

MANDUKYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 4

KARIKA NO. 29 to 40

VOLUME - 22

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CHAPTER 4

ALATASHANTI PRAKARANAM

100 Karikas

KARIKA NO. 29 TO 40

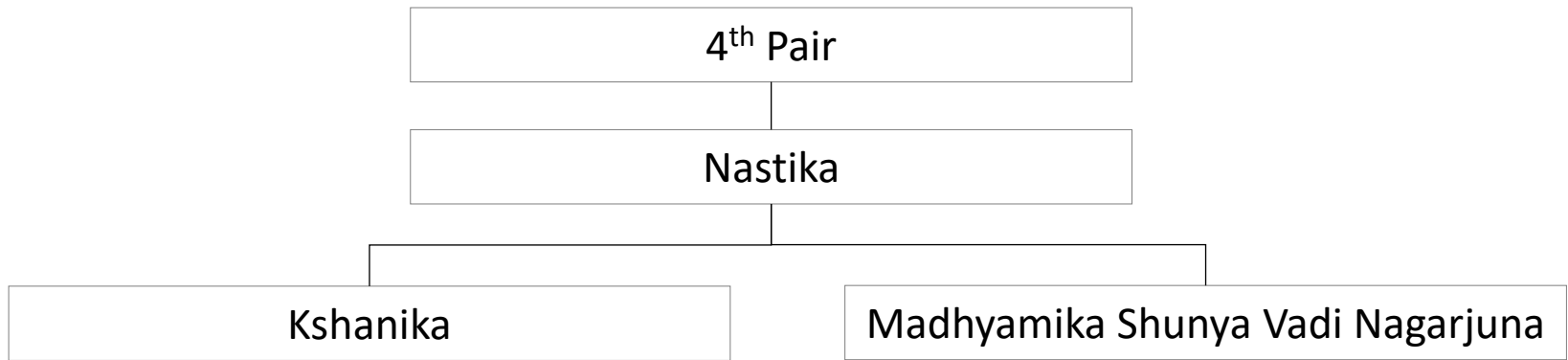
उक्तैर्हेतुभिरजमेकं ब्रह्मेति सिद्धं यत्पुनरादौ प्रतिज्ञातं तत्फ
लोपसंहारार्थोऽयं श्लोकः

Based on the various logical reasons already stated (Uktaih Hetubhih), it is established (iti Siddham) that Brahmatma is unborn and one only (Ajam Ekam Brahma). Now again (yat punah) what was said before (Adau Pratijnatam) about the Phalam, to conclude that (Tat Phala Upasamhararthah), this Karika is being given (Ayam Slokah).

I) Based on logical reasoning will refute Sankhya, Yoga, Nyaya, Veiseshika, Hinayana, Mahayana Philosophies.

II)

Astika	Nastika
2 Groups : <ul style="list-style-type: none">- Sankhya – Yoga- Nyaya Veiseshika	3rd Group : <ul style="list-style-type: none">- Hinyayana<ul style="list-style-type: none">a) Sautrantikab) Vaibashika



- 4 pairs negated ultimately to arrive at Advaitam – Ajati Vada – non-origination.

III) 8 schools negated by Gaudapada.

Astika	Nastika
4	4

IV) 7 schools talk of creation, origination of world and consciousness.

V) All originations mentioned by 7 schools negated.

- **8th school – Shunya Vadi accepts Mithya world, appearance, not origination.**

Mistake :

- No Adhishtanam in Shunya Matam.

VI) Vedantin :

- No thing originates.
- Everything is an appearance like dream on the substratum of screen of consciousness.

VII) How we defeat Shunyavadin?

a) All Mithya appearances are supported by one Satya Adhishtanam.

Rope Snake	Mirage Water	Shell Silver	World
Rope	Sand	Shell	Brahman

b) By introducing Adhishtanam we negate Shunya Vadi.

- No origination of the world.

VIII) There is only one Sat, Turiyam, Adhishtanam which was, is, ever will be.

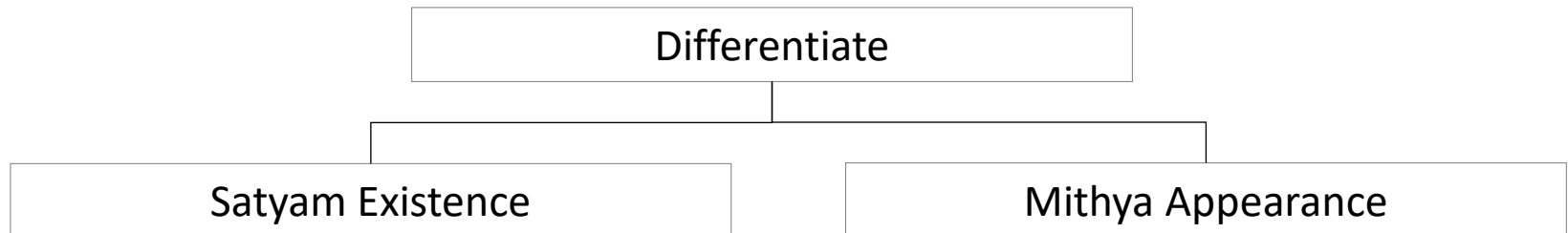
- Knowing Turiya Adhishtanam, i claim immortality.
- 3 states are Mithya, appearance.

IX) Adhishtanam is called Ajati Brahma, Ajati Atma.

- Where is that Ajati Brahma Atma?

X) I am that Ajati Brahma Atma, Turiyam.

- **I alone exist, everything else is an appearance.**



XI) I, Turiyam, am never born

- Nothing else is born in me also.

XII) What is the Universe?

- **Universe is also not born, it is an eternal appearance either in manifest or unmanifest form in me.**

- World is an appearance, like a movie, dream.

XIII) We are not negating the world.

- We are negating origination of the world.

XIV) What is the world if it has not originated?

- It is a non originating appearance.

XV) Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ nijāntargataṃ
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṃ
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

XVI) This subject was introduced in Chapter 3 – Karika No. 2

अतो वक्ष्याम्यकार्पण्यमजाति समतां गतम् ।

यथा न जायते किञ्चित् जायमानं समन्ततः ॥ २ ॥

ato vakṣyāmyakārpaṇyamajāti samatām gatam |

yathā na jāyate kiṁcit jāyamānaṁ samantataḥ || 2 ||

Therefore, I shall now describe to you (that Brahman) which is free from limitations, unborn, and homogeneous; and from which nothing is in reality born, though it appears to have manifested in endless forms everywhere. [3 - K - 2]

Concluded in Chapter 4 – Karika No. 28 :

तस्मान्न जायते चित्तं चित्तदृश्यं न जायते ।

तस्य पश्यन्ति ये जातिं खे वै पश्यन्ति ते पदम् ॥ २८ ॥

tasmānna jāyate cittaṁ cittadṛśyaṁ na jāyate |

tasya paśyanti ye jātiṁ khe vai paśyanti te padam || 28 ||

There was ever born-neither the mind nor the Objects perceived by the mind. Those who perceive such births may as well try to perceive (or try to discover) the footprints of the birds in the sky!! [4 - K - 28]

XVII) Ajam Ekam brahma Iti Siddham.

- One Ajati Brahman alone is there.
- This has been established.

XVIII) Mithya world appears in Satya Turiya Chaitanyam = Final message of Mandukya Upanishad.

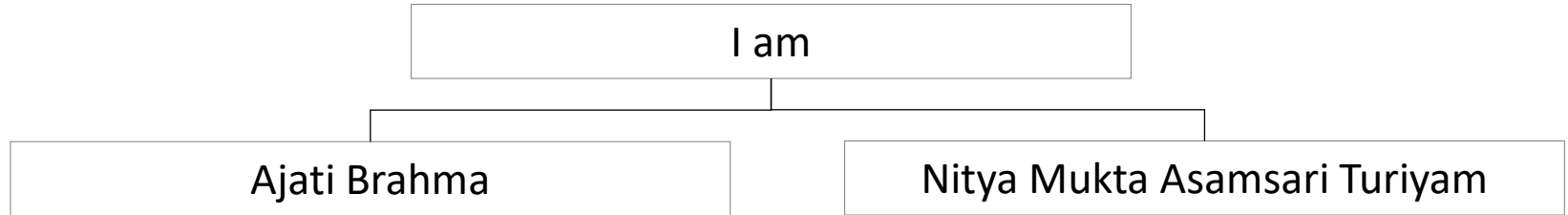
- Mithya is always false, appearance.

XIX) Brahman given title :

- Akarpanyam
- Without Samsara

- Samsara Rahitaha = Akarpanyam

XX)



XXI) By knowing this Turiyam alone, I can claim Moksha, freedom.

XXII) Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कश्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?

द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaśmānnu bibhemīti,
tata evāsyā 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]

- No 2nd thing.

XXIII) Katho Upanishad :

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

Manasai-vedam aptavyam, neha nanasti kincana,

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

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

XXIV) I am Nitya Mukta Brahma, everything else is an appearance in me.

- This knowledge alone helps me to claim my freedom, promised in Chapter 3 – Karika No. 2.
- Topic completed in Karika No. 29.

अजातं जायते यस्मादजातिः प्रकृतिस्ततः ।
प्रकृतेरन्यथाभावो न कथञ्चिद्भविष्यति ॥ २९ ॥

ajātaṁ jāyate yasmādajātiḥ prakṛtistataḥ ।
prakṛteranyathābhāvo na kathañcidbhaviṣyati ॥ 29 ॥

In the opinion of the disputants, That which is unborn, is born. The very nature of That is to be ever unborn. It is never possible for a thing to be ever other than what it is.

[4 - K - 29]

अजातं जायते (इति वादिभिः कल्प्यते) । यस्माद्
अजातिः प्रकृतिः भवति । ततः प्रकृतेः (अजातेः)
अन्यथाभावः न कथंचित् भविष्यति ॥

ajātam jāyate (iti vādibhiḥ kalpyate) | yasmāt
ajātiḥ prakṛtiḥ (bhavati) | tataḥ prakṛteḥ (ajāteḥ)
anyathābhāvaḥ na kathañcit bhaviṣyati ||

The birthless or unborn (Consciousness, Brahmatma) is born (according to the disputants, which is a contradiction). Since Birthlessness or Akaranatvam, that is, not being a cause, is the intrinsic nature (of Brahman), hence, the transformation of the intrinsic nature (of Birthlessness) will never take place.

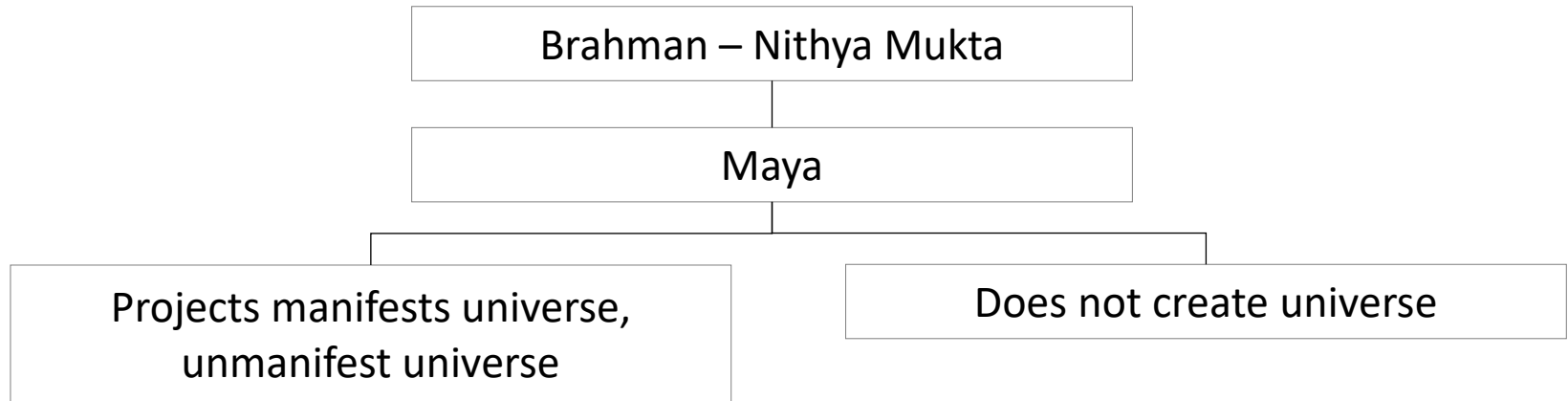
Gist :

I) Ajatam Jayate :

- Unborn Brahman is born is conclusion of other schools of philosophies.

II) Brahman which can't create the world is said to create the world by other schools.

III)



IV) Brahman = akaranam said to be Karanam Brahma by other schools.

V) We say Brahman = Akaranam what is the logic?

- Brahman nature is Ajati, Akaranam.
- **Waker = Akaranam – never creates real dream world.**
- **Brahman = Akaranam – never creates real waking world.**
- Akaranatvam is the very nature of Brahman.

VI) Whatever is nature of something can't undergo any change.

VII) Brahman can never become a Karanam

- **Akaranatvam nature of Brahman can't undergo any change.**
- Therefore Brahman can't become a Karanam.
- Akaranam Brahman can't become Karanam.

VIII) Akaranam is the very nature.

- In its presence, the unreal Jagrat world appears, disappears.

IX) Example :

- Hot fire can't become cold fire.

X) Brahman was, is, will be Akaranam.

XI)

Brahman	World
Can't become Karanam	Can't become Karyam

XII) It is a Mithya appearance on Satyam Adhishtanam

Junior Student format	Senior student format
a) Karanam – Karyam b) Dvaitam	a) Adhishtanam – Adhyastham b) Advaitam

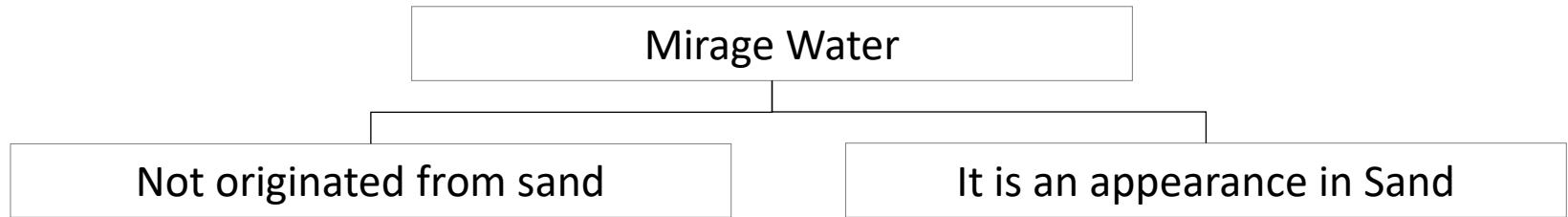
XIII) Real world has not originated from Brahman.

- It is an appearance like Rope Snake, Jnana + Artha Adhyasa.

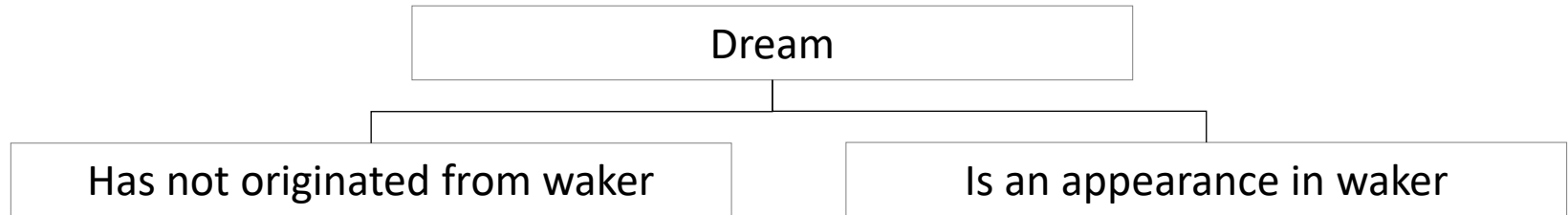
XIV) Snake has not originated from Rope.

- **Snake is an appearance on Rope.**
- **World has not originated from Brahman.**
- **World is an appearance on Brahman.**

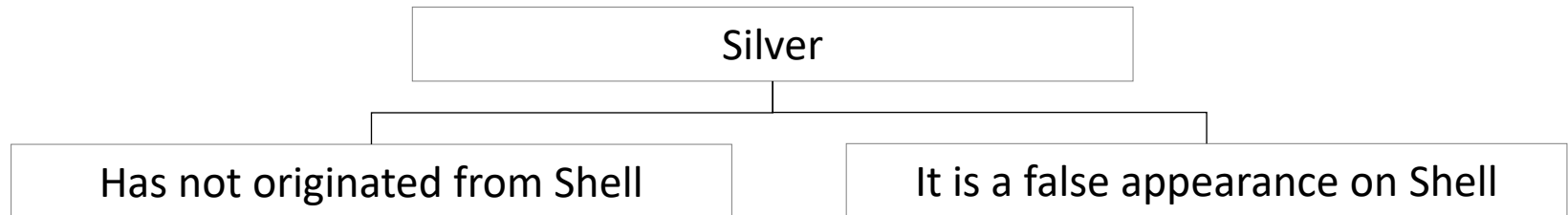
XV)



XVI)



XVII)



XVIII)



XIX) Ajati is Prakrti – Nature

- Prakrutehe Anyatha Bavaha, Na Kathanchitu Bavishyati?
- Akaranatvam is nature of Brahman.
- Brahman can never change its nature at any time.

XX) Brahman can never become a Karanam.

- This is essence of Shloka.

XXI) Aside note :

- Also seen in Chapter 2 – Chapter 3.

Remember :

a) Brahman has never become Karanam at any time.

b) World has never become Karyam at any time.

- Never originated at any time.

c) If world is only an appearance in Brahman, why did the Upanishads say.

d) Taittiriya Upanishad : Chapter 2 – 1 – 2

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

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

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

e) In every Upanishad, we start teaching from Srishti.

XXII) Methodology of Upanishads :

- Introduce Brahman – as Srishti Karanam

Chandogya Upanishad : Chapter 6

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

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

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

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

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

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

- Why Srishti Prakriya?

XXIII) If in Tattwa Bodha, we say world is a dream, family, bank account is a dream, student will a dream, student will walk out.

XXIV) Fact :

- World is dream no. 2
- Thoughest message of Vedanta to swallow, but it is the truth.
- Beginner will never accept and say :

Unreal world has originated from Brahman.

XXV) Brahman can't create the world – so how is creation?

a) We introduce Maya Shakti

b) Brahman with Maya Shakti created the world.

c) Negate creation + maya later.

d) Delcare :

- Brahman alone is there

XXVI)

Junior Student	Senior Student
a) Creation is mentioned b) Adhyaropa stage	a) Creation is Mithya b) Apavada stage

XXVII) Ultimate teaching :

- Waking state is dream No. 2.
- This is the gist.

808) Bashyam : Chapter 4 - Karika No. 29 Starts

अजातं यच्चित्तं ब्रह्मैव जायत इति वादिभिः परिकल्प्यते तदजातं
जायते यस्मादजातिः प्रकृतिस्तस्य । ततस्तस्मादजातरूपायाः
प्रकृतेरन्यथाभावो जन्म न कथंचिद्भविष्यति ॥ २९ ॥

The consciousness, which is indeed Brahman (Yat Cittam Brahma Eva) and which is speculated (Parikalpyate) by the disputants (Vadibhih) to be born, to be Karanam ("Jayata iti"); is in fact unborn, and not a cause (Ajatam. - But according to them), the ever unborn (Tad Ajatam) is said to be born, a cause (Jayate). Since (Yasmat) Birthlessness, Akaranatvam (Ajatih) is the very nature of Brahman (tasya Prakritih), therefore (Tatah = Tasmāt) that Birthlessness, Akaranatva nature of Brahman (Ajatarupayah Prakrteh) will in no way (Na Kathancid) change at any time (Anyatha Bhavah = Janma Bhavisyati).

I) Yatu Chittam Ajatam Brahma :

- Consciousness is Akaranam Brahma.

II) That Brahman is born, creates a world, becomes a Karanam is a mistake, wrong vision of the Universe.

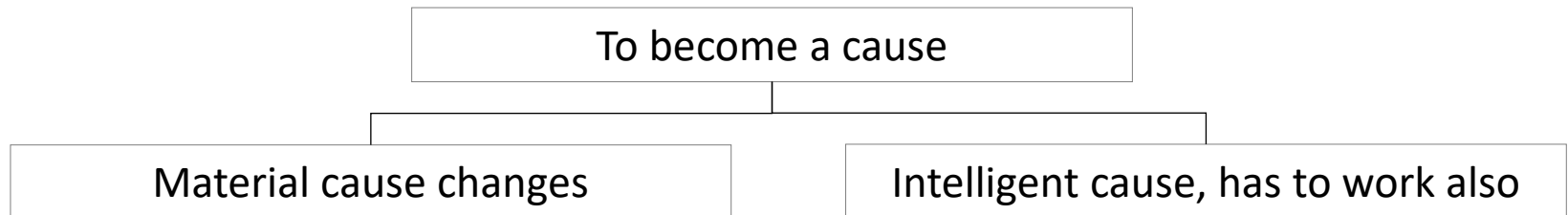
III) Ajati = Birthless = Akaranatvam = Nature of Brahman.

IV) Therefore nature of Brahman can never change at any time.

V) Janma – Karanatvam for Brahman is not possible.

- Akaranatvam is its nature.

VI)

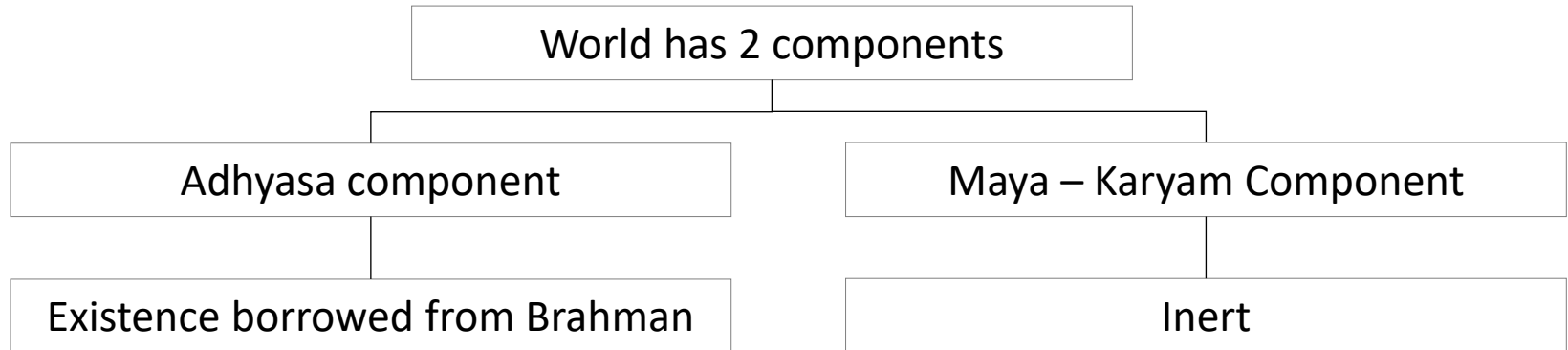


- Brahman has to undergo a change to become a Karanam.
- Upanishads declare Upanishads as Avyavaharyam, Nivikaram, Satyam, Nir Avayavam, Akhandam, Turiyam.
- Janma Karanatvam Na Bavishyati.

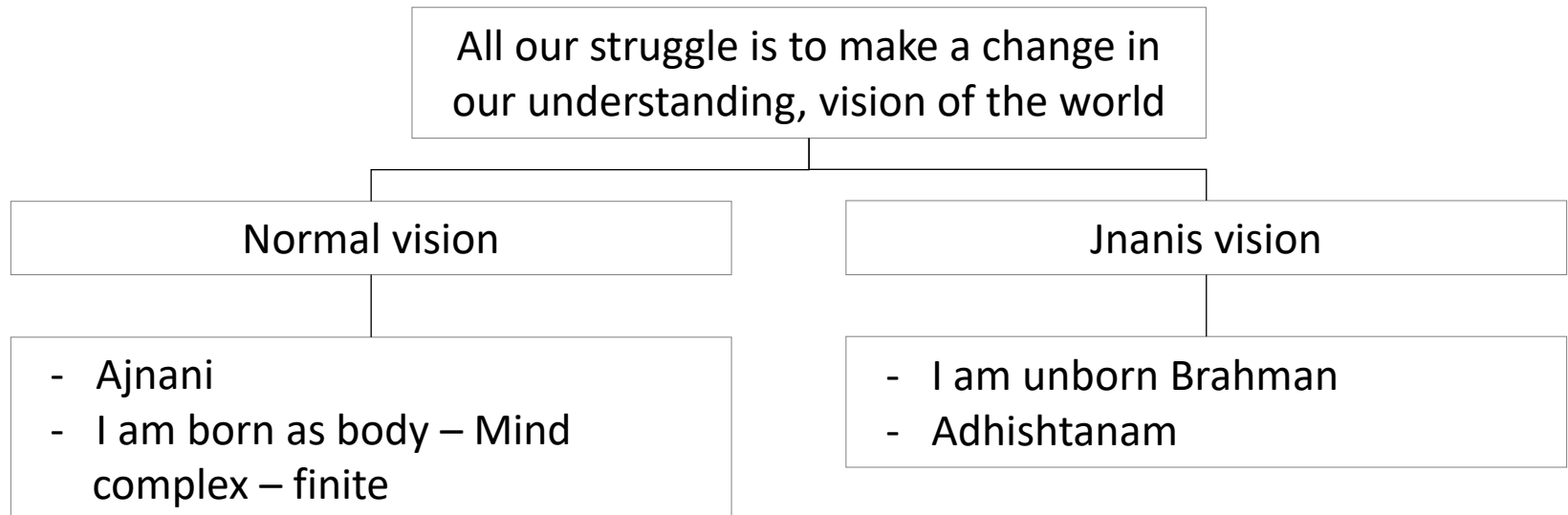
VII) If Brahman is not a Karanam what is Brahman? Adhishtanam, substratum, real I, reality, Satyam, Jnanam, Anantham, Karya – Karana Vilakshana Atma.

VIII) What is Jagat?

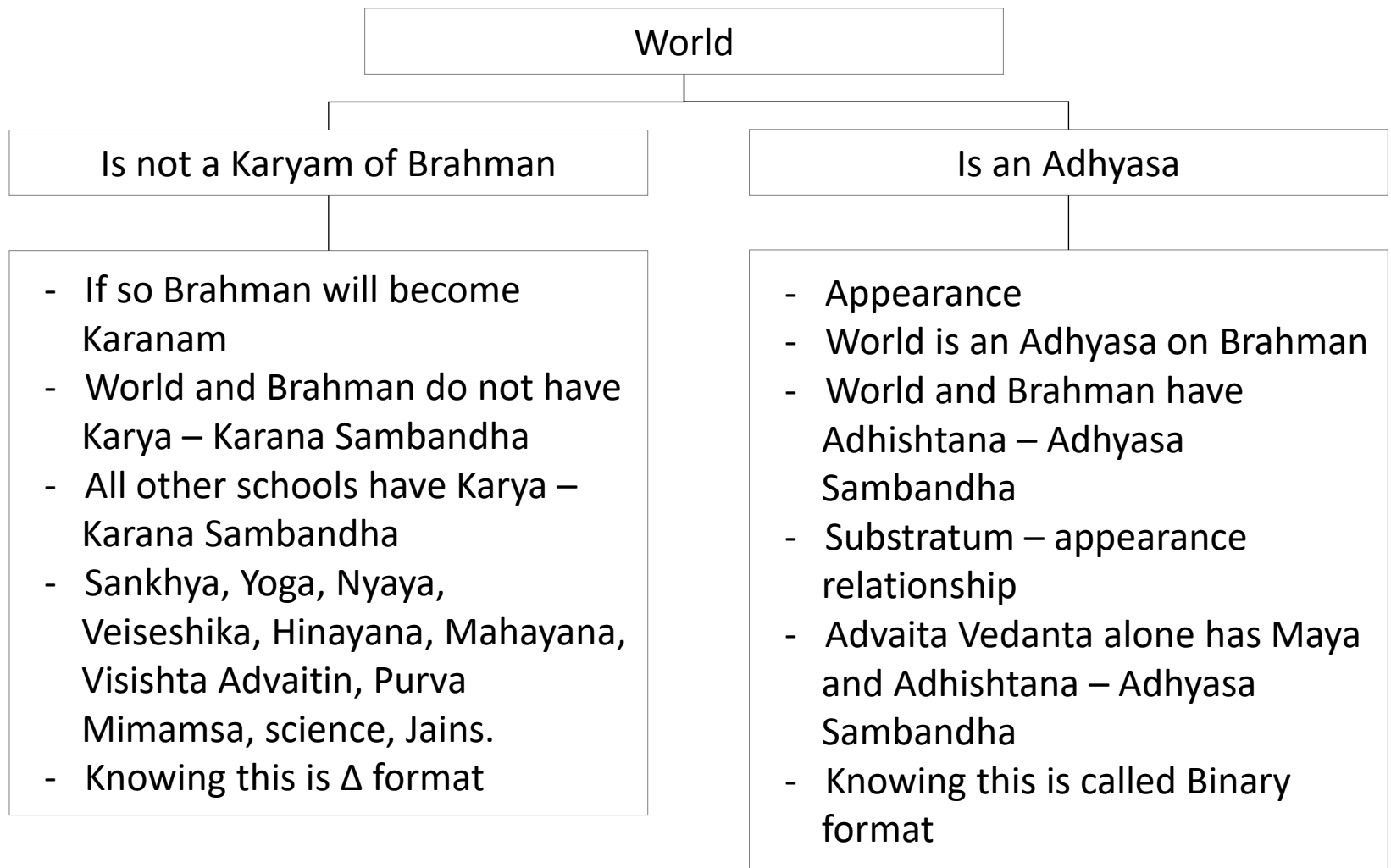
- Adhyasa = Appearance like a reflection in a mirror.



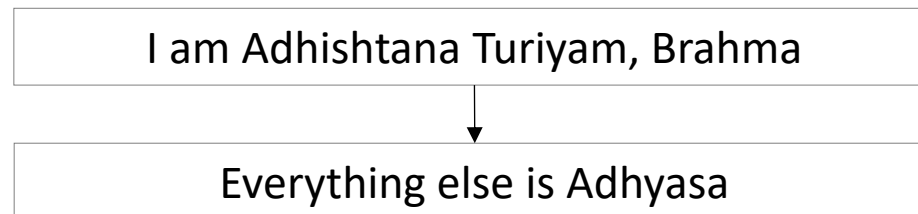
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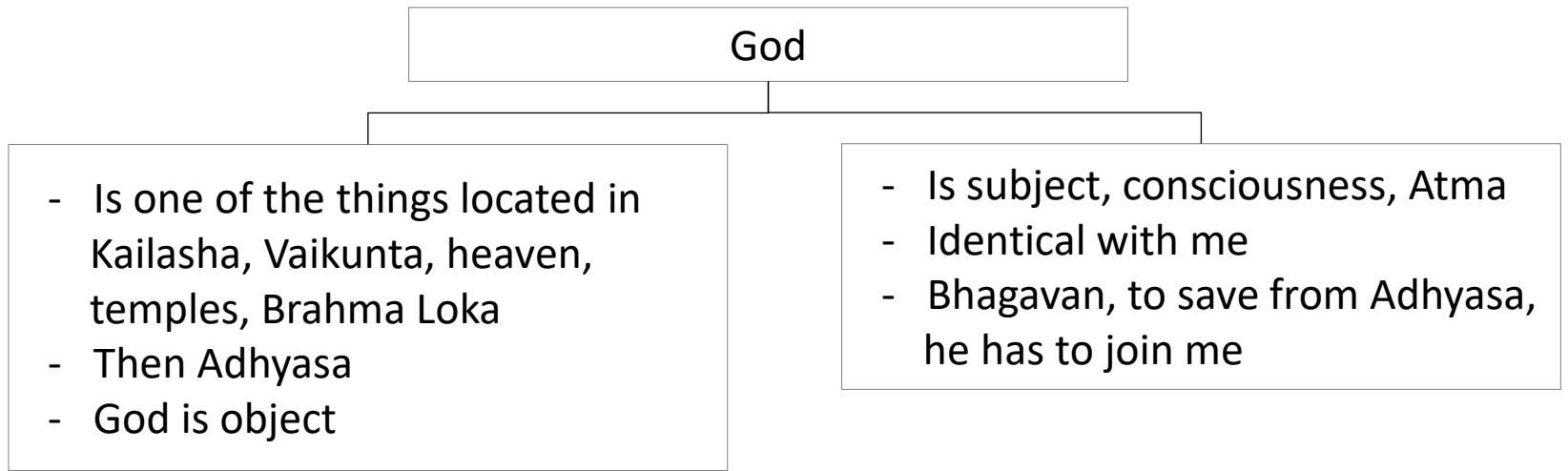
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X)



XI)



XII) Advaita Makaranata :

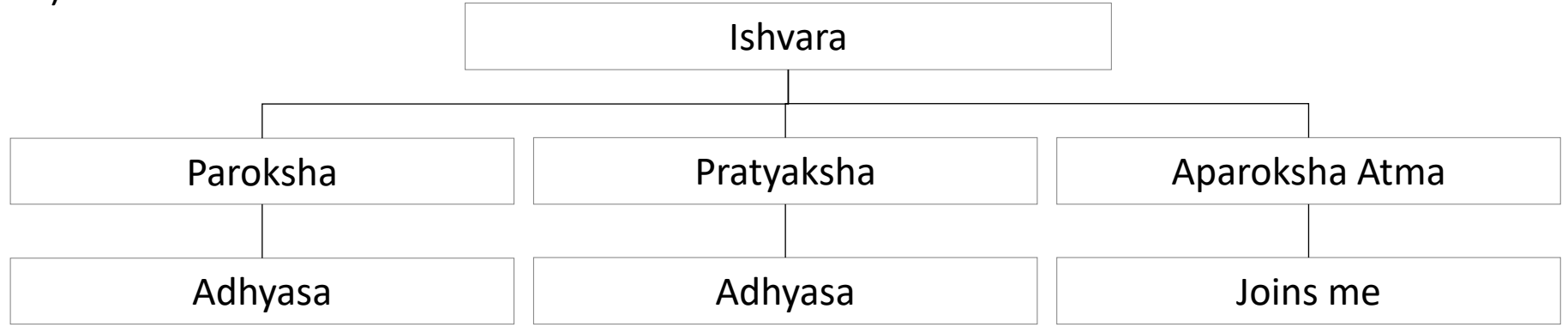
उपशान्त जगज्जीवि-
शिष्याचार्येश्वरभ्रमम् ।
स्वतः सिद्धमनाद्यन्तं
परिपूर्णमहं महः ॥ २७ ॥

upashānta jagajjīva
sishyāchāryēshwara bhramam ।
swatah siddha manādyantam
paripūrṇa maham mahaha ॥ 27 ॥

That effulgent Consciousness am I, which is self-established, all-full, without beginning and end and in which the illusory ideas of the worlds, the individual, the disciple, the teacher and God, are all extinct. [Verse 27]

- Ishvara = Adhyasa on me Turiyam.

XIII)



- I and Ishvara jointly become Adhishtanam of entire Universe.

XIV) Gita : Chapter 10 – Verse 20

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

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ |
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

Revision :

Chapter 4 – Karika No. 29 Bashyam :

I) Upto Verse 28, Gaudapada refuted other scholars which talk about origination of world from Brahman, Atma.

II)

Philosophy	Theory
Sankhya	Sat Karya Vada
Nyaya, Veiseshika	Asat Karya Vada
Hinayana Sautrantika Vaibhashika	Sangatah Vada
Madhyamika, Kshanika Vigyana Vada	No origination of world but there is origination of consciousness

III) All others called Jati Vadins

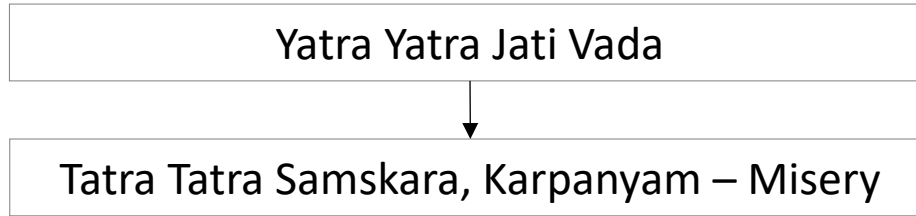
- Kshanika + Advaitin – Ajati Vadin.
- Gaudapada refuted all of them.
- Ajati Vada of Advaitin alone remains.
- Described in Chapter 3 – Karika No. 2.

अतो वक्ष्याम्यकार्पण्यमजाति समतां गतम् ।
यथा न जायते किञ्चित् जायमानं समन्ततः ॥ २ ॥

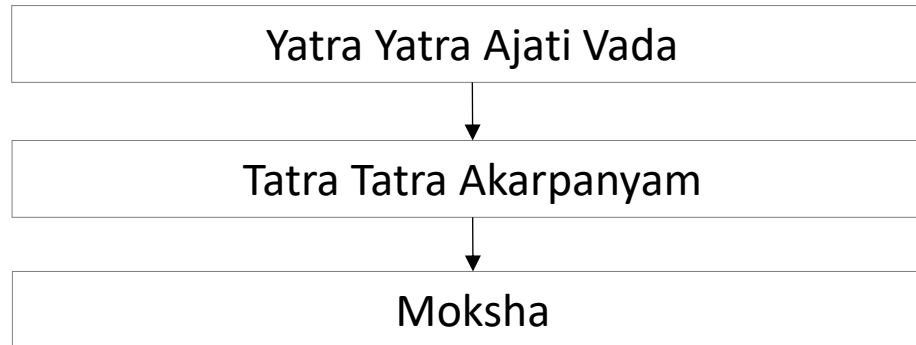
ato vakṣyāmyakārpaṇyamajāti samatāṃ gatam |
yathā na jāyate kiṃcit jāyamānaṃ samantataḥ || 2 ||

Therefore, I shall now describe to you (that Brahman) which is free from limitations, unborn, and homogeneous; and from which nothing is in reality born, though it appears to have manifested in endless forms everywhere. [3 - K - 2]

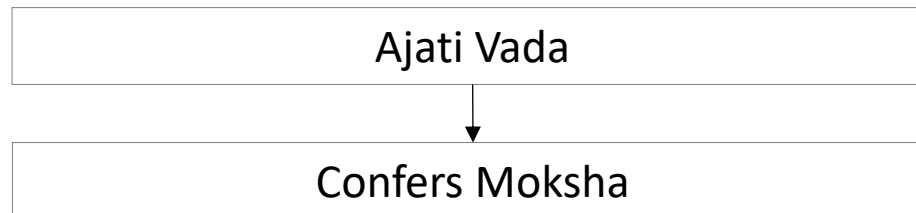
IV)



V)



VI)



VII) Chapter 3 – Karika No. 2 to Chapter 4 – Karika No. 28 = Ajati Vada

- Concluded now in Chapter 4 – Karika No. 29.

VIII) If no origination, what is there?

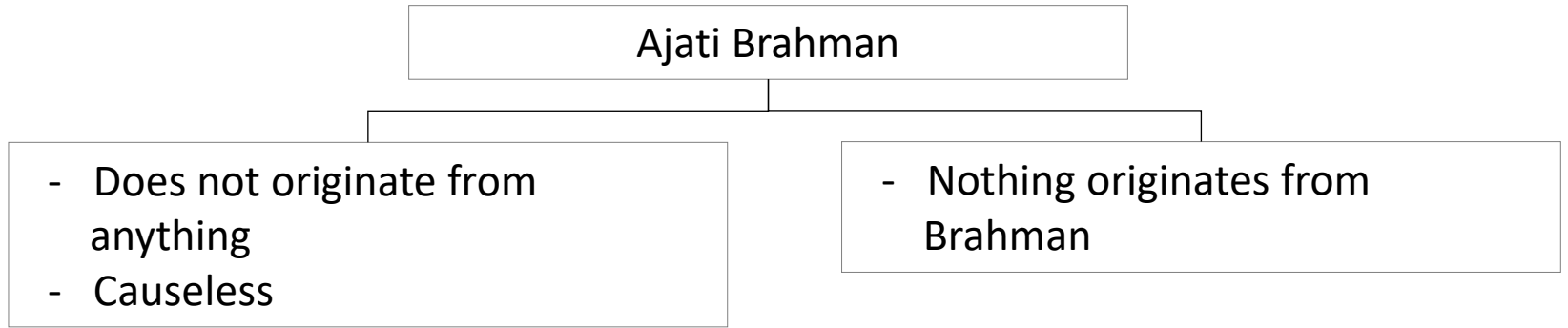
- There is only one Ajati Advaitam Brahma defined in Chapter 1 – Mantra 7

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

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

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

IX)



X) Kathopanishad :

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

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

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

XI) Brahman does not originate from another cause.

- Na Babuva Kashchit = From Brahman nothing originates.
- Only that kind of Brahman = Adhistanam of Universe.

Example :

- Only waker is there.

a) No origination of dream world

- Dream world is appearance on waker.
- Waker is independent of dream world.

b) Only Turiyam exists

- Wakers world is appearance on Turiyam.
- Waking world has no origination.
- Turiyam is independent of wakers world.

XII) If there is only one self existing, self evident Brahman and nothing else originated from it.

- What is status of waking world which we are experiencing continuously?

XIII) Vedanta does not negate the experience of the waking world, it only changes the status of the world from real to unreal.

Before Study	After Study
<ul style="list-style-type: none">- World is real- It has originated, born from God, Brahman- World has origination from Brahman	<ul style="list-style-type: none">- World is an appearance, unreal, like dream- It has no origination.- World has only appearance.- Nothing originates- Say : World is an appearance in Brahman, Sat, Chit Svarupa- Brahman alone exists, Gods invisible nature- World appears depending on Brahman eternally Anantaha

XIV) Just remove Satchit from world, world will collapse

XV) Gita : Chapter 15 – Verse 3

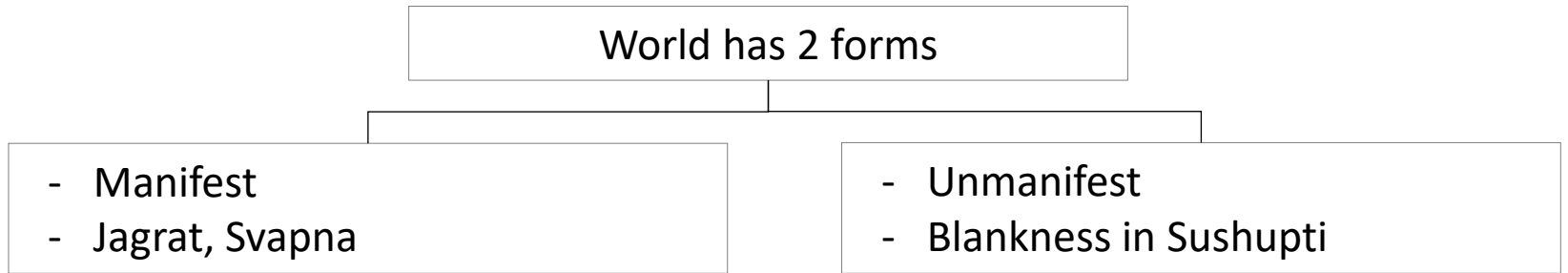
न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

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]

- There is no beginning, middle, end in the world.

XVI)



- I – Consciousness have no form.

XVII) In Sushupti world appears but in unmanifest, potential form, also Vyavaharika Satta.

XVIII) Mandukya Upanishad : Mantra 5

यत्र सुप्तो न कञ्चन कामं कामयते
न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।
सुषुप्तस्थान एकीभूतः प्रज्ञानघन
एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः
प्राज्ञस्तृतीयः पादः ॥ ५ ॥

yatra supto na kañcana kāmam kāmayate
na kañcana svapnam paśyati tatsuṣuṣtam |
suṣuptasthāna ekībhūtaḥ prajñānaghana
evā"nandamayo hyānandabhuk cetomukhaḥ
prājñastṛtīyaḥ pādaḥ || 5 ||

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (Experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two Planes of Consciousness the dream and the waking. [Mantra 5]

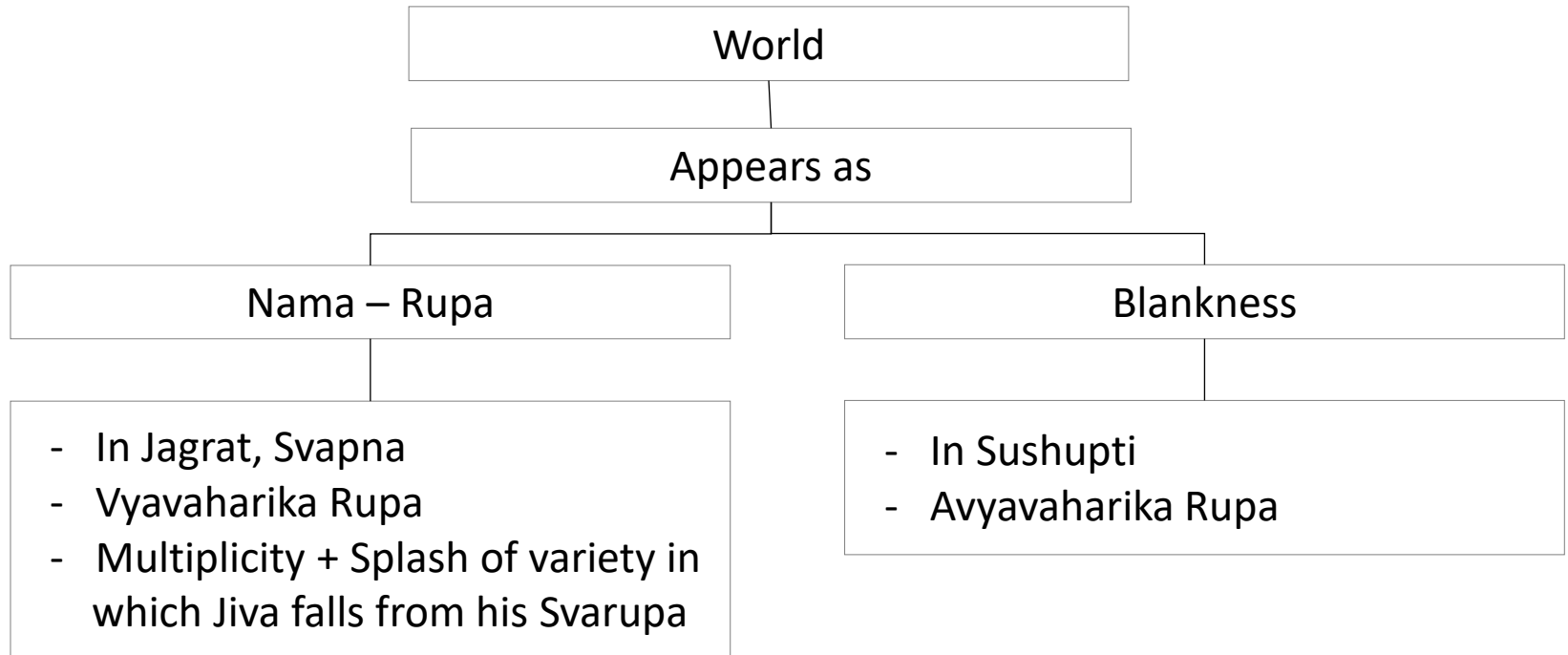
- World appearance is there as Blankness, Moola Avidya, Prakrti, Sushpti.

XIX) Madhyamika :

- Blankness = Nothingness.

XX) Vedantin Blankness = Appearance of world in Sushupti position.

XXI)



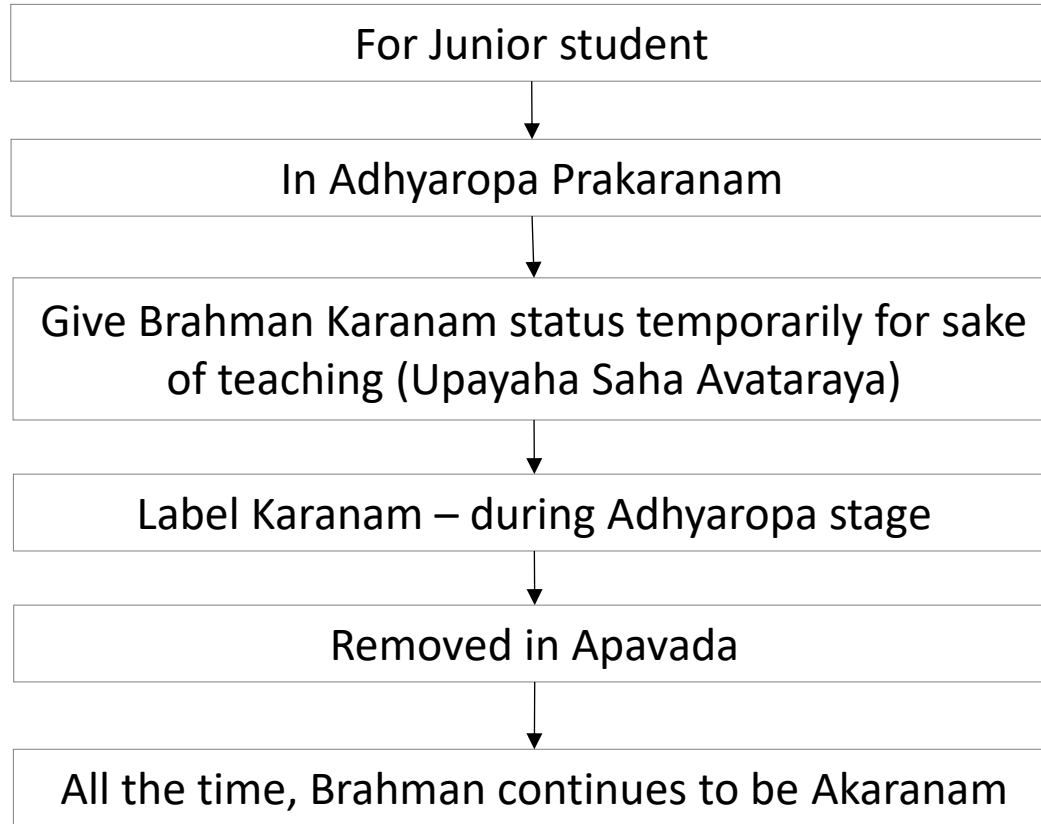
XXII) There is only one Brahman, Akaranatvam, nature of Brahman.

XXIII) Brahman can never become Karanam.

- Prakrute Anyatha Bavaha Na Kathanchit Bavishyati.

XXIV) Akama nature of Brahman is eternal

XXV)



XXVI)

For Student	For Teacher
<ul style="list-style-type: none">- Thinks Brahman is Satya Pratyaya Karanatvam- Real status	<ul style="list-style-type: none">- Gauna Pratyaya Karanatvam- Mithya / Temporary status

XXVII) Prakrutehe anyatha Bava repated 3 times.

- Chapter 3 – karika No. 21 and Chapter 4 – Karika No. 7, 29

Mandukya Upanishad :

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।

प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥ २१ ॥

na bhavatyamṛtaṁ martyaṁ na martyamamṛtaṁ 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]

- Very important statement for Advaitin.

XXVIII) Anvaya : Karika No. 29

अजातं जायते (इति वादिभिः कल्प्यते) । यस्माद्
अजातिः प्रकृतिः भवति । ततः प्रकृतेः (अजातेः)
अन्यथाभावः न कथंचित् भविष्यति ॥

ajātaṁ jāyate (iti vādiभिः kalpyate) | yasmāt
ajātiḥ prakṛtiḥ (bhavati) | tataḥ prakṛteḥ (ajāteḥ)
anyathābhāvaḥ na kathañcit bhaviṣyati ||

The birthless or unborn (Consciousness, Brahmatma) is born (according to the disputants, which is a contradiction). Since Birthlessness or Akaranatvam, that is, not being a cause, is the intrinsic nature (of Brahman), hence, the transformation of the intrinsic nature (of Birthlessness) will never take place.

अयं चापरः आत्मनः संसारमोक्षयोः परमार्थसद्भाववादिनां
दोष उच्यते--

And in addition to all the defects talked about here in other schools of thought, here is another (Ayam Ca Aparah) defect, in their arguments (Dosah Ucyate) which claims real existence (Paramartha Sadbhava Vadinam) of samsara and Moksa for Atma (Atmanah Samsara - Moksayoh).

I) World is in eternal consciousness.

- I am that consciousness.
- Important Shloka.

II) All philosophies say :

a) World originates from some cause – karanam.

b) It is a real world

c) Moola Prakrti, Param anu originates and creates real world.

d) We refute all schools.

III) Modern Science :

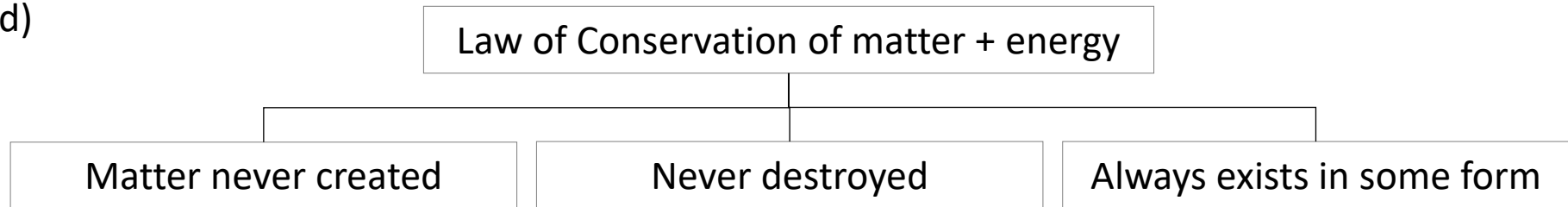
a) World doesn't, can't originate.

b) Seems to originate after big bang.

c) Ajati Vadi = Science

- Close to advaitam.
- No God is required, no job for God.
- World never created.

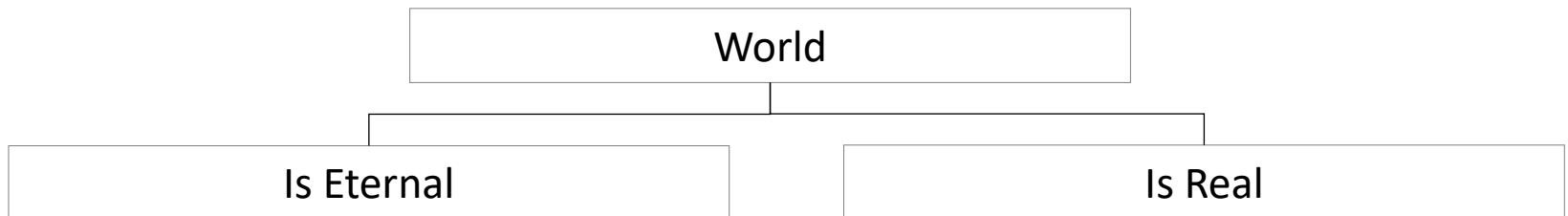
d)



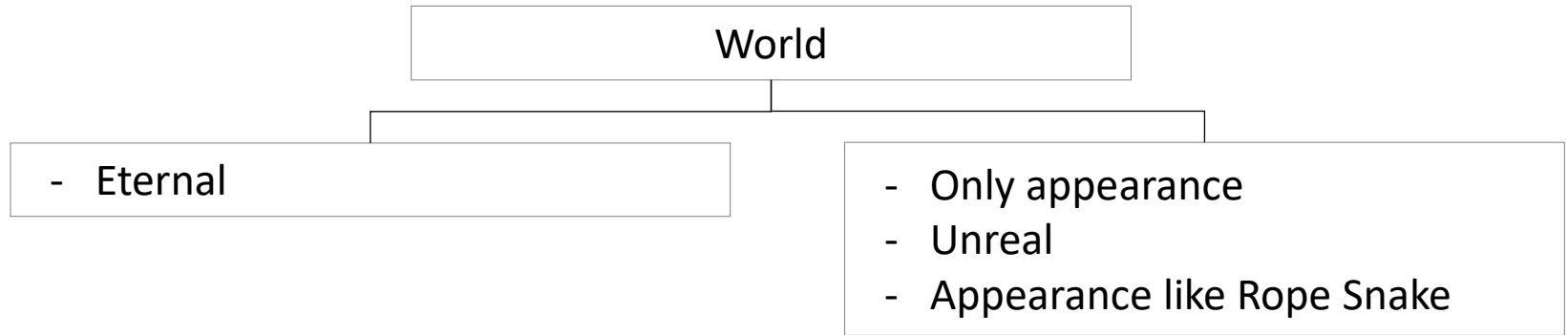
e) Before Big bang, unmanifest, potential form

- But world is real.

f)



IV) Vedantin :



V) What is wrong if we accept world has originated and is real?

For Scientist	For Spiritual Seeker
- No problem	- No Moksha - Anirmoksha Dosha comes

VI) For Vedantin :

- Sanchita / Agami / Prarabda / Samsara will be without beginning and end.
- Samsara Real, Eternal.
- Anirmoksha Prasanga Dosha.
- Moksha meaningless

VII) All Schools are working for Moksha.

- In Science, dont need Moksha.

VIII) In Advaitam alone can talk of Moksha because world is an false apearance.

- It can never touch me the Atma.
- **I am Asanga, Nitya Mukta, not after study.**

IX) Knowledge is possible in Advaitam.

- In other schools, not possible, Dvaitam field.

World	Samsara
- Eternal	- Beginningless - No end to Moksha

X) Ayancha Aparaha Doshaha :

- Another defect.
- Drawback in other schools of philosophy.

XI) Chapter 3 – Karika No. 4 : Dosha explained

घटादिषु प्रलीनेषु घटाकाशादयो यथा ।

आकाशे संप्रलीयन्ते तद्वज्जीवा इहात्मनि ॥ ४ ॥

ghaṭādiṣu pralīneṣu ghaṭākāśādayo yathā |

ākāśe saṁpralīyante tadvajjīvā ihātmani || 4 ||

Just as when the pots are broken, the pot-space, etc., gets merged with the Supreme Akasa, similarly, the separate egos (Also merge) in this Atman. [3 - K - 4]

XII) Sankhya, Yoga, Nyaya, Veiseshika, Hinayana, for all, Dosha is common

- **There is real Samsara in Atma and Real Moksha possible.**

XIII) Paramartha Sat Bhava :

- Real existence of Samsara + Real existence of Moksha possible.

XIV) Following Dosha will come

- Important Shloka, assimilate, meditate.
- Advaita will become more clear.
- Nididhyasana Shloka.

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।
अनन्तता चादिमतो मोक्षस्य न भविष्यति ॥ ३० ॥

anāderantavattvaṁ ca saṁsārasya na setsyati ।
anantatā cādimato mokṣasya na bhaviṣyati ॥ 30 ॥

If the world is admitted to be Beginningless-as the disputants insist-then it cannot be non-eternal. Moksha or liberation cannot have a beginning and be eternal, too.

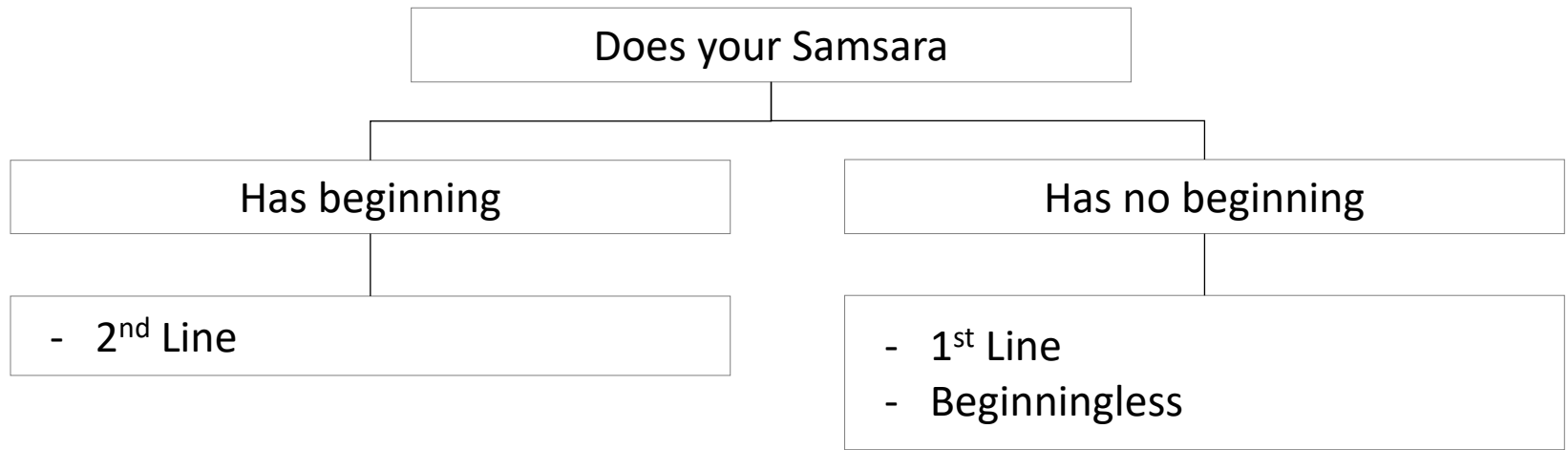
[4 - K - 30]

अनादेः संसारस्य अन्तवत्त्वं च न सेत्स्यति ।
आदिमतः मोक्षस्य अनन्तता च न भविष्यति ॥

anādeḥ saṁsārasya antavattvaṁ ca na setsyati,
ādimataḥ mokṣasya anantatā ca na bhaviṣyati.

The end of a beginningless samsara cannot be established and the endlessness of Moksa, which has a beginning, is not possible.

I) Question :

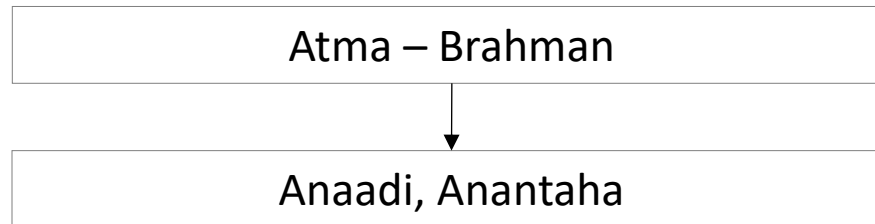


II) 1st Line :

- If beginningless can't talk of Moola karanam.
- Then endless also.

III) Yatra yatra Anaadi, Tatra Tatra Anantaha Cha

Example :



IV) If Samsara beginningless – endless, Moksha is not possible

- Samsara will never end.

V) Purva Pakshi :

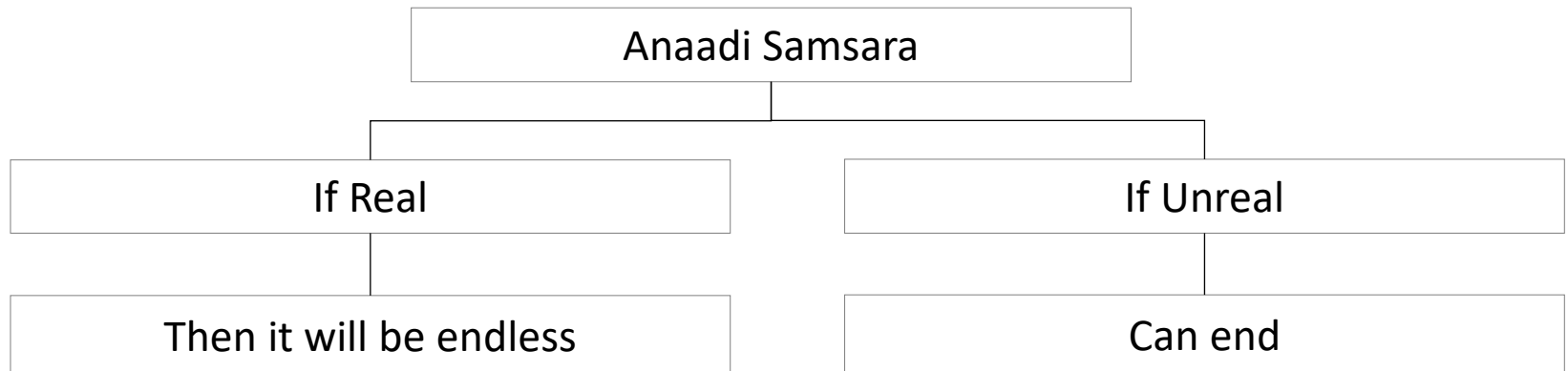
- You Advaitin talk of beginningless Samsara but end of Samsara.

Example :

- Why this mother – in – law logic?

VII) Advaitins Answer :

- Paramartha Sat Bava Bavishyati.



- In Advaitam Samsara is Anaadi, Mithya Samsara.
- Mithya Samsara can be without a beginning.
- In the wake of knowledge, it can end.

Example :

- Rope Snake

VII) If it is Anaadi Satya Samsara, it can never end.

- Anirmoksha Prasangaha if it is Anaadi Mithya Samsara.
- Jnanena Samsara Antaha Bavati, Moksha Api Bavati.
- Anaadi Maya Samsara ends not nashtaha but Badaha – figuratively ends.
- No factual ending of Samsara because factually it is not there.

VIII) Rope Snake has no factual end, on the wake of knowledge it has figurative end.

Sakshi	Mind
- Moment you realise	<ul style="list-style-type: none">- Figurative end- Badaha- Natural- Continues till Prarabda of Body- Rope snake- Actually not there

IX) What is figurative end?

- Understanding Samsara is actually not there for me the Sakshi at any time.
- Past, present, future.
- This understanding is called end.

X) Rope Snake can't end.

- It is an appearance, its not there.

XI) Samsara Anaadi, Sa Antaha, has end

XII) For Jnani, Samsara does not end.

- Never was there.
- Negation in 3 periods of time = Badaha
= Figurative end

XIII) To get Moksha start with Adhyasa Bashyam.

- **Adhyasa = Samsara = Not I – Anatma = Mithya only appearance.**
- Jnanam puts a figurative end called Badaha.

XIV) Athahi Brahma Jnasya Jnana Matrena Moksha

- 3 Avasthas / 5 Koshas / 3 Bodies = Samsara
= Badaha in 7th Mantra.

Manduka Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ ७ ॥

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]

- Understood deeply when you understand difference between Samsara – Nasha / Badaha.

XV) Jnanis Sanchita / Agami / does not end.

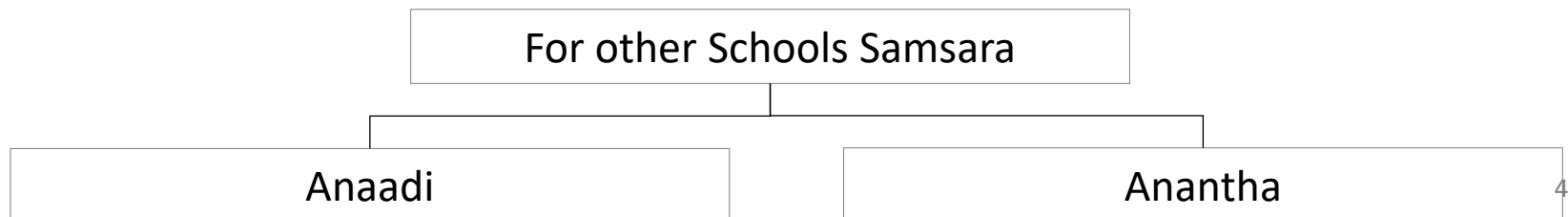
- Understands, I never had them.
- Become Jnani to understand this.

XVI) Question :

- How can mere Jnanam destroy Sanchita ? It need not end?

Advaitin :

- Anaadi Samsara has end, figurative, because it is Mithya.
- Other schools can't talk about end.



- Both Satyam, not Mithya.
- No Moksha possible in all other philosophies.

XVII) Shankara :

- Brahma Sutra starts with Adhyasa Bashyam.
- Moment you understand meaning of Bashyam, you are free.
- Vedanta = Badaha centric
- Very powerful verse.

XVIII) 1st Option :

- Other philosophers
- If Samsara is beginningless and real, then Samsara will be endless.
- No moksha possible.

XIX) 2nd option – Vedantin :

- Samsara is beginningless and has an end then Moksha.

Karika No. 30 : Important karika

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।
अनन्तता चादिमतो मोक्षस्य न भविष्यति ॥ ३० ॥

anāderantavattvaṁ ca saṁsārasya na setsyati ।
anantatā cādimato mokṣasya na bhaviṣyati ॥ 30 ॥

If the world is admitted to be Beginningless-as the disputants insist-then it cannot be non-eternal. Moksha or liberation cannot have a beginning and be eternal, too.

[4 - K - 30]

I) After Karika No. 20 – Read Karika No. 30

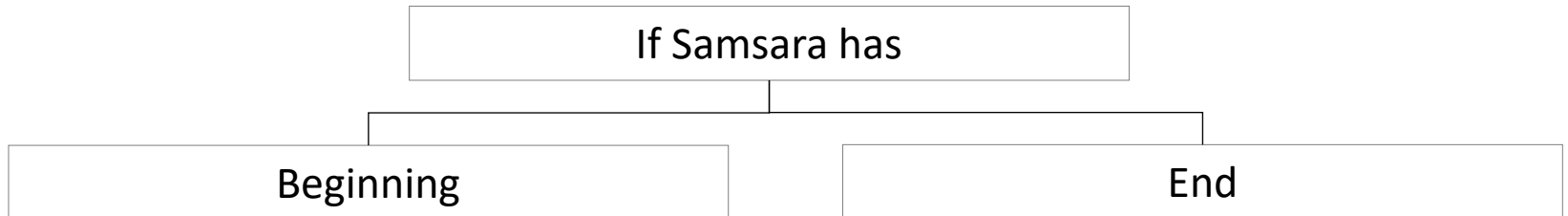
बीजाङ्कुराख्यो दृष्टान्तः सदा साध्यसमो हि स ।
न हि साध्यसमो हेतुः सिद्धौ साध्यस्य युज्यते ॥ २० ॥

bījāṅkurākhyo dr̥ṣṭāntaḥ sadā sādhyasamo hi sa ।
na hi sādhyasamo hetuḥ siddhau sādhyasya yujyate ॥ 20 ॥

The illustration of the seed and seedling is itself a matter which, indeed, is yet to be proved. That (illustration) alone which is itself-to-be-proved cannot be used for establishing a proposition-to-be-proved. [4 - K - 20]

- Both complementary.

II)



- Moksha will also have beginning and end.
- Manufacturing date comes with expiry date.

III) Moksha possible only if it is Nitya Moksha.

IV) As long as Samsara is real, it will be Anaadi and Ananthaha.

- Moksha will never be possible as long as Samsara is real, sorrow is real.

<ul style="list-style-type: none">• If Sorrow is unreal, happiness experienced also unreal, Anityam.

V) During Adhyasa or Adhyaropa stage we take Samsara as real.

- 3 Avasthas, 5 Koshas, 3 bodies real.
- Give descriptions of their Anubava.
- Mantra 1 – 6 of mandukya Upanishad.

VI) Mantra 7 :

- Apavada stage
- Understand all Samsara to be Mithya.
- I am Nitya Mukta Turiyam.

अनादेरतीतकोटिरहितस्य संसारस्यान्तवत्त्वं समाप्तिर्न
सेत्स्यति युक्तिः सिद्धिं नोपयास्यति । न ह्यनादिः
सन्नन्तवान्कश्चित्पदार्थो दृष्टो लोके ।
बीजाङ्कुरसम्बन्धनैरन्तर्याविच्छेदो दृष्ट इति चेत्
न; एकवस्त्वभावेनापोदितत्वात् ।

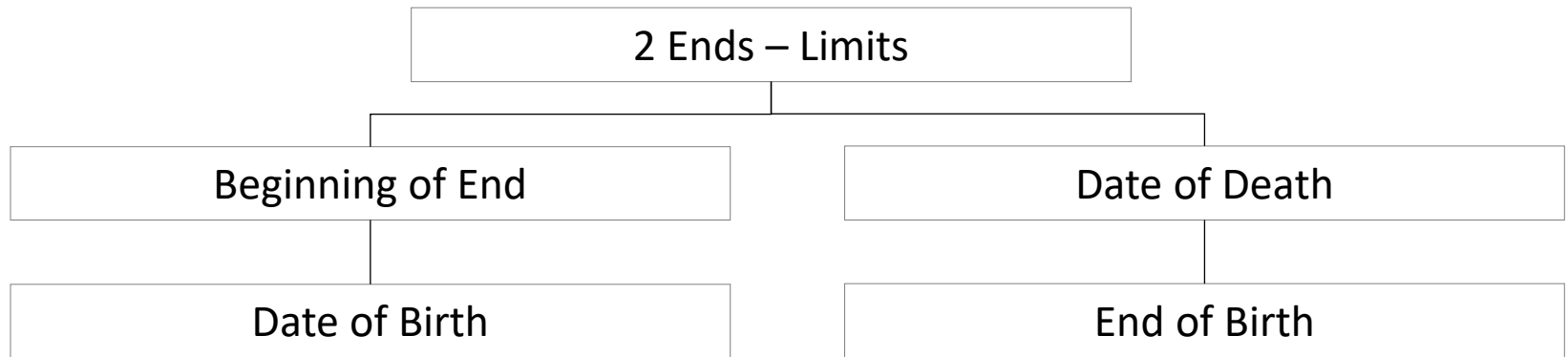
The end of Samsara (Samsarasya Antavattvam = Samaptih), which cannot be ascertained when it began at all (Anadeh) meaning, which has no boundary limit of time with reference to the beginning (Atita Koti Rahitasya), cannot be established (Na Setsyati = Na Siddham Upayasyati) logically (Yuktitah). If you take any Substance (Kascit Padarthah), which is beginningless (hi Anadih San) in the world (Loke), it is indeed not seen or experienced (Na Drstah) having an end (Antavan). The beginningless seed, sprout series (Bijankura Sambandha) is seen or experienced to break or end (Vicchedah Drstah), if you say so (iti Cet). Not so (Na), because there is no such substance called series or entity (Eka Vastu Abhavana). Your idea has already been negated (Apoditatvat - in Karika 28).

I) Karana Shariram – has Sanchita – seed – cause of subtle and gross bodies.

II) Anaadihi :

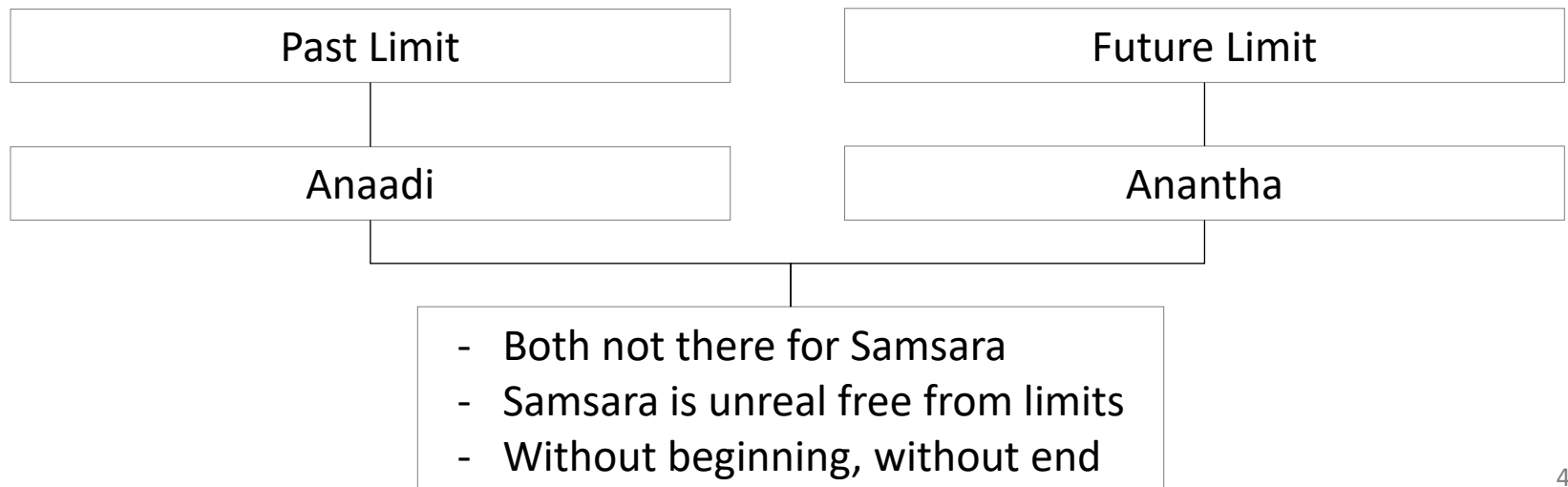
- Atita Koti Rahitasya.
- No previous end
- Adihi = Past end.

III)



- Kotihi = Edge / End

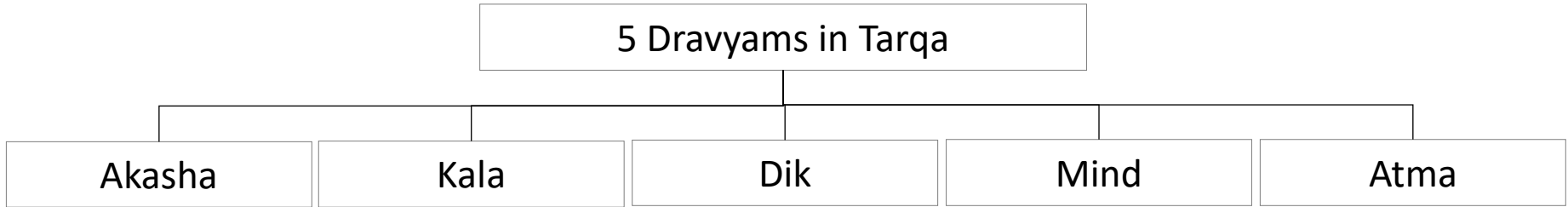
IV)



V) Antavatvam = Samaptihi Na

- Teshayati = Siddhim Upayati.
- End of beginningless thing will not happen logical (Yuktitaha)

VI) All Dravyams – are Anaadi.



- They are Anandham also.

VII) All substances, matter, Prakrti have beginning and end.

- Nobody sees end of Akasha, Mind, in our Loke (Anubava).

VIII) Purva Pakshi :

- There is an exception.

a) Beeja - Ankura

- Seed – Tree

b) Pituhu – Putra

- Father – Son

Parampara

- Suppose couple have no children, no siblings.
- Vamsha Vitchedaha happens.

- Santati – Broken.
- If this Dukham should go, come to Vedanta.
- These pains can't go in any other way.
- If no children, this will be your last Janma, no Tarpanam required, consoled.

IX) Vamsha – Anaadhi, but Sa Antaha

- So many species of living beings.
- Species – Anaada Sa Anthaha
- Beeja – Ankuraha, Anaadhi, Sa – Anthaha.

X) Purva Pakshi :

- Yatra Yatra Anaditvam Tatra Tatra Ananthatvam.
- Beginningless series of seed and tree comes to an end.

XI) Shankara :

- I have already replied in Karika No. 20.

बीजाङ्कुराख्यो दृष्टान्तः सदा साध्यसमो हि स ।
न हि साध्यसमो हेतुः सिद्धौ साध्यस्य युज्यते ॥ २० ॥

bījāṅkurākhyo dṛṣṭāntaḥ sadā sādhyasamo hi sa |
na hi sādhyasamo hetuḥ siddhau sādhyasya yujyate || 20 ||

The illustration of the seed and seedling is itself a matter which, indeed, is yet to be proved. That (illustration) alone which is itself-to-be-proved cannot be used for establishing a proposition-to-be-proved. [4 - K - 20]

- Repeated here

a) No such thing called series, it is only Vacharambanam, without being a substance, entity.

b) Example :

- Salad – no substance only cucumber, tomato.

c) Member has a beginning, end

- Series is a concept, collective, does not exist separate from individual members.
- Hence, wrong argument.

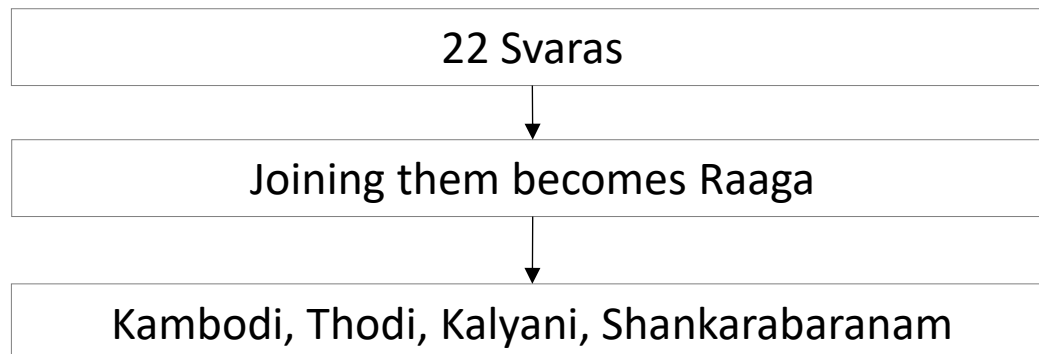
XI) No entity called world, universe.

- Individuals make up the universe.
- Individuals have beginning and end.
- Kshanikam consciousness, has beginning, end.

XII) Apodinatvat :

- Idea negated in Karika No. 20.

Example :



XIII) If you leave a Gap :

- Sa.. Ri.. Ga...
- No Svara, Raaga.
- Every Raaga bunch of Sapta Svara.
- Juxtapose Svaras + utter together get Raaga Kalyani, Shankara Baranam.
- Mithya – experientable Raagas but does not exist separate from individual Svaras.
- Dismantle Svaras – all Raagas will Vanish.

XIV) Raaga has experientability, transactability, utility – give joy.

- Because of Experientability (E), Transactability (T), Utility (U), don't think of them as Satyam, existent.

XV) It is called Sangatah Vada, collectively appearing as a unit.

- Apa + Vadu – Dhatu.
- One appearing as collection.

XVI) Already negated no Santiti, which is Anaada, Sa Antaha.

XVII) Beginningless Samsara will never end so long as you take Samsara to be real.

- It doesnt even exist in Sushupti Avastha.

XVIII) Samsara can end only if it falls under Mithya category.

- It is called figurative end.
- 1st line of Karika No. 30 over.
- 2nd line – 2nd option already negated in Karika No. 20.

Revision : Karika No. 30 – Bashyam

I) Gaudapada showed varieties of logical fallacies in various schools.

- Creation can't be logically established.

II) Veidica Srishti also has logical fallacy.

a) Brahman said to be cause of creation.

b) On logical analysis with Sruti, we find Brahman can't be cause of creation.

c) Any cause has to undergo Vikara, modification.

d) Brahman = Nitya Nirvikara

- Hence can't be a Karanam.

e) Akaranam Brahman can't be cause of creation.

f) We can't establish a creation logically.

- Having shown fallacies in various theories, in Karika No. 30, Gaudapada concludes :
Other schools can't establish logically a creation.

g) All have problems w.r.t. Moksha.

- All have Anirmoksha Prasnga Dosha.

h) One Goal of all schools :

- Destroy Dukham
- Freedom from rebirth, Samsara.
- Anir Moksha

I) Science :

- Does not have this Moksha problem.
- Give various theories of cosmology, string theory, etc.
- No Moksha.
- Intellectual gymnastics only.

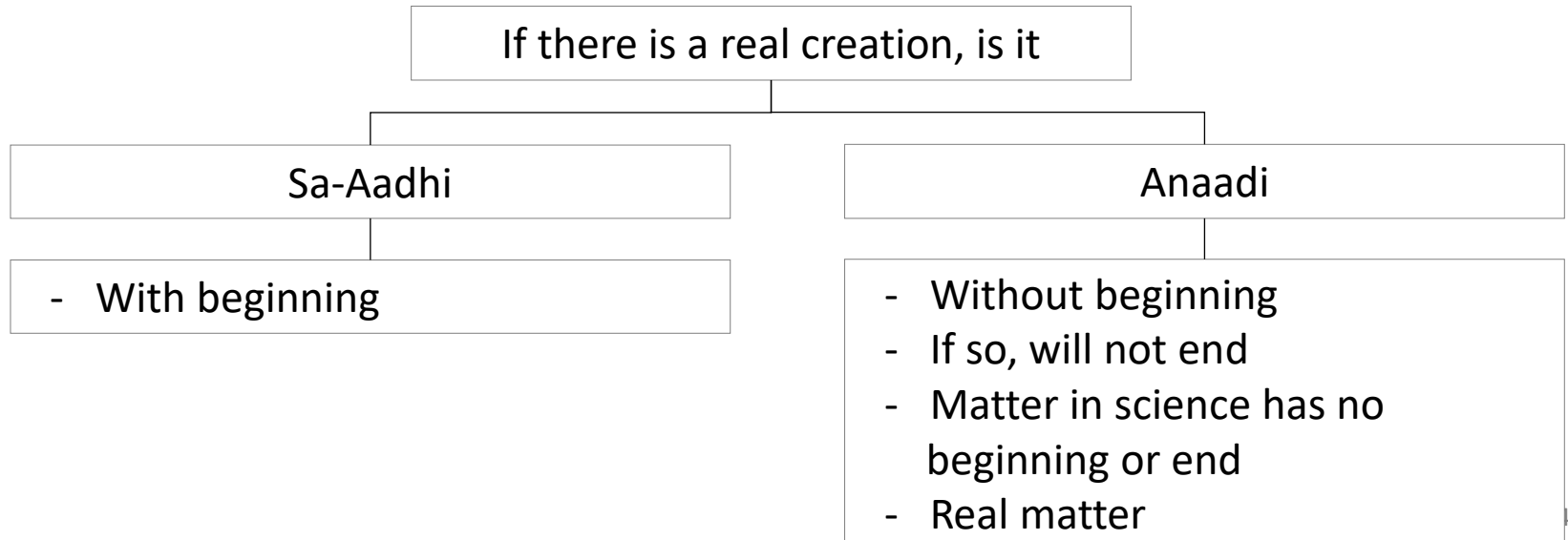
j)

Astika	Nastika	Tarquika
<ul style="list-style-type: none">- Sankhya- Yoga	<ul style="list-style-type: none">- Buddhists- Jains- Charvakas	<ul style="list-style-type: none">- Nyaya- Veiseshikas

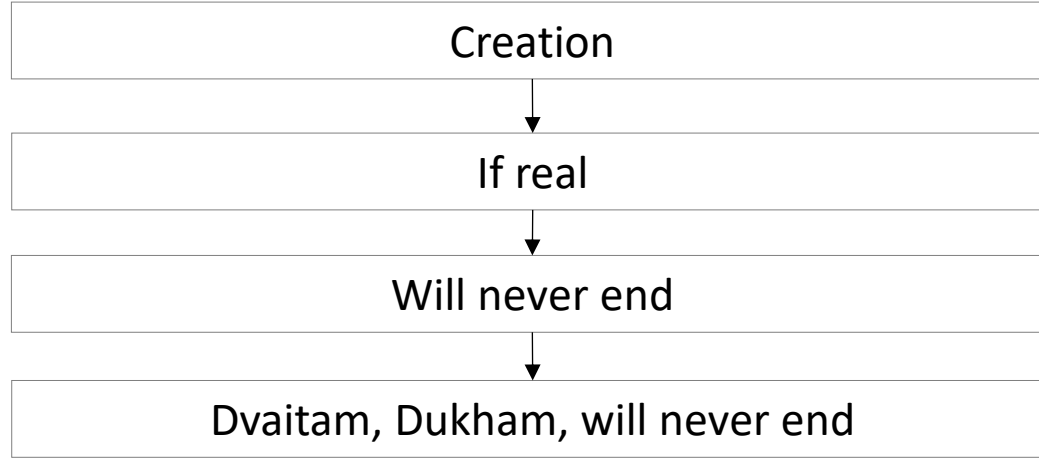
- All promise Moksha.

k) Once you accept creation as real, Moksha never possible.

II)



III)



IV) Brihadaranyaka Upanishad :

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 evāśya 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]

- Dvaita Nityatvesati Bayam Nityam Bavati
- Moksha Rahitam, Anirmoksha Prasanga.
- This is Dosha No. 1 – mentioned in line 1 of Karika No. 30.
- Samsara never ends, Moksha never possible.

V) 2nd line – Abhyupethya Vada

- Suppositional argument
- Suppose real Samsara ends.
- End of Samsara = Beginning or arrival of Moksha.

VI) For Junior Student :

- Arrival of Moksha = Good news.

VII) Gauda Pada :

- Arrival of Moksha – not good news for senior student.
- Moksha will go away in time, if it arrives in time.
- Moksha is beyond time, Svarupa.

VIII) Gita : Chapter 9 – Verse 21

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

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

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

तथानन्ततापि विज्ञान- प्राप्तिकालप्रभवस्य मोक्षस्यादिमतो
न भविष्यति, घटादिष्वदर्शनात् । घटादिविनाशवदवस्तुत्वाददोष
इति चेत्- तथा च मोक्षस्य परमार्थसद्भावप्रतिज्ञाहानिः ।
असत्त्वादेव शशविषाणस्येवादिमत्त्वाभावश्च ॥ ३० ॥

In the same manner (Tatha) if you say that moksha has a beginning (Moksasya Adimatah), as it has originated (Prabhavasya) at a particular time, at the time of the end of samsara, through the gaining of knowledge (Vijnana Praptikala), then its ever lastingness also (Tatha Anantata Api) will not be there (Na Bhavisyati), as is seen in the case of the pot (Ghatadisu Adarsanat - which having originated ends also). Like the Destruction, Pradhvamsa - Abhava of the pot (Ghatadi - Vinasavat), moksha being in Abhava Rupa (Avastutvat), there is no defect in our statement (Adosah); if that is your argument (Iti - Cet - Then Shankaracharya Answers). If you are saying that Moksha is (Tatha Ca Moksasya) not an existing thing, not being there, according to you (Asattvad Eva), it will be a contradiction of your original statement (Pratijna Hanih), that moksha exists in reality (Paramartha Sadbhava), because if it is not an existing thing, (Asattvad Eva) like the rabbit's horn (Sasavisanasya Iva), it will not have a beginning (Adimattva Abhavah Ca - or an end)

2nd Dosha :

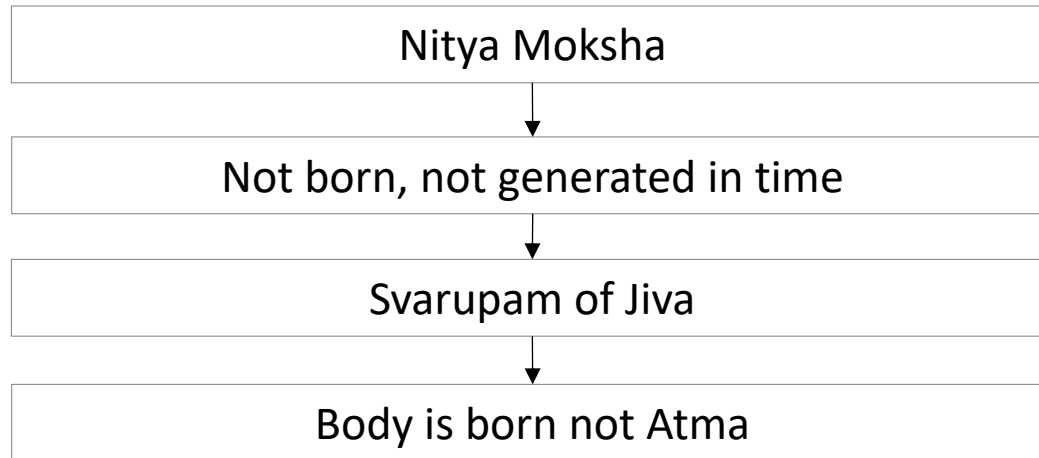
I) Thathapi :

- In the same manner.
- Moksha produced by Jnanam, really produced, will result in real end of Samsara.

II) World Real, Dvaitam Real, Samsara Real

- Real end of Samsara, real Moksha will begin.
- Moksha will originate at time of Jnanam will end in time.

III)



IV) Sankhya :

- Prakrti – Purusha Vivekena, Jnanena Moksha.

V) Nyaya – Veiseshika Sapta Padartha Jnanena Moksha

VI) Tat Tat Vijnanam, Tat Tat Moksha Bavati.

VII) Problem :

- Arriving Moksha will disappear one day.
- It will be temporary Moksha, like temporary Svarupa.

VIII)

Pot	Moksha
<ul style="list-style-type: none">- Originates- Never eternal	<ul style="list-style-type: none">- Originates- Never eternal- Utpanna Moksha, Anityam

IX) Advaitam :

- We dont say Moksha Utpannaha.
- Adhyasa Nivrrutou Adhishtana Rupena Avasthanam Moksha, Brahma rupena Avasthana Moksha.

- **When 3 Avasthas negated, we are in Turiya Brahma Avatha which is Moksha.**

X) Moksha and Brahman are identical in Advaitam.

- If you understand Brahma Svarupam, during Sravanam itself is Moksha Prapti.
- Since Brahman is eternal, Moksha is eternal.

XI) We dont have a problem with Moksha, it is Brahma Avastha.

XII) Vichara Sagara Rule :

- Adhishtana Avaseshahi Nashaha Kalpita Vastunaha.
- What is end of Adhyasa is Adhishtanam itself.

XIII) All Kalpita Vastus are Samsara

- Kalpita Samsara Avasanam Nama Atma Rupena Avasthanam.

XIV) Atma Nityaha, Moksha Nitya.

- What you get is Brahman understanding of Adhishtanam, not Sushupti Anubhava.

XV) Advaitin alone says Samsara Kalpita Vastu

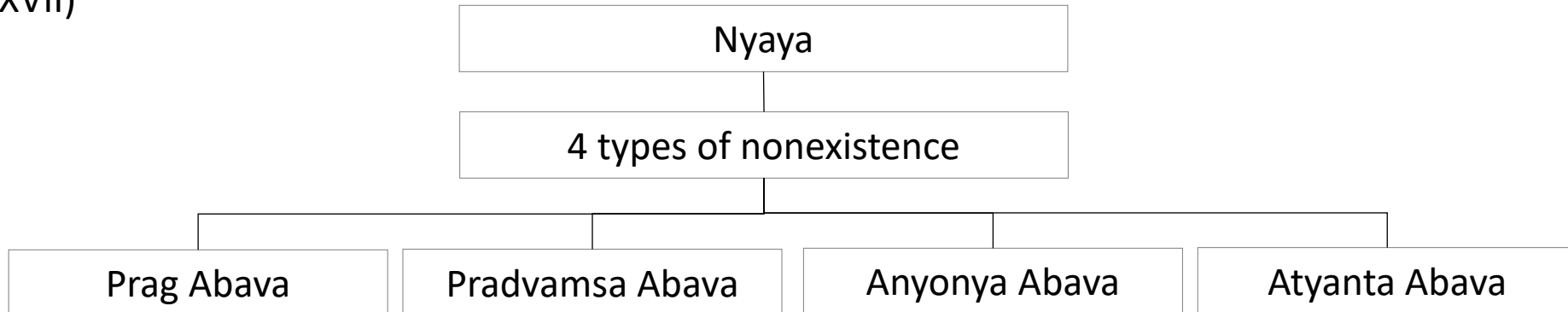
- For others, Samsara = Satya Vastu
- Therefore, they have problems.

XVI) Ghata Dishu Adarshanat :

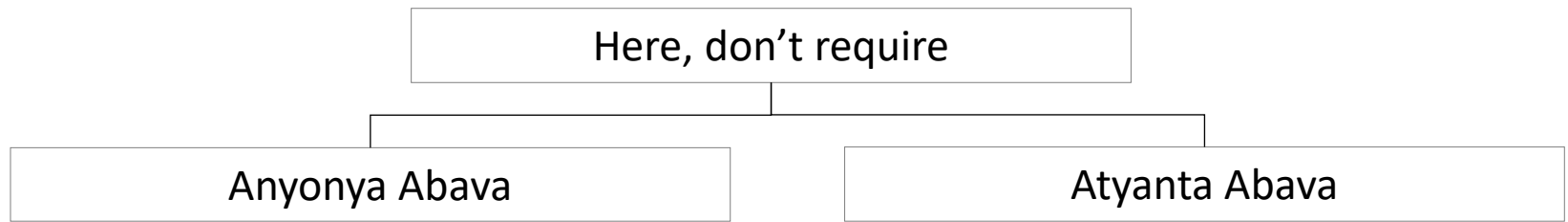
Purva Pakshi :

- Gives ingeneous argument Nyaya system based argument.

XVII)



XVIII)



- Discussed in Taittiriya Siksha Valli introductory Bashyam.

XIX) Prag + Pradvamsa Abava here.

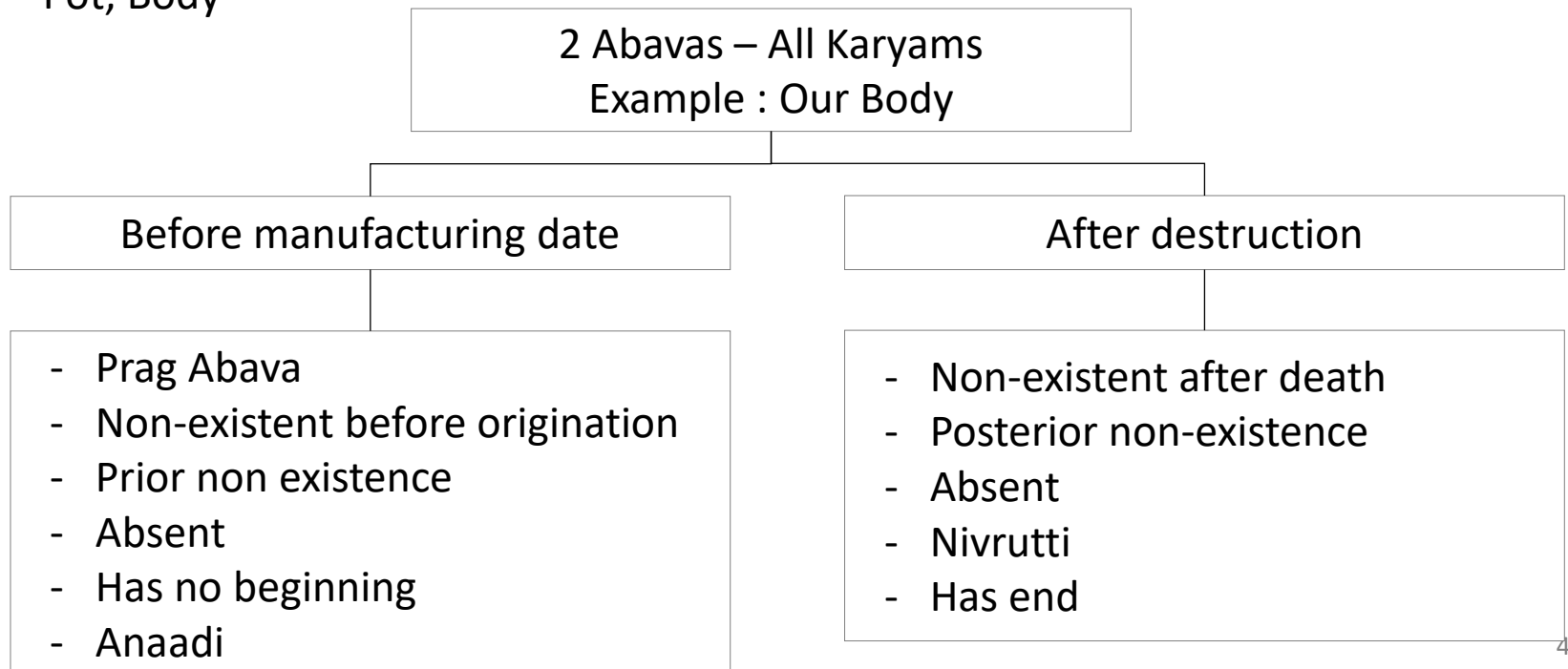
- Abava = Non existence.

XX) Temporary objects have Prag Abava + Pradvamsa Abava.

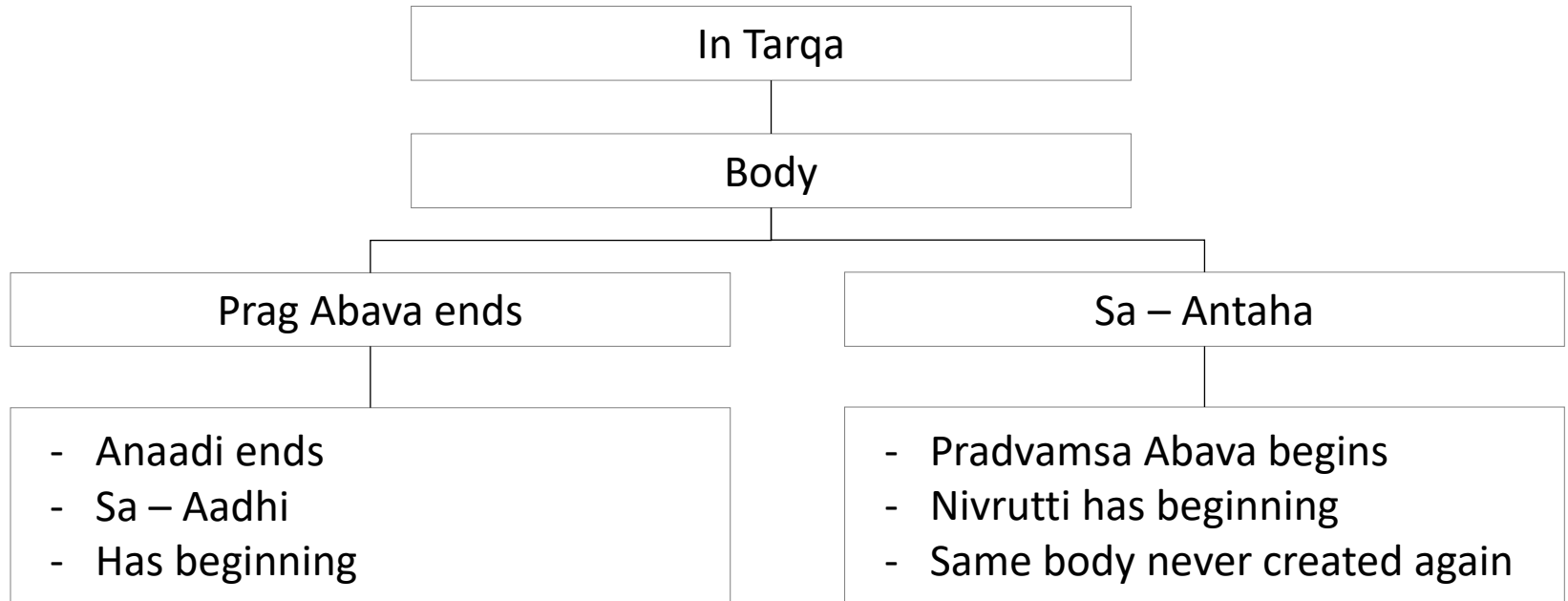
Example :

- Pot, Body

XXI)



XXII)



XXIII)

Prag Abava	Pradvamsa Abhava
<ul style="list-style-type: none">- Anaadi- Sa – Antaha	<ul style="list-style-type: none">- Sa – Adhi- Anantaha

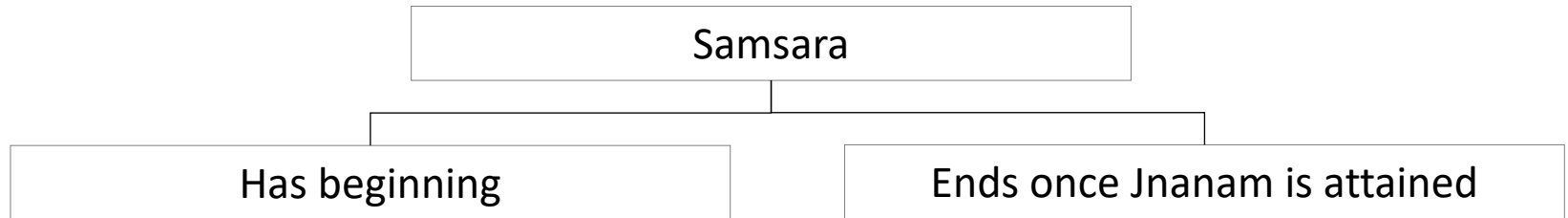
XXIV) Purva Pakshi :

- What is Moksha?
- Posterior non-existence of something.
- Pradvamsa Abava of Samsara.
- When Samsara ends, Moksha begins.

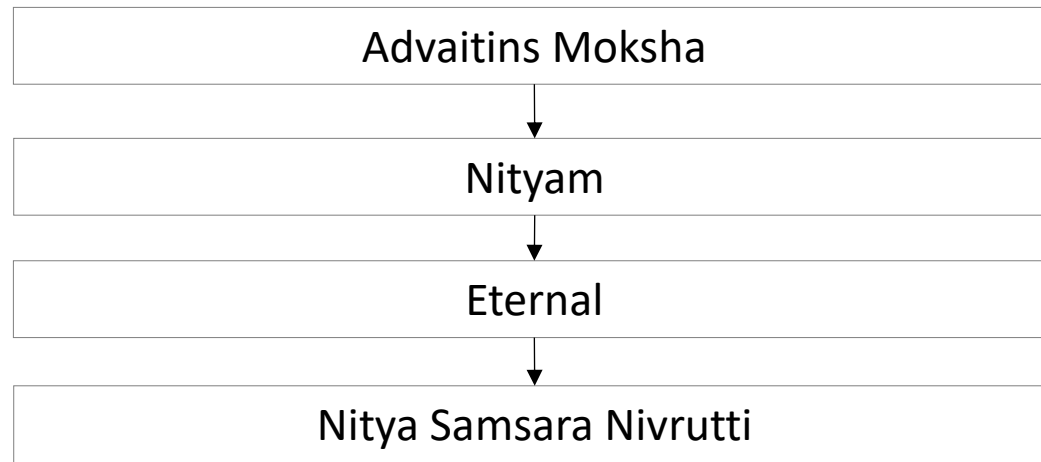
XXV) Moksha = Pradvamsa Abava

- It has beginning and end.
- Therefore Moksha = Nityaha.

XXVI)



XXVII)



XXVIII) Pot has Pradvamsa Abava, Nirvrutti.

- Fine, Abstract presentation by Tarqa Shastra.

XXIX) Purva Pakshi :

- Our Moksha begins and it will be eternal.
- Moksha = Pradvamsa Abava rupa, Nivrutti Rupa.
- Objection of Purva Pakshi based on Tarqa.

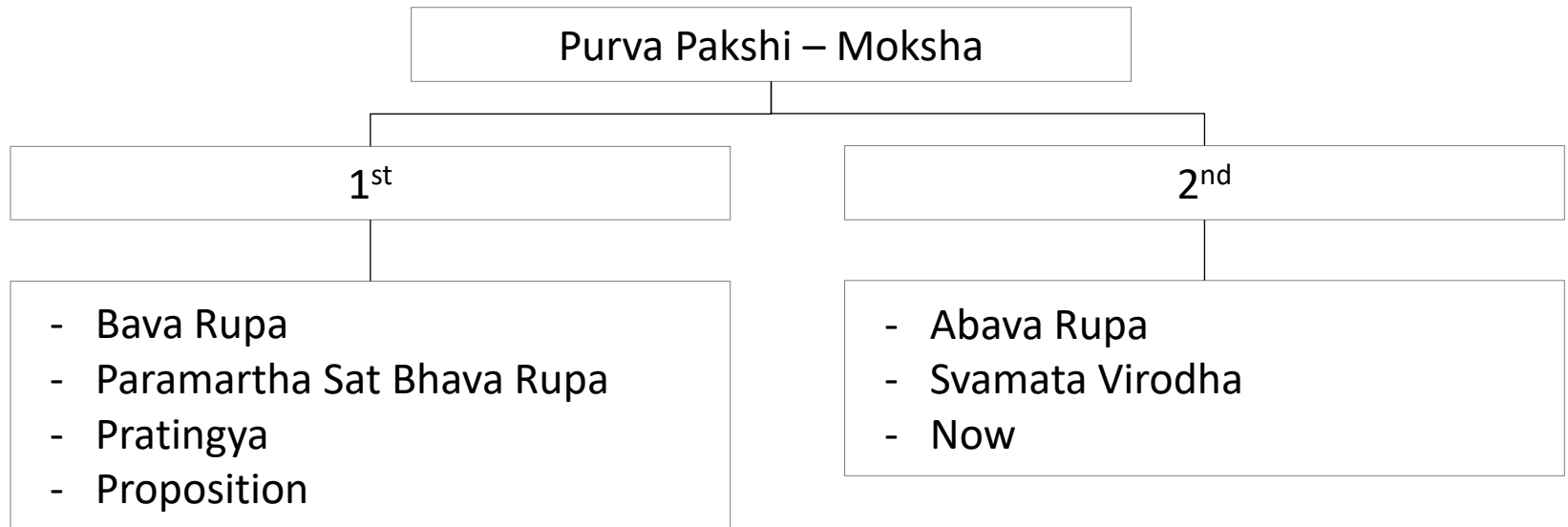
XXX) Shankara : 2 problems

a) Pratingya Virodha :

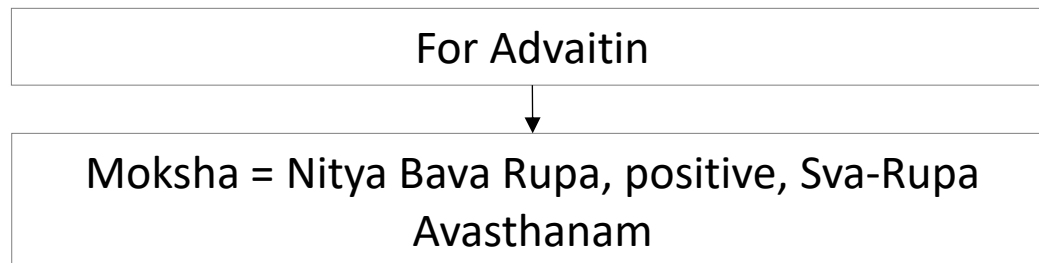
- Going against your own proposition.
- All schools present Moksha as Bava Padartha, getting something, positive entity.

b) Here Purva Pakshi is presenting Moksha = Abava rupa, Vinasha Rupa, Nivrutti Rupa Pradvamsa Abava Rupa.

c) Shankara :



d)



- Abiding in my Nitya Mukta Svarupa = Moksha.
- Positive for us.
- For Purva Pakshi - it is Nivrutti – negative = Dosha No. 1

XXXI) Dosha No. 2 :

- Extending Tarqa based Moksha.

a) Prag Abava does not have a beginning but it has an end.

b) Pradvamsa Abava has beginning but has no end.

c) Moksha = End of Prag Abava – Prior nonexistence and beginning of Pradvamsa Abava (Posterior Non existence).

d) Beginning and end of Abava = Purva Pakshi's Moksha.

e) Discussed in Siksha Valli Taittiriya Bashyam

XXXII) How do you talk of beginning and end of something which is not there, nonexistent thing?

a) Talking of 4 types of Abava, nonexistence, is silly.

b) We can talk of 4 types of Bava Padartha.

c) 4 types of Rabbits non-existent horn – how?

d) Rama / Bharatha / Lakshmana / Shatrugana have nonexistent horns.

e) Adding adjective to non existent = Adding attribute to nonexistent Padartha

f) Prag, Pradvamsa Anonyas Atyantika = 4 adjectives w.r.t. Abava

- Meaningless.

g) Sa-Adhi, Anantha, Aadhi, Sa-Antaha – 4 adjectives useless.

h) Moksha has a beginning is wrong.

- Moksha = Pradvamsa Abava for Purva Pakshi.
= Beginningless Moksha.

i) How can non-existent thing have beginning or end?

- Asatvat Eva
- Abava Rupertvat

Example :

- Horn of Rabbit

j) Can't talk of arriving of Moksha by studying your school of philosophy.

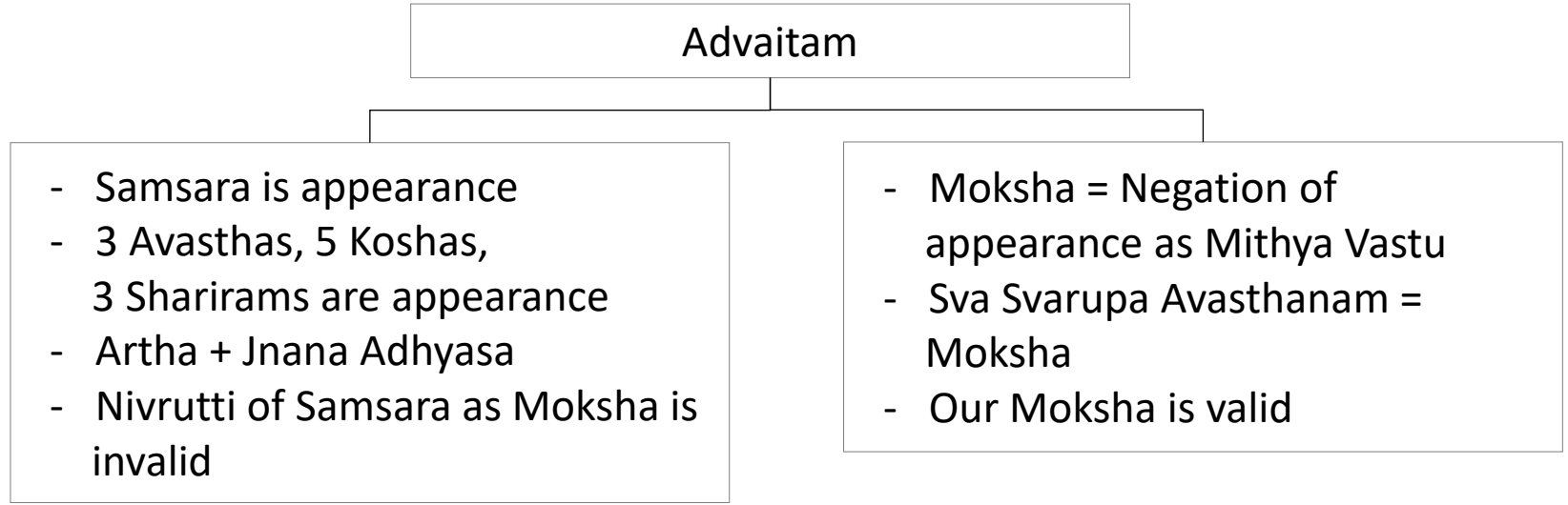
k) I consciousness, atma am always free from body, mind, sense organs, world = Advaitam.

l) 2nd Dosha :

- Non-existent Moksha will come.

XXXIII) All theories are wrong because Samsara is taken as real.

XXXIV) Conclusion of Karika No. 30 :



XXXV) Anvaya : Karika No. 30

अनादेः संसारस्य अन्तवत्त्वं च न सेत्स्यति ।
आदिमतः मोक्षस्य अनन्तता च न भविष्यति ॥

anādeḥ saṁsārasya antavattvaṁ ca na setsyati,
ādimataḥ mokṣasya anantatā ca na bhaviṣyati.

The end of a beginningless samsara cannot be established and the endlessness of Moksha, which has a beginning, is not possible.

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ ३१ ॥

ādāvante ca yannāsti vartamāne'pi tattathā ।
vitathaiḥ sadṛśāḥ santo'vitathā iva lakṣitāḥ ॥ 31 ॥

That which is non-existent in the beginning and in the end, is necessarily Non-existent in the intermediary stage also. The Objects we see are illusions, still they are regarded as if real. [4 - K - 31]

यत् आदौ अन्ते च न अस्ति तत् वर्तमाने अपि तथा (एव
भवति) । वितथैः सदृशाः सन्तः (ते = अनित्य पदार्थाः)
अवितथाः इव लक्षिताः ॥

yat ādau ante ca a asti tat vartamāne api tathā (eva
bhavati) | vitathaiḥ sadṛśāḥ santaḥ (te = anityapadārthāḥ)
avitatha iva lakṣitāḥ ||

That which does not exist in the beginning and in the end is so in the middle also.
(Even though) they are unreal objects, they are regarded as though real.

I) Above verse directly lifted from Chapter 2 – 6 – Vaitatya Prakaranam.

II) All schools say Dvaitam is Satyam.

- Real product, real world born out of something.

III)

Cause	Effect
Satyam	Satyam

- Like we see in Vyavaharika world.

IV) Visishta Advaitin :

Brahman	Jagat
Satyam	Satyam

- Go to Vaikunta, do Kainkaryam and eternally do Seva, that is Moksha.

V) Astitva Vadis – all Dvaitam schools

- Study Prasthan Trayam but reach conclusion of Dvaitam.

Brahman	Jagat
Karanam	Karyam
Satyam	Satyam

- Anirmoksha Prasanga Dosha comes.

VI) Sankhya :

Prakrti	Purusha
Karyam	Karanam

Both Satyam

- Jagat Satyam in all schools.

VIII) Gaudapada :

- **If Jagat is Satyam, we can't logically explain creation.**
- Also there will be Anirmoksha Dosha.

IX) To get Moksha, we have to escape Samsara.

- To escape Samsara, only one route.
- Can escape only if we understand and accept jagat = Mithya.
- No other route will work.

X) Blindly believe in going to other lokas – Vaikunta, Shiva, do Nitya Kainkaryam to Bagawan.

- We can never imagine Moksha as a possibility.

XI) Jagan Mithyatvam is required for Moksha Prapti.

XII) Question by other philosophers :

- What is Mithya?
- Other philosophers accept Veda but arrive at Dvaitam as Satyam.

XIII) Chapter 2 – Karika No. 6 + 7 give definition of Mithya

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]

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।
तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥ ७ ॥

saprayojanatā teṣāṃ svapne vipratipadyate |
tasmādādyantavatvena mithyaiva khalu te smṛtāḥ || 7 ||

The Objects of the waking state serve no purpose in the dream state being contradicted. Therefore, these (Objects) are associated with beginning and an end. Hence these are illusion indeed. [2 - K - 7]

- Only Nastika schools have Mithyatvam.
- Chapter 4 – Karika No. 31 = chapter 2 – Karika No. 6

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।
तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥ ३२ ॥

saprayojanatā teṣāṃ svapne vipratipadyate ।
tasmādādyantavattvenamithyaivakhalutesmṛtāḥ ॥ 32 ॥

The argument that they, the objects of the waking state, serve some purpose is contradicted in the dream. Therefore, they are undoubtedly accepted to be illusory (by the discriminate) on account of their having a beginning and an end. [4 - K - 32]

तेषां सप्रयोजनता स्वप्ने विप्रतिपद्यते । तस्मात्
आद्यन्तवत्त्वेन ते मिथ्या एव खलु स्मृताः ॥

teṣāṃ saprayojanatā svapne vipratipadyate | tasmāt
ādādyantavattvena te mithyā eva khalu smṛtāḥ ॥

Their utility is contradicted in dream. Therefore, they are indeed considered to be unreal only, since they have a beginning and an end.

वैतथ्ये कृतव्याख्यानौ श्लोकाविह संसारमोक्षाभावप्रसङ्गेन
पठि तौ ॥ ३१-३२ ॥

These two Karikas (31 and 32) which were commented upon in the Vaitathyaprakarana (Vaitathye Krta Vyakhyanau Slokau) are deliberately repeated here (Prasangena Patitau), in this fourth chapter (iha), in the context of Mithyatvam of bondage and Moksa (Samsara Moksa Abhavah).

I) Same Mantra in Chapter 2 – Karika No. 7

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।

तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥ ७ ॥

saprayojanatā teṣāṃ svapne vipratipadyate |

tasmādādyantavatvena mithyaiva khalu te smṛtāḥ || 7 ||

The Objects of the waking state serve no purpose in the dream state being contradicted. Therefore, these (Objects) are associated with beginning and an end. Hence these are illusion indeed. [2 - K - 7]

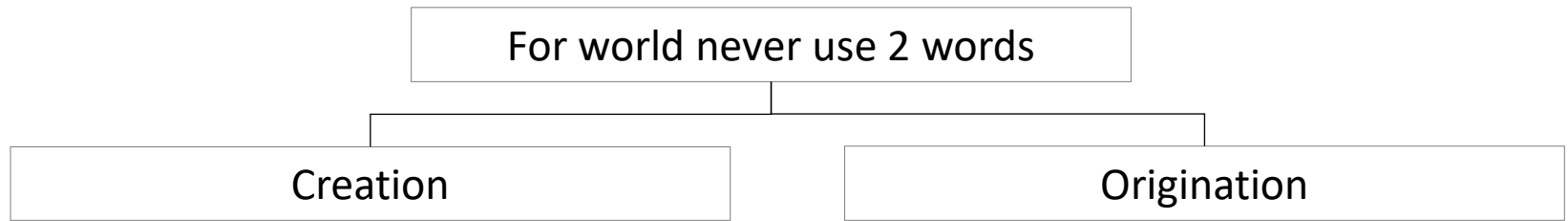
Context here :

- AnirMoksha Prasanga dosha.

II) Prasankena :

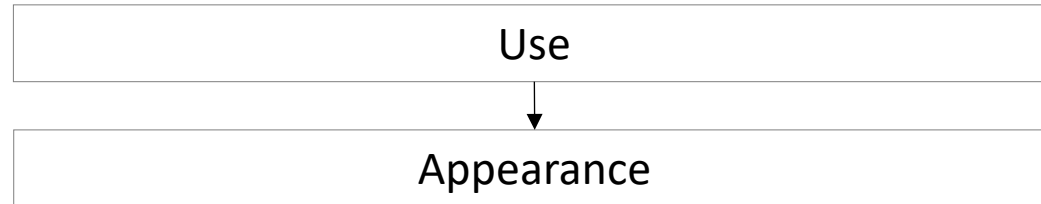
- Contextually, definition of Chapter 2 – Karika No. 6 and 7, repeated.
- It is for Purva Pakshi who wants definition of Mithya.

III)



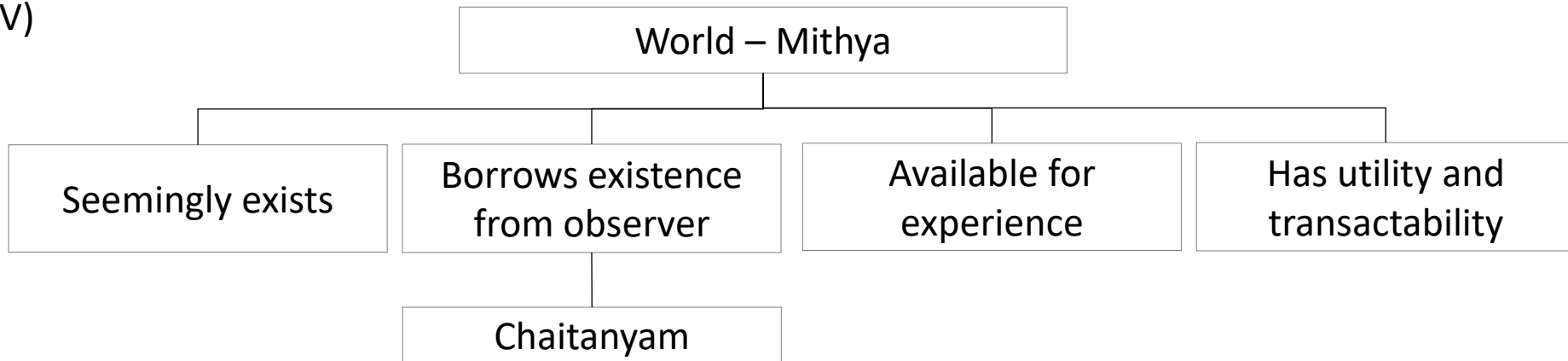
- Then world becomes real.

IV)



- Then Vedanta will work.
- World becomes unreal.

V)



- Example – Svapna
- This is gist of entire Chapter 2

VI) Best example of Mithya = Svapna.

सर्वे धर्मा मृषा स्वप्ने कायस्यान्तर्निदर्शनात् ।
संवृतेऽस्मिन्प्रदेशे वै भूतानां दर्शनं कुतः ॥ ३३ ॥

sarve dharmā mṛṣā svapne kāyasyāntarnidarśanāt ।
saṁvṛte'sminpradeśe vai bhūtānām darśanam
kutaḥ ॥ 33 ॥

All objects cognised in the dreams are unreal because they are seen within the body. How is it possible to really perceive those things that are seen to exist, within this limited space? [4 - K - 33]

कायस्यान्तर्निदर्शनात् स्वप्ने सर्वे धर्माः मृषा
(भवन्ति) । अस्मिन् संवृते प्रदेशे वै भूतानां
दर्शनं कुतः (भवति) ?

kāyasyāntarnidarśanāt swapne sarve dharmā mṛṣā
(bhavanti) | asmin saṁvṛte pradeśe vai bhūtānām
darśanam kutaḥ (bhavati)?

All entities or objects in dream are unreal, since they are seen within the body. How can there be the perception of objects within this limited space?

I) Chapter 4 – Karika No. 33 and 34 have same meanings of Chapter 2 – Karika No. 1 and 2.

वैतथ्यं सर्वभावानां स्वप्न आहुर मनीषिणः ।

अन्तःस्थानात् तु भावानां संवृतत्वेन हेतुना ॥ १ ॥

vaitathyaṃ sarvabhāvanāṃ svapna āhur manīṣiṇaḥ |

antaḥsthānāt tu bhāvanāṃ saṃvṛtatvena hetunā || 1 ||

The wise declare all Objects of the dream as illusory, they all being located within the body and also because of their being in a confined space. [2 - K - 1]

अदीर्घत्वाच्च कालस्य गत्वा देशान्नपश्यति ।

प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते ॥ २ ॥

adīrghatvācca kālasya gatvā deśānnapaśyati |

pratibuddhaśca vai sarvastasmindeśe na vidyate || 2 ||

On account of the shortness of time, it is not possible for the dreamer to go and see the dream Objects. Nor does the dreamer, when he wakes up, indeed find himself in all the Places seen in his dream. [2 - K - 2]

II) Advaitin introduces word “Mithya” – not in other schools – Astika and Nastika.

III)

Therefore, Advaitin has 2 jobs

- Define Mithya

- Give examples

a) Dream

b) Rope Snake

III) Visishta Advaitin : Claims

a) Dream is real, created by Ishvara

b) Rope Snake = Real

- How is it produced?
- By Pancha Butas.
- 5 elements responsible for all creation.

<ul style="list-style-type: none">• Both equally real – Rope and Rope Snake
--

- Advaitin fails to convince Visishta Advaitin.

c) Advaitin :

- When Jnana Adhyasa is taken as real, Artha Adhyasa is taken to be more real.

d) Advaitin chooses to peacefully co-exist.

IV) How we prove Swapna is Mithya?

- Given in Chapter 2 – Verse 1, 2

V)

Quotation	Paraphrasing
<ul style="list-style-type: none">- Citing with exact same words- Chapter 2 – Karika No. 6 and 7 = Chapter 4 – Karika No. 31 and 32	<ul style="list-style-type: none">- Chapter 4 – karika No. 33 and 34- Chapter 2 – Karika No. 1 and 2- Different words, same meaning

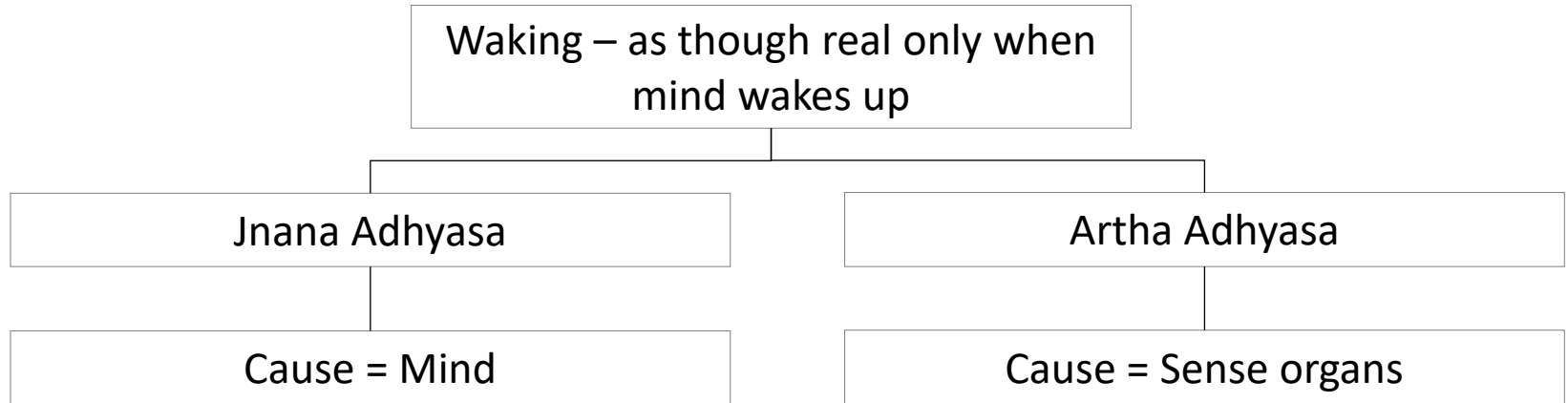
VI) Uchita Desha Kala Abava :

- Appropriate time – place is not available in dream to hold a big mountain or for having a child in dream.

VII) Dream = As though real, but mental projection only.

= Does not really exist

VIII)



- I remain Brahma – Chaitanyam
- Seemingly divided as Sakshi – Sakshyam.
- Both dream world and waking world follow law of Karma.

Revision : Karika No. 33

I) Upto Karika No. 30 Gaudapada refuted all theories of creation of Astika, Nastika.

II) Established :

- World not Karyam Brahman not Karanam.

III) ParamAnu, Prakrti, 5 elements Brahman not Karanam

- World not Karyam.

IV) What is status of world?

- World is Adhyasa – appearance.

V) Question :

- Appearance on what? Adhyasa on what?

Answer :

- Adhyasa, appearance has to always borrow existence from somewhere.
- **That which lends existence is called Adhishtanam.**

VI) Where is the world superimposed on?

- Where does the world appear?

Answer :

- **World is superimposed on Brahman or Atman.**

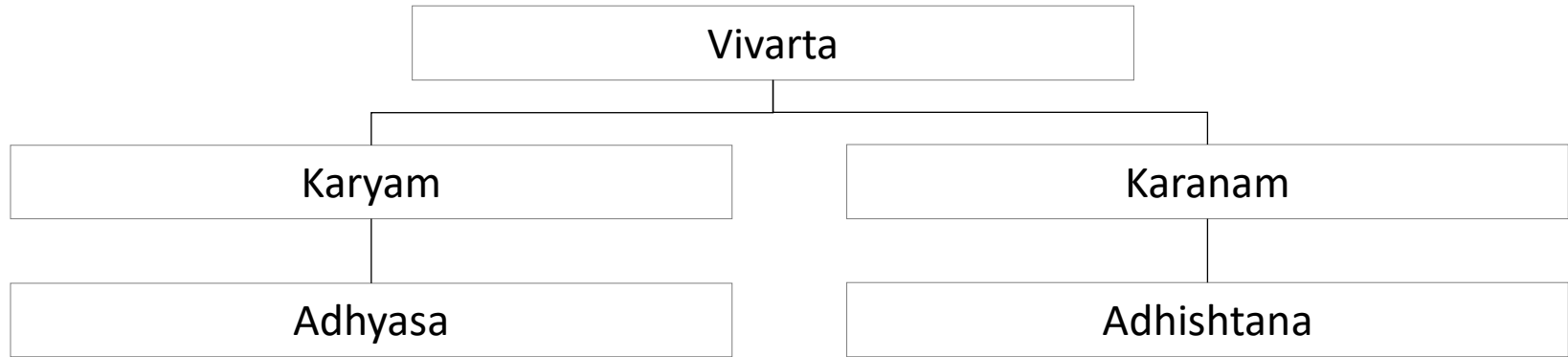
VII) What is relationship between Brahman – World?

Answer :

- Not Karya – Karana relationship.
- But Adhyasa – Adhishtana Samanda.

VIII) If a person loves – Karya – Karya Sambandha, Advaitin concedes :

- It is not regular Karya – Karana Sambandha but special Karya – Karana Sambandha.



- Another language used.

IX) Blind or visually challenged

- Developing or underdeveloped country.

X) Post Shankara terminology used :

- World = Brahma Vivarta Karyam.

- **Brahmanaha Vivarta Karanasya vivarta Karyam Jagatu.**

XI) Rope Snake = Rajju Vivartakam

- Shutika = Rajata vivartakam.
- Svapna = Waker vivartakam
- Mirage water = Sand vivartakam or Vivarta Karyam.
- All this is special name of Adhyasa – Adhishtana sambanda.

XII) If World = Adhyasa, Mithya, vitatam, Vivartam Mrisha.

- All synonomous.

XIII) Examples in chapter 2 :

- Dream
- Rope Snake

XIV) Visishta Advaitin :

- Swapna real creation of Ishvara for Jivas Karma Phalam exhaustion.

XV) Gaudapada :

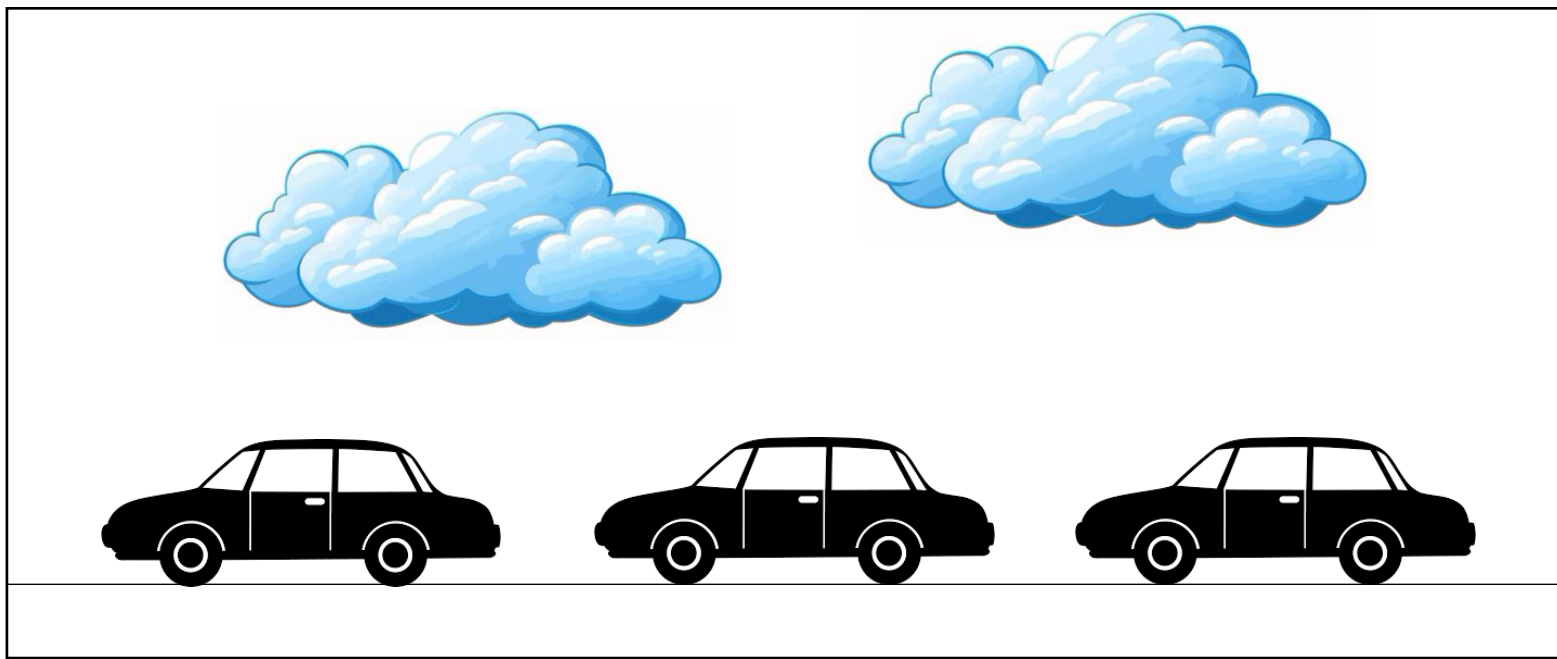
- Swapnaha = Mithya
- Uchita Desha Kala Abava.

XVI) Dakshinamurthi Stotram : Verse 1

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dṛśyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]



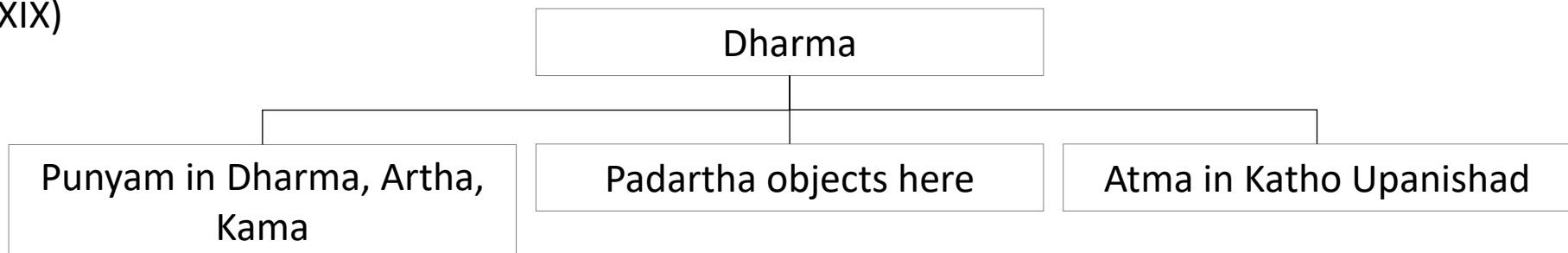
- There is not adequate space in mirror for objects seen.

XVII) City seen in Mirror elephant seen in Mirror.

- Appearance only, not Satyam.
- Mirror can't accommodate elephant.

XVIII) Chapter 2 – Karika No. 1, 2 = Chapter 4 – Karika No. 33, 34

XIX)



XX) All objects in Svapna – Mountains, people, rivers are Mrisha, Vaitatyam, Mithya.

- Required space is not there for them in the head.
- In limited, constrained, circumscribed space, how can experience be real.
- Dream world is existing within head of individual even if empty.
- This is Aksheparthe – Kutaha.
- You can't experience.

821) Bashyam : Chapter 4 - Karika No. 33 Starts

निमित्तस्यानिमित्तत्वमिष्यते भूतदर्शनादित्ययमर्थः
प्रपञ्च्यत एतैः श्लोकैः ॥ ३३ ॥

Through all these Karikas (Etaih - Slokah - 33 to 35), the same idea given in the first Karika of 2nd Chapter (Iti Ayam Arthah), is conveyed (Prapancyate), thus - 'On waking up, the external object stops to be an external object' ("Nimittasya Animittatvam Isyate Bhutadarsanat").

I) Chapter 2 – 1st verse – paraphrase here

वैतथ्यं सर्वभावानां स्वप्न आहुर् मनीषिणः ।
अन्तःस्थानात् तु भावानां संवृतत्वेन हेतुना ॥ १ ॥

vaitathyaṃ sarvabhāvanāṃ svapna āhur manīṣiṇaḥ |
antaḥsthānāt tu bhāvanāṃ saṃvṛtatvena hetunā || 1 ||

The wise declare all Objects of the dream as illusory, they all being located within the body and also because of their being in a confined space. [2 - K - 1]

II) Same idea also in Chapter 4 – Karika No. 25

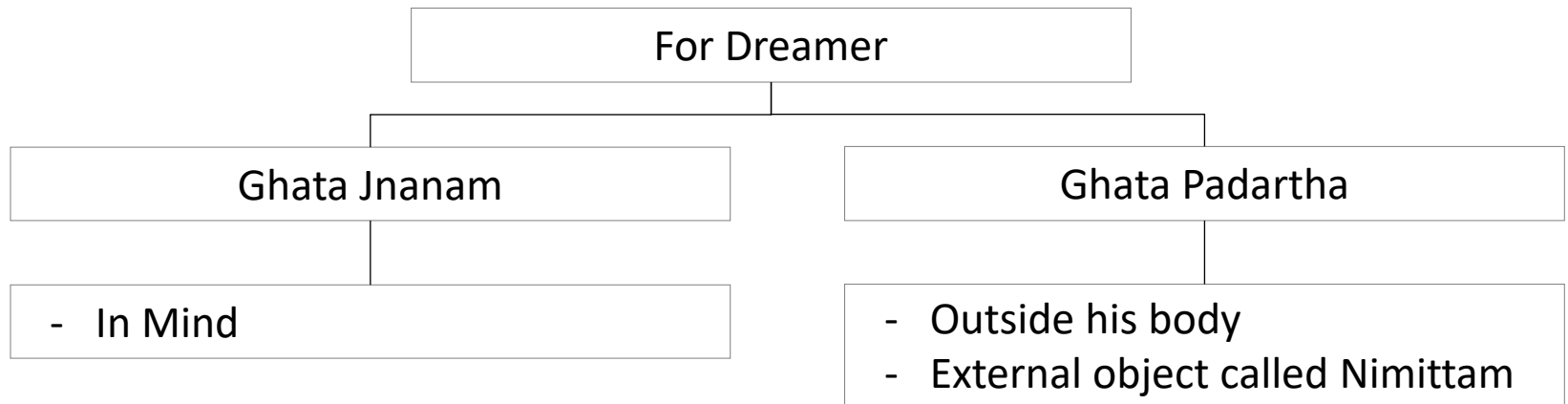
प्रज्ञप्तेः सनिमित्तत्वमिष्यते युक्तिदर्शनात् ।
निमित्तस्यानिमित्तत्वम् इष्यते भूतदर्शनात् ॥ २५ ॥

prajñapteh sanimittatvam iṣyate yuktidarśanāt |
nimittasyānimittatvam iṣyate bhūtadarśanāt || 25 ||

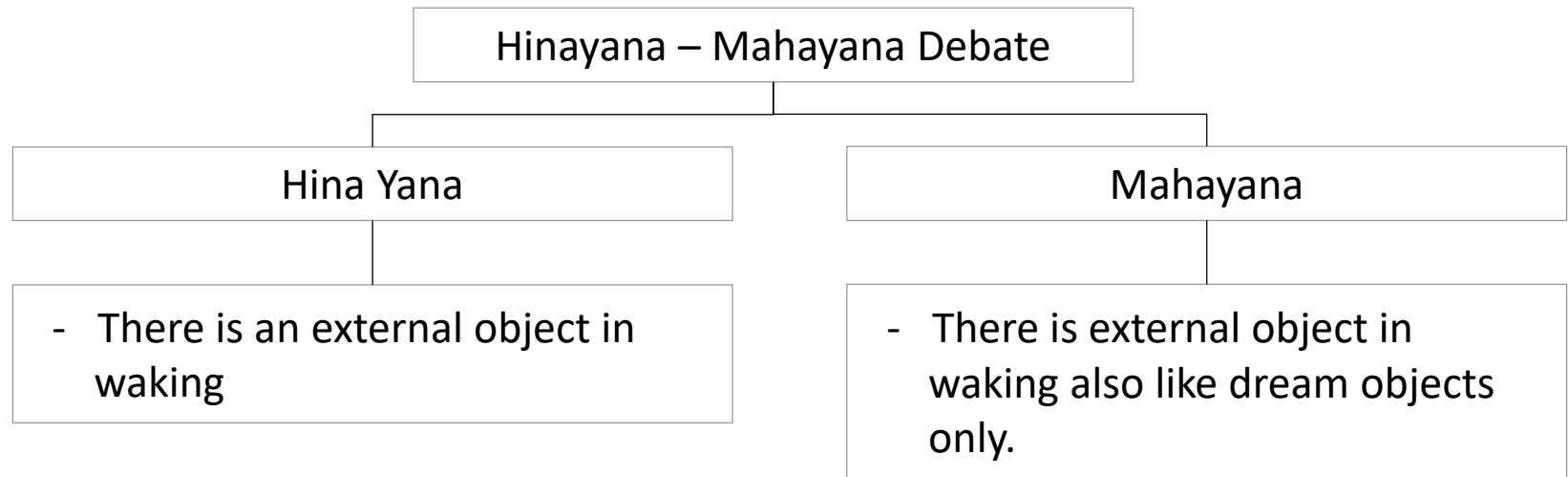
So far as empirical reason (Yukti Darsana) goes, the fact of plurality is to be accepted. But, from the stand-point of the Absolutist Theory (Bhuta Darsana) Pluralistic world, with all its variety and relation, is illusory. [4 - K - 25]

III) 2nd Line :

- During dream, dreamer sees real external object.
- It is like waking for him.
- There is corresponding external object.



IV) Chapter 4 – Karika No. 25 :



V) What happens to dream external object?

- For waker, dream objects resolved.

VI) Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- It is Antahkarana Vrutti both in Dream + Waking.

VII) Similarly, Jagrat Prapancha also appears external now.

VIII) On waking up for a Jnani from Anaadi Mayaya Suptaha, this world is not outside him.

- Jnani proudly claims world is in him.

IX) Kaivalya Upanishad : Verse 19

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

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

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

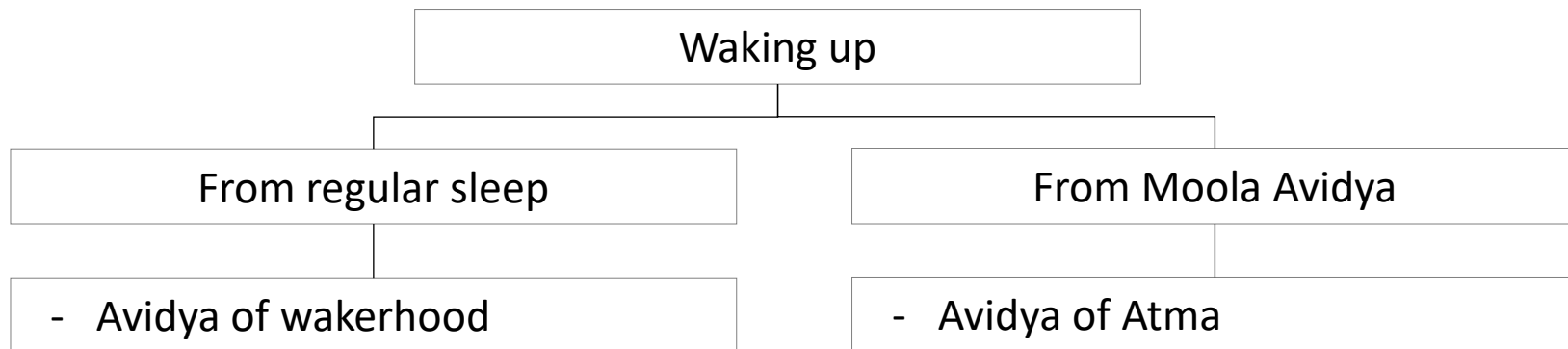
- **This world exists within me.**
- Me = Chaitanyam, not body, mind.
- Not 3 Shariram.

- **World is born out of me the Chaitanyam.**
- This is Mahayanis reply to Hinayani.

X) Shankara :

- That idea is repeated here.
- **External object stops to be external object on waking up to Atma.**

XI)



XII) This message of Mahayani Advaitin endorses here.

XIII) Prapanchyate :

- Is clarified, Re-explained in Karika No. 33, 34, 35.

XIV) Anvaya :

कायस्यान्तर्निदर्शनात् स्वप्ने सर्वे धर्माः मृषा
(भवन्ति) । अस्मिन् संवृते प्रदेशे वै भूतानां
दर्शनं कुतः (भवति) ?

kāyasyāntarnidarśanāt swapne sarve dharmā mṛṣā
(bhavanti) । asmin saṁvṛte pradeśe vai bhūtānām
darśanam kutaḥ (bhavati)?

All entities or objects in dream are unreal, since they are seen within the body. How can there be the perception of objects within this limited space?

- They exist falsely.

न युक्तं दर्शनं गत्वा कालस्यानियमाद्गतौ ।
प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते ॥ ३४ ॥

na yuktaṁ darśanaṁ gatvā kālasyānīyamādgatau ।
pratibuddhaśca vai sarvastasmindeśe na vidyate ॥ 34 ॥

It is not possible for the dreamer to go, to have the experiences of the dream objects on account of the limited time involved in such journeys. Again, on waking up the dreamer does not find himself in the place where he dreamt himself to be. [4 - K - 34]

गतौ कालस्य अनियमात् गत्वा दर्शनं युक्तं न
(भवति) । प्रतिबुद्धः च (सन्) सर्वः वै तस्मिन्
देशे न विद्यते ॥

gatau kālasya aniyamāt gatvā darśanam yuktaṁ na
(bhavati) | pratibuddhaḥ ca (san) sarvaḥ vai tasmin
deśe na vidyate ||

Seeing the dream objects after reaching (them) is not possible because of the inconsistency of the duration with regard to travel. Again, after waking up, no one continues to be in that place.

I) Chapter 2 – Karika No. 2 Repeated here

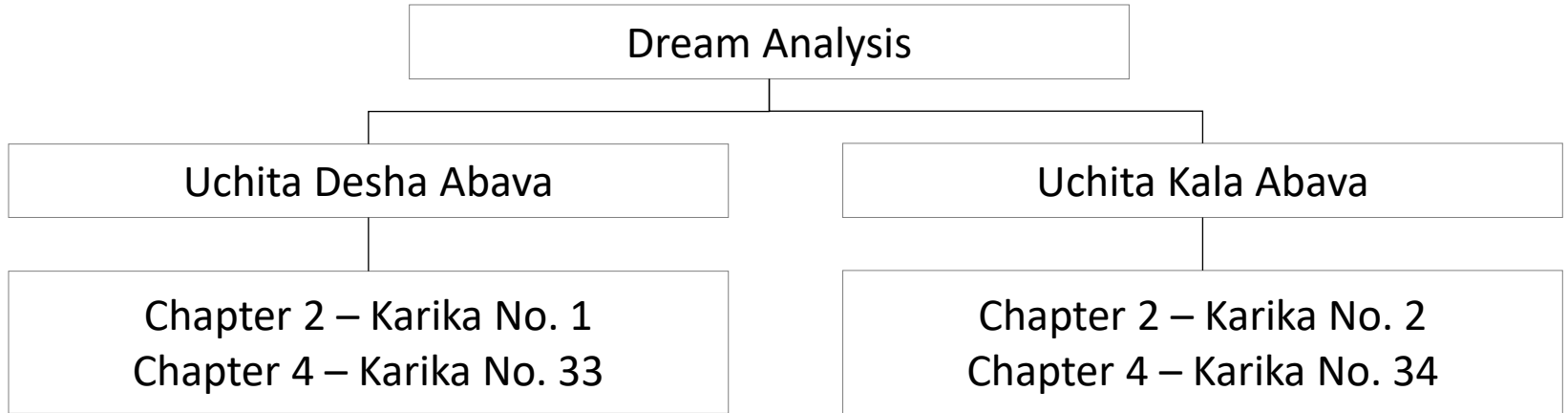
अदीर्घत्वाच्च कालस्य गत्वा देशान्नपश्यति ।
प्रतिबुद्धश्च वै सर्वस्तस्मिन्देसे न विद्यते ॥ २ ॥

adīrghatvācca kālasya gatvā deśānnapaśyati |
pratibuddhaśca vai sarvastasmindeśe na vidyate || 2 ||

On account of the shortness of time, it is not possible for the dreamer to go and see the dream Objects. Nor does the dreamer, when he wakes up, indeed find himself in all the Places seen in his dream. [2 - K - 2]

- Chapter 2 – Karika No. 1 in Chapter 4 - Karika No. 33

II)



III) Not enough space to put elephant in the head, not enough time to go on world tour and return in dream.

- Hence dream is Mithya, imaginary.

IV) Both space / time are Anumana Pramanam.

V) Pratyaksha Pramanam :

- You wake up in same bed after dream.
- Therefore Swapna is Mithya.

824) Bashyam : Chapter 4 - Karika No. 34 Starts

जागरिते गत्यागमनकालो नियतो देशः
प्रमाणतो यस्तस्यानियमान्नियमस्याभावात्स्वप्ने न
देशान्तरगमनमित्यर्थः ॥ ३४ ॥

In the waking world (Jagarite) going and coming (Gati - Agamana - from place to place) how much time, distance and the means of travel it involves (Niyata Kalah Desah) one can say, with valid means of knowledge (Pramanatah). But in dream (Swapne) as required time and space is not there (Yah Tasya Aniyamat = Niyamasya Abhavat), it means (iti Arthah), in dream one is not really travelling anywhere (Na Desantara - Gamanam).

I) In waking state appropriate space, time is available.

II)

Niyama Abava	Aniyama
Space time rule not in dream	Rule violated in dream

III) This is Hetu, reason for Anumanam – Dream = Mithya.

Anvaya :

गतौ कालस्य अनियमात् गत्वा दर्शनं युक्तं न
(भवति) । प्रतिबुद्धः च (सन्) सर्वः वै तस्मिन्
देशे न विद्यते ॥

gatau kālasya aniyamāt gatvā darśanam yuktaṁ na
(bhavati) | pratibuddhaḥ ca (san) sarvaḥ vai tasmin
deśe na vidyate ||

Seeing the dream objects after reaching (them) is not possible because of the inconsistency of the duration with regard to travel. Again, after waking up, no one continues to be in that place.

मित्राद्यैः सह संमन्त्रय संबुद्धो न प्रपद्यते ।
गृहीतं चापि यत्किञ्चत्प्रतिबुद्धो न पश्यति ॥ ३५ ॥

mitrādyaiḥ saha sammantrya sambuddho na prapadyate ।
grhītaṁ cāpi yatkiñcatpratibuddho na paśyati ॥ 35 ॥

The dreamer on being awakened realises the illusory nature of the conversations he had with his companions, etc., (During his dream). Moreover, he does not retain, in the waking state anything, which he had acquired or received (in his dream). [4 - K - 35]

मित्राद्यैः सह संमन्त्रय संबुद्धः (सन्
सह तत्) न प्रपद्यते । यत्किञ्चित्गृहीतं (तत्)
च अपि प्रतिबुद्धः (पुरुषः) न पश्यति ॥

mitrādyaiḥ saha sammantrya sambuddhaḥ (san
saha tat) na prapadyate | yatkiñcit grhītaṁ (tat)
pratibuddha (puruṣaḥ) na paśyati ||

After conversing with friends and others (in dream), the waker does not find (it real).
Again, after waking up, he does not see anything which was received (in the dream).

I) Gaudapada extends discussion with one additional point.

II) Problems resolved in dream appear again on waking up.

III) Only imagined to be resolved.

- In waking state, dreamer goes to friends home who denies to have met him at all.
- Friends gifts in dream also unreal in waking, Mithya.

827) Bashyam : Chapter 4 - Karika No. 35 starts...

मित्राद्यैः सह संमन्त्रय तदेव मन्त्रणं प्रतिबुद्धो न प्रपद्यते ।
गृहीतं च यत्किञ्चिद्धिरण्यादि न प्राप्नोति ।
अतश्च न देशान्तरं गच्छति स्वप्ने ॥ ३५ ॥

Having met friends, relatives, etc (Mitradyaih) and conversed with them (Saha Sammantrya - in the dream), that conversation (Tadeva Mantranam), after waking up (Pratibuddhah), he does not recall at all (Na Prapadyate). And whatever valuable gifts like gold etc (Ca Yat Kincid Hiranya Adi) he received (Grhitam - in the dream from them), he does not have them anymore (Na - Prapnoti - after getting up). Therefore one does not go to any place really (Atah Ca Na Desantaram Gacchati) in the dream (Svapne - Thus dreams are Mithya).

I) Astrologer, friends, solutions, Shiva Lingam in well, gifts in dream – all Mithya in waking.

- Swapna is reproduction of past experience.
- Avidya or Purva Vasana Janya Swapna.

II) ESP – Not Swapna

- It is power of Yogis mind.
- They become operational in certain dreams.
- Para normal phenomena.

III) Psychology of 21st century book by 2 Americans.

- Swapna

IV) Prati Buddaha :

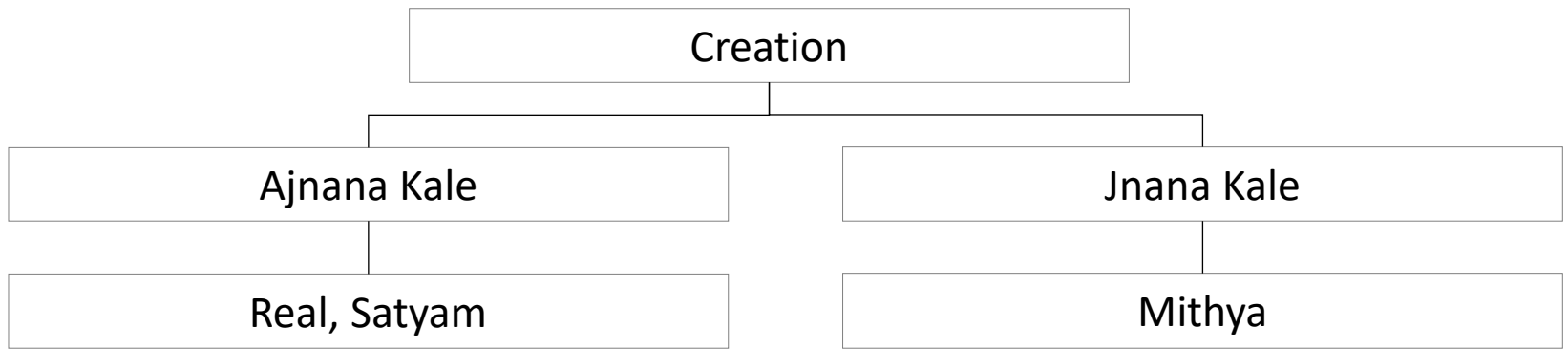
- In Dream, no Shiva Linga outside.
- This is commentary of 1st line.

V) 2nd Line :

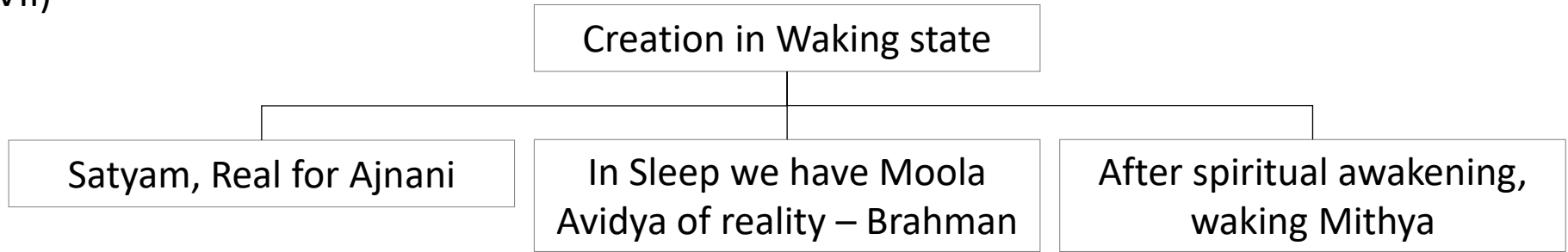
- Grihitam Sati Yat Kinchitu
- Wealth, house, Jewellery
- Pratibuddaha na Prapnoti
- After waking up, not seen.

VI) Conclusion – Atashcha :

- Swapna = Mithya
- Person does not actually travel in dream, all Mithya after waking up.



VII)



- Until spiritual awakening, Anaadi Mayaya Suptaha Yoda Jivaha Prabudyate.

VI) Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
 पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
 यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
 तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
 paśyannātmāni māyayā bahirivodbhūtaṁ yathānidrayā |
 yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
 tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- Until Jnanam comes, world satyavat Bhati.

IX) In spiritual awakening, world does not disappear.

- In Normal dream, world disappears.
- For Jeevan Mukta, Jagat is Mithya.
- Experiencability (E), Transactability (T), Utility (U) continues.
- Jeevan mukta uses the world like Ajnani.

X) Gita :

सक्ताः कर्मण्यविद्वांसः
यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तः
चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṃsah
yathā kurvanti bhārata |
kuryād vidvāṃstathā'saktah
cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

XI) World same for Jnani + Ajnanam

- Both eat when hungry.
- Do Nitya Naimitta Karmas if Grihasthas.

Jnani :

- **Not attached to world.**
- **World unreal.**
- Waking dream internal for him.
- Jagrat is appearance in Chaitanyam.

Anvaya :

मित्राद्यैः सह संमन्त्रय संबुद्धः (सन्
सह तत्) न प्रपद्यते । यत्किञ्चित्गृहीतं (तत्)
च अपि प्रतिबुद्धः (पुरुषः) न पश्यति ॥

mitrādyaiḥ saha sammantrya sambuddhaḥ (san
saha tat) na prapadyate | yatkiñcit grhītaṁ (tat)
pratibuddha (puruṣaḥ) na paśyati ||

After conversing with friends and others (in dream), the waker does not find (it real). Again, after waking up, he does not see anything which was received (in the dream).

स्वप्ने चावस्तुकः कायः पृथगन्यस्य दर्शनात् ।
यथा कायस्तथा सर्वं चित्तदृश्यमवस्तुकम् ॥ ३६ ॥

svapne cāvastukaḥ kāyaḥ pṛthaganyasya darśanāt ।
yathā kāyastathā sarvaṁ cittadr̥śyamavastukam ॥ 36 ॥

The body which is actively participating in the dream life must necessarily be unreal since the other body of the dreamer is perceived as lying in the bed as distinctly different from his dream-body. Like the body everything cognised in the dream is certainly unreal. [4 - K - 36]

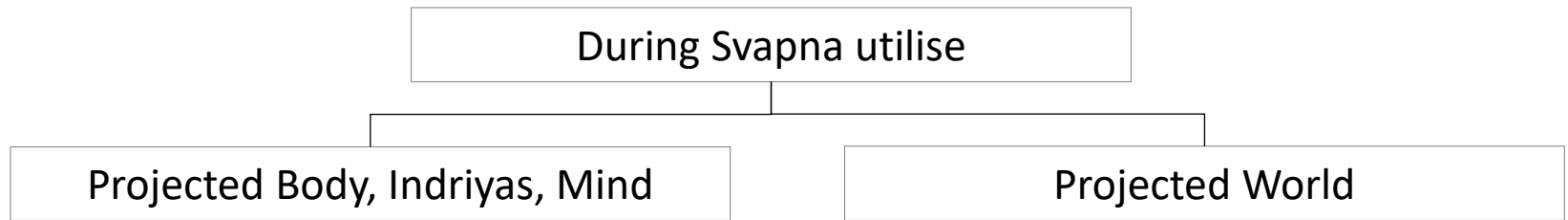
अन्यस्य (कायस्य) पृथक् दर्शनात् स्वप्ने कायः
अवस्तुकः (भवति) । यथा कायः अवस्तुकः (भवति)
तथा सर्वं चित्तदृश्यम् अवस्तुकम् (भवति) ॥

anyasya (kāyasya) pṛdak darśanāt swapne kāyaḥ
avastukaḥ (bhavati) | yathā kāyaḥ avastukaḥ (bhavati)
tathā sarvaṁ cittadr̥śyam avastukam (bhavati) ||

The physical body in dream is unreal because of the experience of another body, distinct (from the dream body). Just as the body (in dream is unreal), so also, every object of consciousness is unreal.

I) Important Shloka for Nididhyasanam.

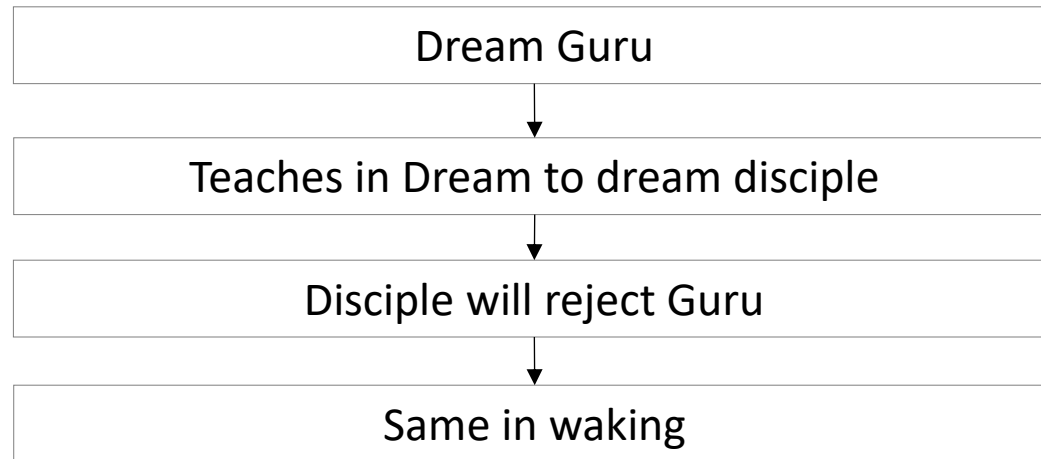
II)



III) How do you prove it is projected body and Mithya?

- Another relatively real body is lying in bed for utilising in waking state.
- Dream body for Dubai shopping festival.
- Waking body as unreal as Svapna Body

IV)



V) Na Deha, Indriya, Buddhir Asti.

- You are Turiyam Brahma.
- 4th Pada

VI) Kaivalya Upanishad :

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।
अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

apāṇipādo'hamacintyaśaktiḥ paśyāmyacakṣuḥ sa śṛṇomyakārṇaḥ ।
aham vijānāmi viviktarūpo na cāsti vettā mama citsadā'ham ॥ 21 ॥

I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge. [Verse 21]

- After class, world Maha reel, we forget teaching.
- Jnani remembers teaching at all times.
- Can sing Gita Chapter 9 – Verse 4 and 5.

Gita :

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

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

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

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

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

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

VII) Anumanam :

- Jagrat Shariram Mithya Drishyatvat – intimately objectifiable, Svapna Sharira Vatu.

VIII) Jagrat, Svapna, 2 types of dream only.

IX) Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

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

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

- You are chanting Suprabatham for Bhagawan to wake.
- In Upanishad, Bhagawan is waking you up to Turiyam.

Revision :

Karika No. 36 :

I) Gaudapada refutes all theories of creation because creation is a projection of Turiyam.

II) Gaudapada established creation not Karyam, product.

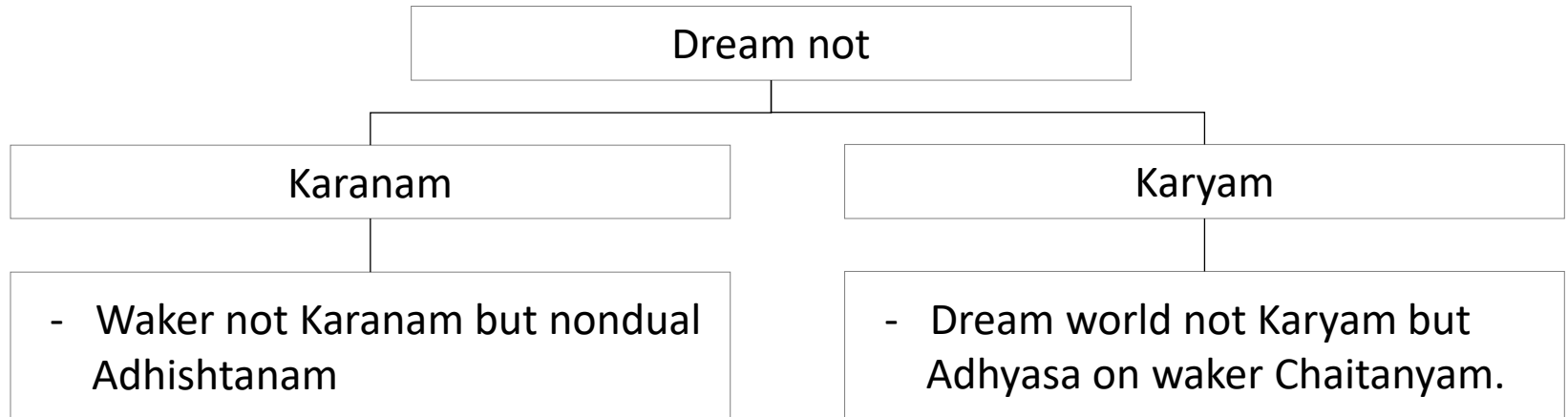
- You will be eternally searching for God the creator.

III) What is universe we experience solidly all the time and which is cause of all our troubles?

Answer :

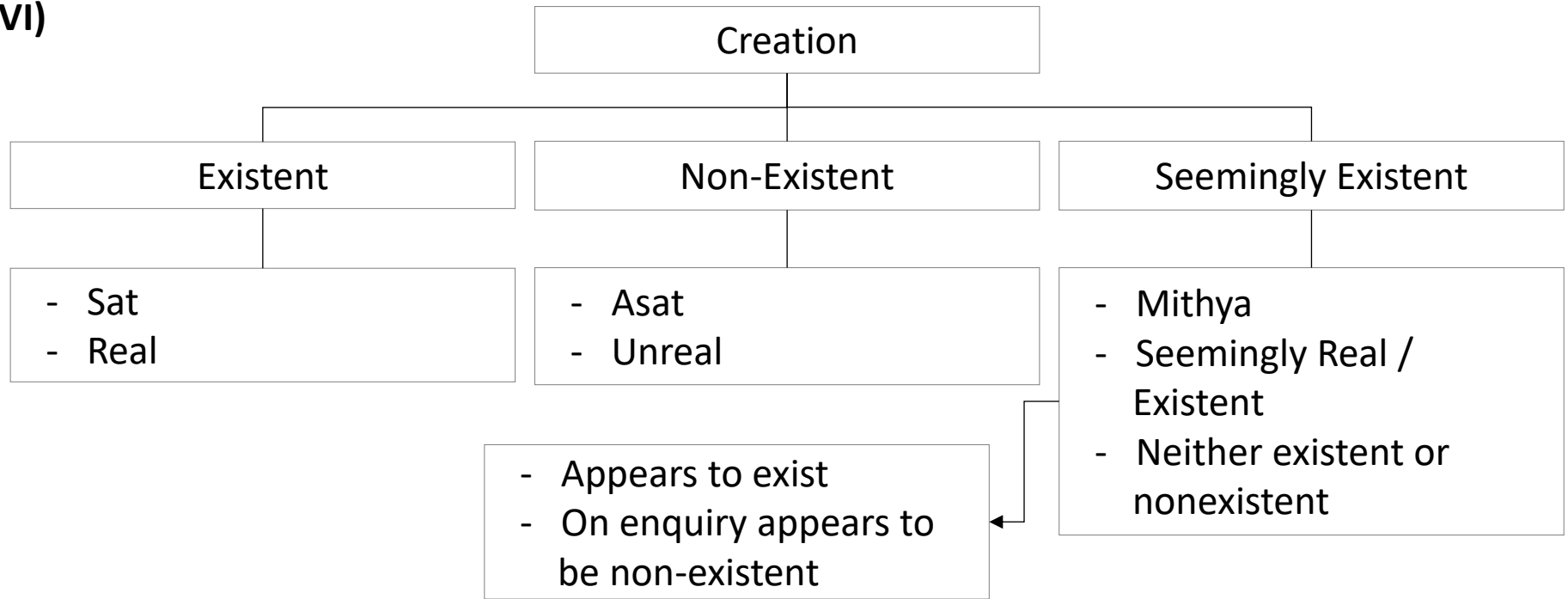
- Universe is Adhyasa, Mithya, superimposition.
- Not Karyam but Adhyasa like dream.

IV)

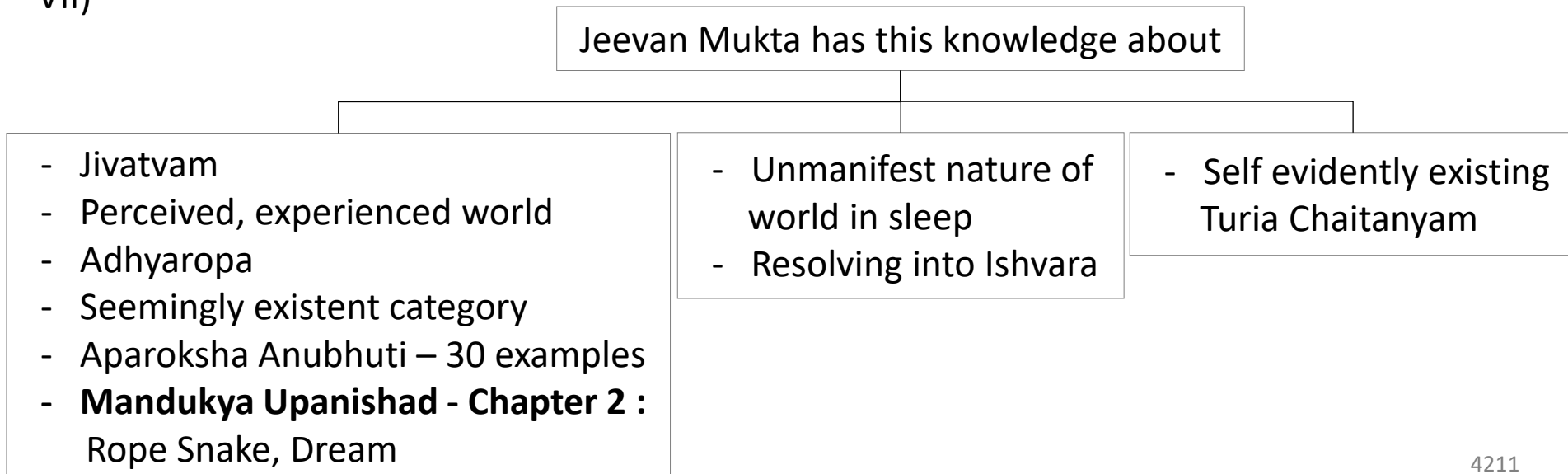


V) Adhyasa Mithya unique to Advaitic teaching.

VI)



VII)



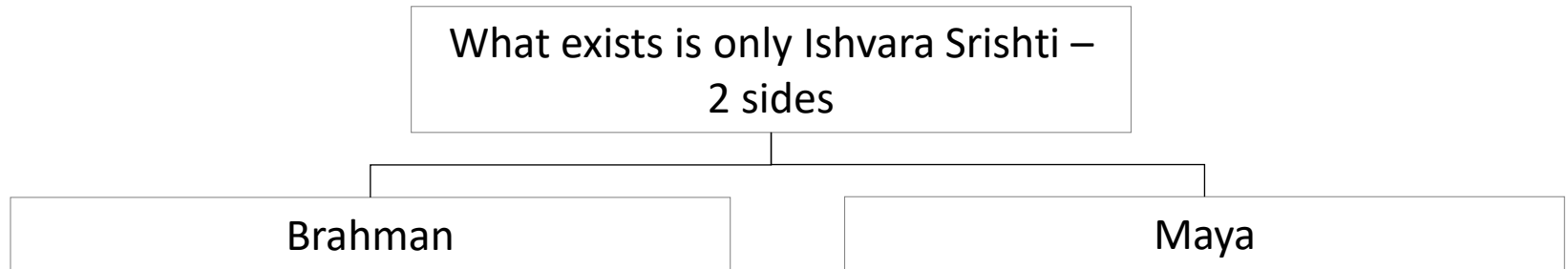
VIII) Experienter of Rope Snake considers Rope Snake was existent.

- Same with observer of Shell – Silver, Ghost – on Post, Mirage Water – Sand, Dream – Waker.
- We want to Run away Seeing Rope Snake.

IX) Rope Snake existent only until enquiry.

- Rope Snake, Samsara, is not available in 3 periods of Time.
- It does not come under existent, non-existent category.
- All our emotions and Samsara come under the same Mithya category. (Shokha + Moha).

X)



XI) Sat Asatbyam :

- Anirvachania = Fundamental of Vedanta.

Advaita Slogan :

- **Asatchet Na Pratiyate**
- **Sat Chen Na Badyate**

- If Rope Snake is non-existent, it would not have frightened the person.
- Any thought in Mind is Mithya, seemingly existent category.
- Thus our entire life of experiences – perceptions – emotions – thought – in short world comes under Anirvachana Mithya category – including Shokha – Moha – Samsara.

XII) What will happen to me in old age, past memories, future Anxieties, are Mithya.

- Non-existent Snake can frighten me.
- Non-existent thought, seemingly appearing thought can frighten me = Samsara at a subtle body level.

XIII) Satu Chet Na Badyate :

- Sat – can't be negated, Existent category, Turiyam, Chaitanyam, timeless, spaceless entity, reality.
- If existent, can't disappear when torch light is flashed.
- Asat Chet Na Pratiyate
- Sat Chetna Na Badyate.

XIV) Rajju Sarpah – Pratiyate, Badyate

- Pratiyamanatvat – Na Asat.
- Badyamanatvat – Na Sat.
- Tasmāt Sat Asatbhyam Anirvachaniyam Iti Angikaryam.

XV) Mithya = Intermediary category

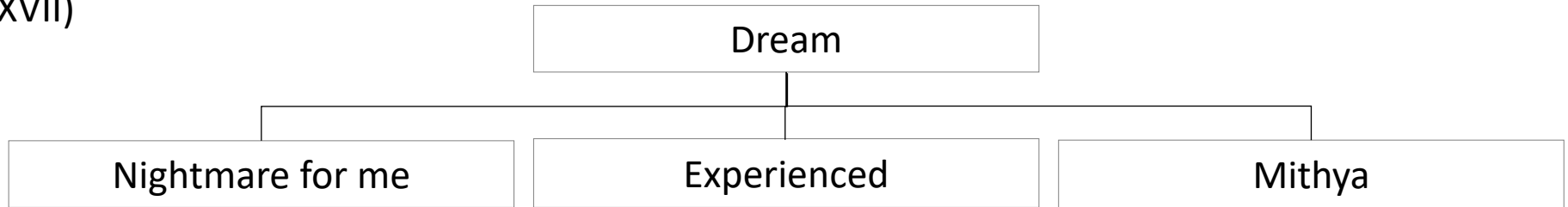
= Anirvachaniyam

= Can't categorise existent, nonexistent.

XVI) Example :

- Shell Silver
- Mirage on Sand
- Gandharva Nagari (City on clouds)
- Dream

XVII)



- On waking up, Sat Asatbyam Anirvachaniyam.

XVIII) Extend to Jagrat

- Jagrat also Mithya only.
- Appears real for me.
- Boldly negate.
- Solidly appearing for me.

XIX) Dreamer in dream looked at Dream as real only.

- This is the nature of the observer consciousness at Vyavaharika plane.
- Reflected Consciousness + Mind = Ahamkara

= Waker, Dreamer, Sleeper.

- **It objectifies waking world, dream world, causal world of ignorance, all as really existing.**

XX) For a dreamer, dream in dream is waking, Jagrat Prapancha.

- Looks at Swapna as Jagrat Prapancha.

Example :

- In day dreaming or thinking about a project and looking at future is only Jnana Adhyasa, if I know I am pure Sakshi uninvolved with the thought projections.
- Thought projections, Jnana Adhyasa is part of Sukshma Sharira Utpatti.

XXI) In Jagrat if I recall my sleep state memory of perception of total ignorance, that is also object of awareness, Sakshi.

- They appear to be solidly real.
- During our thought projections, the world projected appears to be solidly real.

XXI) Neither in Swapna or in Jagrat I will never accept unreality of the respective worlds.

XXII) If you regularly compare Svapna and Jagrat, you will slowly accept Jagrat also as another Svapna.

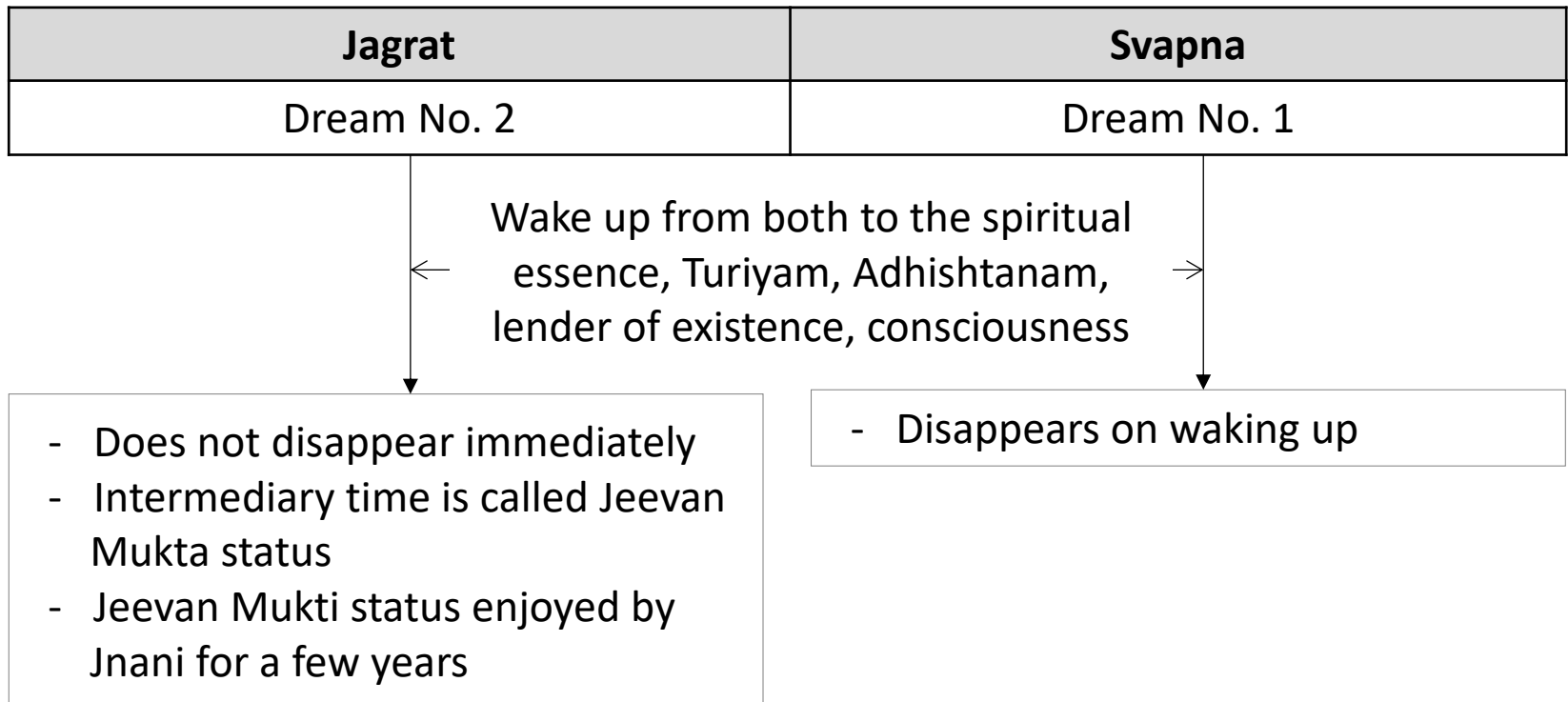
- Look back at your childhood, youth, old age, they were real at time of experience but today not there.

XXIII) Creation model is such that the observer will see the relative world as real only.

XXIV) Gaudapada lifts dream and rope snake example of Mithya Prapancha from Chapter 2.

- He re-establishes it through in Chapter 4.

XXV)



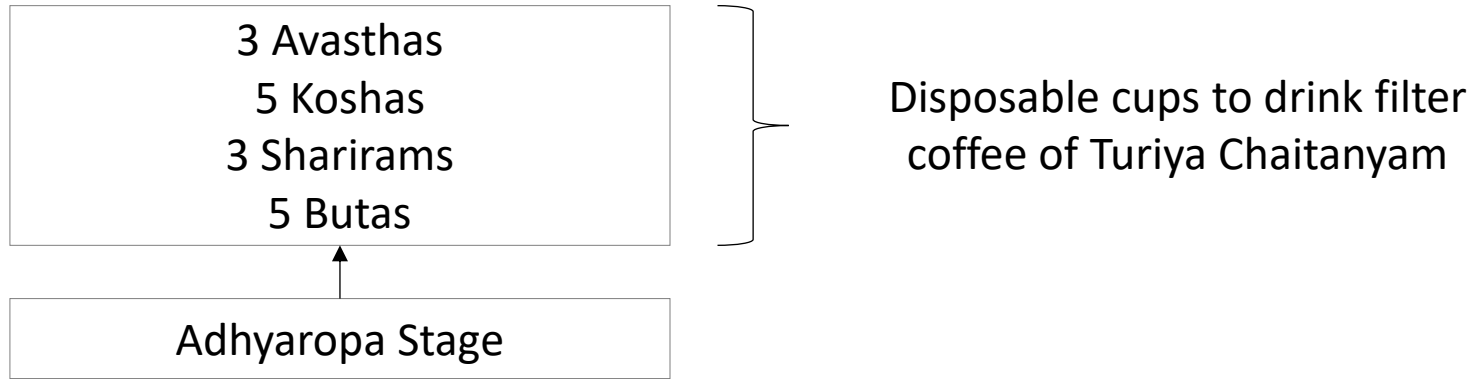
- This is Gist of Shloka.

स्वप्ने चाटन्दृश्यते यः कायः सोऽवस्तुकस्ततोऽन्यस्य
स्वापदेशस्थस्य पृथक्कायान्तरस्य दर्शनात् । यथा स्वप्नदृश्यः
कायोऽसंस्तथा सर्वं चित्तदृश्यमवस्तुकं जागरितेऽपि
चित्तदृश्यत्वादित्यर्थः । स्वप्नसमत्वादसज्जागरितमपीति
प्रकरणार्थः ॥ ३६ ॥

The body (Yah Kayah), which is intimately experienced in the dream (Svapne) as wandering about (Atan Drsyate), that dream body (Sah) is unreal, Mithya (Avastukah), (because it is a temporarily projected body as) there is another body, (Tatah Anyasya) quite different from that wandering dream body (Prthak Kayantarasya) seen (Darsanat), in the very spot, where the dreamer sleeps motionless (Svapna - Desathasya). So just as the body (Kayah) experienced in the dream (Yatha Svapnadrsyah) is unreal (Asan), so also (Tatha), all that is experienced (Sarvam - which includes Body - Mind - Sense - Complex) by the consciousness (Sarvam Cittadrsyam),

in the waking state also (Jagarite Api) is unreal, Mithya (Avastukam). The waking state also (Jagarite Api), as everything is cognised or experienced or objectified by the mind (Cittadrsyatvat), it is equal to the dream state (Svapna Samatvat). That is the idea (iti Arthah). The main idea, the Tatparyam of this fourth chapter (Prakaranathah - is to point out) the waker's universe is also Mithya (Asat Jagaritam Api Iti).

I)



II) Katho Upanishad : II – I – 11

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

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

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

b) Kaivalya Upanishad : Verse 23

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca ।
evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

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

- Apavada Stage.

II) Whatever body is experienced in the dream as moving, non-moving – Chalan, Achalan, roaming about (Cha-Atan).

- It is intimately experienced as roaming about.
- In the dream it is waking state for dreamer.
- In Svapna it is daytime, dreamer in Diwali shopping.

III) Kaya = Shariram = Avastu = Mithya = Unreal

- Vastu = Chaitanyam, Seer, Satyam.
- Temporarily projected body because there exists Avidya, ignorance of another solid sleeping body, motionless, non-moving.

IV) Darshanat :

- After waking, we come to know Dream body was projected.
- Wakers body was real body lying down in Jagrat.
- Swapna Shariram is projected out of Vasana of the Mind.

V) Similarly after waking up to Turiyam realise Shastra Pramanam is not required to show Jagrat Shariram is Mithya.

- It is temporary mental projection also like the dream body.
- We require Shastra Pramanam in Jagrat to reveal jagrat Prapancha is Mithya.

VI) Jagrat Shariram does not know it is Mithya.

- Requires Shastra to reveal that.
- Neha Nana Asti Kinchana.
- Jagrat Prapancha – Na Asti.

• **Not after Pralayam or before Srishti.**

- Present tense used.

• **Even now Prapancha is not there, I, Turiyam alone exist.**

VII)

Shastra Pramanam	Yukti Pramanam
<ul style="list-style-type: none">- Primary Source- Neha Nana Asti	<ul style="list-style-type: none">- Supportive to understand teaching

VIII) Logic :

- Yatra yatra Drishyatvam, (Experiences) Tatra Tatra Mithyatvam.
- Experiencer Chaitanyam is Satyam.
- Swapna experienced – Mithya.

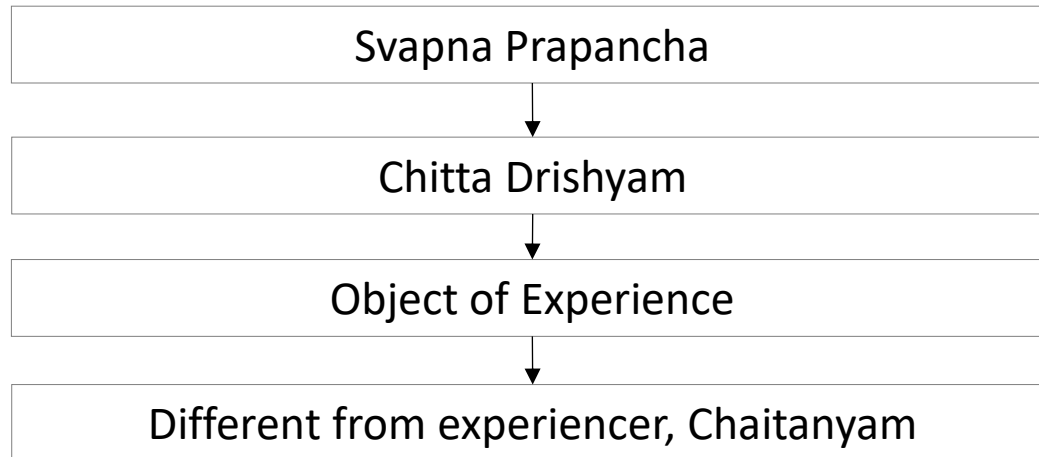
IX) Vyapti :

- Drishyat Mithya, Svapnavatu.

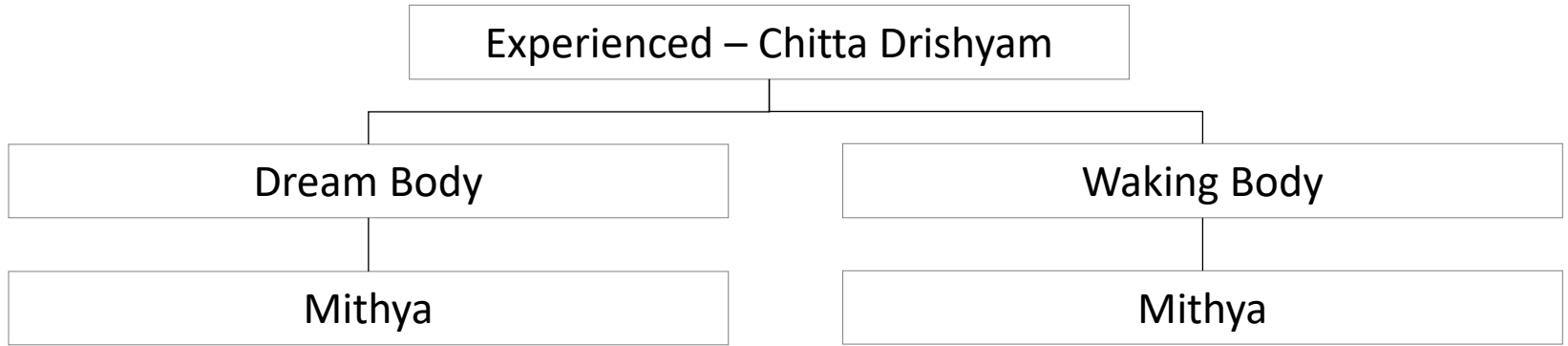
Like :

- Yatra Yatra – Dhuma... Tatra Tatra Agni.
- Yatra yatra – Mithya... Tatra Tata Satyam.

X)



XI)



- **Everything experienced is Mithya.**
- **Experiencer Chaitanyam is Satyam.**

XII) God is not an experienced object, if so, will become Mithya.

XIII) Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [1 – 4]

XIV) What is never objectifiable in the cosmos?

- God, Brahman.

XV) Brihadaranyaka Upanishad :

यो रेतसि तिष्ठन् रेतसोऽन्तरः,
यं रेतो न वेद, यस्य रेतः शरीरम्,
यो रेतोऽन्तरो यमयति,
एष त आत्माऽन्तर्याम्यमृतः;

अदृष्टो द्रष्टा, अश्रुतः श्रोता,
अमतो मन्ता, अविज्ञतो विज्ञाता;

नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञात,
एष त आत्मान्तर्याम्यमृतः,
अतोऽन्यदार्तम्; ततो ह्युद्दालक
आरुणिरुपरराम ॥ २३ ॥

yo retasi tiṣṭhan retaso'ntaraḥ,
yaṁ reto na veda, yasya retaḥ
śarīram, yo reto'ntaro yamayati,
eṣa ta ātmā'ntaryāmyamṛtaḥ;

adr̥ṣṭo draṣṭā, aśrutaḥ śrotā,
amato mantā, avijñato vijñātā;

nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,
nānyo'to'sti mantā, nānyo'to'sti vijñāta,
eṣa ta ātmāntaryāmyamṛtaḥ,
ato'nyadārtam; tato hoddālaka
āruṇirupararāma || 23 ||

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddālaka, the son of Aruṇa, kept silent. [3 - 7 - 23]

- We reject 2nd consciousness because there will be 2, Subject (Consciousness 1) – Object (Consciousness 2)

XVI) What is proof for existence of consciousness?

- World is proof of Consciousness.
- If no subject, no object can exist on its own.
- You can't talk of objects of consciousness.

XVII) Kenopanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

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

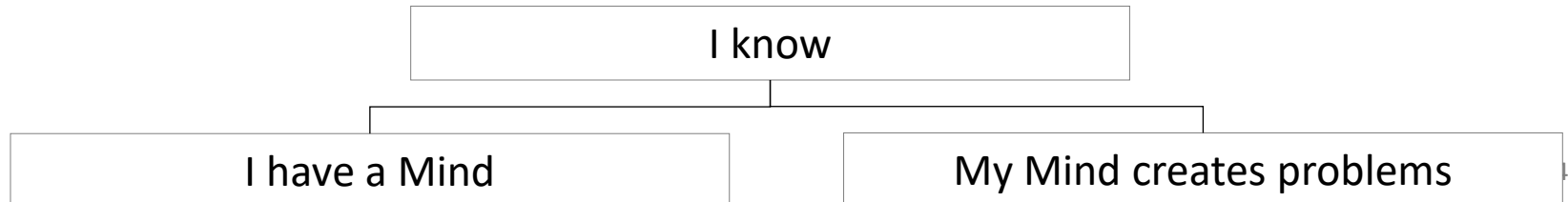
- Every experience proves non-experiencable consciousness which I am.

XVIII) Chitta Drishyam – Sarvam Avastukam :

- **Every experiencable thing is Avastukam, Mithya.**

XIX) Jagrat Prapancha = Chitta – Drishyam, not mind, not Antahkarana Drishyam.

XX) Mind is also Drishyam



- World is Chaitanya Drishyam.
- Chitta Drishyam includes Body, Sense Organs, Mind, Intellect.

XXI) Maya also Drishyam

- How?

• **Self ignorance is experienced by all of us in Deep Sleep.**

- Blankness experienced in Deep Sleep = Maya, Moolavidya.

XXII) From that blankness in sleep, Maya Kalpita Desha Kala Kalanam.

XXIII) At time of waking up :



XXIV) Vivekchudamani :

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम् ।

असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम् ॥ 123 ॥

māyā māyākāryaṁ sarvaṁ mahadādidēhaparyantam |

asadidamanātmataṭṭvaṁ viddhi tvam marumarīcikākālpam || 123 ||

Everything is due to the effect of Maya—from Mahat down to the gross body. Know that these and Maya itself are the not-Self— therefore, they are unreal, like the mirage in a desert. [Verse 123]

- All cosmos in like mirage water.

XXV) Sarvam Chittam Drishyam Jagarita Api :

- All including wakers universe is experienced, Mithya (Avastukam).

XXVI) Logic :

- Because you are seeing it is proof it is Mithya.
- World is unreal because I am seeing it.

XXVII) a) Seeing is common to show proof of unreality for Advaitin and reality of other schools.

b) Advaitin has courage to say seeing and unreal, Svapna Samantat, both Jagrat – Svapna are similar.

c) Both Drishyatvam, objectifiable, have Experiencability (E), Transactability (T), Utility (U) in their respective states.

- Both Asatu, Mithya.

- Only reinforcing idea here.
- This is Tatparyam of entire Chapter 4.

XXVIII) Anvaya :

अन्यस्य (कायस्य) पृथक् दर्शनात् स्वप्ने कायः
अवस्तुकः (भवति) । यथा कायः अवस्तुकः (भवति)
तथा सर्वं चित्तदृश्यम् अवस्तुकम् (भवति) ॥

anyasya (kāyasya) pṛdak darśanāt swapne kāyaḥ
avastukaḥ (bhavati) । yathā kāyaḥ avastukaḥ (bhavati)
tathā sarvaṁ cittadṛśyam avastukam (bhavati) ॥

The physical body in dream is unreal because of the experience of another body, distinct (from the dream body). Just as the body (in dream is unreal), so also, every object of consciousness is unreal.

831) Introduction to Chapter 4 - Karika No. 37 :

इतश्चासत्त्वं जाग्रद्वस्तुनः -

For the (Following) reason also (Itah Ca), the objects experienced in the waking state (Jagrad Vastunah) are unreal (Asattvam).

832) Chapter 4 - Karika No. 37 :

ग्रहणाज्जागरितवत्तद्धेतुः स्वप्न इष्यते ।
तद्धेतुत्वात्तु तस्यैव सजागरितमिष्यते ॥ ३७ ॥

grahaṇāj jāgaritavattaddhetuḥ svapna iṣyate ।
taddhetutvāttu tasyaiva sajjāgaritam iṣyate ॥ 37 ॥

Since the experiences of objects in the dream are similar to the experiences of objects in the waking state, it is thought that the waking experiences are the cause of the dream experiences. On account of this reason, the waking experiences, which are supposed to be the cause for the dream, appear as real to the dreamer alone.

[4 - K - 37]

जागरितवत् ग्रहणात् स्वप्नः तद्धेतुः इष्यते । तद्
हेतुत्वात् तु तस्य (स्वप्नदृशः) एव जागरितम् तद्
इष्यते ॥

Jāgaritavat grahaṇāt svapnaḥ taddhetuḥ iṣyate | tad
hetutvāt tu tasya (svapnadṛśaḥ) eva jāgaritam tad
iṣyate ||

Dream is considered to be caused by the waking state, since (dream) is experienced like the waking state. However, the waking state is considered to be real for that (dreamer) alone since it is the cause of the dream (which he thinks is real).

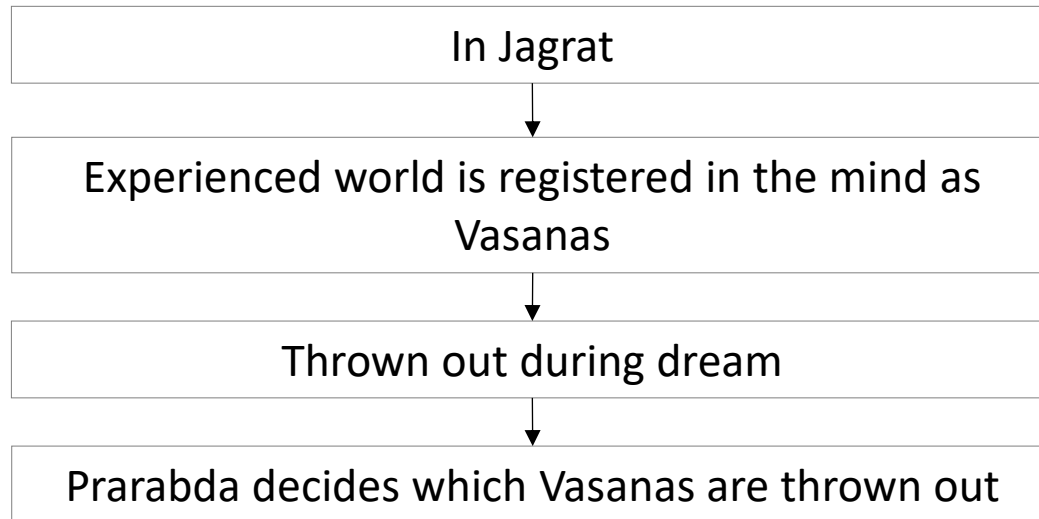
I) Reason – Karika No. 36 :

- Drishyatvam
- Wakers universe is Mithya.

II) Karika No. 37 – 2nd reason, funny weak argument.

III) a) For most people, Svapna = Repetition of Jagrat Avastha.

b)



c)

Popular reason	Vedanta
- Jagrat = Cause	- Sleep = Cause - Maya – Moola Avidya of Svarupa Jnanam

d) Tattwa Bodha Definition :

स्वप्नावस्था केति चेत् जाग्रदवस्थायां
यद् दृष्टं यत् श्रुतं तज्जनित-वासनया निद्रासमये
यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था ।
सूक्ष्मशरीराभिमानी आत्मा तैजस इत्युच्यते ।

*Svapnāvasthā keti cet jāgradavasthāyām
yad dr̥ṣṭam yat śrutam tajjanita-vāsanayā nīdrāsamaye
yah prapañcaḥ pratīyate sā svapnāvasthā |
Sūkṣmaśarīrābhīmānī ātmā taijasa ityucyate |*

For the question, what is the dream state, the explanation is the world that is projected while in sleep from the impressions born of what was seen and heard in the waking state is called the dream state. The Self identified with the subtle body is called Teijasa. [Verse 13. 3]

e)

Jagrat	Svapna
Karanam	Karyam

- Advaita does not accept it.

f) Karya – Karana Sambandha possible in same order of reality – Svapna or Jagrat.

- Parent – Child
- Seed – Tree
- Eating – Hunger

g) Binna Sattakatvat, Karya – Karana Sambandha not possible.

h) Gaudapada uses this seemingly accepted Karya – Karana Sambandha to his Advantage in Karika No. 37.

i) If Jagrat – Swapna have Karana – Karya Sambandha, both should belong to same order of reality.

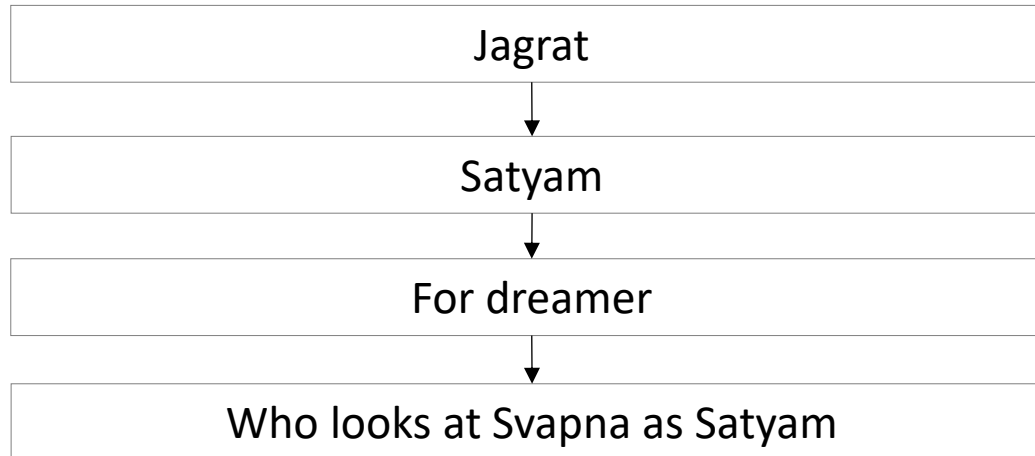
j) Everybody accepts Swapna as Mithya.

- Accept Jagrat also as Mithya.
- **Swapna Karanatvat Jagrat Mithya.**

k) Visishta Advaitin does not accept Swapna has Mithya.

l) If Jagrat = Satyam it will be only for Dreamer who looks at Swapna as Satyam (Visishta Advaitin).

m)



n) Jagrat – Mithya like Swapna, belongs to same order of reality.

- Both Swapna + Jagrat Satyam only for Dreamer.

IV) Conclusion :

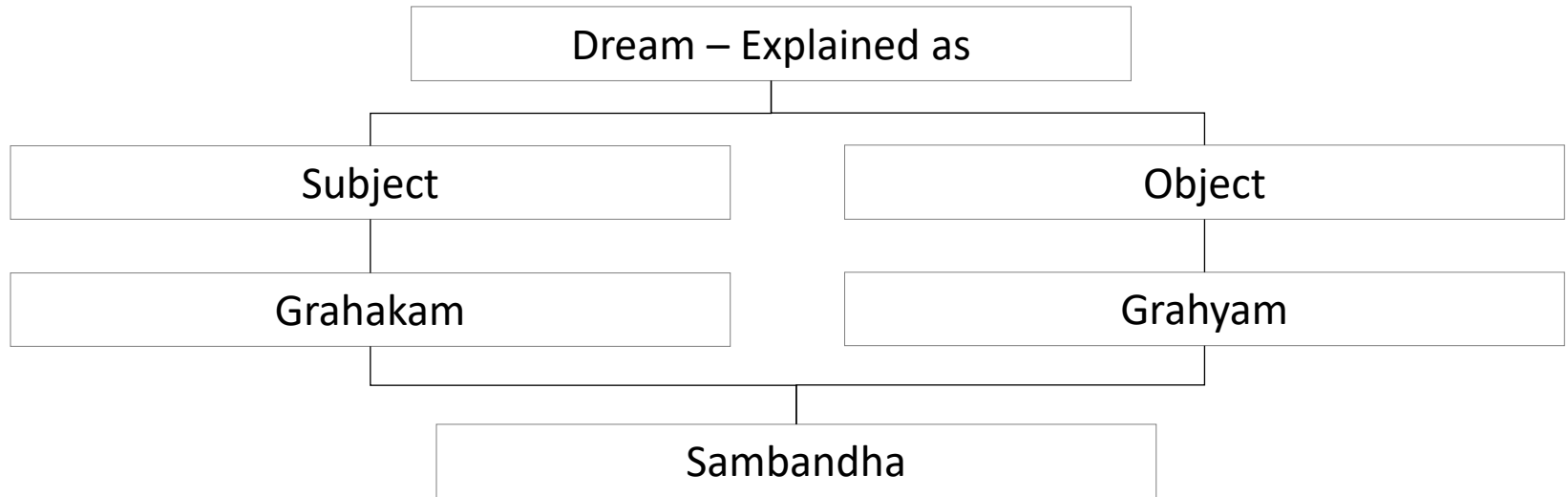
- For a thinking individual both Jagrat and Swapna are Mithya.

जागरितवज्जागरितस्य इव ग्रहणाद् ग्राह्यग्राहकरूपेण स्वप्नस्य
तज्जागरितं हेतुरस्य स्वप्नस्य स स्वप्नस्तद्धेतुर्जागरितकार्यमिष्यते ।
तद्धेतुत्वाज्जागरितकार्यत्वात्तस्यैव स्वप्नदृश एव सज्जागरितं न
त्वन्येषाम् । यथा स्वप्न इत्यभिप्रायः ।

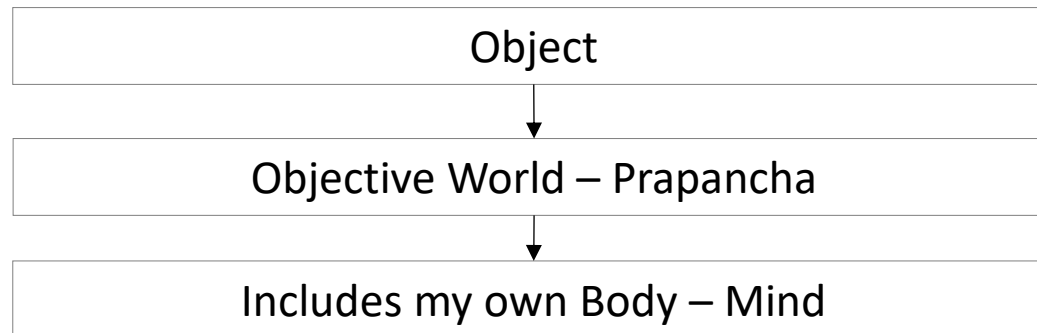
Exactly like in the waking state (Jagaritavat = Jagaritasya Iva), Subject - Object relationship (Grahya - Grahaka - Rupena) is experienced (Grahanad) in dream state also (Svapnasya). Therefore the waking state (Tat Jagaritam) becomes the cause (Hetuh) of the dream state (Asya Svapnasya). On account of this similarity of experience, the waking state is said to be the cause (Tad Hetuh) of the dream (Sah Svapnah. - In other words - the dream state) is contented to be effect of the waking state (Jagarita Karyam Isyate). So waking state being the cause of the effect, the dream state (Tad Hetutvat = Jagarita Karyatvat); only for the dreamer (Tasya Eva = Svapnadrshah Eva) the experiences of the waking world (Jagaritam) are real (Sat) like the dream world (Yatha Svapne), but not to anyone else (Na Tu Anyesam).

I) Svapnasya Grahya – Grahaka Rupanat

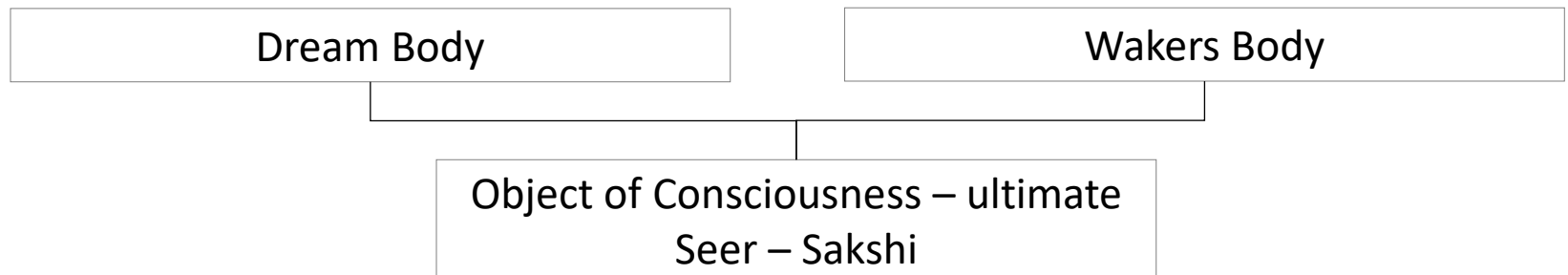
II)



III)



IV)



V) Vishwa – Virat

- Teijasa – Hiranyagarbha
- Prajna – Antaryami
- Only Turiyam consciousness is in + through all of them.
- Experiencer – experience duality common to Swapna + Jagrat.
- Dream + Jagrat similar in Dvaita experience.



Different realms

VI) Common feature = Grahakam – Grahyam subject – object.

- Widely held notion.

VII) Tadu Jagaratam Hetuhu (Karanam) Asya Swapnasya

- Tad Hetu Jagrat Karyam.
- Dream universe is product, effect of wakers universe because wakers universe alone appears in dream.

VIII) 1st Step :

Jagrat Prapancha	Swapna Prapancha
Karanam	Karyam



- Iti Ishyate
- Widely considered by People

- I don't accept this but utilise it to my advantage says Gaudapada.

IX) Conclusion :

1st Step :

- Karya Karana should belong to same order of reality.

2nd step :

- Svapna – Mithya, real for dreamer.

3rd Step :

- Jagrat – Mithya – Real for waker.

4th Step :

- Therefore both Mithya, unreal from Turiyam level.

Revision :

Bashyam : Karika No. 37

I) Gaudapada negates all theories of creation

- World can't be a product.

II) Accept world as Adhyasa – appearance, like Rope Snake or dream only not Karyam.

Karika No. 36 :

- All ideas from Chapter 2.

III) Adds logic in Karika No. 36 and 37

Karika No. 36 :

- Jagrat – Drishyatvat object of experience, unreal like Swapna.

IV) How you say Jagrat Prapancha is unreal?

- It appears real like Swapna.

V) When we are experiencing Swapna, as dreamer, world real.

- Similarly, as waker, world real.
- Both unreal, objects of experience, consciousness.
- Gist of Karika No. 36 + 37.

VI) Karika No. 37 :

- Peculiar argument, weak argument fun for Gaudapada.

VII) Because of similarity of experienced – experienter.

Grahyakam	Grahyam
<ul style="list-style-type: none">- Subject- Observer in Jagrat + Swapna	<ul style="list-style-type: none">- Objects of experience- Observed- Prapancha in Jagrat + Swapna

- There is Karana – Karya Sambandha
- Widely accepted

VIII) 1st Point :

- Karanam – Karyam → Sambandha Exists

IX) 2nd Point :

- Should belong to same order of reality.
- Dream – parent – child, seed – Tree.

X) 3rd Point :

- Svapna – Mithya accepted by all, has Karya – Karana Sambandha.

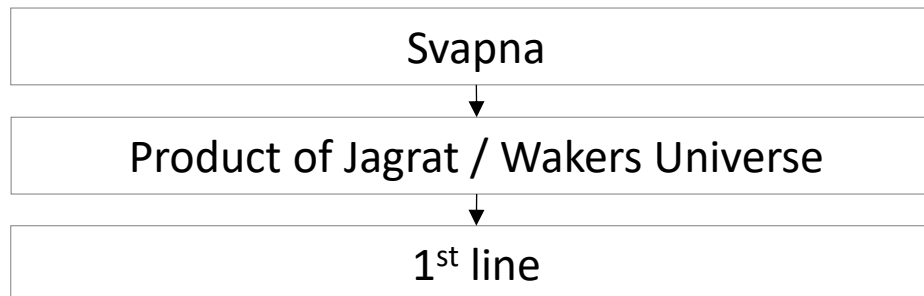
XI) 4th Point :

- Jagrat – Mithya because it also has Karya – Karana Sambandha.
- Therefore Jagrat = Mithya like Svapna.

XII) 5th Point :

Svapna	Jagrat
- Real for Dreamer, unreal for waker	- Real for waker, unreal for dreamer

XIII) Tad Hetuhu Drishyate Tadu Jagratu Hetuhu Yasya Svapnasya



Jagrat + Svapna



Have Samana Satta because of Karana –
Karya Sambandha

835) Bashyam : Chapter 4 - Karika No. 37 Continues

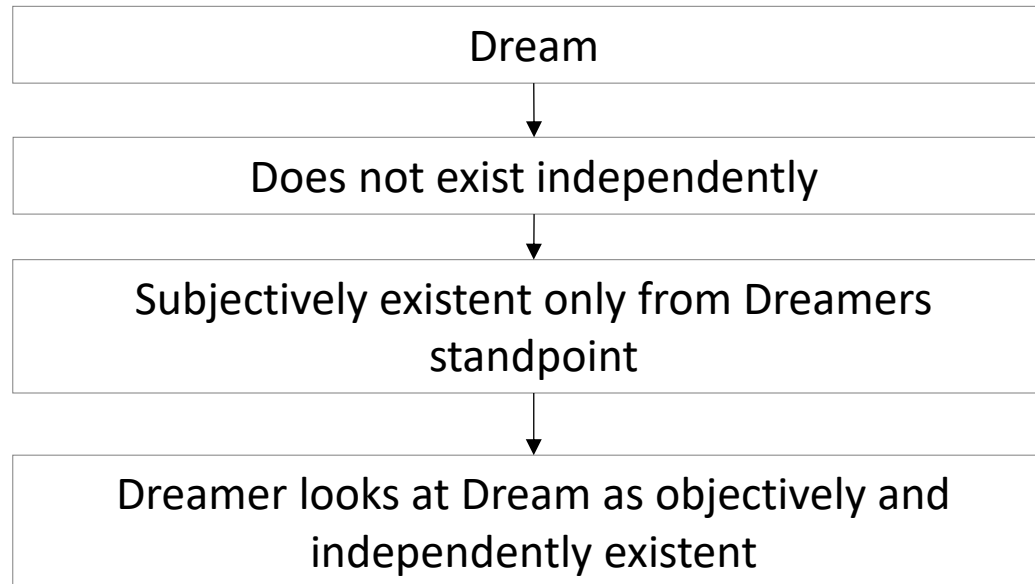
यथा स्वप्नः स्वप्नदृश एव सन्साधारणविद्यमानवस्तुवदवभासते
तथा तत्कारणत्वात्साधारणविद्यमानवस्तुवदवभासमानं न तु
साधारणं विद्यमानवस्तु स्वप्नवदेवेत्यभिप्रायः ॥ ३७ ॥

Just as (Yatha) the dream universe (Svapnah) appears only for the dreamer (Svapnadrsha Eva) as real (San), meaning it appears as though (Avabhasamanam) it continues to exist objectively and independently of the dreamer (Sadharana Vidyamana Vastuvat); so also (Tatha - for the waker, the waking state, it being the cause for the dream state experience (Tat Karanatvat), it appears as though (Avabhasamanam) it continues to exist objectively and independently of the waker (Sadharana Vidyamana Vastuvat), but it is not objectively and independently existent (Na Tu Sadharanam Vidhyamanavastu), exactly like the dream (Svapnavad Eva). This is the message (iti Abhiprayah).

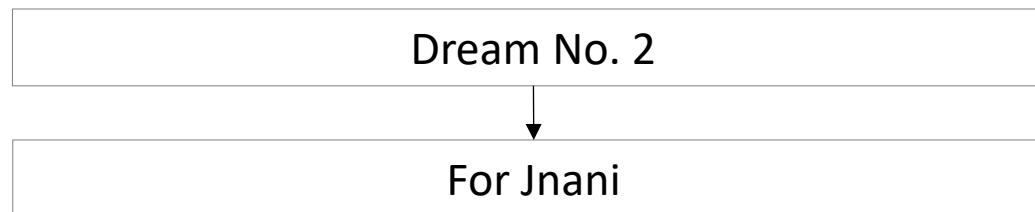
I) Definition of Reality :

- Objectively existent, when I am experiencing.
- Independently existent after experiencing.
- (Independent of the observer)

II)



III) Jagrat :



IV) Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।

यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं

तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

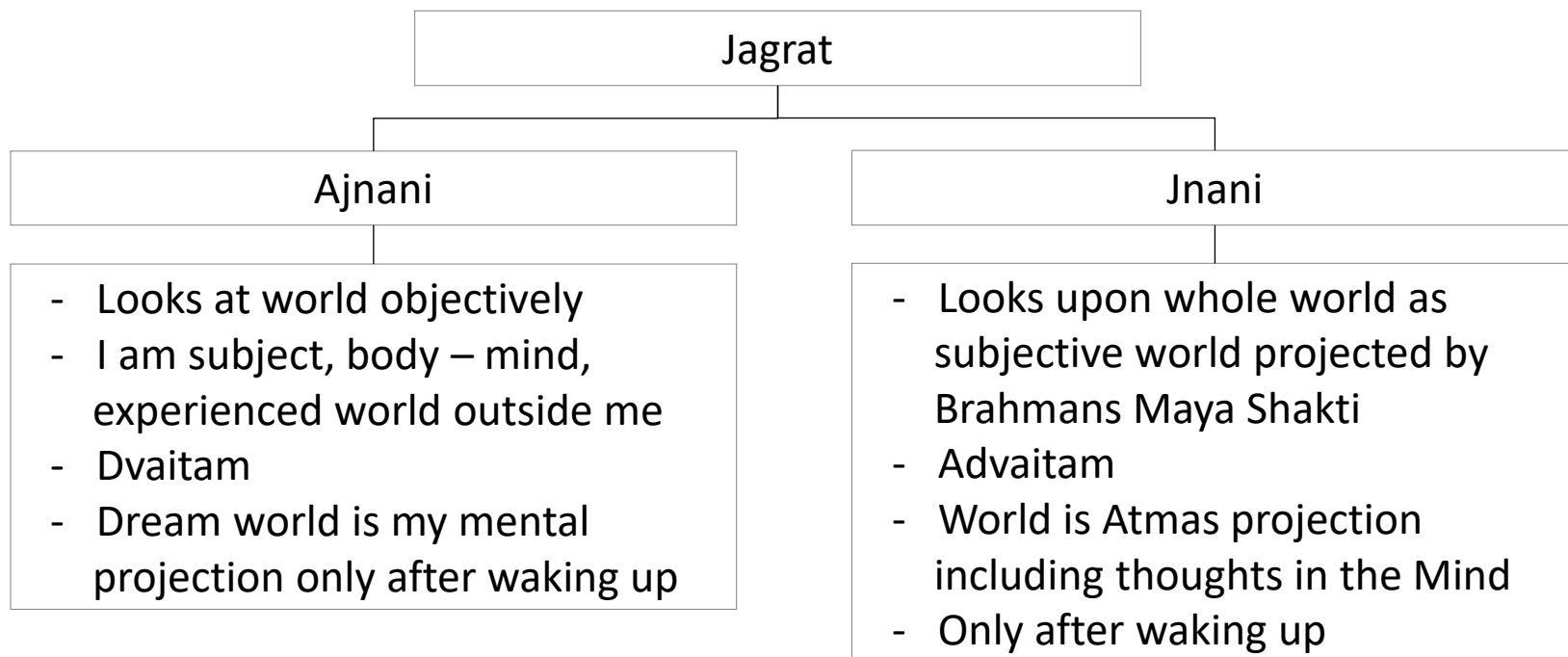
viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ nijāntargataṃ
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |

yassākṣātkurute prabhodhasamaye svātmāname vādvayaṃ

tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

V)



VI) I with Maya Shakti have projected Jagrat Avastha.

Kaivalya Upanishad : Verse 19

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

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

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

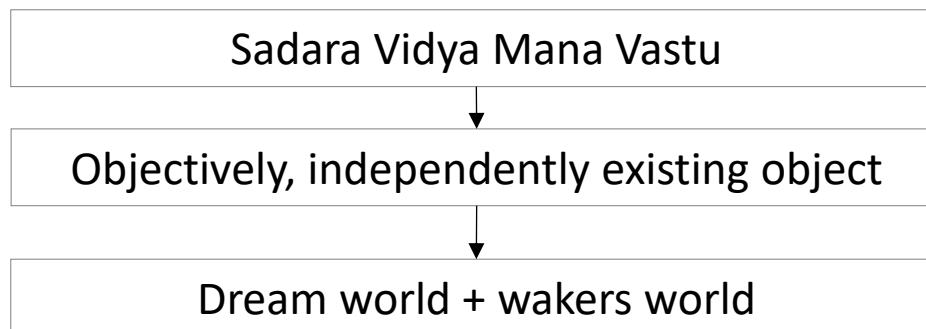
VII)

Dream World	Waking Up
<ul style="list-style-type: none">- I am subject waker- After waking up	<ul style="list-style-type: none">- I am subject Atma- After waking up

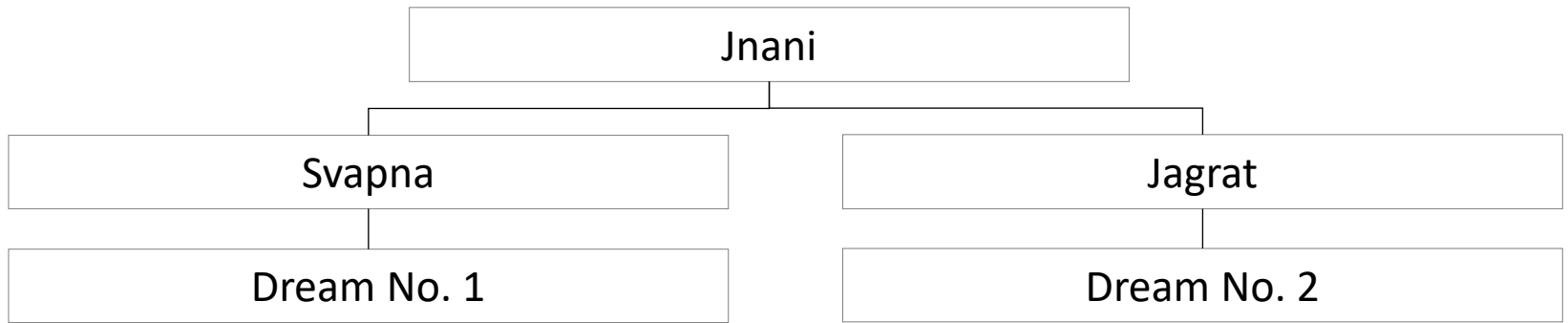
VIII) There is difference in the subject.

- World dropped as Prapancha.
- That Jiva who says I am individual in the waking, realises Atma the subject.

IX)



X)



XI) There is only one super waker Jnani, others sleeping to their Svarupam = Moola Avidya.

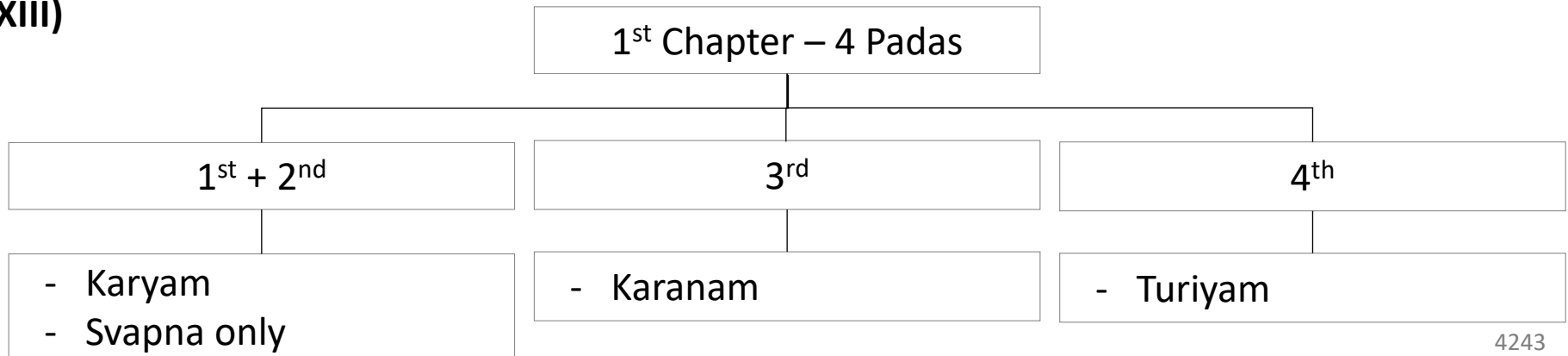
XII) Anvaya :

जागरितवत् ग्रहणात् स्वप्नः तद्धेतुः इष्यते । तद्
हेतुत्वात् तु तस्य (स्वप्नद्रशः) एव जागरितम् तद्
इष्यते ॥

Jāgaritavat grahaṇāt svapnaḥ taddhetuḥ iṣyate | tad
hetutvāt tu tasya (svapnadṛśaḥ) eva jāgaritam tad
iṣyate ||

Dream is considered to be caused by the waking state, since (dream) is experienced like the waking state. However, the waking state is considered to be real for that (dreamer) alone since it is the cause of the dream (which he thinks is real).

XIII)



ननु स्वप्नकारणत्वेऽपि जागरितवस्तुनो न स्वप्नवदवस्तुत्वम् ।
अत्यन्तचलो हि स्वप्नो जागरितं तु स्थिरं लक्ष्यते ।
सत्यमेवमविवेकिनां स्यात् । विवेकिनां तु न कस्यचिद्वस्तुन
उत्पादः प्रसिद्धोऽतः--

An objection to Gaudapadacarya's conclusion (Nanu). The waker's universe (Jagarita Vastunah), even though is the cause of the dream one (Svapna Karanatve Api), still the waking world cannot be unreal (Na Avastutvam) like the dream one (Svapnavat). The dream objects are indeed very impermanent (Atyanta Calah Hi Svapnah), whereas the waking world objects have been continuously there (Jagaritam Tu Sthiram Laksyate). It is true (Satyam Eva - the universe appears to be existing independently, even before we came into being), for a Non-discriminative person (Avivekinam Syat). But men of discrimination (Vivekinam Tu), do not see any object (Na Kasyacidvastuna - irrespective of whether it be dream world object, or waking world object) logically being established (Prasiddhah) as being produced or born (Utpadah). Hence Gaudapadacarya says (Atah).

I) Purva Pakshi – disturbed in Karika No. 37 :

- Claims Gaudapada is abusing widely accepted assumption.

II)

Jagrat	Svapna
- Karanam	- Karyam - Dream based on Jagrat

Karana – Karya Sambandha Universally accepted

III) Conclusion irritates Purva Pakshi that Jagrat also is Svapna.

IV) Because of Karya – Karana Sambandha can't say both Jagrat and Svapna equally unreal.

V) Jagrat is totally different to our experience.

VI) No doubt wakers Universe is basis of Dream Universe, Na Svapna Vatu Avastutvam.

VII)

Jagrat	Dream
<ul style="list-style-type: none">- Real- Not unreal, Avasta- Even though waker is cause- Not fleeting- Exists for millions of years- Continuously existent- Independently existent- City, Hall, country, planets, stars exist for millions of years	<ul style="list-style-type: none">- Unreal- Fleeting mental projection- 90 Seconds- Rapid eye movement- Appearance

VIII) How this world is dependent on me the temporary observer.

Answer :

- Temporary sense organs
- Atma – spiritual light is ultimate cause.
- Not independent world.
- Existence, consciousness, knowingness belongs to Turiyam.

IX) Scientist :

- After big bang, planets exist, then living beings arrive.
- No micro organism existed for 1000's of years.

• **World exists without observer of world.**

X) Drishyatvat not correct argument.

- Adrishyatvat – world exists.

XI) Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं

प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadr̥śye'nātm̐ye'nirukte'nīlayane'bhayam

pratiṣṭhām vindate | atha so'bhayam gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayam bhavati tattveva bhayam

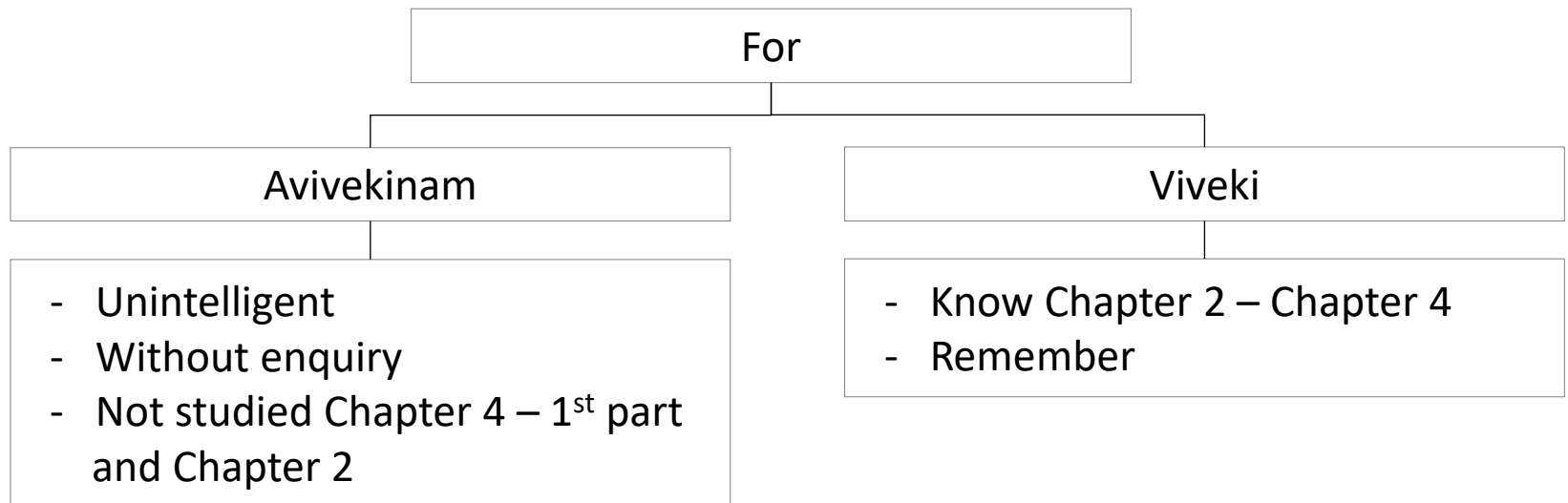
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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

XII) World seems to exist independently.

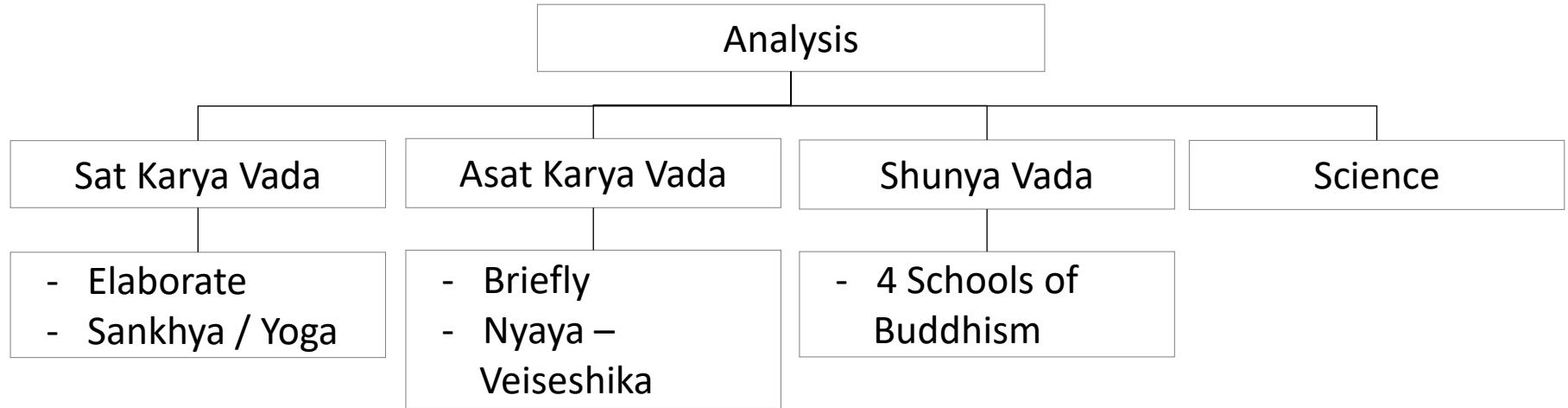
XIII) Vedantins Question :

- For whom?



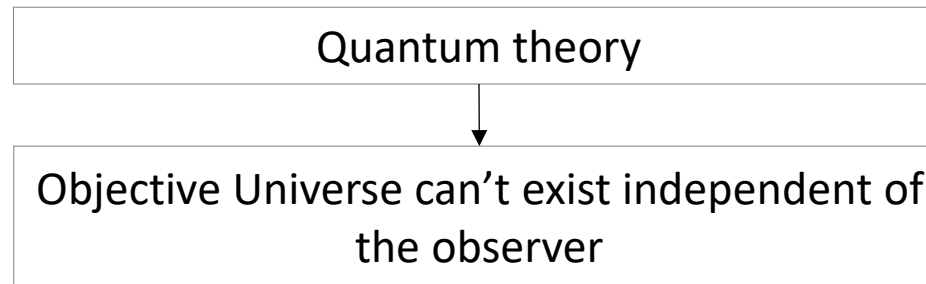
XIV) Vedantin :

- If world exists independently, what is the cause of the world?



- Nobody can explain logically how / why world originated.

XV) Science :



- Science explains cause of big bang.

XVI) Gaudapada refuted Sat Karya who accept independent existence of the world.

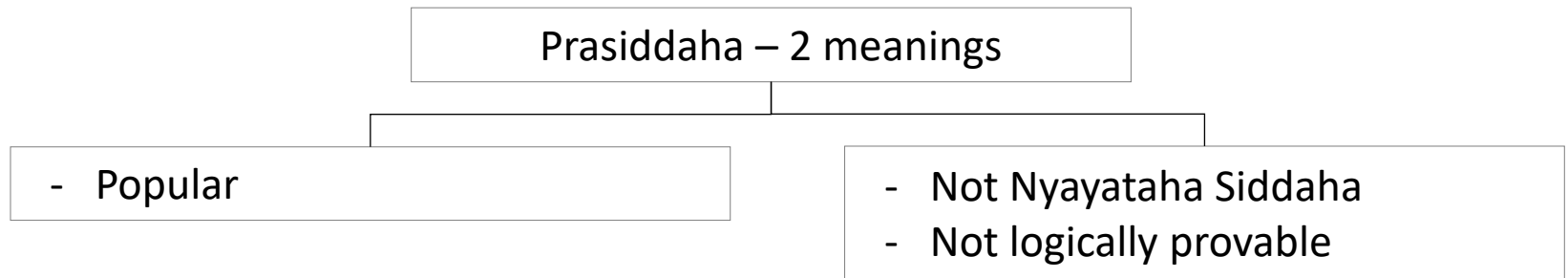
- Refuted briefly Asat Karya Vadi, Hinayana, Mahayana Buddhism.

XVII) Turiyam Brahman will not be clear if you hold on to independent existence of the world.

XVIII) No question of origination of Universe, stars, planets.

- Illogical
- Utpadaha Na Prasiddaha not logically establishable.
- Taught in Chapter 2, Chapter 4 – 1st part – repeated here again.

XIX)



उत्पादस्याप्रसिद्धत्वादजं सर्वमृदाहतम् ।
न च भूतादभूतस्य सम्भवोऽस्ति कथञ्चन ॥ ३८ ॥

utpādasyāprasiddhatvādajam sarvamṛdāhṛtam ।
na ca bhūtādabhūtasya sambhavo'sti kathañcana ॥ 38 ॥

Since the Creation or evolution cannot be established de facto all these (Dream Objects) are known as unborn. It is ever impossible for the unreal to be born of the real. [4 - K - 38]

उत्पादस्य अप्रसिद्धत्वात् सर्वम् अजम् उदाहृतम् ।
भूताद् अभूतस्य सम्भवः च कथञ्चन न अस्ति.

utpādasya aprasiddhatvāt sarvam ajam udāhṛtam ।
bhūtād abhūtasya sambhavaḥ ca kathañcana na asti ॥

Since origination (of the universe) is not logically established (by any schools of thought), everything is said to be birthless (Brahman). Again, a Non-existent universe originating out of any existent cause does not take place anyhow.

Gist :

I) Since origination of Universe is not logically provable by any school of philosophy.

II) Prakrushena Yukti Pramanena Na Siddaha

- Ajam Siddham Mudahrutam.

III) There is, was, will be only Brahman before bigbang after big bang.

- That Turiyam described in Mantra 7.

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

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

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

IV) Brahman was, is, will be for ever, Nitya Vastu.

- Shantam, Shivam, Advaitam.
- No 2nd thing other than Brahman in 3 periods of time.

V) 2nd appearance is caused by Maya.

- Appearance can't be reckoned as a 2nd thing.

Example :

- Reflection of my face in mirror not 2nd thing.

VI) Iti Udahrutam – Already said before.

VII) Conclusion :

- Non existent world, can't originate out of any existent cause.
- Non-existent rope snake, can't originate out of rope.

VIII) Abuta :

- Non existent product.
- World doesn't originate.

Butam :

- Existent cause.

IX) Why can't I say – Existent Universe originates?

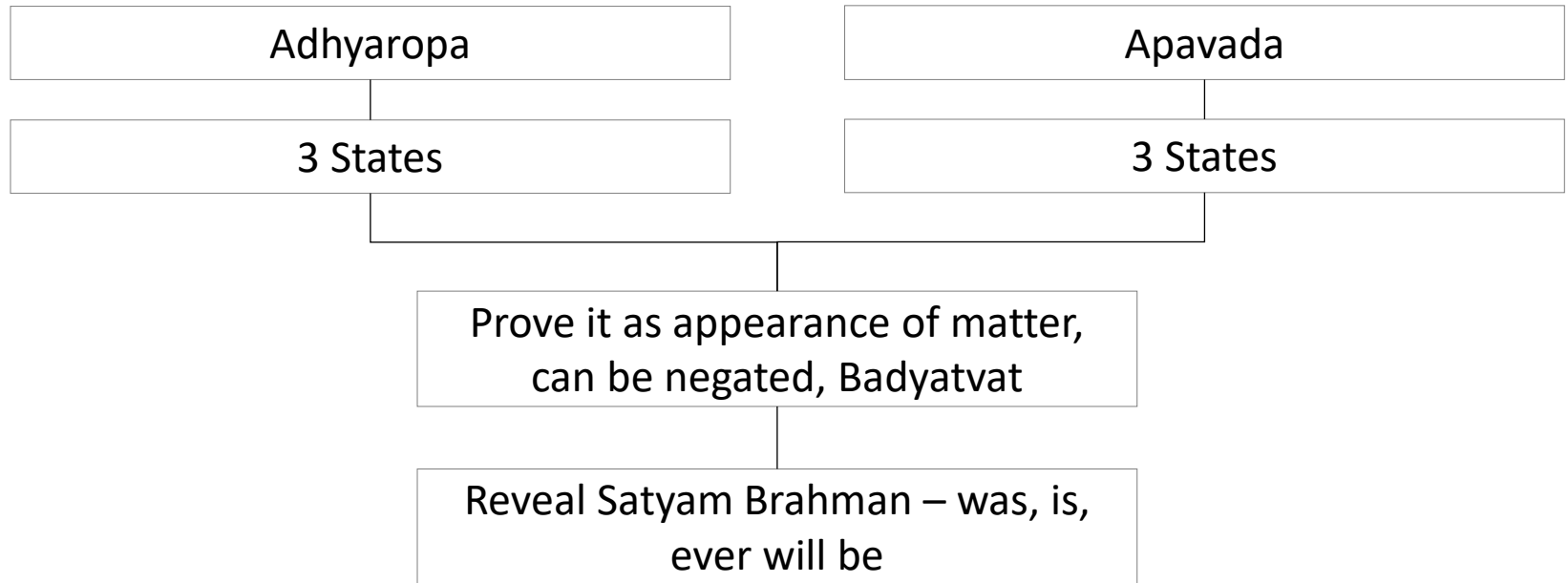
- Contradiction.
- Existent need not originate.

- **For every Jiva, his world appears as his Prarabda due to Maya Shakti.**

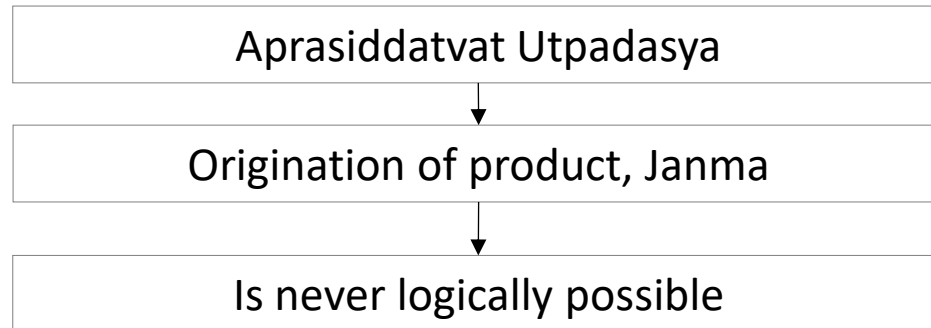
अप्रसिद्धत्वादुत्पादस्यात्मैव सर्वमित्यजं सर्वमुदाहृतं वेदान्तेषु
“सबाह्याभ्यन्तरो ह्यजः” (मु-उ-२-१-२) इति ।
यदपि मन्यसे जागरितात्सतोऽसत्स्वप्नो जायत इति तदसत् ।
न भूताद्विद्यमानादभूतस्यासतः सम्भवोऽस्ति लोके ।
न ह्यसतः शशविषाणादेः सम्भवो दृष्ट कथञ्चिदपि ॥ ३८ ॥

Since you cannot logically establish or prove (Aprasiddhatvat) the origination of anything (Utpadasya); Atma or pure consciousness alone is everything (Atma Eva Sarvam). Vedanta (Vedantesu) says (Udhartam) that everything is unborn (Sarvam Ajam Iti - meaning everything is but Brahman). Mundakopanisad says (in 2-1-2) that (iti Atma) "Brahman who is all pervasive inside and outside ("Sa Bahyabhyantarah") is not indeed the unborn cause (Hi Ajah" - of the universe). If you still consider (Yadi Api Manyase) that (iti) "from the waking state which is real (Jagaritat Satah) the unreal dream (Asat Svapnah) is born (Jayate)"; that is not true (Tad Asat). In the world (Loke) from an existing thing (Bhutad = Vidyamanad) a Non-existent thing (Asatah Abhutasya), coming into being, or originating (Asti) is not possible (Na Sambhavah). Indeed a Non-existing thing (Hi Asatah) like the horn of hare (Sasavisanadeh) is never seen (Na Drstah) to be produced or originate (Sambhavah) from any other object (Kathancid Apih).

I)



II)



III) There is only one Atma in 3 periods of time.

- **What you call as world is not world but Brahman.**

IV) Sruti Proof :

Mundak Upanishad :

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

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

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

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

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

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

Gita :

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

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

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

Kaivalya Upanishad :

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

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham ॥ 19॥

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

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evaṁ veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24॥

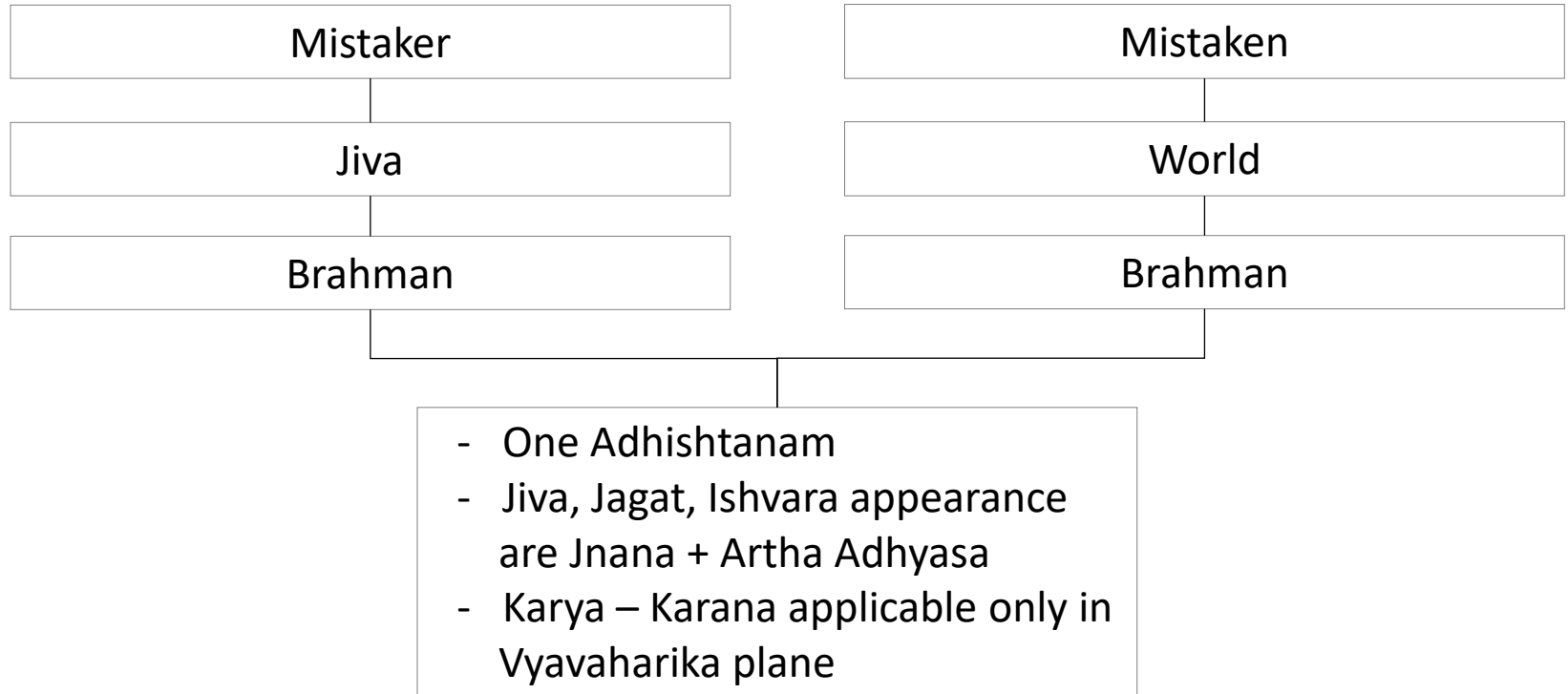
For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman.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

- Front, behind, left, right, up, down = Brahman.

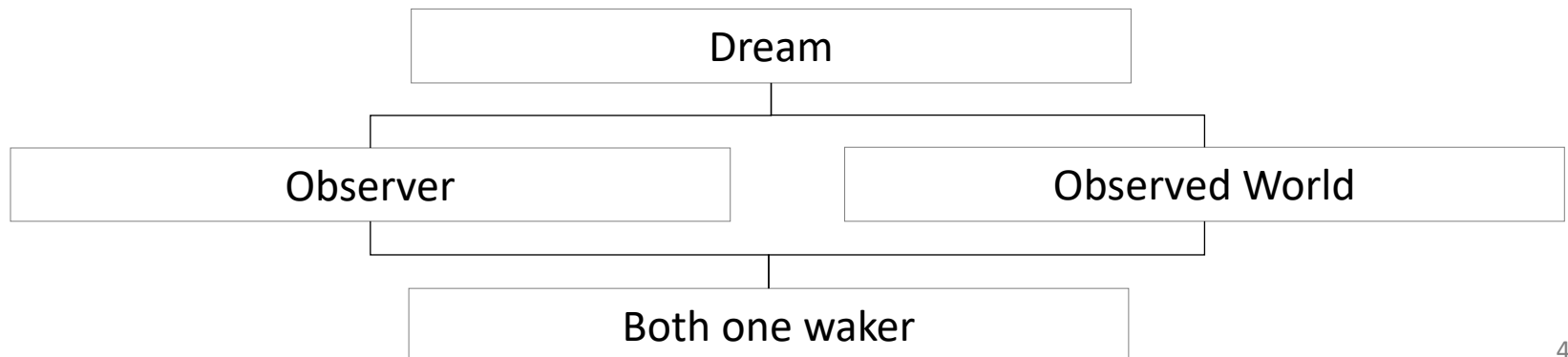
V) There is no Brahman plus world.

- Then Dvaitam.
- Nondual Brahman alone is right vision – Advaitam.

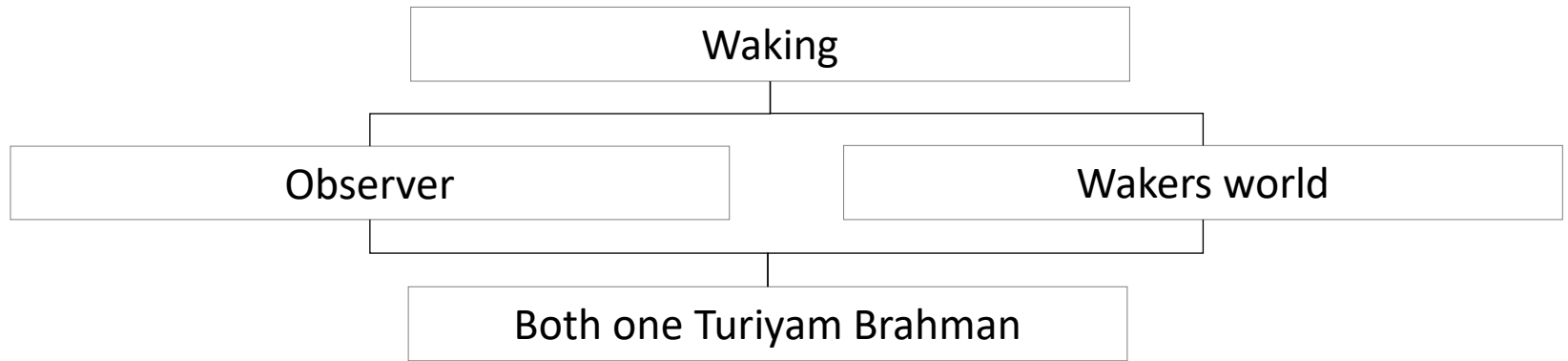
VI)



VII)



VIII)



IX) What exists is Ekam Brahma.

X) Sarvam Ajam Brahma

- Waking world is unborn appearance
- Dream is unborn appearance.
- **Ajam = Akaranam.**
- **Brahman – Never cause of world**
– Hence Vilakshanam
- Bada Samanadhi Karanya Vakhyams of Upanishads = Proof of Brahman.

XI) Mundak Upanishad :

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

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

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

- Ajaha – Relevant here.
- Not 1st part of Mantra.

XII) Brahman not Karanam of world, but Adhishtanam, binary format, was – is – ever will be.

- Final conclusion, revelation of all Upanishads.

XIII) 2nd line of Karika :

Yad Api Manyase :

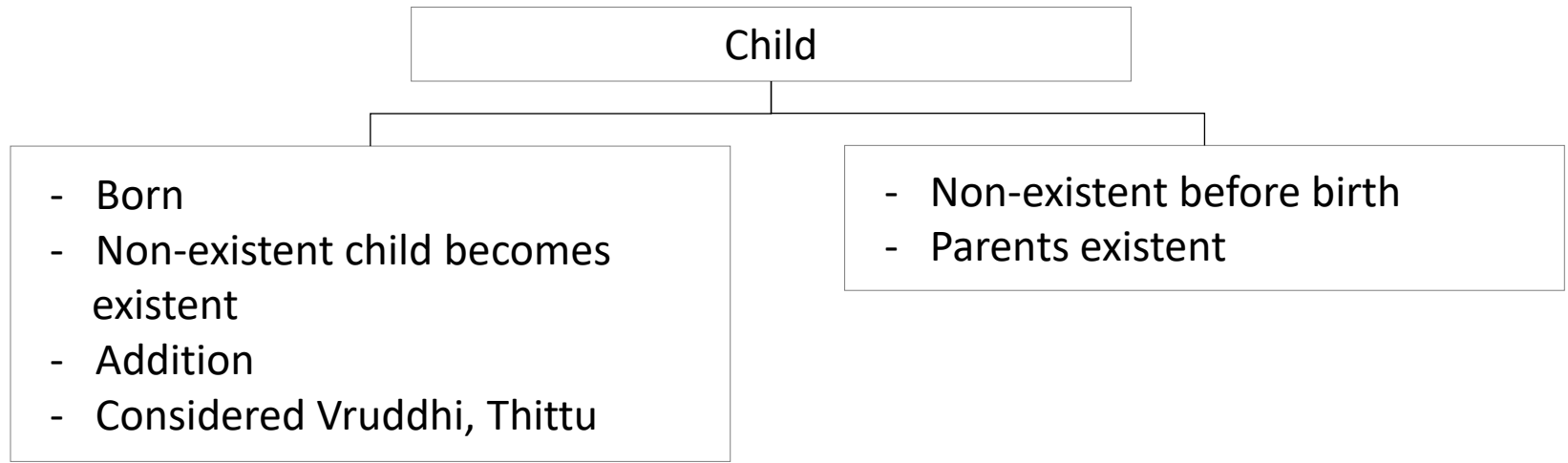
- Shankara addresses Purva Pakshi view.
- Widely held view.

XIV)

Jagrat	Svapna
<ul style="list-style-type: none">- Karanam- Existent- Real	<ul style="list-style-type: none">- Karyam, born, Asat- Non existent- Unreal, Mithya- Born out of real existent Jagrat Prapancha

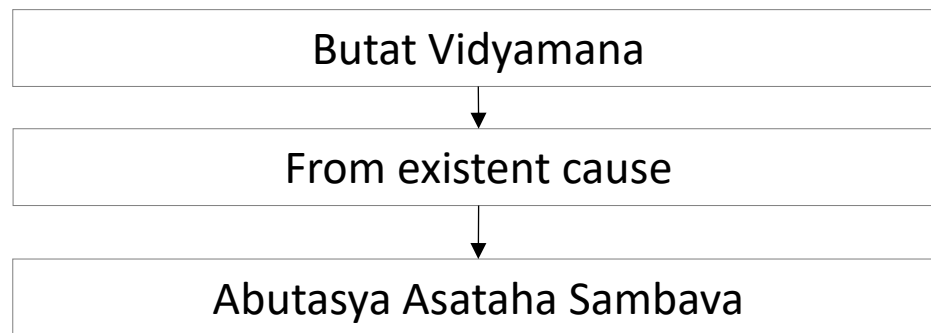
- This view is not logically sound upon enquiry.
- Conclusion of non thinking Aviveki.

XV)



- Entire universe thinks, baby is born, illogical fallacy.
- Non existent thing can never become existent.
- It is Brahmaha, Asat.
- Unmanifest child becomes manifest.

XVI)



- **Origination of non-existent product from existent cause is not possible, logically.**
- Never happens in the world.

XVII) Example :

- Rabbits horn is non existent.
- Can never be born out of existent Rabbit, never experienced.
- Yukti and Anubhava Virodha also.
- Asatkarya Vada can never be accepted at anytime.

XVIII) Anvaya :

उत्पादस्य अप्रसिद्धत्वात् सर्वम् अजम् उदाहृतम् ।
भूताद् अभूतस्य सम्भवः च कथञ्चन न अस्ति.

utpādasya aprasiddhatvāt sarvam ajam udāhṛtam ।
bhūtād abhūtasya sambhavaḥ ca kathañcana na asti ॥

Since origination (of the universe) is not logically established (by any schools of thought), everything is said to be birthless (Brahman). Again, a Non-existent universe originating out of any existent cause does not take place anyhow.

841) Introduction to Chapter 4 - Karika No. 39 :

ननूक्तं त्वयैव स्वप्नो जागरितकार्यमिति तत्कथमुत्पादोऽप्रसिद्ध
इत्युच्यते? शृणु तत्र यथा कार्यकारणभावोऽस्माभिरभिप्रेत
इति-

Look (Nanu), you yourself said (Tvaya Eva Uktam) that dream is a product of the waking world (Svapno Jagaritakaryam iti - Having said, that now) how can you say that (Tat Katham Iti Ucyate) the origination cannot be logically established (Utpadah Aprasiddhah - of the dream world from the waking world)? Listen to (Srnu Tatra) how we explain (Yatha Asmabhih Abhipretah) the Cause - Effect relationship (Karya Karana Bhavah Iti).

Purva Pakshi's Question :

I) Karika No. 36 :

- No product is born out of existent cause.
- Non existent Svapna can't be born out of existent Jagrat.
- Negated Karya Karana Sambanda in Karika No. 36.

II) Accepted Karya Karana Sambandha in Karika No. 37

- Tad Dhetu Swapna Ishyate
- Karya – Karana – Jagrat – Swapna belong to same order of reality.
- Swapna is product of waking.

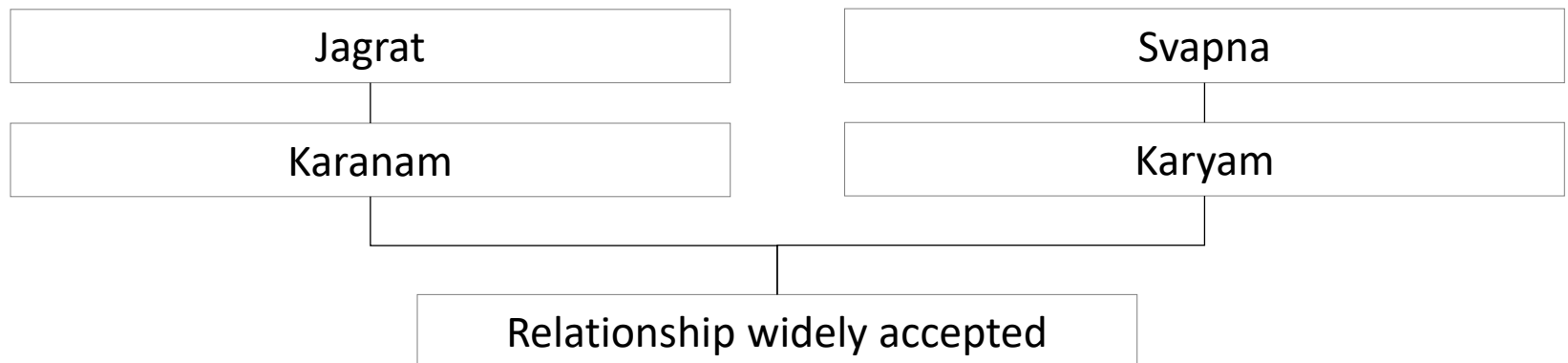
III) Karika No. 38 :

- Karya – Karana Sambanda is not there.
- Is the Karya – Karana Sambanda between Jagrat and Swapna there or not?
- Tatu Katham Utpadaya Aprasiddaha Uchyate.
- How do you say origination of Swapna is logically not possible? (Aprasiddaha)
- Answer in Karika No. 39.

Revision :

I) Contradiction in Karika No. 37 – 38 resolved in Karika No. 39.

II) Karika No. 37 :



III) Karika No. 38 :

- We can never talk about Karya – Karana Sambandha of anything.
- Can't be logically established.
- This is the objection.
- Really no cause – effect relationship between Jagrat and Svapna.
- Directly there is no Karya – Karana Sambandha.
- There is indirect Karya – Karana Sambandha.

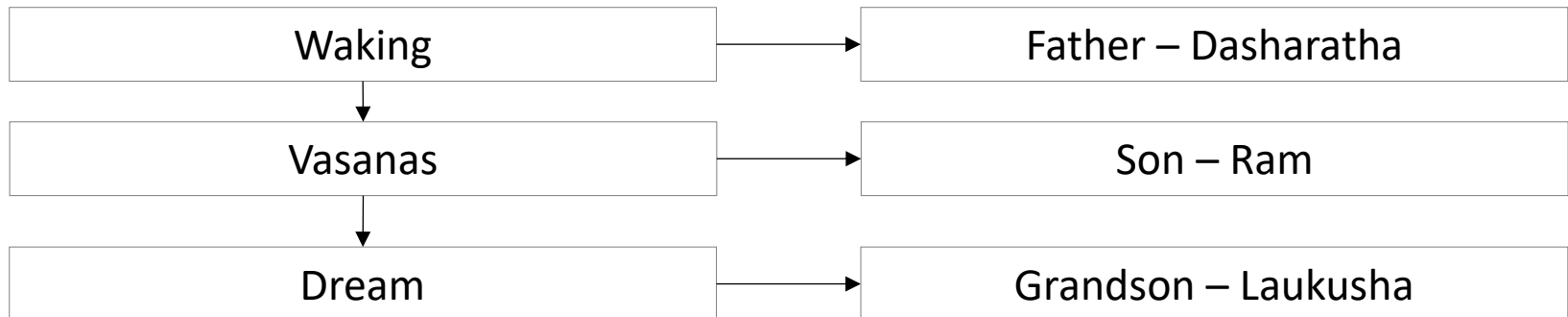
IV) Tattwa Bodha :

a) Waking State :

- Produces Vasanas, impressions, Samskaras in the Mind

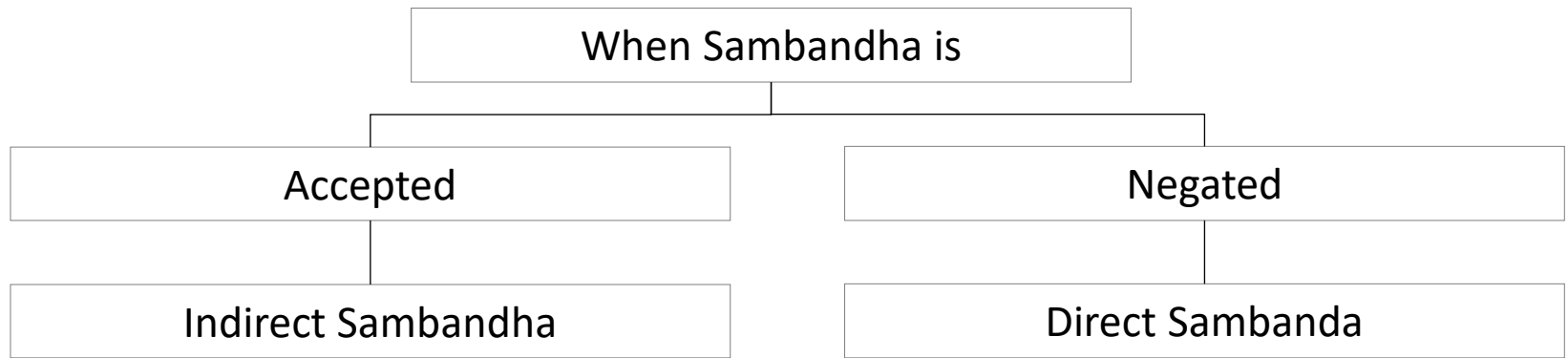
b) Vasanas produce Dream

c)



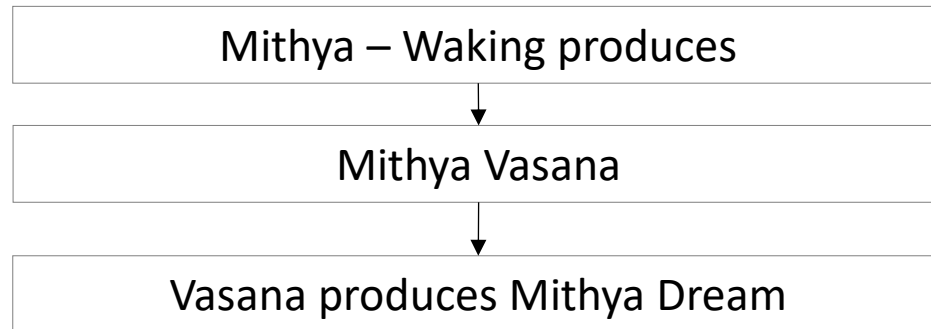
d) There is indirect Karya Karana Sambandha.

e)



f) Doubts cleared when we patiently think on our questions.

V) Both Jagrat and Svapna are Mithya.



VI)

Karyam	Karanam
1 st / 2 nd Pada	3 rd Pada
Mithya	Mithya

- In Karya – Karana series, everything is Mithya.



VII) There is indirect Mithya Karya Karana Sambanda between Jagrat and Svapna = Message of Karika No. 39.

VIII) What is Satyam?

- 7th Mantra – Turiyam.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

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

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

- Karya – Karana Vilakshana alone.

Karyam	Karanam
Mithya	Mithya

असज्जागरिते दृष्ट्वा स्वप्ने पश्यति तन्मयः ।
असत्स्वप्नेऽपि दृष्ट्वा च प्रतिबुद्धो न पश्यति ॥ ३९ ॥

asajjāgarite dr̥ṣṭvā swapne paśyati tanmayah ।
asatsvapne'pi dr̥ṣṭvā ca pratibuddho na paśyati ॥ 39 ॥

Being deeply impressed with the unreal objects seen in the waking-state, a man 'Sees' these very things in his dreams as well. Moreover the unreal objects cognised in the dream are not seen again in the waking-state. [4 - K - 39]

जागरिते असत् दृष्ट्वा तन्मयः (जीवः) स्वप्ने (असत्)
पश्यति । स्वप्ने अपि असत् दृष्ट्वा च प्रतिबुद्धः
(जीवः तत्) न पश्यति ॥

jāgarite asat dr̥ṣṭvā tanmayah (jīvah) svapne (asat)
paśyati | svapne api asat dr̥ṣṭvā ca pratibuddhah
(jīvah tat) na paśyati ||

Seeing the unreal (world) in the waking state (and) being impressed (by that), one sees (the same) in dream. Having seen the unreal (world) in dream also, one does not find (it) after waking up.

Gist :

- Mithya Jagrat produces Mithya Vasana, Samskaras, impressions.
- Mithya Vasanas produce Mithya Swapna.

844) Bashyam : Chapter 4 - Karika No. 39 starts...

असदविद्यमानं रज्जुसर्पवद्विकल्पितं वस्तु जागरिते दृष्ट्वा
तद्भावभावितस्तन्मयः स्वप्नेऽपि जागरितवद्ग्राह्यग्राहकरूपेण
विकल्पयन्पश्यति । तथासत्स्वप्नेऽपि दृष्ट्वा च प्रतिबुद्धो न
पश्यत्यविकल्पयन् । च शब्दात्तथा जागरितेऽपि दृष्ट्वा
स्वप्ने न पश्यति कदाचिदित्यर्थः । तस्माज्जागरितं
स्वप्नहेतुरुच्यते न तु परमार्थसदिति कृत्वा ॥ ३९ ॥

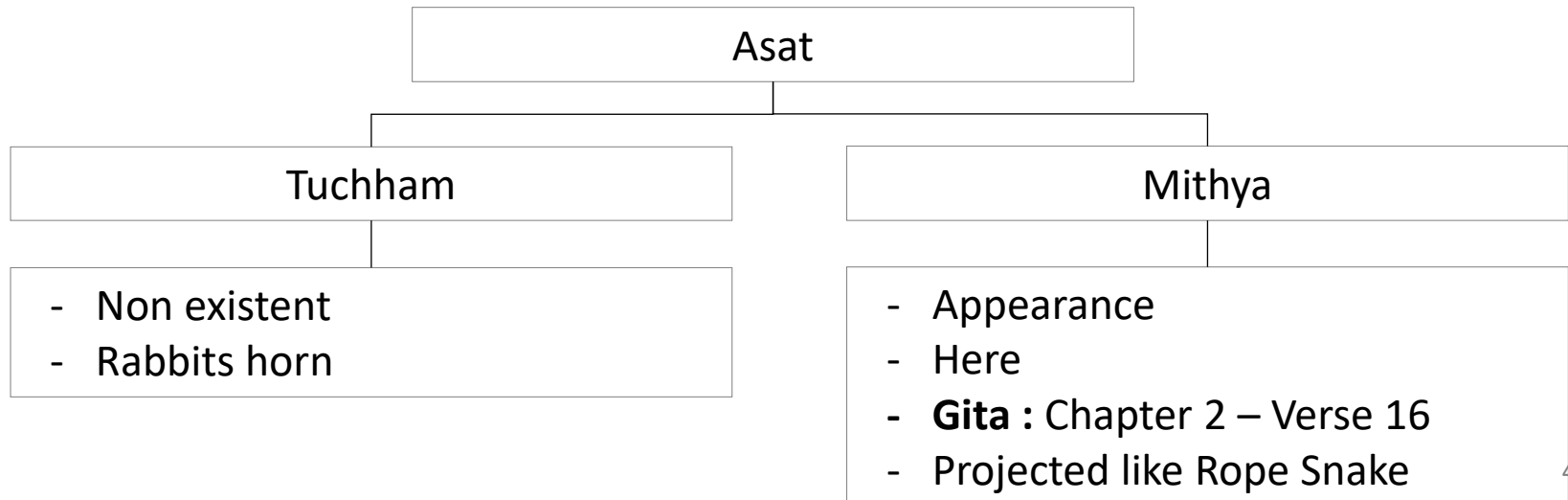
The Vyavaharika Vastu, which is projected (Vikalpita Vastu), and thereby does not really exist, being Mithya (Asad = Avidyamanam) like the rope snake (Rajju - Sarpavat), is experienced in the waking state (Jagarite Drstva); and thereafter impressed by it (Tanmayah), and saturated (Bhavita) with the Vasanas of the waking state (Tad Bhava), in the dream state also (Swapne Api), exactly like in the waking State (Jagaritavad) it is seen again being projected (Vikalpayan Pasyati) in the same form of subject-object relationship (Grahya - Grahaka Rupena).

In the same way (Tatha) whatever Mithya things projected in the dream (Asat Swapne), having seen them (Api Drstva); after waking up (Pratibuddhah) one does not see them anymore (Na Pasyati) as they are no longer projected (Avikalpayan - by the person through the mind, as in waking state they are projected through maya only). And again in the same way (Ca - Sabdat Tatha); after experiencing the objective world in the waking state (Jagarite Api Drstva), when a person enters the dream world (Swapne) he does not see that the waker's world (Na Pasyati) at any time (Kadachit). That is what, is meant (iti Arthah). Since the wakers world is the indirect cause of the dream world through the intervention of the Vasanas (Tasmat), the waking world is said to be the cause of the dream world (Jagaritam Swapna Hetuh Iti Ucyate), but not because one of them is real (Na Tu Paramartha Sad Iti Krtva. - Both are Mithya only).

I) Asat = Avidyamanam

- Mithya Jagrat Prapancha
- Not Tuchham here.

II)

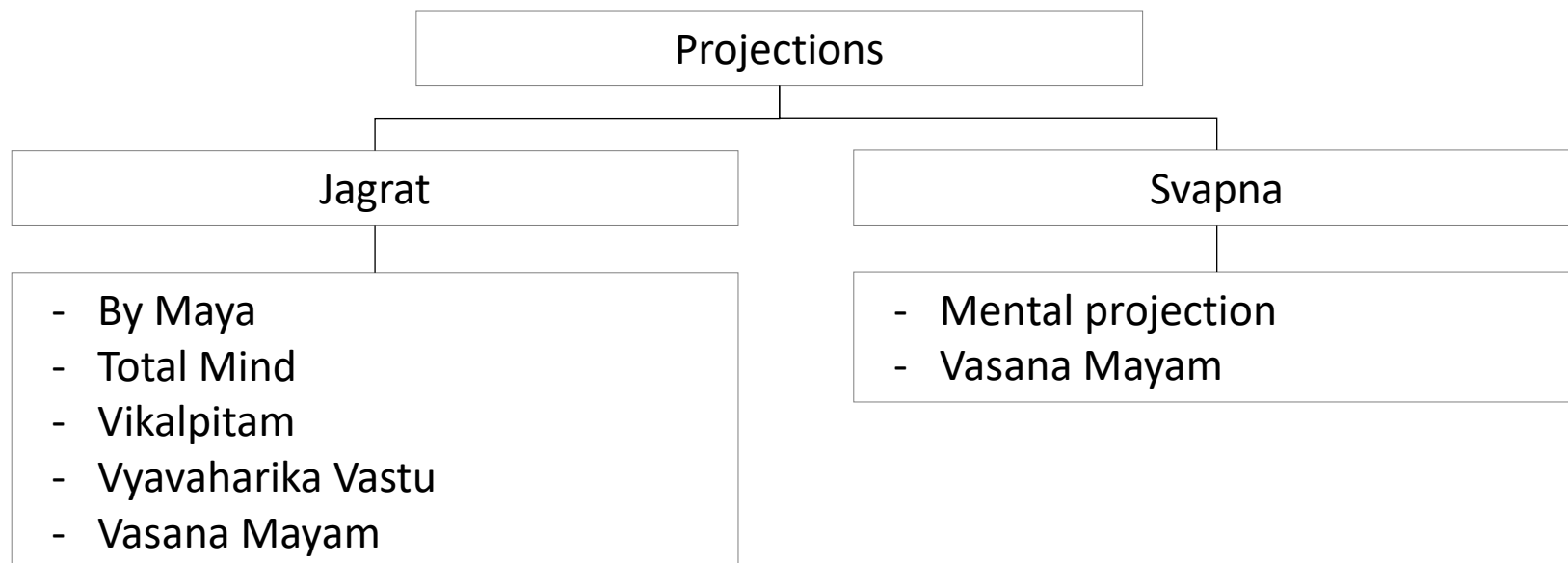


नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

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

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

III)



- Common to both is projection.
- Any projection = Mithya.

IV) Drishtva :

- Having experienced in the waking state.

V) Tanmaya = Sad Bhava Bhavitaha

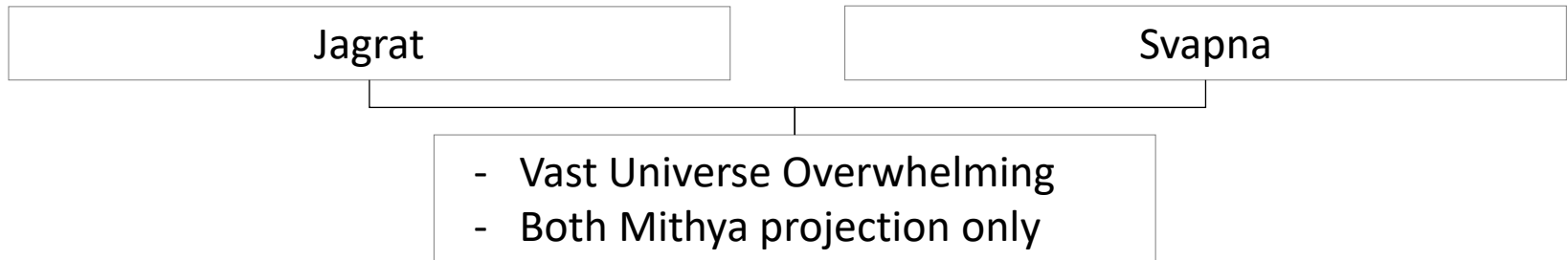
= Saturated with Vasana of Jagrat

- Immersed with Jagrat Vasana = Tan Maya
= Sad Vasana

VI) Svapna :

- Not direct product of Jagrat but indirect product.
- Svapna is also Vasana maya, collected from Jagrat.

VI)



VII) Withdraw from Jagrat Vasana and go to Svapna Vasana.

- Vasanas alone project in both Avasthas.

VIII) Svapna Replica of Jagrat.

- There is Grahya – Grahaka Sambanda in both, duality in both.
- Subject – object duality.
- Observer – observed duality.

IX) Vikalpayan = Projection, Grahya – Grahaka Rupena.

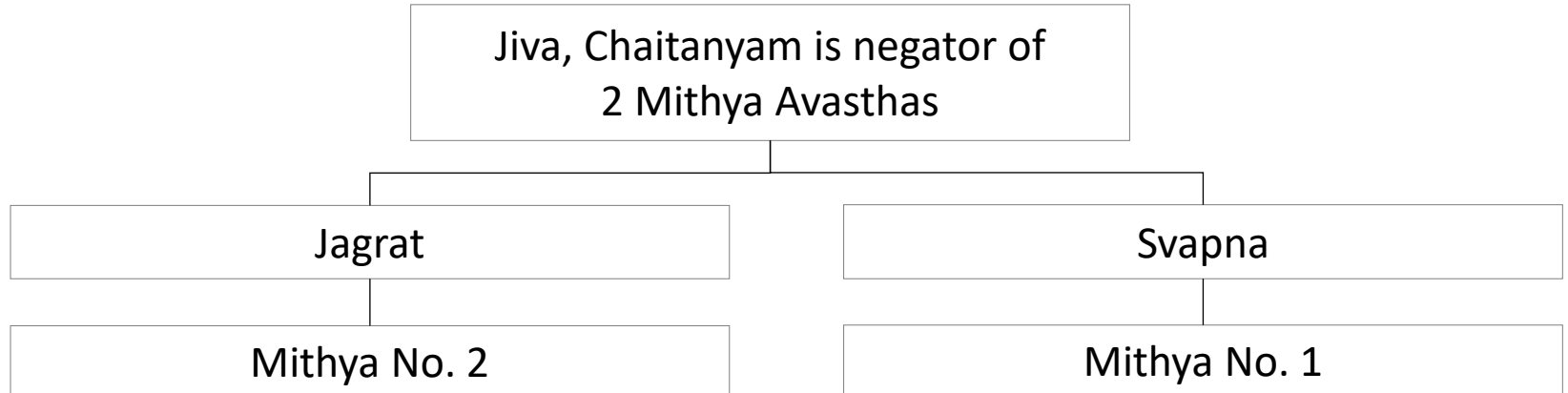
- Observer
 - Subject
 - Purusha
- } Jiva experiences Dream

X) How do we know Dream is Mithya?

- On waking up to Jagrat Avastha, you know Dream is Mithya.

XI) In the same way, Thatha, observer Jiva realises Jagrat itself is also Mithya.

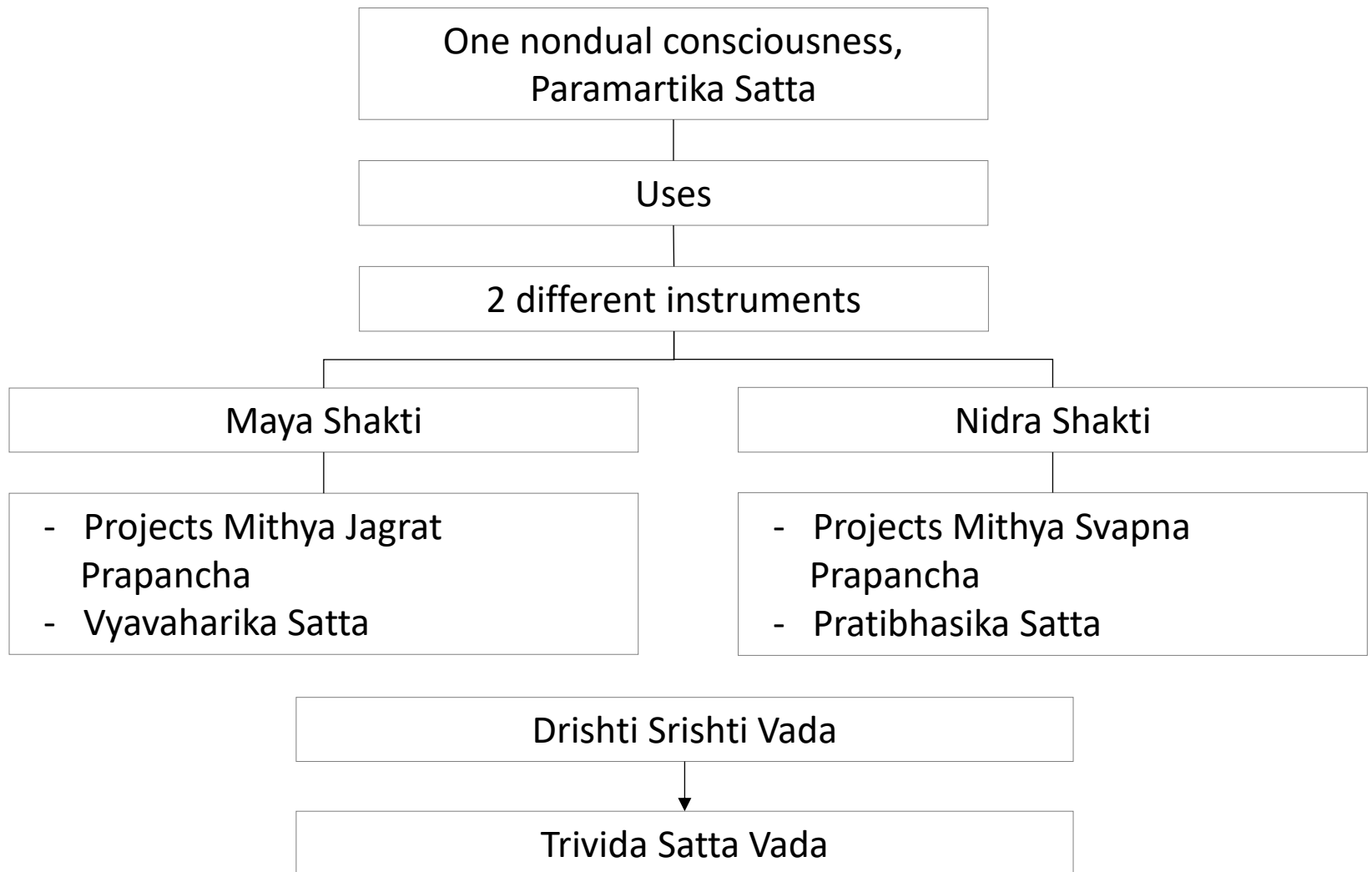
XII)



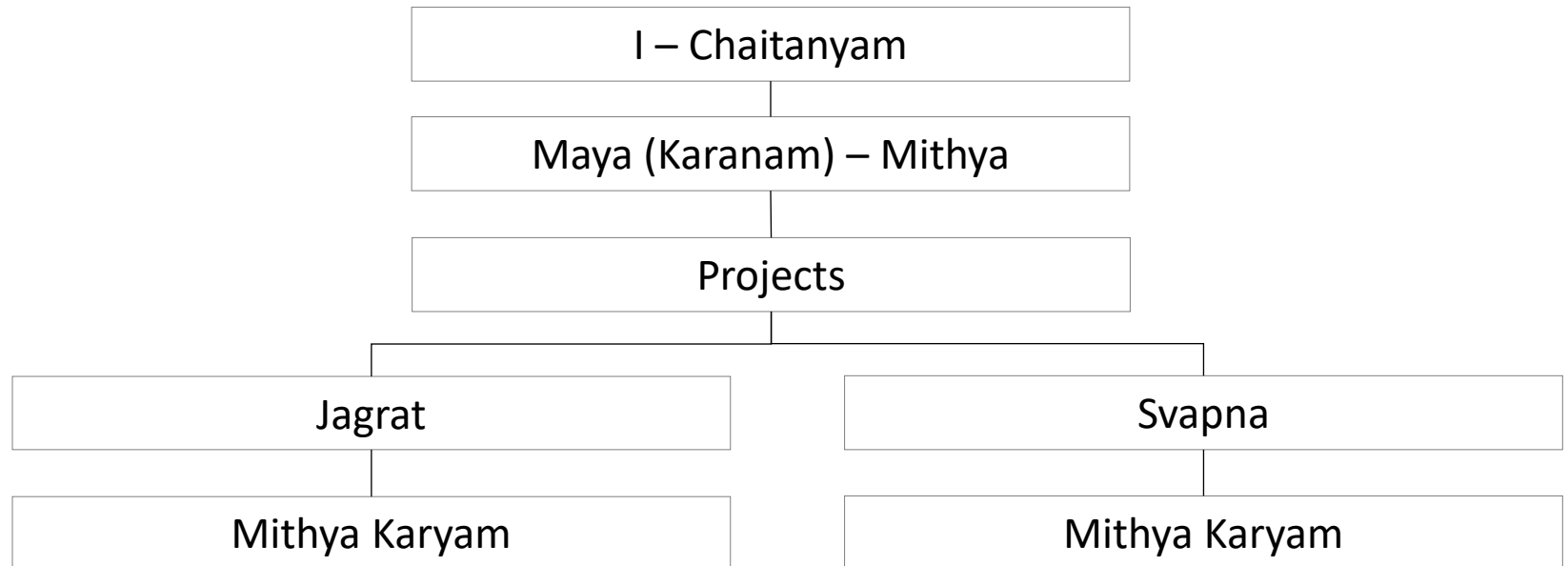
XIII) Who am I – Jiva – Purusha?

- One same consciousness, Aham, Absolute reality – Ekam Eva Advitiyam Brahman, Shantam, Shivam, Advaitam, Turiyam.
- Realises “Aham” Chaitanyam alone am.
- Everything else is Mithya.
- Binary format – Atma – Anatma format not Jiva, Jagat, Ishvara format.

XIV)



XV) Here Srishti Drishti Vada, Divida Satta Vada



- Asat Bhasate, Kalpayate.

XVI) Linking Gita, Vichara Sagara, Mandukya, Brihadaranyaka Upanishad, is good Mananam exercise.

- Tie up all together, requires time and memory.
- Make important notes and revise of each text.

XVII) Svapne Api Asatu Drishtva Cha : Pratibuddaha

- When Jiva wakes up, he does not see a wee bit of Svapna Prapancha.
- Avikalpayan.
- During Svapna he mentally projects.
- After waking up, does not project Svapna.

XVIII) In Jagrat, I don't project Jagrat Prapancha mentally but mayikaly.

- Both projections are done by absolute I – Turiya Atma.

XIX) Avikalpayan Pratibuddha San Na Pashyati :

- Jnani is one who handles his minds projections and knows them as Mithya – phenomenon happening within his body by which he becomes a Karta – Bokta Jiva.

XX) Kaivalya Upanishad : Verse 12, 13, 14

स एव मायापरिमोहितात्मा शरीरमास्थाय करोति सर्वम् ।
स्त्रियन्नपानादिविचित्रभोगैः स एव जाग्रत्परितृप्तिमेति ॥ १२ ॥

sa eva mājāparimohitātmā śarīramāsthāya karoti sarvam ।
striyannapānādivicitrabhogaiḥ sa eva jāgratparitṛptimeti ॥ 12 ॥

The Self, deluded by Maya, is he who identifying with the body does all actions (all perceptions, feelings and thoughts). In the waking state it is he (this Jiva), who reaches full gratification through the varied objects of enjoyment such as woman, food, wine etc...
[Verse 12]

स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके ।
सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥ १३ ॥

svapne sa jīvaḥ sukhaduḥkhabhoktā svamāyayā kalpitajīvaloke ।
suṣuptikāle sakale vilīne tamo'bhībhūtaḥ sukharūpameti ॥ 13 ॥

The very same individualised ego in the “dream state” experiences its pleasure and pain – in a field of existence created by its own Maya (Misapprehension of Reality). During the “State of profound sleep” when everything is merged (into their causal state), it is overpowered by Tamas (non-apprehension) and comes to exist in its form of Bliss. [Verse 13]

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

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

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution. [Verse 14]

XXI) One Turia Atma plays 3 different roles, in 3 Avasthas.

- In each Avastha, world appears and disappears for a Jnani.
- Jnani – Turiya Atma remains like a rock, changeless, Akhanda Atma, Divisionless Atma – Svarupa Atma.

XXII) Mandukya Upanishad : 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 ॥

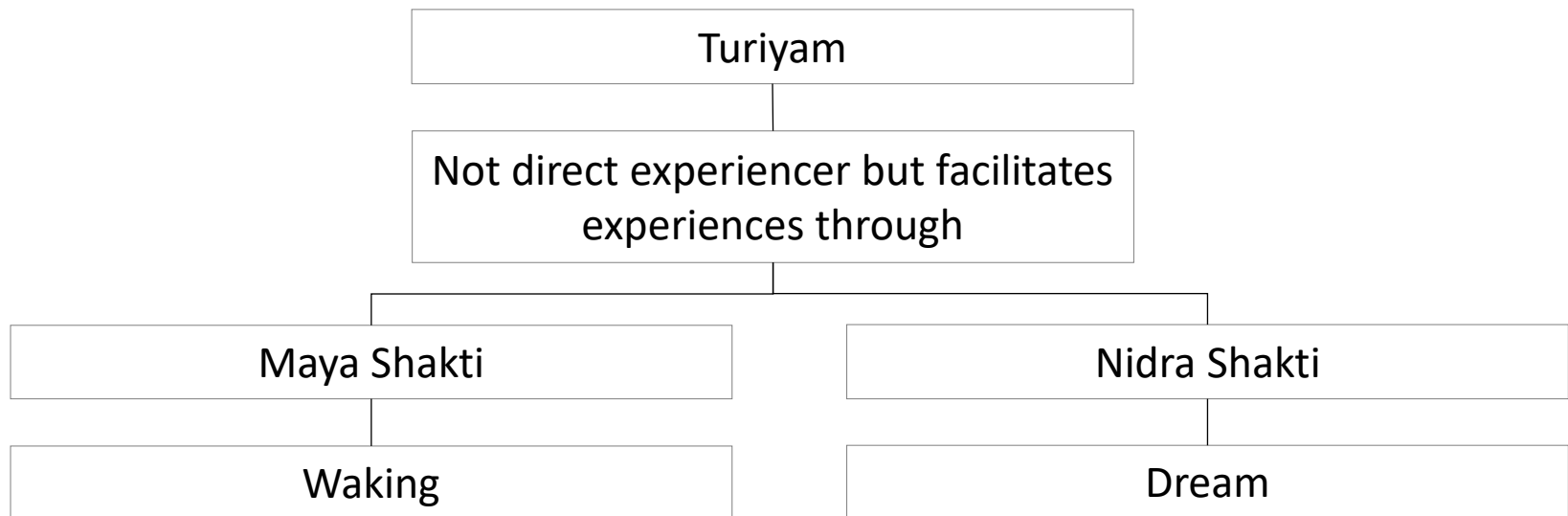
That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (Objects) are like illusions which are seen and yet they are regarded as though real. [2 - K - 6]

- Same verse in Chapter 4 – Karika No. 31
- What arrives, disappears is Mithya Prapanchas.
- I – Atma am Nityam, Svatantram, Abayam, Ajam, Akaranam Turiyam Brahman.

XXIII) Even while experiencing waking, Jnani who has woken up to his Svarupam, remains unaffected.

- This is called Moksha, Mukta Purusha.

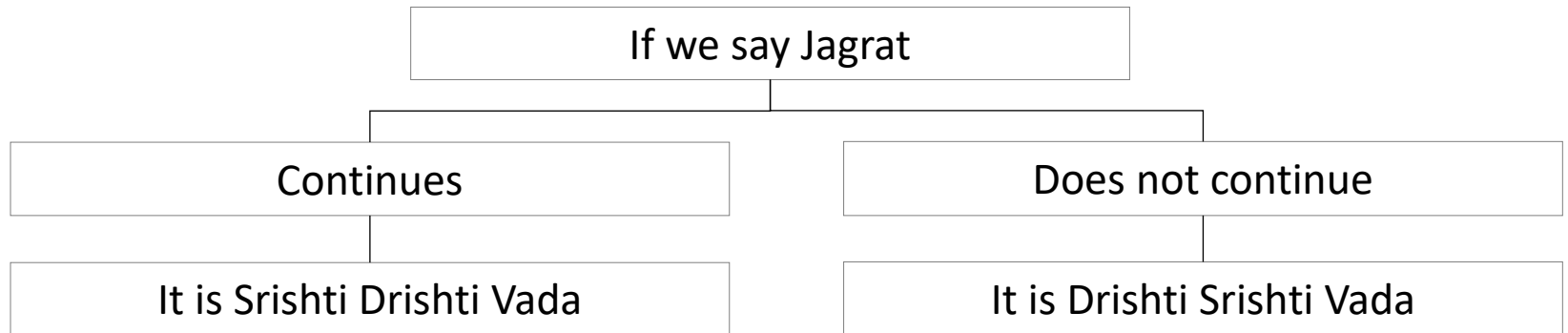
XXIV)



XXV) In Swapna, Turiyam does not experience Jagrat.

- In Swapna Avastha, no Jagrat Prapancha.
- Prapanchas get replaced while manifesting in different Avasthas.

XXVI)



- Waking is another form of dream only.
- This must be clearly ascertained to come to Binary – Atma – Anatma format.

XXVII) Context here :

a) Since Jagrat Prapancha is indirect cause of Svapna through intervention of Vasana, linked by Vasana.

- Waking state is said to be cause of dream.

b) But don't conclude :

Jagrat	Svapna
<ul style="list-style-type: none">- Real- Satyam	<ul style="list-style-type: none">- Unreal- Mithya

- This is only one part of analysis.

c) Come to Trivida Satta

- Sarvam, Jagrat Api Mithya.
- Purva Pakshi – stops with Jagrat – Satyam – in verse 37.
- No doubt waking is cause of dream.
- Waking itself is dream no. 2 caused by Maya Shakti of Turiyam.
- Cause + effect between Jagrat – Swapna is indirect, not direct, not one unreal, both unreal.

XXVIII) Anvaya :

जागरिते असत् दृष्ट्वा तन्मयः (जीवः) स्वप्ने (असत्) पश्यति । स्वप्ने अपि असत् दृष्ट्वा च प्रतिबुद्धः (जीवः तत्) न पश्यति ॥

jāgarite asat dr̥ṣṭvā tanmayah (jīvaḥ) svapne (asat) paśyati | svapne api asat dr̥ṣṭvā ca pratibuddhaḥ (jīvaḥ tat) na paśyati ||

Seeing the unreal (world) in the waking state (and) being impressed (by that), one sees (the same) in dream. Having seen the unreal (world) in dream also, one does not find (it) after waking up.

845) Introduction to Chapter 4 - Karika No. 40 :

परमार्थतस्तु न कस्यचित्केनचिदपि प्रकारेण
कार्यकारणभाव उपपद्यते । कथम् ?

In reality (Paramarthatah), the cause-effect relationship (Karya - Karana - Bhavah) between one thing and another thing (Kasyacit), is not tenable (Na Upapadyate) by any means (Kenacidapi Prakarena). How do you say so (Katham? - if it is asked, Gaudapadacarya replies thus in this Karika).

- I) Even though we accept cause effect between waking, dream, it is only indirect relationship.
II) This is temporary superficial acceptance for junior students because of our experience.
III) Example :

Sun Rise / Sun Set	Earth goes round the Sun
<ul style="list-style-type: none">- Not real- But we accept- Experience based	<ul style="list-style-type: none">- Real- Actual

IV)

Jagrat	On enquiry
<ul style="list-style-type: none">- Indirect cause- Experience based, superficial	<ul style="list-style-type: none">- Not direct cause

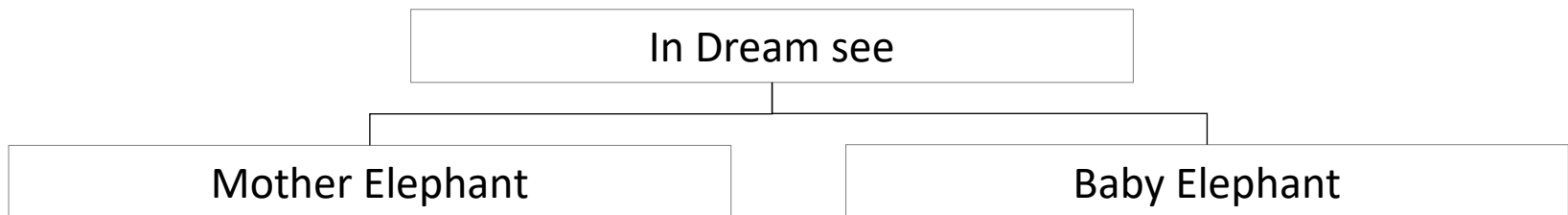
V) Vichara Sagara :

- All Karya Karana Bava = Myth
- I am not really father or mother of the child.
- Child is born as per laws of Prakrti.
- Karya – Karana Sambanda is empherical reality, widely accepted.

VI) On deeper enquiry Karya – Karana Sambandha Nasti.

VII) Vichara Sagara :

Example :



- Within 90 seconds.
- Cause – effect relationship is also projected.
- Really no Karya – Karana Sambandha called Anirvachania Khyati.
- Discussed in Chapter 4 – beginning and Chapter 6 of Vichara Sagara.

VIII) Cause – Effect relationship is our imagination.

- W.r.t. Paramartika Satyam, no cause – effect relationship between one and another.

IX) They are simultaneous projection of 2 things and Karya – Karana Sambandha between them.

X) Karya – Karana Sambandha Na Upapadyate

- Can't be logically established.
- Katham?
- Why do you say so?

नास्त्यसद्धेतुकमसत्सदसद्धेतुकं तथा ।
सच्च सद्धेतुकं नास्ति सद्धेतुकमसत्कुतः ॥ ४० ॥

nāsatyasaddhetukamasatsadasaddhetukam tathā ।
sacca saddhetukam nāsti saddhetukamasatkutah ॥ 40 ॥

The unreal cannot have the unreal (thing) for its cause nor can the Real (thing) be produced from the unreal (thing). The Real (Existing thing) cannot be the cause of the Real (Another existing thing). How indeed can then the Real (thing) be the cause of (something) unreal? [4 - K - 40]

असत् हेतुकम् असत् न अस्ति । तथा असत् हेतुकं सत् न
अस्ति । सत् हेतुकं सत् च न अस्ति । सत् हेतुकम् असत्
कुतः (भवति)?

asat hetukam asat na asti | tathā asat hetukam sat na
asti | sat hetukam sat ca na asti | sat hetukam asat
kutaḥ (bhavati)?

A Non-existent (effect) from a Non-existent cause is not possible. Similarly, an existent (effect) from a Non-existent cause (is not possible). Moreover, an existent (effect) from an existent cause is not possible. How can there be a non-existent (effect) from an existent cause?

I) No cause – effect possible between 2 things.

II) Same idea in Chapter 4 – Karika No. 22

स्वतो वा परतो वाऽपि न किञ्चिद्वस्तु जायते ।
सदसत्सदसद्वाऽपि न किञ्चिद्वस्तु जायते ॥ २२ ॥

svato vā parato vā'pi na kiṃcidvastu jāyate |
sadasatsadasadvā'pi na kiṃcidvastu jāyate || 22 ||

Nothing is ever born either of itself or of another or of both. Nothing at all is ever born whether it be being or non-being or both-being and non-being. [4 - K - 22]

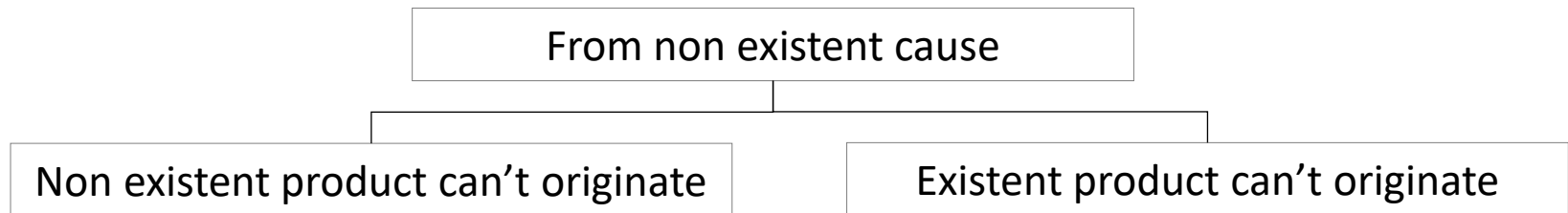
a) Pot can't be born of Pot.

- Pot can't be born of non-pot
- Pot can't be born out of mixture.

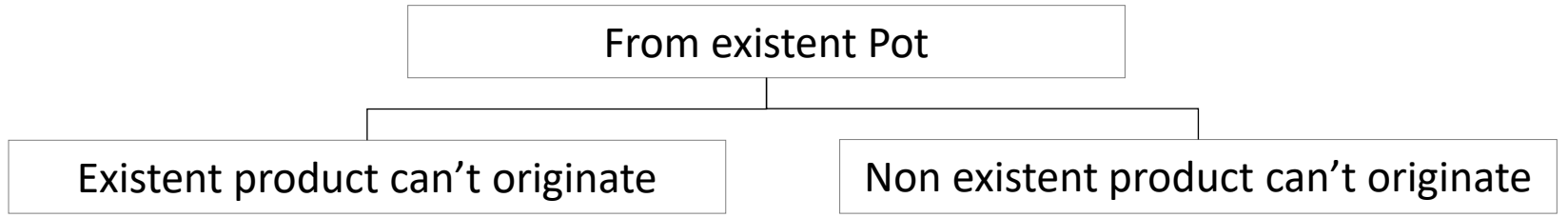
b) Existent thing can't be born

- Non existent thing can't be born.
- Existent, non existent mixture can't be born.

III)



IV)



848) Bashyam : Chapter 4 - Karika No. 40 Starts

नास्त्यसद्धेतुकमसच्छशविषाणादि हेतुः कारणं यस्यासत् एव
खकुसुमादेस्तदसद्धेतुकमसन्न विद्यते । तथा सदपि घटादिवस्तु
असद्धेतुकं शशविषाणादिकार्यं नास्ति ।

An Unreal or Non-existent thing (Asat), cannot be the cause (Nasti Hetukam) of another Non-existent thing (Asat), like the horns of a rabbit etc (Sasavisanadi) cannot be the cause (Hetuh = Karanam) of another Non-existent thing (Yasya Aasat Eva) like sky flower (Kha - Kusumadeh Tad). Non-existent thing cannot produce a real thing (Asat Hetukam Asat Na Vidyate). So also (Tata Api) real object like a pot etc (Sat Ghatadi Vastu) is not the product (Karyam Na Asti) of a Non-existent cause (Asad Hetukam), like the horn of a rabbit etc (Sasavisanadi).

Example :

- Rabbits Horn – Non existent cause
- Sky flowers – non existent effect.

I) Both non-existent, these products not possible from non existent cause.

- From non existent horn, non existent effect can't be produced.

II) Bottom line : 1st possibility

- Non existent Rabbits horn can't originate non-existent sky flowers.
- There can't be cause effect relationship between 2 non-existent things.

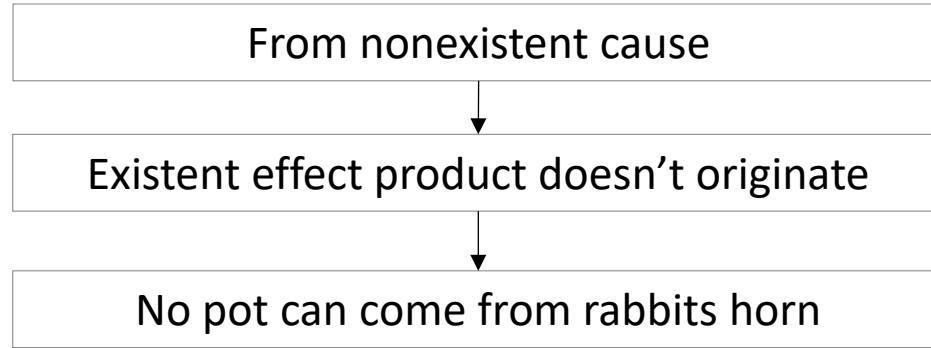
849) Bashyam : Chapter 4 - Karika No. 40 Continues

तथा सच्च विद्यमानं घटादि विद्यमानघटादिवस्त्वन्तरकार्यं नास्ति ।
सत्कार्यमसत्कुत एव सम्भवति ?

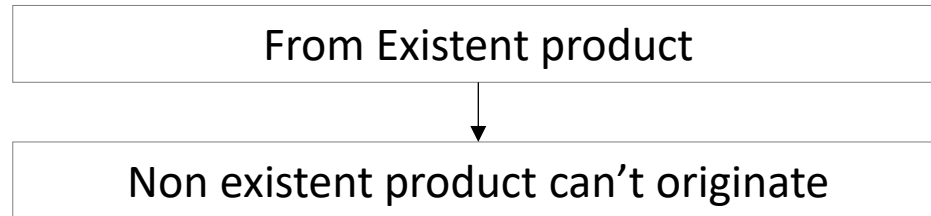
Similarly from an existing pot etc (Tatha Sat Ca Vidyamanam Ghatadi - we do not see) another pot etc being born (Vidyamana Ghatadi Vastu Antarakaryam Na Asti). And from an existing thing (Sat Karyam) how can a Non-existent come (Asat Kuta Eva Sambhavati?)

2nd possibility :

- Retain cause – Karanam



3rd possibility :



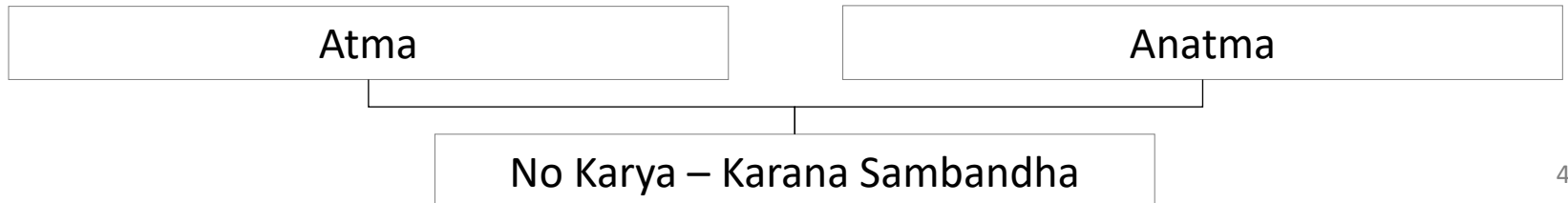
Revision :

Karika No. 40 – Bashyam :

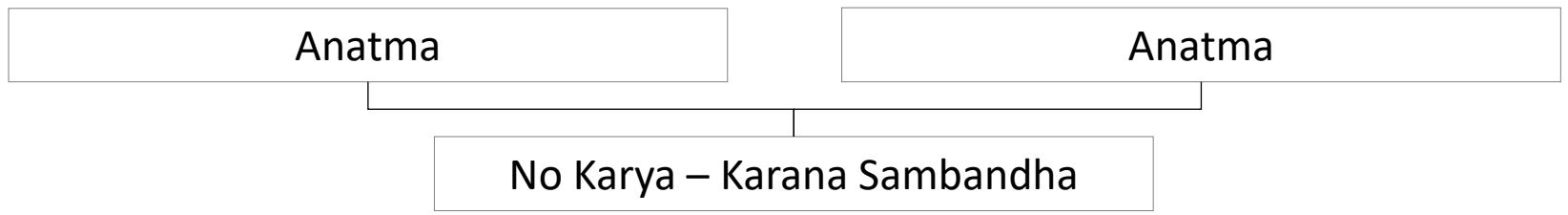
I) Gaudapada is establishing.

- No cause – effect relationship is possible between 2 things in creation.

II)



III)



IV) Conclusion :

- **Universe is not a product of anything.**

V) How do we experience Universe?

- **Universe is not a product but an appearance.**
- Being an appearance it does not have its own existence.
- **It seems to exist with borrowed existence.**

VI) Who is lender of existence?

- **I – Turiya Atma alone am lender of existence.**

VII) Advaita Panchakshara Shloka :

मत्तो नान्यत्किञ्चिदत्रास्ति विश्वं
सत्यं बाह्यं वस्तु मायोपक्लृप्तम् ।
आदर्शान्तर्भासमानस्य तुल्यं
मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥ ५ ॥

matto naanyatkinchidatraasti vishvam'
satyam' baahyam' vastu maayopaklri'ptam .
aadarshaantarbhaasamaanasya tulyam'
mayyadvaite bhaati tasmaachchhivo'ham .. 5 ..

Apart from me there does not exist a real world of duality whatsoever. Whatever exists externally is misconceived or imagined because of Maya. this appears in Me who is non-dual, just like a reflection appears in a mirror. Therefore I am Shiva. [Verse 5]

- I Turiyam alone lend existence to Universe.

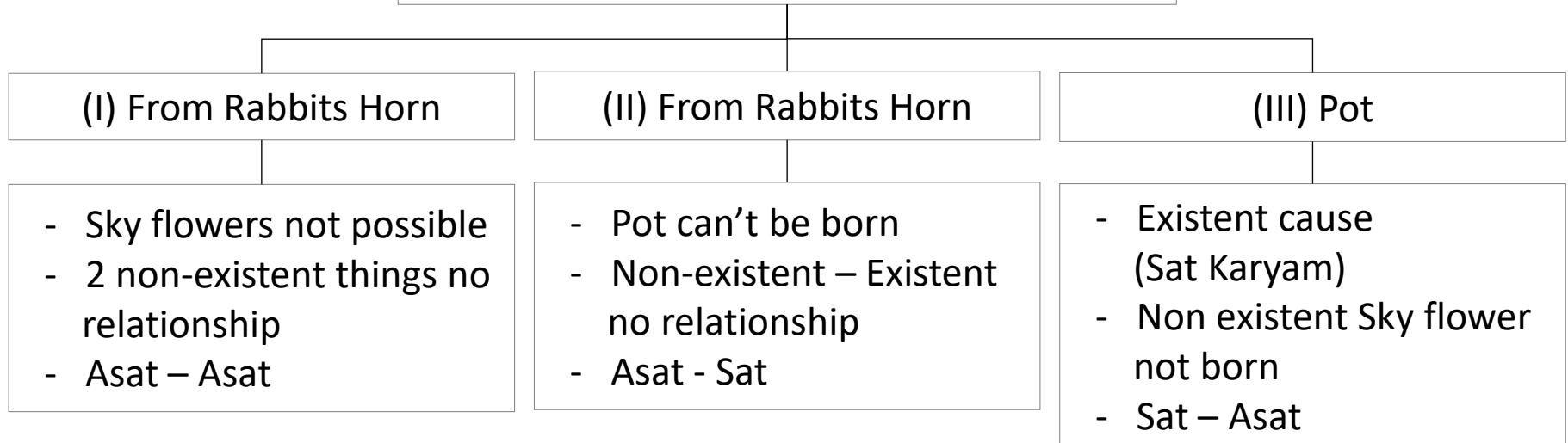
VIII) 4 possibilities of cause – effect relationship ruled out by Gaudapada.

तथा सच्च विद्यमानं घटादि विद्यमानघटादिवस्त्वन्तरकार्यं नास्ति ।
सत्कार्यमसत्कुत एव सम्भवति ?

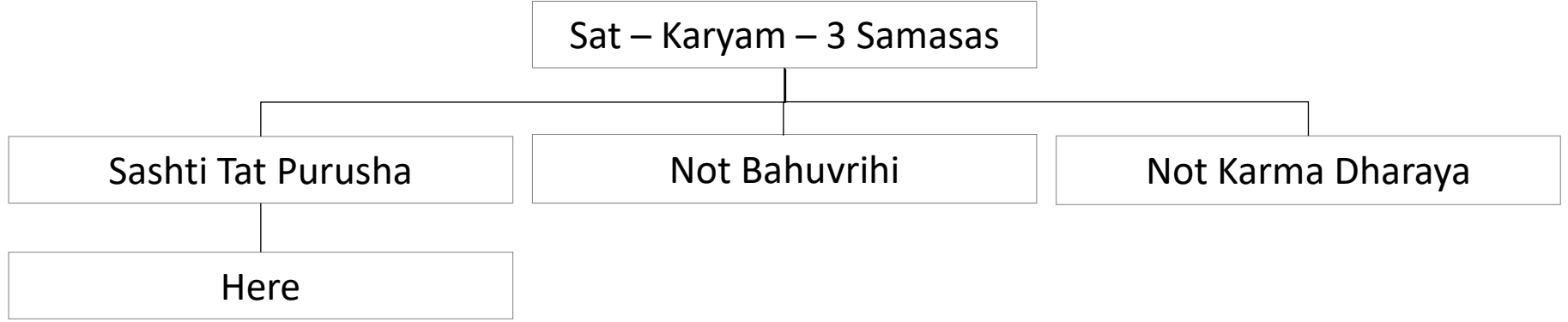
Similarly from an existing pot etc (Tatha Sat Ca Vidyamanam Ghatadi - we do not see) another pot etc being born (Vidyamana Ghatadi Vastu Antarakaryam Na Asti). And from an existing thing (Sat Karyam) how can a Non-existent come (Asat Kuta Eva Sambhavati?)

3rd Possibility :

4 possibilities of Karya – Karana Sambandha



IX) Sanskrit Grammar :



850) Bashyam : Chapter 4 - Karika No. 40 Continues

न चान्यः कार्यकारणभावः सम्भवति शक्यो वा कल्पयितुम् ।
अतो विवेकिनामसिद्ध एव कार्यकारणभावः
कस्यचिदित्यभिप्रायः ॥ ४० ॥

(If the four-alternative cause - Effect relationships given above are not possible, then it can only mean); the cause effect concept is neither possible by any other means (N Ca Nyah Karyakaranabhavah Sambhavati), nor can it be 'as though' imagined either (Va Kalpayitum Atah Sakyah). Therefore, for discriminative people (Atah Vivekinam), Cause - Effect relationship (Karya - Karana – Bhavah) is never proved (Asiddha Eva), in any manner (Kasyacid - As it is a Mithya concept); that is the idea (iti Abhiprayah).

I) For Karya – Karana Relationship :

- Chapter 4 – Karika No. 22 – 6 possibilities
- Chapter 4 – Karika No. 40 – 4 Possibilities

II)

Clay	Pot
Father	Son
Gold	Ornaments
Cloth	Threads

Why no Karya – Karana Sambandha

III) For thinking people, no Sambandha.

IV) For any relationship need 2 separate entities.

- Sambandha = Duality = Relations

V) Clay – Pot – 2 words – one substance

- Can't hold pot in one hand – clay in other.

VI) Karya – Karana is your projection.

- What exists is Prakrti of Panchabuta and Purusha.
- Father appears as son.
- Essentially both Panchabuta.

VII) No Panchabuta separate from Purusha Chaitanyam.

- One part of father named as son – said in Chapter 4 – Karika No. 22.

VIII) Karya – Karana Sambandha can never be proved.

- Atma – Not Karanam
- Anatma – Not Karyam
- Karya – Karana Bava Nasti.

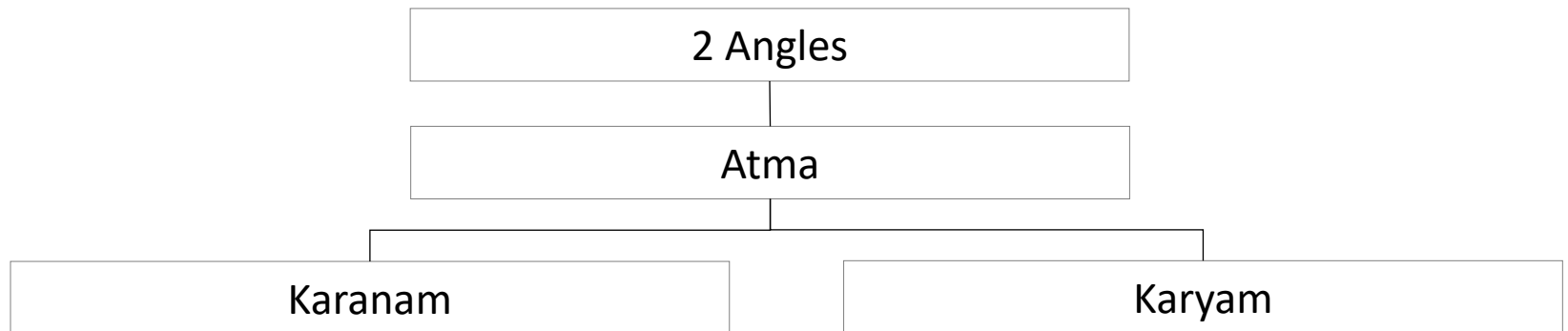
IX) In Religion :

God	World
Cause	Effect

X) Truth :

- **God – World – 2**
- **Name – One**
- **Reality, Turiyam Brahma.**

XI)



- Think and register.

XII) Jnani will not pray for – “No Rebirth”.

- I shouldn't be born
- I am not a product, hence no birth, rebirth, prayer to God.

XIII) I alone was, am, will be as Turia Chaitanyam projector of Jagrat, Svapna and resolver in Sushupti.

XIV) Anvaya :

असत् हेतुकम् असत् न अस्ति । तथा असत् हेतुकं सत् न अस्ति । सत् हेतुकं सत् च न अस्ति । सत् हेतुकम् असत् कुतः (भवति)?

asat hetukam asat na asti | tathā asat hetukam sat na asti | sat hetukam sat ca na asti | sat hetukam asat kutaḥ (bhavati)?

A Non-existent (effect) from a Non-existent cause is not possible. Similarly, an existent (effect) from a Non-existent cause (is not possible). Moreover, an existent (effect) from an existent cause is not possible. How can there be a non-existent (effect) from an existent cause?