhemently hold, refuse to think.

IV)

Sankhya	Neiyayika
<ul style="list-style-type: none">- Sat Karyam Vada- Alone real- Anurakta – Uchemently sure	<ul style="list-style-type: none">- Asat Karya Vada- Alone real- Others wrong

V) Vishnu or Shiva – alone real, asserted.

VI) Others seen as enemies.

- Not difference of opinion.
- Intellect has own version.
- Hating person wrong.
- Can strongly disprove, logically say its not objective.
- Right knowledge requires seeing fallacy in other ideas.

VII) Disapprove idea, philosophy don't hate person.

VIII) If hatred comes, be alert, wrong in our approach.

IX) Jnani :

Gita :

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३ ॥

advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

X) Constantly see whether we hate others or not.

- Accommodate people, not their ideas.
- See everyone else as their enemies.

XI) Dvishantaha Bavanti Iti Evam :

- In this manner, have strong Raaga towards their philosophies and philosophers.
- All because of fantic attachment to their own system.

XII) Sunda Upasanda Nyayena :

- By fighting with each other, they will finish each other.
- Without fighting, we will survive.

497) Bashyam : Chapter 3 - Karika No. 17 continues

तैरन्योन्यविरोधिभिरस्मदीयोऽयं वैदिकः
सर्वानन्यत्वादात्मैकत्वदर्शनपक्षो न विरुध्यते यथा
स्वहस्तपादादिभिः । एवं रागद्वेषादिदोषानास्पदत्वादात्मैकत्व-
बुद्धिरेव सम्यग्दर्शनमित्यभिप्रायः ॥ १७ ॥

With those Dvaitins (Taih) who have mutually contradictory schools of thought (Anyonya - Virodhibhiih), we the Vaidikas (Asmadiyah Ayam Vaidikah) who see Dvaitam as not entirely separate, from Advaitam (Sarva Ananyatvat), we who have the vision of oneness of Atma (Atma - Ekatvadarsana - Paksah) have no conflict (Na Virudhyate); just as there cannot be conflict between one's own hands and legs (Yatha Sva - Hasta - Padadibhiih). The knowledge of oneness of Atma alone (Atmaikatvabuddhih Eva) is the perfect view (Samyag Darsanam), as it is not subject to (Anaspadatvat) those defects of passion and hatred (Evam Ragadvesadi Dosa). This is the message given by Gaudapadacarya (iti Abhiprayah).

I) 2nd line :

- Advaiti is not enemical to Dvaitin.

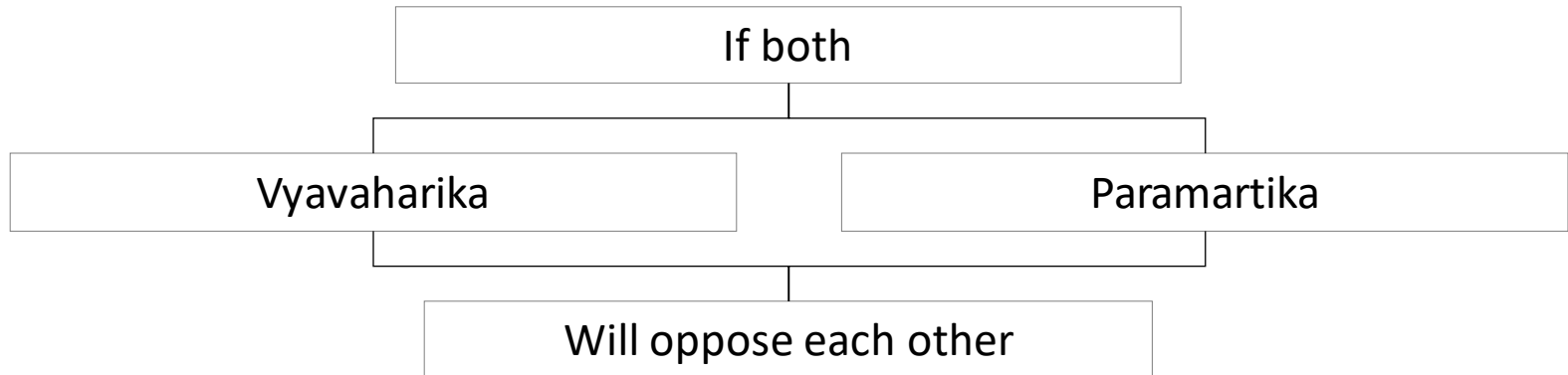
II) Reason :

a) Dvaitam and Advaitam belongs to 2 orders of reality, can happily co-exist.

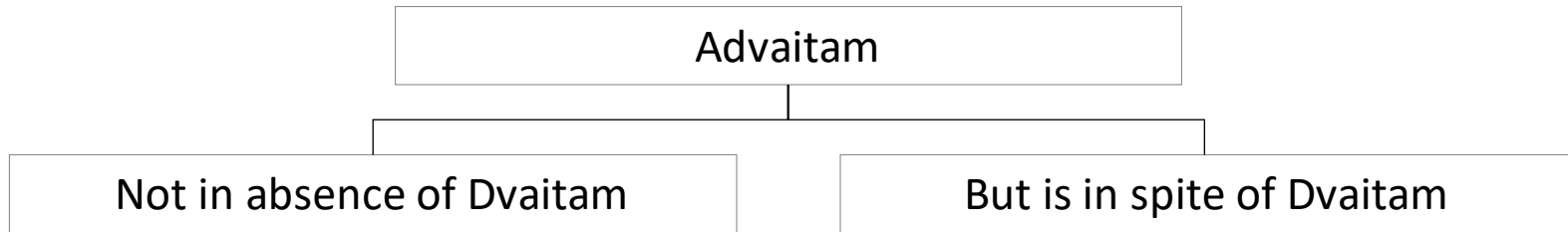
- One without negating the other.

Dvaitam	Advaitam
Vyavaharikam	Paramartikam

b)



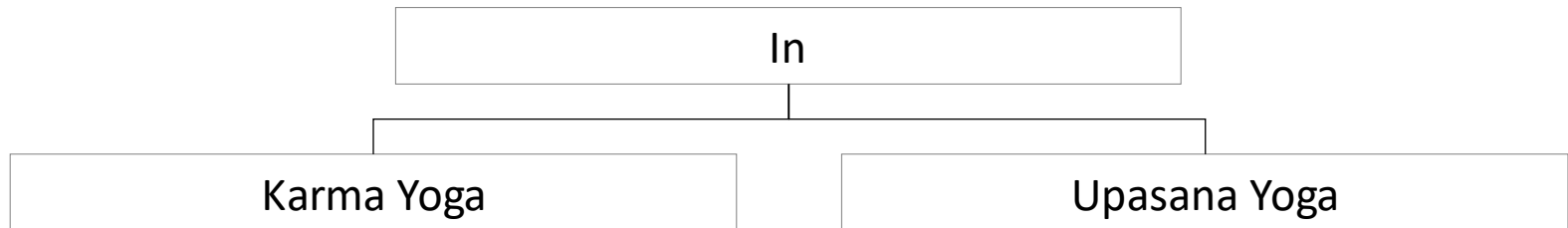
c)



- Satra Bheda, because in different orders of reality.

d) We admit Dvaitam as very much required in the beginning stages of Sadhana

e)



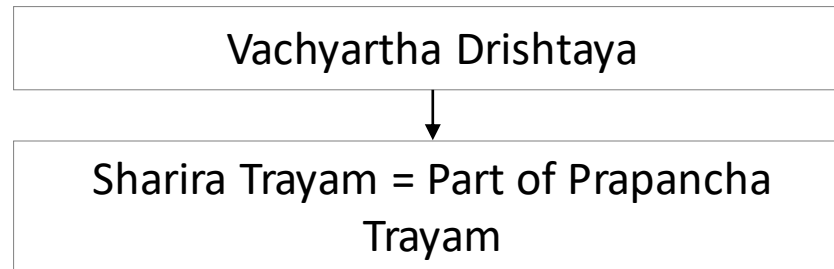
- Require Dvaitam.
- Shankara – Gita Bashyam
- Swami Vrittan Nyayana, Karma Yoga.

- Bhagawan = Swami
- I am = Vruttaya, Dasaha Bavana required in Karma Yoga and Upasana Yoga.

f) Vishwa Rupa Upasana, I am part of Ishvara.

- I am Jiva, Ishvara = Total.
- Take Vachyartham of Jivatma = Dvaitam.
- Lakshyartham of Jiva = Advaitam.

Jiva	Paramatma
Has only Sharira Trayam	Has Prapancha Trayam



h) Identifying with 3 bodies, I can happily tell Bhagawan :

- Oh Lord, you are whole.
- I am only a part of you.
- **I depend on you for Karma Phalam.**
- Visishta Advaitam accepted during Vishwa Rupa Upasana.

- We have not come to Lakshyarth.
- Dvaitam is required in Karma Yoga.
- Visisht Advaitam is required in Upasana Yoga.
- As long as person wants.. Continue I am part of you, servant of you.

Vishnu Satpatti Stotram :

सत्यपि भेदापगमे नाथ तवाहं
न मामकीनस्त्वम् ।
सामुद्रो हि तरङ्गः क्वचन
समुद्रो न तारङ्गः ॥

Oh! Protector! Even with the difference (between You and me) passing off, I become Yours but You do not become mine. Indeed (though there is no difference between the waves and the ocean) the wave belongs to the ocean but nowhere (never) does the ocean belong to the wave. [Verse 3]

Wave	Ocean
<ul style="list-style-type: none"> - Belongs to ocean - Jiva belongs to Paramatma 	<ul style="list-style-type: none"> - Does not belong to wave - Paramatma belongs to Jiva as a part

- I belong to you, you do not belong to me as a part.
- Clean Visisht Advaitam.
- Samudra Taranga Nyayena – Visisht Advaitam.

- **We remember :**

This is from Vachyatha Drishti.

- When we leap to Lakshyatha.

Taittiriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविणं सवर्चसम् । सुमेध अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vṛkṣasya rerivā | kīrtiḥ pṛṣṭhaṁ gireriva |
ūrdhvapavitro vājinīva svamṛtamasmi |
draviṇaṁ savarcasam | sumedha amṛtokṣitaḥ |
iti trīśaṅkorvedānuvacanam || 1 ||

"I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitaṁ |
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- We can say that also.

- **2nd Argument :**

Dvaitam is required for Sadhana.

- Without Dvaitam Advaitam not possible.
- Without Advaitam, Dvaitam is incomplete.
- Without Dasoham, Soham not possible.
- Without Soham, Dasoham is incomplete.
- Whenever we say Dasoham, we don't dislike or criticize others.

Gita :

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

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

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

- Don't confuse Dasoham, encourage to continue Dasoham.
- When available, tell them, its intermediary stage, one day have to come to Advaitam for Moksha.

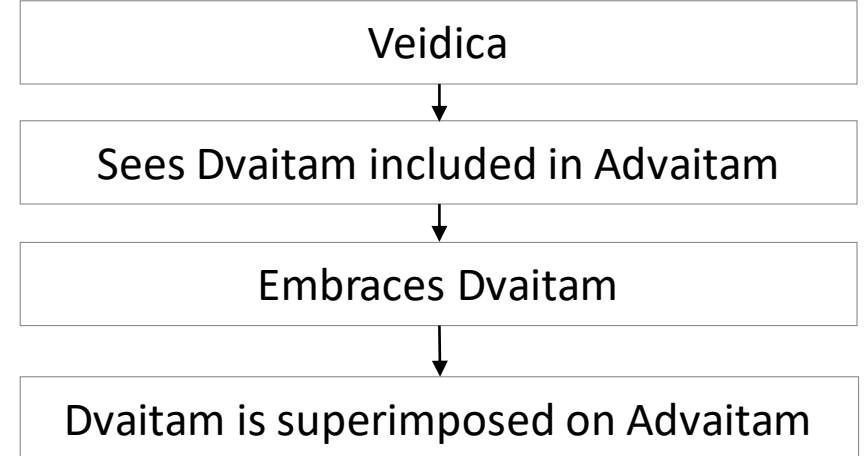
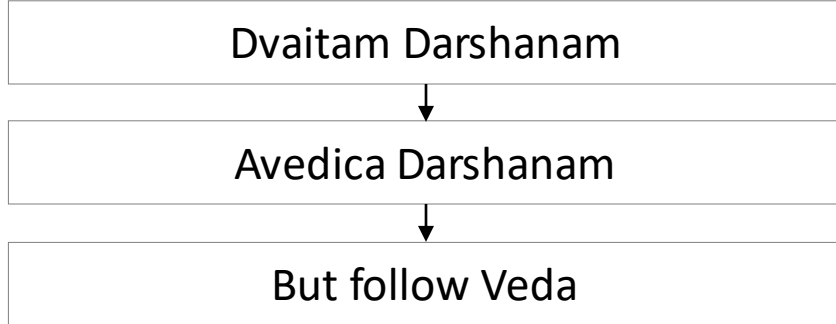
Gita :

उदाराः सर्व एवैते
ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा
मामेवानुत्तमां गतिम् ॥७-१८॥

udārāḥ sarva ēvaitē
jñānī tvātmaiva mē matam |
āsthitaḥ sa hi yuktātmā
mām ēvānuttamām gatim ||7-18||

Noble indeed are all these, but the wise man, I deem, as My very Self; for steadfast in mind, he is established in Me alone as the supreme goal. [Chapter 7 – Verse 18]

- Forgive them, if they criticize Advaitam.



Gita :

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

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

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

- Mastani Sarva Butani...
- They are all in me.
- I don't reject any one of them.
- **I alone lend existence to entire Dvaitam.**
- **Sarva Ananyatvat, they are non different from us.**
- Advaitam never contradicts them.

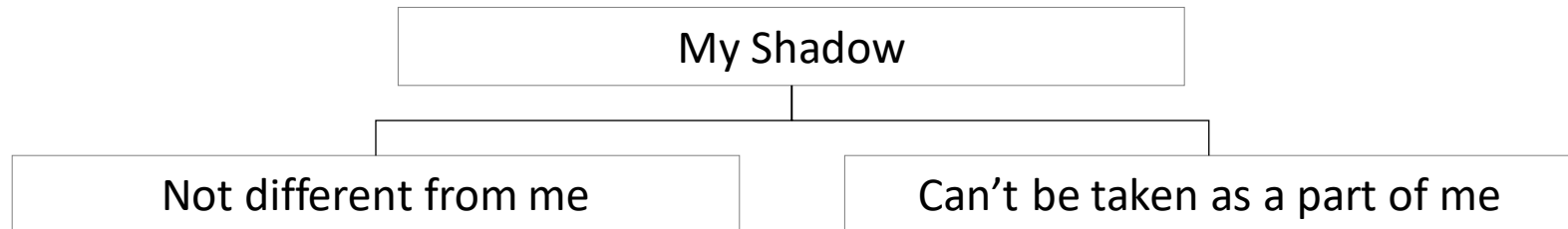
Example :

- Never hate our own hands, legs, teeth, tongue (When teeth bites tongue).
- Tongue softest, teeth hardest.
- Never angry with teeth and knock it off.

- **Dvaitam is like a part of Advaitam.**
- If actual part, there will be Svagata Bheda.
- Doesn't exist separate from Advaitam.

• **Why Dvaitam not actual part?**

Dvaitam	Advaitam
Lower order of reality	Higher order of reality



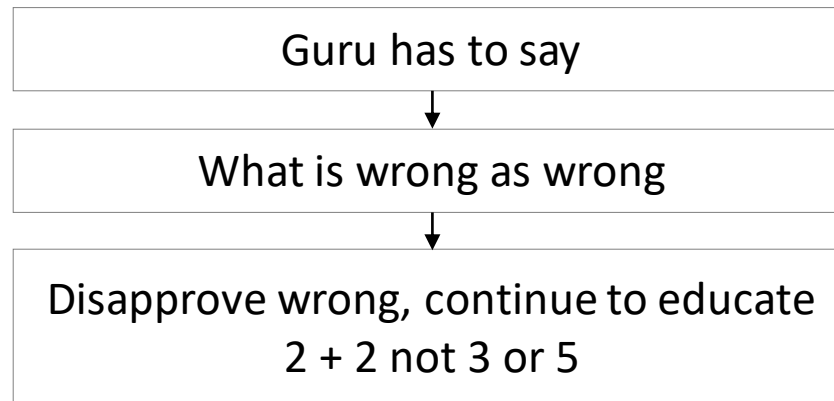
Conclusion :

- Advaitin does not hate any philosophy or religion.
- Accommodates all.
- **Wrong idea, Sruti – Yukti – Anubhava Virodha, Advaitin disapproves strongly.**
- Not this is right, that also is right (as in Hindi).
- Ye Bhi Tik Hai, Wo Bhi Teek Hai.
- Maths : $2 + 2 = 4$

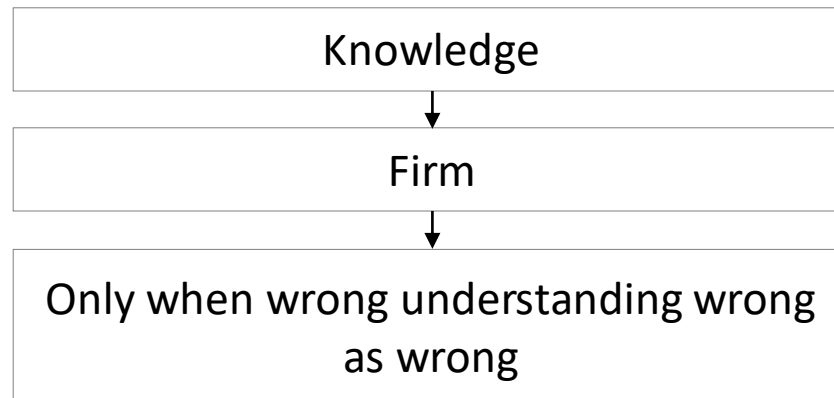
$$2 + 2 = 3$$

$$2 + 2 = 5$$

- If Guru accommodates all, he is not a teacher but cheater.



- Wrong idea has to be shown as wrong, part of knowledge.



- Understanding right as right includes understanding wrong as wrong with appropriate reasons.

• **Reason : Against Sruti – Yukti – Anubhava.**

- Therefore, Mananam is important.

- Anaspadatvat – Disapprove idea, not hate a person.
- Buddhi – here = Jnanam
- Atma Ekatva Jnanam = Samyak Darshanam.

• **Upadesha Sahashri – One chapter : Samyang Matih Prakaranam.**

- That is the message given by Gaudapada.

Anvayah :

अन्वयः

द्वैतिनः स्वसिद्धान्तव्यवस्थासु दृढं निश्चिताः ।
(ते) परस्परं विरुध्यन्ते । अयं तैः न विरुध्यते ॥

Anvayah

dvaitinaḥ svasiddhāntavyavasthāsu dṛḍham niścitāḥ ।
(te) parasparam virudhyante, ayam taiḥ na virudhyate ॥

The dualists are firmly settled on their own set of conclusions. They contradict one another.
This (Advaita teaching) is not in conflict with them.

- Dvaitinaha, Sva Siddhanta Vyavastasu Dridham Nishchitaha (Avyayam – Adverb)
- Tey Parasparam Virudhyante.
- Ayam Taihi Na Virudhyate.

498) Introduction to Chapter 3 - Karika No. 18 :

केन हेतुना तैर्न विरुध्यत इत्युच्यते ।

For what reason (Kena Hetuna) it is said Advaitins are not opposing (Taih Na Virudhyate - but accommodating Dvaitins); That is being explained (iti Ucyate).

- What is the reason for saying that Advaitin does not contradict, negates Dvaitam, accommodates Dvaitam.

499) Chapter 3 - Karika No. 18 :

अद्वैतं परमार्थो हि द्वैतं तद्भेद उच्यते ।
तेषामुभयथा द्वैतं तेनायं न विरुद्धयते ॥ ३- १८ ॥

Advaita m paramārtho hi dvaitam tadbheda ucyate ।
teṣāmubhayathā dvaitamtenāyam na viruddhyate ॥ 3-18 ॥

Non-duality is indeed the ultimate Reality; duality is its effect. The dualists perceive duality both in the Absolute and in the Phenomenon. Therefore, the non-dualism is a philosophy that does not conflict with the dualist position. [3 - K - 18]

अन्वयः

अद्वैतं हि परमार्थः (भवति) । द्वैतम्
तद्भेदः उच्यते । तेषां उभयथा द्वैतं (भवति) ।
तेन अयम् न विरुद्धयते ॥

Anvayaḥ

Advaitam hi paramārthaḥ (bhavati) | dvaitam
tadbhedaḥ ucyate | teṣāṁ ubhayathā dvaitam (bhavati) |
tena ayam na viruddhyate ||

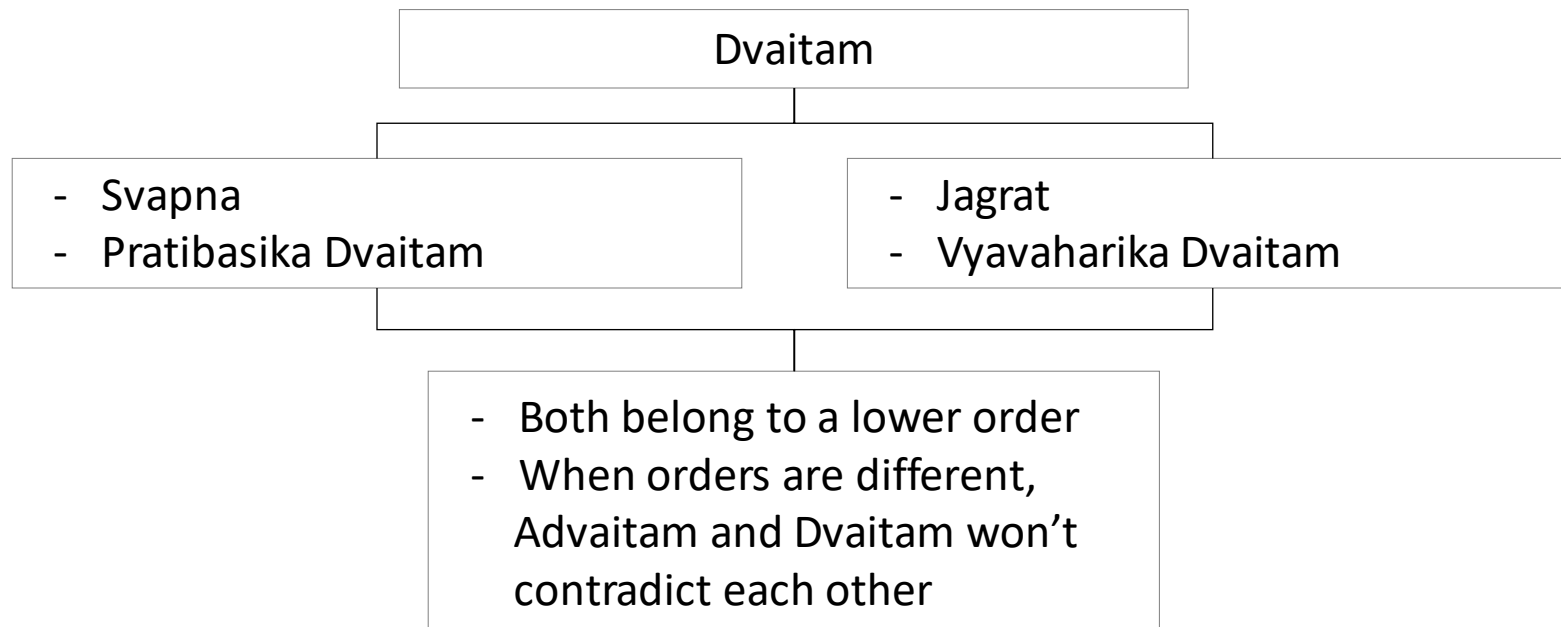
Nonduality is indeed the absolute reality. Duality is said to be its manifestation (only). For dualists, duality (exists) both (empirically and absolutely). Hence this (teaching) is not in conflict (with them).

Reason :

I) Advaitam Paramarthaha :

- Paramartika Satyam, highest order of reality.

II)



III) When we talk of Advaitam to Neiyayika, he does not look at Advaitam as a different order of reality.

- For him, no Paramartikam Satyam.
- Dvaitam and Advaitam are both Vyavaharikam, same order, they can't co-exist.
- If Dvaitam – Right, Advaitam must be wrong.

IV) Family :

- Mother or wife?
- Contradiction.

V) Dvaitam, Advaitam opposed to each other.

- Accepting one automatically means rejection of the other.

VI) For them, absolute reality Real is Dvaitam, unreal also is Dvaitam.

- This is the gist Bashyam.

501) Bashyam : Chapter 3 - Karika No. 18 Starts

अद्वैतं परमार्थो हि यस्माद्द्वैतं नानात्वं तस्याद्वैतस्य
भेदस्तद्भेदस्तस्य कार्यमित्यर्थः । “एकमेवाद्वितीयम्”
(छा-उ-६-२-२) “तत्तेजोऽसृजत” (छा-उ-६-२-३) इति
श्रुतेरुपपत्तेश्च स्वचित्तस्पन्दनाभावे समाधौ मूर्छायां सुषुप्तौ
चाभावात् । अतस्तद्भेद उच्यते द्वैतम् ।

Since indeed (Hi = Yasmat) Non-duality is absolute reality (Yasmat Advaitam Paramarthah), therefore (Tasmat) duality (Dvaitam = Nanatvam) can be only product (Bhedah) of that Non-duality (Tasya Advaitasya); the word Bheda (Tad Bhedah), meaning (iti Arthah) is a product of Non-duality (Bhedah = Tasya karyam). 'What was there (Before the creation as Chandogya Upanishad 6-2-2 declares) was one only, without a second' ("Ekam Eva Advitiyam". Then with creation alone came the differences adds Chandogya Upanishad in 6-2-3) 'That Non-dual only became fire etc' (Tat - Tejo - Asrjata); such Srutis being there (iti Sruteh - it clearly means Dvaitam is a product of Advaitam). And logic also (Upapatteh Ca) says in the absence of the activity of the mind, when the mind does not entertain thoughts (Svacitta Spandana Abhave) in meditation (Samadhau), in unconscious state (Murchayam) and in deep sleep (Susuptau Ca) duality of subject - object resolves (Dvaita Abhavat - into Advaitam, and after Sometime when awake and thoughts are back, Dvaitam comes back). Therefore (Atah) duality is said to be a product of Non-duality (Tad Bhedah Ucyate Dvaitam).

I) Advaitam Paramartha Hi :

- It is evident.
- Nondual Atma = Paramartha
= Absolute reality

II) Sruti, Yukti, Anubhava all support that = Hi = Yasmat

- Since Advaitam is absolute reality and since Dvaitam, jagat, Jiva, Ishvara is a product of Advaitam.

III) Therefore, of a lower order of reality.

- Vacharambanam Vikaro Nama Dheyam, Mrityika Eva Satyam....

Chandogya Upanishad :

यदग्ने रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.१ ॥

yadagne rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkr̥ṣṇaṃ tadannasyāpāgādagneragnitvaṃ
vācārambhaṇaṃ vikāro nāmadheyam trīṇi rūpāṇītyeva
satyam || 6.4.1 ||

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 - 4 - 1]

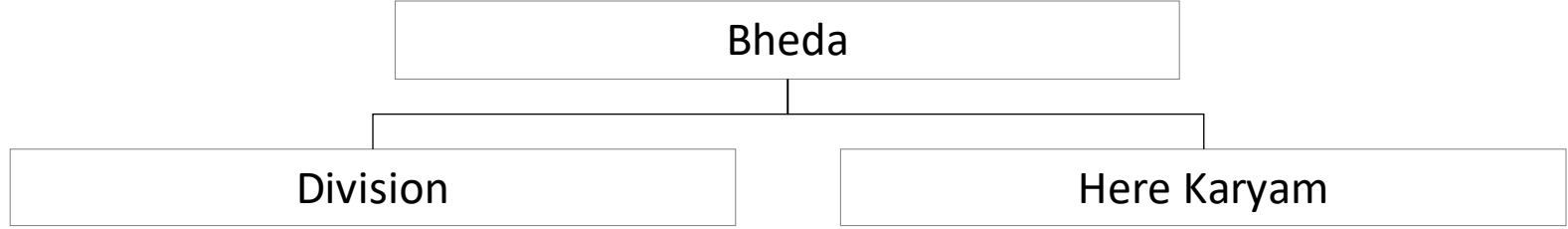
Karanam	Karyam
- Satyam	- Jagrat, Svapna, Mithya - Jagat Mithya

IV) Yasmat, since Karanatvam is Satyam and Karyam is Dvaitam

- Dvaitam = Tad Nanatvam.

V) Tad Bhedaha :

- Tasya Advaitasya Bhedaha



Here :

- That product of Advaitam = Dvaitam = Vivarta Karyam, Adhyastham.

What is Pramanam?

VI) Chandogya Upanishad : Chapter 6 – 2 – 2

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]

a) First Advaitam is introduced as Karanam.

- Tad Eva Soumya, Idam Agra Asit, Ekam, Eva, Advitiam.

- World = Panchabuta = Maya = Trigunatmika = Product, Karyam.
- Advaitam = Karanam

b) 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'srjata tatteja
 aikṣata bahu syāṃ prajāyeyeti tadapo'srjata |
 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]

Tatu Tejo Asrujata :

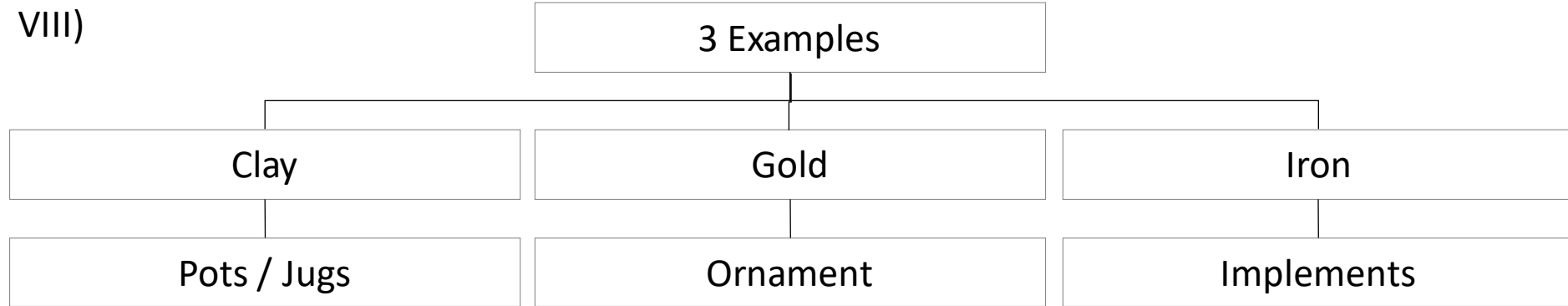
- Macro Universe best description.
- That Advaitam Brahma alone through Maya Shakti produced all butas – Agni, Jalam, Prithvi.
- Buta Traya Srishti.

VII)

Advaitam	Dvaitam
<ul style="list-style-type: none">- Karanam- Turiyam- Ekam Eva Advaitam	<ul style="list-style-type: none">- Karyam- 3 Elements- Tat Tejo Srijata

- This relationship is clearly indicated
- Before starting teaching gives 3 examples

VIII)



Chandogya Upanishad :

यदग्ने रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.१ ॥

yadagne rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkr̥ṣṇaṃ tadannasyāpāgādagneragnitvaṃ
vācārambhaṇaṃ vikāro nāmadheyaṃ trīṇi rūpāṇīityeva
satyam || 6.4.1 ||

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the ‘fire’-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 - 4 - 1]

- Clearly Karya – Karana Prakriya is mentioned.

IX)

Advaitam	Dvaitam
Karanam	Karyam

X) Corollary :

Advaitam	Dvaitam
<ul style="list-style-type: none"> - Karanam - Satyam 	<ul style="list-style-type: none"> - Karyam - Mithya

Can coexist

- Not opposed to each other.
- Advaitin not afraid of experiencing Dvaita Prapancha, thoughts.
- Does not have to withdraw and sit in Samadhi.

XI)

Dvaitam	Advaitam
<ul style="list-style-type: none">- Not Real- No need to sit in Samadhi	<ul style="list-style-type: none">- Real- Always my Svarupam- Know and be free

XII) For Yogi, Samadhi is important, for him Dvaita Anubhavas are Satyam, real.

- He has to withdraw from world and abide.

XIII) Advaitin :

- Seeing the world, he will say, I am not afraid of Dvaita Prapancha, birth, death.
- **What I experience belongs to a lower order of reality.**
- **I – experiencer belong to higher order.**
- **Therefore I am not afraid of Dvaitam.**

Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं

प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmnye'nirukte'nilayane'bhayam

pratiṣṭhāṃ vindate | atha so'bhayam gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayam bhavati tattveva bhayam

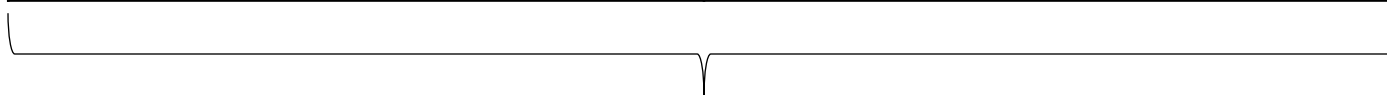
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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]

- There is no opposition between Advaitam and Dvaitam.

XIV)

Karanam	Karyam
<ul style="list-style-type: none">- Satyam- Advaitam	<ul style="list-style-type: none">- Mithya- Dvaitam



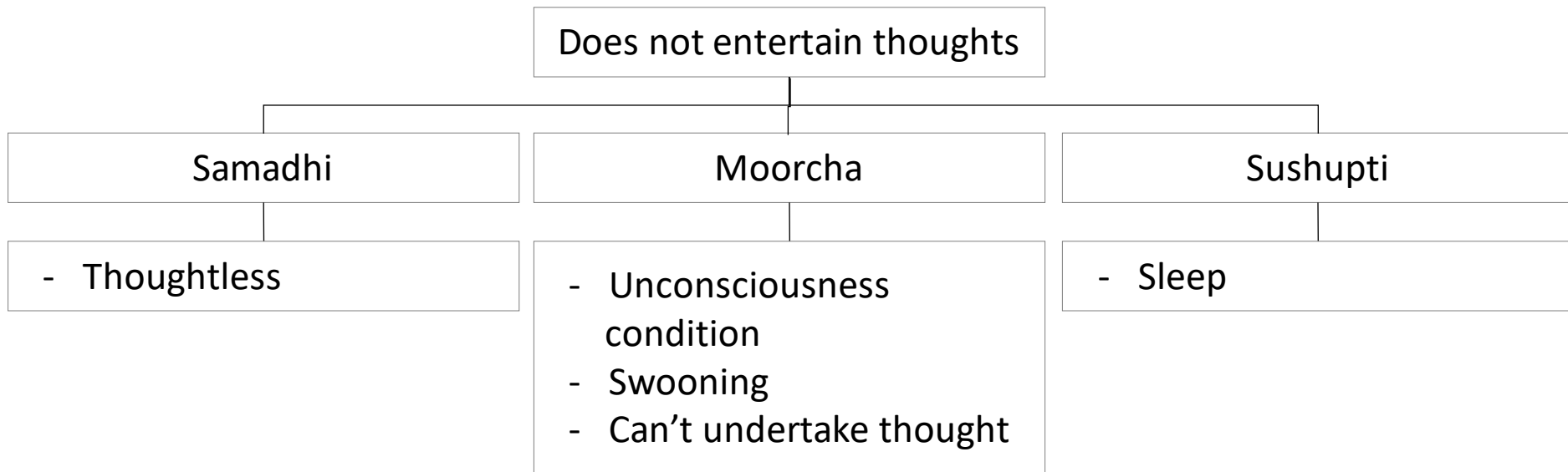
- Paraspara Virodha Nasti
- Binna Sattakatvat
- Iti Hetuhu

XV) Upapatteshcha – Logic also supports.

- Anvaya – Vyatireka.

XVI) Sva Chitta Spandana Abave :

- When mind does not have any Spandanam, Vrutti Parinama.



XVII) Dvaitam is gone, Abavat Advaita Atma is alone left behind.

- **Dvaitam resolves into Advaitam when thoughts are resolved.**

XVIII) After sometime, when thoughts arise, Dvaitam starts.

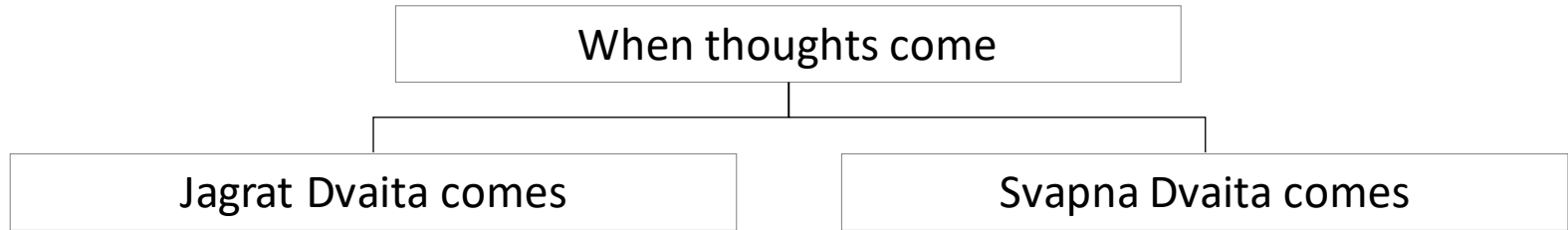
Kaivalya Upanishad :

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः ।
 पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।
 आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥ १४ ॥

punaśca janmāntarakarmayogātsa eva jīvaḥ svapiti prabuddhaḥ ।
 puratraye kṛīḍati yaśca jīvastatastu jātaṁ sakalaṁ vicitram ।
 ādhāramānandamakhaṇḍabodhaṁ yasmimँllayaṁ yāti puratrayaṁ ca ॥ 14॥

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution.

- Because of Purva Janma Karma again undertakes thoughts.



- **Through Anvaya Vyatireka we come to know :**

Advaita	Dvaitam
Karanam	Karyam

XIX)

Anvaya	Vyatireka
<ul style="list-style-type: none"> - Thought Satve - Dvaita Satyam 	<ul style="list-style-type: none"> - Thought Abave - Dvaita Abava

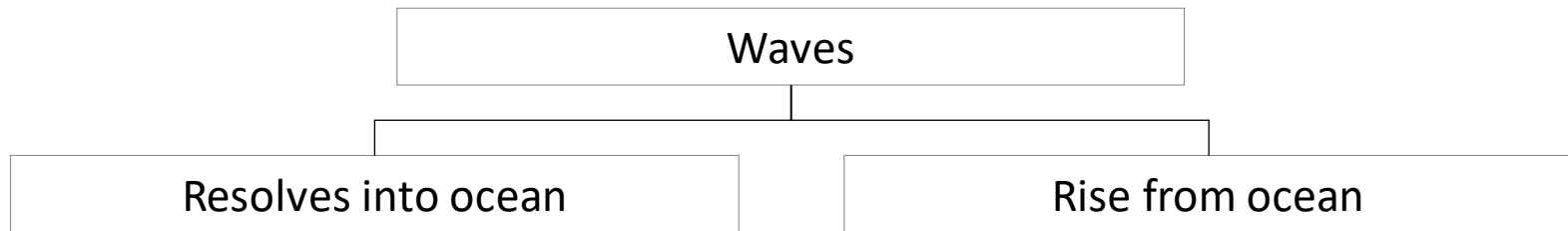
- Thought Eva Dvaitasya Karanam.
- World does not have independent existence, therefore Mithya.
- This is one approach.

XX) 2nd Approach :

Dvaitam	Dvaitam
Resolves into Advaitam when thoughts are ended	Arises from Advaitam when thoughts come

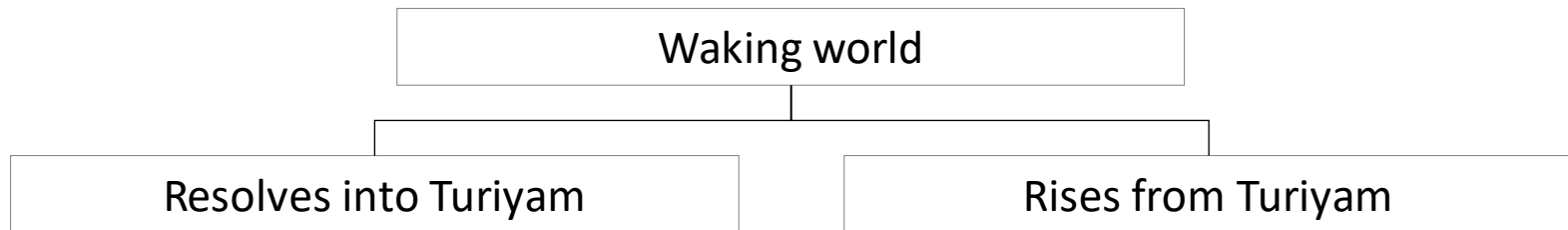
Tasmat Karanam	Dvaitam
Advaitam	Karyam

XXI)



- Ocean = Karanam
- Waves = Karyam

XXII)



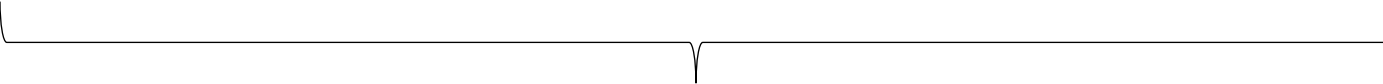
- Turiyam = Karanam = Advaitam
- World = Karyam

XXIII) Ataha Advaitasya Dvaita Karanatvat, Srishti – Sthithi – Laya – Karanatvat :

- Dvaitam – Advaita Karyam iti Uchyate.

XXIV)

Karanam	Karyam
Higher order of reality	Lower order of reality



Then alone co existence is possible,
can be accepted

XXV) We can accommodate Sankhya, Yoga, Nyaya, Veiseshika.

- Dvaitins can't accommodate Advaitam.
- They look upon us with anger.
- It is very difficult for them to accommodate us.
- 2nd line of Karika – next Paragraph.

द्वैतिनां तु तेषां परमार्थतश्चापरमार्थतश्चोभयथापि द्वैतमेव । यदि
च तेषां भ्रान्तानां द्वैतदृष्टिरस्माकमद्वैतदृष्टिरभ्रान्तानाम् । तेनायं
हेतुनास्मत्पक्षो न विरुध्यते तैः । “इन्द्रो मायाभिः पुरुरूप ईयते”
(बृ-उ-२-५-१९) “न तु तद्दिद्वितीयमस्ति” (बृ-उ-४-३-२३)
इति श्रुतेः ।

Whereas (Tu), for all those dualistic philosophers (Tesam = Dvaitinam), there is nothing but Dvaitam from both standpoints (Ubhyatha Api Dvaitam Eva), Paramartikam, as well as Vyavaharikam (Paramarthataha Ca Aparamarthataha Ca). And if (Yadi Ca) the people who are under the spell of delusion (Tesam Bhrantanam) have the vision of duality only (Dvaitadrstih), we (Asmakam) who are not under the spell of delusion (Abhrantanam) have the vision of Non-duality (Advaita Drstih); and because of this reason only (Tena Hetuna), this stand of Non-duality of ours (Ayam Asmat Paksah) has no contention (Na Virudhyate) with the dualists (Taih). Srutis (iti Sruteh - Like Brihadaranyaka Upanishad very clearly says in 2-5-19) 'Para Atma (Indrah) alone appears through maya in many forms' ("Indrah Mayabhih Pururupa Iyate" - and again in 4-3-23); 'Other than that Brahma vastu, a second vastu is not there' ("Na Tu Tad Dvitiyam Asti").

I) For Dvaita Philosophers (Tesham), unlike Advaitin who is comfortable.

- Dvaitin – disturbed.

II) They don't have Paramartika Satyam.

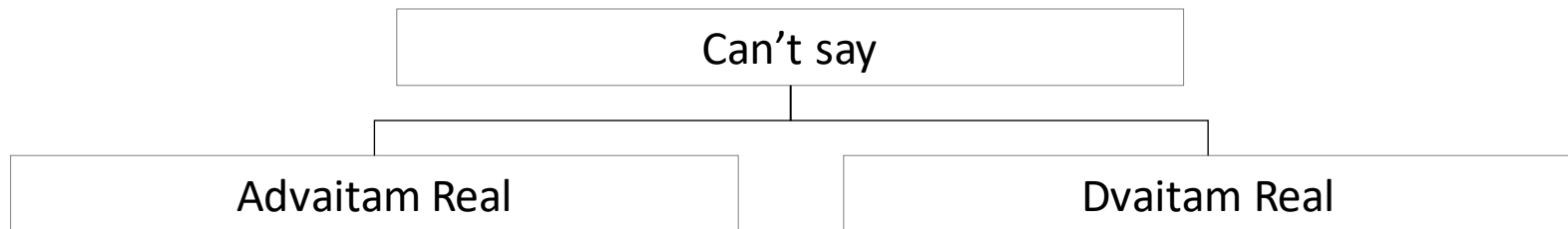
- They have only Jagrat Prapancha, which is real.
- Swapna – Unreal

Real	Unreal
<ul style="list-style-type: none">- Jagrat- Dvaitam	<ul style="list-style-type: none">- Swapna- Dvaitam

- For them, reality falls in Dvaitam only Jagrat Prapancha.

III) Jagrat – Real – Dvaitam

- Can't accommodate Advaitam not acceptable because both belong to same order of reality.
- We say Advaitam real.



- Not possible

IV) Accepting reality of Advaitam is threat to them because their reality of Dvaitam will be pushed out.

- In the same order of reality, Dvaitam and Advaitam can't coexist.

V) For us :

Turiyam	Jagrat	Svapna
Satyam	Mithya	Mithya

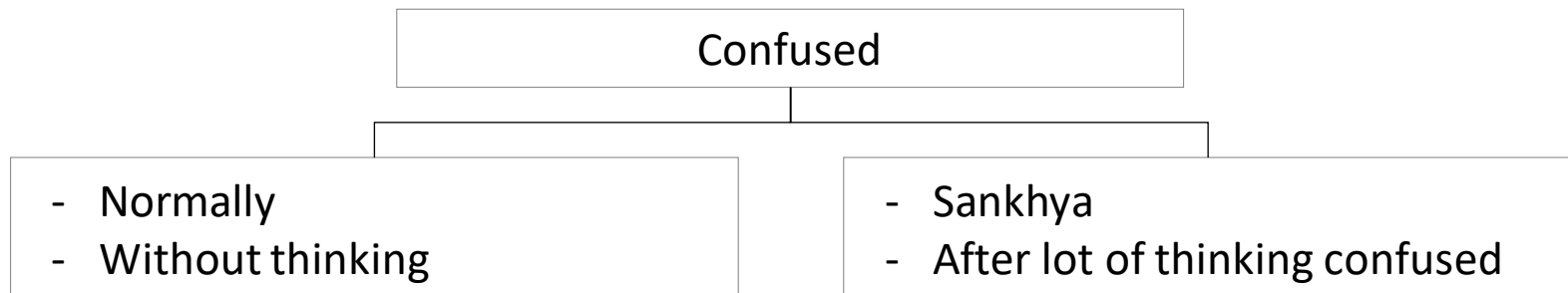
- Any Dvaitam is Mithya, can accommodate, false.

VI) For them :

Real	Unreal
Dvaitam	Dvaitam

- Advaitam is not there
- If they accept Advaitam, they have to drop Dvaitam, which they cannot drop.
- What is the problem?

VII) For them, they are Brantaha, confused people.



- Have Sutras Sankhya / Yoga / Nyaya / Veiseshika, like Brahma Sutra, Bashyam, Tika, Tippani.
- Conclusion = Confusion = Dvaita Drishti.

Abranta :

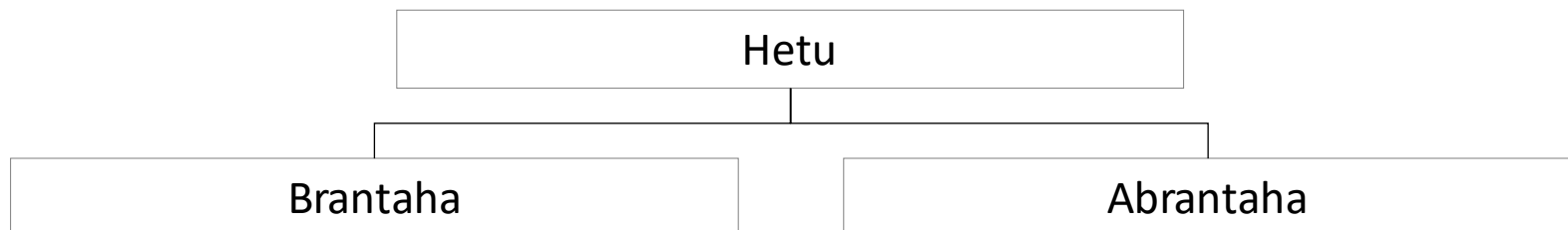
- Advaita Drishti.
- Clear, Sparsham

VIII) In any Argument, we get irritated means, we don't have enough supportive arguments.

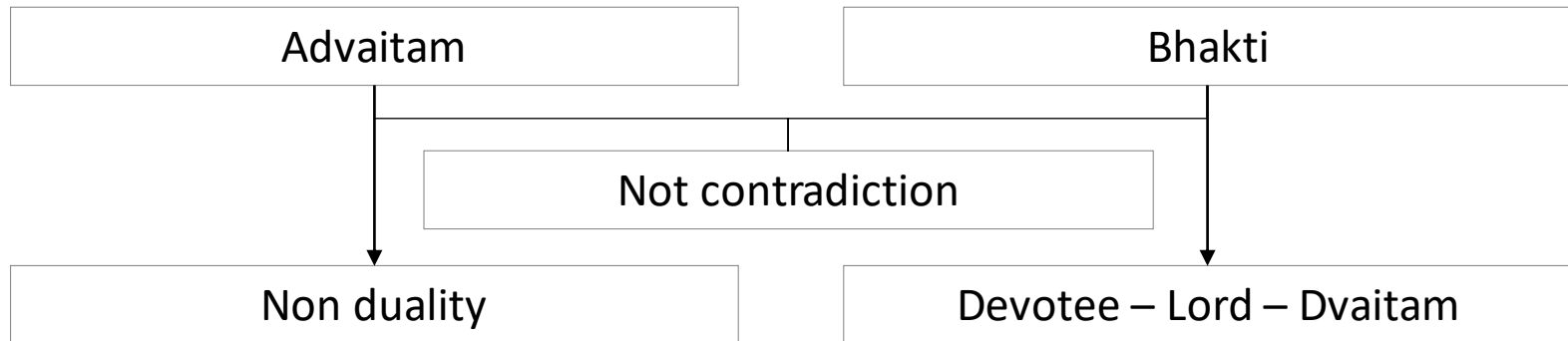
- **Hereafter, after Gaudapada Shloka, we raise voice, get irritated means, we are not sound, Jnani.**

IX) If sound, we should be relaxed.

- We should be sympathetic, not angry.



X) Advaitin does not see any contradiction.



- Advaita Bhakti does not exist, contradiction in terms.
- Like hot ice cream.

XII) For Advaitam, Bhakti is lower order of reality.

- No contradiction.
- 2 different orders.

XIII) Vyavaharikam :

- Jnani is grateful Bhakta.

Gratitude :

- Oh Lord, you taught me Advaitam.
- Grateful Bhakta and Advaita Jnani also.
- They belong to 2 different planes.

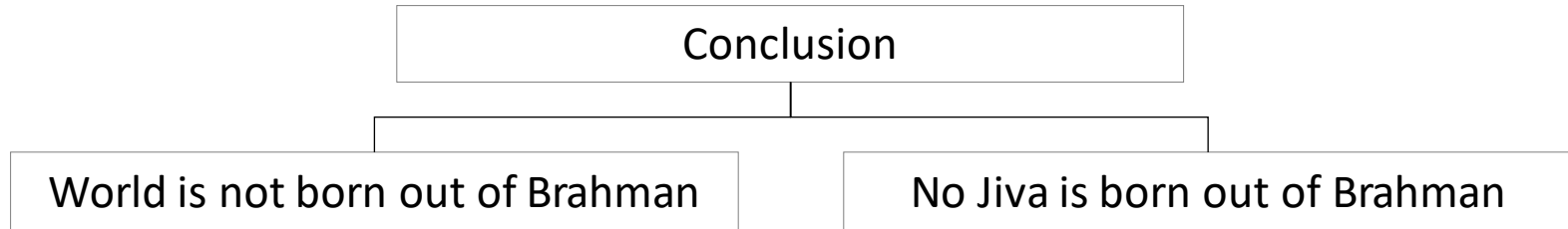
Revision :

Karika No. 18 – Bashyam :

I) Gaudapada established that Brahman being Advaitam, it can't be cause of anything.

- Whether you study logically or scripturally and by analysing elaborately, we conclude following.

II)



III) Veda does talk about seeming creation of Jiva and Jagat out of Brahman for teaching Advaitam Brahma.

IV) We can't negate Sruti Veda Vakhyam.

- It will be like trying to cover Pumpkin with a rice seed.
- We can't ignore also Sruti.

V) Have to Re-interpret creation as seeming creation, not real creation.

VI) Creation is temporarily accepted by Veda for the sake of teaching only.

VII) Purusha Suktam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेदसः ॥

prajāpātīś caratī garbhē antaḥ | ajāyāmāno bahudhā vijāyate |

tasya dhīrāḥ pari jānanti yonim | marīcīnām padam icchanti vedhasaḥ ||

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

VIII) Atma becomes the Universe without becoming the universe, without undergoing change.

- Vivarta Upadana Karanam.

IX) Example :

- Waker becomes dreamer and again remains as waker after dream.

X) Turiyam becomes waker, waking world, remaining eternally as Turiyam.

XI) Turiyam is seemingly born as Jiva and Jagat.

XII)

Paramartikam	Jiva – Jagat – Ishvara	Dream
<ul style="list-style-type: none">- Turiyam- Satyasya Satyam	<ul style="list-style-type: none">- Vyavaharika Satyam	<ul style="list-style-type: none">- Pratibhasika Satyam

- This is the only way to reconcile Sruti Vakhyam.

XIII) After creation Vakhyams, Veda totally negates creation, plurality.

Katho Upanishad :

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

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

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

Brihadaranyaka Upanishad : Neti Neti...

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

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

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

- No plurality at all.

XIV) Really plurality has not come out of Turiyam.

- Plurality is an appearance only.
- **Advaitam was, is, ever will be = Samyak Darshanam.**

XV) Dvaita Darshanam = Asamyak Darshanam

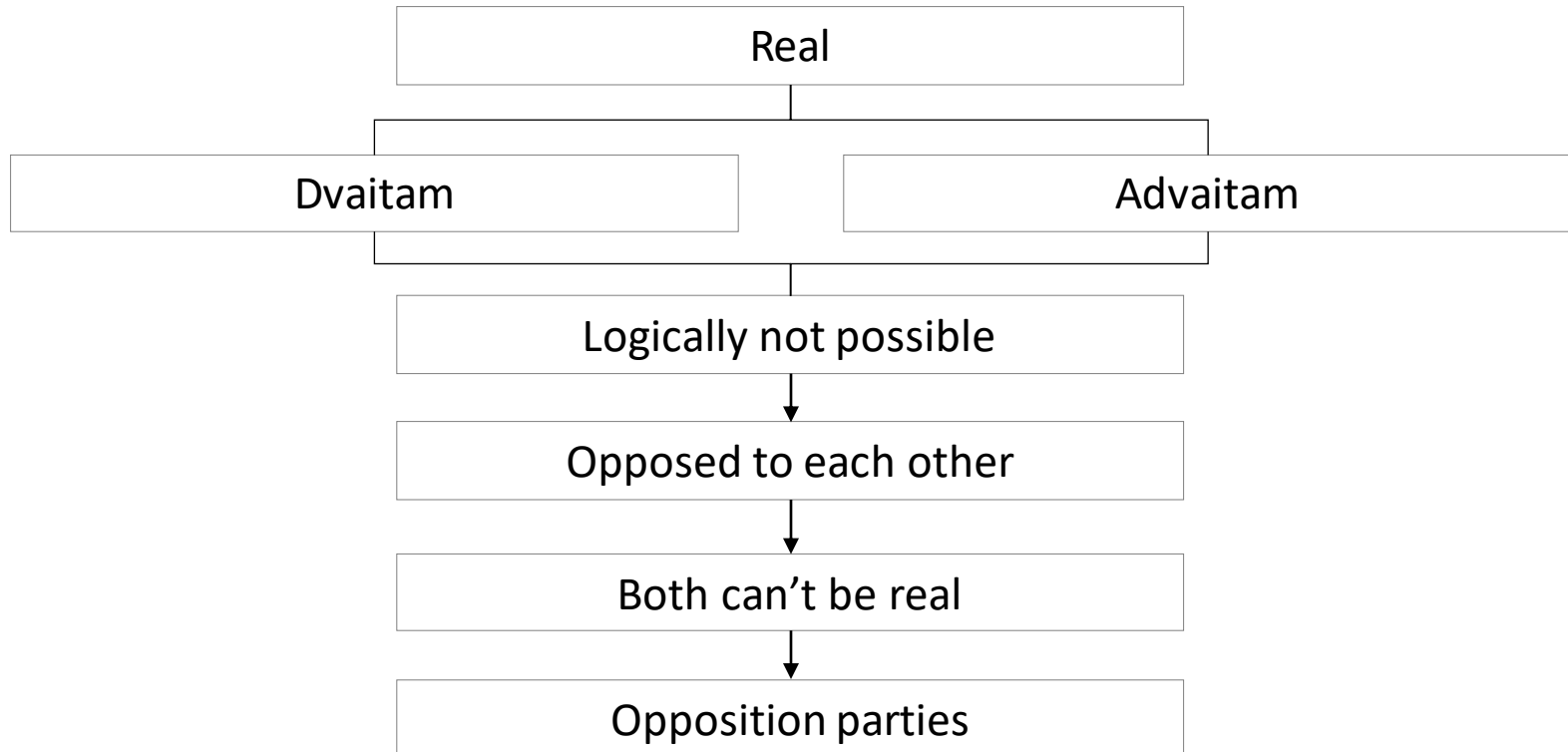
- Karika No. 17 + 18 – give unique reasons.
- Whichever Darshanam promotes Raaga Dvesha is a wrong, Asamyak Darshanam.
- **Which does not promote Raaga Dvesha = Samyak Darshanam, Right vision.**

XVI) Karika No. 17 :

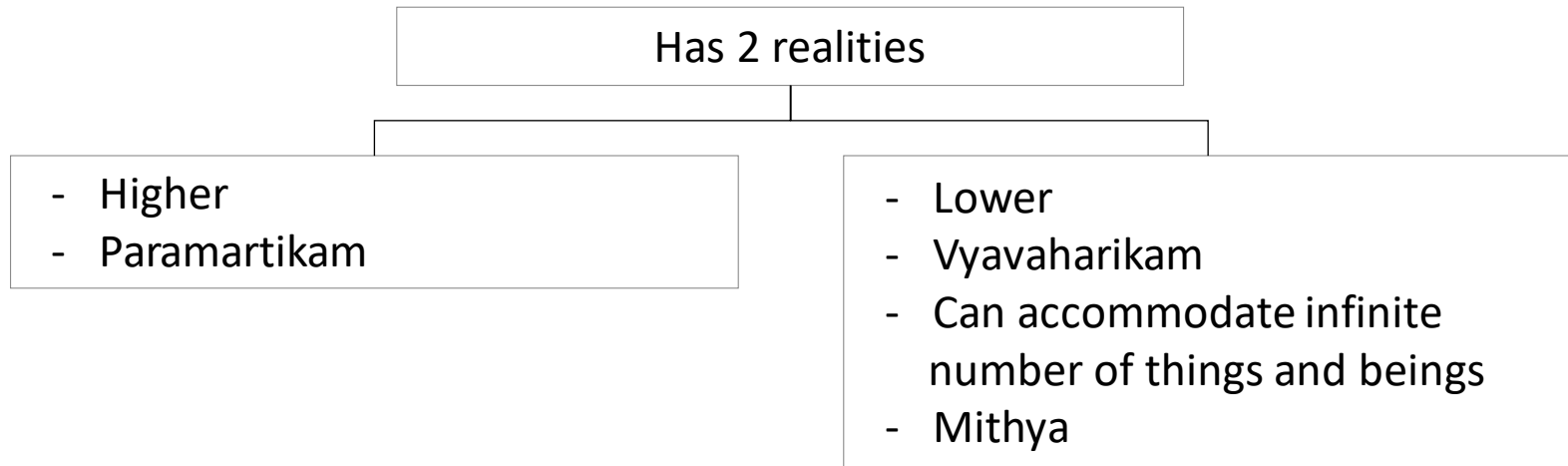
- Advaitin alone accommodates Dvaitam without hating Dvaitam.
- Sankhya, Yoga, Nyaya, Veiseshika, Dvaitins, dislike other Dvaitins and Advaitin.
- Therefore wrong Darshanam.

XVII) Karika No. 18 :

- Why Advaitin accommodates all Dvaita and Visishtadvaitin also?
- **Important reason :**
 - In their Darshanam, there is no Advaitam at all.
 - Dvaitam alone real for them.
 - If they accept Advaitam also, there will be 2 realities.

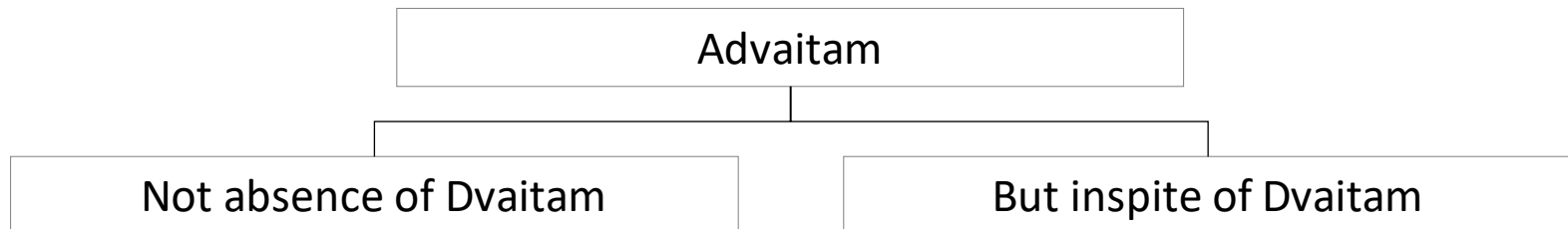


XVIII) Advaitin has no problem



- There can't be 2 Paramartika Satyam, it is one, Advaitam.

XIX)



- **2 orders can exist simultaneously, with out contradicting each other.**
- **Waker – Dream world**
- **Turiyam – Waking world**

XX) To come to Advaitam, mind requires a lot of preparation, purity, knowledge.

XXI) Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti || 14 ||

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

XXI) Gita :

क्लेशोऽधिकतरस्तेषां
अव्यक्तासक्तचेतसाम् ।
अव्यक्ताहि गतिर्दुःखं
देहवद्भिरवाप्यते ॥ १२.५ ॥

klēśō'dhikatarastēṣām

avyaktāsaktacētasām|

avyaktā hi gatirduḥkhaṃ

dēhavadbhiravāpyatē || 12.5 ||

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

XXI) Katho Upanishad : I – II – 7

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विदुः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah ॥ 7 ॥

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [I – II – 7]

- Many will not come to Advaitam.
- Very few will understand Advaitam.

XXIII) Katho Upanishad : I – II – 7

- Ashcharyo Vakta Kushalatiya Labdha...
- Since it is difficult, we have to prepare mind.
- For preparation, Mithya Dvaitam and Visishta Advaitam is enough.
- Satya Dvaitam is not required.

XXIV) Dream thirst, dream water is enough

XXV) Accepting Dvaitam will not disturb because they belong to different orders of reality.

XXVI) Important : Pramanam for 2 orders of reality

a) Brihadaranyaka Upanishad :

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

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

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

- **Indra = Paramatma becomes world with Maya Shakti, Magical power.**

- World = Magic show of Bhagawan from Paramartika level.

b) Brihadaranyaka Upanishad : Chapter 4 – 3 – 23

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

yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdṛṣṭe'rviparilopo vidyate'vināśitvān |
na tu taddvitīyamasti
tato'nyadvibhaktaṁ 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]

- **There is seeming plurality, no real plurality.**
- **Tatu Dvitiyam :**
 - 2nd thing other than Atma is not there.
 - 2nd thing only appears, reality does not exist.
- Therefore Advaitam alone is Satyam.

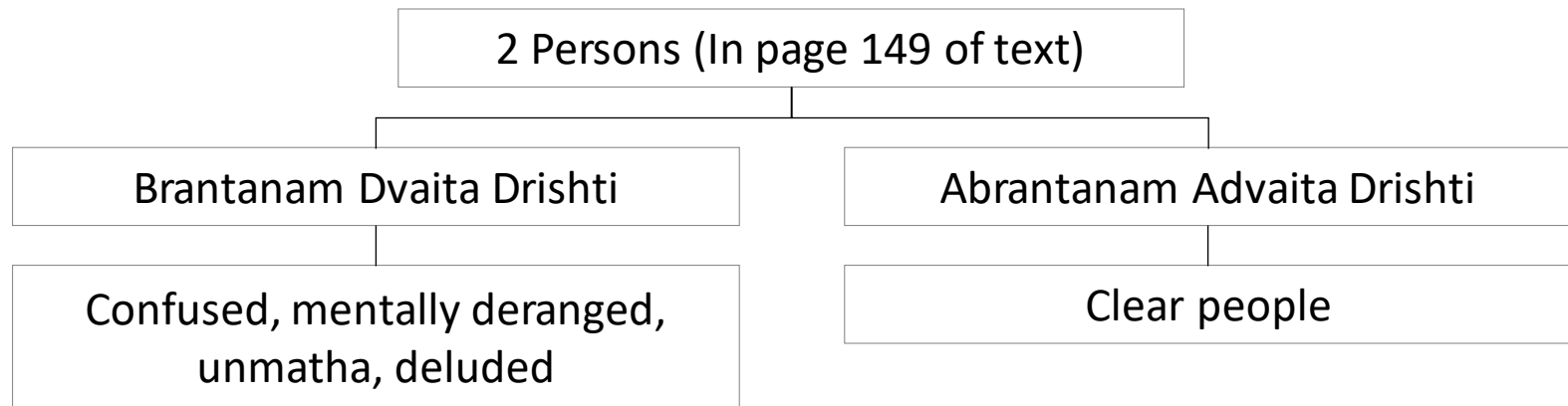
यथा मत्तगजारूढ उन्मत्तं भूमिष्ठं प्रतिगजारूढोऽहं गजं वाहय
मां प्रतीति ब्रुवाणमपि तं प्रति न वाहायत्यविरोधबुद्ध्या तद्वत् ।
ततः परमार्थतो ब्रह्मविदात्मैव द्वैतिनाम् ।
तेनायं हेतुनास्मत्पक्षो न विरुध्यते तैः ॥ १८ ॥

It is like (Yatha), one who is riding a huge tusker (Mattagaja Arudhah), when challenged by a lunatic, deluded person (Unmattam) who is standing on the ground (Bhumistham), but claiming "I am also riding an elephant equal to yours (Prati Gajarudhah Aham), therefore drive your elephant against me, meaning let us fight it out (Gajam Vahaya Mam Prati)"; thus after being challenged also (Iti Bruvanam Api), the one who is riding the huge tusker does not charge (Tam Prati Na Vahayati), because he has no conflict with him (Avirodha Buddhya Tadvat). Therefore (Tatah) a wise person (Brahmavit - Knows that) in reality (Paramarthah) that his Atma is the Atma of Dvaitins as well, (Atmaiva Dvaitinam - as there is only one Atma). Therefore (Tena) because of this reason (Ayam Hetuna) our stand (Asmatpaksam) is not opposed (Na Virudhyate) to any system of philosophy (Taih).

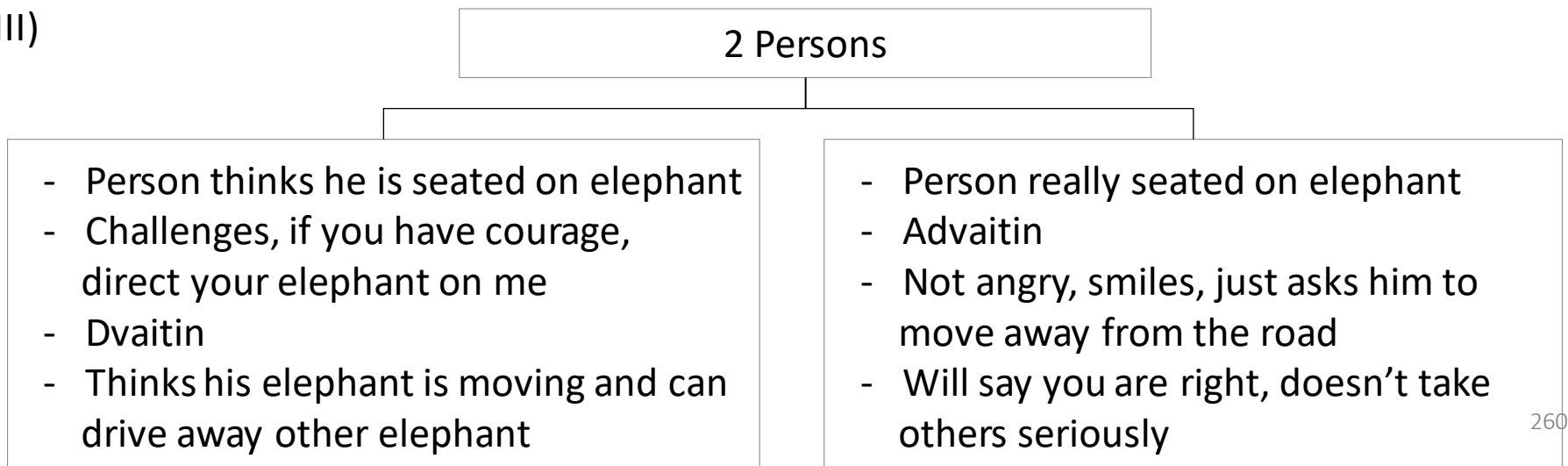
I) Extention of same idea

- Others look at Advaitin as enemies.
- We don't look at them as enemies.
- For us they belong to 2 orders of reality.
- Advaitin ignores their challenges for debates.

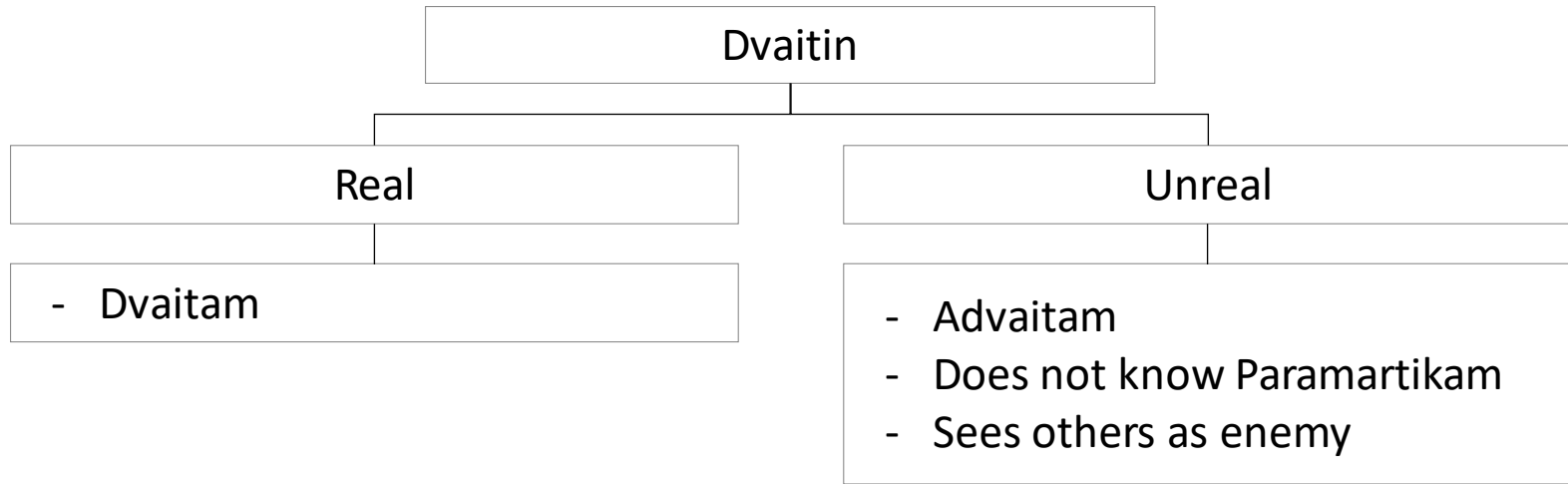
II) Example taken here to explain this



III)



IV)



V) Doctor in mental hospital, gives medicines and goes away

- Avirodha Buddhya
- Advaitin never challenged by others.

VI) Another reason :

- Dvaitin considers every Jiva has separate Atma.
- Sees Bheda, problem.

VII) Advaitin :

- Does not see different Jivas with different Atmas.

VIII) Gita :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

IX) Gita :

सुहृन्मित्रार्युदासीन
मध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु
समबुद्धिर्विशिष्यते ॥ ६-९ ॥

suhṛn mitrāryudāsīna
madhyasthadvēṣyabandhuṣu |
sādhuṣvapi ca pāpēṣu
samabuddhirviśiṣyatē || 6-9 ||

He, who is of the same mind to the good-hearted, friends, relatives, enemies, the indifferent, the neutral, the hateful, the righteous and the unrighteous, excels. [Chapter 6 – Verse 9]

X) Jnani has no enemy.

- There is only one Atma behind all people.
- Brahman, wise, see own Atma in every Dvaitin, Sankhya, Yogin...
- Has no enemy.

XI) Brihadaranyaka Upanishad : Mahavakya Mantra

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

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣiṇām, tathā manuṣyāṇām; taddhaitat
paśyannrṣirvāmadevaḥ 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'sāvano'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādiyamāne'priyam bhavati, kiṃu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

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

XII) Advaitin never opposed to any system of philosophy

- Others get more angry, when we are silent.
- Others flare up more, get irritated.

Anvayah :

अन्वयः

अद्वैतं हि परमार्थः (भवति) । द्वैतम्
तद्भेदः उच्यते । तेषां उभयथा द्वैतं (भवति) ।
तेन अयम् न विरुद्धयते ॥

Anvayaḥ

Advaitam hi paramārthaḥ (bhavati) | dvaitam
tadbhedaḥ ucyate | teṣāṃ ubhayathā dvaitam (bhavati) |
tena ayam na viruddhyate ||

Nonduality is indeed the absolute reality. Duality is said to be its manifestation (only). For dualists, duality (exists) both (empirically and absolutely). Hence this (teaching) is not in conflict (with them).

- Advaitam Hi Paramartatha Bavati.
- Dvaitam Tat Bhedaha Uchyate
- Tesham Ubayatha Dvaita Bavati.
- Tesham = Dvaitam
- Tena Ayam Na Virudyate
- Ayam = Advaita Paksha

504) Introduction to Chapter 3 - Karika No. 19 :

द्वैतमद्वैतभेद इत्युक्ते द्वैतमप्यद्वैतवत्परमार्थसदिति स्यात्
कस्यचिदाशङ्केत्यत आह--

If you say that since (Iti Ukte) Dvaitam is but a product of Advaita (Dvaitam Advaita Bhedah), then Dvaita Prapancha also like Advaitam Brahman (Dvaitam Api Advaita Vat) will be absolute reality (Paramarth Sat); thus (iti) a doubt (Asanka) may be there (Syat) for someone (Kasyacid). Therefore (Atah - to remove that doubt) it is said thus (iti Aha).

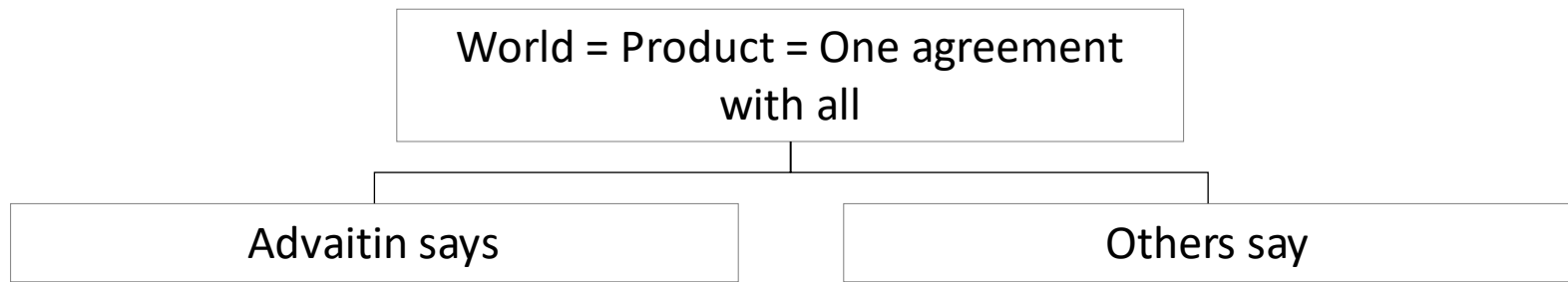
I) Ashankha Iti Ataha :

- Gaudapada – answers possible doubt.

II) Advaita = Reality = Paramartha = Atma = Karanam

- Tat Bheda = Karyam
- Dvaita Prapancha = Product of Advaitam
= Karyam

III)



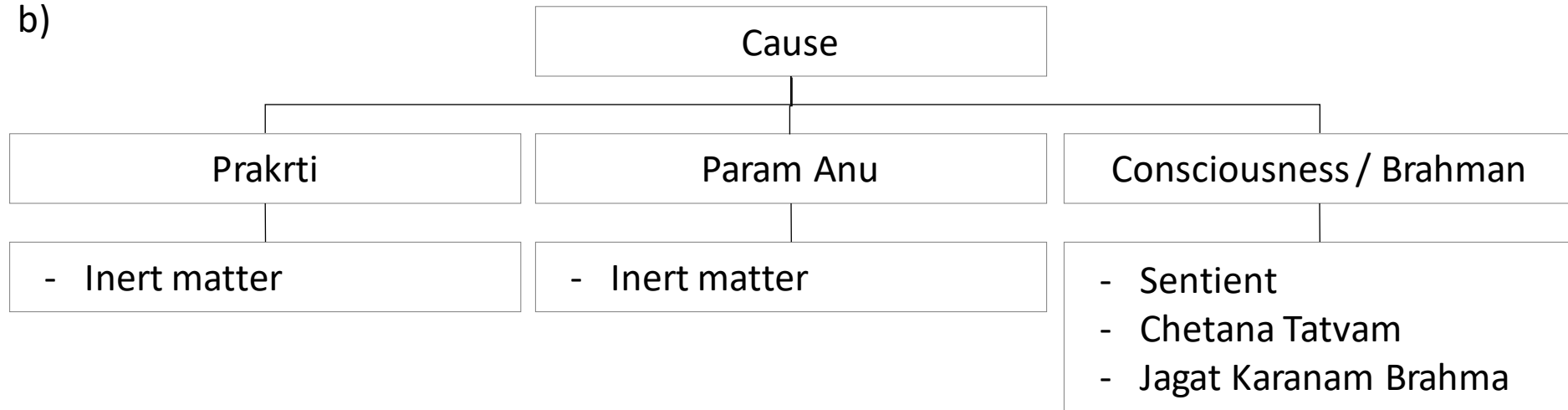
- Tat Bheda Uchyate
- Dvaita Advaita Bheda.

IV) What is the difference then in the product?

a) Others say :

- World = Product of Prakrti (Sankhya), Fundamental matter.

b)



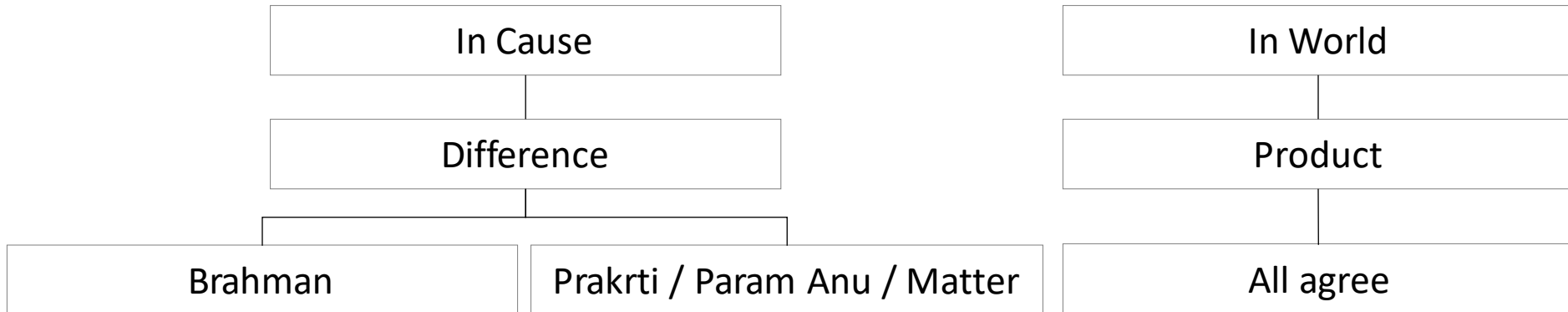
c) Taittiriya Upanishad :

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

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

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

d)



e)

Others	Advaitin
<ul style="list-style-type: none"> - When product is born out of cause, both cause and product are real. - Seed real, Tree real - Karanam + Karyam Satyam - Father – Child 	<ul style="list-style-type: none"> - Cause = Real - Product = Unreal - Alone claims world = Karyam = Mithya

v)

Karanam	Karyam
<ul style="list-style-type: none"> - Satyam - Father - Seed - Vegetables 	<ul style="list-style-type: none"> - Must be Satyam - Child - Plant - Dish

- Dvaita Prapancha should be real as Karanam, Paramartavatu.

VI) Karya – Karanayoho Samana Satta Iti Anubavet :

- Karyam + Karanam enjoy same order of reality is our experience.
- Ashankha = Doubt, objection, of other philosophers.
- Advaitin answer in Karika No. 19.

मायया भिद्यते ह्येतन्नान्यथाजं कथञ्चन ।
तत्त्वतो भिद्यमाने हि मर्त्यताममृतं व्रजेत् ॥ ३- १९ ॥

māyayā bhidyate hyetannānyathājam kathañcana ।
tattvato bhidyamāne hi martyatāmamṛtaṁ vrajet ॥ 3- 19 ॥

This changeless non-dual Brahman, in fact unborn, appears to undergo modification only on account of illusion of Maya and not de facto. For, if this change were real, the immortal Brahman would become mortal. [3 - K - 19]

अन्वयः

एतत् मायया हि भिद्यते । अजम् कथञ्चन अन्यथा
न (भिद्यते) । तत्त्वतः भिद्यमाने हि अमृतं
मर्त्यताम् व्रजेत् ॥

Anvayaḥ

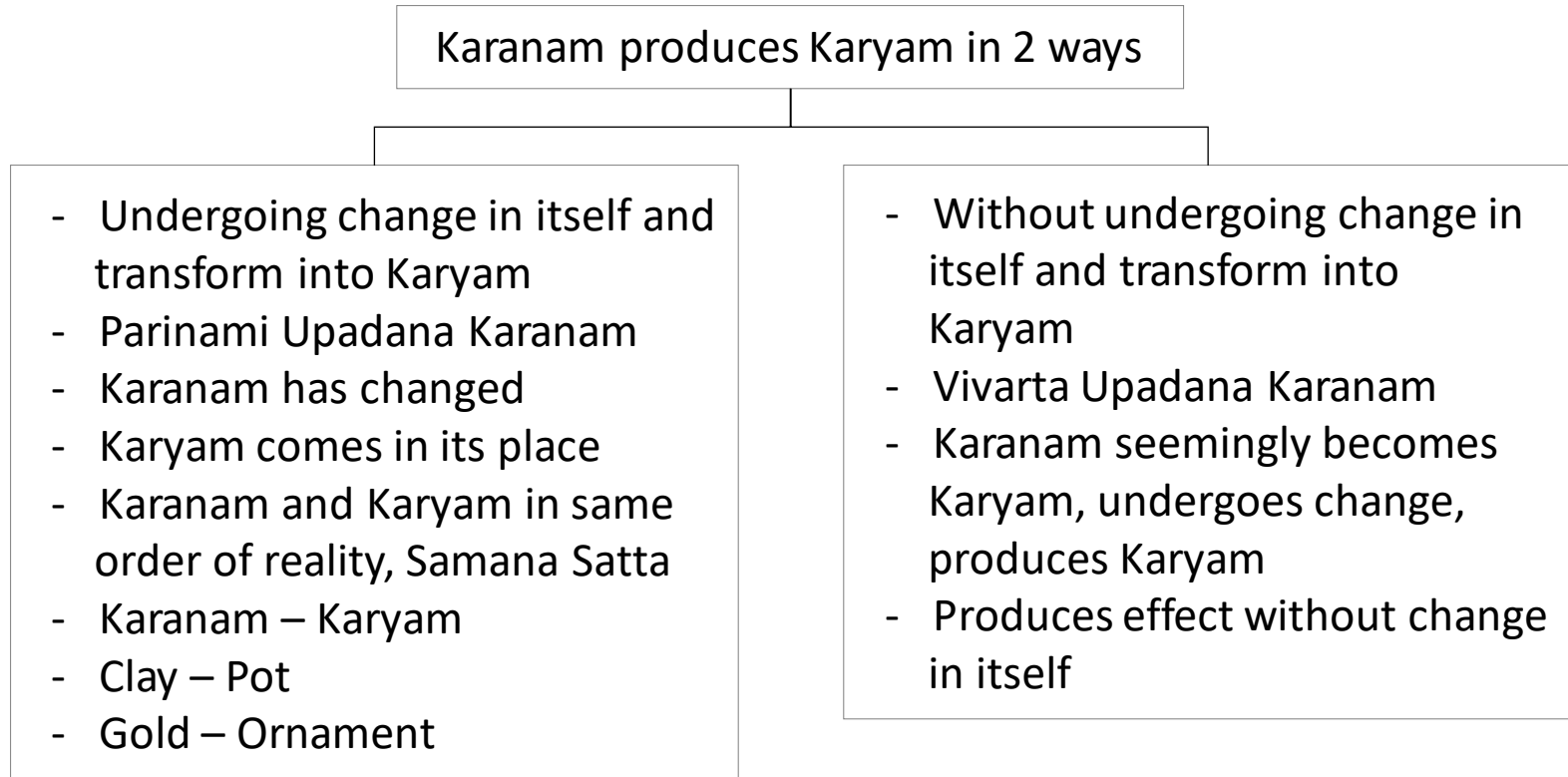
etat māyayā hi bhidyate | ajam kathañcana anyathā
na (bhidyate) | tattvataḥ bhidyamāne hi amṛtaṁ
martyatām vrajet ||

This birthless (Atma) becomes differentiated through maya only; not in any other manner. For, if it is really differentiated, the immortal (Atma) will undergo mortality.

Advaitins Answer :

Gist :

I)



II) Vedanta Sara – gives definition of both Karanams.

a) Svasvarupa Parityagena Rupantara Pattihi Parinama Karanam

b) Sva Svarupa Apavityagena Rupantara Pattihi Vivarta Karanam

III)

Parinami	Vivarta
<ul style="list-style-type: none">- By dropping its original nature it becomes something else- Clay – Pot- Superficially looking, after Pot is produced, clay continues to be in pot- Gold, ornaments- Substance wise no change- Shapewise undergoes change- Lump – part of clay – Avayava undergoes change in shape to a different Avayava- Karma is required- Goldsmith works on gold with intelligence, skill- Parinama Janyam	<ul style="list-style-type: none">- Without dropping its nature, it becomes something else- Waker without change produces dream world, mountains, rivers- Mind entertains thoughts, does not get converted to them- Mind of waker intact.- Seeming production of Swapna Prapancha- Waker was, is, will be even when dream events are happening- Tri kale Api tishtati- No Karma is involved- To produce dream, stop all activities- Waker is Vivarta Karanam of Swapna Prapancha- Adhyasa Janyam

IV) Vivarta Karanam :

- Rope – becomes Rope Snake temporarily.
- Rope Snake appears real, capable of chasing a person

- Shell – Silver
- Sand – Mirage Water

V) Purva Pakshi :

- Most of the examples in Upanishads are Parinami Janyam.
- Svarna – Abaranam
- Mrith – Ghata
- Iron – Nail cutter
- All Parinami Upadana Karanam.
- Hence Brahman must also be Parinami Upadana Karanam.

VI) In Brahma Sutra, Visishta Advaitin Argues in the above manner.

VII) Shankara :

- If you extend examples in all respects, then there will be problems.
- **Examples are only to show that products do not exist separate from the cause.**

VIII) We can't take Parinami part in case of Brahman.

- Can't extend example.
- Why?

IX) Brahman = Nirvikara, No modification possible in Brahman

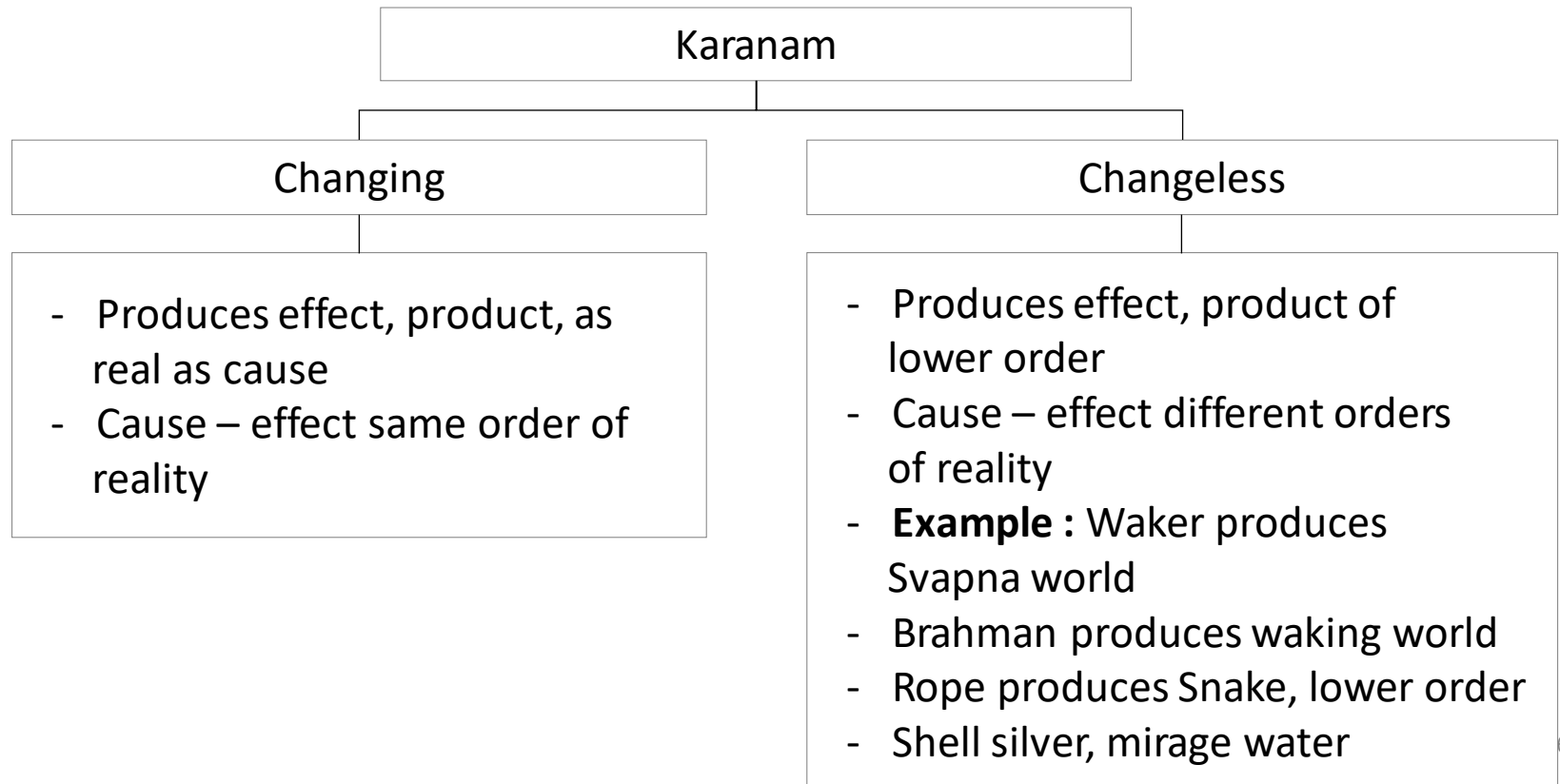
X)

Clay	Brahman
<ul style="list-style-type: none"> - Inert 	<ul style="list-style-type: none"> - Also should not be taken as inert - This is over extention - Similarly, Parinamitvam - Brahman = Chetanam, Nirvikaram

Shankara :

- Don't conclude philosophy based on examples.

XI)



XII) Mayavi Vidyate :

- Whole world = Magic show, Maya Shakti of Brahman.
- Until you know it is a magic show, you will be deluded.
- Eyes see unreal in a magic show.

Revision :

Karika 19 – Introductory Bashyam :

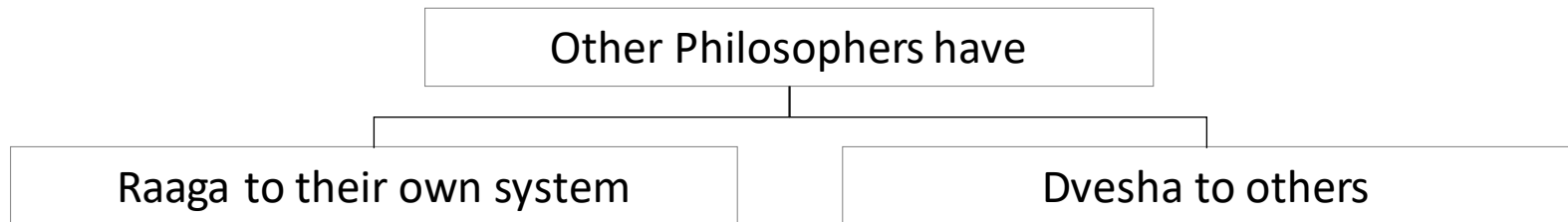
I) 17th and 18th Karikas :

- Gaudapada points out all Dvaita systems of Philosophy will have problem of Raaga – Dvesha – Samsara – Sorrow.

II) To hold on to their systems, they have to treat others as rivals, enemical.

- Their own existence will be threatened with contradictory philosophies.
- Hence they quarrel.

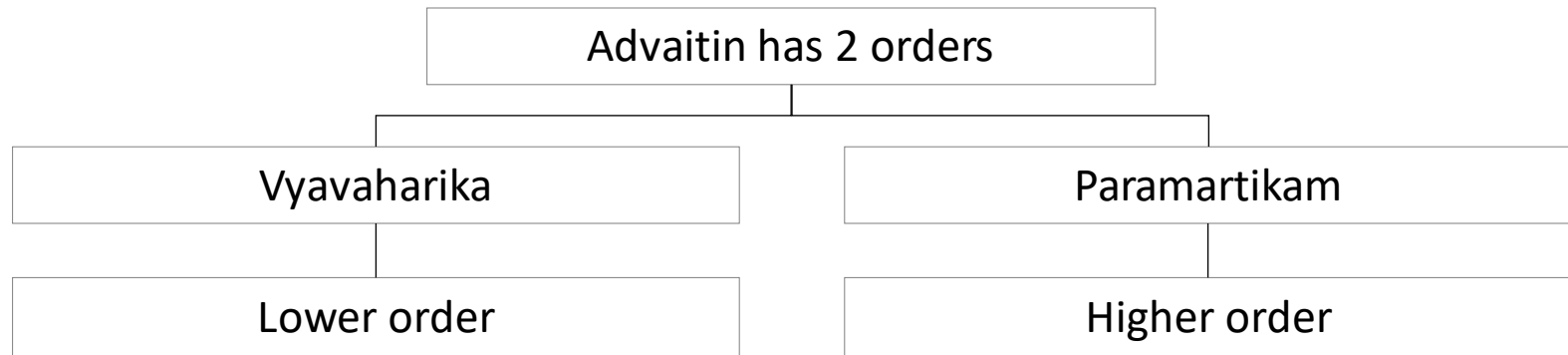
III)



- This is a fundamental problem of all Dvaita systems.

V) Advaitin does not have such a problem.

IV) Advaitin does not have such a problem.



- **Each one valid from their own standpoint.**

V) They are never opposed to Advaitam because it is a higher reality.

VI) Vyavaharikam – Pratibhasikam – Paramartikam – 3 Sattas – no contradictions, different realms of realities.

VII) Advaitam does not look upon theological systems as rival.

- It accepts Shaivites, Vishnuvites, Devi, Christianity, Islam at Vyavaharika level.
- Non exists at Paramartika level.

VIII) Theological systems see each other as Rivals, threat.

- Strong Shaivaite will not go to Vishnu temple.
- Advaitin will go to temple, mosque, church.
- All Dvaitam, valid at Vyavaharika level.

- **Paramartika Satta blesses all of them.**

IX) Shankara wrote on Subramanya, Vishnu, Shiva, Devi

Gita :

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३ ॥

advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- Practical only for Advaitam.

X)

Advaitam	Dvaitam
<ul style="list-style-type: none">- Satyam- Real- Absolutely Real	<ul style="list-style-type: none">- Mithya- Unreal- Relatively Real

XI) Vichara Sagara :

- For dreamer, dream world real.
- Dream sickness goes by dream medicine only.
- Relatively real = Jagrat, Svapna.

XII) Atma – Absolutely real, never changes, Nirvikara, Adhishtanam for Mithya Jagrat Prapancha.

XIII) Karika No. 18 :

अद्वैतं परमार्थो हि द्वैतं तद्भेद उच्यते ।
तेषामुभयथा द्वैतं तेनायं न विरुद्धयते ॥ ३- १८ ॥

Advaita m paramārtho hi dvaitam tadbheda ucyate ।
teṣāmubhayathā dvaitamtenāyam na viruddhyate ॥ 3-18 ॥

Non-duality is indeed the ultimate Reality; duality is its effect. The dualists perceive duality both in the Absolute and in the Phenomenon. Therefore, the non-dualism is a philosophy that does not conflict with the dualist position. [3 - K - 18]

XIV) Advaitam is Satyam because it is Karanam for Mithya world, product.

XV) Dvaitam is Mithya because it is Karyam Ghata Vatu, Tat Bheda.

XVI) Pramanam :

Chandogya Upanishad : Chapter 6

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

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayaṃ
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

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

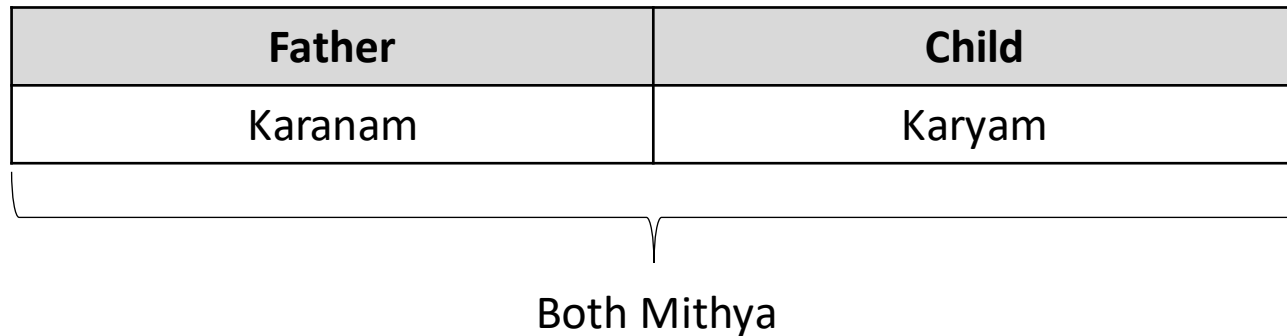
XVII) Ghata = Mitya, Advaita Karyam.

- When this is said, Purva Pakshi comes with a doubt.

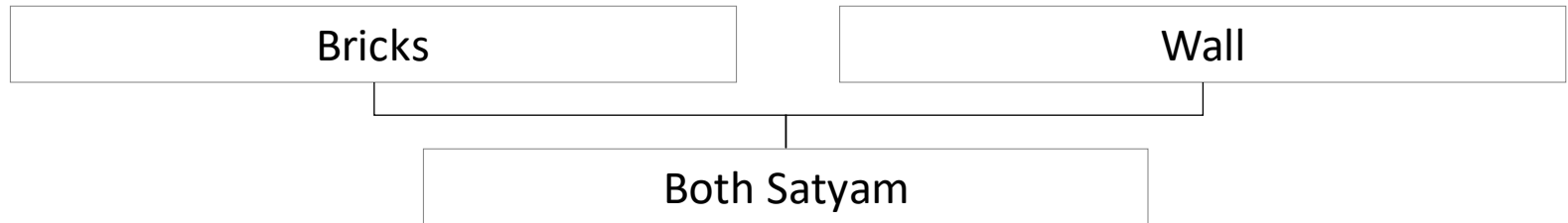
XVIII) Introduction to Karika No. 19

- Important, relevant.
- Doubt : Karyam is usually as real as Karanam.
- How is Karyam Mithya when our experience is opposite.

a)



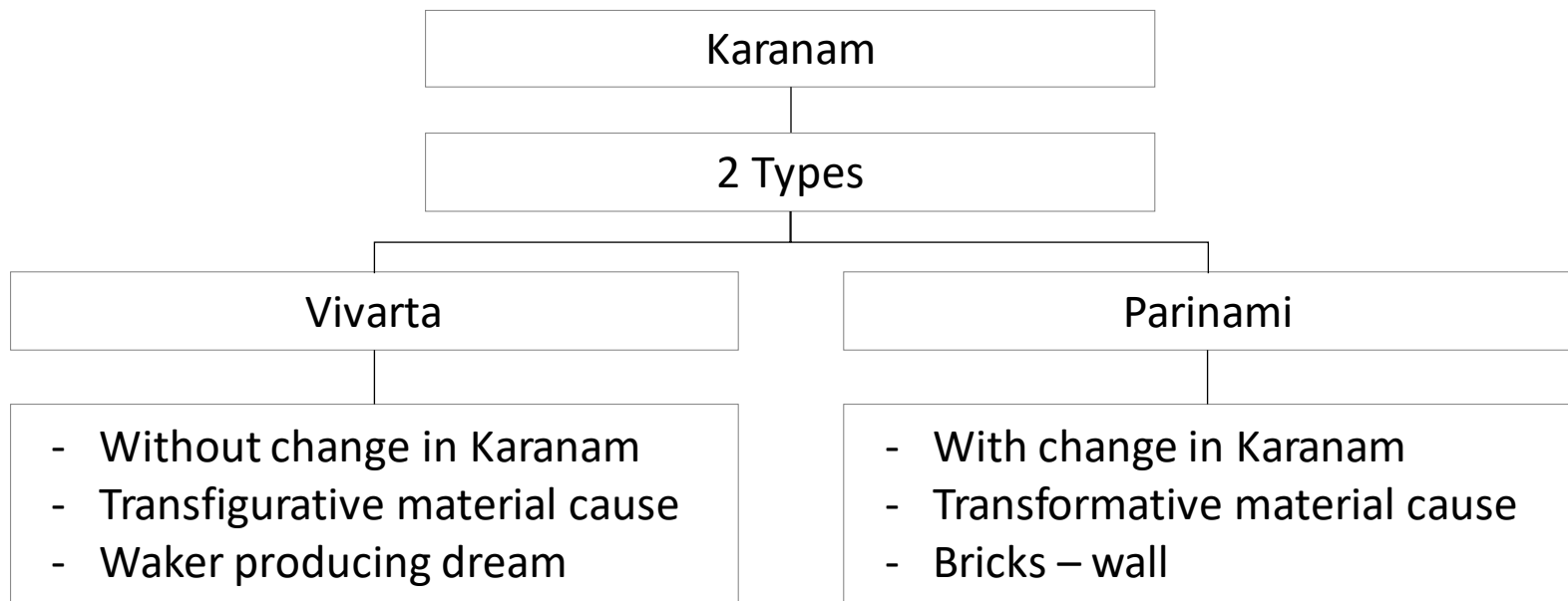
b)



c) If Brahman is Karanam and world = Karyam, world should be as real as Karanam Brahman.

d) Answered in Karika No. 19.

XIX)



XX) Vivarta Upadana Karanam :

Waker	Dream
Cause	Effect

- Waker does not get totally converted into dream.
- He returns to waking.
- Brahman does not get totally converted in waking.
- He returns to Brahman status after waking world gets resolved.
- Waker continues to be waker before, during, after dream.
- Brahman continues to be Brahman before, during, after waking world experience.
- Ultimate, absolute experiencer.

- In Brahman, no world.
- Waker continues to remain as waker.
- Brahman continues to remain as Brahman after every Srishti.
- Material cause and intelligent for Dream = Waker

Waker = Brahman

Other Examples :

- Rope produces snake.
- Sand produces mirage water.

XXI) Shankara :

- **If Brahman is Parinami Upadana Karanam, world would have been real.**

XXII) Brahman can't transform into the world – why?

- Being Nirvikara.
- All revealed by Sruti, Smruti.

Gita :

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya ēva ca ।
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yam sanātanaḥ ॥ 2.24 ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

XXIII) Brahman = Transfigurative material cause of Universe Vivarta Upadana Karanam.

- Whenever it is Vivartam, Karyam will be lower order of reality.

XXIV)

Rope	Rope Snake
<ul style="list-style-type: none"> - Vyavaharika Satyam - Waker 	<ul style="list-style-type: none"> - Pratibhasika Satyam - Dream

World	Brahman
<ul style="list-style-type: none"> - Vyavaharika Satyam 	<ul style="list-style-type: none"> - Pratibhasika Satyam

- This is Trividha Satta Vadha.

XXV) What are the factors which make one with Vivarta Upadana Karanam status?

Vivarta Upadana Karana Status	Factor / Condition / Upadhi
a) Waker – Dream	a) Nidra
b) Rope – Snake	b) Avidya
c) Brahman – Jagrat Prapancha	c) Moola Avidya, Maya

↑
All Vyavaharikam

- Dvaitam = Vyavaharika Satyam only.

XXVI) Karika No. 19 :

- When you say Brahman is Karanam of world, others conclude Dvaitam is as real as Advaitam Brahman.
- In their Mind, there is only Parinami Upadana Karanam.

XXVII) Vivarta concept = Unique to Advaita.

- Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Dvaitin, Visishta Advaitin don't have vivarta Upadana Karanam.
- They reject the concept.
- They mock at concept of Vivarta.
- In their philosophy, Upadanam is only Parinami Upadana Karanam, Prakrti.

XXVIII) Gaudapada has to introduce

a) Brihadaranyaka Upanishad :

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

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

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

- Brahman, through Maya, seemingly becomes many.
- Why seemingly?

b) Purusha Suktam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥

prajāpatis carati garbhe antaḥ | ajāyamāno bahudhā vijāyate |

tasya dhīrāḥ pari jānanti yonim | marīcīnām padam icchanti vedhasaḥ ||

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

- **Without multiplying into many, Brahman seemingly appears as many.**
- Important Pramanam for Vivarta Upadana Karanam.
- Keeping Parinami in Mind, they doubt whether world is real.

XXIX) To them Gaudapada says :

- Remove Parinami.

XXX) Visishta Advaitin :

- Brahman Parinama Vada.
- They believe Brahman has transformed into Universe.

XXXI) Karika No. 19 :

- Gaudapada replies to Purva Pakshi.

a) 1st line : Main argument

- Parinami produce effects by transformation because they can undergo change.

b) Milk – Curd

- Milk is Parinami cause of curd because milk can transform into curd.

c) Seed – Tree

- Seed transforms into a tree.

d) Clay – Pot

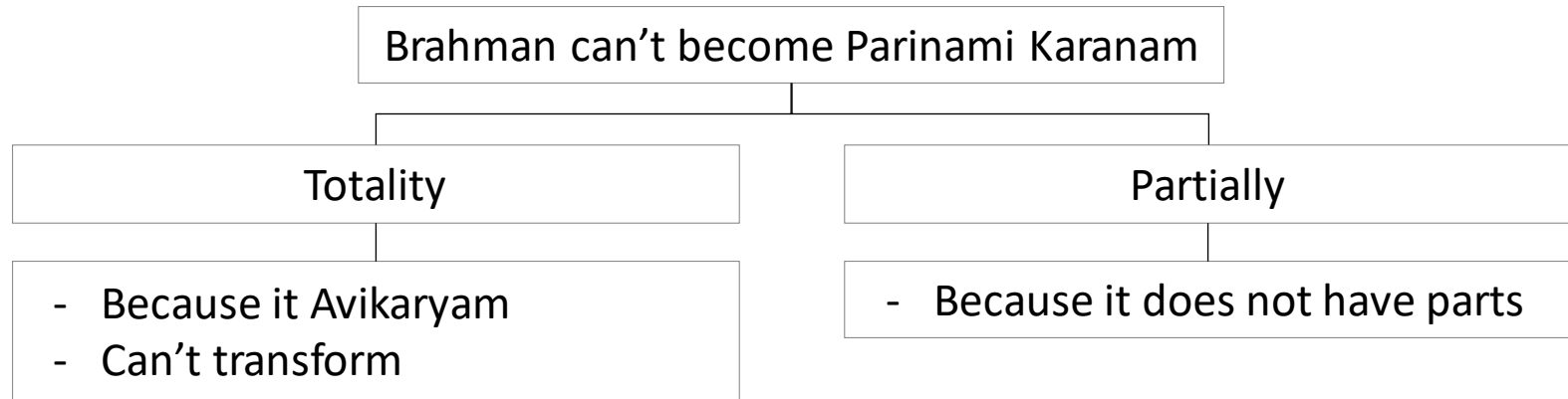
- Clay has got lump form, it transforms into Pot space.
- Partial transformations.
- Clay does not become something.
- Shape of clay from lump form becomes round.

e) Parinami here, not total but partial

- Avyava Parinama, only shape undergoes change.

f) Body – Undergoes Avayava Parinama

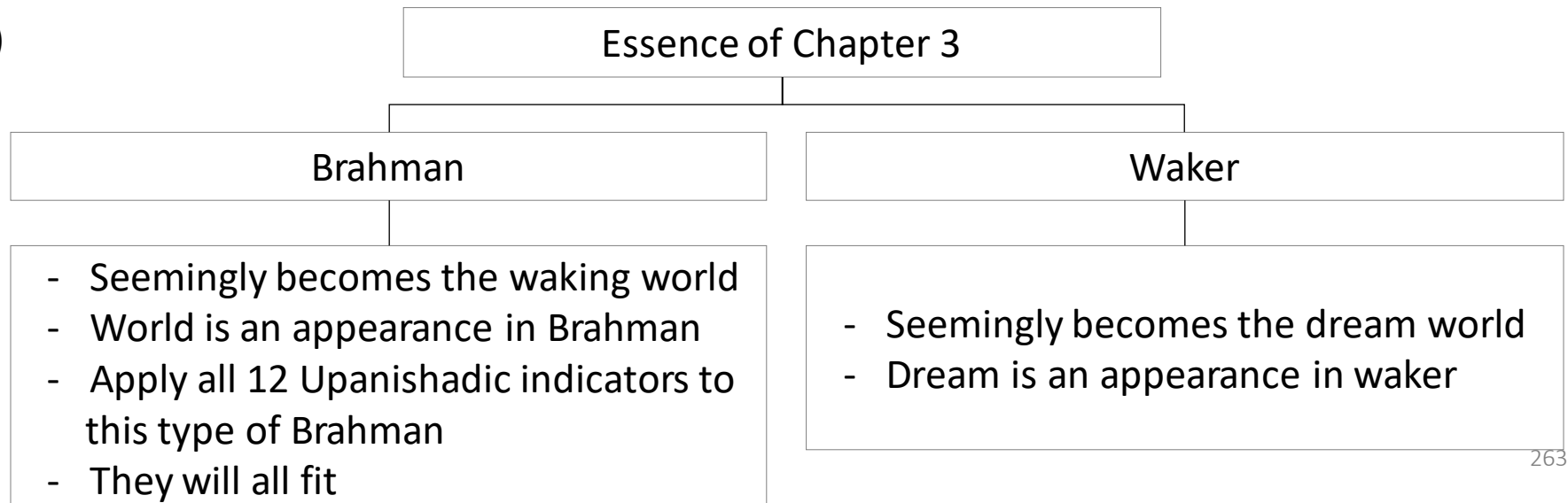
g)



h) Brahman can become world only as Mayaya, magic show, Shakti, power as it is Vivarta Upadana Karanam.

i) Brahman seemingly becomes the world

j)



k) On enquiry, you can never prove existence of the world but you can prove existence of Brahman

- Why? Because world is an appearance due to Maya Shakti of Brahman.
- This is essence of 1st line.

XXXII) 2nd Line :

a) Gaudapada :

- Gives Abhyupethya Vada, suppositional argument.

b) Suppose Brahman transforms to become world like milk transforms to curd.

c) Tragedy :

- After curd is formed, no more milk.
- After world, no Brahman.

d) Example :

- Body transforms back into 5 elements = Death of Body.

e) Brahman transforms into world and disappears.

- God dies after generation of the world.

f) Upanishads :

- Brahman = Aksharam, Nityam immortal.
- How immortal can become mortal by transforming to universe.

g) Suppose Brahman becomes the world, Brahman will become mortal, will be the problem.

यत्परमार्थसदद्वैतं मायया भिद्यते ह्येतत्तैमिरिकानेकचन्द्रवद्रज्जुः
सर्पधारादिभिर्भेदैरिव न परमार्थतो निरवयवत्वादात्मनः ।
सावयवं ह्यवयवान्यथात्वेन भिद्यते । यथा मृद् घटादिभेदैः ।
तस्मान्निरवयवमजं नान्यथा कथञ्चन केनचिदपि प्रकारेण
न भिद्यत इत्यभिप्रायः ।

The Non-dual vastu, which is absolute reality (Paramartha Sat Advaitam), if (Yat) it appears as the manifold universe (Bhidyate), it is only through maya (Mayaya - and not by itself), like indeed one moon alone appears as two to the eye which has a cataract problem (Etat Taimirikaneka - Candravat Hi), or as one rope alone appears as a snake, or as a streak of water etc (Rajjuh - Sarpa - Dharadhibhih Bhedaih Iva); so also the Non-dual vastu may appear differently in many forms, but not in reality (Na Paramarthatah), Because Brahmatma is free from parts or limbs (Niravayavatvad Atmanah). Only if it has parts (Savayavam Hi - and is put together) a thing can undergo change (Bhidyate) because the parts undergo a change and make the thing different (Avayava Anyathatvena), just as one clay (Yatha Mrd - which has form and therefore parts) changes into different products like pots etc (Ghatadi Bhedaih).

Therefore (Tasmat), the Partless (Niravayavam) and birthless or changeless (Ajam) Atma cannot change (Na Bhidyate) into anything else (Na Anyatha - Like Dvaita Prapancha) by any manner, (Kathancana = Kenacidapi Prakarena, - meaning either by a complete change or by a part change even). That is the conclusion (iti Abhiprayah).

I) Yatu Pararamartatu Advaita mayaya Bhidyamame Tatvatu :

- Nondual reality, Advaitam Brahman, Paramartika Satyam, pure existence = Tatvatu

II) Advaitam borrowed from Mantra 7.

- Brahman transforms into the world, multiplies, differentiated into the world only apparently, seemingly, magically.

III) Taimiraca Aneka Chandravatu :

a) Example :

- Plurality of Moon seen with eye problem (Cataract) Chakshur Dosha, Upadhi Dosha, only appearance, not actually produced.

b) Example :

- Keep finger in middle of eye, will see double, seemingly multiplication.

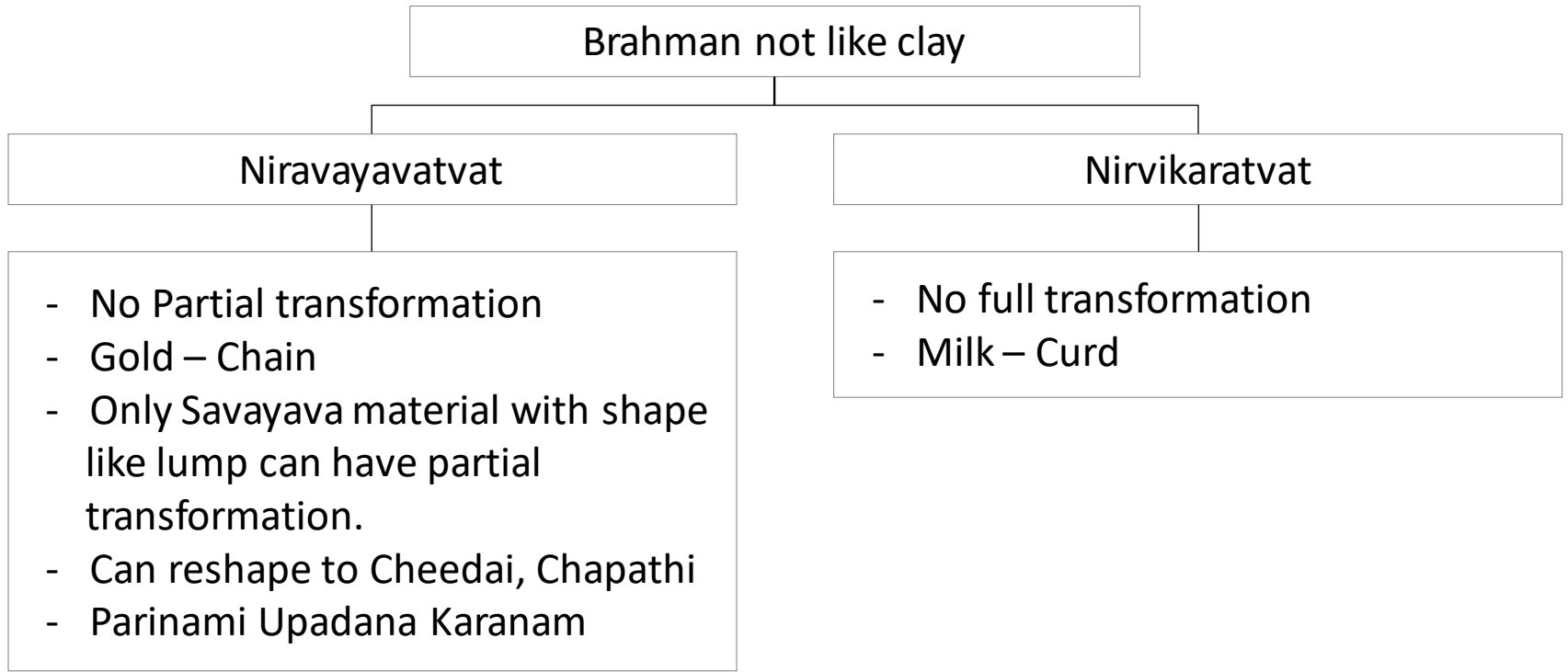
c) Example :

- Mirror – Reflection, seeming, apparent.

d) Rope appears as snake, Mala, crack on earth.

- Not really, but seeming.

e)



III) Brahma Sutra :

तदनन्यत्वमारम्भणशब्दादिभ्यः ॥ 14 ॥

Tadananyatvamarambhanasabdadibhyah ॥ 14 ॥

The non-difference of them (i.e. of cause and effect) results from such terms as 'origin' and the like. [II – 1 – 14]

- Big Bashyam
- Arambana Adhikaranam
- In the end there is discussion on Brahman – Parinami or Vivarta Karanam.

- Brahman being Niravayava, Nirvikara, no Parinami Karanam possible.

IV) Brahman is Ajam, Nityam, Niravayava

- Brahman becomes world only as Vivarta Karanam.

V) 2nd line :

- Suppositional argument

a) Suppose undergoes change, then it will be dead.

- It has become the world, it can't be out there.
- We will all become Atheist.

World Nasti	God Nasti
<ul style="list-style-type: none">- Brahma Asti- God Asti- After Srishti	<ul style="list-style-type: none">- World Asti- Before Srishti

- Big tragedy.

508) Bashyam : Chapter 3 - Karika No. 19 continues

तत्त्वतो भिद्यमाने ह्यमृतमजमद्वयं स्वभावतः
सन्मर्त्यतां व्रजेत् ; यथाग्निः शीतताम् ।

Suppose Atma's nature indeed undergoes a change really (Tattvatah Bhidyamane Hi), then its nature of being (Svabhavatah deathless (Amrtam), birthless (Ajam) and oneness (Advayam) will become subject to time, and can no longer exist as it will become subject to death and birth (San Martyatam Vrajat); just as fire giving up its nature of heat and change to cold (Yatha agnih Sittam), changing its nature into opposite form (Svabhava - Vaiparitya - Gamanam) is not possible (Tat Ca Anistam), as it would contradict all means of knowledge of order (Sarva Pramana Virodhat).

I) If Brahman really transforms to become world, like milk to curd.

- Brahman will not be Amrutam, Ajam, Advaitam.

II) Brahman is intrinsically unborn, deathless, immortal.

- Svabhavata Amrutam, Ajam, Aksharam, Advaitam.
- Always immortal, can't become mortal.
- Can't transform into universe, it will then become mortal.
- Milk – mortal, once curd is born.

III) Intrinsic nature of a thing can't change

Example :

- Agni – always hot
- Not cold Agni.

तच्चानिष्टं स्वभाववैपरित्यगमनम्, सर्वप्रमाणविरोधात् ।
अजमव्ययमात्मतत्त्वं माययैव भिद्यते न परमार्थतः ।
तस्मान्न परमार्थसद्द्वैतम् ॥ १९ ॥

Suppose Atma's nature indeed undergoes a change really (Tattvatah Bhidyamane Hi), then its nature of being (Svabhavatah deathless (Amrtam), birthless (Ajam) and oneness (Advayam) will become subject to time, and can no longer exist as it will become subject to death and birth (San Martyatam Vrajat); just as fire giving up its nature of heat and change to cold (Yatha agnih Sittam), changing its nature into opposite form (Svabhava - Vaiparitya - Gamanam) is not possible (Tat Ca Anistam), as it would contradict all means of knowledge of order (Sarva Pramana Virodhat).

I) Transformation of Brahman is undesirable.

II) What is condition?

- Tat = Svabhavatah Vaiparitya Gamanam.

III) Change of intrinsic nature not possible, also not logically desirable, because Sarva Pramana Agocharatvat, Contradictory.

IV) Intrinsic nature changing is against Anubhava.

V) Ice never hot

- Fire never cold
- Donkey never human
- Human never monkey
- Only shapes differ
- Body goes in next Janma.

VI) Sarva Pramana Agochara

- Our experience – Karana + Karyam both Satyam in Vyavaharika plane.
- If Advaitam = Karanam, Satyam, then world = Karyam must be also Satyam.
- Prapancha Api Paramartiya Satya Eva Bavati.
- Like all products we experience in life.

VII) Brahman is changeless, is in the past, present, future.

- Brahman never becomes the world.
- Paramatma never becomes the Jivatma.

VIII) If at all Paramatma becomes Jivatma, it happens only in one way.

- **Seemingly Paramatma becomes Jivatma like waker – becomes Dreamer due to Avidya of wakerhood.**

IX) Paramatma becomes waker due to Moola Avidya of Brahman, Turiyam (Karanam – condition)

X) Really speaking, I am Paramatma only always.

- We require only Moola Avidya Nivritti which comes by proper understanding of Upanishad.

XI) Brahman / Turiyam is Ajam, Avyayam, tatvam – birthless, deathless, Atma – Mayaya Eva Vidyate.

- **Only magically, Mayikally, apparently Brahman becomes Jagat + Jiva.**

XIII) Manisha Panchakam :

ब्रह्मैवाहिदम जगच्च सकलं चिन्मत्रिविस्तारितं
सर्वं चैताद्विध्यया त्रिगुनायोशेषं मया कल्पितम् ।
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥

brahmaivaham idam jagacca sakalam cinmatravistaritam
sarvam caitad avidyaya trigunaya'shesham maya kalpitam |
ittham yasya dridha matih sukhatare nitye pare nirmale
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||2||

He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his “ignorance” expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]

Revision :

Karika No. 19 – Bashyam :

I) Most of the systems of philosophy accept world = Product, originated sometime or other.

II) Cosmology :

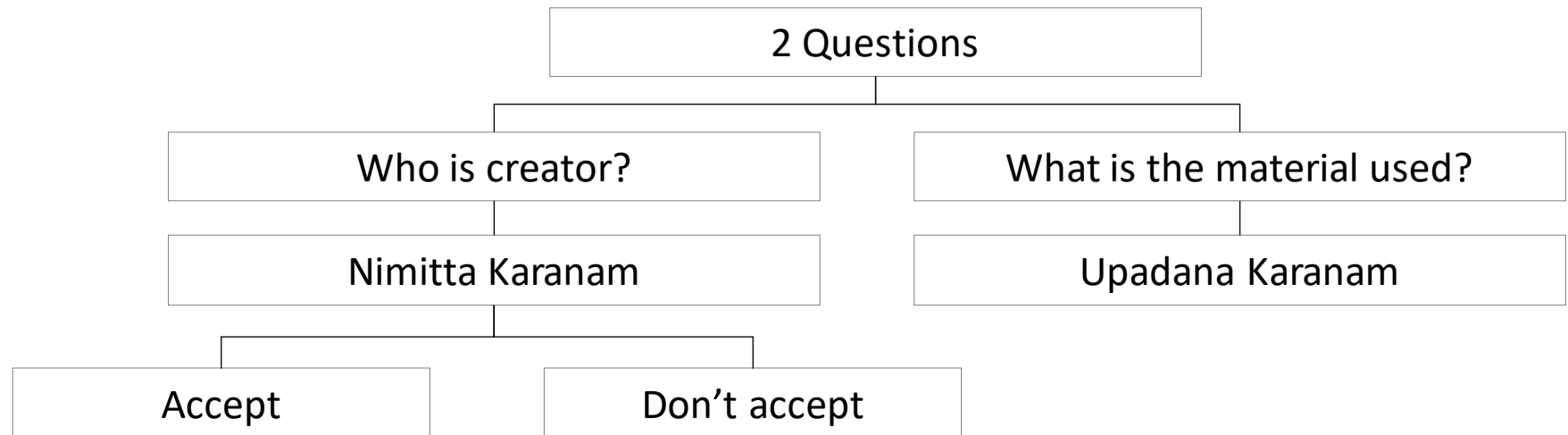
- Origination of Universe after big bang.

III) Sankya, Yoga, Nyaya, Veisheshika talk of origination of world.

IV) Purva Mimamsa :

- No creation, no origination.
- World is eternal.

V) Once you accept creation, as a product, Karyam, crucial 2 questions :



VI) Science does not accept intelligent cause, creator, Ishvara.

VII) All accept material cause

- Without raw material, can't create anything.
- Upadana Karanam accepted by all who accept, world = Karyam.

VIII) If world has originated, it will require material cause.

IX) There is a huge debate on what is raw material out of which world is given a shape.

X) Sankhya Yoga :

- Upadana Karanam = Prakrti or Pradhanam.
- Prakrti evolved, transformed into Universe.

XI) Nyaya, Vaiseshika say material cause = Param Anu, Atoms produce the Universe like modern science.

XII) Upadana Karanam = Crucial topic, causes heated debates in Philosophy.

XIII) Vedic people :

- Brahman = Material cause

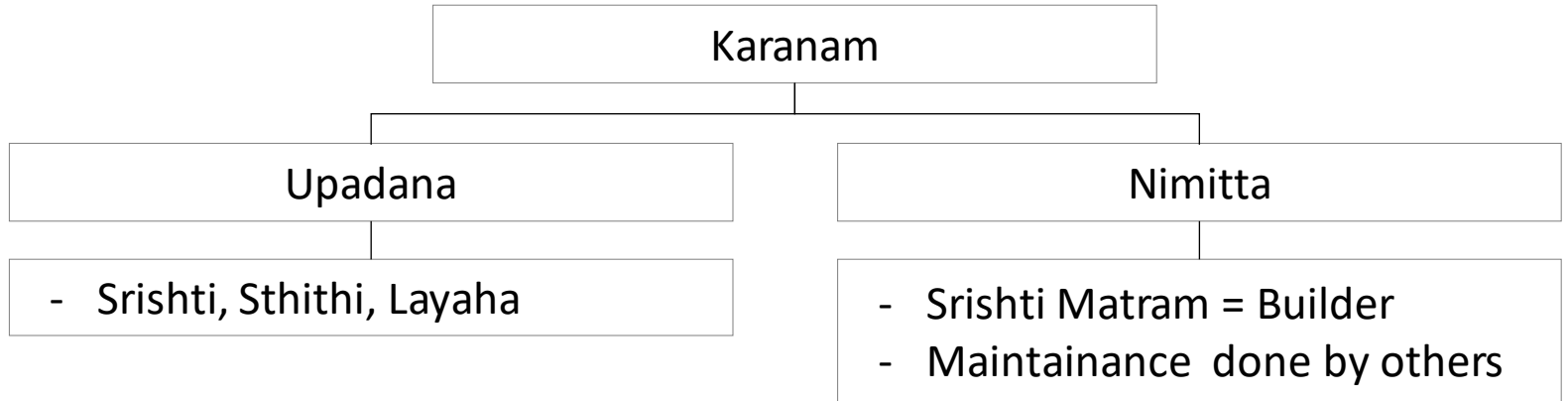
Taittiriya Upanishad : Brighu Valli – Chapter 3

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

taṁ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijijñāśasva | 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, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

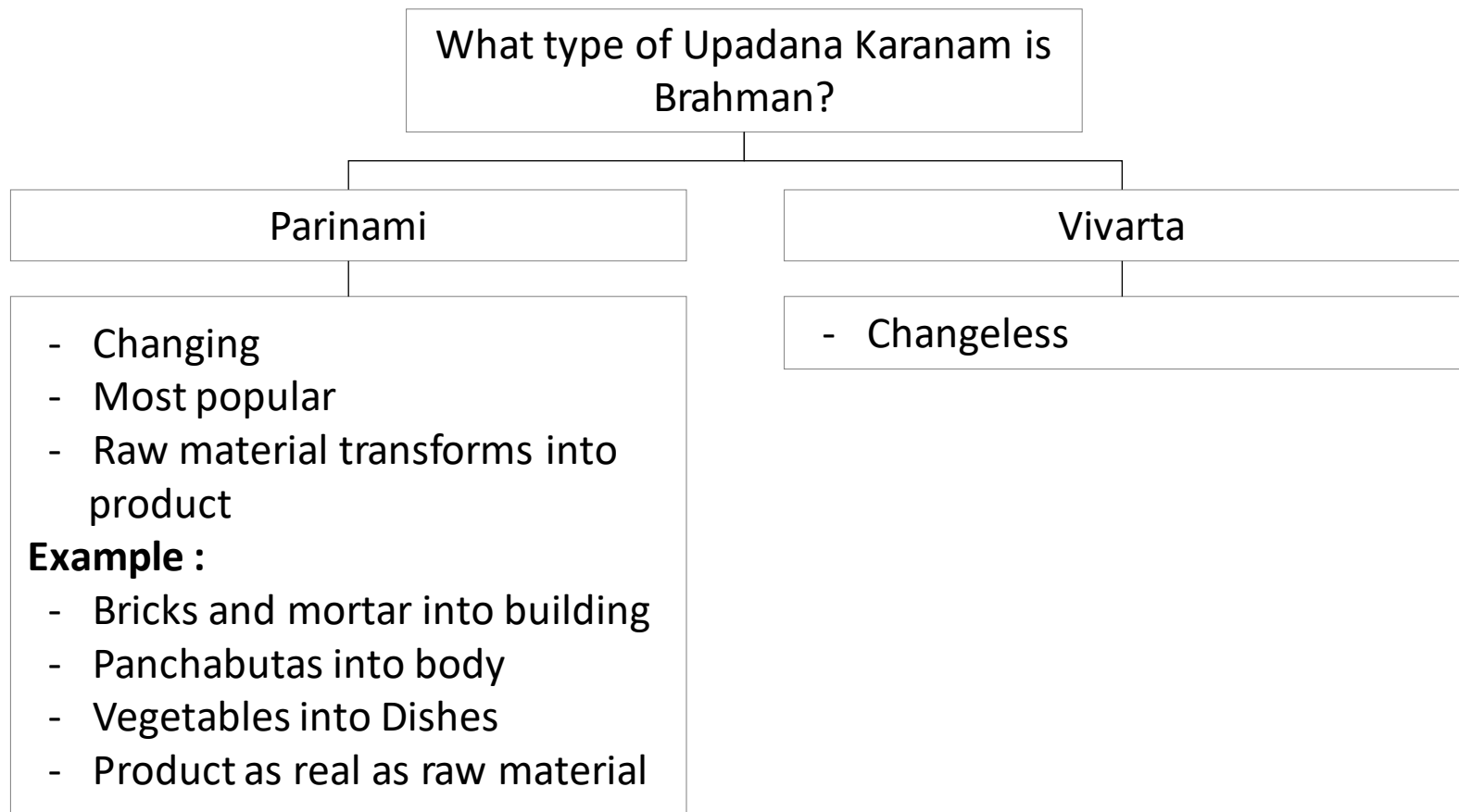
XIV)



XV) Yatho Va Imani Butani = Srishti

- Yena Jatani Jivanti = Sthith
- Yasmin Prayanti Avisanti = Laya

XVI)



XVII) Is Brahman Jagataha Parinami Upadana Karanam?

- Most of Vedantic commentators concluded Brahman = Parinami Upadana Karanam.
- Brahman becomes the Universe.
- Become = Verb = Transformation.
- Brahman transformed into Universe.
- **Universe as real as Brahman.**
- **Vegetables as real as the dishes.**

- Building as real as bricks and mortar.
- Curd as real as milk.

XVIII) Conclusion :

- Brahman = Satyam
- World = Satyam
- Brahman = Parinami Upadana Karanam



XIX) Corollary :

- Jagat Satyam
- Gaudapada challenges the Parinami Upadana Karana Vada.
- Shankara accepts.

XX) Brahman = Vedic Shabda.

Definition of Brahman :

- Satyam Jnanam Anantham.
- Nityo, Nishkalam, Nirgunam, Nirvikaranam.

Gita :

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

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

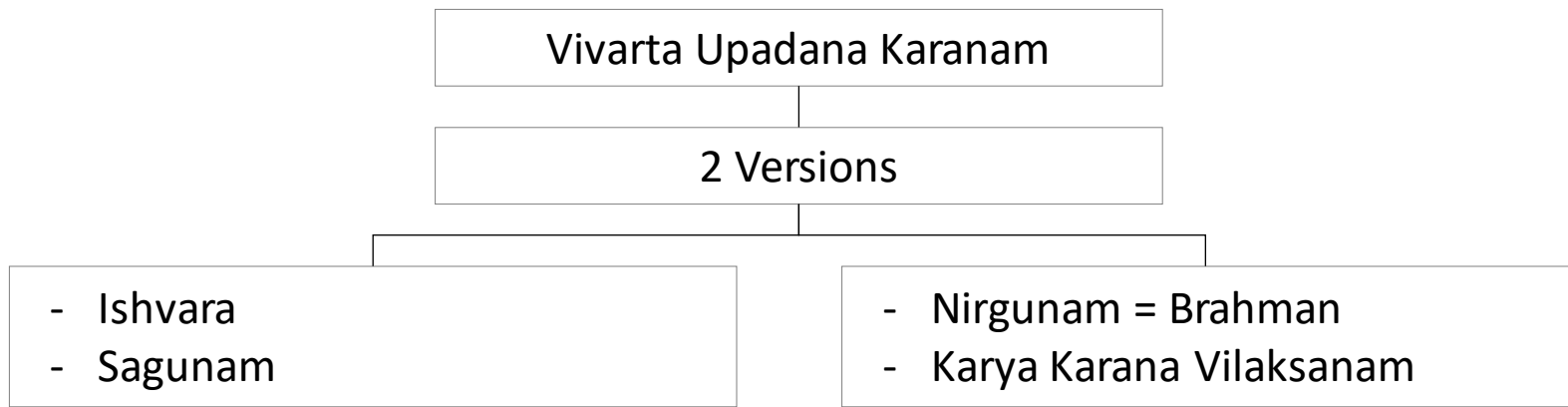
He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

XXI) All Sruti, Smruti Vakhyams point out that Brahman is incapable of transformation.

- If Brahman transforms, it will be gone, dead, changed, God dead.
- At the same time, Veda tells = Yatho Va Imani Butani.
- How to resolve this contradiction?

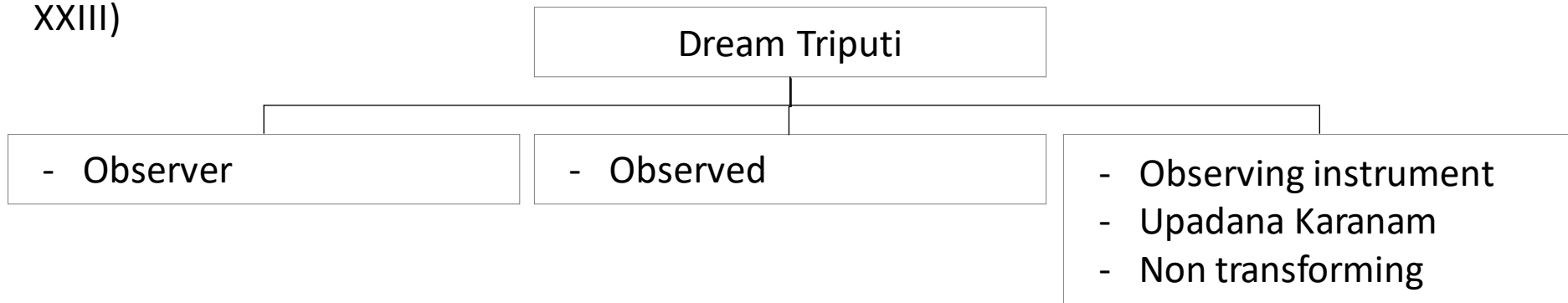
XXII) Brahman = Aparinami at the same time Karanam

- **We are cornered to conclude one thing :**
Brahman = Non transforming material cause.
= Vivarta Upadana Karanam



- Brahman does not undergo any transformation.
- Brahma appears as Universe without undergoing a change.
- Brahman being non-changing and without the universe, Turiyam – Karya – Karana Vilakshanam easy to understand and hold on.

XXIII)



XXIV) In the same, Brahman is superwaker, dreaming this Universe.

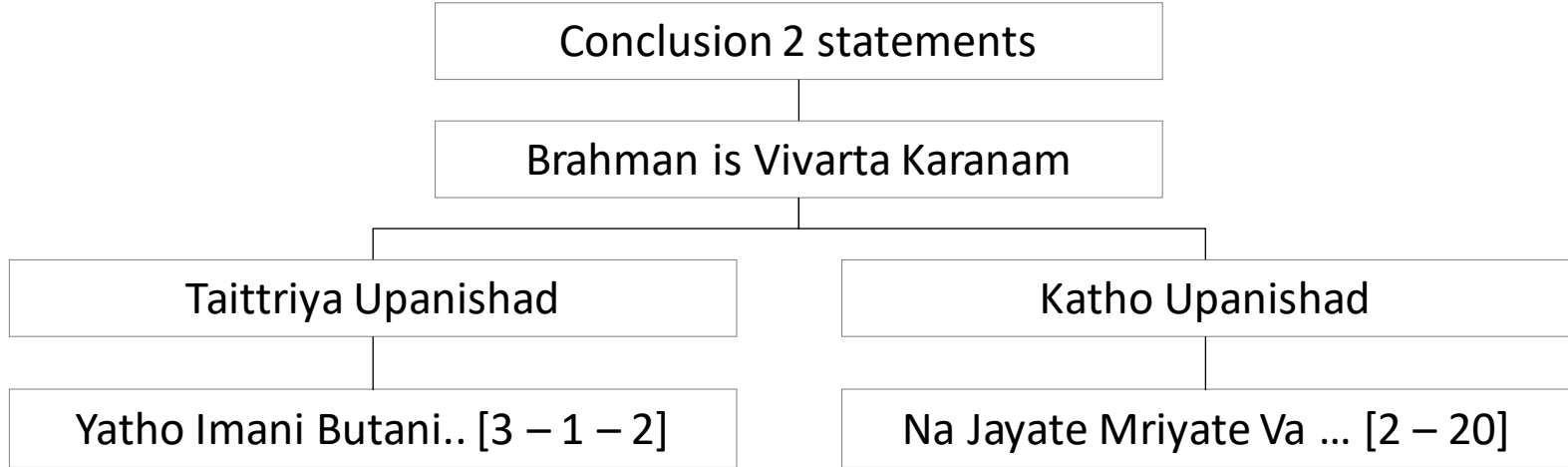
Normal Dream	Waking Dream Universe
Jivas Nidra Shakti	Ishvaras Maya Shakti

- If we can dream, Ishvara can also dream.

XXV) Non transforming material cause is not directly mentioned in Veda / Upanishads but is extracted by Gaudapada and accepted by Shankara.

- How is it extracted?

XXVI)



Taittiriya Upanishad : Brighu Valli – Chapter 3

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

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

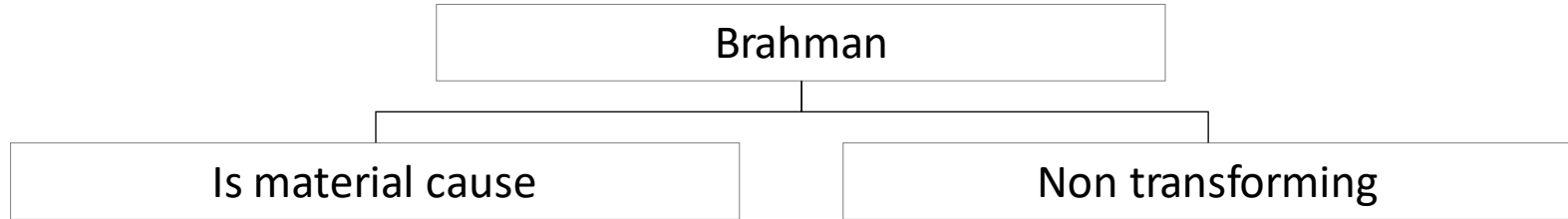
To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhgru) Performed Penance; and after having done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

Gita :

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

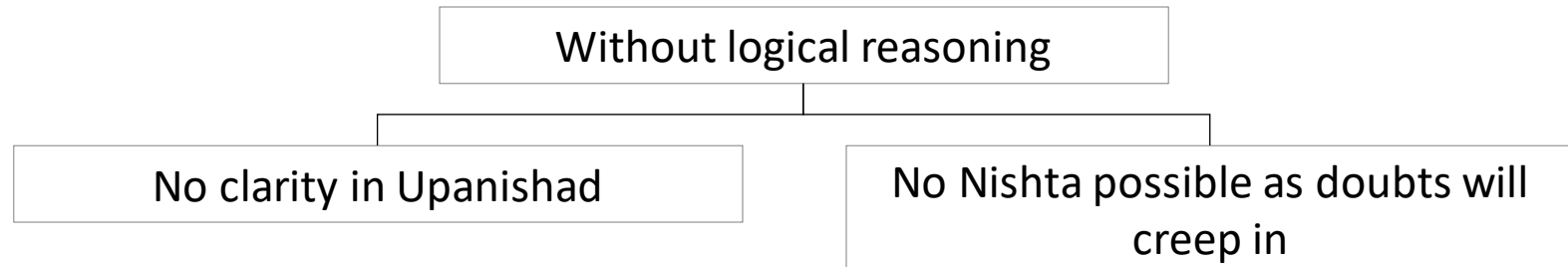
na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

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



- Sruti Artha Patti Pramanam.
- Message not directly said but extracted from Veda.

XXVII) Brahman seems to have transformed into Universe without really changing.



- Will get only fleeting sparks of knowledge in the intellect.

XXVIII) Purusha Sukhtam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

prajāpatis carati garbhe antaḥ | ajāyamāno bahudhā vijāyate |

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥

tasya dhīrāḥ parijānanti yonim | marīcīnām padam icchanti vedhasaḥ ||

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

- **Without transforming, Brahman appears as the Universe because of Maya Shakti, magic show everyday of Jagrat Prapancha.**

XXIX) Universe = Product.

- **For Advaitin, product means appearance, not truth.**

- Clay – Pot
- Gold – Ornament
- Brahman – World
- Waker – Dream

XXX) Once you accept world = Product, then have to say it is of a lesser order of reality, not Paramartika Satyam

- Has no existence of its own.

XXXI) Example :

- Dream world has no independent existence from waker.
- Jagrat Prapancha has no independent existence from Turiya Atma.
- World has to be Mithya, one must accept.

XXXII) Corollaries – Messages :

a) Brahman = Vivarta Upadana Karanam

b) Jagat = Mithya (Not Brahman is Mithya)

c) Since world is Mithya, appearance, world can't be counted as 2nd entity.

XXXIII) Dream income not added to bank balance in Jagrat.

XXXIV) Brahman was Advaitam, nondual even when experiencing duality of Universe.

- Loudly claim Advaitam = Satyam.
- Therefore chapter titled Advaita Prakaranam.

XXXV) Important conclusion :

- Brahma Satyam, Jagan Mithya = Cake.

XXXVI) Icing on the cake :

- **That Brahman happens to be me the observer, right now of the waking world.**

XXXVII) Saha Atma Saha Vigneyaha.

- I am that Atma, Brahman in which 3 Sharirams appear disappear, 3 Prapanchas manifest – unmanifest.

- **I always am Advaitam, nondual, Satyam.**

- Apply all indicators of Brahman (From Upanishad) to this Brahman.

XXXVIII) I am never disturbed by appearance or disappearance of world in Jagrat or Svapna or Moola Avidya Ajnanam in Prajna.

- I am Turiyam, directly revealed.

XXXIX) Prajna = Measure, of appearing, disappearing world, Maya Shakti.

- Advaitam proved, extracted clearly from Shastric statements.
- Seeker has to come to Mandukya Upanishad 1, 2, 3 to realise his true self.

XXXX) This is the Tatparyam, central message of Upanishad.

a) Ajam, Avyayam, Atma

- Birthless, nonchanging, degenerating.

b) Mayaya Eva Vidya

- Brahman transforms into the world only as though, seemingly.

c) Magic show, hence said Mayaya Eva

- Eva is important, Na Paramarthatha.

- **It can never really transform into the world.**

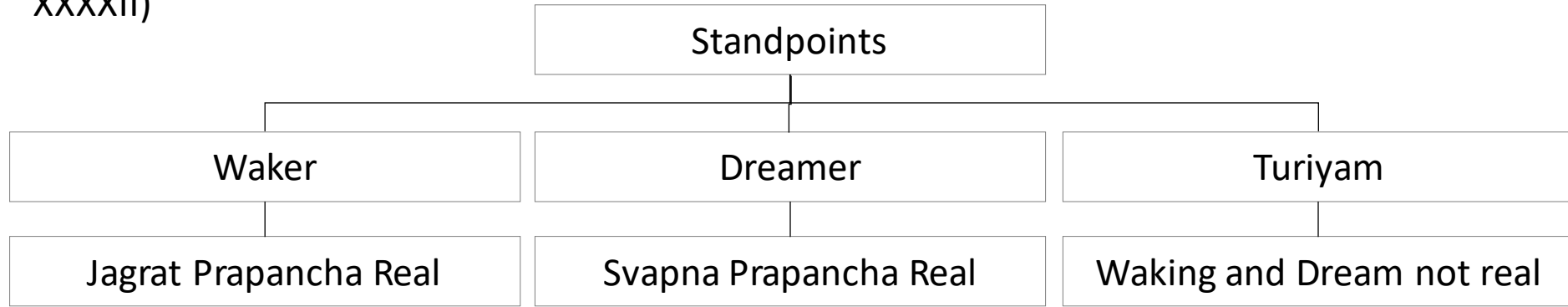
XXXXI) a) If Brahman is Vivarta Karanam, what is the nature of the world?

- Revision of last talk till now.

b) Tasmāt Na Paramārtha Satv Dvaita Prapancha :

- Dualistic Universe is not absolute reality.
- It is a relative reality, Vyavaharika Satyam alone.
- From wakers standpoint, waking world real.
- From Dreamers standpoint, dream world real.
- From sleepers standpoint, Avidya – I don't know anything is real.
- Turiyam is Karya – Karana Vilakshanam Brahman.

XXXXII)



XXXXIII) Anvayah :

अन्वयः

एतत् मायया हि भिद्यते । अजम् कथञ्चन अन्यथा
न (भिद्यते) । तत्त्वतः भिद्यमाने हि अमृतं
मर्त्यताम् व्रजेत् ॥

Anvayah

etat māyayā hi bhidyate | ajam kathañcana anyathā
na (bhidyate) | tattvataḥ bhidyamāne hi amṛtaṁ
martyatām vrajet ||

This birthless (Atma) becomes differentiated through maya only; not in any other manner. For, if it is really differentiated, the immortal (Atma) will undergo mortality.

- Etatu Mayaya hi Bhidyate
- Eta = Advaita Atma Tattvam.
- Ajam Kathanchana Anyatha Na Bhidyate
- Brahman can't transform in any other real manner.
- Seemingly only it can transform.
- Tattvataha Bhidayamanehi Amrutam Martyatam Varjet.
- Bagawan or Brahman will come in obituary coloumn.
- If Bagawan becomes Universe that Bhagavan will cease to exist.