



MANDUKYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 4

KARIKA NO. 51 to 62

VOLUME - 24

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CHAPTER 4
ALATASHANTI PRAKARANAM
100 Karikas

KARIKA NO. 51 TO 62

893) Introduction to Chapter 4 - Karika No. 51 and 52 :

कथं तुल्यत्वमित्याह-

How do you say the world and the firebrand patterns are similar (Katham Tulyatvam); if you ask (iti), it is being told (Aha - in the following two Karikas).

विज्ञाने स्पन्दमाने वै नाभासा अन्यतोभुवः ।
न ततोऽन्यत्र निस्पन्दान्न विज्ञानं विशन्ति ते ॥ ५१ ॥
न निर्गतास्ते विज्ञानाद्द्रव्यत्वाभावयोगतः ।
कार्यकारणताभावाद्यतोऽचिन्त्याः सदैव ते ॥ ५२ ॥

vijñāne spandamāne vai nābhāsā anyatobhuvah ।
na tato'nyatra nisvandāna vijñānaṃ viśanti te ॥ 51 ॥
na nirgatāste vijñānāddravyatvābhāvayogataḥ ।
kāryakāraṇatābhāvādyato'cintyāḥ sadaiva te ॥ 52 ॥

When Consciousness is associated with the idea of activity, the appearances that are seen in it do not come from elsewhere. When Consciousness is inactive, appearances do not go elsewhere from passive Consciousness; nor do the appearances ever enter into the Consciousness. The appearances do not emerge from the Consciousness since they are not real entities. These are always beyond our comprehension, because they are not subjected to the cause and effect relationship. [4 - K – 51, 52]

विज्ञाने स्पन्दमाने वै आभासाः अन्यतोभुवः न
(भवन्ति) । ततः निस्पन्दात् अन्यत्र (ते) न (निर्गताः) ।
ते विज्ञानं न विशन्ति ॥

vijñāne spandamāne vai ābhāsāḥ anyatobhuvāḥ na
(bhavanti) | tataḥ nisvandāt anyatra (te) na (nirgatāḥ) |
te vijñānaṃ na viśanti ||

When consciousness is in (Apparent) motion, appearances do not come from elsewhere, nor (do they go) apart from the motionless (Consciousness); nor do they enter consciousness.

द्रव्यत्वाभावयोगतः ते विज्ञानात् न निर्गताः ।
कार्यकारणताभावात् ते सदा एव अचिन्त्याः (भवन्ति) ।
यतः (एवम् अतः ते मिथ्या एव) ॥

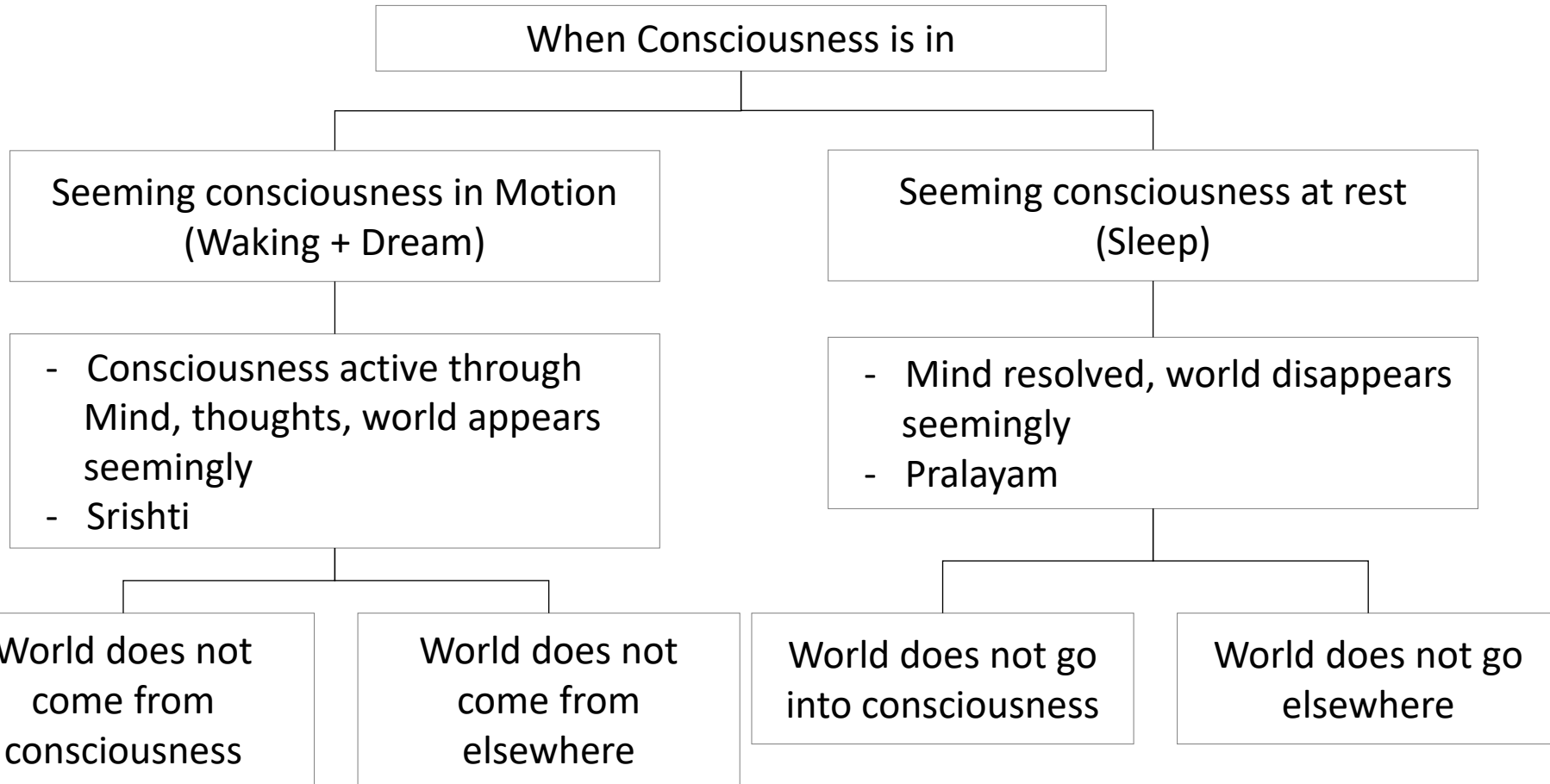
dravyatvābhāvayogataḥ te vijñānāt na nirgatāḥ ।
kāryakāraṇata abhāvāt te sada eva acintyāḥ (bhavanti) ।
yataḥ (evam ataḥ te mithyā eva) ॥

They do not emerge out of consciousness, since they do not have substantiality. Since they have no Cause - Effect relationship (and) since they are indefinable always, (they are unreal).

I) Karika No. 51 and 52 similar to Karika No. 49 and 50

II) **Alatam of Karika No. 49 + 50 replaced by Vijnane in Karika No. 51 + 52**

III)



IV) Appearing, disappearing world is Mithya

V) What is logic?

- Pot / Pattern, world – Not substance by itself.
- They are hollow.

- Have borrowed existence, consciousness.
- Have no independent existence separate from observer consciousness.

VI) How world + patterns are similar?

- World solid entity for us.

• If no observer, consciousness, we believe world exists independently.

VII) Scientist :

- World exists without observer.
- This is the big difference between Veda and science.

VIII) Vedanta :

- **You can't talk about existence of any object without an observer, subject.**
- Ultimate subject for the Universe is Turiya Chaitanyam.

IX) Jagat = Drishyatvat Mithya

X) Purva Pakshi :

- Katham Tulyatvat?
- How world = Patterns by saying that without observer you can't talk of the world?
Independent of the observer?
- How dare you say?

XI) Physics to Metaphysics :

- Scientist becomes philosophical, accepts truth – no observer, no world.
- Purusha = Ever Mukta, exists independent of the world.

XII) Above is introduction to Bashyam.

898) Bashyam : Chapter 4 - Karika No. 51 and 52 : Starts

अलातेन समानं सर्वं विज्ञानस्य । सदाचलत्वं तु विज्ञानस्य विशेषः ।
जात्याद्याभासा विज्ञानेऽचले किं कृता इत्याह ।

May you equate Brahman the Atma Chaitanyam to the firebrand and the universe to the patterns of the firebrand and understand that (Alatena Samanam Sarvam Vijnanasya. The one basic difference, besides the many other differences between the firebrand and consciousness is that the firebrand is subject to movement), whereas (Tu) consciousness does not have the attribute of motion, it does not ever move (Sadacalatvam Tu Vijnanasya Visesah, but has only a seeming motion, because of maya). The origination, movement, and resolution etc of the world, all these appearances (Jati Adi Abhasah), if yet they are happening in the motionless consciousness (Vijnane Acale), whose handiwork can it be (Kim Krtah); that is being explained (iti - Aha - in this Karika).

I) Firebrand and consciousness have many similarities (Both glowing, revealing)

II) Patterns + objects – Many similarities

III)

| Consciousness | World |
|---------------|----------|
| Firebrand | Patterns |

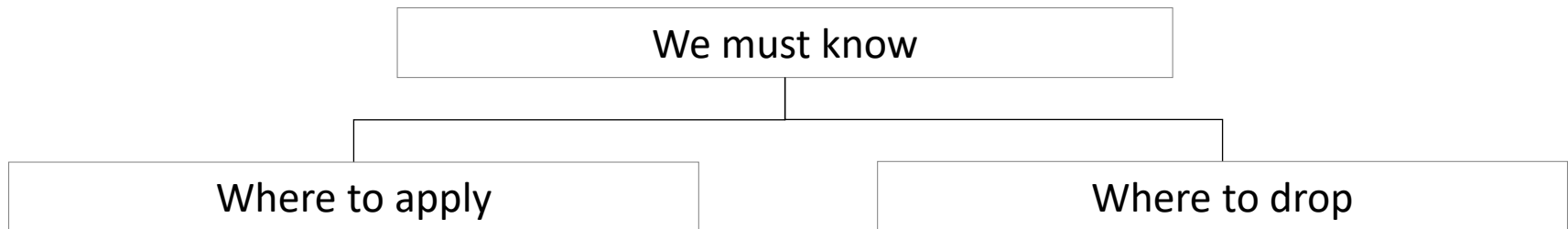
IV) Here, Shankara concludes

- Karika 51 – 1st + 2nd line
- Karika 52 – 1st line
- He doesn't write commentary.
- Similar to commentary of Karika No. 49 + 50.

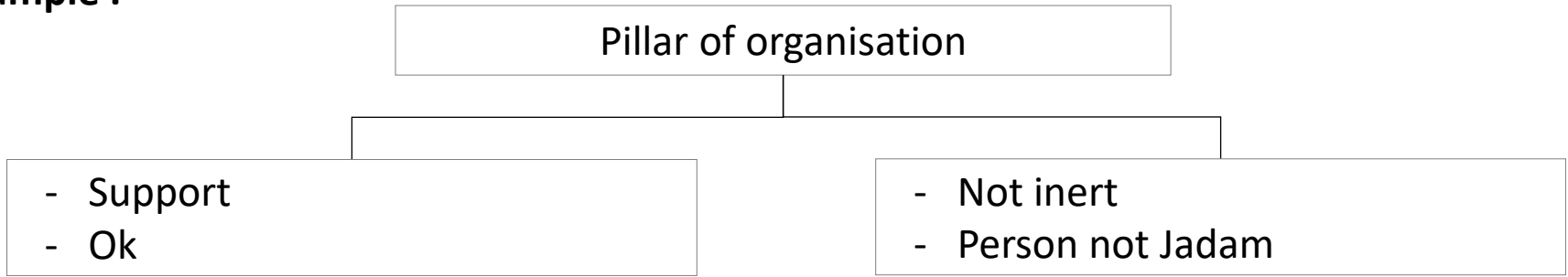
V) 4th line – Karika No. 52 :

- Statement of dissimilarity between consciousness and world.

VI) Examples :

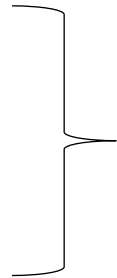


Example :



VII) Visishta Advaitin and Dvaitin take all examples of Vedanta :

- Rope Snake
- Shell Silver
- Dream
- Screen – Movie



Conclude Advaitam is wrong

VIII) Dissimilarity :

a)

| Firebrand | Consciousness |
|---|---|
| <ul style="list-style-type: none">- Actually motion- Actually creates patterns | <ul style="list-style-type: none">- Seemingly moves- Seemingly creates world- Factually no movement, Adhishtanam, all pervading |

b)

| Firebrand + Patterns | Consciousness + World |
|---|--|
| <ul style="list-style-type: none">- Same order of reality- Both Vyavaharika Satyam | <ul style="list-style-type: none">- Consciousness : Paramartika Satta- World : Vyaharika Satta- Chalanam is Mayikam- Shows movement where not |

c) Vedanta introduces Maya to prove different orders of reality.

- Motion of Universe, Chalanam, caused by Maya.
- Maya is responsible for lower order.

d) Sada Achala Vijnasya Vishesha :

- Consciousness = Motionless in 3 periods of time.

e) Consciousness is actually motionless in 3 periods of time.

- **Consciousness has seeming motion, Vyavaharika motion, temporarily caused by Maya Devi.**
- This is the dissimilarity between motion of firebrand and consciousness (Vishesha).

f)

| Tip + Pattern | Consciousness – World |
|-------------------|-----------------------------|
| Both Vyavaharikam | Paramartikam – Vyavaharikam |

Revision :

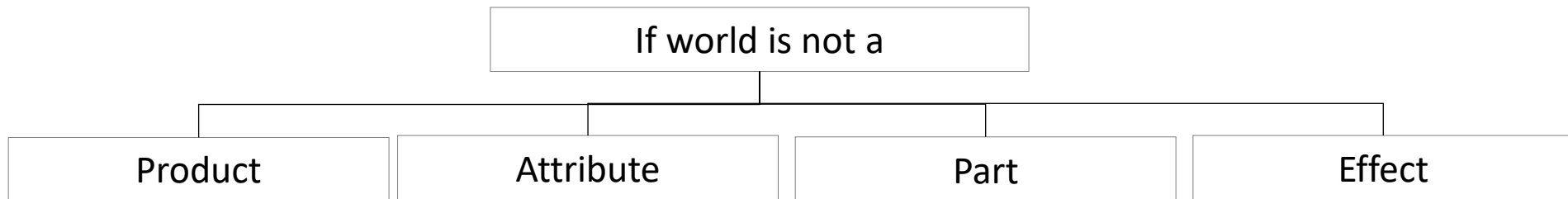
I) Gaudapada Re-inforces Ajati Vada in Chapter 4.

II) Creation is not born out of Atma / Brahman – Higher order of reality.

III) Initially Veda Admits

| Brahman | World |
|---------|--------|
| Karanam | Karyam |

IV) Later it negates



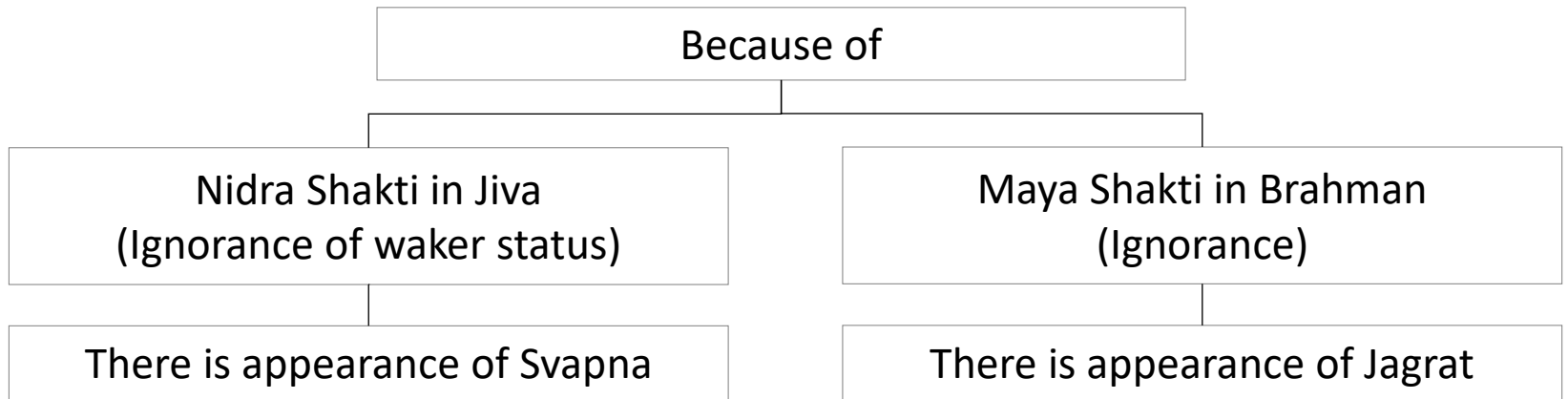
- It is an appearance in Brahman who causes it?

V) Maya Shakti in Brahman causes world to appear, disappear, manifest – unmanifest.

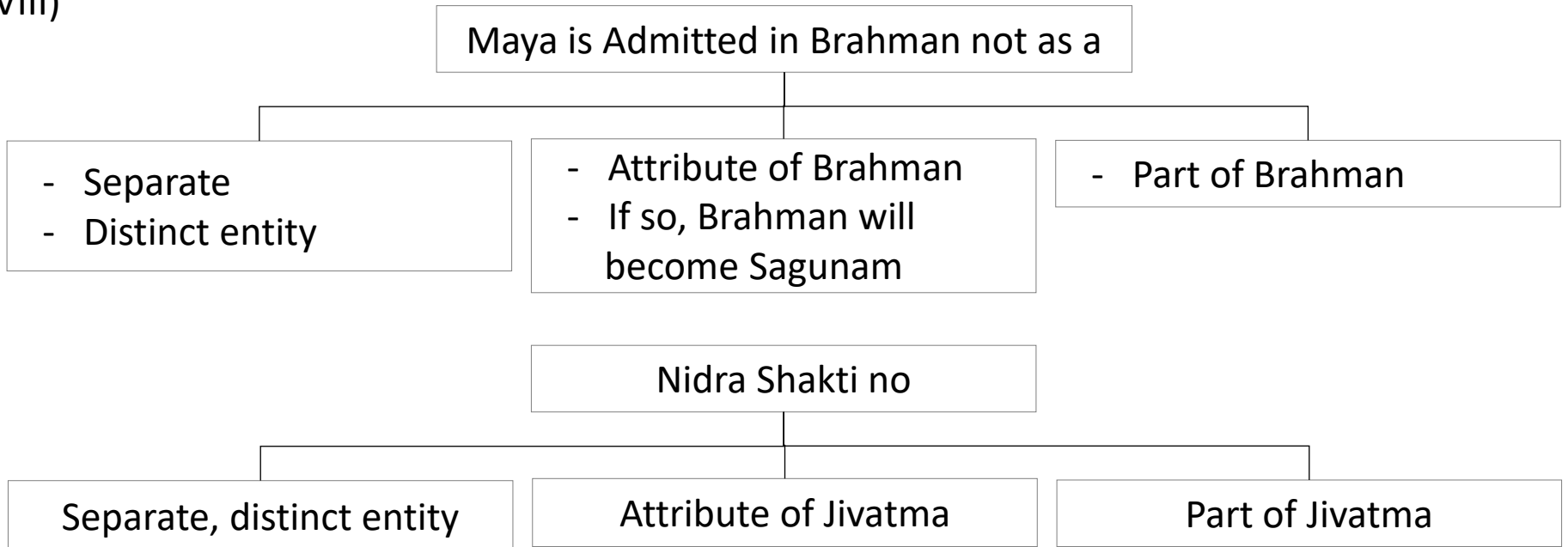
VI) Maya Shakti is Anaadi like Brahman, eternally present in Brahman.

- Maya does not come at a particular time.
- Maya, Jagat, Jiva, Ishvara, Brahman all Anaadi.

VII)



VIII)



- Brahman is partless.

IX) What is relationship between

- a) Waker – Dreamer
- b) Brahman – Maya
 - Maya is an appearance in Brahman.

X)

| Shadow | Person |
|---|--|
| <ul style="list-style-type: none">- Lower order- Dependent- Not separate, part, attribute of person- Experience of Shadow can't be negated | <ul style="list-style-type: none">- Higher order- Independent |

XI)

| Maya | Brahman |
|---|--|
| <ul style="list-style-type: none">- Not distinct, part, attribute of Brahman- Lowr order | <ul style="list-style-type: none">- Higher order |

XII) Pramanam for Shadow :

a) Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

Rtam pibantau sukrtasya loke, guham pravistau parame parardhe ;
Chaya-tapau brahma-vido vadanti, pancagnayo ye ca trina-ciketah ॥ 1 ॥

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light ; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire.

b) Prashnopanishad :

आत्मन एष प्राणो जायते ।
यथैषा पुरुषे छायैतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिन्शरीरे ॥ ३ ॥

Amtmana esha praano jaayate
yathaisha purushe chchaya-etasmin-etadaatatam manokrtena-ayati-asmin-sarire ॥ 3 ॥

This Prana is born of the Atman. As shadow is born of the man, so is the Prana of the Self. By the action of the mind it enters into this body. [III – 3]

XIII) Chaya :

- Shadow makes appearance on a person possible.

XIV) Similarly Universe is a appearance, Shadow on Brahman made possible by Maya Shakti.

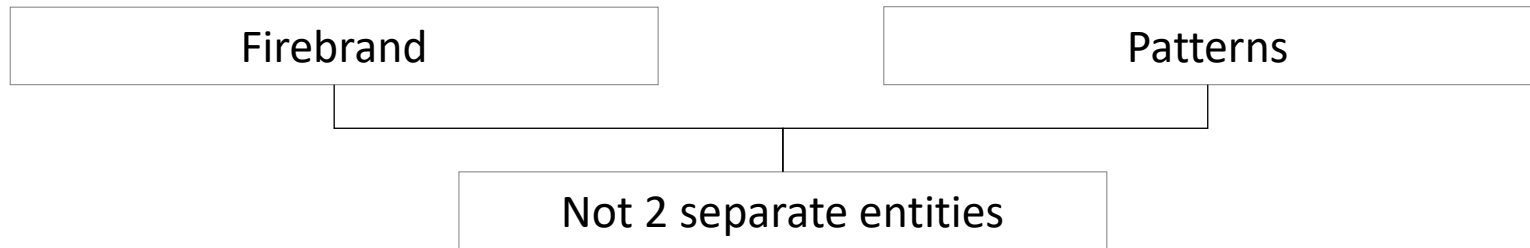
XV) Why can't we accept cause – effect relationship between Brahman and World?

- We negate Vehemently.
- When fire brand is in motion there is only not real, cause – effect relationship between fire tip, patterns.

XVI) Why seeming? Important argument

- To talk about real cause – effect relationships need 2 separately, independently existing entities.
- Requires duality.
- Without Dvaitam, Sambandaha Nasti.

XVII)



- Patterns do not exist separate from fire.

XVIII) World does not exist separate from observer, consciousness, Brahman.

- Hence, non dual, no cause – effect relationship.

XIX) How do you prove pot has no cause – effect relationship, does not exist separate from clay.

- Remove clay, show me pot.
- Not pot after clay is removed.

XX) Patterns don't exist separate from firebrand.

- Firebrand is nondual.

XXI) World does not exist separate from Brahman.

XXII) Karika No. 50 :

न निर्गता अलातात्ते द्रव्यत्वाभावयोगतः ।
विज्ञानेऽपि तथैव स्युराभासस्याविशेषतः ॥ ५० ॥

na nirgatā alātātte dravyatvābhāvayogataḥ |
vijñāne'pi tathaiva syurābhāsasyāviśeṣataḥ || 50 ||

The appearances of the different shapes do not emerge from the firebrand because they are not substantial “things.” This also applies to Consciousness on account of the similarity of appearances in both the cases. [4 - K - 50]

- Dvaita Abavat, Karya – Karana Sambanda, Vartum Na Shakyate.

XXIII) Extend fire brand example to Brahman.

| Brahman | World |
|-------------|---|
| - In motion | - In Jagrat, Svapna, Maya responsible for movement of thoughts in the Mind. |

XXIV) Brahman and world not counted as 2 but as Satyam – Mithya.

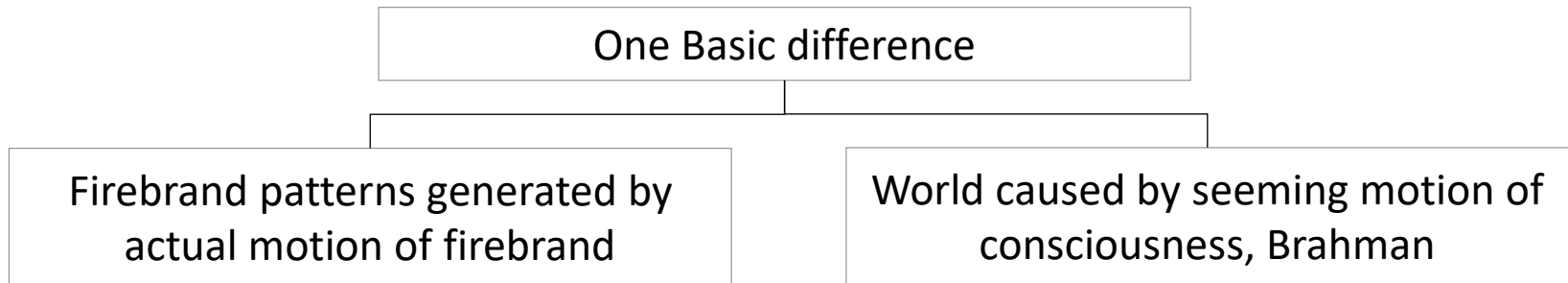
- Since there are no entities, there is no Sambanda between Brahman and world not counted as 2 separate entities.

- Therefore, there is no Karya – Karana Sambandha.

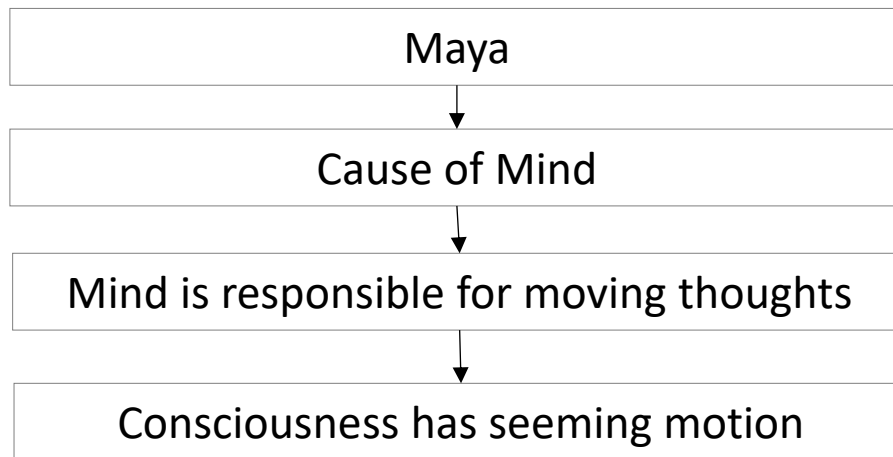
XXIV) Extending example, we come to same conclusion.

- Alatenā Samanam Sarvam Vijānasya.
- Equate firebrand and Brahman and understand the reality.

XXV)



XXVI) How it is seeming motion?



XXVII) Pot thought / wall thought / man thought / world thought... relevant knowledge, experience happens.

- Relevant world appears in front of me.

XXVIII) In deep sleep state, thoughts, mind resolved, world resolved, experiences resolved, objects resolved.

- There is only Advaita Atma the non-dual resolution ground, substratum.

XXIX) Consciousness seemingly moves, really motionless.

- World is an appearance, in motionless consciousness.
- Hence it is seeming origination, movement, resolution.

XXX) Karika No. 51 :

- What causes this appearance?
- Appearance is because of seeming motion of consciousness.
- Seeming motion is because of Maya because of which is moving thoughts, minds, passions, desires...
- Rajo Guna, Tamo Guna, Sattva Guna in action.

899) Bashyam : Chapter 4 - Karika No. 51 and 52 : Continues...

कार्यकारणताभावाज्जन्यजनकत्वानु पपत्तेरभावरूपत्वादचिन्त्यास्ते
यतः सदैव ।

(The consciousness and the world), as they have no cause - Effect relationship, (Karya - Karanata - Abhavat); it is unreasonable also to establish the product - Producer relationship (Janya - Janakatva - Anupapattah - between them both). It being all mere appearance, Mithya (Abhavarupatvat), you cannot logically Categorise that (Acintya - this is the producer and this is the Produced, or this is the cause and that is the effect etc, the whole thing being the doing of maya) as it is always the case (Te Sada Eva). Therefore (Yatah - the world is called Mithya).

I) 2nd lines of Karika No. 51, 1st line of Karika No. 52 over

II) Now 2nd line of Karika No. 52 :

- What is conclusion?
- Karya – Karana Abavat
- Janya – Janaka Abavat

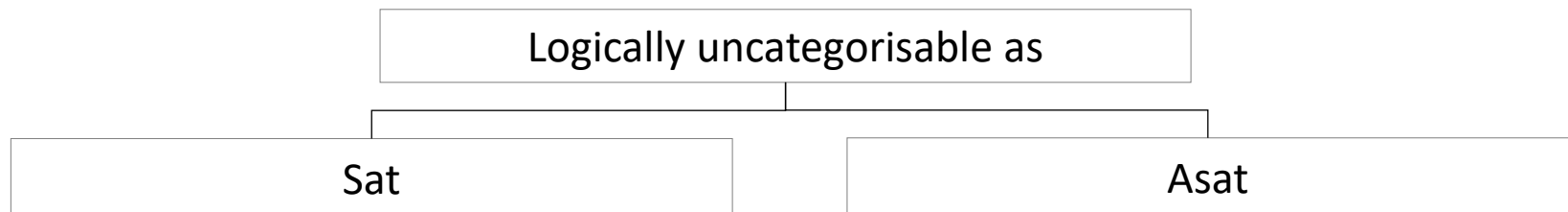
III) World – Consciousness – don't have cause – effect relationship

- Therefore world is not a product of consciousness, Brahman, Turiyam.
- It is an appearance.

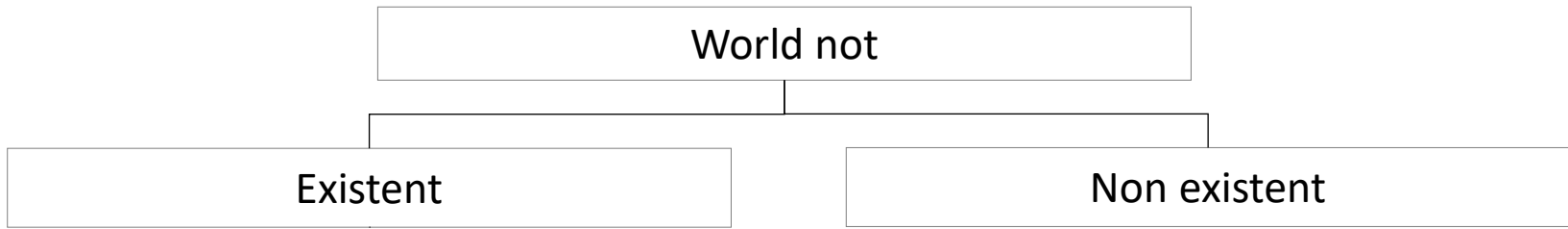
IV) What is an appearance?

- **Appearance is called Mithya, Anirvachania, Vitatam, Achintyam.**

V)



VI)



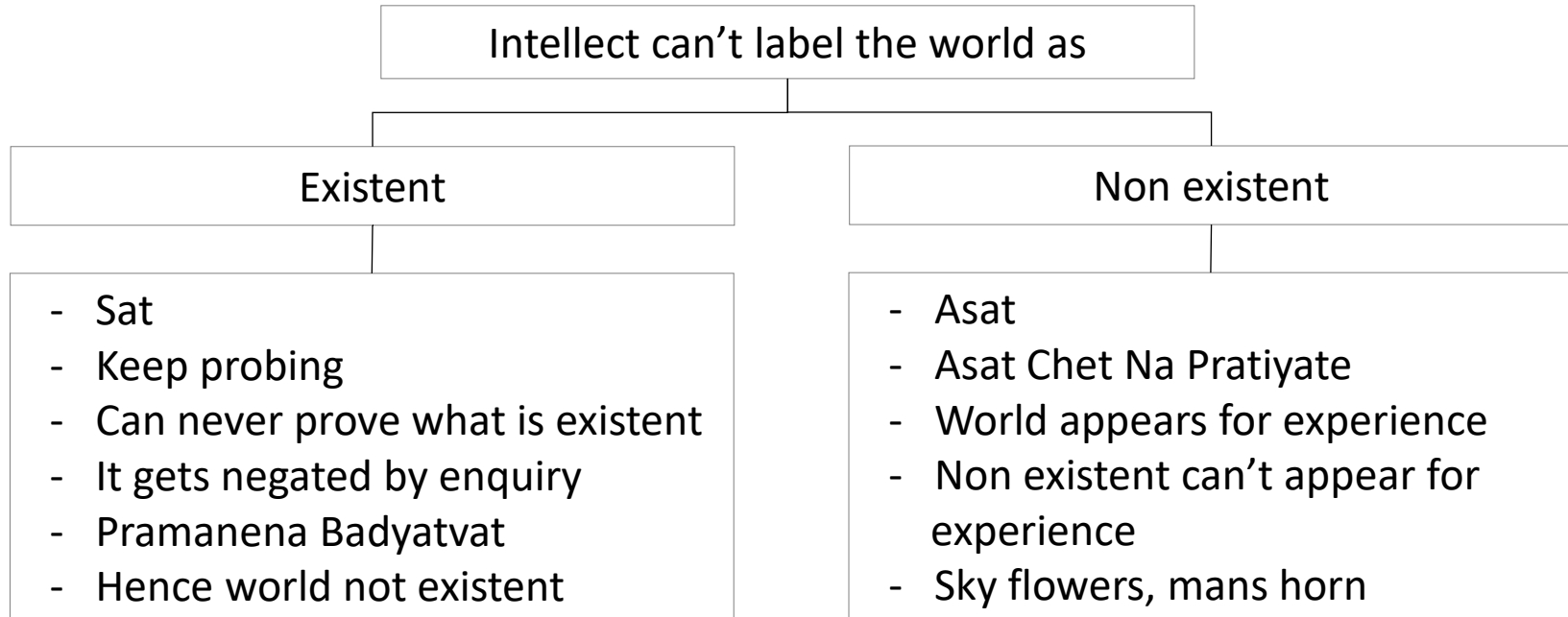
VII) Intellect wants to categorise everything in the world, label everything.

- What is job of intellect?
- Judge, categorise, label.

VIII) Once labelling is done, intellect is comfortable, can rest

- **Philosophical, intellectual restlessness = Samsara.**

IX) Vedanta :



X) Mithya whatever can't be categorized as Sat – existent or Asat – nonexistent is called Mithya (Seemingly existent).

XI) 2nd Chapter :

- Rope – Snake, Dream, mirage water.
- Rope Sanke frightens, causes sweat, person runs away hence appears, not non-existent.
- Show torch light, rope snake disappears.

XII) Sat Asatbyam Anirvachaniyat

- Hence world is called Mithya, Vitatam, Achintyat.
- Every object in the world is not recognisable as Sat / Asat at all times, all Mithya.
- World is called Mithya, a unique category.
- Most difficult concept of Advaitam.

XIII) Gita : Chapter 9 – Verse 4, 5

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

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

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

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

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

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

- World is in me Sat, not in me, Asat.
- Sat – Asat of world taught by Lord Krishna.
- Mithya message in these verses

यथासत्स्वृज्वाद्याभासेषु ऋज्वादिबुद्धिर्दृष्टालातमात्रे
तथासत्स्वेव जात्यादिषु विज्ञानमात्रे जात्यादिबुद्धिमृषैवेति
समुदायार्थः ॥ ५१-५२ ॥

This is the central message of the entire group of Karikas here (iti Samudaya Arthah). Just as (Yatha) all these appearances of Crooked and Straight lines (Rjvadi Abhasesu of the firebrand), are Mithya (Asatsu - as factually they are Non-existent independently), and are nothing but the glowing tip of a firebrand (Alatamate; yet from the cognition point, we get the idea that the (Buddhih Drsta), straight, zigzag etc lines (Rjvadi - really exist, because we are transferring the existence of the firebrand to the patterns). Similarly, (Tatha), in pure consciousness, (Vijnana Matre), the experience (Buddhih) of the origination, movement and resolution of the world (Jatyadi), are all false (Mrsa Eva - as they are all mere superimpositions on the pure consciousness).

I) Samudaya Artha :

- For group of 4 verses from Karika No. 49 – 52
- What is the central message.

II) Patters are Mithya, not really existent.

- Straight, curved, circle lines appear but not real.
- They do not independently exist.
- We feel they are real.

III) How we commit mistake of reality of patterns

- We transfer existence of firebrand to patters, rope to rope snake, sand to mirage water, clay to pot, gold to chain.

IV) All are transfer of isness from Brahman to Mind to sense organs – world of objects.

V) We transfer existence from Brahman to the world wrongly.

VI)

| Brahman | World |
|--|--|
| <ul style="list-style-type: none">- Satchit Ananda- Alone is- Reality- One non-dual | <ul style="list-style-type: none">- Borrows is-ness from Sat Brahman |

↓
Fire Brand

↓
Plurality of patterns

- Perceptual error, mistake.
- In Brahman we don't see the world.
- Vision of independently existing world is a mistake, error.

VII) How do you explain experience of the world?

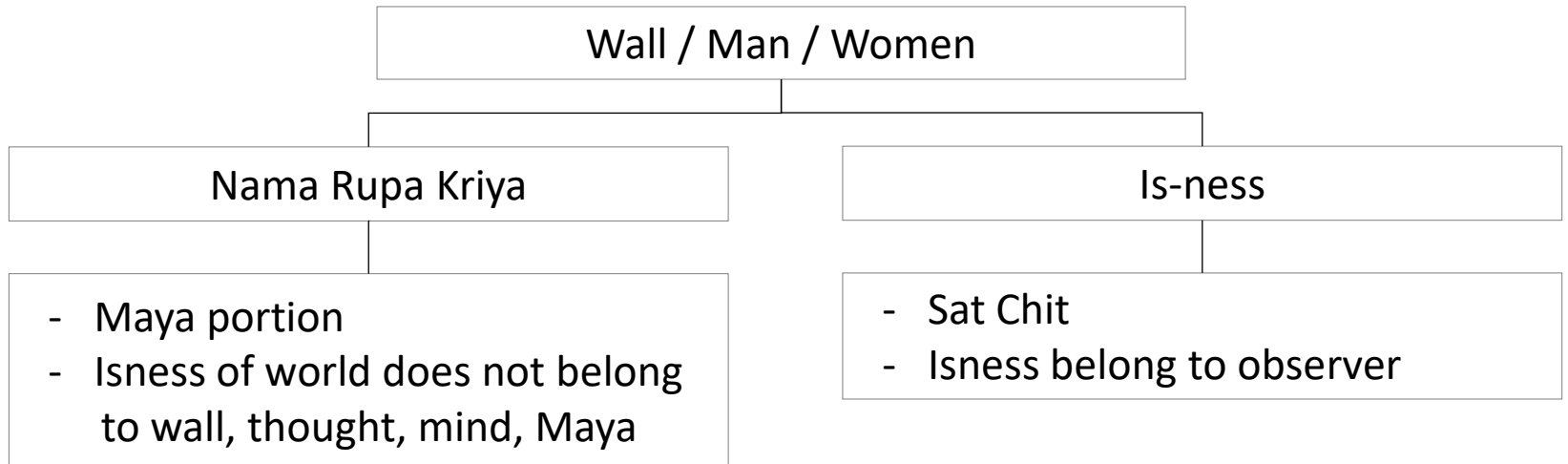
- How is isness in the world experienced?
- Isness of the wall does not belong to wall.
- Isness of the world doesn't belong to the world.

VIII) It is borrowed from the observer of the world

• **Observer lends existence to the world.**

- There is only one observer Turiyam Brahma of the Universe lending existing to the world.

IX)



X) Dakshinamurthi Stotram : Verse 3

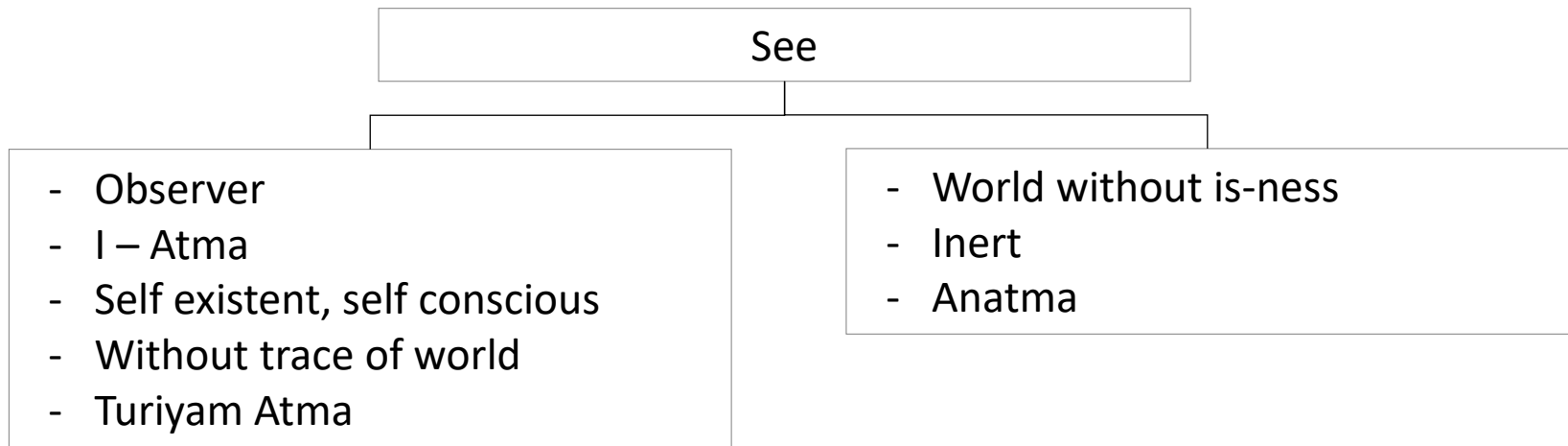
यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

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

- Isness of Universe belongs to Atma.
- Tat tvam Asi, you are that Atma.
- Claim by Bhaga Tyaga Lakshana.

XI)



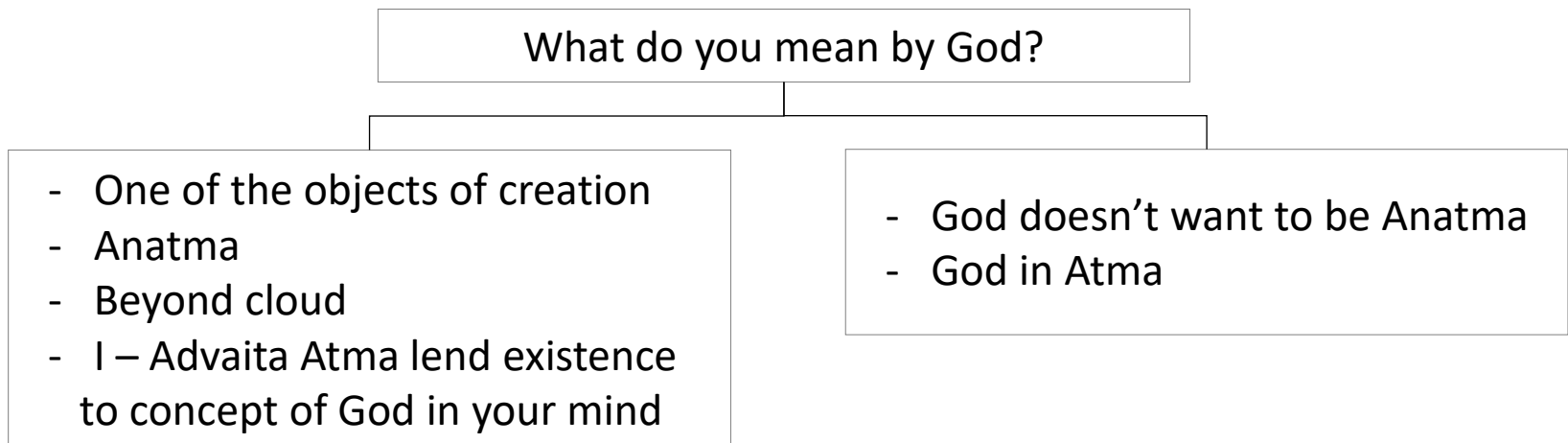
XII) I lend existence to the inert Anatma Jagat.

- Very powerful, Abstract.

XIII) Question :

- What about Bhagawan? God?

Answer :

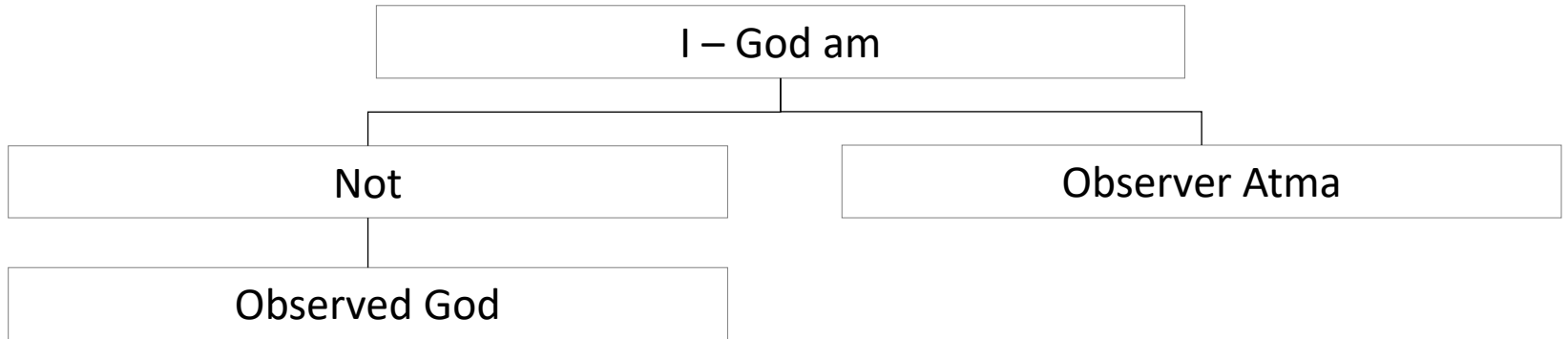


XIV) Gita : Chapter 10 – Verse 20

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]



XV) Vijnana Matre :

- In pure consciousness alone.
- Jatyadhi buddhi.
- There is experience of origination, movement, resolution of inert world, Anatma.

XVI) Kaivalya Upanishad : Verse 19

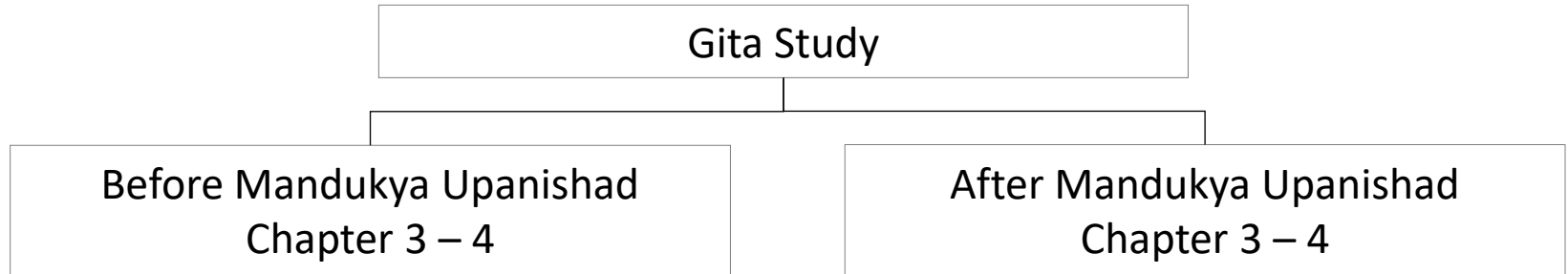
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

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]

- **Every profound verse of Gita, Upanishad becomes more and more meaningful after study of Mandukya Karika Chapter 3 and 4.**
- Go back to Gita + Upanishad.
- They will become more profound.

XVII)



- Huge difference.

XVIII) 4 important verses of 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 yōgamaiśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

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

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]

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

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- All these verses have very deep significance in Atma Vidya.

XIX) Buddhi here = Experiences

- Mrisha Iva - false

XX)

| Experience | World of Objects |
|-----------------|---|
| - Jnana Adhyasa | - Prapancha + Shariram - Artha Adhyasa |

- Iti Samuda Artaha

XXI) Anvaya – Karika No. 51 :

विज्ञाने स्पन्दमाने वै आभासाः अन्यतोभुवः न
(भवन्ति) । ततः निस्पन्दात् अन्यत्र (ते) न (निर्गताः) ।
ते विज्ञानं न विशन्ति ॥

vijñāne spandamāne vai ābhāsāḥ anyatobhavaḥ na
(bhavanti) | tataḥ nispaṇḍāt anyatra (te) na (nirgatāḥ) |
te vijñānaṁ na viśanti ॥

When consciousness is in (Apparent) motion, appearances do not come from elsewhere, nor (do they go) apart from the motionless (Consciousness); nor do they enter consciousness.

Anvaya – Karika No. 52 :

द्रव्यत्वाभावयोगतः ते विज्ञानात् न निर्गताः ।
कार्यकारणताभावात् ते सदा एव अचिन्त्याः (भवन्ति) ।
यतः (एवम् अतः ते मिथ्या एव) ॥

dravyatvābhāvayogataḥ te vijñānāt na nirgatāḥ |
kāryakāraṇata abhāvāt te sada eva acintyāḥ (bhavanti) |
yataḥ (evam ataḥ te mithyā eva) ॥

They do not emerge out of consciousness, since they do not have substantiality. Since they have no Cause - Effect relationship (and) since they are indefinable always, (they are unreal).

901) Introduction to Chapter 4 - Karika No. 53 :

अजमेकमात्मतत्त्वमिति स्थितम् । तत्र यैरपि कार्यकारणभावः
कल्प्यते तेषाम्-

(By all the above arguments), it has already been established (iti Sthitam - that there is only one truth), which is the Atma, pure consciousness (Atmatatvam Iti), that does not originate from anything (Ajam) and is Non-dual (Ekam). But yet (Api) with regard to this Atmatatvam (Tatra), by different philosophical systems (Yaih - like Sankhya, Nyaya, Vaisesika etc), the cause-effect relationship (Karya - Karana Bhavah) is being advocated (Kalpyate) by them (Tesam).

द्रव्यं द्रव्यस्य हेतुः स्यादन्यदन्यस्य चैव हि ।
द्रव्यत्वमन्यभावो वा धर्माणां
नोपपद्यते ॥ ५३ ॥

Dravyam dravyasya hetuḥ syādanyadanyasya caiva hi ।
dravyatvamanyabhāvo vā dharmāṇām
nopapadyate ॥ 53 ॥

A physical thing can be the product of another thing: that which is not a substance can be the cause of another which also it itself 'not-a-substance'. But the ego-centres (souls) can neither be a substance nor be 'other' than the substance. [4 - K - 53]

द्रव्यं द्रव्यस्य एव हेतुः स्यात् । अन्यद् च अन्यस्य हि
(हेतुः स्यसत्) । धर्माणाम् द्रव्यत्वम् अन्यभावः वा
न उपपद्यते ॥

dravyam dravyasya hetuḥ syāt | anyad ca anyasya hi
(hetuḥ syāt) | dharmāṇām dravyatvam anyabhāvaḥ vā
na upapadyate ॥

A substance is the cause of a substance only. One entity (is the cause) of another entity (which is distinct from that). Substantiality or distinction of the Jivas cannot be established.

I) Gaudapada winds up discussion of Ajati Vada in Karika No. 53 – 54

II) Final Advaitic teaching in Karika No. 53 – 54

III) There is only one

- Nondual Atma, Brahman, Turiyam, Truth in all 3 periods of time.

IV) Truth = Atma Tatvam, reality, self, Chaitanyam, consciousness – alone.

V) Why type of consciousness?

- Ajam, which does not originate from matter.

VI) Science / materialistic philosophy :

- Consciousness originates from matter – brain.
- Upanishad strongly refutes this.

VII) Consciousness is never generated out of anything.

- It was, is, will ever be, “Nityah”
- Before big bang, after Pralayam of the Universe.

VIII) Chaitanyam, Turiyam = Beginningless reality.

IX) How many consciousness are there?

Science :

- As many brains, so many consciousness.

Vedanta :

- Body, brains can be counted, not content of body, brain, consciousness.
- Thoughts can be counted.
- Consciousness Ekam, Advitiam.

X) Isavasya Upanishad : Verse 4

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

*Aneja-dekam manaso javiyo nainad-deva apnuvan-purva-marsat,
tad-dhavato-'nyana-tyeti tisthat tasmin-napo matarisva dadhati [4]*

The Self is the motionless one, swifter than the mind. The devas (senses) could not overtake ; It ran before them. Sitting, It goes faster than those who run after It. By It, Matarisva (the element Air) supports the activity of all living beings. [Verse 4]

- We can't use words to describe the self.

XI) Atma not Karanam or Karyam, cause or effect.

- Other philosophers talk about cause – effect.

XII) Nyaya / Veiseshika :

- Talks of Karana – Karya Bava.
- How Universe originates?
- Kalpayate – relationship of cause – effect is postulated by them.

- Father – Son...
- They have many problems.

XIII) Tarqa Sangraha – Primer for Nyaya, Veiseshika

- Relationship requires Dvaitam, 2 things.
- Sambandaha Vinishtaha.

XIV) Cause – effect relationship rests on 2 entities.

- Requires 2 separate materials, substances.

| | | |
|--|---|------------------------------------|
| <ul style="list-style-type: none"> • Clay – Pot • God – Ornament | } | Separate substance in Nyaya |
|--|---|------------------------------------|

XV) Nyaya :

- Pot in hand, holding 2 substances – clay, pot
- Substance = Dravyam

XVI)

| Clay | Pot |
|--|-----------------|
| - Karana Dravyam - Causal substance | - Karya Dravyam |

| Plastic | Clip |
|----------------|---------------|
| Karana Dravyam | Karya Dravyam |

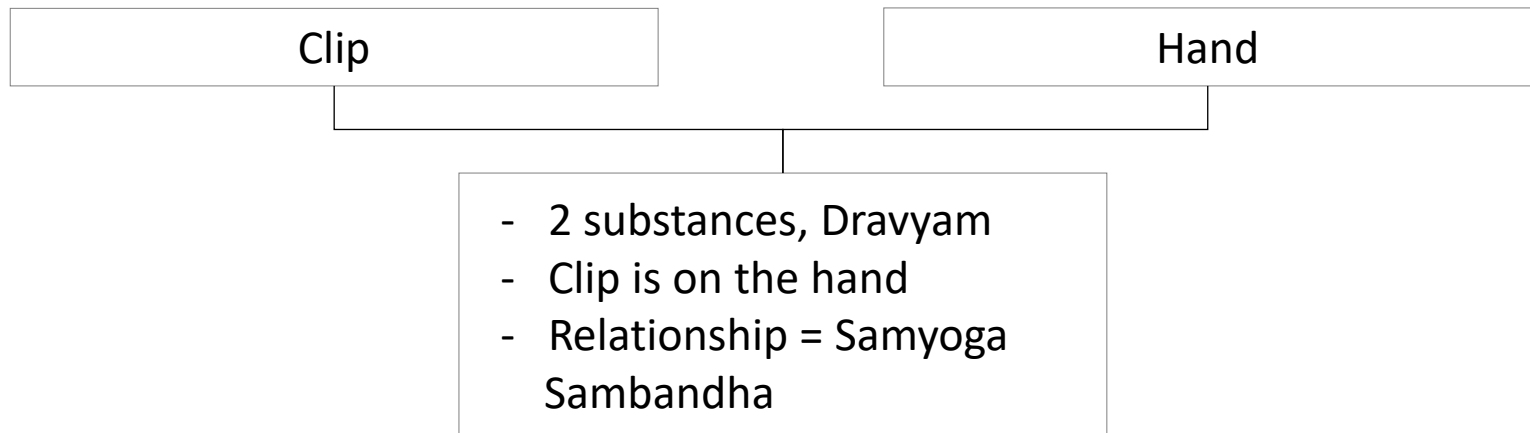
XVII) Separate substances and show me.

- Karanam – Karyam – show me distinctly.
- Can't do that.
- Invents ingenious method.
- 2 substances, can't be physically separated because they have inseparable relationship = Samavaya Sambandha between Karanam and Karyam.

XVIII) Have relationship because they are 2 separate substances

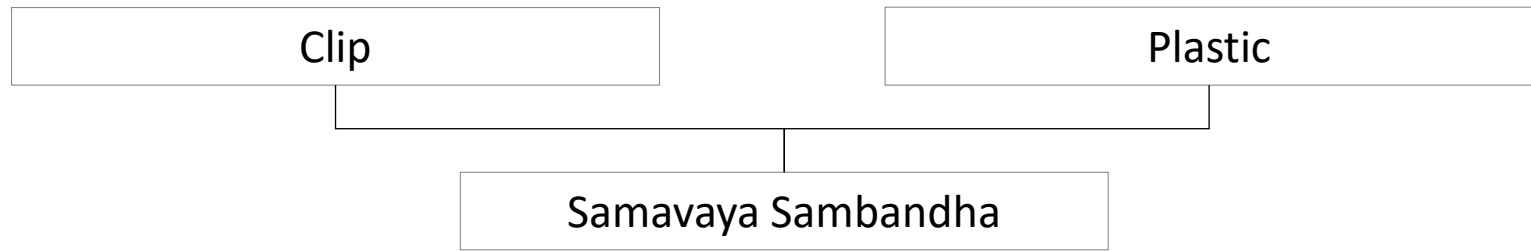
- Relationship which can never be separated.

XIX)



- 2 substances, related.
- Supporter – supported
- **This relationship is separable.**
- Can separate hand, clip.

XX)



Revision : Karika No. 53

I) Gaudapada refuting origination of creation, world from Atma, Brahman = Advaitam in 7th mantra.

II) Advaitam means that which can't become duality remains all the time.

III) Hence Brahman, Turiyam can't be a cause and world is not an effect.

IV) Veda admits cause – effect relationship in the beginning stage – Adhyaropa state.

- Provisional agreement of cause – effect relationship between Brahman and world is called Adhyaropa.

V) Later, negation of relationship is called Nisheda.

VI) If world is not a product, what is the world experienced by us?

VII) Appearance, Adhyasa, Mithya, Vitatam is possible only if there is a cause – effect relationship between 2 separate things.

- Relationship requires duality.

VIII) Mandukya Upanishad – Example of nonduality :

| Brahman | World |
|-------------|--|
| - Firebrand | - Patterns - Don't exist independently separately - Depend on fire tip |

- 2 things are not there.
- No Karya – Karana Sambandha between firebrand and patterns.

IX) Shankara in Karika No. 53 – quotes Tarqa example :

- Conveys one idea :

Cause – effect requires 2 separate things, substances.

X)

| Pot | Clay |
|---|-----------------------------|
| - Born out of clay - Effect - Karya Dravyam | - Karana Dravyam - Cause |

2 separate substances

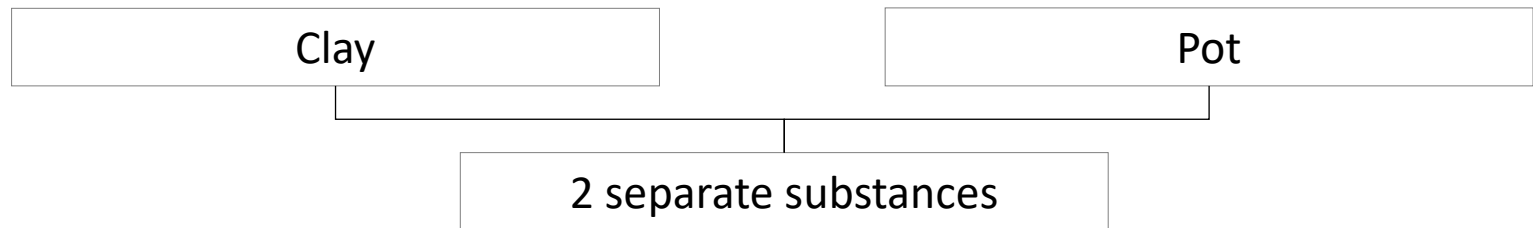
XI) What is a substance?

- That which has attributes.
- Gunasya Ashraya Dravyam.

• **Substance = Locus of attributes.**

XII) a) Between 2 dravyams, cause – effect relationship is possible.

b) Argues :



c) Substance and attributes can't be physically separated because their relationship is Samavaya Sambandha.

d) Tarqa :

- Talks about Karana Karya Sambandha between 2 separate substances.

e) Pre-requisite for Karya – Karana Sambandha.

- There should be 2 substances.

f) Brahman – World not 2 separate substances.

- No world separate from Brahman.

XIII) Karana Dravyam, Karyasya Hetuhu Syat :

- Karanam – Karyam are different substances.
- Require 2 for cause – effect relationship.

XIV) According to Tarqa, Atma – World – No Karya Karana Sambandha.

- **Atma – not Dravyam or Guna.**

XV) Can't name Atma in Tarqa

- No word in Tarqa shastra applicable to Atma.

XVI) Why Atma not a substance?

a) Substance = Locus of attributes.

- **Atma = Nirguna, attributeless.**

b) Atma Dravyam Na bavati, Nirgunatvat.

c) Anya Bava, no duality, no differences also between world and Atma.

d) hence, no Karya – Karana Sambandha between world and Brahman.

e) Why not 2 separate substances?

Example :

- Firebrand – Patterns

f) Gist of Shloka :

- **No Karya Karana Sambandha between Brahman – World**
- **Brahman = Akaranam**

द्रव्यं द्रव्यस्यान्यस्यान्यद्धेतुः कारणं स्यान्न तु तस्यैव तत् ।
नाप्यद्रव्यं कस्यचित्कारणं स्वतन्त्रं दृष्टं लोके । न च द्रव्यत्वं
धर्माणामात्मनामुपपद्यतेऽन्यत्वं वा कुतश्चिद्येनान्यस्य
कारणत्वं कार्यत्वं वा प्रतिपद्येत ।

A particular substance (Anyat Dravyam) becomes the cause (Hetuh = Karanam Syat), for another substance (Anyasya Dravyasya); but a substance cannot become the cause of itself (Na Tu Tasya Eva Tat). Moreover (Api) it is not seen in the world (Na Drstam Loke), a substance which does not exist at all (Adravyam), becoming the independent cause (Svatantra Karanam) of something else (Kasyacit). (Atma can neither be a cause nor an effect as), it is not possible to establish (Na Ca Upapadyate) substantiality (Dravyatvam) to Atma (Dharmanam = Atmanam). Atma is also not separate from other things (Anyatvam Va), which would pave the way (Pratipadyeta) to be the cause or the effect (Karanatvam Karyatvam Va) of that some other thing (Yena Anyasya) by any means of reasoning (Kasyacit).

I) One substance being cause of other substance :

- Anyonyanasya Hetuhu – is possible if there are 2 different substances.

II) One substance can't be cause of its own.

- **I can't say** : I am relative of Mine.

III) I am relative of someone other than self, requires duality.

IV) Non-substance can't be cause of anything.

V) Substance alone can be cause of another substance = 1st condition.

VI) Adravyam – Non substance, can't be a cause of anything.

VII) Drishtam Loke :

- Not found in the world.

VIII) Why Svatantram used?

a) Shankara :

- Substance can alone be cause.
- Non-substance can't be a cause.

b) In Tarqa :

- Non substance can also be a cause.

c) Shankara :

- **Non-substance can't be a cause.**

d) Tarqa :

- Non-substance also is cause.
- How?

Example :

- Threads woven for a fabric.

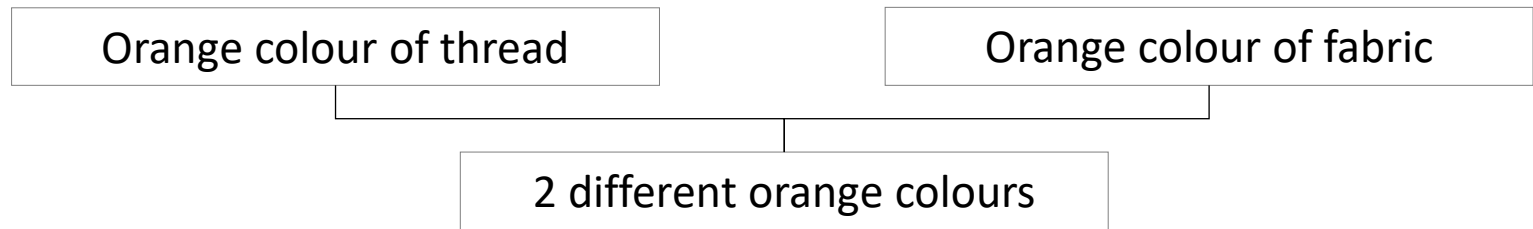
| Thread | Fabric |
|--|--|
| <ul style="list-style-type: none">- Avayava Dravyam- All parts join together to form cloth- Karanam- Constituent factor | <ul style="list-style-type: none">- Avayavi Dravyam- Assembled- Karyam |

e) Example :

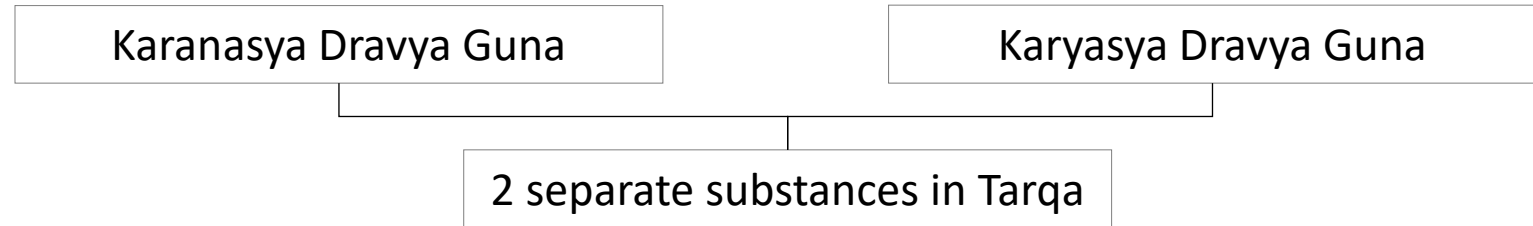
| Vegetables | Avial Dish |
|--|--|
| <ul style="list-style-type: none">- Avayavam- Karanam | <ul style="list-style-type: none">- Aviyavi- Karyam |

- Samavaya Sambanda
- Both separate substances

f)



g)



h) Tantu orange Guna becomes Pata Orange Guna.

i) Shankara uses word “Svatantram” to refute this.

j) Non substance Atma can't be Karanam or Karyam of anything in creation.

- Orange is an attribute of thread not an independent substance.

k) Orange colour = Attribute = Non-substance

= Dependent on a substance thread

l) Orange colour itself can't become Karanam of another orange colour.

- It can become Karanam only as a part of Karana Dravyam.
- Colour not Svatantram Karanam.

m) Colour by itself can't be Karanam, it is a non-substance.

- Svatantram Drishte Loke.

n) In case of Atma, Karanam Upapadyate.

o) Atma does not come under Dravyam to become causal substance.

p) Jivatma not Mind, material but the spiritual, non-material content of Universe, "Atma".

q) Atma is not a substance, Nirguna.

- Only substance with attribute Guna, can be a Karanam.

r) Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गुढः सर्वव्यापी सर्वभूतान्तरात्मा ।

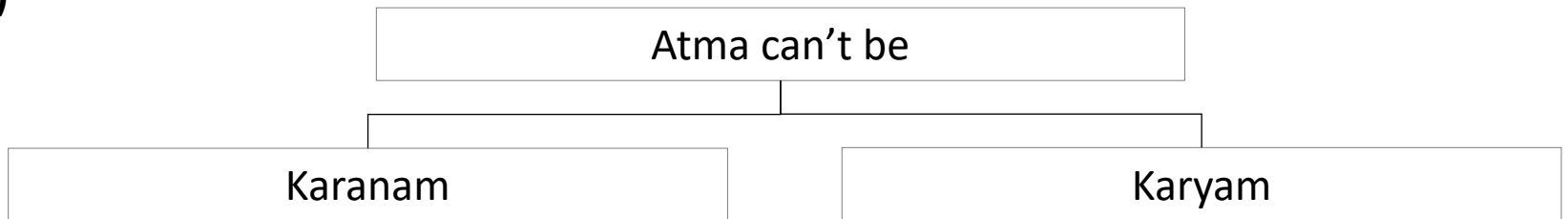
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।

karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

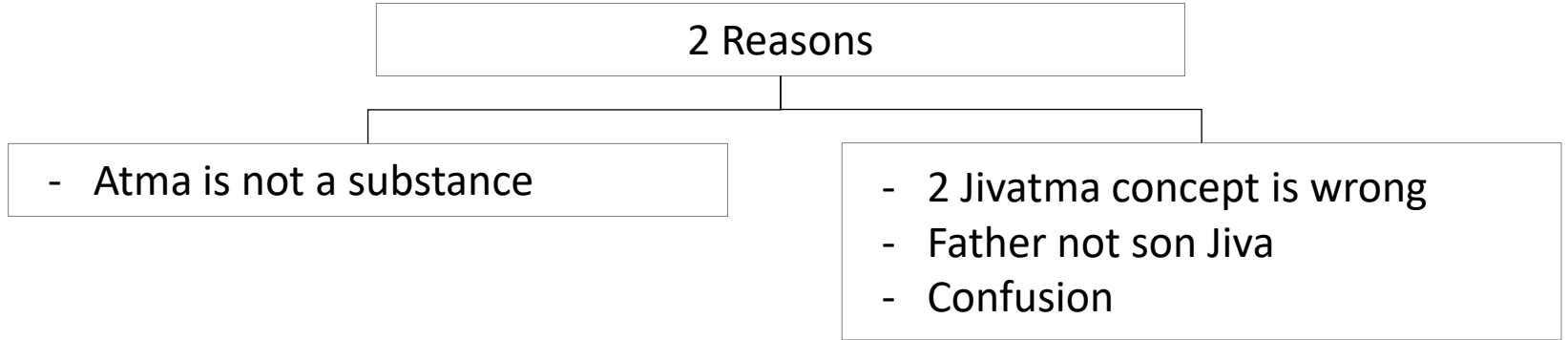
God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

IX) a)



b) Why father Jiva not a cause of Son Jiva, parampara...

c)



d) Atma Ekaha :

- Bodies, Minds many.
- Atma exists in all bodies, indweller.
- Atma in my Body, your Body, Ekaha.

e) Svetasvataropanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।
karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

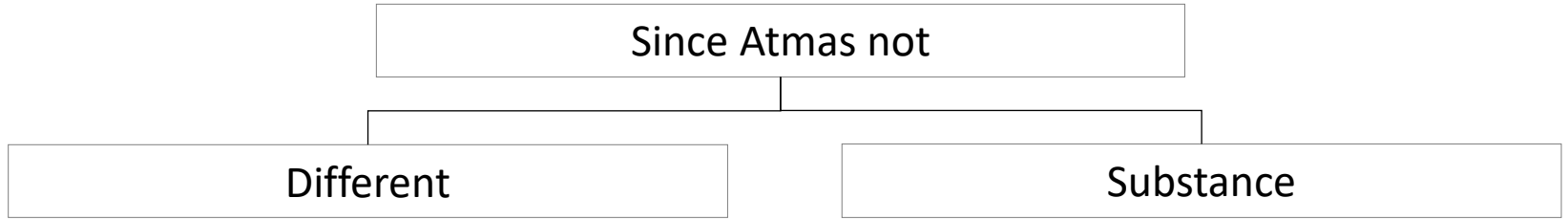
God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

f) Dravyatvam, Anyatvam Va Na :

- Not many Atmas are there.
- Nondual
- Advaitam
- No Dvayam

g) If Atmas were different and substances, by any stretch of reasoning, Kutaschinna Karanatvam, Karyatvam Na Pratipadyate (Not possible), then Karanam – Karyams would have been possible.

h)



- Atma not Karanam or Karyam.
- Very important conclusion for 7th mantra of Upanishad.

905) Bashyam : Chapter 4 - Karika No. 53 Continues

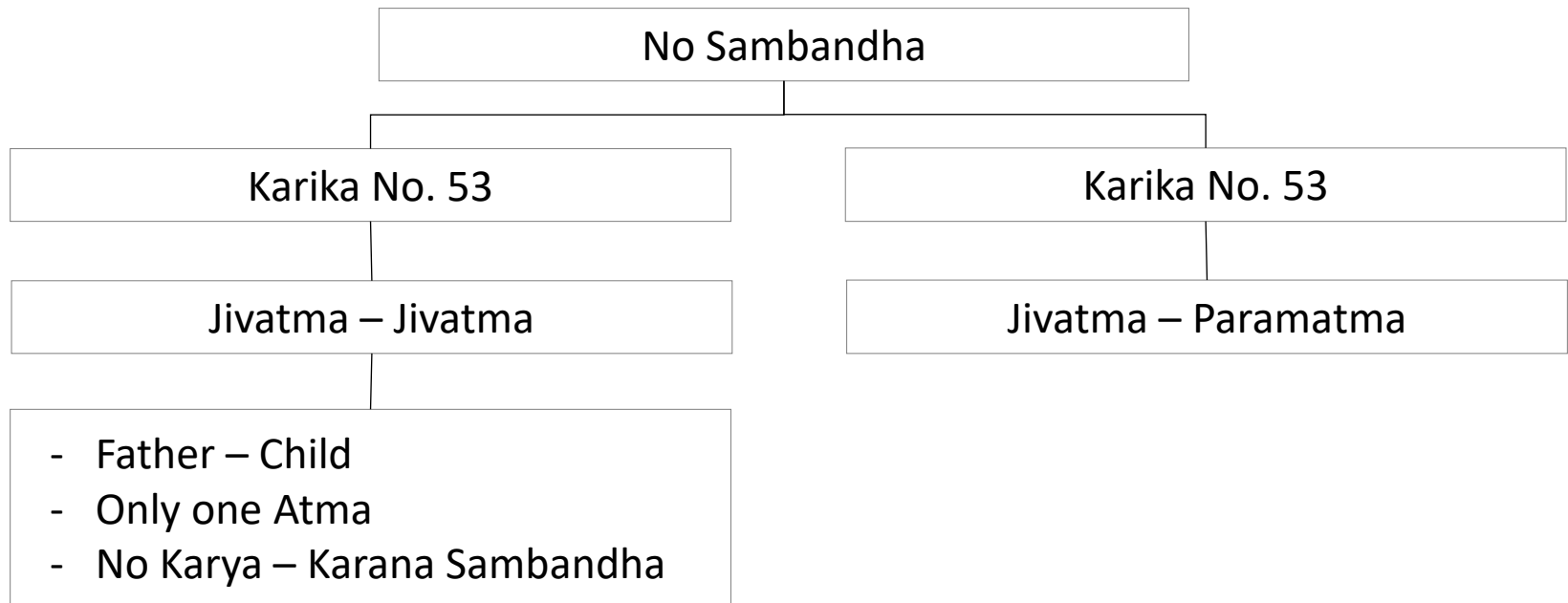
अतोऽद्रव्यत्वादनन्यत्वाच्च न कस्यचित्कार्यं कारणं
वात्मेत्यर्थः ॥ ५३ ॥

Therefore (Atah), it neither being a substance (Adravyatvat), nor another substance existing separate from it (Ananyatvat Ca - in short, it being Non-dual); Atma (Atma) can never be a cause or a product of anything else (Kasyacit Karyam Karanam Va), that is the idea (iti Arthah).

I) Therefore, since Atma is not a substance and since Atma is not different from other Atmas.

- Atma can't be a product, Karyam or cause – Karanam of any other Atma.
- There is only one Atma.
- Universe is in one nondual Atma.
- Universe is in one nondual Akasha.

II)



III) Anvaya : Karika No. 53

द्रव्यं द्रव्यस्य एव हेतुः स्यात् । अन्यद् च अन्यस्य हि
(हेतुः स्यसत्) । धर्माणाम् द्रव्यत्वम् अन्यभावः वा
न उपपद्यते ॥

dravyam dravyasya hetuḥ syāt | anyad ca anyasya hi
(hetuḥ syāt) | dharmāṇām dravyatvam anyabhāvaḥ vā
na upapadyate ॥

A substance is the cause of a substance only. One entity (is the cause) of another entity (which is distinct from that). Substantiality or distinction of the Jivas cannot be established.

IV) Dharma here = Atmanam

- Tasmāt Karma Khanda Sambandha Nasti

एवं न चित्तजा धर्माश्चित्तं वापि न धर्मजम् ।
एवं हेतुफलाजातिं प्रविशन्ति मनीषिणः ॥ ५४ ॥

evam na cittajā dharmāścittaṃ vāpi na dharmajam ।
evam hetuphalājātim praviśanti manīṣiṇaḥ ॥ 54 ॥

Thus, appearance of external sense-objects is not created by the mind, nor can we say that the mind is Produced by them. Hence all men of wisdom held the principle of Non-creation or non-evolution (which is otherwise called as the total negation of causality as the Supreme Truth. [4 - K - 54]

एवं धर्माः चित्तजाः न (भवन्ति) । चित्तं वा
अपि धर्मजं न (भवति) । एवं मनीषिणः
हेतुफलाजातिं प्रविशन्ति ॥

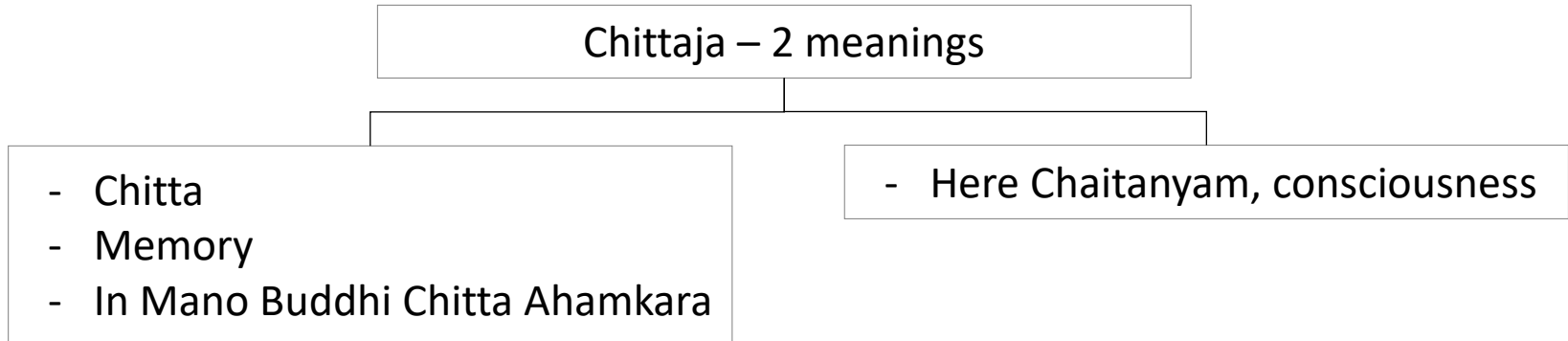
evaṃ dharmāḥ cittajāḥ na (bhavanti) | cittam vā
api dharmajam na (bhavati) | evaṃ manīṣiṇaḥ
hetuphalājātim praviśanti ||

Thus objects are not born of consciousness, nor is consciousness born out of objects.
Thus, the wise (People) arrive at the Birthlessness of both the cause and effect.

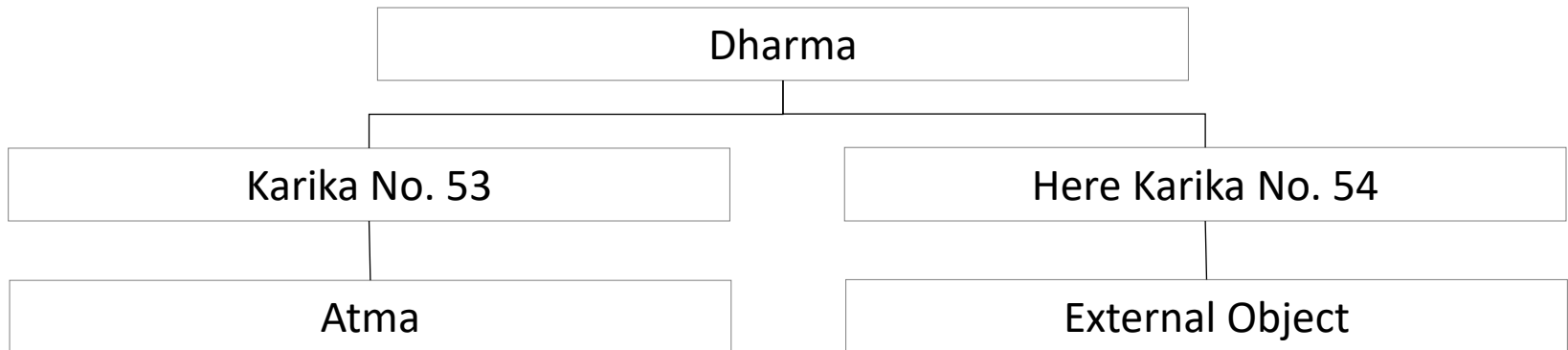
I) These are obscure verses

- Difficult to interpret.
- Words have several meanings according to context.

II)



III)



- Why?

IV) Karika No. 53 :

- No Karya Karana Sambandha between Jiva – Jiva and Jivatma – Paramatma.

V) Karika No. 54 :

- No Karya – Karana Sambanda between Atma – Anatma (Material world).

VI) Taittiriya Upanishad :

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

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

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

VII) Consciousness can't produce matter.

- Matter can't produce consciousness.
- Why?
- Because of reasons given before.

VIII) Example :

| Firebrand | Patterns |
|---------------|----------------|
| Consciousness | Material World |

Not 2 separate entities

- Therefore, can't talk of consciousness as cause of matter.

IX) Why can't you say :

- Matter is cause of consciousness.
- Brain generates consciousness.
- This is hypothesis of scientists, not proved, unprovable.

X) 2 Reason :

- Consciousness – matter
- Firebrand example – not 2 separate

XI) 2nd Reason :

Karika No. 28 :

तस्मान्न जायते चित्तं चित्तदृश्यं न जायते ।

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

tasmāna jāyate cittam cittadr̥śyam na jāyate |

tasya paśyanti ye jātiṃ 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]

Karika No. 46 :

एवं न जायते चित्तमेवं धर्मा अजाः स्मृताः ।

एवमेव विजानन्तो न पतन्ति विपर्यये ॥ ४६ ॥

evaṃ na jāyate cittamevaṃ dharmā ajāḥ smṛtāḥ |

evameva vijānanto na patanti viparyaye || 46 ||

Thus the mind is never subject to birth or change. All beings are indeed free from birth. Those who have realised this Truth are never again subject to false knowledge-any misapprehensions of Reality. [4 - K - 46]

- For Kshanika Vijana Vadi.
- Consciousness is eternal, Nirvikara Rupa, changeless.
- Chittam, Chaitanyam is not born.

XII) Consciousness not born out of matter.

- Matter not born out of consciousness.
- There is only one independent consciousness.

XIII) Many Consciousness = Myth.

- There is a mysterious appearance called world.

908) Bashyam : Chapter 4 - Karika No. 54 Starts

एवं यथोक्तोभ्यो हेतुभ्य आत्मविज्ञानस्वरूपमेव चित्तमिति न
चित्तजा ब्राह्मधर्मा नापि बाह्यधर्मजं चित्तम् ।
विज्ञानस्वरूपाभासमात्रत्वात्सर्वधर्माणाम् ।

Because of all the above mentioned reasons (Evam = Yathoktebhyah Hetubhyah), the word 'Cittam', which refers to pure consciousness nature of Atma (Atma Vijnana Svarupam Eva Cittam Iti), neither can you say, is born out of matter (Bahyadharmajam Cittam), nor that (Na Api) matter is born of consciousness (Cittajam Bahyadharmah), as all the outside objects (Sarva Dharmanam) are only mere appearances (Abhasa Matratvat) of the Atma Chaitanyam itself (Vijnana Svarupat).

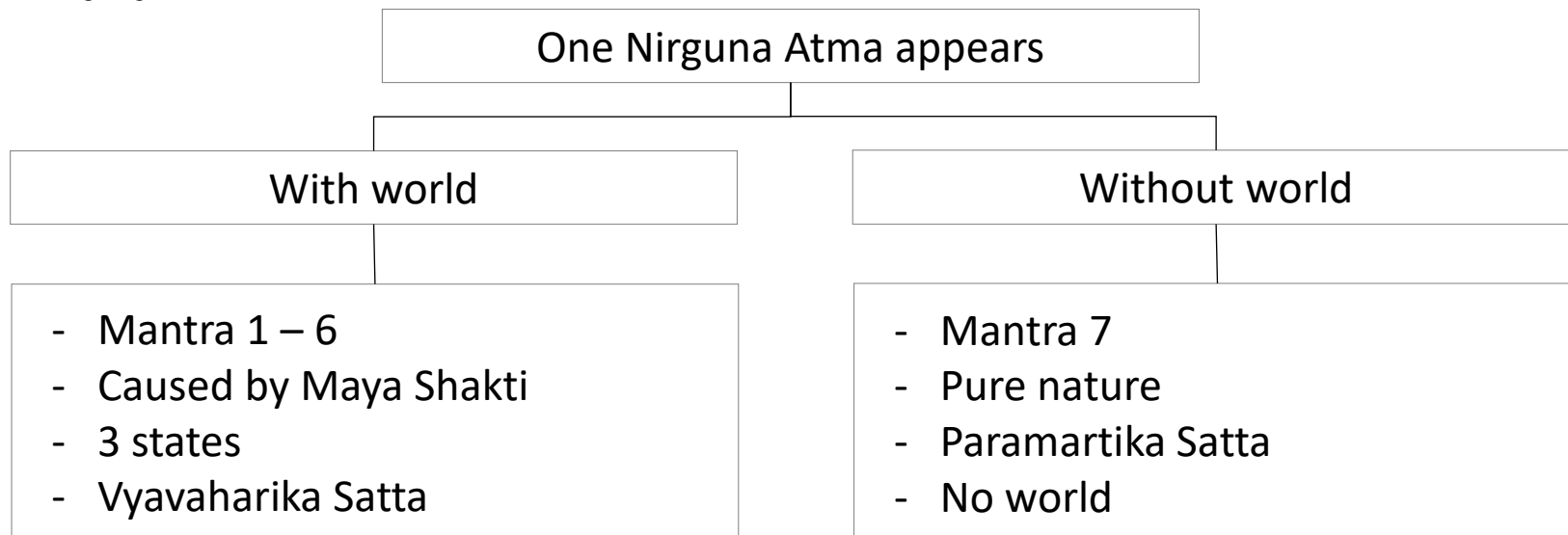
I) Because of above mentioned reasons in Karika No. 28, 46

- Chittam = Atma Vijnana Svarupa

↓ = Pure Consciousness

Atma

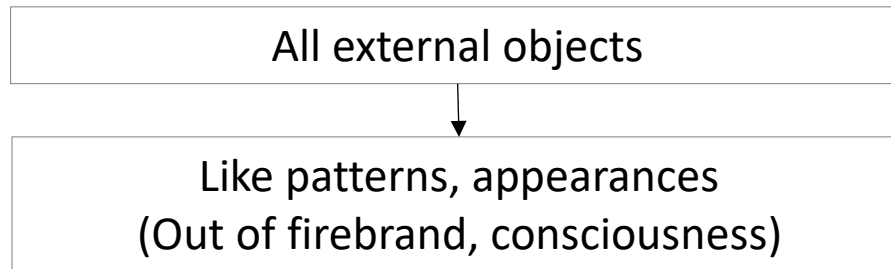
II)



III) Na Chittajah Dharma :

- Without Bahya Objects
- External objects are not born out of Atma Chaitanya.
- They appear in Atma, resolve into Atma.

IV) Vijnana Svarupa Abhasa mantra Vasva Dharmaha :



V)

| Consciousness | World |
|---------------|----------|
| Firebrand | Patterns |

World not separate substance to be born

- They are appearances of one consciousness.

VI) Na Api Bahya Dharmadam Chittam :

- Nor is consciousness born out of material objects, matter.
- These are profound topics of Mandukya Upanishad.

VII) What is Relationship between consciousness and matter is most alluring, confusing topic for scientists.

VIII) The centre of consciousness TSC conferences (Since 1994), University of Arizona

- Last one (27th) held in 2022 April 18 – 22
- Over 1000 scientists meet but no conclusion so far.

IX) Vedanta :

- Non-relationship – Relationship
- Transcendent, immanent

X)

| Consciousness | Matter |
|---|---|
| <ul style="list-style-type: none">- Reality- Independently existent- Understand, contemplate, own up, intrinsic nature, pure nature | <ul style="list-style-type: none">- Appearance, Abhasa- Dependent on Consciousness |

XI) 1st Line of Bashyam very profound.

एवं न हेतोः फलं जायते नापि फलाद्धेतुरिति हेतुफलयोरजातिं
हेतुफलाजातिं प्रविशन्त्यध्यवस्यन्ति । आत्मनि
हेतुफलयोरभावमेव प्रतिपद्यन्ते ब्रह्मविद इत्यर्थः ॥ ५४ ॥

In this manner (Evam), neither the effect is born from the cause (Na Hetoh Phalam Jayate); nor the cause from the effect (Na Api Phalat Hetuh Iti). The wise men (Manisinah = Brahmavidah) conclude (Pravisanti = Adhyavasyanti) that in the Atma, the consciousness (Atmani), there is no origination of either cause or effect (Hetuphala Ajatim = Hetuphalayoh Ajatim); which in other words means the wise men establish (Pratipadyante) the Mithyatvam (Abhvam Eva) of subject - object relationship (Hetuphalayoh) in the Atma (Atmani); that is the idea, the message (iti Arthah).

I) Comments on 2nd line of Karika No. 54.

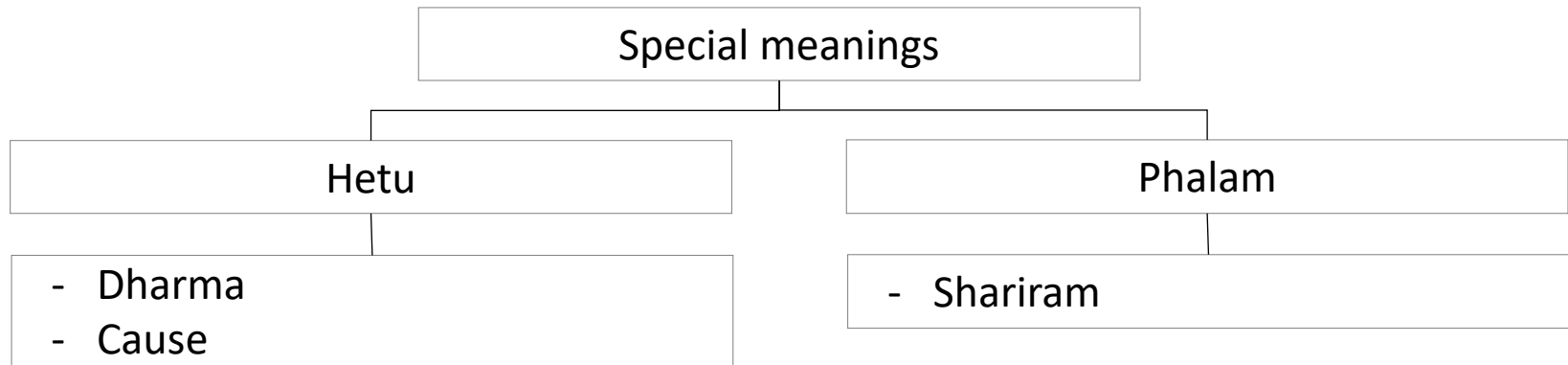
- As mentioned in the 1st line.

II) An effect is not born out of cause

III) Phalat Hetuhu Iti :

- Nor from effect cause is born.

IV) Discussed before in Karika No. 14 to 23



V) For Junior student :

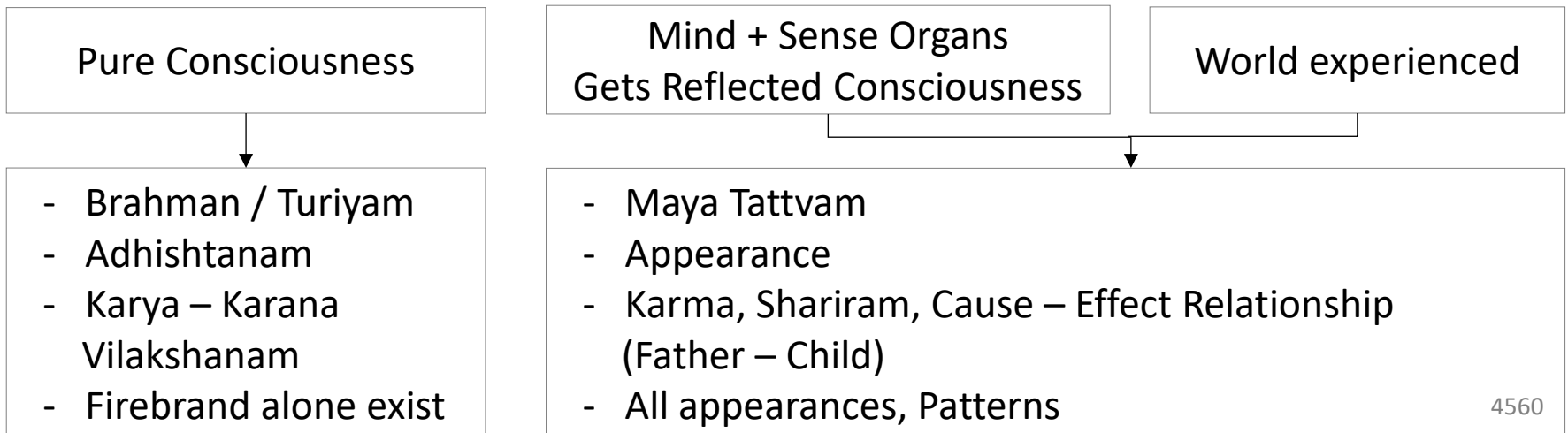
- Body is product of Purva Janma Karma.
- As per law of Karma.

VI) For Senior student :

a) Transcend law of Karma, Body, Cause – Effect relationship.

b) They are all appearances in Atma, Pure Consciousness, Adhishtanam.

c)



VII) Drishti Srishti Vada :

- Srishti as an appearance, Drishti, seen in screen of Consciousness.
- No Real Srishti, no factual Srishti.
- Only appearance.

VIII)

| Junior Student | Senior Student |
|----------------|--|
| - Law of Karma | - Appearance, Abhasa - No Prarabda Admitted - For Manisha, wise - Transcends cause – Effect relationship - Transcends time, owns immorality, Nitya Mukti Svarupa |

IX) Hetuh Phalam Ajatim Pravishanti :

- Non-origination of Cause – Effect
- Adyavasayanti.
- They confirm, affirm, re-inforce, there is no cause – effect.
- There was, is, will be Nitya Chaitanyam, Turiyam, ever free.

X) Rest of the world, Anatma, other than Atma is Mithya, Nama, Rupa, Karma.

XI) In that Atma there is neither cause or effect.

- They are very sure, Pratipadyate.

XII) Manishis – knowers of Brahman

- This is central message of Karika No. 54.

XIII) Anvaya : Karika No. 54

एवं धर्माः चित्तजाः न (भवन्ति) । चित्तं वा
अपि धर्मजं न (भवति) । एवं मनीषिणः
हेतुफलाजातिं प्रविशन्ति ॥

evaṁ dharmāḥ cittajāḥ na (bhavanti) | cittam vā
api dharmajam na (bhavati) | evaṁ manīṣiṇaḥ
hetuphalājātiṁ praviśanti ||

Thus objects are not born of consciousness, nor is consciousness born out of objects. Thus, the wise (People) arrive at the Birthlessness of both the cause and effect.

XIV) Manishina = Brahman Vidaha

- **This knowledge is profound, abstract.**

XV) Atma alone exists

- Anatma is an appearance on Brahman, Pure Consciousness.
- I am that Atma.
- Universe is resolved in Atma.

XVI) Difficult Jnanam to be understood, claimed.

XVII) Do we really need this knowledge.

Gaudapada says :

- This Jnanam is required for Moksha, freedom from cycle of birth, death, notion of Jivatvam, gives liberation.

- I can claim, I am immortal Atma with this knowledge.
- Drop Jiva Bhava, own up Brahma Bava.

XVIII) Without this Jnanam in the Buddhi, I will think I am a Samsari, mortal Jiva.

- Sanchita is coming, Prarabda exhausted, Punar Janma – Maranam cycle continues eternally (Jiva Bhava).

XIX) I don't choose the giant wheel of Samsara

- Merry go round if I can choose to go in, come out, under my control.

XX) What type of old age will I have.

- What type of death, rebirth, whole thing is a struggle.

XXI) Brihadaranyaka Upanishad :

अथातः पवमानानामेवाभ्यारोहः; स वै खलु प्रस्तोता साम प्रस्तौति,
 स यत्र प्रस्तुयात्, तदेतानि जपेत्—असतो मा सद्गमय,
 तमसो मा ज्योतिर्गमय, मृत्योर्मांमृतं गमयेति;
 स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्,
 मृत्योर्मांमृतं गमय, अमृतम् मा कुर्वित्येवैतदाहः
 तमसो मा ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्,
 मृत्योर्मांमृतं गमय, अमृतं मा कुर्वित्येवैतदाहः
 मृत्योर्मांमृतं गमयेति नात्र तिरोहितमिवास्ति ।
 अथ यानीतराणि स्तोत्राणि तेष्व्वात्मनेऽन्नाद्यमागायेत्,
 तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम्;
 स एष एवंविदुद्रातात्मने वा यजमानाय वा
 यं कामं कामयते तं आगायति; तद्धैतल्लोकजिदेव;
 न हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānāmevābhyārohaḥ; sa vai khalu prastotā sāma prastauti,
 sa yatra prastuyāt, tadetāni japet—asato mā sadgamaya,
tamaso mā jyotirgamaya, mṛtyormāmṛtaṃ gamayeti;
 sa yadāhāsato mā sadgamayeti, mṛtyurvā asat, sadamṛtam,
 mṛtyormāmṛtaṃ gamaya, amṛtam mā kurvityevaitadāha;
 tamaso mā jyotirgamayeti, mṛtyurvai tamaḥ, jyotiramṛtam,
 mṛtyormāmṛtaṃ gamaya, amṛtaṃ mā kurvityevaitadāha;
 mṛtyormāmṛtaṃ gamayeti nātra tirohitamivāsti |
 atha yānītarāṇi stotrāṇi teṣvātmane'nnādyamāgāyet,
 tasmādu teṣu varaṃ vṛṇīta yaṃ kāmam kāmayeta tam;
 sa eṣa evaṃvidudgātātmane vā yajamānāya vā
 yaṃ kāmam kāmayate taṃāgāyati; taddhaitallokajideva;
 na haivālokyatāyā āśāsti ya evametatsāma veda || 28 ||

Now therefore the edifying repetition (Abhyāroha) only of the hymns called Pavamānas. The priest called Prastotr indeed recites the Sāman. 'While he recites it, these Mantras are to be repeated: From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good,' 'evil' means death, and 'good' immortality, so it says, 'From death lead me to immortality, i.e. make me immortal.' When it says, 'From darkness lead me to light,' 'darkness' means death, and 'light,' immortality; so it says, 'From death lead me to immortality, or make me immortal.' In the dictum, 'From death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon—anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiraṇyagarbha). He who knows the Sāman (vital force) as such has not to pray lest he be unfit for this world.[1 - 3 - 28]

- This is possible only through Atma Jnanam.
- Hence it is compulsory for Amrutatva Prapti.

Revision :

Karika No. 54 – Bashyam :

I) All arguments in favour of Ajati Vada is concluded in Karika No. 54.

II) Established :

- Brahman – World do not have Karya – Karana Sambandha.

III) Have Adhishtana Adhyasa Sambanda

- Major shift in approach vision.

IV) By changing language what is the difference?

V) In cause – effect relationship, both Brahman – world will be in same order of reality, Vyavaharika Satta.

VI) By changing language Gaudapada establishes, 2 different orders of reality.

| Brahman | Adhyasa |
|----------------|----------------|
| Higher Order | Lower Order |

VII) Another expression used is :

- Vivarta Karana – Karya Sambanda
- It is same as Adhishtana Adhyasa Sambanda.
- Vivarta Karanam is another name for Adhishtanam.
- Vivarta Karyam is another name for Adhyasa.

VIII) Post Shankara – uses Vivarta

- Shankara does not use Vivarta.
- Brahma Vivartam Jagatu used by modern Advaitins.

IX) Evam :

- In this manner, Hetu Phala Ajatu Pratipadyate Pravishanti Manishinaha.
- Pravishanti = Adhyavyasyanti.
- They come to conclusion, Ajatim
- Non-origination of Karana and Karyam.

| 1 st – 2 nd Pada | 3 rd Pada |
|--|----------------------|
| Karyam | Karanam |

X) None of them is origination

- All appearances, Adhyasa.

- **Shankara calls it Abhava = Adhyasa.**

XI) Non-origination means non-existence = Abava, not Tuchham.

- Abhava – Not total non existence
 - Mithya Rupa Abhava
 - Asat Rupa Abava = Mithyatvam

XII) Pratipadyate, Brahma Vidaha, Manishinaha

- Gist of Karika No. 54 over

910) Introduction to Chapter 4 - Karika No. 55 :

ये पुनर्हेतुफलयोरभिनिविष्टास्तेषां किं स्यादित्युच्यते
धर्माधर्माख्यस्य हेतोरहं कर्ता मम धर्माधर्मौ तत्फलं कालान्तरे
क्वचित्प्राणिनिकाये जातो भोक्ष्य इति--

So those who have (Ye Punah) great commitment to cause-effect theory (Hetu - Phalayoh Abhinivistah), what happens to them (Tesam Kim Syad), that is being told (iti Ucyate). They think 'the cause is oneself; being in the form of punya and papa (Dharma - Adharma Khyasa Hetoh), I, the Jiva being the doer, the generator, the producer of it (Aham Karta). The result of my dharma adharma actions namely punya and papa will belong to me only, (Mama Dharma Adharmau Tat Phalam) and in later Janmas (Kalantare - be the cause for) being born (Jatah) as some Jiva with a body of one of the groups of (Kvacit Prani - Nikaye - Devatas or Human beings or even animals or plants, depending on one's Punya - Papa), I will experience the karma Phalam (Bhoksye)'. This (iti - is the conclusion of a Samsari). Gaudapadacarya talks about such people in this Karika.

I) In ternal consciousness, 3 Avasthas appear, disappear, Mithya

- Adhyasa
- Adhishtanam = Turia Chaitanyam Mantra 7

Mandukya Upanishad :

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 ।
adrśyamavyavahāryamagrāhyamalakṣaṇam
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]

II) I exist as pure eternal consciousness – Sat Chit Ananda Rupa.

III) Suppose you don't accept

- Ajati Vada, what will happen is described in following verses.

IV) You will hold to cause – effect theory, Hetu – Phalam theory.

- Will be obsessed Abhinivishita, strongly, desperately, Vehemently cling to Δ format, Karya – Karana Vada.
- Abhi – Nivisha – Dhatu.

V)

| Universe | Cause |
|----------|---------|
| Product | Brahman |

| Philosopher | Cause |
|----------------------------|--------------|
| Sankhya | Prakrti |
| Nyaya – Veiseshika | Param Anu |
| Scientists | Atom, Energy |
| Visishta Advaitin, Dvaitin | Brahman |

VI) What will be adverse thinking process, consequence mentioned in introduction to Karika No. 55.

VII)

| Hetu | Phalam |
|---|--|
| a) Cause b) Karma - Dharma – Adharma - Punya – Papam | a) Effect b) Vyashti Shariram, Samashti Prapancha - Both born out of Karma |

VIII) As Jiva, I am generator, producer of Punya Papam, cause of entire creation and my body.

- Aham Karta Bavami.
- Mama Dharma – Adharmou
- Both Punyam – Papam belong to me.
- Think of others.
- My future Janma as per Sanchita.
- Prarabda responsible for current Janma – all Samsara.
- As Jiva, I am full of Karma Bhava, Jiva Bhava, Samsara Bhava.

IX) As Karta, Aham Bokshye

- **I will experience Karma Phalam.**
- Result of Dharma – Adharma Karmas in this Janma and future.
- I will take birth as Manushya, Devata, Plant, aquatic creatures, Prani Nikaya, Samudaya Jati.
- Can't predict Karma Phala.
- Which Karma will bring which experience.
- Bolt from the dark.
- This will be their biography.

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः ।
क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥ ५५ ॥

yāvaddhetuphalāveśastāvaddhetuphalodbhavaḥ ।
kṣīṇe hetuphalāveśe nāsti hetuphalodbhavaḥ ॥ 55 ॥

As long as one believes in this law of Causality, so long he can certainly perceive this law functioning. But when this preoccupation with causality Vanishes from the bosom of the seeker, both the cause and effect, also, do Vanish. [4 - K - 55]

यावत् हेतुफलावेशः (भवति) तावत् हेतुफलोद्भवः
(भवति), हेतुफलावेशे क्षीणे (सति)
हेतुफलोद्भवः न अस्ति ॥

yāvat hetuphalāveśaḥ (bhavati) tāvat hetuphalod-
bhavaḥ (bhavati) | hetuphalāveśaḥ kṣīṇe (sati)
hetuphalodbhavaḥ na asti ||

As long as there is obsession with cause and effect, so long, there will be the origination of cause and effect. When the obsession with cause and effect is subdued, the origination of cause and effect does not take place.

I) I will associate myself with Karma, Karta, Bokta identity.

II) This identification, ego will ruin my life.

- There will always be fear of future.
- As Sakshi, Turiyam, I am ever free, Akaranam Brahma, Adhishtanam.

III) Obsession with Samsara Mind, not casual thinking.

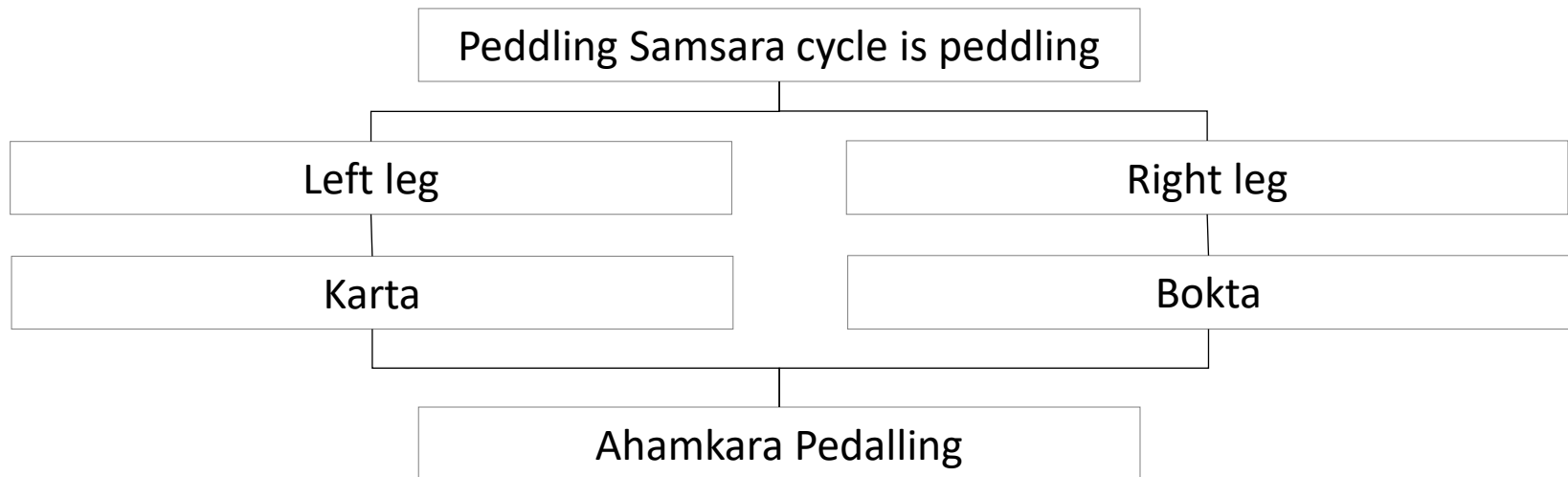
- False worry means Bokta worry.
- To handle Bokta worry means to adjust Karta, Parihara, astrology Run.

IV) Adjustment in Karta means doing more Karma.

- Kamyas, Nisheda, Prayashchitta Karma.
- Nisheda Karma = Worry about future.

• Obsession with Karta, Bokta leads to more Karma, more worry, more Kama.

V)



VI) I am miserable Samsara is general complaint of Karta – Bokta Ahamkara.

- **I continue to peddle, perpetuate Samsara because of my own obsession habit.**

VII) Vedanta tries to address the obsession.

- All are busy being Karta, Bokta, have no time to listen.
- Because of this obsession, we peddle cycle of Karta, Bokta and perpetuate Samsara.

VIII) When obsession ends through Ajati Vada Jnanam in the intellect, assimilation gets soaked in every cell of the body.

- I say I am Shantam, Shivam, Advaitam Brahman, Ajam = Ajati.

IX) Gita : Chapter 2 – Verse 20

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

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

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

- Ajati Brahma Aham Asmi.

X) Assimilate Ajati Vada thoroughly

- Once obsession becomes weakened, I stop peddling Ahamkara and say Neiva Kinchit Karomi.

XI) Gita : Chapter 5 – Verse 8, 9, 13

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्
अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

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

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

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

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

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

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukhaṃ vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

Gita : Chapter 3 – Verse 28, 29

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē ||3-28||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

प्रकृतेर्गुणसम्मूढाः
सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्
कृत्स्नविन्न विचालयेत् ॥ ३-२९ ॥

prakṛtērguṇasammūḍhāḥ
sajjantē guṇakarmasu ।
tān akṛtsnavidō mandān
kṛtsnavinna vicālayēt ॥3-29॥

Those deluded by the qualities of nature (gunas) are attached to the functions of the qualities. The Man of perfect Knowledge should not unsettle the foolish, who are of imperfect knowledge.[Chapter 3 – Verse 29]

XII) Not physically ending the action.

- Let body continue to be active.
- Not physical renunciation but intellectual understanding that I have nothing to do with the activities of the body.

XIII) Changes not at body level but at understanding level.

- No changes at experiential level, I will continue to experience the body.
- Change in understanding the spiritual nature of mine.

XIV) Understand consequence of holding Karya – Karnaa Bhave, Jiva Bava

- Gita is doing Ajati Vada in many verses.

XV) Once Ajati Vada comes, I don't accumulate Agami, Punyam – Papam.

- Change happen.

XVI) Gita :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

**gataṅgasya muktasya
jñānāvasthitacētaḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē ||4-23||**

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

XVII) For Jnani, Karma will not produce Agami Punya – Ppaam.

Example :

- Roasted seed, does not sprout.
- Nasti Hetuh Phala Udbavaha, no Karma, Phalam, no Punya Papam.
- Important Shloka.

यावद्धेतुफलयोरावेशो हेतुफलाग्रह आत्मन्यध्यारोपणं
तच्चित्ततेत्यर्थः, तावद्धेतुफलयोरुद्भवो धर्माधर्मयोस्तत्फलस्य
चानुच्छेदेन प्रवृत्तिरित्यर्थः ।

So as long as (Yavad) as one is obsessed (Avesah) with this kind of Kartrtvam and Bhoktrtvam (Hetuphalayoh Avesah = Hetuphala Agrahah), obsessed here meaning (iti Arthah), a state of mind (Tat Cittata), which superimposes on oneself (Atmani Adhyaropanam - Kartrtvam and Bhoktrtvam and Prarabdha karma Phalam); then that long (Tavat) definitely one will do dharma adharm karma and gain the result born of it, namely a Body - Mind - Sense - Complex (Hetuphalayoh Udbhavah) and gain Punya - Papa (Dharma Adharmayoh - through that Body - Mind - Sense - Complex; and again) because of the Punya - Papa Karma - Phalam (Tat Phalasya - gain another Body - Mind - Sense - Complex); thus one will endlessly go through Samsara chain without any break (Ca Anucchedena Pravrittih), that is the idea (iti Arthah).

I) Yavat :

- As long as, Hetu – Phala Avesha is there.
- Obsession in attachment, obsession to Kartrutvam – Boktrutvam.

II) Avesha = Aagrahaha – Stronghold obsession

III) Atmani – upon myself

- Adhyaropanam – superimposition
- I have Sanchita Prarabda, exhausting Prarabda, will get Videha Mukti.

IV) Waiting for Videha Mukti = Obsession.

- World says – Jnani undergoing Prarabda.
- Jnani never says I have Prarabda.

V) Aropanam – Hetuphala Avesha – Obsessed, constantly thinking of cause – effect, Karta – Bokta is Samsara

- How long will I survive?
- Constant worry about length of life, worry is called Obsession.

VI) I am worried because I have concluded I have Prarabda.

VII) Taittiriya Upanishad :

एतं ह वाव न तपति ।

किमहं साधु नाकरवम् ।

किमहं पापमकरवमिति

स य एवं विद्वानेते आत्मानं स्पृणुते

उभे ह्येवैष एते आत्मानं स्पृणुते ॥ २ ॥

etaṃ ha vāva na tapati |

kimahaṃ sādhu nākaravam |

kimahaṃ pāpamakaravamiti

sa ya evaṃ vidvānete ātmānaṃ spṛṇute

ubhe hyevaīṣa ete ātmānaṃ spṛṇute

ya evaṃ veda || 2 ||

Such thoughts ‘Why have I not done what is good? Why have I committed a sin?’ certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [2 - 9 - 2]

- Jnani has no Mind / thought obsession in Dharma – Adharma.

VIII) If association of Karta – Bokta comes, obsession will continue.

- **There will more and more production of Agami Karmas.**

IX) Sanchita will be continuously replenished.

- Pravrutti = Continuity of Dharma – Adharma, Karma – Karma Phalam.
- Samsara, Janma – Marana cycle will continue.
- Samsara is perpetuated, death, Pralaya does not end Samsara.
- Next Srishti, Jiva pops up again like a mosquito, rat, cat, Mansuhya or Devata Shariram

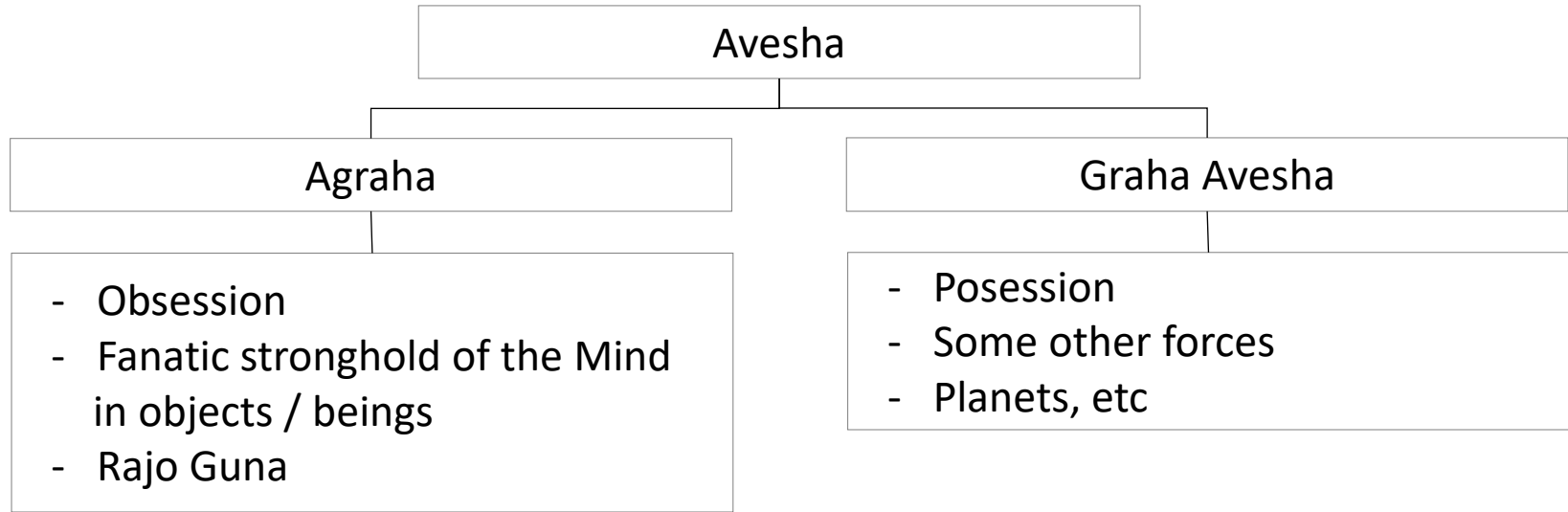
यदा पुनर्मन्त्रौषधिविर्येणेव ग्रहावेशो
यथोक्ताद्वैतदशनिनाविद्योद्भूतहेतुफलावेशोऽपनीतो
भवति तदा तस्मिन्क्षीणे नास्ति हेतुफलोद्भवः ॥ ५५ ॥

Just as (Yada Punah) the evil spirit possessing a person (Graha Avesah) is removed by herbal medicines, mantras, or by force (Mantra - Ausadhi - Viryena iva); in the same way (Yathokta) by proper understanding of the Non-dual Vastu as it is unfolded (Advaita Darshanena), the possessing of the evil force called Kartrtvam and Bhoktrtvam (Hetu Phala Vesah), caused by ignorance (Avidya Udbhuta), gets negated (Apanitah Bhavati). The moment it is eliminated (Tada = Tasmin Ksine), the Cause - Effect; meaning, samsara ceases to exist (Hetu Phalodbhavah Na Asti).

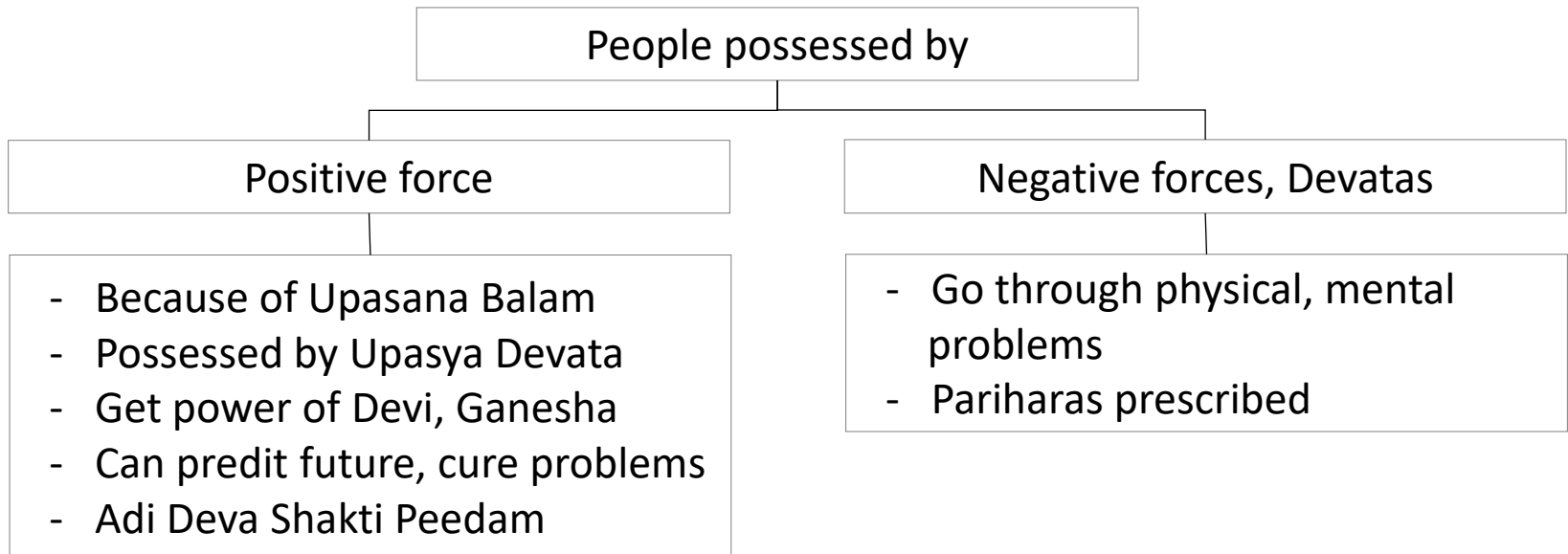
Commentary on 2nd line of Karika No. 55 :

I) Sheeno Hetu Phala Dveshe Avesha

II)



III)

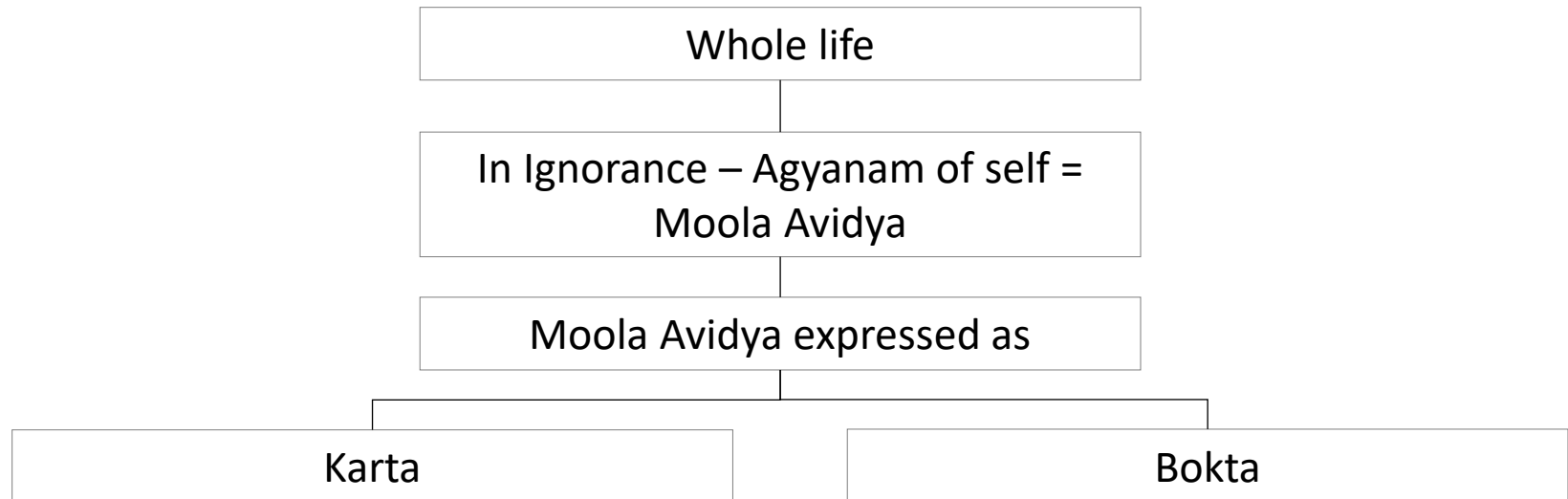


IV) Brihadaranyaka Upanishad : Chapter 3 – Section 3 and 6

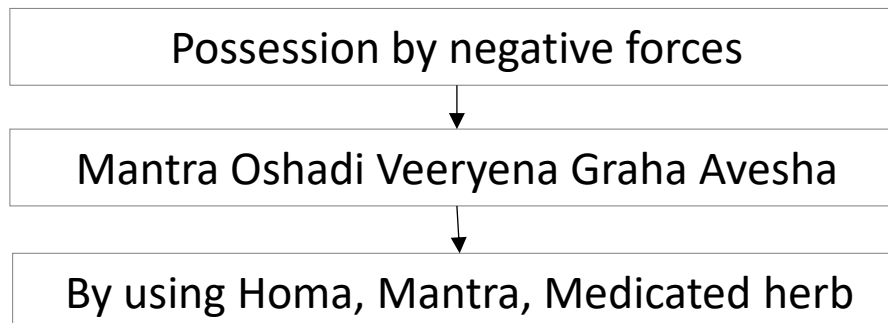
- Talks of Avesha
- Devata teaches
- Svadruvan Girasaha.

V) Shankara believes in these forces

- All Samsaris possessed by Ajnanam, Kartrutvam, Boktrutvam.



VI)



- Talisman – Herb with Gold, Silver tied.
- Graha = Various forces hold the Jiva.

VII) Graha Avesha is removed by using Mantra, Oshadi etc

VIII) All Samsaris possessed by Ghost of Hetu (Karma) and Phala.

IX) What is the Oshadi – Medicine? Mantra 7

X) Do Nididhyasanam of Mantra 7 remove Hetu – Phala Avesha, Samsara

XI) Just as possessive forces are removed by Mantra, Oshadi (Herbs), similarly Mantra 7 which gives Advaita Darshana, Jnanam, removes Moola Avidya.

XII) How possession comes?

- By Moola Avidya, expressed as Karta, Bokta.

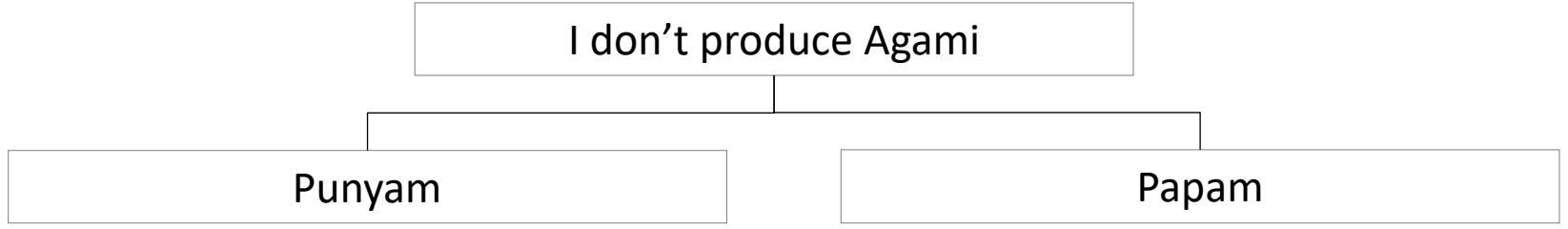
XIII) Atma Avidya = Moolavidya

- 4th Pada = Atma = Cure = 7th Mantra
- Sa Atma Sa Vigneya
- Apramita Bavati.

XIV) When Moola Avidya effect goes, Tada (Tasmin) at same time, Sheene Aparito Bavati.

- When Moola Avidya is eliminated, Hetu Phala Avesha Sheene Sati.

XV) Roasted seed will not sprout



- Hetu Phala Udbhava Na Asti.

Anvayah :

यावत् हेतुफलावेशः (भवति) तावत् हेतुफलोद्भवः
(भवति), हेतुफलावेशे क्षीणे (सति)
हेतुफलोद्भवः न अस्ति ॥

yāvat hetuphalāveśaḥ (bhavati) tāvat hetuphalod-
bhavaḥ (bhavati) | hetuphalāveśaḥ kṣīṇe (sati)
hetuphalodbhavaḥ na asti ॥

As long as there is obsession with cause and effect, so long, there will be the origination of cause and effect. When the obsession with cause and effect is subdued, the origination of cause and effect does not take place.

- Yavat Paryantam – As long as

915) Introduction to Chapter 4 - Karika No. 56 :

यदि हेतुफलोद्भवस्तदा को दोष इत्युच्यते--

What is the harm (Tada Ko Dosah) if the Cause - Effect concept continues (Yadi Hetu Phalod Bhavah)? That is being answered (iti Ucyate).

- I) Because of assertion alone, we are perpetuating cause effect cycle.
- II) Why should I remove cause – effect cycle by Advaita Jnanam?
- III) Let it continue – let Punarapi Jananam, Maranam continue... I can enjoy life, What is wrong?
- IV) What is the defect, Dosha in this idea, what is the harm?
- V) Bhakta wants to be born again.
 - Wants repeated births to serve God (Dvaitam).
 - Gaudapada gives Answer in Karika No. 56.

यावद्धेतुफलावेशः संसारस्तावदायतः ।
क्षीणे हेतुफलावेशे संसारं नप्रपद्यते ॥ ५६ ॥

yāvaddhetuphalāveśaḥ saṁsārastāvadāyataḥ ।
kṣīṇe hetuphalāveśe saṁsāraṁ naprapadyate ॥ 56 ॥

As long as there is faith in causality, the endless chain of birth and death will be there. When that (faith) is destroyed by Knowledge, birth and death become non-existent.
[4 - K - 56]

यावत् हेतुफलावेशः तावत् संसारः आयतः (भवति) ।
हेतुफ लावेशे क्षीणे (सति, पुरुषः) संसारं न
प्रपद्यते ॥

yāvat hetuphalāveśaḥ tāvat saṁsāraḥ āyataḥ (bhavati),
hetuphalāveśe kṣīṇe (sati, puruṣaḥ) saṁsāram na
prapadyate ॥

As long as there is obsession with cause and effect, so long, samsara is extended. When the obsession with cause and effect, is subdued, one does not enter Samsara.

Essence :

I) If next birth is under our control, we will ask for healthy parents, body, sibling, can pre-order by application.

II) Sanchita controls birth of body, my future.

- There could be good, bad Janmas, Dharma Putra, Nala, Rama, Yudhishtira.

III) Panchadasi :

अवश्यंभाविभावानां प्रतीकारो भवेद्यदि ।

तदा दुःखैर्न लिप्येरन्नल-राम-युधिष्ठिराः ॥१५६॥

avashyam bhaavibhaavaanaam prateekaaro bhavedyadi ।

tadaa duh'khairna lipyeraan nalaraamayudhisht'hiraah' ॥ 156 ॥

If it were possible to avert the consequences of fructifying Karma, Nala, Rama and Yudhishtira would not have suffered the miseries to which they were subjected. [Chapter 7 - Verse 156]

IV) Future Pratabda Phalam is bound to come.

- If you can avoid Prarabda, Rama, Krishna, Nala, Yudhishtira could have avoided problems.

V) We can never order future as we want

- Future can turn into Samsara.

Revision : Karika No. 56

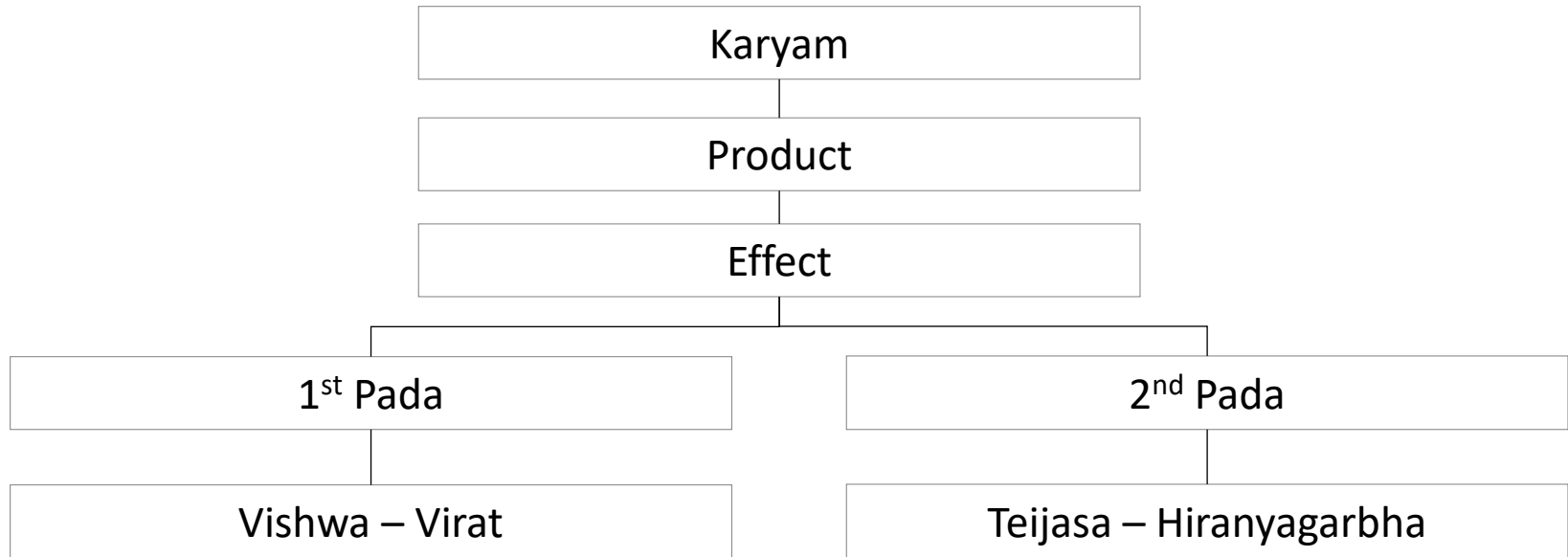
I) Gaudapada established that final teaching of Veda = Ajati Vada.

II) There is one Atma which is neither Karyam or Karanam.

III) Our misconceptions :

- Atma mistaken as Karanam when we attribute Karyam status to the world.

IV)



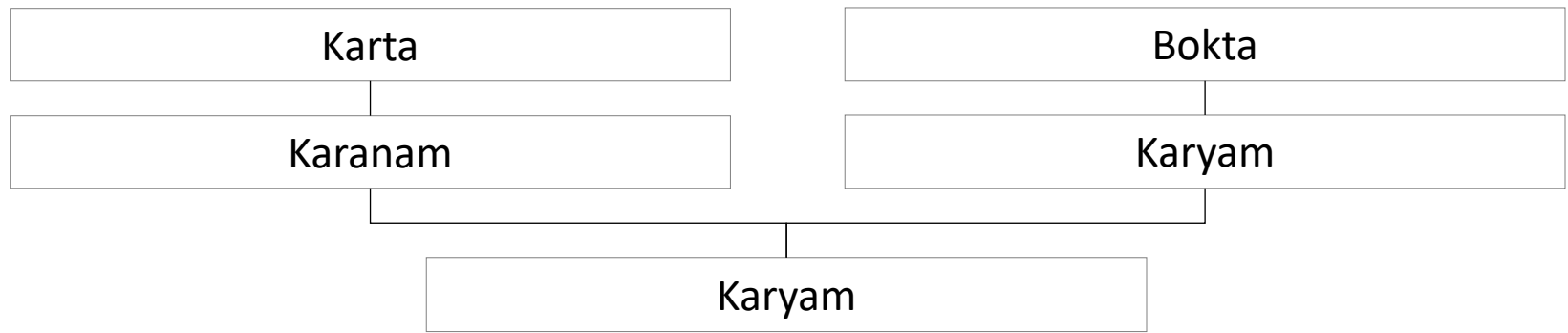
V) We are caught up in 3 Padas, cause – effect cycle and suffer Samsara.

VI) We have to discover Turiyam – Karya – Karana Vilakshana = Ajati Vada

VII) Gaudapada :

- Samyak Turiya Jnanam is compulsory for Moksha.
- If we miss Ajati Vada, we will be automatically in Jati – Vada, Cause – Effect cycle.
- There will be no end to Samsara.

VIII)



IX) Transcend come to Ajati Vada, then alone Samsara will end.

X) Yavat Hetu Phala Avesha.

- Avesha = Obsession.
- I hold the idea initially.

XI) Addiction :

- Initially, person chooses 1st cigarette.
- Thereafter cigarette chooses him.
- No more able to give up.

XII) Moksha :

- Transcend cause – effect relationship.
- We consider Moksha also as an effect.
- Cause / Karanam



Karma Yoga / Upasana Yoga / Jnana Yoga

XIII) Study meant to come out of cause – effect orientation.

- Don't wait to complete Mandukya to attain Moksha.

XIV) Gaudapada :

- Cause – effect is an obsession, difficult obsession, difficult to cross for the Jiva because it an Avesha.

XV) Every seeker is possessed by Karta – Bokta – Cause – Effect Avesha.

XVI) Samsara gets extended more and more.

- Deer covers some distance, water recedes further.
- Moksha as a future event = Samsara.
- Will never find Moksha.

XVII) Moksha is my nature, always.

- Nature means it will be changeless.

XVIII) Samsara Ayataha :

- Extended
- Sheene Phala Hetuhu Avesha

XIX) Once you get out of cause – effect relationship.

- Jnanam – Moksha have only seeming cause – effect relationship.

| Jnanath Eva | Kaivalyam |
|-------------|----------------------|
| - Cause | - Effect - Moksha |

XX) Moksha :

- Not result of knowledge.
- **Moksha was my nature, is my nature, will be my nature.**

918) Bashyam : Chapter 4 - Karika No. 56 Starts

यावत्सम्यग्दर्शनेन हेतुफलावेशो ननिवर्ततेऽक्षीणः
संसारस्तावदायतो दीर्घो भवतीत्यर्थः । क्षीणे पुनर्हेतुफलावेशे
संसारं न प्रपद्यते कारणाभावात् ॥ ५६ ॥

As long as (Yavat) the obsession of cause - Effect concept (Hetuphala Vesah) is not put to an end (Na Nivartate), by clear version of Advaita (Samyag Darsanena, that long (Tavat) the samsara will continue (Samsara Ayatah) for a long time (Dirgo Bhavati), without getting weakened in any way (Aksinah). But when the obsession of cause-effect concept is destroyed (Ksine Punah Hetuphala Avese - by right knowledge), then samsara will cease to exist (Samsaram Na Prapadyate), the cause not being there for an effect to be there (Karana Abhavat).

I) As long as Hetuh – Phala – Cause – Effect Avesha is not removed, conditioning is not removed, Samsara will continue.

II) Ayataha – Dheergaha :

- Moksha will get prolonged.

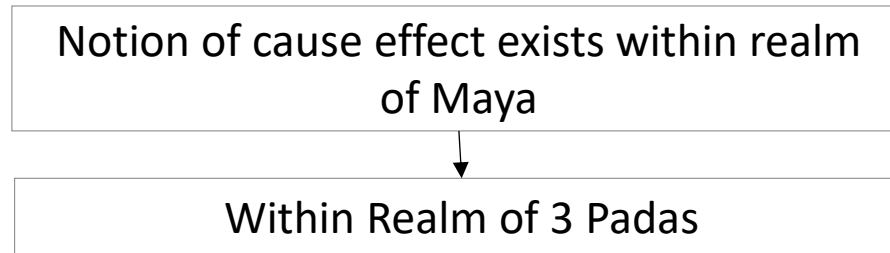
III) Avesha – Samsara = Intellectual, cognitive problem, notional problem.

- Solution = Purely intellectual, no mysticism, only cognitive.

IV)

| Anvaya | Vyatireka |
|----------------------|----------------------|
| 1 st Line | 2 nd Line |

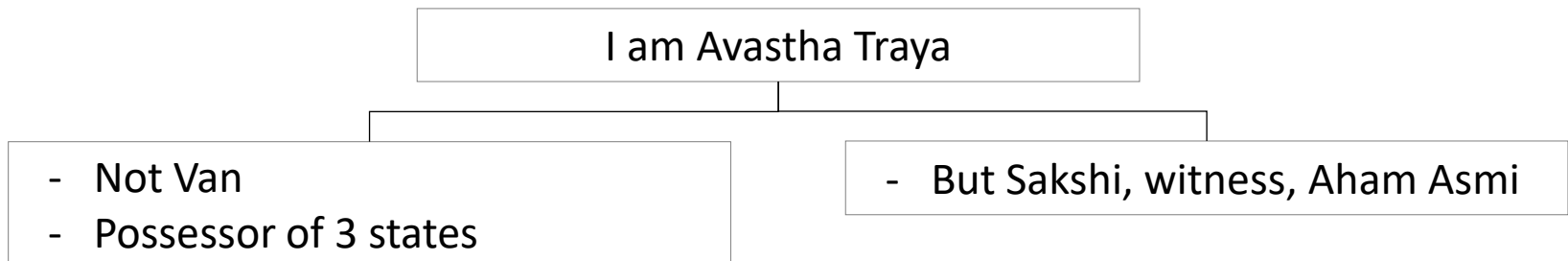
V)



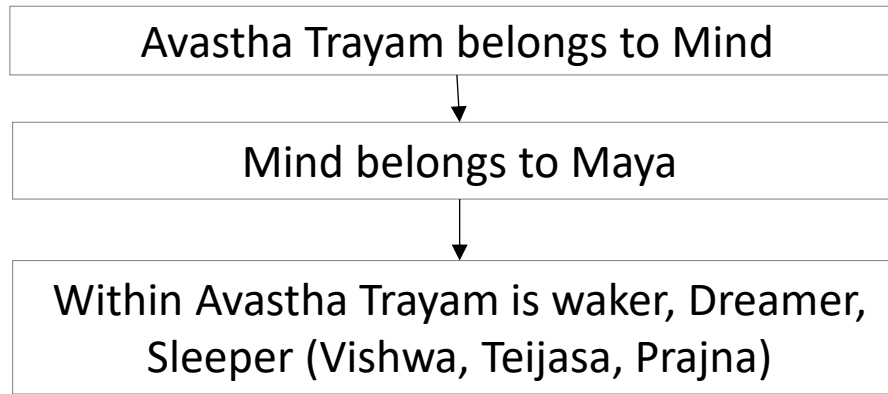
VI) Moment I identify with Body and say I am waker, dreamer, sleeper, Maya has caught you.

- Samsara will be there, can't escape.

VII)



VIII)

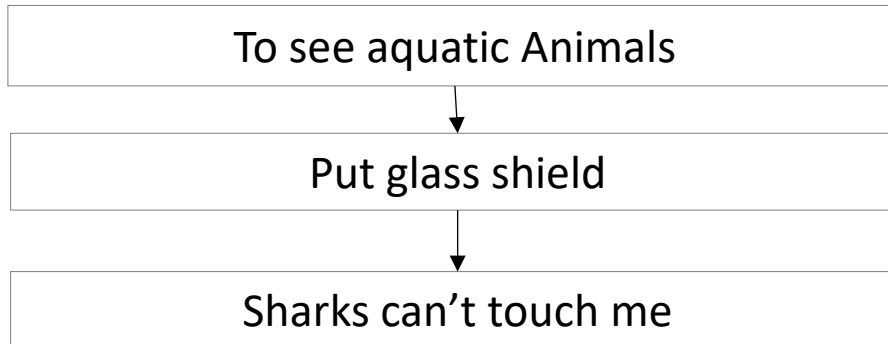


IX) I transcend all 3, who am I? Mantra 7

X) Hetu Phala Avesha Sheene Sati :

- When I have removed Samsara by Sravanam, Mananam, Nididhyasanam, then Samsara can't touch me.

XI) Example :



XII) I am Sthiraprajna :

- Samsara can't touch me.
- I have the protecting glass of Turia Jnanam, Mantra 7.

XIII) Gita : Chapter 5 – Verse 15

नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpaṃ
na caiva sukṛtaṃ vibhuḥ ।
ajñānēnavṛtaṃ jñānaṃ
tēna muhyanti jantavaḥ ॥ 5-15 ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- I am ever covered by the shield of glass house, Turiyam and come down to the world, I am always safe.

XIV) Samsara Shaste Na Prapadyate :

a) Samsara doesn't touch me.

b) Karana Abavat, Karye Abavaha :

- No cause for Samsara.
- I am witness always, untouched by the waking, dream, sleep.
- Hetu Phala Avesha Na Asti, Abavat, Karyam – Samsara Nasti.

XV) Anvaya :

यावत् हेतुफलावेशः तावत् संसारः आयतः (भवति) ।
हेतुफलावेशे क्षीणे (सति, पुरुषः) संसारं न
प्रपद्यते ॥

yāvat hetuphalāveśaḥ tāvat saṁsāraḥ āyataḥ (bhavati),
hetuphalāveśe kṣīṇe (sati, puruṣaḥ) saṁsāram na
prapadyate ॥

As long as there is obsession with cause and effect, so long, samsara is extended. When the obsession with cause and effect, is subdued, one does not enter Samsara.

नन्वजादात्मनोऽन्यन्नास्त्येव तत्कथं हेतुफलयोः संसारस्य
चोत्पत्तिविनाशावुच्येते त्वया? शृणु --

An objection is raised (Nanu). According to you besides the Atma, which is neither cause nor effect and therefore unborn Ajat Atmanah), nothing else is there (Anyat Nasti Eva). If that is so, then, (Tat) how (Katham) are you talking about (Tvaya Ucyate), the origination and destruction (Upatti - Vinasavau) of Cause - Effect obsession (Hetuphalayoh) and of samsara (Samsarasya Ca)? Listen (Srnu - for that, the answer is).

Purva Pakshi :

I) According to you Atma = Advaitam, nondual

- Atma alone is there.
- What type of Atma?

II) Neither Karanam or Karyam

- Karya Karana Vilakshana Turia Atma alone exists (7th mantra).
- No 2nd thing according to you is really existing.

III) Ajatu Atmanaha :

- Other than unborn Atma, 2nd thing is not there at all.
- Ultimate teaching of mantra 7.

Mandukya Upanishad :

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
acintyamavyapadeśyamekātmapratyayasāram
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) How are you talking about Avesha as Karanam of Samsara (Karyam)?

- Hetu Phala Avesha.
- Not possible, no 2nd thing other than Atma.

V)

| Anvaya | Vyatireka |
|---|--|
| <ul style="list-style-type: none">- Co-presence- Samsara- Presence between 2 things- Origination | <ul style="list-style-type: none">- Co-absence- No Samsara- Absence between 2 things- Nashaha |

VI) All discussions irrelevant, there should not be any Samsara in your Matam but we are experiencing Samsara.

VII) Chapter 2 – Karika No. 32 :

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

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

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

- We can't use words of Samsara or Moksha.
- What is your answer?

संवृत्या जायते सर्वं शाश्वतं नास्ति तेन वै ।
सद्भावेन ह्यजं सर्वमुच्छेदस्तेन नास्ति वै ॥ ५७ ॥

samvṛtyā jāyate sarvaṃ śāśvataṃ nāsti tena vai ।
sadbhāvena hyajaṃ sarvamucchedastena nāsti vai ॥ 57 ॥

The concept of birth is only an illusory experience (Produced out of Ignorance) and, therefore, in fact there is nothing that is permanent. Everything being one with the ultimate Reality, nothing is ever born and, therefore, there is nothing like destruction.

[4 - K - 57]

सर्वं संवृत्या जायते । तेन वै (किञ्चिद्) शाश्वतम्
न अस्ति । सद्भावेन हि सर्वम् अजं (भवति), तेन
(कस्यचित्) उच्छेदः न वै अस्ति ॥

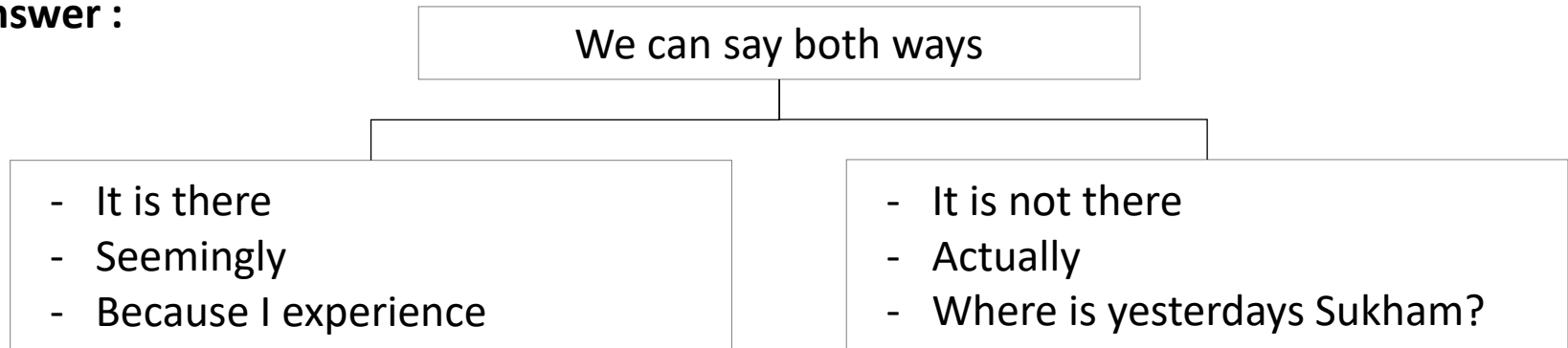
sarvaṁ saṁvṛtyā jāyate | tena vai (kiñcid) śāśvatam
na asti | sadbhāvena hi sarvam ajaṁ (bhavati), tena
(kasyacit) ucchedaḥ na vai asti ||

Everything is born because of ignorance. Therefore, nothing is indeed permanent. As everything is Brahman from the Paramarthika point, everything is indeed Birthless. Therefore, there is no destruction at all.

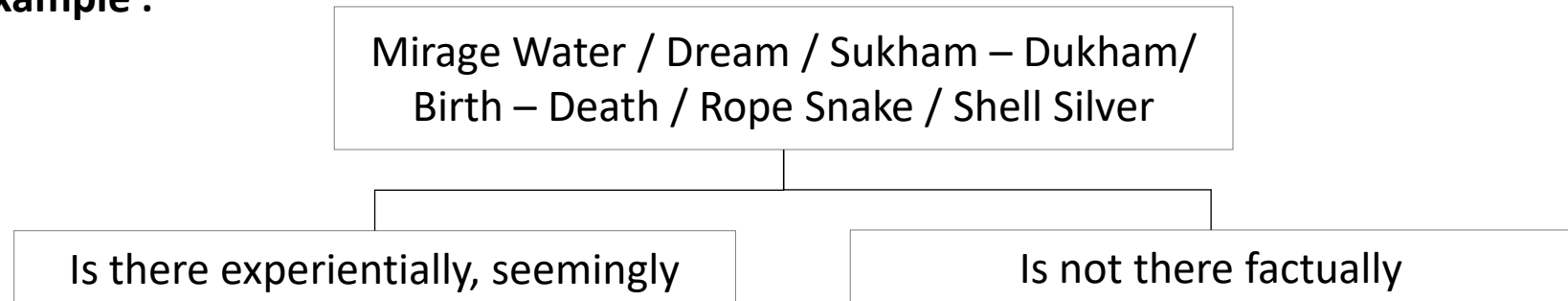
I) Purva Pakshi :

- You say, no 2nd thing but you talk of Samsara and Moksha.
- Tell me clearly is Samsara there or not?
- You are blowing hot and cold at the same time.

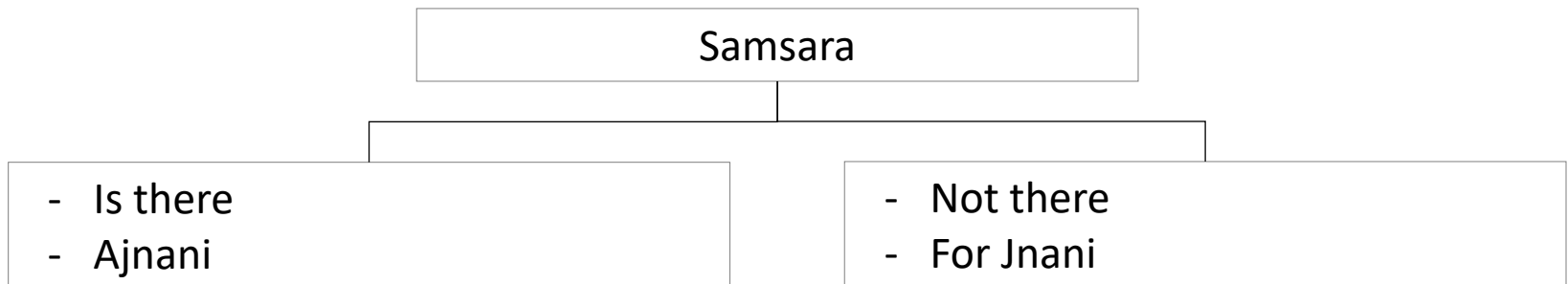
II) Answer :



III) Example :



IV)



V) What is seemingly there as Adhyasa, we take it as real.

- Dream is Adhyasa, taken as real in dream.

VI) Question 2 :

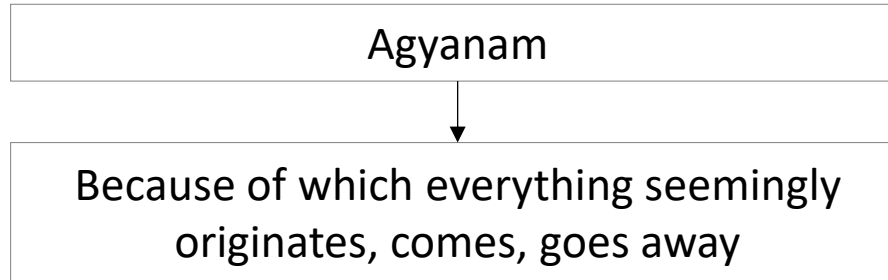
- How do they come into existence seemingly?

VII) Answer :

a) Anything comes seemingly only because of one reason.

- Adhistaana Turiyam ignorance, who I am ignorance.

b)



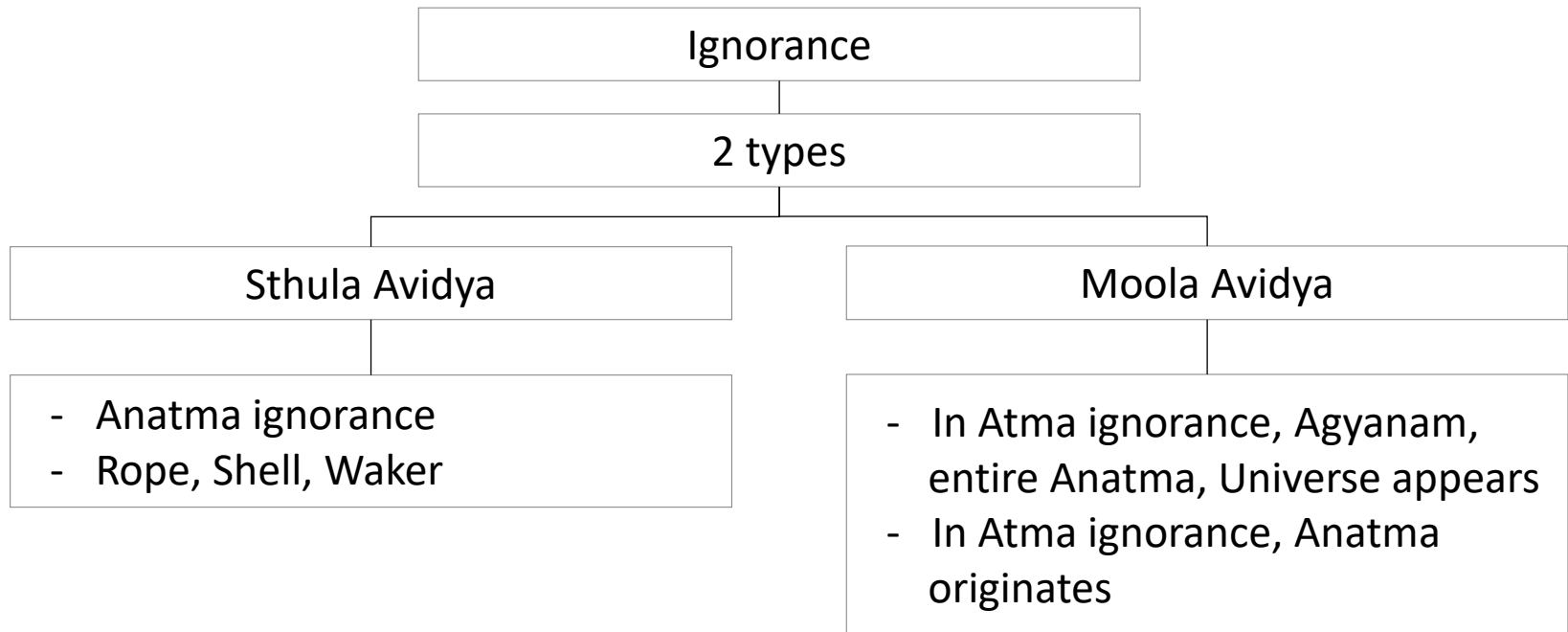
c) Moola Avidya :

- I alone exist, Jiva, Jagat, Ishvara = Anatma, appearance, seemingly existent, Mithya.

d) Waker, dreamer, sleeper, conditional on the state of mind.

- Atma unconditional, always exists.

e)



f) Anatma originates in Moola Avidya

VIII) Samvrutya Sarvam Jayate = Moola Avidya

= Empherical realm

= Vyavaharika realm

IX) Everything seemingly, as though, originates like the dream mountain.

X) Whenever doubt comes in Vedanta go to dream example.

- Things are born without being really born.

XI) Purusha Sukhtam :

प्रजापतिश्चरति गर्भे अन्तः अजायमानो बहुधा विजायते ।

prajāpātīś caratī garbhē antaḥ ajāyamāno bahudhā vijāyate |

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥

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

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

- Born in empherical realm.

XII) Birth, death, Sukham, Dukham, Vyavaharika Satyam, empherical plane.

- Turia Atma, Paramartikam, no Birth, Death, Sukham, Dukham, it alone is.

XIII) Tad Bavena :

- From standpoint of Paramartika Drishti alone, nothing is born, nothing dies.
- You have to recognise your own self from Paramartika level before dropping Vyavaharika Satyam.
- Mantra 7 very useful
- This is important for recognising Nitya Mukta Svarupa (Not Avastha).

XIV) Vyavaharika Drishti :

- Everything is Anatma, Kshetram, born, dies.

XV) Jnanat Eva Tu Kaivalyam :

- Jnanam from Upanishads Mantra 7 very important to claim Moksha.

XVI) Hetu – Phala Avesha, Samsara will always be there in Vyavaharika Drishti.

- This is the essence of Karika No. 57.

922) Bashyam : Chapter 4 - Karika No. 57 : Starts

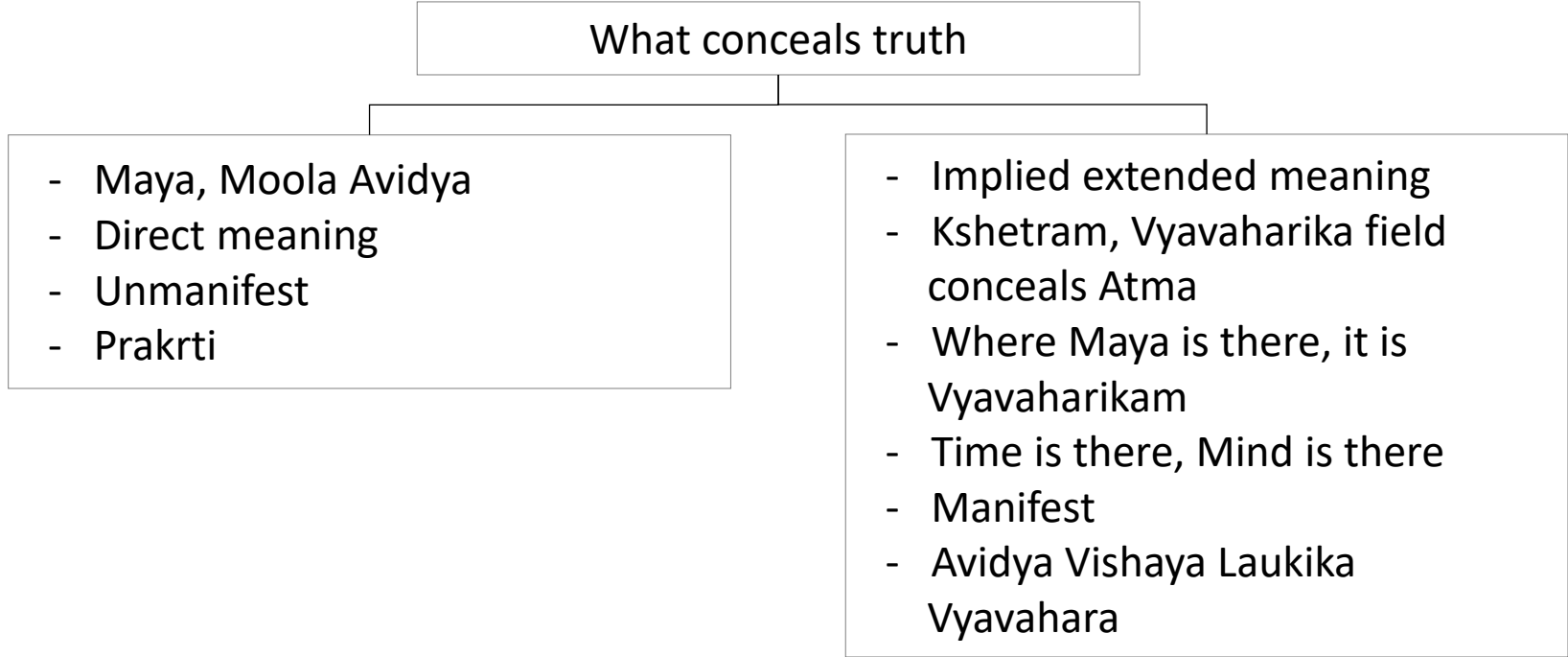
संवृत्या संवरणं संवृतिरविद्याविषयो लौकिको व्यवहारस्तया
संवृत्या जायते सर्वम् । तेनाविद्याविषये शाश्वतं नित्यं नास्ति वै ।
अतउत्पत्तिविनाशलक्षणः संसार आयतइत्युच्यते ।

Due to the concealing factor, ignorance, maya (Samvrtya = Samvrtih = Samvaranam), the empirical transactions (Laukiko Vyavaharah) are within the range of ignorance (Avidya Visayah - Therefore Samvrtih also means empirical, Vyavaharika transactions). From the standpoint of worldly transactions, from Maya angle (Taya Smvrtya) everything is born (Sarvam) Jayate - that is why we call it Vyavaharika Satyam, a relative truth. Because of being born (Tena) from the angle of worldly transaction (Avidya Visaye) nothing will indeed last forever, it is impermanent (Sasvatam = Nityam Na Asti Vai). Therefore as long as one is lost in Vyavaharika field (Atah) Samasara, which is subject to birth and destruction (Utpatti - Vinasa Laksanah Samsarah) lengthens itself (Ayata), it has been said (iti Ucyathe).

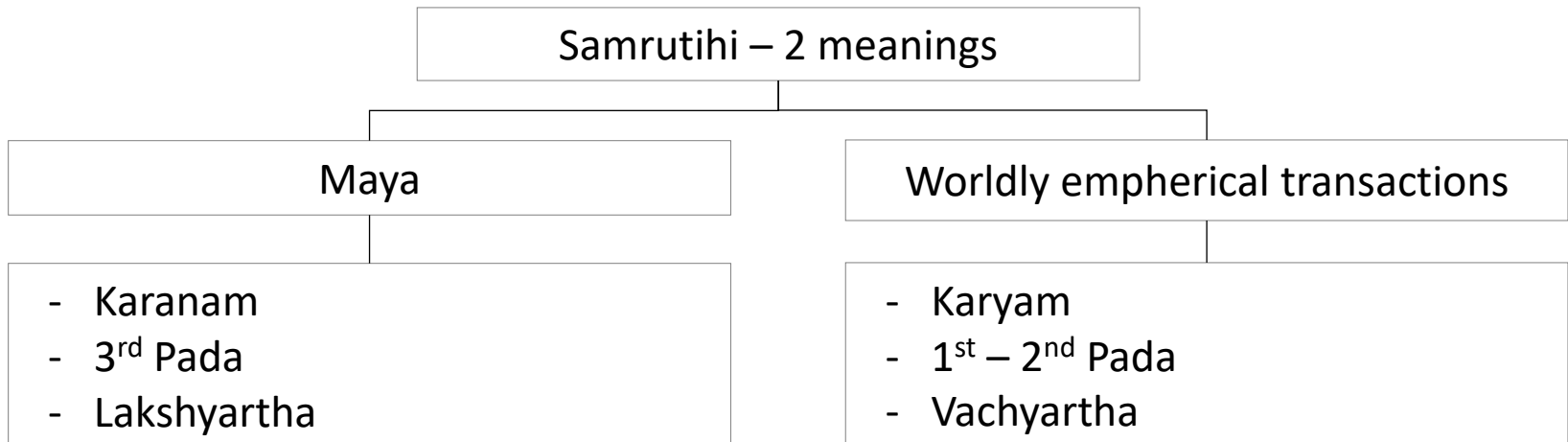
I) Samvrutihi = Concealing factor

- What conceals truth?

II)



III) All empherical transactions are called Maya, Avidya, Smavrutihi



- **Turiyam – beyond Maya**
- **Beyond Karanam – Karyam**

IV) Taya Samvrutihi :

- From standpoint of worldly transaction, Maya angle, Sarvam Jayate, everything is born, Vyavaharika Satyam, relative fact.

V) Once you accept birth, death inevitable.

- Crossover both go to Turiyam and claim, only way.

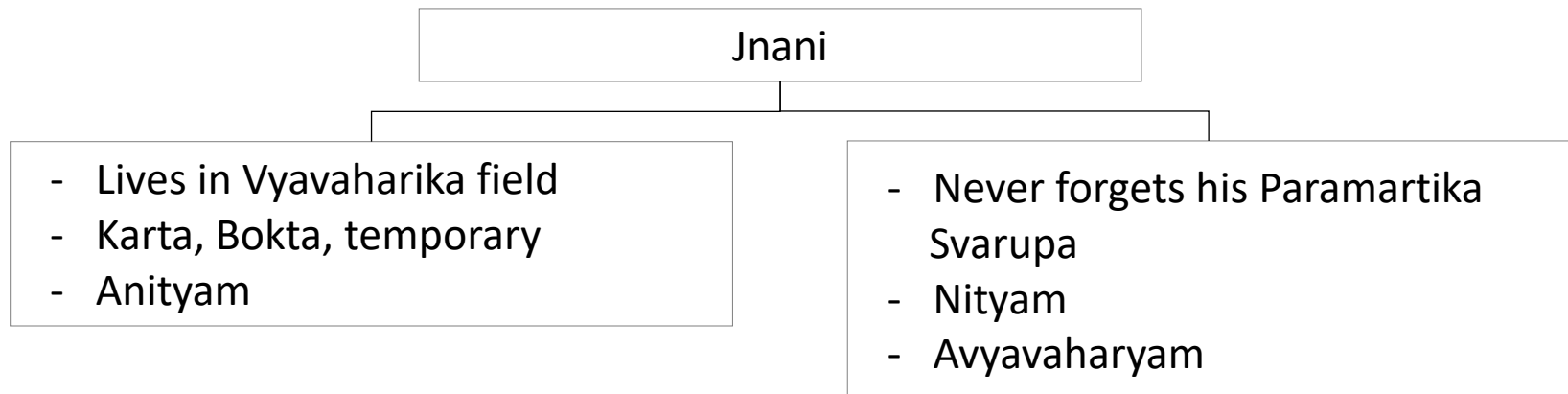
VI) In Vyavahara – Sashvatam Nitya Nasti, Nothing permanent.

- Utpatti – Vinasha certain = Kshetram, don't get lost in the field, Kshetram.

VII) Samsara = Punarapi Jananam, Maranam

- Rahu, Ketu, Shani, Doshas will haunt you.

VIII)



IX) Gita : Chapter 5 – Verse 8, 9

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्
अशनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

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

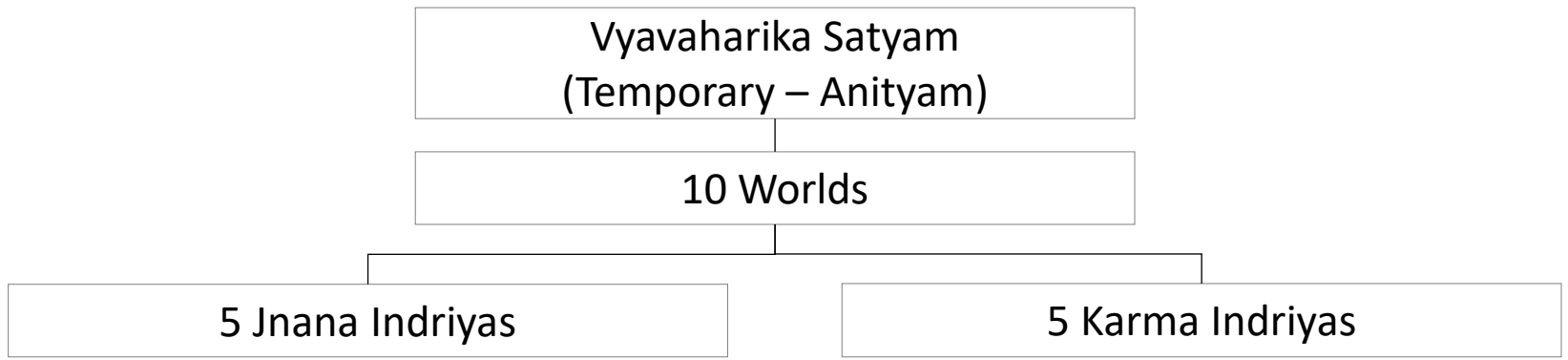
I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

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

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

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

X)



- If you get lost, you will be in Samsara.

XI) Gita : Chapter 5 – Verse 20

न प्रहृष्येत्प्रियं प्राप्य
नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढः
ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

na prahr̥ṣyēt priyaṃ prāpya
nōdvijēt prāpya cāpriyam |
sthirabuddhirasammūḍhah
brahma-vid-brahmaṇi sthitaha || 5-20 ||

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant.
[Chapter 5 – Verse 20]

- When things come, don't get over excited.
- If overexcited in Vyavahara, you are lost, Samsara inevitable.
- Dukham coming...

- When unfavourable situation comes you are deeply affected.
- Excitement and sorrow are proportional.

XII) Gita : Chapter 5 – Verse 22

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

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

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

Law of Karma :

- What gives excitement, gives pain also.

You decide whether you want to entertain Mamakara towards objects and beings.

XIII) Mind = Atomic subtle matter in motion.

- Throws up patterns of the world.
- Always in motion in waking, dream.
- Sleep = Samya Avastha, rest.
- Sakshi – changelss seer, nonmaterial.
- Identify with Sakshi and rest eternally in peace.

XIV) 2nd Line commentary Karika No. 57

परमार्थसद्भावेन त्वजं सर्वमात्मैव यस्मात् । अतो जात्यभावादुच्छेदस्तेन
नास्ति वै कस्यचिद्धेतुफलादेरित्यर्थः ॥ ५७ ॥

But (Yasmat) from the standpoint of the ultimate reality (Paramartha - Sadbhavena Tu) everything is unborn Atma only (Sarvam Ajam Atma Eva). Therefore (Atah) as there is no birth (Jati Abhavat) there is certainly no destruction or death also (Ucchedah Tena Nasti Vai) in the form of any Cause - Effect relationship (Kasyacit Hetuphaladeh). That is the idea (iti Arthaha).

I) Throw torchlight where snake is seen, it is replaced by Rope at the same time.

II) Where Dukham is born, throw Vedanta torch light, substratum Atma is recognised.

III) During birth of snake, destruction of snake, Rope was always there.

IV) Objects, claimed to be born and gone, with Vedanta torchlight, whatever is born at any time is unborn Brahman only.

V) Whatever dies is undying Brahman only.

• **V) Child / Building / Cosmos :**

- Not born, doesn't perish.
- Everything is Akaranam, Aksharam Brahman only.

VII) Anything born is replaced by Ajam Brahman Karya Karana Vilakshanam Turiyam.

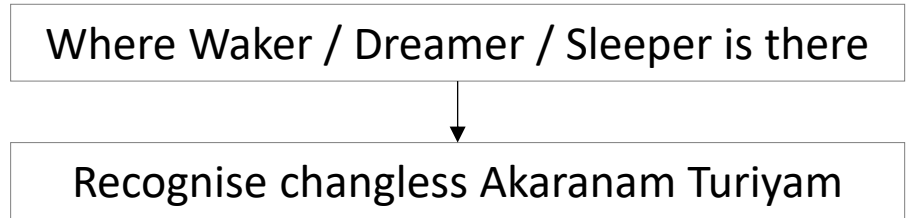
VIII) Paramartha Sat Bavena :

- From standpoint of real entity, Turiyam, drop the present vision of Jagat.

IX) For changing the vision, no need to close the eyes.

- Where Vyavahara is there, there itself is Paramartikam.

X)



XI) Where movie characters are there, shift vision to the changeless screen.

XII) Sarvam Ajam Atma Tattvam Eva Syat :

- Everything is Turia Atma alone.

XIII) Because of this reason, since nothing is born, there is no birth date, expiry date.

- Utchedaha – Nasha Nasti.
- No birth / no death ever.

XIV) Jati – Janma Absent

- Nasha – Expiry absent

XV) Gita : Chapter 2 – Verse 20

न प्रहृष्येत्प्रियं प्राप्य
नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढः
ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

na prahr̥ṣyēt priyaṃ prāpya
nōdvijēt prāpya cāpriyam |
sthirabuddhīrasammūḍhah
brahma-vid-brahmaṇi sthitaha || 5-20 ||

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant. [Chapter 5 – Verse 20]

- No cause – effect
- No karma – Phala Avesha is there, it is only seeming.
- No Samsara Utpatti, Nasha.

XVI) Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

XVII) Once I come to Paramartha Satyam Turia Atma, no Samsara, Moksha

- For Junior student Samsara introduced.

XVIII) For senior student :

- No concept of Samsara or Moksha.
- Turiya Jnanam is attainment of Moksha.

XIX) Anvaya : Karika No. 57

सर्वं संवृत्या जायते । तेन वै (किञ्चिद्) शाश्वतम्
न अस्ति । सद्भावेन हि सर्वम् अजं (भवति), तेन
(कस्यचित्) उच्छेदः न वै अस्ति ॥

sarvaṁ saṁvṛtyā jāyate | tena vai (kiñcid) śāśvatam
na asti | sadbhāvena hi sarvaṁ ajaṁ (bhavati), tena
(kasyacit) ucchedaḥ na vai asti ||

Everything is born because of ignorance. Therefore, nothing is indeed permanent. As everything is Brahman from the Paramarthika point, everything is indeed Birthless. Therefore, there is no destruction at all.

- Sat Bavena Hi – in the form of Sat.
- Sarvam Ajam Bavati.

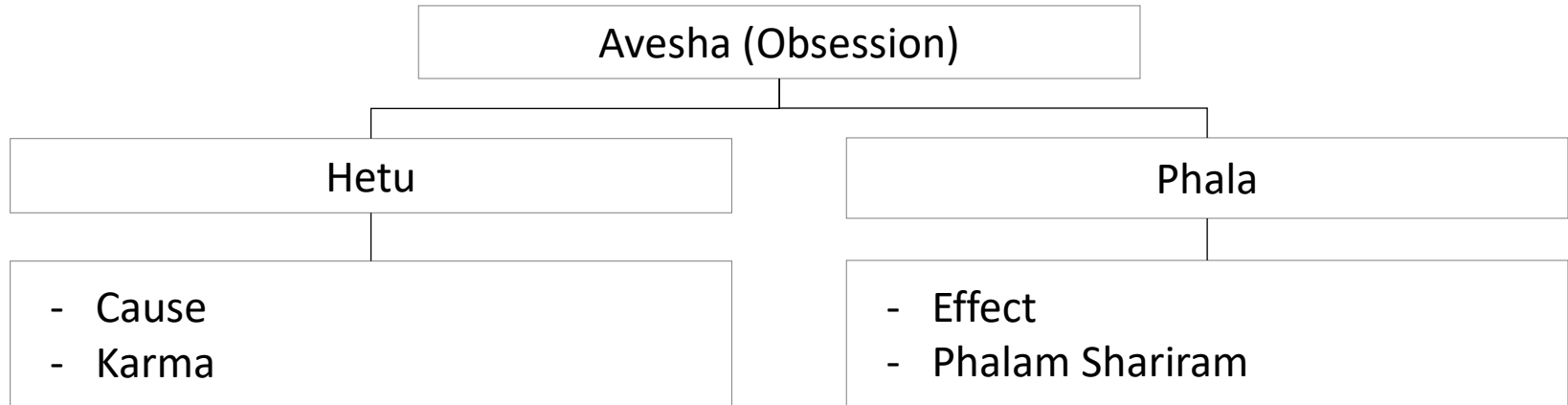
Revision :

Karika No. 57 – Bashyam :

I) Purva Pakshi – question :

- If Atma alone is there as nondual, Advaitam Vastu, no 2nd thing other than Turiya Atma, Karana – Karya Vilakshana, how can we talk of Hetu – Phala Avesha.

II)



III) In this context,

- Karma (Action) and result body being born?

IV) There is no 2nd thing in Turiya Atma, it alone is the final conclusion of Mandukya Upanishad Mantra 7.

V) Gaudapadas Answer :



VI) Because of Maya alone there is a Laukika Vyavahara.

- Empherical transaction is within Maya – Ignorance.
- Moola Avidya expresses as time – space (Vikshepa Shakti of Maya)
- Desha – Kala will come

VII) Dakshinamurthi Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्निर्विकल्पं पुनः

मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्

मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया

तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bijasyāntati vāṅkuro jagaditaṃ prāṅnirvikalpaṃ punaḥ

māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ

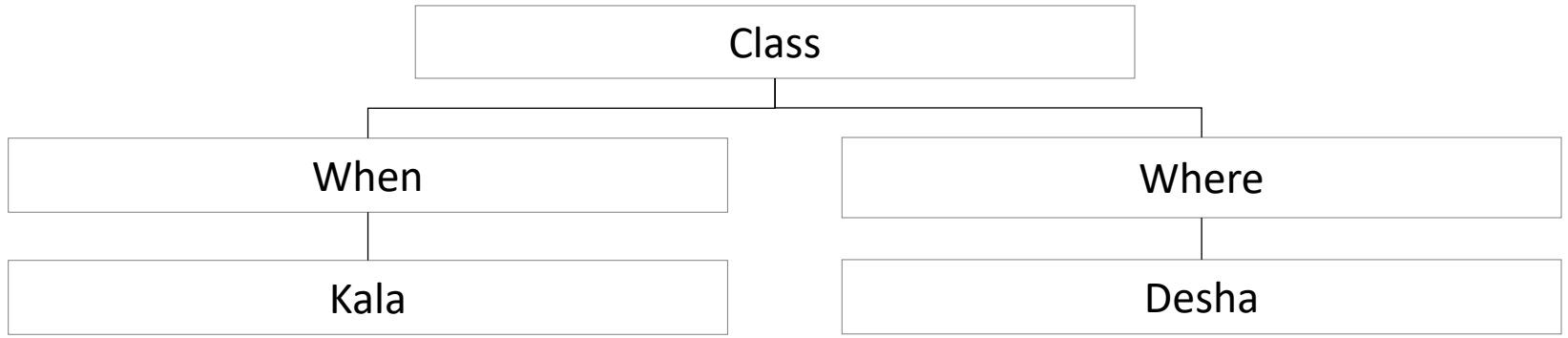
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā

tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

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

- Where there is expression of Maya, Power of Maya, there will be co-ordinates of time – space.
- All transactions are within these co-ordinates only.

VIII)



- Yatra Maya Tata Desha – Kala.
- All transactions are possible with that cause – effect realm of time – space.

IX) Gita : Chapter 13 – Verse 21

कार्यकारणकर्तृत्वे
हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां
भोक्तृत्वे हेतुरुच्यते ॥ १३-२१ ॥

**kāryakāraṇakartṛtvē
hētuḥ prakṛtirucyatē |
puruṣaḥ sukhaduḥkhānāṃ
bhōktṛtvē hēturucyatē || 13.21 ||**

In the Production of effect (Karya) and cause (Karana) Prakirti is said to be the cause; and in the experience of pleasure (Sukha) and Pain (duhkha) Purusa is said to be the cause. [Chapter 13 - Verse 21]

- Where there it is Karanam, there will be Karanam.

X) Yatra Yatra Prakrti Tatra Tatra Karya Vartate

- From empirical standpoint there is seeming birth, death.

XI)

| Maya Angle | Sarvatra Brahma Bava |
|-------------------|---|
| - Birth – Death | - No birth death - Woken up from Anaadi Mayaya Suptaha - Brahma Drishti - Sarvam Ajam, Birthless, Utchedaha, Nashaha Nasti |

- This is essence of Karika No. 57.

धर्मा य इति जायन्ते जायन्ते ते न तत्त्वतः,
जन्म मायोपमं तेषां सा च माया न विद्यते ॥ ५८ ॥

dharmi ya iti jāyante jāyante te na tattvataḥ |
janma māyopamaṁ teṣāṁ sā ca māyā na vidyate || 58 ||

Those entities constituting the separative ego-centres are said to be born; but that birth is not possible from the stand-point of the Ultimate Reality. Therefore birth is like that of an illusory object. That very illusion again, is non-existent. [4 - K - 58]

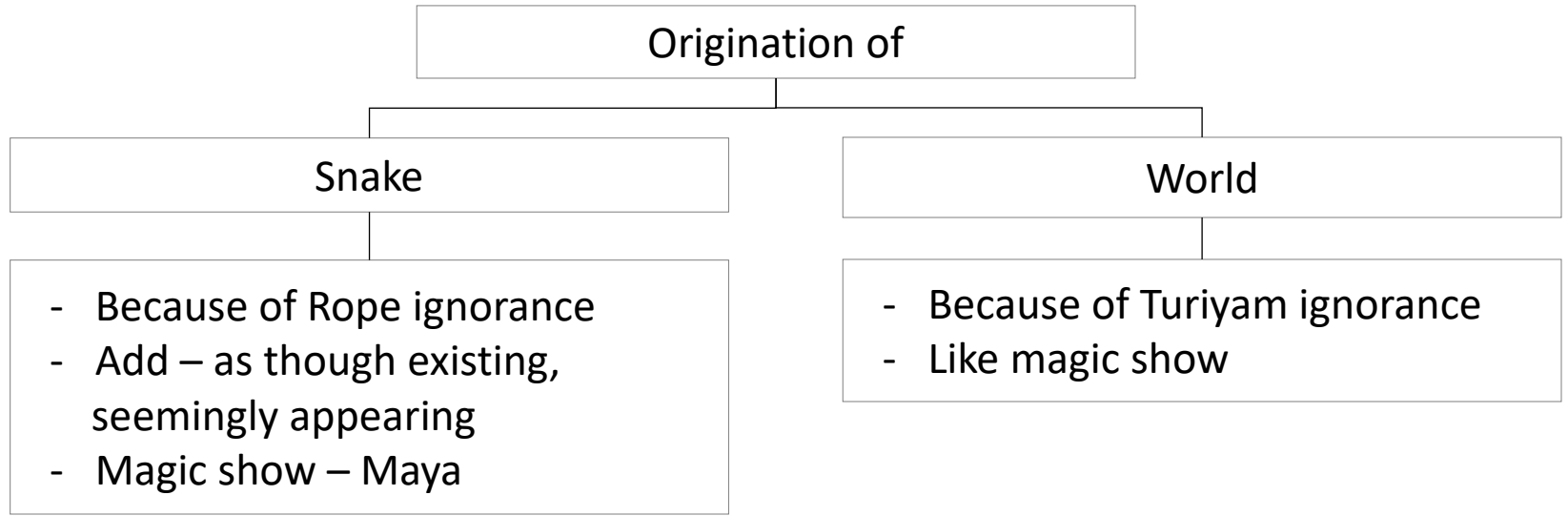
ये धर्माः इति जायन्ते, ते तत्त्वतः, न जायन्ते । तेषां
जन्म मायोपमं (भवति) । सा माया च न विद्यते ॥

ye dharmāḥ iti jāyante, te tattvataḥ, na jāyante | teṣāṃ
janma māyopamaṃ (bhavati) | sā māyā ca na vidyate ॥

Those entities, which are born in this manner, are not really born. Their birth is comparable to illusion and that illusion does not exist.

I) Whatever is happening because of Avidya is happening seemingly, not factually.

II)



III) Nearest example of Adhyasa = Maya = Magic show, power

IV) Dakshinamurthi Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः

मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्

मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया

तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ puṇaḥ

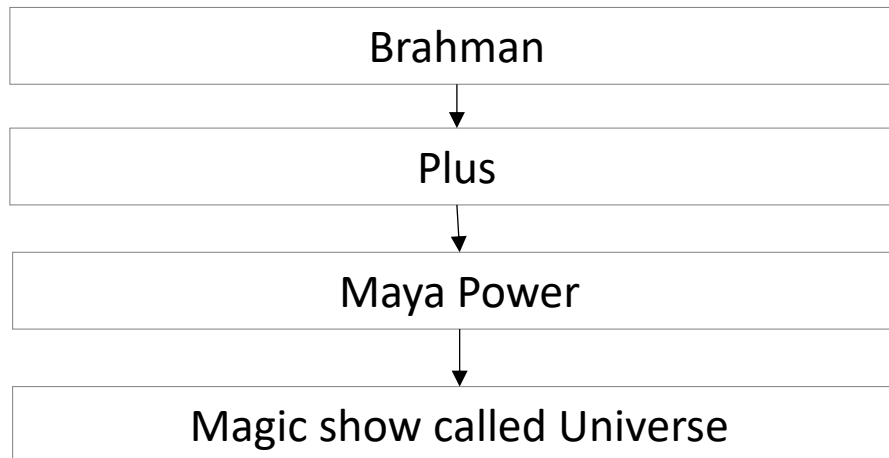
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ

māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā

tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye ॥ 2 ॥

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

V)



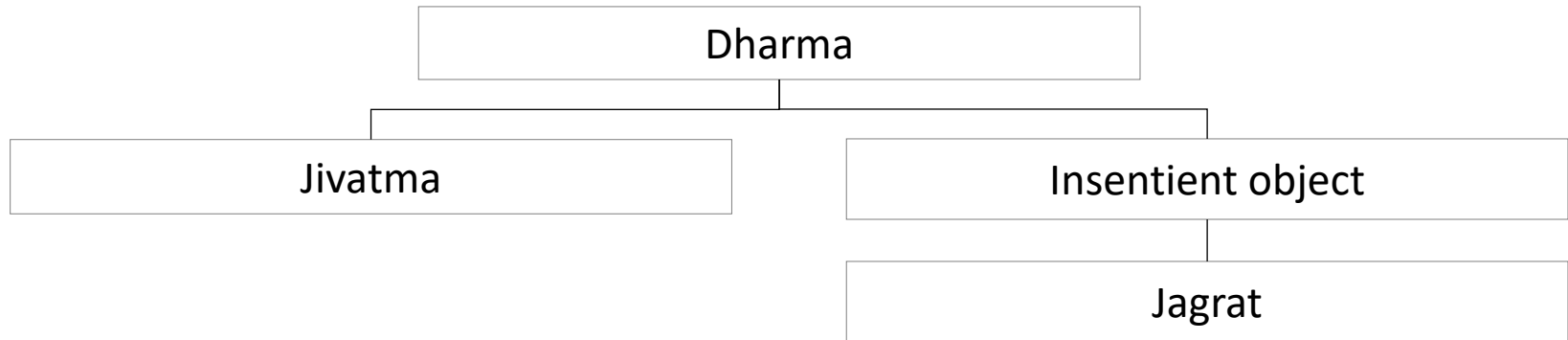
VI) Maya Definition :

- That which really does not exist.
- Really world is not there, seemingly appears.

येऽप्यात्मनोऽन्ये च धर्मा जायन्त इति कल्प्यन्ते
त इत्येवंप्रकारा यथोक्ता संवृतिर्निर्दिश्यत इति संवृत्यैव
धर्मा जायन्ते; न ते तत्त्वतः परमार्थतो जायन्ते ।

So as it was mentioned before (Yathokta Api), all the other things (Anye Ca Dharmah) that are, other than Atma (Ye Atmanah), are imagined, or projected by other philosophers (Kalpyante), as if they are born (Jayante Iti). The word 'iti' indicates that (iti iti) in this manner (Evam Prakarah), they are all (Te Dharmah) born (Jayante) due to ignorance only (Samvrtya Eva), as was mentioned in the previous verse (Yathokta), but they are not born (Te Na Jayante) in reality (Tattvatah = Paramarthataha - as they have no existence apart from the ultimate vastu, Brahman).

I) Epi Ajnana Jivatma :



II) Jiva, Jagat, Kalpayate :

- Are thought to be really born by all.

III) Other philosophers – Sankhya, Nyaya, Yoga, Vaiseshika, Visishta Advaitin, Dvaitin assume Jivas are born and Jagat is really born.

- Srishti, creation is born, real.
- Things and beings are born.

IV) Tey + Vishaya = Samrutya Eva Jayante

V) Tey Dharmaha Samvrutya Eva Jayante

VI) All things are born due to Moola Avidya, ignorance of Turiya Atma only, Maya Avidya only = Sam Vrutti.

VII) Te Atmanaha Iva Kalpayante, Tey Dharmaha Jayante

- Born because of Maya.

VIII) Iti Evam Prakara :

- Samvruti = Ignorance.

IX) What type of ignorance?

- It is mentioned in Karika No. 57.

X) Yathokta = Previous Shloka Karika No. 57, in 1st line “Samvruti”.

XI) Karika No. 58 – Iti Jayante = Samvrutya Eva Jayante

- All things and beings are born in this manner due to ignorance, Maya.
- Nirdishyate – That is the meaning.

- **Seemingly born, not really born, magic show.**

- Paramartha means not actually born.

XII) As long we are in dream, it will appear as real.

- Moment we wake up, we know it is false.

- **Whenever mind is caught up in Samsara, wake up, realise your Turiyam nature.**

XIII) World will appear really born as long as we are in Maya, ignorance.

XIV) Wake up to Turiyam, higher nature, Prapancho Upasamam, Advaitam.

- Then this world will appear as seemingly born.

XV) What is our real nature?

- Mantra 7.

XVI) Paramarthatha Na Jayate :

- Once we wake up, we know it is a dream.

927) Bashyam : Chapter 4 - Karika No. 58 : Continues

यत्पुनस्तत्संवृत्या जन्म तेषां धर्माणां यथोक्तानां यथा मायया
जन्म तथा तन्मायोपमं प्रत्येतव्यम् ।

Again (Punah), all these objects and living beings (Tesam Dharmanam) as mentioned before, (Yathoktanam - in the first line of this Karika), born due to ignorance alone (Samvrttyayat Tat Janma); are just like things that are born of magic, maya, (Yatha Mayaya Janma), and therefore (Tatha) one has to understand (Pratyetavyam), that they are merely of magical creation, illusionary (Tad Mayopamam - without being really created).

Bashyam – 2nd line of Karika No. 58 :

1) Birth of all things and beings is due to Maya.

1st Line :

- Maya causes birth which other philosophers talk about.

II) Advaitin says :

- Tatu – Yat Janma is Mayopamam Praty Tavyam.
- World = Magical creation, Maya.

III) Yatha Mayata Janma Thatha :

- **Just as magically things are created by a magician, similarly world is a magical creation of Saguna Ishvara / Nirguna Brahman.**

IV) What is magical is seeming, not actual creation, Srishti, Sthithi, Laya.

V) I am the magician called Brahman.

- Without any accessories I create the Universe.

VI) Example :

- Real coffee – use power, Sugar, milk etc.
- Whatever is naturally created with ingredients, accessories, it can't be called magic.

VII) Coffee without milk, sugar, container = Magical

- Show empty cup and create coffee = Magical.

VIII) Lord shows empty creation in the sleep state and creation during waking and dream.

- That is Brahman's Maya Shakti.

- **Without cause, seemingly produced = Maya, Magic.**

IX) World is produced without real production.

X) Purusha Suktam :

प्रजापतिश्चरति गर्भे अन्तः अजायमानो बहुधा विजायते ।

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥

prajāpātīś caratī garbhē antaḥ ajāyāmāno bahudhā vijāyate |

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

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

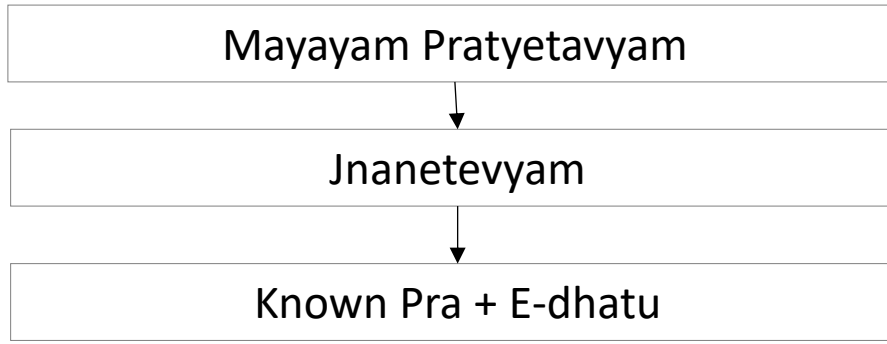
XI) Gita : Chapter 4 – Verse 6

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtiṃ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

XII)



- 2nd line – 1st – half of Karika No. 58 over.
- Next 2nd half – 2nd line.

928) Bashyam : Chapter 4 - Karika No. 58 Continues

माया नाम वस्तु तर्हि ? नैवम्; सा च माया न विद्यते,
मायेत्यविद्यामानस्याख्येत्यभिप्रायः ॥ ५८ ॥

If Brahman has got a maya to sakti to create a world, then (Tarhi) it would mean that an entity called maya exists as Paramarthikam, is it not (Maya Nama Vastu Tarhi?) This maya is not an entity which exists (Na Evam Sa Ca Maya Vidyate). Maya is only a name (Maya Iti Akhya), for what is not totally true, for what does not really exist, or rather for that which is Mithya (Avidyamanasya), that is the idea (iti Abhiprayah).

I) Lord can produce because of Maya Shakti, magical power for Srishti.

- Produces things seemingly, not really.

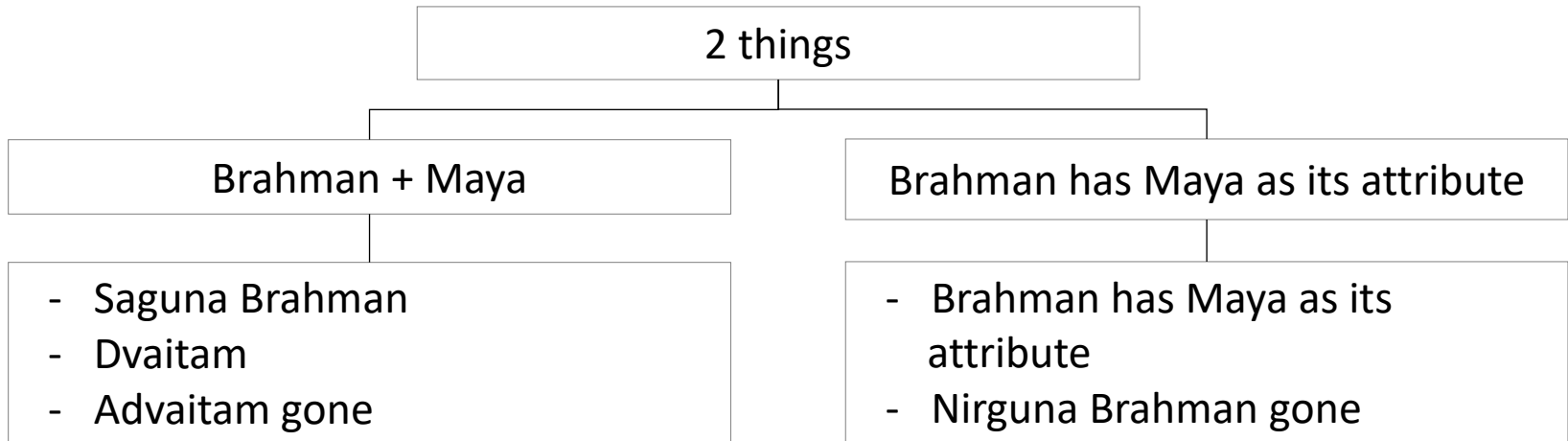
II) Turiyam has Maya Shakti to create a seeming Universe.

- Universe may be Mithya.

• For Mithya creation, Bhagavan has Srishti, Maya Shakti.

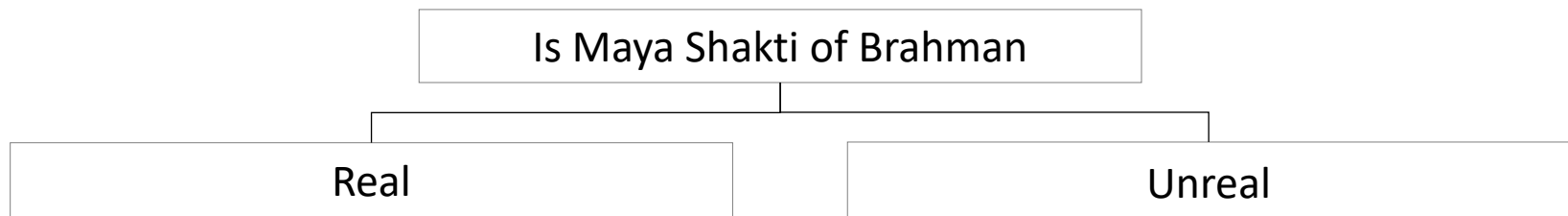
III) Once you accept Maya Shakti, it must be as real as Brahman.

IV)



V) Vedantin can't talk about Advaitam, Nirgunam Brahma, Turiyam Brahman.

VI) In Veidika Sampradaya, there is a debate.



VII) There is Maya Shakti consisting of Sattva / Rajas / Tamas – Veda is Pramanam.

VIII) Svetasvatáro Upanishad : (Sruti)

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- There is Maya Shakti for Brahman.

IX) Gita : Chapter 7 – Verse 14 (Smruti)

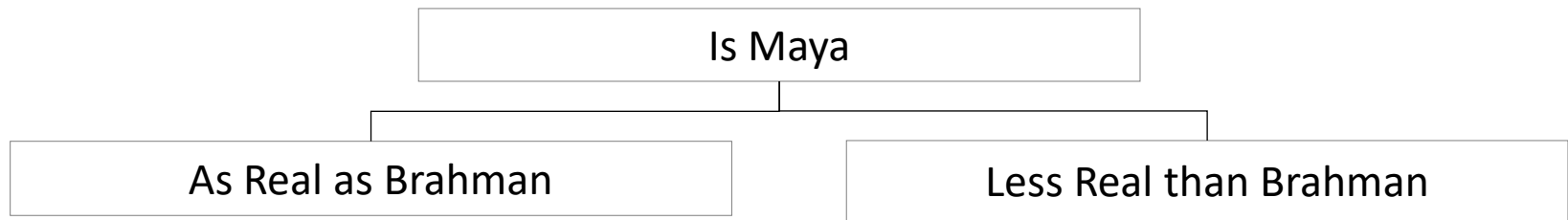
दैवी ह्येषा गुणमयी
मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते
मायामेतां तरन्ति ते ॥७-१४॥

daivī hyēṣā guṇamayī
mama māyā duratyayā ।
māmēva yē prapadyantē
māyāmētāṃ taranti tē ॥ 7.14 ॥

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion. [Chapter 7 – Verse 14]

- **Brahman has Kriya Shakti to project waking, dream, sleep = Maya.**

X)



- All other schools give equal reality to Maya and Brahman.

XI) Shaiva Siddhanta :

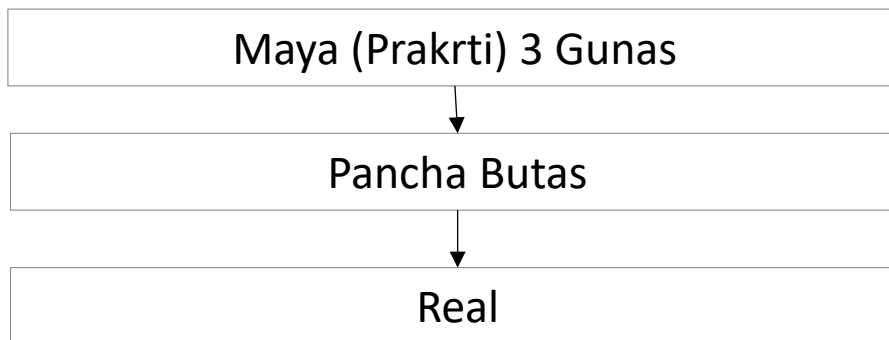
- Shivas Maya – World + Shiva – Real.

XII) Vaishnava Siddhanta :

- Vishnu + Maya (Shakti) – Real

XIII) Shapta – Shakti cult

- Shakti real, Shaktis Maya real.
- Nobody agrees with Advaita.



XIV) Lalitha Sahasranamam :

Midhya jagadadhishtana muktida muktirupini
Lasyapriya layakari sajja ranbhadi vandita - 142

Mithya Jagat athishtana: She who is luck to this world of illusion

Mukthida: She who gives redemption

Mukthi roopini: She who is redemption

Lasya Priya: She who likes feminine dance

Laya karee: She who is the bridge between dance and music

Lajja: She who is shy

Rambha adhi vandhitha: She who is worshipped by the celestial dancers

XIV) Mithya only in Advaitam unreal.

- For them Mithya = Satyam.

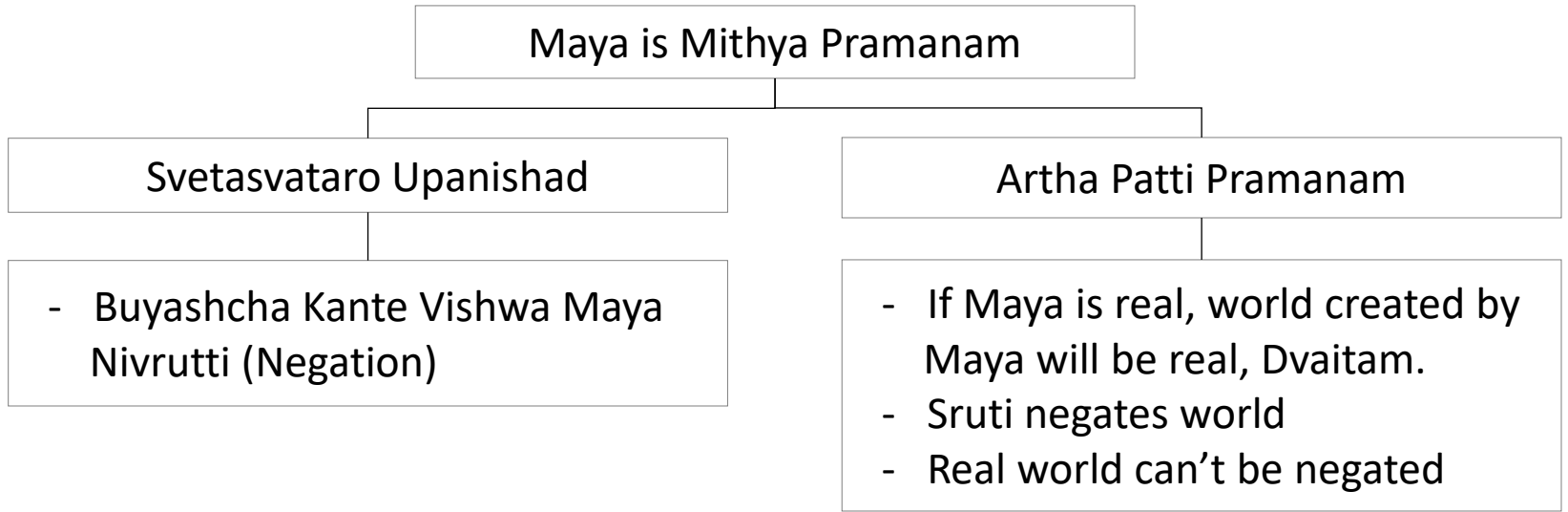
XV) Karika No. 58 – 2nd Line :

- **Sacha Maya Na Vidyate**
- That Maya Shakti of Brahman does not exist really, Vastuta Nasti.

XVI) Maya = Vyavaharika Satyam, 3 states (Relative reality)

- Brahman = Paramartika Satyam.
- Maya = Mithya, Vitatam Chapter 2 Mandukya Upanishad.

XVII)



XVIII) What is negated is not Satyam.

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]

Kaivalya Upanishad : Verse 23, 24

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 viditvā 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]

Gita : Chapter 13 – Verse 35

क्षेत्रक्षेत्रज्ञयोरेवम्
अन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च
ये विदुर्यान्ति ते परम् ॥ १३-३५ ॥

**kṣētrakṣētrajñayōrēvam
antaraṁ jñānacakṣuṣā ।
bhūtaprakṛtimōkṣaṁ ca
yē viduryānti tē param ॥ 13.35 ॥**

They who, with their eye of wisdom come to know the distinction between the field and the knower of the field, and of the liberation from the Prakirti of the being, Go to the Supreme. [Chapter 13 - Verse 35]

- Shastram cannot be explained.
- Prakrti = Maya = Butam
- Maya Nivrutti = Moksha

XIX) World = Vyavaharika Satyam, not Paramartika Satyam (Turiyam).

XX) Gaudapada – Karika No. 58

धर्मा य इति जायन्ते जायन्ते ते न तत्त्वतः ।

जन्म मायोपमं तेषां सा च माया न विद्यते ॥ ५८ ॥

dharmā ya iti jāyante jāyante te na tattvataḥ |

janma māyopamaṃ teṣāṃ sā ca māyā na vidyate || 58 ||

Those entities constituting the separative ego-centres are said to be born; but that birth is not possible from the stand-point of the Ultimate Reality. Therefore birth is like that of an illusory object. That very illusion again, is non-existent. [4 - K - 58]

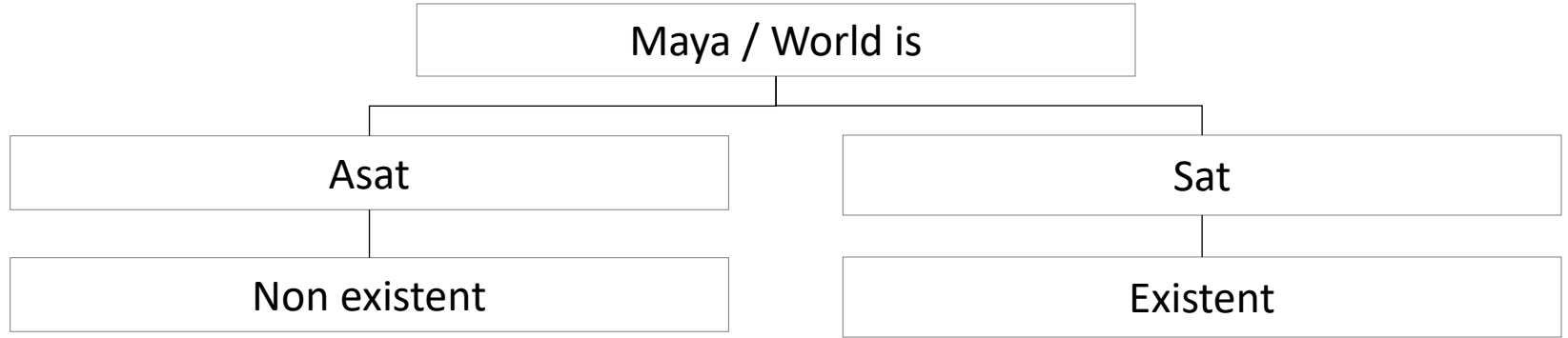
- All Pramanams of negation kept in mind by Gaudapada.

XXI) Purva Pakshi :

- If Brahman has Maya Shakti to create the Universe, it will be Satyam.
- Maya Shakti and Vastu of Maya world must be equal real as Brahman.

XXII) Gaudapada :

- Na Evam, not so we can't say :



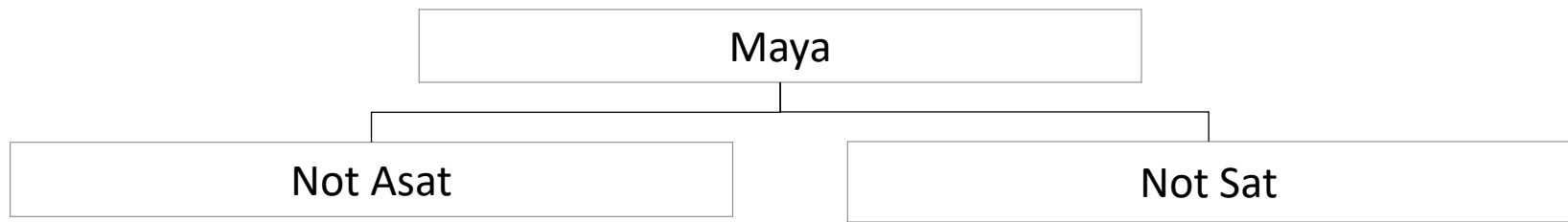
- Maya is seemingly existent, Vyavaharika Satyam.

XXIII) Vivekachudamani :

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

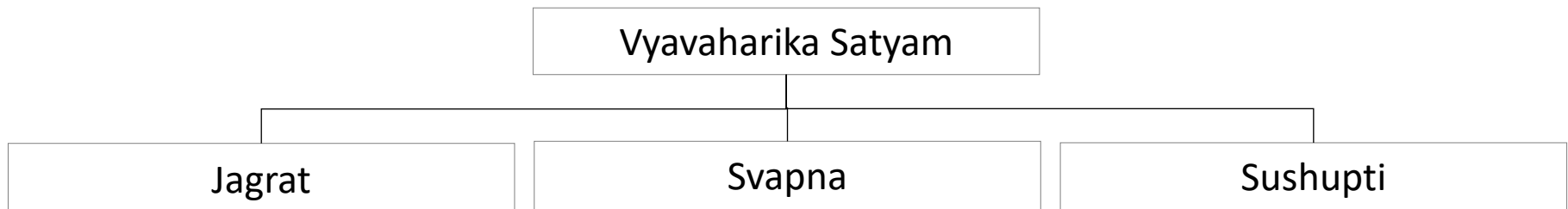
It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]



- Maya = Name of something which is not really there but seemingly there.
- If this is clear, Turiyam Mantra 7 – easy to understand.

XXIV) Karika No. 58 – Very important line

- Sa Cha Maya Na Vidyate.
- Na Vidyate = Sat Asat Vilakshana Bavati.



- Maya Iti Avidya Manasya Archaya.
- **Name of something which is really not there, but seemingly appears = Maya.**

XXV) Dream easily knocked off as Maya.

XXVI) Example :

- **When I go to other room to get a pen, my book is missing, I will say :**
Gone like a Maya.
- This is the conversation dialogue we all have.

- Maya is something which fast disappears.
- World just disappears in sleep state = Maya.

XXVII) Maya = Akhya

- Name of Avidya Manasya, something really non-existent.
- Not Tuchham (Totally Non-existent).
- It is seemingly existent.

XXVIII) Iti Abhipraya :

- This is the message.

XXIX) Anvaya : Karika No. 58

ये धर्माः इति जायन्ते, ते तत्त्वतः, न जायन्ते । तेषां
जन्म मायोपमं (भवति) । सा माया च न विद्यते ॥

ye dharmāḥ iti jāyante, te tattvataḥ, na jāyante | teṣāṁ
janma māyopamaṁ (bhavati) | sā māyā ca na vidyate ॥

Those entities, which are born in this manner, are not really born. Their birth is comparable to illusion and that illusion does not exist.

929) Introduction to Chapter 4 - Karika No. 59 :

कथं मायोपमं तेषां धर्माणां जन्मेत्याह-

How do all the things and beings (Katham Tesam Dharmanam) have a magical birth (Mayopamam Janma). if such a question is raised, that is being answered in this Karika (iti Aha).

I) Shankara :

- Following is explanation of Mayopamam.
- Creation of world like a magic show daily.

II) Dharmaha – all objects and beings.

- Answer in Karika No. 59

यथा मायामयाद्वीजाज्जायते तन्मयोऽङ्कुरः ।
नासौ नित्यो न चोच्छेदी तद्वद्धर्मेषु योजना ॥ ५९ ॥

yathā māyāmayādbījājāyate tanmayo'ṅkuraḥ ।
nāsau nityo na cocchedī tadvaddharmeṣu yojanā ॥ 59 ॥

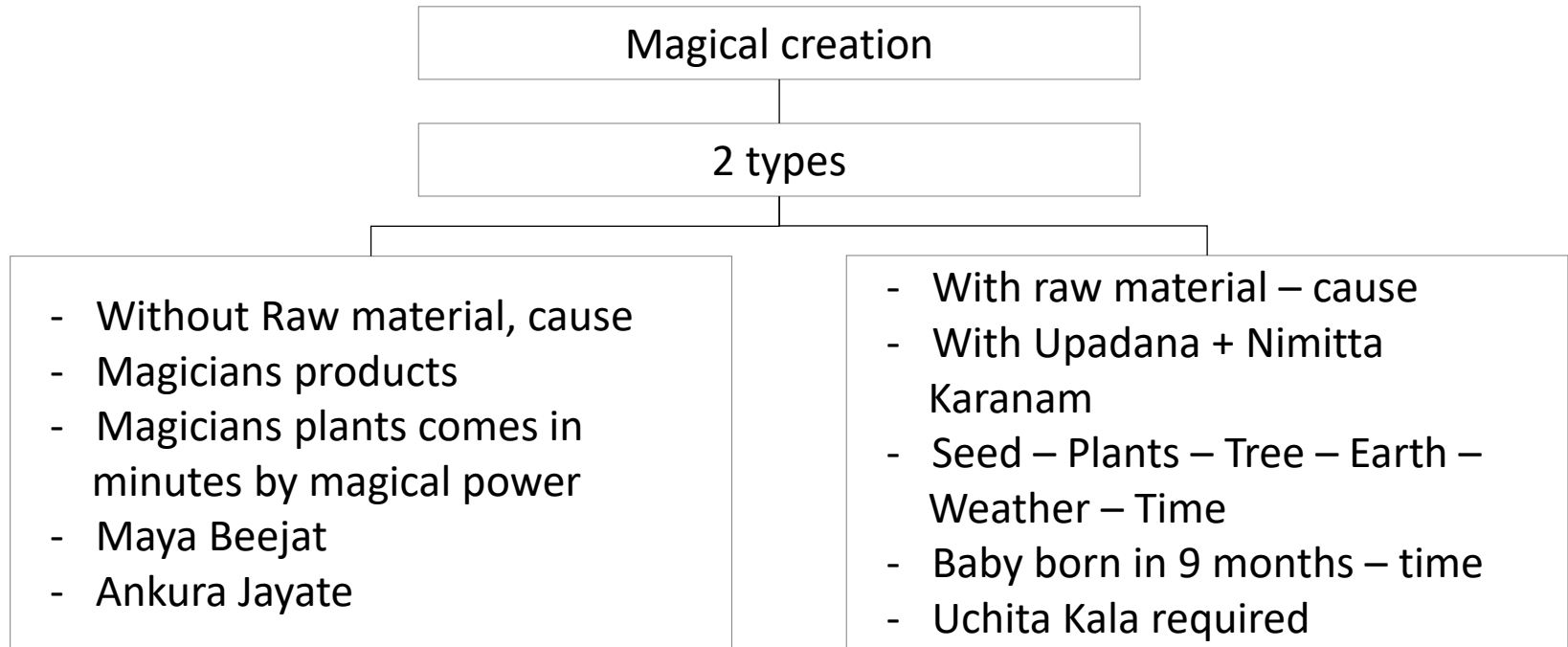
An illusory seedling sprouts forth from the illusory seed. This illusory sprout is neither permanent nor impermanent. The same reasoning applies to Jiva-s. [4 - K - 59]

यथा मायामयाद् बीजात् तन्मयः अङ्कुरः जायते,
(यथा) असौ नित्यः न (भवति), उच्छेदी च न (भवति)
तद्वत् धर्मेषु योजना (भवति).

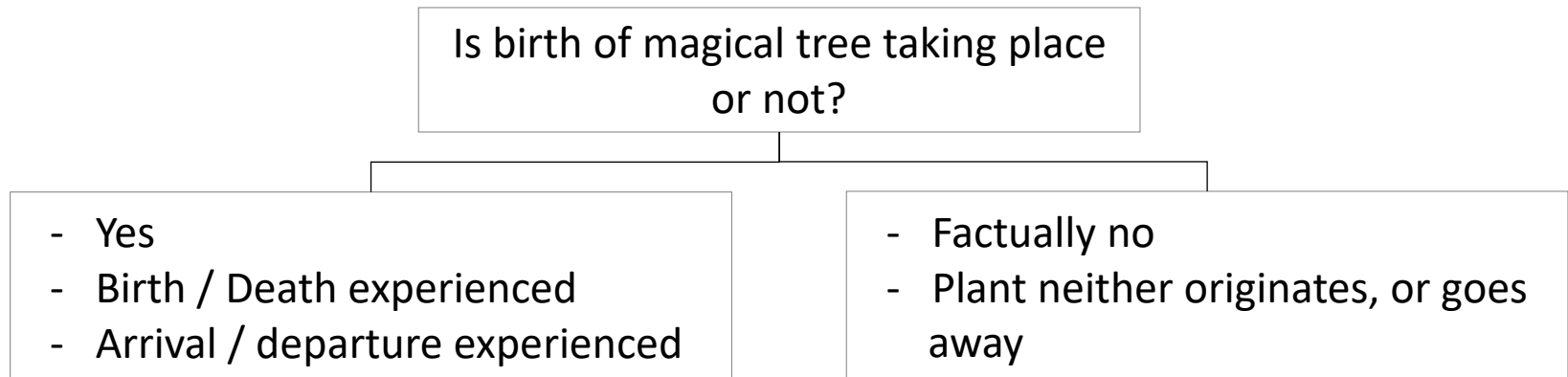
yathā māyāmayād bījāt tanmayaḥ aṅkuraḥ jāyate,
(yathā) āsau nityaḥ na (bhavati), ucchedī ca na (bhavati)
tadvat dharmeṣu yojanā (bhavati) ||

Out of an illusory seed a similar illusory sprout is born. It is neither eternal nor destructible. (This) logic (has to be extended) in the same manner in the case of all entities.

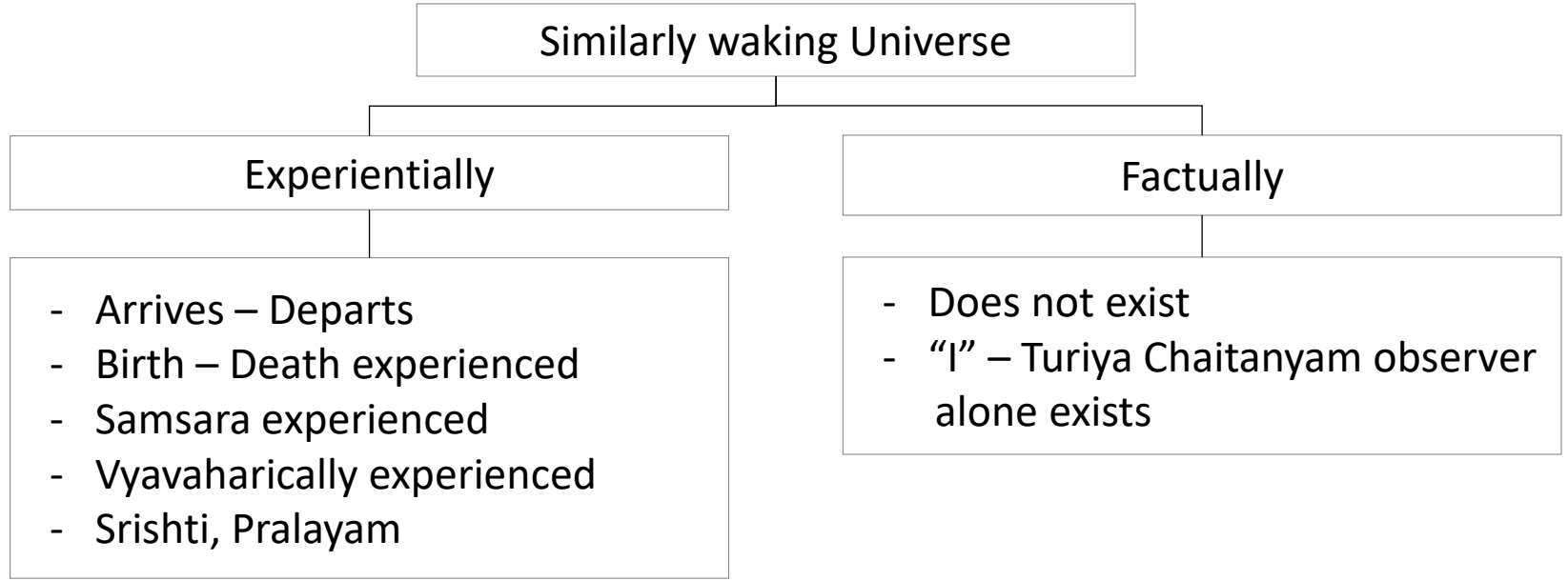
I)



II)



III)



IV) Gita : Chapter 8 – Verse 18

अव्यक्ताद् व्यक्तयः सर्वाः
प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ
prabhavantyahaṛāgamē |
rātryāgamē pralīyantē
tatraivāvyaktasaṃjñakē || 8-18 ||

From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- Universe arrives when Brahmaji wakes up.
- Goes back.
- Vyavaharikally – arrival, departure of the world = Mithya.
- Really Universe is neither born or gone.

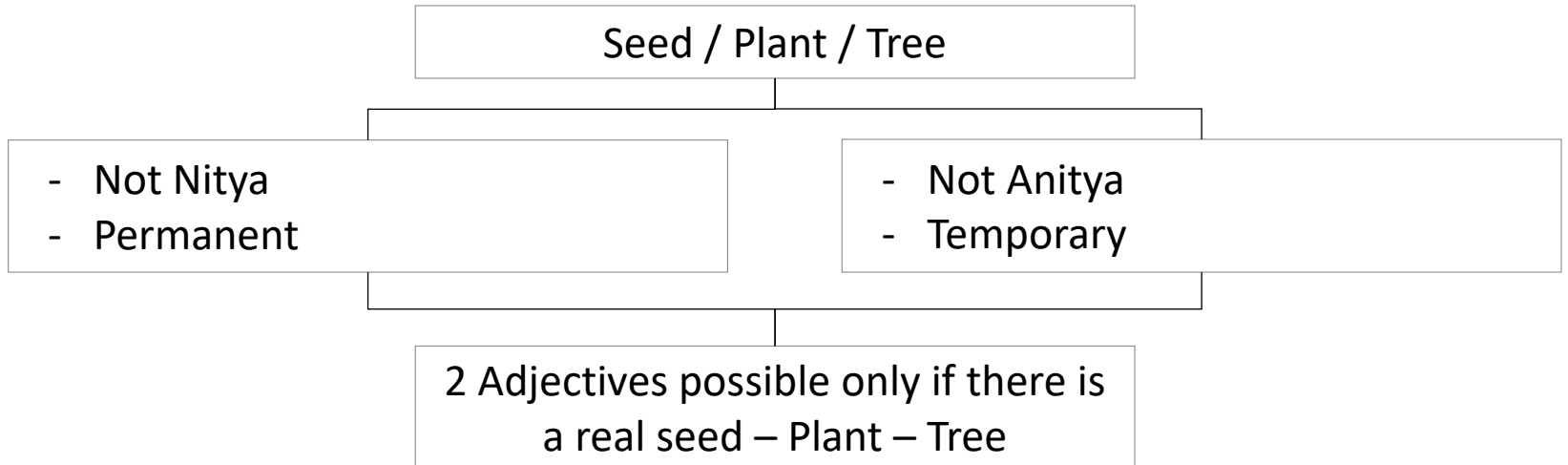
V) Mandukya Upanishad : Chapter 2 – Karika No. 32

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

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

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

VI)



- Seed – Plant – Tree Abava, Nitya, Anitya Abava.

Revision :

Karika No. 59 :

यथा मायामयाद्बीजाज्जायते तन्मयोङ्कुरः ।
नासौ नित्यो न चोच्छेदी तद्वद्धर्मेषु योजना ॥ ५९ ॥

yathā māyāmayādbījājāyate tanmayoṅkuraḥ |
nāsau nityo na cocchedī tadvaddharmeṣu yojanā || 59 ||

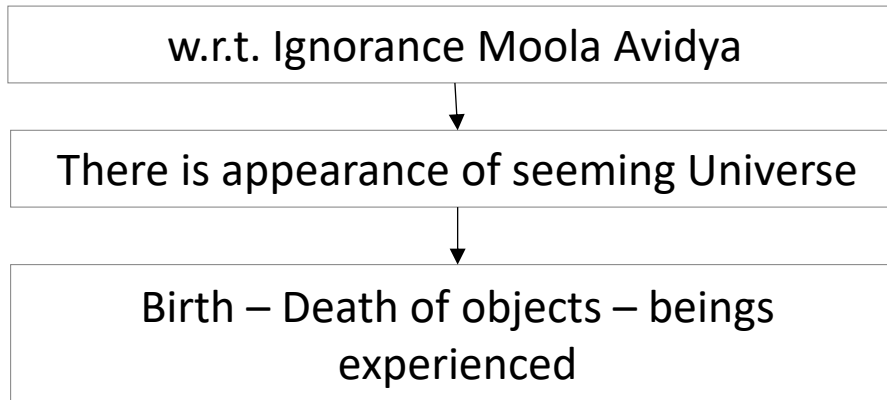
An illusory seedling sprouts forth from the illusory seed. This illusory sprout is neither permanent nor impermanent. The same reasoning applies to Jiva-s. [4 - K - 59]

I) Gaudapada discussing :

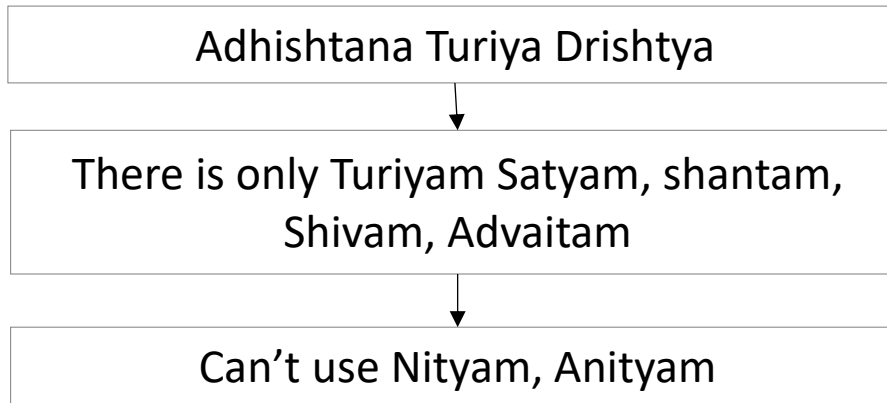
| Hetu | Phala Avesha |
|-------|--------------------|
| Karma | Shariram Obsession |

- Cause – Effect – Obsession

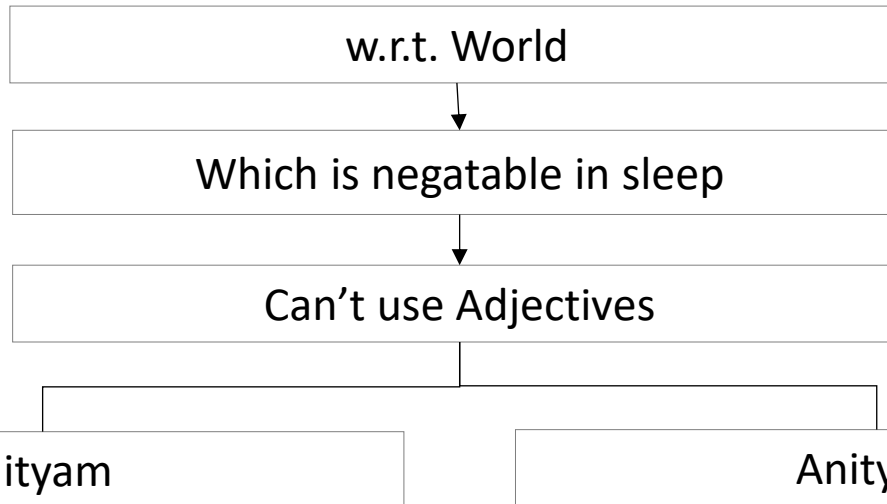
II)



III)

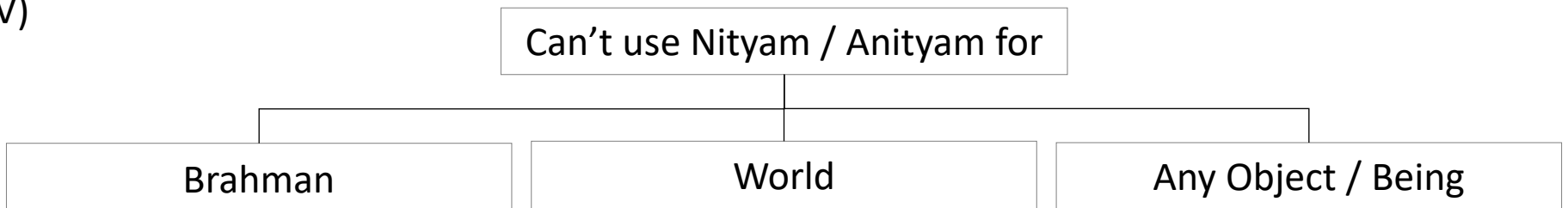


IV)



- Noun itself not there

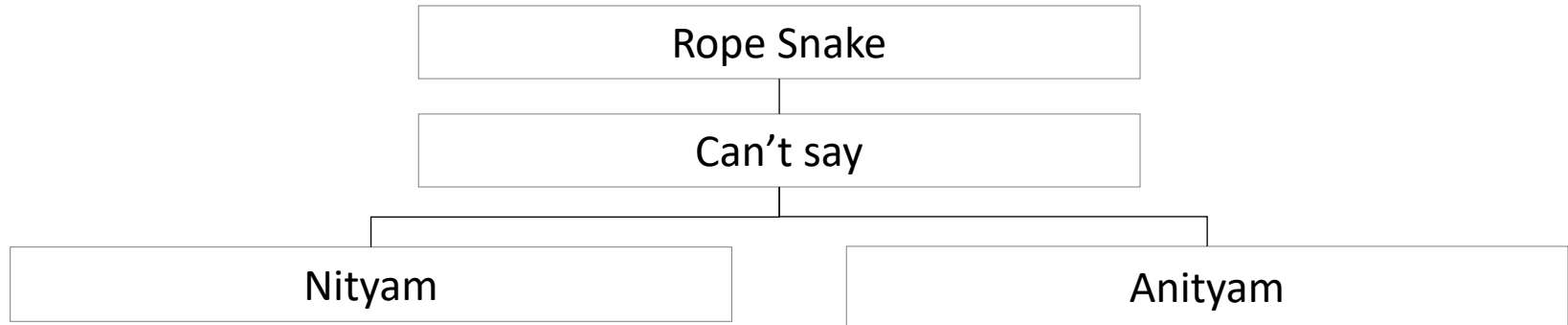
V)



VI) Seeming Seed – Plant – Tree

- Seeming Grandfather – Father – Son
- All Magical / Maya Mithya creation
- Seemingly exist, appear, disappear.
- Factually not there.

VII)



- It is Anirvachaniyam like magical objects or creation.
- In 3 periods of time rope alone exists.
- No Adjectives possible w.r.t. Rope Snake.
- Hai hi Nahi...
- No noun, no Adjective possible.

VIII) Srishti, Pralayam for Junior students.

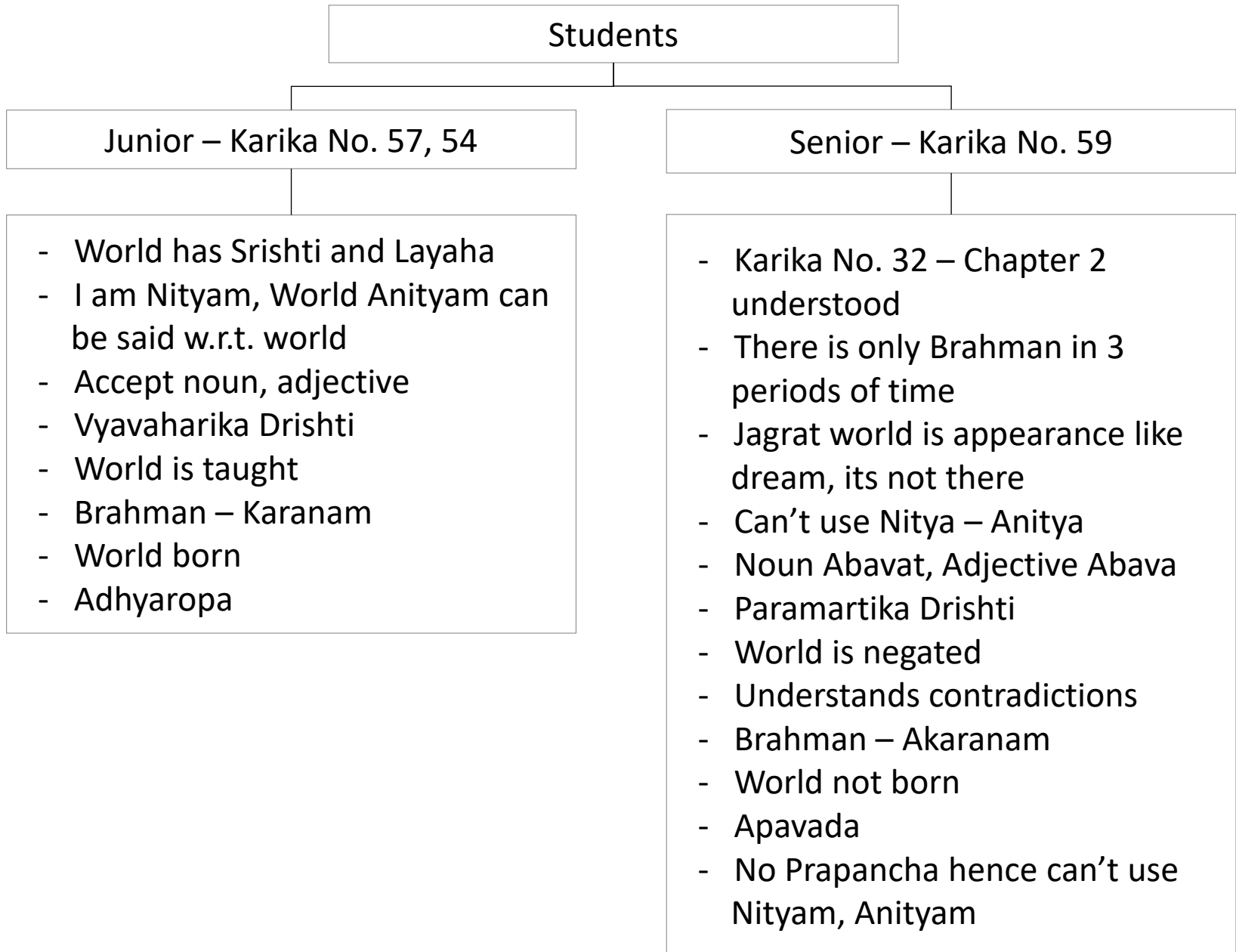
- World Anityam for Junior student.

IX) Turiyam alone exists – absolute I.

- 3 states Mithya, appear, experienced but not really there when looked from Turiyam angle.

- Turiyam alone is.

X)



यथा मायामयादाम्रादिबीजाज्जायते तन्मयो मायामयोऽङ्कुरो
नासावङ्कुरो नित्यो न चोच्छेदी विनाशी वाभूतत्वात्तद्वदेव धर्मेषु
जन्मनाशादियोजना युक्तिः ।

Just as (Yatha) from an illusionary seed (Maya Mayat Bijat) like mango seed etc (Amradi Bijat), originates (Jayate) a sprout equally illusionary (Tanmayah = Mayamayah Ankurah), which is neither permanent (Na Asau Nityah), nor impermanent (Na Ca Ucchedi = Vinasi Va), because of the simple reason, of it not really being there (Abhutatvat). Exactly in the same way (Tadvat Eva) with regard to all the things and beings (Dharmesu - especially the Jivas) the same reasoning holds (Yojana - Yukti) about their birth and death (Janma - Nasa - Adi).

I) Amra Adhi Beeja Jayate Tanmayaha :

- From seed tree is seen to grow magically in creation.

II)

| Junior Student | Senior Student |
|---|--|
| <ul style="list-style-type: none">- Birth of tree, death of tree- Tree Anityam- world Anityam | <ul style="list-style-type: none">- Seed, tree, world only appearance not real- Asou Na Nitya- Nityam, Utchedam contradiction- Abutatvat- Tree is really nonexistent, has only appearance like a dream- World is Mithya |

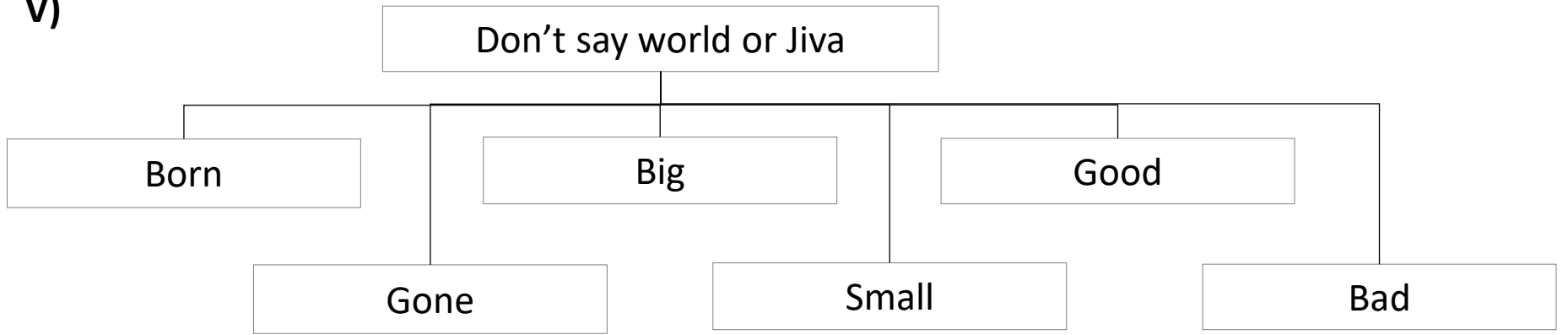
III) Dharmeshu – things + beings (jivas)

- Jiva has no Janma – Nasha.
- Can't use any word because Jiva is not there.
- Mind and its conditions of waking, dream, sleep are witnessed in consciousness.

IV) Janma – nashadhi Yojanat :

- No Adjective (Nityam – Anityam) can be used for things – objects in creation.
- Using Adjective means indirectly accepting creation.

v)



- Using adjectives as above is accepting the world.

VI) In Vedanta, for senior students, there is no world.

VII) Brahman / God was, is, will be.

933) Bashyam : Chapter 4 - Karika No. 59 Continues

न तु परमार्थतो धर्माणां जन्म नाशो वा युज्यत इत्यर्थः ॥ ५९ ॥

The essence of this Karika is that (iti Arthah), from the standpoint of the ultimate reality (Paramarthatah), for all the things and beings (Dharmanam) neither origination nor birth, nor death is applicable (Janma Nasah Va Na Tu Yujiyate).

Essence of Shloka :

I) Senior Student :

- Has Paramartika Drishti, Shastriya Drishti, 3rd eye opened.
- Every Jnani has 3rd eye opened.

II) Dharmanam Janmava Nashova :

- Origination or destruction is not connected with Paramartika Drishti.

III) Taittiriya Upanishad : Chapter 3 – 1 – 2

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

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

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

IV) Mandukya Upanishad :

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

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

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

V) Brihadaranyaka Upanishad :

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

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

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

VI) Turiya Atma is Karya – Karana Ateeta

VII) 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]

- World is in me.
- Junior student.

VIII) Gita : Chapter 9 – Verse 5

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

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

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

- For Senior student.
- World is not in me.

Anvaya :

यथा मायामयाद् बीजात् तन्मयः अङ्कुरः जायते,
(यथा) असौ नित्यः न (भवति), उच्छेदी च न (भवति)
तद्वत् धर्मेषु योजना (भवति).

yathā māyāmayād bījāt tanmayaḥ aṅkuraḥ jāyate,
(yathā) āsau nityaḥ na (bhavati), ucchedī ca na (bhavati)
tadvat dharmeṣu yojanā (bhavati) ||

Out of an illusory seed a similar illusory sprout is born. It is neither eternal nor destructible. (This) logic (has to be extended) in the same manner in the case of all entities.

IX) Whatever meaning we are applying to magical tree, we can apply to universe also

नाजेषु सर्वधर्मेषु शाश्वताशाश्वताभिधा ।
यत्र वर्णा न वर्तन्ते विवेकस्तत्र नोच्यते ॥ ६० ॥

nājeṣu sarvadharmeṣu śāśvatāśāśvatābhidhā ।
yatra varṇā na vartante vivekastatra nocyate ॥ 60 ॥

The epithets of permanence or impermanence cannot be applied to unborn egos. That which is indescribable by words cannot be discriminated as true or false. [4 - K - 60]

अजेषु सर्वधर्मेषु शाश्वताशाश्वताभिधा न
(भवति) । यत्र वर्णाः न वर्तन्ते तत्र विवेकः न
उच्यते ॥

ajeṣu sarvadharmeṣu śāśvatāśāśvatābhidhā na
(bhavati) | yatra varṇāḥ na vartante tatra vivekaḥ na
ucyate ||

In the case of all (those) entities, which are birthless (Brahman), the word 'Permanent, or 'impermanent' cannot (be applied). Distinction cannot be maintained with regard to an entity where words do not function.

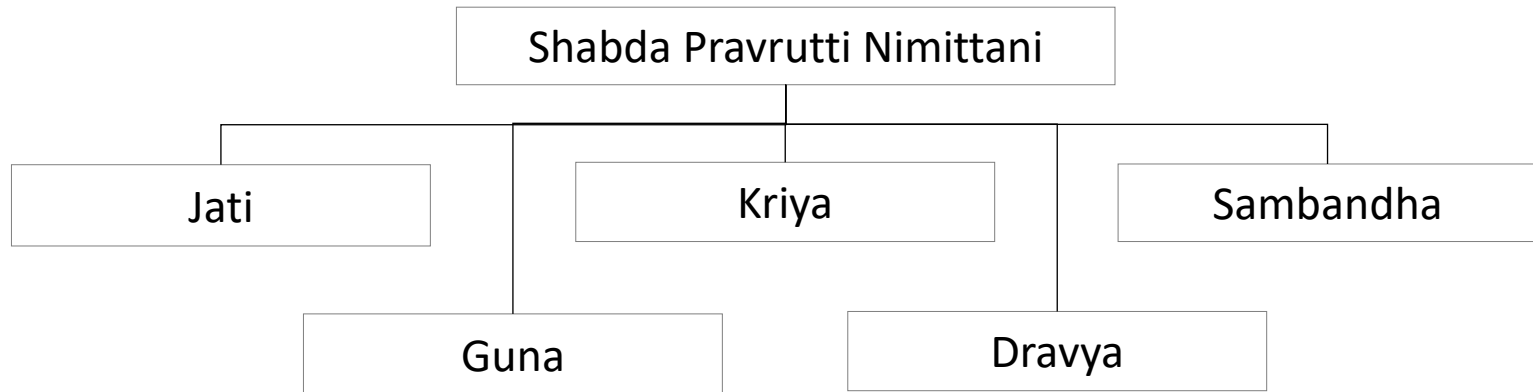
I) No Adjective description is possible to the world, Anatma.

- Because it is really not there.
- Abutatvat = Answer

II) Can you describe Atma?

- It is there in 3 periods of time.
- Can it be described?
- Atma is also indescribable.
- Does not have features, description not possible.
- Not available for verbal description.

III) 5 conditions are required for verbal description.



IV) Atma = Nimitta Abavat

V)

| Anatma | Atma |
|--|---|
| <ul style="list-style-type: none">- Not there- Can't be described | <ul style="list-style-type: none">- Does not have features, conditions- Can't be described |

VI) Aparoksha Anubhuti – Shankara in the end talks of limbs of Yoga Abhyasa.

| Ashtanga Yoga | Vedanta Yoga Abhyasa |
|---|--|
| <ul style="list-style-type: none">- 8 Limbs | <ul style="list-style-type: none">- Shankara adds 7 more- Mounam is one of them |

VII) Not talking = Yoga = Feature of Jnani.

- When Jnani wants to talk about Anatma, he does not feel like explaining.

VIII) In his vision, Anatma is not there.

- Does not have independent existence – Karika No. 59.

IX) When Jnani tries to describe Atma, he keeps mounam.

- No describable features in Atma.
- Karika No. 60.

X) Karika No. 59, 60 :

- Wonderful unique commentaries of Shankara.
- Understand these 2 verses to increase our mounam.

XI) Na Jeshu Sarva Dharmeshu :

- When Jivatmas are all actually Brahman.

XII) Sashvatah or Asashvattah :

- That Brahman can't be described as Nityam or Anityam.

XIII) Taittiriya Upanishad : Chapter 2 – 4 – 1

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

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

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

- This is the essence of Karika No. 60.

परमार्थतस्त्वात्मस्वजेषु नित्यैकरसविज्ञप्तिमात्रसत्ताकेषु
शाश्वतोऽशाश्वत इति वा नाभिधा नाभिधानं प्रवर्तत इत्यर्थः ।
यत्र येषु वर्ण्यन्ते यैरर्थास्ते वर्णाः शब्दा न प्रवर्तन्तेऽभिधातुं
प्रकाशयितुं न प्रवर्तन्त इत्यर्थः । इदमेवमिति विवेको विविक्तता
तत्र नित्योऽनित्य इति नोच्यते । “यतो वाचो निवर्तन्ते”
इति श्रुते (तै उ-२-४-१) ॥ ६० ॥

Whereas from the standpoint of the ultimate reality (Paramarthatah Tu, - Jivatmas (Atmasu), as they are of the essence of the nature (Sattakesu), of the eternal homogenous pure consciousness principle, (Ajesu = Nitya Ekarasa Vijnapti Matra); they can neither be stated as 'Eternal' nor as 'Non-eternal' (Sasvatah Asasvatah Va Iti); as such a word or expression (Abhidha = Abhidhanam) will not have access to objectify them (Na Pravarte). That is the idea (iti Arthah). Therefore, with regard to (Yatra = Yesu) all these Jivatmas, when you look at them from Paramarthika point of view, the descriptions (Varnyante) are known as mere words (Yaih Artha Aste), associated with sounds (Varnah = Sabdah); as they do not have access to objectify or reveal (Na Pravartante = Abhidhatum) Prakasayintum Na Pravartante - the Brahmatma), that is the idea (iti Arthah).

Whereas from the standpoint of the ultimate reality (Paramarthatah Tu, - Jivatmas This is how it is, or it is not, such a distinction (Idam Evam Iti Vivekah = Viviktata), cannot categorically be said (Na Ucyate) - whether Atma is permanent or not permanent (Tatra Nityah Anityah Iti); as it is declared in the Vedic text (iti Sruteh - Taittiriya Upanishad 2-4-1) 'from where speech (words) returns' ("Yatho Vaco Nivartante").

I) From Paramartika Drishti, Shastriya Drishti :

- Ajeshu – Nitya Eka Vignyapti Matram.
- Every Jiva is consciousness principle, Nitya Eka Rasa.

II) Eka Rasa = Sajatiya, Vijatiya, Svagata Bheda Rahita.

III) Vigyanyapti Matra = Chaitanya Matram

- Pure Consciousness alone.

IV) Satta Keshu – Pure existence alone.

- Every Jivatma exists in the form of Turiya, pure Consciousness, principle.

V) Ajeshu : Sarva Dharmeshu

- **Every Jivatma = One Atma**
= One Paramatma

VI) Sashvatah = Eternal

- Asashvatah = Noneternal
- Abhidanam = Such word expressions

- Na Paramartate – We can't use these words.

VII) Nityam, Anityam are 2 words w.r.t. Time principle.

- Limited in time = Anityam
- Nityam = Not limited by time.
- Both adjectives w.r.t. concept of time which is there only in Vyavaharika field.

VIII) Our Brain has concept of time.

- Time is Vyavaharika reality.

IX)

| World | Brahman |
|---------|-------------|
| Anitya | Nitya |
| Adhyasa | Adhishtanam |
| Karyam | Karanam |

All empherical angle

X) Paramartika Drishti :

- No Kala, Desha
- When no time, world = Eternal
- Brahman = Timeless

- There is no Nitya, Anitya Adjective.
- Sashvataha, Asashvataha, Abhida.

XI) With respect to Jivatma from Paramartika Drishti, words can't be used, need not be used, self evident consciousness.

XII) Shabda :

- Those by which we describe somethings, beings.
- Shabda Na Pravartate.
- W.r.t. Paramartika Jiva words can't be applied, or employed.
- Words don't function, do their job.
- Words meant to reveal and object.
- Table, Chair, Wall
- Visualise an object in the mind.
- Function of word = Revelation of an object.

XIII) In the case of Brahman, no word can function to reveal Brahman.

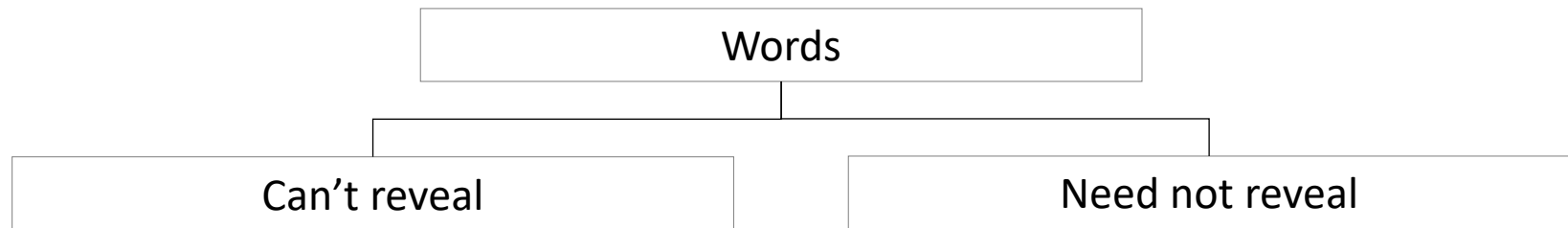
XIV) Brahma Sutra :

- Upalabdhi Prayukta Saikshanaya Vatu.
- Knife can cut butter, vegetables but not a hard rock.
- Its sharpness gets blunted, does not function.

XV) No Pramanam can function in the field of Brahman.

- Why then talk of Shabda Pramanam.
- Therefore Brahman is called Aprameyam.
- Pramata will be disappointed.
- If no Pramata will reveal Brahman why study, why class?

XVI) Aprameya Brahman is Svata Siddha, Svaprakasha Brahman



- Brahman – ever available in the form of Chit – Consciousness – Sat – Existence.
- Consciousness principle, need not be revealed by any word.
- Words themselves are revealed by Consciousness.

XVII) Words are employed to negate Triputi.

- Pramata – Pramanam – Prameyam
- When words reveal a Prameyam, Tatra Pravartate Iti Shabdaha.

XVIII) In the case of Brahman, words do not function, (Example – Knife does not function on a rock) Adjectives like Nitya – Anityam can't be used.

- Can't say – Brahman is like this, like that.

XIX) What remains?

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]

XX) Consciousness remains

- It is neither Pramata, Pramanam, Prameyam.
- It is Nirupadhika Svaprakasha, Svatasiddha Brahman.

XXI) Mandukya Upanishad : 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
acintyamavyapadeśyamekātmapratyayasāram
prapañcopaśamaḥ śāntaḥ śivamadvaitam
caturthaḥ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

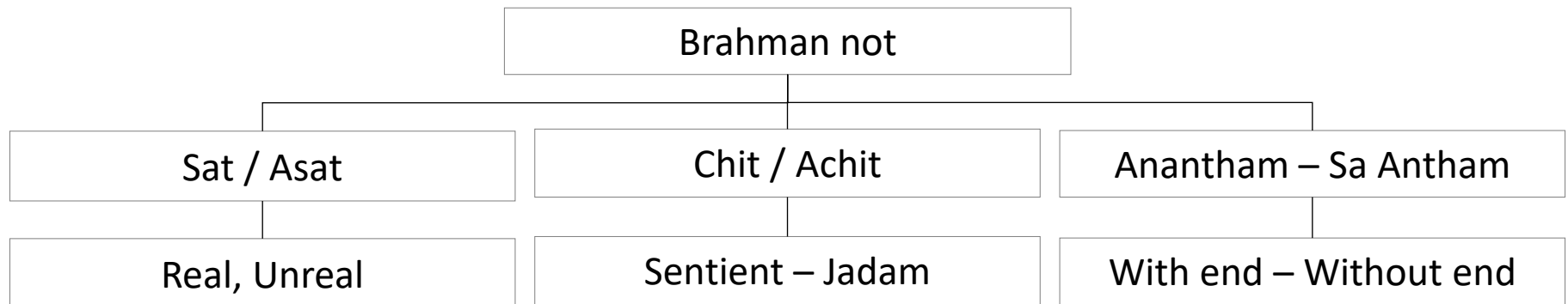
It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond 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]

XXII) Brahman is my real “SELF”.

XXIII) Yatra Varnaha Na Pravartate Abhidatum :

- Distinction is not possible in Brahman.
- Sajitiya, Vijatiya, Svagata Bheda Rahitaha.
- Nityam Anityam Na Utchyate.

XXIV) Satyam – Jnanam – Anantham only from Vyavaharika Drishti.



- In teaching we use these words.
- All from Vyavaharika Drishti alone.

XXV) From Paramartika Drishti, Brahman is neither Chit – Achit, Sat – Asat, Saantham or Anantham.

XXVI) What is Brahman?

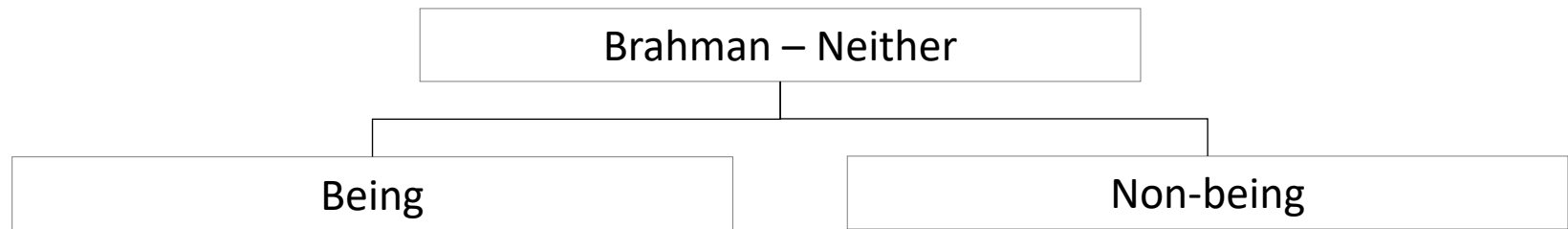
- Amatra
- No word can be used.

XXVII) Gita : Chapter 13 – Verse 13

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

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

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



XXVIII) Nitya – Anityaha Na Utchyate.

XXIX) Taittiriya Upanishad : Chapter 2 – 4 – 1

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

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

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

- All words withdraw when they are employed to describe Brahman.

XXX) Anvayah :

अजेषु सर्वधर्मेषु शाश्वताशाश्वताभिधा न
(भवति) । यत्र वर्णाः न वर्तन्ते तत्र विवेकः न
उच्यते ॥

ajeṣu sarvadharmeṣu śāśvatāśāśvatābhidhā na
(bhavati) | yatra varṇāḥ na vartante tatra vivekaḥ na
ucyate ||

In the case of all (those) entities, which are birthless (Brahman), the word 'Permanent, or 'impermanent' cannot (be applied). Distinction cannot be maintained with regard to an entity where words do not function.

यथा स्वप्ने द्वयाभासं चित्तं चलति मायया ।
तथा जाग्रद्द्वयाभासं चित्तं चलति मायया ॥ ६१ ॥

yathā svapne dvayābhāsam cittam calati māyayā ।
tathā jāgraddvayābhāsam cittam calati māyayā ॥ 61 ॥

As in dream the mind is seen to act through delusion, producing appearances of duality in itself; so also, in the waking-state the mind is seen to act through Maya projecting the Pluralistic appearances. [4 - K - 61]

यथा स्वप्ने चित्तं मायया द्वयाभासं चलति तथा
जाग्रद चित्तं मायया द्वयाभासं चलति ॥

yathā swapne cittam māyayā dvayābhāsam calati tathā
jāgrad cittam māyayā dvayābhāsam calati ॥

The mind spins a seeming (Subject - Object) duality in the waking state through maya, just as the mind spins a seeming (Subject - Object) duality in dream through maya.

I) From Paramartika Drishti, Atma – Anatma difference can't be talked about.

II) I am Atma, what I experience is Anatma.

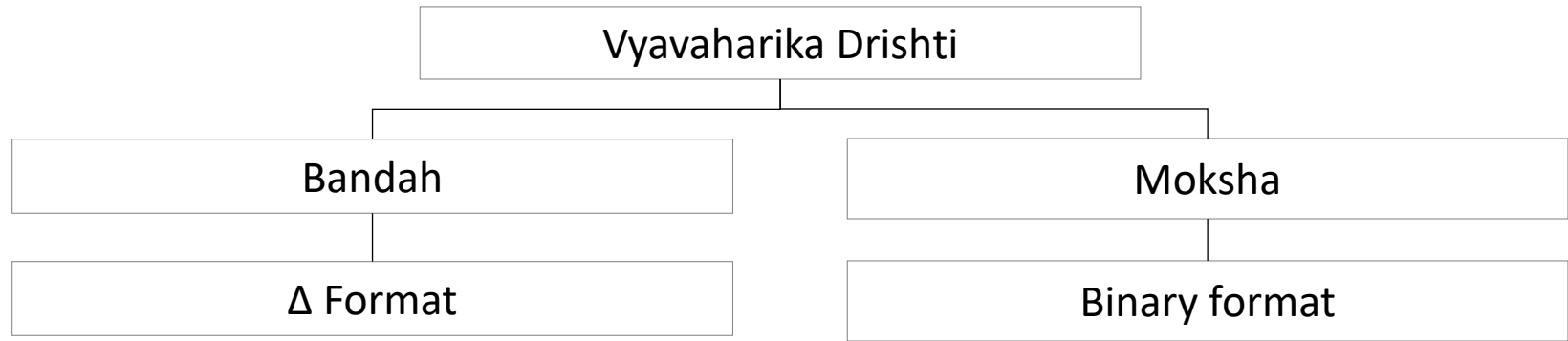
- This Viveka is not possible because there is no such thing as Anatma at all.

III) From Vyavaharika Drishti we talk about Atma – Anatma Viveka, Binary format, Moksha.

IV) Paramartika Drishti :

- No Moksha, No World.

V)



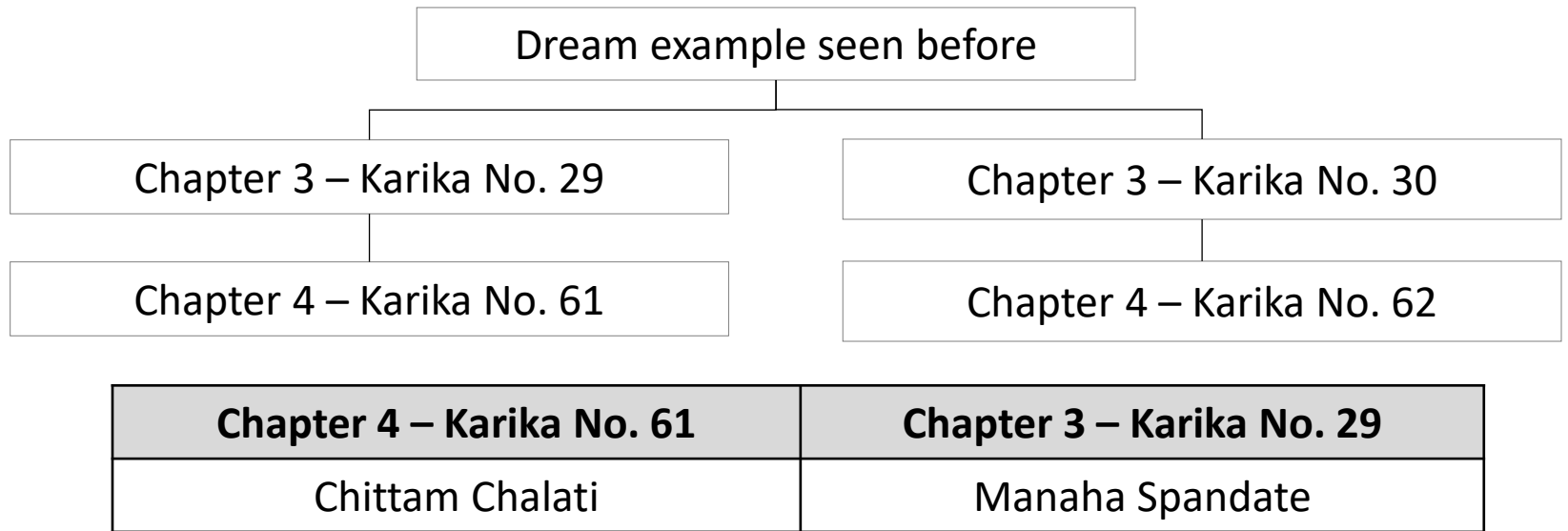
VI) Why there is Vyavaharika Drishti?

- Because of Maya.
- Wherever Maya comes, there Vyavaharika Prapancha comes.

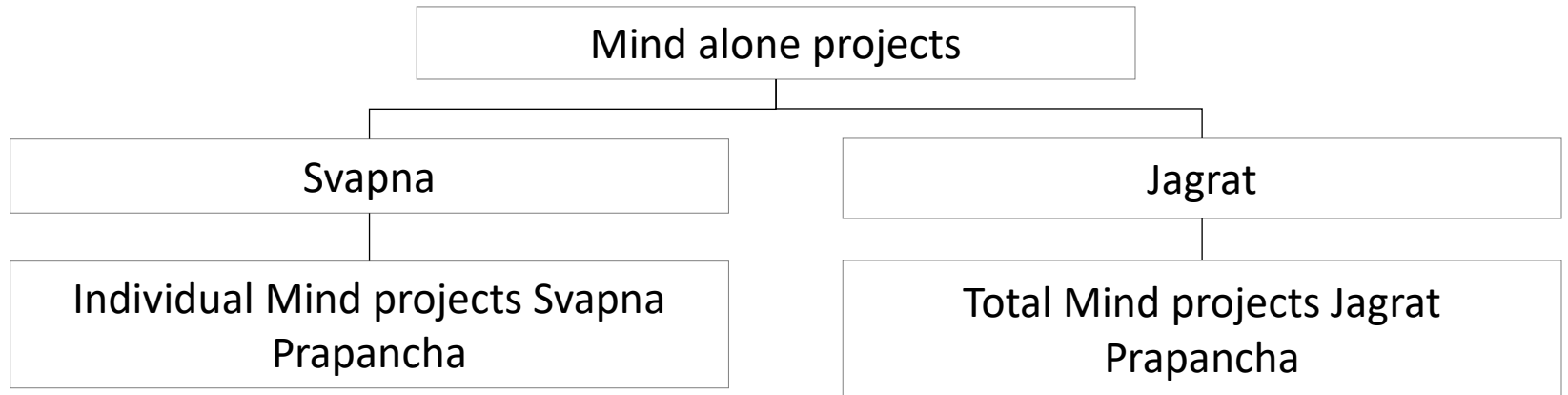
VII) Like dream world

- Division in Dream and waking is from Vyavaharika Drishti.

VIII)



IX)



अद्वयं च द्वयाभासं चित्तं स्वप्ने न संशयः ।
अद्वयं च द्वयाभासं तथा जाग्रन्न
संशयः ॥ ६२ ॥

advayaṃ ca dvayābhāsaṃ cittaṃ svapne na saṃśayaḥ ।
advayaṃ ca dvayābhāsaṃ tathā jāgranna
saṃśayaḥ ॥ 62 ॥

There is no doubt that the mind which is in fact non-dual, splits itself into many in dream. In a like manner in the waking-state too undoubtedly the non-dual mind appears as though dual. [4 - K - 62]

स्वप्ने न च अद्वयं चित्तं द्वयाभासं (भवति);
संशयः न (अस्ति) । जाग्रद् च अद्वयं (चित्तं)
द्वयाभासं (भवति); संशयः न (अस्ति) ॥

svapne na ca advayaṃ cittaṃ dvayābhāsaṃ (bhavati);
saṁśayaḥ na (asti) | jāgrad ca advayaṃ (cittaṃ)
dvayābhāsaṃ (bhavati); saṁśayaḥ na (asti) ॥

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

I)

| Chapter 4 – Karika No 62 | Chapter 3 – Karika No. 30 |
|----------------------------|---------------------------|
| Chittam Swapne Na Samshaya | Manaha Swapne Na Samshaya |

II) 1st interpretation for Junior Student :

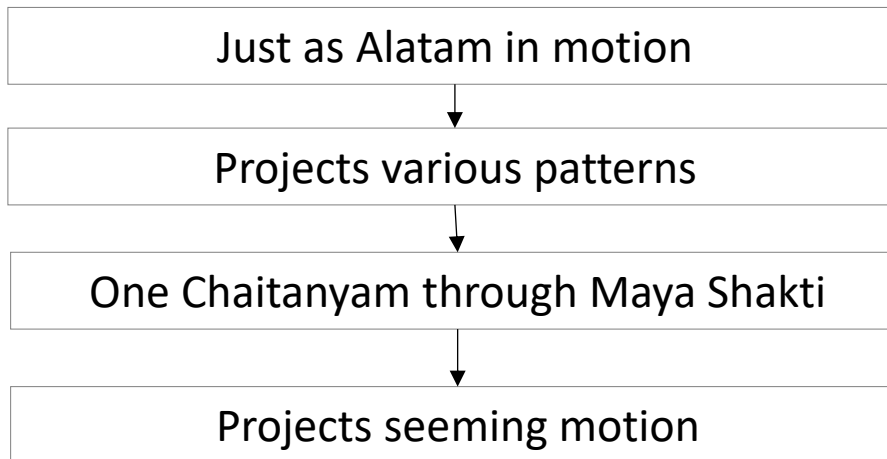
- Both waking and Swapna are projections.

III) Shankara interprets differently.

- Chapter 3 – Manaha
 - Chapter 4 – Chittam
- } Both are Atma Chaitanyam essentially

IV) One Consciousness alone through Maya Shakti projects dream and Jagrat.

V)



941) Bashyam : Chapter 4 - Karika No. 61 and 62 Starts

यत्पुनर्वाग्विचरत्वं परमार्थतोऽद्वयस्य विज्ञानमात्रस्य तन्मनसः
स्पन्दनमात्रं न परमार्थत इति । उक्तार्थो श्लोकौ ॥ ६१-६२ ॥

So again (Yat Punah Atma), which is in reality (Paramarthatah) Non-dual (Advayasya) and pure consciousness alone (Vijnanamatrasya), becomes an object of speech (Vak Gocaratvam - in the sastra), only to negate the illusions created by the mind (Tan Manasah Spandana Matram), and not to reveal the absolute reality (Na Paramarthata Iti). This has been already discussed before in the previous Karikas (Uktartau Slokau - 3-29, 3-30 - so it is only a repetition of what was already told, just to make it undoubtedly clear).

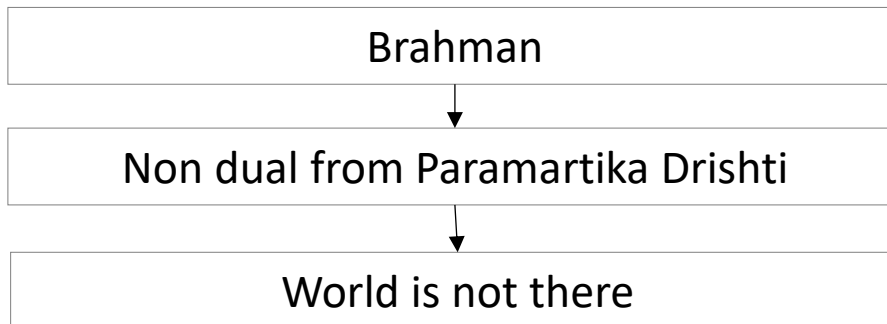
I) Atma + Anatma = Vag Agocharam

- Indescribable, inexplicable.

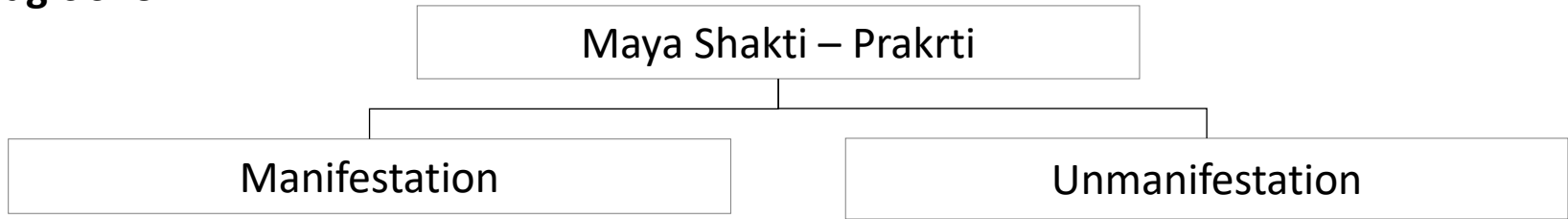
II) Both explained in Shastra only from Vyavaharika Drishti.

III) Even though inexplicable, Shastra Pramanam reveals it.

IV)



V) Magic show :



Revision :

Chapter 4 – Karika No. 62 Bashyam :

I)



Chapter 1 – Agama
Prakaranam

Chapter 2 – Vaitatya
Prakaranam

Chapter 3 – Advaita
Prakaranam

Chapter 4 – Alatahanti
Prakaranam

- Central teaching of Vedanta
- Mahavakya Ayam Atma Brahma
- Jeevo Brahmeiva Na Para

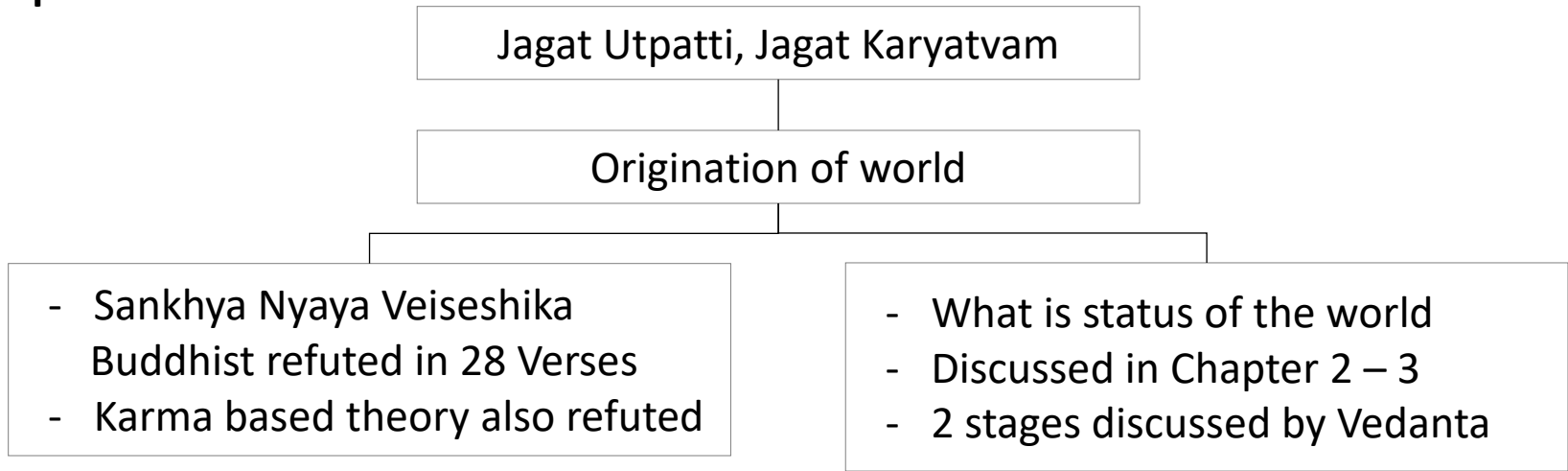
- Jagan Mithya
- Prapancho Upasanam

- Brahma Satyam

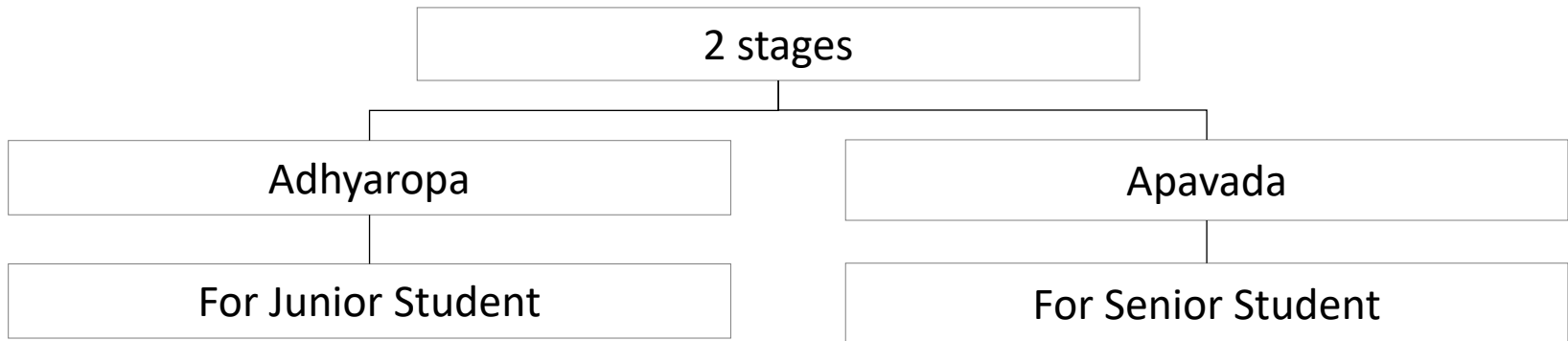
- 100 Verses
- Biggest
- Refutes other Matams from Karika No. 1 to 28
- Contradictory teaching refuted
- Vedanta Pratipaksha Mata Nirakaranam

In Upanishad 2 topics not explicit

II) Chapter 4 :



III)



IV) Upanishad first introduces Brahman as the ultimate reality, Karanam.

V) Then world as Karyam, product of Brahman, born out of Brahman.

VI) Taittiriya Upanishad : Chapter 2 – 1 – 1 and 2 – 1 – 2

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

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

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

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

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

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

VII) Aitareya Upanishad :

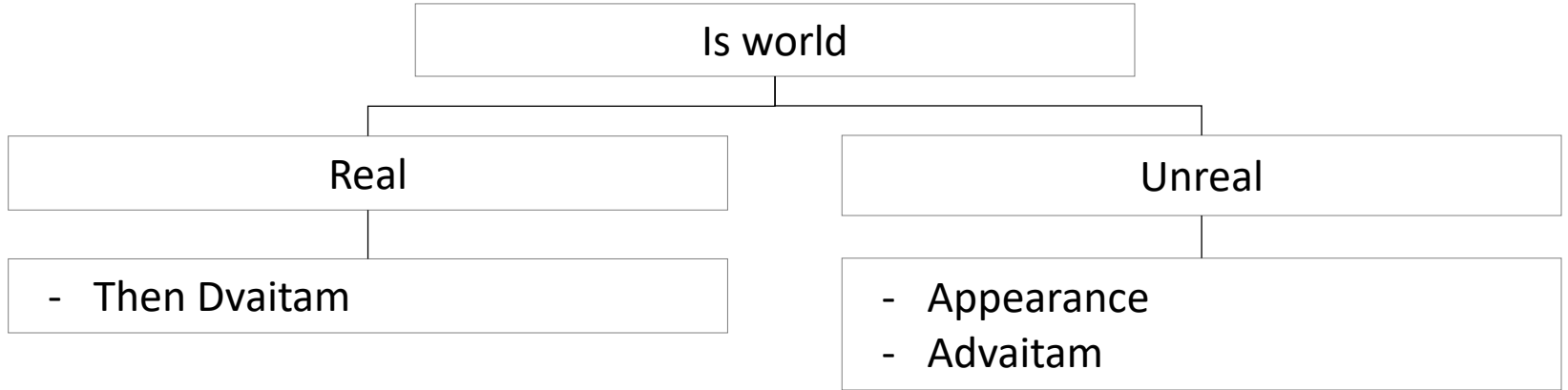
ॐ आत्मा वा इदमेक एवाग्र
आसीन्नान्यत्किंचन मिषत्
स ईक्षत लोकान्नु सृजा इति ॥ 1 ॥

om atma va idameka evagra
asinnanyatki.nchana mishat
sa īkṣata lokānnu sṛjā iti ॥ 1 ॥

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

VIII) First Brahman introduced as Karanam and world as Karyam.

- Upanishad does not talk of degree of reality of the world, quietly avoids it.



IX) Karya Karana Sambandha exists between Brahman and world.

- This is Adhyaropa Prakaranam.
- World is born Sambutaha.

- Pancha Buta Srishti, Panchikaranam, elaborate Srishti.
- Upanishad gains trust and confidence of the student.

X) Brahman can't be Karanam because it is Nirvikara Svarupa.

- Which continues till today.
- Body, mind born but not Sat Chit Ananda Brahman.
- World can't originate from Brahman.
- There was nothing other than Brahman, there is nothing other than Brahman, there will be nothing other than Brahman factually ever.
- Only pure consciousness always is, unborn, unending.

XI) Chandogya Upanishad :

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

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

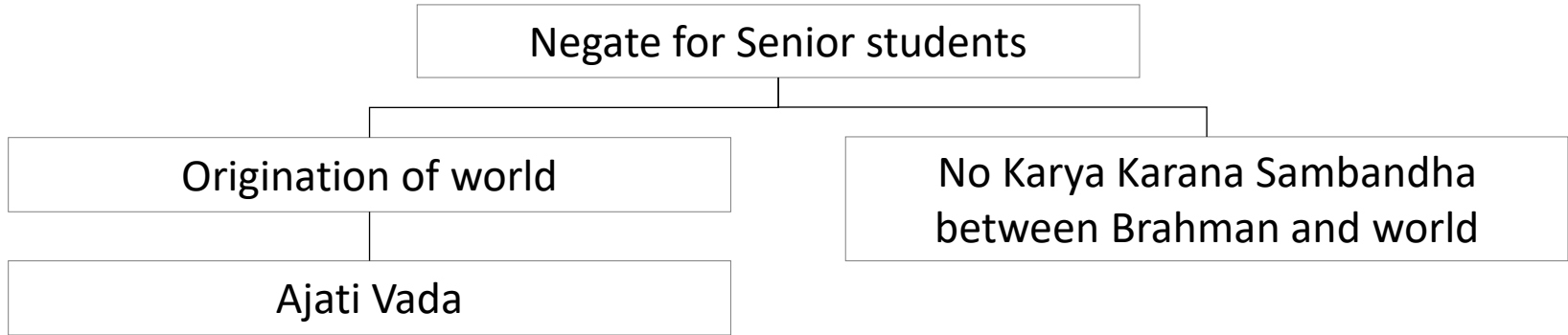
Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Nothing else was there.
- Brahman can't be Karanam and nothing else was there.

XII) If Brahman not Karanam then world is not Karyam.

- World has not originated.
- Na Jayate, Na Jatihi.

XIII)



XIV) Apavada :

- Jagataha Karyatva Nisheda.
- Utpatti Nisheda.
- If world has not originated from Brahman, world is not there.

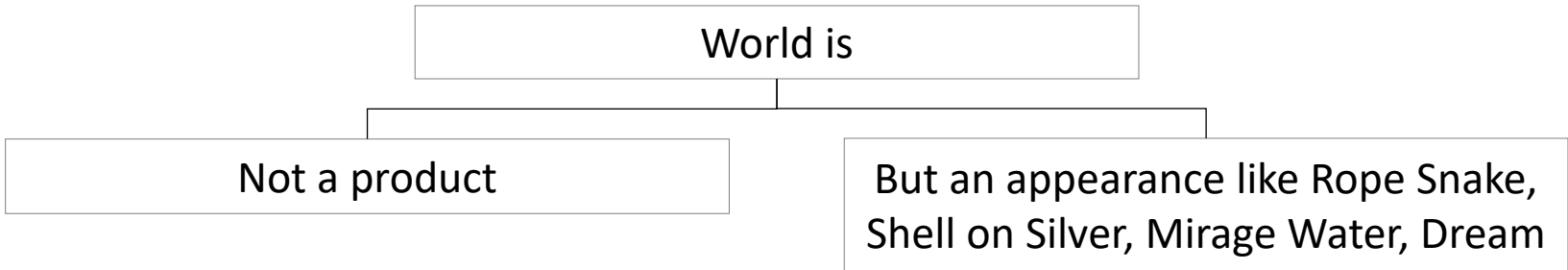
XV) How do you account for this solid appearance, experience of the world?

- Non originated, non-existent world can't be experienced.
- Asat Chet Na Pratiyate.
- Example : Mans horn, rabbits horn

XVI) Ajati Vada should be complemented with Adhyasa Vada.

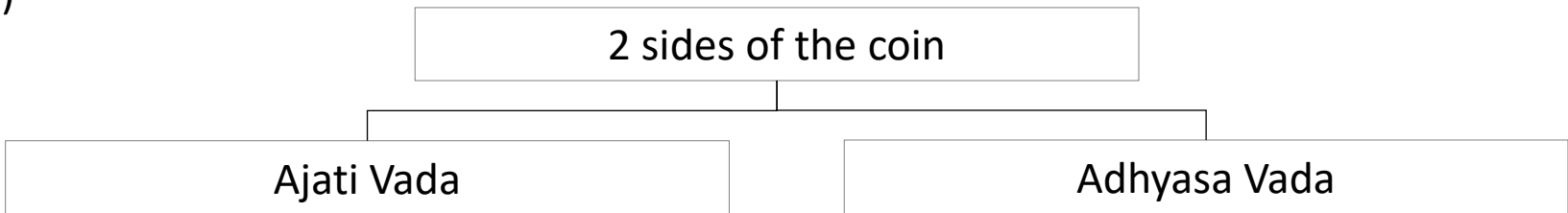
- Can't say world is nonexistent.
- World has status different from Asat.

XVII)



- Ajati Vada complemented by Adhyasa Vada.
- Visishta Advaitins and Dvaitins don't understand this.

XVIII)



- World is an appearance.
- Can't talk of beginning, end of world.
- No adjective Sashvataha (Nitya) or Asashvataha (Anitya).

XIX) World is an appearance, don't ask too many questions.

- Whatever description I give, will be adjective, eternal, non-eternal.
- Acceptance of adjective is acceptance of noun.
- Anaadi, Sa-adhi, Anantha, Sa-antha.
- For Junior student Srishti, Pralayam compromise ok, say – Anaadi he will accept.

XX) For Senior Student :

- What descriptions we give in the beginning, we take back all those descriptions.
- Student keeps Mounam, Mahat Buta Anirvachania Rupa, appearance.
- Senior student shocked with description of appearance.

XXI) World has ETU - Experiencability (E), Transactability (T), Utility (U, mirage water no ETU, can't take bath.

- Here water useful.
- How can Experiencability (E), Transactability (T), Utility (U) Jagrat world be appearance.
- Have Sraddha on Guru but must satisfy reasoning of intellect also.
- How solid world an appearance?

XXII) Students logic :

- Criteria for reality = Experiencability (E), Transactability (T), Utility (U)
- Yatra yatra ETU, Tatra Tatra Satyatvam.

XXIII) Chapter 2 – Vaitatya Prakaranam

- Svapna – For Dreamer has Experiencability (E), Transactability (T), Utility (U)
- Jagrat no Experiencability (E), Transactability (T), Utility (U) for dreamer.

XXIV) Vichara Sagara :

- King : In dream waking medicine, money useless.
- Dreamer is convinced dream world has Experiencability (E), Transactability (T), Utility (U) and is real.

XXV) Vedantin :

- a) Experiencability (E), Transactability (T), Utility (U) – Not right criteria
- b) Dream + Waking have Experiencability (E), Transactability (T), Utility (U) – functional reality.
- c) Jagrat – Functional for Waker
Dreamer – Functional for Dreamer
- d) Functional reality is based on ETU (Experiencability (E), Transactability (T), Utility (U)).
- e) We say dream and waking have functional reality but no absolute reality, both have ETU.
- f) Differentiating Jagrat and Svapna based on ETU is not correct.

XXVI) What is right criteria for reality?

a) Whatever has borrowed existence, consciousness, is not real, it is only an appearance, unreal.

b) Whatever has independent existence absolute I – Turiyam is right criteria for reality.

c) What exists in 3 periods of time is real = Right Criteria.

d) 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]

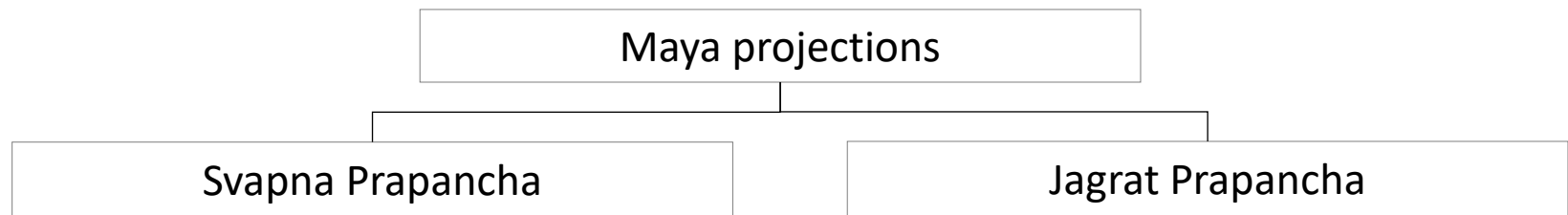
- This is criteria for reality.
- What is not in the past = This body.
- What is not in the future = This Body.
- It is not there in present also.

XXVII)

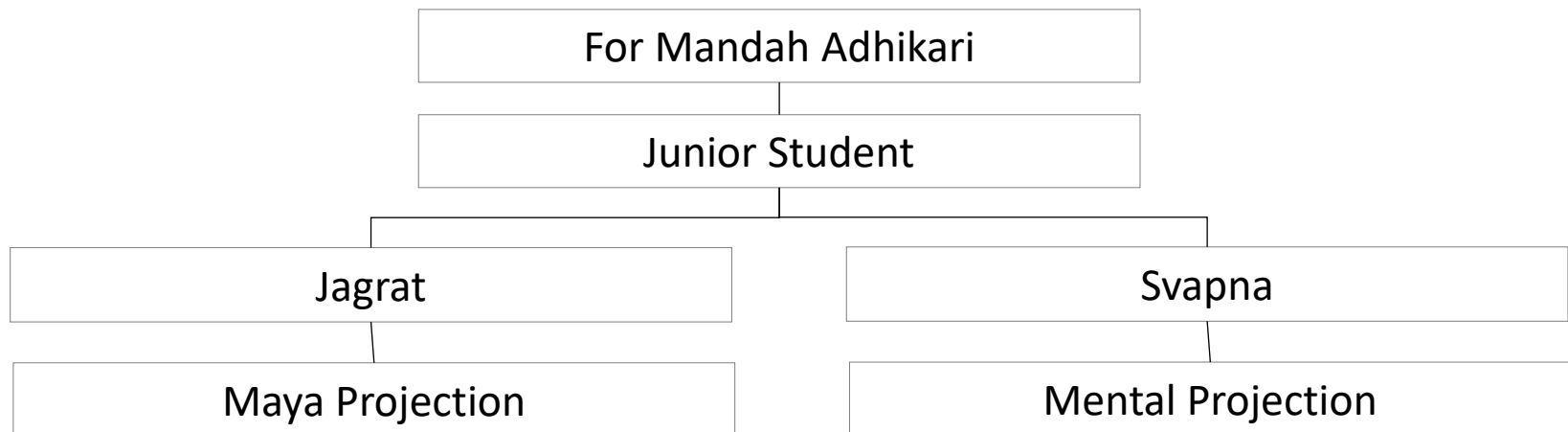
| Borrowed existence | I – Absolute reality |
|---|--|
| <ul style="list-style-type: none">- Temporary existence- Waking, dream, sleepPrapanchas, world- Vyavaharikam | <ul style="list-style-type: none">- Permanent existence- Independently exist- Paramartikam- Lend existence to the world |

XXVIII) Both Jagrat / Svapna Prapanchas are projections only, projected by the observer consciousness with help of appropriate Upadhi.

XXIX) Vichara Sagara : Drishti Srishti Vada



- Backed by observer consciousness.



- This is Trividha Satta Vada.
- Following verses of Gaudapada are close to Drishti Srishti Vada.
- Nishchala Dasa bases Drishti Srishti Vada based on these Karikas.

XXX) a) Karika No. 61 :

यथा स्वप्ने द्वयाभासं चित्तं चलति मायया ।
तथा जाग्रद्वयाभासं चित्तं चलति मायया ॥ ६१ ॥

yathā svapne dvayābhāsaṃ cittam calati māyayā |
tathā jāgraddvayābhāsaṃ cittam calati māyayā || 61 ||

As in dream the mind is seen to act through delusion, producing appearances of duality in itself; so also, in the waking-state the mind is seen to act through Maya projecting the Pluralistic appearances.
[4 - K - 61]

b) Karika No. 62 :

अद्वयं च द्वयाभासं चित्तं स्वप्ने न संशयः ।
अद्वयं च द्वयाभासं तथा जाग्रन्न संशयः ॥ ६२ ॥

advayaṃ ca dvayābhāsaṃ cittam svapne na saṃśayaḥ |
advayaṃ ca dvayābhāsaṃ tathā jāgranna saṃśayaḥ || 62 ||

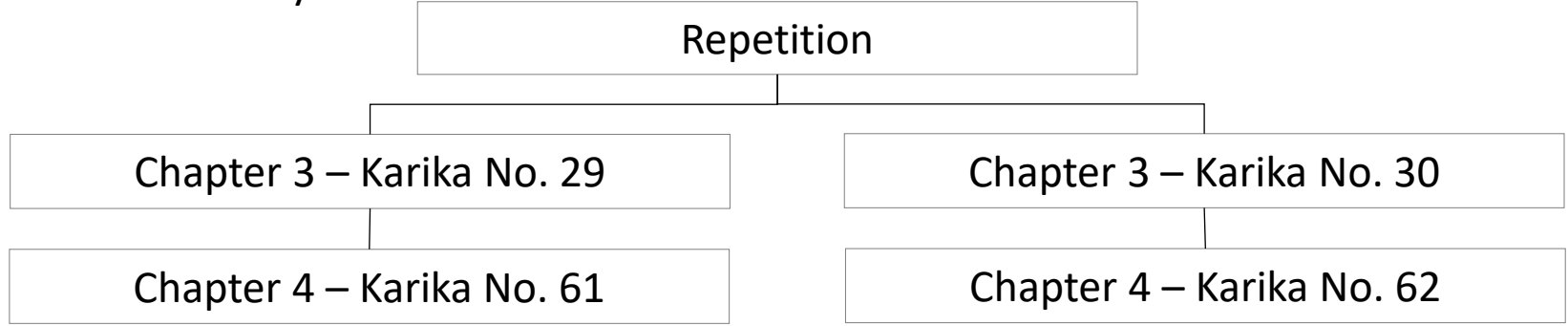
There is no doubt that the mind which is in fact non-dual, splits itself into many in dream. In a like manner in the waking-state too undoubtedly the non-dual mind appears as though dual.[4 - K - 62]

c) One Consciousness alone is appearing as Jagrat + Svapna Prapancha projected by Vyashi mind and Samashti mind.

| Svapna Prapancha | Jagrat Prapancha |
|------------------|------------------|
| Individual Mind | Samshti Mind |

d) Common factor :

- Mind – Maya



e) Chittam here – before Manaha used.

f) Anvaya : Karika No. 61

यथा स्वप्ने चित्तं मायया द्वयाभासं चलति तथा
जाग्रद चित्तं मायया द्वयाभासं चलति ॥

yathā svapne cittam māyayā dvayābhāsam calati tathā
jāgrad cittam māyayā dvayābhāsam calati ॥

The mind spins a seeming (Subject - Object) duality in the waking state through maya, just as the mind spins a seeming (Subject - Object) duality in dream through maya.

g) Anvaya : Karika No. 62

स्वप्ने न च अद्वयं चित्तं द्वयाभासं (भवति);
संशयः न (अस्ति) । जाग्रद् च अद्वयं (चित्तं)
द्वयाभासं (भवति); संशयः न (अस्ति) ॥

svapne na ca advayam cittam dvayābhāsam (bhavati);
saṁśayaḥ na (asti) | jāgrad ca advayam (cittam)
dvayābhāsam (bhavati); saṁśayaḥ na (asti) ॥

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