

MANDUKYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 3

ADVAITA PRAKARANAM

48 KARIKAS

FINAL TEACHING

[POINT NO. 805 TO 1154]

Chapter 3 :

805) I am the only reality, Universe doesn't exist, only Mithya.

806) Brihadaranyaka Upanishad : Chapter 2 – 5 – 19

इदं वै तन्मधु
दध्यङ्डाथर्वनोऽश्विभ्यामुवाच ।
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
dadhyaṅṅātharvano'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 His was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19] 345

- I am without posterior or interior.
- Self, perceiver of everything, is Brahman.
- Ayam Atma Brahma.

807)



808) 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 |
 tadvijijñāśasva | 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]

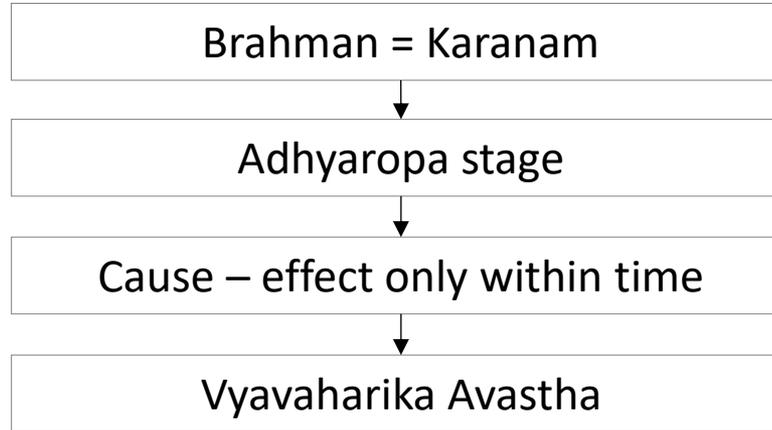
809) Brahma Sutra : Chapter 1 – 1 – 2

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [1 – 1 – 2]

810)



811) Atma = Silence in which word resolves, auspicious, non-dual.

Mandukya Upanishad : Chapter 1 – Karika No. 18

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ।
उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥ १८ ॥

vikalpo vinivarteta kalpito yadi kenacit,
upadeśādayam vādo jñāte dvaitam na vidyate ॥ 18 ॥

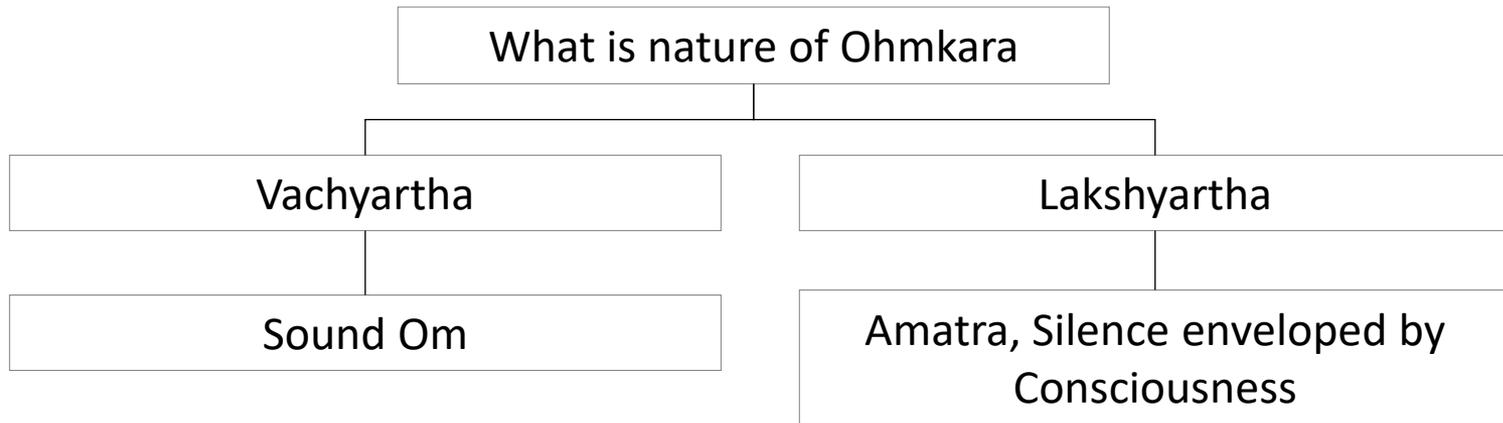
If any one has ever imagined or projected the manifold ideas, they might disappear. This explanation is for the purpose of teaching. Duality implied in the explanation ceases to exist when the highest Truth is realised. [1 - K - 18]

- Duality ceases to exist after Omkara Svarupa is understood.

Chapter 2 :

- Absence of duality established (Dream, Magic Show, Castles in the Air).
- Dvaitam – Seen, has beginning – end.
- Meditation – Triputi – Mithya.
- Nondual Atma = Reality.

812)



Silence :

- Not absence of sound but is pervaded by Consciousness principle, which is aware of silence.

Sleeper :

- Absence of Jagat, pervaded by Consciousness.
- Pervading consciousness is aware of the absence of world.

813) Prapanchao Upashamam :

- Pure Consciousness in which world is as good as not there.

Advaitaha :

- Sajatiya Bheda Rahitaha (No 2nd Consciousness)
- Non dual principle.

Shivaha :

- Auspicious

Ananda :

- Svarupa
- Can't become many by multiplication or division.

814) Mandukya Upanishad : Chapter 2 – K – 6

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्त्था ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ २-६ ॥

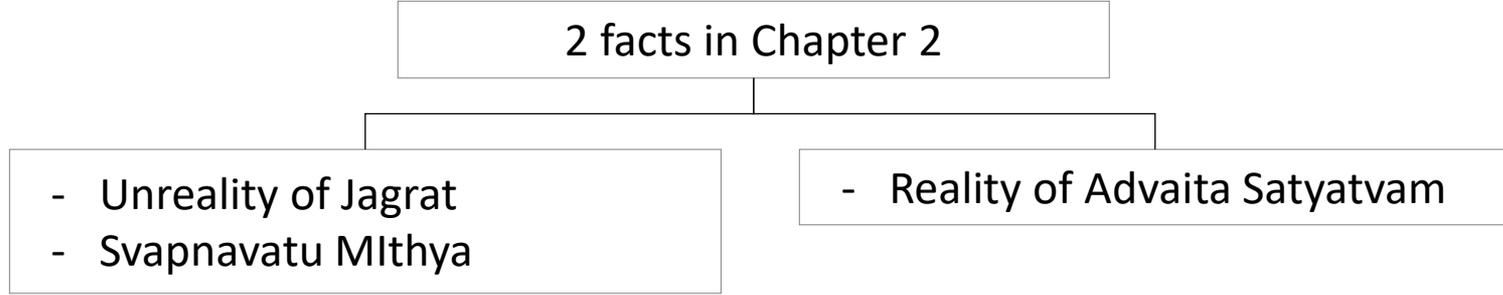
ādāvante ca yannāsti vartamāne'pi tattthā ।
vitathai sadṛśāḥ santo'vitathā iva lakṣitāḥ ॥ 2-6 ॥

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]

- Anumanam for unreality of Dvaitam.

815) Mantra 12 :

- Advaitam has no parts, soundless, beyond all senses.
- Know this to merge individual self into total self.

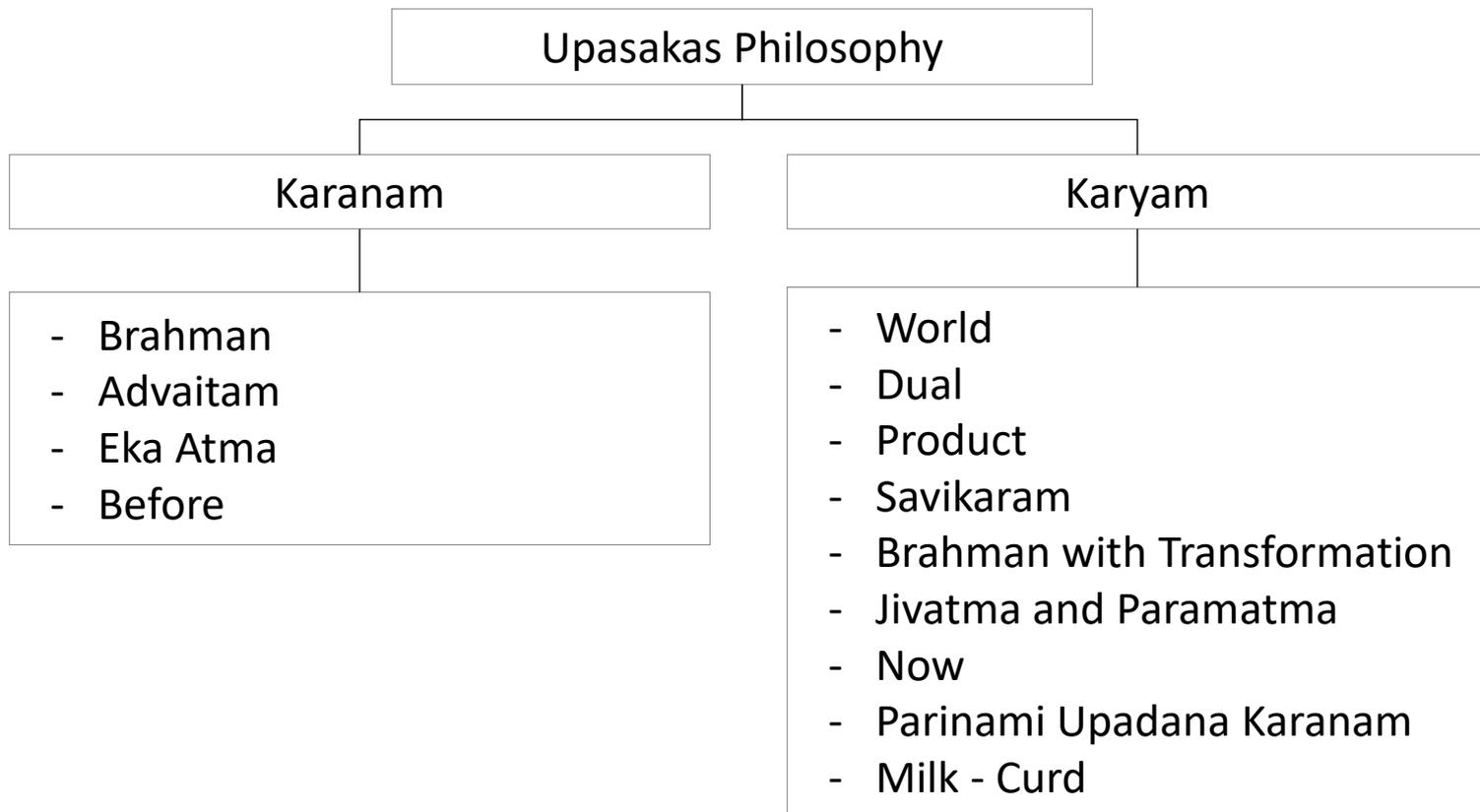


816) Chapter 3 – Karika No. 1 :

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।
प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ ३-१ ॥

upāsanāśrito dharmo jāte brahmaṇi vartate ।
prāgutpatterajam sarvaṁ tenāsau kṛpaṇaḥ smṛtaḥ ॥ 3-1 ॥

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having Manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [3 - K - 1]



- This is wrong assumption.

817) Vedanta :

- Brahman is nondual always
- Vivarta Upadhana Karanam
- Without change.
- Brahman = Seeming Karanam, Temporary, Adhyaropa Kale, Junior student.

818) Upanishad negates both Karana + Karyam Brahma, establishes Vilakshana Brahma.

Vivekachudamani :

एकमेव सद्नेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

ekameva sadanekakāraṇaṁ

kāraṇāntaranirāsyakāraṇam |

kāryakāraṇavilakṣaṇaṁ svayaṁ

brahma tattvamasi bhāvayātmani || 260 ||

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

819) Upasaka :

Ajnana Kale	Jnana Kale
- Paramatma becomes Jivatma	- Jiva becomes Paramatma

820) Vedanta :

- Both seemingly become other through ignorance and knowledge.
- Getting Moksha is dropping notion, I am Samsari Jiva.
- I claim, I was, is, ever will be Mukta.

821) Upasakas thought process explained in Karika No. 1.

a)

Born Karyam, Dvaitam Brahman	Birthless Karanam Brahma
<ul style="list-style-type: none">- Now born as Jiva- Time bound, finite- Objectified- Saguna Brahma	<ul style="list-style-type: none">- Before creation- One with Paramatma- Nirguna Brahman- Nirvikara- Nitya Ajah

b) Keno Upanishad : Chapter 1 – Verse 4

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

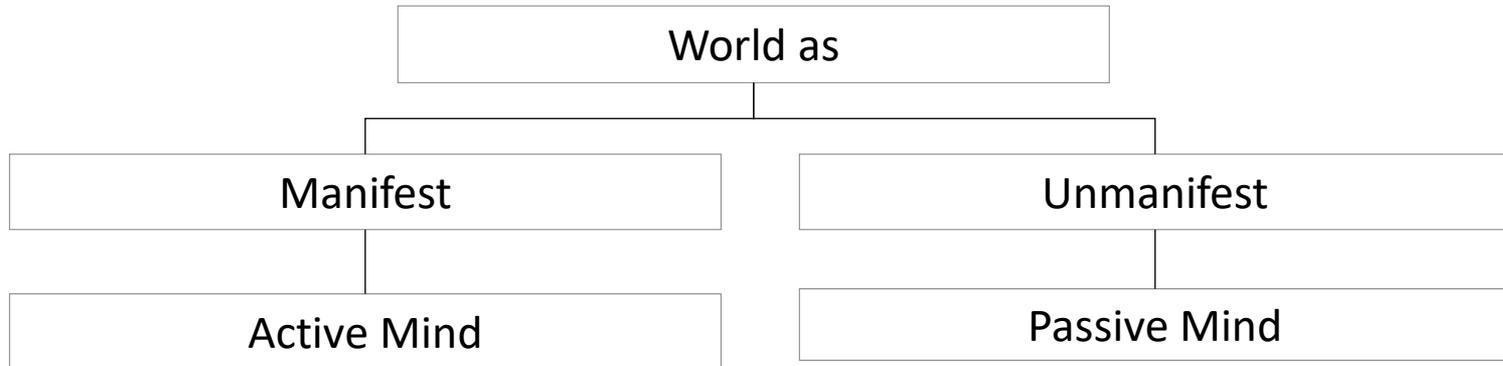
Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate

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

- Not uttered by speech.
- By whose presence words manifest, get revealed = Brahman.
- Not what is meditated.

822) Upasaka :

- I will become Brahman one day by Upasana – Manasa Karma.
- Misconception.



- Brahman exists without the world and with the world.
- It is ever Advaitam
- Nirvikara Svarupa = Brahman
- Meditator misses this point.

823) Brahman vivarta Upadana, Nirvikara Karanam not Savikara Parinami Upadana Karanam.

- Waker – Dreamer
- Rope – Rope Snake
- Sand – Mirage Water
- Shell – Silver
- I – Brahman – am always Advaitam never 2 dual – subject – object entity.

- Jiva Dharanat = Dharma = Jiva in Chapter 3 – Karika No. 1, holds Prana in this body.
- Upasaka knower of finite Brahman, Savikaram.

824) Purusha Suktam : Verse 21

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥

prajāpātīś caratī garbhē antaḥ | ajāyamāno 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]

- Pramanam for Brahma Vivarta Upadana Karanam = Pran.
- Brahman, if object = Unreal, Jnana Adhyasa, projection of the Mind.

825) Mantra 7 :

Turiya Atma - not

(1) Atahprajnam

- Conscious of internal subjective world
- Not Chidabhasa of Dreamer

(2) Bahish Prajnam

- Conscious of external objective world
- Not Chidabhasa of waker

(3) Ubhayatha Prajnam

- Consciousness of both objective + subjective world

Turiya Atma - not

(4) Prajna Ghanam

- Not a mass of Consciousness
- In Sleep

(5) Na Prajnam

- Not simple Consciousness

(6) Not Na Prajnam

- Not Unconsciousness

(7) Adrishyam

- Unseen by any Sense Organ

(8) Avyavaharyam

- Beyond empirical dealings

(9) Agrahyam

- Incomprehensible by the Mind

(10) Alakshanam

- Uninferable

(11) Achintyam

- Unthinkable

(12) Avyapadeshyam

- In describable

(13) Ek Atma Pratyaya Saram

- Essentially of the self alone

(14) Prapancho Upashamam

- Negation of all phenomena

(15) Shantam

- Peaceful

(16) Shivam

- Auspicious

(17) Advaitam

- Non-dual

- That which is considered as the fourth (Turiya), Akaranam Brahma.

826) Chapter 3 – Thesis :

- Turiyam Brahma = Akaranam Brahma = Paramartika Satyam, independently existing reality.
- Karanam status of Brahman also part of Mithya Jagat, Temporary status.
- Karyam, Karanam status of Brahman = Unreal, Mithya, part of Jagat.
- Only drop Notion – I am Jiva.

827) Chapter 3 – K – 2 :

- Turiam = Karya – Karana Adhishtanam, Vilakshanam.

Mandukya Upanishad :

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

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

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

- We can't understand this because of Moola Avidya.
- Turiyam not a Karanam.

Turiyam

- Free from limitations, (Akarpanyam) Misery)

- Unborn / birthless / changeless
- Ajam

- Homogeneous

- Nothing born from Turiyam

828) Gaudapada teaches Ajati Vada in Chapter 3

- Universe is unborn, only Manifests, manifests.
- Brahman = Akaranam in Chapter 3
- Brahman always Advaitam, is Jnanam for Moksha.

829) Karanam status – seeming, temporary status, when world is experienced.

830) Purusha Suktam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

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- Seeming creation is produced for an appearance, Maya, Mithya Prapancha.

Jiva produces through ignorance

Rope Snake

Shell Silver

Dream

Mirage Water

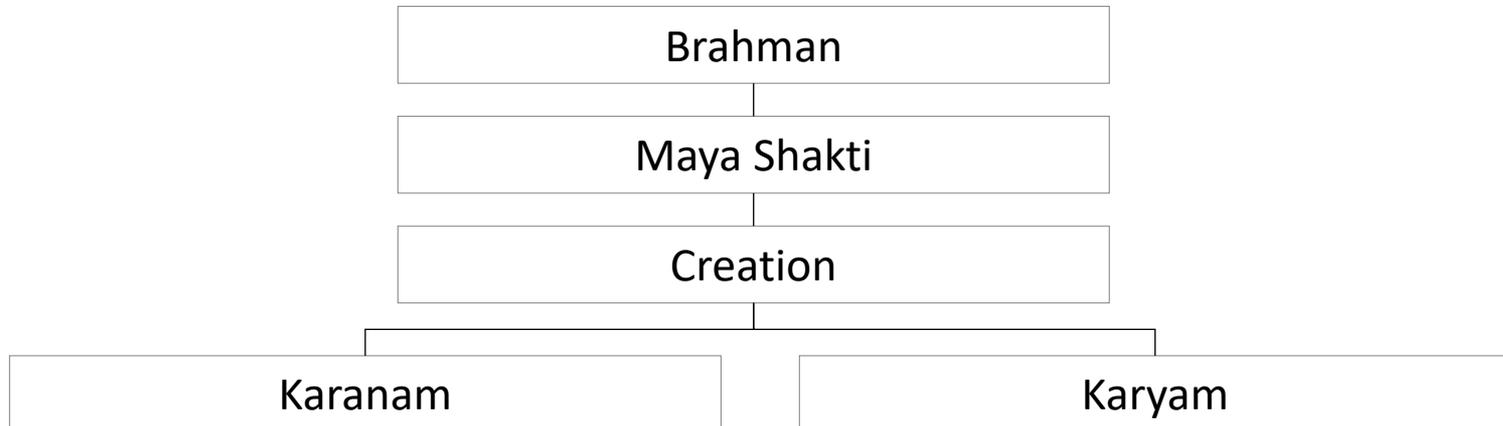
Gita :

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]

831)



832) Mandukya Upanishad : Chapter 4 – K – 48

अस्पन्दमानमलातमनाभासमजं यथा ।
अस्पन्दमानं विज्ञानमनाभासमजं तथा ॥ ४८ ॥

aspandamānamalātamanābhāsamajam yathā |
aspandamānam vijñānamanābhāsamajam tathā || 48 ||

When not in motion, the firebrand is free from all appearances and remains changeless. Similarly Consciousness when not vibrating into its imaginations is free from all appearances and remains changeless. [4 - K - 48]

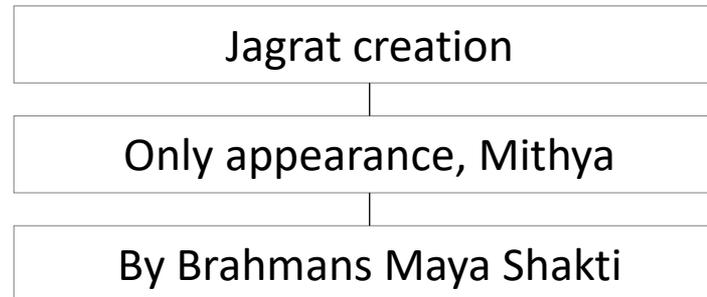
- Jiva, Jagat, Ishvara – Srishti Nisheda, Unborn.

833) Nidra Shakti + Maya Shakti = Moola Avidya Shakti

834)

Firebrand	Consciousness
- When not in motion, it is free from all appearances	- In sleep, when not vibrating into imaginations, is free from all appearances and remains changeless.

835)



836) Chandogya Upanishad :

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते
कर्माणि कुरुते पुत्रांश्च पशूंश्चेच्छत इमं च
लोकममुं चेच्छत आशामुपास्स्वेति ॥ ७.१४.१ ॥

āsā vāva smarādbhūyasyāśeddho vai smaro mantrānadhīte
karmāṇi kurute putrāṃśca paśūṃścecchata imaṃ ca
lokamamuṃ cecchata āśāmupāssveti || 7.14.1 ||

Hope is certainly better than memory. Hope inspires a person's memory, and one uses one's memory to learn the mantras and perform rituals. One then wishes for children and animals, and one also wishes to attain this world and the next. Therefore, worship hope. [7 - 14 - 1]

- Individuality – I hear, smell, see is limited, insignificant, subject to death, unreal (Asat).
- Realise, duality = Mithya.

837) Chandogya Upanishad : Chapter 6 – 1 – 4

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

yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛṭtiketyeva satyam || 6.1.4 ||

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

- Gaudapada in Chapter 3 promises to teach Turiyam free from all limitations and it is Akaranam.

838) Akaranam Brahma is Moksha

839) Chandogya Upanishad : Chapter 6 – 1 – 4

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- Word = Sound generated by the Tongue.
- Advaitam = Buma = Divisionless Brahman.

840) Ajati :

- That from which there is no birth, or product is born.

841)

Waker	Brahman
<ul style="list-style-type: none">- Produces dream world without a change.- Waker continues to be Ajaya Mano Bahuda.	<ul style="list-style-type: none">- Produces waking world without change in itself.- No creation is born from Brahman, only an appearance in Brahman.- Hence resolution takes place of the world in sleep because world is Mithya, like dream.- Hence Brahman is Advaitam

842) Upasakas Mistake :

- Putting reality into wakers world
- No Karanam or Karyam Brahma.
- Karanam + Karyam = Maya Shakti.

843) Brahman, Sarvada Nirvikara

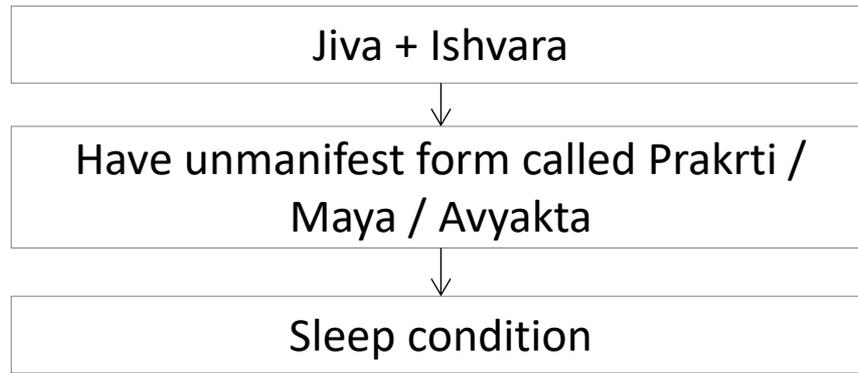
- Very important point in Chapter 3.
- Karanam Brahman should be understood as Akaranam Brahma.

1 st + 2 nd Pada	3 rd Pada	4 th Pada
- Karyam	- Karanam - Kripanah	- Turiyam is neither Karanam or Karyam - Akripanah

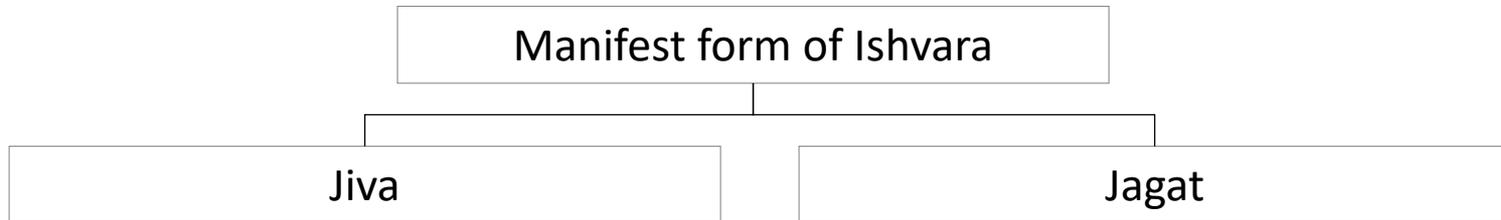
844) Karika No. 2 :

- Turiyam – always changeless (4th Pada).
- In Turiyam manifestation, unmanifestation takes place.
- Turiyam – Karya Rahitaha, Akaranam Brahman, Ajati Na Vidyate.
- Turiyam has no parts, hence changeless.
- Free from limitations.

845)



846)



847) Waking world seemingly originates from pure, unattached, Asanga Brahman.

- No factual Jagrat exists.

Waker	Brahman
<ul style="list-style-type: none"> - Unattached - Projects Mithya dream world 	<ul style="list-style-type: none"> - Unattached Mithya Jagrat - Projects Prapancha, appearance in Brahman

848) Brahman eternally exists without an external world, timeless I.

- I and mine are born in Prakrti.
- Purusha always remains unaffected.

849) Revealer, Brahman, consciousness is unborn.

- Brahman lends existence and consciousness to Jiva to go through all experiences.

850) Purusha Sukhtam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

prajāpātīś carati 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]

- Pramanam for Mithya world, unborn world, Ajati Vada, no factual origination.
- World born for ignorant Jiva not for Jnani.
- World seemingly exists.

Gita :

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

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēsvavasthitaḥ || 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]

851) World explained by 2 orders of reality.

Brahma	Jagat
<ul style="list-style-type: none">- Satyam- Was, is, ever will be Akaranam- Absolute reality- Free from all limitations- Asamsari – Real I	<ul style="list-style-type: none">- Mithya- Empherical, subjective reality- Full of limitations- Samsari I.

852) Introduction to Karika No. 3 :

Advaitam Brahma :

- Free from birth
- Jiva not born – Karika No. 3 – 9 (by logic).

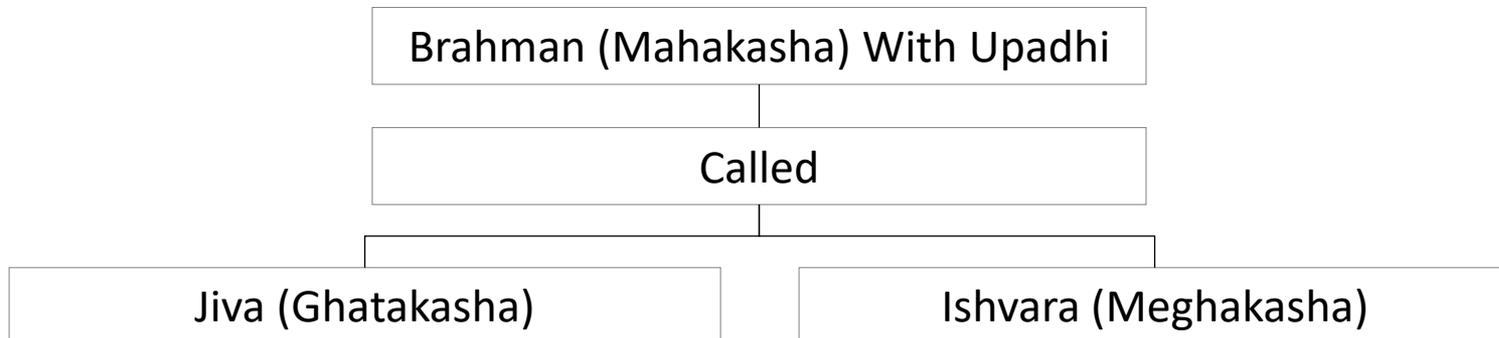
853) Body is Upadhi to manifest Turiyam.

- **Turiyam produces many Jivas with Mind – body without really producing.**
- **Example** : Mahakasha - Ghatakasha

854) Upadhis are born of 5 elements

- They appear – disappear in Satchit Ananda Brahman

855)



856) Karika No. 3 :

Vyavaharika Satyam	Paramartika Satyam
- There is Karanam	- Karya – Karana Vilakshanam - Nirvikaram - Akaranam

857)

Brahman

(1) Nirvikaram

(3) Sarvagatam

(5) Nirgunam

(2) Sukshmam

(4) Niravayavam

858) Jiva, Jagat, Ishvara is seeming appearance on Adhishtanam Brahman.

- Micro, Macro, division, plurality, due to Maya Shakti.
- Otherwise, reality alone exists.

859) Taittiriya Upanishad :

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 | yatprayantyaabhisamviśanti |
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]

Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।

तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah |

tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti || 1 ||

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।

आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।

अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।

ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |

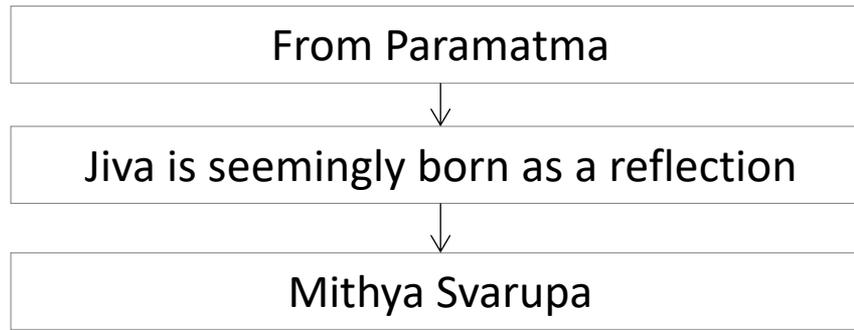
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |

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]

860)



861) Body – Mind – Sense Organs – World seemingly born, not factually

Example :

- Like Rope snake, Dream
- Jnana Adhyasa
- Seeming bodies, worlds created, projected.
- Kalpitam in Ishvaras Mind.
- Body enclosure is Kalpitam.

862) No creation, only projection

- Only from Brahman status, world is negated.

863)

Adhyaropa	Apavada
Creation is there	No Creation

- Connect the two
- Arrive at remaining, left out consciousness
- Example : Pole Vaulter

864) Jiva, Jagat, Ishvara division caused by Maya under control of Ishvara – 3rd Pada.

865) Maya Panchakam :

निरुपमनित्यनिरंशकेऽप्यखण्डे
मयि चिति सर्वविकल्पनादिशून्ये ।
घटयति जगदीशजीवभेदं
त्वघटितघटनापटीयसी माया ॥ १ ॥

nirupama nityaniramshake api akhande
mayi citi sarvavikalpanádishūnye
ghatayati jagadèshajèva bheda
tvaghatita ghatanápatiyasè máyá.(1)

Maya which is skillful in accomplishing the impossible brings about the distinctions of the world. Ishvara, and Jiva in my consciousness, which is unique and eternal, partless and impartite, and which is free from all distinctions. [Verse 1]

866) Karika No. 4 :

Example	Fact
- Pot space merges into total space	- Separate ego's merge into Atman

Karika No. 3	Karika No. 4
- Arrival of Jiva like space during arrival of Body – Mind	- Merger of Jivas like space during resolution of Body Mind.

Both seeming

867) Birth, destruction transferred to space or Atma.

- Karma of Anatma transferred to Atma.
- During all mergers – Sushupti, death, Pralayam, Videha Mukti, Jiva merges into Brahman.

868) Jiva by itself, is always, intrinsically, Nitya Mukta, Turiyam.

- Jiva claims Mukta status in Jagrat.

869) Birth – death belongs to Upadhi not Jiva, Chidabhasa.

870) Karika No. 5 :

- Not many Jivas... only one Chaitanyam.
- Body – containers many.

871) Gita :

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]

872) Purva Pakshi :

Doshas of one Atma :

- All will experience sorrow simultaneously.
- Karma Phalam should be uniform.

873) Gaudapada :

- Dust in one Room does not contaminate space in other room.

874) One Sarvagatah Chaitanyam exists uncontaminated with some minds in happiness, Sadness, Punyam, Papam Smoke / Dust = Rajas here.

- Sukhitvam is attribute of Conditioning mind, Upadhi, and does not belong to Atma.
- Birth, death, does not affect other Jivas or pure Chaitanyam.
- Shankara defends Advaitam here.

875) Karika No. 5 :

- Advaitin does not accept Sajatiya, Vijatiya, Svagata, Bheda.
- One Atma alone exists, nondual.

Isavasya Upanishad :

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

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

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

876) Purva Pakshi :

- All Jivas not happy, miserable, simultaneously.

Answer :

Purusha – Atma	Minds attributes
Independent in Sankhya	Joy, Sorrow

877) In Sankhya :

- Atma – Asangaha, relationless.
- No Sangha with happiness possible.
- Within Jiva itself Atma has no Sambandha with one Mind – Body – complex.

Mind	Awareness
- Matter - Kshetram - Gita : Chapter 13 – Verse 7	- Spiritual principle - No Sangha with one or many minds

Gita :

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

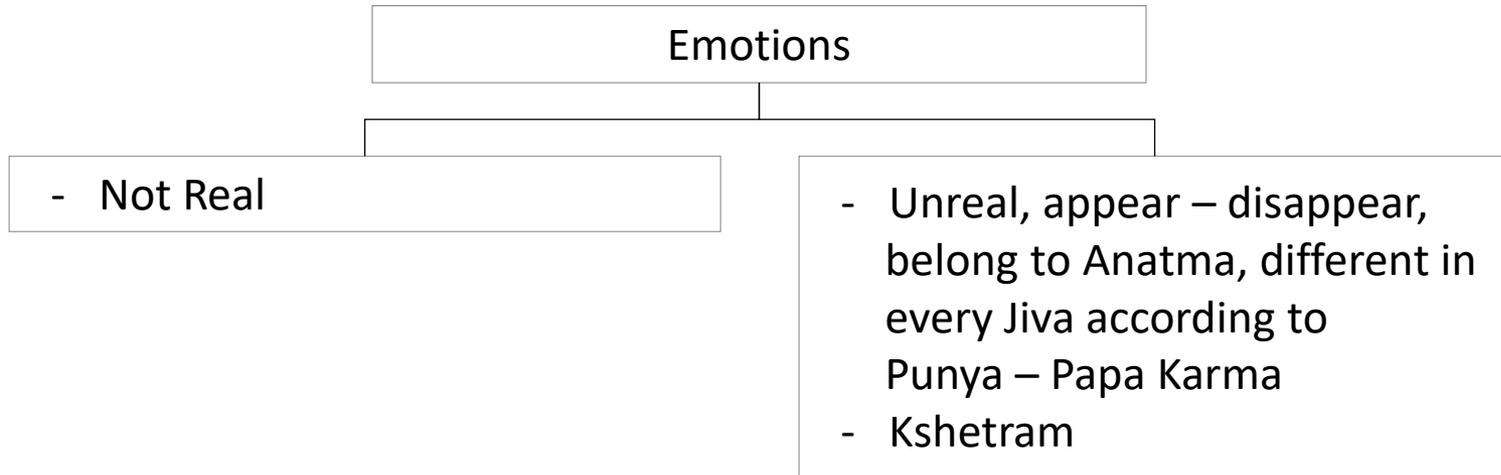
icchā dvēṣaḥ sukhaṃ duḥkhaṃ
saṅghātaścētanā dhṛtiḥ ।
ētat kṣētraṃ samāsēna
savikāram udāhṛtam ॥ 13.7 ॥

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

878) No Pramanam to prove plurality of Atma.

- Plurality in Atma due to Jnana, Artha Adhyasa.
- Purusha – Prakrti always separate.
- I am Kshetrajna, Asanga, Sarvagataha, Chaitanya Svarupaha.

879)



880) Emotions :

- Anitya Karma Phalam of Body – Mind complex, Kshetram.
- Endure them.
- Asanga nature of Jiva known from Gita.

881) Bondage of Atma to Anatma – Body – Mind not real.

- Prakrti can't give Moksha (Apavarga) to Asanga Jiva.

882) Taittiriya Upanishad :

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 | yatprayantyaabhisamviśanti |
tadvijijñāśasva | 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]

- Jiva rests in Paramatma, born out of Paramatma, exists in Paramatma always.
- Wrongly thinks he is body – mind complex.
- Srishti (Uttpatti), Sthithi Laya, is an unreal appearance like the dream universe on Atma.

883) Entire waking, dream, sleep states are states of Moola Avidya – ignorance.

- Wake up to Asanga Turiya Atma and claim Moksha here and now.

884) All container, bodies, minds are seeming divisions of space / consciousness.

- Atma = Advaitam like space no 2nd Atma, no 2nd space, one all pervading Atma, one all pervading space.

885) Mandukya Upanishad :

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

na kaścijjāyate jīvaḥ saṁbhavo'sya na vidyate |
etattaduttamaṁ satyaṁ yatra kiṁcinna jāyate || 48 ||

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

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]

- Jiva, Jagat, Ishvara = Mithya, appearance, bigger, longer dream.
- Understand Asanga Atma and claim Moksha.

886) Karika No. 5 :

Shankara :

- There is no Pramanam for Atma being many, Atma Bahutvam.
- Moksha, Bhoga, produced by Prakrti can't be given to Asanga Atma.
- Who is Karta?
- Prakrti is Karta.

885)

Sankhya	Yoga
- Nir-Ishvara Vadi - Prakrti creates automatically	- Sa-Ishvara Vadi - Sentient cause

890) Sankhya has Atma Bahutvam and still remain in Samsara.

891) Shankara :

- Sukham – Dukham – Moksha produced by Prakrti can't be taken up by Purusha (Asangatvat).

892) Shankara :

- Sankhya is wrong
- Prakrti functions based on presence of Purusha.
- There is no connection between attributes of Prakrti and Purusha.
- Purusha, Nirvishesha, changeless.

- If Atma receives Sukham, Dukham, then there will be change in Atma.
- Therefore Prakrti can't function for benefit of Purusha.
- Atma does not get Sukham, Dukham, Moksha.

Example :

In presence of Magnet	In presence of Atma
Iron fillings function	Prakrti functions

893) a) 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]

b) Gita :

मयाध्यक्षेण प्रकृतिः
सूयते सचराचरम् ।
हेतुनानेन कौन्तेय
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ
sūyatē sacarācaram |
hētunā'nēna kauntēya
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

- Sankhya has no Pramanam for Plurality of Atma.

c) Kaivalya Upanishad :

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

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam |
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

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

d) Aitareya Upanishad :

ॐ आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत् किञ्चन मिषत् ।
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

*Om ātmā vā idameka evāgra āsīt,
nānyat kiñcana miṣat.
Sa īkṣata lokānnu sṛjā. iti.*

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

- Only nondual Atma was, is, ever will be there.

e) Bondage, liberation belongs to Anatma – Body – Mind complex, thoughts in the Mind.

f) I am bound to this body is an error.

g) Sankhya Karika : Verse 62

तस्मान्न बध्यतेऽसौ न मुच्यते नापि संसरति कश्चित् ।
संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥ ६२ ॥

Thus, verily, Purusa is never bound, nor is he released nor does he migrate. (It is the) Prakrti, being the support of Manifold creation, that migrates, is bound and is released. [Verse 62]

h)

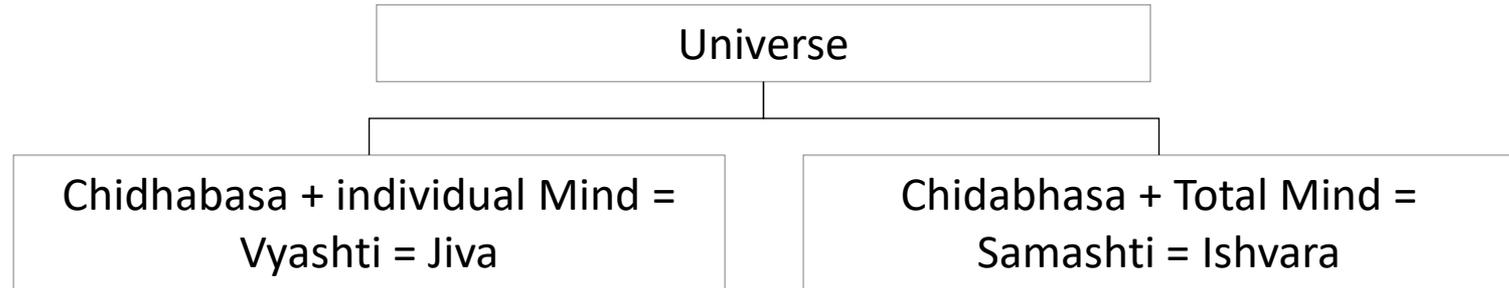
Purusha Atma	Prakrti	Chidabhasa + Body – Mind
Never bound	Never bound or liberated	Ahamkara feels bound

i) Gita :

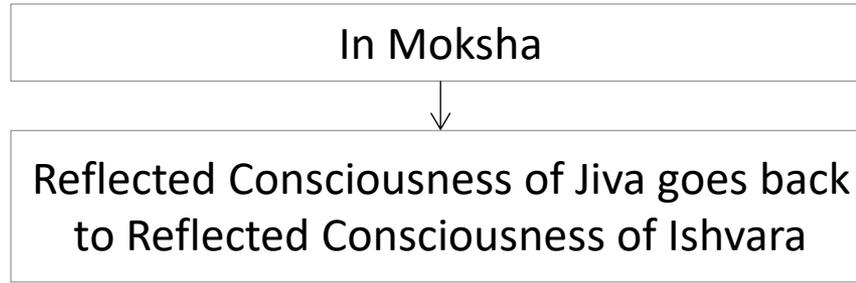
मम योनिर्महद् ब्रह्म
तस्मिन्गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां
ततो भवति भारत ॥ १४-३ ॥

**mama yōnirmahad brahma
tasmin garbhaṃ dadhāmyaham ।
sambhavaḥ sarvabhūtānāṃ
tatō bhavati bhārata || 14-3 ||**

My womb is the great Brahman (Mula Prakirti); in that I place the germ; from which, O Bharata, is the birth of all beings. [Chapter 14 - Verse 3]



j)



- Jiva realises, I am Nitya Mukta, Ishvara, here and now.
- Liberation claimed by knowing existence of on nondual Atma.

k) Happiness of one not happiness of all.

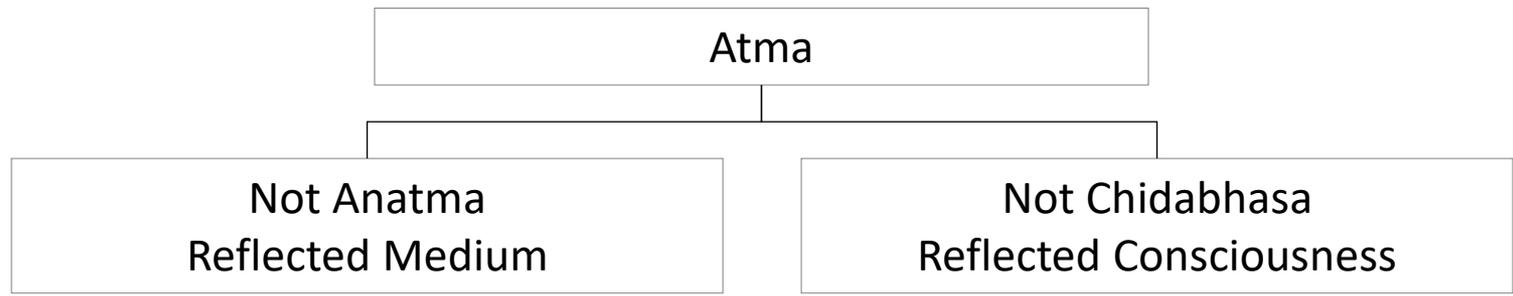
894) Karika No. 5 :

Shankara to Sankhya :

- By mere presence, Atma activates Prakrti.
- No plurality of Atma.
- Karika 3 – 9 : Space – Brahman comparison.
- There is only apparent plurality, no real plurality.
- Plurality of Birth, Death, is seeming not factual.

895) Who gets liberated or bound?

- Ahamkara = Anatma (Reflected Medium) + Chidabhasa (Reflected Consciousness) gets bound or liberated.
- Ahamkara seeming, appears, in waking + dream, disappears in sleep.



896) Brahman – Activates Prakrti during Srishti.

Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)?

897)

Sankhyas	Veiseshika
- Atmas many	- Jada Atma - Many all pervading Atmas are there - Atma is Sagunam

898) 8 Attributes of Atma of Veiseshikas.

- I) Jnanam - knowledge
- II) Prayathna – will, effort
- III) Sukham – Pleasure
- IV) Dukham – Pain
- V) Raaga – Attachment (Like)
- VI) Dvesha – Aversion (Dislike)
- VII) Dharma – Punya
- VIII) Adharma – Papam

899) 8 attributes not permanent.

- Generated when Atma – Mind join together.

900) Atma – all pervading, joined, connected with mind all the time.

- Pure Consciousness can't hold matter, Niravyavatvat.
- Atma – Manaha – Samyoga not possible.
- 8 attributes can't be produced in Atma.

901) Sankhya has only Vrutti Jnanam – temporary, no Nitya Svarupa Jnanam.

902)

Jnanam

Vrutti Jnanam

Svarupa Jnanam

Smruti Rupa Jnanam

- Anubhava Rupa Jnanam
- Temporary not eternal

- Eternal knowledge

- Memory

- Atma partless like space, can't get attached to anything, being.
- We can arrive at Advaitam only in Jagrat Avastha through application of Veda Pramanam.
- Veishikas can't explain Philosophy of memory in their Matam.

903)

Mind is

Produced in Srishti Kala

Resolves into Karana Shariram
during Pralayam

- Hence Mind is Anityam.

904) Mundaka Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

905) Karika No. 5 :

Shankara refutes Veiseshika :

a) Atma - Matter can't join since creation.

- Atma like space.
- Matter – substance – Paramanu

Example :

- Oil – Water.

b) Atma exists in deep sleep state without attributes, even before mind is experienced with attributes.

c) If attributes are part of Atma, Moksha will never be possible.

906) Purva Pakshi :

- Atma is inherently without attributes, action, particular, universal.

907) Shankara :

- How can Jiva be permanently associated with 8 Gunas.
- How can temporary attributes be with permanent Atma.

Attributes	Atma
- Anityam	- Nityam - No attributes in Atma as per our Anubhava

910) If Atma is with – coming – going attributes it will become Anityam.

- If Atma is Sagunam, it will have 4 attributes – Bautikatvam, Savikaratvam, Drishyatvam, Agama Pahitvam.

911) If Atma is important, who will enjoy Moksha?

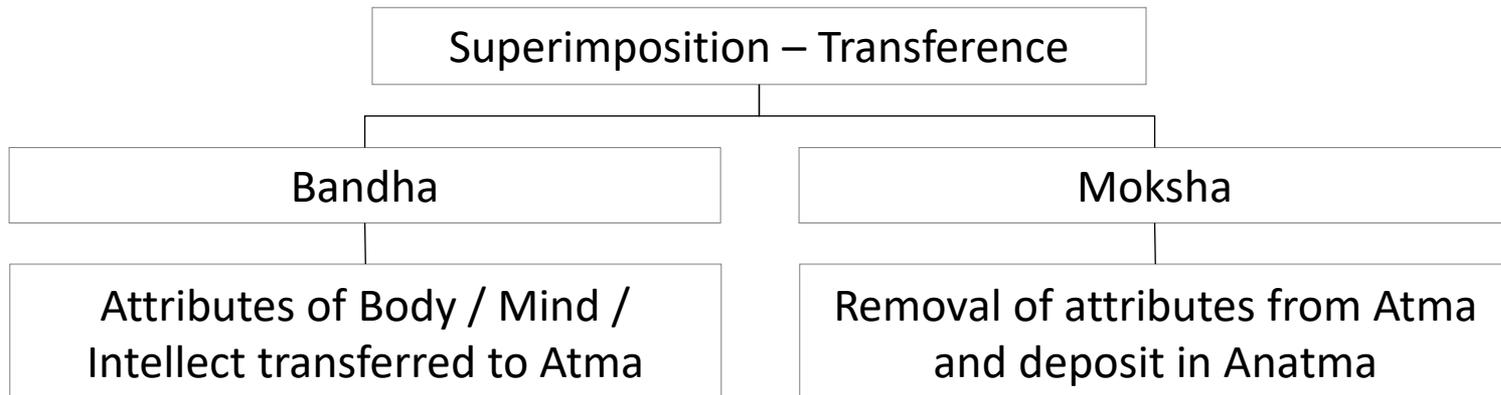
912) Happiness is superimposed on Atma due to ignorance (Transferred attribute).

- Therefore Plurality of Atma is a misconception.

913) No Raaga, Dvesha in Atma.

Anatma	Atma
<ul style="list-style-type: none">- Body – Mind Sense Organs have attributes- Sophadika	<ul style="list-style-type: none">- Nirguna- No attributes- Nirupadhika- Like Akasha

914)



915) 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 Shivoaham Shivoaham

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]

916) Karika No. 5 :

- Atma does not have Human-ness, Human-ness belongs to body.
- Raaga Dvesha of Mind, transferred to Atma.
- Sankhya, Yoga, Nyaya, Veiseshika have plurality of Atma.
- Individuality exists with body – mind – complex, it is involved in activities as per Prarabdha Karma.
- 3 states, 5 Koshas, 3 Sharirams – Anatma, based on law of Prarabda Karma.
- Attributes transferred to attributeless Ekatma, Sakshi, Turiyam due to ignorance of Atma.

- I, Atma, have no Guna of my own.

- I am Nirguna Svarupa Atma.

917) Svetasvaturo Upanishad :

एको देवः सर्वभूतेषु गूढः 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]

Turiyam	Dream	Waking	Sushupti
- Paramartika Satyam	- Pratibhasikam	- Vyavaharikam	- Maya Shakti - Ignorance of Turiyam

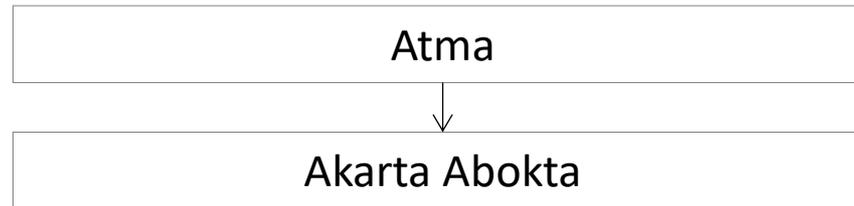
↓
Adhishtanam for
Dreamer + Waker

↓
Eki Buta Jnanam

918) We are all Children of Atma, Amrutasya Putra

Sankhya	Nyaya
We are only Bokta	We are Karta, Bokta

919) Jnana, Artha Adhyasa, 3 Avasthas, are appearances, not fact.



920) Karika No. 6 :

- Shankara introduces a question.
- How can ignorance of Atma lead to transactions in Jagrat and Svapna.

921) How can there be ignorance based plurality?

- Dream = Waker ignorance based plurality.

• So many Jivas are not there, creation not there, unbelievable, but a fact – [Rajasic Jnanam – Gita – Chapter 18 – Verse 21]

पृथक्त्वेन तु यज्ज्ञानं
नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु
तज्ज्ञानं विद्धि राजसम् ॥ १८.२१ ॥

pr̥thaktvēna tu yajjñānaṃ
nānābhāvān pṛthagvidhān |
vētti sarvēṣu bhūtēṣu
tajjñānaṃ viddhi rājasam || 18.21 ||

But that knowledge, which sees in all beings various entities of distinct kinds, (And) as different from one another, know that knowledge as Rajasika (Passionate). [Chapter 18 - Verse 21]

923) Plurality is based on ignorance, Moola Avidya, Maya Shakti.

924) Chandogya Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं
ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति
सोऽहं भगवः शोचामि तं मा भगवान्छोकस्य
पारं तारयत्विति तं होवाच यद्वै किञ्चित्दध्यगीष्ठा
नामैवैतत् ॥ ७.१.३ ॥

so'haṃ bhagavo mantravidevāsmi nātmavicchrutaṃ
hyeva me bhagavaddṛṣebhyastarati śokamātmaviditi
so'haṃ bhagavaḥ śocāmi taṃ mā bhagavāñchokasya
pāraṃ tārayatviti taṃ hovāca yadvai kiñçaitadadhyagiṣṭhā
nāmaivaitat || 7.1.3 ||

‘True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.’ Sanatkumāra then said to Nārada, ‘Everything you have learnt so far is just words’. [7 - 1 - 3]

925)

4 Popular examples in Vedanta

Atma

Akasha

Prakasha

Anatma

Mithya / Adhyasa

- a) Rope – Snake
- b) Shell – Silver

926) Karika No. 6 :

- Form – function – names differ for objects.
- In space no Bheda.

Similarly :

- Bodies – function, name, form, different
- All one Atma like space.

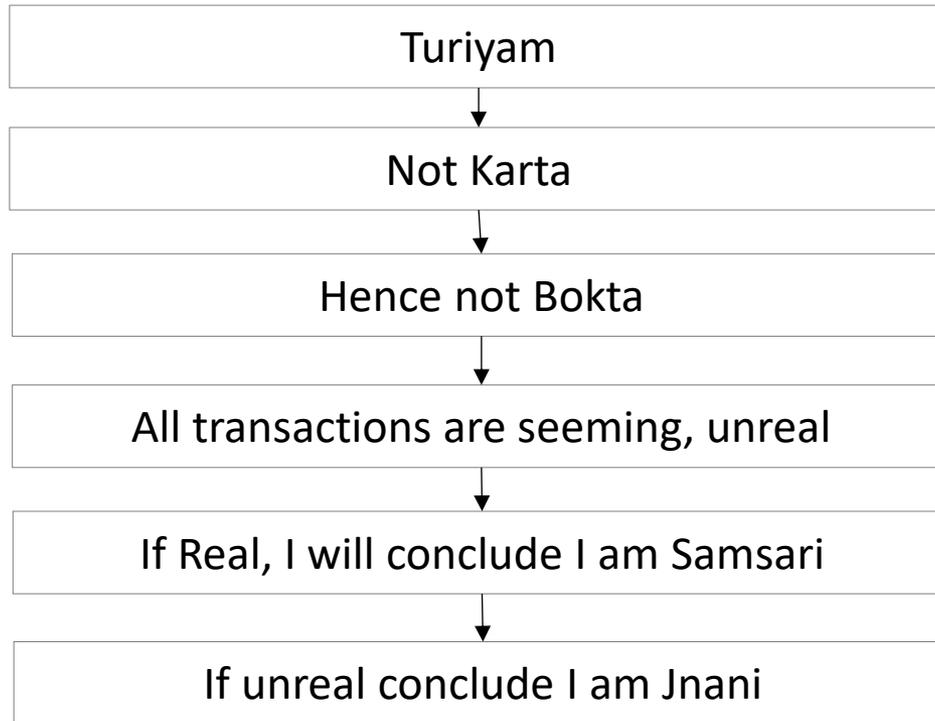
927) Body – Mind, intellect objects in Consciousness.

- I – Turiyam have no Vyavahara.
- I am enclosed consciousness not Body / Mind / Intellect.
- Turiyam = Avyavaharyam.

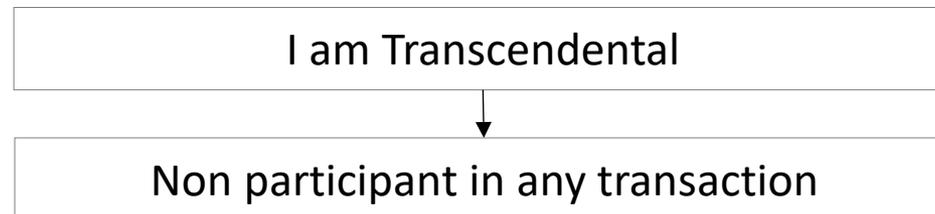
928) Plurality of transactions not real, not Para – Arthaha.

- They are Mithya, unreal.
- Really Atma – one
- Plurality not intrinsic to Atma (Objects not intrinsic to space).
- I Turiyam Avyavaharyam.

929)



930)



929) Ahamkara – Pseudo – fake I – born out of self ignorance, Atma ignorance.

- Misconception – Ahamkara, becomes participant in transaction.
- Real I = Turiyam I
= Non participant I
= Avyavaharyam

930) Chapter 3 - Karika No. 32 :

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

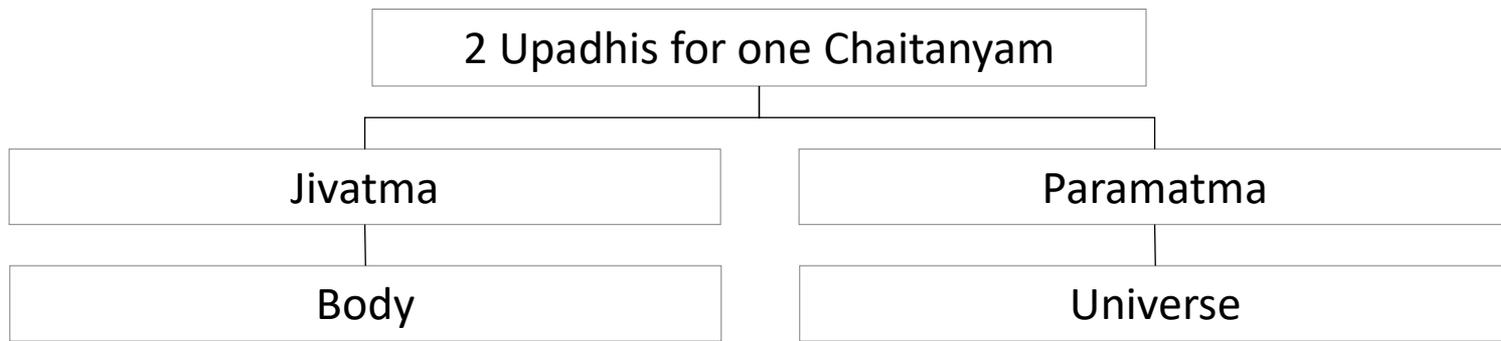
ātmasatyānubodhena, na saṅkalpayate yadā ।
amanastām tadā yāti grāhyābhāve tadagraham ॥ 3 - 32 ॥

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

931) Karika No. 6 :

- Advaitam is that which can never become Dvaitam at any time.
- Negation of duality = Advaitam.
- Multiplicity experienced is an appearance, not a fact.
- Dvaitam not factual but apparent product of Atma due to Maya Shakti.
- Enclosures create seeming Division, called Upadhi.
- Consciousness = Atma = Similar to Atma.

932)

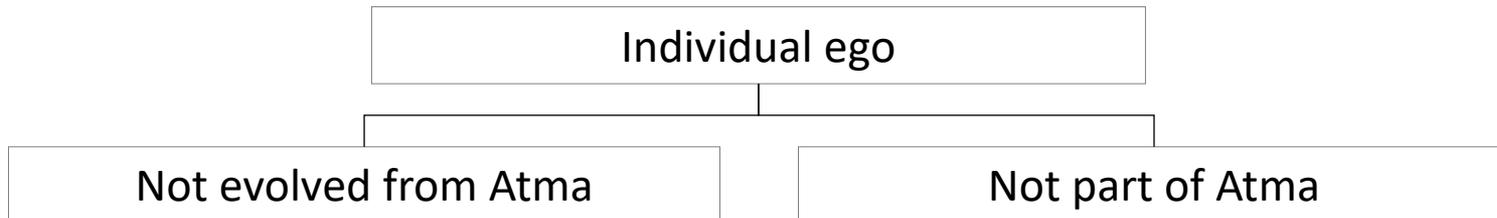


933) Jivatma, Ekam, not plural.

- Nothing is born out of Atma.
- No creation has come out of Atma = Ajati Vada.
- Consciousness can't multiply, divide itself.
- Space and Atma – indivisible.
- Enclosures – Jadam have division.

934) Karika No. 7 :

- Why no plurality?
- Example : Space



- No Vastu Bheda
- Only Nama, Rupa Bheda

935)

Paramatma	Jivatma
Karanam	Karya Upadhi

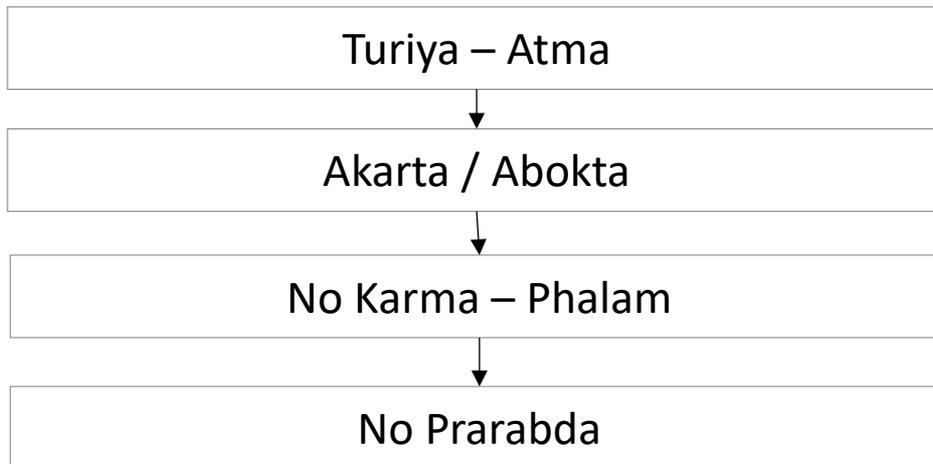
936) Karika No. 8 :

- Seeming difference in Upadhis – birth – death – transactions.

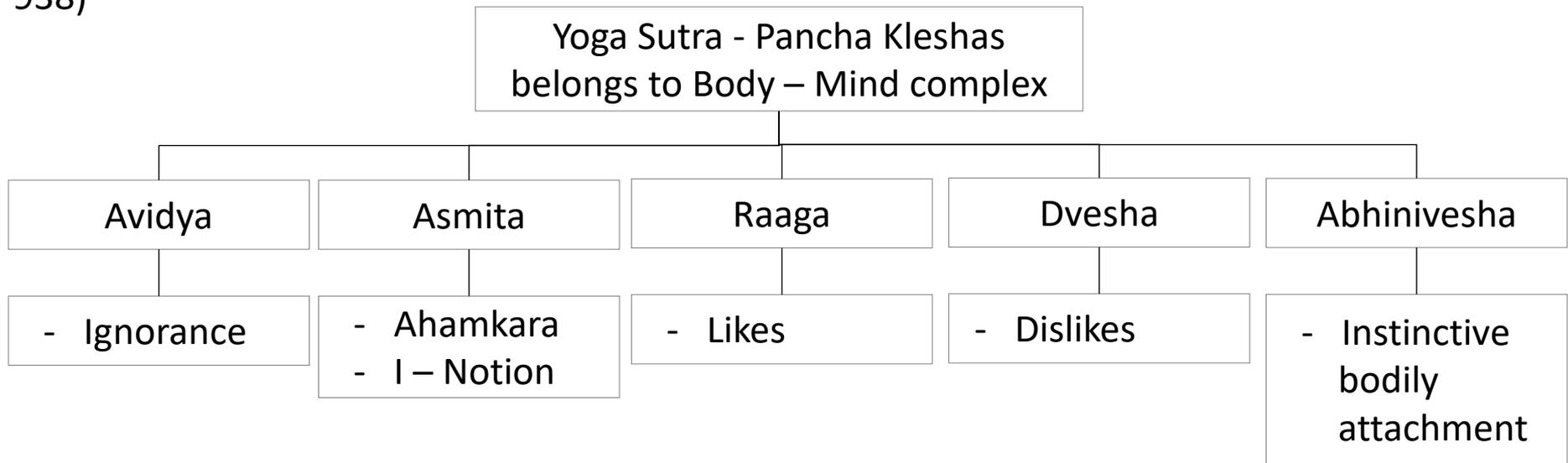
Consciousness	World
- Enclosed in Jiva, Jagat, Ishvara - Satyam	- Nama – Rupa – Function - Enclosures - Mithya

937) Space – Not born, gone

- Atma – Not born, gone



938)



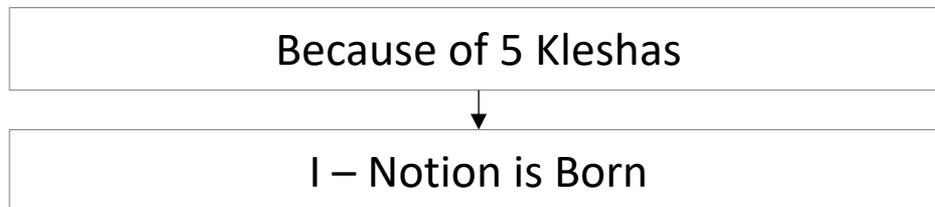
939) I become Karta because of ignorance of Atma – Sakshi.

- Kartrutvam leads to Karma, Phalam – Prarabda – Birth – Raaga – Dvesha Vasanas.
- All not for Turiya Atma.

940) With clear understanding of Atma, I no more look forward to Moksha.

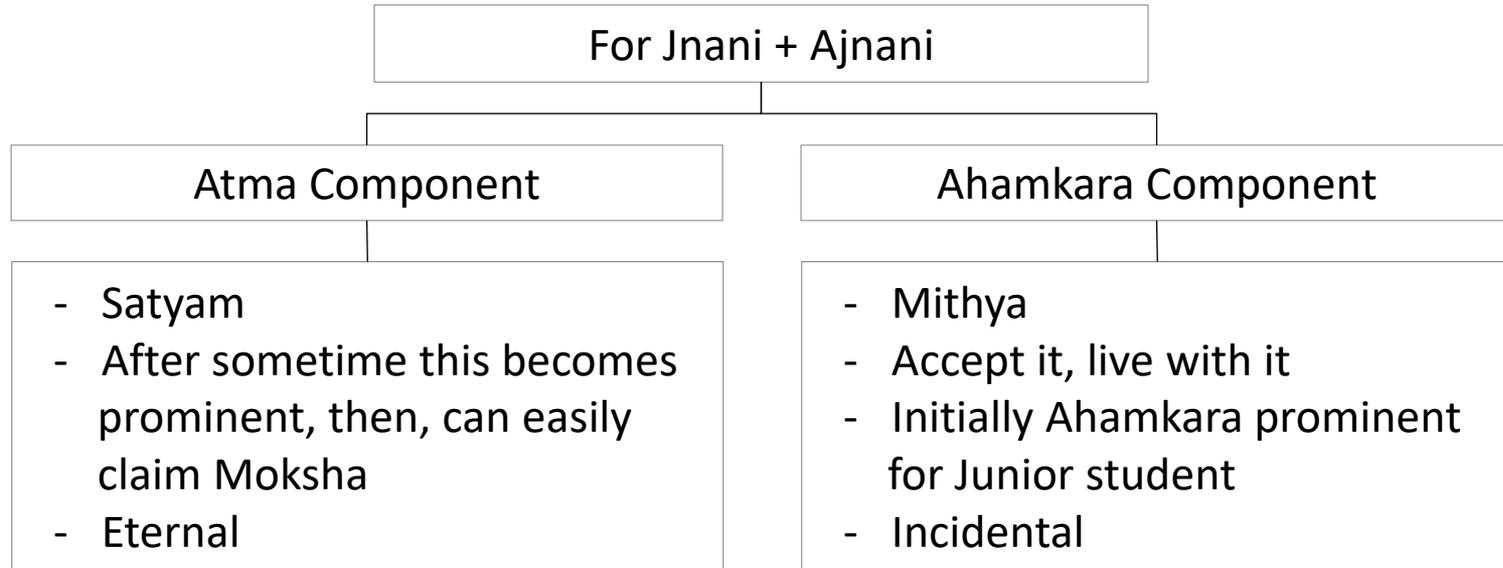
- Janma – Marana – Vyavahara is there for Ahamkara not for Atma.
- Karika No. 5 – Plurality and transactions both Mithya.
- Samsara caused by enclosure Ahamkara only, not Atma.

941)



- Understand how ego is born and claim Moksha.
- Phalam = Vipaka.

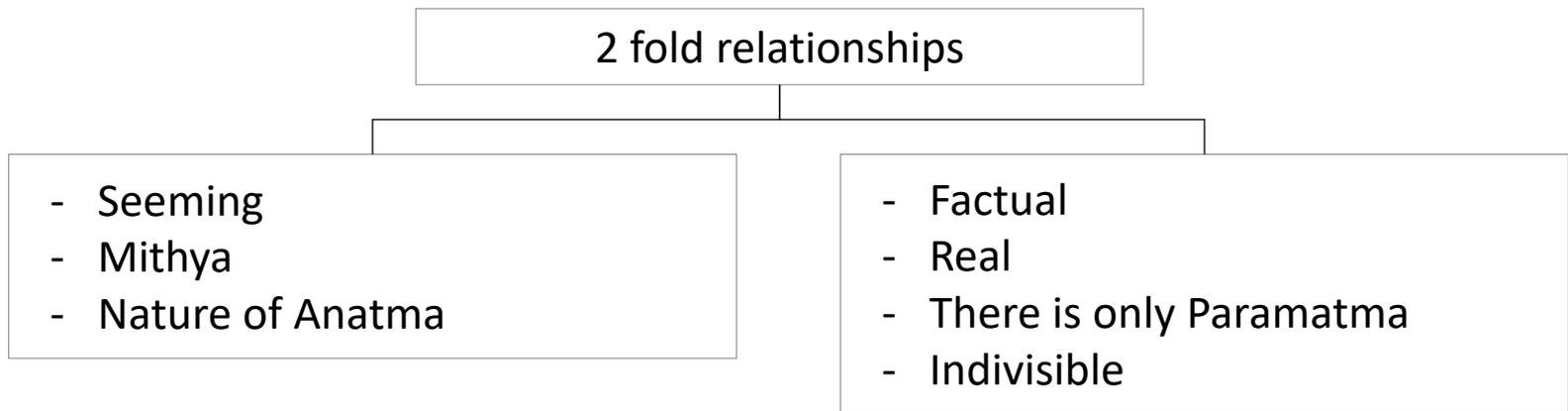
942)



943) Karika No. 8 :

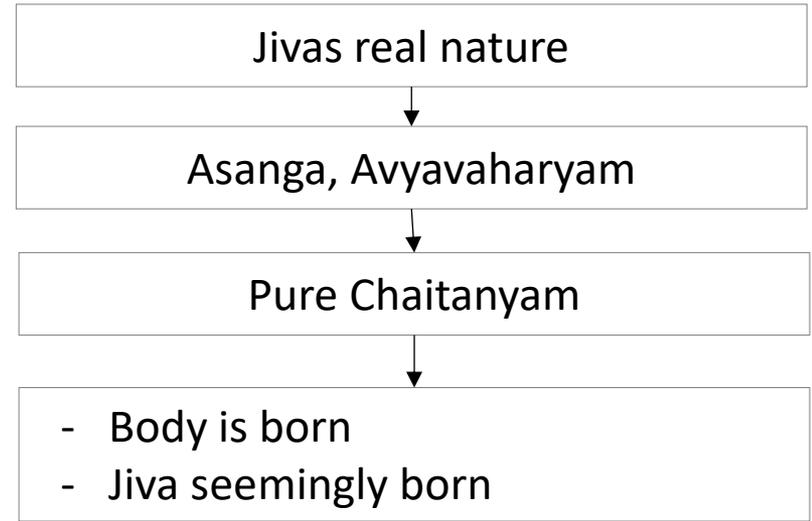
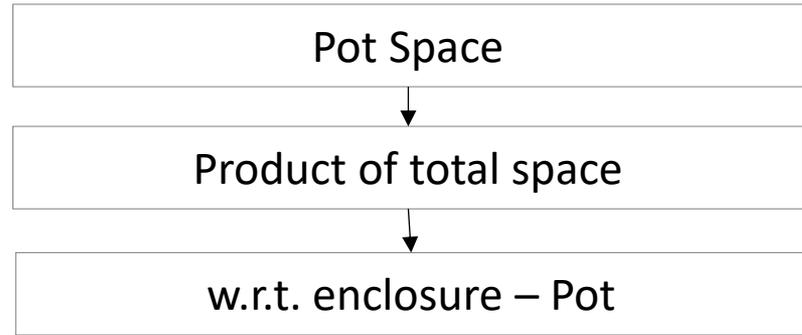
- What is relationship between Jivatma – Paramatma.

Ghatakasha	Mahakasha
Jivatma	Paramatma



- Once the Satya Atma is realised as one's nature, no turning back to rebirth, Samsara.
- Transactions are based on seeming division.

944)



- Auphadika Bheda Asti, Natu Vastu Bheda.
- Auphadika Bahutvam Asti.

945) Mundaka Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

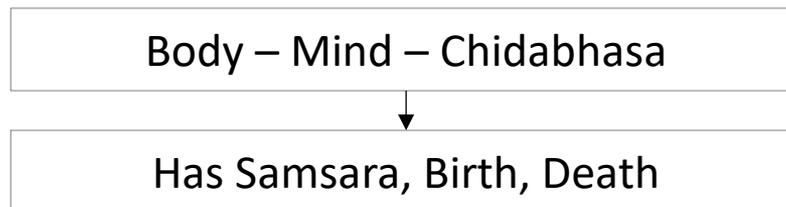
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

946)



Upadhi Drishtya	Atma Drishtya
Vyavaharyam	Avyavaharyam

947) Upadhi – Body has Sanchita – Punya – Papam – Sukha – Dukham.

- Relinquish Body – Mind as Mithya, no more action will accrue to you.

Gita :

अनिष्टमिष्टं मिश्रं च
त्रिविधं कर्मणः फलम्।
भवत्यत्यागिनां प्रेत्य
न तु सन्न्यासिनां क्वचित् ॥ १८.१२ ॥

aniṣṭamiṣṭaṃ miśraṃ ca
trividhaṃ karmaṇaḥ phalam |
bhavatyatyāgināṃ prētya
na tu sannyāsināṃ kvacit || 18.12 ||

The threefold fruit of action - Evil, good and mixed - Accrues after death, only to those who have no spirit of abandonment; never to total relinquishers. [Chapter 18 - Verse 12]

- Because of Phalams, Vasanas are there, impurities.

948) I am Body, Samsari, Basic Vasana, Abhinivesha.

- Pancha Kleshas, Phalam belong to Body – Mind not to ever free Atma.
- Body – Mind has 3 Avasthas, Manifestation, unmanifestation.
- All are seeming, like a dream, not factual.
- I am already free like space.

949) Karika No. 8 :

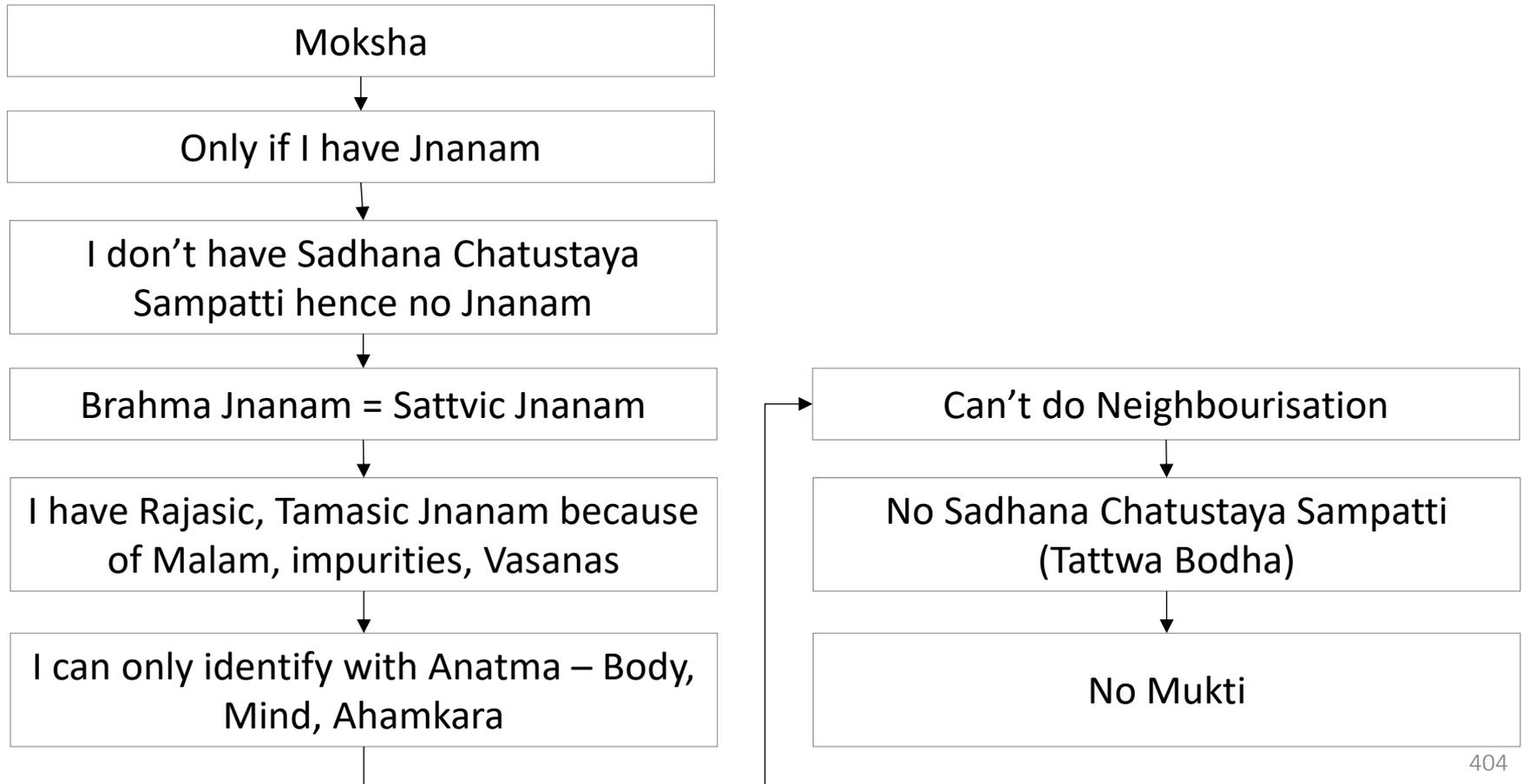
Gist :

I) Student gives argument against Guru.

Guru :

- You are free.

II) Sishya gives Shastra based Argument



- Space can never be impure, Jiva can never be impure.
- Pratyag Atma ever free from impurities of 3 Shariram.
- In spite of emotional disturbances, I Atma am free.
- Tvam Pada Lakshyartha.

950) Neighbourise the Mind and claim Moksha.

- Mind / Ahamkara useful for transactions.
- Don't connect freedom of Atma with conditions of Anatma – Body – Mind complex.

951) Brihadaranyaka Upanishad : Chapter 3 – 8 – 11

तद्वा एतदक्षरं गार्ग्यदृष्टं
 द्रष्टृ, अश्रुतं श्रोतृ,
 अमतं मन्तृ, अविज्ञातं विज्ञातृ;
 नान्यदतोऽस्ति द्रष्टृ,
 नान्यदतोऽस्ति श्रोतृ,
 नान्यदतोऽस्ति मन्तृ,
 नान्यदतोऽस्ति विज्ञातृ;
 एतस्मिन्नु खल्वक्षरे
 गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tadvā etadakśaram gārgyadr̥ṣṭam
 draṣṭṛ, aśrutam śrotṛ,
 amataṃ manṭṛ, avijñātam vijñāṭṛ;
 nānyadato'sti draṣṭṛ,
 nānyadato'sti śrotṛ,
 nānyadato'sti manṭṛ,
 nānyadato'sti vijñāṭṛ;
 etasminnu khalvakśare
 gārgyākāśa otaśca protaśceti || 11 ||

This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded. [3 - 8 - 11]

- Atma never objectifiable, contaminable

952) Definition of Ishvara :

Yoga Sutra :

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः

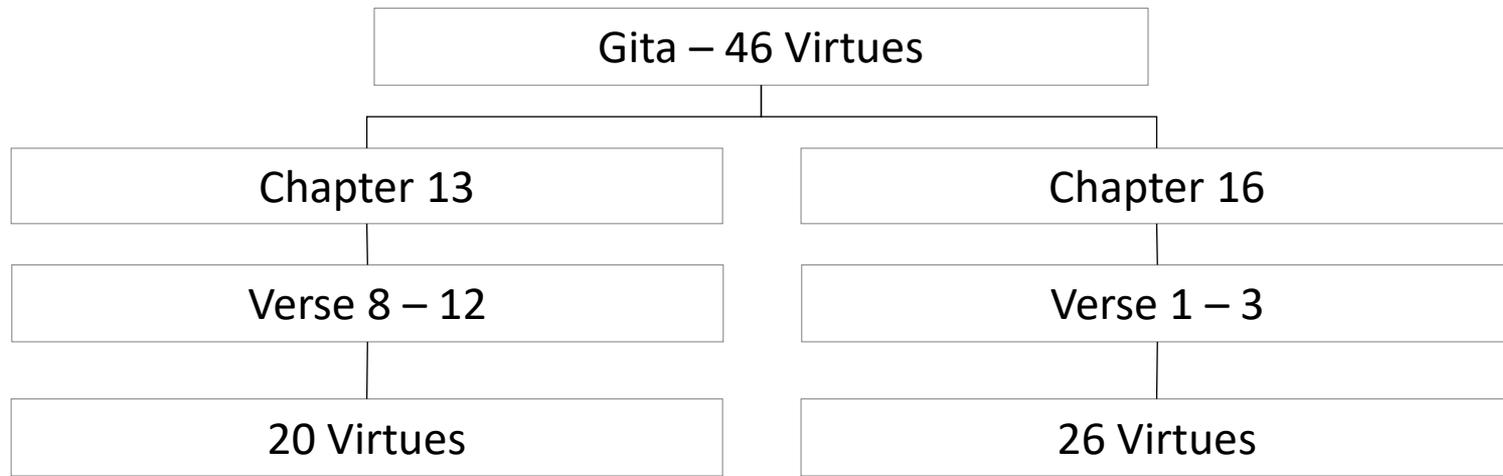
kleśa karma vipāka āśayaḥ aparāmṛṣṭaḥ puruṣaviśeṣaḥ Īśvaraḥ

The Supreme Lord is that special person who is not affected by troubles, actions, developments or by subconscious motivations. [Verse 24]

- Desert not possessed of water, foam, waves (Jnana Adhyasa).
- Atma never contaminated by 5 Kleshas.
- Karika No. 6, 7, 8 : Space example

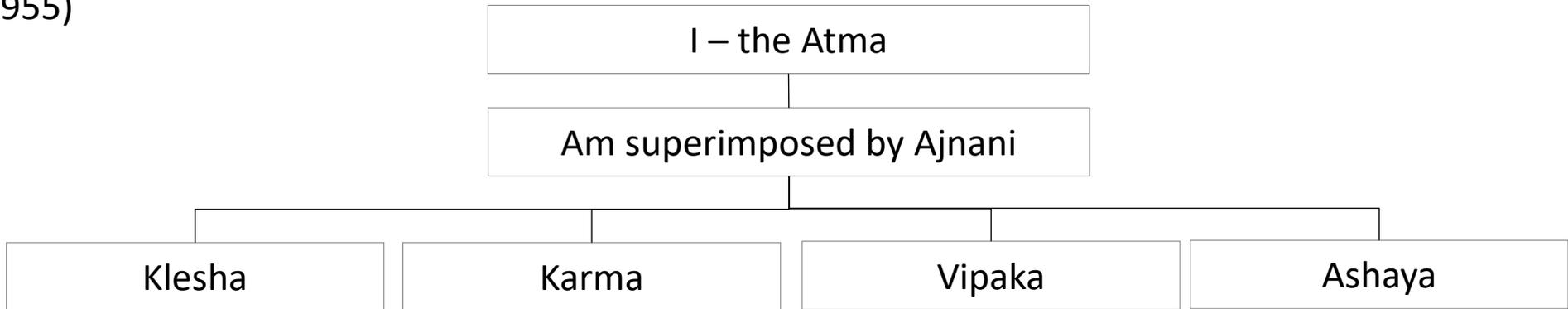
953) Do Atma – Anatma Viveka to claim Nitya Mukta Svarupa Atma.

954)



- Without 46 Virtues – I am Samsari.
- 46 virtues superimposed on Atma.
- Siddha Moksha – always my nature, only know and claim, with help of Shastra Darpanam (Mirror).

955)



956) Karika No. 9 :

- No Utpatti of Jiva proved by Yukti Pramanam – taking space example.
- Atma like Pot Space, Waker away from Paramatma – total space.
- Jiva is birthless.
- Body – container is born, Nama Rupa.

957) Chapter 3 – Karika 9 – Proof – Jiva has no birth – death, like space.

958) There is only seeming birth, death due to body – container being born and dying.

- Factually, no birth, death in Atma which is changeless, eternal, formless.
- Moksha – only strong rejection of notion, I am Samsari.

959) Jiva Utpatti Nisheda from Karika 3 – 9 – Chapter 3.

960) All Body, Mind, Reflected Consciousness located in one original, indivisible consciousness called Ishvara.

- Departure, arrival of bodies, location are seeming Phenomena, not factual.
- Jiva Utpatti Nisheda over in Karika No. 9, Jiva – Chaitanyam can't be born.

961) Karika No. 10 :

- Body – Mind – Intellect are produced, projected as a result of Maya Shakti that veils the SELF.
- No – one is inferior or superior.

962) Gaudapada gives special meaning of Advaitam = Akaranam.

- Atma is never a Karanam.

963) Purva Pakshi :

- Atma is Karanam of Shariram, how Akaranam?

Shankara :

- Shariram is born like Svapna Shariram, not factual, Mayikam, Magical.
- Atma is seeming Karanam of seeming Jiva Shariram.

964)

Karika 3 – 9	Karika 10
Chaitanya Utpatti Nisheda	Sharira Utpatti Nisheda

- Atma Nirvikara, can't produce Shariram.
- Remain in Atma Sthithi, Jeevan Mukti status always.

Bokta	Bogya
Jiva	Jagat

Both seeming appearance, not
born

965) It is like magic show of magician.

- Waking state is Ishvaras magic show, Maya Shakti.
- Come out of delusion, own up Nitya Mukti status.

966) Like Dream disappears on waking, waking projection disappears on waking up to Turiya Atma.

- Awakened person = Jnani.

967)

Maya	Avidya
<ul style="list-style-type: none">- Shudhva Satva Pradhanam- Ishvara, not overpowered- Knows Aham Brahma Asmi	<ul style="list-style-type: none">- Malina Sattva Pradhanam- Rajo – Tamo Pradhanam- Jiva, overpowered- Does not know Aham Brahma Asmi

Both Trigunatmikam

968) Drishti – Srishti Vada :

- Senior student
- Maya – Avidya identical
- Both Trigunatmika, falsified by Atma Jnanam.
- All bodies projected by Maya, Really do not exist.
- Brahman alone exists, Paramartika Satyam.

969) All bodies are Mithya Plant, Birds, Animals, Human, Devatas.

- Sajatiya – Vijatiya Bheda only Vyavaharikam not Svabavikam.
- Variety does not Prove reality.
- Svana and Jagrat Sharirams Mithya, seeming.

970) Karika No. 11 :

- Sruti Pramanam to prove → No Utpatti, Sthithi, Nasha of Jiva.

971) Taittiriya Upanishad :

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

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānāmanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'shnute sarvān kāmānsaha |
brahmaṇā vipāściteti || 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]

- Supreme Atma is content of 5 Koshas like space is content of all pots.
- Paramatma, Jagat Karanam is obtaining within Shariram as Jivatma.

Before Anupravesha	After Anupravesha
<ul style="list-style-type: none"> - Called Paramatma - Unenclosed - Original face - Total space 	<ul style="list-style-type: none"> - Called Jivatma - Enclosed - Reflected face - Pot space

972) If Jivatma = Paramatma, you can't say Jivatma is born out of Paramatma (Product of Paramatma).

- No Karya – Karana Sambandha.
- Both one and the same.

973) Jiva Utpatti Nisheda is done in all Aikya Vakyams in Upanishads.

- Very big topic in Vedanta.

974) Any Sambandha requires duality

- No origination of Jiva, Jagat, Ishvara.
- Brahman alone is, hence Advaitam, Akaranam.

975) Same Brahman is present within all Jiva Shariram as the knower, consciousness principle.

- Advaitam is the way to Moksha.

976) After negation of 5 Koshas, Brahman is revealed within the Koshas, as their very content.

- Ananda Atma, Brahma Putcham Pratishtam.

977)

Kosha, Sheath, cover	Brahman
<ul style="list-style-type: none">- Encasement- Seeming- Interior, grosser- Karyam- Jiva	<ul style="list-style-type: none">- Real- Subtlest- Inner Most- Jagat Karanam- Lends sentiency to all 5 Koshas of Jiva.

978) Taittriya Upanishad :

स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः ।
अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः ।
अयमात्मा । इदं पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ ३ ॥

sa vā eṣa puruṣo'narasamayaḥ । tasyedameva śiraḥ ।
ayaṃ dakṣiṇaḥ pakṣaḥ । ayamuttaraḥ pakṣaḥ ।
ayamātmā । idaṃ puccaṃ pratiṣṭhā ।
tadapyeṣa śloko bhavati ॥ 3 ॥

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

- Brahman alone is the SELF of Universe.
- Atma – Brahma Bavati.

- Atma gives Satta to all 5 Koshas, spreads to all 5 Koshas.
- Jiva = Chidabhasa which spreads to 5 Kosha.

979) Karika No. 11 – Very important Bashyam

Taittiriya Upanishad :

- Innermost Jivatma = Paramatma, Brahman.
- Like magic show, 5 elements projected by Maya Shakti of Brahman.
- Brahman is the Adhishtanam of Universe like waker for Dream Universe.
- Jiva – Atma is non-separate from Param Atma.
- Room space = Total space.
- Anumana, inference, human intellect can't arrive at logic of Universe, has Doshas.
- Sruti Pramanam is the only proof.

980) From Brahman alone, Pancha Koshas originate.

- Karika No. 10 – Summary of Taittiriya Upanishad.

981) Atma of other schools not supported by Sruti.

- They are Yukti Pradhanam, have Dosha, fallacies.
- In all other systems, Jivatma, Paramatma, Bheda is there, can't give Moksha.
- Jivatmas plural.

982) In Advaitam alone, Jivatma = Paramatma = Ekatma = Moksha.

983) Other Sruti support for Advaitam

a) Isavasya Upanishad : Verse 4

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्स्मिन्नपो 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]

- Anejatu – Ekam = Unborn, Advaitam, Akaranam.

b) Katho Upanishad : I – II – 9

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्वतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

*Naisa tarkena matir-apaneya prokta 'hey naiva sujnanaya prestha,
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta II 9 II*

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

- Atma = Svayam Prakasha, Absolute Aham.
- Pramata, Kartas, Bokta – ahamkara = Relative Aham.
- Atma – Brahma Abheda, Aikyam is cause for Moksha.

984) Chapter 3 – Karika No. 12 :

Brihadaranyaka Upanishad :

इयं पृथिवी सर्वेषां भूतानाम् मधु,
अस्यै पृथिव्यै सर्वाणि भूतानि मधु;
यश्चायमस्यां पृथिव्यां
तेजोमयोऽमृतमयः पुरुषः,
यश्चायमध्यात्मं
शारीरस्तेजोमयोऽमृतमयः पुरुषः,
अयमेव स योऽयमात्मा; इदममृतम्,
इदं ब्रह्म, इदं सर्वम् ॥ १ ॥

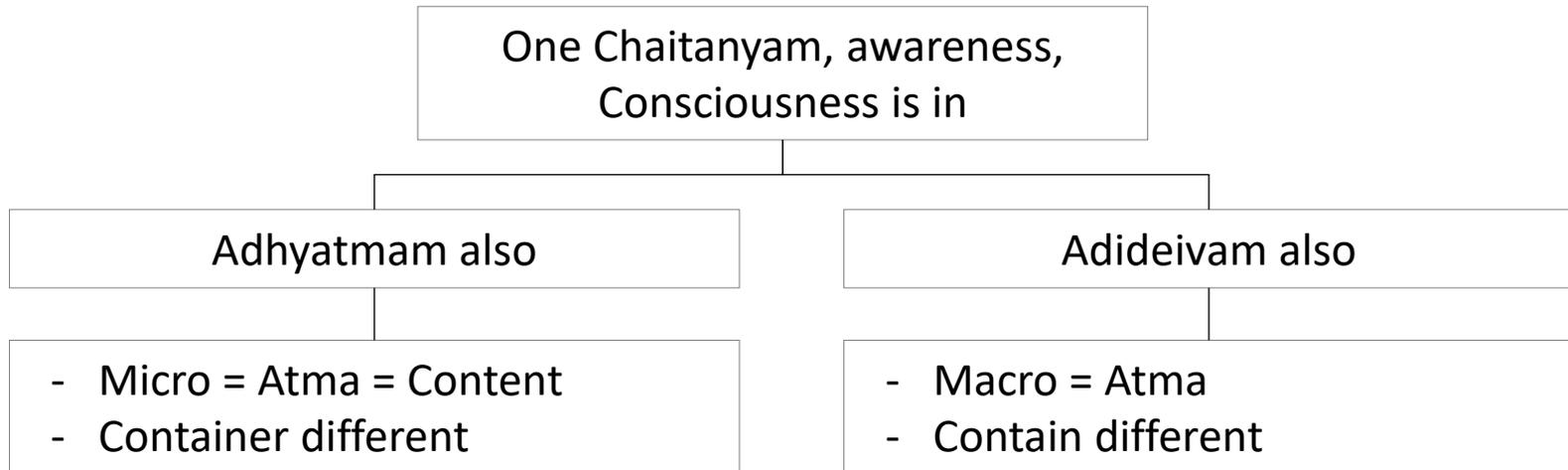
iyam pṛthivī sarveṣāṃ bhūtānām madhu,
asyai pṛthivyai sarvāṇi bhūtāni madhu;
yaścāyamasyāṃ pṛthivyāṃ
tejomayo'mṛtamayaḥ puruṣaḥ,
yascāyamadhyātmam
śārīrastejomayo'mṛtamayaḥ puruṣaḥ,
ayameva sa yo'yamātmā; idamamṛtam,
idaṃ brahma, idaṃ sarvam || 1 ||

This earth is (like) honey to all beings, and all beings are (like) honey to this earth. (The same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 1]

Adhyatma	Adideivam
<ul style="list-style-type: none"> - Micro – Jiva - Pramata = Knower, Tejomayaha, Amrutamaya, Purusha 	<ul style="list-style-type: none"> - Macro – Devata - Pramata = Knower, Tejomayaha, Amrutamaya, Purusha

- Both are one Lakshyartha – I – Brahman
- Means of becoming all (Sarvatma Bava)
- Means of immortality

985) a) Central Message :



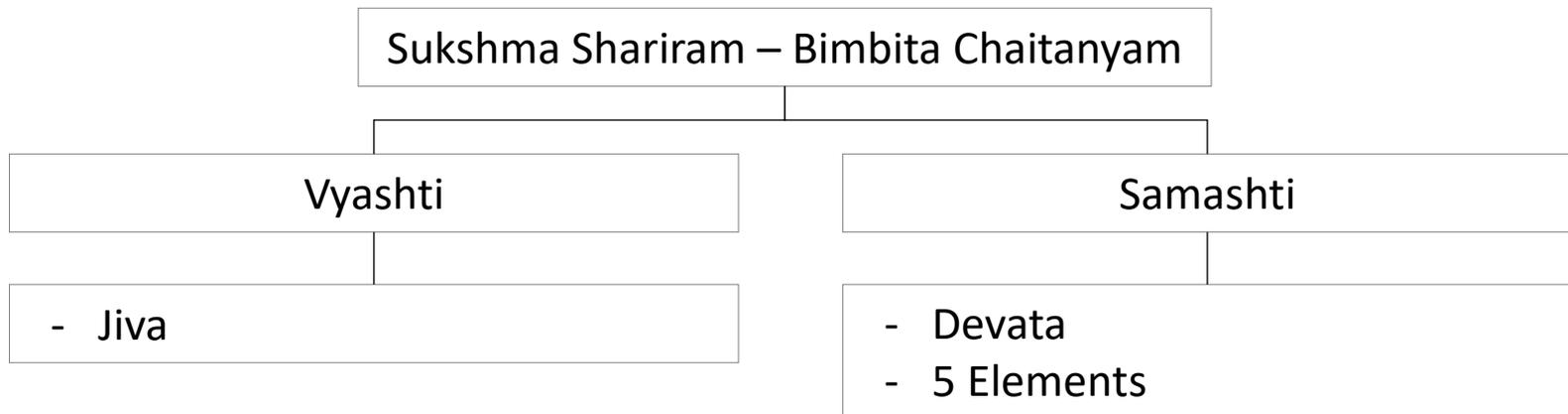
b)



986) Knowing principle exists in Pashus, Manushyas, Devatas = Tejomaya, Amrutaha, Purushaha.

987) Purusha = Sukshma Sharira Pratibimbita Chaitanyam
= Knower - Jiva

988)



- Focus on Chaitanyam, not on Shariram, knowingness – Sentiency, Awareness, Svaprakasha, Tejomayaha, Amrutaha.

989) Amrutaha = Relative eternity of the knower.

990) a) Knower is obtaining Prithivyadhi Antargataha.

- Present within Prithvi, Jalam, Agni, Apaha – Adideivam.
- It is also Adhyatmam behind the body.

b) Which is none other than Brahma.

- Idam Brahma Idam Amrutam, Idam Sarvam.

• That Atma alone is Brahman, that Brahman alone is Sarvam, all this, everything.

c) Param Brahma Prakashitam :

- Is revealed in Madhu Brahmanam.

• Jivatma, Paramatma Aikyam Prakashitam.

d) Corollary :

- Therefore, Jivatma is not born out of Paramatma, but is Paramatma.

991) External space = Space in stomach

- External consciousness = Body Consciousness.
- Jivatma = Paramatma, in Madhu Brahmana
- Therefore Jivatma is not born out of Paramatma.

992) Gaudapada is negating creation of Jivatma out of Paramatma with the help of Sruti Pramana Mahavakyam.

- Why no relationship between Jivatma, Paramatma?
- Because relationship requires duality.

- Non-duality is revealed by Mahavakyam.
- Differences caused by Upadhi, not factual.

Example :

- Space.

993) Chapter 3 – Karika No. 13 :

- Jivatma – Paramatma identity is praised and plurality criticized in the Upanishads.

994) Brihadaranyaka Upanishad : Chapter 1 – 4 – 10

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
 तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
 तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः
 प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
 अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
 तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
 अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
 न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
 पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
 एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किञ्च बहुषु?
 तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
 tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
 sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
 paśyannr̥ṣirvāmadevaḥ pratipede,
 aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
 aham brahmāsmīti, sa idaṃ sarvaṃ bhavati,
 tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
 atha yo'nyāṃ devatāmupāste, anyo'sāvanyo'hamasmīti,
 na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
 paśavo manuṣyam bhun̄jyuh, evamekaikaḥ puruṣo devān bhunakti;
 ekasminneva paśāvādīyamāne'priyam bhavati, kiṃu bahuṣu?
 tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Advaita Jnanam gives Poornatvam.
- Bheda criticized

995) Brihadaranyaka Upanishad : Chapter 4 – 3 – 23

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

yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdṛṣṭeर्विपरिलोपो विद्यते'vināśitvān |
na tu tadvitīyamasti
tato'nyadvibhaktam yatpaśyet || 23 ||

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

996) a) Katho Upanishad : Chapter 2 – 1 – 10

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

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

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

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

- **Whoever sees Dvaitam goes from mortality to mortality.**
- Dvaitam is condemned.
- Advaitam is glorified.
- Teaching of Vedanta = Advaitam.

b) Corollary :

- **Therefore, Jivatma and Paramatma are identical.**
- **Therefore Jivatma not born out of Paramatma.**
- This is the gist.

997) Sruti Quotations criticising Dvaitam :

a) Brihadaranyaka Upanishad : Chapter 4 – 3 – 23

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

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

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

b) Brihadaranyaka Upanishad : Chapter 1 – 4 – 2

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

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

c) Taittiriya Upanishad : Chapter 2 – 7 – 1

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadvā idamagra āsīt | tato vai sadajāyata |
tadātmānaṃ svayamakuruta |
tasmāttatsukṛtamucyata iti || 1 ||

In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [2 - 7 - 1]

d) Brihadaranyaka Upanishad : Chapter 2 – 4 – 6

ब्रह्म तं परादाद्योऽन्यत्रात्मनो
ब्रह्म वेद, क्षत्रं तं
परादाद्योऽन्यत्रात्मनः क्षत्रं वेद,
लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद,
देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद,
भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद,
सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद;
इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः,
इमे देवाः, इमामि भूतानि,
इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano
brahma veda, kṣatram taṃ
parādādyo'nyatrātmanaḥ kṣatram veda,
lokāstaṃ parāduryo'nyatrātmano lokānveda,
devāstaṃ parāduryo'nyatrātmano devānveda,
bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,
sarvaṃ taṃ parādādyo'nyatrātmanaḥ sarvaṃ veda;
idaṃ brahma, idaṃ kṣatram, ime lokāḥ,
ime devāḥ, imāmi bhūtāni,
idaṃ sarvaṃ yadayamātmā || 6 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self. [2 - 4 - 6]

e) Brihadaranyaka Upanishad : Chapter 4 – 5 – 7

ब्रह्म तं परादाद्योऽन्यत्रात्मनो
ब्रह्म वेद, कशत्रं तं
परादाद्योऽन्यत्रात्मनः कशत्रं वेद,
लोकास्तं परादुर्योऽन्यत्रात्मनो
लोकान्वेद, देवास्तं
परादुर्योऽन्यत्रात्मनो देवान्वेद,
वेदास्तं परादुर्योऽन्यत्रात्मनो
वेदान्वेद, भूतानि तं
परादुर्योऽन्यत्रात्मनो भूतानि वेद,
सर्वं तं परादाद्योऽन्यत्रात्मनः
सर्वं वेद; इदं ब्रह्म,
इदं कशत्रम्, इमे लोकाः, इमे देवाः,
इमे वेदाः, इमानि भूतानि,
इदं सर्वं यदयमात्मा ॥ ७ ॥

brahma taṃ parādādyo'nyatrātmano
brahma veda, kśatram taṃ
parādādyo'nyatrātmanaḥ kśatram veda,
lokāstaṃ parāduryo'nyatrātmano
lokānveda, devāstaṃ
parāduryo'nyatrātmano devānveda,
vedāstaṃ parāduryo'nyatrātmano
vedānveda, bhūtāni taṃ
parāduryo'nyatrātmano bhūtāni veda,
sarvaṃ taṃ parādādyo'nyatrātmanaḥ
sarvaṃ veda; idaṃ brahma,
idaṃ kśatram, ime lokāḥ, ime devāḥ,
ime vedāḥ, imāni bhūtāni,
idaṃ sarvaṃ yadayamātmā || 7 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these Vedas, these beings and this all—are the Self. [4 - 5 - 7]

f) Vyasacharya in Mahabharatam, Puranas, Brahma Sutram reveals Advaitam.

g) Gita : Chapter 13 – Verse 3

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]

- Jivatma = Paramatma = Aikyam

h) Gita : Chapter 7 – Verse 5

अपरेयमितस्त्वन्यां
प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो
ययेदं धार्यते जगत् ॥ ७-५ ॥

aparēyamitastvanyāṃ
prakṛtiṃ viddhi mē parām ।
jīvabhūtāṃ mahābāhō
yayēdaṃ dhāryatē jagat ॥7- 5 ॥

This is the lower prakṛti; different from it, know thou, O mighty-armed, My higher prakṛti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

- My own Para Prakṛti is available in every body as the Jiva.
- Mahavakyam

i) 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]

j) Gita : Chapter 13 – Verse 23

उपद्रष्टानुमन्ता च
भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तः
देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

upadraṣṭānumantā ca
bhartā bhōktā mahēśvaraḥ |
paramātmēti cāpyuktah
dēhē'smin puruṣaḥ paraḥ || 13.23 ||

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

- Jivatma obtaining in the body = Paramatma.
- Mahavakyam
- Gita = Minute portion of Mahabharata.

998)

2 Approaches in Veda

- Dasoham
- Criticised
- Nanatva, Bheda Darshanam
- Sarva Prani Sadharaam
- Misconception held by all ignorant people
- Shankara calls them insects, Pranis

- Soham
- Glorified
- Abheda Darshanam
- Sthithaprajnam Chapi Mam Viddhi Vakyam

- Svabavikam, based on natural Moola Avidya.
- Nanatva Darshanam Nindhayate

a) Brihadaranyaka Upanishad :

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

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

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

b) Katho Upanishad :

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

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

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

c) Brihadaranyaka Upanishad : Purusha Vidha Brahmanam

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

द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānu bibhemīti,
tata evāsyā bhayaṃ vīyāy, kasmāddhyabheṣyat?

dvitīyādvai bhayaṃ bhavati || 2 ||

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

- As long as you see duality, there will be Bayam.

d) Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmnye'nirukte'nilayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayaṃ bhavati tattveva bhayaṃ

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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

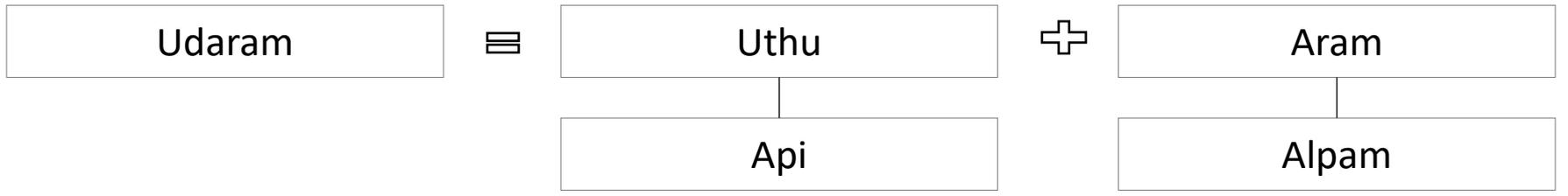
- If you make a slight difference between Jivatma and Paramatma, you will have fear.

999) a)

Big difference	Small difference
<ul style="list-style-type: none"> - All Dvaitins hold to Big difference - Jivatma, Paramatma are different - Dvaitin – talks about major difference 	<ul style="list-style-type: none"> - Jivatma is small portion of Paramatma. - Visishta Advaitam - Size of Atma = Anu Atomic - Size of Paramatma = All pervading - Atomic Jivatma is occupying infinitesimal part of Paramatma - Part – whole difference.

b) Taittiriya Upanishad : Chapter 2 – Section 7

- Criticises both major, minor difference.
- Therefore, Taittiriya Upanishad says : Udaram Antaram Krute.
- One who makes even a minor difference is criticised, will be Samsara.



- One who says I am part of Paramatma, even that we negate.
- Atha Satya Bayam Bavati.
- They will have fear.

1000) Brihadaranyaka Upanishad : Chapter 4 – 5 – 7

ब्रह्म तं परादाद्योऽन्यत्रात्मनो
 ब्रह्म वेद, कशत्रं तं
 परादाद्योऽन्यत्रात्मनः कशत्रं वेद,
 लोकास्तं परादुर्योऽन्यत्रात्मनो
 लोकान्वेद, देवास्तं
 परादुर्योऽन्यत्रात्मनो देवान्वेद,
 वेदास्तं परादुर्योऽन्यत्रात्मनो
 वेदान्वेद, भूतानि तं
 परादुर्योऽन्यत्रात्मनो भूतानि वेद,
 सर्वं तं परादाद्योऽन्यत्रात्मनः
 सर्वं वेद; इदं ब्रह्म,
 इदं कशत्रम्, इमे लोकाः, इमे देवाः,
 इमे वेदाः, इमानि भूतानि,
 इदं सर्वं यदयमात्मा ॥ ७ ॥

brahma taṃ parādādyo'nyatrātmano
 brahma veda, kśatram taṃ
 parādādyo'nyatrātmanaḥ kśatram veda,
 lokāstaṃ parāduryo'nyatrātmano
 lokānveda, devāstaṃ
 parāduryo'nyatrātmano devānveda,
 vedāstaṃ parāduryo'nyatrātmano
 vedānveda, bhūtāni taṃ
 parāduryo'nyatrātmano bhūtāni veda,
 sarvaṃ taṃ parādādyo'nyatrātmanaḥ
 sarvaṃ veda; idaṃ brahma,
 idaṃ kśatram, ime lokāḥ, ime devāḥ,
 ime vedāḥ, imāni bhūtāni,
 idaṃ sarvaṃ yadayamātmā || 7 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these Vedas, these beings and this all—are the Self. [4 - 5 - 7]

- Everything that we experience is nothing but Atma.
- Our topic : Criticism of Dvaitam
- Here indirect criticism, there is nothing other than Atma.
- No 2nd thing, no Dvaitam.
- Hence Dvaita Nindha.

1001) a) Brihadaranyaka Upanishad : Chapter 1 – 4 – 10 – Avidya Sutra

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुङ्क्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किञ्च बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannṛṣirvāmadevaḥ pratipede,
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
aham brahmāsmīti, sa idaṃ sarvam bhavati,
tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
atha yo'nyāṃ devatāmupāste, anyo'sāvano'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhun̄jyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādiyamāne'priyam bhavati, kiṃu bahuṣu?
tasmādeṣāṃ tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

b) Vidya Sutram : Brihadaranyaka Upanishad : Chapter 1 – 4 – 7

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,
असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,
यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;
तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,
वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;
तान्यस्यैतानि कर्मनामान्येव ।
स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;
आत्मेत्येवोपासीत्, अत्र ह्येते सर्व एकम् भवन्ति ।
तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।
यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva
vyākriyata, asaunāmāyamidaṃrūpa iti;
tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,
asaunāmāyamidaṃrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyah,
yathā kṣurah kṣuradhāne'vahitaḥ syāt,
viśvambharo vā viśvambharakulāye; taṃ na paśyanti |
akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,
paśyaṃścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ;
tānyasyaitāni karmanāmānyeva |
sa yo'ta ekaikamupāste na sa veda
akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta,
atra hyete sarva ekam bhavanti |
tadetatpadanīyamasya sarvasya yadayamātmā,
anena hyetatsarvaṃ veda | yathā ha vai padenānuvindedevam;
kīrtiṃ ślokaṃ vindate ya evaṃ veda || 7 ||

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 - 4 - 7]

1002) a) Kaivalya Upanishad :

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

aṇoraṇīyānahameva tadvanmahānaham̐ viśvamaham̐ vicitram |
purātano'ham̐ puruṣo'hamīśo hiraṇmayo'ham̐ śivarūpamasmi || 20||

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing ; I am the Ancient One, the Purusa ; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious. [Verse 20]

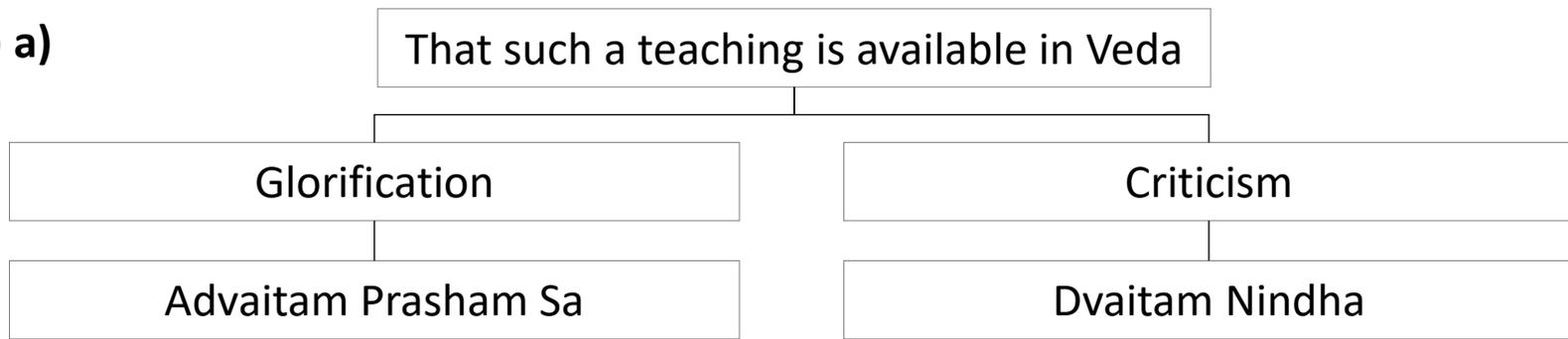
b) Taittiriya Upanishad : Chapter 3 – Section 1 – Verse 2

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]

1003) a)



b) Sarvesham Vedantanam Tatparyam Advaitam :

- Ultimate teaching of entire Vedanta is Advaitam.
- Samanjasam – such a conclusion is appropriate, it is right understanding – Riju Avabodhyam, Nyayam, logical undersanding.

1004) To see loopholes – see Brahma Sutra – Head breaking section Chapter 2 – Section 2 and Chapter 3 – Section 3.

- Logical fallacies of Sankhya, Nayaya, Vaishnavism, Pashupatha Matam, Shaivism.
- All dualism illogical.
- Very dry Chapters.

1005) Such a conclusion alone is appropriate.

- Advaitam is the ultimate teaching of Vedanta.
- Dvaitam is there in Veda Purva Bhaga.
- Visishta Advaitam is there.
- Not ultimate, use them as stepping stone.
- Both intermediary state of Sadhana, not final stage.

1006) Chapter 3 – Karika No. 14 :

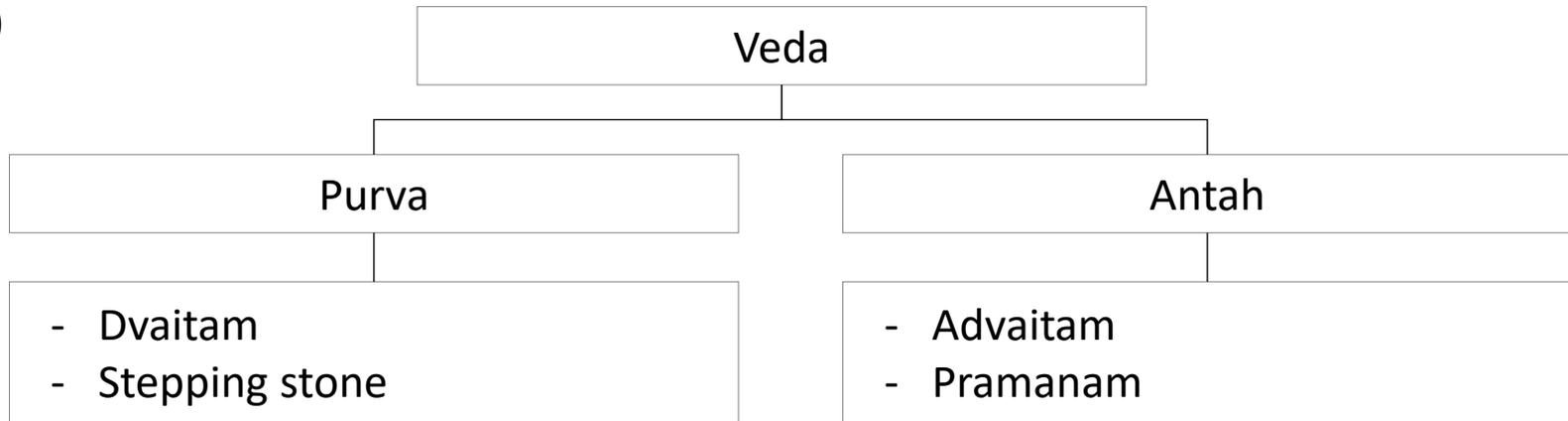
जीवात्मनोः पृथक्तवं यत्प्रागुत्पत्तेः प्रकीर्तितम् ।
भविष्यद्वृत्त्या गौणं तन्मुख्यत्वं हि न
युज्यते ॥ ३-१४ ॥

jīvātmanoḥ pṛthaktvaṁ yatprāgutpatteḥ prakīrtitam ।
bhaviṣyadvṛttyā gauṇaṁ tanmukhyatvaṁ hi na
yujyate ॥ 3-14 ॥

The Separativeness of the Jiva and the Atman which has been declared in the earlier ritualistic portion of the Veda, before the Upanishadik text dealing with the Creation of the Universe accurs, can only be figurative because this portion is a description anticipating what is to follow. This statement regarding a dualistic concept can never have any literal meaning.

[3 - K - 14]

1007)



1008) a) Nanu :

- Purva Pakshi – Against Advaitam
- Veda itself talks of Dvaitam.
- Difference between Jivatma and Paramatma.

- Before beginning of Upanishad.
- Utpatti Vakhyam Prag... Utpatti = Jnana Khanda of Veda.

b) In Karma Khanda :

- Jiva – Ishvara Bheda proclaimed in many fold ways.
- Many Jivas, finite, limited, with variety of desire.

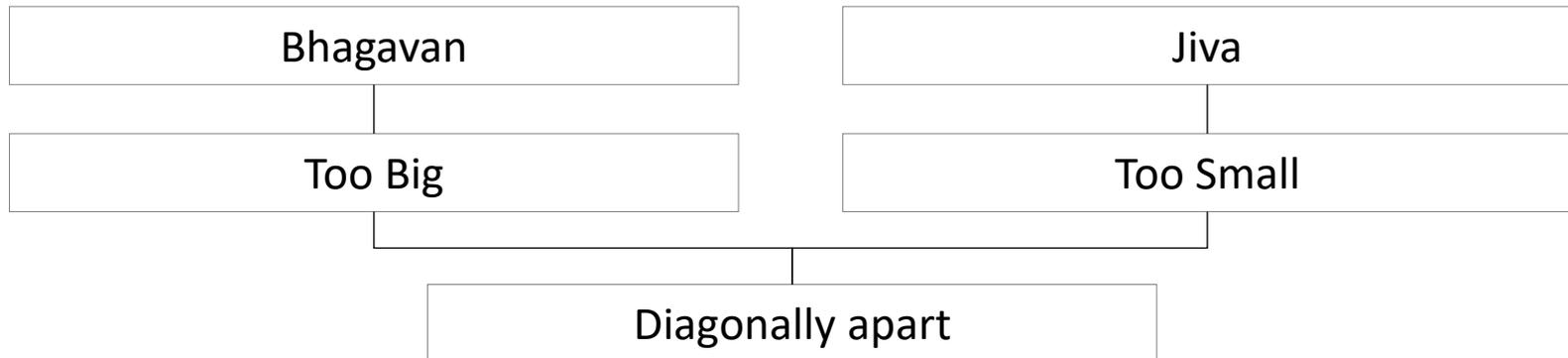
1009) Rig Veda Samhita :

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
 स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषां विधेम ॥
 हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
 स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषां विधेम ॥

“Hiraṇyagarbha was present at the beginning; when born, he was the sole lord of created beings; he upheld this earth and heaven-- let us offer worship with an oblation to the divine Ka.” [10 – 121 – 1]

Ishvara Role :

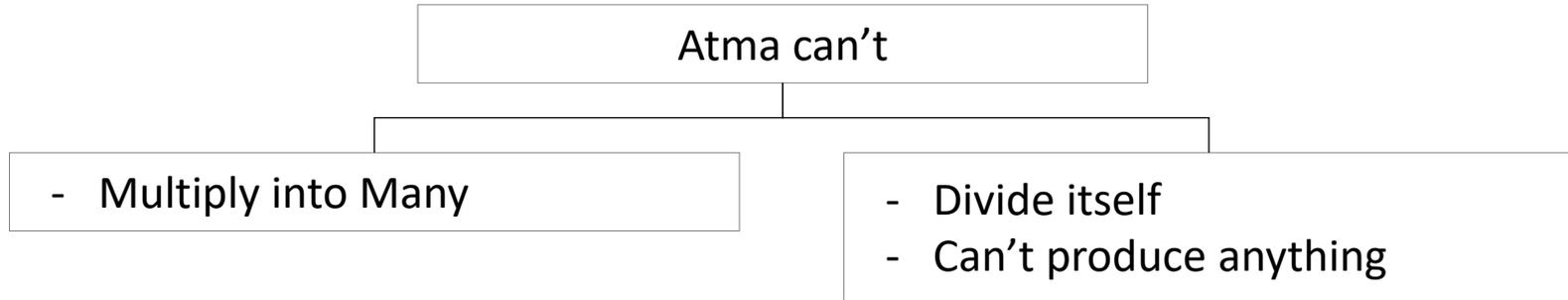
- Sustains Earth, heaven.



1010) a) Main aim of Chapter :

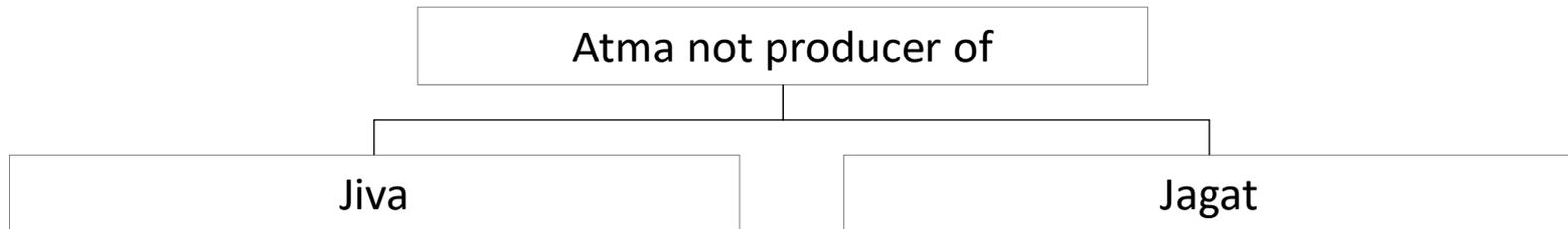
- Atma = Advaitam
- No duality can come out of Atma.

b)



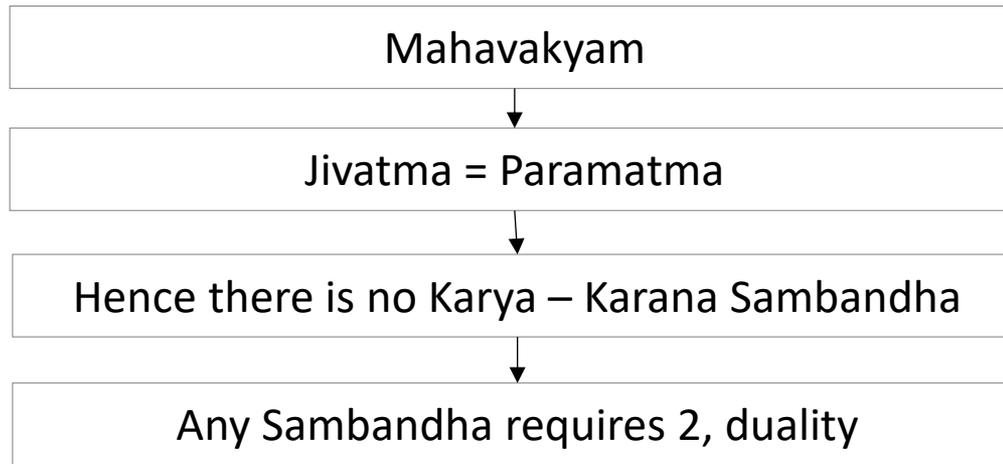
- Atma is not a Karanam
- Atma can't produce anything.

c)



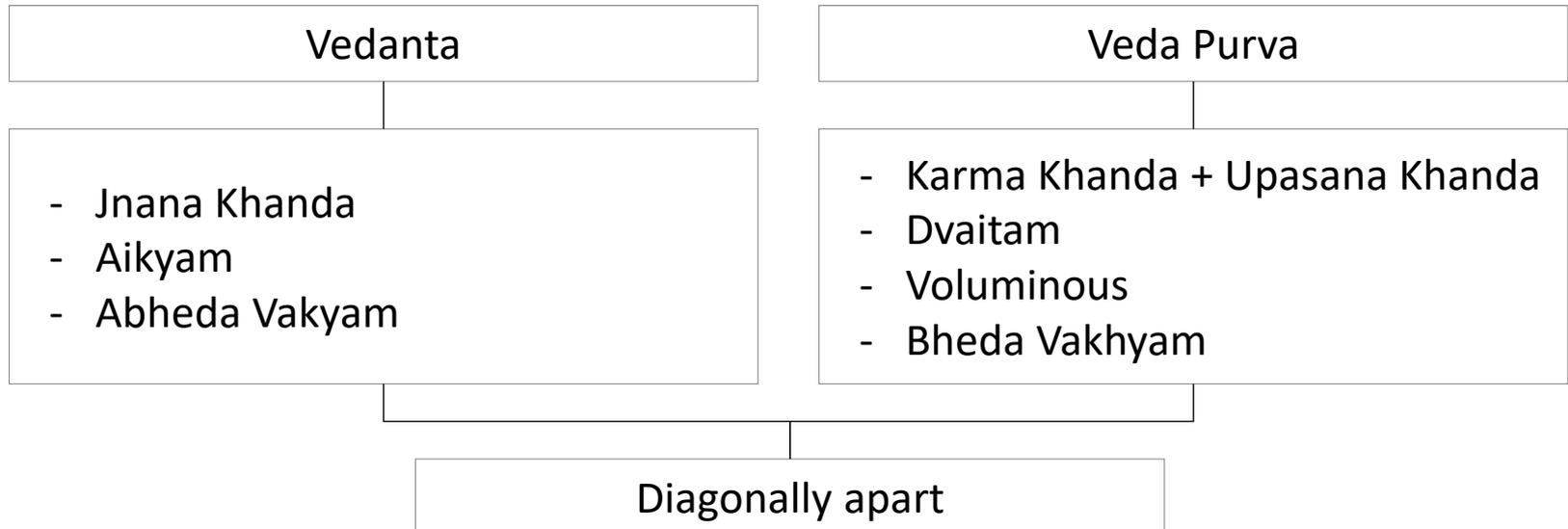
- Prove through Sruti.
- Take Mahavakyam and extract corollary.

d)



- Jivatma is Paramatma, Paramatma is Jivatma, one not born from other.
- Utpatti Na Samichinam – Established in Karika No. 13.

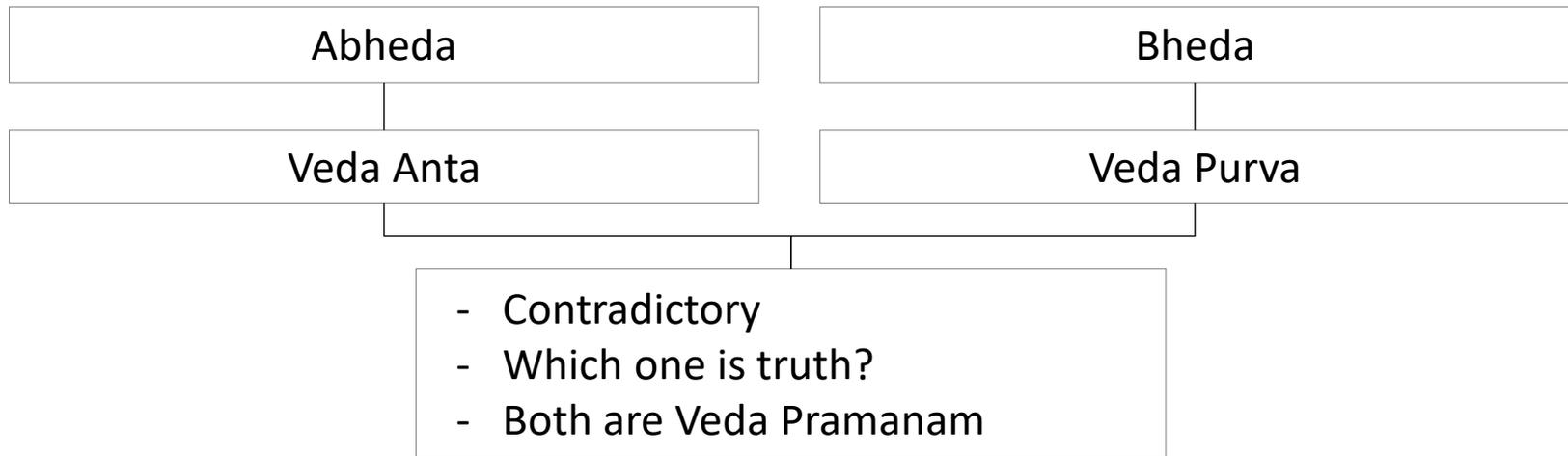
1011) a) Purva Pakshi :



b) Not appropriate take Vedanta only.

- Both contradictory.

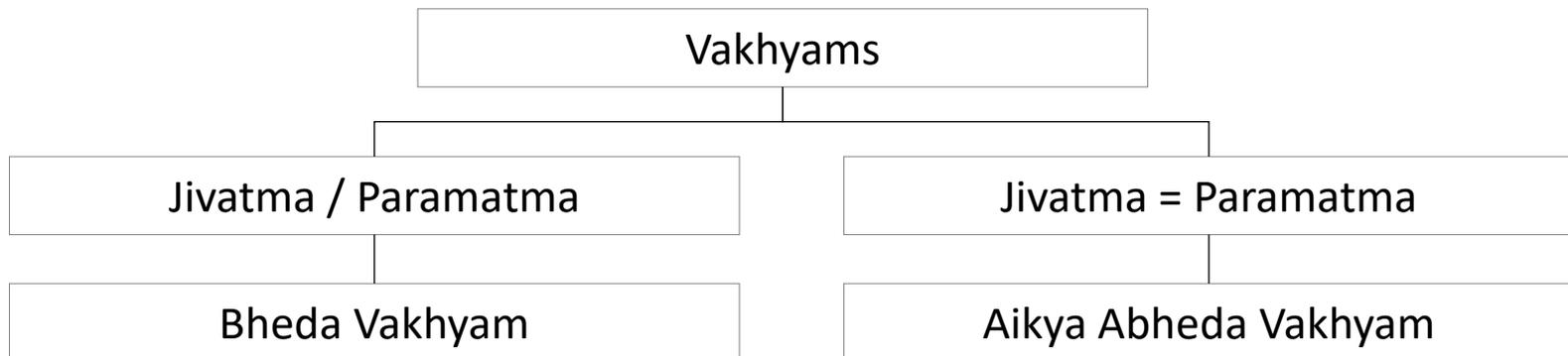
c)



- Mimamsa, interpretational problem.

d) Tatra :

- When both Vakhyams are there, how come you take Vedanta and conclude?



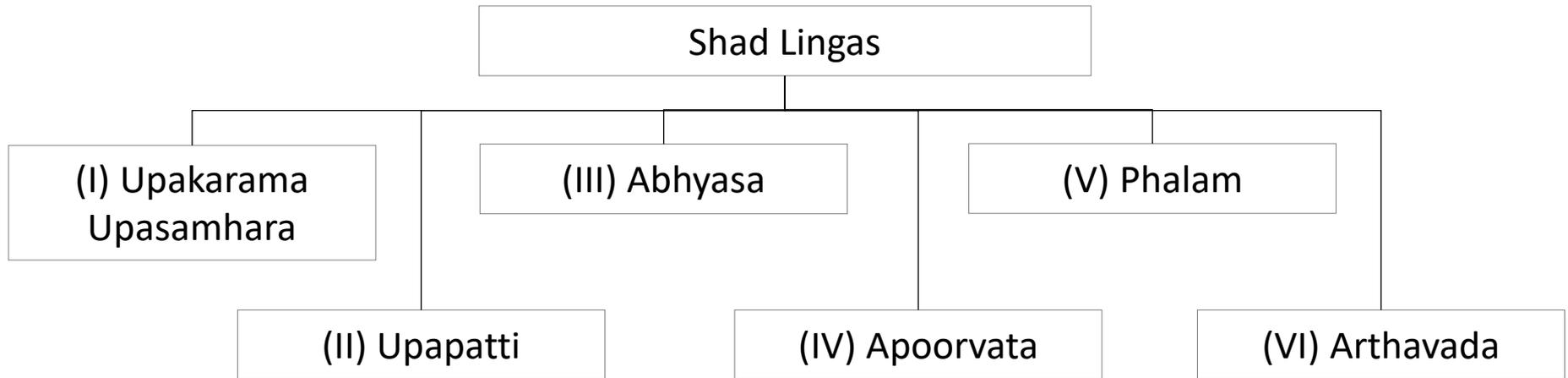
Purva Pakshi :

- When both are present, how come you take Abhedha and Conclude?

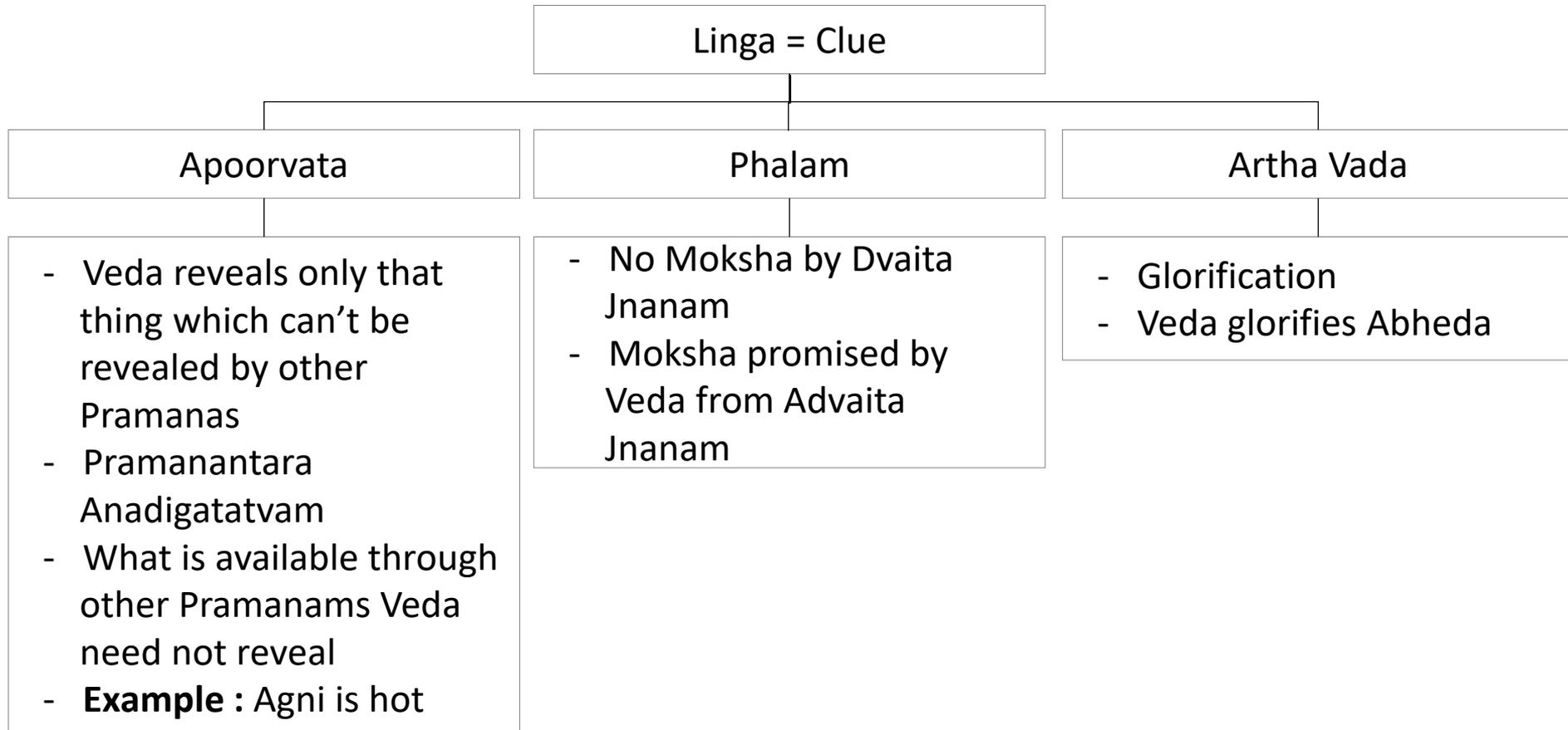
1012) Answer : Karika No. 14

- Same in Vaitatya Prakaranam end of Karika No. 30.
- **Manu Smruti** : Only a Vedantin can interpret Veda Purva and Veda Antah properly.
- Veda Purva can't interpret Veda Purva or Vedanta properly.

1013) How to prove Tatparyam?



1014) Dvaitam – Lingas don't support.



1015) a) Dvaitam known by Pratyaksha, Upamana, Anumana, Arthapatti...

- Reveal Jiva – Ishvara Bheda.

b) Ask anyone :

- Are you the creator of the world?
- No one claims – I am Ishvara the creator.

- Jiva – Ishvara Bheda need not be revealed by Veda.
- All other Pramanas are talking about it.
- For Dvaitam – Veda na Pramanam.

c) Jiva Ishvara Abheda is not known by any other Pramanam.

- All Vakhyams which reveal the Aikyam must be Pramanam, because Pramanantara Anadhigatatvat, Apoorvatvat.

d) Bheda = Mithya, Vyavaharika Satyam, not ultimate reality.

- Ultimate reality = Abheda only.
- Apoorvatvam supports Abheda and not Bheda.

e) No Phalam of Moksha by Dvaita Jnanam, not Svarga.

- No where in Veda it is said.

f) Advaita Jnana Moksha Phalam is promised

- Phala Lingam supports Advaitam, not Dvaitam.

g) Artha Vada – Glorification :

- Veda glorifies Abheda Darshanam as Tatparyam.
- The knower of Brahman claims Poornatvam and Sarvatvam.
- Abheda glorified.
- Bheda is criticised.

1016) a) Katho Upanishad : Chapter 2 – 1 – 10

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

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

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

b) Mandukya Upanishad : Chapter 3 - Karika No. 13

जीवात्मनोरनन्यत्वमभेदेन प्रशस्यते ।
नानात्वं निन्द्यते यच्च तदेवं हि समञ्जसम् ॥ ३-१३ ॥

jīvātmanorananyatvamabhedena praśasyate ।
nānātvam nindyate yacca tadevaṁ hi samañjasam || 3-13 ||

Since the identity of the (Jiva) and the Self (Atman) among themselves has been praised and the multiplicity is severely condemned in the Scriptures, Non-duality alone is the rational and the correct. [3 - K - 13]

1017) Creation statements in Upanishads :

a) 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]

- From Brahman, all living being are born.

b) Brihadaranyaka Upanishad : Chapter 2 – 1 – 20 - Ajata Shatru Brahmanam

स यथोर्णनाभिस्तन्तुनोच्चरेत्,
यथाग्नेः कशुद्रा विस्फुलिङ्गा
व्युच्चरन्ति, एवमेवास्मादात्मनः
सर्वे प्राणः, सर्वे लोकाः, सर्वे देवाः,
सर्वानि भूतानि व्युच्चरन्ति;
तस्योपनिषत्—सत्यस्य सत्यमिति
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ २० ॥

sa yathorṇanābhistantunoccaret,
yathāgneḥ kśudrā visphuliṅgā
vyuccaranti, evamevāsmādātmanah
sarve prāṇaḥ, sarve lokāḥ, sarve devāḥ,
sarvāni bhūtāni vyuccaranti;
tasyopaniṣat—satyasya satyamiti
prāṇā vai satyam, teṣāmeṣa satyam || 20 ||

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upaniṣad) is 'the Truth of truth.' The vital force is truth, and It is the truth of that. [2 - 1 - 20]

c) Mundaka Upanishad also has similar Mantra

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

- Shudraha word not in Mundak Upanishad.
- Creation like origination of spark from fire.
- Spark originates from fire.
- Creation originates from Brahman.

d) Taittiriya Upanishad : Chapter 2 – 1 – 2

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

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |
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]

e) Chandogya Upanishad : Chapter 6 – 2 – 3

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

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

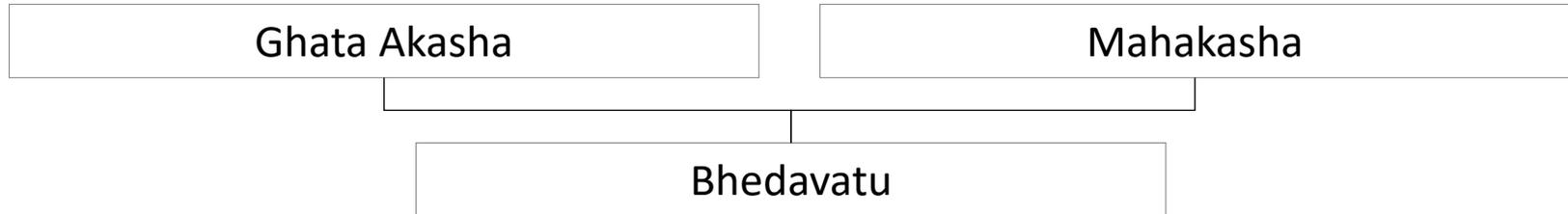
That Existence decided: 'I shall be many. I shall be born.' He then created fire. That fire also decided: 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 - 2 - 3]

- Brahman visualised creation.

1018) Figurative statement

- Talks about seeming Mithya Bheda between Jivatma and Paramatma.

Example : Like



- Veda Purva talks about Mithya Bheda not Satya Bheda.

Example :

- Cooking food → Expression

Fact :

- Cooking grains + vegetables.
- All Jivas endowed, possessed with Avidya.
- Natural mistake, ignorance.

1019) a) Brihadaranyaka Upanishad : Chapter 1 – 4 – 10

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किञ्च बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannr̥ṣirvāmadevaḥ pratipede,
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
aham brahmāsmīti, sa idaṃ sarvam bhavati,
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
atha yo'nyāṃ devatāmupāste, anyo'sāvano'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhun̄jyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādīyamāne'priyam bhavati, kiṃu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- One who says Jiva is different, Ishvara is different, he is dull, doesn't know.

b) Taittriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

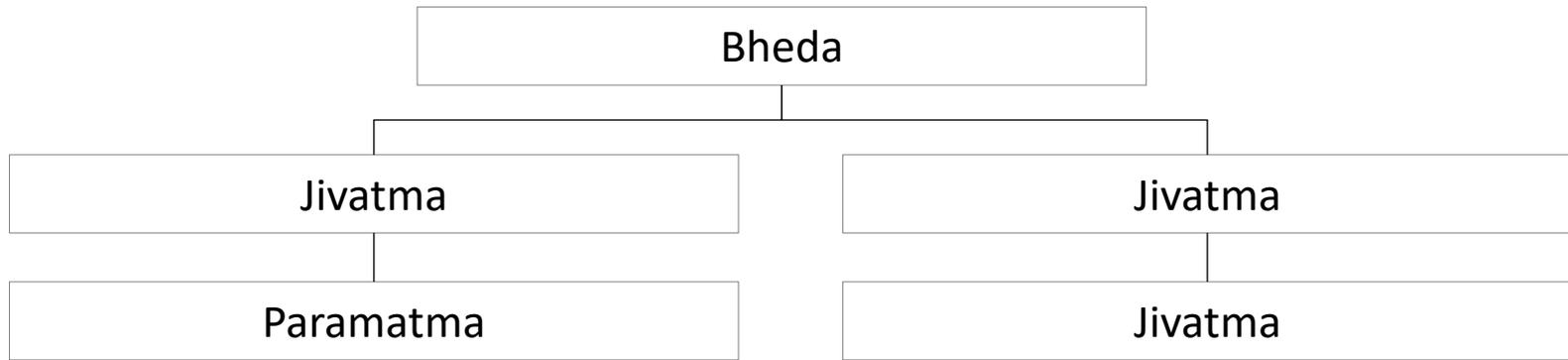
etasminnadṛśye'nātmye'nirukte'nilayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati
yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayaṃ bhavati tattveva bhayaṃ

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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

- Anuvada Vakyam, Na Pramanam Bavati.
- This is the Mimamsa point, it is Artha Vada, Gauna Vakyam.

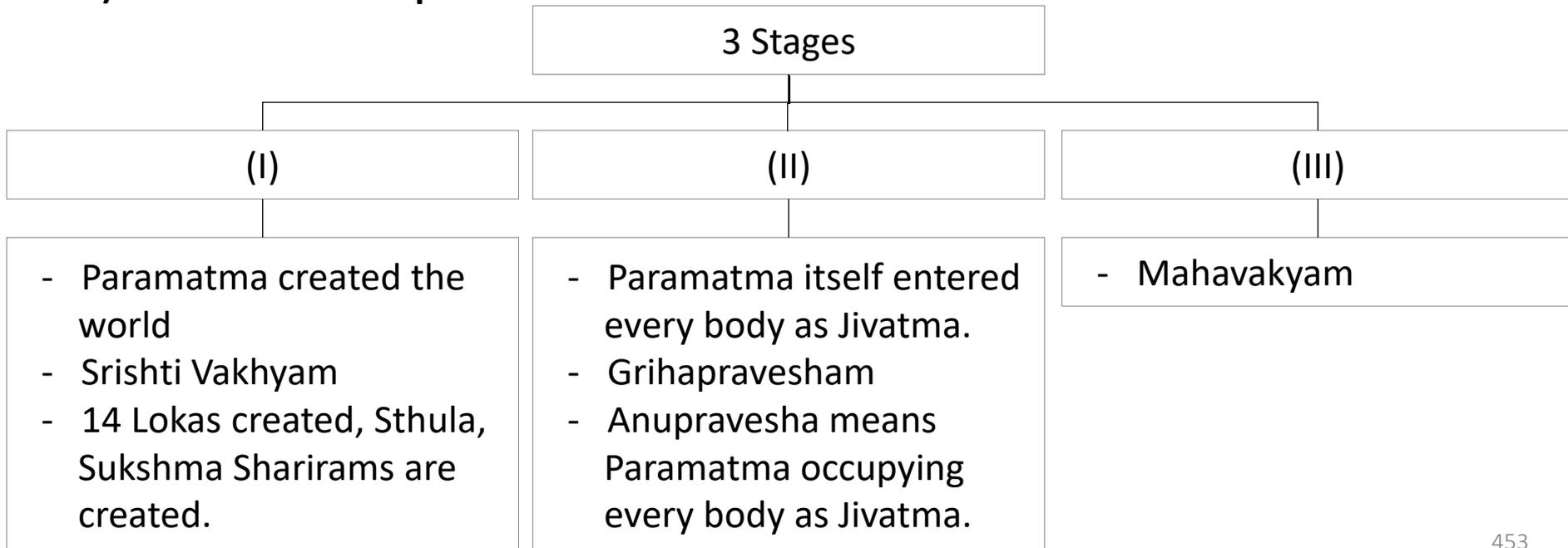


- All Atma Bheda Vakyams are only temporarily accepted.

c) Abheda Vakyam in the Upanishads are not Anumana Vakhyam but Pramana Vakhams.

- Tatparya lingas support Mahavakya only.

1020) One-ness alone Upheld



1021) a) Taittiriya Upanishad : Chapter 2 – 6 - 3

सोऽकामयत् । बहु स्यां प्रजायेयेति । स तपोऽतप्यत् ।
स तपस्तप्त्वा । इदं सर्वमसृजत् । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।

तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥ ३ ॥

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

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

b) Chandogya Upanishad :

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन्स्रवेद्यो
मध्येऽभ्याहन्याज्जीवन्स्रवेद्योऽग्रेऽभ्याहन्याज्जीवन्स्रवेत्स एष
जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥ ६.११.१ ॥
अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां
जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्व
जहाति सर्वः शुष्यति ॥ ६.११.२ ॥

asya somya mahato vṛkṣasya yo mūle'bhyāhanyājīvansravedyo
madhye'bhyāhanyājīvansravedyo'gre'bhyāhanyājīvansravetsa eṣa
jīvenātmanānuprabhūtaḥ pepīyamāno modamānastiṣṭhati || 6.11.1 ||
asya yadekāṃ śākhāṃ jīvo jahātyatha sā śuṣyati dvitīyāṃ
jahātyatha sā śuṣyati tṛtīyāṃ jahātyatha sā śuṣyati sarvaṃ
jahāti sarvaḥ śuṣyati || 6.11.2 ||

The father said; 'O Somya, know this: When the self leaves the body, the body surely dies. The self, however, never dies. That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.' [Śvetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain it again,' replied his father. [6 - 11 - 1, 2]

c) Aitareya Upanishad :

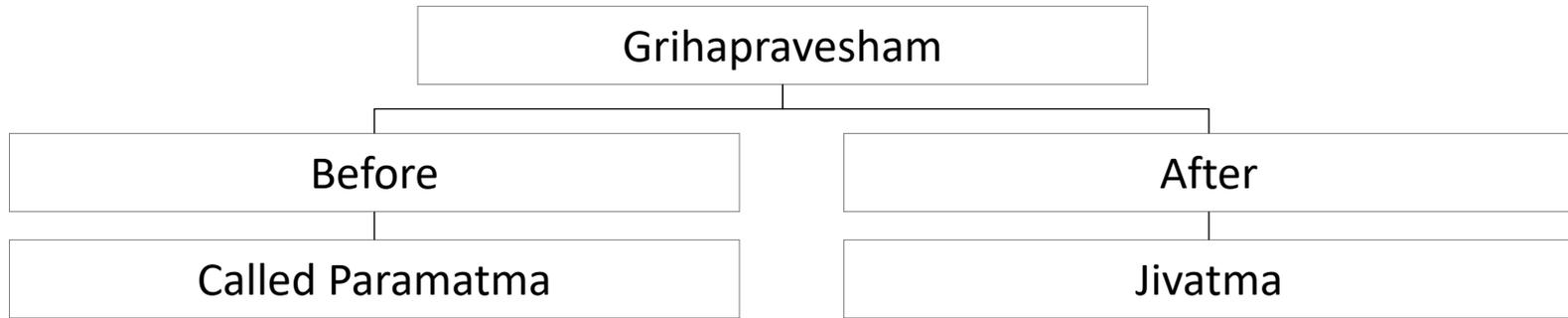
स एतमेव सीमानं विदर्यैतया द्वारा प्रापद्यत ।
सैषा विदृतिर्नाम द्वास्तदेतन्नाऽन्दनम् ।
तस्य त्रय आवसथास्त्रयः स्वप्ना ।
अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

Sa etameva simanam vidaryai-taya dvara prapadyata I
saisa vidrtir-nama dvas-tad-etan-nandanam I
tasya traya avasathas-trayah svapnah I
ayam-avasatho-'yam-avasatho0'yam-avasatha iti || 12 ||

Then He opened the suture of the skull and entered by that door. This is the door named as the Vidrti or cleft. This is the place of bliss, Nandana. He has three dwelling – places and three conditions of sleep (dream). This is a dwelling place. This is a dwelling place. This is a dwelling place. [I – III – 12]

- Etayat Dvara Aipathaya.

c)



Griha :

- Body – Mind complex.

1022) Gita :

उपद्रष्टानुमन्ता च
भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तः
देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

upadraṣṭānumantā ca
bhartā bhōktā mahēśvaraḥ |
paramātmēti cāpyuktah
dēhē'smin puruṣaḥ paraḥ || 13.23 ||

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

1023) Taittiriya Upanishad : Chapter 2 – Section 8

स यश्चायं पुरुषे । यश्चासावादित्ये ।
स एकः स य एवंवित् । अस्माल्लोकात् प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति
तदप्येष श्लोको भवति ॥ ११ ॥

sa yaścāyaṃ puruṣe | yaścāsāvāditye |
sa ekaḥ sa ya evaṃvit | asmāllokāt pretya |
etamannamayamātmānamupasaṅkrāmati |
etaṃ prāṇamayamātmānamupasaṅkrāmati |
etaṃ manomayamātmānamupasaṅkrāmati |
etaṃ vijñānamayamātmānamupasaṅkrāmati |
etamānandamayamātmānamupasaṅkrāmati
tadapyeṣa śloko bhavati ॥ 12 ॥

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... Regarding this there is the following Vaidika Verse. [2 - 8 - 12]

1024) Since Paramatma alone has entered the Body and become Jivatma, Paramatma and Jivatma are 2 names.

- Both refer to one and same Atma only.
- Difference is seeming difference like Ghata Akasha, Maha Akashavatu.
- Only Gauna Bheda, Natu Mukhya bheda.
- What is original relationship?

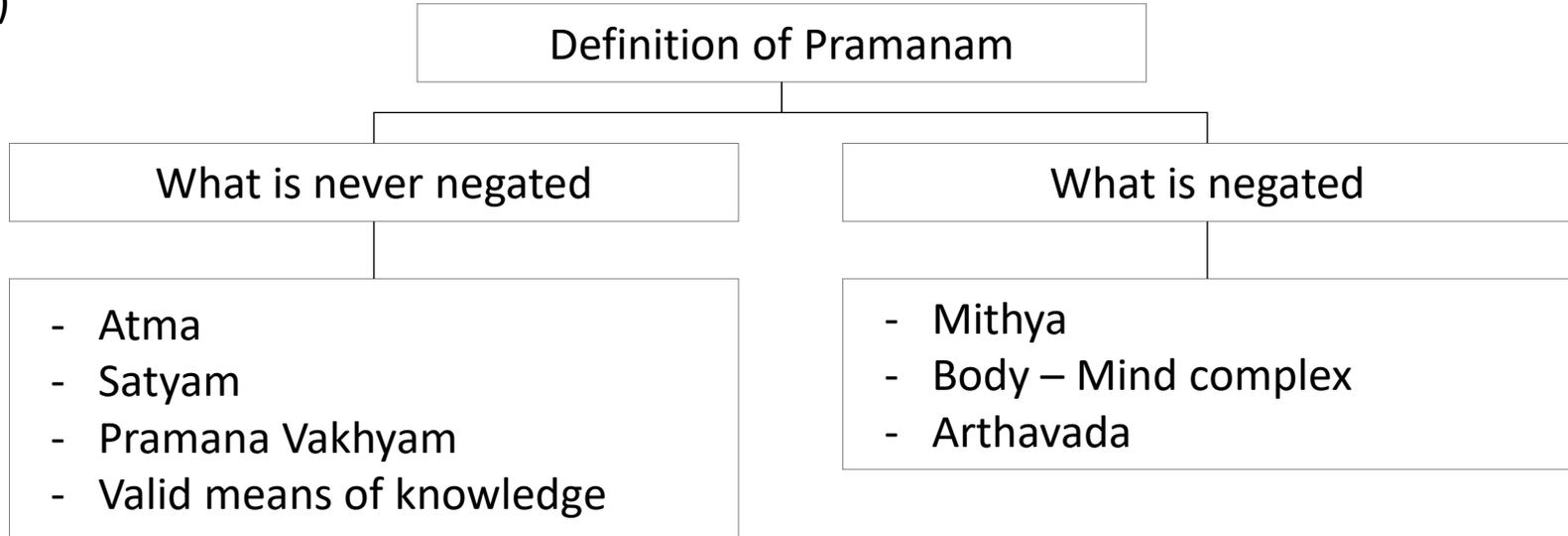
1025) Chandogya Upanishad : Chapter 6 – Section 8 to 16 – “Tatu Tvam Asi”

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.८.७ ॥
॥ इति अष्टमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyam sa ātmā
tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.8.7 ||
|| iti aṣṭamaḥ khaṇḍaḥ ||

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

1026)



1027)

1st Interpretation	2nd Interpretation
- Mithya Bheda	- Anyway, Veda is going to talk about Abheda later, based on consolation that soon Advaitam is going to come.

1028)

Laukika Dvaitam	Shastric Dvaitam
- Original Samsara	- Doctors Samsara - Samsara and treatment pain will be removed is hope of a doctor

1029) a) Gaudapada is establishing Brahman is Advaitam.

b) Significance of word Advaitam :

- Brahman is not a Karanam for anything.

c) In the beginning, we admit Brahman = Jagat Karanam

d)

Admission	Apavada Kala
- Adhyaropa Kala	- Karanam status temporarily attributed to Brahman - We negate by Apavada

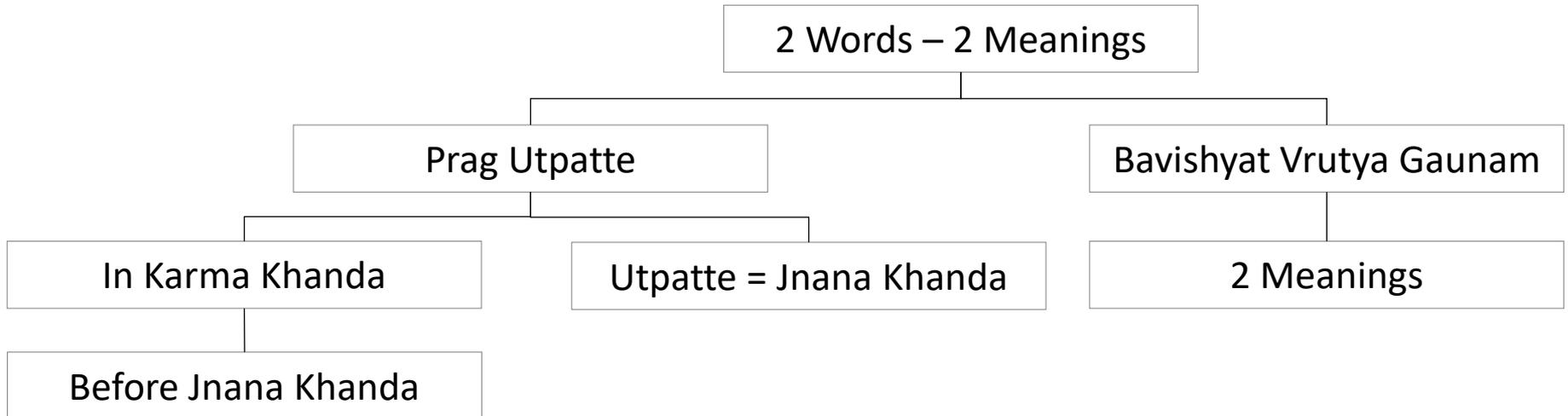
e) World, Jiva not born of Brahman

- Jiva – Brahmanoho Karya Karana Sambandaha Nasti.

f) To establish this Gaudapada is taking all Mahavakyas of Upanishad.

- Mahavakya reveals oneness of Jivatma and Paramatma.
- If both are one and same, one can't be product of the other

g)



h) In Karma Khanda, whatever difference is talked about in the Veda they are Bavishyat Vrutyas.

2 Meanings of Bavishyat Vrutyas

(I)

- From the standpoint of future unreal difference between Jivatma and Paramatma which will be taught in Jnana Khanda.
- That unreal difference is indicated in Karma Khanda itself
- In Karma Khanda, Veda does not say that the world is unreal
- It keeps in Mind the unreal difference which is going to be taught

(II)

- Close to 1st interpretation
- In Karma Khanda, Bheda is only temporary from the oneness which will be talked in Jnana Khanda
- In Jnana Khanda, temporary, difference is knocked off.
- Example : Pole of Pole vaulter
- Use the pole until he crosses the bar.
- Pole dropped
- Should not be overgrateful to the pole
- Then no gold medal
- Bheda Vakyams in Karma Khanda are like the pole, till you get Sadhana Chatustaya Sampatti and come to Jnana Khanda
- Dvaitam pole, Bheda pole, Dashoham pole dropped in Jnana Khanda

1030) a) Final message :

Dvaitam	Advaitam
Temporary teaching in Veda	Ultimate teaching in Veda

b) Prag Utpatte Ekatvam Prakrititam :

- Advaitam taught in beginning and in the end.
- Upakrame and Upasamhare – Advaitam is there.

1031) a) Chandogya Upanishad : Chapter 6 – 2 – 3

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

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

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

- Brahman visualised the created, then created Agni Tattvam, Jala Tattvam.

b) Before Srishti Ekam Eva Advitiyam Prakrititam

- Advaitam introduced before Srishti Vakhyam

c) Chandogya Upanishad : Chapter 6 – 2 – 1 and 2

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]

कुतस्तु खलु सोम्यैवंस्यादिति होवाच
कथमसतः सज्जायेतेति। सत्त्वेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् ॥ ६.२.२ ॥

kutastu khalu somyaivaṃsyāditi hovāca
kathamasataḥ sajjāyeteti | sattveva somyedamagra
āsīdekamevādvitīyam || 6.2.2 ||

The father said: ‘O Somya, what proof is there for this—that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second’. [6 - 2 - 2]

- Ekam Eva Advitiyam.
- Upanishad begins with Advaitam and ends with Advaitam.

d) To teach Advaitam, Dvaitam is introduced in between.

- Hence can teach immortality.
- Jivas Dvaita experiences are temporary.
- In the beginning before birth of Jiva and Paramatma, Advaitam Brahman exists and in the end also.

e) Dvaitam – stepping stone to teach Advaitam.

f) Same Advaitam taught in end.

In Mahavakyam : Chandogya Upanishad

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.८.७ ॥
॥ इति अष्टमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā
tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.8.7 ||
|| iti aṣṭamaḥ khaṇḍaḥ ||

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

- Same Advaitam taught
- Beginning – end = Advaitam.
- Aim of Upanishad is to teach Advaitam.
- In between Srishti and Dvaitam is taught.

1032) a) Note :

- Dvaitam only meant for understanding Advaitam.

b) Dvaitam = Gaunam, secondary, intermediary message.

- Don't take Dvaitam as Satyam, primary.

Example :

- Cook is cooking food Odanam Pachati.
- Rice is being cooked.
- In short, Dvaitam is not main teaching.

1033) a) Vedantin :

- No creation of world out of Paramatma.

Purva Pakshi : Questions

- How do you say there is no creation out of Brahman?
- All Upanishads proudly declare this.

b) Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

c) Taittiriya Upanishad :

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 ॥

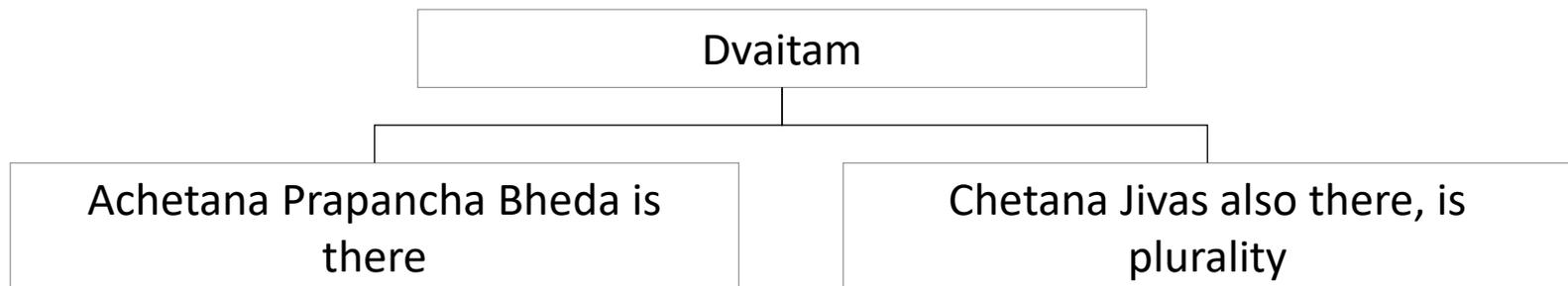
To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done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

1033) Therefore take Srishti Vakhyams as Srishti Bodhaka Vakhyams.

- Srishti Vakhyams are meant to reveal Ajati Bodhaka Vakyam, Advaita Bodhaka Vakhyams.

1035) a) Purva Pakshi :

- Before creation there was Advaitam.
- After Srishti – Dvaitam.



b) When Srishti discussed in Upanishad, Brahman is Karanam, world is Karyam.

- 1st stage – Karya – Karana Sambandha is temporarily talked about.

c)

Brahman = Karanam	World = Karyam
<ul style="list-style-type: none">- Eka, Sara, Nityam Satyam- One, content, eternal independently existent	<ul style="list-style-type: none">- Aneka, Asara, Anityam Mithya, Asatyam- Pluralistic, no content of its own, mere Nama, Rupa, dependent.

d) 2nd Stage :

- Karya – Karana Sambandha has to be dropped.

Example :

- You have drunk the coffee.
- Drunk on the basis of Upanishadic teaching.
- Dispose the cup
- Dispose the relationship.

e) Forget Karyam, Karanam once you have understood Brahman = Satyam, Jagan = Mithya.

- Sambandaha Nasti.

f) Anyartatvat – Srishti is only meant for Satya – Mithya Sambandha Bodhanam.

g) Poorvam Api parihartaha Dosha Svapnavatu

- Already discussed in Chapter 3 – Karika 10

संघाताः स्वप्नवत्सर्वे आत्ममायाविसर्जिताः ।
आधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते ॥ ३-१० ॥

saṅghātāḥ svapnavatsarve ātmamāyāvisarjitāḥ ।
ādhikye sarvasāmye vā nopapattirhi vidyate ॥ 3-10 ॥

All assemblages (Sanghatah) Such as body, mind and intellect are produced as a result of ignorance (Maya) that veils the Self. No rational argument can be given to establish their whether they be equal or superior to one another. [3 - K - 10]

Example :

- Sangataha Svapnavat Sarve.
- Svapna creation is false creation, not real creation.
- Similarly this Jagat Srishti is false Srishti out of Brahman, Paramatma.
- It is - as though, not real.
- Jagat Srishti is false Srishti out of real Brahman.
- Svapna Srishti is false Srishti out of real waker.

h) Unreal creation is talked to establish that there is only one Satyam, reality.

i) Akasha, Vayu... 5 elements are falsely born out of Brahman like Svapna out of Jivas Mind.

- Akasha
 - Vayu
 - Agni
 - Wall, Fan
- } Mithya, can't be counted
- I, Adhishtana Brahman (Like water) alone can be counted.
 - Drk Eva Satyam, Drishyam Mithya.
 - Akrisham Ivam Punaha
 - Repeated to talk about Advaita Tatparyam.

j) What we are taking as the world is Atma only.

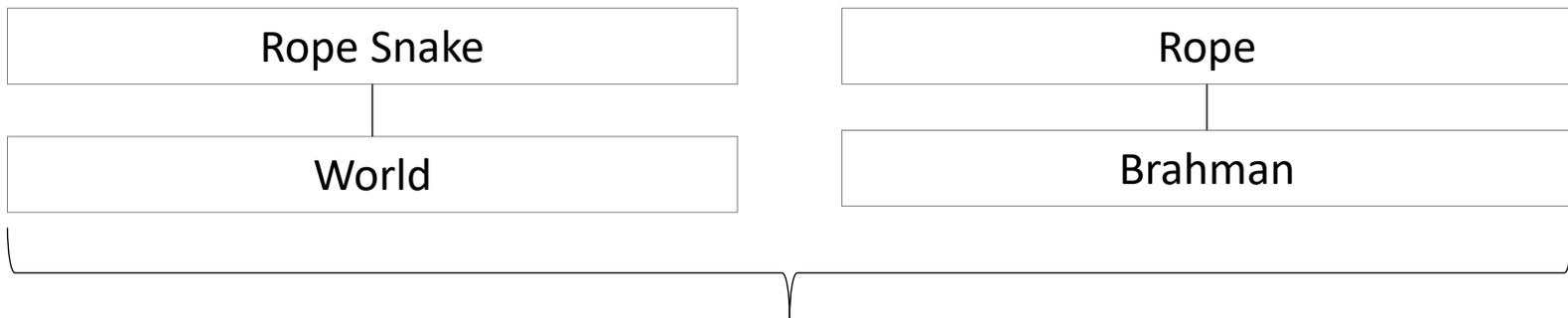
- Aikyam = World = Brahman = Atma
= Turiyam
- Oneness, nonduality, Advaitam established.

1036) After waking up to Turiyam, can't touch waking world. (Waker can't touch dream world)

- Jagan Mithya proved in Chapter 3 – 10 and chapter 3 – Verse 15

a) Origination is only seeming

- Upanishad reveals seeming world to prove Brahman as the Adhishtanam of the origination.



- Rope snake introduced to Reveal Rope Adhishtanam
- World introduced to Reveal Brahman Adhishtanam
- Adhyaropa – Apavadabyam reveal Artha and Jnana Adhyasa

b) Repetition to reveal Adhishtanam Brahman.

- **Once Adhishtanam is understood then creation should be forgotten.**

c)

Content of Pot	Content of world
- Clay	<ul style="list-style-type: none"> - Brahman - Satchit Ananda - Turiyam

d) Once Pot is negated, negated Karyam, product.

- If Karyam negated, clay can't be called the Karanam, cause, because there is no Karyam called Pot.

e) World - Pot = Vacharanambanam Vikaro Nama Dheyam Mrittika Eva Satyam

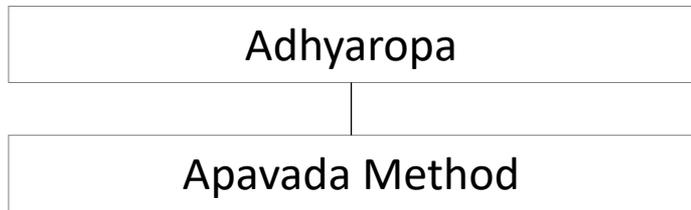
Chandogya Upanishad :

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

yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛṭṭiketyeva satyam || 6.1.4 ||

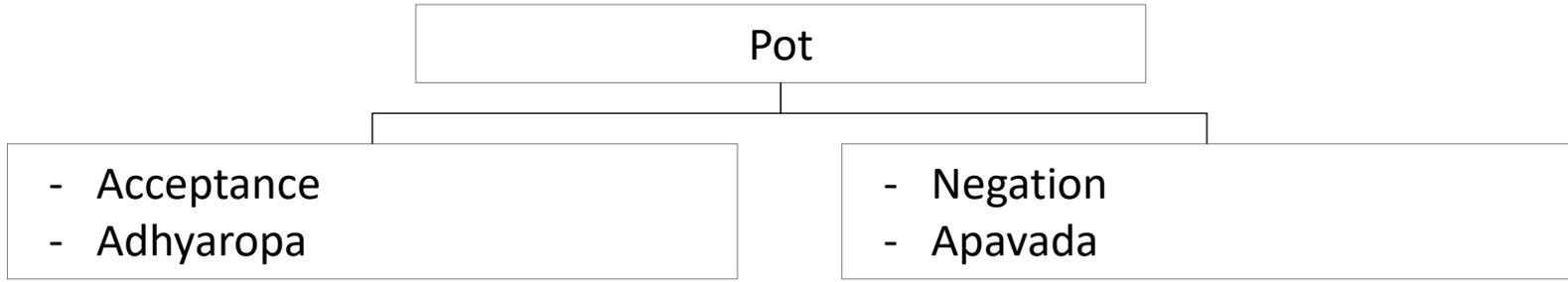
O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

f) Stages :



- Show Pot
- Accept Pot – Adhyaropa
- Pot = Karyam
- Introduce Clay = Karanam
- No Karyam other than Karanam
- Only clay exists – which is neither Karanam or Karyam
- Negate Pot - Apavada

- Gradually, go from Pot – to clay.



g) Aparoksha Anubhuti – by Shankara

कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।
कारणत्वं ततो नश्येदवशिष्टं भवेन्मुनिः ॥१३९॥

*kārye hi kāraṇam paśyetaścātkāryam visarjayet,
kāraṇatvaṁ tato naśyedavaśiṣṭam bhavenmuniḥ. (139)*

One should see the cause in the effects and then should discard the effects altogether. Then the cause also should be dissolved, then what remains is the Truth Absolute, and the seeker becomes verily that. [Verse 139].

1037) a) Kaivalya Upanishad :

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

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

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

b) Kaivalya Upanishad :

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]

c) Does not say, Earth was absent.

- It says earth is absent in all 3 periods of time.
- Pancha Butas are absent.
- Maya Shakti.

d) What was there?

- Brahman was there, is there, will be there as Brahman in future also.
- Vivarta Upadana Karanam.
- Changeless cause of the world.

d) Kaivalya Upanishad : - Very important

- Adhyaropa and Apavada very explicit

1038) Chapter 3 – Verse 15 :

a) Purpose of creation is not creation but to reveal Adhishtanam Turiya Brahman.

b) Upaya :

- Temporary technique employed to teach Brahman which is alone there in all 3 periods of time.

c) What type of Brahman?

- Non – Karanam Brahman.
- Like non – Karanam waker w.r.t. Dream World.

1039) a) Chandogya Upanishad :

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

yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

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

b) Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भवाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti || 1 ||

c)

Taittiriya Upanishad	Chandogya Upanishad	Mundak Upanishad
5 Butas, Akasha, Vayu	3 Butas, Agni	Order reversed

d)

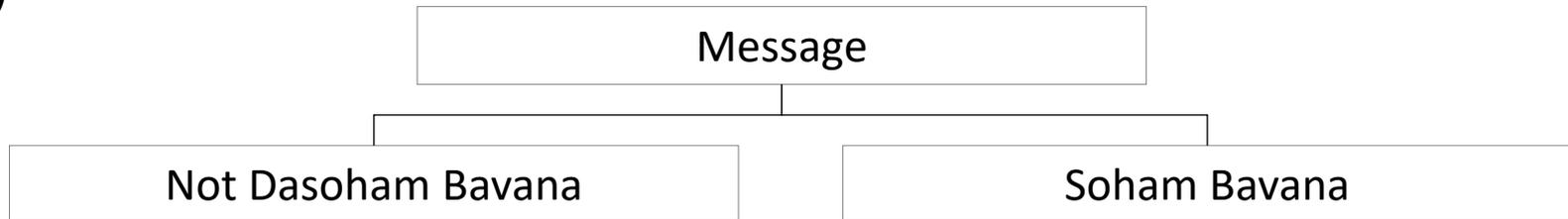
एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

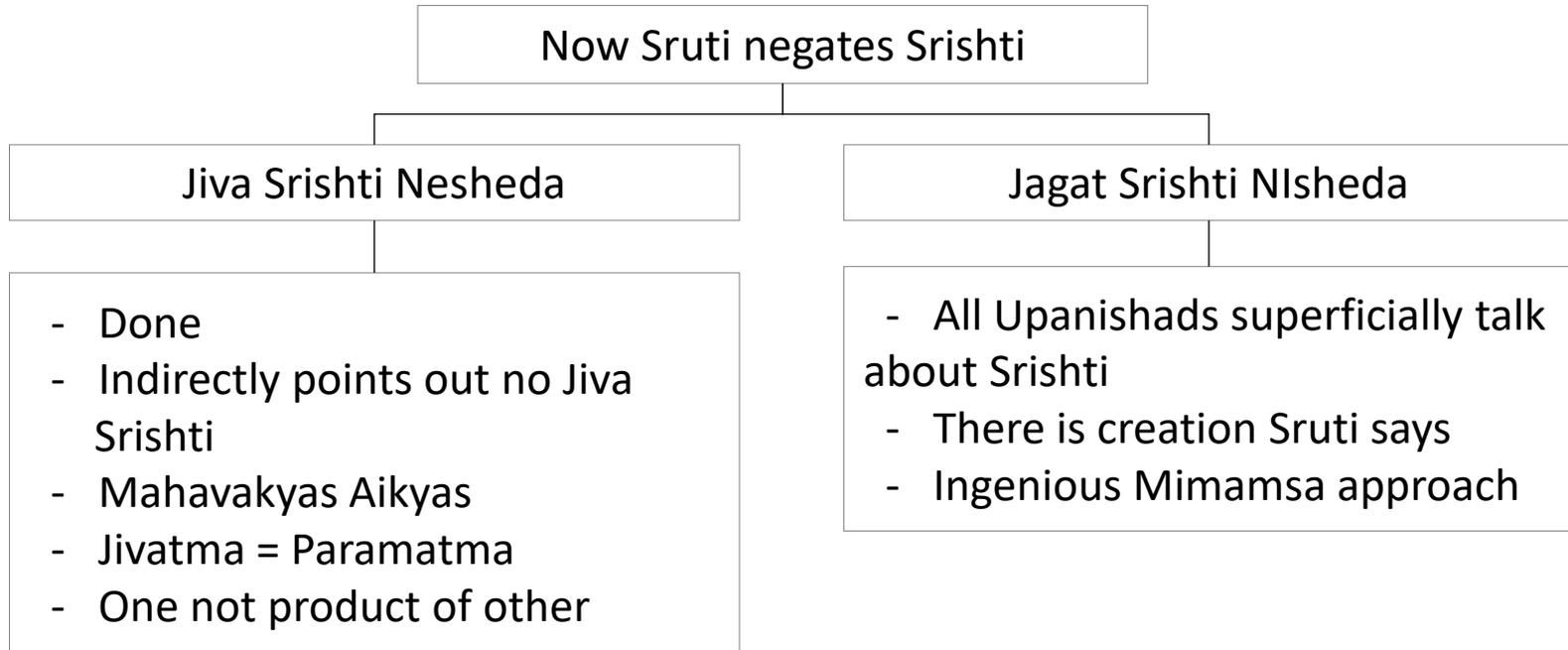
e) Inconsistency reveals creation is not a fact.

1040)



1041) Chapter 3 – Karika No. 15 :

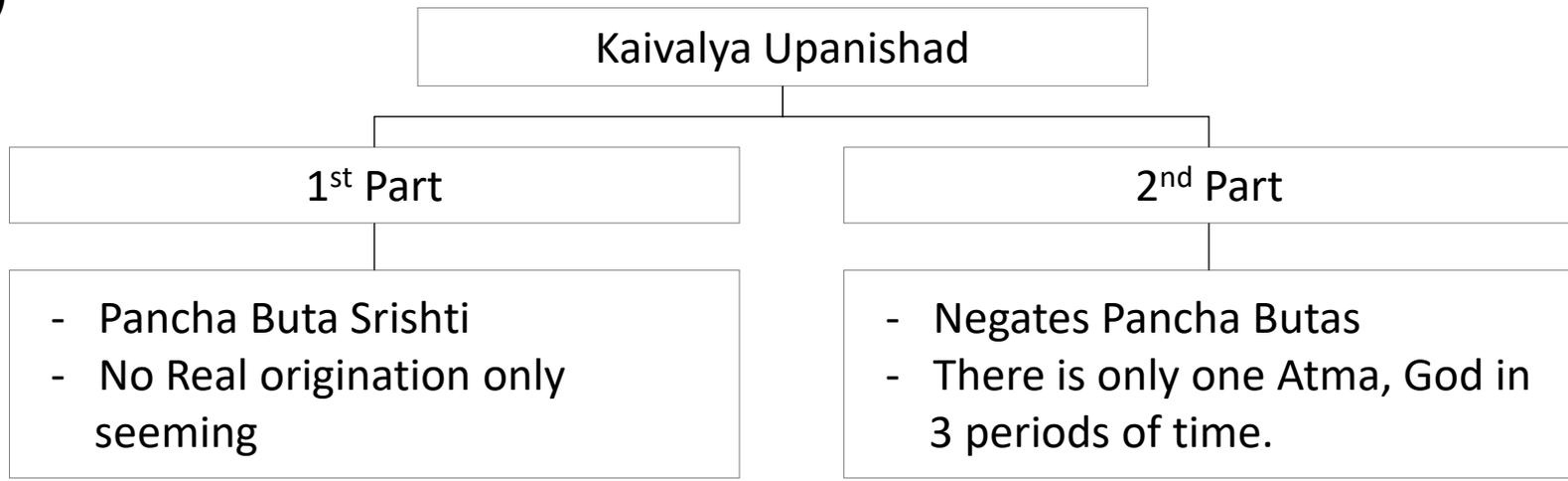
a)



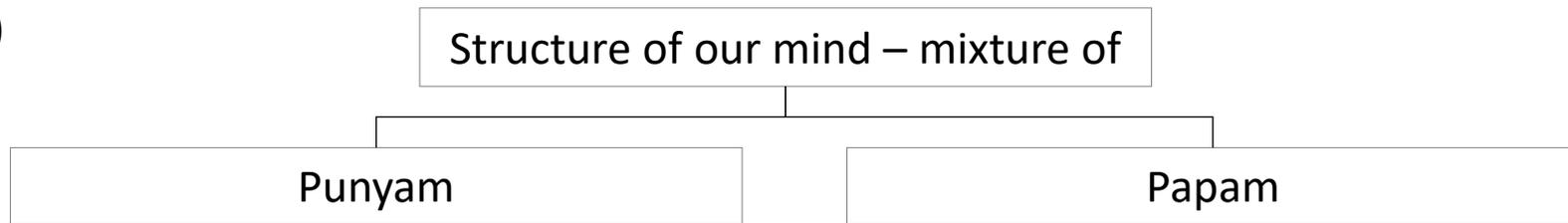
b) Main Argument :

- There is no consistency in Srishti description.
- If creation was a fact, there can't be differences in descriptions.
- There is no uniformity, Viganam, Brahma Sutra.

1042)



1043)



1044) Prana dialogues inconsistent.

- Inconsistencies in Srishtis in Veda because there are many Srishtis (5 elements, 3 elements)

Reason :

- Finally negated

1045) Gita :

अव्यक्तादीनि भूतानि
व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव
तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni
vyaktamadhyaṇi bhārata |
avyaktanidhanānyēva
tatra kā paridēvanā || 2-28 ||

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?[Chapter 2 - Verse 28]

1046) Srishti, Rebirth, not Tatparyam of Sruti.

- Moksha is Tatparyam.

1047)



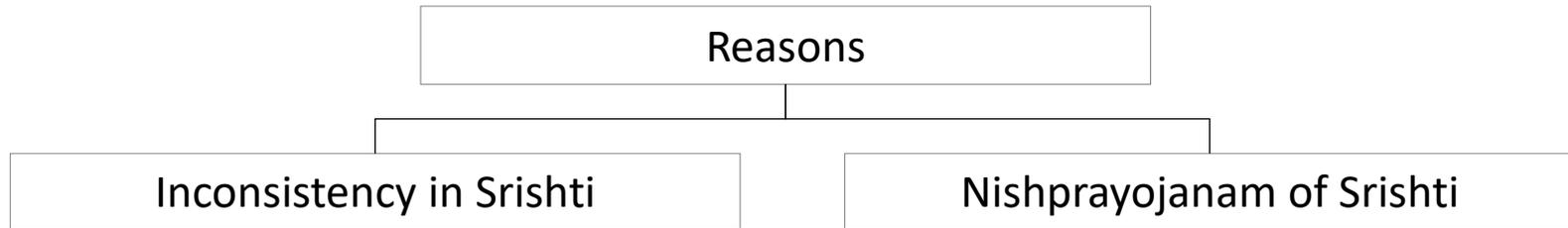
Jnana Jnanika Pramanam

1048) Jagrat, Svapna, Sushupti is an appearance not a fact.

Prayojanam of Srishti :

- To reveal Turiyam.

1050) Origination not a fact :



1051) Dream world seemingly originates from waker – Nidra Shakti.

- **Waking world seemingly originates from Brahman – Maya Shakti.**

1052) Forget Srishti once you know how to claim Brahman.

- Don't probe creation.
- My Maya Shakti.
- Use Artha – Jnana Adhyasa, Adhyaropa – Apavada method to negate Srishti.

Process of Self Realisation

- I) Accept Pot
- II) Adhyaropa
- III) Introduce clay – Adhishtanam
- IV) Clay = Reality

- I) Accept creation, 3 states, 3 bodies, 5 Koshas, world.
- II) Adhyaropa
Sruti : Kaivalya Upanishad – Verse 15
- III) Introduce Brahman – Adhishtanam
- IV) **Apavada** :
Kaivalya Upanishad – Verse 23, 24
Brahman = Reality

Kaivalya Upanishad :

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

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

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

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

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

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

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

1054) Chapter 3 – Karika No. 15 :

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

mṛllohavisphulingādyaiḥ sṛṣṭiryā coditānyathā ।
upāyaḥ so'vatārāya nāsti bhedaḥ kathañcana ॥ 3-15 ॥

The Scriptural statements illustrated by the examples of earth, iron, sparks, etc., regarding the idea of the world created or otherwise - Can serve ultimately the purpose of explaining only the unity of the individual Self with the Universal-Self. In fact multiplicity does not exist at all. [3 - K - 15]

- Very important.
- What is purpose of creation.
- To reveal Turiyam, Adhishtanam, exists in 3 periods of time.

1055) What type of Brahman?

- A-Karanam Brahma.

Example :

- Waker – Dream world
- Brahman – Waking world

1056) a) Bottom Line :

- **Creation is unreal, Mithya, exactly like dream.**

b) Brahma Satyam, Jagan Mithya.

- Tasmāt Utpatti Adhi Srutaya, all creation statements.

- **Only meant for driving home Advaitam is an eternal fact, in 3 periods of time.**

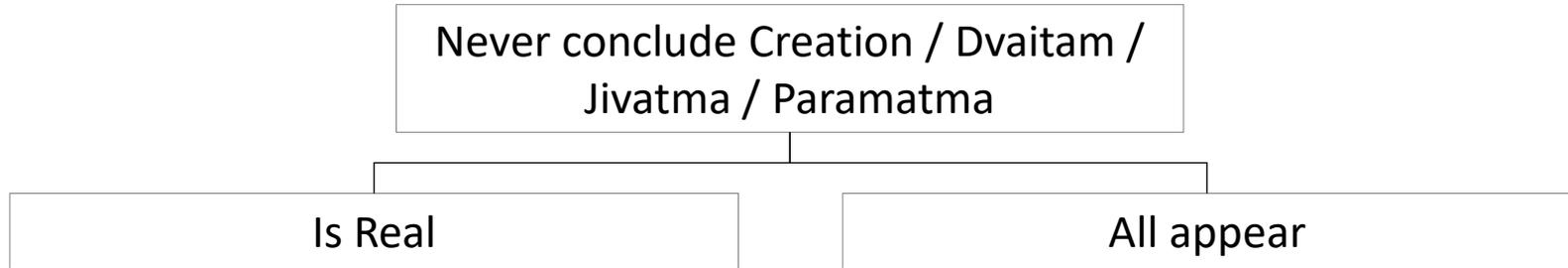
- Dvaitam is unreal in 3 periods of time.

c) Mandukya Upanishad – Chapter 2 – Vaitatya Prakaranam

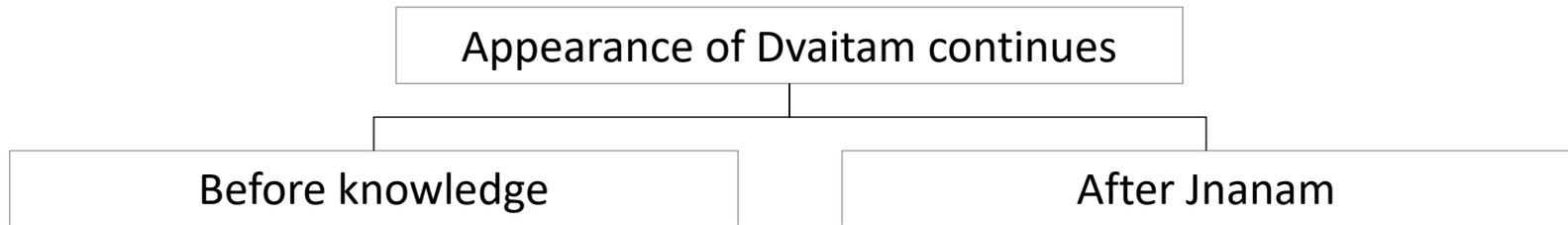
आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

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]



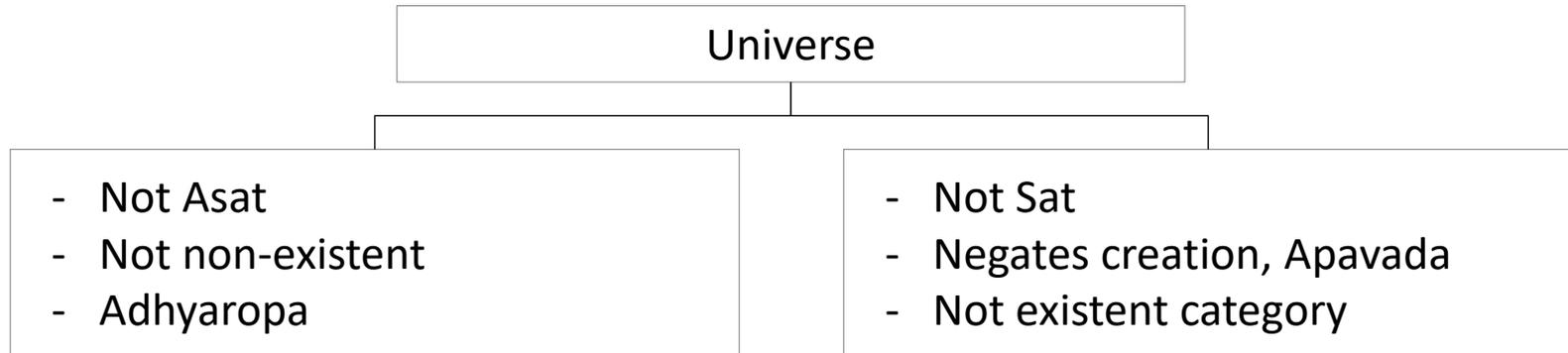
d)



- Jnani will see differences, sense organs meant to report differences.
- Appearance of difference Vedanta never negates.
- Difference as a fact, Vedanta negates.
- Dvaita Pratiti Na Nishidyate, appearance, experience, not negated.
- Dvaita Satyatvam Nishidayate, reality negated.

• **No difference caused by creation can be taken as real.**

e)



1057) a) What is existent can't be negated

- Adhyaropa Srishti reveals jagat Asat Vilakshanam.
- Apavada Srishti reveals Jagat is Sat Vilakshanam.
- Universe not existent or nonexistent category.
- Comes under seemingly existent category, Anirvachania Khyati, Mithya, like Swapna, appears, disappears.

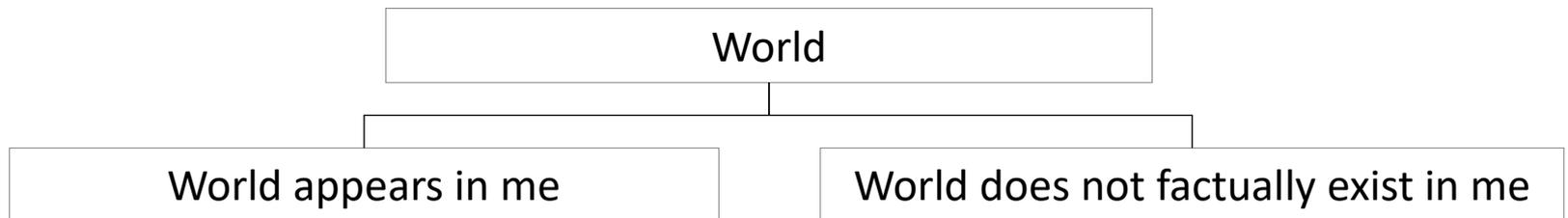
b) We don't negate appearance of the Universe but negate the factual existence of the universe.

c) 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]



1058) a) Brahman not a Karanam, it is Adhishtanam for worlds appearance but not a Karanam.

- **Advaitam conveys this message alone.**
- **Brahman is Akaranam.**

b) Pramanam :

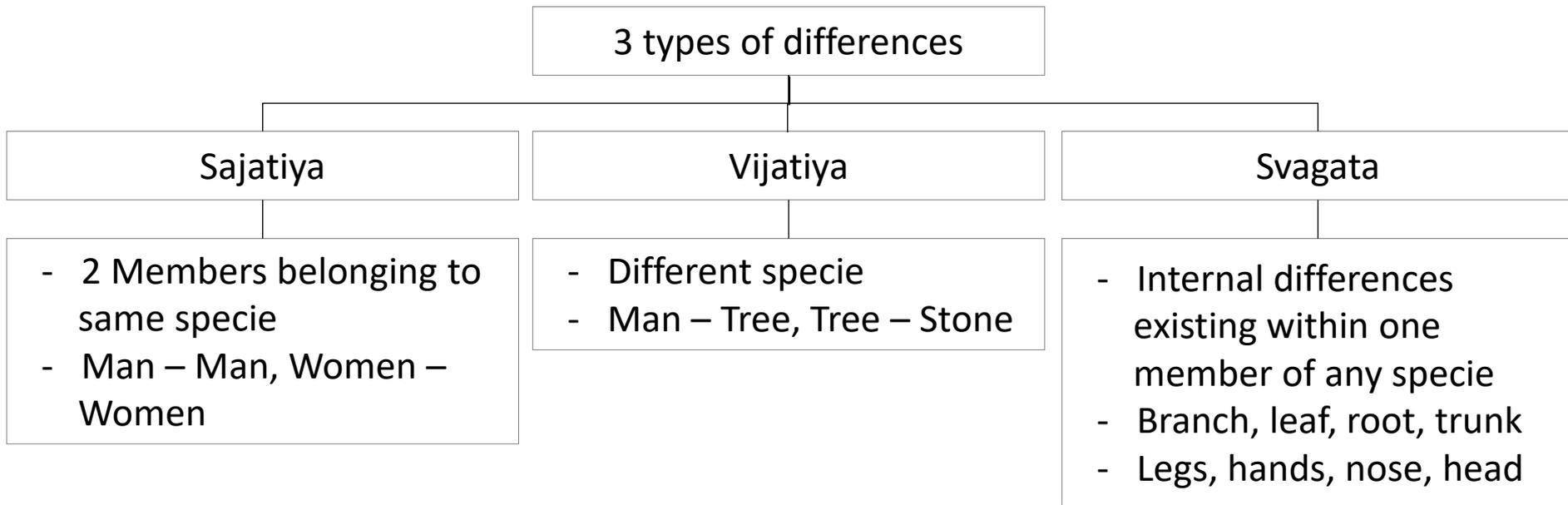
- Tasmāt = Srishtou Tatparyā Abavat, Utpattiyādhi Sruti Vakhyani.
- Atma Ekatva Buddhi Avatara.
- Atma was, is, will be Advaitam.
- World is projected as a power of Maya Shakti of Brahman which also has veiling capacity (Moola Avidya).

c) Appearance of Universe does not disturb Advaitam status of Atma.

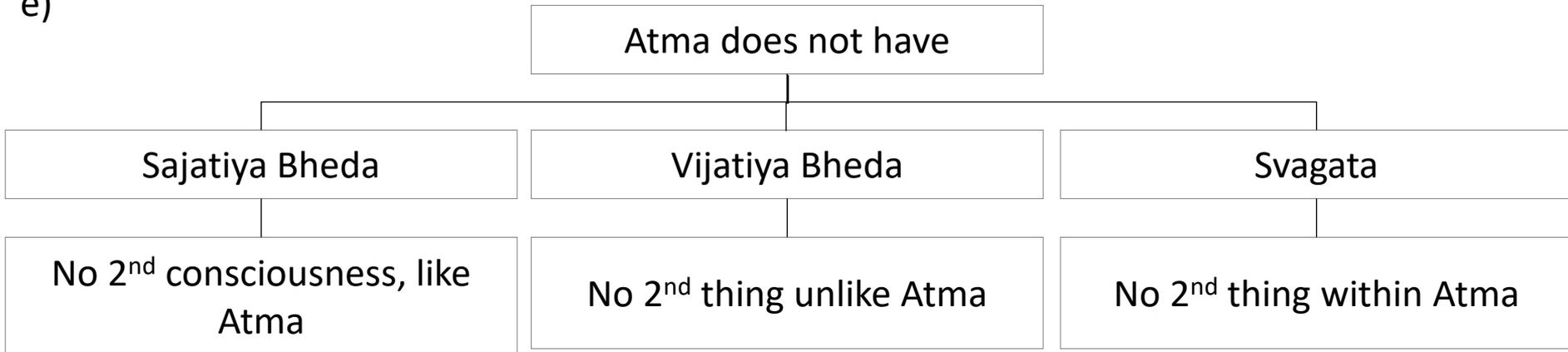
- To drive this idea home, Srutaya Bavanti.
- Anyartaha Kalpayitum Yuktaha Na Shakyam
- You can't interpret Srishti in any other manner.

d) Any other interpretation will be misinterpretation.

- Last sentence = 4th quarter of Shloka.
- Since Dvaitam is only appearance.



e)



- Katham Chana means Trivida Bheda Nasti.

1059) Chapter 3 – Karika No. 16 :

a) Conclusion in previous Shloka :

- Bhedaha Kathanchana Nasti.
- Paramartika Satyam.

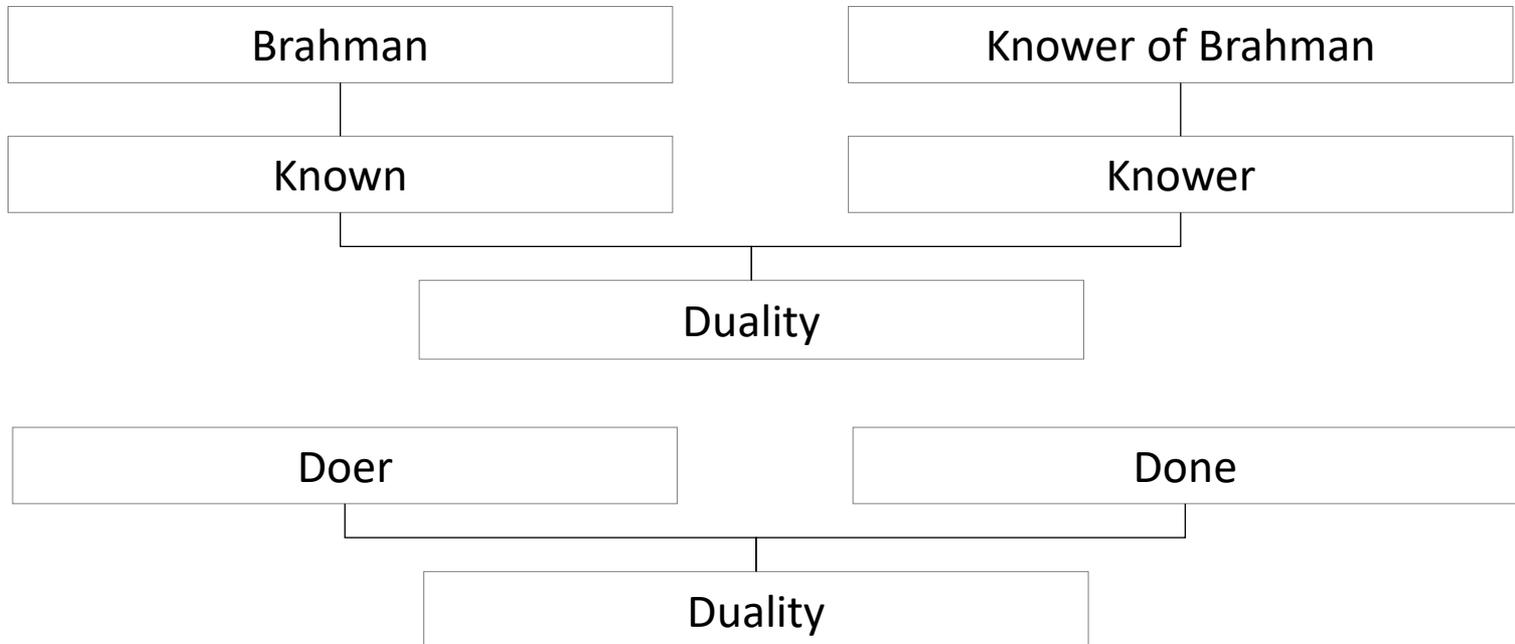
b) No difference at all in Paramartika, absolute reality, Adhishtanam, 4th Pada, Turiyam.

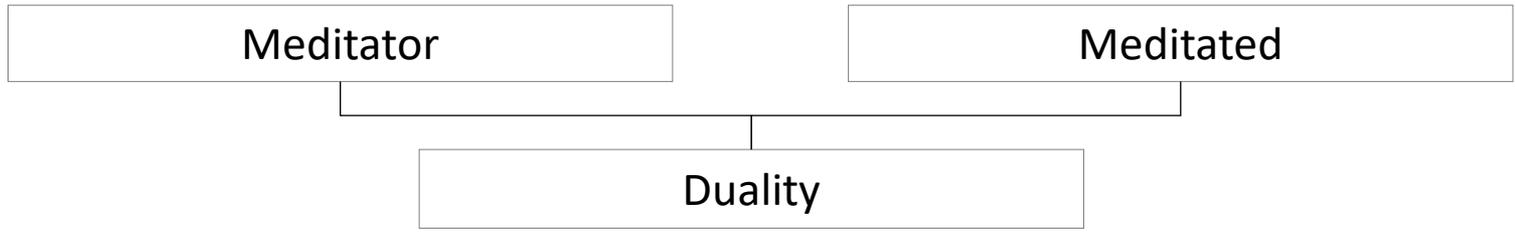
c) Dvaitam, Bheda, difference Nasti is the conclusion in the word “Advaitam”.

- Conclusion of Veda not Gaudapadas conclusion.
- Teaching of Veda.

1060) Purva Pakshi :

a)





- All 3 pairs of duality.
- How Nasti?

b) If the Para Atma, Absolute Atma, Nitya, Shuddha Mukta, Buddham.

- Eternal, pure, consciousness, liberation – is nature of Para – Atma, absolute Atma.

c) Ekaha – nondual, Paramartaha – alone exists absolutely, is the reality, Paramartika Satyam.

d) Sruti Pramanam :

(i) Chandogya Upanishad :

कुतस्तु खलु सोम्यैवंस्यादिति होवाच
 कथमसतः सज्जायेतेति। सत्त्वेव सोम्येदमग्र
 आसीदेकमेवाद्वितीयम् ॥ ६.२.२ ॥

kutastu khalu somyaivaṃsyāditi hovāca
 kathamasataḥ sajjāyeteti | sattveva somyedamagra
 āsīdekamevādvitīyam || 6.2.2 ||

The father said: ‘O Somya, what proof is there for this—that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second’. [6 - 2 - 2]

(ii) Other than Atma, everything else is unreal according to you.

- Asat Anyatu.

Atma	Anatma Prapancha / Anyat
- Sat	- Asat, unreal - Everything else - As good as non-existent - Example : Unreal beauty

1061) Chapter 3 – Karika No. 15 :

Chandogya Upanishad :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः
स सर्वाश्च लोकानाप्नोति सर्वाश्च
कामान्यस्तमात्मानमनुविद्य विजानातीति
ह प्रजापतिरुवाच ॥ ८.७.१ ॥

ya ātmāpahatapāpmā vijaro vimṛtyurviśoko
vijighatso'pipāsaḥ satyakāmaḥ satyasamkalpaḥ
so'nveṣṭavyaḥ sa vijijñāsitavyaḥ
sa sarvāṃśca lokānāpnoti sarvāṃśca
kāmanyastamātmāmanuvidya vijānātīti ha
prajāpatiruvāca || 8.7.1 ||

Prajāpati once said: 'The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires'. [8 - 7 - 1]

Self free from

Sin

Old age

Deaths

Sorrow

Hunger

Thirst

1062) Chandogya Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं
कुर्वीत ॥ ३.१४.१ ॥

sarvaṃ khalvidaṃ brahma tajjalāniti śānta upāsīta |
atha khalu kratumayaḥ puruṣo yathākraturasmimlloke
puruṣo bhavati tathetaḥ pretya bhavati sa kratuṃ
kurvīta || 3.14.1 ||

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3 - 14 - 1]

1063) Final Teaching of Veda :

- Binary format.
- I the observer, alone am the reality.

1064) Chapter 1 – Karika No. 16 :

Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nachha Shrotra Jihve Na Cha Ghrana Netre
Nachha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

1065) Without I – Chaitanyam, observer, no Jagat.

1066) Manisha Panchakam : Verse 1

जग्रत्स्वप्नसुषुप्तिषु स्फुत्तारा या संविदुज्जृम्भते
या ब्रह्मिदिपिपीलिकान्तनुशु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवास्त्विति दृढप्रज्ञापि यस्यास्ति चेत
चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ १ ॥

jagrat svapna sushuptishu sphutatara ya samvid ujjrimbhate
ya brahmadi pipilikantatanushu prota jagatsakshini |
saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||1||

This indeed is my deep conviction : he who has realised that he is not the seen, but that he is the one Consciousness that illumines all experiences during the waking, dream and deep-sleep states, the one Consciousness that is the sole witness of the entire play of the universe, the one Consciousness which is the very life spark in all forms from the Creator down to the ant, he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 1]

1067) a)

What about Bhagawan?

- Object of Consciousness
 - Anatma
- Keno Upanishad :**
- Nedam, yadidam Upaste...
 - Mithya

- Lakshyartha
- Chaitanyam
- Anatma
- Bhagawan depends on me the Satya Chaitanyam.

b) Veda reveals unique thing in creation called observer Consciousness in which creation is dissolved.

Kaivalya Upanishad : Verse 19

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

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

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

c) If you say Bhagavan is Chaitanyam, that Bhagavan is non-different from I, the Chaitanyam.

- There is only one Chaitanyam.

1068) Gita :

क्लेशोऽधिकतरस्तेषां
अव्यक्तासक्तचेतसाम् ।
अव्यक्ताहि गतिर्दुःखं
देहवद्भिरवाप्यते ॥ १२.५ ॥

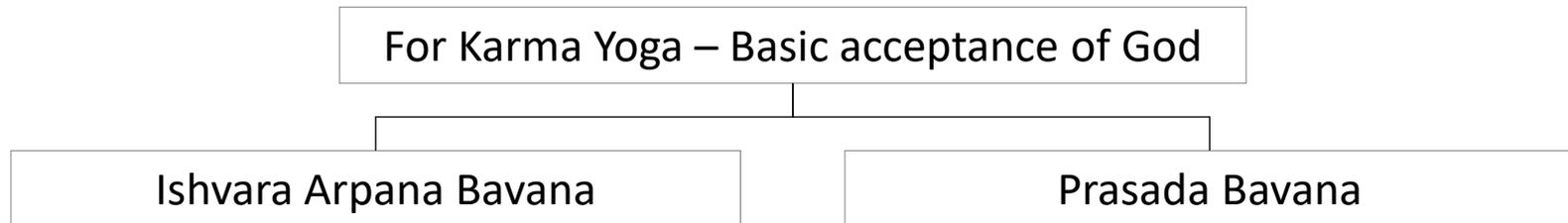
klēśō'dhikatarastēṣām
avyaktāsaktacētasām |
avyaktā hi gatirduḥkhaṃ
dēhavadbhiravāpyatē || 12.5 ||

Greater is their trouble whose minds are set on the unmanifest; for the goal, the unmanifest, is very hard for the embodied to reach. [Chapter 12 - Verse 5]

1069) Never start with binary format

- Start with Δ format.
- I am Jiva, what I confront is Jagat, there is a Karana Ishvara.

1070)



1071)

Karma Yoga	Upasana Yoga	Jnana Yoga
Mandah Adhikari	Madhyama Adhikari	Uttama Adhikari

1072) In Adhishtana Atma, there is no Srishti, but there is appearance of the Universe.

- No Srishti, hence Atma no Karanam of Srishti.
- Therefore it is Advaitam Akaranam Brahma said in Karika No. 15.
- Srishtihi Nasti, Bhedaha Nasti.

1073) Srishti and Bheda accepted 5 temporarily.

- One has to prepare mind for Advaitam.
- Till then, Veda temporarily compromises with its teaching.
- Bheda accepted for Mandah, Madhyama Adhikaris (Karika No. 16).

1074) Keno Upanishad :

यन्मनसा न मनुते येनाहर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [I – 5]

1075) Chandogya Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्भ्यः सोम्य
शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन
सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्ति स्रो
देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६.८.६ ॥

tasya kva mūlaṃ syādanyatrādbhy'dbhiḥ somya
śuṅgena tejo mūlamanviccha tejasā somya śuṅgena
sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ
sadāyatanāḥ satpratiṣṭhā yathā tu khalu somyemāstisro
devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati
taduktaṃ purastādeva bhavatyasya somya puruṣasya
prayato vānmanasi sampadyate manaḥ prāṇe
prāṇastejasi tejaḥ parasyāṃ devatāyām || 6.8.6 ||

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into prāṇa, his prāṇa into fire, and then fire merges into Brahman, the Supreme Deity. [6 - 8 - 6]

1076) Chandogya Upanishad :

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा
पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत
आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं
मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन
आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु
कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते
क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो
भवति ॥ ७.२५.२ ॥

॥ इति पञ्चविंशः खण्डः ॥

athāta ātmādeśa evātmaivādastādātmapariṣṭādātmā
paścādātmā purastādātmā dakṣiṇata ātmottarata
ātmaivedaṃ sarvamiti sa vā eṣa evaṃ paśyannevaṃ
manvāna evaṃ vijānannātmaratirātmakrīḍa ātmamithuna
ātmānandaḥ sa svarāḍbhavati tasya sarveṣu lokeṣu
kāmacāro bhavati atha ye'nyathāto viduranyarājānaste
kṣayyalokā bhavanti teṣāṃ sarveṣu lokeṣvakāmacāro
bhavati || 7.25.2 ||

|| iti pañcaviṃśaḥ khaṇḍaḥ ||

Next is the instruction on the Self: The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 - 25 - 2]

- Atma alone exists, no plurality.

1077) Karika No. 17 :

- Dvaita, Darshanam Mithya Schools.
- Promote Raaga – Dvesha.

1078) Gita :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- Start with Dvaitam, Deha buddhi end in Advaita Atma, Paramartika Drishti.

1079)

Mastani Sarva Butani	Na Cha Mastani Butani
<ul style="list-style-type: none">- Vyavaharikam- All in me	<ul style="list-style-type: none">- Paramartikam- Go outside and say all not in me- I can't be disturbed by Dvaitam- Dvaitam is dream Mithya

मया ततमिदं सर्वं
जगद्व्यक्तमूर्तिना ।
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 ॥

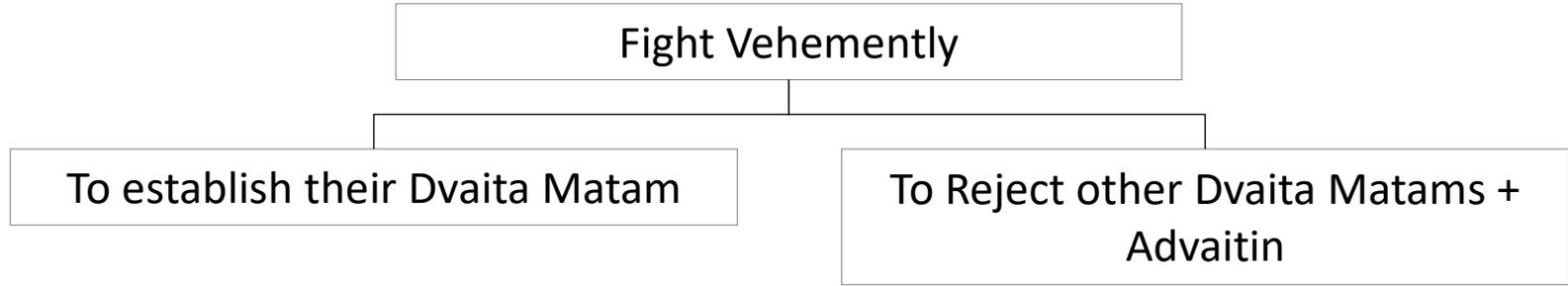
na ca matsthāni bhūtāni
paśya mē yōgamaiśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

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]

1080)

I) All Dvaitins are strongly attached to their conclusions.

- Equally strongly opposed to other Dvaitins conclusions.



II) Advaitin does not strongly reject Dvaitam because for him Dvaitam is Mithya.

- Let it be there.
- Not Vehement about Dvaitam.

III) For others, Dvaitam is Satyam not Mithya.

- Srishti = Satyam.
- Theory of creation = Satyam.

IV) Sankhya :

- Sat Karya Vada, Parinama Vada.

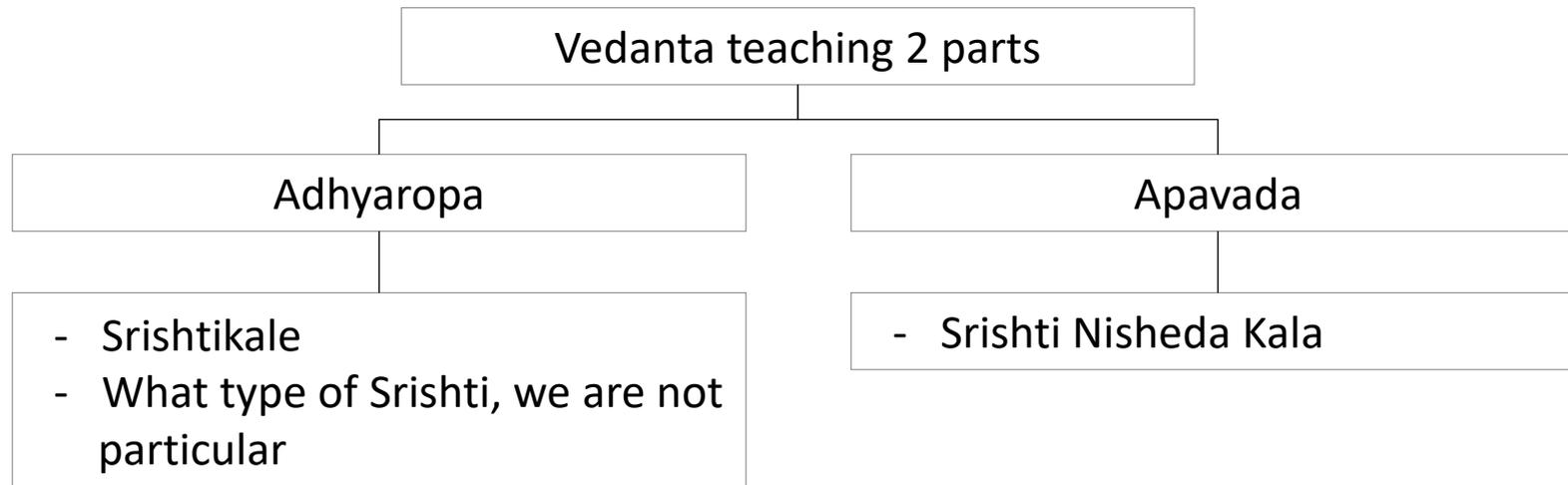
Neiyayika :

- Asat Karya Vada, Aramba Vada
- Sankhya Vehemently refutes Neiyayika.

- Neiyayika refutes Sankhya.
- Can't accommodate other Srishti theories.

V) Advaitin :

- Srishti has to be introduced in the beginning.



1081) Srishti :

Gita :

महाभूतान्यहङ्कारः
बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च
पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥

mahābhūtānyahaṅkārah
buddhiravyaktamēva ca |
indriyāṇi daśaikaṃ ca
pañca cēndriyagōcarāḥ || 13.6 ||

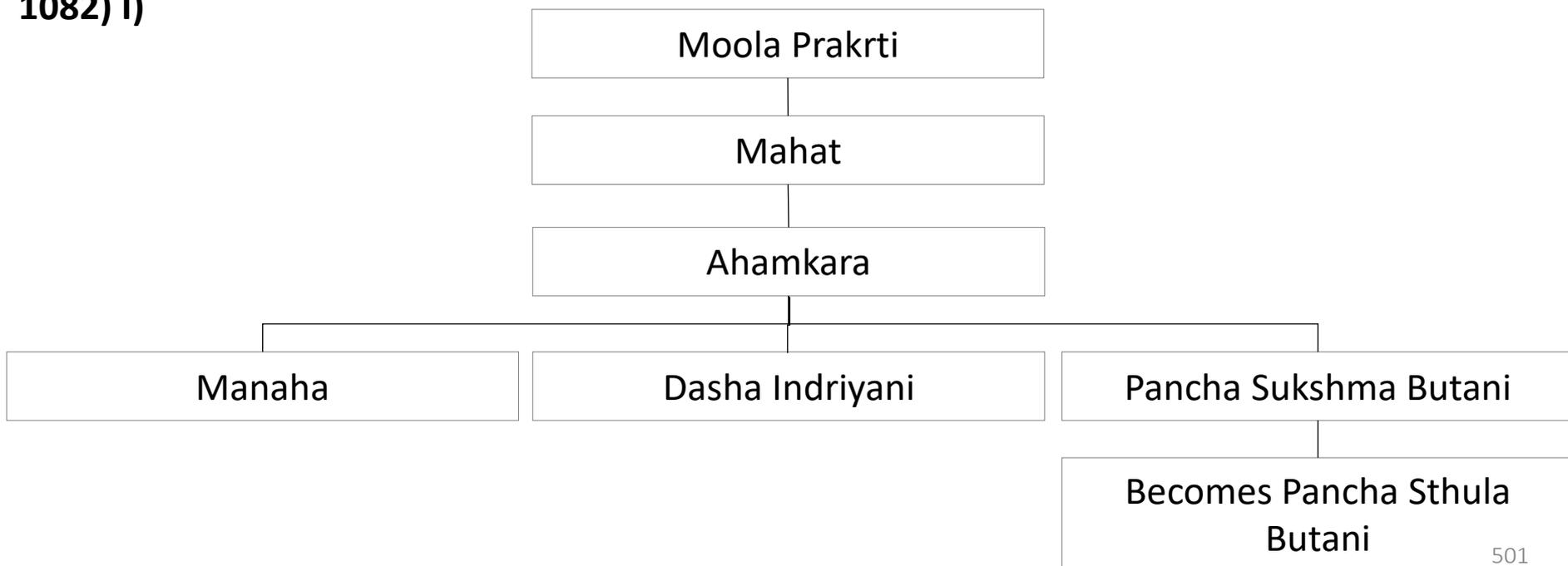
The great elements, egoism, intellect and also the unmanifested (Mula Prakirti), the ten senses and the one (The mind) and the five objects of the Senses... [Chapter 13 - Verse 6]

भूमिरापोऽनलो वायुः
खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे
भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

**bhūmirāpō'nalō vāyuḥ
khaṃ manō buddhirēva ca |
ahaṅkāra itīyaṃ mē
bhinnā prakṛtiraṣṭadhā ||7-4||**

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti.
[Chapter 7 – Verse 4]

1082) I)



- Start with one, end in plurality.

- **One to many = Sankhya.**

- Prakrti – Vikriti Rupa Karana Vada.
- Vikriti = Modification, multiplication.

II) Sankhya :

- Karanam = Prakrti
- Karyam = Vikriti

III) Neiyayika = Many to one

- Product = Assembly of many parts.
- Car = Assembly of tyres, Body etc.
- Collect parts from various places.
- Karanam = Avayavam = parts
- Karyam = Avayavi
- Hall = One = Avayavi
- Avayavam = Bricks, walls, asbestos sheet.
- Avayavams combine together make one Avayavi.
- Karanam = Anekam
- Karyam = Ekam

- **Avayava – Avayavi Rupena Karya – Karana Sambandha.**

IV)

Sankhya	Neiyayika
<ul style="list-style-type: none">- Prakrti – Vikriti- Eka Rupena Sambandha	<ul style="list-style-type: none">- Avayavam – Avayavi Rupena- Aneka rupena Sambudha- Anekam to Ekam

V) Modern science :

- Anekam to Ekam
- Many Atoms = Molecules
- Molecules put together = Various organs.
- Closer to Neiyayika.



VI) Advaitin :

- Follows Ekam to Anekam.
- Close to Sruti.

VII) Aitareya Upanishad :

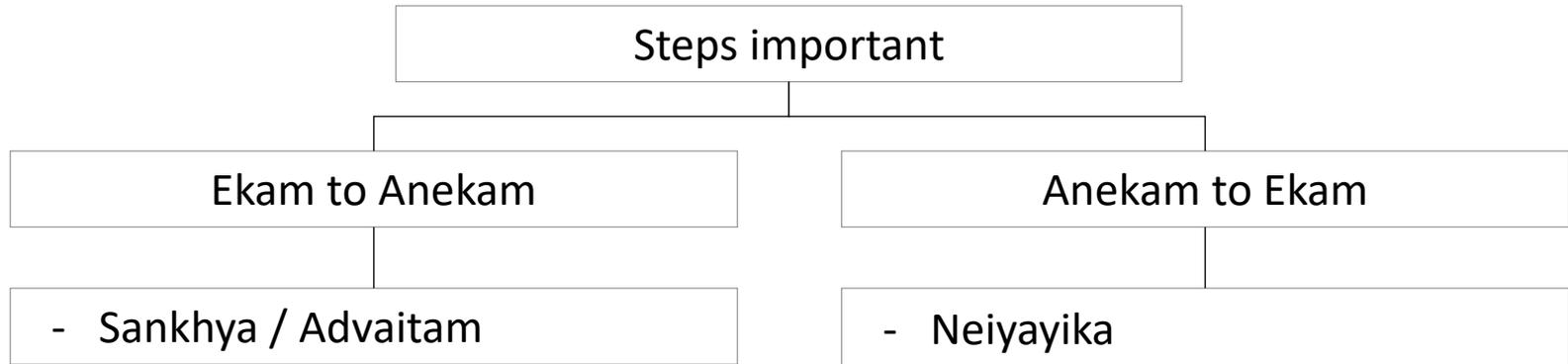
ॐ आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत् किञ्चन मिषत् ।
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

*Om ātmā vā idameka evāgra āsīt,
nānyat kiñcana miṣat.
Sa īkṣata lokānnu sṛjā. iti.*

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

- Sruti Pramanam travels from Ekam to Anekam.
- We follow Sankhya, Bhagavata also follows Sankhya creation.
- World is put together, then it becomes Neiyayikas Srishti.
- In Nyaya you always put together to produce something.

VIII)

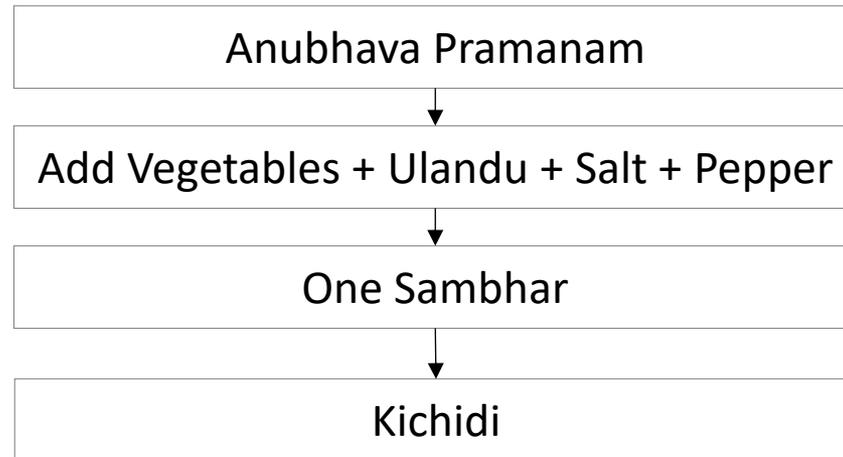


IX) Example :

One Seed	Parents
<ul style="list-style-type: none">- Many trees- Many seed- Ekam to Anekam	<ul style="list-style-type: none">- Children- Grand children- Ekam to Anekam- One village one family

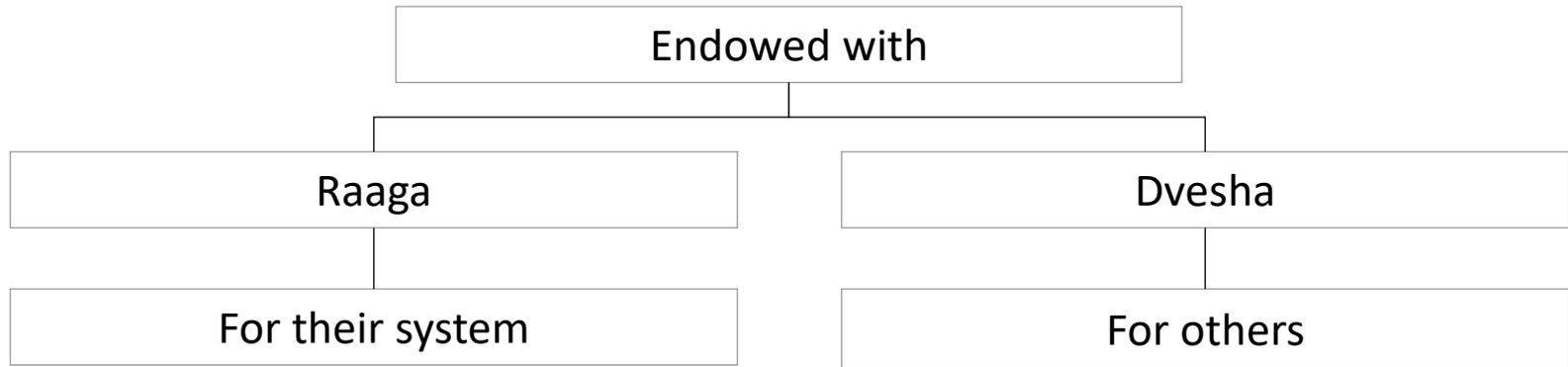
- This is Sankhya Srishti Anubhava Pramanam

X)

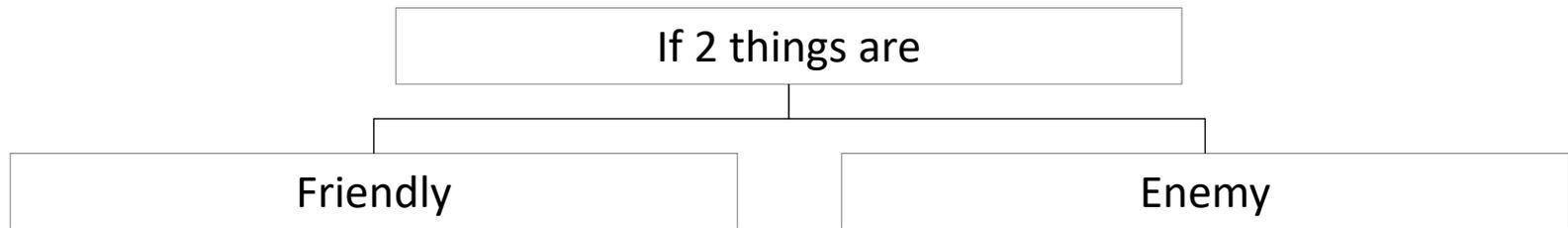


- Anekam to Ekam
- Anubhava supports Nyaya and Sankhya.
- World is real and has arrived in this manner one.

XI)

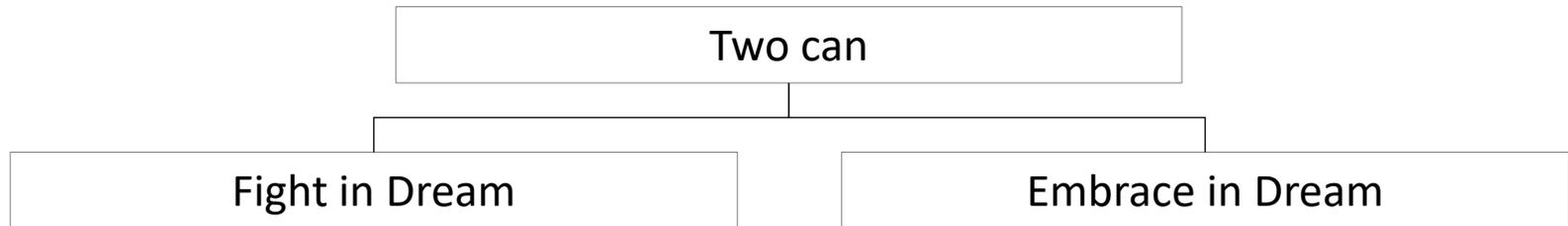


XII) Vichara Sagara :



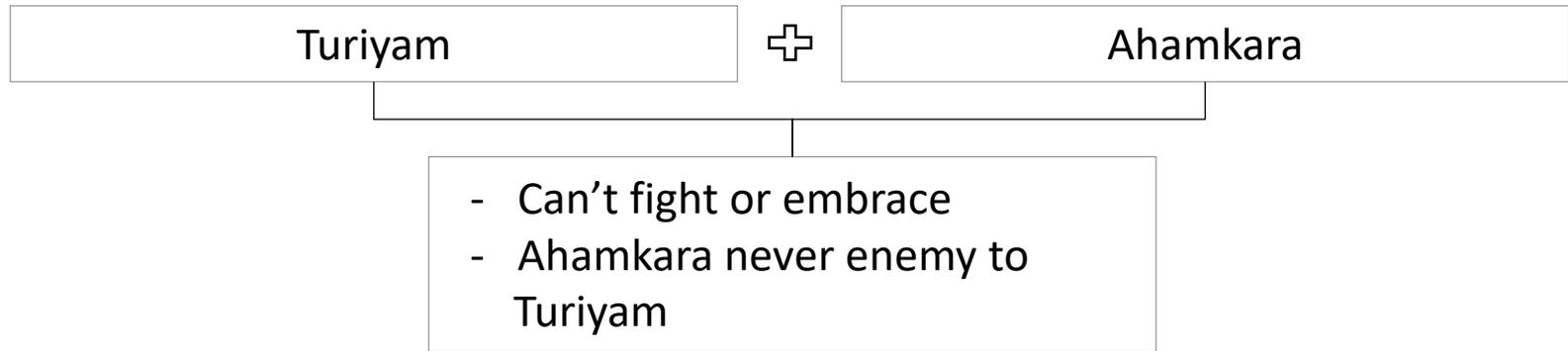
- They should belong to same order.

XIII)



- Waker and dreamer can't embrace or fight.

XVI)

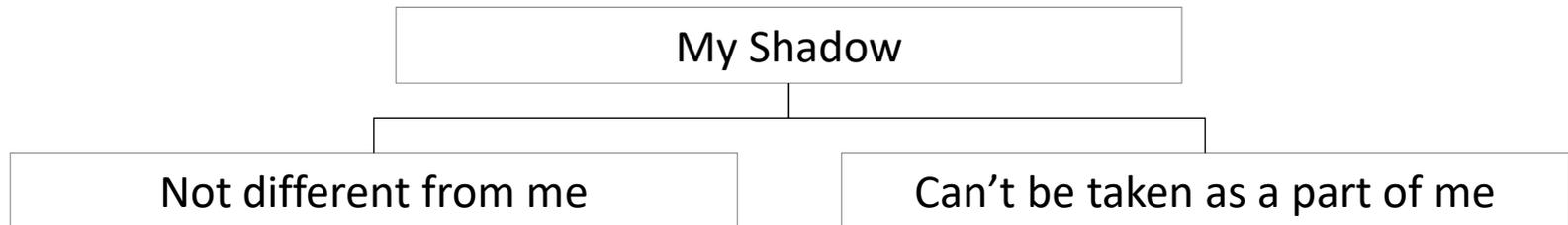


- Anyonyam Virudhyante in same order of reality.
- Turiyam – ahamkara
- Light – Darkness

1083) I alone lend existence to entire Dvaita Prapancha.

- Dvaitam does not exist separate from Advaitam.
- Shadow not different from me.

Dvaitam	Advaitam
Lower order of reality	Higher order of reality



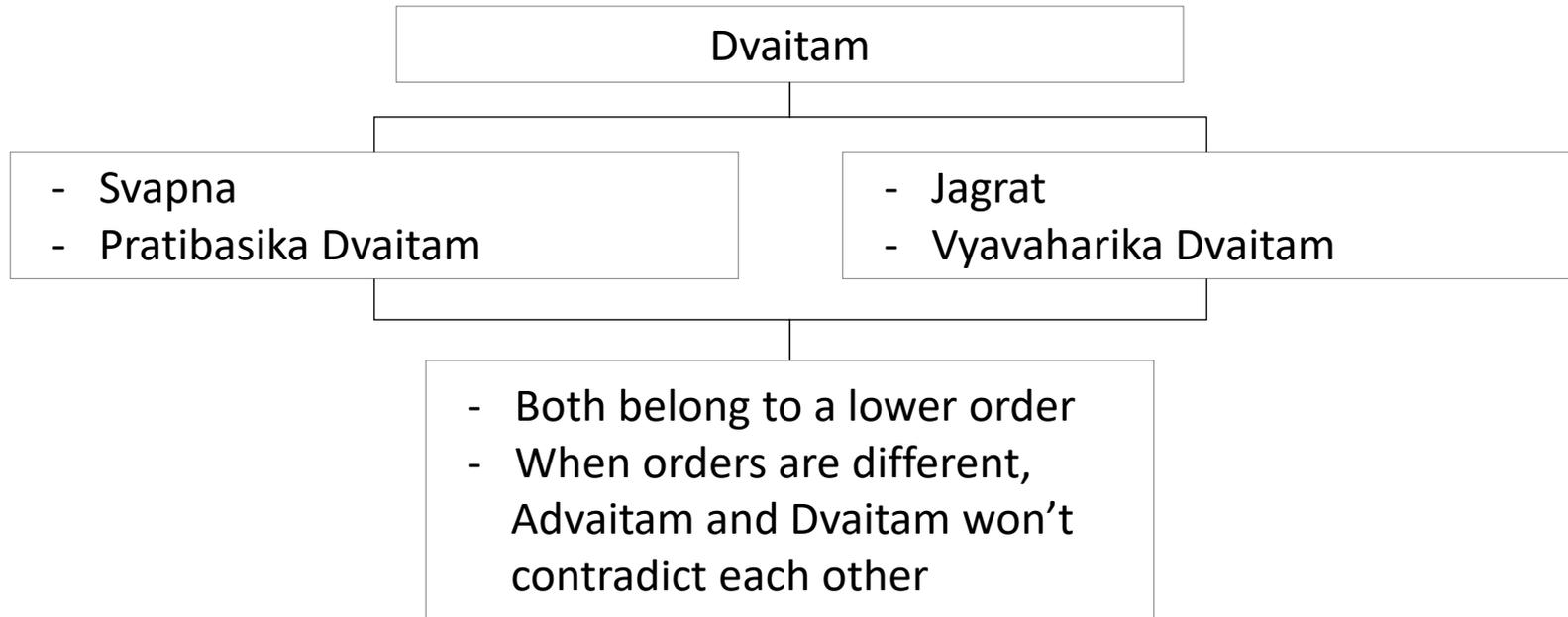
Introduction – Chapter 3 – K – 18 :

1084) What is the reason – Advaitin does not contradict, hate Dvaitin?

I) Advaitam Paramarthaha :

- Paramartika Satyam, highest order of reality.

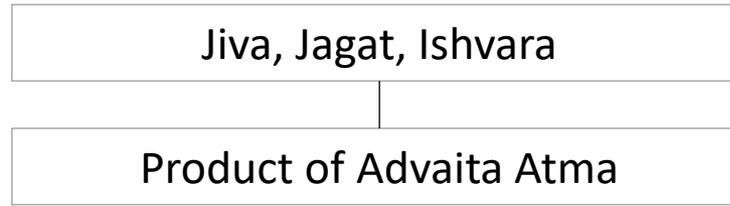
II)



III) When we talk of Advaitam to Neiyayika, he does not look at Advaitam as a different order of reality.

- For him, no Paramartikam Satyam.
- Dvaitam and Advaitam are both Vyavaharikam, same order, they can't co-exist.
- If Dvaitam – Right, Advaitam must be wrong.

1085) a)



Karanam	Karyam
- Satyam	- Jagrat, Svapna, Mithya - Jagat Mithya

b) First Advaitam is introduced as Karanam.

- **Tad Eva Soumya, Idam Agra Asit, Ekam, Eva, Advitiam.**

c)

Advaitam	Dvaitam
- Karanam - Turiyam - Ekam Eva Advaitam	- Karyam - 3 Elements - Tat Tejo Srijata

- This relationship is clearly indicated
- Before starting teaching gives 3 examples

d)

3 Examples

Clay

Gold

Iron

Pots / Jugs

Ornament

Implements

Chandogya Upanishad :

यदग्ने रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.१ ॥

yadagne rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkrṣṇaṃ tadannasyāpāgādagneragnitvaṃ
vācārambhaṇaṃ vikāro nāmadheyam triṇi rūpāṇītyeva
satyam || 6.4.1 ||

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 - 4 - 1]

- Clearly Karya – Karana Prakriya is mentioned.

e) Corollary :

Advaitam	Dvaitam
- Karanam - Satyam	- Karyam - Mithya

Can coexist

- Not opposed to each other.
- Advaitin not afraid of experiencing Dvaita Prapancha, thoughts.
- Does not have to withdraw and sit in Samadhi.

f) Advaitin :

- Seeing the world, he will say, I am not afraid of Dvaita Prapancha, birth, death.

- **What I experience belongs to a lower order of reality.**
- **I – experiencer belong to higher order.**
- **Therefore I am not afraid of Dvaitam.**

Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं

प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmnye'nirukte'nilayane'bhayaṃ

pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati

yadā hyevaiṣa etasminnudaramantaraṃ kurute |

atha tasya bhayaṃ bhavati tattveva bhayaṃ

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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

- There is no opposition between Advaitam and Dvaitam.

g) Sva Chitta Spandana Above :

- When mind does not have any Spandanam, Vrutti Parinama.

Does not entertain thoughts

Samadhi

- Thoughtless

Moorcha

- Unconsciousness
condition
- Swooning
- Can't undertake thought

Sushupti

- Sleep

h) Dvaitam is gone, Abavat Advaita Atma is alone left behind.

• **Dvaitam resolves into Advaitam when thoughts are resolved.**

i) After sometime, when thoughts arise, Dvaitam starts.

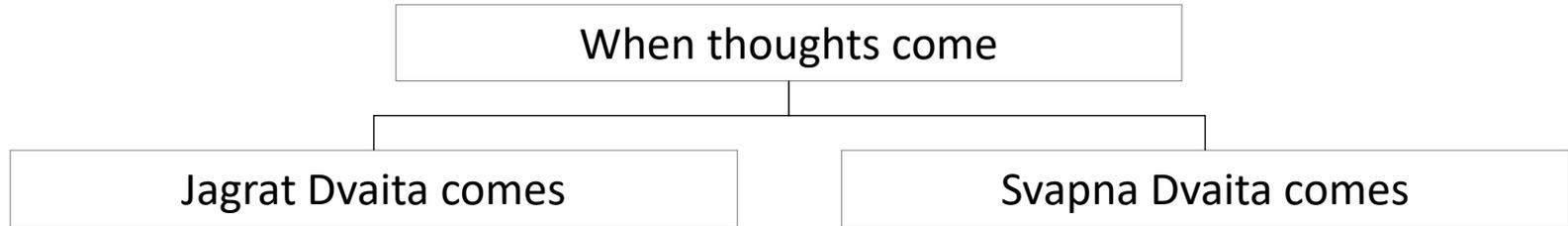
Kaivalya Upanishad :

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

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

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

- Because of Purva Janma Karma again undertakes thoughts.



- **Through Anvaya Vyatireka we come to know :**

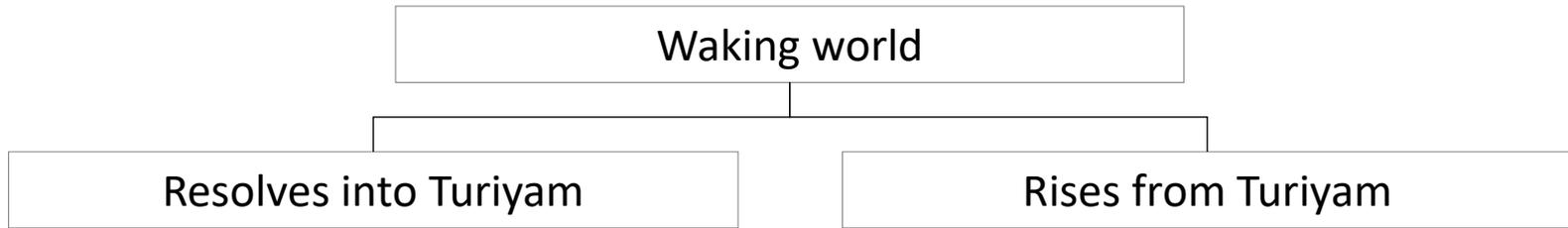
Advaita	Dvaitam
Karanam	Karyam

j)

Anvaya	Vyatireka
<ul style="list-style-type: none"> - Thought Satve - Dvaita Satyam 	<ul style="list-style-type: none"> - Thought Abave - Dvaita Abava

- Thought Eva Dvaitasya Karanam.
- World does not have independent existence, therefore Mithya.
- This is one approach.

k)



- Turiyam = Karanam = Advaitam
- World = Karyam

l)

Karanam	Karyam
Higher order of reality	Lower order of reality

Then alone co existence is possible,
can be accepted

m) For Dvaita Philosophers (Tesham), unlike Advaitin who is comfortable.

- Dvaitin – disturbed.

n) They don't have Paramartika Satyam.

- They have only Jagrat Prapancha, which is real.
- Svapna – Unreal

Real	Unreal
- Jagrat - Dvaitam	- Svapna - Dvaitam

- For them, reality falls in Dvaitam only Jagrat Prapancha.

o) For us :

Turiyam	Jagrat	Svapna
Satyam	Mithya	Mithya

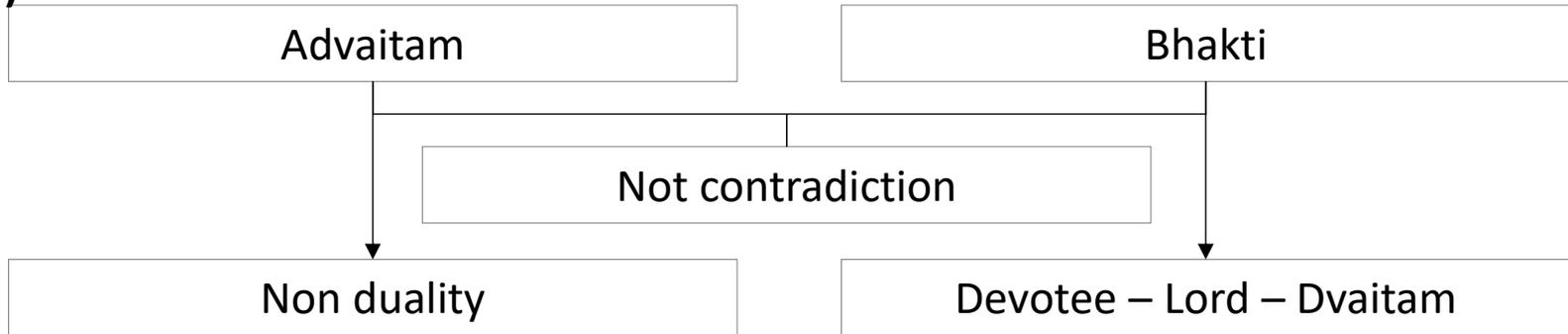
- Any Dvaitam is Mithya, can accommodate, false.

p) For them :

Real	Unreal
Dvaitam	Dvaitam

- Advaitam is not there
- If they accept Advaitam, they have to drop Dvaitam, which they cannot drop.
- What is the problem?

1086) a)



- Advaita Bhakti does not exist, contradiction is terms.
- Like hot ice cream.

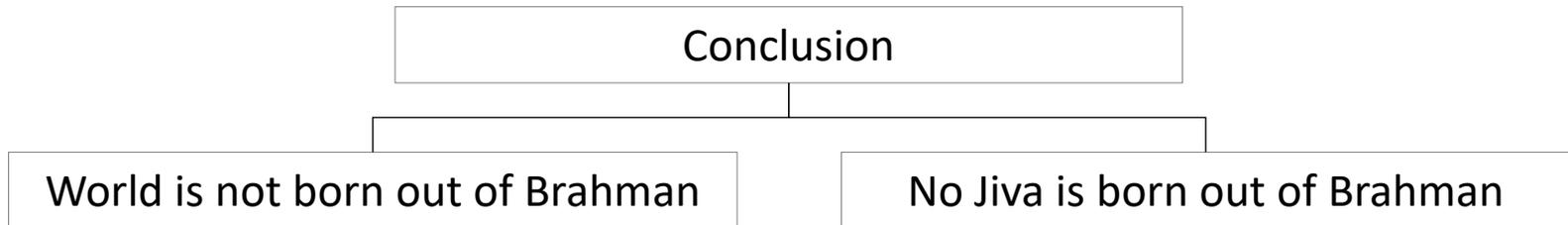
b) Vyavaharikam :

- Jnani is grateful Bhakta.

Gratitude :

- Oh Lord, you taught me Advaitam.
- Grateful Bhakta and Advaita Jnani also.
- They belong to 2 different planes.

c)



d) Veda does talk about seeming creation of Jiva and Jagat out of Brahman for teaching Advaitam Brahma.

e) Purusha Suktam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

prajāpatis carati 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]

f) Atma becomes the Universe without becoming the universe, without undergoing change.

- Vivarta Upadana Karanam.

g) Example :

- Waker becomes dreamer and again remains as waker after dream.

h) Turiyam is seemingly born as Jiva and Jagat.

i)

Paramartikam	Jiva – Jagat – Ishvara	Dream
- Turiyam - Satyasya Satyam	- Vyavaharika Satyam	- Pratibhasika Satyam

- This is the only way to reconcile Sruti Vakhyam.

j) Really plurality has not come out of Turiyam.

- Plurality is an appearance only.

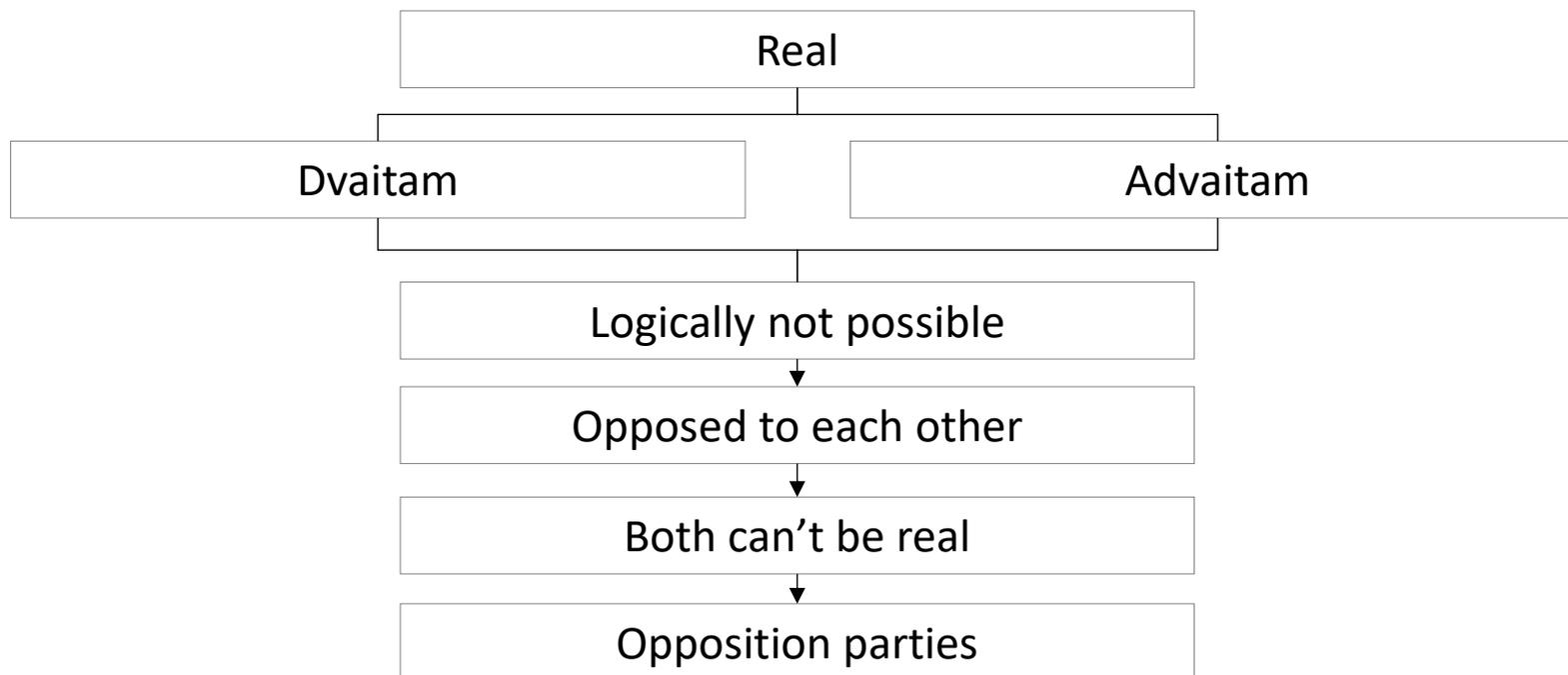
- **Advaitam was, is, ever will be = Samyak Darshanam.**

k) Dvaita Darshanam = Asamyak Darshanam

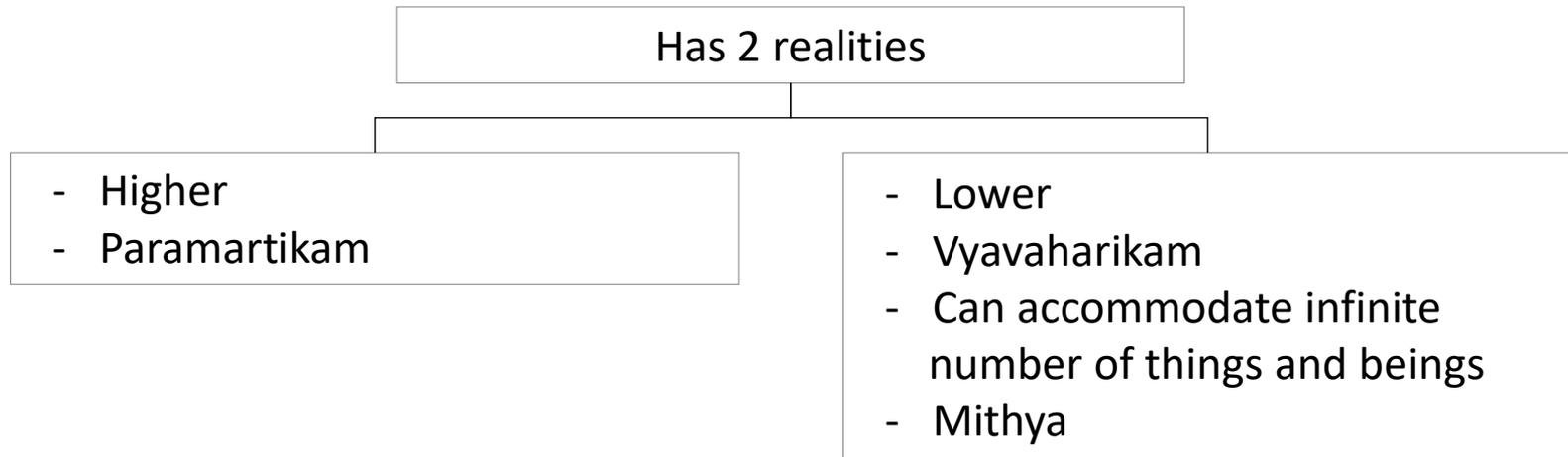
- Karika No. 17 + 18 – give unique reasons.
- Whichever Darshanam promotes Raaga Dvesha is a wrong, Asamyak Darshanam.
- **Which does not promote Raaga Dvesha = Samyak Darshanam, Right vision.**

l) Karika No. 18 :

- Why Advaitin accommodates all Dvaita and Visishta Advaitin also?
- **Important reason :**
 - In their Darshanam, there is no Advaitam at all.
 - Dvaitam alone real for them.
 - If they accept Advaitam also, there will be 2 realities.

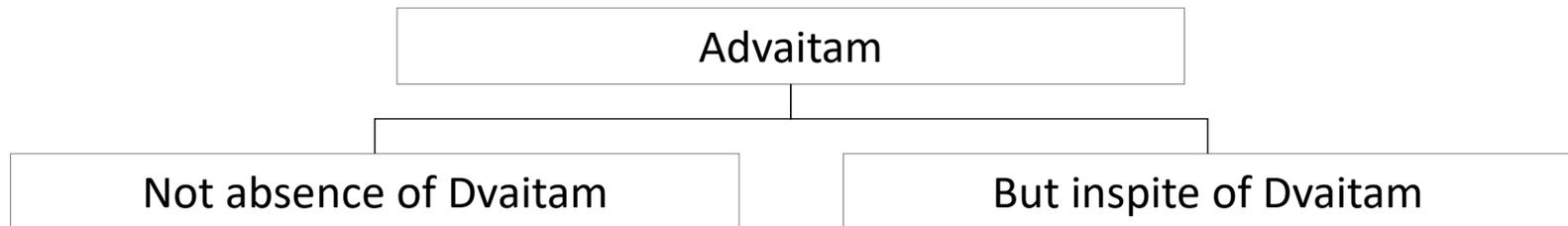


m) Advaitin has no problem



- There can't be 2 Paramartika Satyam, it is one, Advaitam.

n)



- **2 orders can exist simultaneously, with out contradicting each other.**
- **Waker – Dream world**
- **Turiyam – Waking world**

o) Accepting Dvaitam will not disturb because they belong to different orders of reality.

p) Important : Pramanam for 2 orders of reality

(1) Brihadaranyaka Upanishad :

इदं वै तन्मधु
दध्यङ्ङाथर्वनोऽश्विभ्यामुवाच ।
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
dadhyaññātharvano'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 His was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

• **Indra = Paramatma becomes world with Maya Shakti, Magical power.**

• World = Magic show of Bhagawan from Paramartika level.

(2) Brihadaranyaka Upanishad : Chapter 4 – 3 – 23

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

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

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

• **There is seeming plurality, no real plurality.**

• **Tatu Dvitiyam :**

○ 2nd thing other than Atma is not there.

○ 2nd thing only appears, reality does not exist.

• Therefore Advaitam alone is Satyam.

q) Gita :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

r) Gita :

सुहृन्मित्रार्युदासीन
मध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु
समबुद्धिर्विशिष्यते ॥ ६-९ ॥

suhṛn mitrāryudāsīna
madhyasthadvēṣyabandhuṣu |
sādhuṣvapi ca pāpēṣu
samabuddhirviśiṣyatē || 6-9 ||

He, who is of the same mind to the good-hearted, friends, relatives, enemies, the indifferent, the neutral, the hateful, the righteous and the unrighteous, excels. [Chapter 6 – Verse 9]

1087) a)

Others	Advaitin
<ul style="list-style-type: none">- When product is born out of cause, both cause and product are real.- Seed real, Tree real- Karanam + Karyam Satyam- Father – Child	<ul style="list-style-type: none">- Cause = Real- Product = Unreal- Alone claims world = Karyam = Mithya

b)

Karanam	Karyam
<ul style="list-style-type: none">- Satyam- Father- Seed- Vegetables	<ul style="list-style-type: none">- Must be Satyam- Child- Plant- Dish

- Dvaita Prapancha should be real as Karanam, Paramartavatu.

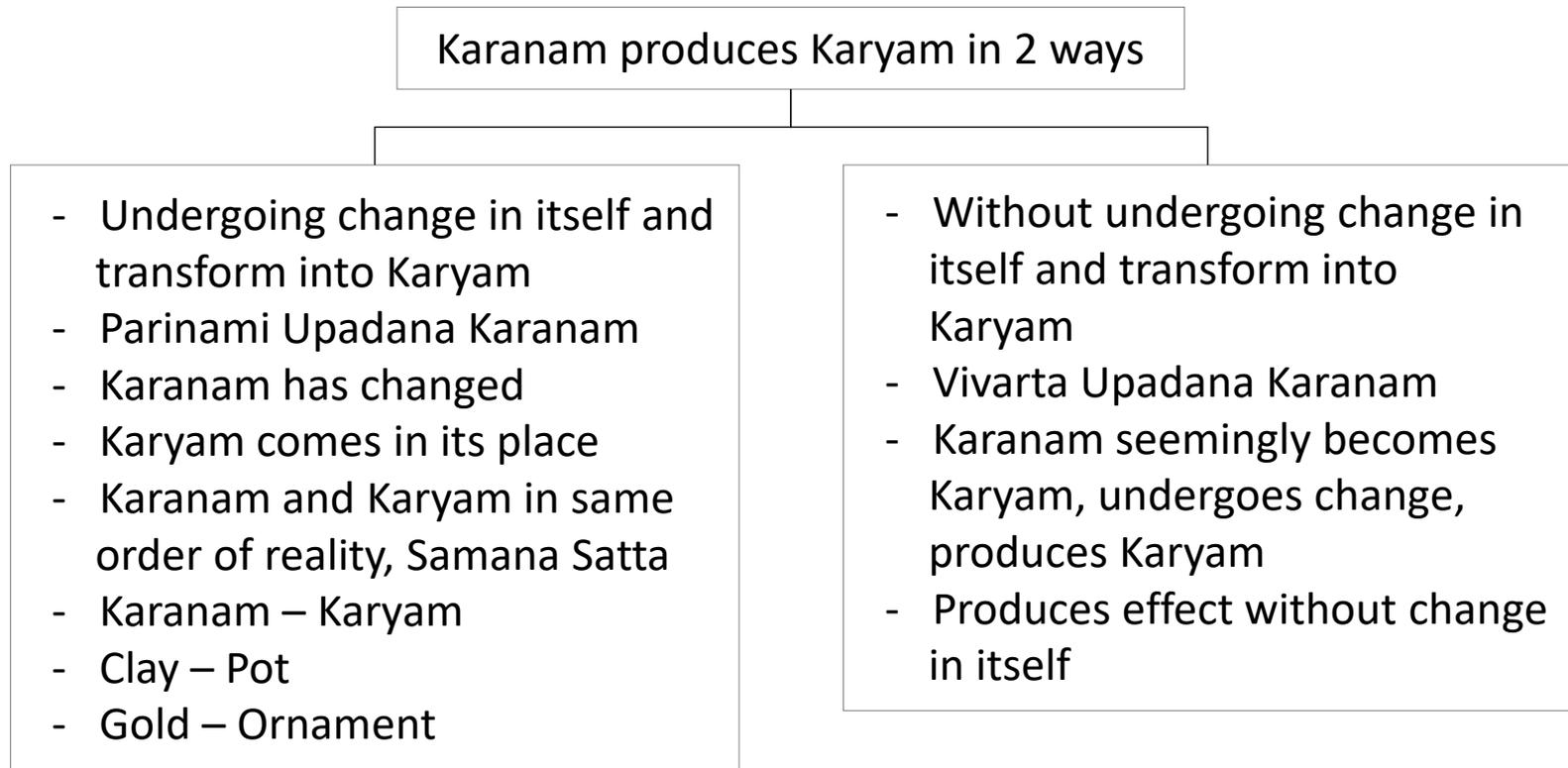
c) Karya – Karanayoho Samana Satta Iti Anubavet :

- Karyam + Karanam enjoy same order of reality is our experience.
- Ashankha = Doubt, objection, of other philosophers.
- Advaitin answer in Karika No. 19.

1088) Advaitins Answer :

Gist :

I)



II) Vedanta Sara – gives definition of both Karanams.

a) Svasvarupa Parityagena Rupantara Pattihi Parinama Karanam

b) Sva Svarupa Apavityagena Rupantara Pattihi Vivarta Karanam

III)

Parinami	Vivarta
<ul style="list-style-type: none">- By dropping its original nature it becomes something else- Clay – Pot- Superficially looking, after Pot is produced, clay continues to be in pot- Gold, ornaments- Substance wise no change- Shapewise undergoes change- Lump – part of clay – Avayava undergoes change in shape to a different Avayava- Karma is required- Goldsmith works on gold with intelligence, skill- Parinama Janyam	<ul style="list-style-type: none">- Without dropping its nature, it becomes something else- Waker without change produces dream world, mountains, rivers- Mind entertains thoughts, does not get converted to them- Mind of waker intact.- Seeming production of Svapna Prapancha- Waker was, is, will be even when dream events are happening- Trikale Api tishtati- No Karma is involved- To produce dream, stop all activities- Waker is Vivarta Karanam of Svapna Prapancha- Adhyasa Janyam

IV) Vivarta Karanam :

- Rope – becomes Rope Snake temporarily.
- Rope Snake appears real, capable of chasing a person

- Shell – Silver
- Sand – Mirage Water

V) Purva Pakshi :

- Most of the examples in Upanishads are Parinami Janyam.
- Svarna – Abaranam
- Mrith – Ghata
- Iron – Nail cutter
- All Parinami Upadana Karanam.
- Hence Brahman must also be Parinami Upadana Karanam.

VI) Brahman = Nirvikara, No modification possible in Brahman

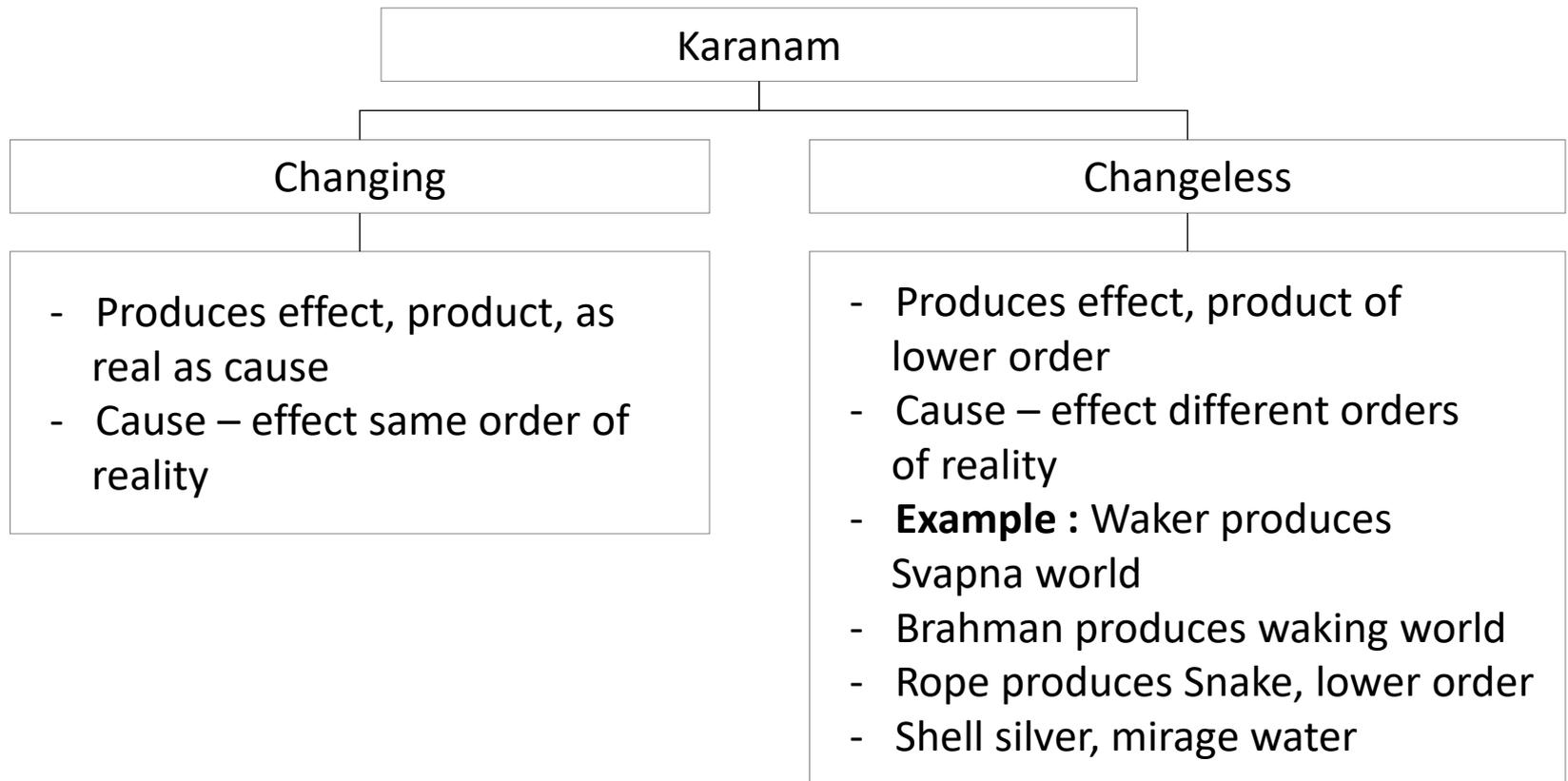
VII)

Clay	Brahman
- Inert	- Also should not be taken as inert - This is over extention - Similarly, Parinamitvam - Brahman = Chetanam, Nirvikaram

Shankara :

- Don't conclude philosophy based on examples.

VIII)



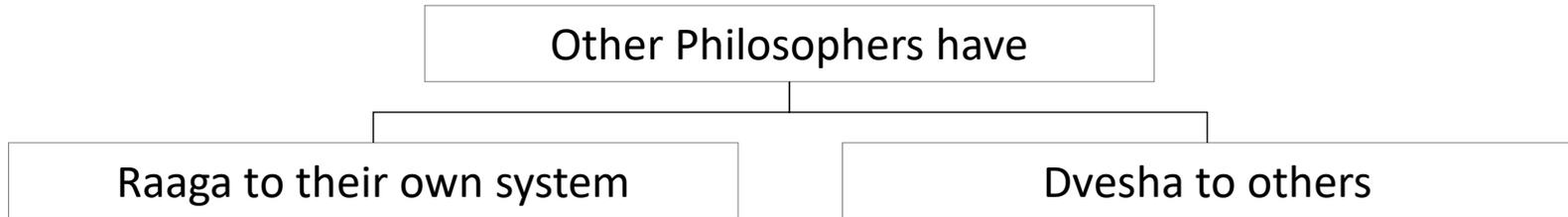
IX) Mayavi Vidyate :

- Whole world = Magic show, Maya Shakti of Brahman.
- Until you know it is a magic show, you will be deluded.
- Eyes see unreal in a magic show.

X) 17th and 18th Karikas :

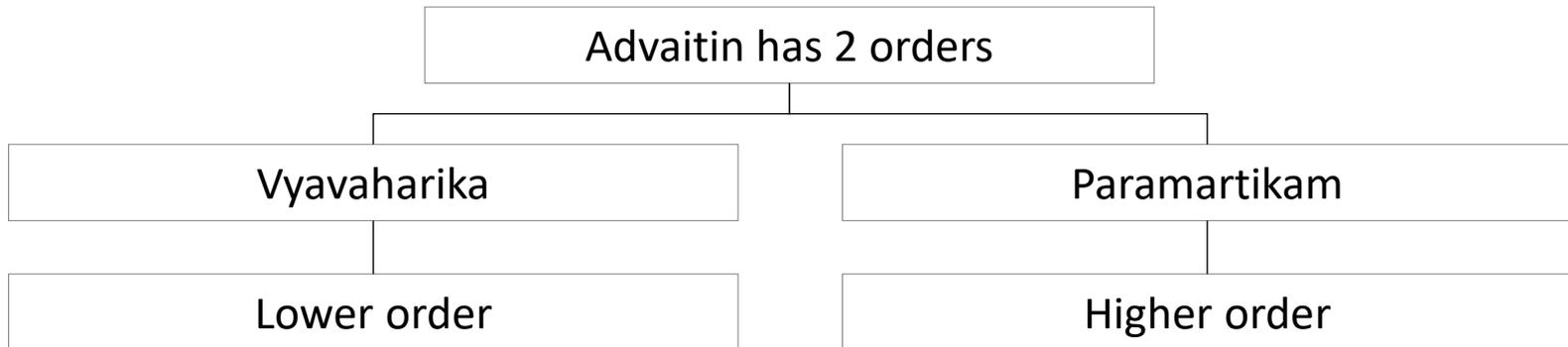
- Gaudapada points out all Dvaita systems of Philosophy will have problem of Raaga – Dvesha – Samsara – Sorrow.

XI)



- This is a fundamental problem of all Dvaita systems.

XII) Advaitin does not have such a problem.



- Each one valid from their own standpoint.

XIII)

Advaitam	Dvaitam
- Satyam - Real - Absolutely Real	- Mithya - Unreal - Relatively Real

XIV) Atma – Absolutely real, never changes, Nirvikara, Adhishtanam for Mithya Jagrat Prapancha.

Chapter 3 - Karika No. 18 :

XV) Advaitam is Satyam because it is Karanam for Mithya world, product.

XVI) Pramanam :

Chandogya Upanishad : Chapter 6

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

yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

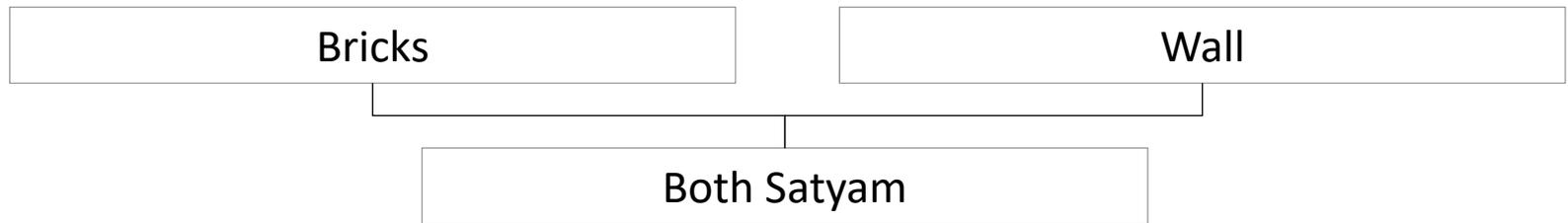
O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

1089) a)

Father	Child
Karanam	Karyam

Both Mithya

b)

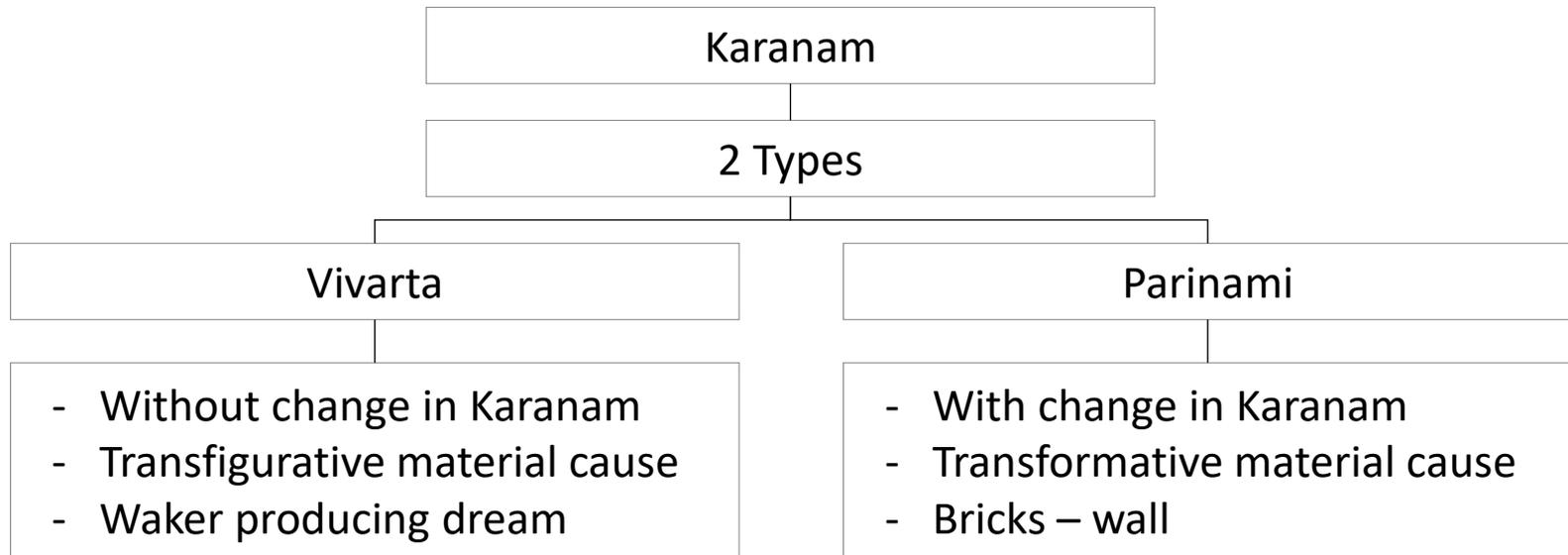


c) If Brahman is Karanam and world = Karyam, world should be as real as Karanam Brahman.

d) Answered in Karika No. 19.

1090) Chapter 3 – Karika No. 19

a)



b) Vivarta Upadana Karanam :

Waker	Dream
Cause	Effect

- Waker does not get totally converted into dream.
- He returns to waking.
- Brahman does not get totally converted in waking.
- He returns to Brahman status after waking world gets resolved.
- Waker continues to be waker before, during, after dream.
- Brahman continues to be Brahman before, during, after waking world experience.
- Ultimate, absolute experiencer.
- In Brahman, no world.
- Waker continues to remain as waker.
- Brahman continues to remain as Brahman after every Srishti.
- Material cause and intelligent for Dream = Waker

Waker = Brahman

Other Examples :

- Rope produces snake.
- Sand produces mirage water.

c) Shankara :

- If Brahman is Parinami Upadana Karanam, world would have been real.

d) Brahman can't transform into the world – why?

- Being Nirvikara.
- All revealed by Sruti, Smruti.

Gita :

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya ēva ca |
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yam sanātanaḥ || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

e) Brahman = Transfigurative material cause of Universe Vivarta Upadana Karanam.

- Whenever it is Vivartam, Karyam will be lower order of reality.

f)

Rope	Rope Snake
- Vyavaharika Satyam - Waker	- Pratibhasika Satyam - Dream
World	Brahman
- Vyavaharika Satyam	- Pratibhasika Satyam

- This is Trividha Satta Vadha.

g) What are the factors which make one with Vivarta Upadana Karanam status?

Vivarta Upadana Karana Status	Factor / Condition / Upadhi
a) Waker – Dream	a) Nidra
b) Rope – Snake	b) Avidya
c) Brahman – Jagrat Prapancha	c) Moola Avidya, Maya

↑
All Vyavaharikam

- Dvaitam = Vyavaharika Satyam only.

h) Gaudapada has to introduce

I) Brihadaranyaka Upanishad :

इदं वै तन्मधु
दध्यङ्ङाथर्वनोऽश्विभ्यामुवाच ।
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
dadhyaṅṅātharvano'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 His was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

- Brahman, through Maya, seemingly becomes many.
- Why seemingly?

II) Purusha Suktam :

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 ||

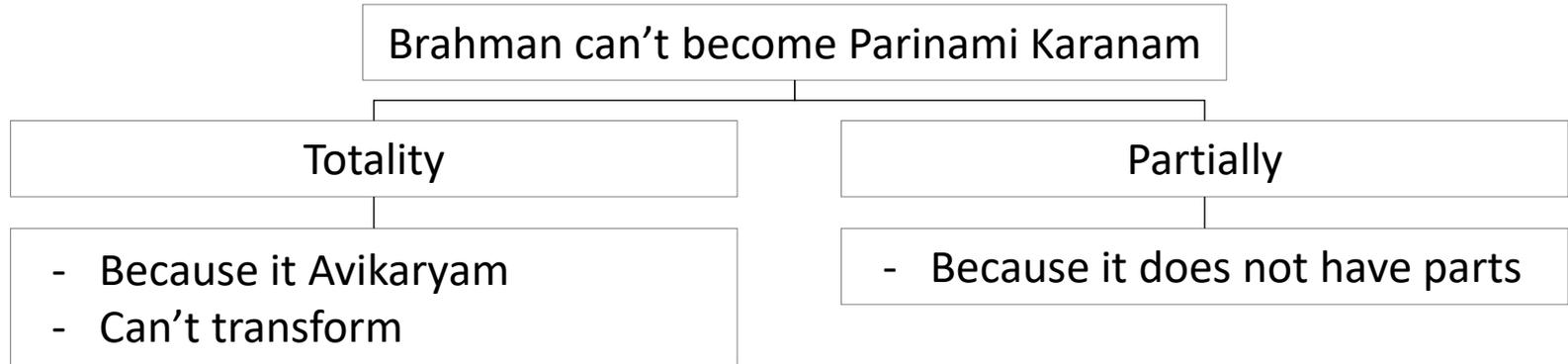
Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn, He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others. [Verse 21]

- **Without multiplying into many, Brahman seemingly appears as many.**
- Important Pramanam for Vivarta Upadana Karanam.
- Keeping Parinami in Mind, they doubt whether world is real.

III) Karika No. 19 :

- Gaudapada replies to Purva Pakshi.

1)



2) Brahman can become world only as Mayaya, magic show, Shakti, power as it is Vivarta Upadana Karanam.

2) Brahman can become world only as Mayaya, magic show, Shakti, power as it is Vivarta Upadana Karanam.

3)

Essence of Chapter 3

Brahman

- Seemingly becomes the waking world
- World is an appearance in Brahman
- Apply all 12 Upanishadic indicators to this type of Brahman
- They will all fit

Waker

- Seemingly becomes the dream world
- Dream is an appearance in waker

1091) 2nd Line :

a) Gaudapada :

- Gives Abhyupethya Vada, suppositional argument.

b) Suppose Brahman transforms to become world like milk transforms to curd.

c) Tragedy :

- After curd is formed, no more milk.
- After world, no Brahman.

d) Example :

- Body transforms back into 5 elements = Death of Body..

e) Brahman transforms into world and disappears.

- God dies after generation of the world.

f) Upanishads :

- Brahman = Aksharam, Nityam immortal.
- How immortal can become mortal by transforming to universe.

g) Suppose Brahman becomes the world, Brahman will become mortal, will be the problem.

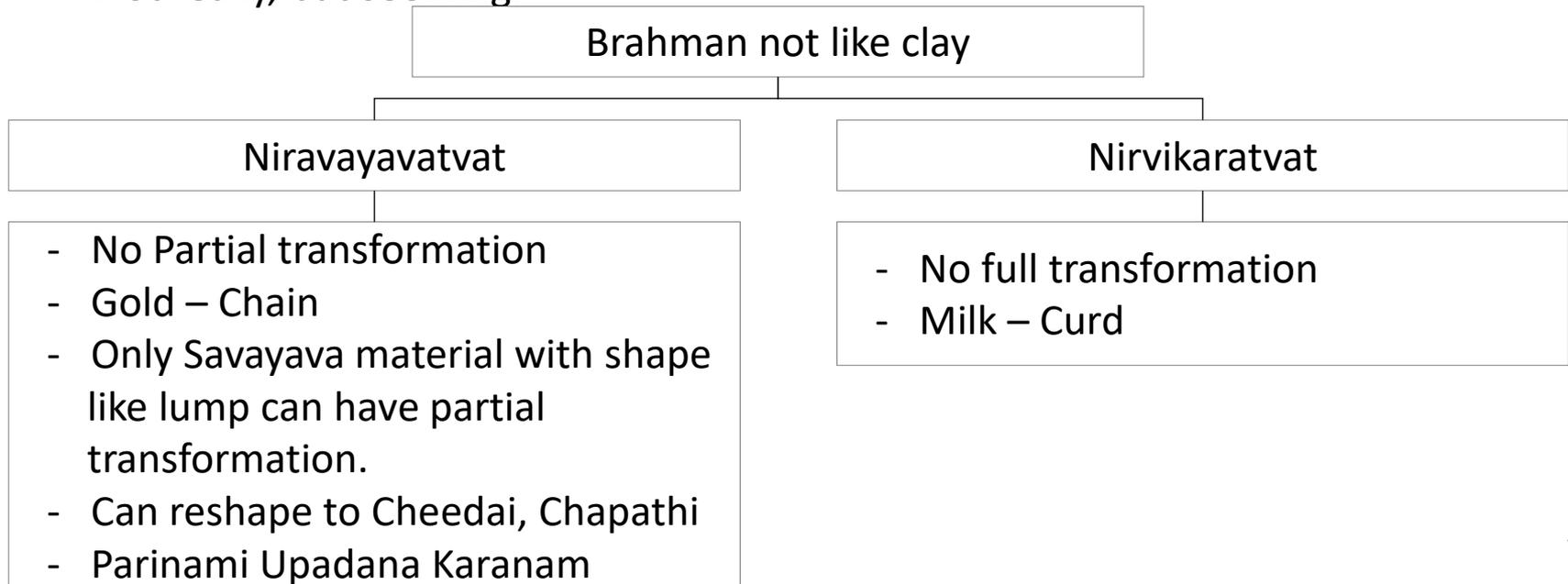
h) Advaitam borrowed from Mantra 7.

- Brahman transforms into the world, multiplies, differentiated into the world only apparently, seemingly, magically.

i) Rope appears as snake, Mala, crack on earth.

- Not really, but seeming.

j)



k) Brahman is Ajam, Nityam, Niravayava

- Brahman becomes world only as Vivarta Karanam.

l) If Brahman really transforms to become world, like milk to curd.

- Brahman will not be Amrutam, Ajam, Advaitam.

m) Brahman is intrinsically unborn, deathless, immortal.

- Svabavata Amrutam, Ajam, Aksharam, Advaitam.
- Always immortal, can't become mortal.
- Can't transform into universe, it will then become mortal.
- Milk – mortal, once curd is born.

n) Intrinsic nature of a thing can't change

Example :

- Agni – always hot
- Not cold Agni.

o) Sarva Pramana Agochara

- Our experience – Karana + Karyam both Satyam in Vyavaharika plane.
- If Advaitam = Karanam, Satyam, then world = Karyam must be also Satyam.
- Prapancha Api Paramartiya Satya Eva Bavati.
- Like all products we experience in life.

p) Brahman is changeless, is in the past, present, future.

- Brahman never becomes the world.
- Paramatma never becomes the Jivatma.

q) If at all Paramatma becomes Jivatma, it happens only in one way.

- **Seemingly Paramatma becomes Jivatma like waker – becomes Dreamer due to Avidya of wakerhood.**

r) Paramatma becomes waker due to Moola Avidya of Brahman, Turiyam (Karanam – condition)

s) Really speaking, I am Paramatma only always.

- We require only Moola Avidya Nivritti which comes by proper understanding of Upanishad.

t) Brahman / Turiyam is Ajam, Avyayam, tatvam – birthless, deathless, Atma – Mayaya Eva Vidyate.

- **Only magically, Mayikally, apparently Brahman becomes Jagat + Jiva.**

u) Manisha Panchakam :

ब्रह्मैवाहिदम जगच्च सकलं चिन्मत्रिविस्तारितं
सर्वं चैताद्विध्यया त्रिगुनायोशेषं मया कल्पितम ।
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥

brahmaivaham idam jagacca sakalam cinmatravistaritam
sarvam caitad avidyaya trigunaya'shesham maya kalpitam |
ittham yasya dridha matih sukhatare nitye pare nirmale
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||2||

He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his “ignorance” expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]

1092) a)

What type of Upadana Karanam is Brahman?

Parinami

- Changing
- Most popular
- Raw material transforms into product

Example :

- Bricks and mortar into building
- Panchabutas into body
- Vegetables into Dishes
- Product as real as raw material

Vivarta

- Changeless

b) Brahman = Aparinami at the same time Karanam

- **We are cornered to conclude one thing :**

Brahman = Non transforming material cause.

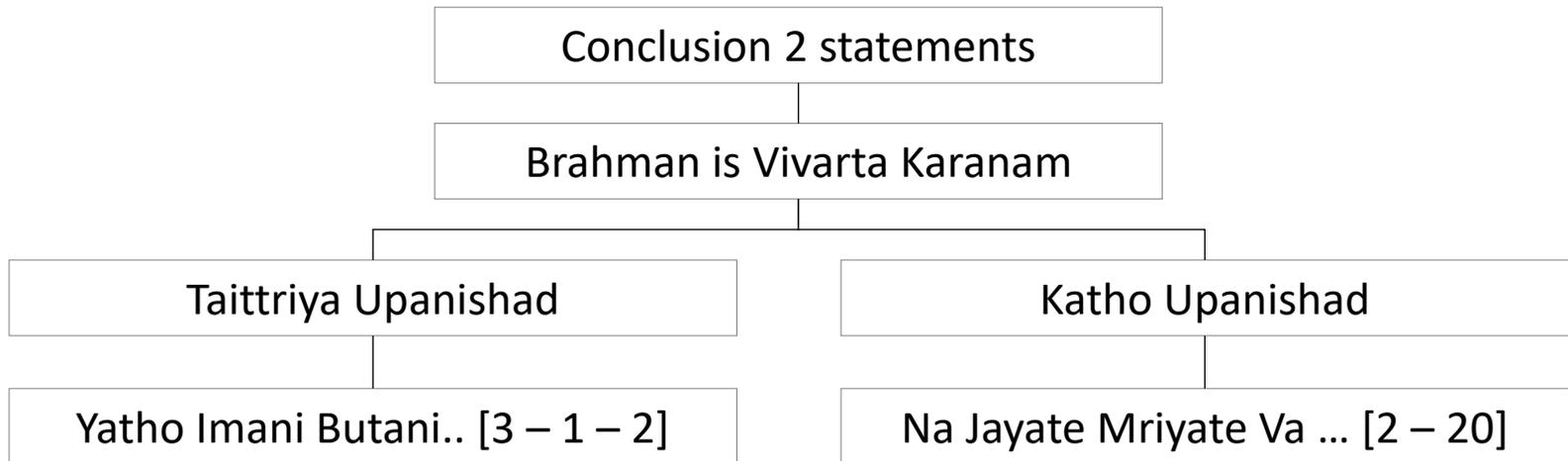
= Vivarta Upadana Karanam

c) In the same, Brahman is superwaker, dreaming this Universe.

Normal Dream	Waking Dream Universe
Jivas Nidra Shakti	Ishvaras Maya Shakti

- If we can dream, Ishvara can also dream.

d)



Taittiriya Upanishad : Brighu Valli – Chapter 3

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 | yatprayantyaabhisamviśanti |
tadvijijñāsasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

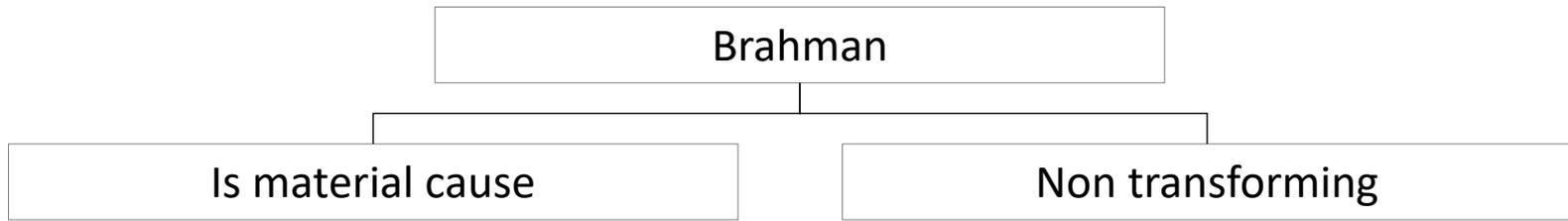
To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done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

Gita :

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]



- Sruti Artha Patti Pramanam.
- Message not directly said but extracted from Veda.

e) Purusha Sukhtam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

prajāpatiś carati garbhē antaḥ | ajāyamāno bahudhā vijāyate |

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेदसः ॥

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]

- **Without transforming, Brahman appears as the Universe because of Maya Shakti, magic show everyday of Jagrat Prapancha.**

f) Universe = Product.

- **For Advaitin, product means appearance, not truth.**
- Clay – Pot
- Gold – Ornament

- Brahman – World
- Waker – Dream

g) Once you accept world = Product, then have to say it is of a lesser order of reality, not Paramartika Satyam

- Has no existence of its own.

h) Example :

- Dream world has no independent existence from waker.
- Jagrat Prapancha has no independent existence from Turiya Atma.
- World has to be Mithya, one must accept.

i) Saha Atma Saha Vigneyaha.

- I am that Atma, Brahman in which 3 Sharirams appear disappear, 3 Prapanchas manifest – unmanifest.

• I always am Advaitam, nondual, Satyam.

- Apply all indicators of Brahman (From Upanishad) to this Brahman.

j) I am never disturbed by appearance or disappearance of world in Jagrat or Svapna or Moola Avidya Ajnanam in Prajna.

- I am Turiyam, directly revealed.

k) Prajna = Measure, of appearing, disappearing world, Maya Shakti.

- Advaitam proved, extracted clearly from Shastric statements.
- Seeker has to come to Mandukya Upanishad 1, 2, 3 to realise his true self.

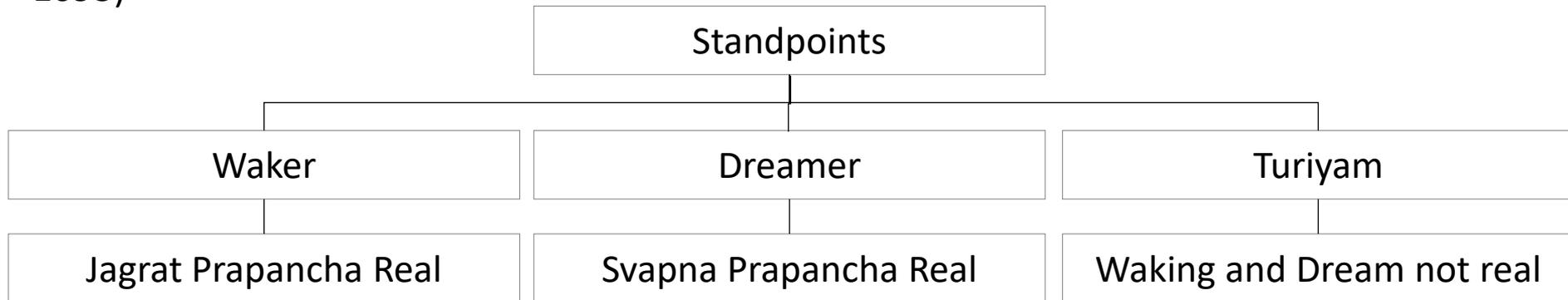
l) 1) If Brahman is Vivarta Karanam, what is the nature of the world?

- Revision of last talk till now.

2) Tasmāt Na Paramārtha Satu Dvaita Prapancha :

- Dualistic Universe is not absolute reality.
- It is a relative reality, Vyavaharika Satyam alone.
- From wakers standpoint, waking world real.
- From Dreamers standpoint, dream world real.
- From sleepers standpoint, Avidya – I don't know anything is real.
- Turiyam is Karya – Karana Vilakshanam Brahman.

1093)

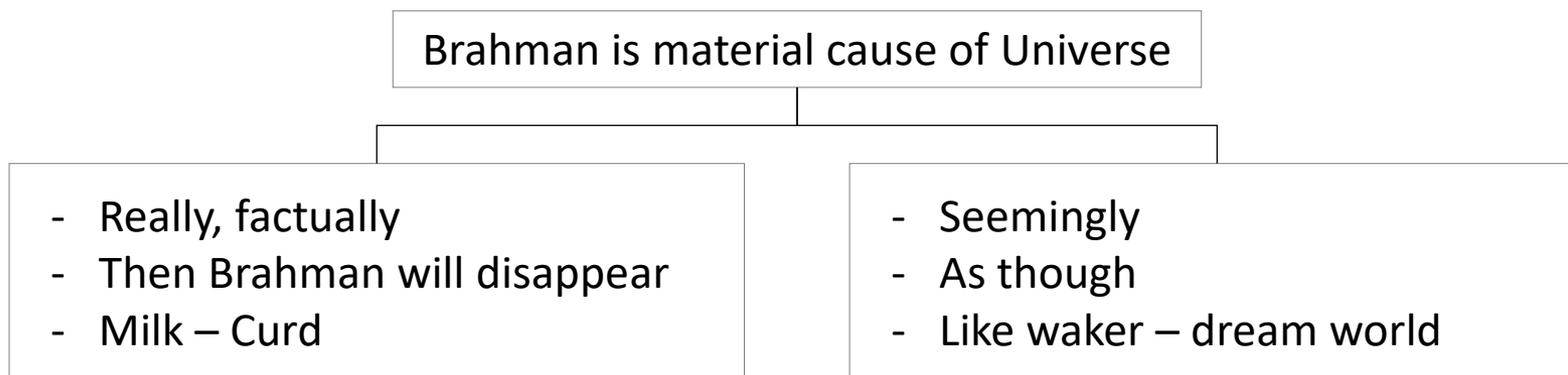


1094) I) Karika No. 20 21, 22 :

- Elaboration of same message of Karika No. 19, reinforcement.
- Deliberate repetition of message.

II) If Brahman is real material cause it will disappear.

III)



IV) Brahman has become the world

Brahman	World
Real	Real

- This is essence of Karika 20, 21, 22

1095) I) Etu Punaha :

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

II) They claim transformation of Brahman into the Universe.

III) Svabataha Utpattihi :

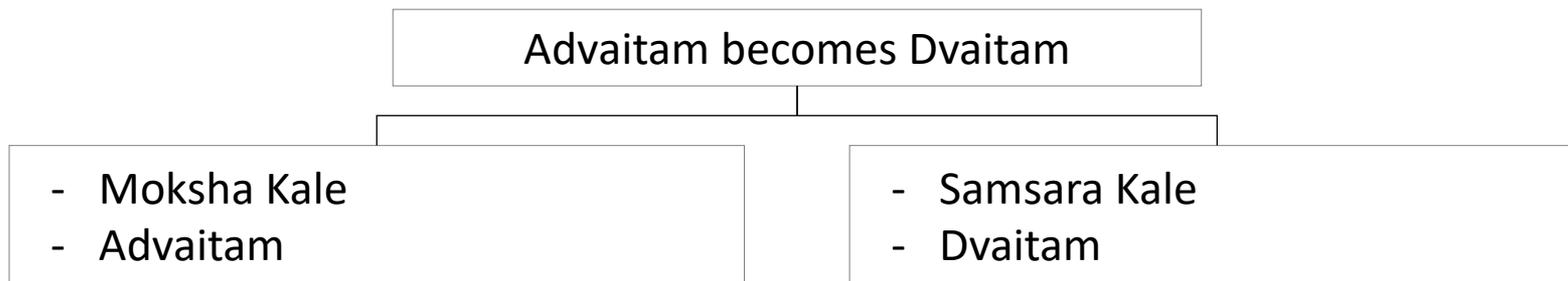
- Real transformation, creation.

IV) Their conclusion :

During Pralayam	During Srishti
<ul style="list-style-type: none">- World resolved- Brahman is there	<ul style="list-style-type: none">- World is there- Brahman is not there

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

V)



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

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

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

1096) Karika No. 21 :

I) Entire Vedanta is based on one important principle.

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

- We can dismiss, demolish, all systems with this one law.

III) Gita :

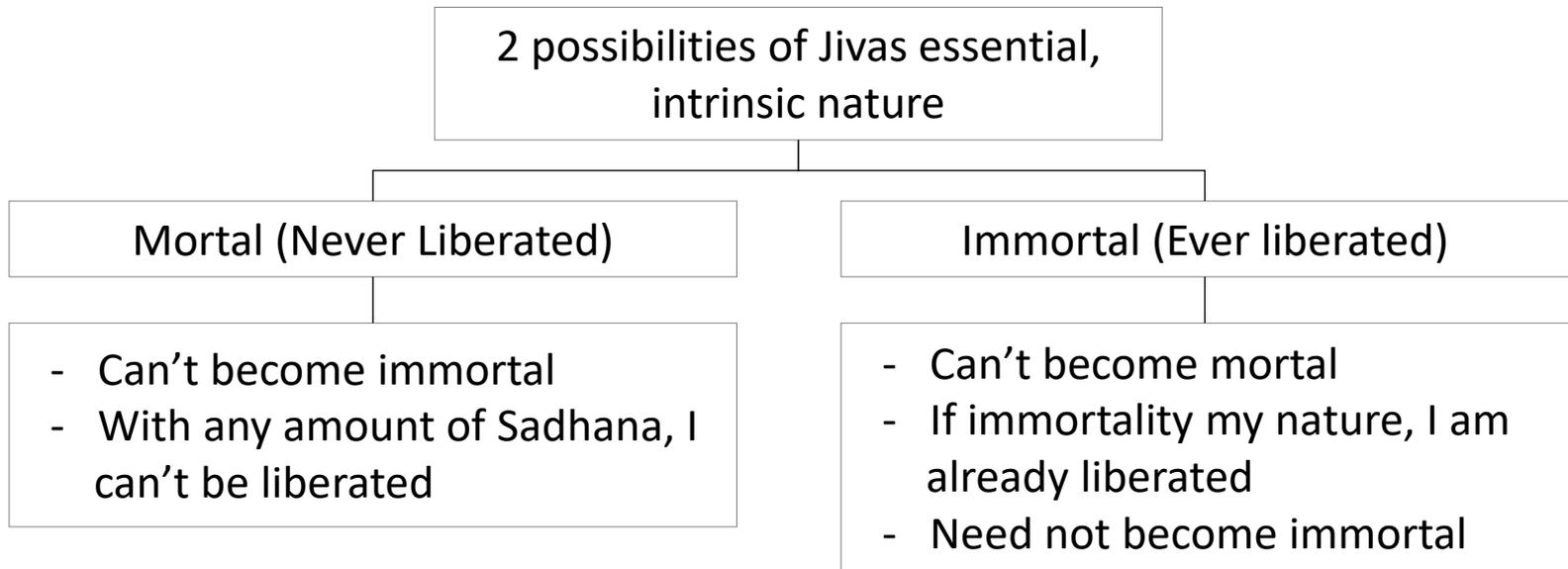
ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

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

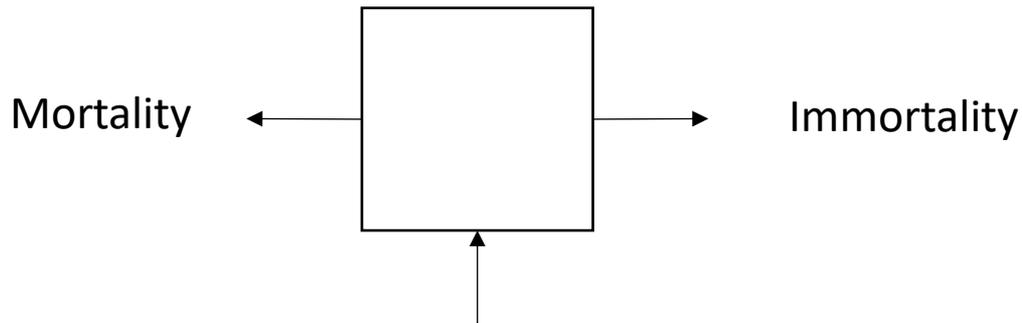
They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

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

IV)



V)



No common door, connecting corridor

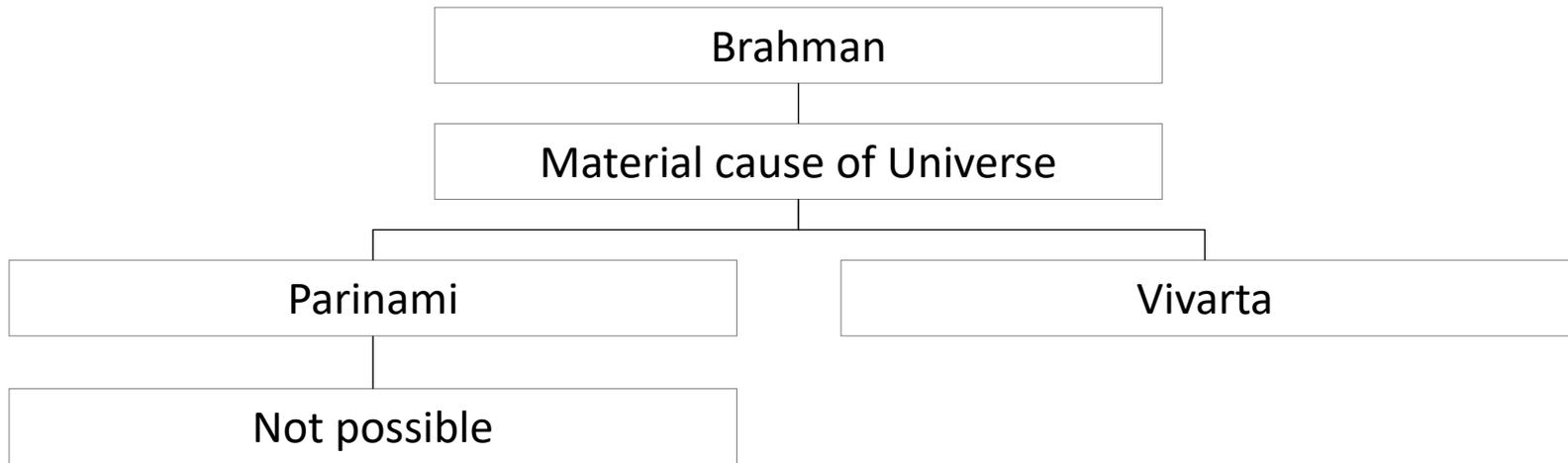
VI) If Mortality is my nature, Veda not required.

- Mortal can't reach immortality.

VII) What is lesson of Advaitam?

- **I was immortal, am immortal, will ever be immortal, Nitya Mukta Svarupa.**

VIII)



IX) Brahman can't get converted into mortal, perishable world.

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

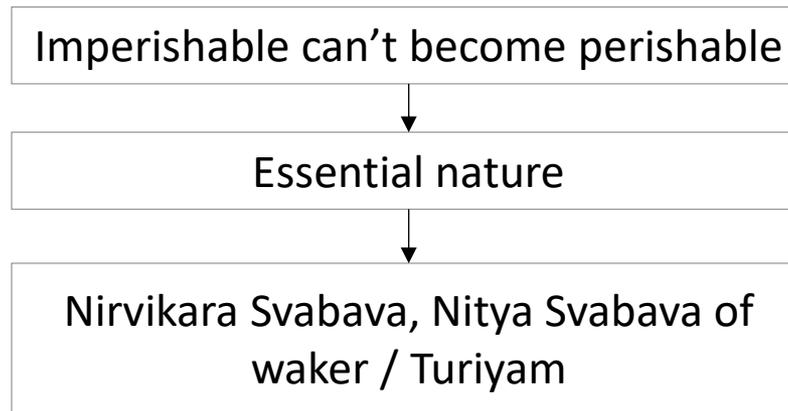
X)

Waker	Brahman
Changeless creator	Changeless creator

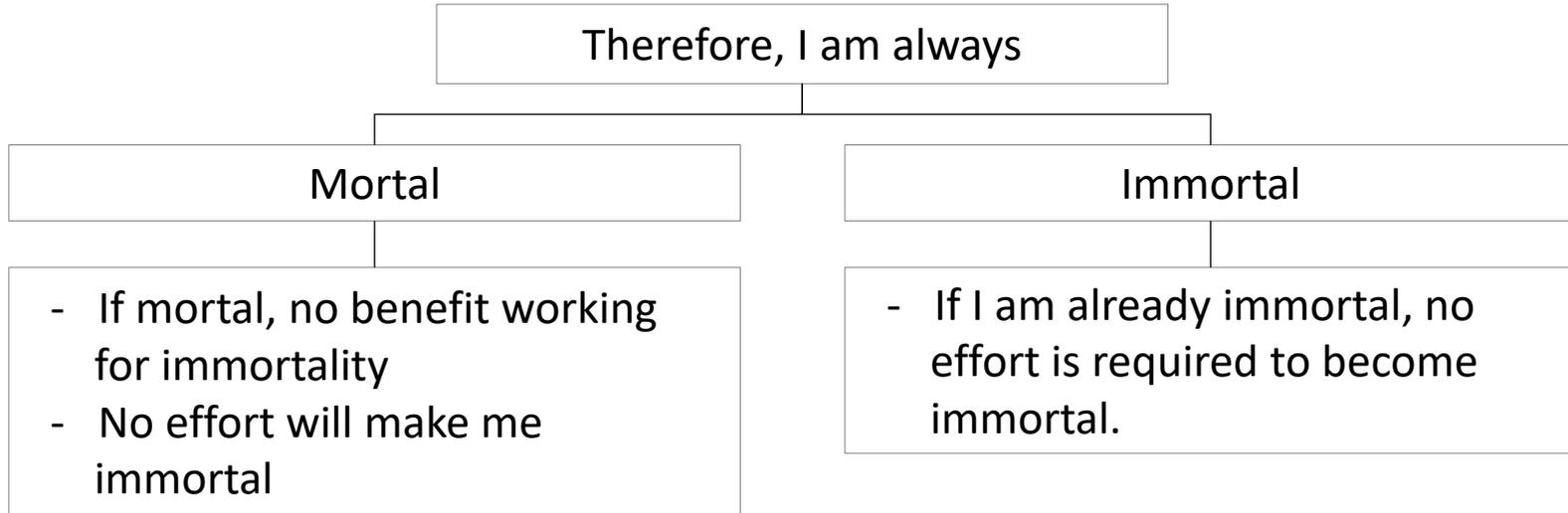
↑
Vivarta Karanam

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

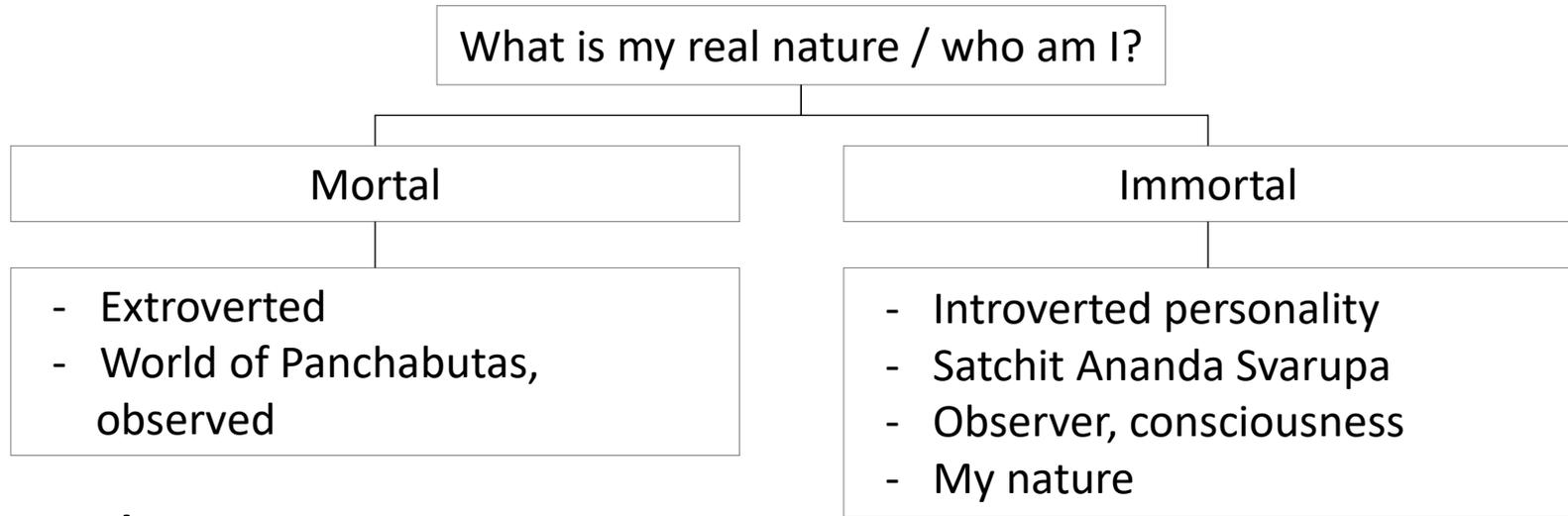
XI)



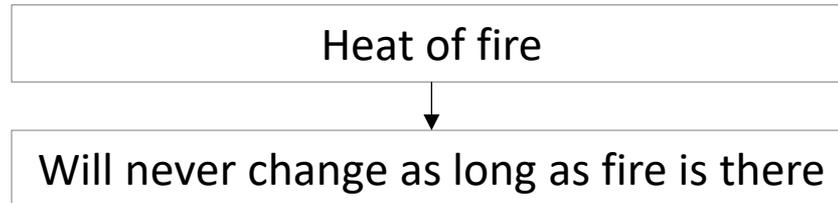
XII)



XIII) Aim of Vedanta :



XIV) Example :



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

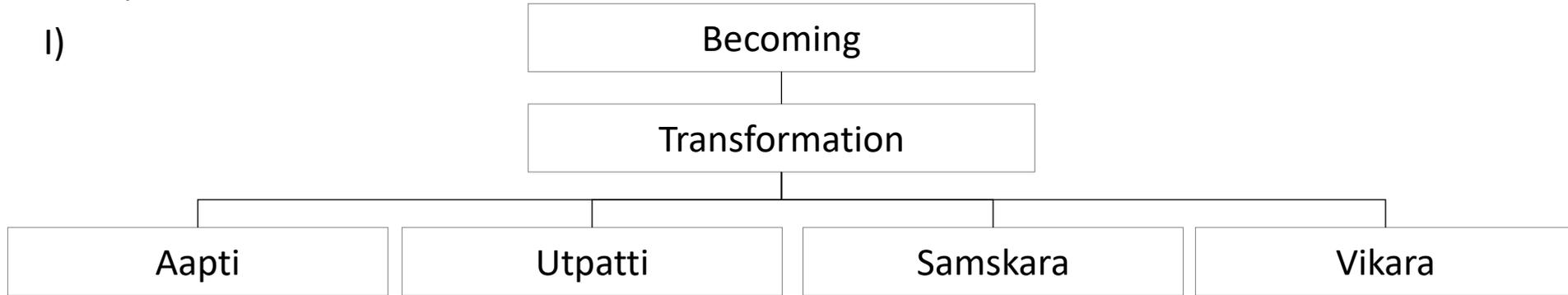
XV) Brahman, I, pure existence, consciousness, limitless is there, world is there.

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

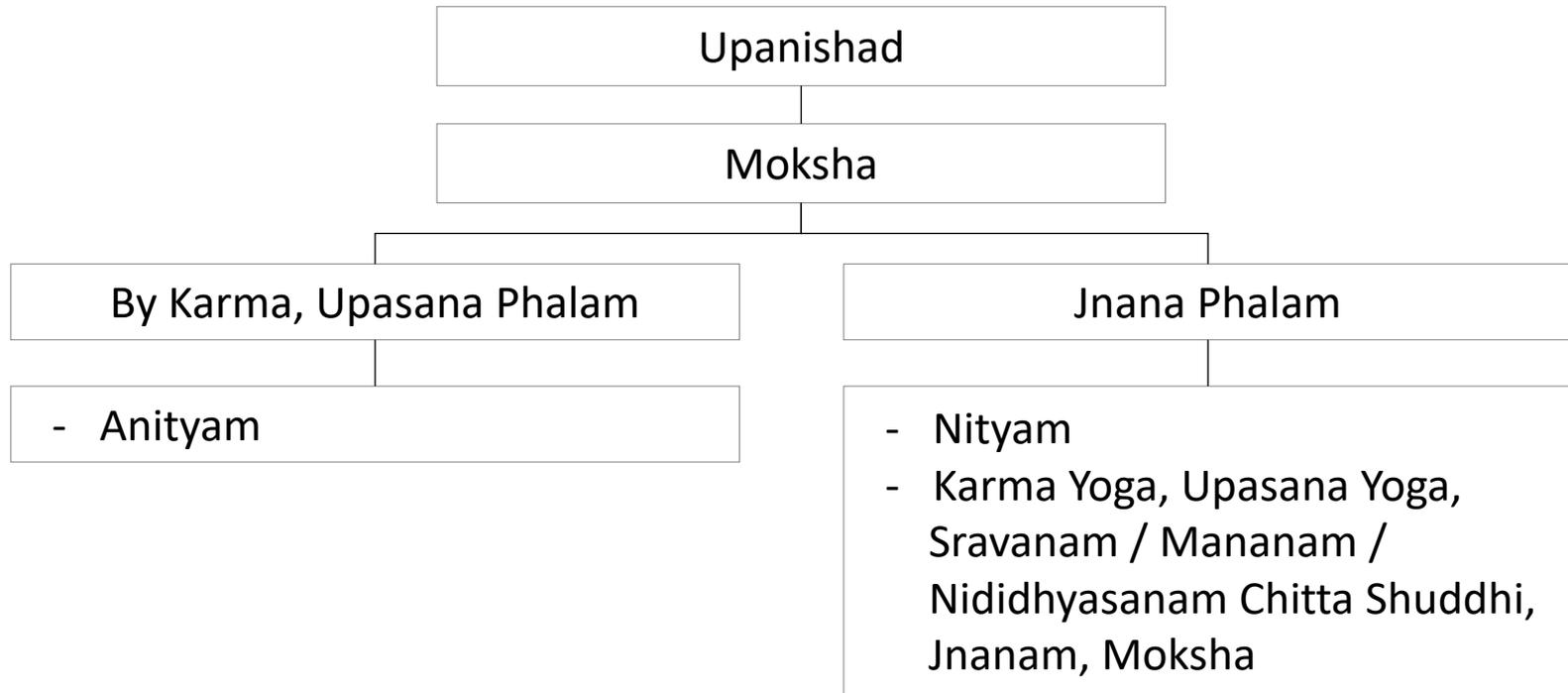
XVI) I as Turiyam am Amrutam, immortal.

1097) Karika No. 22 :

I)



II)



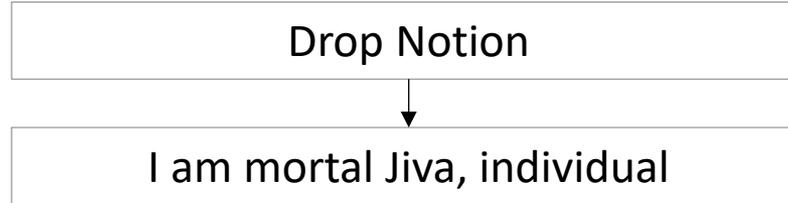
III) We never say that through Jnanam we get Moksha, we only say – we drop our notion that we are Samsari.

- Dropping notion = Intellectual affair

- **In Moksha, we discover freedom from Body – Mind is our nature, Svarupa.**

- We don't get Moksha.

IV)



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

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

- It will end.

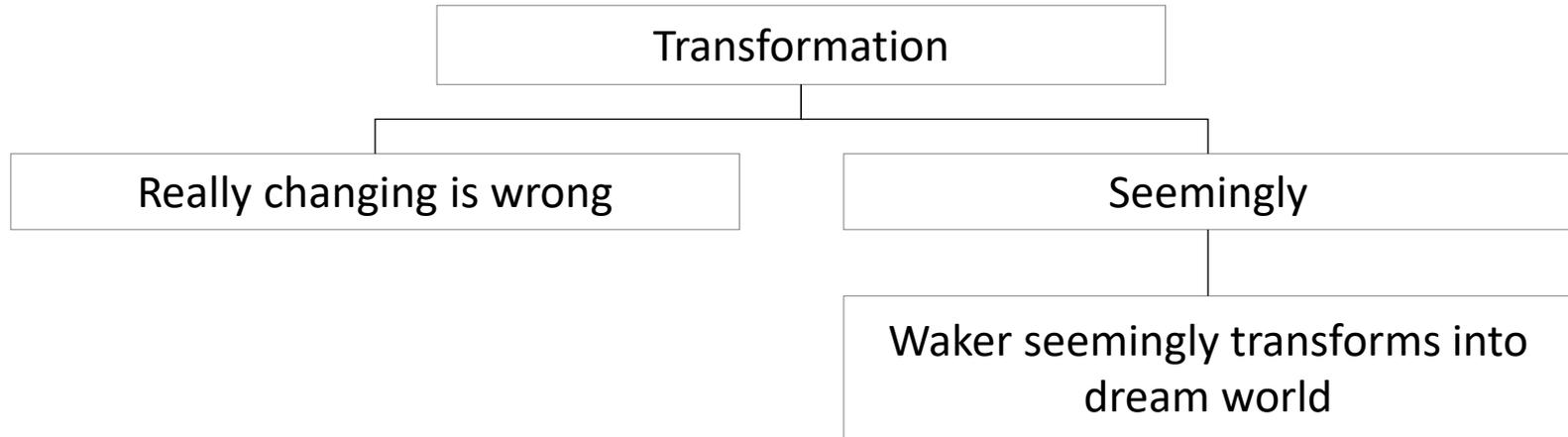
- **In Advaitam, Moksha not event in time.**
- **It is understanding an existence beyond time, space, universe.**
- There is only one Purusha, cosmic being in which universe appears, disappears.

1098) Karika No. 22 :

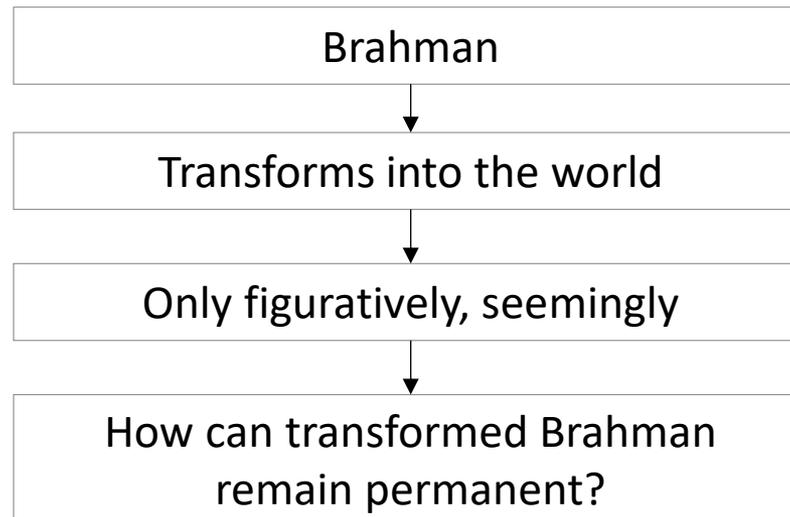
I) For Arguments sake if mortal becomes immortal again, immortal will become mortal.

- Hence this is important shloka.

II)



III)



IV) Transformed Brahmanhood will not be really immortal, it will be temporary immortality.

V) Immortal Brahman becomes mortal Jiva = Contradiction.

- Mortal Jiva through Sadhana becomes immortal = Contradiction.
- There will be no Moksha for Brahma Parinami Vadi.

VI) Only figurative immortality will exist for them.

VII) General rule :

Tattwa Bodha :

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

Tattwa Bodha :

स्थूलशरीरं किम् ?

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं

सुखदुःखादिभोगायतनं शरीरम्

अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति

षड्विकारवदेतत् स्थूलशरीरम् ।

Sthūlaśarīram kim?

Pañcīkṛtapañcamahābhūtaiḥ kṛtam satkarmajanyam

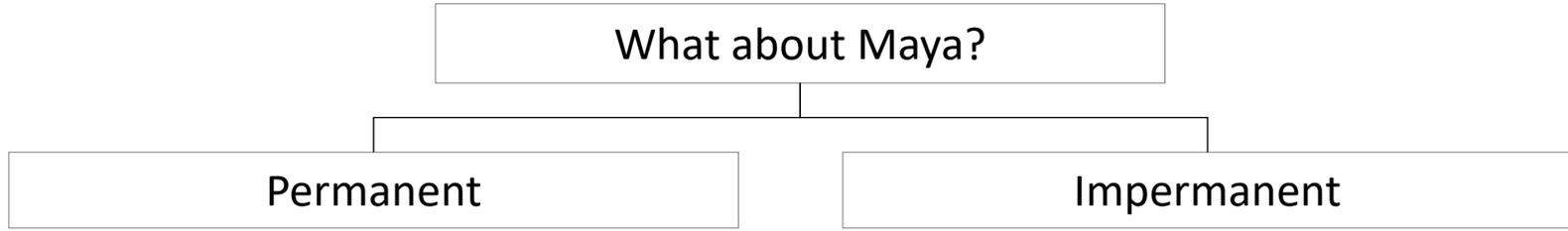
sukhaduhkāḍibhogāyatanam śarīram

asti jāyate vardhate viparinamate apakshiyate vinaśyati

ṣaḍvikāravadetat sthūlaśarīram |

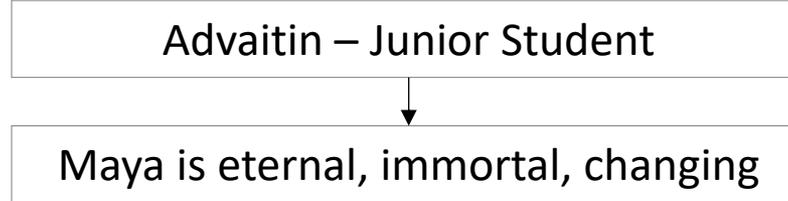
That which is made up of the five great elements that have undergone the process of pancikarana, born as a result of the good actions of the past, the counter of experiences like joy, sorrow etc and subject to the six modifications namely, to potentially exist, to be born, to grow, to mature, to decay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

VIII) Purva Pakshi Question :

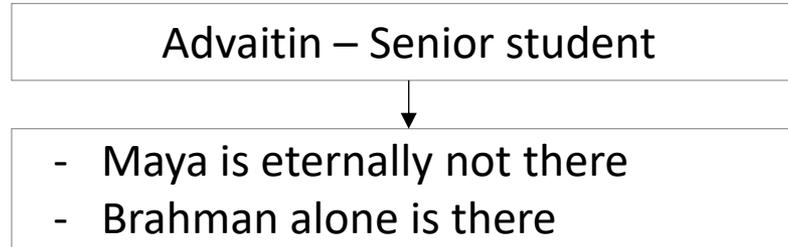


IX) Answer :

a)



b)



c) Katho Upanishad :

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

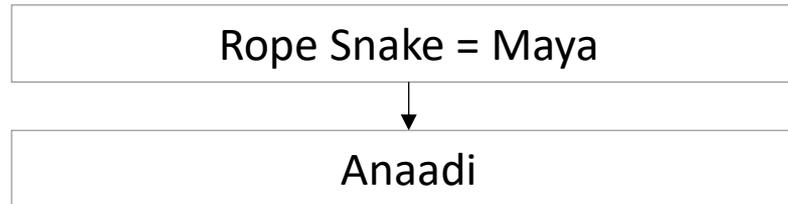
Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

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]

d) Other than Brahman, nothing exists.

- Maya is negated, dropped, for senior student.

X)



- Initially accept Universe like Rope Snake as Anaadi, exists.
- On Enquiry Snake does not go away.
- Snake = Tirikala Api Nasti.
- Brahman = Trikala Api Asti.
- 3 States = Maya = Seemingly, appearance, does not really exist.

XI) Answer No. 1 :

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

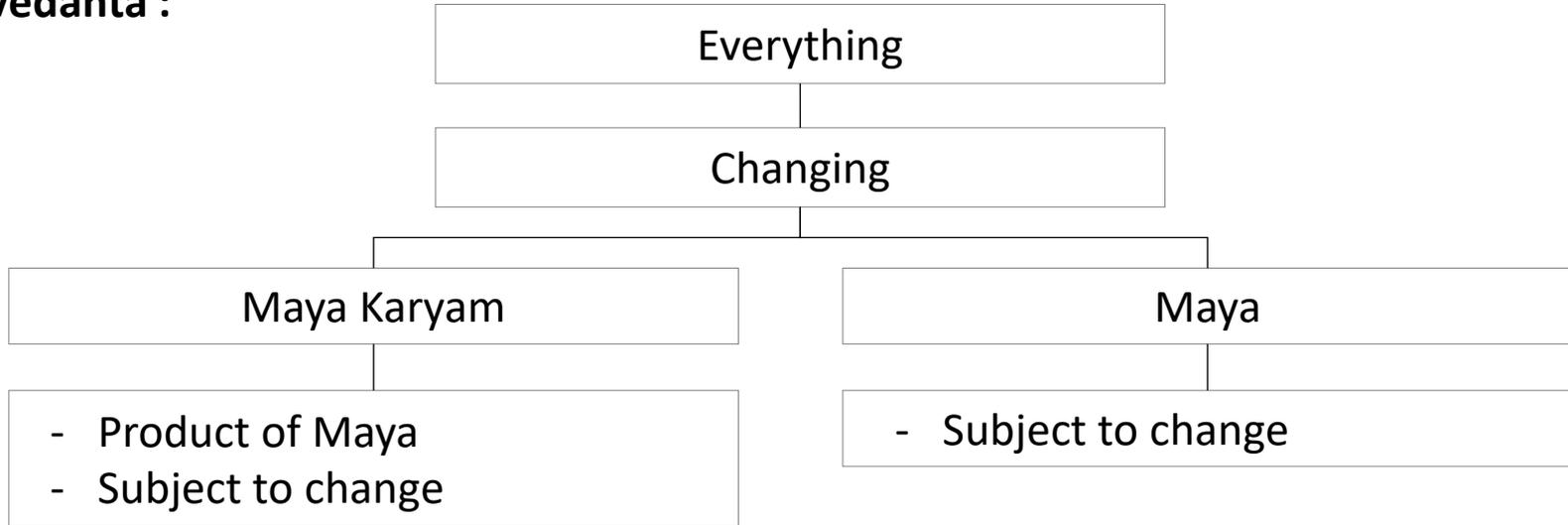
XII) Vivekchoodamani :

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

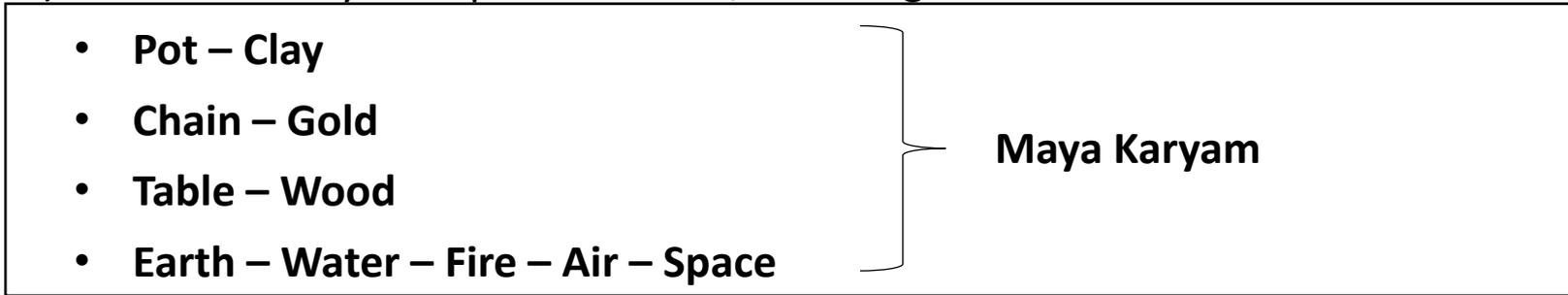
*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

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

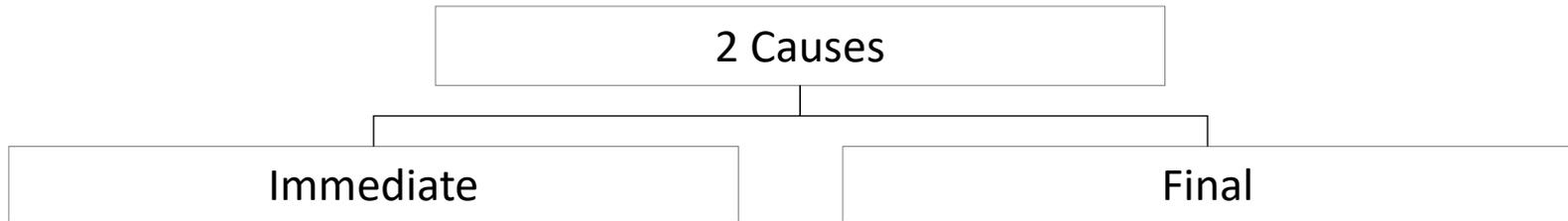
XIII) Vedanta :



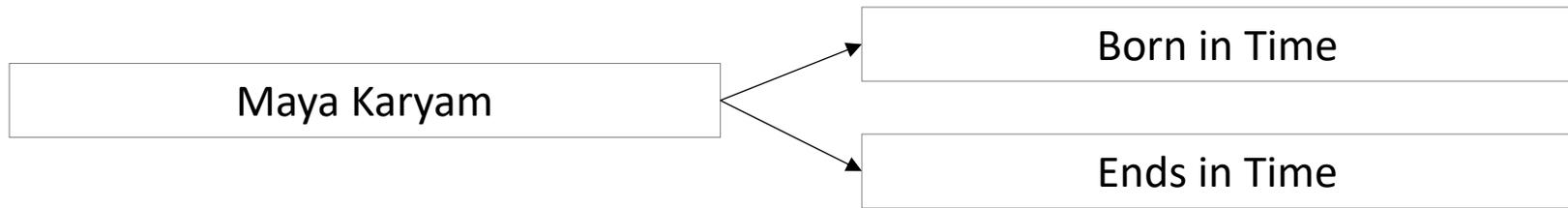
XIV) Product of Maya will perish in time, resolving into its cause.



XV)

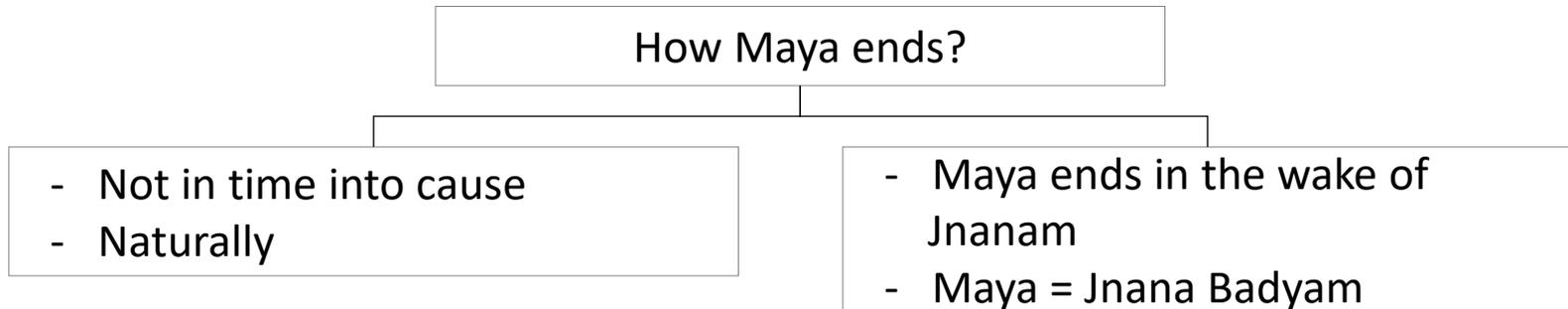


XVI) Everything happens in time by resolving into its cause.



- Maya = Mortal

XVII)



XVIII) What happens in the wake of Jnanam?

a) Satyatva Buddhi goes from products

b) Understand Maya does not enjoy independent existence at anytime.

- **This knowledge is called end of Maya.**

c) Maya appears to exist by borrowing existence from Brahman.

d) Maya does not exist in 3 periods of time.

- Maya appears to exist by borrowing existence from me Brahman.

e) Apply this principle to Dream – Waker

Waker – Brahman

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

XIX)

Understanding, technically is called

- End of Maya
- Jnana Badyatvam

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

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

1099) Karika No. 23 :

I) Previous 3 Verses :

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

III) Brahman = Jagat Karanam.

Brahma Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [1 – 1 – 2]

- Brahman = Cause of Universe.

III) Bhagavatam : 1st Verse

ॐ नमो भगवते वासुदेवाय

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्

तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।

तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा

धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ १ ॥

om namo bhagavate vasudevāya

janmādy asya yato 'nvayād itarataś cārthesv abhijñāḥ svarāṭ

tene brahma hrdā ya ādi-kavaye muhyanti yat sūrayaḥ

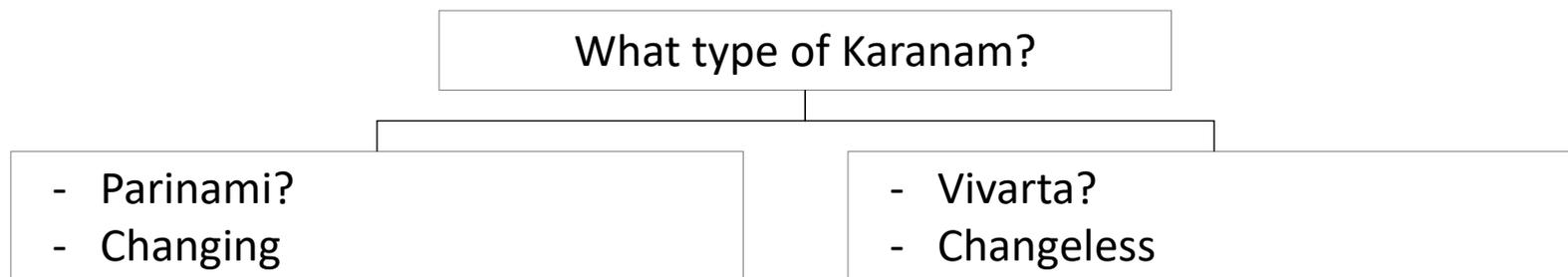
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā

dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahī

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

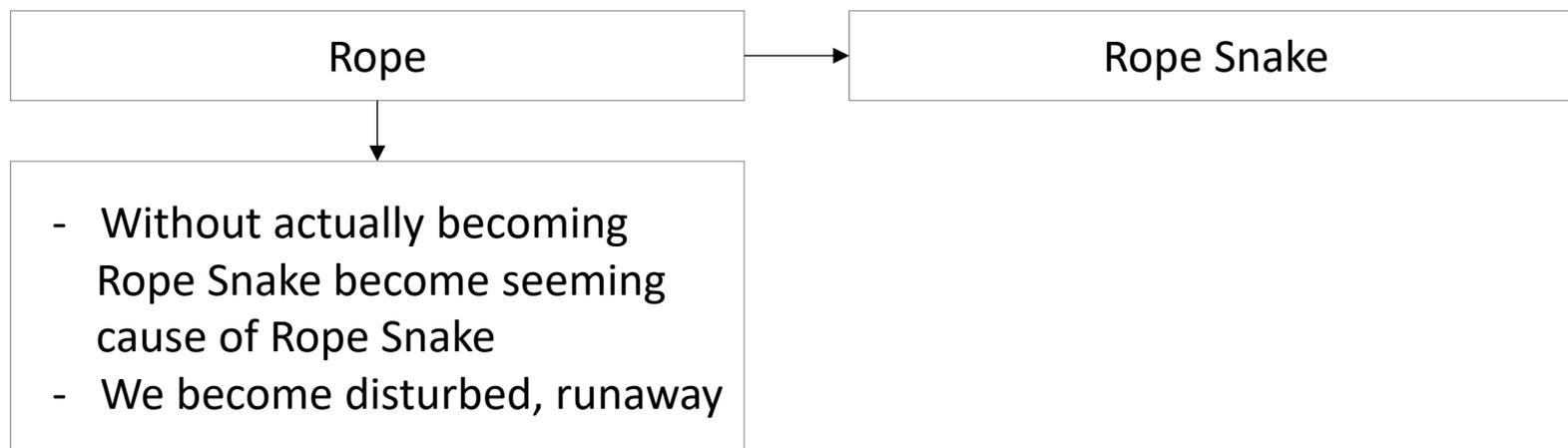
[Verse 1]

IV)



- Brahman is nonchanging cause, seeming cause.

V)



VI) Waker :

- Seeming cause of Svapna but after dream returns.

Brahman :

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

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

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

VIII) Aim of Vedanta :

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

IX) Correct Interpretation

Brahman	World
<ul style="list-style-type: none">- Nonchanging cause- Vivarta Karanam	<ul style="list-style-type: none">- Effect, product- Changing material

Conclusion :

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

X)

Upanishads Aim

- Not to teach reality of world and reality of Brahman.

- But to teach unreality of world
- Realty of self

XI) Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमिति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?

द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānu bibhemīti,
tata evāsyā bhayaṃ vīyāy, kasmāddhyabheṣyat?

dvitīyādvai bhayaṃ bhavati || 2 ||

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

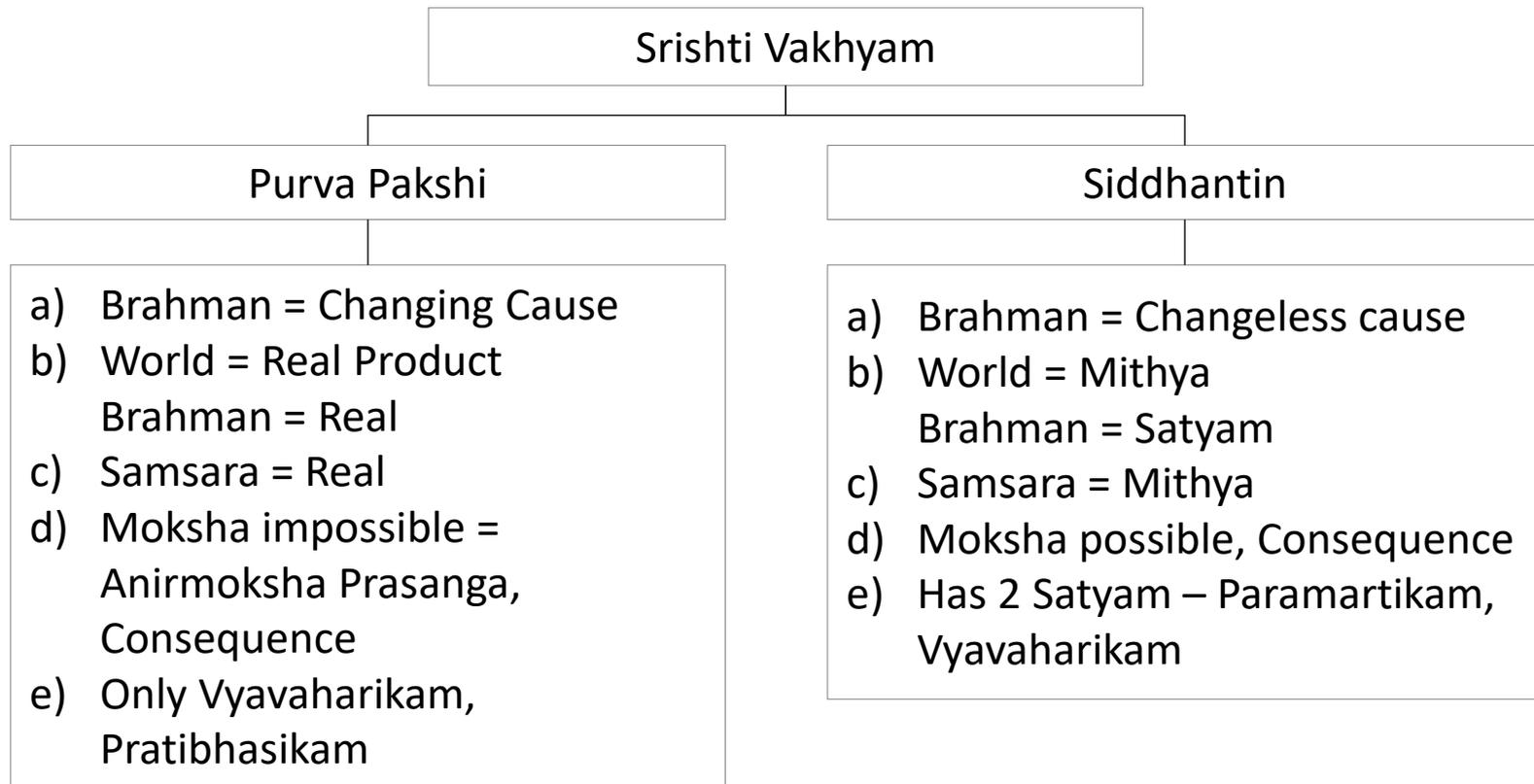
XII) Katho Upanishad :

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

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

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

1100) I)



II) Rope Snake example :

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

III) Veda :

a) Origination of Universe

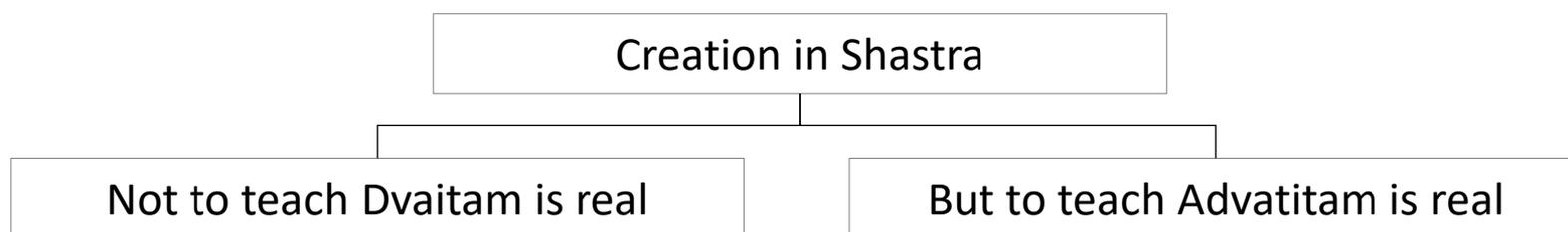
- Not meant for accepting reality of origination.

b) It is to teach origination = seeming origination

c) Behind seeming origination, there is Adhishtana Brahman

d) Brahma Satyam, Jagan Mithya

IV)



V) Parihare Ukte Api :

- In Karika No. 15 – Proposition not explained.

Karika No. 15	Karika No. 23
Proposition	Onwards explanation

VI) Upanishad original message is Advaitam through creation.

- Superficially seeing Mantra you can wrongly interpret :

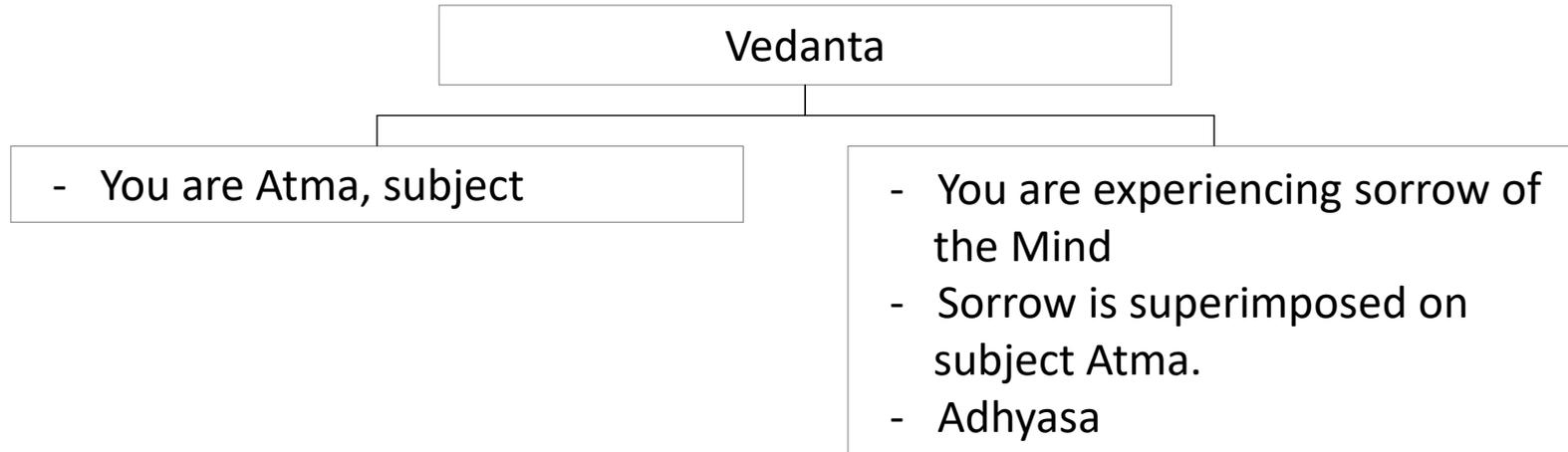
- **From Brahman real world of plurality has come.**

Message only says :

- There is plurality.

VII) Normal statement :

- I am sorrowful because I experience sorrow.



VIII) Whatever you experience = Object.

- You are subject, experiencer.

- **Subject can never become object.**

1101) Karika No. 23 :

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

- **Concluding, creation is real and then interpreting Shastra.**

- Study with open mind.

II) Throughout 3rd Chapter – Advaita Prakaranam, thesis of Gauda Pada is :

- Turiyam = Advaitam = Akaranam.

III) Atma / Brahman not a cause of Universe.

IV) Reason :

- Nature of Brahman does not allow it to be cause of anything.
- Cause has to undergo a change.

V) Brahman can't undergo change.

- To be a cause is to be related with an effect.
- Cause as cause always has to be related to the effect.
- **Example** : Parent – Children related whether you like it or not.
- Parent pre-supposes relationship.

VI)



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

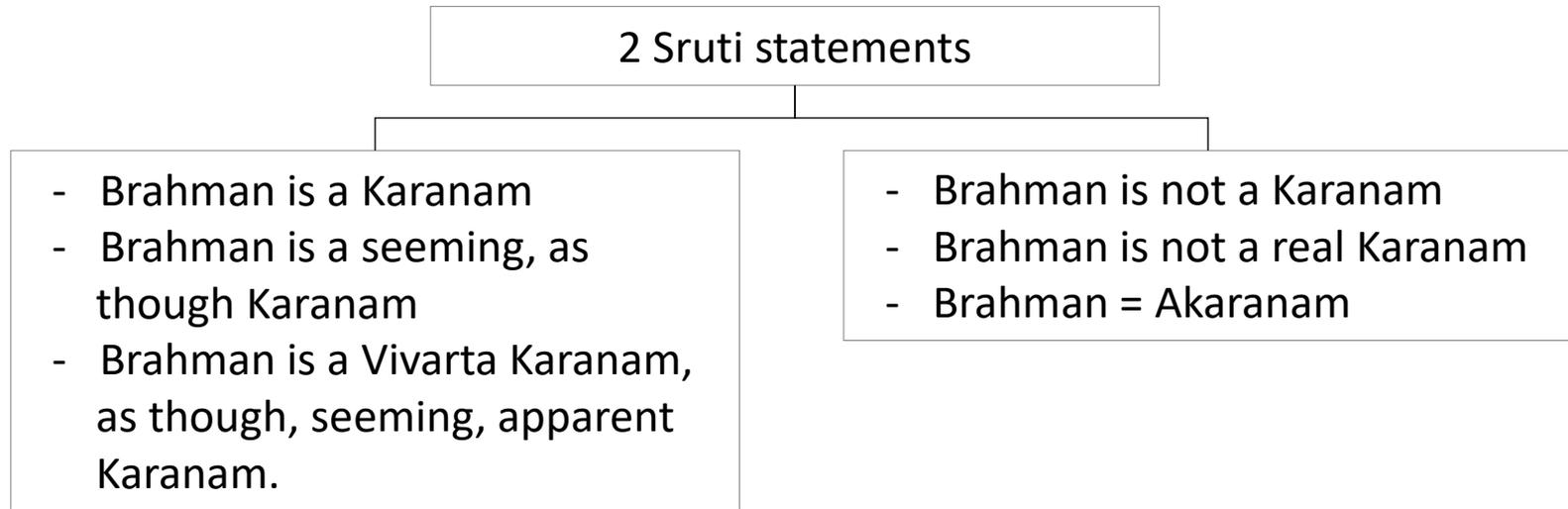
VII) Apply 2 rules – Brahman – Nirvikara, Asanga

- Brahman was, is, will never be cause of the universe.

• **Brahman was Advaitam, is Advaitam, will ever be Advaitam.**

- That Brahman happens to be me!
- I am ever free.

VIII) How to resolve?



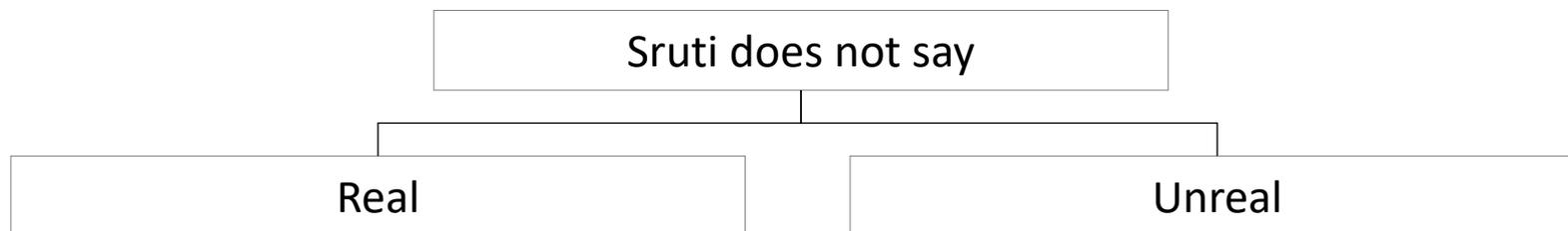
IX) Waker = Karta, Karanam of Dream Svapna Prapancha.

- Retains wakerhood before, during, after dream.
- Brahman retains absolute reality status before, during, after Jagrat.

- **Brahman = As though Karanam**
- **Waker = As though Karanam of dream.**
- **World is created as though by Brahman, not really.**

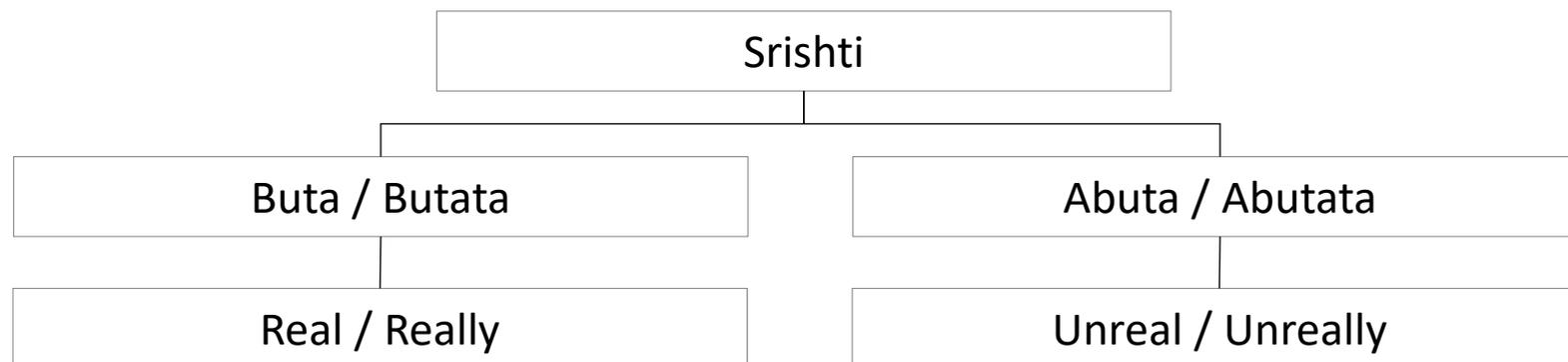
X) Vedantin :

- Sruti also does not also say it is real creation.

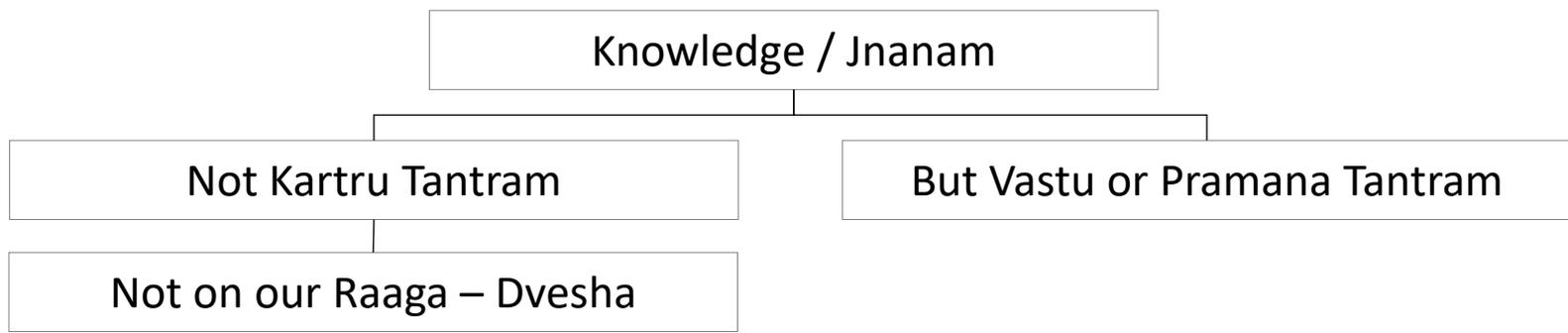


- It wants us to work it out.

XI) What is intended by Sruti.



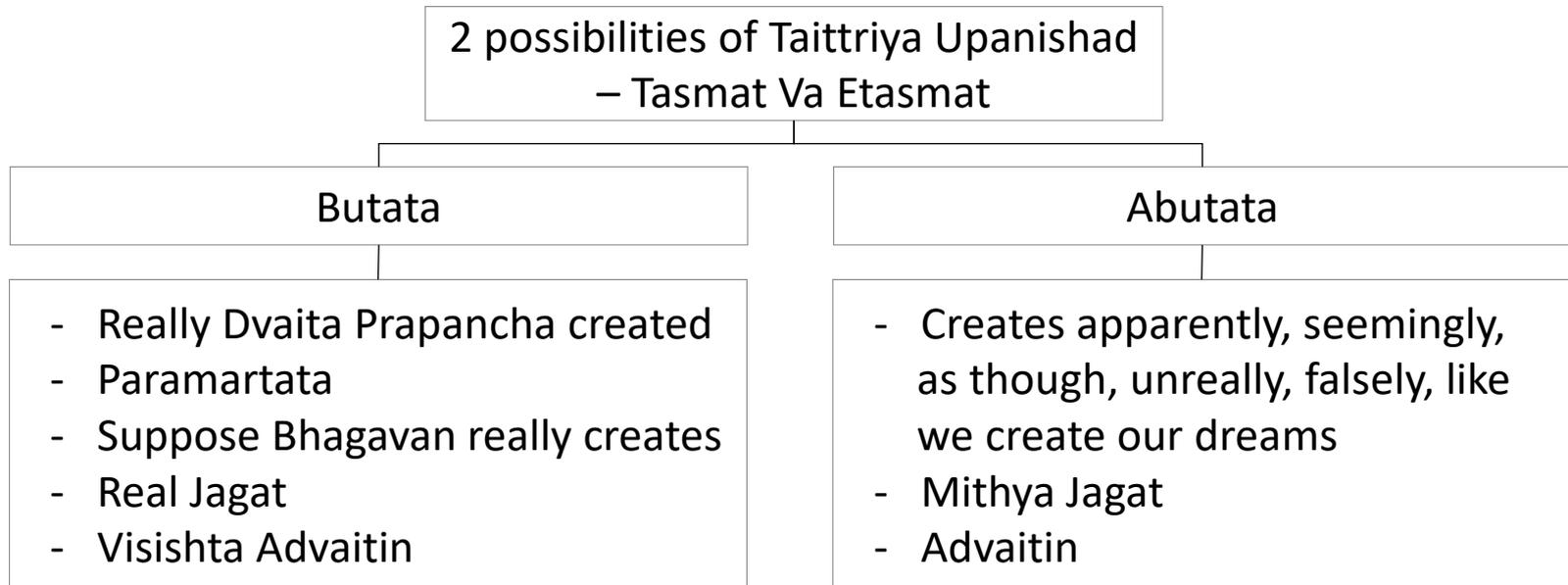
XII)



XIII) See whatever creation has emerged.

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

XIV)



XV) Bhagawan = Magician

- Has Maya Magical power.

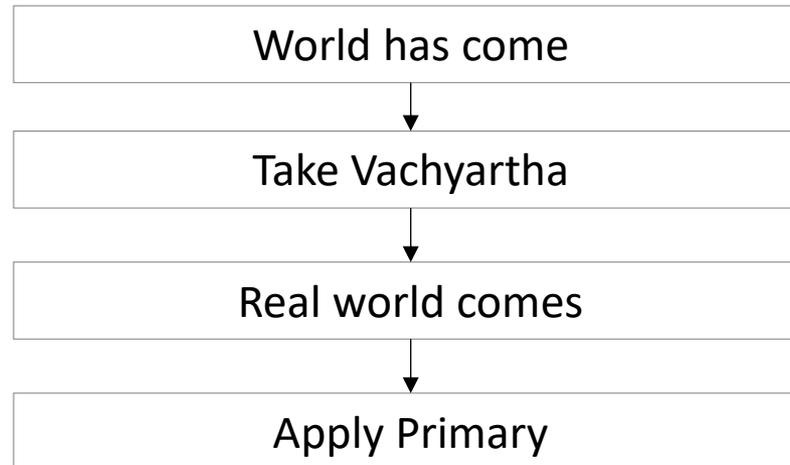
XVI) Brahman becomes Vivarta Upadana Karanam.

- Seeming universe created.

XVII) Purva Pakshi :

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

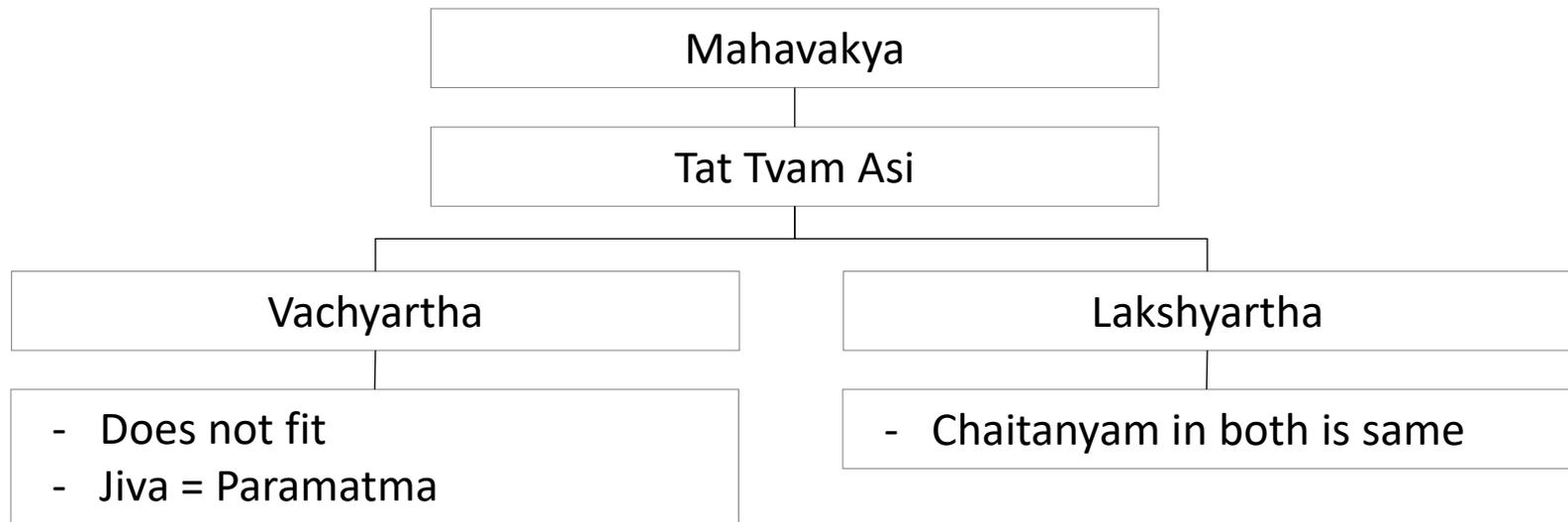
XVIII)



XIX) Vedantin :

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

XX)



- Use Jahati, Ajahati, Bhaga Tyaga Lakshana.

XXI) Modern Science :

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

XXII) Suppose Sruti teaches real creation.



- Sanchita can't be destroyed.

XXIII) Tattwa Bodha :

सत् किम्? कालत्रयेऽपि तिष्ठतीति सत्।

Sat kim? Kālatraye'pi tisthatīti sat |

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

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

XXIV) Gita :

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

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

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

- If creation real, no Moksha.

XXV)

Only in Advaitam, Moksha possible

- Brahman alone real
- Can't be negated

- **Creation, Samsara :**
Jiva / Jagat Ishvara
- Seeming, Mithya, can be negated

- In all other Darshanams, world, Samsara real.
- Tame Tam Vidwan Amruta Iva Bavati.

- **Nishpryojanam of Moksha : 2nd Reason**
- **Sruti teaching can't give Moksha.**

- Already said in page 154.

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

XXVII)



XXVIII) Svetasvaturo Upanishad :

वेदाहमेतं पुरुषं महान्त- मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

vedahma etam purusam mahantam adityavarnam tamasah parastat ।
tam eva viditvati mrtyum eti nanyah pantha vidyate 'yanaya ॥ 8 ॥

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

XXIX) Axiom of Advaita :

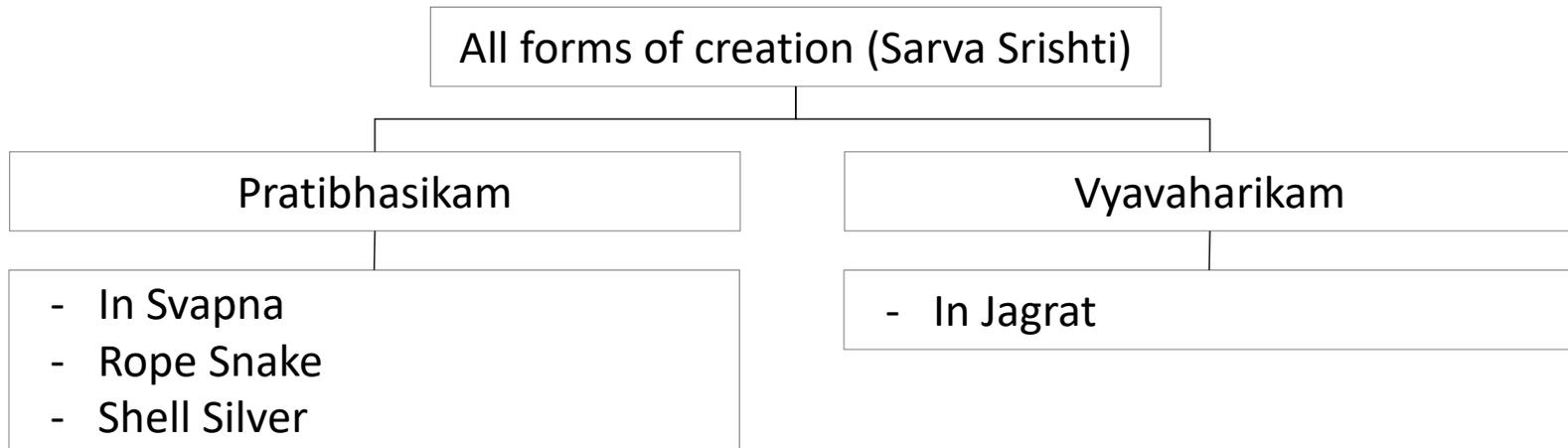
- World has to be Mithya.
- This knowledge has to be gained only from Sruti Pramanam.
- Only through this understanding, of Advaita prakaranam, Moksha possible.

- Real World = Nishprayojanam
= 2nd reason

XXX) Sanchita inexhaustible

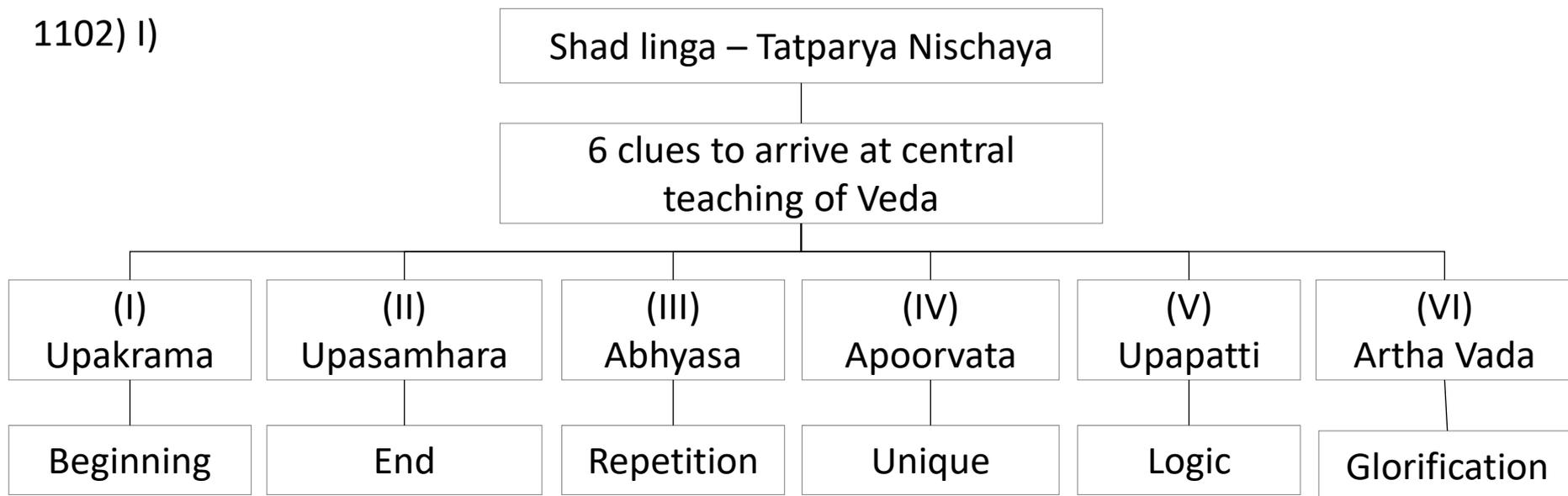
- Vedic study useful.
- All Karmas done in the past, Phalams in future, all Mithya, as though, seeming.

XXXI)



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

1102) I)



II) Goal :

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

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

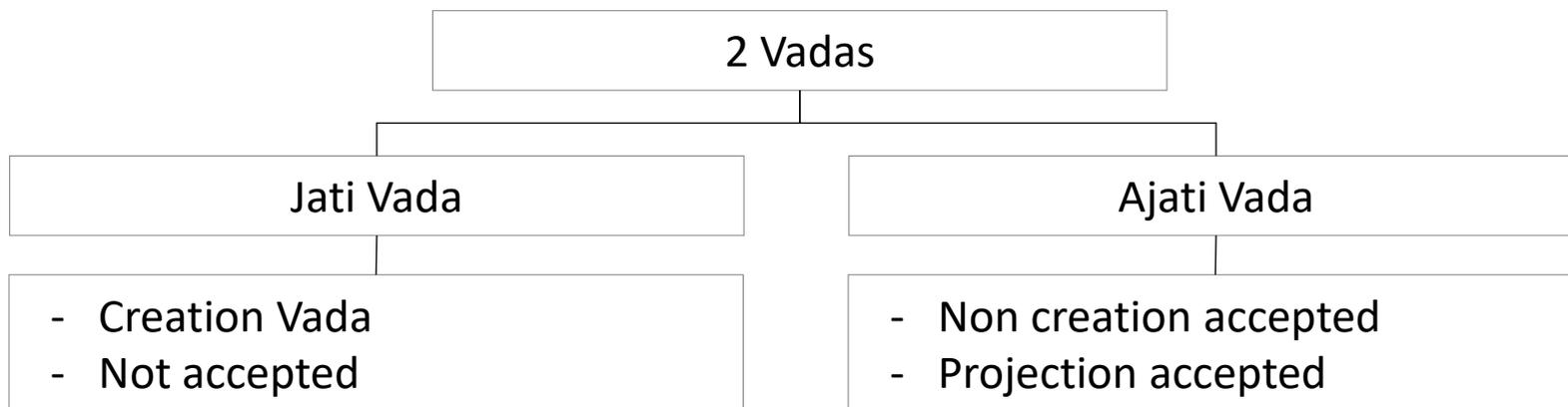
- Once Karma Yoga / Upasana Yoga done, dismantle Dvaita Bavana.
- Come to Soham Bavana.
- Can't avoid for Moksha.
- Dvaitam not message of Veda at any time.
- This is strength of Shankaras Jnanam.

IV) Turiyam not cause of creation at any time.

V) Initially Sruti says Brahman = Karanam, cause

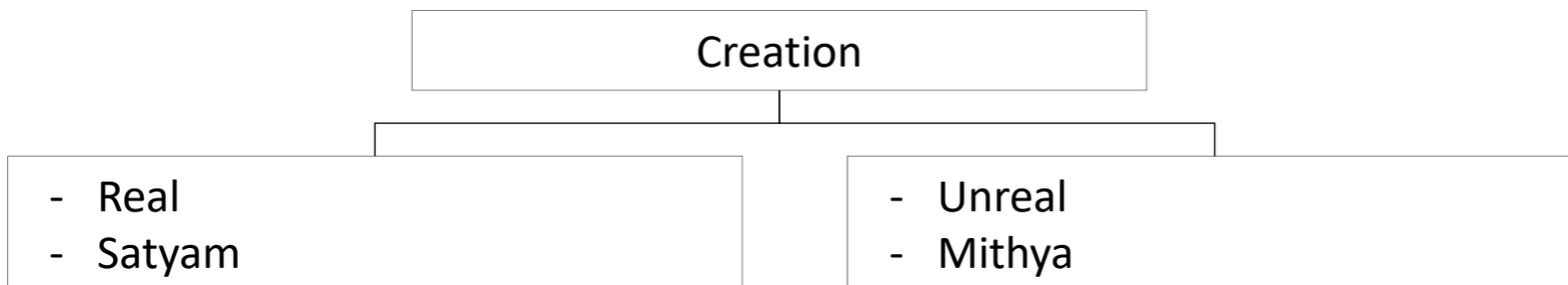
- Interpret correctly without contradicting logic.
- Creation = Seeming, apparent, as though exists, hence like dream.

VI)

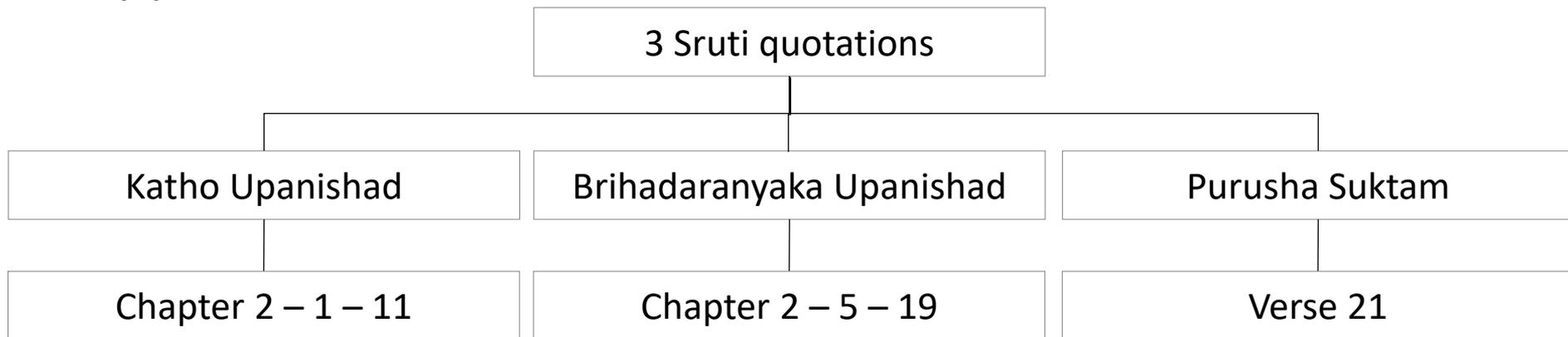


1103) Karika No. 24

How to know intention of Sruti?



1104) I)



II) All convey, no creation how?

III)

Karanam	Karyam
Brahman	Jagat
Satyam	Satyam
Advaitam	Dvaitam

IV)

Parinami	Vivarta Vada
<ul style="list-style-type: none">- Karanam – Karya- Both Satyam- Same order of reality- If true, world as real as Brahman- Real Brahman, world can't be negated or destroyed- Rope can't be negated- Dvaitam, if real can't be negated	<ul style="list-style-type: none">- Karanam – Karyam- Satyam – Mithya- Different orders of reality- Karanam (Higher), Karyam (Lower)- Rope Snake negated as Mithya- Rope – Satyam Adhishtanam holds up as reality- Dvaita Prapancha is negatable- Dvaitam = World – negated- Advaitam – Brahman Mithya Adhishtanam eternal

V) 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]

• **Even though you perceive, perceived world is not there really at all.**

- Not that it was there in the past, will not be there in future.
- Upanishad uses present tense.

VI) Even when you perceive duality, it is negated as Mithya.

- Perceived reality = False perception.

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]

- Mastani = For perception, world is there in me the consciousness.

VIII) Gita :

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

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

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

- In fact, world is not there in me.

• World was only an appearance in me the pure Chaitanyam, Nityam, Nirvikaram.

IX) Nisheda Vakhyams can't be explained in Parinama Vada

- Purva Pakshi has to blackout / delete Srishti Vakhyams.

X) Advaitin alone can explain Srishti Vakhyams as lower reality.

XI) Suppose as Purva Pakshi holds, Srishti has emerged from Brahman.

- As said in Karika No. 23.
- Nana Vastu = Objects of plurality will be then Satyam.

XII) Neha Nana Asti Kinchana :

- **A wee bit of matter, plurality is not there in non dual Brahman.**
- World does not exist, can't exist, will not exist.

XIII) Veda does not negate experience of duality as per law of Karma

- Only relative reality.
- ETU - Experiencability (E), Transactability (T), Utility (U) accepted, never negated.

• In spite of Experiencability (E), Transactability (T), Utility (U) of waker, dreamer, sleeper, Veda concludes – they don't exist in Paramartika Satyam, Chaitanyam.

- Chaitanyam, Brahman, alone is.

XIV) For a dreamer, dream has Experiencability (E), Transactability (T), Utility (U).

- For a waker, waking has Experiencability (E), Transactability (T), Utility (U) .
- For a sleeper, sleep has Experiencability (E), Transactability (T), Utility (U) .
- In spite of Experiencability (E), Transactability (T), Utility (U) – 3 states Mithya.

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

- Pain in the leg = Real.
- If Upanishad negates world, student will reject Upanishad.

• **Confidence building measure of Upanishad = All Adhyaropa Srishti statements.**

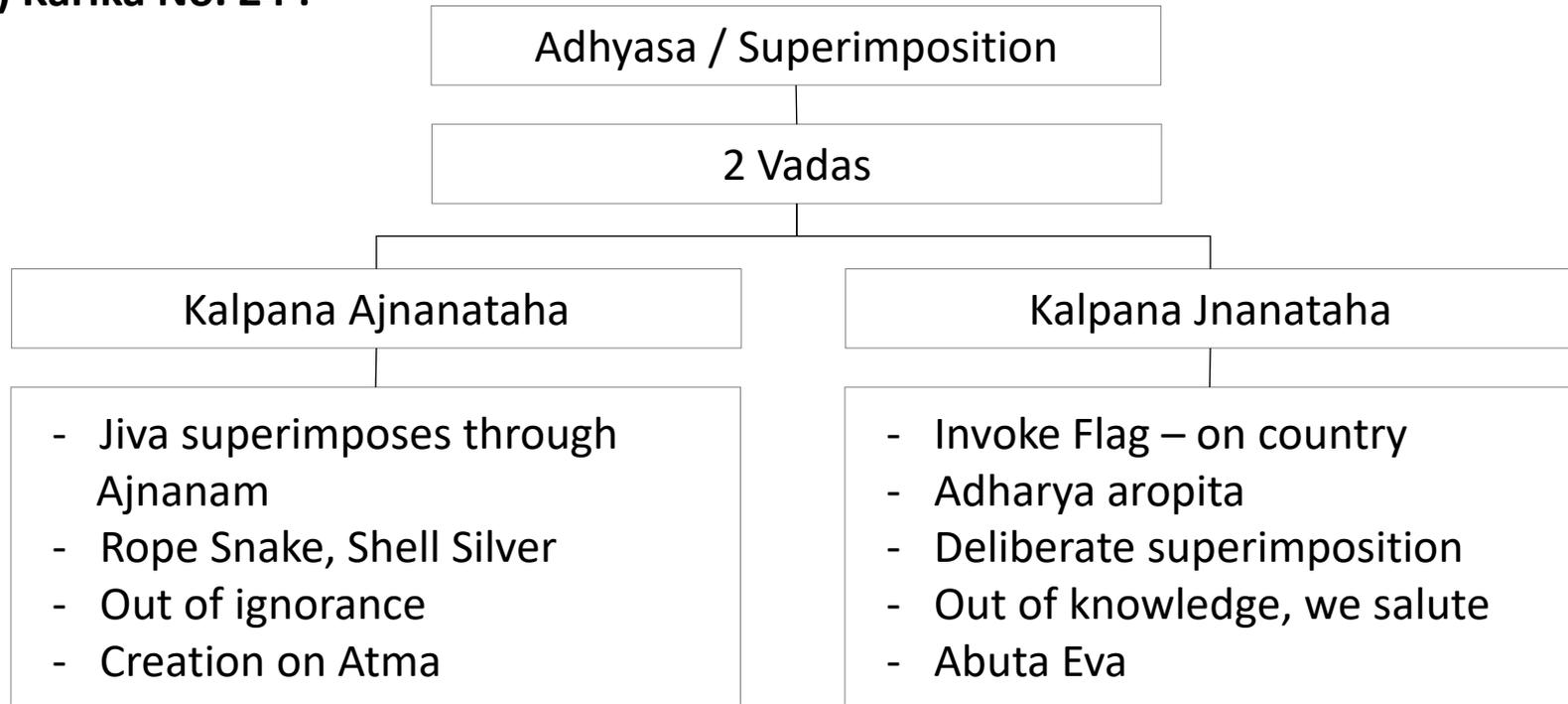
XVI) a) Veda introduces Brahman as Karanam of the world

b) Veda then says :

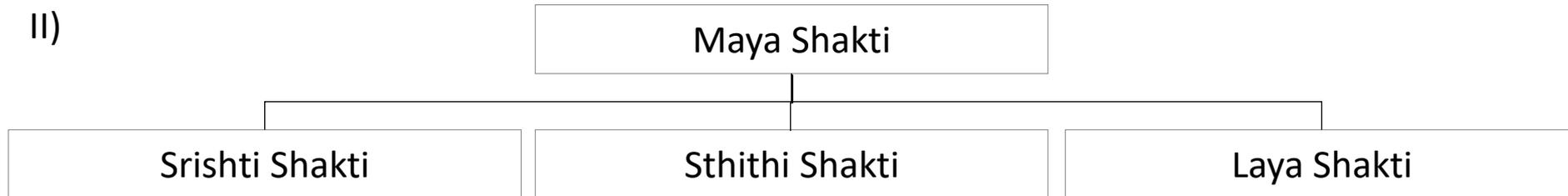
- Vacharambanam Vikaro Nama Dheyam.
- Brahman, Karanam, alone real.
- Adhyaropa – Apavada Nirnaya.
- Srishti = Adhyaropa – Kalpita.

1105) Karika No. 24 :

I)



II)



- Maya converts existence noun into Vishesha Adjective.

- Wall exists

↑

Common to all creation.

- Actually in existence, Maya acts and produces the world.

III) Gita :

प्रकृतिं स्वामवष्टभ्य
विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नम
अवशं प्रकृतेर्वशात् ॥ ९-८ ॥

prakṛtiṃ svāmavaṣṭabhya
visṛjāmi punaḥ punaḥ ।
bhūtagrāmamimaṃ kṛtsnam
avaśaṃ prakṛtērvāśāt ॥ 9-8 ॥

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

- Maya = Magic show, magical production.

IV) Shankara – Dakshinamurthi Stotram :

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

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

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

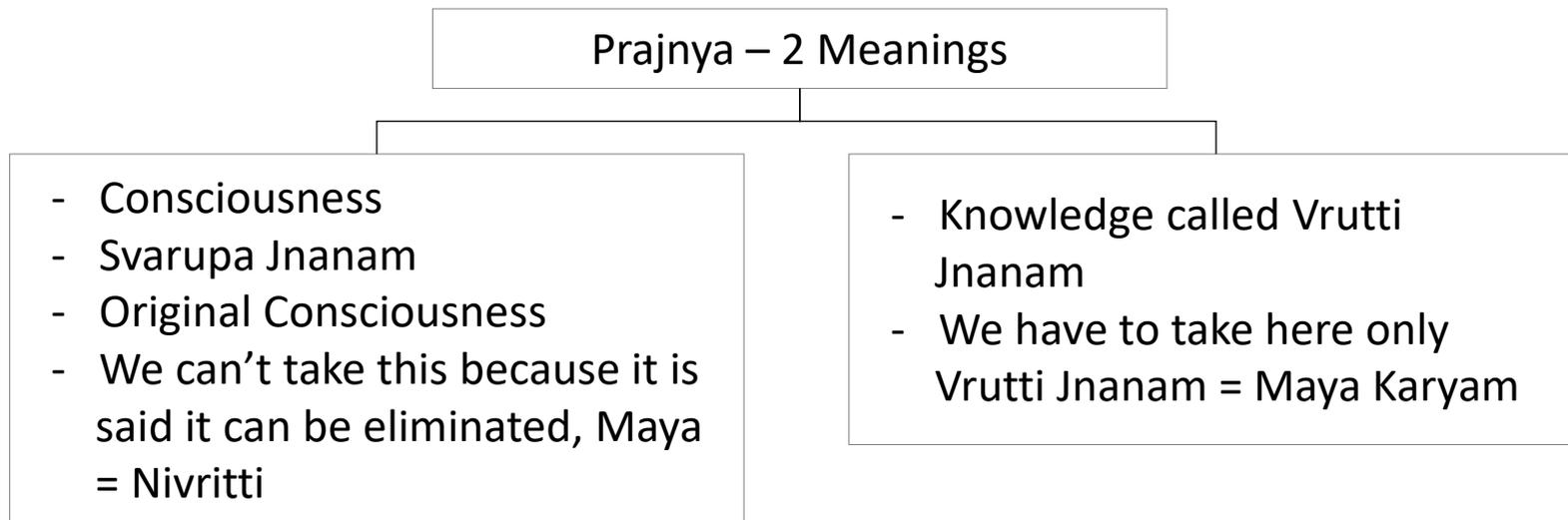
- Vypadeshat = Reference.
- Maya = False, magic.

V) For Jnani, Maya is negated.

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

VI) Purva Pakshi took Prajna Vacha Maya.

- Prajnya = Maya.



VII) Avidya Matrena Maya Abi Gamayate :

- **All Vrutti Jnanam = Mithya.**

VIII) Final meaning of Upanishad Mantra :

- Mayabihi = Indriya Prajnabihi.

- **Through Vrutti Jnanam, Avidya Rupa, products of Avidya, Plurlaity experienced.**

IX) Adhyasa Bashyam :

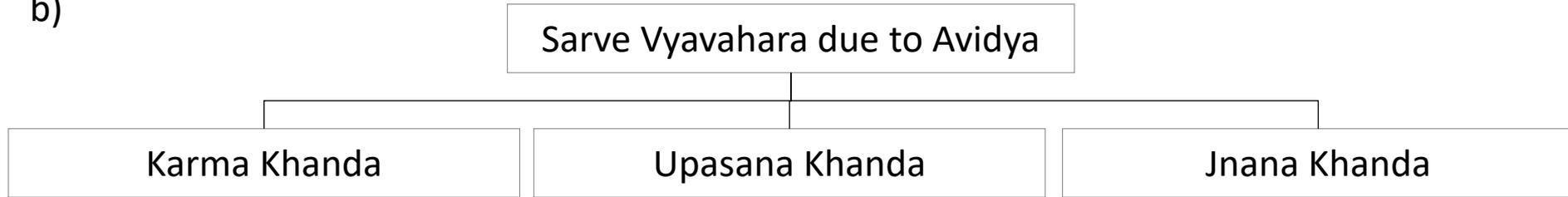
- All Vyavahara, transactions are based on ignorance only.
- All transactions done by Ahamkara.

- **Ahamkara produced by mixing up – Atma + Anatma due to self ignorance.**
- **Atm – Anatma mixing up takes place by Avidya / Maya – hence Mithya.**

X) Conclusion :

a) All transactions originate because of ignorance.

b)



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

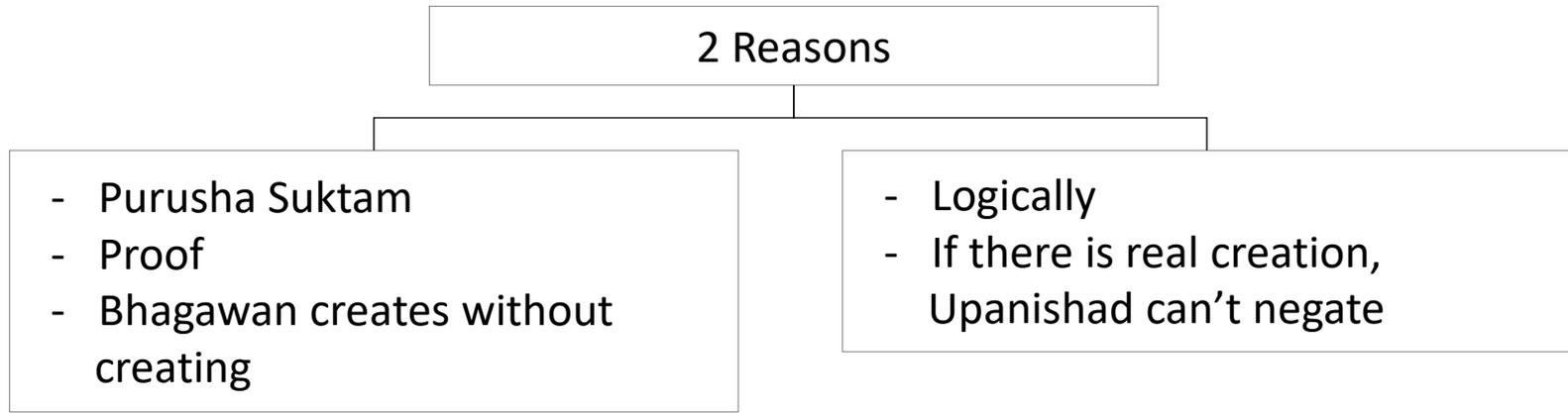
XI) Without actually creating, Bhagawan unreally, as though creates.

- Ajayamana Bahuda Vijayate Iti Srute.
- Tasmad Mayaya Eva Saha Jayate.
- Brahman creates the world, Mayaya Iva.
- Only through Maya – magical power.

XII) Why Emphasis ?

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

XIII) Why real creation never possible?



XIV) Conclusion :

- Interpret creation as unreal, seeming, appearance, Mithya only.

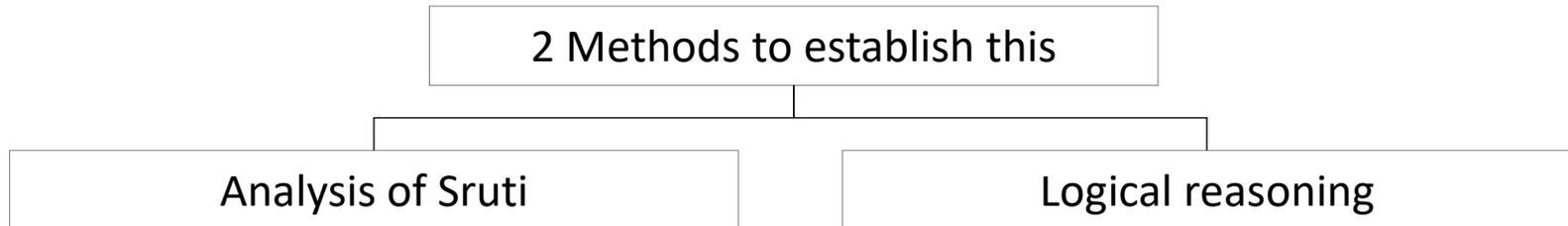
XV) Upanishad :

- There is no creation that originated from Brahman.

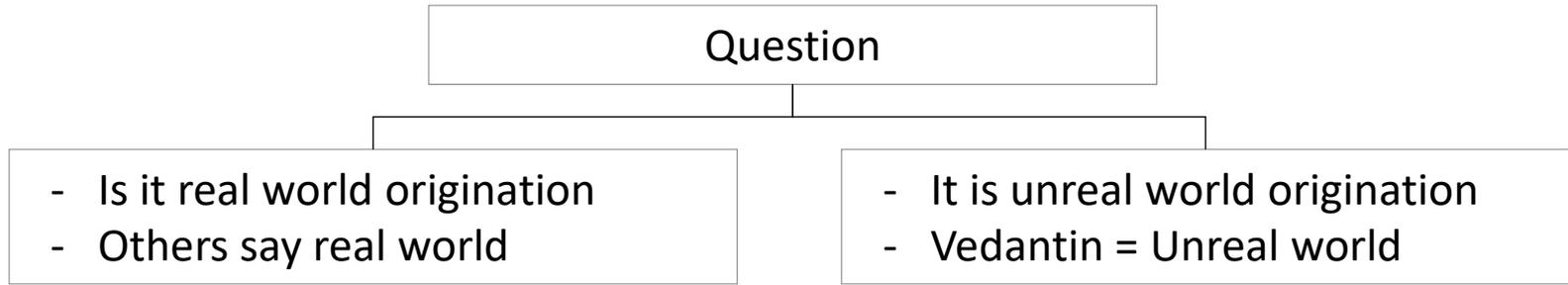
XVI) Jagrat is only a seeming appearance of unreal creation like the dream world.

XVII) No Actual origination at all.

XVIII)



XIX)

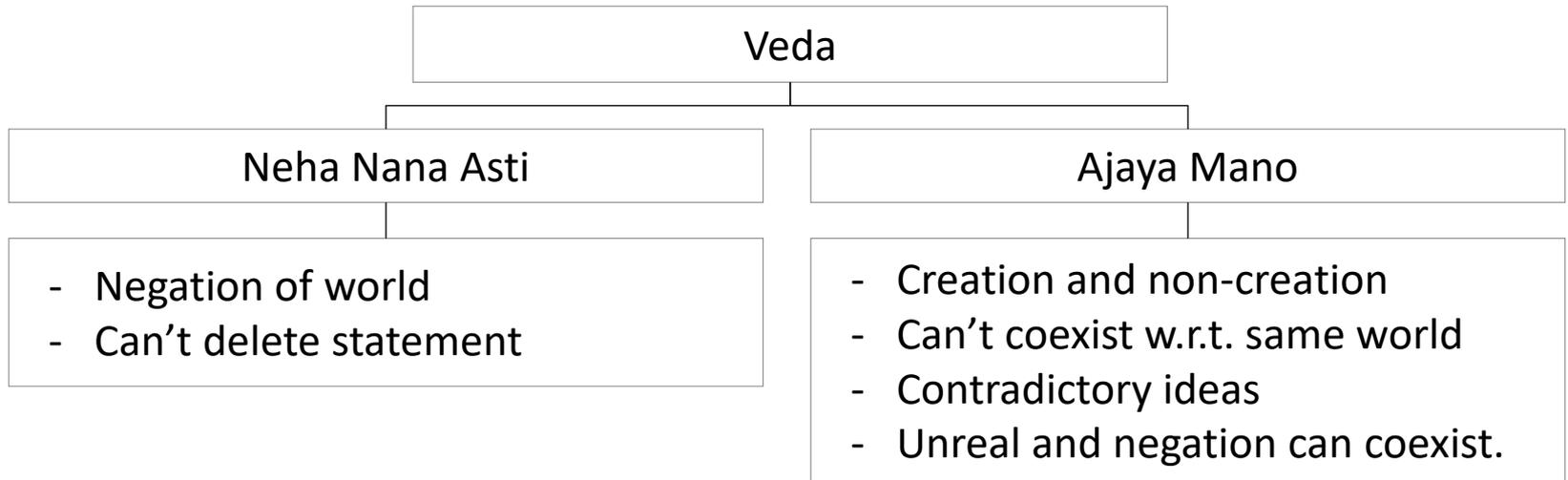


- Upanishad does not say.

XX) Conclude :

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

XXI)



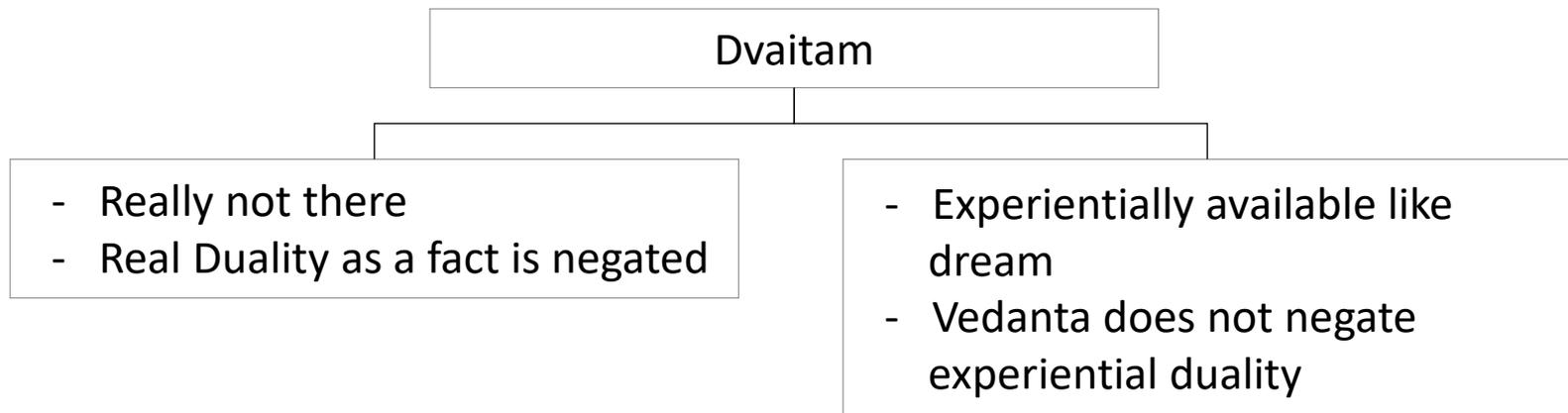
XXII) Brahman seemingly creates the world without really creating the world.

- **Waker seemingly creates the dream world without really creating the dream world.**

XXIII) Shankara adds a note in support of our conclusion.

- Real world has not come.
- Dvaitam is not there really.
- Dvaita Abava concluded.
- Advaita Bhave established.
- Don't negate Adhishtanam.
- Remember all features of Adhishtanam to hold Brahman firmly.

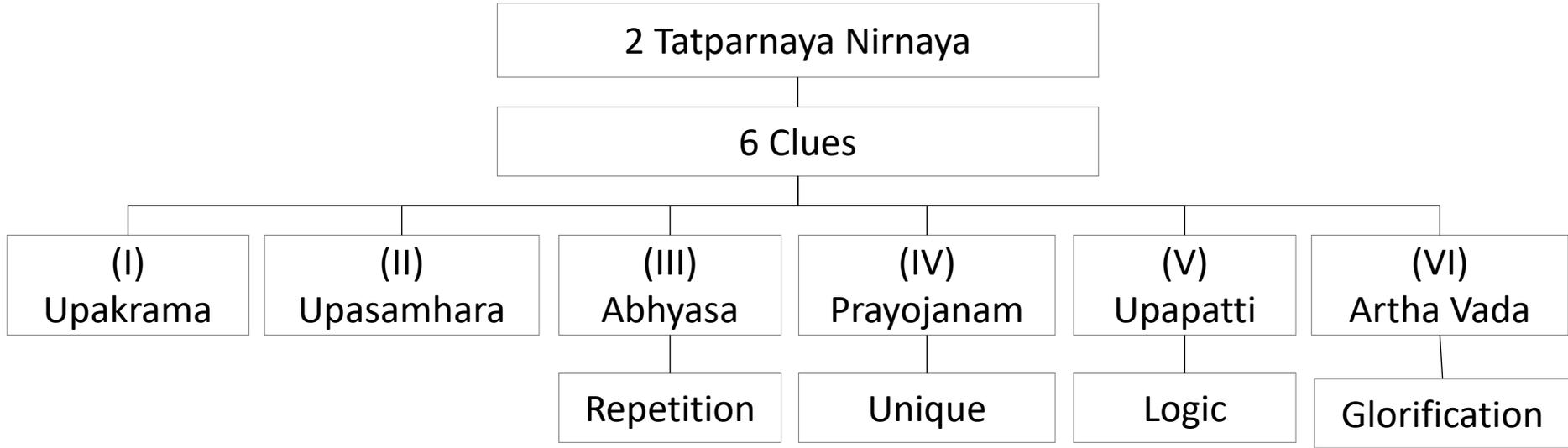
XIV)



XV) Advaitam alone is there.

- To reveal this another Pramanam is there.

XVI) Arthavada + Prayojanam :



XVII) Ishavasya Upanishad : Verse 7

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

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

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

- If person understands Advaitam with Shastra Pramanam.

Benefit – Samsara Nivritti

Moha Nivritti

- Delusion / conflicts in life
- Karpanya Dosha Pahatas Svabava
- Gita : Chapter 2 – Verse 7
- Mind is confused – right / wrong
- Dharma – Adharma
- Fight / not

Shokha Nivritti

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

Gita :

कार्पण्यदोषोपहतस्वभावः
 पृच्छामि त्वां धर्मसम्मूढचेताः ।
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
 pṛcchāmi tvām dharmasammūḍhacetāḥ |
 yacchreyaḥ syānniścitaṁ brūhi tanme
 śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

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

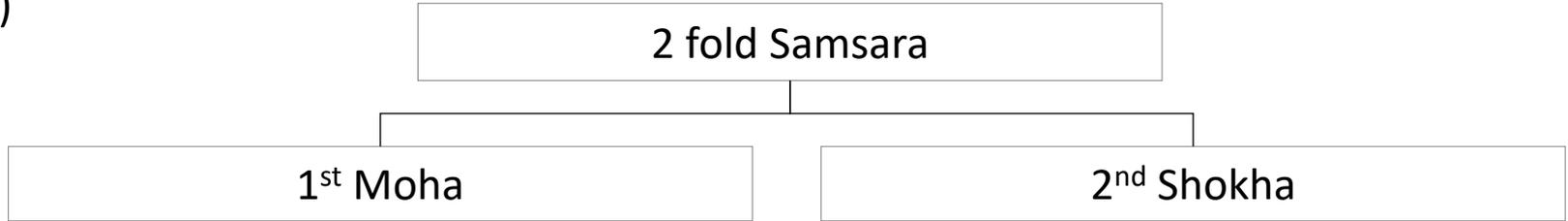
न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥

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

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

- Samsara (Moha) always followed by Shoka.

XXIX)



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

XXX) There is no benefit of Dvaita Jnanam mentioned in Sruti.

- Advaitam alone is the intended message of Sruti.
- In Dvaitam, creation, no Prayojanam.
- Accepting creation promoting Dvaita Darshanam is useless.

XXXI) Ajayamana... Pramanam for Shoka – Moha Nivritti

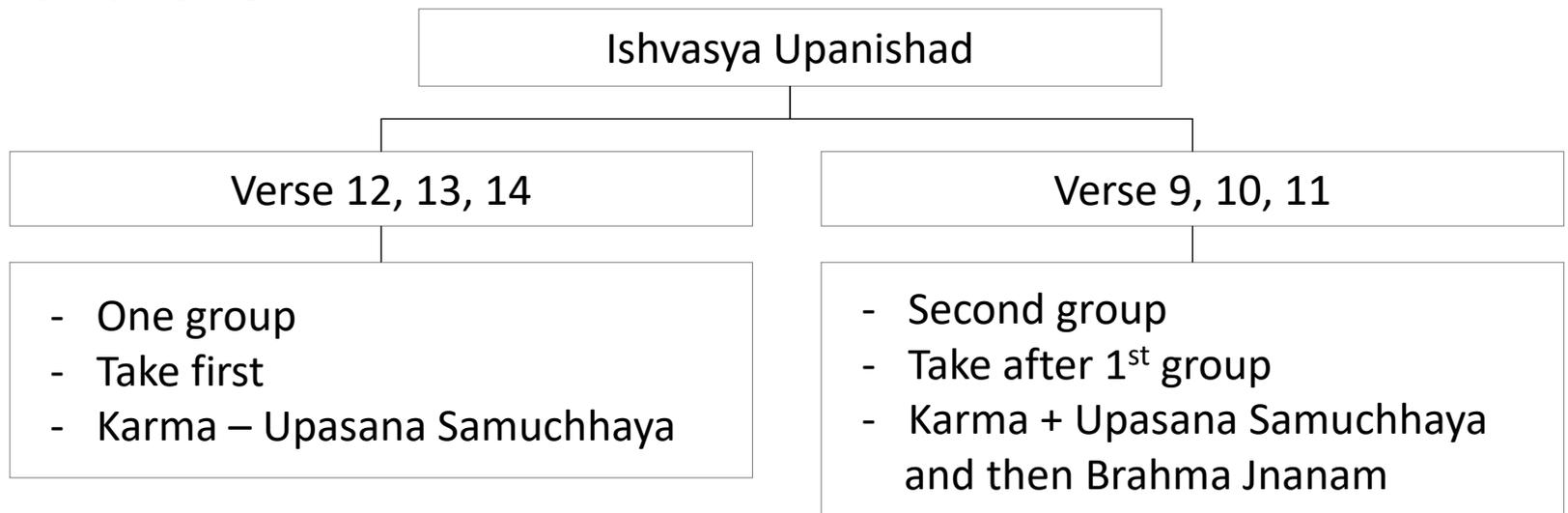
- Permanent relief from grief (Emotions) and conflict (Intellectual).

XXXII) Nindha of Dvaitam done in Sruti

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

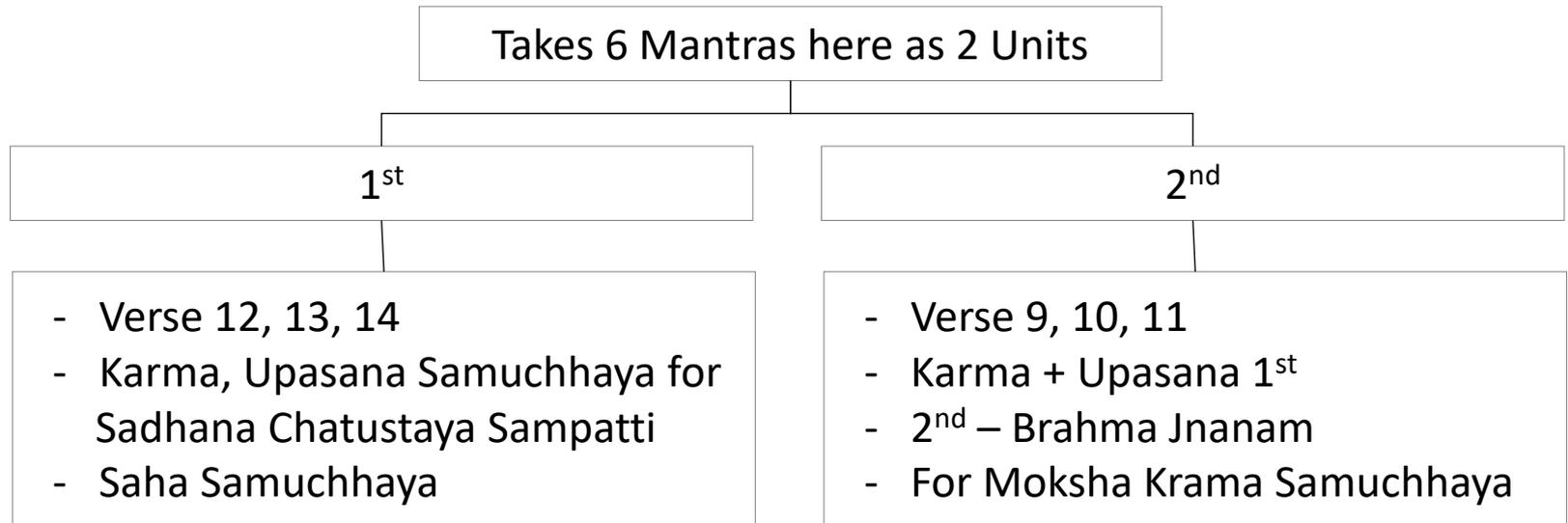
1106) Karika No. 25 :

I)



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

II)



III) Vidyaya Sambutaya = Origination.

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

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

V) Upanishad criticizes Hiranyagarbha.

- Therefore Hiranyagarbha can't be real.

VI) Paramartata – if he has really originated, Upanishad would not have criticized.

VII) Hence Hiranyagarbha, Srishti, not real.

- **Therefore Brahman is not a Karanam for the Universe = Original topic.**

VIII) Upanishad really not criticizing.

- Correct interpretation
- Hiranyagarbha Upasana not bad, not to be criticised.

• **Don't practice Hiranyagarbha Upasana by itself, reinforce by Veidika Karma.**

IX) Aim :

- Combination of Upasana and Karma not Nindha or instruction to drop Upasana.
- It is not seeming criticism, not real criticism.
- Don't take half truth.

• **Srishti not criticised, it is real, Brahman = Karanam.**

X) Andah Tamah Pravishanti.. In Verse 9, 10, 11, Samuchhaya glorified.

XI) Verse 12, 13, 14, Samuchaya glorified, individual not criticised.

- Don't misinterpret Shloka.

XII) Isavasya Upanishad : Verse 12

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

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

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

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

XIII) Isavasya Upanishad : Verse 11

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

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

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

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

XIV) Mantra with order says :

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

- Isavasya Upanishad – First – Misleading.

XV) Isavasya Upanishad :

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

1107) Karika No. 25 :

I) Thatpai :

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

II) Mrityu = Raaga Dvesha based instinctive actions.

= Death of real Jiva, Sakshi Jiva.

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

III) Why Mrityu?

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

Example :

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

Upanishads Aim :

- To remove all Svabavika Pursuits.
- How?

IV) Veidica Karma reduces Raaga Dvesha.

Criticism :

- Does not give Jnanam, Moksha.

V) Brahma Vidya is means of real immortality.

Avidya (Karma + Upasana)	Vidya
<ul style="list-style-type: none">- Happened previously- Junior Sadhak	<ul style="list-style-type: none">- Now- Senior Sadhak

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

- Both happen sequentially in one and same person.

- **Its called Avidya – Vidya Krama Samuchaya, sequential combination.**

VI) What is bottom line of Karika No. 25?

Ishavasya talks about Hiranyagarbha – Upasana.

- It helps in purifications of Mind.
- **Removes worldly and family attachments.**

VII)

What is Tatparyam of Gita?

- Not Karma Yoga
- Secondary
- Chapter 3

- Not Upasana Yoga
- Secondary
- Chapter 6

- Jivatma – Paramatma Aikyam and Adhishtana Brahma Jnanam is Tatparyam
- Chapter 13 – Verse 3

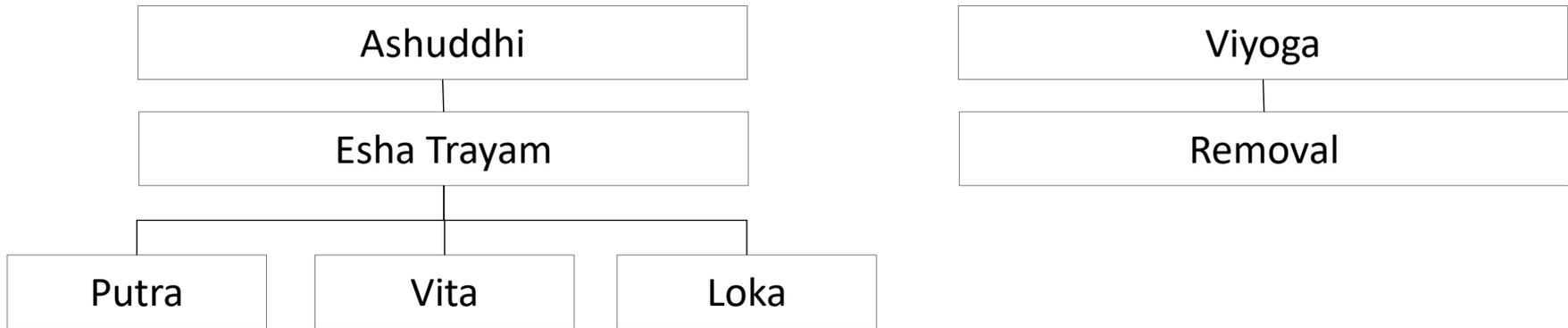
Nindha, criticised compared to Brahma Vidya

VIII) Gauda Pada conveys using word Apavada cha in Karika No. 25.

IX) Vedanta criticizes Karma Yoga & Upasana Yoga because both can't give Moksha.

- Both very useful for Chitta Shuddhi which is required for Moksha.

X) Ashuddhi Viyoga takes place



XI) Guadapada used 2 words only in Karika No. 25 :

- Sambute Apavada.
- Shankara explains in 3 pages.

XII) Brahman is Akaranam, Vilakshana.

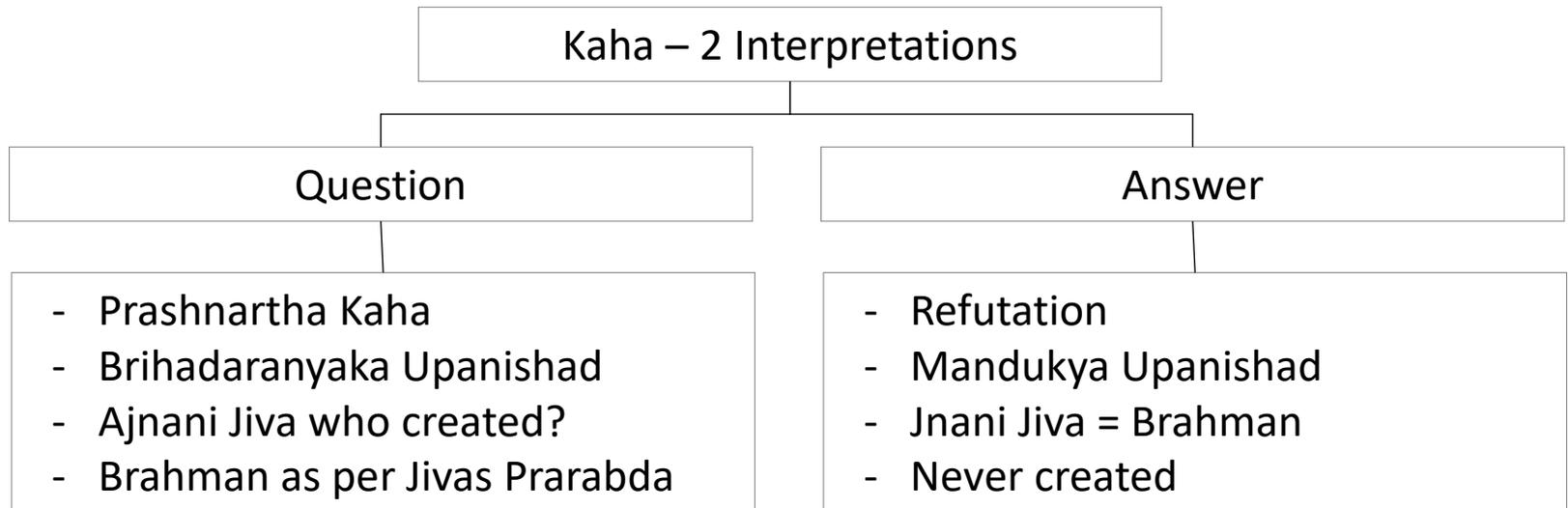
- **This is original discussion in entire 3rd Chapter.**
- **Brahman = Avidyam, not a cause.**
- **Karanam Brahman – will be Dvaitam, no Moksha.**
- **Hence, No world has originated.**
- **World resolved, I – Brahman – alone exist.**

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

XIV) In Mandukya Upanishad : - Gaudapada question

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

XV)



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

XVI) After Purification, reduce, renounce Karma and Upasana, come to Sravanam / Mananam / Nididhyanam.

- From standpoint of Brahman, Hiranyagarbha is to be criticised.

Brahman	Hiranyagarbha
<ul style="list-style-type: none">- Satyam, Turiyam- Adhishtanam- Eternal, changeless	<ul style="list-style-type: none">- Mithya- Changing- Amruta Svambava Pratishidyate

- Next Shankara comments on 2nd line – Karika No. 25.
- Atha Eva = Sambutehe Eva.

XVII) All Jivas go back to Maya Sahitam Brahman = Ishvara

= Karana Prapancha

- Ishvara absorbs all Jivas.
- Till then Samsara cycle, birth – death – birth, from Karana Shariram with Samchita Punya – Papa Karmas.
- All Karana Sharirams contain their Sanchita Karma.

XVIII) Question :

- Where do Ajnani Jivas go?

Answer :

- They go to Maya Sahitam Brahma = Ishvara.

XIX) Question :

- Where will Jnani Jiva go, travel after death?

a) Jnani Jiva realizes during this birth, I am Brahman, Adhishtanam of whole universe.

b) Brahma Satyam, Aham Satyam, Jagan Mithya

c) Brihadaranyaka Upanishad :

- Artha Bhaga Bramana.

तदेष श्लोको भवति ।
तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य
यत्किञ्चेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै
लोकाय कर्मणे ॥
इति नु कामयमानः;
अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो
न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |
tadeva saktaḥ saha karmaṇaiti
liṅgaṃ mano yatra niṣaktamasya |
prāpyāntaṃ karmaṇastasya
yatkiñceha karotyayam |
tasmāllokātpunaraityasmai
lokāya karmaṇe ||
iti nu kāmaya mānaḥ;
athākāmaya mānaḥ—yo'kāmo
niṣkāma āptakāma ātmakāmo
na tasya prāṇā utkrāmanti,
brahmaiva sanbrahmāpyeti || 6 ||

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

d) Jnani Jiva does not travel anywhere = Moksha, Jeevan Mukti, Brahma Prapti.

- Jnani Jiva merges into Brahman at the time of gaining Brahma Vidya.

e) Seeming merger, seeming Bandha.

- Both Mithya.
- Always Mukta Purusha Aham Asmi.
- Hence Moksha, with travelling, undergoing any change, he merges.

XX) How Jiva comes into existence?

- By Maya Shakti Jivatvam, Jivahood is born.
- Jiva = Chidabhasa = Reflected Consciousness, Maya Nirmitta Jiva, Avidya Rupam.

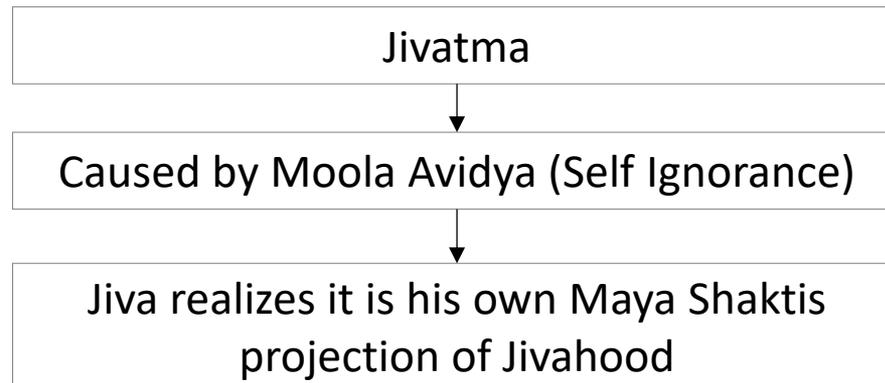
- **Jiva is projected by Avidya in the form of Reflected Consciousness.**

XXI)



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

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



XXIII) Gaudapada quotes :

Katho Upanishad : Chapter 1 – 2 – 18

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

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

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

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

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

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

1108) Karika No. 26 :

Gist :

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

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

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

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

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

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

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

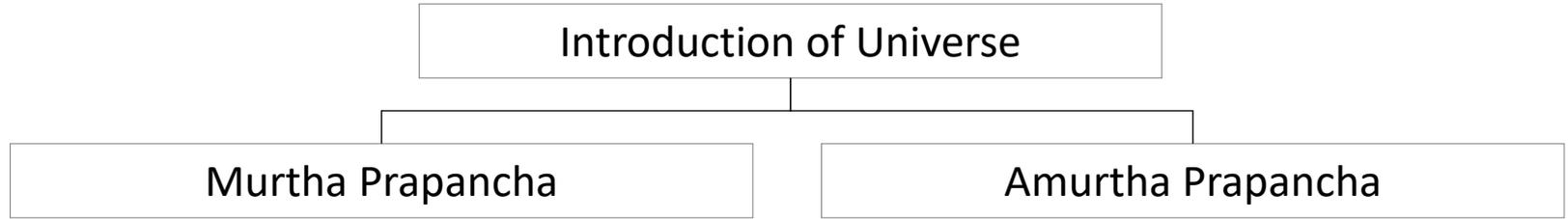
- I) Upanishad can't reveal Brahman as an object because Brahman is not an object.
- II) Brahman can't be revealed as subject because we will try to objectify Atma the subject.
- III) Uses indirect method.

IV) Brihadaranyaka Upanishad : Chapter 2 – 3 – 1

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

dve vāva brahmaṇo rūpe—mūrtaṃ
caivāmūrtaṃ ca, martyaṃ cāmūrtaṃ ca,
sthitaṃ ca yacca, sacca, tyacca || 1 ||

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

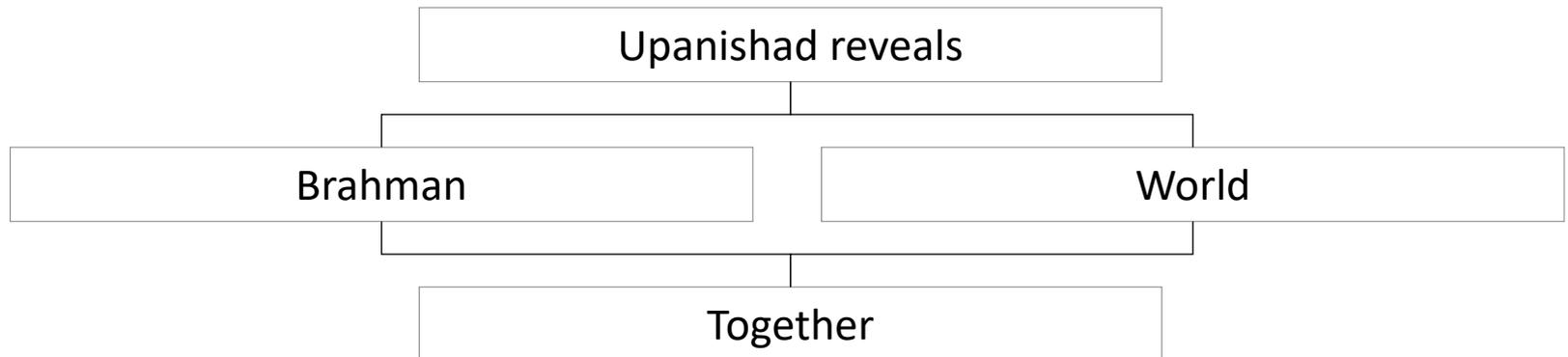


V) Brahman has qualification, attribute of entire universe.

- Upanishad reveals Visishta Advaitam Brahma.

VI) World is an adjective, attribute form of Brahman.

VII)



VIII) Finally it negates world, reveals Brahman.

- That is the Adesha, Teaching.

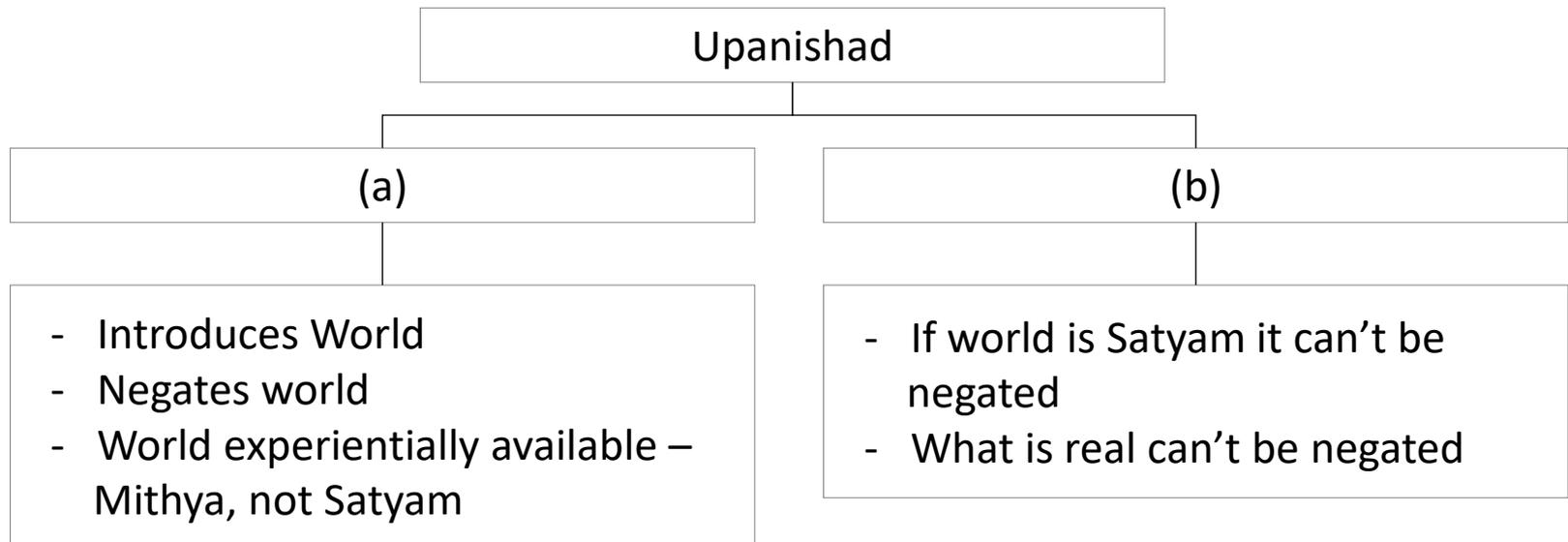
IX) Definition of Brahman :

- **“Sa Eshaha Neti Neti”**

1 st Neti	2 nd Neti
Murtha Negated	Amurtha Negated

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

X)



XI) Understand :

- Mithya can't exist without Satya Adhishtanam.
- Satyam Adhishtanam must be there.

XII) When objective world is left behind what remains is Turiyam, Brahma, subject.

- Object includes 5 Koshas, 3 Sharirams, 3 Avasthas.
- That subject is described in Taittriya Upanishad as Sat Chit Ananda, in Mandukya Upanishad as Na Antaprajnam, Chandogya Upanishad as buma, In Gita as Uttama Purusha, Jyotisham Jyotihi, In Brihadaranyaka Upanishad as Satyasya Satyam, in Keno Upanisahad as Pratibodham, in Katho Upanishad as Anyatra Dharma, in Gita as Kshetrajna.

Taittriya Upanishad : Satyam Jnanam Anantam....

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

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānāmanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipāściteti || 1 ||

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

Mandukya Upanishad : nantahprajnam...

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

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam |
adrśyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāram
prapañcopaśamaḥ śāntaḥ śivamadvaitaḥ
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]

Gita : Jyotisham Jyotihi...

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

jyōtiṣām api tajjyōtiḥ
tamaśaḥ param ucyatē |
jñānaḥ jñēyaḥ jñānagamyaḥ
hṛdi sarvasya viṣṭhitam || 13.18 ||

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

Brihadaranyaka Upanishad : Satyasya Satyam....

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

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

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

Keno Upanishad : Pratibodha....

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]

Katho Upanishad : Anyatra Dharma....

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

*Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥*

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

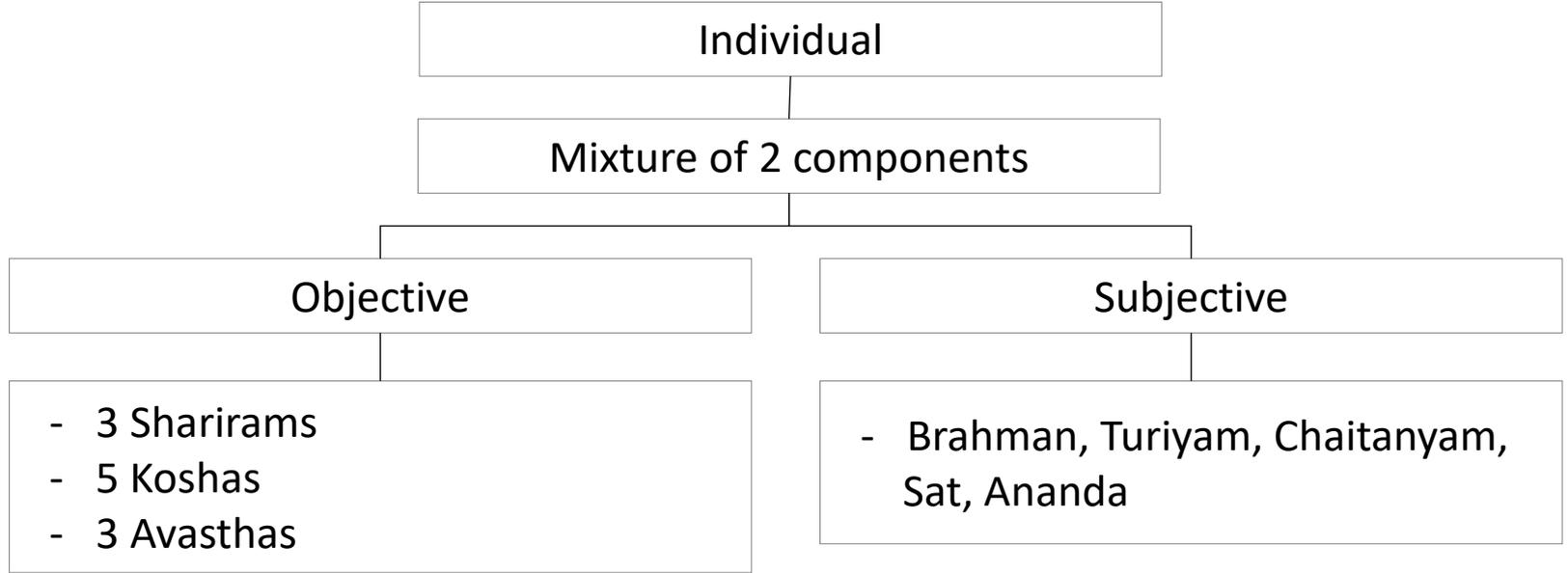
Gita : Kshetrajna...

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

*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]

XIII)



XIV) Taittriya Upanishad :

a) Anna Maya Kosha :

स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः ।
अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः ।
अयमात्मा । इदं पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ ३ ॥

sa vā eṣa puruṣo'nnarasamayaḥ । tasyedameva śiraḥ ।
ayaṃ dakṣiṇaḥ pakṣaḥ । ayamuttaraḥ pakṣaḥ ।
ayamātmā । idaṃ puccaṃ pratiṣṭhā ।
tadapyeṣa śloko bhavati ॥ 3 ॥

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

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

b) Anyontara Atma Pranamaya :

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्राण एव शिरः ।
व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।
आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥

tasmādvā etasmādannarasamayāt anyo'ntara
ātmā prāṇamayah | tenaiṣa pūrṇah |
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
anvayaṃ puruṣavidhaḥ | tasya prāṇa eva śiraḥ |
vyāno dakṣiṇaḥ pakṣaḥ | apāna uttaraḥ pakṣaḥ |
ākāśa ātmā | pṛthivī pucchaṃ pratiṣṭhā tadapyeṣa
śloko bhavati || 2 ||

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

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

c) Anyontara Atma Manomaya :

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

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

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

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

d) Anyontara Atma Vigyanamaya :

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

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

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

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

e) Anandamaya :

तस्यैष एव शरीर आत्मा ।
यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥

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

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

f)

Anandamaya objectified in 2 forms

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

- Total blankness
- **Chandogya Upanishad :**
Na Kinchit Avedishitam...
- Sukham Aham Asvapsam
- Avyakta rupa, unmanifest form
- Remove all thoughts

g) Consciousness is my Svarupa, intrinsic nature, available all the time, self evident subject at time of Samadhi thoughtless state and thoughtful state also.

- Karya – Karana Vilakshana Sakshi Aham.

h) Pratibodha Viditam Aham, am eternal, exist in time, without time.

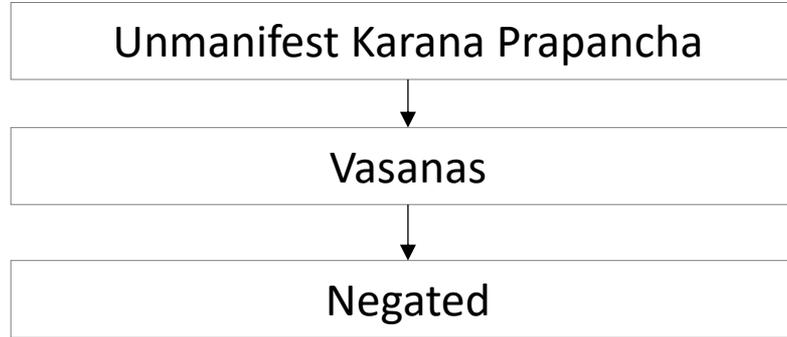
- Time is a object for me, the Turiyam.

i) I have to claim, I am the witness consciousness, I am Brahman.

1109) Karika No. 26 :

- Deliberately claim I am Consciousness Brahman with help of Vrutti.

1110) Neti Neti in Mandukya Upanishad used to negate the world as real.



1111) If Jagat is Mithya, I Turiya Brahman am Satyam, Advaitam is the truth.

1112) I) Brihadaranyaka Upanishad :

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

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

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

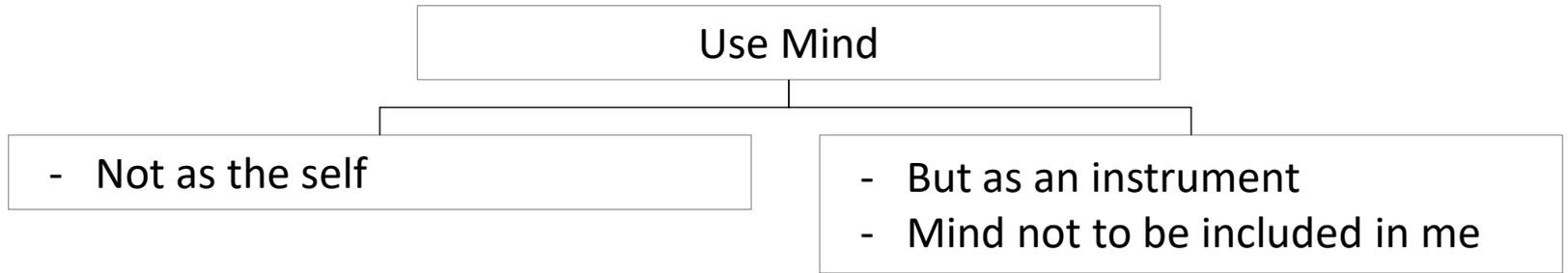
II)

Introduction	Negation
<ul style="list-style-type: none"> - Adhyaropa - Indicates its appearance 	<ul style="list-style-type: none"> - Apavada - Indicates it is not factual

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

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

IV)



- I am the seer – Chaitanyam, Satyam, looking out at my hand through the glasses.
- Drk – Drishya Viveka. XV)

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

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

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

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति;
 प्राण इति; कस्मिन्नु प्राणः प्रतिष्ठित इति; अपान इति;
 कस्मिन्वपानः प्रतिष्ठित इति; व्यान इति;
 कस्मिन्नु व्यानः प्रतिष्ठित इति; उदान इति;
 कस्मिन्नूदानः प्रतिष्ठित इति; समान इति;
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,
 अशीर्यो न हि शीर्यते, असङ्गो नहि सज्यते,
 असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि,
 अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;
 स यस्तान्पुरुषान्निरुह्य प्रत्युहयात्यक्रामत्,
 तं त्वौपनिषदं पुरुषं पृच्छामि;
 तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति ।
 तं ह न मेने शाकल्यः;
 तस्य ह मूर्धा विपपात, अपि हास्य
 परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvam cātmā ca pratiṣṭhitau stha iti;
 prāṇa iti; kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti;
 kasminnvapānaḥ pratiṣṭhita iti; vyāna iti;
 kasminnu vyānaḥ pratiṣṭhita iti; udāna iti;
 kasminnūdānaḥ pratiṣṭhita iti; samāna iti;
 sa eṣa neti netyātmā, agrhyo nahi grhyate,
 aśīryo na hi śīryate, asaṅgo nahi sajyate,
 asito na vyathate, na riṣyati | etānyaṣṭāvāyatanāni,
 aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ;
 sa yastānpuruṣānniruhya pratyuhyātyakrāmat,
 taṃ tvaupaniṣadaṃ puruṣaṃ pṛcchāmi;
 taṃ cenme na vivakśyasi, mūrdhā te vipatiṣyatīti |
 taṃ ha na mene śākalyaḥ;
 tasya ha mūrdhā vipapāta, api hāsya
 parimoṣiṇo'sthīnyapajahruranyanmanyamānāḥ || 26 ||

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

1114) I) Brihadaranyaka Upanishad : Neti Neti... 5 places repeated

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

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

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

II) Brihadaranyaka Upanishad : Chapter 4 - 4 - 22

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचार्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;

tametaṃ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva veditvā munirbhavati | etameva pravrajino

lokamicchantaḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṃ na kāmayante,

kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

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

III) Brihadaranyaka Upanishad : Chapter 4 - 5 - 15

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

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

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

IV) Brihadaranyaka Upanishad : Chapter 2 – 3 – 6

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

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

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

- V) a) Whatever is experienced is Mithya (Murtha + Amurtha Prapancha).
b) Whatever experienced is not Atma.
c) Atma is subject, experiencer, Kshetrajna, never object.
d) Left out remainder after negation = Atma.
e) Unobjectifiable subject, unnegatable negator of everything = Atma, Turiyam.

VI) Karika No. 26 :

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

c) Gaudapada quotes to say :

- Negated world is Mithya.

- **Nishhedatvat, Jagan Mithya.**

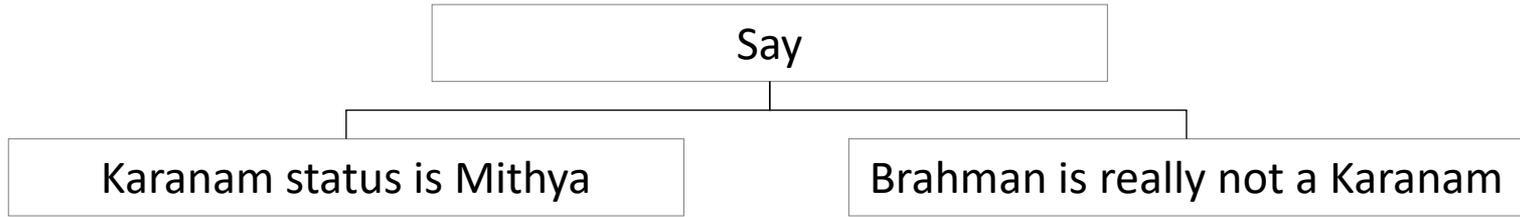
d) Gaudapadas topic :

- From Atma real world is not born.
- Atma – not real Karanam of the world.
- World unreal, hence Karanam status of Atma = Unreal Mithya.

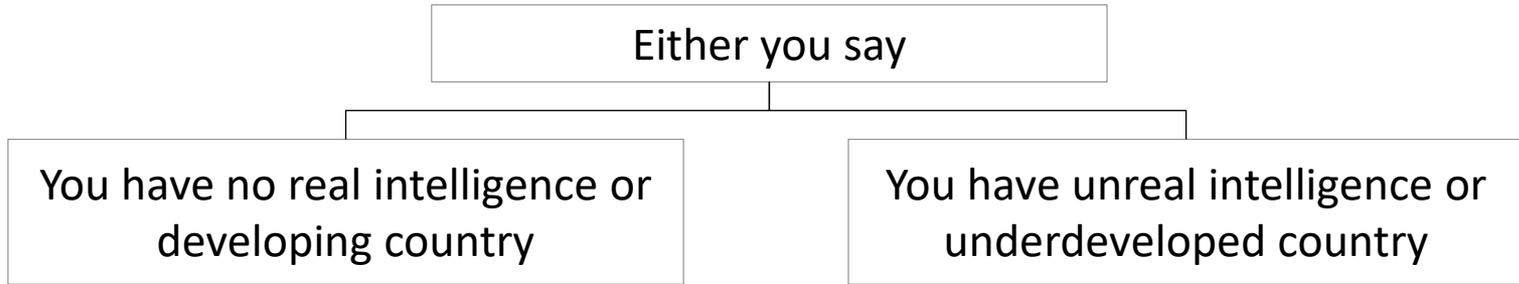
- **Karyaya Mithyatvat, Karanam Mithya.**

- Therefore Brahman is Akaranam.

e)



f)



g) Since world = Mithya, Brahman = Unreal cause of unreal Mithya world.

- Brahman = Really not a cause.

h) Advaitam Turiyam alone is, was, will ever will be.

- This is central theme of 3rd Chapter, Central message of Advaitam Prakaranam.

i) Sarva Vishesha Pratishedanam :

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

j) Athatha Vakya Neti Neti :

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

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

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

VIII) 1st line :

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

IX) 2nd meaning for Agrahyatvam :

- Ungraspable, should not be grasped, associated with Anatma.

X)

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

XI)

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

XII) Upaya :

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

XIII)

1st Interpretation	2nd Interpretation
<ul style="list-style-type: none">- Atma is Agrahyam- Atma not objectifiable- Atma / Aprameyam Brahman	<ul style="list-style-type: none">- World is Agrahyam- World should not be held too long- Hold until Brahman is grasped- Drop world later

XIV) Meaning No. 2 : 2nd line Karika No. 26

Upaya	Upeya
<ul style="list-style-type: none">- World doesn't have too much value- Has sufficient value until you reach Brahman.- Should not be overvalued- No intrinsic value- Its value is dependent on Upeyam- Arthavada has only intrinsic value, only provisional, temporary value.	<ul style="list-style-type: none">- Coffee- Drink it- Have Upeya Nishta- Tatparyam (Mimamsa Language)

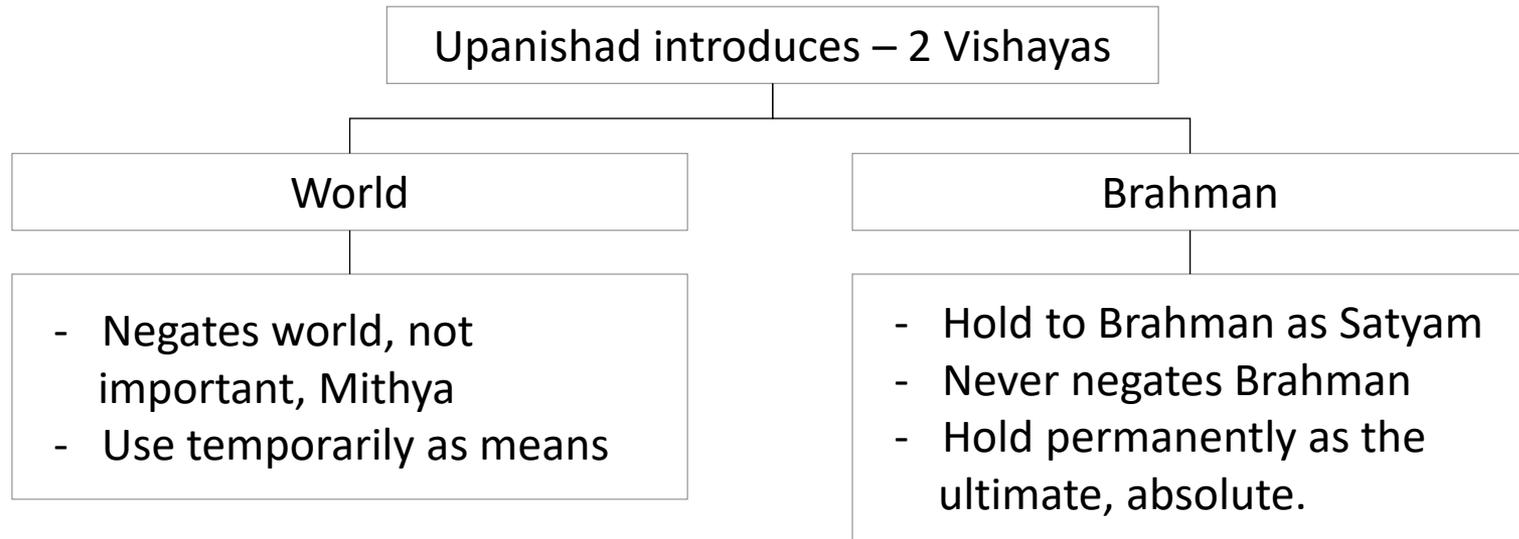
XV) Student may give permanent value for Upaya – world and Brahma Upeya.

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

- **No understanding of Vyavaharikam, Paramartikam.**

XVII) Ninyute :

- To remove this mistake what Upanishad does?



XVIII) 4th Quarter : Ajam Prakashate

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

XIX) Dakshinamurthi Stotram :

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]

- **Hold to “Sat”, drink the existence, consciousness part of the world.**

XX) Janataha = Intelligent, Murtha Amurtha student holds to Upeyam, drops Upayam.

- World is means to claim Brahman.

XXI)	Upaya	Upeyam
	- World	<ul style="list-style-type: none"> - End - Brahman - Consumed - Existence / Sat - Nitya Eka Rupa tvat - Non variable in all Nama Rupas

XXII) How existence is grasped?

- Can't objectify.
- **Existence in the world is I the observer objectifying consciousness.**

XXIII) Mundak Upanishad :

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

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

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

- Atma is both inside and outside.

Anandagiri :

Bahyam	Antaram
Karyam	Karanam

- In and through Karyam and Karanam, I – Turiya Atma exist.
- I am myself Karya – Karana Vilakshana Atma.
- This Atma Svayameva Prakashate.

1115) Karika No. 26 – Bashyam :

I) Karika No. 24 – 30 is elaboration of Karika No. 23.

II) Conclusion :

- Sruti does not talk about real origination of world from Brahman.
- Brahman remains as Nirvikara Svarupa always without creation and in + through creation.

Brahman	Jagat
- Satyam	- Mithya - Like Waker – Dream world

III)



1116) Karika No. 27 :

I) Gaudapada analysed 5 statements

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

II) Mundak Upanishad :

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

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

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

a) Reality = Myself = Atma Tattvam, nondual

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

c) Ajam = Unborn, negates real creation

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

d) Nondual self alone is Na Anyaha.

- No 2nd thing other than Atma. How?

III) 1st – Purva Pakshi :

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

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

V) Example :

- Svapna – Experienced solidly in dream in Svapna Avastha.

VI) 2nd Purva Pakshi :

- How transactions take place in unreal world.

VII) Answer :

2 ways

- Presence of unreal Anatma is as good as absence
- Unreal intelligence = No intelligence

- Nothing real other than Atma
- Revise statement
- There can be many unreal 2nd thing, as good as nonexistent

VIII) 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 ||

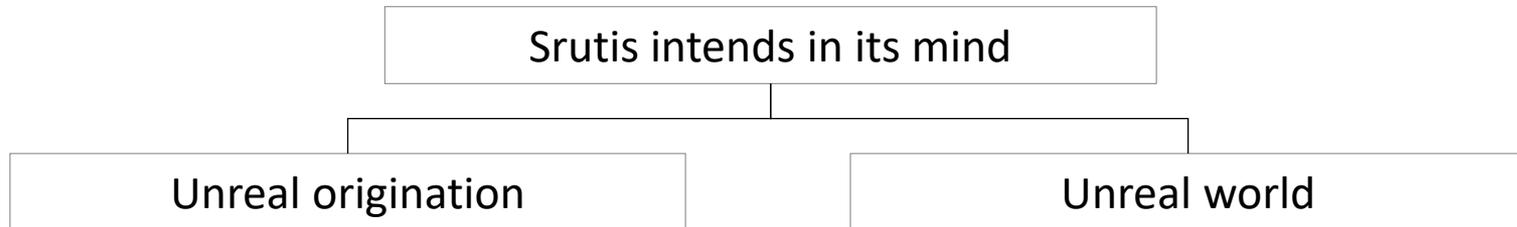
Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

Mastani Sarva Butani	Na Cha Mastani Butani
<ul style="list-style-type: none"> - Whole world is in me 	<ul style="list-style-type: none"> - Whole world as good as non existent, no 2nd real thing except Atma - Tataha Anyat Satya Vastu Nasti

IX) Iti Nishchitam Etat :

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

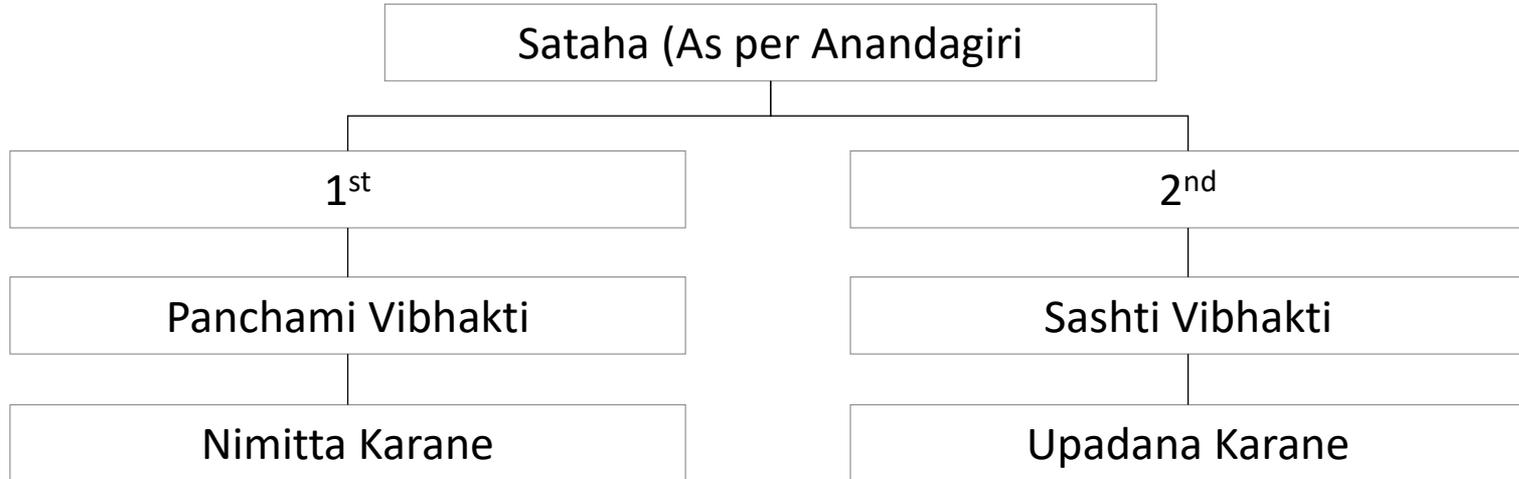
X)



Gist :

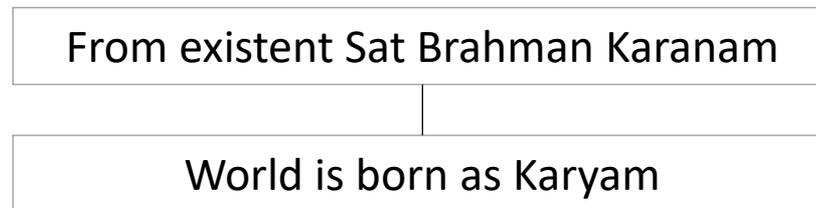
XI) 2 ways of interpreting this Karika, in 2 separate sentences.

XII) Tataha Sakshat Hi Janma Yujyate :



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

XIV)



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

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

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

- Not a real creation is possible.

XVII) 1st :

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

2nd :

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

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

XIX) 2nd Line : Different message

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

XX) Consequences :

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

Chandogya Upanishad :

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

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

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

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

h)

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

- i) Other cause will have another cause... infinite regression will be the consequence.
- j) All absurd, uncomfortable corollaries when real cause is producing real effect.
 - This is said in 2nd line.
 - This is Gist of Karika No. 27.

- Intellectual Gymnastics.
- Be agile intellectual in Karika No. 27 to 30.
- Otherwise non-understanding will cause boredom and depression.

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

- Existence = Adjective.

XXII) Purva Pakshi :

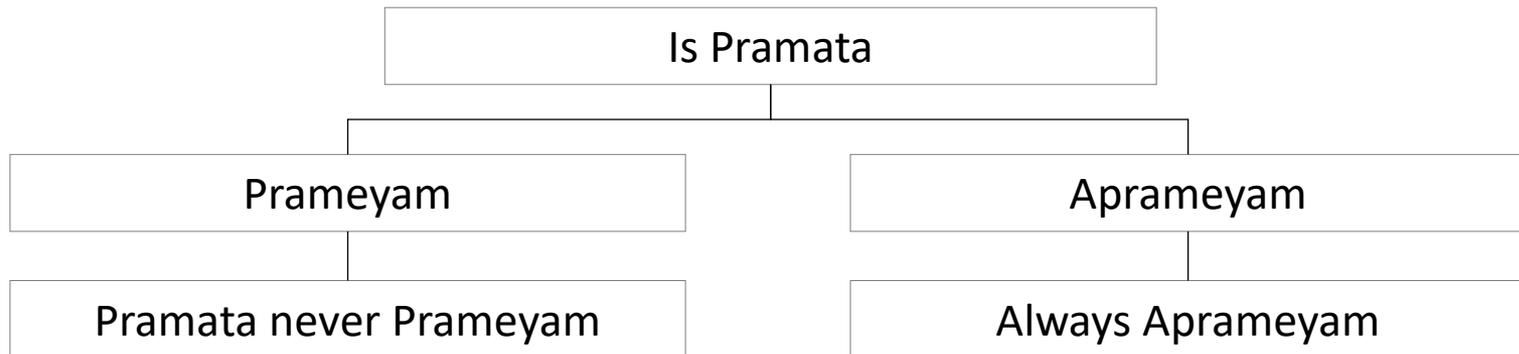
Akshepa Sangatih :

- Raises objection based on previous shloka.

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

- Never reveals Atma – why?

XXIV)



XXV) Pramata ni Vyabicharat :

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

XXVI) Taittriya Upanishad :

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

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

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

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

XXVIII)

2 Sources of inference Anumanam

- Pratyaksha Pramanam
- Infer fire based on smoke seen

- Sruti / Srouta / Shastriya Pramanam
- Data from Sruti

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

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

XXX) Janma Karyam :

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

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

XXXI)

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

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

1117) Karika N. 27 – 30 : Very important of Chapter 3

I) Karika No. 27 :

- 1st line interpretation of “Sat” in 2 ways.

II) 1st Interpretation :

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

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

IV) Karika No. 26 : Purva Pakshi Shloka

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

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

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

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

VII) Mithya = Appears but seemingly existent

- Atma = Satyam, Trikale Asti
= Past, present, future it exists.
= In time, beyond time.
= “Om” – (Mandukya 1st & 2nd Mantra).

VIII) Answer :

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

IX) 2nd Part :

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

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

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

XI) Dakshinamurthi Stotram :

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

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

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

- Avagamyat = Inferred
- Hi = Yasmat – because of following reason :

Vidyamanat Karanat – only from existent Nimitta and Upadana Karanam – Magician, world magical products – elephant, cage, covered cloth tiger can come out.

XII) Similarly Mithya Jagat Janma Yujoyate :

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

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

XIII) Tasmāt Va = Karanam = Atma

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

XIV) Atma = Panchami Vibhakti from / because of = Nimitta Karanam

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

XV) Interpretation No. 2 :

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

Previously	Now
Existent Nimitta Karanam	Existent Upadana Karanam

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

XVI) Lalita Sahasranamam :

शिवप्रिया शिवपरा शिश्टेश्ठा शिश्टपूजिता ।
अप्रमेया स्वप्रकाशा मनोवाचामगोचरा ॥ ८९ ॥

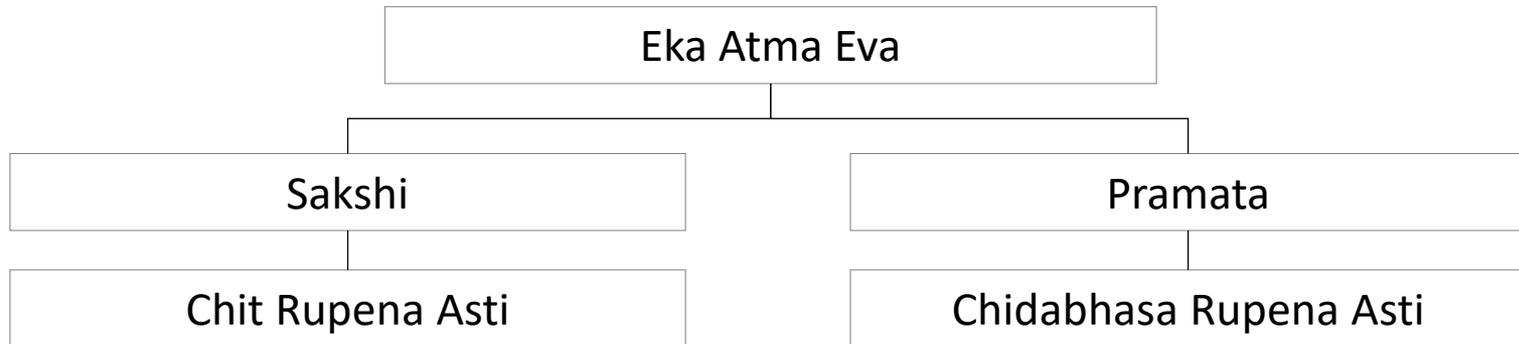
Shivapriya shivapara shishteshta shishtapujita ।
Aprameya svaprakasha manovachama gochara ॥ ८९ ॥

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

- Aprameya – Svaprakasha
- Pramatra Rupena Upalabyate.
- Sakshi rupena Upalabyate.

XVII) Atma alone appears as Sakshi also and Pramata also.

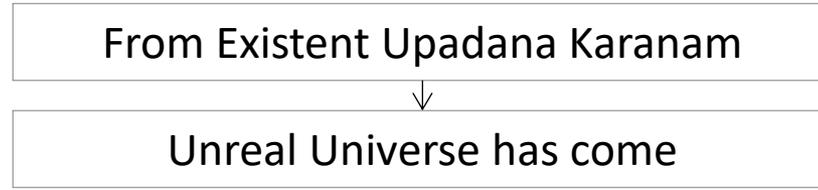
XVIII)



XIX) Upadhana Karanam interpretation – Atma Eva Sataha Vidyanam.

XX) 2nd Interpretation of Sat Atma

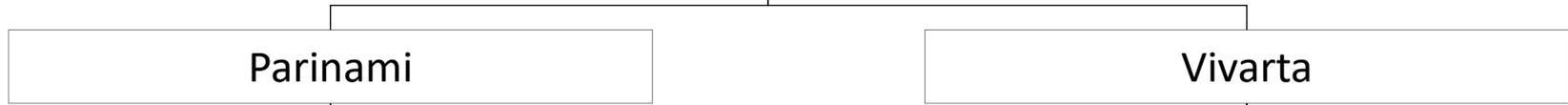
XXI) Sat Atma = Existent Upadana Karanam.



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

XXIII)

Upadana Karanam



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

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

- Shell appears as silver
- Rope appears as snake

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

XXIV)

Vivarta Upadana Karanam –
2 languages

- Silver (Karyam) is born out of shell / Vivarta Upadana Karanam
- Snake is born out of Rope
- Dream is born out of waker
- World is born out of Atma

- Shell is born in the form of silver
- Rope is born in the form of Snake
- Waker is born in the form of dream
- Atma is born in the form of the World
- Atma = Upadana Karanam

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

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

- This is Gist of this portion of Bashyam.

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

XXVIII) Sarpah Mayaya Rupena Jyate

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

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

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

- Jagat Rupena Yujyate.

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

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

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

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

Suppositional Argument : Abhyupethya Vada

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

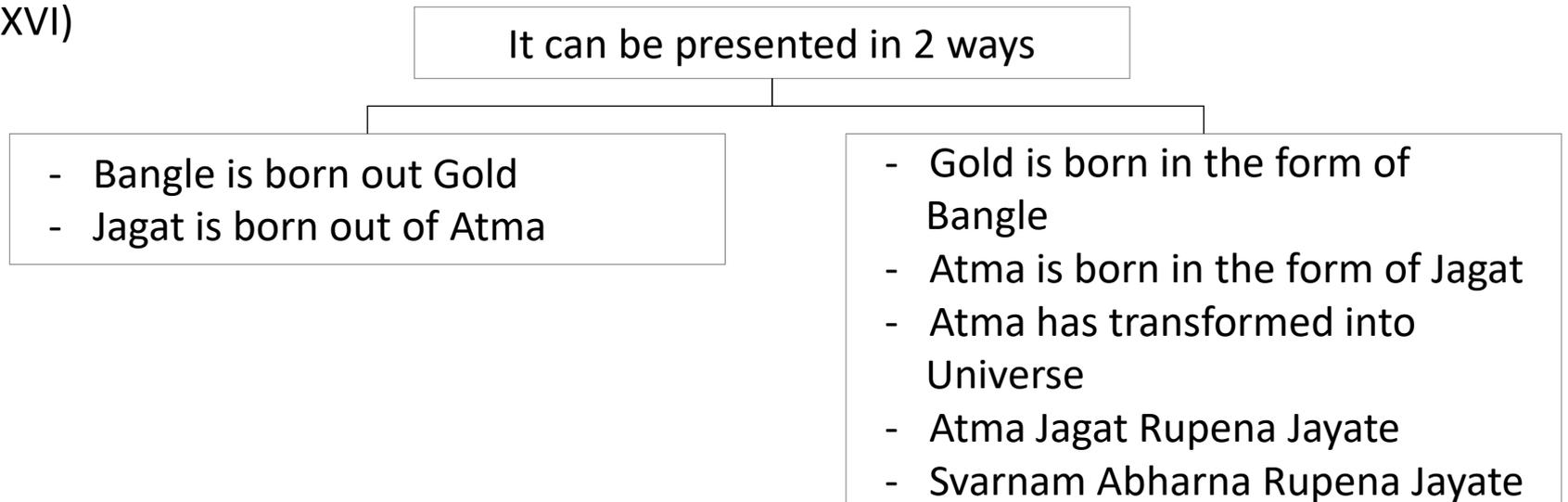
XXXIV) It will become Visishta Advaitam Brahma

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

XXXV) Atma – Jagat Rupena Vartate

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

XXXVI)



XXXVII) Mundak Upanishad :

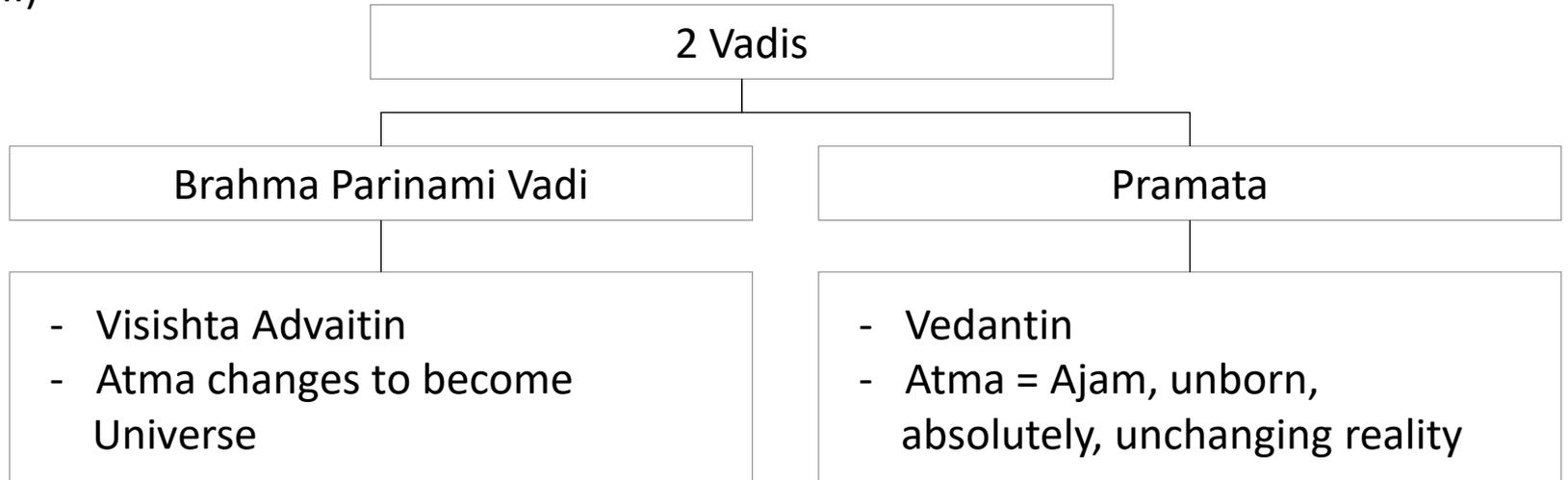
दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

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

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

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

XXXVIII)



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

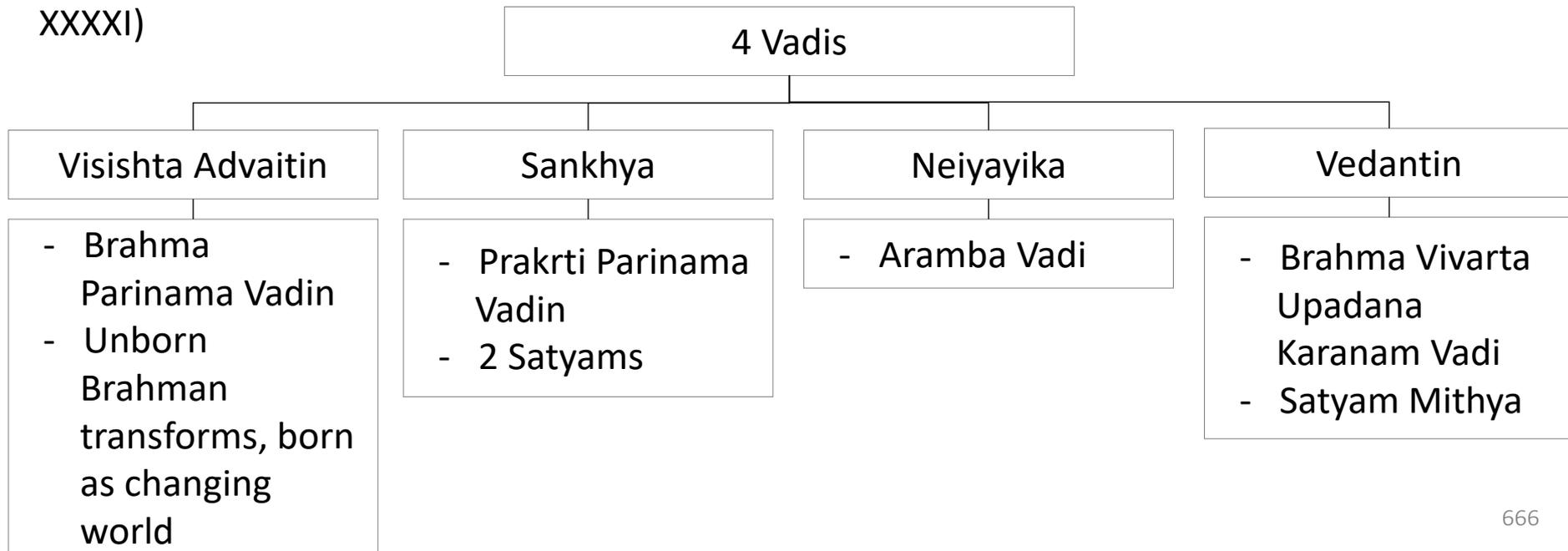
XXXIX) Vivarta Examples :

- Milk to curd – from cow – milk comes.

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

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

XXXXI)



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

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

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

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

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

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

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

Lord Krishna :

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

1118) Karika No. 28 :

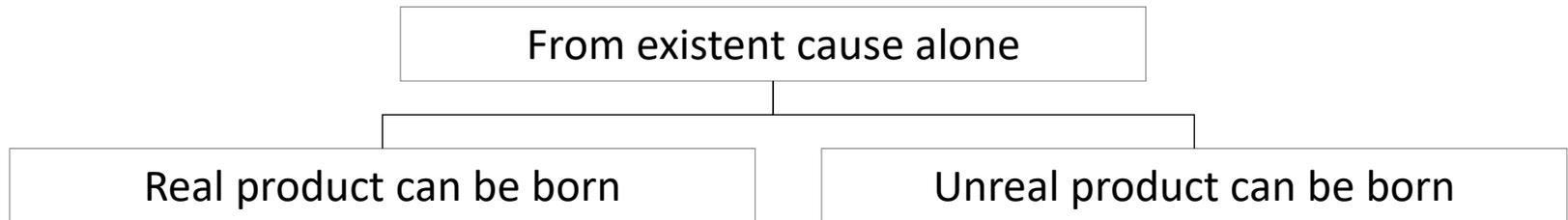
Gist :

I) From existent cause alone products can be born

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

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

IV)



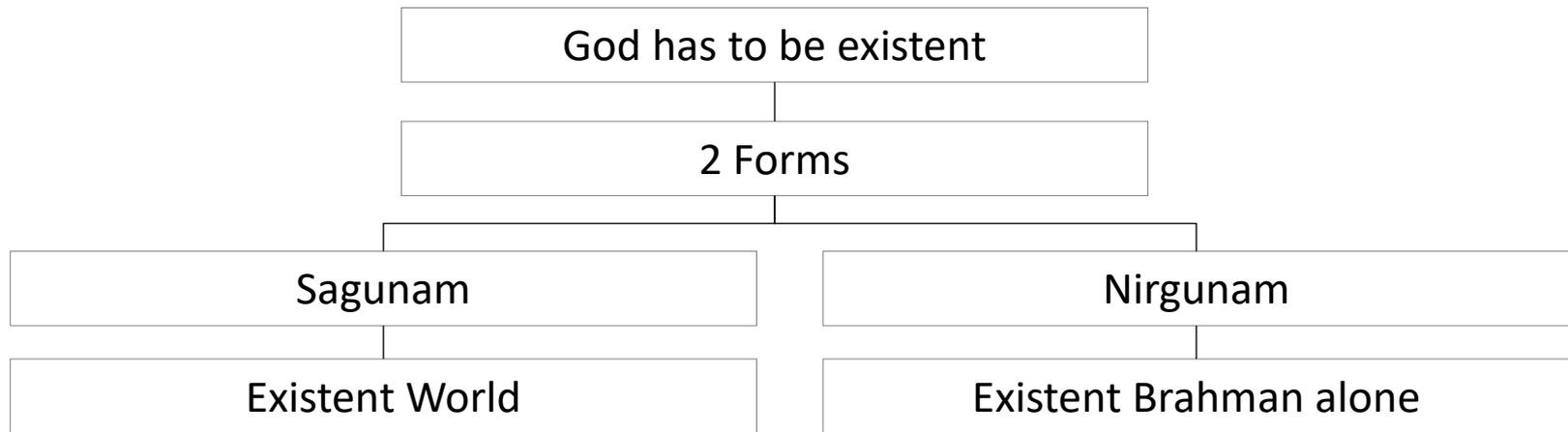
V) From Non-existent cause neither real / unreal product can be born.

Example :

- Vandhya Putra.

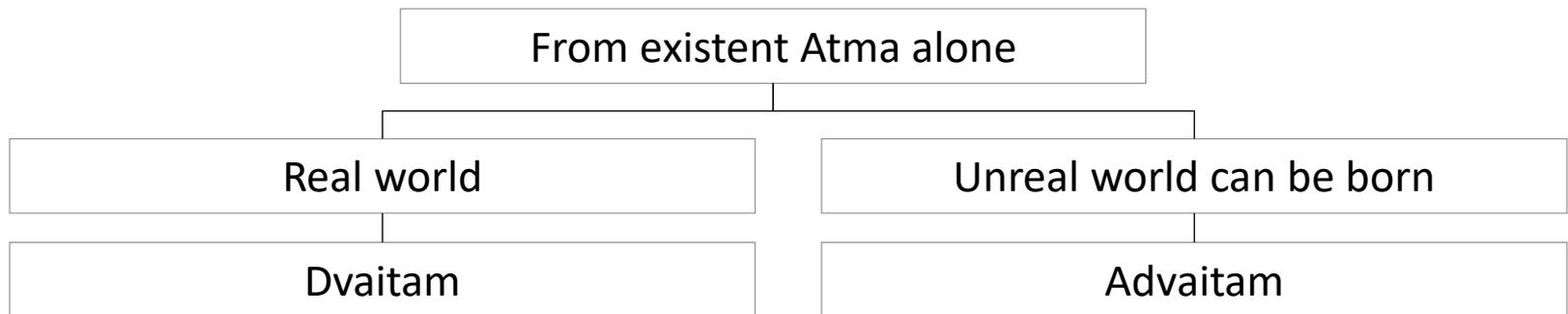
VI) Therefore Atma can never be nonexistent whether world is real or unreal.

VII)

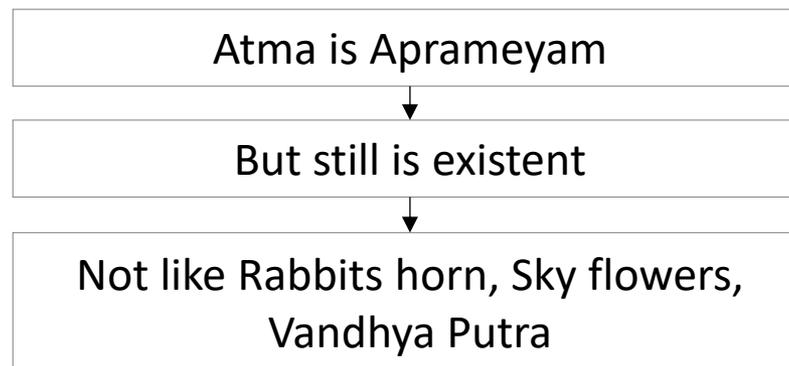


VIII) World born only from existent Atma, not from non-existent Atma or nothingness (As claimed by Shunyavadin)

IX)



X)



XI)



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

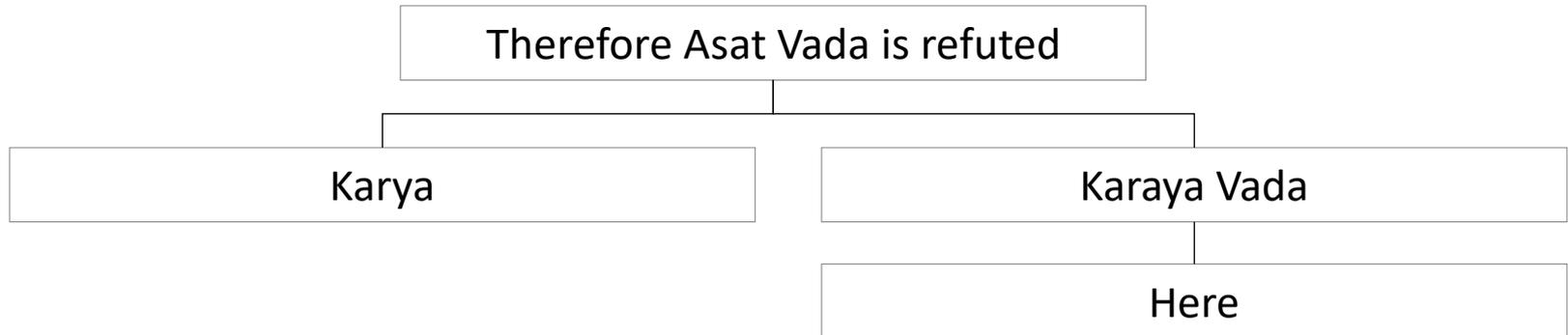
XII) Adrishyatvat :

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

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

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

XIV)



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

XVI) Conclusion :

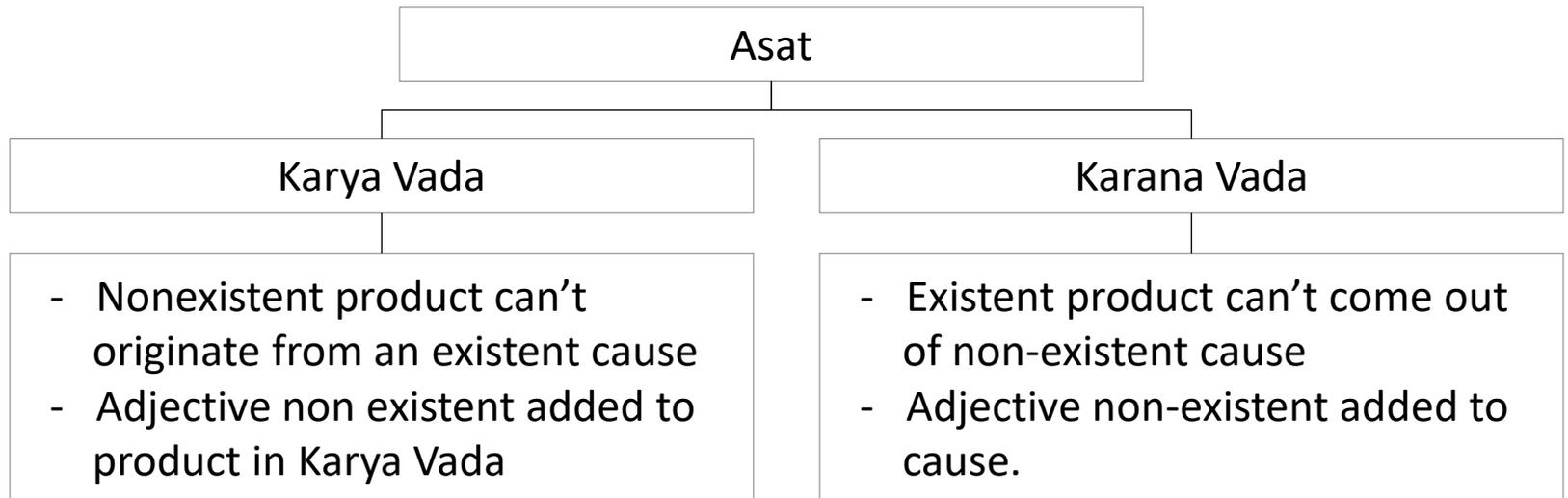
- Atma is existent.
- Can't employ Asat Karya Vada.

XVII) Asat Vada refuted

Topic :

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

XVIII)



XIX) Atma = Cause of Universe

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

XX) Original discussion :

- Is Atma existent or non-existent.

XXI) Aprameyatvat Atma is non-existent.

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

XXII) Translation of Karika No. 28 :

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

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

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

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

XXV) Bottom line :

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

1119) Karika No. 29 :

I) Karika No. 27 :

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

- **Mayaya Eva Jayate Natu Tatvataha.**

II) Logic :

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

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

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

IV) Consequences, corollary must be crystal clear.

- Then verse will sit inside comfortably.
- Comfort or stress depends on understanding technical worlds clearly.
- Parinami – Karanam – Karyam.

- Vivarta – Karanam – Karyam.
- Anavasta Dosha.
- Consequences 2
- All must be clear and remembered.

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

Example :

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

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

- Without Maya, Atma loses status of Karanam.

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

Gist : Karika No. 29 + 30

VIII) Dream world is falsely, unrealy projected by the Mind.

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

IX) Dream world appears real in dream

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

X) For a dreamer, dream is not dream in dream

- **For a waker, waking is not dream in waking.**

- This is the central message of Chapter 3.

XI) Gauda Pada creates problem for Shankara.

XII) Vedanta :

Mithya Svapna Prapancha	Jagrat
Wakers Projection	Not Mental Projection

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

XIV) Brahma Sutra :

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

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

XVI) Gaudapada is saying that.

XVII) Gaudapada quotes :

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

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

kalpayatyātmanā"tmānamātmā devaḥ svamāyayā ।
sa eva budhyate bhedāniti vedāntaniścayaḥ ॥ 12 ॥

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

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

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

neha nāneti cā"mnāyādindromāyābhirityapi ।
ajāyamāno bahudhā māyayā jāyate tu saḥ ॥ 24 ॥

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

- 5 Upanishads quoted.

Katho Upanishad : Chapter 2 – 1 – 11

मनसैवेदमाप्तव्यं नेह नानाऽस्ति 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]

Brihadaranyaka Upanishad : Chapter 2 – 5 – 19

इदं वै तन्मधु
दध्यङ्डाथर्वनोऽश्विभ्यामुवाच ।
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
dadhyaṅṅātharvano'śvibhyāmuvāca |
tadetadṛṣiḥ paśyannavocat |
rūpaṃ rūpaṃ pratirūpo babhūva,
tadasya rūpaṃ praticakṣaṇāya |
indro māyābhiḥ pururūpa īyate,
yuktā hyasya harayaḥ śatā daśa || iti |
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,
bahūni cānantāni ca;
tadetadbrahmāpūrvamanaparamanantaramabāhyam,
ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19 ||

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

Isavasya Upanishad : Verse 7

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

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

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

Katho Upanishad : Chapter 2 – 1 – 10

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

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

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

Mandukya Upanishad : Chapter 3 – Karika No. 25

संभूतेरपवादाच्च संभवः प्रतिषिध्यते ।

को न्वेनं जनयेदिति कारणं प्रतिषिध्यते ॥ २५ ॥

sambhūterapavādācca sambhavaḥ pratiṣidhyate |

ko nvenam janayediti kāraṇam pratiṣidhyate || 25 ||

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

Isavasya Upanishad : Verse 7

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

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

Isavasya Upanishad : Verse 9

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

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

Andham tamah pravisanti ye'vidyam-upasate,

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

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

Isavasya Upanishad : Verse 12

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।

ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ १२ ॥

Andham tamah pravisanti ye'sambhuti-mupasate,

tato bhuya iva te tamo ya u sambhu-tyagm ratah [12]

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

Brihadaranyaka Upanishad : Chapter 2 – 3 – 6

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

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

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

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

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

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

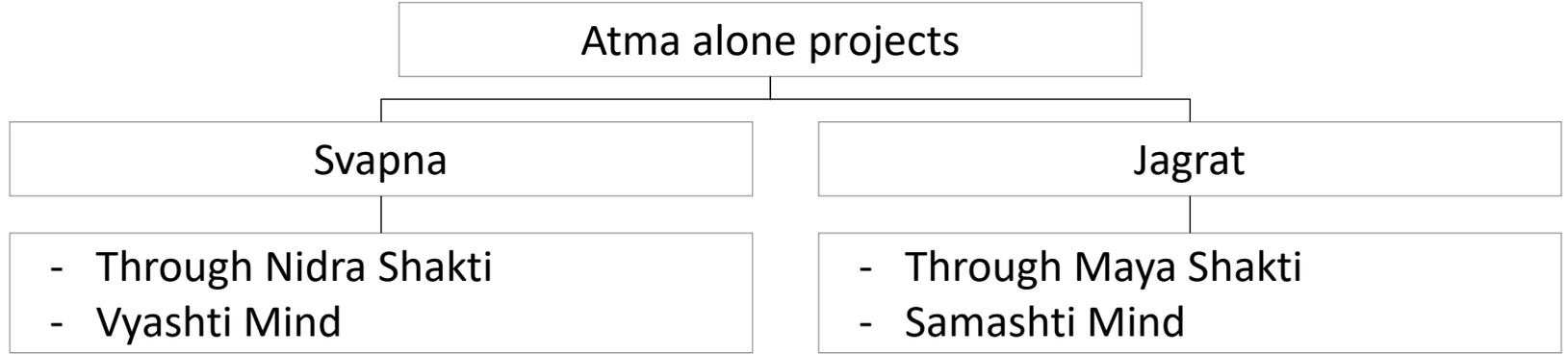
XVIII) Trividha Satta Vadi :

- Swapna = Mental projection.

XIX) How Shankara solves the problem?

- In this Shloka mind means Atma, not Mind.

XX)



XXI) Atma Eva Iti Arthaha

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

Mundak Upanishad :

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

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

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

- Everything = Atma
- World = Atma

XXII) Mano Rupa Atma Jagrat, Swapna Spandate.

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

XXIII) Ingeniously Shankara escapes from Kshanika Vigyana Vada.

XXIV) Rope is Manaha Vikalpitaha

- Wrongly understood as Snake by ignorant person.

XXV) Rope misunderstood by ignorant = Snake

- Brahman / Atma misunderstood by ignorant = World

XXVI) Snake rightly understood by wise = Rope

- World rightly understood by wise = Turiyam.

XXVII) World = Jagrat, Swapna (Binary format) = Atma for Jnani

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

XXVIII) Jivatvam = Snake = Error

- Understanding Turiyam = Correction of Snake.

XXIX) Gita :

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

**yā niśā sarvabhūtānāṃ
tasyāṃ jāgarti saṃyamī |
yasyāṃ jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||**

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

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

XXX) Gita :

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

**brahmārpaṇaṃ brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyaṃ
brahma karma samādhinā ||4-24||**

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

XXXI) For ignorant

- Real Atma = Unreal Mind

For Wise :

- Unreal Mind = Real Atma.

XXXII) All Jivas experiences Resolve into Turiyam.

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

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

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

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

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

XXXV) Avyakshamana San (Sat) Bavati, Evam Manah

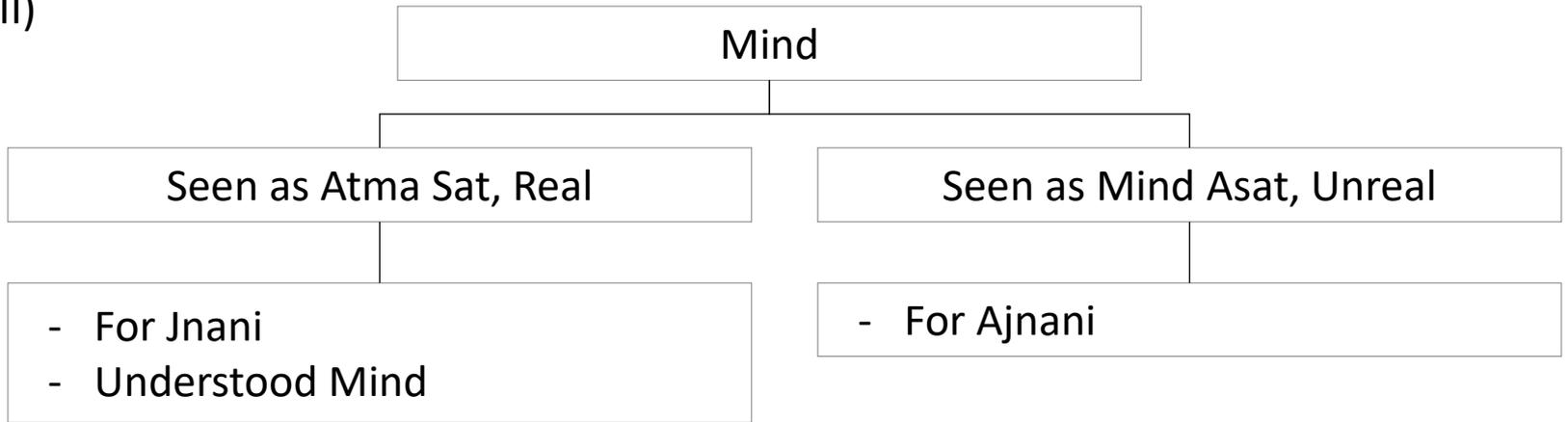
- Unreal mind alone when it is understood with Shastra = Paramartika Atma.

XXXVI) Lay Man = Its my mind giving problems.

- Jnani = My Mind is Atma Paramarthatha Vignyatihi Chaitanyam

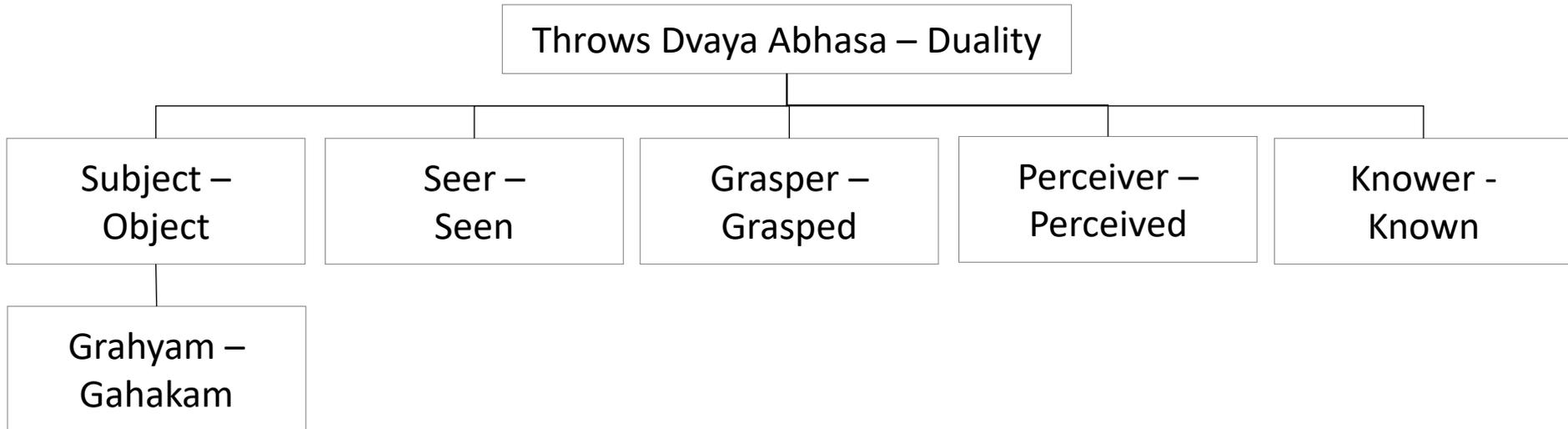
XXXVII) When you see it in this manner mind becomes Sat Brahman.

XXXVIII)



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

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

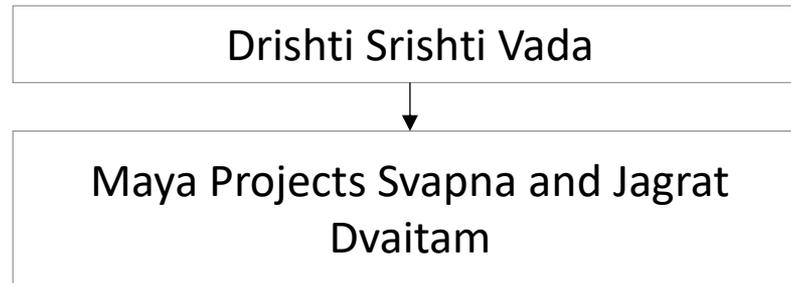


XL)

Gaudapada	Shankara
Manaha Spandate	Atma Spandate

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

XLI) Dvaya Bhasam Spandate Svapna :

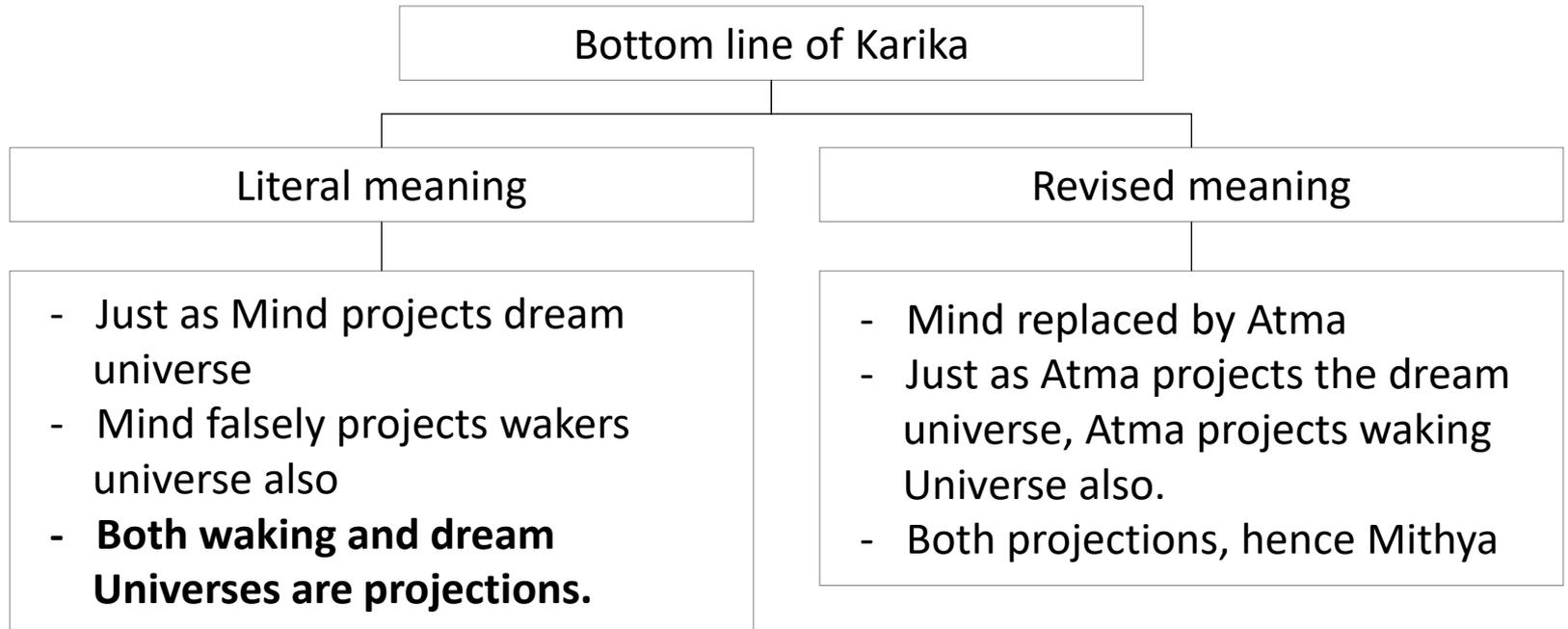


XLII)

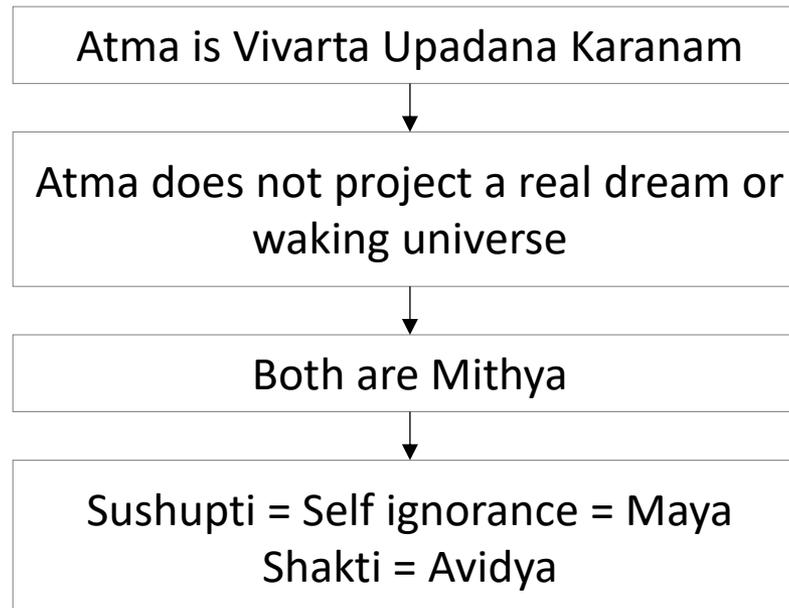


- If only mental projection Shankara can't say Iva in the Shloka.

XLIII)



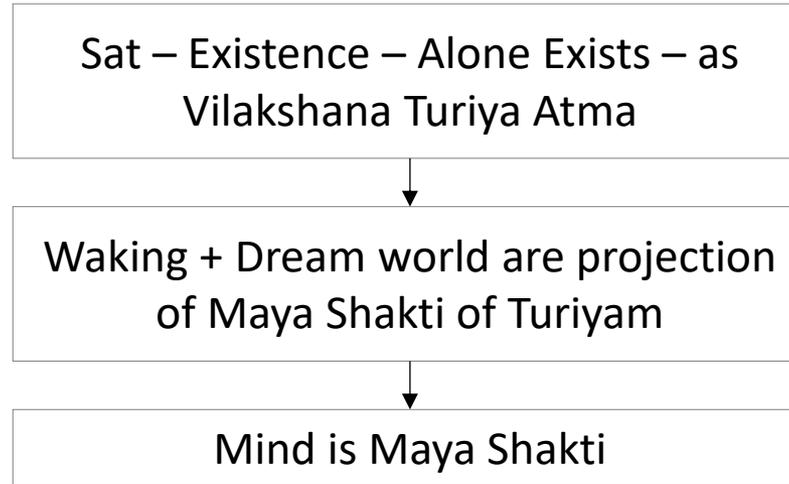
XLIV)



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

- 3 relative states of the Mind instrument.

XLVI)



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

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

- **It is Karya – Karana Vilakshanam.**

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

XLVIII) Conclude :

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

XLIX) Therefore Chapter 3 called Advaita Prakaranam.

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

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

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

LI) Why no question of rebirth?

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

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

- That is escapist Moksha.

• **I was, am, ever will be Advaitam Brahman.**

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

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

1120) Karika No. 30 :

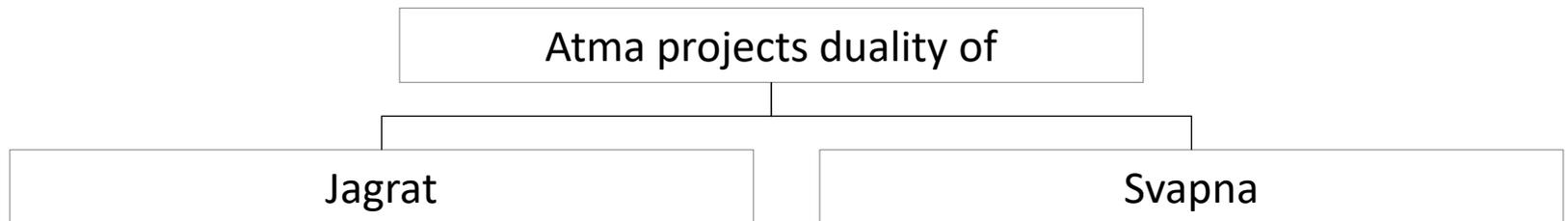
Gist :

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

II) Corollary – by product of Karika No. 29

III) Atma projects Dream.

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

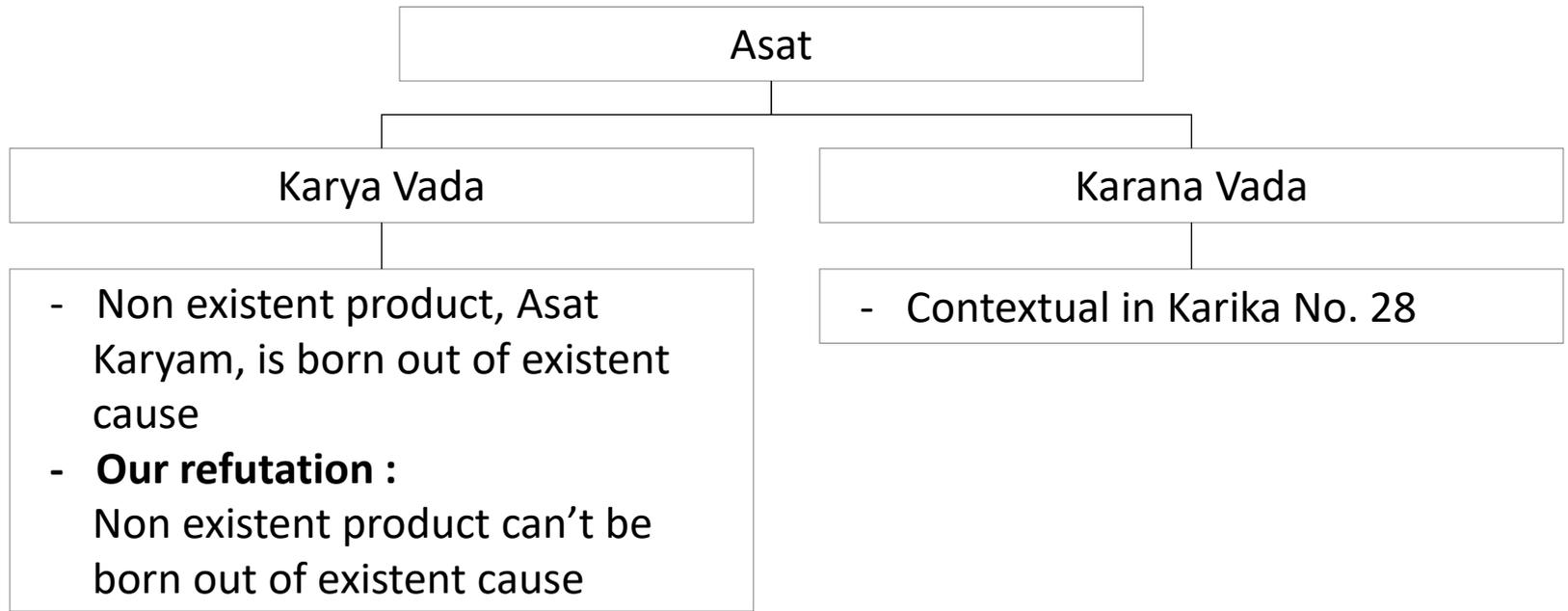


- No duality other than Atma.

IV) Karika No. 25 :

- Refutes Asat Karya Vada.

V)



VI) Asat Karana Vada :

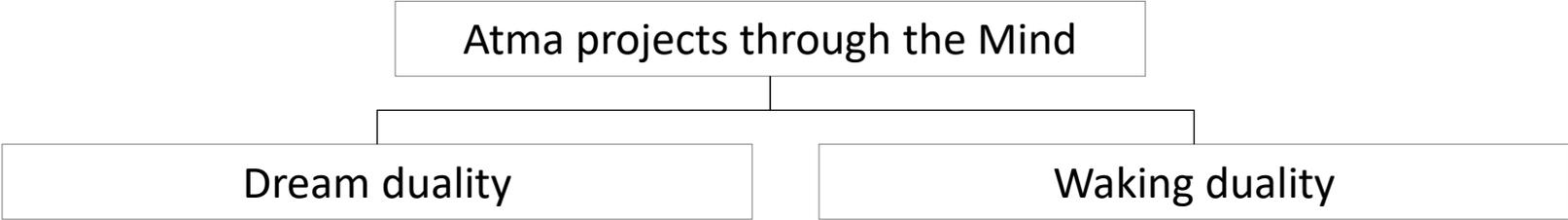
- Out of Non-existent cause, an existent product is born.
- Existent product is produced out of nonexistent cause.
- Our refutation : Can't be born

VII) Karika No. 30 :

- Gaudapada's statement changed by Shankara.
- In Karika No. 29 + 30 – Gaudapada uses Mind for projection of Mithya Jagrat and Svapna.
- Mind projects false duality.

- In Dream, we accept.
- Gaudapada says in waking also its mind projection.

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

IX) 

Dream duality

Waking duality

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

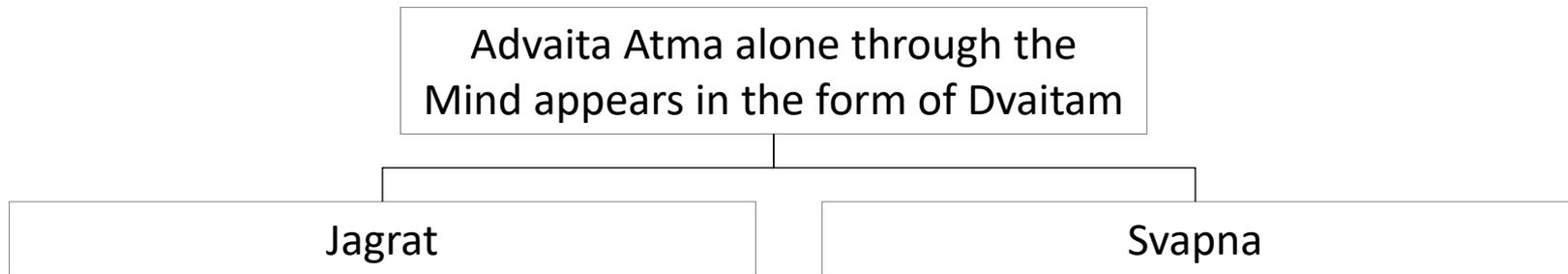
X) Karika No. 30 :

- Corollary of Karika No. 29.
- Mind projects Jagrat / Swapna Dvaitam, which are both Mithya.

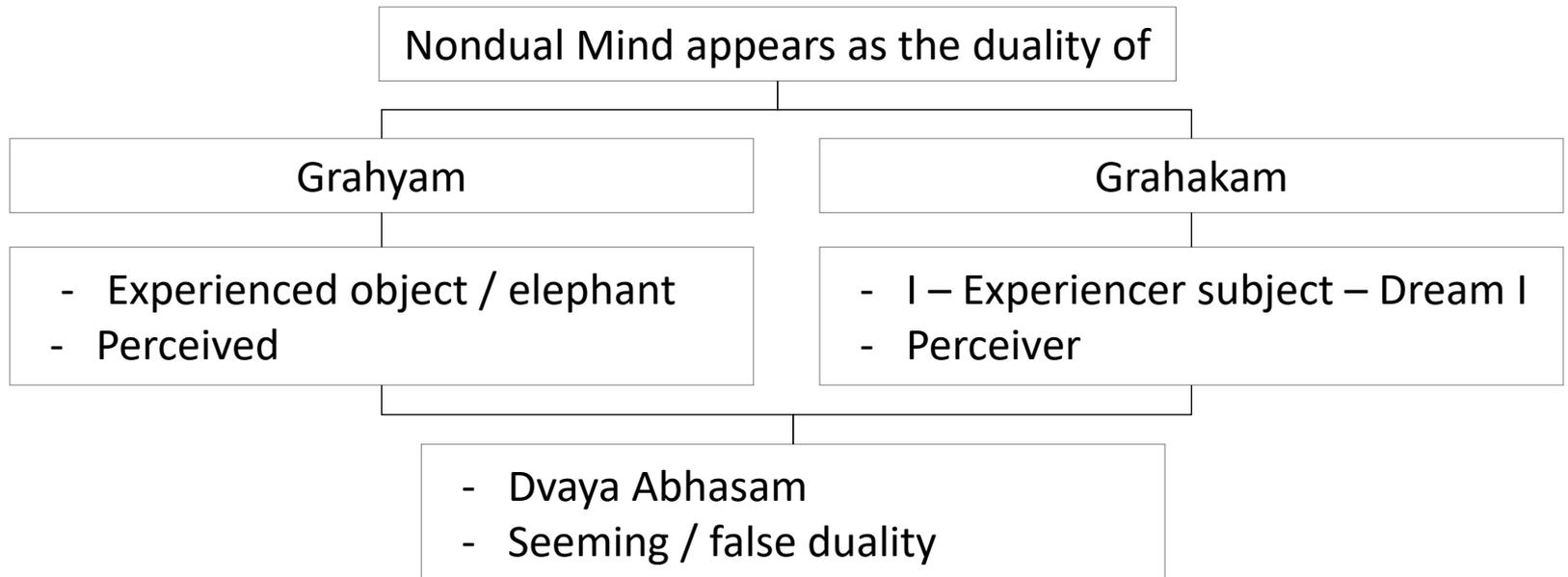
- **Since it is mental projection, dream duality and wakers duality do not exist separate from Mind.**

1121) I) Rope alone appears in the form of Snake.

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



II)



- No doubt at all, Na Samshaya.

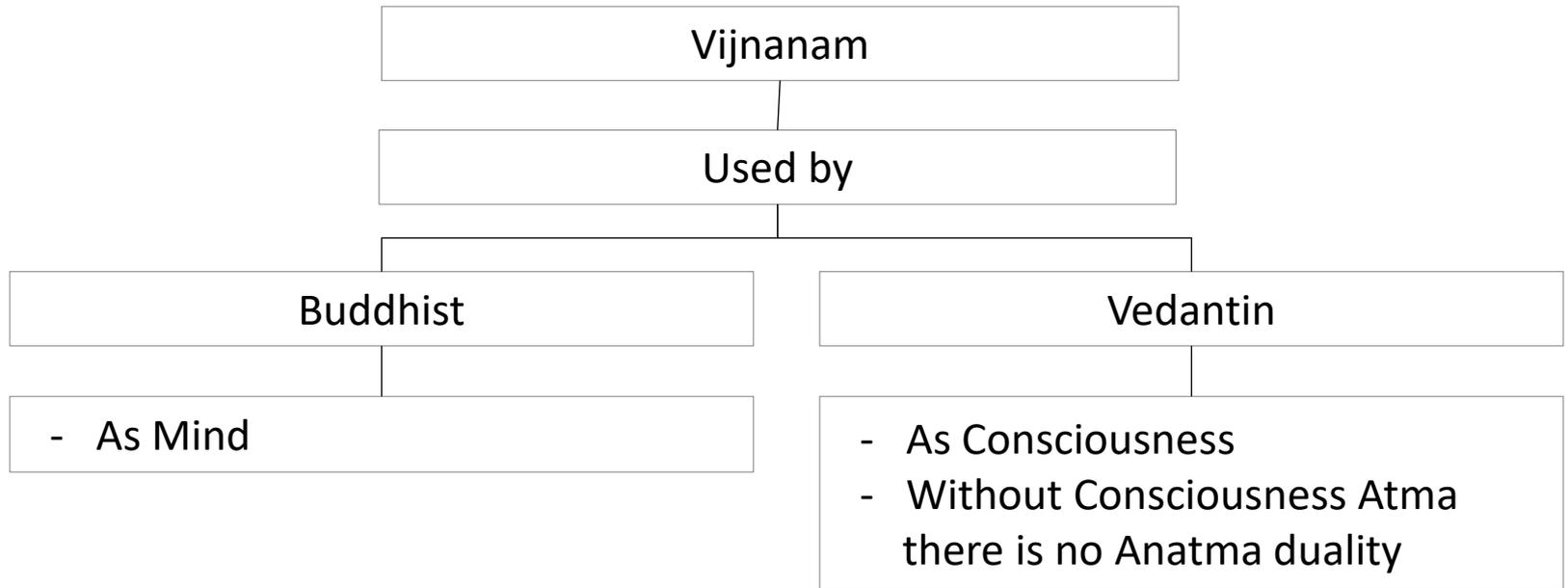
III) Vijnana Vyatirikena Dvayam Nasti :

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

IV) Shankara changes Vijnanam Manaha into consciousness / Atma.

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

V)



- Extend same principle to Jagrat also.

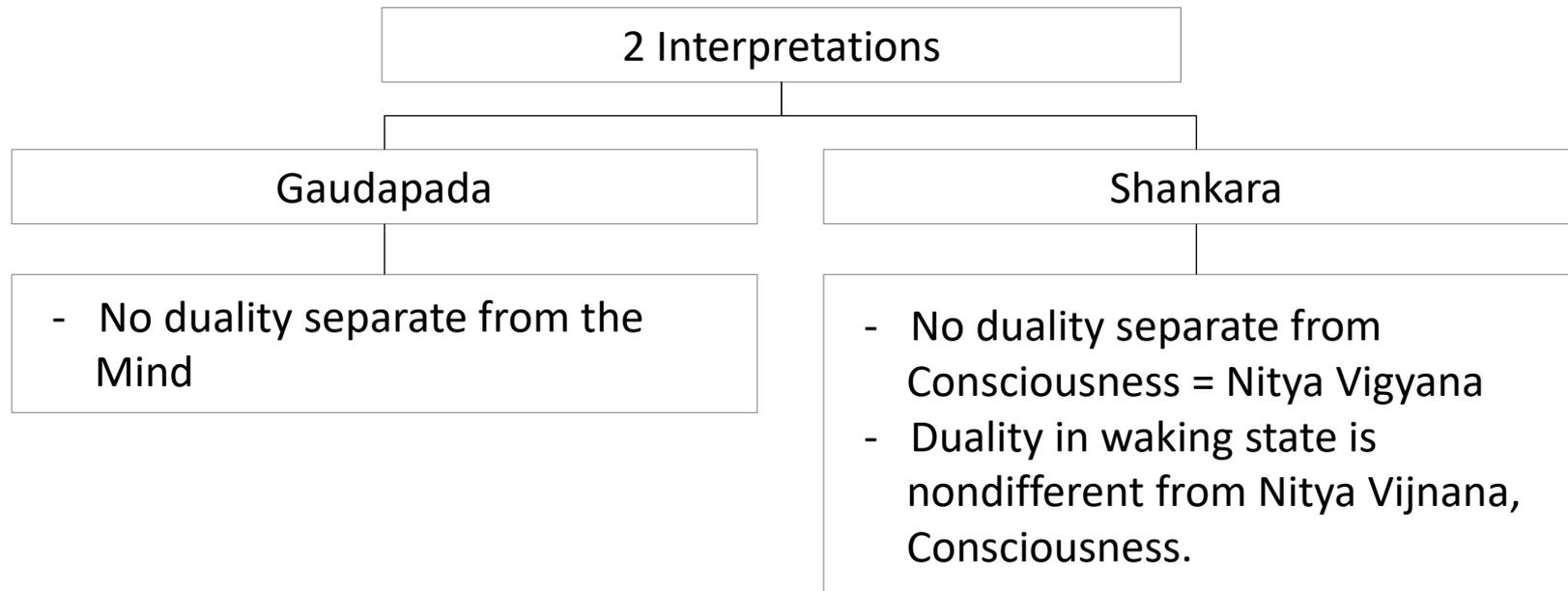
VI) Duality of waking = Projection of wakers Mind.

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

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

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

VIII)



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

X) Consciousness = Param Arthaha

= Reality, pure existence.

- Aviseshat – Same in Jagrat + Svapna.

XI) Conclusion :

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

XII) Atma = Cause for Mithya duality

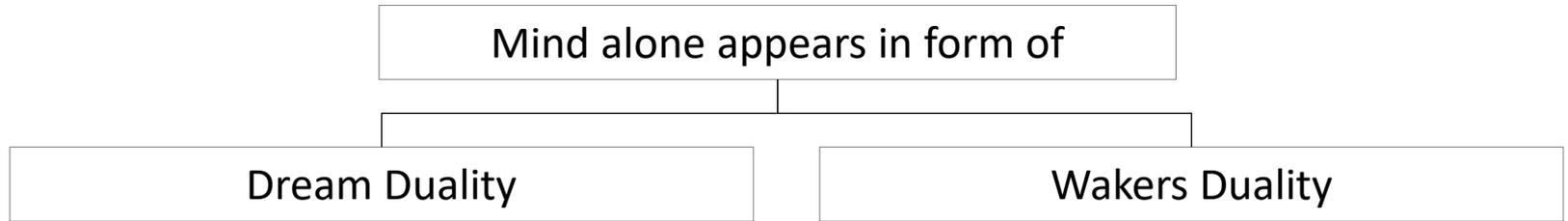
= Mithya Karanam

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

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

1122) Karika No. 31 :

I)



II)

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

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

III) Doubt :

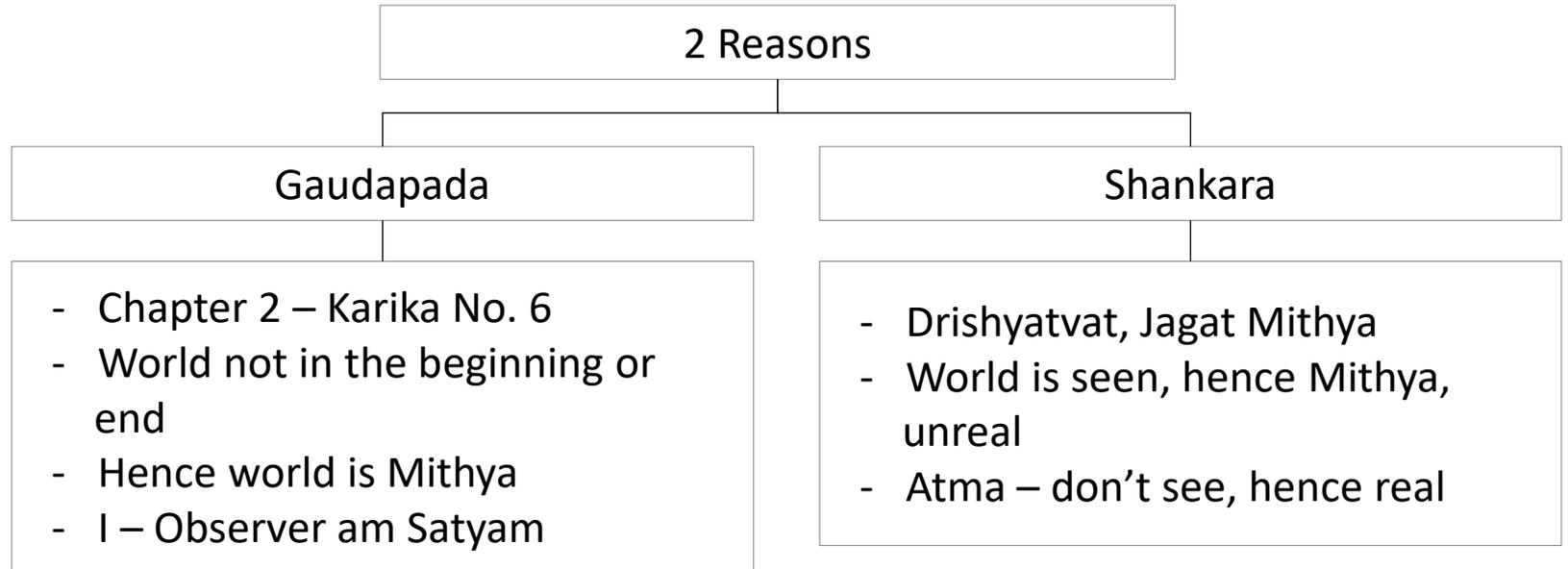
- If I go to sleep, others experience the world.
- Other people's mind are awake, hence they can talk of the world.

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

V) Entire Drishya Prapancha is dependent on the observer

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

VI) In Vaitatya Pakaranam, Chapter 2 :



Mandukya Upanishad :

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

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

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

VII) Advaitins Argument :

a) Whatever is ever seen is never real (Objects).

b) Whatever is never seen, is ever existent and is ever real (Subject).

- What is never seen = Observer – subject.
- Observer = Ever Real.

c) What is ever seen = Observed objects are unreal.

- Objects / world are dependent on the observer to prove their existence.

d) Observer does not require any proof.

- **Observer is self existent, self proven.**
- Nobody says I require proof for my existence.

VIII)

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

IX) Manasa Eva Dvaitasya Sattasya Karanam.

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

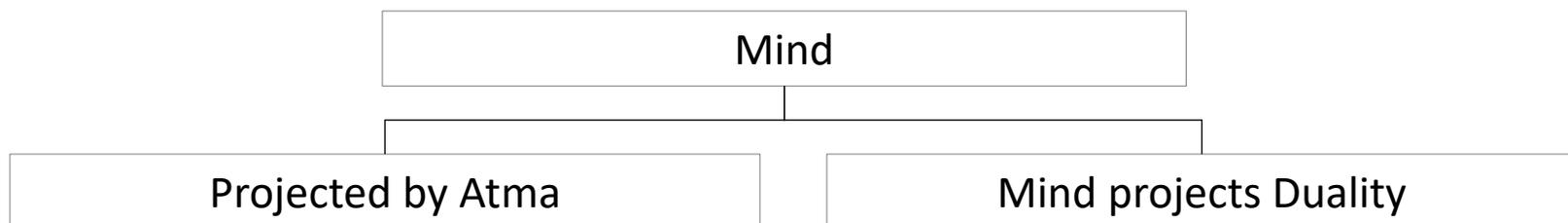
X) Mano Drishyam :

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

XI) Vikalpya Manena :

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

XII)



XIII) Projected Mind = Adhyasa Manaha.

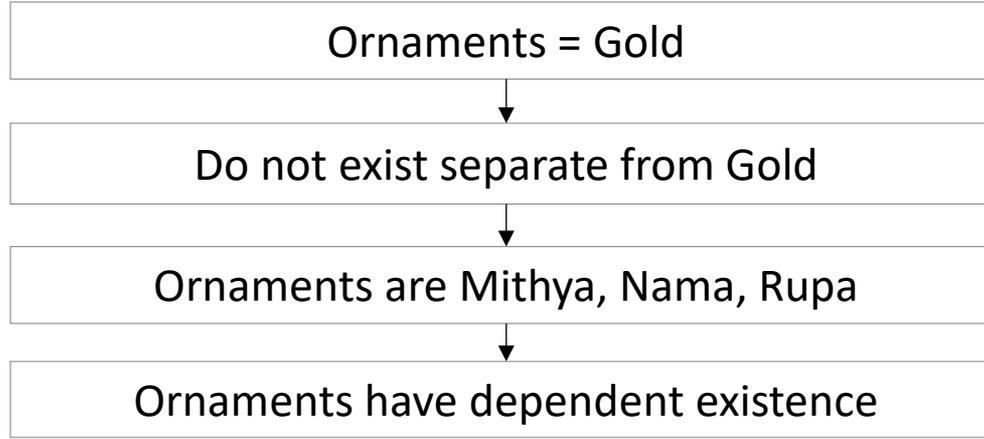
= Dvaita Sarvam Drishyam

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

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

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

XVI)



XVII) Chandogya Upanishad :

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

yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛṭtiketyeva satyam || 6.1.4 ||

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

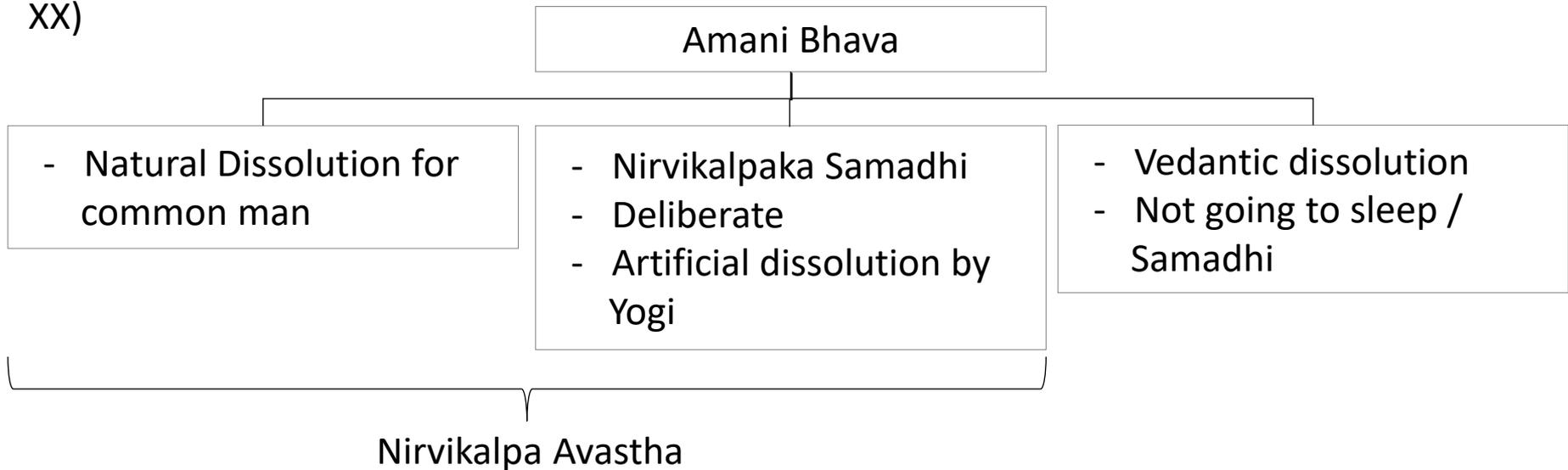
XVIII) Dvaitam does not exist separate from Mind.

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

XIX) Manasa Amanibhave

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

XX)



- Vedanta never in favour of Yogic Samadhi.

XXI) Vedantic Resolution :

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

Chandogya Upanishad :

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

yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

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

- In the Mithya understanding, conclude – No Pot.

XXII) Sat Chit Ananda Brahman / Turiyam



Substance, Karanam

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

Karanam	Karyam
Satyam	Mithya

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

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

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

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

XXV) Message :

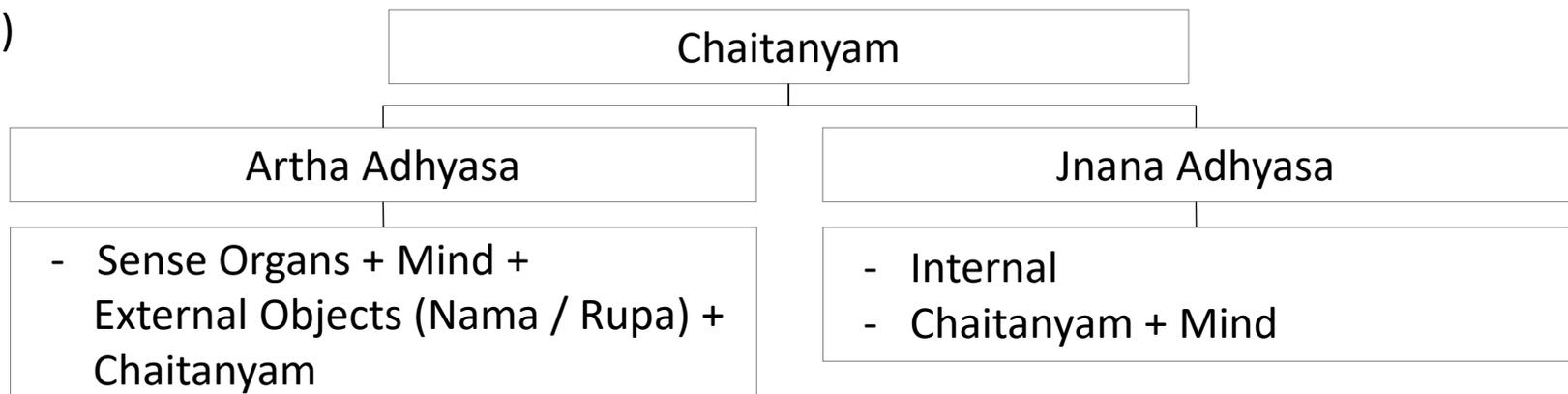
- Through Viveka Darshanam, Abhyasa (Repeatedly seeing the truth), there is no Mind other than observer Chaitanyam.
- Mind = Rope Snake, Mithya.

XXVI) Chaitanyam with Nama Rupa = Mind

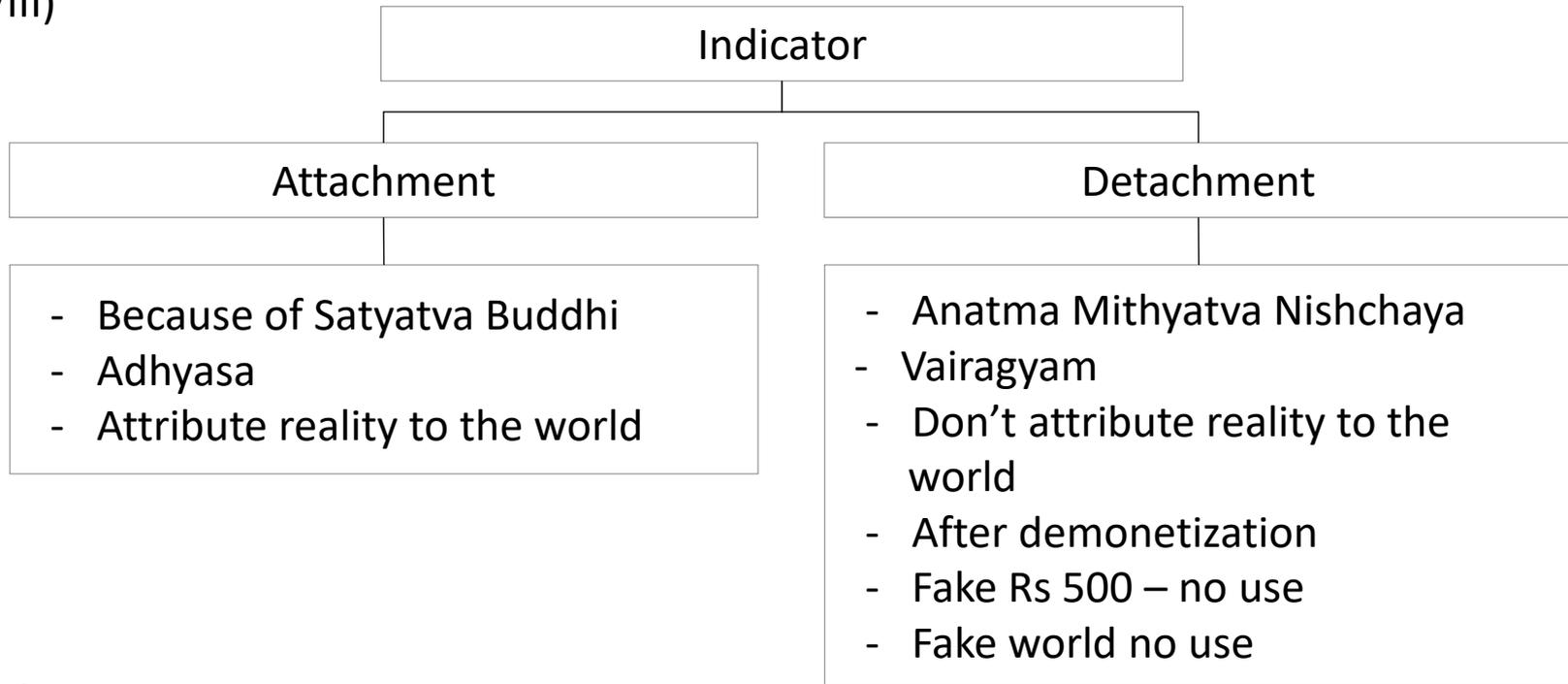
= Jnana Adhyasa

- Chaitanyam with mind and sense organs = Artha Adhyasa.

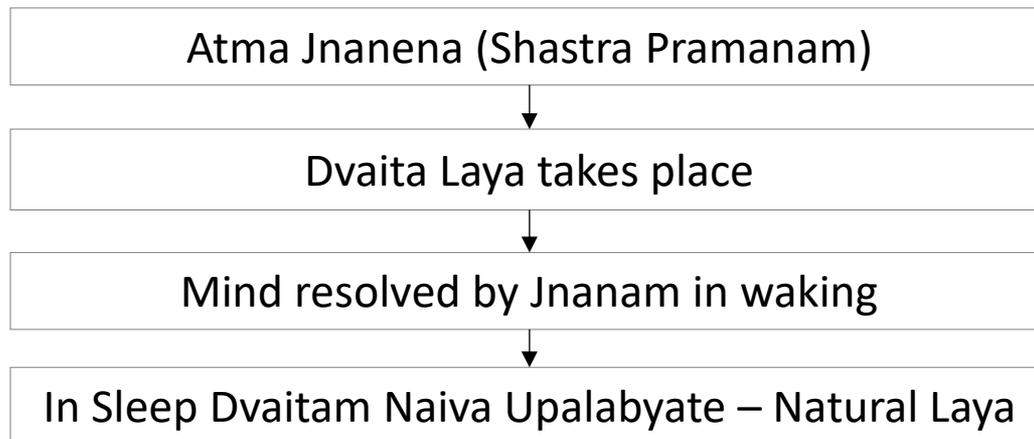
XXVII)



XXVIII)



XXIX)



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

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

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

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

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

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

XXXIII) Karika No. 23 :

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

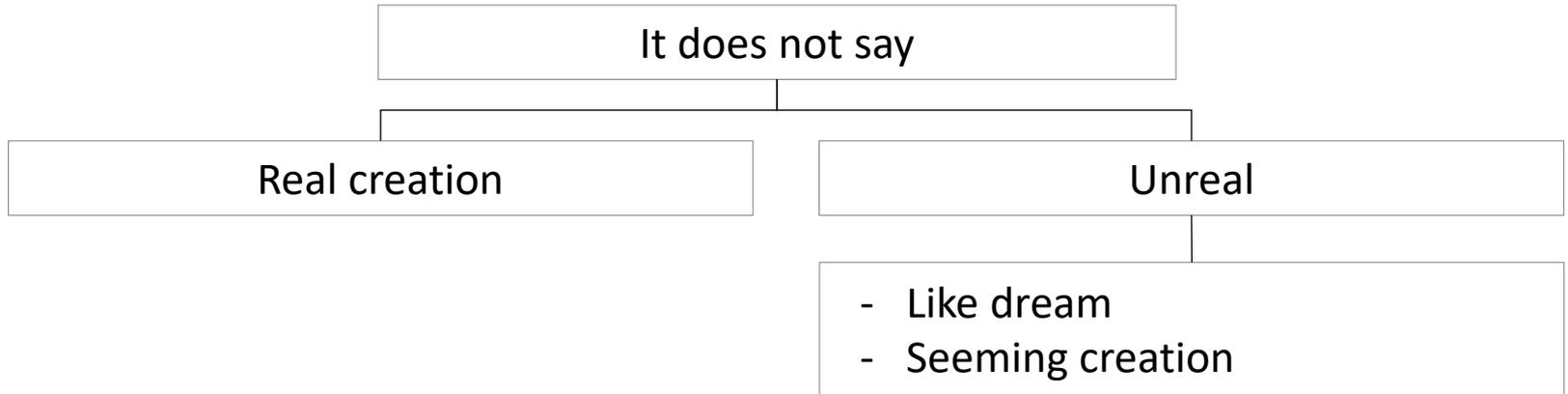
bhūtato'bhūtato vāpi sṛjyamāne samā śrutiḥ ।
niścitaṁ yuktīyuktaṁ ca yattadbhavati netarat ॥ 3-23 ॥

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

XXXIV) Gaudapada :

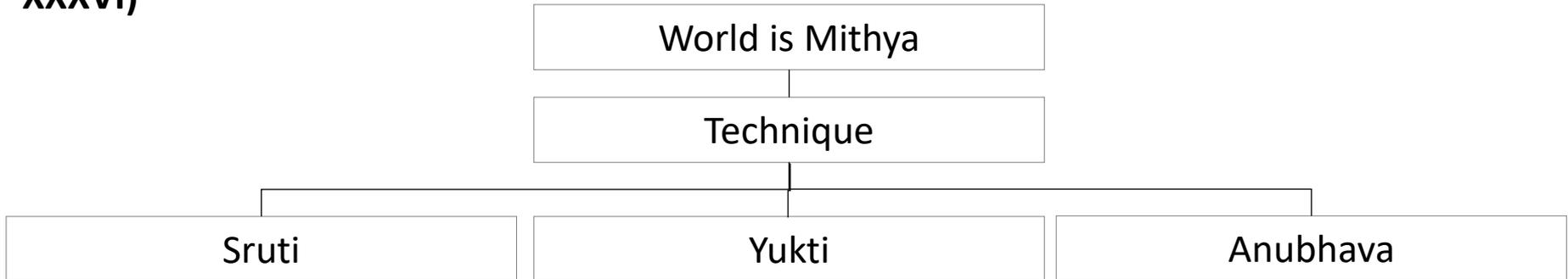
a) Upanishad talks about creation of world out of Atma.

b)



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

XXXVI)



Sruti :

a) Katho Upanishad :

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

Manasai-vedam aptavyam, neha nanasti kincana,

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

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

b) Brihadaranyaka Upanishad : 5 times Neti Neti

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

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

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

c) Purusha Sukhtam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

prajāpatis carati 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]

d) Sruti emphasizes observer consciousness, existence as real.

Chandogya Upanishad : 9 times Tat Tvam Asi

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā

तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति

tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti

तथा सोम्येति होवाच ॥ ६.८.७ ॥

tathā somyeti hovāca || 6.8.7 ||

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

- All Mahavakyams.

XXXVII) Yukti :

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

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

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

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

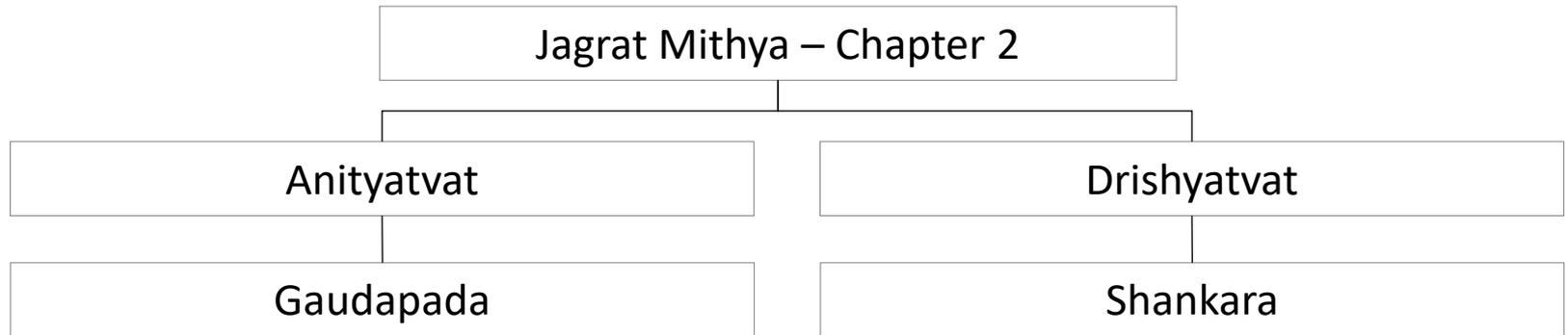
XXXIX) Logical analysis – Yukti Pramanam :

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

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

b) This is Concluded in Karika No. 31.

c)



d) Jagrat Mithya Swapna Vatu.

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

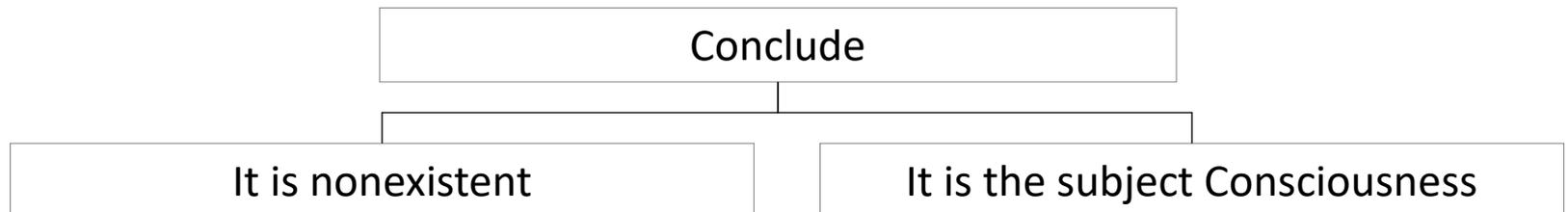
e) There is no Independent existence of the world.

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

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

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

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



h) Suppose such an object exists

- There will be no limitation in our assumption.

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

j) Law :

- Mana Dina Nyaya Siddhi.

- **Existence presupposes knowability.**

k) Knowability requires knower (Ahamkara)

- Without knower, no knowability.

- **Without knower – no existence.**

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

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

m) All objects are dependently existent on the knower.

n) Objects don't have independent existence.

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

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

p) In Sushupti Pramata is resolved, Prameya Resolved.

- Hence Prameya = Mithya

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

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

XXXXI) Misconception :

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

XXXXII) In Moksha no physical destruction of Mind.

- Jnani has beautiful mind.

Gita :

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

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

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

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

XXXXIII)



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

XXXXV) Gita :

नैव किञ्चित्करोमीति
 युक्तो मन्येत तत्त्ववित् ।
 पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
 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 gr̥hṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||**

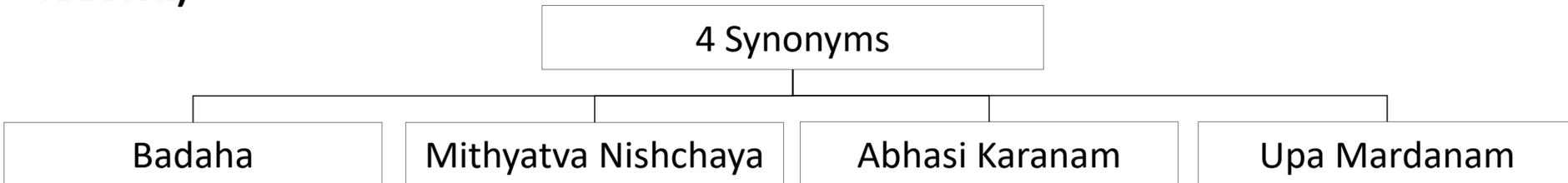
Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

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

XXXXVI) Jnani understands :

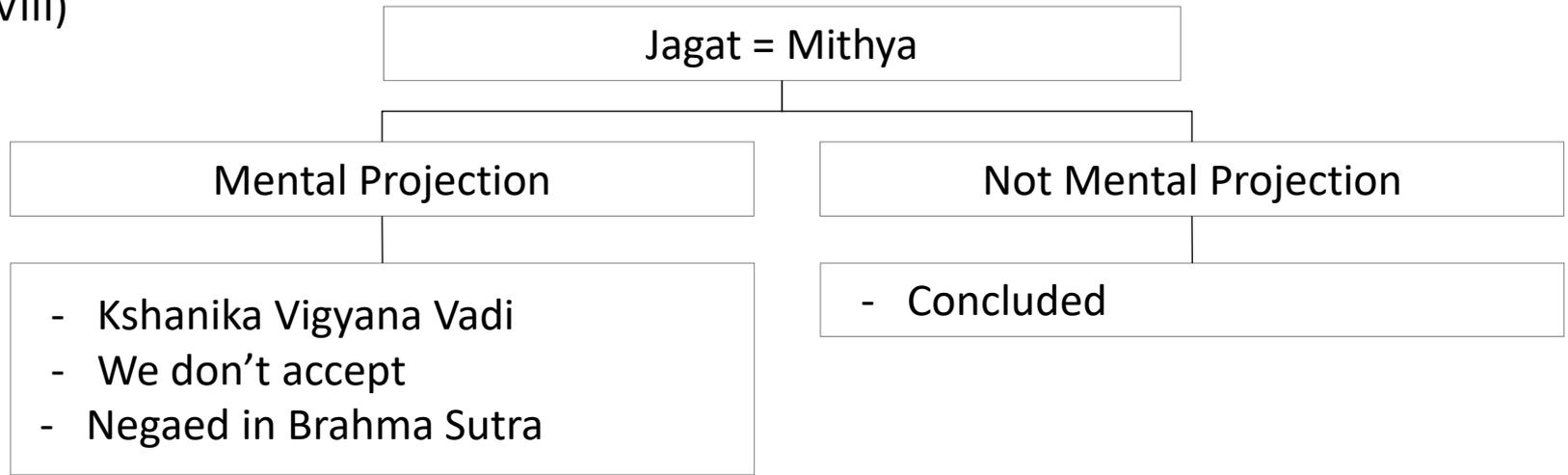
- Triputi = Nama – Rupa
- Their truth is Paramartikam Brahma

XXXXVII)



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

XXXXVIII)



XXXXIX) Mandukya Upanishad :

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

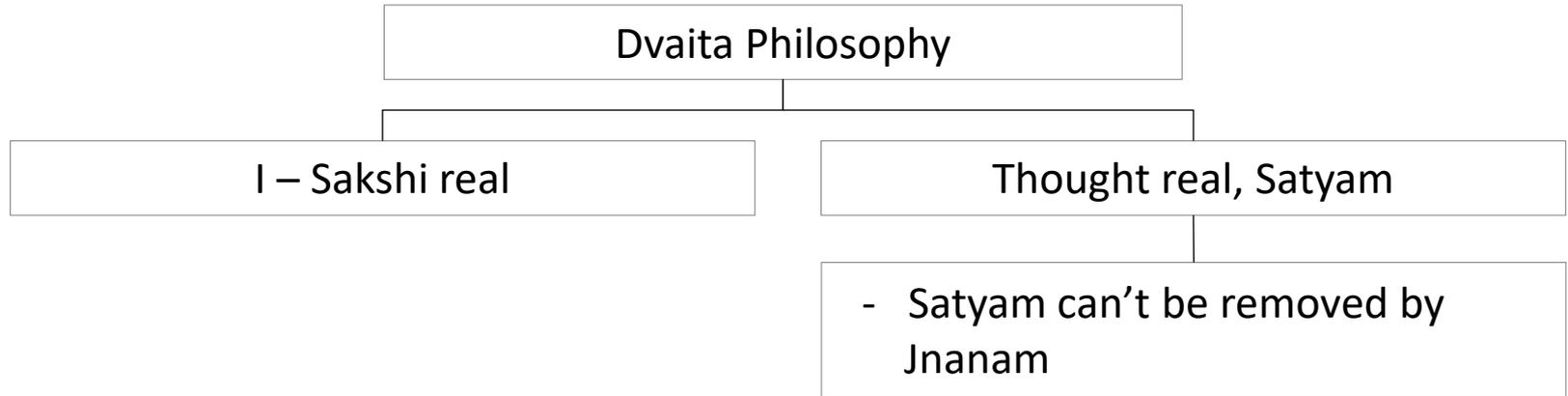
na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

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

- Shankara = Jagrat = Mental projection.

1123) Chapter 3 – Verse 32 :

I) Yoga Philosophy :



II) Vedanta :

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

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

- Seer, observer, Atma real, Satyam Adhishtanam.

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

V) Yoga Shastra :

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

VI) Kaivalya Upanishad :

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

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

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

VII) Chandogya Upanishad :

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

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

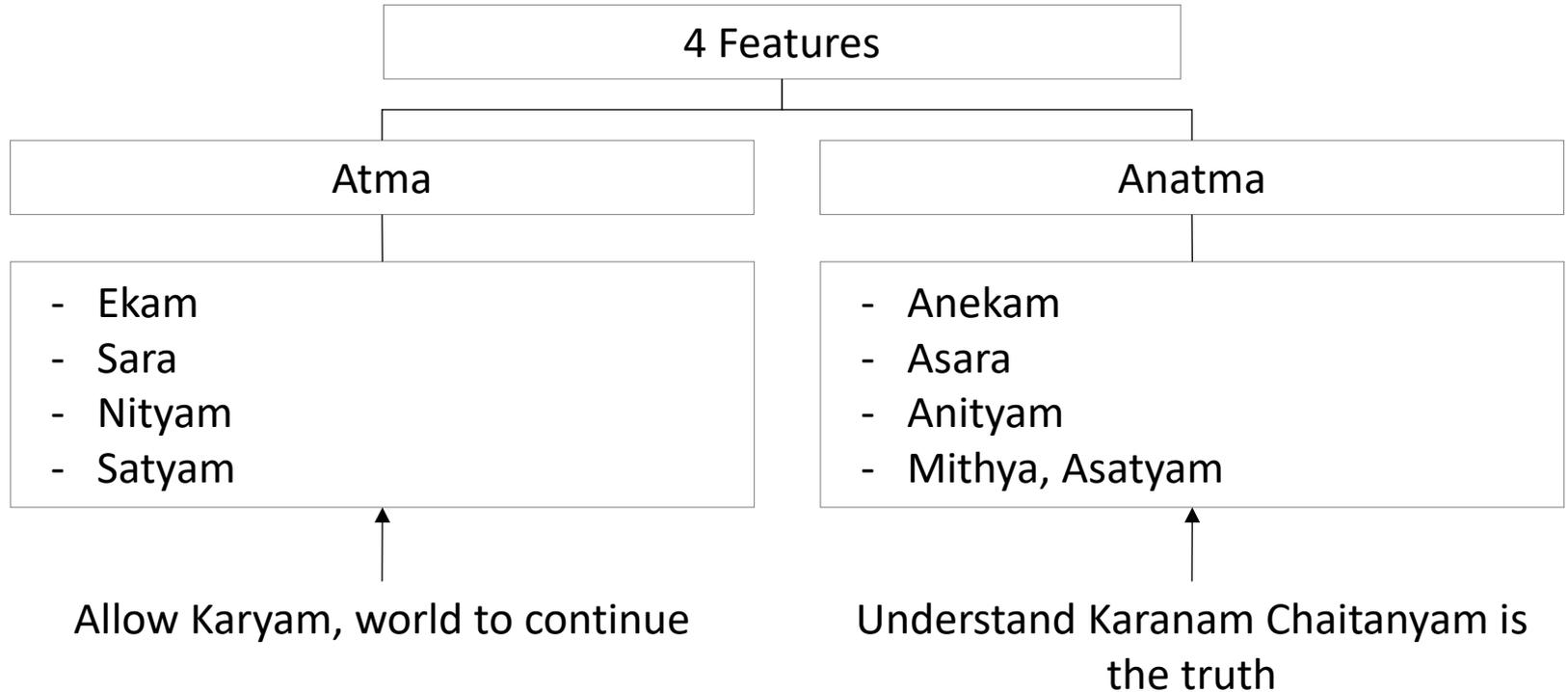
O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

VIII) World = Mind = Nama Rupa, Karyam

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

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

X)



XI) Jnanena Mano Anityatva Nishchaya Eva Mano Nashaha

- Gaudapada says
- Atma Satya Anubodhena.
- Satyam behind Mind = Atma.
- Na Sankalpayate yada.
- When Pramata is no more directing the Pramanam, everything resolves into Atma.
- Hence Jagat Mithyatva Nishchaya.

XII) Brihadaranyaka Upanishad : (Neti Neti)

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

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

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

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

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

Gita :

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

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

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

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

na ca matsthāni bhūtāni
paśya 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]

XIV) If all not there, what is there?

Shunya Vadin	Advaitin
Nothing	Brahman

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

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

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

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

yā niśā sarvabhūtānāṃ
tasyāṃ jāgarti saṃyamī |
yasyāṃ jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||

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

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

1124) Chapter 3 – Karika No. 32 :

I) Atma Satya Anubodha :

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

II) Chandogya Upanishad :

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

yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

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

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

III) What about the world

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

IV) True for Dreamer, Waker, Sleeper, not for Jnani Atma.

- Hence 2 truths – Relative, absolute.

V) Is Jagrat / Swapna real – unreal?

- Real for waker or dreamer not for Turiya Atma.
- Jagrat for Dreamer – Nonexistent, unreal.

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

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

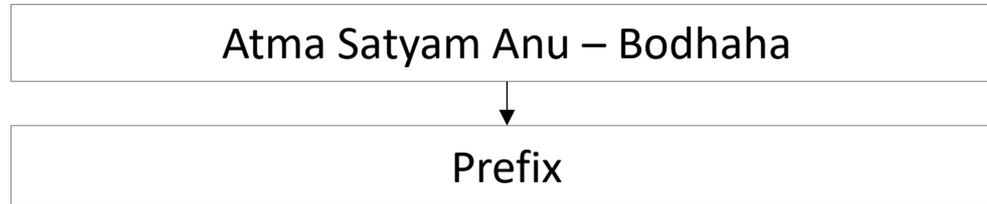
VIII) Advaitin :

- Also quotes this.

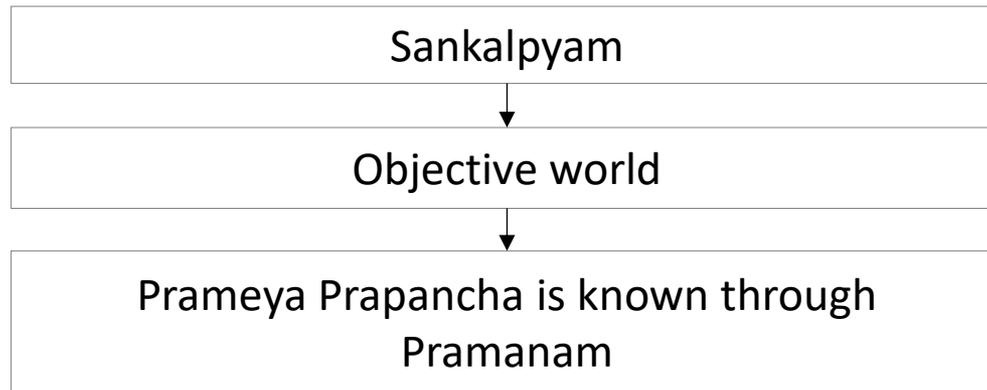
Yoga	Advaitin
<ul style="list-style-type: none">- Dvaita Atma- Aneka Atma- I abide in my Atma, you in your- Infinite Atmas- Each Atma all pervading, Chaitanya Svarupa	<ul style="list-style-type: none">- Advaita Atma- Interpretation different- We all abide in one Atma = Moksha, Jeevan Mukti- One all pervading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

IX) Advaita Jnanam is in Jagrat Avastha.

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



X)



XI) Prameyam Abavataya :

- Badaha, negated, not experientially absent.

XII) Mithyatva Abavat :

- Cognitively know they are factually non-existent.
- Have Experiencability (E), Transactability (T), Utility (U).
- In spite of Experiencability (E), Transactability (T), Utility (U), as good as nonexistent.

XIII) Brihadaranyaka Upanisad : Madhu Brahmana

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

XIV) Dahya Abhave :

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

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

XV) Vedantic Meditation :

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

XVI) Na Sankalpayate Yada Yasmin Kale :

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

XVII) Mantra 7 :

a) Na Antap Prajnam :

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

b) Na Bahish Prajnam :

- Pramata, knower of waking world, waker negated.

c) Na Prajna Ghanam :

- Knower of sleep state negated.

- **Relative knowers of 3 states negated.**
- **When knowers gone, Prapanchas gone.**

- Prapancha Upashamam takes place.
- Prameyam – objects gone.
- Pramata – Prameyam negated.

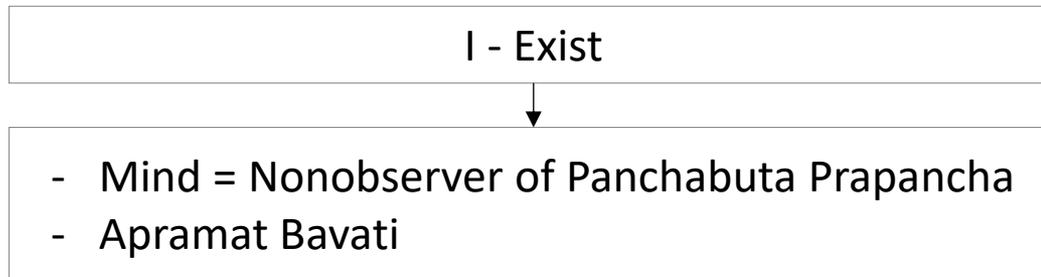
d) What remains alone is Shantam, Shivam, Advaitam – Turiyam = Amani Bhava Yati
= Amanastha

e) Grahya Abhava = Agrahyam

= Prameya Abhava

- Prameya Abhava, Apramatrutvam.

XVIII) Mind becomes Agrahyam = Non observer



XIX) Grahana Vivarna Varjitam :

- There is no Vikalpam, Division.
- Grahnam = Pramatra – Pramana – Prameya Grahnam.

• **Turiyam is free from Division of Triputi.**

- This is the way to do Mano Nasha.
- Mind is falsified through Atma Jnanam = Mano Nasha.

XX) If you say Atma = Karanam of Jagrat

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

XXI) Universe = Pramata + Prameyam

Pramata	Prameyam
Mind	Object

- Both mutually dependent.
- None has independent existence.

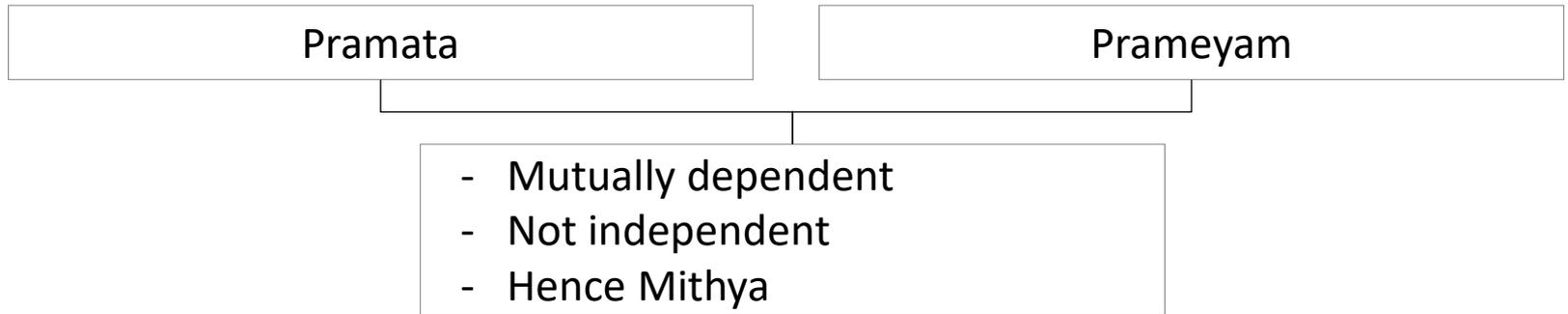
Without Pramata	Without Prameyam
<ul style="list-style-type: none"> - No Prameyam - No Mind – No World 	<ul style="list-style-type: none"> - No Pramata - No World – No Mind

Karika No. 31

Karika No. 32

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

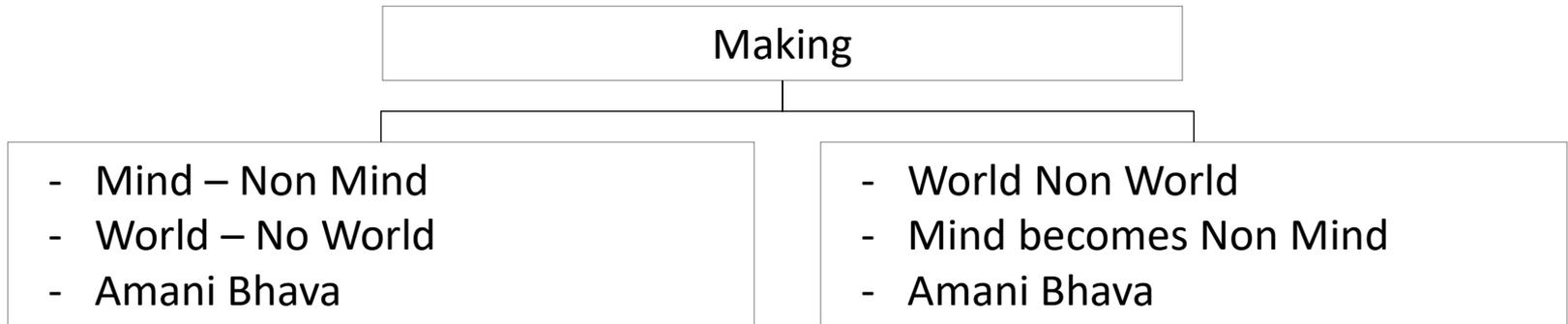
XXII)



XXIII) Atma = Mithya Karanam for Mithya world.

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

XIV)



XXV) Snake made non-snake

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

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

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

XXVIII) Karika No. 32 :

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

• **All Mithya.**

• **Experientially there only one Adhishtana Atma = Amani Bhava.**

XXIX) Drk Drishya Viveka :

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

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

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

- World requires Pramana Vyapara.

Understand :

- No thought removal involved.
- Understanding requires Jnana Vrutti.
- Shastra Acharya Upadesha.

XXX) Seeing the world, say no world.

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

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

XXXI) Mundak Upanishad :

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

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

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

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

1125) Chapter 3 - Karika No. 33 :

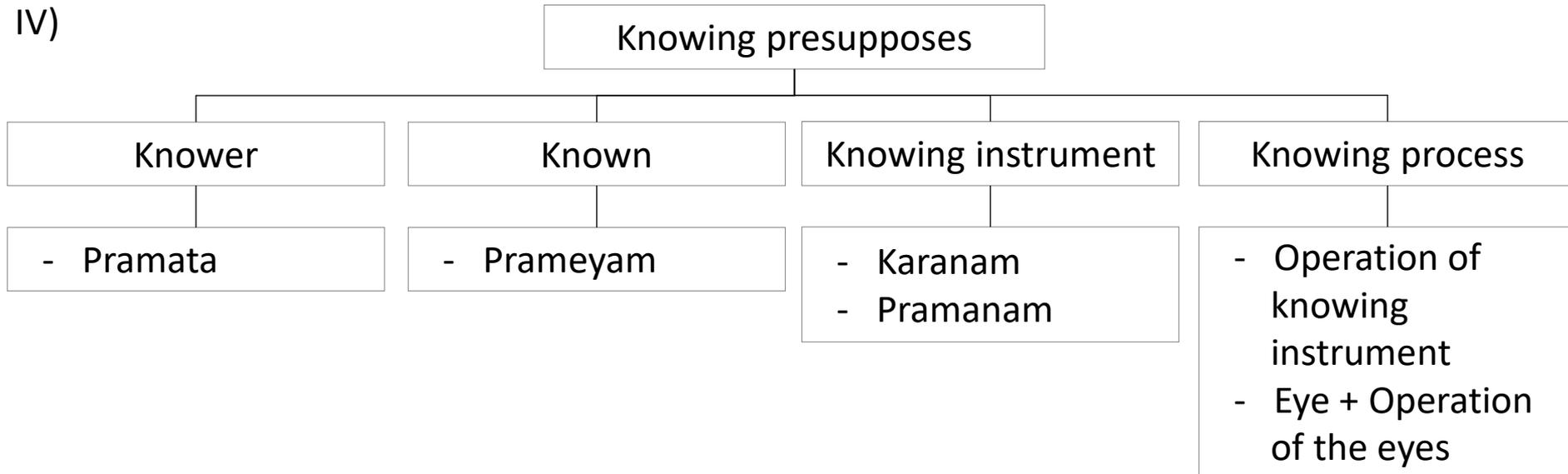
I) If Triputi is negated, Pramata – Pramanam – Prameyam is negated as Mithya.

II) Advaita Atma alone is there without Triputi.

III) How can that Atma be ever known?

- Knowing requires Triputi.

IV)



V) How can Atma Tattvam be known without Triputi.

VI) Answer :

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

• **Triputi is not required.**

VII) Atma knows itself, by itself.

Karika No. 33 :

- Ajnena Ajam Vibudyate.

VIII) Atma Bodha :

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।
चिदानन्दैकरूपत्वाद्दीप्यते स्वयमेव तत् ॥ ४१ ॥

*jnatrjnanajneyabhedah pare natmani vidyate,
cidanandaikarupatvaddipyate svayameva hi ॥ 41 ॥*

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

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

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

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

- Anatma = Nonsel self revealing.

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

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

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

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

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

XII) Aham Brahma Asmi, not anything new.

- It is only claiming an existing thing in the Universe, Sada Jagarati.
- **I – without any limitations = Brahman.**

XIII) Keno Upanishad : Chapter 2 – Verse 4

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amratvam 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]

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

XIV) Dvaitam is negated by what Pramanam?

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

1126) Karika No. 33 :

I) Ajnena Ajam Vibudyate – Janati :

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

II) Gist :

- In the beginning of spiritual Journey.

I am Atma	I want to know Brahman
- Realiser - Knower	- Object to be realised in future - Known

Atma – Brahma Bheda Asti

III) Gita :

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

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

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]¹

Lord Krishna :

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

IV) Mandukya Upanishad : Mantra 2

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

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

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

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

Brahman	Atma
Jneyam	Jnanata

V) After Mahavakya :

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

VI) Bottom line :

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

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

a) Chandogya Upanishad :

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

yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva
sukhaṃ bhūmā tveva vijijñāsitavya iti bhūmānaṃ
bhagavo vijijñāsa iti || 7.23.1 ||
|| iti trayoviṃśaḥ khaṇḍaḥ ||

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

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

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

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

b) Self is identical with Brahman

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

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

- I have Anubava of Brahman all the time.

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

- Don’t require any new experience.

X)

Jiva learns to own / claim
nature as

- Division less
- Triputi less

- Birthless

- Formless

- Nature of
Consciousness
knowledge

- Non
different
from
Brahman
(Ultimate
reality)

XI)

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

Have this Viveka

XII) Brihadaranyaka Upanishad :

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

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

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

XIII) Assumption in Science :

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

XIV) Vedanta :

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

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

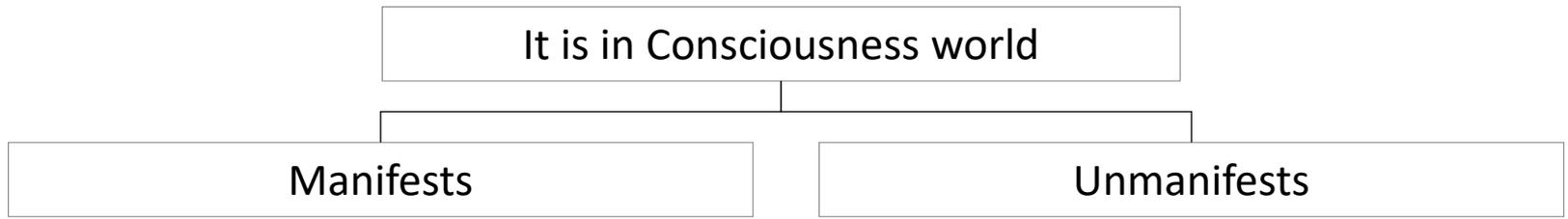
XV) Non manifestation not nonexistence.

XVI) Consciousness is eternal, always exists.

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

XVII) Jnanate Chaitanyasa Viparilopaha Nashaha Agni Ushnavatu.

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



- At macro level.

XVIII) Brihadaranyaka Upanishad :

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

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

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

- Viparilopaha.

XIX) Complex Verse :

4 Descriptions of Atma Chaitanyam – Svarupa Jnanam

- Ajam Birthless
- Ajam Jnanam
- Abinnam Bavati

- Jnanam
- Nature of Consciousness, awareness, knowledge "I am"

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

- Akalpakam divisionless
- Without Triputi

XX)

Jnanam

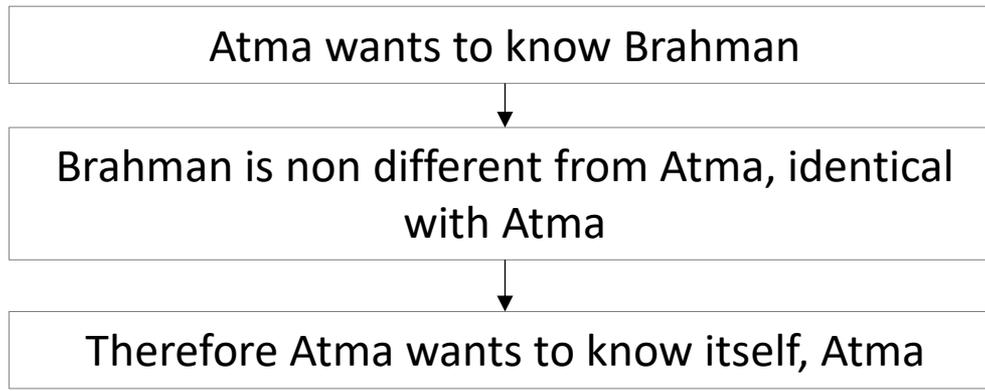
Vrutti Jnanam

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

Svarupa Jnanam

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

XXI)



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

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

XXIII) Gita :

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

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

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

XXIV) Ajena Ajam Vibudyate :

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

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

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

XXVI) Brihadaranyaka Upanishad :

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

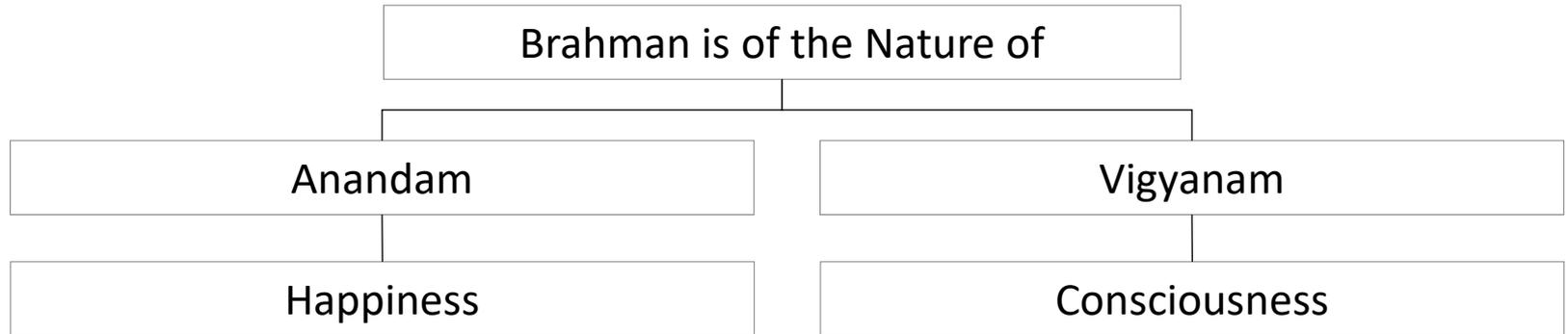
yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdṛṣṭeर्विपरिलोपो विद्यते'vināśitvān ।
na tu tadvitīyamasti
tato'nyadvibhaktam yatpaśyet || 23 ||

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

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

XXVII) Vijnanam Anandam Brahma :

- Eternity of Brahma Chaitanyam established.



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

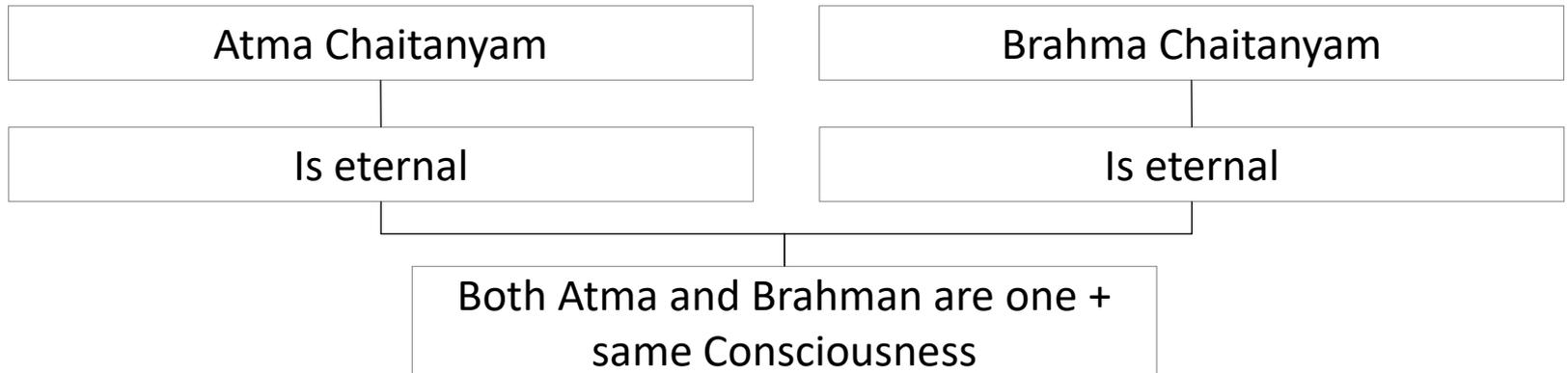
XVIII) Taittiriya Upanishad :

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]

- Brahman = Jnanam
- Jnanam = Ananda / Anantha
- Brahman = Anananta



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

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

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

XXXI) Consciousness can't be separated from Brahman, Abinnam 3rd quarter is over.

XXXII) Atma Bodha :

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।
चिदानन्दैकरूपत्वाद्दीप्यते स्वयमेव तत् ॥ ४१ ॥

jnatrjnanajneyabhedah pare natmani vidyate,
cidanandaikarupadvaddipyate svayameva hi ॥ 41 ॥

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

XXXIII) Don't require Vrutti Jnanam to illumine Atma.

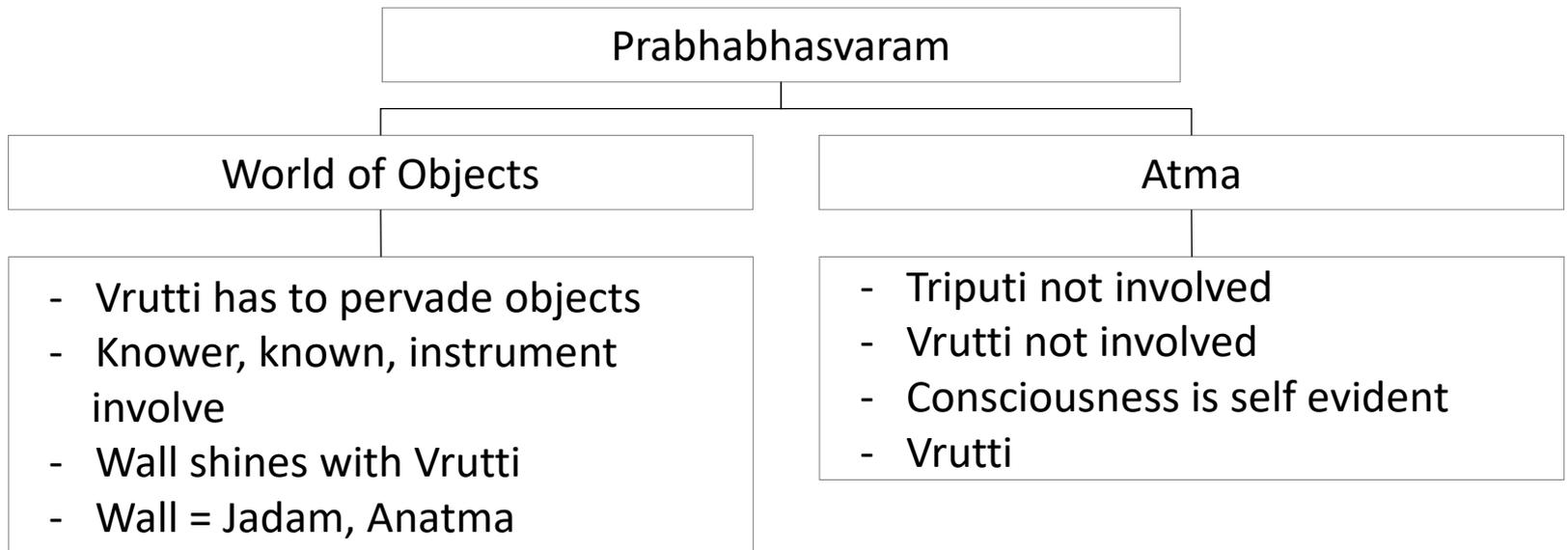
- Vrutti Jnanam is required to illumine Anatma.

1127) I) Dakshinamurthi Stotram :

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

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

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



II) Sun illumines Moon

- Moon has borrowed light.
- Moon illumines earth.
- Earth does not have original light.
- Moon need not illuminate the Sun which has original light.

III) Chidabhasa has to illumine the world, need not illumine Sakshat Chit.

IV) If Pramanam reveals Brahman, it will become Prameyam.

- Brahman = Aprameyam.
- How can Aprameya Brahman be revealed.

V) **Satyam Eva Vibudyate :**

- Without needing any Pramanam, it reveals itself.
- World illumined by Vrutti Jnanam.
- Atma reveals itself.

VI) Apyayantu Mamangani – Shanti Mantra :

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः
श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।
सर्वम् ब्रह्मोपनिषदम् माऽहं ब्रह्म
निराकुर्यां मा मा ब्रह्म
निराकरोद् निराकरणमस्त्व निराकरणम् मेऽस्तु ।
तदात्मनि निरते य उपनिषत्सु धर्मास्ते
मयि सन्तु ते मयि सन्तु ।
ॐ शान्तिः शान्तिः शान्तिः ॥

om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ
śrotramatho balamindriyāṇi ca sarvāṇi.
sarvam brahmopaniṣadam mā'ham brahma
nirākuryāṃ mā mā brahma
nirākārōda nirākaraṇamastva nirākaraṇam me'stu.
tadātmani nirate ya upaniṣatsu dharmāste
mayi santu te mayi santu.
om śāntiḥ śāntiḥ śāntiḥ..

May my limbs, speech, prana (vital air) eye, ear, strength of all my senses grow vigorous. All (everything) is the Brahman of the Upanishad-s. May I never deny the Brahman. May the Brahman never spurn me. May there be no denial of the Brahman. May there be no spurning by the Brahman. Let all the virtues recited by the Upanishad-s repose in me delighting in the Atman! May they in me repose! Om Peace! Peace! Peace!

- Vrutti Jnanam not meant for revealing Brahman.

VII) All attributes added together after I am = Jeeva Bhava.

- To eliminate all attributes which are Vrutti Jnana Adhyasa, Agyanam, we use Upanishad.
- Nivaranartha – Natu Atma Pakarnarthaha.

VIII) Brahman = Nirguna Nirvisesha Nirdharmantaram Aham Asmi

- Vrutti Jnanam is for Adhyasa Nivritti not for knowing, experiencing, new thing.
- If we experience anything it will be new thing Anatma.

• **Ajena Ajam Vibudyate.**

IX) Atma does not reveal itself at a particular time but all the time, in all Avasthas.

- I need not wait for Vidya.
- Before Vidya Atma is available, after Avidya elimination Atma is available.

X)

Nididhyasanam is to remove 4 expressions of Jiva Bhava

Ahamkara

Mamakara

Raaga

Dvesha

My son not all right

XI) Jeevan Mukti depends on dropping 4 powerful expressions of Jeeva Bhava, Dushta Chatushtayam.

- Aham Brahma Asmi – becomes lip service, if 4 not removed from my Mind.

• **Body Abhimana, Samsara continues with Aham Brahma Asmi.**

XII) Brahma Bava must displace 4 Dushta Chatushtayam.

- Purpose of Nididhyasanam :
Only to displace 4.
- Knowledge requires just Sravanam.

- **Viparita Bhavana Nivritti done by Nididhyasanam.**
- **Aham – Mama – Raaga – Dvesha Nivritti.**

XIII) Whenever emotionally disturbed check if any of 4 has attacked your mind.

XIV) Gita :

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

XV) Future Anxiety – I am getting old, daughter – who will take care? Raaga (Mamakara + Ahamkara).

- Samsara comes from only 4 – Dushta Chatushtayam.

XVI) Maximum Nididhyasanam not for Aham Brahma Asmi but for Viparita Bavana Nivritti.

XVII) Atma reveals itself all the time.

- **What covers Atma is Dushta Chatustayam = Samsara.**

XVIII) Nitya Vigyanena Eva Eka Rasa Ghana Vatu :

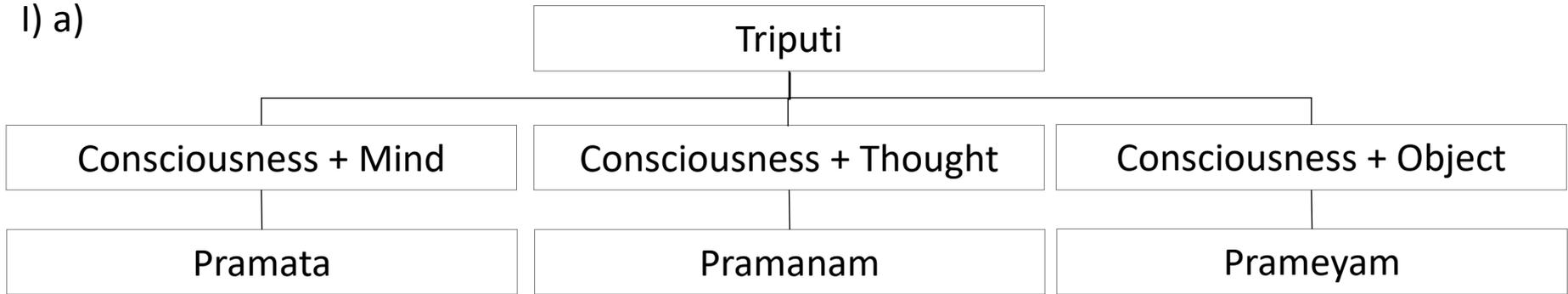
- Solid unmixed with anything.
- Eka Ghana Iva.

• Sajatiya, Vijatiya, Svagata Bheda Rahita Atma.

- Eternal Consciousness is without any division.
- Nityam – Divisionless Atma.

1128) Karika No. 34 :

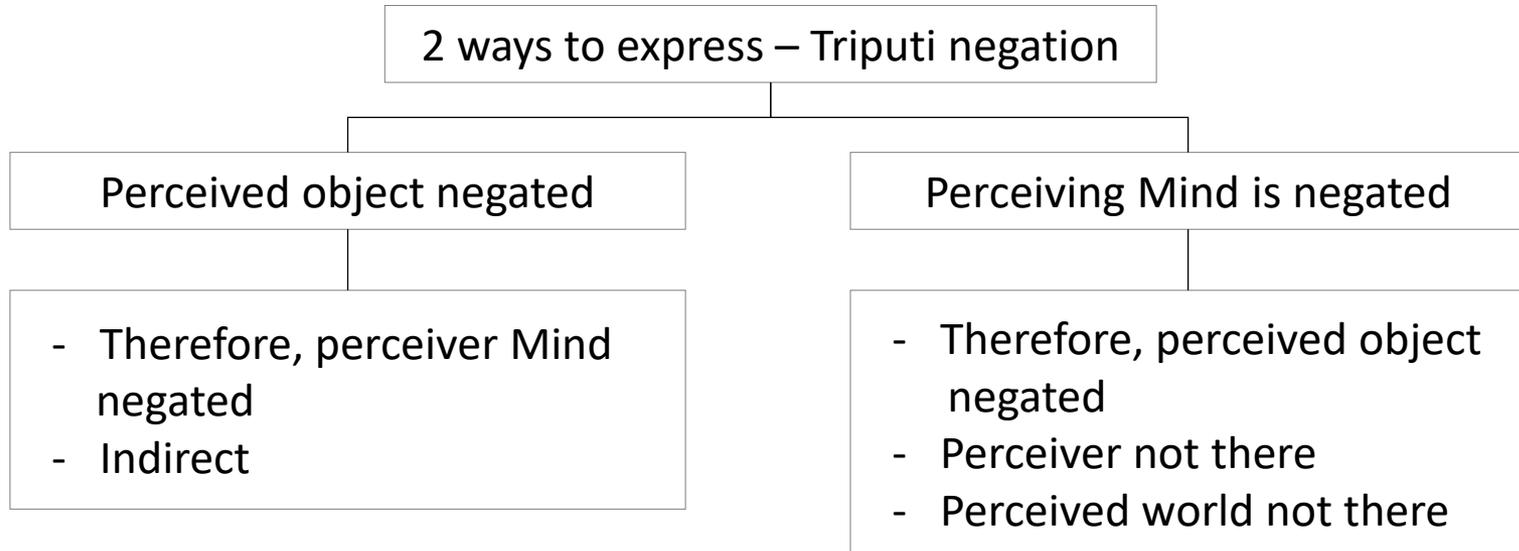
l) a)



b) Triputi are one Consciousness with different Nama Rupa.

c) Once Adhishtana Atma is known, Triputi gets negated.

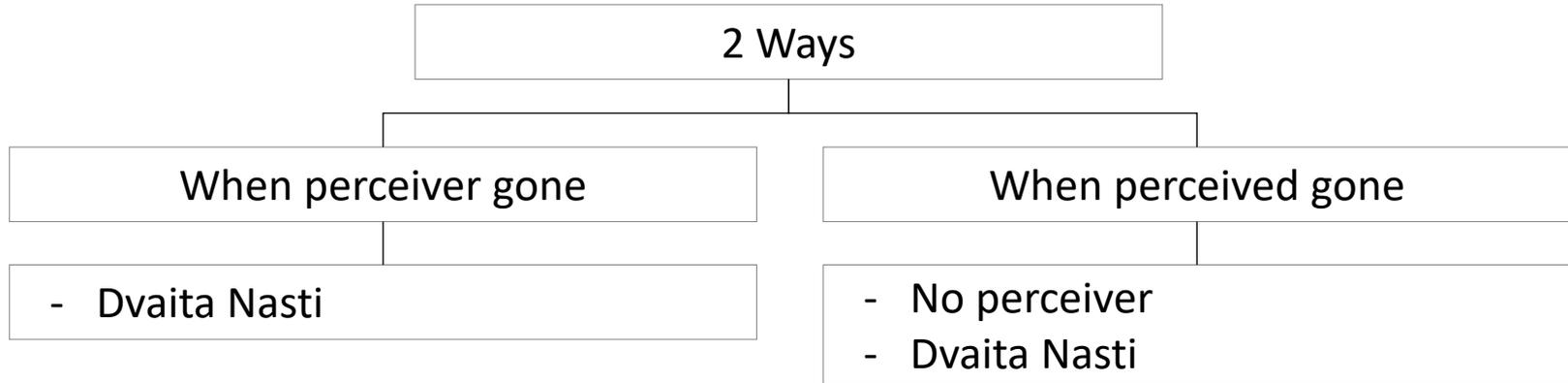
d)



e) Verse 31 :

- Amani Bhava = Dvaitam Nasti.

f)



g) Bottom Line :

- Perceiver + Perceived are intermediary instruments but really not there.

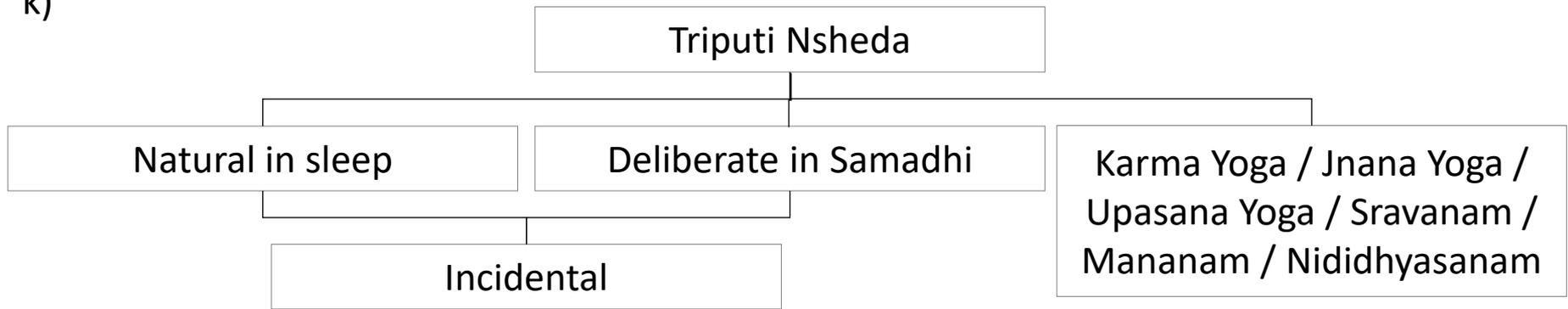
h) Triputi is negated by Atma Satya Anubodha.

i) Context of Verse 31, 32 :

- Triputi negation.

j) Amani Bhava = Mysterious name for Triputi Nisheda.

k)



I) Sushupti = Nirvikalpaka – Divisionless Jnanam

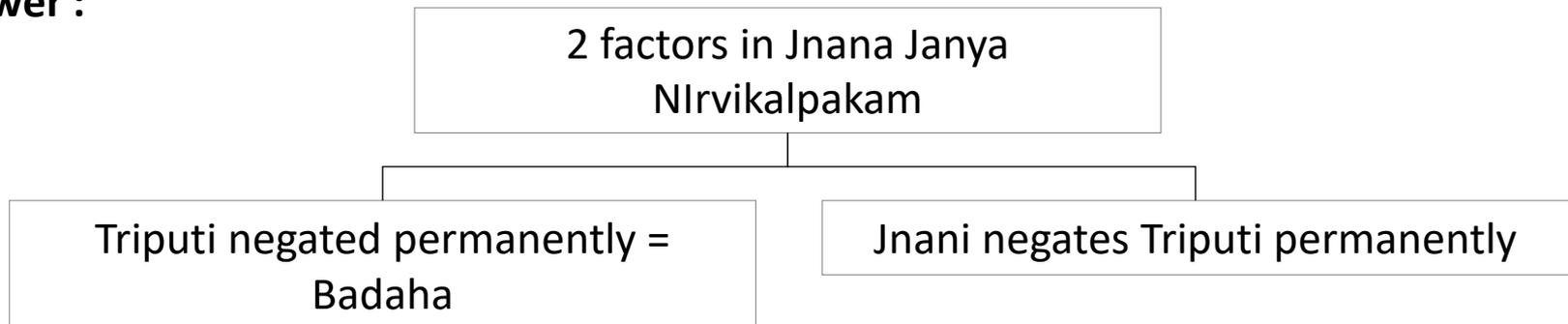
- Divisionless also caused by Svarupa Jnanam, eternal abidance possible.



Question :

- What is the difference between Sushupti Janya Nirvikalpatyam and Jnana Janya Nirvikalpatyam?

Answer :



• After Jnanam, Jnani may be in any Avastha :

- Sleeping
- Waking
- Dreaming

• In Jnanis vision, Triputi is appearance, Mithya, not there.

• Jnani continues to use Triputi and has Triputi experience.

m) 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]

- Jnani doesn't negate Triputi experientially but negates cognitively by understanding.

n) Gita : Chapter 4 – Verse 24

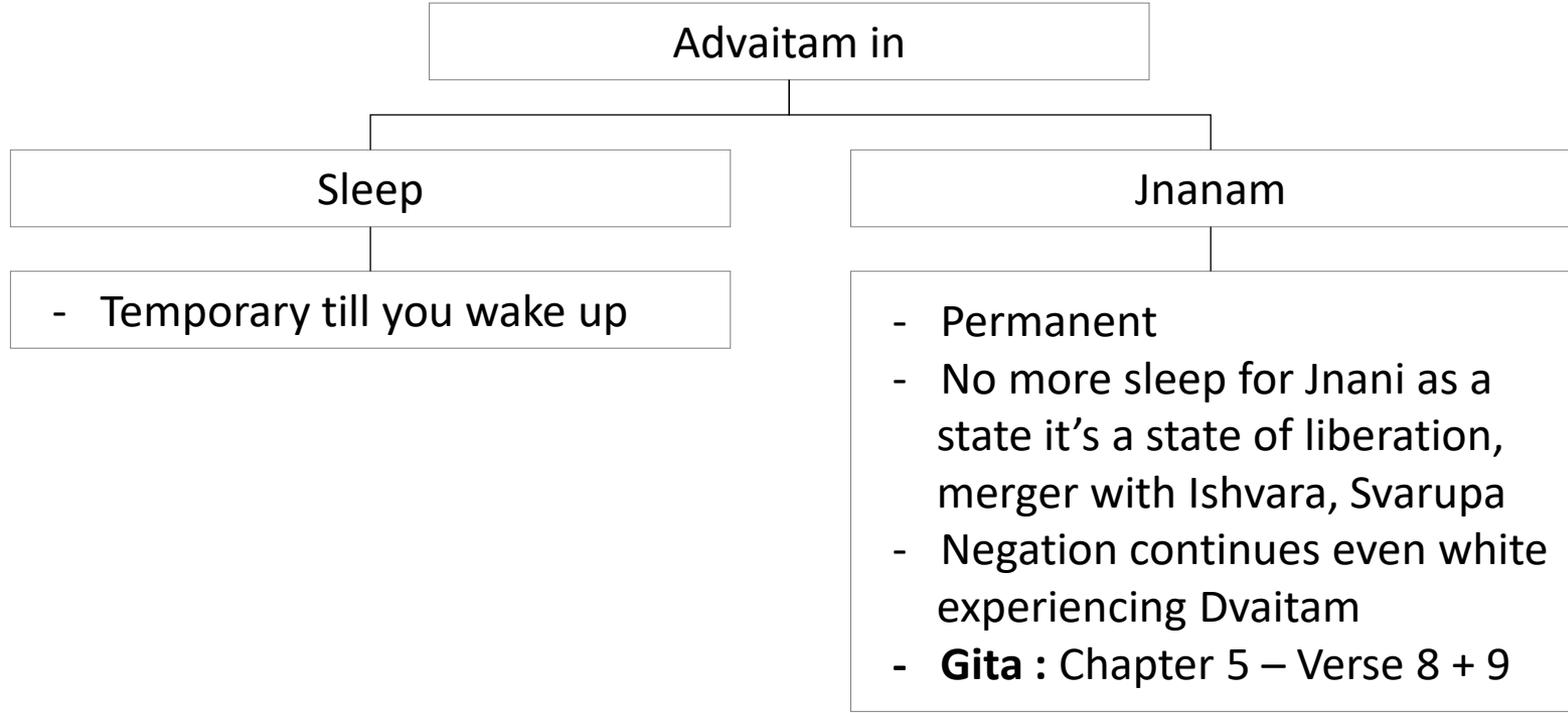
ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

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

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

- Remember Advaitam in this Shloka while doing Nitya Naimittika Karma.
- Brahma Arpanam, Havihi, Agnou, Hutam...
- Negation of Triputi inspite of experience of Triputi = 1st Uniqueness of Jnana Janya Nirvikalpam.

o) 2nd Uniqueness : Permanent negation



Gita :

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

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

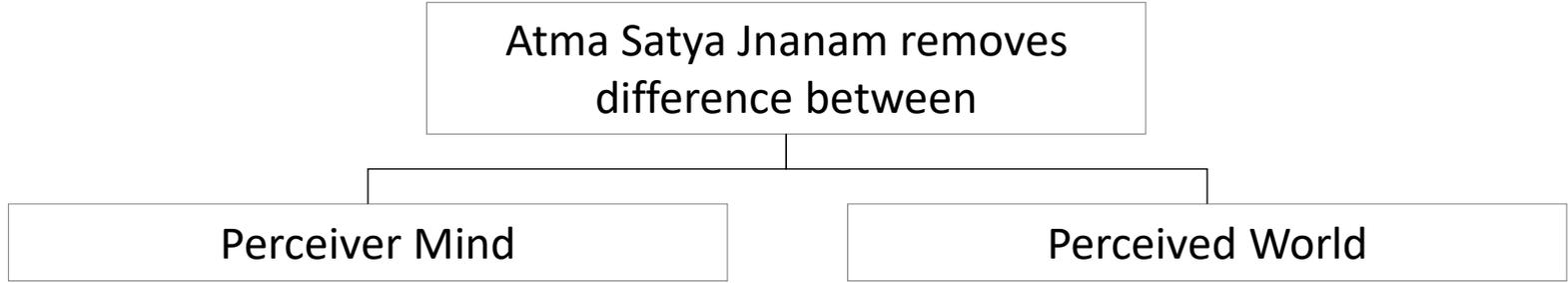
I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

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

pralapan visṛjan gṛhṇan
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]

II) Karika No. 31 + 32 :



Karika No. 31 :

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

manodr̥śyamidaṁ dvaitaṁ yatkiñcitsacarācaram |
manaso hyamanibhāve dvaitaṁ naivopalabhyate || 3- 31||

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

Karika No. 32 :

आत्मसत्यानुबोधेन, न सङ्कल्पयते यदा ।

अमनस्तां तदा याति, ग्राह्याभावे तदग्रहम् ॥ ३ - ३२ ॥

ātmasatyānubodhena, na saṅkalpayate yadā ।

amanastān tadā yāti grāhyābhāve tadagraham ॥ 3 - 32 ॥

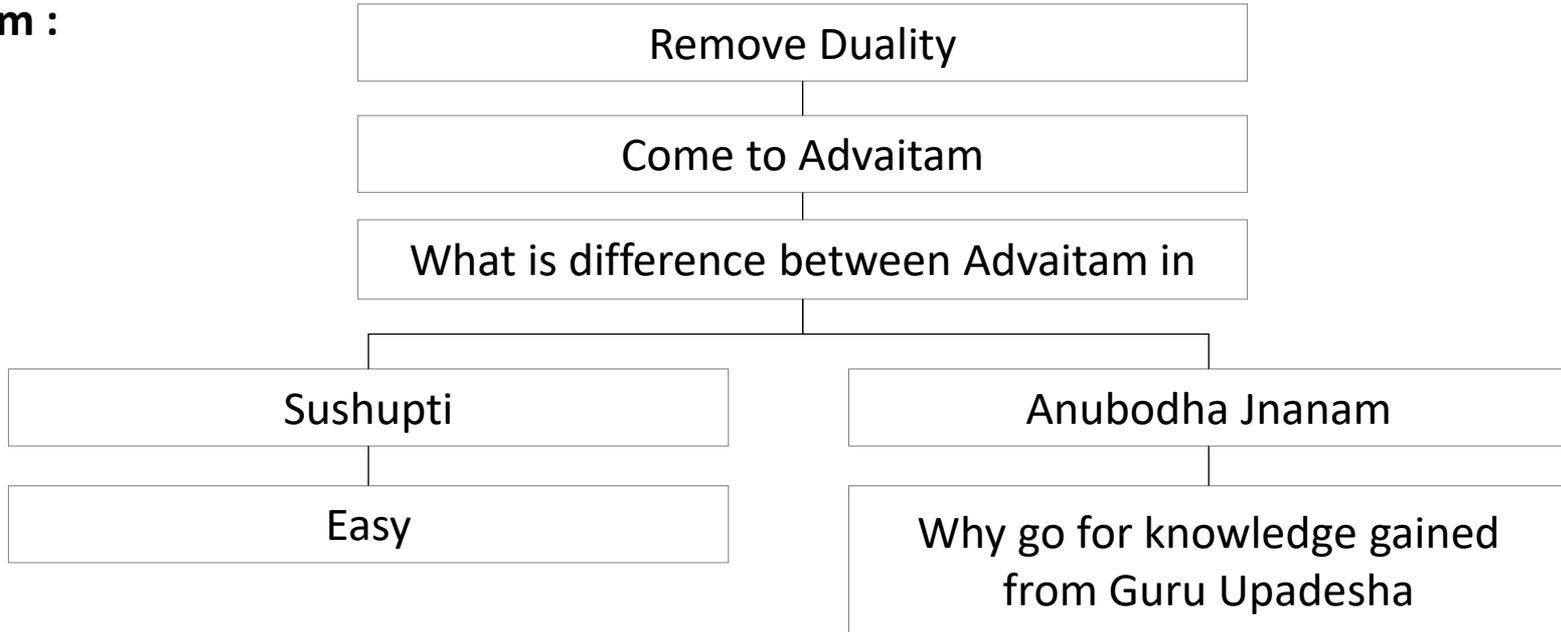
When (the mind) does not bring forth any more of these imaginations because of the knowledge of Truth, which is Atman (pure Consciousness), then it ceases to be mind, and that (mind) becomes free from the idea of cognition for want of Objects-of-cognition. [3 - K - 32]

III) This is called Atma Satya Anubodhaka

- Knowledge of the reality of Atma and Mithyatvam of Jagat Anubhava.

IV) Jnanam removes duality, division, Vikalpaha from day to day experiences even while experiencing it.

V) Aim :



VI) This is the topic in Karika No. 34.

VII) Mind does not entertain Idea of Division in the world after Jnanam, once experiences taken as Mithya.

VIII) Sankala Akurvatu :

- Notion of Division dropped.
- When Mind drops external world experiences as Mithya, perceiver Mind (Pramata) and perceived world (Prameyam) dropped, Pramanam – instrument also dropped.

IX) Negation of perceiver Mind leads to negation of perceived world.

X) Example :

- Flame of experience ends when oil of thoughts end.
- When world withdrawn, perceiver Mind (Pramata) can't continue as Pramata.

XI) Pramata knows its status as Sakshi Turiya Chaitanyam.

XII) Atma Jnanam brings – about a status change.

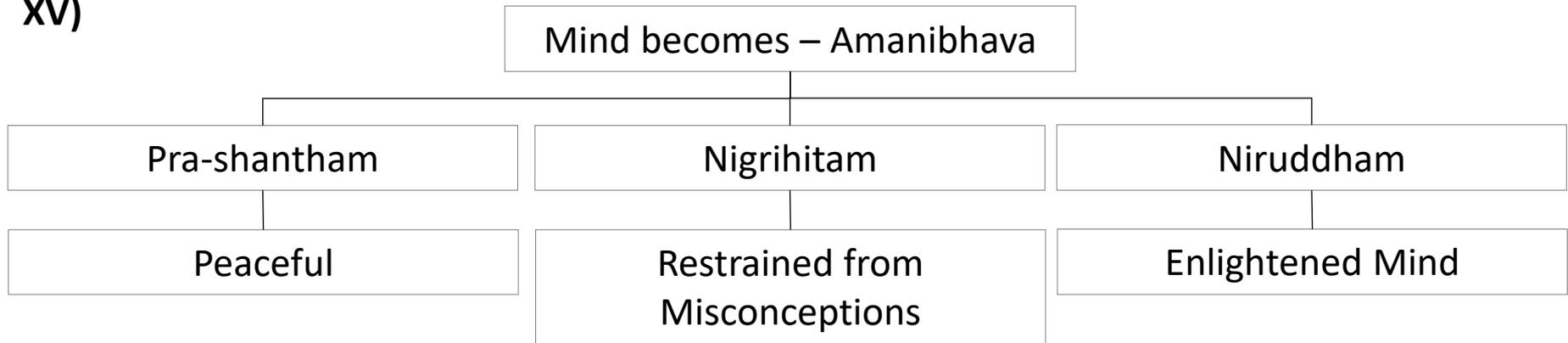
- Wakerhood to Turiyamhood like.
- Dreamherhood to wakerhood.

XIII) Change in realm of experience, Paradigm shift.

XIV) Example :

- Oil Abhave – Flame Abhava
- Mind Abhave – World Abave = Mithya
- Perceived Abhave – Perceiver Abhava.

XV)



- No perceiver – Perceived → No Bokta
- No Karta – No doer

• **Dvaita Abhava = Perceiver, perceived duality ends**

XVI) No Grahya – Grahaka Division

- No Hearer – Heard
Seer – Seen
Taster – Tasted
- } Dvaita Abhava Uktaha

• **Knowledge of Atma removes division.**

XVII) Conclusion of Karika No. 31 & 32 :

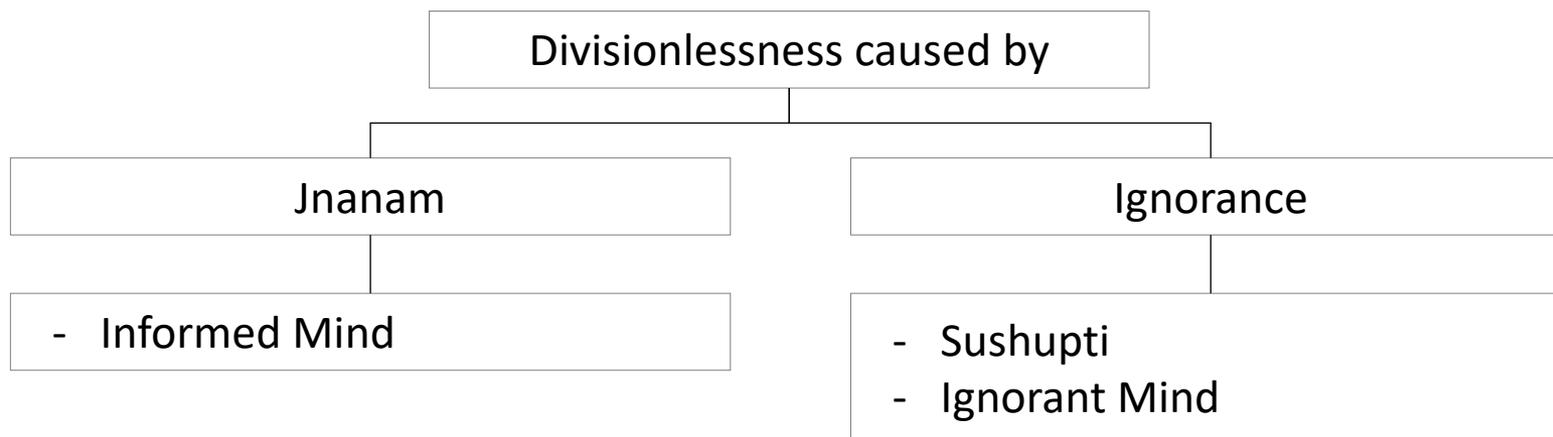
- Absolute knowledge = Atma Jnanam.
- I alone am, Chaitanya Svarupa, Advaita Svarupa, pure existence.

XVIII) Knowledge, and sleep both remove division.

- What is the difference?

Wise	Ignorant
Woken up to his nature	Sleeping to his nature

XIX)



1129) Karika No. 34 :

l)

Sleep	Jnanam
<p>a) Has no value as a goal, means</p> <p>b) Anitya Sadhyam Nirvikalpaka Avastha</p> <p>c) Divisionless, Nirvikalpaka Avastha (State of Mind)</p> <p>d) Vedanta does not value this natural, artificial (Samadhi)</p> <p>e) Rest for 10 Sense Organs</p> <p>f) Followed up by Vyuthana Avastha (Waking up)</p> <p>g) No Sadhana Possible in Nirvikalpaka Avastha</p> <ul style="list-style-type: none">- No Karma Yoga / Upasana Yoga / Jnana Yoga- No instrument of Sadhana is available- No Mind / Buddhi- No organ functions- All resolved	<p>a) Is a Goal – Moksha Purushartha</p> <p>b) Nitya Sadhyam = Moksha</p> <p>c) Divisionless, Nirvikalpaka Vastu (Reality)</p> <p>d) Vedanta glorifies, Sadhyam</p> <p>e) Has spiritual value</p> <p>f) Wake up to eternal self</p>

II) How do we discover Nirvikalpa Vastu?

- Not by removing division physically.
- We dwell, meditate on Nirvikalpaka Vastu.
- This is difference between Yoga and Vedanta.
- Atyanta Bheda Vartate.
- We do not experience nondual, divisionless Vastu.

• **We understand it as Adhishtanam of all Avasthas, Turiya Chatianyam.**

III) Experiential duality is Mithya – all the time.

Katho Upanishad :

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

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

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

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

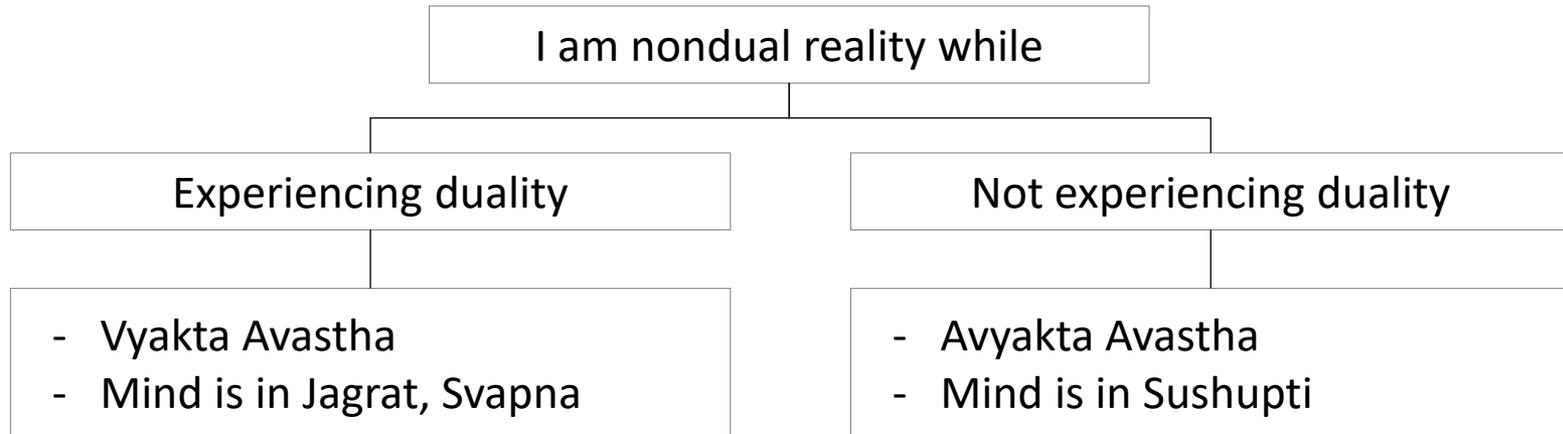
Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

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]

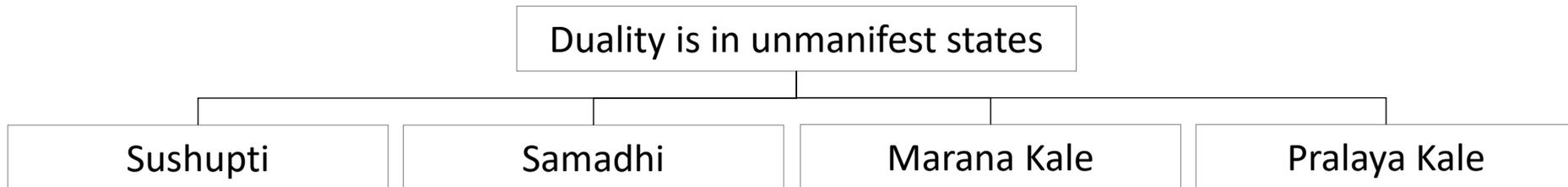
- Asti – present tense is used.

IV) I am nondual in all 3 periods of time.

V)

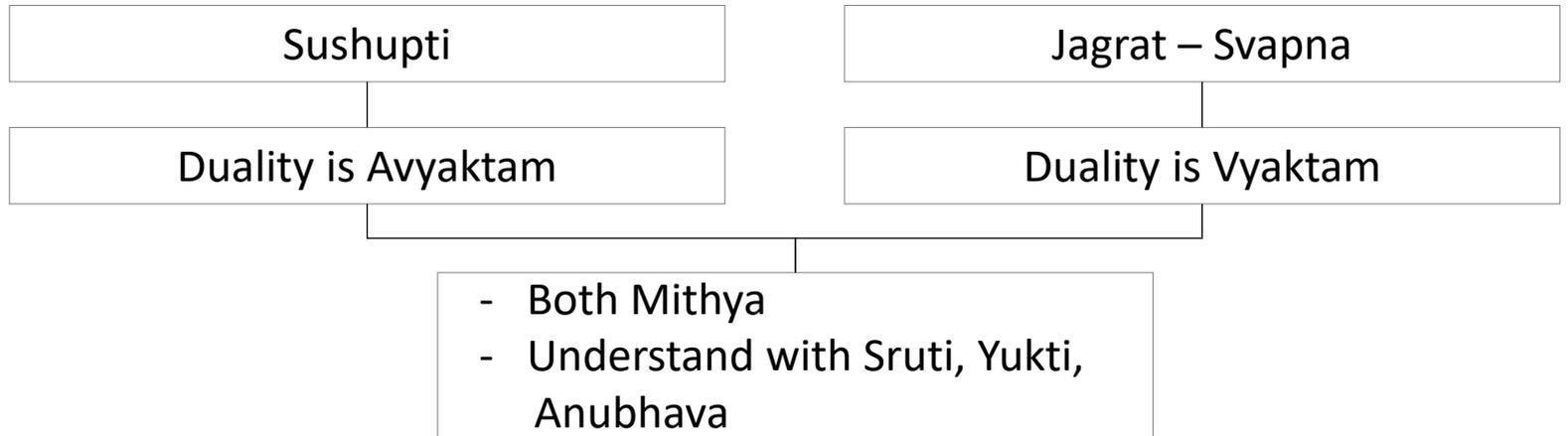


VI)

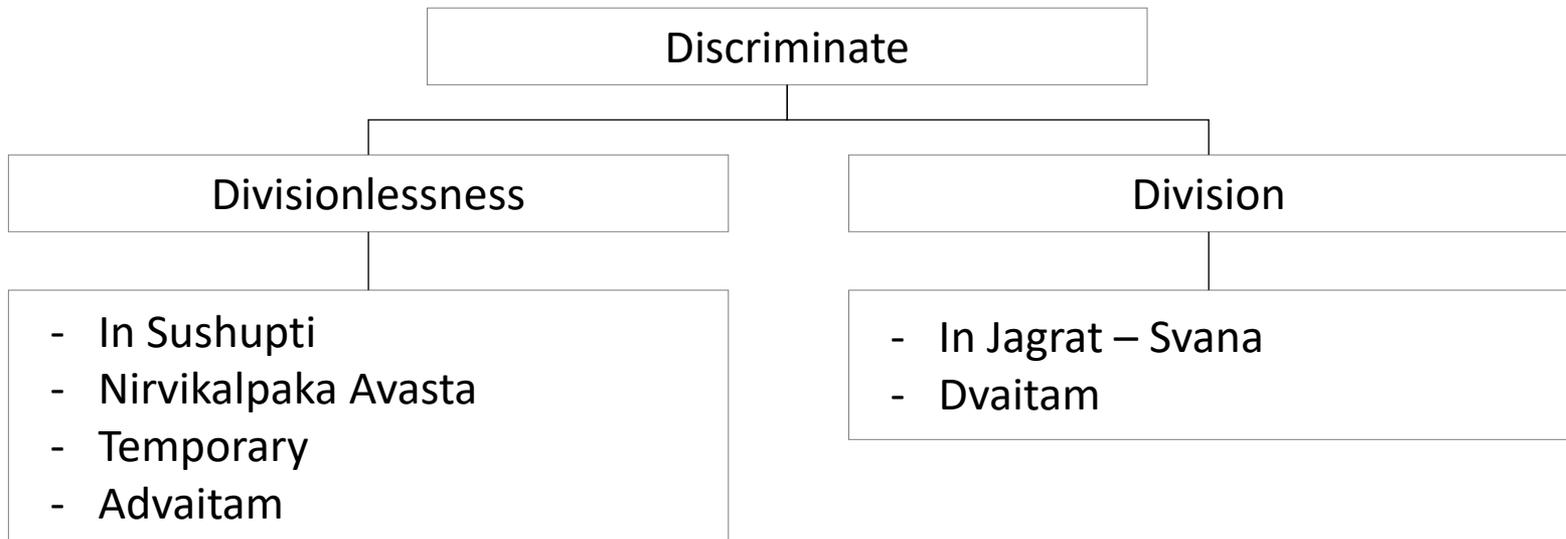


- I remain nondual Brahman all the time, changeless, Nirvikara, Poorna Atma.
- Nirvikalpa Vastu not Avastha.

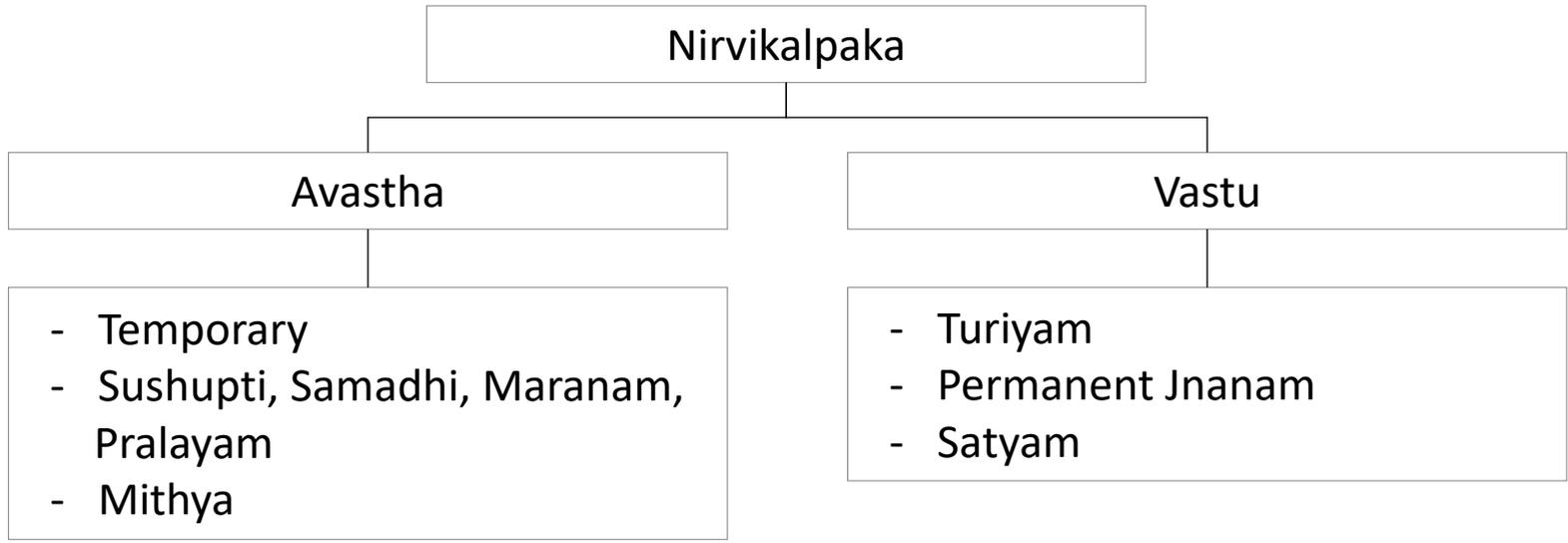
VII)



VIII)



IX)



X) Mundak Upanishad :

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

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

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

XVIII) Experienced duality is Mithya

- Brahma Satyam, Jagan Mithya
- This understanding we required in Vyavahara.
- This is the function of an enlightened mind.
- Nigritasya Manasa Pracharaha.

- Perspective of enlightened Mind.

It is awake to Nirvikalpaka Vastu all the time, does not go to Nirvikalpaka Avasta.

XI)

Enlightened Mind	Ignorant Mind
- Awake to Nirvikalpaka Vastu	- Awake to Nirvikalpaka Avastha - Nirvikalapaka Vastu does not exist

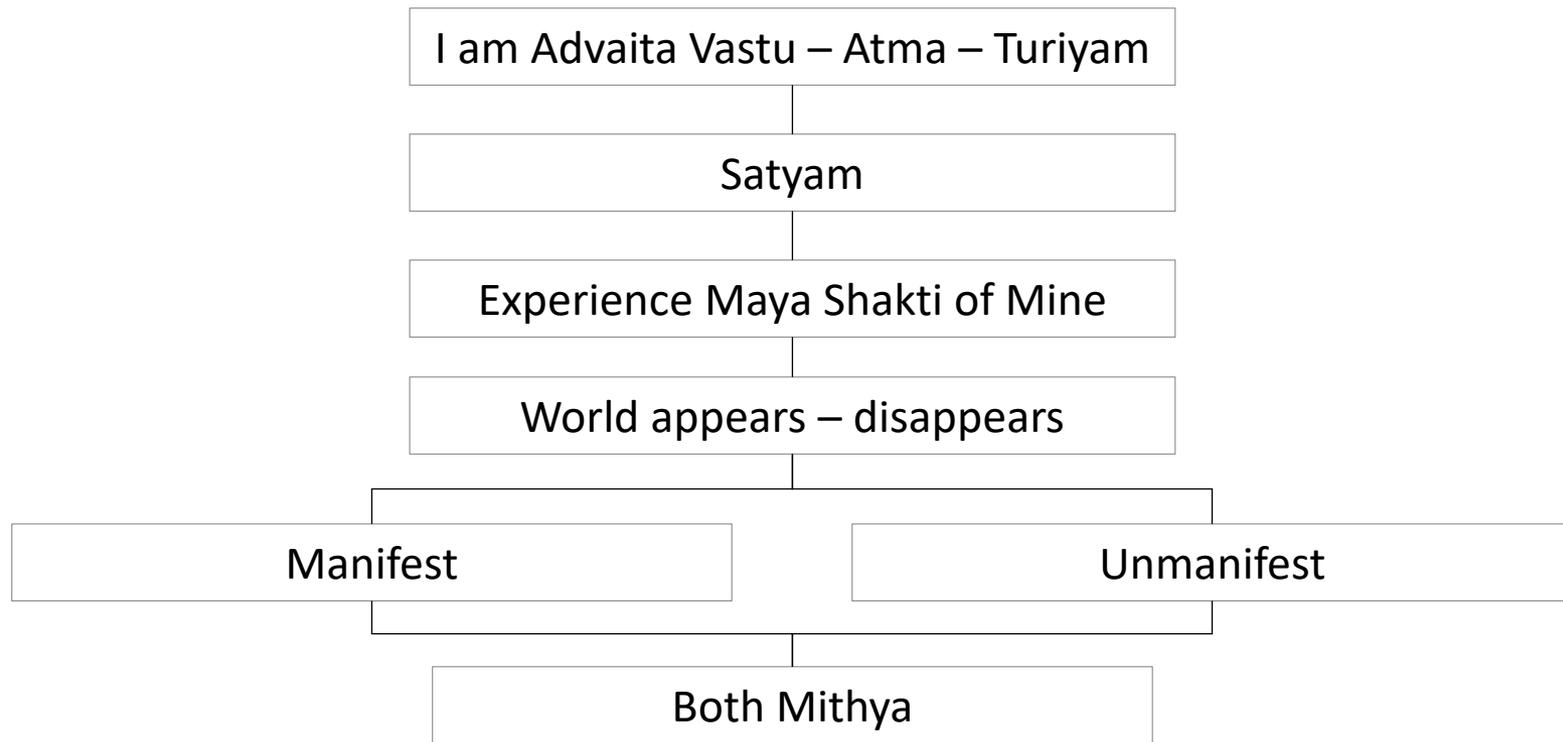
- In Sushupti or Samadhi, no knowledge is possible.
- There is no Pramata, Pramanam.

XII) Wisdom :

- Advaitam – Satyam
- Dvaita Mithya
- Savikalpaka Mithya Mind, Jagat is Mithya.

Even when Mind is experiencing duality, it is aware that experienced duality, it is aware that experienced duality is Mithya, as good as not there, Prapancho Upashamam.

XIII)



XIV) 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]

- Mastani and at same time Nacha Mastani = Maya Shakti.
- Informed wise mind is aware of difference between Nirvikalpaka Avastha (Duality) and Vastu (Advaita Reality).

XV)

Nigritasya – Disciplined, retrained,
Mind understand

- Mithyatvam during Sravanam
and during all Vyavahara
- Eyes see division

- Divisionless Atma, observer
consciousness is Satyam
- Gita : Chapter 5 – Verse 8 + 9

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
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]

- Pracharan – its function.

XVI) Niruddhasya – disciplined

- Nirvikalpatasya – Mind free from division.

- **Mind sees division as Mthya.**

- **Therefore, it is as good as not there.**

XVII) Sarva Vikalpa Varjitasya Dhimatrena – it is understood as divisionless by wise.

Example :

Screen	Movie
Real	Unreal

- Movie experientially Asti, factually Nasti.

XVIII) Dakshinamurti Stotram :

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

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

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

XIX) Viseshena Jneyaha = Vigneyaha

- **Visesha Jnanam = Divisionless Vastu Jnanam, not a temporary state of experience which you enter and come out.**

XX) Karika No. 32 :

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

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

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

XXI) Doubt of Purva Pakshi :

Sushupti and Jnanam :

- No subject – object duality or subject – object – instrument plurality is not there.

XXII) Both Jnanam and Sushupti lead to Nirvikalpam

- Both negate Vikalpa in the Mind.

XXIII) What is the difference?

- Answer in Karika No. 34 and 35.

1130) Karika No. 34 :

I) Essence :

Mind in Sushupti :

- a) Goes to potential state, Karana Shariram, Moola Avidya.
- b) In Karana Shariram, Mind is dormant, Avidya – ignorance is dormant.
 - Ignorance based misconception dormant.
 - Kartrutvam, Boktrutvam conditions of Mind dormant.
 - Combining all : Samsara is dormant
- c) How do we wake up?

Pratasmarami Stotram :

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तिमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

prāta: smarāmi hṛdi saṁsphuradātmatatvaṁ
saccitsukhaṁ parahaṁsagatiṁ turīyam |
yatsvapnajāgarasuṣuptamavaiti nityaṁ
tadbrahma niṣkalamahaṁ na ca bhūta saṅgha: ||1||

I remember in the morning the Ātma which shines in the heart, which is in the form of sat, cit, ānandā, which is the goal to be attained by Paramahansa sanyasis, which is called the “fourth” because always witnesses the three states of waking, dream and deep sleep. I am that Brahman which is indivisible and not composed of the five elements space, air, fire, water and earth. [Verse 1]

प्रातर्भजामि मनसा वचसामगम्यं
वाचो विभान्ति निखिला यदनुग्रहेण ।
यन्नेतिनेतिवचनैर्निगमा अवोचंन्
तं देवदेवमजमच्युतमाहुरग्र्यम् ॥२॥

prātarbhajāmi manasāṃ vacasāmagamyam
vāco vibhānti nikhilā yadanugraheṇa |
yam neti neti vacanairnigamā avocan
taṃ devadevamajamacyutamāhuragryam ||2||

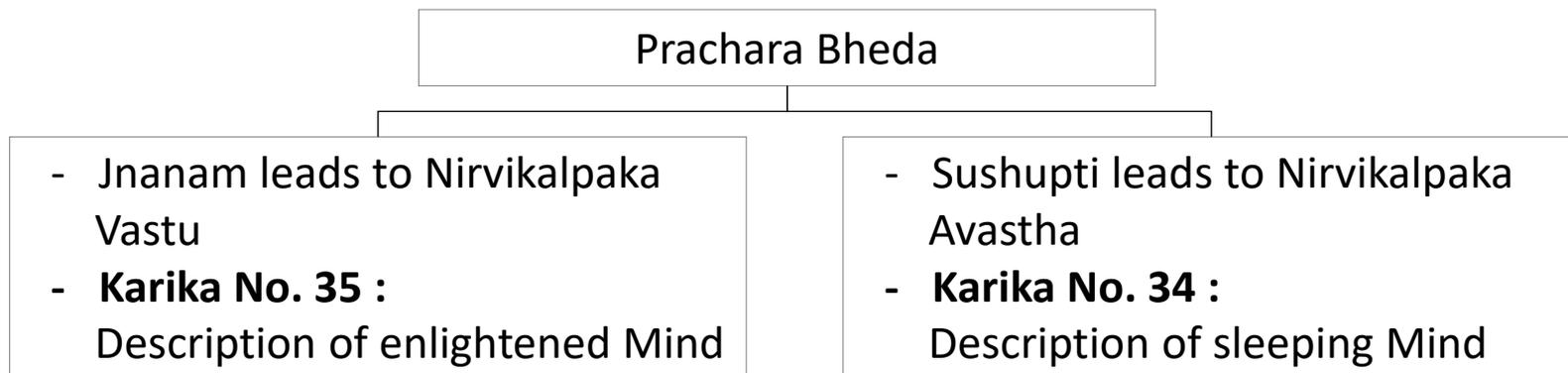
I worship in the morning, that supremely effulgent brahma ātma tatvam who is spoken of (in the vedas) as unborn, changeless and the highest, who is inaccessible to the mind and whom words cannot directly describe, but by whose blessing the faculty of speech functions and who is described in the Upanisads by the words 'not this' 'not this'. [Verse 2]

II) In sleep, Ignorant mind becomes dormant with Samsara, Avidya Moha, Tamo Grathasya.

- Manas goes to Beeja Avastha.

1131) I) Karika No. 35 :

- How it is different? (Condition state)



II) Enlightened Mind acknowledges experience of duality.

- It will say, this duality, and experience are ever Mithya, as good as not there.

III) Nacha Mastani Butani :

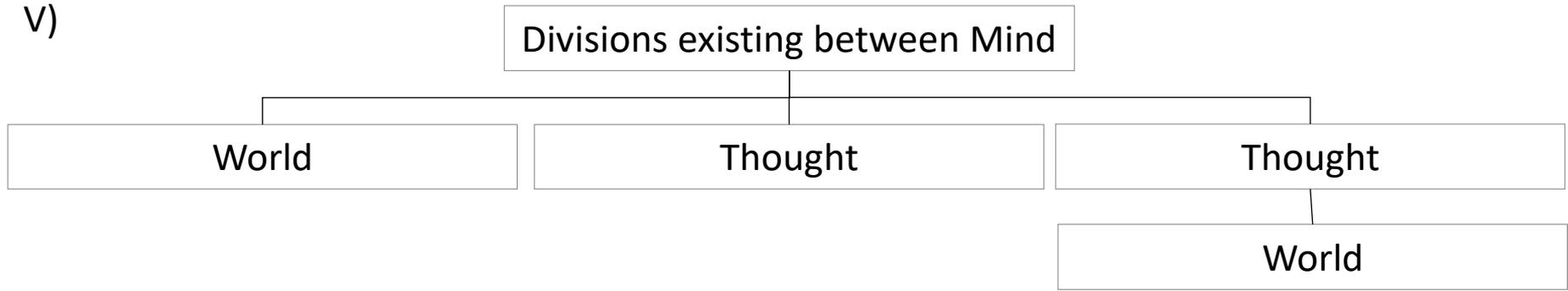
- Duality is ever Mithya.
- I don't take experienced Vikalpa into account.
- I discount them, I am ever free from all Vikalpas.
- This is Nitya Nirvikalpaka Vastu which is available for enlightened Mind all the time.

IV) Vichara Sagara :

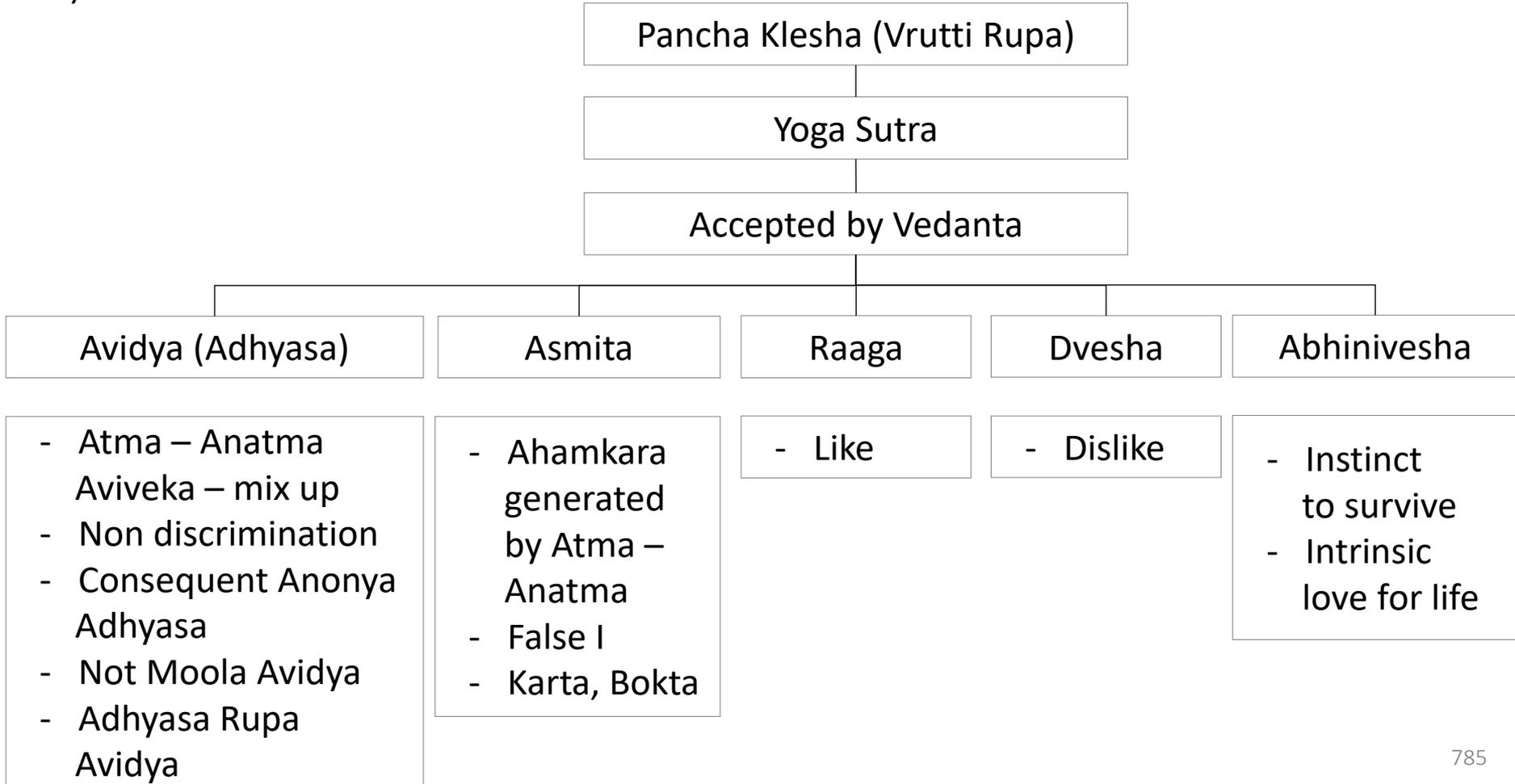
- Enlightened Mind sees Vikalpa as Artha Adhyasa.
- Vikalpa Anubhava as Jnana Adhyasa.
- Both projected by Moola Avidya.

- **I, Nirvikalpa Vastu am Adhishtanam of projected universe, Artha and Jnana Adhyasa through Anirvachania Khyati.**

V)

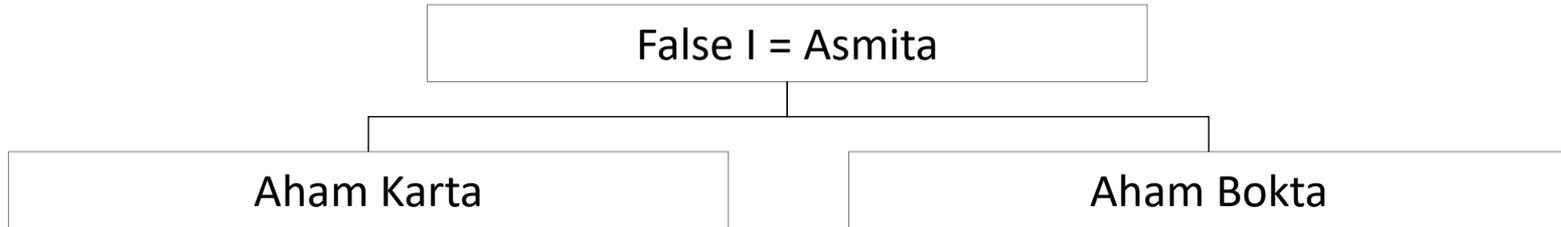


VI)

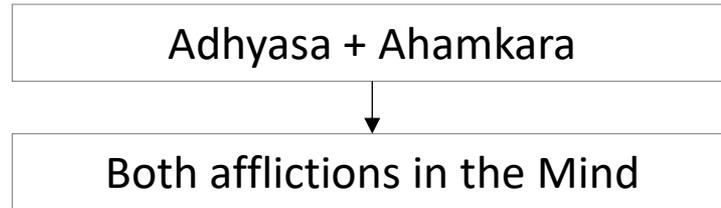


VII) Asmita : (Ahamkara)

- Consequent generation of Ahamkara = False I, generated by mixing of Atma – Anatma.



VIII)



- Raaga = Emotional, attachment, like Vrutti.
- Dvesha = Emotional dislike – Vrutti.

IX) Abhinivesha :

- Intrinsic love for life, every Animal, living being wants to survive and there is instinctive struggle.

Example :

- Close your nose, will be desperate to breathe.
- Will run when someone threatens.
- Struggle for life has nothing to do with Jnani – Ajnani, it is instinctive.

- **Samanya Deha Abhimanam caused by Prarabda for life = Abhinivesha.**

- Common to all living beings.

Example :

- If lizard falls, you push it.

X) Gita :

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

Basic Raaga	Dvesha
To be happy	Avoid sorrow

- Instinctive.
- Jnani is willing to go through Prarabda of the body once he has understood Atma tatvam – free from 3 Sharirams = Jeevan Mukti through Jnanam.
- Jnani follows natural choice of Sukham.
- Jnani dilutes will based Raaga – Dvesha = Prashanta.

- Instinctive based Raaga – Dvesha Jnani accepts, understands as Mithya.
- Sarva Pancha Klesha Rajasaha Beejasya Nirudhya Prashanta Klesha Rajasa.
- 3 adjectives for mind of Jnani.

XI)

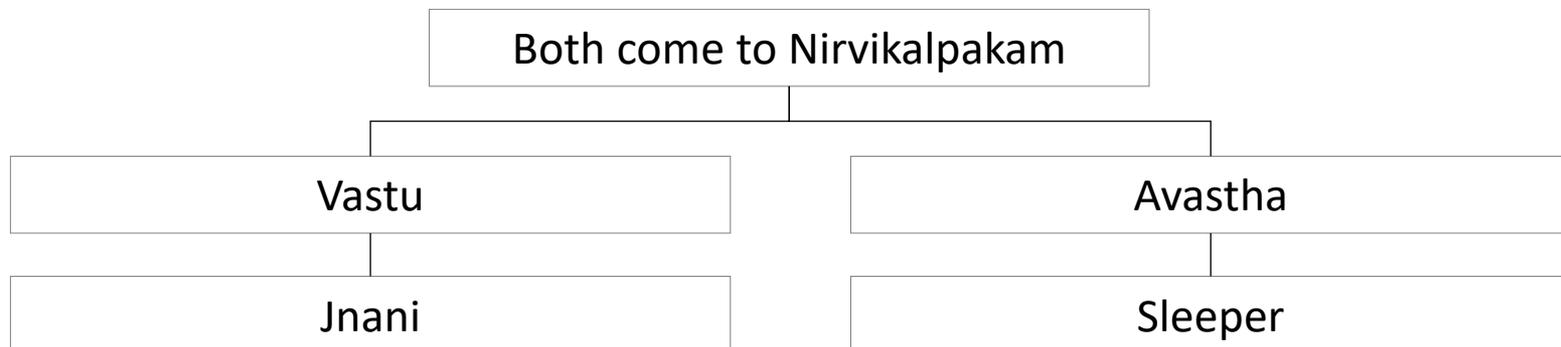
Jnanis Mind	Sleeper – Ajnanis Mind
<ul style="list-style-type: none"> - Deliberately chosen to see Mithyatvam, arrive at Advaitam. - Nirvikalpaka Vastu, Reality, Advaita, Permanent Vastu 	<ul style="list-style-type: none"> - Naturally chosen - Nirvikalpaka Avastha - Advaita state - Temporary

- Function of Mind Na Samaha Bavati
- Different

- Karika 34 – 35 very significant

XII) What is the reason to say that the mental function of sleeper and Jnani are different?

XIII)



XIV) 1st Line :

- Sleepers mind becomes dormant or unmanifest, Avyakta, Avyakrutam.
- Jnanis mind does not become dormant.

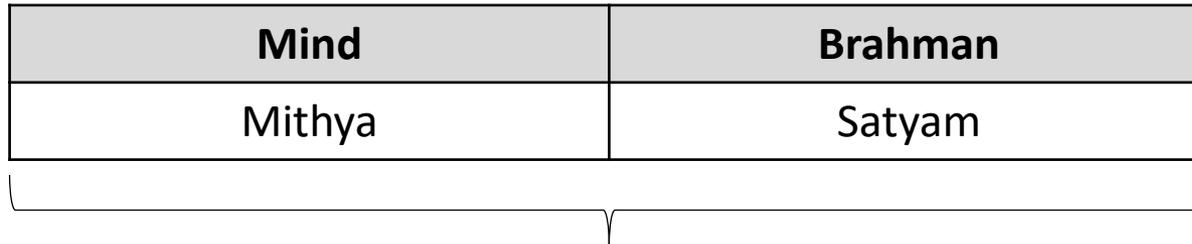
XV) 2nd line :

- Jnanis mind becomes Brahman.
- Not literally, if so many logical problems.

XVI) Problems :

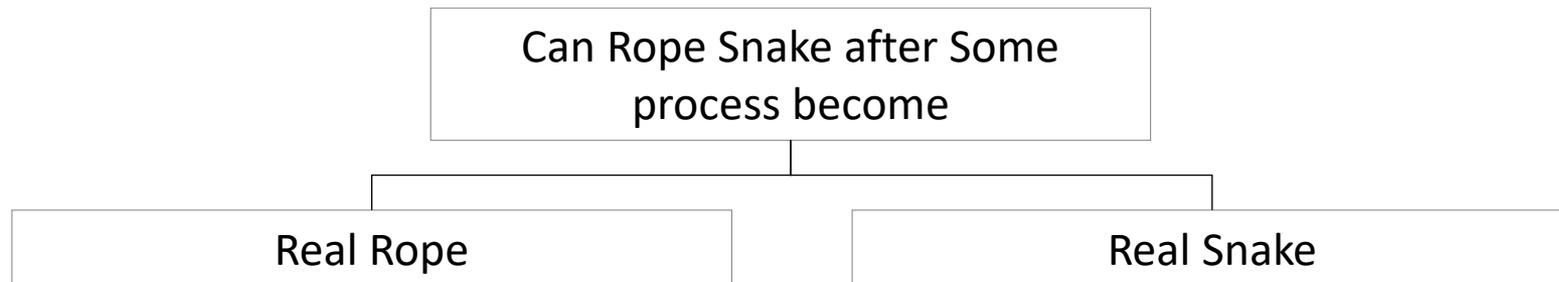
a)

Mind	Brahman
Mithya	Satyam



Mithya by a process can't
becomes Satyam, Brahman

b)



- **Satyam can never become Mithya.**
- **Vivarta Upadana Karanam.**

- c) Satyam appears as Mithya, never becomes Mithya.
- d) Satyam always Vivarta Upadana Karanam, never Parinami Upadana Karanam.
- e) Brahman can never become world or Jiva or anything.
- f) During ignorance, Satyam appears as Mithya.
- g) Satyam has become Mithya, as though, as it were, in Ajnana Kale.
- h) Jnanena Brahman converted into Mind is Anatma.

i)

Waker	Atma
- Seemingly appears as dreamer, sleeper, without a real change, transformation.	- Seemingly appears as waker without a real change, transformation.

XVII) Vivarta = No transformation of cause = Brahman.

- Parinami = Transformation of cause Milk – curd.
- 3 states do not cause change in Brahman, it remains pure Satchit Ananda Svarupa.

XVIII)

Mind converting to Brahman	Brahman converting into World / Mind
Is called Jnanam not Vivartam	Is called Vivartam

XIX) a) Gita :

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

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

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

b) Mundak Upanishad :

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

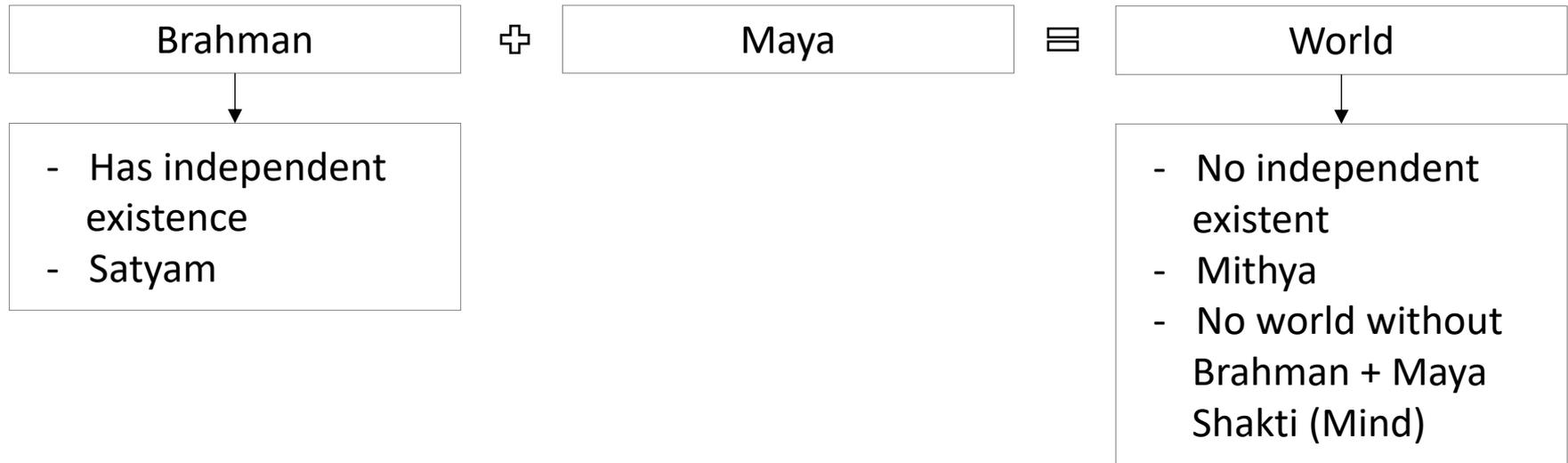
Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham || 11 ||

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

c) Vivarta Karanam – very important technical word to understand Paramartika Satyam.

- 3 states = Rope Snake
- Brahman = Rope.

XX)



XXI) Ajnanis Mind goes to Nirvikalpaka Avastha.

- **Jnanis Mind goes to Nirvikalpaka Vastu.**

- This is the difference between Jnanis Mind and Ajnanis Mind w.r.t. Sleep condition.

XII) Chapter 3 – Karika No. 29 and 35 – Best of Mandukya Upanishad

XIII) Sleeping Mind :

- Preserves all the problems in dormant form.
- Sarva Vasanas preserved.
- Avidyaya Dhi Pratyaya.

- **Vrutti Jnanam = Pratyaya.**

XXIV) Avidya Adhi Pratyaya Bheeja Vasanabihi :



- **All 5 are in dormant condition for Ajnani in sleep.**

XXV) Mind goes to Tamo Rupam = Moola Avida = Karana Shariram condition = Beeja Bavam, Seed form.

XXVI) From that Avidya, Asmita, comes :

- I am father, son, my job, Apatvatu.

XXVII) Enlightened Mind :

- Tat Viveka Vigyana Poorvakam.
- Enlightened Mind has Viveka Vijnanam.

XXVIII) 1st Klesha : Anyonyo Adhyasa

- It has eliminated Anyonya Adhyasa.

XXIX) Gita :

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]

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
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 gṛhṇan
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]

- This is Viveka Vijnanam – Prakrti does all actions, I am Sakshi Chaitanyam.

XXX) Nigrihitam, Niruddham Manasaha Na Leeyate :

- **Restrained, disciplined Mind does not go into dormant condition.**

XXXI) Ask a Jnani :

- Does your Mind go to dormant condition in sleep.
- I have no sleep condition, I am Brahman, Nirvikara Svabava.

XXXII) In the waking state, I don't accept the Mind.

- In the waking state, I have no Mind.
- If there is a waking Mind, it has to go to unmanifest condition.
- There is no such thing called mind.

XXXIII) Mind = Mithya Nama Rupa

- Vacharambam Vikaro Nama Dheyam.

Chandogya Upanishad :

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.१ ॥

yadagne rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkr̥ṣṇaṃ tadannasyāpāgādagne raghnitvaṃ
vācārambhaṇaṃ vikāro nāmadheyam̐ trīṇi rūpāṇītyeva
satyam || 6.4.1 ||

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 - 4 - 1]

- Mind has no existence.
- I give existence to it.
- There is no question of Mind resolving.

XXXIV) Existence experienced in the Mind, Does not belong to the Mind.

- Isness of the Mind belongs to Atma.

XXXV) Dakshina Murthi Stotram :

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]

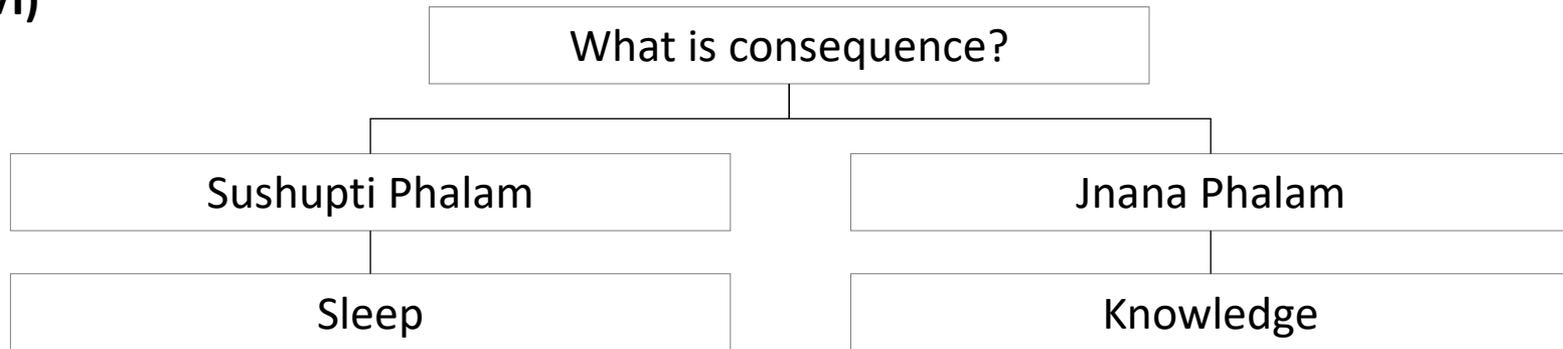
- **Mind does not exist in 3 periods of time.**

Jnani does not accept Vyakta Manaha



No question of Avyakta Manaha

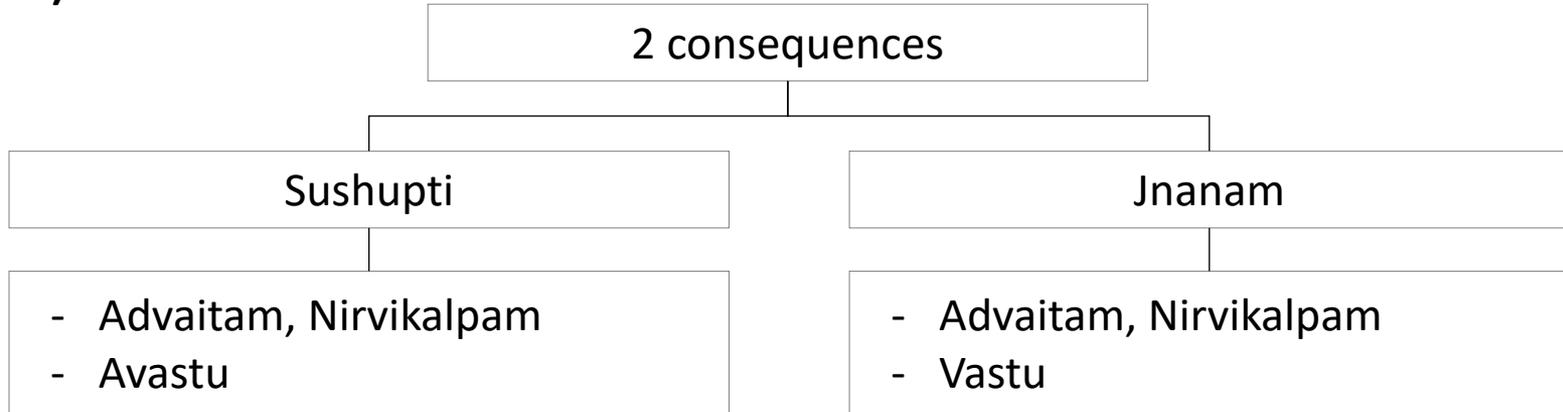
XXXVI)



XXXVII) Superficially seeing, both lead to Advaitam

- Sleep leads to nonduality.
- Knowledge leads to Nonduality, Nirvikalpam.

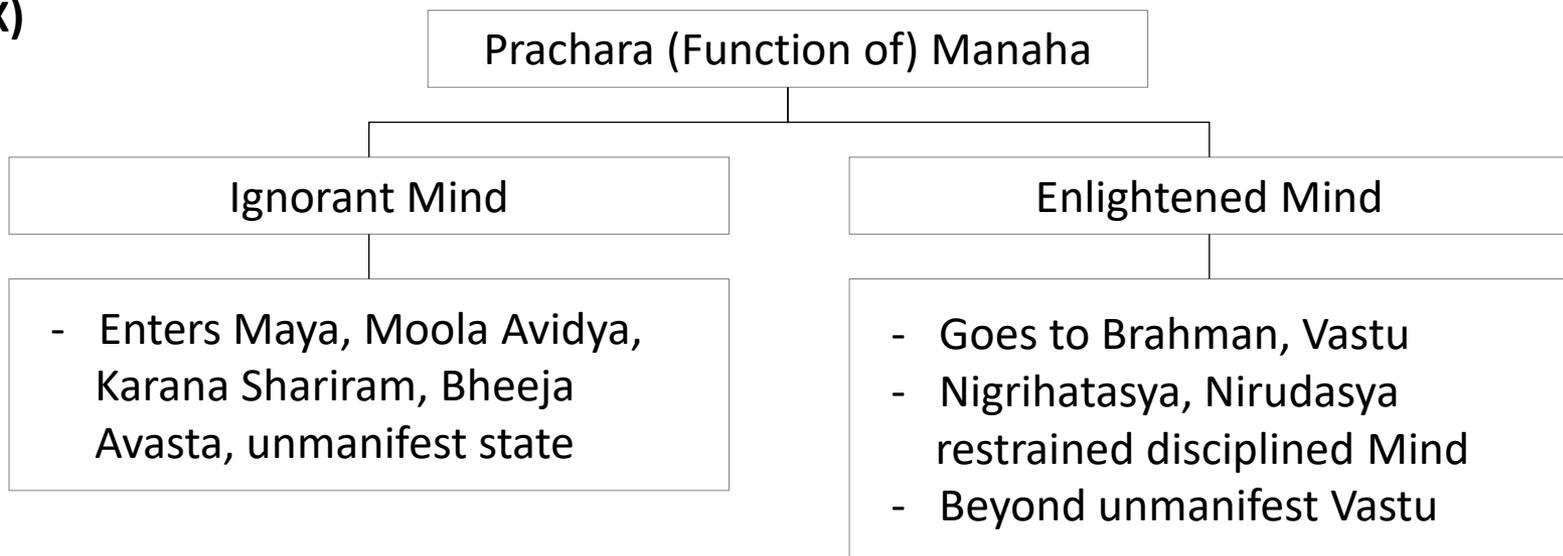
XXXVIII)



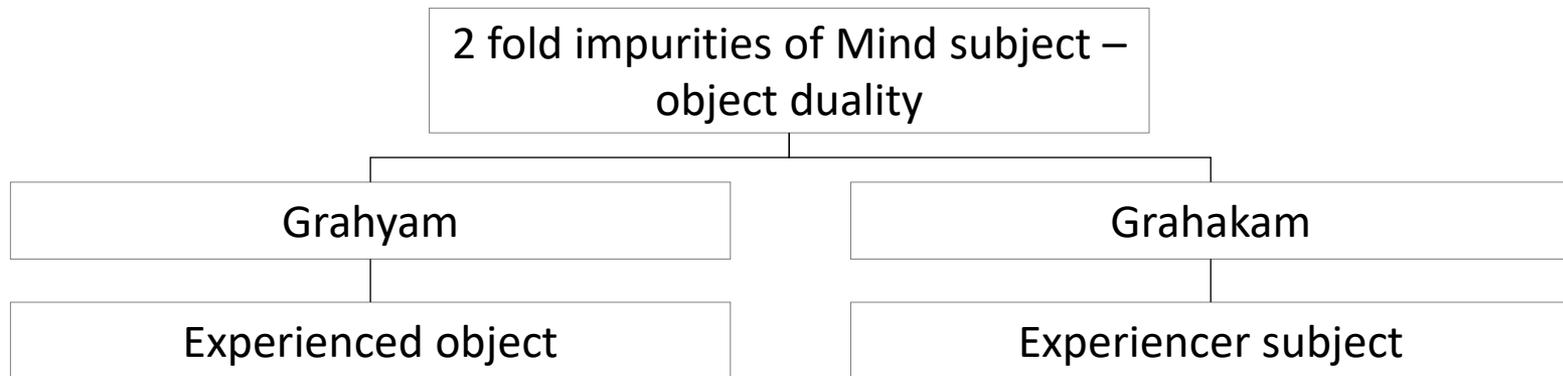
XXXIX) **Tamo Bheeja Bavam Na Apadyate :**

- Wise Mind does not go to seed state, Moola Avidya, Tamaha, Bheeja Bava, Karana Shariram.
- Therefore, there is a difference.

XXXX)



XXXXI) Mind becomes free from Mala Dvayam – 2 fold mental impurities which are generated by Moola Avidya, self ignorance.



XXXXII) Why duality is an impurity?

- Impurity is cause of sickness.
- Dvaitam causes sickness, Samsara Rogaha.
- Bayam is definition of Samsara.

XXXXIII) Brihadaranyaka Upanishad :

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

द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāsyā bhayaṃ vīyāy, kasmāddhyabheṣyat?

dvitīyādvai bhayaṃ bhavati || 2 ||

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

- Duality = Division, mortality, insecurity, fear journey = Samsara.

XXXXIV) When the mind becomes enlightened, then (Yada) it becomes free from (Varjitam) the twofold impurities (Mala Dvayam) of object (Grahya), and subject (Grahakam) set up by ignorance (Avidyakrta). At that time (Tada) the jnani's mind (tat) becomes (Samvrttam Iti) that Non-dual (Advayam) Parambrahman only (Param Brahma Eva) - Therefore (iti Atah), the same mind alone (Tad Eva) becomes free from fear (Nirbhayam), as the perception (Grahanasya) of subject-object duality (Dvaitam), which is the cause for fear (Bhaya Nimittasya), is no longer there (Abhavat). The knower of this Brahman (Yad Vidvan), will become peaceful and free from the fear of duality (Santam Abhayam Brahma), as he does not entertain any fear from any Anatma in the creation (Na Bibheti Kutascana).

XXXXV) Grahya – Grahaka = Mala Dvayam, Samsara Karanam

- Both Varjitam, absent when Mind is enlightened.



XXXXVI) Gita : Chapter 9 – Verse 4 and 5

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

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

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

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

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

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

- Absent means falsified, Na Cha Mastani Butani.

XXXXVII) When duality is falsified, what is left behind?

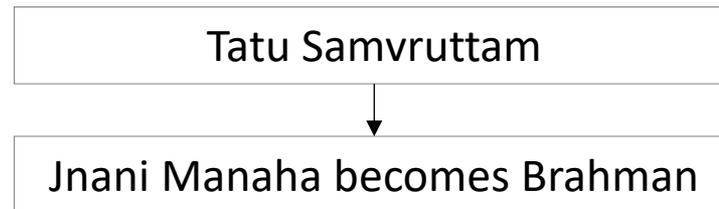
- Non dual Atma / Brahman = Sleep experience.

XXXXVIII) At that time, enlightened mind falsifies duality.

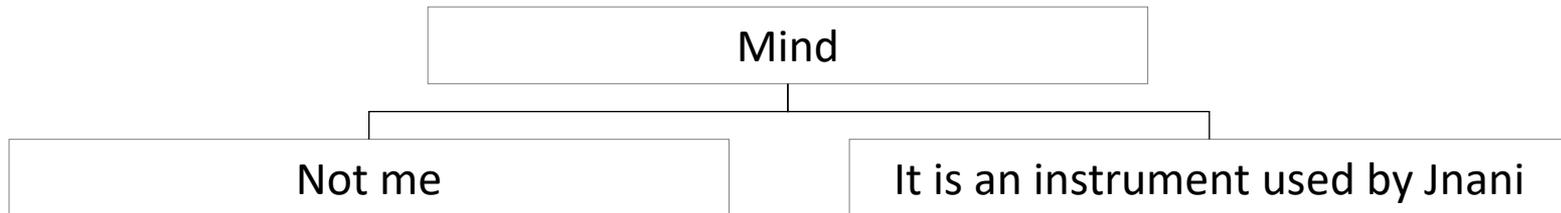
- **Param Advayam :**

Paramartika Advaitam is understood as Brahman.

XXXXIX)



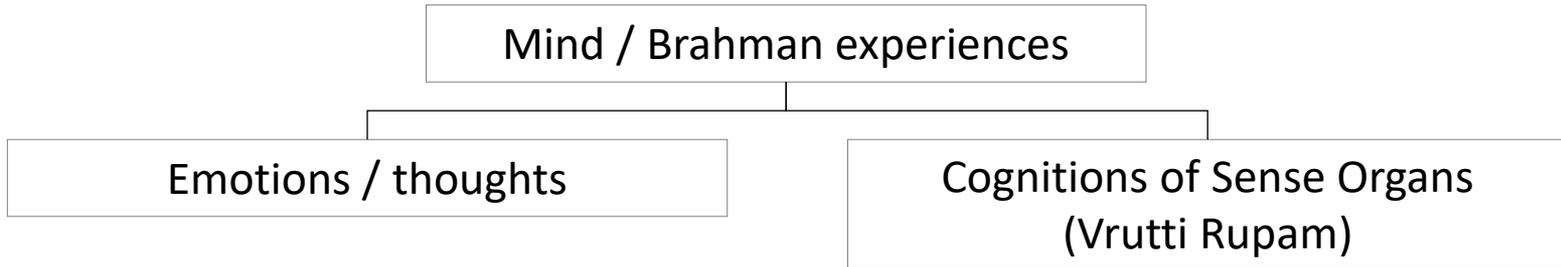
- Becoming Brahman means no change, no transformation in the Mind.



- Mind will entertain thoughts of Dvaitam, it will perceive Dvaitam through Sense Organs.
- All continue to be the same.

- **Jnanis mind becomes Brahman means :**

Jnani understands Mind to be none other than Brahman.



XXXXX) Mind becomes Brahman means Mind is understood as Brahman.

- Brahman + Nama Rupa appears as Mind.
- Mind = Vacharambanam
- Name + Thoughts = Mind

• **Content of Mind = Consciousness.**

XXXXXI) Mind becomes Brahman means Mind = Upalakshanam for Karyam = Entire creation.

- Body – World – Devatas – Ishvara becomes Brahman.
- Sarvam Brahma Mayam.
- No difference in experience of Jnani and Ajnani but there is difference in understanding of the state of sleep.

XXXXXII) Understand pot first when you perceive.

- Enquire – what is Pot?
- Only clay.
- In the wake of knowledge, for a wise person, Pot becomes clay, not pot is broken.
- Understand no pot other than clay.
- Similarly no world other than Advaitam, Nirgunam, Brahma.

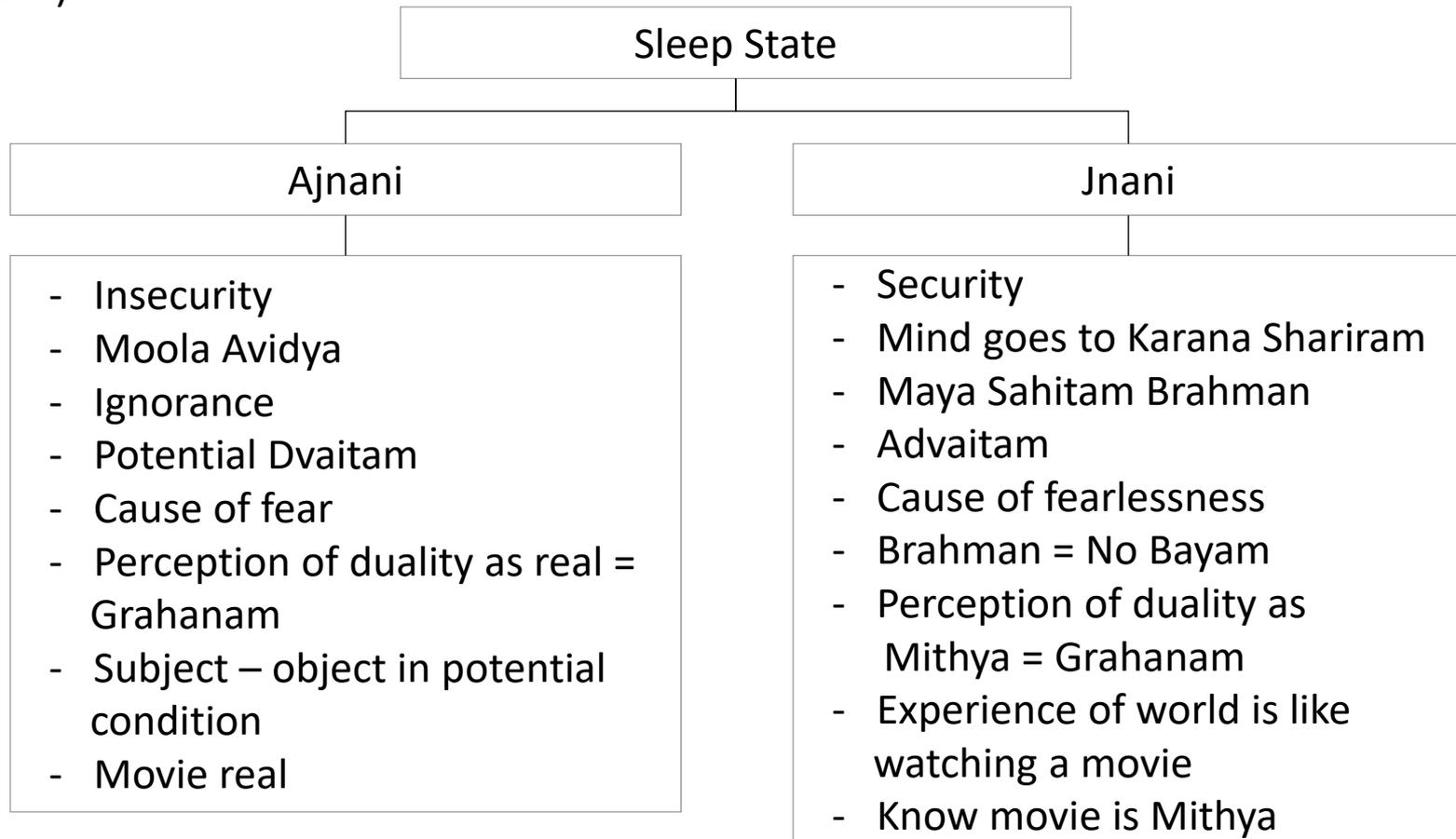
Pot	World / Mind
- Becomes Clay - Dvaitam	- Becomes Brahman - Advaitam

XXXXXIII) Tatu = Manaha Samvruttam

- In Sushupti Mind does not become Brahman.
- For Ajnani, Mind becomes Karana Shariram, ignorant state, Moola Avidya.

XXXXXIV) For Jnani, Mind becomes Brahman – Cause of Universe.

- **Same Mind which becomes nondual Brahman, it becomes Nirbayam, free from fear.**
- Fear causing Mind for Ajnani becomes security causing Brahman for Jnani.



XXXXXXVI) Dakshinamurthi Stotram :

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

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

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

- Mind becomes Brahman, Shantam, Shivam, Advaitam, Abayam.
- 215 Karika Verses on 12 Mantras of Upanishad.
- Most important - Mantra 7.
- Prapancho Upashamam = Grahya
- Grahaka Maya Dvaya Varjitam.

XXXXXXVII) Whoever knows this Brahman is a Vidwan and free from fear.

- Na Bibheti Kutashchana.
- Never afraid of any Anatma in creation.
- Sanchita, Prarabda, Agama Karmas = Anatma.

XXXXXVIII) 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 spr̥ṇute
ubhe hyevaiṣa ete ātmānaṃ spr̥ṇute
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]

- Punyam, Papam = Anatma.
- Jnani never afraid of any Anatma Mithya.
- It does not exist separate from Atma.
- Mithya can't touch Anatma.

XXXXXIX) Taittriya Upanishad :

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 ||

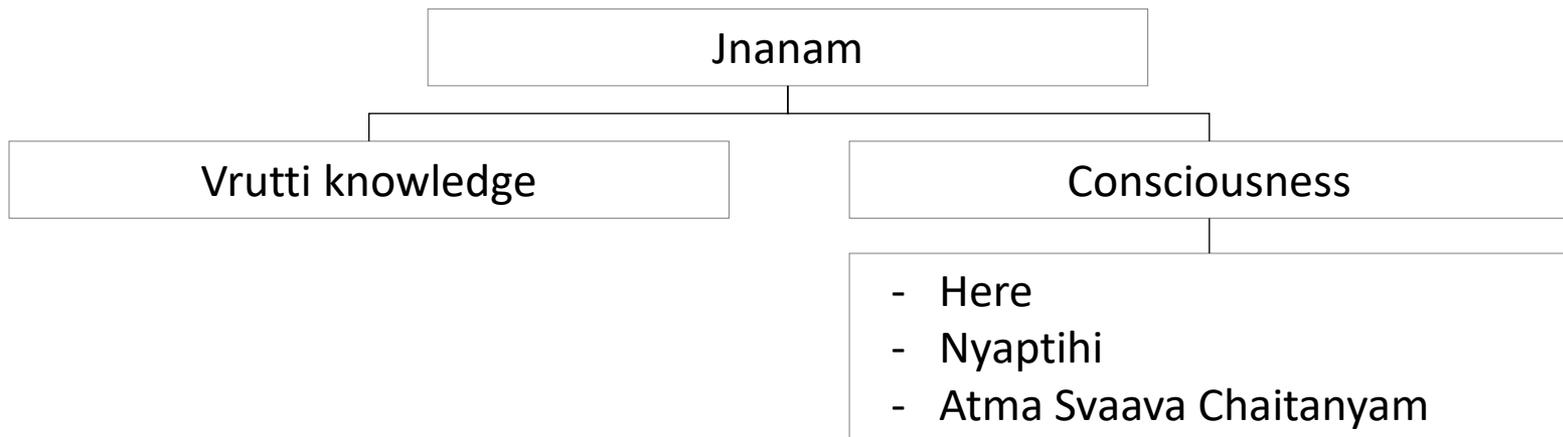
Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.[2 - 4 - 1]

2nd line of Karika No. 35 :

XXXXXX) For Jnani, Mind, world becomes Brahman.

XXXXXXI) Same Brahman is described further.

- Jnana Lokan = Janena Nyaptihi

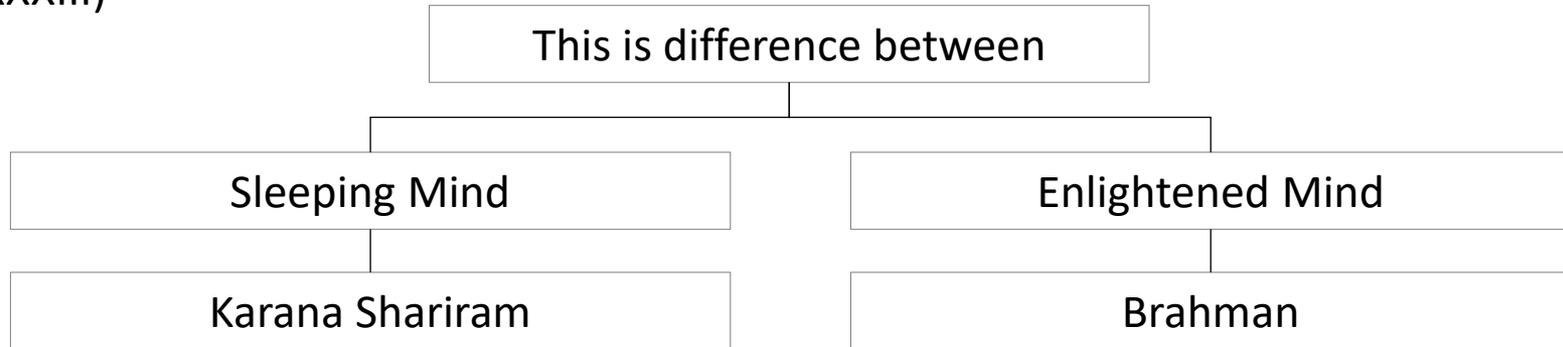


- Consciousness principle = Nature, Svarupa of Jivatma

XXXXXXII)

Chit	Chidabhasa
<ul style="list-style-type: none">- Original Consciousness, all pervading- I don't see consciousness in wall- In nonliving appreciate consciousness as existence, Isness = Consciousness	<ul style="list-style-type: none">- Reflected Consciousness- Only in Mind- Not there outside the body- In living being appreciate as Consciousness

XXXXXXIII)



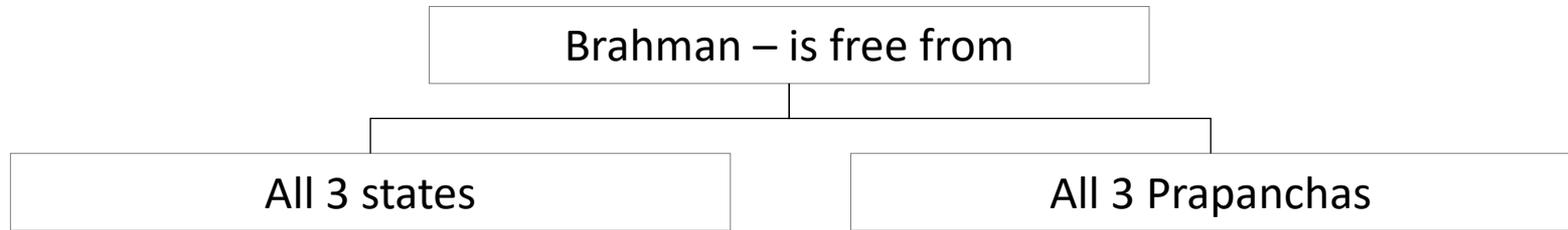
1132) Chapter 3 – Karika No. 36 :

I) Prapancha Upashamam :

- Brahman is free from entire Anatma Prapancha obtaining in Jagrat, Svapna, Sushupti.

Waking	Dream	Sleep
Sthula Prapancha is there	Sukshma Prapancha is there	Karana Prapancha is there

II)



III)

Ajam	Anidram	Asvapnam
Jagrat Avastha Rahitam	Sushupt Avastha Rahitam	Svapna Avastha Rahitam

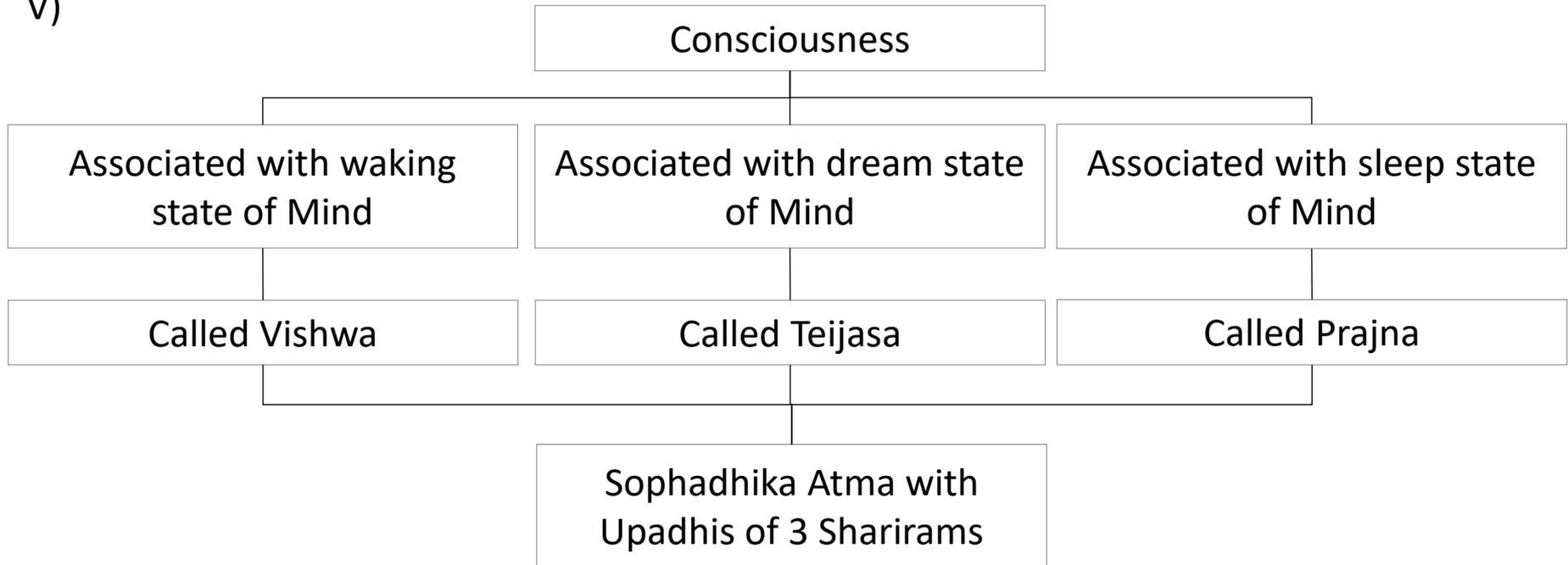
Avastha Traya Rahitam

- Free from all 3 Avasthas.
- Therefore, Prapancha Traya Rahitaha.

IV) Therefore Anamakam, Arupakam.

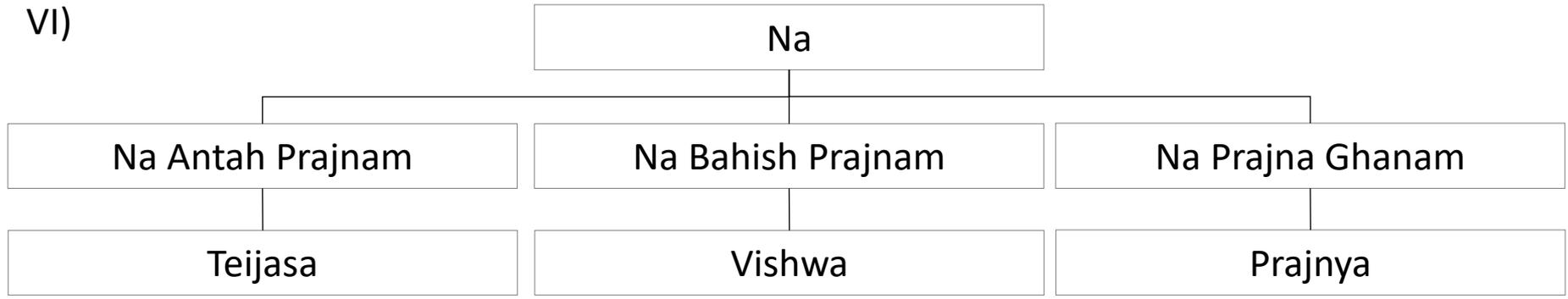
- Brahman is free from Nama Rupa Prapancha.
- Therefore Brahman can't be called Vishwa, Teijasa, Prajna

V)



- **When Upadhi is not there Vishwa / Teijasa / Prajna is not there.**

VI)



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
prapañcopaśamaṁ śāntaṁ śivamadvaitam
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]

- Avasta Traya Vilakshana = Turiyam.
- Vishwa, Teijasa, Prajna Vilakshanam = Turiyam Brahma.

VII) Jnanis Mind becomes Turiyam Brahman.

Turiyam described by 5 words

Ajam

Anidram

Asvapnam

Anamakam

Arupakam

Sakrut Vibhatam :

- Ever evident as Aham Aham Iti.

VIII) Dakshinamurthi Stotram :

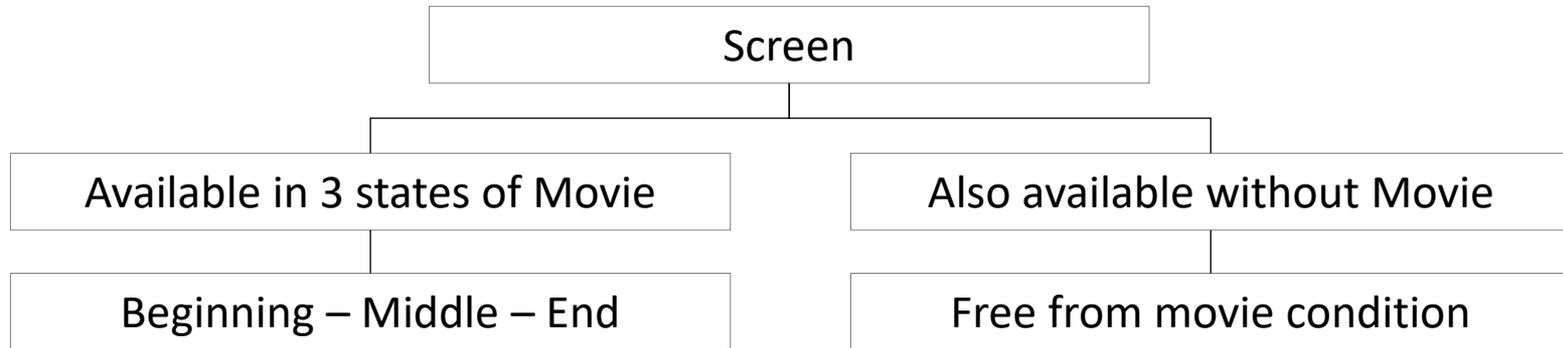
बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वप्नु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭīkaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurthy is the prostration. [Verse 7]

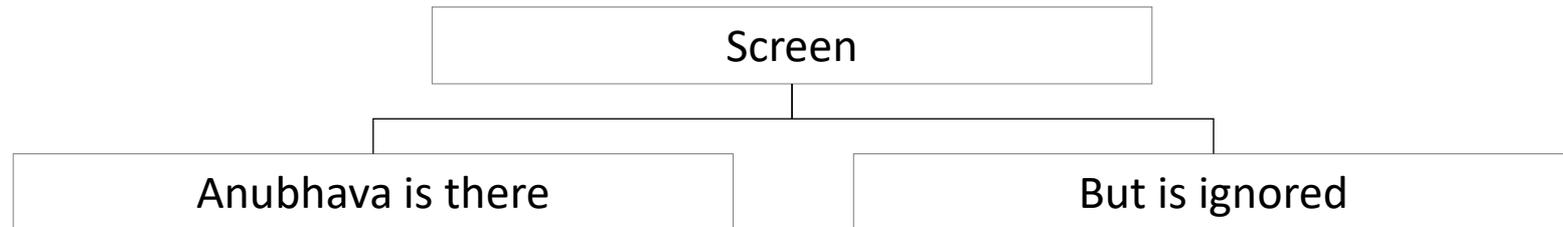
IX) Turiyam is available in all 3 states but it is free from all 3 states also.

X)



- Sakrut Vibhati = Ever available.

XI) We ignore screen while watching movie.



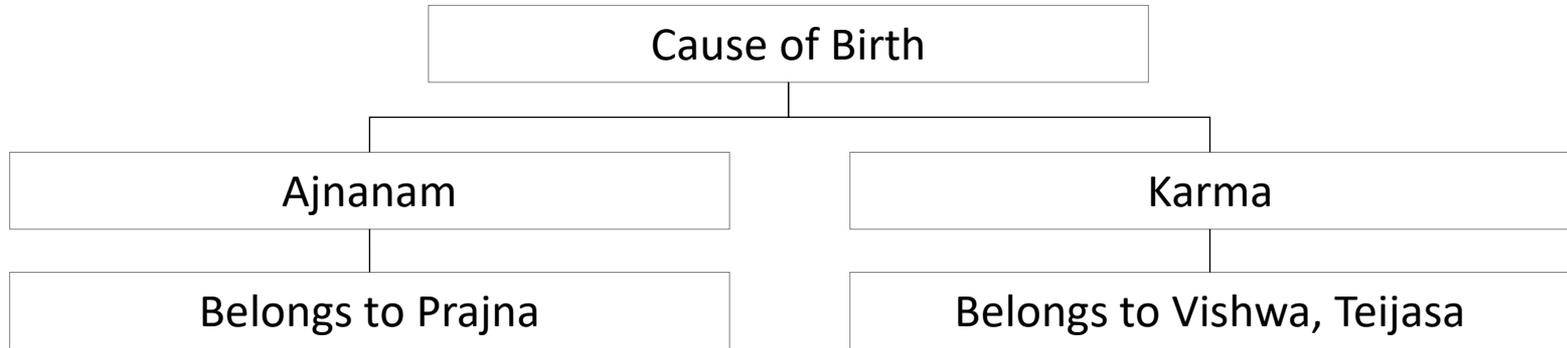
- Problem – not lack of Anubhava but of ignorance.

XII) Understanding Brahman = Knowing Brahman = Moksha

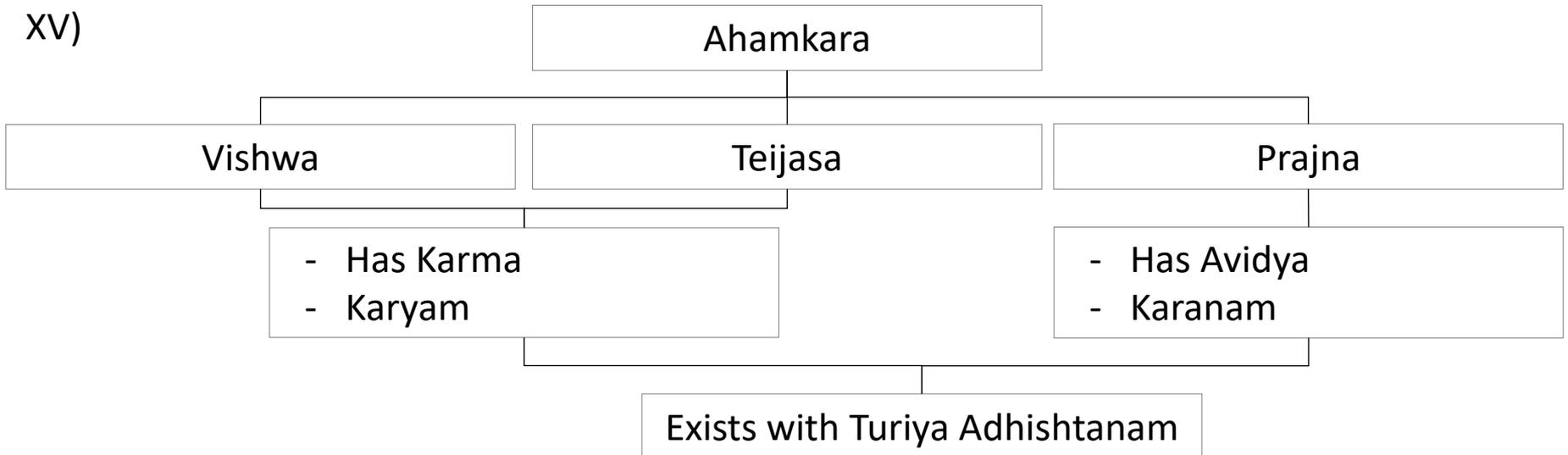
- After knowing “Aham Brahma Asmi” no Sadhana, Meditation is required.
- Upachara = Spiritual Sadhana.
- If you don’t understand Brahman, Meditation is required.
- This is Gist of verse.

XIII) Mind becomes Brahman in Karika No. 35.

XIV)



XV)



- Avidya, Karma Rupa Abavat = Turiyam
= Ajam

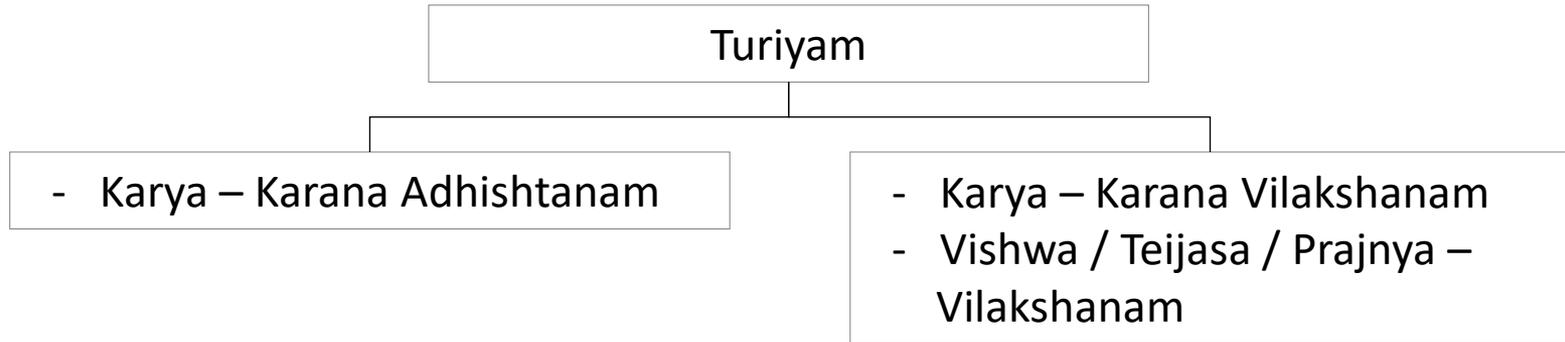
XVI) Mundak Upanishad :

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

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

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

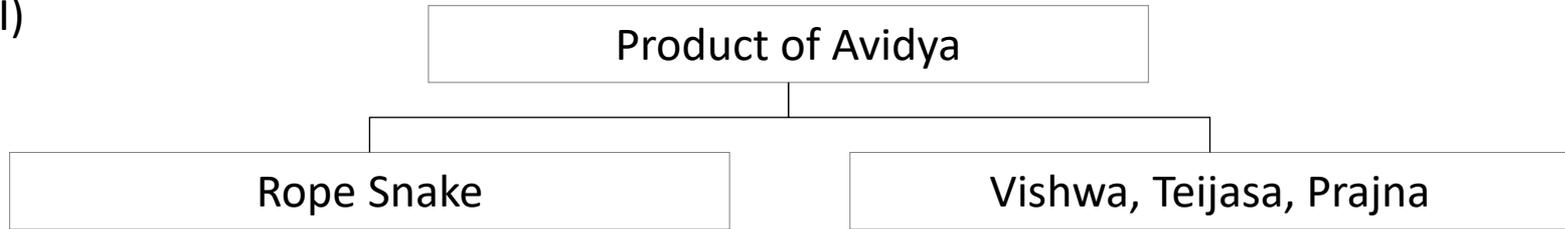
Sa – Bahyam	Abyantaram
Karyam	Karanam



XVII) Why Birthless?

- Avidya Nimittam Hi Janma.
- Ignorance belongs to Prajna.
- No ignorance in Turiyam.

XVIII)

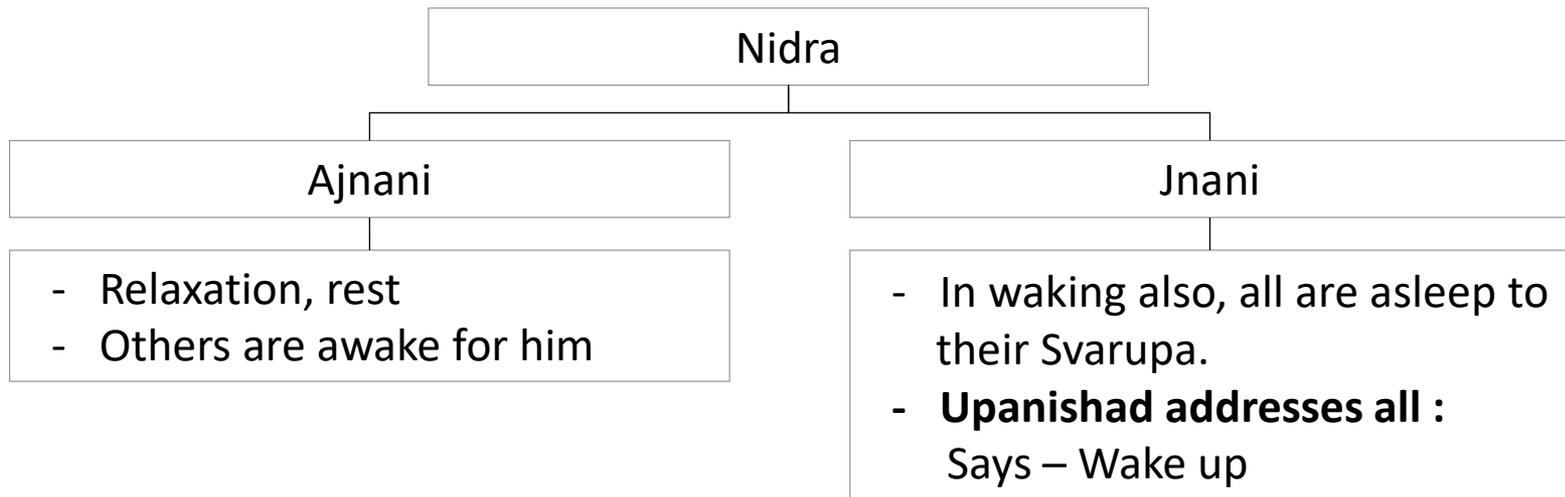


XIX) How does a person negate Avidya – ignorance?

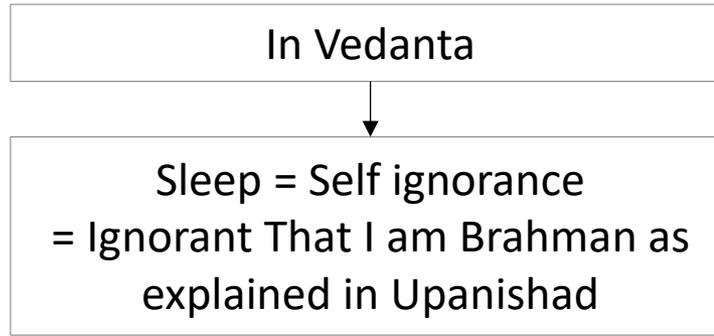
Answer :

- **“Atma Satya Anubodhena”**
- **By knowledge of Satya Turiya Atma.**

XX)



XXI)



XXII) Jnani has woken up from Spiritual sleep which is in the form of self ignorance – I don't know my SELF.

- When from Svapna – Nidra, Anaadi Maya, Beginningless Maya – Sleep, Jnani wakes up, his spiritual ignorance goes.

XXIII) Mandukya Upanishad :

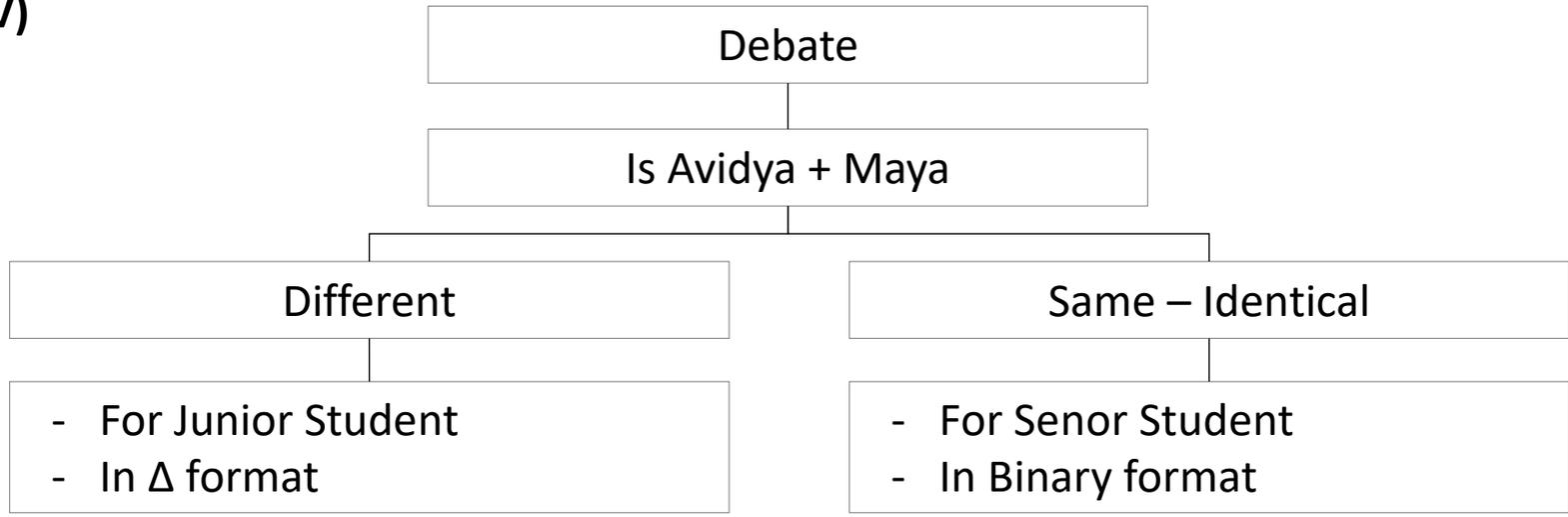
अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।
अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ १६ ॥

anādimāyayā supto yadā jīvaḥ prabudhyate |
ajamanidramasvapnamadvaitam budhyate tadā || 16 ||

When the individual soul sleeping under the influence of the beginningless Maya is awakened, then it realises in itself the birthless, sleepless, dreamless and non-dual (Turiya). [1 - K - 16]

- Because of Maya, beginningless sleep of self ignorance, one is gripped with Ahamkara, (Vishwa + Teijasa + Prajna) as reality and misses the truth – Turiyam Brahman.

XXIV)



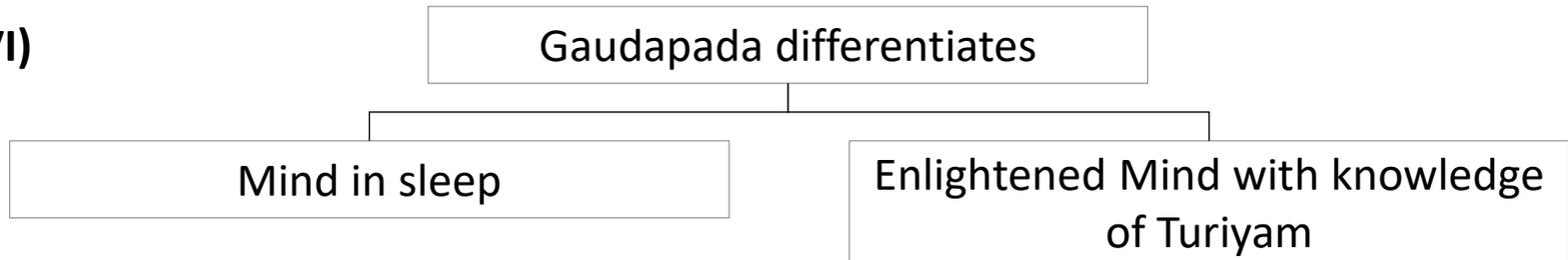
XXV) Gita :

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

**yā niśā sarvabhūtānāṃ
tasyāṃ jāgarti saṃyamī |
yasyāṃ jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||**

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

XXVI)



XXVII) Difference :

Ajnani	Jnani
<ul style="list-style-type: none">- Duality is in potential condition, not gone- Unmanifest condition	<ul style="list-style-type: none">- Mind has Turiya Jnanam- Does not go to unmanifest sleep state

XXVIII) For Jnani :

- **Enlightened Mind becomes Brahman.**

XXIX) Mind can't become, doesn't become Brahman.

- **That which misunderstood as Mind, Maya, until now is now understood as Brahman only.**

XXX) Look at Rope Snake with Torchlight

- Rope Snake becomes Rope.
- Rope Snake does not undergo change.
- What was misunderstood as Rope Snake is now understood as Rope itself.

XXXI) For a Jnani, what was understood as Ahamkara – Vishwa – Teijasa – Prajna – Waker, Dreamer, sleeper is now understood as nondual Brahman.

XXXII) Sleep State = Brahman

- From Turiyam, Brahman, Ahamkara wakes up daily, Ahar Ahar, and resolves into Turiyam again.

XXXIII) Kaivalya Upanishad :

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

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

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

XXXIV) Mind becomes Brahman means it is understood as Brahman.

- Experience of Mind will continue as before.
- No experiential change.
- Jnani does not experience new body, Mind or world, they continue as before.

1133) Chapter 3 – Karika No. 36 :

I) Drk Drishya Viveka :

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

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

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

II) See everything / world, as Asti, Bhati, Priyam.

III) Differences are superficial in Body, Mind, World caused by Nama – Rupa.

- **Nama Rupa Bheda Asti.**
- **Vastutaya Bheda Nasti.**

IV) Sarvam Brahma Mayam

- Mind = Brahman = Understanding is called becoming Brahman.
- No transformation, change after becoming Brahman.

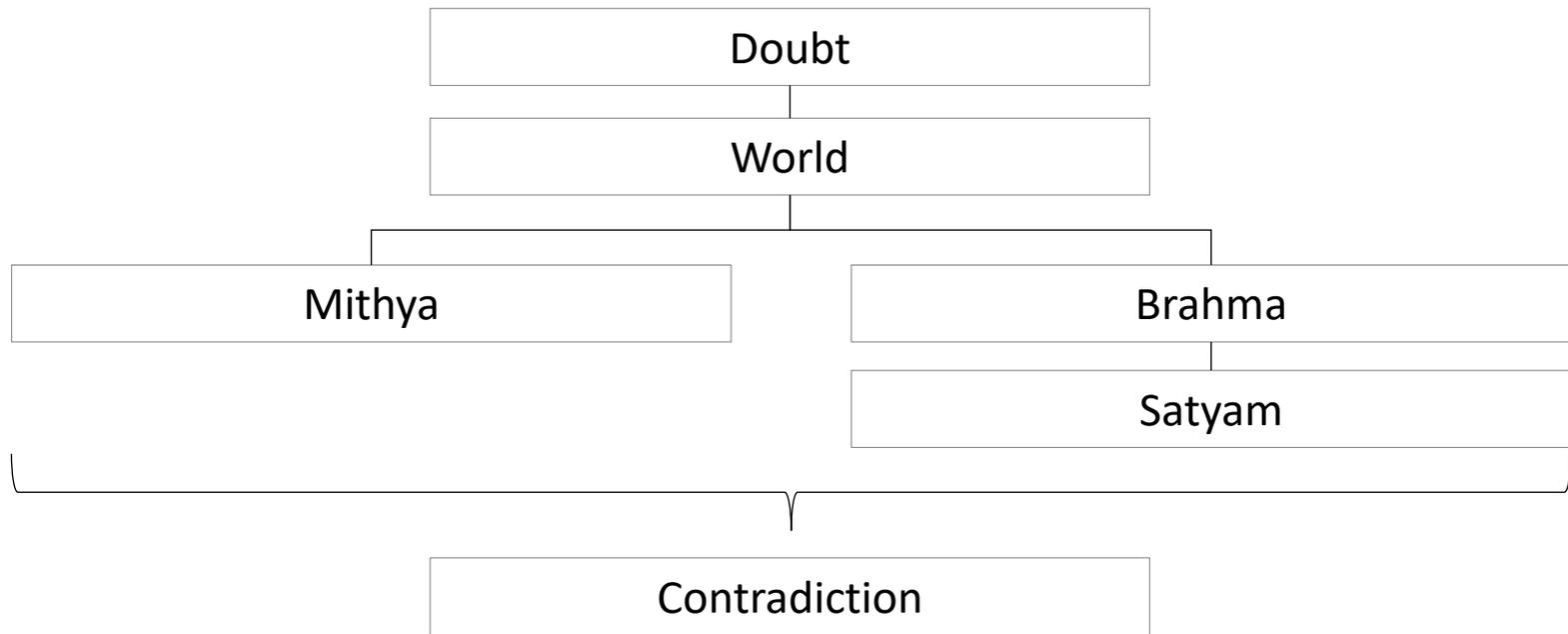
V) Karika No. 35 :

- Mind is understood as Brahman.

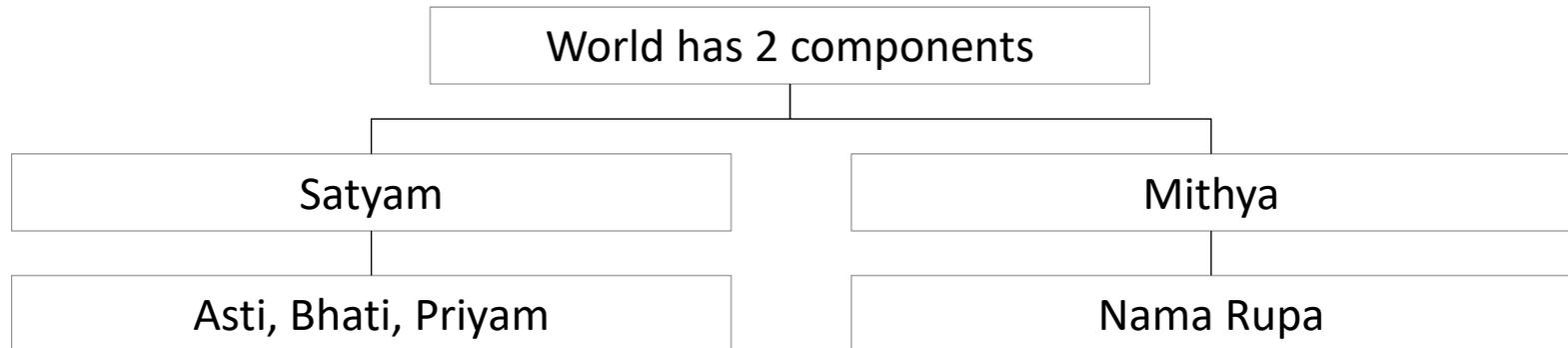
VI) Karika No. 36, 37 :

- Description of Brahman as in Mantra 7 of Upanishad.

VII)



VIII) Vidyananya Says :

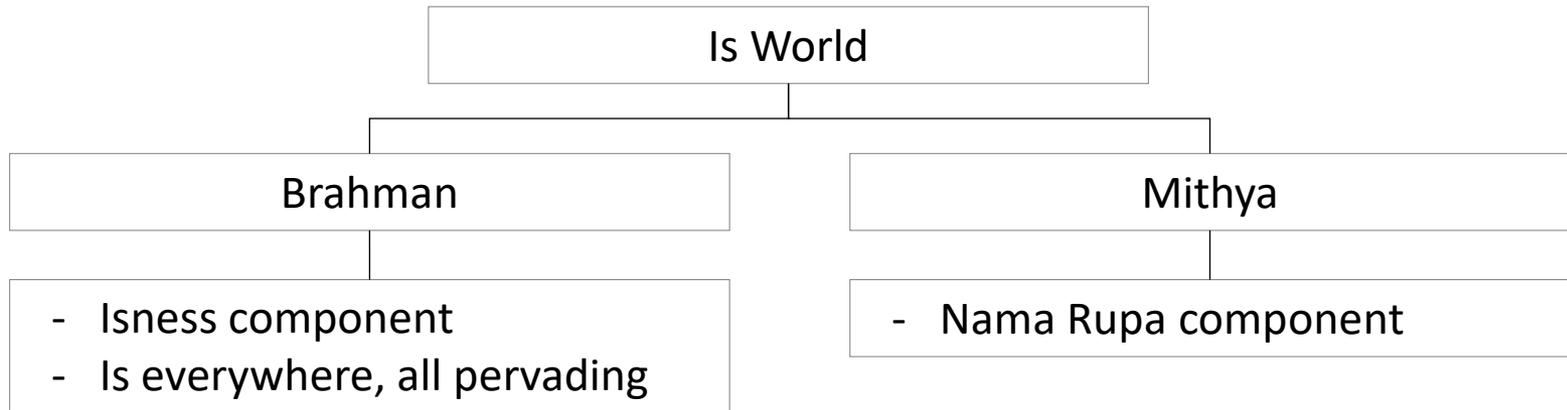


- Mithya can't exist independently.
- **Wherever Mithya component is, at same place is Brahman component.**

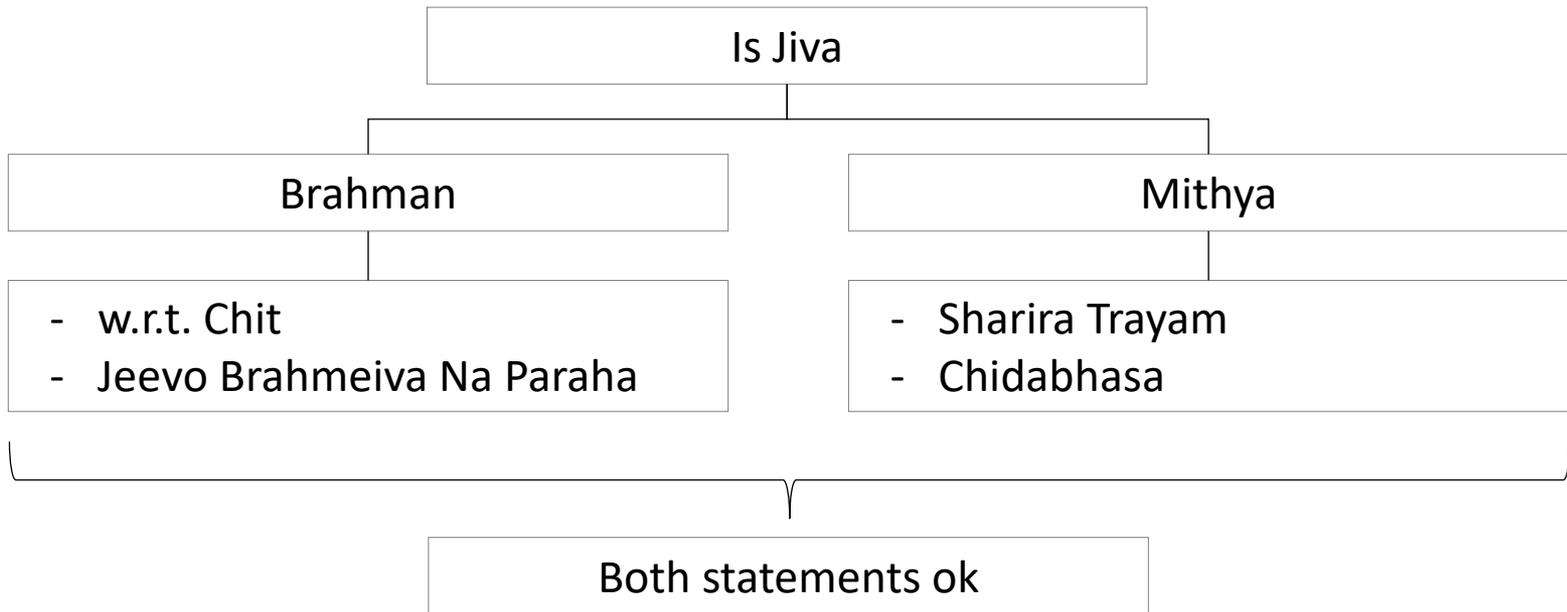
IX) Isness of Mithya belongs to Satyam Brahman.

- World has isness, existence, component.

X)



XI)



Brahma Jnanavalli Mala :

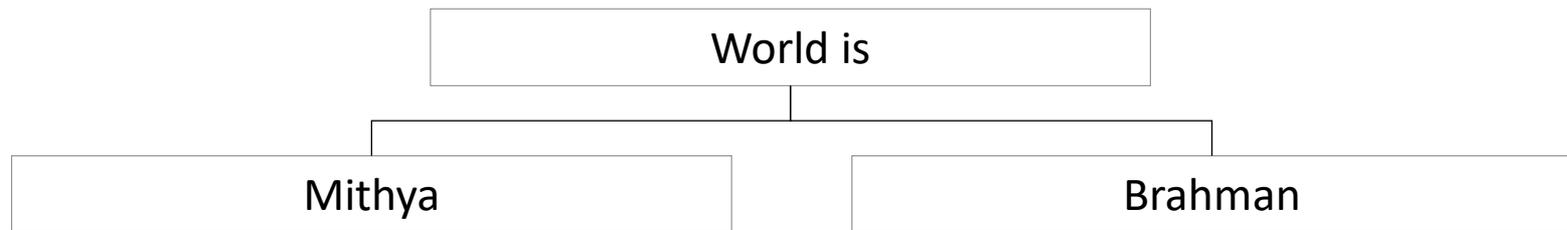
ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥ २० ॥

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

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

XII) Here in Karika No. 36 Gaudapada says :

- Mind is Mithya
- Mind becomes Brahman.
- Here we should say Mind is Brahman not from Nama, Rupa Drishti – Vyavaharika Drishti but from all pervading Sat Chit – Paramartika Drishti.
- Satchit Drishtya Manaha Braheiva Bavati.



- Both correct.

XIII) a) Ajam :

- Birthless
- Therefore Sthula Sharira Vilakshanam.

b) Asvapnam :

- Sukshma Sharira Vilakshanam.

c) Anidra :

- Karana Sharira Vilakshanam
- Avidya Satya Anu Bodhena Niruddha.

d) Atma Satya Anu Bodhena Niruddha.

- Janma Kaarana Nirudha.
- Janma Karana Abhavat Janma Abhava, Tasmad Ajam.
- Yataha Ajaha, Tataha Eva Anidram.
- Because Atma is birthless, therefore there is no sleep possible for Jnani.

XIV) Prabuddah :

- Jnani is one who has awakened from Svapat = Long sleep of Maya.
- It is not conventional 8 hours sleep.
- It is spiritual sleep – Maya Nidra, caused by Maya.

XV) Mandukya Upanishad : Chapter 1 – Karika No. 16

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।

अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ १६ ॥

anādimāyayā supto yadā jīvaḥ prabudhyate |

ajamanidramasvapnamadvaitam budhyate tadā || 16 ||

When the individual soul sleeping under the influence of the beginningless Maya is awakened, then it realises in itself the birthless, sleepless, dreamless and non-dual (Turiya). [1 - K - 16]

- **Self ignorance is called long sleep of Maya.**

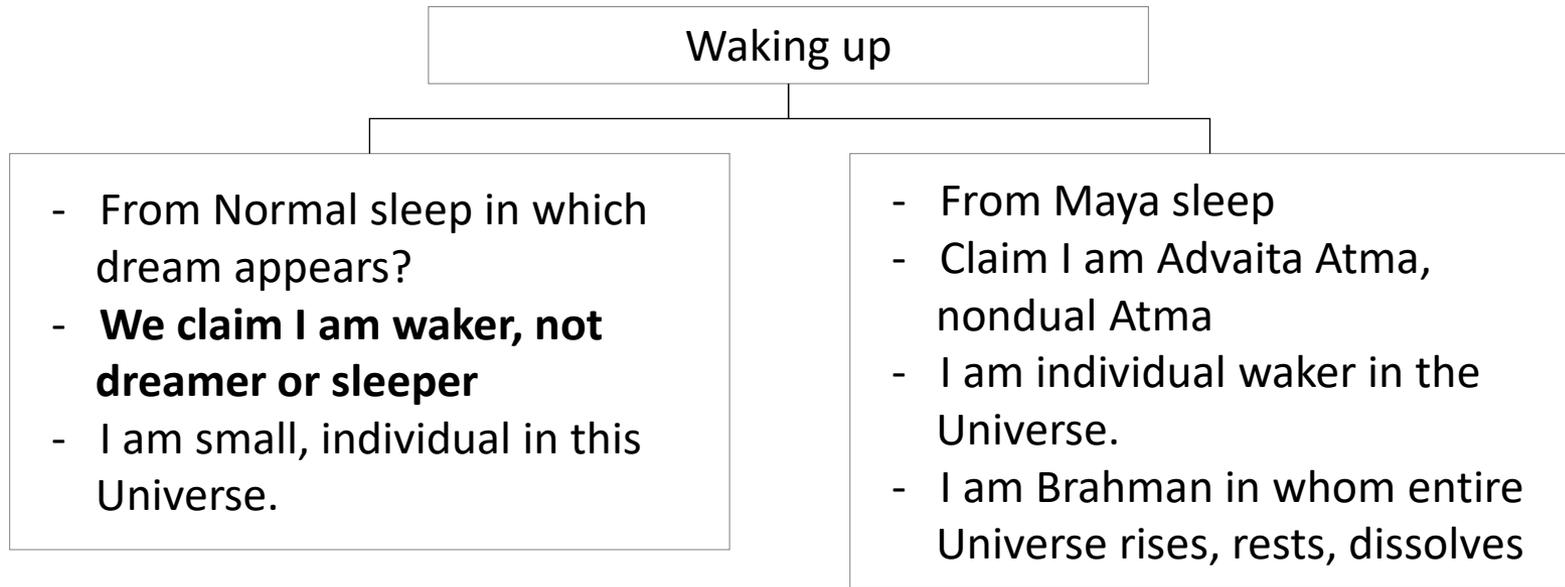
- What type of Maya?
- Anaadi Maya, Maya which is beginningless.
- Jnani has awakened from sleep called Maya Nidra.
- Spiritual sleep = Anaadi Maya

= Avidya Lakshana

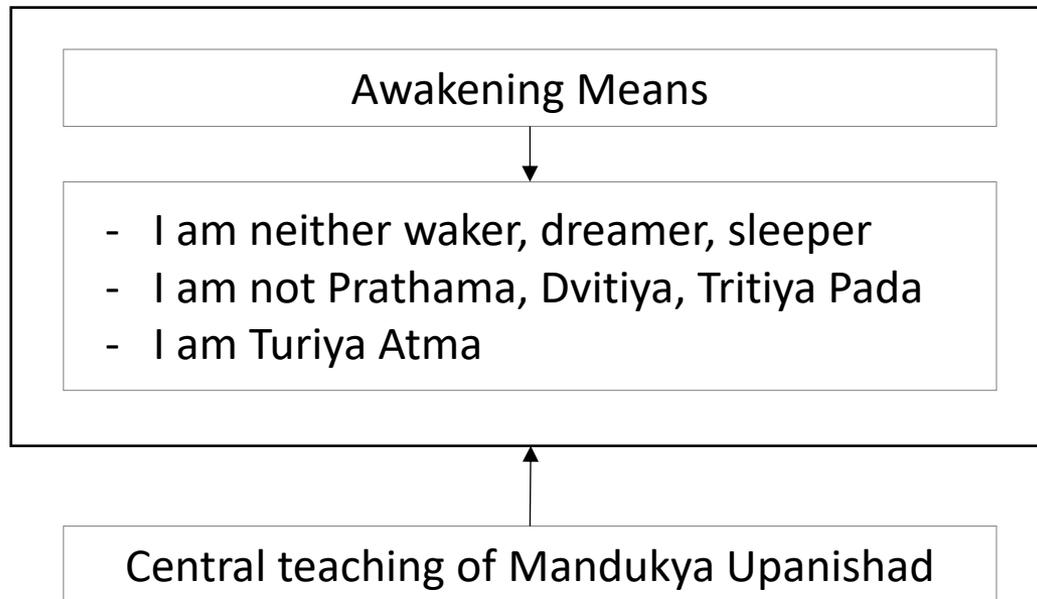
XVI) From Spiritual sleep, Jnani has awakened

- Spiritual sleep means not knowing the spiritual essence behind Srishti, Sthithi, Laya = Brahman, cause of Universe.

XVII) What does Jnani understand after awakening from Maya Sleep?

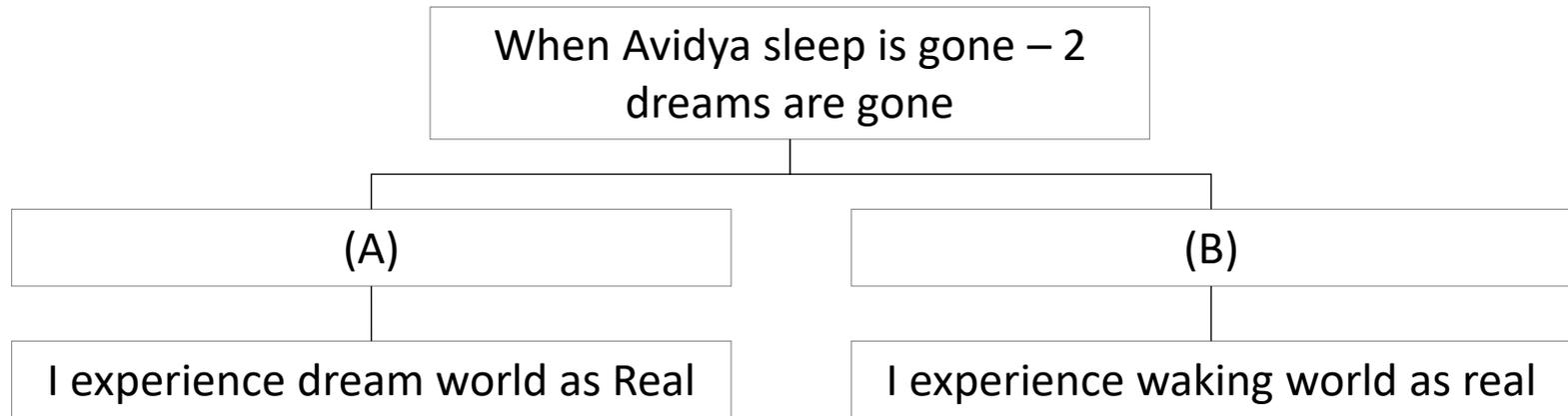


XVIII)



- Dream continues till sleep is there.

XIX)



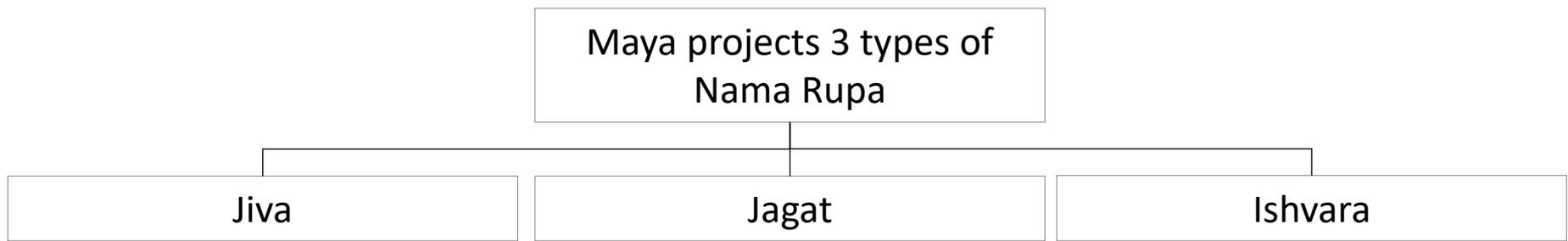
- Both are Mithya, wake up from 2 dreams = Asvapnam.

XX) Maya Panchakam :

निरुपमनित्यनिरंशकेऽप्यखण्डे
मयि चिति सर्वविकल्पनादिशून्ये ।
घटयति जगदीशजीवभेदं
त्वघटितघटनापटीयसी माया ॥ १ ॥

nirupama nityaniramshake api akhande
mayi citi sarvavikalpanádishūnye
ghatayati jagadèshajèva bheda
tvaghatita ghatanápatiyasè máyá.(1)

Maya which is skillful in accomplishing the impossible brings about the distinctions of the world. Ishvara, and jiva in my consciousness, which is unique and eternal, partless and impartite, and which is free from all distinctions. [Verse 1]

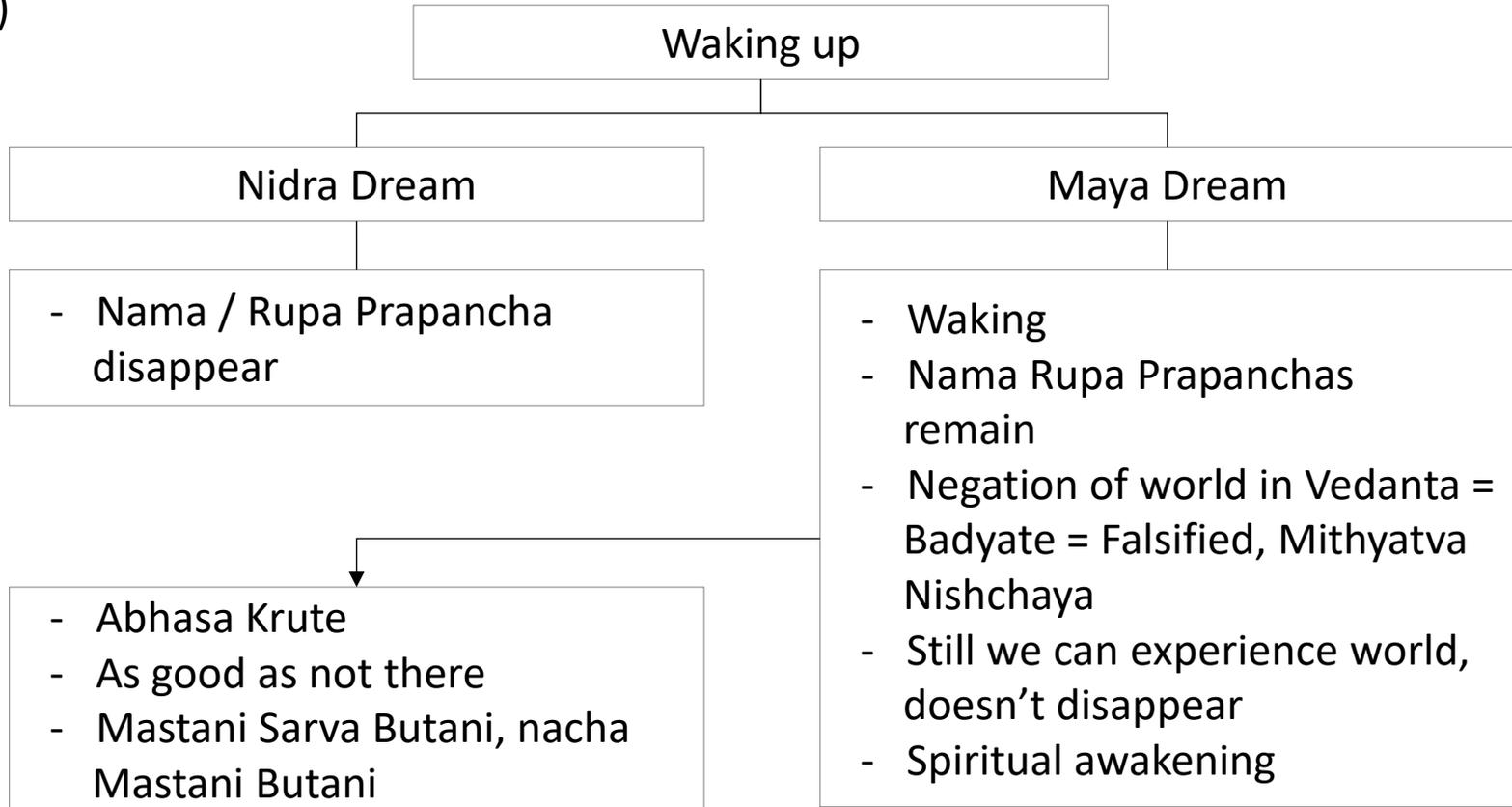


- Δ format = Nama Rupa.

XXI) On waking up to Turiyam, Nama – Rupa are gone. (of Dream or Waking Prapancha)

- They are gone like Rajju Sarpah (Jnana Adhyasa).

XXII)



XXIII) World is really not there, it is there only for experience.

Example :

- Fake Rs. 500 note, as good as not there, falsified, nonexistent.

XXIV) Jnani will perceive the world, he will say – no world.

- Neha Nana Asti Kinchana..

Katho Upanishad :

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

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

XXV) Mundak Upanishad :

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

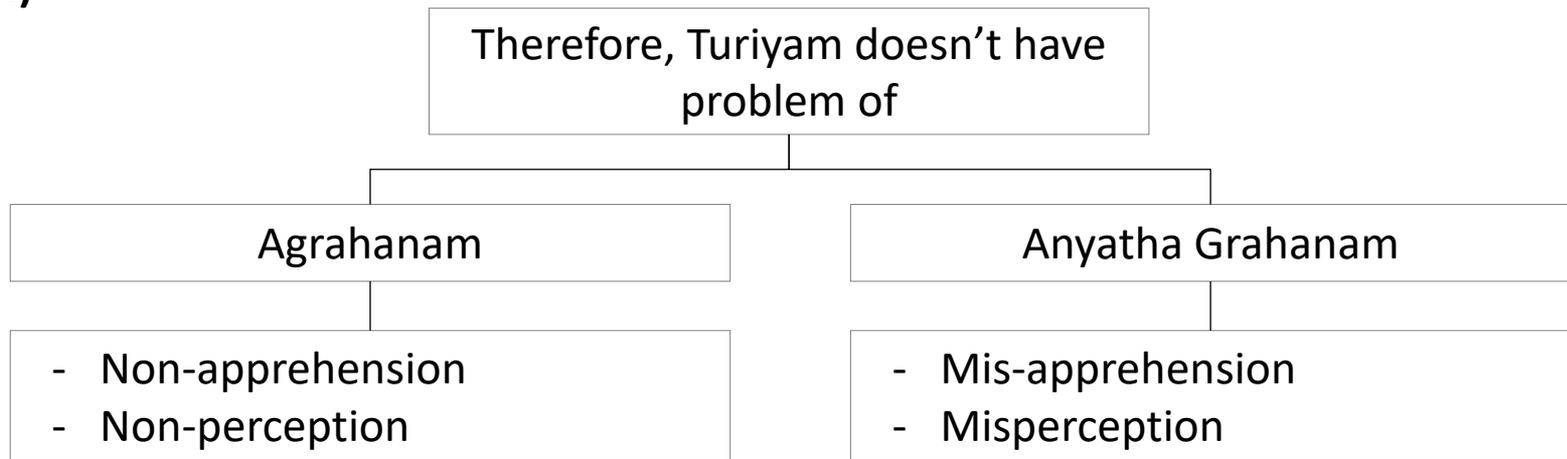
Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham || 11 ||

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

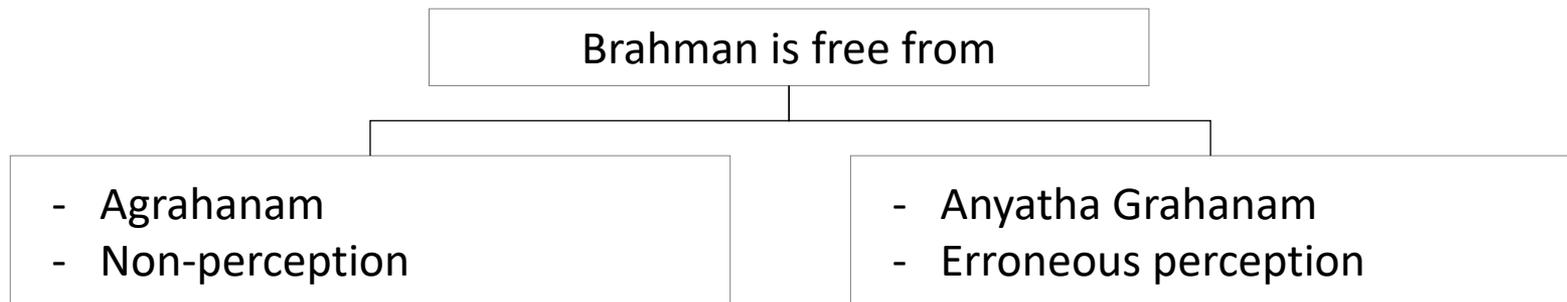
Example :

- Rajju Sarpah.
- Physically disappears
- World doesn't physically disappear.
- Therefore, after Jnanam, Brahman not associated with any Name.
- Therefore Amatra – Chatuspat, Avyavaharyam.

XXVI)



XXVII) Aavirbava Tirobava Varjitaha :



XXVIII) Mandukya Upanishad :

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।
बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ १३ ॥

dvaitasyāgrahaṇam tulyamubhayoḥ prājñaturyayoḥ |
bījanidrāyutaḥ prājñaḥ sā ca turye na vidyate || 13 ||

The non-cognition of duality is equal in both sleep and Turiya, but the sleeper, conditioned in his sleep, is in the form of the cause: and this - The sleep or the cause (Avidya) does not exist in Turiya. [1 - K - 13]

4 Padas

1st Pada + 2nd Pada (Vishwa – Teijasa)

- Associated with Agrahanam + Anyatha Grahanam
- Have ignorance + error
- I am Karta, Bokta, rich, pour

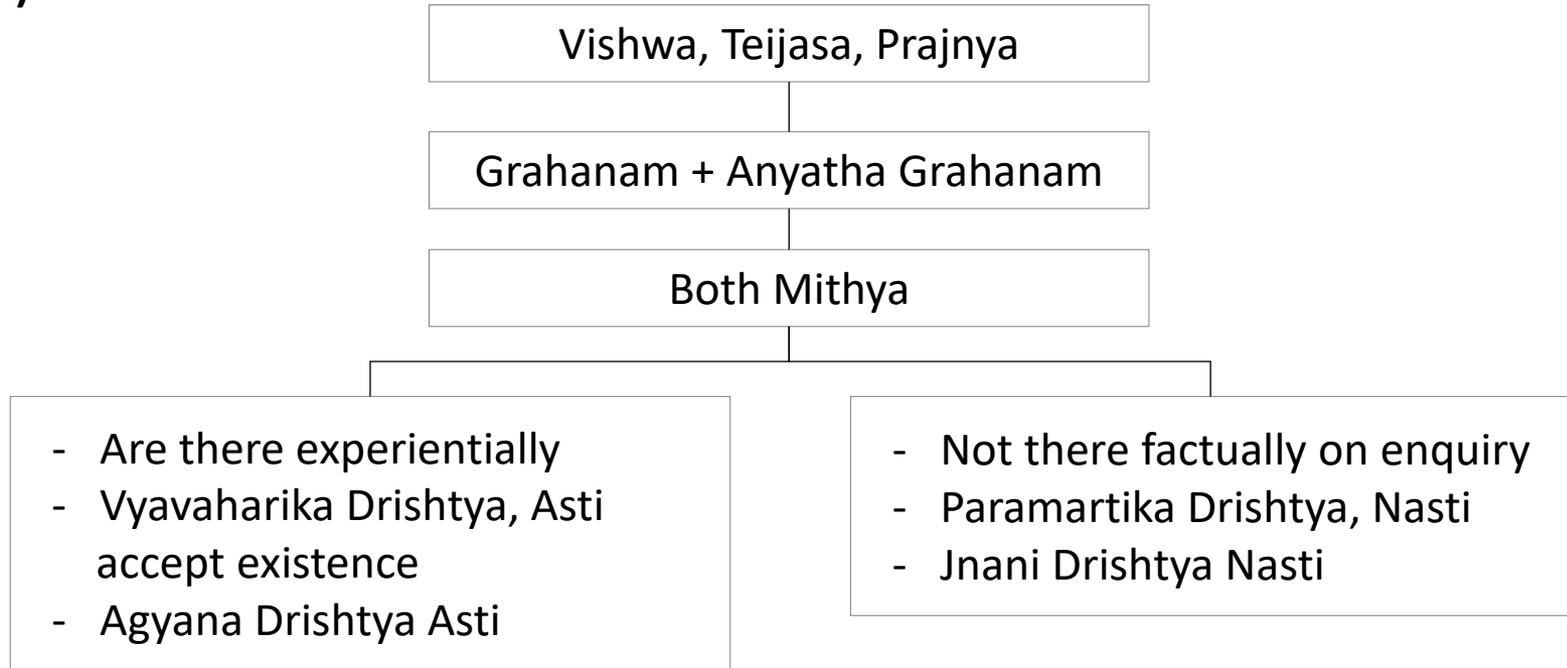
3rd Pada

- Have Agrahanam
- No Agrahanam
- No error
- Have self ignorance

Turiyam

- Turiyam is free from Agrahanam and Anyatha Agrahanam

XXIX)



XXX)

Aavirbava	Tirobhava
<ul style="list-style-type: none">- Revelation of Agraahanam + Anyatha Grahanam exists from Vyavaharika Drishtya	<ul style="list-style-type: none">- Concealment of Atma- Turiya Drishtya not there

XXXI) 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 ।
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]

Prajna	Vishwa / Teijasa	Turiyam
Agrahanam	Agyanam + Anyatha Grahanam	Na Antap Prajnam

XXXII) When 3 Padas are negated, falsified as Mithya, there is no Grahanam or Anyatha Grahanam.

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

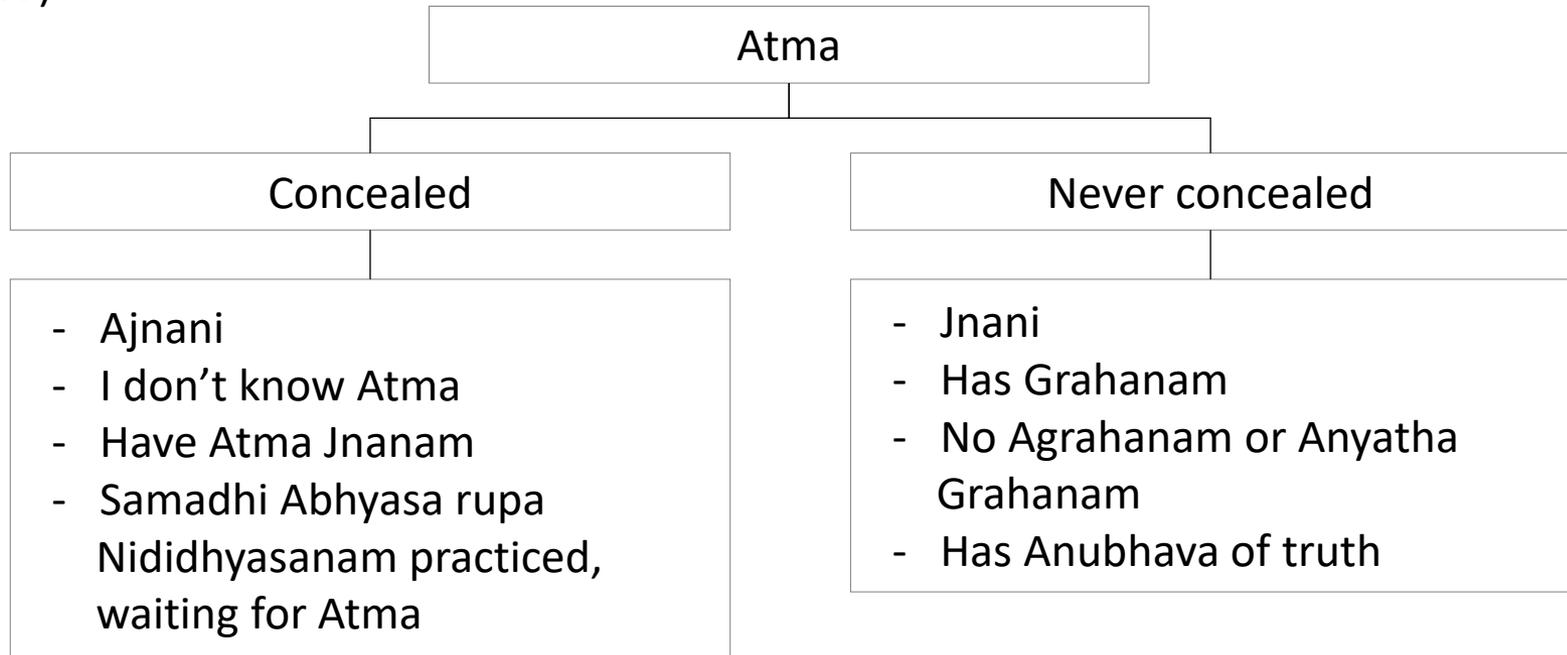
न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

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]

- All out, Varjitaha.

XXXIV)

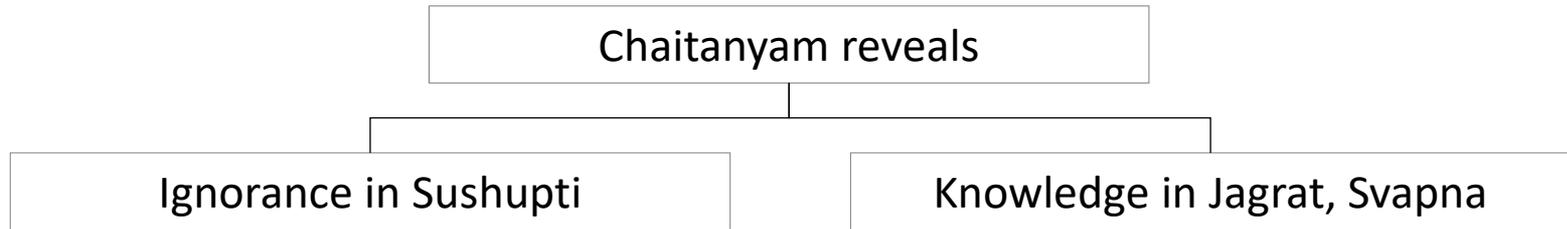


XXXV) Jnanis standpoint, Brahman – not revealed after Jnanam.

- How is Brahman concealed?
- Brahman is self evident all the time.
- No concealment at all ever.

XXXVI) Ignorance also revealed by Brahman.

- **I know – I don't know the world in sleep.**
- **I don't know world is revealed by Brahman which is ever evident Chaitanyam.**



- Sakrut Vibhatam since it is Nitya Bharupatvat Cha... Meditate on these concepts.

1134) Chapter 3 – Karika No. 36 :

I)

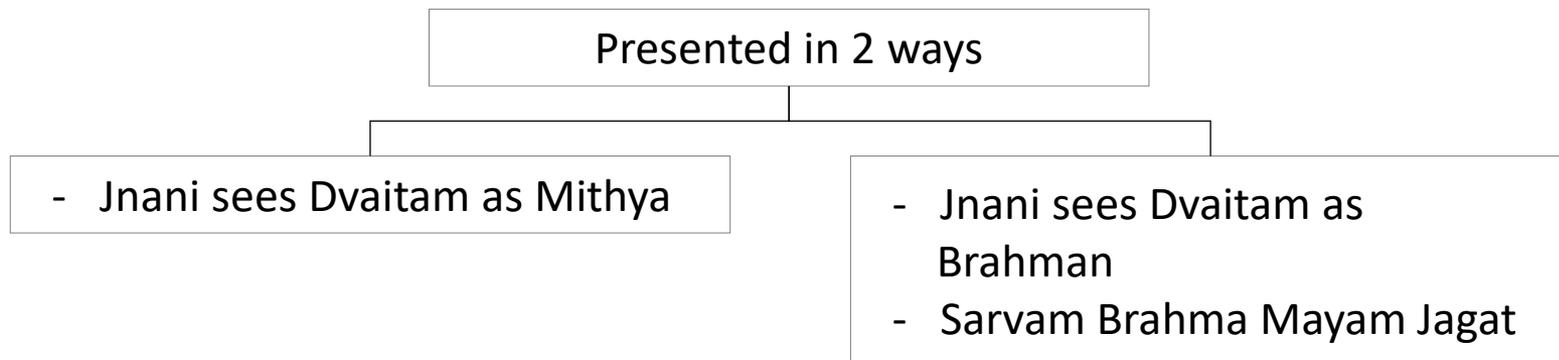
Sushupti Advaitam	Jnanena Advaitam
<ul style="list-style-type: none">- One goes to Advaita Avastha not Advaita Vastu.- Temporary state available in Sushupti and Samadhi.- Sushupti replaced by Dvaita Avastha in Jagrat + Svapna- Not real	<ul style="list-style-type: none">- One goes to Advaita Vastu not Advaita Avastha.- Permanent, eternal nature claimed as Turiyam.- Continues permanently- After Jnanam, Jnani experiences duality, does all transactions.

II) Experiential duality, transactional duality will not disturb Advaita Vastu.

III) Jnanis Advaitam is not Absence of Dvaitam but inspite of Dvaita Anubhava.

- Jnanis Advaita Jnanam will never be challenged by the experience of Dvaitam, Jnani will firmly assert that there was, is, ever will be Advaitam only.

IV)



V) Mundak Upanishad : Chapter 2 – 2 – 11

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

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

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

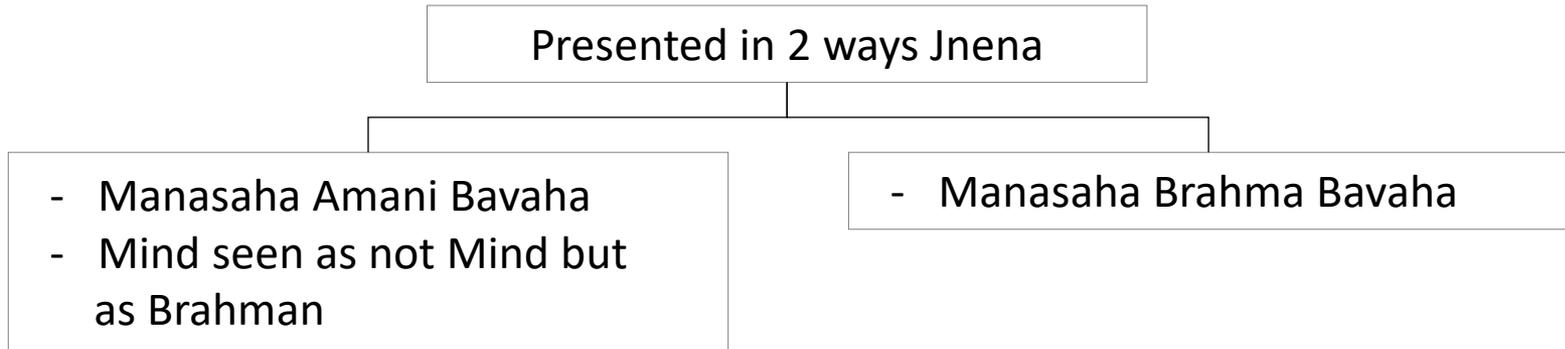
VI) This Brahman starts with Mind, and takes up entire Anatma, body, sense, world.

- Before saying Sarvam Brahma, 1st says Manaha Brahma Bavati.

VII) Jnani looks at his own Mind as Brahman's Maya Shakti.

- Mind not seen as Mind but seen as Brahman.

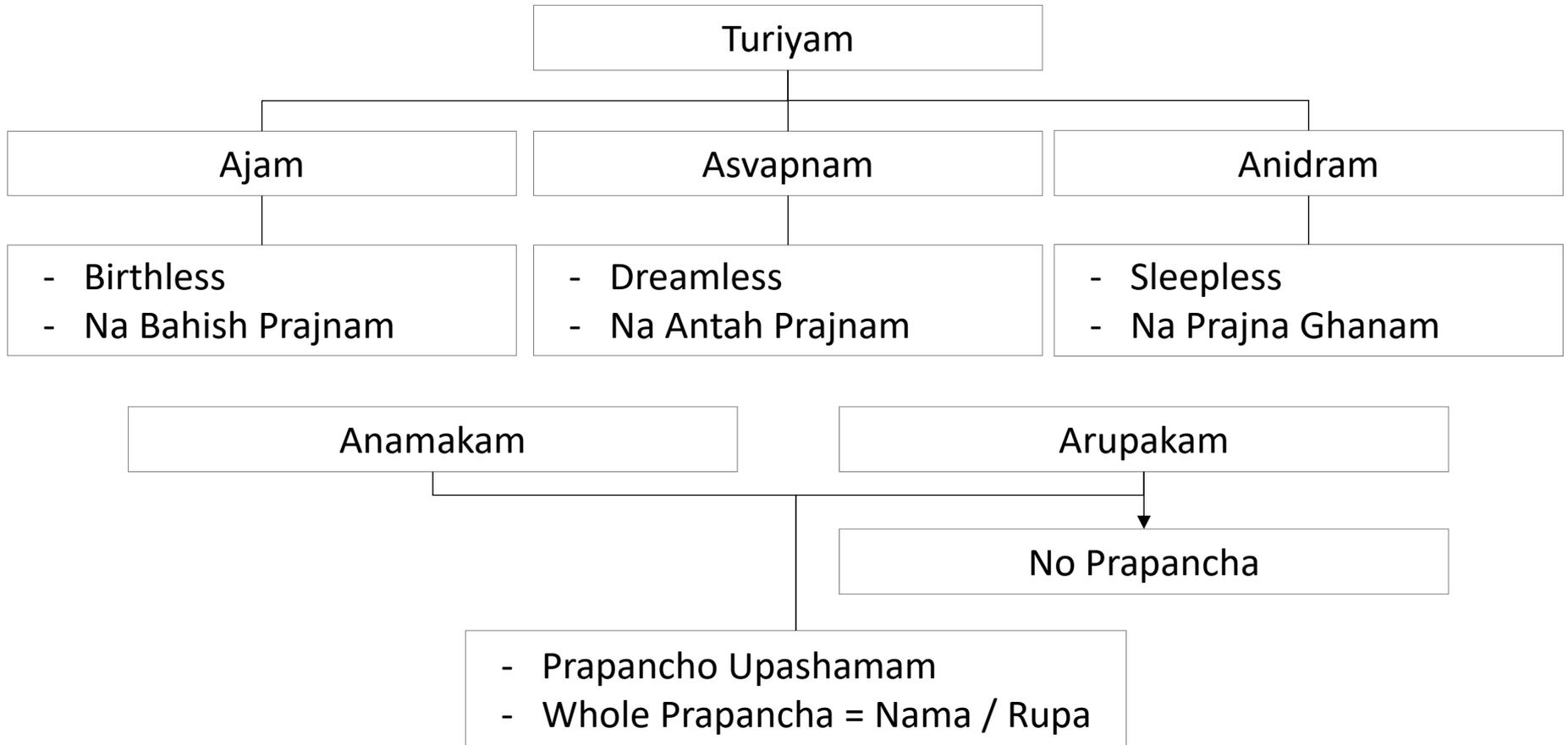
VIII)



IX) Dvaitam is always Mithya

- Mithya Dvaitam + Mithya Dvaita Anubhava can't disturb Satyam Turiyam, Advaitam and Advaita Jnanam.
- This is the difference between Sushupti and Jnanam.

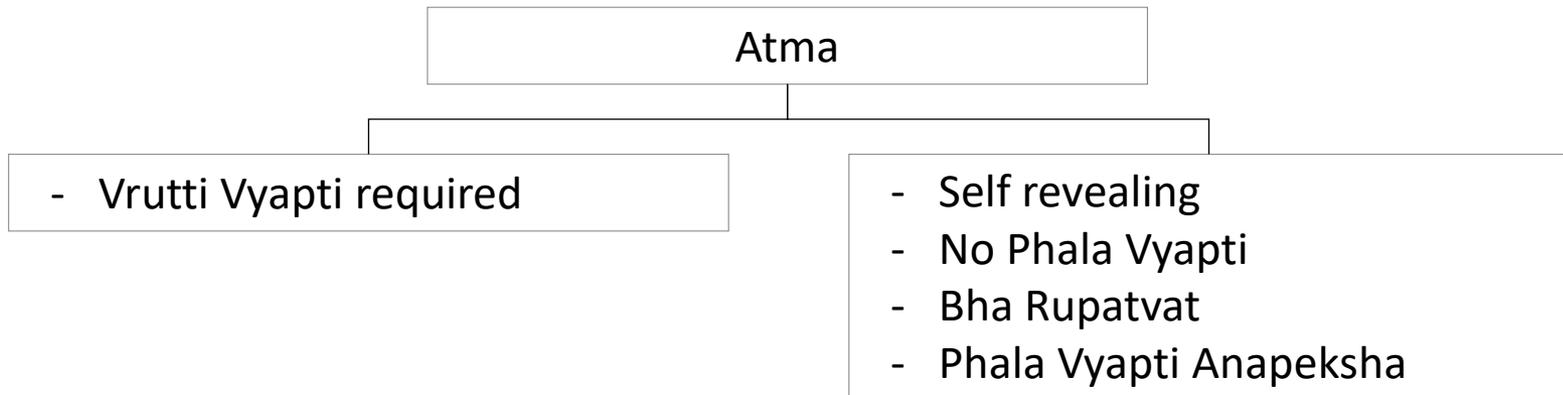
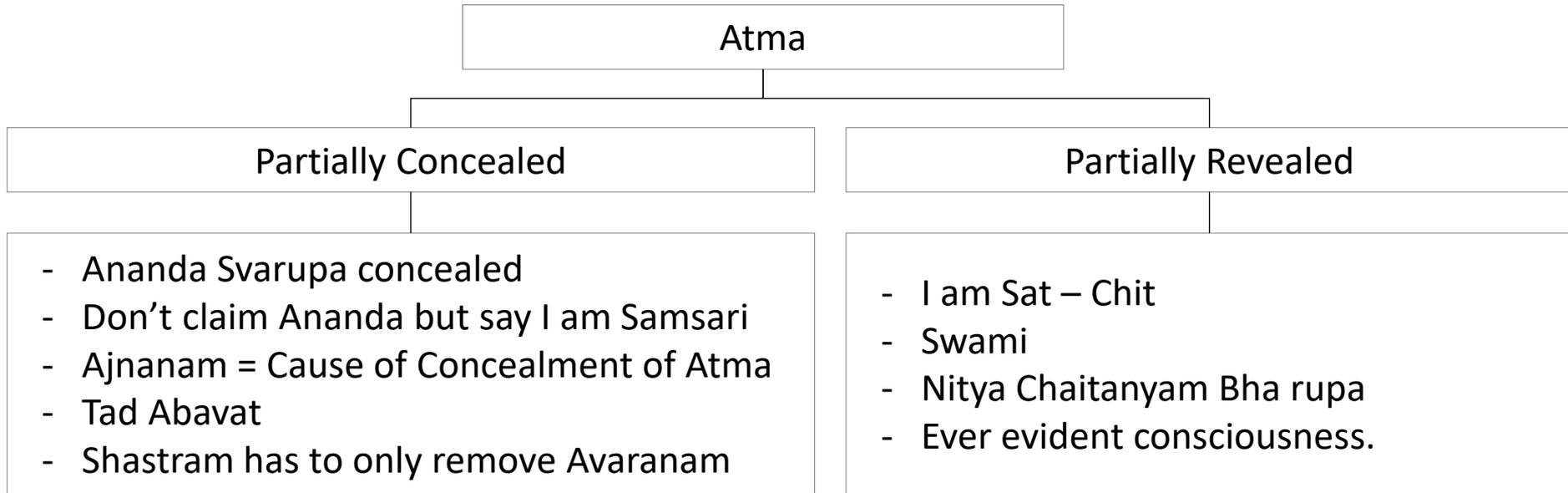
X) 3 Verses 36, 37, 38 – Keep 7th Mantra in the Mind.



XI) Dvaita Anubhava is there.

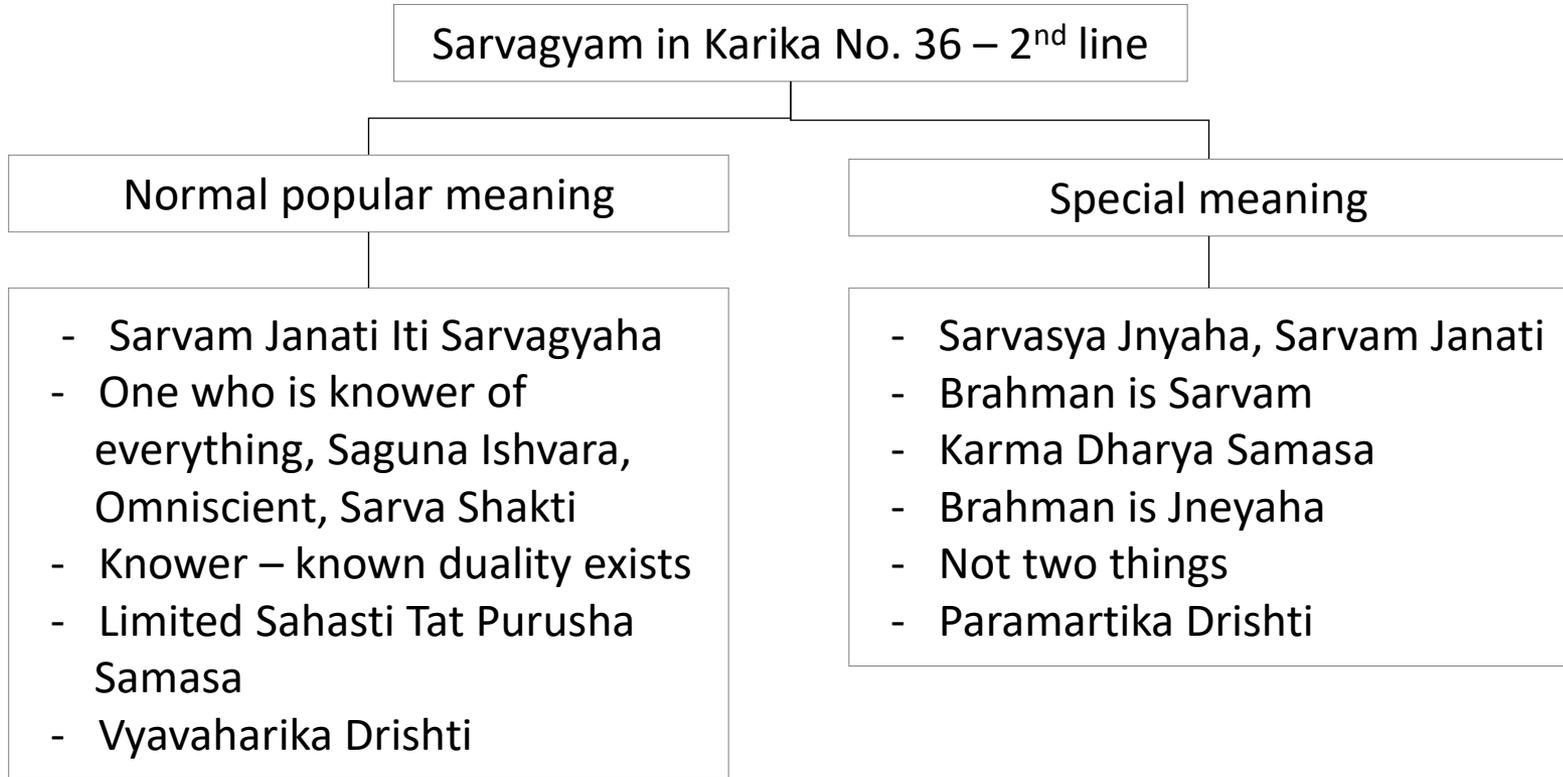
- Therefore we conclude, Dvaitam is Satyam.
- But in dream Dvaita Anubhava is there, know it is not Satyam, but is Mithya.
- In sleep, no Dvaita Anubhava, Upanishad says it is Satyam.
- Take Advaitam as Satyam, then only can understand and accept it as Adhishtanam for Mithya Nama Rupa Prapancha.

XII)



- Therefore Sakrut Vibhaktam Iti, used by Gauda Pada is perfectly right.
- Deep reasoning in Chapter 3.

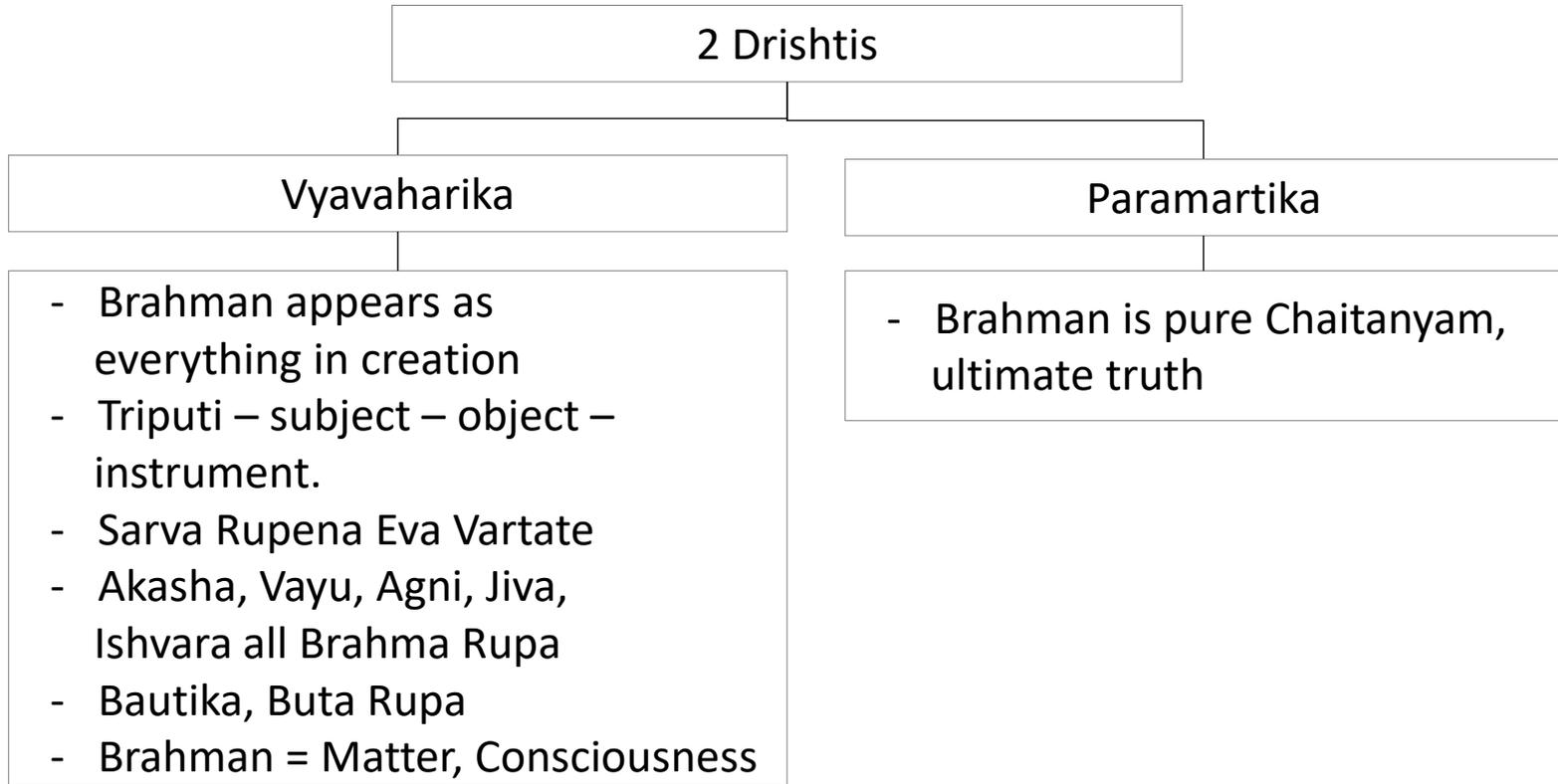
XIII)



XIV) Brahman = Sarvagya, Chaitanya Svarupaha, nature of Consciousness.

- Therefore, Jnyaha
- Paramartika Drishti.

XV)



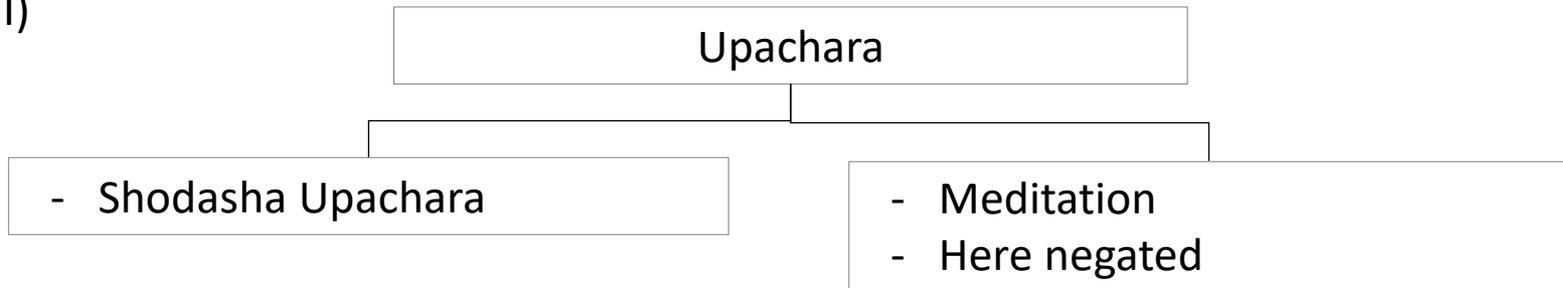
XVI)

1st Interpretation	2nd Interpretation
<ul style="list-style-type: none"> - Brahman is knower of everything - Everything is different from Brahman 	<ul style="list-style-type: none"> - Brahman is not knower of everything - Brahman = Everything, Sarvagya, Prapancha Trayam - Immanent principle - Sarvagya = Brahman is all, everything, existence principle - It is of nature of Chaitanyam also

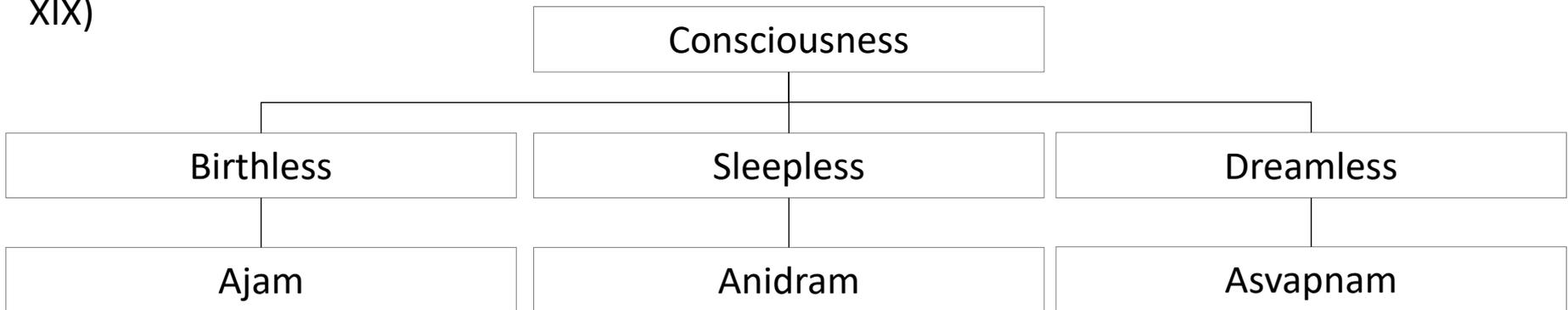
XVII) Brahman is not available for any form of transaction.

- Transcendent principle.
- Shankara negates meditates on Brahman.
- Brahman can't be meditated upon, it can only be claimed as "Aham".

XVIII)

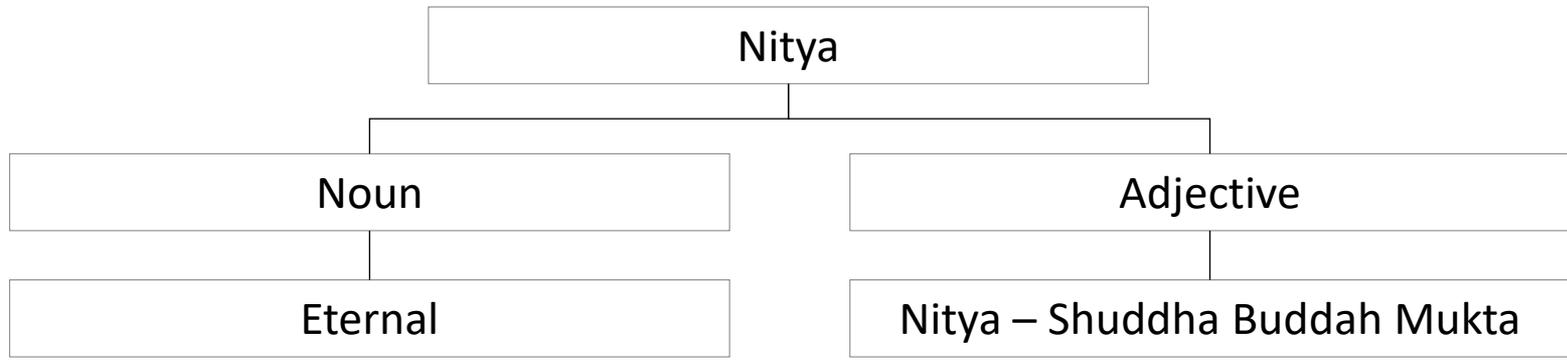


XIX)



- Jnani is Nitya Shuddha – Eternally pure (Without impurity of Agyanam), Buddah – Ever revealed, Mukta – ever free, Nature.

XX)



Kathanchana :

- Because of this nature, under no circumstance they require any Sadhana.

Gita :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsya sarvabhūtēṣu
kaścidarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Nothing to be done.
- No sense organs (Jnana Indriya), Karma Indriyas, Antahkaranam (Instrument) are required for Atma Jnanam.
- After Avidya is removed, nothing needs to be done.

1135) Chapter 3 - Karika No. 37 :

I) Karika No. 37 = Extention of Karika No. 36.

II) 2 Words – Anamakam, Arupakam

- Once Nama – Rupa Nisheda, Prapancha Nisheda, Prapancha Upashama (Dissolution).

Gist :

III) By Negating Nama Rupa, Gaudapada negates all instruments of world experience.

IV) Jnana Indriya + Karma Indriya + Antahkarana

- 3 Instruments make me Pramata, using Pramanam, reaching Prameya Prapancha.
- When Pramanam is gone, not experientially, but falsified, Pramata and Prameyam, creation also falsified, resolved, Pravilapanam.

V) What is left?

- Prapancho Upashamam, Turiyam left behind.

VI) What is job of Vak Indriyam?

- Karanam = Instrument for all utterance of words.
- Abhilapaha = Organ of speech.

VII) Tasmāt Vigataha :

- Turiyam is free from organ of speech = Upalakshanam, indictor for all Karma Indriyas.

VIII)

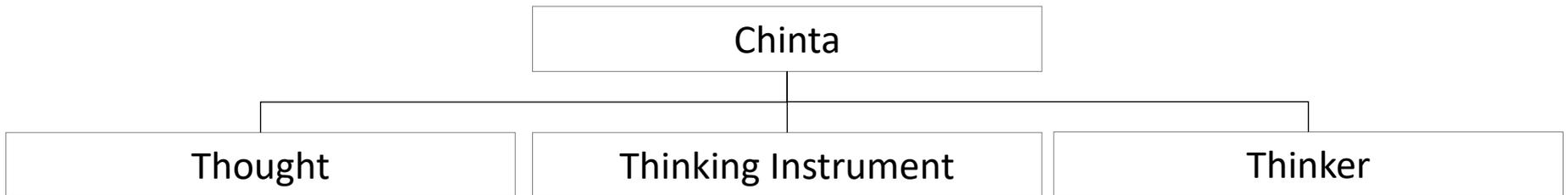


- Varjitaha Iti Etat = Without

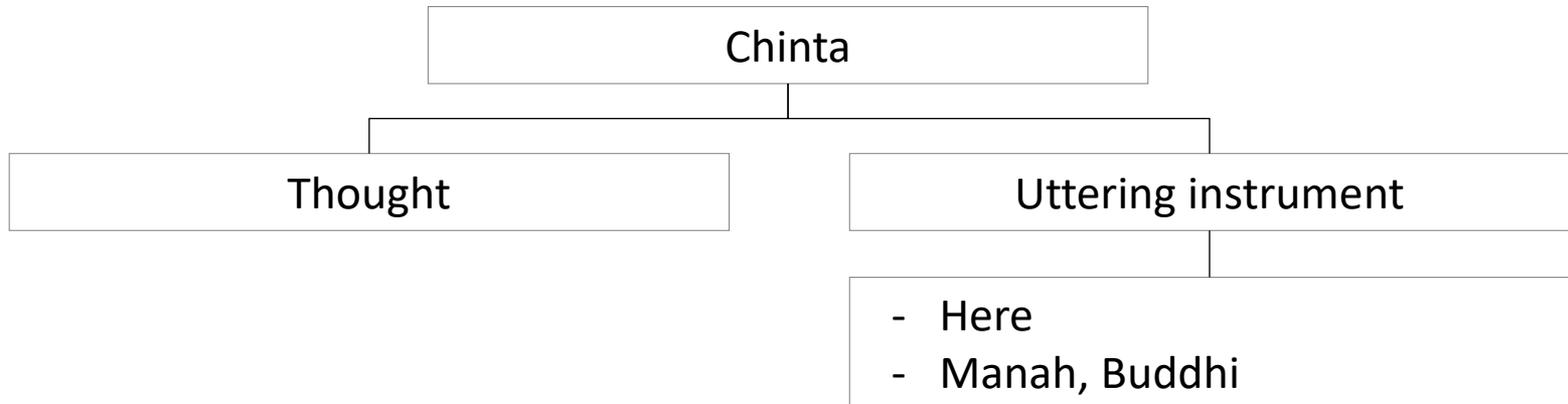
IX) Jnani does not have 5 Jnana Indriyas + 5 Karma Indriyas means understanding they are Mithya, falsified from Turiyam angle, Paramartika angle.

X) Jnani uses them as Vyavaharika Satyam, but I am Turiyam Paramartika Satyam

XI) Sarva Chinta Samutitaha



XII)



XIII) Amanaha :

- Jnani is without a mind in higher order.

XIV) Shubra = Shuddaha = Pure, without impurities – Agyanam, Raaga Dvesha, Kama, Krodha (Varjitaha).

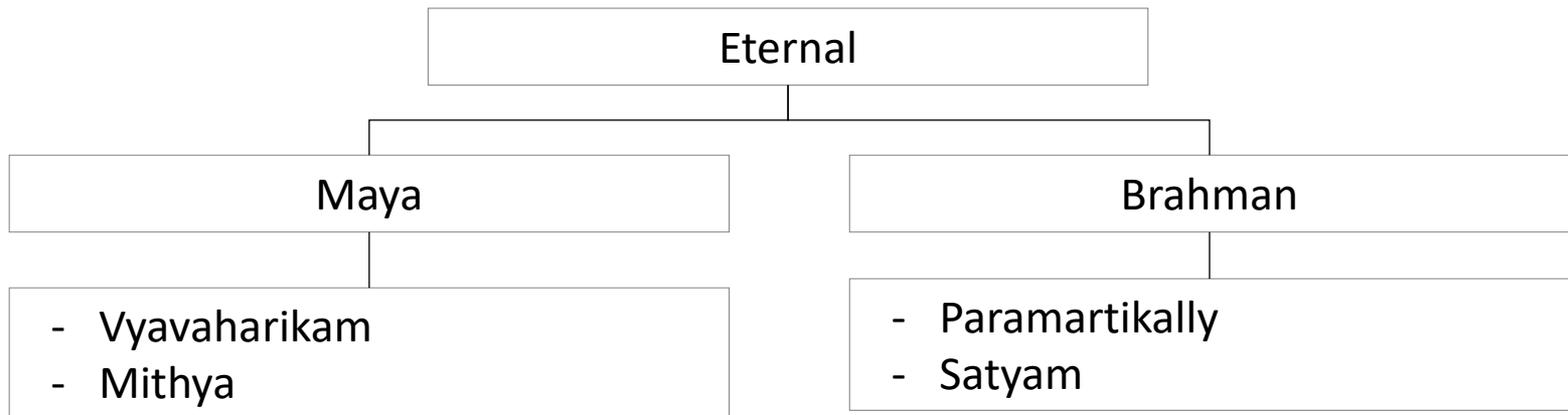
XV) Aksharat Paratah Paraha

- Akshara = Maya = Eternal.

Chapter 15 : Gita

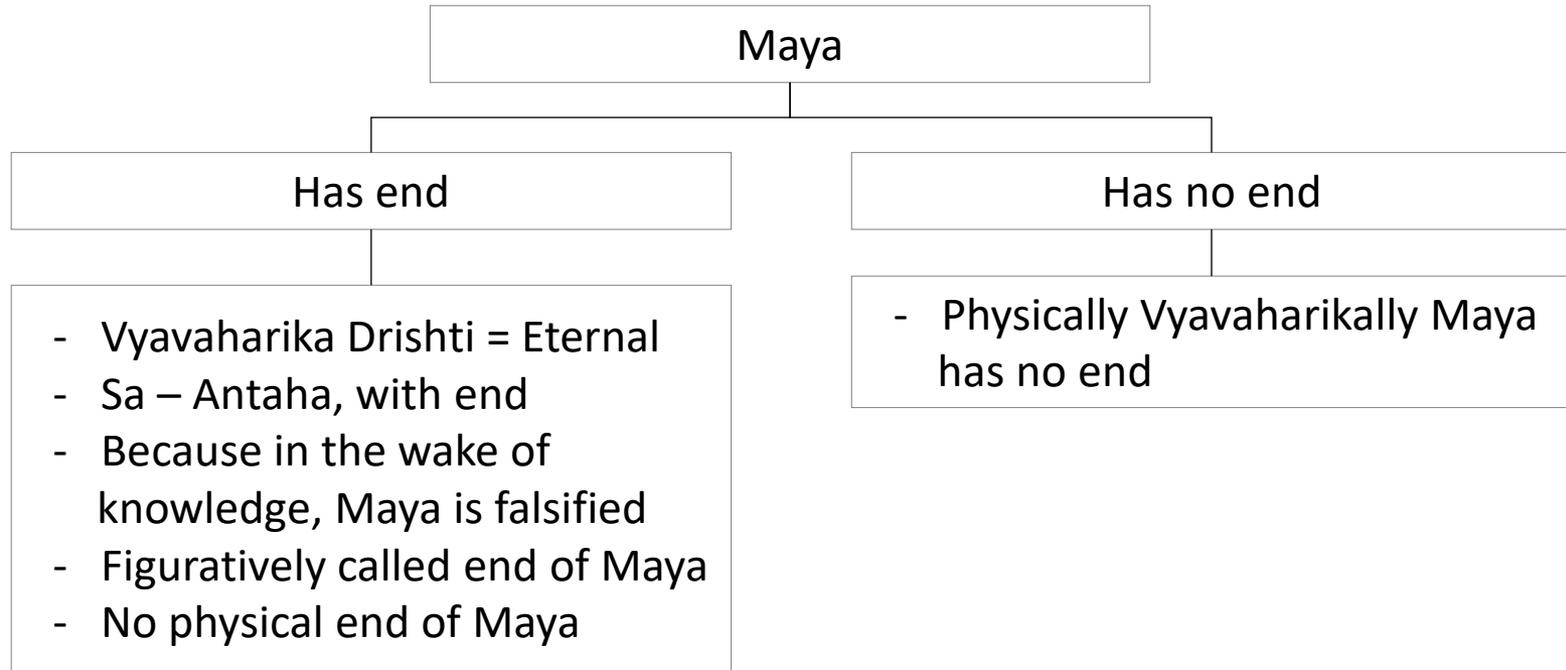


XVI)

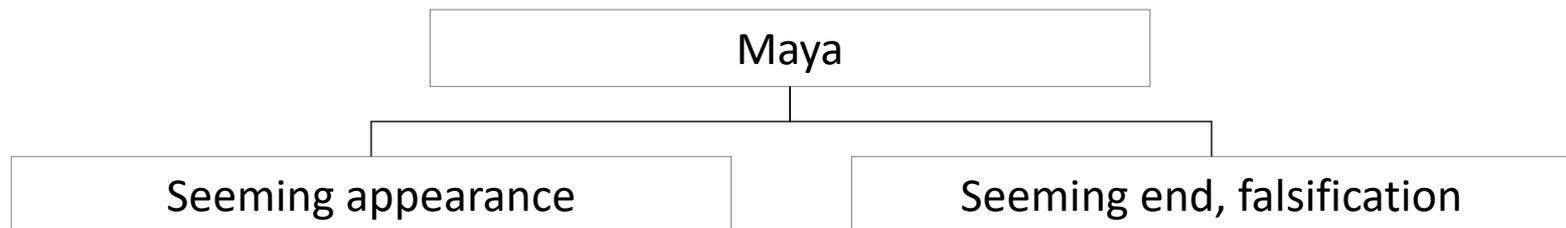


- Not duality.

XVII)



- When I understand Maya is Mithya, it is as though ended.
- Falsification is figuratively taken as end of Maya.
- Physically – Maya has no end, figuratively only seeming end.



XVIII) Real Atma described from Karika No. 33 – 38 (6 Verses)

XIX)

Abhilapa	Chinta
- Bahya Karanam - Jnana Indriya + Karma Indriya	- Antah Karanam - Mind + Intellect

XX) Once Atma is associated with Karanam, it goes under as Vishwa, Teijasa, Prajna.

- Free of Karanams it is Turiya Atma.

XXI) Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,

aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

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

a) Aprana, Amanaha :

- Free from Sukshma Shariram.

b) Antah Karanam :

- Sarva Chinta Sa Mititaha.

c) Aksharat Paratah Paraha :

- Free from Karana Shariram.

d) Aksharam :

- Karana Shariram = Maya.
- Turiyam = Beyond Karana Shariram.

XXII) If Turiyam is free from both internal and external organs, world is also not there in Turiyam, Asangatvat.

XXIII) If Karanams are not there, Vishayas are not there in Turiyam.

XXIV) Vishayas proved by Karanams.

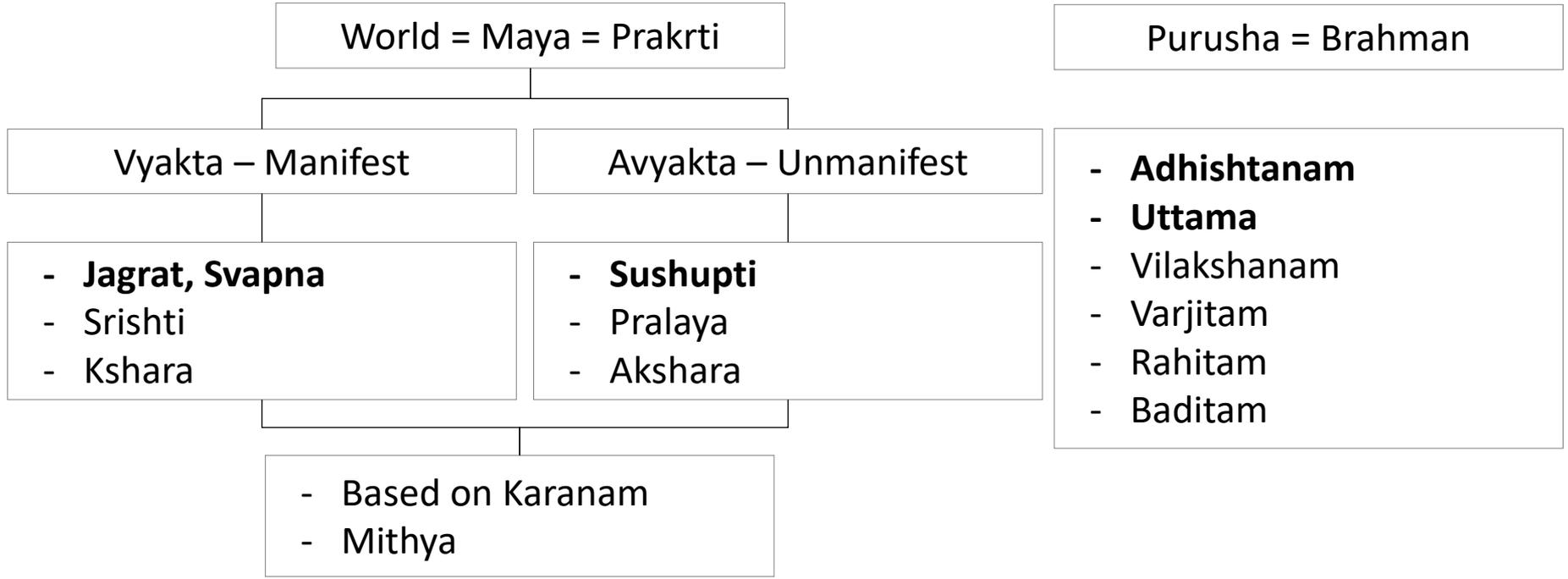
- **Mana Dhina Prameya Siddhi**
- **Mana Abava Meva Abhava**
- **Grahaka Abhava Grahya Abhava**
- **Pramanam Abhava Prameya Abhava**
- **Karana Abhava – Vishaya Abhava**

- Vishaya = Worldly objects.

XXV) Turiyam Brahma is free from the world.

- World will always be there in Brahman either in manifest or unmanifest form.

XXVI)



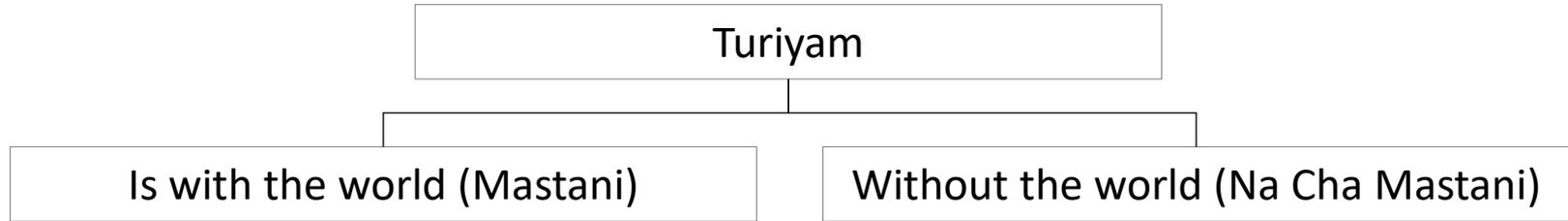
XXVII) Gita :

अव्यक्तादीनि भूतानि
व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव
तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni
vyaktamadyāni bhārata ।
avyaktanidhanānyēva
tatra kā paridēvanā ॥ 2-28 ॥

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?[Chapter 2 - Verse 28]

XXVIII) How Gaudapada says :



XXIX) Brahman is without world, because world is Mithya (Jnana, Artha Adhyasa due to Mind and Karanams).

XXX) Atha, since world is not there, Mithya, Brahman is Suprashantaha.

- Brahman is Shantam, Shivam, Advaitam, not disturbed by the world.

XXXI) Samadhi Nimitta Prajnya Turia Avagamyatvat.

- Through that knowledge, Turiyam is known.

• Turiyam is called Samadhi because its known through, revealed through knowledge gained through Samadhi.

- Samadhi = Sadhana Chatustaya Sampatti.

- This is 1st explanation.

XXXII) 2nd Explanation :

- Samadhi = Substratum of all. (Adhikarana Vyutpatti – Saptami)
- Samyaku Adhiyate Sarvam Asmin Iti Samadhi.
- That ultimate support in which everything is located.
- Vishwa Adharam

- Samadhi = Vishwa Adhishtanam

- **Turiyam = Sarva Adhishtanam.**

XXXIII) Abhaya = Because Atma is Nirvikara, it is fearless.

- Fear = Change, thought modification, Vikara.
- Any Vikara = Vrutti modification.

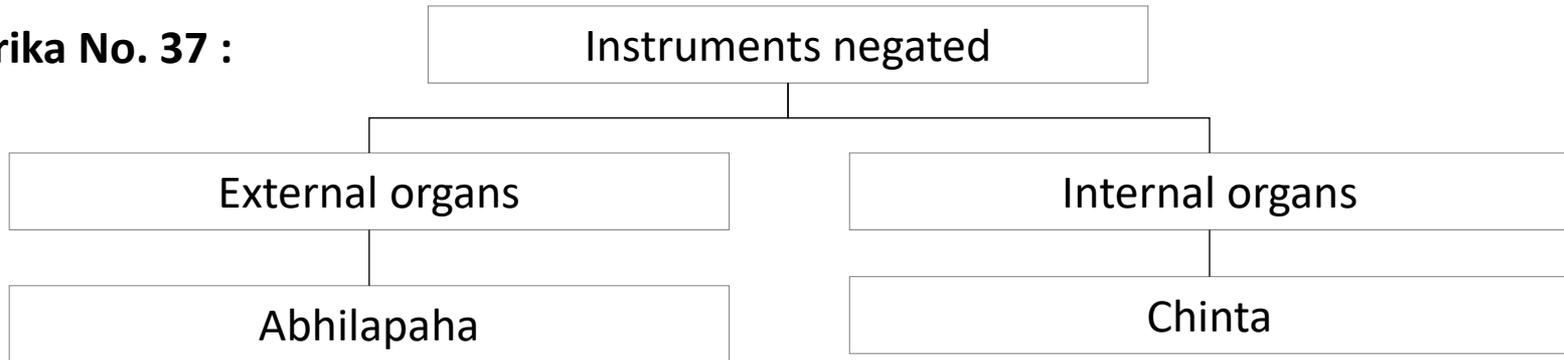
- **No Bayam Vrutti because Turiyam has no Mind, no Vikara.**

- Vikriya Abavat = Changeless.

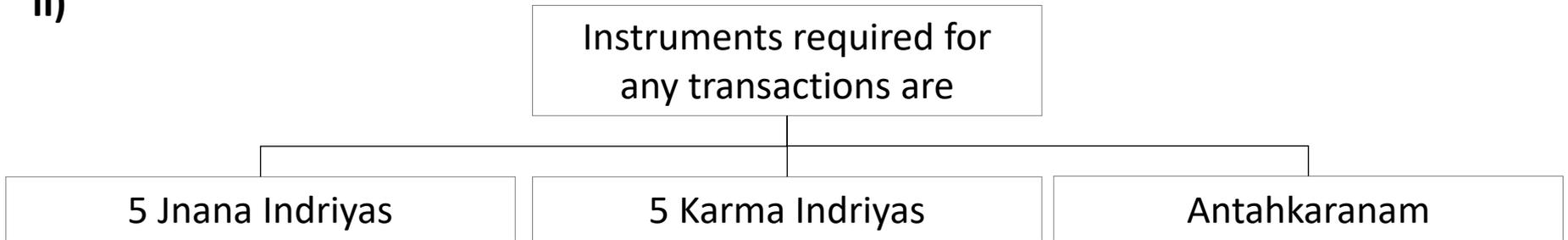
- **No fear for a person who has discovered Turia Atma.**

1136) Chapter 3 – Karika No. 38 :

I) Karika No. 37 :



II)



- No instruments, no transactions, no world experience.
- Instrument Abavat – transaction Abavat.

III) This is given in 7th Mantra = Avyavaharyam.

- Turiya Atma = Sarva Vyavahara Rahita.
= Free from all transactions.

IV) Experientially during Sushupti, instruments are resolved, transactions resolved.

- **Temporary freedom from transactions = Sushupti = Tritiya Pada.**

V) Uniqueness of 4th Pada :

- Transactions are permanently absent.
- **Even when transactions are there we will say Turiyam is free from transactions and I am that Turiyam.**

VI) Why?

- All transactions are Mithya.

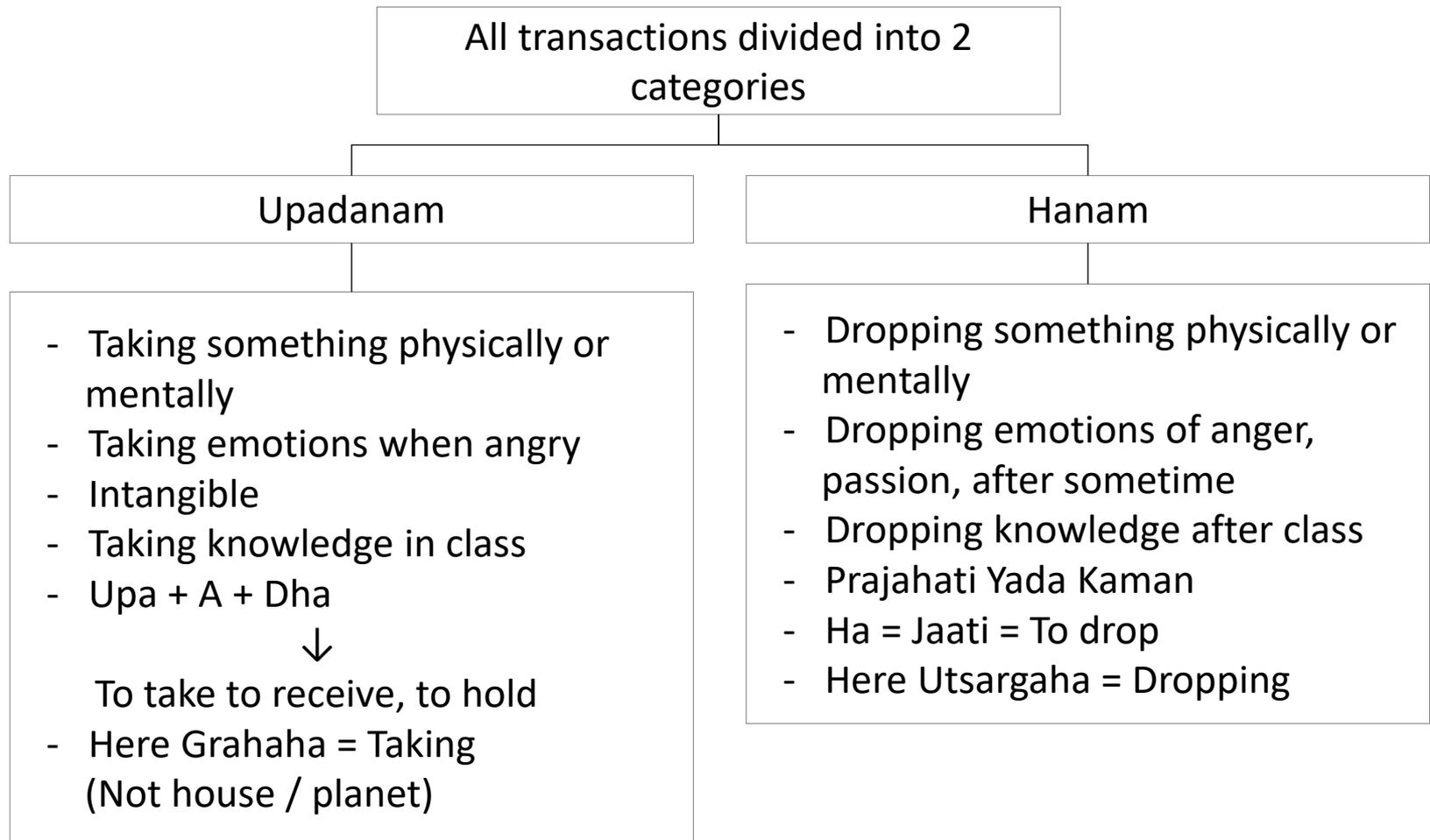
VII) Gita : Chapter 5 – Verse 8

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

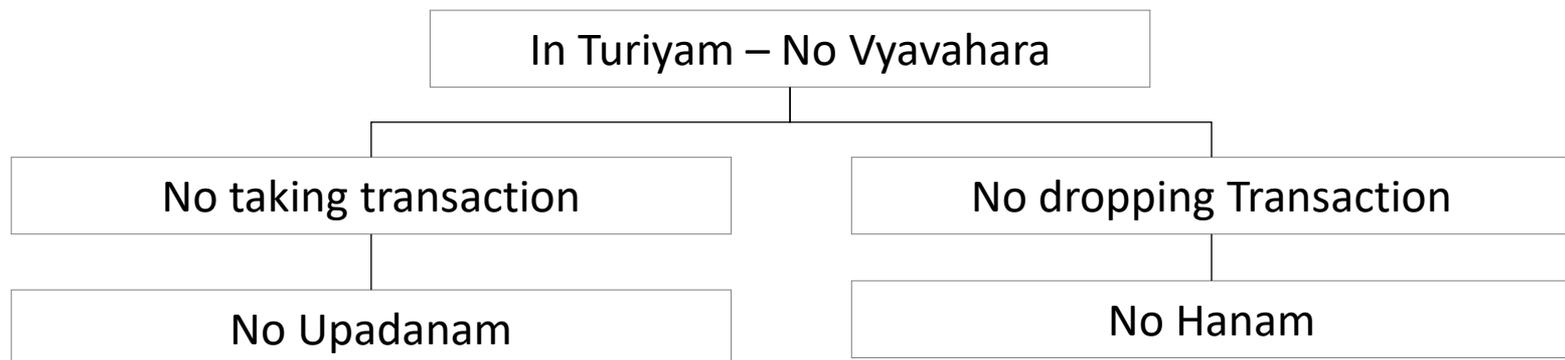
naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

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

VIII)



IX)



X) Na Tatra = Tasmin Turia Brahmani, Atmani Graha Na [Atma, Brahman – Synonymous]

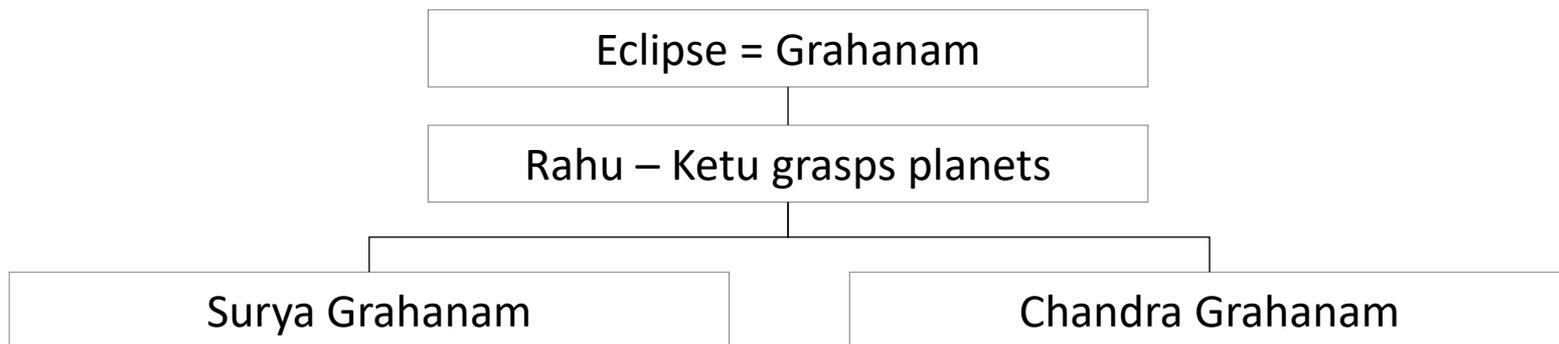
- In Turiyam there is neither taking or dropping transactions.
- It is Adhishtanam – no Grahanam or Utsarga.

XI) Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadr̥śo māyā samācchādanāt
sanmātraḥ karaṇopa saṃharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 6 ||

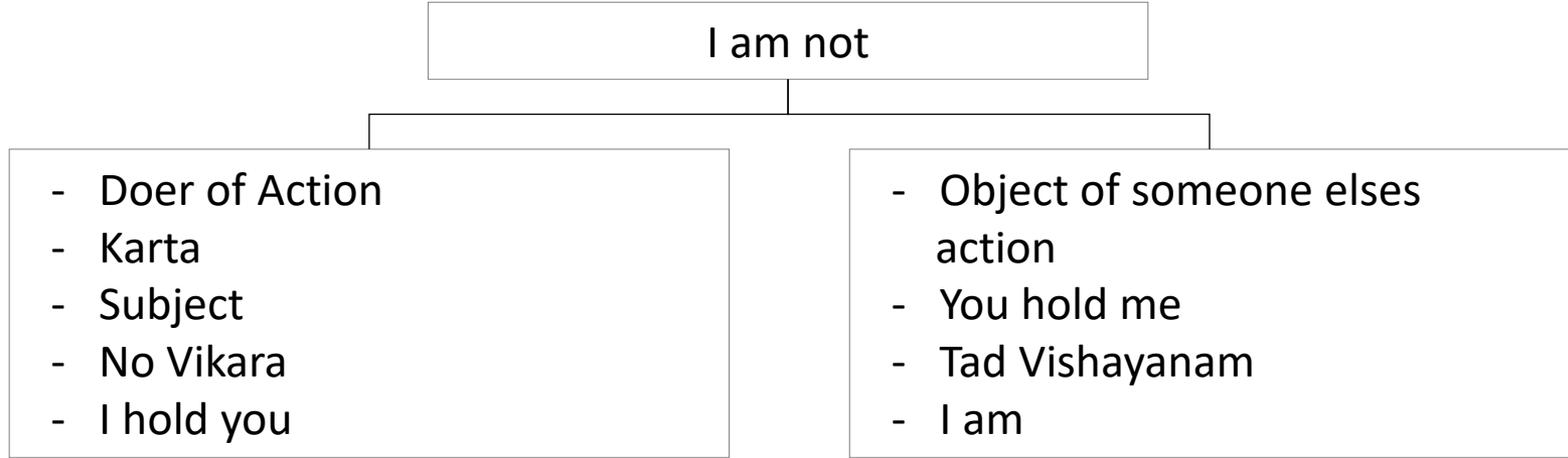
On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]



XII) Why no transactions?

Yatha Hi Vikriya :

- Because there is no change or action in Turiyam.



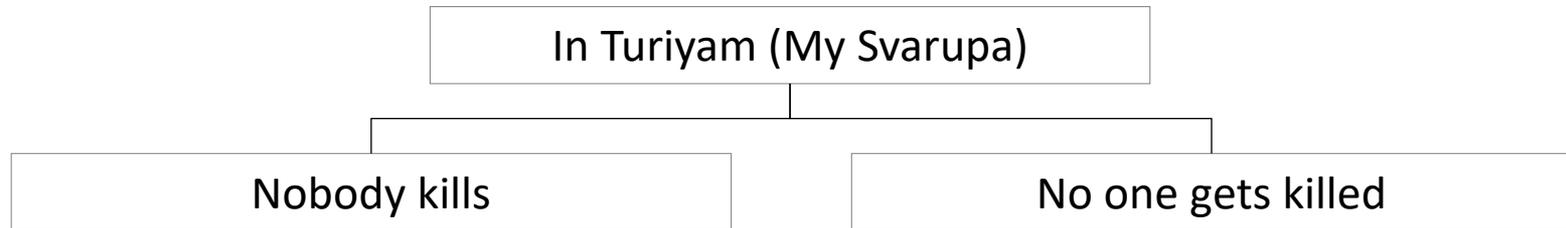
- When I become subject or object there is action, Vyavahara.
- Both not in Turiyam.

XIII) 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]



- Turiyam is changeless state, Nirvikara.
- Transactions possible only if Turiyam is subject or object of action.

XIV) No 2nd thing at all, other than Brahman.

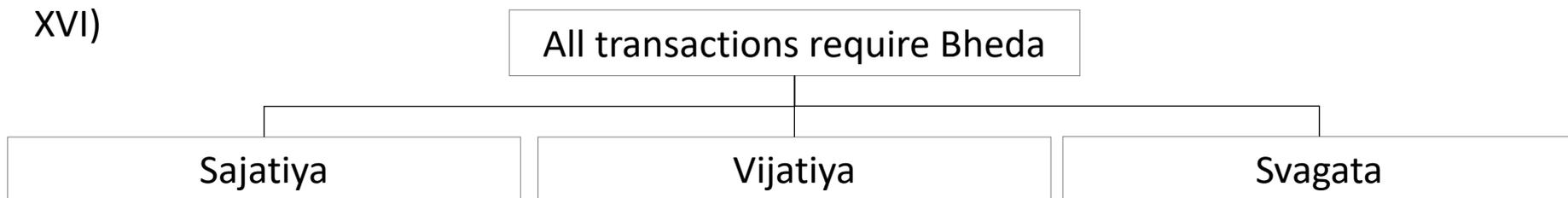
- Vikara Hetoho Anyasya Abhavat
- Action possible only in Dvaitam, subject – object duality.
- There is a non dual Vastu in creation called God / Brahman.
- Dvaitam is Mithya.
- Advaitam is Satyam.
- No Dvitiya Vastu, how can there be transactions or actions.

XV) One part of Turiam can't take another part and hold.

- Turiyam has no limbs, organs, parts.
- All Karma Indriyas, Jnana Indriyas, Antahkaranam, Pranas dropped in sleep as Mithya from Turiyam.

- Partless Turiyam, hence no Vyavaharam.
- Turiyam = Original Consciousness
- Transactions = In Reflection, in Shadow

XVI)



- Bheda = Mithya, Dropped

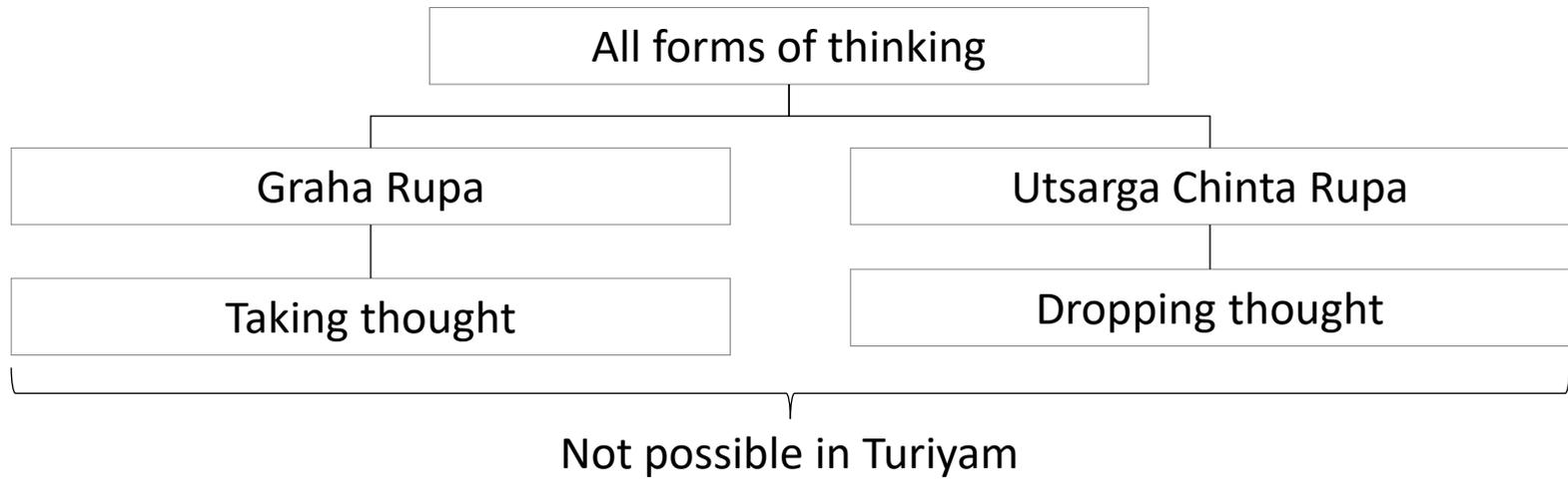
XVII) In Satya Atma, my Svarupa, no transactions, I am pure existence, consciousness, bliss.

- Turiyam is object of unconditional love, hence we love to sleep, merge with Turiyam everyday.
- I can drop the entire world for the SELF – Turiyam.
- I shrug off Mithya in 3 Avasthas and remain in Turiya Avastha daily, my Svrupam.
- Ahamkara – Vishwa, Teijasa, Prajna dropped daily, hence Avasthas called Phenomena – Maya Shakti of Brahman.

XVIII) Chinta Yatra Na Vidyate :

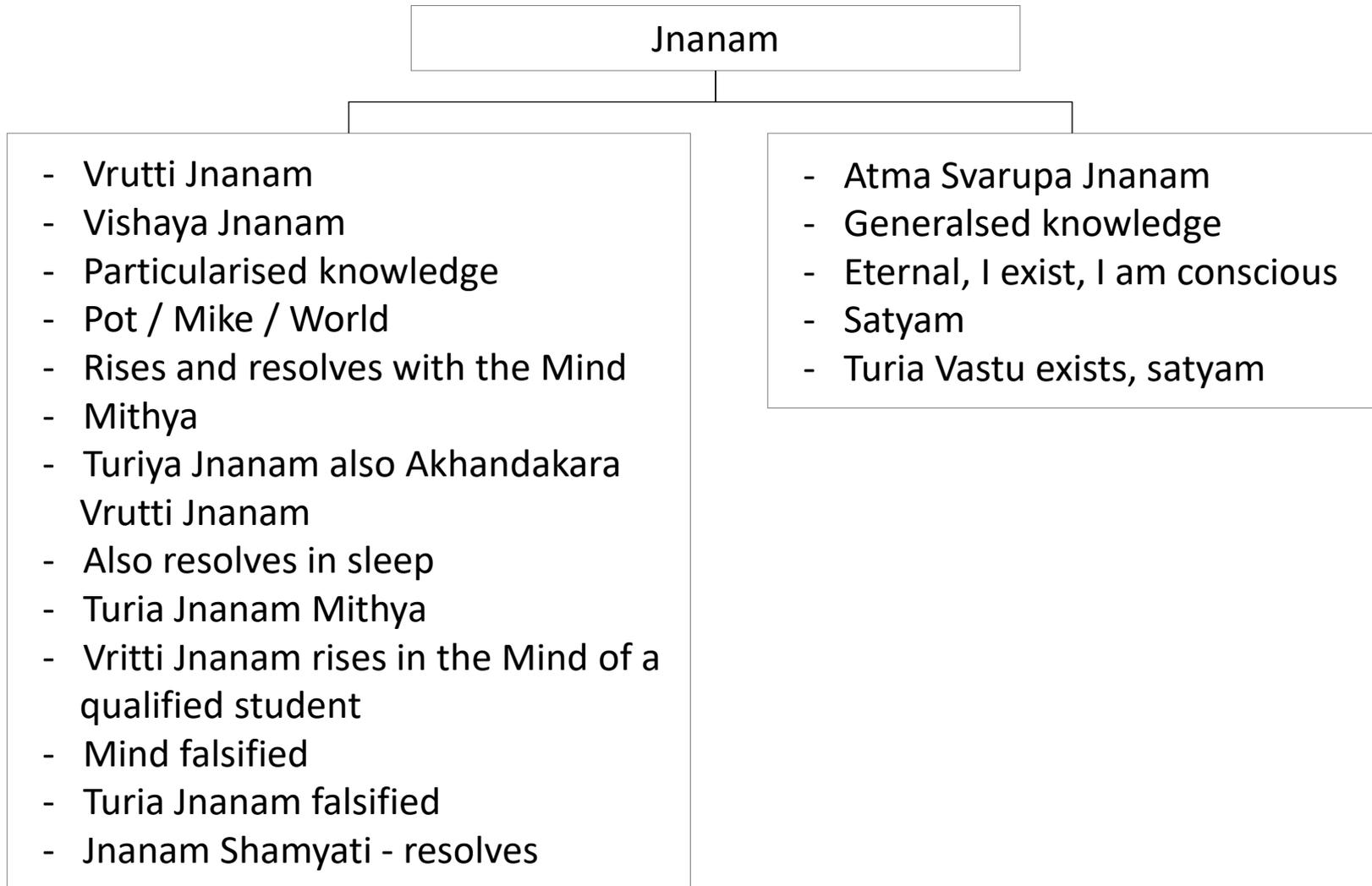
- All transactions presupposes thinking process before doing transaction.
- In Turiyam, no thinking, Dvaita Vishaya Jnanam Nasti.

XIX) Sarva Prakara Eva Chinta :

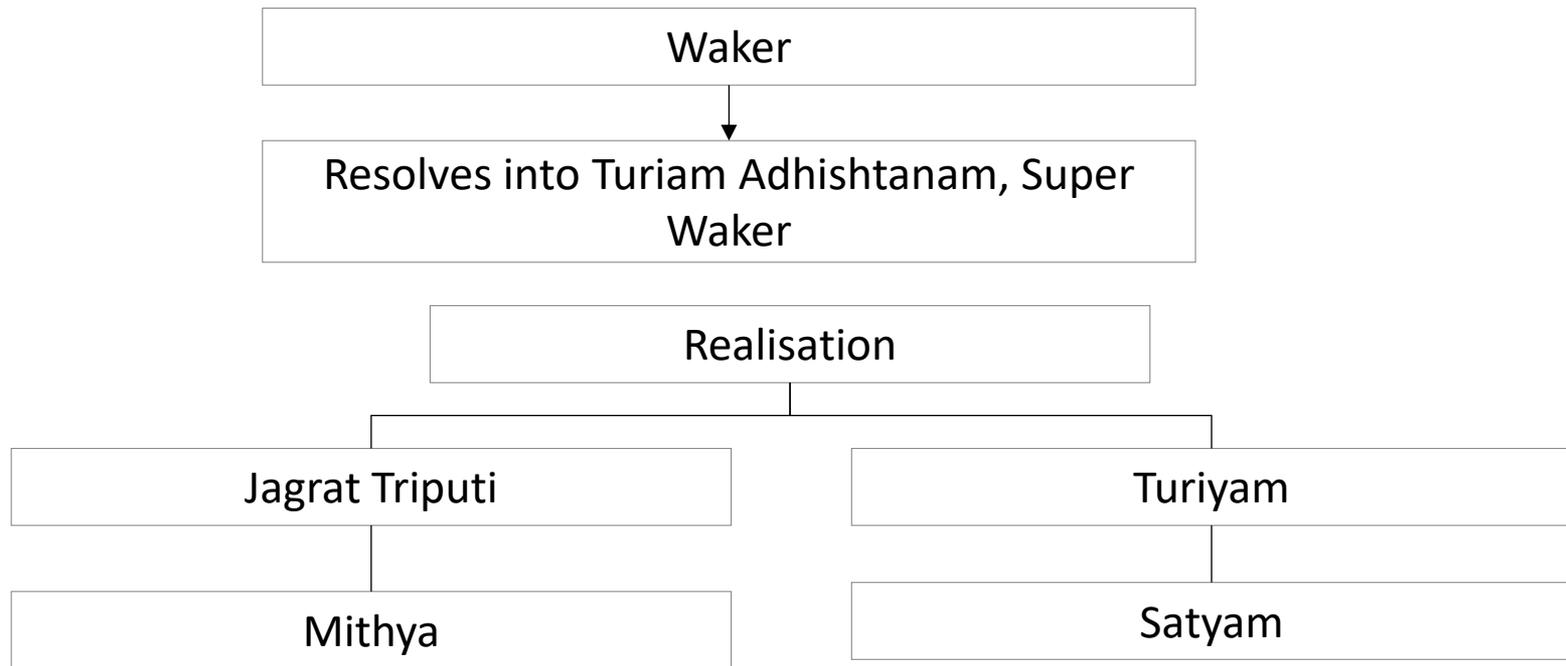


1137) Chapter 3 – Karika No. 38 :

l)



II)



III)

Dream Triputi	Waking Triputi
Physically resolves, disappears	No Physical resolution of Prapancha

- Resolution happens in the form of understanding.
- Just as dream world is Mithya, Jagrat Prapancha also is Mithya.

IV) Jagat resolves in the wake of Turiya Jnanam.

- Resolution ground of Dvaita Jagat, Prapancha, locus, is Turiya Atma, Adhishtanam.

V) Vishaya Abhavat = Prameya Abavat

= Prama Abavat.

Example :

- Agni Ushnavatu.
- In Turiya Atma Adhishtanam, all Vrutti Jnanam's resolve.

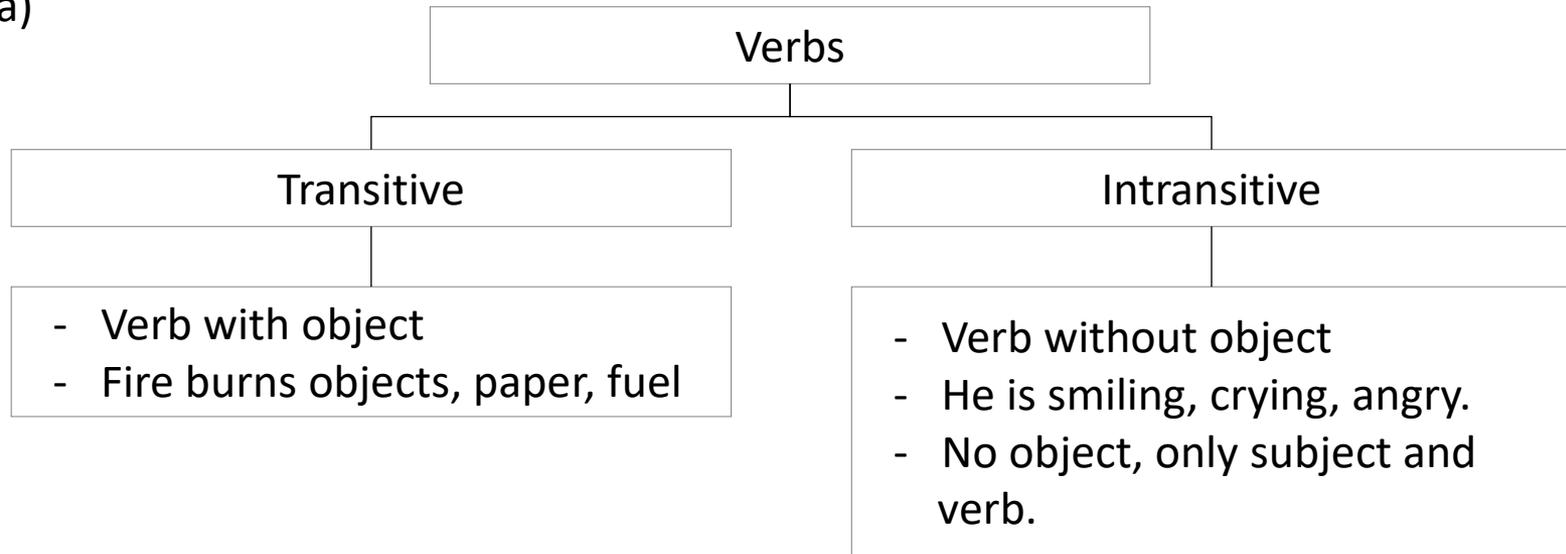
VI) Resolution of anything in Vedanta = Mithyatva Nishchaya

= Pravilapanam

VII) Jnani continues to use the world.

- **World = Word for Chaitanyam which is its resolution ground.**

VIII) a)



b) Vrutti Jnanam :

- Continues to exist as long as there are relevant material objects.
- Once object is resolved, objective knowledge is not there.
- Subjective knowledge alone remains – Turiyam knowledge.

c) Objectless awareness is Turiyam in Sushupti.

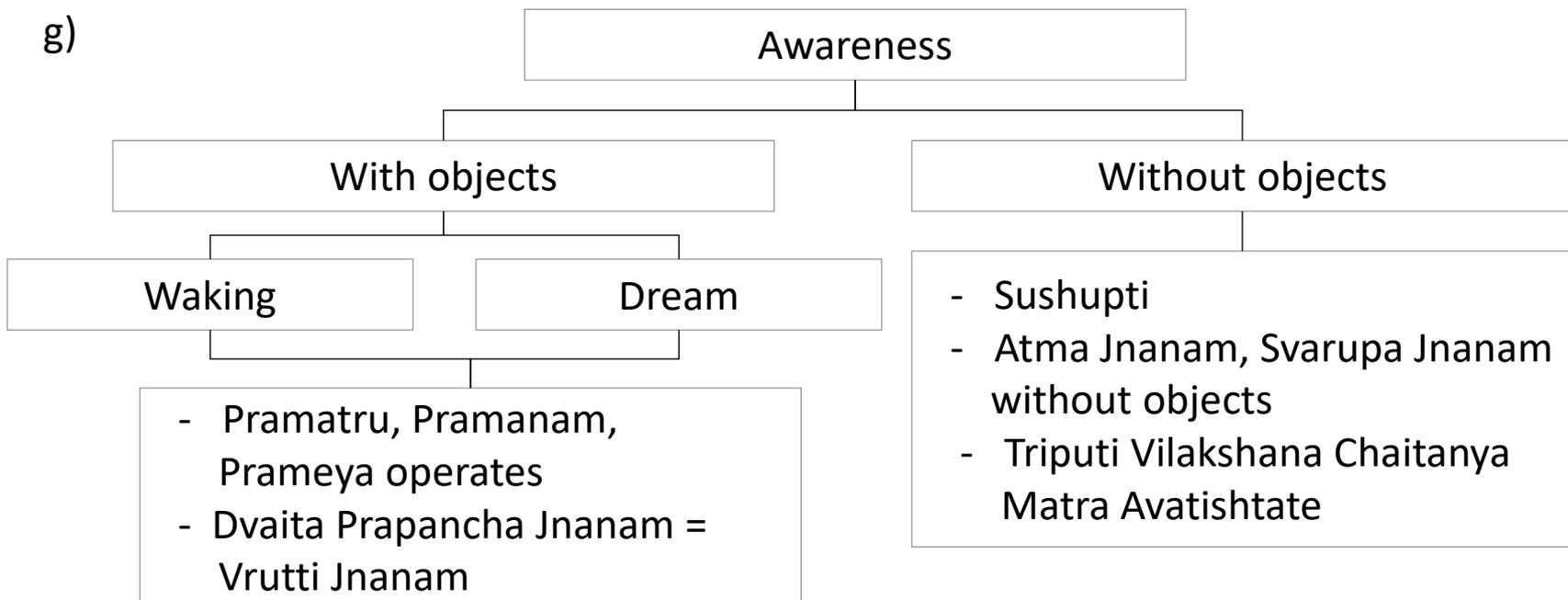
d) In Deep Sleep state awareness is there without object

- **Agni Ushnavatu.**
- **Like objectless burning power of fire.**

e) Objectless knowledge is called Pure Awareness, Chaitanyam.

f) Heat of fire abides in Agni when there is no object to burn.

g)



IX)



X) What is left over is Sthitham Jnanam.

- Pure Existence, Consciousness.

XI) What is the nature of pure awareness?

- Ajati – unborn, not a Karanam, does not produce a Karyam.
- Akaranam Brahma = Advaitam.

1 st – 2 nd Padas	3 rd Pada
<ul style="list-style-type: none">- Vishwa – Virat- Teijasa – Hiranyagarbha- Karyam Brahman	<ul style="list-style-type: none">- Prajna – Antaryami- Karanam Brahma

- Turiyam = Karya Karana Vilakshana
= Ajati

XII) Jati Varjitam, Karya Varjitam, Srishti Varjitam.

XIII) Shantam, Shivam, Advaitam

- Turiyam is uniform, same always.
- Paramam Samya Apannam.
- Absolute Sameness.
- In Pragnya, everything resolves, everything becomes uniform, all differences are dissolved.
- Prajnaya = Samam.
- Turiya also is Samam.

XIV)

Prajna	Turiyam
<ul style="list-style-type: none">- 3rd Pada- Avastha- Temporary- Nirvikalpa becomes Savikalpa, Viseshanam- Apekshika Samatvam- Relative Sameness, oneness	<ul style="list-style-type: none">- 4th Pada- Vastu- Permanent- Always Nirvikalpa, never becomes Savikalpa- Never becomes Viseshanam later- Absolute one-ness- Atyantika Samatvam- Param Samyam

XV) Mundak Upanishad :

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।

तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

Yada pasyah pasyate rukma-varnam kartaram-isam purusam brahma-yonim ।

tada vidvan punya-pape vidhuya niranjanah paramam samyam-upaiti ॥ 3 ॥

When the seer realizes the self-effulgent Supreme Being – ruler, maker and source of the Creator even – then that wise one, Shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipoise. [III – 1 – 3]

2 Types of Nirvikalpam – Divisionless

Avastha

- Temporary
- Comes in Deep sleep, Yogic Samadhi
- Has no spiritual relevance

Vastu

- Truth
- Nature is Divisionlessness
- We have to understand the Nirvikalpa Vastu in Jagrat Avastha
- Param Samyam

XVI) Karika No. 38 – 2nd Line :

Ajati Samatam Gatam Upasamhara :

- Chapter 3 – Karika No. 2 – also says Ajati Samatam Gatam (Upakram)

Mandukya Upanishad :

अतो वक्ष्याम्यकार्पण्यमजाति समतां गतम् ।

यथा न जायते किञ्चित् जायमानं समन्ततः ॥ २ ॥

ato vakṣyāmyakārpaṇyamajāti samatāṃ gatam |

yathā na jāyate kiṃcit jāyamānaṃ samantataḥ || 2 ||

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

XVII) Tatparyam in Vedanta = Ajati Samatam Gatam.

- Vedanta is revealing Turiyam Brahma – whose nature is Ajati Samatam Gatam.

XVIII) Karya Karana Vilakshana Turiyam = Samatam Gatam = Advaitam in 3 periods of time.

XIX)

Karma Khanda Vilakshanam

Upasana Khanda Vilakshanam

= Advaitam Turiyam

= Subject matter of Mandukya as revealed in Mantra 7

- Mentioned in Upakrama, Upasamhara.

XX) Mandukya Upanishad : Mantra 2

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

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

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

- It is teaching of Mandukya Upanishad.

XXI) Yati Adau Pratingyatam :

- Turiam Brahma introduced in 2nd verse.
- Pratingya = Proposition, logically established in Chapter 3.
- Spiritually also established.
- There is Turiyam which is substratum, content of Universe and Adhishtanam of Universe.

XXII) What is Benefit of knowing Turiyam?

- I am not Vishwa, Teijasa, Prajna.
- I am not waker, Dreamer, sleeper individual Jiva.
- Karpanyam = Samsara
- Akarpanyam = No Samsara.

XXIII) Gita : Chapter 2 – Verse 7

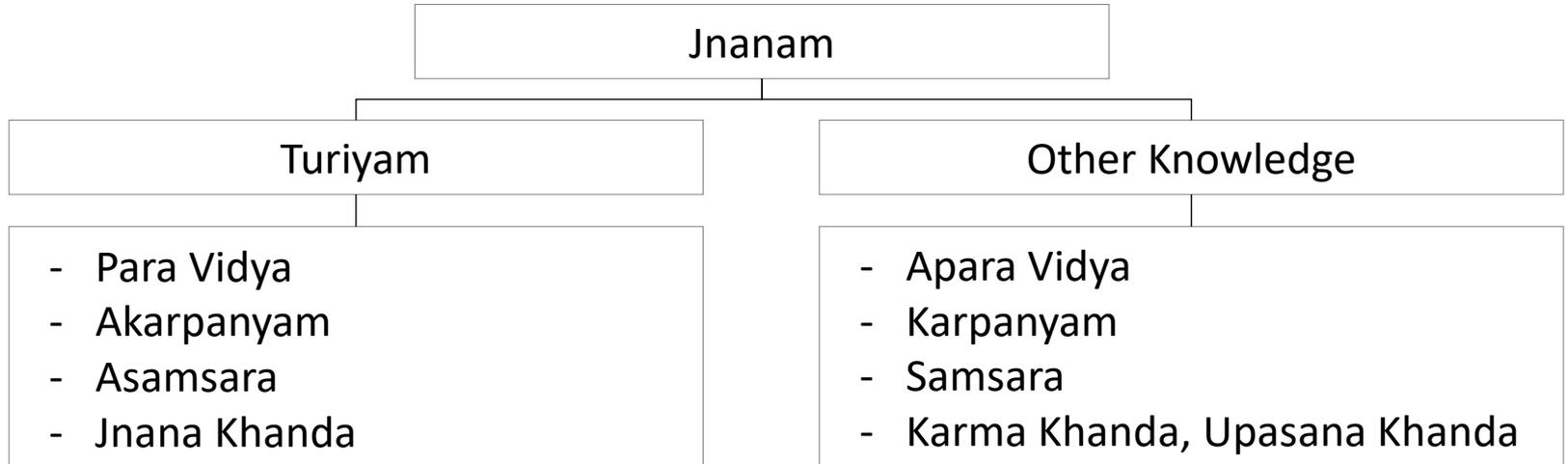
कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

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

- I am deeply immersed in Samsara.
- I want Sreyaha, freedom, Moksha = Akarpanyam.
- Moksha Prapti, Samsara Nivritti = Benefit of knowing I am Turiyam.

XXIV) Etasmat Atma Satya Anubodha :



XXV) All Upanishads have only one message.

- I am Karya – Karana Vilakshana Atma Turiyam Brahma Asmi.

XXVI) Shankara in this Upanishad.

Brihadaranyaka Upanishad :

यो वा एतदक्षरं
गार्ग्यविदित्वास्मिंल्लोके
जुहोति यजते तपस्तप्यते
बहूनि वर्षसहस्राणि,
अन्तवदेवास्य तद्भवति;
यो वा एतदक्षरं
गार्ग्यविदित्वास्माल्लोकात्प्रैति
स कृपणः; अथ य एतदक्षरं
गार्गि विदित्वास्माल्लोकात्प्रैति
स ब्राह्मणः ॥ १० ॥

yo vā etadakśaram
gārgyaviditvāsmiṃlloke
juhōti yajate tapastapyate
bahūni varṣasahasrāṇi,
antavadevāsyā tadbhavati;
yo vā etadakśaram
gārgyaviditvāsmāllōkātpraitī
sa kṛpaṇaḥ; atha ya etadakśaram
gārgi viditvāsmāllōkātpraitī
sa brāhmaṇaḥ ॥ 10 ॥

He, O Gārgī, who in this world, without knowing this Immutable, offers oblations in the fire, performs sacrifices and undergoes austerities even for many thousand years, finds all such acts but perishable; he, O Gārgī, who departs from this world without knowing this Immutable, is miserable. But he, O Gārgī, who departs from this world after knowing this Immutable, is a knower of Brahman. [3 - 8 - 10]

- Mundak Upanishad – Brahman = Aksharam
- Brihadaranyaka Upanishad – Brahman = Aksharam
- Karma Khanda Vilakshanam Brahman = Turiyam

XXVII) Flip side in Brihadaranyaka Upanishad :

- One who has used intellectual resource at death, he can claim.

XXVIII) Manisha Panchakam :

जग्रत्स्वप्नसुषुप्तिषु स्फुत्तारा या संविदुज्जृम्भते
या ब्रह्मिदिपिपीलिकान्तनुशु प्रोता जगत्साक्षिणी ।
सैवाहं न च दुश्यवास्त्विति दृढप्रज्ञापि यस्यास्ति चेत

चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ १ ॥

jagrat svapna sushuptishu sphutatara ya samvid ujjrimbhate
ya brahmadi pipilikantatanushu prota jagatsakshini |
saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet

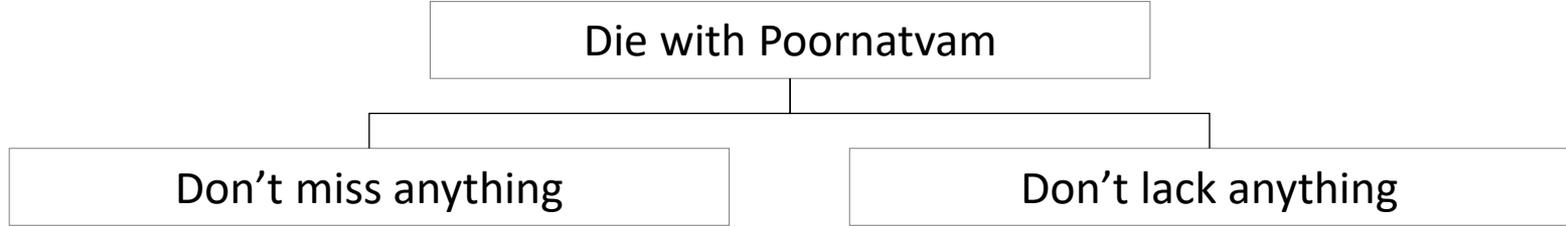
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||1||

This indeed is my deep conviction : he who has realised that he is not the seen, but that he is the one Consciousness that illumines all experiences during the waking, dream and deep-sleep states, the one Consciousness that is the sole witness of the entire play of the universe, the one Consciousness which is the very life spark in all forms from the Creator down to the ant, he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 1]

- Person can be Chandala, “Tat Tvijaha, Guru Iti Esham Mama”.

XXIX) Krisna Karma Krutu Krita Krisna = Fulfilled person

- Does not die with guilt or hurt.
- I want to complete few more jobs or not do some thing.



XXX) Bartruhari – Vairagya Shatkam : Verse 100

मातर्मेदिनि तात मारुत सखे तेजः सुबन्धो जल
भ्रातर्व्योम निबद्ध एव भवतामन्थः प्रणामाञ्जलिः ।
युष्मत्सङ्गवशोपजातसुकृतस्फारस्फुरन्निर्मल-
ज्ञानापास्तसमस्तमोहमहिमा लीये परब्रह्मणि ॥१००॥

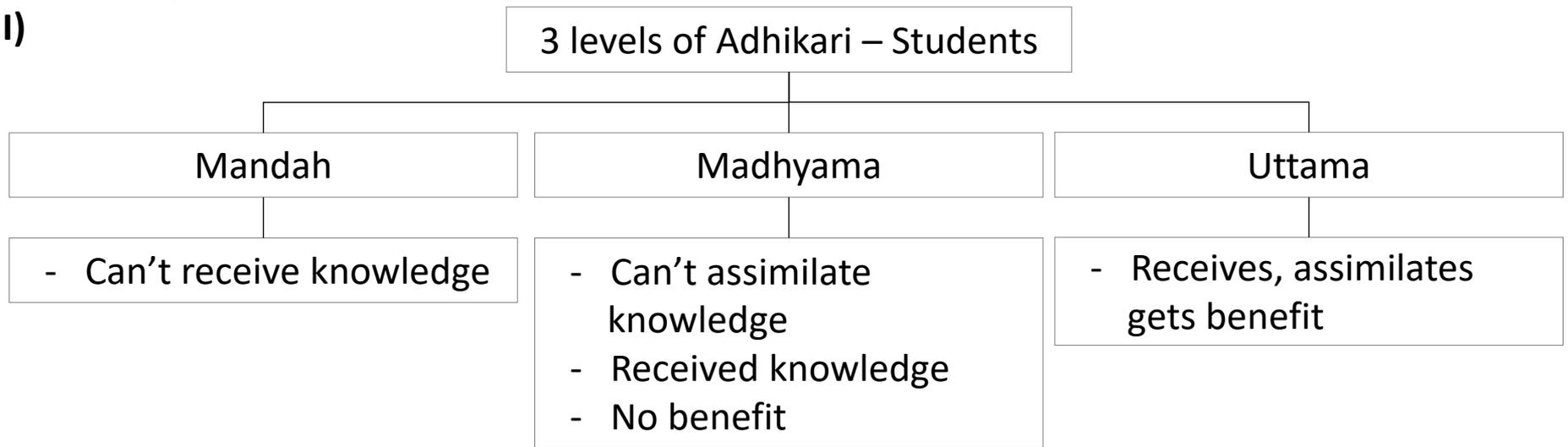
maatarmedini taata maaruta sakhe tejah' subandho jala
bhraatarvyoma nibaddha eva bhavataamantyah' pranaamaanjali' I
yushmatsangavashopajaatasukri'tasphaarasphurannirmala-
jnyaanaapaastasamastamohamahimaa leeye parabrahmani II 100 II

O Earth, my mother! O Wind, my father! O Fire, my friend! O Water, my good relative! O sky, my brother! here is my last salutation to you with clasped hands! Having cast away infatuation with its wonderful power, by means of an amplitude of pure knowledge resplendent with merits developed through my association with you all, I now merge in Supreme Brahman.
[Verse 100]

- Jnani addresses Pancha Butas.
- You have given me this body for Atma Jnanam.
- I have aquired, accomplished lifes mission, I have gained victory in life.
- Body not required anymore for me, returning to you with a thank you note.
- Kruta Krisnaha Bavati – fulfilled in life.
- Primary message of Chapter 3 – over.

1138) Chapter 3 – Karika No. 39

I)



II) Many students lack qualifications – Viveka, Vairagyam, Sadhana Chatustaya Sampatti, Mumukshutvam.

III) Sparsha = Connection, relation

- Asparsha = Freedom from all relationships, connection from Vishwa, Teijasa, Prajna.

IV) Contextual :

- Asparsha = Knowledge which makes me Asparsha, relationless.
- Asanga status giving knowledge.

V) Aham Turiyam Asmi :

- Makes me Asanga.

VI) I am not Vishwa – Waker – associated with Sthula Shariram

Teijasa – with Sukshma

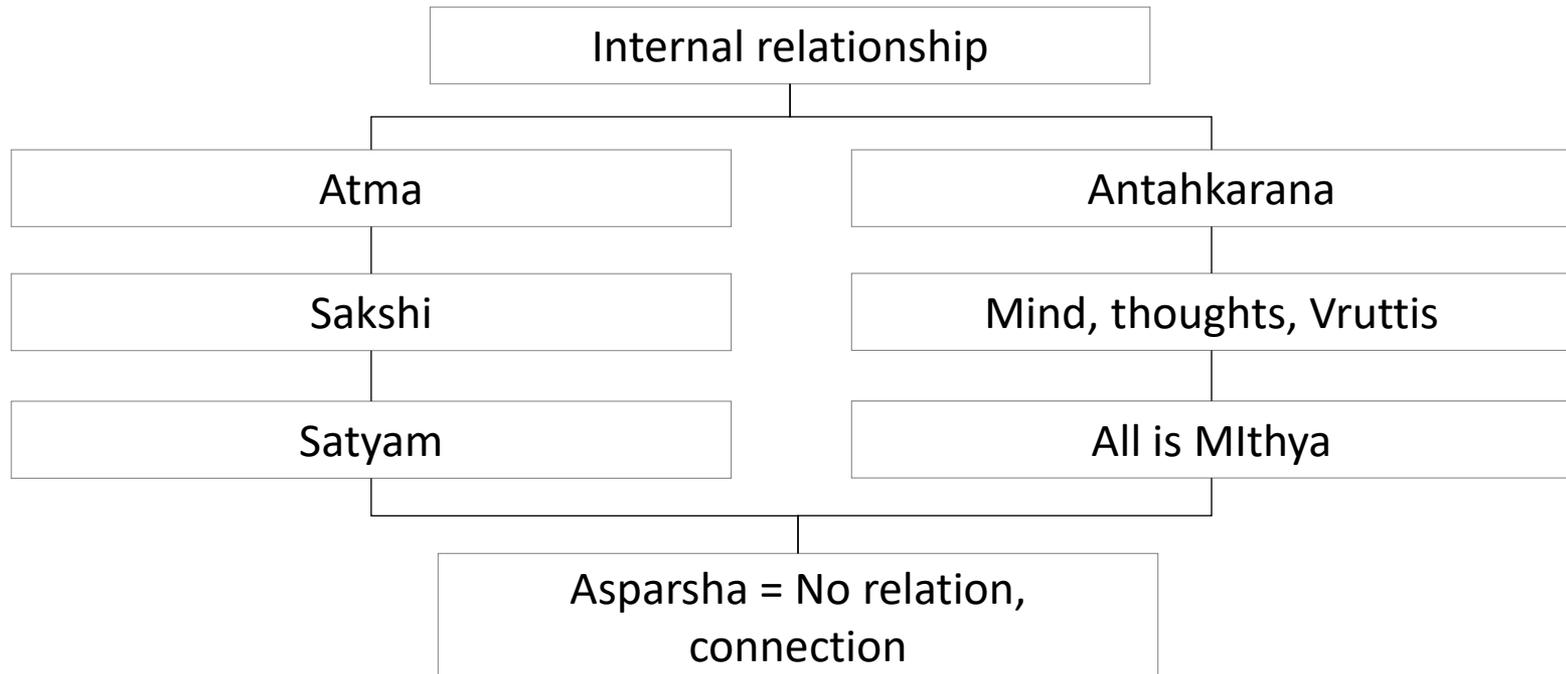
Prajna – with Karana

- I don't have Jathakam, Gothram, family in waking or dream.
- I don't have association with Prajna – potential condition for waking, dream.

VII) All 3 statuses makes me related to things and beings.

- Yatra Yatra Bandhuhu (Relations), Tatra Tatra – Bandaha.
- Sarva Sanga Parityaga.
- Not by going to Rishikesh you can renounce.
- Physical relations may be cut off.

VIII)

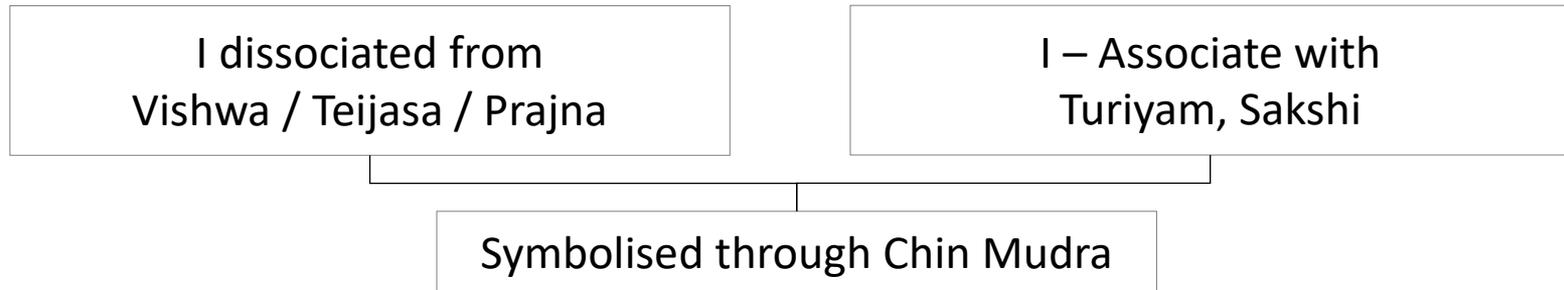


IX) Satyam can't have relation with any Mithya Vastu.

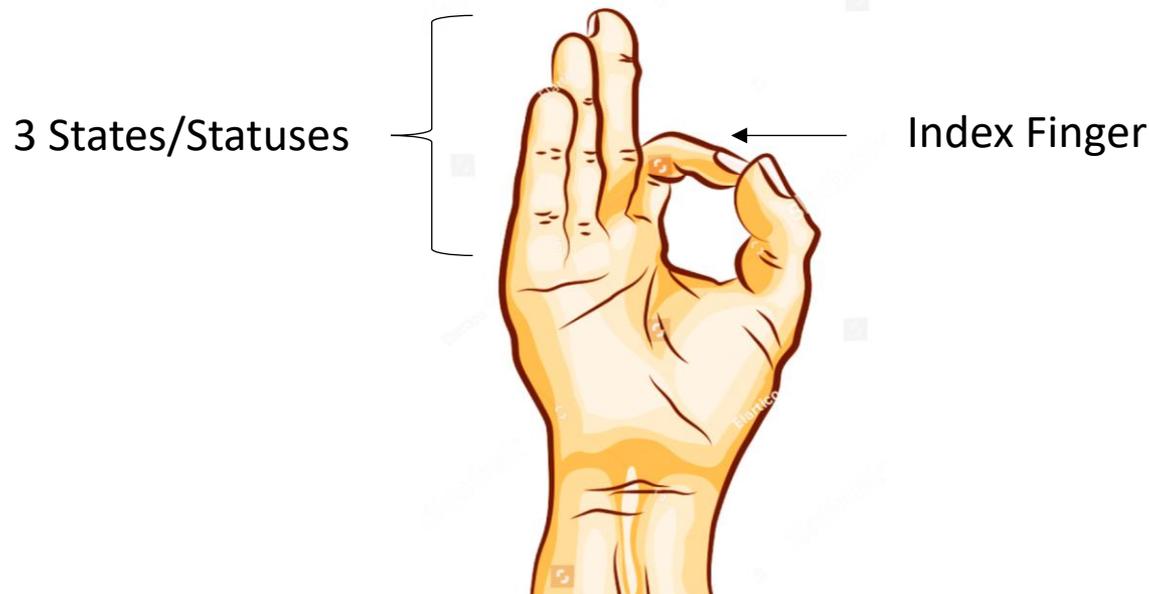
- This knowledge is called Asparsha.

X) Anandagiri :

- Jnanam = Yoga = Yuj = Union with Turiyam.



XI) Chinmudra :



- Index finger is naturally associated with 3 fingers – Vishwa / Teijasa / Prajna.
- I have to detach myself from Vishwa / Teijasa / Prajna.

XII) Mandukya Upanishad : Mantra 7

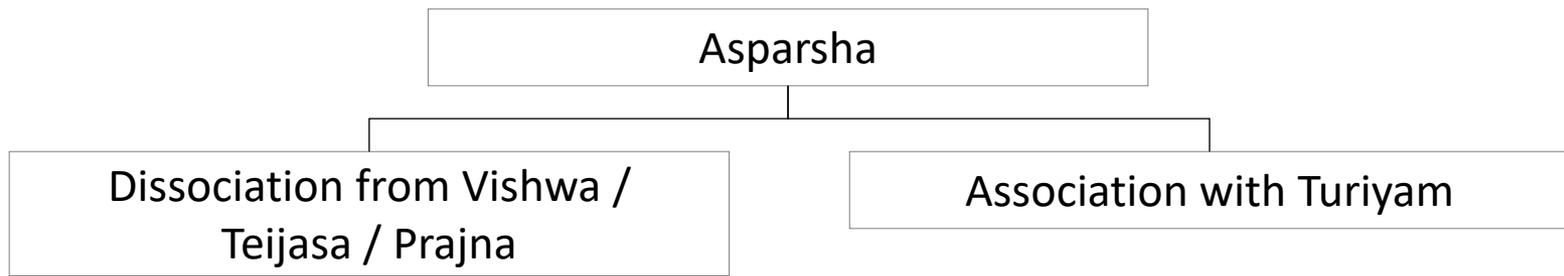
नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

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

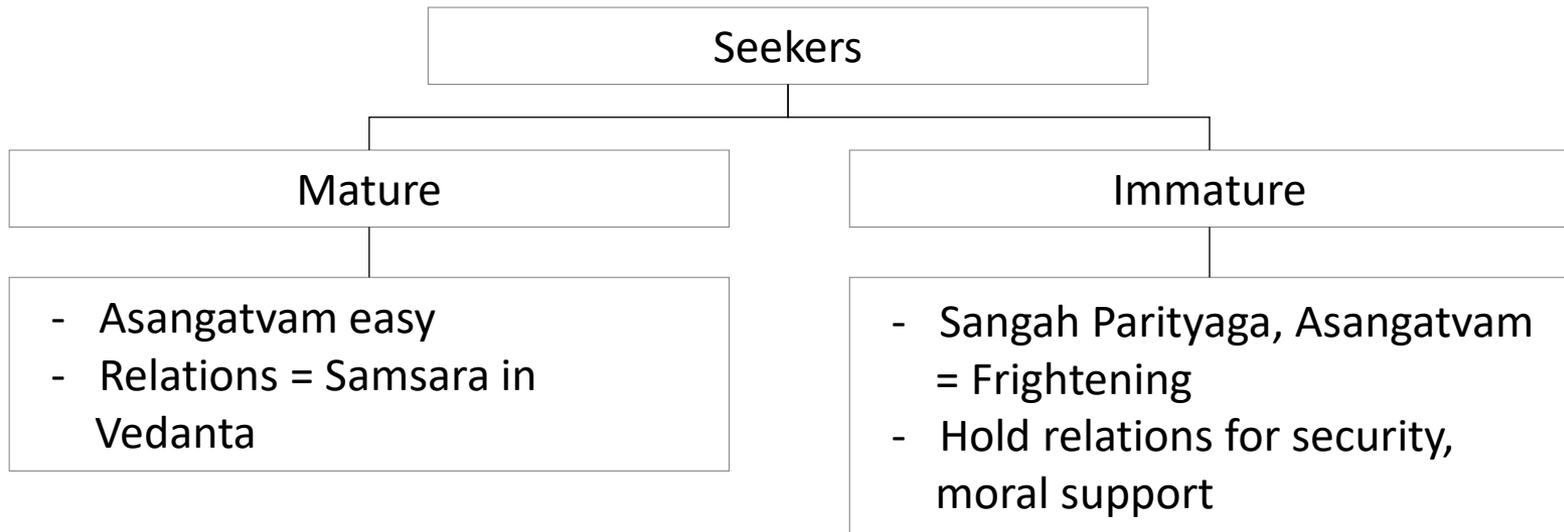
It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond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

- In all 3 states, I have relations, Samsara problem.
- Can I keep them away mentally in Jagrat? (Declaring Mithya)
- That Detachment = Asparsha Yoga.

XIII)



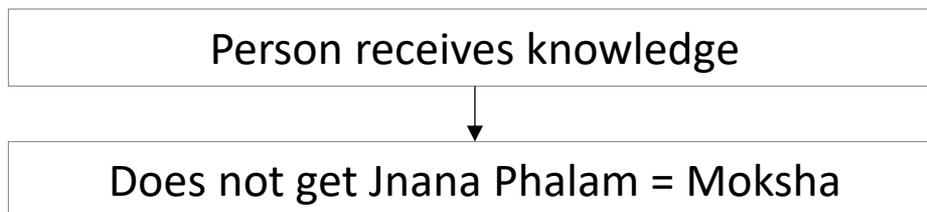
XIV) When person not qualified, topic of dropping relationship will be scary.



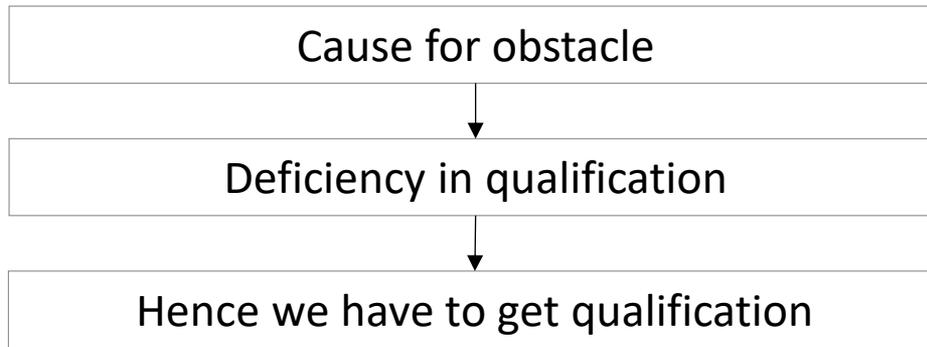
- I want to hold to relationships as support.

XV) With deficient qualifications, knowledge will not take place.

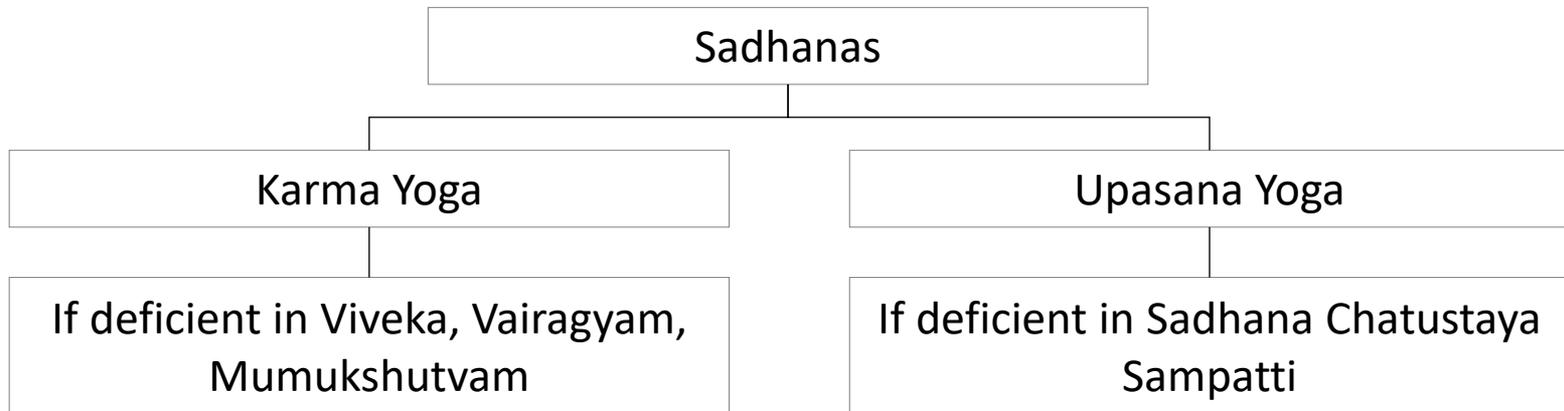
XVI)



XVII)

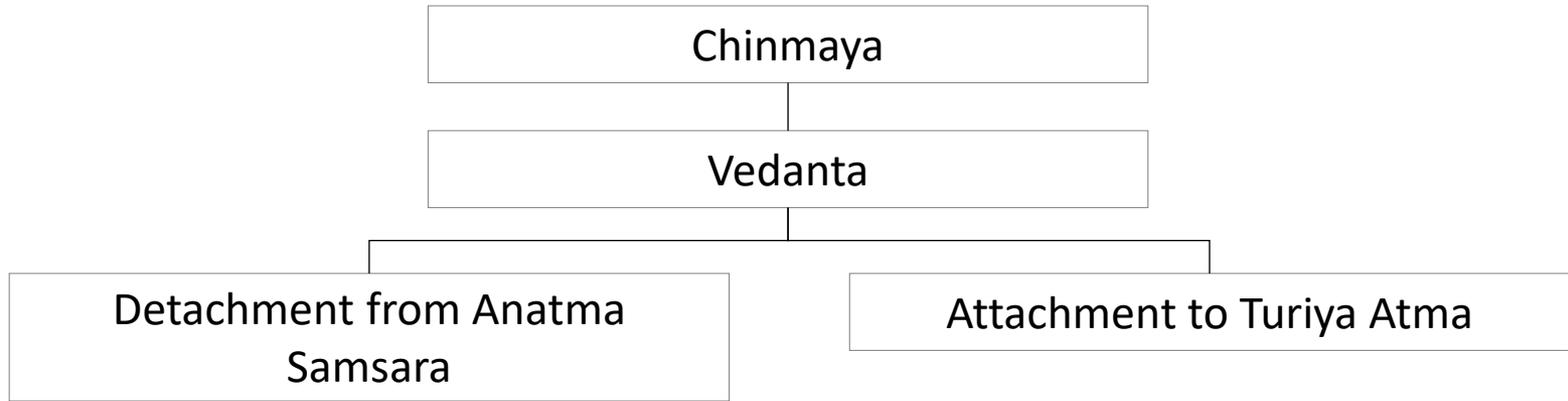


XVIII)

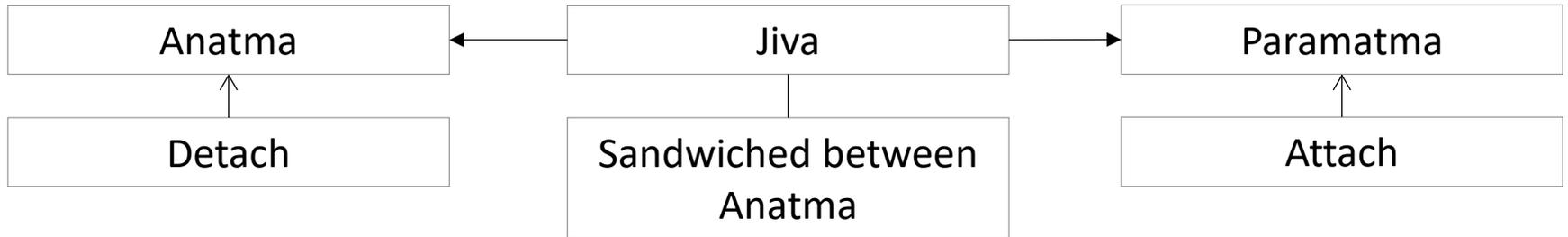


1139) Chapter 3 – Karika No. 40 :

I)



II)



III)

3 Fingers:

- Anatma
- Sthula – Sukshma – Karana
- Satvic / Rajasa / Tamasic
- Sanchita / Prarabda / Agami
- Pramatra / Pramanam / Prameyam

Chinmudra



Index Finger :

- Ego – Jivatma

Thumb :

- Paramatma

IV) Index finger is normally connected to 3 Anatmas.

- We have to pull away index finger, detach, and attach to thumb – Paramatma.
- Attachment – Detachment = Asparsha Yoga.

V) Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,

Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat || 13 ||

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

VI) Asparsha Yoga = Atma Satya Anubodha.

- Self knowledge which separates me from Anatma and unites me with Paramatma = Asparsha Yoga.

VII) Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं

प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadr̥śye'nātmnye'nirukte'nilayane'bhayaṃ

pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati

yadā hyevaiṣa etasminnudaramantaraṃ kurute |

atha tasya bhayaṃ bhavati tattveva bhayaṃ

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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

- Advaitam = Abhaya Karanam for Mature.
- For immature, Advaitam is loneliness, insecurity, lack of support, companion.
- Hence 80 year old wants to get married.

VIII) Self knowledge = Asparsha Yoga

- Why this title?
- Sarva Sambandha Varjitaha.
- Knowledge by which you drop all connections, relationships.

IX) Logic :

- Other than me the Turia Atma, everything else = Anatma, Mithya.
- There inert objects, living beings, all are Anatma.

X) Binary format :

Atma	Sarva Drishyam
- Satyam - Higher order of reality	- Mithya - Lower order of reality



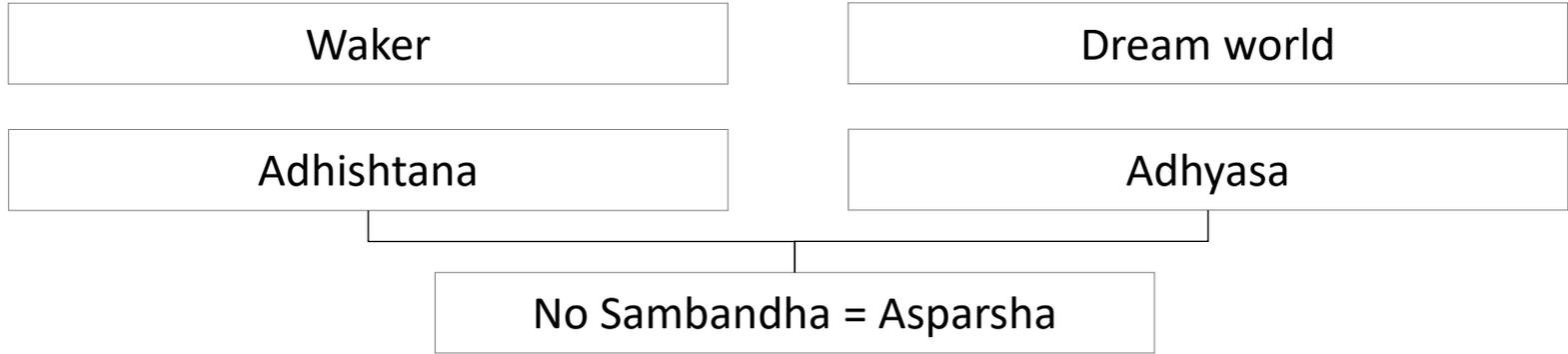
Binary format

XI) Satya – Mithya have Adhishtana – Adhyasa Sambandha.

- Adhyasa Sambandha = No Sambandha.

- **Superimposition means no relationship.**

XII) Example :



XIII) Katho Upanishad : Chapter I – III - 12

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्नया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibih || 12 ||

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- Difficult to grasp.
- Requires subtle intellect.
- Shurasya Dhara... it is like waking on razors edge.
- Those who do not get the teaching of Vedanta, need Dhyanam, Mananam, Nididhyasanam.

XIV)

Unique method of Vedantic
teaching, communication (Prakriyas)

Adhyaropa –
Apavada Nyaya

Sharira Traya
Viveka

Avastha Traya
Viveka

Pancha Kosha
Viveka

Neti Neti

- Prakriyas have to be handled by a Guru with Shastric Mantras.
- Self study does not work.
- If Sishya and Guru well qualified, knowledge takes place in Sravanam.

XV) What is the fear?

- Atma (Ahamkara) Nasha Bayam.
- In Advaitam, I have to drop Ahamkara, hold to Turiya Atma and claim Sakshi Atma is very real self.
- Have to drop relationships, then individuality goes away.

XVI) Sthula Shariram :

- Gives me individuality, father, mother, son, daughter, male, female.
- Rich, poor
- Born – die.

XVII) Vedanta destroys Ahamkara, self has no individuality, unborn.

- Vedanta takes away all Sambandha, systematically destroys Ahamkara, not waker, dreamer, sleeper I, small I.

XVIII)

Before Study	After study
<ul style="list-style-type: none">- Ahamkara I- Small I- Father, mother	<ul style="list-style-type: none">- Big I- Sakshi I, Turiyam I- Paramatma, I can't see

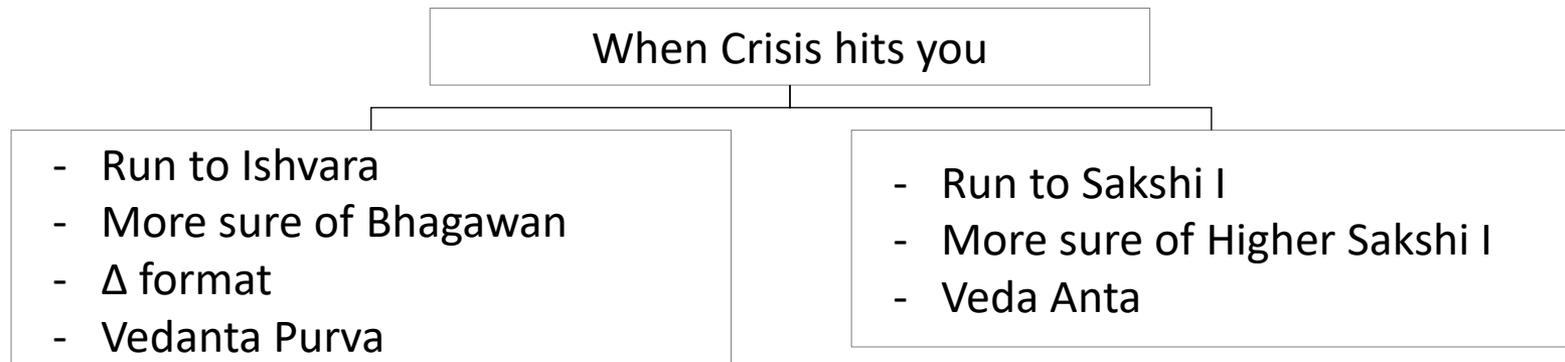
XIX) Guru :

- It is self replacement not self destruction.
- Transformation → Small “i” to Big “I”.

Sishya :

- How do i know it will happen?
- Aviveka, immaturity, lack of self knowledge is the problem.

XX) Until you are comfortable, continue Δ format.



XXI) When ever I judge myself, I never judge myself as Ahamkara.

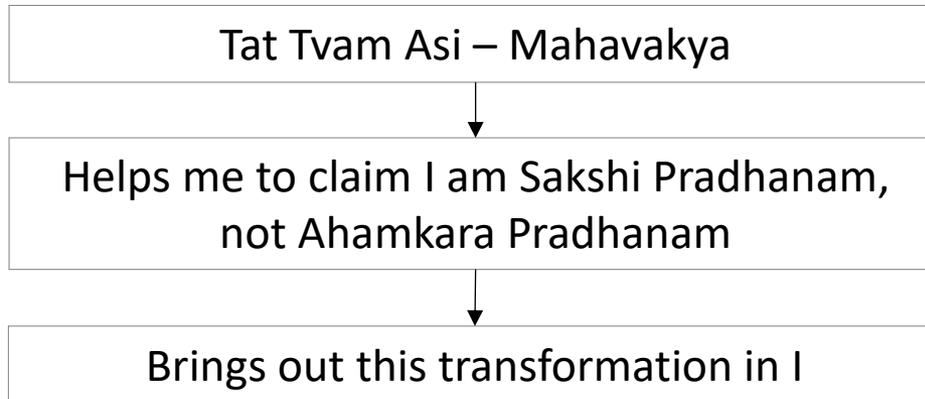
- My self judgement always based on Sakshi Bava.

XXII) First understand :

a) Brahman, Turiyam, Sakshi alone is appearing as Ahamkara.

- Brahman = Higher nature
- Ahamkara – Lower nature

b)



c) Manaha Kalpita Eva = Ahamkara I.

- There is no mind at all for Sakshi I.
- Amani Bhava has taken place.
- Mind experience is there, factually not there.
- He understands mind is Mithya.

d) Aham Paramartika Satyam – Anatma Mithya

- Like Rajju Sarpavatu.
- Indriyas, sense organs, Karana, Sukshma, Sthula Prapancha, Mithya.

XXIII) 4th Capsule of Vedanta

- Capsule for Samsara Roga Nivritti.
- **I am never affected by any event in creation, material world.**
- **Asango ham, Asango ham...**
- **This is dominant thought, when mind is free.**

Brahma Jnana Valli Mala :

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ २ ॥

asango'ham asango'ham asango'ham punah punah
saccidanandarupo'ham ahamevaham avyayah II 2 II

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

- It is no more a worrying mind.
- It is a mind which claims the glory of Mind.

XXIV) Bayam = Antahkarana Vrutti

- Baya Vrutti is because of Karana Shariram – Vasana.
- If seen, it is Mithya Vruttihi.
- Baya Vrutti is not there for a Jnani once he has owned up Atma Svarupam clearly.

XXV) I don't have any Sambandha with Mithya Rupa Baya, Kama Vrutti which may be in the Mind because of Purva Vasana.

- Vasana Janita Vruttis are seen as Mithya by Jnani.
- I have no connection with Karana Shariram, Sukshma Shariram, Sthula Shariram.
- Aham Brahma Asmi.

XXVI) 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 Shivoaham Shivoaham

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]

- There is no connection for me, Sakshi.

XXVII) Abhayam, Akshaya Shanti Cha :

- In exhanstible peace, eternal peace called Moksha.
- Not mental peace for a few minutes, seconds.

- **In Turiya Atma, Mind is not there.**
- **Peace = Nature of Atma.**

XXVIII)

Spiritual peace	Mental peace
- Eternal - Liberation, Moksha	- Temporary - Bandaha

Na Anya Asti :

- Moksha is unconditional because Vasanas are declared as Mithya
- Why remove Mithya Vasanas?

XXIX) Mandukaya Upanishad : Chapter 3 – Karika No. 36

अजमनिद्रमस्वप्नमनामकरूपकम् ।

सकृद्विभातं सर्वज्ञं नोपचारः कथंचन ॥३- ३६ ॥

ajamanidramasvapnamanāmakamarūpakam ।

sakṛdvibhātaṁ sarvajñaṁ nopacāraḥ kathañcana ॥3- 36॥

The Brahman is birthless, sleepless, dreamless, and without name and form, ever effulgent, omniscient. Nothing has to be ritualistically done in any way at the altars of Brahman. [3 - K - 36]

- Now doing 40th Karika.
- Upachara = Dhyanam, Samadhi Abhyasa not required for Jnani who has heard and understood Mahavakyam clearly and instantaneously shifted I – from Ahamkara to Sakshi.
- This is called awakening, Uttishtata, self realisation.

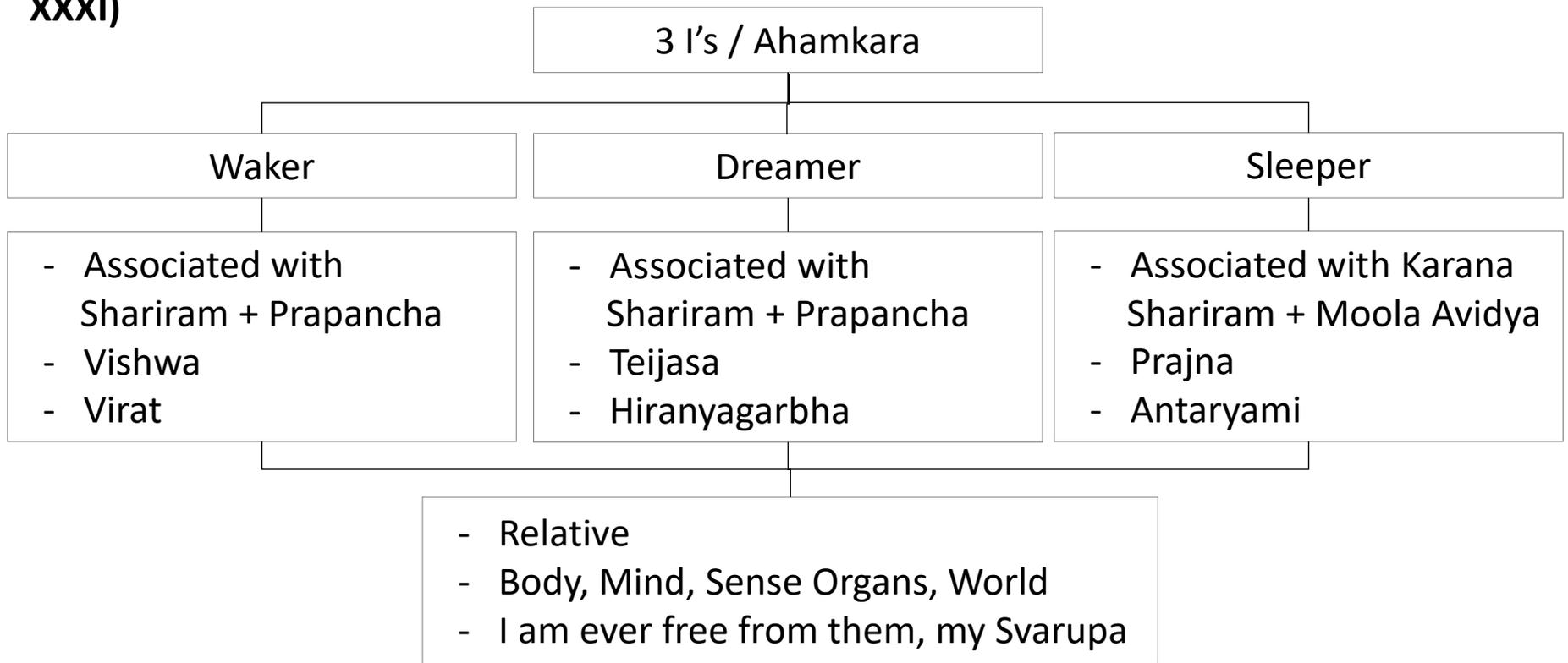
XXX)

Switching from

- Dreamer I = Waker I
- Normal waking up
- Shift from lower I – Dreamer to Waker I.
- Dream Ahamkara associated with Dream Body, Mind, World

- Ahamkara I to Sakshi I =
Spiritual awakening

XXXI)

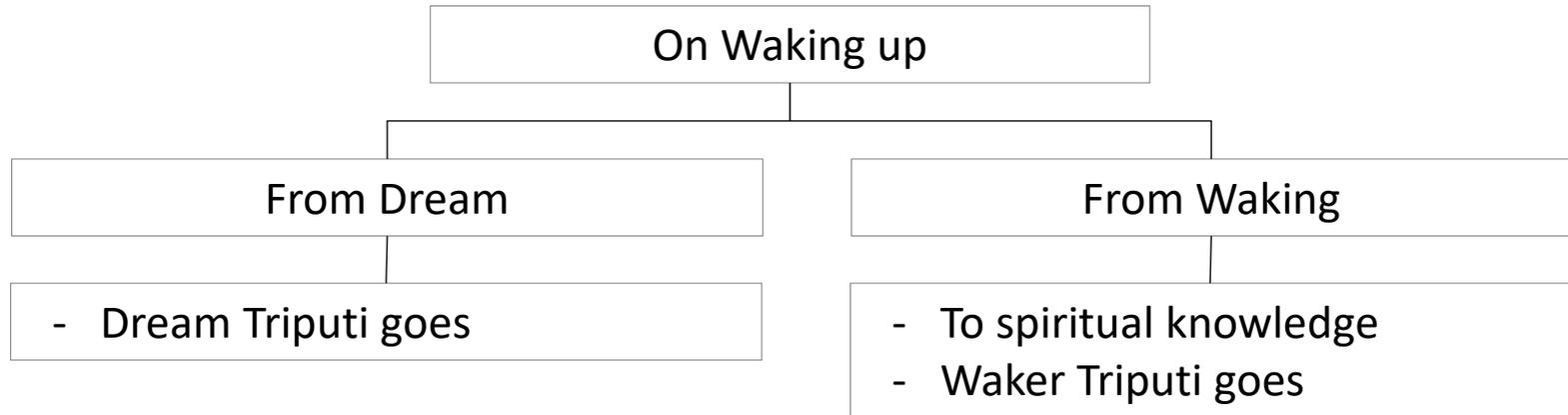


- I am not sleeper with ignorance any more.
- I have woken from eternal sleep called Moola Avidya.

XXXII) Jnani has disassociated with Dream Body, Mind complex + Ahamkara – I am Dreamer.

- Atma sees Vasana Maya Dream World.
- Dreamer has Avidya of Wakerhood.
- I am not waker but am Dreamer.
- Similar Agyanam exists in waking.
- I am not waker I (Ignorance blown away), I am Turiyam I.

XXXIII)



XXXIV)

Karyam	Karakam	Turiyam
- Prathama Pada Dvitiya Pada	- Tritiya Pada - Maya	- Chaturtha Pada - Karya – Karana Vilakshana

XXXV) Even though I accommodate the Karya + Karana Padas, I am not affected by them because they belong to lower order of reality.

XXXVI) Vishwa will continue to confront the world.

- **World affects Vishwa definitely but not Turiyam.**
- Vishwa continues to exhaust Prarabda.
- Goes through Ups + Downs, gets battered by, Lashed by Punya Papa Phalams in Karana Shariram.

XXXVII) Asangoham, Asangoham :

- I don't forget this nature of me as Turiya Sakshi.

Brahma Jnanavalli Mala :

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ २ ॥

asango'ham asango'ham asango'ham punah punah
saccidanandarupo'ham ahamevaham avyayah ॥ 2 ॥

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

XXXVIII) If a person is able to assimilate this knowledge, the teaching correctly, Moksha is instantaneous, unconditional.

- This called spiritual liberation.

XXXIX)

Vasana based thoughts

Desire

Fear

Anxiety

Hatred

Anger

Jealousy

Depression

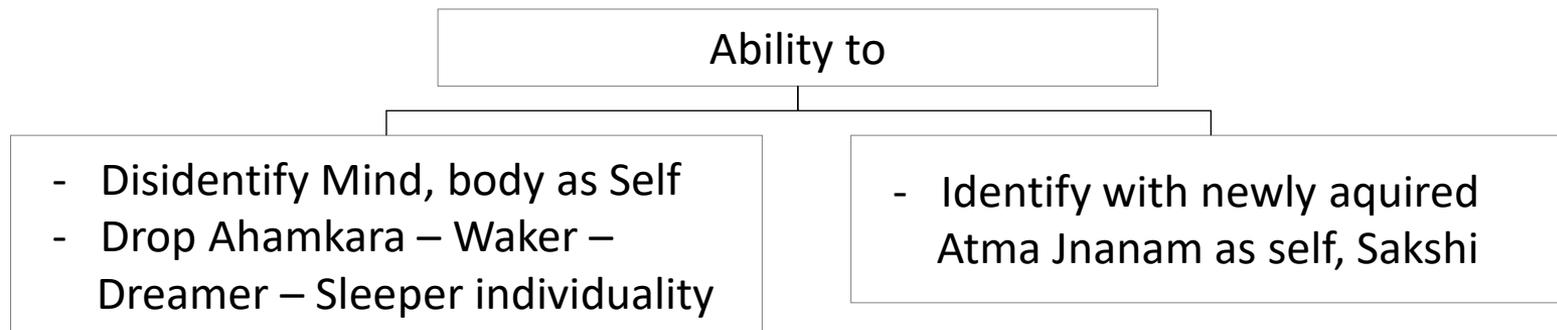
XXXX)

How to get Mano Nigraha?

Ashtanga Yoga

Saguna Ishvara Upasana

XXXXI) What is Bhaga Tyaga Lakshana?



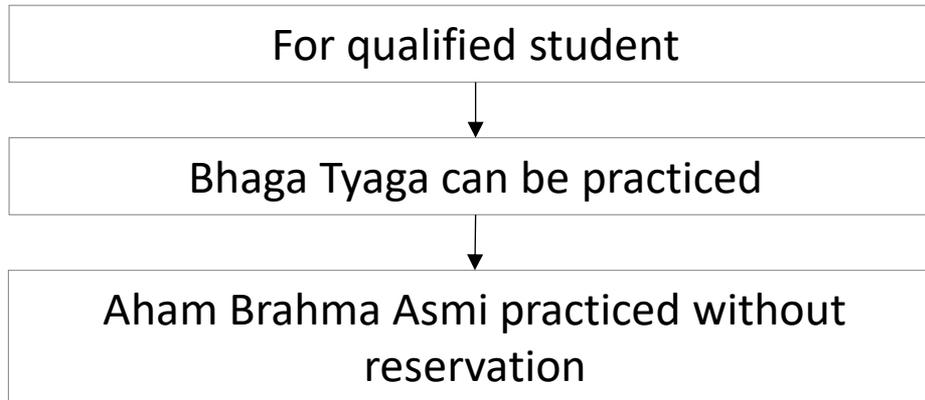
XXXXII) With obedient mind, claim I am not the Mind.

- Sufficient Ashtanga Yoga and Upasana required.
- Otherwise mental issues will overpower.
- I want to handle, Mind doesn't obey my orders.
- Mind carries the Body into the world like a fragrance from a Rose is carried away by the wind.

XXXXIII) This facility I don't have If I lack Sadhana Chatustaya Sampatti.

- I will be Ahamkara Pradhana, will distressed Mind all the time.
- Distressed Ahamkara – can't accept I am Ananda Svarupa.
- I am not comfortable.
- **There is a constant fight, struggle between identification to Ahamkara and withdrawing from Ahamkara.**
- Bhaga Tyaga Lakshana only in notebook, lipservice.
- Jahal, Ajahal, Bhaga Tyaga can teach, can't follow.

XXXXIV) Tesham :



- They can say, I am fearless, world is Mithya, I am Satyam.
- Atma is ever free, fearless without the world.

XXXXV) Akshaya Shanti :

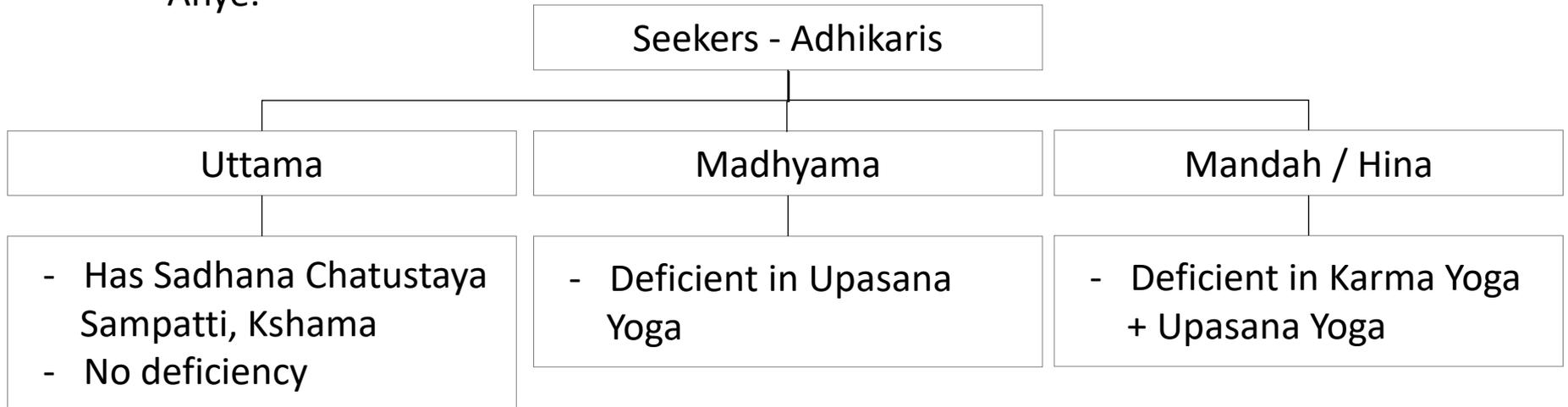
- Unbroken peace experienced by Jnani.
- I am permanently peaceful as Atma.
- Turiyam incapable of disturbance, Svabavaaha Eva.

Peace, not aquired Shanti through Vedanta, but discovered through Vedanta.

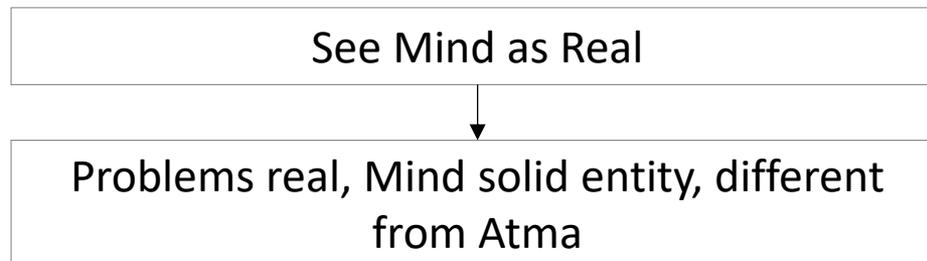
- Peace not gained through Sravanam / Mananam / Nididhyasanam, it is my nature, Atma always peaceful because world is Mithya.

XXXXVI) Karika No. 36 :

- Senior students don't require meditation, Samadhi.
- ETU - Experiencability (E), Transactability (T), Utility (U), for other junior seekers, Anye.

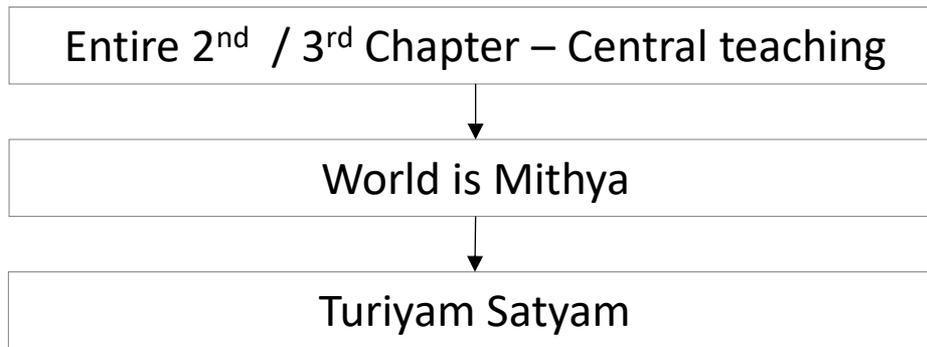


XXXXVII) Problem :



XXXXVIII) Teaching :

- Nothing exists other than Advaita non dual Atma.
- Atma Satyam, minds appear, disappear in one Atma.
- Dream and waking Triputi come and go in Atma.

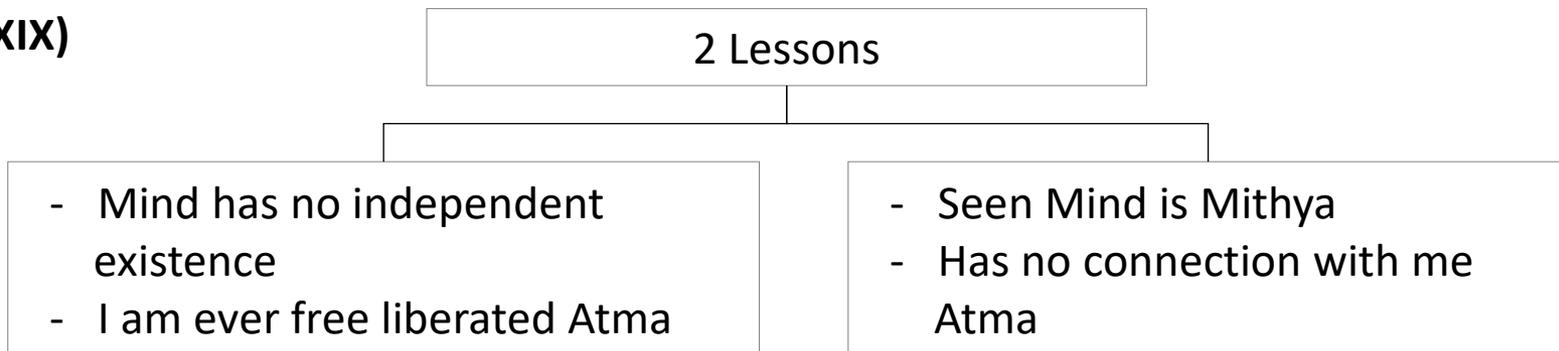


- Mind, part of world, Mithya.
- Can't exist different from Turiya Atma.

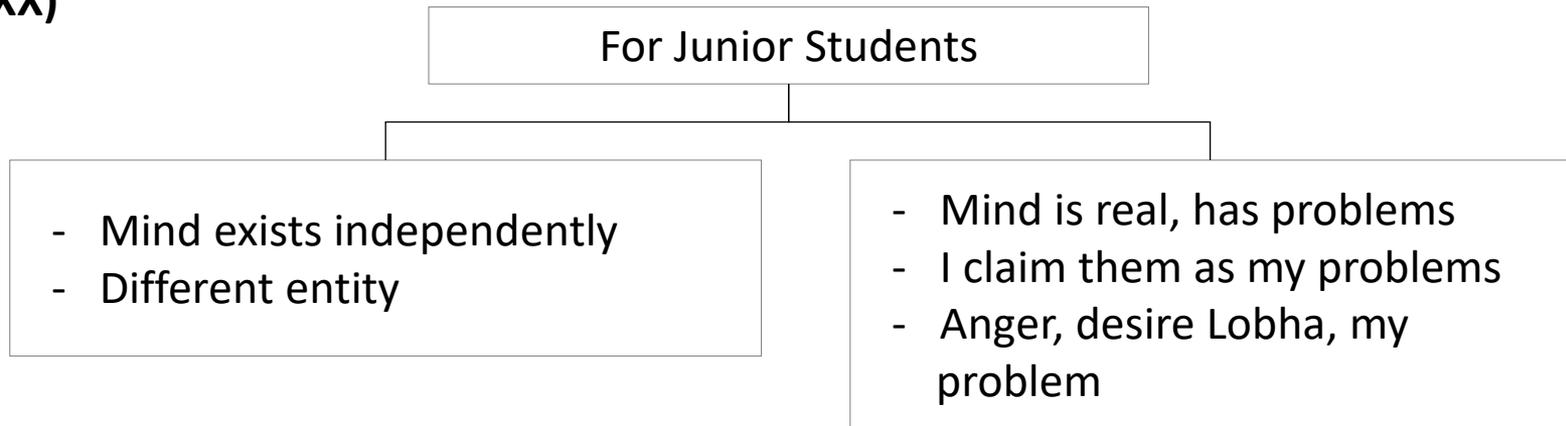
Mind	Atma
Mithya	Satyam

No Relationship

XXXXIX)



XXXXXX)



- Mind + Mental problems real.
- Liberation is an empty word, I have so many problems, Moksha not meaningful.

XXXXXI) Do not have knowledge of Atma Satya Aubodha.

- Bhaga Tyaga not happened, struggling.
- Ahamkara is strongly sticking to Atma.
- For them, Moksha will depend on Mano Nigraha, Meditation where you separate the Mind from Atma.

1140) Chapter 3 – Karika No. 40 :

I) Learn to handle disturbing thoughts as Anatma – Nama – Rupa Prapancha.

- Neighbourisation of Mind, Ahamkara, Triputi.
- Disturbing thoughts, Vasanas, memories deep in subconscious mind.
- For Mandah, (Deficient in Karma Yoga + Upasana Yoga), Madhyama (Deficient in Upasana Yoga) – Meditation prescribed for Mano Nigraha.

II) Stirring up = Mind discipline by Meditation and Ashtanga Yoga.

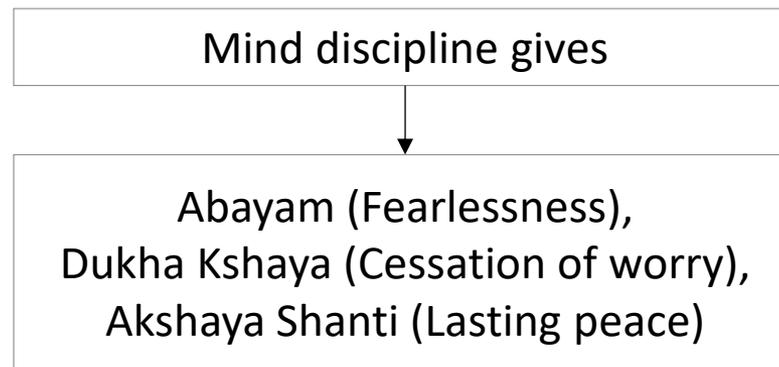
III) Need not study more Vedantic texts.

- Anger, fear, desire, worry does not go away.

IV) Learn to handle mind in such a way so that Bhaga Tyaga takes place.

- For some, Tattwa Bodha is enough (Keno students, Vichara Sagara – Uttama Adhikari, Nachiketas, Svetaketus, Narada)

V)



- This is Jnana Phala Prapti.

VI) I should be able to handle involuntary thoughts at will.

- **Involuntary thoughts can't be avoided.**
- **They are not deliberate thoughts.**
- **Can I handle, neutralize them at will?**

VII) Anyastham Mano Nigraha :

- Dependent on Mind discipline is Abhayam, fearlessness.
- One of Jnana Phalam.
- Jnanam alone not enough Mind discipline is important.
- Without Mind discipline, Jnanam will not come.

- **Even if Jnanam comes, Jnana Phalam Abhayam will not come.**
- **Depends on mental discipline.**

VIII) Fear, sorrow are type of thoughts only.

IX) Gita :

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṃ duḥkhaṃ
saṅghātaścētanā dhṛtiḥ |
ētat kṣētraṃ samāsēna
savikāram udāhṛtam || 13.7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

- Mind and all thoughts belong to Kshetram.
- **Control of sorrowful thoughts possible by Mental discipline.**

X) Nahya Atma Sambidini Manasi Prachilate :

- If mind is disturbed because of past events which I am remembering now, (Vasanas) or current events, if my knowledge is clear.
- Mind and thought Mithya can easily be removed.
- **We can replace thought by any other thought at will.**

XI) Gita :

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca |
aśocyānanvaśocatvaṃ
prajñāvādāṃśca bhāṣase |
gatāsūn agatāsūṃśca
nānuśocanti paṇḍitāḥ ||2-11||

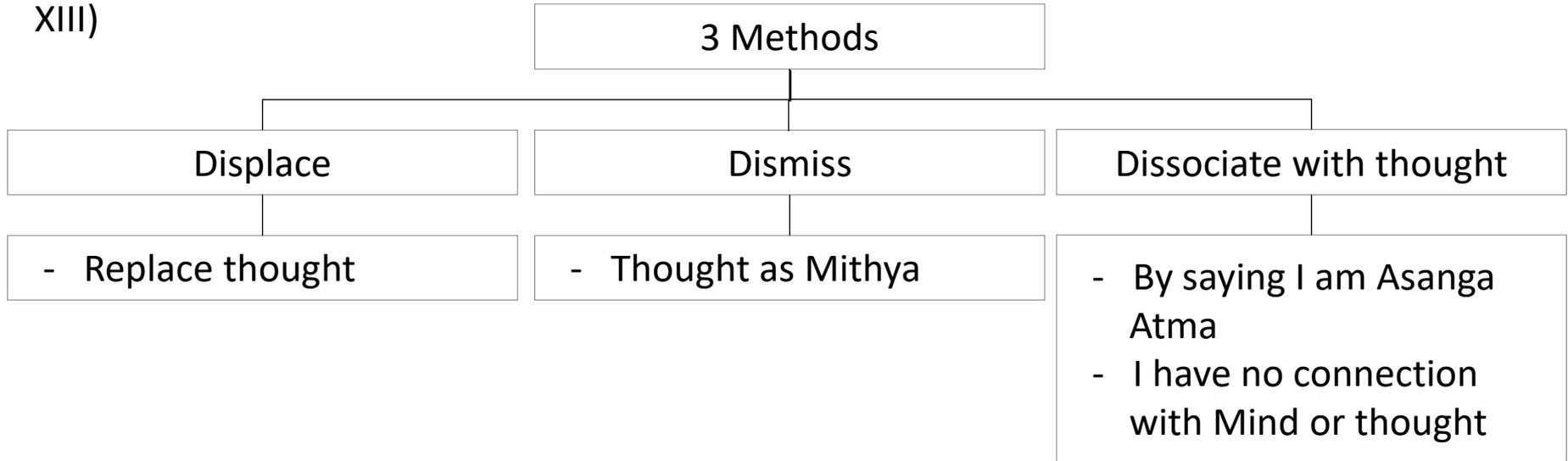
The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.
[Chapter 2 – Verse 11]

- I have facility to replace any thought rising in my Mind = Thought discipline, Mano Nigraha.

XII) Even without replacement, I see whole thinking as Mithya.

- Thoughts have no connection to me the Turiya Atma.

XIII)



XIV) I can effortlessly do if I have Mano Nigraha and if Jnanam is available at my back and call.

XV) For Mandah Adhikari – Problem :

- Atma Sambindini Manasi Prachalayate.
- When Mind is disturbed and if no Mano Nigraha then Dukha Shayaya nasti.
- Can't have freedom from sorrow.

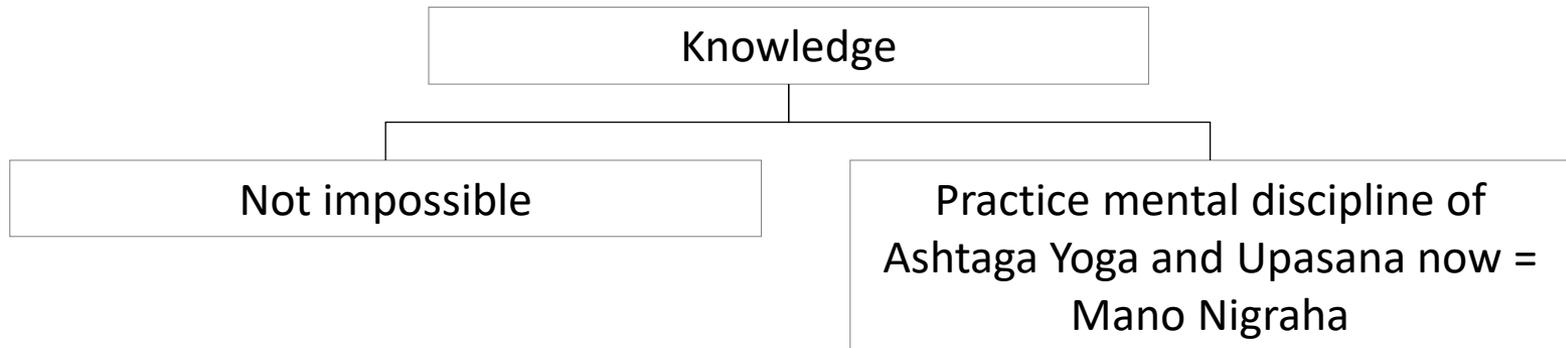
XVI) They can't displace, dismiss, disassociate from thoughts.

XVII) All 3 doors closed

- Avivekina – They are non-discriminate.
- **Discrimination** : I am not the Mind.

XVIII) When we really require Vidya or Dhanam, it is not available.

XIX) Conclusion :

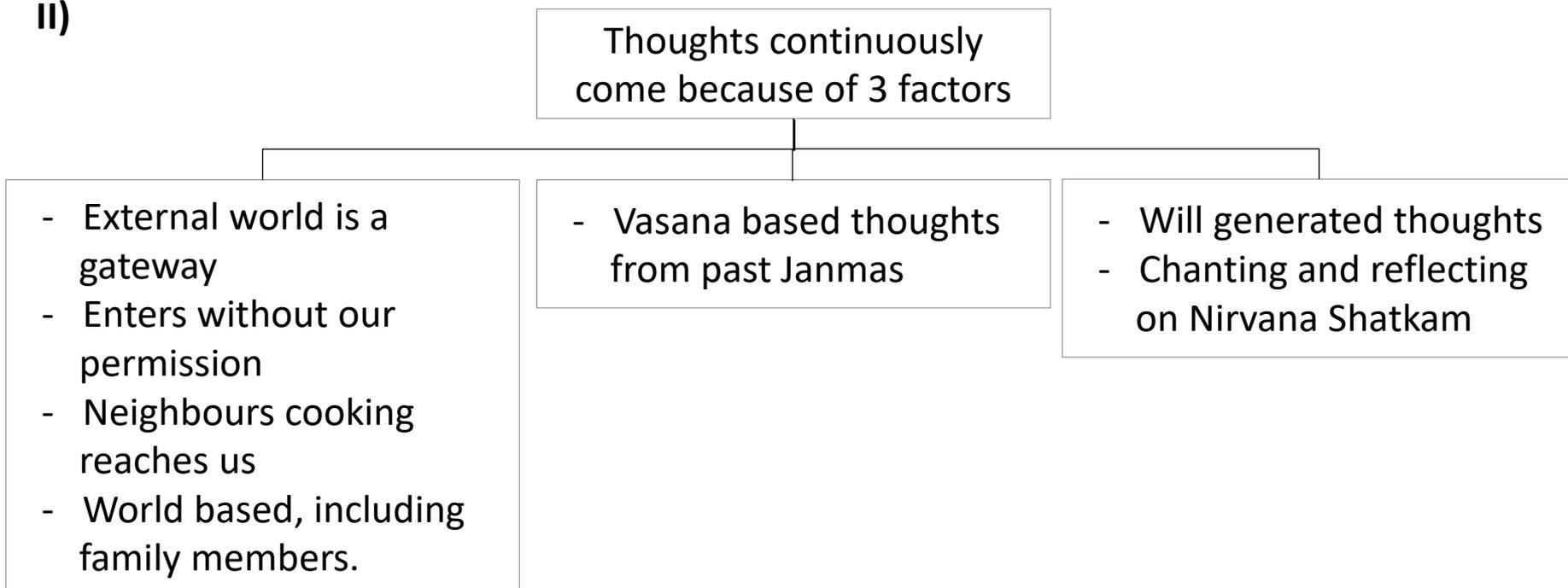


1141) Karika No. 41 :

I) Mental discipline is extremely tough.

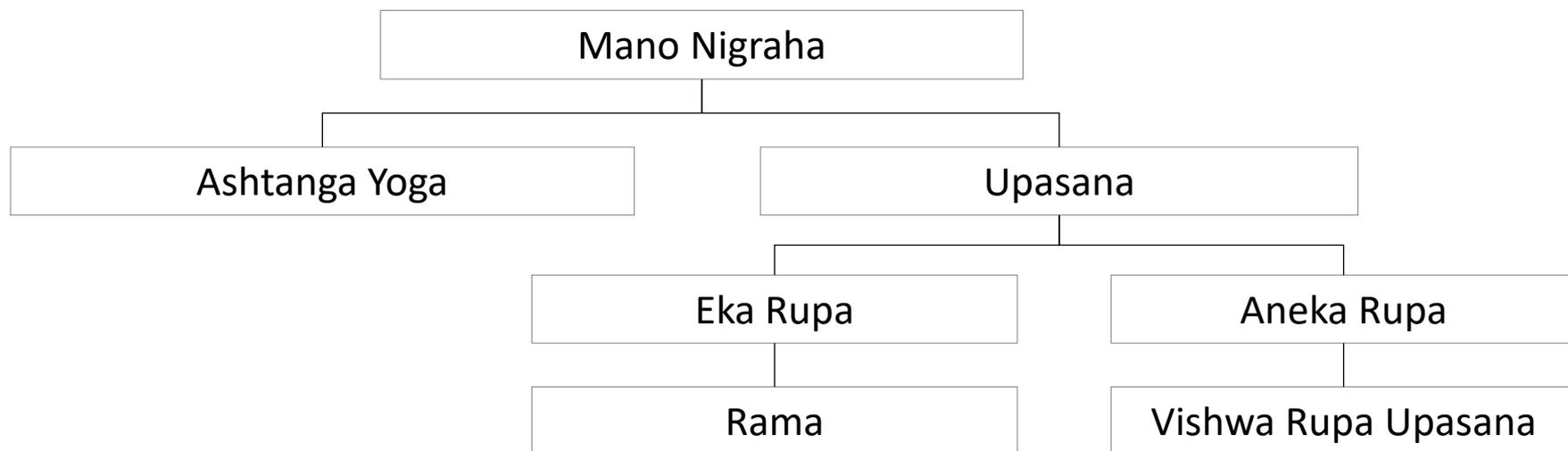
- Thought displacement skill (TDS).
- **Worry, fear, are thoughts.**
- **Develop skill to displace thoughts by Vedantic thoughts.**
- Thought displacement skill (TDS) is tedious, not easy.

II)



III) There is a tug of war between 3 of them when I sit in Meditation.

IV) Kshamaha = One of the qualifications.



V) Presence of involuntary thoughts is not a problem, it is natural.

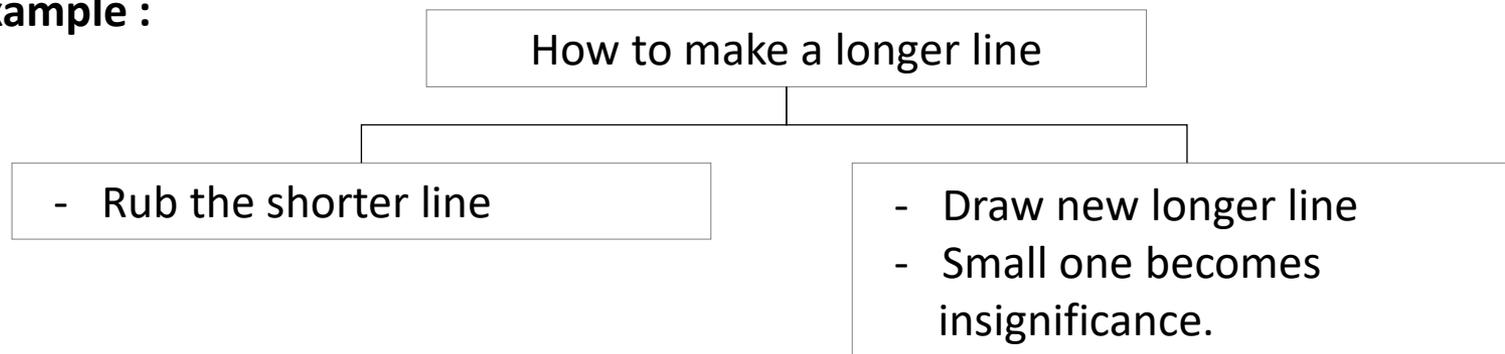
VI) They are a problem when they refuse to vacate on my requisition, commandment, pleading appeal.

VII) Involuntary thoughts take my Mind as hostage.

VII) The only method :

- Make Prarabdha problem insignificant by bringing a Vedantic thought.

Example :



IX) Can't escape from Prarabda

- Bring higher thinking.

- **Shorten Ahamkara by bringing in infinite Atma thought.**

X) In presence of Aham Brahma Asmi thought, disturbing thoughts should get suppressed

- Practice again and again.

1142) Karika No. 42 :

I)

2 problems in Meditation (Thought control)

Rajo Guna

- Vikshepa makes Mind over active, restless, scattered, wandering
- **Gita : Chapter 6 – Verse 34**

Tamo Guna

- Makes Mind inactive, sleep
- No wandering

Gita :

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

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

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

- **Meditation requires suppression of Rajo and Tamo Guna and Dominance of Sattva Guna.**

II)

Pancha Anatma Vishaya

Possession

Profession

Family

Mind

Body

III) Mind goes on wandering in Pancha Anatmas.

- Mind is stuck in them.

1143) I) Yoga Chitta Vrutti Nirodhat

- One should pull back the Mind from Anatma.
- Bring back thought to its source – Atma.

II) I am Sthula, Sukshma, Karana Vyatirikta Atma... have knowledge from Tattwa Bodha itself.

- In Meditation, this knowledge does not come but Pancha Anatma.

III) Why Mind in sleep is a problem?

IV) In sleep no Samsara, Brihadaranyaka Upanishad – Sleep = Moksha Vedantically.

Brihadaranyaka Upanishad :

अत्र पितापिता भवति, मातामाता,
लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः ।
अत्र स्तेनोऽस्तेनो भवति,
भ्रूणहाभ्रूणहा, चाण्डालोऽचण्डालः,
पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः,;
तापसोऽतापसः, अनन्वागतं
पुण्येनानन्वागतं पापेन, तीर्णो हि तदा
सर्वाञ्छोकान्हृदयस्य भवति ॥ २२ ॥

atra pitāpitā bhavati, mātāmātā,
lokā alokāḥ, devā adevāḥ, vedā avedāḥ ।
atra steno'steno bhavati,
bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālah,
paulkaso'paulkasaḥ, śramaṇo'śramaṇaḥ,;
tāpaso'tāpasaḥ, ananvāgataṃ
puṇyenānanvāgataṃ pāpena, tīrṇo hi tadā
sarvāñchokānhṛdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brāhmaṇa no killer, a Caṇḍāla no Caṇḍāla, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [4 - 3 - 22]

Brihadaranyaka Upanishad :

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

yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdṛṣṭeर्विपरिलोपो विद्यते'vināśitvān |
na tu tadvitīyamasti
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

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

V) Jiva merges into Paramatma.

VI) Wandering Mind – Obstacle for meditation = Kamaha

- Anartha Hetu = Obstacles

VII) One should discipline a wandering Mind and a sleeping Mind also in the seat of Meditation.

- Yatha Kamaha Pratibandaha Bavati.
- Thatha Layaha Api Pratibandaha Bavati.

VIII) Wandering and sleeping Mind, both are obstacles in Meditation.

- **Rajo, Tamo Guna Janyam**
- **Both have to be handled and Mind should remain Satvic.**
- **Satvic Mind is alert non wandering Mind, obedient Mind.**

IX) Example :

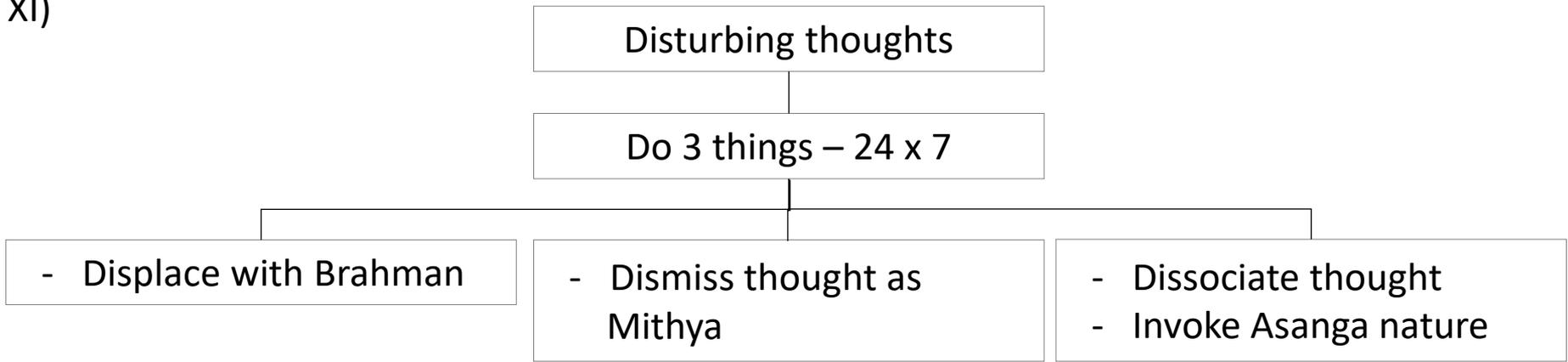
- Mind should be like a helper with folded hands.
- In the seat of Meditation, Mind should ask - what should I do for you?

Meditator :

- Next 15 minutes invoke higher I, don't think of family, body, Mind, Possessions, profession.
- Mind drops all other tasks.
- Mind does what I ask it to do.
- Mind is obedient.
- Keeping Mind obedient is very useful in Vyavahara also.

X) Whole world should disappear at will and there should only be Brahman.

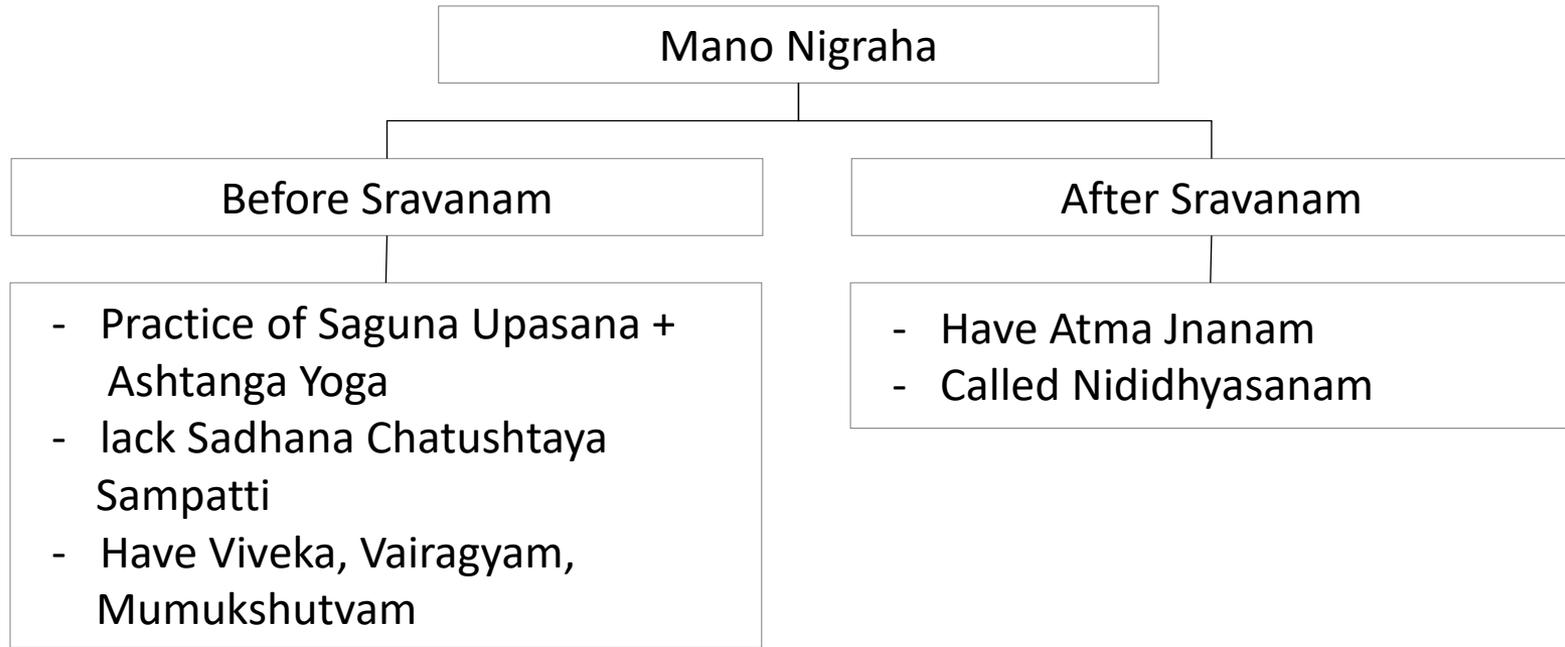
XI)



XII) Can I displace, dismiss, disassociate when Mind is overpowering me because of Prarabda?

- **If I can enjoy 3D – facility, I can claim Jeevan Mukta status, enjoy Moksha here and now.**

XIII)



XIV) If Mano Nigraha is lacking, it is a serious obstacle to Turiya Jnanam Prapti and Phalam.

XV) Mano Nigraha is compulsory

- After Sravanam, don't go back to Upasana, Dvaitam, retrograde step.

XVI) Mahavakya Vichara :

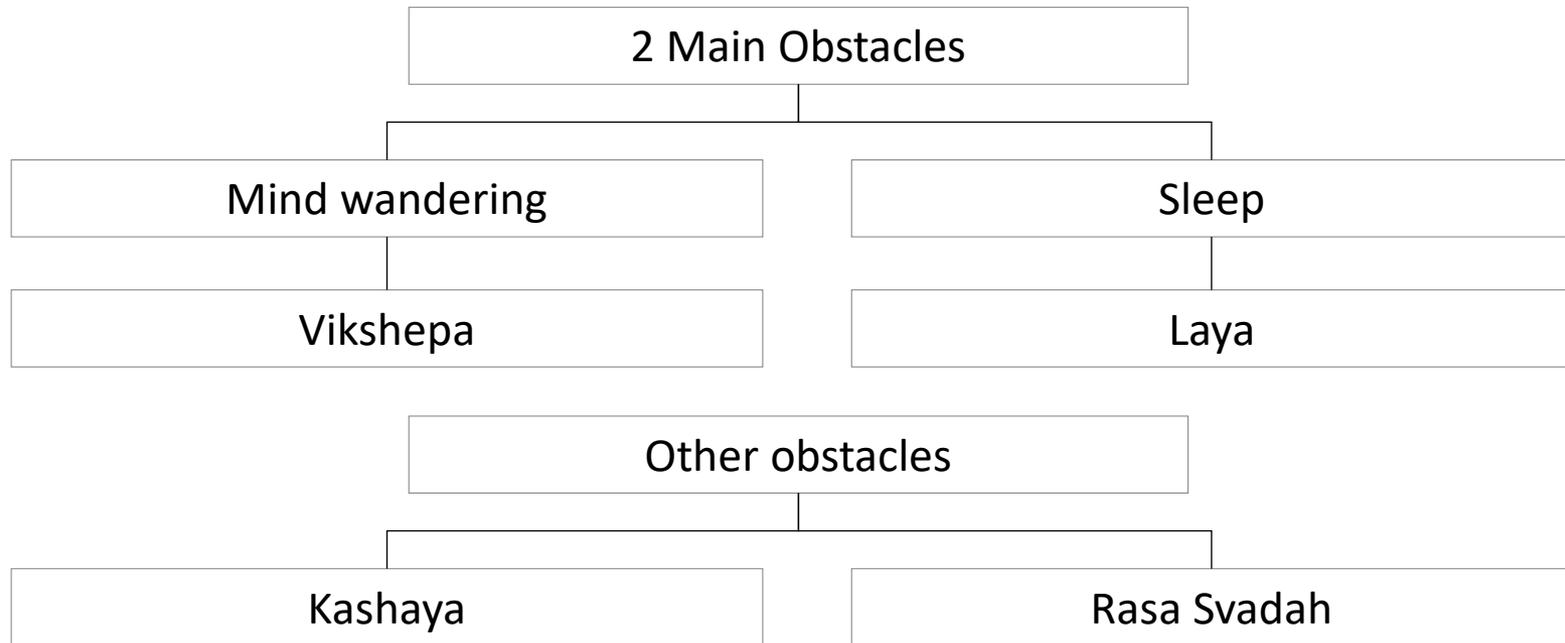
- Concentrate on Advaitam
- Upasana will be Dvaitam, will cancel each other.
- Practice Advaitam in Meditation.

- If Sravanam not done for long time then Dvaita Upasana is ok.
- Ishta Devata Upasana not recommended after Atma Jnanam.

XVII) Vedantic teaching :

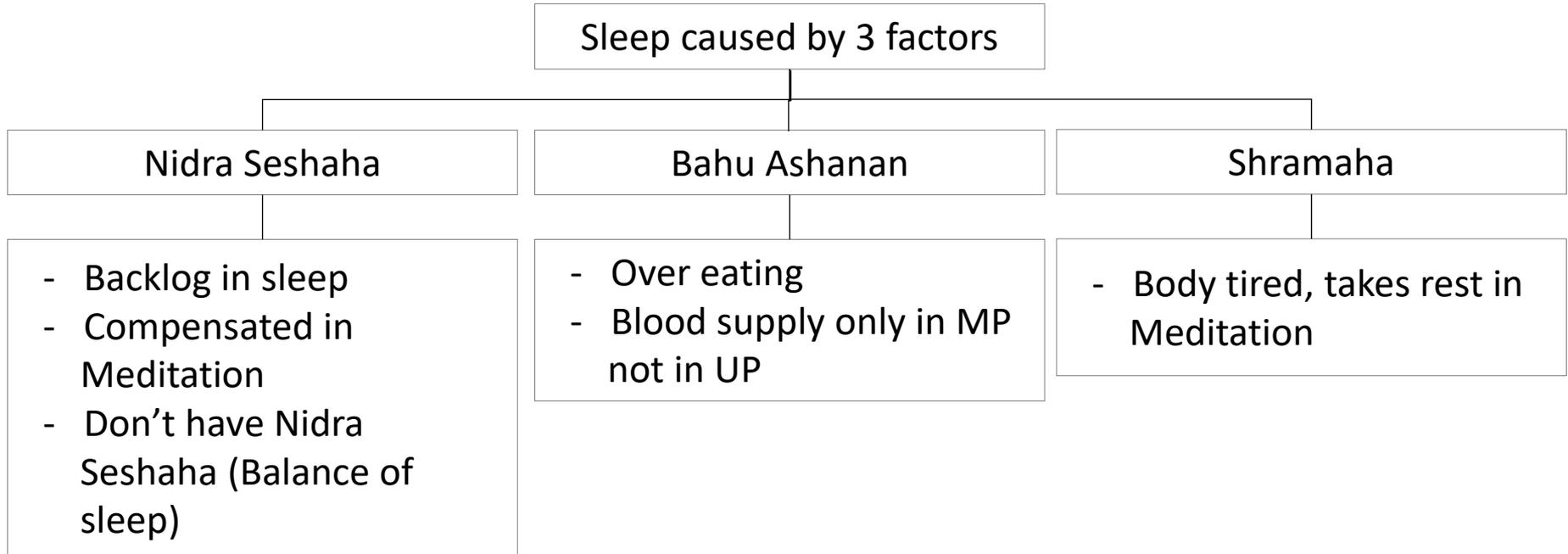
- Use for Mano Nigraha, Nididhyasanam.

XVIII) If Meditation has obstacles, it will be a failure



XIX) Vishnu Devananda Saraswati gives important footnotes for Prasthan Trayam Moolam + Bashyam.

- Gives remarks for sleep.

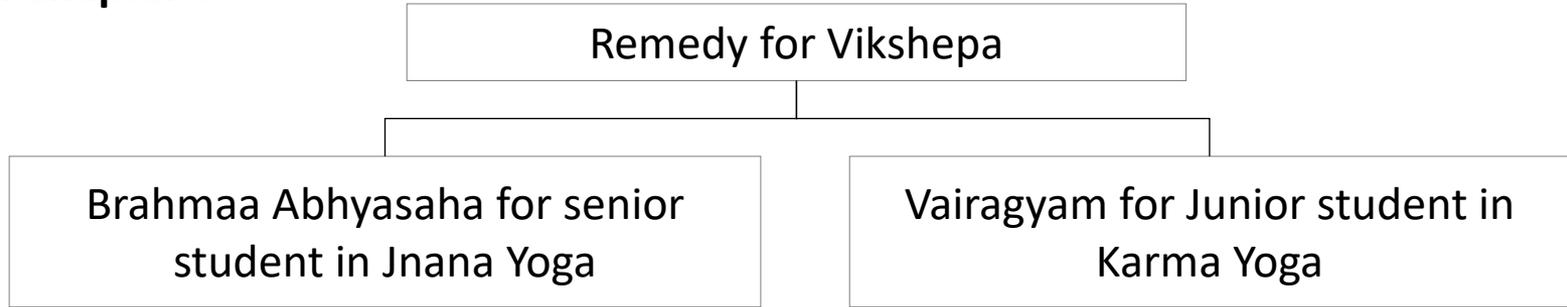


XX) 4th Obstacle :

- Habit
- Mind habituated to withdraw from worldly activities when we go to bed, close our eyes.
- Mind associates with sleep when we close eyes in Meditation.

1144) Karika No. 43 :

I) Gita : Chapter 6



II) Gita :

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

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

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

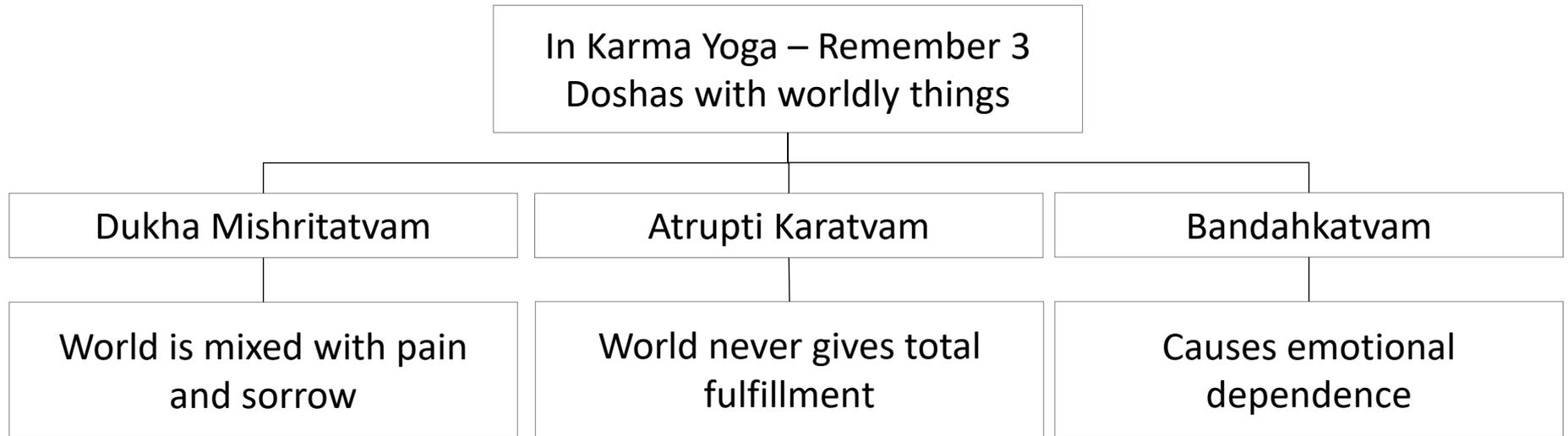
श्रीभगवानुवाच ।
असंशयं महाबाहो
मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय
वैराग्येण च गृह्यते ॥ ६-३५ ॥

Śrībhagavān uvāca
asamśayaṃ mahābāhō
manō durnigrahaṃ calam |
abhyāsēna tu kauntēya
vairāgyēṇa ca gṛhyatē || 6-35 ||

The blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained.

[Chapter 6 – Verse 35]

III) Vairagyam :



- Once you get used to worldly things (mobile), you get addicted.
- Can't survive without them.

IV) 2nd Abhyasa – Brahmaa Abhyasa

- No such thing called worldly taught in Chapter 2 – Verse 32

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]

- World is Mithya, doesn't really exist, like Svapna.
- World resolves into Turiya Atma daily.
- Dream world resolves into waker daily.

V) No Srishti, Sthithi, Laya

- World only an appearance
- Brahman alone is
- No creation.
- Dearest person does not exist at all.

VI) By negating the world, drop the attachment and turn the mind away from the world.

VII) Ajam Sarvam Anusmrutya Jatam Neiva Pashyati :

- Don't see world separately.
- Sees world as Brahman.

VIII) Objects of Pleasure

- Throw away from mind sense objects by seeing them as poison or by seeing them as non-existent.
- Don't get lost in them during Vedantic Meditation.

IX) Moola Avidya Vijrumbitam :

- Drishti Srishti Vada
- **Everything is Pratibasikam.**
- **Projected by Moola Avidya.**
- **Have no substantiality of their own.**

X)



- Seem to give pleasure.
- Go near, give sorrow.

XI) Gita :

इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārthēṣu vairāgyam
anahaṅkāra ēva ca |
janmamṛtyujarāvyādhi
duḥkhadōṣānudarśanam || 13.9 ||

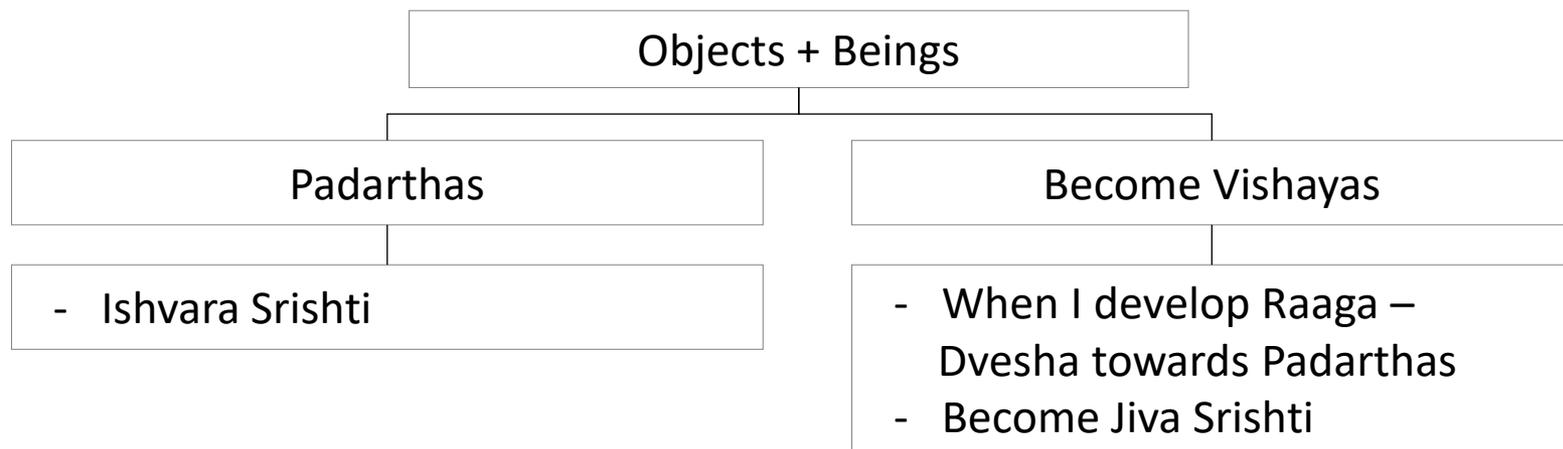
Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

- Anusmrutya = Repeatedly remind yourself.

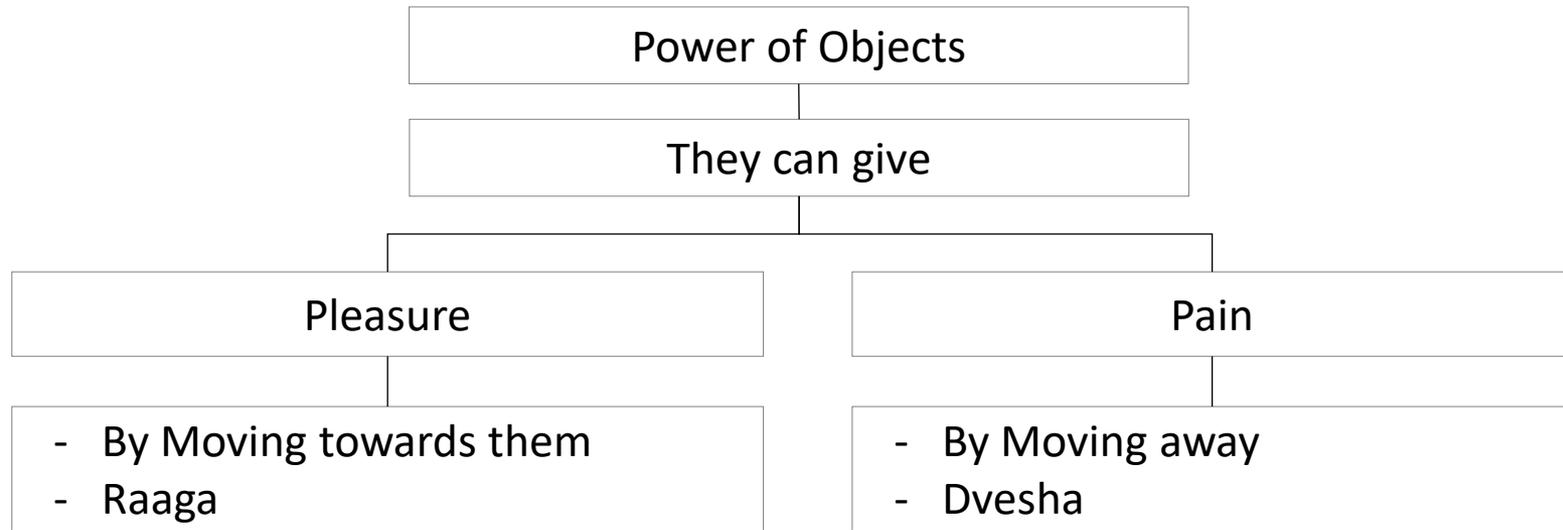
XII) Don't develop Raaga or Dvesha towards Objects beings of the world

- They don't have power to bind me.
- Innocent Ishvara Srishti, can't bind me.
- Once I come into contact with object, I develop a relationship, attachment.

XIII)



XIV) I have empowered the objects.



XV) Pleasure, pain giving capacity, object does not have by itself.

XVI) By Developing Raaga, or Dvesha.

- I empower objects.
- I empower the Objects, get bound by Objects.
- I blame the Object.

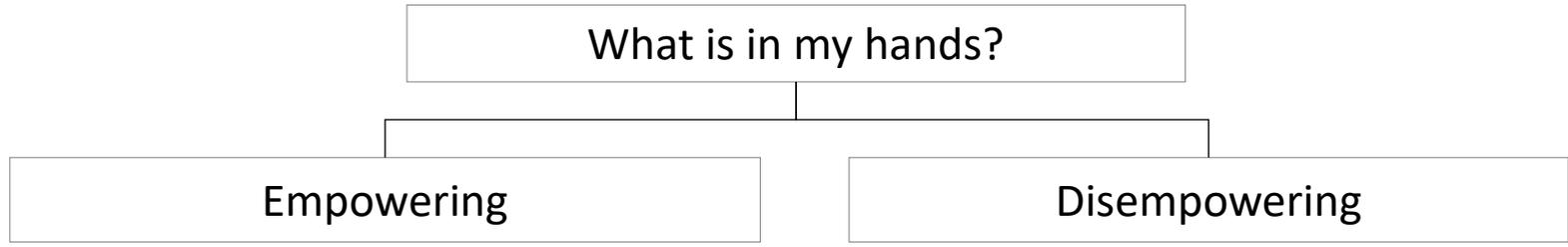
XVII) Bhagawan :

- You are responsible for empowering the Objects.

XVIII) Keep the world only as Ishvara Srishti.

- **Don't empower the world and make it Jeeva Srishti.**

XIX)



- By Dosha Darshanam, very intense Viveka Shakti required in the Mind.

XX) Bhagawans world not cause of Samsara.

- Your Mind alone is cause of Samsara.

XXI) Amrit Bindu Upanishad :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

*mana eva manuṣyāṇāṁ kāraṇam bandhamokṣayoḥ,
bandhāya viṣayāsaktam muktam nirviṣayam smṛtam. (2)*

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]

- Object becomes Bogha Vishaya because of my Raaga, Kama Bogaha, Ichha Vishaya.
- Object of desire, attachment.

XXII) Tasmāt Upasmrutam Manaha :

- **Withdraw from the wandering Mind.**
- Empowered object distracts my Mind, empowered by me.
- Pancha Anatma = Empowered by me.

- They are objects of desire.
- Viprasutam – Extrovert Mind, wandering mind.
- Nivartayet = You have to withdraw.

1145) Karika No. 43 :

I) Our Mind has an idea of desk, chair for Vyavahara.

- Heavy desk, light chair.
 - Our Mind is conditioned to think, there is a substance called Desk, person called Rama.
 - Wood alone is there.
- **Chair, Name and form makes you forget wood**

II) Chapter 4 – Mandukya Upanishad :

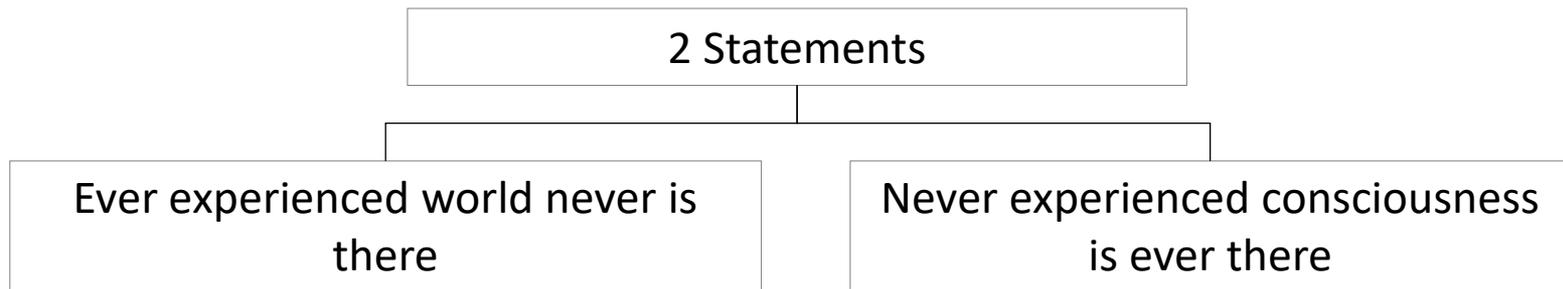
- Intangible consciousness in seeming motion is appearing as tangible world.
- Alata, Alata Shanti Prakaranam.

- **Consciousness alone is.**
 - **Matter does not exist independent of consciousness.**

III) Tad Advaita Viparitam Dvaita Jatum Neivatu Pashyati.

- Brahman alone is – world is not there.

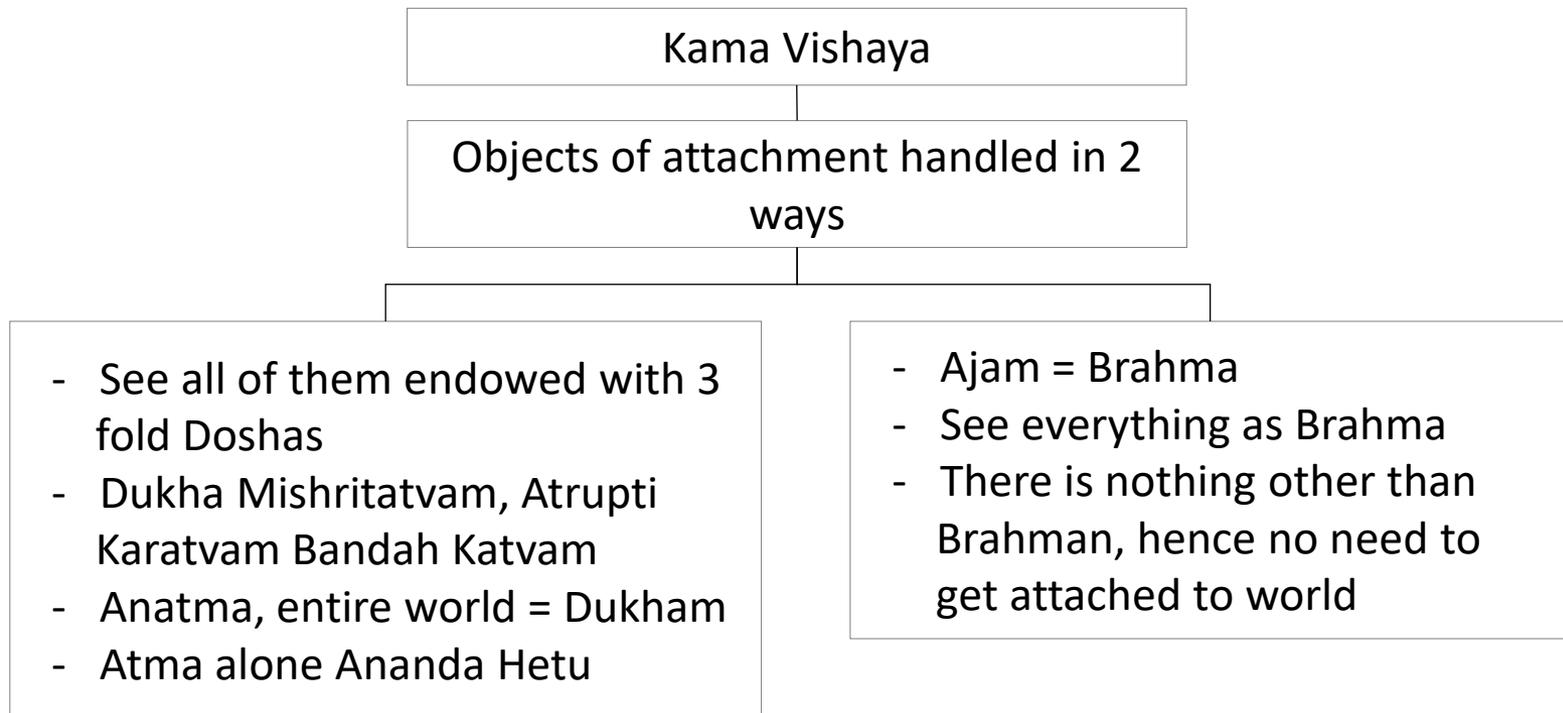
IV)



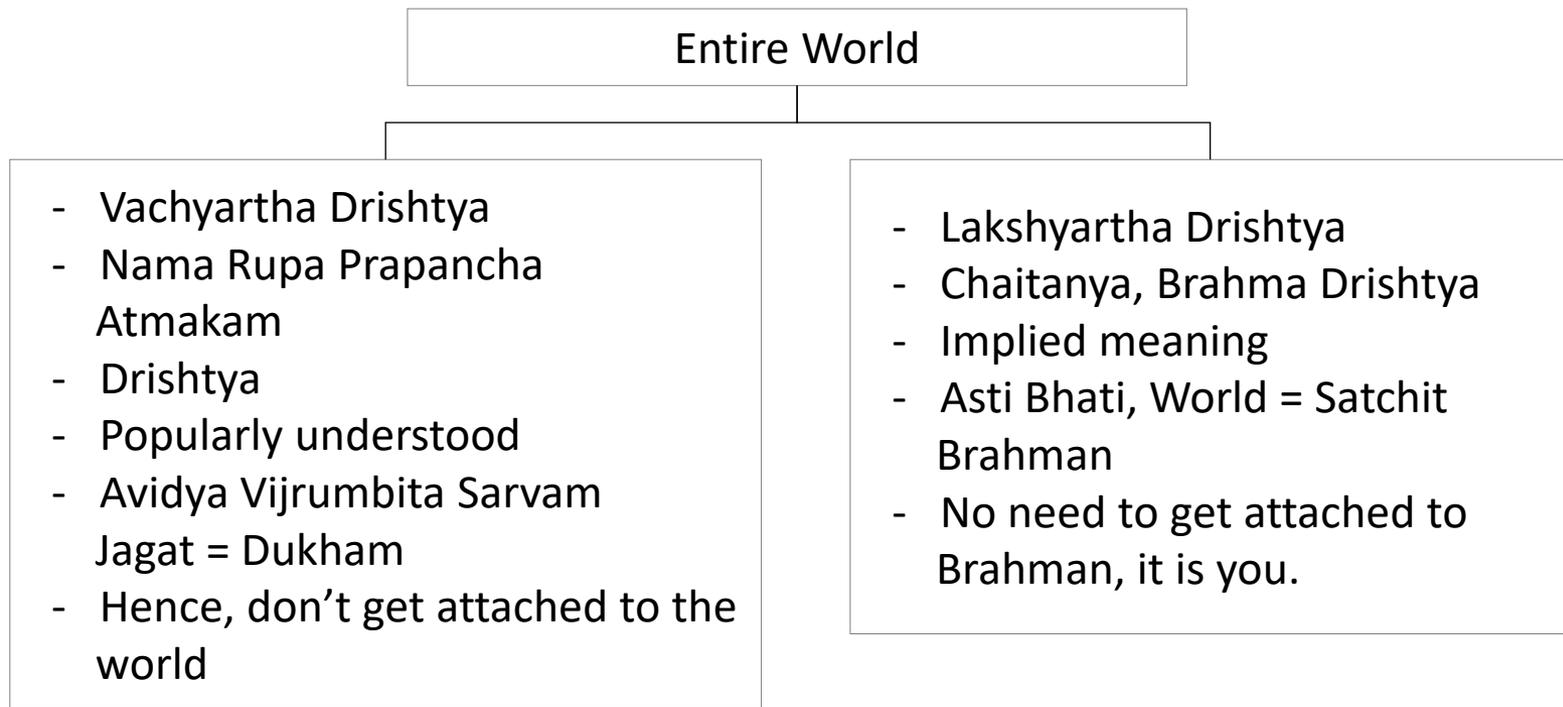
V) Karika No. 43 is completed.

- Here Vikshepa, wandering Mind disturbed by external objects of Raaga – Dvesha was discussed.

VI)



VII)



- “2 Darshanams of world possible”

VIII)

Vachyarthha	Lakshyarthha
<ul style="list-style-type: none">- Laukika, known to all- World = Brahman	<ul style="list-style-type: none">- Known only through Shastra – Acharya Upadesha

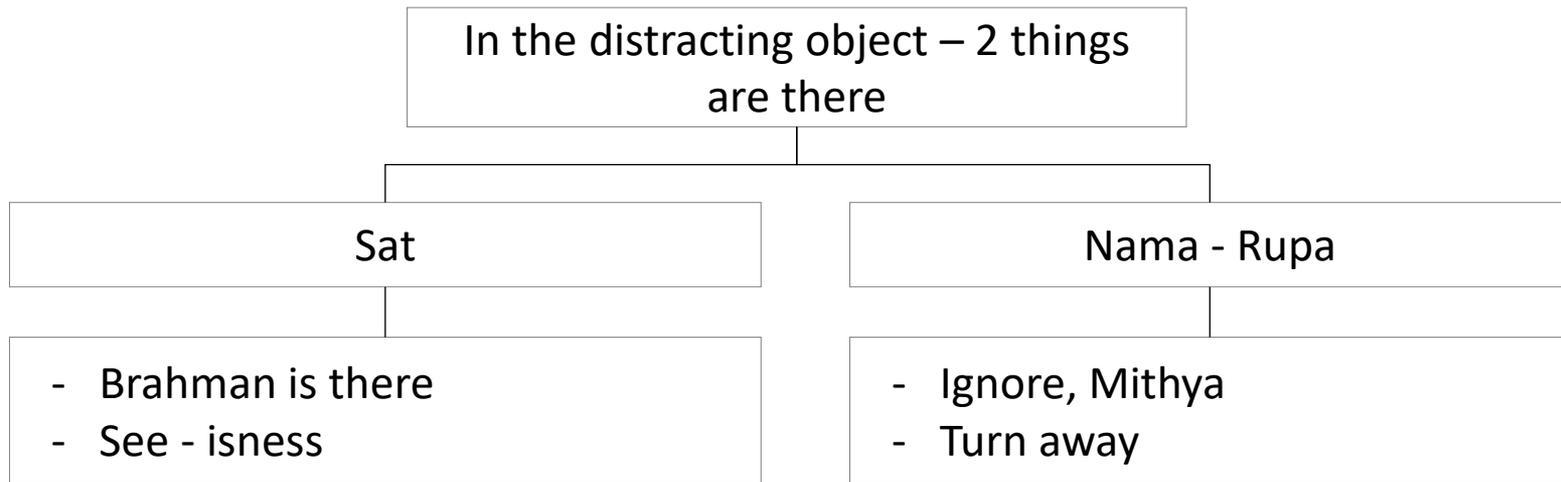
IX) World = Brahman – known only by Lakshyarthha.

- During Sravanam and Mananam Anusmrutya, remember again and again

X) Abavat :

- It is not there.
- After torch light, dont see snake.
- **Seeing nonexistent snake / world is glory of Moola Avidya.**
- Negating non-existing, simply appearing world is Shastra's glory.

XI)



- Satya Bavana Darshanena Abhasi Krutya.
- May you falsify every object by seeing them as Nama – Rupa Mithya.
- Keep only Sat part.

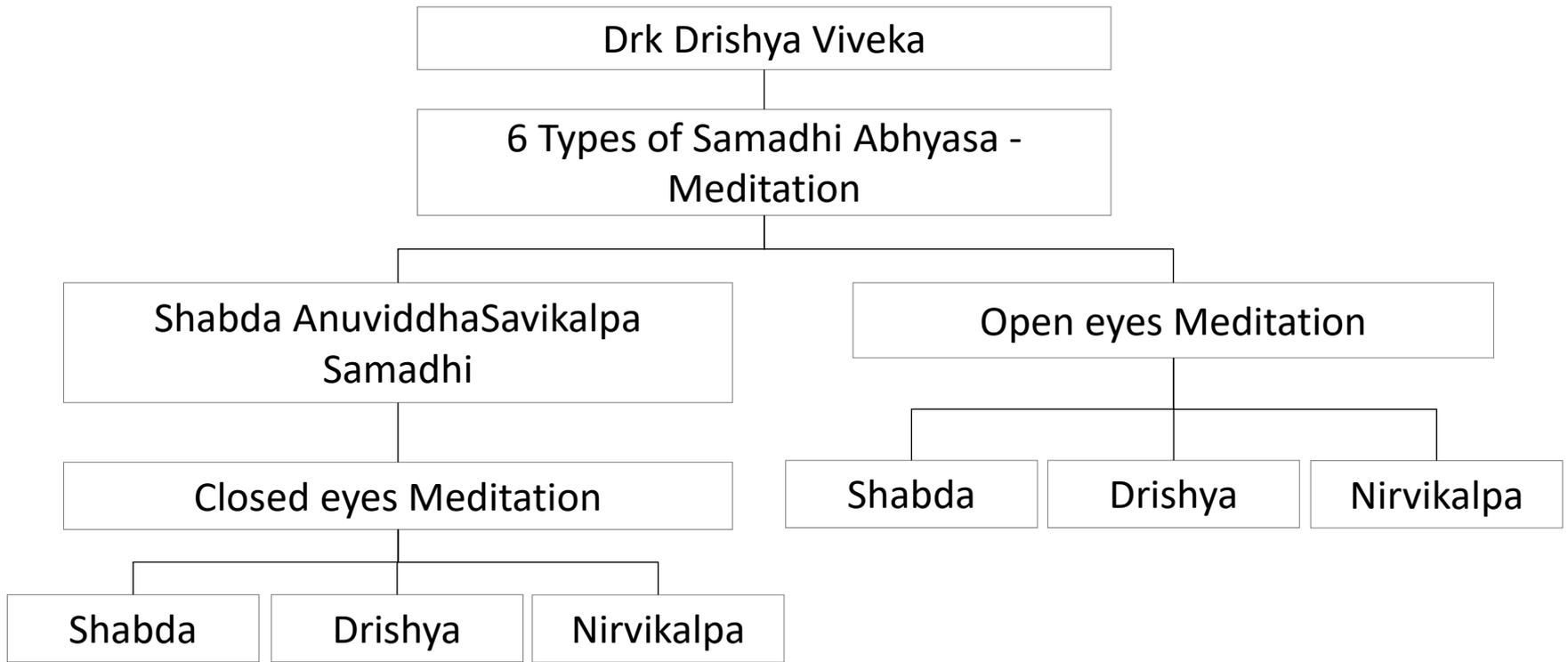
XII) Dakshinamurthi Stotram :

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]

- May you see Sad Atmakam.



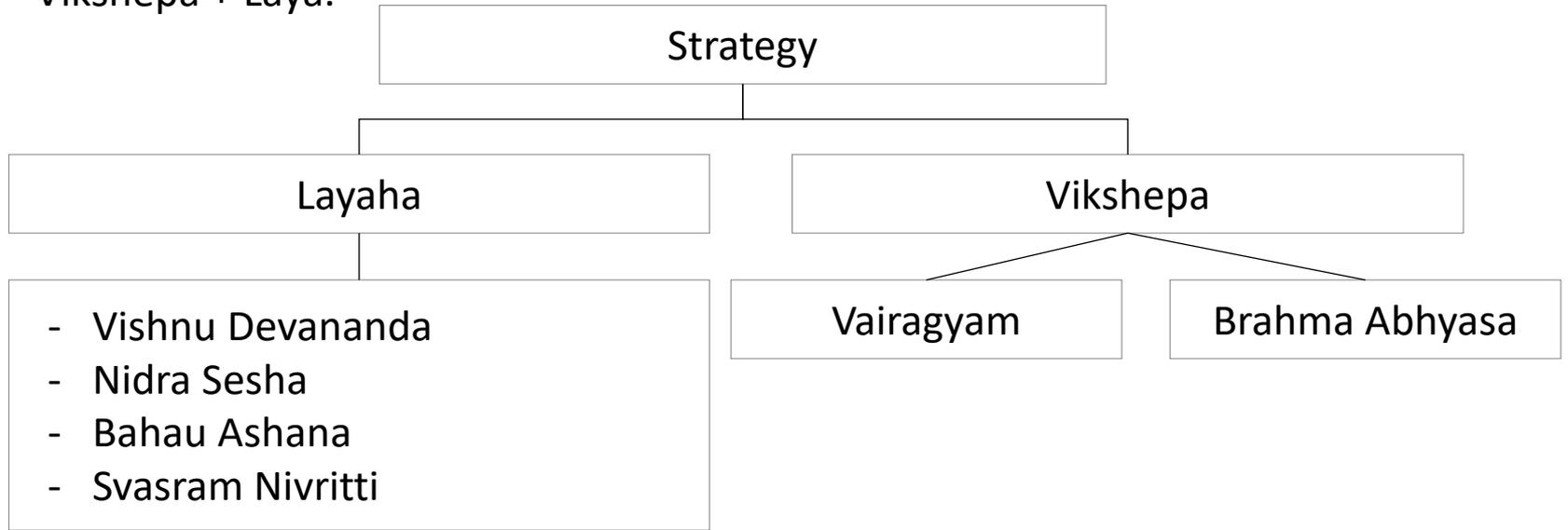
- See world, look at non-variable factor – Sat / Chit.
- Ignore variable, falsify as Nama – Rupa.

1146) Karika No. 44 :

I) Karika No. 42 + 43

- Vikshepa + Laya.

II)

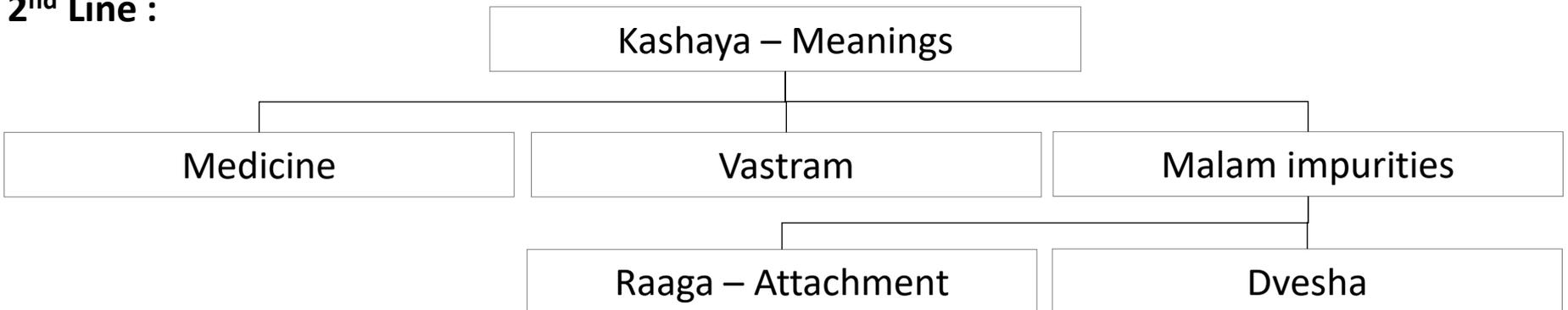


III) Karika No. 44 :

1st Line :

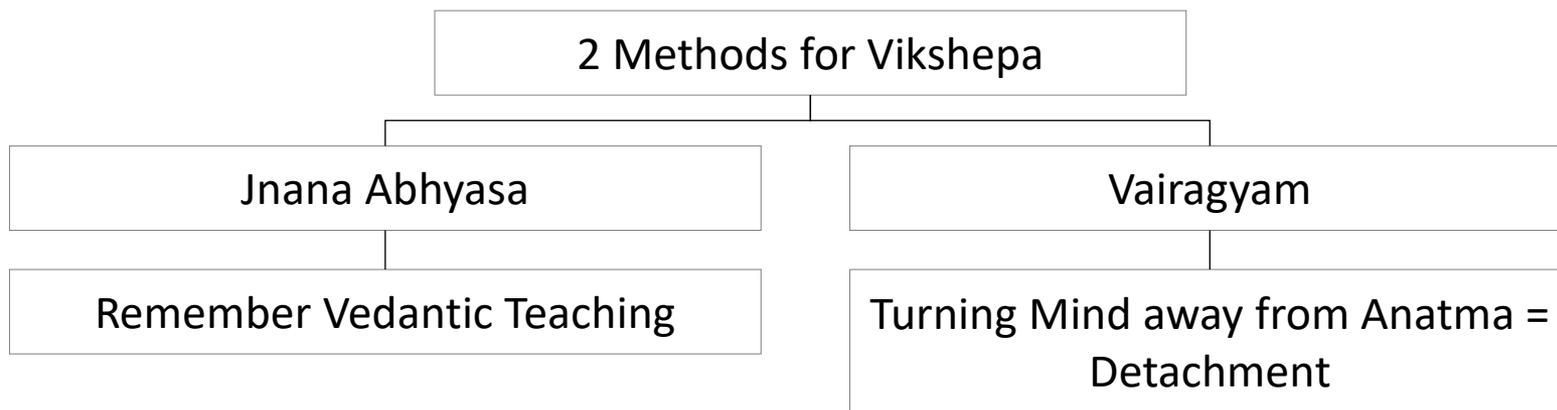
- Anuvada of Laya and Vikshepa, restatement.

2nd Line :



IV) Evam :

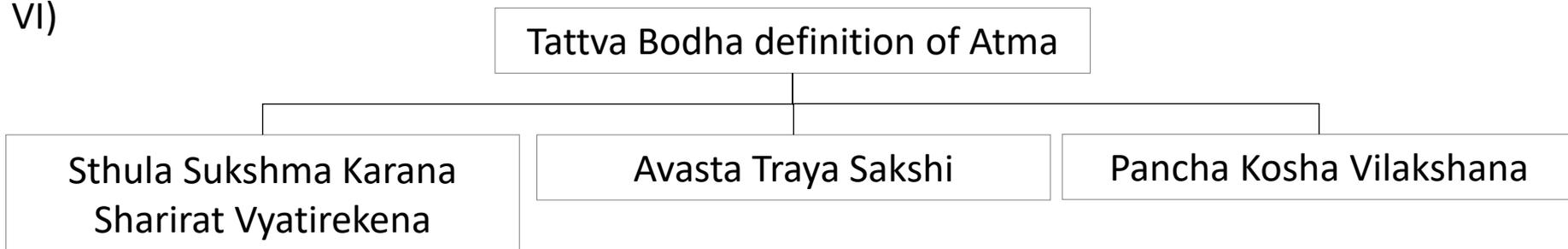
- Anena Jnana Abyasa, Vairagyam Upaya (Method / Strategy)



V) When Mind goes to sleep in Meditation = Laye.

- Leenam Manaha Sambodayet = Dozing Mind, one should awaken.

VI)

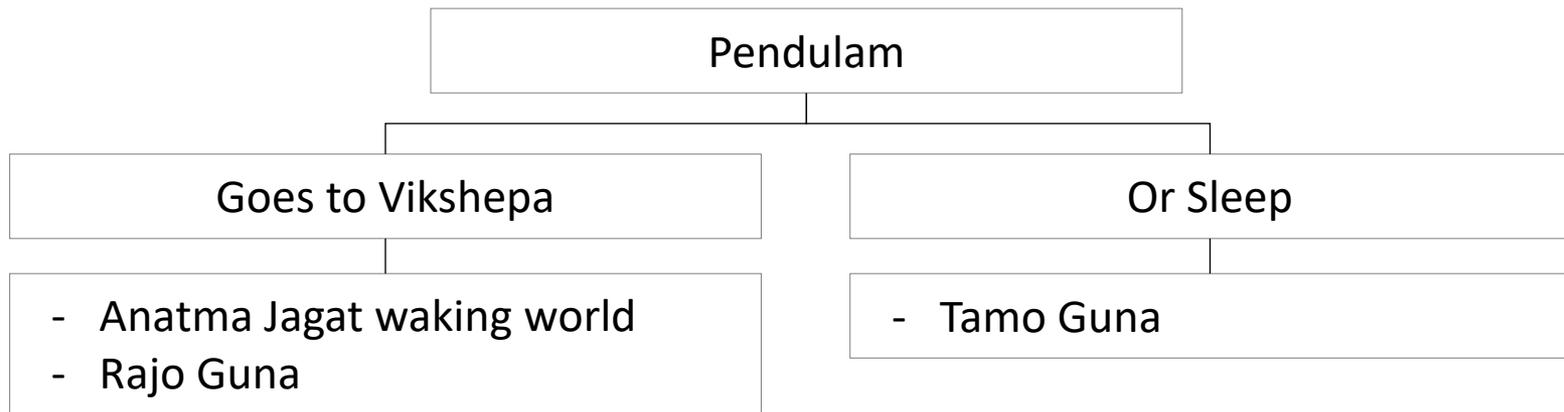


- Claim I am that Atma.

VII) Vikshetamcha :

- **When Mind wakes up, when I connect Mind to Vedanta, Mind runs away to sense objects in the world, like Children running towards toys.**
- Again bring back the mind, Punaha Shamaye.

VIII)



- Mind never comes to Atma.
- This is restatement of 2 obstacles mentioned in Verses 42 + 43.

IX)

Yogic Meditation	Vedantic Meditation
Become thoughtless	Entertain thoughts of Atma

XI) Features of Atma :

- Asangha, Nityaha, Shuddaha, Sarva Adhishtana Butaha.
- Bring all these to my mind and say, that Atma I am, without trying to objectify Atma.

XII) Nitya Atma Aham Asmi

- Asangatma Aham Asmi
- Shuddha Atma Aham Asmi

- **Without objectification, I entertain thought.**

XIII) I – Consciousness am with all these features

- This is job, Mind has to do.

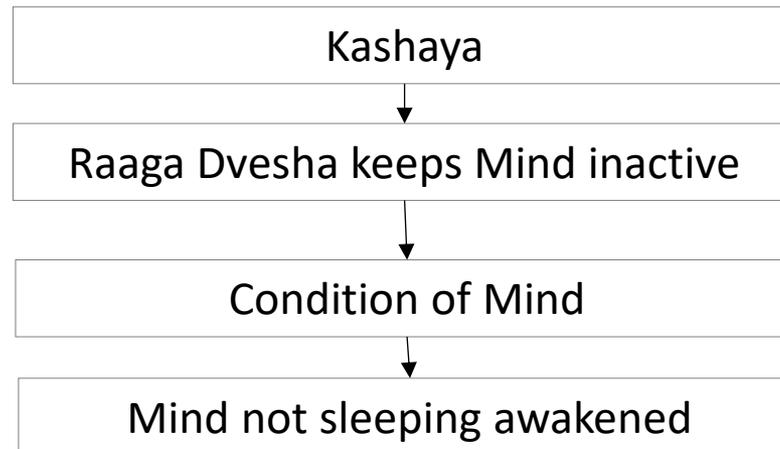
XIV) Sometimes Meditator can't entertain Vedantic thoughts also

- Neither Anatma Vrutti nor Atma Vrutti – It is not doing both.
- It is awake.
- This awake Mind is stressed, can't entertain any thought.
- Example : CD – stuck, does not run forward.
- This is called Stabdhi Bhava = Obstacle.

Why it gets stuck?

- **Raaga, Dvesha has powerful hold on the Mind.**

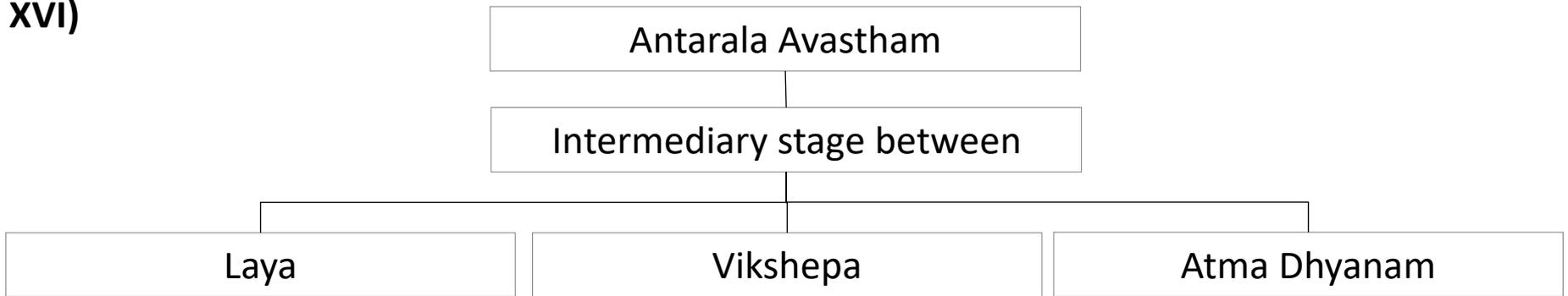
XV)



Example :

- Book in hand, blank state of Mind, turned away from Sense Organs.
- Not in Atmani Avastham.
- If in Atma, not obstacle.

XVI)



Example :

- Stuck in traffic Jam, can't move forward, backward.

XVII) Mind in grip of past pain, regret of past, stops the Mind can't sleep also = Kashayam.

Example :

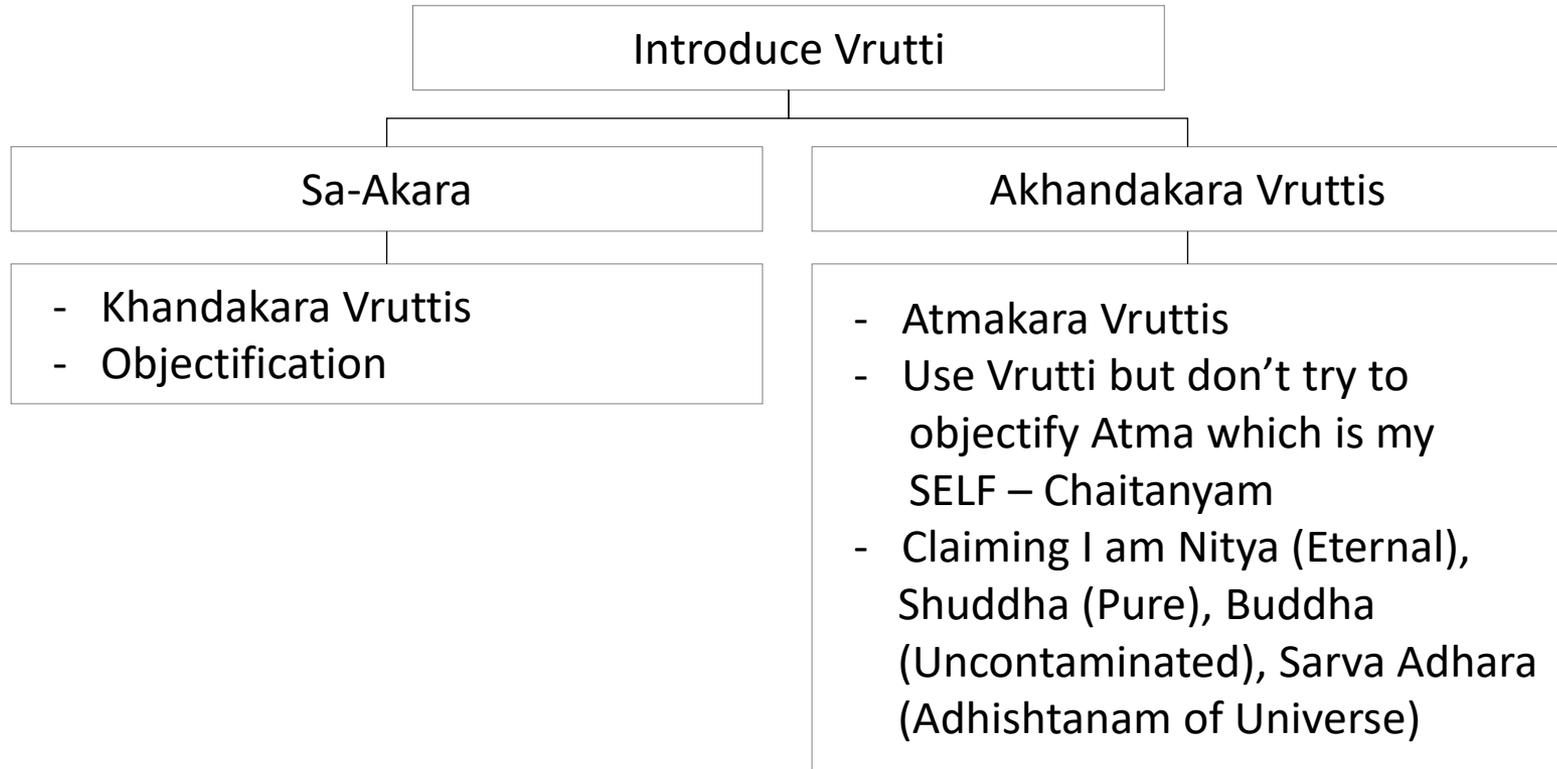
- After final match both winner, looser can't sleep.
- Joy of victory / regrets of failure.

XIX) Sa Ragam – Kashayam

- Mental condition = Dukham, Kama, Krodha, Moha
- Any emotional disturbance deep in unconsciousness Mind = Kashayam.
- It holds Mind away from Atma Dhyanam.

1147) Karika No. 43 :

I)



II) Use words and see their meaning

- Get used to blankness of the mind, thoughtless, objectless, awareness, consciousness, substratum – Sarva Adharam.
- Every word should find meaning in the self, objectless, formless, timeless principle.

III) Word comes out from the mouth and sits on the object.

- Atma – word rises from me and goes to self, the consciousness principle, which makes the body alive.

IV) Consciousness not a part, product, property of any object or being in the world.

- Use word and mean – I am consciousness, Shuddham, Buddham, Nityam.

V) When I tend to entertain Akhanda Akara Vrutti, minds nature being extrovert, it will again tend to go out.

VI) When Mind is entertaining Akhandakara Vrutti towards Atma, Abhimukhi, tending to.

VII) Ataha Tan Na Vichalayet :

- Make sure mind is going to Atma alone.

VIII) Vishaya Abhimukhi Na Kuryat :

- Don't allow Mind to Run to Ahamkara, Mamakara, Raaga, Dvesha = Dushta Chatushtayam.

IX) 4 not allowed to come anywhere near me, Atma.

X) Dushta Chatushtaya Vishaya :

- Abhimana Na Kuryat = Dhyana Abhyasa.

XI) Tug of war inside

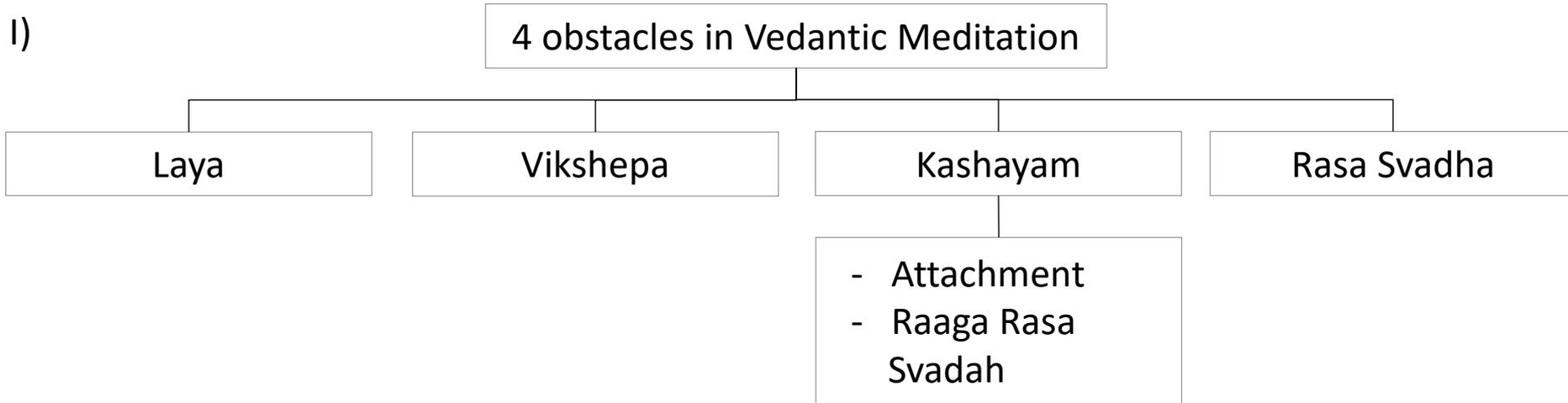
- Dharana - Dhyanam

Samadhi :

- When Mind not distracted by any other thought.

1148) Karika No. 44 :

I)



II)

Vikshepa	Kashaya
<ul style="list-style-type: none">- Effect / Product- Wandering	<ul style="list-style-type: none">- Cause- Raaga, Dvesha, Kama

III) If Raaga Dvesha is in subconscious Mind, one will not know what it is.

- From subconscious Mind it will come to conscious Mind then we can handle.

IV) When Laya, Kashaya, Kashaya handled, Mind goes towards Atma Dhyanam, invokes Vedantic teaching.

V) Make sure it doesn't get Distracted once again.

- Sama Prapti – Abhimukhi Bavati Yade.
- Sama Prapti = Atma Dhyanam.
- Only thing ever in Samam, equipoise, is Atma.

- When Mind is turning towards Samatvam or Atma Nishta, Na Vichalayet.
- Don't allow Mind to Run outwards again.
- Vishaya = Abhimukham.
- Don't allow your Mind to go towards Anatma once again.

VI) 1st Line :

- 4th obstacle introduced

Sasaha	Asvadaha
Ananda	Experiencing, relishing, enjoying

VII) In seat of Meditation when Mind is withdrawn, quietened, no distraction quiet mind can reflect Atma Anandaha because it is Sattvic state.

- In that Mind, Atma Ananda Pratibimba happens.

VIII) Meditation happiness, comes, will go, experiential happiness, Kosha Ananda, Pratibimba Ananda.

- Seeker should not be interested in Pratibimba Ananda in Meditation.

IX) We can enjoy Vyaharika, experiential Ananda coming due to Prarabda.

1149)

I) How to experience Bimba Ananda?

- It has to be claimed as the subject.
- May you be detached from experiential Ananda in Meditation = 4th obstacle = Rasa Svadah – Avoid that.

II) **Yatu Sukham Upalabyathe :**

- What is coming in Meditation, arriving out of Avidya about my nature of Joy.

III) Moola Avidya Parikalpitam = Maya = Anatma

- Superimposed by Adhyasa.
- Pratibimba and Anandamaya Kosha = Anatma
 - = Kalpitam
 - = Mithya, Mrisha Eva
 - = Temporary, goes away

Example :

- After experiencing extraordinary Ananda in Meditation, coming down is like 100 scorpion stinging.
- Meditation is so pleasurable.

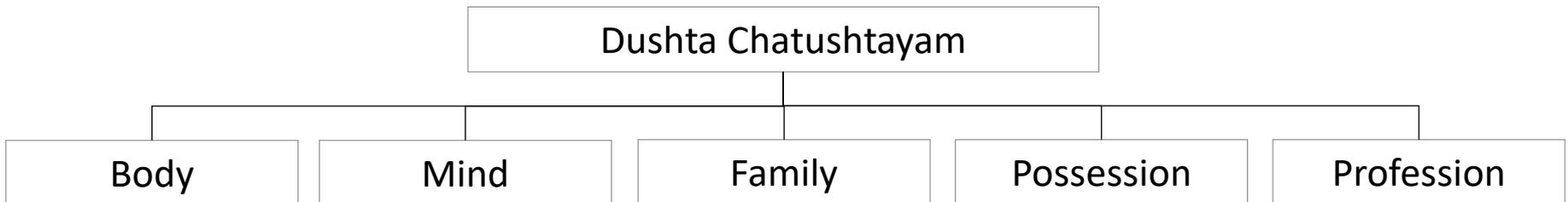
Example :

- Come out of A/C Room or power goes off.
- Even if you get mystic happiness in Meditation, nothing to do with Vedanta Jnanam or spirituality.

IV) Samadhi = Mystic Mithya

- Normally = Ordinary Mithya.
- Restrain Mind from attachment to mysterious happiness.

V) Mind goes out to one of Pancha Anatmas.



- External Anatma w.r.t. Atma.

VI) Body thought = Anatma Vrutti

- Pancha Anatma is cause of my Mind going outwards.

VII) Tatas Tataha...

Gita :

यतो यतो निश्चरति
मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

yatō yatō niścarati
manaścañcalamasthiram ।
tatastatō niyamyaitad
ātmanyēva vaśaṃ nayēt ॥ 6-26 ॥

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

VIII)

Solution / Upayena Eki Kuryat

Vairagyam

Abhyasa

IX) Yoga Sutra :

अभ्यासवैराग्याभ्यां तन्निरोधः

abhyāsa vairāgyābhyām tannirodhah

That non-operation of the vibrational modes is achieved by effective practice in not having an interest in the very same operations. [Verse 12]

X) Mind should entertain Atma thought – Nityam, shuddham, Buddam, Muktam Asangaha, Akarta, Abokta, Sarvagya, Sarva Adhishtana Niranjana.

- Dwell in their meaning.

XI) These are glories of not some Brahman / Atma.

- They are my glories.
- This is the meaning, Iti Arthaha.

1150) Karika 46 :

I) Ana – Abhasam :

- Mind does not have Anatma Akara Vrutti.

• Abhasa = Anatma – Akara Vrutti.

- Abhasa = Vrutti Jnanam
= Anatma Jnanam

II) Anatma Vrutti Jnana Rahitaha Manas = Brahman

- Atma Akara Vrutti alone successfully entertained by the Mind = Atma Samstam Manah
Krutva Na Kinchit Api Chintayet Gita (Chapter 6 – Verse 26)

यतो यतो निश्चरति
मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

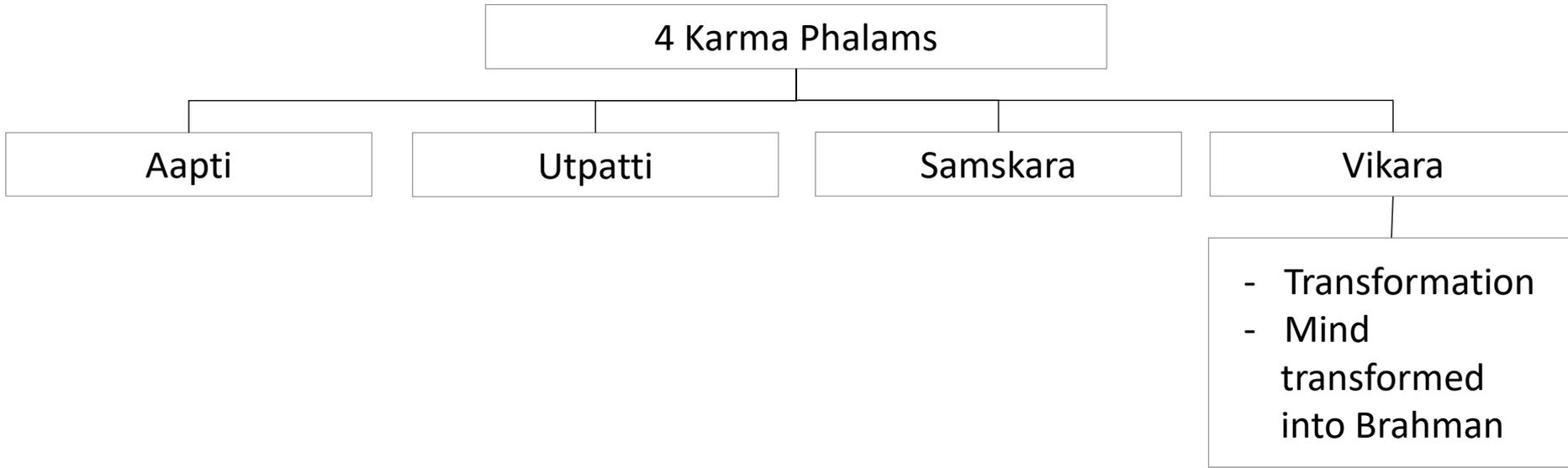
yatō yatō niścarati
manaścañcalamasthiram ।
tatastatō niyamyaitad
ātmanyēva vaśam nayēt ॥ 6-26 ॥

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

III) What is conclusion of meditator?

- Mind of Meditator has become Brahman.
- Tatu Chittam = Mind.

IV) Can't take it literally as it will become meditation Karma Phalam.



V) Brahman can also become Mind after sometime.

- Water – Ice – Water
- Water – Vapour – Water
- Mind – Brahman – Mind

VI) Taittiriya Upanishad : Chapter 2 – 9 – 1

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

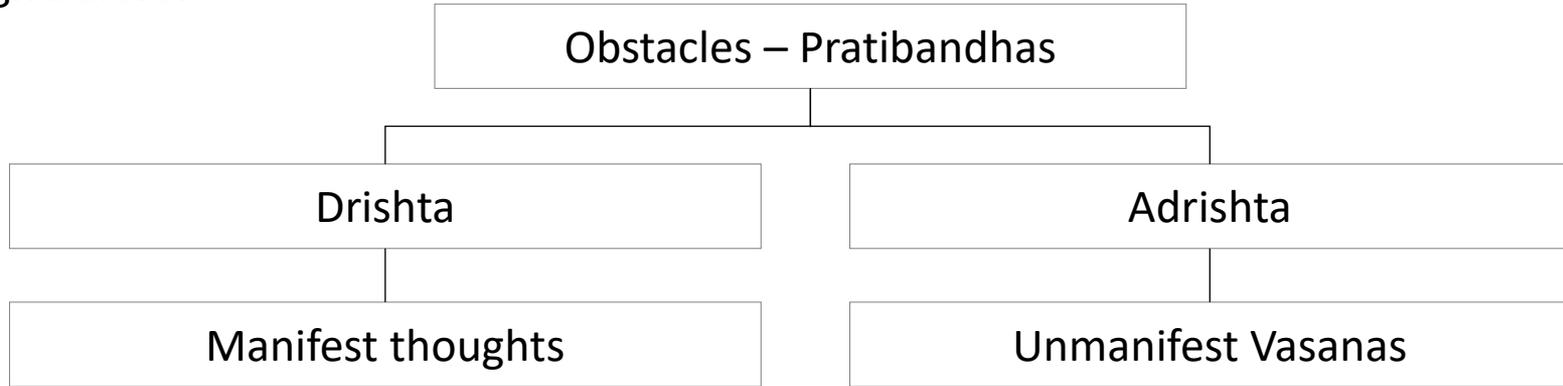
He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

- Mind understands Sarvam Brahma Mayam Jagat.

VII) When obstacles, misconceptions are gone, Mind understands itself as Brahman.

- Brahman appears as the world of thoughts in Jivas Mind and Mind itself resolves into Brahman.

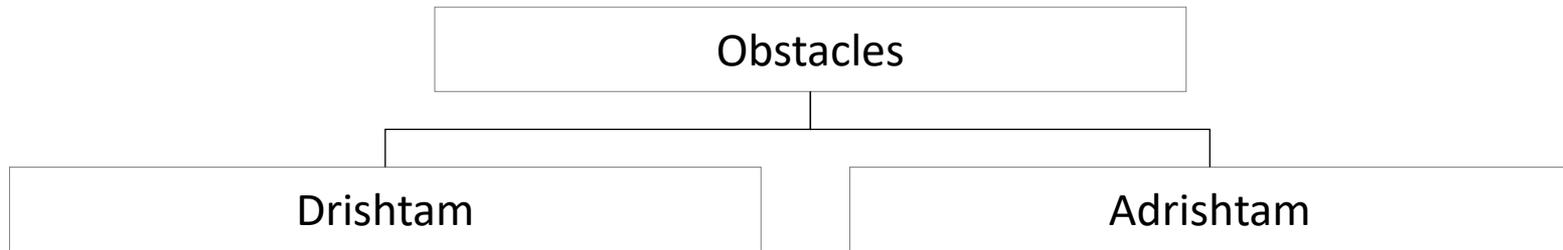
VIII) Meditation has removed the block / obstacle which didn't allow the knowledge to flow through before.



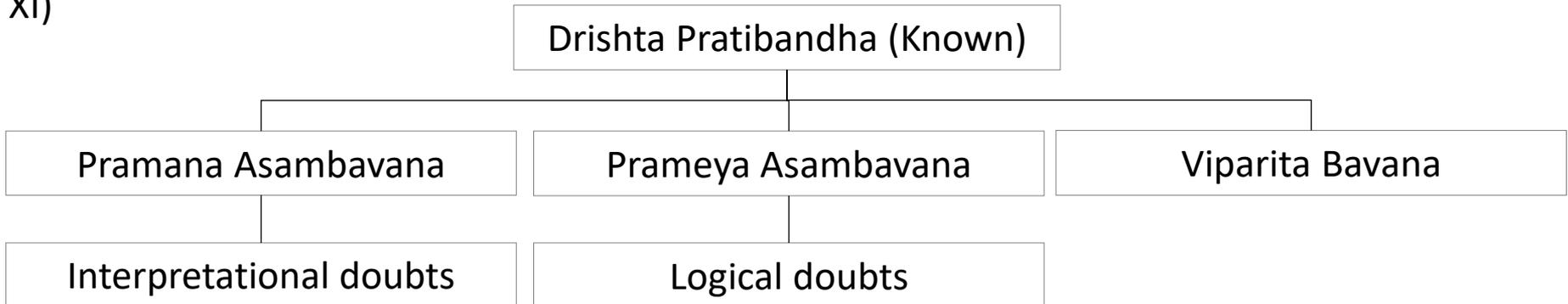
IX) Panchadasi Chapter 9 – Samvadi Bramana

- Repeating Aham Brahma Asmi is Upasana not knowledge.
- Not a fact for meditator.
- It is not Tasmin Tat Buddhi but Atasmin Tat Buddhi.
- Vidyananya calls it Nirguna Brahma Upasanam.
- It should become Jnanam.
- If Upasana, It is Manasa Karma.

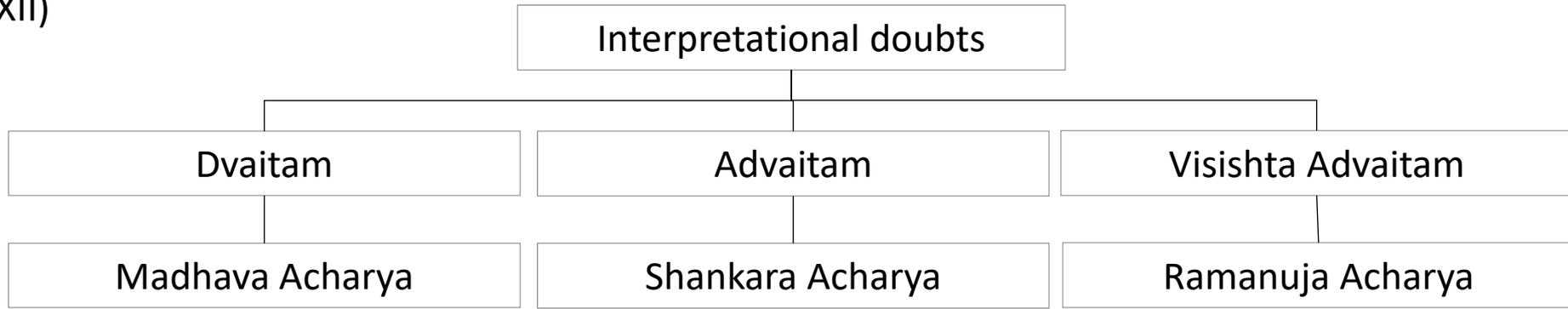
X)



XI)



XII)

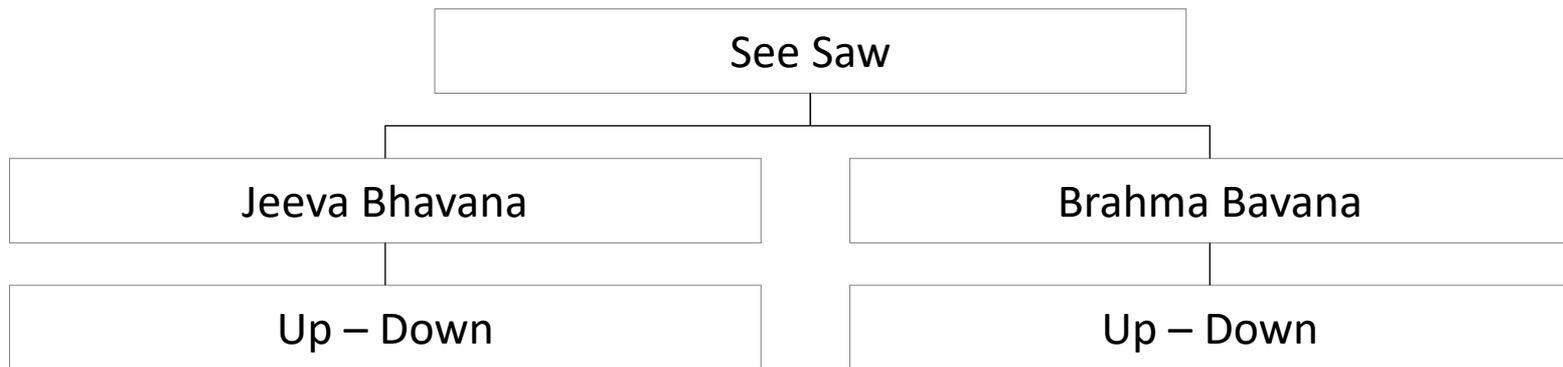


1151) I) Viparita Bavana – Jiva Bavana – No Brahma Bavana :

- Caused by Ahamkara, Mamakara, Raaga, Dvesha.
- Makes Jiva Bavana Prominent, problems prominent, Atma Ananda faraway.
- When Sakshi is dominant, Aham Brahma Asmi is assimilated.

II) Nididhyasanam dilutes Ahamkara, Mamakara, Raaga, Dvesha = Jeeva Bhavana

- Nididhyasanam dilutes Jeeva Bavana.



- **Diluting Ahamkara, Mamakara, Raaga, Dvesha most difficult part in spiritual journey.**

III) Do Bhaga Tyaga Lakshana efficiently at innermost level.



IV) Panchadasi – Chapter 9 :

- Even if you are not able to claim I am free, practice saying – I am free, based on Vedantic teaching.
- Samadhi Abhyasa = Producer of Dharma, Punyam.

V) Chapter 1 – Panchadasi :

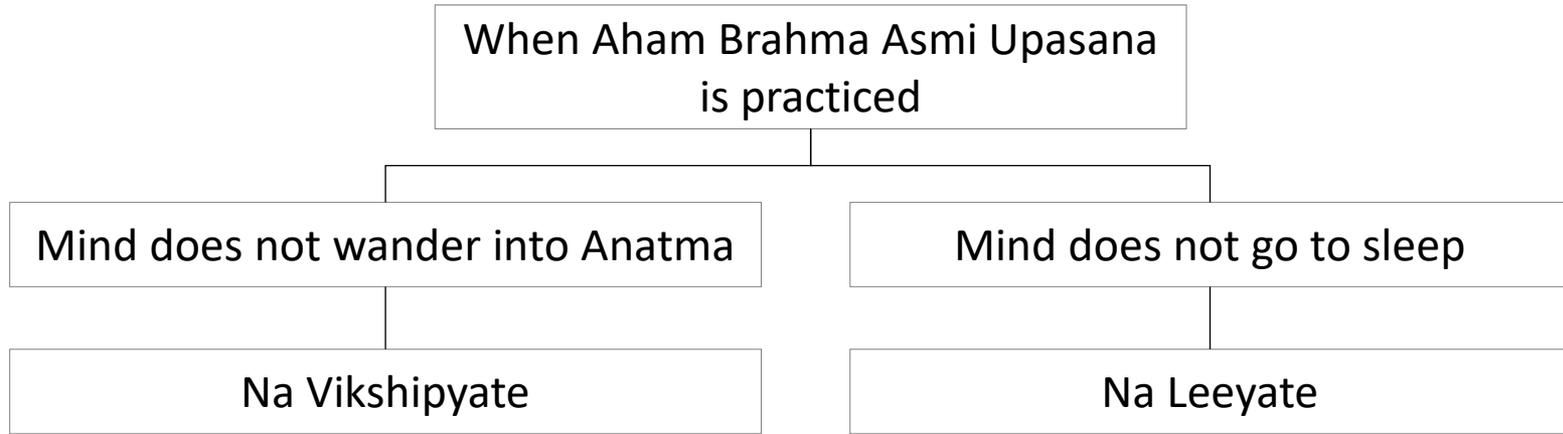
धर्ममेघमिमं प्राहुः समाधिं योगवित्तमाः ।
वर्षत्येष यतो धर्मा मृतधाराः सहस्रशः ॥६०॥

**Dharma megha mimam prāhus samādhim yoga vittamāh,
varṣa tyeṣa yato dharmā mṛta dhārā ssaha sraśaḥ || 60 ||**

The experts in Yoga call this samadhi “a Rain cloud of dharma” because it pours forth countless showers of the bliss of dharma. [Chapter 1 - Verse 60]

- Dharma = Punyam attacks unseen obstacle.

VI)



VII) What Mind does?

- Mind remains in Atma as revealed in Sravanam.
- Sravanam did not click, it became only scholarship.
- Knows Vedanta very well, still Samsari.
- Has clarity of understanding, communicates verbally and in written form but not got rid of sorrow?

VIII) Upasana generates Punyam, removes invisible obstacle.

- Scholarship gets converted into Aparoksha Jnanam.
- Aningam Anabhasam Chitta.
- Mind which dwells on Atmakara Vrutti as Upasana is unshaken mind without Vishayakara Vrutti.

IX) What happens to the Chittam?

- Tada Brahma Nishpannam.
- Mind gets converted into Brahman.
- Now Mind is understood as Brahman.
- Mind = Upalakshana for entire Anatma.

X) Mundaka Upanishad :

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

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

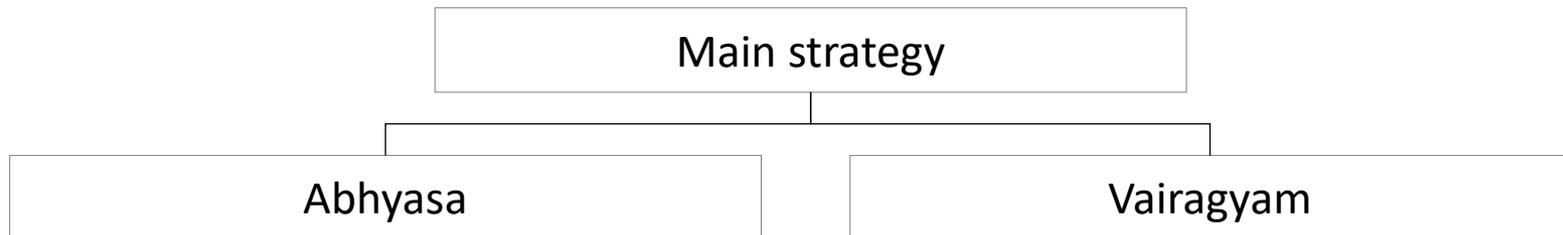
Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- Everything is Brahman
- **Advayam Brahman alone appears as Jiva, Jagat, Ishvara.**

XI) Mind stops = No more Mind = Amani Bava

- **If Mind is not Mind, it is Brahman.**

XII)



XIII)

When Mind is disciplined, it is free
from 4 obstacles

Laya

Vikshepa

Kashaya

Rasa Svadah

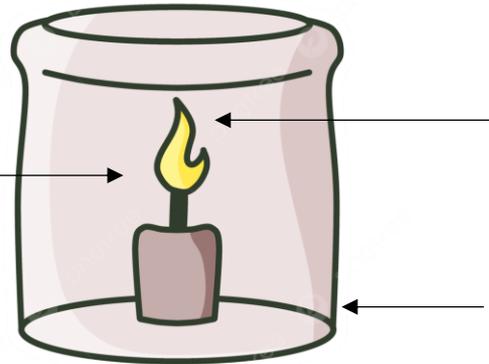
XIV) Aninganan Chittam :

- Mind does not stray to sense objects, Achalam, focused.

XV) Inganam = Chalanam = Wandering

- Like flame protected from wind by a glass cover.
- Flame does not flicker.

Mind moves,
flickers because of
wind of Prarabda



No flickering

Glass covering

- Meditative Mind is non-flickering Mind.
- Nivasa, protected, windless flame.
- Pradeepam
- Aningyena – similar to flame is the Mind.

XVI) Mind does not entertain thought of any Vishaya.

- Vishaya Akara Vruttya Na Avabhasate
- Vishaya = Sense object + other people.
- Kalpitenā, Mithya appearances like Svapna.

XVII) 2nd Chapter – Vaitatya Prakaranam

- Jagrat Prapancha is like Svapna Prapancha.
- Waking = Dream for a few years .
- Does not deserve over obsession.

XVIII) In waking, must have sufficient awareness to do duty.

- **Once duty done, don't keep anything in the head during Meditation.**
- Dismantle al Anatma (Worldly things + beings)

XIX) Vishaya Bavena Na Avabhasate :

- **Mind does not have thoughts.**

Iti Anabhasam :

- Therefore, Mind is called Anabhasam – free from worldly thoughts.

XX) Upadesa Sara :

आज्यधारया स्रोतसा समम् ।
सरल चिन्तनं विरलतः परम् ॥७॥

ājya-dhārayā srotasā samam ।
sarala cintanam viralataḥ param ॥7॥

Uninterrupted contemplation (on the Lord), which is like a stream of clarified butter (ghi) and the flow of river, is superior to interrupted contemplation. [Verse 7]

- Like Dhara of Ghee, thought of Atma flows continuously.

XXI) Tada, then that Mind, Chittam becomes Brahman.

- Mind converts to non mind.

Rope	Brahman
<ul style="list-style-type: none">- Converted into Snake, during ignorance time- Rope Snake converted to Rope, during knowledge time	<ul style="list-style-type: none">- Converted to Mind, during ignorance time- Mind converted to Brahman during knowledge time- Brahma Svarupena Nishpannam- Mind has got back its original nature non-mindness

XXII) No Real transformation Jiva – Paramatma into Brahman.

- Rope became Rope Snake without becoming.

XXIII) Panchadasi Chapter 9 – Idea taken up by Vidyaranya in Chapter 5.

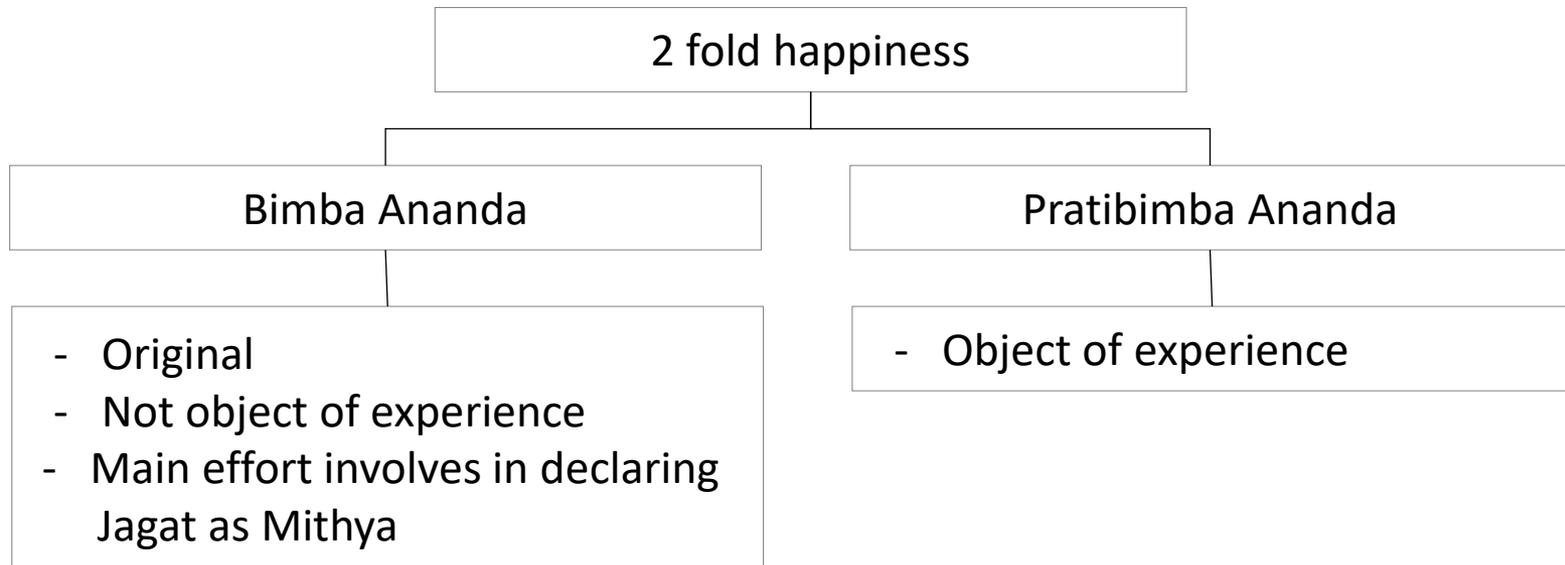
- Aham Brahma Asmi Upasana and Jnana Bheda difference.
- Brilliant discussion

Upasana / Dhyanam	Jnanam
<ul style="list-style-type: none"> - Temporary - Again come to duality 	<ul style="list-style-type: none"> - Fact, accepted, eternal truth - I was, am, ever will be Brahman - Aham Brahma Asmi fact not Upasana

- Panchadasi – century earlier Vichara Sagara – century later.

1152) Karika No. 47 :

I)



- Brahma Satyam known from Shastra

II) 7 Descriptions :

1. Svastham
2. Shantam
3. Anirvanam
4. Uttamam
5. Uttamam
6. Ajam
7. Sarvagyam

III) Description of Svarupa Sukham, happiness which is myself.

IV) Brahman mentioned in Karika No. 46 – Upasakas Mind when it becomes Brahman, that Brahman is the original happiness, Paramartika Sukham, bimba Sukham.

V) Pratibimba Ananda is Vyavaharika Satyam, Bimba Ananda is Paramartika Sukham

VI) Atma Satyam Anubodha Lakshanam, which becomes evident through the knowledge of Satyam Atma given in 7th Mantra.

VII) Gita : Chapter 3 – Verse 17

यस्त्वात्मरतिरेव स्याद्
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||

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

- Vastham = Svatmani Sthitham.

VIII) Sa Nirvanam Bavati :

- This happiness is associated with Nirvanam, Moksha.
- It is identical with Moksha.

IX) Sarva Anartha Upashama Rupam :

- It is in the form of end of all Samsara.
- Anartha = Ending.

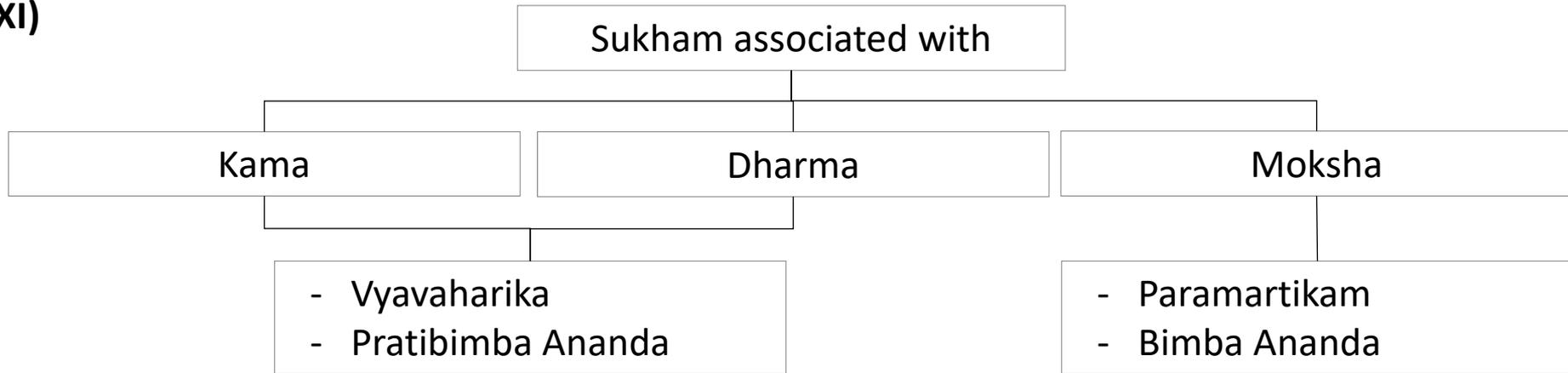
- **Vyavaharika problems caused by Prarabdham continue for our experience but are seen as Mithya.**

- Health problems continue.

X) How does it end?

- Mithyatva Nischaya, falsification of waking state, dream state.
- Prapancha Upashamam.
- Sarva Nivrutti = Nirvanam, total quietitude, fulfillment, relaxation, totally being at home with myself, Nimmadi, Kaivalyam, Moksha.

XI)



XII) Satcha Apadyam :

- Na Shakyate kathayutham – indescribable.
- How is Moksha Ananda? Just smile
- Non experiential Ananda = Nature of Chit, Sat
- Bimba Chaitanyam = Bimba Sat
= Bimba Ananda
- In reflected version, they become different.
- Reflected consciousness, existence, happiness = Vyavaharikam.

XIII) We are miserably sentient, happy in Vyavahara

- All temporary.
- Tad Eva Chit, Tad Eva Sat, Ananda at Bimba level, all 3 indescribable.

XIV)



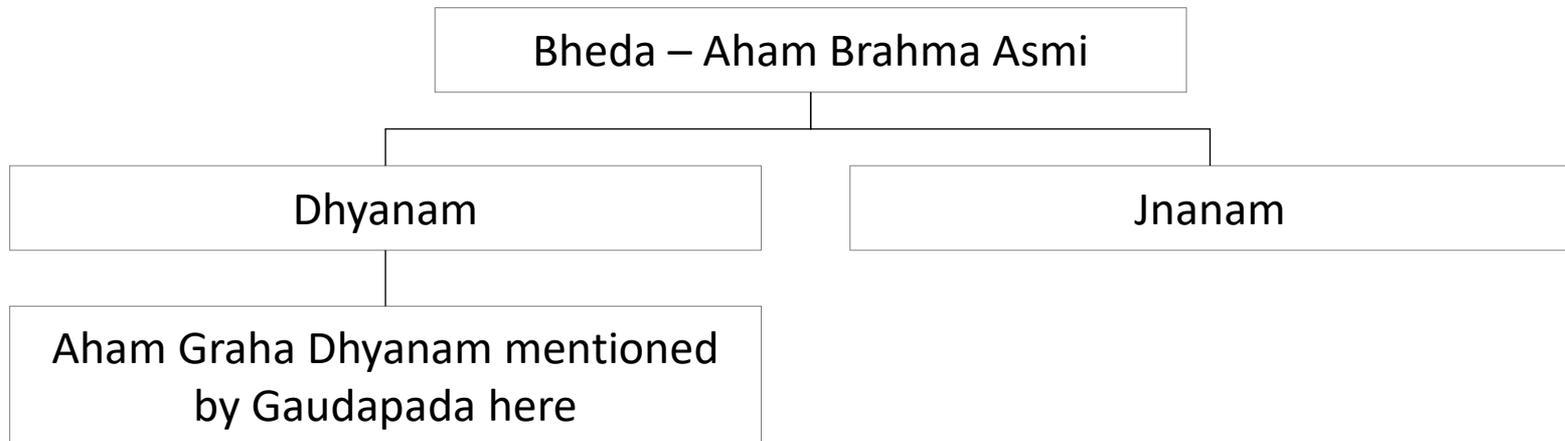
- Indescribable word = Original consciousness, original existence, original happiness = Nivartante.

XV) Atma Ananda gets disturbed by Jivas 3 Ahamkara states, waking dream, sleep.

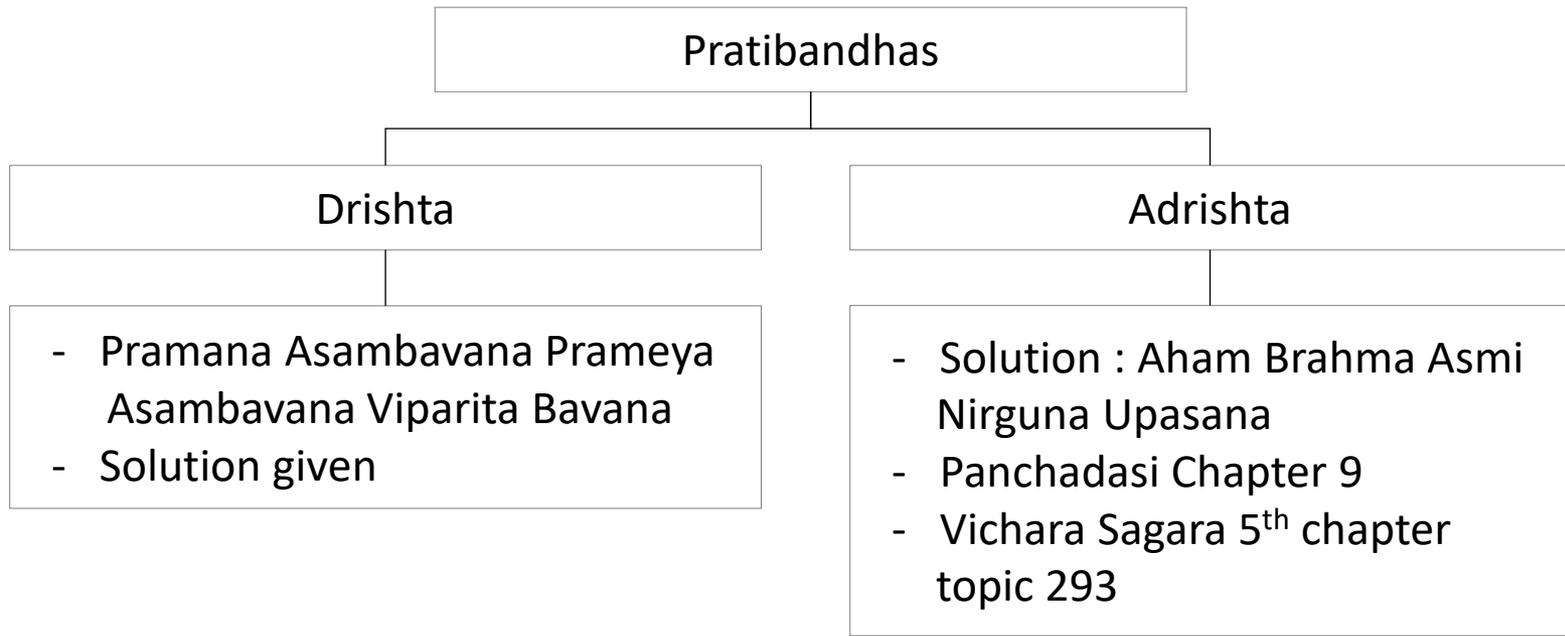
XVI) Mano Nigraha – is topic here and in Panchadasi Chapter 9.

XVII) Nirguna Brahma Upasana prescribed for those who are not able to claim Aham Brahma Asmi after Sravanam.

XVIII) Vichara Sagara, Nischaladasa discusses same in topic 293.



XIX)



XX) Vidyanaraya and Nishchala Dasa say – Upasana produces Punyam.

- Punyam removes obstacle.
- Scholarship gained in Sravanam and Mananam gets converted into Aham Brahma Asmi Jnanam.
- Upanishad does not produce Jnanam but removes Adrishta obstacles.
- When obstacles are gone, Tat Tvam Asi heard in class begins to work now.
- When it is a fact, no need to Meditate now.

XXI) Karika 35 :

- Aham Brahma Asmi Jnanam through Sravanam.
- Tad Eva Nirbhaya Brahma
- Those who don't have Adrishta Pratibandha.

XXII) Karika 46 :

- Nishpannam Brahma Tatu
- If Adrishta Pratibandha is there, Upasanam – Aham Brahma Asmi required.

Upasana Purvam	Upasana Anantaram
Mandah Adhikari	Madhyama Adhikari

XXIII) Karika 47 :

- Connection between Karika 46 and Karika 47 not smooth.

Karika No. 46	Karika No. 47
By Upasana Mind becomes Brahman after Jnanam	Highest happiness, Uttama Sukham after Upasana

- You need to add Brahma Uttama Sukham Bavati in Karika No. 46.

XXIV) Sangatih :

- Link between 46 + 47
- Uttama Sukham description given in Karika No. 47.

I) Svastham

II) Shantham

III) Sa-Nirvanam

IV) Akathyam

V) Ajam

VI) Sarvagya

- 6 description finished.

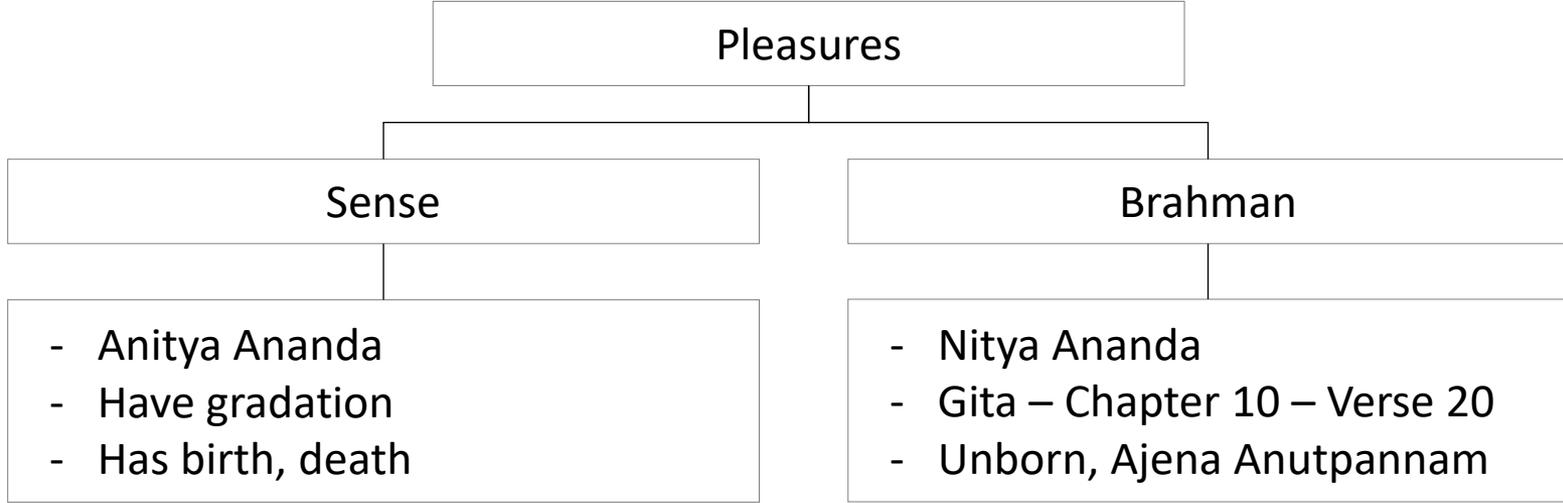
VII) Jneyena Abinnam = Akathyam – Na Shakyathe Kathayitam.

- Highest Brahma Ananda is indescribable.

1153) Karika No. 47 :

Yatha Vishaya Ananda :

- Unlike sense pleasures.



Gita :

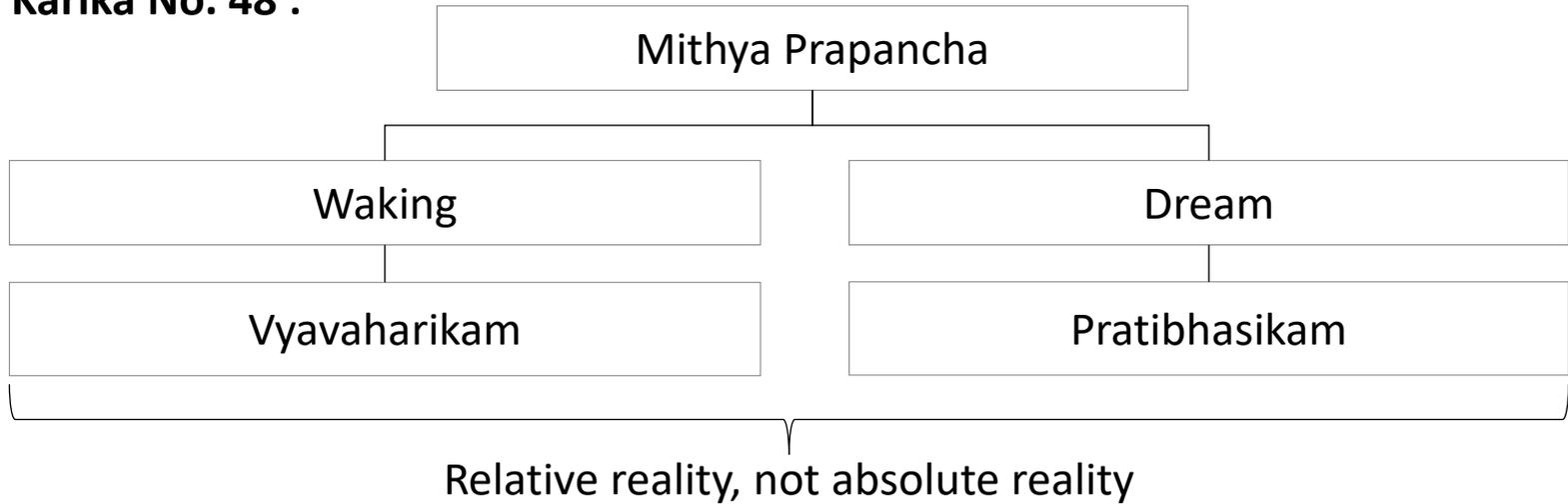
अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥१०-२०॥

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]

1154) Karika No. 48 :

I)



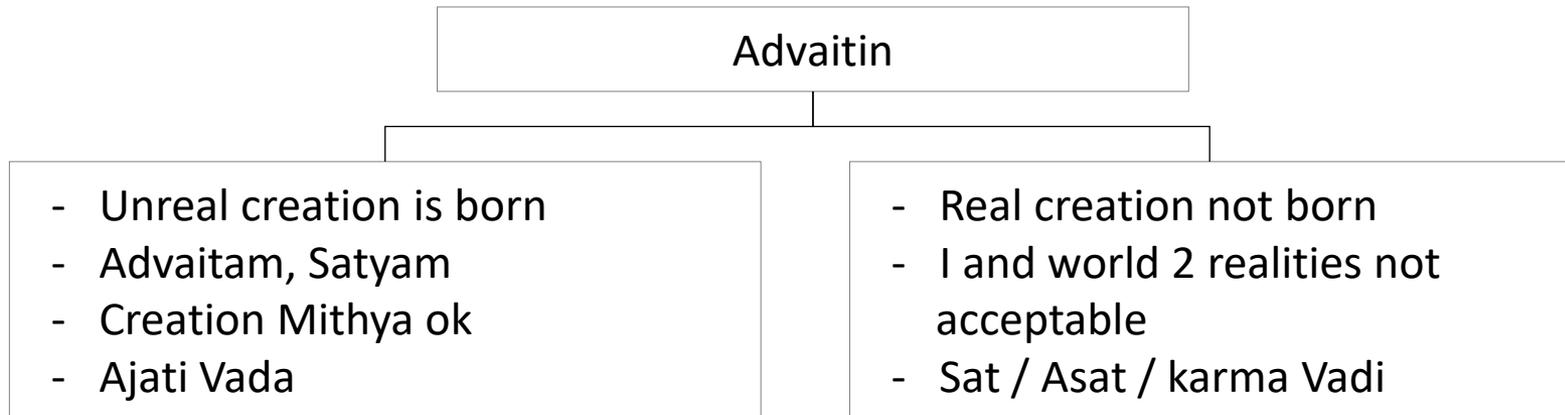
II) Absolute reality = Brahman in which relative realities are observed and gone.

Absolute Reality	Relative Reality
<ul style="list-style-type: none"> - Satyam, Jnanam, Anantham - I am Brahman - Unconditional reality - Non dual - I alone Am - Turiyam I, changeless I, alone is the reality - Paramartika Satyam - Vivarta Upadana Karanam of Jagat - Karya – Karana Vilakshanam - Apply Mahavakya to understand this 	<ul style="list-style-type: none"> - I am waker, dreamer, sleeper - Conditional reality - Jagrat real only for waker not for dreamer - Dream real only for dreamer not waker - Each real only for that Relative observers – Vishwa, Teijasa, Prajnya - It is observer based reality, conditional - Vyavaharika Satyam, Pratibasika Satyam, Mithya - Apekshika (Relative) Satyam.

III) Brahma Ananda mentioned in Karika No. 47 – with 7 features is the highest reality.

1. Svastham
2. Shantam
3. Sa Nirvanam
4. Kathyam
5. Sukham Uttamam
6. Ajam
7. Sarvagyam

IV) We accept origination of unreal creation.



V) This Atma, everyone of us, Jivas, are nondual Svabavataha.

- Intrinsically, naturally, non-dual.

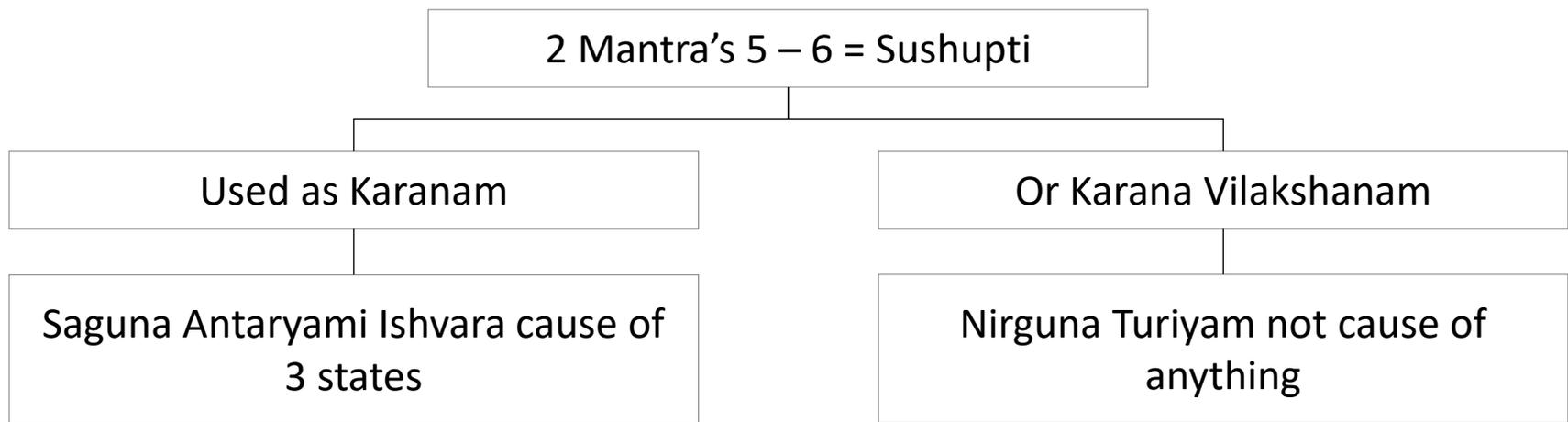


VI) Anandam Sambava Karanam Na Vidyate :

- There is no cause for the origination of Jiva or Jagat.
- Svabava = Karanam
- For Jivas origination, there is no cause at all.

VII) Paramatma cause of Jiva negated throughout

- Paramatma not cause of anything.



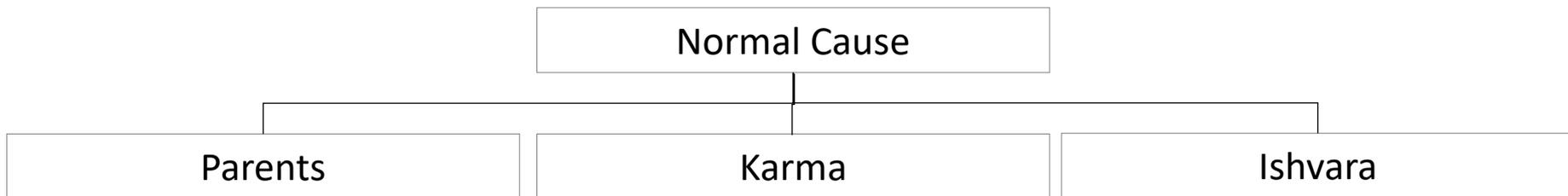
- Na Vidyate = Nasti, is not there.

VIII) Yasmat Na Vidyate

- Asya Karana Tasmat Na Kaschit jayate.
- Jiva is not born because there is no cause.

IX) For the birth of real Jiva, no cause.

X) For Junior students :

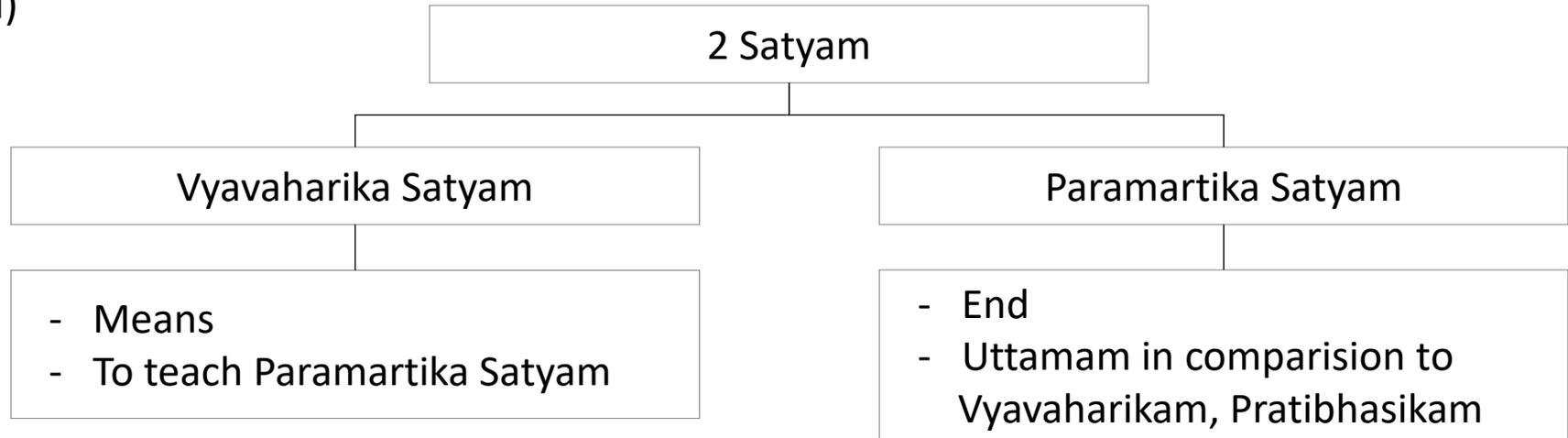


- Study 4th Chapter.
- Karma Karana Vadi is demolished.
- Sat, Asat, Karma Vadis negated in Chapter 4.

XI) For Senior Students :

- Karma not Karanam.
- We are born, is our mistake, wrong notion in the intellect.
- Details in 4th chapter.

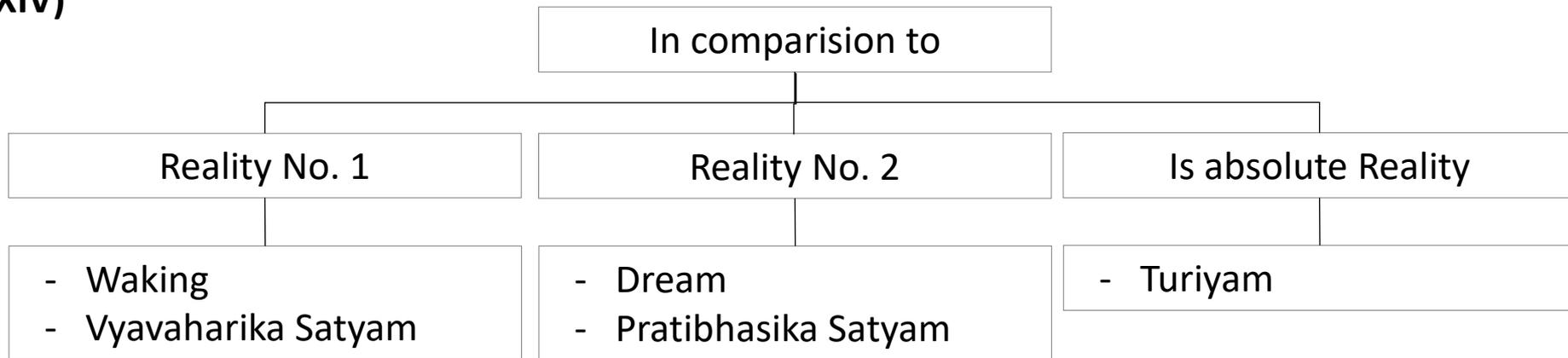
XII)



XIII) Ananda Giri :

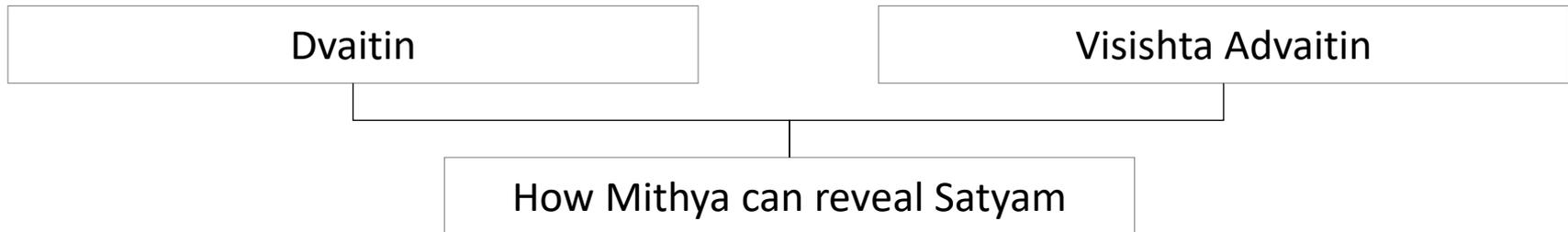
- How can unreal reveal reality?
- How Mithya reveals Satya Vastu?
- Rope Snake – Reveals Rope
- Dream – Reveals waking
- Waking – Reveals Turiyam
- Purvokta Upaya = Apekshika Satyam
= Relative reality

XIV)

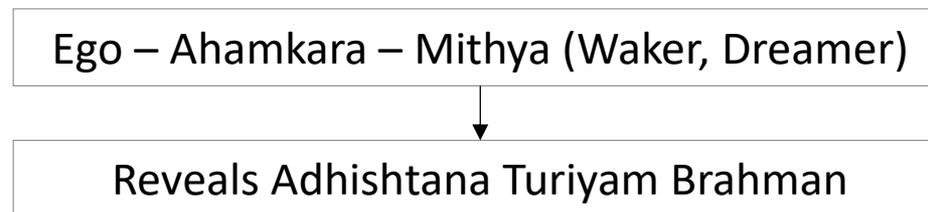


- 2 relative Satyams are methods to know absolute reality – Paramartika Satyam (Atyantika Satyam).

XV)



XVI)



XVII) Unreal – Mirage Water, Rope Snake, Silver – Reveals real rope, shell, sand.

XVIII) Vichara Sagara : Topic 242 – 245

- How unreal Mithya can reveal Satya Vastu

Nyaya :

- Samana Satta Kayo Eva
Sadhana Bhablaka Bavati.

XIX) Anandagiri here furnishes 2 lines

- Pratibimba Mukhavatu.

Reflected Face	Original Face
<ul style="list-style-type: none">- Pratibimbam- Unreal- Useful to locate original and put Kumkum on real face	<ul style="list-style-type: none">- Bimba Mukham- Real

- With help of unreal 5 Koshas, 3 Avasthas, 3 Sharirams (Adhyaropa), understand real Atma – Brahman (by Apavada)

XX)

Vyavaharika Satta = Mithya	Paramartika Satta
<ul style="list-style-type: none">- Unreal- Vedanta Pramana, Guru, Antahkaranam	<ul style="list-style-type: none">- Real- Uttama Satya

XXI) What is glory of absolute reality?

- Paramartika Satya Svarupa Brahmani Anumatram Api.
- **In that absolute reality, even an iota, drop of creation is not there.**
- Gap = Moola Avidya – Ignorance
= Maya Shakti, Nidra Shakti.

XXII) 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]

- Same idea repeated in Chapter 3 – Karika No. 48.

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

na kaścijjāyate jīvaḥ saṁbhavo'sya na vidyate |
etattaduttamaṁ satyaṁ yatra kiñcinna jāyate || 48 ||

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

XXIII) Creation is not really there

- Vedantin accepts unreal, appearing, disappearing, Mithya creation, dream, Rope – Snake, Mirage Water, Jagrat Avastha.
- Pratibhasika Satyam, Vyavaharika Satyam.

XXIV) Chapter 2 :

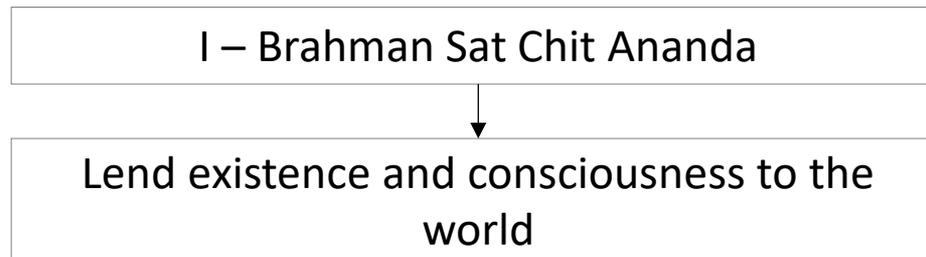
- Like Svapna appears for me without having real existence, Jagrat also appears for me without real existence.

XXV) If it does not have real existence, how I experience existence in the solid world?

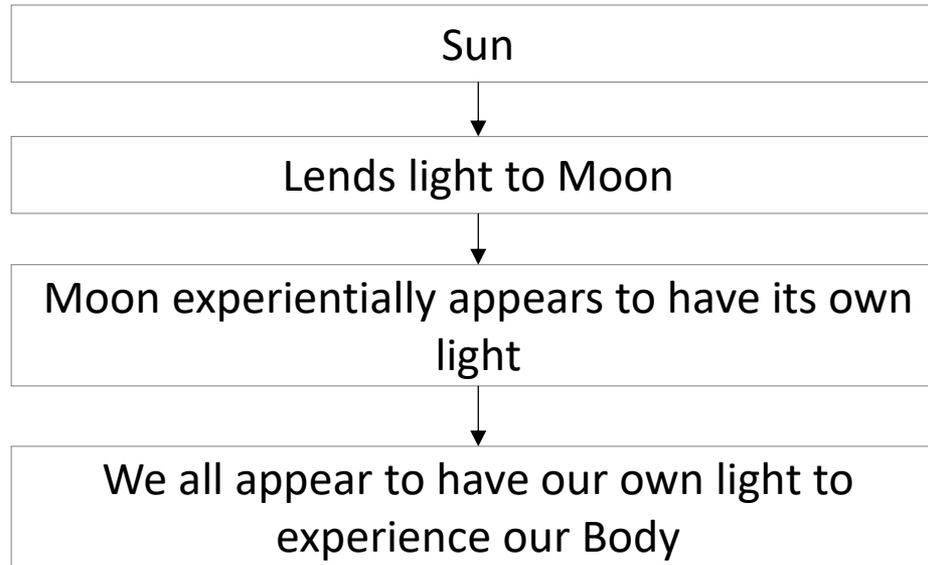
- Wall is, table is, mount Everest is.

XXVI) How I experience existence in the world?

XXVII)



XXVIII) Example :

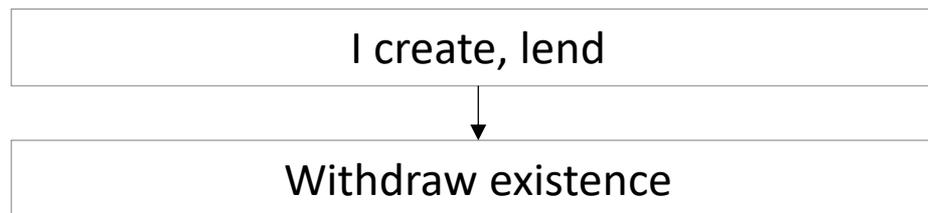


XXIX) Moon shines with Borrowed light.

- World, bodies shine with borrowed spiritual light of Brahman.

XXX) Waker, I, lend existence to Svapna Prapancha.

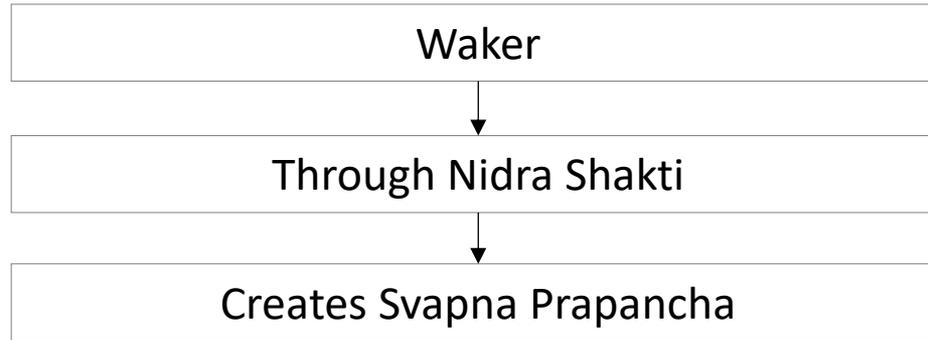
- By waking up, I withdraw existence from Svapna.



XXXI) Jagrat – I lend, create, withdraw

- I = Brahman – not a body in creation.
- I – Chaitanyam through Maya Shakti create Jagrat.

XXXII)



XXXIII) Both Jagrat, Svapna do not have existence of their own.

- They just appear – disappear with borrowing existence from Brahman.

XXXIV) Even though Jagrat + Svapna have borrowed existence, they have ETU - Experiencability (E), Transactability (T), Utility (U).

- Experiencable
 - Transactable
 - Useful
- } In their respective states
- Dream water for dream thirst.

XXXV) Yatra Kinchana Na Jayate :

- World is really not born.
- We don't negate appearance of the world.

XXXVI) We don't negate ETU - Experiencability (E), Transactability (T), Utility (U).

- **We negate only its own intrinsic existence.**
- **Technical word = Mithya, Loaded word**
= Has ETU - Experiencability (E), Transactability (T), Utility (U) but no existence of its own.

XXXVII) Anumatram Api Kinchit Na Jayate :

- Nothing is ever born.
- Chapter 3 – Powerful Advaita Prakaranam.

Revision :

XXXVIII) Shankaras introduction to Karika No. 48.

- All ideas in Chapter 3 are methods of knowing the truth.

XXXIX) Srishti, Mano Nigraha, Meditation are means to understand the absolute reality.

XXXX) They are not absolutely real.

- Creation, Mind, mental disciplines not real, Mithya, Vyavaharika Satyam.

XXXXI) Upanishad introduces these topics for understanding absolute truth.

- This is method of Adhyaropa Prakaranam.

XXXXII) Creation, Mind, are Mental images, are negated once you arrive at absolute truth, reality.

- All negated as Apavada.

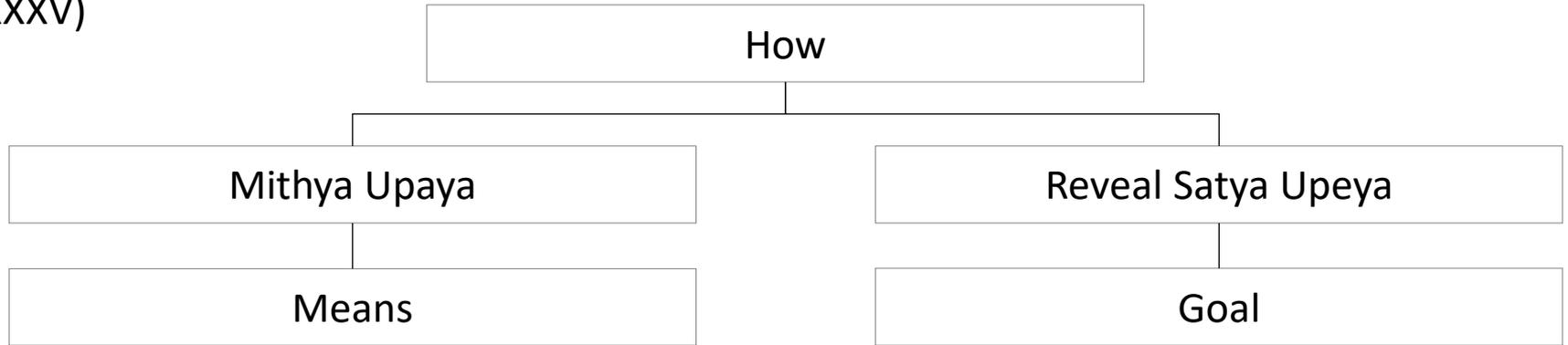
XXXXIII) Chapter 3 upto Karika No. 47 – Adhyaropa, Karika No. 48 – Apavada.

- Nothing has been created out of Brahman.

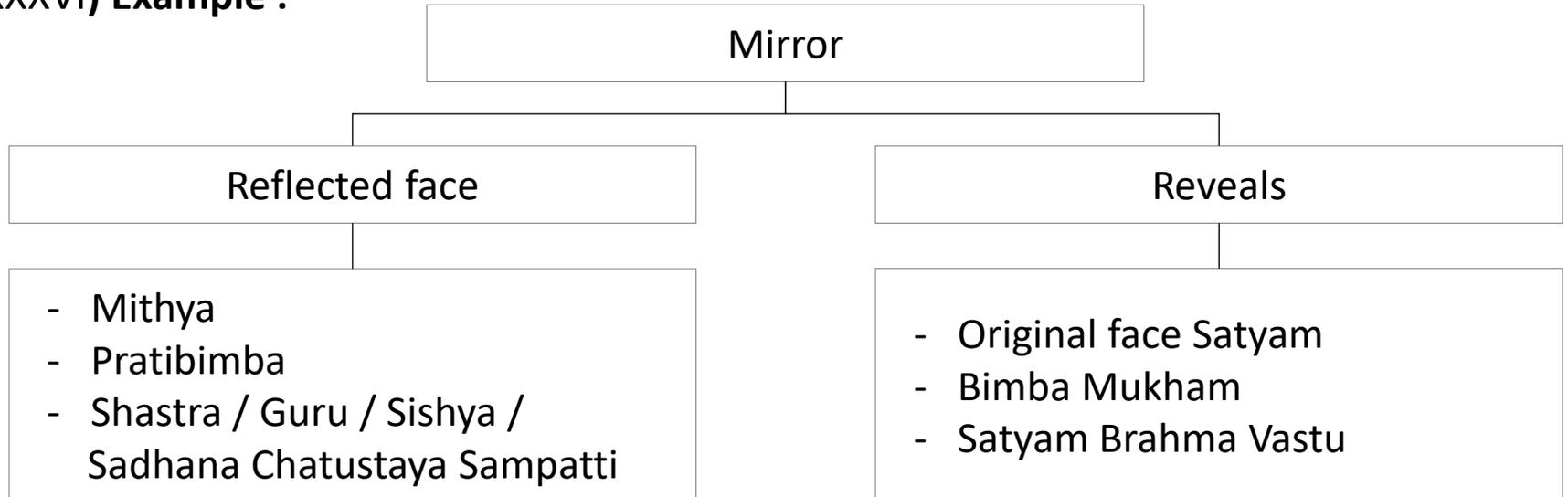
XXXXIV) **Ananda Giri :**

- How can unreal means reveal reality.
- No creation, no Shastra, no mind.

XXXXV)



XXXXVI) **Example :**



XXXXVII) Vichara Sagara :

- Topics – 242 – 245 same ideas.

Nyaya :

- Samana Satta Kayo Eva
Sadhana Bhadhaka Bava