

# MANDUKYA UPANISHAD With SHANKARABASHYAM

**CHAPTER 3** 

KARIKA NO. 20 to 26

**VOLUME - 15** 

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# CHAPTER 3 ADVAITA PRAKARANAM

48 Karikas

KARIKA NO. 20 TO 26

510) Chapter 3 - Karika No. 20:

## अजातस्ययेव भावस्य जातिमिच्छन्ति वादिनः अजातो ह्यमृतो भावो मर्त्यतां कथमेष्यति ॥ ३-२०॥

ajātasyayaiva bhāvasya jātimicchanti vādinaḥ ajāto hyamṛto bhāvo martyatāṁ kathameṣyati || **3-** 20 ||

The dualists contend that the ever unborn and the eternally changeless Atman is born (i.e., undergoes a change). How could a (positive) entity which is itself changeless and immortal become mortal? [3 - K - 20]

511) Anvaya: Chapter 3 - Karika No. 20:

अन्वयः

वादिनः अजातस्य भावस्य एव जातिम् इच्छन्ति । कथम् अजातः अमृतः भावः हि मर्त्यताम् एष्यति ?

#### Anvayaḥ

vādinaḥ ajātasyaya bhāvasya eva jātim icchanti katham ajātaḥ amṛtaḥ bhāvaḥ hi martyatām eṣyati?

The disputants wish (to ascertain) the birth, of the birthless reality itself. How can the birthless immortal reality indeed undergo mortality?

#### I) Karika No. 20 21, 22:

- Elaboration of same message of Karika No. 19, reinforcement.
- Deliberate repetition of message.
- II) Brahman can't really transform into world.
  - Brahman can only seemingly transform into Universe.
- III) If Brahman really transforms, then Brahman will be gone.
- IV) Even though this logical fact is evident, for relatively intelligent person, others argued.

#### V) If Brahman is real material cause it will disappear.

Prahman is material cause of Universe

- Really, factually
- Then Brahman will disappear
- Milk – Curd

- Seemingly
- As though
- Like waker – dream world

VII) Many Vedic scholars ignore this logical fact and argue.

VIII) Brahman has become the world

Brahman	World
Real	Real

This is essence of Karika 20, 21, 22

ये तु पुनः केचिदुपनिषद्याख्यातारो ब्रह्मवादिनो वावदूकाः अजातस्यैवात्मतत्त्वस्य अमृतस्य स्वभावतो जातिम् उत्पत्तिमिच्छन्ति । परमार्थत एव तेषां जातं चेत्तदेव मर्त्यतामेष्यत्यवश्यम् । स चाजातो ह्यमृतो भावः स्वभावतः सन्नात्मा कथं मर्त्यतामेष्यति? न कथञ्चन मर्त्यत्वं स्वभाववैपरीत्यमेष्यतीत्यर्थः ॥ २० ॥

Whereas (Punah) there are some people (Ye Tu Kecid) who are commentators of the Upanishad (Upanishad Vyakhyatarah), who claim themselves to be Vedic people (Brahmavadinah) but given to repeated Non-stop discussions, who (Vavadukah) say that that Brahman or Atma (Atmatattvasya) which is though itself unborn (Ajatasya) and deathless only (Amrtasya Eva) but by its own nature (Svabhavatah), they like to declare (icchanti), gets transformed into the world (Jatim = Utpattim). And if according to those philosophers (Tesam) if Brahman has really been transformed into the world (Paramarthatah Eva Jatam Cet) then, that Brahman (Tadeva) certainly (Avasyam) will become mortal (Martyatam Esyati).

How can (Katham) that Brahman (Atma), it, indeed being an unborn and immortal (Sa Ca Ajatah Hi Amrtah San) vastu (Bhavah) by nature (Svabhavatah), transform itself into a mortal (Martyatam Esyati - by becoming the universe)! It can never, in any manner (Na Kathancana) become mortal (Martyatvam) by going against its intrinsic nature (Svabhava - Vaiparityam Esyati), is the idea (iti Arthah).

#### I) Etu Punaha:

- Other philosophers have written commentaries on Brahma Parinama Vada.
- Before Shankara, Gaudapada time.

#### II) Study:

- Veda, Tarqa, Mimamsa, Vyakaranam.
- Get status but don't commit blunder of Brahma Parinama Upadana Karanam.

#### III) Gathasya, Amrutasya Atmatasya:

- They argue that Brahman is Birthless, Deathless, Changeless.
- IV) They claim transformation of Brahman into the Universe.

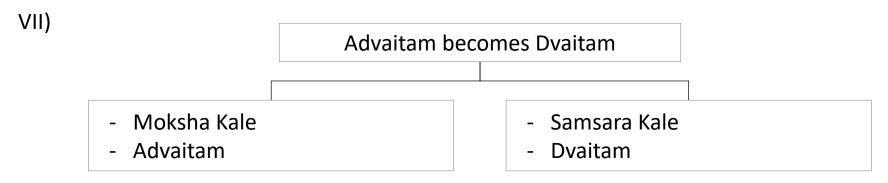
#### V) Svabataha Utpattihi:

Real transformation, creation.

#### VI) Their conclusion:

During Pralayam	During Srishti
- World resolved	- World is there
- Brahman is there	- Brahman is not there

- Karanam Brahma has become Karyam.
- Karanam has perished
- Brahman Nasti.



- It's a cycle Advaitam Dvaitam Advaitam
- Now and then Phenomenon.

VIII) If Brahman has transformed into the world, then tragedy.

- Brahman becomes mortal.
- When world comes into existence, Brahman not there.
- Brahman = Parinami Upadana Karanam.

- IX) How can immortal Brahman ever become mortal?
  - 2<sup>nd</sup> line of Karika.
- X) Brahman = Vastu, Entity, Reality.
  - Brahman is intrinsically changeless, birthless, deathless.
  - In their opinion, Brahman will change tomorrow.
  - Then changeless becomes meaningless.
- XI) Becomes means not really changeless.

#### XII) Ajateha Amrtaha Bavaha Svabavataha:

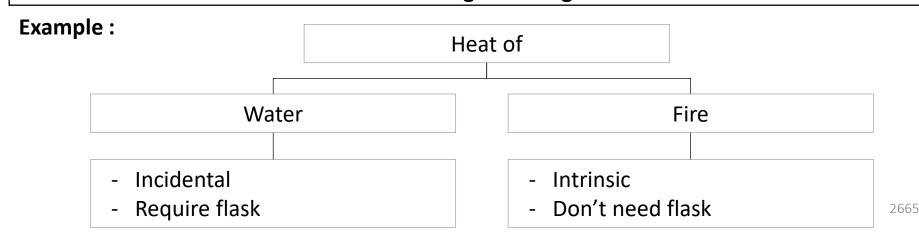
Intrinsically changeless Brahman, how can it change, transform into universe.

#### XIII) Na Kathamchana:

• By any imagination, mortality of Brahman, God, creator of world is unthinkable.

#### XIV) Intrinsic nature = That which can't undergo change.

Incidental nature = That which undergoes change.



#### XV) Anvayah:

#### अन्वयः

वादिनः अजातस्य भावस्य एव जातिम् इच्छन्ति ।

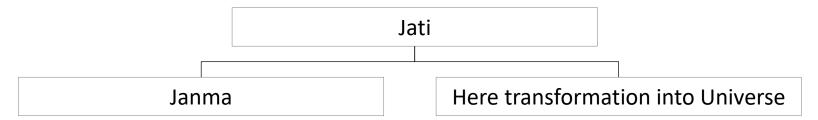
कथम् अजातः अमृतः भावः हि मर्त्यताम् एष्यति ?

#### Anvayaḥ

vādinaḥ ajātasyaya bhāvasya eva jātim icchanti katham ajātaḥ amṛtaḥ bhāvaḥ hi martyatām eṣyati?

The disputants wish (to ascertain) the birth, of the birthless reality itself. How can the birthless immortal reality indeed undergo mortality?

Badinaha Ajatasya Bavasya Eva Jatum Ichhanti.



- Ichhanti They claim
- Katham Ajataha Amrutaha Bavaha hi Martyutam Eshyati.
- E-dhatu = Gamayanti, will go to modify.
- How it can become mortal?

#### 513) Introduction to Chapter 3 - Karika No. 21:

#### यस्मात्-

Because (Yasmat-)

#### 514) Chapter 3 - Karika No. 21:

## न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा। प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥ ३- २१॥

na bhavatyamṛtaṁ martyaṁ na martyamamṛtaṁ tathā | prakṛteranyathābhāvo na kathañcidbhaviṣyati || 3- 21||

The immortal cannot become mortal nor can the mortal become immortal. It is never possible for anything to change itself in its essential nature and yet remain the same. [3 - K - 21]

515) Anvaya: Chapter 3 - Karika No. 21:

अन्वयः

अमृतं मर्त्यं न भवति, तथा मर्त्यम् अमृतं न भवति। प्रकृतेः अन्यथाभावः कथंचित् न भविष्यति॥

### Anvayaḥ

amṛtaṁ martyaṁ na bhavati, tathā martyam amṛtaṁ na bhavati | prakṛteḥ kathañcit na bhaviṣyati | |

The immortal does not become mortal. In the same way the mortal does not become Immortal. Transformation of the intrinsic nature does not take place in any manner.

I) Entire Vedanta is based on one important principle.

#### II) Essential nature can't go away because it is essential.

- We can dismiss, demolish, all systems with this one law.
- III) Spiritual Sadhanas are based on this law.
  - Otherwise it will become misguided Sadhana.
- IV) If Jivas essential nature is Samsara, Punarapi Jananam, Maranam, mortality, then essential nature can't be removed.
- V) Even if you go to Vaikunta, heaven, will be mortal.

#### VI) Gita:

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

tē tam bhuktvā svargalōkam viśālam kṣīṇē puṇyē martyalōkam viśanti | ēvam trayīdharmamanuprapannā gatāgatam kāmakāmā labhantē || 9-21 ||

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

- In any Loka, mortal Jiva will be mortal.
- Can't become immortal.

# Possibilities of Jivas essential, intrinsic nature Mortal (Never Liberated) - Can't become immortal - With any amount of Sadhana, I can't be liberated - Can't become mortal - If immortality my nature, I am already liberated - Need not become immortal

VIII) Working for liberation is meaningless.

Don't say this in Tattwa Bodha class.

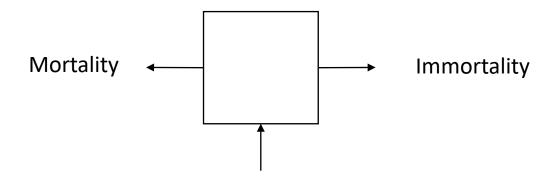
#### IX) Brihadaranyaka Upanishad – Vartikam – Sureshvaracharya:

- Atma Kartadi Rupashchet Ma Tarhi Uktatam Svabavo Bavanam Iti Yeta Aushnyavat Ravet.
- X) What are we doing in class?
  - After study, don't get liberated.

#### XI) Jnani will say:

- I am ever liberated.
- What is the basis?
- It is this Shloka Mandukya Upanishad Chapter 3 Verse 21.

#### XII)



No common door, connecting corridor

XIII) If Mortality is my nature, Veda not required.

Mortal can't reach immortality.

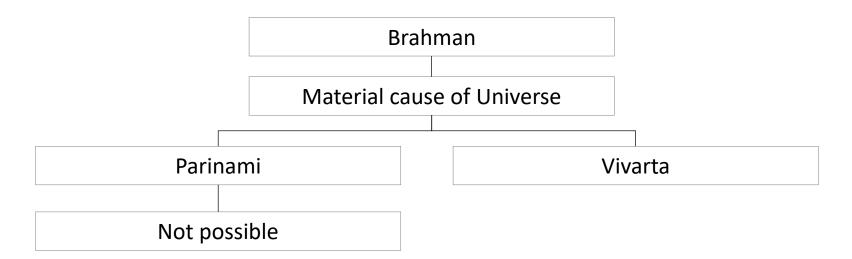
XIV) What is lesson of Advaitam?

- I was immortal, am immortal, will ever be immortal, Nitya Mukta Svarupa.
- XV) Struggle is to understand this fact, not to become liberated.
  - Understand and get complete conviction on this fact.
  - Till then attend Sunday classes.

#### **Revision:**

#### Karika No. 21 – Very important verse

I) Gaudapada establishes that Brahman can never transform into Universe



- III) Brahman can't get converted into mortal, perishable world.
  - Waker can't get converted to perishable dream world.
  - Waker retains his essential nature, creates projects dream world and resolves into himself.

IV)

Waker	Brahman
Changeless creator	Changeless creator
	<u>†</u>

Vivarta Karanam

- Waker remains changeless yet experiences dream.
- Turiyam remains changeless yet experiences waking.

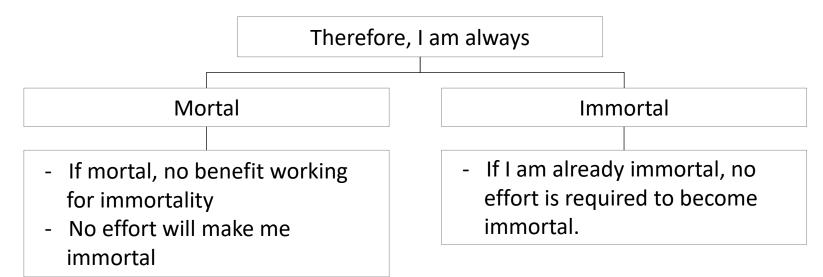
V)



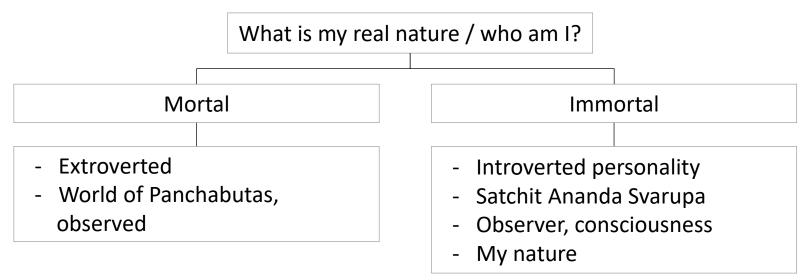
#### VI) Reverse also true

- Mortal can't become immortal.
- Perishable can't become imperishable.
- No common corridor to make mortal to immortal.

VII)



#### VIII) Aim of Vedanta:



516) Bashyam: Chapter 3 - Karika No. 21 Starts

न भवत्यमृतं मर्त्यं लोके नापि मर्त्यममृतं तथा। ततः प्रकृतेः स्वभावस्यान्यथाभावः स्वतः प्रच्युतिर्न कथिञ्चद्भविष्यति, अग्नेरिवौष्ण्यस्य॥ २१॥ In this world (Loke) immortal (Amrtam) does not become (Na Bhavati) mortal (Martyam), or (Na Api) similarly (Tatha) a mortal (Martyam - does not become) immortal (Amrtam). Therefore (Tatah) one's intrinsic nature (Prakrteh = Svabhavasya) will never become otherwise (Anyathabhavah, - in other words, will never undergo change). Giving up its nature (Svatah Pracyutih) will never happen at any time, or in any circumstance (Kathancid Na Bhavisyati), like even the heat of the fire (Agneh iva Ausnyasya - can never be given up).

#### I) Na Bavati Amrutam Martyam:

Amrutam	Martya
- Subject - Immortal	<ul><li>Subjective complement</li><li>Mortal</li></ul>

Immortal doesn't become mortal in this world of experiences.

#### II) Na Api Martam Amrutaya:

Martam	Amrutaya
- Subject	- Subjective complement
- Mortal	- Immortal

Mortal does not become immortal. Therefore,

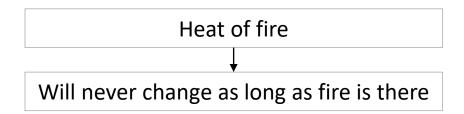
#### III) Prakrute cha Anyata Bhavo:

Essential nature undergoing change, becoming otherwise.

#### IV) Svataha Prachutihi:

- Slipping from ones intrinsic nature, Svarupa does not happen at any place, time, conditions, circumstances.
- V) I was, am, will ever be Turiyam Brahma.

#### VI) Example:



When heat ends, fire is gone, cold fire does not exist.

VII) Brahman, I, pure existence, consciousness, limitless is there, world is there.

- World is not there for an individual whose mind has gone to sleep.
- As Brahman one still exists.
- When body dies, ones nature of Satyam doesn't change.
- Only one can't experience without Upadhi of Sharira Trayam.

VIII) I as Turiyam am Amrutam, immortal.

#### IX) Example:

- Keep onion peel in the centre of Karupuram lump, do Abhishekam of Kumkum, Rose water.
- At end smell of onion never goes.

X) Similarly, Turiyam nature never goes.

#### XI) Anvayah:

अन्वयः अमृतं मर्त्यं न भवति, तथा मर्त्यम् अमृतं न भवति। प्रकृतेः अन्यथाभावः कथंचित् न भविष्यति॥

#### Anvayaḥ

amṛtam martyam na bhavati, tathā martyam amṛtam na bhavati | prakṛteḥ kathañcit na bhaviṣyati | |

The immortal does not become mortal. In the same way the mortal does not become Immortal. Transformation of the intrinsic nature does not take place in any manner.

# स्वभावेनामृतो यस्य भावो गच्छित मर्त्यताम्। कृतकेनामृतस्तस्य कथं स्थास्यित निश्चलः॥ ३-२२॥

svabhāvenāmṛto yasya bhāvo gacchati martyatām | kṛtakenāmṛtastasya katham sthāsyati niścalaḥ || 3-22||

How can he, who believes that the essential Immortal entity becomes mortal, maintain at once that the Immortal after a modification retains its own essential nature of Immutability? [3 - K - 22]

518) Anvaya: Chapter 3 - Karika No. 22:

अन्वयः यस्य (वादिनः) स्वभावेन अमृतः भावः मर्त्यतां गच्छति, तस्य (वादिनः) कृतकेन (सः) अमृतः (भावः) कथं निश्चलः स्थास्यति ?

#### Anvayaḥ

yasya (vadinaḥ) svabhāvena amṛtaḥ bhāvaḥ martyatām gacchati, tasya (vadinaḥ) kṛtakena (saḥ) amṛtaḥ (bhāvaḥ) katham niścalaḥ sthāsyati?

(If) the intrinsically immortal reality undergoes mortality for a person, how can that immortality remain the same for him, since it is a product?

#### I) Abhyupethya Vada:

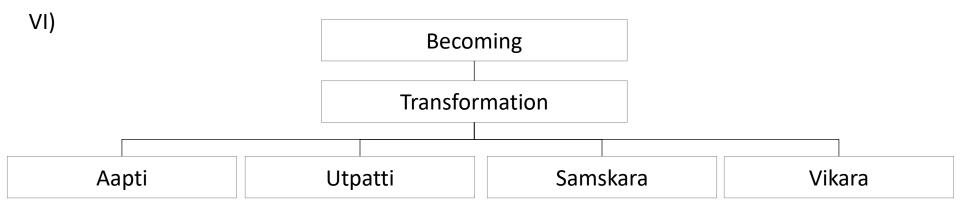
Immortal can't become mortal = Law.

#### II) Imagine impossible

 Immortal Paramatma, Brahman once upon a time underwent transformation and converted into Jiva and Jagat.

#### III) Now there is mortal Jiva

- Asamsari Jiva became Samsari Jiva.
- IV) Jiva got a desire, I should go back to my original glory.
- V) I Mortal Jiva, do Sadhana and become immortal Paramatma.
  - Jiva does Karma, Upasana, becomes Paramatma in the name of Moksha.



#### VII) Vikara, transformation = Karma Phalam

• Jiva becomes Paramatma in the future = Moksha.

VIII) Paramatma became Jiva by Parinami Upadana Karanam

• Jiva by Sadhana got transformed into Paramatma = Moksha

#### IX) Gaudapada:

- Will that transformed status, Mokshabhava permanent or temporary.
- X) Any Karma Phalam happens at a time with beginning, end, manufacturing, expiry date.



XII) Moksha gained will be Anityam

Gita:

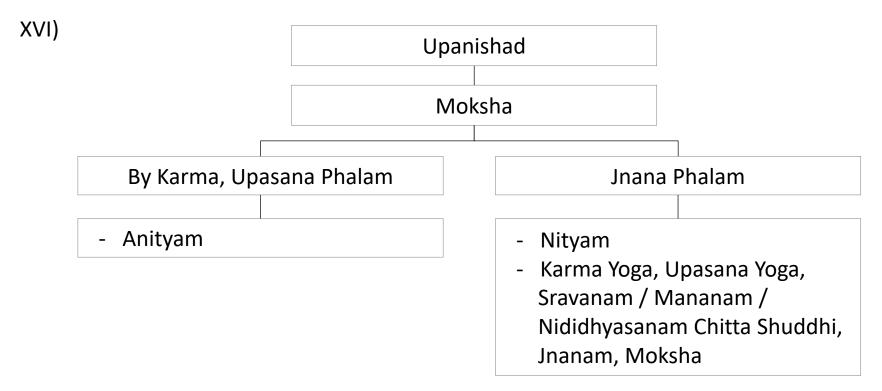
ते तं भुत्तवा स्वर्गलोकं विशालं tē tam bhuktvā sv क्षीणे पुण्ये मर्त्यलोकं विशन्ति । kṣīṇē puṇyē mart एवं त्रयीधर्ममनुप्रपन्नाः ēvam trayīdharm गतागतं कामकामा लभन्ते ॥ ९-२१॥ gatāgatam kāmak

tē tam bhuktvā svargalōkam viśālam kṣīṇē puṇyē martyalōkam viśanti | ēvam trayīdharmamanuprapannā gatāgatam kāmakāmā labhantē || 9-21 ||

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

#### XIII) Anitya Moksha = Contradiction

- Person gets Vairagyam towards Svarga = Anityam, wants Moksha.
- Moksha = Nitya Phalam.
- XIV) Svarga = Samsara, Moksha also will become Samsara.
- XV) Philosophy will have Anirmoksha Prasanga Dosha
  - No eternal Moksha.

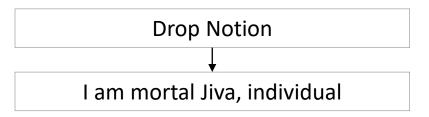


XVII) We never say that through Jnanam we get Moksha, we only say – we drop our notion that we are Samsari.

Dropping notion = Intellectual affair

- In Moksha, we discover freedom from Body Mind is our nature, Svarupa.
- We don't get Moksha.

XVIII)



- Sense of mortality is dropped.
- This dropping is figuratively called attainment of Moksha.

XIX) In other philosophies, getting Moksha = Event in time

- It will end.
- In Advaitam, Moksha not event in time.
- It is understanding an existence beyond time, space, universe.
- There is only one Purusha, cosmic being in which universe appears, disappears.

#### XX) Purva Pakshi:

Upanishad talks of permanent Moksha through Karma and Upasana.

#### a) Katho Upanishad:

• Tapa Sraddhaniya Upa Sravankaranye... Vaishva Charyam.

#### b) Mundak Upanishad:

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः। नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ १०॥

Ista-purtam manya-mana varistham nanyac-chreyo vedayante pramudhah I
nakasya prsthe te sukrte-'nubhutva imam lokam hina-taram va visanti II 10 II

These ignorant men, fancy sacrificial and charitable acts as most important, do not know any other way of bliss. Having enjoyed in the heights of heaven, the abode of pleasures, they enter again into this (human life) or even inferior (animal) worlds. [I - II - 10]

#### c) Katho Upanishad:

शतं चैका च हृदयस्य नाड्य स्तासां मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्कान्या उत्क्रमणे भवन्ति ॥१६॥

Satam caika ca hrdayasya nadyah tasam murdhanam abhinih srtaika,

Tayor-dhva-mayann-amrtatvam-eti visvann-anya utkramane bhavanti II 16 II

Hundred and one are the nerves of the heart; of them one (i.e. susumna) penetrates the crown of the head. Going upwards through that (nerve) one attains Immortality. The others (departed) lead differently.

d) After Upasana, Jiva will travel through Sukshma Nadi, Shukla Gathi, gain immortality.

#### e) Gita:

शुक्ककृष्णे गती ह्येते जगतः शाश्वते मते । एकया यात्यनावृत्तिम अन्ययावर्तते पुनः॥८-२६॥

śuklakṛṣṇē gatī hyētē jagataḥ śāśvatē matē | ēkayā yātyanāvṛttim anyayāvartatē punaḥ || 8-26 ||

The path of light and the path of darkness available for the world are both verily thought to be eternal; by the one, the path of light, a man does not return and by the other, the path of darkness, he returns again. [Chapter 8 – Verse 26]

f)	Krishna Gathi	Shukla Gathi
	- Dark Path	- Bright Path
	<ul> <li>Takes one to mortality</li> </ul>	- Takes one to immortality

How do you explain?

#### XXI) Shankara:

#### **Brahma Sutra:**

Upasaka does not get immortality through travel.

#### Logic:

- Brahman = All pervading.
- Why travel to reach Brahman?

#### XXII) You can travel to London in spade

- You can't travel to reach space.
- Atra Brahma Samashnute.

XXIII) Upasaka does not reach Brahman.

- Goes to Brahma Loka and understands "I need not reach Brahman".
- Knowledge comes in Brahma Loka = Krama Mukti.

XXIV) Krama Mukti = Reaching Brahma Loka + knowing that I need not reach immortality.

By Karma and Upasana also, mortal don't become immortal.

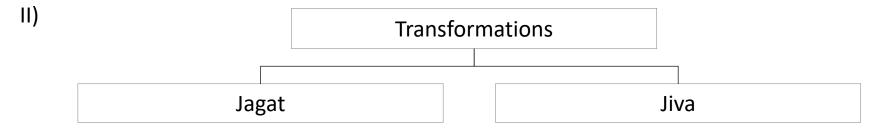
XXV) For Arguments sake if mortal becomes immortal again, immortal will become mortal.

Hence this is important shloka.

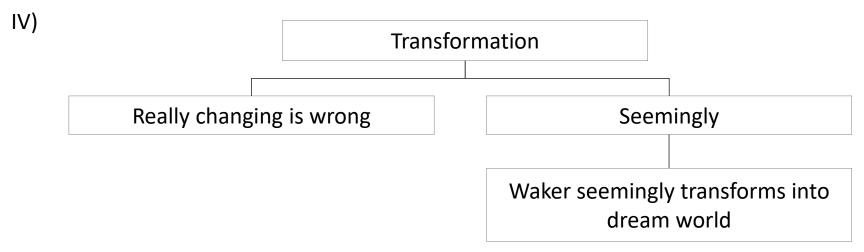
519) Bashyam: Chapter 3 - Karika No. 22 Starts

यस्य पुनर्वादिनः स्वभावेन अमृतो भावो मर्त्यतां गच्छित परमार्थतो जायते तस्य प्रागुत्पत्तेः स भावः स्वभावतोऽमृत इति प्रतिज्ञा मृषेव । कथं तिर्हे ? कृतकेनामृतस्तस्य भावः । कृतकेनामृतः स कथं स्थास्यति निश्चलोऽमृतस्वभावस्तथा न कथित्रित्स्थास्यत्यात्मजातिवादिनः सर्वदाजं नाम नास्त्येव सर्वमेतन्मर्त्यम् । अतोऽनिर्मोक्षप्रसङ्ग इत्यभिप्रायः ॥ २२ ॥ The Parinamivadi (Yasya Vadinah) again (Punah - argues) that the intrinsically changeless immortal vastu, Brahman (Svabhavena Amrtah Bhavah) becomes mortal (Martyatam Gacchati), as it really transforms (Paramarthatah Jayate - into Jiva and Jagat). Then in the case of such a philosopher (Tasya - his original statement that) before the transformation into creation (Prag Utpatteh), Brahman (Sah Bhavah) was intrinsically immortal (Svabhavatah Amrtah) that statement, (iti Pratijna) becomes false only (Mrsa Eva). (If it is asked if that Pratijna of the Parinamivadi, that before the transformation into creation, Brahman was intrinsically immortal, is wrong; then what happens (Katham Tarhi? - it is answered that if the immortal nature of Brahman (Tasya Amrtah Bhavah) is not intrinsic (Krtakena - but only a seeming immortality, then) how will such a seeming, Non-intrinsic immortality (Katham Sa Krtakena Amrta Svabhavah) remain permanently without changing (Niscalam Sthasyati - because it is subject to transformation). Thus in that manner (Tatha) the immortality (Amrta Svabhavah - of Brahman) will never remain permanent (Kathancit Na Sthasyati - either during creation or after creation). For those people who expound that Brahman transforming itself, is born into this world (Atma - Jati - Vadinah) in all times and situations (Sarvada), real immortal Brahman does not exist at all (Ajam Nama Nasti Eva - both at causal as well as at the effect level). Then all that is here (Etat - including Brahman) is mortal only (Sarvam Martyam). Therefore as there is nothing immortal (Atah) there is no possibility of moksha also (Anirmoksa - Prasangah), this is the message (iti Abhiprayah).

- I) Suppose there is a Philosopher Brahma Parinami Vadi.
  - Brahman transforms into the world.



- Intrinsically changeless Brahman changes into Jiva.
- Jiva and Jagat both mortal.
- III) Both Advaitin and others say Brahman transforms into Jiva and Jagat.
  - Difference not in Verb but in Adverb.



- V) Before transformation, original Brahman is Svabavataha Amrutaha.
  - Intrinsically immortal.
  - This will be wrong expression for parinami Vadis.

- VI) Intrinsically transformed = Pratingya = Mrisha = Fallacious.
  - Katha Tarhi why?
- VII) If Pratingya is wrong, Brahma parinama Vadi is wrong.

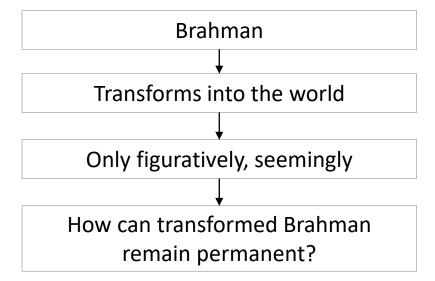
#### VIII) Pritak Eva Amrutaha Bavaha:

- Immortal nature of Brahman is Krutakam.
- Not intrinsic but only seeming, fake immortality, not real immortality, figurative immortality.

#### IX) We say:

- Celestials are immortal (Figurative, not real).
- Svarga Lokaha Amrutatvam Bajante.
- Deva = Amara.
- Indra, Brihaspati = Immortal.
- Like permanent Job, company, boss, individual not permanent.
- Compared to temporary probation 6 months, permanent.
- Krutakam Amrutatvam.
- Relatively immortal, not Svabavika Amrutatvam.





- XI) Later when Jiva attains Brahmanhood through Sadhana, he will loose it eventually as it is not permanent.
- XII) Transformed Brahmanhood will not be really immortal, it will be temporary immortality.

  XIII) Immortal Brahman becomes mortal Jiva = Contradiction.
  - Mortal Jiva through Sadhana becomes immortal = Contradiction.
  - There will be no Moksha for Brahma Parinami Vadi.
- XIII) Only figurative immortality will exist for them.
- XIV) Only will be labelling mortal Brahman as immortal.

#### XV) General rule:

#### Tattwa Bodha:

- Whatever is changing having Shad Vikaras is mortal.
- Asti, Jayate, Vardate, Viparinamate, Apakshiyate, Vinashyati.

#### Tattwa Bodha:

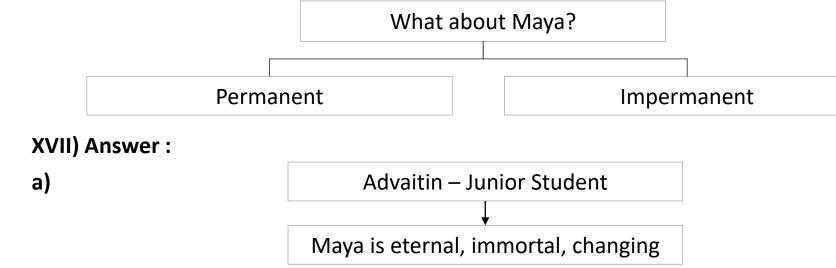
स्थूलशरीरं किम्? पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं सुखदुःखादिभोगायतनं शरीरम् अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति षड्विकारवदेतत् स्थूलशरीरम्।

Sthūlaśarīram kım?
Pañcīkrtapañcamahābhūtaih krtam satkarmajanyam sukhaduhkādibhogāyatanam śarīram asti jāyate vardhate viparinamate apaksīyate vinaśyatīti sadvikāravadetat sthūlaśarīram

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That which is made up of the five great elements that have undergone the process of pancikarana, born as a result of the good actions of the past, the counter of experiences like joy, sorrow etc and subject to the six modifications namely, to potentially exist, to be born, to grow, to mature, to decay and to die - is the gross body. [Verse 10]

#### XVI) Purva Pakshi Question:



#### b)

#### Advaitin – Senior student

- Maya is eternally not there
- Brahman alone is there

#### c) Katho Upanishad:

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

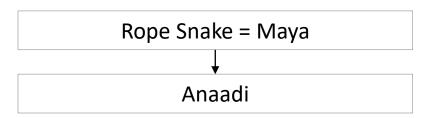
Manasai-vedam aptavyam, neha nanasti kincana,

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

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

- d) Other than Brahman, nothing exists.
  - Maya is negated, dropped, for senior student.

XVIII)



- Initially accept Universe like Rope Snake as Anaadi, exists.
- On Enquiry Snake does not go away.
- Snake = Tirikala Api Nasti.

- Brahman = Trikala Api Asti.
- 3 States = Maya = Seemingly, appearance, does not really exist.

#### XIX) Answer No. 1:

- Maya / Snake Trikale Api Nasti.
- Shad Bava Vikara changing one = Mortal.
- Maya not Bhava or Abhava but Bava Abahava Vilakshana.

#### XX) Vivekchoodamani:

सन्नाप्यसन्नाप्युभयात्मिका नो भिन्नाप्यभिन्नाप्युभयात्मिका नो। साङ्गाप्यनङ्गा ह्युभयात्मिका नो महाद्भुताऽनिर्वचनीयरूपा॥ 109॥ sannāpyasannāpyubhayātmikā no bhinnāpyabhinnāpyubhayātmikā no | sāṅgāpyanaṅgā hyubhayātmikā no mahādbhutā'nirvacanīyarūpā || 109||

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

#### XXI) Changing immortality = Fake

- = Another mortality only.
- Amrutatvam, Ajam Nama Nasti Eva.

XXII) Jiva, Jagat, Brahman = Mortal = Martyam.

- Therefore, your philosophy has Anirmoksha Prasanga Dosa.
- Iti Abhiprayaha This is the message.

#### XXIII) Anvayah:

#### अन्वयः

यस्य (वादिनः) स्वभावेन अमृतः भावः मर्त्यतां गच्छति, तस्य (वादिनः) कृतकेन (सः) अमृतः (भावः) कथं निश्चलः स्थास्यति ?

### Anvayaḥ

yasya (vadinaḥ) svabhāvena amṛtaḥ bhāvaḥ martyatām gacchati, tasya (vadinaḥ) kṛtakena (saḥ) amṛtaḥ (bhāvaḥ) katham niścalaḥ sthāsyati?

(If) the intrinsically immortal reality undergoes mortality for a person, how can that immortality remain the same for him, since it is a product?

#### **Revision:**

#### Karika No. 22 Bashyam:

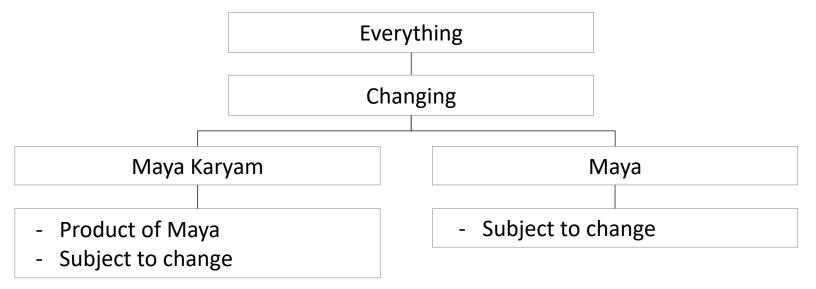
- I) Purva Pakshi = Brahman Parinama Vadi.
  - Brahman = Figuratively immortal, not actually immortal.
- II) How seeming immortal Brahman changes to become Jagat, Jiva?
  - Aksheparthe not Prashna.

#### **Answer:**

It will not be immortal.

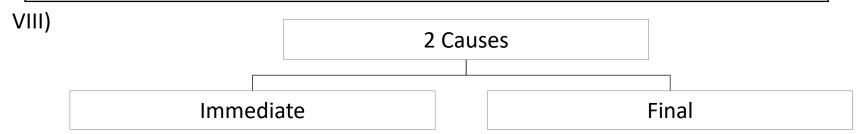
- III) World = Mortal
  - Changing Brahman = Mortal.
- IV) Sarvam Mortal Maya Aaha, Sarvasya Martyatvat, Anirmoksha Prasangaha.
  - No Moksha is Parinami Vada.
- V) Moksha = Immortality
  - Everything = Mortal
  - Moksha not possible

#### VI) Vedanta:



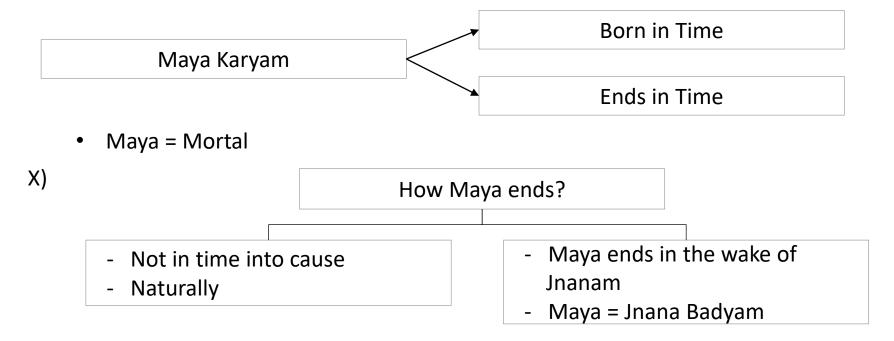
VII) Product of Maya will perish in time, resolving into its cause.

- Pot Clay
- Chain Gold
- Table Wood
- Earth Water Fire Air Space



Maya Karyam

IX) Everything happens in time by resolving into its cause.



- XI) What happens in the wake of Jnanam?
- a) Satyatva Buddhi goes from products
- b) Understand Maya does not enjoy independent existence at anytime.
  - This knowledge is called end of Maya.
- c) Maya appears to exist by borrowing existence from Brahman.
- d) Maya does not exist in 3 periods of time.
  - Maya appears to exist by borrowing existence from me Brahman.
- e) Apply this principle to Dream Waker

Waker - Brahman

f) This understanding plus taking existence of Maya (Svapna + Jagrat) away from Maya and handing over to Brahman = Moksha.

XII)

Understanding, technically is called

- End of Maya
- Jnana Badyatvam

- Jnanena Upamardhanam
- Mortality of Maya = Maya
   Mardhanam through Jnanam

- Everything changing is mortal.
- Maya Karyam = Mortal
- Maya = Mortal
- Brahman is nonchanging, non mortal.

नन्वजातिवादिनः सृष्टिप्रतिपादिका श्रुतिर्न संगच्छते प्रामाण्यम् ? बाढं, विद्यते सृष्टिप्रतिपादिका श्रुतिः, सा त्वन्यपरा । उपायः सोऽवतारायेत्यवोचाम । इदानीमुक्तेऽपि परिहारे पुनश्चोद्यपरिहारो विवक्षितार्थं प्रति सृष्टिश्रुत्यक्षराणामानुलोम्यविरो-धाशङ्कामात्रपरिहारार्थों ।

An objection (Nanu) - For those who do not accept Brahman as the cause of creation (Ajativadinah), the Sruti Vakyas, which Talk of creation (Srstipratipadika Srutih) how can they, then, be of any Pramana value (Na Sangacchate Pramanyam? - Meaning that they will become meaningless). It is true (Badham), that there are Sruti Vakyas revealing Srsti (Vidyate Srsti Pratipadika Srutih), but they mean something else (Sa Tu Anyapara). It was already pointed out (iti Avocama in the 15<sup>th</sup> Karika) that Srsti Sruti is a means (Sah Upayah) for knowledge to dawn (Avataraya). But now (idanim) even though it has already been answered there; as a proposition (Parihare Ukte Api); again (Punah - the repetition of) these questions and answers (Codya - Pariharau) are only to negate the doubt (Asanka Matra Parihararthau - with reference to the so called), impropriety and contradiction (Anulomyavirodha) to the Sruti's various words of creation (Srsti Sruti Aksaranam) pertaining to the original message of Advaitam (Vivaksitartham Prati).

#### I) Previous 3 Verses:

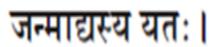
- Brahman can't be Karanam of creation.
- To be a Karanam Brahman has to undergo a change.
- Brahman can't be Karanam of creation.
- To be a Karanam Brahman has to undergo a change.
- Brahman can't undergo change.
- If cause it will be changing, mortal.

#### II) Purva Pakshi:

- Brahman Parinami Vadi.
- Veda says Brahman = Karanam.
- Logically Brahman can't be cause of creation.

III) Brahman = Jagat Karanam.

#### **Brahma Sutra:**



Janmadyasya yatah l

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I - I - 2]

• Brahman = Cause of Universe.

IV) Bhagavatam: 1st Verse

ॐ नमो भगवते वासुदेवाय जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञ: स्वराट् तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरय: । तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ १ ॥

om namo bhagavate vāsudevāya
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakam satyam param dhīmahi

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth. [Verse 1]

#### V) All Upanishads:

Brahman = Karanam

#### VI) Purva Pakshi:

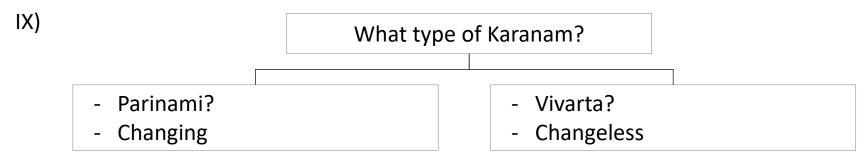
- How do you contradict Upanishads?
- Sruti will become Apramanam.

#### VII) Shankara:

- Badam You are right but not totally, only partially.
- Sruti talks about Jagat Karanam
- Srishti Pratipadika Sruti.

#### VIII) Satu Anyaparah:

But it has to be understood differently.



Brahman is nonchanging cause, seeming cause.

Rope

- Without actually becoming
Rope Snake become seeming
cause of Rope Snake
- We become disturbed, runaway

#### XI) Waker:

Seeming cause of Svapna but after dream returns.

#### **Brahman:**

- Seeming cause of Jagrat but after waking returns.
- Both Vivarta Upasana Karanam.
- Really not a cause.

XII) All Sruti Vakhyams on Srishti Divide into 4 stages.

- a) Brahman is nonchanging cause of Universe.
- b) Brahman is seeming cause of Universe.
- c) Brahman is not real cause of Universe, because Universe can be negated, falsified.

Rope Snake

d) Universe = Mithya

#### XIII) Aim of Vedanta:

- To point out Brahman is not a cause.
- Because Universe is not Real, it is seeming.
- World = Mithya
- This is the final and main teaching of Vedanta.

XIV) Don't get confused with Parinami Vada when you analyse creation and the cause.

- Don't conclude wrongly :
   Brahman is changing cause, therefore world is real.
- Conclusion: Brahma Satyam, Jagan Satyam
- Moksha not possible.

#### XV) Correct Interpretation

Brahman	World
<ul><li>Nonchanging cause</li><li>Vivarta Karanam</li></ul>	<ul><li>Effect, product</li><li>Changing material</li></ul>

#### **Conclusion:**

- Brahma Satyam nonchanging cause, therefore Jagan Mithya.
- Only this way Moksha possible.

# XVI)

# **Upanishads Aim**

- and reality of Brahman.
- Realty of self XVII) Without making Brahma Vivarta Karanam, by no other method Mithyatvam of Jagat can

But to teach unreality of world

be proved.

## XIX) Brihadaranyaka Upanishad:

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति, कष्मान्न् बिभेमीति,

- Not to teach reality of world

तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?

द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣām cakre,

dvitīyādvai bhayam bhavati | | 2 | |

yanmadanyannāsti, kaşmānnu bibhemīti, tata evāsya bhayam vīyāy, kasmāddhyabheşyat?

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

second entity that fear comes. [1 - 4 - 2]

XX) Katho Upanishad:

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

Yade-veha tad-amutra, yadamutra tadan-viha,

mrtyoh sa mrtyum apnoti, ya iha naneva pasyati II 10 II What is indeed here (visible as the world) the same is there (invisible as Brahman); and what is

there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II - I - 10]

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XXII) By knowing unreal as unreal alone Moksha is possible.

#### XXIII) Rope Snake example:

- a) How do you get Moksha from Rope Snake?
- b) Not by beating Rope Snake by stick, Snake will not go away.
- c) Understand Rope Snake is an appearance, an error, Adhyasa.

XXIV) Most profound, discussion of Mandukya Upanishad and Vedanta in general

- Brahma Parinami Vada.
- Brahma Vivarta Vada.

#### XXV) Satu Anya Para:

- Message to be extracted from Upanishads is different by Vedantin.
- In bottom line, there is a difference.
- Anya Para = Tatparyam Anyatu.

XXVI) Discussed already before in Verse 15 – Chapter 3.

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

mṛllohavisphulingādyaiḥ 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]

#### XXVII) Veda:

- a) Origination of Universe
  - Not meant for accepting reality of origination.
- b) It is to teach origination = seeming origination
- c) Behind seeming origination, there is Adhishtana Brahman
- d) Brahma Satyam, Jagan Mithya

#### XXVIII) Upasya Saha Avatara Iti Avichinna:

#### Purva Pakshi:

Why are you repeating if already said in Karika No. 15?

#### XXIX) Siddhantin:

a) Karika No. 15 – Brief Answer

#### Only said:

- Creation statements are only for teaching Advaitam.
- Only Pratingya, Proposition.



XXX) Hereafter, we are going to show how creation is not meant for proving Dvaitam is real but to prove Advaitam is real.

How?

#### XXXI) Parihare Ukte Api:

In Karika No. 15 – Proposition not explained.

Karika No. 15	Karika No. 23
Proposition	Onwards explanation

XXXII) Upanishad original message is Advaitam through creation.

- Superficially seeing Mantra you can wrongly interpret :
- From Brahman real world of plurality has come.

#### Message only says:

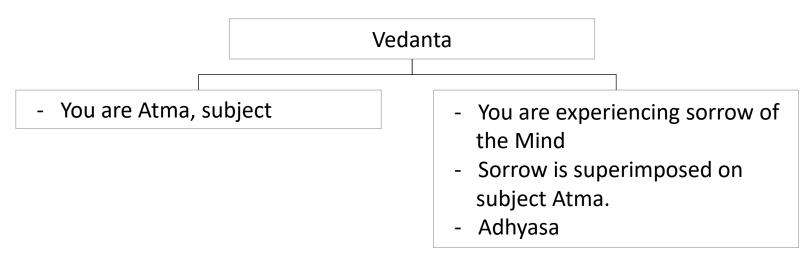
There is plurality.

#### XXXIII) Advaitin:

- From Brahman (Subject), world of plurality object has come.
- Therefore, there is no plurality.
- World only objective Reality.
- Vedanta has peculiar logic.

#### **XXXIV) Normal statement:**

I am sorrowful because I experience sorrow.



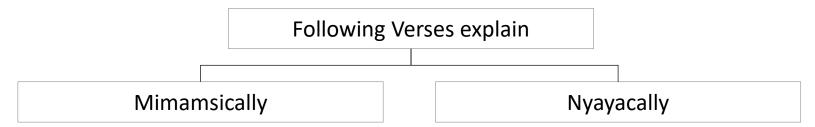
XXXV) Whatever you experience = Object.

- You are subject, experiencer.
- Subject can never become object.

#### XXXVI) Karika No. 15:

#### **Proposition:**

- From Brahman plurality has come.
- There is no plurality.



- Properness of preposition.
- Ashanka: Doubt may be questioned.
- We are going to remove doubt.
- Deliberate not causal statement in Karika No. 15.

# भूततोऽभूततो वापि सृज्यमाने समा श्रुतिः। निश्चितं युक्तियुक्तं च यक्तद्भवति नेतरत् ॥ ३-२३॥

bhūtato'bhūtato vāpi sṛjyamāne samā śrutiḥ | niścitaṁ yuktiyuktaṁ ca yattadbhavati netarat || 3-23 ||

Both the views that the Creation is real and that it is unreal have been equally emphasised in the Sruti. That which is supported by the Sruti declarations and corroborated by reason alone is (the acceptable Truth) and not otherwise. [3 - K - 23]

522) Anvaya: Chapter 3 - Karika No. 23:

अन्वयः

भूततः अभूततः वा अपि सृज्यमाने (सति) श्रुतिः समा (भवति)। यत् निश्चितंयुक्तियुक्तं च (अस्ति), तत् (श्रुत्यर्थः) भवति। इतरत् (श्रुत्यर्थः) न (भवति)॥

## Anvayaḥ

bhūtataḥ abhūtataḥ vā api sṛjyamāne (sati) śrutiḥ samā (bhavati) | yat niścitaṁ yuktiyuktaṁ ca (asti), tat (śrutyarthaḥ) bhavati | etarat (śrutyarthaḥ) na (bhavati) | |

Vedic statement is the same whether (duality) is created really or apparently. That which is ascertained (by analysis) and is supported by logic is (the proper meaning) not the other (Wrong meaning).

#### I) Mimamsa Shastram:

• Science of Vedic interpretation like constitutional expert interprets correctly the constitution.

Veda Purva Vedanta
Purva Mimamsa Shastram Uttara Mimamsa Shastram

- III) Never study Veda without rules of interpretation.
- IV) Brahman creation in Sruti:
- a) Taittriya Upanishad:

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

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

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

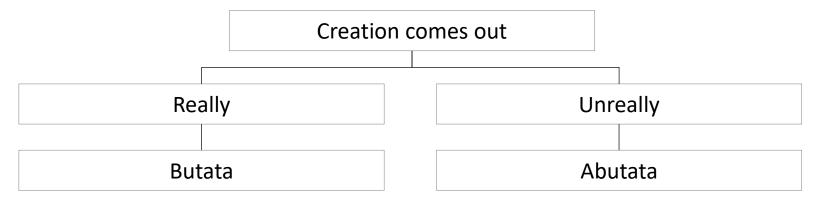
#### b) Kaivalya and Mundak Upanishad:

# एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च। खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी॥१५॥

etasmājjāyate prāņo manaḥ sarvendriyāṇi ca | kham 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]

#### V) Creation comes out of Brahman



- What is the appropriate adverb?
- How to know which of this is right?
- Dispute, go to court
- Go to Mimamsa and logic court.

#### VI)

Sravanam	Mananam
<ul><li>Use laws of interpretation</li><li>Mimamsa Shastra</li></ul>	- Use laws of Tarqa Shastra

Arrive at facts.

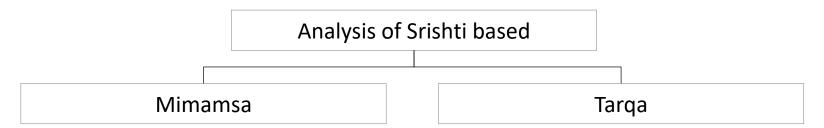
#### VII) Example:

- Like blood sample.
- No question of your likes, dislikes Raaga Dvesha.
- Study keeping your likes, dislikes aside.
- Knowledge, fact, does not depend on your Raaga Dvesha.

VIII) Going by Raaga – Dvesha is called Pre-judice, making pre-judgement.

- Concluding, creation is real and then interpreting Shastra.
- Study with open mind.

IX) Nishchitam Mimamsa Shastrena Yukti Uktacha Tarquena Nishchitam Cha:



#### **Revision:**

भूततोऽभूततो वापि सृज्यमाने समा श्रुतिः। निश्चितं युक्तियुक्तं च यत्तद्भवति नेतरत् ॥ ३-२३॥

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Both the views that the Creation is real and that it is unreal have been equally emphasised in the Sruti. That which is supported by the Sruti declarations and corroborated by reason alone is (the acceptable Truth) and not otherwise. [3 - K - 23]

- I) Throughout 3<sup>rd</sup> Chapter Advaita Prakaranam, thesis of Gauda Pada is:
  - Turiyam = Advaitam = Akaranam.
- II) Atma / Brahman not a cause of Universe.

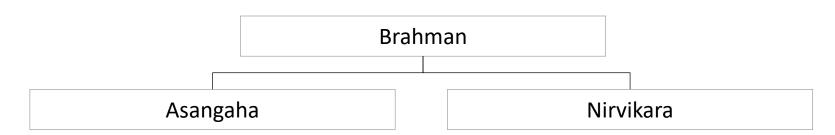
#### III) Reason:

- Nature of Brahman does not allow it to be cause of anything.
- Cause has to undergo a change.
- IV) Brahman can't undergo change.
  - To be a cause is to be related with an effect.
  - Cause as cause always has to be related to the effect.
  - **Example :** Parent Children related whether you like it or not.
  - Parent pre-supposes relationship.

#### V) Karya Sambanda

Pitru – Putra
 Pati – Patni
 Guru – Sishya

VI)



- Hence no relationship with Universe.
- Karana status not possible.
- Seeming Karana status given to junior students.

#### VII) Apply 2 rules – Brahman – Nirvikara, Asanga

- Brahman was, is, will never be cause of the universe.
- Brahman was Advaitam, is Advaitam, will ever be Advaitam.
- That Brahman happens to be me!
- I am ever free.

#### VIII) Purva Pakshi:

- How Brahman not a Karanam?
- Many Sruti statements are there.
- Fundamental teaching Brahma Sutra Brahman Lakshana Sutra.

#### **Brahma Sutra:**

# जन्माद्यस्य यतः।

Janmadyasya yatah I

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I-I-2]

#### IX) How to resolve?

#### 2 Sruti statements

- Brahman is a Karanam
- Brahman is a seeming, as though Karanam
- Brahman is a Vivarta Karanam, as though, seeming, apparent Karanam.

- Brahman is not a Karanam
- Brahman is not a real Karanam
- Brahman = Akaranam

- X) Waker = Karta, Karanam of Dream Svapna Prapancha.
  - Retains wakerhood before, during, after dream.
  - Brahman retains absolute reality status before, during, after Jagrat.
  - Brahman = As though Karanam
  - Waker = As though Karanam of dream.
  - World is created as though by Brahman, not really.
- XI) Brahman = As though Karanam, world as though created not really.
  - Karya Karana Sambandha also as though.

#### XII) Vedanta:

- Add as though everywhere.
- Tasmat Va Etasmat As though Sambutaha = Iva.

#### Taittriya Upanishad:

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

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

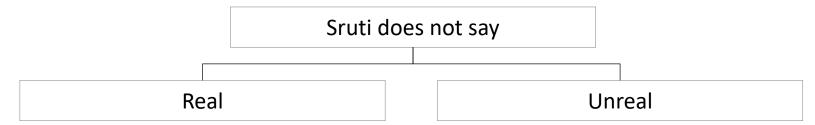
From that (Which is ) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

#### XIII) Purva Pakshi:

- As though not said in Sruti.
- Sruti does not say unreal creation.
- You are extrapolating, inappropriate.

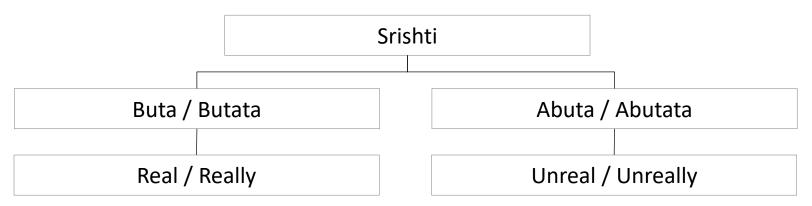
#### XIV) Vedantin:

Sruti also does not also say it is real creation.



It wants us to work it out.

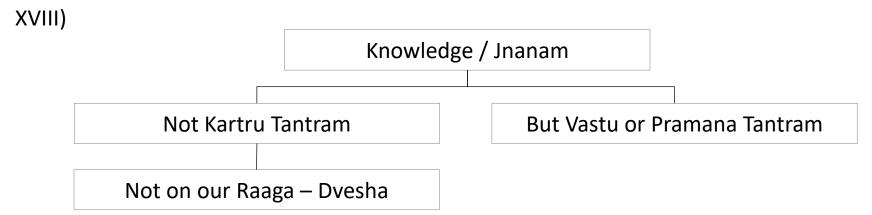
#### XV) What is intended by Sruti.



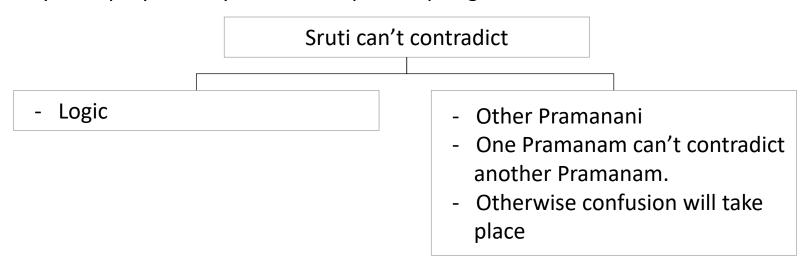
#### XVI) Sruti is common

Support for Purva Pakshi and Vedantin, for both real or unreal creation.

XVII) We should not base knowledge or fact on our Raaga – Dvesha – prejudice – prejudgement.



XIX) Analyse Tatparya Nirnaya of Sruti as per Tarqa logic.



#### XX) Vyavahara will go haywire

• Fundamental axiomatic principle = One Pramanam can't contradict another.

#### XXI) Our operation of Pramanam is wrong.

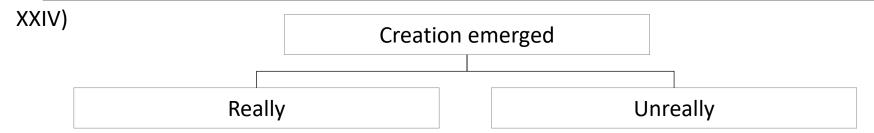
- Pramana is not contradicting.
- Pramanam = Instrument of knowledge
  - = Bhagawan himself.
- Veda book printing in top page :
  - Bhagavan Vedaha
  - Sacret text, never refute, contradict.
- Misperception of Veda leads to contradiction, its not factual contradiction.
- Go by Sruti and Yukti.

#### XXII) See whatever creation has emerged.

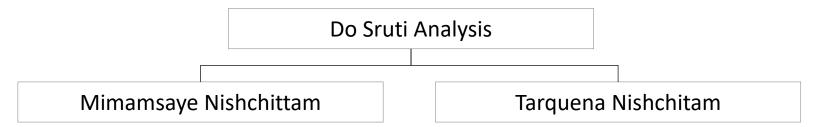
- Is it real or unreal.
- This is important portion of Vedanta Shastra.
- Understand all clearly.
- Then only we will have boldness to say Aham Brahma Asmi.
- Aham Satyam Jagan Mithya.

XXIII) Unless courage and convictions are there, I can never claim liberation.

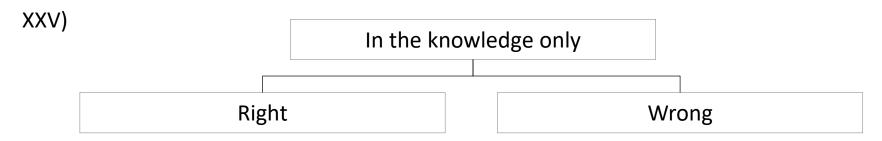
- This portion must be clear.
- Not mere intellectual gymnastics.
- For spiritual seeker, liberation tied to understanding this portion.
- No mystical experience in meditation to be expected by seeker.
- It is only clear understanding of Upanishads which gives Moksha and to confirm and validate Moksha.



- We have to add correctly with our understanding.
- Visishta Advaitin adds really.
- Advaitin unreally.



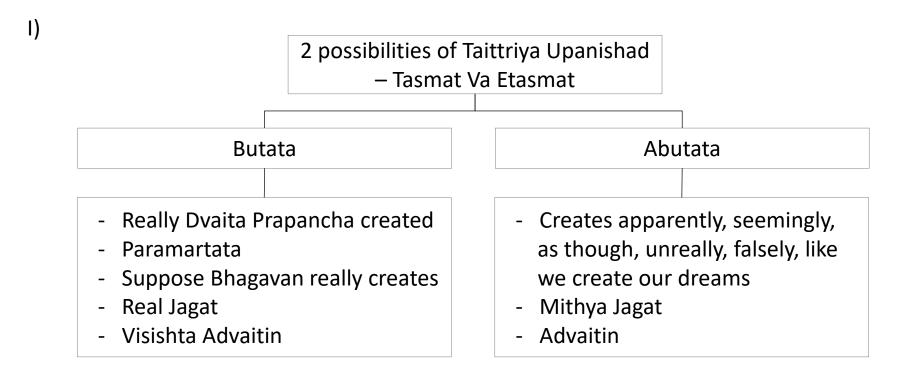
No obhi Tik Hai, E-bhi Tik hai



523) Bashyam: Chapter 3 - Karika No. 23 Starts

भूततः परमार्थतः सृज्यमाने वस्तुन्यभूततो मायया वा मायाविनेव सुज्यमाने वस्तुनि समा तुल्या सृष्टिश्रुतिः। ननु गौणमुख्ययोर्मुख्ये शब्दार्थप्रतिपत्तिर्युक्ता। न, अन्यथा सृष्टेरप्रसिद्धत्वान्निष्प्रयोजनत्वाचेत्यवोचाम। अविद्यासृष्टिविषयेव सर्वा गौणी मुख्या च सृष्टिर्न परमार्थतः "सबाह्यााभ्यन्तरो ह्यजः" (मु-उ-२-१-२) इति श्रुतेः।

The Sruti Vakyas of creation (Srsti Srutihi) are the same (Sama = Tulya), with reference to the really (Bhutatah = Paramarthatah) created (Srjyamane) universe (Vastuni), or (Va) not so really (Abhutatah = Mayaya) created (Srjyamane) universe (Vastuni), like (Iva) a false thing projected by a magician (Mayavina). But (Nanu) of the two possible meanings, secondary or implied meaning and primary or popular meaning (Gauna -Mukhyayoh), it is only proper (Yukta) to understand a word in its primary meaning (Mukhye Sabdartha Pratipattih). There is no such rule that only primary meaning should be taken, (Na, - as the meaning of anything depends on the context and the context here is that); creation in any sense, other than as an appearance (Anyatha Srstih) is not known in Vedanta sastra (Aprasiddhatvat) and therefore, about its uselessness (Nisprayojanatvat Ca) we have been already told (iti Avocama). Whether it is in secondary sense (Gauni - as in dream state) or in primary sense (Mukhya Ca - as in waking, Vyavahara state), all of them relate to creation born of avidya, (Avidhya) and not to creation in reality (Srstih Na Paramarthataha), because Sruti itself says (iti Sruteh - Mu - u 2-1-2) that "Indeed the unborn Atma (Hi Ajah) is outside (Sa - Bahyah) as well as inside (Sa - Abhyantarah)". All talks about creation therefore (Srsti - Visaya Sarva Eva) relates only to Mithya creation (Avidya).



#### II) Mayaya Iva:

Magician projects false world of objects through Maya – magical power.

#### III) Bhagawan = Magician

- Has Maya Magical power.
- IV) Brahman becomes Vivarta Upadana Karanam.
  - Seeming universe created.
- V) Advaitin + Visishta Advaitin quote Tasmat etasmat mantra.

#### **Taittriya Upanishad:**

```
तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥
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tasmādvā etasmādātmana ākāśaḥ saṃbhūtaḥ | ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ | adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ | oṣadhībhyo'nnam | annāt puruṣaḥ || 2 ||
```

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

#### VI) Purva Pakshi:

- If Sruti does not say real or unreal, it is natural for us to take real universe only.
- In Vyavahara events taken as real.
- How can we take Vyavahara itself as unreal?

VII) Language used for real events only.

#### **Example:**

- There is a car coming
- Don't use for seeming, false car.
- Sruti meaning to be taken for real creation only.
- Factual, not figurative meaning.

 Not Lakshyartha (Durbalam – Waker), Vachyarta should be taken (Prabalam – Stronger).

# VIII)



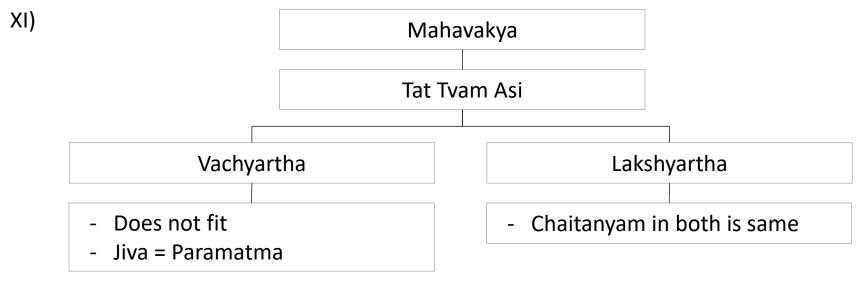
#### IX) Vedantin:

- You are right.
- Take Vachyartha but if it does not fit in, have to take secondary meaning / Gauna Artha).

#### X) Example:

- a) He is a Lion
  - Not walking with 4 legs.
- b) In Maths, he is a tiger
  - Very strong.
- c) Black money Rupee not black
- d) Black box box not black

- Apply secondary meaning, if primary does not fit.
- Common in all language.



Use Jahati, Ajahati, Bhaga Tyaga Lakshana.

X		)

Primary, Real Srishti not possible	Take Unreal, Fake as though Srishti
- Mukhya Artha does not work	- Take Gauna Artha
- No actual, real creation	- Seeming creation, Maya, Magic
- Don't believe in real creation	- Figurative
- Not acceptable in Vedanta	- Srishti Mithya in Vedanta

#### XIII) Modern Science:

- No world, matter can't be created or destroyed.
- Matter can only be transformed.
- Nothing can be created even by God.

XIV) Creation = Vikara = Convertion of one thing to another
= Only seeming, Nama, Rupa, function change.

#### XV) Aprasidatvat = 1<sup>st</sup> Answer

Next Abhyupethya Vada, suppositional.

XVI) Suppose Sruti teaches real creation.



Sanchita can't be destroyed.

#### XVII) Yatu Satyam Nashaha Na Sambavati:

- If Bhagawan removes Satya Samsara, Satyam Brahma Satyam Samsara.
- Brahman will also go away.

#### XVIII) Tattwa Bodha:

# सत् किम्? कालत्रयेऽपि तिष्ठतीति सत्।

# Sat kım? Kālatraye pı tısthatītı sat |

What is Existence? That which remains unchanged in the three periods of time (Past, Present and future) is Existence. [Verse 16. 2]

- Yatu Satyam Trikale Api Tishtati.
- If creation real, Bhagawan is real, no Moksha from world.

#### XIX) Brihadaranyaka Upanishad:

#### Vartikam Sureshvaracharya:

- Atma Kankshihi Tarhi Muktatatam Nahi Svabhavo Bavana Vyavratat Anshnyaya Drave.
- If I am really Karta, Bokta, Samsara will not go.
- Then we can't work for liberation, waste of time.

XX) Real Kartrutvam, Boktrutvam, Sanchita karma will never go away.

#### **Example:**

- Heat of Surya will never go away.
- Kartrutvam, Boktrutvam will never go.

# XXI) Gita:

नासतो विद्यते भावः नाभावो विद्यते सतः । उभयोरपि दृष्टोऽन्तः त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६॥ nāsatō vidyatē bhāvah nābhāvō vidyatē sataḥ | ubhayōrapi dṛṣṭō'ntah tvanayōstattvadarśibhiḥ || 2-16 ||

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

• If creation real, no Moksha.

XXII)

Only in Advaitam, Moksha possible

- Brahman alone real
- Can't be negated

- Creation, Samsara:Jiva / Jagat Ishvara
- Seeming, Mithya, can be negated
- In all other Darshanams, world, Samsara real.
- Tame Tam Vidwan Amruta Iva Bavati.
- Nishprayojanam of Moksha: 2<sup>nd</sup> Reason
- Sruti teaching can't give Moksha.
- Already said in page 154.

#### XXIII) Srishti has to be Mithya, then alone Moksha possible.

XXIV)



#### XXV) Svetasvataro Upanishad:

वेदाइमेतं पुरुषं महान्त- मादित्यवर्णं तमसः परस्तात् । तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ।। ८ ॥ vedahma etam purusam mahantam adityavarnam tamasah parastat I tam eva viditvati mrtyum eti nanyah pantha vidyate 'yanaya II 8 II

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

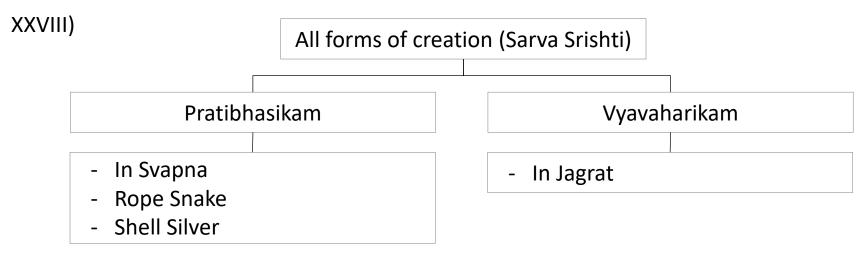
#### XXVI) Axiom of Advaita:

- World has to be Mithya.
- This knowledge has to be gained only from Sruti Pramanam.
- Only through this understanding, of Advaita prakaranam, Moksha possible.

Real World = Nishprayojanam
 = 2<sup>nd</sup> reason

#### XXVII) Sanchita inexhaustible

- Vedic study useful.
- All Karmas done in the past, Phalams in future, all Mithya, as though, seeming.



- All Gauni, figurative, unreal.
- Caused by Moola Avidya, ignorance of Brahman.
- Vichara Sagara.
- Na Paramarthatha Not real
- Both Jagrat and Svapna Prapanchas are unreal projection of Brahman.
- Sruti = Pramanam.

#### XXIX) Mundak Upanishad:

अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तं पुरोवाचाङ्गिरे ब्रह्मविद्याम्।

स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥ २॥

Atharvane yam pravadeta brahma-'tharva tam purova-cangire brahma-vidyam I

34

sa bharadvajaya satyavahaya praha bharadvajo-'ngirase paravaram II 2 II

The very Knowledge which Brahmaji taught to Atharva, he taught it to Angi in ancient days : and he taught it to Rsi Satyavaha – of the Bharadvaja clan and Satyavaha taught it to Angira – the knowledge was so handed down from the greater (teacher) to the lesser (disciple). [I-I-2]

- Brahman is never born in the form of the world.
- Brahman never created a real world.
- It is a projected, Mithya world like dream.
- Ajaha means Akaranam here.

524) Bashyam: Chapter 3 - Karika No. 23 continues

तस्माच्छुत्या निश्चितं यदेकमेवाद्वितीयमजममृतिमिति युक्तियुक्तं च युक्तया च सम्पन्नं तदेवेत्यवोचाम पूर्वैर्घन्थैः। तदेव श्रुत्यर्थो भवति नेतरत्कदाचिदिप ॥ २३॥ Therefore (Tasmat) what was arrived at through the analysis of the Sruti, through Mimamsa Sasrta (Srutya Niscitam), that Brahmatma is (iti) that, which is one only (Yad Ekam), without a second (Advitiyam), birthless (Ajam) and immortal (Amrtam) and which is also logically sound (Yuktiyuktam Ca = Yuktya Ca Sampannam); thus, that alone (Tad Eva) which, we have enumerated (iti Avocama) in the previous Karikas (Purvaih Granthaih - 19 to 22); that alone (Tad Eva), is the Tatparyam, the entire teaching of the Sruti (Sruti Arthah Bhavati), and never anything else (Na Itarat Kadacit Api).

1<sup>st</sup> half of Karika over.



#### II) Goal:

- Ekam Eva Advitiyam Brahma.
- Nondual Brahma one alone is the ultimate reality in this universe.
- Ajam = Akaranam = Not a cause
- Amrutam = Immortal

#### III) After 2<sup>nd</sup> Sravanam:

Arrive at Tatparya Nirnayaha.

#### IV) Mananam:

- What is established logically.
- Then alone intellect comfortable.
- Faith can prove to be illogical sometimes.
- V) Intellect seated over pins and needles will be uncomfortable.
  - It will instinctively reject.
  - Will keep bugging you.
  - Sometimes you accept because of ego issue.
- VI) Ultimate teaching of Veda, Jnana Khanda = Advaitam
  - Dvaitam in Karma Khanda for Chitta Shuddhi through Karma Yoga, Upasana Yoga.

VII) Veda temporarily accepts Dvaitam for providing field for Karma Yoga, Upasana Yoga.

- Once Karma Yoga / Upasana Yoga done, dismantle Dvaita Bavana.
- Come to Soham Bavana.
- Can't avoid for Moksha.
- Dvaitam not message of Veda at any time.
- This is strength of Shankaras Jnanam.

#### **Revision:**

#### Karika No. 23:

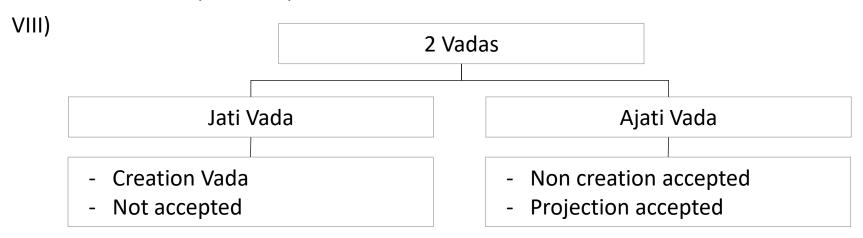
भूततोऽभूततो वापि सृज्यमाने समा श्रुतिः। निश्चितं युक्तियुक्तं च यक्तद्भवति नेतरत्॥ ३-२३॥

bhūtato'bhūtato vāpi sṛjyamāne samā śrutiḥ | niścitam yuktiyuktam ca yattadbhavati netarat || 3-23 ||

Both the views that the Creation is real and that it is unreal have been equally emphasised in the Sruti. That which is supported by the Sruti declarations and corroborated by reason alone is (the acceptable Truth) and not otherwise. [3 - K - 23]

- I) Title of Atma = Advaitam in Mantra 7
- II) Turiyam not cause of creation at any time.
- III) Initially Sruti says Brahman = Karanam, cause
  - Interpret correctly without contradicting logic.
  - Creation = Seeming, apparent, as though exists, hence like dream.

- V) 6 clues useful for Tatparya Nishchaya.
  - Uppapatti what is logical.
- VI) Srishti, Dvaitam, from Brahman
  - Illogical
  - Not Tatparyam.
- VII) Non Srishti and Advaitam = Tatparya Nishchita
  - What is arrived at using interpretational Skill Mimamsa Shastram and Yukti logical skill.
  - That alone should be the central message of Upanishads.
  - It is said in previous portion Karika 19 22.



X) Upanishads intention of Srishti is to show it is apparent, as though creation, Mithya creation, not real creation.

#### Gita:

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

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

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

#### XI) Anvayah:

#### अन्वयः

भूततः अभूततः वा अपि सृज्यमाने (सित) श्रुतिः समा (भवति)। यत् निश्चितंयुक्तियुक्तं च (अस्ति), तत् (श्रुत्यर्थः) भवति। इतरत् (श्रुत्यर्थः) न (भवति)॥

# Anvayaḥ

bhūtataḥ abhūtataḥ vā api sṛjyamāne (sati) śrutiḥ samā (bhavati) | yat niścitaṁ yuktiyuktaṁ ca (asti), tat (śrutyarthaḥ) bhavati | etarat (śrutyarthaḥ) na (bhavati) ||

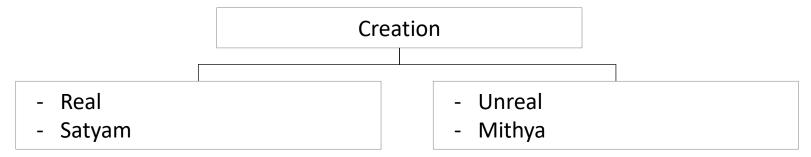
Vedic statement is the same whether (duality) is created really or apparently. That which is ascertained (by analysis) and is supported by logic is (the proper meaning) not the other (Wrong meaning).

# 525) Introduction to Chapter 3 - Karika No. 24:

# कथं श्रुतिनिश्चयः ? इत्याह-

How to know, what is the conclusion of the Sruti (Katam Sruti Niscayah?). That is being answered (iti - Aha - by Gaudapadacarya).

I) How to know intention of Sruti?



- II) We must use Mimamsa Shastra because of Non-availablility of Upanishad another.
- III) How to extract Shastra?
  - Mimamsa principle?
  - Vikasha = Tatparyam = Intention of another.

# नेह नानेति चाम्नायादिन्द्रो मायाभिरित्यपि। अजायमानो बहुधा मायया जायते तु सः॥ ३-२४॥

neha nāneti cāmnāyādindro māyābhirityapi | ajāyamāno bahudhā māyayā jāyate tu saḥ | | 3-24| |

Through such scriptural Passages as "There is no multiplicity in this," "Indra through Maya, etc.," We know that the Atman though unborn, appears verily to have become many only through Maya. [3 - K - 24]

527) Anvaya: Chapter 3 - Karika No. 24:

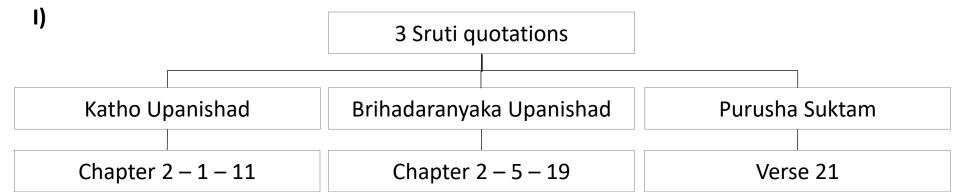
# अन्वयः

"न इह नाना" इति, "इन्द्रः मायाभिः" इति अपि च आम्नायात्, अजायमानः सः मायया तु बहुधा जायते ॥

# Anvayaḥ

"na iha nānā" iti, "indraḥ māyābhiḥ" iti api ca āmnāyāt, ajāyamānaḥ saḥ māyayā tu bahudhā jāyate ||

That Atma is indeed born apparently, as revealed by the following Vedic statements - "In this (Atma) there is no plurality at all". "The Atma (is seen as many) due to maya". "Remaining unborn (it is apparently born) as many".



II) All convey, no creation how?

528) Bashyam: Chapter 3 - Karika No. 24 Starts

यदि हि भूतत एव सृष्टिः स्यात्ततः सत्यमेव नाना वस्त्विति तदभावप्रदर्शनार्थमाम्नायो न स्यात्। अस्ति च "नेह नानाऽस्ति किंचन" (क-उ-२-१-११) इत्यादिराम्नायो द्वैतभावप्रतिषेधार्थः। तस्मादात्मेकत्वप्रतिपत्त्यर्था किंपता सृष्टिरभूतेव प्राणसंवादवत्। "इन्द्रो मायाभिः" (बृ-उ-२-५-१९) इत्यभूतार्थप्रतिपादकेन मायाशब्देन व्यपदेशात्। ननु प्रज्ञावचनो मायाशब्दः।

Suppose as the Purvapaski holds (Yadi Hi) if the creation is a reality (Bhutata Eva Srstih Syat), then (Tatah) the manifold manifestation of the universe (Nana Vastu) will become real (Satyam Eva). If that is so (iti) then there would not be any Sruti Vakyas (Amnayah Na Syat) implying their unreality (Tad Abhava Pradarsanartham). But there are such scriptural texts (Amnayaha Asti Ca) which are meant to dismiss (Pratisedharthah) the dualistic existence (Dvaita - Bhava - in other words which negate the reality of the creation) such as (ityadih - Kathopanishad 2-1-11, which claims that) 'in this Non-dual brahman or Atma even a little bit plurality is not there at all' ("Na Iha Nana Asti Kincana"). Therefore (Tasmat) for the purpose of pointing out (Pratipatti Artham) the oneness or Non-duality of Atma (Atmaikatvam), the creation is imagined, a deliberate superimposition is done (Kalpita Srstih) which is false only (Abhuta Eva) like the dialogue that took place between sense organs and prana (Prana -Samvadavat. - Not only that but Sruti Vakyas are there, like Brihadaranyaka 2-5-19), which says that (iti), "One Atma (Indrah) with the maya Sakti (Mayabhih) appears in many forms' (Pururupa lyate") indicating that (Pratipadakena) through the word 'Maya' (Mayasabdena Vyapadesat) that the appearance is not real (Abhutartha, - but only is 'as though'). But (Nanu) the word maya (Mayasabdah) is also used to indicate knowledge (Prajna Vacanah).

# **Suppositional argument:**

- I) Let us suppose view of Vivarta Vadi Purva Pakshi
  - Brahman = Parami Karanam.
  - Brahman really undergoes change and creates.

II)

Karanam	Karyam
Brahman	Jagat
Satyam	Satyam
Advaitam	Dvaitam

III)

- Both Satyam - Same order of reality - If true, world as real as Brahman - Real Brahman, world can't be negated or destroyed - Rope can't be negated - Dvaitam, if real can't be negated - D	Karanam – Karyam Satyam – Mithya Different orders of reality Karanam (Higher), Karyam (Lower) Rope Snake negated as Mithya Rope – Satyam Adhishtanam holds up as reality Dvaita Prapancha is negatable Dvaitam = World – negated Advaitam – Brahman Mithya Adhishtanam eternal

## IV) Katho Upanishad:

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥११॥ Manasai-vedam aptavyam, neha nanasti kincana,

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

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

- Even though you perceive, perceived world is not there really at all.
- Not that it was there in the past, will not be there in future.
- Upanishad uses present tense.
- V) Even when you perceive duality, it is negated as Mithya.
  - Perceived reality = False perception.

VI) Gita:

मया ततिमदं सर्वं जगद्व्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥

mayā tatamidam sarvam jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāham 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 = For perception, world is there in me the consciousness.

# VII) Gita:

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

na ca matsthāni bhūtāni paśya mē yōgamaiśvaram | 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]

- In fact, world is not there in me.
- World was only an appearance in me the pure Chaitanyam, Nityam, Nirvikaram.
- VIII) Nisheda Vakhyams can't be explained in Parinama Vada
  - Purva Pakshi has to blackout / delete Srishti Vakhyams.
- IX) Advaitin alone can explain Srishti Vakhyams as lower reality.
- X) Suppose as Purva Pakshi holds, Srishti has emerged from Brahman.
  - As said in Karika No. 23.
  - Nana Vastu = Objects of plurality will be then Satyam.

- X) If plurality, Srishti, real, because it is Amnaya, Sruti, Agama, Nigama Vakhyam.
  - Then duality negating Vakhyams would not have been there.

#### XI) Neha Nana Asti Kinchana:

- A wee bit of matter, plurality is not there in non dual Brahman.
- World does not exist, can't exist, will not exist.
- XII) Veda does not negate experience of duality as per law of Karma
  - Only relative reality.
  - ETU Experiencability (E), Transactability (T), Utility (U) accepted, never negated.
  - Inspite of Experiencability (E), Transactability (T), Utility (U) of waker, dreamer, sleeper, Veda concludes they don't exist in Paramartika Satyam, Chaitanyam.
  - Chaitanyam, Brahman, alone is.
- XIII) For a dreamer, dream has Experiencability (E), Transactability (T), Utility (U).
  - For a waker, waking has Experiencability (E), Transactability (T), Utility (U).
  - For a sleeper, sleep has Experiencability (E), Transactability (T), Utility (U).
  - Inspite of Experiencability (E), Transactability (T), Utility (U) 3 states Mithya.
- XIV) Veda meant to negate dualistic Bava, existence in the intellect of a seeker.
  - Dualistic existence of Brahman also negated.
  - No world or 2<sup>nd</sup> Brahman exists.

XV) Sruti imagines, Kalpitaha, deliberately Srishti imagined, not to prove duality but to prove non-duality Advaitam as the ultimate.

XVI) Atma Ekatva Pratipatyartha, nonduality of Atma Kalpita Srishti.

- Kalpana of Srishti required at beginning stage.
- Otherwise student will walk away.

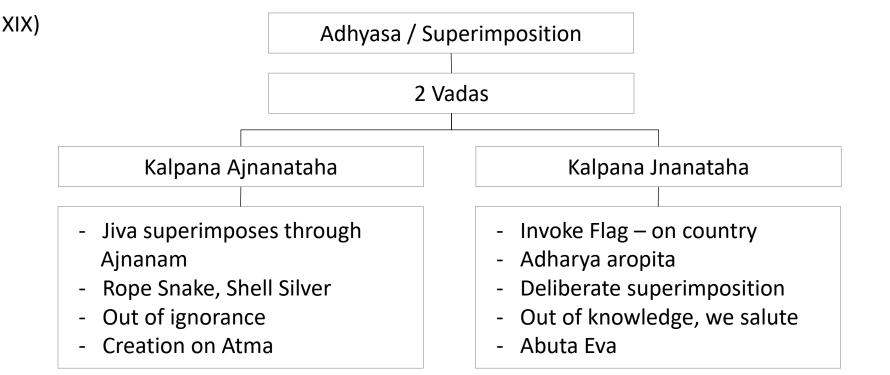
XVII) He comes to Veda because of problems in Dvaita Prapancha.

- Pain in the leg = Real.
- If Upanishad negates world, student will reject Upanishad.
- Confidence building measure of Upanishad = All Adhyaropa Srishti statements.

XVIII) a) Veda introduces Brahman as Karanam of the world

#### b) Veda then says:

- Vacharambanam Vikaro Nama Dheyam.
- Brahman, Karanam, alone real.
- Adhyaropa Apavada Nirnaya.
- Srishti = Adhyaropa Kalpita.



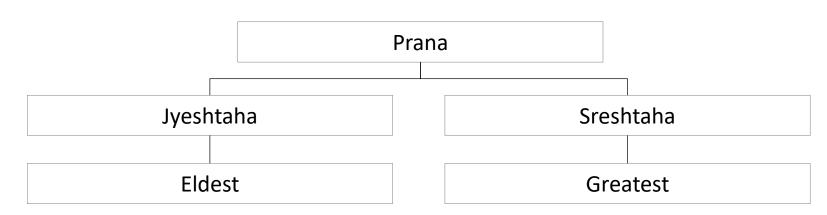
# XX) Debate between Sense Organs + Prana + Mind :

Who is greatest?

# Brihadaranayaka Upanishad:

ॐ । यो ह वै ज्येष्ठं चom | yo ha vai jyeştham caश्रेष्ठं च वेद ज्येष्ठश्चśreştham ca veda jyeşthaścaश्रेष्ठश्च स्वानां भवित;śreşthaśca svānām bhavati;प्राणो वै ज्येष्ठश्च श्रेष्ठश्च ह्वानां भवित,prāno vai jyeşthaśca śreşthaśca;ज्येष्ठश्च श्रेष्ठश्च स्वानां भवित,jyeşthaśca śreşthaśca svānām bhavati,अपि च येषां बुभूषित, य एवं वेद ॥ १ ॥api ca yeṣām bubhūṣati, ya evam veda || 215||

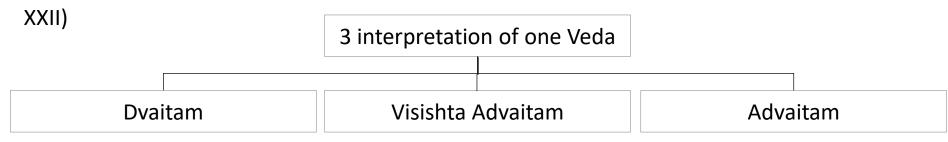
Om. He who knows that which is the oldest and greatest, becomes the oldest and greatest among his relatives. The vital force is indeed the oldest and greatest. He who knows it to be such becomes the oldest and greatest among his relatives as well as among those of whom he wants to be such. [6 - 1 - 1]



Individual stops Vyavahara when Prana about to leave.

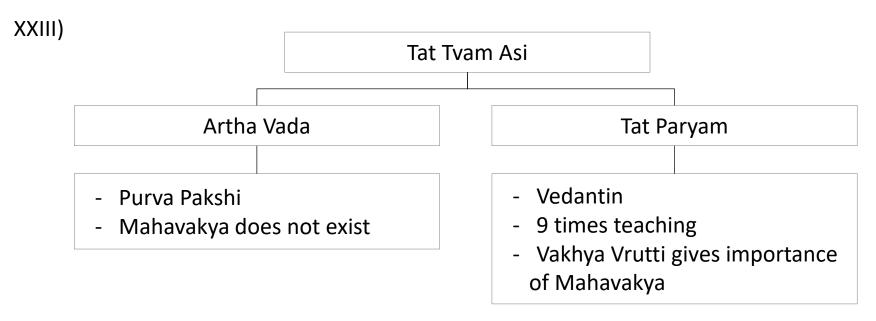
#### XXI) Kalpitam = Artha Vada

- Toughest task in Vedantatic interpretation.
- What is Arthavada?
- What is Tatparyam?



• Artha Vada = Tatparyam.

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Philosophy changes if you mix Arthavada and Tatparyam.

XXIV) Prasthana Trayam commented by 3 Acharyas with 3 different conclusions.

- All scholars in Mimamsaka, Vyakarana.
- Gita, Upanishad, Brahma Sutra.
- Vyasa worshipped by all 3 scholars.

#### XXV) Purva Pakshi:

Tatparyam of Brahma Sutra = Dasoham

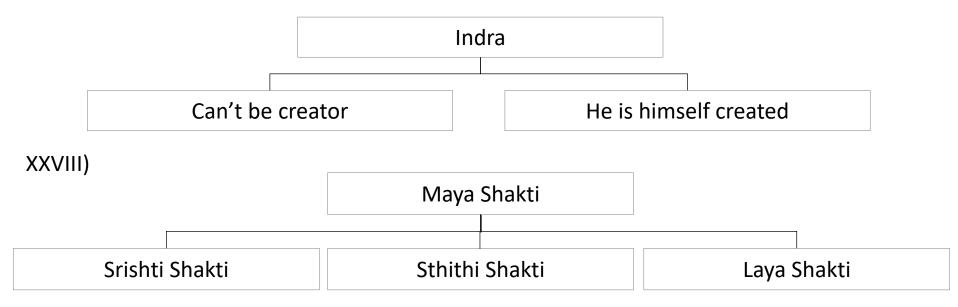
XXVI) Srishti = Arthavada for Vedantin.

#### XXVII) Brihadaranyaka Upanishad:

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इदं वै तन्मधु
दध्यङ्ङाथर्वनोऽश्विभ्याम्वाच ।
तदेतदृषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता हयस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि,
बहनि चानन्तानि च;
तदेतदब्रहमापूर्वमनपरमनन्तरमबाहयम्,
अयमात्मा ब्रहम सर्वानुभूः, इत्यनुशासनम् ॥ 19. ॥
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idam vai tanmadhu dadhyannātharvano'svibhyāmuvāca | tadetadrsih pasyannavocat rūpam rūpam pratirūpo babhūva, tadasya rūpam praticakṣaṇāya | indro māyābhiḥ pururūpa īyate, yuktā hyasya harayaḥ śatā daśa || iti | ayam vai harayah, ayam vai dasa ca sahasrāni, 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 Hi\$ 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]



- Maya converts existence noun into Visesha Adjective.
- Wall exists

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Common to all creation.

Actually in existence, Maya acts and produces the world.

# XXIX) Puru Rupaha:

- Anantha Rupa.
- Many forms Bagawan or Brahman assumes through his Maya Shakti.

#### XXX) Gita:

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः । भूतग्राममिमं कृत्स्नम अवशं प्रकृतेर्वशात् ॥ ९-८॥ prakṛtiṃ svāmavaṣṭabhya visṛjāmi punaḥ punaḥ | bhūtagrāmamimaṃ kṛtsnam avaśaṃ prakṛtērvaśāt || 9-8 ||

Animating My Prakrti, I, again and again send forth all this helpless multitude of beings by the force of nature (Prakrti). [Chapter 9 – Verse 8]

Maya = Magic show, magical production.

## XXXI) Intro Mayabini Iti Abutartha Pratipadakena:

Abutartham = Thing which is really not existing, Mithyartham.

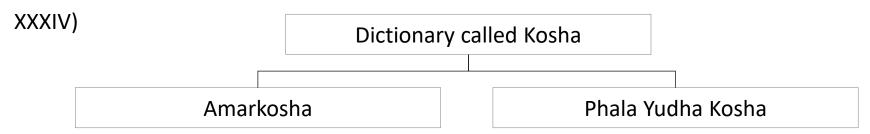
XXXII) By employing word Maya, Upanishad reveals creation is unreal.

# XXXIII) Shankara - Dakshinamurthi Stotram:

बीजस्यान्तित वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम् मायावीव विजृमभयत्यिप महायोगीव यः स्वेच्छया तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २॥

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

- Vypadeshat = Reference.
- Maya = False, magic.



#### XXXV) Purva Pakshi:

Why you take meaning of Maya as Magic when other meanings are available.

XXXVI) Interpretator of one Vedic statement shouldn't contradict other statement.

## **Example: Constitution**

- Interpretation of one article should be in consonant with other articles.
- Samanyaya.

#### XXXVII) Vyasa wrote: Brahma Sutra

# तत्तु समन्वयात् ।

Tattu Samanvayat |

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I-I-4]

Reconciliation.

#### **Example:**

Most important principles in a written book.

## XXXVIII) Anandagiri:

#### **Svetasvataro Upanishad:**

- Maya = Buyash chante Vishnuva Maya Nivritti.
- After Jnanam = Maya is negated.
- Nivritti takes place.
- Elimination, withdrawl because of Jnana Phalam.

# XXXIX) For Jnani, Maya is negated.

- In Vision of Upanishad, Maya is negatable by Jnanam.
- It can't be Satyam.
- Maya refers to Mithya only.
- Mayaya Nishedaha.

XXXX) Purva Pakshi took Prajna Vacha Maya.

Prajnya = Maya.

# Prajnya – 2 Meanings

- Consciousness
- Svarupa Jnanam
- Original Consciousness
- We can't take this because it is said it can be eliminated, Maya
  - = Nivritti

- Knowledge called Vrutti
   Jnanam
- We have to take here onlyVrutti Jnanam = Maya Karyam

XXXXI) Vrutti Dvara Bhagavan becomes pluralstic = Maya

#### **Taittriya Upanishad:**

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इद सर्वमसृजत । यदिदं किञ्च । तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनु प्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किञ्च । तत्सत्यमित्याचक्षते । तदप्येष श्लोको भवति ॥ १ ॥

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

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

XXXXII) Maya Sankalpena Vrutti Jnana Prajnabihi = Vyavaharika Prajnya

= Laukika Prajnya

529) Bashyam: Chapter 3 - Karika No. 24 continues

सत्यम् इन्द्रियप्रज्ञाया अविद्यामयत्वेन मायात्वाभ्युपगमाददोषः। मायाभिरिन्द्रयप्रज्ञाभिः अविद्यारूपाभिरित्यर्थः, "अजायमानो बहुधा विजायते" इति श्रुतेः,

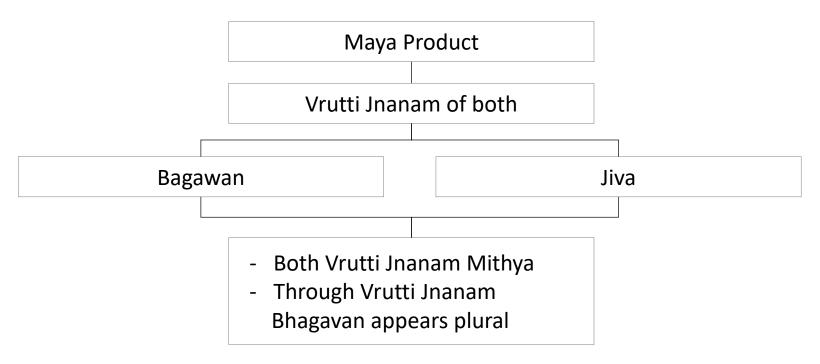
It is true (Satyam) that maya has the meaning of knowledge gained through the senses (Indriyaprajnayah - known as vritti Jnanam or Laukika Prajnah). Since vritti Jnanam is accepted (Abhyupagamat) as a kind of maya, (Mayatvam) and Maya being a product of Avidya (Avidyamayatvena), it is not a Mistake (Adosah - to say maya means Prajna). Through mayas (Mayabhih) mean (iti Arthah), through different kinds of sense knowledge (indriyaprajnabhih) as they are all products of ignorance (Avidyarupabhih). 'Brahman without being born as the creation is born in different forms' ("Ajayamanah Bahudha Vijayate") says the Upanishad (iti Sruteh).

#### I) Satyam:

- What you say is correct.
- Maya = Prajnya in Sanskrit dictionary.
- Word Prajna = Vrutti Jnanam
- Laukika Prajna = Indriya Prajnya

= Avidya Gatvena

II)



# III) Avidya Matrena Maya Abi Gamayate:

• All Vrutti Jnanam = Mithya.

#### IV) Adosha:

Nothing wrong in translating Maya = Mithya or Magic.

# V) Final meaning of Upanishad Mantra:

- Mayabihi = Indriya Prajnabihi.
- Through Vrutti Jnanam, Avidya Rupa, products of Avidya, Plurlaity experienced.

#### VI) Adhyasa Bashyam:

- All Vyavahara, transactions are based on ignorance only.
- All transactions done by Ahamkara.
- Ahamkara produced by mixing up Atma + Anatma due to self ignorance.
- Atm Anatma mixing up takes place by Avidya / Maya hence Mithya.

#### VII) Conclusion:

a) All transactions originate because of ignorance.

Sarve Vyavahara due to Avidya

Karma Khanda

Upasana Khanda

Jnana Khanda

- Puraskrutya Eva Bavati Iti Artaha.
- 2nd question explained.
- 2 quotations complimentary.

- c) Bhagawan magically created the world.
  - Therefore plurality is not there.
  - Neha Nana Asti Kinchana.

#### **Katho Upanishad:**

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

Manasai-vedam aptavyam, neha nanasti kincana,

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

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

#### VIII) 3<sup>rd</sup> Question:

#### **Purusha Suktam:**

प्रजापंतिश्चरित गर्भें अन्तः । अजायंमानो बहुधा विजायते । तस्य धीराः परिजानन्ति योनिम्ं । मरीचीनां पदिमच्छन्ति वेधसः ॥

prajāpatis carati garbhe antaḥ | ajāyamāno bahudhā vijāyate | tasya dhīrāḥ parijānanti yonim | marīcīnām padam icchanti vedhasaḥ ||

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

# तस्मान्माययैव जायते तु सः। तु शब्दोऽवधारणार्थः--माययैवेति। न ह्यजायमानत्वं बहुधा जन्म चैकत्र सम्भवति, अग्नाविव शैत्यमोष्ण्यं च।

Therefore (Tasmat) without a doubt (Tu - it would mean that) Brahman is born (Jayate Sah - in various forms), with the help of maya only (Mayaya Eva). The word 'Tu' (Tu Sabdah - from the Karika is added here) to Emphasise (Avadharanarthah) that creation has only seemingly originated, through maya alone (Mayaya Eva Iti). Just as in fire (Agnau iva), there cannot be (Na) two opposite qualities of heat (Ausnyam) and coldness (Saityam Ca), so also indeed (hi), the Qualities of Non-creation (Ajayamanatvam) as well as being born in various forms of creation (Bahudha Janma Ca), both being in one thing (Ekatra) is not possible (Na Sambhavati).

#### I) Ajayamana:

Without creation.

#### II) Bahudavijayate:

Creation is born, appearing.

#### III) Brahman becomes many, creates many

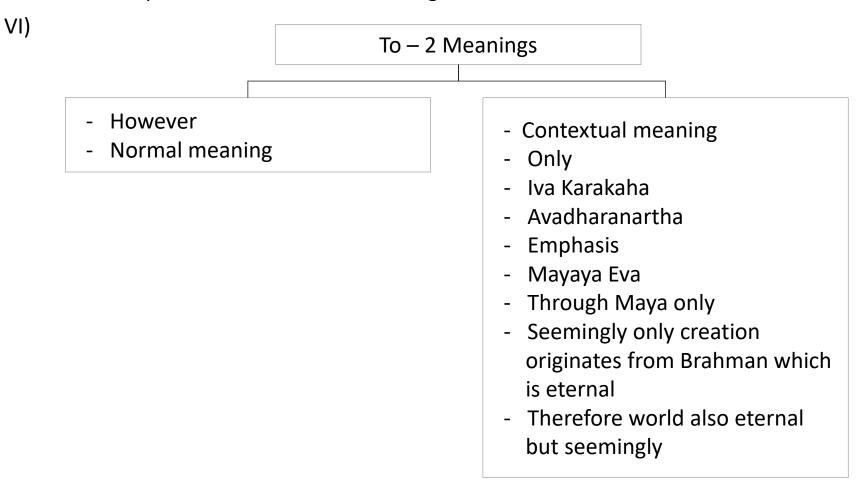
• It is a contradiction.

#### Example:

- Waker without creation, becomes many in dream (Nidra Shakti).
- Brahman without creation becomes many in waking (Maya Avidya Shakti).
- Without 2 Shaktis No Vedanta, No Advaitam, No magical creation, as though, seeming creation.
- IV) Without actually creating, Bhagawan unreally, as though creates.
  - Ajayamana Bahuda Vijayate Iti Srute.
  - Tasmat Mayaya Eva Saha Jayate.
  - Brahman creates the world, Mayaya Iva.
  - Only through Maya magical power.

#### V) 2<sup>nd</sup> Line:

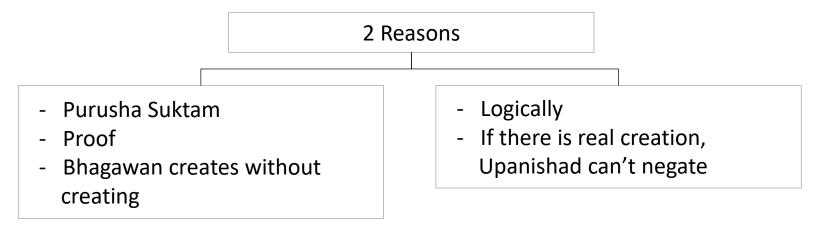
- Ajayamana Saha, Gaudapadas words.
- Without creating the world, Brahman becomes the world through Mayaya.
- Mayaya not in Purusha Suktam.
- Gaudapada adds to remove seeming contradiction.



#### VII) Why Emphasis?

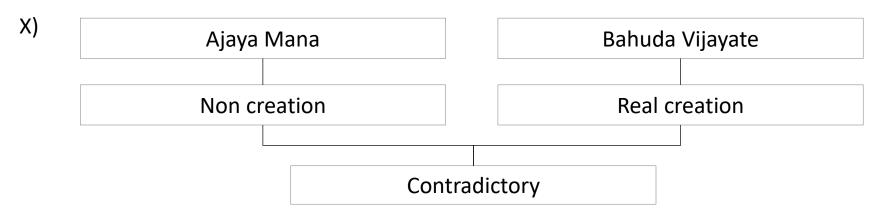
- World is created unreally only.
- Upanishad negates real creation because real creation is never possible.

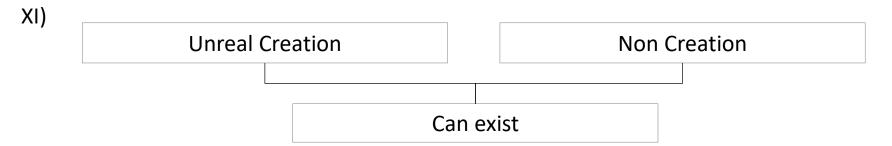
#### VIII) Why real creation never possible?



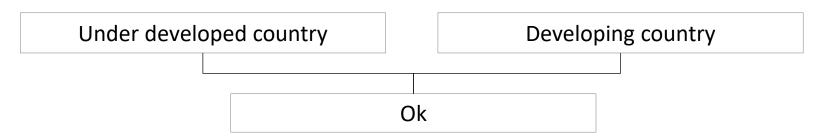
#### IX) Upanishad can't say:

- Really creating the world Bhagawan does not create.
- Contradiction.





XII) Real world removed, replaced by unreal.



Underdeveloped + Developed country.

#### XIII) Conclusion:

- Interpret creation as unreal, seeming, appearance, Mithya only.
- XIV) Heat + Cold in fire can't co-exist.
- XV) Fine observation by Gaudapadacharya
  - Very useful for Moksha Jnanam.

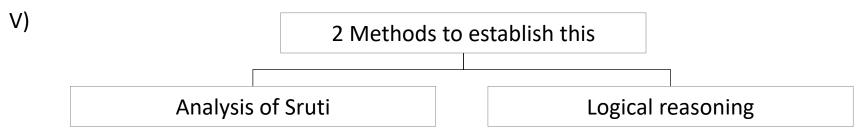
#### **Revision:**

#### Karika No. 23:

I) Gaudapada engaged in one of the difficult topics of Advaita Vedanta.

#### II) Upanishad:

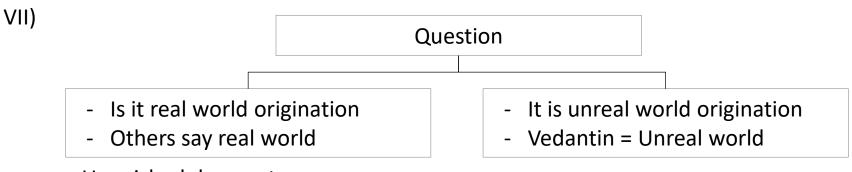
- There is no creation that originated from Brahman.
- III) Jagrat is only a seeming appearance of unreal creation like the dream world.
- IV) No Actual origination at all.



#### VI) 1st analysis of Upanishad:

#### Gaudapada:

Admits that Upanishads do mention - world is born out of Brahman.



Upanishad does not say.

VIII) Study Upanishad with complete picture / Darshanam.

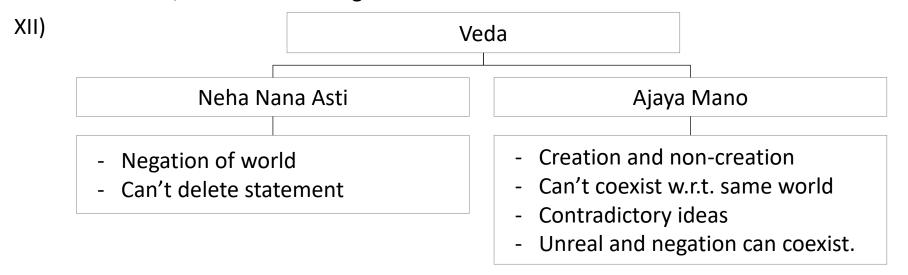
#### **Important Rule:**

- Samavaya
- All parts should fit final picture.
- IX) In later portions, Upanishads negate creation.

#### X) Conclude:

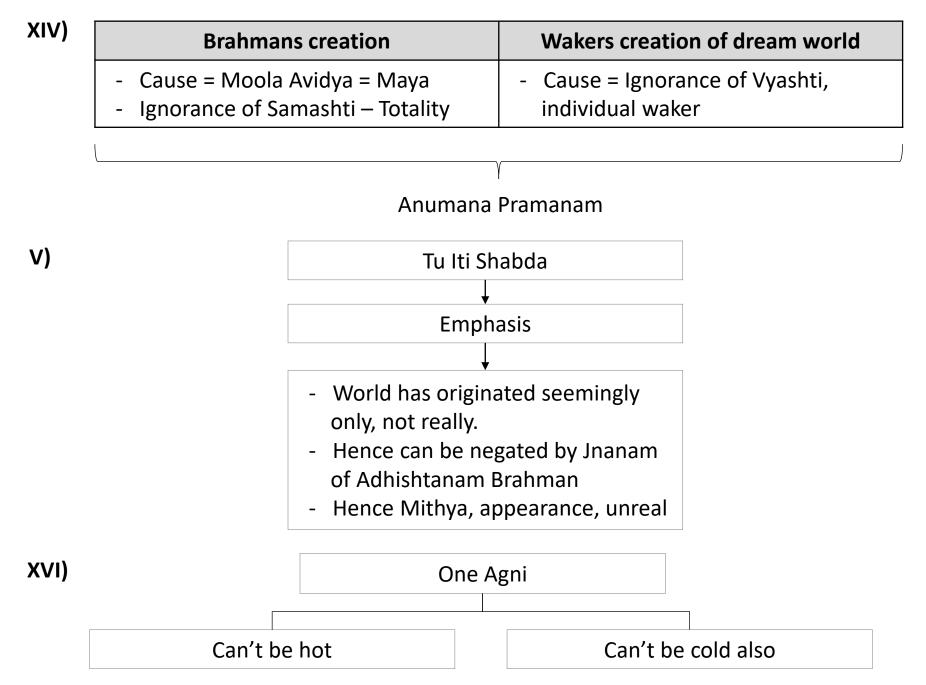
- Origination is seeming manifestation, unmanifestation.
- Veda negates existence of the world.

XI) If real world originated from Brahman, 2 Satyams, Anirmoksha Prasanga, will contradict Sruti statements, confused teaching.



XIII) Brahman seemingly creates the world without really creating the world.

• Waker seemingly creates the dream world without really creating the dream world.

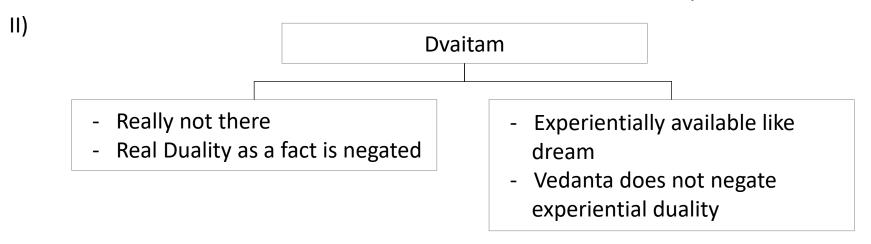


Both can't coexist in one locus.

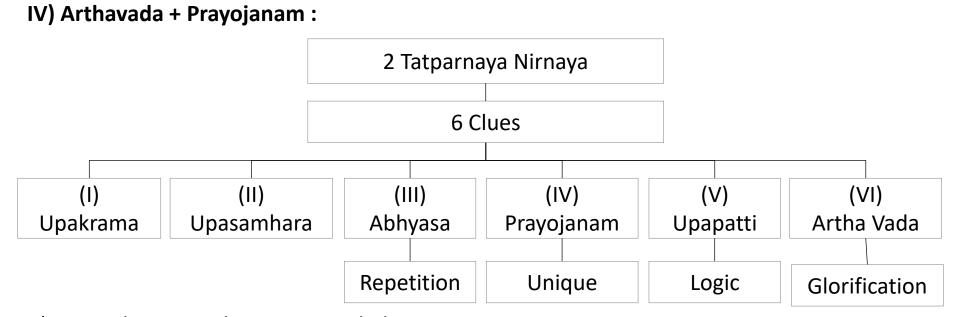
फलवत्त्वाचात्मैकत्वदर्शनमेव श्रुतिनिश्चितोऽर्थः "तत्र को मोहः कः शोकः एकत्वमनुपश्यतः" (ई-उ-७) इत्यादिमन्त्रवर्णात्। "मृत्योः स मृत्युमाप्तोति" (क-उ-२-१-१०) इति निन्दितत्वाच सृष्ट्यादिभेददृष्टेः॥ २४॥

(The Upanishad clearly says that), the vision of Non-duality of the Atma alone (Atma - Ekatva Darsanam Eva) is the intended message of the Sruti (Srutiniscita Arthah), because it is fruitful (Phalavattvat Ca). For that person who is able to see the vision of oneness, in keeping with the Sruti (Ekatvam) 'what is delusion for him, or sorrow for him', meaning they are not there for him ("Tatra Ko Mohah Kah Sokah"), says Isavasya Upanishad - 7 (ityadi Mantravarnat. - And the Katho Upanishads 2-1-10 also, through its censure (Ninditatvat Ca) of the one, who sees multiplicity, implied by creation etc (Srstyadi Bheda Dresteh) says that (iti), 'he will go from death to death' (Sah Mrtyoh Mrtyum Apnoti" - meaning he will be born again and again and remain in Samsara. It thus negates creation being real).

- Commentary of Karika 23 over.
- I) Shankara adds a note in support of our conclusion.
  - Real world has not come.
  - Dvaitam is not there really.
  - Dvaita Abava concluded.
  - Advaita Bhave established.
  - Don't negate Adhishtanam.
  - Remember all features of Adhishtanam to hold Brahman firmly.



- III) Advaitam alone is there.
  - To reveal this another Pramanam is there.



- V) Atma Ekatva Darshanam Eva Pahalayavatva
  - Advaita Darshanam = Fruitful
     = Gives freedom from delusion and sorrow.
  - Dvaita Darshanam = Dukham, Shokham
     = No Prayojanam given in Sruti.

#### VI) Ishavasya Upanishad : Verse 7

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः॥ ७॥

\*\*Tarako mohah kah soka ekatva-manu-pasyatah [7]

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse<sup>2</sup>7]<sup>3</sup>

• If person understands Advaitam with Shastra Pramanam.

VII) Anu = Shastra Chakshu / Jnana Chakshu = Eye of wisdom

= Shows Advaitam as reality.

VIII) Mamsa Chakshu – sees only Dvaitam always.

IX)

Benefit – Samsara Nivritti

- Delusion / conflicts in life

- Karpanya Dosha Pahatas Svabava

Moha Nivritti

- Gita: Chapter 2 Verse 7
- Mind is confused right / wrong
- Dharma Adharma
- Fight / not

Shokha Nivritti

- Nahi Prapashyami
- Gita : Chapter 2 Verse 8
- My sorrow can't be removed by winning war
- Sorrow burns my senses
- Even if I win lordship over Gods and domination of Earth.

Gita:

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः । यच्छेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७॥ kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasaṁmūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi māṁ tvāṁ prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

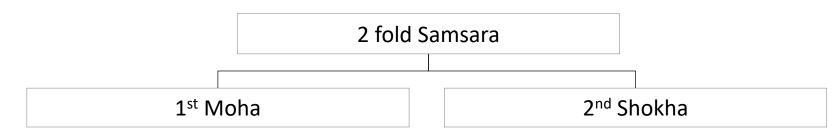
न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् । अवाप्य भूमावसपलमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ २-८॥

na hi prapaśyāmi mamāpanudyād yacchokam ucchoṣaṇam indriyānām | avāpya bhūmāvasapatnam ṛddhaṁ rājyaṁ surāṇām api cādhipatyam ||2-8||

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth, or even lordship over the gods. [Chapter 2 - Verse 8]

• Samsara (Moha) always followed by Shoka.

X)



- This can go permanently by Advaita Darshanam.
- Ekatvam Anu Pashyataha.
- Mohaha Nasti, Shokhaha Nasti.
- This is benefit of Advaita Jnanam.

- XI) There is no benefit of Dvaita Jnanam mentioned in Sruti.
  - Advaitam alone is the intended message of Sruti.
  - In Dvaitam, creation, no Prayojanam.
  - Accepting creation promoting Dvaita Darshanam is useless.
- XII) Ajayamana... Pramanam for Shoka Moha Nivritti
  - Permanent relief from grief (Emotions) and conflict (Intellectual).

#### XIII) Negate Dvaitam

Promote – Advaita Darshanam which is beneficial.

#### XIV) Offensive argument:

Dvaitam positively creates Samsara.

#### **Katho Upanishad:**

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

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

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

#### XV) Nindha of Dvaitam done in Sruti

- Go from death to birth to death.
- All when plurality taken as real.
- Perceiving Plurality = Ishvara Srishti, does not cause problem.
- Perceiving plurality as real = Jiva Srishti, Samsara starts with Moha, Shokha.

#### XVI) Nindha Arthavada Lingam

Previous quote Ajayamano... Prayojana Lingham.

XVII) Gaudapada does not mention Katho Upanishad – Chapter 2 - 1 - 10

Shankara adds.

#### XVIII) Anvayah:

### अन्वयः

"न इह नाना" इति, "इन्द्रः मायाभिः" इति अपि च आम्नायात्, अजायमानः सः मायया तु बहुधा जायते ॥

### Anvayaḥ

"na iha nānā" iti, "indraḥ māyābhiḥ" iti api ca āmnāyāt, ajāyamānaḥ saḥ māyayā tu bahudhā jāyate ||

That Atma is indeed born apparently, as revealed by the following Vedic statements - "In this (Atma) there is no plurality at all". "The Atma (is seen as many) due to maya". "Remaining unborn (it is apparently born) as many".

#### 532) Chapter 3 - Karika No. 25:

# सम्भूतेरपवादाच्च सम्भवः प्रतिषिध्यते । को न्वेनं जनयेदिति कारणं प्रतिषिध्यते ॥ ३-२५॥

sambhūterapavādācca sambhavaḥ pratiṣidhyate | ko nvenam janayediti kāraṇam pratiṣidhyate || 3-25||

Again by the negation of the Creation (Sambhuti), the Creation is refuted, Causality in Atman is denied again by such a statement as, "Who can cause it to pass into birth?" [3 - K - 25]

533) Anvaya: Chapter 3 - Karika No. 25:

अन्वयः सम्भूतेः अपवादात् च सम्भवः प्रतिषिध्यते। ''को नु एनम् जनयेत्" इति कारणं प्रतिषिध्यते॥

## Anvayaḥ

Sambhūteḥ apavādāt ca sambhavaḥ pratiṣidhyate | "ko nu enam janayet" iti kāraṇam pratiṣidhyate | |

Moreover, origination or creation is negated by the negation of Hiranyagarbha. The cause is negated by the statement "Who indeed will create this (Jiva)?"

- I) Gaudapada quotes Isavasya Upaishad Verse 12 and Brihadaranyaka Upanishad.
- II) To interpret Srishti correctly, we have to consider these Mantras also.

#### **Example:**

To understand one article of constitution, must know other article also.

#### III) Conclusion:

- Srishti came out Seemingly without really.
- · Coming out.

#### IV) Ishavasya Upanishad: Verse 12

अन्धं तमः प्रविश्वान्ति येऽसम्भूतिमुपासते । ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ १२ ॥

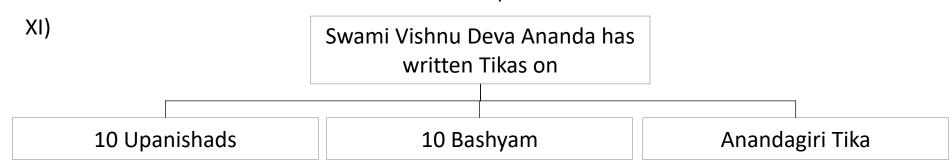
Andham tamah pravisanti ye'sambhuti-mupasate, tato bhuya iva te tamo ya u sambhu-tyagm ratah [12]

They fall into blindening darkness who worship the Unmanifested (Prakrti); but those who devote themselves to the Manifested (Hiranyagarbha) enter into greater darkness. [Verse 12]

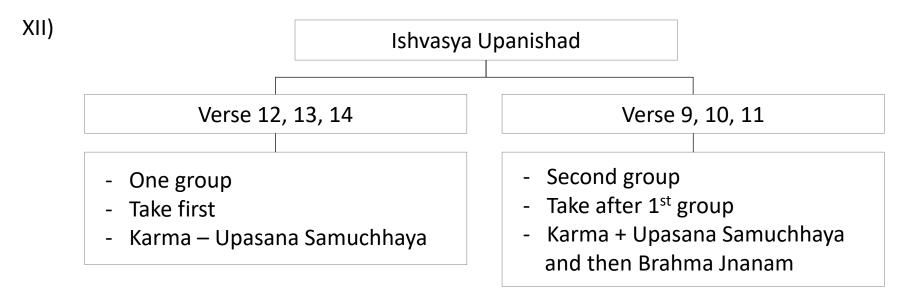
- Sambutihi = Hiranyagarbha Upasana in the context of 12<sup>th</sup> Mantra.
- Proves unreal creation.
- V) Upanishad degrades Hiranyagarbha Upasana.
  - Gaudapada takes this to his Advantage.

- VI) Hiranyagarbha is 1<sup>st</sup> one born out of Brahman, Karya Brahma.
  - Criticism of Hiranyagarbha Upasana is indirect criticism of Hiranyagarbha, criticism of Srishti = Karyam.
- VII) Ninda of Upasaka = Nindha of Srishti, hence it is Mithya is Gaudapadas teaching
  - Sambutihi = Hiranyagarbha.
- VIII) Shankara gives another interpretation of Sambutihi in Isha Bashyam because of position, context of mantra there.
- IX) Now we will keep Karika Aside and study Ishavasya Upanishad 6 Mantras.
  - They are useful to study Chapter 3 K 25 Bashyam.
- X) Kailasha Ashram is in Rishikesh and Uttarkashi.

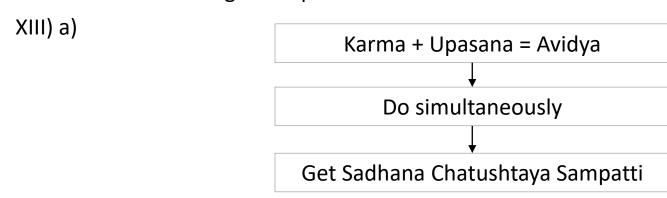
Swami Vishnu Deva Ananda Giri great teacher, scholar in Kailash Ashram (different than Vishnu Deva Ananda of Shivananda Ashram)



Texts available in Kailash Ashram.



- In Mantra 8, Vedanta is over.
- With individual Karma or Upasana get only limited results.
- Combination gives superior result.



# Then do Brahma Jnanam Krama Mukti

- Do sequentially 1<sup>st</sup> Karma + Upasana
   2<sup>nd</sup> Brahma Inanam
- XIV) Avidya Mrityum Tirthva:
  - Cross over impurities, obstacles of Mala, Vikshepa.
  - Mrityu = Obstacles, mental problems.

XV) Vidyaya = through Atma Jnanam, Amrutatvam, eternality gained.

534) Bashyam: Chapter 3 - Karika No. 25 Starts

"अन्धं तमः प्रविश्वान्ति ये सम्भूतिमुपासते" (ई-उ-१२) इति संभूतेरुपास्यत्वापवादात्सम्भवः प्रतिषिध्यते । न हि परमार्थतः सम्भूतायां सम्भूतो तदपवाद उपपद्यते । "Those who do Upasana of Hiranyagarbha (Ye Sambhutim Upasate) enter into blinding darkness (Andham Tamah) Pravisanti", - which means they continue to be in ignorance, not achieving anything). By these words of the 12<sup>th</sup> Mantra of Isavasya Upanishad, (iti) by way of negating Hiranyagarbha Upasana (Sambhuteh Upasyatva Apavadat), creation (Sambhavah) is negated (Pratisidhyate). If Hiranyagarbha's (Sambhutau) origination (Sambhutayam) is a reality (Paramarthatah), then the negation of it (Tad Apavadah) by Sruti would be untenable (Na Upapadyate - which, therefore leads to the conclusion, that the Karyam, Hiranyagarbha as well as the creation is Mithya, and Brahman is not a Karanam for this universe).

#### Isavasya Upanishad:

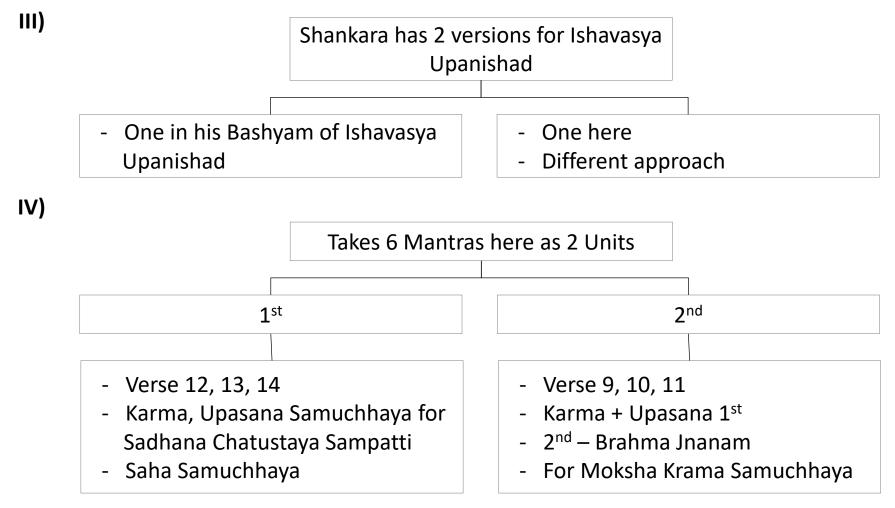
अन्धं तमः प्रविश्वान्ति येऽसम्भूतिमुपासते । ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ १२ ॥

Andham tamah pravisanti ye'sambhuti-mupasate,
tato bhuya iva te tamo ya u sambhu-tyagm ratah [12]

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They fall into blindening darkness who worship the Unmanifested (Prakrti); but those who devote themselves to the Manifested (Hiranyagarbha) enter into greater darkness. [Verse 12]

- I) Gaudapada refutes Hiranyagarbha Upasana
  - By negating Hiranyagarbha Upasana, he negates Hiranyagarbha, Srishti, 1<sup>st</sup> member origination negated.
- II) This is Gaudapadas indirect approach of Ishavasya mantras to negate Srishti and prove Advaitam.



V) Patta Kramat Artha Kramat Baliyan.

#### VI)

Mantra 11	Mantra 12
<ul> <li>Krama Samuchhaya</li> <li>2<sup>nd</sup> line Avidya Mrityum Tirthva</li> <li>Mrityum = Mental impurities</li> <li>Avidyaya = Karma + Upasana</li> </ul>	- Saha Samuchhaya

VII) Vidyaya Sambutaya = Origination.

• If Hiranyagarbha has really originated, really born, Hiranyagarbha will be real.

VIII) What is real can't be criticized, negated.

- IX) Upanishad criticizes Hiranyagarbha.
  - Therefore Hiranyagarbha can't be real.
- X) Paramartata if he has really originated, Upanishad would not have criticized.
- XI) Hence Hiranyagarbha, Srishti, not real.
  - Therefore Brahman is not a Karanam for the Universe = Original topic.

#### XII) Purva Pakshi – Starts now:

- Shankara introduces Purva Pakshi.
- Sambavaha Pratishiddate.
- 1st line commentary:

Gaudapadas words in this Shloka.

By criticism of Hiranyagarbha Upasana, Upanishad criticizes origination itself.

# ननु विनाशेन सम्भूतेः समुच्चयविध्यर्थः सम्भूत्यपवादः। यथा "अन्धं तमः प्रविशन्ति येऽविद्यामुपासते" (ई-उ-९) इति।

An objection (Nanu - the Isavasya Upanishad is not condemning karma or Upasana, but) in order to enjoin (Vidhi Arthah) the combination (Samuccayah) of Upasana Sambhuteh) with karma (Vinasena), the Upanishad is condemning Upasana (Sambhuti Apavadah, - When done alone just as (Yatha - the same Sruti condemned karma when done alone saying) "Those (Ye) who do (Upasate) only karma (Avidyam) enter into blinding darkness (Andham Tamah Pravisanthi" — Isavasya Upanishad - 9) iti.

- I) Nanu = Objection by Purva Pakshi.
- II) What is objection?
  - Ishavasyas criticism of Hiranyagarbha Upasaka in 12<sup>th</sup> Mantra.

- III) Upanishad really not criticizing.
  - Correct interpretation
  - Hiranyagarbha Upasana not bad, not to be criticised.
  - Don't practice Hiranyagarbha Upasana by itself, reinforce by Veidika Karma.

#### IV) Aim:

- Combination of Upasana and Karma not Nindha or instruction to drop Upasana.
- It is not seeming criticism, not real criticism.
- Don't take half truth.
- Srishti not criticised, it is real, Brahman = Karanam.
- V) Shankara introduces this Purva Pakshi in Karika.
  - It is not in Gaudapadas Karika.
  - Reply involves revised interpretation of Ishavasya Mantra.
  - Ingeneous reply.
- VI) Andah Tamah Pravishanti.. In Verse 9, 10, 11, Samuchhaya glorified.
- VII) Verse 12, 13, 14, Samuchaya glorified, individual not criticised.
  - Don't misinterpret Shloka.

सत्यमेव देवतादर्शनस्य सम्भूतिविषयस्य विनाशशब्दवाच्यस्य कर्मणः समुच्चयविधानार्थः सम्भूत्यपवादः। तथापि विनाशाख्यस्य कर्मणः स्वभाविकाज्ञानप्रवृत्तिरूपस्य मृत्योरतितरणार्थत्ववद्देवतादर्शनकर्मसमुच्चयस्य पुरुषसंस्कारार्थस्य कर्मफलरागप्रवृत्तिरूपस्य साध्यसाधनैषणाद्वयलक्षणस्य मृत्योरतितरणार्थत्वम् । एवं ह्येषणाद्वयरूपान्मृत्योरशुद्धेर्वियुक्तः पुरुषः संस्कृतः स्यादतो मृत्योरतितरणार्था देवतादर्शनकर्मसमुचयलक्षणा ह्यविद्या।

What you say is correct (Satyam Eva - by studying the twelfth mantra alone one will not understand - that it is not criticism of Hiranyagarbha Upasana, because) the negation of Upasana, there (Sambhuti Apavadah) is to draw your attention to the efficacy of combining as a Vidhi (Samuccaya Vidhanarthah) the visualization of the devata (Devata Darsanasya) Hiranyagarbha, who is the object of Upasana, (Sambhuti Visayasya), along with Vaidika karma, which is indicated by the word Vinasa (Vinasa Sabdavacyasya Karmanah).

But still (Tatha Api - what is really meant here is), that karma called Vinasa (Vinasakhyasya Karmanah), because it is meant for transcending death like (Mrtyoh Atitaranarthatvavat) natural tendencies generated by ignorance (Svabhavika Ajnanapravrtti Rupasya); and so also, similarly the combination of Hiranyagarbha Upasana with the karma (Devatadarsana - Karma - Samuccayasya), which is enjoined to take one beyond death (Mrtyoh Atitaranarthatvam), is in fact meant, for the purification of the person (Purusa Samskara Arthasya), from the Death like Dirt of the two fold longing for ends and means (Sadhya - Sadhana - Esanadvaya - Laksanasya -Like going to Svargaloka or Brahmaloka), generated by the desire for the results of karma, and Upasana itself (Karma Phala Raga Pravritti Rupasya). In this manner (Evam Hi), the person (Purusah), who is freed (Viyuktah), from the death like impurity, (Mrtyoh Asuddheh), characterized by the two fold desire for means and ends (Esanadvaya Rupat), is a purified person (Samskrtah Syad). Therefore (Atah) indeed avidya (Hi Avidya), characterized by (Laksana) Karma - Hiranyagarbha Upasana Samuccayah (Devata - Darsana - Karma - Samuccaya) is meant to take one beyond death (Mrtyoh Atitaranarthah of desire for means and ends, like going to Lokas).

- I) Involved, complicated Paragraph, revised interpretation.
  - Sanskrit compounds unique here and makes it difficult.
  - Purva Pakshi is correct partially.

#### II) Isavasya Upanishad: Verse 12

अन्धं तमः प्रविश्वान्ति येऽसम्भूतिमुपासते । ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ १२ ॥

Andham tamah pravisanti ye'sambhuti-mupasate, tato bhuya iva te tamo ya u sambhu-tyagm ratah [12]

They fall into blindening darkness who worship the Unmanifested (Prakrti); but those who devote themselves to the Manifested (Hiranyagarbha) enter into greater darkness. [Verse 12]

- Seeming criticism, not real criticism, Nindha not clear.
- Aim : Don't practice Upasana alone.
- Do Karma Upasana Samuchhaya.

#### III) Isavasya Upanishad: Verse 11

विद्यां च अविद्यां च यस्तद्वेदोभयं सह। अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्चते॥ ११॥

Vidyam cavidyam ca yastad vedo-bhayagm saha, avidyaya mrtyum tirtva vidyaya-'mrtam-asnute [11]

He, who knows at the same time both Vidya and Avidya, overcomes death by Avidya and obtains immortality by Vidya. [Verse 11]

- Nindha implied
- Study Karma, Upasana, Jnana Samuchhaya is teaching here.
- Both Karma + Upasana seemingly criticised.

- IV) Verse 9, 10, 11 should be read after Verse 12, 13, 14.
- V) Isavasya Upanishad: Mantra 11
- a) Karma Upasana Samuchhaya Named Avidya
  - Avidya Mrityum Tirtwa
  - Avidya is within realm of spiritual ignorance.
  - Karma and Upasana within realm of spiritual ignorance.
- b) Mrityum = Antahkarana Shuddhi
  - Purification of mind.
- c) Karma Upasana helps person to remove impurities of Mind.
  - Neither gives Jnanam and Moksha.
- d) Hiranyagarbha Upasana will not give Atma Jnanam or Moksha.
  - What gives Moksha?

#### e) Vidyaya Ashnute:

- Vidya = Brahma Jnanam for Moksha.
- f) By word Avidya, karma, Upasana criticised.
  - Hiranyagarbha criticism is there.
- VI) Isavasya Upanishad : Mantra 12
  - Alone if read, criticism not evident.
  - Extract above from the Paragraph.

#### VII) Satyam Eva:

- By Mantra 12, you wont understand criticism of Hiranyagarbha Upasana.
- 12 talks of Karma + Upasana Samuchhaya only.
- Hiranyagarbha is seemingly criticised to add karma (Ritual) with Upasaka.
- Devata Darshanam = Devata Upasana.

#### VIII) What type of Devata?

- Dealing with Sambuti Vishaya = Hiranyagarbha.
- Upanishad wants to add Veidika Karma also.

#### VIII) No word in Mantra 12 has dictionary meaning.

Vinasha = Veidika Karma not death.

#### IX) Study Isavasya in following order:

a) Mundak Upanishad	b) Keno Upanishad
c) Katho Upanishad	d) Taittriya Upanishad
e) Kaivalya Upanishad	f) Mandukya Upanishad
g) Prashna Upanishad	h) Aitareya Upanishad
i) Ishavasya Upanishad	j) Brihadaranyaka Upanishad

#### X) Mantra with order says:

a) Ishavasya Upanishad	b) Keno Upanishad
c) Katho Upanishad	d) Prashna Upanishad
e) Mundak Upanishad	f) Mandukya Upanishad
g) Taittriya Upanishad	h) Aitareya Upanishad
i) Chandogya Upanishad	j) Brihadaranyaka Upanishad

Isavasya Upanishad – First – Misleading.

#### XI) Isavasya Upanishad:

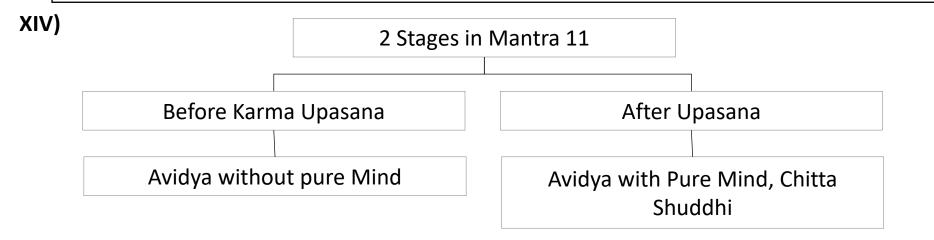
- Verses 1 8 Teaching over.
- 9 14 problem
- Take up Isavasya Upanishad last, after finishing all other Upanishads.

#### XII) Vinasha = Veidika Karma for prescribing combination

- Don't do Hiranyagarbha Upasana alone.
- Sambuti Apavada, seeming negation, not real negation.
- Shankara says I agree.
- 12<sup>th</sup> Mantra evidently criticizes Hiranyagarbha Upasana.
- Criticism clear only when you read Mantra 11 after Mantra 12.

#### XIII) Thathpai:

- Still, Karma, Upasana is great.
- Mrityoho Atitaranartham Bavati.
- Karma Upasana falls within Avidya only.
- Avidya means self ignorance.



• Still in Samsara.

XV) Mrityu = Raaga Dvesha based instinctive actions.
= Death of real Jiva, Sakshi Jiva.

Instinctive action = Svabavika, Pravrutti
 = Impure action = Mantra 11

#### XVI) Why Mrityu?

Instinctive actions do not purify the Mind, but pollute the Mind.

#### **Example:**

- Coffee / Tea = Mrityu
  - = Svabavika Pravrutti, Raaga Dvesha based pursuits.

#### **Upanishads Aim:**

- To remove all Svabavika Pursuits.
- How?

XVII) On getting up, do Pancha Maha Yagya, Deliberate Snanam, Veidica Karma.

#### **Aghamarshana Sutram:**

## गङ्गे च यमुने चैव गोदावरि सरस्वति । नर्मदे सिन्धु कावेरि जलेऽस्मिन् संनिधिं कुरु ॥

Gangge Ca Yamune Cai[a-E]va Godaavari Sarasvati | Narmade Sindhu Kaaveri Jale-[A]smin Sannidhim Kuru ||

O Holy Rivers Ganga and Yamuna, and also Godavari and Saraswati, O Holy Rivers Narmada, Sindhu and Kaveri; Please be Present in this Water (and make it Holy).

- Invoke Ganga... Kaveri.
- May You purify my body, mind, Indriyas by removing Raaga Dveshas.
- This is called crossing Mrityu.
- Reduction of Raaga Dvesha, Instinctive desires = Death in Mantra 11.

XVIII) Veidica Karma reduces Raaga Dvesha.

#### **Criticism:**

Does not give Jnanam, Moksha.

XIX) Karma Yoga, is greater than Karma.

- Don't confine only to Karma Yoga.
- Reduce Karma, spend more time for Sravanam / Mananam / Nididhyasanam.
- XX) Karma in the beginning is glorious.
  - Continuation is not glorious, come to Vedanta.
  - Mrityur Karmar Tattvam.
- XXI) Upasana can also purify mind.
  - Devata Darshana Samuchhaya
    - Karma + Upasana combination
    - Hiranyagarbha Upasana
    - Seeing Purusha Tatvam
    - Cross over Mrityu = Death
- XXII) Mrityu Definition = Karma Phalam Raaga Pravrutti Rupam
  - = Impurity in the form of doing Karma and Upasana and realizing Phalam.

#### XXIII) Phalam = Svarga, Brahma Loka

Sadhanam Means	Sadhanam Ends
- Karma – Upasana	<ul><li>Brahma Loka, Svarga Loka</li><li>Iha Amrutatva Phala Bhogan</li></ul>

- Bhoga Viraga should take place in the Mind = Total Vairagyam should come.
- Brahma Loka Trini Kara, it should appear as Blade of grass, worthless, Kaka Vishta.

XXIV) To get Vairagyam, Karma Yoga + Upasana Yoga are required.

- All desires = Impurity = Mrityu in Mantra 11.
- Mrityoho Atitaranarthvam.
- Karma Yoga + Upasana Yoga combination is for crossing over Raaga, Dvesha impurity, helps us to get Vairagyam.
- Does not give Jnanam or Moksha.
- Criticism is done by calling Karma Yoga + Upasana Yoga as Avidya.
- Jnana Yoga = Vidya

#### Revision: Karika No. 25

- I) Evam Ishana Mrityo Lakshanartha Vidya
- II) Shankara explains 1st line of Karika No. 25.
- III) Gaudapada is negating Srishti by talking about Hiranyagarbha Upasana Nindha in Mantra 12 of Ishavasya Upanishad.

#### IV) Purva Pakshi:

- It is seeming criticism not factual criticism.
- Don't do Upasana Alone, do along with rituals, Karma...
- V) Hiranyagarbha is valid, meaningful, purposeful.

#### VI) Shankara:

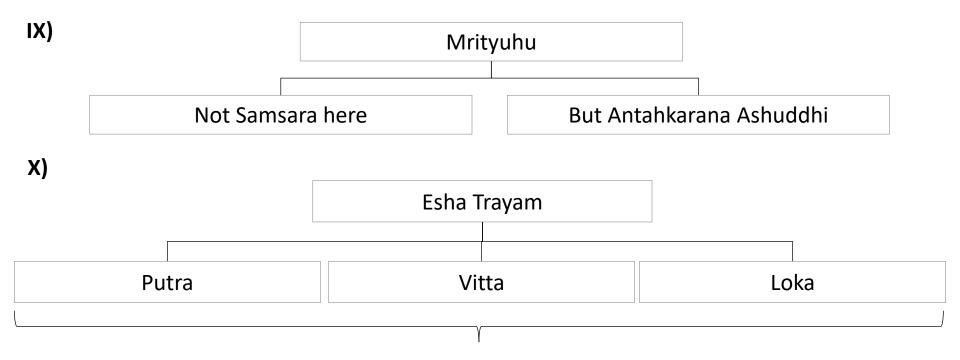
- 12<sup>th</sup> mantra, agrees it is seeming criticism.
- But asks Purva Pakshi to come to 11<sup>th</sup> Mantra after doing 12, 13, 14.

## VII) Explains 2<sup>nd</sup> Line of Karika No. 25.

- Avidyaya Mrityum Teerthva.
- Vidyaya Amrutam Ashnute.
- Avidya = Karma Yoga + Upasana Yoga Samuchhaya, Combination.
- Upanishad indicates Karma + Upasana also keeping person in Avidya, self ignorance,
   Samsara.
- Limitation of Karma Yoga + Upasana Yoga = Criticism.
- Upanishad Admits Karma Yoga + Upasana Yoga gives only purification of Mind.

## VIII) Mrityu = Mental impurities in the form of worldly desires.

- Karma, Upasana Samuchhaya will give Vairagyam (Dispassion) but not Jnanam, Moksha.
- This is criticism of Hiranyagarbha Upasaka in 6<sup>th</sup> mantra of Ishavasya Upanishad.



- Transcended by Karma and Upasana
- Impurely or purely ignorant not good

XI) After Karma, Upasana, come to Vedanta.

## **Mundak Upanishad:**

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham II 12 II

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I-II-12]

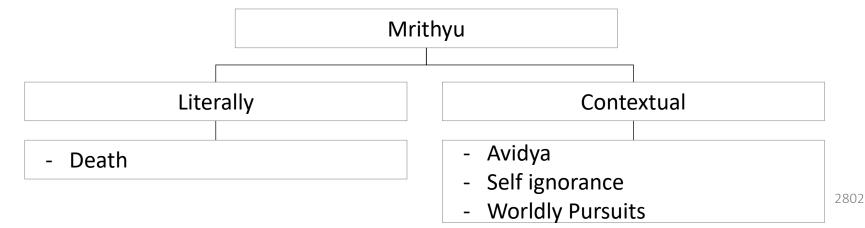
- This is indicated in 11<sup>th</sup> Mantra.
- Avidya Mrityum Teerthva Vidyaya Amrutam Ashnute.
- Come to Jnana Yoga explained in next para.

537) Bashyam: Chapter 3 - Karika No. 25 continues

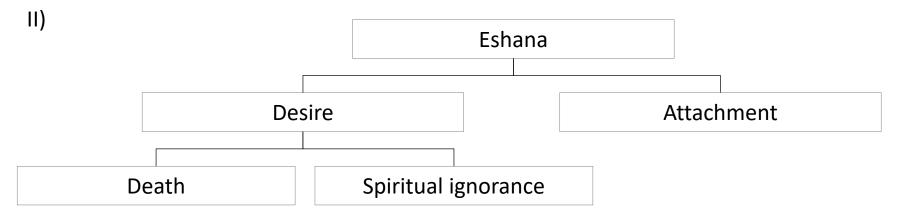
एवमेव एषणालक्षणाविद्याया मृत्योरिततीर्णस्य विरक्तस्योपनिषच्छास्त्रार्थालोचनपरस्य नान्तरीयकी परमात्मैकत्वविद्योत्पित्तिरिति पूर्वभाविनीमविद्यामपेक्ष्य पश्चाद्भाविनी ब्रह्मविद्यामृतत्वसाधनैकेन पुरुषेण सम्बध्यमानाविद्यया समुच्चीयत इत्युच्यते। In this manner alone, as explained by me (Evameva - by the practice of karma Upasana Samuccayah), one is able to cross death, which is but (a form of) Avidya or spiritual ignorance (Avidyayah Mrtyoh Atitirnasya) which is Characterised by worldly desires for means and ends (Esana Laksanayah); and thereby, become totally dispassionate (Viraktasya), and get committed to inquiring and Analysing the meaning of the Upanishad Vakyas (Upanisat - Sastra - Artha - Alocanaparasya). (For such a person), definitely without any hindrance or obstacle (Na Antariyaki), the rise of knowledge (Vidya Utpattih) of the oneness of Paramatma (Paramatma Ekatvam - takes place). This (iti) in relation to the ignorance, that was there before (Purvabhavinim Avidyam Apeksya), the knowledge of Brahman, (Brahma vidya) comes later (Pascad Bhavini), which is the means for Moksa (Amrtatva Sadhana); and since both avidya (Karma - Upasana Samuccayah) and vidya (Brahma Jnanam) are happening sequentially in the same person (Ekena Purusena Sambadhyamana), it is said to be Avidya - Vidya krama Samuccaya (Samucciyata Iti Ucyate).

#### I) Evam Eva:

In this manner, person transcends Mrityu.

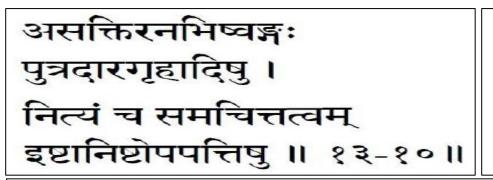


Peculiar combination of words in Ishavasya Upanishad – Verses 9 – 14.



- III) As long as attachment is there, Vedantic study will not give Vidya, spiritual unfoldment.
  - Eshana leads t spiritual destruction.
  - Viraktam = Dispassion, detachment.

## IV) Gita:



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

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

- With purified mind, do alochanam, enquiry, Analysis, closely observe.
- Not causal study but consistent, systematic study.
- Don't do Gita Chapter 12 − 9 − 2 − 5 − 3 − 18.
- Do in sequential manner.
- Then only Aparoksha Atma Jnanam takes place.

#### V) Avashyam Bavitvam:

- Definitely Paramatma Ekatva Vidya Utpatti will happen.
- Advaita Atma Jnanam = Vidya.
- With qualification in the Mind, Moksha assured by Veda.

## VI) Hetvarte – Therefore

- Brahma Vidya will happen later.
- 1<sup>st</sup> Karma Upasana Samuchhaya.
- Separately knowledge takes place.

# VII) Brahma Vidya is means of real immortality.

Avidya (Karma + Upasana)	Vidya
<ul><li>Happened previously</li><li>Junior Sadhak</li></ul>	- Now - Senior Sadhak

Both Avidya + Vidya exist in one same person, locus.

- Both happen sequentially in one and same person.
- Its called Avidya Vidya Krama Samuchaya, sequential combination.

# VIII)

11 <sup>th</sup> Mantra	12 <sup>th</sup> Mantra
- Karma and Upasana sequential combination	- Simultaneous combination

#### IX) Ishavasya Upanishad:

विद्यां च अविद्यां च यस्तद्वेदोभयं सह । अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्चते ॥ ११ ॥

Vidyam cavidyam ca yastad vedo-bhayagm saha, avidyaya mrtyum tirtva vidyaya-'mrtam-asnute [11]

He, who knows at the same time both Vidya and Avidya, overcomes death by Avidya and obtains immortality by Vidya. [Verse 11]

- a) 1st line confusing
  - Vidyacha Avidyamcha Yatad Sthena Vayam Staha.
  - If a person combines vidya + Avidya together (Saha), simultaneously.

## b) 2<sup>nd</sup> Line:

- Not simultaneious
- Avidyaya Mrityum Tirthva
- Cross over mental impurity, Raaga Dvesha.

- X) Many confusions in Ishavasya Upanishad:
  - All this based on revised interpretation in Mandukya and Aitareya Upanishad introduction Bashyam.

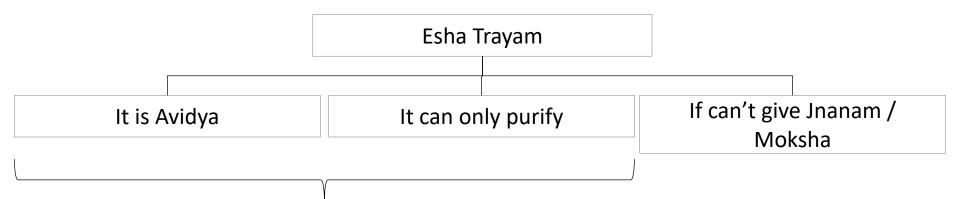
538) Bashyam: Chapter 3 - Karika No. 25 continues

# अतोऽन्यार्थत्वादमृतत्वसाधनं ब्रह्मविद्यामपेक्ष्य निन्दार्थ एव भवति सम्भूत्यपवादः।

Therefore Karma - Upasana Samucchayah (Atah) is only meant for something else than knowledge of Brahman leading to moksha, like purusha samskara or Citta Suddhi (Anyarthatvad). So from the standpoint of Brahmavidya (Brahmavidyam Apeksya), which is the means of gaining Moksha (Amrtatva Sadhanam), there is negation of Hiranyagarbha Upasana (Sambhuti Apvadah),

#### What is bottom line of Karika No. 25?

- I) Ishavasya talks about Hiranyagarbha Upasana.
  - It helps in purifications of Mind.
  - Removes worldly and family attachments.



- Not Apparyam
- Can't give Jnanam and Moksha
- Tatparya Abavat Nindhat Eva

# II) Anyataratvat:

- Compared to Armrutatva Sadhanam Karma, Upasana criticised.
- III) Brahma Vidya meant for Moksha
  - Tatparyam is there in Brahma Vidya.
- IV) Upasana has secondary, non-essential purpose, hence criticised.

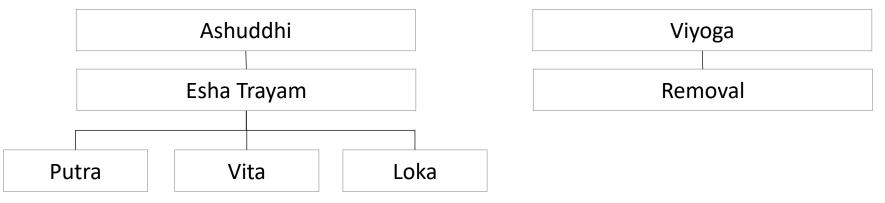
Nindha, criticised compared to Brahma Vidya

- VI) Gauda Pada conveys using word Apavada cha in Karika No. 25.
- VII) Shankara justifies Apavada, criticism in context of Hiranyagarbha and Hiranyagarbha Upasana.
  - Gives validity to Sambuti Apavada, negation of Hiranyagarbha Upasana.

539) Bashyam: Chapter 3 - Karika No. 25 continues

यद्यप्यशुद्धिवयोगहेतुः, अतिन्नष्ठत्वात् । अत एव सम्भूतेरपवादात्सम्भूतेरापेक्षिकमेव सत्त्विमिति परमार्थसदात्मेकत्वमपेक्ष्य अमृताख्यः सम्भवः प्रतिषिध्यते । And it will be subject to condemnation only (Nindarthah Eva Bhavati), even though (Yadi Api) it is the cause of freeing one from Asuddhi (Asuddhi - Viyoga - Hetuh), because it does not have direct connection to moksha (Atad - Nisthatvat). For this reason only (Ata Eva - as there is no Paramartha Phalam), as Hiranyagarbha's existence is only a relative reality, Mithya (Sambhuteh Apeksikam Eva Sattvam Iti); Hiranyagarbha and Hiranyagarbha Upasana (Sambhuteh) have been negated by the Sruti (Apavadat). So from the standpoint of the absolute reality (Paramartha Sadatmaikatvam Apeksya), Hiranyagarbha Upasana, called the relative freedom from death (Amrtakhyah) has been negated (Pratisidhyate).

- I) Vedanta criticizes Karma Yoga & Upasana Yoga because both can't give Moksha.
  - Both very useful for Chitta Shuddhi which is required for Moksha.
- II) Start with Karma Yoga / Upasana Yoga, don't stop there, don't be satisfied.
  - Reduce Karma, replace with long Sravanam, longer Mananam, longest Nididhyasanam.
- III) Ashuddhi Viyoga takes place



- IV) Karma Yoga / Upasana Yoga to be renounced after sometime.
  - Therefore Nindha of Sambuti Hiranyagarbha Upasana is valid, justified.
- V) Hiranyagarbha Not nonexistent.
  - It has Apekshika Tattvam, relative existence, reality Mithya, not Satyam absolute reality, existence.
  - What exists eternally is Brahman Turiyam.
  - Mithya Hiranyagarbha criticised in comparision to Satyam Brahma.
  - Negated as relative reality (Annutakyaha), false, Mithya.
- VI) Amrutkyaha has long life compared to Jivas in Bhu Loka.
  - Hiranyagarbha has Apekshika Amrutatvam, relative longitivity.

## VII) Gita:

- 1 day of Brahma = 200 Chatur Yuga.
- 1 Chatur Yuga = 8.64 Million Years
- Life of Hiranygarbha.
- Ishavasya Upanishad Analysis started in page 158 over in 160.
- VIII) Guadapada used 2 words only in Karika No. 25:
  - Sambute Apavada.
  - Shankara explains in 3 pages.
- IX) Shankara next goes to 2<sup>nd</sup> line of Karika No. 25.
  - Ko Venam Janayet Iti Karanam Pratishidyate.

- X) This problem is lesser compared to Ishavasya Upanishad.
  - Gaudapada gives another Sruti statement from Brihadaranyaka Upanishad to say:
     World has not come from Brahman.

#### XI) Brahman is Akaranam, Vilakshana.

- This is original discussion in entire 3<sup>rd</sup> Chapter.
- Brahman = Avidyam, not a cause.
- Karanam Brahman will be Dvaitam, no Moksha.
- Hence, No world has originated.
- World resolved, I Brahman alone exist.

#### XII) Brihadaranyaka Upanishad:

- 9 sections.
- Yajnavalkya Vedic scholars debate.
- Prize: 1000 cows + gold in horns.
- Before taking the cows, Yajnavalkya asks question to Vedic scholars.

## XIII) Question:

- Konu Enam Janayet?
- Vedic Scholars couldn't answer.
- Who is the creator of Ajnani Jiva?

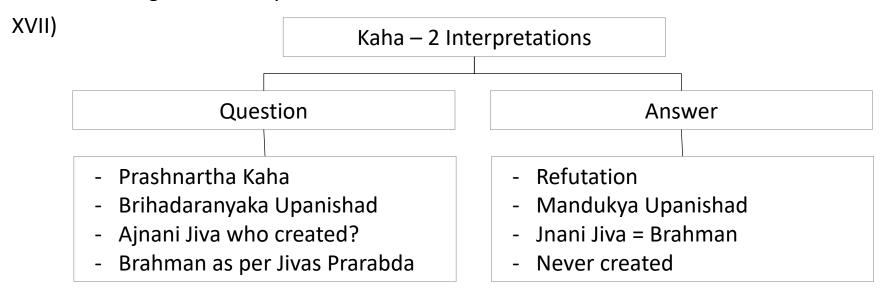
XIV) In every Srishti, Ajnani Jiva is created by Brahman.

# XV) In Mandukya Upanishad : - Gaudapada question

- Who is creator of Jnani Jiva?
- Jnani Jiva is one who has understood I am Brahman.
- Therefore, there is no creator of Jiva.

XVI) It is not a question but has an answer.

- Who will create Jiva?
- Who will climb Mount Everest?
- Amongst us nobody can climb.

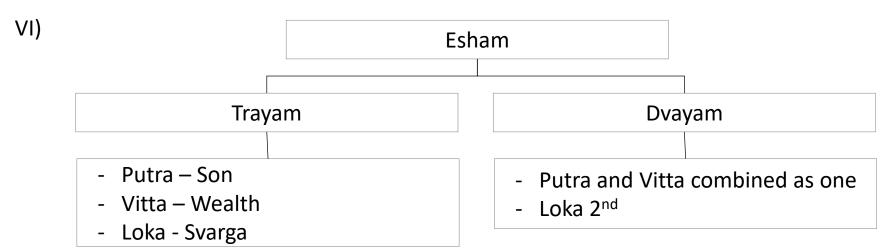


- Nobody can create Jiva.
- Brahman = Akaranam
- Brahman itself is appearing as Jiva, Jagat, Ishvara.

#### **Revision:**

#### Karika No. 25 – Bashyam:

- I) Shankara concludes commentary on 1<sup>st</sup> line of Karika No. 25 based on Ishavasya Upanishad, revised interpretation.
- II) Hiranyagarbha + Upasana are both negated.
- III) Negation not evident in 12<sup>th</sup> Mantra.
- IV) It is evident in 11th mantra which is read after 14th Mantra.
- V) Gaudapada negates Hiranyagarbha Upasana.
  - It is useful for removing mental impurities.
  - Eshana Nisheda Kamaha.
  - Desire = Esham.



# VII) Brihadaranyaka Upanishad:

- Putra Ayam Loko Jayayaha.
- Kamana Pitru Lokan
- Vidyan Deva Lokan

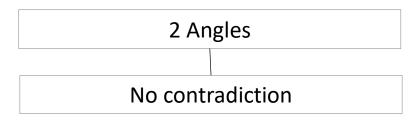


#### Shankara takes :

Sadhana + Sadhyam = Eshana Dvayam.

Result is same.

VIII) Shankara mentions Sadhana Dvayam in page 159 – 4<sup>th</sup> / 5<sup>th</sup> line.



Upasana gives only mental purity, hence criticised, no knowledge or Moksha.

- IX) After Purification, reduce, renounce Karma and Upasana, come to Sravanam / Mananam / Nididhysanam.
  - From standpoint of Brahman, Hiranyagarbha is to be criticised.

Brahman	Hiranyagarbha
<ul><li>Satyam, Turiyam</li><li>Adhishtanam</li><li>Eternal, changeless</li></ul>	<ul><li>Mithya</li><li>Changing</li><li>Amruta Svambava Pratishidyate</li></ul>

- Next Shankara comments on 2<sup>nd</sup> line Karika No. 25.
- Atha Eva = Sambutehe Eva.

# 540) Bashyam: Chapter 3 - Karika No. 25 continues

एवं मायानिर्मितस्यैव जीवस्याविद्यया प्रत्युपस्थापितस्याविद्यानाशे स्वभाविकरूपत्वात्परमार्थतः कोन्वेनं जनयेत्। न हि रज्ज्वामविद्यारोपितं सर्पं पुनर्विवेकतो नष्टं जनयेत्कश्चित्। तथा न कश्चिदेनं जनयेदिति को न्वित्याक्षेपार्थत्वात्कारणं प्रतिषिध्यते। अविद्योद्भृतस्य नष्टस्य जनयितृकारणं न किंचिदस्तीत्यभिप्रायः "नायं कुतश्चिन्न बभूव कश्चित्" (क-उ-१-२-१८) इति श्रुतेः॥ २५॥

As stated before (Evam), being set up (Pratyup - Asthapitasya) by avidya (Vidyaya) the Ajnani Jiva is born of maya only (Maya Nirmitasya Jivasya Eva), that being so, when avidya is gone (Avidya Nase - by the teaching of the sastra, through the Acarya), and jnani Jiva reverts back to its original nature of Paramatma or pure consciousness (Svabhavikarupatvat Paramarthatah); then, who is the one, who will again recreate that liberated inani jiva who is Brahman itself (Ko Nu Enam Janayet?). The snake that was superimposed on the rope by ignorance (Rajjvam Avidya Aropitam Sarpam), which was negated by knowledge (Vivekatah Nastam), no one indeed (Na Hi Kascit) can again (Punah), reproduce that same rope-snake (Janayet). In the same way (Tatha) nobody (Na Kascit) can create this jnani Jiva, who is none other than Brahman (Enam Na Janayet). Thus, in this manner (iti) the words 'who would' ("ko nu iti" - does not imply a question, but implies) negation (Iti Aksepa Arthatvat - meaning "No one can bring back"). Therefore Brahman being the cause of Jiva is negated (Karanam Pratisidhyate - because Jiva is Brahman and Brahman cannot create itself). For a Mithya vastu projected by ignorance (Avidya Udbhutasya) and which has been negated (Nastasya - by knowledge), there is no cause, which can reproduce that Mithya vastu (Janayitr Karanam Na Kincid Asti - When it goes, it does not come back again); that is the conclusion (iti Abhiprayah). "Atma was not born of any cause (Nayam Kutascit) nor is anything born of Atma (Na Babhuva Kascit") says Katho Upanishad - 1-2-18 (iti Sruteh).

# I) In 2<sup>nd</sup> line, Gaudapada is quoting Brihadaranyaka Upanishad:

```
जात एव; न, जायते,
को न्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म,
रातिर्दातुः परायणम्,
तिष्ठमानस्य तद्विद इति ॥ ७ ॥
```

jāta eva; na, jāyate, ko nvenam janayetpunaḥ || vijñānamānandam brahma, rātirdātuḥ parāyaṇam, tiṣṭhamānasya tadvida iti || 7 ||

(7) If you think he is ever born, I say, no, he is again born. Now who should again bring him forth?—Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [3 - 9 - 28 (7)]

#### II) Context:

- After winning debate Yajnavalkya puts question to all.
- No one answers.
- Yajnavalkya takes 1000 cows.

## III) Yajnavalkya:

- All Jivas dissolve during Pralayam and rise again during next Srishti.
- Where do all Jivas go, resolve during Pralayam?
- From where do they return?
- What is the Moola Karanam for Ajnani Jivas?

- Kaha Nu Enam Janayet?
- Who will recreate all Ajnani Jivas in the next Srishti?

Read question in 2 ways

Who will recreate Ajnani Jivas during next Srishti?

Who will give Moksha to Jnani Jivas at time of Brahma Vidya?

- Kahu Enam Ajnana Jiva Punaha Janayet.
- Upanishad gives answer.

V) All Jivas go back to Maya Sahitam Brahman = Ishvara = Karana Prapancha

- Ishvara absorbs all Jivas.
- Till then Samsara cycle, birth death birth, from Karana Shariram with Samchita Punya – Papa Karmas.
- All Karana Sharirams contain their Sanchita Karma.
- VI) Ishvara recreates during next Srishti
  - Answer given by Upanishad in Chapter 3 9 28 [7]

## **Brihadaranyaka Upanishad:**

```
जात एव; न, जायते,
को न्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म,
रातिर्दातुः परायणम्,
तिष्ठमानस्य तद्विद इति ॥ ७ ॥
```

jāta eva; na, jāyate, ko nvenam janayetpunaḥ || vijñānamānandam brahma, rātirdātuḥ parāyaṇam, tiṣṭhamānasya tadvida iti || 7 ||

(7) If you think he is ever born, I say, no, he is again born. Now who should again bring him forth?—Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [3 - 9 - 28 (7)]

VII) Vijnanam Anandam Brahma Rathor Dhatu Paryane Sishta Mayaya tadvidaha Iti

#### VIII) Question:

Where do Ajnani Jivas go?

#### **Answer:**

- They go to Maya Sahitam Brahma = Ishvara.
- IX) In Brihadaranyaka Upanishad, Jiva is assumed to be Ajnani.
- X) Mandukya Upanishad Karika No. 25, Gaudapada assumes
  - Jnani Jiva = Enam Jnani Jiva

#### XI) Question:

- Where will Jnani Jiva go, travel after death?
- a) Jnani Jiva realizes during this birth, I am Brahman, Adhishtanam of whole universe.
- b) Brahma Satyam, Aham Satyam, Jagan Mithya
- c) Brihadaranyaka Upanishad:
  - Artha Bhaga Bramana.

तदेष श्लोको भवति । तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य । प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम । तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥ इति न् कामयमानः; अथाकामयमानः—योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति, ब्रहमैव सन्ब्रहमाप्येति ॥

tadeșa śloko bhavati | tadeva saktah saha karmanaiti lingam mano yatra nişaktamasya | prāpyāntam karmanastasya yatkiñceha karotyayam | tasmāllokātpunaraityasmai lokāya karmaņe || iti nu kāmayamānaḥ; athākāmayamānah—yo'kāmo niskāma āptakāma ātmakāmo na tasya prāṇā utkrāmanti, brahmaiva sanbrahmāpyeti | | 6 |

Regarding this there is the following verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 - 4 - 6]

- d) Jnani Jiva does not travel anywhere = Moksha, Jeevan Mukti, Brahma Prapti.
  - Jnani Jiva merges into Brahman at the time of gaining Brahma Vidya.
- e) Seeming merger, seeming Bandha.
  - Both Mithya.
  - Always Mukta Purusha Aham Asmi.
  - Hence Moksha, with travelling, undergoing any change, he merges.

XII) Jnani Jiva merges into Brahman means



Understanding I am Brahman.

- Who will create Jnani Jiva means nobody can create Jnani Jiva.
- Hence, we say, Jiva Jagat is not created.
- Brahman = Akaranam Brahman.
- Evam means as in previous line.

XIII) How Jiva comes into existence?

- By Maya Shakti Jivatvam, Jivahood is born.
- Jiva = Chidabhasa = Reflected Consciousness, Maya Nirmitta Jiva, Avidya Rupam.
- Jiva is projected by Avidya in the form of Reflected Consciousness.

Avidya Nashe

Sharira Trayam Nashaha

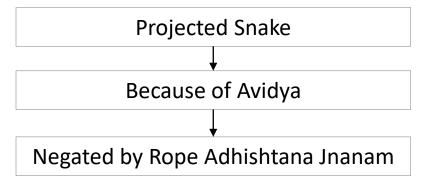
- When Jnani dies, his 3 Sharirams merge into total Prapancha.
- No individual Sharira Trayam remains.
- Chidabhasa can't exist.
- When reflecting medium is dissolved, reflected Jiva is resolved.
- Avidya Nashe.
- Chidabhasa originated from Original Consciousness, goes back to Original Consciousness, Svabava Rupatvat.

XV) Reflected Consciousness at time of Videha Mukti remains in form of Original Consciousness, Svabava, original nature.

- Nature of Reflected Consciousness = Nature of Original Consciousness.
- Original Consciousness is absolute in nature.

- Nobody can create liberated Jnani Jiva who is Brahman.
- Not a question but Aksheparthe Answer.

XVI)

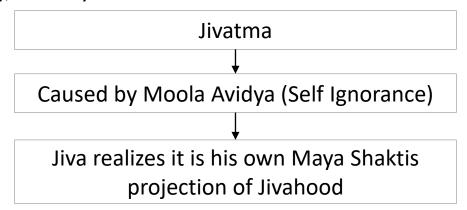


Rope Snake was produced by Avidya – Rope ignorance.

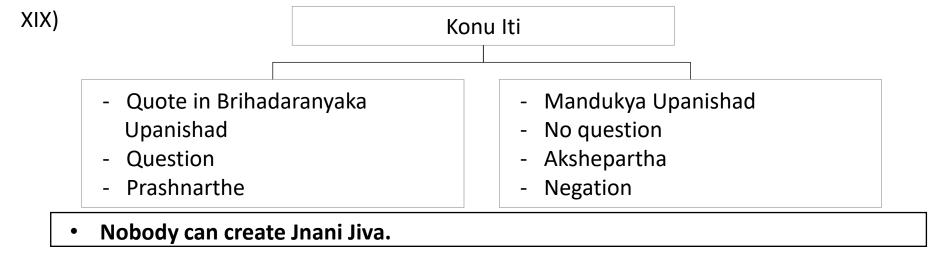
XVII) What happened to Rope Snake?

- Does it have Sanchita Karma?
- Avidya is gone.
- Aropita Sarpaha Vivekata Nasha.
- No one can reproduce same Rope Snake again.

XVIII) In the same way, nobody can create this Jiva who is none other than Brahman.



- Knowledge of self as Adhishtanam comes from Veda Pramanam.
- Realises Jivatvam is Mithya appearance.
- Upon Videha Mukti, 3 Sharirams merge into totality of Maya shakti, Antaryami.
- Jeevan Mukta realizes I was, always Brahman.

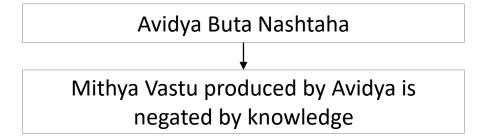


- XX) Brahman not Karanam of Jiva because Jiva = Brahman.
  - Brahman can't produce himself.

## XXI) Iti Karanam Pratishidyate:

Karanam destroyed in Brihadaranyaka Upanishad.

## XXII) Final meaning:



- Adhyaropa Apavada Anantaram, Karanam Nashyati.
- There is no cause which can re-produce a Mithya Jivatvam or Mithya Vastu, incidental in creation.

# XXIII)

2 Technical words

#### Nisheda Nasha

- Destruction of something existent means converting it into potential state
- From potential state, it will come back
- Nasha: Existent thing goes to Karana Avastha
- Karyam goes to Karanam
- Again reproduces Karyam
- Through knowledge, you eliminate
- Don't put to Unmanifest condition for it to come back later
- Vartamana Kala Matra Nisheda Nasha

# Nisheda Badaha

- You understand Rope Snake was not there in the past, now or in future by knowledge
  - Trikala Visesha Badaha

# XXIV) Gaudapada quotes:

Katho Upanishad : Chapter 1 - 2 - 18

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥१८॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,

Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

"The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I - II - 18]

- Atma does not come out of anything = Atma not a Karyam.
- Nothing comes out of Atma = Atma not a Karanam.

XXV) Atma neither Karyam nor Karanam, it is Vilakshanam.

- Here what is relevant?
- Atma is not a Karanam.
- No universe is born out of Turiyam.
- Turiyam, was, is, ever will be, changeless entity, Sakshi.

# XXVI) Anvayah:

# अन्वयः

सम्भूतेः अपवादात् च सम्भवः प्रतिषिध्यते।

"को नु एनम् जनयेत्" इति कारणं प्रतिषिध्यते॥

# Anvayaḥ

Sambhūteḥ apavādāt ca sambhavaḥ pratiṣidhyate "ko nu enam janayet" iti kāraṇam pratiṣidhyate ||

Moreover, origination or creation is negated by the negation of Hiranyagarbha. The cause is negated by the statement "Who indeed will create this (Jiva)?"

XXVII) 1<sup>st</sup> Line – Ishavasya Upanishad – Mantrena

• 2<sup>nd</sup> Line – Brihadaranyaka Upanishad - Mantrena

# स एष नेति नेतीति व्याख्यातं निह्नुते यतः। सर्वमग्राह्यभावेन हेतुनाजं प्रकाशते॥ ३-२६॥

sa eşa neti netīti vyākhyātam nihnute yataḥ sarvamagrāhyabhāvena hetunājam prakāśate | | 3-26 | |

On Account of the incomprehensibility of the Atman, Scripture negates in such Passages as, "it is not this, not this," - All dualistic ideas that have been described as the Means for the attainment of the Atman. Therefore, birthless (or the unborn), Atman alone exists not the duality. [3 - K - 26]

542) Anvaya: Chapter 3 - Karika No. 26:

# अन्वयः

अग्राह्यभावेन हेतुना (श्रुतिः) व्याख्यातं सर्वं "स एषः न इति न इति" इति निह्नुते, यतः (एवं ततः ग्राह्यं सर्वम् अनित्यम् भवति), (ततः) अजं प्रकाशते.

# Anvayaḥ

Agrāhyabhāvena hetunā (śruti) vyākhyātam sarvam "sa eṣa na iti na iti" iti nihnute, yataḥ (evam tataḥ grāhyam sarvam anityam bhavati), (tataḥ) ajam prakāśate.

Because of Non-comprehension (of the Atma), whatever was described before (Veda) negates everything (Now) by the statement "it is not this, not this". Therefore the birthless (Atma) alone shines.

#### Gist:

Neti Neti Analysis – Brihadaranyaka Upanishad : Chapter 2 – 3 – 6 & 3 – 9 - 16

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजन वासः, यथा पाण्डवाविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा पूण्डरीकम्, यथा सकृद्विद्यूत्तम्; सकुद्विद्यूतेव ह वा अस्य श्रीभविति य एवं वेद: अथात आदेश:-नेति नेति, न हयेतस्मादिति नेत्यन्यत्परमस्ति; अथ नामधेयम्-सत्यस्य सत्यमिति; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६॥

tasya haitasya purusasya rūpam | yathā māhārajanam vāsah, yathā pāṇḍvāvikam, yathendragopaḥ, yathāgnyarciḥ, yathā puṇḍarīkam, yathā sakṛdvidyuttam; sakṛdvidyutteva ha vā asya śrīrbhavati ya evam veda; athāta ādeśah-neti neti, na hyetasmāditi netyanyatparamasti; atha nāmadheyam—satyasya satyamiti; prāņā 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]

आप एव यस्यायतन हृदयं लोको मनोज्योतियों वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायण स वै वेदिता स्यात् याज्ञवल्क्य । वेद वा अहं तं पुरुष सर्वस्यात्मनः परायणं यमात्थ य एवायमप्सु पुरुषः स एष वदैव शाकल्य तस्य का देवतेति वरुण इति होवाच॥ ॥ १६ ॥

āpa eva yasyāyatanam, hṛdayaṃ lokaḥ, manojyotiḥ, yo vai taṃ puruṣaṃ vidyātsarvasyātmanaḥ parāyaṇam, sa vai veditā syādyājñavalkya | veda vā ahaṃ taṃ puruṣaṃ sarvasyātmanaḥ parāyaṇaṃ yamāttha; ya evāyamapsu puruṣaḥ sa eṣaḥ, vadaiva śākalya; tasya kā devateti; varuṇa iti hovāca II 16 II

'He who knows that being whose abode is water, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yājñavalkya.' 'I know that being of whom you speak—who is the ultimate resort of the entire body and organs. It is the being who is in water. Go on, śākalya.' 'Who is his deity?' 'Varuṇa (rain),' said he. [3 - 9 - 16]

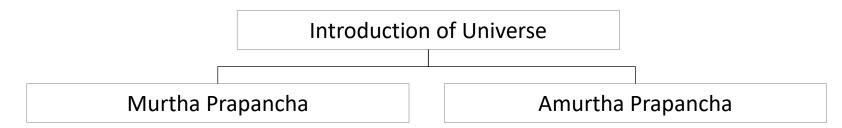
- I) Upanishad can't reveal Brahman as an object because Bahman is not an object.
- II) Brahman can't be revealed as subject because we will try to objectify Atma the subject.
- III) Uses indirect method.

# IV) Brihadaranyaka Upanishad: Chapter 2 - 3 - 1

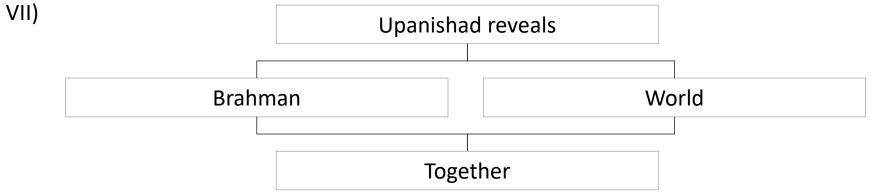
द्वे वाव ब्रह्मणो रूपे—मूर्तं चैवामूर्तं च, मर्त्यं चामृतं च, स्थितं च यच्च, सच्च, त्यच्च ॥ १ ॥

dve vāva brahmaņo rūpe—mūrtaṃ caivāmūrtaṃ ca, martyaṃ cāmṛtaṃ ca, sthitaṃ ca yacca, sacca, tyacca || 1 ||

Brahman has but two forms—gross and subtle, mortal and immortal, limited and unlimited, defined and undefined. [2 - 3 - 1]



- V) Brahman has qualification, attribute of entire universe.
  - Upanishad reveals Visishta Advaitam Brahma.
- VI) World is an adjective, attribute form of Brahman.



VIII) Finally it negates world, reveals Brahman.

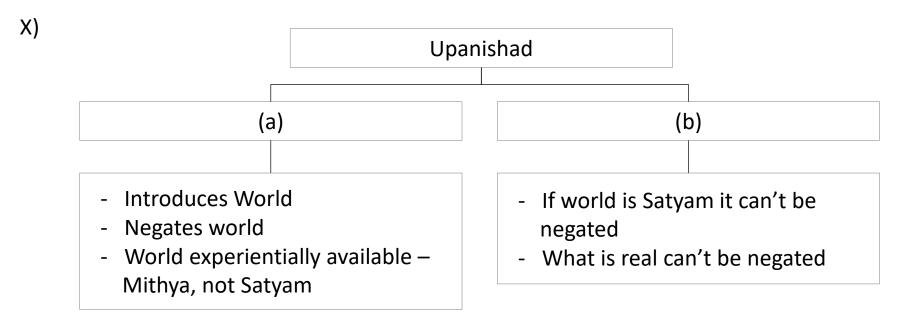
That is the Adesha, Teaching.

# IX) Definition of Brahman:

"Sa Eshaha Neti Neti"

1 <sup>st</sup> Neti	2 <sup>nd</sup> Neti
Murtha Negated	Amurtha Negated

- Then it leaves without saying anything.
- From this we have to arrive at Brahman.



- XI) Introduce and negate world as Mithya.
- XII) Upanishad wants us to do homework and arrive at Satyam.

#### XIII) Understand:

- Mithya can't exist without Satya Adhishtanam.
- Satyam Adhishtanam must be there.
- XIV) Satyam, Adhishtanam is none of the objects of the world.
  - Why?
- XV) Upanishad has negated everything.
  - Satyam Brahman exists and it is not any one of the objects in the world.
  - What is that?
- XVI) Other than object there can only be one thing, subject.
  - Object can't be talked about without subject.
- XVII) When objective world is left behind what remains is Turiyam, Brahma, subject.
  - Object includes 5 Koshas, 3 Sharirams, 3 Avasthas.
  - That subject is described in Taittriya Upanishad as Sat Chit Ananda, in Mandukya Upanishad as Na Antaprajnam, Chandogya Upanishad as buma, In Gita as Uttama Purusha, Jyotisham Jyotihi, In Brihadaranyaka Upanishad as Satyasya Satyam, in Keno Upanisahad as Pratibodham, in Katho Upanishad as Anyatra Dharma, in Gita as Kshetrajna.

Taittriya Upanishad: Satyam Jnanam Anantam....

ॐ ब्रहमविदाप्नोति परम् । तदेषाऽभुक्ता । सत्यं ज्ञानमनन्तं ब्रहम ।

यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान्सह ।

ब्रहमणा विपश्चितेति ॥ १ ॥

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

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

# Mandukya Upanishad : nantahprajnam...

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् | अदृश्यमव्यवहार्यमग्राहृयमलक्षणम्

अदृश्यमव्यवहार्यमग्राह्यमलक्षणम् अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चत्र्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñaṃ na bahiḥprajñaṃ nobhayataḥ
prajñaṃ na prajñānaghanaṃ na prajñaṃ nāprajñam |
adṛśyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṃ
prapañcopaśamaṃ śāntaṃ śivamadvaitaṃ
caturthaṃ manyante sa ātmā sa vijñeyaḥ | | 7 | |

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

### Gita: Jyotisham Jyotihi...

ज्योतिषामिप तज्ज्योतिः तमसः परमुच्यते । ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३-१८॥

jyōtiṣām api tajjyōtih tamasaḥ param ucyatē | jñānaṃ jñēyaṃ jñānagamyaṃ hṛdi sarvasya viṣṭhitam || 13.18 ||

That (Brahman), the 'light of all lights', is said to be beyond darkness; (it is ) Knowledge, the object of Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 - Verse 18]

Brihadaranyaka Upanishad : Satyasya Satyam....

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजन वासः, यथा पाण्डवाविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा प्ण्डरीकम्, यथा सकृद्विद्युत्तम्; सकृद्विद्यूतेव ह वा अस्य श्रीर्भवति य एवं वेद; अथात आदेश:-नेति नेति, न हयेतस्मादिति नेत्यन्यत्परमस्तिः अथ नामधेयम्-सत्यस्य सत्यमिति; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६॥

tasya haitasya purusasya rūpam | yathā māhārajanam vāsah, yathā pāṇḍvāvikam, yathendragopaḥ, yathāgnyarciḥ, yathā puṇḍarīkam, yathā sakṛdvidyuttam; sakṛdvidyutteva ha vā asya śrīrbhavati ya evam veda; athāta ādeśah—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]

### Keno Upanishad: Pratibodha....

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ग्रात्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम्

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

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

#### Katho Upanishad: Anyatra Dharma....

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥१४॥

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

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

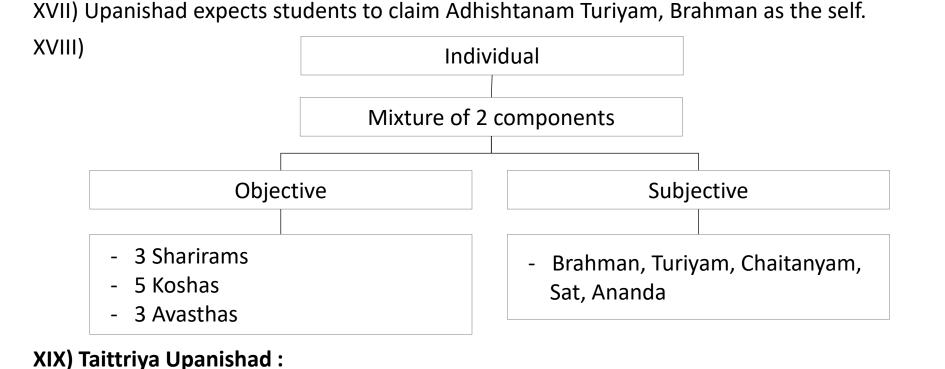
Naciketas said: "That which thou seest as other than virtue and vice – as right and 'unright', as other than cause and effect, as other than the past and future – tell me that." [I - II - 14]

## Gita: Kshetrajna...

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

kṣētrajñaṃ cāpi māṃ viddhi sarvakṣētrēṣu bhārata| kṣētrakṣētrajñayōrjñānaṃ yat tajjñānaṃ mataṃ mama || 13.3 || Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

YV/II) Uponishod ovnosto studonts to alaim Adhishtanam Turiyam Drahman as the salf



a) Anna Mava Kosha :

स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः ।	sa vā eṣa puruṣo'nnarasamayaḥ   tasyedameva śiraḥ
अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः ।	ayam dakşinah pakşah ı ayamuttarah pakşah ı
अयमात्मा । इदं पुच्छं प्रतिष्ठा ।	ayamātmā ı idam puccham pratisthā ı
तदप्येष श्लोको भवति ॥ ३ ॥	tadapyeṣa śloko bhavati    3

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

• I am clearly able to objectify body, I am not the body.

#### b) Anyontara Atma Pranamaya:

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष श्लोको भवति ॥ २ ॥ tasmādvā etasmādannarasamayāt anyo'ntara ātmā prāṇamayaḥ | tenaiṣa pūrṇaḥ l sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ | tasya prāṇa eva śiraḥ | vyāno dakṣiṇaḥ pakṣaḥ | apāna uttaraḥ pakṣaḥ | ākāśa ātmā | pṛthivī pucchaṃ pratiṣṭhā tadapyeṣa śloko bhavati | 2 | |

Other than that (soul) made up of the essence of food there is an inner soul (Sheath) made of the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, Prana is the head, Vyana is the right side, Apnana the left side, Akasa is the trunk, earth is the tail or the support about this also there is the following Vaidika Verse. [2 - 2 - 2]

Know conditions of Prana – Hunger – Thirst, I am not the Prana.

# c) Anyontara Atma Manomaya:

तस्यैष एव शारीर आत्मा । यः पूर्वस्य तस्माद्वा एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः। तेनैष पूर्णः स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा तदप्येष श्लोको भवति ॥ २ ॥

tasyaişa eva śārīra ātmā | yaḥ pūrvasya tasmādvā etasmāt prāṇamayāt | anyo'ntara ātmā manomayaḥ | tenaişa pūrṇaḥ sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ | tasya yajureva śiraḥ | ṛgdakṣiṇaḥ pakṣaḥ | sāmottaraḥ pakṣaḥ | ādeśa ātmā | atharvāṅgirasaḥ pucchaṃ pratiṣṭhā tadapyeṣa śloko bhavati | 2 | |

Of that former (Annamaya), this Pranamaya is the Atman. Different from this Pranamaya – Self made up of the Pranas, there is another self constituted of the mind. With that self made of mind, the Pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (Adesa) is the trunk and the group of hymns of Atharva-Vada is the tail and the support. There is the following Vaidika Verse about it. [2 - 3 - 2]

I am not the emotions which are transitory states of the Mind.

# d) Anyontara Atma Vigyanamaya:

```
तस्माद्वा एतस्मान्मनोमयात् ।
अन्योऽन्तर आत्मा विज्ञानमयः ।
तेनैष पूर्णः स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः ।
सामोत्तरः पक्षः । आदेश आत्मा ।
अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा तदप्येष
१लोको भवति ॥ २ ॥
```

tasmādvā etasmānmanomayāt |
anyo'ntara ātmā vijñānamayaḥ |
tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha eva |
tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ |
tasya yajureva śiraḥ | ṛgdakṣiṇaḥ pakṣaḥ |
sāmottaraḥ pakṣaḥ | ādeśa ātmā |
atharvāṅgirasaḥ pucchaṃ pratiṣṭhā tadapyeṣa
śloko bhavati | | 2 | |

Different from that made up of mind (Manas) is another inner soul made up of intelligence (Vijnana) and by that this (Manomaya-self) is filled. It also has the shape of Man. According to the human shape of the Previous, is the human shape of this one. Faith (Sraddha) is its head, righteousness (rtam) its right side, truth (Satyam) Its left side, Yoga is the trunk and total intellect (Mahah) is the tail and the Support. There is this following Vaidika Verse about it. [2 - 4 - 2]

- I am not Karta, Bokta, egolentre, disappears in sleep.
- Knowledge and ignorance exists in the intellect, I am not.

# e) Anandamaya:

तस्यैष एव शारीर आत्मा ।

यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।

अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।

अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।

मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।

आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष

श्लोको भवति ॥ २ ॥

tasyaişa eva śārīra ātmā |
yaḥ pūrvasya tasmādvā etasmādvijñānamayāt |
anyo'ntara ātmā''nandamayaḥ | tenaişa pūrṇaḥ
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
anvayaṃ puruṣavidhaḥ | tasya priyameva śiraḥ |
modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ |
ānanda ātmā | brahma pucchaṃ pratiṣṭhā tadapyeṣa
śloko bhavati | 2 | |

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

#### Anandamaya objectified in 2 forms

- Priya, Moda, Pramoda Sukham
- Happy, happier, happiest
- During waking and sleep
- Experiential Ananda
- Taittriya Upanishad:
   Tasya Priya Meva Shiraha, modo
   Dakshina purusha.... [2 5 2]
- Objectified Ananda

- Total blankness
- Chandogya Upanishad :
   Na Kinchit Avedishitam...
- Sukham Aham Asvapsam
- Avyakta rupa, unmanifest form
- Remove all thoughts
- g) In Blankness, don't wait for Sparkling light to arrive, Brahman to arrive.
- h) I am the awarer, consciousness principle, Chaitanyam Turiya principle, Sakshi of Bankness.
- i) How to experience that Consciousness?
  - That Consciousness can never be experienced as an object at a particular time.
- j) Consciousness is my Svarupa, intrinsic nature, available all the time, self evident subject at time of Samadhi thoughtless state and thoughtful state also.
  - Karya Karana Vilakshana Sakshi Aham.
- k) Pratibodha Viditam Aham, am eternal, exist in time, without time.
  - Time is a object for me, the Turiyam.
- I) I have to claim, I am the witness consciousness, I am Brahman.

- XX) Neti Neti = Self evident consciousness.
  - It has to be claimed without objectification.

Claiming is done by me

- With thoughts, while perceiving world

 Without thoughts in Samadhi, sleep, states of the Mind.

#### XXI) Don't remain thoughtless in meditation, no use.

- In thoughtless state, nobody can claim Aham Brahma Asmi.
- Consciousness can't claim I am Consciousness.
- Human birth meant for this Brahma Jnanam and claiming Aham Brahma Asmi.

#### XXII) Thought of Aham Brahma Asmi is called Akhanda Kara Vrutti, Atma Akara Vrutti.

- Without this Vrutti, Atma Jnanam can't take place.
- To bring this Vrutti, you need Sravanam, Mananam, Nididhyasanam.
- In thoughtless state no knowledge or Moksha can take place.
- Thoughtless state gives me relaxation.
- Can't give Jnanam.
- Even though Atma is there in thoughtless state also.

# XXIII) Knowledge is Vrutti Rupam.

• With Shastra Pramanam, I have to deliberately claim, I am consciousness, Brahman.

- This thought I am able to objectify = Vrutti Vyapti.
- Therefore, Neti Neti Iti Srute.
- What remains is self evident consciousness.

XXIV) Remaining in self evident consciousness is not knowledge, it is remaining in thoughtless state, relaxation.

I have to claim I am the self evident consciousness with the help of special thought which is called Vrutti Vyapti.

XXV) Without Vrutti Vyapti, no Jnanam takes place.

For Brahman, I don't need Phala Vyapti as it is self evident, Nirupadhika Sakshi Aham Asmi.

XXVI) What do you experience in that state?

I alone am, Nitya Mukta Atma Svarupa Aham Asmi.

XXVII)	Vrutti Vyapti		No Phala Vyapti required		
	Must be there		Atma = Self	shining, evident	
XXVIII)	I am self evident consciousness				
	With thought		Without thought		
	Murtha		Amı	urtha	

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- This is Neti Neti, Murtha Amurtha message.
- Athatha Adesha Neti neti.

XXIX) Other than this method, no other method can reveal my intrinsic nature, Turiyam, Chaitanyam Brahman.

#### XXX) Ajam Prakashate:

- Svayam Prakasha Chaitanyam.
- Birthlessly, I always shine as Consciousness, existence bliss, ultimate realization of a seeker of Brahma Vidya.
- We have to claim that left out Chaitanyam, as self evident, my intrinsic nature.

XXXI) Words can only reach upto this point.

#### Taittriya Upanishad:

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

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

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

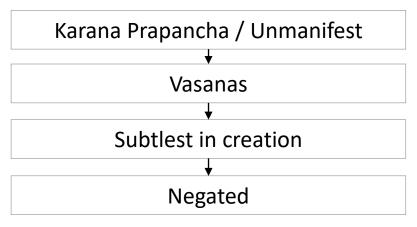
# XXXII) This is message of Murtha, Amurtha Bramanah

• Aham Brahma Asmi – not topic here.

Murtha Amurtha Brahmana	Mandukya Upanishad
Reveals Brahma by Neti Neti	Uses Neti neti to negate the world as
	unreal

# XXXIII)

Murtha	Amurtha
<ul><li>Tangible seen, universe</li><li>Sthula Prapancha</li></ul>	<ul> <li>Intangible unseen, Universe</li> <li>Mind, emotions, knowledge, anger, jealousy, passion, delusion, confusion, ignorance, doubts, law of gravitation, planetary laws, Shakti.</li> <li>Sukshma Prapancha negated</li> </ul>



Na Iti, Na Iti, Na Iti.

XXXIV) Since world is unreal, Brahman is not real cause of anything in the world include Jiva, Ishvara, Jagat.

Advaitam is the truth.

XXXV) Mind should then ask – If Jagat is Mithya, what is Satyam?

Answer: Upanishad gives:

- I Turiyam am Satyam.
- Gist over in 35 points!

543) Bashyam: Chapter 3 - Karika No. 26 Starts

सर्वविशेषप्रतिषेधेन "अथात आदेशो नेति नेति" (बृ- उ- २-३-६) इति प्रतिपादितस्यात्मनो दुर्बोध्यत्वं मन्यमाना श्रुतिः पुनः पुनरुपायान्तरत्वेन तस्यैव प्रतिपिपादियषया यद्व्याख्यातं तत्सर्वं निह्नुते, ग्राह्यं जिनमहुद्धिविषयमपलपित ।

As Brihadaranyaka Upanishad (Srutith) considers, that the Atma cannot be revealed as an object (Pratipaditasya Atmanah Durbodhyatvam Manyamana), yet wanting to reveal (Pratipipadayisaya) the Atma only (Tasya Eva - with that desire in mind), again and again (Punah Punah), it takes recourse to some other indirect means (Upayantaratvena), like negating (Nihnute = Apalapati) all the (Tat Sarvam),

specific objects in the creation (Sarva Visesa Pratisedhena), that were all mentioned before (Yad Yad Vyakhyatam); through this mantras 'it is not this', 'it is not this' ("Athata Adesah Neti Neti" Iti 2-3-6), on the basis that what all can be grasped by the buddhi (Buddhi Grahyam) is subject to birth, (Janimad Visayam - and therefore not the Atma).

#### I) Sarva Visesha Pratisheda:

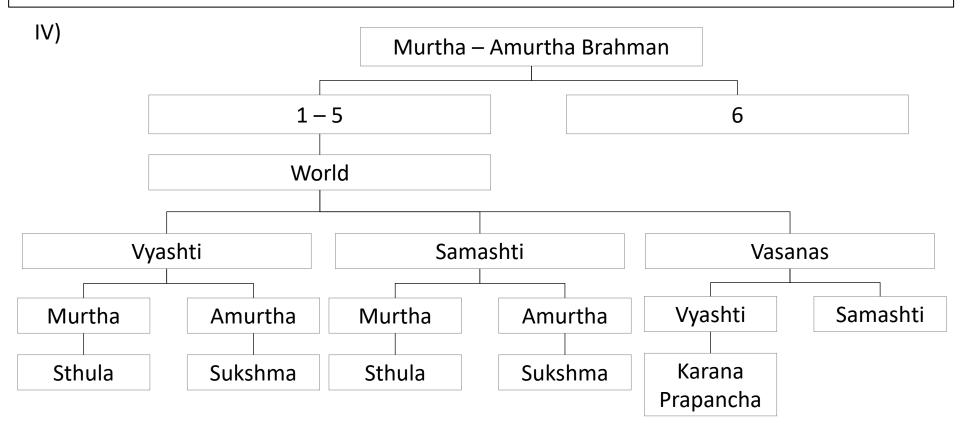
- All particular objects in creation = Visesha.
- Have their own distinctive nature which differentiates it from all other objects.

#### II) Upanishad negates Athatha Adesha

तस्य हैतस्य पुरुषस्य रूपम् ।
यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,
यथाग्न्यचिः, यथा पुण्डरीकम्,
यथा सकृद्विद्युत्तमः;
सकृद्विद्युत्तेव ह वा अस्य
श्रीभवति य एवं वेदः;
अथात आदेशः—नेति नेति,
न हयेतस्मादिति नेत्यन्यत्परमस्तिः;
अथ नामधेयम्—सत्यस्य सत्यमितिः;
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ 6॥

tasya haitasya puruṣasya rūpam |
yathā māhārajanaṃ vāsaḥ,
yathā pāṇḍvāvikam, yathendragopaḥ,
yathāgnyarciḥ, yathā puṇḍarīkam,
yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya
śrīrbhavati ya evaṃ 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]



• Made one lump, knotted, not valuable, put in trash.

- V) No importance given to Murtha, Amurtha
  - Nothing in the world is important, all Mithya.
  - Once you introduce and negate, it is understood as Mithya.

VI)

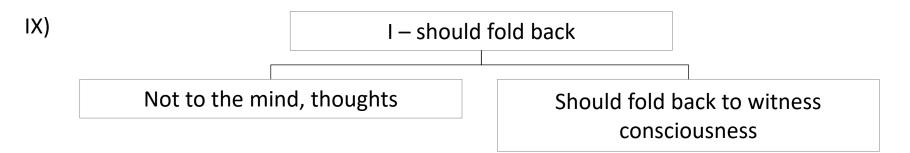
Introduction	Negation
- Adhyaropa	- Apavada
- Indicates its appearance	- Indicates it is not factual

VII) Since world is understood as Mithya, our mind should ask what is Satyam?

- This verse Karika No. 26 is best of Mandukya 4<sup>th</sup> chapter.
- Don't look around to objectify anything seen.
- Look for Satyam.
- Search should end in the "Self".
- Hold on to myself as Brahman.
- I without body, Mind, senses, world, devatas.

VIII) Advaitam – nondual, absolute, no 2 selves, Satyam.

Aham Satyam, Jagan Mithya.



### X) Katho Upanishad:

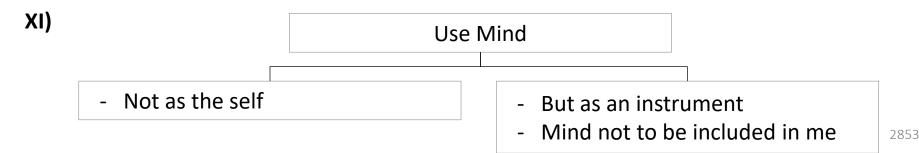
पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् । कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्विमच्छन् ॥१॥

Paranci khani vyatrnat svayambhuh tasmat paran pasyati na antaratman ;

Kascid dhirah pratyag atmanam aiksat avrtta caksur amrtatvam icchan II 1 II

The self-existent (Brahma) created the senses with outgoing tendencies; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II - I - 1]

- Avrutta Chakshu.
- Don't look around.
- Learn to claim "I am Brahman".



- I am the seer Chaitanyam, Satyam, looking out at my hand through the glasses.
- Drk Drishya Viveka.
- XII) Never include mind in your intrinsic "SELF" ATMA.
  - Atma is self evident consciousness, witness of blankness in sleep state, after negating 5 Koshas.

#### XIII) Sarva Visesha Pratishedena Athatha Adesha

- Upanishad gives 5 Mantras on creation, Adhyaropa.
- Then says, listen carefully, don't doze off.
- Now Upanishad is going to reveal Brahman.

#### XIV) Upanishad says:

- Whatever you experience is not Brahman.
- "Drishyatvam" logic
- Because you experience, it is not your real intrinsic nature.
- Creation Mithya, magic show, only an appearance like dream without an absolute reality attached to it.

XV)

Because of Nidra Shakti of Waker	Because of Maya Shakti of Atma, Turiyam
Dream world appears, disappears	Waking world appears, disappears

XVI) We do Neti Neti for dream world and discover waker hood.

We do Neti Neti for waker world and discover Turiyahood, Atma.

XVII) Paramanda Sishya listens to Guru for 24 years and says I know what is Brahman, don't have Brahmans Anubhava.

Teacher out of frustration will say :
 Do more Sravanam.

#### **Revision:**

I) Gaudapada quotes Sruti statements to support – Real universe is not born from Brahman.

Upanishad does not say creation

- Real, Sat
- Satyam

- Mithya

#### III) Taittriya Upanishad: Chapter 2

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥ tasmādvā etasmādātmana ākāśaḥ saṃbhūtaḥ | ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ | adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ | oṣadhībhyo'nnam | annāt puruṣaḥ || 2 || from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2] **Chandogya Upanishad:** क्तस्तु खलु सोम्यैवंस्यादिति होवाच kutastu khalu somyaivamsyaditi hovaca

From that (Which is ) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water;

कथमसतः सज्जायेतेति। सत्त्वेव सोम्येदमग्र आसीदेकमेवादवितीयम् ॥ ६.२.२ ॥

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

Satveva Idma Agre asit... IV) What is intention of Sruti?

- Upanishad wants us to look for support else.
- Analyse other Sruti vakhyas.

without a second'. [6 - 2 - 2]

V) Mandukya Upanishad : Karka No. 24

नेह नानेति चाssम्नायादिन्द्रोमायाभिरित्यपि । neha nāneti cā"mnāyādindromāyābhirityapi |

ajāyamāno bahudhā māyayā jāyate tu saḥ || 24 || अजायमानो बह्धा मायया जायते तु सः ॥ २४ ॥ Through such scriptural Passages as "There is no multiplicity in this," "Indra through Maya,

etc.," We know that the Atman though unborn, appears verily to have become many only 2856 through Maya. [3 - K - 24]

#### 1) Katho Upanishad: Chapter 2 - 1 - 11

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

Manasai-vedam aptavyam, neha nanasti kincana,

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

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

#### 2) Brihadaranyaka Upanishad: Chapter 2 - 5 - 19

इदं वै तन्मध् दध्यङ्ङाथर्वनोऽश्विभ्याम्वाच । तदेतदृषिः पश्यन्नवोचत् । रूपं रूपं प्रतिरूपो बभूव, तदस्य रूपं प्रतिचक्षणाय । इन्द्रो मायाभिः पुरुरूप ईयते, युक्ता हयस्य हरयः शता दश ॥ इति । अयं वै हरयः, अयं वै दश च सहस्राणि, बहुनि चानन्तानि च; तदेतदब्रहमापूर्वमनपरमनन्तरमबाहयम्, अयमात्मा ब्रहम सर्वानुभूः, इत्यनुशासनम् ॥ 19. ॥

idam vai tanmadhu dadhyannātharvano'svibhyāmuvāca | tadetadrsih pasyannavocat rūpam rūpam pratirūpo babhūva, tadasya rūpam praticakṣaṇāya | indro māyābhiḥ pururūpa īyate, yuktā hyasya harayaḥ śatā daśa || iti | ayam vai harayah, ayam vai dasa ca sahasrāni, 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 Rşi 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]

#### 3) Isavasya Upanishad: Verse 7

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः॥ ७॥ tatra ko mohah kah soka ekatva-manu-pasyatah [7] When, to the knower, all beings have become one in his own Self (Atman), how shall he feel

deluded thereafter? What grief can there be to him who sees oneness everywhere?

Yasmin sarvani bhutani atmaiva-bhud vijanatah,

mrtyoh sa mrtyum apnoti, ya iha naneva pasyati II 10 II

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १०॥

4) Katho Upanishad : Chapter 2 - 1 - 10यदेवेह तदमुत्र यदमुत्र तदन्विह । Yade-veha tad-amutra, yadamutra tadan-viha,

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

(between Brahman and the world). [[II - I - 10]]2858

# VI) Mandukaya Upanishad : Karika No. 25

संभूतेरपवादाच्च संभवः प्रतिषिध्यते । को न्वेनं जनयेदिति कारणं प्रतिषिध्यते ॥ २५ ॥

sambhūterapavādācca sambhavah pratisidhyate | ko nvenam janayediti kāraņam pratisidhyate | | 25 | |

Again by the negation of the Creation (Sambhuti), the Creation is refuted, Causality in Atman is denied again by such a statement as, "Who can cause it to pass into birth?" [3 - K - 25]

#### 5) Isavasya Upanishad: Verse 12

अन्धं तमः प्रविश्वान्ति येऽसम्भूतिमुपासते। ततो भूय इव ते तमो य उ सम्भूत्यां रताः॥ १२॥

Andham tamah pravisanti ye'sambhuti-mupasate, tato bhuya iva te tamo ya u sambhu-tyagm ratah [12]

They fall into blindening darkness who worship the Unmanifested (Prakrti); but those who devote themselves to the Manifested (Hiranyagarbha) enter into greater darkness. [Verse 12]

#### 6) Katho Upanishad: Chapter 1 – 2 – 18

न जायते म्रियते वा विपश्चिन् नायं कृतश्चिन्न बभूव कश्चित् ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥१८॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit, Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

"The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I - II - 18]

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# VII) Mandukya Upanishad: Karika No. 27

सतो हि मायया जन्म युज्यते न तु तत्त्वतः । तत्त्वतो जायते यस्य जातं तस्य हि जायते ॥ २७ ॥

sato hi māyayā janma yujyate na tu tattvataḥ | tattvato jāyate yasya jātaṃ tasya hi jāyate || 27 ||

That which is ever existent appears to pass into birth through delusion alone; it is not true from the stand-point of Reality. Those who believe that this passing into birth is real, assert in fact that what is born, alone is born again, ad infinitum. [3 - K - 27]

# 7) Brihadaranyaka Upanishad : Chapter 2 – 3 – 6

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजन वासः, यथा पाण्ड्वाविकम्, यथेन्द्रगोपः, यथाग्न्यचिः, यथा पुण्डरीकम्, यथा सकृद्विद्युत्तम्; सकृद्विद्यूतेव ह वा अस्य श्रीभविति य एवं वेद; अथात आदेश:-नेति नेति, न ह्येतस्मादिति नेत्यन्यत्परमस्ति; अथ नामधेयम्-सत्यस्य सत्यमिति; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६॥

tasya haitasya puruṣasya rūpam | yathā māhārajanam vāsah, yathā pāṇḍvāvikam, yathendragopaḥ, yathāgnyarciḥ, yathā puṇḍarīkam, yathā sakṛdvidyuttam; sakṛdvidyutteva ha vā asya śrīrbhavati ya evam veda; athāta ādeśaḥ—neti neti, na hyetasmāditi netyanyatparamasti; atha nāmadheyam—satyasya satyamiti; prāņā 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]

### 8) Brihadaranyaka Upanishad : Chapter 3 – 9 – 26

कस्मिन्न् त्वं चात्मा च प्रतिष्ठितौ स्थ इति; प्राण इति; कस्मिन्न् प्राणः प्रतिष्ठित इति; अपान इति; कस्मिन्नवपानः प्रतिष्ठित इति; व्यान इति; कस्मिन्न् व्यानः प्रतिष्ठित इति; उदान इति; कस्मिन्नुदानः प्रतिष्ठित इति; समान इति; स एष नेति नेत्यात्मा, अगृहयो नहि गृहयते, अशीर्यों न हि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः; स यस्तान्पुरुषान्निरुहय प्रत्युहयात्यक्रामत्, तं त्वौपनिषदं पुरुषं पृच्छामि; तं चेन्मे न विवक्श्यसि, मूर्धा ते विपतिष्यतीति । तंह न मेने शाकल्यः: तस्य ह मूर्धा विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvam cātmā ca pratisthitau stha iti; prāņa iti; kasminnu prāņah pratisthita iti; apāna iti; kasminnvapānah pratisthita iti; vyāna iti; kasminnu vyānah pratisthita iti; udāna iti; kasminnūdānah pratisthita iti; samāna iti; sa eşa neti netyātmā, agrhyo nahi grhyate, aśīryo na hi śīryate, asango nahi sajyate, asito na vyathate, na risyati | etanyastavayatanani, astau lokāh, astau devāh, astau purusāh; sa yastānpuruṣānniruhya pratyuhyātyakrāmat, tam tvaupanisadam purusam prcchāmi; tam cenme na vivakśyasi, mūrdhā te vipatiṣyatīti | tam ha na mene śākalyah; tasya ha mūrdhā vipapāta, api hāsya parimoşino'sthinyapajahruranyanmanyamanah | | 26 | |

'On what do the body and the heart rest?' 'On the Prāṇa.' 'On what does the Prāṇa rest?' 'On the Apāna.' 'On what does the Apāna rest?' 'On the Vyāna.' 'On what does the Vyāna rest?' 'On the Udāna.' 'On what does the Udāna rest?' 'On the Samāna.' This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. 'These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upaniṣads, who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.' Śākalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.[3 - 9 - 26]

#### VIII) Conclusion:

Universe created = Mithya, unreal, appearance only, seeming only, like dream.

### IX) Brihadaranyaka Upanishad: Neti Neti... 5 places repeated

तस्य प्राची दिक् प्राञ्चः प्राणाः, दिक्शणा दिग्दिक्शणे प्राणाः, प्रतीची दिक् प्रत्यञ्चः प्राणाः, उदीची दिगुदञ्चः प्राणाः, ऊर्ध्वाः दिग्र्र्ध्वाः प्राणाः, अवाची दिगवाञ्चः प्राणाः, सर्वा दिशः सर्वे प्राणाः; स एष नेति नेत्यात्मा; अगृहयो न हि गृहयते, अशीर्यो नहि शीर्यते, असङ्गो न हि सज्यते, असितो न व्यथते न रिष्यति; अभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः । स होवाच जनको वैदेहः, अभयं त्वा गच्छताद्याज्ञवल्क्य यो नो भगवन्नभयं वेदयसे; नमस्तेऽस्तु; इमे विदेहाः, अयमहमस्मि ॥ ४ ॥

tasya prācī dik prāñcaḥ prāṇāḥ, dakśiṇā digdakśiṇe prāṇāḥ, pratīcī dik pratyañcaḥ prāṇāḥ, udīcī digudañcaḥ prāṇāḥ, ūrdhvāḥ digūrdhvāḥ prāṇāḥ, avācī digavāñcaḥ prāṇāḥ, sarvā diśaḥ sarve prāṇāḥ; sa eṣa neti netyātmā; agrhyo na hi grhyate, aśīryo nahi śīryate, asaṅgo na hi sajyate, asito na vyathate na riṣyati; abhayaṃ vai janaka prāpto'sīti hovāca yājñavalkyaḥ l sa hovāca janako vaidehaḥ, abhayaṃ tvā gacchatādyājñavalkya yo no bhagavannabhayaṃ vedayase; namaste'stu; ime videhāḥ, ayamahamasmi | | 4 | |

Of the sage (who is identified with the vital force), the east is the eastern vital force, the south the southern vital force, the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the different vital forces. This self is That which has been described as 'Not this, not this,' 'It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. You have attained That which is free from fear, O Janaka,' said Yājñavalkya. 'Revered Yājñavalkya,' said Emperor Janaka, 'may That which is free from fear be yours, for you have made That which is free from fear known to us. 'Salutâtions to you! Here is this (empire of) Videha, as well as myself at your service!' [4 - 2 - 4]

### Brihadaranyaka Upanishad: Chapter 4 - 4 - 22

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः: स न साध्ना कर्मणा भ्रयान, नो एवासाध्ना कनीयान्; एष सर्वेश्वरः; एष भूताधिपतिः, एष भूतपालः, एष सेत्रविधरण एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन ब्राहमणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन: एतमेव विदित्वा म्निर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतदध स्म वै तत् पूर्वे विदवांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति: ते ह स्म प्त्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च ट्य्त्थायाथ भिक्शाचर्यं चरन्ति; या हयेव प्त्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे हयेते एषणे एव भवतः । स एष नेति नेत्यातमा. अगृहयो नहि गृहयते, अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति; एतम् हैवैते न तरत इति–अतः पापमकरवमिति, अतः कल्याणमकरवमिति; उभे उ हैवैष एते तरित, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eşa mahānaja ātmā yo'yam vijñānamayah prāņeşu ya eşo'ntarhrdaya ākāśastasmiñchete, sarvasya vaśī sarvasyeśānah sarvasyādhipatih; sa na sādhunā karmaņā bhūyān, no evāsādhunā kanīyān; eşa sarveśvaraḥ; eşa bhūtādhipatiḥ, eşa bhūtapālaḥ, eşa seturvidharana eşām lokānāmasambhedāya; tametam vedānuvacanena brāhmaņā vividişanti yajñena dānena tapasā'nāśakena; etameva viditvā munirbhavati | etameva pravrājino lokamicchantah pravrajanti | etaddha sma vai tat pūrve vidvāmsah prajām na kāmayante, kim prajayā karişyāmo yeşām no'yamātmāyam loka iti; te ha sma putraişaṇāyāśca vittaişaņāyāśca lokaişaņāyāśca vyutthāyātha bhikśācaryam caranti; yā hyeva putraisaņā sā vittaişaṇā, yā vittaişaṇā sā lokaişaṇā, ubhe hyete eşane eva bhavatan | sa eşa neti netyātmā, agrhyo nahi grhyate, aśīryo nahi śīryate, asango nahi sajyate, asito na vyathate, na risyati; etamu haivaite na tarata iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti; ubhe u haivaisa ete tarati, nainam kṛtākṛte tapataḥ | | 2224 |

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

# Brihadaranyaka Upanishad: Chapter 4 - 5 - 15

यत्र हि द्वैतमिव भवति तदितर

इतरं पश्यति, तदितर इतरंजिघ्रति, itaram paśyati, taditara itaramjighrati, तदितर इतरं रसयते, तदितर taditara itaram rasayate, taditara इतरमभिवदति, तदितर इतरं शृणोति, itaramabhivadati, taditara itaram śrnoti, तदितर इतरं मनुते, तदितर इतरं taditara itaram manute, taditara itaram spṛśati, taditara itaram vijānāti; स्पृशति, तदितर इतरं विजानाति; yatra tvasya sarvamātmaivābhūt, यत्र त्वस्य सर्वमात्मैवाभूत्, tatkena kam paśyet, tatkena kam jighret, तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्, tatkena kam rasayet, tatkena kamabhivadet, तत्केन कं रसयेत्, तत्केन कमभिवदेत्, tatkena kam śrnuyāt, tatkena kam manvīta तत्केन कं शृणुयात्, तत्केन कं मन्वीत तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्? yenedam sarvam vijānāti tam kena vijānīyāt? येनेदं सर्वं विजानाति तं केन विजानीयात? sa eşa neti netyātmā, agrhyo na hi grhyate, स एष नेति नेत्यात्मा, अगृहयो न हि गृहयते, aśīryo na hi śīryate, asaṅgo na hi sajyate, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते, asito na vyathate, na risyati; vijñātāramare असितो न व्यथते, न रिष्यति; विज्ञातारमरे kena vijānīyāt, ityuktānuśāsanāsi maitreyi, केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि, etāvadare khalvamṛtatvamiti एतावदरे खल्वमृतत्वमिति hoktvā yājñavalkyo vijahāra | 15 | 1 होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara

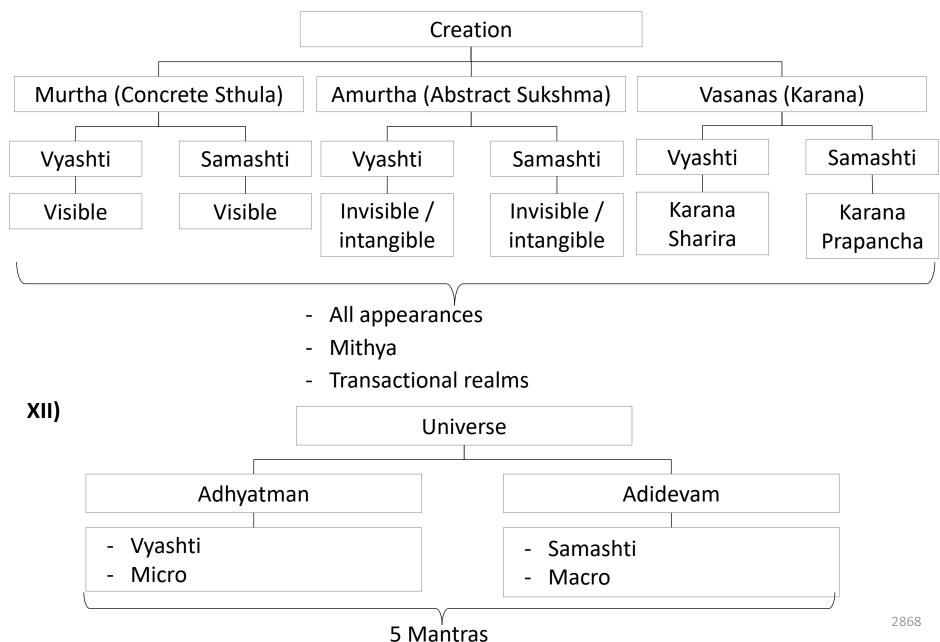
2866

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality, my dear. Saying this Yājña-valkya left. [4 - 5 - 15]

- (2 quoted in point VII)
- Upanishad negates everything it introduced in Adhyaropa state.
- X) Shankara uses reference Brihadaranyaka Upanishad Chapter 2 3 6 Murtha Amurtha Brahmana.

# XI) Brihadaranyaka Upanishad: Chapter 2 – Section 3 – Verses 1 – 5

#### Murtha - Amurtha Bramanam:



### XIII) a) Brihadaranyaka Upanishad : Chapter 2 - 3 - 6

यथा माहारजनं वासः, यथा पाण्डवाविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा प्ण्डरीकम्, यथा सकृद्विद्यूतम्; सकृद्विद्युत्तेव ह वा अस्य श्रीभविति य एवं वेद; अथात आदेश:-नेति नेति, न हयेतस्मादिति नेत्यन्यत्परमस्ति; अथ नामधेयम्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६॥

तस्य हैतस्य प्रषस्य रूपम् ।

tasya haitasya purusasya rūpam | yathā māhārajanam vāsah, yathā pāṇḍvāvikam, yathendragopaḥ, yathāgnyarciḥ, yathā puṇḍarīkam, yathā sakṛdvidyuttam; sakṛdvidyutteva ha vā asya śrīrbhavati ya evam 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]

- Now is the teaching of Atma.
- Atha Athaha Adeshaha, Sa Esha Neti Neti.
- Whatever objective Universe is Mithya, experienced, not real.
- Negates Murtha, Amurtha Prapancha including Vasanas.
- Upanishad conveys important idea.
- XIV) a) Whatever is experienced is Mithya (Murtha + Amurtha Prapancha).
- b) Whatever experienced is not Atma.
- c) Atma is subject, experiencer, Kshetrajna, never object.
- d) Left out remainder after negation = Atma.
- e) Unobjectifiable subject, unnegatable negator of everything = Atma, Turiyam.



• This Upanishad repeats 5 times in Brihadaranyaka Upanishad, 9 times in Chandogya Upanishad, many times in Katho Upanishad (Etad – Vai tad portion)

#### XVI) All Indicate:

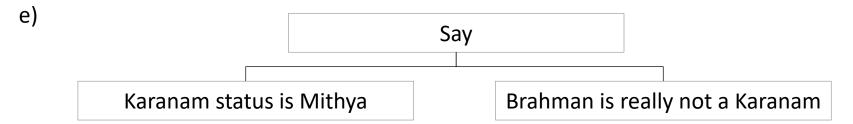
Aham Satyam, Jagan Mithya.

#### XVII) Karika No. 26:

- a) Gaudapada not focusing on Atma, subject.
- b) Brihadaranyaka Upanishad Neti Neti focusses on Atma.

# c) Gaudapada quotes to say:

- Negated world is Mithya.
- Nishhedatvat, Jagan Mithya.
- d) Gaudapadas topic:
  - From Atma real world is not born.
  - Atma not real Karanam of the world.
  - World unreal, hence Karanam status of Atma = Unreal Mithya.
  - Karyaya Mithyatvat, Karanam Mithya.
  - Therefore Brahman is Akaranam.



- g) Since world = Mithya, Brahman = Unreal cause of unreal Mithya world.
  - Brahman = Really not a cause.
- h) Advaitam Turiyam alone is, was, will ever will be.
  - This is central theme of 3<sup>rd</sup> Chapter, Central message of Advaitam Prakaranam.

# i) Sarva Visesha Pratishedanam:

- Negate all specific things, objects in creation.
- How?

# j) Athatha Vakya Neti Neti:

- Through this Brihadaranyaka Upanishad mantra Sruti can't reveal as an object.
- Hence Neti Neti, indirect method.

XVIII) Atma can't be point out as an object.

- Atma = Aprameyatvam, unrevealable as object.
- Therefore, to reach the subject Atma, self, Upanishad negates world by Neti Neti.
- Subject is left behind to be claimed indirectly as Atma.

# XIX) Example:

• When you point to younger brother and say – he is intelligent, it is understood elder one is not intelligent.

#### XX) Vepsa Prayoga:

- Give 2 − 2 Mangoes to everyone in the room.
- Neti neti reapated twice to negate whole world.
- Vi + AAP = Vyapnoti = To pervade.
- Vyaptum Ichha
- Similarly Neti Neti pervades everything in cration and negate.
- Desiderative usage.

# XXI) Nirdute = Sarvam Apalabathi

It negates everything.

#### XXII) Grahyam = Prameyam, Drishyam, Janimat, everything born

• Buddhi Vishaya – object of Buddhi.

अर्थात् "स एष नेति नेति" (बृ-उ- ३-१-२६) इत्यात्मनोऽदृश्यतां दर्शयन्ती श्रुतिः उपायस्योपेयनिष्ठतामजानत उपायत्वेन व्याख्यातस्योपेयवद्ग्राह्यता मा भूदित्यग्राह्यभावेन हेतुना कारणेन निह्नुत इत्यर्थः। ततश्चेवमुपायस्योपेयनिष्ठतामेव जानत उपेयस्य च नित्येकरूपत्विमिति तस्य सबाह्याभ्यन्तरमजमात्मतत्वं प्रकाशते स्वयमेव॥ २६॥

By implication (Arthat) of the words 'This is not this, not this' ("Sah Esa Na Iti Na Iti") the Sruti is showing that (Srutih Darsayanti Iti) Atma cannot be objectified (Atmanah Adrsyatam. - This is the first meaning of the word Agrahyam). The means has only temporary value (Upayasya) of revealing the end Brahman (Upeya - Nisthatam, - as the means get negated later. This is the second meaning of the word Agrahyam). Not understanding (Ajanatah - that, the world is introduced) only as a means of temporary value (Upayatvena Vyakhyatasya), one might mistakenly take it as real and permanent (Grahyata) equalling it with Brahman who is of permanent value (Upeyavad).

This mistake of giving importance to the world (Grahyata) should not be committed (Mabhut iti) because (Hetuna = Karanena) the world is only a temporary means (Agrahyabhavena) which is negated (Nihnute - by the Sruti itself); that is the idea (iti Arthah). Because of that (Tatah Ca), in this manner (Evam) the person who has understood it clearly (Janatah - That the world) is only a means to reveal, the to be, revealed Brahman (Upayasya Upeyanisthatam Eva), and that, the revealed Brahman (Upeyasya Ca) does not undergo any change at any time (Nitya - Ekarupatvam Iti); to such a person (Tasya) the unborn 'I' the consciousness (Ajam Atmatatvam), which is both within and without (Sa Bahya - Abhayantaram) reveals itself as 'I am' (Svayam Eva Prakasate).

I) Fine idea conveyed here.

# II) 1<sup>st</sup> line:

- Gaudapada Upanishad negates entire universe why?
- Atma is agrahyatvam = Reason can't be grasped associated with Atma.

# III) 2<sup>nd</sup> meaning for Agrahyatvam:

- Ungraspable, should not be grasped, associated with Anatma.
- IV) Anatma should not be grasped as a really existent object, Satyam, Upanishad uses Neti, Neti.

V) Initially Upanishad talks of origination in detail

# **Taittriya Upanishad:**

Akasha, Vayu, Agni.

### **Chandogya Upanishad:**

Sukshma Butani gets converted to Sthula, Panchikaranam.

VI) Importance is given to anything described in detail

- Here Srishti given importance.
- It is only a stepping stone.

# VII) Example:

- To build a flyover girder Huge Rocks brought as support for bridge and then removed.
- No Tatparyam for the support.
- Upanishad wants to turn our attention away from the world.
- Therefore Neti Neti used.

VIII)

World	Brahman
- Upaya	- Upeya
- Sadhana	- End
- Means	- Sadhyam
- Plastic cup	- Coffee

# IX) Grasp world provisionally

- Turn attention away from the world towards Brahman.
- World should not be grasped seriously as a real thing.

X)

Upaya	Upeya
<ul><li>Ladder to come to Brahman</li><li>Waker / Dream / Sleeper</li></ul>	<ul><li>Turiyam</li><li>Drop ladder once you reach</li><li>Turiyam</li><li>Pole vault dropped.</li></ul>

# XI) Upaya:

- Let world not take your attention after usage.
- Not real, don't grasp.
- Provisional grasping not real grasping.
- Don't store the world permanently in your mind.
- Concentrate on coffee Turiyam.
- Reach Turiyam, drop the world.
- Temporary Grahyam is sufficient, use it as a ladder, means, not Paramartika Satyam.

# XII) Agrahyam Bavana Hetu:

Disposability of the world.

# XIII)

1 <sup>st</sup> Interpretation	2 <sup>nd</sup> Interpretation
<ul><li>Atma is Agrahyam</li><li>Atma not objectifiable</li><li>Atma / Aprameyam Brahman</li></ul>	<ul> <li>World is Agrahyam</li> <li>World should not be held too long</li> <li>Hold until Brahman is grasped</li> <li>Drop world later</li> </ul>

# XIV) Meaning No. 1: 1st line Karika No. 26

- Arthatha Sa Esha Neti Neti Atmanatam Adrashyatam
- Atma = Unobjectifiable

# XV) Meaning No. 2: 2nd line Karika No. 26

Upaya	Upeya
<ul> <li>World doesn't have too much value</li> <li>Has sufficient value until you reach Brahman.</li> <li>Should not be overvalued</li> <li>No intrinsic value</li> <li>Its value is dependent on Upeyam</li> <li>Arthavada has only intrinsic value, only provisional, temporary value.</li> </ul>	<ul> <li>Coffee</li> <li>Drink it</li> <li>Have Upeya Nishta</li> <li>Tatparyam (Mimamsa Language)</li> </ul>

#### XVI) Ajanataha:

• Student may not understand that world has only provisional, temporary value, it is Upayam.

#### XVII) Mistake:

- Student gives Upayam also permanent value.
- Upeya Nishtataha Ajanataha Purupasya.
- Mistake he will commit Upayatva Vyakya Sankhya.
- World which has been introduced only as a Upaya, means with a provisional temporary value Ajanantaha
- Not understanding that Upeyavatu.
- Like Brahman which has permanent value.

XVIII) Student may give permanent value for Upaya – world and Brahma Upeya.

XIX) Person gives equal reality to Upaya and Upeya, which is a blunder.

No understanding of Vyavaharikam, Paramartikam.

XX) Upeyavatu Grahyatham to be treated as permanent

Equally important, he may think.

#### XXI) Upayasya Upeya Nishtata:

Keeps disposable cup in a Golu... by polishing them again and again.

XXII) Carefully keeping plastic cup / world is a mistake of seeker.

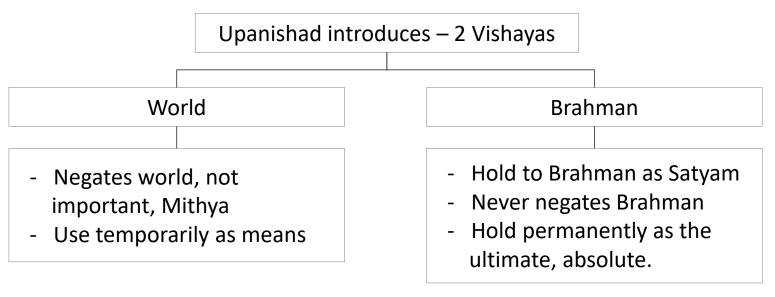
Mabu: Don't commit

• Karika No. 26 : Agrahya Bavena Hetuna

Student may give importance to both world and Brahman.

# XXIII) Ninyute:

To remove this mistake what Upanishad does?



# XXIV) 4th Quarter : Ajam Prakashate

- Once student understands world is to be disposed as Nama, Rupa, means.
- Then focusses on content of the world existence, consciousness.
- Isness, Chaitanyam retained.
- Grasp existence part from all Nama Rupa = Drinking coffee.

#### XXV) Dakshinamurthi Stotram:

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते साक्षातत्वमसीति वेदवचसा यो बोधयत्याश्रितान् । यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३॥ yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān | yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

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

Hold to "Sat", drink the existence, consciousness part of the world.

XXVI) Janataha = Intelligent, Murtha Amurtha student holds to Upeyam, drops Upayam.

World is means to claim Brahman.

# XXVII)

Upaya	Upeyam
- World	- End
	- Brahman
	- Consumed
	- Existence / Sat
	- Nitya Eka Rupatvat
	- Non variable in all Nama Rupas

# XXVIII) How existence is grasped?

- Can't objectify.
- Existence in the world is I the observer objectifying consciousness.

XXIX) Don't attempt to experience Consciousness as an object, only claim consciousness.

# **Example:**

- I claim the original face is mine while seeing the mirror.
- Seen = Reflected face.

# XXX)

Original Consciousness	Reflected Consciousness
<ul> <li>Original face</li> <li>Never seen as object</li> <li>Known from Sruti and claimed</li> <li>At time of claiming never objectify face.</li> </ul>	<ul> <li>Reflected face</li> <li>Reflected consciousness in Mind mirror.</li> </ul>

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# XXXI) Similarly consciousness has to be claimed without trying to objectify it.

- Claim existence = Consciousness = Me = Turiya Atma of Mandukya Upanishad.
- For him Atma Tattvam Svayam Eva Prakashate, self evident as "I am".

#### XXXII) Mundak Upanishad:

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

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

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

Atma is both inside and outside.

# **Anandagiri:**

Bahyam	Antaram
Karyam	Karanam

- In and through Karyam and Karanam, I Turiya Atma exist.
- I am myself Karya Karana Vilakshana Atma.
- This Atma Svayameva Prakashate.

XXXIII) Here context – Not self evident Atma.

• Here it is Srishti – Neti Neti – Jagat, Artha Vada Eva.

XXXIV) Anvayah: Karika No. 26

# अन्वयः

अग्राह्यभावेन हेतुना (श्रुतिः) व्याख्यातं सर्वं "स एषः न इति न इति" इति निह्नुते, यतः (एवं ततः ग्राह्यं सर्वम् अनित्यम् भवति), (ततः) अजं प्रकाशते.

# Anvayah

Agrāhyabhāvena hetunā (śruti) vyākhyātam sarvam "sa eṣa na iti na iti" iti nihnute, yataḥ (evam tataḥ grāhyam sarvam anityam bhavati), (tataḥ) ajam prakāśate.

Because of Non-comprehension (of the Atma), whatever was described before (Veda) negates everything (Now) by the statement "it is not this, not this." Therefore the birthless (Atma) alone shines.

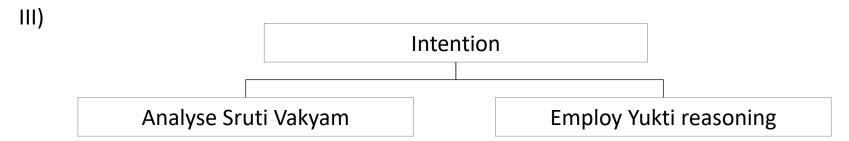
#### **Revision:**

# Karika No. 26 – Bashyam:

I) Karika No. 24 - 30 is elaboration of Karika No. 23.

### II) Karika No. 23:

- Upanishad mentions Srishti origination of the Universe.
- It does not specify real or unreal.
- What is Tattparam, Vikanksha, intention of the Upanishads.



# IV) Conclusion:

- Sruti does not talk about real origination of world from Brahman.
- Brahman remains as Nirvikara Svarupa always without creation and in + through creation.

Brahman	Jagat
- Satyam	- Mithya - Like Waker – Dream world

# V) Textual study:

# a) Verse 23: 2<sup>nd</sup> line – Nishantam indicates:

- Sruti Pramadamana Nirnitam Yukti Nishantam.
- Yukti Pramana Nirnitam.
- b) Verse 24, 25, 26 Explains Nishchitam occurring in Karika No. 23.
- c) Verse 27, 28, 29, 30 Hereafter will explain Yukti Yuktam occurring in Karika No. 23.

