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# **MANDUKYA UPANISHAD**

**With**

# **SHANKARABASHYAM**

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## **CHAPTER 3**

**KARIKA NO. 27 to 33**

**VOLUME - 16**

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# **CHAPTER 3**

## **ADVAITA PRAKARANAM**

**48 Karikas**

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**KARIKA NO. 27 TO 33**

एवं हि श्रुतिवाक्यशतैः सबाह्याभ्यन्तरमजमात्मतत्त्वमद्वयं  
न ततोऽन्यदस्तीति निश्चितमेतत् । युक्त्या च अधुनैतदेव  
पुनर्निर्धार्यत इत्याह--

As stated before (Evam hi - in Karikas 24, 25 and 26) Hundreds of scriptural sentences (Srutivakya Sataih), conclude that (Iti Nischitam Etat) the nature of unborn Atma (Ajam Atma Tattvam) is Non-dual (Advayam) and it is both external and internal ("Sa Bahya – Abhyantaram") and therefore (Tatah) nothing else exists besides the self ("Na Anyad Asti"). And here after (Adhuna - Upto Karika 30), the same conclusion alone (Etat Eva - of an unreal origination, of an unreal world) is re-established (Punah Nirdharyate - from further doubts) by reasoning also (Yuktya Ca). Keeping this in mind it is being stated here thus (iti Aha).

### I) Evam Hi :

- As studied before in Karika No. 24, 25, 26 by analysing many Sruti statements.

### II) Gaudapada analysed 5 statements

- There are 100's in our Sruti talking of unreality of world and reality of Brahman.

### III) 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 ॥ 2 ॥

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

a) Reality = Myself = Atma Tattvam, nondual

**b) Karya – Karana Vilakshana, Adhishtana Buta Atma Tattvam.**

c) Ajam = Unborn, negates real creation

- Ajatvat Advayam
- Advayatvat Ajam.
- Paraspara Hetu Bhavanat Sambandha.

d) Nondual self alone is Na Anyaha.

- No 2<sup>nd</sup> thing other than Atma. How?

#### IV) 1<sup>st</sup> – Purva Pakshi :

- There is Anatma = World
- I clearly experience 2<sup>nd</sup> thing, Parinami Rupa, changing Phenomena.
- World as ETU - Experiencability (E), Transactability (T), Utility (U).
- How to negate?

V) Experiencability (E), Transactability (T), Utility (U) does not prove reality.

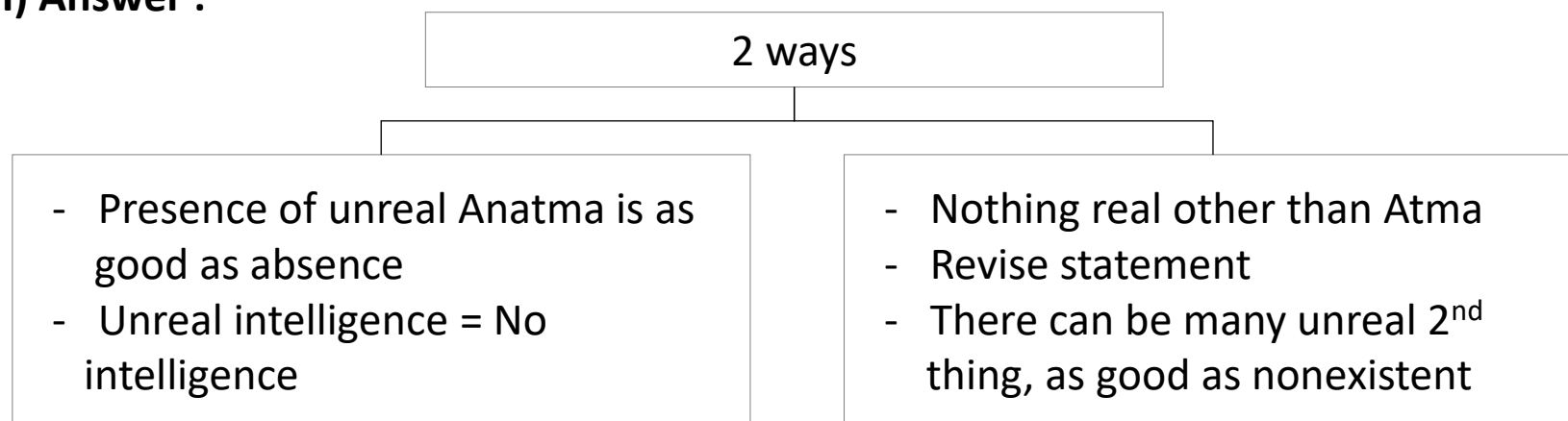
#### VI) Example :

- Svapna – Experienced solidly in dream in Svapna Avastha.

#### VII) 2<sup>nd</sup> Purva Pakshi :

- How transactions take place in unreal world.

#### VIII) Answer :



## IX) Gita :

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

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

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

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

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

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

Mastani Sarva Butani	Na Cha Mastani Butani
- Whole world is in me	- Whole world as good as non existent, no 2 <sup>nd</sup> real thing except Atma - Tataha Anyat Satya Vastu Nasti

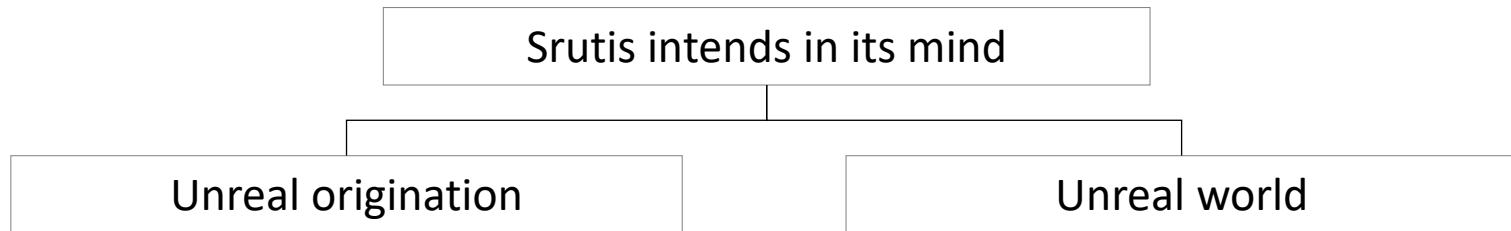
## X) Iti Nishchitam Etat :

Karika No. 23	Karika No. 27 – 30
<ul style="list-style-type: none"><li>- Pratingya</li><li>- Proposition</li><li>- Yukti Uktam</li></ul>	<ul style="list-style-type: none"><li>- Nigamanam</li><li>- Elaboration</li></ul>

## XI) Etad Eva Punaha Nirdharayate :

- Method different, conclusion the same.

## XII)



सतो हि मायया जन्म युज्यते न तु तत्त्वतः ।  
तत्त्वतो जायते यस्य जातं तस्य हि जायते ॥ ३-२७॥

sato hi māyayā janma yujyate natu tattvataḥ ।  
tattvato jāyate yasya jātaṁ tasya hi jāyate ॥ 3- 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]

अन्वयः

सतः हि जन्म मायया युज्यते; न तु तत्त्वतः (युज्यते),  
यस्य (वादिनः आत्मतत्त्वं) तत्त्वतः जायते, तस्य  
(वादिनः) जातं (वस्तु) हि जायते ॥

**Anvayaḥ**

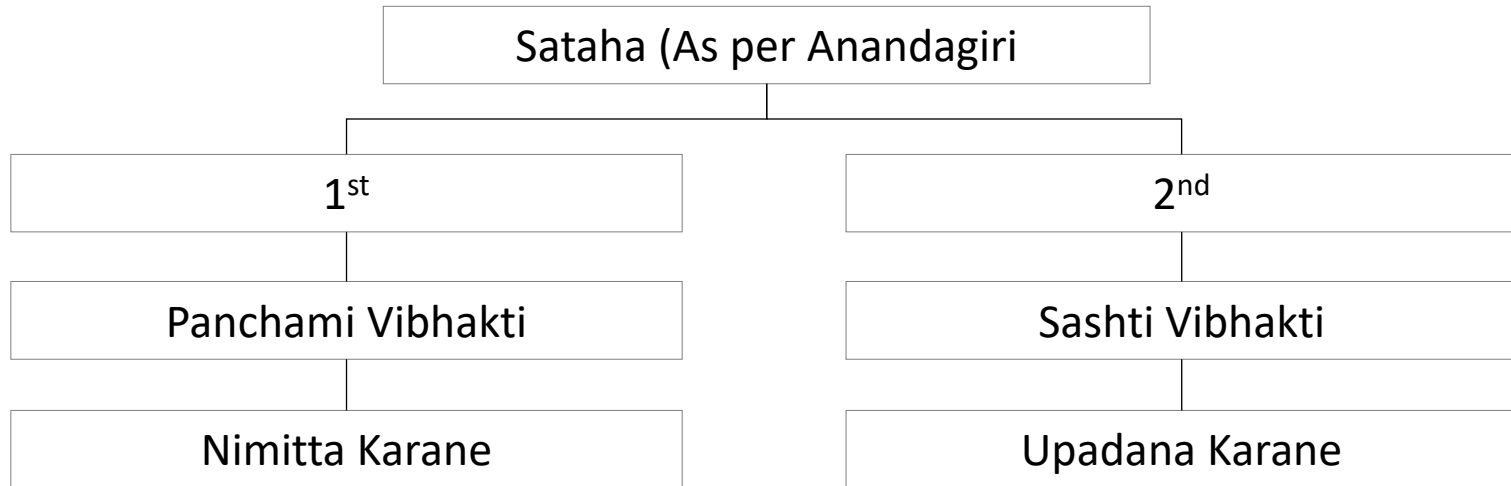
sataḥ hi janma māyayā yujyate; natu tattvataḥ (yujyate) |  
yasya (vādinah ātmatattvam) tattvataḥ jāyate, tasya  
(vādinah) jātaṁ (vastu) hi jāyate ||

For an Ever-existent one alone birth is possible and that too only apparently (through maya) and not really. Whatever is born is born (again) for that (person) who holds on to it that (it) is really born.

## Gist :

I) 2 ways of interpreting this Karika, in 2 separate sentences.

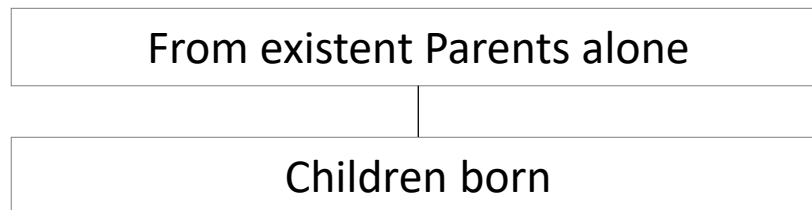
## II) Tataha Sakshat Hi Janma Yujyate :



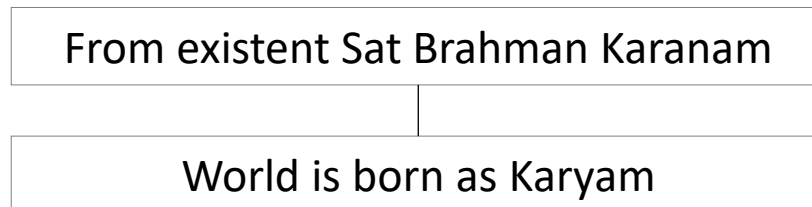
III) Na Asataha Sakshat Janma Yujyate

**IV) From an existent Karanam alone anything is born, not from non existent Karanam.**

V)



VI)



VII) From Non existent parents, child can't be born.

- **From non existent Sat Karanam world can't be born.**

VIII) Gaudapada negates Asat Karya Vadas.

IX) Taha Mayayahi Janma Yujiyate

- Na Tattvat Cha Janma Yujiyate

X) From the Sat Karanam, unreal creation alone is possible.

- Not a real creation is possible.

XI) From existent cause alone product is possible.

- Not from non existent cause, product is possible.

XII) 1<sup>st</sup> :

- Existent cause produces Mithya Karyam.
- Tatahi Janma Yujiyate.

2<sup>nd</sup> :

- Unreal creation alone is possible, not real creation.
- Tatahi Mayayahi Janma Yujiyate.
- Fine logic used.

**XIII) From existent cause alone, unreally alone Mithya product is possible.**

#### XIV) 2<sup>nd</sup> Line : Different message

- Suppose from real cause, a real effect is born, what are the consequences.

#### XV) Consequences :

- a) Real cause must undergo a change – corollary no. 1.
- b) Parinami Karanam alone will produce a real effect.
- c) Changing material cause alone will produce a real effect.
- d) Parinami Karanam Eva Sat Karyam Janayati.

#### Chandogya Upanishad :

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

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

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

- e) If real effect is born from real cause, the cause must undergo a change.
- f) If Sat undergoes change, Sat must be effect of another changeless cause.
- g) Changing cause will be product of another cause 2<sup>nd</sup> corollary.

h)

1 <sup>st</sup>	2 <sup>nd</sup>
- If cause produces real effect, cause will undergo a change	- If cause undergoes a change, it will have another cause from which it will be born.

i) Other cause will have another cause... infinite regression will be the consequence.

j) All absurd, uncomfortable corollaries when real cause is producing real effect.

- This is said in 2<sup>nd</sup> line.
- This is Gist of Karika No. 27.
- Intellectual Gymnastics.
- Be agile intellectual in Karika No. 27 to 30.
- Otherwise non-understanding will cause boredom and depression.

तत्रैतत्स्यात्सदाग्राह्यमेव चेदसदेवात्मतत्त्वमिति ।  
तन्न कार्यग्रहणात् । यथा सतो मायाविनो मायया जन्म कार्यम् ।  
एवं जगतो जन्म कार्यं गृह्यमाणं मायाविनमिव परमार्थसन्तम्  
आत्मानं जगज्जन्ममायास्पदम् अवगमयति-  
यस्मात्सतो हि विद्यमानात्कारणान्मायानिर्मितस्य  
हस्त्यादिकार्यस्येव जगज्जन्म युज्यते नासतः कारणात् ।  
न तु तत्त्वत एवात्मनो जन्म युज्यते ।

There can be a doubt (Tatra Etat Syat), that the Atma Tattvam (Atmatattvam Iti), if it is never available for grasping (Sada Agrahyam Eva Cet, - through any Pramanam; then it would mean that), it is Non-existent (Asad Eva). That is not true, Atma is not non-existent (Tat Na), since the product of Atma (The entire universe) is experienced (Karyagrahanat). Just as (Yatha) from an existent magician only (Satah Mayavinah), various things (Janma - Karyam) can be as though experienced (Grhyamanam), through magic (Mayaya);

in the same manner (Evam) this helps us understand (Avagamayati) just as magic reveals the existence of a magician (Mayavinam Iva) the as though creation of the world (Jagat Maya Janma), also reveals the existence of an as though cause (Mayaspadam), the absolute truth, the Atma (Paramartha Santam Atmanam). Because (Hi = Yasmat), only from an existing efficient cause (Satah), like the magician (Vidyamanat Karanat), there can be magical products like elephant etc (Maya Nirmityasya Hastyadi Karyasya Iva); so also an unreal universe also can be only born (Jagat Janma Yujyate - apparently from an existing cause, the Atma) and not from a Non-existing cause (Na Asatah Karanat). But in reality (Tattvatah) origination from Atma (Atmanah Janma Eva - of the world) is not possible (Na Tu Yujyate).

#### **I) Line 1 :**

- Sataha = Panchami Vibhakti, Nimitta Karanam, emphasis on Adjective existent.

II) From existence alone product is born not from non existence.

- Existence = Adjective.

#### **III) Purva Pakshi :**

##### **Akshepa Sangatih :**

- Raises objection based on previous shloka.

IV) Through Neti Neti Vakhyam, Upanishad negates entire creation.

- Never reveals Atma – why?

V) Atma = Agrahyam Bavena Hetuna

**= Non – graspable, knowable by any Pramanam.**

VI) Sarva Pramana Agochara

- Aprameyam

VII) Doubt :

- If that Atma can't be grasped by any Pramanam.
- Is it non-existent like "Rabbits Horn".

VIII) Logic – Vyapti – Generalisation :

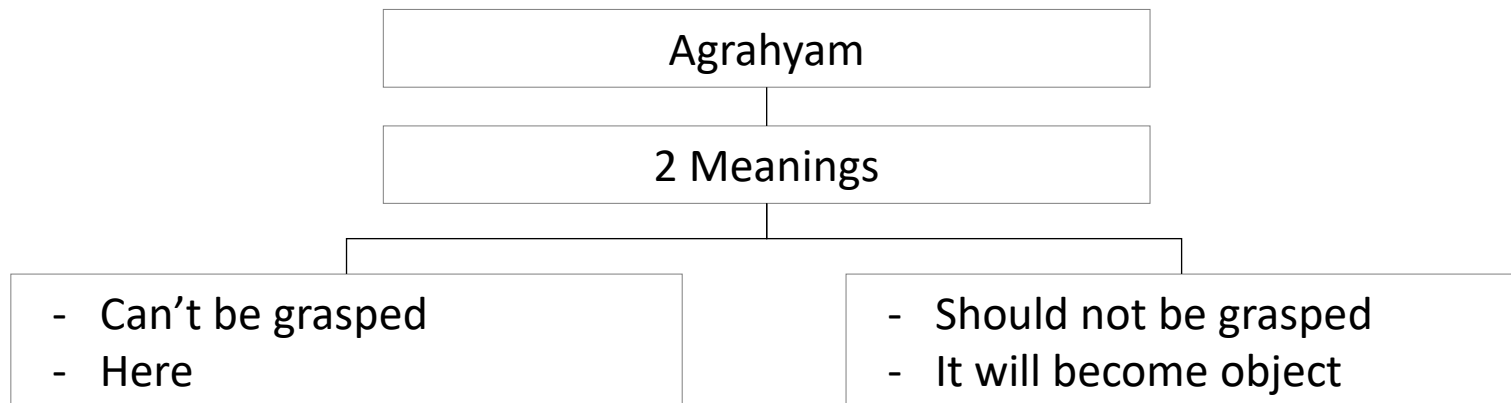
**• Yatra Yatra Aprameyatvam, Tatra Tatra Asatvam.**

- Yatra Yatra Agrahyatvam, Tatra Tatra Asatvam.

IX) Whatever is unknowable = Non-existent.

- Atma, Brahman = Asat Rupaha Aprameyatvat.
- Sasha Sringavatu

X)

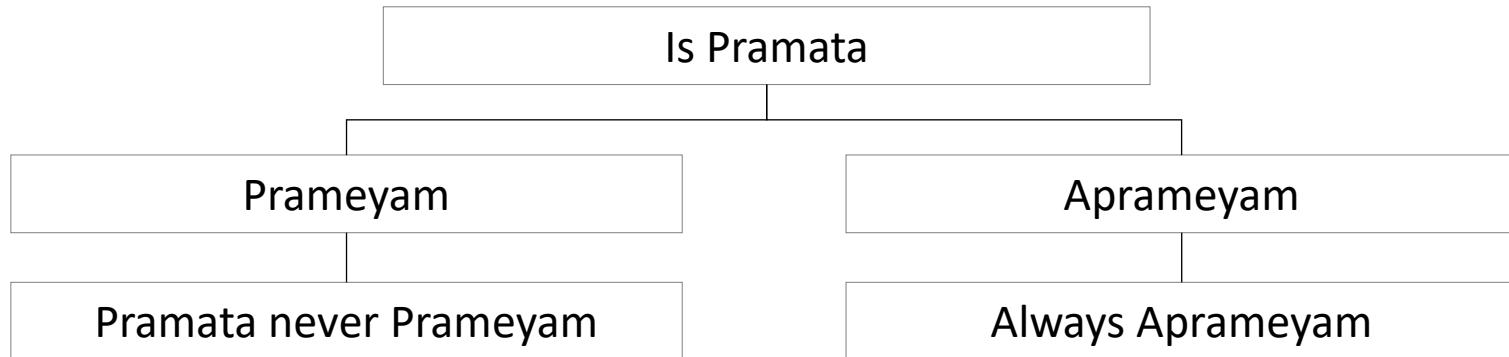


### XI) Answer :

- Your Upapatti, reasoning is wrong.
- Yatra Yatra Aprameyatvam Tatra Tatra Asat – can't be said.
- Because of Vyabichari Darshanat.

Rabbits Horn	I – Quote
Wrong example	Pramata example

XII)



### XIII) Pramataṇi Vyabicharat :

- Your Vyapti can't be acceptable.
- Even though Pramata is unknowable, Aprameyam, knower is existent.

#### XIV) Taittiriya Upanishad :

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।  
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो  
विदुरिति तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

asanneva sa bhavati | asadbrahmeti veda cet |  
asti brahmeti cedveda | santamenam tato  
viduriti tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (They) the world knows him to be existent. Of the former (Anandamaya Kosa), the self is the essence. [2 - 6 - 1]

XV) Knower is not there means telling a person you are not there, you don't exist.

XVI) Your Vyapti has Dosha Anumana = Sa Vyabichari Anumana.

- This is the gist.

**Bashyam :**

**I) Tatra :**

- w.r.t. previous Shloka – following doubt is Akshepa Mayam.

**II) Pramatavam Tada Agrahyam Chet :**

- If Atma can never be known through any Pramanam at any time – Asat Eva Bhavati.
- Atma will be non-existent.

### III) Reason :

- World is Karyam
- Maya = Karanam.
- Will be like Rabbits horn.
- Refer Shankara Bashyam of Taittiriya – Asanneva Bhavati.
- Consciousness + Mind = Knower (Waker, Dreamer) = Pramata.
- Consciousness – Mind = Brahman, Turiyam, without anything to be known, Sakshi.

### IV) Brihadaranyaka Upanishad :

- Vishpulingaha
- Who can know the knower when there is no world in sleep and I exist.

### V) Iti – Objection

- Tatu Na = Such Answer can't be given.

### VI) Karya Grahanat :

- Because we are experiencing product of Atma.

Cause – Nimitta Karanam	Product – Effect / Karyam
<ul style="list-style-type: none"><li>- Parents</li><li>- Param Atma</li><li>- Aprameyam</li></ul>	<ul style="list-style-type: none"><li>- Children</li><li>- Entire Universe</li><li>- Prameyam</li></ul>

## VII) Taittiriya Upanishad :

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

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |  
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]

VIII) From nonexistent parent, existent child can't be seen, experienced.

IX) Nimitta Karanatvat Brahman Asti

## Taittiriya Upanishad :

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

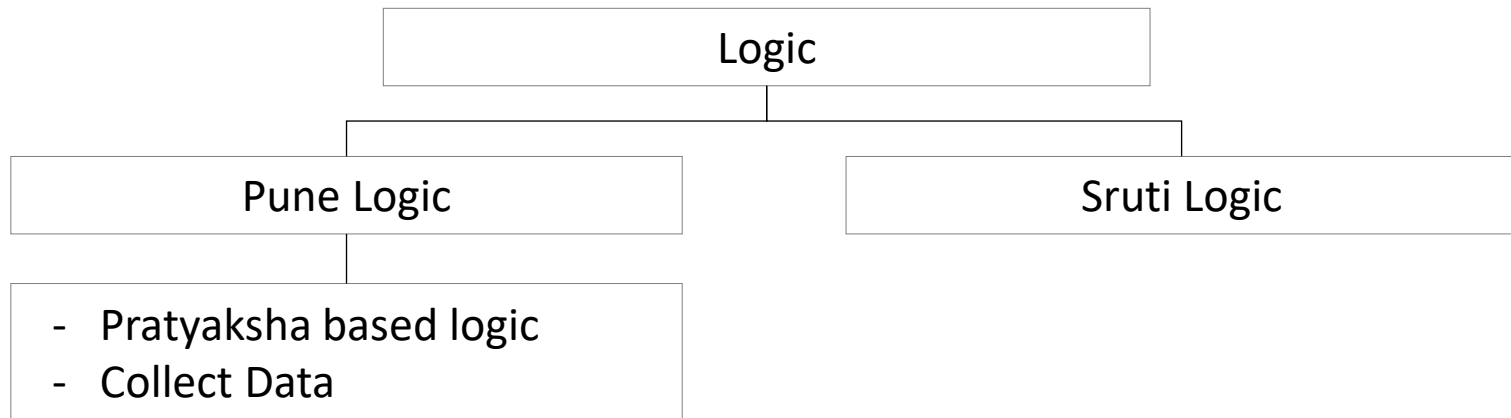
so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idam sarvamasrjata yadidam kinca,  
tatsrastva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam canirukatam ca, nilayanam canilayanam ca  
vijnanam cavijnanam ca,  
satyam canrtam ca satyamabhavat,  
yadidam kinca,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

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

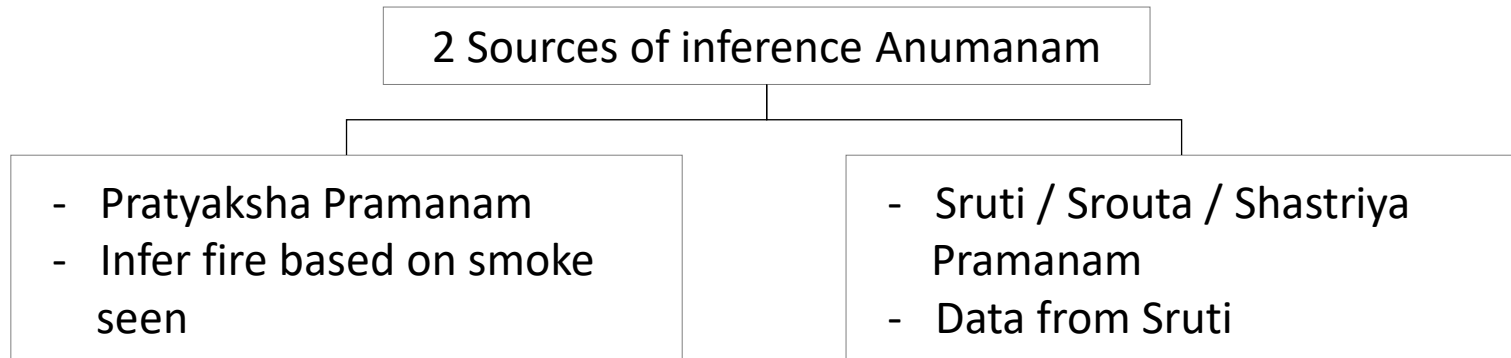
- This is Sankshepa Uttaram.

- **Karya Grahanat, Anubavat, Turiyam Asti, Sat Asti.**

X)



XI)



XII) Atma Asti because we are experiencing / grasping universe product of Satchit Ananda Atma.

- Inference made not by Pratyaksham, but based on Sruti Vakhyam.

### XIII) Janma Karyam :

Karanam	Magic show
<ul style="list-style-type: none"><li>- Existent magician</li><li>- Existent Ishvara</li></ul>	<ul style="list-style-type: none"><li>- Kurchief</li><li>- Duck</li><li>- Bird</li><li>- Karyam</li><li>- Origination of products</li></ul>

- Mayaya – magical power = Janma Karanam.
- Science does not know from where universe came from.
- Karya Rupa Janma Bavati.

### XIV)

From	Infer
<ul style="list-style-type: none"><li>- Existent</li><li>- Creation</li></ul>	<ul style="list-style-type: none"><li>- Karanam</li><li>- Turiyam</li></ul>

- Atma can't be non-existent, Aprameyatvat.

## **Revision :**

### **Bashyam – Karika No. 27 :**

I) Karika No. 27, 28 29, 30 explanation of Karika No. 23.

#### **II) Karika No. 27 :**

- 1<sup>st</sup> line interpretation of “Sat” in 2 ways.

#### **III) 1<sup>st</sup> Interpretation :**

- Sataha Hi Janma Yujyate Na Asataha.
- From an existent Nimitta Karanam alone, Universe, Karyam is born.
- That cause is eternally there – Satchit Ananda Turia Atma (Nitya Atma Asti).

IV) Existence of Atma established whenever you experience the Universe (in Jagrat / Swapna) or don't experience the Universe (as in sleep).

#### **V) Karika No. 26 : Purva Pakshi Shloka**

- Existence can be doubted because of Neti Neti Vakhyam of Sruti to prove Atma.

VI) Atma not available for any Pramanam, Apramanatvat, Aprameyatvat, Indriya Agocharatvat.

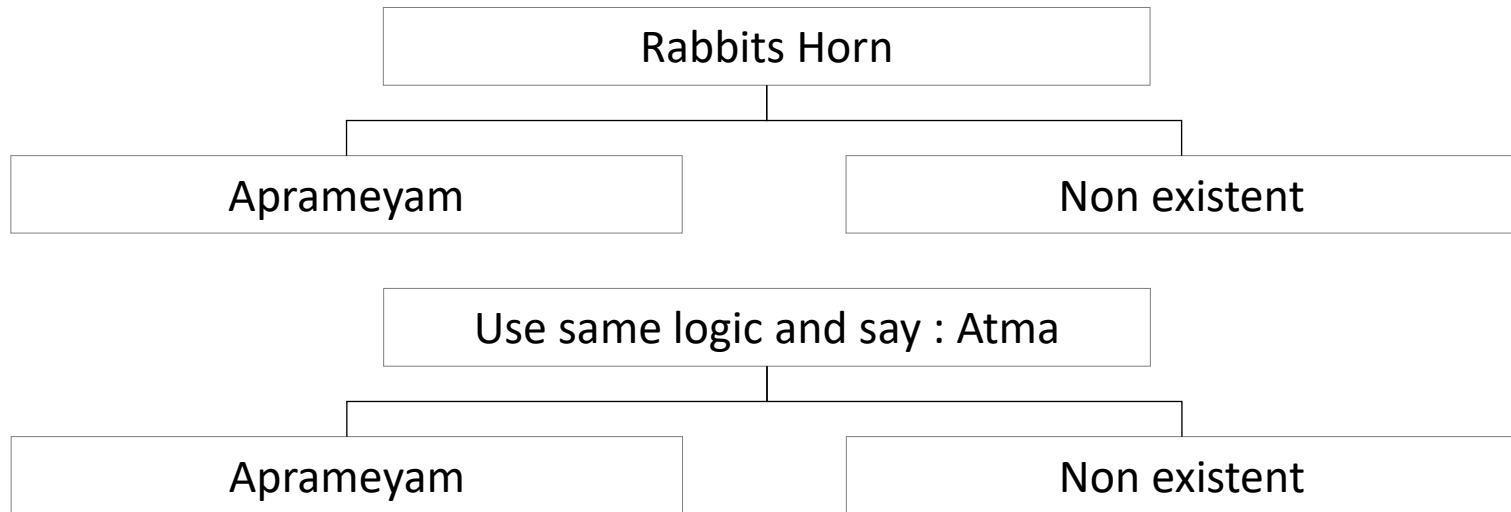
VII) Rabbits horn = Non-existent = Not available for any Pramanam.

- In sleep – Mind / Ahamkara in unmanifest, potential form, I – Atma am there.
- In Death, longer sleep, I Nirvikara Atma ever there.
- Birth of Body, death of Body does not affect existence of Atma.

## VIII) Mithya = Appears but seemingly existent

- Atma = Satyam, Trikalasthi  
= Past, present, future it exists.  
= In time, beyond time.  
= “Om” – (Mandukya 1<sup>st</sup> & 2<sup>nd</sup> Mantra).

IX)



## X) Answer :

- Atma can't be nonexistent because I see creation, which has originated from Atma.
- If Atma was not existent, and it was non-existent, from non-existent Karanam Universe can't originate.
- Therefore Atma = Existent 1<sup>st</sup> part of Bashyam over.

## XI) 2<sup>nd</sup> Part :

- From existent Magician alone Unreal products can originate.
- Magician – has magical power.

XII) From unreal products – hat, Duck, Falcon, Magician can be implied.

- Similarly from unreal creation, magician Paramatma can be inferred.

## XIII) Dakshinamurthi Stotram :

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

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

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

- Avagamyat = Inferred
- Hi = Yasmat – because of following reason :  
Vidyamanat Karanat – only from existent Nimitta and Upadana Karanam –  
Magician, world magical products – elephant, cage, covered cloth tiger can come out.

#### **XIV) Similarly Mithya Jagat Janma Yujiyate :**

- Unreal universe can be born only out of magician Bhagawan.

From existent cause alone	Not from non existent cause
Universe born	Universe can be born

#### **XV) Tasmāt Va = Karanam = Atma**

- Atma can't be non-existent.
- World has to be Mithya because cause declared in Sruti is Satyam.
- Real world can't be born out of Atma.

#### **XVI) Atma = Panchami Vibhakti from / because of = Nimitta Karanam**

- Real original of world is not possible.
- Interpretatin no. 1.

#### **XVII) Sataha = Panchami Vibhakti**

= Nimitta Karanam

= Tika Kara – Anandagiri

## XVIII) Interpretation No. 2 :

- Sat = Upadana Karanam.
- From existent material cause, product is born.

Previously	Now
Existent Nimitta Karanam	Existent Upadana Karanam

- Both must be existent
- Atma both Nimitta + Upadanam
- Hence, Atma has to be existent

## XIX) Lalita Sahasranamam :

शिवप्रिया शिवपरा शिष्टेष्टा शिष्टपूजिता ।  
अप्रमेया स्वप्रकाशा मनोवाचामगोचरा ॥ ८९ ॥

Shivapriya shivapara shishteshta shishtapujita ।  
Aprameya svaprakasha manovachama gochara ॥ ८९ ॥

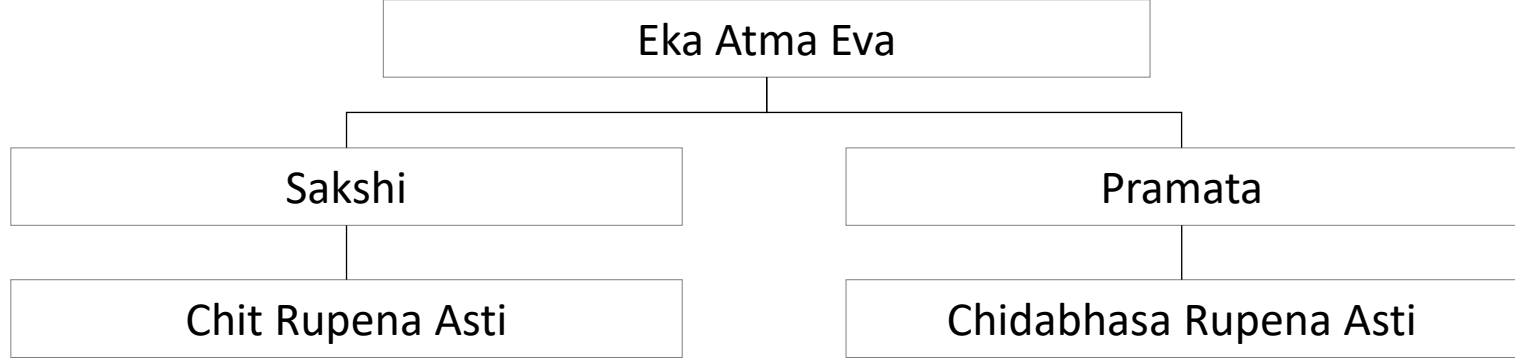
Shivapriya : Who is the beloved of Shiva. Shivapara : Who is solely devoted to Shiva.  
Shishteshta : Who is dear to the righteous. Shishtapujita : Who is adored by the righteous.  
Aprameya: Who is the infinite that is immeasurable. Svaprakasha : Who is self - illumined.  
Manovachama Gochara : Who is beyond the range of mind and speech. [Verse 89]

- Aprameya - Svaprakasha

- Pramatra Rupena Upalabyate.
- Sakshi rupena Upalabyate.

**XX) Atma alone appears as Sakshi also and Pramata also.**

**XXI)**



**XXII) Upadhana Karanam interpretation – Atma Eva Sataha Vidyanam.**

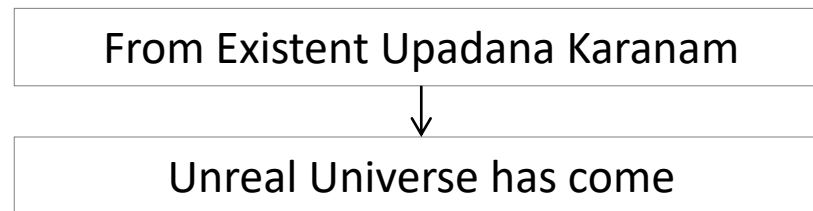
**549) Bashyam : Chapter 3 - Karika No. 27 continues**

अथ वा सतो विद्यमानस्य वस्तुनो रज्ज्वादेः सर्पादिवत् मायया  
जन्म युज्यते न तु तत्त्वतो यथा तथाग्राह्यस्यापि सत एवात्मनो  
रज्जुसर्पवज्जगद्रूपेण मायया जन्म युज्यते । न तु तत्त्वत  
एवाजस्यात्मनो जन्म ।

Or (Atha Va) only an existing (Vidyamanasya) Non-changing material cause (Satah Vastunah), like the rope (Rajjivadeh) can take the form or be born (Janma Yujiyate) as a snake (Sarpadivat) only seemingly (Mayaya Eva), but not in reality (Na Tu Tattvatah); like that so also (Yatha Tatha) even though it is not experienced (Agrahyasyapi) Atma, the Upadana Karanam alone (Satah Eva Atmanah) like the rope snake (Rajju Sarpavat) can be seemingly born (Mayaya Janma Yujiyate) taking the form of the universe (Jagadrupena). It can never be born really (Na Tu Tattvata Eva - as the universe), for there cannot be birth of the unborn Atma (Ajasya Atmanah Janma - as Atma is changeless).

I) 2<sup>nd</sup> Interpretation of Sat Atma

II) Sat Atma = Existent Upadana Karanam.



III) Upadana Karanam becomes Karanam in 2 ways, 2 languages.

IV)

## Upadana Karanam

### Parinami

- Clay through modification becomes pot
- Clay is born in the form of Pot
- Clay alone changed shape into product pot
- Gold born in Chain form
- Wood born in furniture form
- Atma born in form of Universe

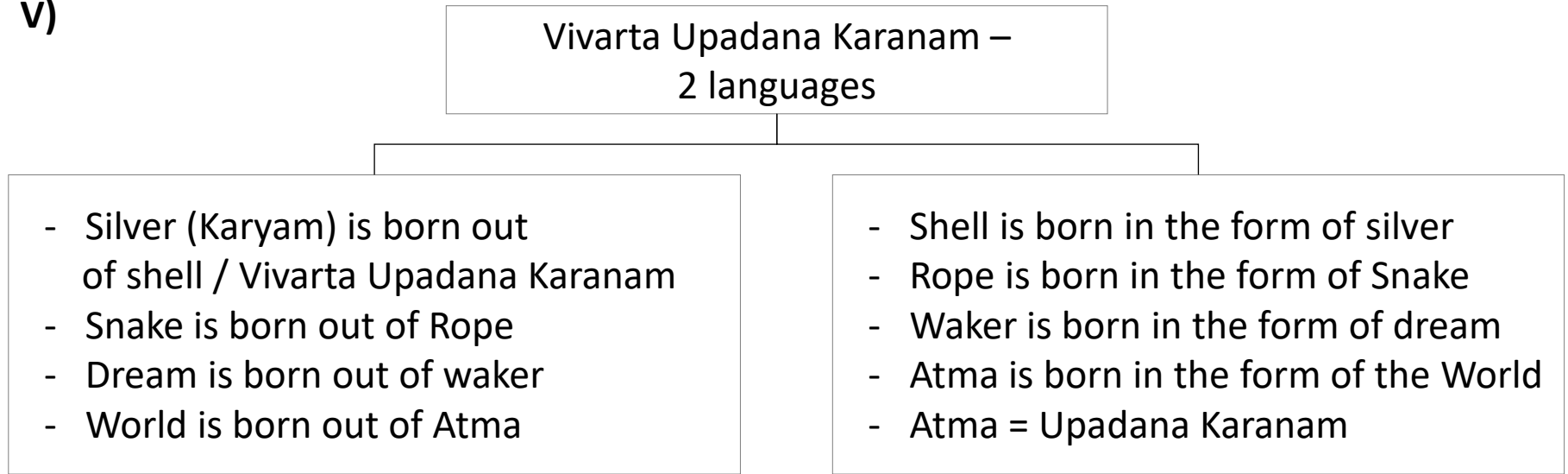
- Pot born out of material cause clay
- Ornament born out of material cause gold
- Furniture born out of material cause wood
- Universe is born out of material cause Atma

### Vivarta

- Shell appears as silver
- Rope appears as snake

- Shell is Vivarta Upadana Karanam for Silver
- Waker is Vivarta Karanam for dream
- Atma is Vivarta Upadana Karanam for Jagat

V)



VI) Atma can only be Vivarta Upadana Karanam because Atma is Nirvikara Svarupa, it can't undergo change.

VII) Atma can only seemingly born in the form of Universe, but not really.

- This is Gist of this portion of Bashyam.

### **Now Bashyam description :**

I) Alava Vidya Mana Vastu Sat = Upadana Karanam.

- Like Rope = Upadana Karanam for Rajju.

II) Rajju can be born as Snake only seemingly not really.

### III) Sarpah Mayaya Rupena Jyate

- Rajjuvadehe Mayaya Eva Sarpah Di Rupena Janma Yujiyate.
- Rope can be born as Snake only seemingly

### IV) Rope can't be really born as Snake but only apparently.

V) Similarly Real Atma, is changelessly, seemingly born as Jagat.

- Jagat Rupena Yujiyate.

- **Upadana Karana Atma is born as the Universe, only Mayaya, apparently.**

VI) Atma can't be Parinami Upadana Karanam, changing material cause of the Universe.

- Atma = Ajam = Birthless, Nirvikara Svarupa, does not have 6 modifications.

VII) It can't really become Universe, transform into Universe like milk to curd.

VIII) 1<sup>st</sup> Line both interpretations over.

IX)

Panchami – 5 <sup>th</sup> Vibhakti	Sashti – 6 <sup>th</sup> Vibhakti
Nimitta Karanam	Upadana Karanam

X) 2<sup>nd</sup> Line : Bashyam

550) Bashyam : Chapter 3 - Karika No. 27 continues

यस्य पुनः परमार्थसदजमात्मतत्त्वं जगद्रूपेण जायते वादिनो न  
हि तस्याजं जायत इति शक्यं वक्तुं विरोधात् ।  
ततस्तस्यार्थाज्जातं जायत इत्यापन्नं ततश्चानवस्था  
जाताज्जायमानत्वेन । तस्मादजमेकमेवात्मतत्त्वमिति  
सिद्धम् ॥ २७ ॥

Again (Punah) if a brahma Parinami Vadinah or Atma Parinami Vadinah (Yasya - Argues) that Atma (Atmatattvam) which is unborn (Ajam) the absolute reality (Paramartha Sat) is born in the form of the universe (Jagat Rupena Jayate); for Such a Vadinah "The unborn Atmatattvam is born" (Tasya Ajam Jayata). But he cannot indeed make such a statement (iti Na Hi Sakyam Vaktum) as it is in contradiction (Virodhat). In that case (Tatah), by extension it means (Tasya Arthat) he is admitting that in fact (iti Apannam) what is already born (Jatam) again passes through birth (Jayate). And that would lead to (Tatah Ca) infinite regression (Anavastha) because it has to be born out of something which is already born, and that has to be born out of something which is already born, and so on (Jatat Jayamanatvam Ena). Therefore (Tasmat) it is established (iti Siddham) that Atma, the Vivarta Karanam is unborn Non-dual vastu (Ajam - Ekam - Eva - Atmatattvam).

## Suppositional Argument : Abhyupethya Vada

I) Suppose Atma is not Vivarta Upadana Karanam but Parinami Upadana Karanam

II) It will become Visishta Advaitam Brahma

- Brahman = Parinami Upadana Karanam.
- Vivarta – Changeless cause does not exist in their Matam.
- Atma = Parinami Upadana Karanam.

III) Atma – Jagat Rupena Vartate

- Parinami Upadana Karanam Atma is born in the form of the product – Jagat.

IV)

It can be presented in 2 ways

- Bangle is born out Gold
- Jagat is born out of Atma

- Gold is born in the form of Bangle
- Atma is born in the form of Jagat
- Atma has transformed into Universe
- Atma Jagat Rupena Jayate
- Svarnam Abharna Rupena Jayate

## V) Yatha Mritika Ghata Rupena Jayate

- Yatha Daru – Wood Furniture Rupena Jayate.
- Ajam Atma Jagat Rupena Jayate.

## VI) Mundak Upanishad :

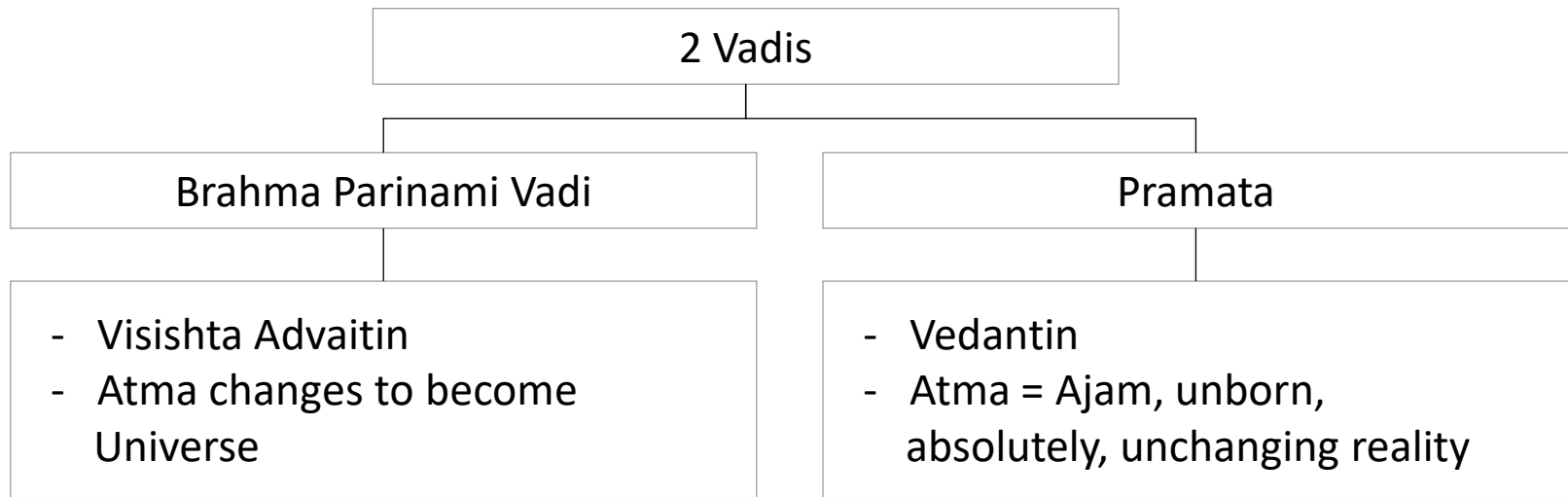
दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २॥

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

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

- Name of Atma = Ajaha  
= Unborn
- Ajam Brahma Atma – Jagat Rupena Jayate.
- This will be a contradiction.

VII)



- Brahman transforms in the form of Universe.
- Ajam Jayate Iti Uktam Bavati.
- Unborn Atma creates the world.

### VIII) Vivarta Examples :

- Milk to curd – from cow – milk comes.

IX) Suppose real material cause Brahman is really transforming into world.

- Brahman = Cause = Becomes product  
= Will require another cause  
= Anavastha – Dosha regress infinitum
- Every Parinami Karanam itself = Karyam.

## X) Sankhya :

- If Prakrti = Parinami Upadana Karanam (PUK).

## XI) Our Argument

- Prakrti will become Karyam.

## XII) Sankhya :

- Prakrti Anaadi, Anantham, Ajam, unborn.
- This is called Sankhya – Parinama Vada (Taken up later).

## XIII)



XIV) For Brahma Vivarta Karana Vadi – world will become like Rope Snake, Silver, Dream.

XV) Gita : Chapter 9 – Verse 4 and 5

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

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

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

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

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

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

Mastani Sarva Butani	Na Cha Mastani Butani
World has come out of me Brahman	There is no world at all born out of me

## Lord Krishna :

- Ajati Vadin – rare statement in Gita.
- Mandukya – every verse is Ajati Vada.

## Anvayah :

### अन्वयः

सतः हि जन्म मायया युज्यते; न तु तत्त्वतः (युज्यते),  
यस्य (वादिनः आत्मतत्त्वं) तत्त्वतः जायते, तस्य  
(वादिनः) जातं (वस्तु) हि जायते ॥

### Anvayaḥ

sataḥ hi janma māyayā yujyate; natu tattvataḥ (yujyate) |  
yasya (vādinah ātmatattvam) tattvataḥ jāyate, tasya  
(vādinah) jātaṁ (vastu) hi jāyate ||

For an Ever-existent one alone birth is possible and that too only apparently (through maya) and not really. Whatever is born is born (again) for that (person) who holds on to it that (it) is really born.

असतो मायया जन्म तत्त्वतो नैव युज्यते ।  
वन्ध्यापुत्रो न तत्त्वेन मायया वापि जायते ॥ ३- २८॥

asto māyayā janma tattvato naiva yujyate ।  
vandhyāputro na tattvena māyayā vāpi jāyate ॥ 3- 28॥

The Unreal cannot be born either really or through delusion. For, the son of a barren-woman is neither born de facto nor through delusion (Maya). [3 - K - 28]

अन्वयः

असतः जन्म मायया तत्त्वतः (वा) न एव युज्यते ।  
वन्ध्यापुत्रः तत्त्वेन मायया वा अपि न जायते ॥

Anvayaḥ

astaḥ janma māyayā tattvataḥ (vā) na eva yujyate ।  
vandhyāputraḥ tattvena māyayā vā api na jāyate ॥

For a Non-existent one, birth is no at all possible (Either) apparently (or) really. The son of a barren woman is not born (Either) apparently or really.

## Gist :

I) From existent cause alone products can be born

II) If Existent cause is PUK (Parinami Upadana Karanam), real product is born.

III) If Existent cause I VUK (Vivarta Upadana Karanam), unreal product alone can be born.

IV)



```
graph TD; A[From existent cause alone] --> B[Real product can be born]; A --> C[Unreal product can be born];
```

From existent cause alone

Real product can be born

Unreal product can be born

V) From Non-existent cause neither real / unreal product can be born.

## Example :

- Vandhya Putra.

VI) Therefore Atma can never be nonexistent whether world is real or unreal.

VII)



```
graph TD; A[God has to be existent] --> B[2 Forms]; B --> C[Sagunam]; B --> D[Nirgunam]; C --> E[Existent World]; D --> F[Existent Brahman alone];
```

God has to be existent

2 Forms

Sagunam

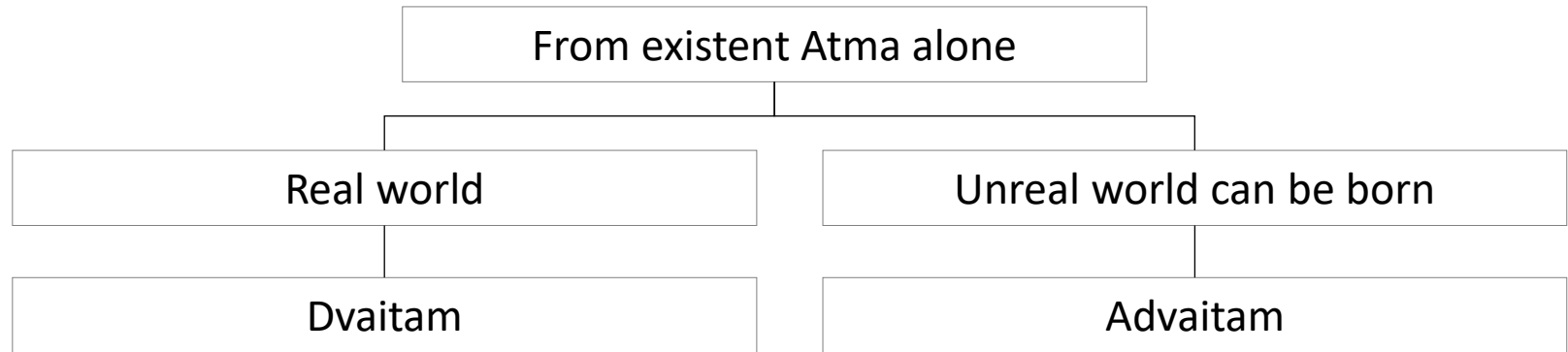
Nirgunam

Existent World

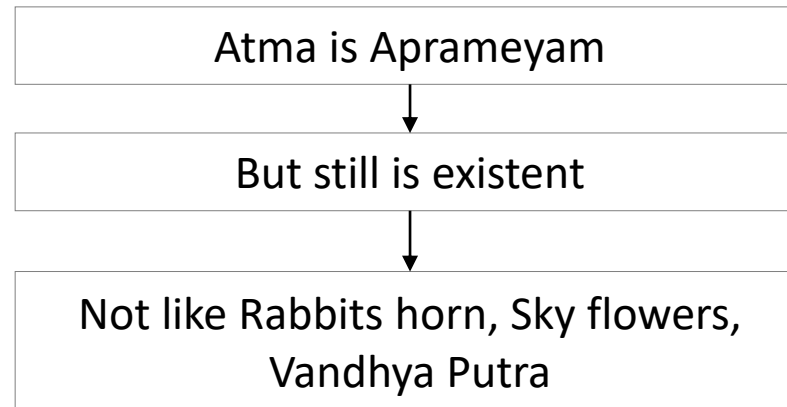
Existent Brahman alone

VIII) World born only from existent Atma, not from non-existent Atma or nothingness (As claimed by Shunyavadin)

IX)



X)



असद्वादिनामसतो भावस्य मायया तत्त्वतो वा न कथंचन जन्म  
युज्यते अदृष्टत्वात् । न हि वन्ध्यद्यापुत्रो मायया तत्त्वतो वा  
जायते तस्मादत्रासद्वादो दूरत एवानुपपन्न इत्यर्थः ॥ २८ ॥

To the Asadvadins (Asadvadinam - our reply is that), for a non-existent entity (Asatah Bhavasya), neither unreally (Mayaya) nor really (Tattvatah Va), in any manner (Kathancana), birth is not possible (Na Janma Yujiyate - either as a product originating out of a non-existing cause or a non-existing effect originating from an existing cause), as it has never been seen (Adrstatvat). The son of a barren woman (Vandhyaputrah), is indeed not born (Na Hi Jayate), either really or unreally (Mayaya Tattvatah Va). Therefore (Tasmat) at the time of ascertaining what is Karana and what is Karya (Atra), neither the Asatkaranavada of a product originating out of a Non-existing cause, nor the Asatkaryavada of a non-existing effect originating from a existing cause (Asadvadah), is tenable (Anupapannah) even remotely (Durata Eva). That is the idea (iti Arthah).

I)



- Either really or unreally, world can't be born.

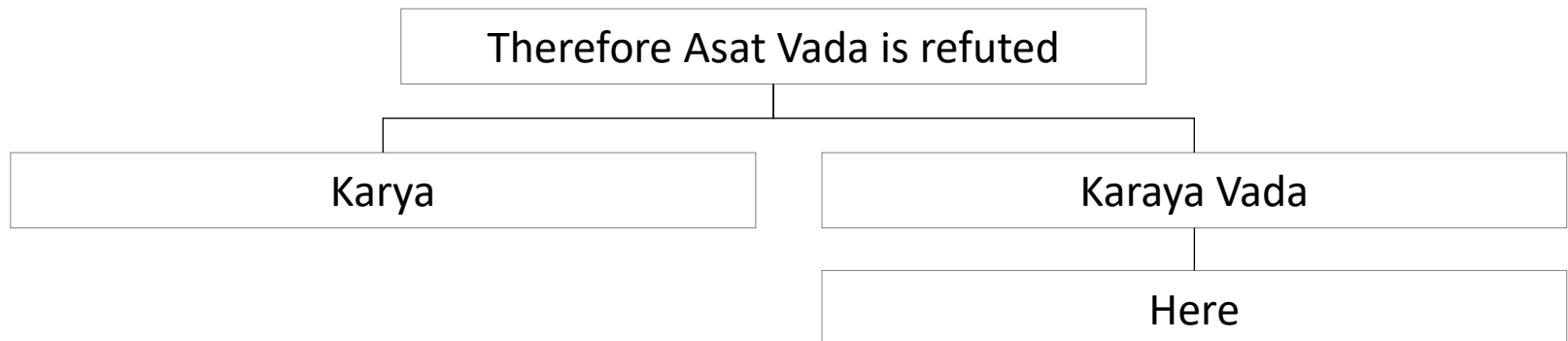
## II) Adrishyatvat :

- We don't see anything originating from non-existence in the world.

III) Don't see effect product origination out of a nonexistent cause.

- Vandhya Putra – Rabbits horn
- Son of barren woment either Mayaya unreally or Tatvatataha really, Na Jayate, not born.

IV)



V) Remotely also not possible to get product out of non existence cause (Barren women).

## VI) Conclusion :

- Atma is existent.
- Can't employ Asat Karya Vada.

## VII) Anvayah :

अन्वयः

असतः जन्म मायया तत्त्वतः (वा) न एव युज्यते ।  
वन्ध्यापुत्रः तत्त्वेन मायया वा अपि न जायते ॥

Anvayah

astah janma māyayā tattvataḥ (vā) na eva yuijyate ।  
vandhyāputraḥ tattvena māyayā vā api na jāyate ॥

For a Non-existent one, birth is no at all possible (Either) apparently (or) really. The son of a barren woman is not born (Either) apparently or really.

## Revision :

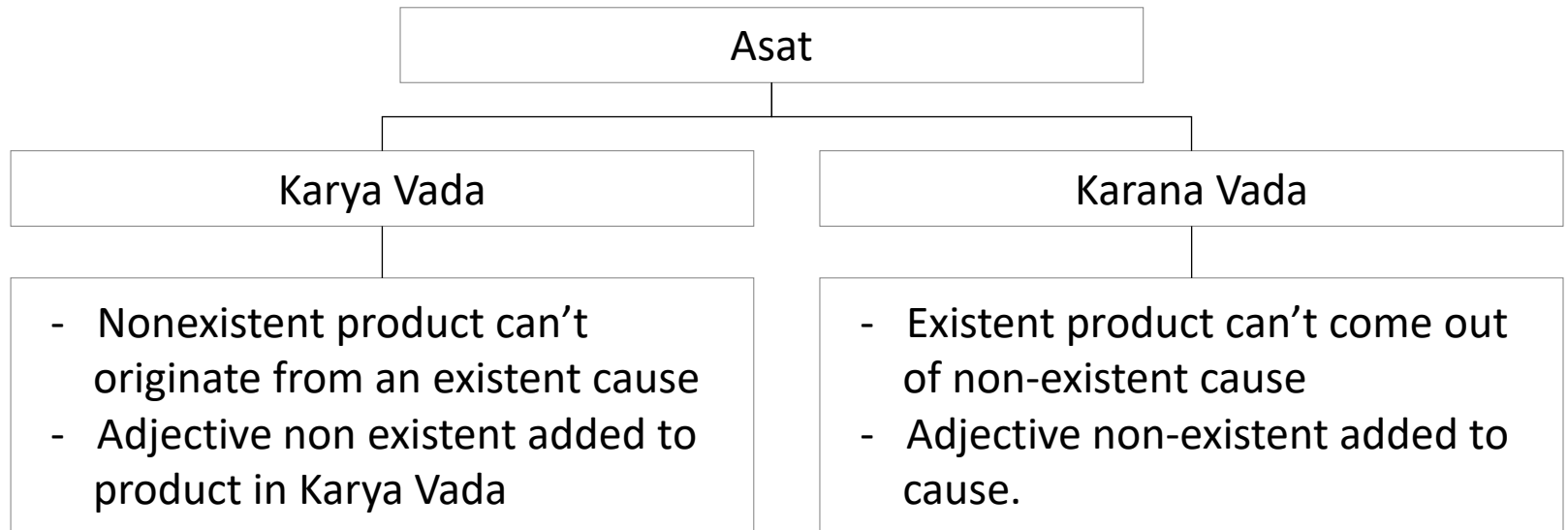
Karika No. 28 – completed

I) Asat Vada refuted

## Topic :

- World can't originate from non existence.
- World originates only from existent Atma.

II)



III) This Karika can use to negate Karya or Karana Vada.

IV) Here in this context, this Shloka must be employed for Asat Karana Vada refutation.

V) Atma = Cause of Universe

- Atma has to be existent cause because from non existent cause, universe can't originate.
- Only from existent cause, world originates.
- Therefore, Atma is existent.

**VI) Original discussion :**

- Is Atma existent or non existent.

VII) Aprameyatvat Atma is non-existent.

- **Even though Aprameyam Atma is existent.**
- From existent Atma alone Universe is born.
- From non existent Karanam, Universe can't be born.
- This is Asat Karana Vada Nirasa.
- Negation of Asat Karana Vada.

VIII) Translation of Karika No. 28 :

- Tataha Mayaya Tattvataha Na Yuhyate.
- From nonexistent cause, product can't originate really or unreally.
- From nonexistent Nimitta or Upadana Karanam, product can't originate really or unreally.

IX) Vandhya Putra is not born really or apparently from an existent cause = Asat Karya Vada.

- A Vandhya Putra, non-existent cause can't be really or apparently be born in the form of any product.

X) A Vandhya Putra can't be a product of any Karanam = Asat Karana Vada Nirasa

XI) Bottom line :

- Atma has to be existent.
- Only from an existent Atma, a Universe can originate.

## 554) Introduction to Chapter 3 - Karika No. 29 :

कथं पुनः सतो माययैव जन्मेत्युच्यते-

How does (Katham Punah), Atma (Satah- A Vivarta Upadana Karanam) be born (Janma in the form of an unreal universe) through maya (Mayaya Eva), if that is your doubt (iti), that is being clarified (Ucyate - with the example of the dream state).

### I) Connect Karika No. 29 to karika No. 27

- Karika No. 28 – Aside verse

### II) Karika No. 27 :

- From an existent cause the Atma, the Universe can be born, only apparently not really.

- **Mayaya Eva Jayate Natu Tatvataha.**

### III) Logic :

- If from Atma, real universe is born, Atma will become Parinami Upadana Karanam (PUK).
- Then Atma will have Anavastha Dosha – Regress infinitum.

IV) Hence Atma has to be Vivarta Upadana Karanam which is only in Advaitam.

- From Vivarta Karanam, only unreal universe can be born.
- Tightly held logical verses.

V) Consequences, corollary must be crystal clear.

- Then verse will sit inside comfortably.
- Comfort or stress depends on understanding technical worlds clearly.
- Parinami – Karanam – Karyam.
- Vivarta – Karanam – Karyam.
- Anavasta Dosha.
- Consequences 2
- All must be clear and remembered.

VI) If Atma is not Vivarta Upadana Karanam and it is producing an unreal Universe.

**Example :**

- How from Sat real existent Atma, Vivarta Upadana Karanam through Maya intervention, Jagrat world is produced?

VII) Without Maya support, Atma can't be VUK (Vivarta Upadana Karanam).

- Without Maya, Atma loses status of Karanam.

VIII) How through Maya, Atma is born in the form of Mithya Universe?

IX) 2 languages used

a) How is Mithya Universe born out of Atma?

b) How is Atma born?

- Atma is born in the form of Mithya Universe.
- Do not say world is born out of Atma.

X) This is clarified with Swapna Drishtanta.

यथा स्वप्ने द्वयाभासं स्पन्दते मायया मनः ।

तथा जाग्रद्द्वयाभासं स्पन्दते मायया मनः ॥ ३- २९ ॥

yathā swapne dvayābhāsaṁ spandate māyayā manaḥ ।

tathājāgraddvayābhāsaṁspandatemāyayāmanaḥ ॥ 3- 29॥

As in dream, the mind vibrates through Maya (delusion) revealing the appearances of duality, so also in the waking state, the mind projecting through Maya causes the appearance of the world of multiple Objects. [3 - K - 29]

अन्वयः  
यथा स्वप्ने मनः (आत्मा) मायया द्वयाभासं  
स्पन्दते तथा जाग्रत् मनः (आत्मा) मायया  
द्वयाभासं स्पन्दते ॥

**Anvayaḥ**

yathā swapne manaḥ (ātmā) māyayā dvayābhāsam  
spandate tathā jāgrat manaḥ (ātmā) māyayā  
dvayābhāsam spandate ॥

The mind spins a seeming duality in the waking state through maya just as, the mind spins a seeming duality in dream through maya.

## Gist : Karika No. 29 + 30

I) Dream world is falsely, unreally projected by the Mind.

- Wakers world is falsely unreally, falsely projected by Mind.

**II) Dream world appears real in dream**

- **Wakers world appears real in waking.**
- Real in their respective states.
- Both unreal projections.

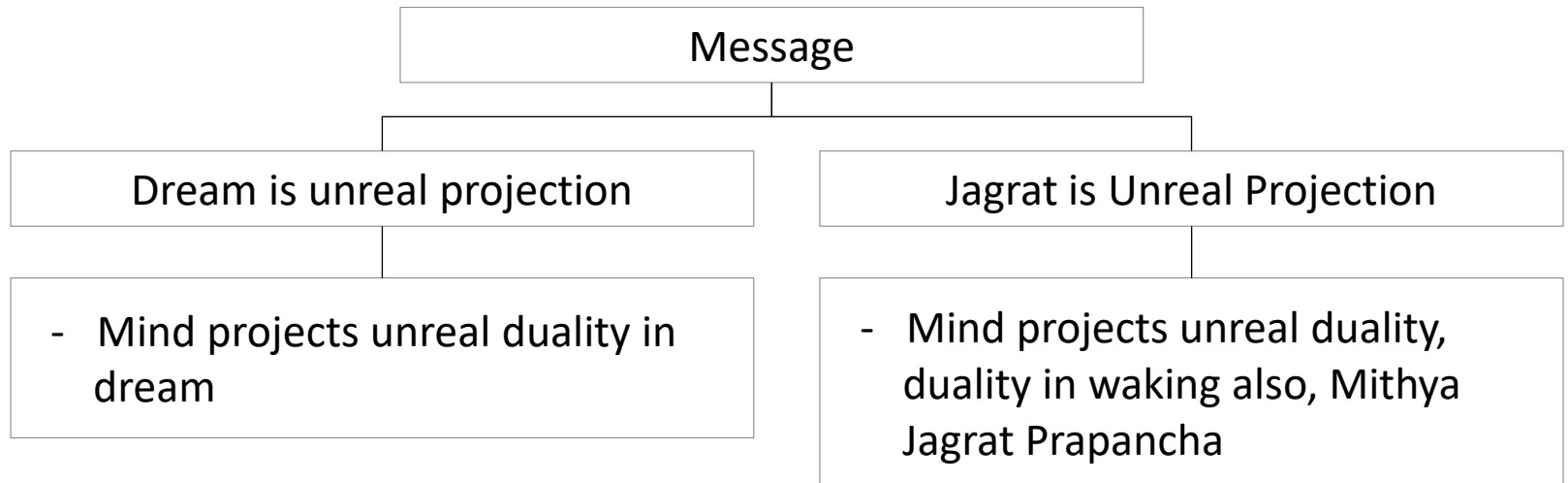
**III) For a dreamer, dream is not dream in dream**

- **For a waker, waking is not dream in waking.**
- This is the central message of Chapter 3.

IV) Gauda Pada creates problem for Shankara.

V) What is the mischief, how Shankara solves the problem?

VI)



## VII) Vedanta :

Mithya Svapna Prapancha	Jagrat
Wakers Projection	Not Mental Projection

VIII) If Jagrat, mental projection, we unknowingly become Kshanika Vijnana Vada – Buddhi.

## IX) Brahma Sutra :

Yogachara	Shankara
Jagrat is mental projection	Jagrat is Maya Projection, power of Atma, not Minds projection

X) Drishti Srishti Vada (DSV), Srishti Drishti Vada (SDV), Trividha / Dividha Satta Vada does not say Jagrat is mental projection.

XI) Gaudapada is saying that.

## XII) 1<sup>st</sup> Line :

- Mind projects unreal duality in dream.

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

- Mind projects unreal duality in Jagrat.

## XIII) Gaudapada :

- Pseudo / fake Vedantin, Prachanna Buddaha.
- Buddhist in Vedantic Robe.

#### XIV) Advaitin refutes charge

- Gaudapada not Buddhist.
- Gaudapada quotes Vedanta as Pramanam.

#### XV) Buddhist does not accept Veda as Pramanam.



#### XVI) Gaudapada quotes :

##### a) Mandukya Upanishad : Chapter 2 – Karika No. 12

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।  
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥

kalpayatyātmanā'atmānamātmā devaḥ svamāyayā ।  
sa eva budhyate bhedāniti vedāntaniścayaḥ || 12 ||

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

## b) Mandukya Upanishad : Chapter 3 – Karika No. 24

नेह नानेति चाऽऽम्नायादिन्द्रोमायाभिरित्यपि ।  
अजायमानो बहुधा मायया जायते तु सः ॥ २४ ॥

neha nāneti cā"mnāyādindromāyābhirityapi |  
ajāyamāno bahudhā māyayā jāyate tu saḥ || 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]

- 5 Upanishads quoted.

## Katho Upanishad : Chapter 2 – 1 – 11

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

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

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

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

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

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

## Isavasya Upanishad : Verse 7

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

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

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

## Katho Upanishad : Chapter 2 – 1 – 10

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

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

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

### c) Mandukya Upanishad : Chapter 3 – Karika No. 25

संभूतेरपवादाच्च संभवः प्रतिषिध्यते ।

को न्वेनं जनयेदिति कारणं प्रतिषिध्यते ॥ २५ ॥

saṁbhūterapavādācca saṁbhavaḥ pratiṣidhyate |

ko nvenam janayediti kāraṇam pratiṣidhyate || 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]

### Isavasya Upanishad : Verse 9

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

*Andham tamah pravisanti ye'vidyam-upasate,*

*tato bhuya iva te tamo ya u vidyayagm ratah [9]*

They who worship Avidya (rites) alone enter into blinding darkness, and they, who are engaged in Vidya (meditation) verily fall, as though, into an even greater darkness. [Verse 9]

### Isavasya Upanishad : Verse 12

अन्धं तमः प्रविशन्ति 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 blinding darkness who worship the Unmanifested (Prakrti) ; but those who devote themselves to the Manifested (Hiranyagarbha) enter into greater darkness. [Verse 12]

## Brihadaranyaka Upanishad : Chapter 2 – 3 – 6

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

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

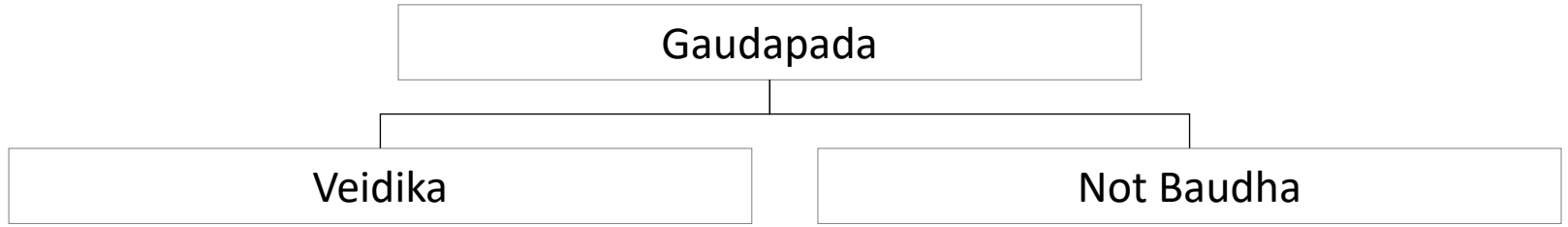
The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore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

आप एव यस्यायतन हृदयं लोको  
मनोज्योतिर्यो 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, hrdayaṃ 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 || 16 ||

‘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]

X)



### XI) Mandukya Upanishad : Chapter 4 – Karika No. 99

क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तापि (यि) नः ।  
सर्वे धर्मास्तथा ज्ञानं नैतद्बुद्धेन भाषितम् ॥ ९९ ॥

kramate na hi buddhasya jñānaṃ dharmeṣu tāpi (yi) naḥ |  
sarve dharmāstathā jñānaṃ naitadbuddhena bhāṣitam || 99 ||

The knowledge of the realised one who is all-wisdom is ever untouched by objects. Similarly, all the entities as well as knowledge are also ever untouched by any object. “This is not the view of the Buddha”. [4 - K - 99]

- Advaita teaching is not of Buddha.

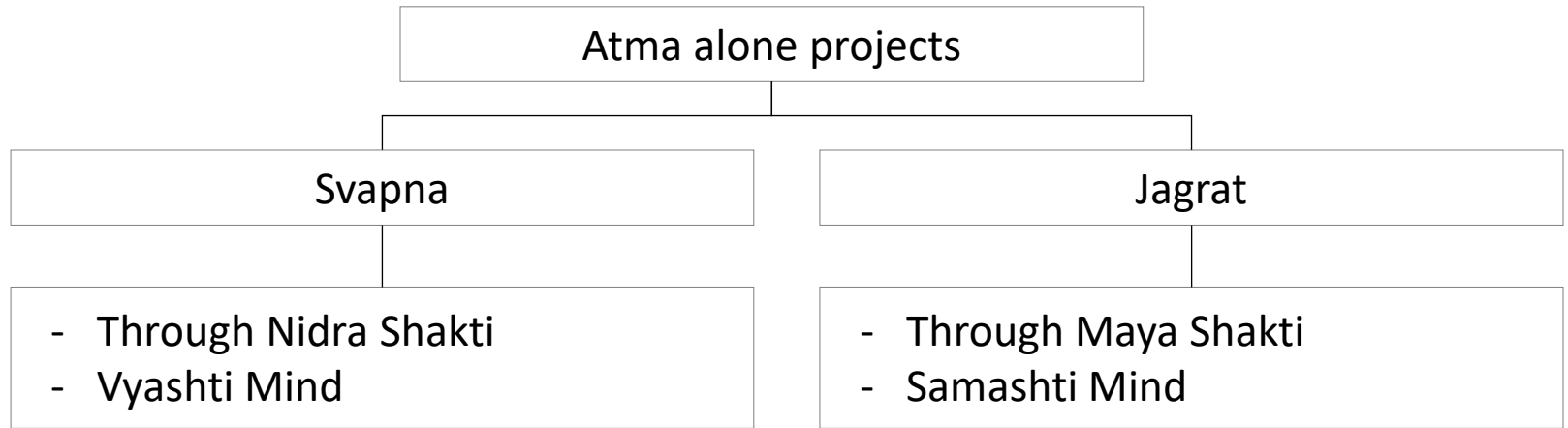
### XII) Trividha Satta Vadi :

- Swapna = Mental projection.

### XIII) How Shankara solves the problem?

- In this Shloka mind means Atma, not Mind.

#### XIV)



#### XV) Manaha Spandate

- Atma Eva Mayaya, Svapna Dvaitam, Jagrat Dvaitam Spandate.

#### XVI) Atma Eva Iti Arthaha

- Mind = Atma
- How Mind = Atma?
- Sarvam Brahma Mayam.

#### Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- Everything = Atma
- World = Atma

XVII) Mano Rupa Atma Jagrat, Swapna Spandate.

- Sleep = Self ignorance.
- Sleeping to my real nature everyday.

XVIII) Ingeniously Shankara escapes from Kshanika Vigyana Vada.

**557) Bashyam : Chapter 3 - Karika No. 29 Starts**

यथा रज्ज्वां विकल्पितः सर्पो रज्जुरूपेणावेक्ष्यमाणः सन्नेवं  
मनः परमार्थविज्ञास्यात्मरूपेणावेक्ष्यमाणं सद् ग्राह्यग्राहकरूपेण  
द्वयाभासं स्पन्दते स्वप्ने मायया, रज्ज्वामिव सर्पः ।  
तथा तद्वदेव जाग्रज्जागरिते स्पन्दते मायया मनः  
स्पन्दत इवेत्यर्थः ॥ २९ ॥

Just as the rope is wrongly mistaken for a snake (Yatha Rajjvam Vikalpita Sarpah, - by an ignorant person, but when reversely analysed by a wise person) the snake is rightly in reality is understood as the rope (Rajjurupena Aveksyamanah Sat); in the same way the unreal mind also (Manah Evam), When it is understood (Aveksyamanam) it is nothing but Atma, in the form of the real consciousness (Paramartha Vijnapti Atma Rupena), it projects (Spandate) a seeming duality (Dvayabhasam) in the form of (Rupena) of object (Grahya) and subject (Grahaka) in the dream (Svapne) through maya (Mayaya), like the rope snake (Rajjvam Iva Sarpah). In the same manner (Tatha = Tadvadeva - just as in the dream state), in the waking state (Jagrat = Jagarite), Atma (Manah) through its maya (Mayaya), projects (Spandate) the Jagrat Prapancha also, as though only (iva); that is the idea (iti Arthah)

#### I) Rope is Manaha Vikalpita

- Wrongly understood as Snake by ignorant person.

#### II) Rope misunderstood by ignorant = Snake

- Brahman / Atma misunderstood by ignorant = World

#### III) Snake rightly understood by wise = Rope

- World rightly understood by wise = Turiyam.

#### IV) World = Jagrat, Svapna (Binary format) = Atma for Jnani

{	World	}	= Jiva / Jagat / Ishvara
	Triangular format		= For Ajnani

V) Jivatvam = Snake = Error

- Understanding Turiyam = Correction of Snake.

VI) Gita :

या निशा सर्वभूतानां  
तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि  
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām  
tasyām jāgarti saṁyamī |  
yasyām jāgrati bhūtāni  
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

- For ignorant, Brahman = World
- For wise, world = Brahman

VII) Gita :

ब्रह्मार्पणं ब्रह्म हविः  
ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं  
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih  
brahmāgnau brahmaṇā hutam |  
brahmaiva tēna gantavyam  
brahma karma samādhinā || 4-24 ||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

VIII) Real Rope = Unreal Snake for ignorant

- Unreal World = Real Turiyam for Jnani.

IX) For ignorant

- Real Atma = Unreal Mind

**For Wise :**

- Unreal Mind = Real Atma.

**X) In this Shloka :**

- Translate Mind = Real Atma then we are wise people.

XI) All Jivas experiences Resolve into Turiyam.

- There is no Jivatvam in the past, present, future.
- Time = Concept of Mind in the Atma.
- One of the projections of Maya Shakti.

XII) Unreal Snake when it is understood as Rope it is reality itself.

- Unreal world when it is rightly understood as Brahman / Atma, it is reality itself.

XIII) Snake itself = Reality when its understood as Rope.

- Where Mithya Snake is, there in the same place Satya Atma is there.

XIV) Avyakshamana San (Sat) Bavati, Evam Manah

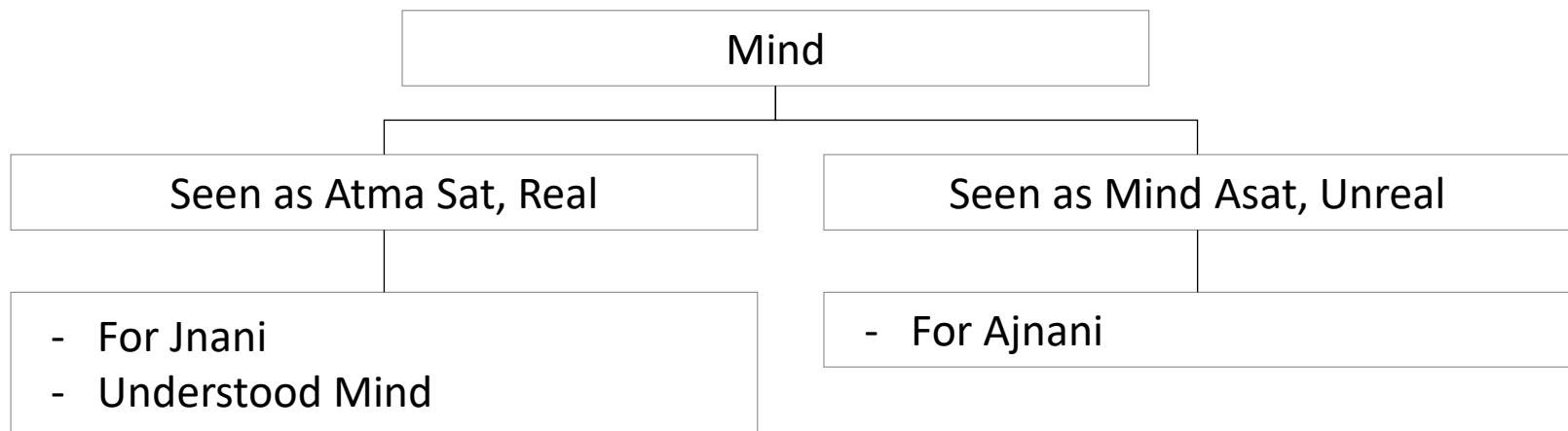
- Unreal mind alone when it is understood with Shastra = Paramartika Atma.

XV) Lay Man = Its my mind giving problems.

- Jnani = My Mind is Atma Paramarthatha Vignyatihi Chaitanyam

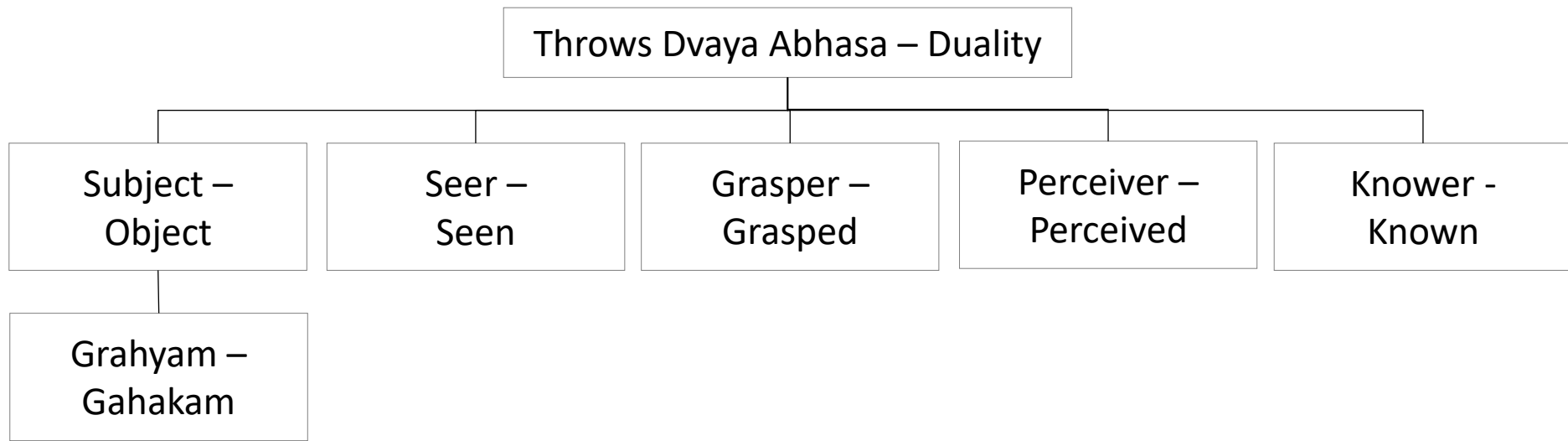
XVI) When you see it in this manner mind becomes Sat Brahman.

XVII)



XVIII) Depends on the perspective / Vision of seeker with Shastric knowledge.

- Mind which is understood as Atma now projects Jagrat Prapancha.



XIX)

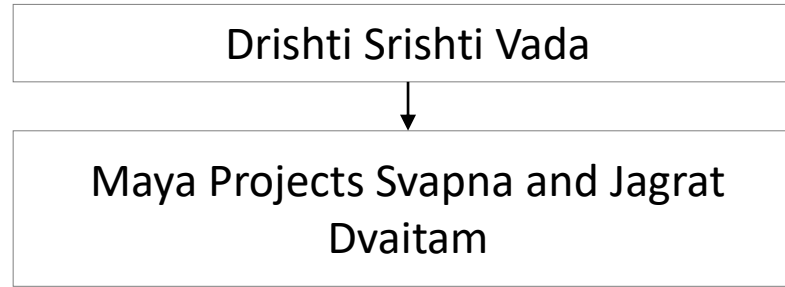
Gaudapada	Shankara
Manaha Spandate	Atma Spandate

- Only area in Upanishad where Mind – equated to Atma.
- Reflected Consciousness – Original Consciousness.
- Big lesson in understanding the truth.
- I – Atma now appears as Dvaitam.

XX) By using Atma, we have come away from Yogachara Buddhism.

XXI) If you say – No Atma, we will be caught in trap of Yogachara Buddhism.

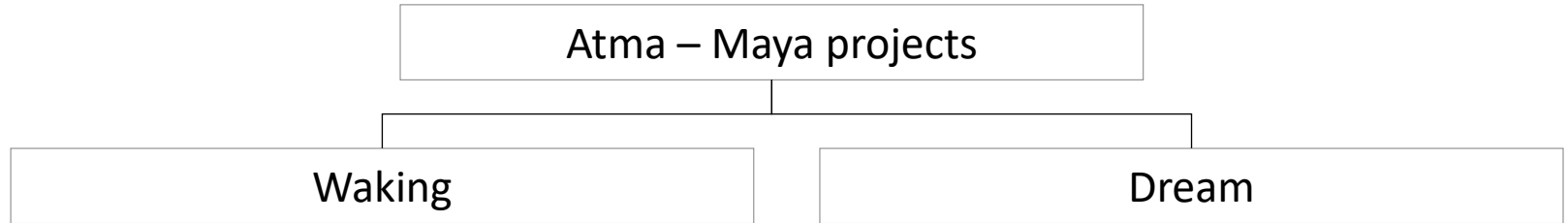
## XXII) Dvaya Bhasam Spandate Svapna :



## XXIII) Thatha Tadvad Eva :

- In the same manner, like dream, in waking also, Maya projects.

XXIV)

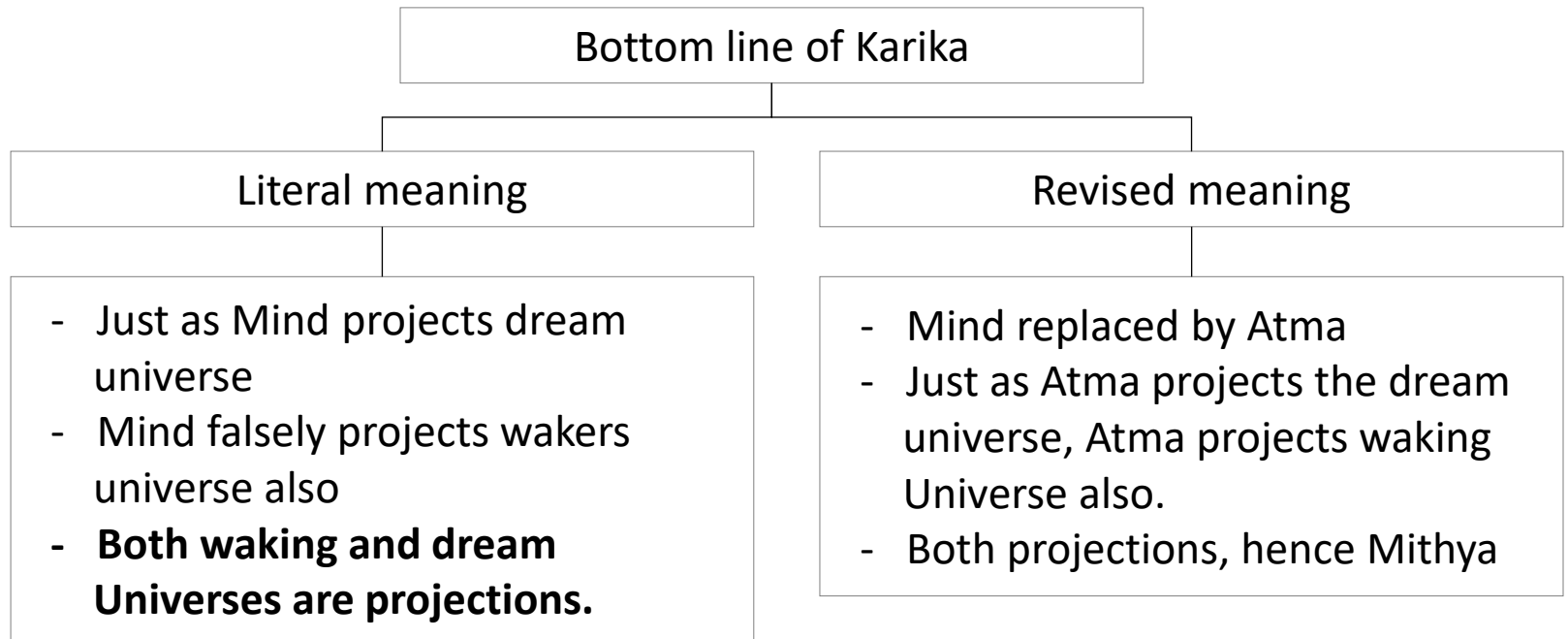


- If only mental projection Shankara can't say Iva in the Shloka.

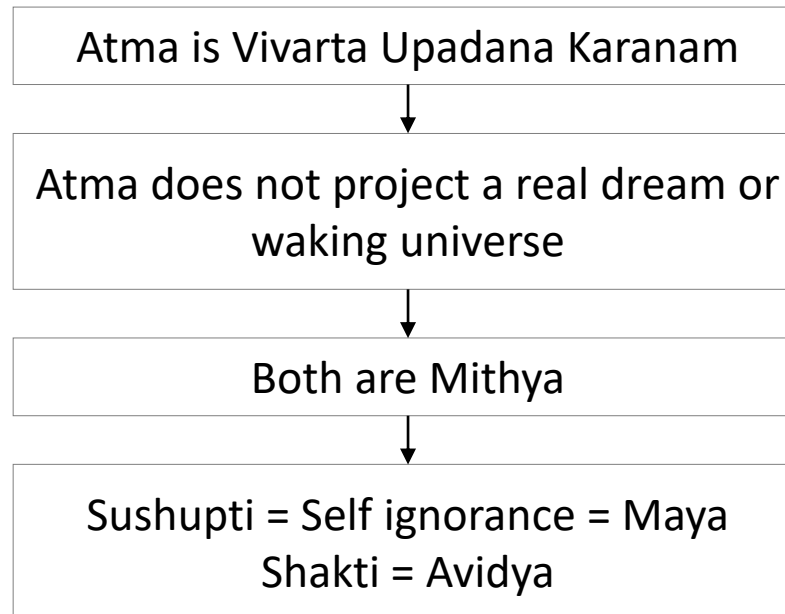
XXV) Mind can spin because it is subject to change.

- Atma spins – add Iva – asthough.
- Tasmāt Manaha – Iva Jagrat Karanam.
- Shloka has fine print.
- Iva Iti Arthaha.

XXVI)



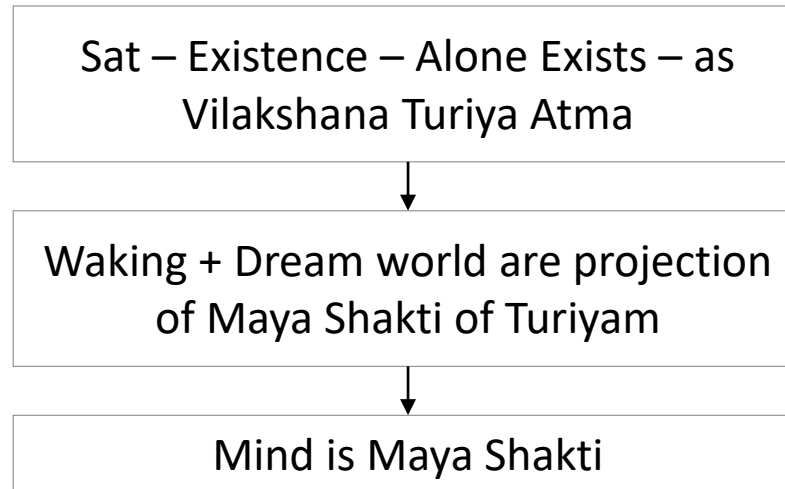
XXVII)



XXVIII) It is a round about way of revealing Turiya Atma w.r.t. its effects / products – Jagrat / Svapna / Sushupti.

- 3 relative states of the Mind instrument.

XXIX)



- Atma reality creates 2 unreal worlds – Waking / Dream.
- This is revealed by Vedanta.
- Brahma Satyam, Jagan Mithya, very clear in Chapter 3.

**XX) If Atma does not project a real Universe, it is not a real cause.**

- It is Karya – Karana Vilakshanam.

1 <sup>st</sup> Stage	2 <sup>nd</sup> Stage	3 <sup>rd</sup> Stage
<ul style="list-style-type: none"> <li>- Atma = Karanam</li> <li>- World = Karyam</li> </ul>	<ul style="list-style-type: none"> <li>- Karyam – World is unreal, Mithya</li> <li>- Real World can never be born from Atma</li> <li>- Word is Mithya</li> </ul>	<ul style="list-style-type: none"> <li>- Atma can't project a real world</li> <li>- If Atma projects an unreal, Mithya world, Atmas status from Karanam changes to Karya – Karana Vilakshanam, Turiyam</li> </ul>

### XXI) Conclude :

- Atma remains Advaitam in the past, present, future.
- It has never become the dualistic universe.
- It has never become the Mithya Universe.
- It always is Asanga Chaitanyam, Karya – Karana concept is apparent, Mithya.

### XXII) Therefore Chapter 3 called Advaita Prakaranam.

- I am nondual Atma in 3 periods of Time, Nirvkara, Niranjana, Chaitanya Turiya Svarupa Atma.

### XXIII) I need not run away from the world to claim Videha Mukti.

- Claim Jeevan Mukti, here and now.
- Claim Nitya, Mukta status here and now.

#### XXIV) Why no question of rebirth?

- Because I am not the Mithya appearing Body – Mind complex.
- I am a spiritual being, pure Consciousness principle, awareness, pure existence.
- More I ask for no rebirth, more I have Satyatva Buddhi on Body – Mind – Complex.
- Jivatvam not Satyam.
- It is Vyavaharika Satyam.
- I am Satyasya Satyam, Turiyam.

#### XXV) One who prays for freedom from rebirth will certainly have rebirth.

- His Agyanams, self ignorance has not gone.
- Still Ajnani.
- Prayer indicates I am Mrityaha, having birth.
- I will again be born in this earth with self ignorance, Ajnanam.
- Prayer reinforces Ajnanam.

#### XXVI) Once I understand Vedanta, never have no rebirth prayer even in Svapna.

- That is escapist Moksha.
- **I was, am, ever will be Advaitam Brahman.**

XXVII) Infinite Sthula Sharirams, Sukshma Sharirams are appearing, disappearing, daily in Jagrat Avastha of the Mind.

- Mithya Sthula, Sukshma Shariram, arrival, departure makes no difference to me who am Turiyam.

**XXVIII) Gita : Chapter 9 – Verse 4 and 5**

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

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

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

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

na ca matsthāni bhūtāni  
paśya me 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]

- Assimilate this Shloka very well in the Mind.
- No prayer for Videha Mukti because we are Nitya Mukta Atma.

**XXX) Anvayah :**

**अन्वयः**

यथा स्वप्ने मनः (आत्मा) मायया द्वयाभासं  
स्पन्दते तथा जाग्रत् मनः (आत्मा) मायया  
द्वयाभासं स्पन्दते ॥

**Anvayah**

yathā swapne manaḥ (ātmā) māyayā dvayābhāsam  
spandate tathā jāgrat manaḥ (ātmā) māyayā  
dvayābhāsam spandate ॥

The mind spins a seeming duality in the waking state through maya just as, the mind spins a seeming duality in dream through maya.

- Yatha Swapne Manaha (Atma) Mayaya Dvaya Bhasam Spandate.
- Moment you say Maya, Atma understood.
- Abhasa = Mithya
- Thatha Jagrati Manaha (Atma) Mayaya Bhasam Spandate.

अद्वयं च द्वयाभासं मनः स्वप्ने न संशयः ।

अद्वयं च द्वयाभासं तथा जाग्रन्न संशयः ॥ ३- ३० ॥

advayaṁ ca dvayābhāsaṁ manaḥ svapne na saṁśayaḥ ।

advayaṁ cadvayābhāsaṁ tathā jāgranna saṁśayaḥ ॥ 3- 30 ॥

There is no doubt that the non-dual mind itself appears shattered into the plurality of the dream. Likewise, Reality which is non-dual, appears as the multiple world in the waking-state also. [3 - K - 30]

अन्वयः

स्वप्ने अद्वयं मनः (आत्मतत्त्वं) च द्वयाभासं  
(भवति); संशयः न (अस्ति) । तथा जाग्रत् अद्वयं  
मनः (आत्मतत्त्वं) च द्वयाभासं (भवति);  
संशयः न (अस्ति) ॥

**Anvayaḥ**

svapne advayaṁ manaḥ (ātmatatvaṁ) ca dvayābhāsaṁ  
(bhavati); saṁśayaḥ na (asti) । tathā jāgrat advayaṁ  
manaḥ (ātmatatvaṁ) ca dvayābhāsaṁ (bhavati);  
saṁśayaḥ na (asti) ।

The Non-dual mind alone is the seeming duality in the dream, there is no doubt. In the same way, the Non-dual (Mind) alone is the seeming duality in the waking state, there is no doubt.

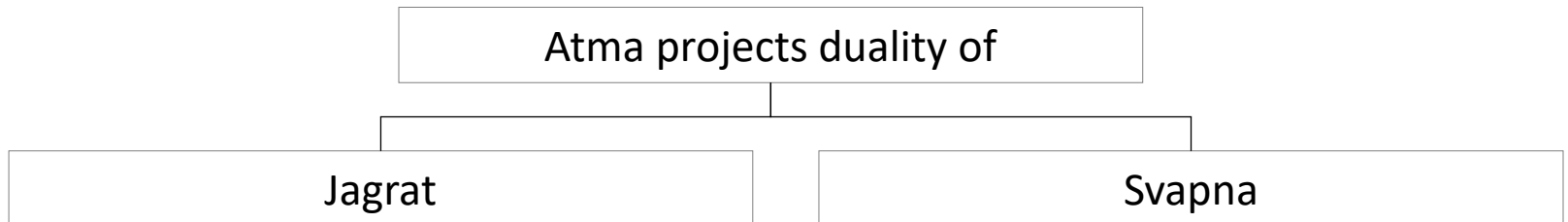
## Gist :

I) Chapter 3 – more deeper study than Chapter 1 – 2.

II) Corollary – by product of Karika No. 29

III) Atma projects Dream.

- **There is no dream Universe other than Atma.**
  - **Atma projects waking.**
  - **There is no waking other than the Atma.**
  - **Dream Dvaitam, Jagrat Dvaitam does not exist separate from Atma.**
- This is revised meaning with mind taking as Atma.
  - For normal, literal meaning, you take mind literally, not as Atma.



- No duality other than Atma.

## Revision :

### Karika No. 30 :

अद्वयं च द्वयाभासं मनः स्वप्ने न संशयः ।

अद्वयं च द्वयाभासं तथा जाग्रन्न संशयः ॥ ३- ३० ॥

advayaṁ ca dvayābhāsaṁ manaḥ svapne na saṁśayaḥ ।

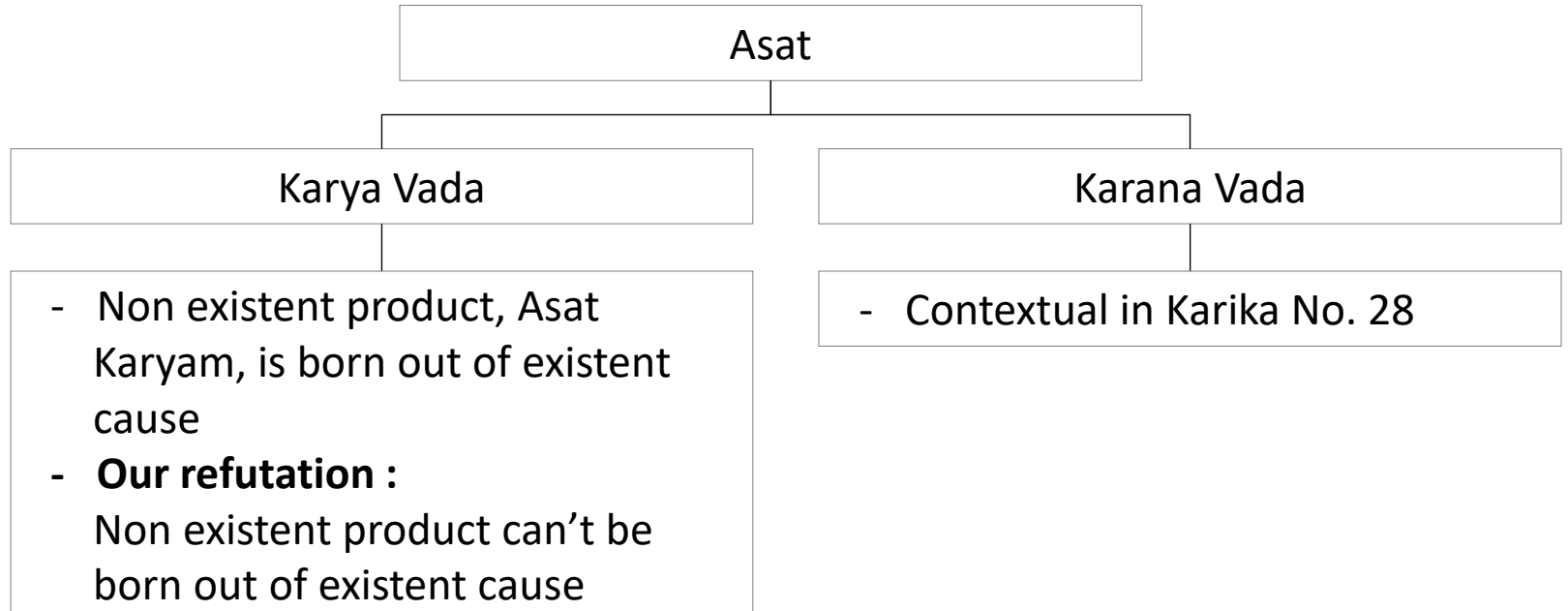
advayaṁ cadvayābhāsaṁ tathā jāgranna saṁśayaḥ ॥ 3- 30 ॥

There is no doubt that the non-dual mind itself appears shattered into the plurality of the dream. Likewise, Reality which is non-dual, appears as the multiple world in the waking-state also. [3 - K - 30]

### I) Karika No. 25 :

- Refutes Asat Karya Vada.

II)



### III) Asat Karana Vada :

- Out of Non-existent cause, an existent product is born.
- Existent product is produced out of nonexistent cause.
- Our refutation : Can't be born

### IV) Karika No. 30 :

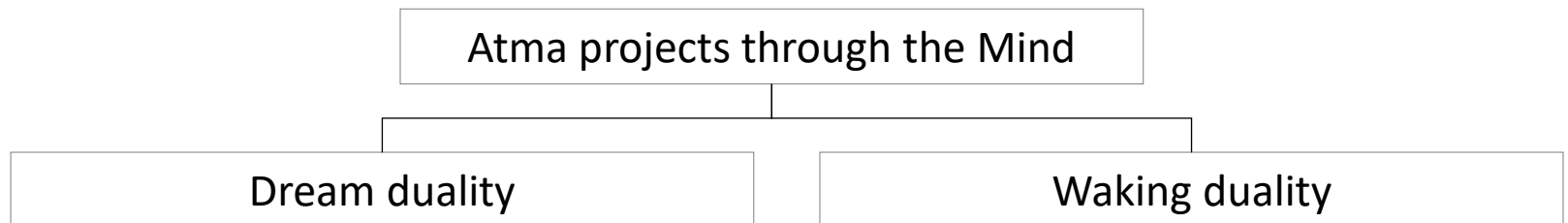
- Gaudapada's statement changed by Shankara.
- In Karika No. 29 + 30 – Gaudapada uses Mind for projection of Mithya Jagrat and Svapna.
- Mind projects false duality.
- In Dream, we accept.
- Gaudapada says in waking also its mind projection.

V) Only Kshanika Vigyana Vadin – Yoga Chara Buddhism asserts – Mind projects waking.

- Advaitin refutes

VI) Shankara replaces mind with Atma in Karika No. 29 and 30.

VII)



- Mind which is really the Atma projects Dvaitam in both Jagrat – Svapna.

## VIII) Karika No. 30 :

- Corollary of Karika No. 29.
- Mind projects Jagrat / Svapna Dvaitam, which are both Mithya.
- **Since it is mental projection, dream duality and wakers duality do not exist separate from Mind.**

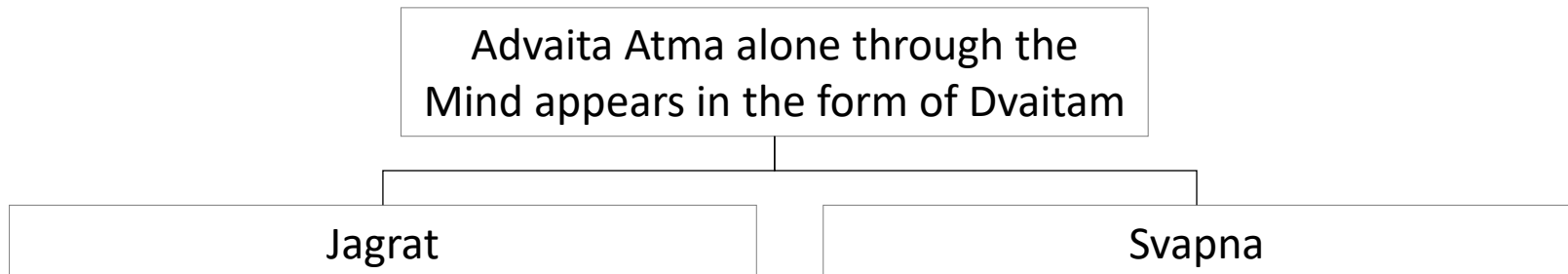
IX) Since duality is a projection of the Mind.

### Corollary :

- Projected duality does not exist separate from the Mind.
- Mind alone appears in the form of Jagrat + Svapna Dvaitam.

X) Rope alone appears in the form of Snake.

- Therefore, snake does not exist separate from the rope.
- Mind does not exist separate from Atma.
- Hence Atma is existent, non dual entity.
- Dvaitam does not exist separate from Atma or Mind.
- Mind alone is in the form of both Dvaitam world.



रज्जुरूपेण सर्प इव परमार्थत आत्मरूपेणाद्वयं सद्व्याभासं मनः  
स्वप्ने न संशयः । न हि स्वप्ने हस्त्यादि ग्राह्यं तद्ग्राहकं वा  
चक्षुरादिद्वयं विज्ञानव्यतिरेकेणास्ति । जाग्रदपि तथैवेत्यर्थः ।  
परमार्थसद्विज्ञानमात्राविशेषात् ॥ ३० ॥

Just as (Iva) the snake (Sarpah) in reality (Paramarthatah) is not separate from the form of rope (Rajju Rupena); the mind (Manah), which appears as though dualistic (Dvayabhasam as subject and object) in the dream (Svapne - is in reality, Non-separate) from the Non-dual sat, the Atma (Atmarupenadvayam Sad) undoubtedly (Na Samsayah). In the dream indeed (Svapne Hi), the perceived object (Grahyaam) like elephant etc (Hasti Adi) and the perceiver or experiencer of the object (Tad Grahakam Va), which are the perceiving dream eyes etc (Caksuradi), these both (Dvayam - the seer and seen, or subject and object) are not independent of pure consciousness, the Atma (Vijnana Vyatirekena Na Asti). In the waking state also (Jagrad Api) it is the same situation (Thata Eva - the seer and seen do not independently exist from the Atma, the pure existence). That is the idea (iti Arthah). (In both dream as well as waking world) the invariable (Avisesat) is the ultimate truth (Paramartha sat), the pure consciousness (Vijnana Matram).

### I) Example :

- Rope – Reality – alone appears as the Mithya, false snake.
- False snake in reality is but the Rope.

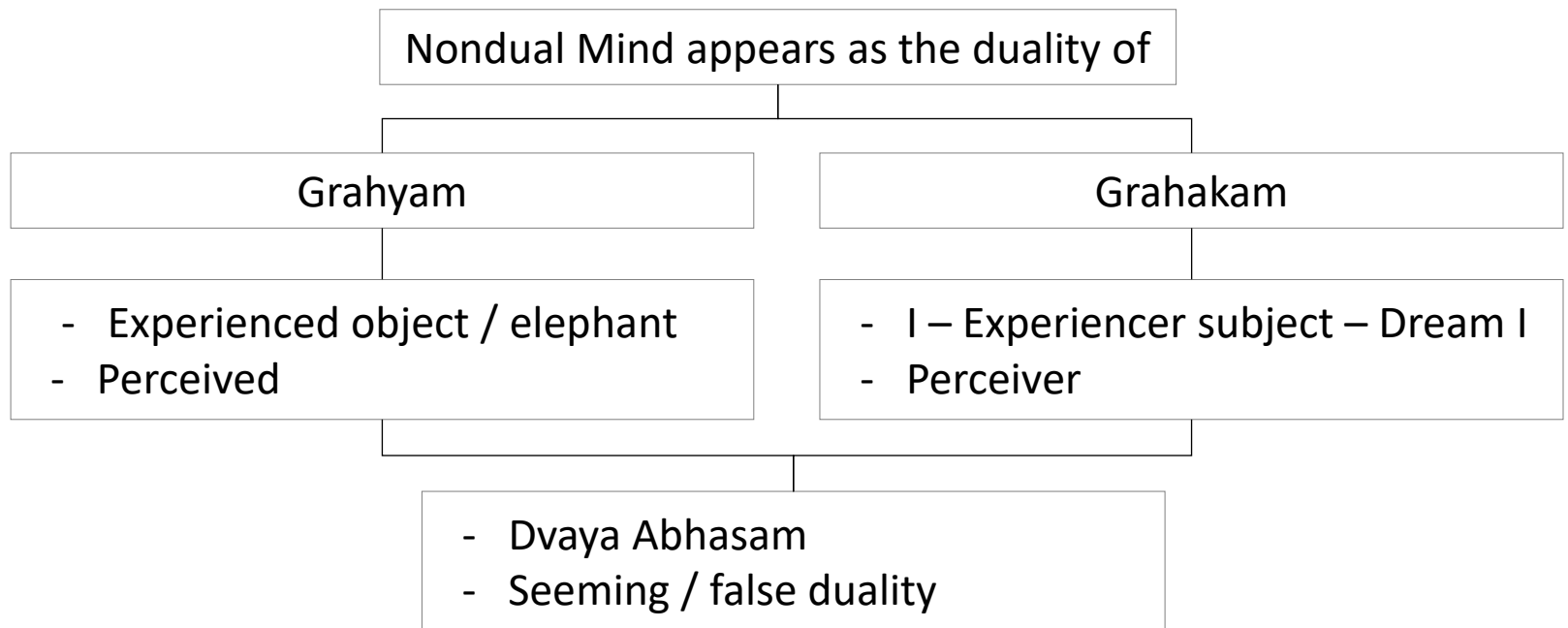
### II) Mind is none other than Atma only.

- What type of Mind?

### III) Advayam Manaha :

- Being really a nondual Atma, Mind appears as the duality in Jagrat / Svapna.

### IV)



- No doubt at all, Na Samshaya.

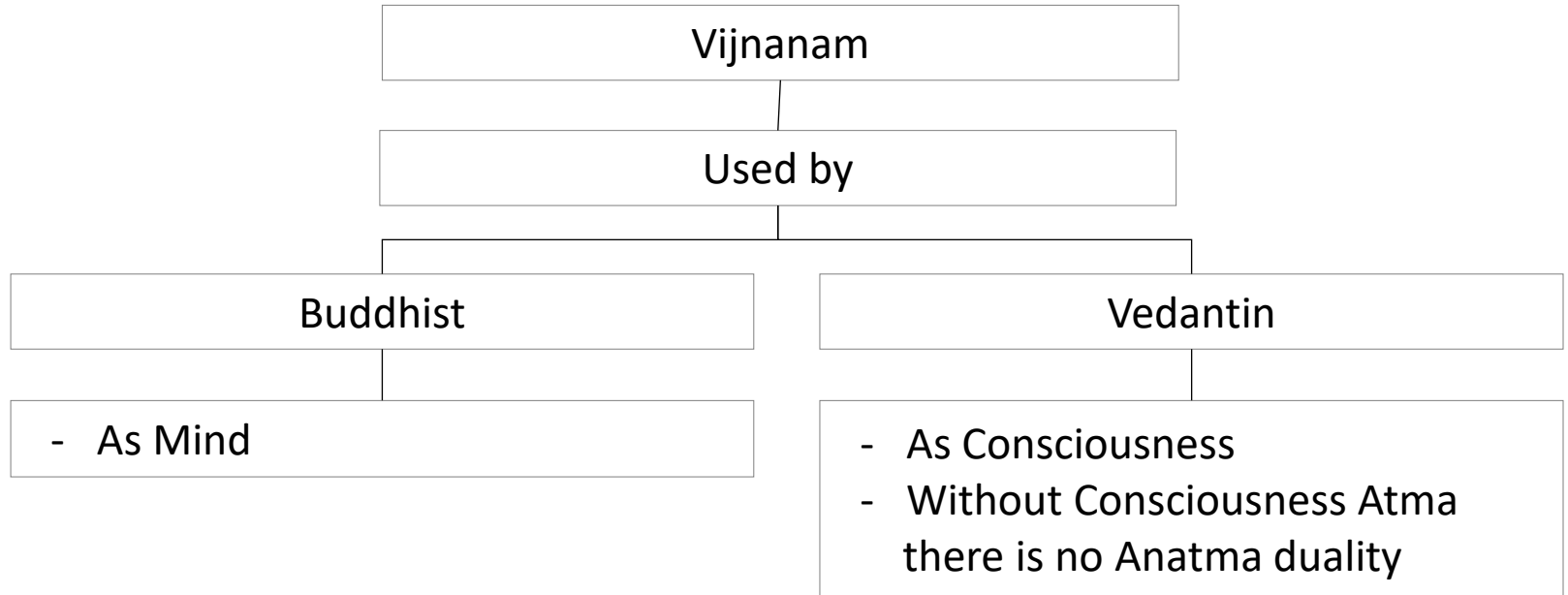
### V) Vijnana Vyatirikena Dvayam Nasti :

- Both perceiver, perceived nondifferent than the Mind in dream.

VI) Shankara changes Vijnanam Manaha into consciousness / Atma.

- Other than Consciousness, there is neither perceiver, perceived duality.

VII)



- Extend same principle to Jagrat also.

VIII) 2<sup>nd</sup> Line in Karika No. 30 :

Gaudapada says :

- Advayam Manaha Tatha Jagrat Bhasate.
- Same law of dream hold true in waking also.

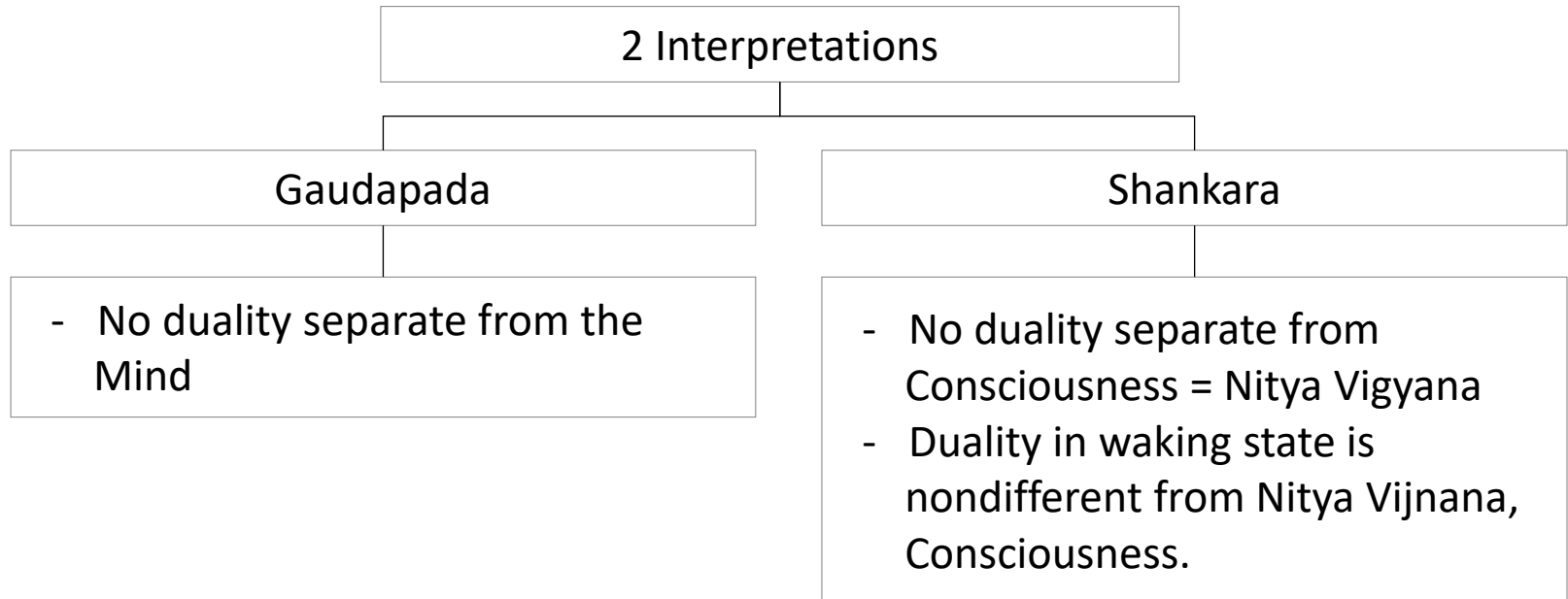
IX) Duality of waking = Projection of wakers Mind.

- **No separate duality exists without the Mind.**

## X) Duality of waking state is non-different from Nitya Vijyanam = Consciousness.

- Duality of waking also does not exist separate from consciousness which is the real observer.
  - Mind is an instrument.
  - That observer is single for the Body – Mind complex and the world.
  - One Chaitanyam for entire cosmos, one subject for the entire cosmos.
- **Jiva = Paramatma = Consciousness, observer.**

XI)



XII) Duality of waking also does not exist separate from Consciousness – which is the observer.

**XIII) Consciousness = Param Arthaha**  
**= Reality, pure existence.**

- Aveshat – Same in Jagrat + Svapna.

**XIV) Conclusion :**

- Duality, world does not have independent existence.
- Mind / Atma alone appears as duality.

**XV) Atma = Cause for Mithya duality**  
**= Mithya Karanam**

XVI) Really, Atma is not a Karanam because what is experienced is only an apparent, seeming, world.

XVII) Atma was, is, ever will be Advaitam = Teaching of Chapter 3.

**Anvayah :**

अन्वयः

स्वप्ने अद्वयं मनः (आत्मतत्त्वं) च द्वयाभासं  
(भवति); संशयः न (अस्ति) । तथा जाग्रत् अद्वयं  
मनः (आत्मतत्त्वं) च द्वयाभासं (भवति);  
संशयः न (अस्ति) ॥

**Anvayah**

svapne advayaṁ manaḥ (ātmataṭṭvaṁ) ca dvayābhāsaṁ  
(bhavati); saṁśayaḥ na (asti) । tathā jāgrat advayaṁ  
manaḥ (ātmataṭṭvaṁ) ca dvayābhāsaṁ (bhavati);  
saṁśayaḥ na (asti) ।

The Non-dual mind alone is the seeming duality in the dream, there is no doubt. In the same way, the Non-dual (Mind) alone is the seeming duality in the waking state, there is no doubt.

- Dream world only a mental projection.

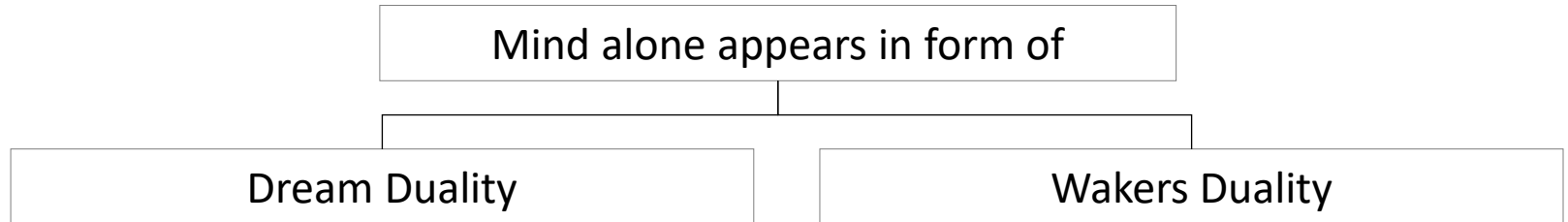
## 561) Introduction to Chapter 3 - Karika No. 31 :

रज्जुसर्पवद्विकल्पनारूपं द्वैतरूपेण मन एवेत्युक्तम् ।  
तत्र किं प्रमाणमित्यन्वयव्यतिरेकलक्षणमनुमानमाह । कथम्--

Like the rope snake (Rajjusarpavat), the mind (Manah) assuming dual form, (Dvaitarupena - in waking and dream states), is due to the modification of the mind's thought forms only (Vikalpanarupam Eva), it was said (iti Uktam). But what is the proof for it (Tatra Kim Pramanam), if such a question is raised (iti) it is answered (Aha), that the statement is made on the strength of the inference (Anumanam) which is in the form of (Laksanam) co-presence (Anvaya) and co-absence (Vyatireka). How do one describe this reasoning (Katham)?

### Karika No. 29 + 30 :

I)



II) Other than mind, no duality exists.

III) What is the Pramanam, proof?

- What Gaudapada says is a proposition.

IV) Like Duality of Rope Snake, is duality of waking and dream, in the Mind alone.

V) There is no world other than the Mind.

- What is the Pramanam?

**VI) Gaudapada :**

Anvaya	Vyatireka
Co – presence	Co - absence

VII) How do you explain his reasoning?

मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम् ।  
मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥ ३- ३१ ॥

manodr̥śyamidaṁ dvaitaṁ yatkiñcitsacarācaram ।  
manaso hyamanībhāve dvaitaṁ naivopalabhyate ॥ 3- 31 ॥

Whatever that is perceived in this world-movable or immovable, is nothing but the perceptions of the mind-is nothing but the mind. For, plurality is not perceived when the mind is transcended. [3 - K - 31]

अन्वयः

यत्किञ्चित् सचराचरम् इदं द्वैतम् (अस्ति) मनोदृश्यं  
(भवति) । मनसः अमनीभावे (सति) द्वैतं न एव  
उपलभ्यते ॥

Anvayaḥ

yatkiñcit sacarācaram idaṁ dvaitam (asti) manodrśyam  
(bhavati) | manasaḥ amanībhāve (sati) dvaitam na eva  
upalabhyate ||

This duality, (consisting) of all that is moving and non-moving is a projection of the mind. For, on the cessation of the mind duality is not at all perceived.

I)

Anvaya	Vyatireka
a) Mind is - Duality is	b) Mind is not, Duality is not
<ul style="list-style-type: none"><li>- Co-presence</li><li>- Jagrat – Full Mind</li><li>- Swapna – Partial Mind</li><li>- Chitta Rupam, Vasana Rupam</li><li>- Manaha Asti, Dvaitam Asti</li><li>- Clay is – Pot is</li></ul>	<ul style="list-style-type: none"><li>- Sushupti</li><li>- Vyatireka</li><li>- Co-absence</li><li>- Manaha Abavav, Nasti, Dvaitam Nasti, Abavaha</li><li>- Clay is not Pot is not</li></ul>

- Existence of Pot depends on Clay.
- Existence of World depends on Mind.

## **II) Mind alone lends existence to Dvaita Prapancha all the time.**

- Without Mind, you can't prove existence of the world or duality.

## **III) Doubt :**

- If I go to sleep, others experience the world.
- Other people's mind are awake, hence they can talk of the world.

IV) In sleep, no other people exist for one in sleep.

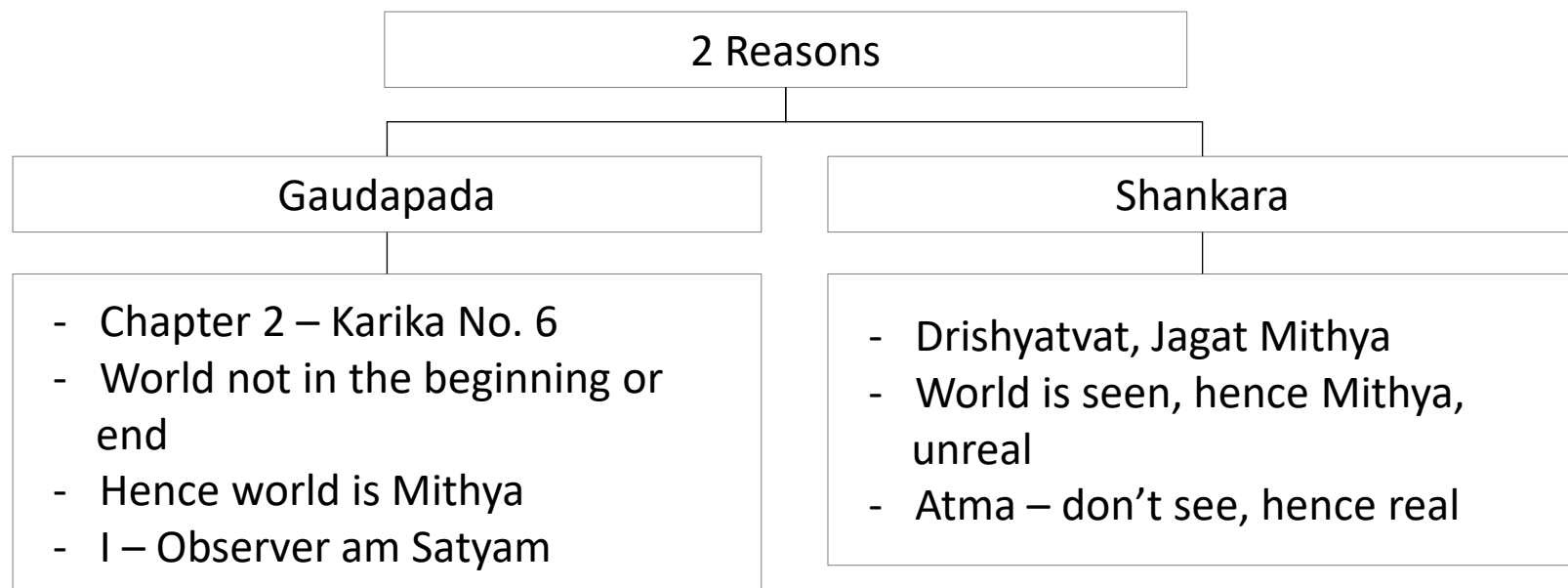
- Mana – Dina Siddhi.

V) Without Pramanam, can't establish Prameya Vastu.

## VI) Entire Drishya Prapancha is dependent on the observer

- Drishti – Srishti Vada
- No Srishti without Chaitanyam
- Srishti Drishti Vada (SDV) : Not true, only for Junior student.

## VII) In Vaitatya Pakaranam, Chapter 2 :



## Mandukya Upanishad :

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

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

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

## VIII) Advaitins Argument :

- a) Whatever is ever seen is never real (Objects).
- b) Whatever is never seen, is ever existent and is ever real (Subject).
  - What is never seen = Observer – subject.
  - Observer = Ever Real.
- c) What is ever seen = Observed objects are unreal.
  - Objects / world are dependent on the observer to prove their existence.
- d) Observer does not require any proof.
  - **Observer is self existent, self proven.**
  - Nobody says I require proof for my existence.

IX)

Anvaya	Vyatireka
- Manasaha Satve, Dvaitasya Satyam	- Amanasaha Abave Dvaitasya Abava

## X) Manasa Eva Dvaitasya Sattasya Karanam.

- Therefore Dvaitam = Mithya
- This is Gist of Karika No. 31.

तेन हि मनसा विकल्प्यमानेन दृश्यं मनोदृश्यमिदं द्वैतं  
सर्वं मन इति प्रतिज्ञा । तद्भावे भावात्तदभावेऽभावात् ।  
मनसो ह्यमनीभावे निरोधे विवेकदर्शनाभ्यासवैराग्याभ्यां  
रज्ज्वामिव सर्पे लयं गते वा सुषुप्ते द्वैतं नैवोपलभ्यत  
इत्यभावात्सिद्धं द्वैतस्यासत्त्वमित्यर्थः ॥

The proposition (Pratijna) is that, all the duality perceived as 'this' (Idam Sarvam Dvaitam), projected by that mind (Vikalpyamanena Tena Manasa Drsyam, Manodrsyam) is nothing but the mind (Manah Iti), because when there is mind (Tad Bhav), there is duality (Bhavat - Anvaya) and when there is no mind (Tad Abhave), there is no duality (Abhavat - Vyatireka). When the mind indeed stops to be a mind (Amanibhave), that is when the mind no longer functions (Mansah Hi Nirodhah), either due to a temporary natural dissolution of the mind as in sleep (Susupte Layam Gate, - or due to temporary artificial dissolution of the mind as in Nirvikalpaka samadhi, etc) or (Va) due to permanent dissolution of the mind through Jnanam, through clear understanding of Satya Atma and through detachment of the Mithya mind (Viveka Darsana Abhyasavairagya);

Then (what happens is), like when the snake dissolves into the rope (Sarpe Rajjvam Layam Gate Iva), there is no duality (Dvaitam Na Upalabyate) and because of the absence of Dvaitam (iti Abhavat), the unreality of duality the Mithyatvam (Dvaitasya Asattvam) is established (Siddham - logically also). That is the idea (iti Arthah).

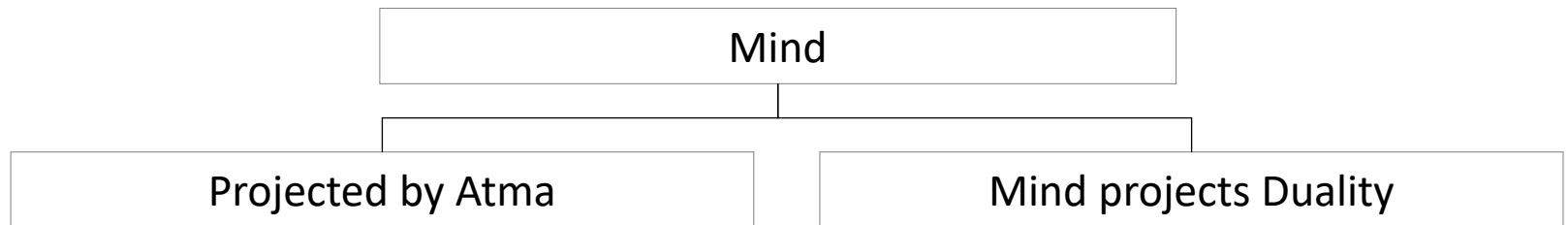
### I) Mano Drishyam :

- Duality perceived by the Mind.
- What type of Mind experiences Dvaitam?

### II) Vikalpya Manena :

- **Mind itself is a projection by Atma.**

III)

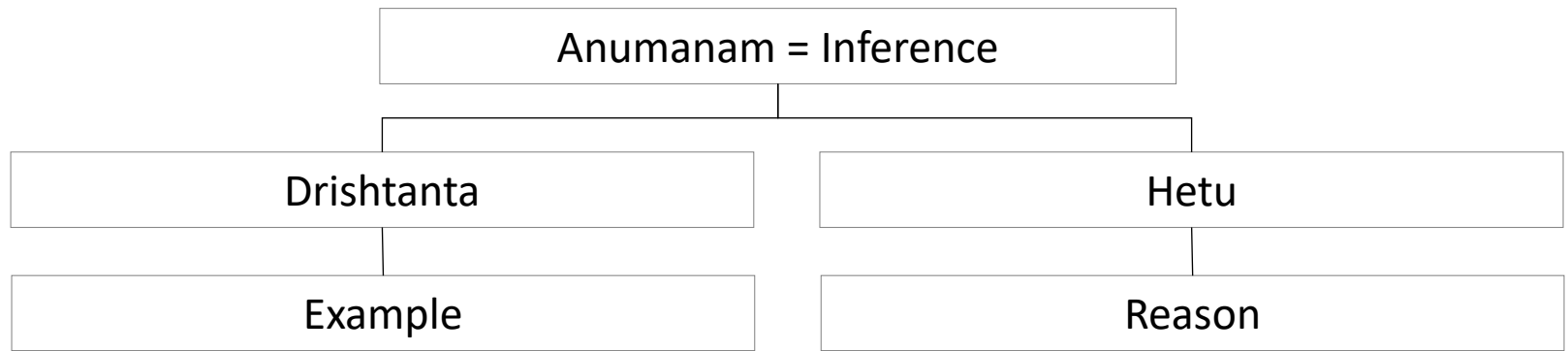


IV) Projected Mind = Adhyasa Manaha.

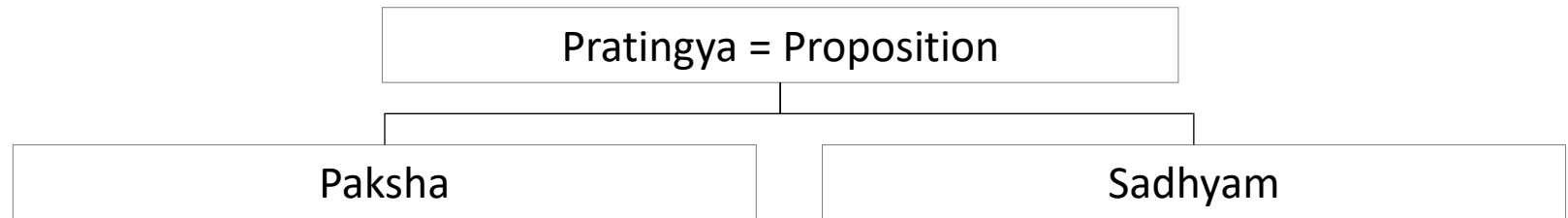
= Dvaita Sarvam Drishyam

V) Entire world of duality is perceived by the projected Mind.

VI)



VII)

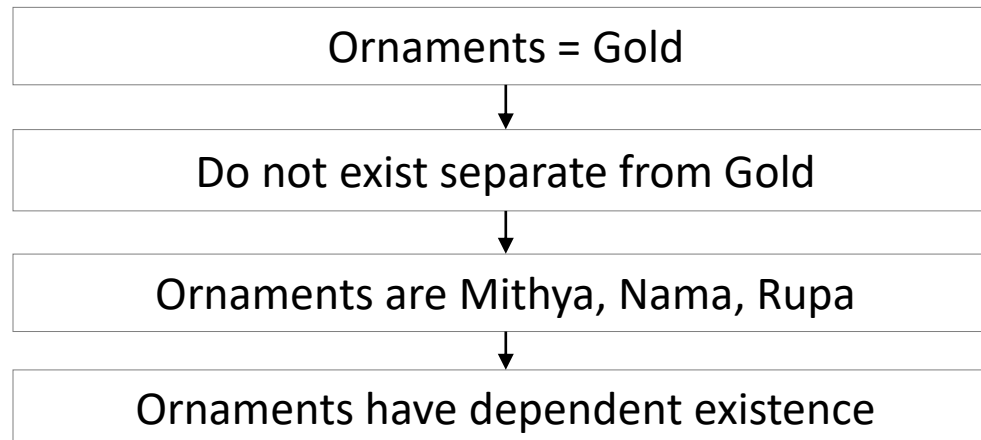


- Discussed in Chapter 2 – Verse 4 + 5.

### VIII) Dvaitam Manaha Eva – Duality is nothing but the Mind.

- No Dvaitam other than the Mind.
- Hence Dvaitam = Mithya.

IX)



## X) Chandogya Upanishad :

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

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

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

XI) Dvaitam does not exist separate from Mind.

- Dependent on its existence.
- Dvaitam = Mithya.
- 4 steps Logic.

XII) Sarvam Dvaitam Manaha Eva, Pada Samanya Karanya Vakhyam = Pratingya

- Hetu : Beason
- Tad Bhavet, Tad Bavat
- Tad Abhave, Tad Abavat.
- When Mind is there = There is Duality
- No Mind = No Duality.

### XIII) Daily experience :

- Mind Aste – Class Asti
- Mind Abave – Class Nasti.

XIV) Gaudapada gives only Vyatireka, doesn't give Anvaya.

- We have to supply Anvaya.

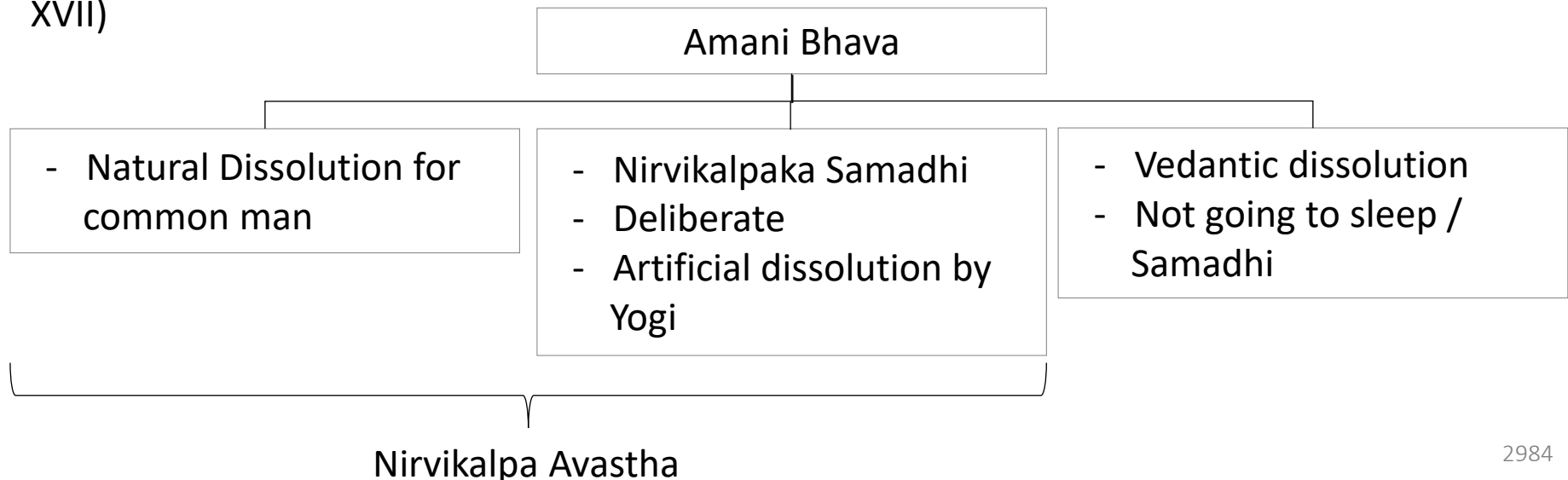
XV) 1<sup>st</sup> Line : Anvaya Indirectly

- 2<sup>nd</sup> Line : Vyatireka

XVI) Manasa Amanibhave

- When Mind stops, it is called sleep, stops functioning, Mind merges into Karana Shariram.
- Amani Bava = Mind no more available as Mind.

XVII)



- Vedanta never in favour of Yogic Samadhi.

### XVIII) Vedantic Resolution :

- Keeping Pot in hand, resolve it merely by Mithya Jnanam.
- There is no such thing called Pot other than clay.
- Clay + Nama Rupa = Pot
- Pot = Nama Rupa
- Clay = Substance

### Chandogya Upanishad :

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

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

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

- In the Mithya understanding, conclude – No Pot.

### XIX) Sat Chit Ananda Brahman / Turiyam



Substance, Karanam

- Experiencing the World, understand there is no world, world = Mithya Nama Rupa, Karyam.

Karanam	Karyam
Satyam	Mithya

- Jnanena Badaha
- Sushuptaya Layaha
- Yogena – Chitta Vrutti Nirodha.
- Mind becomes non-functional

XX) Triputi – Pramata (Knower)

– Pramanam (Instrument)

– Prameyam (Object)

- Does not work in Nirvikalpaka Avasthas.

XXI) Keep using the Pot, accept ETU [Experiencability (E), Transactability (T), Utility (U)] of Pot.

- In spite of Experiencability (E), Transactability (T), Utility (U) – we say no such thing as Pot, clay alone exists.
- Pot Nasti.

XXII) Vedantin dissolves pot in the Mind inspite of Experiencability (E), Transactability (T), Utility (U).

### XXIII) Manasa Amani bhava Nirodhe Bave Sati :

- Vedantic Bhava not yogic Samadhi.
- Nirodha Viveka Abhyasa Vairagyabham
- There are Yoga Sutra words used by Shankara.

### XXIV) Message :

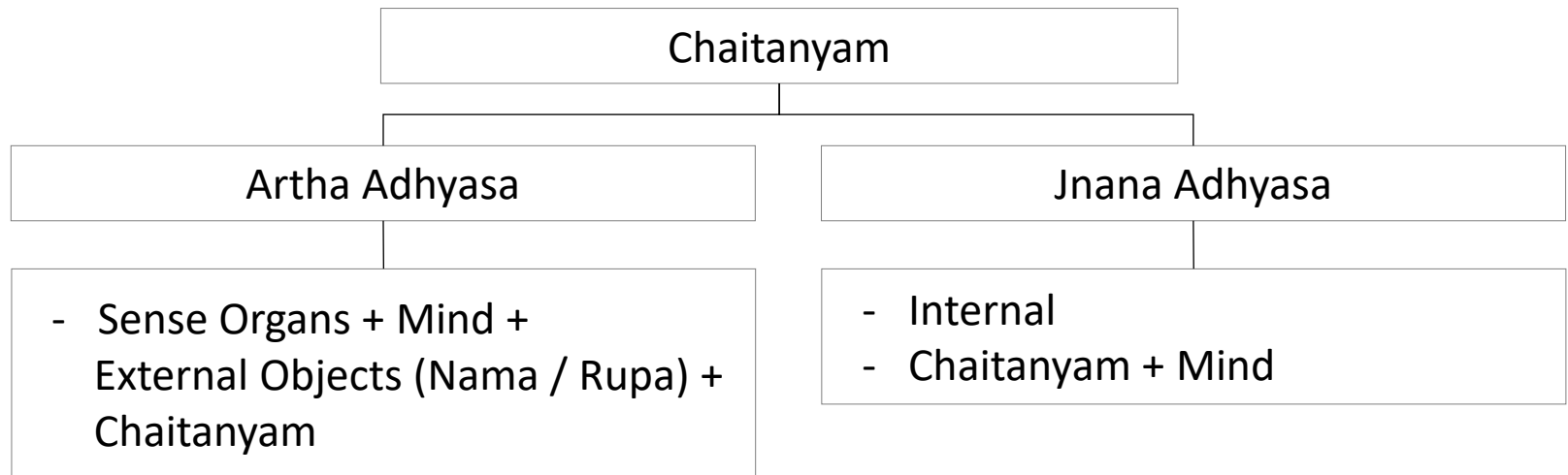
- Through Viveka Darshanam, Abhyasa (Repeatedly seeing the truth), there is no Mind other than observer Chaitanyam.
- Mind = Rope Snake, Mithya.

### XXV) Chaitanyam with Nama Rupa = Mind

= Jnana Adhyasa

- Chaitanyam with mind and sense organs = Artha Adhyasa.

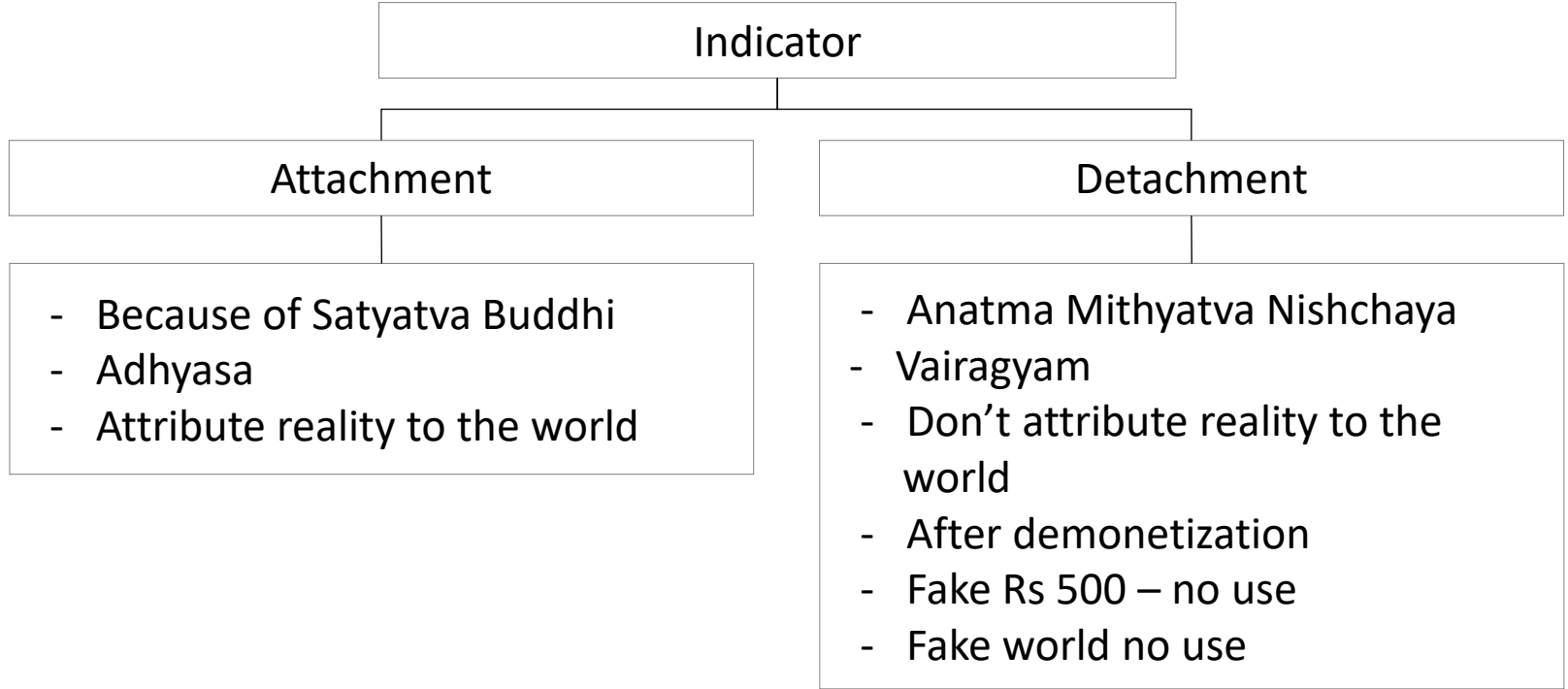
### XXVI)



XXVII) Both not separate from Chaitanyam

XXVIII) Viveka Darshana, Abhyasa through Sravanam, Mananam, Nididhyasanam, Vairagyam = Mithyatva Nishchaya.

XXIX)



XXX) Gita :

चञ्चलं हि मनः कृष्ण  
प्रमाथि बलवद् दृढम् ।  
तस्याहं निग्रहं मन्ये  
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

cañcalaṃ hi manaḥ kṛṣṇa  
pramāthi balavad dṛḍham ।  
tasyāhaṃ nigrahaṃ manyē  
vāyōriva suduṣkaram ॥ 6-34 ॥

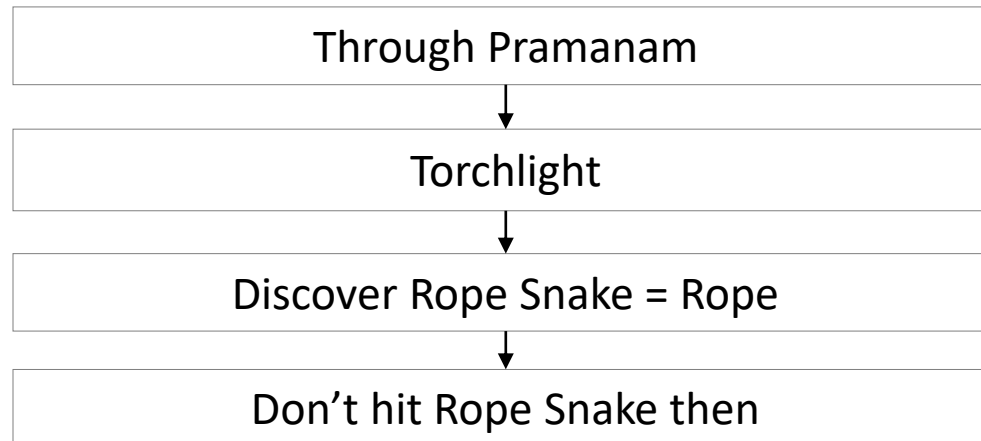
The mind verily is, O Kṛṣṇa, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

श्रीभगवानुवाच ।  
असंशयं महाबाहो  
मनो दुर्निग्रहं चलम् ।  
अभ्यासेन तु कौन्तेय  
वैराग्येण च गृह्यते ॥ ६-३५ ॥

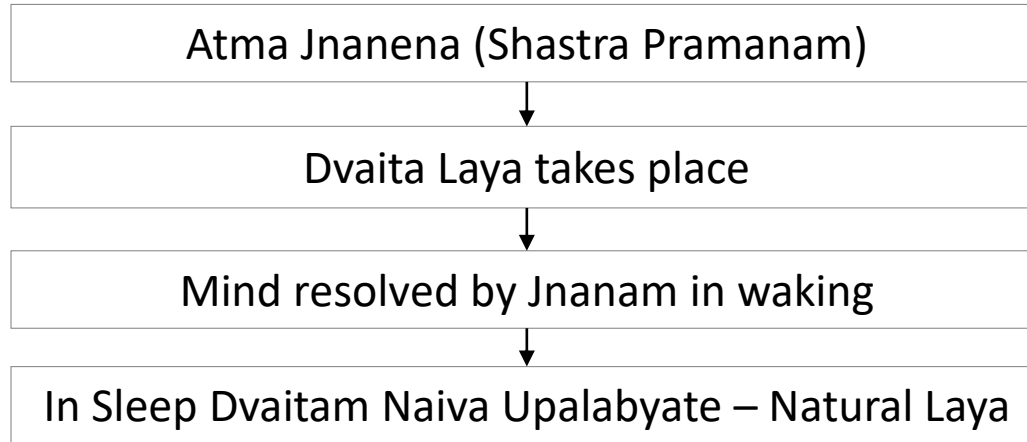
Śrībhagavān uvāca  
asamśayaṁ mahābāhō  
manō durnigrahaṁ calam ।  
abhyāsēna tu kauntēya  
vairāgyēṇa ca grhyatē ॥ 6-35 ॥

The blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kuntī, by practice, and by dispassion, it is restrained.  
[Chapter 6 – Verse 35]

XXXI)



XXXII)



- In Waking by Jnanam, Dvaitam, Triputi, falsified, useful for Prarabda exantion.
- Advaita Atma – revealor Consciousness alone exists.

**XXXIII) Because of Absence of Dvaitam – Nigamanam Dvaitasya Asatvam is established.**

- Unreality of Duality has been established by logic – Yukti Pramanam.
- Previously done by Sruti Pramanam.

XXXIV) Sruti, Yukti, Anubhava establish Mithyatvam of Dvaita Prapancha.

- First, learn to remove Chaitanyam from the world as Paramartika Satyam, observer, independently existing, changelessly existing, without birth, death, 6 modifications.
- Then easy to establish Mithyatvam of experienced duality as an appearance, dream as well as Jagrat.

### XXXV) Anvayah :

अन्वयः

यत्किञ्चित् सचराचरम् इदं द्वैतम् (अस्ति) मनोदृश्यं  
(भवति) । मनसः अमनीभावे (सति) द्वैतं न एव  
उपलभ्यते ॥

Anvayah

yatkiñcit sacarācaram idaṁ dvaitam (asti) manodṛśyaṁ  
(bhavati) | manasaḥ amanībhāve (sati) dvaitam na eva  
upalabhyate ||

This duality, (consisting) of all that is moving and non-moving is a projection of the mind. For, on the cessation of the mind duality is not at all perceived.

### Revision : Karika No. 31

मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम् ।  
मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥ ३- ३१ ॥

manodṛśyamidaṁ dvaitaṁ yatkiñcitsacarācaram |  
manaso hyamanībhāve dvaitaṁ naivopalabhyate || 3- 31||

Whatever that is perceived in this world-movable or immovable, is nothing but the perceptions of the mind-is nothing but the mind. For, plurality is not perceived when the mind is transcended. [3 - K - 31]

I) Karika No. 23 : Commentary from karika No. 24 - 31

II) Karika No. 23 :

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

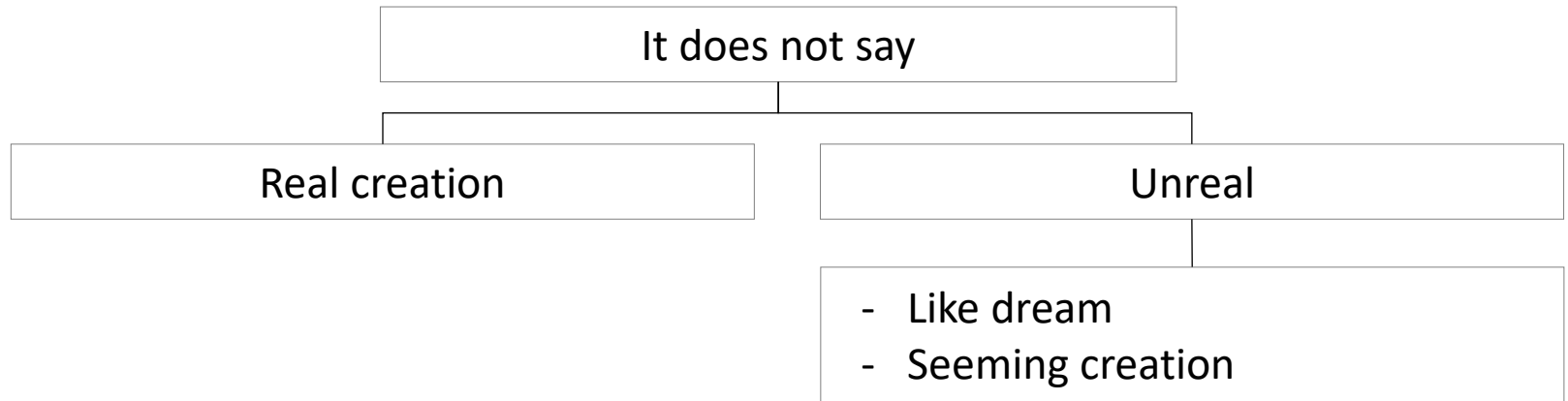
bhūtato'bhūtato vāpi sṛjyamāne samā śrutiḥ |  
niścitaṁ yuktivyuktaṁ ca yattadbhavati netarat || 3-23||

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]

### III) Gaudapada :

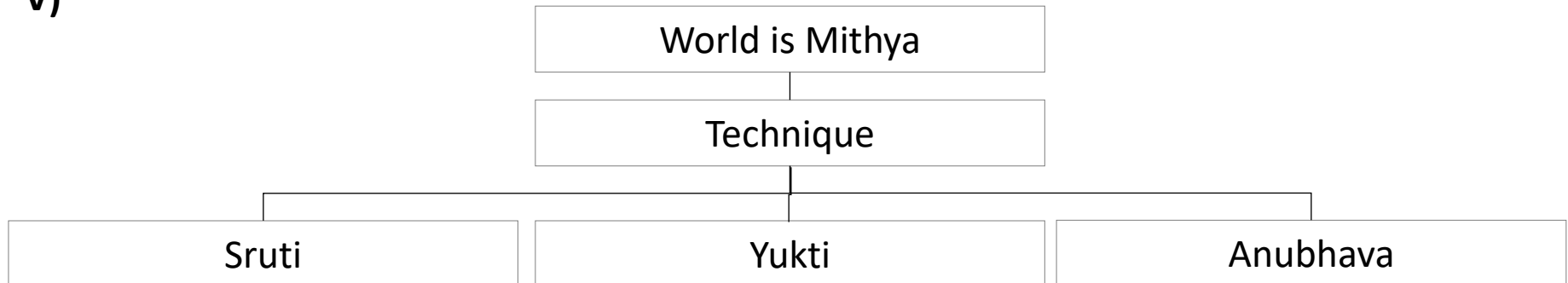
a) Upanishad talks about creation of world out of Atma.

b)



IV) Gaudapada proves it is unreal – seeming – apparent creation like dream inspite of Experiencability (E), Transactability (T), Utility (U).

V)



**Sruti :**

**a) Katho Upanishad :**

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

Manasai-vedam aptavyam, neha nanasti kincana,

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

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

**b) Brihadaranyaka Upanishad : 5 times Neti Neti**

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

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

### c) Purusha Sukhtam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥

prajāpātīś caratī garbhē antaḥ | ajāyāmāno bahudhā vijāyate |

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

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

d) Sruti emphasizes observer consciousness, existence as real.

### Chandogya Upanishad : 9 times Tat Tvam Asi

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा

तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति

तथा सोम्येति होवाच ॥ ६.८.७ ॥

sa ya eṣo'ṇimaitadātmyamidam sarvaṁ tatsatyaṁ sa ātmā

tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti

tathā somyeti hovāca || 6.8.7 ||

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

- All Mahavakyams.

#### **VI) Yukti :**

a) What is real can't be negated by a Pramanam.

b) Yatu Satu Tatu Na Pramanena Badyate, Yatu Pramanena Badyate Tatu Mithya Sruti Pramanam Badyate Srishti, Thata Jagat Bavatum Na Arhas.

VII) a) Only seeming, apparent world, creation has come out.

**b) Swapna arrives from waker, Jagrat arrives from Atma.**

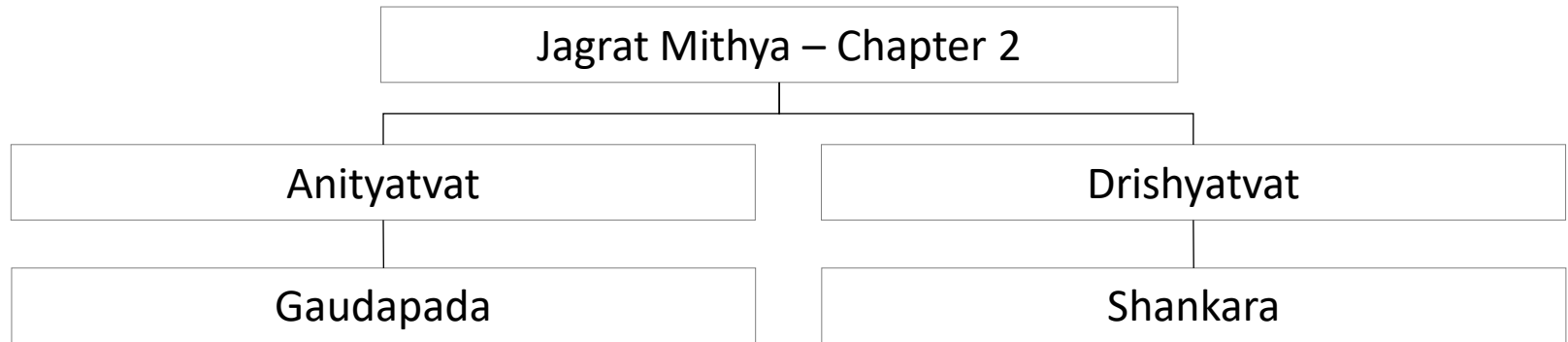
#### **VIII) Logical analysis – Yukti Pramanam :**

a) Real creation can't come out of Atma.

- Atma – Nirvikara and is Satyam.
- Satyam can only produce Mithya creation.
- There can't be 2 Satya Vastus.

b) This is Concluded in Karika No. 31.

c)



d) Jagrat Mithya Svapna Vatu.

- This conclusion in Chapter 2 – taken from Chapter 3 – Verse 31
- Mano Drishyam, Idam Sarvam.

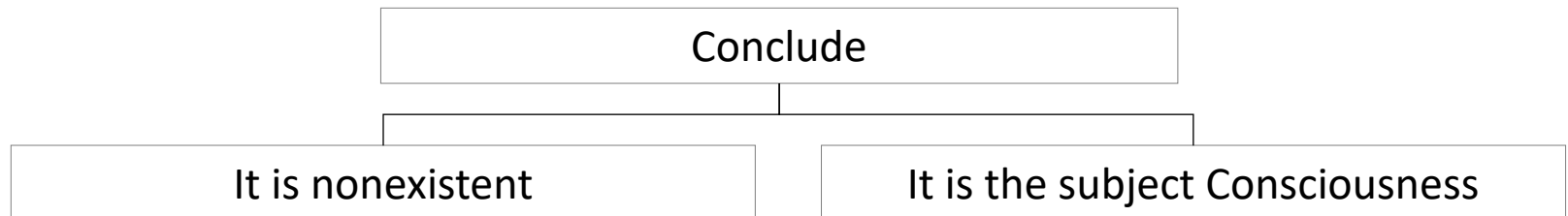
e) There is no Independent existence of the world.

- It has to be proved by an observer, knowing principle.

f) Whatever is Drishyam, object, is not independently existent.

- An object to prove its existence requires a subject.
- This is given in Introduction to Mandukya Upanishad talk.

g) Imagine an object which can't be seen by anyone at anytime.



h) Suppose such an object exists

- There will be no limitation in our assumption.

i) In empty class, to spike myself, I can say 100 students are there.

**j) Law :**

- Mana Dina Nyaya Siddhi.
- **Existence presupposes knowability.**

k) Knowability requires knower (Ahamkara)

- Without knower, no knowability.
- **Without knower – no existence.**

l) All objects depend on a knower for its existence.

- Stars not known today, can be known after 1000 years.

**m) All objects are dependently existent on the knower.**

**n) Objects don't have independent existence.**

o) Sarvam Mano Drishyam – Mithya Manaha = Pramata = Knower

- Without Pramata – knower, Prameya can't be proved.

p) In Sushupti Pramata is resolved, Prameya Resolved.

- Hence Prameya = Mithya

IX) Manasa Amani Bhava = When Pramata loses Pramata status, Amani Bhava.

- Technical word used by Gaudapadacharya.
- Mind becoming non mind.
- Unmani Bhava = Vasana
- Kshaya = Mano Nasha

### X) Misconception :

- In the state of Moksha, Jnani is mindless, becomes puppet in the hands of the Lord, has no freewill.
- Svatantra Aham is gone after you become Jnani.
- Becomes Paratantra Aham.

XI) In Moksha no physical destruction of Mind.

- Jnani has beautiful mind.

Gita :

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

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

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

- 19 values of a Bhakta Jnani.
- Jnani – has compassionate mind.
- Jnani enjoys Jeevan Mukti with a beautiful Mind.

XII)



XIII) Mithya Shariram, Mind, Sense Organs, Prapancha, all continue after Jnanam.

XIV) Gita :

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

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

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

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

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

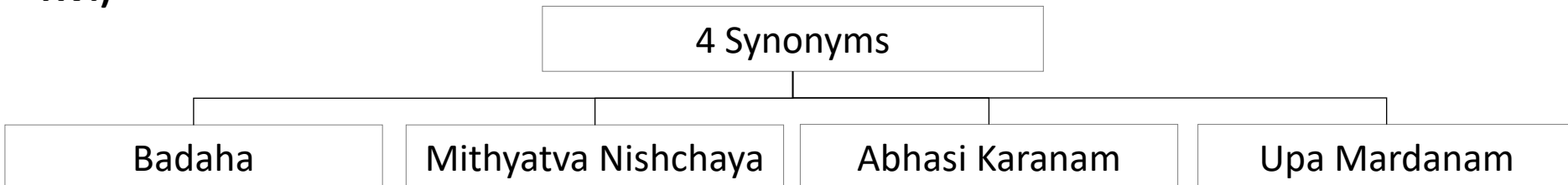
Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Triputi – Pramata, Pramanam, Prameyam continues in Jagrat.

#### XV) Jnani understands :

- Triputi = Nama – Rupa
- Their truth is Paramartikam Brahma

#### XVI)



- Experientially Mind / world continue, understand they are Mithya.

XVII) Holding Pot / Using Pot / World say Pot – world not there.

**XIX) Chandogya Upanishad :**

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

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

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

XX) Pamata / Pramanam / Prameyam

Pot / Akasha	Substance
- Name	- Clay - Brahman

**XXI) Brahma Sutra : Abhava Adhikaranam**

नाभाव उपलब्धेः

Nabhava upalabdheh

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

वैधर्म्याच्च न स्वप्नादिवत् ।

Vaidharmyaccha na svapnadivat

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

न भावोऽनुपलब्धेः ।

Na bhavo'nupalabdheh

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

क्षणिकत्वाच्च ।

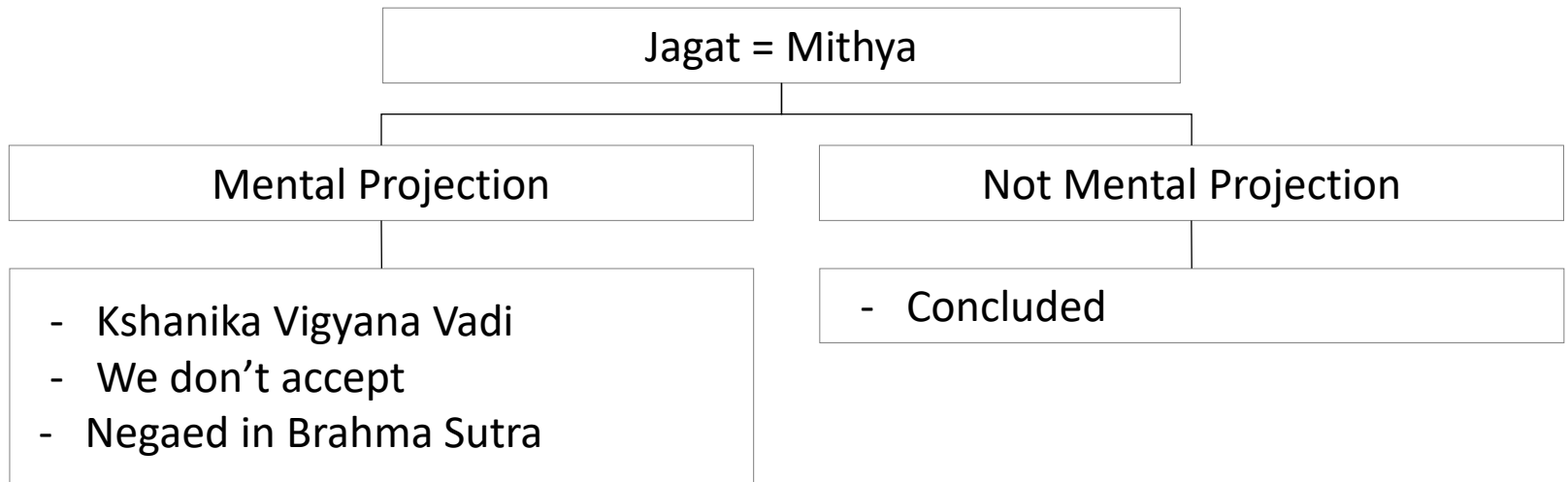
Kshanikatvaccha

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

सर्वथानुपपत्तेश्च ।

Sarvathanupapattescha

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



XXII) Sometimes Vedantin compromises, we don't accept world = Mental projection.

**XXIII) Mandukya Upanishad :**

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

na nirodho na cotpattirna baddho na ca sādhaḥ |  
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

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

- Shankara = Jagrat = Mental projection.

**XXIV) Tough portions of Brahma Sutra :**

- Chapter 2 – 2<sup>nd</sup> Section
- Chapter 2 – 3<sup>rd</sup> Section

## **XXV) Vichara Sagara :**

- Can Jagrat Prapancha be equated to Swapna Prapancha?
- Both Projections.

## **XXVI) Drishti Srishti Vada :**

- There are equal.
- Dividha Satta Vada – equal
- Trivida Satta Vada – not equal.

XXVII) Shankara votes for Trividha Satta Vada and says Jagrat and Swapna are different.

- Commentary on Karika No. 23 over in Karika No. 31.

## कथं पुनरमनीभावः इति उच्यते-

How again (Katham Punah) does the mind get resolved (Amanibhavah). That is being explained (iti Ucyate).

- Amani Bhava = Converting Mind into non-mind.  
= Destruction of Mind.
- Mano Nasha = Negation of Mind.
- How to accomplish Mano Nashaha?

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

ātmasatyānubodhena, na saṅkalpayate yadā ।  
amanastām tadā yāti grāhyābhāve tadagraham ॥ 3 - 32 ॥

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

अन्वयः

यदा आत्मसत्यानुबोधेन (मनः) न सङ्कल्पयते  
तदा (मनः) अमनस्तां याति । ग्राह्याभावे (सति) तद्  
(मनः) अग्रहम् (भवति) ॥

Anvayaḥ

yadā ātmasatyānubodhena (manah) na saṅkalpayate  
tadā (manah) amanastām yāti | grāhyābhāve (sati) tad  
(manah) agraham (bhavati) ||

By the knowledge of the Atma, which is the absolute reality when the mind does not perceive (duality) then, (it) ceases to be the mind, (as it resolves). In the absence of objects to be perceived it becomes a Non-perceiver (Thus there is no duality. In other words mind loses mind status and attains Brahman status).

## I) Yogic Method :

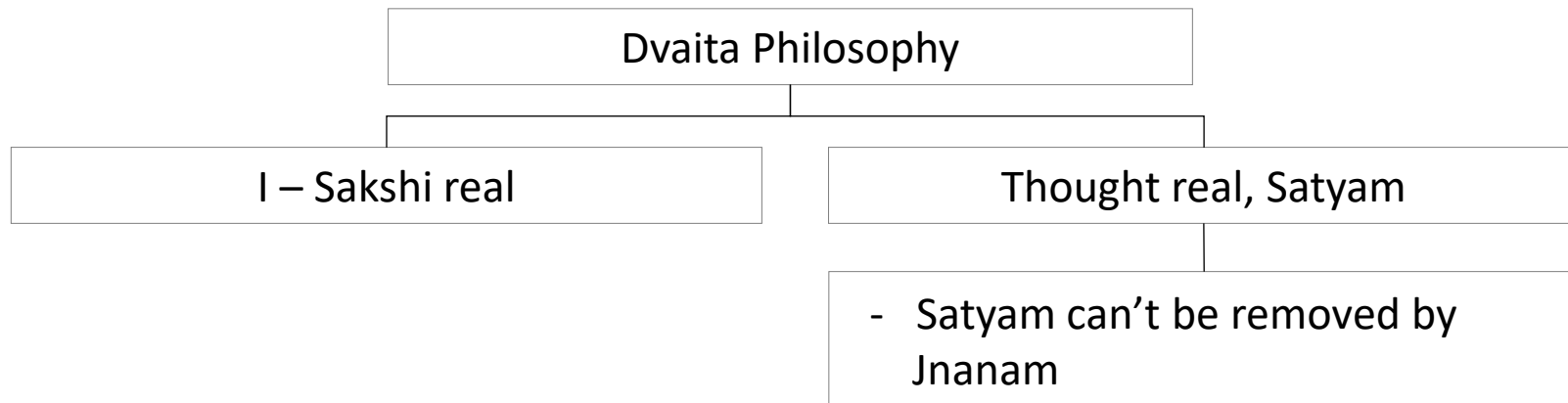
- Dismantling wall = Dismantling Bricks
- Dismantling Mind = Dismantling thoughts.

II) Chitta Vrutti Nirodha, Nisheda thoughts gone, mind gone.

- Sit in Samadhi, practice, mind shrinks.

III) Last thought thoughted, next thought does not come, mind gone.

## IV) Yoga Philosophy :



## V) Vedanta :

- To negate Rope Snake – Mere Rope knowledge enough.
- Satyam – Mithya.

VI) To remove Mind, Prove Mind like Rope Snake is Mithya – Kalpitam, Anityam.

- Seer, observer, Atma real, Satyam Adhishtanam.

VII) Real Snake can't be removed by knowledge of Rope.

- Only unreal snake can be removed by Rope knowledge.

VIII) Unreal thought world can be removed by Satya Sakshi Jnanam.

IX) Real Cobra will remove you, when you try to remove it.

### **X) Yoga Shastra :**

- Dvaita Philosophy inspite of Nirvikalpa Samadhi.
- They say Dvaitam = Satyam

XI) I am real, thought real, don't come to Advaitam.

XII) For them Mind is Satyam, world is Satyam.

- Sarvam Satyam in Dvaita Philosophy.
- Mind Satyam, therefore keep removing it.

XIII) Mind on destruction will only go to unmanifest condition, it can't be destroyed.

XIV) Mano Nasha in Vedanta not by removing, stopping thoughts.

- Enquire into the truth of the Mind.

XV) World including Mind = Karyam.

## Kaivalya Upanishad :

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

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।  
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15 ॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.  
[Verse 15]

### XVI) All Karyam

- Yathu Karyam, Nama Matram.

## XVII) Chandogya Upanishad :

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

yathā somyaikena mṛtṭpiṇḍena sarvaṁ mṛnmayam  
vijñātaṁ syādvācārambhaṇam vikāro nāmadheyam  
mṛttiketyeva satyam || 6.1.4 ||

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

### XVIII) World = Mind = Nama Rupa, Karyam

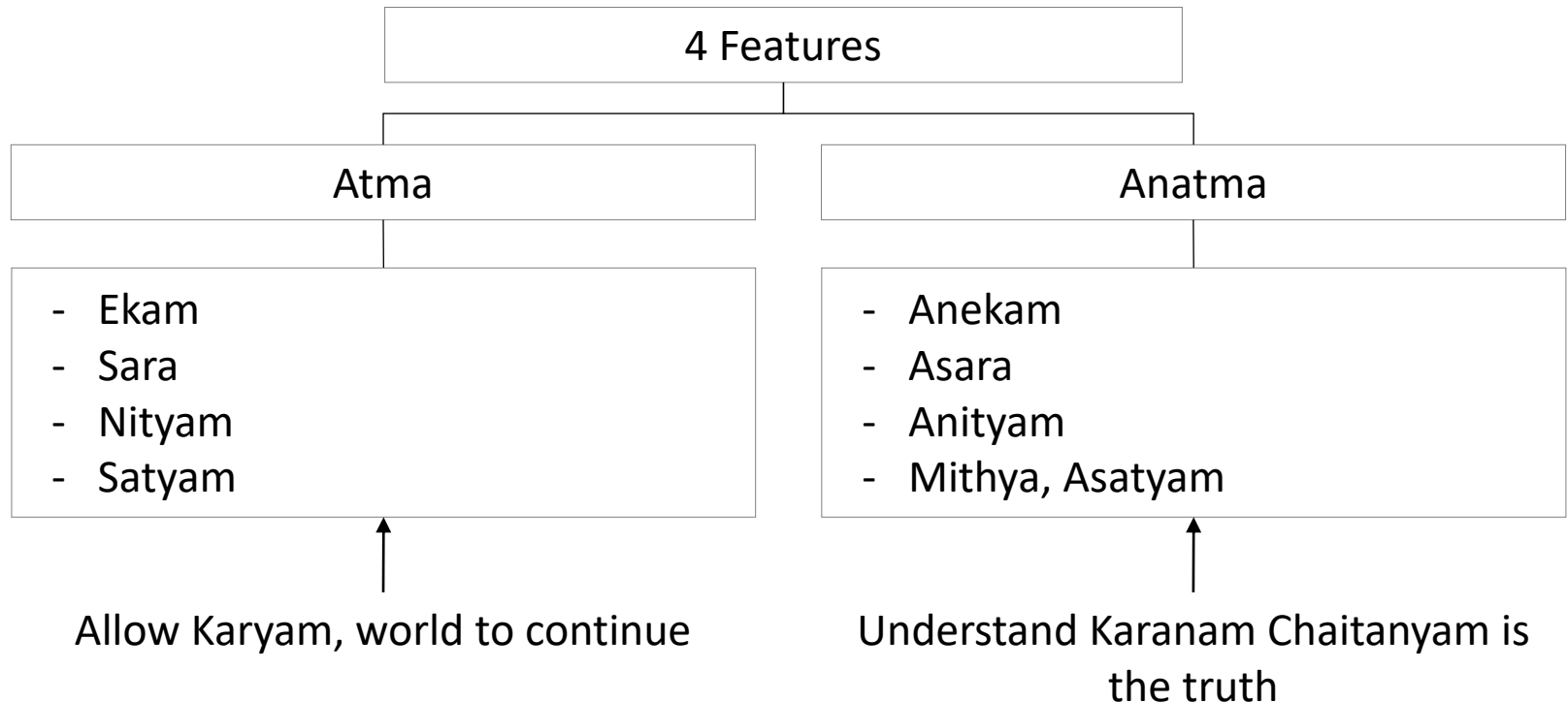
- Content of Mind, thought, Adhishtanam of Mind, thought = Chaitanya Atma.
- Content of object of thought = Chaitanyam.

XIX) Pramata, Pramanam, Prameyam, Triputi = One Chaitanyam with Nama Rupa.

XX) Continue to handle pot, Triputi, Mind, thoughts.

- Know nothing called Pot, world.
- Understand no ornament, all gold.

XXI)



XXII) Jnanena Mano Anityatva Nishchaya Eva Mano Nashaha

- Gaudapada says
- Atma Satya Anubodhena.
- Satyam behind Mind = Atma.

- Na Sankalpayate yada.
- When Pramata is no more directing the Pramanam, everything resolves into Atma.
- Hence Jagat Mithyatva Nishchaya.

### XXIII) Brihadaranyaka Upanishad : (Neti Neti)

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

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

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

XXIV) Pramata, Pramanam, Prameyam = Jagat, available for experience rise from Atma, resolve into Atma due to its Maya Shakti.

- This is the real truth of our world.
- This is Samyak Jnanam.

Gita :

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

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

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

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

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

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

XXV) If all not there, what is there?

Shunya Vadin	Advaitin
Nothing	Brahman

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]

या निशा सर्वभूतानां  
तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि  
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām  
tasyām jāgarti saṁyamī |  
yasyām jāgrati bhūtāni  
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

- Advaita Atma was, is, ever will be = Amanibava

आत्मैव सत्यमात्मसत्यं मृत्तिकावत् “वाचारम्भणं विकारो  
नामधेयं मृत्तिकेत्येव सत्यम्” (छा- उ-६-१-४) इति श्रुतेः ।  
तस्य शास्त्राचार्योपदेशमन्ववबोधः आत्मसत्यानुबोधः ।

Atma, oneself, alone is absolute Satyam (Atma Eva Satyam = Atmasatyam) like the clay (Mrttikavat). "All modifications or products, are mere names arising out of one's tongue (Vacarambhanam Vikaro Namadheyam), the clay alone is true (Mrttika Iti Eva Satyam)" says Chandogya Upanishad in 6-1-4 (iti Sruteh). The knowledge of reality of Atma (Atma Satyanu Bodhah), which is in keeping (Anu Avabodhah) with the teaching of sastra and Acarya (Tasya Sastra-acarya Upadesam, - when that cognition takes place in the mind, then as a consequence of that knowledge, which envelopes everything,) as nothing more remains to be thought about (Tena Sankalpya Abhavataya);

### I) Atma Satya Anubodha :

- Realise Atma is the ultimate truth, ground of realization of Mithya jagan.
- Atma Eva Satyam = Anatma Mithya.
- Atma = Myself.
- I am the only Satya Vastu in creation = Turiyam Brahman.

## II) Chandogya Upanishad :

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

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

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

- Vikara = Jagat = Karyam = Nama Dheyam = Product = Mere Name in the tongue.
- Vacha Arambanam = Generated by the Tongue.
- World exists only in your tongue.

## III) Mrittika Iti Eva Satyam Iti Sruti :

- Atma = Satyam, Avabodha = Truth.

## IV) What about the world

- Jagrat, Svapna, Sushupti – Waker, Dreamer, Sleeper are relative truth.
- Atma = Absolute truth.

## V) True for Dreamer, Waker, Sleeper, not for Jnani Atma.

- Hence 2 truths – Relative, absolute.

## V) Is Jagrat / Svapna real – unreal?

- Real for waker or dreamer not for Turiya Atma.

- Jagrat for Dreamer – Nonexistent, unreal.

• **Real w.r.t. Relevant observer = Relative reality.**

- Atma = Unconditional, universal, eternally real.
- Absolutely real = Truth, Avabodha.
- Knowledge gained by Vedanta.

## VII) Yoga Shastra Sutra :

- In Nirvikalpa Samadhi, You Abide in the Atma.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

Then man abides in his real nature. [Sutra 3]

## VIII) Advaitin :

- Also quotes this.

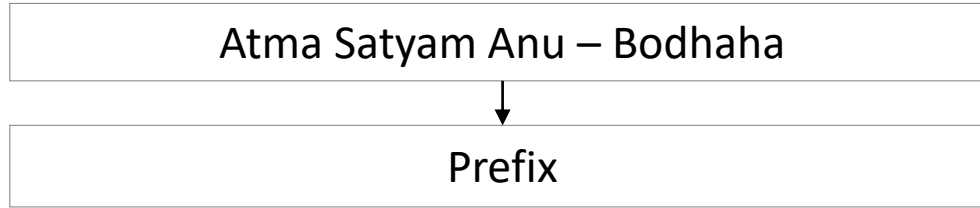
Yoga	Advaitin
<ul style="list-style-type: none"> <li>- Dvaita Atma</li> <li>- Aneka Atma</li> <li>- I abide in my Atma, you in your</li> <li>- Infinite Atmas</li> <li>- Each Atma all pervading, Chaitanya Svarupa</li> </ul>	<ul style="list-style-type: none"> <li>- Advaita Atma</li> <li>- Interpretation different</li> <li>- We all abide in one Atma = Moksha, Jeevan Mukti</li> <li>- One all pervading Atma alone exists</li> <li>- Resolution ground for all Jivas (Triputis)</li> </ul>

IX) Advaita Jnanam does not come through Nirvikalpaka Samadhi, a condition of the Mind.

- Jnanam comes from Guru, Shastra Upadesha – Sravanam / Mananam – through Vedanta Vichara.

X) Advaita Jnanam is in Jagrat Avastha.

- How is it conveyed?
- Knowledge through – Vedanta Shastra, Acharya.

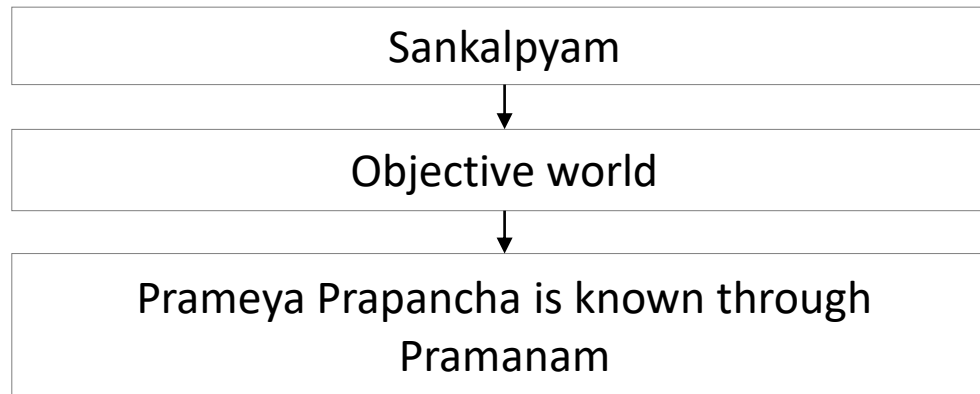


569) Bashyam : Chapter 3 - Karika No. 32 continues

तेन सङ्कल्प्याभावतया न सङ्कल्पयते, दाह्याभावे ज्वलनमिवाग्नेः  
यदा यस्मिन्काले तदा तस्मिन्कालेऽमनस्ताममनोभावं याति;  
ग्राह्याभावे तन्मनोऽग्रहं ग्रहणविकल्पनावर्जितमित्यर्थः ॥ ३२ ॥

The mind does not think about any object (Na Sankalpayate) just as fire does not burn (Agneh Jvalanam Iva) in the absence of fuel (Dahya Abhave). So whenever this happens (Yada = Yasminkale - when the mind does not think of any objects as they are resolved into Atma), at that time (Tada = Tasminkale - When the mind is filled with Atmajnanam) it is said 'the mind resolves', or that 'the mind ceases to be mind' (Amanastam = Amanobhavamm Yati), because it means (it Arthah), that the mind (Tat Manah), free of any object to be cognized (Grahya Abave) becomes free from all cognitions of duality other than cognition of oneself (Agraham = Grahana Vikalpana Varjitam. - This is Amanibhavah).

I)



## II) Prameyam Abavataya :

- Badaha, negated, not experientially absent.

## III) Mithyatva Abavat :

- Cognitively know they are factually non-existent.
- Have Experiencability (E), Transactability (T), Utility (U).

- In spite of Experiencability (E), Transactability (T), Utility (U), as good as nonexistent.

IV) Pramata – does not see Prameyam as real.

- Na Sankalpayate.

#### V) Brihadaranyaka Upanishad : Madhu Brahmana

- All 3 legs of Triputi inter connected.
- Without objects – subject can't be called subject.
- Without subject – objects can't be called objects.
- When one is negated, others negated.

#### VI) Dahya Abhave :

- Fuel Abhave – oil Abhave, flame Abhava.
- Mind continues as long as there are objects for Pramanam.

- **When objects are removed, mind can't survive, goes to sleep.**

#### VII) Vedantic Meditation :

- Deliberately entertain Atma Akara Vrutti.
- Jvalanam – flame put off without oil.
- With thoughts, mind put off.

#### VIII) Na Sankalpayate Yada Yasmin Kale :

- Whenever thoughts gone, Prameya is negated, Pramata, knower also dissolves.

IX) Tada, Tasmin Kale

- Yasmin Kale Anavastham Amano Bavati.
- Mindlessness = Amanastham

X) Pramatra Abhava, negation of Pramata, Prameyam negated.

**XI) Mantra 7 :**

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

nāntaḥprajñam na bahiḥprajñam nobhayataḥ  
prajñam na prajñānaghanam na prajñam nāprajñam ।  
adr̥śyamavyavahāryamagrāhyamalakṣaṇam  
acintyamavyapadeśyamekātmapratyayasāraṁ  
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ  
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

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

**a) Na Antap Prajnam :**

- Teijasa of Dream state negated.
- Dreamer = Knower of Dream world negated.

**b) Na Bahish Prajnam :**

- Pramata, knower of waking world, waker negated.

**c) Na Prajna Ghanam :**

- Knower of sleep state negated.
- **Relative knowers of 3 states negated.**
- **When knowers gone, Prapanchas gone.**
- Prapancha Upashamam takes place.
- Prameyam – objects gone.
- Pramata – Prameyam negated.

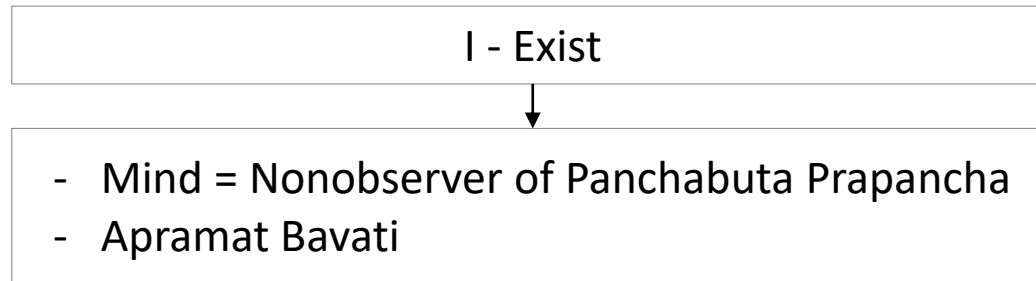
d) What remains alone is Shantam, Shivam, Advaitam – Turiyam = Amani Bhava Yati  
= Amanastha

e) Grahya Abhava = Agrahyam

= Prameya Abhava

- Prameya Abhave, Apramatrutvam.

## **XII) Mind becomes Agrahyam = Non observer**



## **XIII) Grahana Vivarna Varjitam :**

- There is no Vikalpam, Division.
- Grahanam = Pramatra – Pramana – Prameya Grahanam.
- **Turiyam is free from Division of Triputi.**
- This is the way to do Mano Nasha.
- Mind is falsified through Atma Jnanam = Mano Nasha.

### **Revision :**

#### **Karika No. 32 – Bashyam :**

##### **I) Gaudapada establishes :**

- Advaita Atma is not really a Karanam.

II) Universe is not Karyam of Atma.

III) Jagrat Universe only appearing, Mithya, Dream.

IV) If you say Atma = Karanam of Jagrat

- And if Jagrat Prapancha = Mithya
- Atma has Mithya Karanam status.
- Atma is really not a Karanam.
- It was, is, ever will be Advaita.
- Truth of Universe = Advaita Atma.

### Revision : Karika No. 32

I) Universe = Pramata + Prameyam

Pramata	Prameyam
Mind	Object

- Both mutually dependent.
- None has independent existence.

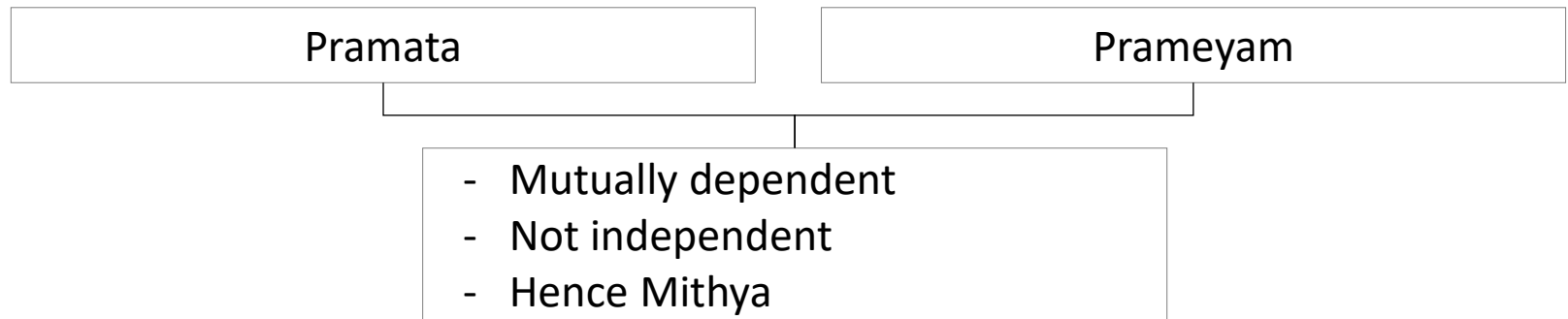
Without Pramata	Withotu Prameyam
<ul style="list-style-type: none"><li>- No Prameyam</li><li>- No Mind – No World</li></ul>	<ul style="list-style-type: none"><li>- No Pramata</li><li>- No World – No Mind</li></ul>

↑  
Karika No. 31

↑  
Karika No. 32

Karika No. 31	Karika No. 32
<ul style="list-style-type: none"> <li>- Manasa Amani Bhava Dvaitam Na Upalabyate</li> <li>- In sleep – No Mind o world</li> <li>- <b>World starts from the Mind</b></li> <li>- Mana Abava World Abava</li> <li>- No perceiver, no world</li> </ul>	<ul style="list-style-type: none"> <li>- Grahya Abave</li> <li>- In Absence of the world, no perceiver Mind.</li> <li>- No perceived, no perceiver.</li> <li>- No perceived, no perceiver.</li> </ul>

II)

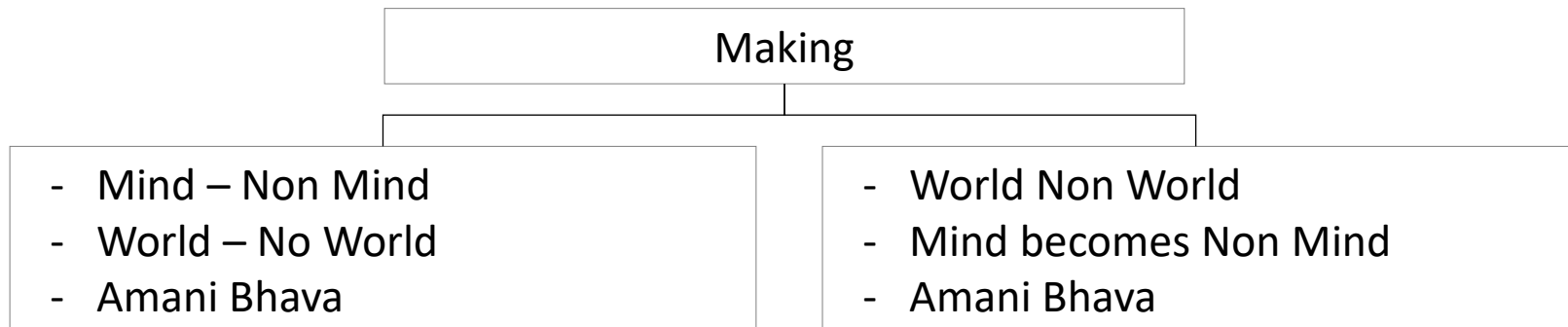


III) World = Mithya – Jagan Mithya

IV) Atma = Mithya Karanam for Mithya world.

- Since world Mithya, Atma = Akaranam, or Mithya Karanam.

V)



## VI) Snake made non-snake

- By torchlight.
  - Understand Adhishtana of Rope Snake = Rope.
  - By Adhishtana Jnanam, Snake made non Snake.
  - Silver made non silver
  - Dreamer made non dreamer
  - Waker made Turiyam by Adhishtana knowledge of Turiyam.
- } By Adhishtana Jnanam

VII) For both Pramata – Mind, Prameyam – world, there is one Adhistana Turiyam.

VIII) For Pramata, Pramanam, Prameyam there is one Adhishtana Atma.

## IX) Karika No. 32 :

- By discovering Adhishtana Turiya Atma, Mind becomes non mind.
- Mind becomes Mithya.
- World becomes Non world.
- World becomes Mithya.
- Akasha becomes non-Akasha
- Vayu becomes Non-Vayu

- **All Mithya.**
- **Experientially there only one Adhishtana Atma = Amani Bhava.**

X) Yogic Amanibhava different than Vedantic Amani Bhava.

**Yoga :**

- Remove thoughts – Sit without thought.

**Vedanta :**

- **Keep Mind = Atma + Name / Form.**
- **Understanding = Amani Bhava.**
- Look at world through Shastra.
- Understood world = Brahman + Nama Rupa.
- **It is Brahman appearing as Mithya – Nama Rupa Prapancha.**

**XI) Drk Drishya Viveka :**

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।  
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyam rūpaṁ nāma cetyaṁśa-pañcakam,  
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

- World requires Pramana Vyapara.

**Understand :**

- No thought removal involved.
- Understanding requires Jnana Vrutti.

- Shastra Acharya Upadesha.

XII) Seeing the world, say no world.

- Keeping Pot – say no Pot.
- Keeping desk – Using desk, no desk, only wood.

- **Seeing world, say No world.**

**XIII) Mundak Upanishad :**

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- **Whole thing is cognitive process of understanding.**

**XIV) Karika No. 32 :**

- World negation, mind negation is matter of understanding.
- Chapter 3 – Karika No. 32
- Chapter 2 – Karika No. 32
- Shankara lived 32 years

} All important

## Anvayah :

अन्वयः

यदा आत्मसत्यानुबोधेन (मनः) न सङ्कल्पयते  
तदा (मनः) अमनस्तां याति । ग्राह्याभावे (सति) तद्  
(मनः) अग्रहम् (भवति) ॥

Anvayah

yadā ātmasatyānubodhena (manaḥ) na saṅkalpayate  
tadā (manaḥ) amanastām yāti | grāhyābhāve (sati) tad  
(manaḥ) agraham (bhavati) ||

By the knowledge of the Atma, which is the absolute reality when the mind does not perceive (duality) then, (it) ceases to be the mind, (as it resolves). In the absence of objects to be perceived it becomes a Non-perceiver (Thus there is no duality. In other words mind loses mind status and attains Brahman status).

- Yada Atma Satyam Bodhena Manaha Na Sankalpayate Tada Amanstham Yati.
- Mind loses Mind status.
- Mind attains Brahman status.
- Manaha Amanastham yati.
- Grahya Abhavat Tatu Manaha Agraham Bavati

• **Agrahyam = Non perceiver**

- When perceived is negated, perceiver gets negated.

## 570) Introduction to Chapter 3 - Karika No. 33 :

यद्यसदिदं द्वैतं केन स्वमजमात्मतत्त्वं विबुध्यते ? इति उच्यते ।

If the entire subject object Dvaitam (Yadi Idam Dvaitam) is Mithya, and not real (Asad), by what means (Kena) the unborn Atma (Ajam Atmatattvaam) is known (Vibhudyate) to you (Svam)? This is being explained.

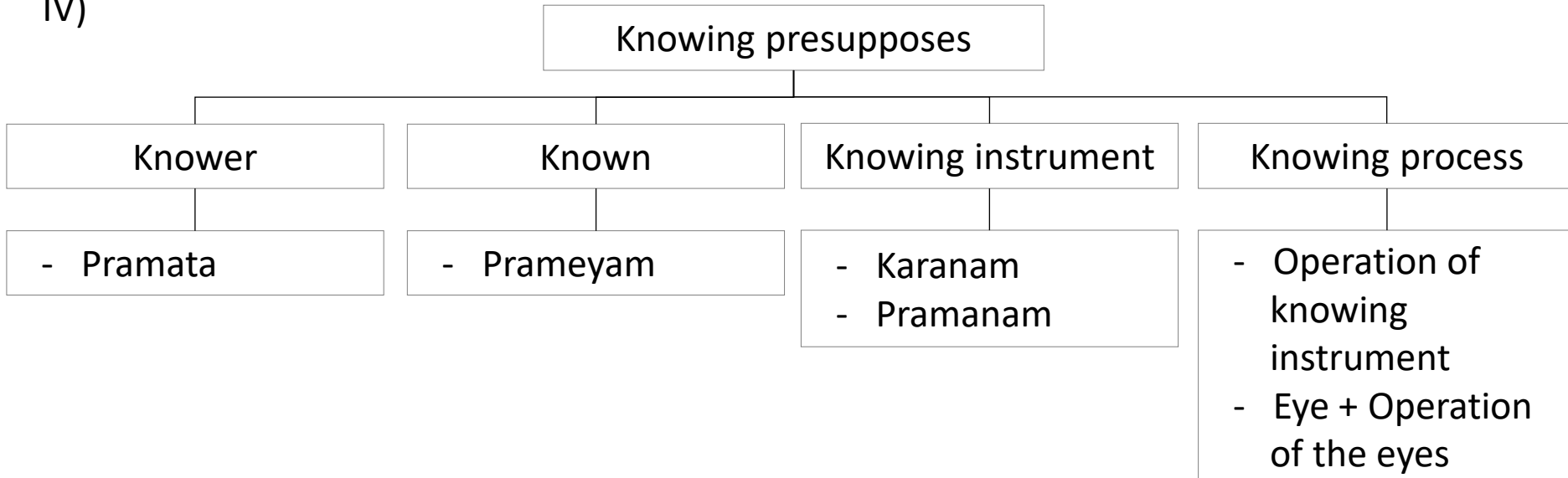
I) If Triputi is negated, Pramata – Pramanam – Prameyam is negated as Mithya.

II) Advaita Atma alone is there without Triputi.

III) How can that Atma be ever known?

- Knowing requires Triputi.

IV)



V) How can Atma Tattvam be known without Triputi.

**VI) Answer :**

- Atma Jnanam does not require Triputi.
- Knower, known, knowing instrument, knowing process = Atma.
- **Triputi is not required.**

VII) Atma knows itself, by itself.

**Karika No. 33 :**

- Ajnena Ajam Vibudyate.

**VIII) Atma Bodha :**

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।  
चिदानन्दैकरूपत्वाद्दीप्यते स्वयमेव तत् ॥ ४१ ॥

jnatrjnanajneyabhedah pare natmani vidyate,  
cidanandaikarupatvaddipyate svayameva hi ॥ 41 ॥

There are no distinctions such as, 'knower', 'knowledge' and 'the object of knowledge' in the supreme Self. Since it is of the nature of homogenous Consciousness and Bliss, the Self has no such distinctions within Itself. It shines by Itself. [Verse 41]

- **Jnanatru, Jnanam, Jneya Bheda is not there in Turiya Atma Jnanam = Spiritual self.**

IX) Pramata, Pramanam, Prameyam Triputi is not required for Atma.

- **Triputi required for Anatma because it is not self evident.**
- Anatma = Nonself revealing.

X) Hall does not reveal itself.

- I have to operate the eyes to see and say, there is a hall.

XI) To say I am in the hall here, no Pramanam needs to be operated.

XII) Without Pratyaksha, Pramana, before operating eyes, I know I am.

**Keno Upanishad :**

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

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

**XIII) Since Atma is self revealing no Pramana Vyapara is required for Atma.**

- Therefore Triputi is not required.
- **I am self evident, self revealing as I am.**
- Atma Brahman is always available as I am.

XIV) Whatever is self revealing is always self revealing, eternally.

- In self knowledge, no self effort is required.

**XV) Question :**

- If Atma = Brahman = Self revealing as I am, then why attend class? Shastram? Guru?

## XVI) Mundak Upanishad :

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

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

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 (Sami) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

## XVII) Answer :

- Upadesha Sahashri – Chapter 18
- Shastra not for revealing self.
- Need not reveal self.

## XVIII) Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,  
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.  
[II – II – 15]

XIX) For Atma, no Phala Vyapti required.

- Revealing process is called Vrutti Vyapti.



XXI) I have superimposed attributes of Anatma on Atma.

- Limitations of Anatma, I claim as my limitations, attributes.

XXII) I am Bramana, Vaishya, Shudra, male, female, rich, old... all Anatma.

**XXIII) Our problem :**

- Not non availability of Atma.
- Shastra meant to segregate, separate attributes of Anatma and hand it over to Anatma.

#### XXIV) Say I am, stop

- Remove all limitations.
- Height belongs to Sthula Shariram.
- Emotions – Sukshma Shariram.
- Ignorance – belongs to Karana Shariram.

#### XXV) Example :

- Before Vacating house, dispose old things = Tyaga.
- When attributes are transferred back to Anatma, left out is Atma.

• **Its always existing Atma which is already available as I am.**

- I say, I am and don't add anything thereafter.
- No biometric – Adhaar card.
- I am limitless self evident I.

#### XXVI) Aham Brahma Asmi, not anything new.

- It is only claiming an existing thing in the Universe, Sada Jagarati.

• **I – without any limitations = Brahman.**

## XXVII) Shankara :

- Siddha Deshaha Tisyamat
- Yushmat Dharmo Nivartate
- Rajjvar Biharri Hi Yuktya
- Tat Tvam Asyadhi Shasanabihi
- Mahavakya does not reveal new I.

• **Retains old I – Removes Yushmat Dharma – Anatma Dharma.**

- That requires Vrutti Vyapti.
- Aham Brahma Asmi Vrutti not to reveal new I.

• **It is only to eliminate all Anatma I.**

- Therefore don't require Triputi for Atma.

XXVIII) Aham Brahma Asmi eliminates all Anatma I brought out by Triputi – Ahamkara.

- Atma = Self evident.

## XXIX) Keno Upanishad : Chapter 2 – Verse 4

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

Indeed, he attains immortality, who intuitively knows it in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4] 3037

- **In Every knowledge in the world I the Consciousness am there.**

- Claim I am Consciousness without Sharira Trayam and their attributes.
- In sleep, I am there with self ignorance – Tamo Guna of Prakrti.
- Karika No. 33 – complicated verse peculiar Shloka.

XXX) Dvaitam is negated by what Pramanam?

- How will one know beginning less Atma?
- Answer is Karika No. 33

अकल्पकमजं ज्ञानं ज्ञेयाभिन्नं प्रचक्षते ।  
ब्रह्मज्ञेयमजं नित्यमजेनाजं विबुध्यते ॥ ३- ३३ ॥

akalpakamajaṁ jñānaṁ jñeyābhinnam pracakṣate ।  
brahmajñeyamajaṁ nityamajenājaṁ vibudhyate ॥ 3 - 33 ॥

The knowledge which is unborn and free from all imaginations is always inseparable from the knowledge (Brahman). The immutable and the birthless Brahman is the sole object of knowledge. And the birthless (Self) is known only by the birthless (Knowledge) say (the wise) [3 - K - 33]

अन्वयः

(ब्रह्मविदः) अकल्पकम् अजं ज्ञानं ज्ञेय अभिन्नं  
प्रचक्षते । अजं नित्यं (ज्ञानं) ब्रह्मज्ञेयं  
(भवति) । (साधकः) अजेन अजं विबुध्यते ॥

Anvayaḥ

(brahmavidah) akalpakam ajam jñānam jñeya abhinna  
pracakṣate | ajam nityam (jñānam) brahmajñeyam  
(bhavati) | (sādhakaḥ) ajena ajam vibudhyate ||

The birthless eternal (Atma), has Brahman as the object of knowledge. They declare that (the Atma) is not different from (Brahman), the object of knowledge. (Hence) the birthless consciousness is free from any superimposed division (like known knower knowledge etc). The birthless Atma is known by the birthless (Atma - which means the known, knower and the instrument of knowing are one only).

## I) Ajnena Ajam Vibudyate – Janati :

- One knows Atma with the help of Atma.
- Knower, known, knowing instrument = Atma.

## II) Gist :

- In the beginning of spiritual Journey.

I am Atma	I want to know Brahman
<ul style="list-style-type: none"><li>- Realiser</li><li>- Knower</li></ul>	<ul style="list-style-type: none"><li>- Object to be realised in future</li><li>- Known</li></ul>

Atma – Brahma Bheda Asti

## III) Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि  
यज्ज्ञात्वामृतमश्नुते ।  
अनादिमत्परं ब्रह्म  
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyaṃ yat tat pravakṣyāmi  
yajjñātvāmṛtam aśnutē |  
anādimat paraṃ brahma  
na sat tannāsad ucyatē || 13.13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

**Lord Krishna :**

- I shall teach you Brahman which you have to know.

#### **IV) Mandukya Upanishad : Mantra 2**

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म  
सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṃ hyetad brahmāyamātmā brahma  
so 'yamātmā catuṣpāt || 2 ||

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts).  
[Mantra 2]

- Paramatma = Must be known by me.
- Knower – Known division exists initially.

Brahman	Atma
Jneyam	Jnanata

#### **V) After Mahavakya :**

- Knower – known – one entity.
- Tat Tvam Asi.
- Don't have to realise in Samadhi.
- I am non-different from Brahman.
- Knower – known – one and the same.

VI) One Chaitanya Atma knows Chaitanya Brahman with the help of Chaitanyam.

- Knowing – not a process.
- Not to be known at a particular time.
- It is always evident.

VII) Without Chaitanyam, no knowledge.

**VIII) Bottom line :**

- Atma Jnanam = Claiming I am ever evident Atma without Triputi.

**573) Bashyam : Chapter 3 - Karika No. 33 Starts**

अकल्पकं सर्वकल्पनावर्जितमत एवाजं ज्ञानं ज्ञप्तिमात्रं ज्ञेयेन  
परमार्थसता ब्रह्मणाभिन्नं प्रचक्षते कथयन्ति ब्रह्मविदः ।

That which is free from any superimpositions and modifications (Akalkpakam), free from all divisions (Sarva Kalpana Varjitam) and therefore alone, is birthless (Atah Eva Ajam), pure consciousness (Jnanam = Jnapti Matram), and is one with Brahman (Brahmana Abhinnaam), which was initially introduced as the object to be known (Jneyena), which is revealed as the ultimate reality, myself, the sat vastu, (Paramarthasata); so declare (Prachaksate = Kathayanti) the ones who know the vastu (Brahmavidah).

I) What is nature of Atma? Description of Atma?

a) Akalpakaṃ :

- Sarva Kalpana Varjita.
- Kalpana = Division – in form of Tripurī.

b) Chandogya Upanishad :

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

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

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

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स  
भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति  
तदल्पं यो वै भूमा तदमृतमथ यदल्पं  
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे  
महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpśyati nānyacchṛṇoti nānyadvijānāti sa  
bhūmātha yatrānyatpśyatyanyacchṛṇotyanyadvijānāti  
tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ  
tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve  
mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: ‘Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.’ Nārada asked, ‘Sir, what does bhūmā rest on?’ Sanatkumāra replied, ‘It rests on its own power—or not even on that power [i.e., it depends on nothing else]’. [7 - 24 - 1]

- Sarva Kalpana Varjitam = Akalpam.

**c) Ajaha Eva Ajam :**

- Therefore, Birthless, Unborn, eternal.

**d) Jnanam :**

- Of the nature of pure knowledge, consciousness.
- Not objective knowledge through Karanams.

- **Objective knowledge of form, sound – born – gone – fleeting.**

- Eyes – Rupam, ears = Jnanam Shabda Jnanam.
- Pure Consciousness not subject to objective knowledge.
- Jnaptihi = Pure Consciousness.

**e) Wise people – Brahma Vidaha – declare.**

**f) Self is identical with Brahman**

- Brahman initially introduced as Jneyam, object to be known.

Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि  
यज्ज्ञात्वामृतमश्नुते ।  
अनादिमत्परं ब्रह्म  
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyaṃ yat tat pravakṣyāmi  
yajjñātvāmṛtam aśnutē |  
anādimat paraṃ brahma  
na sat tannāsad ucyatē || 13.13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

g) To know this Birthless Atma, all Karma Yoga, Upasana Yoga, Jnana Yoga, Sravanam, Mananam, Nididhyasanam – done.

#### h) Visualisation :

- There is Brahman, I have to know it.
- We say after 25 years :  
I know Brahman, but I have not experienced it.
- I have made my mind thoughtless, waiting, Brahman not coming.

II) I am Brahman of the nature of self awareness.

- I have Anubava of Brahman all the time.

III) Sadhanas are for removing attributes, transferred to myself.

- Don't require any new experience.

#### IV) Brahmanaha Abhinnaam :

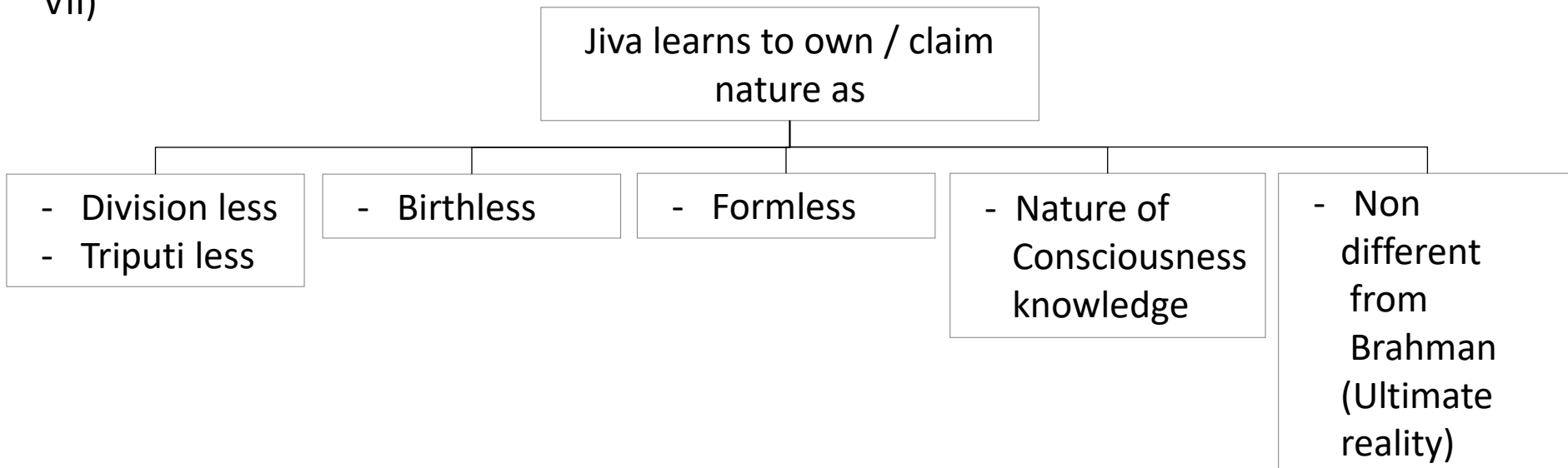
- Jiva is identical with Brahman.
- What type of Brahman?
- Initially presented as Jneyam Brahma, as though object is to be known.

#### V) Paramartataha :

- Revealed as the ultimate reality also.
- Paramartika Satyam – absolute reality, Karanam of the Universe.

VI) Jiva = Maha Ashadu in self ignorance (MA) realizes I am Brahman, absolute reality.

VII)



VIII) Brahma Anubhava is always available as self awareness.

IX)

Awareness	Body – Mind – World
<ul style="list-style-type: none"><li>- Consciousness</li><li>- Independently existing</li><li>- Higher nature</li></ul>	<ul style="list-style-type: none"><li>- Panchabutas</li><li>- Inert Dependently existing</li><li>- Lower nature</li></ul>

Have this Viveka

X) Atma – Self – Consciousness divisionless – Birthless – Triputiless is non different from Brahman – Paramatma – Karanam of Universe, ultimate reality, eternal.

XI) Hence Aikyam possible.

- Iti Vidyate.
- This oneness is understood clearly.

**XII) Question :**

- How do we know pure Consciousness is birthless, eternal?
- This is the problem.

**XIII) Science :**

- Brain dies, consciousness – Chale Gaya, Gayi.
- Upanishad says – this is misconception.

XIV) Consciousness is not product – Karyam of Brain.

- It is eternal cause of Universe.

XV) Brihadaranyaka Upanishad :

यद्वै तन्न विजानाति  
विजानन्वै तन्न विजानाति,  
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो  
विद्यतेऽविनाशित्वान्;  
न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं  
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti  
vijānanvai tanna vijānāti,  
na hi vijñāturvijñāterviparilopo  
vidyate'vināśitvān;  
na tu taddvitīyamasti  
tato'nyadvibhaktaṃ  
yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]

XVI) Consciousness of knower – individual of Jivatma = Vijnyata.

- What is Consciousness?
- Mystery for modern science.

## **XVII) Assumption in Science :**

- Consciousness = Temporary Phenomena happening in the brain.
- Product of the brain cells, neurons, noneternal.
- As long as brain is functional, consciousness will be produced.
- Vijnatihi = Consciousness.

## **XVIII) Vedanta :**

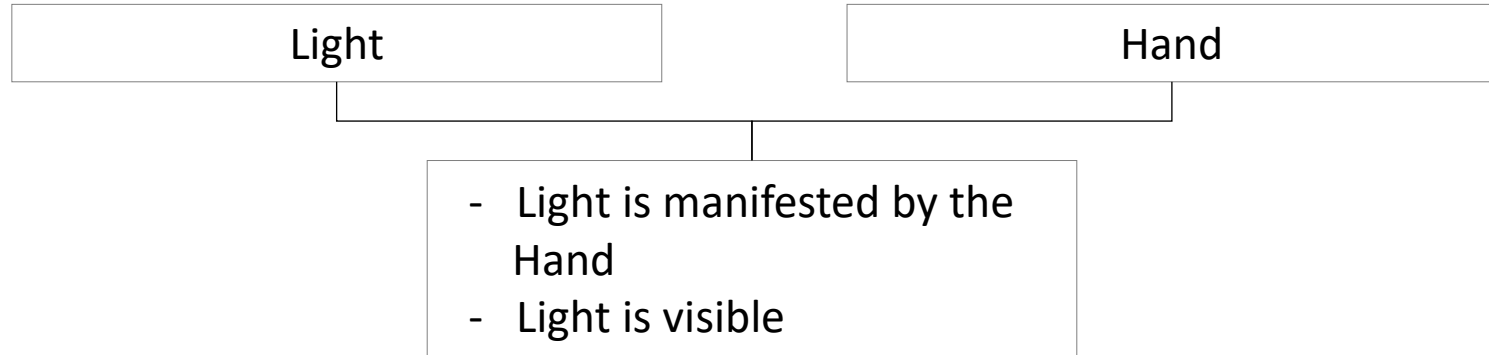
- Consciousness of Jivatma – individual Viparilopaha (Never ends) Na Vidyate.
- Even after death of Brain, Consciousness continues to exist.

**• That Consciousness does not manifest, not available for transactions like in sleep.**

## **XIX) Consciousness is not a part, product, property of the body, mind.**

- It is an independent function pervades, enlivens the brain.
- Consciousness is not limited by the boundary of body / Mind.
- Consciousness continues to exist even when Brain collapses.
- Surviving consciousness is not available, accessible not because it is not there.
- Consciousness has no medium for transaction / manifestation.

XX) a)



b) Remove the hand

- Light becomes unmanifest not non existent in the place where hand was there.

c) On Removing hand, light continues to be there but not manifest.

d) Non manifestation not nonexistence.

e) When Brain dies, consciousness becomes unmanifest not non-existent.

f) Brain is the manufacturing factory.

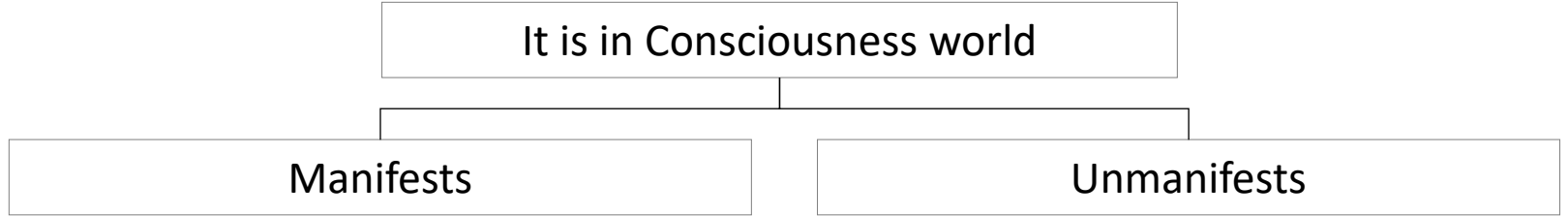
- Brain like bulb being plugged into Electricity / Consciousness.

g) Consciousness is eternal, always exists.

- Lights up when Mind rises up.
- Consciousness, awareness becomes manifest.
- We don't know now manifestation takes place.

## XXI) Jnanate Chaitanyasa Viparilopaha Nashaha Agni Ushnavatu.

- Like the heat of the fire is eternal.
- Consciousness is always there in the world but 5 sense organs can't perceive it.



- At macro level.

## 574) Bashyam : Chapter 3 - Karika No. 33 Continues

न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽग्न्युष्णवत्  
“विज्ञानमानन्दं ब्रह्म” (बृ-उ-३-९-२८) “सत्यं ज्ञानमनन्तं ब्रह्म”  
(तै-उ-२-१) इत्यादि श्रुतिभ्यः ।

Just as, the heat of the fire, which is its nature is always there (Agneḥ Uśnavat), so also 'The consciousness (Vijnateḥ) of the conscious person, the knower, (Vijnatuh) does not end at any time' ("Viparilopah Na Hi Vidyate") says Brihadaranyaka Upanishad (4-3-30), 'Brahma Svarupam is Ananda and consciousness' ('Vijñānamānandam Brahma' - Says Brihadaranyaka Upanishad (3-9-28), 'Brahman consciousness is the absolute reality, knowledge and limitlessness' ("Satyam Jñānam Anantam Brahma" - Says Taittiriya Upanishad 2 - 1); Such Srutis are there (ityadi Srutibhyah).

### I) Brihadaranyaka Upanishad :

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

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

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

- Viparilopaha.

## II) Complex Verse :

### 4 Descriptions of Atma Chaitanyam – Svarupa Jnanam

- Ajam Birthless
- Ajam Jnanam
- Abinnam Bavati

- Jnanam
- Nature of Consciousness, awareness, knowledge “I am”

- One with Brahman
- Brahma Jneyam Bavati
- Brahman = Ultimate object to be known

- Akalpam divisionless
- Without Triputi

## III)

### Jnanam

#### Vrutti Jnanam

- Knowledge of objects
- Arises when we operate a Pramanam, Mind or sense organs
- Jatam Jnanam
- Material knowledge

#### Svarupa Jnanam

- Knowledge of subject
- All the time exists, beyond time exists
- Beginningless, endless, birthless
- Ajam Jnanam
- Spiritual knowledge
- Arises through Vedanta Pramanam
- Also Vrutti Jnanam but called Svarupa Jnanam

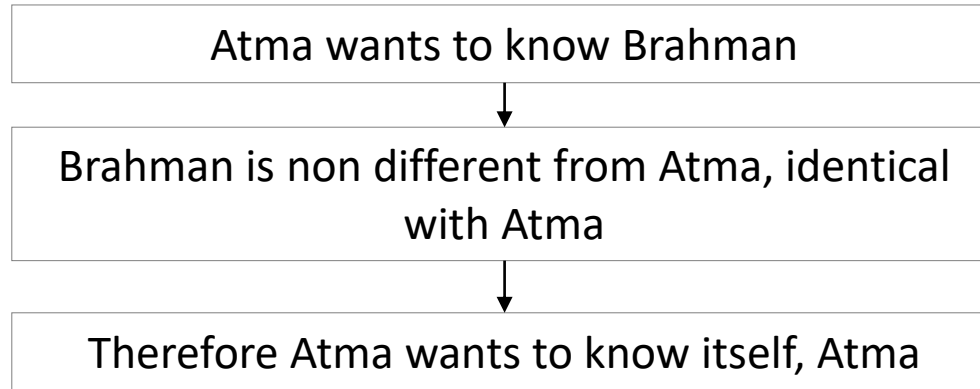
IV) Atma Svarupam = Svarupa Jnanam

= Nature of self is Ajam, Birthless.

V) Pure Consciousness is nondifferent from thing to be known by the seeker.

- Pure Consciousness = Jneyam, Jnanata, Pramanam.
- Jneya Abhinnam.

VI)



VII) What is the Pramanam, instrument used to know Atma.

- Atma = Pramata
- Atma = Prameyam
- Atma = Pramanam

## VIII) Gita :

ब्रह्मार्पणं ब्रह्म हविः  
ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं  
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih  
brahmāgnau brahmaṇā hutam |  
brahmaiva tēna gantavyam  
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

## IX) Ajena Ajam Vibudyate :

- Beginningless consciousness knows beginningless consciousness with instrument of beginningless Consciousness.
- In Atma Jnanam, Brahman – Jnanam – Pramata, Prameyam, Pramanam are one and the same.
- Ajena Ajam Vibudyate.

X) Shankara gives Sruti support to prove Atma wants to know Brahman.

- Atma = Eternal Consciousness.
- Brahman also = Eternal Consciousness.
- Self revealing Karika – Chapter 3 – Karika No. 33 very important.

## XI) Atma = I – Myself

- I am of the nature of eternal Consciousness.
- Brahman also is nature of eternal Consciousness.
- What is Pramanam?

## XII) Brihadaranyaka Upanishad :

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

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

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

- Svayam Jyoti Bramana.
- Atma = Knows consciousness is never ending, eternal consciousness.
- Vinatuhu = Atmanaha.
- Vijnatehe = Chaitanyasya
- Viparilopoha – Nashaha – Badaha – Nasti.

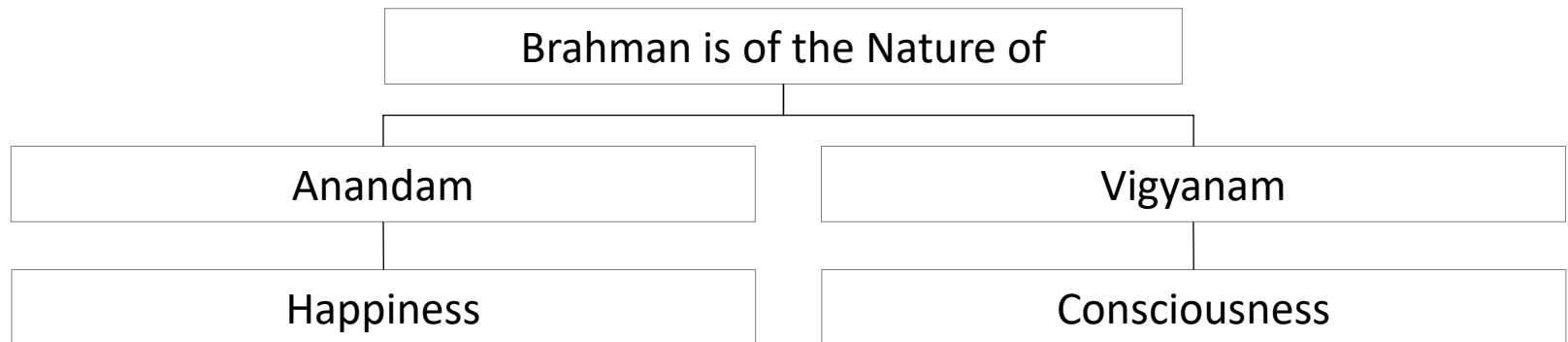
- There is no destruction of Consciousness, hence birthless, deathless, beginningless, endless Consciousness.
- There is no end to oneself as Consciousness the Atma.

### **XIII) Example :**

- Like Agni Ushnavatu
- Heat of fire does not end.
- Can't have fire without heat.
- Heat always with fire.
- Chaitanyam is always with Atma, myself.
- Eternity of Atma Chaitanyam established.

### **XIV) Vijnanam Anandam Brahma :**

- Eternity of Brahma Chaitanyam established.



- Vijnanam Brahma = Brahman is of the nature of Consciousness, awareness.
- I alone Am – ultimate truth.

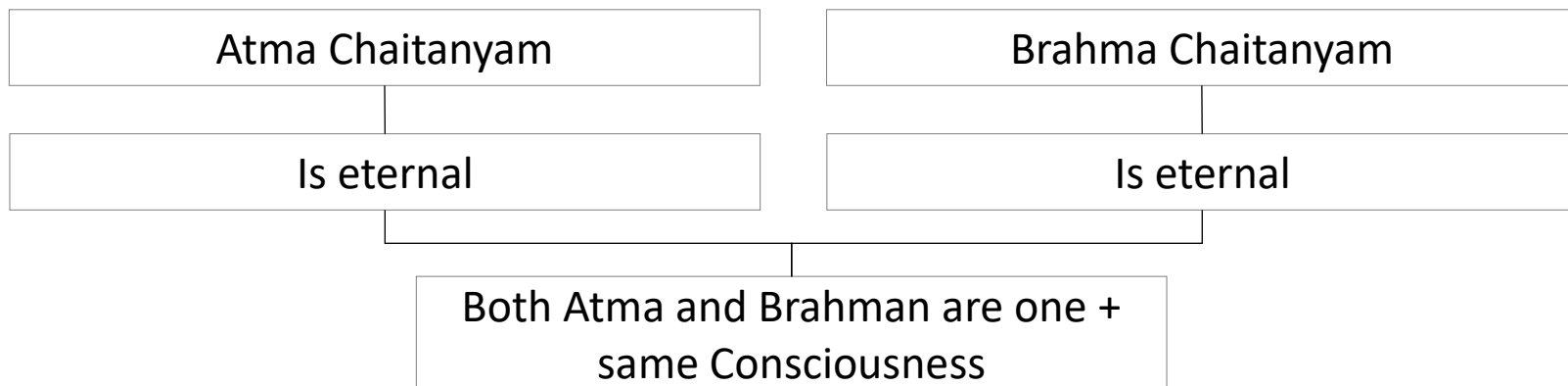
## XV) Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेद निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्सह ।  
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |  
satyaṃ jñānamanantaṃ brahma |  
yo veda nihitaṃ guhāyāṃ parame vyoman |  
so'snute 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]

- Brahman = Jnanam
- Jnanam = Ananda / Anantha
- Brahman = Ananantha



XVI) Jneya Abhinnaam Itya Hi Srutibyaaha :

- Since atma = Eternal Consciousness, Brahman = Eternal Consciousness when Atma wants to know Brahman, it means eternal Consciousness wants to know eternal Consciousness.

**575) Bashyam : Chapter 3 - Karika No. 33 Continues**

तस्यैव विशेषणं ब्रह्म ज्ञेयं यस्य स्वस्य तदिदं  
ब्रह्मज्ञेयमौष्ण्यस्येवाग्निवदभिन्नम् । तेनात्मस्वरूपेणाजेन  
ज्ञानेनाजं ज्ञेयमात्मतत्त्वं स्वयमेव विबुध्यतेऽवगच्छति ।  
नित्यप्रकाशस्वरूप इव सविता नित्यविज्ञानैकरसघनत्वान्न  
ज्ञानान्तरमपेक्षत इत्यर्थः ॥ ३३ ॥

The knowledge, the object of which, is Brahman (Jneyam Brahma), is but another description of Atmatattvam (Tasyaiva Visesanam). That is, Brahman to be known is non-separate from the knowledge of Atmatattvam (Yasya Svasya Tad Idam Brahma Jneyam) just as heat is non-separate from fire (Ausnyasya Iva Agnivat Abhinnaam

Therefore (Tena - pure consciousness being) the nature of the unborn Atma, (Atmasvarupena Ajena - neither sastra Pramanam nor vritti Jnanam is needed to know it). The unborn object (Ajam Jneyam) of knowledge (Jnanena), the Atma (Atmatattvam - which is brahma Tattvam) reveals itself (Svayameva Vibudhyate = Avagacchati), by means of the knowledge (Jnanena) of the unborn Atma (Ajena) which is the very nature of Atma (Atma – Svarupena). It means (iti Arthah) just as in the case of the sun (Savita Iva), which being of the nature of continuous light (Nitya Prakasa Svarupa - it does not require any instrument to illumine itself - so also in the case of Atma), Atma Svarupa itself being one changeless, undifferentiated (Ekarasa Ghanatvat), eternal consciousness (Nitya Vijnanam) it does not need any other instrument of knowledge to illumine it (Na Jnanantaram Apaksate).

**I) 3<sup>rd</sup> Quarter – 2<sup>nd</sup> – Line :**

- Tas Esha Viseshanam
- Ajena Ajam = Atma Tattvam

**II) Another description of Atma = Brahma Jneyam.**

- Brahma Jneyam Yasya Tadidam.

**III) Atma Brahman as object of knowledge to be known when Atma is a spiritual seeker Jiva.**

**IV) Brahma Sutra : Chapter 1 – 1<sup>st</sup> Sutra**

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

- I have a desire to know Brahman.
- Brahman is desired to be known by that Atma.

V) Until Mahavakya functions, Jiva continues to seek Brahman.

VI) Brahman is something to be known by me, realized by me.

VII) There is intense anxiety also – when am I going to know Brahman.

VIII) Until Mahavakya does its job or functions in a persons mind, Tat Brahma Tvam Asi.

**IX) Then seeker says :**

- I need not know Brahman.
- Brahman not a knowable object in creation.
- Brahman = Very subject, thinker.
- Until then Brahman = Jneyam.

**X) Aushanyasya Iva Agnivat Abhinnaam :**

- Heat of fire is identical with fire.

XI) Consciousness is identical with Brahman, non different from Brahman.

- Just as heat is non-different from Brahman
- Heat can't be separated from fire.

XII) Consciousness can't be separated from Brahman, Abinnaam 3<sup>rd</sup> quarter is over.

### XIII) 4<sup>th</sup> Quarter : Bottom Line of Shloka

- In Atma Jnanam knower – known – instrument difference is not there.
- They are all the same Atma / Brahman.

### XIV) Atma Bodha :

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।  
चिदानन्दैकरूपत्वाद्दीप्यते स्वयमेव तत् ॥ ४१ ॥

jnatrjnanajneyabhedah pare natmani vidyate,  
cidanandaikarupatvaddipyate svayameva hi ॥ 41 ॥

There are no distinctions such as, 'knower', 'knowledge' and 'the object of knowledge' in the supreme Self. Since it is of the nature of homogenous Consciousness and Bliss, the Self has no such distinctions within Itself. It shines by Itself. [Verse 41]

XV) Because of this reason, knower = Atma Chaitanyam.

- Known = Brahman = Eternal Chaitanyam.

XVI) Atma Svaruphe Ajena Jnanena :

- With help of instrument which is eternal consciousness, Atma is realized.

**XVII) Don't require Vrutti Jnanam to illumine Atma.**

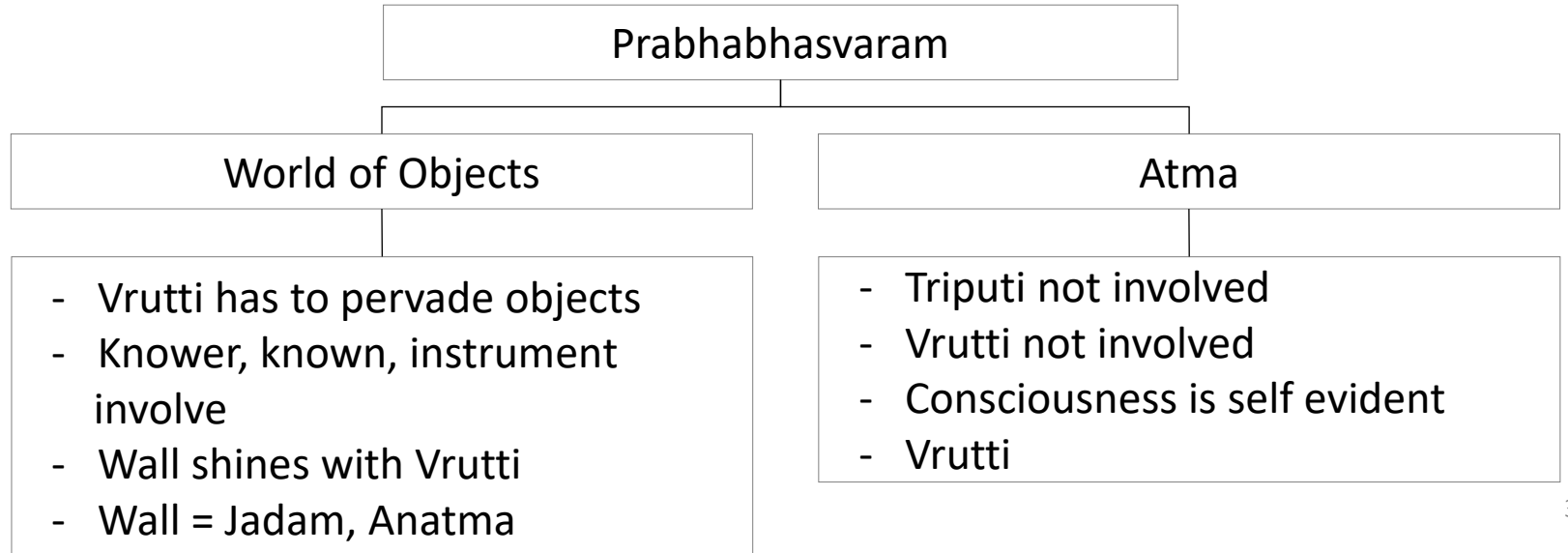
- Vrutti Jnanam is required to illumine Anatma.

## XIX) Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]



XX) Vrutti Jnanam has to illumine Jada Vruksha.

- Every Jada Anatma is illumined by Vrutti.

• **Vrutti need not illumine Atma which is identical with Brahman.**

XXI) Svarupa Jnanam itself is there in the form of existent, consciousness, spiritual being.

XXII) Sun illumines Moon

- Moon has borrowed light.
- Moon illumines earth.
- Earth does not have original light.
- Moon need not illuminate the Sun which has original light.

XXIII) Chidabhasa has to illumine the world, need not illumine Sakshat Chit.

XXIV) Ajam Jnanam Atma / Brahman / Tattvam = Jneyam

XXV) Brahman you want to know Svayam Eva Avagachhati.

- By itself excludes all Pramanam.
- Without requiring any Pramanam it is self evident consciousness.

• **No Pramanam reveals Atma or Brahman.**

XXVI) If Pramanam reveals Brahman, it will become Prameyam.

- Brahman = Aprameyam.
- How can Aprameya Brahman be revealed.

## **XXVII) Satyam Eva Vibudyate :**

- Without needing any Pramanam, it reveals itself.
- World illumined by Vrutti Jnanam.
- Atma reveals itself.

XXVIII) Upanishad Pramanam reveals Brahman.

## **XXIX) Brahma Sutra : Chapter 1 – Sutra 3**

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[1 – 1 – 3]

- Shastram = Yoni – Womb – Holding.
- Brahman = Pramanam

## **XXX) Brihadaranyaka Upanishad :**

- Brahman called Apaupanishadam Brahma.
- Upanishad Pramana Matram, Vedyam = Aupanishadam.

### XXXI) Apyayantu Mamangani – Shanti Mantra :

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः  
श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वम् ब्रह्मोपनिषदम् माऽहं ब्रह्म  
निराकुर्यां मा मा ब्रह्म  
निराकरोद् निराकरणमस्त्व निराकरणम् मेऽस्तु ।  
तदात्मनि निरते य उपनिषत्सु धर्मास्ते  
मयि सन्तु ते मयि सन्तु ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ  
śrotramatho balamindriyāṇi ca sarvāṇi.  
sarvam brahmopaniṣadam mā'haṁ brahma  
nirākuryāṁ mā mā brahma  
nirākaroda nirākaraṇamastva nirākaraṇam me'stu.  
tadātmani nirate ya upaniṣatsu dharmāste  
mayi santu te mayi santu.  
om śāntiḥ śāntiḥ śāntiḥ..

May my limbs, speech, prana (vital air) eye, ear, strength of all my senses grow vigorous. All (everything) is the Brahman of the Upanishad-s. May I never deny the Brahman. May the Brahman never spurn me. May there be no denial of the Brahman. May there be no spurning by the Brahman. Let all the virtues recited by the Upanishad-s repose in me delighting in the Atman! May they in me repose! Om Peace! Peace! Peace!

- Vrutti Jnanam not meant for revealing Brahman.

### XXXII) Gita Bashyam :

- Any Pramanam need not reveal Atma.
- Atma is always evident as I am.

- Why any body should reveal that.

### **XXXIII) Dakshinamurthi Stotram :**

- Jagrat Svapna Sushupti Adishu.
- Atma is always available.
- It need not be revealed.
- **Atma / Brahman is always revealed as I am.**
- Svayam Prakasha Chaitanyam.

XXXIV) Vrutti Jnanam need not reveal Brahman.

XXXV) How Upanishad is Pramanam for Brahman?

### **XXXVI) Upadesha Sahashri :**

- **Upanishad Pramanam is to negate whatever attribute we add after I am.**

XXXVII) We never stop after I am.

- We always glorify ourselves.

### **XXXVIII) All attributes added together after I am = Jeeva Bhava.**

- To eliminate all attributes which are Vrutti Jnana Adhyasa, Agyanam, we use Upanishad.
- Nivaranartha – Natu Atma Pakarnarthaha.

सिद्धादेवाहमित्यस्माद्युष्मद्धर्मो निषिध्यते ।  
रज्ज्वामिवाहिधीर्युक्त्या तत्त्वमित्यादिशासनैः ॥ ४ ॥

Siddhādēvāhamityasmādyuṣmaddharmō niṣidhyatē |  
rajjvāmivāhidhīryuktyā tattvamityādiśāsanaiḥ || 18.4 ||

Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-self is negated from the eternally existing self implied by the word 'i', on the evidence of the Sruti's 'Thou art that' etc., in which the implied meanings of the words have been ascertained by reasoning (And the scripture). [Chapter 18 - Verse 4]

- What you add after I am has to be eliminated.

XXXX) Brahman revealed as an eliminating attribute definition.

**Example :**

He is bla	He is Brahman	Bottle is empty
Has no Hair	Does not have 3 Shariram	Positive word

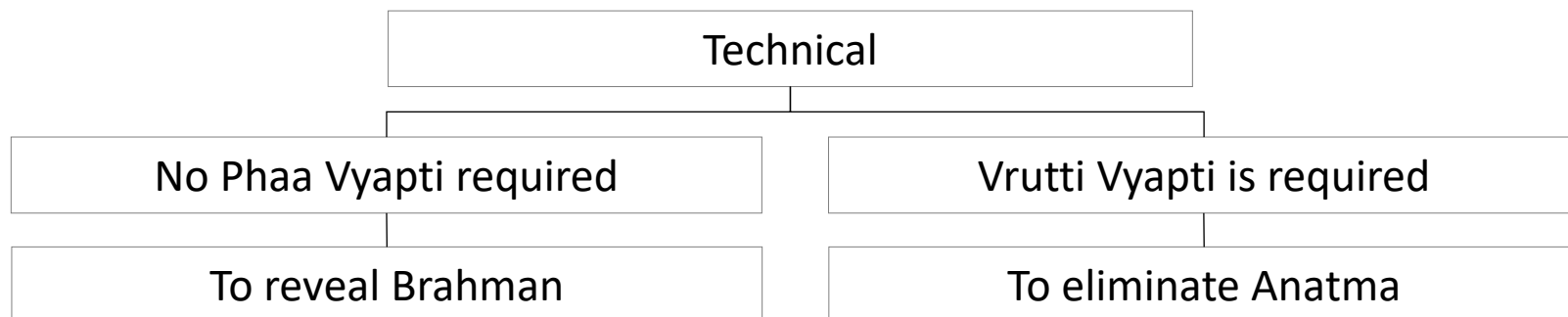
XXXXI) Brahman = Nirguna Nirvisesha Nirdharmantaram Aham Asmi

- Vrutti Jnanam is for Adhyasa Nivritti not for knowing, experiencing, new thing.
- If we experience anything it will be new thing Anatma.

**Ajena Ajam Vibudyate.**

XXXXII) No Pramanam is required for revelation of Atma (Phala Vyapti)

- Only required for elimination of Anatma = Vrutti Vyapti is required.



**XXXXII) Next Question :**

- If Atma knows itself by itself, when will it happen.

**Answer :**

a) Light reveals itself by itself all the time otherwise not called light.

b) Mike is revealed by light.

- I know mike is there, body is there, mind is there, world is there.
- I don't need any light to reveal myself.
- I – Atma – knows there is lamp or light.

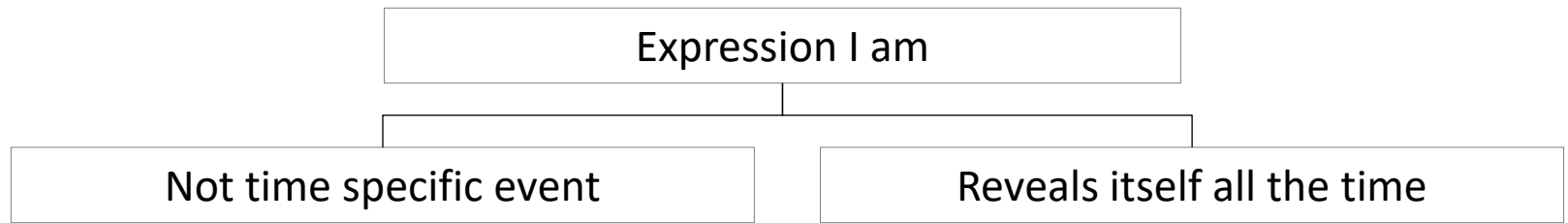
c) Light reveals itself by itself all the time.

- Light = Self luminous entity, ever luminous.

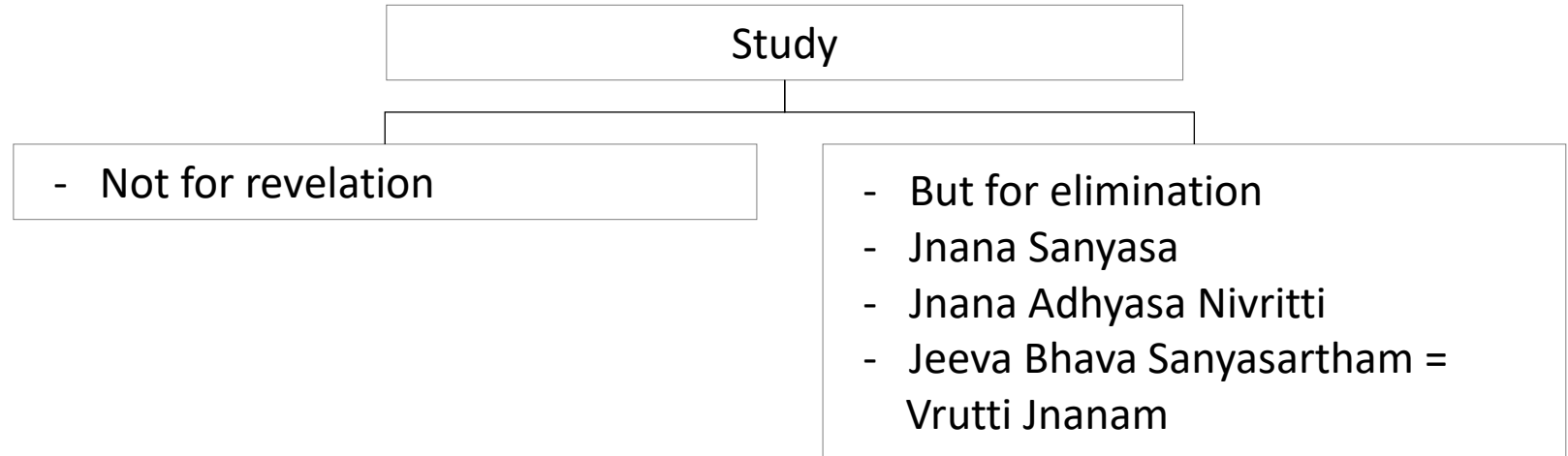
d) Atma does not reveal itself at a particular time but all the time, in all Avasthas.

- I need not wait for Vidya.
- Before Vidya Atma is available, after Avidya elimination Atma is available.

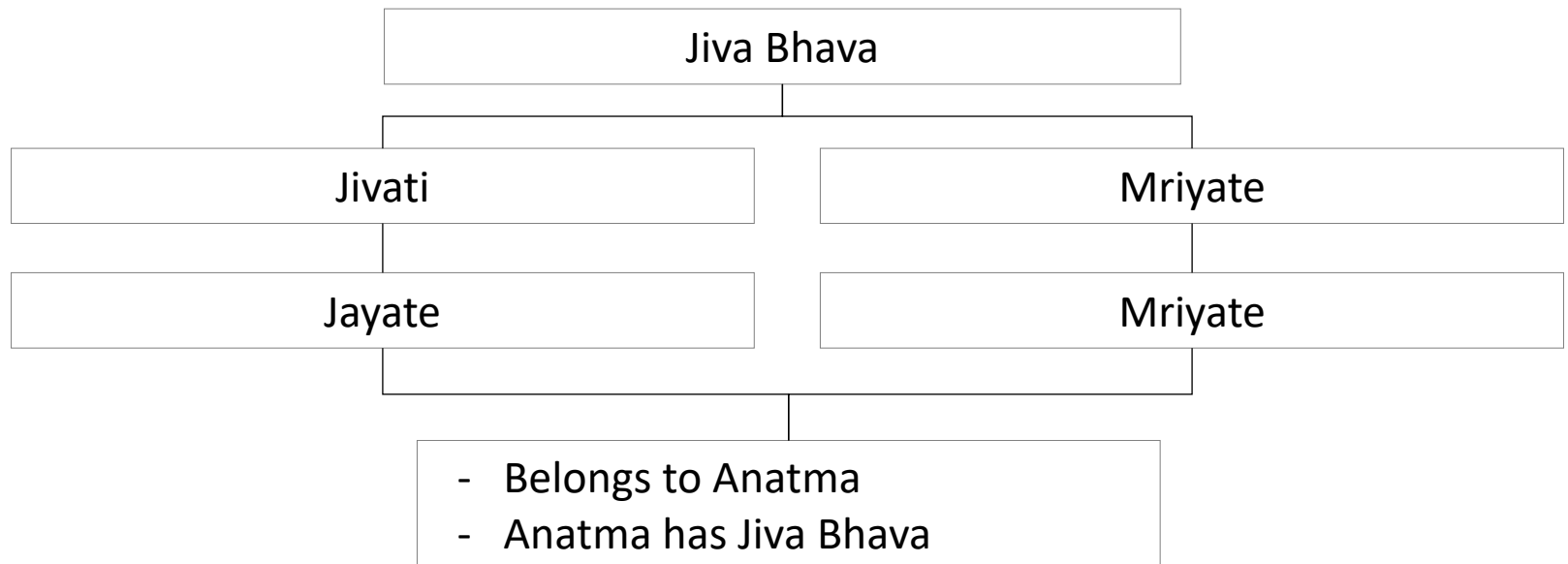
e)



f)



g)

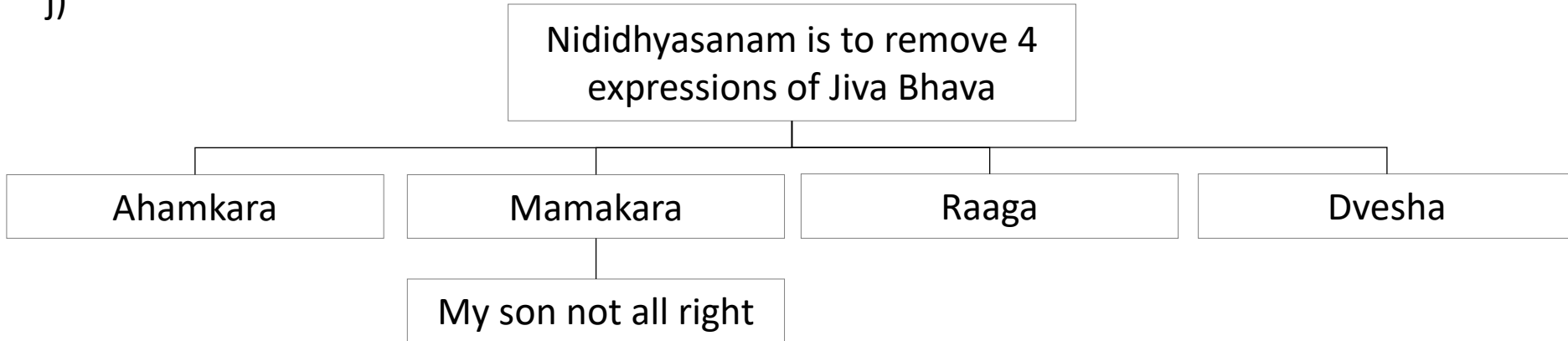


h) I don't have this Jeeva Bhava requires Vrutti Jnanam.

- Say it, mean it.

i) Gaining knowledge does not take time.

j)



k) Jeevan Mukti depends on dropping 4 powerful expressions of Jeeva Bhava, Dushta Chatushtayam.

- Aham Brahma Asmi – becomes lip service, if 4 not removed from my Mind.

- **Body Abhimana, Samsara continues with Aham Brahma Asmi.**

l) Brahma Bava must displace 4 Dushta Chatushtayam.

- Purpose of Nididhyasanam :  
Only to displace 4.
- Knowledge requires just Sravanam.

- **Viparita Bhavana Nivritti done by Nididhyasanam.**

- **Aham – Mama – Raaga – Dvesha Nivritti.**

m) Whenever emotionally disturbed check if any of 4 has attacked your mind.

n) Gita :

इन्द्रियस्येन्द्रियस्यार्थे  
रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत  
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē  
rāgadvēṣau vyavasthitau |  
tayōrna vaśam āgacchēt  
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

o) Future Anxiety – I am getting old, daughter – who will take care? Raaga (Mamakara + Ahamkara).

- Samsara comes from only 4 – Dushta Chatustayam.

p) Maximum Nididhyasanam not for Aham Brahma Asmi but for Viparita Bavana Nivrutti.

XXXXIV) Atma knowing itself is not in time.

- Nitya Prakasha Svarupa Iva Savita.
- Sun does not reveal itself on Makara Sankranti day.
- Reveals all the time.

XXXXV) Atma reveals itself all the time.

- What covers Atma is Dushta Chatustayam = Samsara.

XXXXVI) Nitya Vigyanena Eva Eka Rasa Ghana Vatu :

- Solid unmixed with anything.
- Eka Ghana Iva.

• **Sajatiya, Vijatiya, Svagata Bheda Rahita Atma.**

- Eternal Consciousness is without any division.
- Nityam – Divisionless Atma.

XXXXVII) Jnanantara Na Apekshate :

- Does not require Vrutti or Svarupa Jnanam to reveal it.
- Not Vrutti based Jnanam.

XXXXVIII) Ajena Sadaka Ajena Ajam Vibudyate :

- Eternal Atma knows eternal Chaitanyam with the help of eternal instrument.