

## MANDUKYA UPANISHAD With SHANKARABASHYAM

**CHAPTER 4** 

INTRODUCTION AND KARIKA NO. 1 to 10

**VOLUME - 19** 

#### Index – XIX

S. No.	Title	Page No.
VIII	Chapter 4 : Alatashanti Prakaranam	
649 to 651)	General Introduction	3497
652)	Introduction to Chapter 4 - Karika No. 1	3525
653)	Karika No. 1	3532
654)	Anvaya - Karika No. 1	3533
655 to 659)	Bashyam : Karika No. 1 Starts	3534
660)	Introduction to Chapter 4 - Karika No. 2	3552
661)	Karika No. 2	3552
662)	Anvaya - Karika No. 2	3553
663 to 666)	Bashyam : Karika No. 2 Starts	3558
667)	Introduction to Chapter 4 - Karika No. 3	3581
668)	Karika No. 3	3584
669)	Anvaya - Karika No. 3	3585
670)	Bashyam : Karika No. 3 Starts	3589

S. No.	Title	Page No.
VIII	Chapter 4 : Alatashanti Prakaranam	
671)	<u>Introduction to Chapter 4 - Karika No. 4</u>	3594
672)	Karika No. 4	3603
673)	Anvaya - Karika No. 4	3604
674 to 677)	Bashyam : Karika No. 4 starts	3608
678)	Karika No. 5	3615
679)	Anvaya - Karika No. 5	3616
680)	Bashyam : Karika No. 5 starts	3619
681)	Karika No. 6	3625
682)	Anvaya - Karika No. 6	3626
683)	Bashyam : Karika No. 6 starts	3635
684)	Karika No. 7	3636
685)	Anvaya - Karika No. 7	3637

S. No.	Title	Page No.
VIII	Chapter 4 : Alatashanti Prakaranam	
686)	Karika No. 8	3640
687)	Anvaya - Karika No. 8	3641
688)	Bashyam : Karika No. 8 starts	3643
689)	Introduction to Chapter 4 - Karika No. 9	3646
690)	Karika No. 9	3652
691)	Anvaya - Karika No. 9	3653
692 and 693)	Bashyam : Karika No. 9 starts	3666
694)	Introduction to Chapter 4 - Karika No. 10	3675
695)	Karika No. 10	3679
696)	Anvaya - Karika No. 10	3680
697 and 698)	Bashyam : Karika No. 10 starts	3683

# CHAPTER 4 ALATASHANTI PRAKARANAM 100 Karikas

INTRODUCTION AND KARIKA NO. 1 TO 10

## ओङ्कारिनर्णयद्वारेणागमतः प्रतिज्ञातस्याद्वेतस्य बाह्यविषयभेदवेतथ्याच सिद्धस्य पुनरद्वेते शास्त्रयुक्तिभ्यां साक्षान्निधारितस्येतदुक्तमं सत्यमित्युपसंहारः कृतोऽन्ते।

By analysing, that Onkara is everything (Onkara Nirnaya Dvarena) on the basis of scriptural evidence (Agamatah), an opening statement was made in the beginning itself (Pratijnatasya - in the Agama Prakarana), of everything being Brahman the Atma (Advaitasya). Of what was established already (Siddasya Ca) in Vaitathya Prakarana (Vaitathyat - through falsification) of the unreality of all the external (Bahya) varieties of objects (Visaya - Bhedah - in the form of Pramata, Pramanam and Prameyam), once again (Punah) in the third chapter titled Advaita Prakarana (Advaite), it was directly determined (Saksat Nirdharitasya), with the help of scriptural Pramanam and Yukti Pramanam (Sastra - Yuktibhyam - introduced in the first and second chapters respectively). Thereafter it was concluded in the end (Ante Upasamharah Krtah - in the 49th Karika of the third chapter) that Advaitam alone is the ultimate reality (Uttamam Satya iti - and that Advaitam is but oneself).

- I) In one sentence, Shankara summarises Chapter 1, 2, 3.
- II) First Chapter contents

III)

Agama Prakaranam Vichara

Chaturmatra Ohmkara

- 4 Matras A, U, M, Silence
- 12<sup>th</sup> Mantra
- Shantaha, Shivaha, Advaitaha

Chatushpath Atma

- Turiyam 7<sup>th</sup> Mantra
- Shantam, Shivam, Advaitam

- Vishwa, Teijasa, Prajna –

Mandukaya Upanishad : Chapter 1 – Mantra12

अमात्रश्चतुर्थोsव्यवहार्यः प्रपञ्चोपशमः

शिवोऽदवैत एवमोङ्कार आत्मैव

संविशत्यात्मनाssत्मानं य एवं वेद ॥ १२ ॥

amātraścaturtho'vyavahāryaḥ prapañcopaśamaḥ śivo'dvaita evamonkāra ātmaiva samviśatyātmanā"tmānam ya evam veda | 12 | |

That which has no parts, the soundless, the incomprehensible, beyond all the senses, the cessation of all phenomena, all blissful and non-dual Aum, is the fourth, and verily it is the same as the Atman. He, who knows this, merges his self in the Supreme self the individual in the Total. [Mantra 12] 3498

#### Mandukaya Upanishad: Chapter 1 – Mantra 7

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

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

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

#### IV) Pratingya:

- Advaita Tattwam is reality
- Establishes Advaita Pratingya.

#### V) Second Chapter – Vaitatya Prakaranam

#### **Establishes:**

- Bahya Vishaya Bheda Mithya
- Unreality of differences in external objects, beings.
- Falsifies reality of external objects in the form of Pramata, Pramanam, Prameyam.
- All are Vaitatyam, unreal, false.

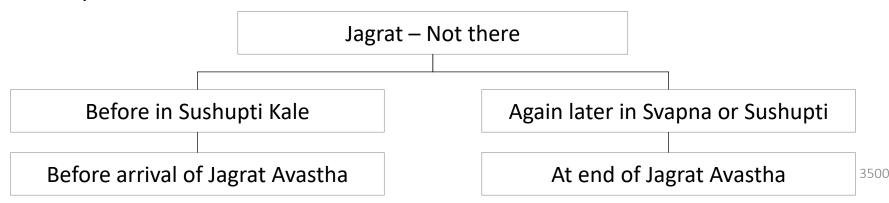
#### VI) Logically established by 2 Anumana Vakhyams:

#### a) First Anumanam:

- Jagrat Prapancha Mithya Mithyatvat, Svapna Prapanchavatu.
- Wakers universe is unreal.
- It is an object of experience like the dreamers universe.

#### b) Second Anumanam:

- Jagrat Mithya Atyantahyoho Abavat Svapna Prapancha Vatu.
- Atyanta Abava.



#### Svapna Prapancha

- Before arrival of Svapna
- In Jagrat Avastha

- At end of Svapna Avastha

#### d) Chapter 2 – Karika No. 32:

न निरोधो न चोत्पतिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥ na nirodho na cotpattirna baddho na ca sādhakaḥ | 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]

#### e) Chapter 2 - Karika No. 6:

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]

Anumana Pramanena Vaitatyam Sthapitham Svapna Prapanbcha Drishtantena.

- f) Jagrat Prapancha = Anatma = Mithya
  - I am Atma, Advaita Svarupa.
- g) By proving unreality of Anatma, non duality of Atma is established.
  - I am there always as Turiya Atma.
  - Prapancha consisting of waking, dream, sleep Avasthas, universes come and go.
  - Aham Satyam, Jagan Mithya.
  - Jivo Brahmeiya Na Paraha.

#### **Brahma Jnanavalli Mala:**

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः । अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥ २०॥

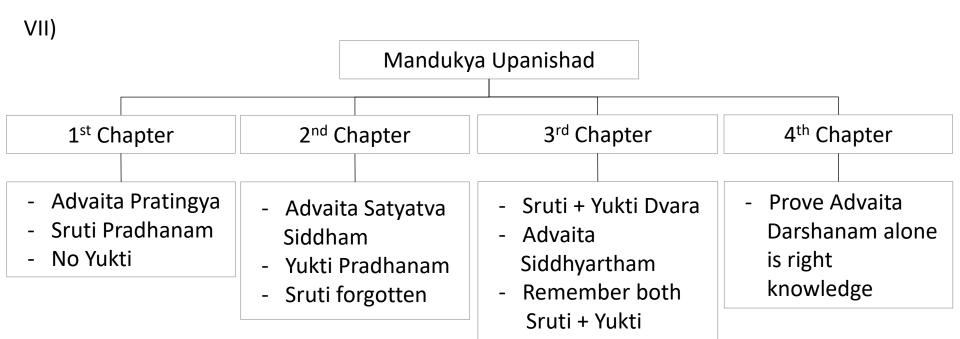
brahma satyam jaganmithya jivo brahmaiva naparah I anena vedyam sacchastram iti vedantadindimah II 20 II

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separativeness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]

h) Receive, register, comprehend assimilate teaching of Chapter 1, 2, 3 carefully.

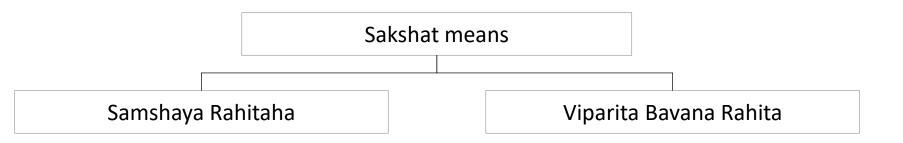
I am Atma	Anatma
<ul> <li>Separate from Anatma</li> <li>Unaffected by unreal Universe</li> <li>I am Adhishtana Satyam – Rope, Shell, Sand, Gold, Clay</li> <li>Satya Vastu</li> </ul>	<ul> <li>3 Avasthas, 5 Koshas, 3 Shariram,</li> <li>3 Worlds</li> <li>Body – Mind – World complex</li> <li>Unreal, false, like Svapna, Magic show, Rope Snake, Shell Silver,</li> <li>Mirage Water, Pot, Ornaments</li> <li>All Nama Rupa</li> </ul>

- j) If Atma Anatma both real then there will be Dvaitam, Samsara, never Moksha will be possible.
  - If Advaitam has to be established, one of them must be proved unreal.
  - By proving unreality of Anatma, Atmas reality is established, non duality established.
- k) Vaitatya Siddhasya Advaita Satyatva Siddhaha.



#### VIII) Chapter 3:

- Sakshat Niranaya.
- Samshaya Viparyaya Rahitaha.
- Upasana + Mano Nigraha
- Get out of Jeeva Bhava obstacle.



- Without any obstacles.
- Advaita Punaha Nirdharitam
- IX) Advaitam = Central teaching, Uttama Satyam concluded in Chapter 3 Karika No. 48

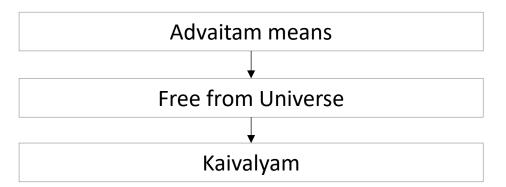
न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते । एतत्तदुत्तमं सत्यं यत्र किंचिन्न जायते ॥ ४८ ॥

na kaścijjāyate jīvaḥ saṃbhavo'sya na vidyate | etattaduttamaṃ satyaṃ yatra kiṃcinna jāyate || 48 ||

No Jiva-the ego-centric separative creatures is ever born. There does not exist any cause (Which can produce them as its effect.) This (brahman) is that highest Truth where nothing is ever born. [3 - K - 48]

#### X) Mantra7:

Prapancho Upashamam, Advaitam are key words.



- Universeless Advaitam Aham Asmi.
- I without Jnana + Artha Adhyasa.

XI) Gita: Chapter 9 – Verse 4 + 5

a)

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । मत्स्थानि सर्वभृतानि 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]

b)

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

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

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

Na Cha Mastani Butani = Worldless Brahman = Chapter 4 – Verse 24 Gita

c) Gita: Chapter 4 – Verse 24

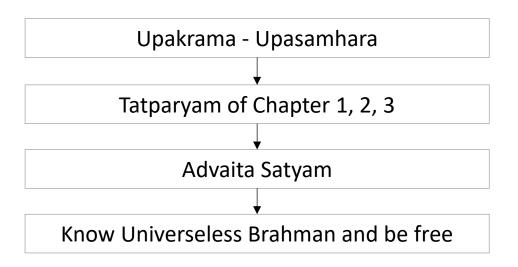
ब्रह्मार्पणं ब्रह्म हविः र्ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥

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

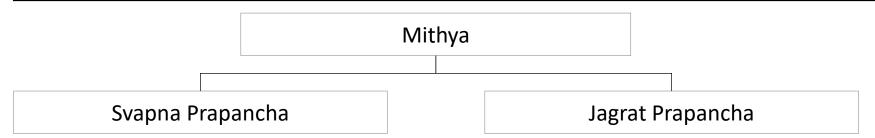
Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

XII) Absolute Truth – Reality = Etad Uttamam Satyam = Chapter 3 – Karika No. 48 – Mandukya Upanishad.

#### XIII) Study:



- Saha Atma Saha Vigneyaha.
- I am that Satyam.
- I am the only reality what I experience is not real.



Enjoy Prapancha, don't forget your self.

#### XIV) 5th capsule of Vedanta:

- By forgetting my higher nature I convert life into a burden.
- By remembering my higher nature, I convert life into a blessing.
- Life is an opportunity to claim my higher glory.
- Upasamhara done in Chapter 3 Karika No. 48

#### XV) Taittriya Upanishad : Chapter 3 - 10 - 6

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हा३व् हा३व् हा३व् ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।
अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता ३ स्य ।
पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।
यो मा ददाति स इदेव मा ३ वाः ।
अहमन्नमन्नमदन्तमा ३ दमि ।
अहं विश्वं भ्वनमभ्यभवा ३ म् ।
स्वर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥
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hāāāvu hāāāvu hāāāvu I ahamannamahamannamahamannam | ahamannādo'''hamannādo'''hamannādaḥ | aham ślokakrdaham ślokakrdaham ślokakrt | ahamasmi prathamajā rtāāāsya | pūrvam devebhyo'mṛtasya nāāābhāyi | yo mā dadāti sa ideva māāāvāḥ | ahamannamannamadantamāāādmi | aham viśvam bhuvanamabhyabhavāāām | suvarna įyotih ya evam veda | ityupanisat | 6 | 1

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka. I am the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am Iuminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

- Enjoy Jeevan Mukti.
- Teaching is completed, over.

XVI) Why Chapter 4?

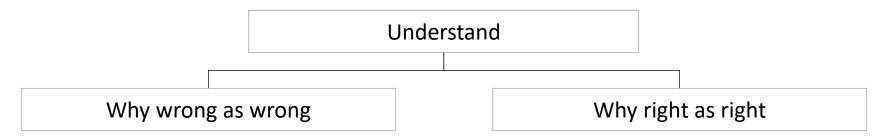
650) General introduction: Continues

तस्यैतस्यागमार्थस्याद्वैतदर्शनस्य प्रतिपक्षभूता द्वैतिनो वैनाशिकाश्च तेषां चान्योन्यविरोधाद्रागद्वेषादिक्केशास्पदं दर्शनमिति मिथ्यादर्शनत्वं सूचितम्। क्केशानास्पदत्वात्सम्यग्दर्शनमित्यद्वैतदर्शनं स्तूयते।

Thus though this vision of knowledge of Advaitam (Tasya Etasya Dvaita Darsanasya) was established through Veda Pramana (Agamarthasya), it is yet opposed by some dualists (Pratipaksabhutah Dvaitinah) by the Nastika philosophers, like the Hinayana and Mahayana Buddhists etc (Vainasikah Ca), who mutually contradict each other (Tesam Ca Anyonya Virodhat) because they have attachment to their own contentions and aversion to those of the others and are full of afflictions (Raga - Dvesadi - Klesa - Aspadam Darsanam).

In this manner (iti) the Mithyatvam of their schools of thought (Mithya Darsanatvam) was indicated before (Sucitam - in the third chapter, Karika 18 and in the introduction to Karika 17). Not being subject any form of contention (Klesa - Anaspadatvat - like attachment to one's views, or aversion to others' views), the vision of Advaitam (Advaita Darsanam) is praised (Stuyate), as clear vision (Samyag - Darsanam Iti).

- I) What is purpose of Chapter 4
  - Learn Advaita Darshanam is alone right knowledge.
  - Not also right knowledge.
- II) Prove Dvaitam, Visishta Advaitam is not right knowledge.
- III) Some say all are right knowledge.
  - Be inclusive, accommodate all.
  - Sab Kuch Tik hai.
- IV) In Knowledge no accommodation
  - 2 + 2 = 4 not 5, 6, 7



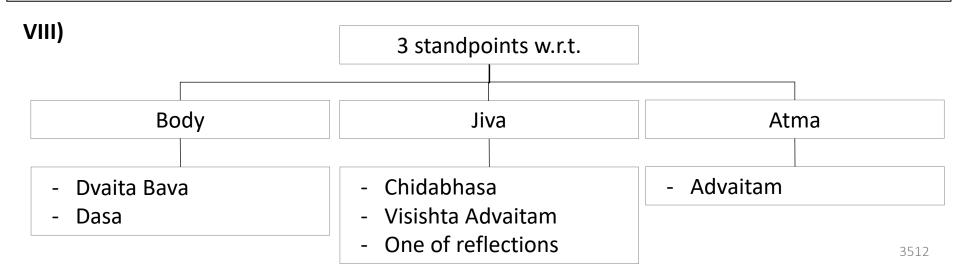
#### V) Advaita Eva Satyam

- Dvaitam Na Samyak Darshanam.
- Dvaityam, Visishta Advaitin Mithya Darshanam.
- Why world is false?
- Why Dvaitam Darshanam not correct?
- To understand this is purpose of Chapter 4.

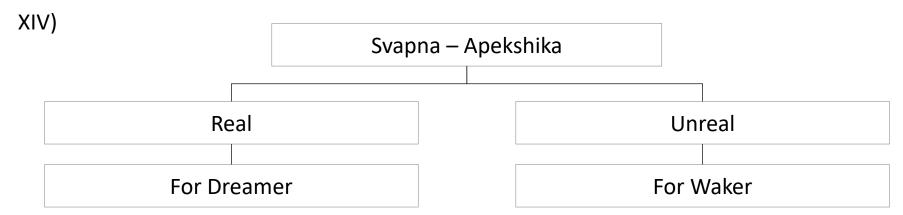
#### VI) Anjaneer:

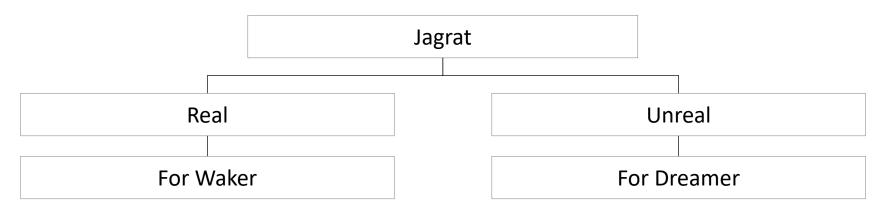
देहबुद्ध्या त्वद्दासोऽहं जीवबुद्ध्या त्वदंशकः। आत्मबुद्ध्या त्वमेवाहम् इति मे निश्चिता मतिः॥ dehabuddhyā tvaddāso'haṁ jīvabuddhyā tvadaṁśakaḥ | ātmabuddhyā tvamevāham iti me niścitā matiḥ ||

When I am conscious of my body, I am Thy servant. When aware of myself, I am a part of Thine. When I know my essence, I am verily Thyself. This is my certain belief.



- IX) All equally right, all relative truth.
  - Each right in relation to one.
  - Apekshika Satyam.
  - None is absolute reality
- X) We study Shastram, not to arrive at Apekshika Satyam but Atyantika Satyam.
- XI) Deha Budhya is wrong, Anyontara Atma Pranamaya, Manomaya.
- XII) Jiva Buddhi wrong: Atma has no parts
  - Absolute truth I You are one.
  - Knowledge which talks of absolute reality is real knowledge.
  - Other 2 are false knowledge.
- XIII) Apekshika Satyam will keep me in bondage, not give Moksha.





- Apekshika Satyam can't liberate me, Mithya Darshanam.
- Advaita Darshanam alone is right knowledge.
- Must come to this firm conclusion.
- XV) Respect people who have other philosophies but not their conclusions.
- XVI) Shankara respects Kapila Muni, Patanjali, Gautama, Kaanada, Rishis.
  - Their Darshanams are non-liberating.
  - Respect people, not their ideas.

#### XVII) Chapter 4:

- Sankhya / Yoga / Nyaya / Veiseshika Dvaitam = Satyam
- Rejected, Astikas.

#### XVIII) Nastika Darshanam: (Buddhist)

	Atma	Anatma		2 Duddhist sabaals
	Real	Unreal		> 2 Buddhist schools
_			ر	J

- Both unreal Shunyam 2 schools.
- Must say Atma Real, Anatma Unreal, otherwise tottering, limping knowledge.

#### XIX) Tasya Etasya Agama Darshanam:

- Shankara, Gaudapada, Vyasa give out Advaita Philosophy of Veda.
- Here Agama means Veidika Darshanam.
- Shaiva, Shapta, Dvaita Darshanam.
- Shaivas modified Chin Mudra.
- Top of thumb Advaitam.
- Jiva should not sit on top of Shiva but at feet of Lord.
- Never accept Aikyam.
- Thumb should touch bottom.

Veda	Agama
<ul><li>Apaurusheyam</li><li>Advaitam</li></ul>	- Dvaitam

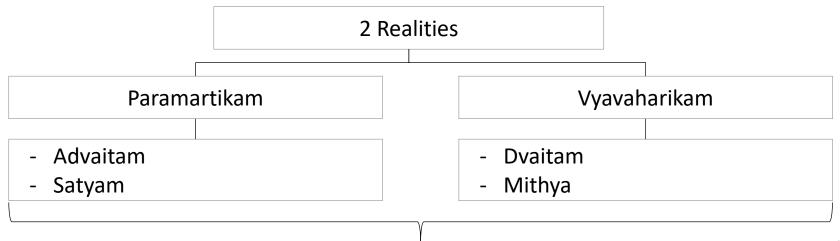
#### XX) Contradictions must be refuted without reservations.

- Need not say to them they are wrong.
- In our mind raise those Darshanams as Purva Pakshi.
- Brahma Sutra 2<sup>nd</sup> chapter 2<sup>nd</sup> Pada all other Darshanams refuted.
- Refutation important to get firmness I n our knowledge.
- Pratipaksha Butinaha Dvaita Klesha Atma Darshanam.
- Sankhya, Yoga, Nyaya, Veiseshika, Buddhists refuted in Chapter 4.

#### XXI) How they are defeated?

- Sunda Upasunda Nyaya.
- Make them quarrel amongst each other.
- Hinayana, Madhyantika fight, mutual contradictions exist.

#### XXII) Dvaitam – Advaitam no contradiction



Sankhya	Nyaya	Yoga
Dvaitam	Dvaitam	Dvaitam

#### Will contradict each other

- Anyonya Virodhat.
- Raaga Dvesha Aaspadatvam.
- One who has Raaga / Yoga will have Dvesha for Nyaya / Veiseshika and reverse also true.
- Diagonally opposite

#### XXIV) Advaitin:

- Let all remain.
- All Mithya, false.
- Mithya Prakrti, Param Anu ok.
- Never hates anyone or other Darshanams, schools of thought.
- Raaga Dveshadhi Kelshpada Bavati Anyonya Virodhat.
- Even they have Raaga Dvesha towards deities.
- Vishnu Shiva.
- Shankara established Shanmatha Sthapanam.
- All transactions Nama Rupa, can go Church, mosque for Advaitain.

#### XXV) Chapter 3 – Karika No. 17 and 18

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

svasiddhāntavyavasthāsu dvaitino niścitā dṛḍham | parasparam virudhyante tairayam na virudhyate | | 17 | |

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

अद्वैतं परमार्थो हि द्वैतं तद्भेद उच्यते । तेषाम् उभयथा द्वैतं तेनायं न विरुद्ध्यते ॥ १८ ॥ advaitam paramārtho hi dvaitam tadbheda ucyate | teṣām ubhayathā dvaitam tenāyam na viruddhyate | | 18 | |

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

- Fallacies of other Mithya Darshanams, Mithyatvam.
- Raaga Dvesha Doshadhi Aaspadatvat.
- Suchitam, already indicated.

XXVI) 4<sup>th</sup> Chapter = Elaboration of Mutual contradictions.

## तिह्ह विस्तरेणान्योन्यविरुद्धतयाऽसम्यग्दर्शनत्वं प्रदर्श तत्प्रतिषेधेनाद्वैतदर्शनसिद्धिरुपसंहर्तव्यावीतन्यायेनेत्यलात-शान्तिरारभ्यते ।

Now with reference to the other schools of thought (Tad Iha), in elaboration (Vistarena), to show they have improper or inaccurate vision, that they do not have clear understanding (Asamyag Darsanatva Pradarsya), owing to their mutual contradictions (Anyonya Viruddhataya), and therefore they have to be rejected (Tat Pratisedhena - by clearly showing the fallacies, in their reasoning by accommodating all of them merely as realisers of relative reality alone) and Establish Advaitam as the only right vision (Advaita Darsana Siddhi); thus to sum up finally (Upasamha Rtavya), through the method know as Avitanyayah (iti Avitanyayena), this chapter called Alatasantih is started (Alatasantih Arabhyate).

- I) Other Schools are based on Raaga Dvesha
- II) Advaita Darshanam alone has no Raaga Dvesha, Anapadasvat (Absent)
- III) Klesha = Mental Dosha, Raaga Dvesha
- IV) Right knowledge will remove Raaga Dvesha
  - Wrong knowledge will promote Raaga Dvesha.
- V) Advaita Darshanam Stuyate, is glorified because it has no Raaga Dvesha.
  - This is hinted in Chapter 3 Karika No. 17 and 18.
  - Mutual contradiction in other philosophies indicated, not explained.

#### VI) Tad Iha Vistarena:

Elaborately discussed in Chapter 4.

#### VII) Asamyak Darshanam Pradarshya Anonya Virdudhataya:

- Through this their fallacy is reinforced.
- Wrongness of their knowledge is revealed.

#### VIII) Tat Pratishedena:

- We should refute them as wrong without any intellectual reservation, within ourselves.
- In our minds, we should say they are wrong.

- IX) Advaitam should be taken up as the only right vision.
  - We are friendly to others but reject their philosophies.
  - Whether they wear Vibhuti, Chandanam, Kumkum, Namas.

X) Gita: Chapter 4 – Verse 18

कर्मण्यकर्म यः पश्येद् अकर्मणि च कर्म यः । स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८॥

karmaṇyakarma yaḥ paśyēd akarmaṇi ca karma yaḥ | sa buddhimān manuṣyēṣu sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- Vidya Viniya Sampanna.
- Don't hate others.
- This is called Advaita Darshana Siddhi.

#### XI) Avitan Nyaya – by Anandagiri:

Establishes right of right is right and why wrong of wrong is wrong.

#### XII) Upasamhritya:

• With note of Chapter 4 – we conclude Mandukya Upanishad.

#### **Revision:**

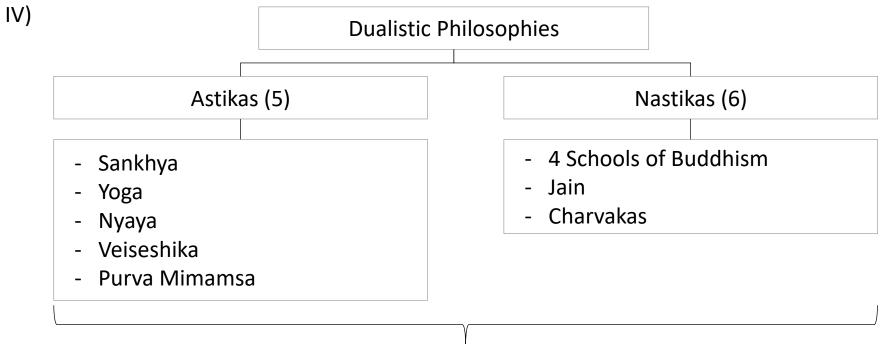
I) Shankara approaches Chapter 4 differently than Chapter 1-2-3

#### II) Chapter 1 to 3:

- Advaita Atma was established directly, positively.
- Sruti Chapter 1
- Yukti Chapter 2
- Sruti + Yukti Chapter 3

#### III) Chapter 4:

Indirect establishment of Advaitam by refuting other schools.



V) They have obstacles to assimilate Advaitam as the only right knowledge.

#### VI) We say Advaitam is the only right vision of life.

- VII) This knowledge will take place only when other schools having wrong vision, misperception of reality are negated.
- VIII) Indirect way of establishing Advaitam for Moksha Purushartha.
- IX) Refutation not primary aim.

#### Our intention:

- Dvaita Nisheda a Sadhana for Advaita Siddhi.
- Dvaita Nisheda not our primary aim.

#### X) Tadu Iha:

 This goal of establishing Advaita Siddhi by establishing others have misconception, wrong perception, is subject of Chapter 4.

XI)

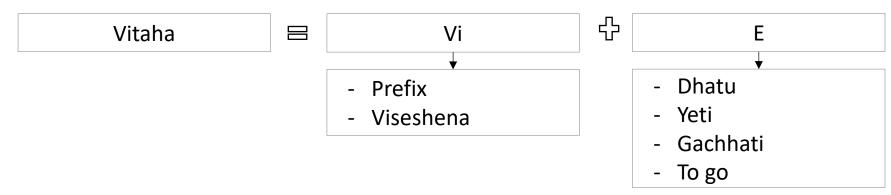
Vedanta	Others
<ul> <li>Samyak Darshanam</li> <li>Right knowledge</li> <li>Advaitam alone is right at Paramartika level</li> <li>Sthapayam, establish</li> </ul>	<ul><li>Asamyak Darshanam</li><li>Wrong knowledge, view</li><li>Dvaitam is there always</li><li>Pratisheda, refuted</li></ul>

#### XII)

Chapter 1, 2, 3	Chapter 4
<ul> <li>Positively, directly establish</li> <li>Advaitam</li> </ul>	<ul> <li>Negatively, indirectly establishes Advaitam</li> </ul>

XIII) Aavitam Nyaya – Indirect method of establishing, revealing.

Added by Satchitanendra Saraswati and Anandagiri.



XIV)

Vitaha	Aavitaha
<ul><li>Anvaya</li><li>Establish directly</li><li>Chapter 1, 2, 3</li><li>Sravanam</li></ul>	<ul> <li>Vyatireka</li> <li>Refute</li> <li>Opposite of Vitaha</li> <li>Indirectly establishing by refuting Dvaita Darshanam</li> <li>Mananam</li> </ul>

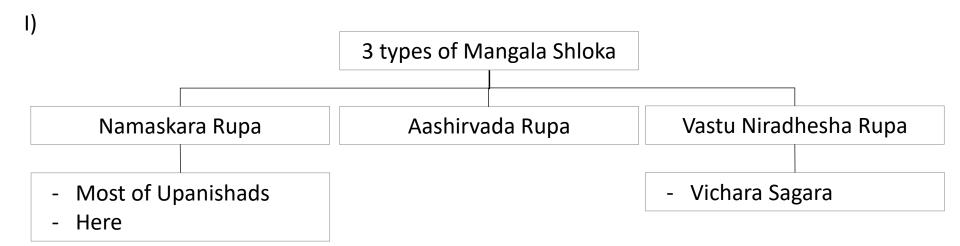
• General introduction to Chapter 4 is over – 100 verses

XIV) Next Mangalashloka verse 1 and 2 introduction.

#### 652) Introduction to Chapter 4 - Karika No. 1:

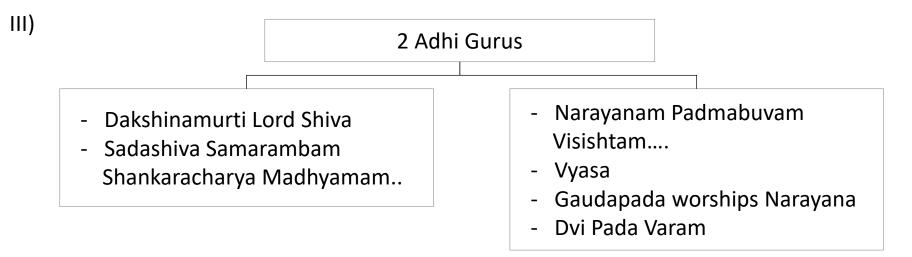
## तत्राद्वैतदर्शनसंप्रदायकर्तुरद्वैतस्वरूपेणैव नमस्कारार्थोऽयमाद्यश्लोकः। आचार्यपूजा ह्यभिप्रेतार्थसिद्धचर्थेष्यते शास्त्रारम्भे।

To the Advaita Darsana sampradaya, adi guru, Bhagavan (Tatra Advaita Darsana Sampradaya Kartuh); this sloka (Adya Slokah), which, by itself, reveals Advaitam (Advaita Svarupena Eva), is meant for saluting him (Ayam Namaskararthah). At the beginning of the sastra (Sastra Arambhe) it is indeed desirable (Isyate hi) to salute the Acarya (Acarya Puja), for getting the fulfillment of the intended purpose (Abhipretartha Siddhyartha).



#### II) 1st Karika:

- Benediction, Namaskara to Adhi Guru Bhagawan.
- Initiator of Advaita Teaching.
- Bhagawan omniscient, knows everything, Sarvagyaha, Advaita Jnani.



#### Mangala Shloka:

सदा शिव समारमभां शङ्कराचार्य मध्यमाम्॥ अस्मदाचार्य पर्यन्तां वन्दे गुरु परम्पराम्॥

sadā śiva samāramabhām śankarācārya madhyamām.. asmadācārya paryantām vande guru paramparām..

Salutation to the lineage starting with Lord Sadasiva, with Adi Sankara in the middle and continuing up to my immediate teacher.

नारायणं पद्मभवं विसष्ठं शक्तिं च तत्पुत्रपराशरं च। व्यासं शुकं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यम्॥

naaraayanam padmabhavam vasishhtham shaktim cha tatputraparaasharam cha I vyaasam shukam gaudapadam mahaantam govindayogiindramathaasya shishhyam II

To Narayana, to lotus-born Brahma, to Vasishtha, to Shakti and his son, Parashara, to Vyasa, to Shukadeva, to the great Gaudapada, to Govinda, to Yogindra his disciple.

- IV) All human beings are called Purushas, not crow.
  - Varaha = Purushan Uttamam.

#### Gita:

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः । यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७॥

uttamaḥ puruṣastvanyaḥ paramātmētyudāhṛtaḥ| yō lōkatrayam āviśya bibhartyavyaya īśvaraḥ || 15 - 17 ||

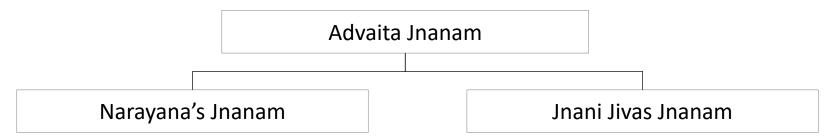
But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them. [Chapter 15 - Verse 17]

- I am Purushottama Naranaya.
- Dvipadam Varam.

#### VI) What type of Adiguru?

- Advaita Jnani + Advaita Brahma = Narayana.
- He is Triputi, Pramata, Pramanam, Prameyam = Narayana
- Knower Knowing Known of Advaita Reality.
- This is very involved verse, very fine observation.
- Adiguru, Advaita Jnani, knower, known, knowledge.

VII) How Advaita Jnanam, Jivatma / Paramatma Aikya Jnanam takes place?



What is the difference between 2 Jnanams Jiva and Narayana?

#### VIII) Jnani Jiva - Says:

I the Jiva am now identical with Paramatma = Advaita Jnanam.

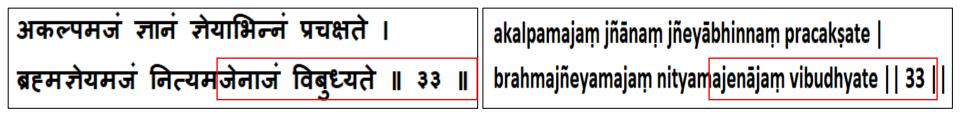
#### IX) Paramatma:

- I the Paramatma am identical with Jivatma.
- This is Jnana Aikyam.

#### X) Unique knowledge:

- Where knower, known, knowing has been one Akhanda Advaita Vrutti Jnanam.
- Knower Paramatma, known consciousness, knowledge consciousness are essentially one consciousness only = Advaita Jnanam.

#### XI) Mandukya Upanishad: Chapter 3 - Verse 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]

- In Advaita Jnanam, consciousness knows Consciousness, with consciousness.
- No Triputi difference in Advaita Jnanam.

#### XII) Atma Bodha:

### ज्ञातृज्ञानज्ञेयभेदः परे नात्मिन विद्यते । चिदानन्दैकरूपत्वाद्दीप्यते स्वयमेव तत् ॥ ४१॥

jnatrjnanajneyabhedah pare natmani vidyate, cidanandaikarupatvaddipyate svayameva hi II 41 II

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]

- Triputi of knower is not there in Advaita Jnanam.
- Therefore it is called Akhandakara Vrutti.
- Khandam = Triputi is not there
  - = No difference
- Same Advaita Jnanam talked here in which Triputi is not there.

Chapter 3 – Verse 33	Chapter 4 – Verse 1
<ul><li>Triputi of Jivatma</li><li>Advaita Jnanam of Jivatma</li></ul>	<ul><li>Triputi of Paramatma</li><li>Advaita Jnanam of Paramatma,</li><li>Narayana</li></ul>

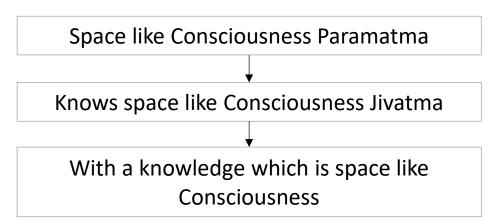
#### XIII) Gaudapada says:

Consciousness is like Akasha (Tulyaha)

Akasha	Consciousness
- All pervading eternal	- All pervading eternal

Advaita Jnanam for Paramatma and Jiva is space like consciousness.

XIV)



- Pramata, Pramanam, Prameyam all like space like consciousness
- Consciousness knows consciousness through consciousness.
- In Self knowledge, Triputi is absent.

## ज्ञानेनाकाशकल्पेन धर्मान्यो गगनोपमान्। ज्ञेयाभिन्नेन संबुद्धस्तं वन्दे द्विपदां वरम्॥१॥

jñānenākāśakalpena dharmānyo gaganopamān | jñeyābhinnena sambuddhastam vande dvipadām varam | | 1 | |

I bow to that One, who is best among men, who has fully realised the nature of individual selves resembling sky, by means of His knowledge which is like space and non-differentiated from the objects-of-knowledge. [4 - K - 1]

654) Anvaya: Chapter 4 - Karika No. 1:

यः आकाशकल्पेन ज्ञेयाभिन्नेन ज्ञानेन गगनोपमान् धर्मान् संबुद्धः तं द्विपदां वरम् (अहम्) वन्दे ॥

yaḥākāśakalpena jñeyābhinnena jñānena gaganopamān dharmān sambuddhaḥ taṁ dvipadāṁ varam (aham) vande ||

I bow down to that Lord Narayana, who is the most exalted among the Purusas, Purusottama, who knows the Space - Like Jivas with (his) Space - like consciousness, which is not different from the object.

• I prostrate, worship that Narayana who has Advaita Jnanam and who is all pervading like space.

655) Bashyam: Chapter 4 - Karika No. 1 Starts...

# आकाशेनेषदसमाप्तमाकाशकल्पमाकाशतुल्यमेतत्।

Space is little incomplete (Akasene Isad Asamaptam - compared to Jnanam).

- I) What type of Advaita Jnanam?
- II) Consciousness is very similar to Akasha, space.
- III) Common features between space and Consciousness?
  - a) Both nondual, Advaitam
  - b) All pervading formless, invisible
  - c) Indivisible, accommodates everything.
  - d) Not contaminated by what it accommodates.
  - Therefore, Consciousness is similar to space.

#### IV) Uncommon features:

Space	Consciousness
Inert	Sentient, awareness

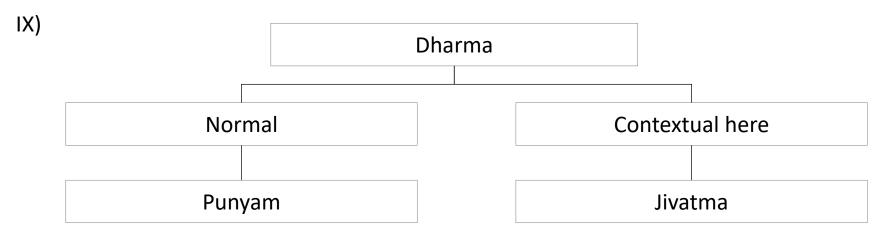
Narayana knower of all Jivas minds, Jivatmas.

# तेनाकाशकल्पेन ज्ञानेन, किम्? धर्मानात्मनः, किं विशिष्टान्गगनोपमान्गगनमुपमा येषां ते गगनोपमास्तानात्मनो धर्मान्।

It means Jnanam is comparable to space (Akasakalpam = Akasa Tulyam Etat - but that space is not equivalent to Jnanam). What is the purpose of this knowledge, which resembles space (Tena Akasakalpena Jnanena, Kim)? (Paramatma, the Space like consciousness knows with Advaita Jnanam, which is also the space like consciousness) all the Jivatmas (Dharman - Atmanah - as identical with himself). What type of Jivatmas are they (Kim Visistan)? Those Jivatmas (Tan Dharman Atmanah) are also space like consciousness (Gaganopaman = Gaganam Upama Esam Te Gaganopaman Tan).

- I) With that Advaita Jnanam, what does Naraya do?
  - Paramata knows with consciousness all Pratyagatma Manaha.
- II) Dharma here = All Jivatmas
  - Paramatma with Advaita Jnanam knows all Jivas.

- III) Turiyam appears as Jivatma and Paramatma.
- IV) How does Paramatma know Jivatma?
  - As identical with him.
- V) How does Jivatma know Paramatma?
  - As identical with him in his higher nature.
- VI) Narayana Janena Jivaha Sambuddaha.
  - Kim Visihtam?
  - What type of Jivatmas they are?
- VII) Gaganopamam Jivatmas consciousness are similar to space, all pervading.
- VIII) Knowledge of Jivatma and Paramatma is like space knowledge.



X) Katho Upanishad : Mantra 1 - 1 - 21

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः । अन्यं वरं निचकेतो वृणीष्व मा मोपरोत्सीरित मा सृजैनम् ॥ २१॥

Devair-atrapi vicikitsitam pura

na hi suvijneyam-anur-esa dharmah,
anyam varam naciketo vrnisva

ma moparotsir-ati ma srjainam II 21 II

"On this point even the gods have doubted in olden times. Verily the subject is very subtle, it is not easy to understand. O! Naciketas, choose another boon; do not press me on this, give this up for me." [I - I - 21]

Dharma = Jiva here also.

#### XJ) Jnanasya Eva Punar Visesham:

Advaita Jnanam is explained with another expression also.

657) Bashyam: Chapter 4 - Karika No. 1 Continues...

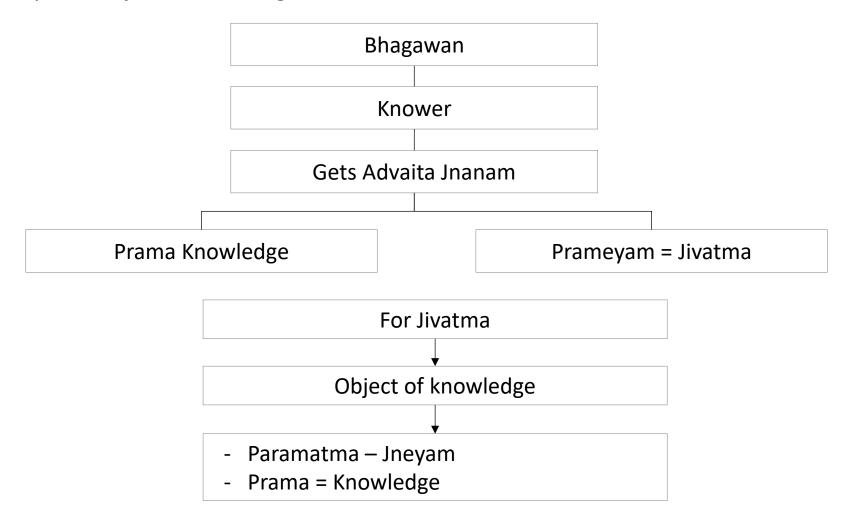
ज्ञानस्यैव पुनर्विशेषणम्--ज्ञेयेधर्मेरात्मभिरभिन्नमग्न्युष्णवत्सवितृप्रकाशवच ज्ञानं तेन ज्ञेयाभिन्नेन ज्ञानेनाकाशकल्पेन ज्ञेयात्मस्वरूपाव्यतिरिक्तेन गगनोपमान्धर्मान्यः संबुद्धः संबुद्धवानिति।

That Advaita Jnanam of Paramatma (Jnanasya Eva) is explained further with another expression (Punarvisesanam). That knowledge (Jnanam), is Non-separate (Abhinnam) from the object of knowledge (Jneyaih), and the Jivatmas (Dharmaih Atmabhih), just as heat is non-separate from fire (Agni Vusnavat - as heat is the nature of fire) and just as light is non-separate from sun (Savitr Prakasavat Ca - as light is nature of sun). That knowledge, which is non-separate from, that which is to be known, the Atma Svarupam (Tena Jneya Abhinnena Jnanena), which is space like consciousness (Akasakalpana), which is identical with Jivatma (Jneyatma - Svarupa - Avyatiriktena), with Jivatma again is space like consciousness (Gaganopaman - Dharman Yah); one who knows it (Sambuddhah iti), one who is also space like consciousness, such a knowledgeable person (Sambuddhavan).

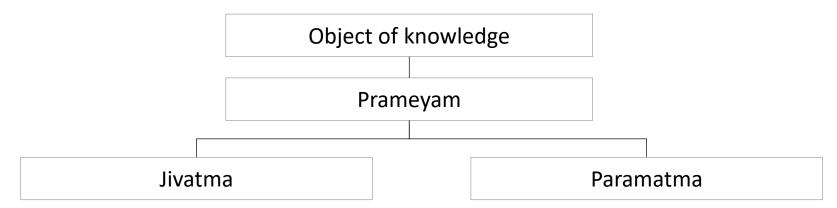
#### I) Jneyat Binnena:

Bhagawan has Advaita Jnanam... is the essence.

#### II) Jneyam = Object of knowledge







Prama = Knowledge = One, same for both



Advaitam, I am nondual self

#### IV) Example:

- Heat of fire not attribute of fire.
- It is Svarupam of fire.
- Similarly consciousness is Svarupam of Jivatma with an individual gross body, Paramatma with Universal body.
- V) Heat = Nature of fire, is fire, not attribute of fire.
  - I am consciousness = My nature is consciousness, not an attribute of mine.
- VI) Light of Sun (Savitru Prakasha) Not attribute of Sun, it is nature of Sun.

#### VII)

Fire	Sun	Jivatma
Heat	Light	Jnanam / Chaitanyam

#### Are all nature, one and same

- Jiva = Prameyam
  - = Jnanam, Prama
  - = Jnanata, Pramata

VIII) Bhagawan = One + Same, Pramata, Prama, Prameyam, Chaitanyam, Jnanam.

- Jiva = Paramatma = Space like consciousness.
- Knowledge of Jiva / Paramatma is also like space like consciousness.
- Yaha Narayana.

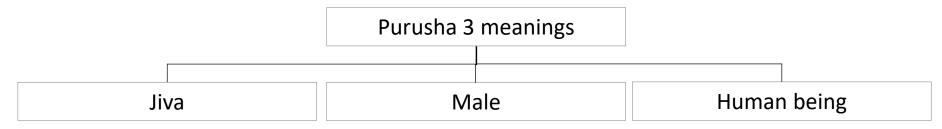
## अयमेवेश्वरो यो नारायणाख्यस्तं वन्देऽभिवादये द्विपदां वरं द्विपदोपलक्षितानां पुरुषाणां वरं प्रधानं पुरुषोत्तममित्यभिप्रायः।

Who alone is Isvarah (Ayameva Isvarah), who alone is called as Narayanah (Yah Narayanakhyastam - the adi guru); the one who is the most exalted one (Varam = Pradhanam = Purusottamam) among the ones blessed with two legs, (Dvipadam Varam), meaning among the human beings (Purusanam) or any other living beings with two legs (Dvipadam Upalaksitanam), to him; I (Gaudapadah) salute (Tam Vande = Abhivadaye); that is what is meant here (iti Abhiprayah).

- I) Bhagawan enjoys this Advaita Jnanam.
  - Jivatma / Paramatma Aikya Jnanam.
- II) What is name of Ishvara?
  - Narayana, Adiguru, Vyasa, Shbukha, Gaudapada, Govindam, Hastamalika, Totaka, Shankara, my Guru.... All Narayana.

#### III) Vande = Worship, I salute

- Aham, who is declaring?
- Gaudapada offering Namaskara to Narayana.



Gita: Chapter 15 - Verse 18

यस्मात्क्षरमतीतोऽहम् अक्षरादिप चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१५-१८॥

yasmāt kṣaram atītō'ham akṣarād api cōttamaḥ | atō'smi lōkē vēdē ca prathitaḥ puruṣōttamaḥ || 15 - 18 ||

As I transcend the perishable and I am even higher than the imperishable, I am declared as the Purusottama (The highest Purusa), in the world and in the Vedas. [Chapter 15 - Verse 18]

Param Purushottama...

IV) Gita: Chapter 15 - Verse 15

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च । वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदिवदेव चाहम् ॥ १५-१५॥

sarvasya cāham hṛdi sanniviṣṭah mattaḥ smṛtirjñānamapōhanam ca | vēdaiśca sarvairahamēva vēdyah vēdāntakṛdvēdavidēva cāham || 15 - 15 ||

And I am seated in the heart in the hearts of all, from me are memory, knowledge as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of Vedanta and the knower of the Vedas am I. [Chapter 15 - Verse 15]

- I am teacher, student, content of Veda.
- Triputi = One.
- Adiguru has Advaita Tattwa Jnanam.
- Indirect message :

In Chapter 4 going to deal with Advaita Tattva Jnanam, free from Triputi, duality.

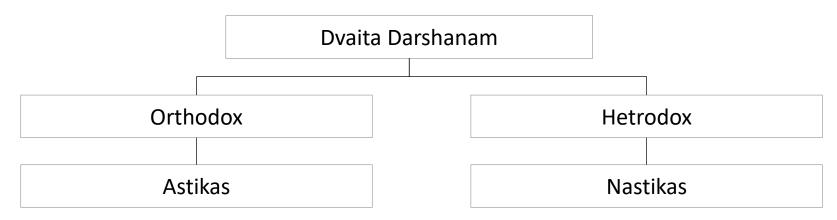
#### V) Upadeshtru Namaskara Mukhena:

- Gaudapada offers Namaskara to Adhiguru.
- Intended topic of Chapter 4 Advaita Jnanam revelation by refuting other philosophers is indicated in Karika No. 1.

#### VI) Pratipada Ishitam:

- Paramartha Tattwa Darshanam, absolute reality.
- Jnanam, Jnanatru, Jneya Bheda Rahitam = Paramartha Tattwam.
- Free from knower, known, knowledge division = Consciousness.

VII) Nondualism is established by refuting dualistic schools.



VIII) Pratingya made in Karika No. 1

659) Bashyam: Chapter 4 - Karika No. 1 Continues...

## उपदेष्ट्नमस्कारमुखेन ज्ञानज्ञेयज्ञातृभेदरिहतं परमार्थतत्त्वदर्शनिमह प्रकरणे प्रतिपिपादियिषितं प्रतिपक्ष प्रतिषेधद्वारेण प्रतिज्ञातं भवति ॥ १ ॥

By way of offering salutations to the adi guru Narayana (Upadestr Namaskara Mukhena), in this fourth chapter (iha Prakarane), the desired topic is indicated (Pratipipadayisitam), which is the non-dual absolute reality (Paramartha Tattva Darsanam), which is devoid of knowledge, known, knower distinctions totally (Jnana - Jneya - Jnatr - Bheda Rahitam - and is one Divisionless consciousness like Divisionless space); and that which is the means of negating (Pratisedhadvarena) all the opposite dualistic schools of philosophy (Pratipaksa - both Astika and Nastika Darsanas). That is the declaration of proposition made here (Pratijnatam Bhavati).

- I) Chapter 4 Alata Shanti Prakaranam
  - Alatam = Torch / Agarbatti stick.
  - When glowing stick moves, patterns are created.
- II) Torch stick = Light of Consciousness.
  - Patterns = Varieties of names and forms in the universe.
- III) Karika No, 2 = Mangalacharanam
  - Namaskara to Adhiguru, Narayana.
- IV) Narayana has Jivatma / Paramatma Aikya Jnanam.

V)

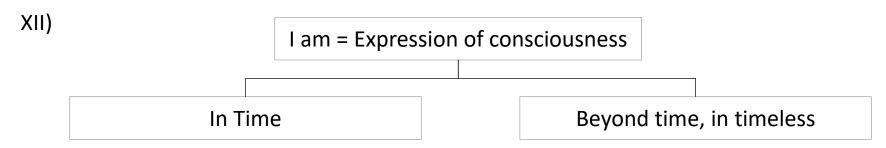
Jnani Jiva	Paramatma
- I Jiva am identical with	- I – Paramatma am one with
Paramatma	Jivatma

VI) Both Jnani and Paramatma have Advaita Jnanam.

#### VII) Triputi is negated in Advaita Jnanam.

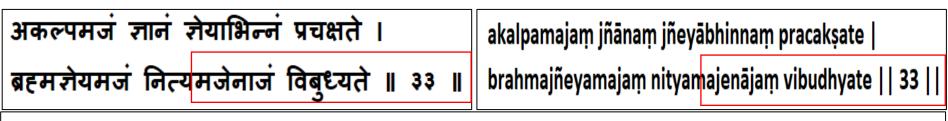
- VIII) Consciousness knows consciousness with consciousness not at a particular time.
  - Consciousness is beyond time, it is eternal, always there.
  - Time comes and goes out in consciousness.

- IX) Consciousness is simply present, existent, it can't do anything, not Karta, Bokta.
  - Body Mind is Karta, Bokta, comes from consciousness and resolves into Consciousness.
  - This is called Manifestation, unmanifestation, no creation, production.
- X) Consciousness knows consciousness is a figurative expression.
- XI) Consciousness is always self evident in the form of "I am"... all the time and beyond time.
  - Knowing not a job at a specific time.

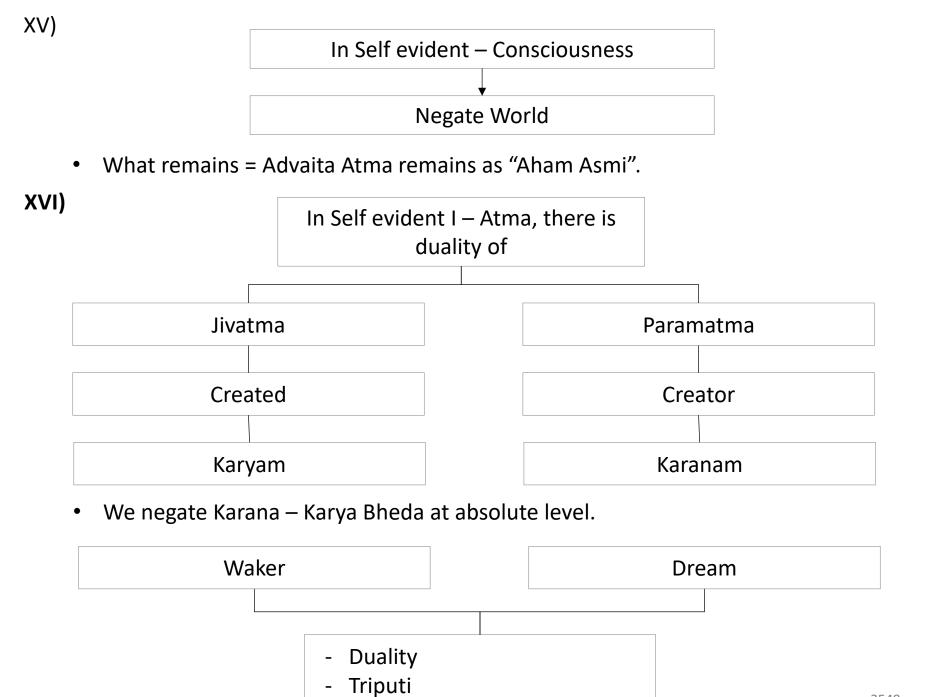


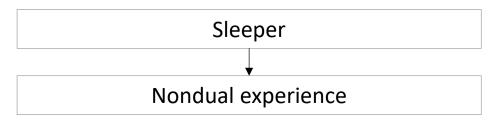
XIII) If Consciousness is self – evident, what do you mean by knowing?

#### XIV) Mandukya Upanishad: Chapter 3 – Verse 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]



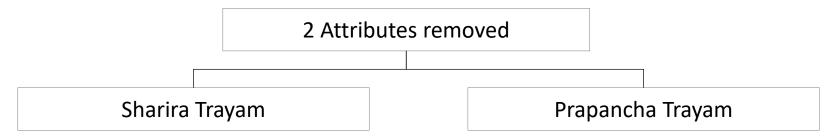


Beyond that is Nirvikara Nirvikalpa Vastu.

XVII) Other than Dvaita Nivritti there is no other new knowledge or experience is involved.

• Dvaita Nivritti = Advaita Jnanam.

XVIII) Jivatvam and Paramatvam attributes removed.



• Left out is Eka Atma Chaitanyam.

#### XIX) Mandukya Upanishad : Chapter 3 – Verse 33

- Consciousness need not be revealed.
- Svayam Prakasham Aham.
- In Advaita Jnanam, there is Akhandakara Vrutti.
- Only Vrutti Vyapti is there negating duality.
- No Phala Vyapti no revealation of consciousness.

#### XX) Subject matter of Chapter 4:

- Advaita Darshanam Pratipaksha Pratisheda Dvara.
- 2 commentators = Anmanda Giri, Vishnu Devananda Saraswati.

XXI) Why Advaita Darshanam again in Chapter 4, already revealed in Chapter 3.

- Dvaita Darshanam not negated.
- Sankhya, Nyaya, Buddhist negation = Dvaita Darshana negation in Chapter 4.
- Pratingyatam Bavati.

#### XXII) Anvayah:

यः आकाशकल्पेन ज्ञेयाभिन्नेन ज्ञानेन गगनोपमान् धर्मान् संबुद्धः तं द्विपदां वरम् (अहम्) वन्दे ॥

yaḥākāśakalpena jñeyābhinnena jñānena gaganopamān dharmān sambuddhaḥ taṁ dvipadāṁ varam (aham) vande ||

I bow down to that Lord Narayana, who is the most exalted among the Purusas, Purusottama, who knows the Space - Like Jivas with (his) Space - like consciousness, which is not different from the object.

### अधुना अद्वेतदर्शनयोगस्य नमस्कारस्तत्स्तुतये--

Now, in the following Karika (Adhuna), the very knowledge of Non-duality (Advaita Darsana Yogah) is praised and bowed to (Namaskara - Stutaye), as it is (Tat) not different from Brahman.

661) Chapter 4 - Karika No. 2

### अस्पर्शयोगो वै नाम सर्वसत्त्वसुखो हितः। अविवादोऽविरुद्धश्च देशितस्तं नमाम्यहम्॥ २॥

asparśayogo vai nāma sarvasattvasukho hitaḥ | avivādo'viruddhaśca deśitastam namāmyaham | | 2 | |

I salute that Yoga of Detachment which is called Asparsha, (lit. no touch i.e., having no relationship with anything, at any time), which is taught (through scriptures), which promotes the happiness of all, which is conducive to the well-being of all, which is beyond all disputes and which is at once free from strife and contradiction.  $[4 - K - 2]_{8552}$ 

662) Anvaya: Chapter 4 - Karika No. 2:

सर्वसत्त्वसुखः हितः अविवादः अविरुद्धःच अरूपर्शयोगः वै नाम (शास्त्रेण) देशितः। अहं तं नमामि॥

sarvasattvasukhaḥ hitaḥ, avivādaḥ, aviruddhaḥ ca, asparśayogaḥ vai nāma (śāstreṇa) deśitaḥ | aham tam namāmi ||

Asparsayoga is indeed enjoyable to all beings, beneficial (to all), being beyond dispute, beyond contradiction, and revealed (by the scriptures). I bow down to that (Yoga).

- I) Mangala Charanam to Advaita Jnanam
- II) Adhuna in 2<sup>nd</sup> Karika
- III) Aham Brahma Asmi Jnanam = Yoga.

IV)

Karma Yoga / Upasana Yoga	Jnana Yoga
<ul><li>Sadhanam means</li><li>Yoga</li></ul>	<ul><li>Siddham</li><li>Sadhya Rupena</li></ul>
	<ul><li>Advaita Darshana Yoga</li><li>Vidyute Anena Iti Yoga</li></ul>

#### V) Tat Stutaye:

- To glorify Jnanam
- So that student has interest to study.
- VI) Asparsha Yoga = Advaita Jnanam
  - Drop Dushta Chatushtaya Anatma Family, Possessions, Body, Mind



- Anatma Sambandha brings Ahamkara and Mamakara.
- When I do Atma Jnanam, I do Sarva Sangha Parityaga.
- Jnanam makes me real Sanyasi.

- Ashrama Sambandha with Ohcre clothes, Rudramala
- Real Sanyasa only in Jnanam.

VII) I am Turiya Atma, Paramartika Satyam.

- Entire Anatma = Vyavaharika Satyam, Mithya.
- VIII) I Satyam can't have any connection with Mithya Padartha.
  - Jnanam makes me Sparsha Rahitaha.
  - Sparsha = Relationship.
  - Jnanam, because of which I drop all relationship.
- IX) Na Shastha Na Shastram Na Sishyo Na Chatva... Svarupam Tadeko Sishta Tada Neiva Shivalokam.
- X) There is no 2<sup>nd</sup> thing with which I can have a connection.
- XI) Na Vidyate Tatu Jnanam Ena Jnanam Tatu Jnanam = Asparsha.
  - In Knowledge called Asparsha I become untouchable.
  - Knowledge called Asparsha, Paramartika Satyam.
  - Spiritual untouchability.

#### XII) Brahma Jnanavalli Mala:

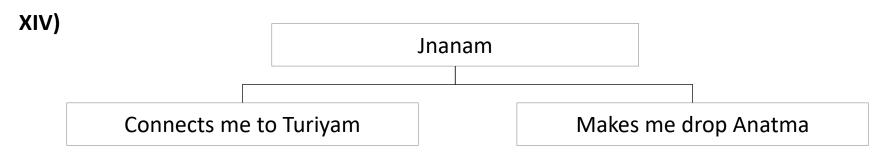
असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः । सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ २ ॥

asango'ham asango'ham asango'ham punah punah

saccidanandarupo'ham ahamevaham avyayah II 2 II

Unattached, unattached, unattached am I, again and again; of the nature eternal Existence - Knowledge - Bliss am I; I am That. That am I, which is the irreducible, immortal, endless factor. [Verse 2]

XIII) Through Turia Jnanam I get connection with Asparsha Jnanam which makes me drop connection with all Anatma.



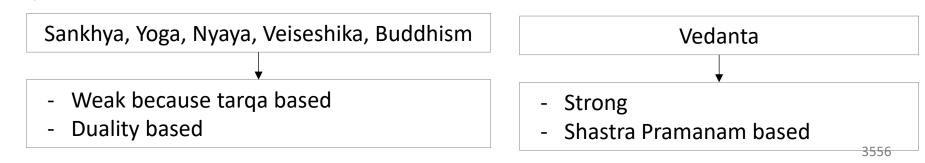
#### XVI) Deshitaha:

- Not arrived through Tarqa Pramanam
- Neisha Tarquena Na Mati Apania.

#### XVII) Glory of Advaita Jnanam:

It is not by Tarqa.

#### XIX)



- Jnanam gives Joy to all followers.
- Can never be challenged, contradicted by anyone.

Challengers	We use
<ul><li>Use Tarqa</li><li>They don't have access to Shastra</li></ul>	- Shastra Pramanam

#### XX) Example:

- Eyes can't challenge Jnanam of ears.
- Ears, tongue, nose can't challenge eyes.
- Don't have access to what eyes reveal as colours.

XXI) What Shastra reveals, Tarqa can't challenge.

• We are always safe.

#### XXII) Atma Jnanam:

- Avivadaha = Beyond debate.
- Avirodha Beyond Contradiction.
- To that Jnanam we do Namaskara.

663) Bashyam: Chapter 4 - Karika No. 2 Starts...

स्पर्शनं स्पर्शः सम्बन्धो न विद्यते यस्य योगस्य केनचित्कदाचिदिप सोऽस्पर्शयोगो ब्रह्मस्वभावः एव, वै नामेति ब्रह्मविदामस्पर्शयोग इत्येवंप्रसिद्ध इत्यर्थः।

That knowledge (Yasya Yogasya), which does not have (Na Vidyate) association or relationship (Sparsah = Sparsanam = Sambandhah) with any Anatma thing (Kenacit), at any time (Kadacid Api), is Asparsayogah (Sah Asparsayogah). And that Advaita Jnanam is essentially of the nature of Brahman (Brahma Svabhavah Eva). Among the knower's of Brahman (Brahmavidam), this word Asparsayoga is well known (Iti Evam Prasiddhah Vai Nama). That is the idea (iti Arthah).

#### I) Asparsha Yoga:

- Sparshaha = Sambandaha, Relationship.
- Na Vidyate That which does not have any relationship.
- Yoga = Advaita Jnanam which has no connection with Anatma.
- II) Chaitanyam has no relationship with anyone at anytime.
  - Before Jnanam or after Jnanam.
- III) I thought I am related to people.
  - Now I understand, I don't have any relationship with anyone = Asparsha Yoga.
- IV) Fine observation by Shankara:

#### Advaita

- Jnanam has no relationship
- Jnanam is Vyavaharika
   Satyam
- Jnanam takes place in the form of Vrutti.
- Vrutti, Mind, Prama comes under Vyavaharika Satyam only

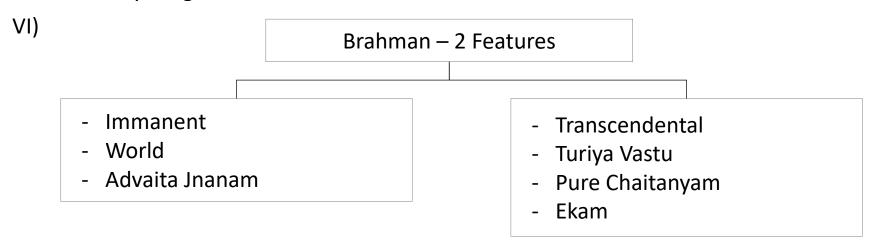
- Advaitam, Turia Atma does not have any relationship?
- Paramartika Satyam'
- Can't have Sambandha

#### V) How Gaudapada says:

Advaita Jnanam = Sambanda Rahita, Asparsha Yoga, Brahma Svabava?

#### **Answer:**

- Because Jnanam also is Brahman only.
- Everything in the Universe is Brahman, immanent feature.



#### VII) Karika No. 1:

Pramata, Pramanam, Prama, Prameyam – all one Chaitanyam.

VIII) Therefore Gauda Pada takes Asparsha Yoga – Prama essentially is Chaitanyam.

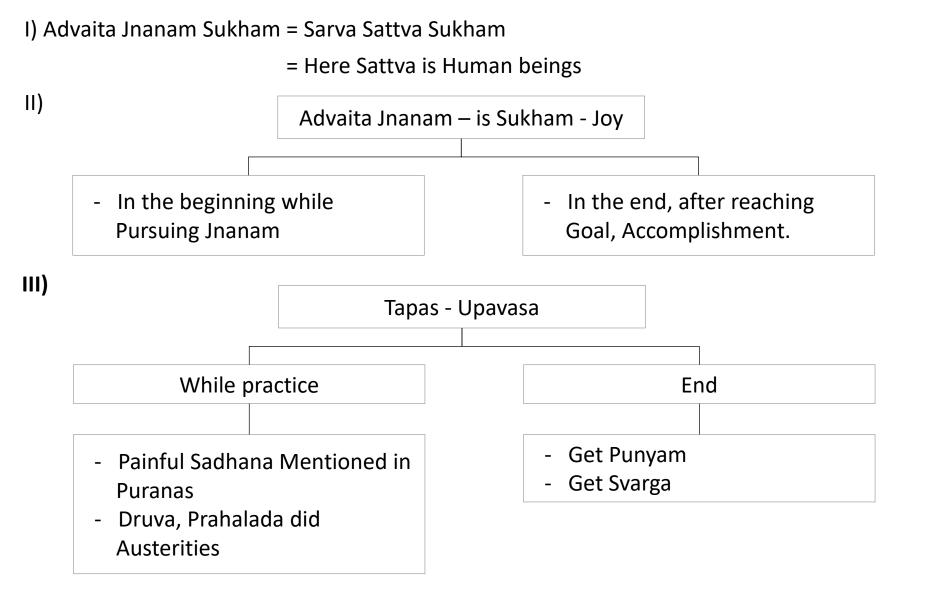
- Chaitanyam is Sambandha Rahitaha.
- Take Lakshyartha of Advaita Jnanam as Asparsha Yoga to justify statement of Karika No. 2

- IX) Advaita Jnanam Lakshyartha refers to Turiya Chaitanya Brahma Svabava Eva.
  - Advaita Jnanam is essentially Advaitam only = Asparsha Yoga.
- X) Vai Nama = Prasiddhi Vochara
  - = Popular amongst scholars, wise.
  - Brahma Jnanam is well k nown as Asparsha Yoga among scholars of Vedanta.

664) Bashyam: Chapter 4 - Karika No. 2 Continues...

स च सर्वसत्त्वसुखः। भवति कश्चिदत्यन्तसुखसाधनविशिष्टोऽपि दुःखरूपः यथा तपः। अयं तु न तथा। किं तर्हि सर्वसत्त्वानां सुखः।

And this Advaita Jnanam (Sah Ca), keeps all human beings happy (Sarvasattva Sukhah). There are certain other means (Bhavati Kascid) like tapas, austerity (Yatha Tapah), which though are definite means of great happiness (Atyanta Sukha Sadhana Visistah Api - like going to svarga Loka etc later, through the Punyam earned), but are now painful (Duhkharupah - while going through them). Whereas this Advaita Jnanam (Ayam Tu) is not like those (Na Tatha, - austerities mentioned in puranas etc). Then what type is it (Kim Tarhi)? It gives happiness alone, always to all human beings (Sarva Sattvanam Sukhah).



IV) Gita: Chapter 9 – Verse 2

राजविद्या राजगुद्यं पवित्रमिदमुत्तमम् । प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९-२॥

rājavidyā rājaguhyaṃ pavitram idam uttamam | pratyakṣāvagamaṃ dharmyaṃ susukhaṃ kartum avyayam || 9-2 ||

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

- V) We can't practice Puranic Tapas nowadays.
  - We don't require those Tapas.

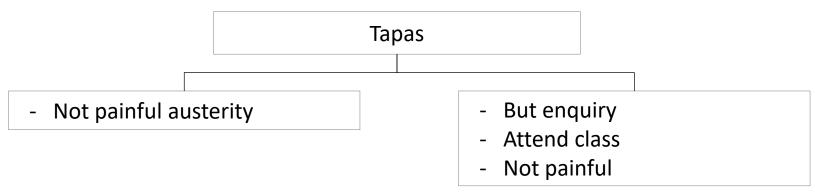
#### VI) Taittriya Upanishad:

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

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

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

## VII) In Advaitam:



## VIII) Kim Tarhi?

- If not pain, what is it?
- Sarva Sattva Namakam Sukhaha.
- Joyful for all human beings.

665) Bashyam: Chapter 4 - Karika No. 2 Continues...

## तथेह भवति कश्चिद्विषयोपभोगः सुखो न हितः। अयं तु सुखो हितश्च नित्यमप्रचित्रस्वभावत्वात्।

In the same manner (Tatha) there are (iha Bhavati) so many worldly pleasures (Kascid Visaya - not only sense pleasures, but so many pleasurable relationships also), which might give joy (Sukhah), while experiencing them (Upabhogah), but are not good for us (Na Hitah - as they may be later cause for sorrow). Whereas Advaita Jnanam (Ayam Tu) gives both happiness and good being (Sukhah Hitah Ca), as it is ever (Nityam) steady, never changing its nature of happiness (Apracalita Svabhavatvat).

- I) Advaita Jnanam is Joy for human beings.
  - There are Vishaya Sukhams which vary from person to persons Raaga Dvesha.
  - Many sources of Joys in Vishaya Sukham.

II) All pleasures end in pain.

Gita: Chapter 5 – Verse 22

ये हि संस्पर्शजा भोगाः दुःखयोनय एव ते । आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५-२२॥

yē hi saṃsparśajā bhōgāh duḥkhayōnaya ēva tē | ādyantavantaḥ kauntēya na tēṣu Rāmatē budhaḥ ||5-22||

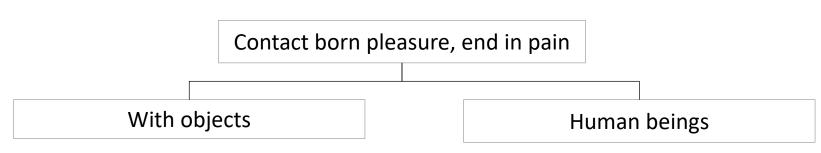
The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- Contact born Sukham makes you laugh and cry.
- Worldly pleasures Triputi born, contact born.

III) Gita: Chapter 2 - Verse 14

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः । आगमापायिनोऽनित्या तांस्तितिक्षस्व भारत ॥ २-१४॥

mātrāsparšāstu kauntēya śītōṣṇasukhaduḥkhadāḥ | āgamāpāyinō'nityāh tāṃstitikṣasva bhārata || 2.14 || The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 - Verse 14]



• When they go, pain is proportional to joy I received from them.

### IV) Na Hitaha:

- They are not good for seekers.
- Dukha Yonitvat, Karanatvat.

Gita: Chapter 9 - Verse 2

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राजविद्या राजगृह्यं
पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं
सुसुखं कर्तुमव्ययम् ॥ ९-२॥
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rājavidyā rājaguhyaṃ
pavitram idam uttamam |
pratyakṣāvagamaṃ dharmyaṃ
susukhaṃ kartum avyayam || 9-2 ||

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse  $2_{167}$ 

#### Advaita Jnanam

Joy in the beginning

Joy in the end

- Joy will never go away, ungraded Joy, unending joy.
- Moksha Ananda will never leave us, it is our nature.

## VI) Gita:

यस्त्वात्मरतिरेव स्याद् आत्मतृप्तश्च मानवः । आत्मन्येव च सन्तुष्ट तस्य कार्यं न विद्यते ॥ ३-१७॥ yastvātmaratirēva syād ātmatṛptaśca mānavaḥ | ātmanyēva ca santuṣṭaḥ tasya kāryaṃ na vidyatē ||3-17||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

## VII) Aham Eva Cha Santushtaha

Moksha Ananda is never subject to loss.

## VIII) Nitya Aprachilitam:

• Steadily available, changelessly available, unloosably available, Atyantika Sukham.

## IX) Atma Ananda:

Is pleasant, good, and healthy, without a medium of body – Mind or world.

666) Bashyam: Chapter 4 - Karika No. 2 Continues...

किं चाविवादो विरुद्धवदनं विवादः पक्षप्रतिपक्षपिग्रहेण यस्मिन्न विद्यते सोऽविवादः। कस्मात्? यतोऽविरुद्धश्च। य ईदृशो योगो देशितः उपदिष्टः शास्त्रेण तं नमाम्यहं प्रणमामीत्यर्थः॥ २॥

Moreover (Ki Ca) Asparsayogah is one, where any kind of controversy or dispute is not possible (Avivadah). Vivadaa (vivadah) means saying something opposed or controversial to what is being said (Viruddhah Vadanam) in the form of Purvapaksa and Siddhanta arguments (Paksa - Pratipaksa - Parigrahena). Such contradictory view (Sah Vivadah), is not there in Advaitam (Yasmin Na Vidyate). Why is it so (Kasmat?). It is so, because Advaitam is by nature Non-contradictory (Yatah Aviruddhah Ca). Such a pleasant Advaita Jnanam (Yah Idrsah Yogah) taught in sastra by sastra Pramana (Desitah = Upadistah Sastrena), to such a wonderful knowledge (Tam); I (Aham - Gaudapadacharya) do Namaskara (Namami = Pranamami). That is the idea (iti Arthah).

## I) Kincha:

Moreover.

## II) Abi Vadaha:

- Asparsha Yoga = Sarva Sattva Sukhaha.
- Pleasant for all beings, healthy for all beings.

## III) Abi Vadahaha:

Beyond debate, controversy, unchallengable.

## IV) Vivada:

- Virudda Vachama
- Controversial statement.

## V) Paksha Prati Purve Grahena:

Purva Pakshi	Siddhanta
Argues against	Argues for

- Not possible in Advaitam
- Why?

## VI) Aviruddhashcha:

- There can't be 2 contradictory views in Advaita Jnanam.
- Why?

## VII) Reasons:

- a) There is no 2<sup>nd</sup> one available to have a different view.
  - Only when there are many intellects, many views possible.
  - Advaitam is beyond the intellect, Paramartika Satyam.

## b) In Advaitam, there is no viewer – viewed duality.

- No 1<sup>st</sup> view, 2<sup>nd</sup> view, 3<sup>rd</sup> view.
- Viewer, viewed duality Abhava.
- c) Advaitam is revealed by Shastram.
- d) Dvaitam is revealed by Pratyaksha, Tarqa, Anumana Pramana.
  - They all talk of Atma Anatma Bheda.
  - Anumanam also based on Pratyaksham.

## e) Advaitam:

- Shastra based Pramanam dealing with nondual Atma.
- Satya Mithya Sambanda between Atma Anatma.

## f) Other philosophies:

- Deal only with Vyavaharika Satyam, hence confusion.
- Contradictions only if subject matter is same.

## g) Aniruddham Cha said in Chapter 3 - Karika 17

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

svasiddhāntavyavasthāsu dvaitino niścitā dṛḍham | parasparam virudhyante tairayam na virudhyate | | 17 | |

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

## h) Others:

- Talk about Anatma with different views.
- We talk of Atma, no question of fighting.

## i) Yaha Idrishaha Yoga:

- Such a non-controvertial, pleasant, Advaita Jnanam has been arrived at not by Tarqa but revealed by Shastra – Apaurusheya Pramana.
- Pramanam without Dosha coming from Lord.

## j) Mundak Upanishad:

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।

तरित शोकं तरित पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati I

tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati II 9 II

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III - II - 9]

- Yo Brahmavei Vidati Purvam...
- Revealed by impeccable Shastra Pramanam.
- k) To such a Advaita Jnanam, Gauda Pada does Namaskara.
  - Namami = Pra Namami= Upasana

## Anvayah:

सर्वसत्त्वसुखः हितः अविवादः अविरुद्धःच अस्पर्शयोगः वै नाम (शास्त्रेण) देशितः। अहं तं नमामि॥

sarvasattvasukhaḥ hitaḥ, avivādaḥ, aviruddhaḥ ca, asparśayogaḥ vai nāma (śāstreṇa) deśitaḥ | aham tam namāmi ||

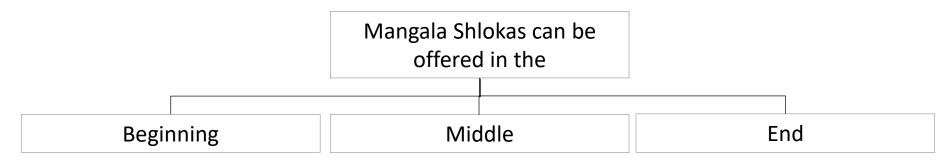
Asparsayoga is indeed enjoyable to all beings, beneficial (to all), being beyond dispute, beyond contradiction, and revealed (by the scriptures). I bow down to that (Yoga).

Adjective to Asparsha Yoga

#### **Revision:**

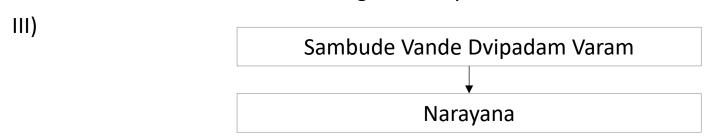
## Karika No. 2 – Bashyam

- I) Gaudapada is introducing Chapter 4 Alatashanti Prakaranam
  - Offers 2 Mangala Shlokas.



#### II) Karika No. 1:

Namaskara offered to Adhi guru Narayana, Advaita Jnani.

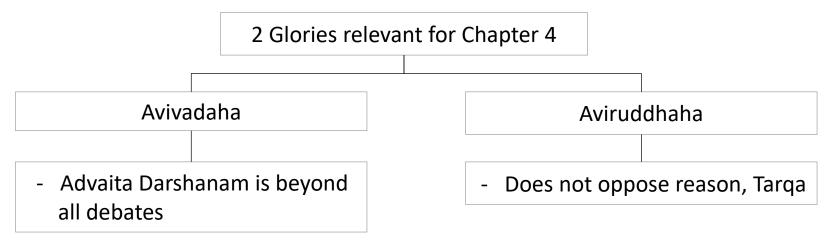


## IV) Karika No. 2:

Namaskara to Advaita Jnanam = Asparsha Yoga.

= Relationless relationship of Turiya Atma

## V) Sarva Sattva Sukhe Hitaha:



#### VI) Advaitam:

- Transcendental Darshanam.
- No challenge, debate, opposition possible.

## VII) Avivadaha:

Beyond Argument because Aviruddaha.

## VIII) Aviruddaha:

- Beyond contradiction.
- If contradictory view it can challenge us.
- I offer Namaskara because Advaita Jnanam is beyond Argument, debate.

IX) Alata Shanti Prakaranam full of debate with other philosophers.

- Why no Poornamadah after Chapter 3?
- We argue with Sankhya, Yoga, Nyaya, Veiseshika, Bauddhas.
- X) Why enter into argument if it is beyond argument.
  - All arguments show Advaitam is beyond argument.

#### XI) Advaitam:

- Prescribes Sadhanas to a Junior student.
- In the end, says, no Sadhanas required for Moksha, our Svarupam.
- Moksha = Nitya Siddaha.
- Advaitam here said to be beyond argument.

All other schools focus on

Vyavaharika Plane

- Don't accept, understand, Admit that there is Paramartika plane, beyond Vyavaharika. XIII) Plane difference only in Advaitam.
  - Others approach Vyavaharika as Paramartikam, absolute.
  - Jiva is absolute Jagat is absolute for others
  - Ishvara is absolute —

- For us, three are relative.
- Others have rigid, strong philosophy of Jiva, Jagat, Ishvara of Vyavaharika Plane.

## XIV) Fact:

Vyavaharika Plane	Paramartika Plane
<ul> <li>Jiva, Jagat, Ishvara</li> <li>Pancha Kosha</li> <li>Avastha Trayam</li> <li>Ishvara = 3<sup>rd</sup> karana Pada</li> <li>Jagrat – Svapna – Karya Padas</li> <li>Other Philosophers treat Brahman as actually Vyavaharikam</li> <li>Can't accept Brahman</li> </ul>	<ul> <li>Brahman, Turiam, Buma.</li> <li>Substratum</li> <li>Original consciousness</li> <li>Satyam, Jnanam, Anantham.</li> <li>Ashabdam, Asparsham</li> <li>Negate 3 Padas go to Turiyam</li> </ul>

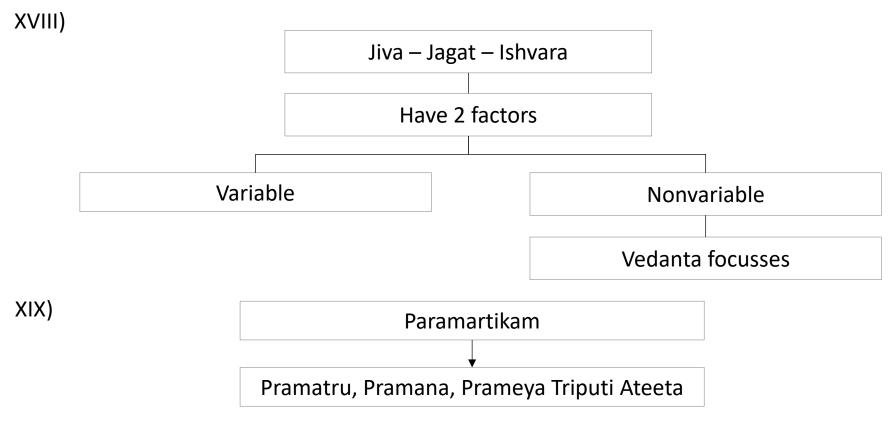
XV) Vyavaharikam can be looked at from many angles.



XVI) Different definitions of Jiva, Jagat, Ishvara given by each philosopher from different standpoints.

They all quarrel with each other in Vyavaharika Satyam.

XVII) Prakriya to Prakriya – Jiva – Jagat – Ishvara definition varies in Advaitam also in the Vyavaharika plane.



XX) We can't look at Advaitam from different angles – only from Paramartika angle study Upanishad.

## XXI) In Advaitam:

- Looker looked duality is not there.
- Advaitam not subject to be viewed or has different points of view (function of Buddhi).
- Hence, Advaitam is Avivivada, Aviruddha.

XXII) If others challenge us, they are making a mistake, brining Advaitam to Vyavaharika level.

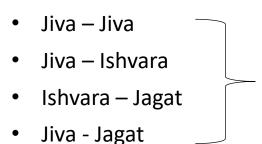
- It is Paramartika Satyam.
- There is Vyavaharika Paramartika Satta Bheda.
- Others bring Advaita Atma to Vyavaharika level and mock at us.

## XXIII) Others complain:

- You have so many students.
- How Advaitam?

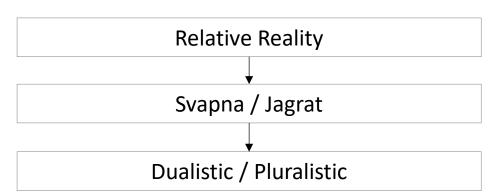
## XXIV) Vyavaharika Level:

There will always be duality, no change in our experiences.



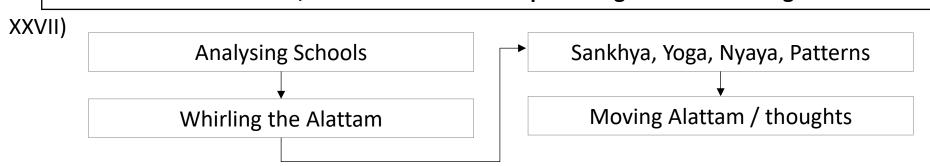
Bheda will be there at Vyavaharika Level





XXVI) Atma is neither part of Svapna or Jagrat.

- Atma is Avastha Traya Ateeta, Vilakshana, Sakshi Bhuta, Adhishtana.
- Don't bring Turiyam down to Vyavaharika level.
- Advaitam not school of thought at Vyavaharika plane.
- It is in Paramartika plane.
- Advaitam not school of thought.
- Advaitam is the truth, Adhishtanam behind quarreling schools of thought.



• One point = Consciousness

#### **Conclusion:**

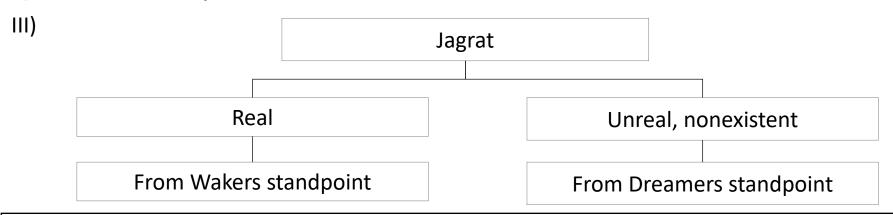
• Advaitam beyond all arguments.

## 667) Introduction to Chapter 4 - Karika No. 3:

# कथं द्वैतिनः पररूपरं विरुध्यन्ते? इत्युच्यते-

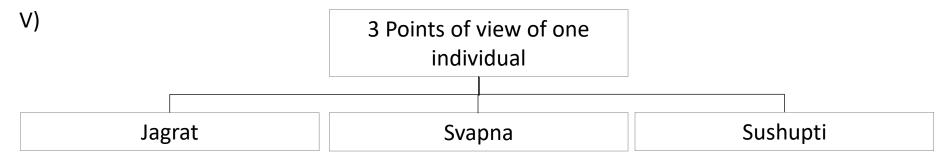
How do the two pairs of different schools of thought, Sankhya - Yoga and Nyaya - Vaisesika, which all exist in Vyavaharika plane (Katham Dvaitinah), mutually contradict each other (Parasparam Virudhyante?). That is being explained (iti Ucyate)---

- I) How different schools exist in Vyavaharika plane?
- II) Others mistake Vyavaharika as Paramartikam



## IV) Shift angles of view points and see the reality.

- Can't remain in one and see the other world.
- See each world from their own standpoint.
- Purva Pakshi can't see absolute level or dreamer level from dreamers standpoint.



- Wakers view is not total, it is one aspect of the individual.
- Purva Pakshi Argues from only wakers standpoint.
- Dvaitins take waker = absolute reality, individual and the world.

## VI) Parasparam Virudhante:

Different schools contradict each other in Vyavaharikam point of view as absolute.

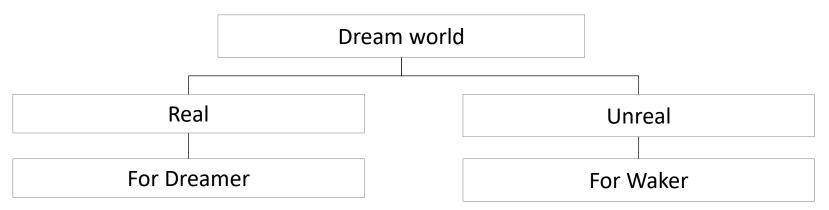
VII) If Jagrat real, who creates?

What is cause of Jagrat?

VIII) Srishti – Reality, Sat from Jagrat.

- Unreal Asat, from Dreamers angle.





- X) Advaitin not school of thought but the truth, reality.
  - Advaitin shows how different schools fight.

## भृतस्य जातिमिच्छन्ति वादिनः केचिदेव हि। अभृतस्यापरे धीरा विवदन्तः परस्परम्॥ ३॥

bhūtasya jātimicchanti vādinaḥ kecideva hi | abhūtasyāpare dhīrā vivadantaḥ parasparam | | 3 | |

Quarrelling among themselves some disputants postulate that an already existing entity undergoes an evolutionary change, while others, wise in themselves, maintain that evolution proceeds from a non-existing entity. [4 - K - 3]

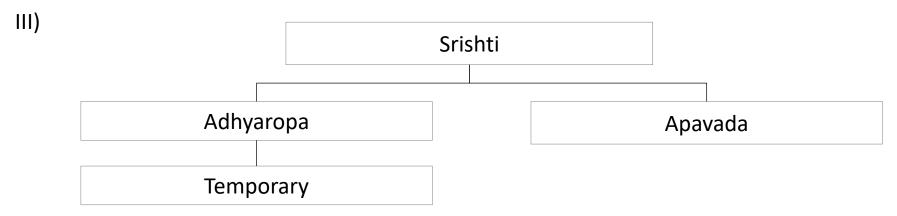
669) Anvaya: Chapter 4 - Karika No. 3:

केचिद् वादिनः हि भूतस्य एव जातिम् इच्छन्ति । अपरे धीराः अभूतस्य (जातिम् इच्छन्ति) । (एवं) विवदन्तः परस्परम् (जेतुम् इच्छन्ति) ॥

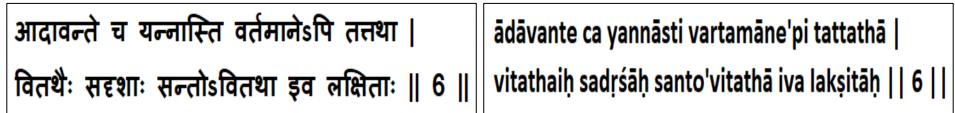
kecid vādinaḥ hi bhūtasya eva jātim icchanti | apare dhīrāḥ abhūtasya (jātim icchanti) | (evaṁ) vivadantaḥ parasparam (jetum icchanti) ||

Arguing mutually, some Disputants (like the Sankhya, Yoga Satkaryavadis) postulate the origination of an existent product (in the cause). Other thinkers (Like Nyaya, Vaisesika Asatkaryavadis) postulate the origination of a Non-existent product (in the cause).

- I) Once Jagrat real, Srishti serious topic.
  - For Advaitin Srishti not serious topic, said in Bashyam of Mantra 6.
- II) Don't attribute reality to Srishti- Jagrat Waker + his Prapancha.
  - They are appearances, Mithya.



## IV) Mandukya Upanishad:



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]

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

na nirodho na cotpattirna baddho na ca sādhakaḥ | 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]

न कश्चिज्जायते जीवः संभवोsस्य न विद्यते । एतत्तदुत्तमं सत्यं यत्र किंचिन्न जायते ॥ ४८ ॥

na kaścijjāyate jīvaḥ saṃbhavo'sya na vidyate | etattaduttamaṃ satyaṃ yatra kiṃcinna jāyate || 48 ||

No Jiva-the ego-centric separative creatures is ever born. There does not exist any cause (Which can produce them as its effect.) This (brahman) is that highest Truth where nothing is ever born. [3 - K - 48]

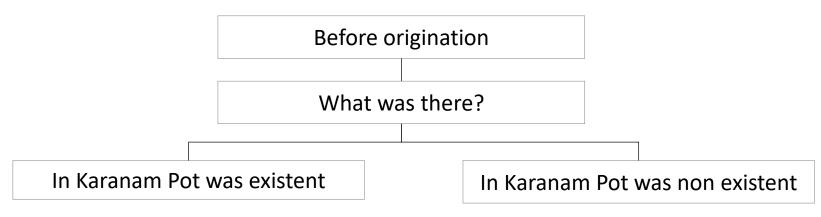
## V) Brihadaranyaka Upanishad:

1<sup>st</sup> Chapter – 2<sup>nd</sup> Section – Ghata Bashyam.

How Pot is created out of clay

Does pot exist in clay

Is Pot non existent in clay



VI)

Sat Karya Vadi	Asat Karya Vadi
a) Sankhya / Yoga	a) Nyaya – Veiseshika
b) Existent Pot originates	b) Non existent Pot originates
c) Existent world originates from	c) Non existent world originates from
reality / Turiyam	Reality / Turiyam

VII) Both negate each other, Advaitin claim Victory, Srishti is not there. It is Maya Shakti of ever existent Brahman.

## VIII) Kechit Vadinaha:

Sat Karya Vadi – Sankhya – Yoga.

## IX) Butasya Jatim Ichhanti:

Butasya	Jatim
Existent Karyam, Product, Pot Originates	Origination, Utpatti
3770773733	358

- Exists in the cause says Sat Karya Vadi.
- X) Apare Others Asat Karya Vadi Nyaya Veiseshika.

## XI) Abutasya Jatim Ichhanti:

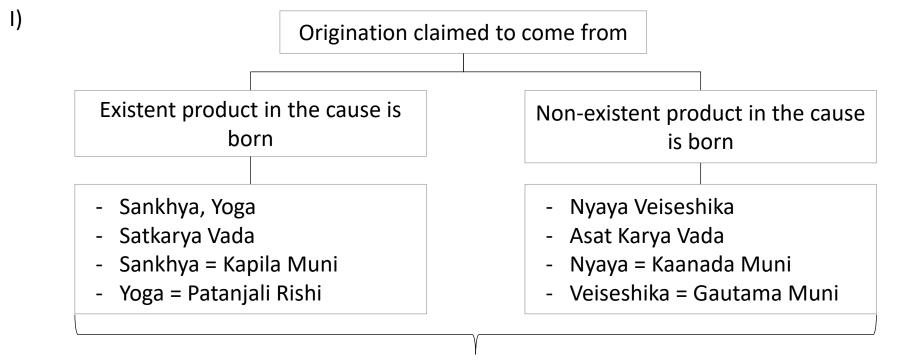
They talk about Non-existent product in the cause.

## XII) Dheerah:

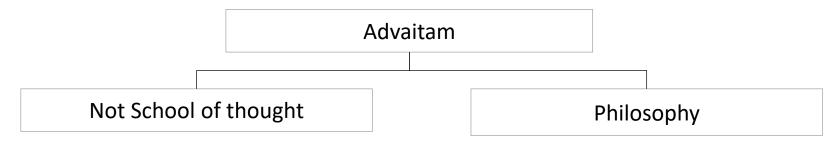
- One who thinks he is wise, intelligent.
- Wise claim to be great logicians, Tarquikas.
- Each argues, defends and try's to defeat other.

670) Bashyam: Chapter 4 - Karika No. 3 Starts...

भूतस्य विद्यमानस्य वस्तुनो जातिमुत्पत्तिमिच्छन्ति वादिनः केचिदेव हि सांख्या न सर्व एव द्वैतिनः। यस्मादभूतस्याविद्यामानस्यापरे वैशेषिका नैयायिकाश्च धीरा धीमन्तः प्राज्ञाभिमानिन इत्यर्थो विवदन्तो विरुद्धं वदन्तो ह्यन्योन्यमिच्छन्ति जेतुमित्यभिप्रायः॥ ३॥ Among these dualists (Kecit Vedinah) indeed the Sankhya and Yoga philosophers (Eva Hi Sankhyah) desire to prove or claim (Icchanti) that from existing product only (Bhutasya = Vidyamanasya Vastunah) creation has come (Jatih = Utpattih). But this is not the view of all dualists (Na Sarvam Eva Dvaitianah). Because (Yasmat) other philosophers (Apare), the Vaisesikas and Naiyayikas (Vaisesikah Naiyayikah Ca), who consider themselves, very knowledgeable and clever and who are therefore proud of themselves (Dhirah = Dhimantah = Prajna - Abhimaninah Iti Arthah), maintain that evolution proceeds from a non-existent product (Abhutasya = Avidyamanasya). Thus contradicting each other (Vivadantah = Viruddham Vadantah), they indeed wish to gain victory over the other (Hi Anyonyam Jetum Icchanti). That is the idea (iti Abhiprayaha).



- II) Have Purusha Buddhi Dosha.
  - Human intellect always defective, have Dosha.
  - Dharaha Dhimantaha, intelligent.
  - They contradict each other.
  - Advaitin does not join the quarrel.



## **III) Philosophy – Definition :**

- Teaching based on pure reasoning of philosopher based on h is intellect.
- IV) Pure reasoning is not supported by Veda Book of revelation.
  - Veda revealed to Rishi.
  - Islam revealed to prophet Mohammed.
  - Philosophy not based on revelation but based on Human intellectual reasoning.
  - Unaided reasoning.
- V) If aided by Veda, revelation, supported.
  - It is the truth revealed not based on reasoning.

## Sampradaya

## Tarquika Sampradaya

- Pure reasoning
- Never use
- School of thought

## Veidika Sampradaya

- Reason backed by Veda,
   Upanishads
- Advaitam = Based on Mantra 7

## Mandukya Upanishad: Mantra 7

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

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

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

VII) Sankhya / Yoga / Nyaya / Veiseshika – Schools of thought, philosophy.

VIII) Purva Mimamsa – Based on Veda Purva.

- Alata Shanti Chapter 4 = Boxing match of 5 Schools (including Buddhism).
- We go to the ring, get Moksha.

## Anvayah:

केचिद् वादिनः हि भूतस्य एव जातिम् इच्छन्ति । अपरे धीराः अभूतस्य (जातिम् इच्छन्ति) । (एवं) विवदन्तः परस्परम् (जेतुम् इच्छन्ति) ॥

kecid vādinaḥ hi bhūtasya eva jātim icchanti | apare dhīrāḥ abhūtasya (jātim icchanti) | (evaṁ) vivadantaḥ parasparam (jetum icchanti) ||

Arguing mutually, some Disputants (like the Sankhya, Yoga Satkaryavadis) postulate the origination of an existent product (in the cause). Other thinkers (Like Nyaya, Vaisesika Asatkaryavadis) postulate the origination of a Non-existent product (in the cause).

## 671) Introduction to Chapter 4 - Karika No. 4:

## तेरेवं विरुद्धवदनेनान्योन्यपक्षप्रतिषेधं कुर्वद्भिः किं ख्यापितं भवत्युच्यते-

By those dualist philosophers (Taih Evam), by their refuting each other's conclusions (Anyonyapaksa Pratisedham Kurvadbhih), by way of making contradictory remarks (Viruddha Vadanena), what stands established or indirectly communicated (Kim Khyapitam Bhavati)? It is replied thus (iti ucyate).

## I) Introduction to Karika No. 4:

- By those philosophers who are mutually negating themselves.
- Yadaviya Kalaha :

Yadava Brothers quarrel, because of some shapa, and destroy each other.

• Sundepa Sundam Nyaya:

Contradictory remarks made on each other, reaching nowhere.

- II) What are they communicating indirectly?
  - Sat Karya Negates Asat
  - Asat Karya Negates Sat
  - Hence, no Karyam exists Karanam alone is the truth of the Universe = Brahman.
  - Brahma Satyam, Jagan Mithya, Jivo Braheiva Na Paraha...

#### Brahma Jnanavalli Mala:

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः । अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥ २०॥

brahma satyam jaganmithya jivo brahmaiva naparah I anena vedyam sacchastram iti vedantadindimah II 20 II

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separativeness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]

- III) No product (Pot / World) is ever born = Ajati Vada, Advaitam.
  - No duality
  - Other philosophers indirectly endorses Advaita Darshanam.

#### **Revision:**

#### **Introduction to Karika No. 4:**

I) Chapter 1, 2, 3 Upanishad + Gaudapada established Advaitam as central teaching of Vedanta.

## II) Chapter 4:

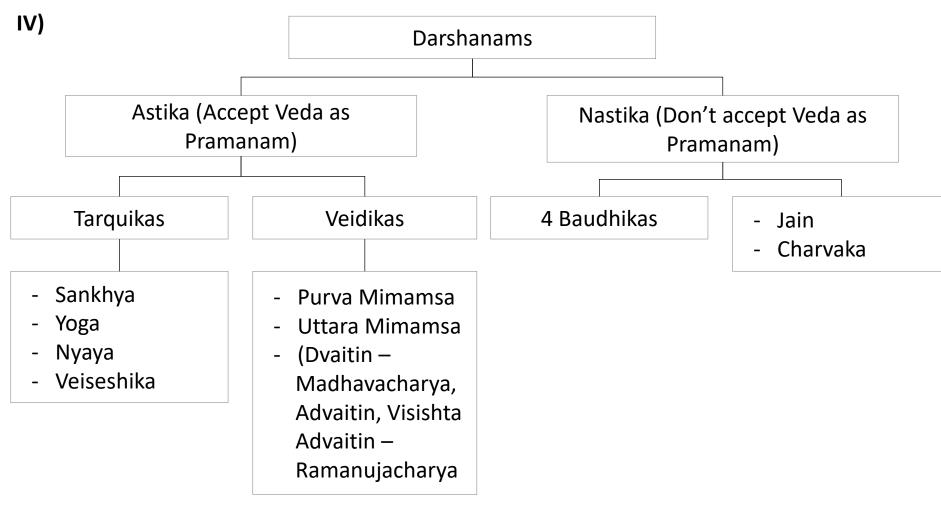
- Advaitam alone is right vision, gives liberation.
- Dvaita Darshanams are fallacious, defective.
- They can't give liberation.
- We negate because they don't give liberation.

## III) Dvaitam = Samsara

## Brihadaranyaka Upanishad: Chapter 1 - 4 - 2

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति, तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥ so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre, yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsya bhayaṃ vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati | 2 | |

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



- V) Sankhya Yoga Have similar philosophy.
  - Nyaya Veiseshika Pair have similar philosophy.

v 1 <i>j</i>
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Tarquikas	Veidika
<ul> <li>Tarqa Pradhanam, Primary</li> <li>Veda secondary</li> <li>Dvaita Darshanam</li> <li>have fallacies, defects</li> </ul>	<ul> <li>Veda – Primary, Pradhanam</li> <li>Tarqa secondary</li> <li>Advaita Darshanam</li> </ul>

## VII) Katho Upanishad: Chapter 1 – 2 – 9

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

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,

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

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

Only Veidika Guru can reveal reality.

VIII)

To understand Veda

Not to prove Veda

## IX) Sankhya / Yoga:

- Conclude Karanam and Karyam both real.
- Creation is real.

## X) Katho Upanishad:

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११॥ Manasai-vedam aptavyam, neha nanasti kincana, Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II

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

No real plurality.

## **Kaivalya Upanishad:**

न भूमिरापो न च विह्नरस्ति न चानिलो मेऽस्ति न चाम्बरं च। एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३॥ na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca evam viditvā paramātmarūpam guhāsayam niṣkalamadvitīyam | | 23 | |

samastasāksim sadasadvihīnam prayāti śuddham paramātmarūpam 11 2411

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24] 3599

#### XII) Katho Upanishad:

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् । अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्दद ॥१४॥

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

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

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

Kruta	Akruta
Karyam	Karanam

- Karanam + Karyam Both Untruth
- Truth = Turiyam, Chaitanyam.

#### XIII) Sankhya:

Prakrti	Prapancha
Karanam	Karyam

Both Satyam

#### XIV) Nyaya – Veiseshika:

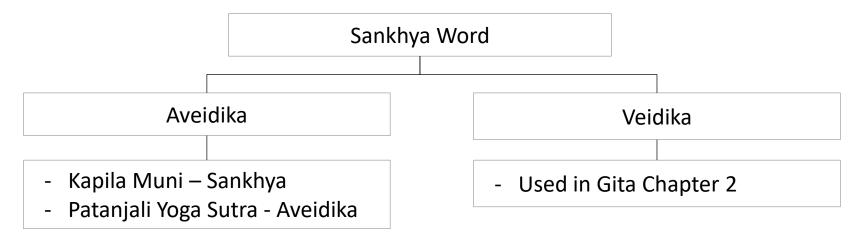
Param Anu	Prapancha
Karanam	Karyam

**Both Satyam** 

Sarvam Satyam – Proclaimed loudly.

#### XV) Nyaya Veiseshika:

Refutes Sankhya / Yoga Philosophy.



#### XVI)

Sankhya / Yoga	Nyaya / Veiseshika
Sat Karya Vadi	Asat Karya Vadi

Refute each other

#### Advaitam:

- Drops Karyam itself as Mithya, false, appearance.
- There is no Karyam, creation = Ajati Vada.
- What is the indirect declaration of Sankhya, Yoga, Nyaya, Veiseshika?
- Explained in Karika No. 4.

## भूतं न जायते किंचिदभूतं नैव जायते। विवदन्तोऽद्वया ह्येवमजातिं ख्यापयन्ति ते॥ ४॥

bhūtam na jāyate kiñcidabhūtam naiva jāyate | vivadanto'dvayā hyevamajātim khyāpayanti te | | 4 | |

The Pre-existent cannot ever again pass into birth, nor can anything non-existent ever come to existence again. Thus, disputing among themselves, they, in fact, unconsciously proclaim the Advaita view and support the absence of birth i.e., Absolute Non-creation Theory. [4 - K - 4]

673) Anvaya: Chapter 4 - Karika No. 4:

"किंचिद् भूतम् न जायते" "(किंचिद्) अभूतम् न एव जायते"- एवम् विवदन्तः ते द्वयाः अजातिं हि ख्यापयन्ति ॥

"kiñcid bhūtam na jāyate" "(kiñcid) abhūtam na eva jāyate"- evam vivadantaḥ te dvayāḥ ajātim hi khyāpayanti ||

The existent is not born; the Non-existent is not at all born. Disputing thus, those dualists reveal indeed the Non-existence of any kind of birth.

#### I) 1<sup>st</sup> Quarter:

Butam Na Jayate Kinchitu.

#### Nyaya – Veiseshika:

- Reject Sankhya Yoga
- Existent product can never be born because it is already existent.

#### II) 2nd Quarter:

- Abutam na Eva Jayanti.
- Statement of Sankhya Yoga.
- Non-existent product can't originate, because it is non-existent.
- Neither existent or non-existent product can originate.
- Therefore, no product can be born, originate.
- Karya = Mithya
- Refuting statement.

#### III) 3<sup>rd</sup> Quarter:

- By refuting each other all 4 philosophers are indirectly proclaiming, that no product is ever born = Ajati Vada.
- Ajatim Khyapayanti
- They are all declaring non-origination of any product.

- IV) Atma was, is, will ever be all agree.
  - Everything other than Atma = Anatma is an appearance having no existence of its own.

V)

Appearance	Existence
<ul> <li>Anatma</li> <li>No independent Existence</li> <li>Borrows existence</li> <li>Example: Rope Snake, Shell Silver, Dream, Mirage water</li> <li>Appears, disappears</li> </ul>	<ul> <li>Atma</li> <li>Exists in 3 periods of time</li> <li>Has no appearance or disappearance</li> <li>Substratum</li> <li>I am that Atma, Brahman, lending existence to Body – Mind – Universe</li> <li>Without I – Chaitanya Atma, no world</li> </ul>

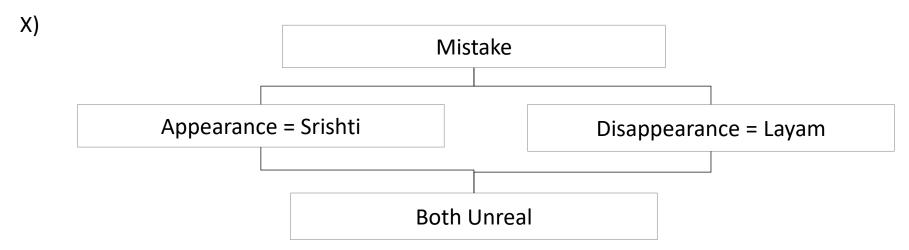
VI) Matto Nanyatu Kinchit Asti Yanti Vishwam Satyam Tantra Mayatu Rupe Kruttam Adarshantam Bhasa Manas Tulyam Mayi Advaite Bhati Tasmat Shivoham VII) World appears in nondual me – Chaitanyam

I can never be tainted by whatever appears in waking.

# I can't be tainted by any appearance Waking World Dream World or Sleep World

#### VIII) 4th capsule of Vedanta:

- I am never affected by any happening in the material world.
- World body mind is appearance in Atma Chaitanyam.
- IX) Manaso Amani Bhave Dvaitam Neiva Na Labyathe
  - I am ever free Turiyam.
  - I allow the world of Name, Form, Function, made of Pancha Butas to appear and disappear in me.



- Dream world acceptable as appearance.
- Waking world also is an appearance.
- No creation resolution, only manifestation (appearance), unmanifestation (disappearance).
- I am ever free Turiya Atma.

674) Bashyam: Chapter 4 - Karika No. 4 Starts...

### भूतं विद्यमानं वस्तु न जायते किंचिद्विद्यमानत्वादेवात्मवदित्येवं वदन्नसद्वादी सांख्यपक्षं प्रतिषेधित सज्जन्म।

"An existent product (Bhutam = Vidyamanam Vastu) is not at all born (Kincid Na Jayate), because it is already in existence (Vidyamanatvad Eva) like the Atma (Atmavat)" so says the Asatkaryavadi (Iti Evam Vadan Asadvadi - the Nyaya - Vaisesika philosopher). Thus the Sankhya's (Sankhya - Paksam) Satkaryavadah (Sajjanma) is negated (Pratisedhati).

#### I) Butam Na Jayate Kinchitu:

Butam = Vidyamanaha Vastu = Existent product

#### **Kinchitu Na Jayate:**

Is not at all born.

#### II) Vidyamanat Eva:

- Why should it be born?
- Atma never born in any philosophy (Sankhya / Yoga / Nyaya / Veiseshika)

#### III) General law:

Existent thing need not be born.

Aham, Turiyam	Karanam – Karyam
- Absolute I	- Mithya – Ahamkara
- Satyam	- Appearance
- 4 <sup>th</sup> Pada	- Borrows existence from Turiyam I

- IV) Start from Turiyam and Analyse waking, dream, sleep.
  - This is grand vision of Mandukya.
- V) Iti Etam Vadan Asat Vadi, Nyaya Veiseshika Vadi.
  - They negate Sankhya Paksha, Prati Vandanti.
  - Sat Karya Vada Pratishedati.
- VI) Sat Janma = Sat Karya Vada
  - Here Nyaya Veiseshika (Asat Karya Vadi) refute Sankhya Yoga (Sat Karya Vadi).

675) Bashyam: Chapter 4 - Karika No. 4 Continues...

## तथा भूतमविद्यमानमविद्यमानत्वान्नेव जायते शशविषाणविदत्येवं वदन्सांख्योऽप्यसद्वादिपक्षमसज्जन्म प्रतिषेधति।

"So also (Tatha) a non-existent product (Abhutam = Avidyamanam), is not born at any time (Na Eva Jayate), being Non-existent (Avidyamanatvat Eva), like rabbit's horn (Sasavisanavat)", so saying (iti Evam Vadan), the Sankhya - Yoga also (Sankhyah Api) negate (Pratisedhati) the Asatvadi contention (Asadvadipaksam - of the Nyaya - Vaisesika philosophy), as a Non-existent product is never born (Asat Janma).

#### I) Tatha Abutam:

Nonexistent product is not born says Sat Karya Vadi.

#### II) Avidyamanatvat Eva:

- Why non-existent?
- Always nonexistent.
- **Example**: Rabbits horn, never born at any time.
- III) Cow, horn born, seen, appears, existent
  - Sankhya Yoga negates theory of Asat Karya Vadi of Nyaya Veiseshika.
- IV) Sunda Upasunda Nyayena used for mutual destruction of 2 peoples, 2 Vadis

676) Bashyam: Chapter 4 - Karika No. 4 Continues...

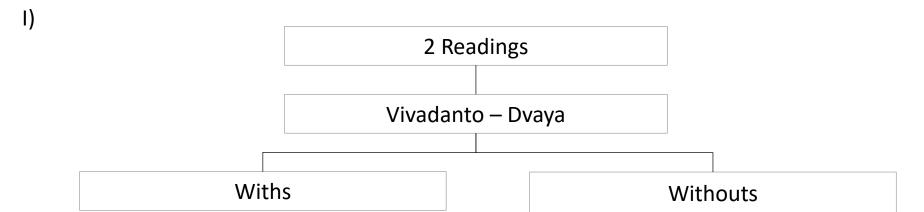
# विवदन्तो विरुद्धं वदन्तः द्वयाः द्वैतिनो ह्येते अन्योन्यस्य पक्षौ सदसतोर्जन्मनी प्रतिषेधन्तोऽजातिमनुत्पत्तिमर्थात्ख्यापयन्ति प्रकाशयन्ति ते ॥ ४॥

"Thus by taking opposite stand and dismissing each other (Vivadantah = Viruddham Vadantah), all the four dualistic philosophers (Dvayah = Dvaitinah), by indeed negating (Hi Pratisedhantah) their respective opponent's views (Ete Anyonyasya Paksau) of Satkarya vada and Asatkarya vada (Sad - Asator Janmani); thereby, by implication (Arthat) they declare (Te Khyapayanti = Prakasayanti) that there is no creation at all (Ajatim - Anutpattim)".

677) Bashyam: Chapter 4 - Karika No. 4 Continues...

## विवदन्तो विरुद्धं वदन्तोऽद्वया अद्वैतिनो--॥ ४॥

"Thus by taking opposite stand and dismissing each other (Vivadantah = Viruddham Vadantah) all the four Non-dualistic philosophers (Advayah = Advaitinah)".

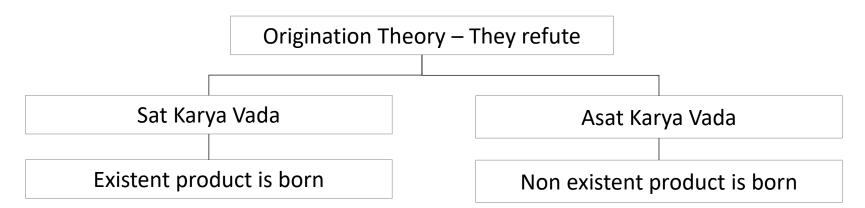


#### II) All 4 philosophers:

Sankhya / Yoga / Nyaya / Veiseshika – are dualistic philosophers.

#### III) Viruddha Vadantaha:

- Contradicting and cancelling each other.
- Without S in Dvayaha Dvaitinaha.
- IV) All 4 Ete
- V) Anyonya Paksha
  - Negating each others theory.
  - Sat Asat Karya Vada.



#### VI) Arthaha:

- Indirectly Ajati Khyapayati.
- Supporting Ajati Vada indirectly, unknowingly.
- Not attacking, supporting, garlanding Ajati Vada.

#### VII) How they support Advaitam?

They claim themselves to be Dvaitins but are as good as Advaitin.

#### VIII) Viparita Lakshana:

- Give opposite meaning.
- Example: He is very intelligent means opposite.

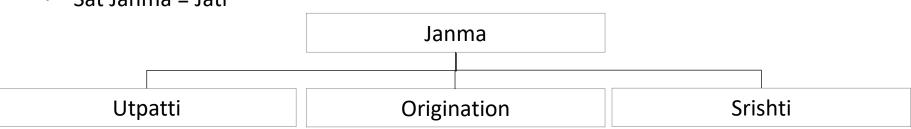
#### IX) Anvayaha - Karika No. 4:

"किंचिद् भूतम् न जायते" "(किंचिद्) अभूतम् न एव जायते"- एवम् विवदन्तः ते द्वयाः अजातिं हि ख्यापयन्ति ॥

"kiñcid bhūtam na jāyate" "(kiñcid) abhūtam na eva jāyate"- evam vivadantaḥ te dvayāḥ ajātiṁ hi khyāpayanti ||

The existent is not born; the Non-existent is not at all born. Disputing thus, those dualists reveal indeed the Non-existence of any kind of birth.

- Better reading not Advayaha Ajati hi Khyapayati.
- Jati not caste Bramana, Kshatriya, Vaishya, Shudra.
- Sat Janma = Jati



Ajati = Our Vada = Non-origination

## ख्याप्यमानामजातिं तैरनुमोदामहे वयम्। विवदामो न तैः सार्धमविवादं निबोधत ॥ ५॥

khyāpyamānāmajātim tairanumodāmahe vayam | vivadāmo na taiḥ sārdhamavivādam nibodhata | | 5 | |

We approve the Non-creation (Ajati) Theory declared in effect by these dualists. We do not quarrel with them. Now hear from us (O! Dear One's, what is the Ultimate Reality) which is free from all contradictions and disputations. [4 - K - 5]

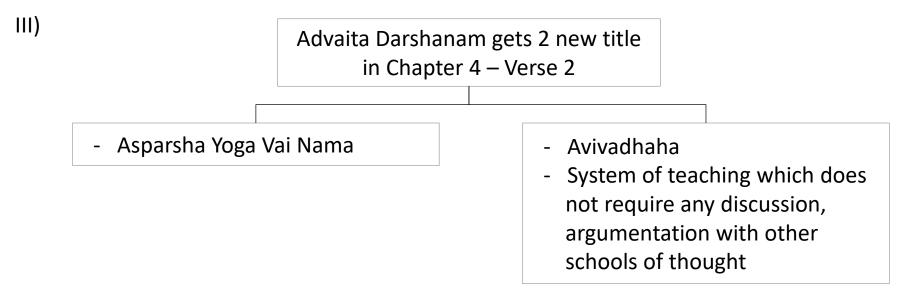
679) Anvaya: Chapter 4 - Karika No. 5:

वयं तैः ख्याप्यमानाम् अजातिम् अनुमोदामहे । (वयं) तैः सार्धं न विवदामः। (यूयम् अस्पर्शयोगम् ) अविवादम् निबोधत.

vayam taīḥ khyāpyamānām ajātim anumodāmahe | (vayam) taīḥ sārdham na vivadāmaḥ, (yūyam asparśayogam) avivādam nibodhata | |

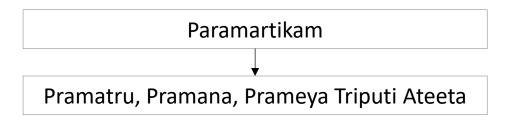
We approve the Birthlessness revealed by them. We do not argue with them. Know (this Advaitam) to be Disputeless (as it is a Darsanam, a system of teaching, which no longer requires any argument with any other school of thought).

- I) We don't have to argue
  - Other philosophers supporting indirectly Ajati Vada.
- II) Advaitin wins without playing, participating in arguments of Dvaitins.
  - Sat / Asat defeat each other, mutually quarrel.
  - We congratulate, appreciate them for supporting us indirectly.



IV) Advaitin does not have Raga – Dvesha.

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



VI) Karika 3 + 4 explain the propositional statement.

#### VII) 5<sup>th</sup> Karika:

- Conclusion of discussion.
- There Advaitam is Avivadaha.
- Nigamanam.

#### VIII) Panchavaya Vakhyam of Tarquikas:

Pratingya	Hetu	Nigamanam
Karika 2	Karika 3, 4	Nigamanam Karika 5

IX) Advaitam transcends all arguments and opposition.

तैरेवं ख्याप्यमानामजातिमेवमस्त्वित्यनुमोदामहे केवलं न तैः सार्धं विवदामः पक्षप्रतिपक्षग्रहणेन; यथा तेऽन्योन्यमित्यभिप्रायः। अतस्तमविवादं विवादरहितं परमार्थदर्शनमनुज्ञ ।तमस्माभिर्निबोधत हे शिष्याः॥ ५॥

By saying 'let it be so' ("Evam Astu") we merely acknowledge and approve the (iti Anumodamahe Kevalam) Birthlessness (Ajatim) that is established (Evam Khyapyamanam) by all of them (Taih - indirectly). We do not argue or fight (Na Vivadamah) with them (Taih = Sardham), by taking any side for, or against (Paksa - Pratipaksa - Grahanena), as they do (Yatha Te), with regard to each other (Anyonyam). That is the conclusion (iti Abhiprayaha). Therefore (Atah) "Oh disciples (He Sisyah), may you understand that (Nibodhata) our Ajati vada (Tam), which is the vision of the ultimate reality (Paramartha Darsanam), promoted by us (Asmabhih Anujnatam), is beyond any argument or discussion (Avivadam - Vivadarahitam)"

#### I) Taihi Evam Khyapyamanam Ajatim:

Our Ajati Vada is indirectly, unknowingly supported by other 4 philosophers.

#### II) Anumoda Mahe:

- We appreciate and acknowledge with thank you note.
- How they indirectly support us?
- Sankya / Yoga Quarrels with Nyaya / Veiseshika and they refute each other.

#### III) Evam Astu Tatastu:

- Sarve Sukhinaha Bavanti, Tatastu.
- Only this much is enough for Advaitin.
- He does not have to argue with anyone.

	١	/	

Paksha	Pratipaksha Rupena
Purvapaksha	Siddhantin

- V) We don't get into argument, unlike them.
  - They get into mutual arguments Hetu.
- VI) Ateha = Nigamanam

#### VII) Taim Avivadam Pratibodhata:

- Parmartha Darshanam is our plane.
- They fight in Vyavaharika Plane.
- We accept Dvaitam in Vyavaharika plane.

VIII) Between Vyavaharikam and Paramartikam, no fight possible.

2 orders of reality.

#### **Example:**

Person in dream can't fight with person in waking state.



#### X) Purva Pakshi:

• If Advaitam how you take classes in Vyavaharika.

#### XI) Our Answer:

- Advaitam only Paramartika Satyam.
- Students Vyavaharika Satyam.
- In Vyavaharikam we accept Jiva Jiva, Jiva Jagat, Jiva Ishvara Bheda.
- Sajatiya, Vijatiya, Svagata Bheda exists.
- All Bhedas in Vyavaharikam.

- XII) Others don't understand Paramartikam or don't want to understand.
- XIII) Advaita Darshanam is Avivadam, Asparsha Yoga, Vivada Rahitam, beyond argument.

XIV)

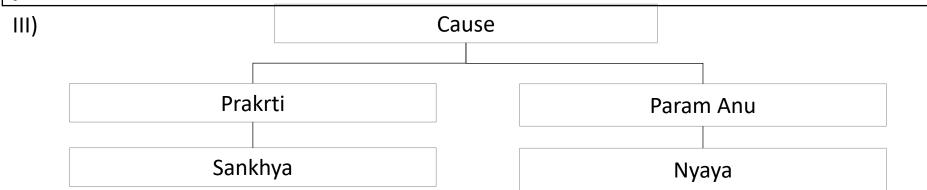
Dasoham	Soham
Vyavaharika Angle	Paramartikam

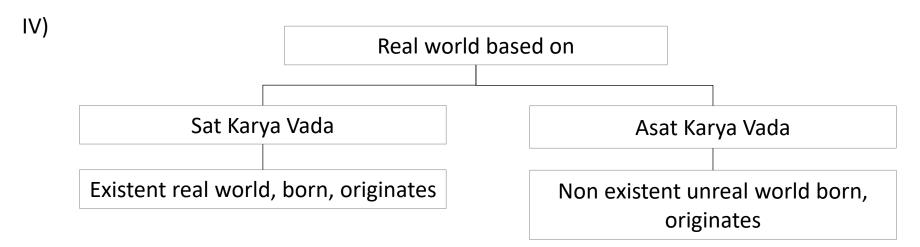
XV) May you understand oh Sishya.

**Revision:** 

Karika No. 5 - Bashyam:

- I) Gaudapada pointe out :
  - Tarqa Pradhana commit mistake of real origination of the world.
- II) Having accepted real world, they try to find ultimate reality of the world in Vyavaharika plane.

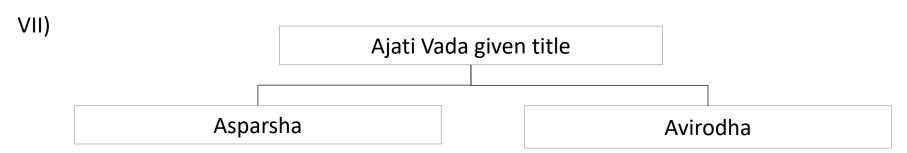




V) Both mutually contradict each other.

#### VI) Bottom line:

- Neither Sat or Asat Karyam, product originates.
- No products originate.
- Ajati Vada.
- Need not enter into any argument.
- Jati Vadas cancel each other.



#### VIII) Iti Nibodhata Eh Sishya:

Know this fact oh student.

#### Anvaya:

वयं तैः ख्याप्यमानाम् अजातिम् अनुमोदामहे । (वयं) तैः सार्धं न विवदामः। (यूयम् अस्पर्शयोगम्) अविवादम् निबोधत.

vayam taīḥ khyāpyamānām ajātim anumodāmahe | (vayam) taīḥ sārdham na vivadāmaḥ, (yūyam asparśayogam) avivādam nibodhata | |

We approve the Birthlessness revealed by them. We do not argue with them. Know (this Advaitam) to be Disputeless (as it is a Darsanam, a system of teaching, which no longer requires any argument with any other school of thought).

Asparsha Yoga	Avivadaha	Nobodata
Object	Objective complement	Verb

## अजातस्यैव धर्मस्य जातिमिच्छन्ति वादिनः। अजातो ह्यमृतो धर्मो मर्त्यतां कथमेष्यति॥ ६॥

ajātasyaiva dharmasya jātimicchanti vādinaḥ | ajāto hyamṛto dharmo martyatām kathameṣyati | | 6 | |

The dualists who are ever disputing among themselves contend that the ever unborn-meaning the changeless entity-the Atman undergoes a change. How can an entity which is changeless and immortal in itself Partake the nature of the mortal? [4 - K - 6]

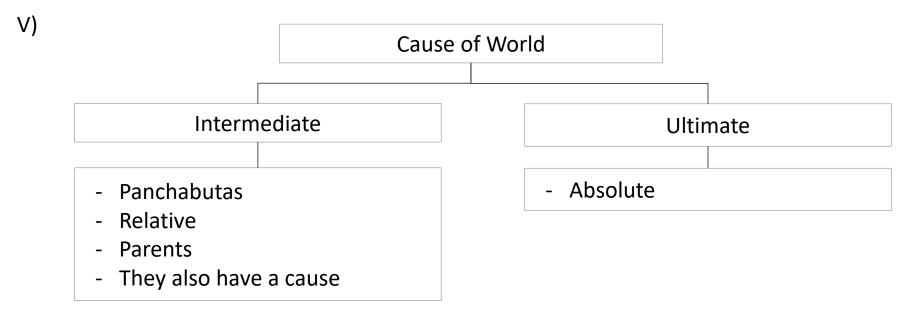
682) Anvaya: Chapter 4 - Karika No. 6:

वादिनः (सांख्याः) अजातस्य धर्मस्य एव जातिम् इच्छन्ति । अजातः अमृतः धर्मः हि । (तस्य वस्तुनः) मर्त्यतां कथम् एष्यति ॥

vādinaḥ (sāṅkhyaḥ) ajātasya dharmasya eva jātim icchanti | ajātaḥ amṛtaḥ dharmaḥ hi | (tasya vastunaḥ) martyatāṁ katham eṣyati ||

The disputants want to establish the birth of the birthless reality itself. How can the birthless immortal reality indeed be subject to mortality?

- I) Karika No. 6, 7, 8 is repetition of Chapter 3 20, 21, 22.
  - Ajatasya Bavasya = In Chapter 3 Verse 20, 21, 22
  - Ajatasya Dharmasya = In Chapter 4 Verse 6, 7, 8
- II) Dharma = Bava
- III) 3 Slokas important to understand Advaitam.
- IV) Other schools enter into logical enquiry to find out ultimate cause of universe.
  - Cause hunting experience.

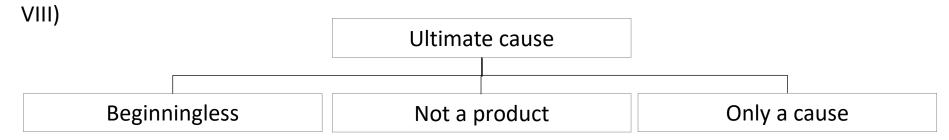


VI) Intermediate causes all are also products, they have a cause.

#### VII) Moola Karanam – ultimate cause :

#### **Definition:**

- That which does not have a cause, causeless cause.
- It should not be a product.
- Not a Karyam, only a Karanam.
- If its not a product, it should be Anaadi.



- All philosophies including science is searching.
- IX) Visishta Advaitin = Cause = Brahman but itself not a product.
  - Brahman = Beginningless cause.

#### X) Who is God?

- God is cause of everything.
- God is not a product.
- Does not have a cause.

- XI) Nyaya Veiseshika Paramanu = Causeless cause
- XII) Brahman / God / Prakrti / Param Anu = Causeless cause.

#### XIII) Gaudapadacharya:

- Causeless cause is a logical blunder.
- Never logically establishable.
- Every cause we see = Product in Vyavahara.

#### XIV) Yatu Karanam, Tatu Karyam Api Bavati:

- Don't have causeless cause in our experience.
- No Pratyaksha Pramanam, hence no inference, Anumanam.

#### XV) Anumanam requires Pratyaksha Data, Vyapti Jnanam

- Yatra Yatra Dhumah, Tatra Tatra Vannihi.
- Based ion Pratyaksha alone we can say.
- Parvataha Vanniman, Dhumatvatvat
- Inference only after gathering Data.
- Ultimate cause does not exist, not experienced.
- It is a logical contradiction.

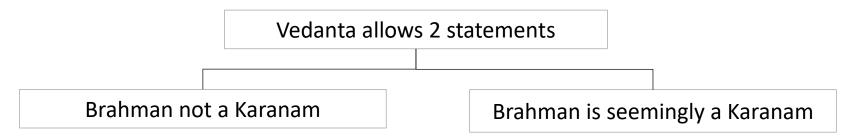
#### XVI) Brahman can't be ultimate cause

• Brahman is not a Karanam.

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

#### XVII) Turiyam – Neither Karyam – Karanam

- Brahman can't logically be Karanam.
- We say God is seemingly Karanam.



#### XVIII) What is the logical issue?

- If Brahman is Karanam, Karanam will have to undergo change.
- If Paramatma becomes Jivatma in time, it has to undergo change.
- Brahman = Changeless, declares Upanishads.

#### XIX) Mandukya Upanishad: Chapter 3 – Verse 20, 21, 22

अजातस्यैव भावस्य जातिमिच्छन्ति वादिनः । अजातो हयमृतो भावो मर्त्यतां कथमेष्यति ॥ २० ॥

ajātasyaiva bhāvasya jātimicchanti vādinaḥ | ajāto hyamṛto bhāvo martyatāṃ kathameṣyati || 20 ||

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

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा । प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥ २१ ॥

prakṛteranyathābhāvo na kathaṃcidbhaviṣyati | 21 | | the mortal become immortal. It is never possible

na bhavatyamṛtam martyam na martyamamṛtam tathā

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

स्वभावेनामृतो यस्य भावो गच्छति मर्त्यताम् । कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥ २२ ॥

[3 - K - 22]

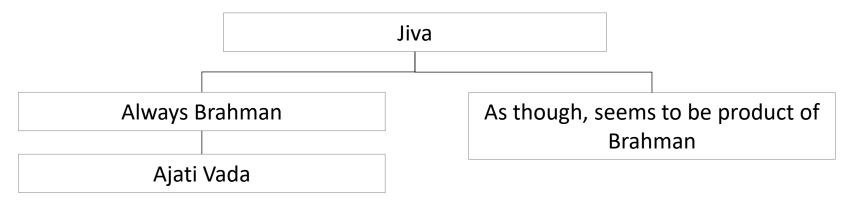
कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥ २२ ॥ kṛtakenāmṛtastasya kathaṃ sthāsyati niścalaḥ | 22 | How can he, who believes that the essential Immortal entity becomes mortal, maintain at once that the Immortal after a modification retains its own essential nature of Immutability?

svabhāvenāmṛto yasya bhāvo gacchati martyatām |

- If Brahman becomes Jivatma and Samsara, then you can never get Moksha.
- Through Sadhana, Meditation, if you become Paramatma, can loose Moksha also.3631

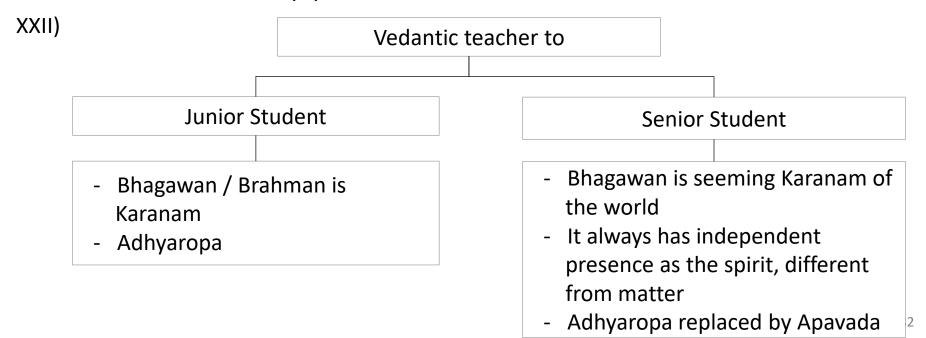
Anir Prasanga Dosha Moksha will come.

XX) Brahman can never become Jiva or produce Jiva.



#### XXI) Ajati Vadas corollary:

- There is no ultimate cause.
- Moola Karanam is Nyaya Virodha.





XV) In the presence of Turiyam Brahma, waking, dream, sleep states of Jivas come and go in the eternal Kutastha Asanga Chaitanyam.

XVI) Vivartam means Bhagawan is not a cause, seems to be a cause.

- World is seemingly an effect.
- Samsara is seeming consequence.
- Really all not there.
- You were Brahman, are Brahman, ever will be Brahman ultimate truth in the Veda.

XXVII) Essence of 3 Slokas of 3<sup>rd</sup> Chapter – Verse 20, 21, 22 repeated here in Chapter 4 – Verse 6, 7, 8.

XXVIII) This statement is applicable to any other original cause like Prakrti, param Anu also.

3 Shlokas extended to other schools also.

#### XXIX) Conclusion:

a)

Brahman	World
<ul><li>Not Karanam</li><li>Cause</li></ul>	- Not effect, product

#### b) What is world?

Only an appearance in Brahman.

c)

Dream	Waking
- Appearance in changeless Waker	- Appearance in Nirguna, Nirakara Brahman

- d) Waker not Karanamn of Dream.
  - Dream not a product.
  - It is an appearance due to ignorance of waker.
  - Brahman not Karanam of waking.
  - Waking not a product.
  - It is an appearance due to ignorance of Brahman (Nirakara, Nirguna Rupa).

683) Bashyam: Chapter 4 - Karika No. 6 Starts...

#### सदसद्वादिनः सर्वेऽपीति पुरस्तात्कृतभाष्यश्लोकः॥ ६॥

This topic about the sat and Asat Vadins like Sankhya, Yoga, Nyaya and Vaisesikas (Sarve Api Sadasadvadinah), has been commented upon before in a previous (iti Purastat Krtabhasya) Karika (3-20).

I) Sarvepi Vadinaha, Sad Asat Vadinaha.

Sat Karya	Asat Karya
Sankya / Yoga	Nyaya / Veiseshika

#### II) Purastat Iti Bashaha:

This verse has already been commented in Chapter 3 – Verse 20.

#### Mandukya Upanishad:

अजातस्यैव भावस्य जातिमिच्छन्ति वादिनः । अजातो हयमृतो भावो मर्त्यतां कथमेष्यति ॥ २० ॥

ajātasyaiva bhāvasya jātimicchanti vādinaḥ | ajāto hyamṛto bhāvo martyatāṃ kathameṣyati || 20 ||

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

## न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा। प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति॥ ७॥

na bhavatyamṛtam martyam na martyamamṛtam tathā | prakṛteranyathābhāvo na kathañcidbhaviṣyati | 17 | 1

The immortal cannot become mortal nor can the mortal ever become immortal. It is never possible for a thing to change itself in its essential nature and yet remain the same. [4 - K - 7]

685) Anvaya: Chapter 4 - Karika No. 7:

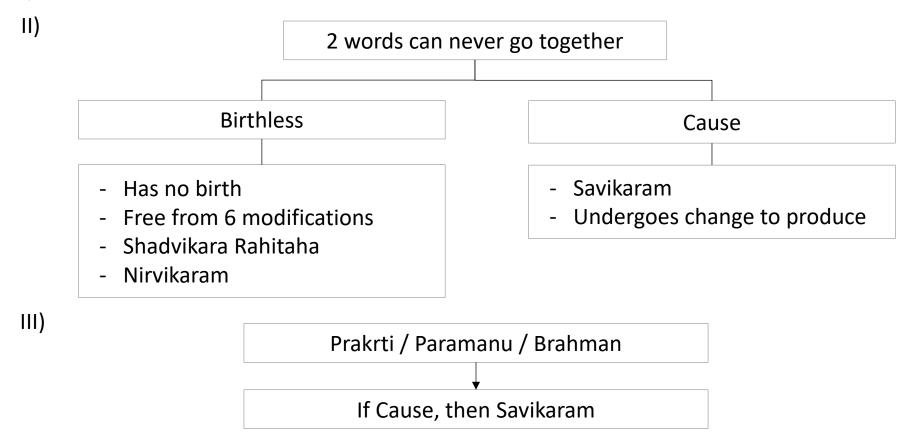
# अमृतं मर्त्यं न भवति ! तथा मर्त्यम् अमृतं न भवति ! पकृते : अन्यथाभाव : कथंचित् न भविष्यति ॥

amṛtaṁ martyaṁ na bhavati! tathā martyam amṛtaṁ na bhavati! pakṛteḥ anyathābhāvaḥ kathañcit na bhaviṣyati | | 7 | |

The immortal does not become mortal. In the same way the mortal does not (Become) immortal. Transformation of the intrinsic nature will not take place any how.

#### **Essence:**

I) Ultimate cause = Birthless cause.



- IV) Birthless (Nirvikaram) Cause (Savikaram).
  - Like hot icecream
  - Square circle
  - Contradiction
  - Nirvikara Savikara contradiction.

- V) Nirvikaram can't become Savikaram.
  - Savikaram can't become Nirvikaram.
  - Birthless can't be a cause.
  - Therefore, there is logical contradiction.
- VI) Same as Chapter 3 K 21

#### Mandukya Upanishad:

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा । प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥ २१ ॥

na bhavatyamṛtam martyam na martyamamṛtam tathā | prakṛteranyathābhāvo na kathamcidbhaviṣyati | | 21 | |

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

## स्वभावेनामृतो यस्य धर्मो गच्छित मर्त्यताम्। कृतकेनामृतस्तस्य कथं स्थास्यित निश्चलः॥ ८॥

svabhāvenāmṛto yasya dharmo gacchati martyatām | kṛtakenāmṛtastasya kathaṁ sthāsyati niścalaḥ | | 8 | |

How can he who believes that the essential immortal entity becomes mortal, maintain at once that the immortal after modification retains its own essential nature of Immutability? [4 - K - 8]

687) Anvaya: Chapter 4 - Karika No. 8:

यस्य स्वभावेन अमृतः धर्मः मर्त्यताम् गच्छति, तस्य कृतकेन अमृतः कथं निश्चलः स्थास्यति॥

yasya svabhāvena amṛtaḥ dharmaḥ martyatām gacchati, tasya kṛtakena amṛtaḥ katham niścalaḥ sthāsyati ||

(Suppose) the intrinsically immortal is subject to mortality for a person (a philosopher); then how can (that) immortality remain the same for him, since it is a product, a result of something?

I) Same as Chapter 3 – Karika No. 22

स्वभावेनामृतो यस्य भावो गच्छति मर्त्यताम् । कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥ २२ ॥

svabhāvenāmṛto yasya bhāvo gacchati martyatām | kṛtakenāmṛtastasya kathaṃ sthāsyati niścalaḥ || 22 ||

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

- Dharma here
- · Bhava there.
- II) Anirmoksha Prasanga Dosha
  - If Paramatma becomes Jivatma, then there will be no Moksha.
  - Again Paramatma will become Jivatma.
- III) Dhatur Loka Saduloka Tada Kim
  - Vishnu Loka vi Shivo Loka Tada Kim.
  - Shambor Lok Shatitova Tada kim.
  - You may go to Brahma, Vishnu, Shiva Loka.
  - If you join Bhagawan in any Loka at a time, you will come back.

IV) Permanently going to Svarga Loka is a logical contradiction.

- Samyoga Vipralokata
- Every association ends in dissociation.
- Anir Moksha Prasanga Dosha if Paramatma undergoes change to become world and Jiva.
- V) Abhyupethya Vada

688) Bashyam: Chapter 4 - Karika No. 8 starts

# उक्तार्थानां श्लोकनामिहोपन्यासः परवादिपक्षाणामन्योन्यविरोध-ख्यापितानुत्पत्त्यनुमोदनप्रदर्शनार्थः॥ ७-८॥

The above 3 Karikas which have already been commented upon (Ukta Arthanam Slokanam - in the 3rd chapter); are again being restated here (iha Upanyasah), only for the purpose of showing (Pradarsanarthah) the total acceptance (Anumodanam) of what has been established (Khyapita), as Non-origination (Anutpati) by the disputants (Paravadi Paksanam) because of their mutual negation (Anamanyonya Virodhah).

- I) If already said in Chapter 3 Verse 20, 21, 22 why repeat in Chapter 4 Verse 6, 7, 8.
- II) Defect of repetition = Dosha

#### III) Shankara:

#### a) Chapter 3:

Ultimate cause assumed was Atma – Brahman.

#### b) Chapter 4:

- Other schools introduced.
- c) Chapter 1, 2, 3 Mandukya Upanishad Shastra
- d) If Brahman is assumed as ultimate cause what will happen?
- e) Here Sankhya / Yoga / Nyaya / Veiseshika talk about their ultimate cause.

Prakrti	Param Anu
<ul><li>Sankhya Philosophy</li><li>Refuted by Nyaya / Veiseshika</li></ul>	<ul><li>Nyaya Philosophy</li><li>Refuted by Sankhya / Yoga</li></ul>

- f) Both refute each other.
- g) Chapter 3 Restated in Chapter 4 is to negate Prakrti Param Anu as Karanam because of their mutual negation.
- h) Anutpatti Non origination of world from Prakrti Param Anu established by the refutation of 4 philosophers.

- i) Anumudanam Shankara tells Sabash.
  - We admire congratulate all 4 philosophers.
  - Ajati Vada enters and takes the prize cup and walks out.

#### IV) Vigraha Vakhyam you do:

Anyonya virodha Khyapita Utpatti Anumodana Pradarshanarthaha.

#### V) Kailash Ashram – Rishikesh Schedule:

- Shankara Bashyam
- Anandagiri Tika
- Vishnu Deva Ananda Tippany
- Grammar explanation

 $\downarrow$ 

Half page Bashyam – One week

 $\downarrow$ 

Go to Kshetram for Annadanam

 $\downarrow$ 

3 times - Roti - Dhal

#### 689) Introduction to Chapter 4 - Karika No. 9:

# यस्माल्लोकिक्यपि प्रकृतिर्न विपर्येति, कासावित्याह-

As it is said (Yasmad), the essential nature (Prakrtih) of objects of this world even (Loukiki Api), does not change (Na Viparyeti), what then, is that essential nature (Ka Asau Prakrtih)? It is being told (iti Aha).

- I) Nyaya / Veiseshika Refutes Sankhya / Yoga in Karika No. 11.
  - Logical arguments
- II) Here Karika No. 9, Gaudapada concludes Ajativada.
- III) Brahman not ultimate cause hence Moksha possible.

#### IV) In Adhyaropa we say:

Moola Karanam of universe = Brahman / Bhagawan

#### V) Apavada state:

- Bhagawan not Karanam.
- If so: How, why, Bhagavan created Jiva.
- No satisfaction to intellect for eternal questions.

#### VI) Conclusion:

- Creation is an appearance, Adhyasa
- In Brahman, super waker Jnani, like Svapna is on waker.

VII) Bhagavan is Karanam will not satisfy anyone

#### **Ultimate Answer:**

• Bhagawan is not a Karanam.

VIII) What is the world?

#### **Answer:**

- Appearance.
- When Did it appear?
  - It is Anaadi, Anantham
  - Beginningless, endless appearance = Ultimate answer.

#### IX) Gita:

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा । अश्वत्थमेनं सुविरूढमूलं असङ्गरास्त्रेण दृढेन छित्त्वा ॥ १५-३

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā | | 15 - 3 |

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- X) Where does world appear?
  - Appearances require Adhishtanam

	Appears in
Mirage Water	Sand
Rope Snake	Rope
Shell Silver	Shell
Dream	Waker
Waker	Brahman

• Beginning less, endless appearances require Adhishtanam = Brahman, Turiyam.



XII) Brahman = Nitya Adhishtanam of Nitya Mithya Prapancha Jagat.

Then is it Dvaitam

- Nitya Adhishtanam

- Nitya Mithya Prapancha

Mithya

XIV) Are there two realities?

Satyam

- Satyam + Mithya?
- Mithya can't be counted as No. 2 because it is Mithya.

Isness of Mithya Prapancha

- Does not belong to Prapancha
- It belongs to separate independent reality — Brahman

XVI) If Mithya is also Satyam and Satyam is also is Satyam.

• 2 counted but isness only one.

#### XVII)

Clay	Pot
ls	ls

- Isness common between them
- Isness only one

#### XVIII) Tasmat Brahma Eva Tasti:

Maya Bhati.

#### XIX) Brahman:

- Is Nirvikara in 3 periods of time.
- Never Karanam of everything.

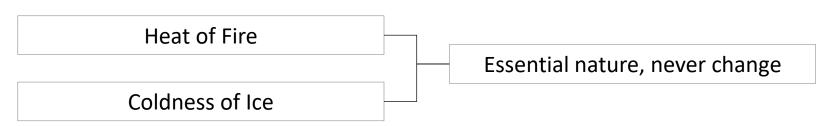
#### XX) Yasmat Laukika Api Prakrti:

• Prakrti = Essential nature.

#### XXI) Na Viparyeti:

Doesn't change.





Essential nature is Vyavaharika word, does not undergo change.

## XXIII) Essential nature of Brahman = Consciousness, awareness = Paramartika Satyam, Nirvikaratvam

XXIV) How can Nirvikaram Brahma ever become Karanam

- Akaranam Brahma = Very big topic in Chapter 4
- To become a Karanam, it should undergo a change.

XXV) Brahman = Changeless, can't undergo change

= Brahman never Karanam

XXVI) Even when we say it is a Karanam, it is a seeming Karanam because of the presence of Maya Shakti

Brahman + Maya Shakti

Waking Dream Sleep

XXVII) Brahman is never a real Karanam

- Brahmanaha Svarupaha Na Viparyeti.
- Yasmat Laukikaki na Viparyeti.
- Prakrti Svarupam Na Viparyeti

XXVIII) Ka Asou Iti Aha Kasaviti = Ka + Asou + Prakrti

What do you mean by essential nature of a thing?

XXIX) Gaudapada defines essential nature with many definitions.

## सांसिद्धिकी स्वाभाविकी सहजा अकृता च या। प्रकृतिः सेति विज्ञेया, स्वभावं न जहाति या॥ ९॥

sāmsiddhikī svābhāvikī sahajā akṛtā ca yā | prakṛtiḥ seti vijñeyā, svabhāvam na jahāti yā || 9 ||

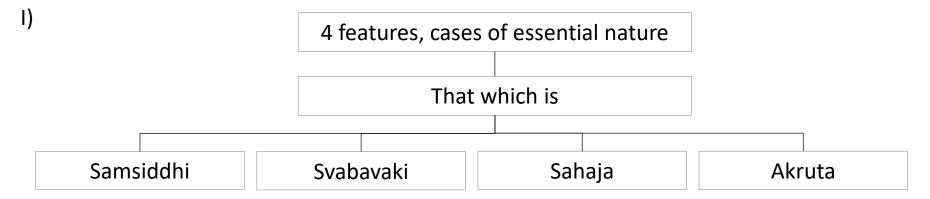
We understand by the term Prakirti or the inherent nature of things that which, when acquired, becomes completely a part and parcel of things; that which is the very characteristic quality in them, that which is inborn or innate; that which is not artificial. And nothing leaves its own nature. [4 - K - 9]

691) Anvaya: Chapter 4 - Karika No. 9:

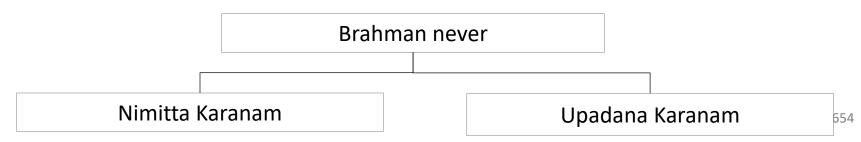
या सांसिद्धिकी स्वभाविकी सहजा अकृता (वा भवति), या च स्वभावं न जहाति सा प्रकृतिः इति विज्ञेया॥

yā siddhikī svābhāvikī sahajā akṛtā (vā bhavati), yā ca svabhāvam na jahāti sā prakṛtiḥ iti vijneyā 🗆

Prakrti is to be known as that, which does not give up itself, which is permanently accomplished, inherent, inborn, and uncreated.



- II) What is common to all of them?
  - Svabavam Na Jahati.
  - Essential nature doesn't become otherwise.
  - It never gets altered.
  - It ever remains the same.
- III) If Brahman = Akaranam, as its essential nature.
  - Akarnatva Nature will ever remain the same.
  - In 3 periods of time Brahman remains Akaranam.
- IV) Brahman is Nitya Nirvikara, Akarana Svarupa, Svabava.
  - Brahman never created the world or became the world.



V) Brahman always is Vivarta Upadana Karanam means it is not a Karanam.

VI) You are seemingly beautiful = Not beautiful.

#### **Revision:**

I) Chapter 4 - Karika No. 9:

सांसिद्धिकी स्वाभाविकी सहजा अकृता च या । प्रकृतिः सेति विरोया स्वभावं न जहाति या ॥ ९ ॥ sāṃsiddhikī svābhāvikī sahajā akṛtā ca yā | prakṛtiḥ seti vijñeyā svabhāvaṃ na jahāti yā || 9 ||

We understand by the term Prakirti or the inherent nature of things that which, when acquired, becomes completely a part and parcel of things; that which is the very characteristic quality in them, that which is inborn or innate; that which is not artificial. And nothing leaves its own nature. [4 - K - 9]

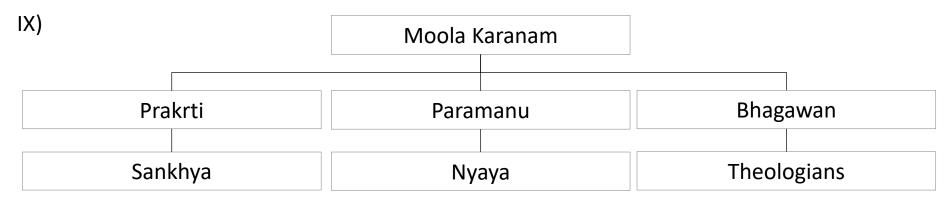
#### II) Chapter 4: Alatashanti Prakaranam

- Refutes all schools, Advaitam alone is right = Vedantic teaching, Advaita Darshanam.
- III) There can't be real creation but there can be unreal appearance like dream world due to Maya Shakti of Brahman
- IV) Gaudapada:
  - Any school which talks about real creation must be refuted.

V) No real creation, only an appearance = Ajati Vada.

Ajati Vada	All Jativadas
Alone right	wrong

- VI) Jati = Janma = Utpatti = Origination of Universe.
  - This is Gaudapada's primary thesis in Chapter 4.
- VII) Moola Karanam concept initially ok for junior student.
  - For senior student, it must be refuted after Mahavakyam.
- VIII) Moola Karanam = Logical contradiction.
  - Discussed in Chapter 3 Verse 20, 21, 22 and Chapter 4 Verse 6, 7, 8



- X) Moola Karanam never has its own Karanam = It is not a Karyam
  - = Beginningless
  - = Ajati
  - = Birthless

- XI) Birthless means Shad Vikara Rahitaha Asti, Jayate, Vardate, Viparimate, Vipakshiyate.
  - Its is a package.
  - Negate one, all negated.
- XII) Birthless = Nirvikaraha

#### XIII) Vishnu Sahasranamam: Verse 5

## अविकाराय शुद्धाय नित्याय परमात्मने। सदैकरूपरूपाय विष्णवे सर्वजिष्णवे॥ 5॥

Avikaraya Shuddhaya, Nityaya Paramatmane, Sadaika Roopa Roopaya, Vishnave Sarva Jishnave || 5 ||

Bow I before Vishnu, Who is pure, Who is not affected, Who is permanent, Who is the ultimate truth. And He who wins over, All the mortals in this world. [Verse 5]

Undergoes change partially or totally.

- Bhagavan = Nirvikaranam= Parinami Upadana Karanam
  - = Akaranam

X) Bhagawan **Birthless** And a cause Savikara Nirvikara Savikara Essential nature No change - Sada Eka rupaya

- XI) Bhagawan can't partially transform into Jagat or Jiva.
  - Can't become Dualistic.
  - Remains Advaitam, nondual all the time.

# XII) Beginningless cause = Logical contradiction = Gauda padas thesis. XIII) In Advaitam also Brahman is said to be Beginningless Cause of Universe

When Purva Pakshi says same we criticize why?

#### Example:

Mother – in law	Daughter – in law
- Commits mistake	- Commits same mistake
- Minor issue	- Big issue

#### XIV) Advaitin Quotes:

Taittriya Upanishad : Chapter 3 - 1 - 2

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

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

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

#### **Brahma Sutra:**

## जन्माद्यस्य यतः।

## Janmadyasya yatah I

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

XV) We know it is a mistake deliberately committing in Adhyaropa stage for junior seekers.

Deliberately compromising and accepting that temporarily.

#### **Example:**

- a) In Upasana Achetana stone taken as Chetana Ishvara.
- b) Flag to represent country
- c) Upon Shaligrama / Lingam for certain benefit.

XVI) We use a word Vivarta Upadana Karanam, Maya Kalpitam, it is to facilitate understanding of the student.

XVII) Temporary compromise called Adhyaropa Prakaranam.

Having it serves the purpose, we confess it is a mistake.

XVIII) Vivarta = Illogical = Changeless cause

#### XIX) Dakshinamurthi Stotram:

बीजस्यान्तित वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम् मायावीव विजृम्भयत्यिप महायोगीव यः स्वेच्छया तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २॥ bījasyāntati vāṅkuro jagaditam prāṅnarvikalpam punaḥ māyākalpita deśakālakalanā vaicitryacitrīkṛtam māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā tasmai śrīgurumūrtaye nama idam 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]

#### XX) Maya Panchakam:

श्रुतिशतनिगमान्तशोधकान-प्यहह धनादिनिदर्शनेन सद्यः । कलुषयति चतुष्पदाद्यभिन्ना-नघटितघटनापटीयसी माया ॥ २॥ srutishatanigamánta sodhakán apyahaha dhanádinidarshanena sadyah kaluúayati catuúpadádyabhinnán aghatitaghatanápatiyasè máyá.(2)

Máyá which is skilful in accomplishing the impossible deludes at once, alas, even those who can clarify hundreds of Veda and Vedánta texts by showing up wealth, etc. and makes them non-different from quadrupeds. [Verse 2]

- We say it is illogical concept.
- XXI) Once student ready, deliberate come to Apavada.
  - Negate Maya.
  - Admit, Brahman = akaranam.
  - Seek forgiveness.

#### XXII) Brihadaranyaka Upanishad:

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इदं वै तन्मधु
दध्यङ्ङाथर्वनोऽश्विभ्याम्वाच ।
तदेतदृषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता हयस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि,
बहनि चानन्तानि चः
तदेतदब्रहमापूर्वमनपरमनन्तरमबाहयम्,
अयमात्मा ब्रहम सर्वानुभूः, इत्यनुशासनम् ॥ 19. ॥
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```
idam vai tanmadhu
dadhyannātharvano'svibhyāmuvāca |
tadetadṛṣiḥ paśyannavocat |
rūpam rūpam pratirūpo babhūva,
tadasya rūpam praticaksanāya |
indro māyābhiḥ pururūpa īyate,
yuktā hyasya harayaḥ śatā daśa || iti |
ayam vai harayah, ayam vai dasa ca sahasrāni,
bahūni cānantāni ca;
tadetadbrahmapūrvamanaparamanantaramabāhyam,
ayamātmā brahma sarvānubhūḥ, ityanuśāsanam | | 19. | |
```

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

Neither Karanam – Karyam.

#### XXIII) Kathopanishad : Chapter 1 - 2 - 18

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

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

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

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

- Vivarta Karanam = Mayika Karanam = Temporary
- Negate Karana status later.
- For thom Brahman (Burusha) and Brakrti (Maya) both roal same order

XXIV) Sankhya / Yoga / Veiseshika / Nyaya – Don't do this Adhyaropa – Apavada.

- For them Brahman (Purusha) and Prakrti (Maya) both real, same order.
- Hence rejected, criticized.

### XXV) Vivekachudamani:

एकमेव सदनेककारणं	ekameva sadanekakāraṇaṁ
कारणान्तरनिरास्यकारणम् ।	kāraṇāntaranirāsyakāraṇam
कार्यकारणविलक्षणं स्वयं	kāryakāraṇavilakṣaṇam svayam
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥	brahma tattvamasi bhāvayātmani    <b>260</b>

That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in you mind.[Verse 260]

#### Mandukya Upanishad:

3 <sup>rd</sup> Pada	4 <sup>th</sup> pada
<ul><li>Moola Karanam</li><li>Not ultimate</li></ul>	- Vilakshanam

- Teaching of 3<sup>rd</sup> Pada as ultimate reality is criticized in Mantra 9.
- Essential nature of Brahman can't change.

692) Bashyam: Chapter 4 - Karika No. 9 Starts...

सम्यक्सिद्धः सांसिद्धिस्तत्र भवा सांसिद्धिकी यथा योगिनां सिद्धानाम् अणिमाद्यैश्वर्यप्राप्तिः प्रकृतिः। सा भूतभविष्यत्कालयोरिप योगिनां न विपर्येति तथैव सा। तथा स्वाभाविकी द्रव्यस्वभावत एव यथाग्न्यादीनाम् उष्णप्रकाशादिलक्षणा, सापि न कालान्तरे व्यभिचरति देशान्तरे च। तथा सहजा आत्मना सहैव जाता यथा पक्ष्यादीनामाकाशगमनादिलक्षणा ।

It is a complete, well done permanent accomplishment (Samyaksiddhih = Samsiddhih). Through that accomplishment whatever is experienced is called Samsiddhiki (Tatra bhava Samsiddhiki).

Just as yogis by practicing long tapas, (Yatha Yoginam Siddhanam) accomplish (Praptih), certain powers (Aisvarya) like anima, the capacity to become very small in size, Mahima, the capacity to expand and become big etc (Anima Adi), which become, their essential nature (Prakrtih). These acquired powers (Sa) of the yogis (Yoginam) will be the same even in the future as they were in the past (Bhuta - Bhavisyat - Kalayoh Api), meaning they will not undergo any change (Na Viparyeti - as long as they are alive); so also is one's essential nature (Tatha Eva Sa). Similarly (Tatha) the qualities that are there naturally (Svabhaviki) are said to be the nature of the substance (Dravyasvabhavata Eva), like (Yatha) fire etc (Agni - Adinam), whose nature or inbuilt or inherent capacity of heat and light (Usna - Prakasadilaksana Sa Api) never undergoes a change nor gets lost (Na Vyabhicarati) either (Api) time wise (Kalantare) or spacewise (Desantare Ca). Similarly Tatha that which is inborn naturally in respective living beings (Atmana Saha Eva Jata) is said to be its nature (Sahaja), like (Yatha) the natural activities of the birds flying in the sky etc (Paksyadinam Akasa - Gamanadi Laksana).

I) 5 Features of Prakrti – 3<sup>rd</sup> Pada.

#### II) General feature:

Essential nature is never lost.

#### III) Samsiddhi:

- Whatever is very wall accomplished and what is experienced.
- Yogis siddhis, aquired by long Tapas.
- Stays till one is alive.

#### a) Anima: (Smallness)

Capacity to become small in size.

#### b) Mahima: (Bigness)

- Capacity to become big in size.
- Anjaneer in front of Suratha.
- She opened mouth.
- He became small, entered mouth and came out from ears.
- c) 6 other Siddhis Laghima, Garima...
  - Aishwarya = Powers, Sioddhis.
  - Power of Yogis in past, present, future is same.
- d) Physical faculties running, lifting, hitting, swimming at 20 not same at 65.
  - Na Viparyeti Not lost, does not become otherwise.
  - Same degree of siddhi throughout life = Essential nature of Prakrti.
  - Unloosable essential nature.

#### IV) Svabaviki:

- Conginital natural features, not aquired by Yoga because of nature of substance.
- Agni Fire naturally hot
- Water fluid.

- Sense Organs Do respective jobs naturally.
  - Eyes See
  - o Ears Hear
- V) Body Made of nature, essential features don't change.
  - Inbuilt capacity = essential nature.
  - Never lost in place / time.
  - Na Vyabichariti Svabaviki.
  - Inert substances.

#### VI) Sahajam:

- W.r.t. living beings like bird, stitches leaves, builds a nest.
- Cognitively, naturally, birds fly, fishes swim.

693) Bashyam: Chapter 4 - Karika No. 9 Continues...

अन्यापि या काचिदकृता केनचिन्न कृता यथापां निम्नदेशगमनादिलक्षणा। अन्यापि या काचित्स्वभावं न जहाति सा सर्वा प्रकृतिरिति विज्ञेया लोके। मिथ्याकल्पितेषु लौकिकेष्वपि वस्तुषु प्रकृतिर्नान्यथा भवति किमुताजस्वभावेषु परमार्थवस्तुष्वमृतत्वलक्षणा प्रकृतिर्नान्यथा भवतीत्यभिप्रायः॥ ९॥

That which is not artificially introduced (Na Krta) by anything else or anyone (Anyapi Ya Kacit Kenacit), but is its nature naturally (Akrta - is its essential nature) just as water (Yatha Apam) has the nature of flowing downwards from higher level, (Nimna - Desa - Gamana - Adi - Laksana). In the world (Loke) any other thing also (Anyapi Ya Kacit), which does not give up its nature (Svabhavam Na Jahati - in all circumstances), that alone (Sa = Sarvan) should be understood (Vijneya) as its essential nature (Prakrtih iti).

If Mithya objects which belong to this world (Laukikesu Apivastusu) which are only empirically true (Mithya Kalpitesu - being just names and forms without a real substantive), do not change their essential nature (Prakrtih Na Anyatha Bhavati); then what to talk of (Kimuta - by Kaimutika Nyaya), the birthless unchanging nature (Aja Svabhaveshu Prakrtih) of immortality (Amrtatvalaksana) of the ultimate reality (Paramartha Vastusu) becoming different from what it is (Na Anyatha Bhavati)! This is the conclusion (iti Abhiprayaha).

- I) Kruta = Artificial
  - Akruta = Not Artificial

#### II) Example:

- Anamolous expansion of water.
- a) Water shrinks upto a certain temperature and then expands, becomes light.
  - Hence you have floating creatures.
  - Anamoly means not normal to water.
- b) Water flows down from mountains, does not go up.

#### III) 5<sup>th</sup> feature of Prakrti:

#### General law:

Essential nature of a thing sticks to objects under all circumstances.

- IV) All examples from Vyavaharika Prapancha are Mithya.
  - All Vyavaharika Vastu don't loose their essential nature.
- V) What to talk of Paramartika Vastu? Atma?
  - Purva Pakshi employs kaimudikam Nyaya.
- VI) Even w.r.t. Mithya empherical objects, their essential nature does not change.
  - What to talk of Paramartika Vastu = Birthless.
- VII) From standpoint of Jivas, there seem to be many Jivas.

VIII) Gita: Chapter 2 - Verse 12

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः । न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २-१२॥

na tvevāham jātu nāsam na tvam neme janādhipāḥ | nacaiva na bhaviṣyāmaḥ sarve vayam ataḥ param ||2-12||

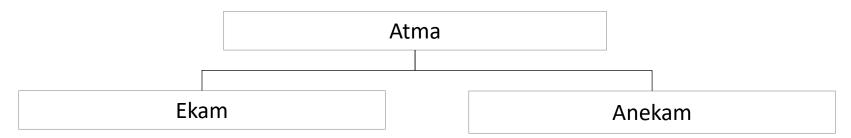
It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 - Verse 12]

- At all times I as Atma am eternal, you are eternal, changeless.
- Controvertial Shloka.

All Jivas are eternal Bhishma, Drona, you are eternal Jivas.

# IX) Debate:

Are there many eternal Jivas?



- Auphadika Bahutvam not Vastava Bahutva.
- Appear as many Jiva because of container bodies Upadhi Bheda.
- X) Amrutatva lakshana, immortality of Jiva.
  - Jiva Sarvada Amrutaha said in Karika No. 10.
  - Birth death belongs to Upadhi Body Mind.
  - Aupadhika Bahutvam in Vyavahara only.
  - Paramartika Vastu = Ekam.
- XI) Prakrti Na Anyatha Bavati.
  - Prakrti never becomes otherwise.

# XII) Mandukya Upanishad: Chapter 2 – Karika No. 32

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

na nirodho na cotpattirna baddho na ca sādhakaḥ | 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]

## Anvaya:

या सांसिद्धिकी स्वभाविकी सहजा अकृता (वा भवति), या च स्वभावं न जहाति सा प्रकृतिः इति विज्ञेया॥

yā siddhikī svābhāvikī sahajā akṛtā (vā bhavati), yā ca svabhāvam na jahāti sā prakṛtiḥ iti vijñeyā 📙

Prakrti is to be known as that, which does not give up itself, which is permanently accomplished, inherent, inborn, and uncreated.

# 694) Introduction to Chapter 4 - Karika No. 10:

# किं विषया पुनः सा प्रकृतिर्यस्या अन्यथाभावो वादिभिः कल्प्यते कल्पनायां वा को दोष इत्याह-

What again is the contextual thing (Kim - Visaya Punah), whose essential nature (Sa Prakrtih), is supposed to change into something else (Yasya Anyatha Bhavah), as imagined (Kalpyate) by the disputants, (Vadibhih - by all the theologians like Sankhya etc); and what again is the defect or adverse consequence of such an imagination (Kalpanayam Va Ko Dosah)? It is being told (iti Aha).

#### I) Karika No. 9:

#### Purva Pakshi:

General nature of Prakrti = Essential nature of a thing will not be lost.

#### Shankara:

- In which context here will you apply that law.
- Here not discussing birds flying power, Yogis Siddhis.
- These are general rules.

# II) Kim Vishaya?

- What is context here of essential nature.
- Anyatha Vadi.
- Where do Vadins violate this rule?
- Nature can't be violated.
- In which context philosophers violate this rule?

III) In what context philosophies violate? Where do they violate? What is the adverse consequence?

Sankhya / Yoga / Nyaya / Veiseshika / Theologicians.

IV) Agama Sampradaya hold Shiva different from Vishnu, Jiva different from Shiva.

Jiva	Jiva
- Samsari	- Becomes liberated with the grace of lord.

# V) Brahma Sutra:

- Criticises Vaishnava, Shiva, Agama matams.
- Accepts Agama puja Vidhi to purify mind.
- Philosophy rejected.
- Samsara Satyam.

# VI) Advaitin:

- Jiva understands I was never bound.
- Never become liberated, I can't.
- This is not acceptable by Agama.

VII) Purva Pakshi's favourite verse of Gita.

Gita: Chapter 18 – Verse 66

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं त्वा सर्वपापेभ्याः मोक्षयिष्यामि मा शुचः॥१८-६६॥

sarvadharmān parityajya māmēkam śaraṇam vraja | aham tvā sarvapāpēbhyah mōkṣyayiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

- Surrender to Bhagawan.
- Bhagavan removes bondage.

# VIII) Advaitin:

- There is no bondage to remove.
- Bhagawan gives Guru + Shastra.
- Omnipotent Bhagavan can't remove bondage, bondage Nasti.
- No connection between Jiva and body mind complex Universe.
- Satyam Mithya.

IX) You will have to eternally wait if bondage was true.

# जरामरणिनर्मुक्ताः सर्वे धर्माः स्वभावतः । जरामरणिमच्छन्तञ्च्यवन्ते तन्मनीषया ॥ १० ॥

jarāmaraņanirmuktāḥ sarve dharmāḥ svabhāvataḥ | jarāmaraṇamicchantaścyavante tanmanīṣayā | | 10 | |

All ego-centric entities are, by their very nature, free from senility and death. They merely imagine that they are subject to these changes and, thus, by their very thoughts, they appear to deviate from their very nature. [4 - K - 10]

696) Anvaya: Chapter 4 - Karika No. 10:

सर्वे धर्माः स्वभावतः जरामरणिनर्मुक्ताः (भवन्ति) । जरामरणम् इच्छन्तः (सन्तः) तन्मनीषया (ते) च्यवन्ते ॥

sarve dharmāḥ svabhāvataḥ jarāmaraṇanirmuktāḥ (bhavanti) | jarāmaraṇam icchantaḥ (santaḥ) tanmanīṣayā (te) cyavante | |

All Jivas or Atmas by their very nature are totally free from old age and death. Attributing old age and death they fall because of that very thought.

## I) Karika No. 9:

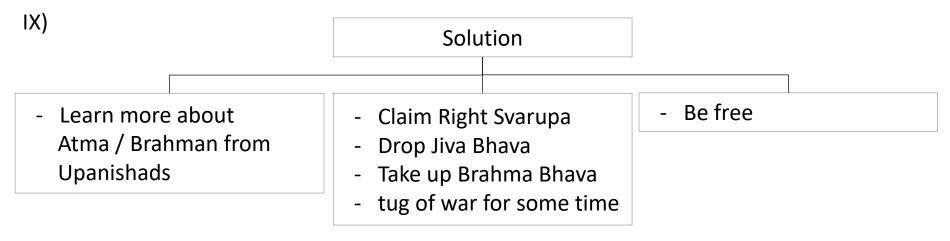
- Paramartha Vastu plural because Sarve Dharmaha used.
- II) Dharma = Jivatma here, seemingly plural.
  - By very nature, Jiva is free from Janma, Mrityu Jara, Vyadhi Rahitaha.
- III) Thinking, I have Samsara problem, Jiva commits mistake.
- IV) Seeking is obstruction for Jiva.
  - Vedanta educates us of illegitimacy of seeking, Samsara.
  - Veda never fulfills seeking.

## V) Assumption:

- I am Samsari is the problem.
- It is Jnana Adhyasa and Artha Adhyasa.
- Atma Asanga, ever free from Adhyasa, eternal.
- VI) Teaching takes time to percolate because of Jivas habits.
  - Removed by Nididhyasanam.
- VII) Powerful Mantra Chapter 4 Karika No. 10.
  - Jara = Old Age Rahitaha
    - Janma = Birth Free from
  - Marana = Death \_\_\_\_\_ Nirmuktaha
  - These are frightening aspects of a Jiva.

# VIII) Sarva Dharma:

- Sarva Jivas are free.
- Not some Mahatmas, Jnanis only.
- Ignorance of self / Atma / Brahman is the Root problem, Karanam.
- Jnana Adhyasa is the effect, Karyam.



- X) Here Dharma = Jiva not Goal of life Dharma, Artha, Kama, Moksha.
  - Sarva Atmanaha Iti etat = Svabavataha Prakrti.
  - No Sadhana is required for immortality, other than dropping notion I am mortal.

# जरामरणिनर्मुक्ताः -जरा-मरणादिसर्वविकियावर्जिता इत्यर्थः। के ? सर्वे धर्माः सर्व आत्मान इत्येतत्स्वभावतः प्रकृतितः।

The Words 'free from old age and death' (Jara - Marana - Nirmuktah), in the text imply (iti Arthah), freedom for them, from all modifications, the Sad Vikaras (Sarva Vikriya Varjitah), Characterized by old age, death etc (Jara - Maranadih, which are the most frightening ones of the sad Vikaras). That is the idea (iti Arthah). Who are they (Ke)? They are all the Jivatmas (Sarve Dharmah), all the Atmas (Sarva Atmanah, which are all (Iti Etat) by their very nature (Tat Svabhavatah = Prakrtitah - are free of birth, death etc).

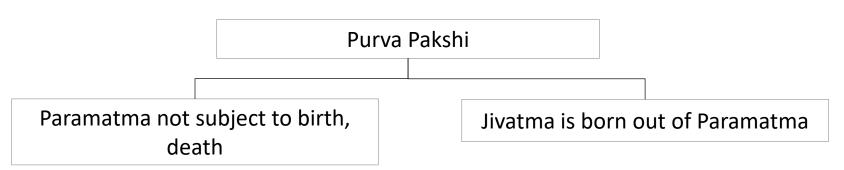
# I) Karika No. 9:

 Gaudapada pointed that Sankhya / Yoga / Nyaya / Veiseshika – establish Ajati Vada indirectly.

- Origination negated
- Non origination is truth – declared by Advaitin
- Creation is not there
- Indirectly proved.

- III) No creation has ever originated from Atma.
- IV) Atma alone was, is, will be.
  - Atma = Our real eternal changeless nature.
- V) Jara, Marana, Nirmuktaha Dharma Sarve Svabavataha:
  - Old age, death represents all 6 modifications.
  - Shad Bava Vikaraha.
- VI) Sarva Vikriya Nirmuktaha, Varjitaha.
  - Atma ever free from all Vikaras modifications.
  - Which Atma?

# VII)



- VIII) Atma not cause of creation, refers to both Jivatma, Paramatma.
- IX) Don't have 2 Atmas Jivatma and Paramatma.
  - Parama refers to Eka Atma.
- X) One Atma is Sarva Kriya Varjitaha.
- XI) Ke? Who are they?
  - Sarva Dharma all Jivatmas are Eka Atma only.
  - Seemingly many, really one.

## XII) Bold declaration of Veda:

- You, Turia Atma, are free from 6 modifications including birth / death.
- How does Veda accomplish this status of Turiya Atma?

## XIII) Prakritataha – Svabavataha:

• By their very nature all Jivas are Eka Atma, Birthless, Deathless.

एवं स्वभावाः सन्तो धर्माः जरामरणिमच्छन्त इच्छन्त इवेच्छन्तो रज्ज्वामिव सर्पमात्मिन कल्पयन्तश्च्यवन्ते स्वभावतश्चलन्तीत्यर्थः, तन्मनीषया जन्ममरणिचन्तया तद्भावभावितत्वदोषेणेत्यर्थः॥ १०॥

(As mentioned, even though) all the Jivas (Dharmah) have the above essential nature (Evam Svabhavah Santah), it is as though they desire to superimpose old age and death (Jaramaranam Icchantah - On themselves). It is as though they desire (Icchantah Iva Icchantah) to superimpose (Kalpayantah - them) on the Atma (Atmani - Mortality), like snake is superimposed on the rope (Rajjvam Iva Sarpam). Thus they move away, or deviate from their own real (immortal) nature (Cyavante = Svabhavatah Calanti), purely by the power of their thinking (Tan Manisaya), that is, by the thought, that I am subject to birth and death (Janma - Marana Cintaya), due to the mistake of wrong indoctrination (Bhavitatva Dosena); that is the idea (iti Arthah). (Thus society has totally accepted a nature, which is not theirs, and as you think, so you become).

# I) Evam Svabavam Tey Dharmaha Atmanaha Tantaha

- Every Jivatma is birthless, deathless by nature, immortal, by nature.
- II) Therefore we don't have to work for Moksha.
- III) We have strayed away from our nature.
  - Disowned our nature because of ignorance of the truth about our intrinsic nature,
     Atma Turiya Svarupa.
  - All Jivas go through as though born die.
- IV) We want to be free form birth death desire, born out of self ignorance.
- V) We assume mortality for ourself.
  - We thing, we assume we are mortal, even though we are immortal.
- VI) We have taken mortality as the truth.
  - It is not taught anywhere.
  - Every Jiva assumes he is mortal.
- VII) Mortality is an assumption without enquiry.
- VIII) Example:
- a) There was a time in history when geocentric system of the world was taken as a fact.
- b) Earth is centre of Solar system.
  - Planets go around the earth.
  - Sun goes round the earth.

- Sun rises in the east, sets in the west.
- c) Assumption of entire Humanity based on experience, universal mistake.
- d) We see bodies are born and die; hence we take birth death as a fact of Universe without enquiry.

## IX) Heliocentric Universe:

- a) Helio = Sun
- b) Sun at centre of Solar system.
  - Planets are not going round the earth but around the sun.
- c) Earth also going round the Sun.
  - Humanity mocked at the minority scientist.
  - Took decades to change.
  - Gradually accept Sun as centre.
- X) Majority think and see bodies born, assume Jiva also born.

## XI) Gaudapada:

- a) Entire humanity assumes we are mortal.
- b) Take mortality as a fact.
  - Never challenge our conclusion.
  - Nobody has time to listen otherwise.
  - All are very sure.

#### XII) Jara, Maranam Atmani Kalpayantaha:

 Superimposing mortality, wakerhood, dreamerhood, sleeperhood on Turia Atma due to self ignorance.

# XIII) Example :

• Snake superimposed on Rope due to Rope ignorance.

#### XIV) Chyavante:

• Slipping from our higher immortal nature.

#### XV) Svabavaha Chanti:

- Stray from our real nature.
- a) Having committed mistake, they work for immortality, go to Kashi, temples, seeking immortality.
- b) We are reinforcing mistake by doing Sadhana, Karma Yoga, Upasana Yoga.
- c) Chant: Brihadaranyaka Upanishad (Chapter 1 3 28)

ॐ असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा अमृतं गमय । ॐ शान्तिः शान्तिः शान्तिः ॥

Om asato mā sadgamaya tamasomā jyotir gamaya mrityormāamritam gamaya Om śhānti śhānti śhāntiḥ

Om, Lead me from the unreal to the real, Lead me from darkness to light, Lead me from death to immortality. May peace be, may peace be, may peace be.

- Chanted 108, 1008 times, Homa done
- To be free from mortality.

## e) Truth:

These are done for Chitta Shuddhi not for immortality.

# f) Example:

- Childrens play with a coin.
- Coin faced on forehead and taken out.
- Child fold to tap his head to take it out.
- Realises the mistake and laughs.
- g) When head down, coin should fall.
  - If coin falls it will be his, is the motive to hit his head.
  - Coin is not there is the truth.

XVI) We are all such boys hitting to remove mortality from us.

## XVII) We say:

- My Sadhana not complete.
- I hope in this Janma I get Moksha, immortality.
- Fact: Working for Moksha.
- Effort indicates not willing to challenge the conclusion I am ever free.
- It is an obstacle for Moksha.

# XIX) Kalpayataha Chyavante = Svabavataha Chalanti

- One strays away from Svabava.
- Our real nature = Free from Body / Mind / Intellect.
- Again and again get attached to mind or body or world.

## XX) Tan Manishiya Janma Marana Chintaya:

- I think I am subject to birth death.
- It is an obsession because we don't question whether it is misconception or a fact.
- Obsession with birth, death is a big obstacle for liberation.

#### Anvaya:

सर्वे धर्माः स्वभावतः जरामरणनिर्मुक्ताः (भवन्ति) । जरामरणम् इच्छन्तः (सन्तः) तन्मनीषया (ते) च्यवन्ते ॥ sarve dharmāḥ svabhāvataḥ jarāmaraṇanirmuktāḥ (bhavanti) | jarāmaraṇam icchantaḥ (santaḥ) tanmanīṣayā (te) cyavante | |

All Jivas or Atmas by their very nature are totally free from old age and death. Attributing old age and death they fall because of that very thought.

Manisha = 2 Meanings

- Negative connotation
- False obsession
- False thinking conviction

- Manisha Panchakam
- Positive connotation
- Right conviction

3691