

MANDUKYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 4

ALATASHANTI PRAKARANAM

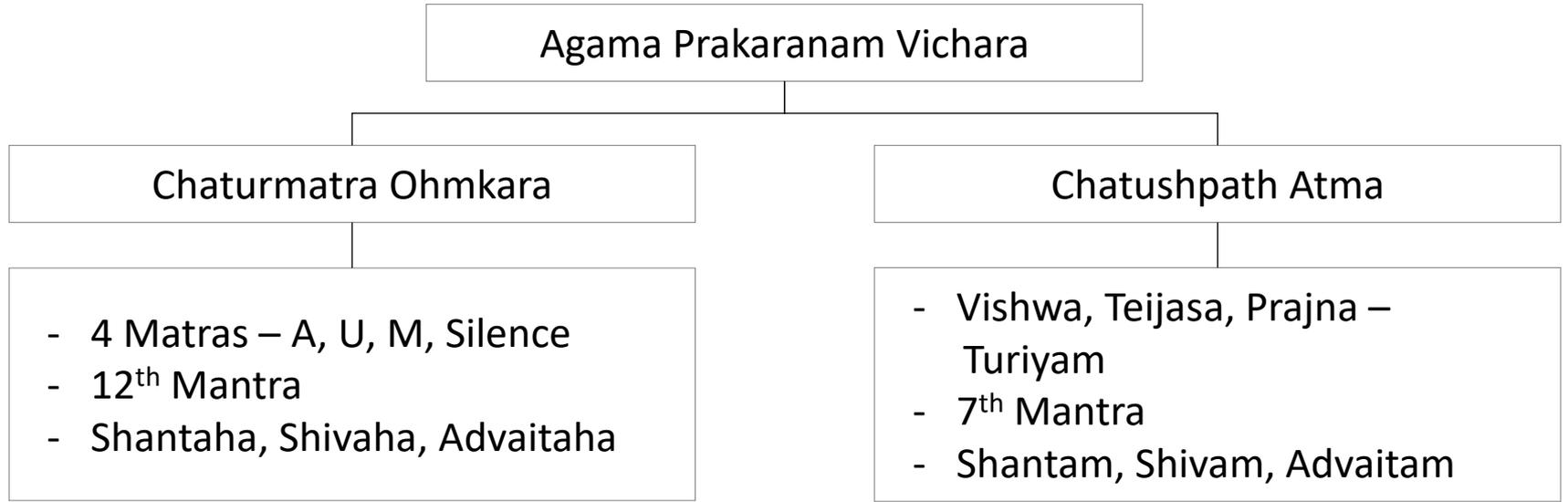
100 KARIKAS

FINAL TEACHING

[POINT NO. 1155 TO 1206]

1155) Chapter 4 :

l)



Mandukaya Upanishad : Chapter 1 – Mantra12

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः

शिवोऽद्वैत एवमोङ्कार आत्मैव

संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२ ॥

amātraścaturtho'vyavahāryaḥ prapañcopaśamaḥ

śivo'dvaita evamoṅkāra ātmaiva

saṁviśatyātmanā'ātmānaṁ ya evaṁ veda || 12 ||

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

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]

II) Second Chapter – Vaitatya Prakaranam

Establishes :

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

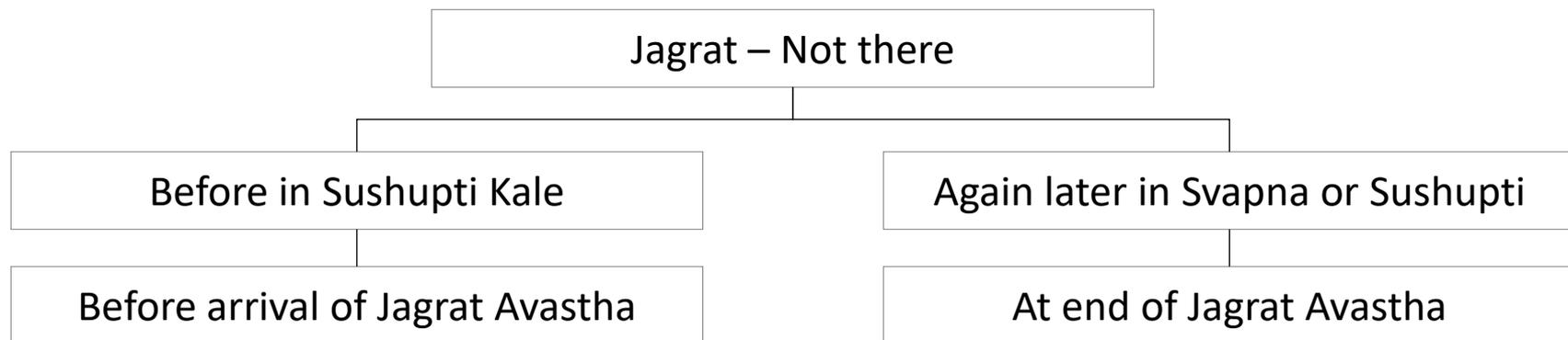
III) Logically established by 2 Anumana Vakhyams :

a) First Anumanam :

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

b) Second Anumanam :

- Jagrat Mithya – Atyantahyoho Abavat Swapna Prapancha Vatu.
- Atyanta Abava.



c)

Svapna Prapancha

- Before arrival of Svapna
- In Jagrat Avastha

- At end of Svapna Avastha

d) 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]

e) Chapter 2 – Karika No. 6 :

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

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

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

- Anumana Pramanena Vaitatyam Sthapitham Svapna Prapanbcha Drishtantena.

f) Jagrat Prapancha = Anatma = Mithya

- I am Atma, Advaita Svarupa.

g) By proving unreality of Anatma, non duality of Atma is established.

- I am there always as Turiya Atma.
- Prapancha consisting of waking, dream, sleep Avasthas, universes come and go.
- Aham Satyam, Jagan Mithya.
- Jivo Brahmeiva Na Paraha.

Brahma Jnanavalli Mala :

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

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

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of 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]

h)

I am Atma	Anatma
<ul style="list-style-type: none">- Separate from Anatma- Unaffected by unreal Universe- I am Adhishtana Satyam – Rope, Shell, Sand, Gold, Clay- Satya Vastu	<ul style="list-style-type: none">- 3 Avasthas, 5 Koshas, 3 Shariram, 3 Worlds- Body – Mind – World complex- Unreal, false, like Svapna, Magic show, Rope Snake, Shell Silver, Mirage Water, Pot, Ornaments- All Nama Rupa

i) If Atma – Anatma both real then there will be Dvaitam, Samsara, never Moksha will be possible.

- If Advaitam has to be established, one of them must be proved unreal.
- By proving unreality of Anatma, Atmas reality is established, non duality established.

j) Vaitatya Siddhasya Advaita Satyatva Siddhaha.

IV)

Mandukya Upanishad

1st Chapter

- Advaita Pratingya
- Sruti Pradhanam
- No Yukti

2nd Chapter

- Advaita Satyatva Siddham
- Yukti Pradhanam
- Sruti forgotten

3rd Chapter

- Sruti + Yukti Dvara
- Advaita Siddhyartham
- Remember both Sruti + Yukti

4th Chapter

- Prove Advaita Darshanam alone is right knowledge

V) Chapter 3 :

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

Sakshat means

Samshaya Rahitaha

Viparita Bavana Rahita

- Without any obstacles.
- Advaita Punaha Nirdharitam

VI) Advaitam = Central teaching, Uttama Satyam concluded in Chapter 3 – Karika No. 48

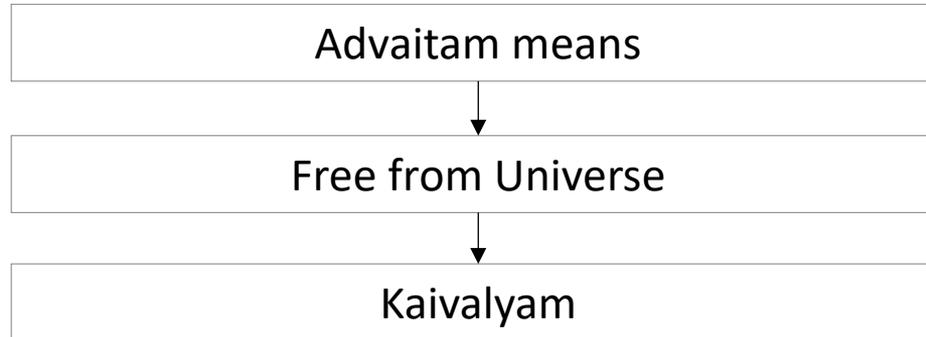
न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kaścijjāyate jīvaḥ saṁbhavo'sya na vidyate |
etattaduttamaṁ satyaṁ yatra 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]

VII) Mantra7 :

- Prapancho Upashamam, Advaitam are key words.



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

VIII) Gita : Chapter 9 – Verse 4 + 5

a)

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]

b)

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

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

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

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

c) Gita : Chapter 4 – Verse 24

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

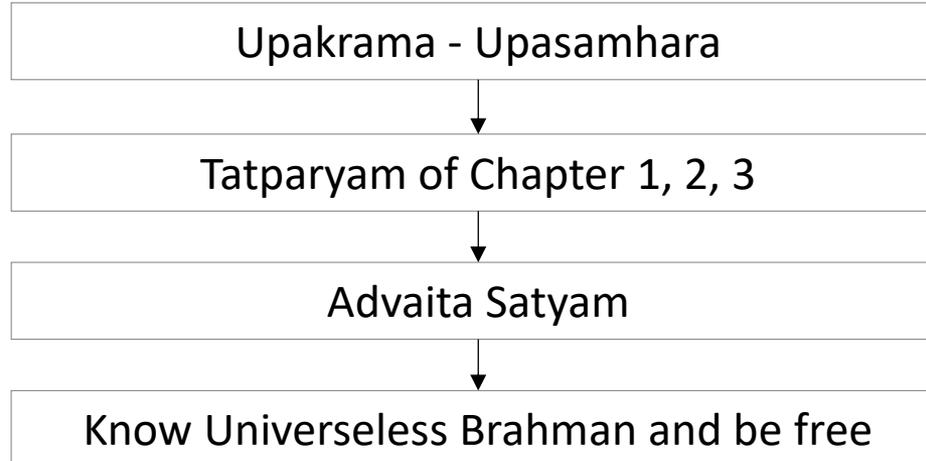
brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

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

IX) Absolute Truth – Reality = Etad Uttamam Satyam

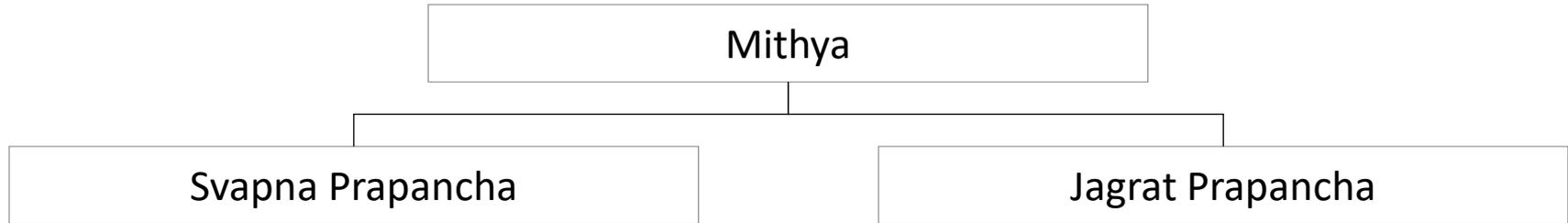
= Chapter 3 – Karika No. 48 – Mandukya Upanishad.

X) Study :



- Saha Atma Saha Vigneyaha.
- I am that Satyam.

• I am the only reality what I experience is not real.



- Enjoy Prapancha, don't forget your self.

XI) 5th capsule of Vedanta :

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

XII) What is purpose of Chapter 4

- Learn Advaita Darshanam is alone right knowledge.
- Not also right knowledge.

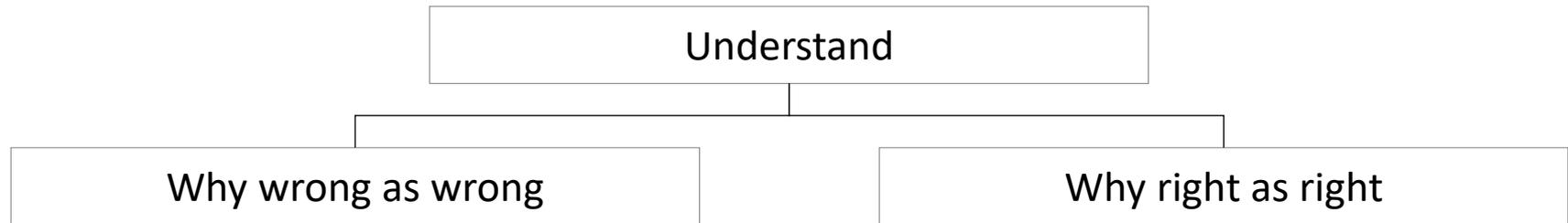
XIII) Prove Dvaitam, Visishta Advaitam is not right knowledge.

XIV) Some say all are right knowledge.

- Be inclusive, accommodate all.
- Sab Kuch Tik hai.

XV) In Knowledge no accommodation

- $2 + 2 = 4$ not 5, 6, 7



XVI) Advaita Eva Satyam

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

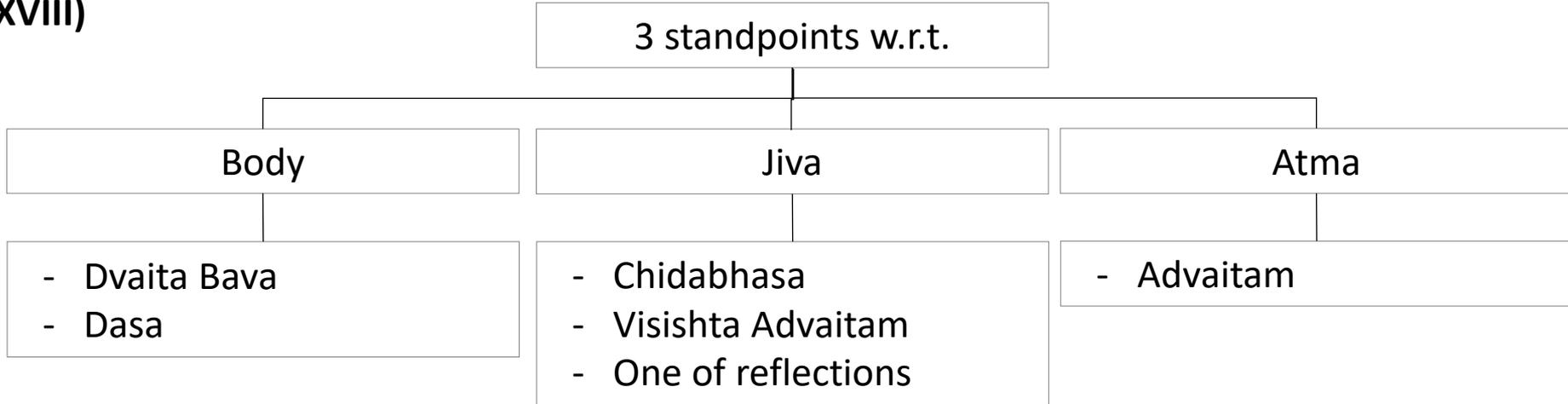
XVII) Anjaneer :

देहबुद्ध्या त्वद्दासोऽहं जीवबुद्ध्या त्वदंशकः ।
आत्मबुद्ध्या त्वमेवाहम् इति मे निश्चिता मतिः ॥

dehabuddhyā tvaddāso'ham jīvabuddhyā tvadamśakaḥ ।
ātmabuddhyā tvamevāham iti me niścitā matiḥ ॥

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

XVIII)



XIX) All equally right, all relative truth.

- Each right in relation to one.
- Apekshika Satyam.
- None is absolute reality

XX) We study Shastram, not to arrive at Apekshika Satyam but Atyantika Satyam.

XXI) Deha Budhya is wrong, Anyontara Atma Pranamaya, Manomaya.

XXII) Jiva Buddhi wrong : Atma has no parts

- Absolute truth – I – You are one.
- Knowledge which talks of absolute reality is real knowledge.
- Other 2 are false knowledge.

XXIII) Apekshika Satyam will keep me in bondage, not give Moksha.

XXIV)



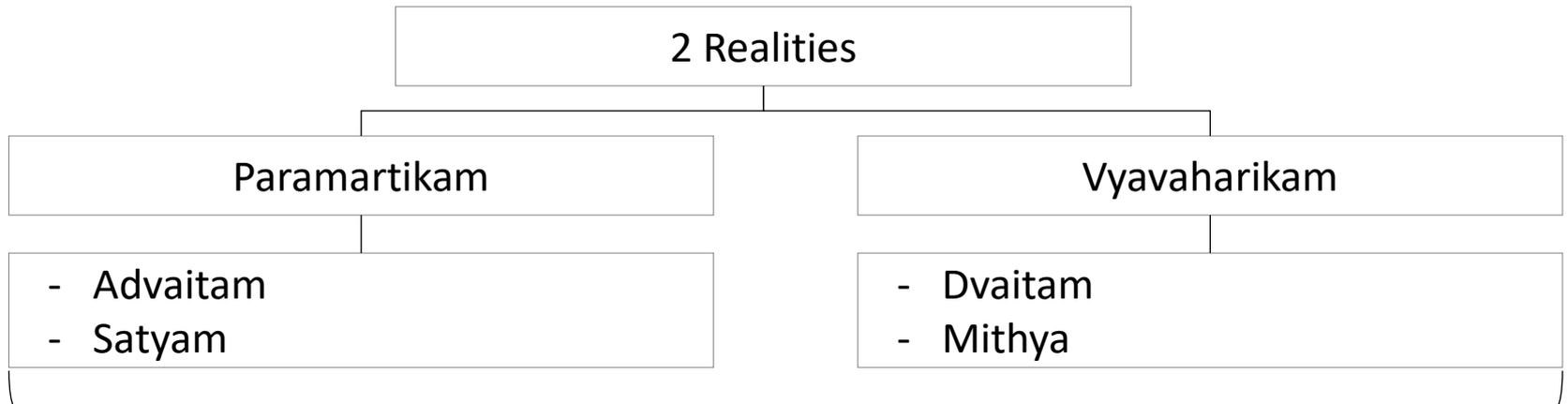
- Apekshika Satyam can't liberate me, Mithya Darshanam.
- Advaita Darshanam alone is right knowledge.
- Must come to this firm conclusion.

XXV) Nastika Darshanam : (Buddhist)

Atma	Anatma	} 2 Buddhist schools
Real	Unreal	

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

XXVI) Dvaitam – Advaitam no contradiction



Can never contradict Rope – Rope Snake, Pipe

XXVII) Other Schools are based on Raaga - Dvesha

XXVIII) Advaita Darshanam alone has no Raaga – Dvesha, Anapadasvat (Absent)

XXIX) Klesha = Mental Dosha, Raaga Dvesha

XXX) Right knowledge will remove Raaga Dvesha

- Wrong knowledge will promote Raaga Dvesha.

XXXI) Advaita Darshanam – Stuyate, is glorified because it has no Raaga Dvesha.

- This is hinted in Chapter 3 – Karika No. 17 and 18.
- Mutual contradiction in other philosophies indicated, not explained.

XXXII) **Gita : Chapter 4 – Verse 18**

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

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

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

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

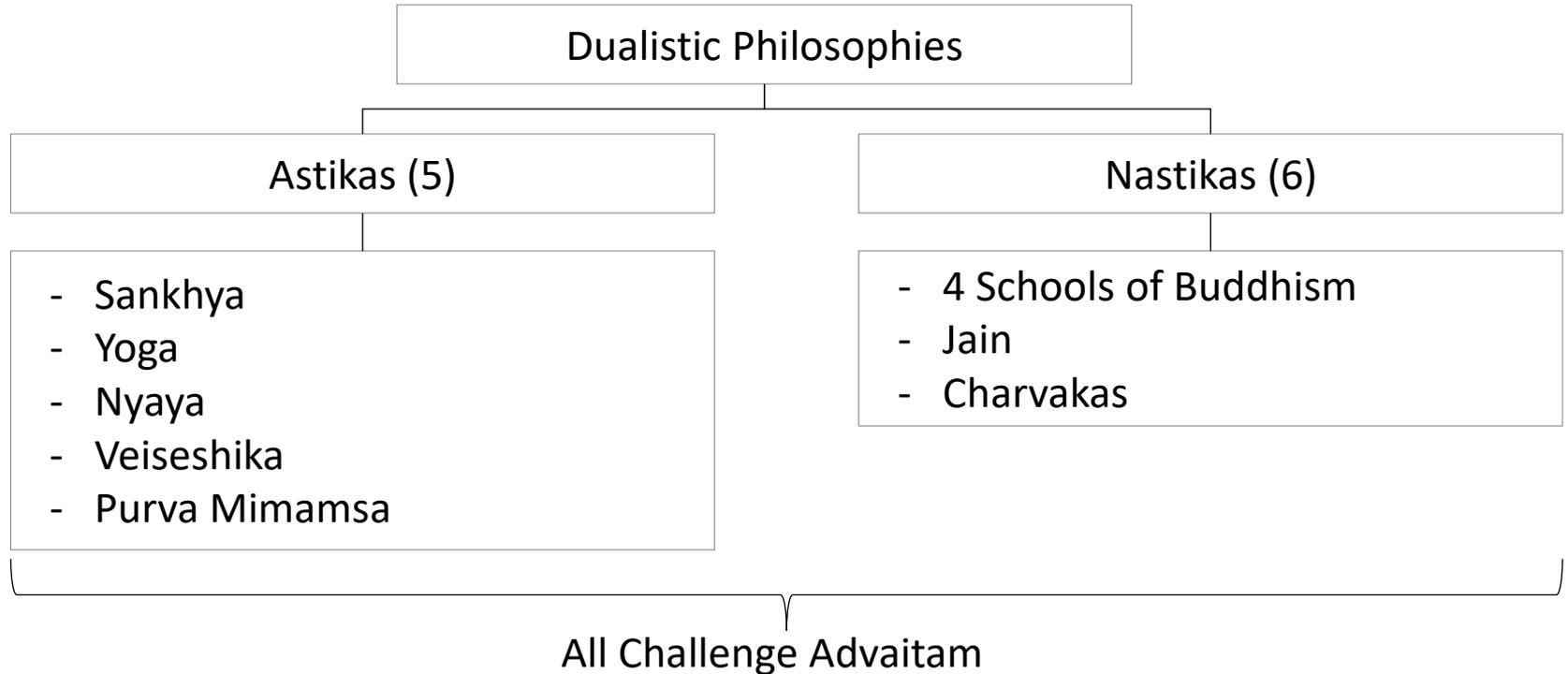
1156) I) Chapter 1 to 3 :

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

II) Chapter 4 :

- Indirect establishment of Advaitam by refuting other schools.

III)



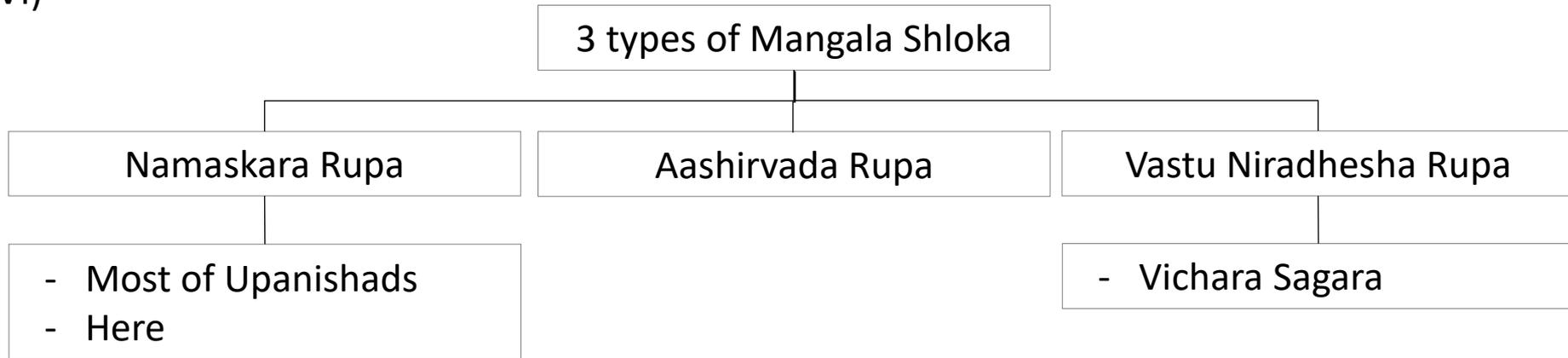
IV)

Vedanta	Others
<ul style="list-style-type: none">- Samyak Darshanam- Right knowledge- Advaitam alone is right at Paramartika level- Sthapayam, establish	<ul style="list-style-type: none">- Asamyak Darshanam- Wrong knowledge, view- Dvaitam is there always- Pratisheda, refuted

V)

Chapter 1, 2, 3	Chapter 4
<ul style="list-style-type: none">- Positively, directly establish Advaitam	<ul style="list-style-type: none">- Negatively, indirectly establishes Advaitam

VI)



VII) Mandukya Upanishad : Chapter 3 – Verse 33

अकल्पमजं ज्ञानं ज्ञेयाभिन्नं प्रचक्षते ।

ब्रह्मज्ञेयमजं नित्यमजेनाजं विबुध्यते ॥ ३३ ॥

akalpamajaṃ jñānaṃ jñeyābhinnaṃ pracakṣate |

brahmajñeyamajaṃ nityamajenājaṃ vibudhyate || 33 ||

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

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

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]

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

Chapter 3 – Verse 33	Chapter 4 – Verse 1
<ul style="list-style-type: none"> - Triputi of Jivatma - Advaita Jnanam of Jivatma 	<ul style="list-style-type: none"> - Triputi of Paramatma - Advaita Jnanam of Paramatma, Narayana

IX) Common features between space and Consciousness?

- Both nondual, Advaitam
 - All pervading formless, invisible
 - Indivisible, accommodates everything.
 - Not contaminated by what it accommodates.
- Therefore, Consciousness is similar to space.

X) Uncommon features :

Space	Consciousness
Inert	Sentient, awareness

- Narayana knower of all Jivas minds, Jivatmas.

XI) Turiyam appears as Jivatma and Paramatma.

XII) How does Paramatma know Jivatma?

- As identical with him.

1157) I) Example :

- Heat of fire not attribute of fire.
- It is Svarupam of fire.
- Similarly consciousness is Svarupam of Jivatma with an individual gross body, Paramatma with Universal body.

II) Heat = Nature of fire, is fire, not attribute of fire.

- I am consciousness = My nature is consciousness, not an attribute of mine.

III) Light of Sun (Savitru Prakasha) – Not attribute of Sun, it is nature of Sun.

IV)

Fire	Sun	Jivatma
Heat	Light	Jnanam / Chaitanyam



Are all nature, one and same

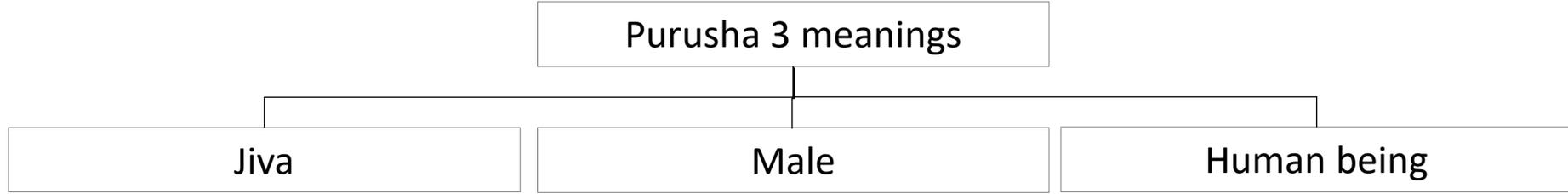
- Jiva = Prameyam
= Jnanam, Prama
= Jnanata, Pramata

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

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

VI) Vande = Worship, I salute

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



Gita : Chapter 15 – Verse 18

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

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

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

- Param Purushottama...

VII) Gita : Chapter 15 – Verse 15

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

sarvasya cāhaṃ hr̥di sanniviṣṭaḥ
mattaḥ smṛtirjñānamapōhanaṃ ca |
vēdaiśca sarvairahamēva vēdyah
vēdāntakṛdvēdavidēva cāham || 15 - 15 ||

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

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

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

VIII) Pratipada Ishitam :

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

IX) Chapter 4 – Alata Shanti Prakaranam

- Alatom = Torch / Agarbatti stick.
- When glowing stick moves, patterns are created.

X) Torch stick = Light of Consciousness.

- Patterns = Varieties of names and forms in the universe.

XI) Both Jnani and Paramatma have Advaita Jnanam.

XII) Triputi is negated in Advaita Jnanam.

XIII) Consciousness knows consciousness with consciousness not at a particular time.

- Consciousness is beyond time, it is eternal, always there.
- **Time comes and goes out in consciousness.**

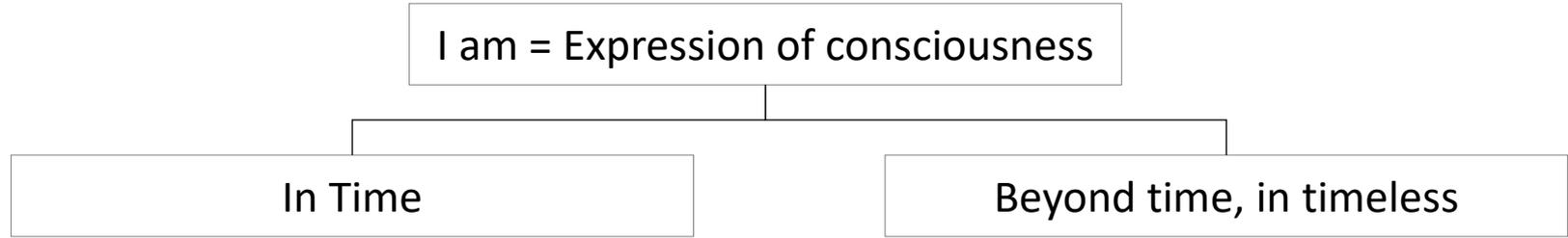
XIV) Consciousness is simply present, existent, it can't do anything, not Karta, Bokta.

- Body – Mind is Karta, Bokta, comes from consciousness and resolves into Consciousness.
- This is called Manifestation, unmanifestation, no creation, production.

XV) Consciousness is always self evident in the form of “I am”... all the time and beyond time.

- Knowing not a job at a specific time.

XVI)



XVII) Mandukya Upanishad : Chapter 3 – Verse 33

अकल्पमजं ज्ञानं ज्ञेयाभिन्नं प्रचक्षते ।

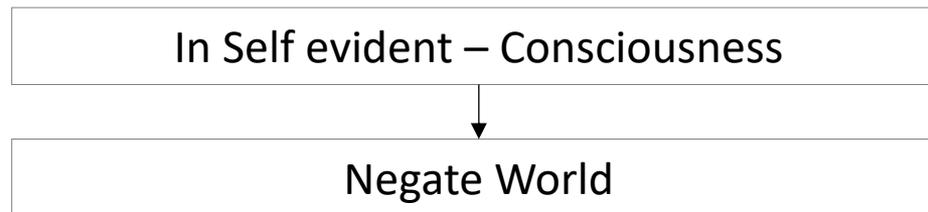
ब्रह्मज्ञेयमजं नित्यमजेनाजं विबुध्यते ॥ ३३ ॥

akalpamajaṃ jñānaṃ jñeyābhinnaṃ pracakṣate |

brahmajñeyamajaṃ nityamajenājaṃ vibudhyate || 33 ||

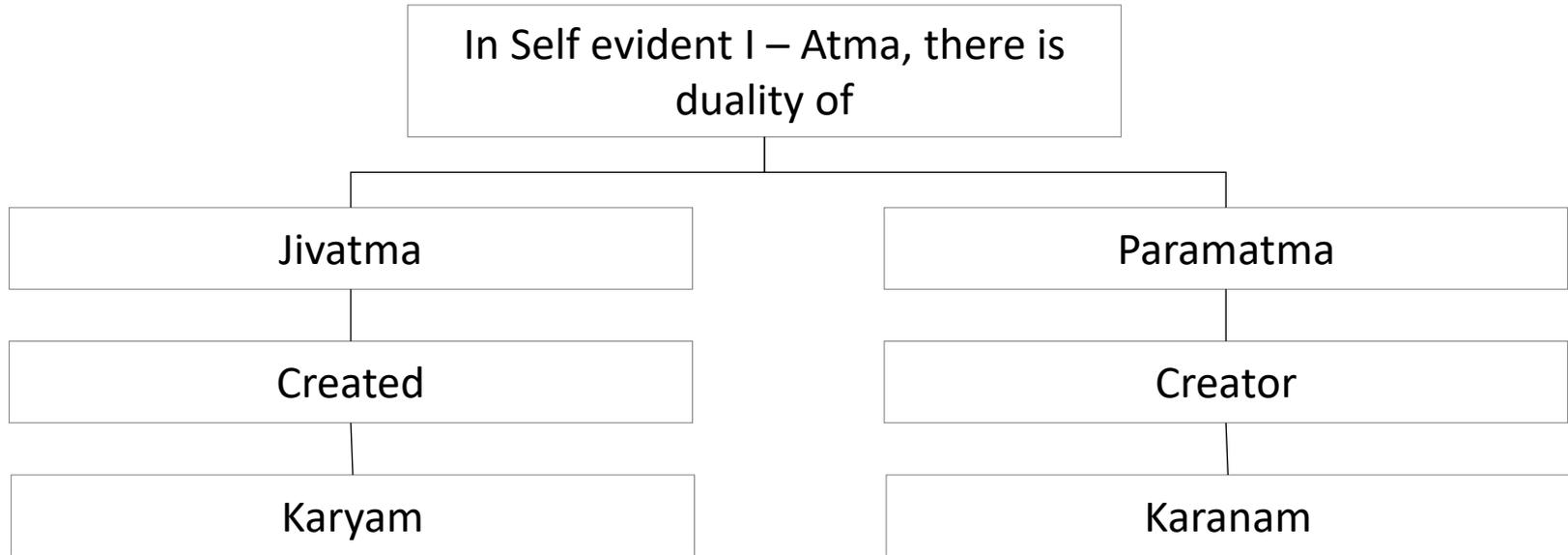
The knowledge which is unborn and free from all imaginations is always inseparable from the knowledge (Brahman). The immutable and the birthless Brahman is the sole object of knowledge. And the birthless (Self) is known only by the birthless (Knowledge) say (the wise) [3 - K - 33]

XVIII)

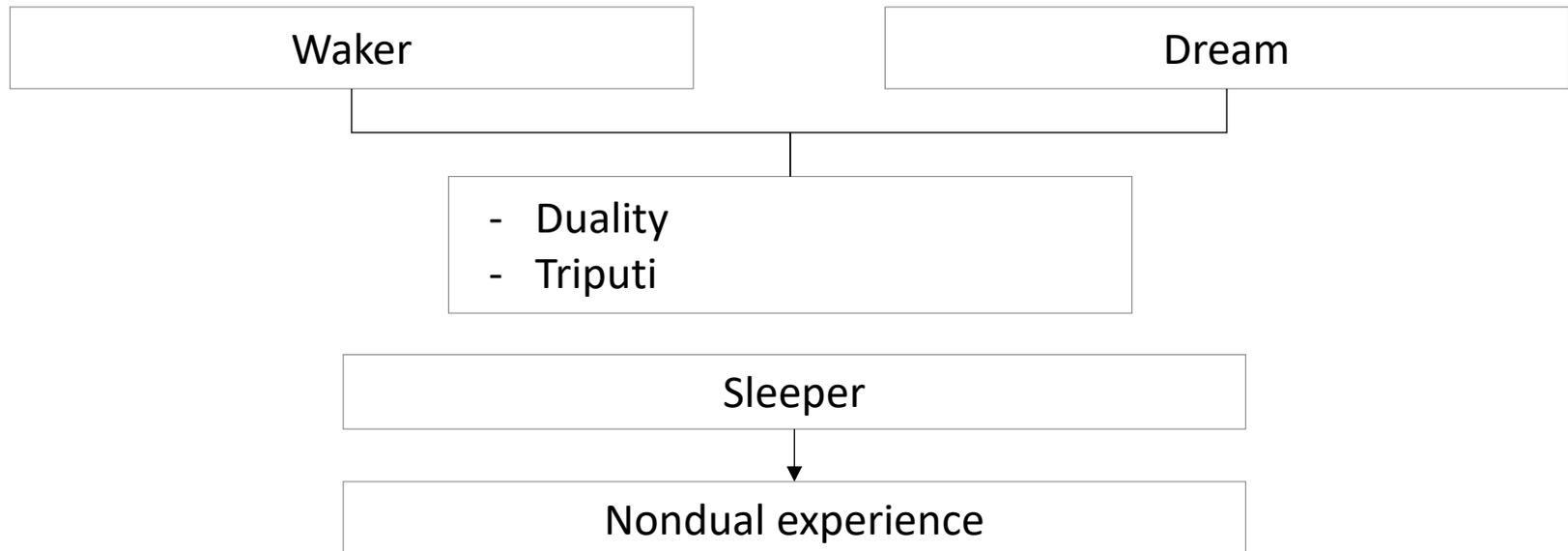


- What remains = Advaita Atma remains as “Aham Asmi”.

XIX)



- We negate Karana – Karya Bheda at absolute level.

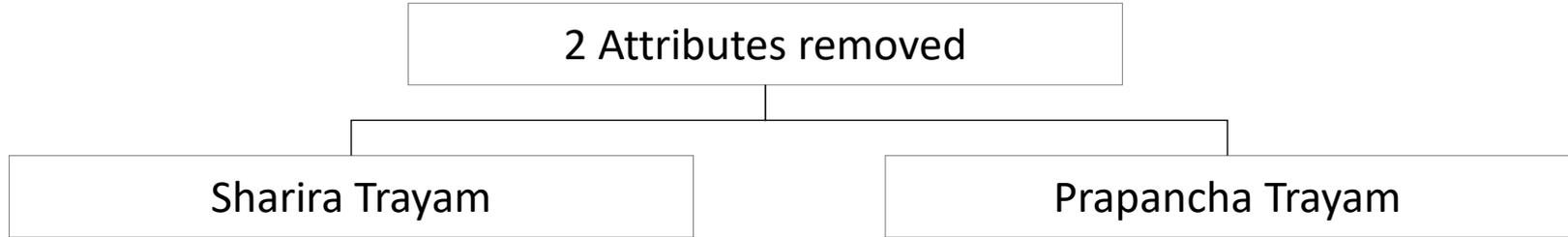


- Beyond that is Nirvikara Nirvikalpa Vastu.

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

- Dvaita Nivritti = Advaita Jnanam.

XXI) Jivatvam and Paramatvam attributes removed.



- Left out is Eka Atma Chaitanyam.

XXII) Mandukya Upanishad : Chapter 3 – Verse 33

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

XXIII)

Karma Yoga / Upasana Yoga	Jnana Yoga
<ul style="list-style-type: none">- Sadhanam means- Yoga	<ul style="list-style-type: none">- Siddham- Sadhya Rupena- Advaita Darshana Yoga- Vidyute Anena Iti Yoga

XXIV) Asparsha Yoga = Advaita Jnanam

- Drop Dushta Chatushtaya Anatma – Family, Possessions, Body, Mind


The diagram shows two curly braces under the text 'Family, Possessions, Body, Mind'. The first brace is under 'Family, Possessions' and points to the word 'Mamakara' below it. The second brace is under 'Body, Mind' and points to the word 'Ahamkara' below it.

- Anatma Sambandha brings Ahamkara and Mamakara.
- When I do Atma Jnanam, I do Sarva Sangha Parityaga.
- Jnanam makes me real Sanyasi.
- Ashrama Sambandha with Ohcre clothes, Rudramala
- Real Sanyasa only in Jnanam.

XXV) I am Turiya Atma, Paramartika Satyam.

- Entire Anatma = Vyavaharika Satyam, Mithya.

XXVI) I – Satyam can't have any connection with Mithya Padartha.

- Jnanam makes me Sparsha Rahitaha.
- Sparsha = Relationship.
- Jnanam, because of which I drop all relationship.

XXVII) Na Shastha Na Shastram Na Sishyo Na Chatva... Svarupam Tadeko Sishta Tada Neiva Shivalokam.

XXVIII) There is no 2nd thing with which I can have a connection.

XXIX) Na Vidyate Tatu Jnanam Ena Jnanam Tatu Jnanam = Asparsha.

- **In Knowledge called Asparsha I become untouchable.**
- Knowledge called Asparsha, Paramartika Satyam.
- Spiritual untouchability.

XXX) Brahma Jnanavalli Mala :

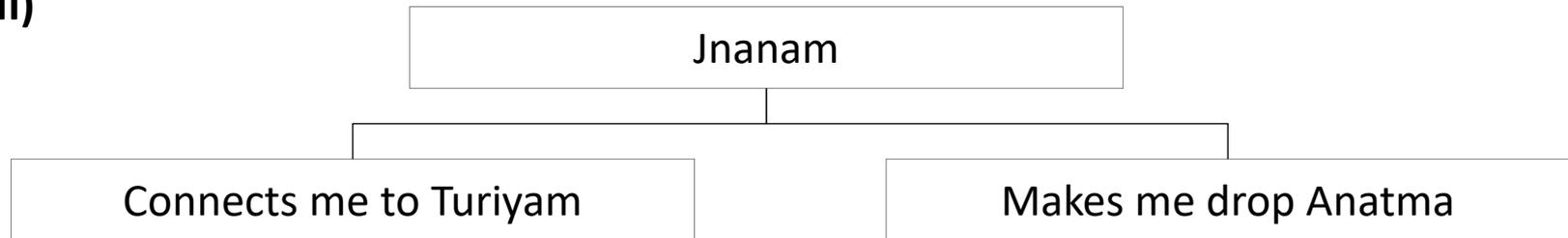
असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ २ ॥

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]

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

XXXII)



XXXIII)



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

Challengers	We use
<ul style="list-style-type: none">- Use Tarqa- They don't have access to Shastra	<ul style="list-style-type: none">- Shastra Pramanam

XXXIV) Example :

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

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

- We are always safe.

XXXIV) Atma Jnanam :

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

XXXVII) Asparsha Yoga :

- Sparshaha = Sambandaha, Relationship.
- Na Vidyate – That which does not have any relationship.
- Yoga = Advaita Jnanam which has no connection with Anatma.

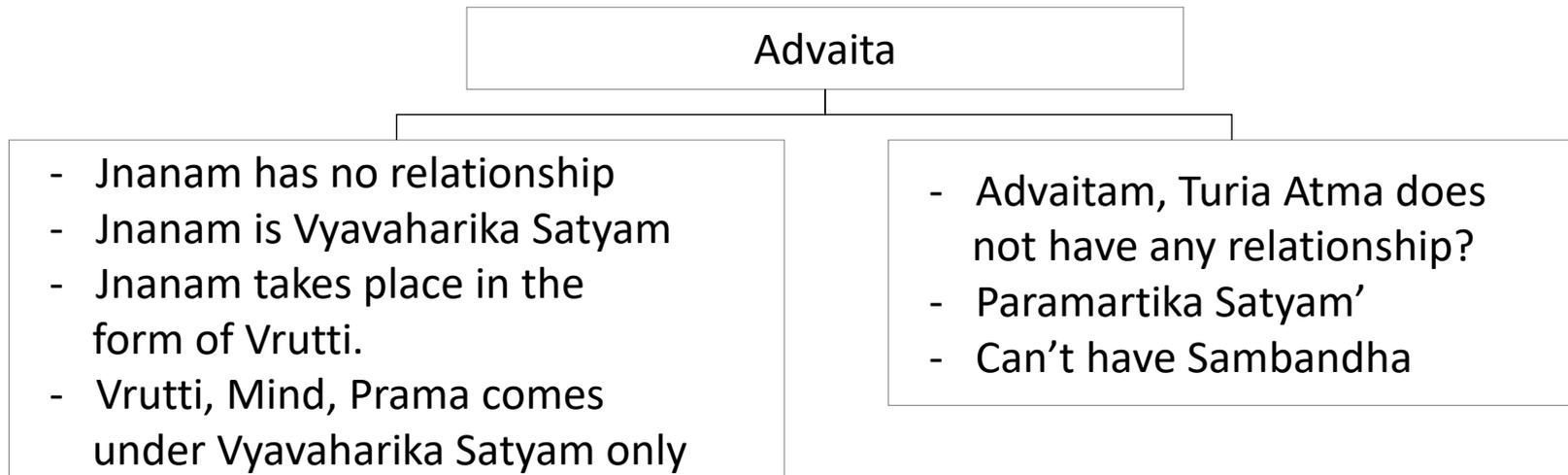
XXXVIII) Chaitanyam has no relationship with anyone at anytime.

- Before Jnanam or after Jnanam.

XXXIX) I thought I am related to people.

- **Now I understand, I don't have any relationship with anyone = Asparsha Yoga.**

XXXX) Fine observation by Shankara :



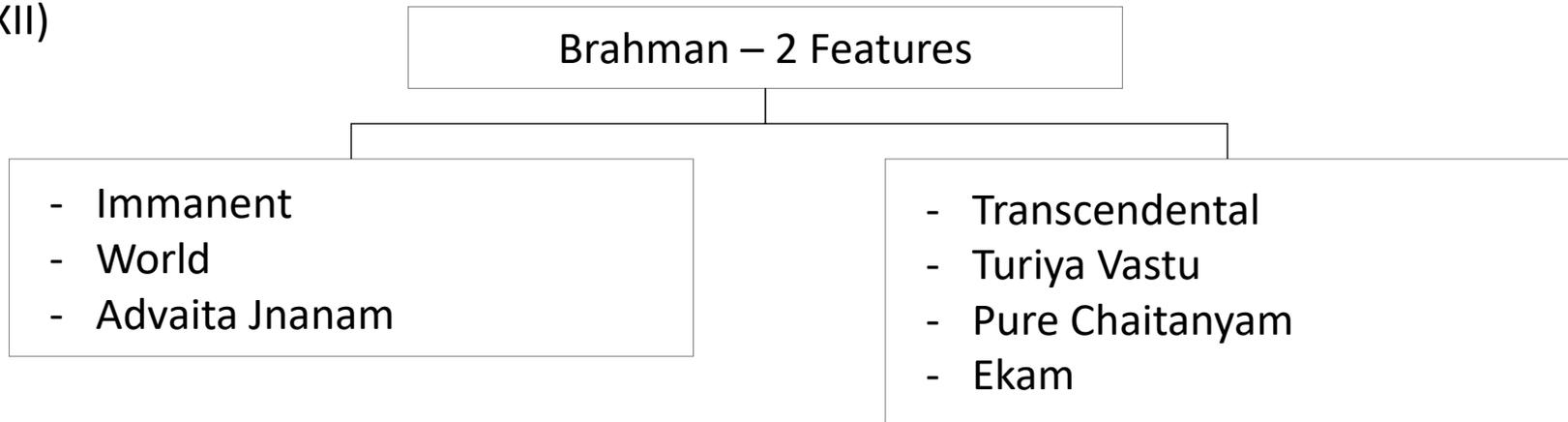
XXXXI) How Gaudapada says :

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

Answer :

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

XXXXII)



XXXXIII) Karika No. 1 :

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

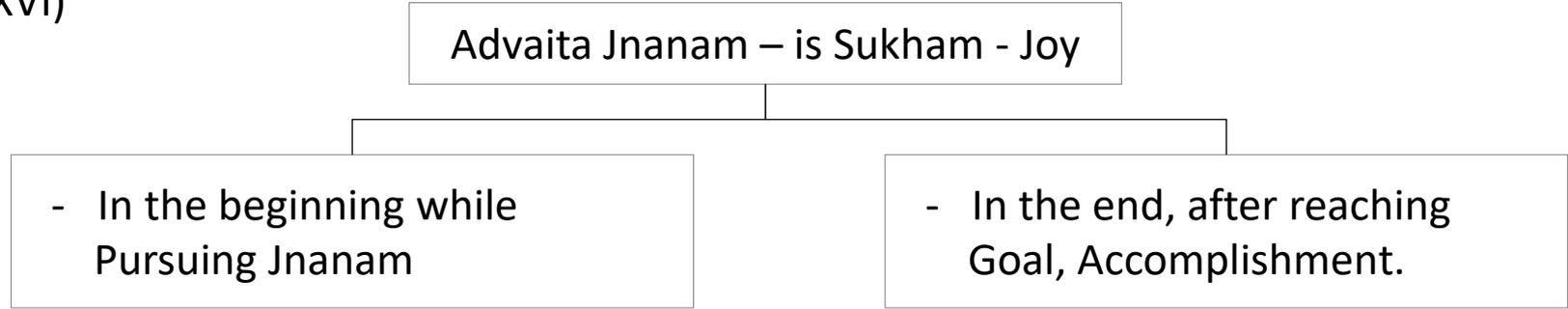
XXXXIV) Therefore Gauda Pada takes Asparsha Yoga – Prama essentially is Chaitanyam.

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

XXXXV) Advaita Jnanam Lakshyartha refers to Turiya Chaitanya Brahma Svabava Eva.

- **Advaita Jnanam is essentially Advaitam only = Asparsha Yoga.**

XXXXVI)



XXXXVII) Gita : Chapter 9 – Verse 2

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

rājavidyā rājaguhyam
pavitram idam uttamam |
pratyakṣāvagamaṁ dharmyam
susukhaṁ kartum avyayam || 9-2 ||

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

XXXXVIII) Taittriya Upanishad :

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

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva 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]

XXXXIX) In Advaitam :

Tapas

- Not painful austerity

- But enquiry
- Attend class
- Not painful

XXXXX) All pleasures end in pain.

Gita : Chapter 5 – Verse 22

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

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

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

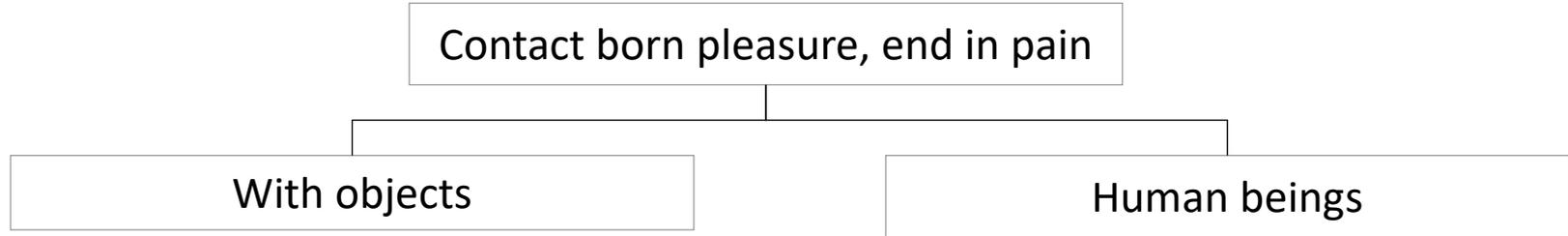
- Contact born Sukham makes you laugh and cry.
- Worldly pleasures Triputi born, contact born.

XXXXXI) Gita : Chapter 2 – Verse 14

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

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]



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

XXXXXII) Na Hitaha :

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

Gita : Chapter 9 – Verse 2

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

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

XXXXXXIII)

Advaita Jnanam

Joy in the beginning

Joy in the end

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

XXXXXXIV) Gita :

यस्त्वात्मरतिरेव स्याद्
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||

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

XXXXXXV) Aham Eva Cha Santushtaha

- Moksha Ananda is never subject to loss.

XXXXXXVI) Nitya Aprachilitam :

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

XXXXXVII) Aviruddhashcha :

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

XXXXXVIII) Reasons :

a) There is no 2nd one available to have a different view.

- Only when there are many intellects, many views possible.
- Advaitam is beyond the intellect, Paramartika Satyam.

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

- No 1st view, 2nd view, 3rd view.
- Viewer, viewed duality Abhava.

c) Advaitam is revealed by Shastram.

d) Dvaitam is revealed by Pratyaksha, Tarqa, Anumana Pramana.

- They all talk of Atma – Anatma Bheda.
- Anumanam also based on Pratyaksham.

e) Advaitam :

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

f) Other philosophies :

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

g) Aniruddham Cha said in Chapter 3 - Karika 17

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

svasiddhāntavyavasthāsu dvaitino niścītā dṛḍham |
parasparam virudhyante tairayaṃ na virudhyate || 17 ||

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

h) Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मविकुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

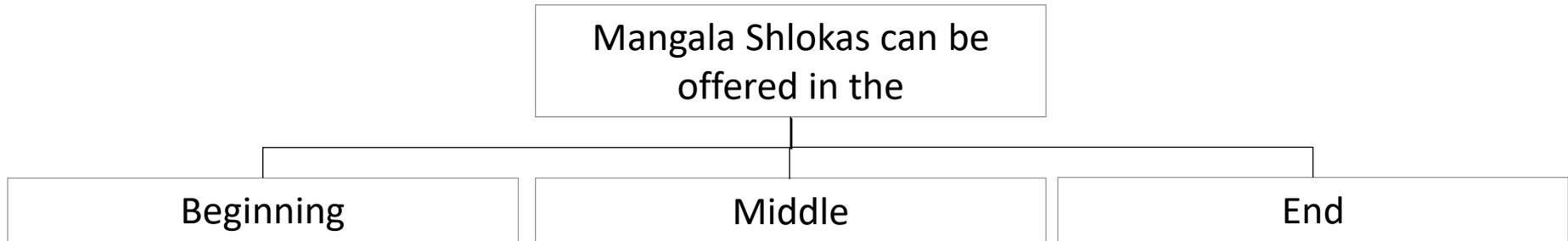
Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati |
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati || 9 ||

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

- Yo Brahmavei Vidati Purvam...
- Revealed by impeccable Shastra Pramanam.

XXXXXIX) Gaudapada is introducing Chapter 4 – Alatahanti Prakaranam

- Offers 2 Mangala Shlokas.



XXXXXX) **Karika No. 1 :**

- Namaskara offered to Adhi guru Narayana, Advaita Jnani.

XXXXXXI) **Karika No. 2 :**

- Namaskara to Advaita Jnanam = Asparsha Yoga.
= Relationless relationship of Turiya Atma

1158) Karika No. 3 :

I) Advaitam :

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

II) Avivadaha :

- Beyond Argument because Aviruddaha.

III) Aviruddaha :

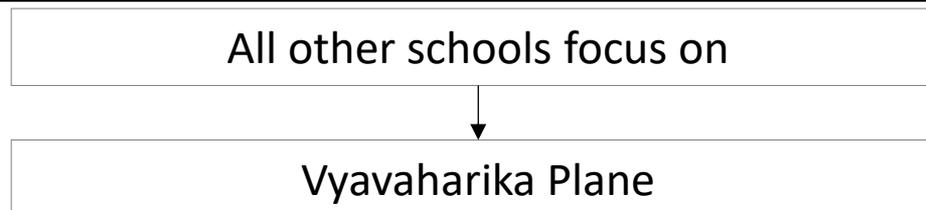
- Beyond contradiction.
- If contradictory view it can challenge us.
- I offer Namaskara because Advaita Jnanam is beyond Argument, debate.

IV) Advaitam :

- Prescribes Sadhanas to a Junior student.
- In the end, says, no Sadhanas required for Moksha, our Svarupam.
- Moksha = Nitya Siddaha.

- **Advaitam here said to be beyond argument.**

V)

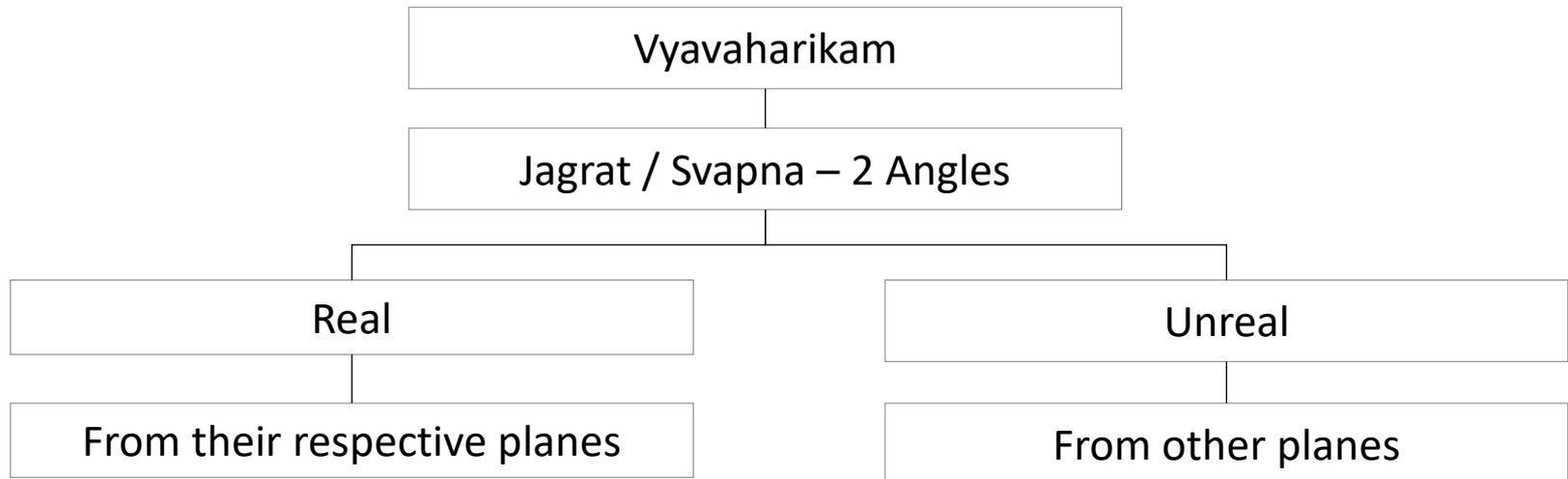


- Don't accept, understand, Admit that there is Paramartika plane, beyond Vyavaharika.

VI) Fact :

Vyavaharika Plane	Paramartika Plane
<ul style="list-style-type: none">- Jiva, Jagat, Ishvara- Pancha Kosha- Avastha Trayam- Ishvara = 3rd karana Pada- Jagrat – Svapna – Karya Padas- Other Philosophers treat Brahman as actually Vyavaharikam- Can't accept Brahman	<ul style="list-style-type: none">- Brahman, Turiam, Buma.- Substratum- Original consciousness- Satyam, Jnanam, Anantham.- Ashabdam, Asparsham...- Negate 3 Padas go to Turiyam

VII) Vyavaharikam can be looked at from many angles.



VIII) In Advaitam :

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

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

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

X) Vyavaharika Level :

- There will always be duality, no change in our experiences.
 - Jiva – Jiva
 - Jiva – Ishvara
 - Ishvara – Jagat
 - Jiva – Jagat
- } Bheda will be there at Vyavaharika Level

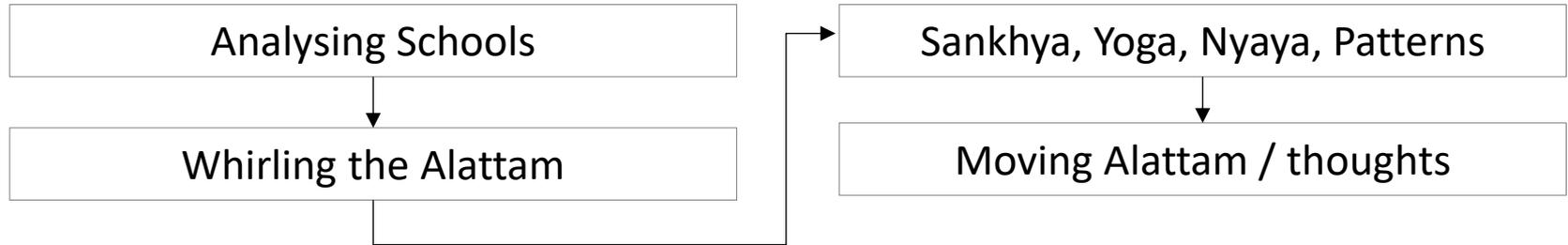
XI) Atma is neither part of Svapna or Jagrat.

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

- Advaitam not school of thought.

• **Advaitam is the truth, Adhishtanam behind quarreling schools of thought.**

XII)

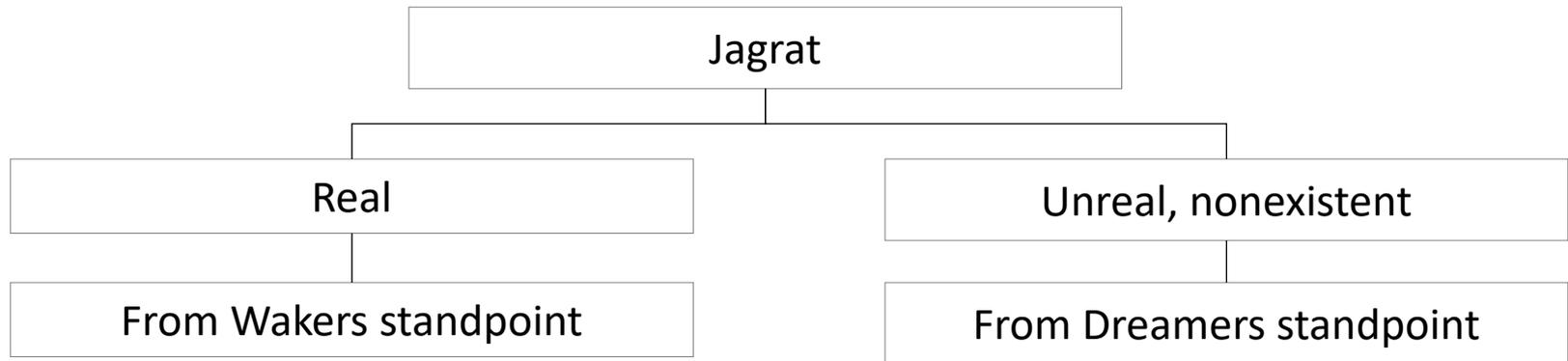


- One point = Consciousness

Conclusion :

- Advaitam beyond all arguments.

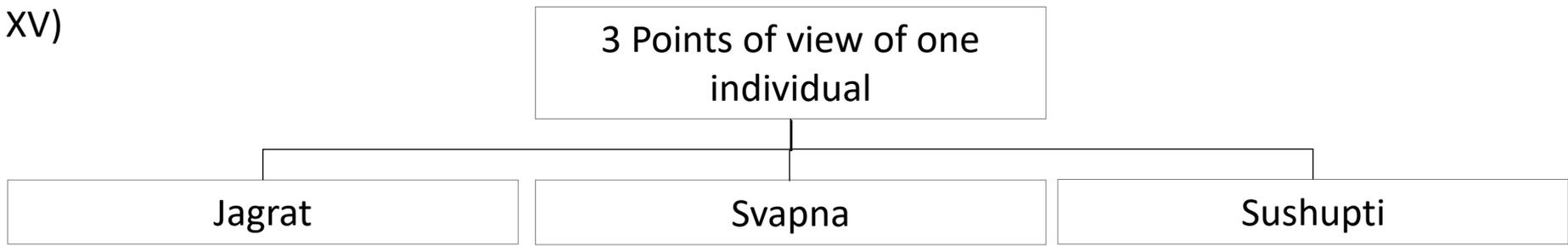
XIII)



XIV) Shift angles of view points and see the reality.

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

XV)

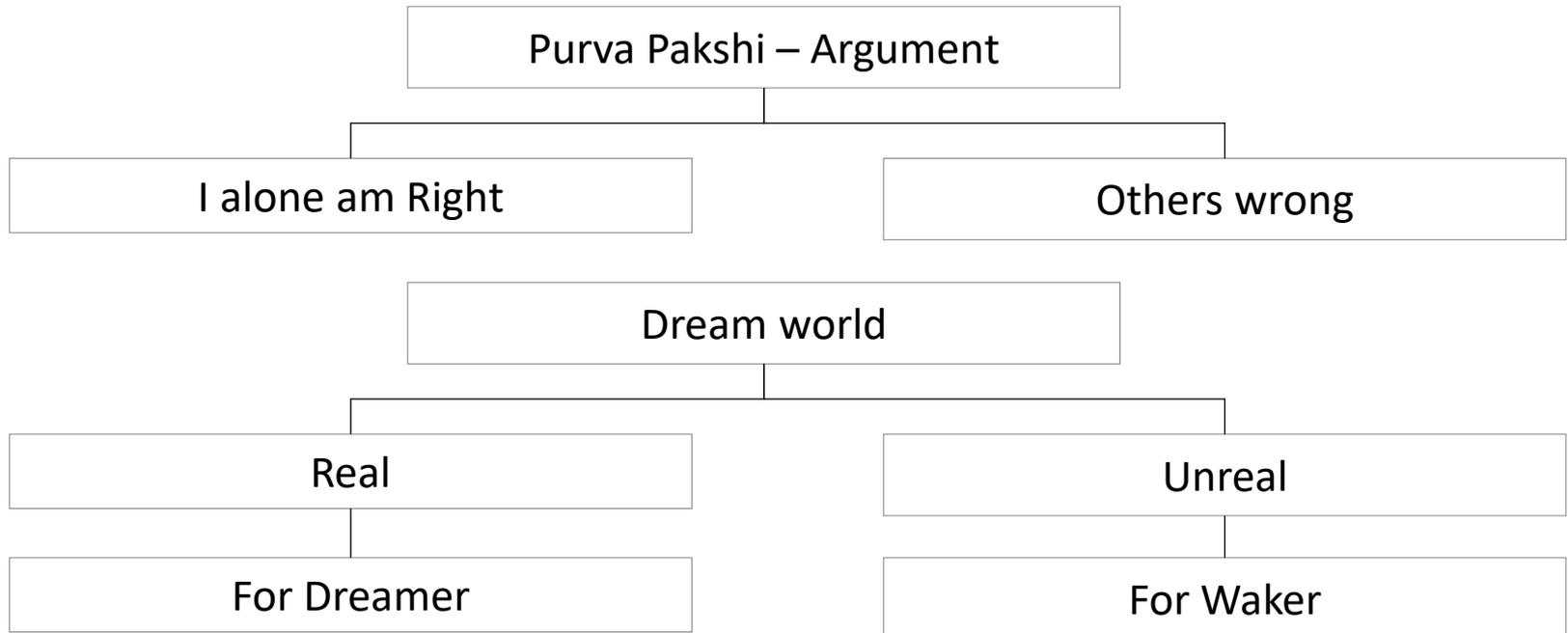


- Wakers view is not total, it is one aspect of the individual.
- Purva Pakshi – Argues from only wakers standpoint.
- Dvaitins take waker = absolute reality, individual and the world.

XVI) Srishti – Reality, Sat from Jagrat.

– Unreal Asat, from Dreamers angle.

XVII)



1159) I) Once Jagrat real, Srishti serious topic.

- For Advaitin Srishti not serious topic, said in Bashyam of Mantra 6.

II) Don't attribute reality to Srishti- Jagrat – Waker + his Prapancha.

- They are appearances, Mithya.

III) 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]

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]

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।

एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

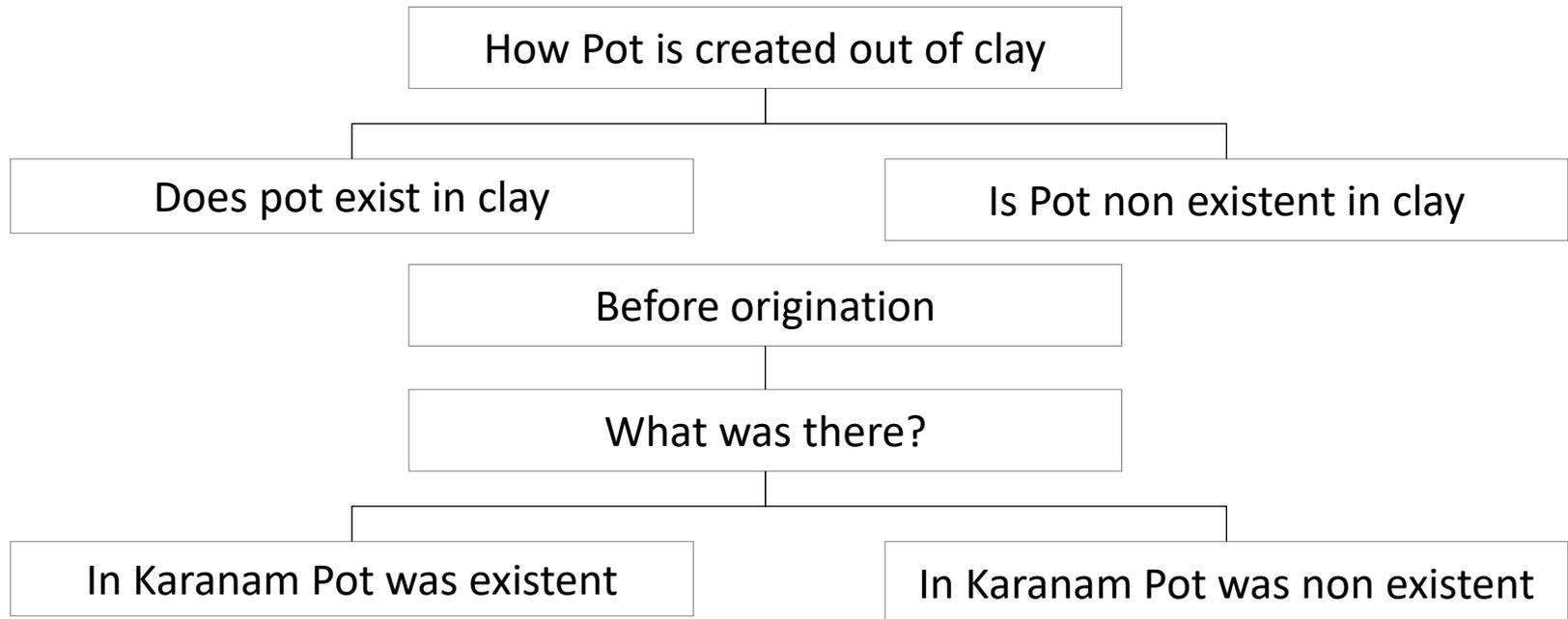
na kaścijjāyate jīvaḥ sambhavo'sya na vidyate |

etattaduttamaṃ satyaṃ 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]

IV) Brihadaranyaka Upanishad :

- 1st Chapter – 2nd Section – Ghata Bashyam.

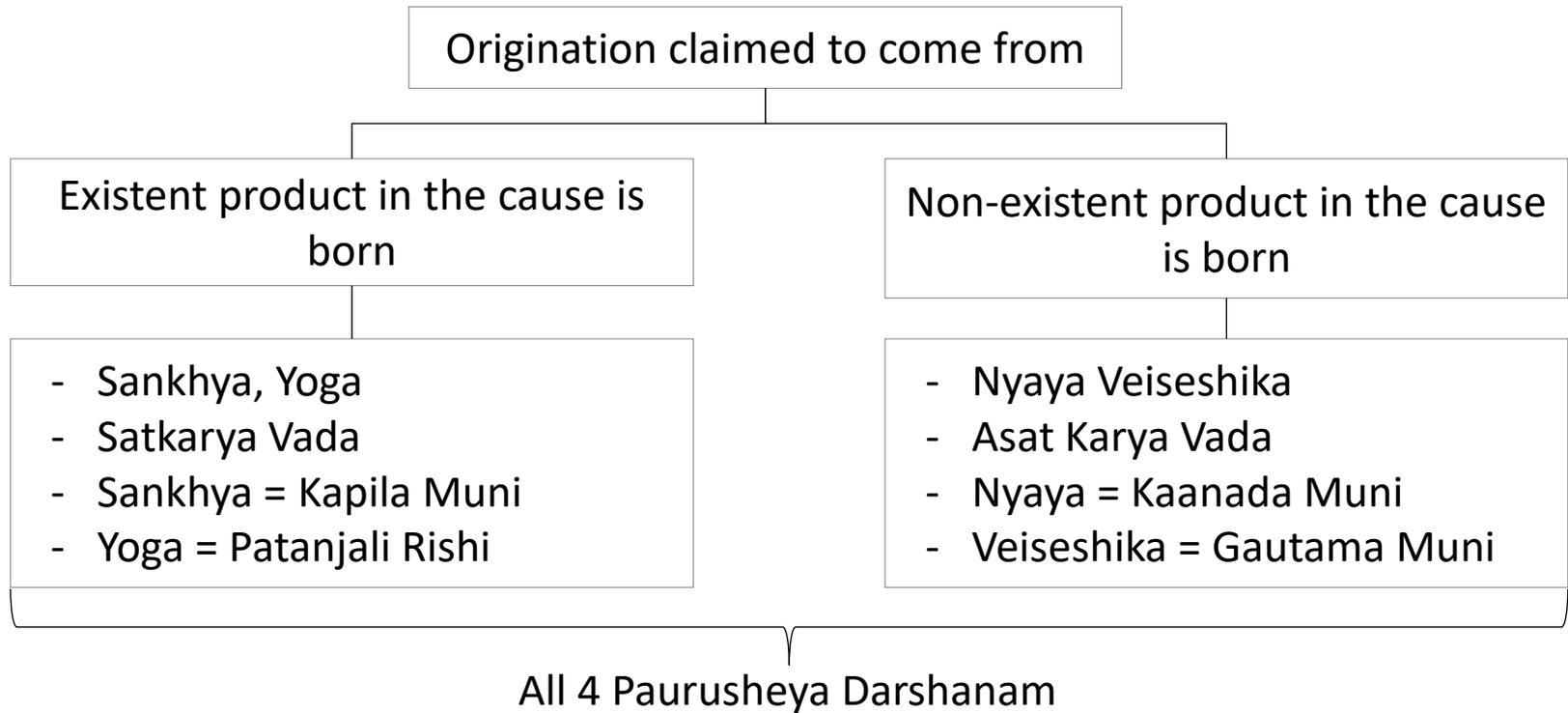


V)

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

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

VII)



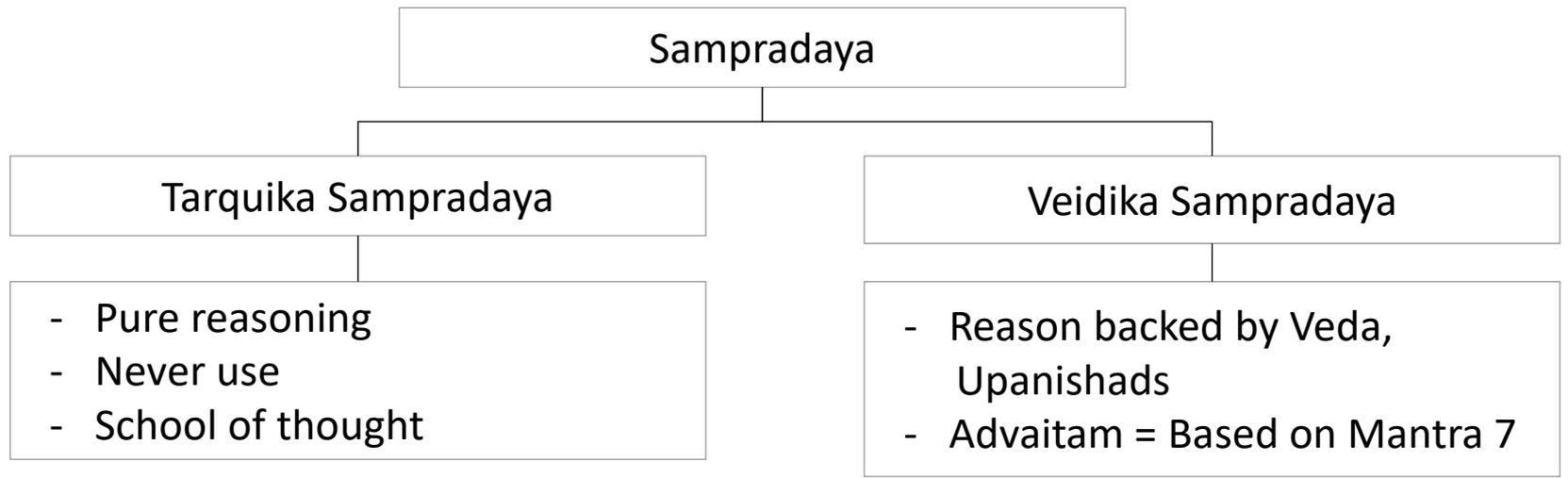
VIII) Philosophy – Definition :

- Teaching based on pure reasoning of philosopher based on his intellect.

IX) Pure reasoning is not supported by Veda – Book of revelation.

- Veda revealed to Rishi.
- Islam revealed to prophet Mohammed.
- Philosophy not based on revelation but based on Human intellectual reasoning.
- Unaided reasoning.

X)



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 ।
adṛśyamavyavahāryamagrāhyamalakṣaṇam
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]

1160) I) Sankhya / Yoga :

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

II) 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]

- No real plurality.

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 cāmbaram ca |
evam veditvā paramātmārūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmārūpam || 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]

III) Katho Upanishad :

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]

Kruta	Akruta
Karyam	Karanam

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

IV) Sankhya :

Prakrti	Prapancha
Karanam	Karyam

Both Satyam

V) Nyaya – Veiseshika :

Param Anu	Prapancha
Karanam	Karyam

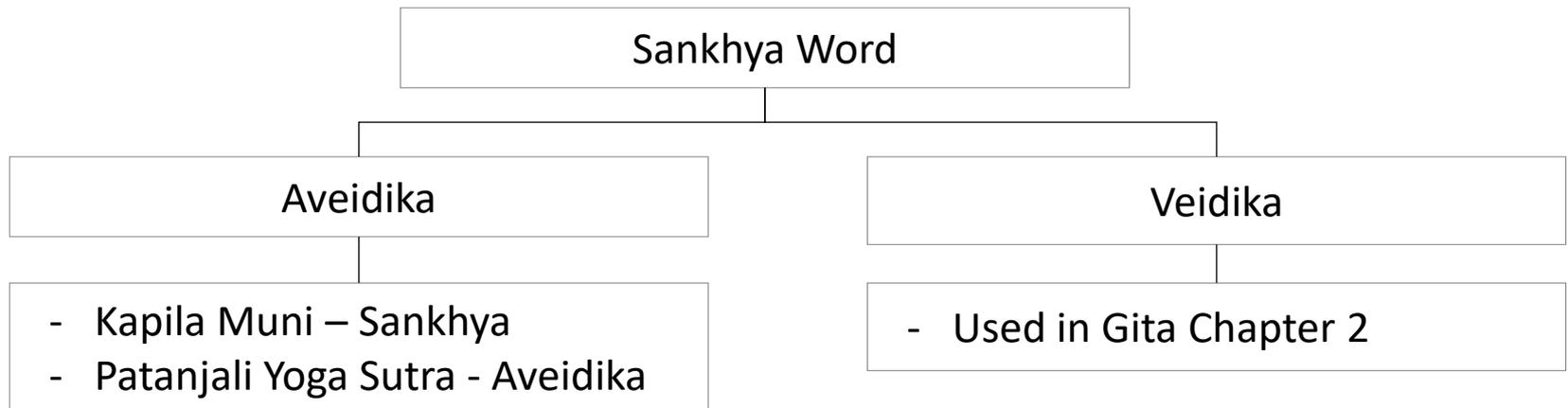


Both Satyam

- Sarvam Satyam – Proclaimed loudly.

VI) Nyaya Veiseshika :

- Refutes Sankhya / Yoga Philosophy.



VII)

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



Refute each other

Advaitam :

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

VIII) 1st Quarter :

- Butam Na Jayate Kinchitu.

Nyaya – Veiseshika :

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

IX) 2nd Quarter :

- Abutam na Eva Jayanti.
- Statement of Sankhya – Yoga.
- Non-existent product can't originate, because it is non-existent.

- **Neither existent or non-existent product can originate.**
- **Therefore, no product can be born, originate.**
- **Karya = Mithya**
- **Refuting statement.**

X) 3rd Quarter :

- By refuting each other all 4 philosophers are indirectly proclaiming, that no product is ever born = Ajati Vada.

- **Ajatim Khyapayanti**
- **They are all declaring non-origination of any product.**

XI) Atma was, is, will ever be – all agree.

- **Everything other than Atma = Anatma is an appearance having no existence of its own.**

XII)

Appearance	Existence
<ul style="list-style-type: none">- Anatma- No independent Existence- Borrows existence- Example : Rope Snake, Shell Silver, Dream, Mirage water- Appears, disappears	<ul style="list-style-type: none">- Atma- Exists in 3 periods of time- Has no appearance or disappearance- Substratum- I am that Atma, Brahman, lending existence to Body – Mind – Universe- Without I – Chaitanya Atma, no world

XIII) Matto Nanyatu Kinchit Asti Yanti Vishwam Satyam Tantra Mayatu Rupe Kruttam Adarshantam Bhasa Manas Tulyam Mayi Advaita Bhati Tasmad Shivo Ham

XIV) World appears in nondual me – Chaitanyam

- I can never be tainted by whatever appears in waking.

Example :



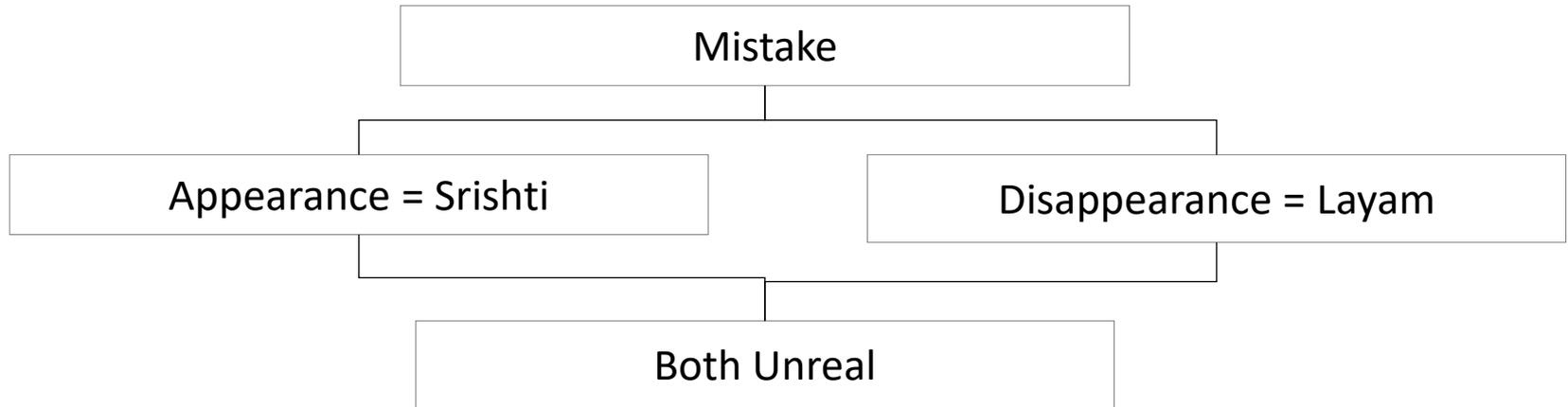
XV) 4th capsule of Vedanta :

- I am never affected by any happening in the material world.
- World – body – mind is appearance in Atma Chaitanyam.

XVI) Manaso – Amani Bhava Dvaitam Neiva Na Labyathe

- I am ever free Turiyam.
- I allow the world of Name, Form, Function, made of Pancha Butas to appear and disappear in me.

XVII)



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

XVIII) General law :

- Existent thing need not be born.

Aham, Turiyam	Karanam – Karyam
<ul style="list-style-type: none">- Absolute I- Satyam- 4th Pada	<ul style="list-style-type: none">- Mithya – Ahamkara- Appearance- Borrows existence from Turiyam I

XIX) Start from Turiyam and Analyse waking, dream, sleep.

- This is grand vision of Mandukya.

XX) Sat Janma = Sat Karya Vada

- Here Nyaya Veiseshika (Asat Karya Vadi) refute Sankhya – Yoga (Sat Karya Vadi).

1161) I) Tatha Abutam :

- Nonexistent product is not born says Sat Karya Vadi.

II) Avidyamanatvat Eva :

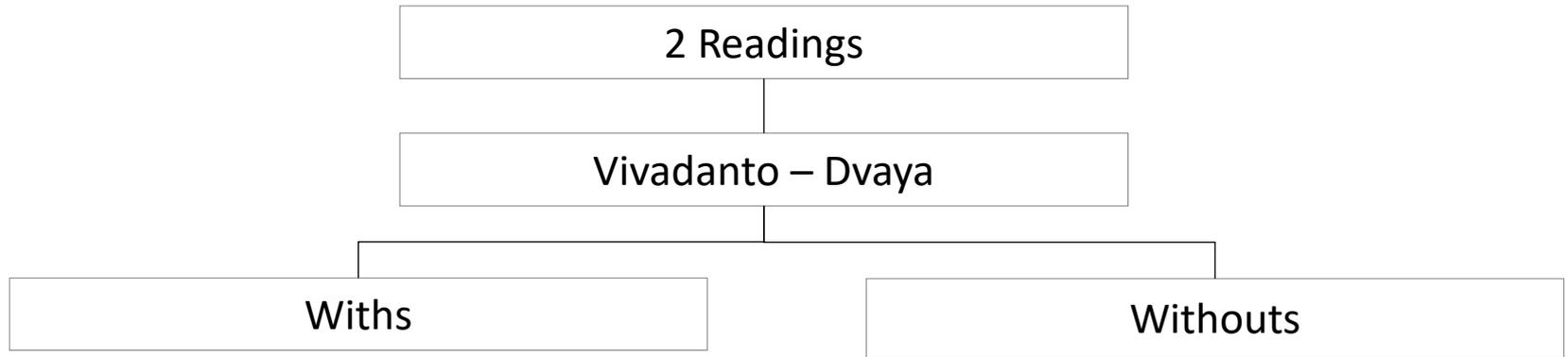
- Why non-existent?
- Always nonexistent.
- **Example** : Rabbits horn, never born at any time.

III) Cow, horn born, seen, appears, existent

- Sankhya – Yoga negates theory of Asat Karya Vadi of Nyaya Veiseshika.

IV) Sunda Upasunda Nyayena used for mutual destruction of 2 peoples, 2 Vadis

V)



VI) All 4 philosophers :

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

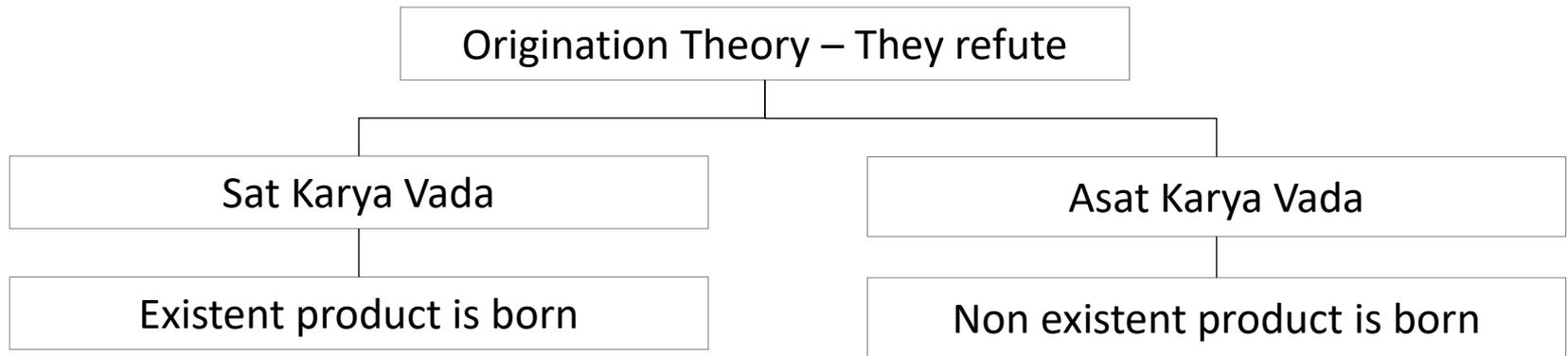
VII) Viruddha Vadantaha :

- Contradicting and cancelling each other.
- Without S in Dvayaha – Dvaitinaha.

VIII) All 4 – Ete

IX) Anyonya Paksha

- Negating each others theory.
- Sat – Asat Karya Vada.



X) Arthaha :

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

XI) How they support Advaitam?

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

XII) Viparita Lakshana :

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

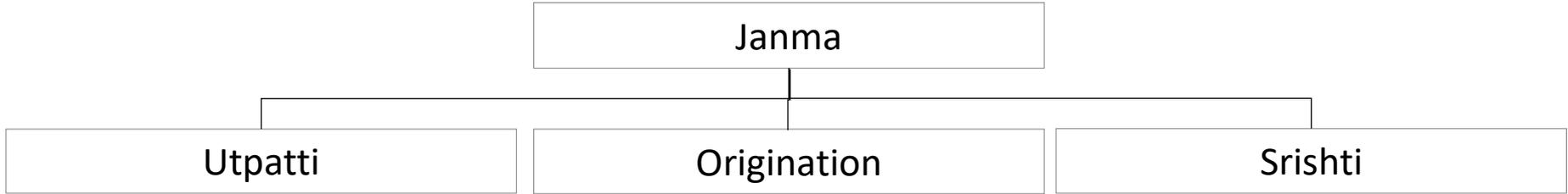
XIII) Anvayaha – Karika No. 4 :

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

“kiñcid bhūtam na jāyate” “(kiñcid) abhūtam na eva jāyate”- evam vivadantaḥ te dvayāḥ ajātim hi khyāpayanti ॥

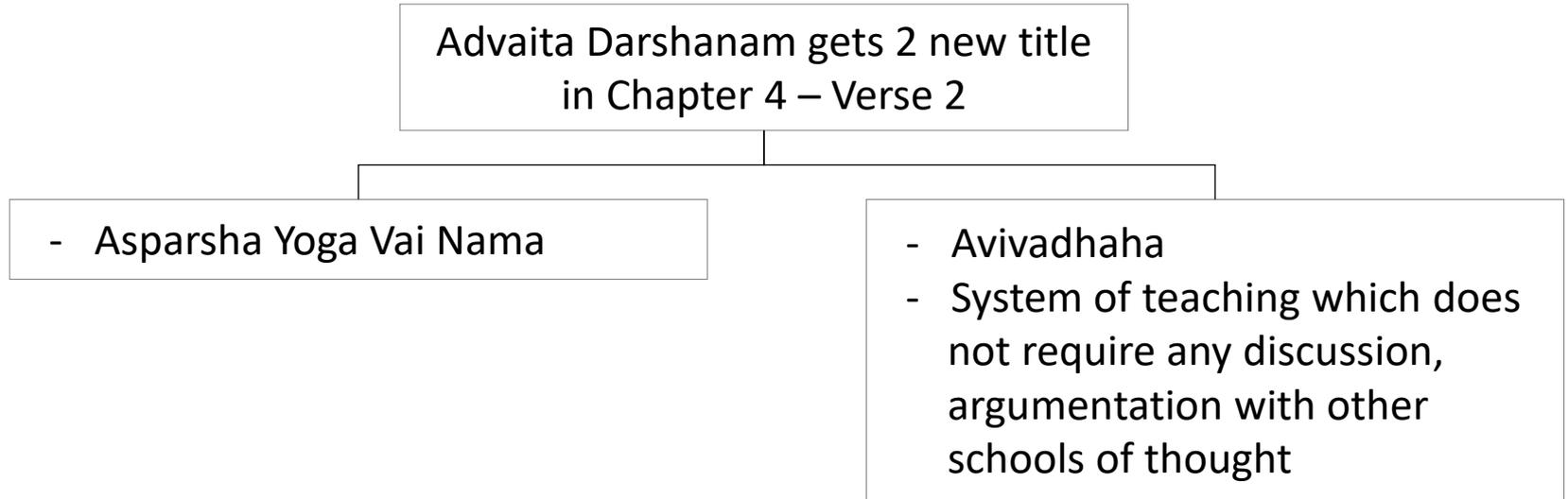
The existent is not born; the Non-existent is not at all born. Disputing thus, those dualists reveal indeed the Non-existence of any kind of birth.

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



- Ajati = Our Vada = Non-origination

XIV)



- Advaitin does not have Raga – Dvesha.

XV) Panchavaya Vakhyam of Tarquikas :

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

XVI) Advaitam transcends all arguments and opposition.

XVII) Taim Avivadam Pratibodhata :

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

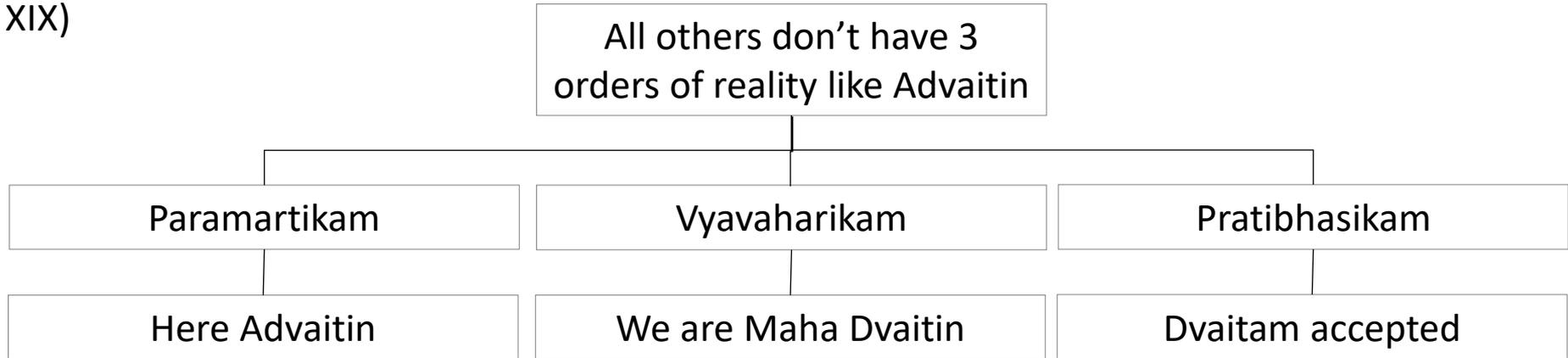
XVIII) Between Vyavaharikam and Paramartikam, no fight possible.

- 2 orders of reality.

Example :

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

XIX)



XX) Purva Pakshi :

- If Advaitam how you take classes in Vyavaharika.

XXI) Our Answer :

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

XXII) Others don't understand Paramartikam or don't want to understand.

XXIII) Advaita Darshanam is Avivadam, Asparsha Yoga, Vivada Rahitam, beyond argument.

XXIV)

Dasoham	Soham
Vyavaharika Angle	Paramartikam

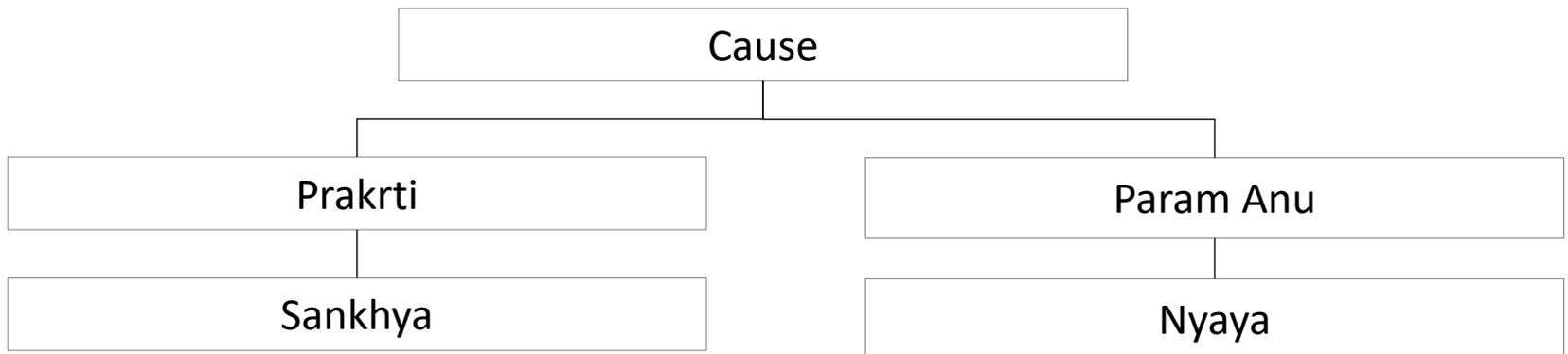
XXV) May you understand oh Sishya.

XXVI) Gaudapada pointe out :

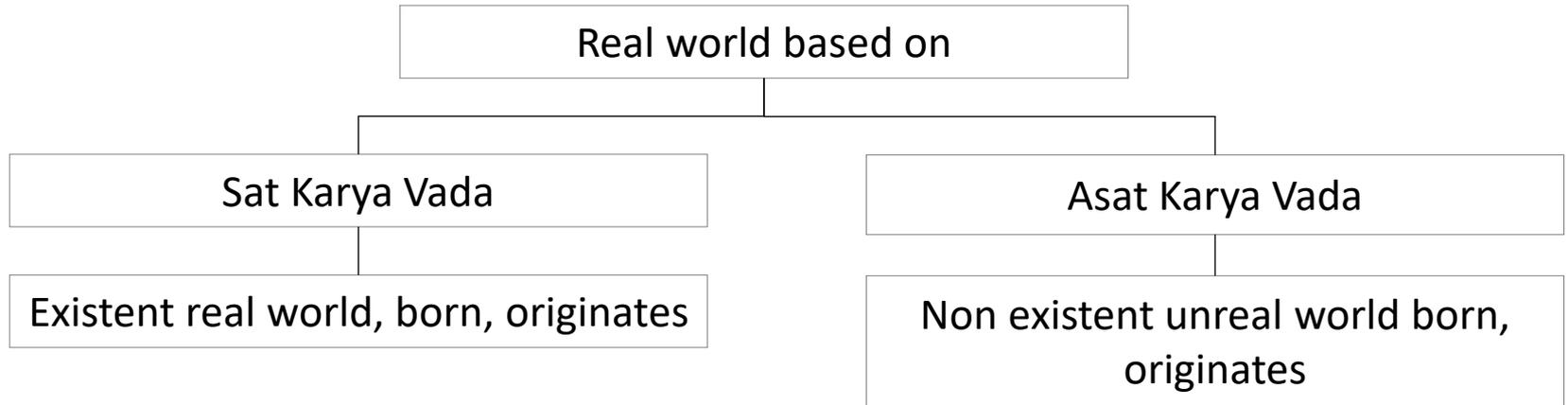
- Tarqa Pradhana commit mistake of real origination of the world.

XXVII) Having accepted real world, they try to find ultimate reality of the world in Vyavaharika plane.

XXVIII)



XXIX)

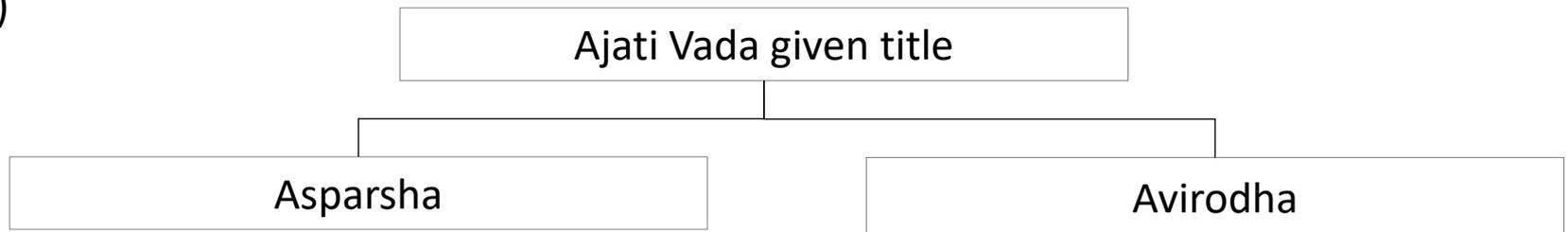


XXX) Both mutually contradict each other.

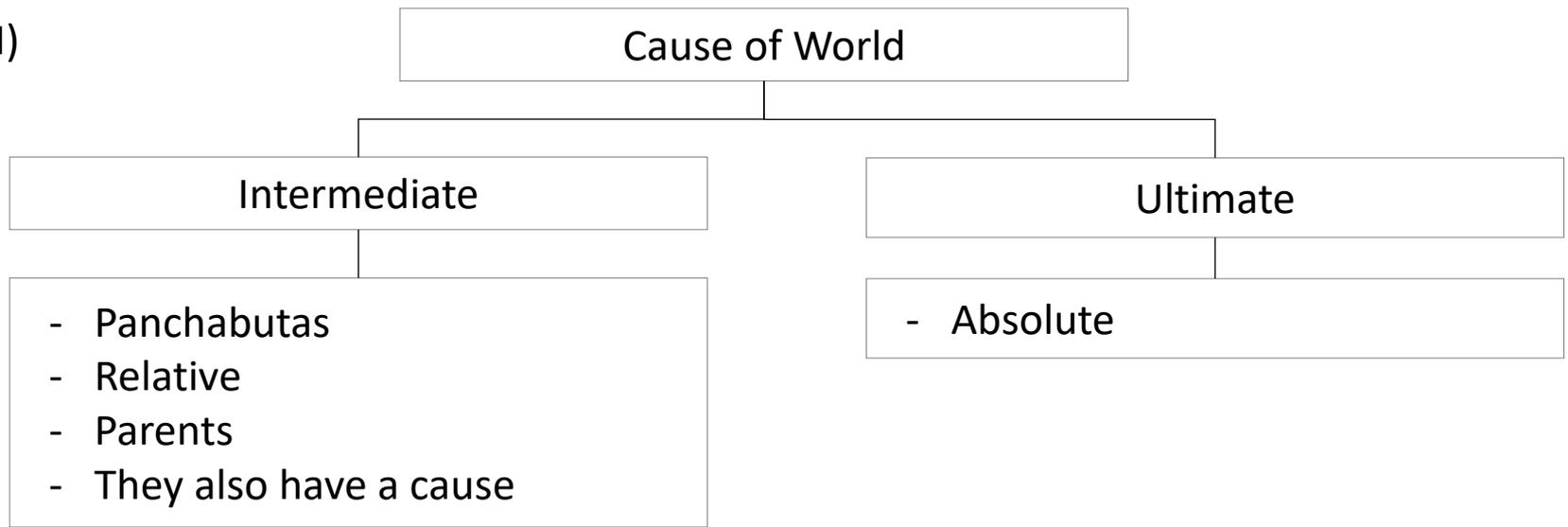
XXXI) Bottom line :

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

XXXII)



XXXIII)

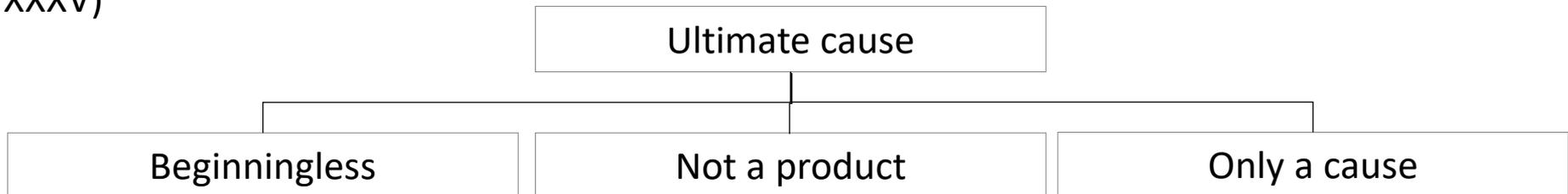


XXXIV) Moola Karanam – ultimate cause :

Definition :

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

XXXV)



- All philosophies including science is searching.

XXXVI) Visishta Advaitin = Cause = Brahman but itself not a product.

- Brahman = Beginningless cause.

XXXVII) Who is God?

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

XXXVIII) Gaudapadacharya :

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

XXXIX) Yatu Karanam, Tatu Karyam Api Bavati :

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

XXXX) Anumanam requires Pratyaksha Data, Vyapti Jnanam

- Yatra Yatra Dhumah, Tatra Tatra Vannihi.
- Based on Pratyaksha alone we can say.
- Parvataha Vanniman, Dhumatvatvat
- Inference only after gathering Data.

- Ultimate cause does not exist, not experienced.
- It is a logical contradiction.

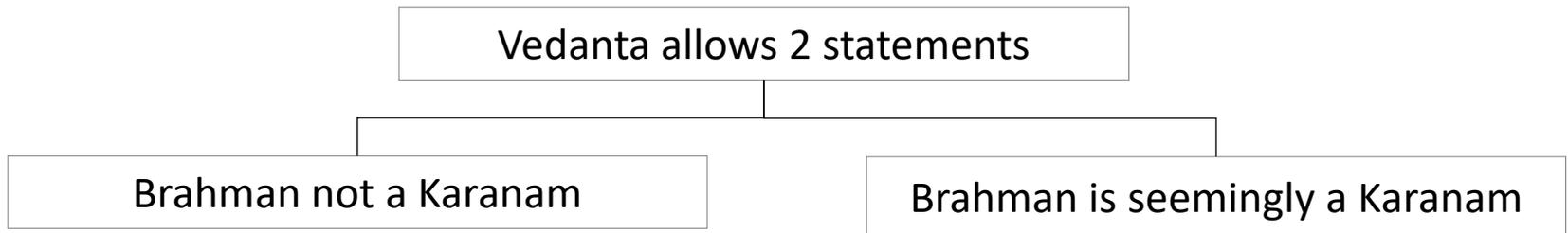
XXXXI) Brahman can't be ultimate cause

- Brahman is not a Karanam.

1 st Pada + 2 nd Pada	3 rd Pada
Karyam	Karanam

XXXXII) Turiyam – Neither Karyam – Karanam

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



XXXXIII) What is the logical issue?

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

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

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

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

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

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

na bhavatyamṛtaṁ martyaṁ na martyamamṛtaṁ tathā |
prakṛteranyathābhāvo na kathamcidbhaviṣyati || 21 ||

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

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

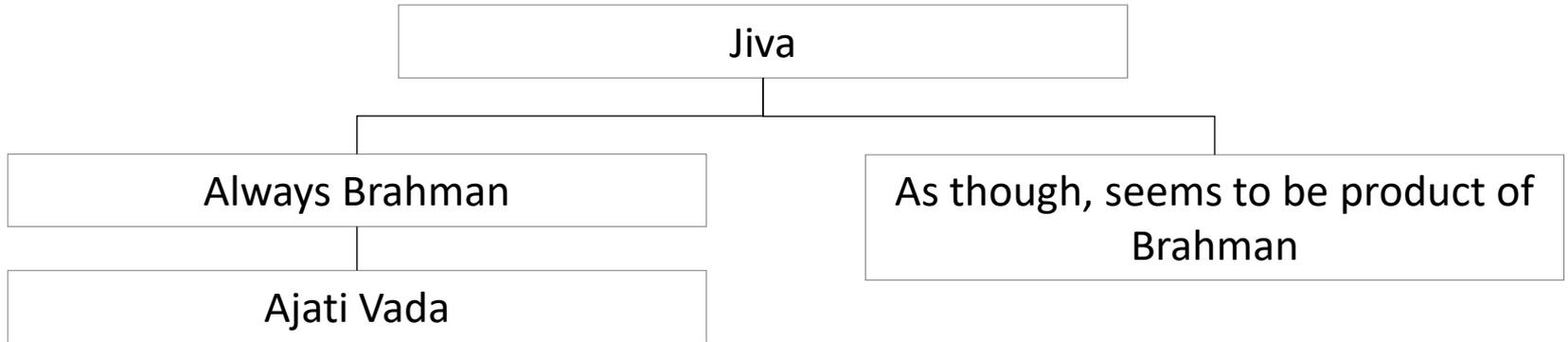
svabhāvenāmṛto yasya bhāvo gacchati martyatām |
kṛtakenāmṛtastasya katham sthāsyati niścalaḥ || 22 ||

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

- If Brahman becomes Jivatma and Samsara, then you can never get Moksha.
- Through Sadhana, Meditation, if you become Paramatma, can loose Moksha also.¹⁰⁴⁷

- Anir Prasanga Dosha Moksha will come.

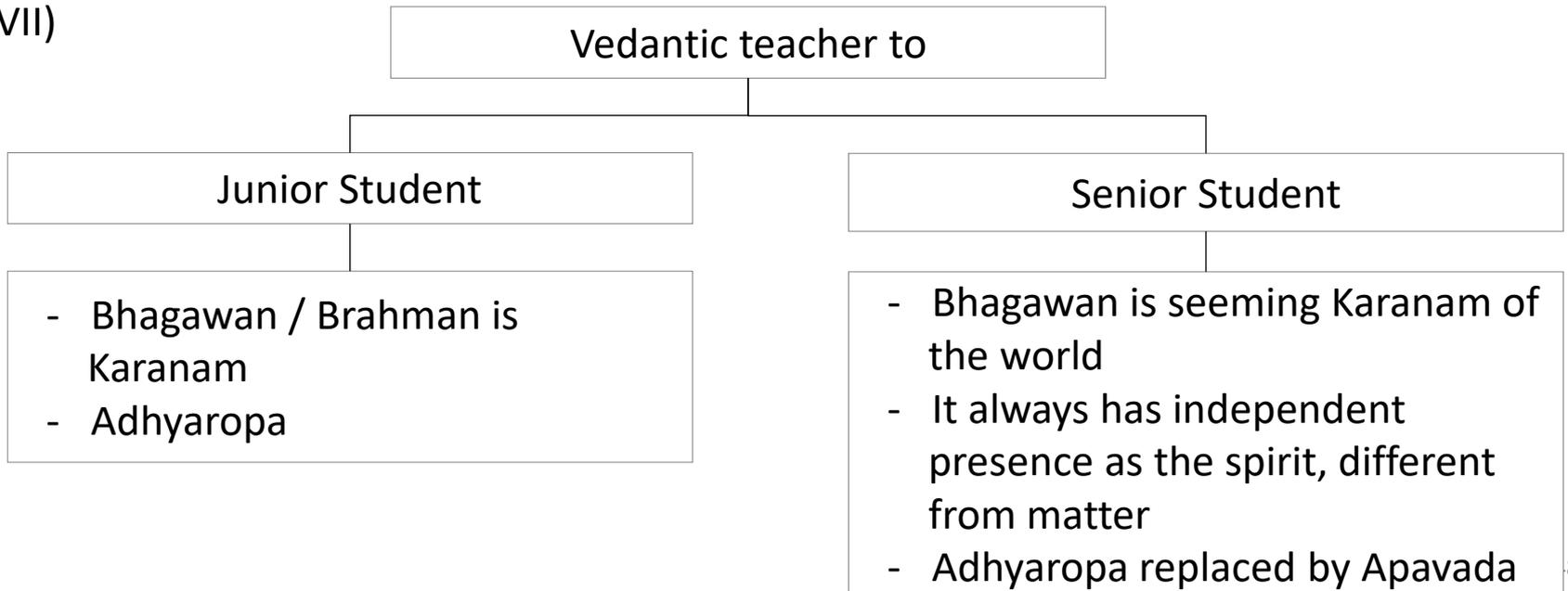
XXXXV) Brahman can never become Jiva or produce Jiva.



XXXXVI) Ajati Vadas corollary :

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

XXXXVII)



XXXXVIII)



XXXXIX)



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

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

- World is seemingly an effect.
- Samsara is seeming consequence.
- Really all not there.

• You were Brahman, are Brahman, ever will be Brahman – ultimate truth in the Veda.

XXXXXXII) Conclusion :

a)

Brahman	World
- Not Karanam - Cause	- Not effect, product

b) What is world?

- Only an appearance in Brahman.

c)

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

d) Waker not Karanamn of Dream.

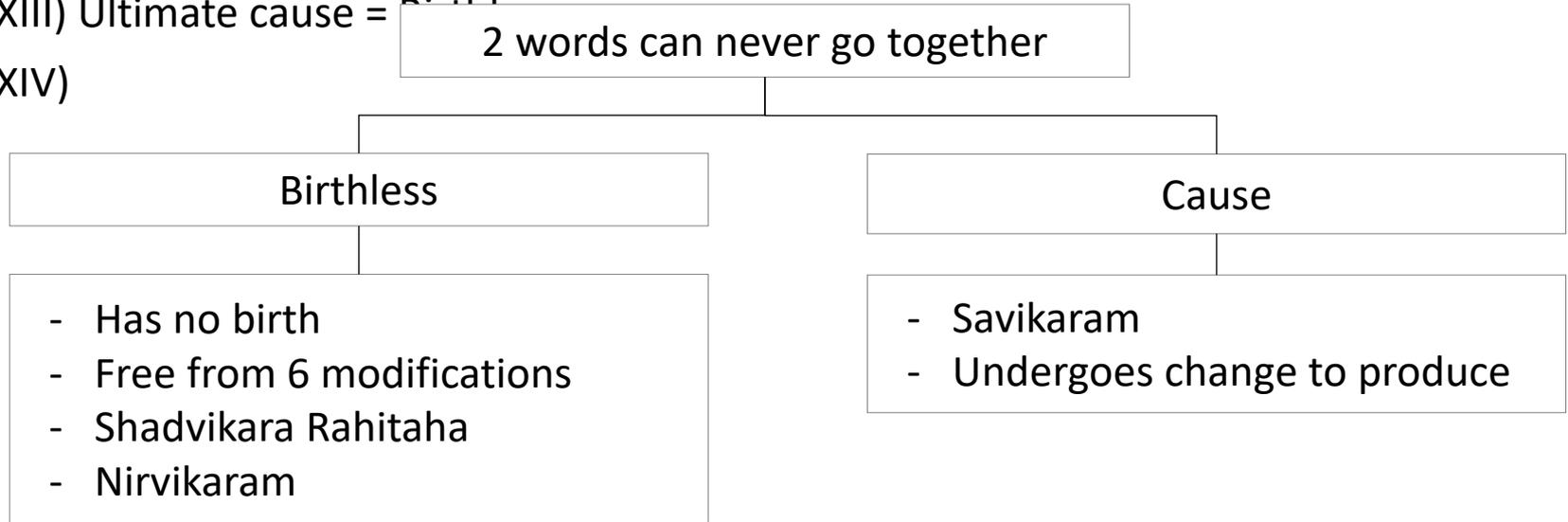
- Dream not a product.
- It is an appearance due to ignorance of waker.
- Brahman not Karanam of waking.
- Waking not a product.
- It is an appearance due to ignorance of Brahman (Nirakara, Nirguna Rupa).

Chapter 4 – Karika 7 :

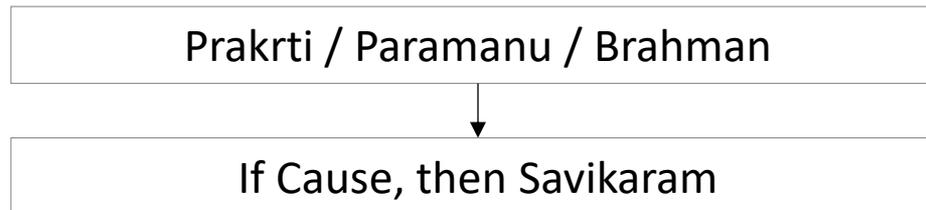
Essence :

XXXXXIII) Ultimate cause = Birthless

XXXXXIV)



XXXXXV)



XXXXXVI) Birthless (Nirvikaram) Cause (Savikaram).

- Like hot icecream
- Square circle
- Contradiction
- Nirvikara – Savikara contradiction.

XXXXXVII) Nirvikaram can't become Savikaram.

- Savikaram can't become Nirvikaram.
- Birthless can't be a cause.
- Therefore, there is logical contradiction.

XXXXXVIII) Same as Chapter 3 – K – 21

Mandukya Upanishad :

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।

प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥ २१ ॥

na bhavatyamṛtaṃ martyaṃ na martyamamṛtaṃ tathā |

prakṛteranyathābhāvo na kathamcidbhaviṣyati || 21 ||

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

Chapter 4 – Karika 9 :

XXXXXIX) Shankara :

a) Chapter 3 :

- Ultimate cause assumed was Atma – Brahman.

b) Here Sankhya / Yoga / Nyaya / Veiseshika talk about their ultimate cause.

Prakrti	Param Anu
- Sankhya Philosophy - Refuted by Nyaya / Veiseshika	- Nyaya Philosophy - Refuted by Sankhya / Yoga

c) Both refute each other.

Chapter 4 - Karika No. 9 :

XXXXXX) Nyaya / Veiseshika – Refutes Sankhya / Yoga in Karika No. 11.

- Logical arguments

XXXXXX I) Here Karika No. 9, Gaudapada concludes Ajativada.

XXXXXX II) Brahman not ultimate cause – hence Moksha possible.

XXXXXXIII) In Adhyaropa we say :

- Moola Karanam of universe = Brahman / Bhagawan

XXXXXXIV) Apavada state :

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

XXXXXXV) Conclusion :

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

XXXXXXVI) Bhagavan is Karanam will not satisfy anyone

Ultimate Answer :

- Bhagawan is not a Karanam.

XXXXXXVII) What is the world?

Answer :

- Appearance.

When Did it appear?

- It is Anaadi, Anantham
- Beginningless, endless appearance = Ultimate answer.

XXXXXXVIII) Gita :

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

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

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

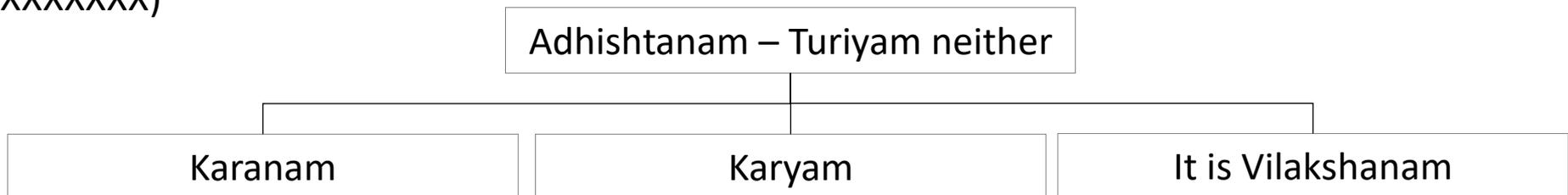
XXXXXXIX) Where does world appear?

- Appearances require Adhishtanam

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

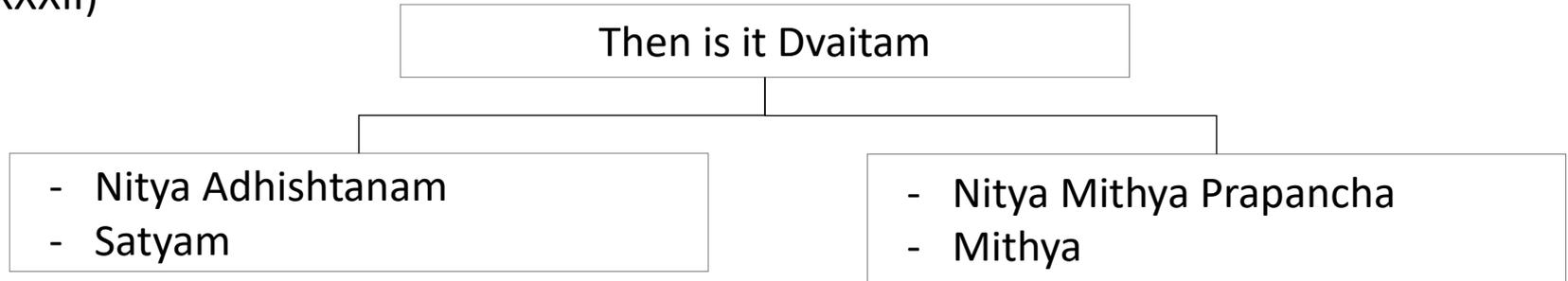
- Beginning less, endless appearances require Adhishtanam = Brahman, Turiyam.

XXXXXXX)



XXXXXXX I) Brahman = Nitya Adhishtanam of Nitya Mithya Prapancha Jagat.

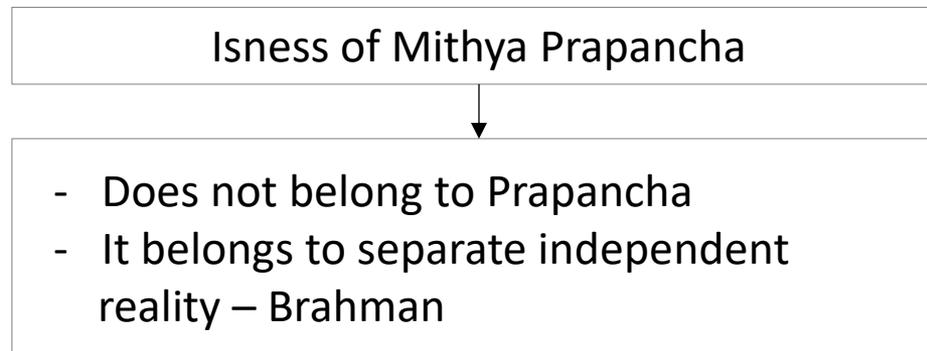
XXXXXXXII)



XXXXXXXIII) Are there two realities?

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

XXXXXXXIV)



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

- 2 counted but isness only one.

XXXXXXXXVI)

Clay	Pot
Is	Is

- Isness common between them
- Isness only one

XXXXXXXXVII) Tasmāt Brahma Eva Tasti :

- Maya Bhati.

XXXXXXXXVIII) Brahman :

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

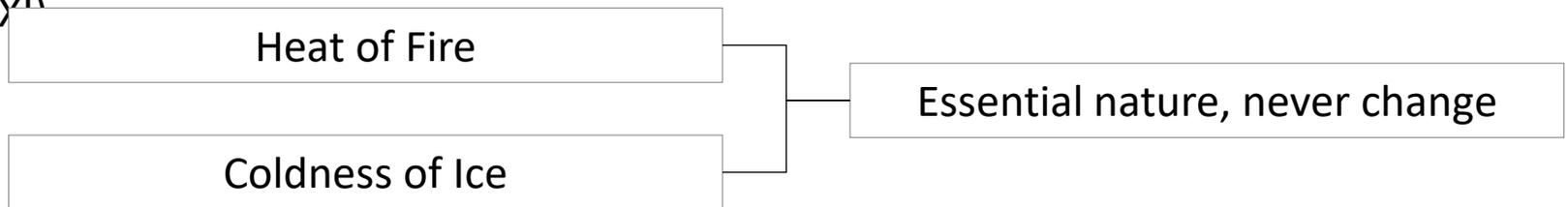
XXXXXXXXIX) Yasmat Laukika Api Prakrti :

- Prakrti = Essential nature.

XXXXXXXXX) Na Viparyeti :

- Doesn't change.

XXXXXXXXXI)



- Essential nature is Vyavaharika word, does not undergo change.

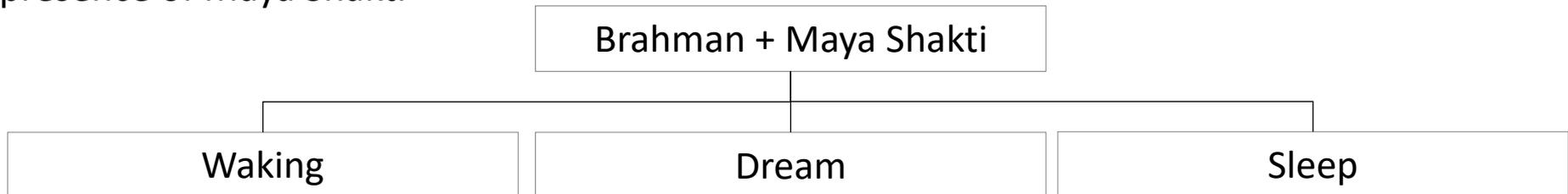
**XXXXXXXXXII) Essential nature of Brahman = Consciousness, awareness
= Paramartika Satyam, Nirvikaratvam**

XXXXXXXXXIII) How can Nirvikaram Brahma ever become Karanam

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

XXXXXXXXXIV) Brahman = Changeless, can't undergo change
= Brahman never Karanam

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



XXXXXXXXXVI) Brahman is never a real Karanam

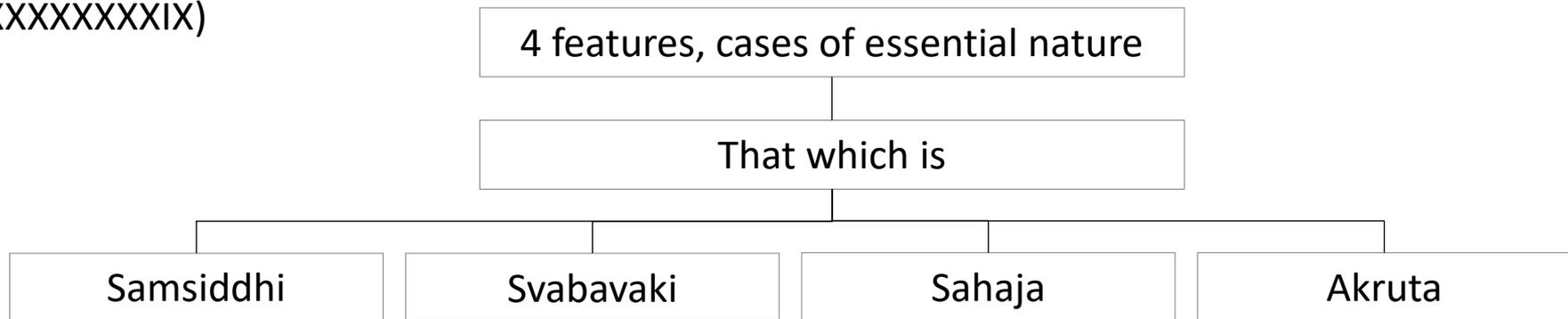
- Brahmanaha Svarupaha Na Viparyeti.
- Yasmat Laukikaki – na Viparyeti.
- Prakrti Svarupam Na Viparyeti

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

- What do you mean by essential nature of a thing?

XXXXXXXXXVIII) Gaudapada defines essential nature with many definitions.

XXXXXXXXIX)



XXXXXXXXX) What is common to all of them?

- Svabavam Na Jahati.
- Essential nature doesn't become otherwise.
- It never gets altered.
- It ever remains the same.

XXXXXXXXXI) If Brahman = Akaranam, as its essential nature.

- Akarnatva Nature will ever remain the same.
- In 3 periods of time Brahman remains Akaranam.

XXXXXXXXXII) Brahman is Nitya Nirvikara, Akarana Svarupa, Svabava.

- Brahman never created the world or became the world.



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

XXXXXXXXXXIV) You are seemingly beautiful = Not beautiful.

Revision :

I) Chapter 4 - Karika No. 9 :

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

sāṃsiddhikī svābhāvikī sahajā akṛtā ca yā |
prakṛtiḥ seti vijñeyā svabhāvaṃ na jahāti yā || 9 ||

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

XXXXXXXXXXV) Chapter 4 : Alatahanti Prakaranam

- Refutes all schools, Advaitam alone is right = Vedantic teaching, Advaita Darshanam.

XXXXXXXXXXVI) There can't be real creation but there can be unreal appearance like dream world due to Maya Shakti of Brahman

XXXXXXXXXXVII) Gaudapada :

- Any school which talks about real creation must be refuted.

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

Ajati Vada	All Jativadas
Alone right	wrong

XXXXXXXXXXIX) Jati = Janma = Utpatti = Origination of Universe.

- This is Gaudapada's primary thesis in Chapter 4.

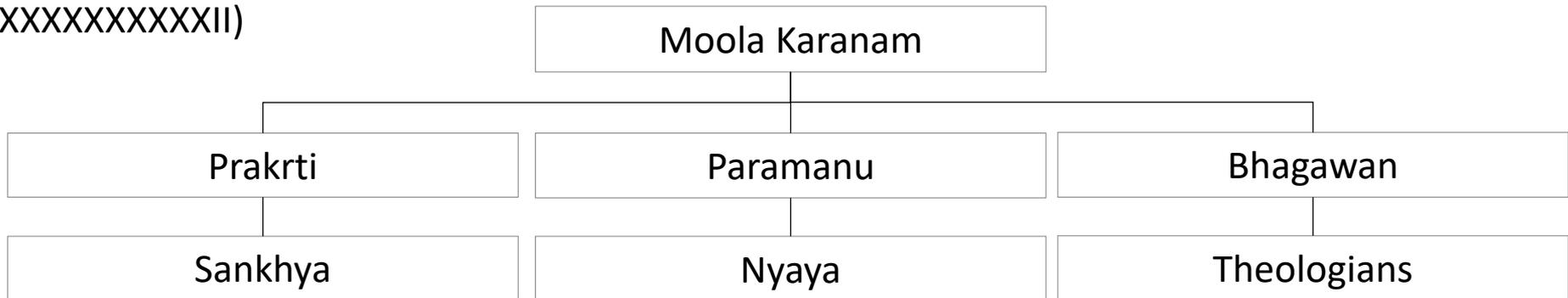
XXXXXXXXXXX) Moola Karanam concept initially ok for junior student.

- For senior student, it must be refuted after Mahavakyam.

XXXXXXXXXXXI) Moola Karanam = Logical contradiction.

- Discussed in Chapter 3 – Verse 20, 21, 22 and Chapter 4 – Verse 6, 7, 8

XXXXXXXXXXII)



XXXXXXXXXXIII) Moola Karanam never has its own Karanam = It is not a Karyam

= Beginningless

= Ajati

= Birthless

XXXXXXXXXXIV) Birthless means Shad Vikara Rahitaha Asti, Jayate, Vardate, Viparimate, Vipakshiyate.

- Its is a package.
- Negate one, all negated.

XXXXXXXXXXV) Birthless = Nirvikaraha

XXXXXXXXXXVI) Vishnu Sahasranamam : Verse 5

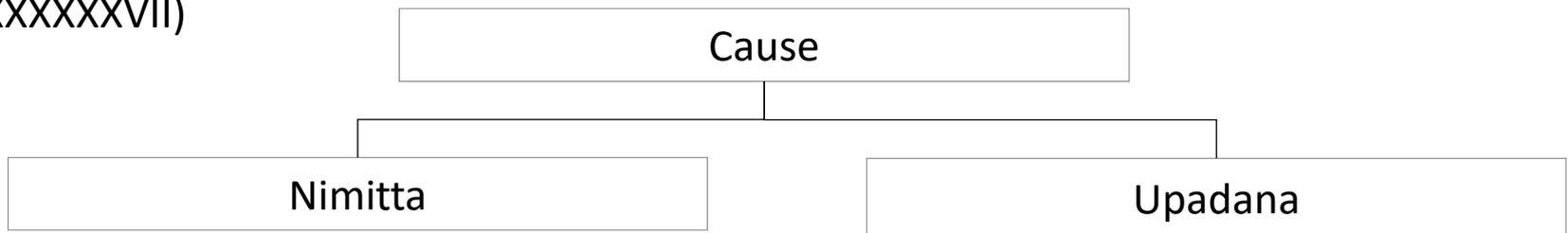
अविकाराय शुद्धाय नित्याय परमात्मने ।
सदैकरूपरूपाय विष्णवे सर्वजिष्णवे ॥ 5 ॥

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

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

- Sada Eka Rupaya = Bhagavan
= Nirvikaraha
= Cause of Universe

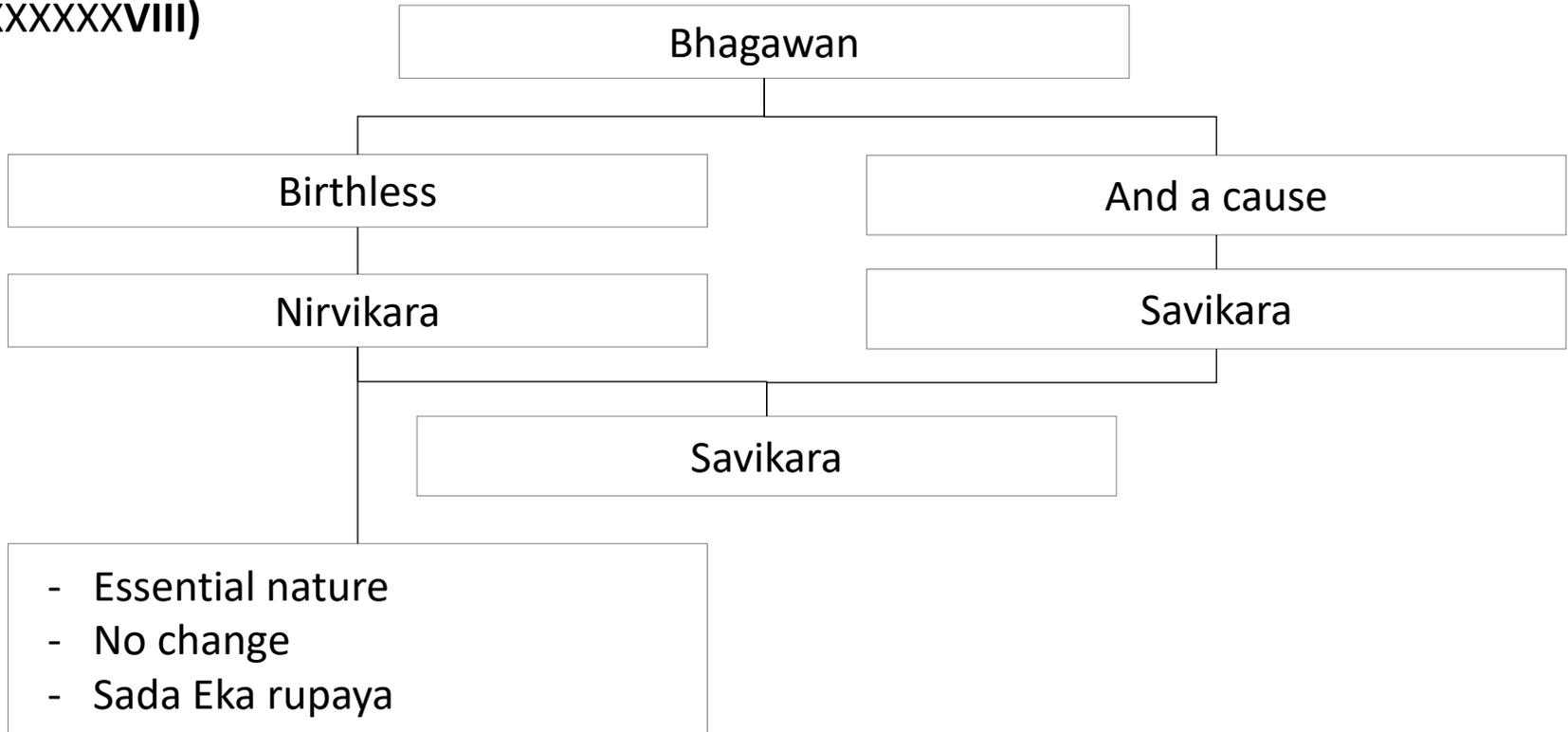
XXXXXXXXXXVII)



- Undergoes change partially or totally.

- Bhagawan = Nirvikaranam
= Parinami Upadana Karanam
= Akaranam

XXXXXXXXXXVIII)

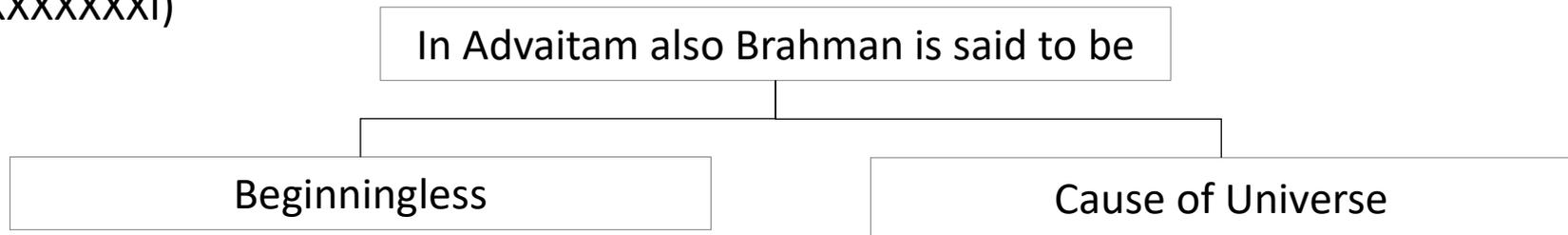


XXXXXXXXXXIX) Bhagawan can't partially transform into Jagat or Jiva.

- Can't become Dualistic.
- Remains Advaitam, nondual all the time.

XXXXXXXXXXXX) Beginningless cause = Logical contradiction = Gauda padas thesis.

XXXXXXXXXXXXXI)



- When Purva Pakshi says same we criticize why?

Example :

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

XXXXXXXXXXXXXII) Advaitin Quotes :

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, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

Brahma Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

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

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

- Deliberately compromising and accepting that temporarily.

Example :

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

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

1161) I) Maya Panchakam :

श्रुतिशतनिगमान्तशोधकान-
प्यहह धनादिनिदर्शनेन सद्यः ।
कलुषयति चतुष्पदाद्यभिन्ना-
नघटितघटनापटीयसी माया ॥ २ ॥

srutishatanigamánta sodhakán
apyahaha dhanádinidarshanena sadyah
kaluúayati catuúpadádyabhinnán
aghatitaghatanápatiyasè máyá.(2)

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

- We say it is illogical concept.

II) Once student ready, deliberate come to Apavada.

- Negate Maya.
- Admit, Brahman = akaranam.
- Seek forgiveness.

III) Kathopanishad : 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]

- Brahman = Neither Karyam or Karanam.
- Vivarta Karanam = Mayika Karanam = Temporary
- Negate Karana status later.

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

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

V) 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]

Mandukya Upanishad :

3 rd Pada	4 th pada
- Moola Karanam - Not ultimate	- Vilakshanam

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

VI) Gita : Chapter 2 – Verse 12

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

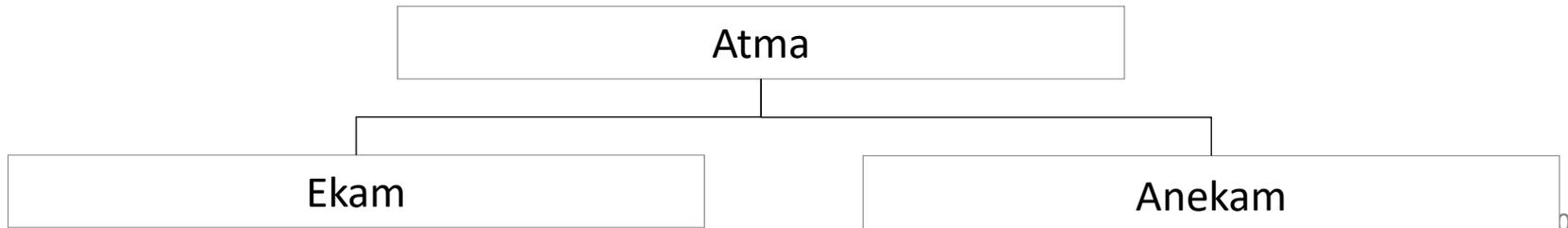
na tvevāham jātu nāsam
na tvam neme janādhipāḥ |
nacaiva na bhaviṣyāmaḥ
sarve vayam ataḥ param ||2-12||

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

- At all times I as Atma am eternal, you are eternal, changeless.
- Controversial Shloka.
- **All Jivas are eternal Bhishma, Drona, you are eternal Jivas.**

VII) Debate :

- Are there many eternal Jivas?



- Auphadika Bahutvam not Vastava Bahutva.
- Appear as many Jiva because of container bodies – Upadhi Bheda.

VIII) Amrutatva lakshana, immortality of Jiva.

- Jiva Sarvada Amrutaha said in Karika No. 10.
- Birth – death belongs to Upadhi – Body – Mind.
- Aupadhika Bahutvam in Vyavahara only.
- Paramartika Vastu = Ekam.

IX) Advaitin :

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

X) Purva Pakshi's favourite verse of Gita.

Gita : Chapter 18 – Verse 66

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

sarvadharmān parityajya
māmēkaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpēbhyah
mōkṣayaīṣyāmi mā śucaḥ || 18 - 66 ||

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

- Surrender to Bhagawan.
- Bhagavan removes bondage.

XI) Advaitin :

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

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

XIII) Thinking, I have Samsara problem, Jiva commits mistake.

XIV) Seeking is obstruction for Jiva.

- Vedanta educates us of illegitimacy of seeking, Samsara.
- Veda never fulfills seeking.

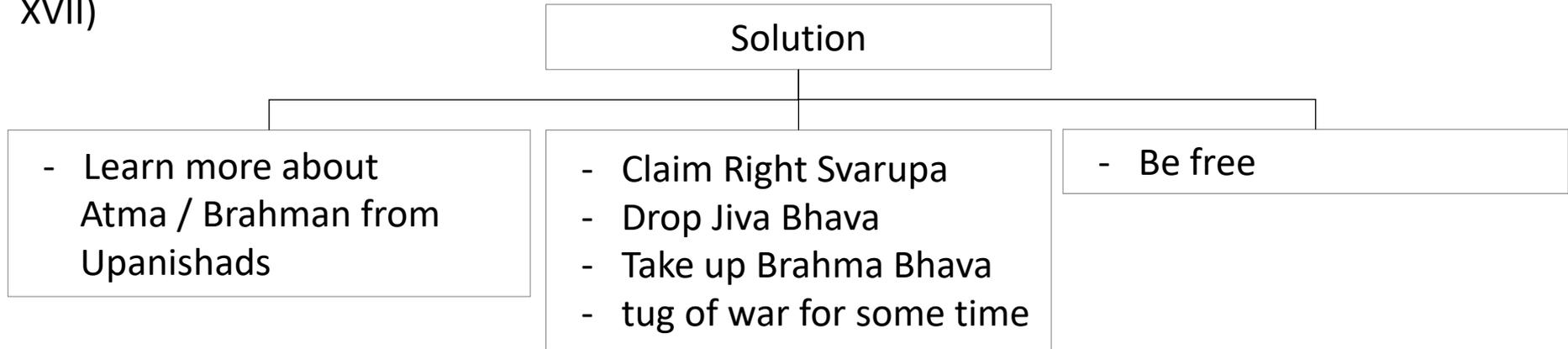
XV) Assumption :

- I am Samsari is the problem.
- It is Jnana Adhyasa and Artha Adhyasa.
- Atma Asanga, ever free from Adhyasa, eternal.

XVI) Powerful Mantra – Chapter 4 - Karika No. 10.

- Jara = Old Age
 - Janma = Birth
 - Marana = Death
 - These are frightening aspects of a Jiva.
- Rahitaha
- Free from
- Nirmuktaha

XVII)

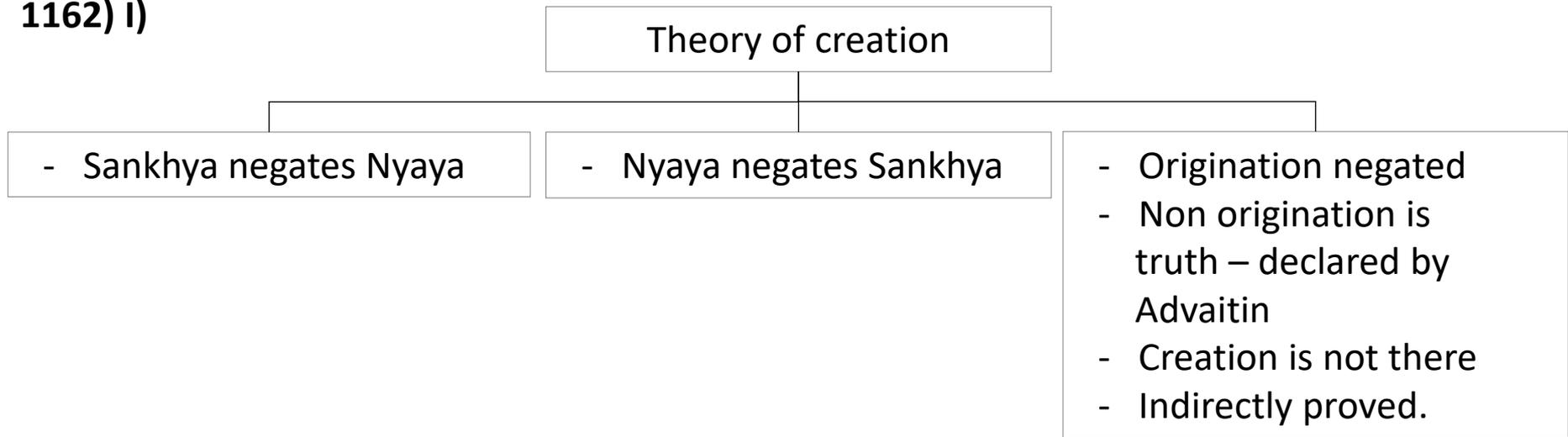


XVIII) Here Dharma = Jiva not Goal of life – Dharma, Artha, Kama, Moksha.

- Sarva Atmanaha Iti etat = Svabavataha Prakrti.

• No Sadhana is required for immortality, other than dropping notion – I am mortal.

1162) I)

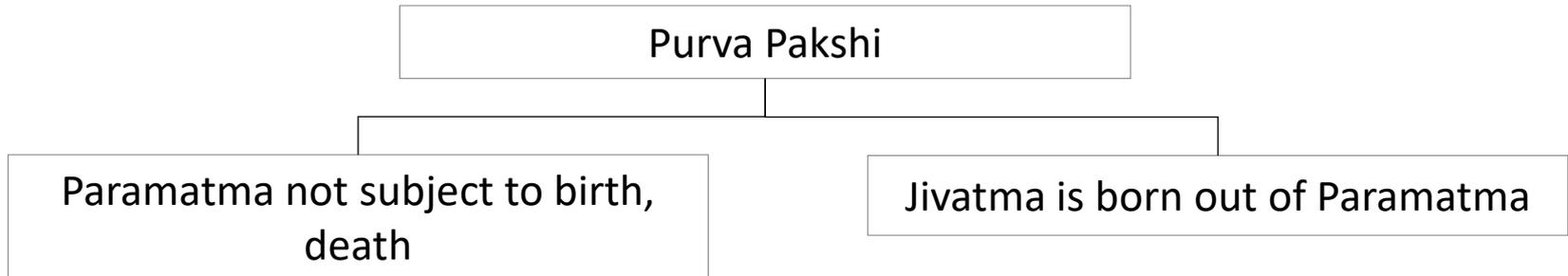


II) No creation has ever originated from Atma.

III) Atma alone was, is, will be.

- Atma = Our real eternal changeless nature.

IV)



V) Atma – not cause of creation, refers to both Jivatma, Paramatma.

VI) Don't have 2 Atmas – Jivatma and Paramatma.

- Parama refers to Eka Atma.

VII) Bold declaration of Veda :

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

VIII) Prakritataha – Svabavataha :

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

IX) Evam Svabavam Tey Dharmaha Atmanaha Tantaha

- Every Jivatma is birthless, deathless by nature, immortal, by nature.

X) Therefore we don't have to work for Moksha.

XI) We assume mortality for ourself.

- **We thing, we assume we are mortal, even though we are immortal.**

XII) We have taken mortality as the truth.

- It is not taught anywhere.
- Every Jiva assumes he is mortal.

XIII) Mortality is an assumption without enquiry.

XIV) We see bodies are born and die; hence we take birth – death as a fact of Universe without enquiry.

XV) Majority think and see bodies born, assume Jiva also born.

XVI) Jara, Maranam Atmani Kalpayantaha :

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

XVII) Chyavante :

- Slipping from our higher immortal nature.

XVIII) Chant : Brihadaranyaka Upanishad (Chapter 1 – 3 – 28)

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

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

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

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

XIX) We say :

- My Sadhana not complete.
- I hope in this Janma I get Moksha, immortality.
- Fact : Working for Moksha.

• **Effort indicates – not willing to challenge the conclusion – I am ever free.**

- It is an obstacle for Moksha.

XX) Tan Manishiya Janma Marana Chintaya :

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

XXI) Sankhya :

a) Sat Karya Vada

b) Prakrti = Moola Karanam, birthless, deathless, original cause.

c) In Prakrti – Universe is in potential form.

d) Potential Universe in Prakrti evolves into physical universe.

- Prakrtis evolution = Prapancha.

e) If it is new creation, then it is Veiseshika theory.

f) What is there in the form of Prakrti alone has become the Universe.

g)

Substance – Cause	New form – Effect
Gold	Chain
Clay	Pot
Wood	Furniture
Prakrti	Prapancha

h) This is called Prakrti – Parinama Vada = Sat Karya Vada

i) Karanam alone appears as Karyam.

Cause	Appears as – Effect
Gold	Chain
Clay	Pot
Prakrti	World (Prapancha)
Avyakta	Vyakta
Unmanifest	Manifest

→ Both one and same ←

XXII) Katham Anupapannam – How it is illogical?

- Arguments in Karika No. 11, 12, 13.
- Veiseshika refutation of Sankhya theory of creation.

Gist : XXIII) Sankhya :

- Cause alone appears as effect.

	Appears as
Gold	Chain
Clay	Pot
Wood	Table

XXVII) Veishika attacks Sankhya :

a) In your Matam – Karanam = Karyam

↑

Born

↑

Product

b) Cause alone is born in the form of a product.

- Karanam Eva Karyam.

c) Instead of saying ornaments are born out of Gold, we can say :

- **Gold is born in the form of Ornament.**

d) Don't say :

- Bangle is born.
- Bangle = Birth of cause
= Effect

e) Birth of cause is Sat Karya Vada – Why?

XXVIII) Normally we say :

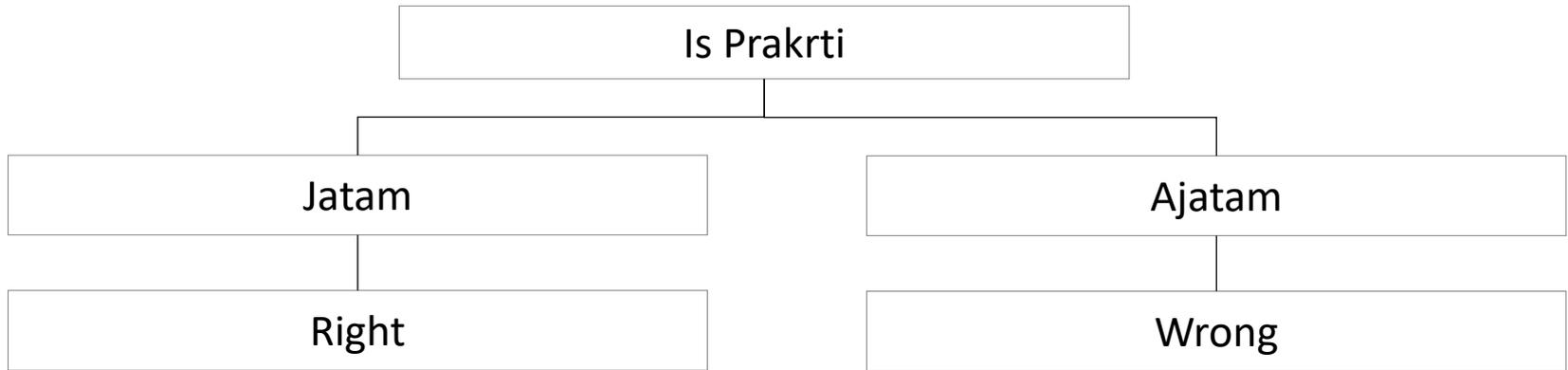
a) Prapancha is born of Prakrti.

- In your theory both are one and same.

b) Prakrti alone is born in the form of Prapancha.

c) Prakrti evolves, transforms into Prapancha.

d)



e) We can never say Prakrti is Ajatam.

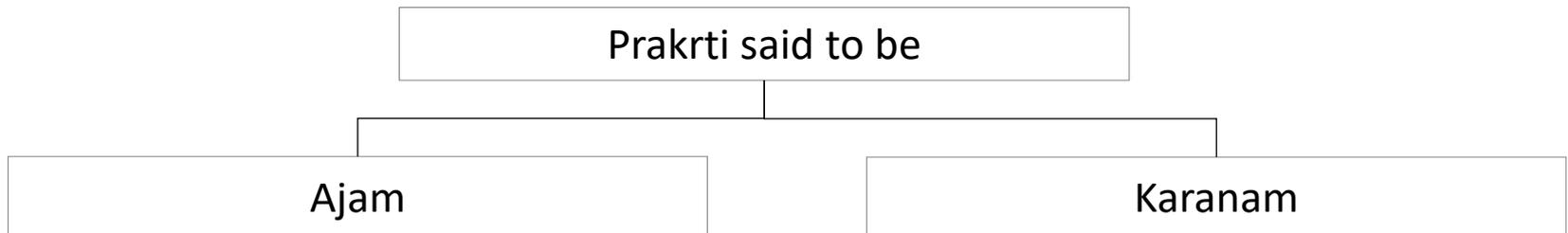
f) Whatever is Karanam is always Jatam.

g) You can never talk about Ajam – Karanam.

h) If Prakrti is Karanam it can't be Ajam.

- **If Prakrti is Ajam it can't be Karanam.**

i)



- Logically unsound.

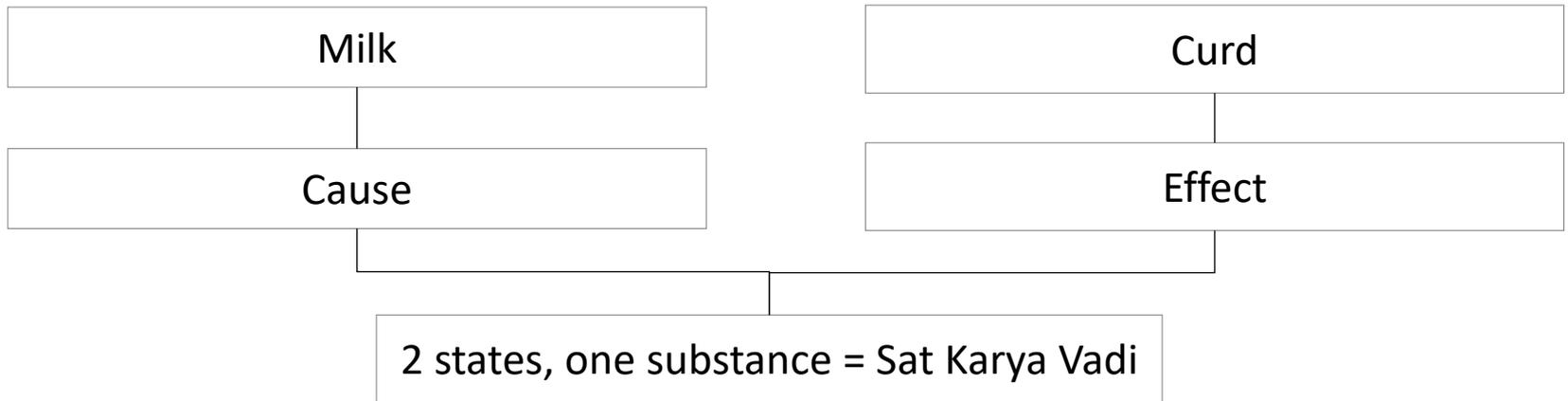
XXIX) Here Prakruti taken as Upadana Karanam clay, gold, not Nimitta Karanam Potter, goldsmith.

XXX) For Sankhya, Upadana Karanam is same as Karyam.

- Karanam alone appears as Karyam.

Causal state Unmanifest	Effectual state – Manifest
Karanam	Karyam

XXXI)



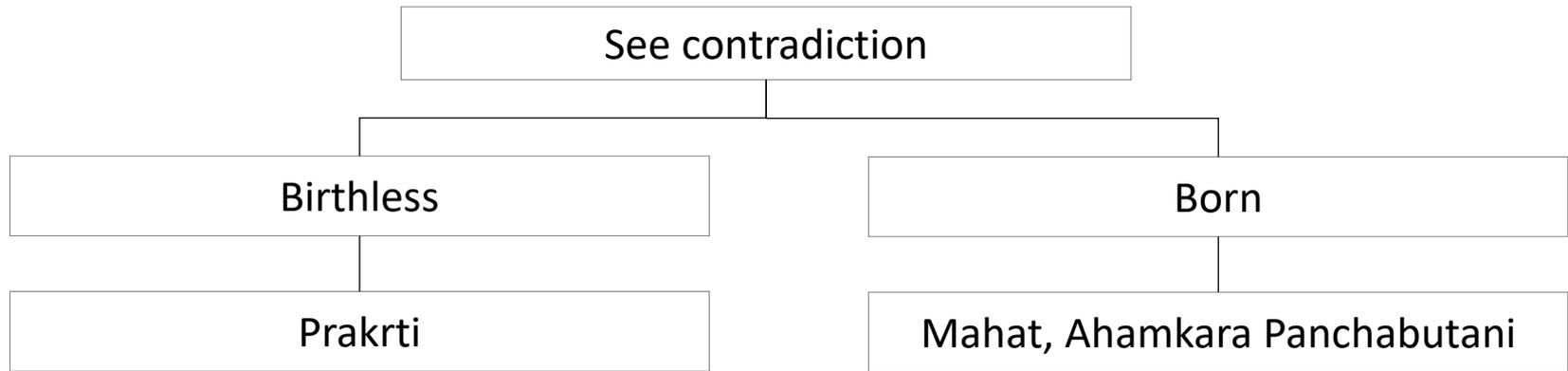
XXXII) Karanam = Karyam

- Cause alone modifies, evolves, appears as effect – Karyam.

XXXIII) This is general law

Cause	Transforms to
Gold	Ornaments

XXXIV)



Example :

- Hot Ice cream
- Square circle

XXXV) Suppose birthless Prakrti is born in the form of Mahat, Ahamkara, pancha Butani.

- Katham Ajam Uchyate.
- How can you say Prakrti is birthless? Veiseshika asks Sankhya.

XXXVI) Prakrti is Nityam – eternal contradiction.

- Once Prakrti has transformed into creation, how can Prakrti continue to be there?

XXXVII) Milk can't remain after getting converted to curd.

- Once Karanam has become Karyam, Karanam has ended.

XXXVIII) Once Prakrti becomes Universe, it will not be existent at all.

- Prakrti not Nityam.

XXXIX) Date of Birth of Universe = Date of death of Prakrti.

XXXX) Sankhya :

- Prakriti is eternal.

XXXXI) From Karika No. 11 – Gaudapada starts refutation of all philosophies.

XXXXII) No creation theory is logically sound.

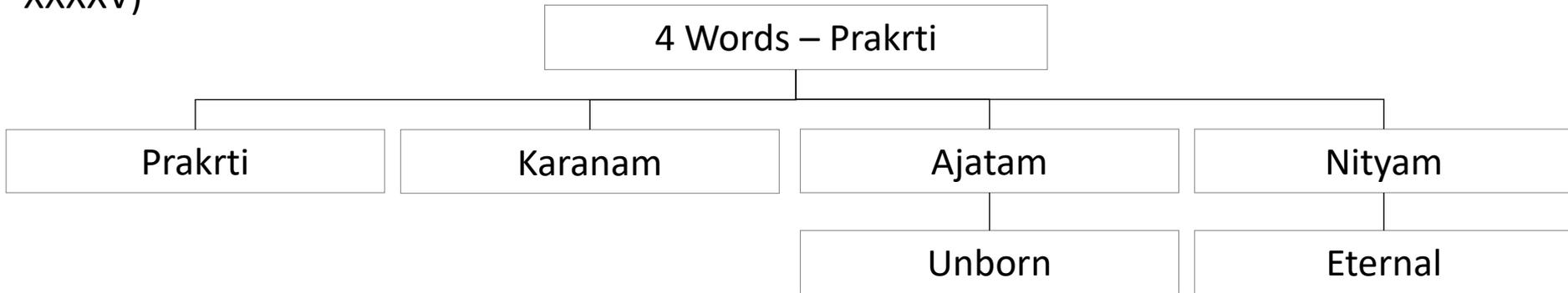
XXXXIII) Gaudapada refutes all theories and establishes that there is no creation.

- Approach called Ajati Vada.
- To establish Ajati Vada he negates Sankhya.
- Borrows Viseshikas arguments.

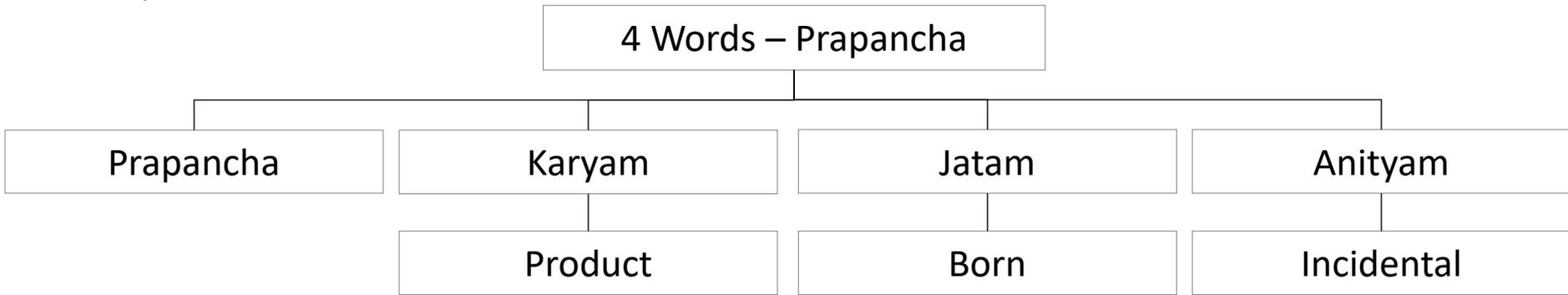
XXXXIV) Prakrti = Moola Karanam basic cause

- World / Prapancha = Karyam.

XXXXV)



XXXXVI)



XXXXVII) Normally we say :

- Prapancha – World is born out of Prakrti.

XXXXVIII) Sankhya :

- No new thing can ever be created.

XXXXIX) Veiseshika :

- Non-existent thing alone is created.
- Both powerful arguments.

XXXXX) Matter can't be created or destroyed

- Accepted by Veiseshika, science, Vedanta.
- We can never say Prapancha is born as a new material. Substance can't be born out of Prakrti.

XXXXXI)

New Language	Old Language
a) Gold is born in the form of Ornaments b) Wood is born in the form of Furniture c) Fibre is born in the form of clothes d) Prakrti alone is born in the form of Prapancha – Jagat	a) Ornaments are born out of Gold b) Furniture is born out of wood c) Clothes are born out of fibres d) Prapancha is born out of Prakrti

XXXXXII) One should say :

- Prakrti is born as the Universe.
- 1st Dosha.

XXXXXIII) 2nd Dosha :

- Prakrti is Nityam, eternal.
- Asadhu = Wrong.

XXXXXIV) a) 2nd Part :

- Binnam Nityancha Satu Katham Nitya Bavati.

b) Prakrti is born as Universe.

- Prakrti after Srishti has transformed into Universe.

c) Milk transforms to curd – Milk does not continue.

- This is called Parinami Upadana Karanam.

d) If Milk continues to exist, then milk will be called Nityam.

- Milk perishes.

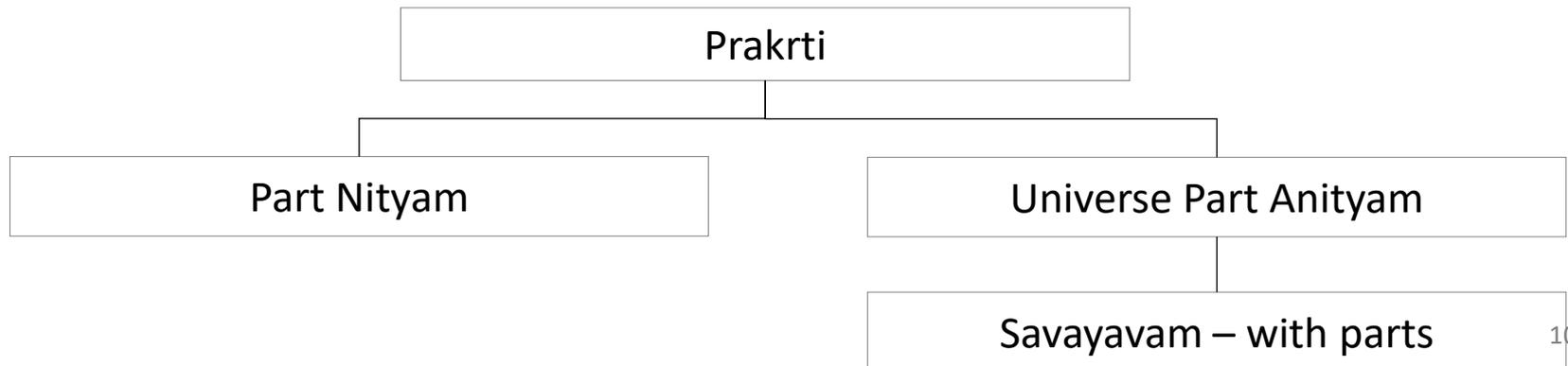
e) Similarly Prakrti perishes after Srishti – It is not more available.

- It has become Prapancha.

f) Suggestion :

- Prakrti totally doesn't transform into Universe, only does Partially.
- Part of rice cooked.
- Balance rice left.

g)



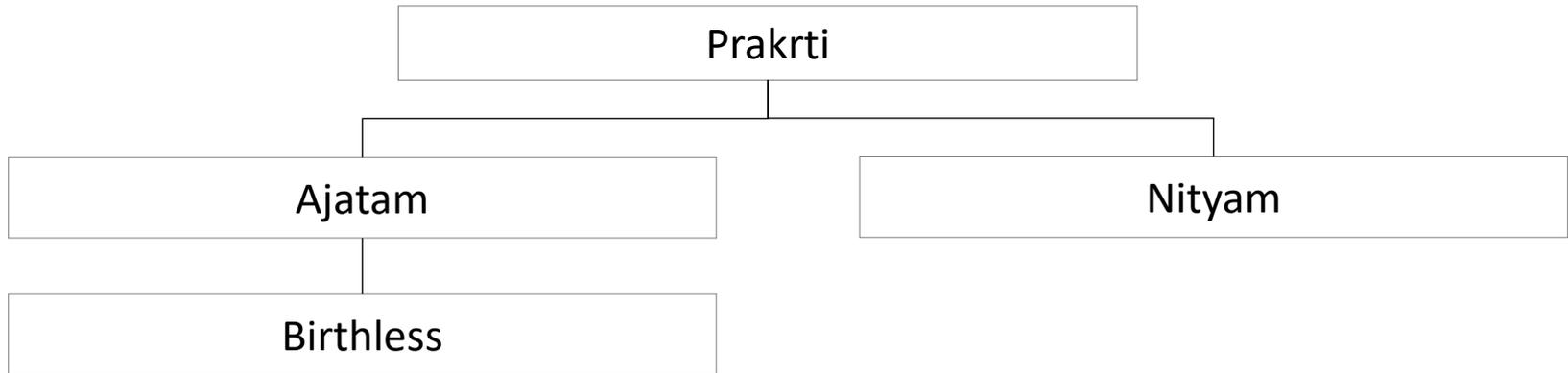
h) Vyapti :

- Accepted by all.
- Yatu Yatu Savayavam Tatu Tatu Anityam, Ghatavatu.
- Space, Atma – Partless = Nityam.

i) Pot – with parts – subject to negation.

- Atom to solar system with parts, Anityam.

XXXXXV) Prakrti – Nityam gets falsified.



XXXXXVI) Binnam :

- That which has partially or totally transformed is with parts, not eternal.
- Eka Deshena Sphutam – one part of Prakrti transforms.

XXXXXVII) Pradhanam Ajam Nityam Sa Syat :

- Pradhanam is birthless, deathless.
- Logical contradiction, Viprati Shiddham

XXXXXVIII) Gist :

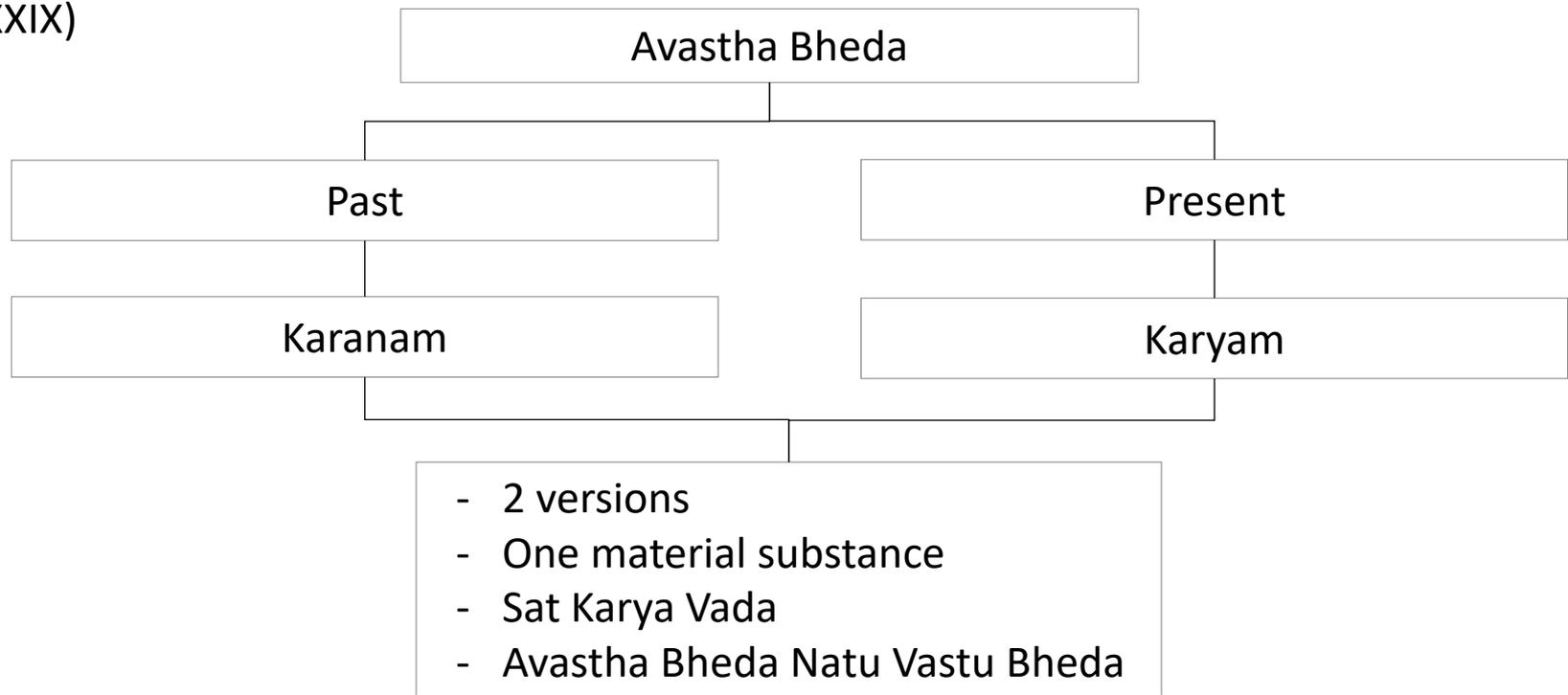
Prakrti	Prapancha
a) Karanam	a) Karyam
b) Ajatam	b) Jatam
c) Nityam	c) Anityam

- These are contradictory features, Sankyas Basic philosophy.

III) How product is created?

Sankhya	Nyaya
<ul style="list-style-type: none">- Already existent thing is manifesting in a new form- Milk – Curd- Seed – Tree- Karanam alone appears as karyam- Karanam and Karyam are one thing	<ul style="list-style-type: none">- New non-existent thing is created

XXXXXXIX)



XXXXXX) Chemistry equations :

- Balance total matter in the Universe always remains the same.
- Before Chemical reaction = After Chemical reaction
= No new matter created

XXXXXXI) Karyam = Karanam = Prakrti = Ajatam, Ajam

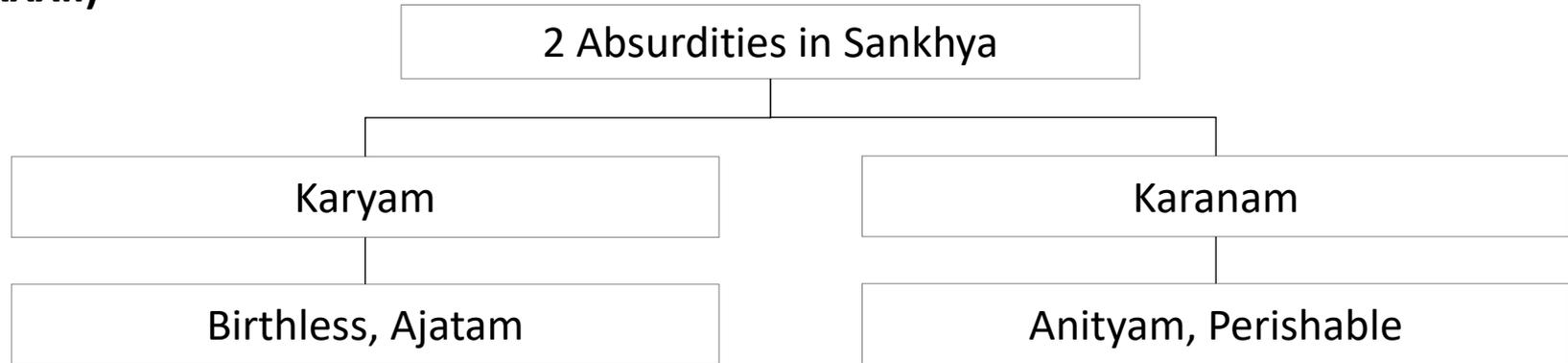
- Therefore Karyam Prapancha = Ajatam, Nityam



Birthless, eternal?

- If Prapancha = Ajatam, can't talk of origination of world.
= Absurdity No. 1
- Reverse also to be analysed.

XXXXXXII)



- Sva Mata Virodha is there in Sankhya System.
- This is Argument of Veiseshikas.

XXXXXXIII) 1st Absurdity :

- Karyam = Karanam = Ajatam.
- Therefore Karyam = Ajatam
- Viprashita = Absurdity.

XXXXXXIV) 4th BC :

- Veiseshikas existed before Gaudapada
- Shad Darshanam existed.
- Brahma Sutra Darshanam is the last, refutes all

XXXXXXV) 1st Equation :

- **Karyam = Karanam = Ajam**
- **Karyam = Ajam**

2nd Equation :

- **Karanam = Karyam = Anityam**
- **Karanam = Anityam**

Conclusion :

- This contradicts your original.

Theory :

- Prakrti = Nityam.

XXXXXXVI) Shastric meaning :

- **Advaitam = That which can't become dual.**
- **That which can't produce duality.**
- **Advaitam = Akaranam**
= Not a cause of Anything.
- **Brahman, Advaitam, can't be Karanam of dualistic Universe.**

XXXXXXVII) Anatma Prapancha :

- Not a product of Atma.

- **If product of Anatma then it becomes Karanam.**

XXXXXXVIII) Universe, not product of Atma, it is Mithya, just appearance category.

- Dream not product of waker, waker not cause of dream, it appeared in waker and disappeared.
- Waker not product of Turiyam.
- **Turiyam not cause of waker.**
- **Waker appears and disappears in Turiyam.**
- Very important derivation in Vedanta.

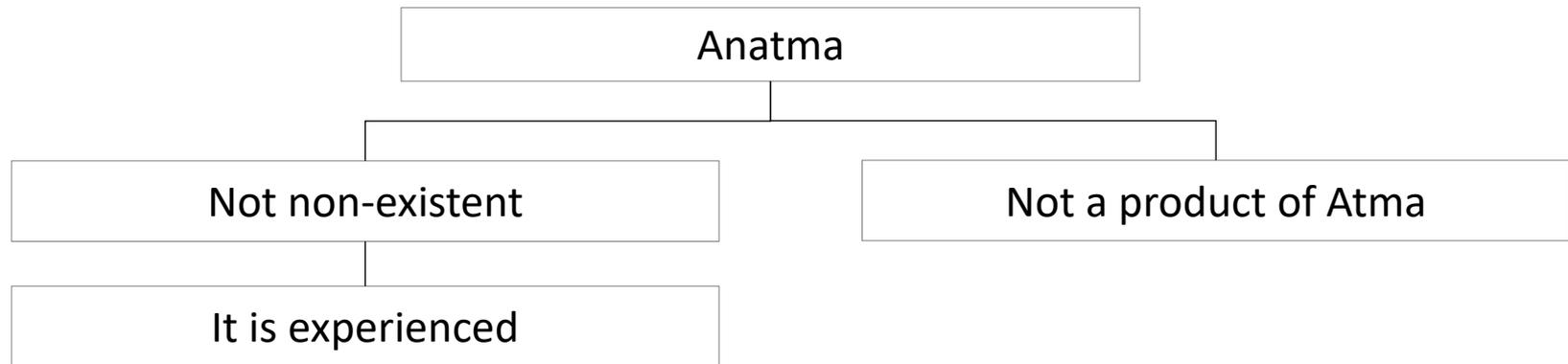
XXXXXXIX) If product, Atma = Karanam then Anityam, Ajam.

- Turia is Karya – Karana Vilakshanam.

XXXXXXX) Anatma Prapancha not product of Atma.

- Also, can't say it is non-existent.

XXXXXXXI)



- Then what is it?

• **Anatma Prapancha, universe is an appearance in Atma not produced by Atma.**

- It does not appear at a particular time, then it will be a product.
- It is an appearance externally available in the Atma either in manifest form or unmanifest form.

XXXXXXXXII) It is only an appearance like a reflection in mirror, like dream.

- It does not have an independent existence of its own.
- Dream and waking do not have independent existence their own, Anatma, inert.
- They are dependent on seer consciousness.
- Therefore, this universe is as good as non-existent.

XXXXXXXXIII) 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]

XXXXXXXXIV) Assimilate each statement

Bottom line :

- **Universe is not a created product, it is an appearance.**
- **There is no Srishti, hence called Ajati Vada.**

XXXXXXXXV)

One side	Flip side
<ul style="list-style-type: none">- Atma = Advaitam- ½ cup full- Chapter 3 – Advaita Prakaranam	<ul style="list-style-type: none">- Prapancha Ajati Vada- ½ side empty- No creation

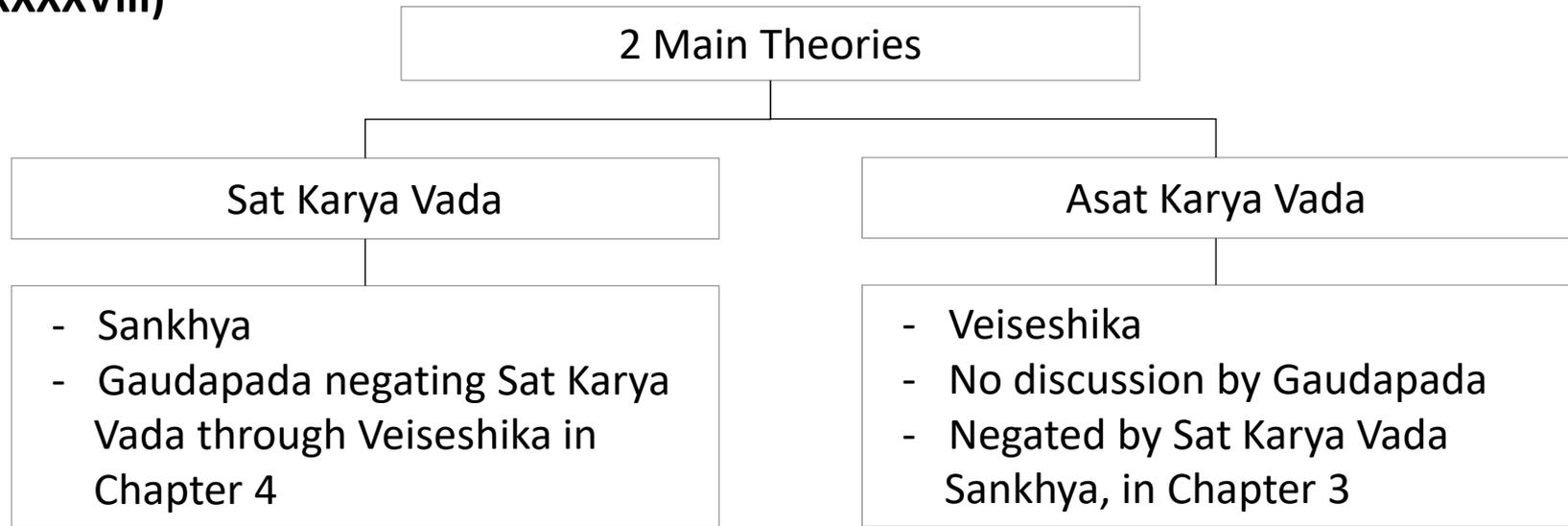
XXXXXXXXVI) How do you account for creation talked about by several philosophers.

- Sankhya / Yoga / Nyaya / Veiseshika – all talk of Srishti.

XXXXXXXXVII) Entire Chapter 4 – Analysis of Srishti Vadas of other schools.

Chapter 3	Chapter 4
Siddhanta Pradarshanam Sva Matha Sthapanam	Para Matha Nirakaranam

XXXXXXXXVIII)



XXXXXXXXIX) Asat Karya Vadas negation of Sat Karya Vada :

a) Universe can't be newly created.

- **Nothing can be newly created, law of conservation of energy and matter.**

b) Everything is already there in potential form.

c) Tree in seed oil in oil seed.

- Prapancha Karyam in Karanam – Prakrti.
- Universe was there in potential form.

d)

Srishti	Pralayam
<ul style="list-style-type: none">- Prakrti becomes Prapancha- Vyaktam- Gunas in dispropotion, equilibrium disturbed- Trigunatmikam- Vaishamyam- Karyam	<ul style="list-style-type: none">- Prapancha becomes Prakrti- Avyakta- 3 Gunas in equilibrium, Samyam 33 1/3 / Sattva / Tamas / Rajas- Trigunatmika- Karanam

e) Prakrti + Prapancha are one and same.

- No addition of 1 mg of matter.

f) Gaudapada negates

- Sankhya in Karika No. 11, 12.

XXXXXXXXXX) What is essence of argument?

a) Prakrti and Prapancha are one and same, their nature also is same.

b) Superficially appears different.

c) You violate Rule

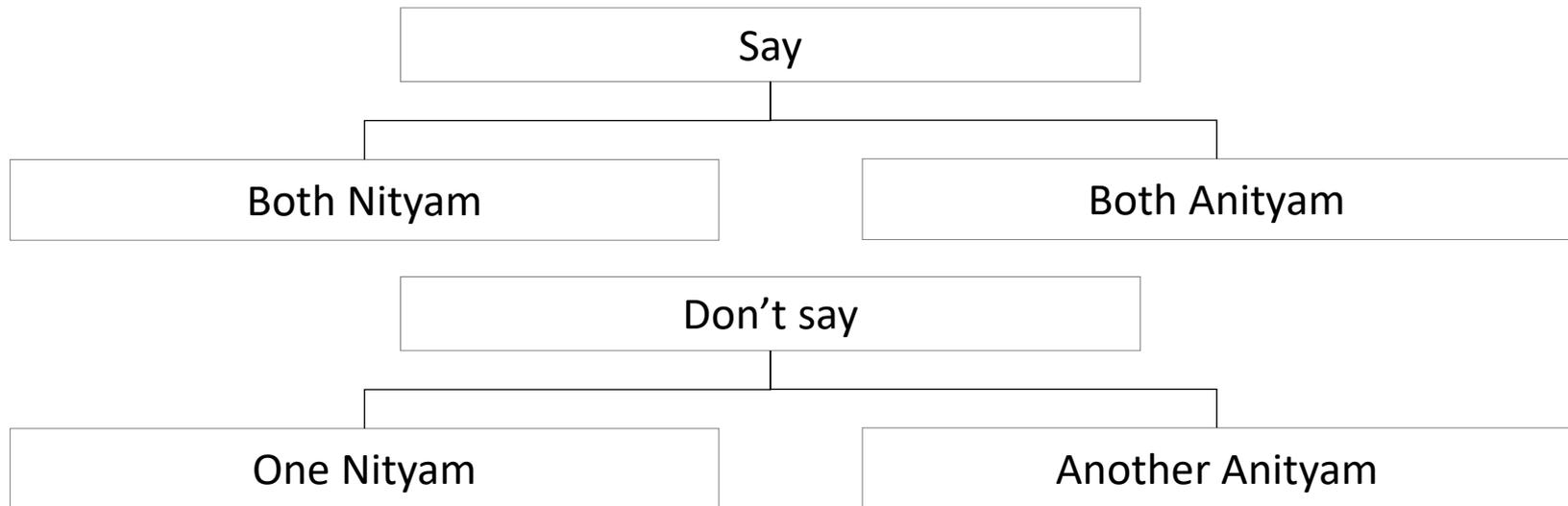
- Veiseshika tells Sankhya.

d)

Prakrti	Prapancha
- Karanam - Nityam	- Karyam - Anityam

e) Gaudapada :

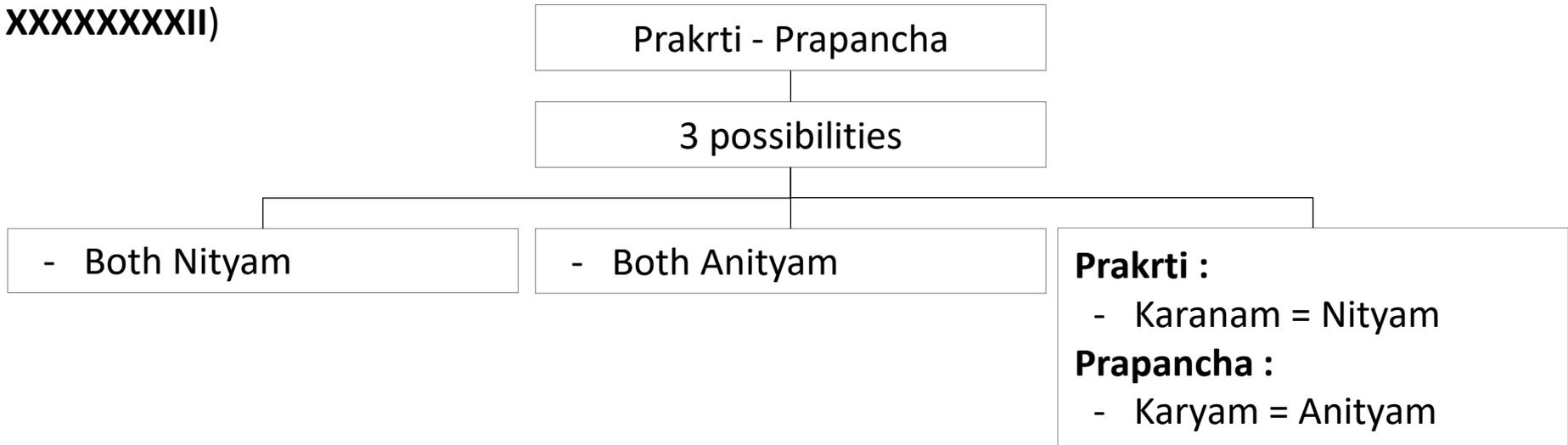
- This labelling is illogical as both are same.



- This is logical fallacy no. 1.

XXXXXXXXXI) Whatever status you give to Prakrti and Prapancha you will have logical problem.

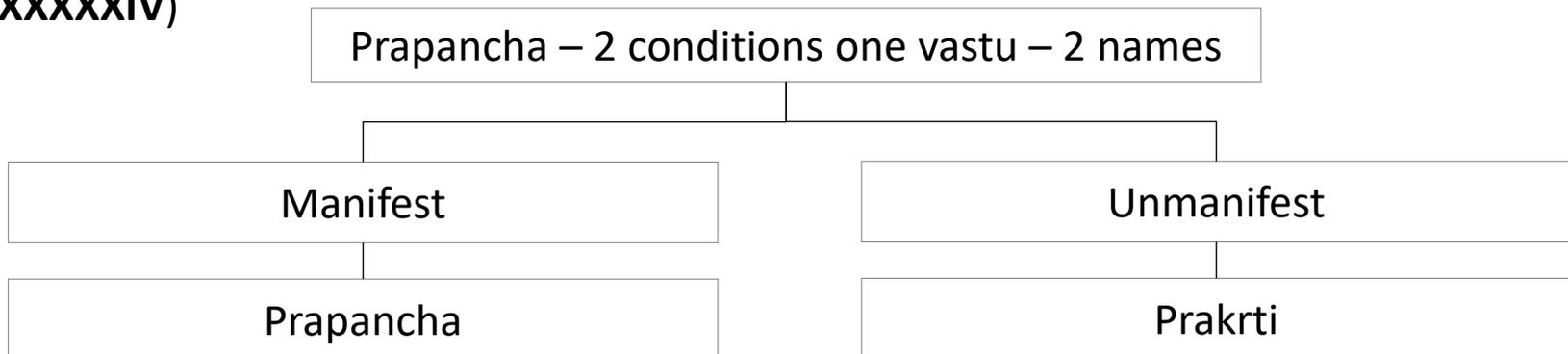
XXXXXXXXXII)



XXXXXXXXXIII) Both Nityam :

- H₂O = Vapour, Ice, Water
= 3 states
- Turiyam = Waking, Dream, Sleep
= 3 States

XXXXXXXXXIV)



XXXXXXXXV) Both Anityam :

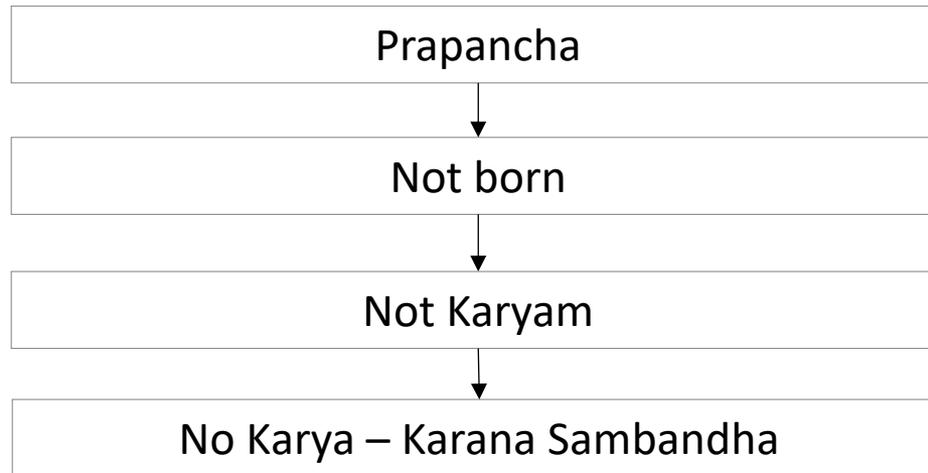
- Son – Father – Grandfather
- This is what Sankhya is talking.
- In all 3 logical fallacies.

XXXXXXXXVI) Gauda Pada does not mention both Nityam.

a) If Prakrti – Prapancha both Nityam, they will not have Karana – Karya Sambandha.

- Can't say Prapancha is product of Prakrti.

b) Prapancha need not be born out of Prakrti – because it is Nityam.



c) Sankhya talks of Karya – Karana Sambandha.

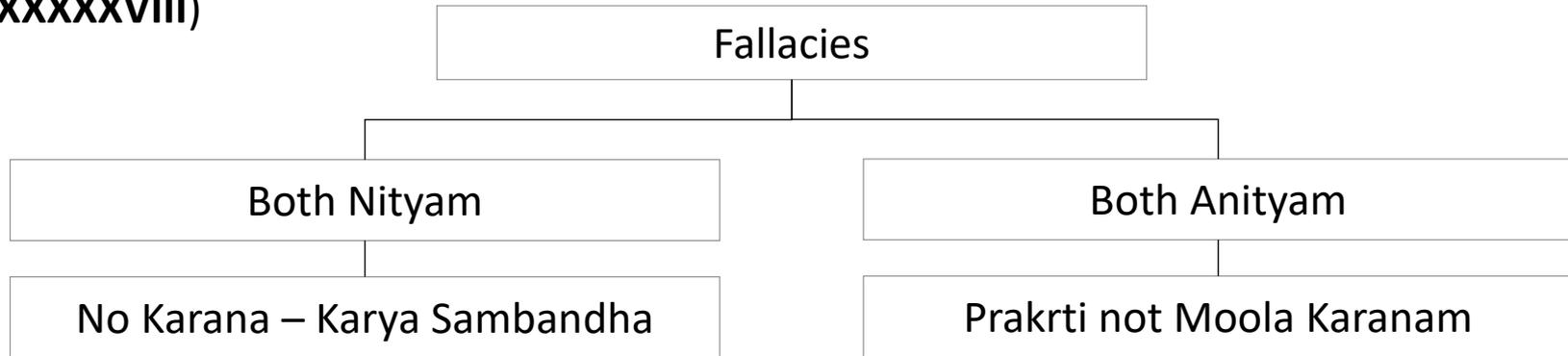
d) Sambandha = Fallacious no. 2.

- Logical fallacy if both Nityam.
- Karya Karana Sambandha fallacy.

XXXXXXXXVII) Logical fallacy :

- **Prakrti can't be Moola Karanam.**
- Moola Karanam, fundamental cause must be Nityam not Anityam.

XXXXXXXXVIII)



XXXXXXXXXIX) Hence Sankhya to avoid this problem takes 3rd option.

- Prakrti – Moola Karanam – Nityam, never born, Ajaati, Anaadi.
- Prapancha = Karyam = Anityam.
- From Nitya Prakrti, Prapancha is born which is perishable.

Nitya	Anitya
<ul style="list-style-type: none">- Karanam- Causeless cause- No infinite regression	<ul style="list-style-type: none">- Karyam is born

XXXXXXXXXX) Gaudapada Asks :

- How you arrive at Prakrti is Nityam, Anaadi, Moola Karanam.
- What is Pramanam?
- Not Pratyaksham – don't see Universe coming out.
- No Shastra Pramanam.

XXXXXXXXXXI) Shastra says Brahman = Moola Karanam.

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]

XXXXXXXXXXII) Sankhya :

- I use Anumana Pramanam.
- Every Karyam has Karanam in Vyavahara.
- Parents for all.

- Extend to creation.
- Ultimate = Moola Karanam, I name it Prakrti.
- Inference is the Pramanam.

XXXXXXXXXXIII) We will show logical fallacy in Anumana.

- Any Anumana is based on Pratyaksha Vyapti.

Example :

- Yatra Yatra Dhuma, Tatra Tatra – Vannihi

1163) I) Sankhya Philosophy :

Ajat – Anutpannat :

- From eternal Prakrti there is origination of non eternal universe.

Karyam	Karanam
Anityam	Prakrti
Prapancha	Nitya

II) Siddhantin :

- Drishtanta Nasti.
- No example to establish this.

III) Only where example is there, Vyapti, Anumana Pramana can be established as Moola Prakrti, Karanam.

IV) From Nitya Prakrti – Anatma Prapancha is not born – No Pramanam exists.

- From elephant, goat not born.

V) Hence Sankhyas statement is fallacious.

VI) Next question will be :

- What is Karanam of Prakrti
- Infinite regression
- Anavastha Dosha
- Can't arrive at Moola Karanam.

VII) To avoid illogicality, Sankhya accepts - Prakrti has beginning.

- **Then Prakrti will not be Moola Karanam, ultimate cause.**
- Hence Sankhya theory is not acceptable.
- Sankhya Srishti Khandavam over in Karika No. 13.

VIII)

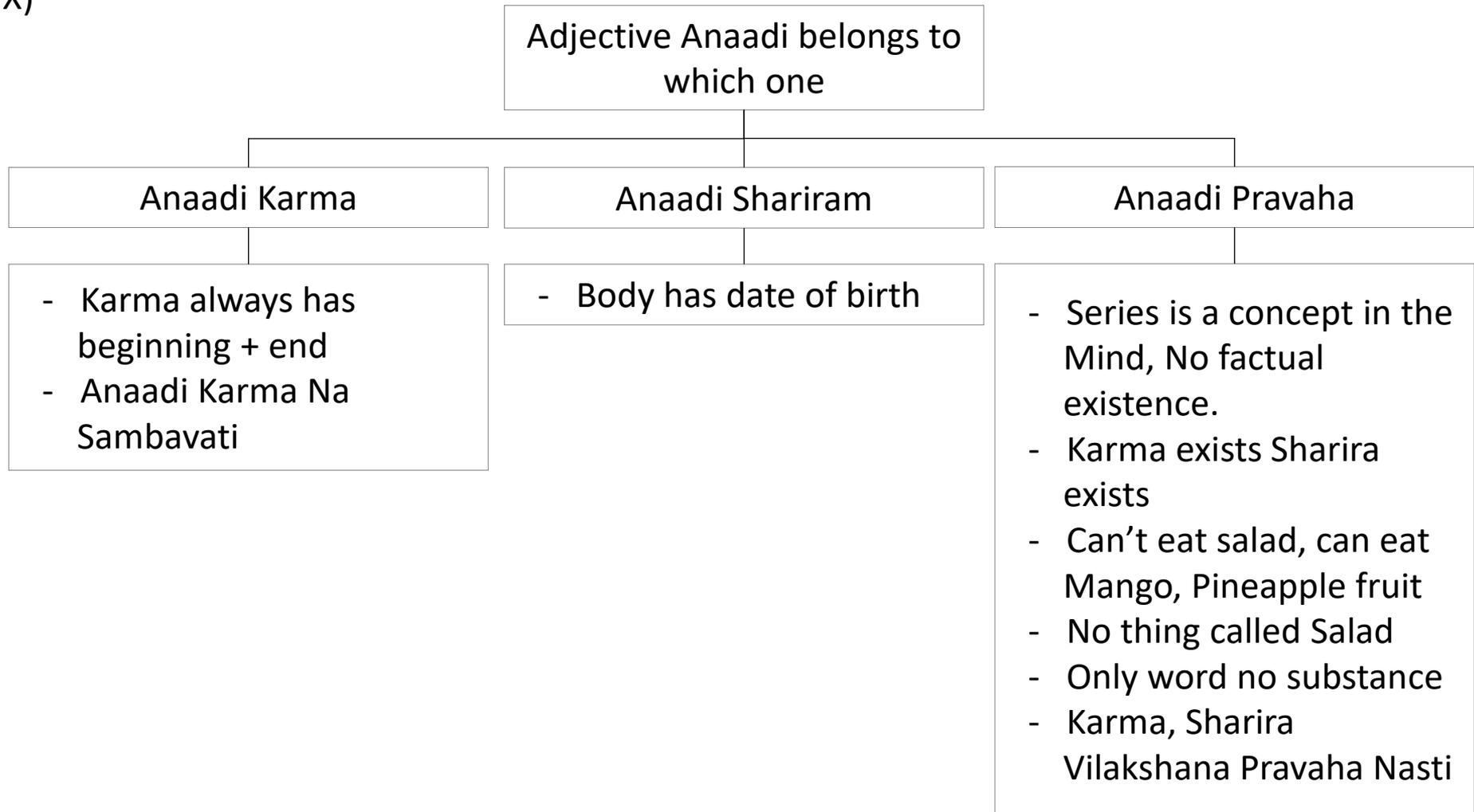
Sankhya	Nyaya
Sat Karyam	Asat Karyam

We don't accept

IX) No Question of 1st Shariram or 1st Karma.

- Therefore use word "Anaadi" for Karma, Sharira, Prapancha, Jiva, Ishvara, Jagat.

X)



XI) Adjective Anaadi can't be given to Karma, Shariram, Pravaha.

XII) Abhyupethya Vada :

- Suppose there is Anaadi Samsara.
- Can't be logically established.
- It is not there.
- Suppose it is there.

XIII) Ultimate – Apavada state

- Veda negates creation.
- Hence Veda teaching = Ajati Vada only.

XIV) Ishavasya Upanishad : Verse 6 + 7

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,
sarva-bhutesu catmanam tato na vijugupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

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]

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूत्त्केन
कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत्, तत्केन कं विजानीयात्?
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śrṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti;
yatra vā asya sarvamātmāivābhūttatkena
kaṃ jighret, tatkena kaṃ paśyet,
tatkena kaṃ śṛṇuyat, tatkena kamabhivadet,
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

- Yatra Tu Sarvam Atmeiva Abuth, after Jnanam.
- Understand everything is in Atma.

XV)

Knowledge of Rope	Knowledge of Brahman
<ul style="list-style-type: none"> - Negates everything of Rope Snake - Rope Snake not actually created by the Rope, only appearance on Rope. 	<ul style="list-style-type: none"> - Negates creation, Rope Snake - World = Brahman = Atma.

XVI) World not created by Brahman.

- It only appears on Brahman.
- Hence Mithya, unreal.

XVII) 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]

Initially we say :

- Rope = Srishti, Sthithi, Laya Karanam of Rope Snake.
- Brahman = Srishti Sthithi Laya Karanam of Jagat.
- Ultimately, no Jagat, Rope Snake at all.
- No question of creation, preserving, resolution of universe after Brahma Jnanam.
- Creation = Temporary at Adhyaropa State only.

XVIII) Finally – Brihadaranyaka Upanishad : Chapter 2 – 4 – 14

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूत्तत्केन
कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत्, तत्केन कं विजानीयात्?
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विजातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śṛṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti;

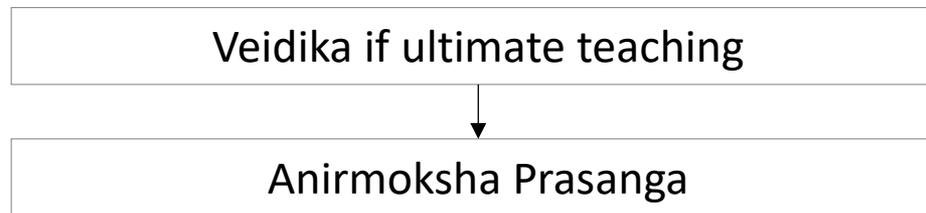
yatra vā asya sarvamātmāivābhūttatkena
kaṃ jighret, tatkena kaṃ paśyet,
tatkena kaṃ śṛṇuyat, tatkena kamabhivadet,
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

- Pramata, Pramanam, Prameyam Karta, Karanam, Karana.
- Sarvam Apoditam, negated.

• **Ultimate teaching of Veda = Ajati Vada.**

XIX)

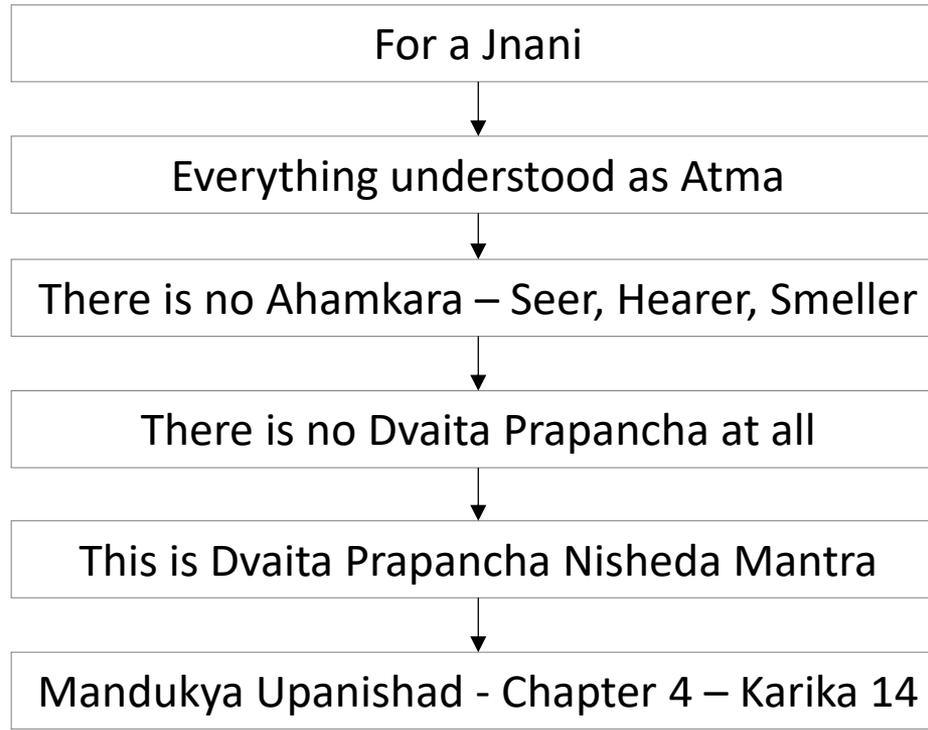


- No chance of getting Moksha.

XX) Based on Ajati Vada is Brihadaranyaka Upanishad – Chapter 2 – 4 – 14

- Sarvam Atmeiva Abut.
- Yat Kena Kam Pashyet, Jigret.
- Brahman Satyam, Jagan Mithya, Ajati Vada proved in Brihadaranyaka Upanishad Chapter 2 – 4 – 14.
- Very important Mantra.

XXI)



Mandukya Upanishad : Chapter 4 – Verse 14

हेतोरादिः फलं येषामादिर्हेतुः फलस्य च ।

हेतोः फलस्य चानादिः कथं तैरुपवर्ण्यते ॥ १४ ॥

hetorādiḥ phalaṃ yeṣāmadirhetuḥ phalasya ca |

hetoḥ phalasya cānādiḥ katham tairupavarṇyate || 14 ||

How can they who assert that the effect is the cause of the cause and the cause is the cause of the effect maintain the Beginninglessness of both the cause and effect? [4 - K - 14]

XXII) Negation of Dualistic Universe means in directly no creation = Ajati Vada.

- Ultimate teaching of Veda in Brihadaranyaka Upanishad Chapter 2 – 4 – 14 and in Mandukya Upanishad Chapter 4 – Verse 14.
- There is no creation – factually.
- Unreal creation exists for Jivas Punya Papa exhaustion and to realise they are Brahman in essence.

XXIII) a) Veda talks of Srishti

- Ajati = Dvaita Abhava.

b) Based on Ajati Vada of Veda Mantras, Gauda Pada boldly refutes Vaidika Srishti.

c) This is an important introduction.

d) Ajati Vada is basic teaching of Veda not Gaudapada's teaching.

e) Several shlokas from 14 onwards will negate Vaidika Dvaita Srishti.

XXIV) Advaitin :

- We accept it as a stepping stone, temporary teaching, Adhyaropa stage.

XXV) Example :

- Srishti – like pole of pole vaulter.
- Pole important till you reach a specific height.
- To cross over, without guilt, ruthlessly drop the pole.
- Don't hold and show overgratitude.

XXVI) Veidika – Hold to Srishti eternally.

- Veidika Srishti Satyatva Vadinaha Hetoho, Dharmadhibihi.

- **Don't hold to :**

Dharma – Adharma – Karma Punya – Papa – Karma.

XXVII) For Karma, Deha Adhi Sangataha necessary.

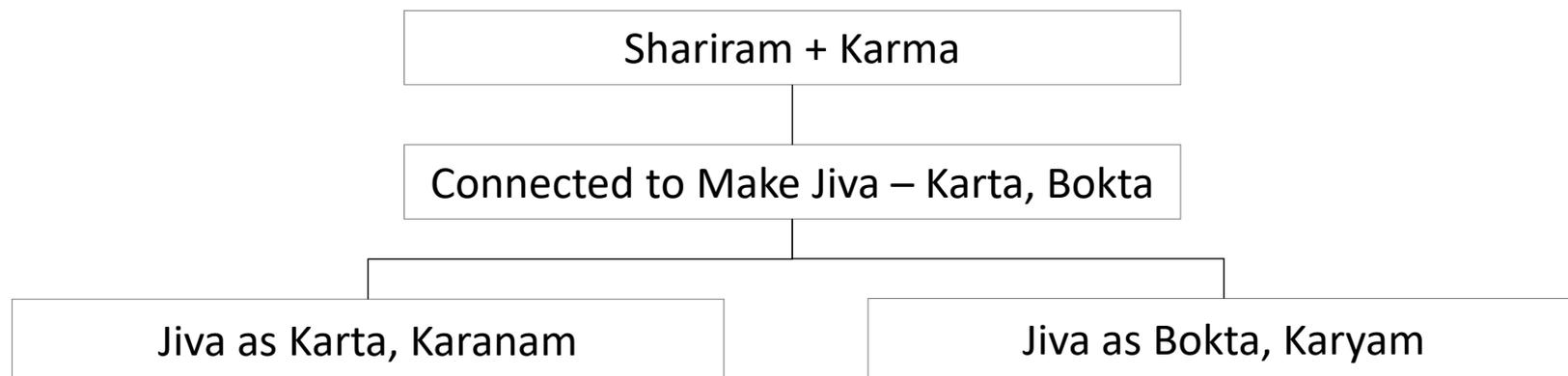
- Phalam of Karma = Next body.
- For Karma, cause = Body.

XXVIII) Karma produces body.

XXIX) Body produces Karma.

- That is Veidica Srishti.

XXX)



- Atma – brought into plane of Karya – Karana Pravaha.

XXXI) Atma according to Upanishads – not Karanam or Karyam.

XXXII) Gita : Chapter 2 – Verse 19, 20

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ
yaścainaṃ manyatē hatam |
ubhau tau na vijānītaḥ
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.[Chapter 2 - Verse 19]

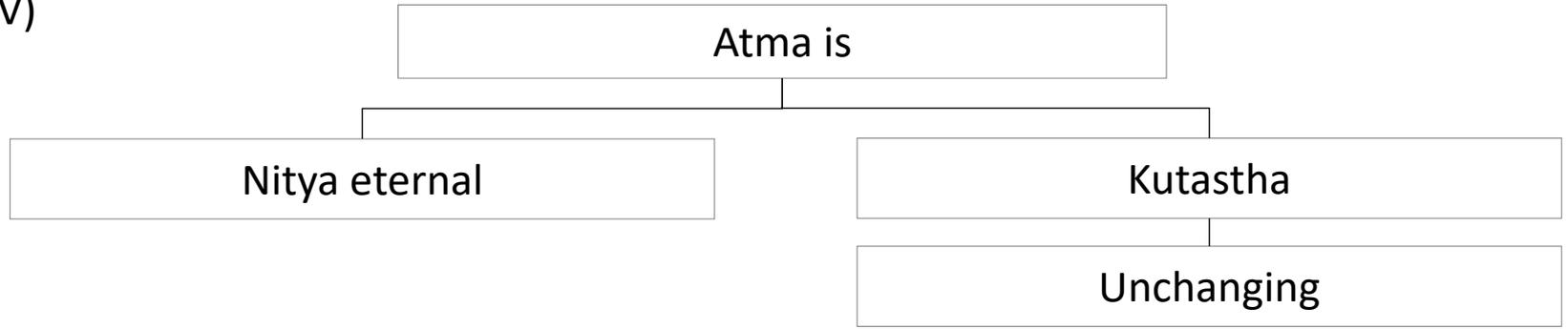
न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvā bhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
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]

XXXIII) By saying Anaadi Samsara, they pull down Karya – Karana Ateeta Atma into Vyavahara.

XXXIV)



- How can there be Kartrutva, Bokrutva, Hetu, Phalam for Turia Atma.
- Ubau Tau Na Vijanitaha.
- Those who say I am born because of karma are ignorant.

XXXV) From Atma, Universe has not originated.

- Any theory of origination will be logically false.
- Creation is a false appearance like a dream for one who has understood Veda clearly.
- Sankhya, Yoga, Buddhism, Nyaya, Science, there will be logical fanues.

XXXVI) Vedic Srishti :

Taittiriya Upanishad : Chapter 2 – 1 – 2 & 3 – 1 – 2

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

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

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

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, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

Chandogya Upanishad :

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

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

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

- How Vedic Srishti – Ajati?

XXXVII) Gaudapada :

- Any theory of creation is illogical, fallacious.
- Why Sarvagya Ishrara talks about fallacious Srishti?

XXXVIII) Sruti compromises with logic.

- Students not ready for swallowing Ajati Vada.

Example :

- Baby given diluted food.

XXXIX)

Chapter 2	Chapter 3	Chapter 4
Prapancho Upasamam	Advaitam	Akaranam

All scary for Junior seekers –
frightened by Advaitam

XXXX) Gita :

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
yē janāḥ paryupāsatē |
tēṣām nityābhiyuktānām
yōgakṣēmaṁ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

XXXXI) Bhagawan is there, why worry

- **There is no logical explanation for creation, duality.**
- Until student is ready, only teach Karma Yoga.

XXXXII) Once mature, world is like Rope Snake, Mithya.

- Rope = Pure I – Brahman.

XXXXIII) Student strongly believes there is a snake.

- Delusion very active – Jnana Adhyasa very active.
- Bring torch light to show status of Jiva without 3 Avasthas and temporary incidental status of ego as per law of Karma, Shariram in Vyavaharika Avastha.

- You exist as Turia Atma without 3 Avasthas, unaffected by even birth – death – which are attributes of 3 Avasthas.

• **I am Advaita, Nitya, Kutastha Adhishtana Turia Atma.**

XXXXIV) How is Snake born?

- Born out of Rope, sustained by Rope, resolves into Rope.
- 3 Avasthas seemingly born from Turia Atma, sustained and resolved into Turiyam.

Adhyasa	Adhishtanam
<ul style="list-style-type: none"> - Snake - Universe - Born, Sustains resolves - Karyam 	<ul style="list-style-type: none"> - Rope - Brahman - Seeming Karanam

XXXXV) After Jnanam, no Sarpah, Rajju is a fact.

XXXXVI) What are fallacies of Veidika Srishti.

Gaudapada :

- Karma – gives birth to Shariram.
- Anaadi – Pravaha

Verse 14 :

- Karma Adhiohi – has beginning produced by Shariram.
- Shariram produced by Karma.

XXXXVII) I Atma – not Karta Bokta.

- Na Ayam Hanti Na Hanyate.
- I am Nitya, Kutasta Atma Chaitanyam, Nirvikaram.

XXXXVIII) I am neither :

Karanam	Karyam
Cause	Effect
Karta	Bokta

- Karma – Shariram both have beginning – fallacious.
- Assimilation requires time.

XXXXIX) Anvayaha :

येषाम् (मते) हेतोः आदिः फलं (भवति), फलस्य आदिः हेतुः च (भवति), तैः कथं हेतोः फलस्य च अनादिः (अनादित्वम्) उपवर्णयते ?

yeṣām (mate) hetoḥ ādiḥ phalam (bhavati), phalasya ādiḥ hetuḥ ca (bhavati), taiḥ katham hetoḥ phalasya ca anādiḥ (anāditvam) upavarṇyate?

Some (hold that) the effect is the origin of the cause and the cause is the origin of the Effect. How can beginninglessness of the cause and the effect be accepted by them.

XXXXX)

Fallacy in Vaidika theory = Karika 14

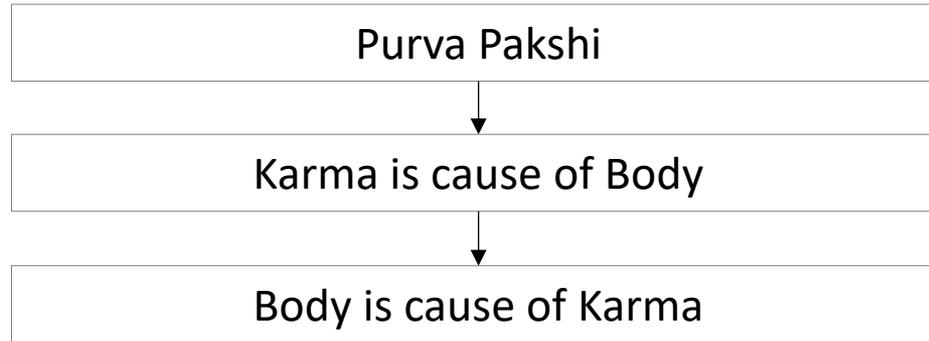
Body born of Karma

Karma born out of Body

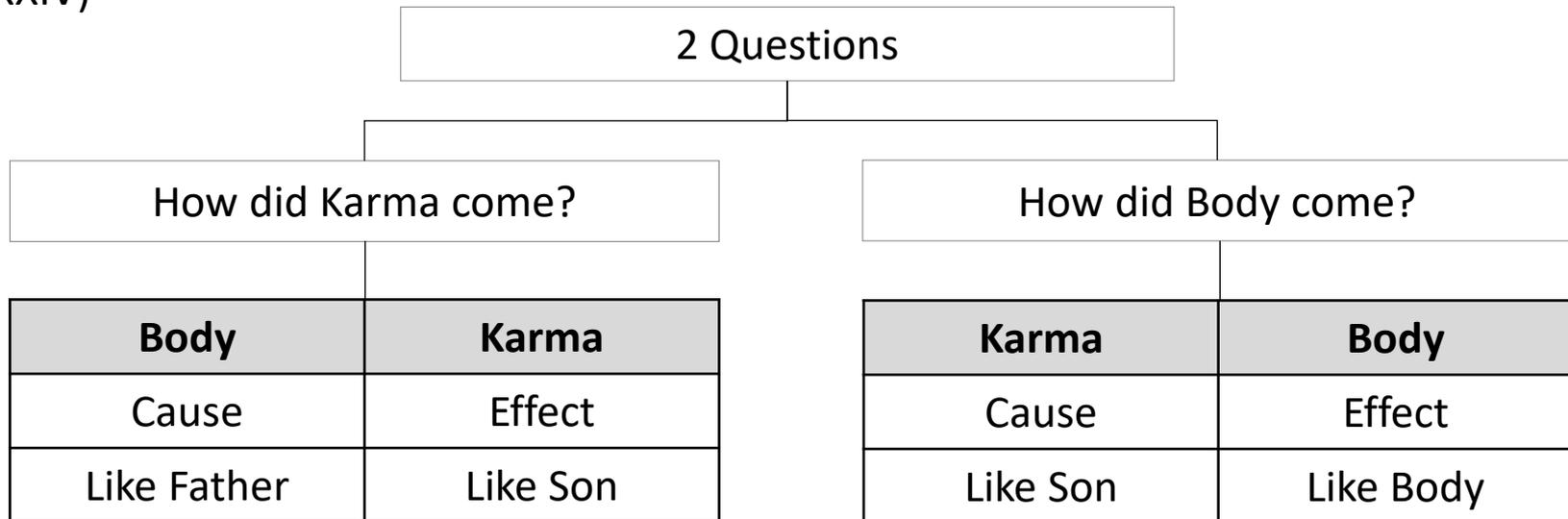
XXXXXI) Contradiction explained with a gross example in this Karika.

XXXXXII) Gaudapada is teasing Purva Pakshi here.

XXXXXIII)



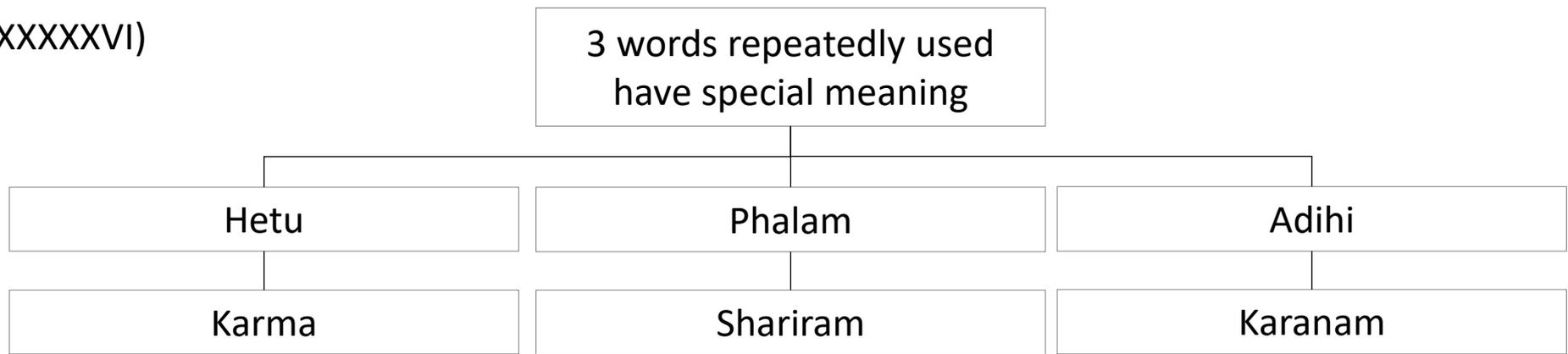
XXXXXIV)



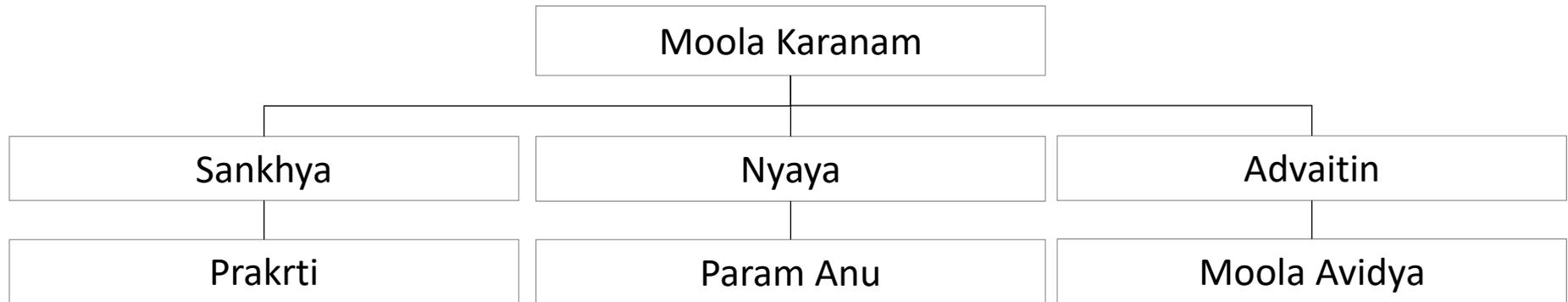
XXXXXV) Gaudapadas question in Karika No. 15 :

- How can son be cause of father?
- How Rama gives birth to Dasharatha?

XXXXXXVI)



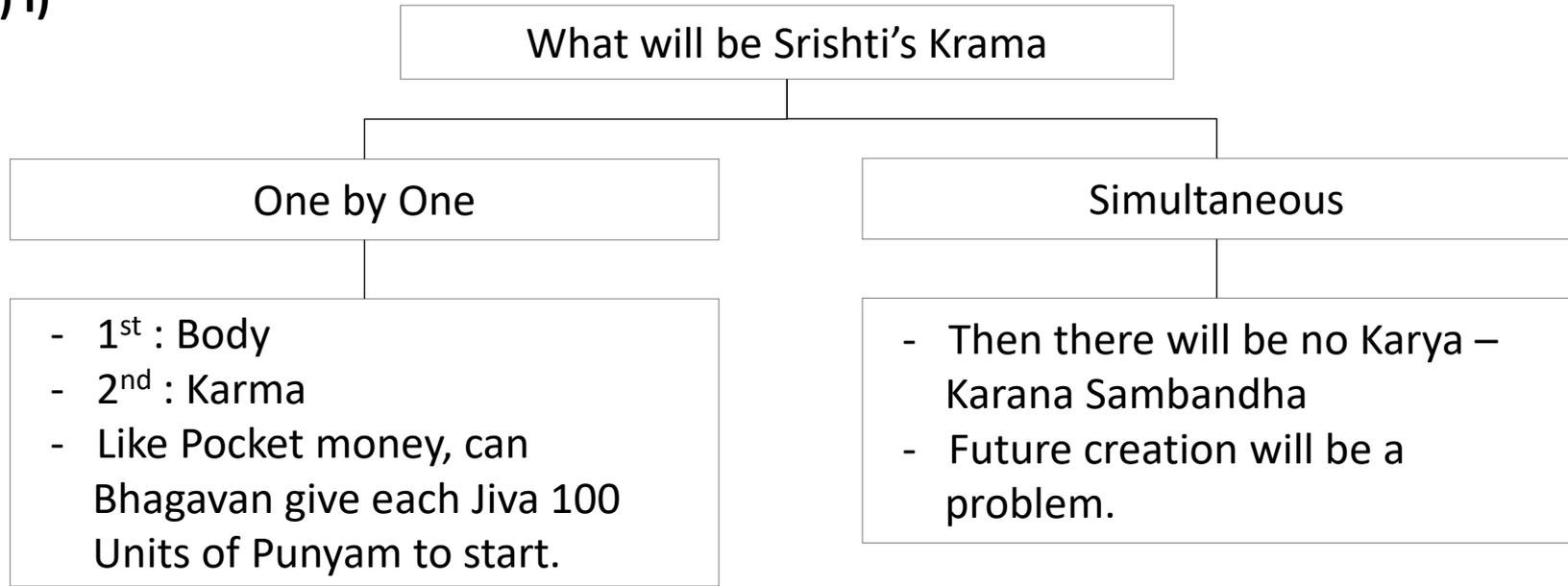
XXXXXXVII)



XXXXXXVIII) There are many problems if you accept real Srishti.

- Hence regarded Anirvachania, Maya, magic show.

1164) I)



II) Cosmology can't be answered.

- Before big bang – no information, knowledge, status of singularity.

III) 2 horns can't have cause – effect relationship.

IV) Anveshtavyaha :

- If Karma, body simultaneously born, their order will have to be determined by you.

V)

Cause – Hetu	Phalam
<ul style="list-style-type: none">- Purvam- Before	<ul style="list-style-type: none">- Shariram- Pashchat- Later

- Is Karma, Shariram – Cause or effect?
- Every Karma requires previous Shariram.
- Every Shariram requires previous Karma.
- Which came first?

VI) To avoid this we say simultaneously Karma and Shariram originated.

VII) Because of following reason.

Hetu	Phalam
<ul style="list-style-type: none"> - Cause - Karma 	<ul style="list-style-type: none"> - Shariram



They will not have Sambandha – of cause – effect if simultaneous origination.

VIII) Both will require some other cause like “Kala” other than Karma + Sharira.

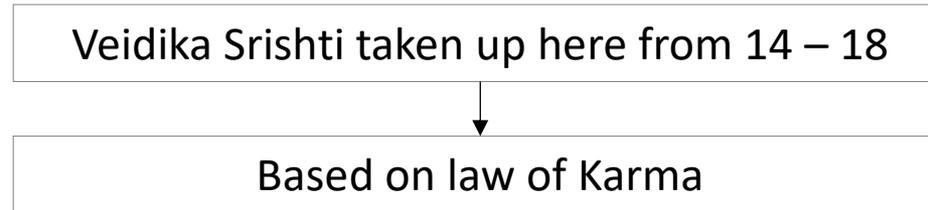
IX) Example :

- Cows / Buffalos / Goats horns
- Both horns simultaneous.
- No cause – effect relationship.

Example :

- 2 children – twins – simultaneous.
- No cause – effect.

X)



XI) Veda wants to use Srishti theory only as a temporary stepping stone.

- It is useful during Karma Yoga, Upasana Yoga for preparing mind to negate all Srishti theories.

XII) Srishti – creation – Jagat not ultimate teaching of Veda.

- If it is, then we will have logical problems.

XIII) Body / Karma if non-existent, can't explain creation.

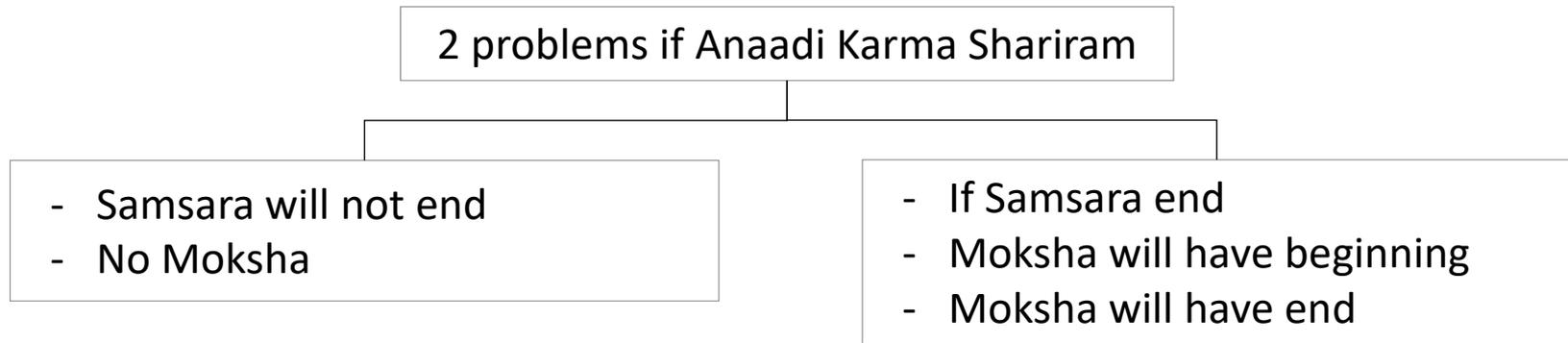
Example :

- Rabbits horn.
- No cause – effect relationship possible between 2 non-existent things.

XIV) Kvachit Dushtaha :

- It is never possible.
- No other relationship also is possible.

XV)



- Ending / Starting Samsara – Moksha not Nitya Moksha.

XVI) I was, am, ever will be Mukta Purusha.

- Samsara – Birth – Death – appeared in me without giving me Samsara.
- This is the only logical answer of creation, karma, Shariram.
- Any other answer will have logical problems.

XVII) If you say Karma 1st, body later, or body 1st, Karma later.

- There will be violation of your order.

XVIII) Anupapatte = Message

- **In this manner between Karma and Shariram, you cannot prove Karya – Karana relationship between them.**

XIX) Because of this reason, Sankya, Nyaya, Veidika Srishti can't prove creation.

Conclusion :

- Ajati Vada alone is the truth.
- Non-origination of Universe is the truth.

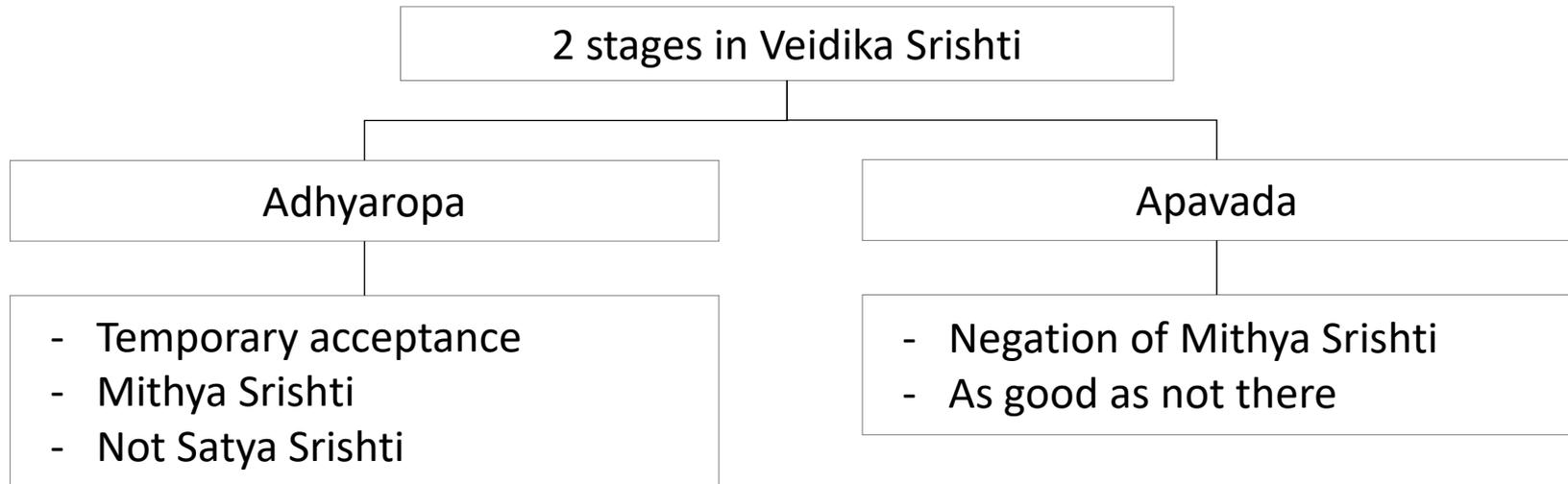
- Universe has never originated.

• **Universe is a logically inexplicable appearance.**

XX) Bottom line :

- There is no real origination of the world.
- It is an appearance of Panchabutas assembled together for Punya Papa exhaustion of Jivas and realise their true nature as Turiyam Brahman.

XXI)



XXII) Adhyaropa Kale, Mithya Vada Srishti Bavati.

- Apavada Kale Ajanti Vada Bavati.
- 2 sides of same coin.

• **If you don't accept it as Mithya in the beginning and Ajati in the end, real Srishti Analysis will have lot of problems.**

XXIII) Basic question :

- What is Moola Karanam?
- Karma or Shariram?
- Can't answer this question.

XXIV) a)

Cause	Product
- Tree	- Seed
- Seed	- Tree



No contradiction

b) We don't take same tree – seed pair.

- No mutual cause – effect.

c) We experience :

- Beeja – Ankuram
- Seed – Tree
- Son – Father
- Karma – Shariram
- Karya – Karanam

d) Veidika Srishti like seed – Tree Srishti

e) Purva Pakshi charges Siddhanti with unfair practice of argument.

XXV) Gaudapada :

- We will answer intended message also.

1165) I) Purva Pakshi :

- We clearly experience seed – tree have Karya – Karana relationship.
- It is Anaadi – beginningless.

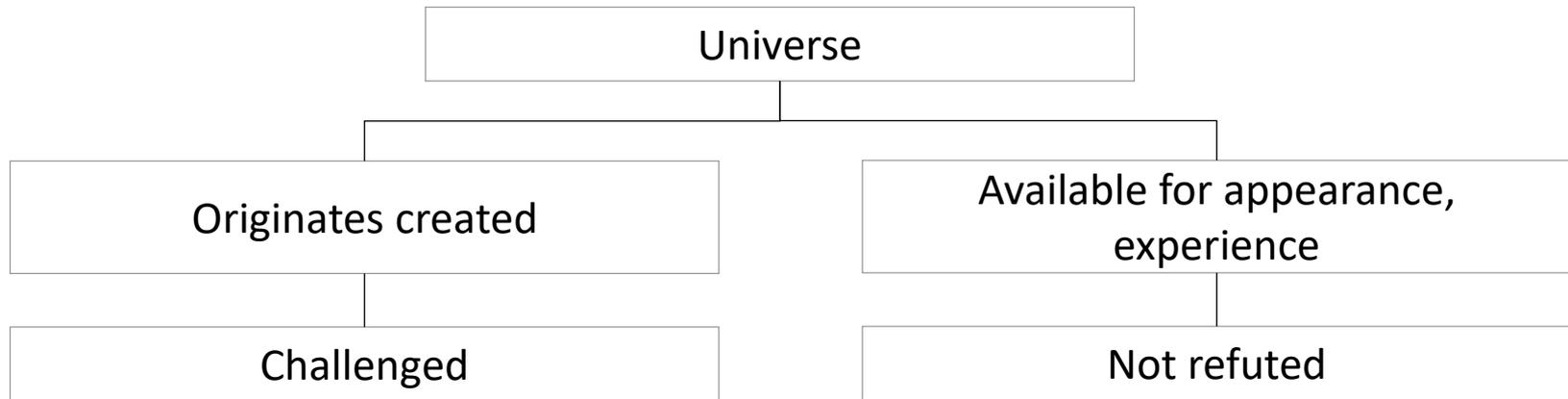
II) Every seed and tree = Karyam not Anaadi.

III) Purva Pakshi :

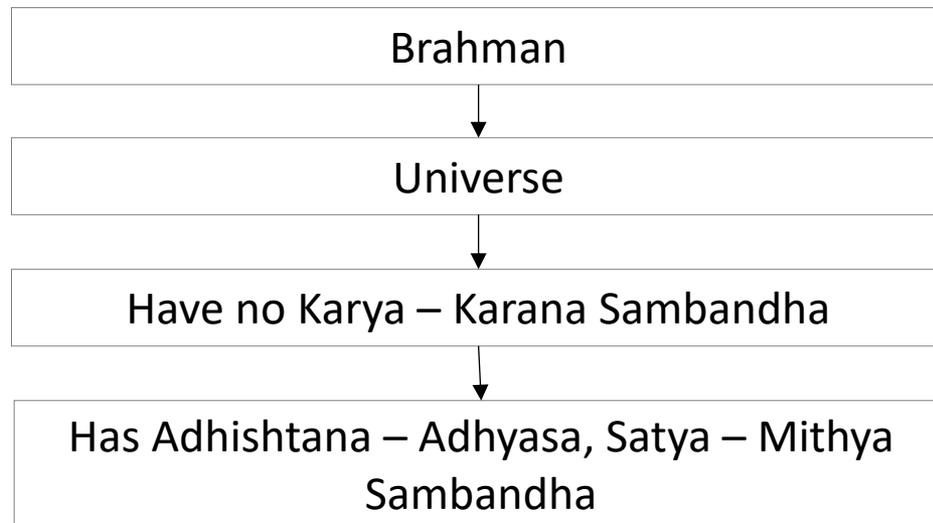
- What is Anaadi?
- Creation is Anaadi.
- How?
- It is like seed and tree.
- Which is Anaadi.
- Which particular tree, seed is Anaadi?
- No tree, seed is Anaadi.
- Seed originates from previous tree.
- Tree from previous seed.

- Seed / tree both have beginning – Sa-Aadhi.
- Series of seed – tree is Anaadi.
- No seed or tree, karma, or Shariram deserves to be called Anaadi.
- How Srishti is Anaadi.

IV)

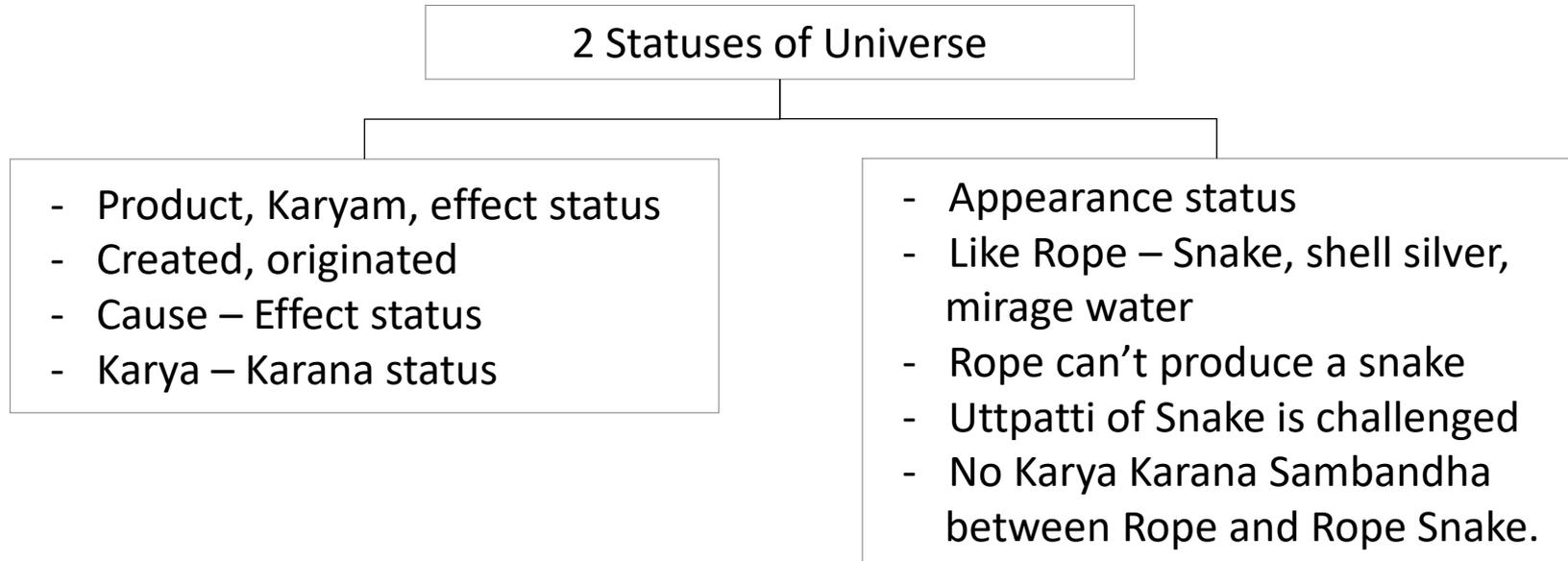


V)



VI) Universe not created, produced like a product with independent existence.

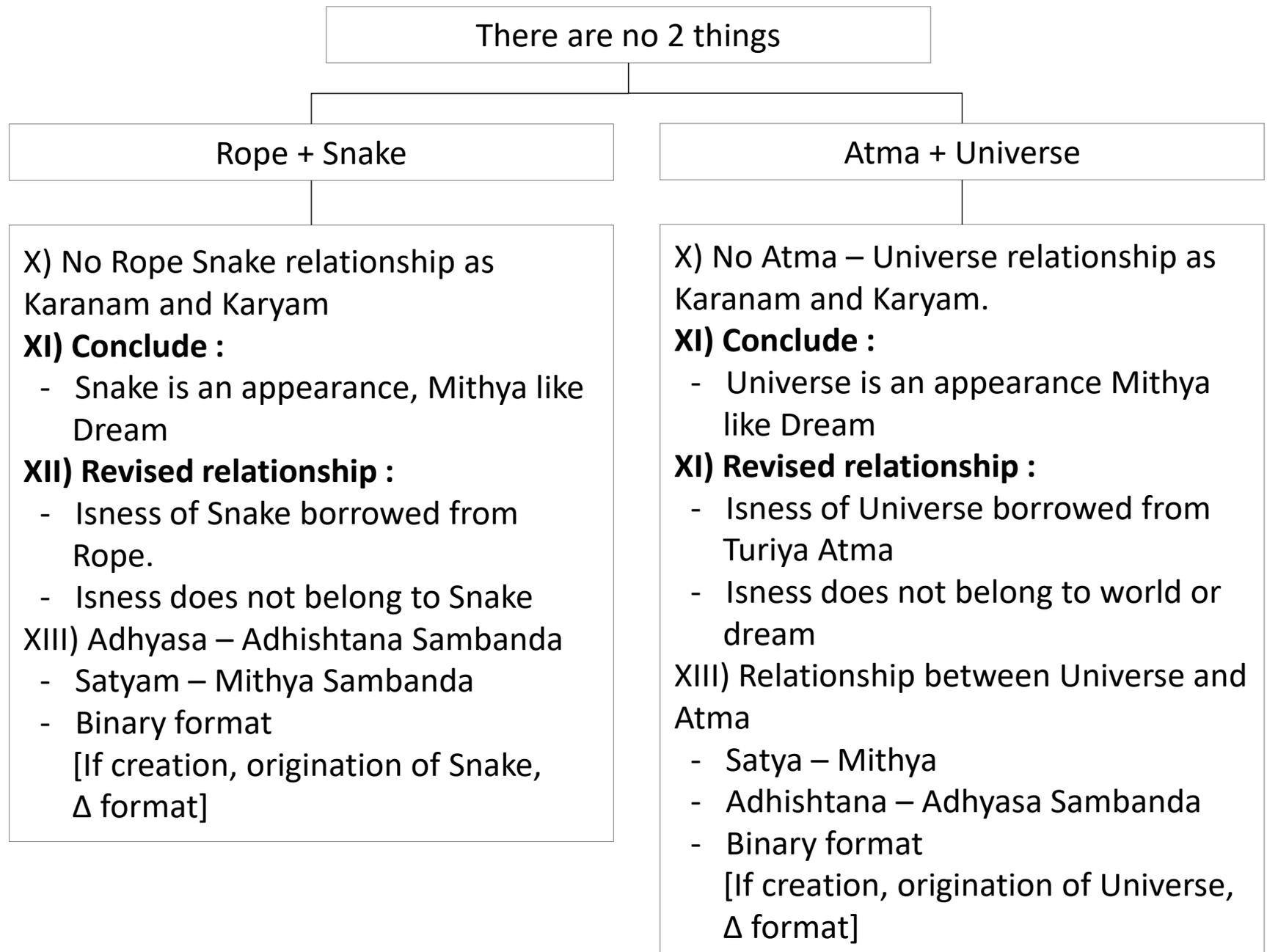
VII)



VIII) We say :

Snake is experienced	World is experienced
<ul style="list-style-type: none">- It is an appearance- Snake exists with borrowed exists	<ul style="list-style-type: none">- It is an appearance- World exists with borrowed existence- Appearance does not have its own existence

IX)



XIV) In Adhyaropa Pramanam, initially, we accept Karya – Karanam Sambanda.

Taittriya Upanishad : Chapter 2 – 1

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]

- Conveys idea of Karya – Karanam.

XV) At Apavada Kale, we replace Karya – Karana Sambanda by Adhishtana – Adhyasa Sambandha.

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]

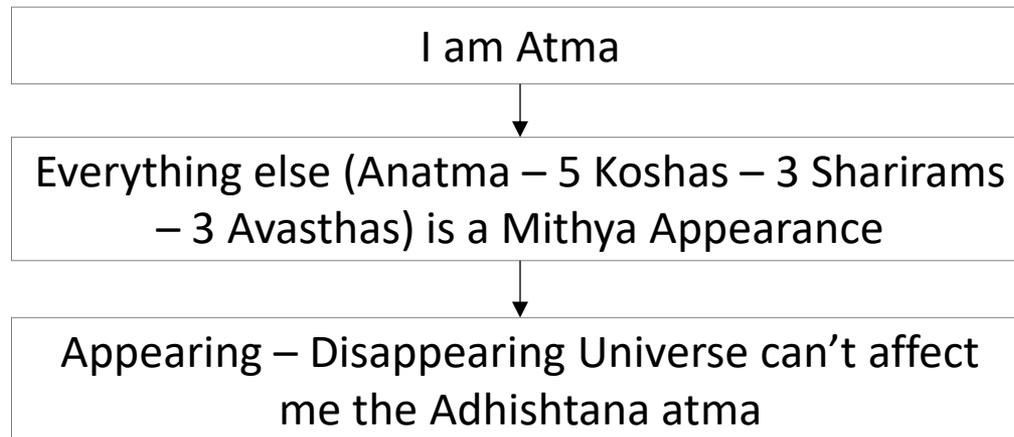
XVI) Ajati Vada is Apavada Kala.

- Negate the world.
- Replace Karya – Karana Sambandha by Adhyasa – Adhishtana Sambandha.

XVII) What is the benefit you get?

- Get Moksha.

XVIII)



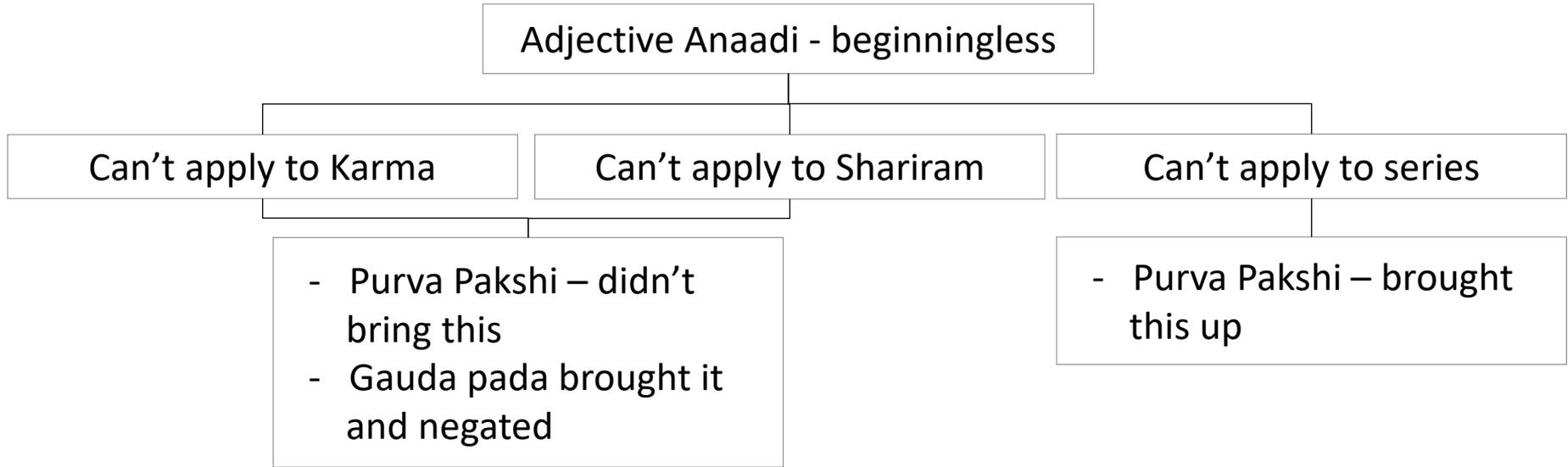
XVIX) I lend existence to appearing Universe.

- It can't disturb me like Svapna.
- Body / Mind / Intellect + Universe can't affect me the Atma.

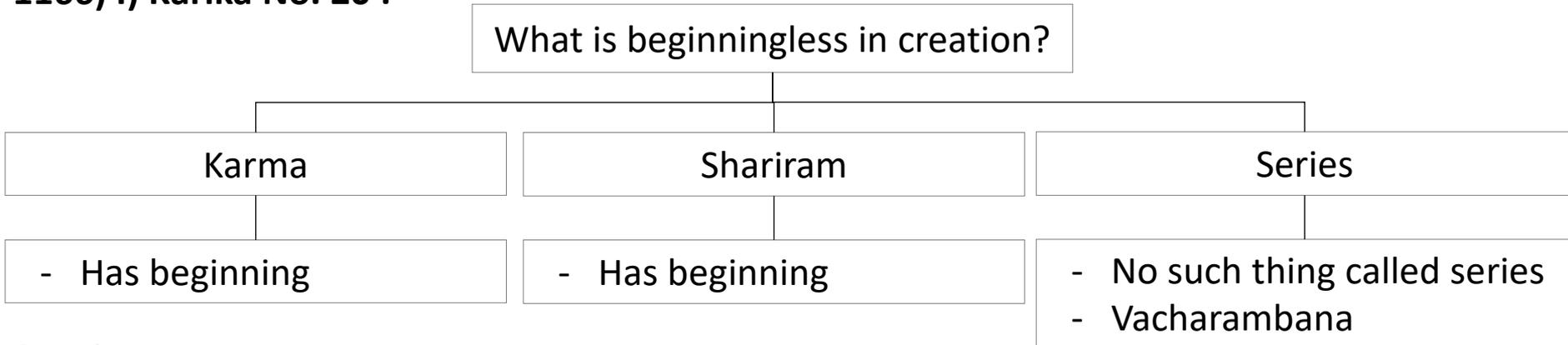
• I lend existence, reality to Svapna and Jagrat.

- It can't do any harm to me the Turia Atma.
- This is Moksha, benefit of Ajati Vada.

XX) a) Karika No. 14 :



1166) I) Karika No. 20 :



Conclusion :

- No beginningless Srishti.
- Anaadi.

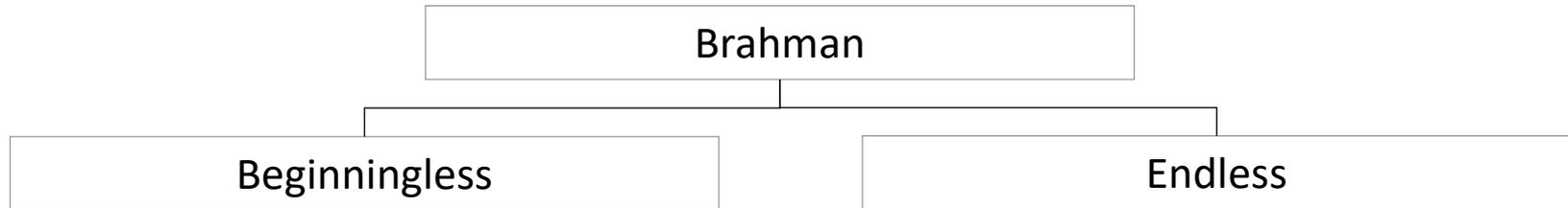
Problem :

- **Anirmoksha Prasanga.**
- **Impossibility of Moksha if there is a beginningless real Srishti.**

II) If Srishti is beginningless, means Samsara is beginningless

- Srishti = Samsara

III)

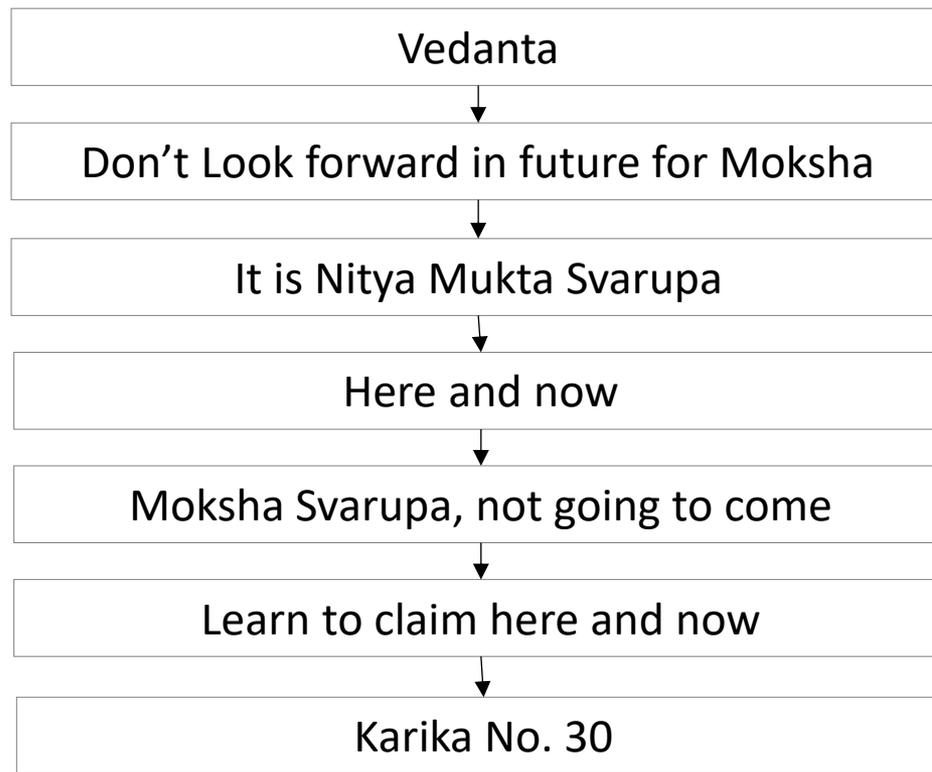


IV) If Srishti beginningless, no Moksha.

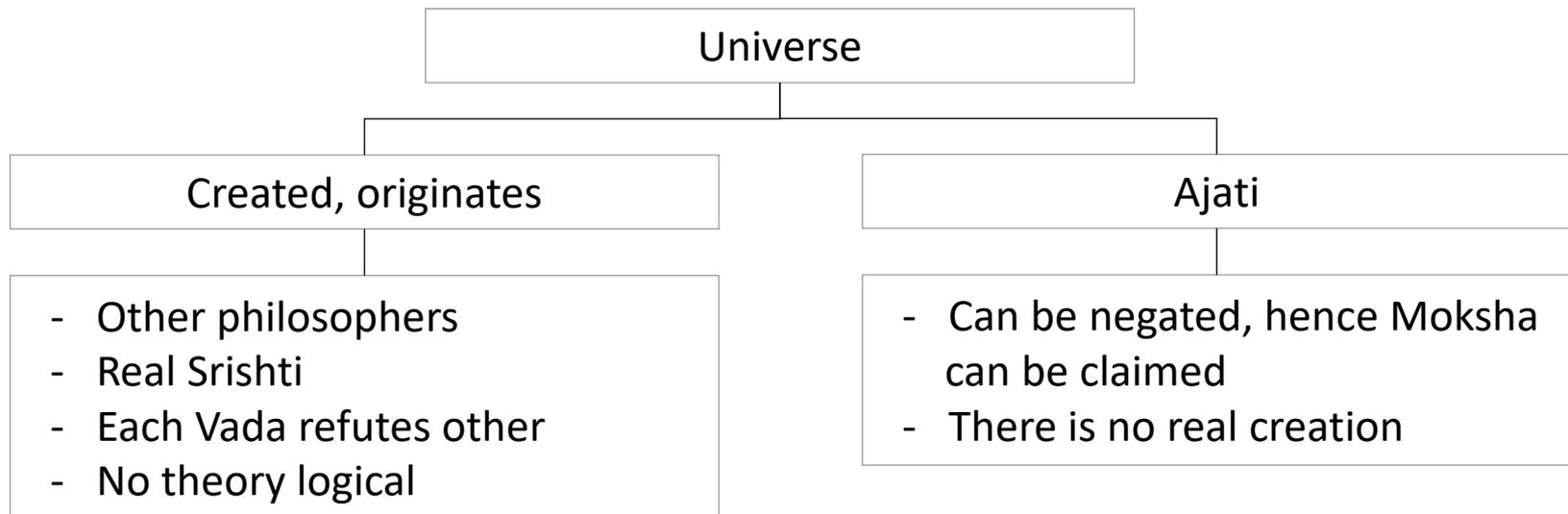
V) Suppose beginningless Samsara ends, Moksha begins, it will end one day in time.

Samsara	Moksha
<ul style="list-style-type: none">- Always in time- Ends in time- Has beginning	<ul style="list-style-type: none">- Always timeless eternal principle- Anaadi, Ananthaha- Beginningless, endless- Nitya Svarupa

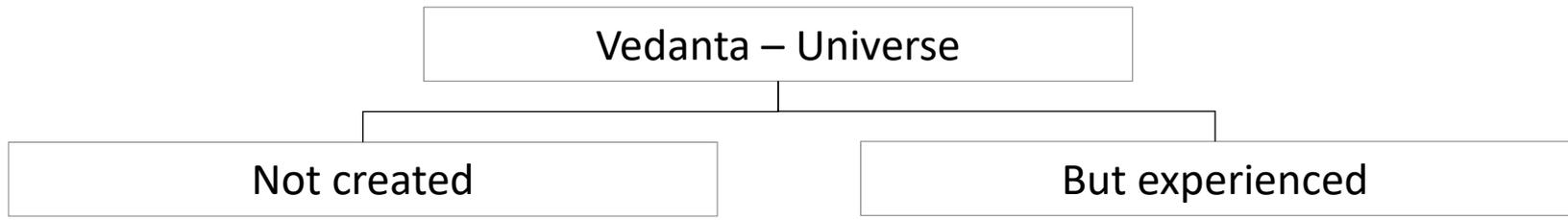
VI)



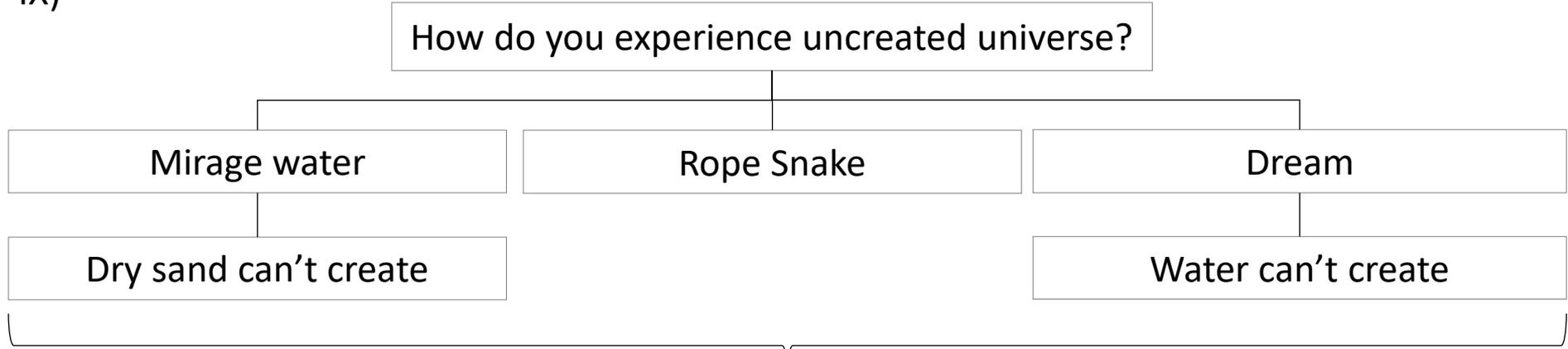
VII)



VIII)

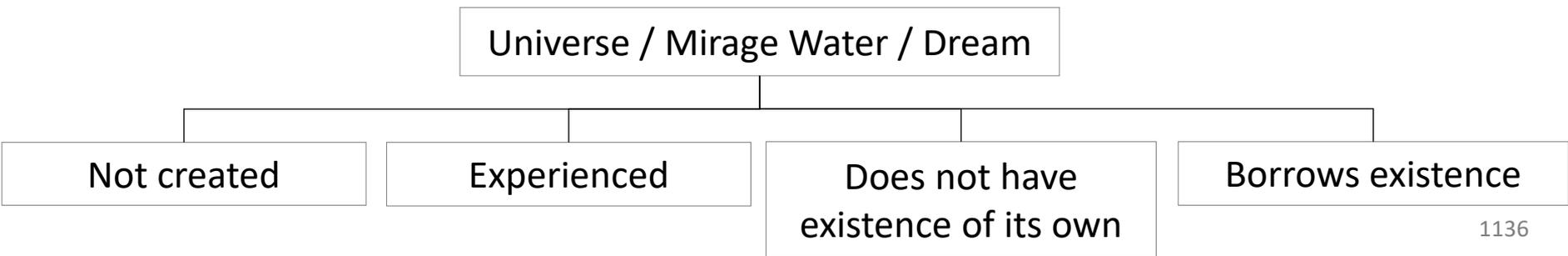


IX)



- All experienced, appearance
- Mithya
- Example : Gold appears as Ring, Chain, Bangle
- Nama Rupa's

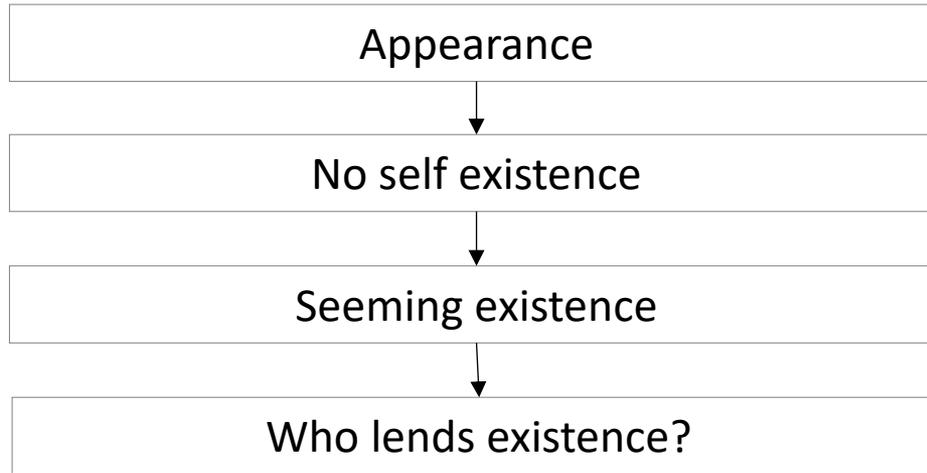
X) Universe does not have an existence of its own.



- All of them seem to exist.
- World is, universe is, earth is, stars are...

XI) Isness does not belong to objects, observed.

Steps so far :



XII) Observer lends existence to observed.

XIII)

Observed Universe	Turiyam – Observer
<ul style="list-style-type: none"> - Borrows existence - Has seeming existence. - Dream World 	<ul style="list-style-type: none"> - Lends existence to universe, 3 ego states of mind - 3 states waking, dream, sleep

XIV) I Turiyam withdraw, wake up from dream – dream world loses existence.

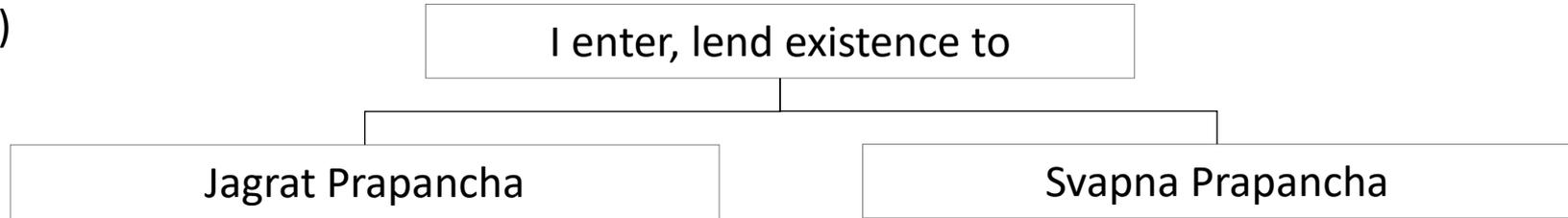
XV) I – Sleeper withdraw existence from waker and waking loses existence.

XVI) I – exist independently without sleep – Anaadi – Anantha Turiyam – Brahma – Atma.

XVII) By entering each Avastha, I lend existence.

- Waking, dream, sleep.
- Anupravesha or Abhasa or Avacheda Vada, Pratibimba Vada.

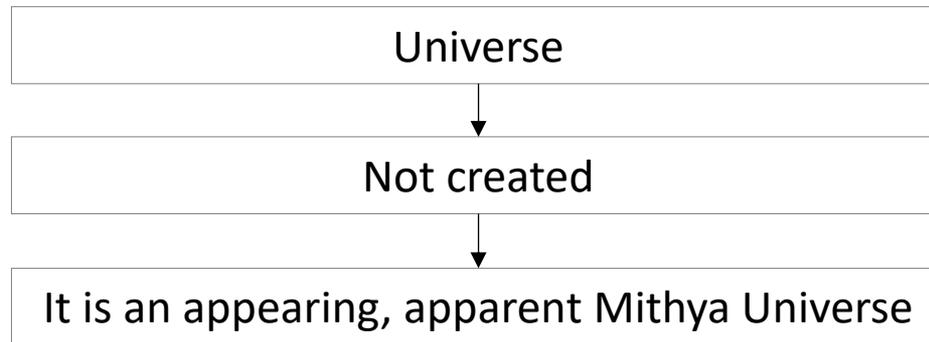
XVIII)



XIX) If I doze off in class, Jagrat Prapancha gone, loses it existence.

- Universe unreal, Mithya, does not have permanent existence, not Nityam, observed Phenomena.

XX)

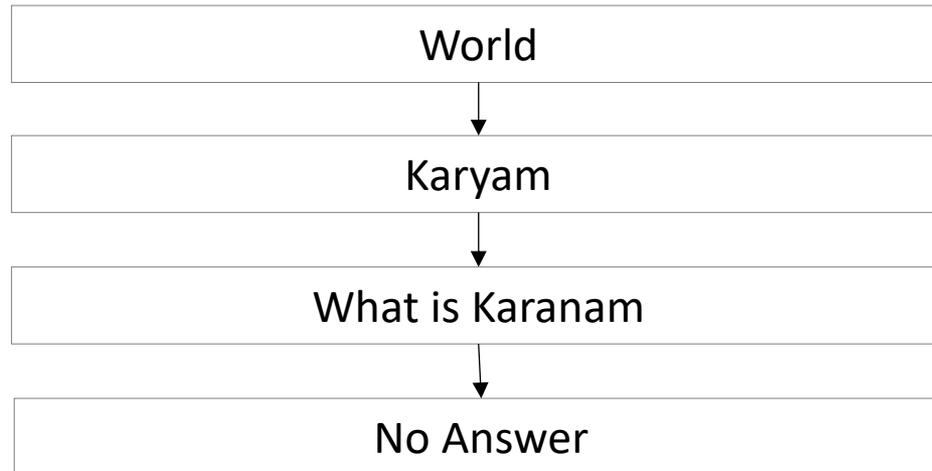


- Therefore Ajati Vada established.
- Many scholars, philosophers, scientists, still not accepting this truth given out in Veda.
- If you accept it, with Yukti, Anubhava, Sruti Pramanam, you can declared I am Nitya Mukta Turiya Atma.
- Central theme of Mandukya Upanishad.

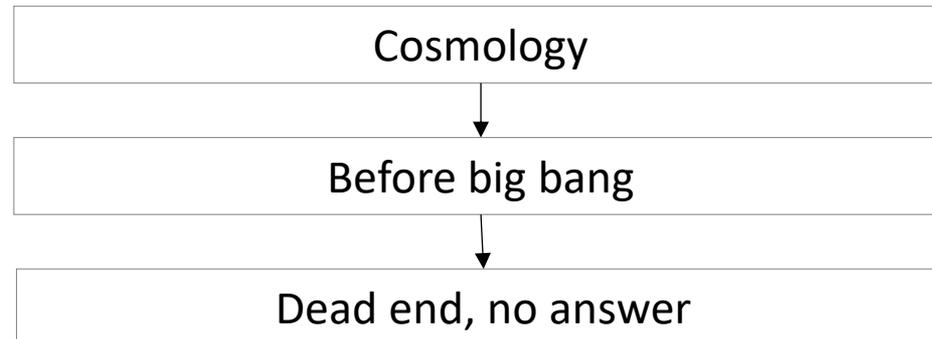
XXI) Which came first?

- Body or Karma
- No answer
- Purva Aparā Parijñanam – can't answer, dead end.
- Supports Ajāti Vada.

XXII)



XXIII)



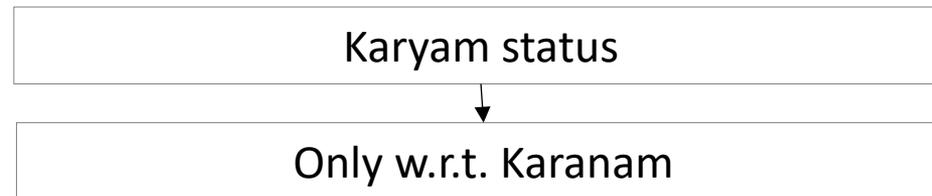
XXIV) No answer reveals Ajati Vadi.

- Neither is born from each other.
- World not created but projected.

XXV) Neither body is born out of Karma or Karma born out of body.

- Avabodhaka = Revealer.

XXVI) If you say – Universe = Product, Karyam, effect, you must talk of Karanam.



XXVII) Question :

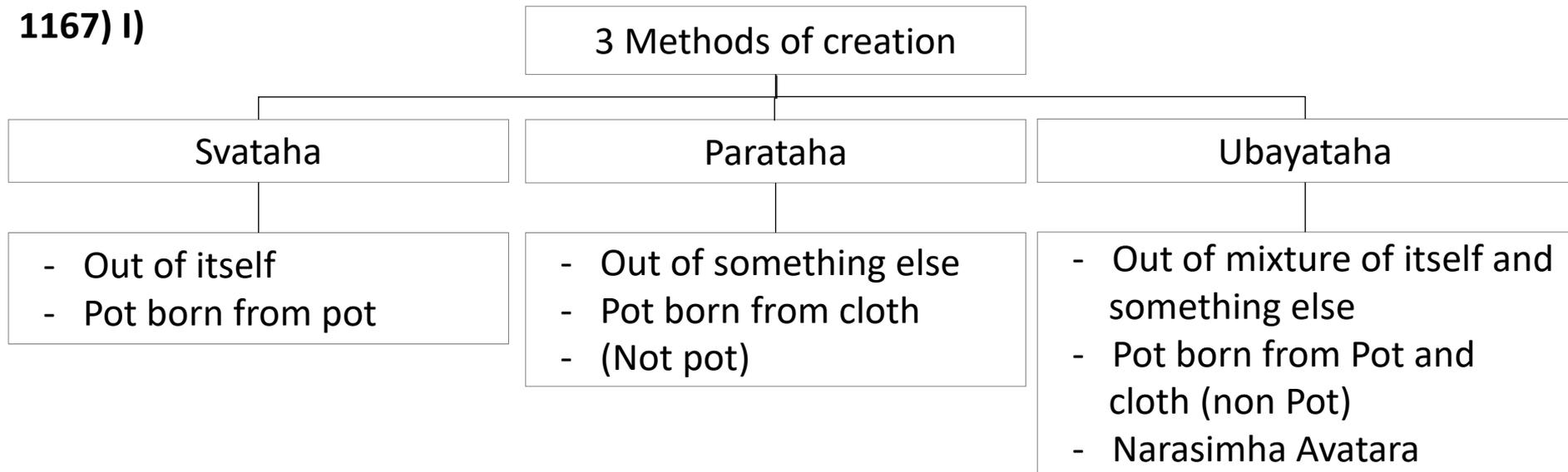
- If Universe or any entity = Product = Dharma here product, not Punyam.

XXVIII) Grihyate = If you are assuming Universe = Product, labelling it as a product, you have responsibility to talk about Karanam.

XXIX) How do you fail to arrive at pre-existing Karanam?

XXX) Status of Universe as a product is a mystery. (Before big bang, before karma, Shariram, 5 elements)

1167) I)



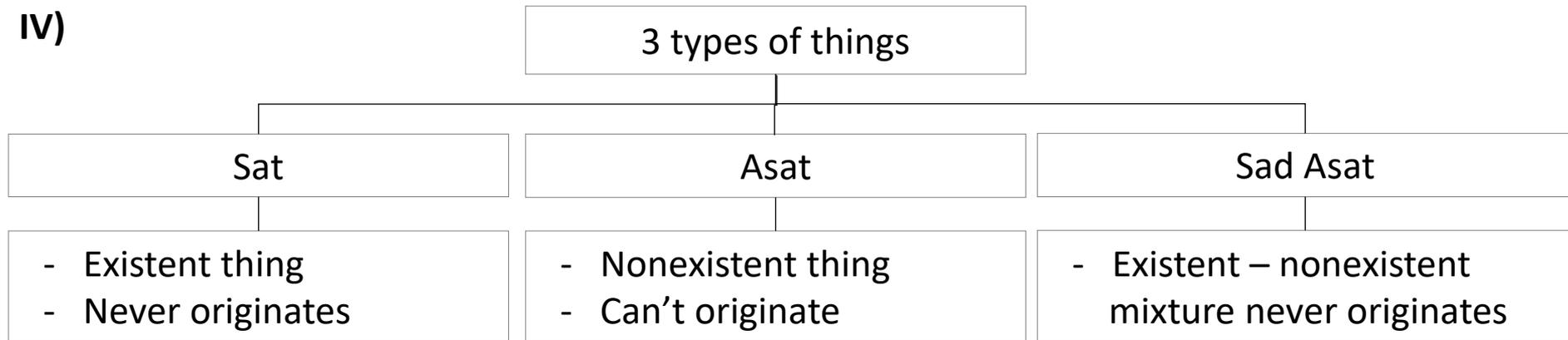
II)

Svataha	Parataha	Ubayataha
By itself	Something else	Mixture of both

III) Na Jayate :

- Creation not born in any of above 3 methods.

IV)



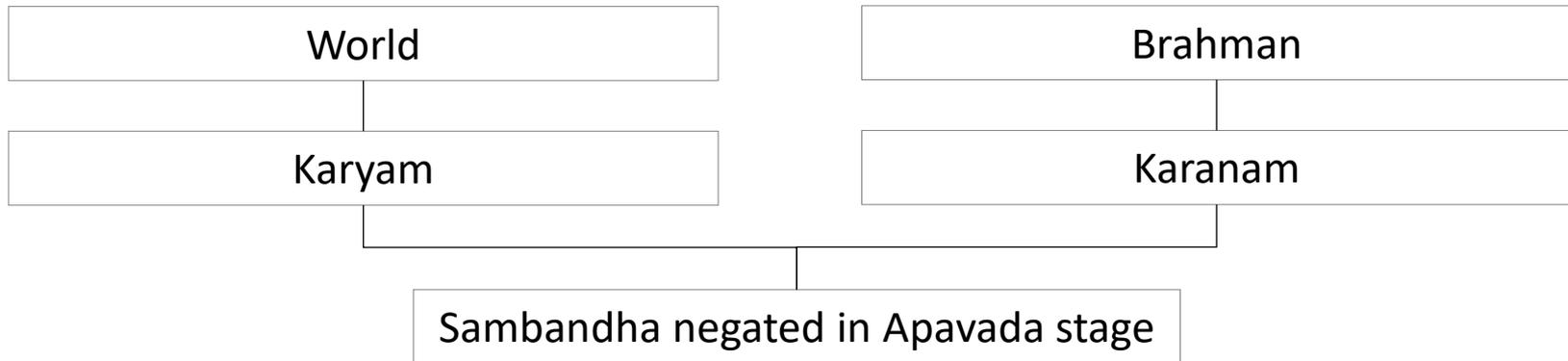
- Janma Na Sambati.

Bashyam – Karika No. 22 :

V) Gauda Pada establishes Ajati Vada.

- Negates origination, creation, birth of the world as a product of some Karanam.

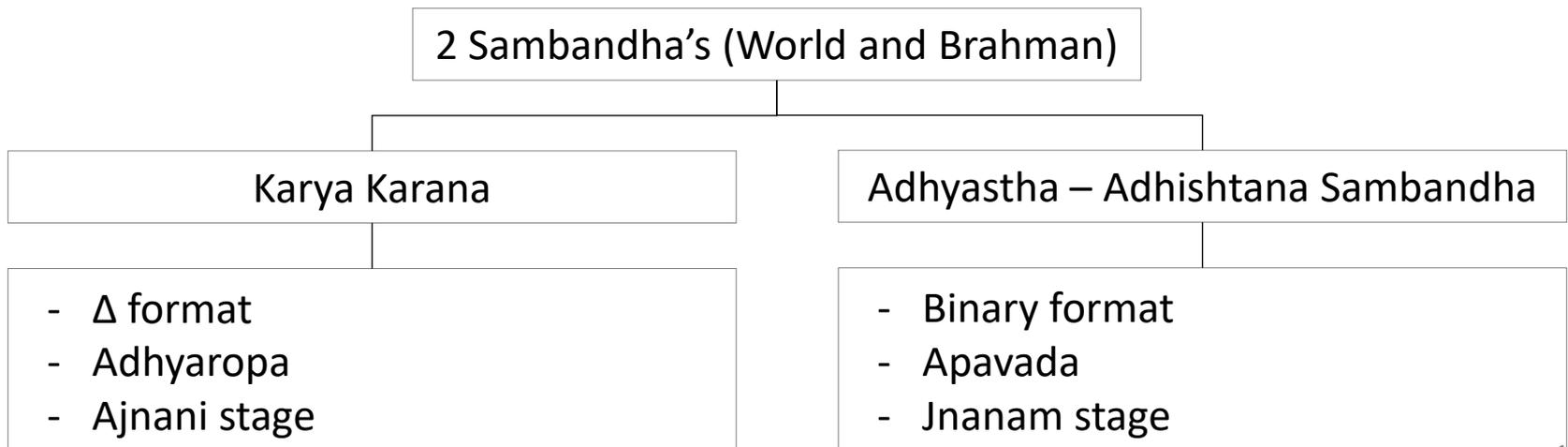
VI)



VII) During Adhyaropa, world is temporarily accepted as Karyam and Brahman as Karanam.

- During Apavada Sambanda dropped.

VIII)



1168) I) We don't remove world totally.

- Only change in perspective what is the advantage?

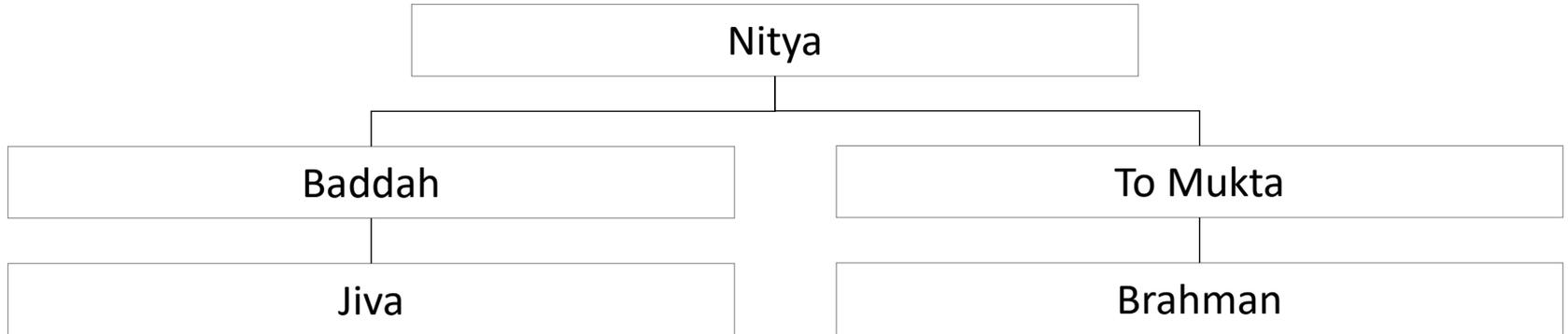
II)

Karya Karana Sambandha	Adhishtana – Adhyasa Sambandha
<ul style="list-style-type: none">- Samana Satta- Equal degree of reality	<ul style="list-style-type: none">- Binna Satta- Brahman = Higher order = Timeless- World in time = Lower order- Lower order can't affect Brahman- Brahman = Nitya, Shuddha, Buddha, Mukta Svabava.- Let Adhyastha world be there- I Brahman am not affected

III)

Screen	Movie
<ul style="list-style-type: none">- Higher order- Changeless- Not disturbed by presence, absence of movie	<ul style="list-style-type: none">- Lower order- Changing

IV) What is Advantage?



V) If Brahman – Mukta, how I am benefited?

Bill Gates	I am
Rich	Poor

VI) Mahavakyam :

- Tat Brahma Tvam Asi.
- I am benefitted by this Jnanam.
- I am Brahman – Adhishtanam.
- I am never affected by Sanchita, Prarabda, Agami – 14 Lokas.
- Lower order.

VII) Asango'ham, Asango'ham

Brahma Jnanavalli Mala :

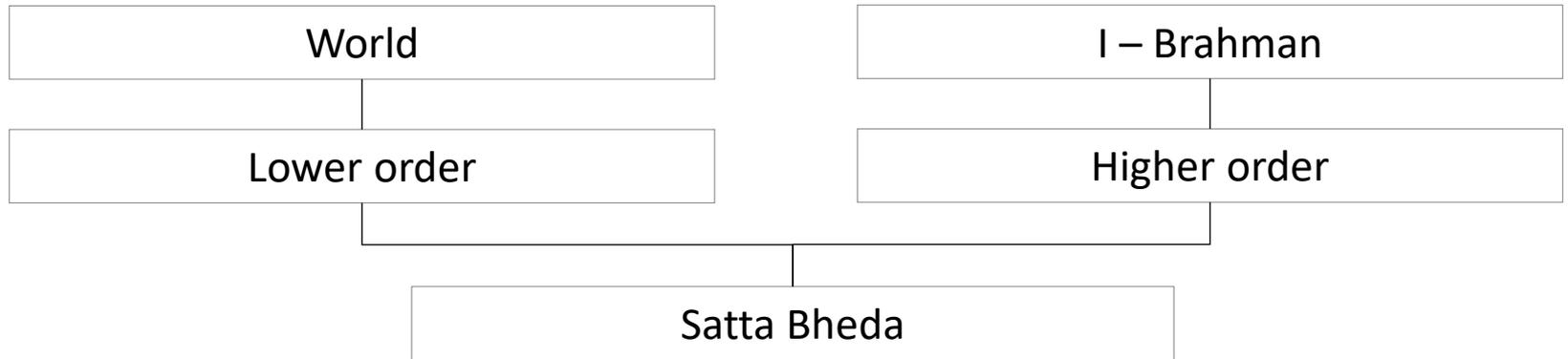
असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ २ ॥

asango'ham asango'ham asango'ham punah punah
saccidanandarupo'ham ahamevaham avyayah II 2 II

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

- I am of higher order of reality.

VIII)



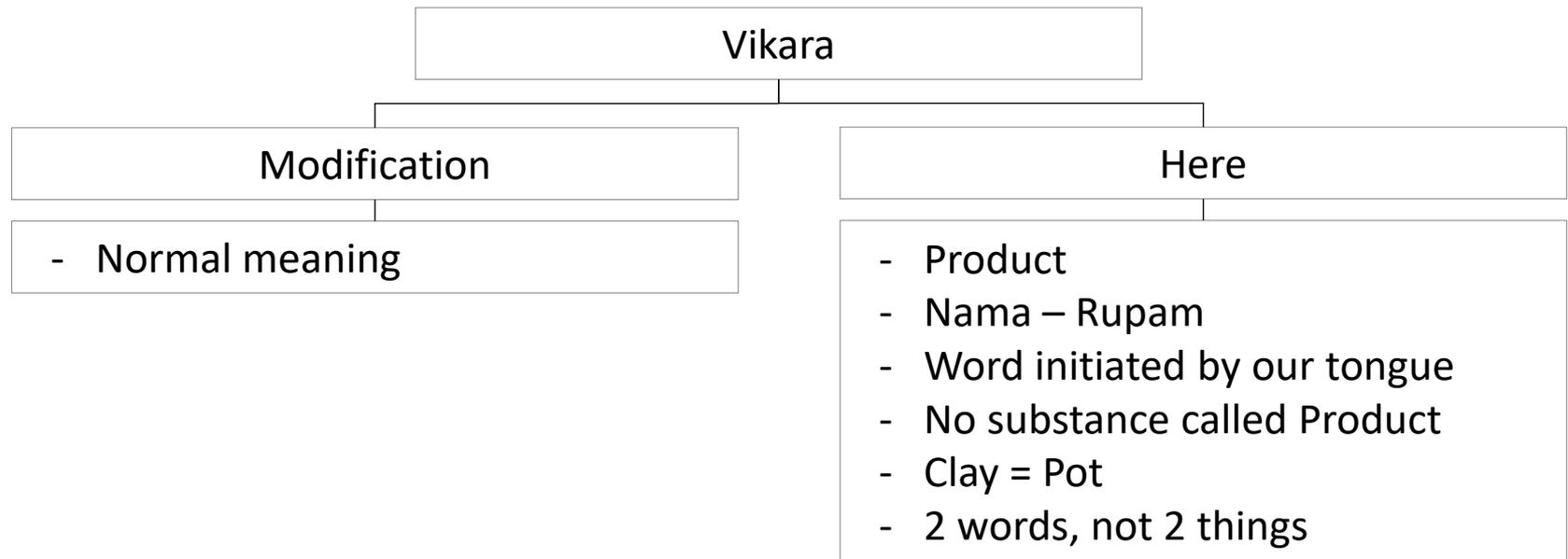
- Benefit got by changing Karya – Karana Sambandha to Adhyasa Adhishtana Sambandha.

IX) Another Language :

Karya – Karana Sambandha	Adhishtana – Adhyasa Sambandha
<ul style="list-style-type: none">- Brahman = Upadana Karanam- Samana Satta	<ul style="list-style-type: none">- Brahman = Vivarta Upadana Karanam- Vishama Satta

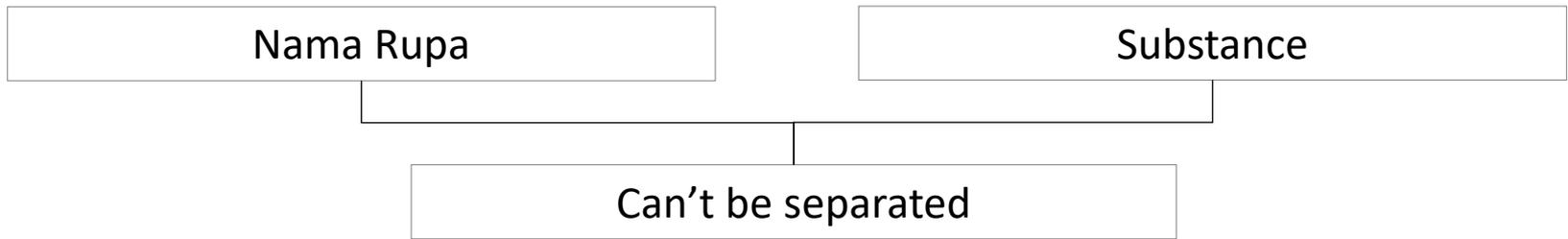
- Therefore Ajati Vada is very useful.

X)



XI) Try to separately show clay and pot in 2 hands.

- Not 2 separate things.
- No Karya – Karana Sambanda.
- Sambanda requires 2 separate things.
- One clay appears as Pot.



XII) Pot – Product – Name + Form does not have isness of its own.

XIII) Existence of clay is appearing as Nama Rupa.

- **Existence – Sat is appearing as name and form world.**

XIV) No separate existence of 2 things.

- Advaitam is the truth.

XV) If 2 things / substances don't exist, how can you talk of Karya Karana Sambandha?

- Karya Karana Sambandha talked by foolish people moodahs not by Vivekis – wise – discriminative.
- Commentary on 1st line is now over – 3 Karanams (3 causes).
- Next commentary on 2nd line – 3 types of Karyams, products.

XVI)

Matter / Jagat	Subject / Brahman
<ul style="list-style-type: none"> - Inert - Dependent - Mithya 	<ul style="list-style-type: none"> - Sat – Existence, consciousness, bliss - Independent - Satyam

- Brahma Satyam, Jagan Mithya.

Brahma Jnanavalli Mala :

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

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

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of 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]

- Jiva = Brahman = Mahavakya is the ultimate truth.
- Nothing can originate.

XVII)

Advaitin	Kshanika Vadi / Yogachara Buddhism
a) World is not a Karyam b) No world things really not born c) Ajati Vada d) No seed, tree, father son	a) World is not a Karyam b) No world things really not born c) Ajati Vadi d) No seed, tree, father, son - Vedantin is Buddhist alone - Prachanna Baudaha - With Hindu Vesham - Orb

Advaitin	Kshanika Vadi / Yogachara Buddhism
<p>e) There is external objective world</p> <p>f) Experience exists and corresponding object exists</p> <p>g) Like dream but also objects outside</p> <p>h) Rain exists outside</p> <p>i) Jnanam and Vishayas are there</p> <p>j) Prapancha Asti wall exists</p> <p>k) Ghata exists - Vijnanam Shanikam</p> <p>l) Prapancha Utpatti Asti Vijnanam Eva Asti</p> <p>m) World and Kshanika Vijnanam exists as Mithya - Kshanika Vijnanam Utpatti Nasti - Ajativada with Mithya Nama Rupa Prapancha Utpatti</p>	<p>e) No world other than experience of the world</p> <p>f) Experience exists, no corresponding object</p> <p>g) Like dream Only objects in the Mind</p> <p>h) No water object, or rain object in dream</p> <p>i) Jnanam is there without Vishaya</p> <p>j) Prapancha Nasti - Wall in the Mind alone.</p> <p>k) Vigyanam = Kshanikam</p> <p>l) There is continuous Pravaha of Kshanika Vijnanam - Vijnanamaya Utpatti Vartate - Prapancha Utpatti Nasti.</p> <p>m) World not born, Kshanika Vijnanam is born - Ajati Vada without Prapancha Utpatti.</p>

XVIII)



- Nothing can be born of anything.
- Proves Ajati Vada.

XIX) Gaudapada :

- Does not negate experience of Universe.
- We negate only created Universe.
- **We accept appearing Universe.**

XX) What is definition of an appearing Universe?

- **Appearing Universe exists by borrowing existence from Atma, the observer, the consciousness.**

XXI)

Conscious observer	Observed Universe
<ul style="list-style-type: none">- Atma / Brahman- Satyam	<ul style="list-style-type: none">- Inert, Anatma, Jadam- Mithya- Borrows existence from Atma.

- That Atma I am, my intrinsic nature, observer consciousness.

XXII) Example : Svapna

- Appears to exist by borrowing existence from me the observer, Chaitanyam.
- Jagrat also same like Svapna.

XXIII) Created Universe does not exist.

- Universe is never created.
- Universe does not originate is message of Karika No. 22.

XXIV) a) No Universe separate from Chaitanyam.

b)

Universe	Chaitanyam
<ul style="list-style-type: none">- Borrows existence- Mithya	<ul style="list-style-type: none">- Lends existence- Satyam

c)

Buddhist	Vedantin
<ul style="list-style-type: none">- Vigyanam- Kshanikam- Anityam	<ul style="list-style-type: none">- Vigyanam / consciousness is Nityam

d) Buddhist :

- Negates origination of Universe.
- Accepts origination of Vigyanam.
- World unborn.

- Kshanika Vigyanam is born and dies and is replaced by another Kshanika Vigyanam.

e) Wall : Not born

- Wall knowledge is born, remains for Kshanikam.
- Each cognition = One Consciousness.

1169) I) Javihi Eva Jayate :

- Javihi = Kshanika Vigyanam.
- Janya Akara Vigyanam.

- **Vigyanam which is born every moment.**
- **Only consciousness is born every moment, not the material world, according to Kshanika Vigyani.**

- World not born.

- **World awareness, experience is born.**

II) Example : Swapna

- Tiger in dream, not real tiger.
- Tiger Vasana is born in Swapna.
- Tiger Vasana appears as though there is a tiger outside.

- No Tiger other than Tiger Vrutti, Vigyanam.
- Swapna mountain, river = Vasana, Vrutti, Vigyanam.

III) Vedantin :

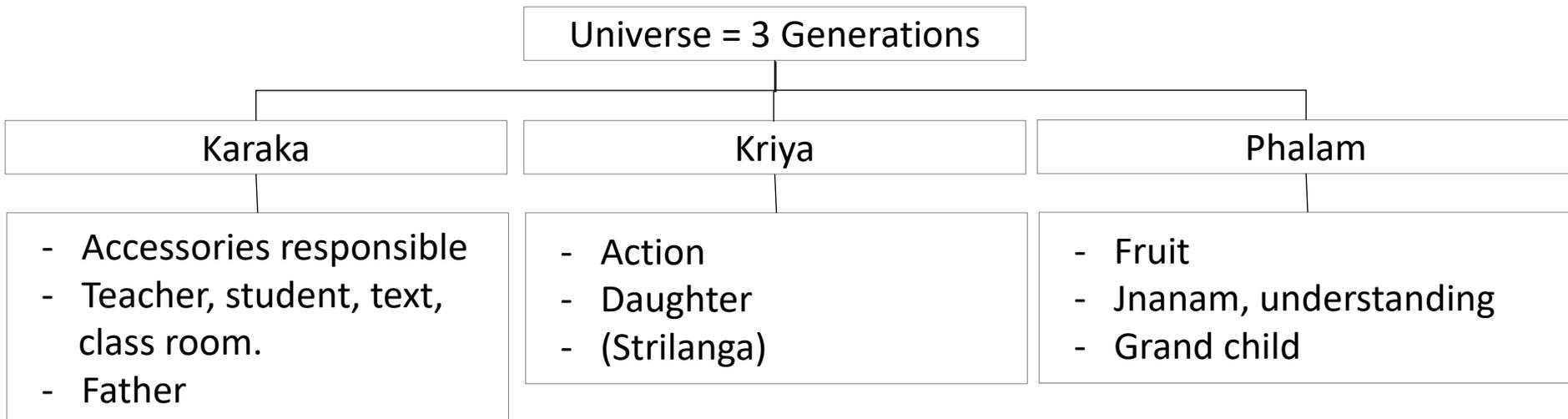
- Each Vishaya Vigyanam is Shanikam, Vrutti Janyam.
- Consciousness = Nityam.

IV) Kshanika Vigyani says :

- Same rule of dream in Jagrat.

• **Kriya – Karaka – Phala Ekatvam.**

V) Shankara :



- 1st : Karaka comes = Accessories
- 2nd : Kriya = Lecture
- 3rd : Phalam = Understanding, Jnanam

VI)

Kshanika Vigyanam

- Can't exist

- Can't study, examine

- Can't conclude
- It has to stay for a while to conclude
- No Avadharanam, conclusion

- Can't remember
- Na Anupapatteshcha

- Can't talk of origination, Utpatti

- Observer also does not exist.
- Here Shankara focuses on the observed, Kshanika Vijnanam, Na Utpatyate.
- Can't get knowledge of the momentariness of Kshanika.

VII)

Nobody will be there to talk about Kshanika Vijnana Vada

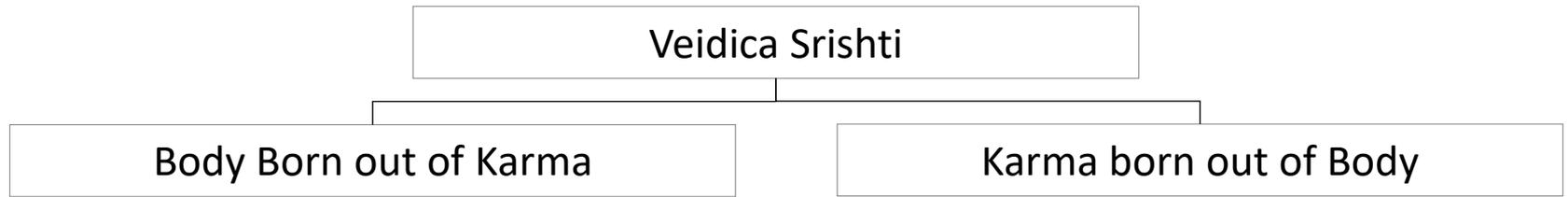
Jnanam

Shrishti

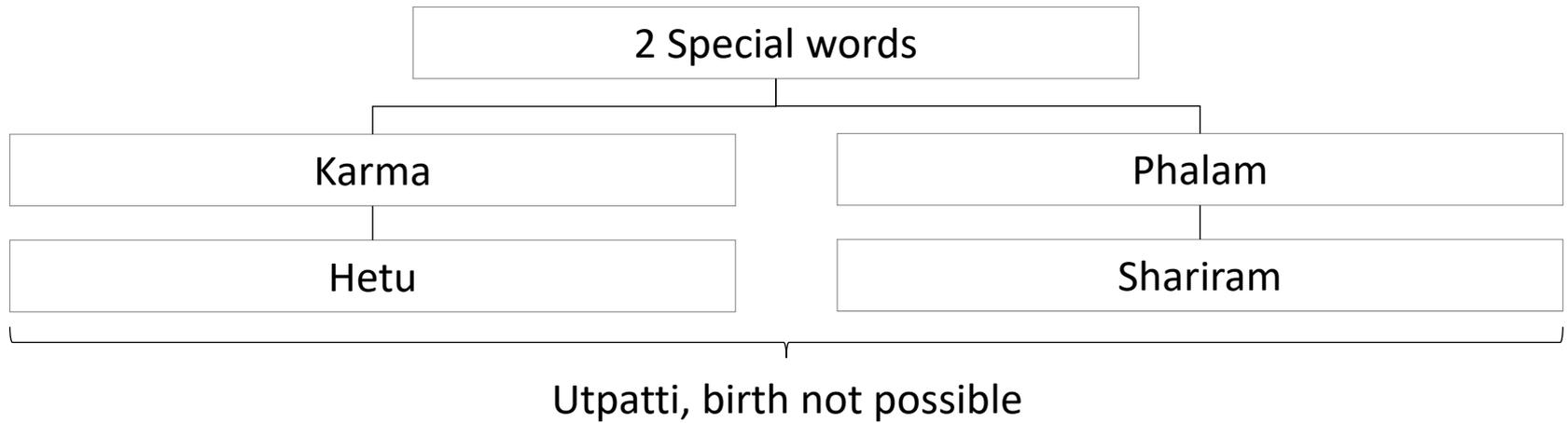
Vyavahara

- If Kshanika Vijnanam not proved how can you talk about origination or Jati – Birth, Utpatti.
- Therefore Ajati Vada established.

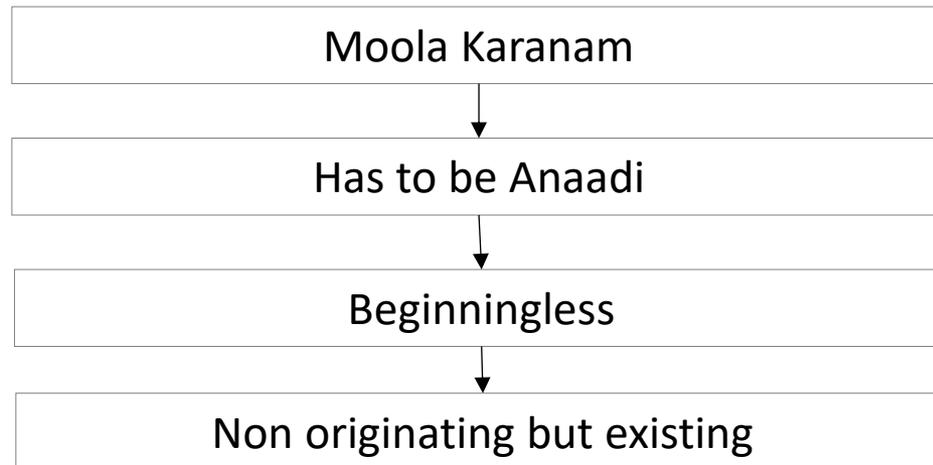
VIII)



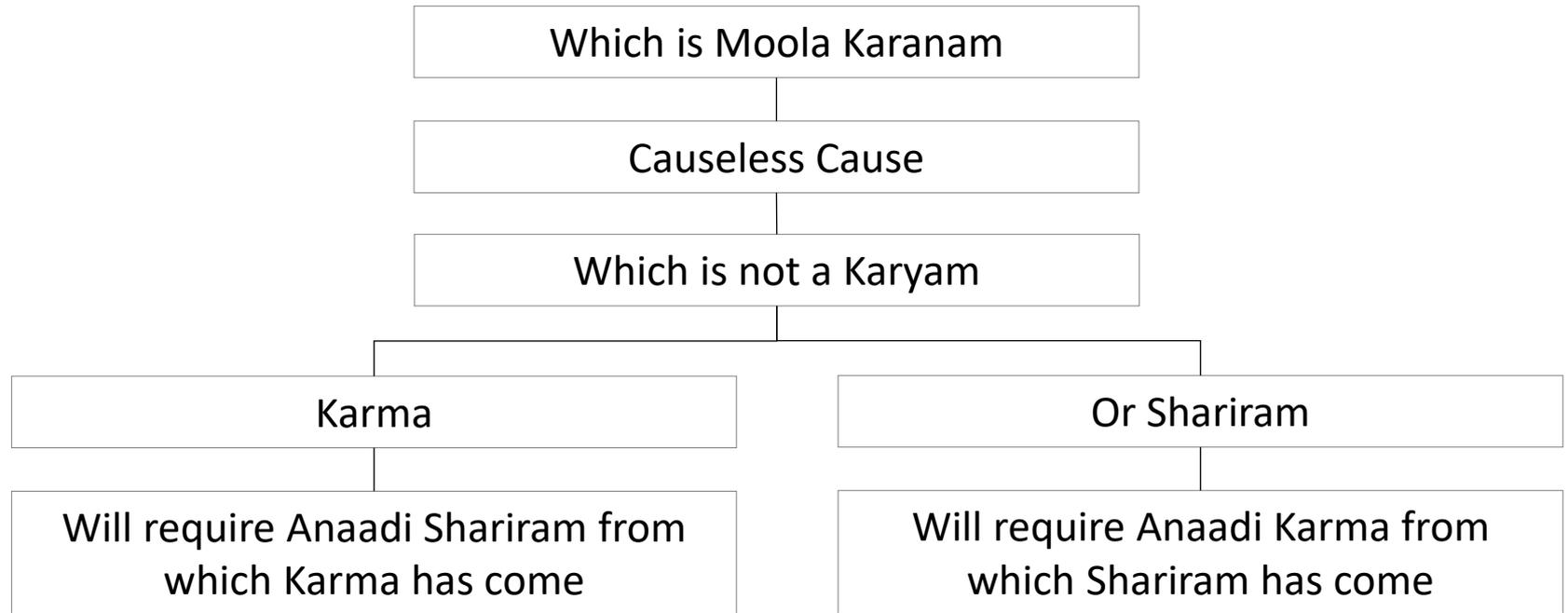
IX)



X)

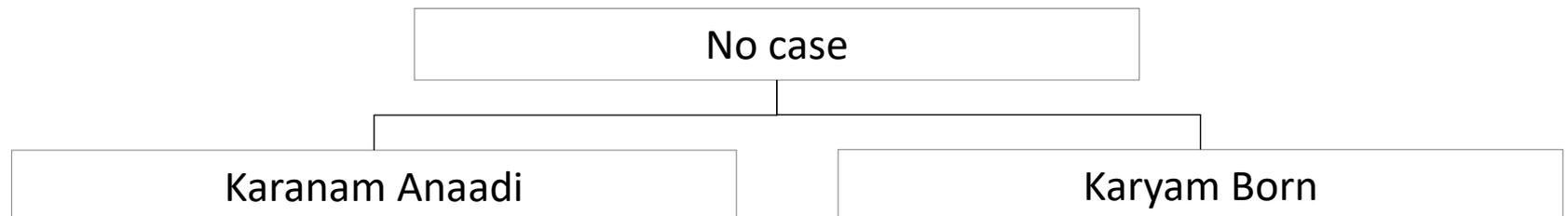


XI) Our Question :



XII) Gaudapada :

- Every Karanam is born out of another Karanam in creation.
- This is our observation.



- No example – no Anumana possible.
- Beginningless cause is illogical.

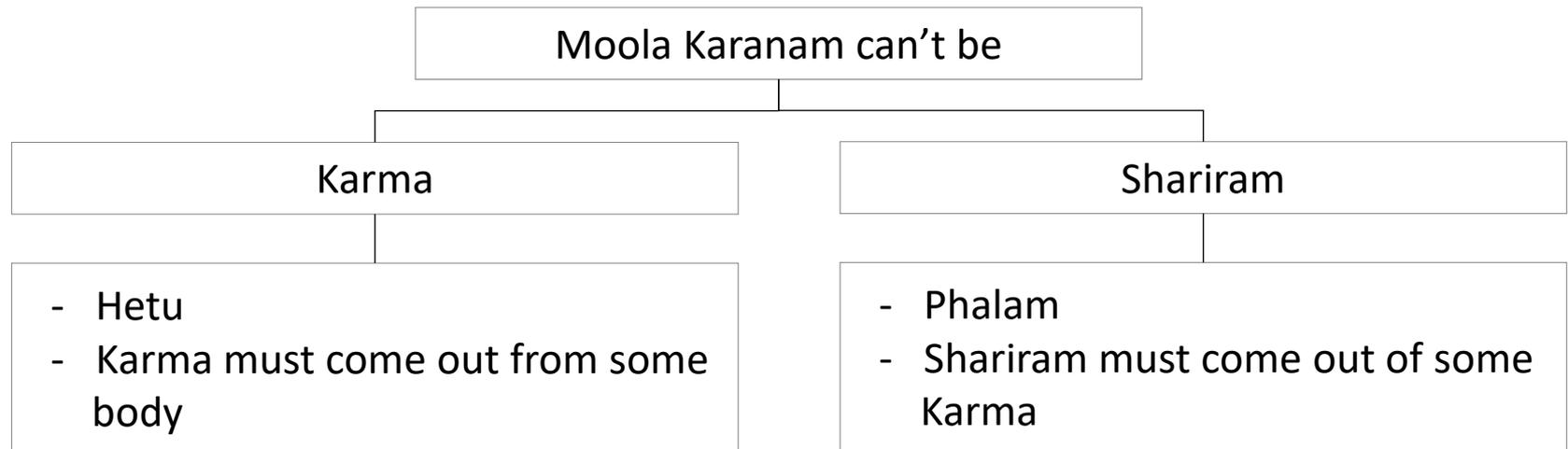
XIII) We know it is illogical.

- It is temporarily accepted in Adhyaropa Prakaranam.
- During Apavada, we say Brahman is not a Karanam.
- Bhagawan not Karyam for real creation.

XIV) Nobody accepts origination causelessly or causeless origination of any effect.

- Effect requires a cause.
- Son requires Parents.

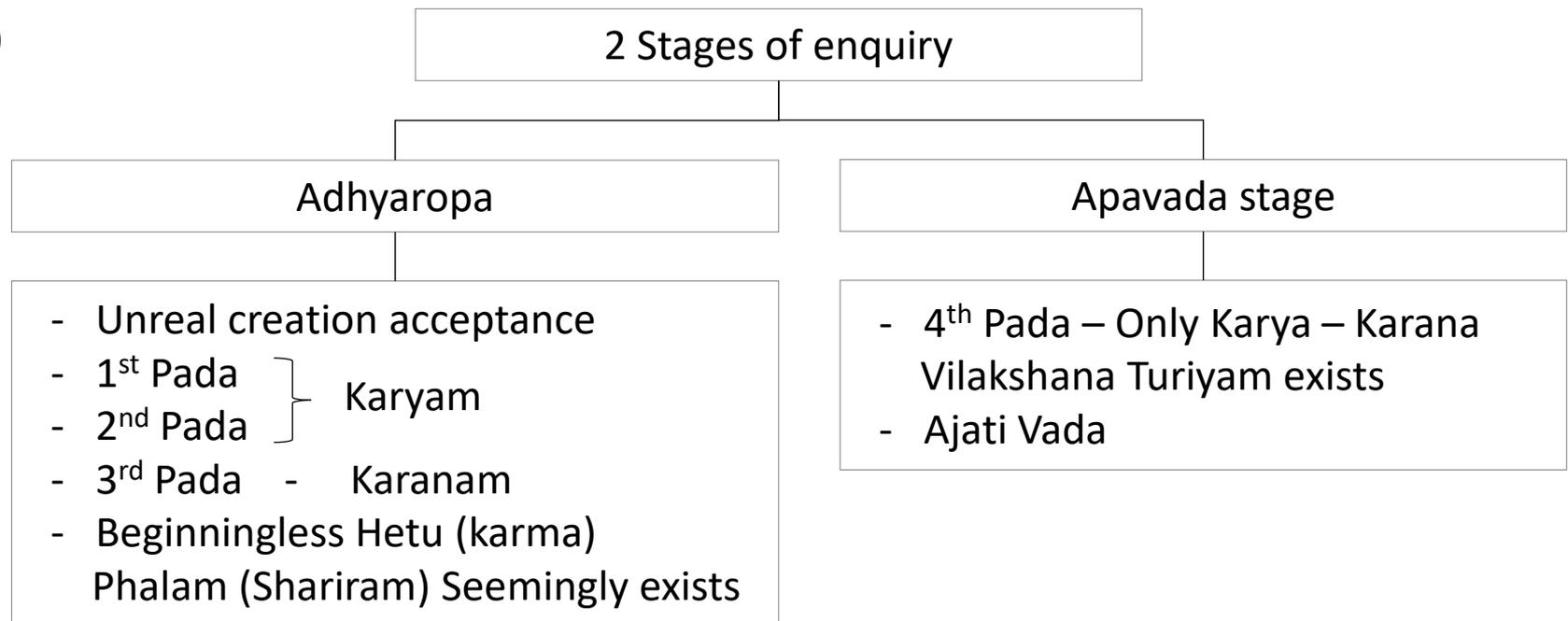
XV)



XVI) We accept Mitya creation = No Real creation, Ajati Vada.

- **Ajati Vada only negates real creation of the world.**
- Accepts Mithya Jati Vada, an apparent creation.

XVII)



XVIII) What does not have Aadi (Karanam) has no Aadi (Origination).

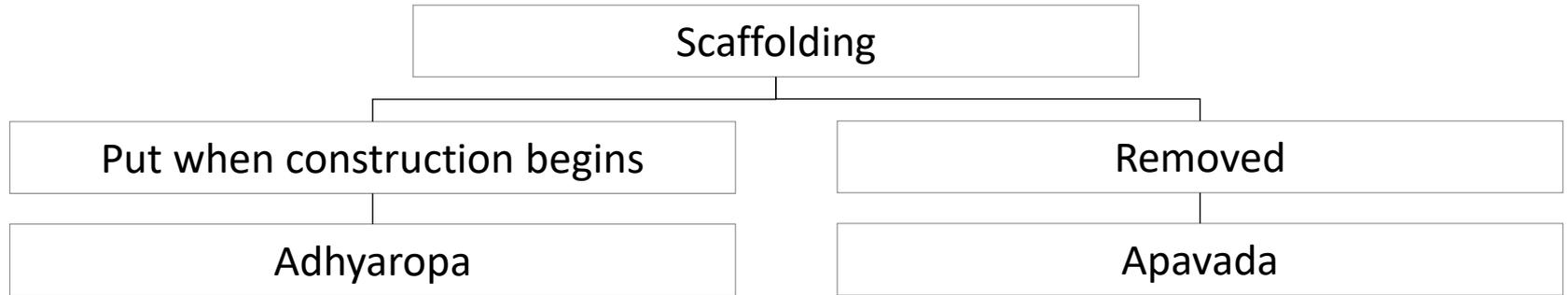
- What does not have cause, does not have origination.
- Origination requires cause.
- No cause, no origination.
- No parents, no children.

XIX) Ajati Vada established by refuting Maya / Sankya / Veidika Srishti.

XX) In Other Upanishads.

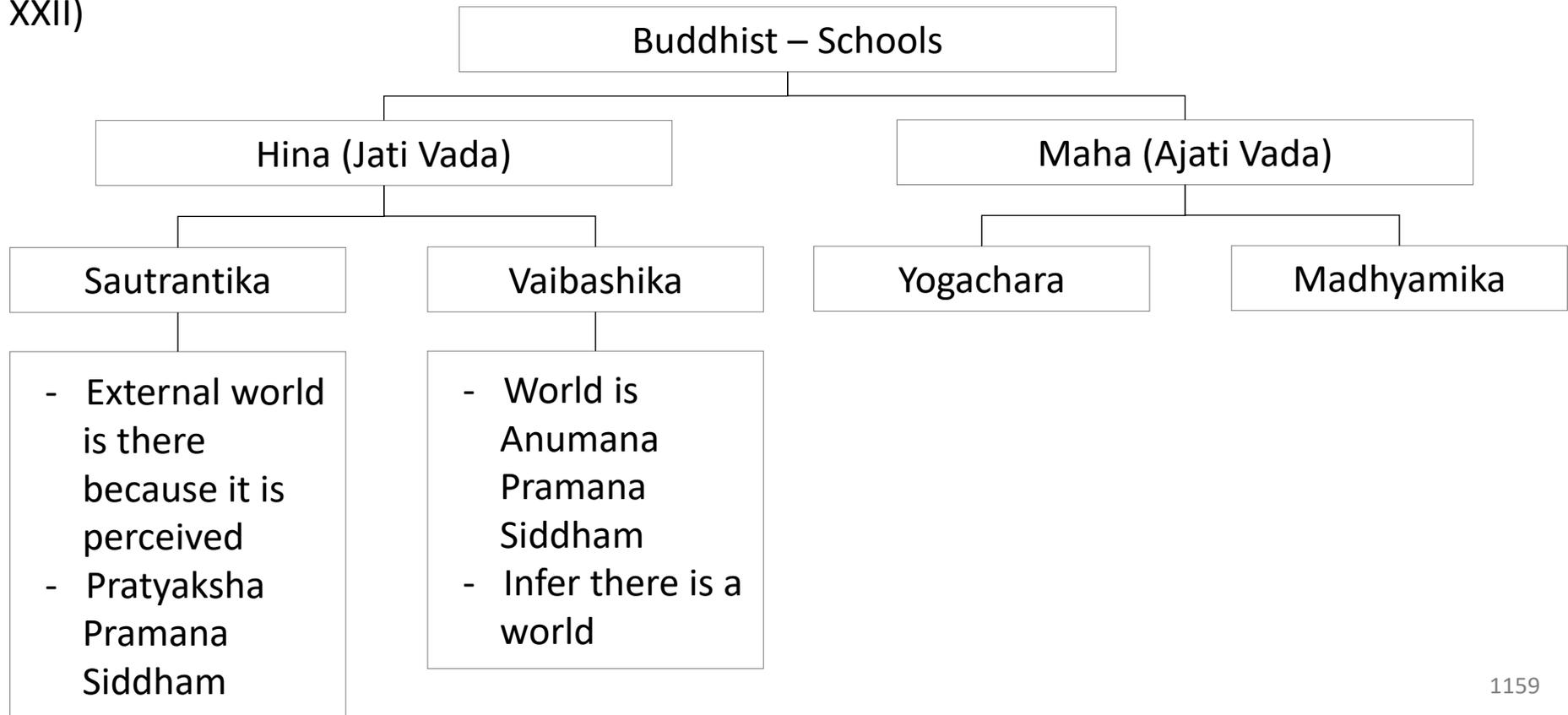
- Veidika Srishti is accepted at Adhyaropa state.
- Then Srishti negated in Apavada stage.
- Ajati Vada, Mithya Vada, established.

XXI) Sruti compromises, does no harm.



- Temporary Srishti negated in Apavada.
- Astikas negated – Sankhya / Yoga / Nyaya / Veiseshika / Purva Mimamsa.

XXII)



XXIII) Hina Buddhism : Jati Vada

- Accept origination of external world.

XXIV) Vaibashika :

- Because of plurality of experience, through sense organs, I infer plurality of objects.
- I don't see the plurality of objects.
- Inside plurality of vision in the mind.

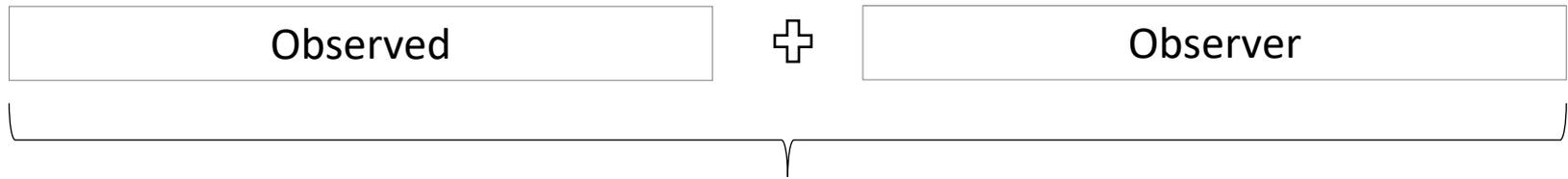
XXV) Sautrantika :

- I experience plurality of objects.

XXVI)

Sautrantika	Vaibashika
<ul style="list-style-type: none">- Bahya Artha Pratyaksha Vadinaha- External objects claimed through Pratyakshi- Srishti Drishti Vada	<ul style="list-style-type: none">- Bahya Artha Anumeya Vadinaha- External world is inferred- Drishti Srishti Vada

Both accept external world other than the observer



- Both real
- Both Hinayana Buddhism

XXVII) Mahayana Buddhism

- Negates external world.
- World is experienced but is Mithya.
- Like dream experienced but is Mithya.
- **External world really doesn't exist, unreally exists, Mithya.**

XXVIII) 3 in one group

- Yogachara / Madhyamika / Advaitin.
- External world is unreal, Mithya.
- Really not there.
- Unreally exists.

XXIX)

Karika No. 24 – 28
4 definitions in Buddhism discussed by Gaudapada

Sautrandika

Vaibashika

Yogachara

Madhyamika

Bahyartha
Pratyaksha Vadi

Bahya Artha
Anumeya Vadi

Bahya Artha Nastika
Vadi

Sarva Artha nastika
Shunya Vadi

- Hinanyana
- Accept Bahya Artha (Creation of world)
- Jati Vadi
- Accepts external world + Kshanika Vijnanam

- Mahayana
- Don't accept Bahya Artha (No creation)
- Ajati Vada

XXX)

Debate

Sautrantika + Vaibhashika

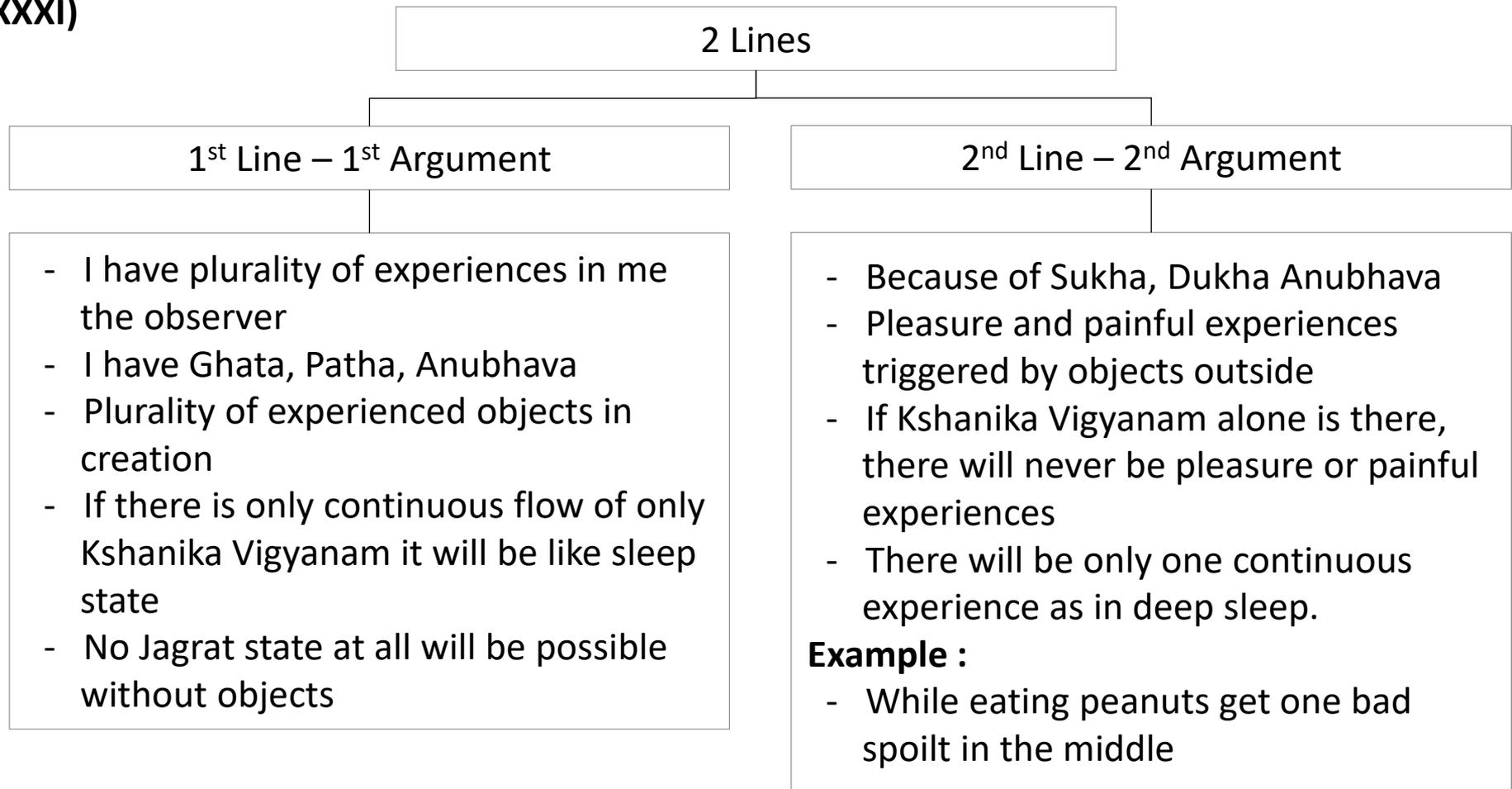
Antar Artha

Purva Pakshi :

- Mainly Vaibhashika
- There is creation, external objects
- Karika No. 24
- Vaibhashika quotes Anumana Pramanam in Karika No. 24

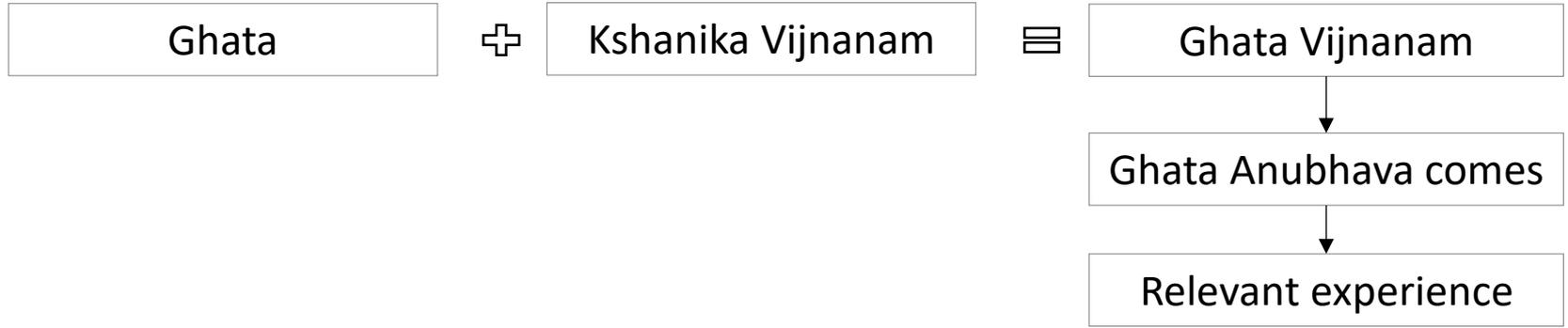
- Negates
- Sautrantika + Vaibhashika
- Hina Vadi
- Karika No. 25, 26, 27, 28
- Consciousness alone is there
- No external world separate from Consciousness

XXXI)



XXXII) When I wake up, I experience plurality, possible only if objects are there and Kshanika Vijnanam contacts with Vishaya

XXXIII)



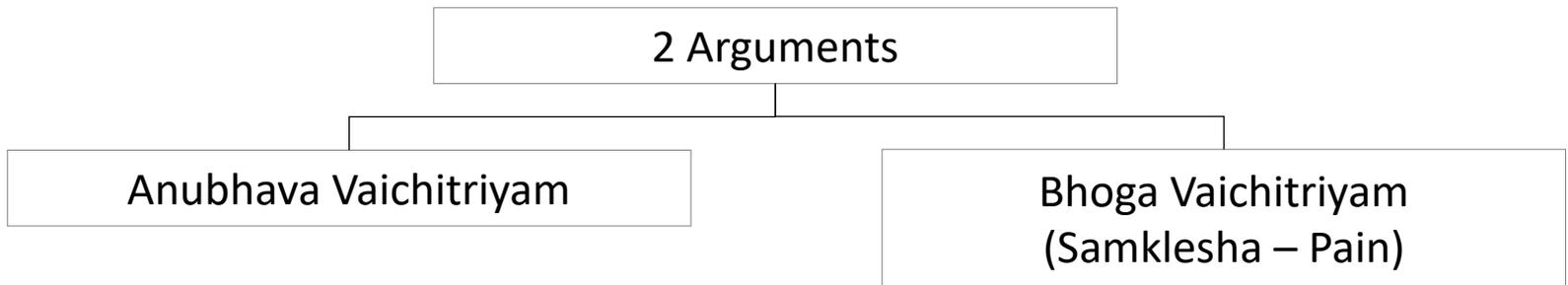
XXXIV) In Vedanta, Kshanika Vijnanam is called Vrutti Jnanam (Advaitic language).

- Use Baudha Language here.
- I have Kshanika Vijnana Anubhava.
- This is argument no. 1.

XXXV) 2nd Argument :

- Have to accept external objects because of Bhoga Vachitriyam, different experiences of pleasure, pain, success – failure, heat – cold.

XXXVI)



XXXVII) Conclusion :

- **Objective world exists outside, have to admit that.**
- Purva Pakshi – Hina Yana tells Mahayana + Advaitin in Karika No. 24.
- Accept Dvaitam, don't say 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]

- Nana Asti = Truth.
- Karika No. 24 – Purva Pakshi – Shloka.

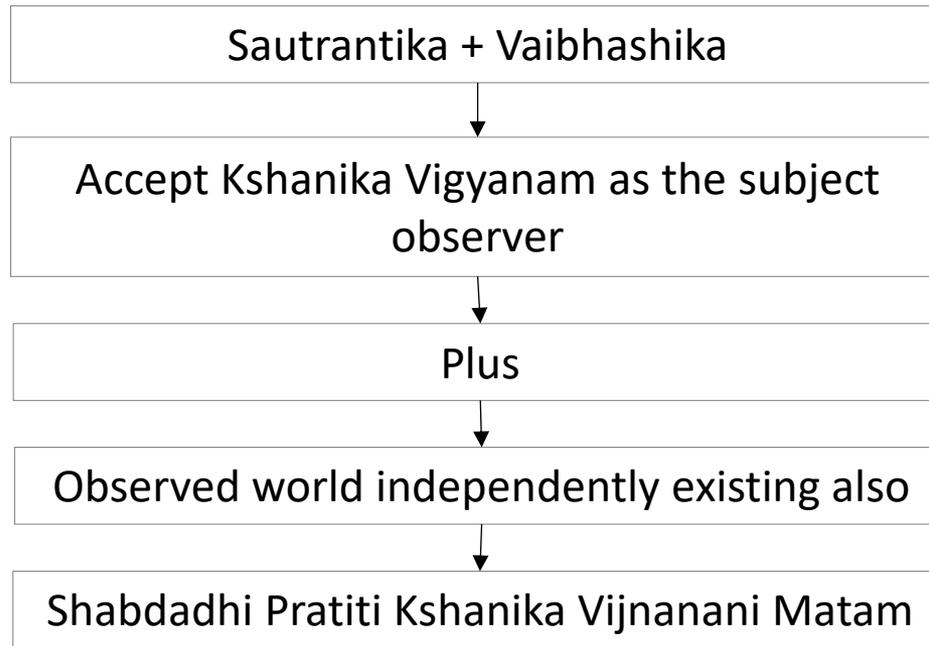
XXXVIII) Vaibashika / Sautrantika / Yogachara accept :

- Observer = Kshanika Vijnanam.

XXXIX)

Yogachara	Sautrantika + Vaibashika
- Only Kshanika Vijnanam	- Kshanika Vijnanam + External object

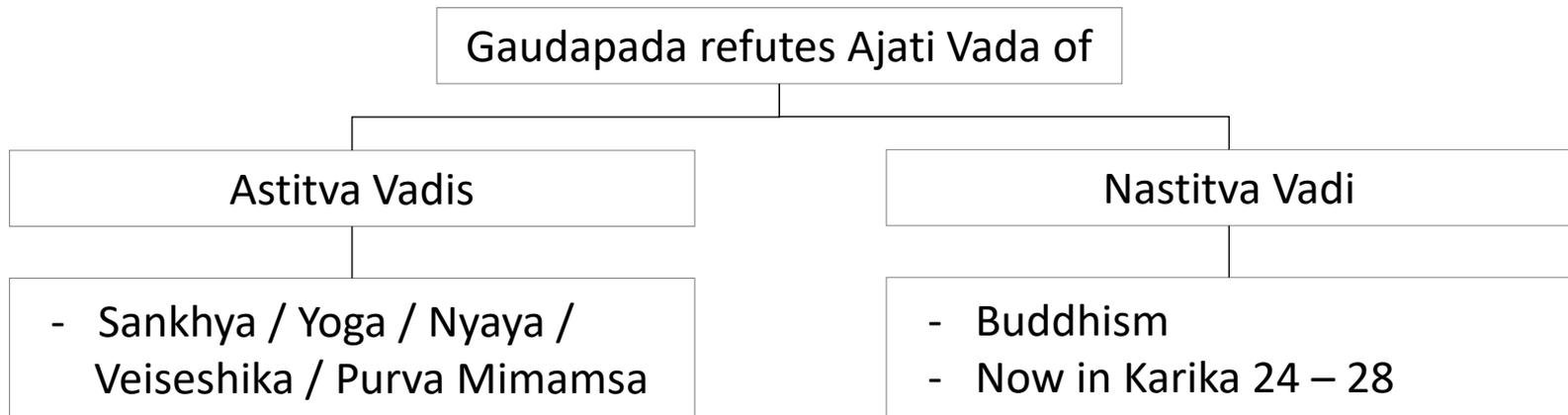
XXXX)



Revision :

Karika No. 24 – Bashyam :

XXXXI)



XXXXII) Mahayana :

- No separate world exists separate from consciousness.

Example :

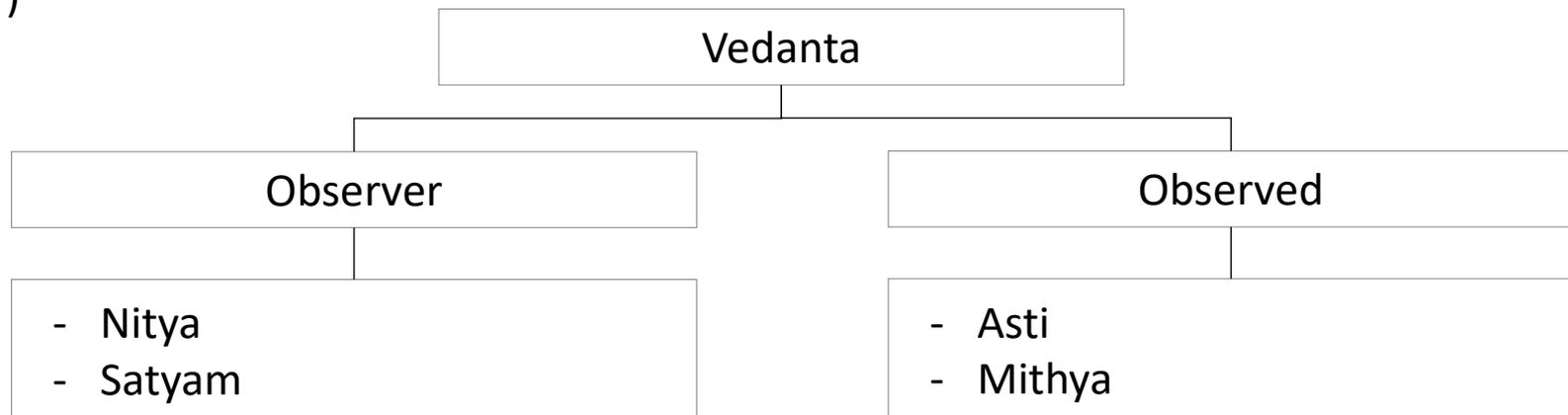
- Svapna.
- Experienced dream world doesn't exist separate from observer waker consciousness + mind.
- No world apart from Turia Chaitanyam.

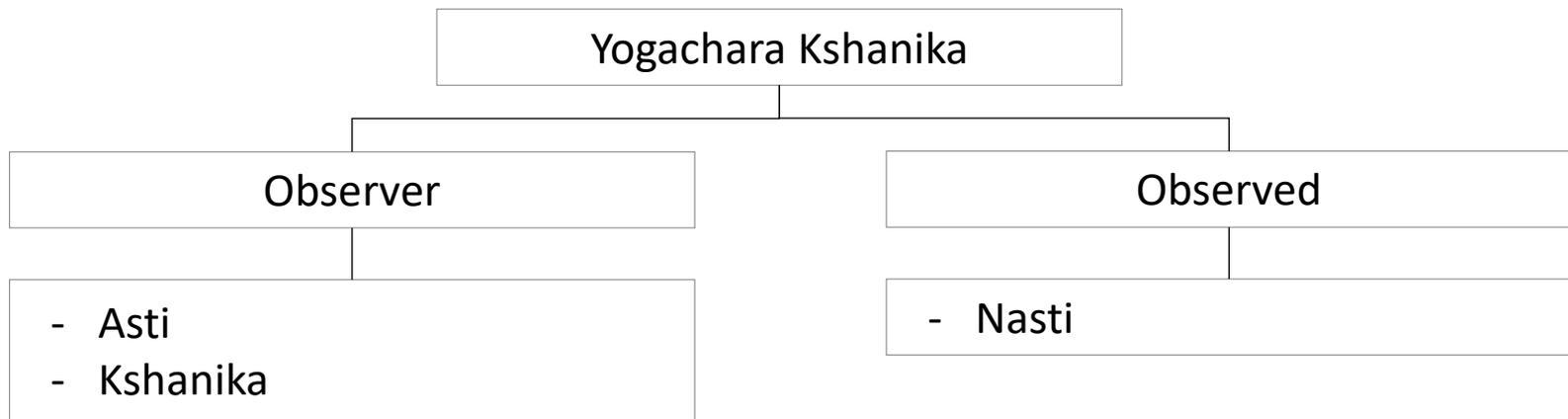
Dream World	Waking World
Doesn't exist separate from observer consciousness	Doesn't exist separate from observer consciousness

XXXXIII) Observer Vyatirakta observed Jagat Nasti

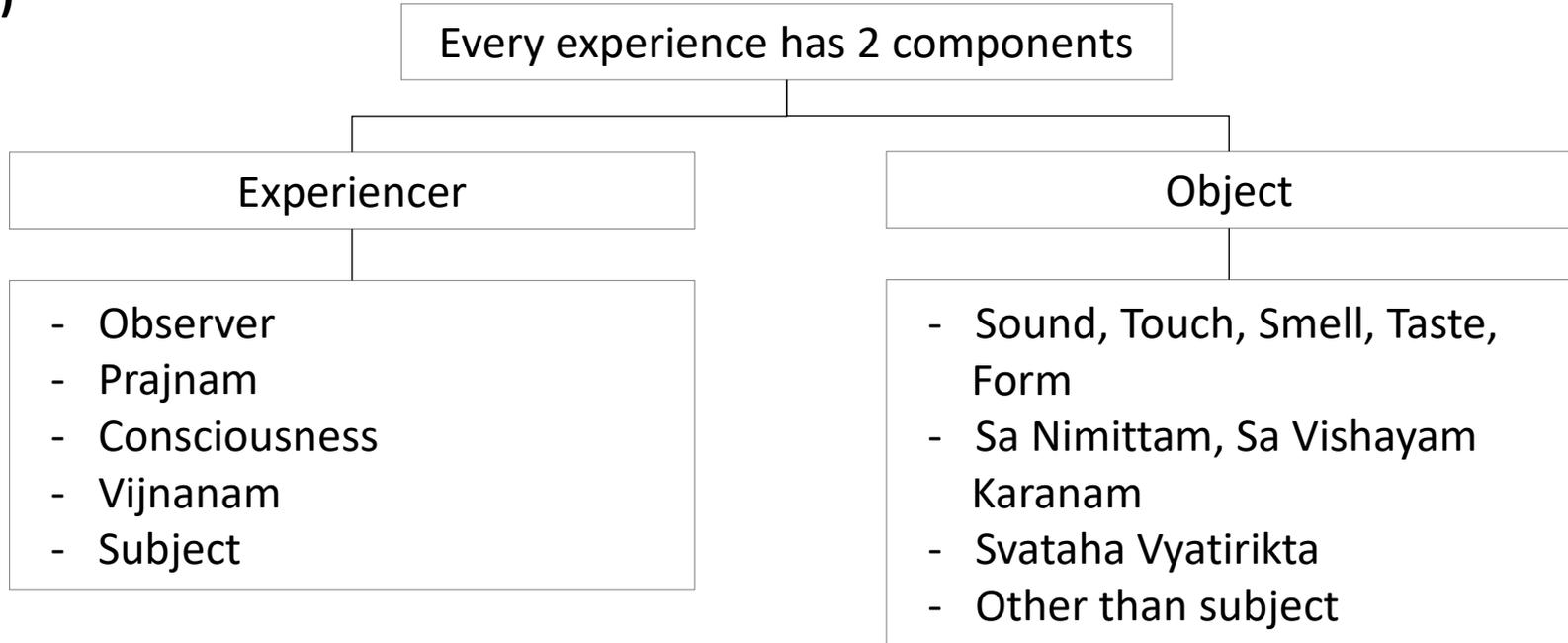
- No observed object other than observer.
- Advaitin agrees.

XXXXIV)



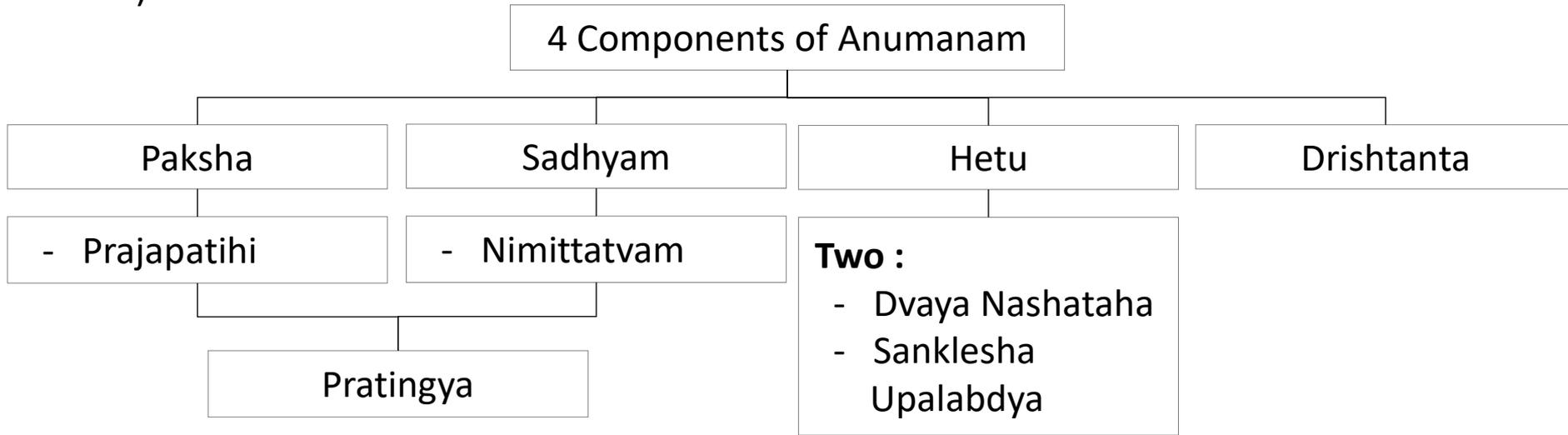


XXXXV)

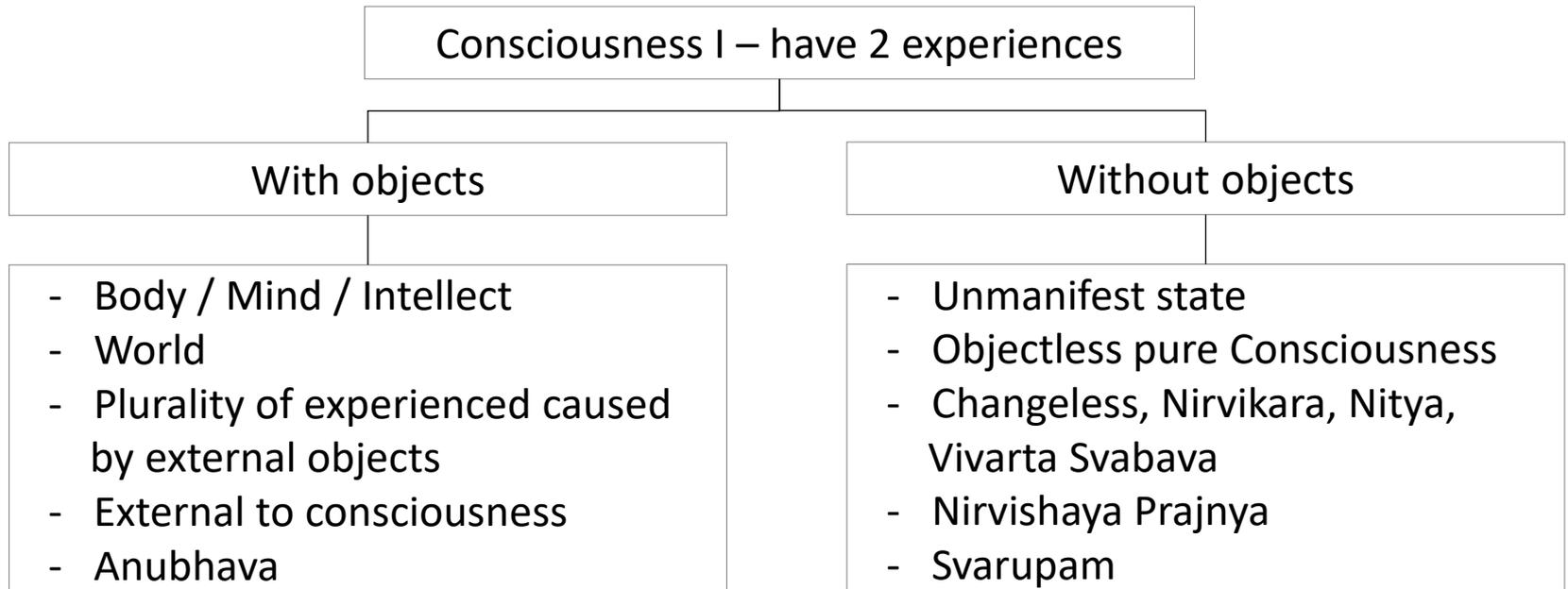


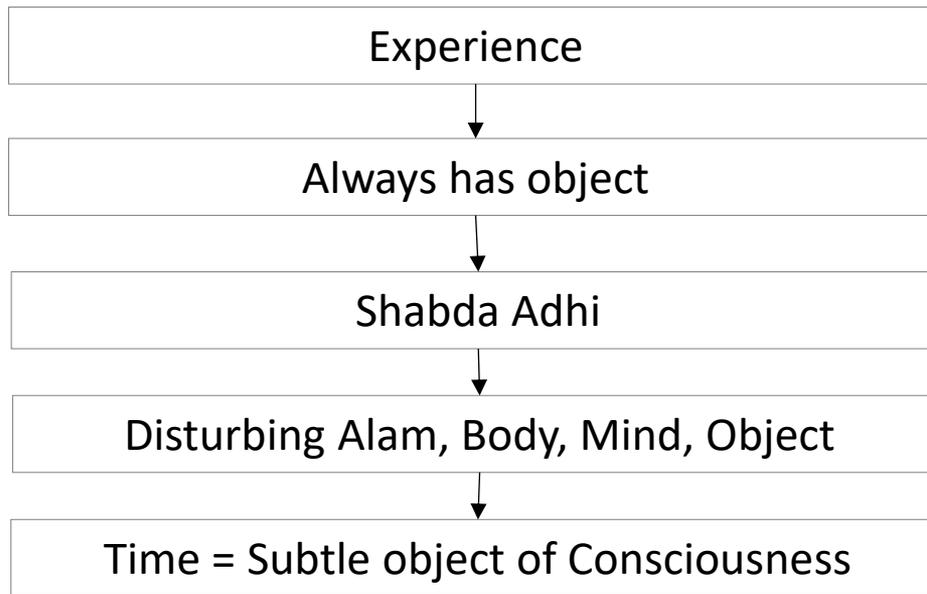
- Therefore external objects must be there.

XXXXVI)



XXXXVII)





XXXXVIII) With Mind – Consciousness becomes Pramata – I – and with Pramanam + Prameyam becomes experiencer.

XXXXIX) Consciousness by itself has no objects

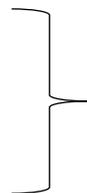
- It alone is – Nirvishaya Chaitanyam, Turiyam, Brahman.
- There must world because of our experience.

XXXXX) Anyatha – Otherwise

- If external objects were not there, as in sleep.
- Dvaya Nashataha
- Nirvishayatvam will be our experience.

XXXXXI) We have pluralistic experience with sense organs.

- Lohita – Red
- Neelam – Blue
- Pithou – Yellow



Vachitryam



Varieties of colours

XXXXXII)

Pluralistic experience inside	World exists outside
Clue	Conclusion
Hetu	Sadhyam inferred

XXXXXIII) Yatra Yatra Vaichitriya Anubhava Tatra Tatra Vishaya Vaichitrayam.

- Anumana logic.
- Pratyakshatvat – clearly experienced by all, universally, plurality inside.

XXXXXIV) Hinayana Tells Mahayana :

- World – Dvaitam accepted by all other philosophers (Para – Tantram).
- World accepted by all.
- Sankhya / Yoga / Nyaya / Veiseshika / Jain / Astika and Nastika accept Dvaita Darshanam.

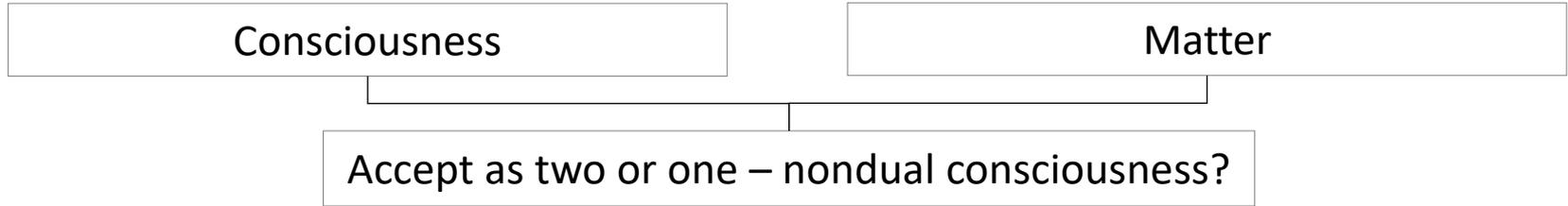
XXXXXV) Jahal Lakshana :

- Other schools accept Bahya Artha different than consciousness, observer.

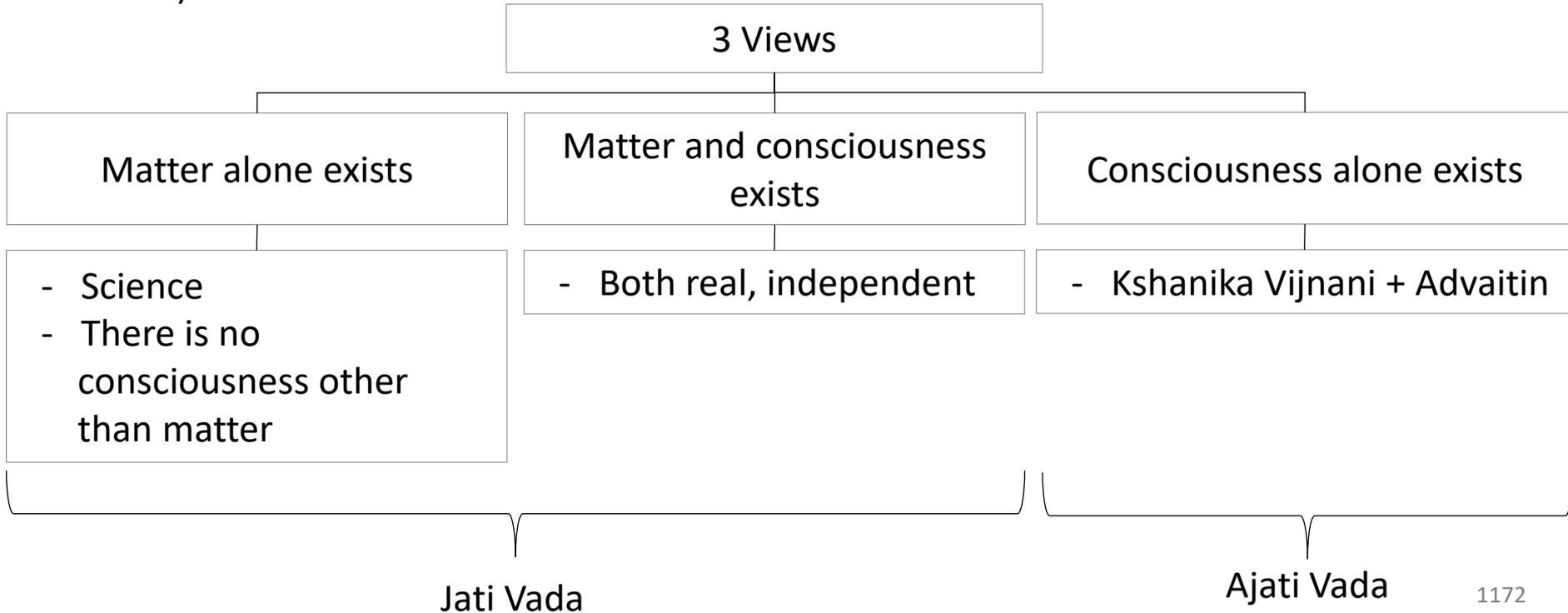
XXXXXXVI)

Observer	Observed
Consciousness	World
Subject	Object

XXXXXXVII) Basic fundamental question :



XXXXXXVIII)



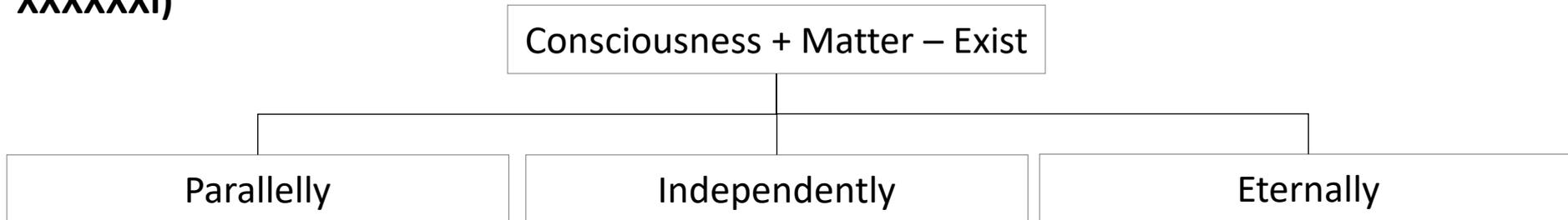
XXXXXIX) Kshanika Ajnani – Buddhist + Advaitin :

- **Consciousness alone is there.**
- **No matter separate from consciousness.**

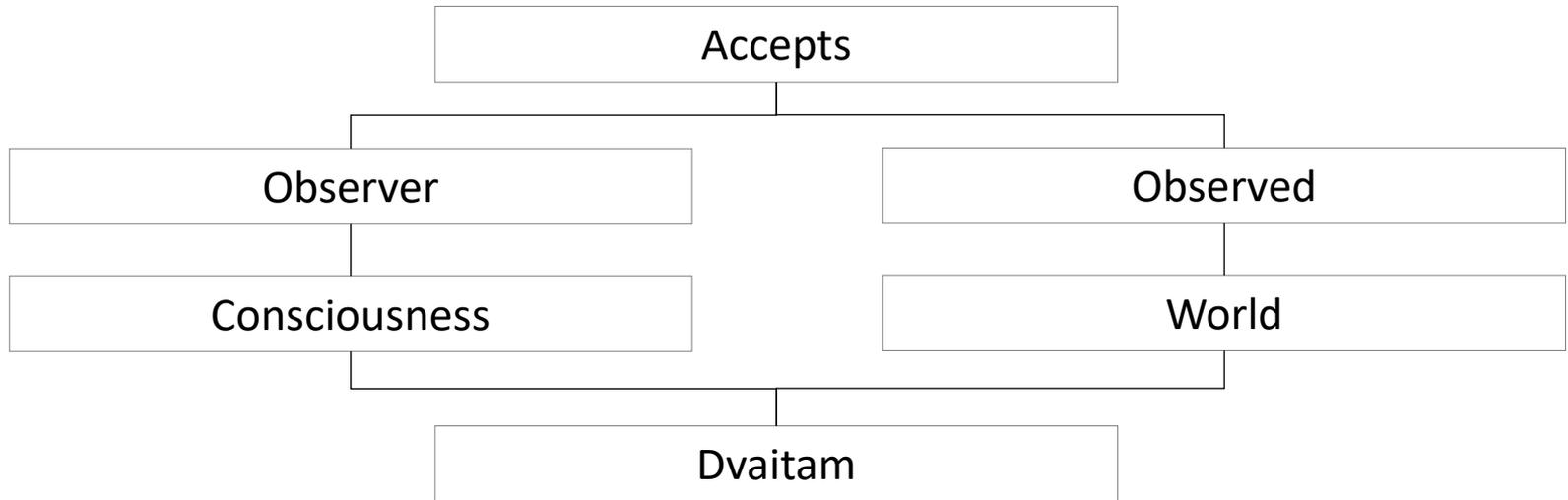
XXXXXX) Sankhya :

- Consciousness and matter, both exist.
- Consciousness is different from matter.
- Matter different from consciousness.
- This is not that.
- That is not this.

XXXXXXI)



XXXXXXII) Hinayana is like Sankhya



- Jati Vada.

XXXXXXIII) 1st Argument :

- Anubhava Vaichitriyam.

Anubava	Vishaya
Hetu	Vaichitriyam

- Bhoga Vaichitriyan
- Bhoga hetu
- Vishaya Vaichitriyam

XXXXXXIV) 2nd Argument :

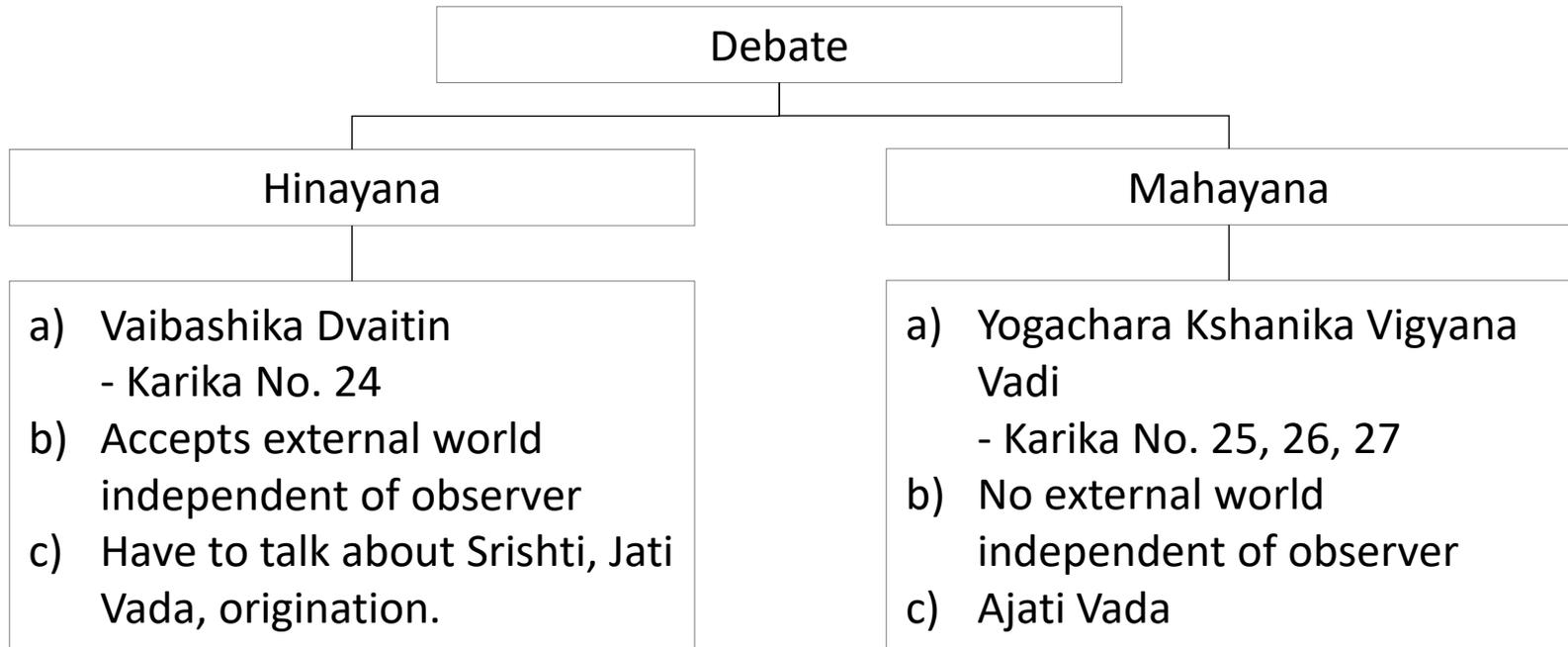
- Emotional plurality

XXXXXXV) Tarqa definition of Bhoga :

- Sukha Dukha Anyatara Sakshat Kara.

- **Directly going through pleasurable, or painful feeling = Bhoga.**

1170) I)



II) Yogachara :

a) World can never stand independent of the observer.

b) Observed world = Mithya

c) No need to talk of origination.

- World has no existence apart from observer, consciousness.

d) Dream world :

- Does not exist separately without the dream observer = Dreamer.
- No creator of Svapna Prapancha because there is no Svapna Prapancha.
- No Svapna Prapancha other than the observer.

e) Waking world does not exist independent of waker observer.

- There is no waking world.
- No Jagrat Prapancha other than Vishwa – Waker.

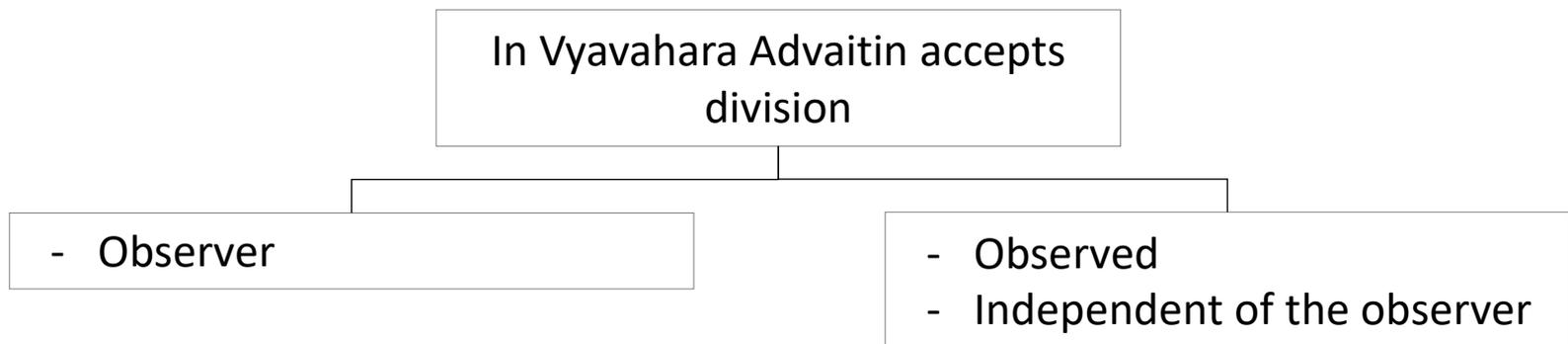
III) Yogachara + Advaitin :

- Also believe :
World has no independent existence.

IV) Advaitin also is also accepting independent world outside the observer.

- We accept our house, class room, office, will still be there tomorrow.
- Unknowingly, Advaitin also joins the Dvaitin school.

V)



VI) Real Advaitin will not accept.

- Paratantrashrayasya Bahyarthasya Jnana Vyatirikta – Jagat.
- Independent of observer = Jagat.

VII) Anvaya Vyapti – Vyatireka Nasti

- Agni Satve – Dahya Satva
- Agni Abhave – Dahya Dukha Abhava.
- Tasmāt Agni Eva Dahasya Karanam.

VIII) Because of this reason, all Dvaita Schools proudly claim and assert, majority conclude.

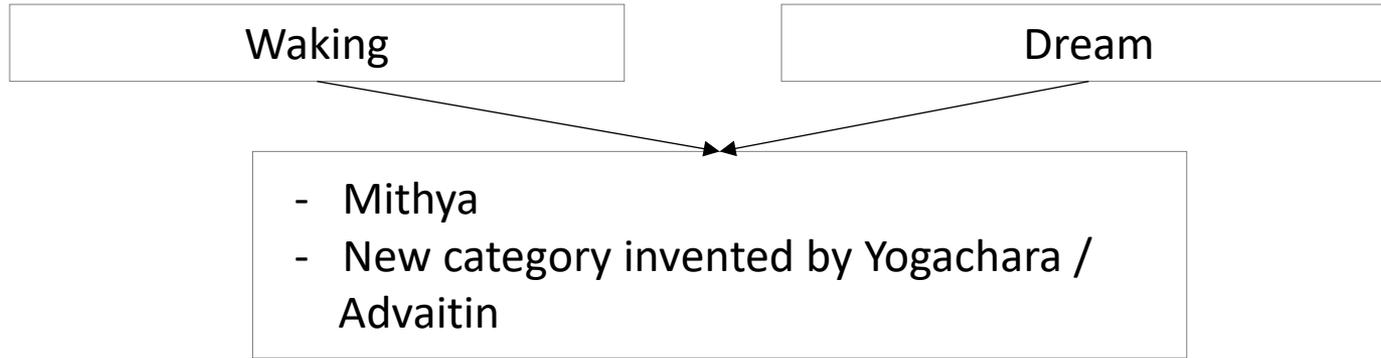
- **Subject – Object, both are factually existing.**
- Atma + Anatma are equally real.
- Prakṛti + Puruṣa both in same order.
- Experientially + factually exist.
- Dvaitam = Satyam.
- Advaitam stands no enquiry.
- Bahya Artha is there.

IX) Conclusion :

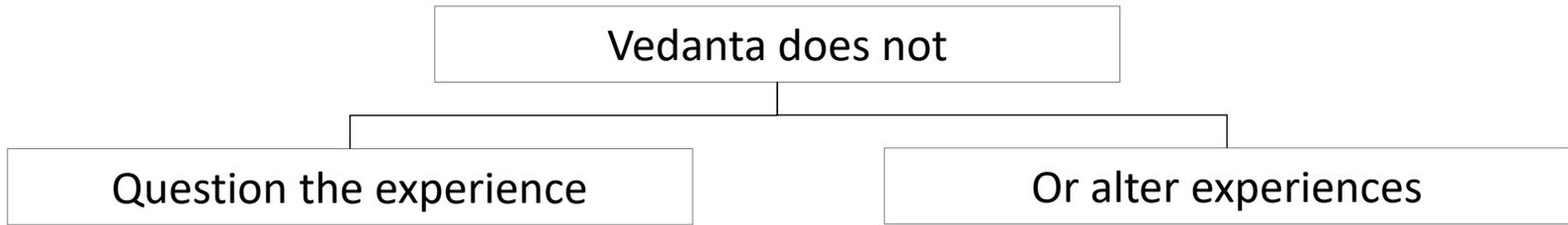
- World is there.
- Accept creation.
- Jati Vada alone is correct.

- Ajati Vada not right.
- Karika No. 24 = Purva Pakshi – Vaibashika, dvaitin’s shloka.

X)



XI) a)



b) Vedanta only challenges conclusion based on experience.

c) I experience therefore real.

d) What we experience need not be real.

Example :

- Dream, blue sky, flat earth, sun going round earth, earth stationary.

e) Bhagavad 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]

f) superficial, experiential existence is there.

- Factual existence is not there.
- How?
- Observer consciousness lends existence, to the body, mind, world.

g) Dream :

- I – Project dream.
- I – lend existence to dream.
- I – Withdraw.
- Dream appears to exist.

XII) Experiential existence means borrowed existence, not own existence.

- Whatever does not have its own existence is called Mithya.

XIII) Everything reduced to :

- Vacharambanam 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
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]

Pot	World
<ul style="list-style-type: none">- Nama Rupa- Has no existence of its own- Pot = Clay- What is clay?- No objective existence at all	<ul style="list-style-type: none">- Nama Rupa- Has no existence of its own- No objective existence separate from observer

XIV) Nimittasya Animitatvam Bavati :

World Becomes non world	Mind becomes non-mind when thoughts removed
<ul style="list-style-type: none">- When objects removed- Pure existence consciousness alone remains, is the truth	<ul style="list-style-type: none">- Amani Bava

XV) Badam : Ardha Angikara

- Temporary partial acceptance of external world based on our experience.
- **Temporarily admit existence of the world for the observer.**
- There is an external world which is cause of all experiences.

XVI) We do accept external world Vyavaharically, empherically, superficially as Mithya.

- **We respect the world.**

XVII) a) World not world but Brahman = Final conclusion.

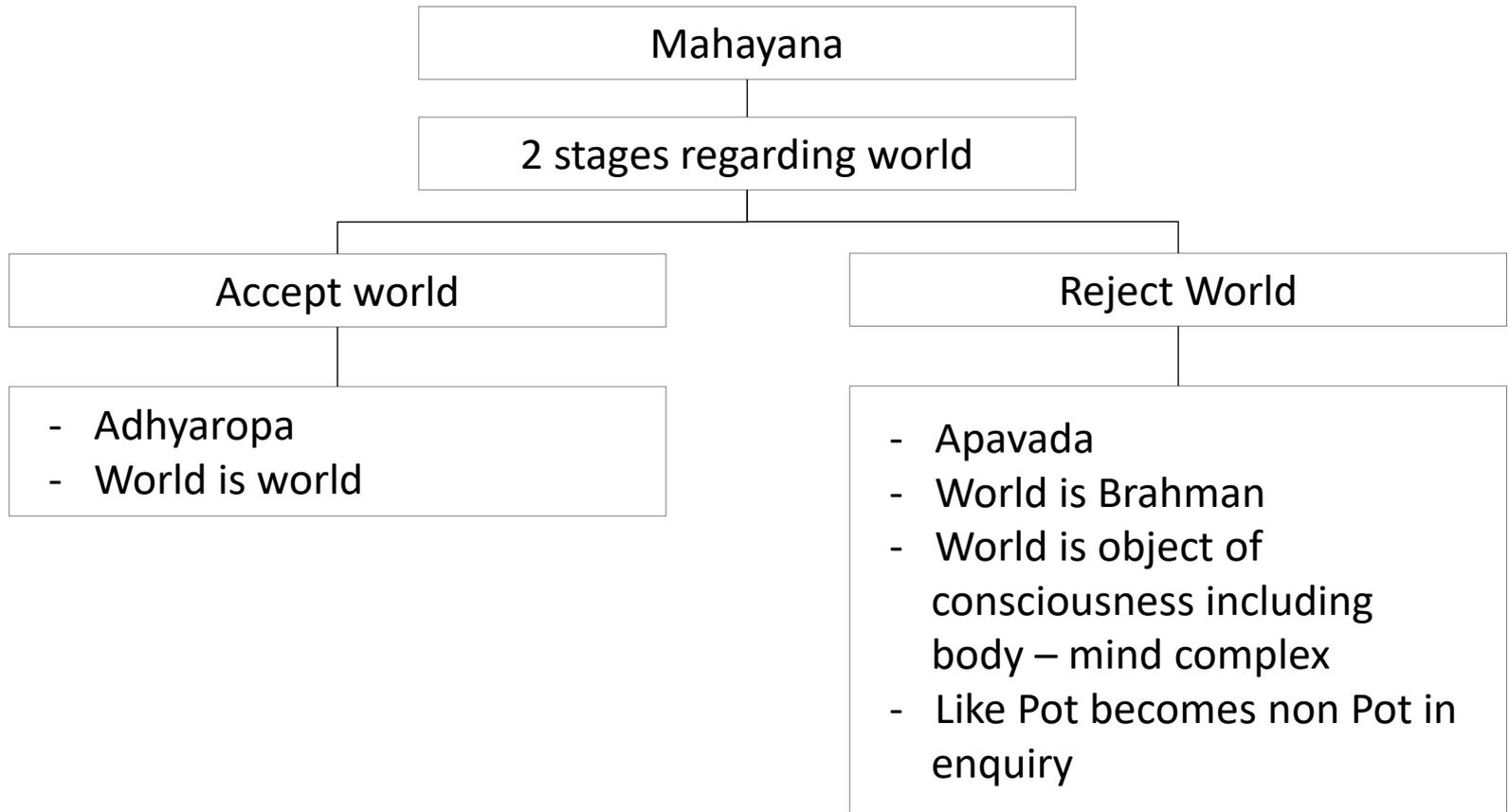
b) 2nd Conclusion comes only when you enquire into the reality of the world, Karanam.

- Hold on to your intermediate conclusion.

XVIII) Hinayanas question to Mahayani

- What is final conclusion?

XIX)



XX) Example :

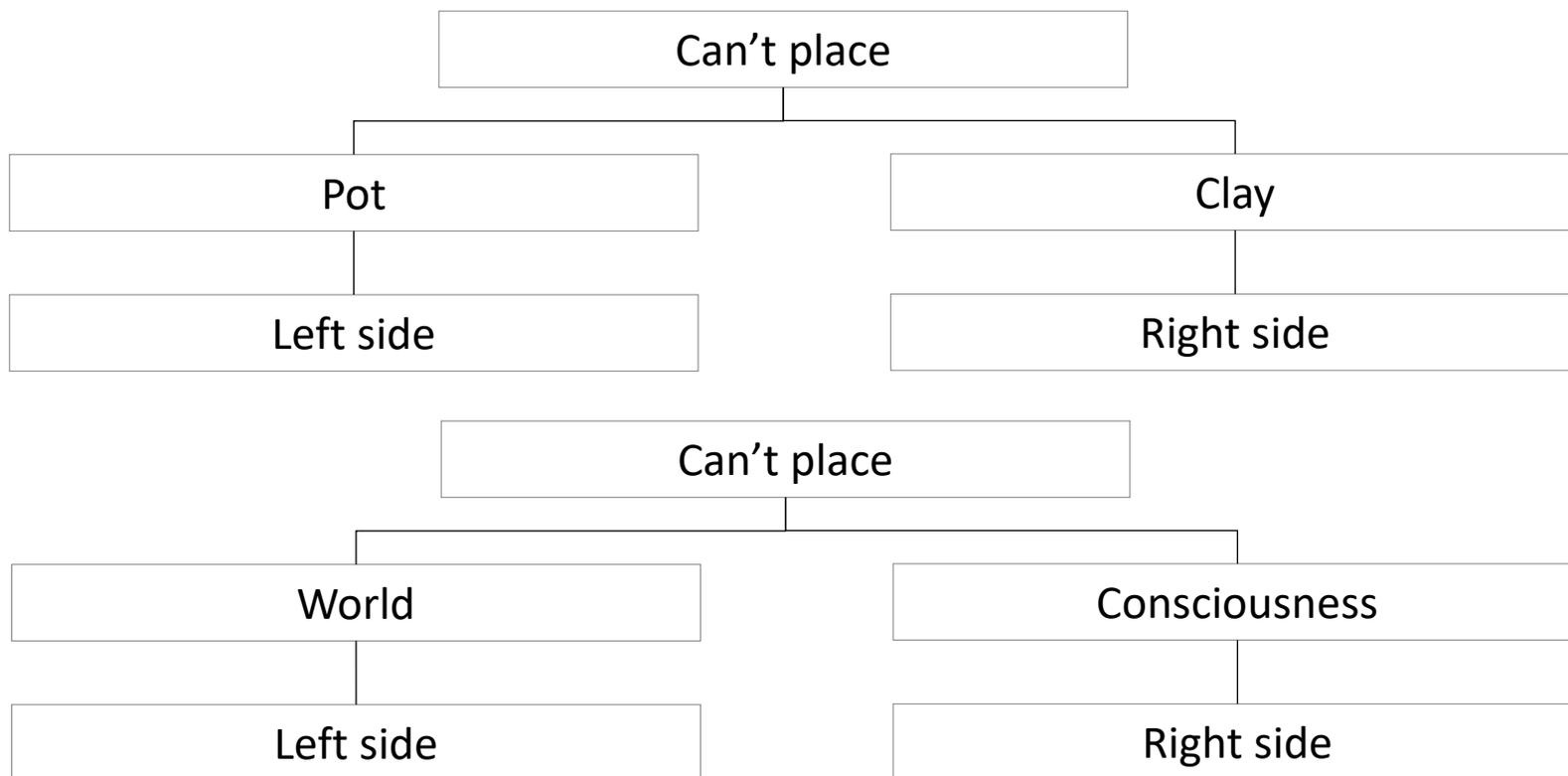
- When you are seeing the forest, there is no elephant.

- **When you realise consciousness, there is no more objective world.**

XXI) Pot – Clay – 2 words – not 2 things

- World – Consciousness – 2 words – not 2 substances.
- Plurality of words used in Vyavahara, not proof of reality.

XXII) Plurality of objects = Delusion



XXIII) When clay Svarupam is seen independent of Pot, pot declared Mithya.

XXIV) When Consciousness – Existence is seen independent of world, world dropped as Mithya with respect.

XXV)

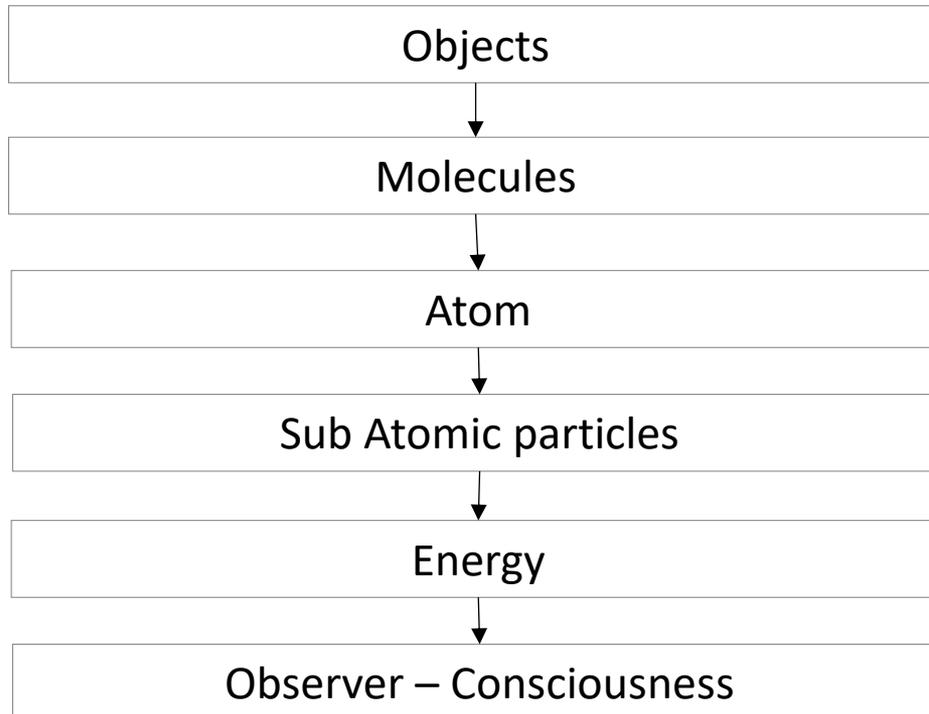
Atma	Anatma
Kshetrajna	Kshetram
Purusha	Prakrti
Turiyam	3 States / 5 Koshas / 3 Bodies

- Not 2 independent things.
- Does not exist independently.

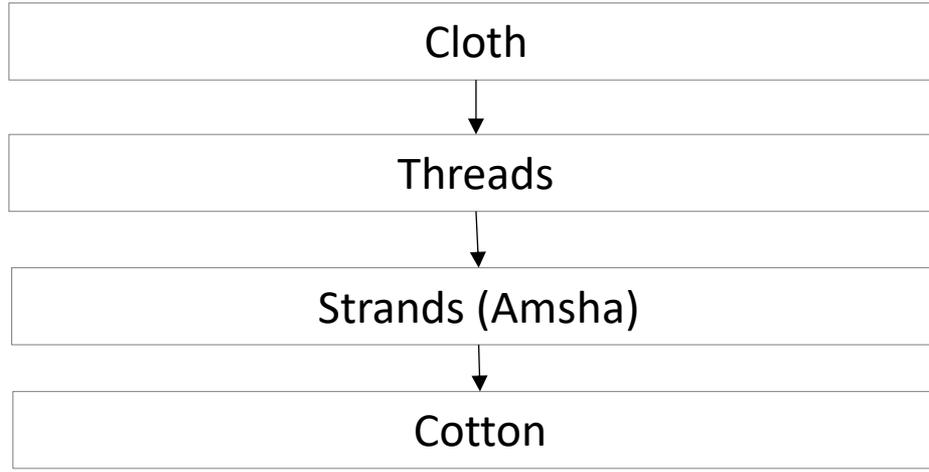
XXVI) Pot as object is not there separate from clay.

- **World as object is not there separate from existence, consciousness.**

1171) I) Science :



II)



- Cotton appears as cloth.
- Finally nothing is there.
- 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]

- Respect world as Anatma, Atma, existence, consciousness alone is the ultimate substance, stuff of the Universe.

III) World – ends – Brahman is seen.

- **Shabda – Pratyaya – end in Turiyam, Sakshi, Brahman.**

IV) A-Kara resolves into U-Kara, Makara, into Turiyam, Prapancho Upashamam, Shantam, Shivam, Advaitam.

V) Enquire till all words, thoughts resolve.

- Naiva Nimittam.
- There is no world, no object of experience.

VI) For Advaitin :

Katho Upanishad :

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

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

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

Kaivalya Upanishad : Verse 23 and 24

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

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

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

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

Taittiriya 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 |
ānandaṁ 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]

VII) No world, not after Pralayam but right now, its not there while experiencing.

- I, Brahman, Turiyam, exist all the time, world comes in Jagrat + goes in Sushupti.
- I am Nitya Chaitanya Svarupa.

VIII)

World	Consciousness
Appearance	Nityam

With borrowed existence

Revision : Karika No. 25 – Bashyam

IX)

World	Consciousness
There is external world	No world at all

X) Hinayana – Pratingya :

- Without external world can't have variety of experiences.

• Subject – Individual = Kshanikam.

- Also pain proves external object.

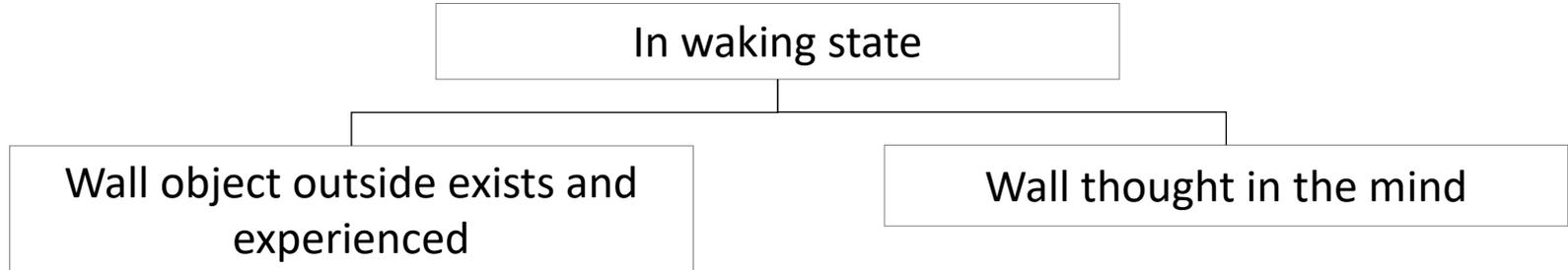
XI) Brahman :

- No world in me ever.
- Hence if i accept Brahman's nature, there is no world for ever.

XII) For dreamer in dream :

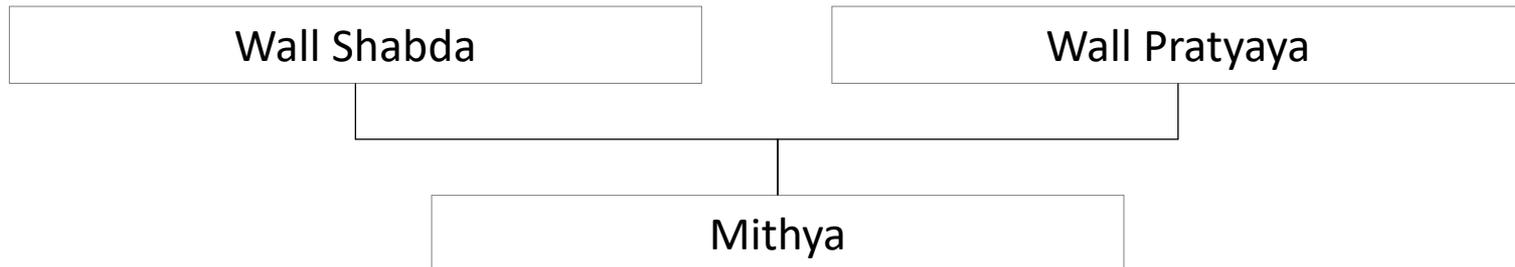
- There is an external elephant experienced corresponding to elephant thought.
- **We experience external world in dream.**
- **On waking up, we find external world does not really exist.**

XIII)



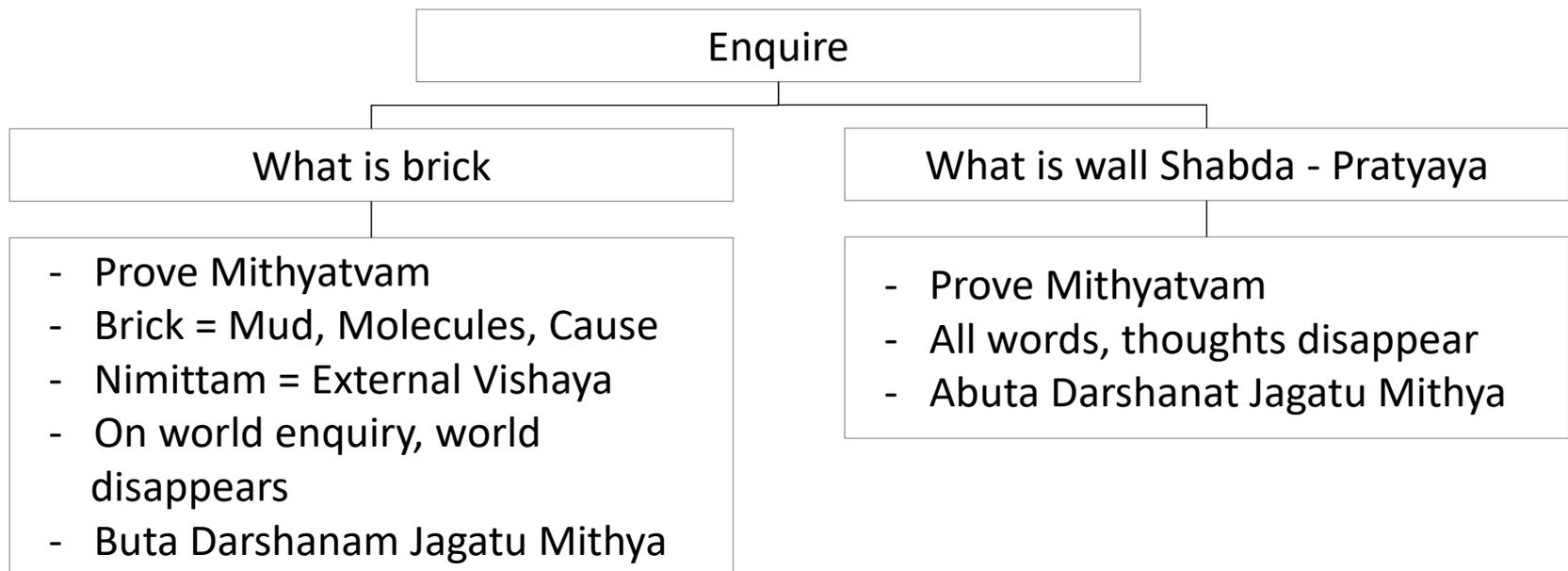
XIV) Enquire :

- What is the wall = Buta Darshanat.
= Svarupa Darshanat



- No separate experience other than bricks.

XV)



Conclude :

- No wall, no world separate from observer consciousness.

XVI) Nimittasya Nimittatvam Ishyate Buta Darshanam

XVII) By Seeing unreality, Mithyatvam of Pot, conclude no pot or external world separate from observer consciousness.

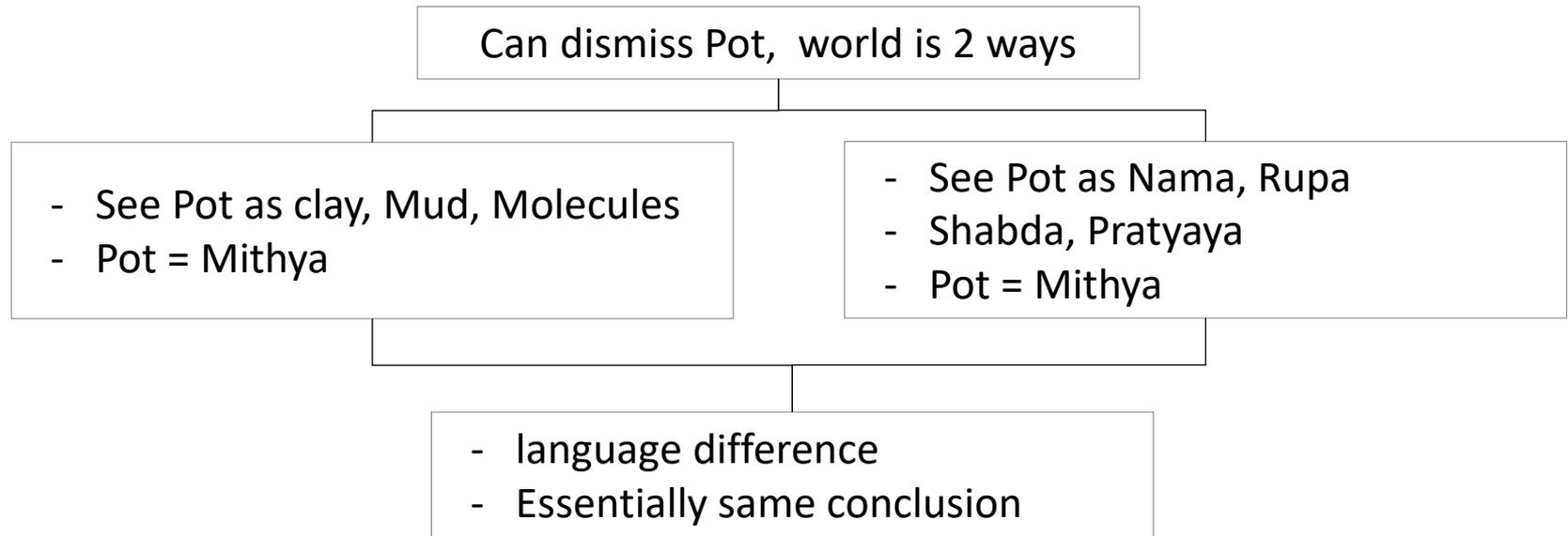
XVIII) Previously :

- Conclude Pot is Mithya by studying Svarupam.
- It is clay, molecules, mud.
- Conclude = Existence is nature of the world.

2nd way :

- By seeing Pot is a word, Nama, Rupa, Pratyaya.

XIX)



XX) Buta Darshanat :

- By seeing the unreality of the object, Bahya Arthasya.

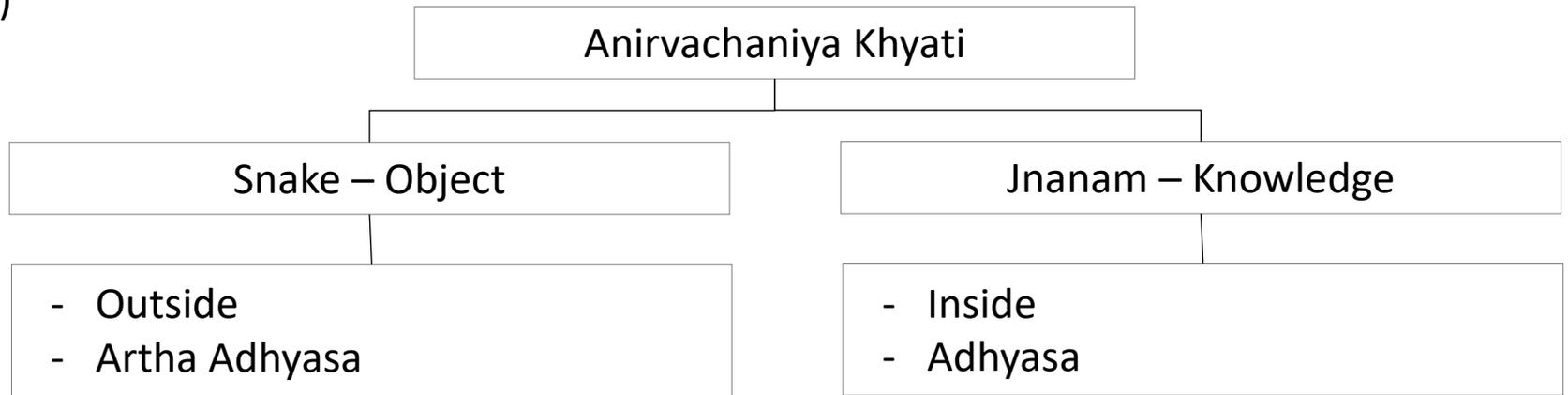
XXI) Animittatvam :

- **External objects not really objects – Vishayas.**
- **Don't have independent existence.**

XXII) Example :

- We experience the snake.
- While experiencing, thoughts of reality are there.
- Perception (Artha Adhyasa) / Jnanam (Adhyasa)
- Both together project a seemingly real reality.

XXIII)

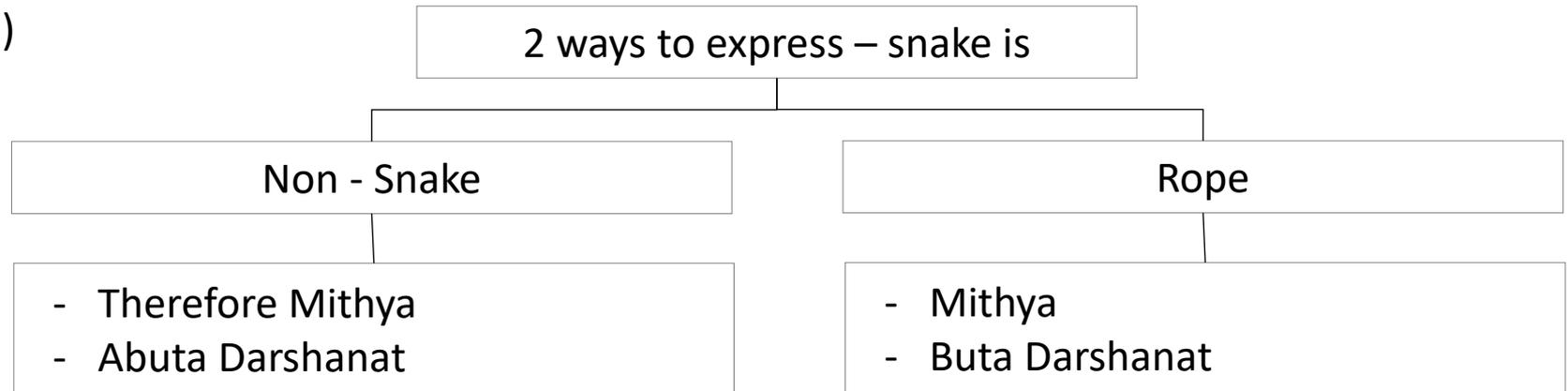


XXIV) I clearly saw, hence was running away.

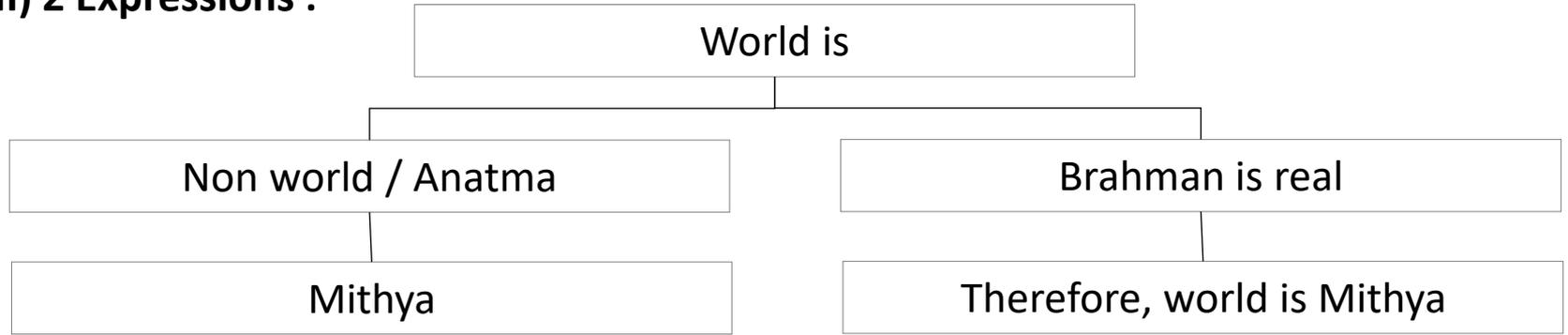
XXV) At time of ignorance I saw snake.

- Go near and look.
- I realise snake is rope, non snake.

XXVI)

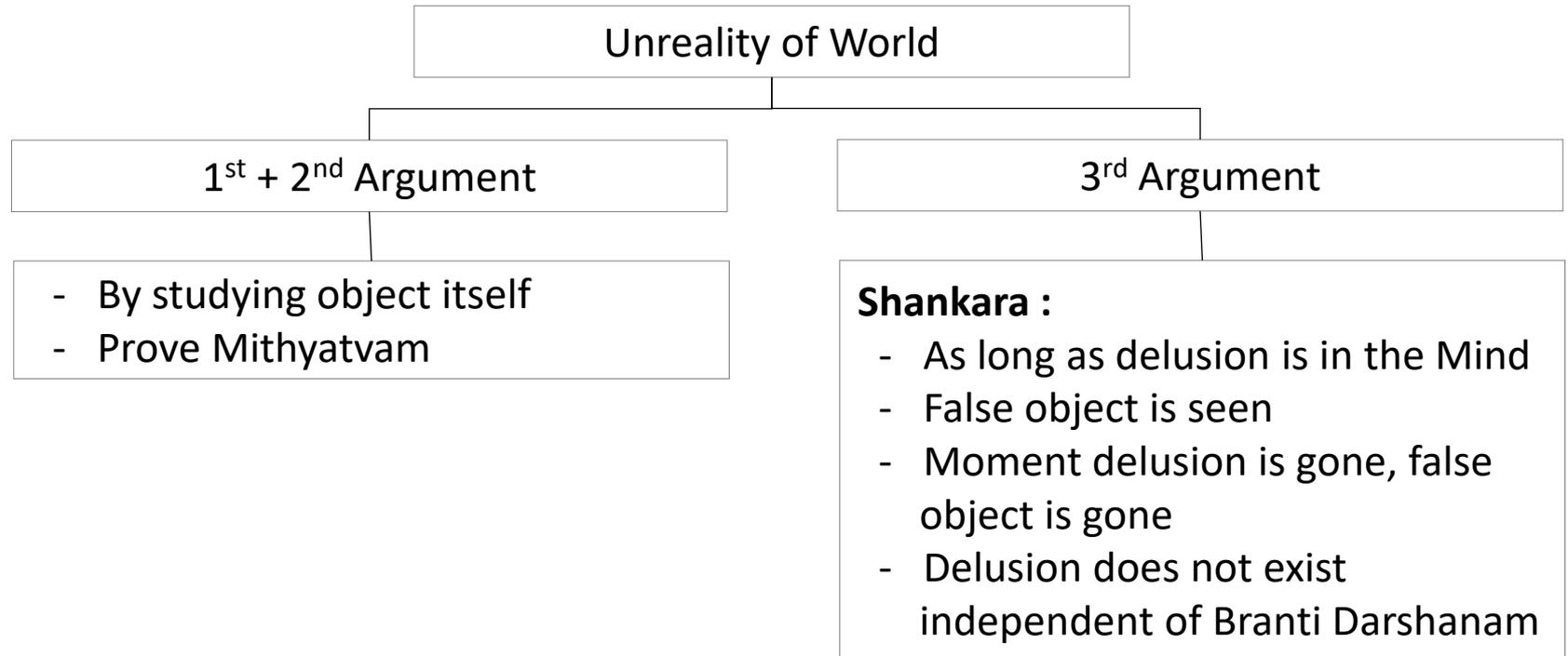


XXVII) 2 Expressions :



- Both language convey mlthyatvam.

XVIII)



XXIX) Vishaya does not exist separate from your thoughts.

XXX) Atma Bodha :

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥ २३ ॥

ragecchasukhaduhkhadi buddhau satyam pravartate,
susuptau nasti tannase tasmadbuddhestu natmanah ॥ 23 ॥

Attachment, desire, pleasure, pain and so on are perceived to exist only as long as the intellect or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not the Atman. [Verse 23]

- When mind is active, i experience Raaga Dvesha.
- When mind is passive, Raaga Dveshas are dissolve (I dont experience).

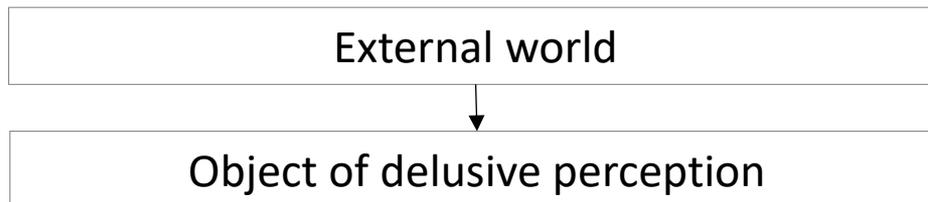
Conclusion :

- Raaga Dvesha is not my real nature.

XXXI) Raaga Dveshas are superimposed on me the Atma, when Mind is functional.

XXXII) Similar argument is here.

XXXIII)



XXXIV)

Nimittam	Animittam
World experienced	World is not experienced

XXXV) Right conclusion :

- World does not have worldness.

XXXVI) Why?

- Tad Abave – Branti Darshana Abavaha.
- Branti Darshanam disappears.

XXXVII) Deep sleep state :

- No world exists.

Argument – Purva Pakshi :

- But world exists for others.

Siddhantin :

- Also no others in deep sleep.
- Others – you say in waking state, not in sleep state.
- World + others not there for you in sleep.

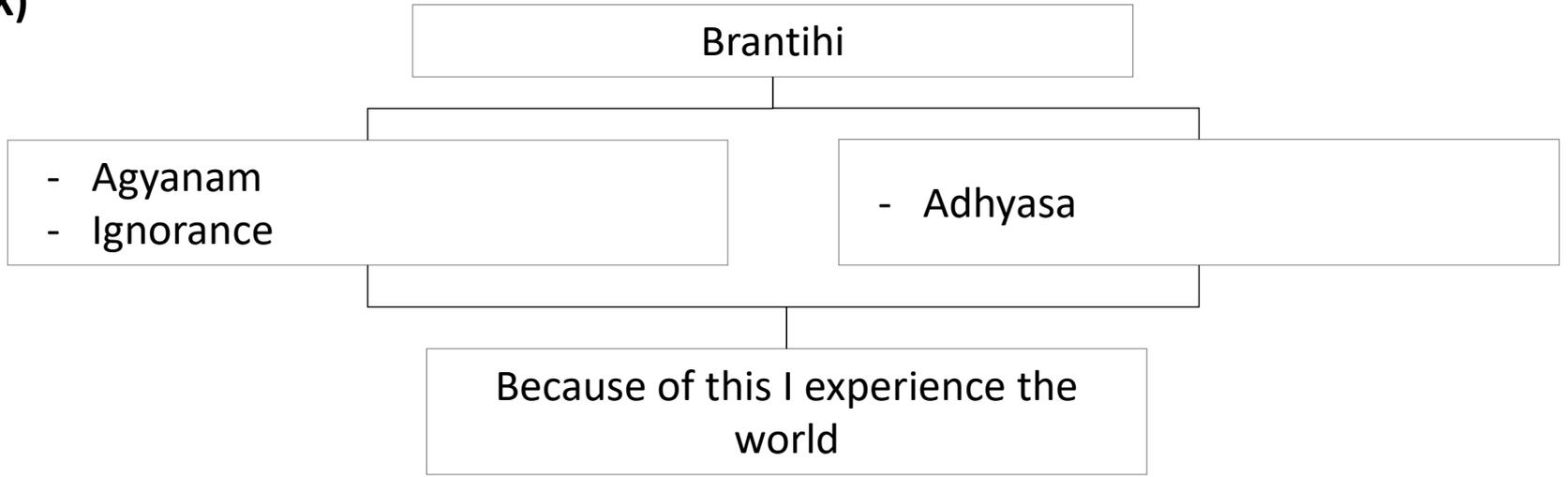
XXXVIII) Samahita :

- Yogic Samadhi.

XXXIX)

Yogic Samadhi	Deep Sleep
<p>a) Deliberate resolution of Mind and thoughts</p> <p>b) Thoughtless state</p> <p>c) World Abhava for Ajnani Jiva</p> <p>d) World's existence a fact for Ajnani</p>	<p>a) Natural resolution of Mind and thoughts</p> <p>b) Thoughtless state</p> <p>c) World Abava for Jnani in all 3 states, past, present, future</p> <p>d) No factual world</p> <ul style="list-style-type: none">- Only appearing disappearing world of 5 elements as per law of Karma- While experiencing Jnani negates- World has no existence- I am existent I Atma lend existence to the world, Nama Rupa Prapancha- In sleep, I lend existence to nama Rupa Prapancha.

XXXX)



XXXXI) When Avidya + Adhyasa have gone off after Turia Brahma Jnanam, Brahman alone is.

XXXXII) 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]

XXXXIII) Agyana Satve, Dvaita Satvam

- Adhyasa Satve, Dvaita Satyam



XXXXIV) Tasmāt Dvaitam Adhyasa, Agyana, Eva Bavati.

XXXXV)

Videha Mukti	Jeevan Mukti
- No World	- World is there for Ajnani - No World for Jnani in 3 periods of time - For screen no movie

XXXXVI)



- Once they are gone.
- Abave Sati, Atma Vyatirikta Bahya Arthaha Nasti, Na Upalabyathe.

XXXXVII) 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 Sarva Butani → For worldly People
- Na Cha Mastani Butani → For Jnani

XXXXVIII) Confused, Hallucinating people are in delusion, see things not there.

- For them they are physically existent, clearly perceived.

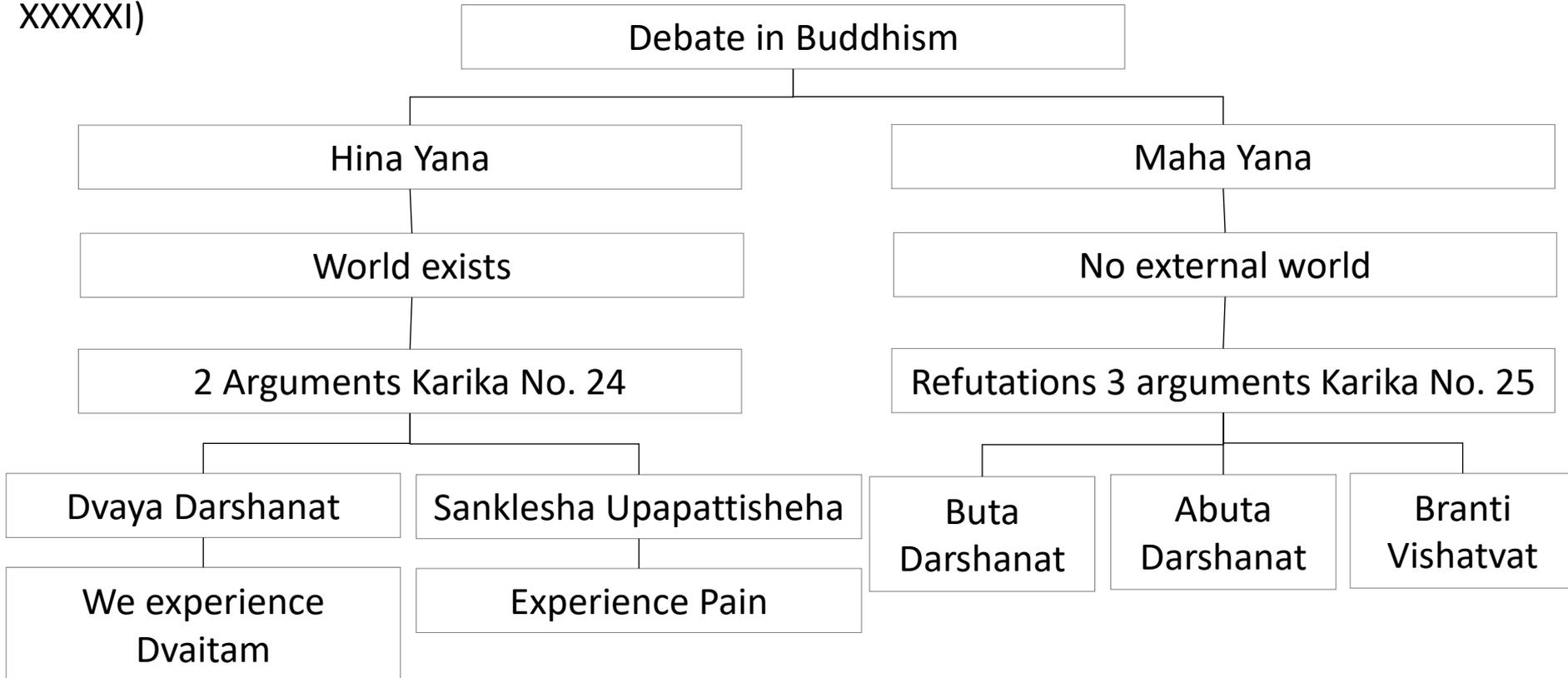
XXXXIX) Example :

- See 2 Chandrasha because of eye problem.
- Unmattehe.

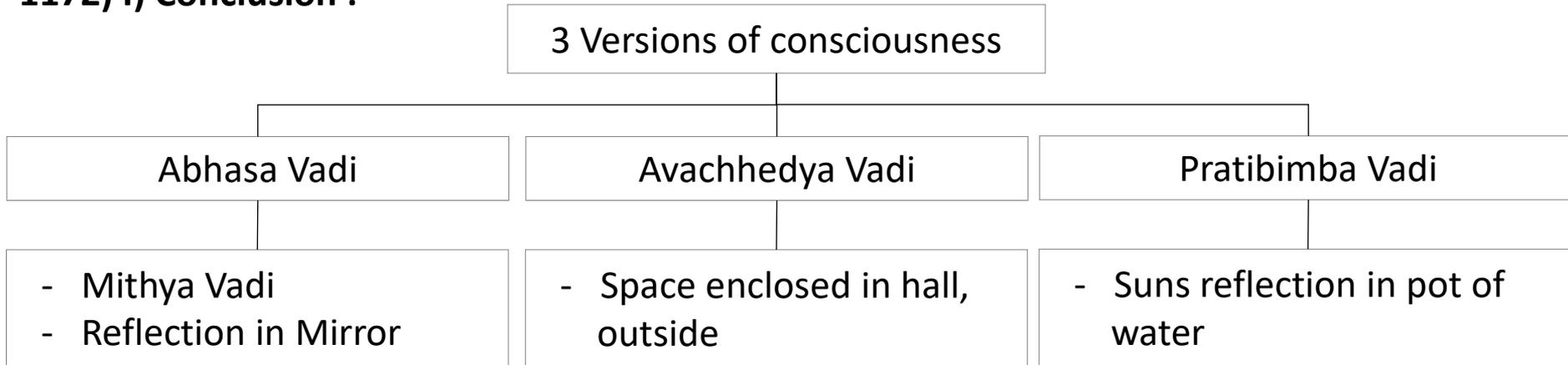
XXXXX) All who accept existent external world come in Unmatta category.

- Etena Gamyate.

XXXXXI)



1172) I) Conclusion :



Gaudapada :

Essence of Shloka :

II) External world of matter does not exist at all in 3 periods of time.

III) It's a seeming creation of Ishvara for Prarabda exhaustion and attaining Moksha.

IV) Consciousness like space never in contact with world.

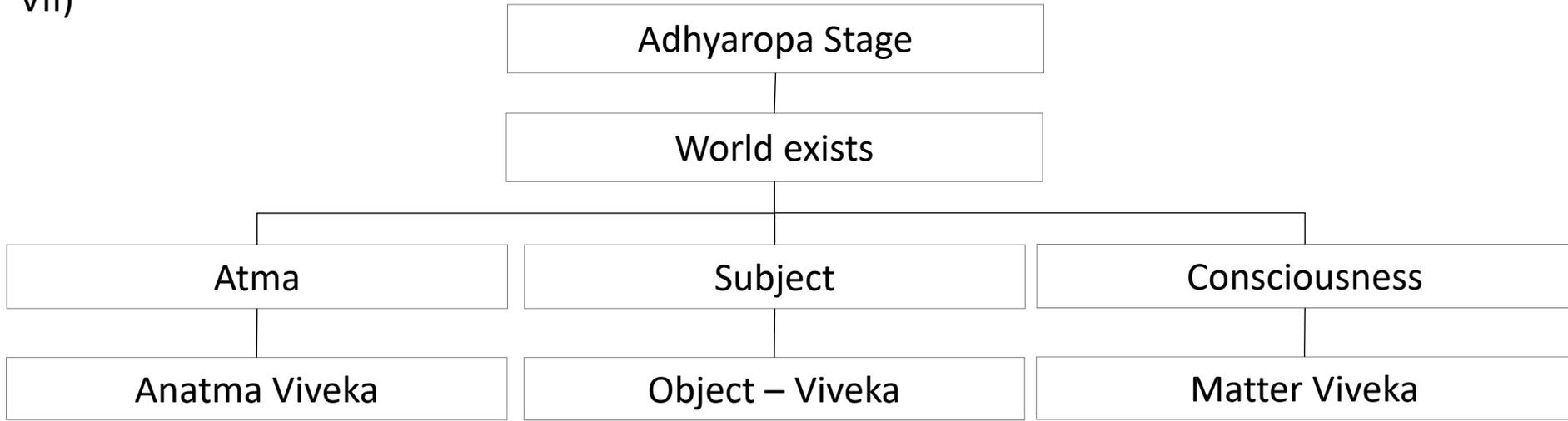
V) Why no contact?

- Factually, no object at all.
- Consciousness alone exists in 3 periods of time.
- Mithya world appears, disappears.

VI) For Junior student :

- We talk language of Hina Yani only.
- We don't say – no world, no class in the beginning, Adhyaropa state.

VII)

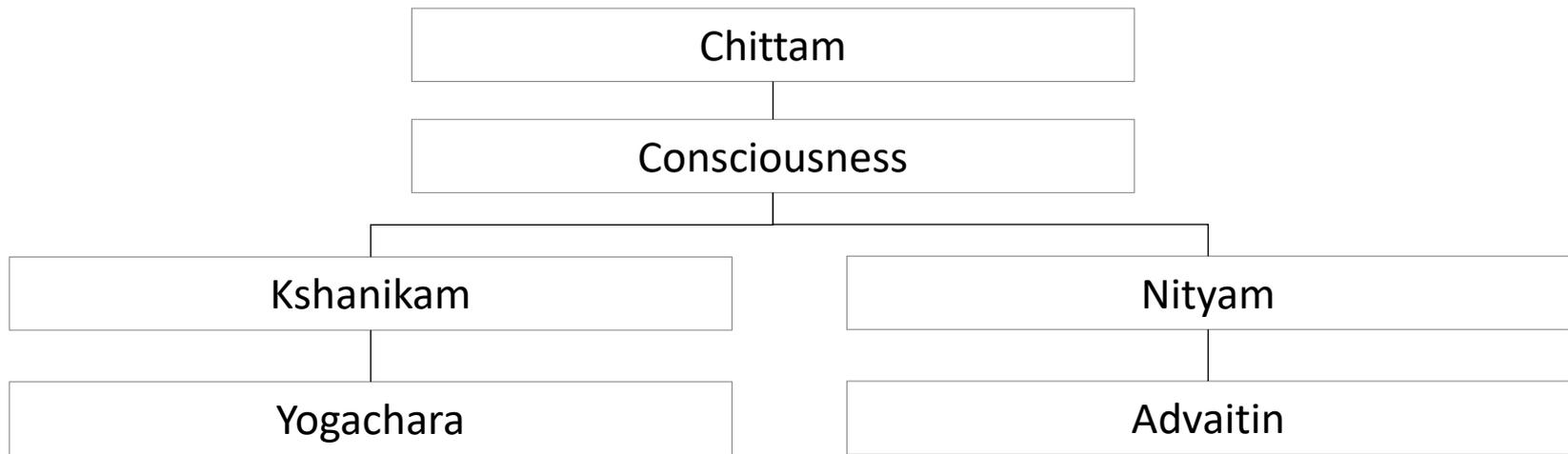


VIII) For Senior student :

- Consciousness can never come in contact with the world.
- Nasti.
- No world at all.

IX) 1st Line :

- Chittam Artham Na Sprishati.
- Chittam here is Chaitanyam not memory.



- Does not contact real object.
- What is the reason?

X) 2nd line :

- Yatha Arthaha Abuteha.
- Because there is no real object at all.
- 1st quarter explained through 3rd quarter of Karika No. 26.

XI) Consciousness does not contact unreal object also – why?

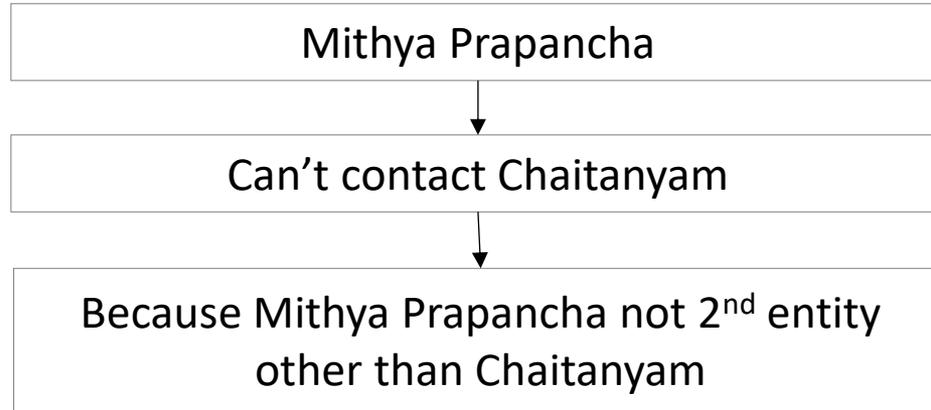
- **Unreal object does not exist separate from Consciousness.**

XII) World is not a separate object, but our intellect thinks and makes it appear as separate from us (Maya Shakti).

XIII) Clay can't contact pot – why?

- Clay – Pot – 2 words not 2 substances, entities to come in contact.

XIV)

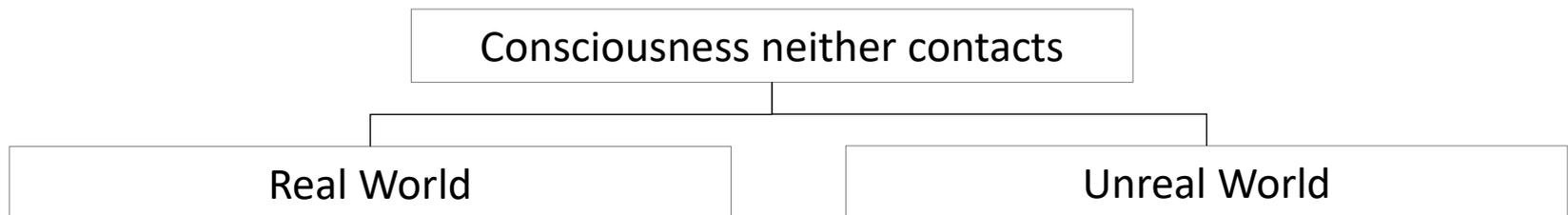


- Apavada portion, brilliant argument.

XV) Prithak :

- Unreal world doesn't exist separate from consciousness.

XVI)



XVII) No question of Dvaita Prapancha or Jati Vada.

- Ajati Vada alone stands.
- Powerful Shloka.

XVIII)

Artha – Meanings

Objects

Wealth

Reality

Meaning

XIX) Here – Objects

- Consciousness does not contact an object.
- Sam Sprishati.

XX) Arthan Bahya Alambane Vishaye :

- External object is unreal.

XXI) Svapna Chittavat Abutaha :

- Dream consciousness does not contact dream objects because there is no dream elephant.
- Dream elephant unreal.

- **No unreal object separate from consciousness.**

Abutaha :

- Nasti, non-existent
- Real elephant not there.
- No real Bahya Vishaya in Svapna.
- In Svapna, world is not there.

XXII) Jagarithe Api :

- In waking state also real world is not there.
- Only Mithya world like Rope Snake, Dream.

XXIII) I clearly experience waking objects, solid.

- IN Swapna also, I experience it.
- During experience, it appears to be real.

XXIV) Dreamer experiences dream world as real world.

- It is as much real, as we claim this world is.
- For a dreamer, dream is not a dream in dream.
- It is waking, real.
- Dreamer claims Vehemently that elephant is chasing him.
- Swears it is real.
- Buy swearing it does not become Real.

XXV) Boldly say – Jagarati Api Swapna Arthavatu, Padartha Vatu.

- World is an object of consciousness.
- First discover, understand, claim consciousness.
- Then can claim world is Mithya, non existent like dream.
- First you claim yourself as waker and then claim dream is Mithya.
- First claim yourself to be Turiya Chaitanyam then can claim waking is unreal, Mithya

XXVI)

Because of 3 reasons
mentioned in Karika No. 25

Buta Darshanat

Abuta Darshanat

Branti Vishayatvat

- Hetutvat Cha – 3 reasons before.
- Chittatvat Cha – 3rd line – Karika No. 26

• **Total 4 Reasons :**

Karika No. 25 – 3

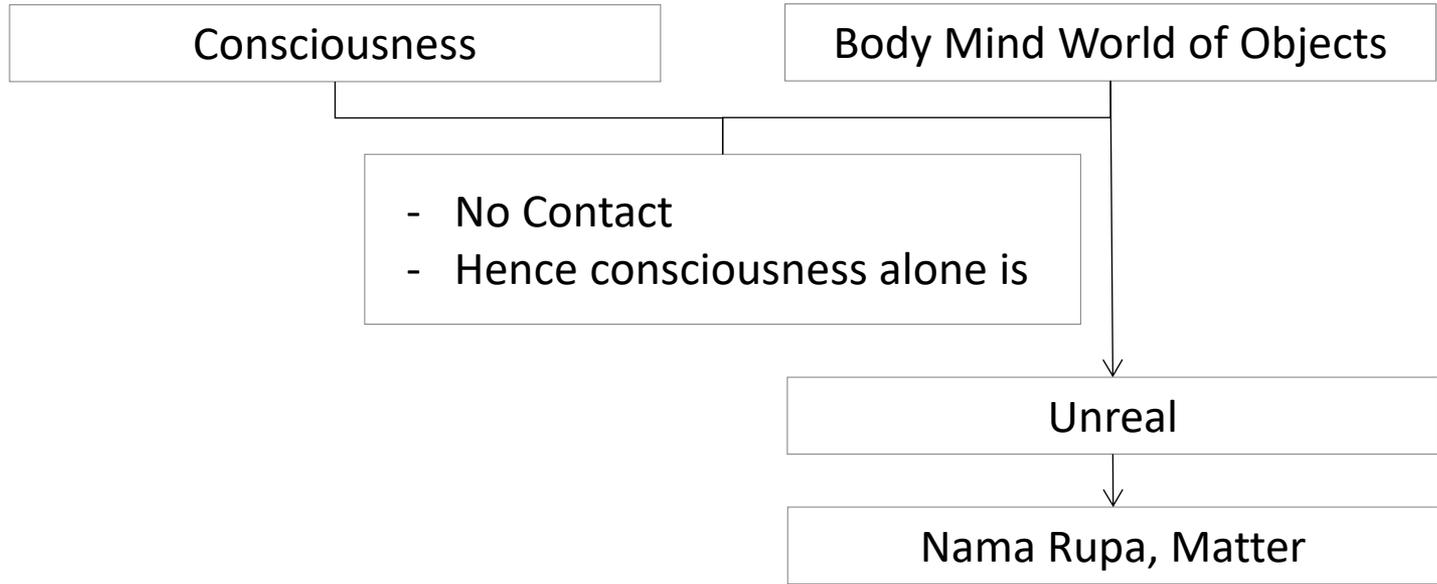
Karika No. 26 – 1

4

1173) I) Napi Artha Bhasa :

- Consciousness does not contact an unreal world also.

II)



III) One consciousness alone appears as various stars, planets, objects in Jagrat and Svapna.

IV) Based on this Alata Drishtanta :

- One glowing tip of Agarbhatti in a Dark Room appears as many patterns when twirled around.
- All patterns are perceptually visible but do not exist separate from glowing Tip.

V) Similarly one ever glowing consciousness appears as Jagrat + Svapna Prapancha.

VI) Mundak Upanishad :

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

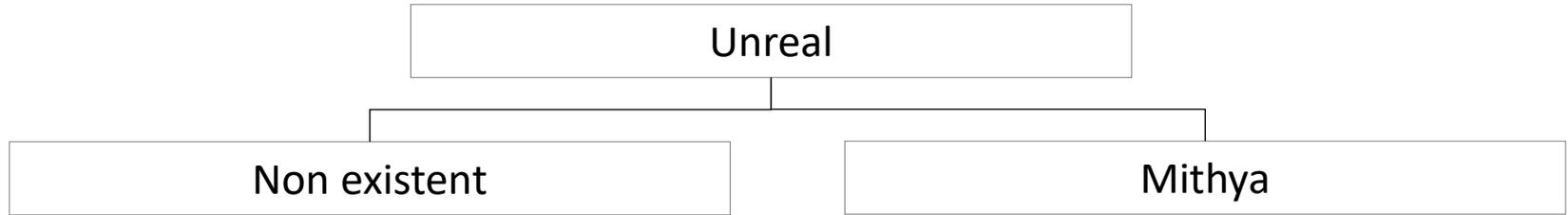
Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

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]

- Brahma Vyatirikta, Chaitanya Vyatirikta, Jagat Nasti, Buta Darshanat.

VII) Consciousness does not contact an external world.

- Does it contact an unreal external world?



VIII) Yogachara :

- Why it can't contact unreal external world?

Logic :

Unreal :

- Definition.
- It can't exist separate from consciousness.
- Therefore, consciousness can't contact unreal world.

IX) World – Consciousness not 2 separate entities.

- World does not exist separate from Consciousness.
- No question of consciousness contacting a Mithya world.

X)

For Waker	For Atma
This is Dream world	This is Waking world

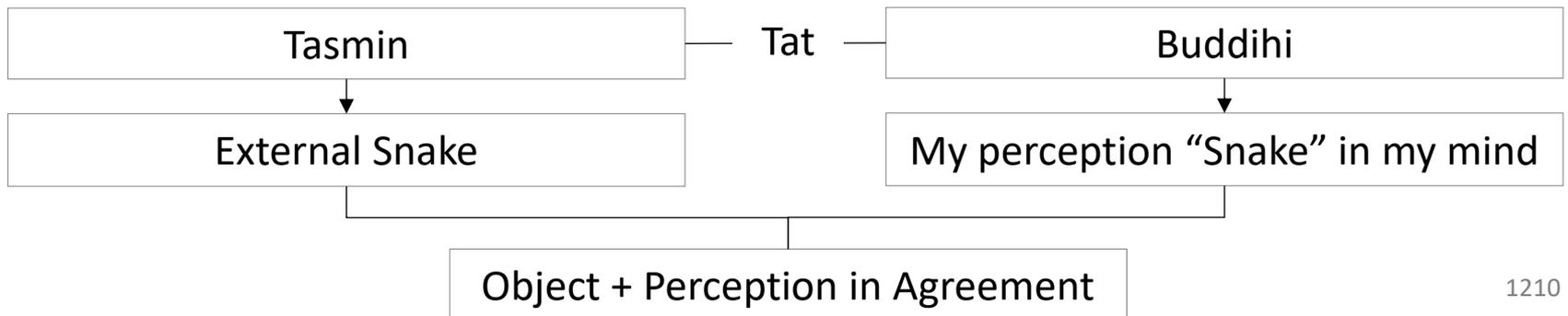
- No contact
- Mithya worlds

XI)

Clay	Rope	Screen	Sand
Pot	Snake	Movie	Mirage

- No contact between Satyam, Mithya
- All Mithya

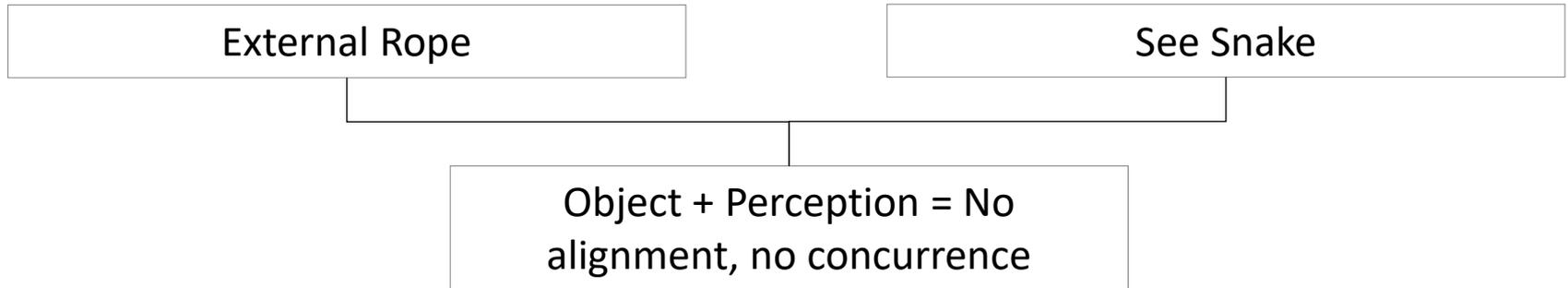
XII) Right perception :



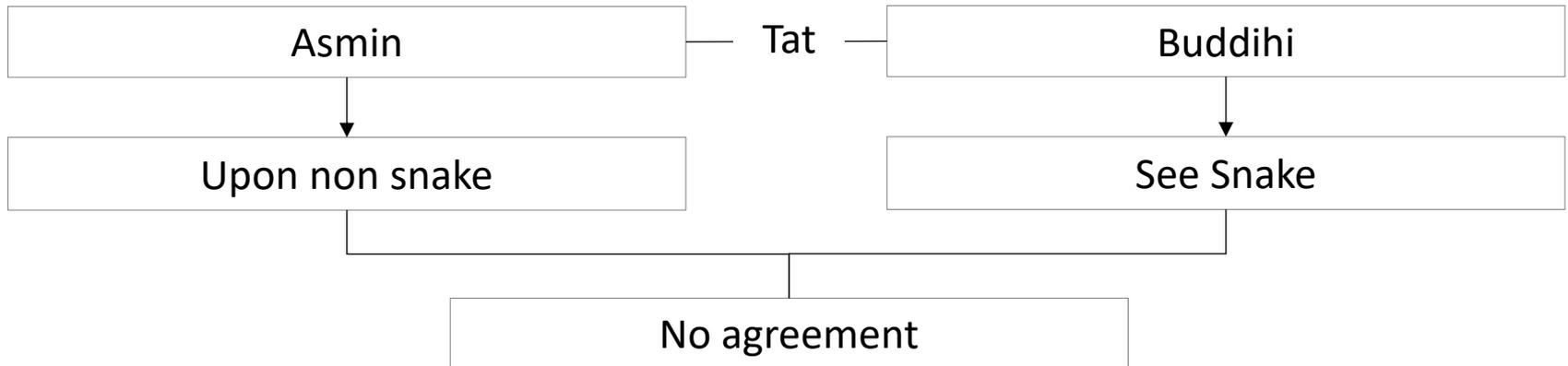
Neiyayikas expression : (Tarqa Language)

- Tadvati Taaprakarakam Jnanam.

XIII) Wrong perception :



XIV)



- Atadvati Tat Praraka Jnanam.

Mahayanis reply :

XV) 1st line :

- **Consciousness never comes in contact with external objects in 3 periods of time – past, present, future.**

XVI) If it comes in contact, there can be right, wrong perception.

XVII) Rope does not contact Snake at any time.

- **No such thing called right / wrong perception.**
- **Only perception happens.**

XVIII) Tasmāt Animitto Viparyasa :

- Therefore, how can there be concept of wrong perception when there is no right perception or external object.

- **Without external object how can you talk of Viparyasa.**

XIX) How can consciousness have wrong perception when right perception itself is not there.

XX) Right perception requires duality.

- Duality is not there really.
- What is there then as ultimate reality?
- Shantam, Shivam, Advaitam, Prapancho Upashamam.

XXI) No external world, no Dvaitam, no right, wrong perception of world, because there is no world.

XXII) How do you explain universal perception of an external world?

XXIII) Shankara :

a) 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]

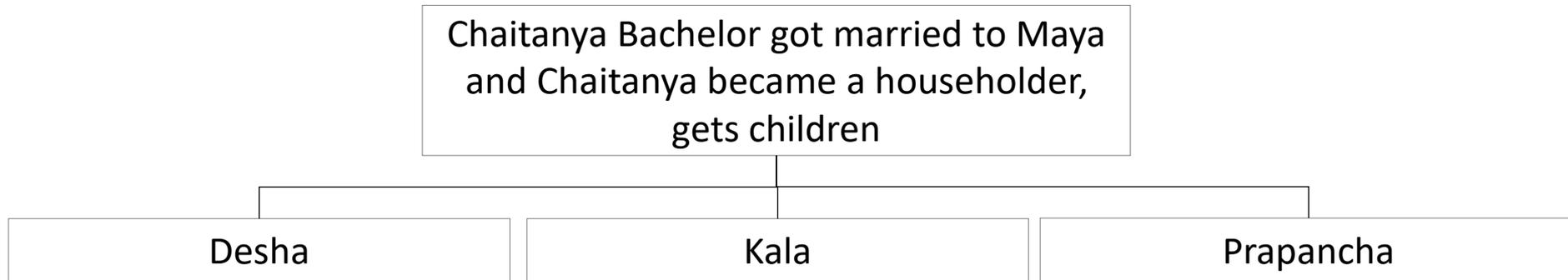
b) Because of intrinsic Maya Shakti of Chaitanyam there is an appearance of external world.

c) It is like the imagined world of Jivas Mind.

XXIV) Ayam Eva Hi... Tasya Avidya Svabavaha

Svabava	Avidya
<ul style="list-style-type: none">- Is there from beginningless time in Atma	<ul style="list-style-type: none">- Does not join Chaitanya at a particular time- It is inseparably there in Chaitanyam from beginningless time- Anaadikala

When did Maya come?

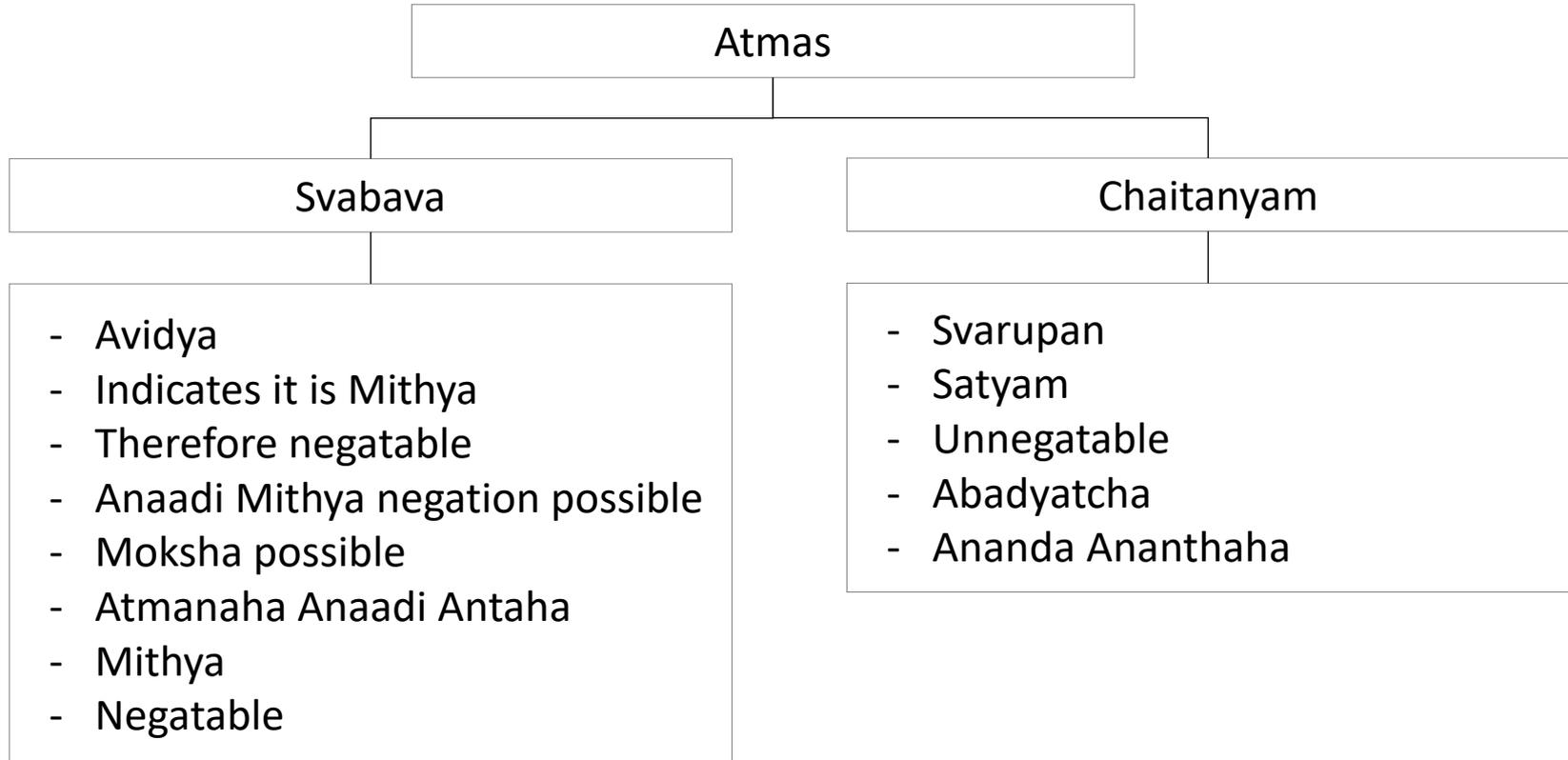


XXV) Atma has got Avidya as Svabavaha

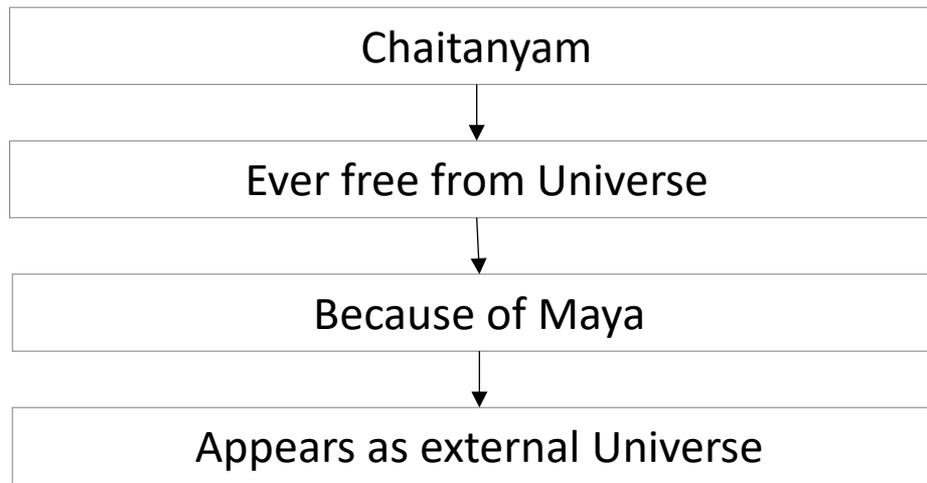
- Atma has got Chaitanyam as Svarupam

XXVI) Chapter 1 – Karika No. 9 :

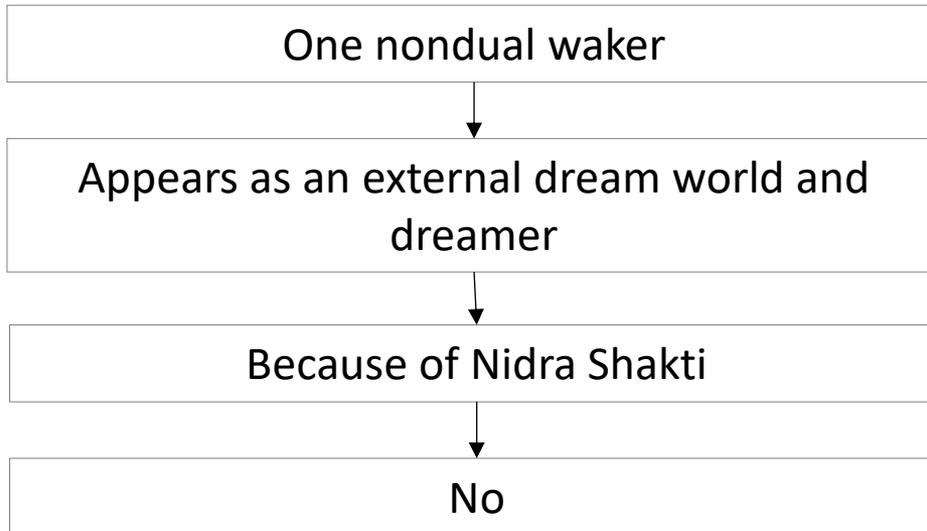
- What is the difference between :



XXVII)



XXVIII)



XXIX) Because of Maya, one nondual chaitanyam appears as externalized Universe.

XXX) Dakshinamurthi Stotram : Verse 1

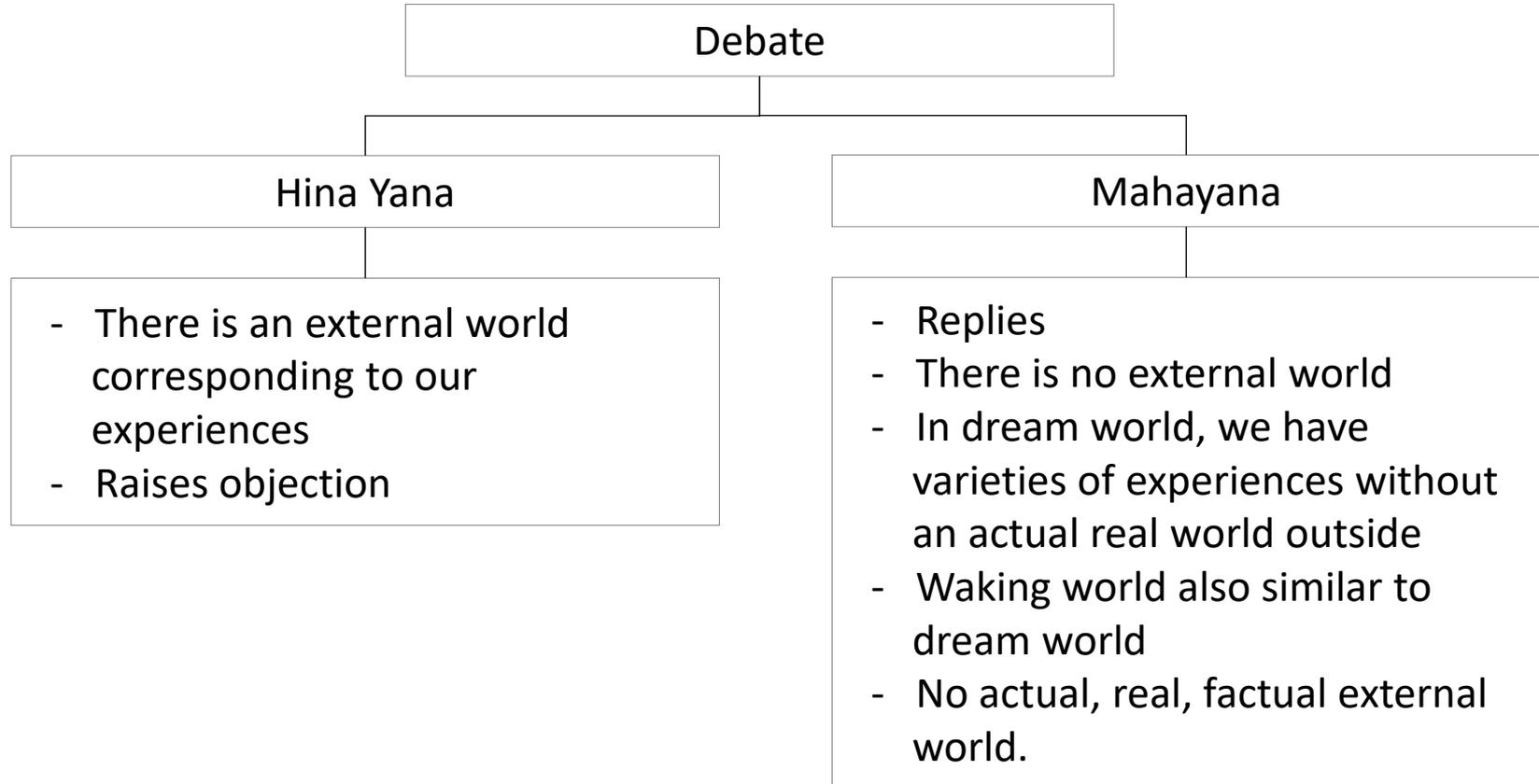
Yat Sakshat Kurute Prabodha Samaye :

- When I wake up, I swallow the dream world (Pravilapanam) and become one with it

XXXI) In spiritual awakening, Jnani swallows Jagrat Prapancha and claims it as non dual (Pravilapanam).

- This is Pravilapana Dhyanam in Mandukya Karika Chapter 1 – Karika 9.
- Profound answer in Karika No. 27 Chapter 4 by Mahayani.

XXXII)



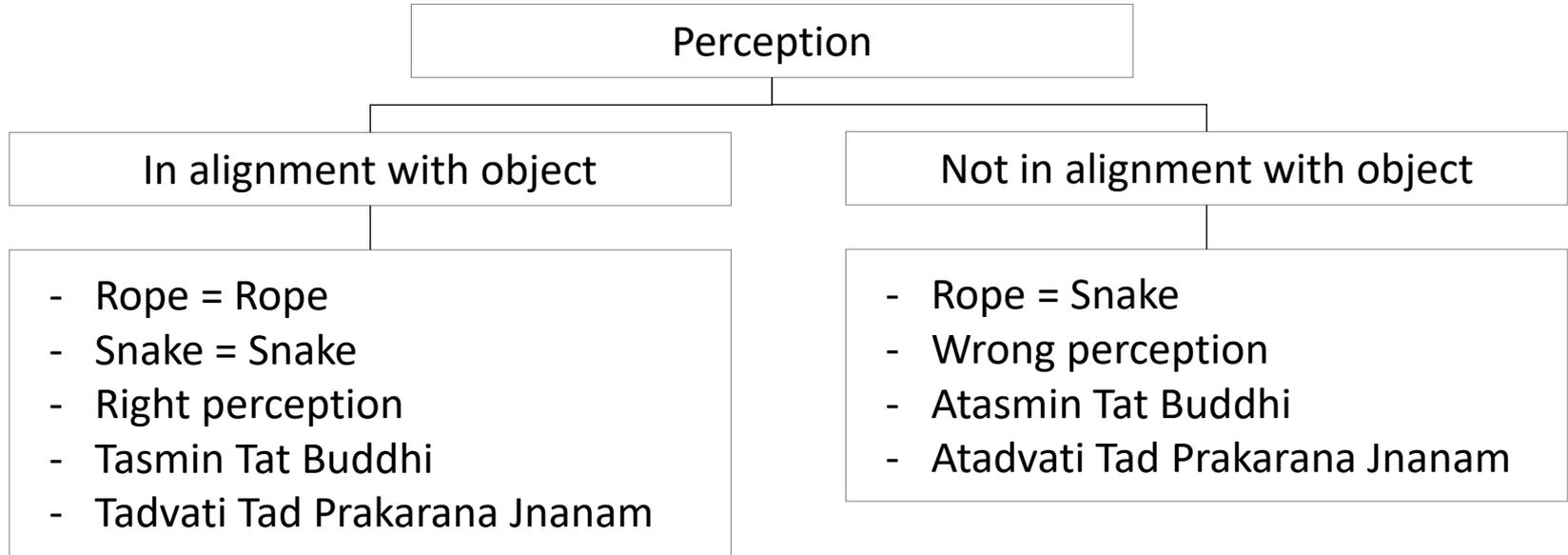
XXXIII) Jnani on awakening to Satchit Ananda Svarupa does Pravilapanam, Swallowing up of entire waking experience into himself.

- Recognises his Maya Shakti.

XXXIV) 2 methods to differentiate right / wrong.

a) First method :

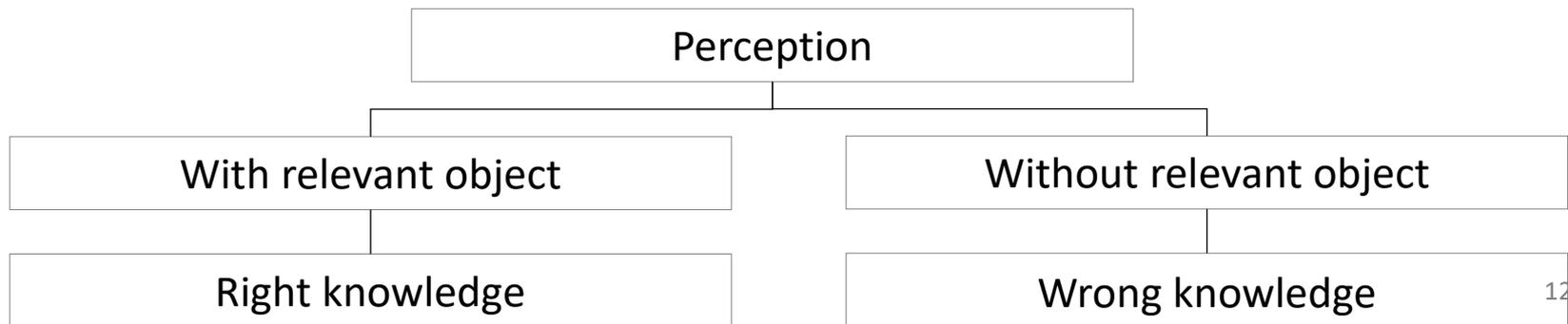
- Perception is in alignment with object.



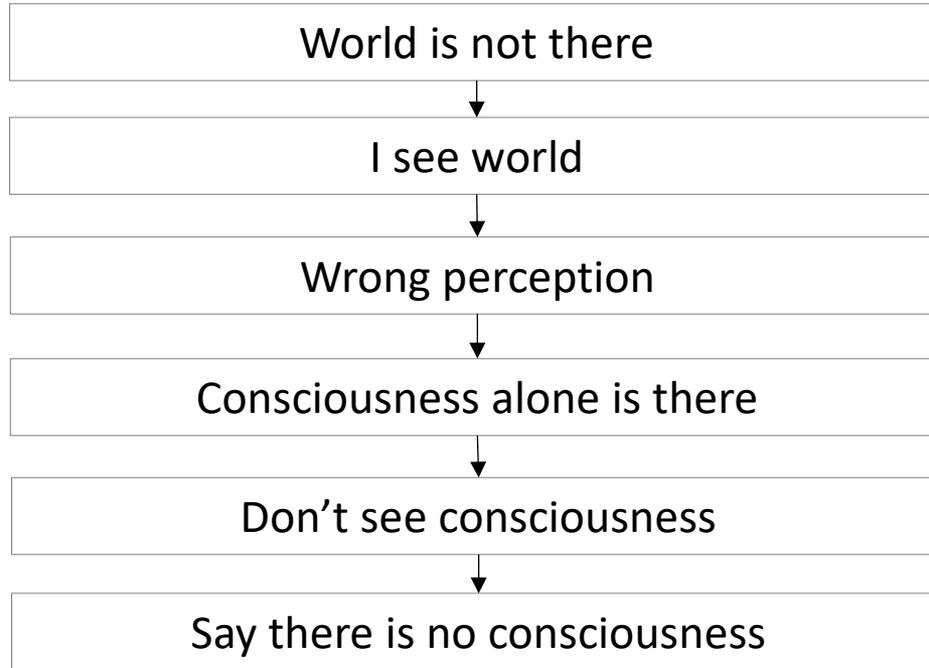
- Alignment is the condition.

b) 2nd method :

- When you have snake perception, there is no relevant snake outside.



c)



d)

Understand 4 words in Vedanta

Adhyasa

- World

Adhishtanam

- Turiyam

Adhyaropa

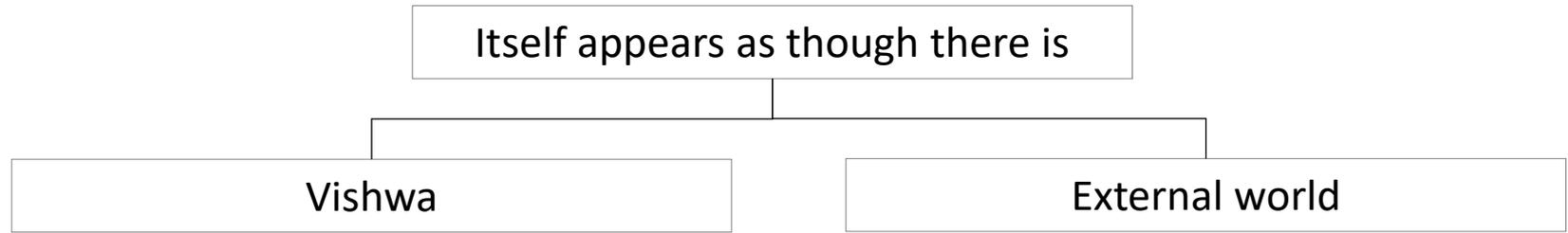
- World on Turiyam
- 3 states on Turiyam

Apavada

- Negate world
- Hold to observer Chaitanyam

XXXXV) Mahayani :

- There is only one consciousness – observer.



XXXVI) Dakshinamurthi Stotram : Verse 1

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

viśvandarpaṇa dṛśyamāna nagarī 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]

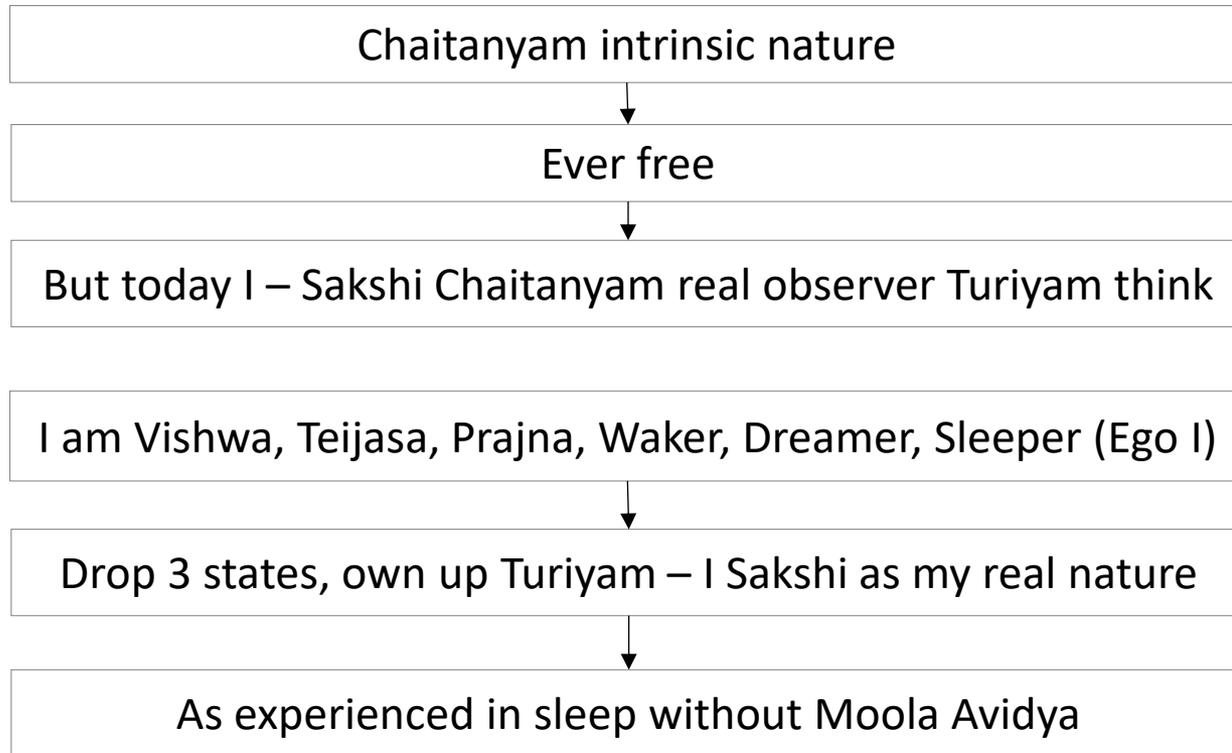
XXXVII) Consciousness – observer is appearing as the external world.

- Really, outside, no external world.

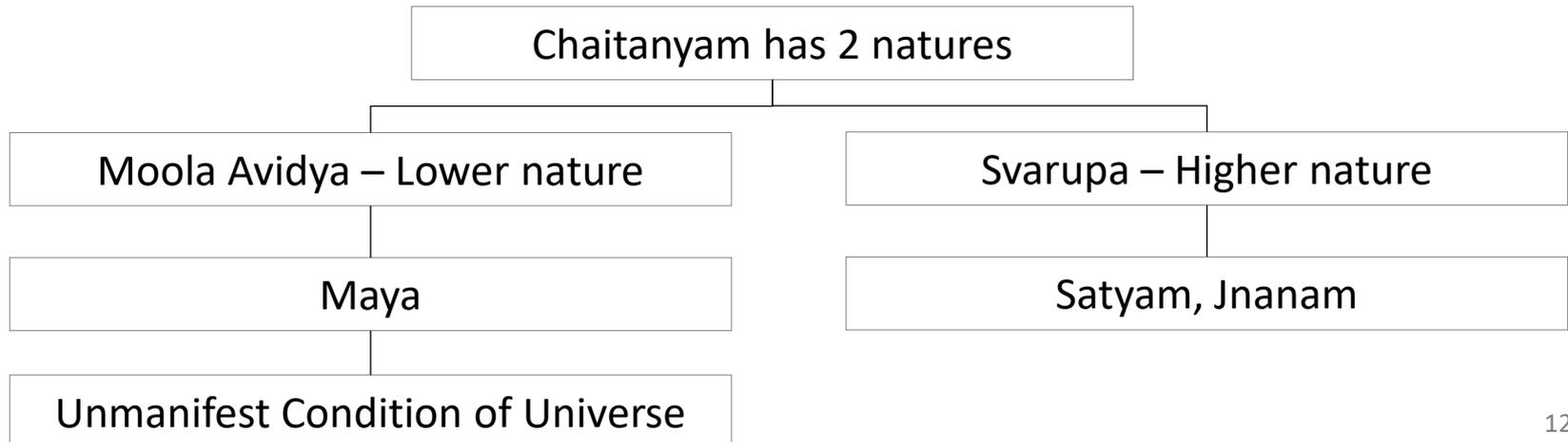
- **Ayam Eva Hi Chittasya Svabavaha.**

XXXVIII) Svabava = Maya, Moola Avidya.

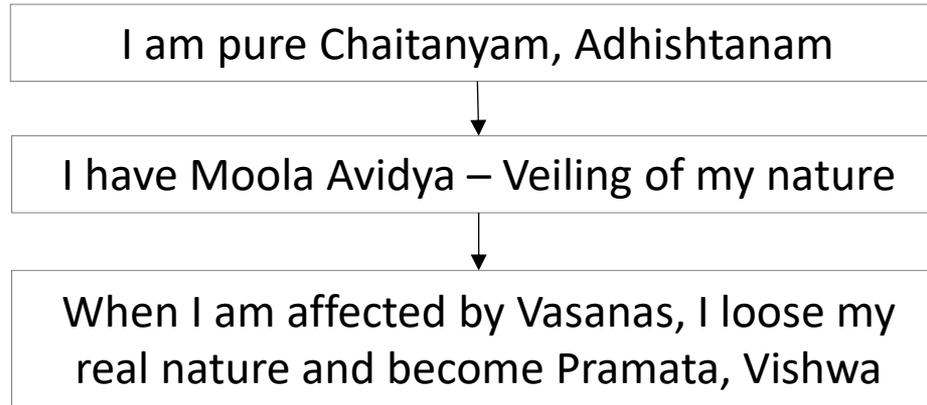
XXXIX)



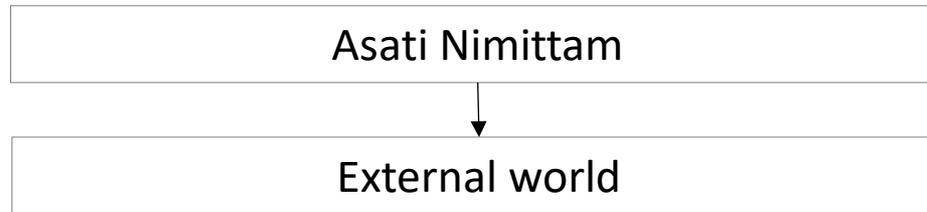
XXXX)



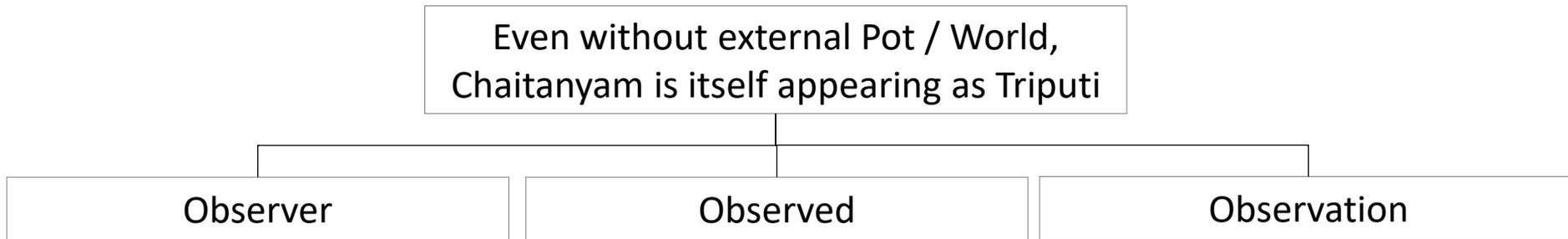
XXXXI)



XXXXII)



XXXXIII) Ghata Adou – Pot etc are Vacharambanam...



XXXXIV) **Conclusion :**

- There is only one Chaitanyam.
- Do Mananam

XXXXV) Anvaya – Karika No. 27 :

सदा त्रिषु अध्वसु चित्तं निमित्तं न संस्पृशति ।
कथं तस्य अनिमित्तः विपर्यासः भविष्यति !

sadā triṣu uadhvasu cittam nimittam na saṁspṛśti ।
katham tasya animittahaḥ viparyāsaḥ bhaviṣyati !

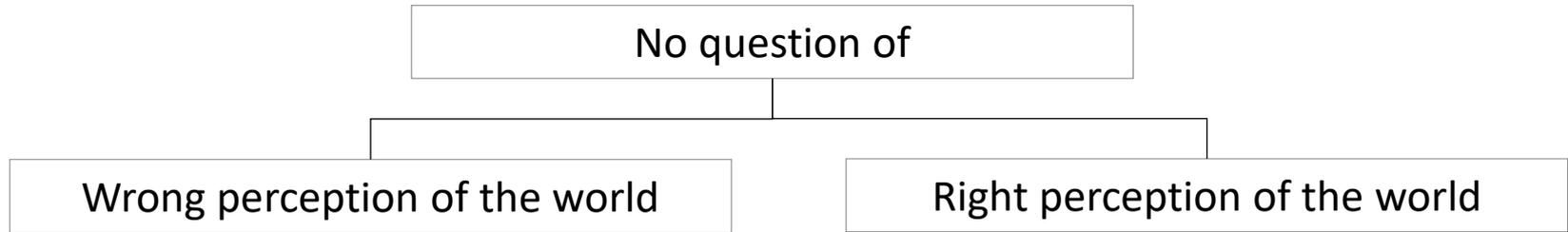
Consciousness does not contact an (External) object in all the three periods of time. How can that (Consciousness) have an error, without an (external) object.

Chittam	Nimittam
Subject of Samsprishati	Object of Samsprishati

- Consciousness does not contact an external object at any time.
- Unaffected by appearing, disappearing universe in 3 states of the Mind.
- There is no contact because there is no world at Paramartika level Chaitanyam.
- It alone is when it alone is, its called Turiyam.
- When with the world it is called Ishvara.
- Katham Tasya Animittaha?
- Viparyasaha Bavishyati.

XXXXVI) How can you talk of wrong perception of the world, when world does not exist factually.

- **It is also experientially available like the dream world but does not have factual existence.**



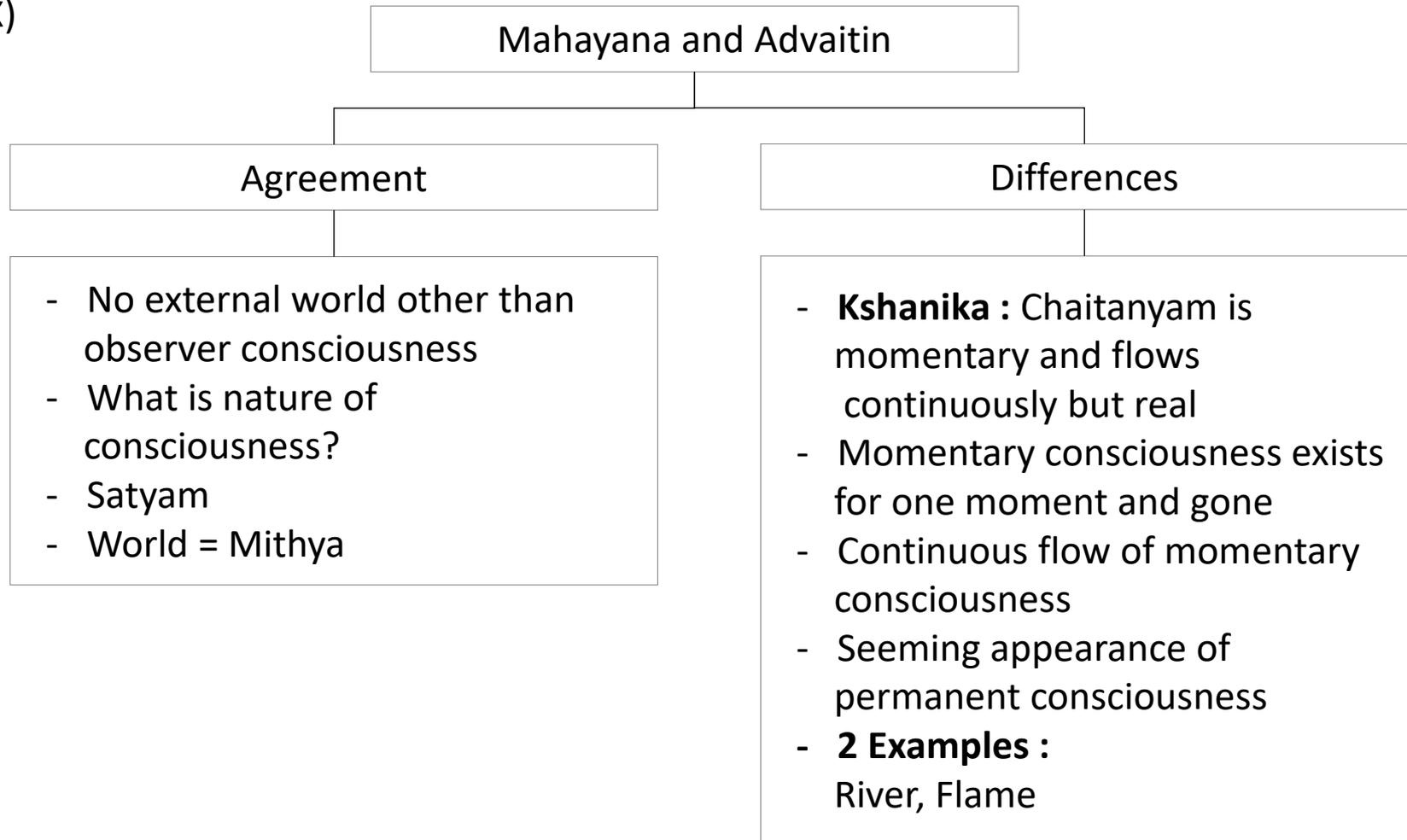
- Perception of factual world is under doubt.
- There is no world.

XXXXVII)

Karika No. 24	Karika No. 25, 26, 27
<ul style="list-style-type: none">- Hina Yani Matam- There is an existent world other than the observer, Dvaita, Darshanam	<ul style="list-style-type: none">- Mahayana Refutation- No world- Only Kshanika observer

XXXXVIII) No external world other than the observer Turiya Chaitanyam.

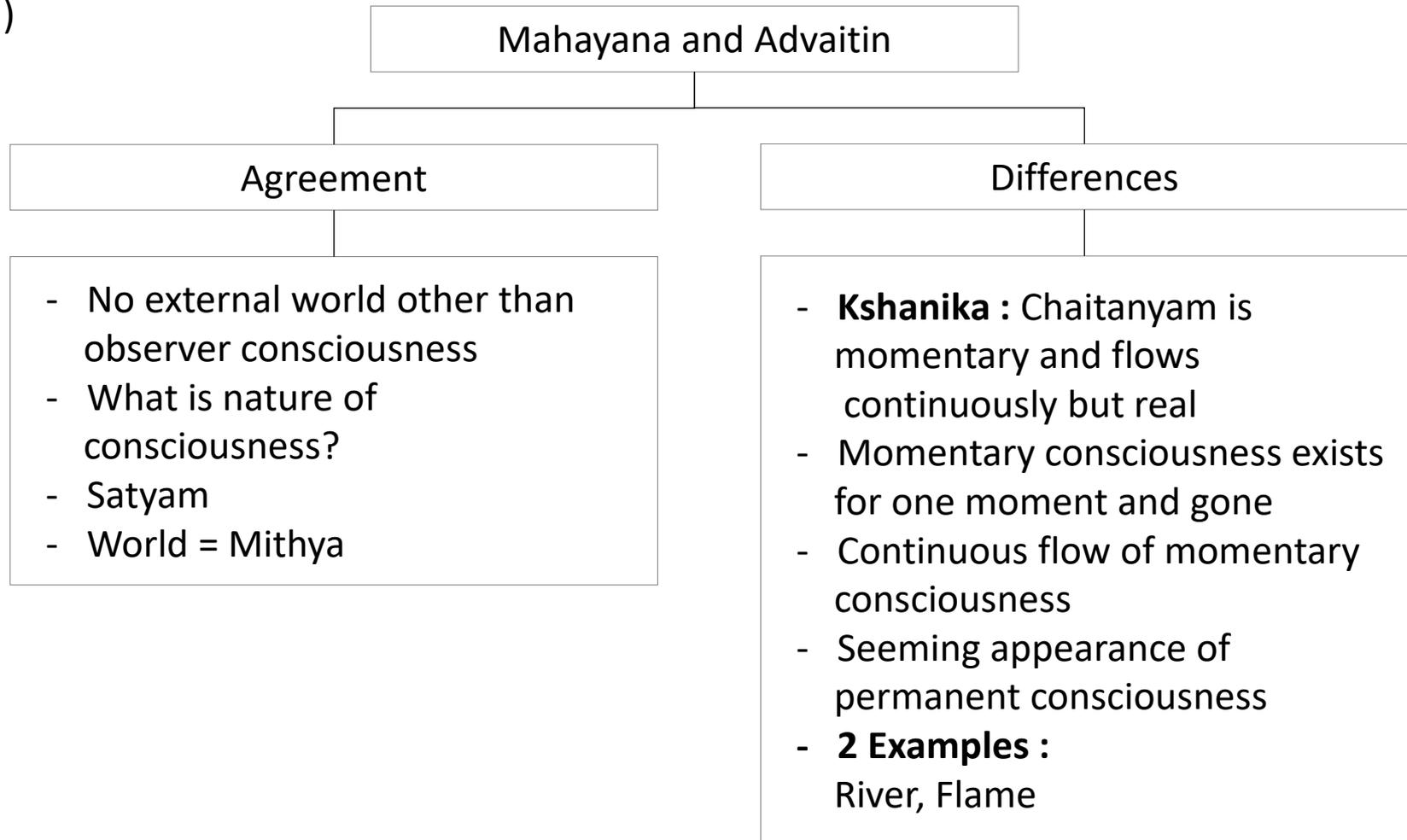
XXXXIX)



XXXXX) Example :

- Ganga water perennially flowing.
- Don't take bath in same water twice.
- Continuity = Bramaha.

1174) I)



II) a) Butha Darshanat :

- On closer enquiry, no external object at all.
- All are bundles of energy in motion.
- World becomes something else.

b) Chandogya Upanishad :

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

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

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

- Every experience is without an real object outside.

c) There is no Anatma other than observer, perceiver Atma, consciousness.

III) Consciousness does not have birth.

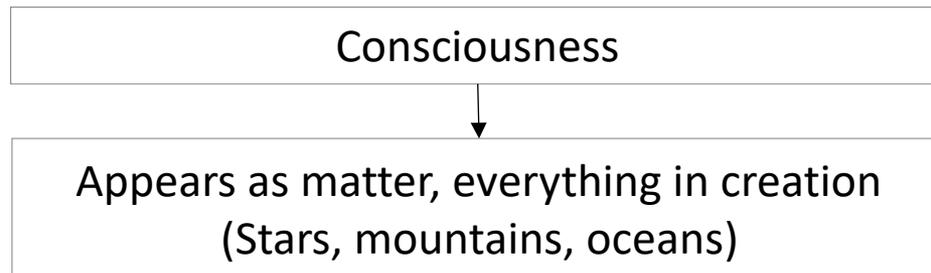
IV) a) Buta Darshanat :

- **By knowing the essential nature of objects we discover it is consciousness only.**
- **Mahayani + Advaitin.**

b) There is only one consciousness, God alone exists.

- Matter, world does not exist, but it appears and disappears, manifests, unmanifests.

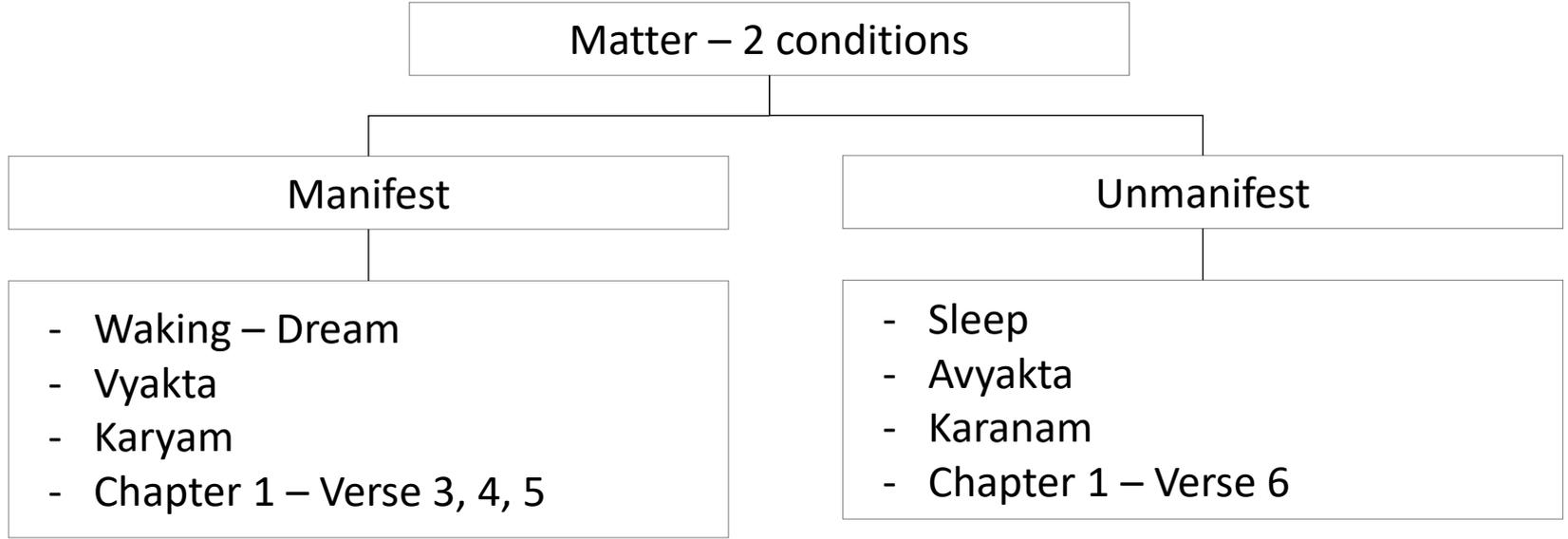
c)



d) Consciousness – Changeless Nitya Nirvikara Svarupa in which world appears – disappears.

e) Consciousness alone exists in sleep as though free of Maya Shakti.

f)



Mandukya Upanishad :

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः
प्रथमः पादः ॥ ३ ॥

Jāgaritasthāno bahiṣprajñāḥ saptāṅga
ekonaviṃśatimukhaḥ sthūlabhugvaiśvānaraḥ
prathamāḥ pādaḥ || 3 ||

The first quarter (Pada) is Vaisvanara whose sphere of activity is the waking state, who is conscious of the external world of Objects, who has seven limbs and nineteen mouths, and who enjoys the gross objects of the world. [Mantra 3]

स्वप्नस्थानोऽन्तः प्रज्ञाः सप्ताङ्ग एकोनविंशतिमुखः
प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥

svapnasthāno'ntaḥ prajñāḥ saptāṅga ekonaviṃśatimukhaḥ
praviviktabhuktaijaso dvitīyaḥ pādaḥ || 4 ||

The second quarter (Pada) is Taijasa whose sphere of activity is the dream-state, who is conscious of the internal world of Objects, who has seven limbs and nineteen mouths and who enjoys the subtle Objects of the mental world. [Mantra 4]

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

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

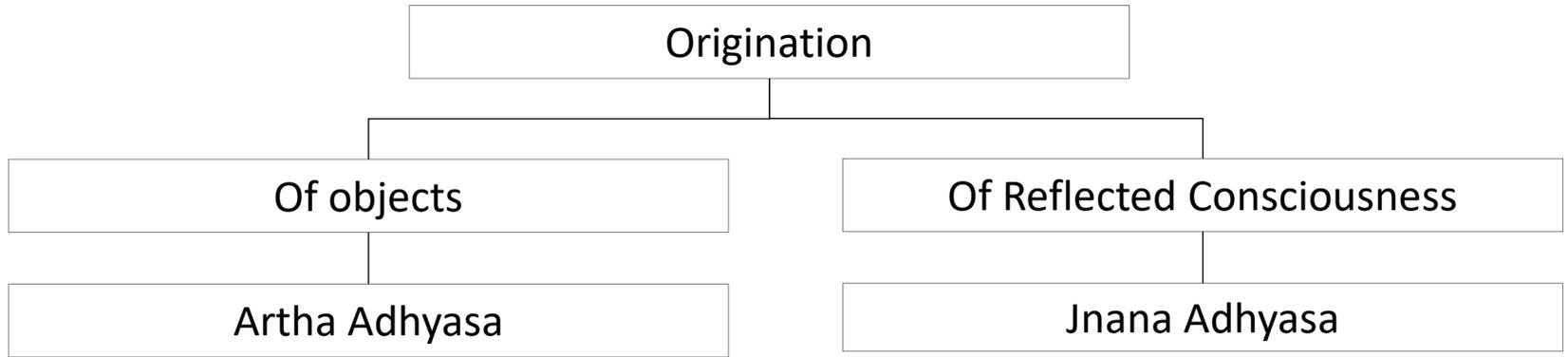
That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (Experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is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

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

V)



VI) There is neither origination of world nor Reflected Consciousness.

- It is seeming nature of consciousness, Maya Shakti, Prakrti.
- All are appearance in consciousness only.

VII) Na Jayate Chittam Yatha Chittam Drishyate Na Jayate

- Just as the world does not originate, origination of consciousness is not there, it is only origination of Reflected Consciousness + world daily on waking up.

VIII) On deeper enquiry, every object gets reduced to its own immediate Karanam.

- Pot – Clay
- Chain – Gold
- Table – Wood
- No substance called Pot, Chain, Table.

1175) I) Katho Upanishad : II – I – 11

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

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

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

- **Whole world = Nama Rupa**

II) There is only one substance Chaitanyam, the Atma or Brahman.

III) There is no real external world, other than the observer, consciousness.

IV) In the past, present, future, only Consciousness exists.

- World is only an appearance like the dream form Paramartika Drishtya.
- This is arrived at by enquiring the nature of the world.

V) a) Example :

- Thoughts don't know series of thoughts.
- Sakshi outside thoughts is required to witness.

b) Anagama Pahi – Chaitanyam alone is the witness, not part of creation, inside creation.

c) Witness = Nitya Chaitanyam not Kshanikam

d) Kshanika Vigyanam = Vrutti Jnanam, subject to arrival – departure.

e) Vrutti Jnanam = thought + Chidabhasa (Reflected Consciousness)

- Reflected Consciousness subject to arrival – departure in the mind.

f) Other than Vrutti Jnanam, Vrutti Pratibimbata Chaitanyam, there is a Svarupa, Bimba, Sakshi, Turiya Chaitanyam without arriving departure.

g) Manisha Panchakam :

जग्रत्स्वप्नसुषुप्तिषु स्फुत्तारा या संविदुज्ज्वम्भते
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]

h) 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]

VI) Vyavrutta = Vrutti Jnanam which is continuously changing.

- **In and through changing Vrutti is shining Sakshi Chaitanyam, witness of the flow of thoughts.**

VII) If Kshanika Vigyani says :

- **There is a consciousness which is aware of the Kshanika flow, that Nitya Vijnanam is alone called Atma.**

Kshanika Vijnanam	Nitya Vijnanam
- Anatma	- Sakshi - Atma

VIII) We identify withi Antahkaranam Vrutti Jnanam.

- We think Atma I, am continuously changing body, mind complex.
- Biggest misconception.

IX) I am Vrutti Vyatirikta Nitya Chaitanyam.

X) 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]

- Disidentify from Vrutti Jnanam, Mind, thoughts and perceptions, Vinashyatvat.
- Viparilopaha Drishytate.
- Chaitanyam, Sakshi will never cease to exist.

- It sees the unmanifest condition of the sleeping mind.
- That is the Atma, we are talking about.

XI) Vedantins argument :

- Kshanika Vigyana flow can't be talked about unless there is Sakshi Chaitanyam.
- Nitya Vigyanam is different from Kshanikam.
- It is witness of Kshanikam.

XII) Additional 4th argument of Vedantin :

- If Atma is Kshanikam, Sadhanas for attaining Moksha will be useless, redundant.

XIII) When Moksha comes, Sadhaka not available for enjoying benefit of Moksha because Sadhaka himself not there, Kshanikam.

- Shastra useless.

XIV) Substance and attribute are inseparable.

- Experience attribute together with substance.

XV) How do you talk about attribute of unidentifiable consciousness?

- Pramana Asiddaha
- You can't talk of Anitya Atma without a Pramanam.

XVI) Purva Pakshi :

- How do you talk about Nitya Atma?

XVII) Shankara :

- I dont objectify Atma
- Nityam is Svarupam of Atma, not an attribute.
- I know Atma can't be objectified.
- **I use Shastra Pramanam to know nature of Atma as Nitya Chaitanyam, Nirvikara Chaitanyam, exists permanently.**

XVIII) Atma = Apaurusheya Vishaya

Claim	Drop
- Nityatvam of Atma as SELF	- Anitya Shariram and Prapancha Use : Kathopanishad : II – I – 11 - Neha Nana Asti Kinchana... Kaivalya Upanishad : Verse 23 - Na Bumi Rapo...

Kathopanishad :

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.

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 cāmbaram ca ।
evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

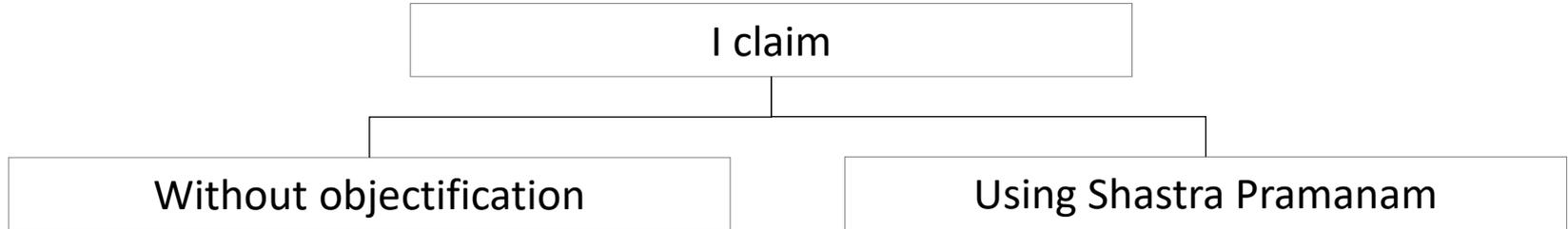
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

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

XIX) Kshanika does not accept Shastra as Pramanam.

XX)



XXI) Atma is Nityaha.

- Nityatvam is not attribute of Atma.
- If so, it will become Sagunam.

XXVIII) In Vedanta, Atma = Nirgunam

- Nityam used to negate Anityam attribute which we have superimposed because of ignorance, Jnana Adhyasa, Vrutti Jnanam.

XXIX) We say :

- I am mortal, will die soon.
- Vrutti in the Mind.
- Body dies = Truth.
- I Atma dont die = Truth, Satyasya Satyam

XXX) Vedanta does not add attribute of Nityatvam

- By using Nityam, Vedanta is negating superimposed attribute of Anityatvam.
- Once you negate Anityam, we negate Nityam also.

XXXI) Atma = Amatra, neither Nityam, Anityam.

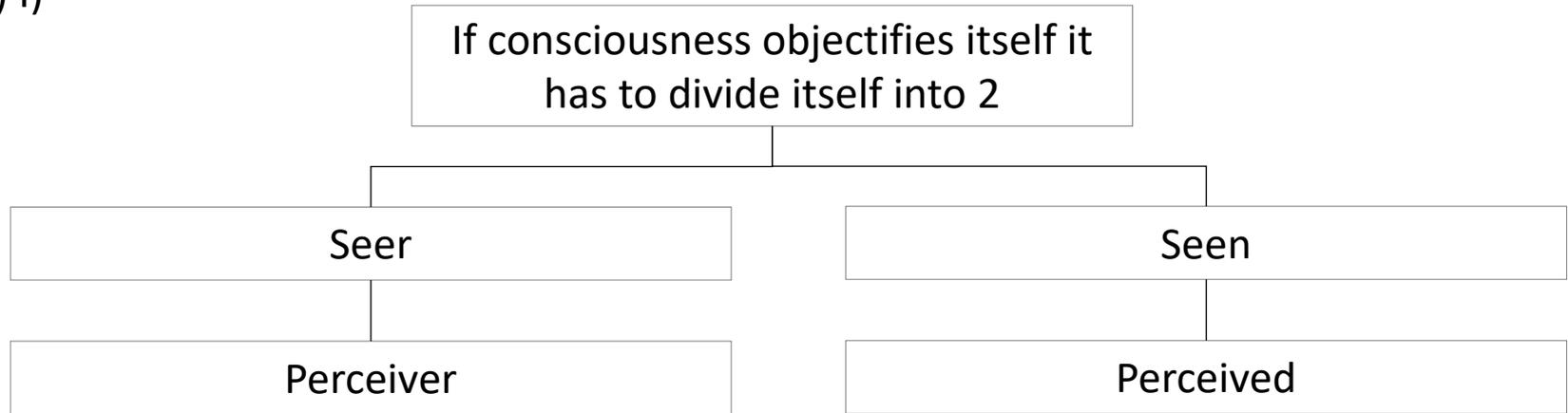
XXXII) Atma also is Dukham, has origination, momentariness, sorrow.

- They mistook Chidabhasa + mind which is Jivatvam, object of consciousness as consciousness, Atma.

XXXIII) Their cousin brother is Shunyavadi.

- Emptiness = Atma.

1176) I)

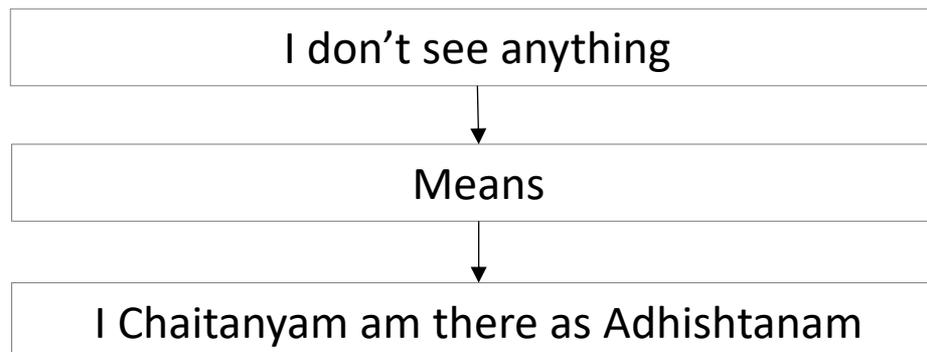


- It is not possible, Akhanda, indivisible Chaitanyam, Ekam.

II) Tattwa Bodha :

- Eyes – See everything, except itself.
- Fingers – touch everthing except itself.
- Phone – calls all numbers except itself.
- **Consciousness is aware of the cosmos but is not aware itself.**

III)



IV) I am witness of Shunyam.

- **Shunyam Sakshi can never be negated.**

V) Sakshi Chaitanyam is aware of the resolved condition of the Universe = Advaitam.

VI) We can never negated Shunyasya Sakshi = Pure Existence, pure consciousness, Ananda Svarupa, Satyam, Jnanam, Anantham Brahman.

- Nothing is known because all objects of the Universe have resolved.

VII) Nitya Vijnanam alone is Satyam, Adhishtanam of the entire universe.

VIII) 8 schools negated by Gaudapada.

Astika	Nastika
4	4

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

X) All originations mentioned by 7 schools negated.

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

Mistake :

- No Adhishtanam in Shunya Matam.

XI) Vedantin :

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

XII) How we defeat Shunyavadin?

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

Rope Snake	Mirage Water	Shell Silver	World
Rope	Sand	Shell	Brahman

b) By introducing Adhishtanam we negate Shunya Vadi.

- No origination of the world.

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

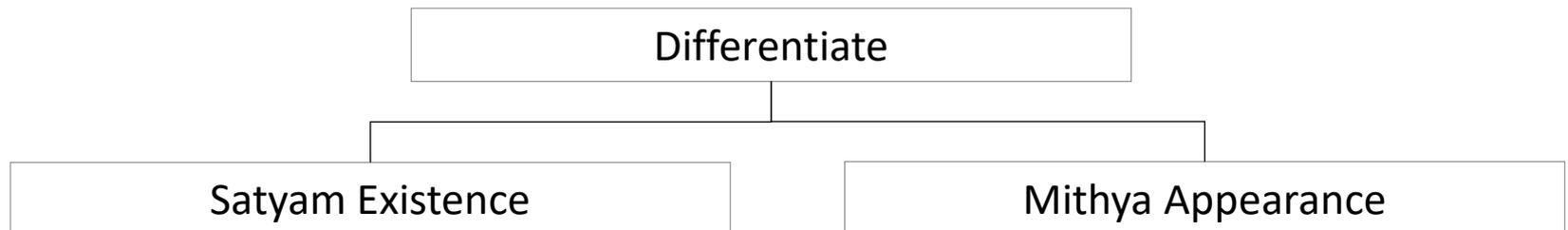
- Knowing Turiya Adhishtanam, i claim immortality.
- 3 states are Mithya, appearance.

XIV) Adhishtanam is called Ajati Brahma, Ajati Atma.

- Where is that Ajati Brahma Atma?

XV) I am that Ajati Brahma Atma, Turiyam.

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



XVI) I, Turiyam, am never born

- Nothing else is born in me also.

XVII) What is the Universe?

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

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

XVIII) We are not negating the world.

- We are negating origination of the world.

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

- It is a non originating appearance.

XX) 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]

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

अतो वक्ष्याम्यकार्पण्यमजाति समतां गतम् ।

यथा न जायते किञ्चित् जायमानं समन्ततः ॥ २ ॥

ato vakṣyāmyakārpaṇyamajāti samatām gatam |

yathā na jāyate kiñcit 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]

Concluded in Chapter 4 – Karika No. 28 :

तस्मान्न जायते चित्तं चित्तदृश्यं न जायते ।

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

tasmāna jāyate cittaṃ cittadr̥śyaṃ na jāyate |

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

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

XXII) Ajam Ekam brahma Iti Siddham.

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

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

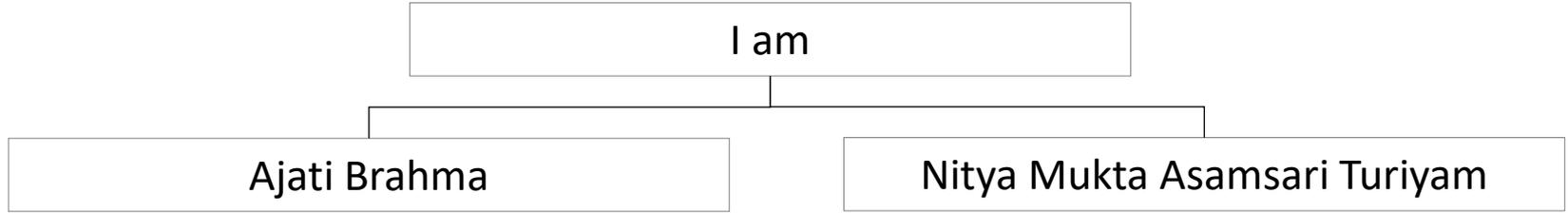
- Mithya is always false, appearance.

XXIV) Brahman given title :

- Akarpanyam
- Without Samsara

- **Samsara Rahitaha = Akarpanyam**

XXV)



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

XXVII) 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]

- No 2nd thing.

XXVIII) Katho Upanishad :

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

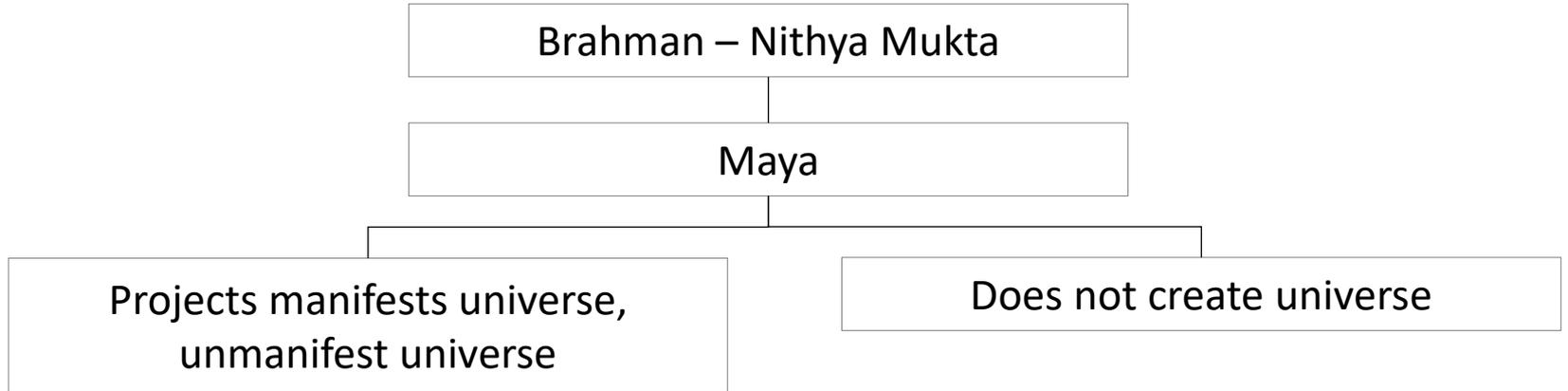
Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

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]

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

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

XXX)



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

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

XXXII) Example :

- Hot fire can't become cold fire.

XXXIII) It is a Mithya appearance on Satyam Adhishtanam

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

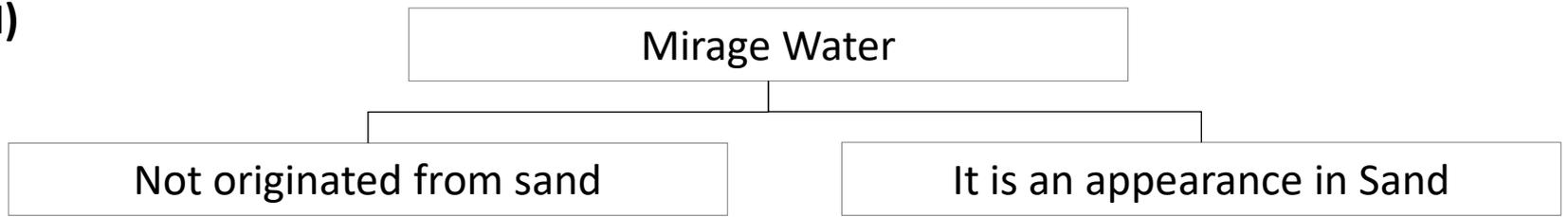
XXXIV) Real world has not originated from Brahman.

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

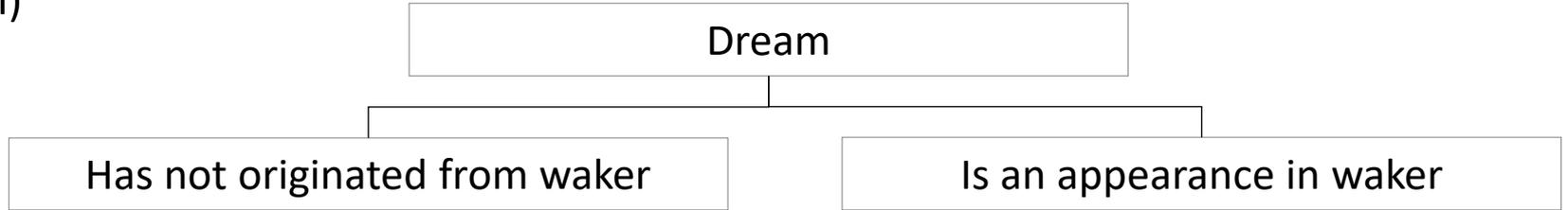
XXXV) Snake has not originated from Rope.

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

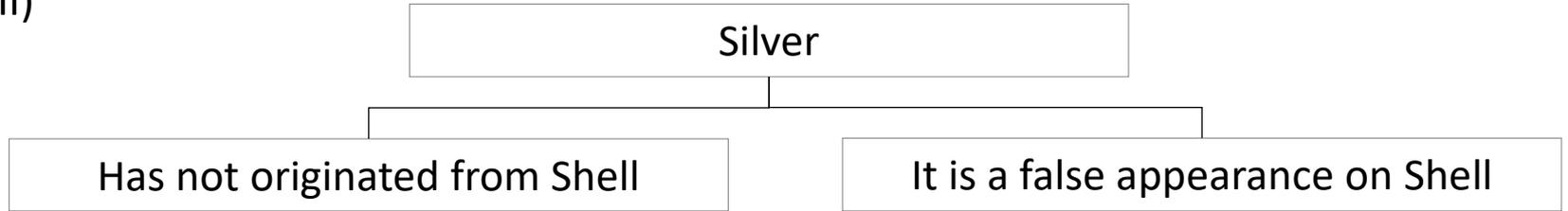
XXXVI)



XXXVII)



XXXVIII)



XXXIX)



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

XXXXI) Fact :

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

Unreal world has originated from Brahman.

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

a) We introduce Maya Shakti

b) Brahman with Maya Shakti created the world.

c) Negate creation + maya later.

d) Delcare :

- Brahman alone is there

1177) I) World is in eternal consciousness.

- I am that consciousness.
- Important Shloka.

II) All philosophies say :

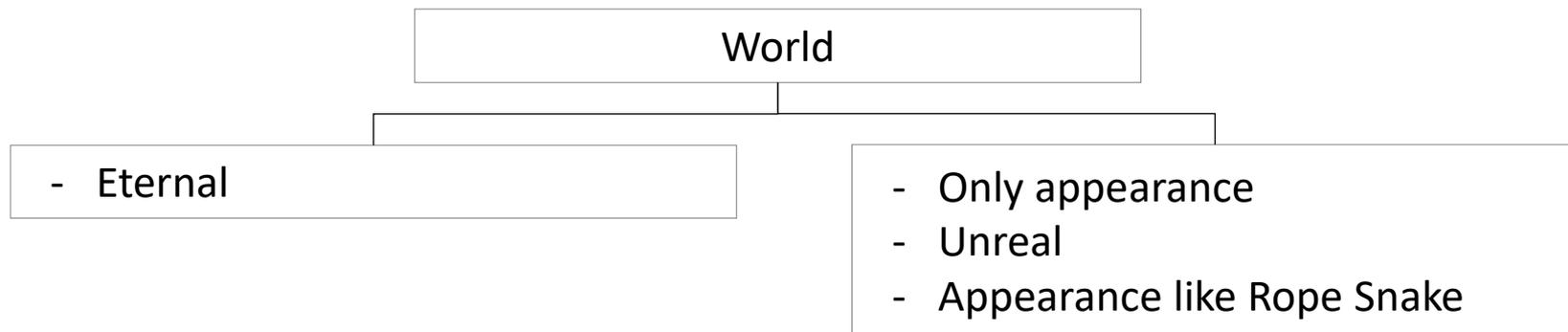
a) World originates from some cause – karanam.

b) It is a real world

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

d) We refute all schools.

III) Vedantin :



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

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

V) For Vedantin :

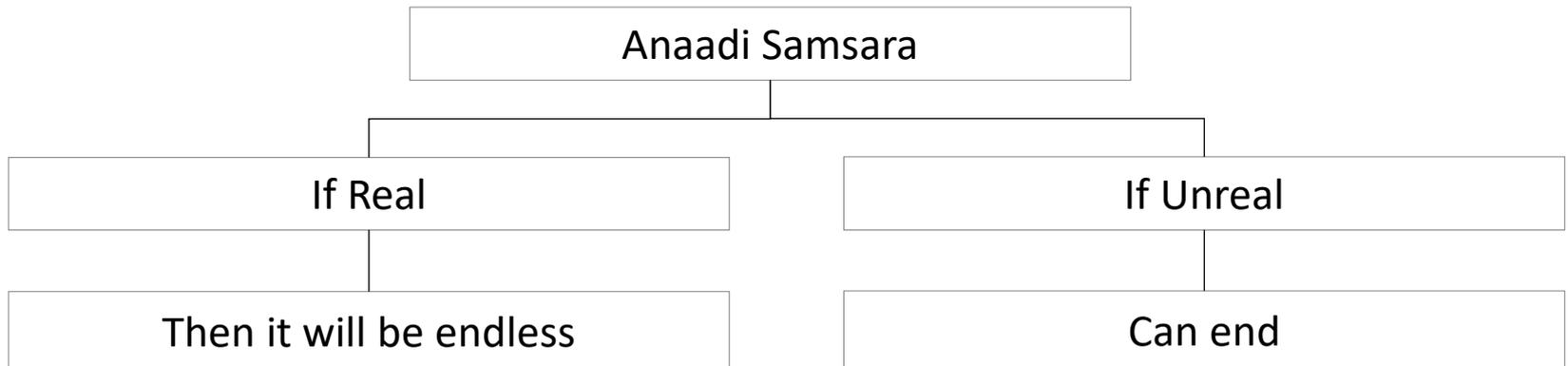
- Sanchita / Agami / Prarabda / Samsara will be without beginning and end.
- Samsara Real, Eternal.
- Anirmoksha Prasanga Dosha.
- Moksha meaningless

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

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

VII) Advaitins Answer :

- Paramartha Sat Bava Bavishyati.



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

Example :

- Rope Snake

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

Sakshi	Mind
- Moment you realise	- Figurative end - Badaha - Natural - Continues till Prarabda of Body - Rope snake - Actually not there

IX) What is figurative end?

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

X) Rope Snake can't end.

- It is an appearance, its not there.

XI) Samsara Anaadi, Sa Antaha, has end

XII) For Jnani, Samsara does not end.

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

XIII) To get Moksha start with Adhyasa Bashyam.

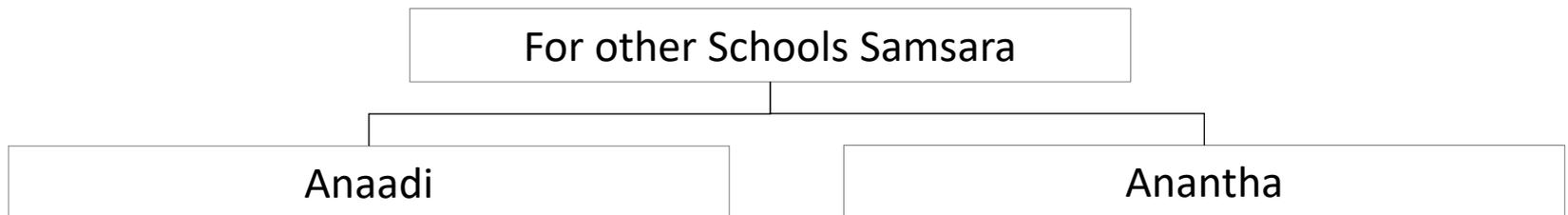
- **Adhyasa = Samsara = Not I – Anatma = Mithya only appearance.**
- Jnanam puts a figurative end called Badaha.

XIV) Question :

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

Advaitin :

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



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

XV) Moksha possible only if it is Nitya Moksha.

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

- Moksha will never be possible as long as Samsara is real, sorrow is real.
- **If Sorrow is unreal, happiness experienced also unreal, Anityam.**

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

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

XVIII) Mantra 7 :

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

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

- It doesnt even exist in Sushupti Avastha.

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

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

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

- Creation can't be logically established.

XXII) Veidica Srishti also has logical fallacy.

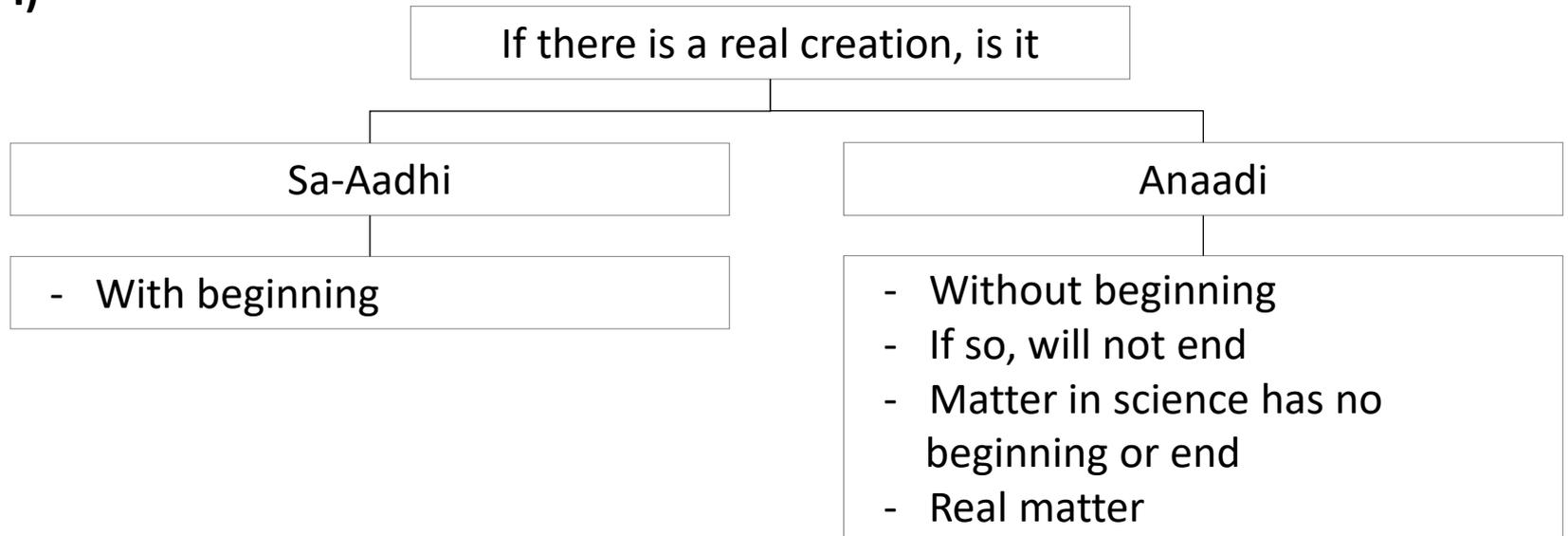
a) Any cause has to undergo Vikara, modification.

b) Brahman = Nitya Nirvikara

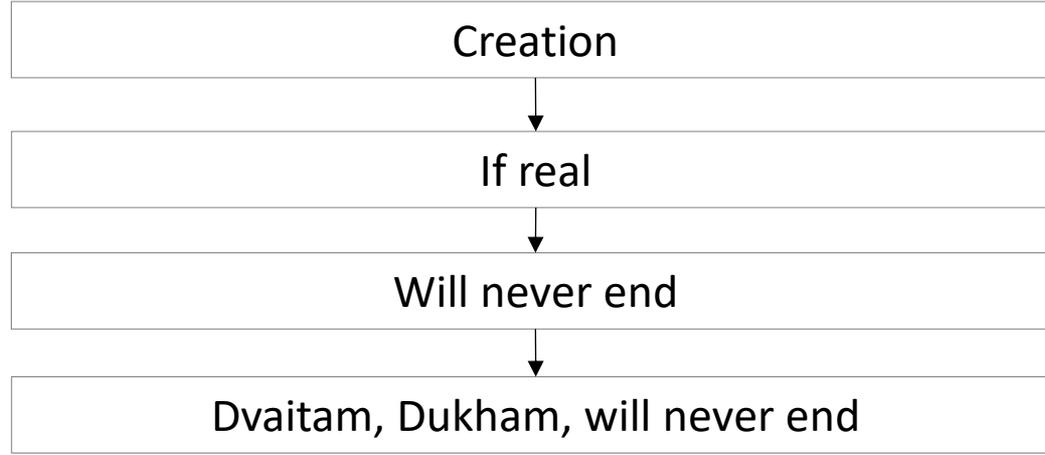
- Hence can't be a Karanam.

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

1178) I)



II)



III) 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]

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

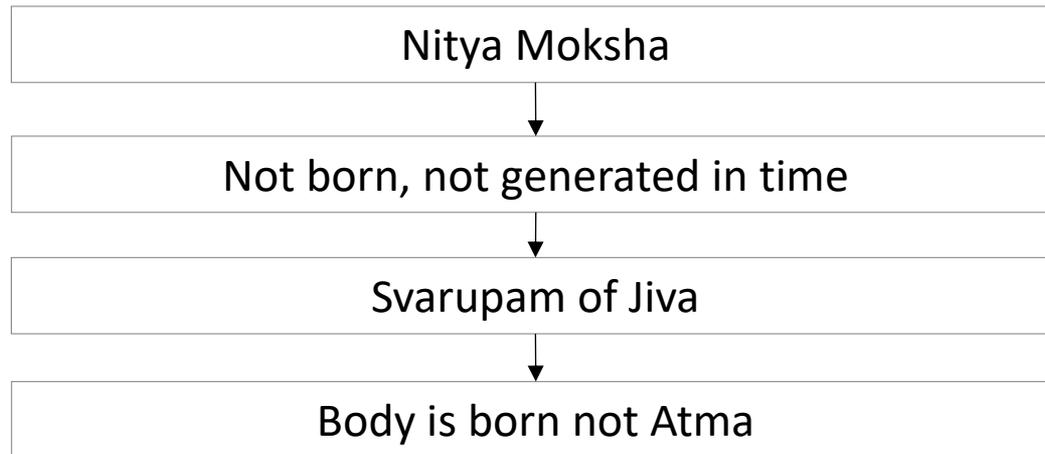
IV) Gauda Pada :

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

V) World Real, Dvaitam Real, Samsara Real

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

VI)



VII) Advaitam :

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

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

VIII) Moksha and Brahman are identical in Advaitam.

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

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

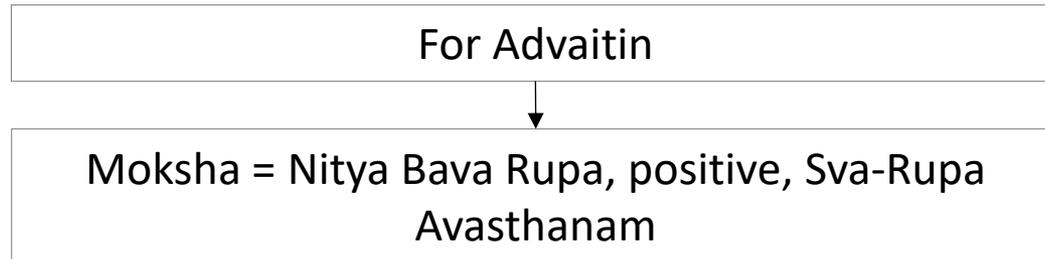
X) Vichara Sagara Rule :

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

XI) Advaitin alone says Samsara Kalpita Vastu

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

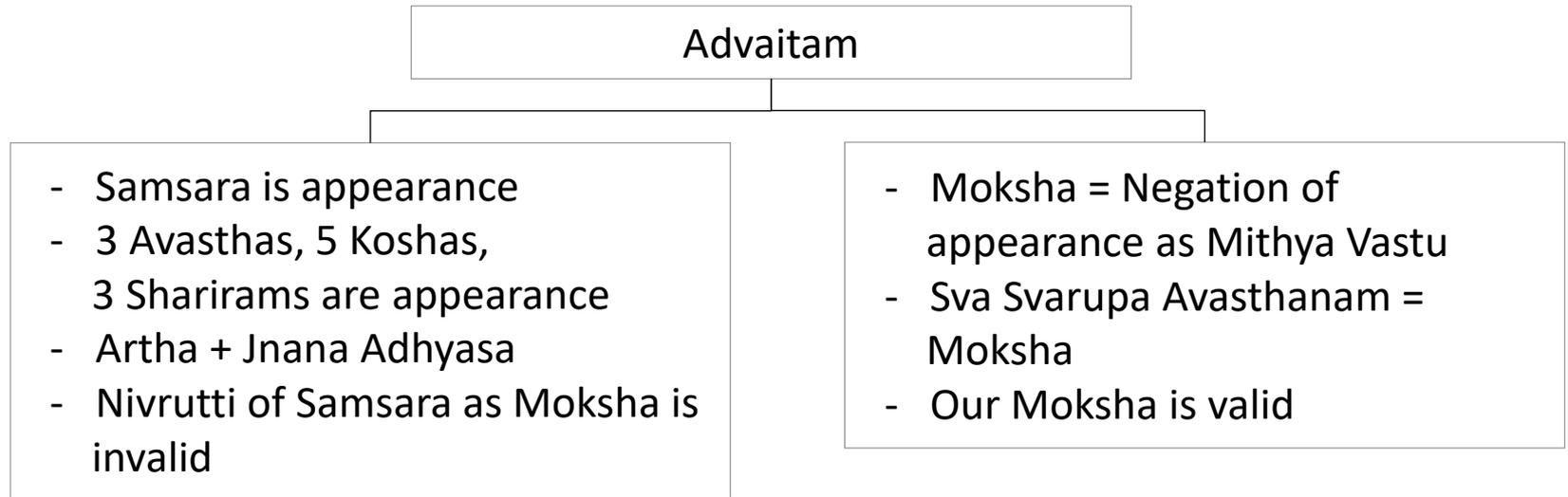
XII)



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

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

XV) Conclusion of Karika No. 30 :



XVI) All schools say Dvaitam is Satyam.

- Real product, real world born out of something.

XVII)

Cause	Effect
Satyam	Satyam

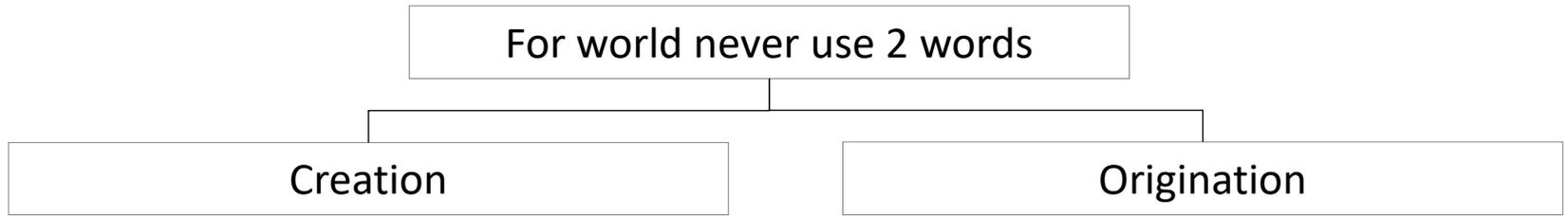
- Like we see in Vyavaharika world.

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

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

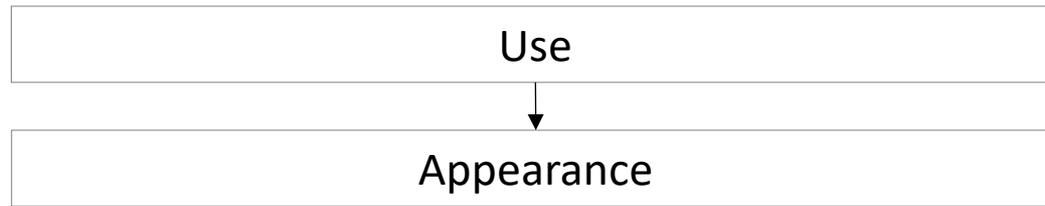
XIX) Jagan Mithyatvam is required for Moksha Prapti.

XX)



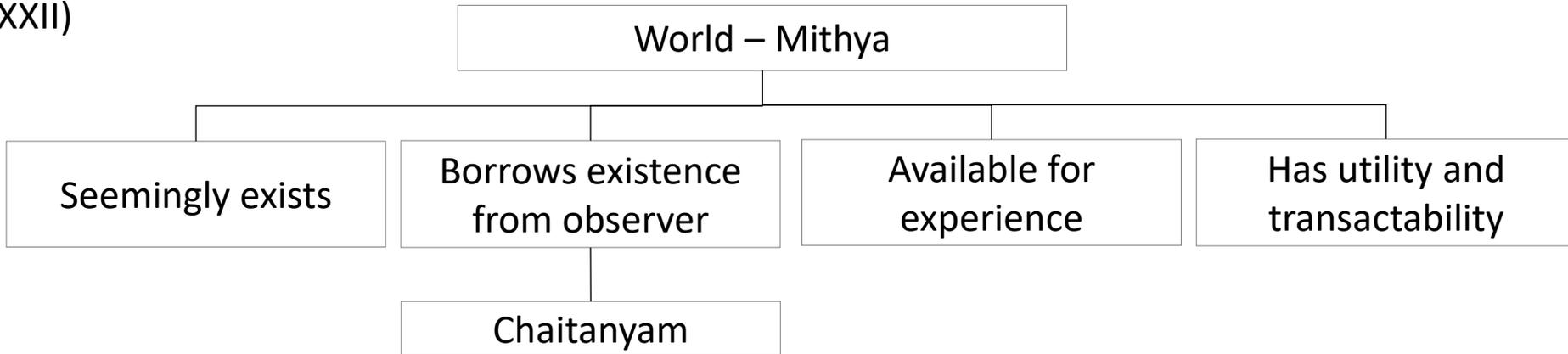
- Then world becomes real.

XXI)



- Then Vedanta will work.
- World becomes unreal.

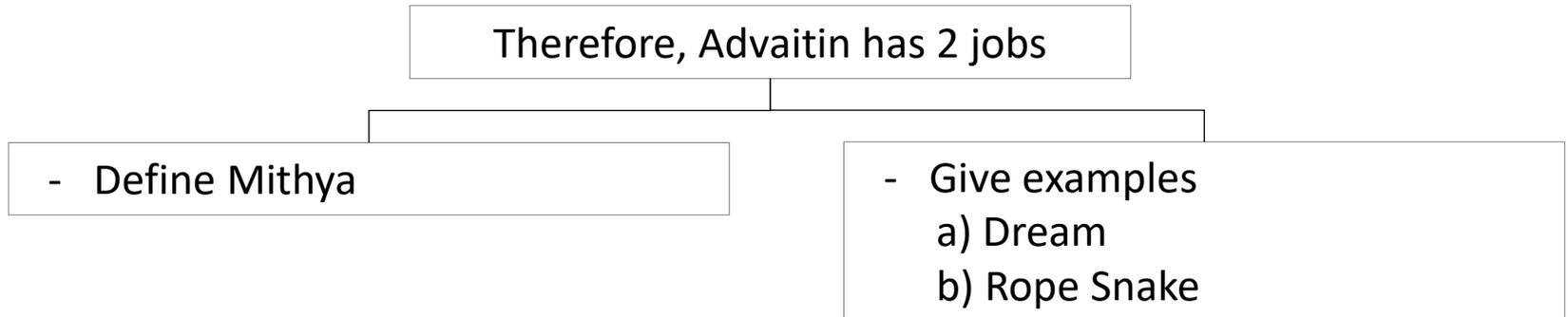
XXII)



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

XXIII) Best example of Mithya = Svapna.

XXIV)



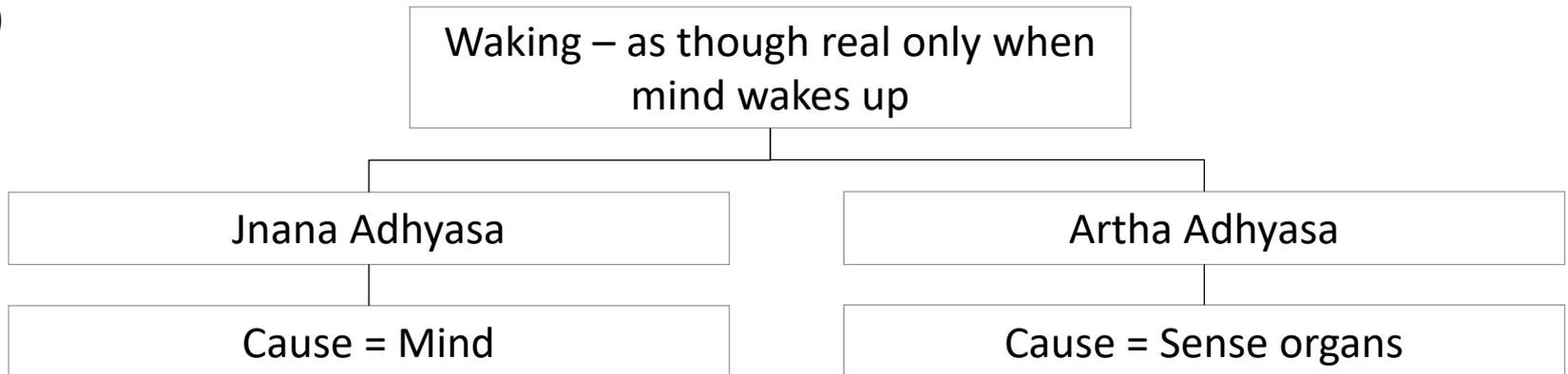
XXV) Advaitin :

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

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

= Does not really exist

XXVII)



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

XXVIII) ParamAnu, Prakrti, 5 elements Brahman not Karanam

- World not Karyam.

XXIX) What is status of world?

- World is Adhyasa – appearance.

XXX) Question :

- Appearance on what? Adhyasa on what?

Answer :

- Adhyasa, appearance has to always borrow existence from somewhere.

- **That which lends existence is called Adhishtanam.**

XXXI) Where is the world superimposed on?

- Where does the world appear?

Answer :

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

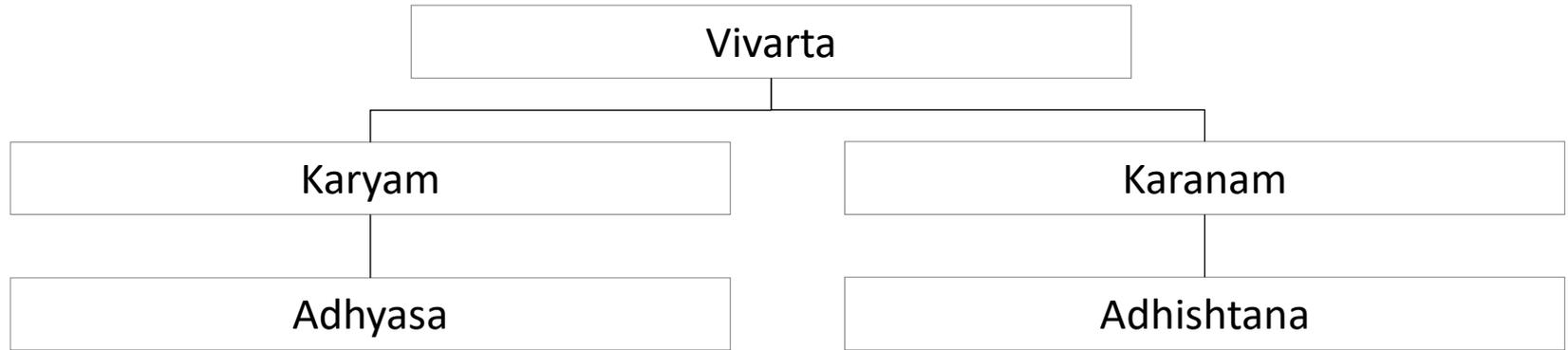
XXXII) What is relationship between Brahman – World?

Answer :

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

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

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

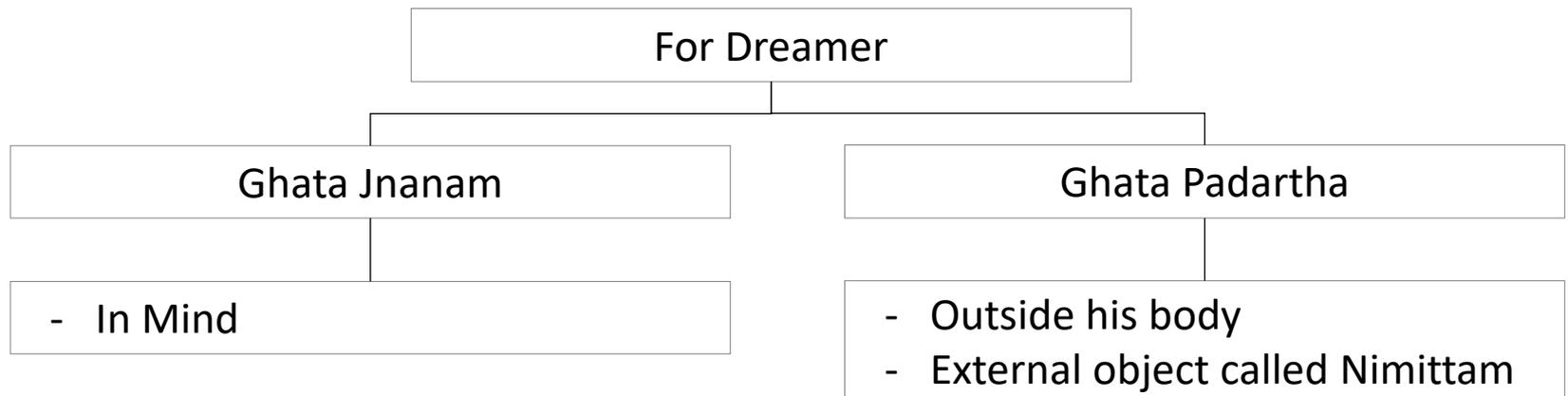


- Another language used.

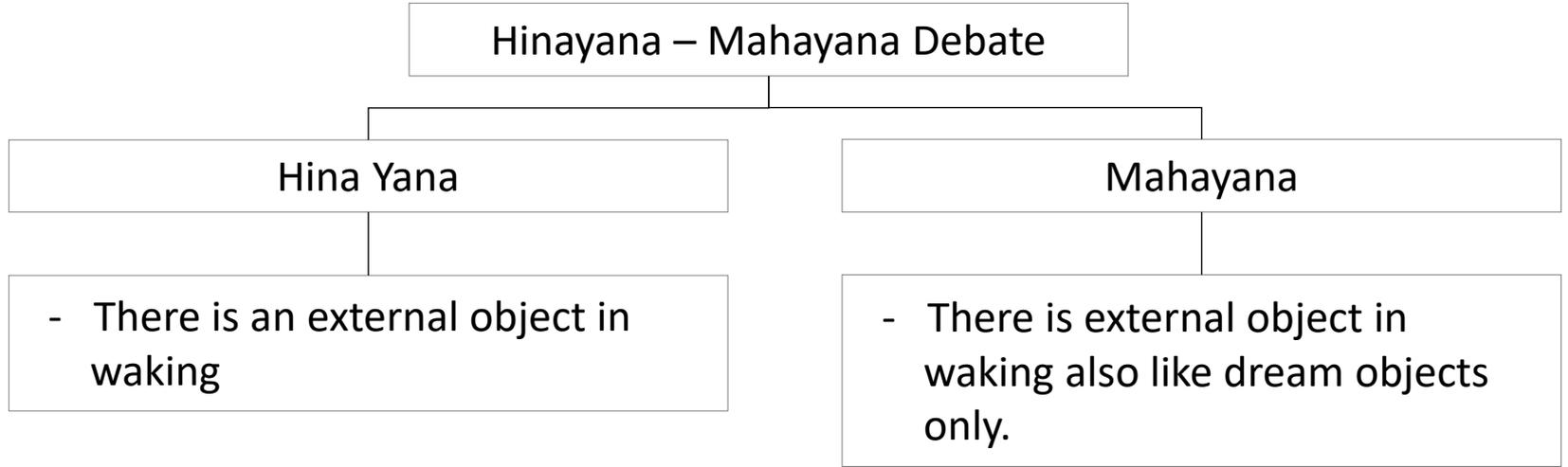
XXXIV) Post Shankara terminology used :

- World = Brahma Vivarta Karyam.

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



XXXV) Chapter 4 – Karika No. 25 :



XXXVI) What happens to dream external object?

- For waker, dream objects resolved.

XXXVII) Dakshinamurthi Stotram :

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

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

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

- **It is Antahkarana Vrutti both in Dream + Waking.**

XXXVIII) Similarly, Jagrat Prapancha also appears external now.

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

- Jnani proudly claims world is in him.

XXXX) 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॥

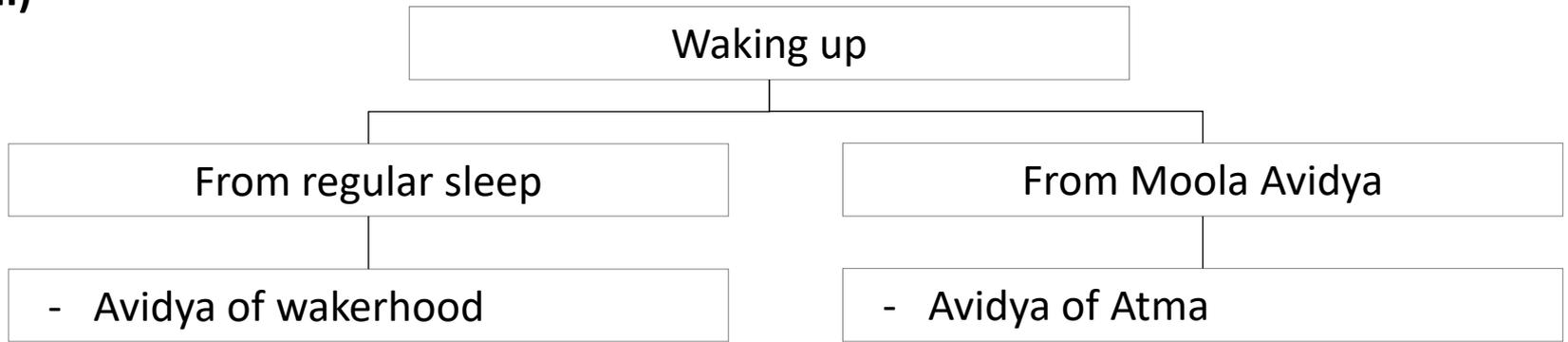
In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- **This world exists within me.**
- Me = Chaitanyam, not body, mind.
- Not 3 Shariram.
- **World is born out of me the Chaitanyam.**
- This is Mahayanis reply to Hinayani.

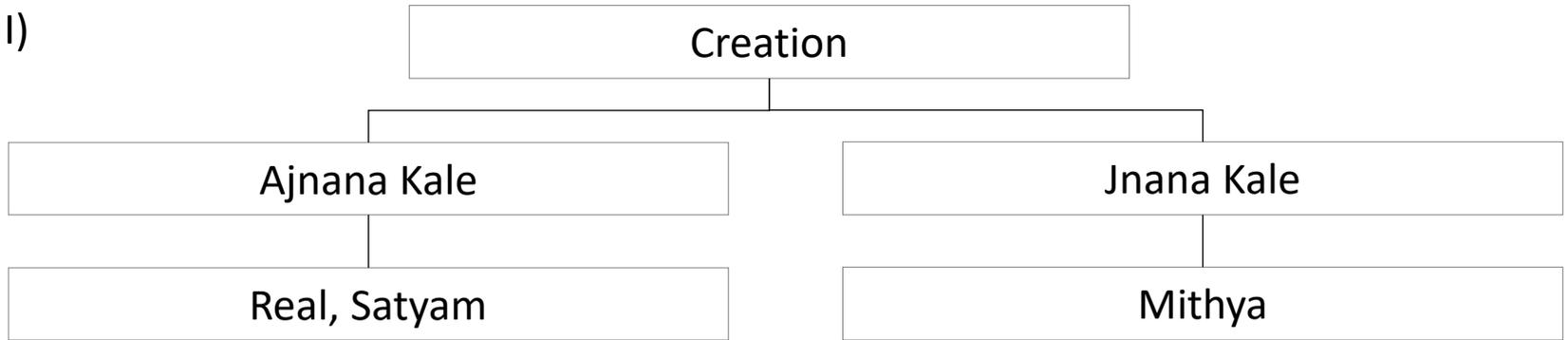
XXXXI) Shankara :

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

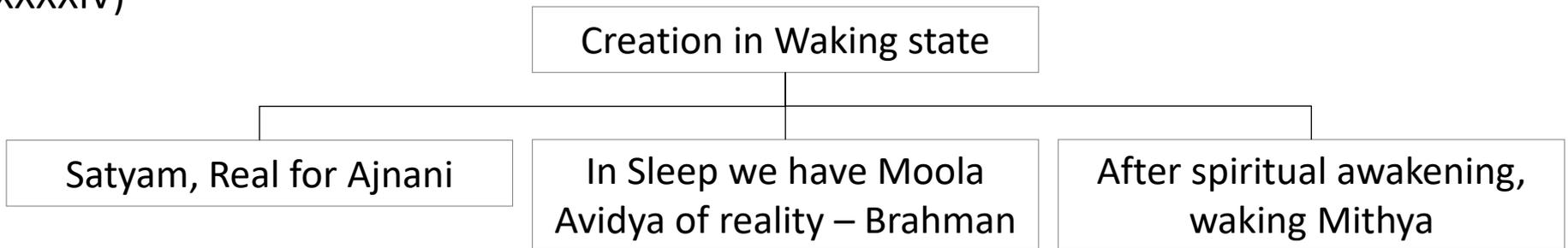
XXXXII)



XXXXIII)



XXXXIV)



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

XXXXV) Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
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viśvandarpaṇa drśyamāna nagarī tulyaṃ nijāntargataṃ
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yassākṣātkurute prabodhasamaye svātmāname vādvayaṃ
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

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

- Until Jnanam comes, world satyavat Bhati.

1179) I) Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,
Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti || 14 ||

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

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

Revision :

Karika No. 36 :

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

III) Gaudapada established creation not Karyam, product.

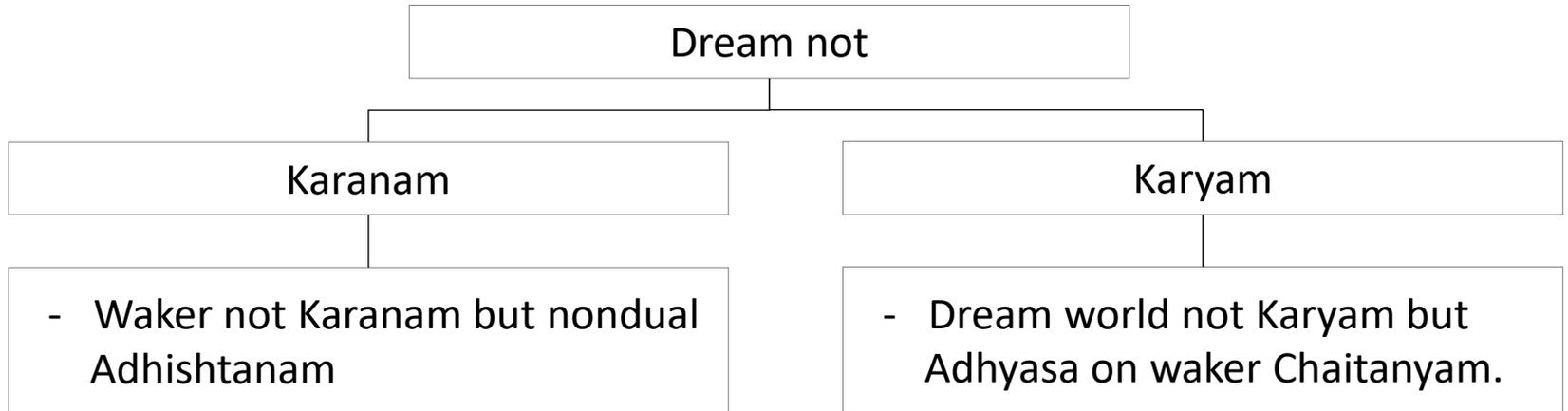
- You will be eternally searching for God the creator.

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

Answer :

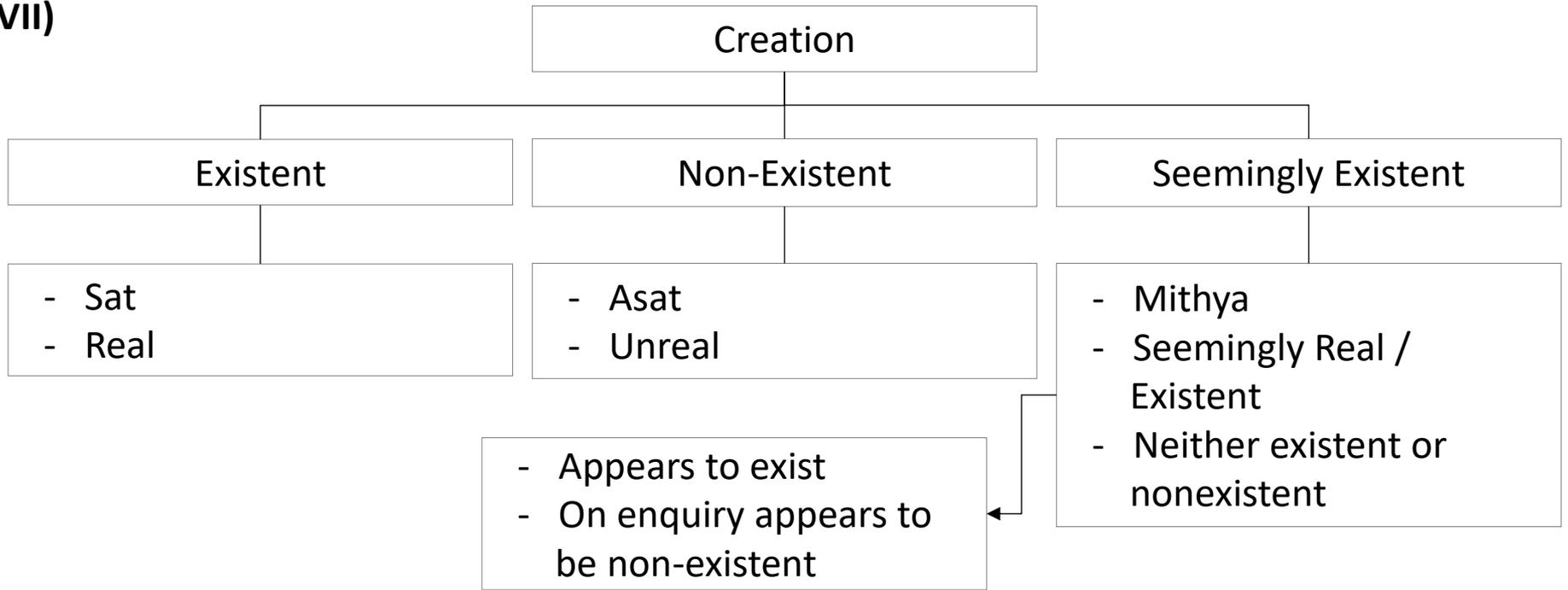
- Universe is Adhyasa, Mithya, superimposition.
- Not Karyam but Adhyasa like dream.

V)



VI) Adhyasa Mithya unique to Advaitic teaching.

VII)



VIII)

Jeevan Mukta has this knowledge about

- Jivatvam
- Perceived, experienced world
- Adhyaropa
- Seemingly existent category
- Aparoksha Anubhuti – 30 examples
- **Mandukya Upanishad - Chapter 2 :**
Rope Snake, Dream

- Unmanifest nature of world in sleep
- Resolving into Ishvara

- Self evidently existing Turia Chaitanyam

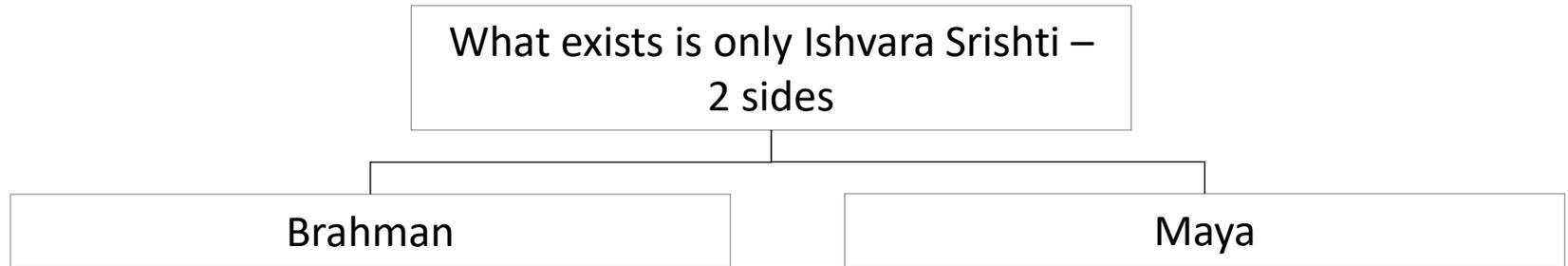
IX) Experiencer of Rope Snake considers Rope Snake was existent.

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

X) Rope Snake existent only until enquiry.

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

XI)



XII) Sat Asatbyam :

- Anirvachania = Fundamental of Vedanta.

Advaita Slogan :

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

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

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

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

XIV) Satu Chet Na Badyate :

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

XV) Rajju Sarpah – Pratiyate, Badyate

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

XVI) Mithya = Intermediary category

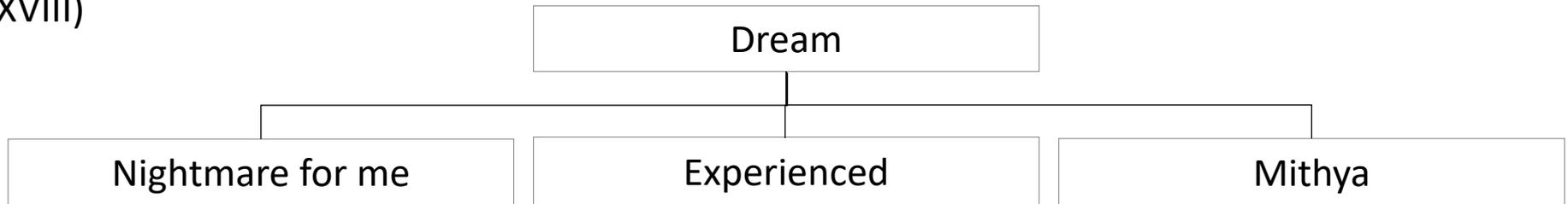
= Anirvachaniyam

= Can't categorise existent, nonexistent.

XVII) Example :

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

XVIII)

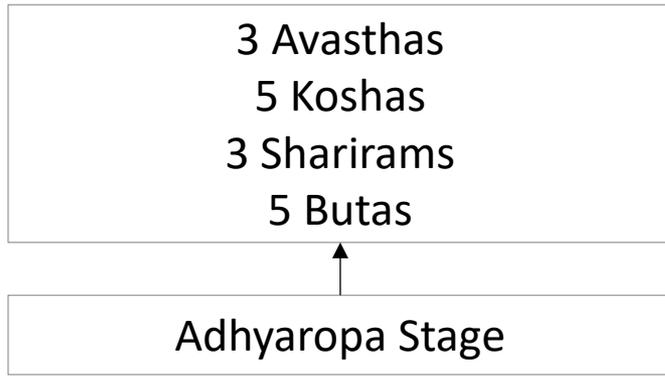


- On waking up, Sat Asatbyam Anirvachaniyam.

XIX) Extend to Jagrat

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

XX)



Disposable cups to drink filter
coffee of Turiya Chaitanyam

XXI) a) Katho Upanishad : II – I – 11

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

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

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

b) Kaivalya Upanishad : Verse 23

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

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

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

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

- Apavada Stage.

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

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

XXIII) Kaya = Shariram = Avastu = Mithya = Unreal

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

XXIV) Darshanat :

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

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

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

XXVI) Jagrat Shariram does not know it is Mithya.

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

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

- Present tense used.

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

XXVII)

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

XXVIII) Logic :

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

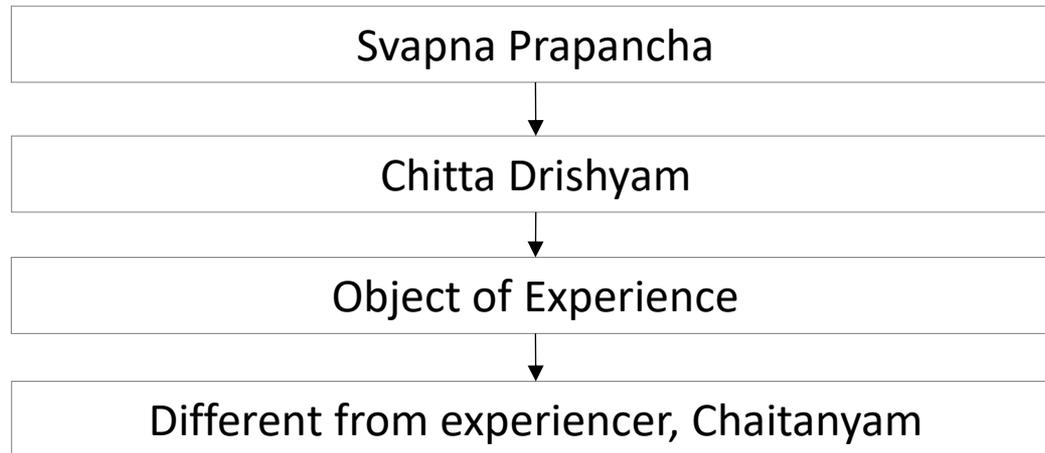
XXIX) Vyapti :

- Drishyat Mithya, Svapnavatu.

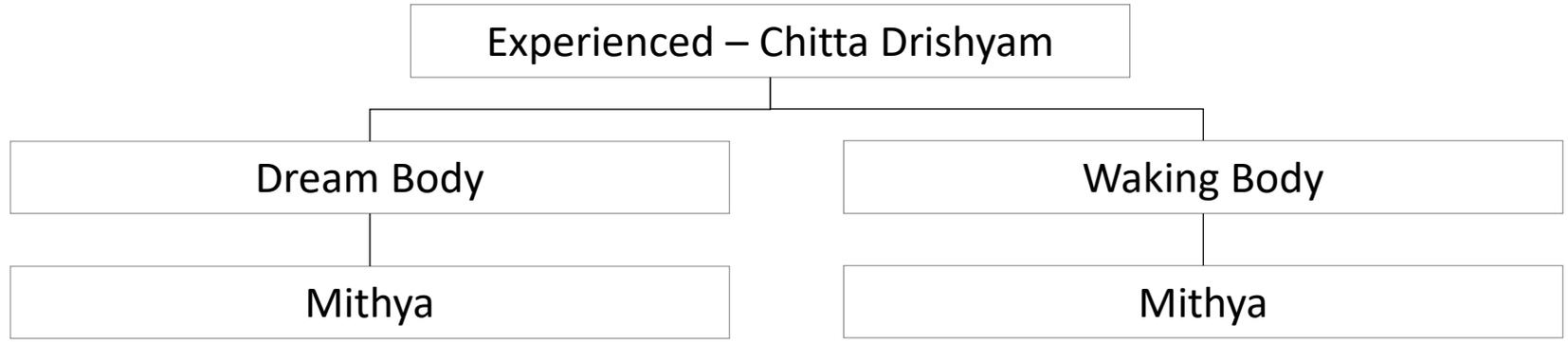
Like :

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

XXX)



XXXI)



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

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

XXXIII) Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

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

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

XXXIV) What is never objectifiable in the cosmos?

- God, Brahman.

XXXV) Brihadaranyaka Upanishad :

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

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

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

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

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

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

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

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

XXXVI) What is proof for existence of consciousness?

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

XXXVII) Kenopanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

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

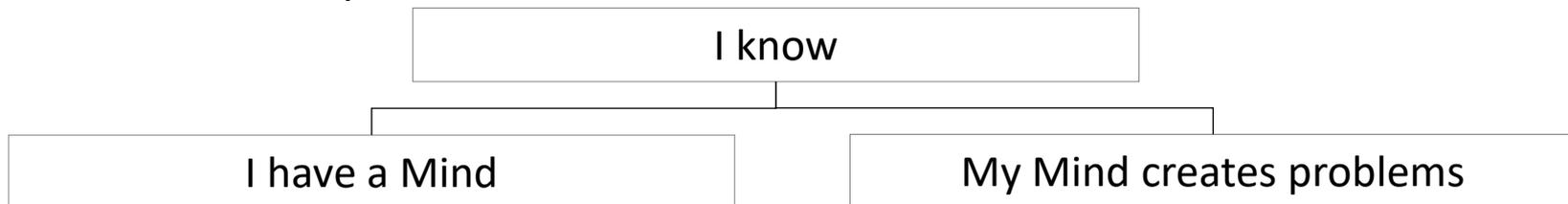
- Every experience proves non-experiencable consciousness which I am.

XXXVIII) Chitta Drishyam – Sarvam Avastukam :

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

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

XXXX) Mind is also Drishyam



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

XXXXI) Maya also Drishyam

- How?
- **Self ignorance is experienced by all of us in Deep Sleep.**
- Blankness experienced in Deep Sleep = Maya, Moolavidya.

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

XXXXIII) At time of waking up :



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

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

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

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

- Looks at Svapna as Jagrat Prapancha.

Example :

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

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

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

XXXXXII) Neither in Svapna or in Jagrat I will never accept unreality of the respective worlds.

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

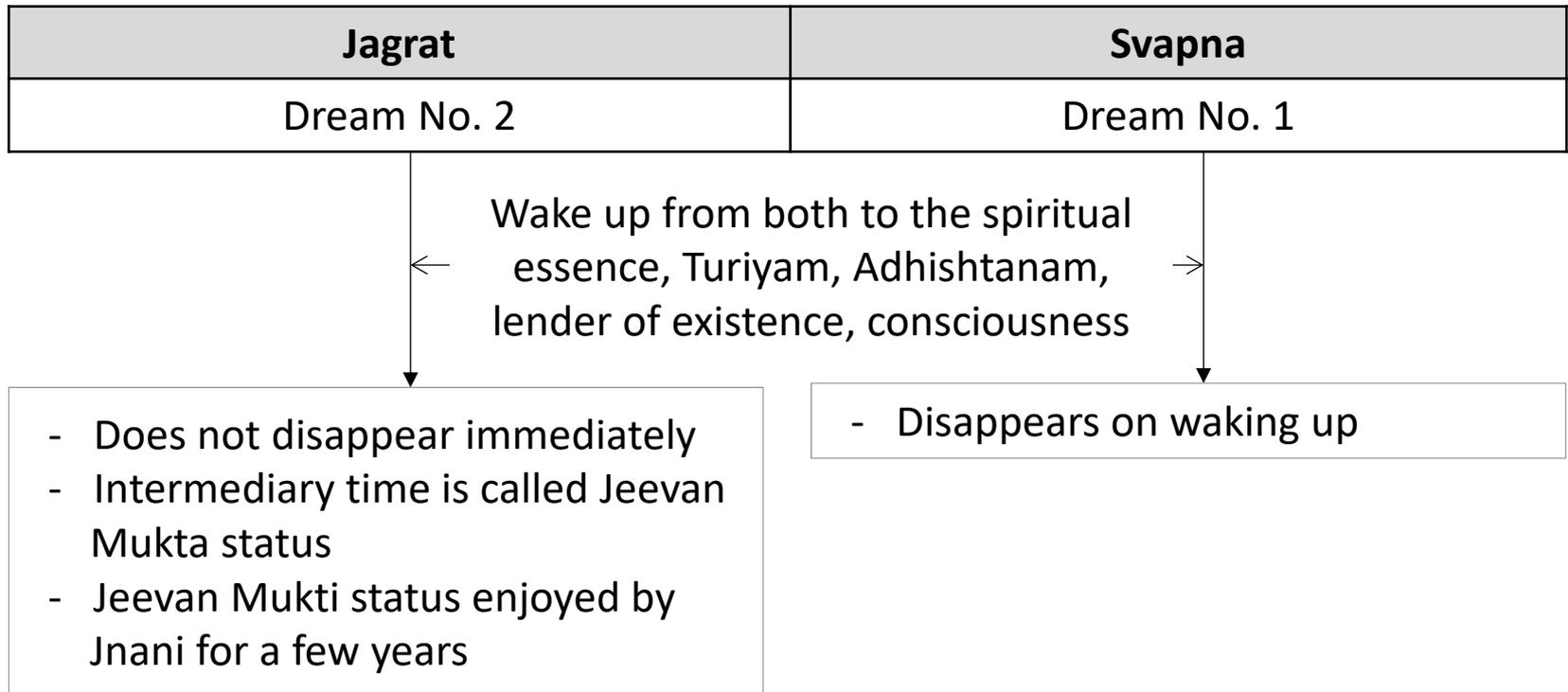
- Look back at your childhood, youth, old age, they were real at time of experience but today not there.

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

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

- He re-establishes it through in Chapter 4.

XXXXXVI)



- This is Gist of Shloka.

XXXXXVII) a) Tattva Bodha Definition :

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

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

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

b)

Jagrat	Svapna
Karanam	Karyam

- Advaita does not accept it.

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

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

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

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

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

g) Everybody accepts Svapna as Mithya.

- Accept Jagrat also as Mithya.

- **Svapna Karanatvat Jagrat Mithya.**

h) Visishta Advaitin does not accept Svapna has Mithya.

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

j)



k) Jagrat – Mithya like Svapna, belongs to same order of reality.

- Both Svapna + Jagrat Satyam only for Dreamer.

XXXXXVIII) Conclusion :

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

XXXXXIX) Gaudapada negates all theories of creation

- World can't be a product.

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

Karika No. 36 :

- All ideas from Chapter 2.

XXXXXXI) 1st Point :

- Karanam – Karyam → Sambandha Exists

XXXXXXII) 2nd Point :

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

XXXXXXIII) 3rd Point :

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

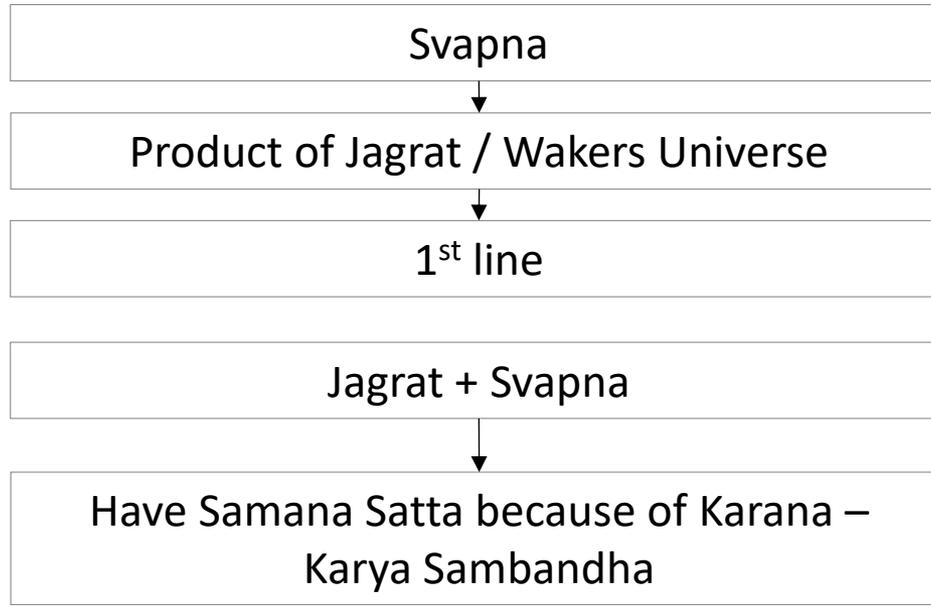
XXXXXXIV) 4th Point :

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

XXXXXXV) 5th Point :

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

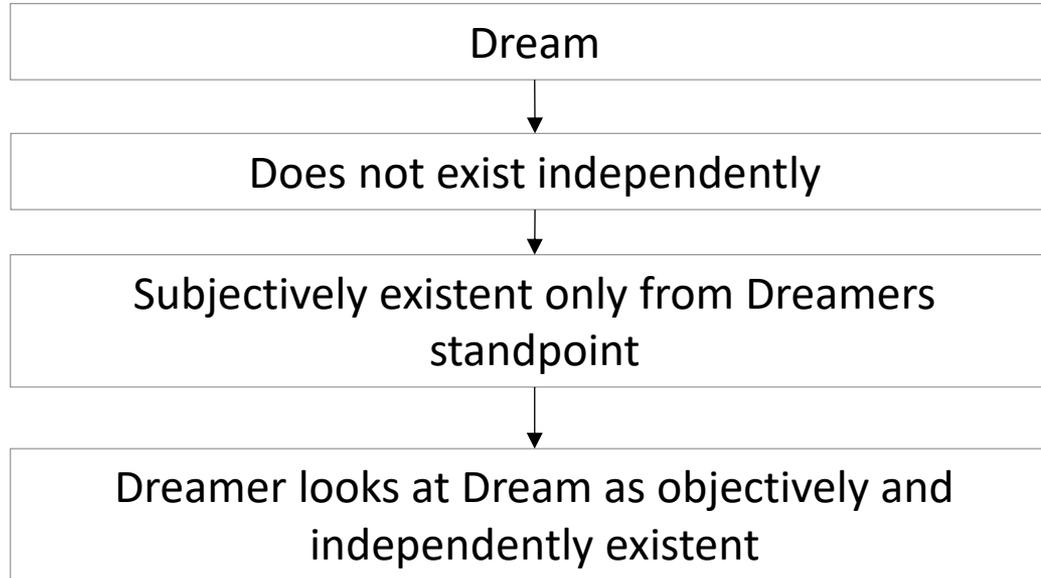
XXXXXXVI) Tad Hetuhu Drishyate Tadu Jagratu Hetuhu Yasya Svapnasya



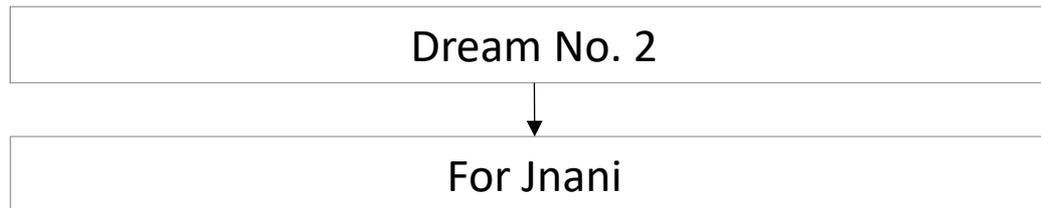
XXXXXXVII) Definition of Reality :

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

XXXXXXVIII)



XXXXXXIX) Jagrat :



XXXXXXX) Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।

यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं

तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

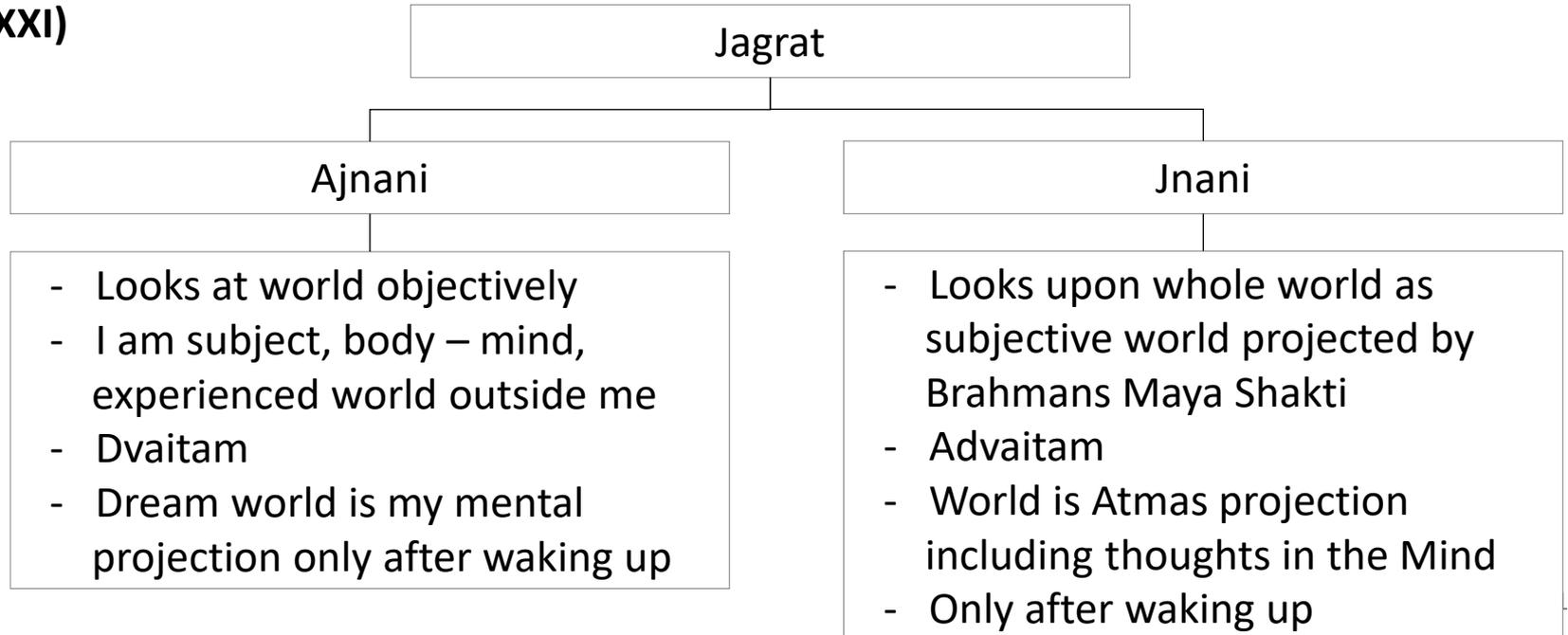
viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ nijāntargataṃ
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |

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]

XXXXXXI)



XXXXXXII) I with Maya Shakti have projected Jagrat Avastha.

Kaivalya Upanishad : Verse 19

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

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

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

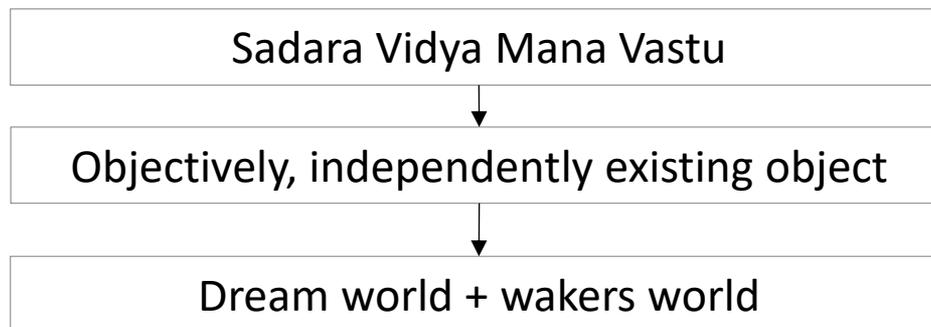
XXXXXXIII)

Dream World	Waking Up
- I am subject waker - After waking up	- I am subject Atma - After waking up

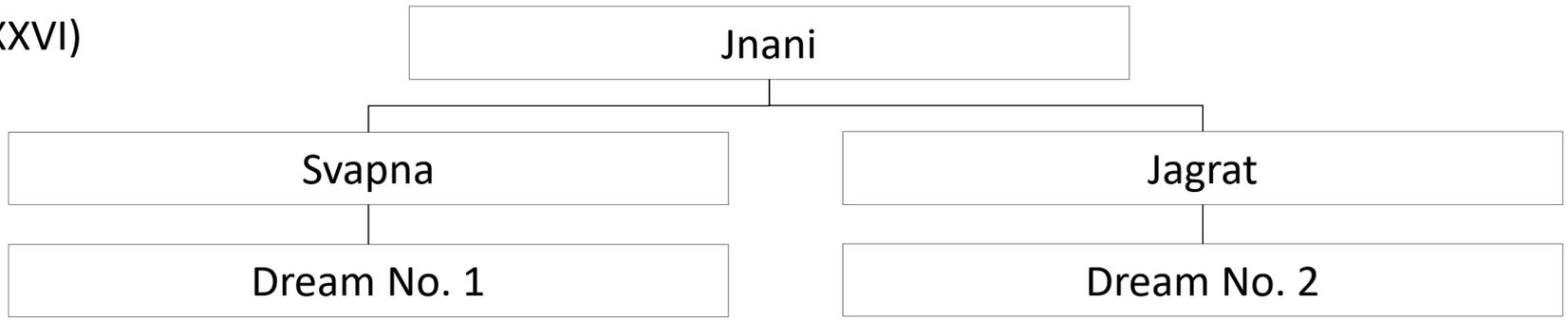
XXXXXXIV) There is difference in the subject.

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

XXXXXXV)



XXXXXXVI)



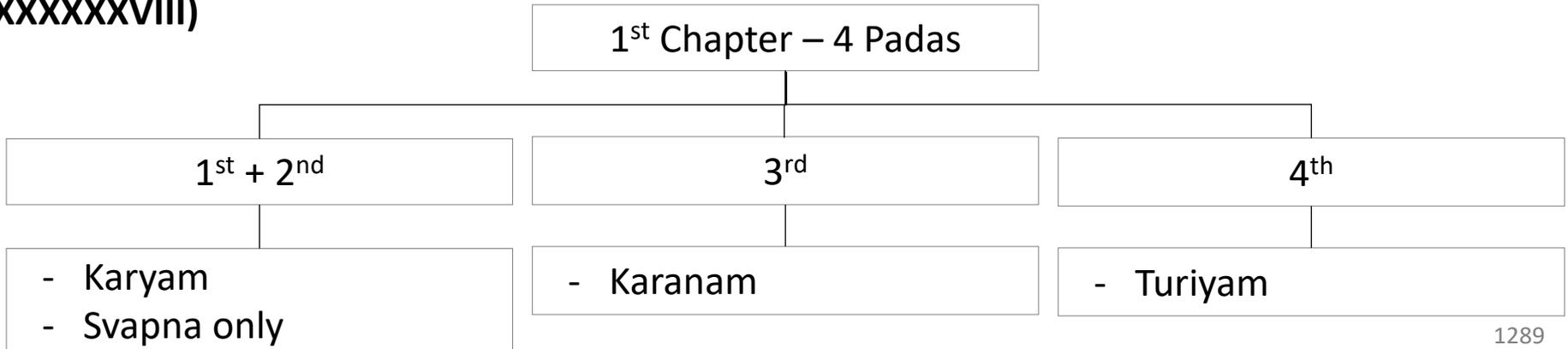
XXXXXXVII) There is only one super waker Jnani, others sleeping to their Svarupam = Moola Avidya.

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

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

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

XXXXXXVIII)



XXXXXXXXIX)

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

XXXXXXX) How this world is dependant on me the temporary observer.

Answer :

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

XXXXXXXXI) Scientist :

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

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

XXXXXXXII) Drishyatvat not correct argument.

- Adrishyatvat – world exists.

XXXXXXXIII) 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 etasminnudaramantaraṃ kurute |

atha tasya bhayaṃ bhavati tattveva bhayaṃ

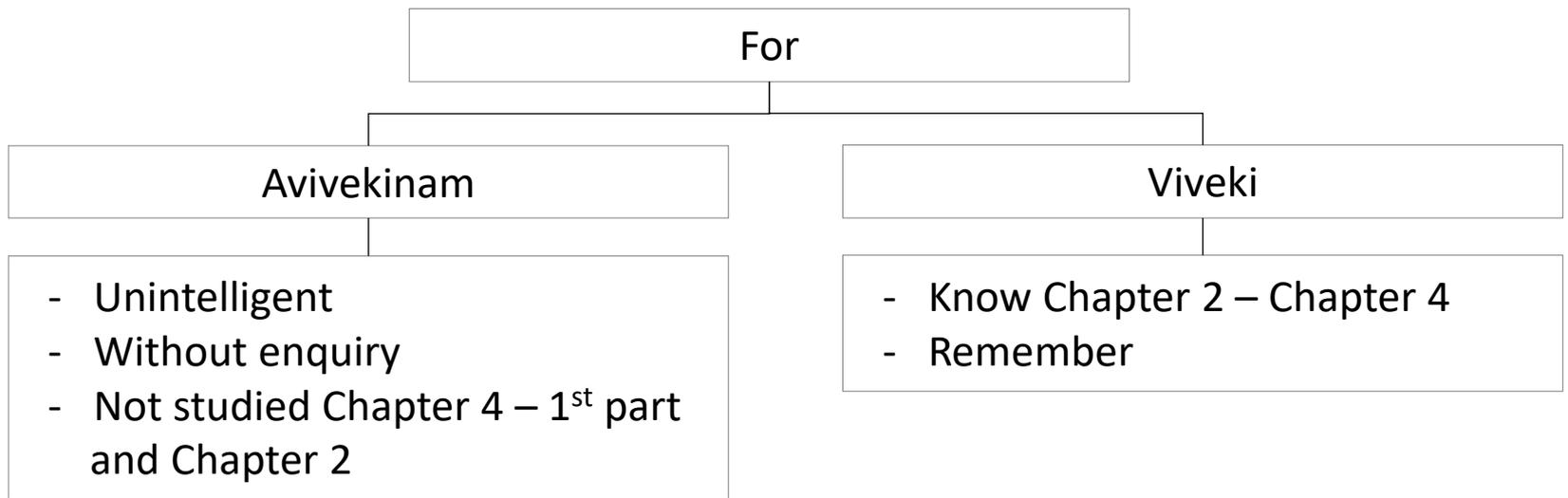
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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]

XXXXXXXIV) World seems to exist independently.

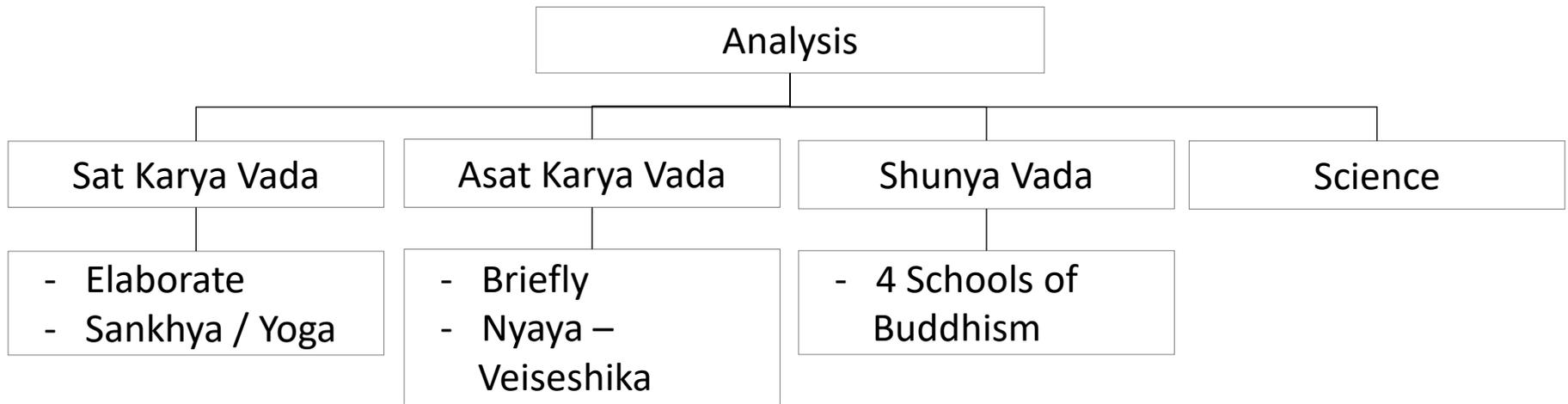
XXXXXXXV) Vedantins Question :

- For whom?



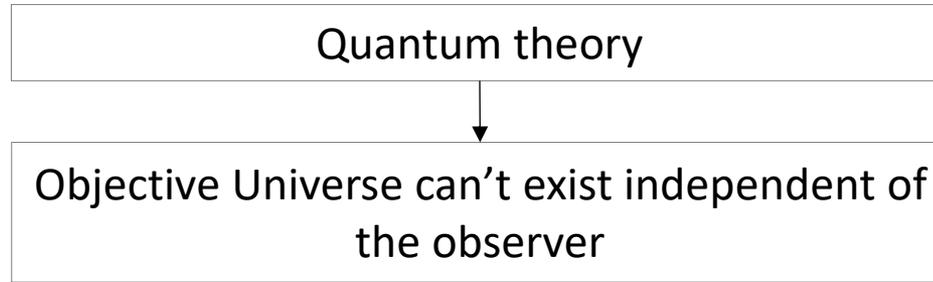
XXXXXXXXVI) Vedantin :

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



- Nobody can explain logically how / why world originated.

XXXXXXXXVII) Science :



- Science explains cause of big bang.

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

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

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

XXXXXXXXX) Sruti Proof :

Mundak Upanishad :

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

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

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

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

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

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

Gita :

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

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

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

Kaivalya Upanishad :

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

mayyeva sakalam jātam mayi 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]

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 ॥

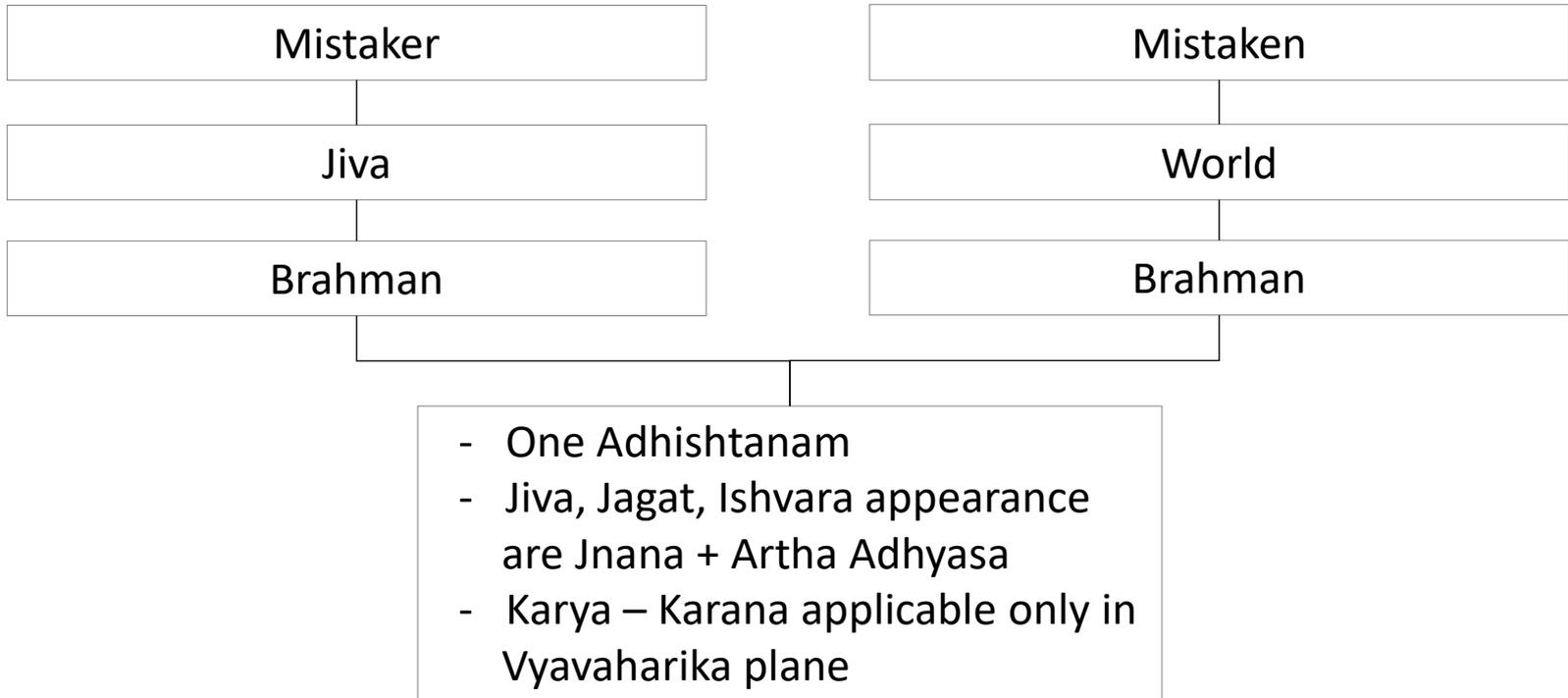
For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman.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

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

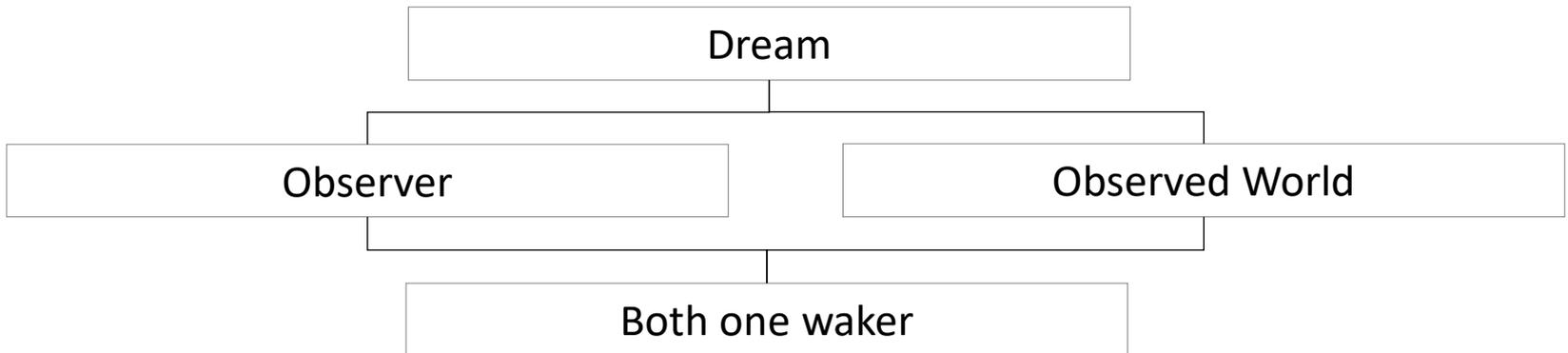
XXXXXXXXXI) There is no Brahman plus world.

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

XXXXXXXXXII)



XXXXXXXXXIII)



XXXXXXXXXV) What exists is Ekam Brahma.

XXXXXXXXXVI) Sarvam Ajam Brahma

- Waking world is unborn appearance
- Dream is unborn appearance.

- **Ajam = Akaranam.**
- **Brahman – Never cause of world**
– Hence Vilakshanam

- Bada Samanadhi Karanya Vakhyams of Upanishads = Proof of Brahman.

XXXXXXXXXVII) Mundak Upanishad :

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

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

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

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

- Final conclusion, revelation of all Upanishads.

XXXXXXXXIX) 2nd line of Karika :

Yad Api Manyase :

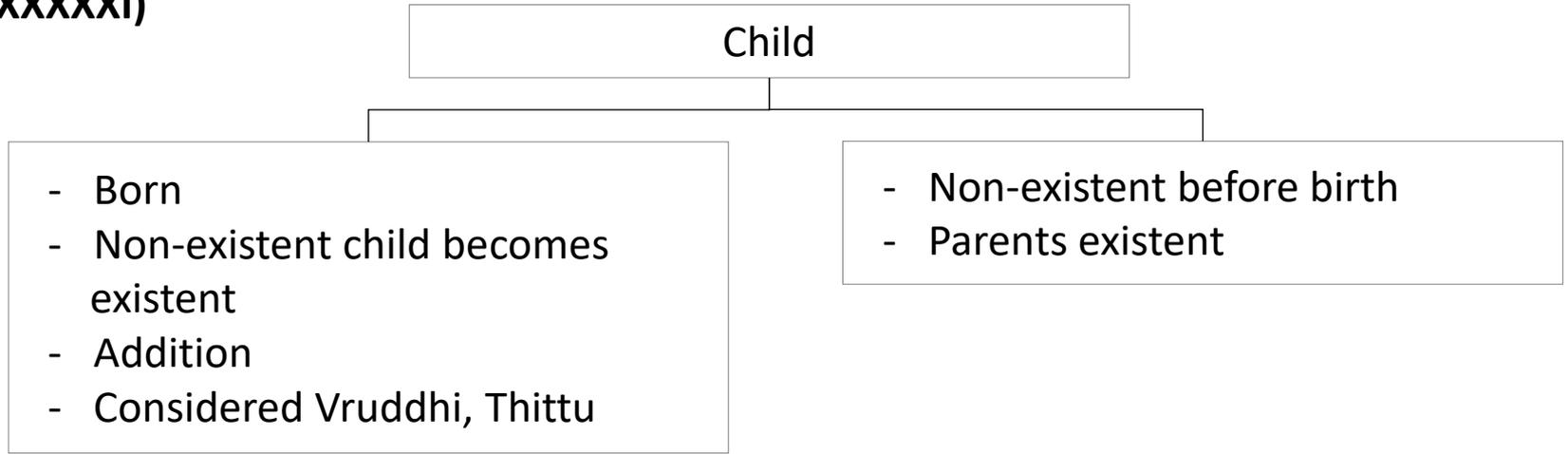
- Shankara addresses Purva Pakshi view.
- Widely held view

XXXXXXXXX)

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

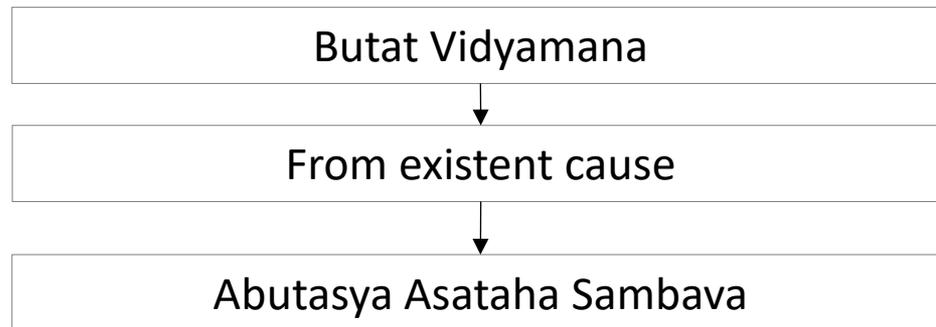
- This view is not logically sound upon enquiry.
- Conclusion of non thinking Aviveki.

XXXXXXXXXXI)



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

XXXXXXXXXXII)



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

XXXXXXXXXXIII) Example :

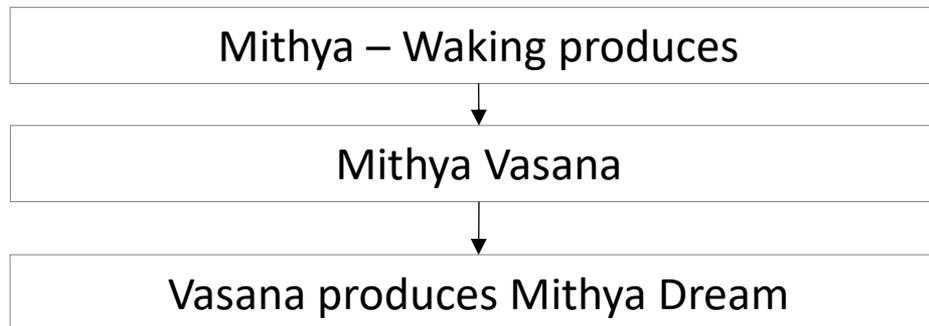
- Rabbits horn is non existent.
- Can never be born out of existent Rabbit, never experienced.
- Yukti and Anubhava Virodha also.
- Asatkarya Vada can never be accepted at anytime.

Purva Pakshi's Question :

XXXXXXXXXXIV) Karika No. 36 :

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

XXXXXXXXXXV) Both Jagrat and Svapna are Mithya.



XXXXXXXXXXVI)

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

- In Karya – Karana series, everything is Mithya.



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

XXXXXXXXXXVIII) What is Satyam?

- 7th Mantra – Turiyam.

Mandukya Upanishad :

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

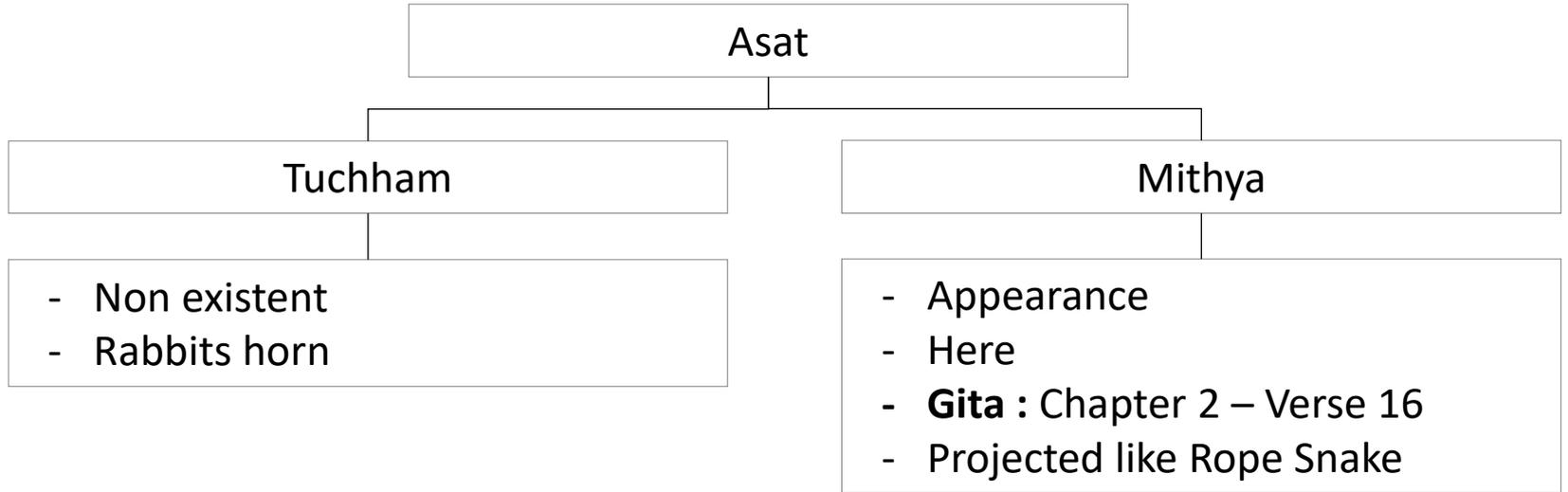
nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adṛśyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāram
prapañcopaśamaṁ śāntaṁ śivamadvaitam
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

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]

- Karya – Karana Vilakshana alone.

Karyam	Karanam
Mithya	Mithya

XXXXXXXXIX)



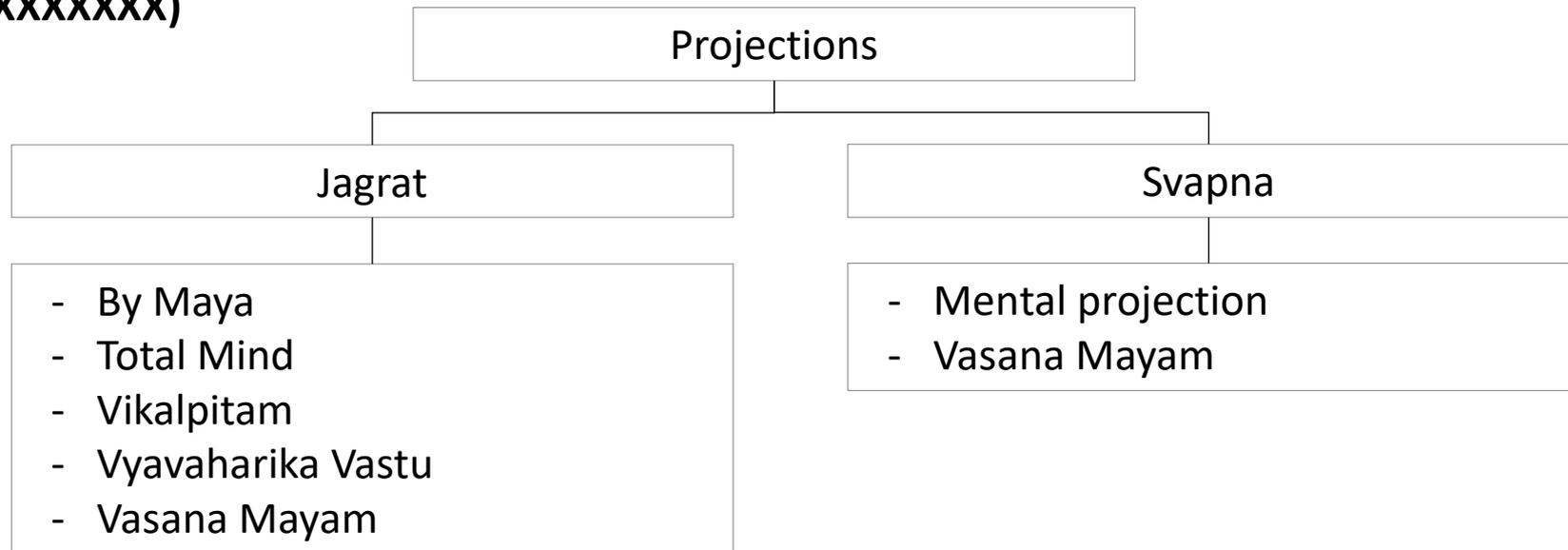
Gita :

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]

XXXXXXXXXXXX)

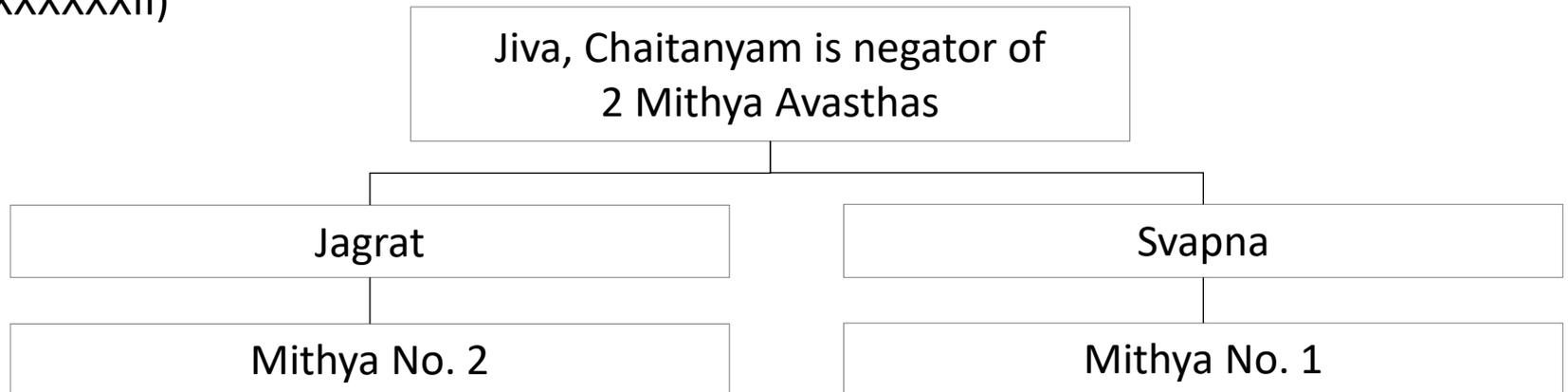


- Common to both is projection.
- Any projection = Mithya.

XXXXXXXXXXXXXI) Svapna Replica of Jagrat.

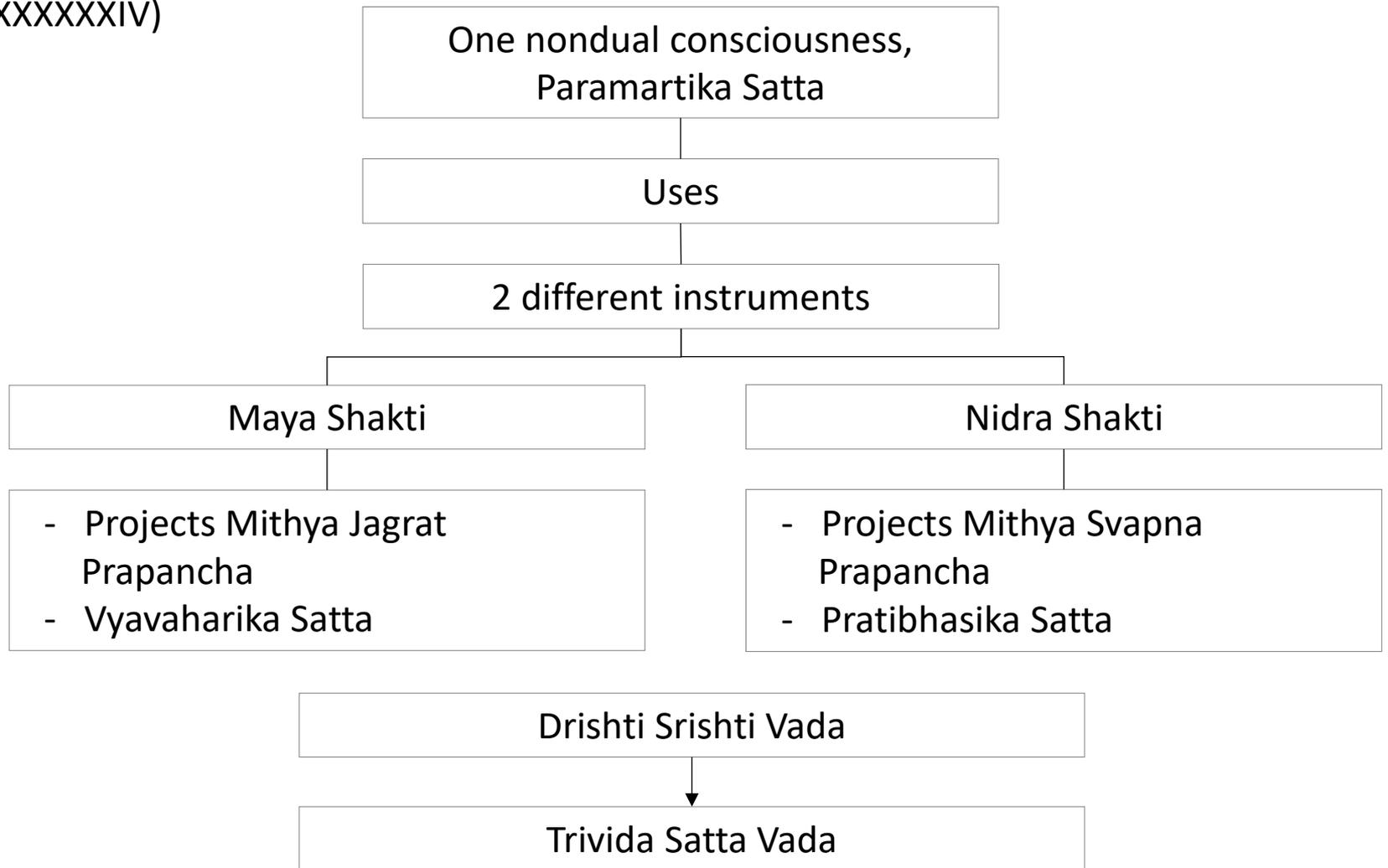
- There is Grahya – Grahaka Sambanda in both, duality in both.
- Subject – object duality.
- Observer – observed duality.

XXXXXXXXXXXXII)

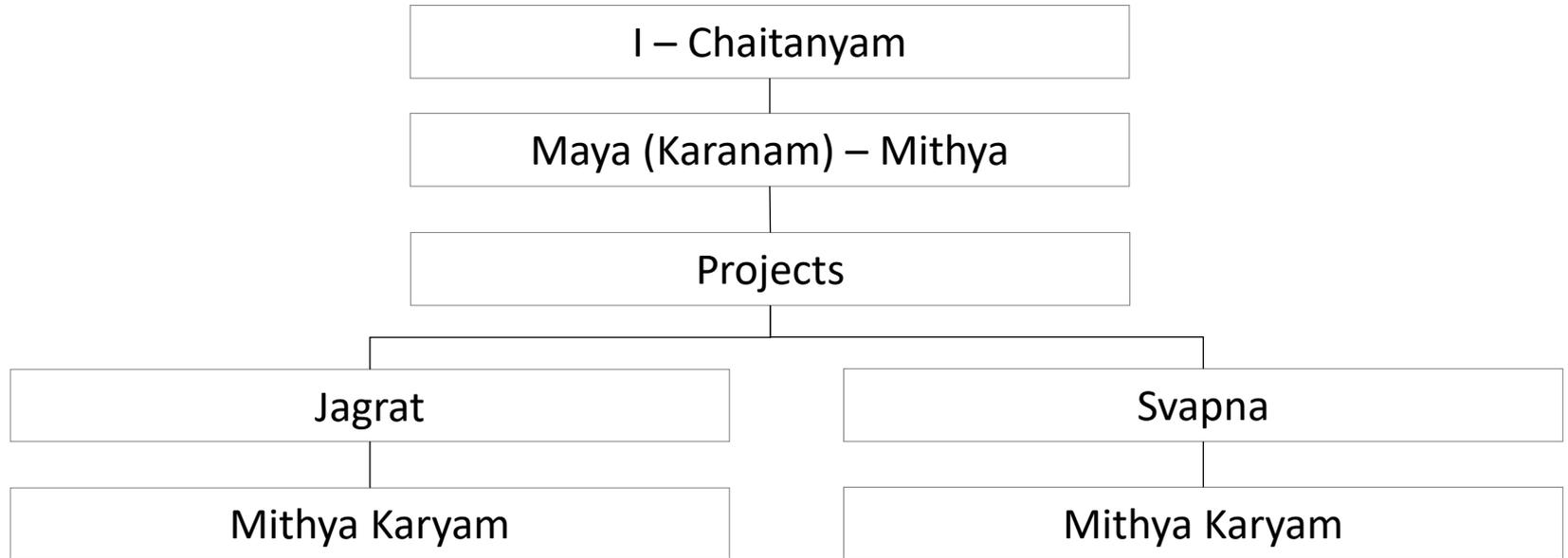


XXXXXXXXXXXXIII) Who am I – Jiva – Purusha?

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



XXXXXXXXXXV) Here Srishti Drishti Vada, Divida Satta Vada



- Asat Bhasate, Kalpayate.

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

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

XXXXXXXXXXVII) **Avikalpayan Pratibuddha San Na Pashyati :**

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

XXXXXXXXXXVIII) Kaivalya Upanishad : Verse 12, 13, 14

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

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

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

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

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

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

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

punaśca janmāntarakarmayogātsa eva jīvaḥ svapiti prabuddhaḥ ।
puratraye krīḍati 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.

[Verse 14]

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

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

XXXXXXXXXXXX) Mandukya Upanishad : Chapter 2 – Karika No. 6

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

ādāvante ca yannāsti vartamāne'pi tattathā |

vitathaiḥ sadṛśāḥ santo'avitathā iva lakṣitāḥ || 6 ||

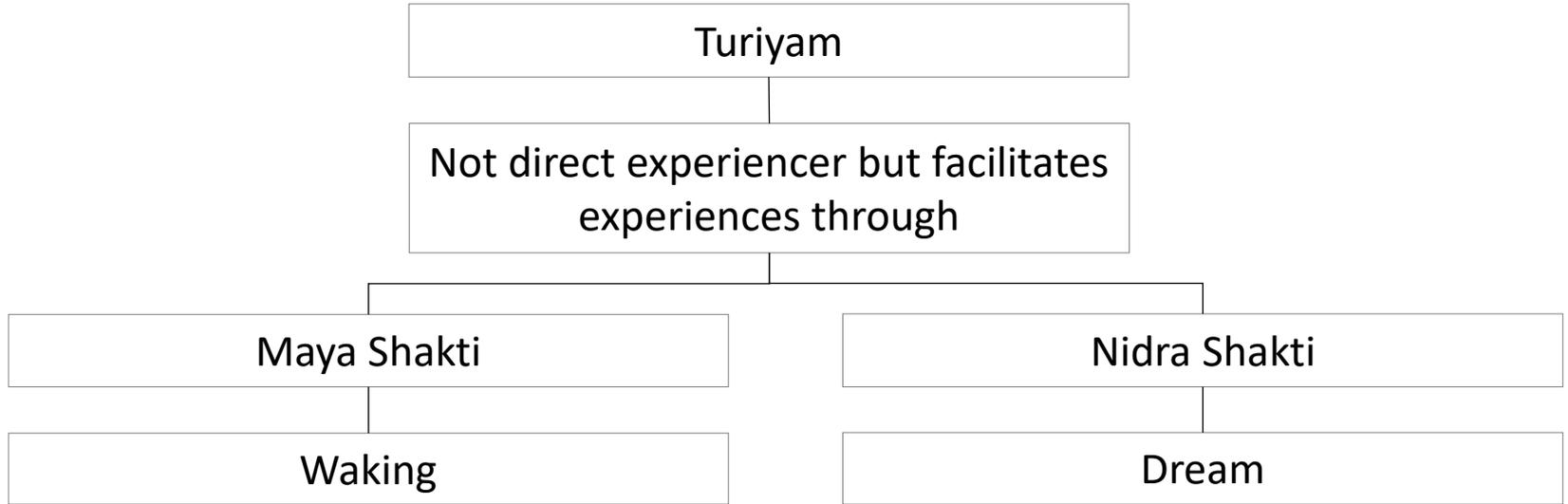
That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (Objects) are like illusions which are seen and yet they are regarded as though real. [2 - K - 6]

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

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

- This is called Moksha, Mukta Purusha.

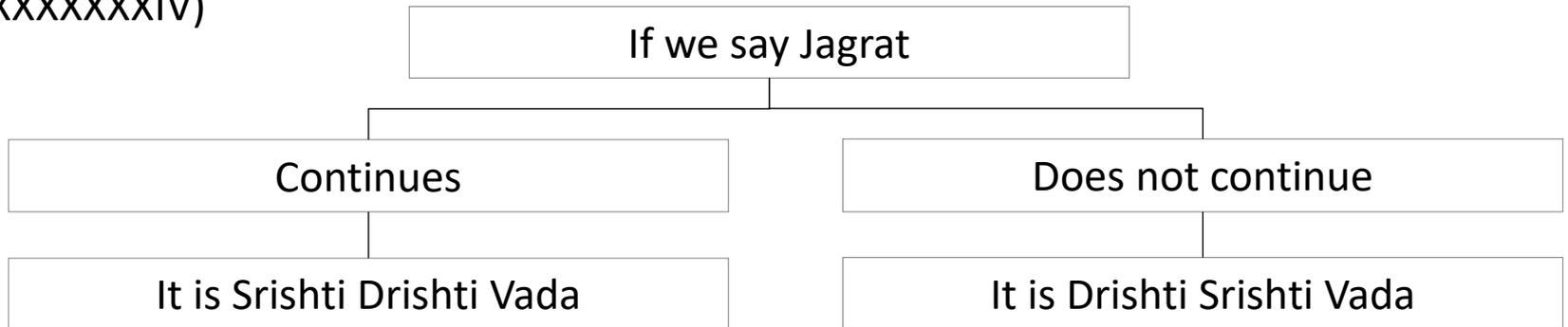
XXXXXXXXXXXXXII)



XXXXXXXXXXXXXIII) In Svapna, Turiyam does not experience Jagrat.

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

XXXXXXXXXXXXIV)



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

XXXXXXXXXXXXV) **Context here :**

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

- Waking state is said to be cause of dream.

b) But don't conclude :

Jagrat	Svapna
- Real - Satyam	- Unreal - Mithya

- This is only one part of analysis.

c) Come to Trivida Satta

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

XXXXXXXXXXXXVI) Anvaya :

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

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

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

XXXXXXXXXXXXVII) Even though we accept cause effect between waking, dream, it is only indirect relationship.

XXXXXXXXXXXXVIII) This is temporary superficial acceptance for junior students because of our experience.

XXXXXXXXXXXXIX) **Example :**

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

XXXXXXXXXXXXX)

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

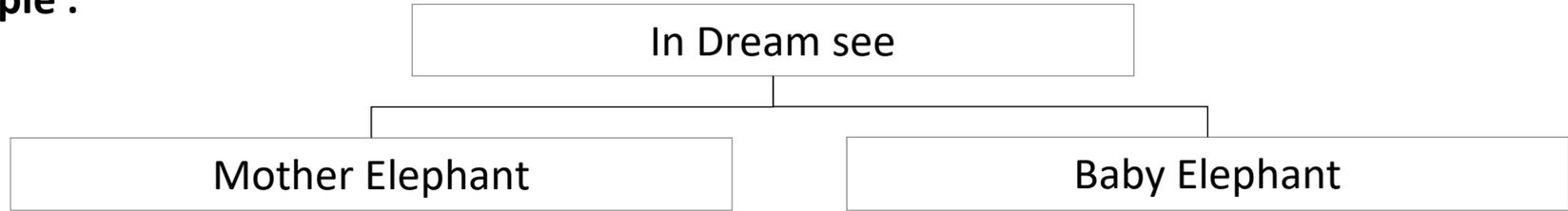
XXXXXXXXXXXXXI) **Vichara Sagara :**

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

XXXXXXXXXXXXXII) On deeper enquiry Karya – Karana Sambandha Nasti.

XXXXXXXXXXXXIII) Vichara Sagara :

Example :



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

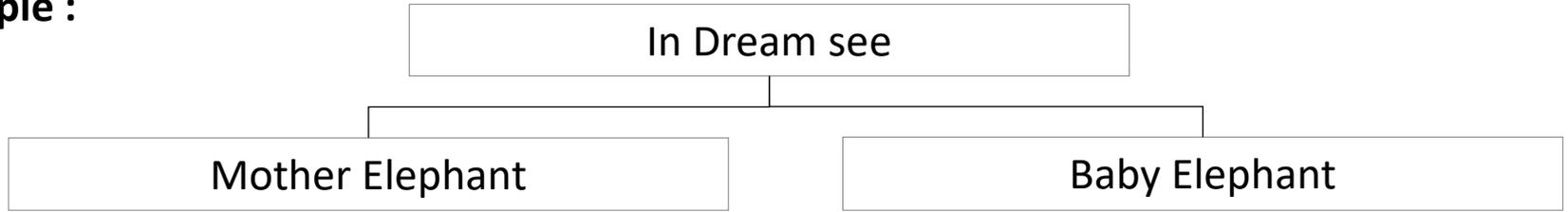
1180) I) Vichara Sagara :

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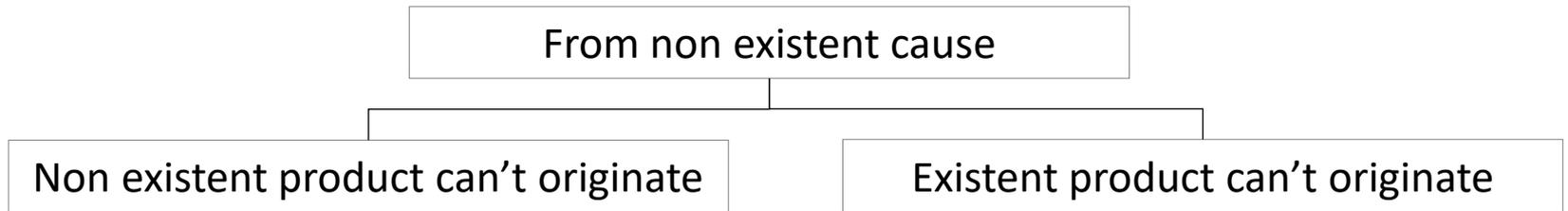
III) Vichara Sagara :

Example :

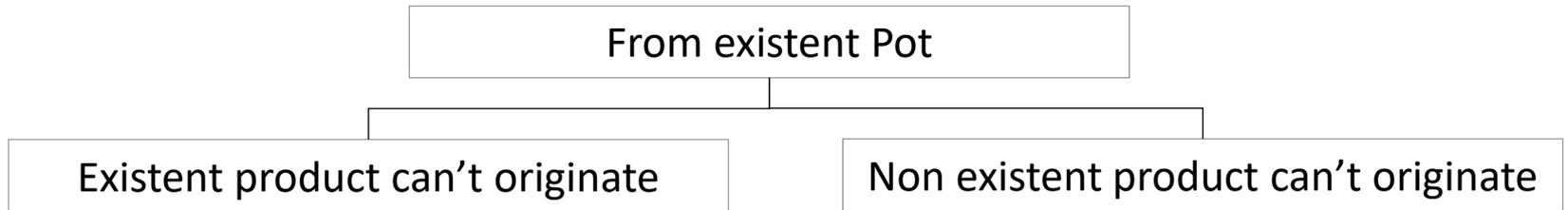


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- Discussed in Chapter 4 – beginning and Chapter 6 of Vichara Sagara.

IV)



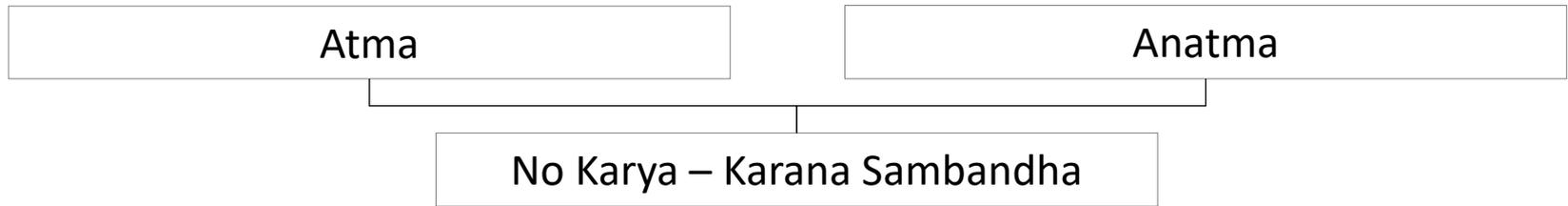
V)



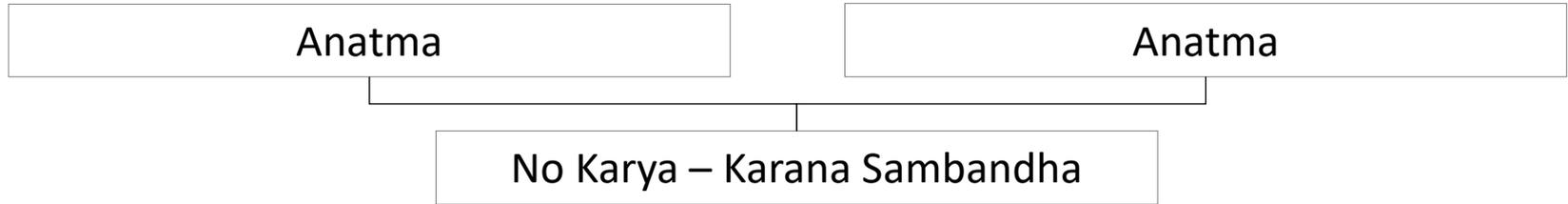
VI) Gaudapada is establishing.

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

VII)



VIII)



IX) Conclusion :

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

X) How do we experience Universe?

- **Universe is not a product but an appearance.**
- Being an appearance it does not have its own existence.

- **It seems to exist with borrowed existence.**

XI) Who is lender of existence?

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

XII) Advaita Panchakshara Shloka :

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

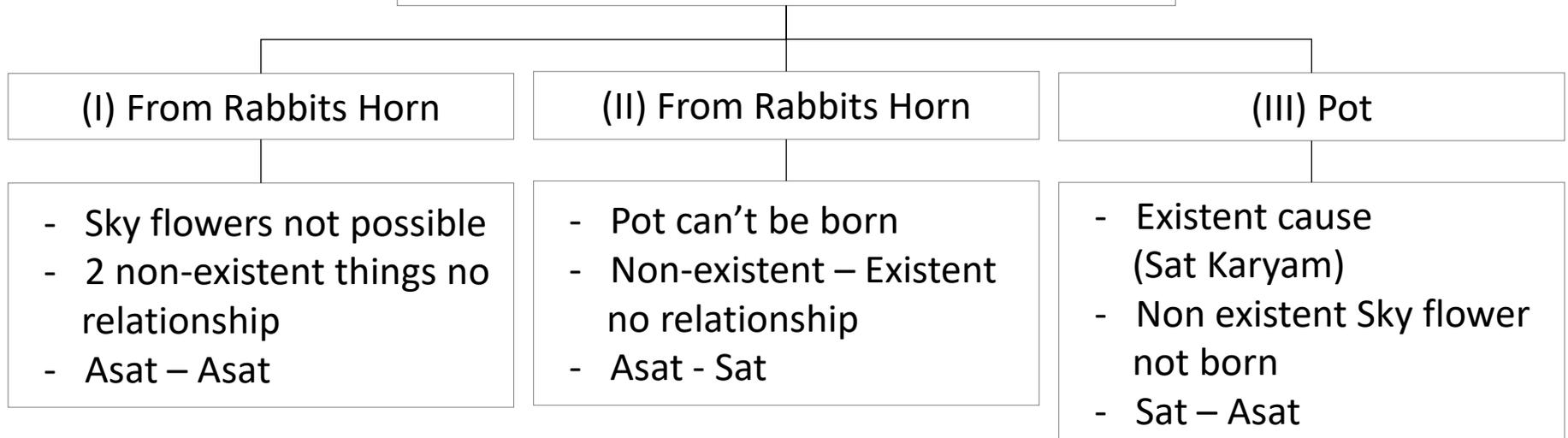
matto naanyatkinchidatraasti vishvam'
satyam' baahyam' vastu maayopaklri'ptam .
aadarshaantarbhaasamaanasya tulyam'
mayyadvaite bhaati tasmaachchhivo'ham .. 5 ..

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

- I Turiyam alone lend existence to Universe.

XIII) 3rd Possibility :

4 possibilities of Karya – Karana Sambandha



XIV)

Clay	Pot
Father	Son
Gold	Ornaments
Cloth	Threads

Why no Karya – Karana Sambandha

XV) Karya – Karana is your projection.

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

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

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

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

XVIII)

Past I	Present I
Karta	Bokta

Don't see Karya – Karana Sambandha from
Turiyam point of view

XIX) Get out of cause – effect relationship in every field.

- If lost in cause – effect relationship, Samsara will not go.

XX) Jnani lives in present only.

- I am the projector resolver of the Universe, Advaita Svarupa, Turia Atma, Aham Eva Bavati.

XXI) Don't connect past to present as Karya Karana Sambandha.

- Never connect present with future as Karya Karana Sambandha.

XXII) All these as Turiyam not as Jiva.

- Live day to day.

XXIII) Every day is Maya projection coming from me the Turia Atma.

- **Respond to current days projection only.**
- Never get lost with past or future.
- This is Binary format.

XXIV) Jagrat – Svapna

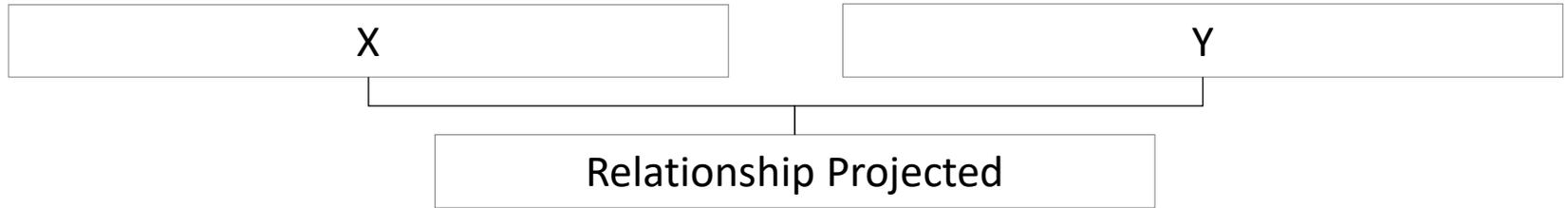
- Both independent projections of Maya alone.
- Don't connect 2.

XXV) Vichara Sagara :

- Mother, baby, connection all part of Maya, one projector.
- In Jagrat, father – daughter, part of one Maya projector.
- No cause – effect between mother – baby in dream or waking.

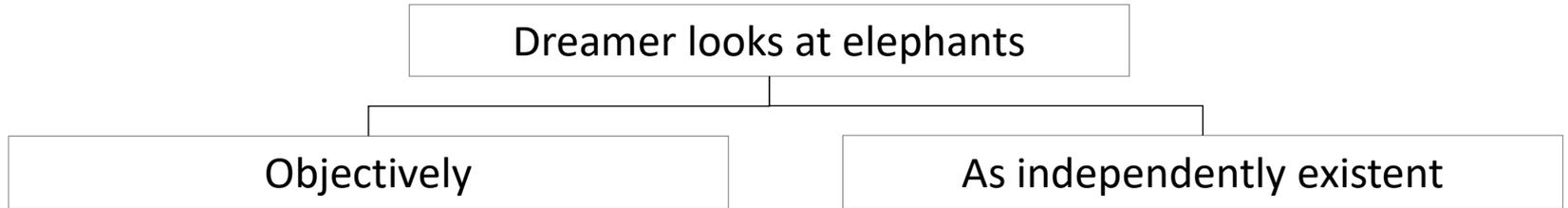
XXVI) Between Jagrat + Svapna, I project 3 things – Subject – object – Relationships.

XXVII) How does dream Phenomena occur?



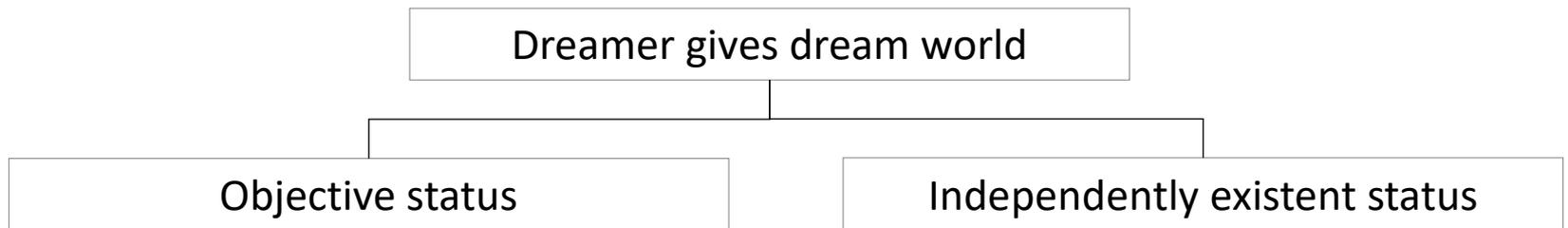
XXVIII) Projector does not project as a projection.

XXIX)



XXX) Even after I withdraw, thought of dreamer :

- Elephant will be there.



- That is what is called Maya.

XXXI) Project and conclude :

- They exist independently without me also.

XXXII) In Vichara Sagara it is called Ajnatha Satta.

- Objective existence.

XXXIII) In waking, waker gives objective existence + independent existence status to the world.

- It is part of Maya Shakti.
- Cause – effect relationship also is projected in dream and waking.
- Difficult to believe but is truth revealed by Upanishads.

XXXIV) I – Chaitanyam project hall, builder of hall, including Karya – Karana Sambanda between Builder and hall.

VIII) We project Ishvara Jagat, and their relationship.

- Visishta Advaitin will never accept this.

XXXV) Projector = Turiyam Brahma

Jagat	Ishvara
- 1 st + 2 nd Pada - Karyam	- 3 rd Pada

All 3 projected by one Turiyam with Maya Shakti

XXXVI) Viparyasat – Avivekataha :

- Because of ignorance, Moola Avidya, Agyanam.

XXXVII) Yatha Jagarite :

- In the waking state.

XXXVIII) Achintayan – Mithya Rupam, Anirvachaniyam :

- Inconceivable Akasha, Vayu, Rope, Rope Snake Bavan.

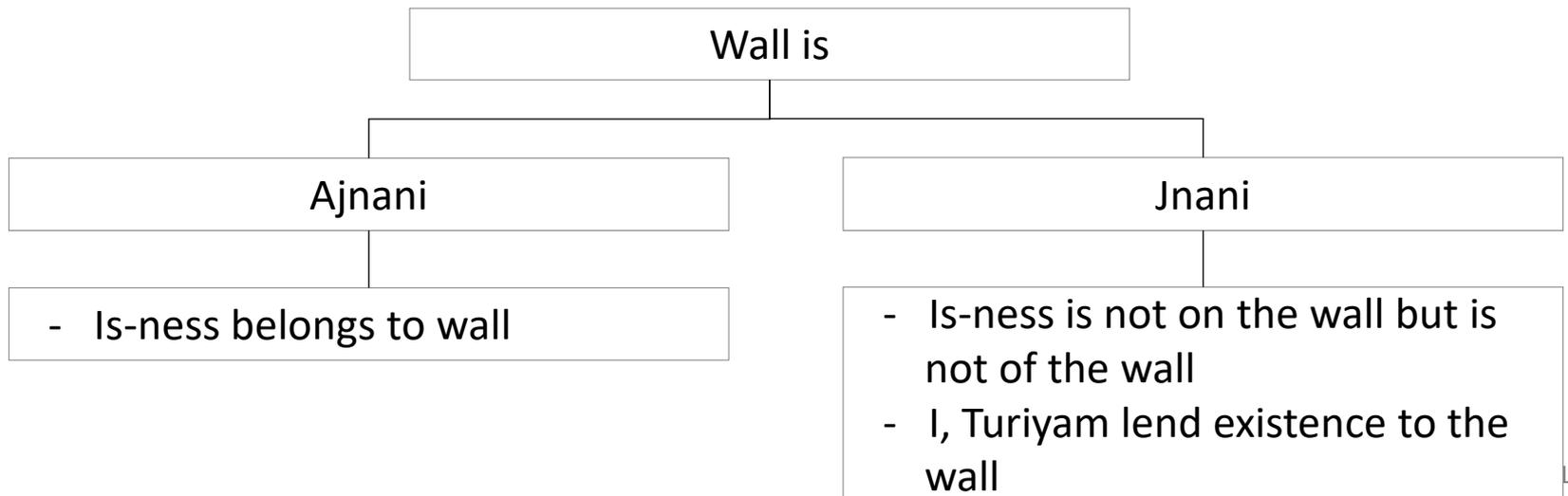
XXXIX) What can't be defined as Sat or Asat = Mithya Prapancha of 5 elements (Things + beings) is projected.

- Like Rope - snake

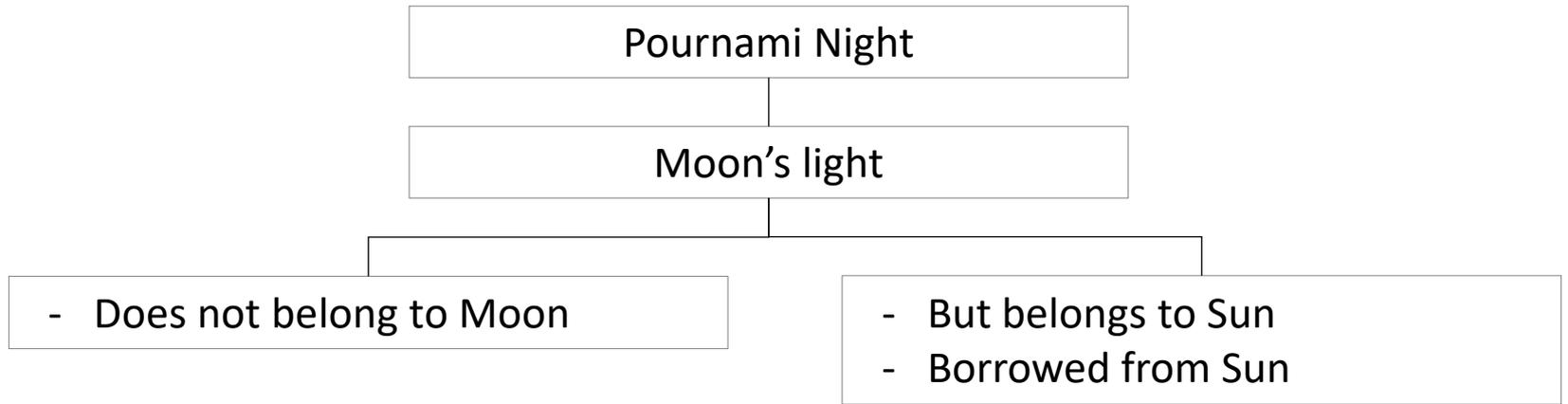
XXXX) Buta Vatu Sprishet Paramartavatu :

- As though objectively, independently existent, with existence of their own.

XXXXI) Advaitin :



XXXXII) Example :

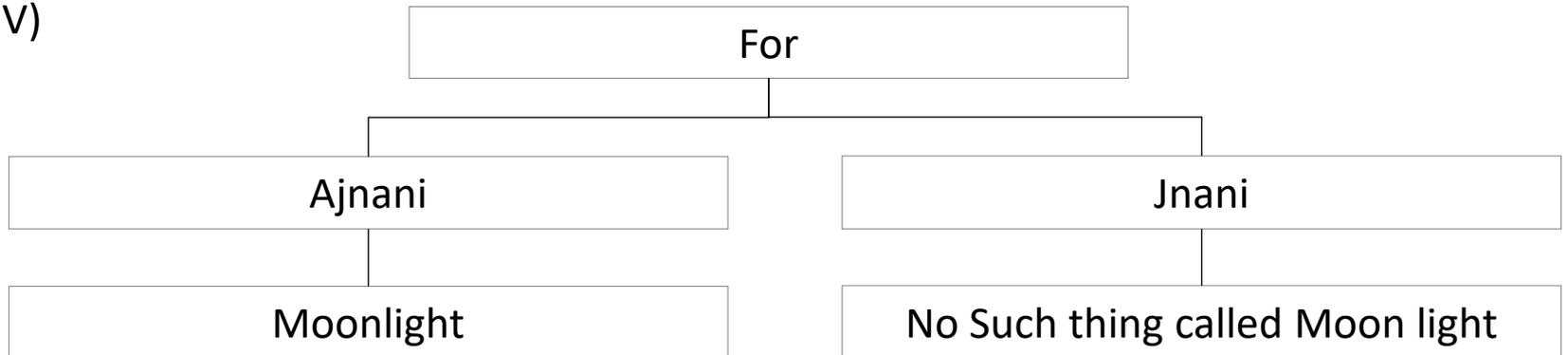


- We call it Moonlight.

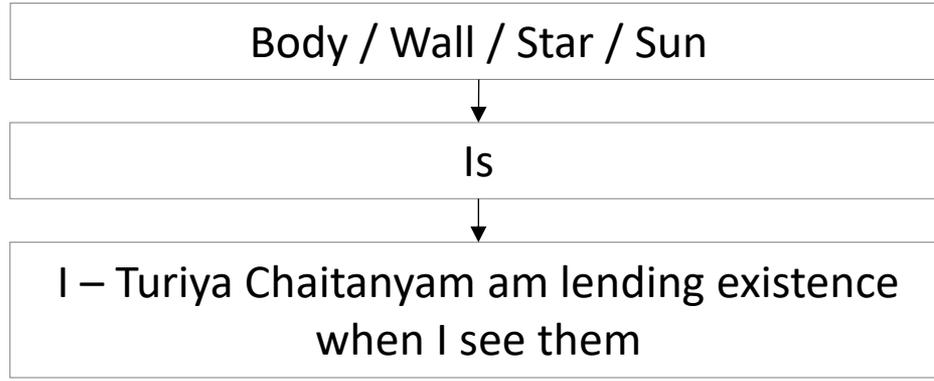
• **Similarly existence does not belong to Body, Mind, Universe, all made of matter.**

XXXXIII) I – Turia – Chaitanyam, lend existence to the matter world.

XXXXIV)



XXXXV)



XXXXVI) Darshana Matrena Satta Pradata :

- I see + lend existence.
- I = Turia Chaitanyam

XXXXVII) Paramartavatu :

- As though world is independently existent.

XXXXVIII) Mrishaiva Kalpayet :

- I project – as though.
- I feel as though I am contacting an external world which is actually internal.

XXXXIX) 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]

Bahihi Udbutam Iva :

- As though it is originated outside.
- Actually it is all inside me only.

XXXXX) Sprisha Iva Vikalpayet :

- Person projects in Jagrat Avastha exactly like Svapna (Yatha, Thatha).

XXXXXI) Viparyasu, Avivekatcha :

- Due to self ignorance.

XXXXXII) Dharmasu :

- Not Dharma, Artha, Kama, here.
- Dharma = Padarthas, objects, Asti, Adhi.
- As though he is experiencing independently, Vikalpayati.

XXXXXIII) I project objects in dream and waking

- I = Mayashakti of Turiya Chaitanyam.

XXXXXIV) They are not waking world products.

XXXXXV) I project Dream, mental projection = Srishti Drishti Vada

- Dream also is Maya projection.
- Drishti Srishti Vada.
- Both used by Advaitin.

Karika No. 41 – Bashyam :

XXXXXVI) Gaudapada established that no Karya Karana Sambandha is possible between any 2 things in creation.

XXXXXVII) No Karyana Karana between Jagrat – Svapna.

- There appears to be cause effect relationship.
- Why only seeming cause effect relationship is explained in Karika No. 41.

XXXXXVIII) Jagrat – Mithya :

- Based on Jagrat Anubhava, Samskaras created.
- There is Mithya Samsara in the Mind.
- Based on that Mithya Svapna is created.

XXXXXIX) Each world is projected only in the respective state.

XXXXXX) Svapna not born out of Jagrat

- Svapna is projected there itself based on Vasana of the Mind.

XXXXXXI) No actual Karya Karana Sambanda, only seeming Sambandha seems to be there (Indirect).

XXXXXXII) Gaudapada answers a possible question :

- Chapter 3 – Chapter 4 – emphasises Ajati Vada.

XXXXXXIII) Ajati Vada :

- Nothing has originated from anything really.
- Its all Maya Shakti.
- No cause has produced an effect.
- No effect has come from a cause.

XXXXXXIV) Brahman – World :

- World not originated from Brahman.
- Brahman not Karanam of anything including Universe.

XXXXXXV) Brahman is Advaitam – nondual

- Akaranam = Not cause of anything

XXXXXXVI) 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]

- No creation is born out of Brahman.
- Jiva and Jagat are not born.

XXXXXXVII)

All Upanishads	Manudkya Upanishad
<ul style="list-style-type: none"> - Jati Vada - World born out of Brahman 	<ul style="list-style-type: none"> - Ajati Vada asserted in Chapter 3 – Chapter 4

XXXXXXVIII) Natural question :

- If world is not born of Brahman how in other Upanishads Brahman defined as Jagat Karanam.

XXXXXXIX) Mundak / Katho / Taittriya / Brihadaranyaka / Chandogya Upanishad assert Jati Vada.

XXXXXXX) Definition of Brahman borrower by later Acharyas also.

XXXXXXXI) Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman.

[I – I – 1]

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

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

Bhagawatam : 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 vāsudevāya

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāṭ

tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

tejo-vāri-mṛdāṃ yathā vinimayo yatra tri-sargo 'mṛṣā

dhāmnā svena sadā nirasta-kuhakaṃ satyaṃ paraṃ dhīmahi

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.

Gita :

अहं सर्वस्य प्रभवः
मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां
बुधा भावसमन्विताः ॥१०-८॥

ahaṃ sarvasya prabhavaḥ
mattaḥ sarvaṃ pravartatē |
iti matvā bhajantē mām
budhā bhāvasamanvitāḥ || 10-8 ||

I am the source of all; from Me everything evolves; understanding thus, the wise endowed with loving consciousness worship Me. [Chapter 10 - Verse 8]

XXXXXXXXII) Until teacher wins confidence of student, he continues Adhyaropa Prakaranam.

- Jati Vada, temporary acceptance of the world.

XXXXXXXXIII) Guru can't negate Experiencability (E), Transactability (T), Utility (U) world.

- Accepts world is born.

Cause	World
- Must be outside	- Karyam
- Karanam	- Anatma
- Atma / Brahman	

XXXXXXXXIV) Need Vairagyam from Pancha Anatmas to accept Mithyatvam of world.

- Body, Mind, profession, possession, family.
- Body / Mind give trouble, can't be Mithya.
- We have strong attachment, Raaga towards Pancha Anatmas.
- Before falsification, detachment must be strong.

XXXXXXXXV) Whatever I have to falsify, I have to have Vairagyam.

- I don't have body, Mind, possessions, family, hand them over to Ishvara.
- Stand far away.
- We look at all things from a distance.

XXXXXXXXVI) Vairagyam most important qualification out of 4.

- Yatra Yatra Vairagyam
- Tatra Tatra Mithyatva Nishchaya
- Deepder Raaga, Deeper Satyatva Buddhi.
- For me if Pancha Anatma is real, will have Raaga, no Vedanta can enter.

XXXXXXXXVII) We look at Pancha Anatmas for emotional support as well, moral support.

Example :

- Walking stick = 5 Anatmas.
- Remove them, I will fall.
- Arrival of Advaitam = Loosing all my emotional support.

XXXXXXXXVIII) Many comfortable in Δ - Jiva – Jagat – Ishvara format.

In Advaitam :

Jiva	Jagat
Merges with Ishvara	Merges with Ishvara

- We can't hold to Ishvara as Separate thing in Advaitam.
- All afraid of Advaitam and many not ready.

XXXXXXXXIX) Dvaitam and Visishta Advaitam are accepted by Advaitin in Adhyaropa state until Vairagyam comes.

- Dismiss both only after student is ready with Vairagyam.

• Sanyasi mind is ready to loose everything loosable.

- That mind alone is ready for Mahavakyam.
- This is gist of Shloka.

XXXXXXXX) Creation has been temporarily accepted in the beginning of teaching.

- Origination accepted.
- Upadishta – Taught in Adhyaropa Prakaranam.
- Only for Advaitin, Srishti is temporary.
- For Dvaitin, Visishta Advaitin, Srishti is permanent.

XXXXXXXXXI) Because of 2 reasons world is permanent :

a) Upalambaha – Perception of world

- Entire world is available for perception by 5 Sense Organs.
- Drishyamanatvat.
- World is solidly experienced by all.

• **Therefore, world is independently existent entity, whether I see it or not.**

• World is Satyam, not Mithya appearance.

• **Upanishad temporarily accepts sensory experience.**

e)



XXXXXXXXXII) Guru can't start with Ajati Vada.

- In spite of faith, Buddhi not ripe, ready to dismiss the world experienced.

XXXXXXXXXIII) 2 unswallowable statements in Vedanta

a) Whatever is experienced is never there, not real, only an appearance like the dream, Mithya.

b) Atma which is never experiencable is always there, real, as Adhishtanam, Satyam.

c) **Brahma Jnanavalli Mala :**

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

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

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of 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]

d) **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]

e) Kenopanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad aho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.

- Whatever is ever experienced is ever there.
- In Atma, no world, real, Substratum, 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 |
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]

f) Both statements difficult to swallow as Buddhi is Mandam.

XXXXXXXXIV) We start with Jati Vada, final destination is Ajati Vada.

XXXXXXXXV) Example :

- Banana Skin
- Retain skin till Banana is ripe.
- Skin very useful.
- Peel skin when Banana is ripe.

XXXXXXXXVI) Jati Vada is the skin covering Ajati Vada fruit.

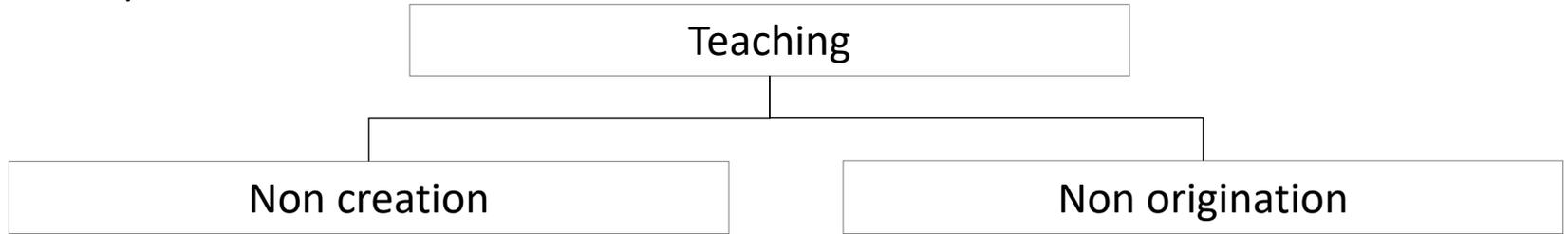
- Jati Vada is already there in the mind of student.
- Retain Jati Vada as taught in Isa, Kena, Katha, Prashna, Taittiriya Upanishad.

XXXXXXXXVII) Come to mandukya Upanishad when student ready, ripe.

- **Ajativada sweetness is called Moksha Ananda.**

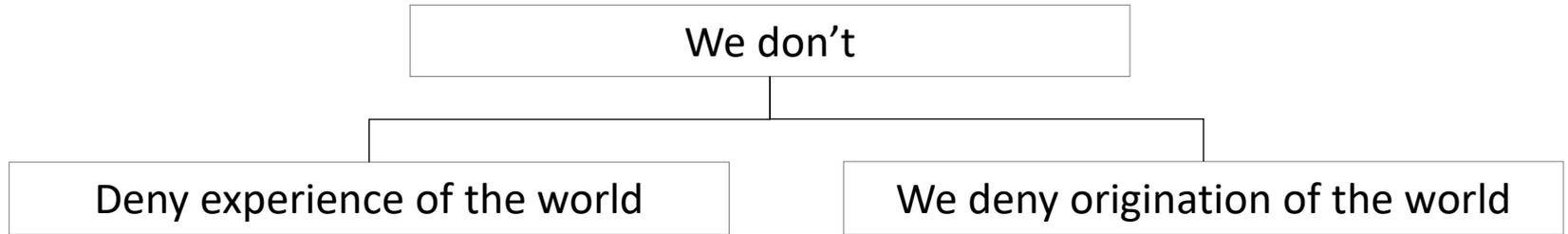
XXXXXXXXXVIII) If all theories of origin are wrong and there is no origination at all, Ajati Vada is the teaching of Upanishad is concluded by Gaudapada.

XXXXXXXXXIX)



XXXXXXXXXX) What is that Universe I am experiencing?

XXXXXXXXXXI) Answer :



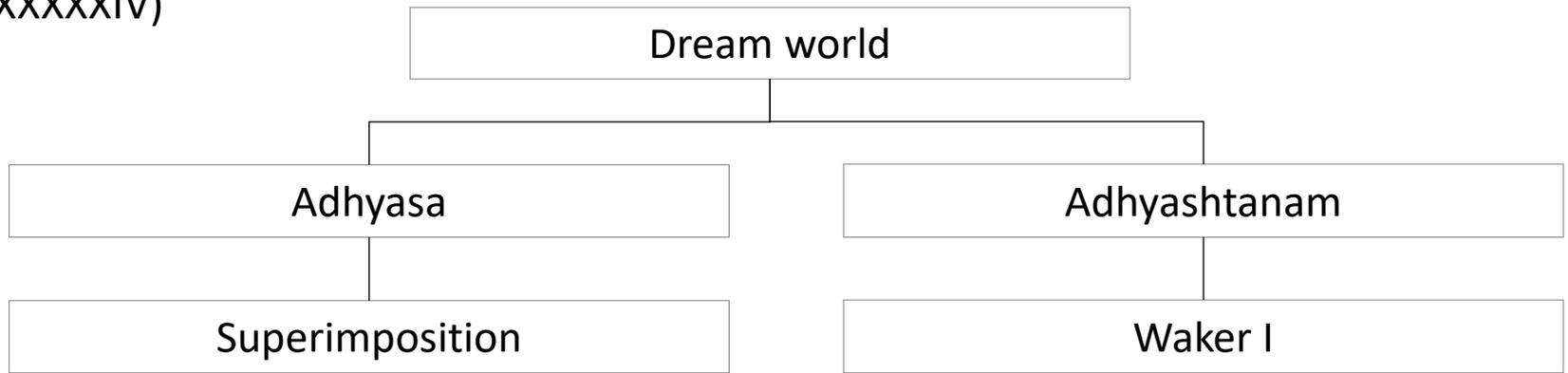
XXXXXXXXXXII) How world is experienced?

- It is an appearance because of Maya Shakti.

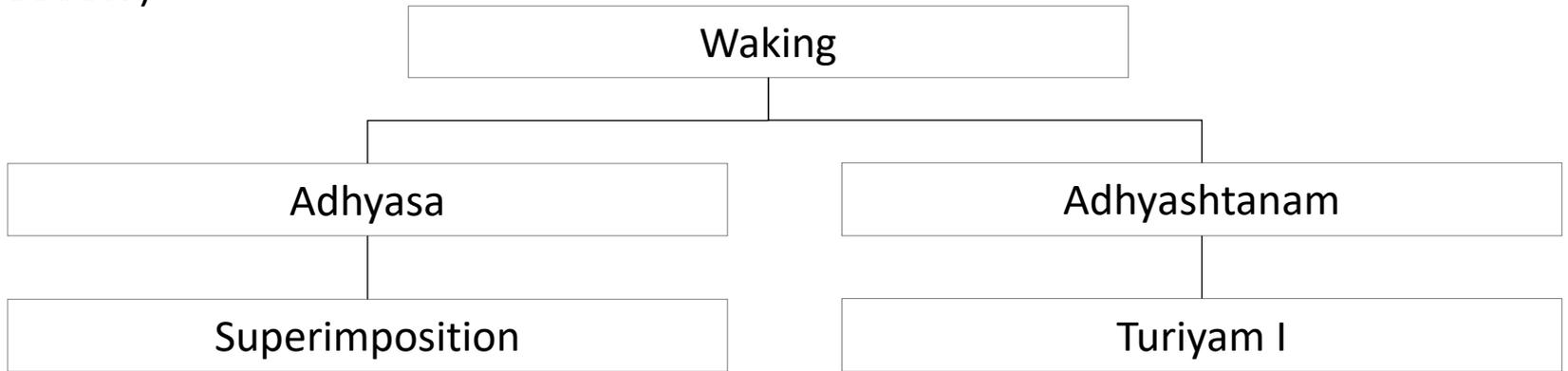
XXXXXXXXXXIII)



XXXXXXXXXXIV)



XXXXXXXXXXV)



XXXXXXXXXXVI) How Veda talks about Srishti consistently, systematically in several Upanishads, in Gita, and in Puranas?

XXXXXXXXXXVII)

Bhakta	Abakta – Grihasta
Holds to Ishvara not worldly relationships	Holds to family, and worldly relationships

XXXXXXXXXXVIII)



XXXXXXXXXXIX) Veda 1st introduces Jati Vada, Karma Yoga, Upasana Yoga, makes Jiva Sadhana Chatushtaya Sampanna.

- Having made sure, Jiva is ready to drop all crutches then Upanishad introduces Tat Tvam Asi.
- You are that Brahman.

XXXXXXXXXXX) Jiva – Jagat – Isvhara = Vyavaharika Satyam or Mithya.

- Brahman / Turiyam = Paramartika Satyam.

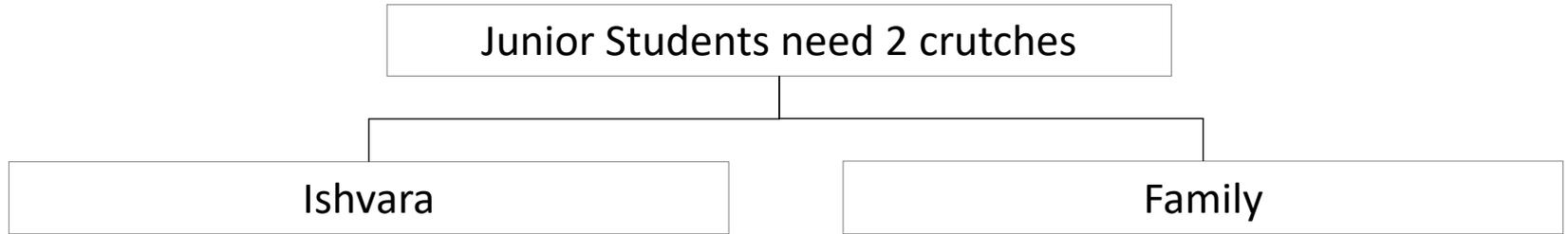
XXXXXXXXXXI) Ultimate Goal / Destination :

- Transcend Δ format come to Binary Format.
- **I support everything as Turiya Adhishtanam, final truth.**
- Sve Mahimni Prati Shite Athava Na Mahimni.
- Come to this.

XXXXXXXXXXII) Until student is ready, Adhyaropa state, Srishti, Karma Yoga, Upasana Yoga, valid.

XXXXXXXXXXIII) In Apavada state, Jnana Yoga state if student is ready then teach Turiya Atma.

XXXXXXXXXXIV)



1181) I) a) In Advaitam :

- No 2nd Jiva, no husband, Guru, Ishvara.
- Dropping support is frightening.

b) Advaitam gives Atma Nasha Bayam, fear of self destruction, which I don't want.

- This is 1st argument.

II) 2nd Argument :

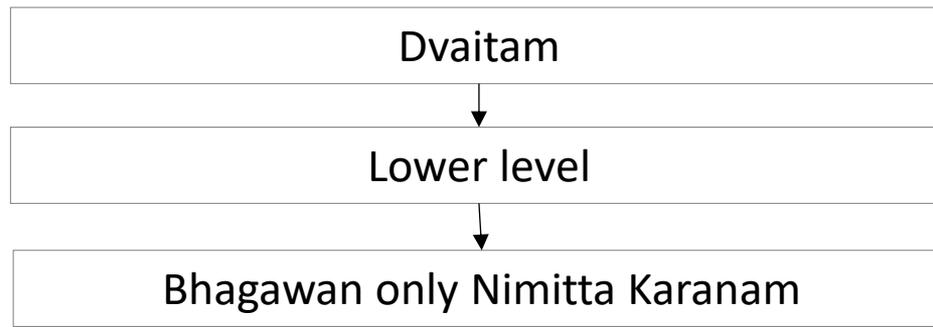
a) Those who have faith but are dull witted are always afraid of Ajati Vada, Advaita Vada.

- Want to retain individuality and enjoy Bhagawan.

b) Visishta Advaitin :

- I don't want to become sugar, I want to enjoy sugar.
- I don't want to become Paramatma but want to enjoy Paramatma.

c)

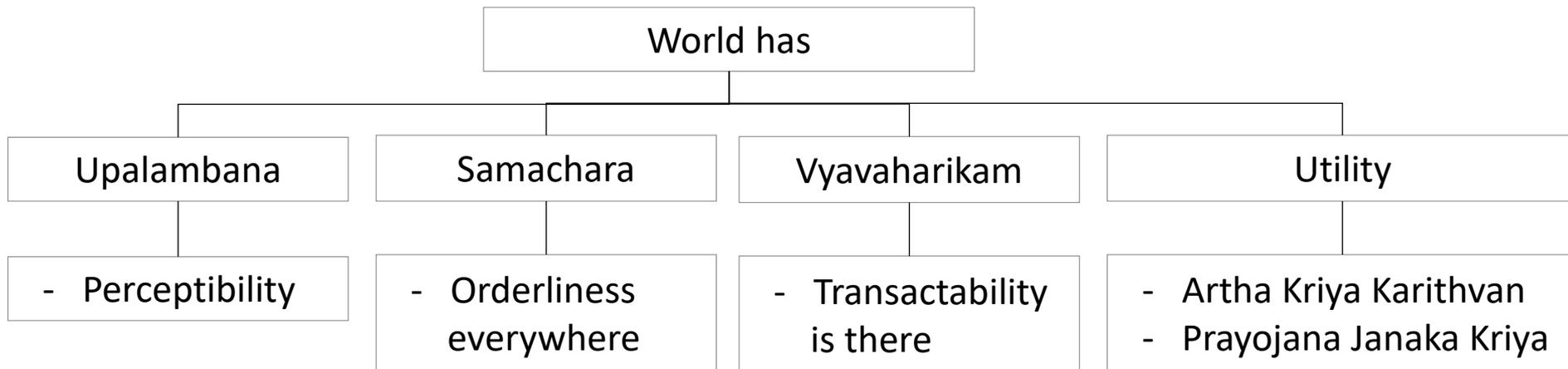


d)



III) In Ajati Vada, world has to be presented as an appearance not real, factual.

IV) Junior students can't swallow, have valid reason



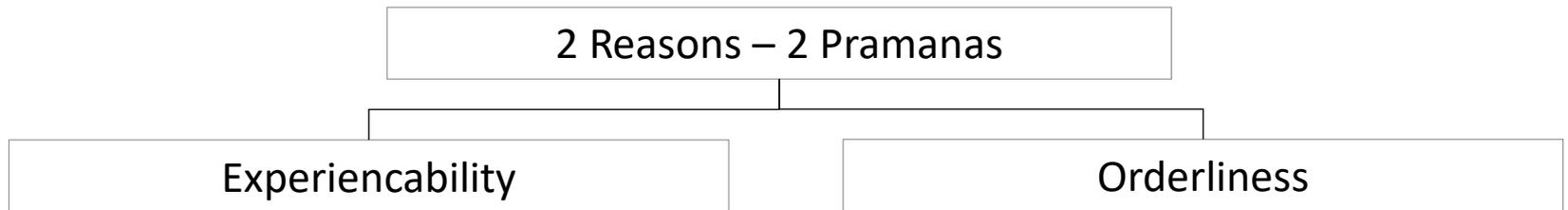
V)

Fact	Teaching
Ajati	Jati

- No conflict in Guru
- It will not harm student too much
- Will not go to Naraka
- Samsara perpetuation continues
- Moksha gets just delayed till Ajati Vada is introduced.

- Student does Karma Yoga, Upasana Yoga.

VI)



- If world is real, I am a small individual, part of the world.
- Body, mind, individualised limitation, Jeeva Bhava is Satyaha.

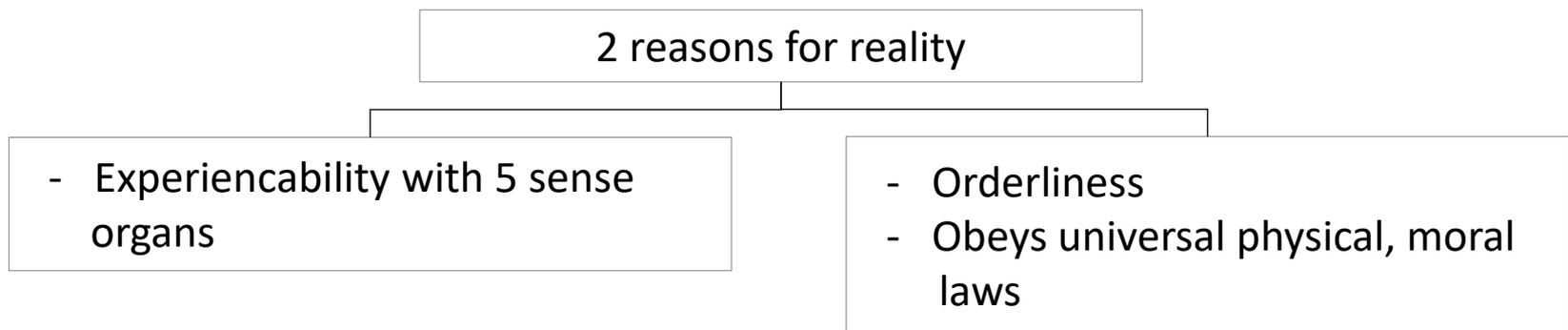
VII)

Adhyaropa Kale	Apavada Kala
<ul style="list-style-type: none">- Δ Format- Junior student practicing Karma Yoga / Upasana Yoga- Holds to Jati Vada- I am Dasaha, Bhagavan different from me- In Crisis call Ishvara- Sishya rejects Binary format- Samyak Darshanam Apratipatti Hetu yasya Doshasya- Doshha is cause of delay- Suffers Samsara	<ul style="list-style-type: none">- Binary format- Senior Student doing Jnana Yoga- Holds to Ajati Vada- Soham Bavana- Abheda Darshanam- In crisis call self- Sishya rejects Δ format

VIII) For Junior student :

a) World is real, hence Jati Vada given.

b)

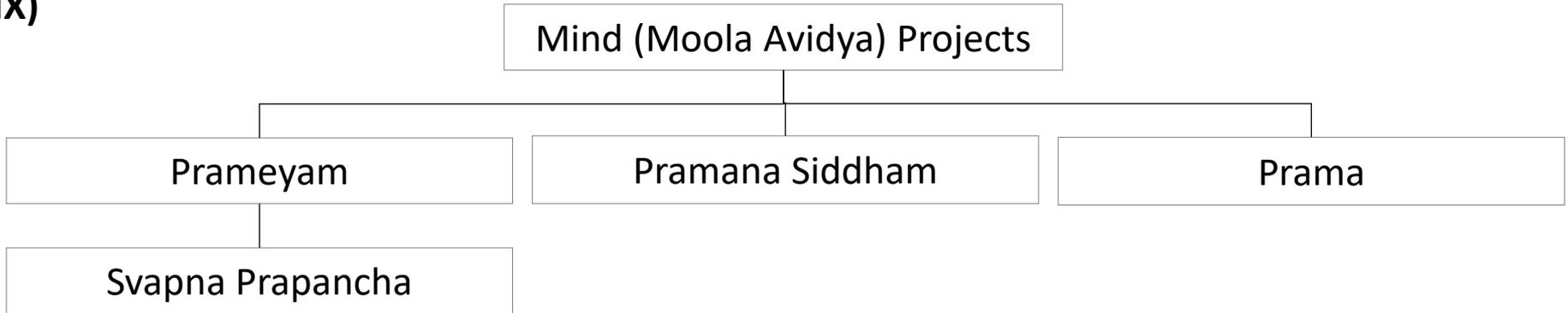


c) Student mistakes it to be real.

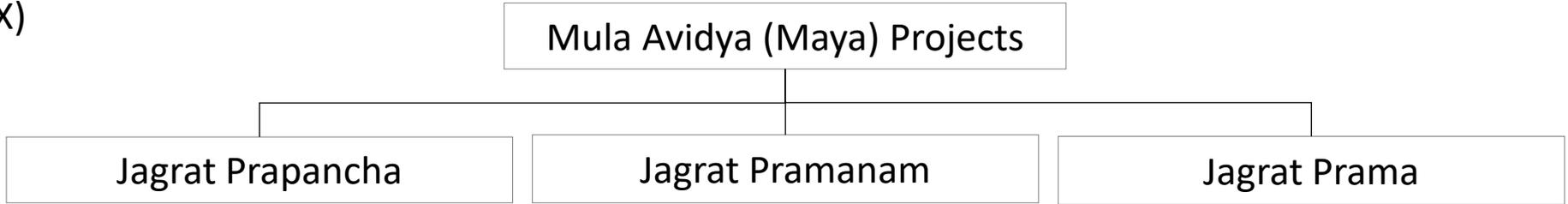
d) Veda Purva Bhaga reveals Svarga, Punyam, Papam, rituals, as real.

- **Veda Purva accepts world as real.**

IX)



X)



XI) Pramanam and Prameyam are falsified on waking.

- In the discovery of Brahman in the spiritual awakening, Jnani falsifies Jagrat Prapancha.

XII) Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूत्तत्केन

कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत्, तत्केन कं विजानीयात्?

येनेदम् सर्वं विजानाति, तं केन विजानीयात्?

विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śrṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti;

yatra vā asya sarvamātmāivābhūttatkena

kaṃ jighret, tatkena kaṃ paśyet,
tatkena kaṃ śrṇuyat, tatkena kamabhivadet,
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?

yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?

vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

XIII) Vichara Sagara :

- King – bitten by dog – gets dream medicine gets cured = Samachara
- Power of quenching thirst, curing with dream medicine = Samachara.

XIV) Valid till person is under spell of Nidra Shakti.

XV) Similarly all magicians productions available for perception, transaction until the magic spell lasts in my mind.

XVI) Asannapi :

- As though real, even though unreal.

XVII) Once woken up to the self, Nirguna Chaitanyam even in waking, experiences, appear unreal.

Example :

- Delusions in the mind.
- Our whole life is under spell of Maya Shakti of Ishvara in waking.

XVIII) Entire humanity is under eternal spell of Anaadi Mayaya Suptaha.

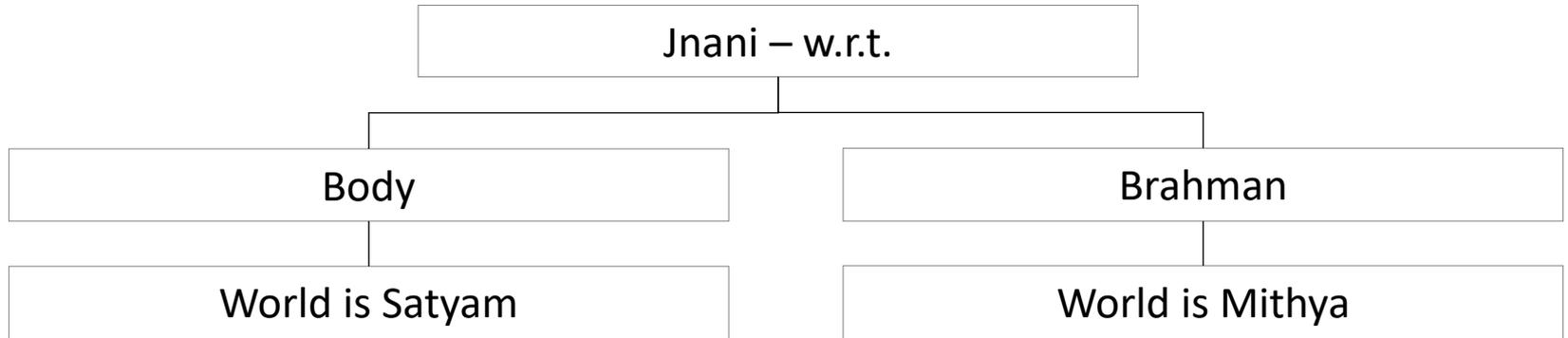
- Cosmic spell of Maya Shakti of Bhagavan.

XIX)

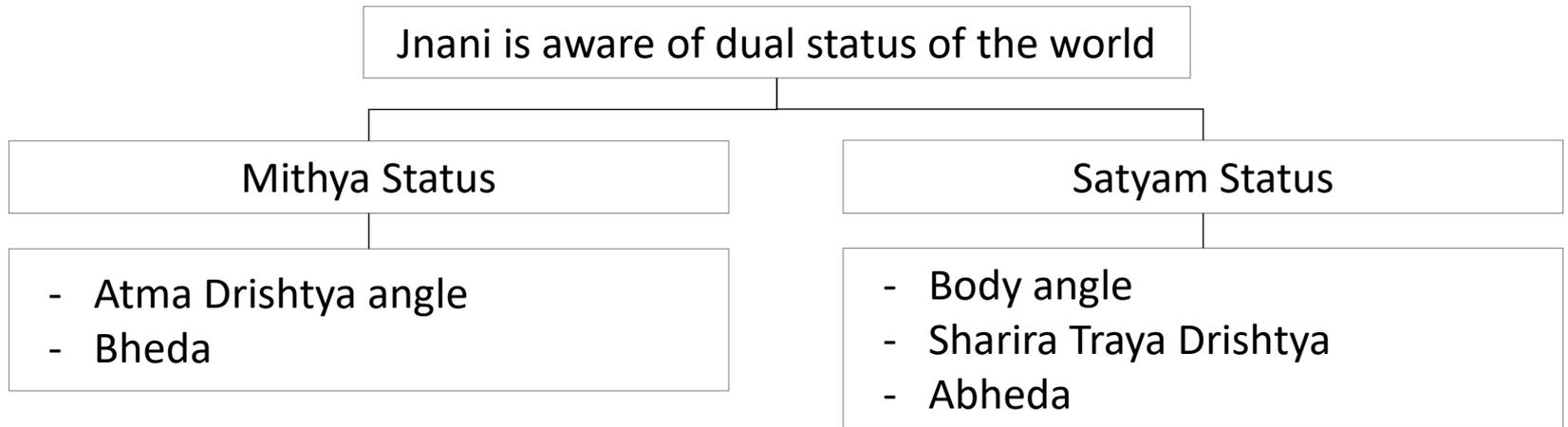
Karma Khanda	Jnana Khanda
Direct Pramanam	Indirect Pramanam

- **Unless a person awakens, spell continues in waking and dream.**

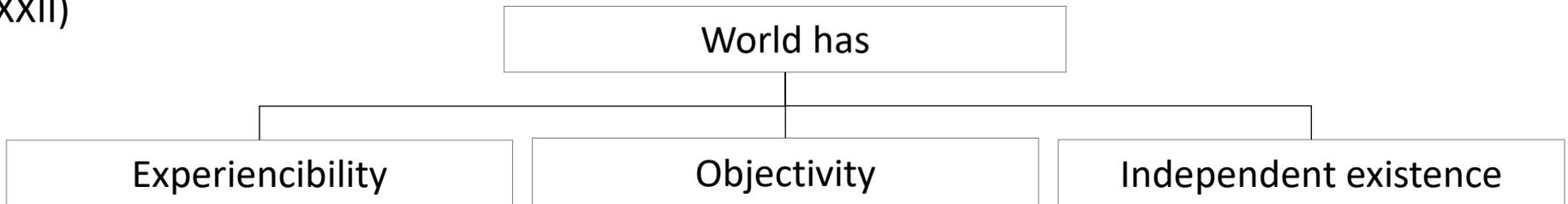
XX) For Jnani, Biksha is Satyam.



XXI) Summary of Vaitatya Prakaranam :



XXII)

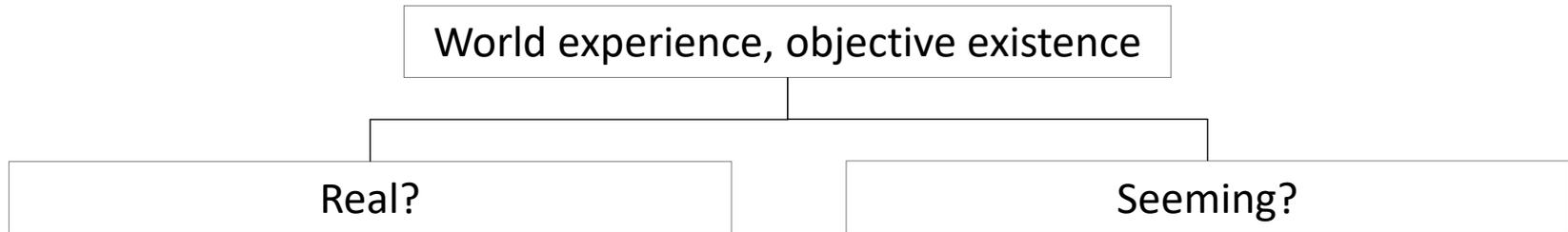


XXIII) World exists independent of the observer consciousness.

XXIV) Even if I am absent, the world is there.

- When I am not observing, as in sleep, the world is there.
- When I am not around after death of body, world continues without me.

XXV) Question :



XXVI) For a dream in dream, dream is waking, not dream.

- I am experiencing Jagrat Prapancha in Jagrat will be assumption of Dreamer.
- In each state, we give objective status to the Prapancha.

• We don't think continuity of dream depends on the observer.

XXVII)

Purva Pakshi	Advaitin
World is Satyam because it is experiencable, has order	World is Mithya because it is experienced, has order

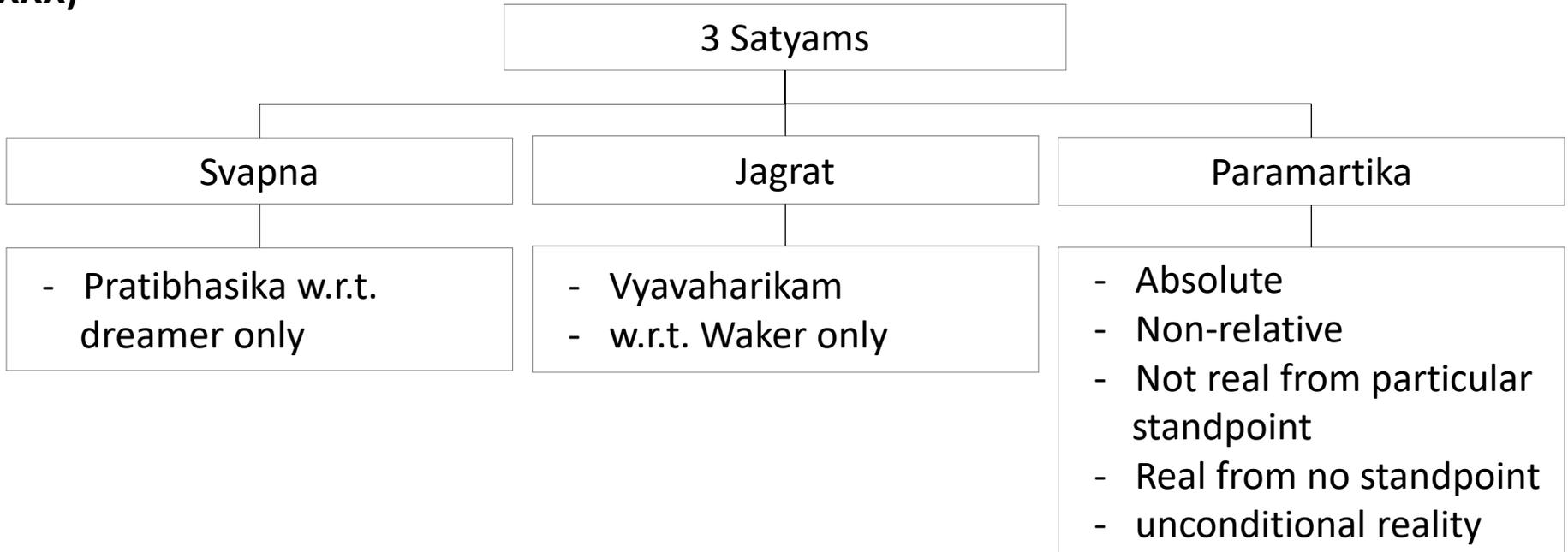
XXVIII) Atma = Satyam, beyond experience and orderliness.

- Experiencability and orderliness not criteria for reality.

XXIX)



XXX)



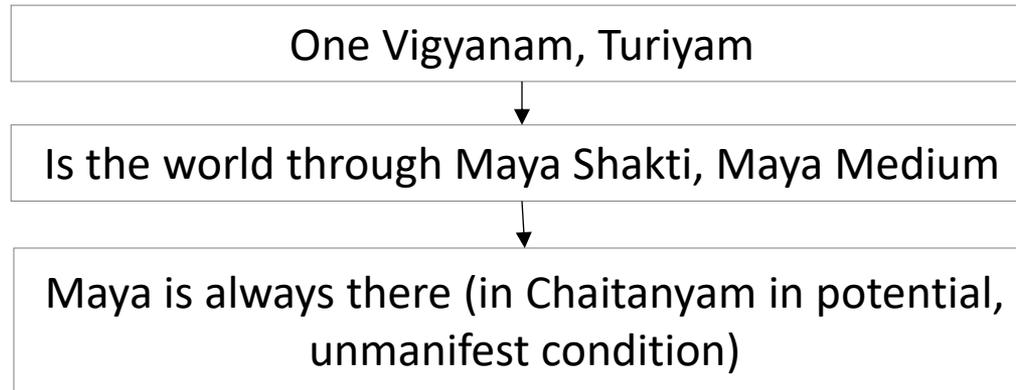
XXXI) Yad Aaspada :

- Depending on which alone, there is experience of origination of the world, movement of the world.
- All experiences based on Paramartikam.

XXXII) Entire Mithya Prapancha is an appearance on Satyam, Vigyanam, Chaitanya Svarupam

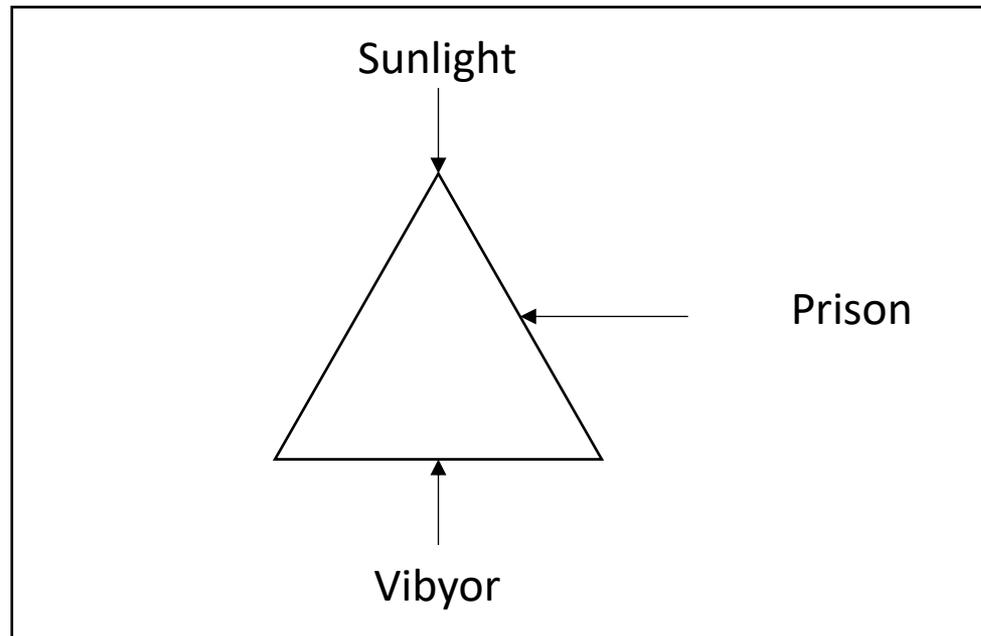
XXXIII) Vigyanam = Svarupa Jnanam, not Vrutti Jnanam.

XXXIV)

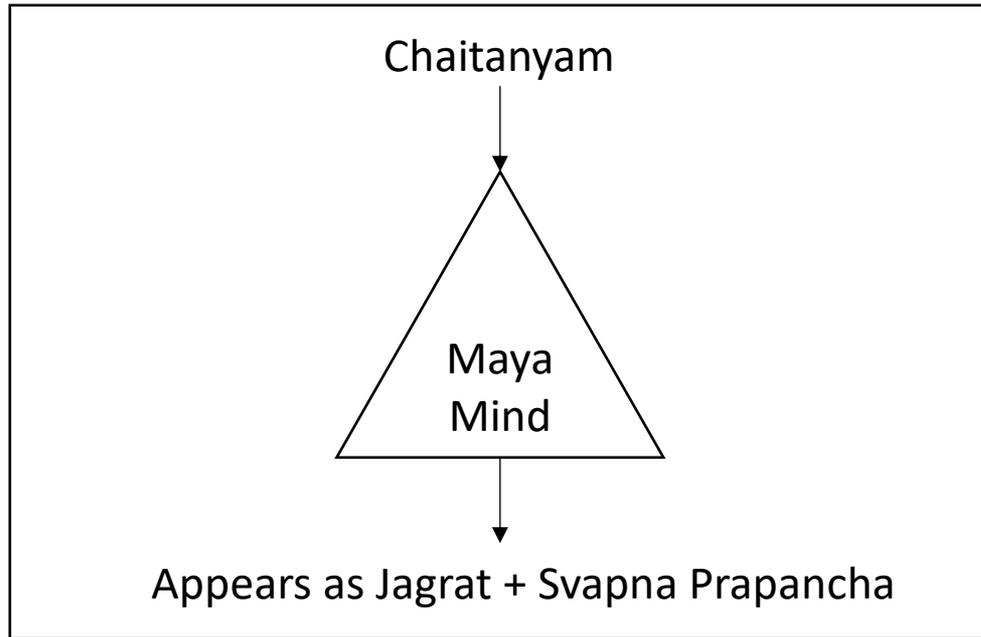


XXXV) Maya makes seeming conversion of absolute reality into relative reality.

XXXVI) Conversion of absolute reality into relative reality is like :



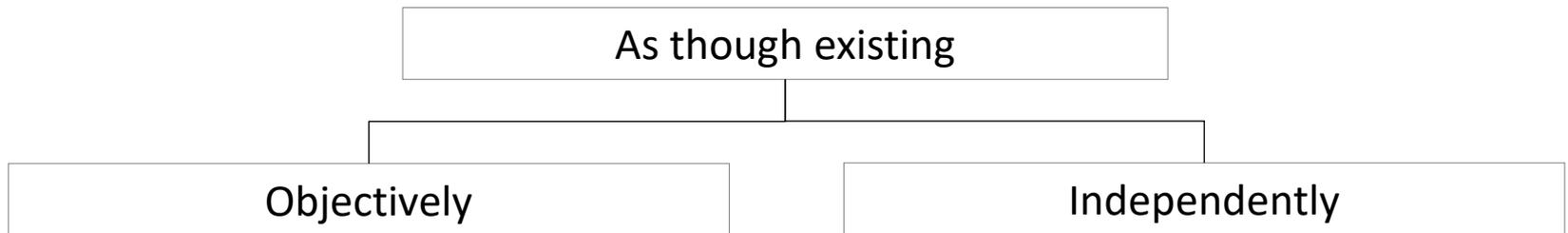
XXXVII)



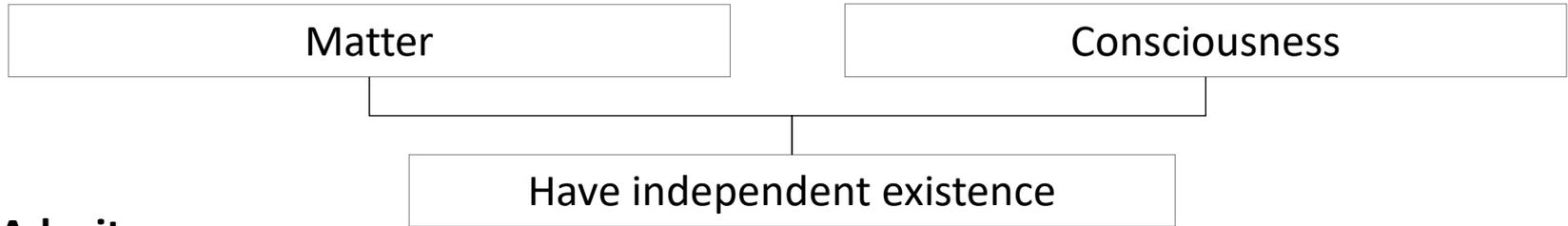
XXXVIII)

Vastu	Abhasam
Substance	Seeming

- Seemingly appearing solid substance called universe.



XXXIX) Sankhyas mistake :



XXXX) Advaitam :

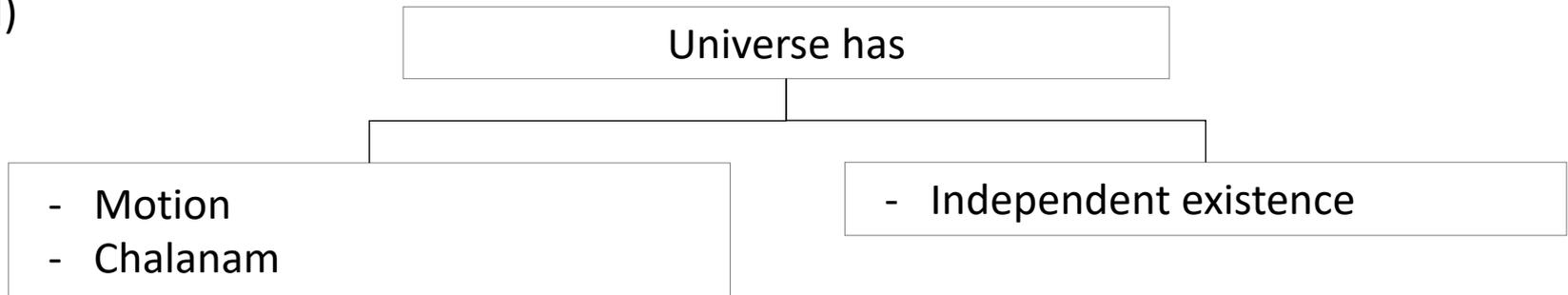
- Matter depends on consciousness to exist.
- Consciousness exists independently.

XXXXI) Jatya Abhasam :

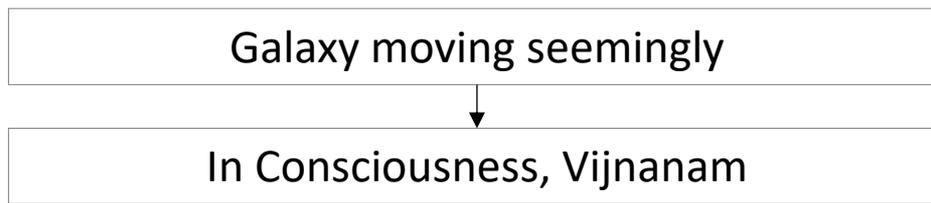
- Seeming origination of substantial Universe.
- Only Vedantin says seeming origination.

XXXXII) For common man, world is really originating.

XXXXIII)



- Moon going round earth.
- Earth + Moon going around sun
- Sun + Solar system going around galaxy.



XXXIV)

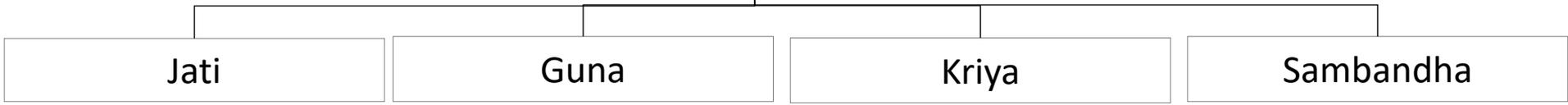
9 Dravyams in Tarqa / Sankhya



- All are Sagunam.
- Atma has 9 attributes.

1182) I)

Word describes



- Chaitanyam = Avastutvam = Non substance
- It is Shantam, Advayam.

II) 1st Stage Adhyaropa Kala :

World	Brahman
- Karyam - Product	- Karanam - Cause

III) Brahman is always Akaranam.

- World can never be a product, Karyam.

IV) 2nd stage – Apavada :

- One negates the world.
- Karanam, Karyam status negated.

V) We don't negate the experience of the world, only change status of the world.

- **Product to Abhasa, appearance status.**

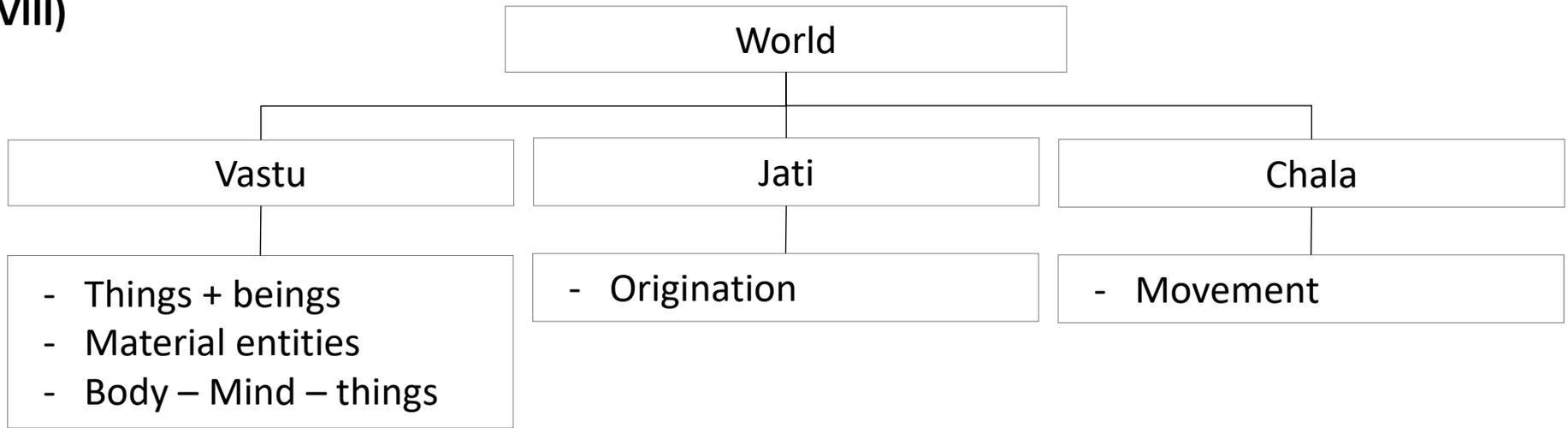
VI)

Product	Appearance
- has reality of its own	- Has no independent existence - Appearance is seemingly real by borrowing existence from Brahman

VII) Everything remains the same in the world for a Jnani.

- **He only adds a suffix – Abhasa, appearance.**
- **Akasha, Vayu, Prithvi, Abhasa, appearance.**

VIII)



- Vastu / Jati / Chala Abhasa.
- Srishti, Janma, Utpatti Abhasa.
- After things are born seem to move all over, Chala Abhasa.

IX) Vastu / Jati / Chalam Abhasa controls our whole life.

- Things, origination, movements are all appearance, not factual.

X) I, Atma am Satyam, appearances are Mithya, Abhasa on eternal Atma.

XI)

Abhasa / World	Brahman
<ul style="list-style-type: none">- Does not have independent existence, reality- Borrows existence, reality from Brahman	<ul style="list-style-type: none">- Nature is Satyam- Self existent, self evident consciousness- Lends existence, consciousness.

XII) Jagrat Prapancha Mithya exactly like dream.

- Appears to exist as real, independent, like dream.

XIII) Both Jagrat, Svapna Prapanchas are borrowed from subject, me, Atma.

- I Turiyam, observer, give reality, existence to Svapna and Jagrat.

XIV) I enter Dream, Jagrat, Avasthas and Donate existence and reality.

- I forget that all experiences are donated experiences for a Jiva.

XV) Purva Pakshi :

- Atma is a substance, has attribute.

XVI) Vedantin :

- Atma is not a substance, has no attribute.

All substances	Atma
- Mithya	- Satyam - Adhishtanam

XVII) Vastu = Dharmi = Substance

- Tad Vatu Avabhasate.
- World appears as though it has many substances.

- **All substances are made of Pancha Butas, appearances.**

XVIII) Example :



XIX) Whole appearance is made possible because of unique power of Brahman, Atma.

XX)

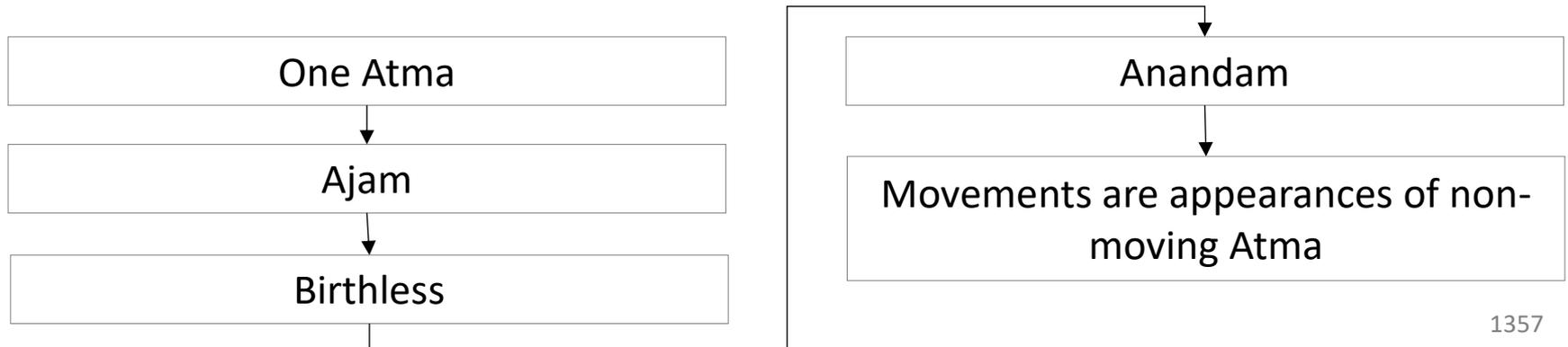
For Brahman	For Atma
Use Maya	Moola Avidya

XXI) Appearance are never possible without a reality.

- To borrow existence there has to be lender of existence, reality.

XXII) Reality = Paramartha Tatvam.

- In reality, Ajam, Achalam, Avastutvam.



XXIII) Avastutvam = Advayam

- Consciousness = Non matter
- Consciousness is seeming material substance.

XXIV) 5 features :

- Not property of Body.
- Independent
- Pervades, enlivens
- Not limited in body
- Continues to exist even after fall of Body, when matter resolves.

XXV) Avyavaharyam :

- Atma is beyond all transactions.
- Shantam, Shivam, Advayam, Chaturtham manyante.

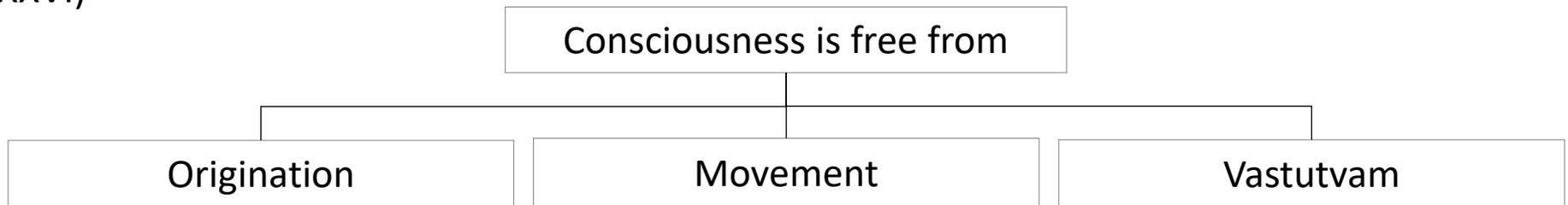
Mandukya Upanishad : Mantra 7

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]

XXVI)



- Hence Shantam, Shivam, Advaitam.
- Ever calm, undisturbed.
- Ataha Eva Advayam, Jatyadhi Rahitatvat.
- If origination, then only 2nd thing will come.

XXVII) Turiyam, not one of the things in creation.

- **Don't look for it inside you, outside you.**
- **Reality is not outside me, inside me.**
- **It is me.**

XXVIII) Anvaya :

जात्याभासं चलाभासं तथा एव च वस्त्वाभासम्
अजाचलम् अवस्तुत्वं शान्तम् अद्वयम् विज्ञानं
(भवति) ॥

jātyābhāsaṁ calābhāsaṁ tathā eva ca vastvābhāsam
ajācalam avastutvaṁ śāntam advayam vijñānam
(bhavati) ॥

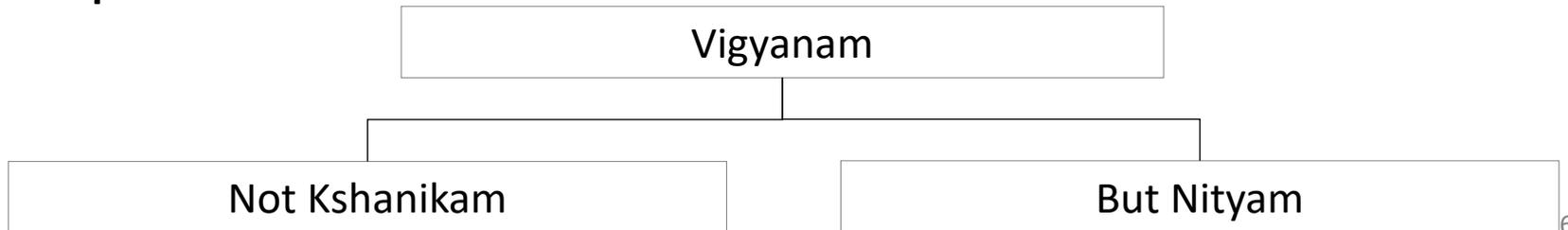
The appearance of birth, the appearance of motion, and the appearance of object are (all nothing but) consciousness which is birthless, Motionless, Non-material, tranquil, and Non-dual.

- This is subject of Sentence.
- Ajaha, Achala, Avastutvam.
- Predicate is – Shantam Advayam Vigyanam Bavati.
- **Whole world is consciousness alone.**
- **Material universe is consciousness alone in 3 periods of time.**

XXIX) But Kshanika Vadi says :

- Consciousness is born and gone.

XXX) Gaudapada :



XXXI) Neither original consciousness or reflected consciousness – Jivatma is really born.

XXXII) Eka, Advitiya, Nitya Chaitanyam, Atma alone is there all the time.

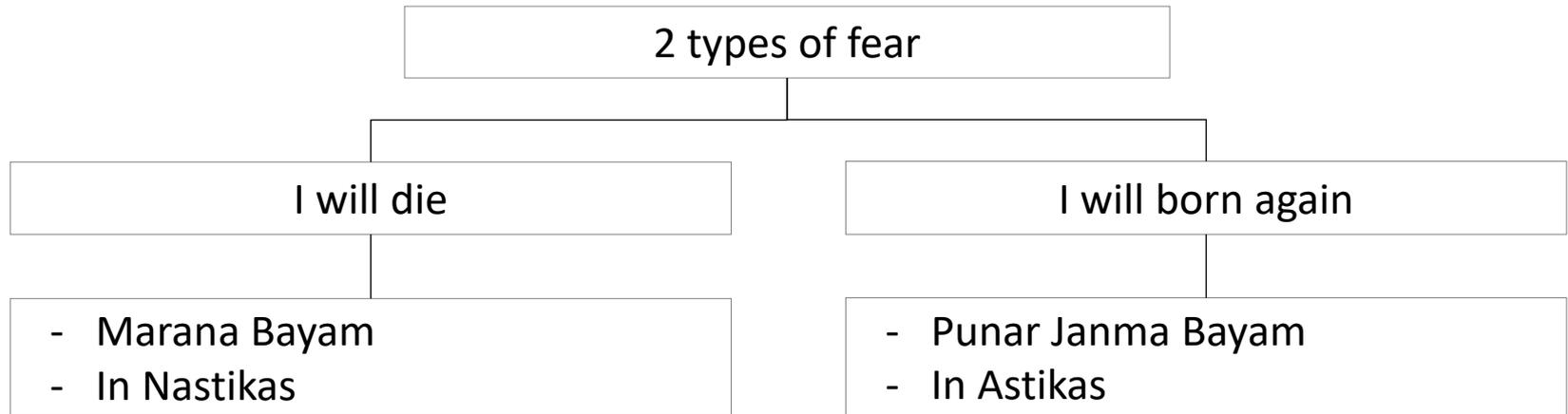
XXXIII) What is benefit of this Turiya Jnanam?

Practical Benefit :

- **You will stop looking at yourself as mortal individual**

XXXIV) Fear of mortality, sense of insecurity goes away.

XXXV)



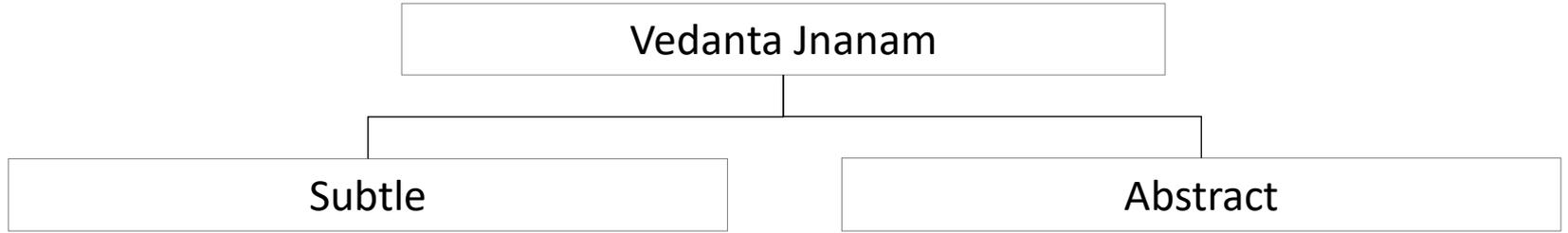
XXXVI) Based on reasons seen so far, Chittam Na Jayate.

Karika No. 45	Karika No. 46
- Other philosophers refuted	- Kshanika Vigyanam refuted - Nitya Vigyanam Eva Asti

XXXVII) Deha Bheda Anuvidvatwat :

- Since bodies are different, Atma appears to be many, different.
- Based on the plurality of the body, we talk about plurality of Atma.
- Really Atma is Ekaha.

XXXVIII) Vijnata :



XXXIX) Why?

- 2 contradictory statements in Vedanta.
 - a) What is ever experienced (body – World) is never there.
 - b) What is never experienced (Atma) is ever there.

XXXX) Katho Upanishad :

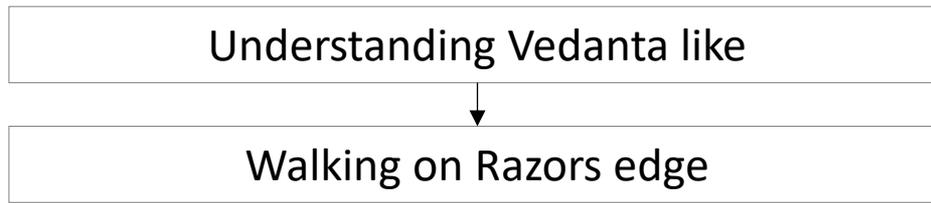
उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

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

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



XXXXI) Evam Yathoktam Vigyanam :

- a) Suppose you realise the above mentioned Chaitanya Svarupam in you.
- b) Ajam, Achalam, Avastu haitanyam
- c) 4th pada = Turiyam = Vigyanam.
- d) Not Vrutti Jnanam of 1, 2, 3rd Padas.

e) Jatyaya Rahitaha :

- Free from Birth, Movement, Materiality, Ancient, Changeless, Nitya Svarupam, Advaya (Nondual) Atma Tattvam, which is myself.

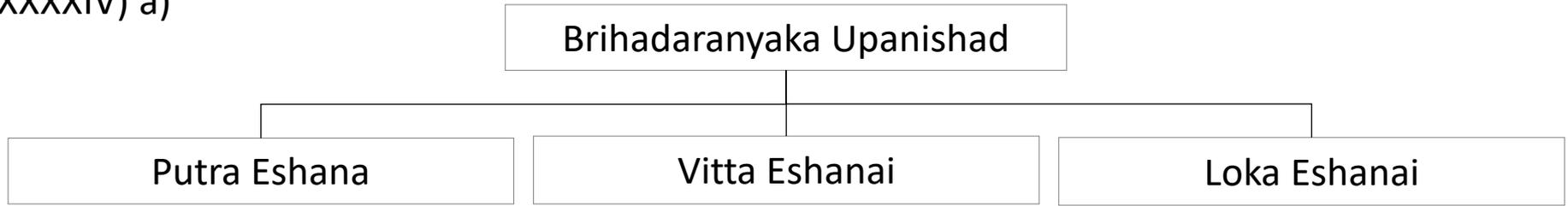
XXXXII) How to know Atma?

Claim :

- I am Atma without trying to objectify it.

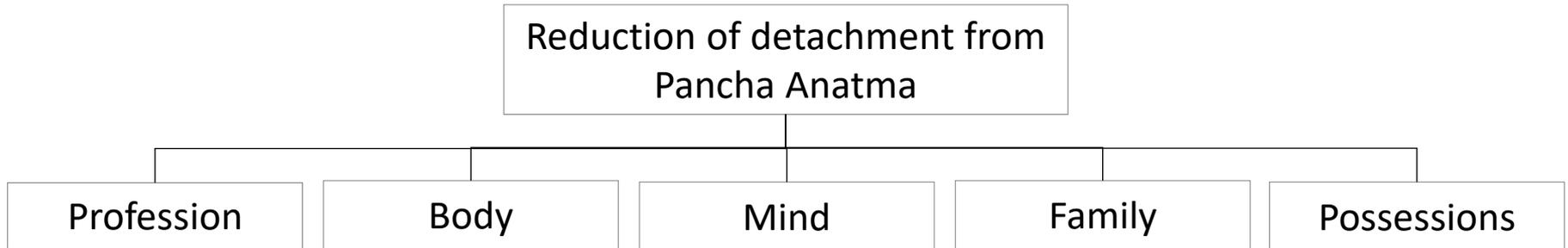
XXXXIII) Without objectifying, projecting anything tell yourself, I am Turiya Atma – locationless, motionless, unborn, Advayaha = Vijanataha.

XXXXIV) a)



- Vyuthaya.

b)

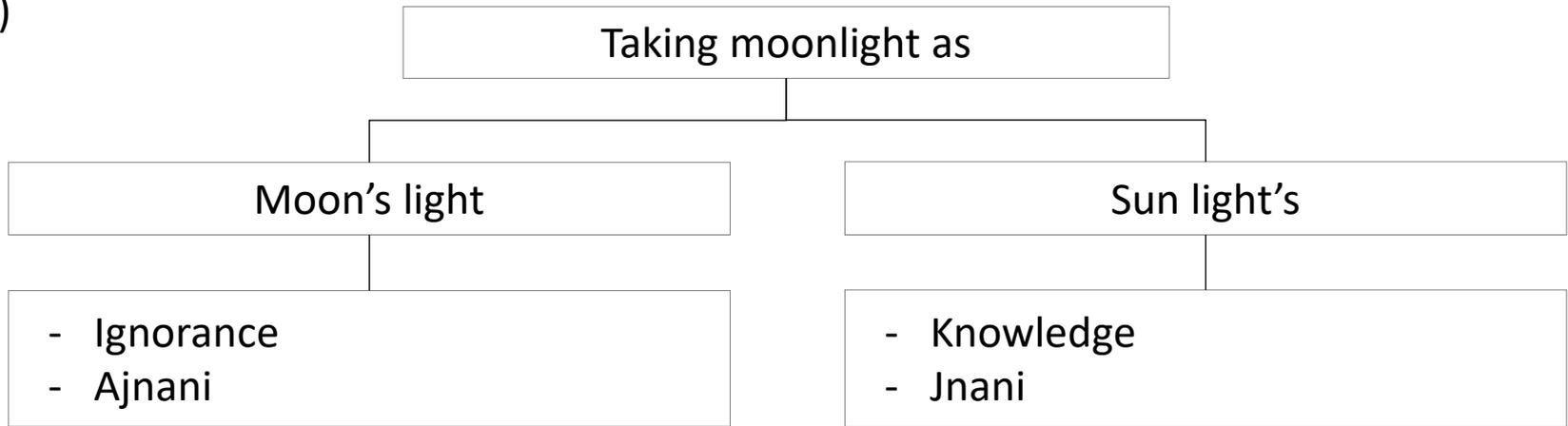


- Bahya Vastuni Eshana Haktva Eva Saha.

XXXXV) Qualified people know I am Turiyam.

- They never fall again, slip again, Drown again, immerse again in Avidya Bava Samsara.

XXXXVI)



XXXXVII)

Perception	Attributing reality
- Not a problem	- Jiva Srishti - Error - Adhyasa

Seeing existence in the wall	Jnani
- No problem	- I lend isness to the wall - Right knowledge

XXXXVIII)

Perception of world	I lend existence, consciousness to the world
Not a problem	Should be the conclusion

XXXXIX) Drk Drishya Viveka :

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

*asti bhāti priyam rūpam nāma cetyaṅśa-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]

XXXXX) Isness of the world, belongs to me, Brahma Turiya Chaitanyam.

- I lend isness to the wall / world.
- World is an appearance like dream world.

XXXXXI) Jnani never loses sight of this awareness principle.

XXXXXII) 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]

- One who sees Advaita Atma, Ka Mohaha, Ka Shokaha?
- No delusion, no sorrow.

XXXXXIII) Shankara refuted all schools which present :

World	Brahman
- Karyam - Product	- Karanam - Cause

XXXXXIV) Conclusion : Brahman = Akaranam

- Special teaching in Mandukya Upanishad.

XXXXXV) Karanam can't be logically or scripturally established as world is negated, Neti – Neti, Neha na na Asti Kinchana, Na Bumir Apo...

XXXXXVI) Conclusion :

Universe	Brahman
Not Karyam	Not Karanam

- **Karanam only relevant w.r.t. a product.**

- When world is experienced, we can say Brahman is cause.
- When world is not experienced, unmanifest, Karanam loses its status.

XXXXXVII) Both Karyam and Karanam can't be established by Sruti, Yukti, Anubhava.

- Hence we can't talk of Karya – Karana Sambandha also.

XXXXXVIII) Universe seems to be full of Karya – Karana Sambandha in Jagrat, Vyavaharika Satyam.

XXXXXXIX) On Closer scrutiny, we establish that there is no Karya – Karanam and Sambandha.

XXXXXX) What is Universe in the new vision of Vedanta from absolute standpoint, beyond Karyam and Karanam?

Universe	Turiyam
a) Movie	a) Screen
b) Adhyasa, Abhasa, appearance	b) Adhishtanam - Ashraya - Support, locus, basis
c) Mithya	c) Satyam
d) Not Karyam	d) Revealed by Upanishad, Karanam - On Turiyam, world appearance takes place
e) Borrows existence	e) Lends existence
f) Lower order	f) Higher order
g) Like – dreamer	g) Like waker
h) Anaadi, Anantha	h) Anaadi, Anantha
i) Appears – disappears - Manifests, unmanifest - 2 conditions - Phenomena of material world, Prakrti	i) Changeless

XXXXXXI) Junior Student :

- Upanishad presents Karya – Karana Sambandha initially.

XXXXXXII) Senior student :

- Karya – Karana Sambandha replaced by Adhyasa – Adhishtana Sambandha.

XXXXXXXXIII) One non dual Atma, Anatma appears as plurality, Universe, material world.

XXXXXXXXIV)

Adhishtana	Adhyasa
Atma	Universe

XXXXXXXXV) Chapter 2 :

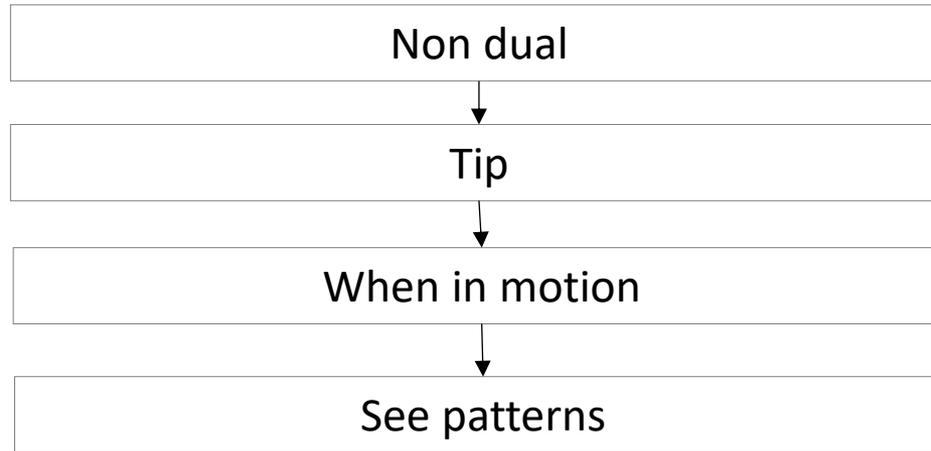
Adhishtana	Adhyasa
Rope	Rope Snake
Waker	Dreamer
Clay	Pot
Wood	Furniture
Satyam	Mithya

XXXXXXXXVI) Chapter 4 :

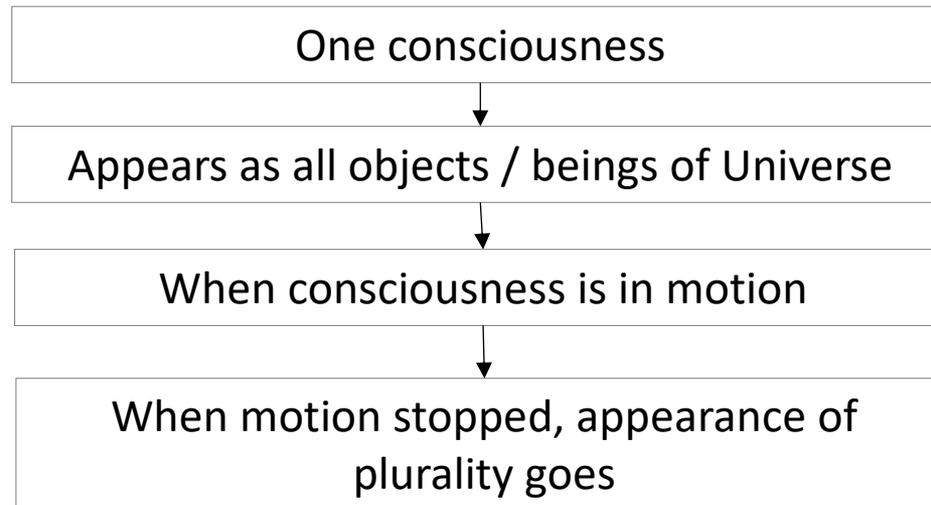
- Alatom Example.
- Alatom = Tip of Agarbatti, fire holder, incense stick.

XXXXXXVII) Agarbatti in Dark Room.

a)



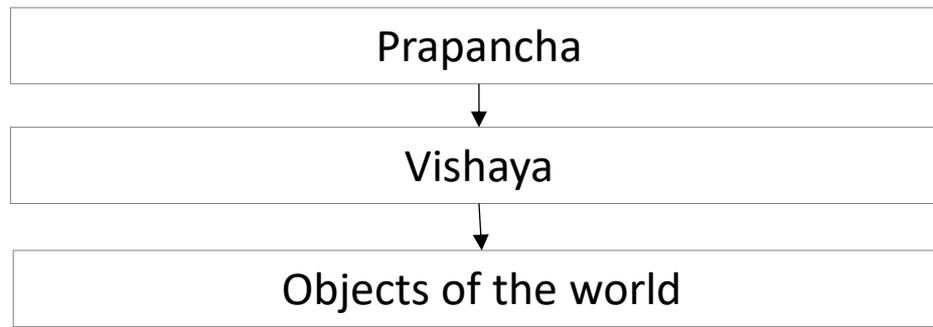
b)



c) Dividha Akara Abhava :

- See various patterns during motion.

d)



e)

Advaitam	Dvaitam
- Satyam	- Pattern - Mithya

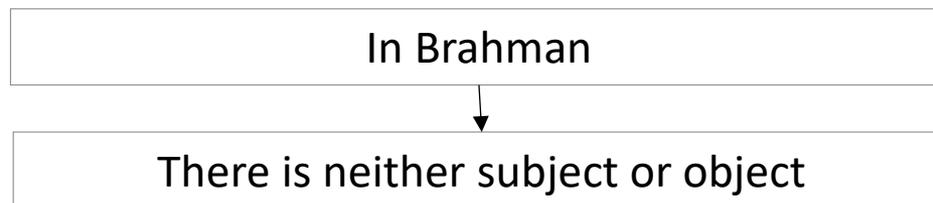
- Paramarth Darshan = Right knowledge

f) Paramartaya Darshana = Right knowledge or knowledge of absolute reality, mentioned above.

g) Brahma Satyam, Jagan Mithya Jeevo Braheiva na paraha.

h) With intention to clarify through example, Gaudapada gives karika No. 47.

XXXXXXXXVIII)



XXXXXXXIX) As experienced in deep sleep, no subject – object duality.

XXXXXXX) In 3rd pada – itself, no duality.

- 4th Pada = Advaita Vastu Turiyam



No subject – object duality

XXXXXXXXI) That Brahman appears dualistic in the empirical plane

XXXXXXXXII) Seeming plurality because of motion, Spandanam of consciousness caused by Maya.

XXXXXXXXIII) Consciousness does not require any Pramanam to reveal itself, self revealing.

XXXXXXXXIV) Any light = Example of consciousness

XXXXXXXXV)

Rope	Light
<ul style="list-style-type: none">- Adhishtanam- Sat principle- Self existent	<ul style="list-style-type: none">- Consciousness principle- Self evident

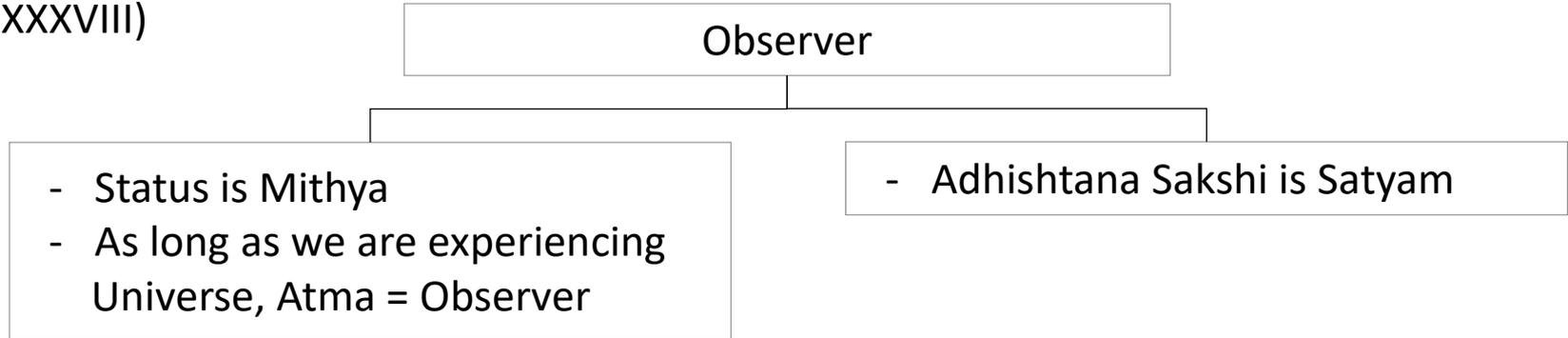
- Here Adhishtanam = Alatanam
= Self revealing, like consciousness
= Sakshi

XXXXXXXXVI) In Vyavaharika plane, you identify Atma as the observer

- As long as observed is available Atma is called observer.

XXXXXXXXVII) Once observed is falsified entity, observer status of Atma goes, get falsified.

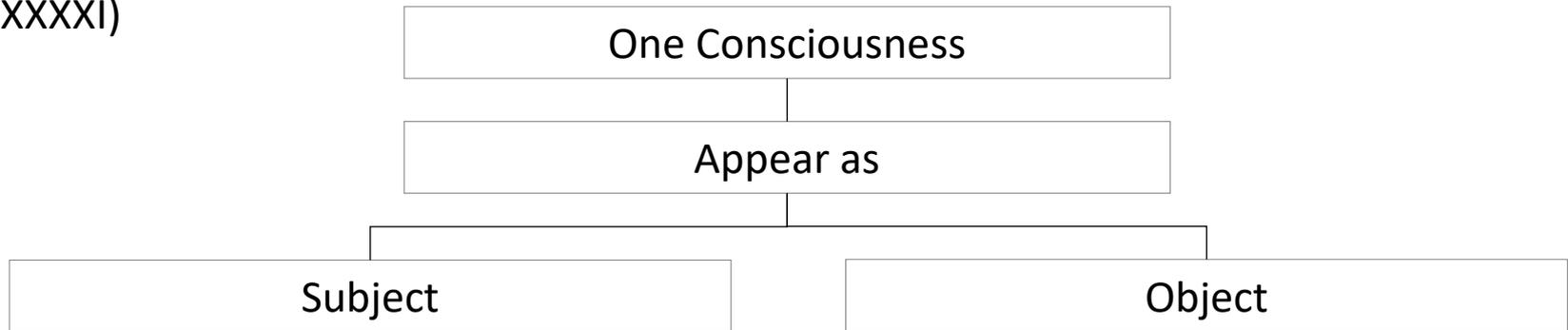
XXXXXXXXVIII)



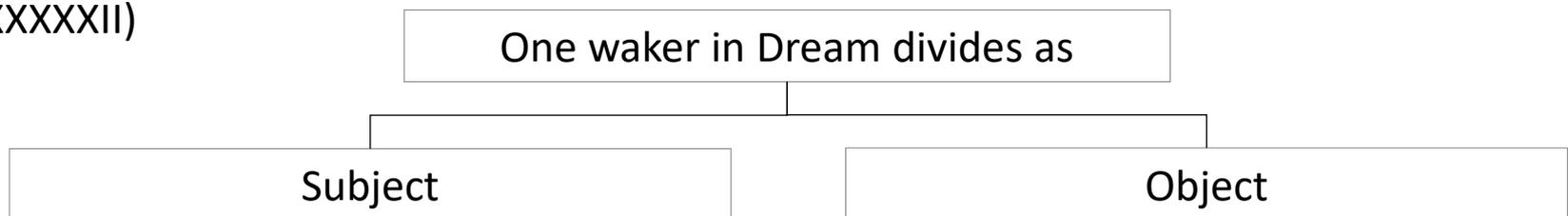
XXXXXXXXIX) Throughout my Jeevan Mukti state, I claim Atma as observer.

XXXXXXXXX) In Videha Mukti, I am neither observer or observed.

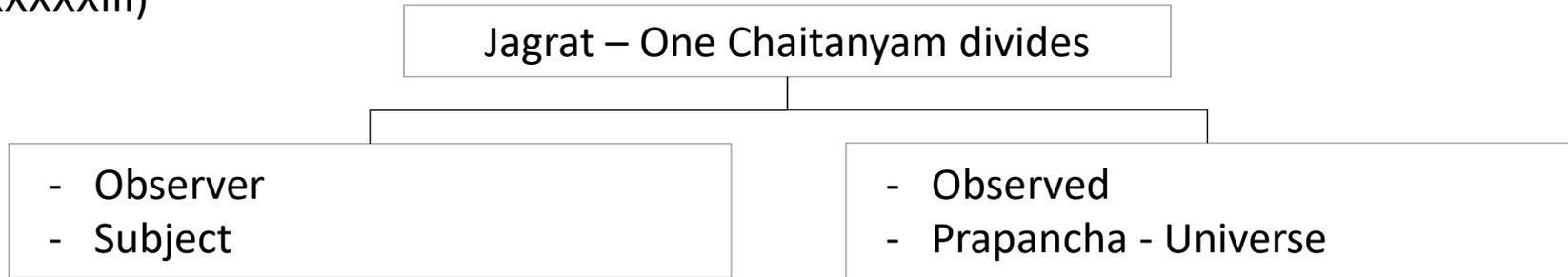
XXXXXXXXXI)



XXXXXXXXXII)



XXXXXXXXXIII)



XXXXXXXXXIV) What type of consciousness?

- Vijnana Spanditam.
- Consciousness in motion.

XXXXXXXXXV) How does superimposition happen?

- In Dream, sense objects are created because of Nidra Shakti.
- In waking, seeming motion happens because of Moola Avidya = Maya.

XXXXXXXXXVI) Motion is available only in Jagrat and Svapna.

- **In Sushupti – No motion**
- **Subject – object duality is resolved**
- **Same in Maranam, Samadhi, coma.**
- **Spandanam is resolved**
- Vijnana Spanditam only in Jagrat, Svapna.

XXXXXXXXXXVII) How nondual consciousness can appear dualistic Universe?

Logical problem :

- Avidyaya Maya.

XXXXXXXXXXVIII) When did Maya come?

- In Brahman, Maya is ever there.
- Beginningless Brahman, beginningless Maya.
- Endless Brahman, endless Maya.
- Brahman + Maya always together.

XXXXXXXXXXIX) You can never go to a state where Brahman alone will be there without Maya.

XXXXXXXXXXX) a) We can talk of motion of fire brand, Agarbhatti as they are finite objects.

- Brahman is all pervading, located everywhere, how can consciousness have a motion.

b) Alata can't move

- How can spacelike consciousness move?
- Vijnana Spandanam = Logical contradiction.

1183) I) Motion of firebrand, = Seeming motion of consciousness = As thought.

II) In every class in the end, add as though.

III) Spanditam Iva Spanditam

IV) What is Advantage of Alata example?

- Grahanam – Grahakam
- Subject – Object
- Atma is called subject only in the Vyavaharika plane.

V) In Pratibhasika and Vyavaharika plane Atma = Subject.

VI) From Advaita Drishti, Atma not subject or object but Vilaksham.

VII) In Nirvikalpaka Samadhi, Maya is there.

- Person wakes up.
- Maya never comes, it is always there in Brahman.

VIII) Brahman and Maya are beginninglessly there.

- Is it duality?
- How Advaitam?

IX) Maya does not have independent existence.

- Existence is eternally borrowed from Brahman.

X) Eternal Maya borrows eternally existence from eternal Brahman.

XI) As maya (Universe) does not have independent existence, it can't be counted as No. 2.

a) Reflection in Mirror not 2nd object.

b) Clay – Pot 2 words, not 2 things.

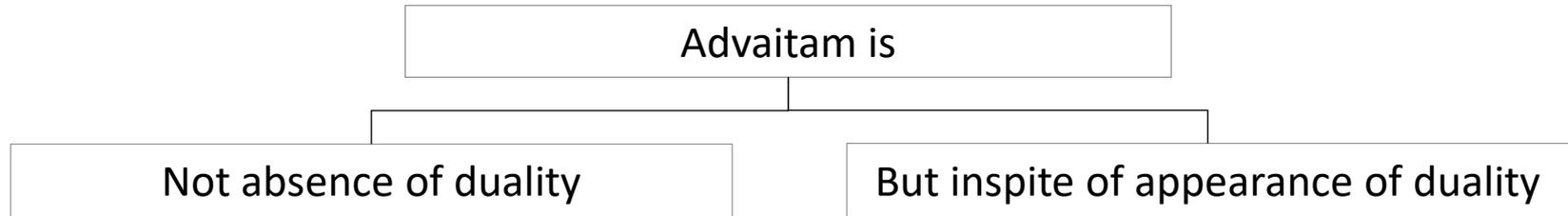
c) Pot does not have independent existence apart from clay.

- Pot is as though No. 2 (Iva).

XII) Brahman and as though Maya are there.

- There is only Advaitam.

XIII)



XIV) I experience duality all the time but I declare non duality is the ultimate truth all the time.

- This is conviction of Jnani.

XV) World :

- Does not have independent existence, independent of a conscious observer.

XVI) Without a conscious observer existence of the world can't be proved.

XVII) World is existent only when consciousness is aware of the existence of the world.

XVIII)

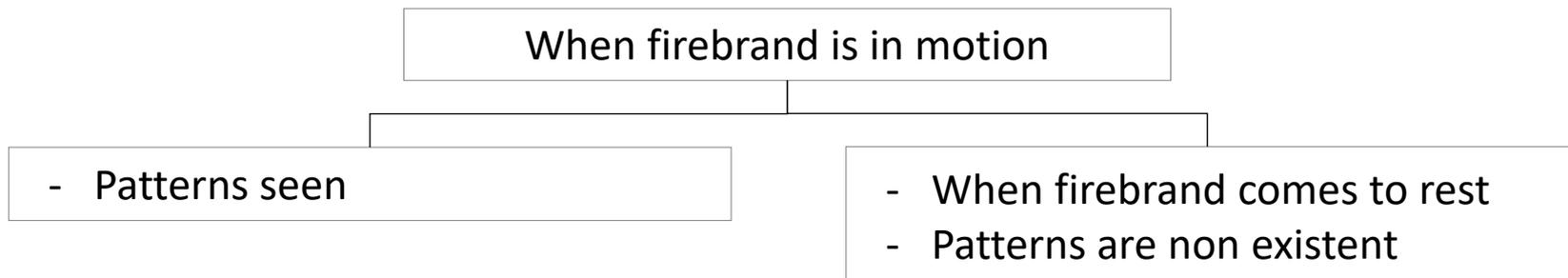
In Pure Consciousness	In Pure material World
- No World	- No awareness, Consciousness - Inert

Mixture responsible for the worlds
appearance

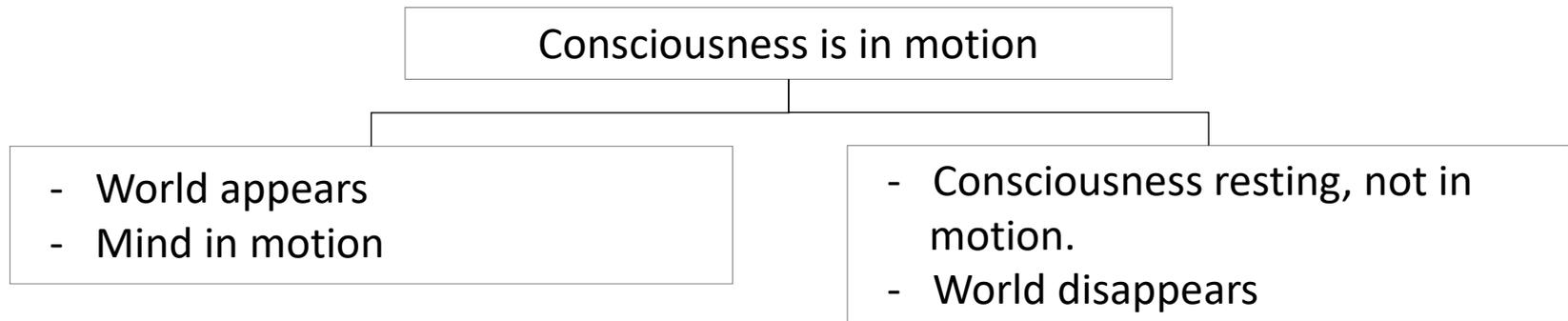
XIX) World is dependent on consciousness for its existence

World	Consciousness, observer
- Has dependent existence	- Has independent existence - But can't be experienced, recognised with Medium, of body, mind, world

XX) To prove above, Gaudapada takes Alata example.



XXI)



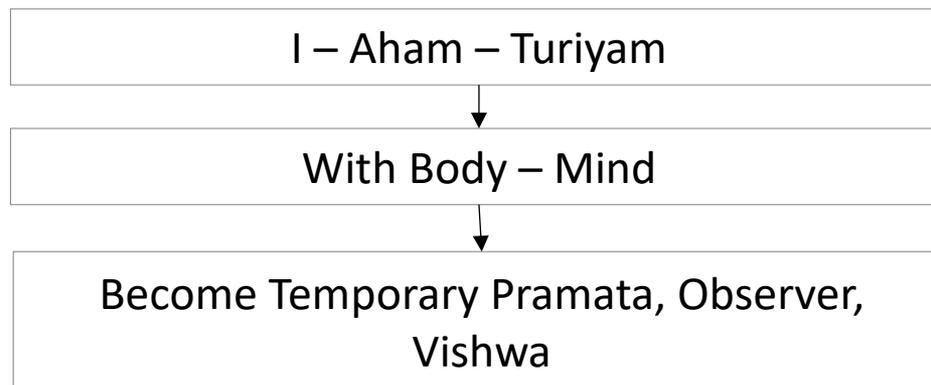
XXII) Anvaya Vyatireka logic :

Motion Sattve	Motion Abave
Pattern Satvam	Patterns Abhava

XXIII) Patterns are dependent on motion of Alata

- **When consciousness is in motion Svarupa Jnanam becomes Vrutti Jnanam.**
- World becomes available for appearance.

XXIV) I need a Pramanam (Body – Mind) Operated by a Pramata to experience world at any time.



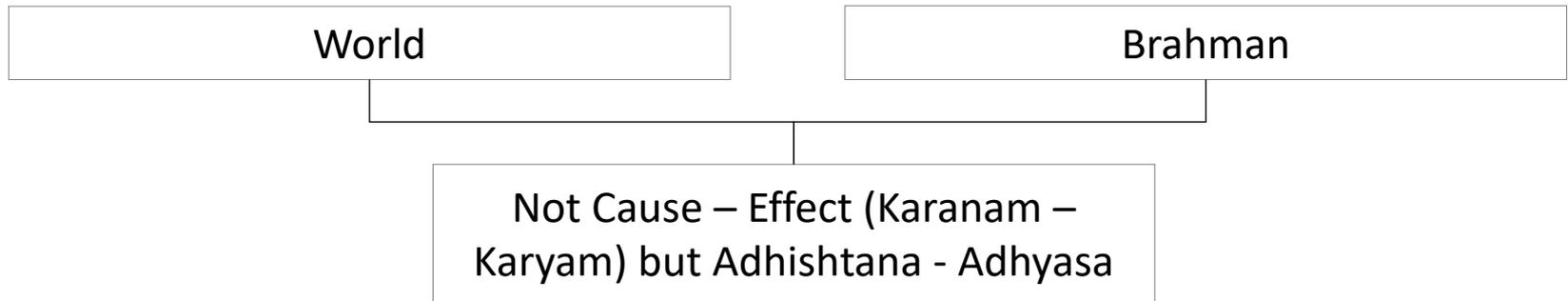
XXV) Without Pramata observer, Pramata, and Proof (Pramanam), I can never accept existence of the world.

XXVI) World depends on the observer.

XXVII) When fire band comes to rest, patterns are not there.

- When observer rests, world is not there.
- In Sushupti, Maranam, Pralayam, same status.
- World is like the patterns of the fire band.

XXVIII) Gaudapada pointed out that the relation between :



XXIX) Brahman = Akaranam

- It can't be a Karanam, can't undergo modification.
- Since Brahman can't modify, it can't be Karanam.

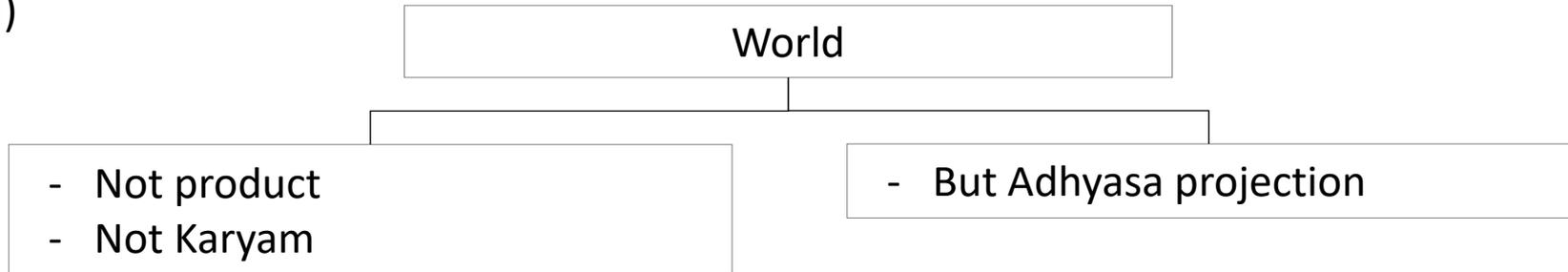
XXX)

Brahman	Brahman
Karanam	Akaranam
3 rd Pada	4 th Pada

XXXI) If Brahman not Karanam, world can't be Karyam.

- Have to revise status of world.

XXXII)



XXXIII) New status :

Brahman	World
Adhishtanam	Adhyasa

XXXIV) What is new Sambandha between world and Brahman?

XXXV)

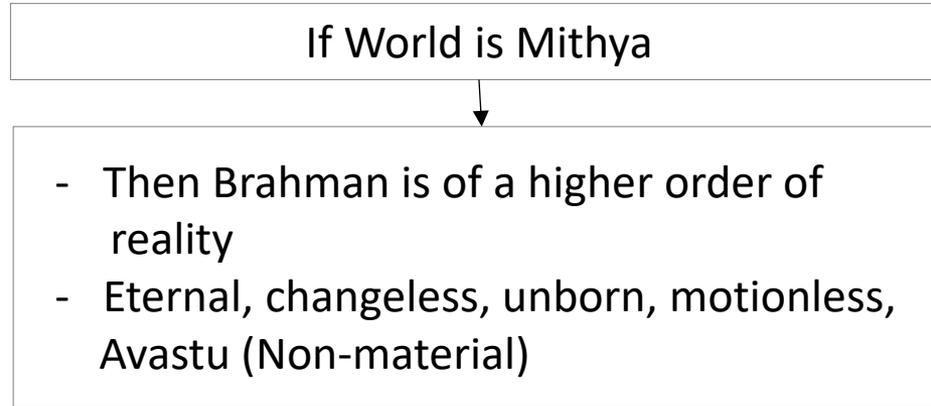
Karana – Karyam	Adhishtana – Adhyasa
<ul style="list-style-type: none"> - Cause – Effect - Same order of reality - Both Vyavaharikam 	<ul style="list-style-type: none"> - Substratum – Superimposition - Higher order – Lower order of reality - Order of reality is different - Paramartikam – Vyavaharikam - Example : Waker – Dream world - Observer – Observed - Observed Prapancha as good as nonexistent - Available for experience

XXXVI)

Dream World	Jagrat World
<ul style="list-style-type: none"> - Available for experience - From wakers standpoint, Adhistana Standpoint, Adhyasa Prapancha as good as not there 	<ul style="list-style-type: none"> - Available for experience - From consciousness, observers standpoint, Adhyasa Jagrat prapancha is as good as not there, not-existent - Jagrat world = Projection from Brahmans standpoint - As good as non existent - Experientially available

XXXVII) Mithya status of World = Revelation of Mandukya Upanishad.

XXXVIII)



XXXIX) Bottom line :

I – Atma = Higher order =
Kutastha

Project my internal
world of thoughts

Sustain the world

Resolve the world

Am not affected by
any event in the
world

XXXX)

I = Waker = Higher order

Project my internal dream
world

Sustain resolve

Not affected by any event in
the dream

XXXXI) I – Atma – Sustain the world by lending existence, consciousness to the world (body + Prapancha)

- Never affected by any event of projected world.
- 4th capsule of Vedanta.

XXXXII) a) Example :

- Alatom – Patterns
- Firebrand = Alatom = Stick with holder of fire at Tip.

b)

Nondual glowing tip	Patterns
- Factual	- Experiential when fire brand is in motion. - Patterns don't have existence of their own.

XXXXIII)

Original consciousness with existence	Seeming world
- Nondual, Advaitam	- Caused by Maya - Varieties of thought patterns in the Mind = world - Seeming plurality created

XXXXIV)

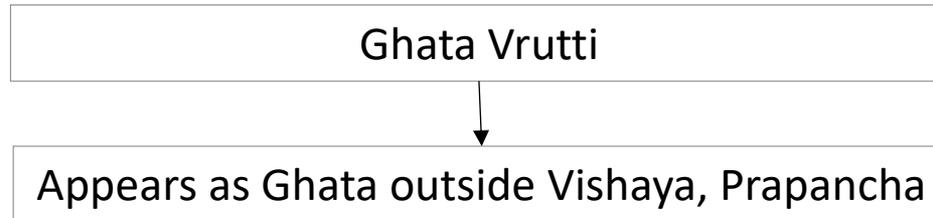
Anvaya	Vyatireka
- Fire brand in motion, plurality experienced	- Fire brand at rest no plurality, only glow of tip

- **Plurality depends on firebrand tip for its existence.**

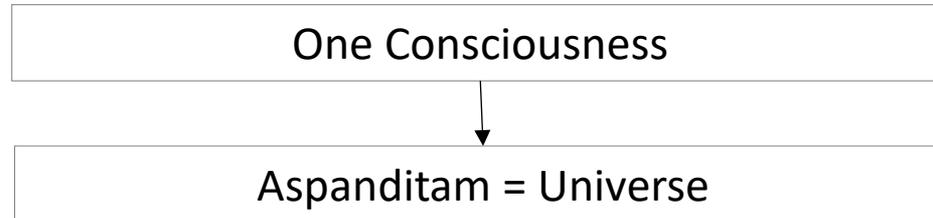
XXXXV) World depends on consciousness in motion.

- Varieties of Vrutti Jnanam come in the Mind of a Jiva during his entire life creating a notion of Jivatma.

XXXXVI)



XXXXVII)



XXXXVIII) 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 sadṛśo 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]

XXXXIX) a) Karana Upasamharanam = Sleep State

- Anabhasa = Patterns absent.

b) Ajam = Akaranam

- Firebrand not Karanam.

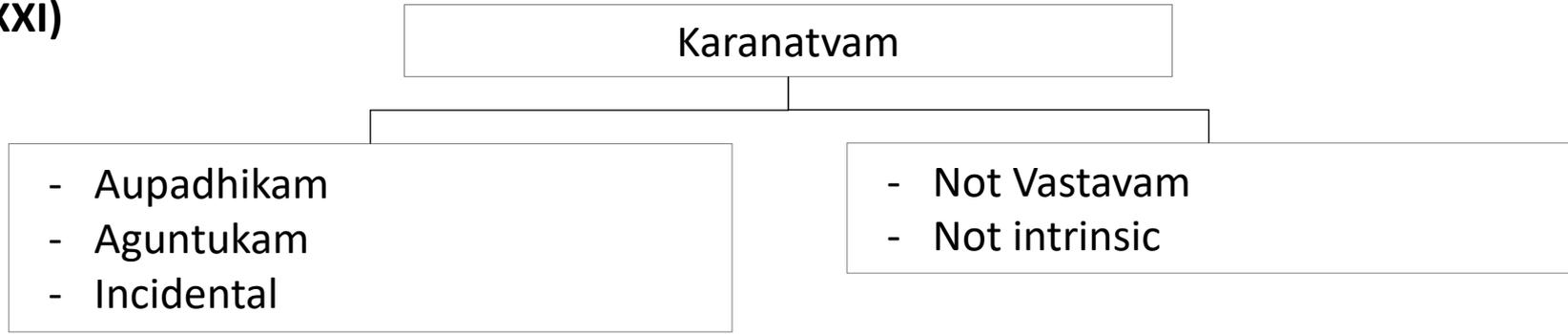
c) Aspandanam Vijnanam

- Consciousness at rest in deep sleep, Samadhi.
- Anabhasam Ajam.
- Not Karanam of Universe.

XXXXX) In the presence of Maya Prapancha – Brahman appears as Karanam.

- In the absence of Maya Prapancha, Brahman is Akaranam.

XXXXXI)



XXXXXII) Thatha Avidyaya :

- Similarly during ignorance time in Jagrat, Dream, consciousness seems to be in association with moving thoughts.

XXXXXIII) Thoughts are in motion during waking and dream.

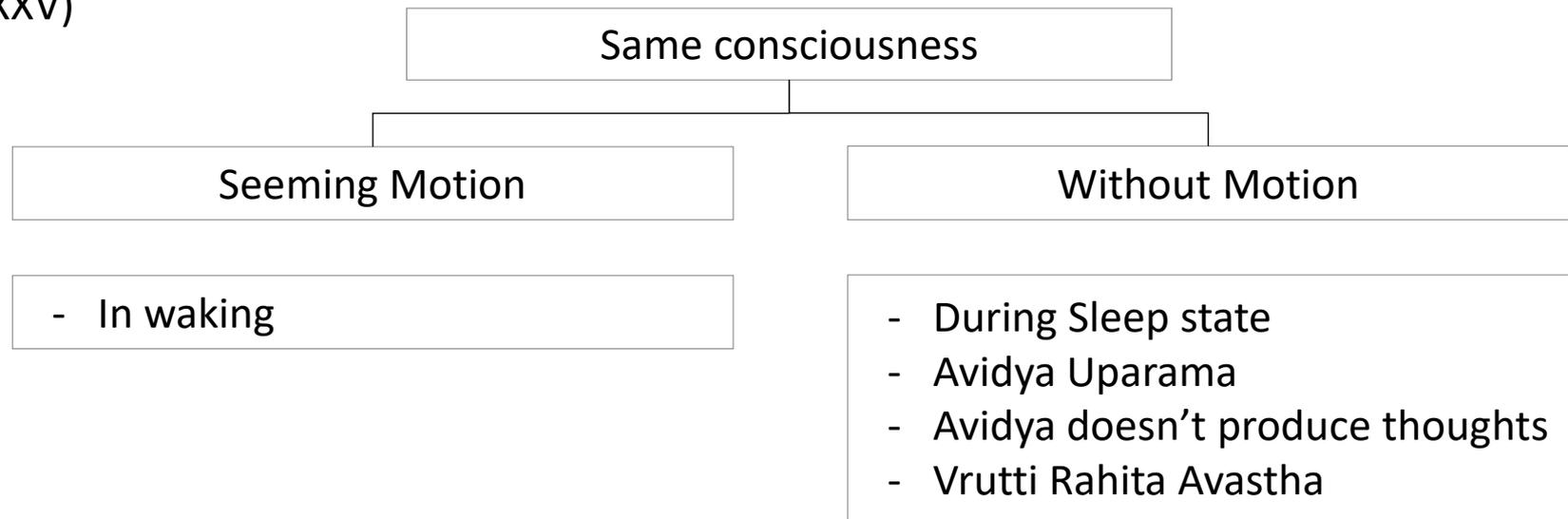
- **Varieties of Vrutti Jnanams rise and fall.**
- **Parallely world seems to exist.**

XXXXXIV) Vichara Sagara :

Vrutti Jnanam	World
Jnana Adhyasa	Artha Adhyasa

- Both simultaneously happen because of Mula Avidya.

XXXXXV)



XXXXXVI) In sleep :

- Consciousness is not in association with moving thoughts.
- No Vrutti Jnanam.
- No world also.
- No Akara – no origination of varieties of things.

XXXXXVII) Ajam = Consciousness is not Karanam also.

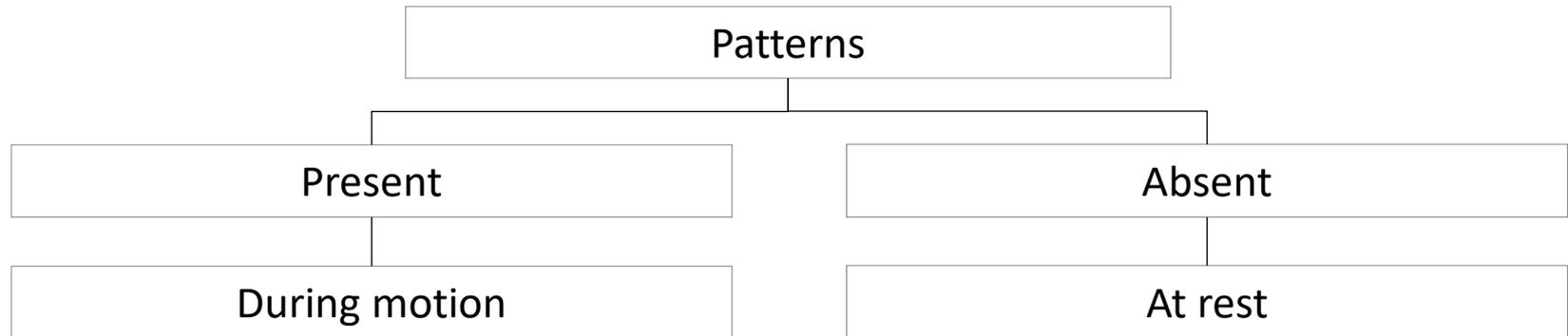
Achalam Bavishyati :

- It becomes motionless consciousness.

XXXXXVIII) Initially, firebrand is at rest, patterns absent

- When firebrand is in motion in a dark room, patterns arise, become existent.

XXXXXIX) For Junior Student :



XXXXXX) For Senior Student :

- Even when fire brand is in motion, patterns are not there.
- On enquiry, during motion also patterns do not exist by themselves.

XXXXXXI) Even when I experience patterns, they are not existent.

- Existence of patterns do not belong to patterns but to fire brand alone.

XXXXXXII) Existence of fire brand, we transfer to pattern

- Pattern do not have existence in 3 periods of time.
- When firebrand is in motion, they seem to have existence.
- They don't have existence.

XXXXXXIII) a) In waking state :

- Whole world says – world has existence.

b) Jnani says :

- World seems to be existent.
- World doesn't have existence of its own.

c) Existence of the world is borrowed from me the observer, consciousness, Turiyam.

d) Gita : Chapter 2 – Verse 16

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

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ |
ubhayōrapī 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]

e) World = Mithya

- Does not have existence of its own in all 3 periods of time.

• I – Chaitanyam alone exist in 3 periods of time.

f)

World	I – Chaitanyam
Does not exist in past, present, future	Exist in past, present, future

g) In the present world appears to be existent borrowing existence from the light of consciousness.

XXXXXXIV) Dakshinamurthi Stotram :

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

viśvandarpaṇa dṛśyamāna 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]

XXXXXXV) Whoever understands this is called a Jnani.

- Anabhasam, Ajam thatha.

XXXXXXVI) Chandogya Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स
पुरस्तात्स दक्षिणतः स उत्तरतः
स एवेदं सर्वमित्यथातोऽहंकारादेश
एवाहमेवाधस्तादहमुपरिष्ठादहं
पश्चादहं पुरस्तादहं
दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७.२५.१ ॥

sa evādhastātsa upariṣṭātsa paścātsa
purastātsa dakṣiṇataḥ sa uttarataḥ
sa evedaṃ sarvamityathāto'haṃkāraśa
evāhamevādhastādahamupariṣṭādahaṃ
paścādahaṃ purastādahaṃ
dakṣiṇato'hamuttarato'hamevedaṃ
sarvamiti || 7.25.1 ||

That bhūmā is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhūmā. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 - 25 - 1]

- I alone appear as Akasha, Vayu, Agni.

XXXXXXVII) World is not a product, not a Karyam, it is an Adhyasa, it is Mithya.

XXXXXXVIII) It does not have existence, of its own, independent of observer consciousness.

XXXXXXIX) What is Mithya?

- Adhyasa – Lower order of reality.

XXXXXXX) Mithya definition :

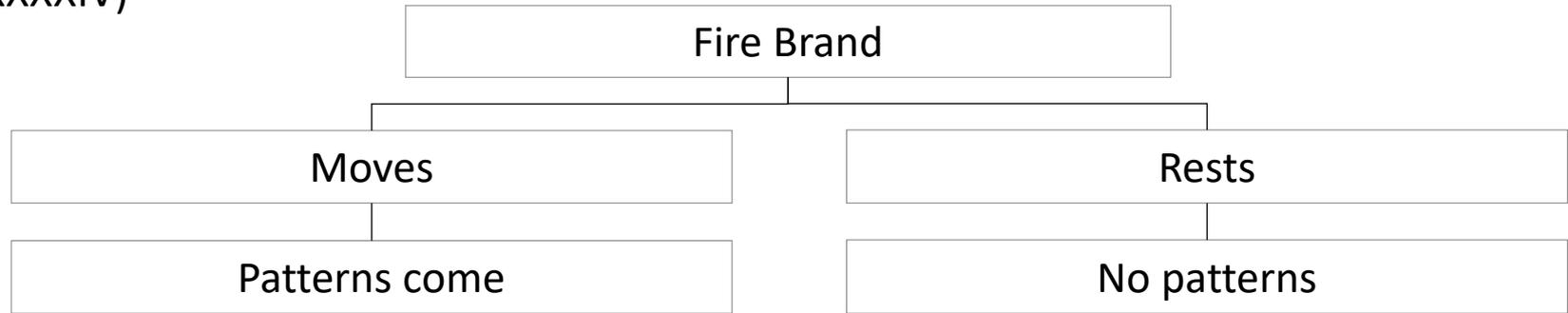
- Anirvachania, not logically explainable.
- More you enquire the world, more mysterious it will become.

XXXXXXXXI) You will never be able to clearly identify what it is, like dream world.

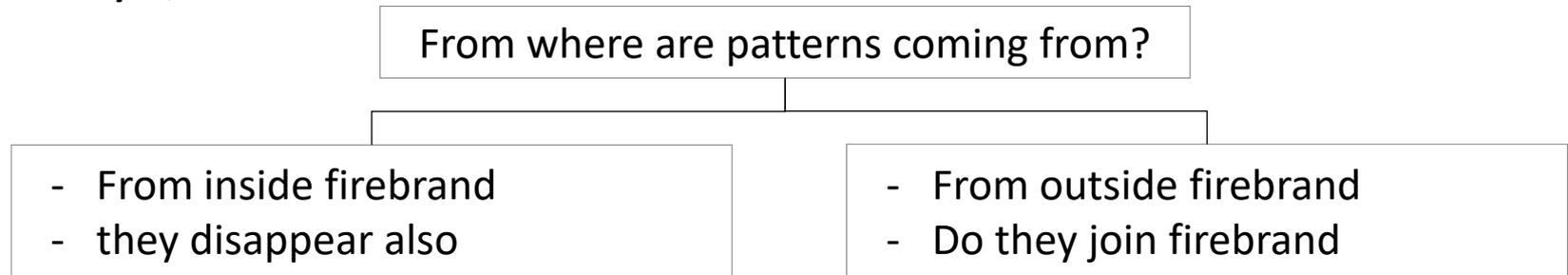
XXXXXXXXII) Anirvachaniyatvam = Definition of Mithya

XXXXXXXXIII) Gaudapada shows by way of patterns.

XXXXXXXXIV)



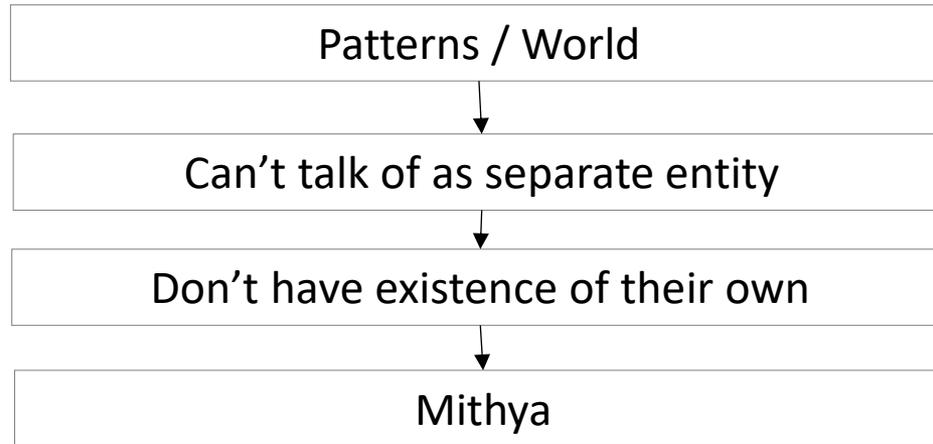
XXXXXXXXV) Question :



XXXXXXXXVI)



XXXXXXXXVII)



XXXXXXXXVIII) Patterns / World – Not inside, outside.

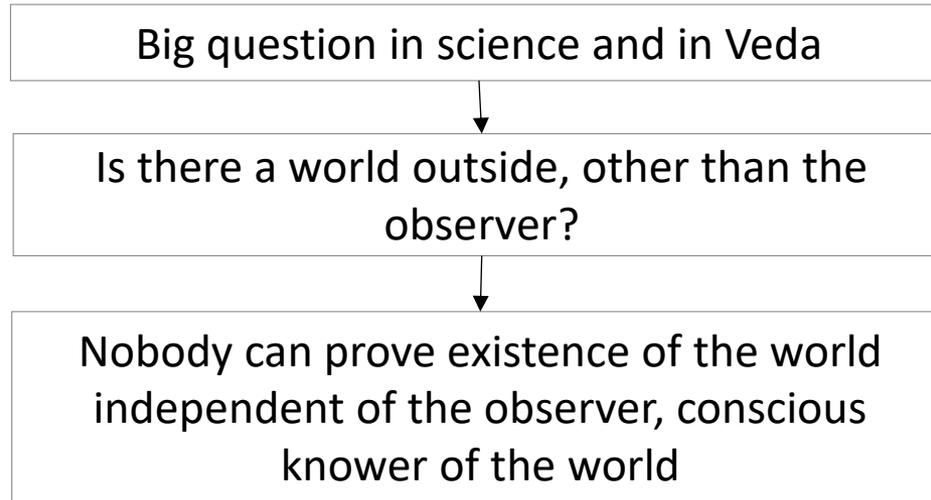
XXXXXXXXIX) External world will always be indefinable, Anirvachania.

- They come out from consciousness and go back into consciousness.
- Without an observer you can't talk about the existence of the Universe.
- That is the status of the world.

XXXXXXXXX) Science struggling to find out what the world is.

- Deeper they go, it becomes more mysterious.
- Say world is undefinable.

XXXXXXXXXI)



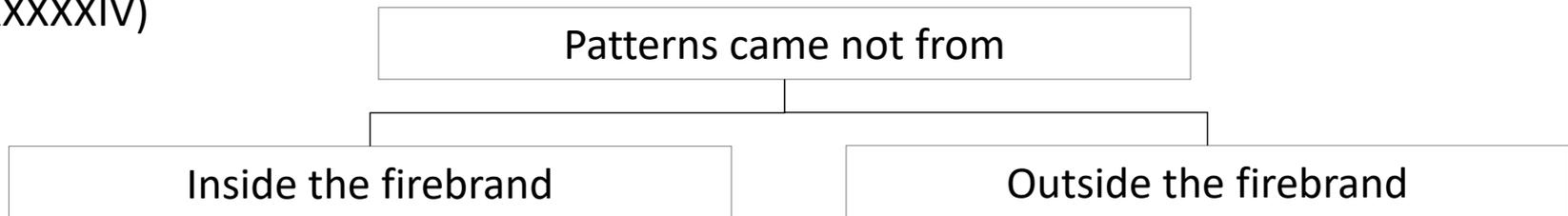
XXXXXXXXXII) Alate Spandamane :

- When one fire brand is in motion, patterns we experience.

XXXXXXXXXIII) Can't say :

- From where the patterns came into existence.

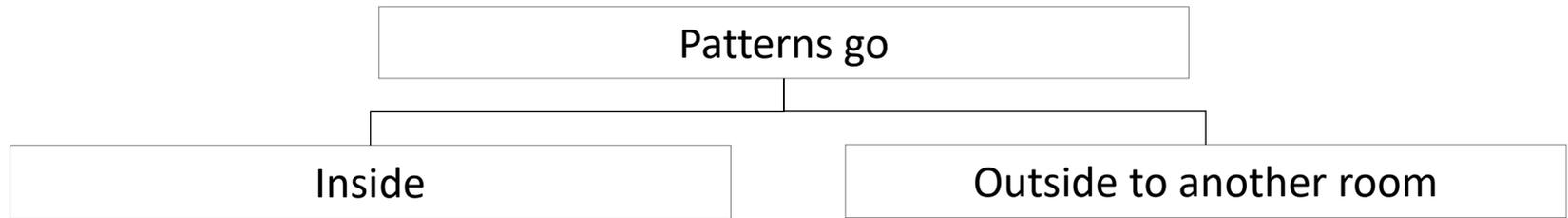
XXXXXXXXXIV)



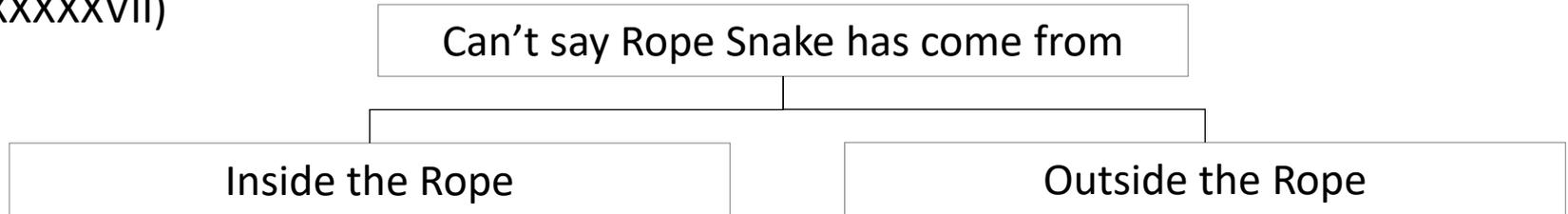
XXXXXXXXXV) Anyotho Bavaha :

- Not coming from outside when fire brand is in motion.

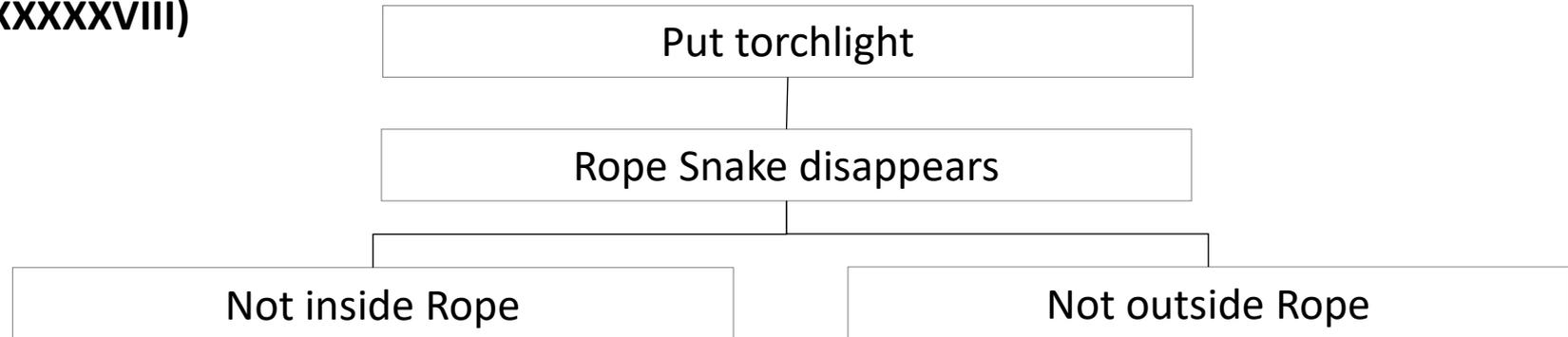
XXXXXXXXVI) When fire brand rests :



XXXXXXXXVII)



XXXXXXXXVIII)



XXXXXXXXIX) Badaha = Can't answer inside or outside

= Only negated

- World is Badaha, negated in sleep.

XXXXXXXXXX) Sanchita karma of Jnani goes by Jnanam.

- Sanchita Karma is Baditam.
- It doesn't really exist in 3 periods of time, seemingly exists and Jivas get trapped, attached.

XXXXXXXXXXI)

Ajnana Kale	Jnana Kale
Sanchita seems to exist	Does not exist

XXXXXXXXXXII) **Na Alatam Eva Pravishatu :**

- Patterns don't go anywhere.
- To understand Sanchita Karma, we must know what is Baditaha.
- Sanchita Karma – Baditam Bavati.

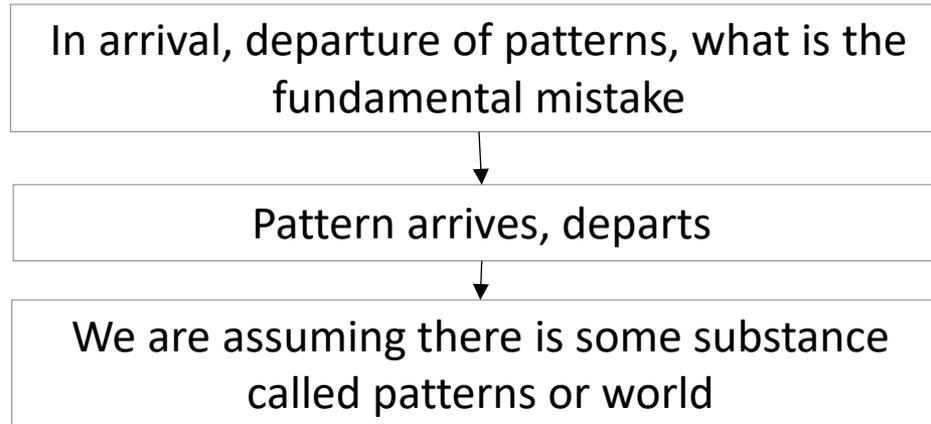
XXXXXXXXXXIII) Why we are not able to logically explain arrival or departure of patterns or the world?

XXXXXXXXXXIV) Departure of patterns or departure of the world, we cannot logically explain.

XXXXXXXXXXV) Where is the mistake?

- Diagnosis of intellectual problem

XXXXXXXXXXVI)



XXXXXXXXXXVII) Verbs :

- Coming, going arriving, departing possible only when there is a subject, noun, thing, substance.

XXXXXXXXXXVIII)

Krishan Rama / Pattern	Comes, goes
Subject, Noun	Verb

XXXXXXXXXXIX) Pattern = Word used, no thing called pattern.

- Fire brand alone exists.
- Pattern = World, not thing by itself.

XXXXXXXXXX)

Consciousness	Jiva – Jagat – Ishvara
Observer	Word
Exists	Mithya
Like Fire Brand / Clay	Like Patterns / Pot

XXXXXXXXXXI) Wrong assumption – Mistake

- There is a substance called Pot / Pattern / Jiva / Jagat / Ishvara.

XXXXXXXXXXII) We add nouns, adjectives, verbs

- Pot originates from clay.
- World originates from Brahman.

XXXXXXXXXXIII) 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]

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

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca ।
evam 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]

XXXXXXXXXXIV) We assume thing called Pot / Ring / World

- World / Pot is born, originates is a mistake.
- Build up huge castle on arrival of Pot / Body / World.

XXXXXXXXXXV) Is there a thing called Pot, world.

- Substance = Clay / Brahman / Chaitanyam / Turiyam.
- Substance not nothing, blankness.

XXXXXXXXXXVI) Biography of Pot / World – arrival, departure = confusion.

XXXXXXXXXXVII) 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]

XXXXXXXXXXVIII) Actual world does not originate does not move about, does not resolve.

XXXXXXXXXXIX) Jiva does not originate, does not move about, resolve.

- It is magic show of Maya.
- All these are words, Vacharambanam Vikaraha.

XXXXXXXXXXXX) Clay alone was, is, will be.

- Entire world = Word

XXXXXXXXXXXXXI) Remove “L” from world, becomes word.

- **When Ajnanam goes, world becomes a word.**

XXXXXXXXXXXXXII) Pot not substance, clay is substance.

- World not a substance, truth, content, essence substance of the Universe is consciousness.

XXXXXXXXXXXXIII) What is consciousness?

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
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcōpaśamaṁ 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]

XXXXXXXXXXXXIV) One Consciousness alone is the content of the Universe.

- How to see the consciousness?
- You can't see because you are the subject consciousness.

XXXXXXXXXXXXV) Vijnanam Anandam Brahma

- Ayam Atma Brahma.
- I the observer am the truth.

- Everything I observe is patterns in motion.
- I alone AM.
- Anena Jeevane Anupravishya Nama Riupa Vyakaravani Tad Deiva Anyarute Asit
- Tan Nama Rupabyam Eva Vyakriyate.

XXXXXXXXXXXXXVI) Upanishad says – 2 things exist.

I	Nama Rupa
<ul style="list-style-type: none"> - Pure Consciousness - Lends existence - Satyam 	<ul style="list-style-type: none"> - Body, Mind, World - Borrows existence for appearance - Mithya

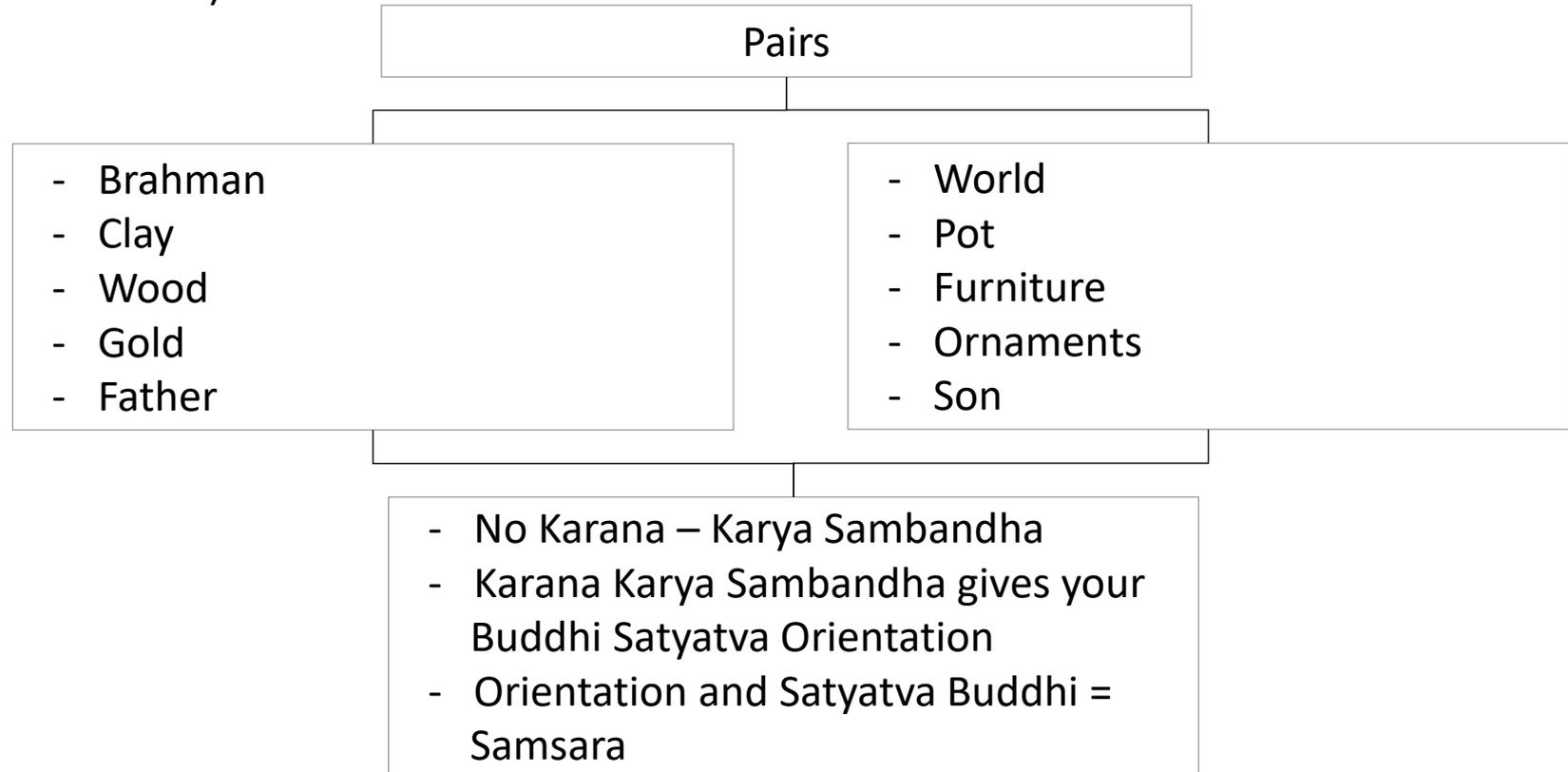
XXXXXXXXXXXXXVII) Extend fire brand example to you and the world.

- Powerful Shloka – Karika No. 50
- Go through Mandukya Upanishad again again until you get full impact of Turiyam Brahma revelation.

XXXXXXXXXXXXXVIII) Gaudapada establishing Ajati Vada

- | |
|--|
| <ul style="list-style-type: none"> • Non origination of the world from Brahman or Atman. |
|--|

XXXXXXXXXXXXIX)



XXXXXXXXXXXXX) Karya – Karana Bhava Drishti = Samsara

- **Ajativada = Moksha**

XXXXXXXXXXXXXI) Example in Chapter 4 :

- Firebrand patterns
- Superficially seen firebrand is cause of patterns
- Superficially cause – effect relationship seems to exist.
- Brain is used to conditioning, orientation.

XXXXXXXXXXXXII) Breaking this conditioning is job of Upanishad.

- We extend clay – Pot to Brahman – world.
- Conditioning is very strong.

XXXXXXXXXXXXIII) Initially Veda accepts cause – effect relationship between Brahman – World because our orientation is very strong.

XXXXXXXXXXXXIV) Trust of student is won over by logic.

- Clay – Pot can't have cause – effect relationship.
- What is the logic?

XXXXXXXXXXXXV) a) Clay – Pot = 2 words not 2 substances

- Relationship requires 2 things.
- 2 words used, hence mistake.

b) Pot does not exist separate from clay.

- Mistake : We assume 2 separate, independent substances in cause – effect.

XXXXXXXXXXXXVI) Pot does not exist separate from clay.

- **World does not exist separate from Turiyam Brahma.**

XXXXXXXXXXXXVII) Different example used in Chapter 4.

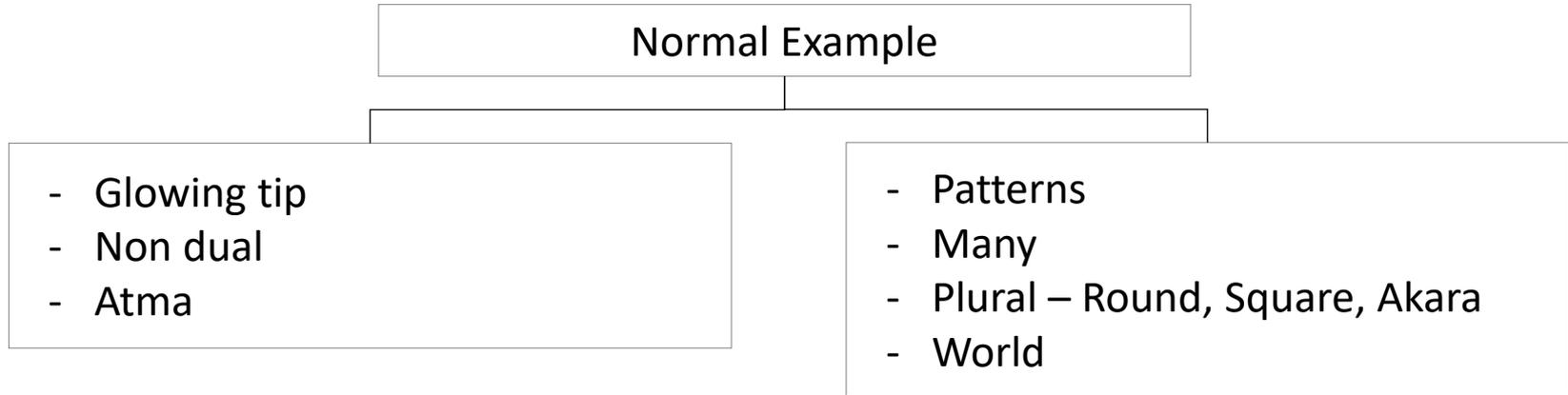
Normal Example :

- One clay – Appears as many Pots.

Here :

- One Agarbatti glowing Tip (Nondual) – Appears as Many patterns in motion.

XXXXXXXXXXXXVIII)

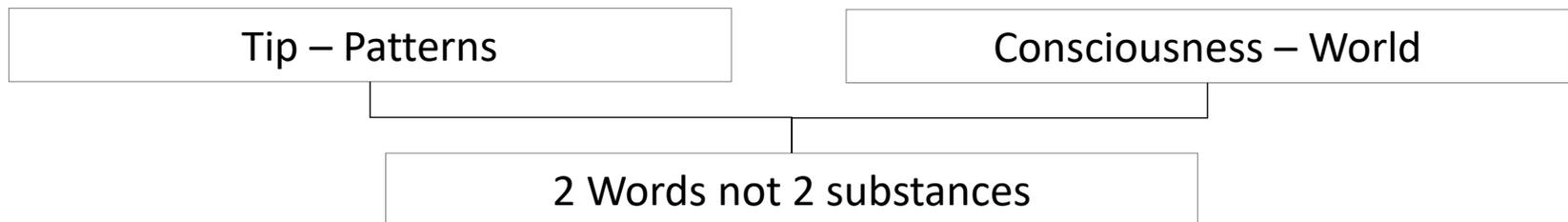


XXXXXXXXXXXXIX) Seemingly there is cause – effect relationship between fire tip and patterns, Brahman / consciousness and world

- No real relationship

Tip / Consciousness	World / Patterns
<ul style="list-style-type: none">- Satyam- Independently existing	<ul style="list-style-type: none">- Mithya- Dependently existent

XXXXXXXXXXXXX)



- Hence nondual, Advaitam

XXXXXXXXXXXXXII)

4 Statements

Firebrand in Motion – Patterns are experienced - 2 statements

Fire brand at rest – patterns are not experienced

- Patterns don't come from moving firebrand
- Karika 50 – 1st line
- Tay Alata Nirgataha

- Patterns come from elsewhere
- Karika No. 49 – 1st line Tey Ne Anyatho Buvaha

- Patterns don't resolve into fire tip
- Karika No. 49 – 2nd line
- Na Alata Pravishanti

- Patterns don't resolve elsewhere
- Karika No. 50 – Tey Anyatho Anyat Nisspandatatya

XXXXXXXXXXXXXIII) What is the logic?

- You can't talk about patterns coming, going.
- Patterns – Tip – 2 words not 2 substances independently existing.
- Patterns do not exist as a separate entity.

XXXXXXXXXXXXXII) 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
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]

XXXXXXXXXXXXXIII) Logic :

- a) Every product = Word, not a separate thing.
- b) Ring, Bangle, Chain – All 3 are Gold

- 3 Words
- 3 Names, functions, forms
- Weight of Chain = Weight of Gold
- No separate weight of Chain.

XXXXXXXXXXXXXIV) World appears to be independently existing product because of Nama, Rupa, Kriya.

XXXXXXXXXXXXXV) Bottom line :

- Patterns don't come and go factually.
- Patterns are words not 2 separate substance.

- We experience patterns as though they are independent entity, even though they are mere words.
- Truth = One Tip

XXXXXXXXXXXXXVI) Karika No. 50 :

Crucial Word :

- Dravyatha Abava Yogataha.
- Patterns are only appearances, not separate substances.
- World = Like Pattern = Not separate from consciousness, hence non dual Atma, Brahman.

XXXXXXXXXXXXXVII) Intellect gets Tired in logical analysis.

- Maintain alertness throughout class.

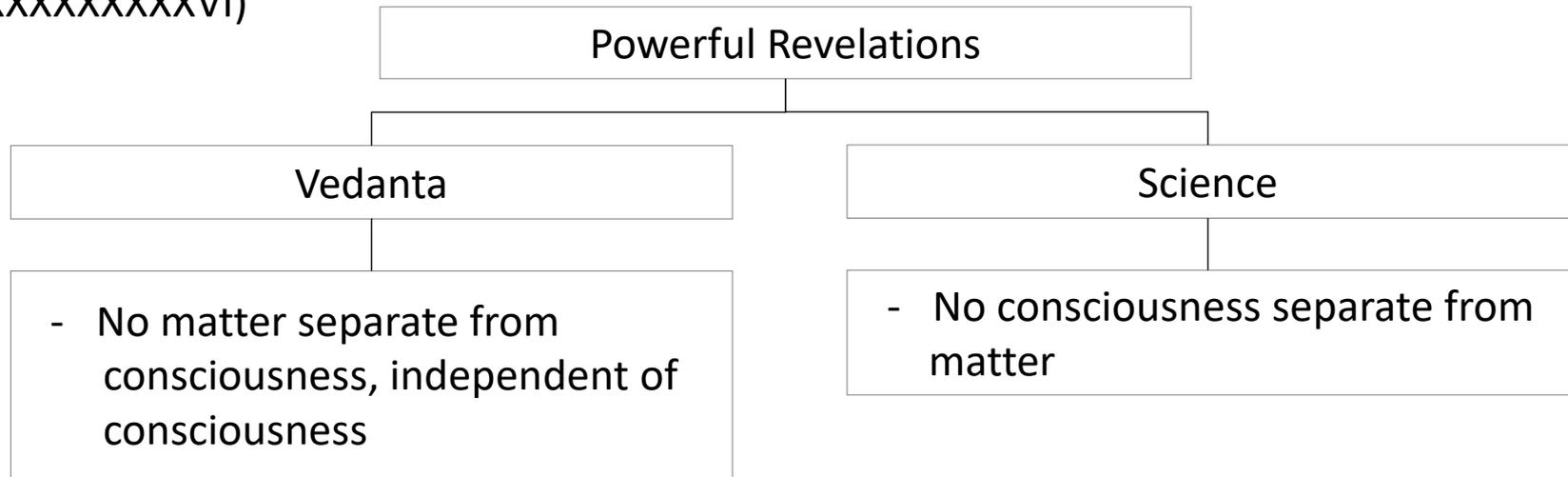
**XXXXXXXXXXXXXVIII) Ultimate substance of the Universe = Satyam, Jnanam, Anantam, Turiyam
Brahma.**

XXXXXXXXXXXXXIV) World = Seeming appearance, Mithya not Tuchham.

XXXXXXXXXXXXXV) Extend Alata example to Brahman – World

- Consciousness – Matter

XXXXXXXXXXXXXVI)



XXXXXXXXXXXXXVII) Why?

- Abhasasya Aviseshataha
- World = Abhasa, appearance like patterns / pot / ring.

XXXXXXXXXXXXXVIII) Example :

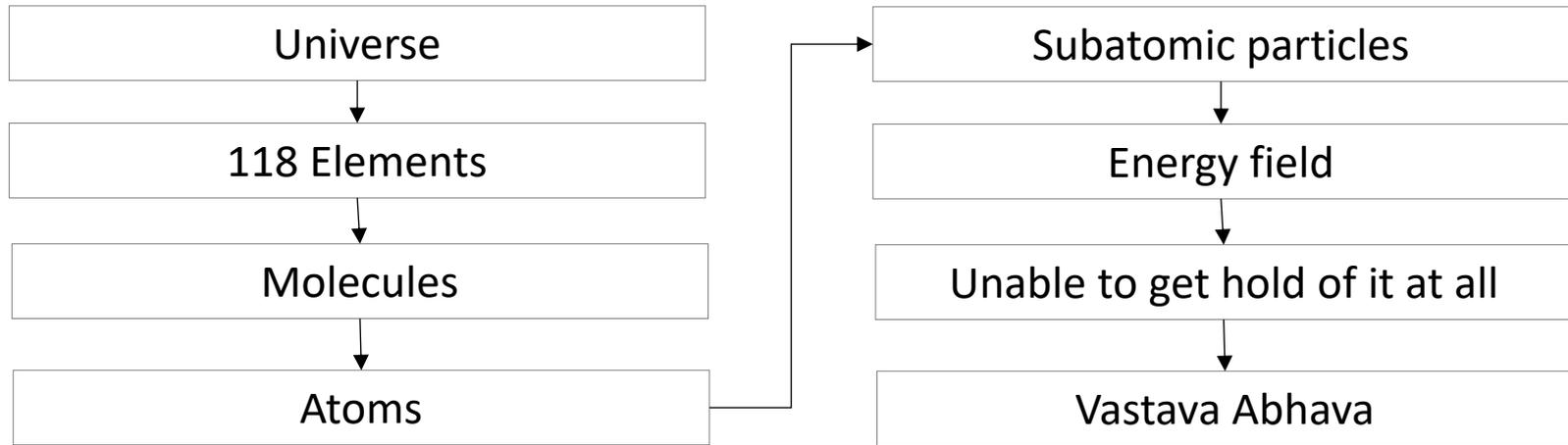
- Alatau Na Nirgataha
- Patterns have not come out of fire tip.
- They appear to come out.
- Unlike house not a concrete substance.

XXXXXXXXXXXXXIX) They don't have substantiality of their own.

- Now weight or their own.

XXXXXXXXXXXXXX) More you probe the finite world more mysterious it becomes.

XXXXXXXXXXXXXXXXXI)

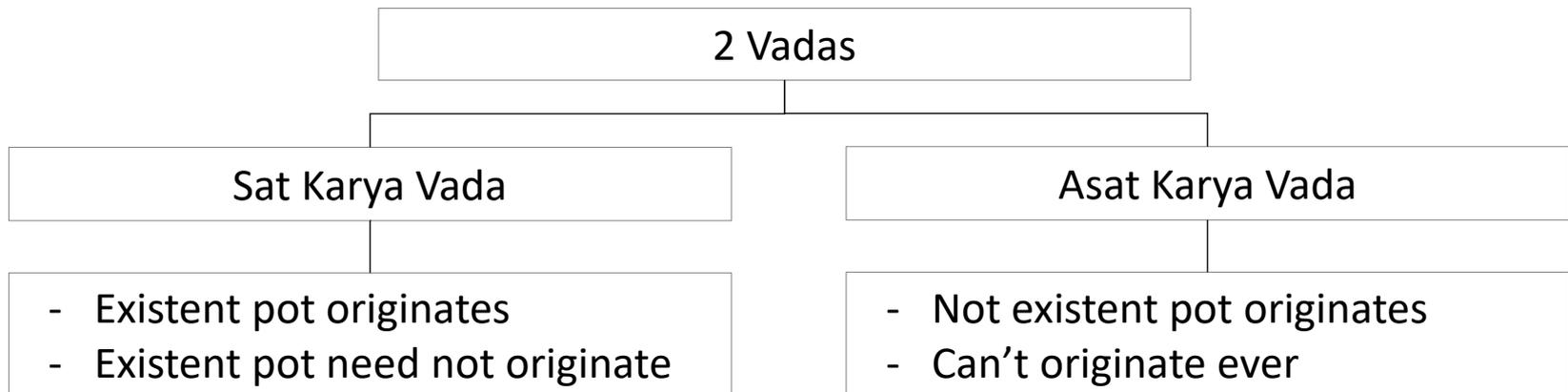


XXXXXXXXXXXXXXXXXII) **Bottom line :**

- World is not a substantial entity (Like patterns only).

XXXXXXXXXXXXXXXXXIII) If world is a substance we can talk of arrival, original, departure, resolution.

XXXXXXXXXXXXXXXXXIV) **Discussed before :**



XXXXXXXXXXXXXXXXV) Non-substantial patterns are only appearances, can't come and go really.

XXXXXXXXXXXXXXXXVI) w.r.t. Brahman, consciousness, origination, movement, resolution, Vastutvam, Srishti, Sthithi, Layaha all are similar to the patterns.

XXXXXXXXXXXXXXXXVII) Same true for Consciousness

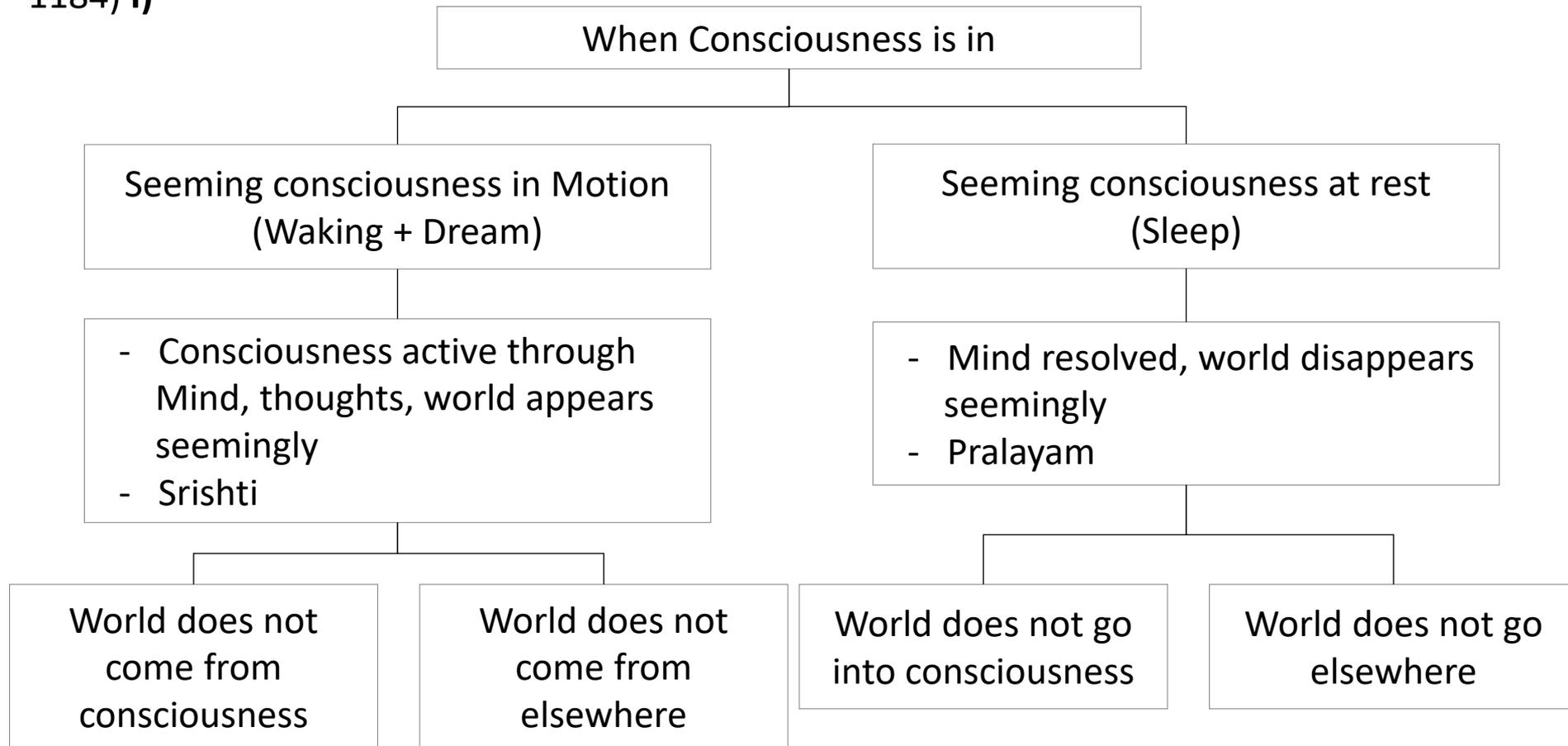
- Aviseshataha = Tulyatvat.
- World not substantial entity separate from Consciousness.

XXXXXXXXXXXXXXXXVIII) What is logic?

- World is similar to pattern of fire brand.

XXXXXXXXXXXXXXXXIX) This will be explained in following verses.

1184) I)



II) Appearing, disappearing world is Mithya

III) How world + patterns are similar?

- World solid entity for us.

- **If no observer, consciousness, we believe world exists independently.**

IV) Scientist :

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

V) Vedanta :

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

VI) Jagat = Drishyatvat Mithya

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

- Rope Snake
 - Shell Silver
 - Dream
 - Screen – Movie
- Conclude Advaitam is wrong

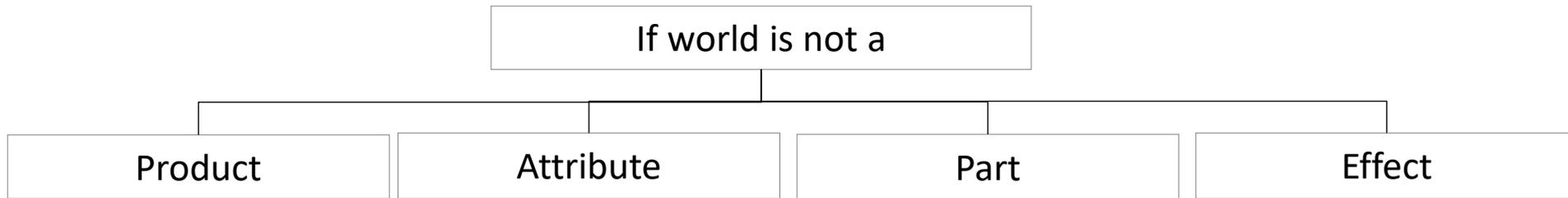
VIII) Consciousness is actually motionless in 3 periods of time.

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

IX) Initially Veda Admits

Brahman	World
Karanam	Karyam

X) Later it negates



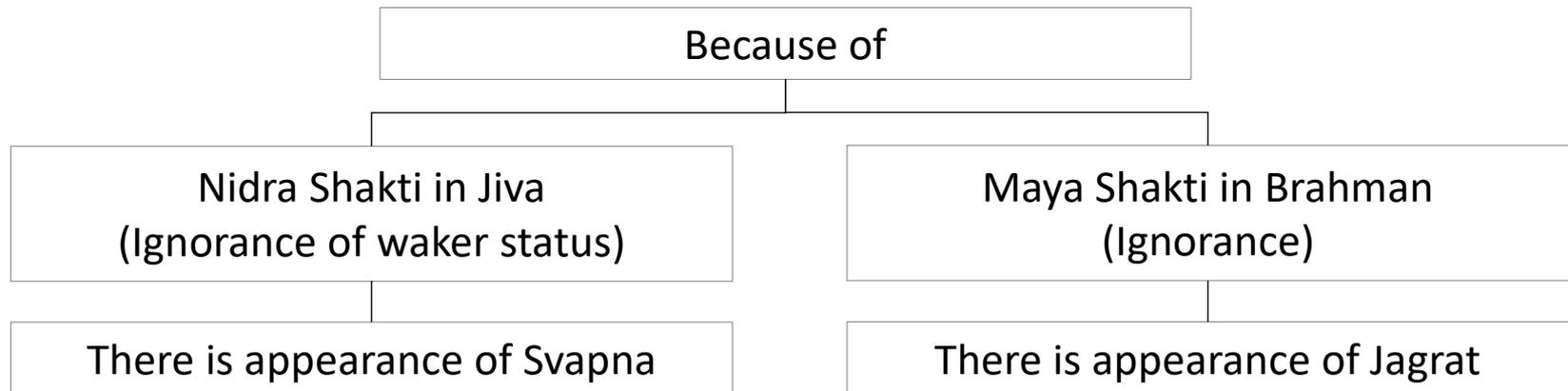
- It is an appearance in Brahman who causes it?

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

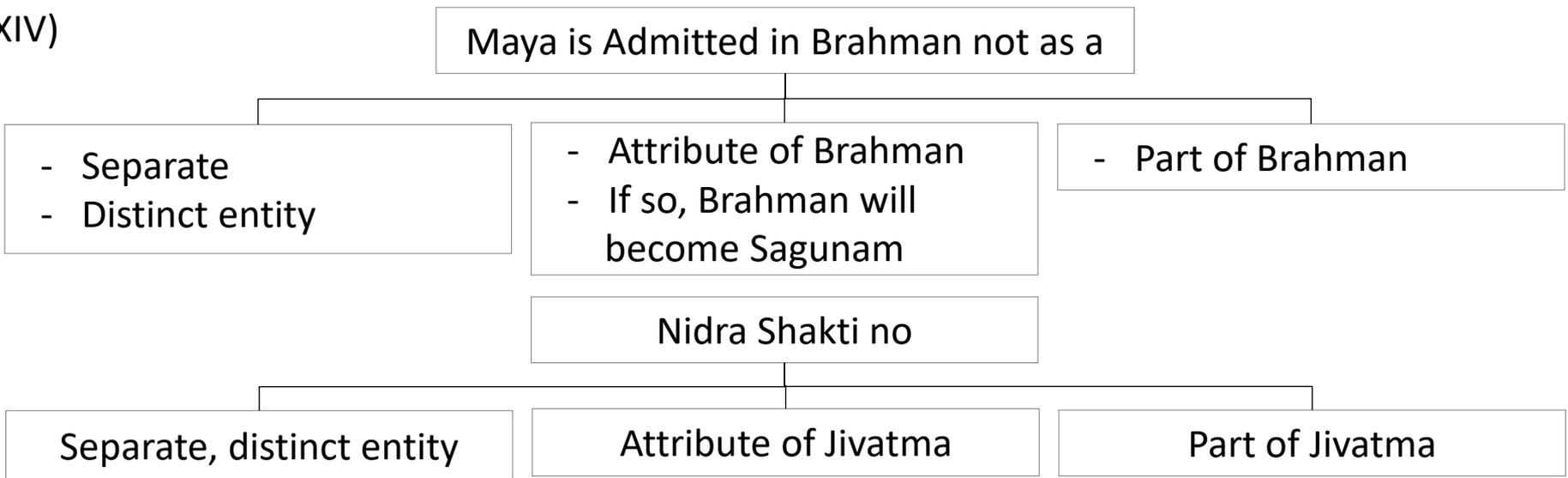
XII) Maya Shakti is Anaadi like Brahman, eternally present in Brahman.

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

XIII)



XIV)



- Brahman is partless.

XV) What is relationship between

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

XVI)

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

XVII)

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

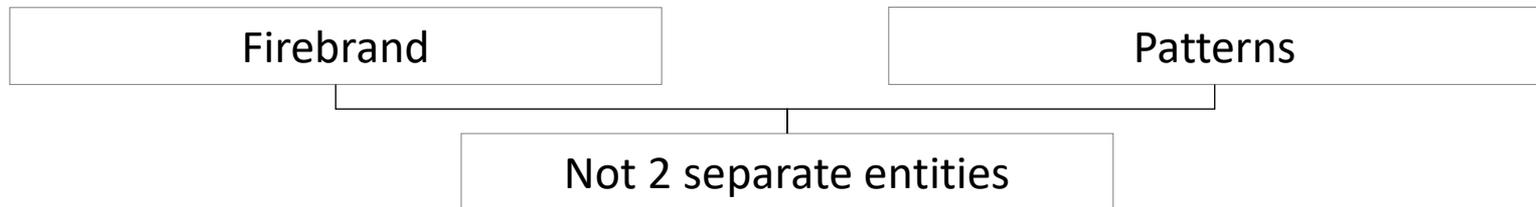
XV) Why can't we accept cause – effect relationship between Brahman and World?

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

XVI) Why seeming? Important argument

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

XVII)



- Patterns do not exist separate from fire.

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

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

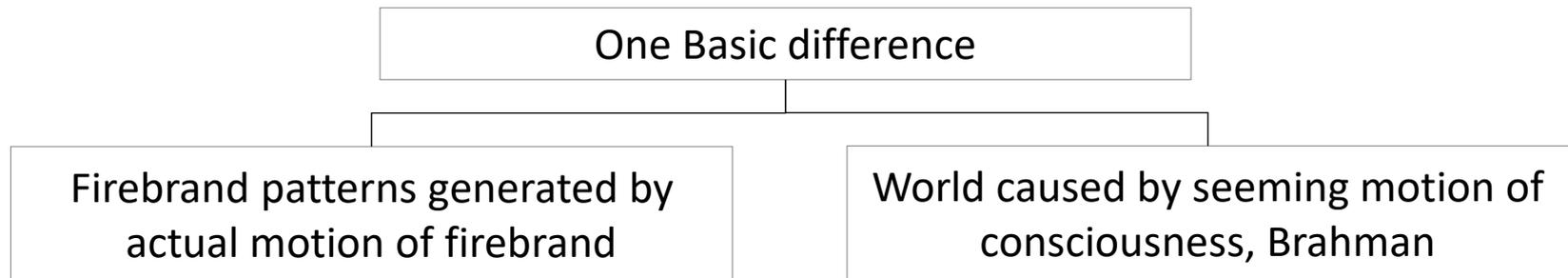
XIX) How do you prove pot has no cause – effect relationship, does not exist separate from clay.

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

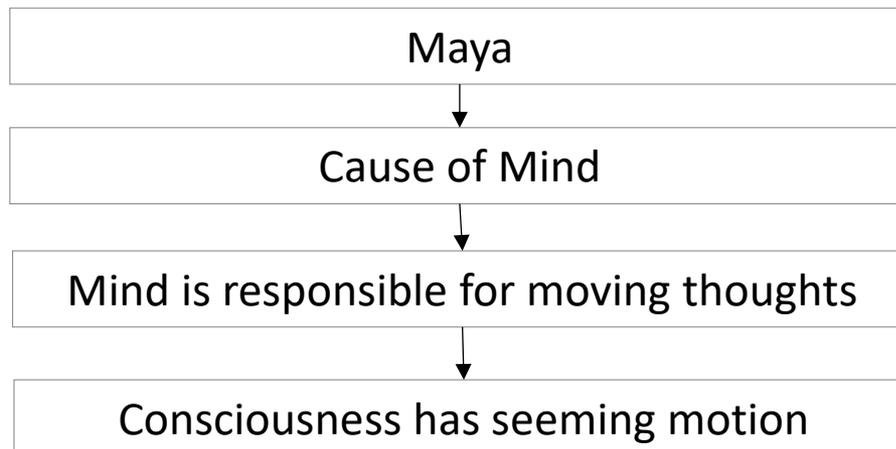
XX) Brahman and world not counted as 2 but as Satyam – Mithya.

- Since there are no entities, there is no Sambanda between Brahman and world not counted as 2 separate entities.
- Therefore, there is no Karya – Karana Sambandha.

XXI)



XXII) How it is seeming motion?



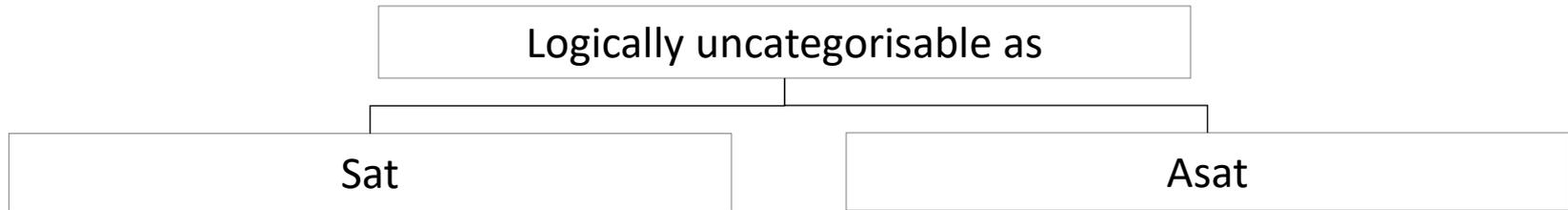
XXIII) World – Consciousness – don't have cause – effect relationship

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

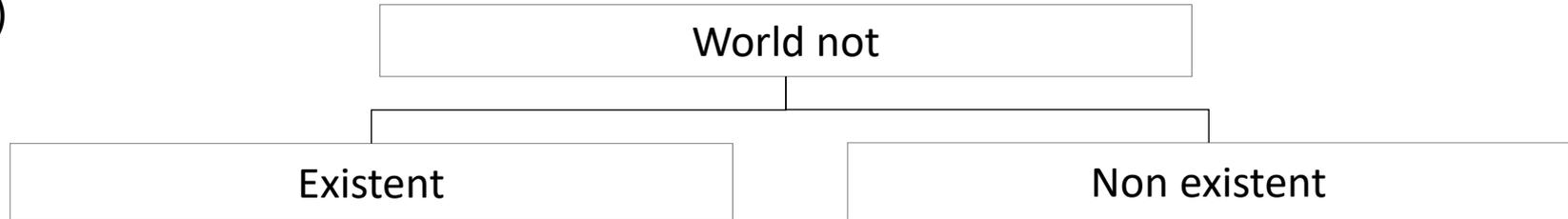
XXIV) What is an appearance?

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

XXV)



XXVI)



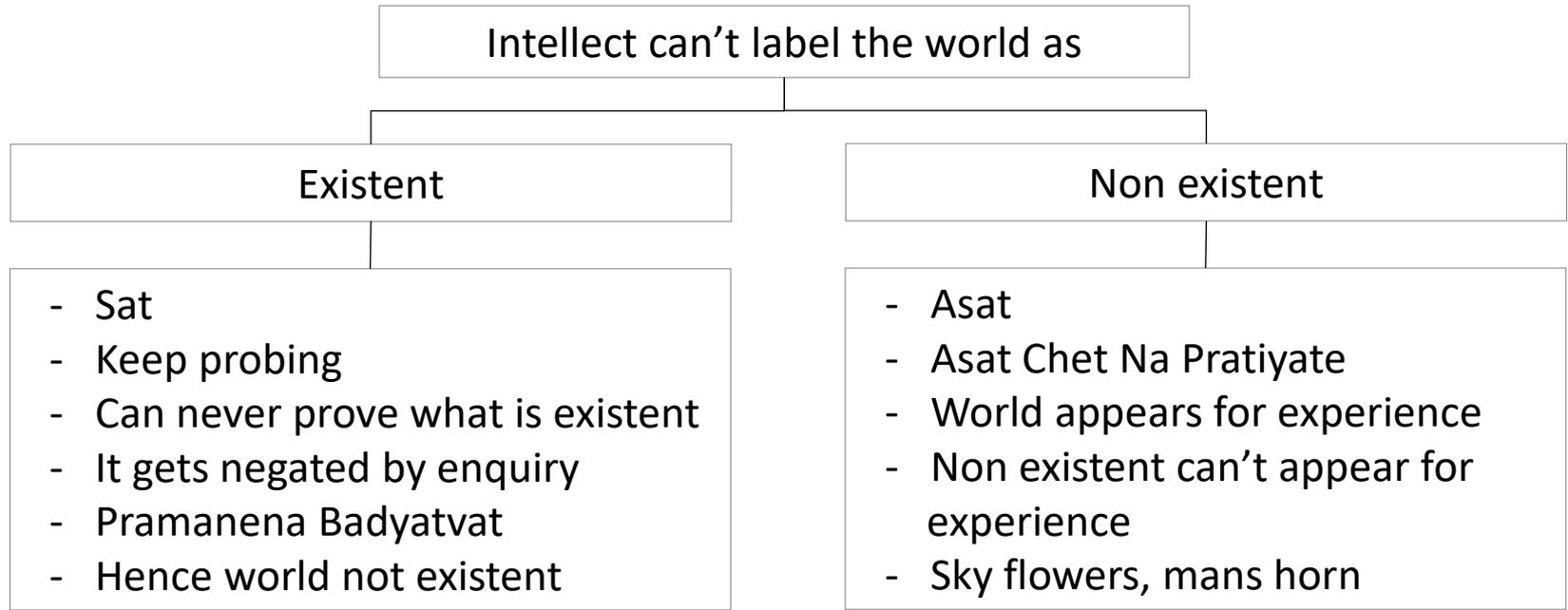
XXVII) Intellect wants to categorise everything in the world, label everything.

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

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

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

XXIX) Vedanta :



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

XXXI) 2nd Chapter :

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

XXXII) Sat Asatbyam Anirvachaniyat

- Hence world is called Mithya, Vitatam, Achintyat.

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

XXXIII) Gita : Chapter 9 – Verse 4, 5

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

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

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

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

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

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

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

XXXIV) How we commit mistake of reality of patterns

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

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

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

XXXVII)

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

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

XXXVIII) How do you explain experience of the world?

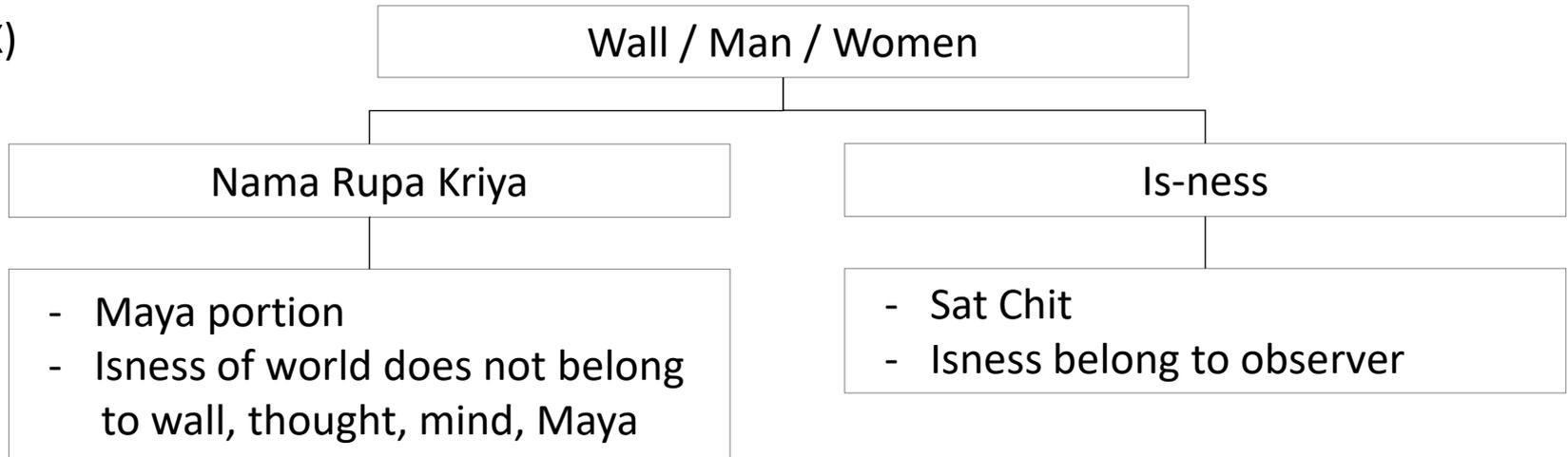
- How is isness in the world experienced?
- Isness of the wall does not belong to wall.
- Isness of the world doesn't belong to the world.

XXXIX) It is borrowed from the observer of the world

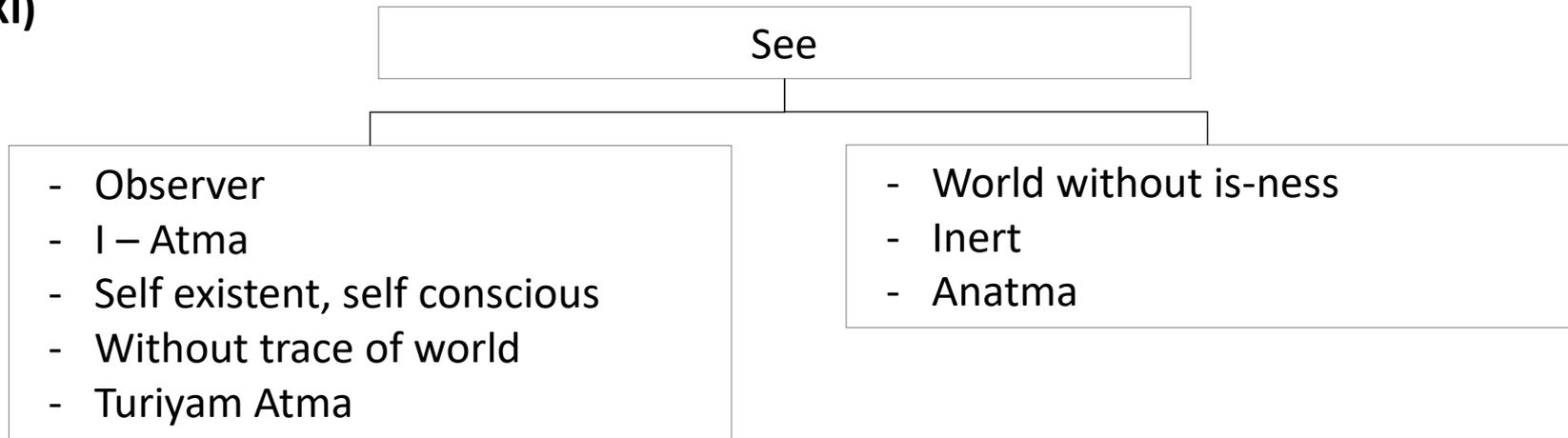
• **Observer lends existence to the world.**

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

XXXX)



XXXXI)



XXXXII)

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

- Iti Samuda Artaha

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

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

XXXXV) There is only one

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

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

XXXXVII) What type of consciousness?

- Ajam, which does not originate from matter.

XXXXXXVI) Mandukya Upanishad – Example of nonduality :

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

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

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

- Conveys one idea :

Cause – effect requires 2 separate things, substances.

XXXXXXVIII)

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

2 separate substances

XXXXXIX) Brahman – World not 2 separate substances.

- No world separate from Brahman.

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

- **Atma – not Dravyam or Guna.**

XXXXXXI) Why Atma not a substance?

a) Substance = Locus of attributes.

- **Atma = Nirguna, attributeless.**

b) Atma Dravyam Na bavati, Nirgunatvat.

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

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

e) Why not 2 separate substances?

Example :

- Firebrand – Patterns

f) Gist of Shloka :

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

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

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

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

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

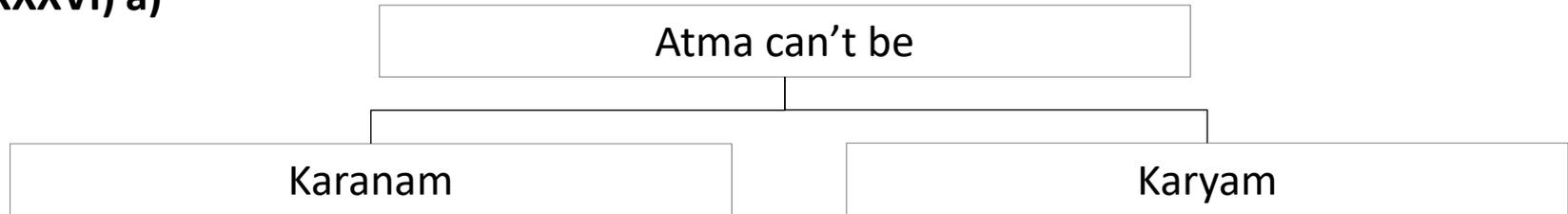
- Orange is an attribute of thread not an independent substance.

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

c) Atma is not a substance, Nirguna.

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

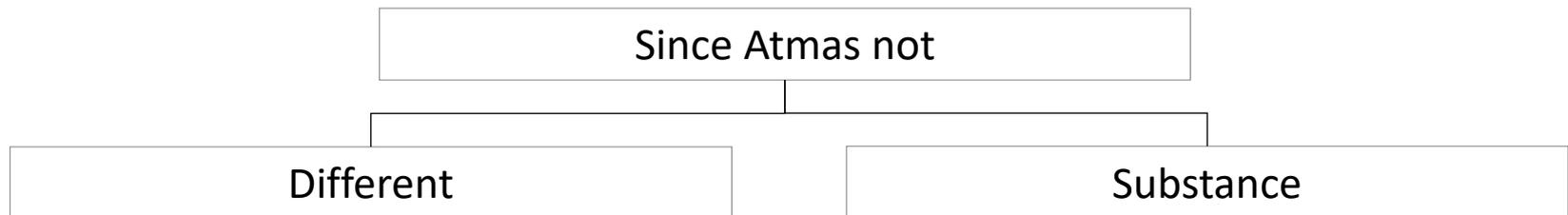
XXXXXXVI) a)



b) Atma Ekaha :

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

c)

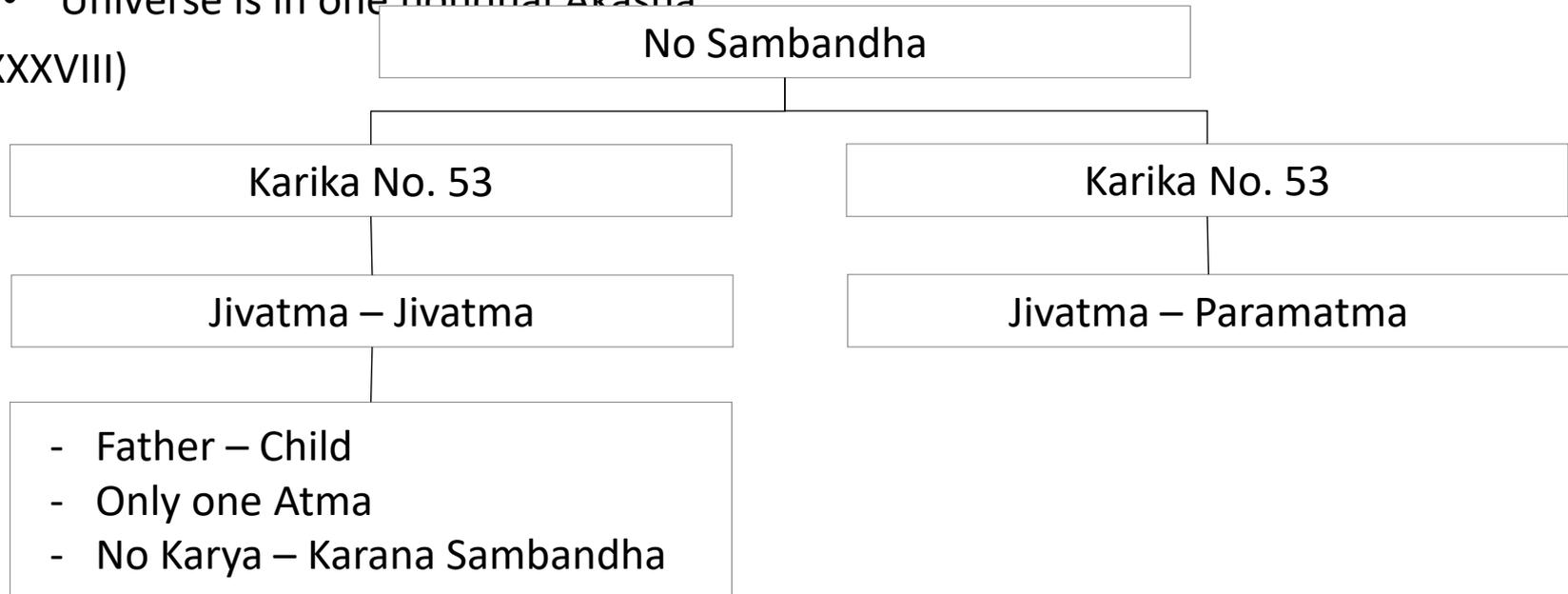


- Atma not Karanam or Karyam.
- Very important conclusion for 7th mantra of Upanishad.

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

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

XXXXXXVIII)



XXXXXXIX) Karika No. 53 :

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

XXXXXXX) Karika No. 54 :

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

XXXXXXXXI) Consciousness not born out of matter.

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

XXXXXXXXII) Many Consciousness = Myth.

- There is a mysterious appearance called world.

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

- Chittam = Atma Vijnana Svarupa
↓ = Pure Consciousness

Atma

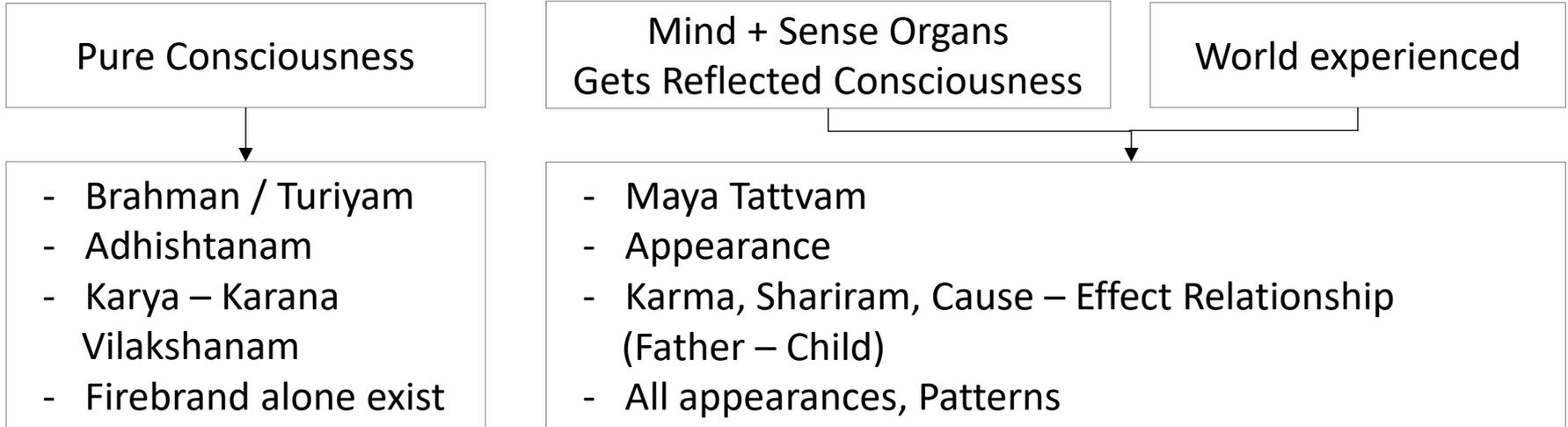
XXXXXXXXIV)

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

XXXXXXXXV) For Senior student :

- a) Transcend law of Karma, Body, Cause – Effect relationship.
- b) They are all appearances in Atma, Pure Consciousness, Adhishtanam.

c)



XXXXXXXXVI) Drishti Srishti Vada :

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

XXXXXXXXVII)

Junior Student	Senior Student
<ul style="list-style-type: none"> - Law of Karma 	<ul style="list-style-type: none"> - Appearance, Abhasa - No Prarabda Admitted - For Manisha, wise - Transcends cause – Effect relationship - Transcends time, owns immortality, Nitya Mukti Svarupa

XXXXXXXXVIII) Hetuh Phalam Ajatim Pravishanti :

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

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

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

- They are very sure, Pratipadyate.

XXXXXXXXXI) Atma alone exists

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

XXXXXXXXXII) Do we really need this knowledge.

Gaudapada says :

- This Jnanam is required for Moksha, freedom from cycle of birth, death, notion of Jivatvam, gives liberation.
- I can claim, I am immortal Atma with this knowledge.
- Drop Jiva Bhava, own up Brahma Bava.

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

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

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

XXXXXXXXXV) Established :

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

XXXXXXXXXVI) Have Adhishtana Adhyasa Sambanda

- Major shift in approach vision.

XXXXXXXXXVII) By changing language what is the difference?

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

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

Brahman	Adhyasa
Higher Order	Lower Order

XXXXXXXXXX) Another expression used is :

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

XXXXXXXXXI) Post Shankara – uses Vivarta

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

XXXXXXXXXII) **Evam :**

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

1 st – 2 nd Pada	3 rd Pada
Karyam	Karanam

XXXXXXXXXIII) None of them is origination

- All appearances, Adhyasa.
- **Shankara calls it Abhava = Adhyasa.**

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

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

XXXXXXXXXV) Pratipadyate, Brahma Vidaha, Manishinaha

- Gist of Karika No. 54 over

XXXXXXXXXXVI)

Universe	Cause
Product	Brahman

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

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

XXXXXXXXXXVIII)

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

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

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

XXXXXXXXXX) As Karta, Aham Bokshye

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

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

XXXXXXXXXXII) This identification, ego will ruin my life.

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

XXXXXXXXXXIII) Obsession with Samsara Mind, not casual thinking.

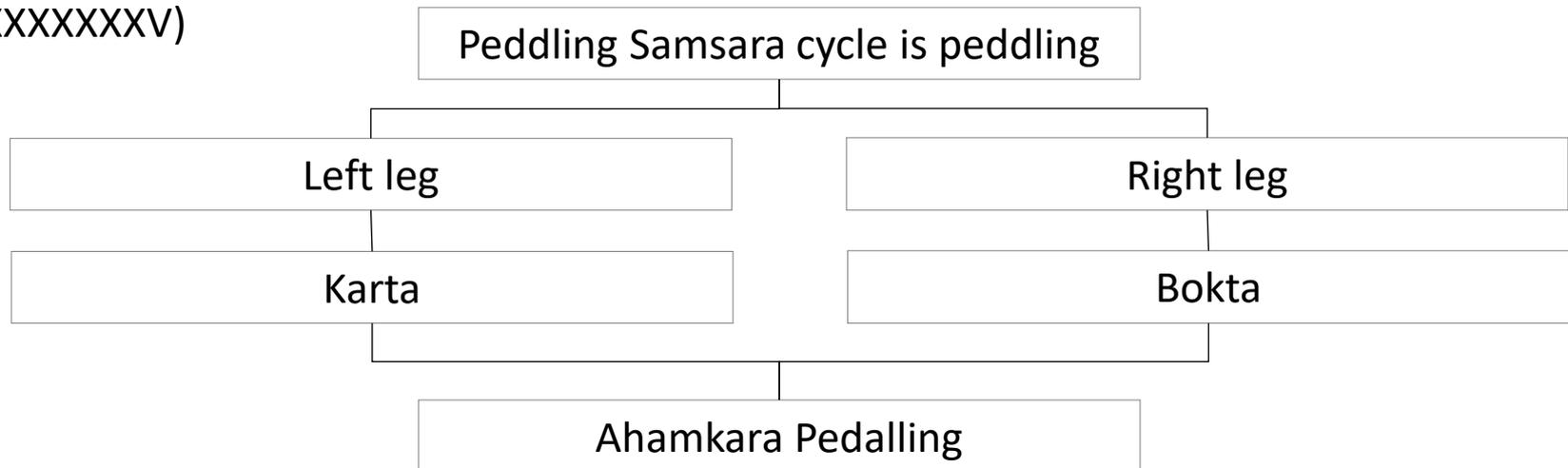
- False worry means Bokta worry.
- To handle Bokta worry means to adjust Karta, Parihara, astrology Run.

XXXXXXXXXXIV) Adjustment in Karta means doing more Karma.

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

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

XXXXXXXXXXV)



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

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

XXXXXXXXXXVII) Vedanta tries to address the obsession.

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

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

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

XXXXXXXXXXIX) **Gita : Chapter 2 – Verse 20**

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

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

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

- Ajati Brahma Aham Asmi.

XXXXXXXXXXXX) Assimilate Ajati Vada thoroughly

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

XXXXXXXXXXXXXI) Gita : Chapter 5 – Verse 8, 9, 13

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

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

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

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

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

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

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

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

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

Gita : Chapter 3 – Verse 28, 29

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

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

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

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

prakṛtērguṇasammūḍhāḥ
sajjantē guṇakarmasu |
tān akṛtsnavidō mandān
kṛtsnavinna vicālayēt ||3-29||

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

XXXXXXXXXXII) Not physically ending the action.

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

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

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

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

- Gita is doing Ajati Vada in many verses.

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

- Change happen.

XXXXXXXXXXXXXVI) Gita :

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

gataṅgasya muktasya
jñānāvasthitacētaṣḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē ||4-23||

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

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

Example :

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

XXXXXXXXXXXXXVIII) Yavat :

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

XXXXXXXXXXXXXIX) Avesha = Aagrahaha – Stronghold obsession

XXXXXXXXXXXX) Atmani – upon myself

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

XXXXXXXXXXXXXI) Waiting for Videha Mukti = Obsession.

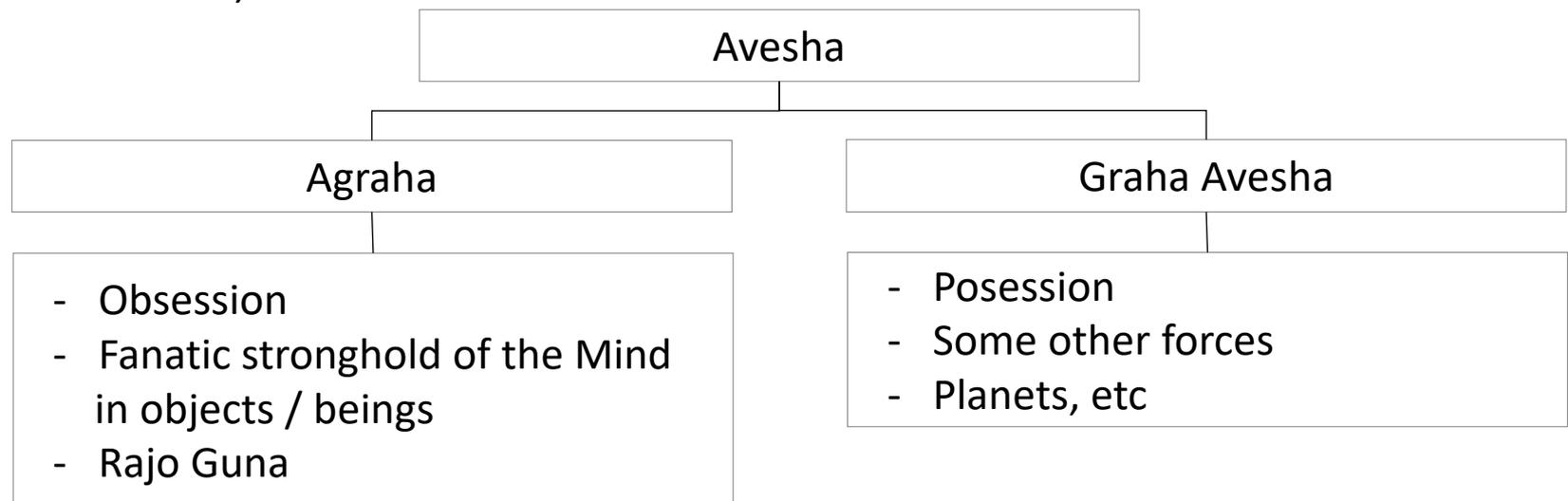
- World says – Jnani undergoing Prarabda.
- Jnani never says I have Prarabda.

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

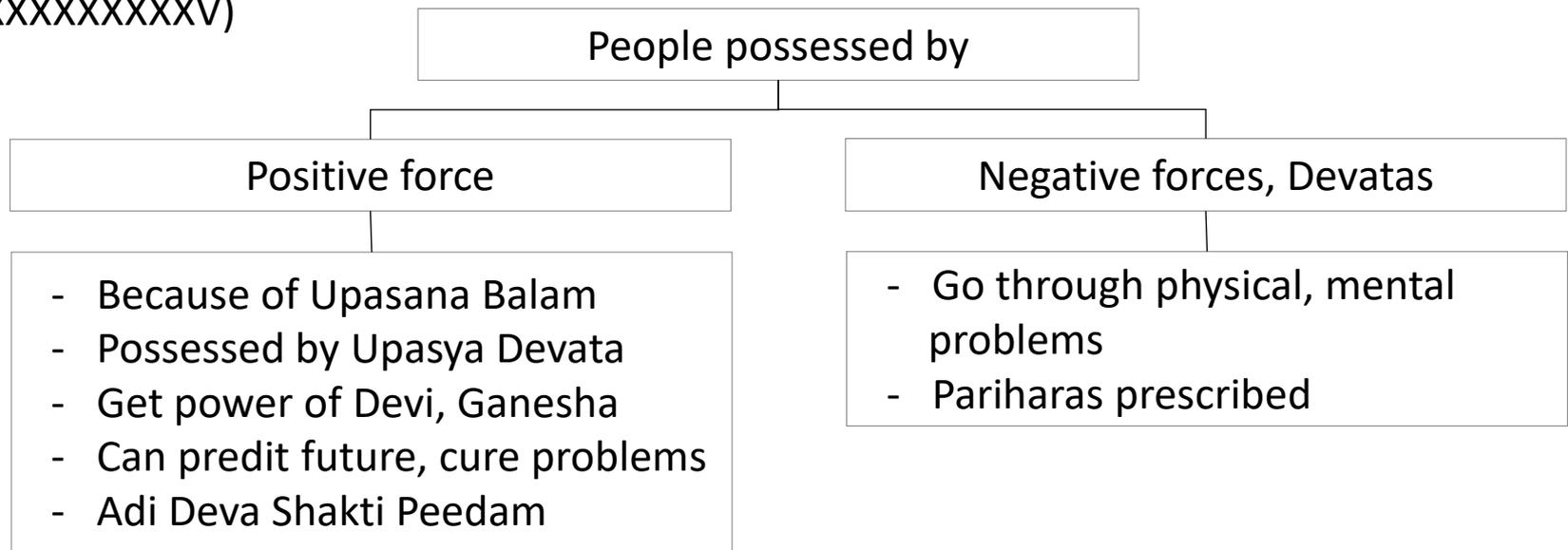
- How long will I survive?
- Constant worry about length of life, worry is called Obsession.

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

XXXXXXXXXXXXXIV)

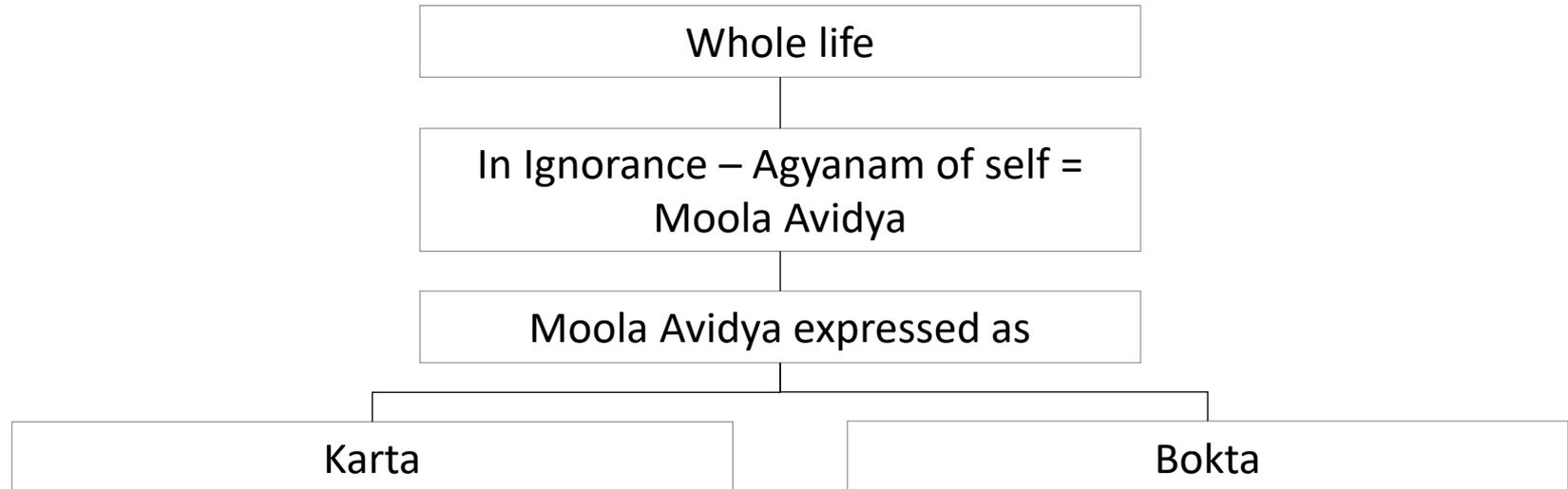


XXXXXXXXXXXXXV)

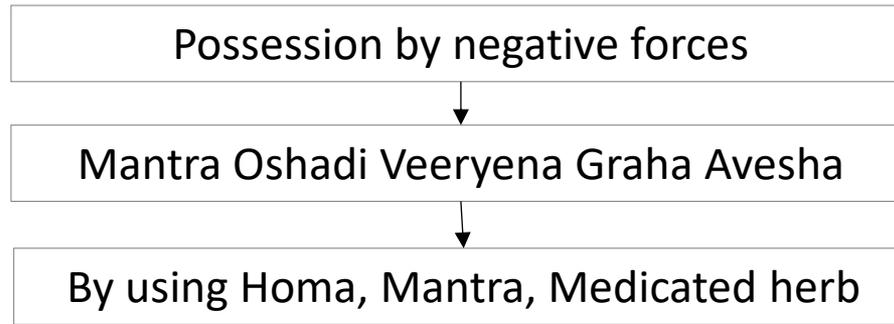


XXXXXXXXXXXXXVI) Shankara believes in these forces

- All Samsaris possessed by Ajnanam, Kartrutvam, Boktrutvam.



XXXXXXXXXXXXVII)



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

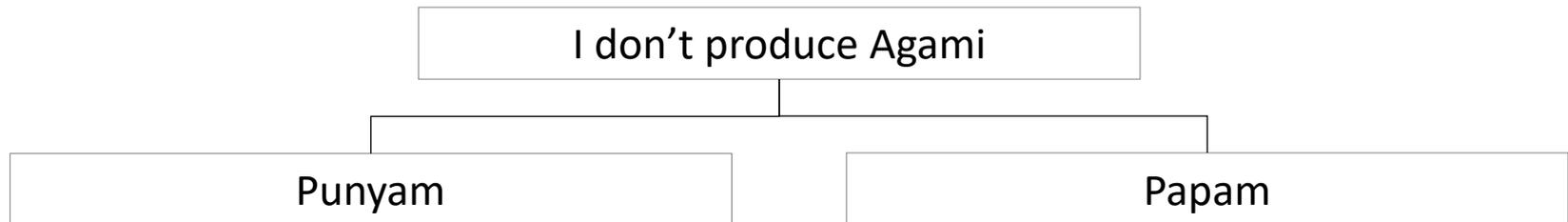
XXXXXXXXXXXXVIII) How possession comes?

- By Moola Avidya, expressed as Karta, Bokta.

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

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

XXXXXXXXXXXXX) Roasted seed will not sprout



- Hetu Phala Udbhava Na Asti.

1185) I) Because of assertion alone, we are perpetuating cause effect cycle.

II) Why should I remove cause – effect cycle by Advaita Jnanam?

III) Let it continue – let Punarapi Jananam, Maranam continue... I can enjoy life, What is wrong?

IV) What is the defect, Dosha in this idea, what is the harm?

V) Bhakta wants to be born again.

- Wants repeated births to serve God (Dvaitam).
- Gaudapada gives Answer in Karika No. 56.

VI) Panchadasi :

अवश्यंभाविभावानां प्रतीकारो भवेद्यदि ।

तदा दुःखैर्न लिप्येरन्नल-राम-युधिष्ठिराः ॥१५६॥

avashyam bhaavibhaavaanaam prateekaaro bhavedyadi ।

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

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

VII) Future Pratabda Phalam is bound to come.

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

VIII) We can never order future as we want

- Future can turn into Samsara.

Revision : Karika No. 56

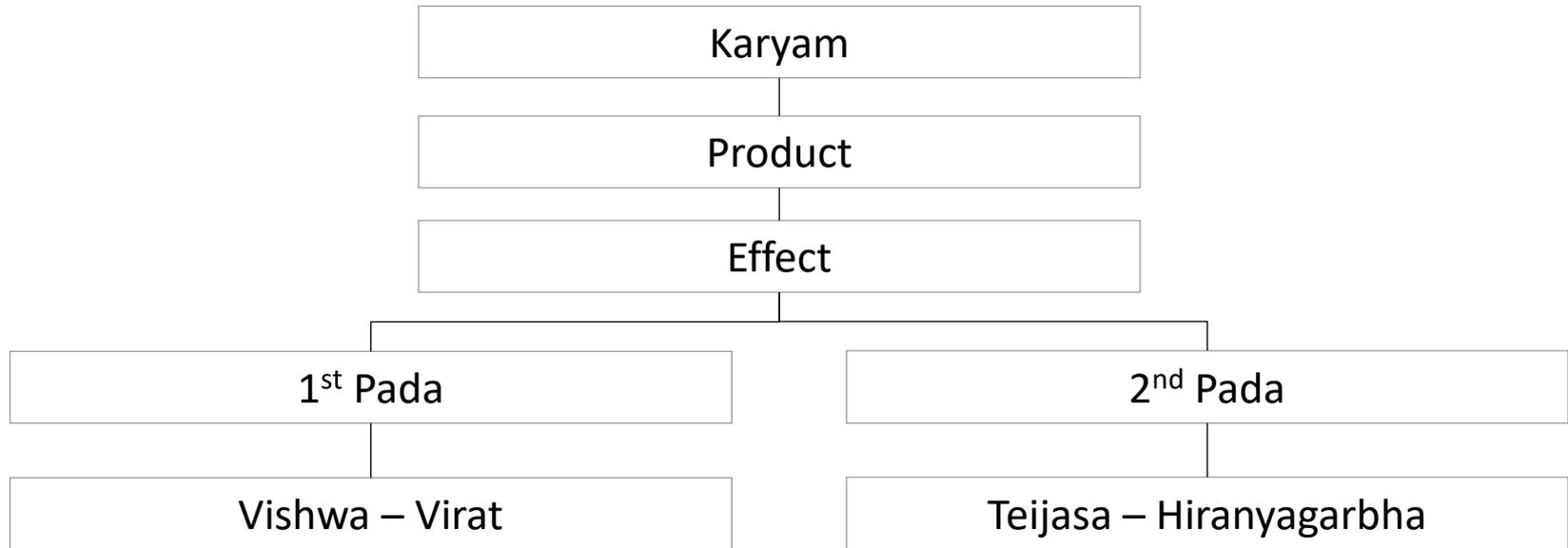
IX) Gaudapada established that final teaching of Veda = Ajati Vada.

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

XI) Our misconceptions :

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

XII)



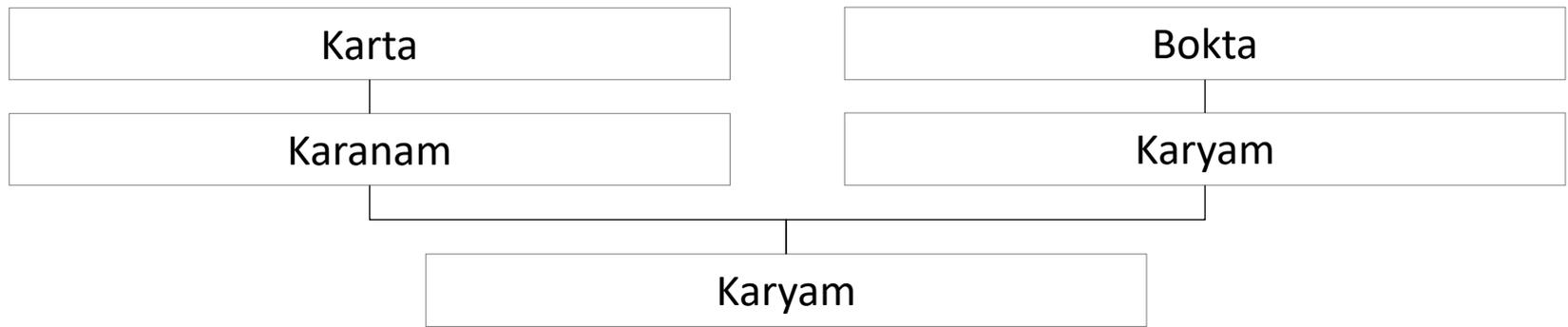
XIII) We are caught up in 3 Padas, cause – effect cycle and suffer Samsara.

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

XV) Gaudapada :

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

XVI)



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

XVIII) Yavat Hetu Phala Avesha.

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

XIX) Addiction :

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

XX) Moksha :

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



Karma Yoga / Upasana Yoga / Jnana Yoga

XXI) Gaudapada :

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

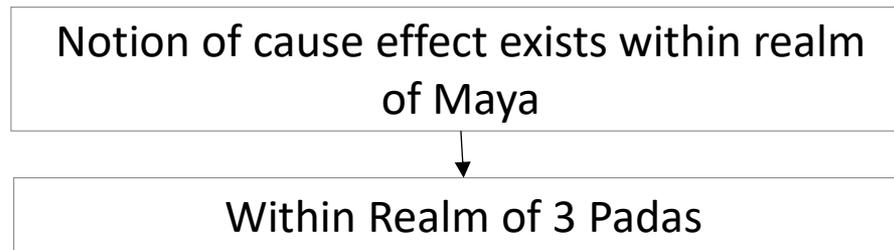
XXII) Moksha is my nature, always.

- Nature means it will be changeless.

XXIII) Moksha :

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

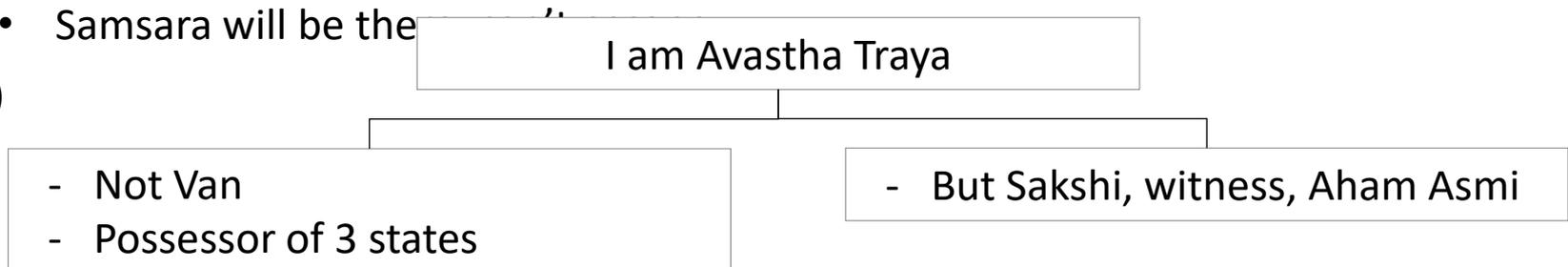
XXIV)



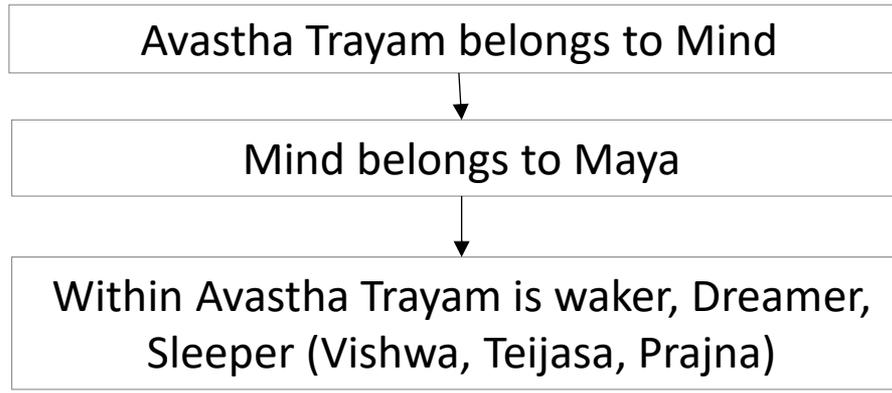
XXV) Moment I identify with Body and say I am waker, dreamer, sleeper, Maya has caught you.

- Samsara will be the

XXVI)



XXVII)



XXVIII) Gita : Chapter 5 – Verse 15

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

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

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

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

XXIX) Neither Karanam or Karyam

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

XXX) Ajatu Atmanaha :

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

Mandukya Upanishad :

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

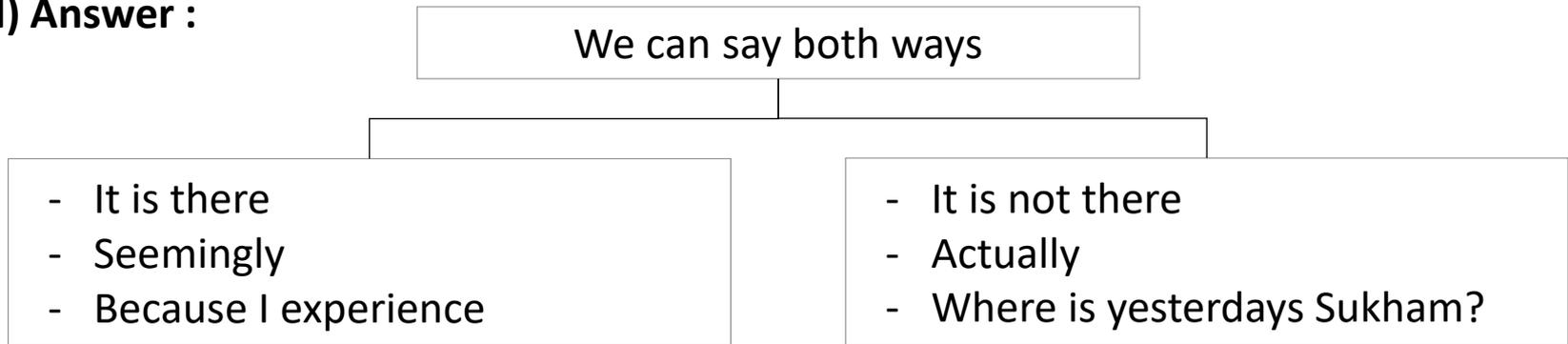
nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam |
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāram
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

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

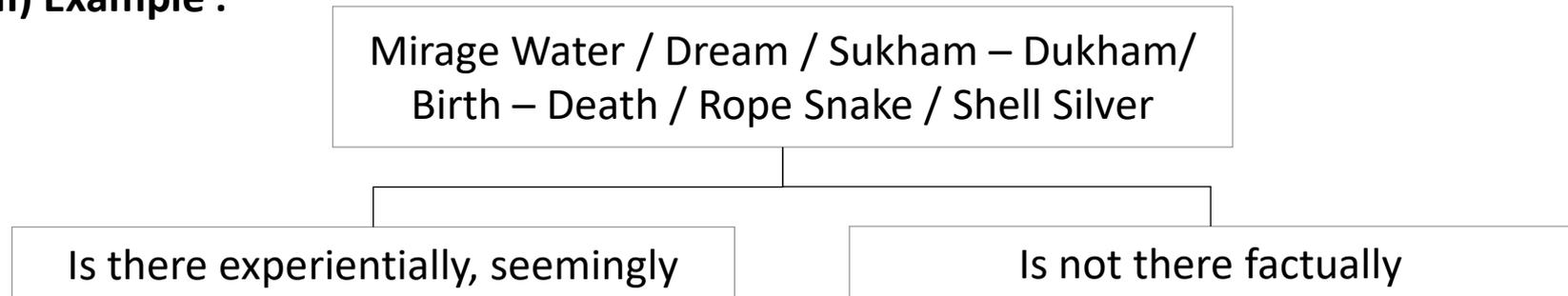
XXXI) Purva Pakshi :

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

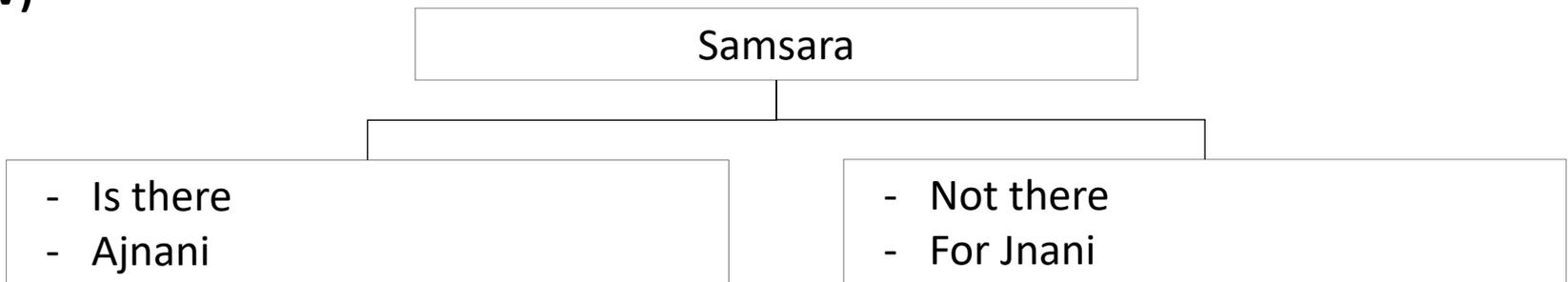
XXXII) Answer :



XXXIII) Example :



XXXIV)



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

- Dream is Adhyasa, taken as real in dream.

XXXVI) Question 2 :

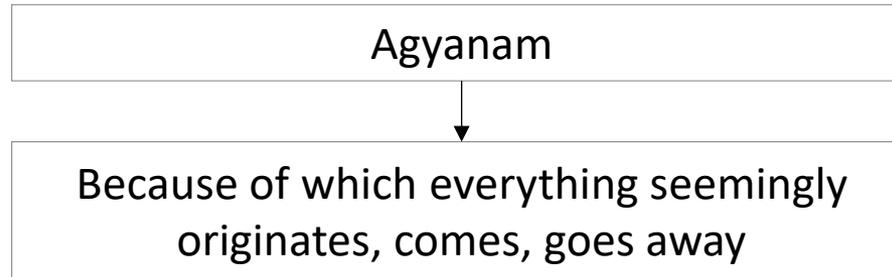
- How do they come into existence seemingly?

XXXVII) Answer :

a) Anything comes seemingly only because of one reason.

- Adhastana Turiyam ignorance, who I am ignorance.

b)



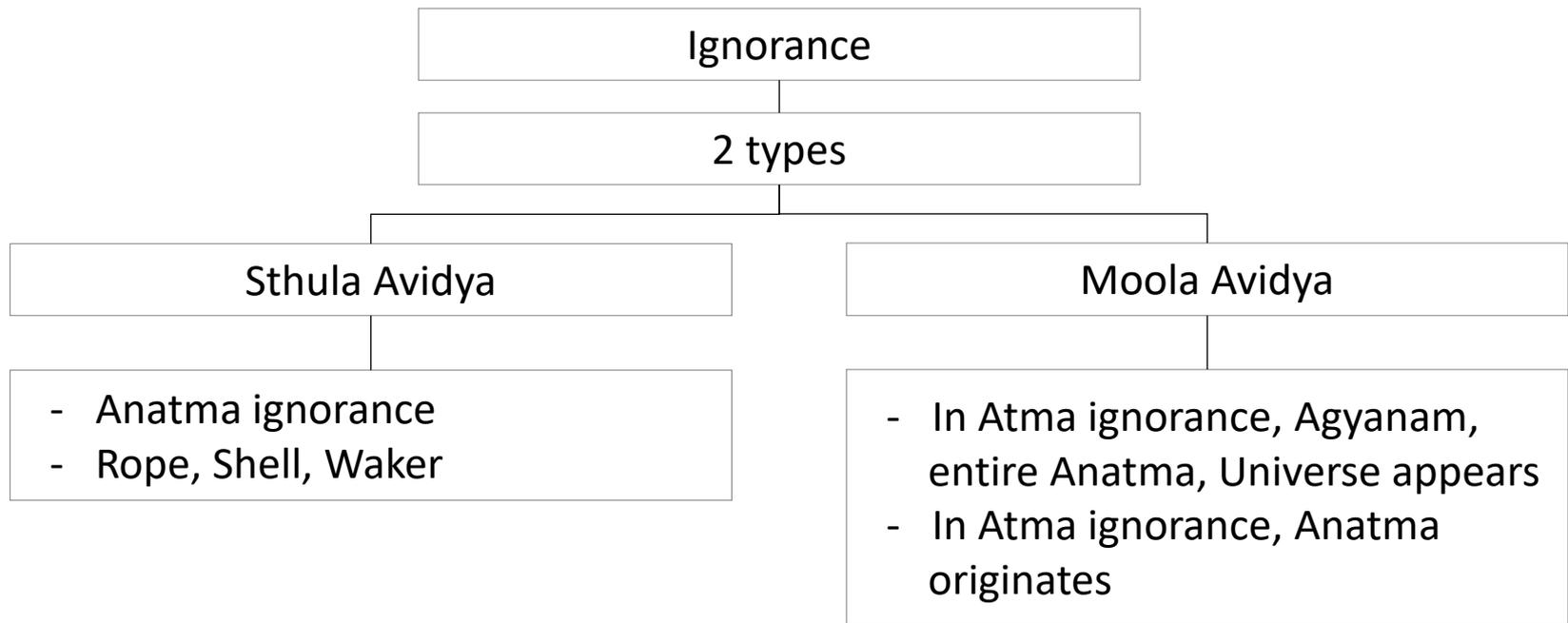
c) Moola Avidya :

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

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

- Atma unconditional, always exists.

e)



f) Anatma originates in Moola Avidya

XXXVIII) Samvrutya Sarvam Jayate = Moola Avidya

= Empherical realm

= Vyavaharika realm

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

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

- Things are born without being really born.

XXXXI) Purusha Sukhtam :

प्रजापतिश्चरति गर्भे अन्तः अजायमानो बहुधा विजायते ।

prajāpātīś caratī garbhē antaḥ ajāyamāno bahudhā vijāyate |

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥

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

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

- Born in empherical realm.

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

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

XXXXIII) Tad Bavena :

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

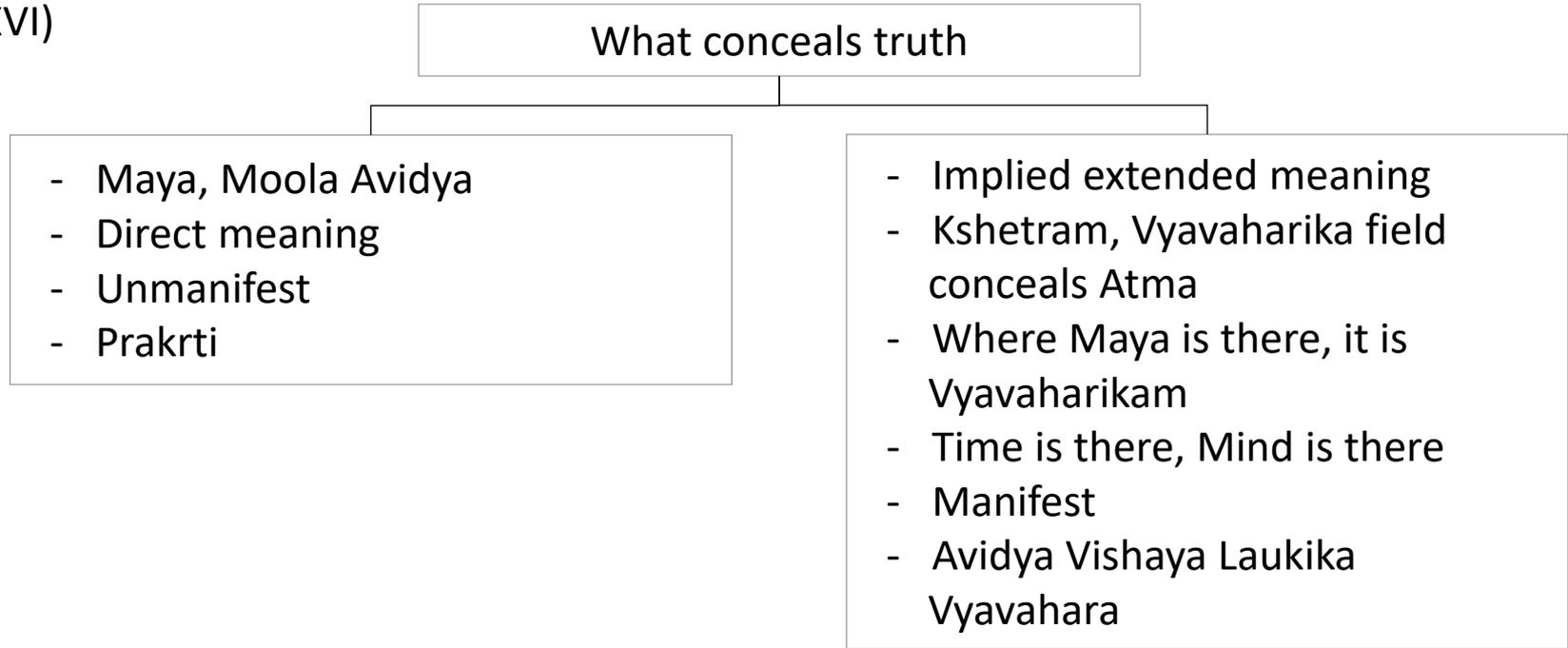
XXXXIV) Vyavaharika Drishti :

- Everything is Anatma, Kshetram, born, dies.

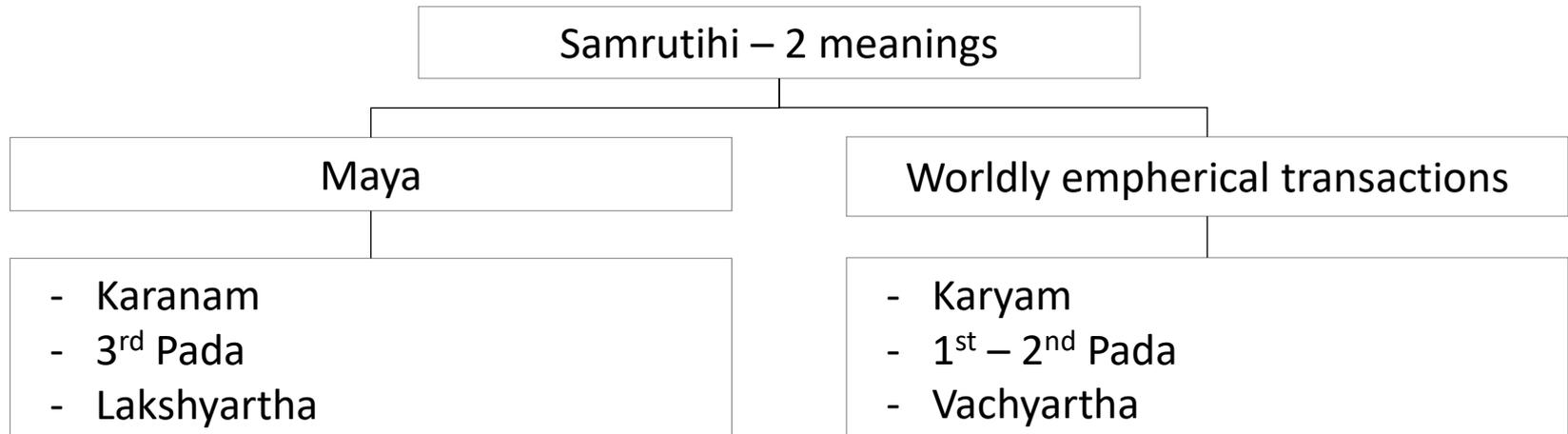
XXXXV) Samvrutihi = Concealing factor

- What conceals truth?

XXXXVI)



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



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

XXXXVIII) Taya Samvrutihi :

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

XXXXIX) Once you accept birth, death inevitable.

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

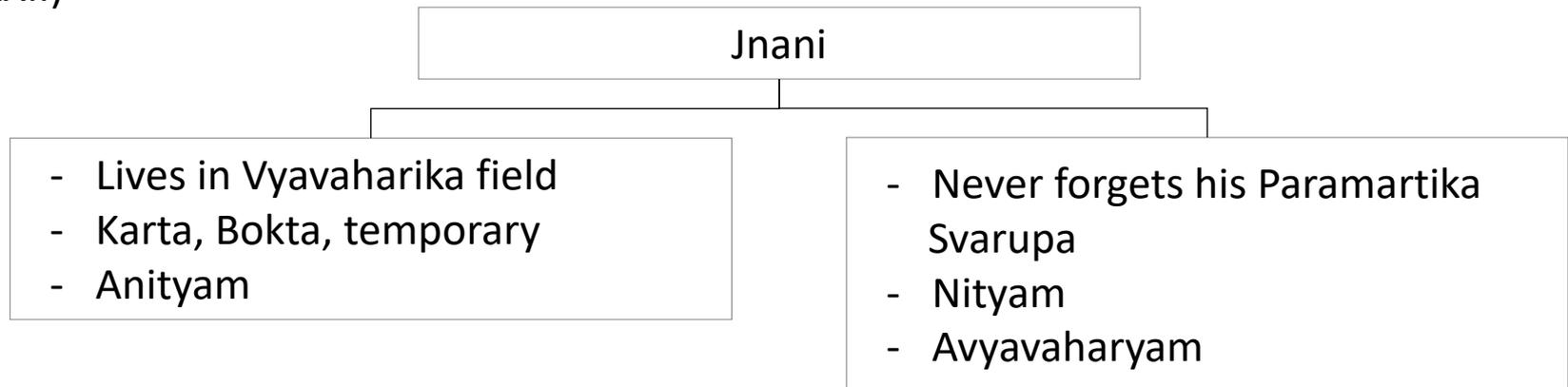
XXXXX) In Vyavahara – Sashvatam Nitya Nasti, Nothing permanent.

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

XXXXXI) Samsara = Punarapi Jananam, Maranam

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

XXXXXII)



XXXXXIII) Gita : Chapter 5 – Verse 8, 9

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

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

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

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

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

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

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

XXXXXIV) Gita : Chapter 5 – Verse 22

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

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

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

Law of Karma :

- What gives excitement, gives pain also.

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

XXXXXV) Mind = Atomic subtle matter in motion.

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

XXXXXVI) 2nd Line commentary Karika No. 57

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

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

XXXXXIX) Paramartha Sat Bavena :

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

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

- Where Vyavahara is there, there itself is Paramartikam.

XXXXXXI)

Where Waker / Dreamer / Sleeper is there



Recognise changless Akaranam Turiyam

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

XXXXXXIII) Sarvam Ajam Atma Tattvam Eva Syat :

- Everything is Turia Atma alone.

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

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

XXXXXXV) Jati – Janma Absent

- Nasha – Expiry absent

XXXXXXVI) Gita : Chapter 2 – Verse 20

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

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

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

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

XXXXXXVII) 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]

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

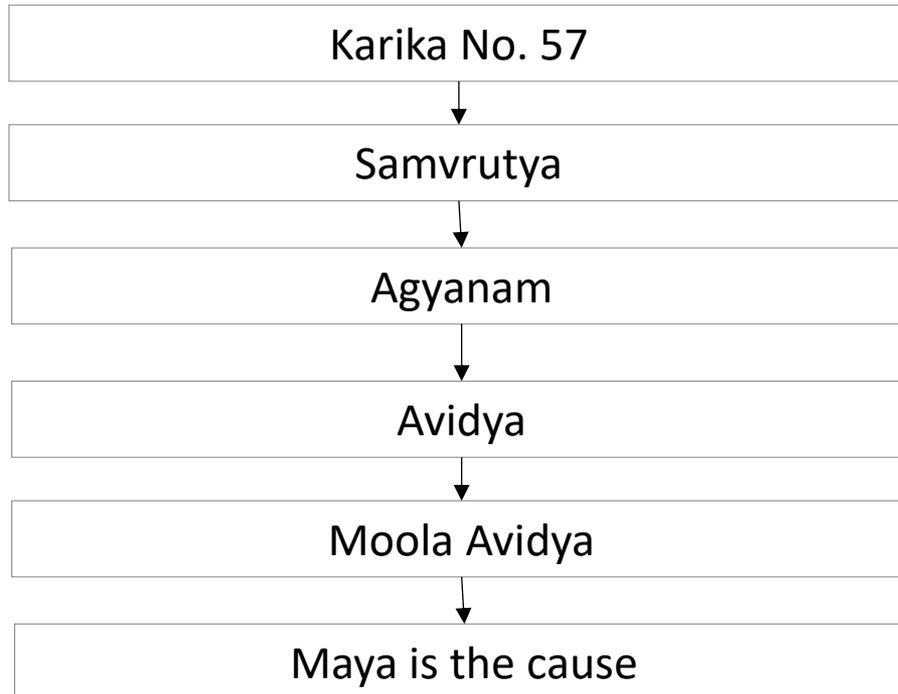
- For Junior student Samsara introduced.

XXXXXXIX) For senior student :

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

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

XXXXXXXI) Gaudapadas Answer :



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

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

XXXXXXXXIII) Dakshinamurthi Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः

मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्

मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया

तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ

māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ

māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā

tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

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

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

XXXXXXXXIV) Gita : Chapter 13 – Verse 21

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

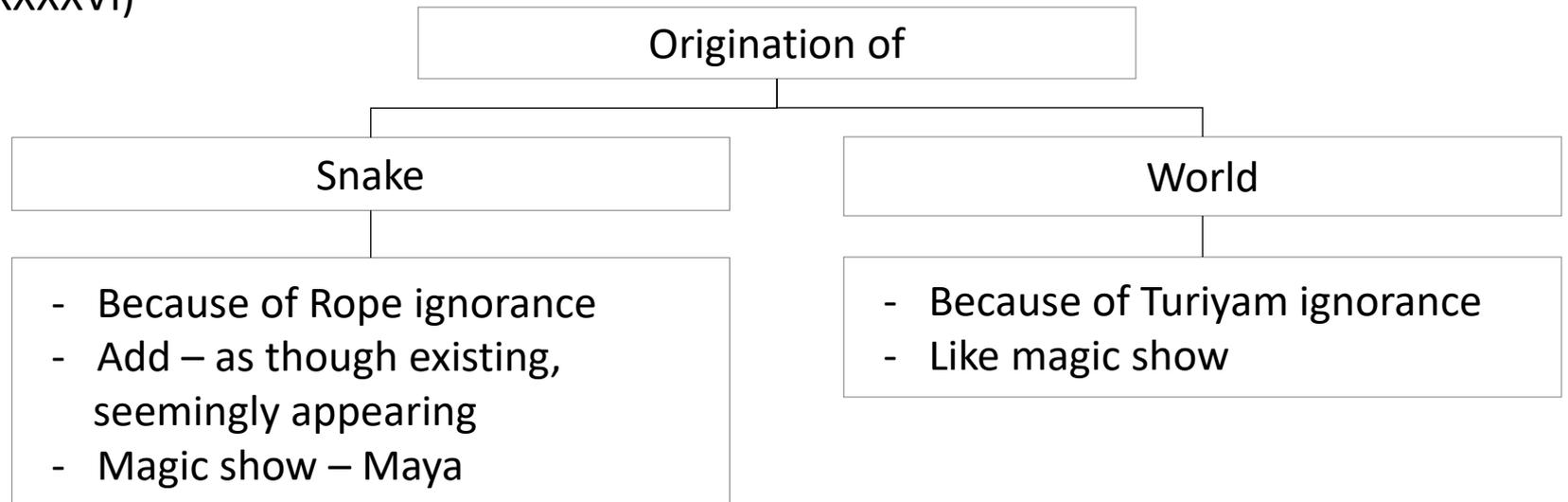
kāryakāraṇakartṛtvē
hētuḥ prakṛtirucyatē |
puruṣaḥ sukhaduḥkhānāṃ
bhōkṛtvē hēturucyatē || 13.21 ||

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

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

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

XXXXXXXXVI)



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

XXXXXXXXVIII) 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

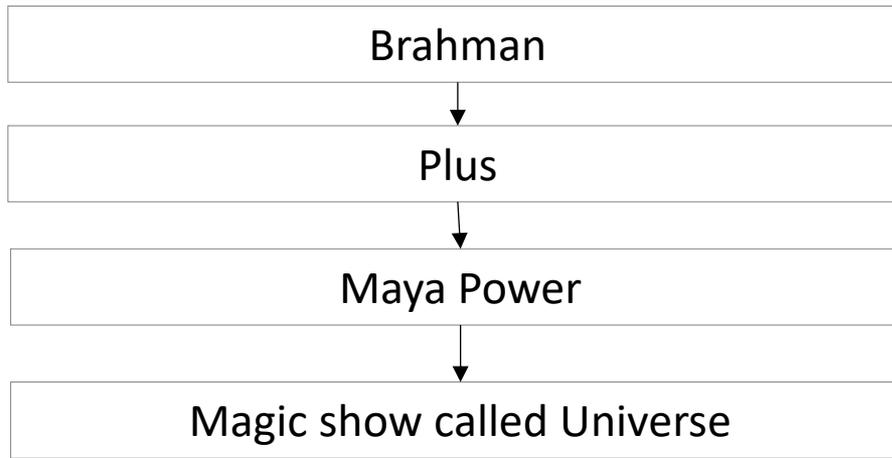
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ

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]

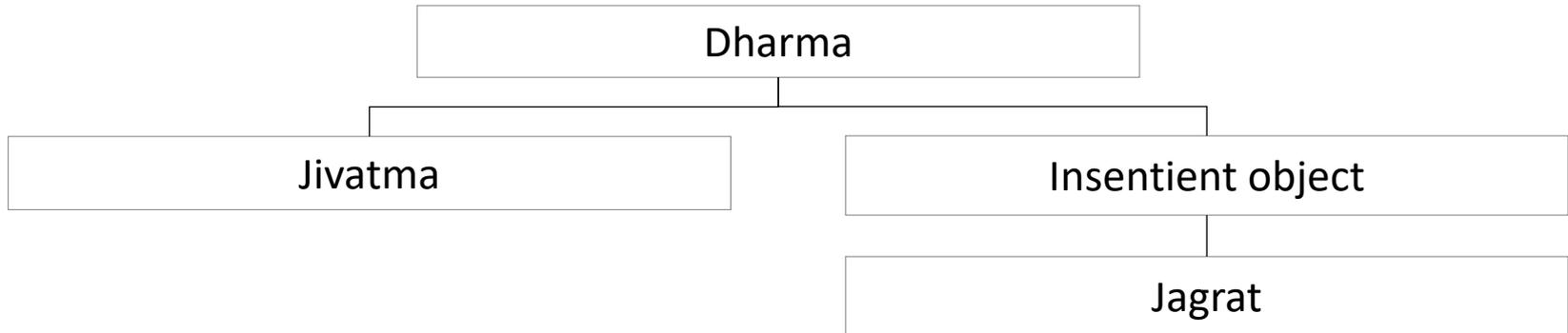
XXXXXXXXIX)



XXXXXXXXX) Maya Definition :

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

XXXXXXXXXI) Epi Ajnana Jivatma :



XXXXXXXXXII) Jiva, Jagat, Kalpayate :

- Are thought to be really born by all.

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

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

XXXXXXXXIV) Tey + Vishaya = Samrutya Eva Jayante

XXXXXXXXV) Tey Dharmaha Samvrutya Eva Jayante

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

XXXXXXXXVII) Te Atmanaha Iva Kalpayante, Tey Dharmaha Jayante

- Born because of Maya.

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

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

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

- Paramartha means not actually born.

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

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

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

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

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

- Then this world will appear as seemingly born.

XXXXXXXXXXII) What is our real nature?

- Mantra 7.

XXXXXXXXXXIII) Paramarthatha Na Jayate :

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

Bashyam – 2nd line of Karika No. 58 :

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

1st Line :

- Maya causes birth which other philosophers talk about.

XXXXXXXXXXV) Advaitin says :

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

XXXXXXXXXXVI) Yatha Mayata Janma Thatha :

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

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

XXXXXXXXXXVIII) I am the magician called Brahman.

- Without any accessories I create the Universe.

XXXXXXXXXXIX) Example :

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

XXXXXXXXXXX) Coffee without milk, sugar, container = Magical

- Show empty cup and create coffee = Magical.

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

- That is Brahman's Maya Shakti.

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

XXXXXXXXXXXII) World is produced without real production.

XXXXXXXXXXXIII) Purusha Suktam :

प्रजापतिश्चरति गर्भे अन्तः अजायमानो बहुधा विजायते ।

prajāpātīś caratī garbhē antaḥ ajāyāmāno 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]

XXXXXXXXXXIV) Gita : Chapter 4 – Verse 6

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

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

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

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

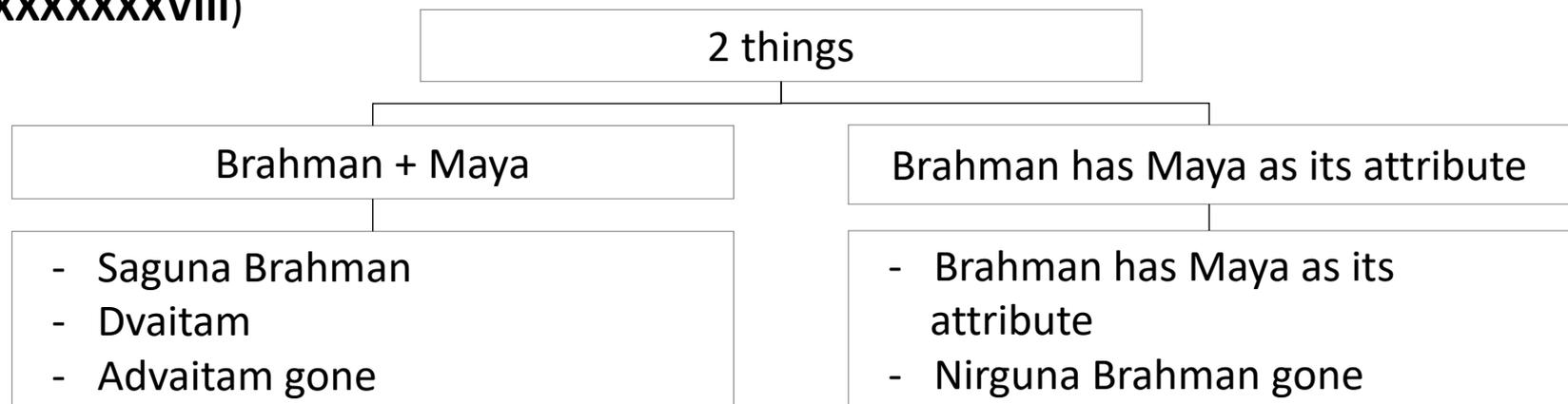
- Produces things seemingly, not really.

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

- Universe may be Mithya.
- **For Mithya creation, Bhagavan has Srishti, Maya Shakti.**

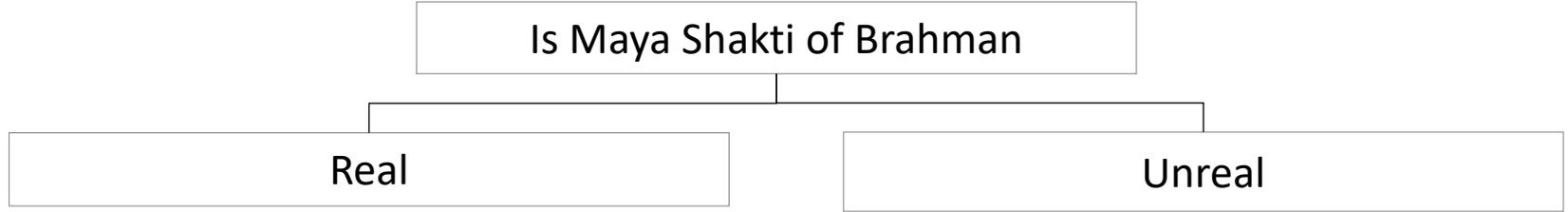
XXXXXXXXXXVII) Once you accept Maya Shakti, it must be as real as Brahman.

XXXXXXXXXXVIII)



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

XXXXXXXXXXXX) In Veidika Sampradaya, there is a debate.



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

XXXXXXXXXXXXXII) Svetasvaturo Upanishad : (Sruti)

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

mayam tu prakrtim vidyan mayinam tu mahesvaram I
tasyavayavabhutais tu vyaptam sarvam idam jagat II 10 II

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

- There is Maya Shakti for Brahman.

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

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

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

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

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

XXXXXXXXXXXXIV) Karika No. 58 – 2nd Line :

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

XXXXXXXXXXXXV)

Maya is Mithya Pramanam

Svetasvaturo Upanishad

- Buyashcha Kante Vishwa Maya Nivrutti (Negation)

Artha Patti Pramanam

- If Maya is real, world created by Maya will be real, Dvaitam.
- Sruti negates world
- Real world can't be negated

XXXXXXXXXXXXVI) What is negated is not Satyam.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

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

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

Kaivalya Upanishad : Verse 23, 24

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

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

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

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

Gita : Chapter 13 – Verse 35

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

kṣētrakṣētrajñayōrēvam
antaram jñānacakṣuṣā |
bhūtaprakṛtimōkṣam ca
yē viduryānti tē param || 13.35 ||

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

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

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

XXXXXXXXXXVIII) Gaudapada – Karika No. 58

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

dharmā ya iti jāyante jāyante te na tattvataḥ |
janma māyopamaṃ teṣāṃ sā ca māyā na vidyate || 58 ||

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

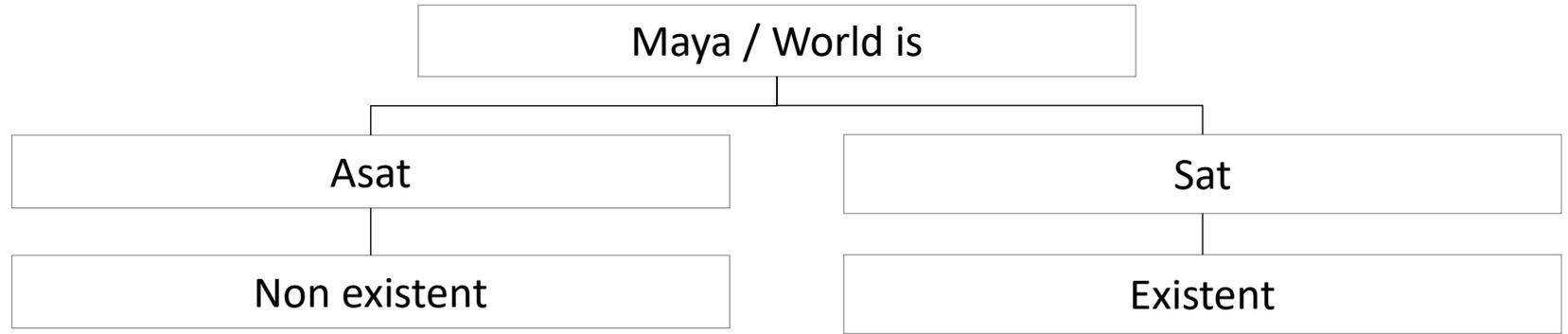
- All Pramanams of negation kept in mind by Gaudapada.

XXXXXXXXXXXXIX) Purva Pakshi :

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

XXXXXXXXXXXXX) Gaudapada :

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



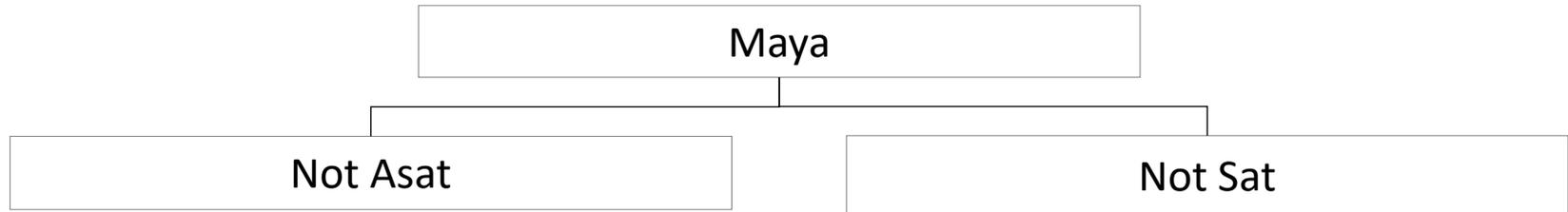
- Maya is seemingly existent, Vyavaharika Satyam.

XXXXXXXXXXXXXI) Vivekchudamani :

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

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

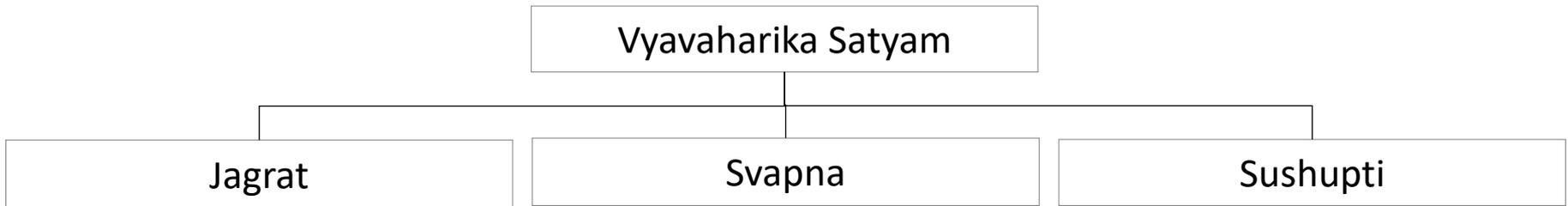
It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]



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

XXXXXXXXXXXXXII) Karika No. 58 – Very important line

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



- Maya Iti Avidya Manasya Archaya.

Name of something which is really not there, but seemingly appears = Maya.

XXXXXXXXXXXXXIII) Dream easily knocked off as Maya.

XXXXXXXXXXXXIV) Example :

- **When I go to other room to get a pen, my book is missing, I will say :**
Gone like a Maya.
- This is the conversation dialogue we all have.
- Maya is something which fast disappears.
- World just disappears in sleep state = Maya.

XXXXXXXXXXXXV) Maya = Akhya

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

XXXXXXXXXXXXVI) Iti Abhipraya :

- This is the message.

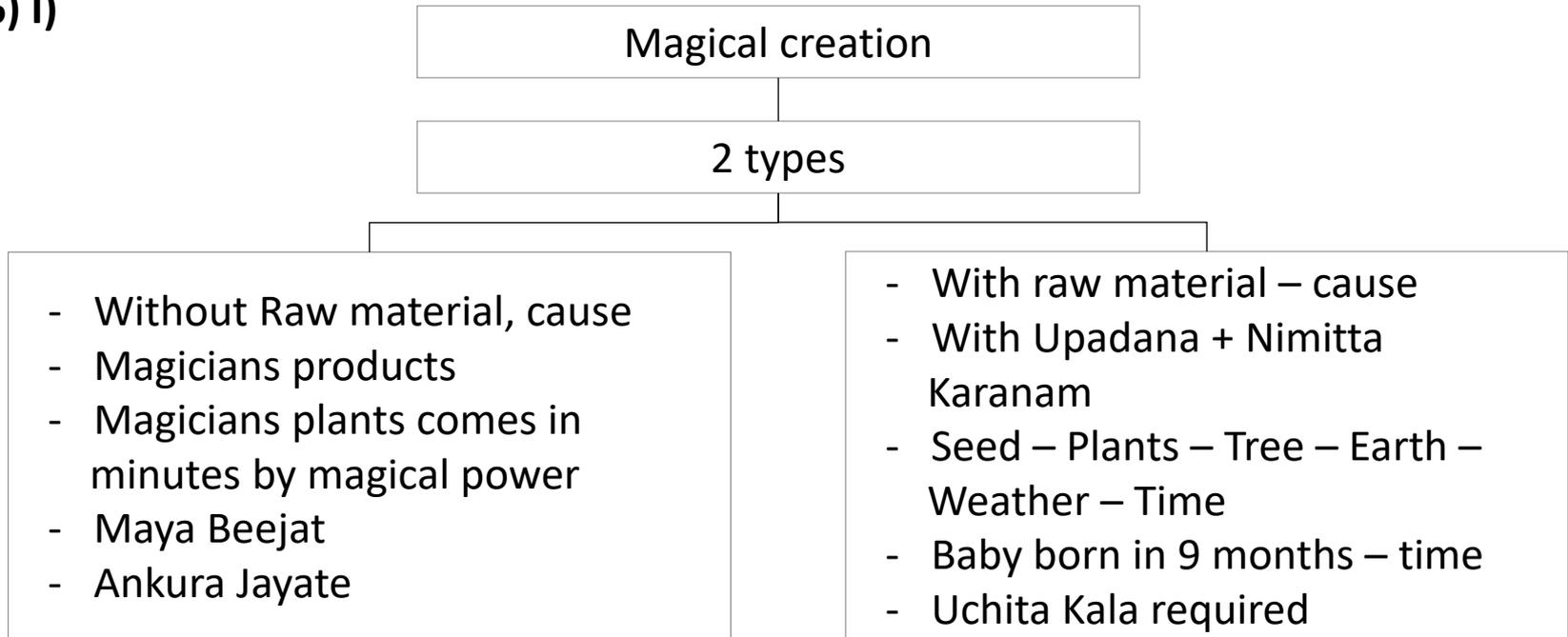
XXXXXXXXXXXXVII) Anvaya : Karika No. 58

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

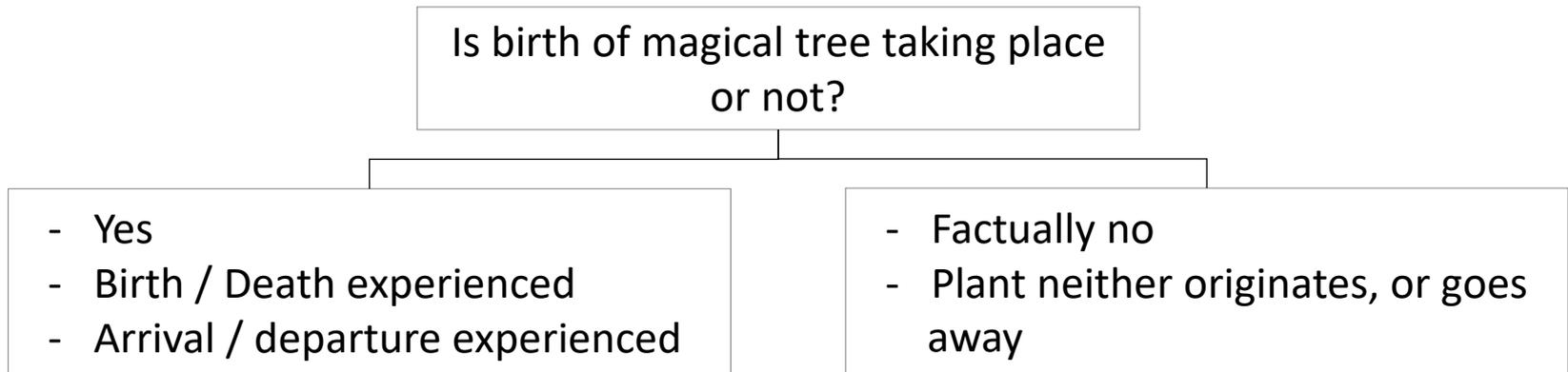
ye dharmāḥ iti jāyante, te tattvataḥ, na jāyante | teṣāṃ
janma māyopamaṃ (bhavati) | sā māyā ca na vidyate ॥

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

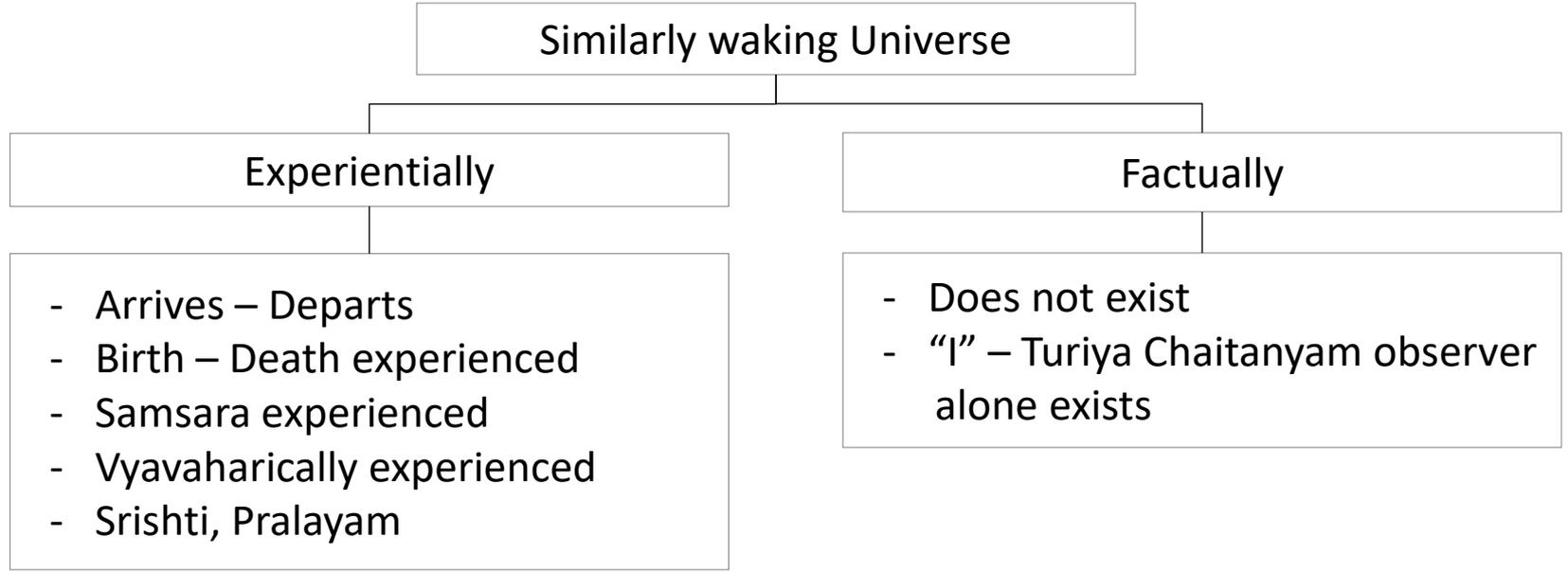
1186) I)



II)



III)



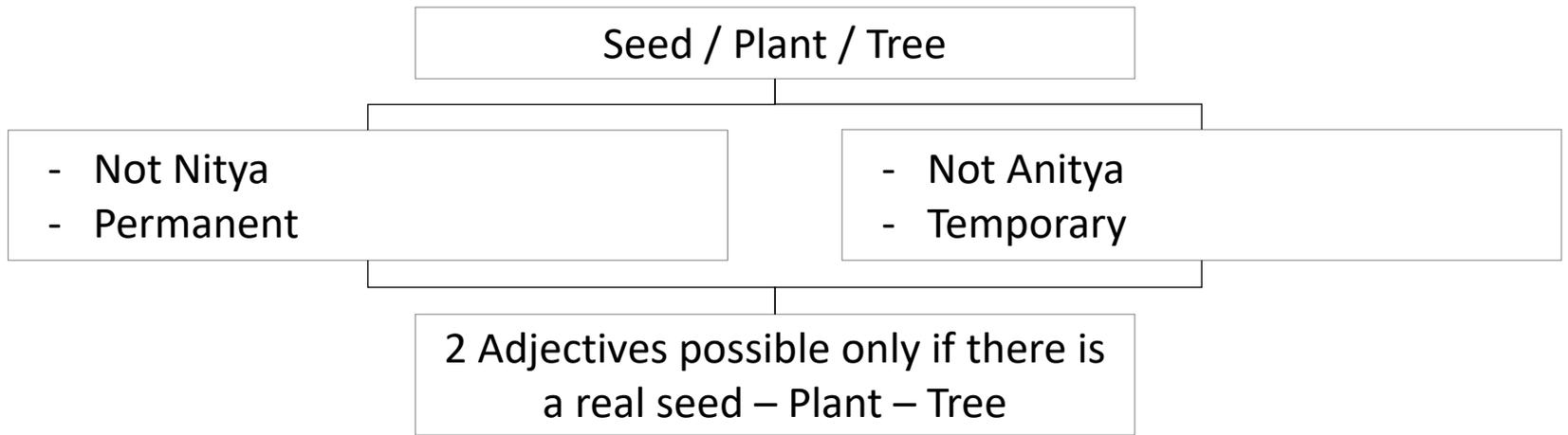
IV) Gita : Chapter 8 – Verse 18

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

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

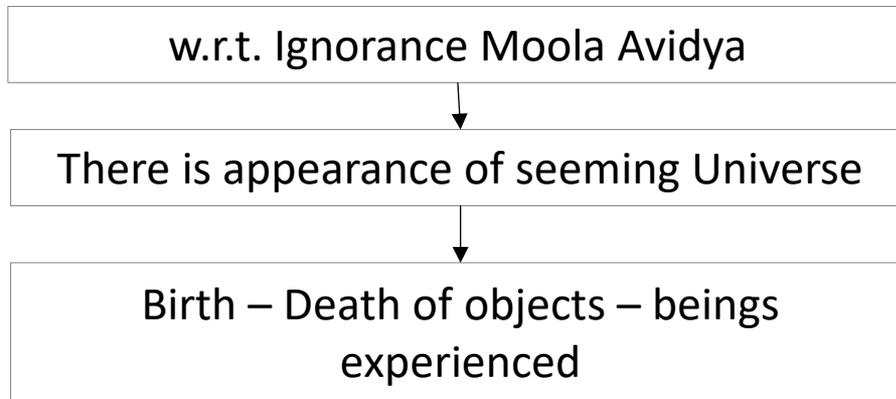
From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

v)

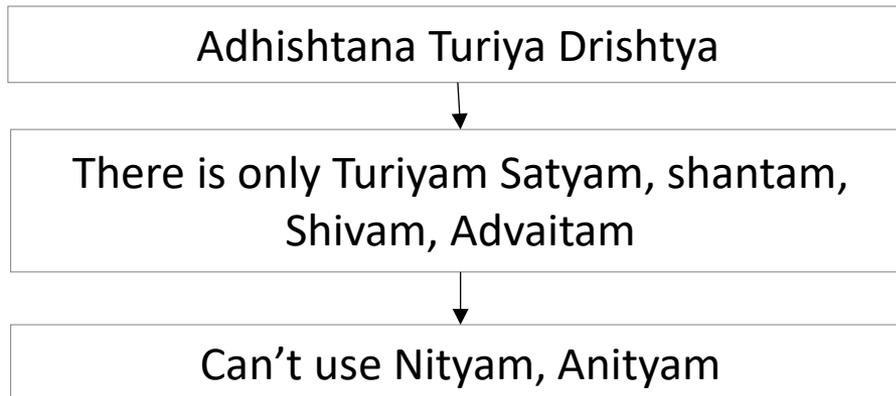


• **Seed – Plant – Tree Abava, Nitya, Anitya Abava.**

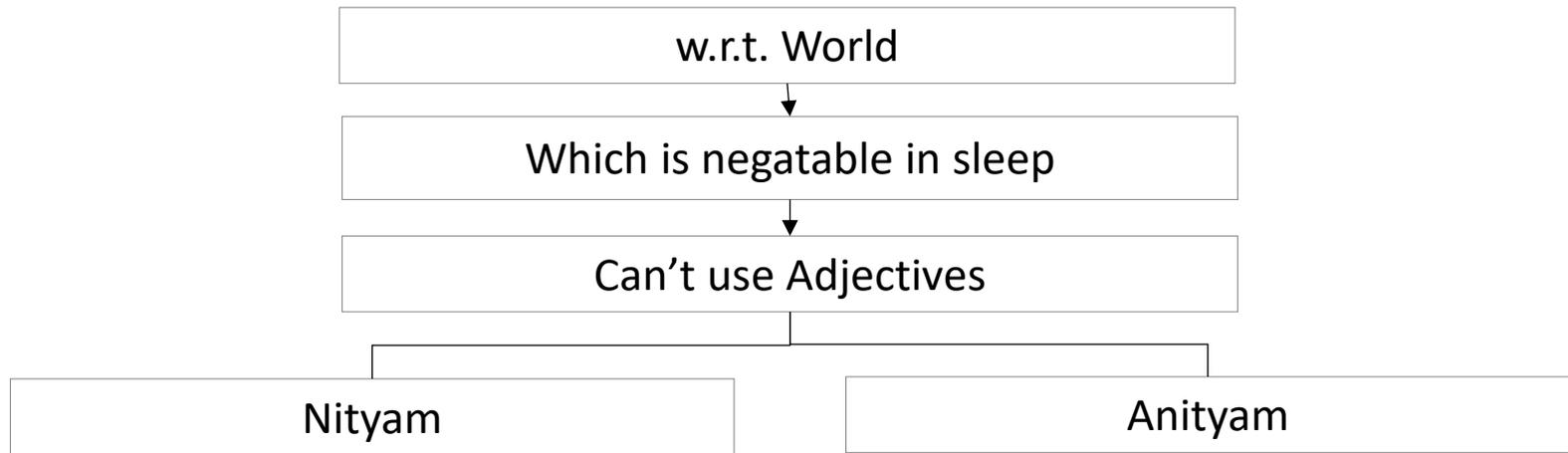
VI)



VII)



VIII)



- Noun itself not there

IX)



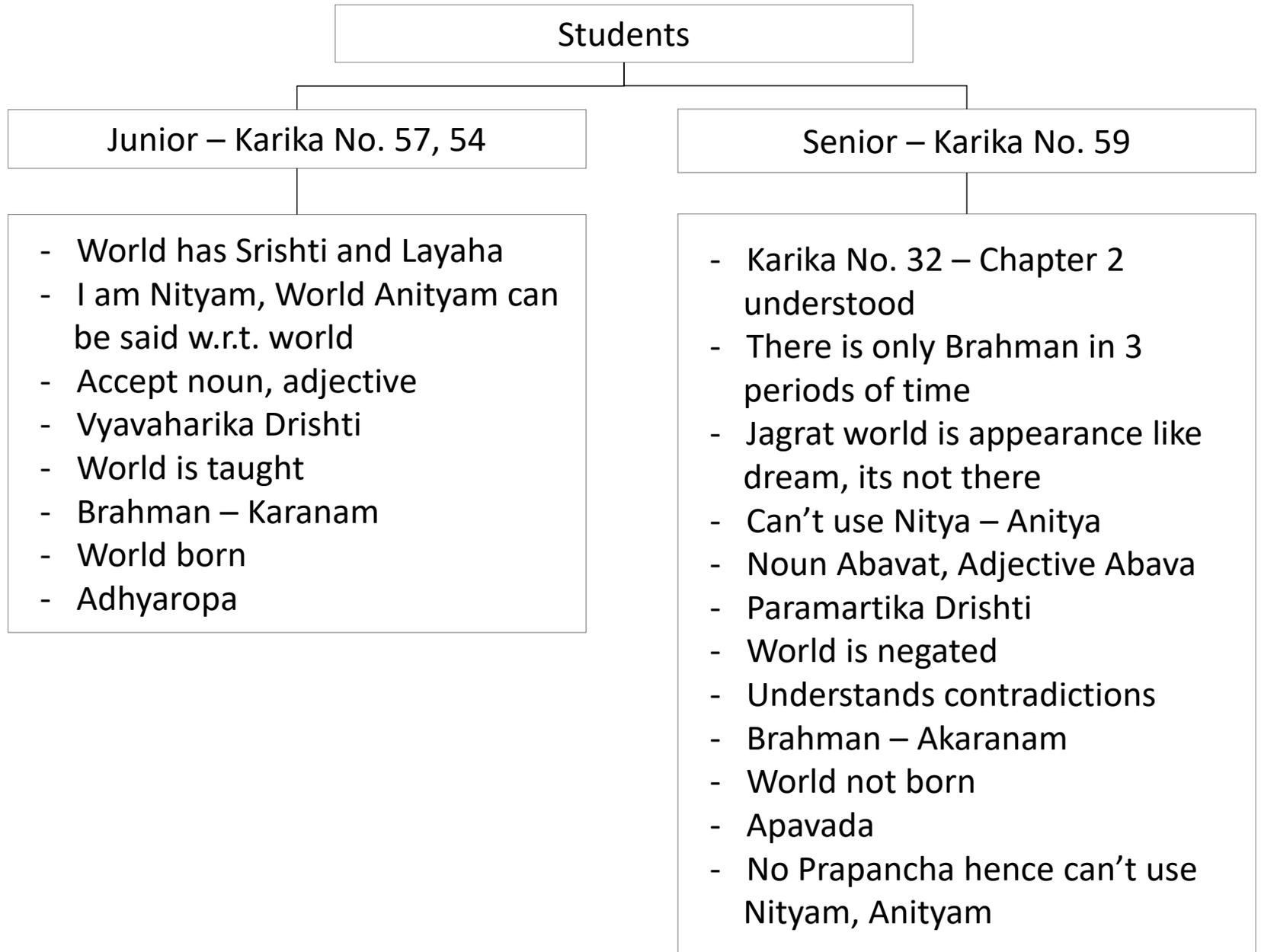
X) Seeming Seed – Plant – Tree

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

XI) Turiyam alone exists – absolute I.

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

XII)



XIII)

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

XIV) Janma – Nashadhi Yojanat :

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

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

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

XVII) Gita :

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

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

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

- World is in me.
- Junior student.

XVIII) Gita : Chapter 9 – Verse 5

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

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

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

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

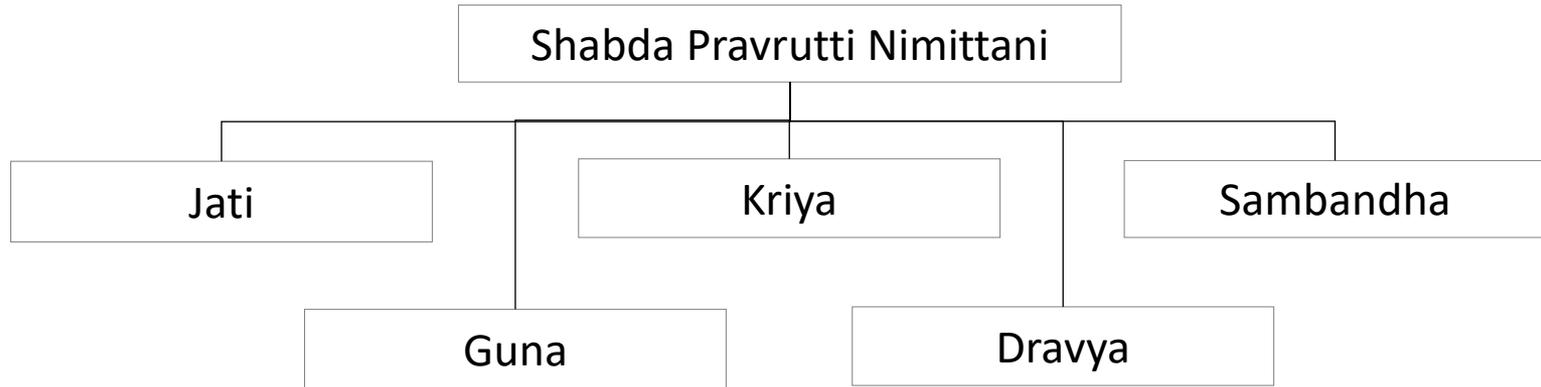
XIX) No Adjective description is possible to the world, Anatma.

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

XX) Can you describe Atma?

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

XXI) 5 conditions are required for verbal description.



XXII) Atma = Nimitta Abavat

XXIII)

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

XXIV) Karika No. 59, 60 :

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

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

XXVI) Vigyanyapti Matra = Chaitanya Matram

- Pure Consciousness alone.

XXV) Satta Keshu – Pure existence alone.

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

XXVI) Ajeshu : Sarva Dharmeshu

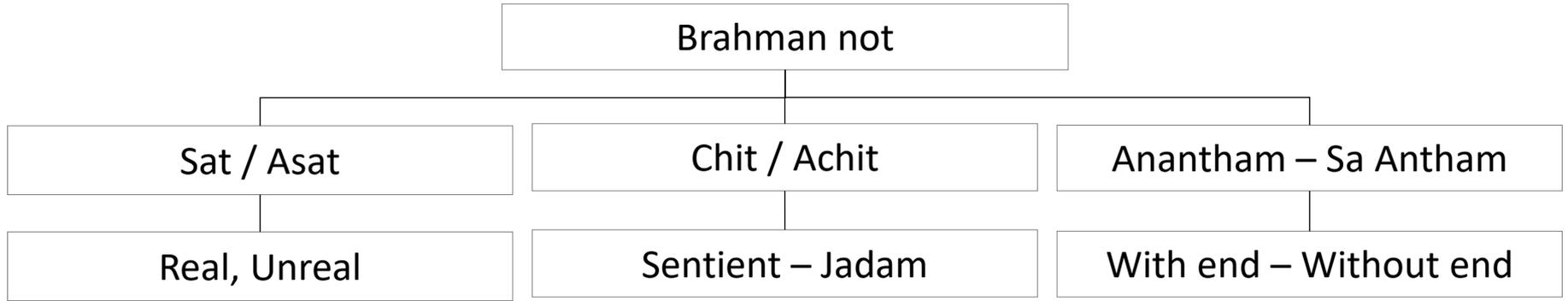
- **Every Jivatma = One Atma**
= One Paramatma

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

XXVIII) Consciousness remains

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

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



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

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

XXXI) What is Brahman?

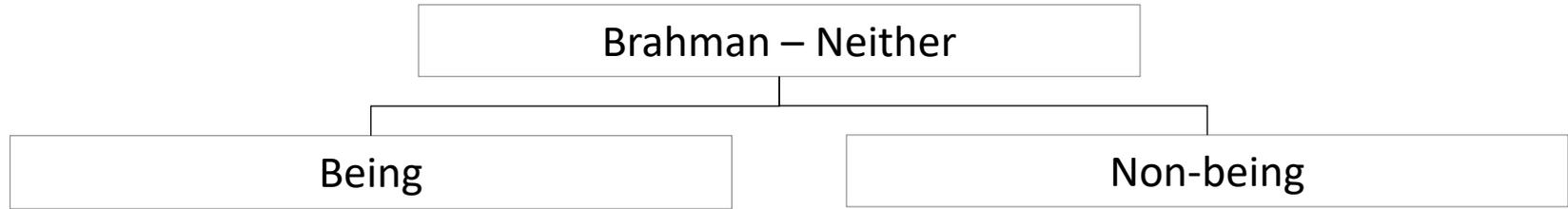
- Amatra
- No word can be used.

XXXII) Gita : Chapter 13 – Verse 13

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

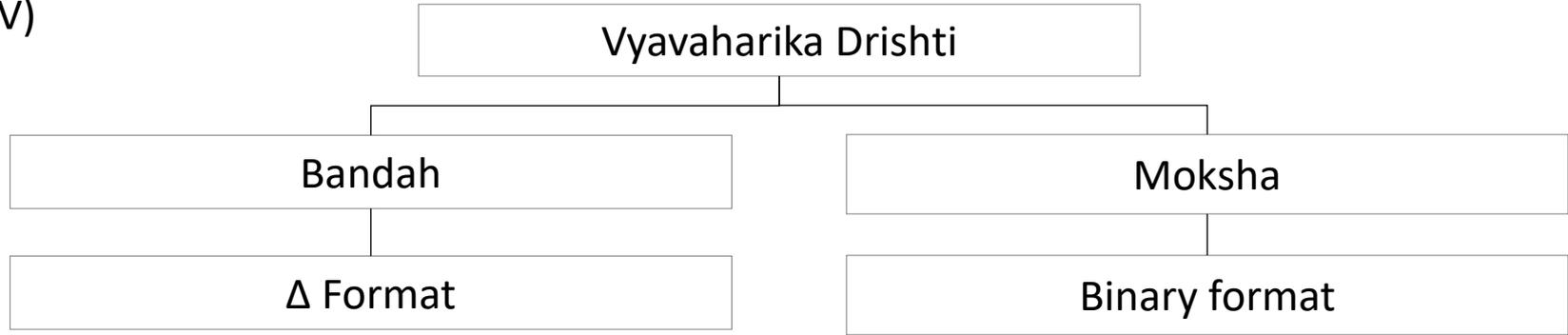
jñēyaṃ yat tat pravakṣyāmi
yajjñātvāmṛtam aśnutē |
anādimat paraṃ brahma
na sat tannāsad ucyatē || 13.13 ||

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

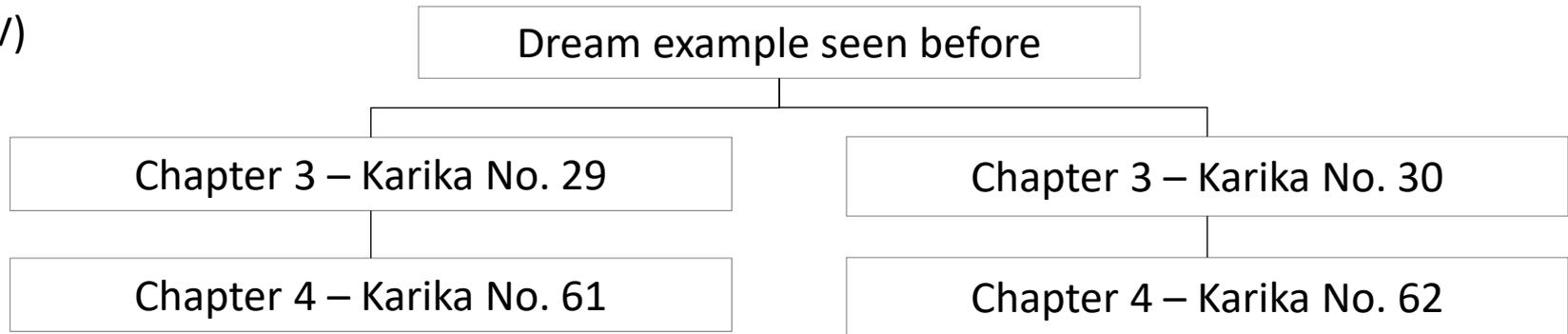


XXXIII) Nitya – Anityaha Na Utchyate.

XXXIV)

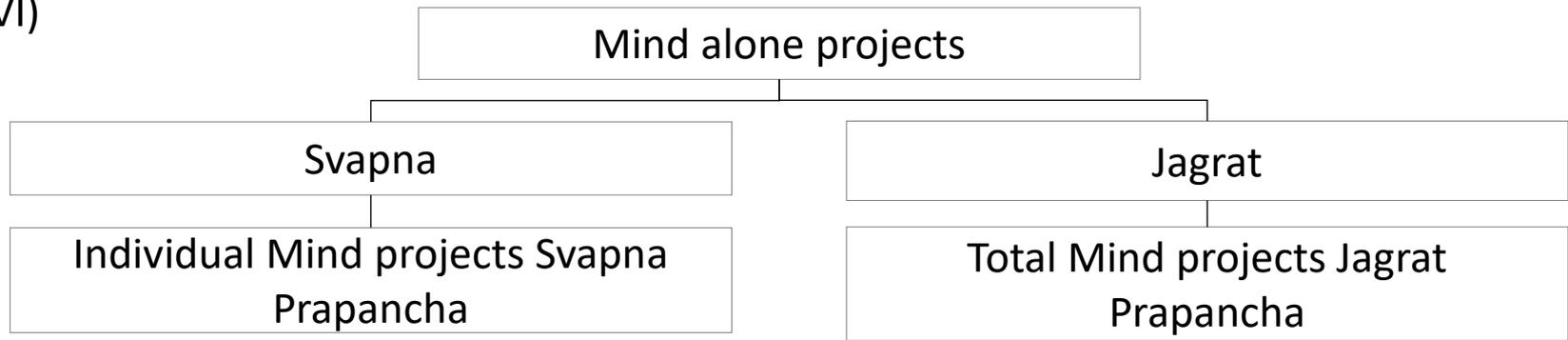


XXXV)



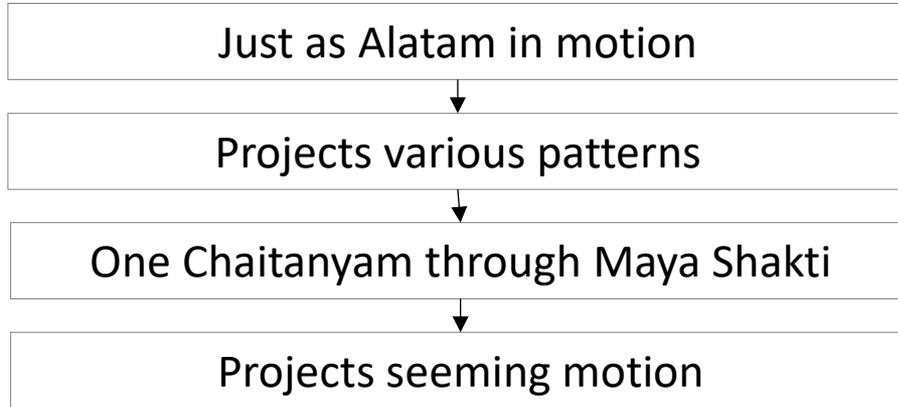
Chapter 4 – Karika No. 61	Chapter 3 – Karika No. 29
Chittam Chalati	Manaha Spandate

XXXVI)



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

XXXVIII)

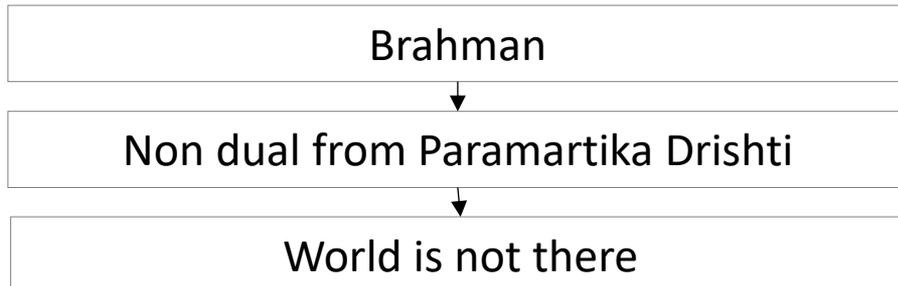


XXXIX) Atma + Anatma = Vag Agocharam

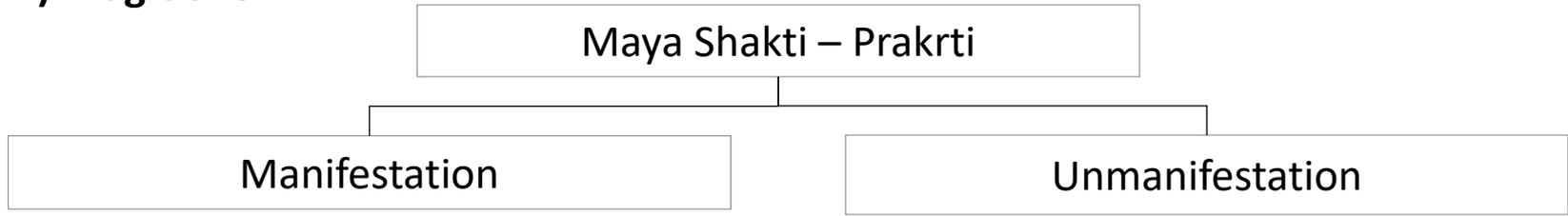
- Indescribable, inexplicable.

XXXX) Both explained in Shastra only from Vyavaharika Drishti.

XXXXI)



XXXXII) Magic show :



XXXXIII)

Mandukya Upanishad

Chapter 1 – Agama
Prakaranam

Chapter 2 – Vaitatya
Prakaranam

Chapter 3 – Advaita
Prakaranam

Chapter 4 – Alatahanti
Prakaranam

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

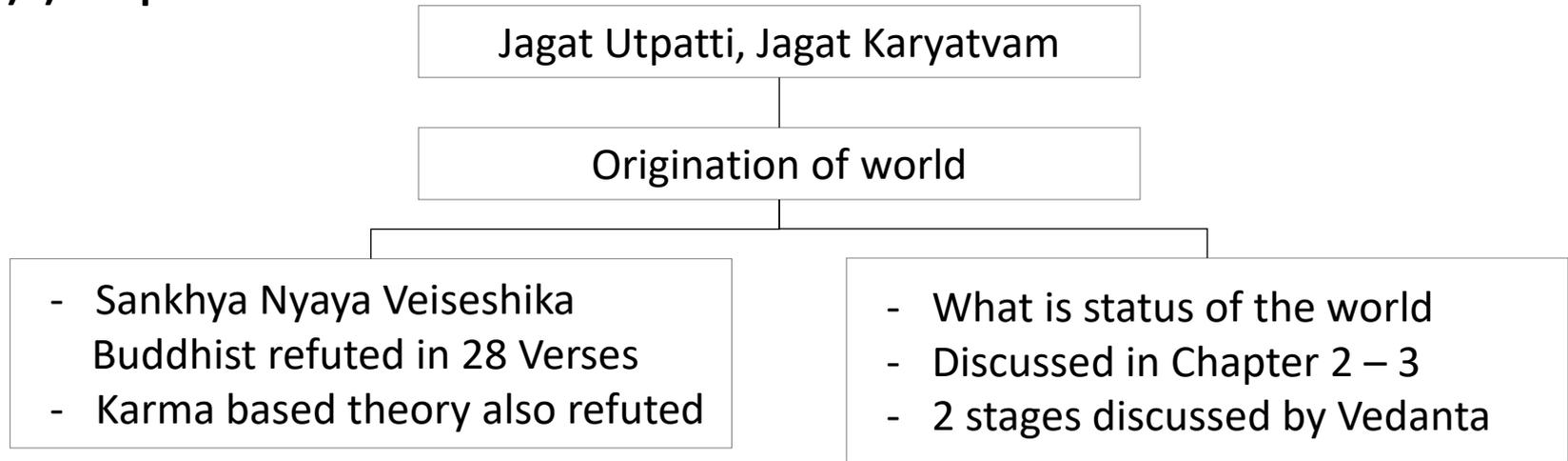
- Jagan Mithya
- Prapancho Upasanam

- Brahma Satyam

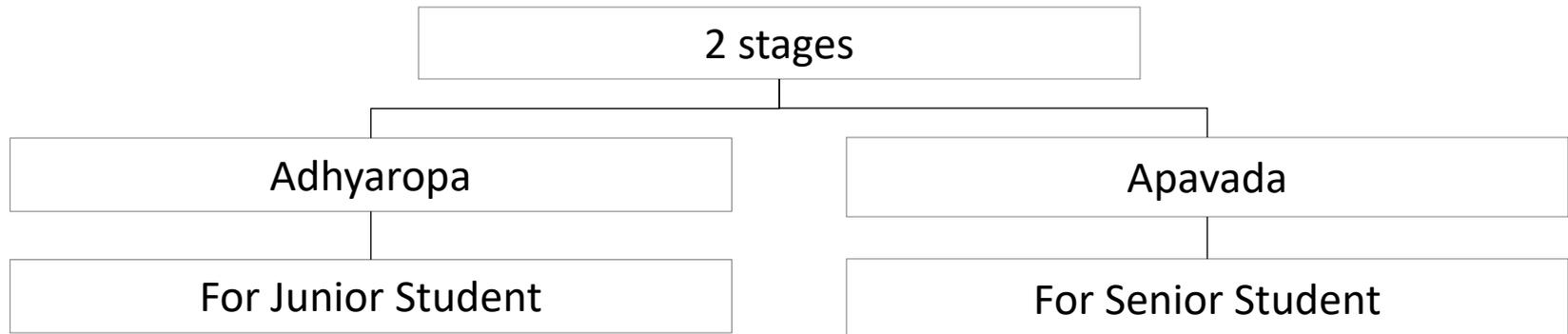
- 100 Verses
- Biggest
- Refutes other Matams from Karika No. 1 to 28
- Contradictory teaching refuted
- Vedanta Pratipaksha Mata Nirakaranam

In Upanishad 2 topics not explicit

1187) I) Chapter 4 :



II)



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

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

V) Aitareya Upanishad :

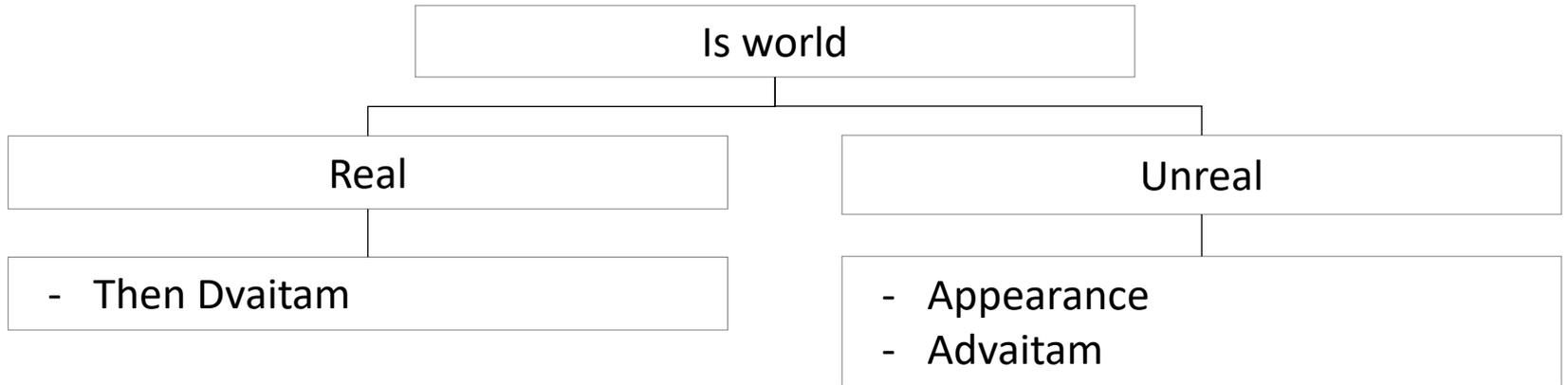
ॐ आत्मा वा इदमेक एवाग्र
आसीन्नान्यत्किंचन मिषत्
स ईक्षत लोकान्नु सृजा इति ॥ 1 ॥

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

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

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

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



VII) Karya Karana Sambandha exists between Brahman and world.

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

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

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

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

IX) Chandogya Upanishad :

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

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

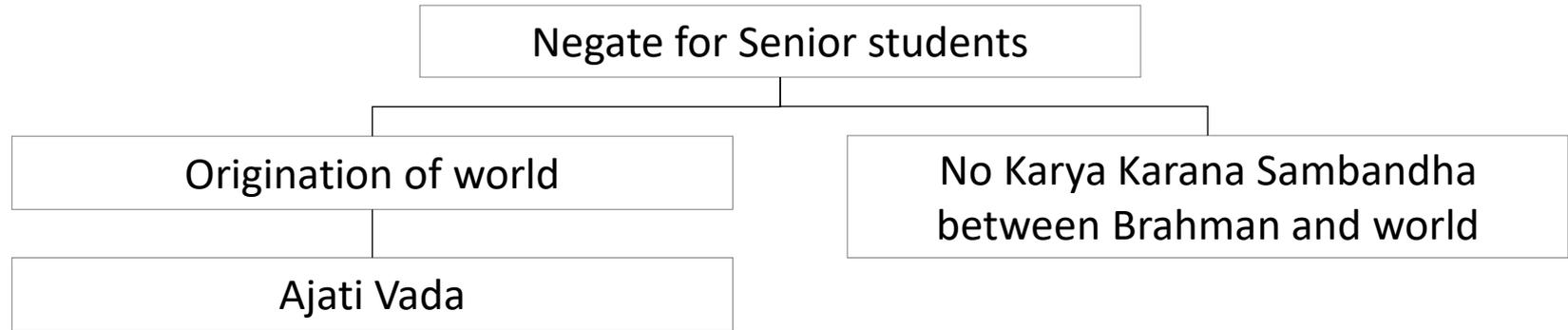
Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

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

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

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

XI)



XII) Apavada :

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

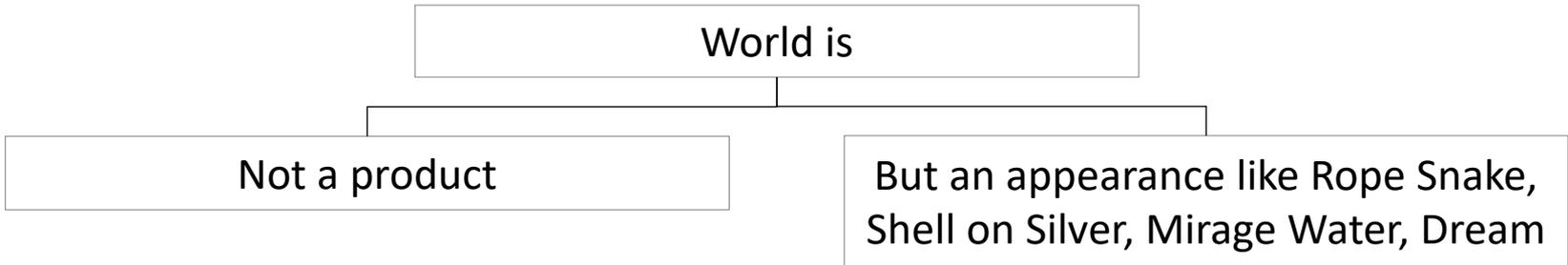
XIII) How do you account for this solid appearance, experience of the world?

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

XIV) Ajati Vada should be complemented with Adhyasa Vada.

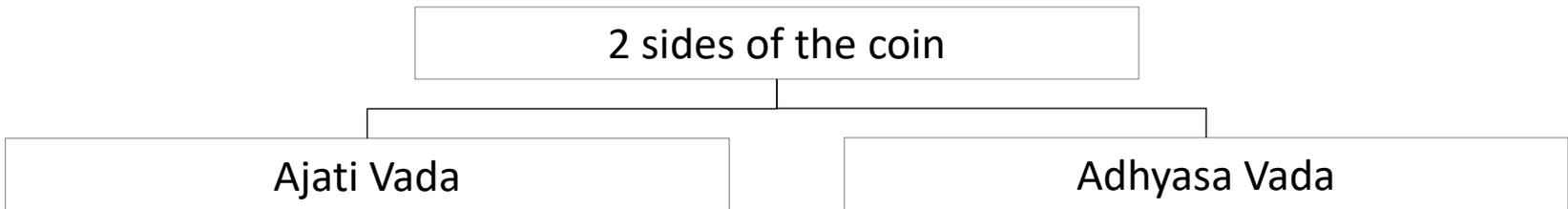
- Can't say world is nonexistent.
- World has status different from Asat.

XV)



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

XVI)



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

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

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

XVIII) For Senior Student :

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

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

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

XX) Students logic :

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

XXI) Chapter 2 – Vaitatya Prakaranam

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

XXII) Vichara Sagara :

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

XXIII) Vedantin :

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

XXIV) What is right criteria for reality?

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

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

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

d) Mandukya Upanishad : Chapter 2 – Karika No. 6

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

ādāvante ca yannāsti vartamāne'pi tattathā |
vitathaiḥ sadṛśāḥ santo'vitathā iva lakṣitāḥ || 6 ||

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (Objects) are like illusions which are seen and yet they are regarded as though real. [2 - K - 6]

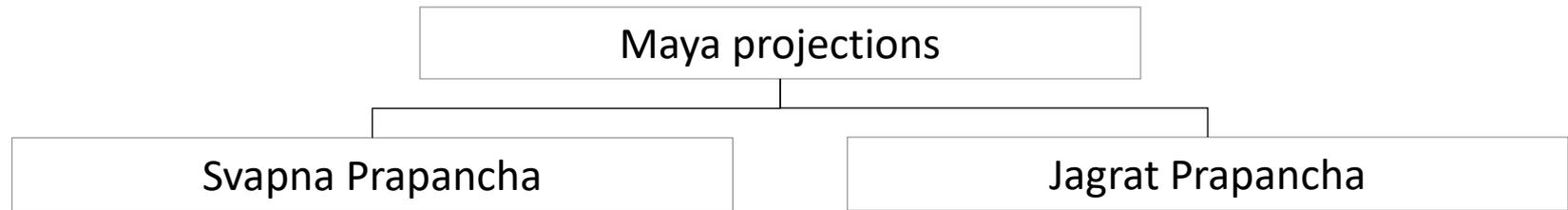
- This is criteria for reality.
- What is not in the past = This body.
- What is not in the future = This Body.
- It is not there in present also.

XXV)

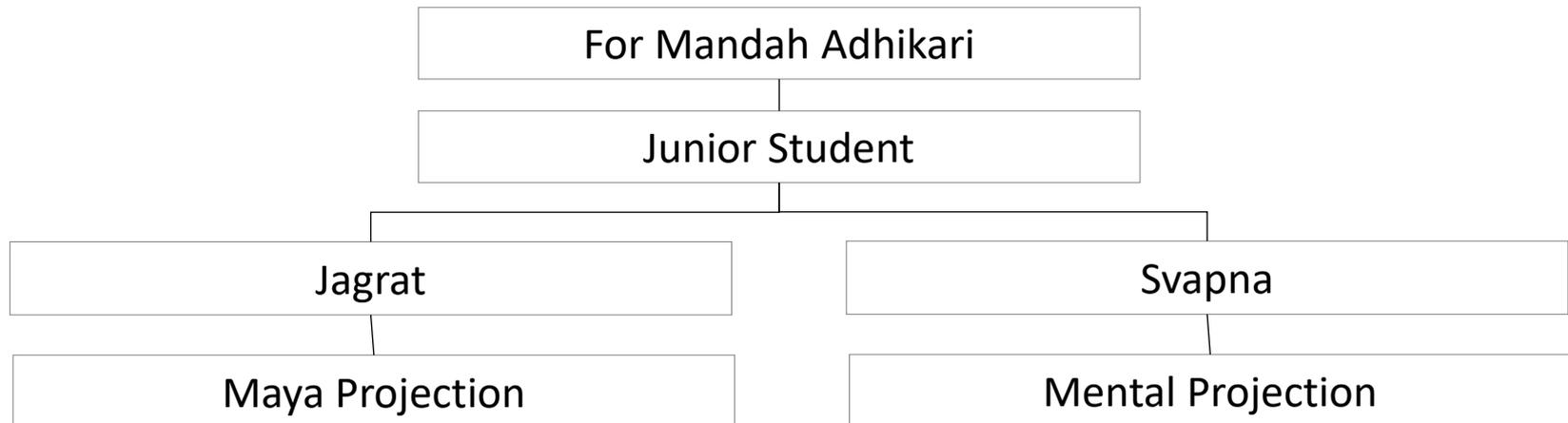
Borrowed existence	I – Absolute reality
<ul style="list-style-type: none">- Temporary existence- Waking, dream, sleepPrapanchas, world- Vyavaharikam	<ul style="list-style-type: none">- Permanent existence- Independently exist- Paramartikam- Lend existence to the world

XXVI) Both Jagrat / Svapna Prapanchas are projections only, projected by the observer consciousness with help of appropriate Upadhi.

XXVII) Vichara Sagara : Drishti Srishti Vada



- Backed by observer consciousness.



- This is Trividha Satta Vada.
- Following verses of Gaudapada are close to Drishti Srishti Vada.
- Nishchala Dasa bases Drishti Srishti Vada based on these Karikas.

XXVIII) a) Karika No. 61 :

यथा स्वप्ने द्वयाभासं चित्तं चलति मायया ।
तथा जाग्रद्वयाभासं चित्तं चलति मायया ॥ ६१ ॥

yathā svapne dvayābhāsaṃ cittam calati māyayā |
tathā jāgraddvayābhāsaṃ cittam calati māyayā || 61 ||

As in dream the mind is seen to act through delusion, producing appearances of duality in itself; so also, in the waking-state the mind is seen to act through Maya projecting the Pluralistic appearances.
[4 - K - 61]

b) Karika No. 62 :

अद्वयं च द्वयाभासं चित्तं स्वप्ने न संशयः ।
अद्वयं च द्वयाभासं तथा जाग्रन्न संशयः ॥ ६२ ॥

advayaṃ ca dvayābhāsaṃ cittam svapne na saṃśayaḥ |
advayaṃ ca dvayābhāsaṃ tathā jāgranna saṃśayaḥ || 62 ||

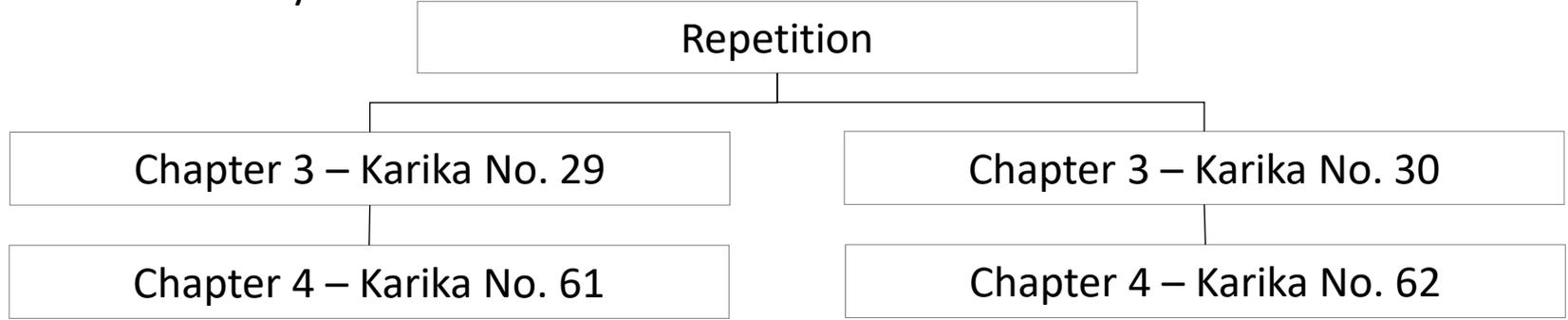
There is no doubt that the mind which is in fact non-dual, splits itself into many in dream. In a like manner in the waking-state too undoubtedly the non-dual mind appears as though dual.[4 - K - 62]

c) One Consciousness alone is appearing as Jagrat + Svapna Prapancha projected by Vyashi mind and Samashti mind.

Svapna Prapancha	Jagrat Prapancha
Individual Mind	Samshti Mind

d) Common factor :

- Mind – Maya



e) Chittam here – before Manaha used.

f) Anvaya : Karika No. 61

यथा स्वप्ने चित्तं मायया द्वयाभासं चलति तथा
जाग्रद चित्तं मायया द्वयाभासं चलति ॥

yathā svapne cittam māyayā dvayābhāsam calati tathā
jāgrad cittam māyayā dvayābhāsam calati ॥

The mind spins a seeming (Subject - Object) duality in the waking state through maya, just as the mind spins a seeming (Subject - Object) duality in dream through maya.

g) Anvaya : Karika No. 62

स्वप्ने न च अद्वयं चित्तं द्वयाभासं (भवति);
संशयः न (अस्ति) । जाग्रद च अद्वयं (चित्तं)
द्वयाभासं (भवति); संशयः न (अस्ति) ॥

svapne na ca advayam cittam dvayābhāsam (bhavati);
saṁśayaḥ na (asti) | jāgrad ca advayam (cittam)
dvayābhāsam (bhavati); saṁśayaḥ na (asti) ॥

The Non-dual mind alone is the seeming duality in the dream; there is no doubt. In the same way, the non-dual (mind) alone is the seeming duality in the waking state; there is no doubt!01

1188) I)

3 Stages of World

1st

- World = Anityam, has Srishti, Pralayam
- Brahman = Nityam
- Nitya Anitya Viveka stage

2nd

Manifest after creation

Unmanifest during Pralayam

3rd

World is Adhyasa, appearance

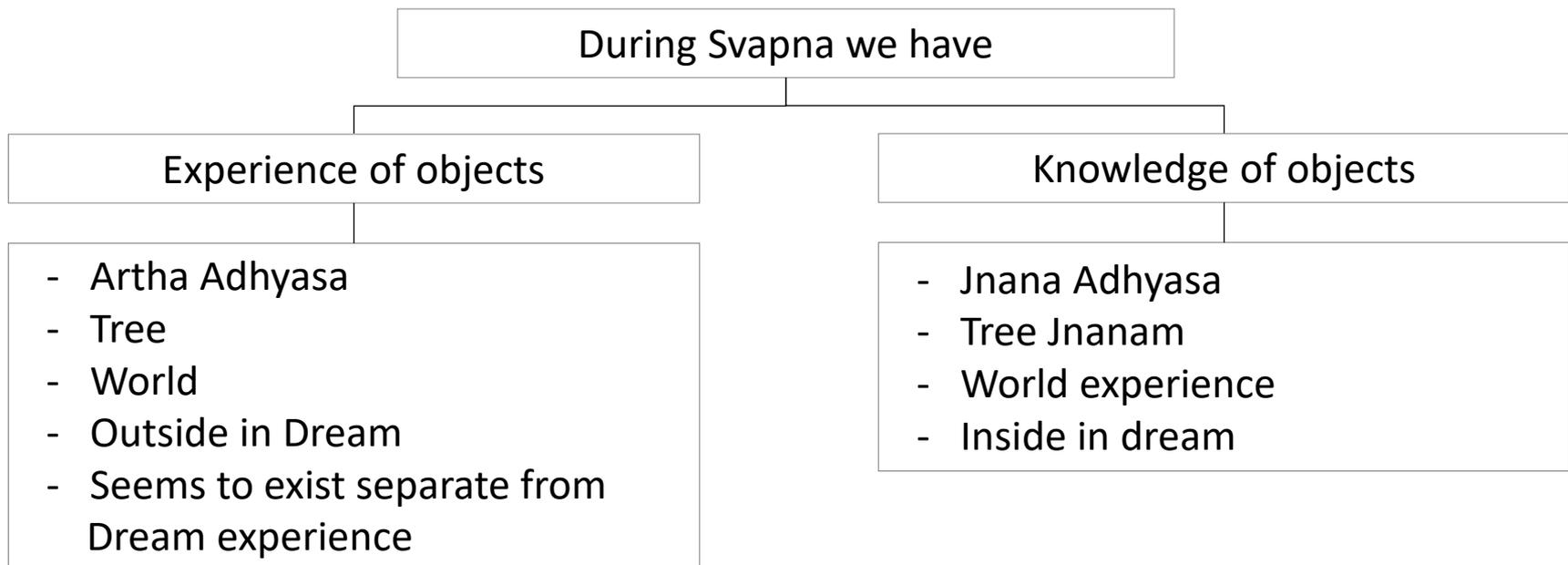
II) Gita :

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]

III)



IV) 2 statements regarding dream :

a) Dream world = Object of Dream Mind, does not exist separate from Dream Mind.

b) Dream Mind = Objects, which I am aware of in the Dream.

• Dream mind = Object of Chaitanyam, Consciousness.

c) Does not exist separate from Atma, the consciousness (Karika No. 63 – 64)

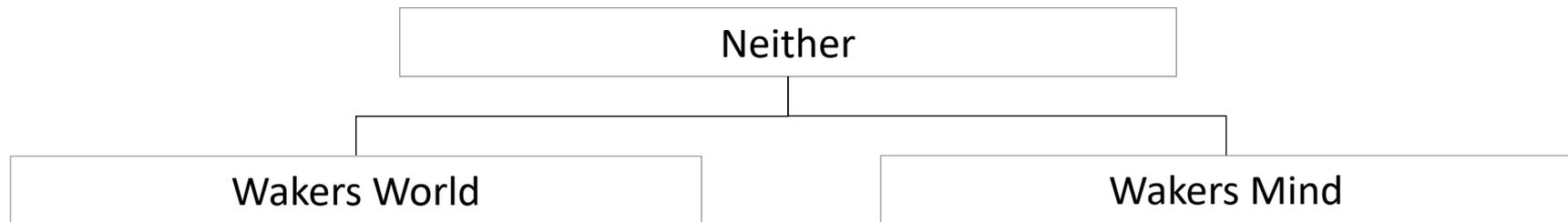
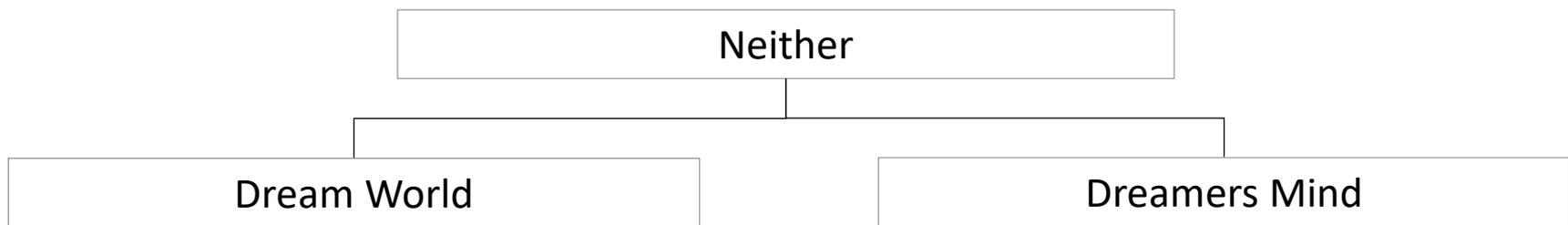
d) Dream world = Object of Dream Mind, does not exist separate from Dream Mind.

V) a) Wakers world does not exist separate from wakers Mind.

b) Objects of Consciousness do not exist separate from consciousness.

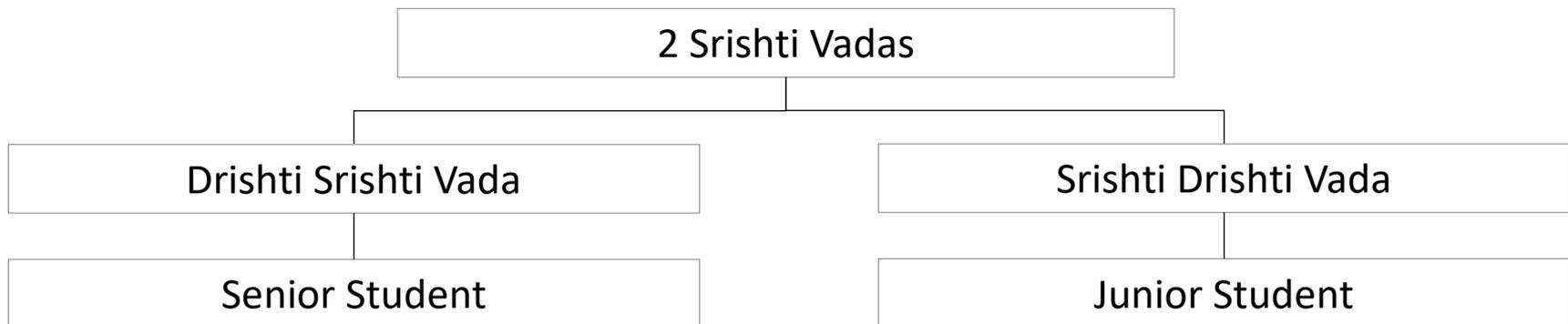
c) Consciousness, Atma, alone independently exists.

d)



- Exists separate from Atma, Consciousness.

VI)



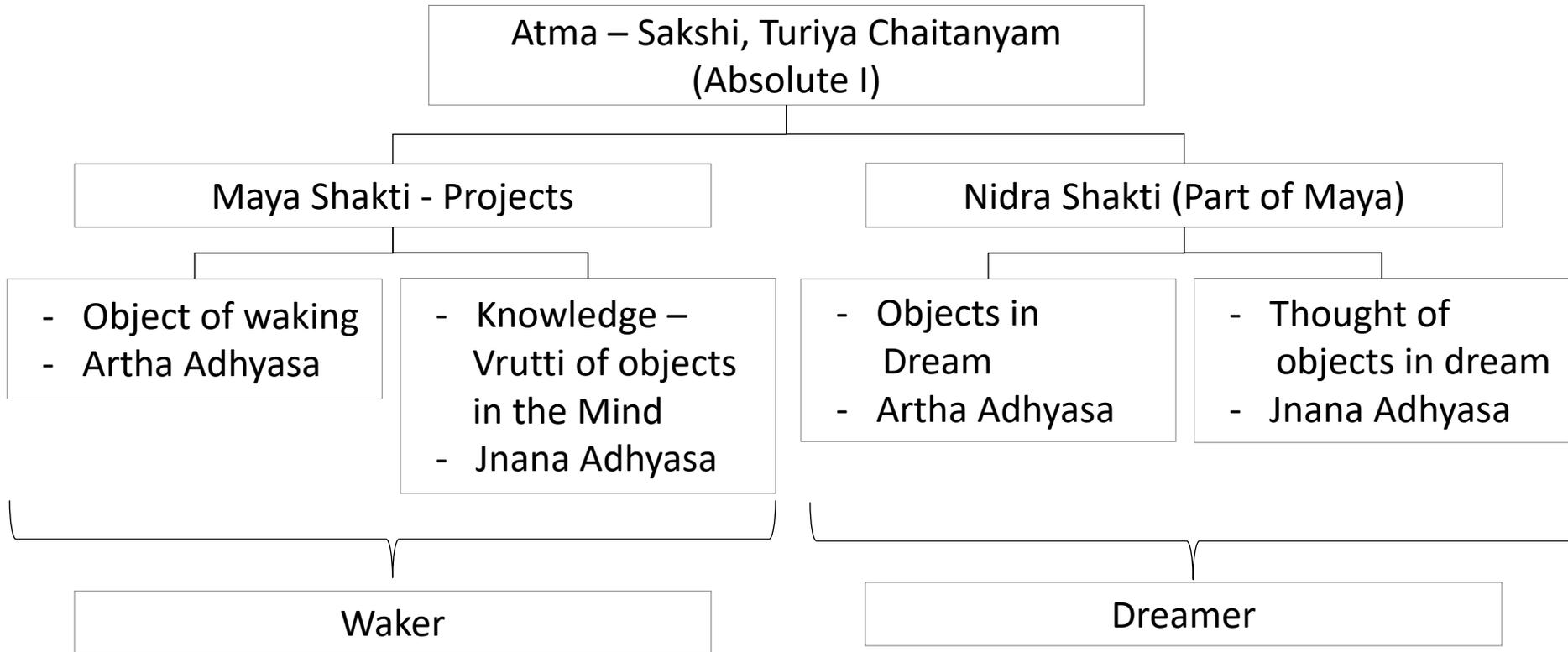
VII) World not Karyam, product, but appearance, Adhyasa upon ever existing Atma, consciousness.

VIII) In respective states – both Jagrat, Svapna appear real.

- Only upon waking up, they loose their reality.
- Then we say they are relatively real.

IX) 5 Verses – Karika No. 63 – 67 are seed verses for Anirvachania Khyati.

X)



XI) Sakshi lends existence to Mind for Jnana Adhyasa and to the world of objects – Artha Adhyasa.

XII) General rule by Gaudapada :

- **Whatever is revealed does not have existence of its own.**
- Revealer alone has independent existence.

XIII) 1st Stage :

- Thought = Revealer from standpoint of objects revealed.

Revealed Objects	Revealer
<ul style="list-style-type: none">- Mithya- Not really existent	<ul style="list-style-type: none">- Satyam- Consciousness Atma

XIV) 2nd Stage :

- Thoughts are revealed from point of consciousness – Sakshi.

Revealed	Revealer
Thoughts	Consciousness – Atma

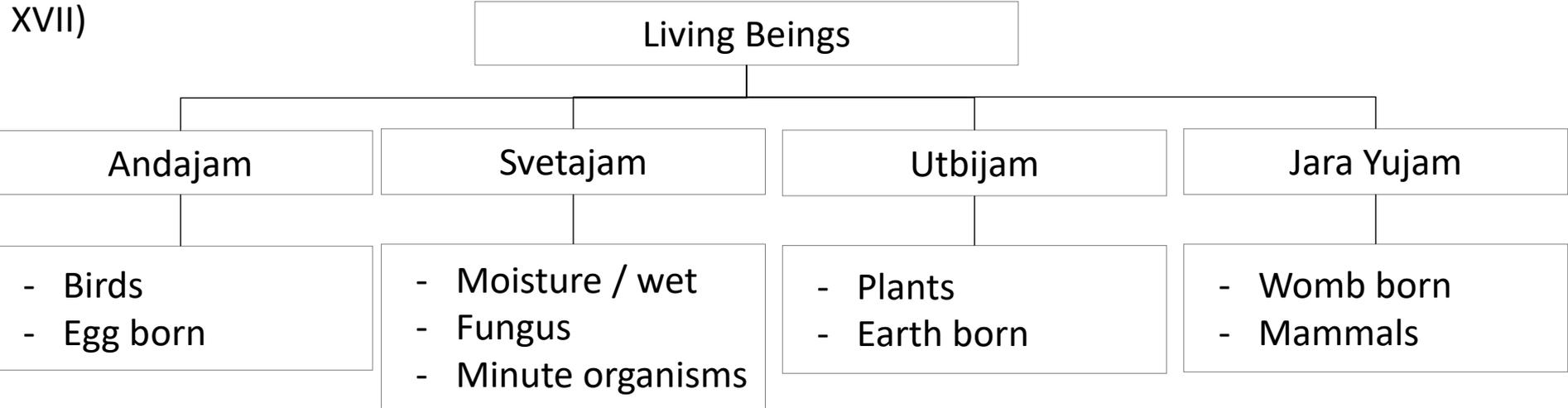


- Mithya
- No existence of their own

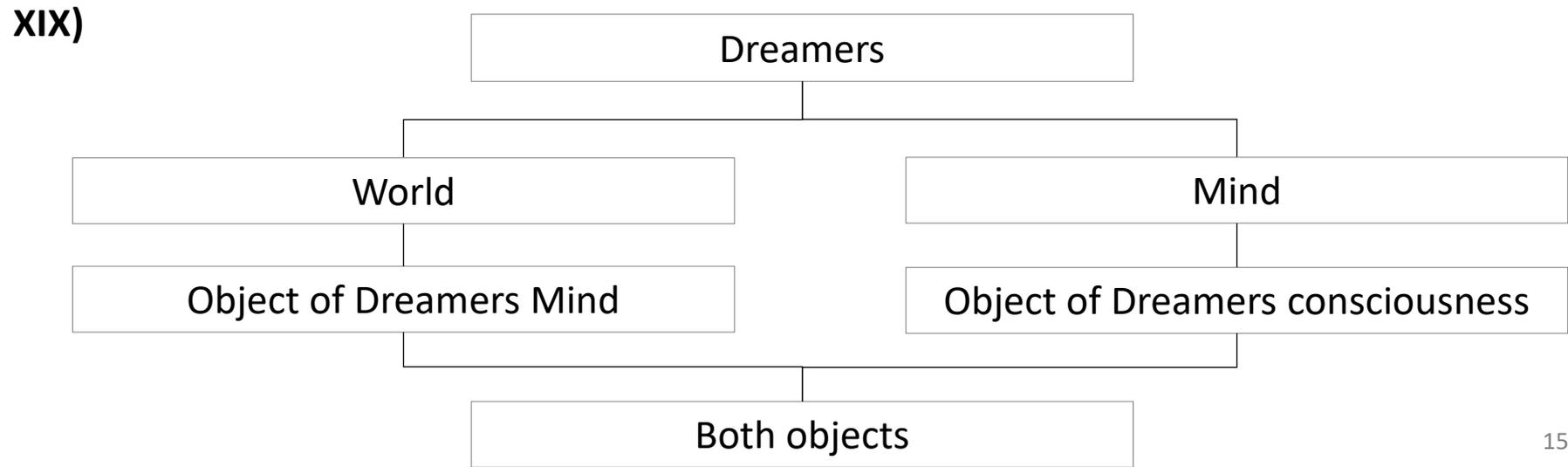
XV) Consciousness / Atma is substratum of everything.

XVI)

World is revealed by Mind	Mind is revealed by Sakshi
Mithya	Hence Mithya
Drishyatvat	Drishyatvat

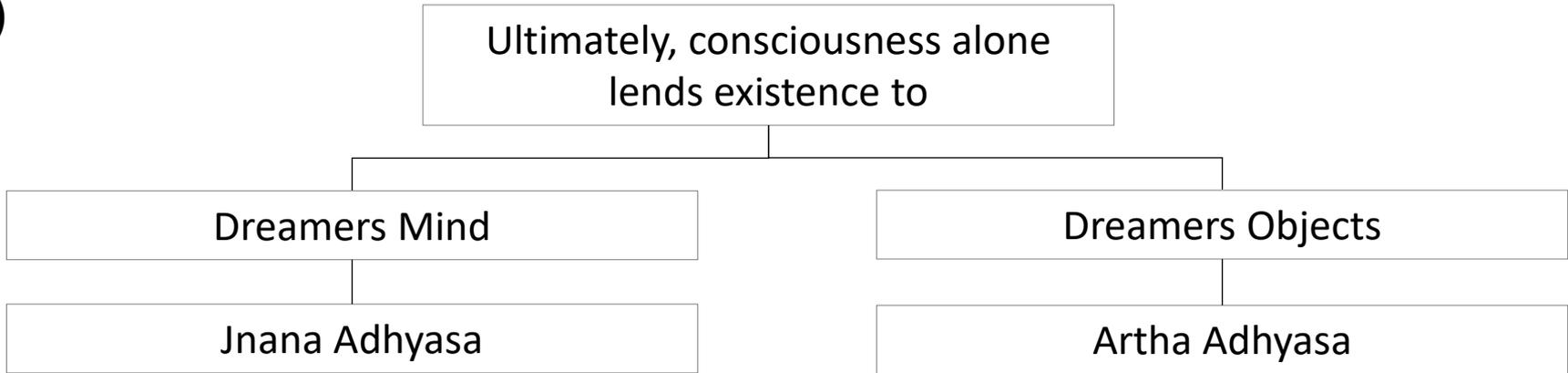


XVIII) Dream world is Mithya because it is revealed by thought.



- Therefore, dreamers world does not exist separate from dream Mind.
- Dream mind does not exist separate from dreamers consciousness.

XX)



XXI) Dreamers thoughts, mind Prithak Na Vidyate.

- Dream world, objects, living beings do not exist separate from dreamer Mind / thoughts.

XXII) Dreamers mind lends existence to dream world.

- Therefore, mind looks as though real

XXIII) Mind does not exist separate from consciousness.

XXIV) Prithak Nasti : 1st line

- No object exists separate from thought / dream mind
- Mind is projector of the world.

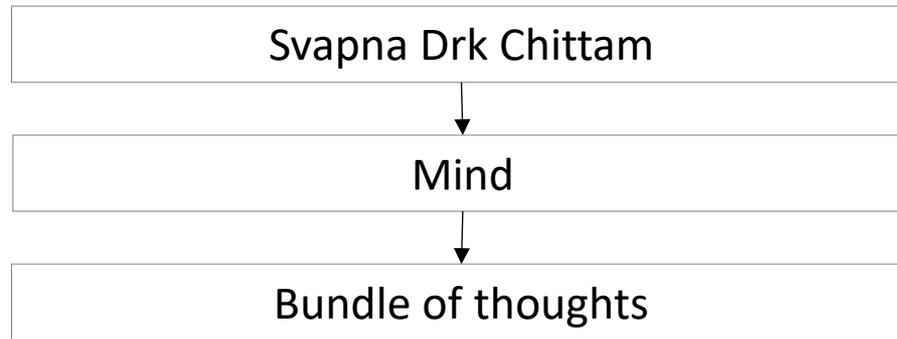
XXV) 2nd Line :

- Mind is also projected.

XXVI) 2nd Line :

- Mind is projected by Atma, Sakshi Chaitanyam with help of Maya Shakti.
- Tatha, Tadapi.

XXVII)



XXVIII) Tad Drishyam Eva :

- Mind is also object of consciousness.
- Dreamers mind is objectified by Dreamers consciousness.

XXIX) Svapna Drk Vyatirekena :

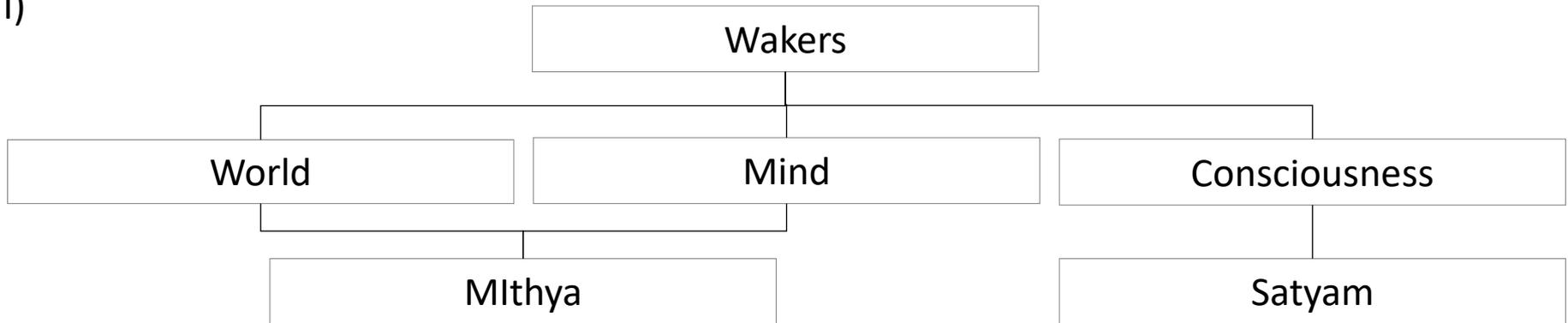
- Separate from dreamers consciousness Chittam Nama Nasti.
- There is no mind separate from consciousness.

- **Collectively, all minds exist in consciousness and world exists in collective mind.**

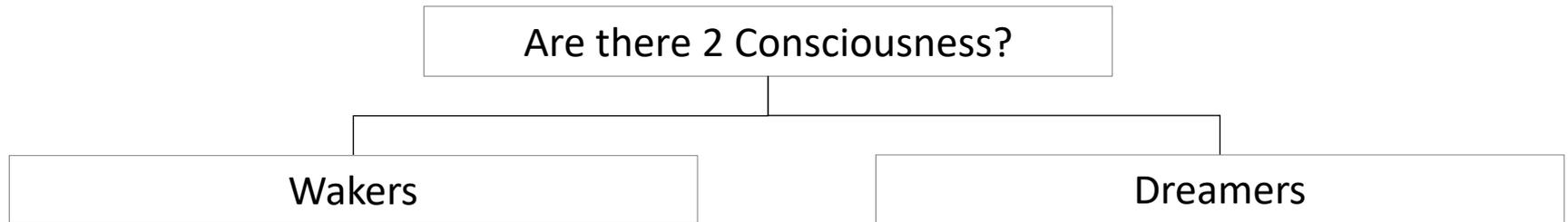
1189) I) Final Message :

- a) Dreamers World is Mithya.**
- b) Dreamers Mind is Mithya.**
- c) Dreamers Consciousness is Satyam.**

II)

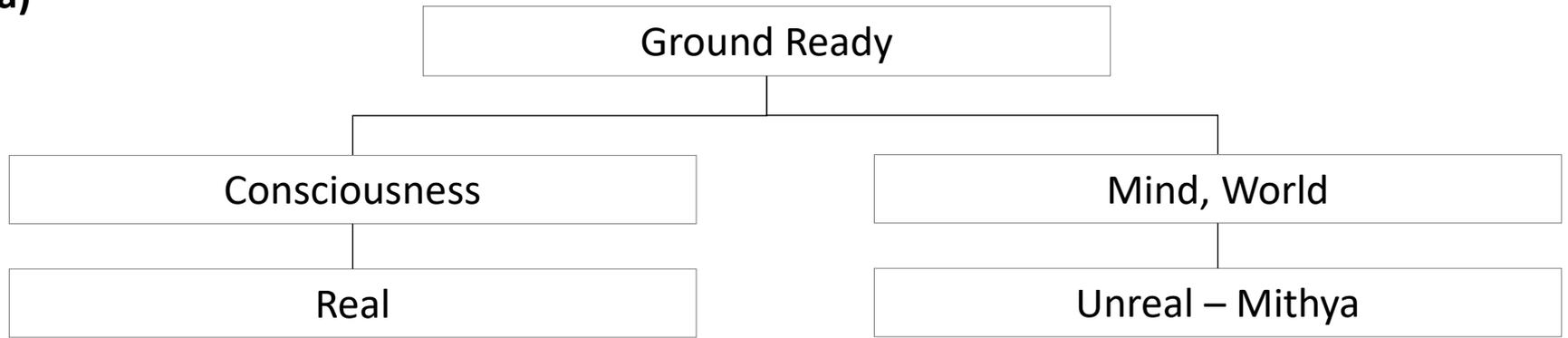


III)



- Consciousness is one alone in Jagrat and Svapna Sthanams.
- Ayam Atma Chatuspath.

IV) a)



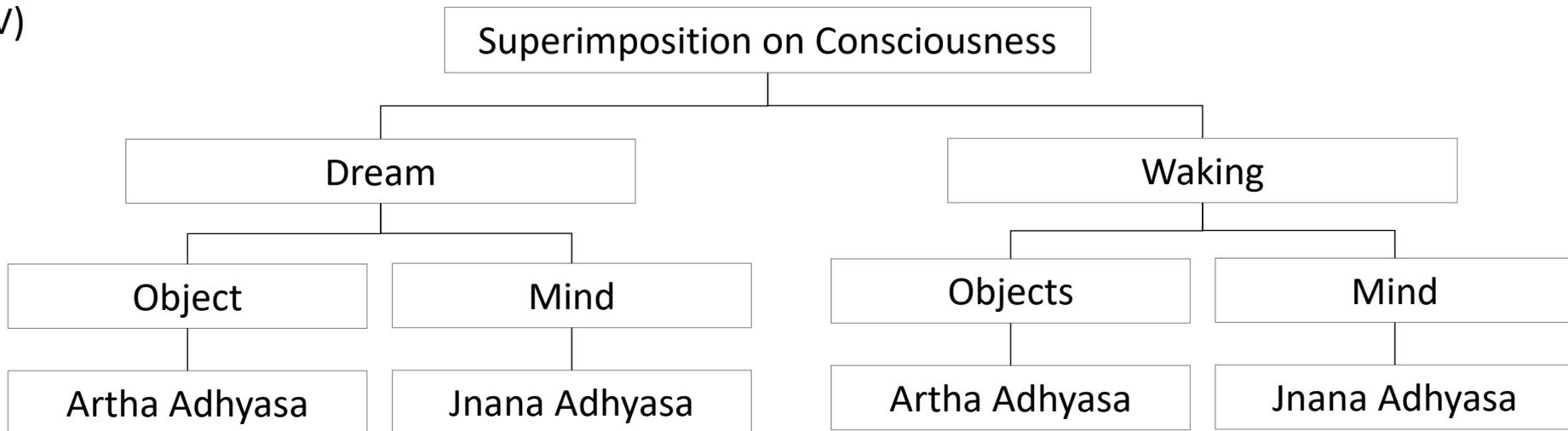
b) Dream : (Karika No. 63 – 64)

- Mind – World appear as though real borrowing reality from Consciousness.
- Same in waking also.

c) Waking :

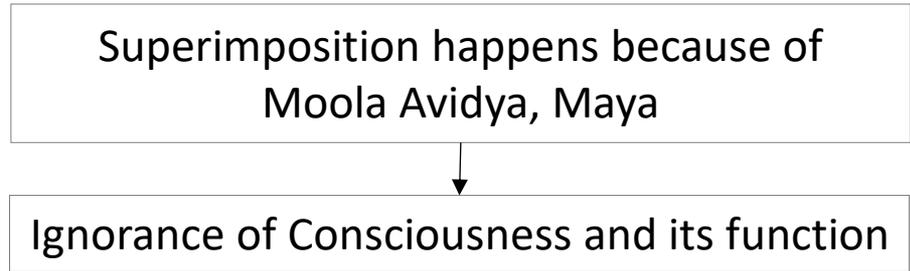
- Karika No. 65 – 66

V)

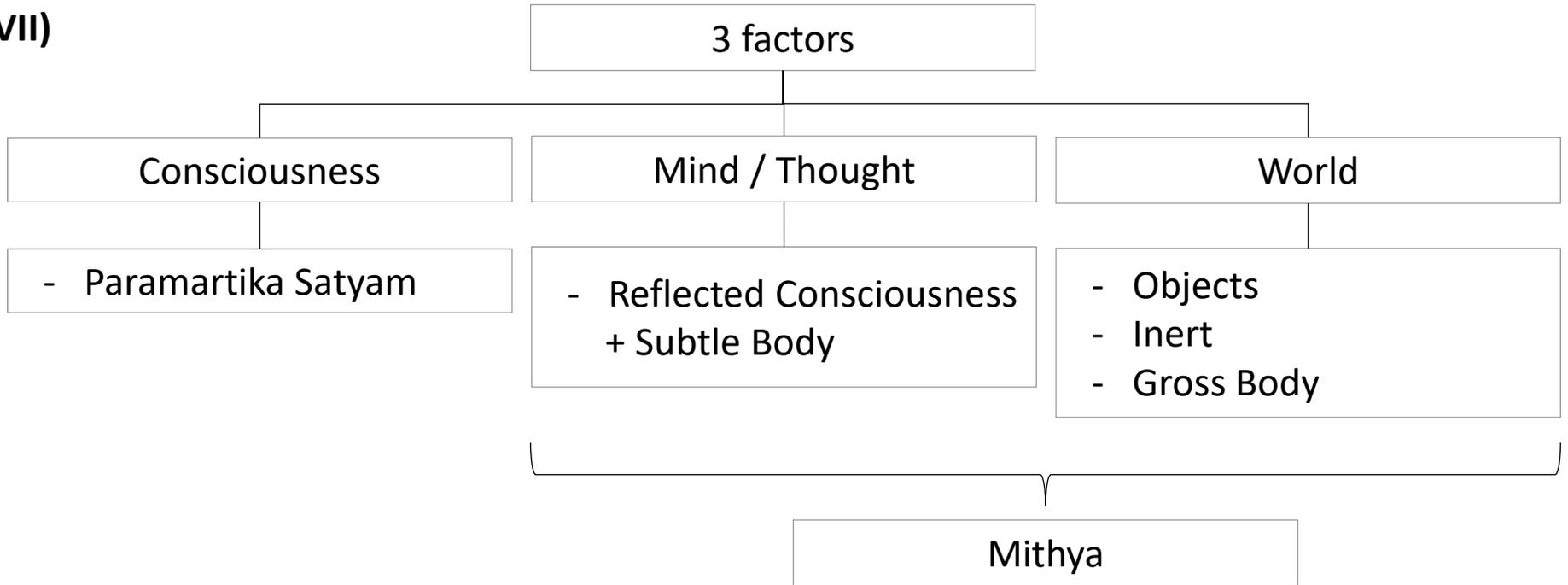


- Vichara Sagara Chapter 6 – Beginning.
- Anirvachania Khyati.

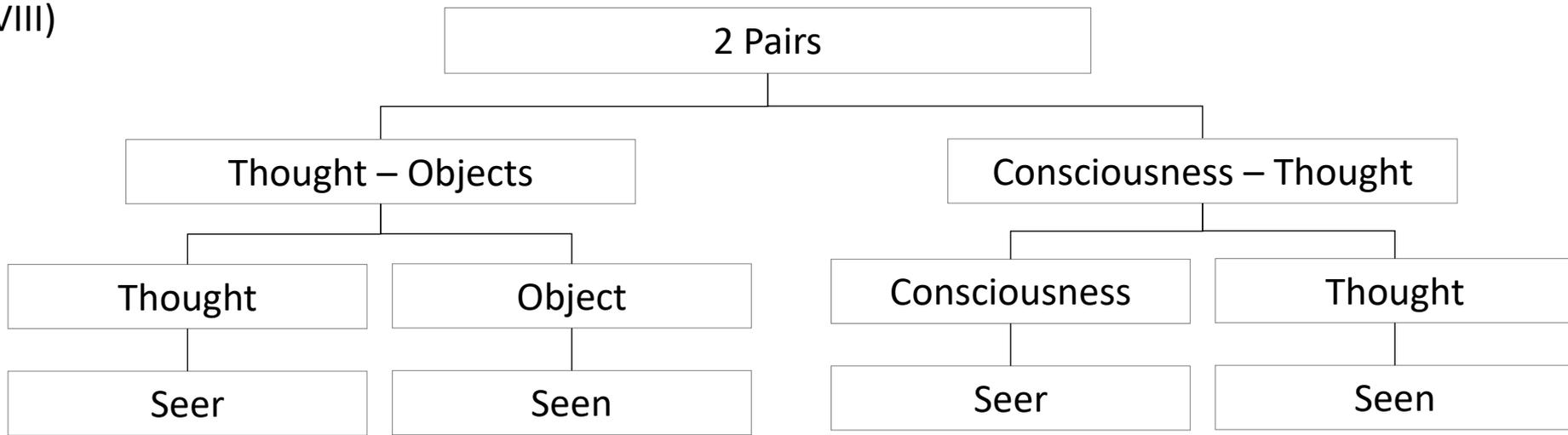
VI)



VII)



VIII)

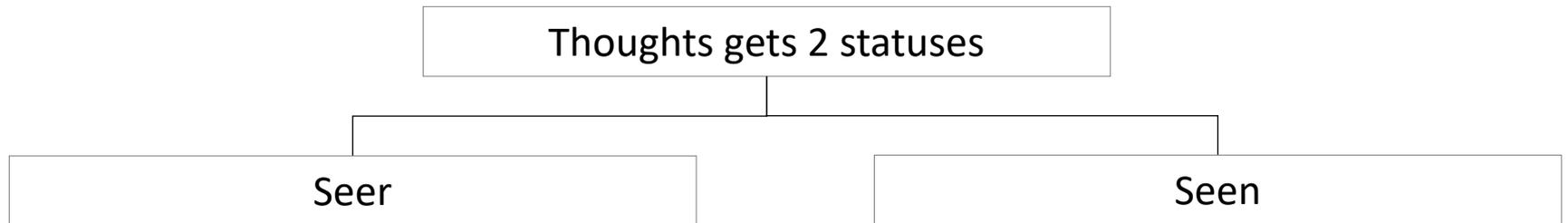


IX) Thought is always with Chidabhasa.

X) Seen object does not exist separate from seer thought.

- Dream world does not exist separate from dreamer Mind / Ahamkara / Ego.

XI)



XII) Law :

- Seen does not exist separate from seer.
- Drishyam does not exist separate from Drk.

XIII)

Consciousness	Thoughts	World
Seer	Seen	Seen

Apply Vedantic law :

- Mind / thoughts doesn't exist separate from seer consciousness.
- Objects, thoughts don't exist separately from consciousness.

XIV) Mind and world borrow existence from consciousness, Sakshi.

- Jnana, Artha Adhyasa are superimposed on one consciousness, Adhishtanam.

XV) Objects collectively taken = World

- **Thoughts collectively taken = Mind.**

XVI) Reapply same rule :

- Dream world doesn't exist separate from Dream Mind, and Sakshi.
- Mind and world are Mithya.
- Samsara appears but Mithya.

XVII)

Drk	Drishyam
<ul style="list-style-type: none">- Grahakaha- Consciousness	<ul style="list-style-type: none">- Grahyam- Mind + World- Superimposed on Consciousness

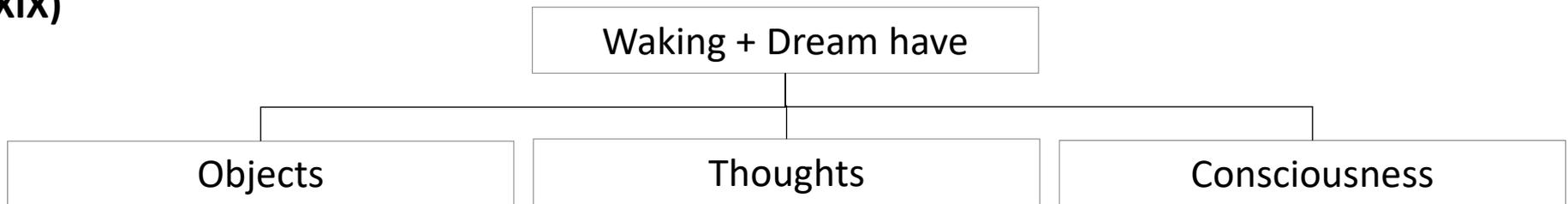
XVIII) Gauda Pada extends rule to Jagrat Avastha

a) Jagrat Mind – Jagrat World – Mithya

b) Both superimposed on Chaitanyam because of Moola Avidya.

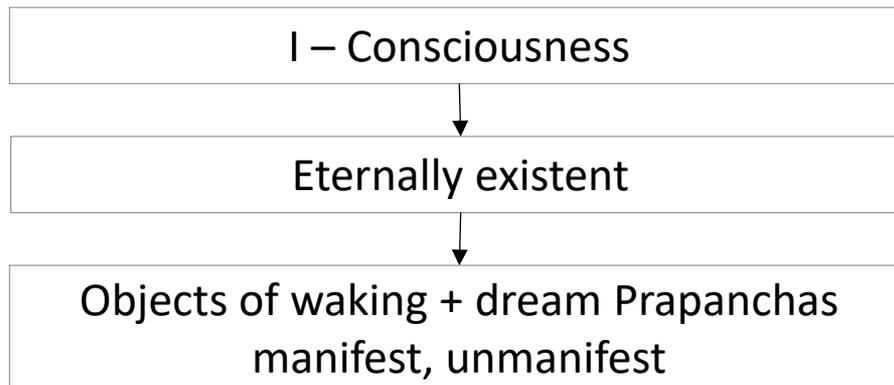
c) Extended to waking state in Karika No. 65 and 66, exactly like Svapna – Object, thought, consciousness.

XIX)



XX) Objects do not exist separate from thoughts, mind, in waking and dream state.

XXI)



- This is the way to realise the self.
- Repeat it in Meditation 100's of times.

XXII) See this vision of Veda regarding the experienced world then you realise you are Turiyam all the time.

XXIII) What is that in which 3 states of Mind manifest and unmanifest?

- Turiya Atma.

XXIV) What is the logic? Reason?

a)

Objects	Thought
Seen – Drishyam	Seer – Drk

b)

Thoughts	Sakshi – Chaitanyam
Seen – Drishyam	Drk – Seer

c) Mind / World does not exist separate from Sakshi Chaitanyam.

- Truth, reality is non dual, Advaitam, world is Mithya.
- This is the Shastric vision.

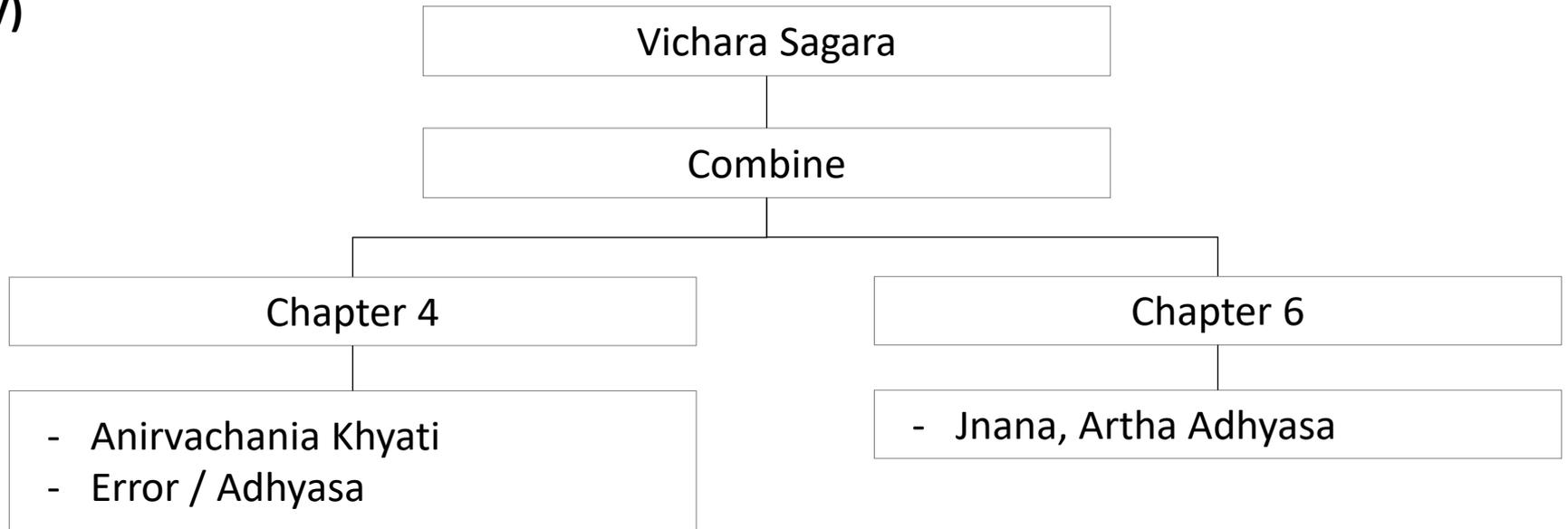
d) **Bottom line :**

- Both thoughts and objects in waking and dream are superimposed on Turiya Atma, Pure Chaitanyam.

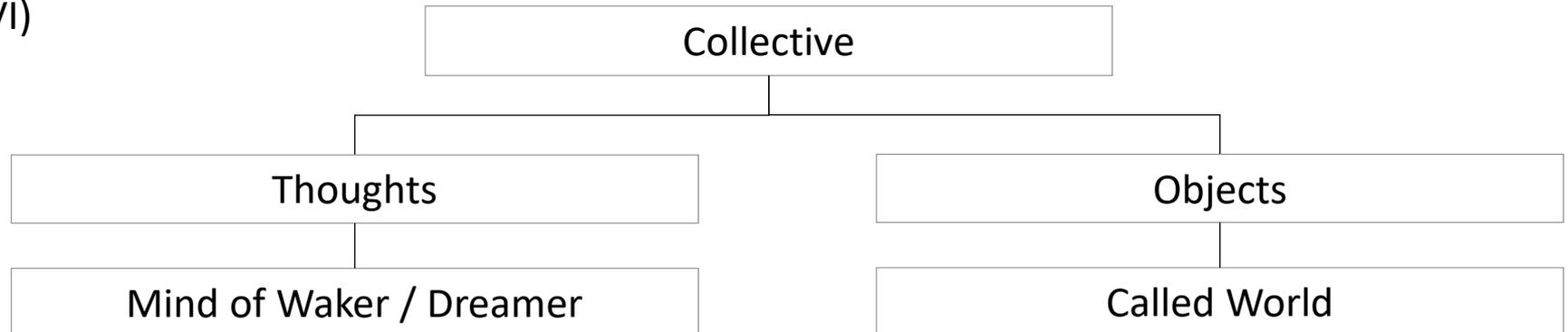
e)

Thoughts / Mind	Objects
- Jnana Adhyasa (Appearance of knowledge of the world)	- At lower level - Artha Adhyasa - Seen world

XXV)



XXVI)



XXVII) Superimposition is because of Karana Shariram, Moola Avidya, Maya, Prakrti, sleep sate.

XXVIII) Vivekchudamani :

अव्यक्तनाम्नी परमेशशक्तिः
अनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सुधियैव माया
यया जगत्सर्वमिदं प्रसूयते ॥ 108 ॥

*avyaktanāmnī paramēśaśaktiḥ
anādyavidyā triguṇātmikā parā |
kāryānumeyā sudhiyaiva māyā
yayā jagatsarvamidam prasūyate || 108 ||*

Nescience (Avidya) or Maya*, also called the —Unmanifest,|| is the power of the Lord. It is without beginning; it comprises the three gunas and is superior to their effects (as their cause). It is to be inferred only by one who has a clear intellect, from the effects it produces. It is this Maya which projects the entire universe.[Verse 108]

XXIX) I am the Adhishtana Turiya Atma of all Lokas experienced by all Minds in creation.

XXX) Indras Mind – experiences Indra Loka.

- Chandras Mind – experiences Chandra Loka

XXXI)

Your Mind	My Mind
Experiences your loka	Experiences my loka

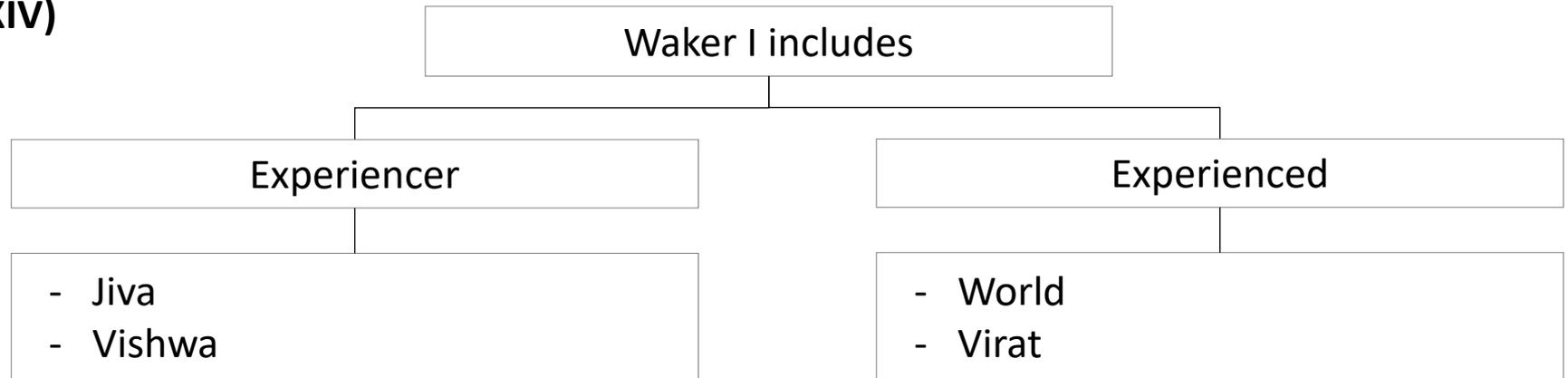
2 Anumana Vakhyams presented :

XXXII) Jagrat Prapancha does not exist separate from Jagrat Chittam for a Jiva.

- Jagrat Chitta = Mind.

XXXIII) Wakers world does not exist separate from wakers mind.

XXXIV)



XXXV) When waker + wakers world get resolved, it is called Prajnya.

XXXVI) Logic :

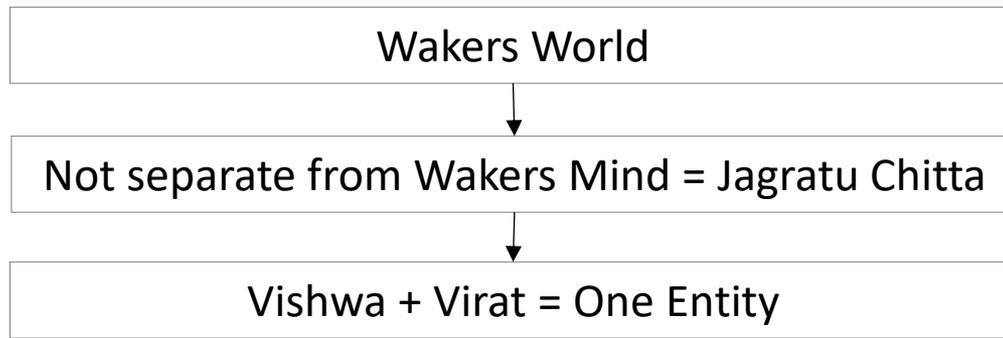
- Wakers world = Mithya
- Drishyat Vat, similar to dreamers world, Svapna Prapancha.
- This is Anumana No. 1.

XXXVII) Jagratu Purusha = Waking person, individual

XXXVIII) Seen objects depend on waker – Vishwa / Reflected Consciousness

- Objects = Andaja, Svetaja, etc
- Vishwa = Drishyaha Jiva

XXXIX)



- Vyatireka = Non separate.

XXXX) Chitta Ikshanatvat :

- They are objects of wakers mind.

XXXXI) Svapna Drk Chitta Ishaniya Drishyatvatu :

- Like objects of dream world.
- Dream world = Mithya, does not exist separate from dreamers mind.

XXXXII) Anumana No. 2 :

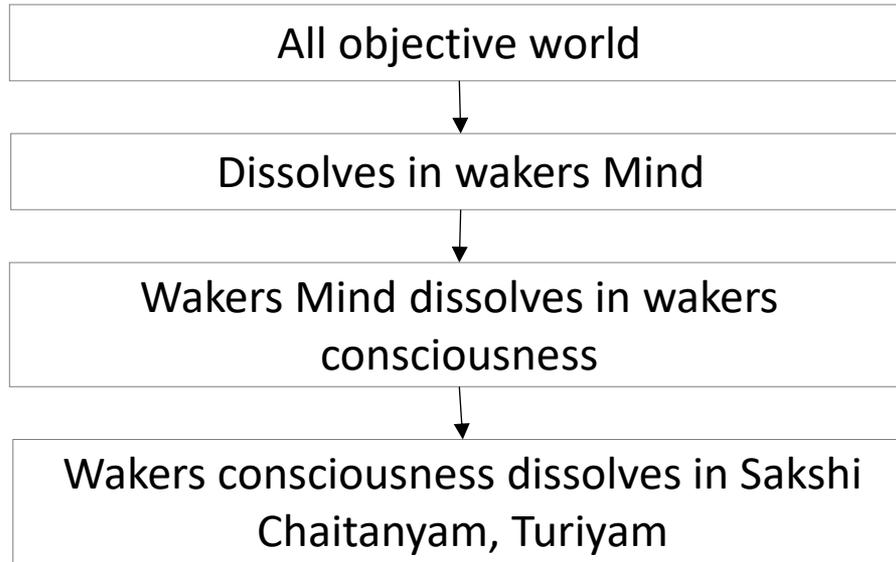
- **Wakers world also Mithya dependent on wakers Mind.**
- Wakers world does not exist separate from wakers consciousness = Reflected consciousness.

XXXXIII) Logic :



XXXXIV) Chittam = Wakers Mind / Consciousness / Reflected Consciousness is non different from Sakshi Consciousness.

XXXXV)



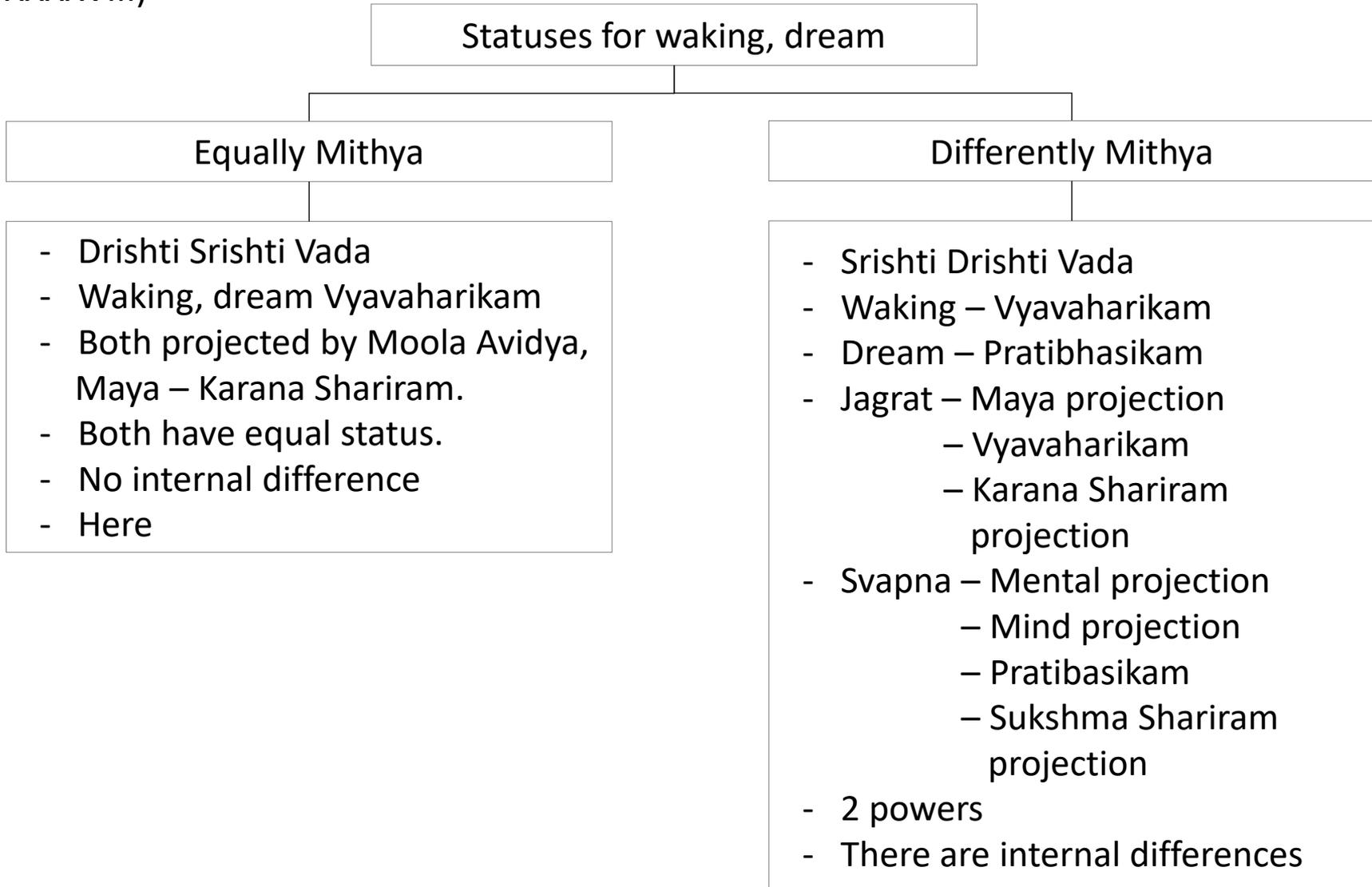
XXXXVI) Same process in waking and dream.

- Drashtru – Drishyatvat.
- Mind is object perceived by consciousness.
- Don't dwell too much on the Mind in Meditation, it will become another dream.
- Come out, ask who is Sakshi.
- This is called ultimate waking up, self realisation.
- 2 Anumana Vakyams in 65 – 65 (Dealt with waking phenomena)
- Similar to 63 – 64 (dealt with dream)

XXXXVII) Bottom line :

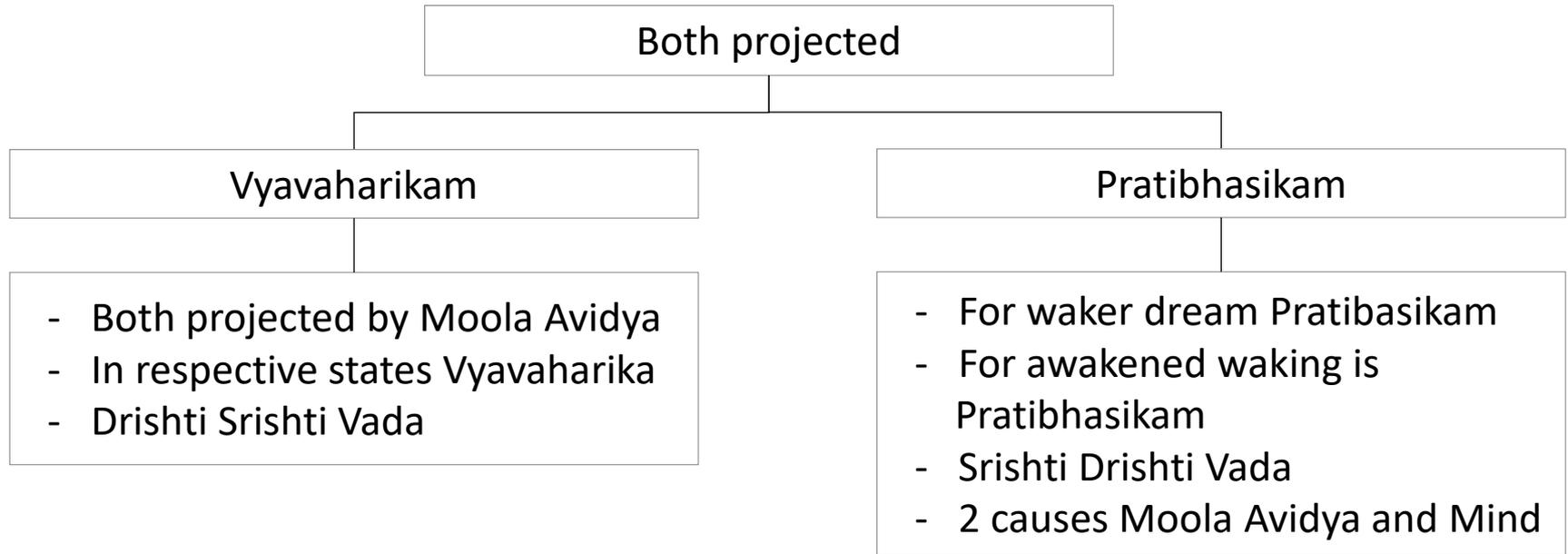
- **Mind + World are Mithya whether it is waking or dream state.**

XXXXVIII)



XXXXIX) Next Debate :

- How to name them?

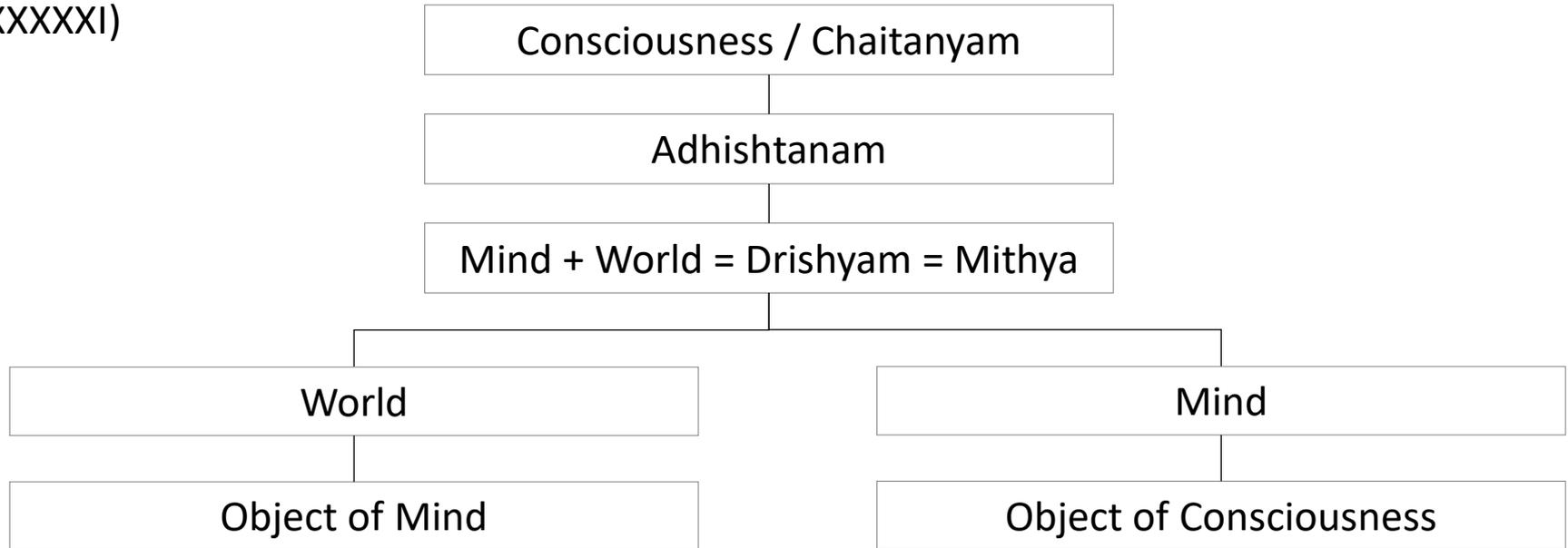


- Both must be given common name.

XXXXX) Conclusion of 4 Verses – Karika No. 63, 64, 65, 66

- Both Mind + World = Mithya.

XXXXXI)



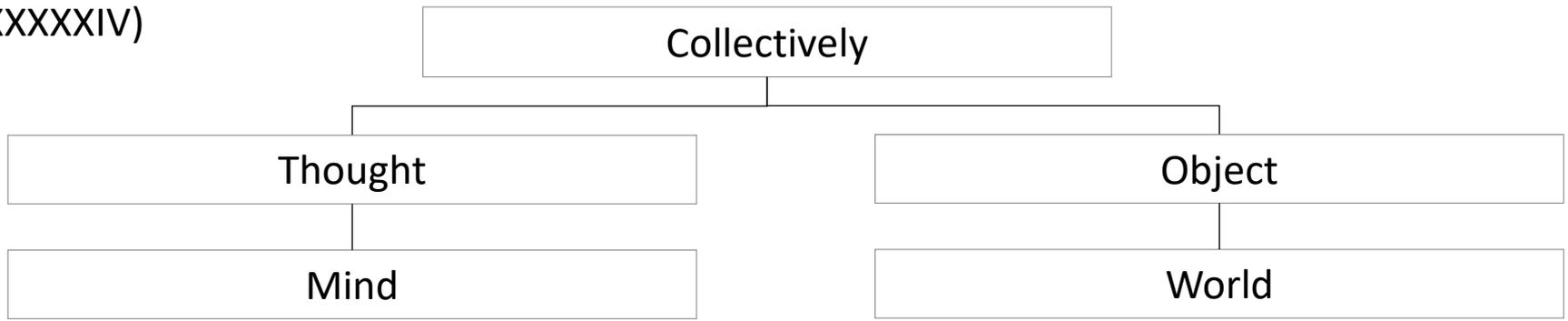
XXXXXII) Drishyatvam = Logic to prove Mind and world is Mithya

- Another profound logic given in Karika No. 67.

XXXXXIII) Mind and world – Mutually dependent on one another to prove their existence.

- Anyonya Ashraya
- Mutual dependence.

XXXXXIV)



XXXXXV) Experience and object mutually dependent.

- Object depends on experience to prove.

XXXXXVI) World proves its existence only when mind is there.

- Mind proves its existence only when world is there.
- During deep sleep, no mind, no world.

XXXXXVII) Sad – Darshanam :

शब्दादिरूपं भुवनं समस्तं
शब्दादिसत्तेन्द्रियवृत्तिभास्या ।
सत्तेन्द्रियाणां मनसो वशे स्या-
न्मनोमयं तद्भुवनं वदामः ॥८॥

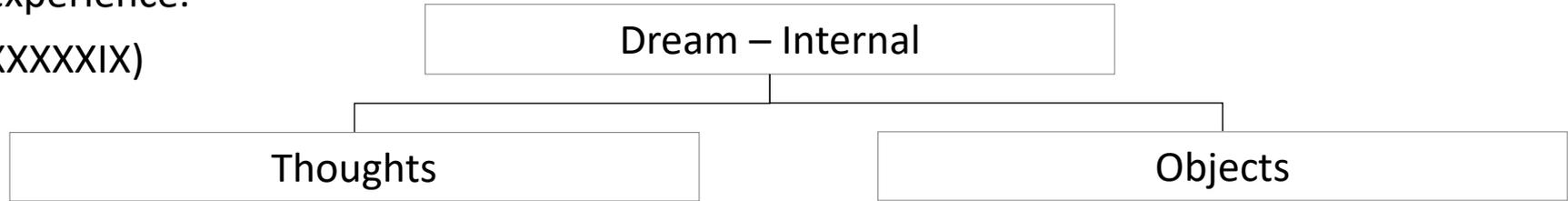
dahiya sahodeti dhiyastameti
lokastato dhipravibhasya eshah |
dhilokajanmakshayadhama purnam
sadvastu janmakshayashunyamekam || 9 ||

The whole world is in the form of the five sense-perceptions, such as sound, sight, taste, smell and touch. The existence of the sensations is revealed by the corresponding thoughts. The sense-organs and the sensations are under the control of the mind. Let us say, therefore, that the world is purely mental, projection of the mind. [Verse 9]

- World arrives with Mind, thoughts disappears alongwith Mind, thoughts.

XXXXXVIII) We can never have thoughts without objects, world experience = thought experience.

XXXXXIX)



XXXXXX) Jnanadhyasa + Artha Adhyasa mutually dependent for their existence.

XXXXXXI) Both don't have independent existence.

XXXXXXII) Taittiriya Upanishad : Brighu Valli

- Pratishta – Pratishtita

XXXXXXIII) Brihadaranyaka Upanishad : Madhu Brahmanam

- Mutual dependence.
- Mind – world don't have independent existence.
- Both have dependent existence.
- Both must borrow existence from something other than both.
- Madhu Brahman says mind + world mutually grasped by Sakshi.

XXXXXXIV) World is grasped by Sakshi with the help of Mind.

- Mind is grasped by Sakshi because of the world.

XXXXXXXXV) Mandukya Upanishad :

Pairs

Mind – Objects

Vishwa – Virat

Teijasa – Hiranyagarbha

Pragnya – Antaryami

Observer – Observed

XXXXXXXXVI) Generally, Prameyam (Object) is proved by Pramanam (Eyes).

XXXXXXXXVII) Here, Gaudapada establishes – Pramanam is proved by Prameyam.

XXXXXXXXVIII) World depends on Mind to prove its existence.

- Without Mind can't prove existence of hall, table, living beings.
- Hall available for others if I don't see... others also experiencing through mind only.
- Require some Mind to prove existence of the world.

- **No Mind, no world.**
- **Mana Dhina Maya Siddhi.**

XXXXXXVI) Generally, Prameyam (Object) is proved by Pramanam (Eyes).

XXXXXXVII) Here, Gaudapada establishes – Pramanam is proved by Prameyam.

XXXXXXVIII) World depends on Mind to prove its existence.

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- Require some Mind to prove existence of the world.

- **No Mind, no world.**
- **Mana Dhina Maya Siddhi.**

1190) I) Isness of the Mind and world belongs to observer, consciousness principle.

- **This understanding = Mano Nashaha.**
- **Jnani :**

Understands minds existence is borrowed from Sat Chit Ananda Turiya Atma.

II) Karika No. 67 : Conclusion

- Prapancha – World experienced is Mithya, projected in waking, dream.

III) Mind is an instrument of Jiva who perceives the world.

- Mind – instrument is also projected by Avidya, Maya, Prakrti.

IV) Prakrti consists of 3 gunas in continuous motion, Vikara, modification.

V) World and Mind are also continuously changing for all as per 3 Gunas.

- Gunas of Mind act with Gunas of objects in the world.
- Interaction is called life.

VI) Jiva identified with Body, Mind, sense organs, world, turns the direction towards the subject Turiya Atma and gets Moksha.

VII) Realising independent existence of Turiya Atma beyond Karanam – Mind and Karyam, world, Jiva gets Moksha.

- This understanding is attainment of Moksha, Nitya Mukta Svarupa.
- No other mystic experience required.

VIII) Normally we talk of projection of world by Antaryami, maya.

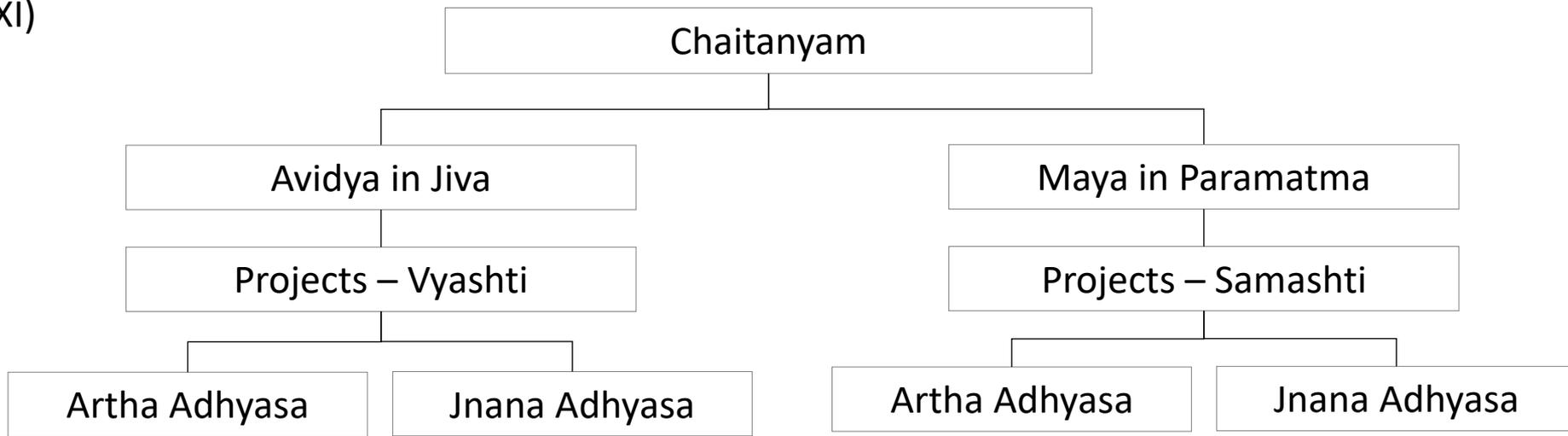
- Here Mind is added as Maya, Avidyas projection.
- Mind is an instrument for the indweller Jiva who exists separate from mind and world.

IX) In Jagrat + Swapna, mind and world are simultaneously projected.

- Thought – object simultaneously projected by Maya Shakti.
- Jnana Adhyasa + Artha Adhyasa is function of Maya Shakti which is Anirvachania.

X) Vrutti + Vishayas are simultaneously projected, Vikshepa Shakti of Maya which has Adhishtanam as Chaitanyam.

XI)



XII) Mind, world, have no existence of their own.

- Existence is borrowed from Turiya Atma.
- Avidya backed by Chaitanyam projects.
- Prapanchas + Mind both are Mithya is one argument.

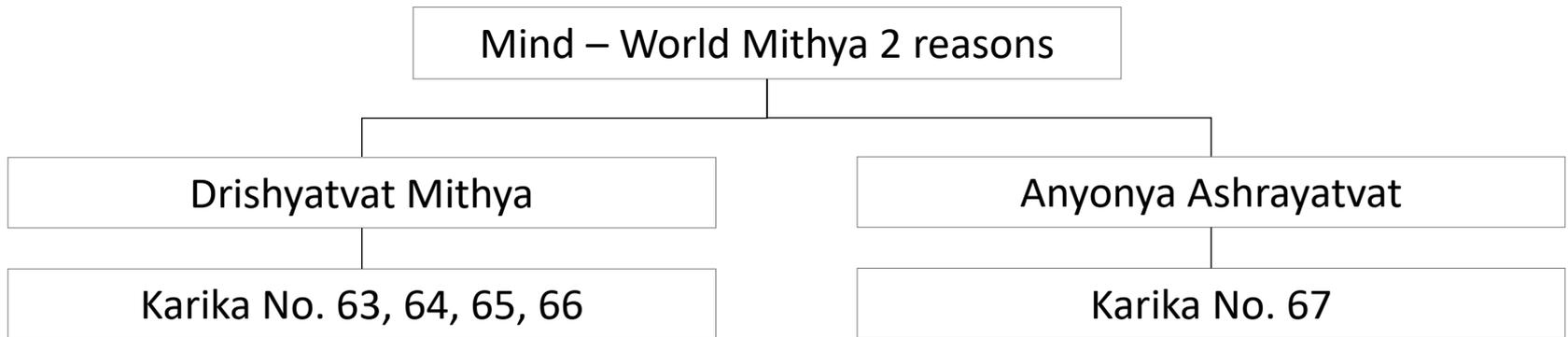
XIII) Jagan, Manaha Mithya

- Drishyatvat
- Both object of experience of consciousness.
- Svapnavatu

XIV) Conclusion :

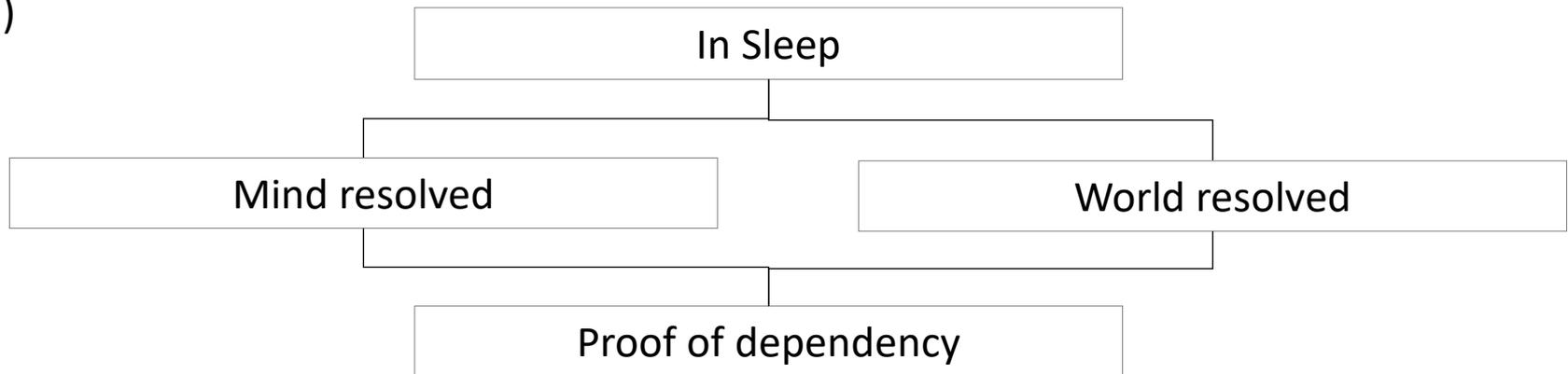
- Jagrat, Svapna, Prapancha, Manaha Mithya.

XV)



- You can't prove existence of world without the Mind.

XVI)

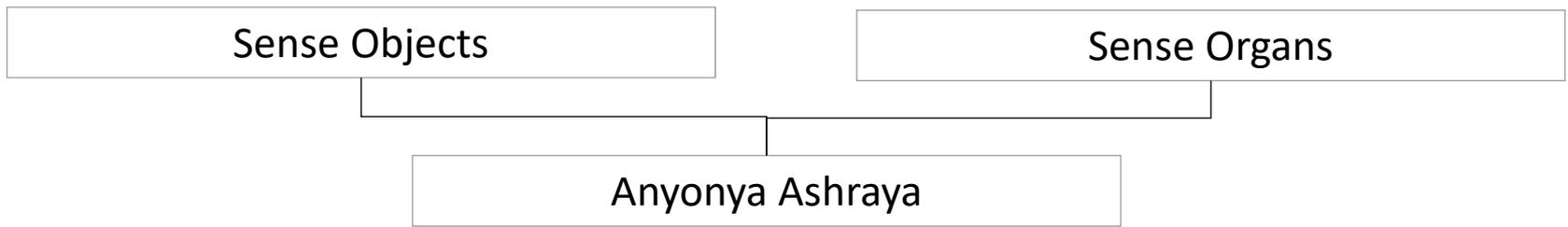


- Can't prove existence of the world or mind.

XVII) I alone exist as pure Chaitanyam, objectless awareness, not Moola Avidya Agyanam but Turiya Chaitanya Jnanam.

XVIII) Sound proves existence of ears.

- Ears proves existence of sound.
- Anyonya Ashraya.



XIX) Gaudapada in Karika No. 67 :

- Ears proved because of sound experience.

XX) If world of sound is not there, then there will be no such thing called ears.

- Ear as an organ can never be proved.

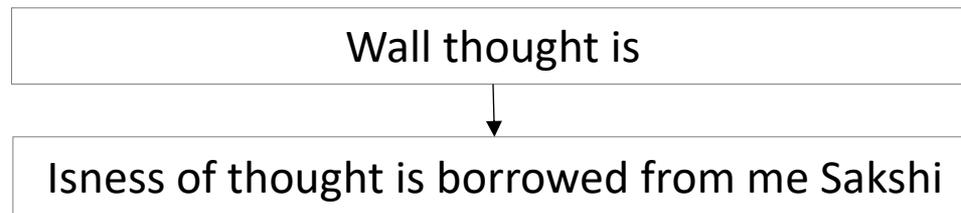
XXI) Similarly Mind + World Anyonya Ashraya, mutually dependent.

- Both do not independently exist.

XXII) Mind and world borrow existence from Turiya Chaitanyam

- Adhishtana Chaitanyam.
- Jnana Adhyasa + Artha Adhyasa exist mutually depending on each other.
- Both exist by borrowing consciousness from Turiya Atma.

XXIII)



- Every experience is because of me.

XXIV) Because of Mutual dependence, Anyonya Drishyatvat and Anyonya Ashrayatvat, Na Kinchit Asti.

- Neither Mind, nor world is there.
- Iti Eva Utchyate.
- **I lend existence to Mind and world always.**
- World, Mind dependent on Chaitanyam for existence.
- This way alone Jnani will answer.

XXV) Chittam Va Chitteshinayam Asti :

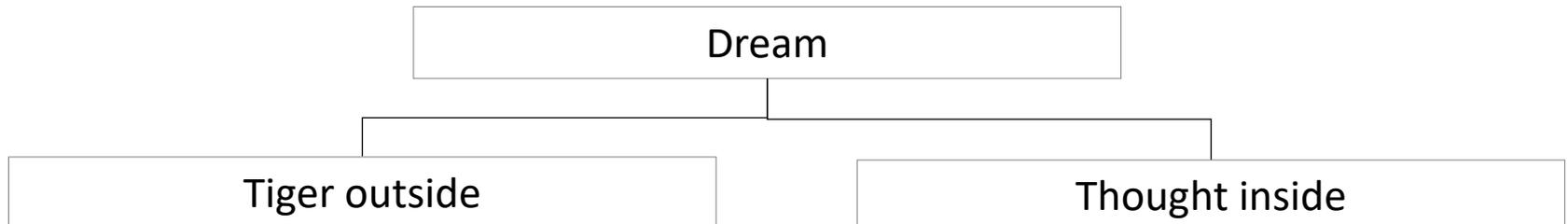
- Is there Mind or object of Mind called world.

XXVI) Iti Preshte Sati :

- If such a question is asked to a wise man.

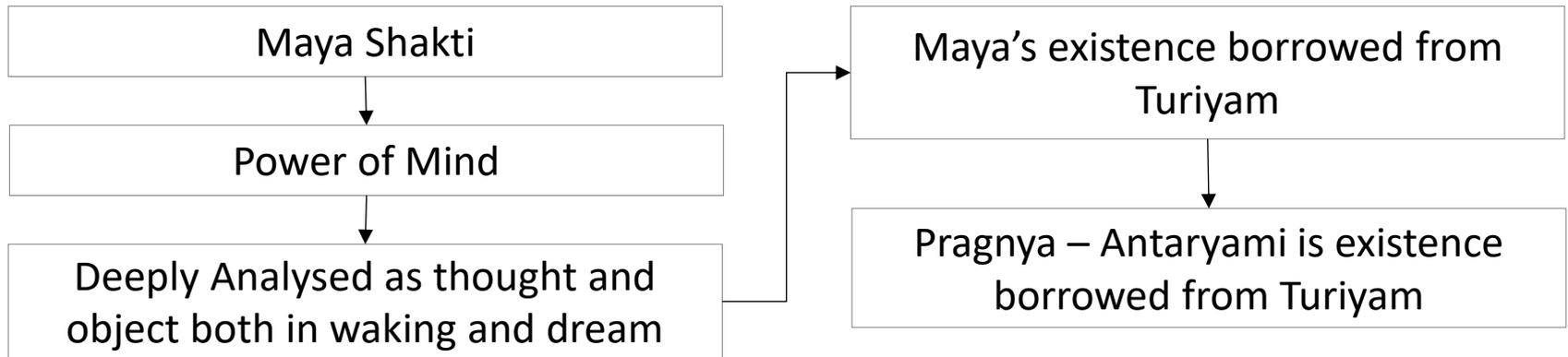
XXVII) Both are really not there.

- **Mind Nasti**
- **World Nasti**
- Like Dream world, dream Mind (Object – experienced in Dream).



- Both not there.

XXVIII)



XXIX) In Dream :

- Elephant + Elephant thought experienced is not there on waking.
- Jnana + Artha Adhyasa, both not there on waking up.

XXX) Extending, in Jagrat also, both Artha, Jnana Adhyasa are not there for wise people.

- This is the message of 1st line of Karika No. 67.

XXXI) Both Mind + World do not have Pramanam, proof for their independent separate existence.

- Can't prove mind without world.
- Can't prove world without Mind.

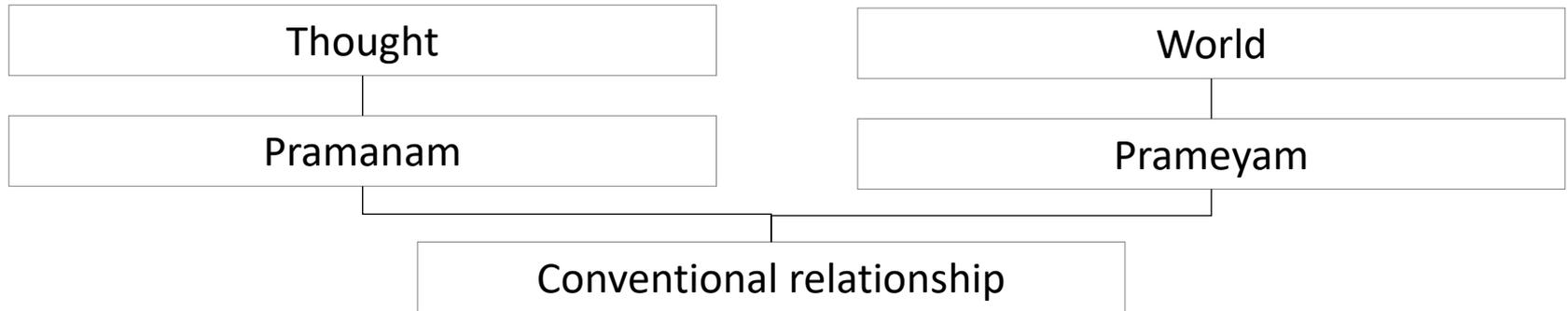
XXXII) Pot can't be proved without Pot thought.

- Wall can't be proud without wall thought.
- Mother / father – can't be proved without mother / father – thought.

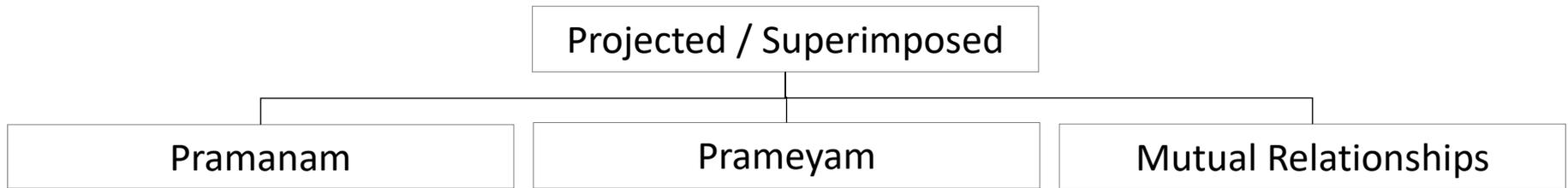
XXXIII) Collectively, without Mind, world can't be proved.

- Without world, mind can't be proved.
- Each one depends on the other.
- You can never say which is Pramanam, Prameyam, which is revealor – revealed.

XXXIV)



XXXV) Both Mind and world are Grasped simultaneously along with their relationship.



- Alongwith time and space by Moola Avidya, Maya Shakti.

XXXVI) Vichara Sagara : Dream

- Mother elephant, baby elephant, their relationship.
- Father, son, relationships
- Husband, wife, relationships

- We experience all together simultaneously.

Mother	Baby
<ul style="list-style-type: none"> - Karanam - Exists before, former 	<ul style="list-style-type: none"> - Karyam - Exists later

Karya Karana Sambandha experienced
in Dream

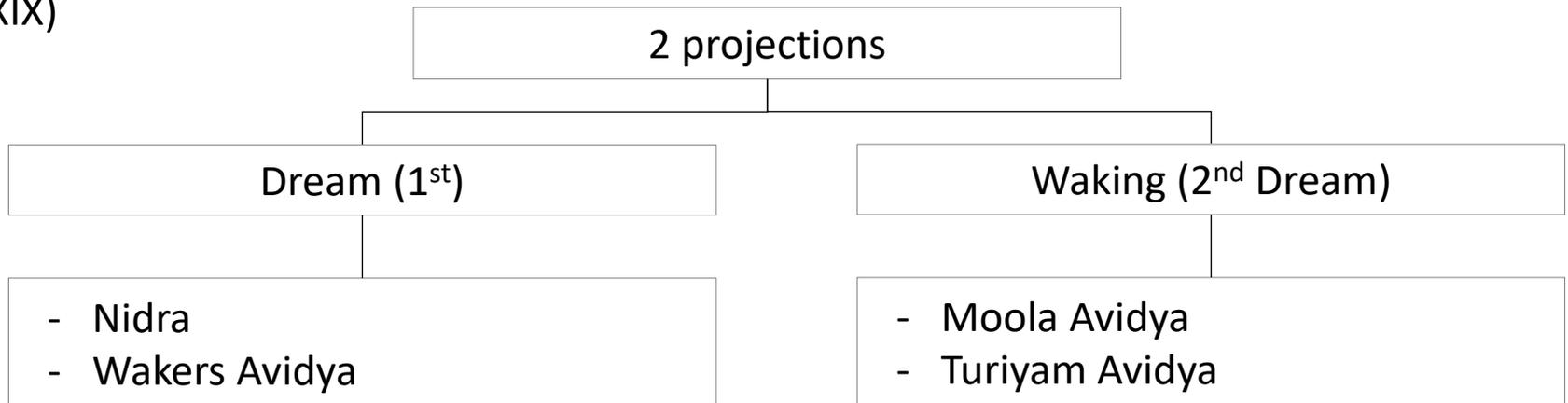
XXXVII) On waking up :

- All 3 of them collapses simultaneously.

XXXVIII) Pramata, Pramanam, Prameyam seeming projection together.

- Not really there in waking or dream.

XXXIX)



XXXX) This is a typical clue for Drishti Srishti Vada for senior seekers.

- Karya – Karana Sambandha Eva Adhyasa.

Karanam	Karyam
Mind	World

- Both grasped, superimposed alongwith their relationship on Turiya Atma.

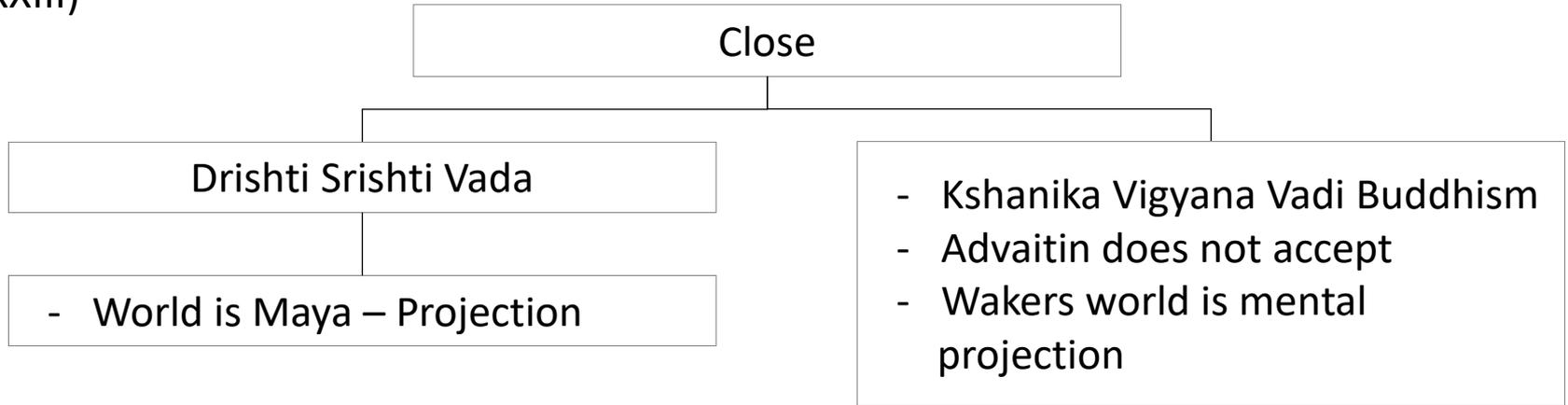
XXXXI)

Drishti Srishti Vada	Srishti Drishti Vada
<ul style="list-style-type: none"> - Rare, unpopular - Valid - Recent, post Shankara - Subtle, difficult - Study for scholarship we see the world, hence it is there. - Dayananda doesn't accept Drishti Srishti Vada - When we don't see, experience, it is not there - Colleges don't accept Drishti Srishti Vada <p>Conclusion :</p> <ul style="list-style-type: none"> - Brahma Satyam, Jagan Mithya... - Leads to Moksha - Not mentioned in Prasthan Trayam 	<ul style="list-style-type: none"> - Popular - Valid - Conventional, Shankara period - World is there, we experience the world, hence it exists. - 3 orders of reality - Paramartika, Pratibhasika Vyavaharika - It exists even if we don't experience it - Trividha Satta Vada <p>Conclusion :</p> <ul style="list-style-type: none"> - Brahma Satyam, Jagan Mithya.. - Leads to Moksha - Mentioned in Prasthan Trayam

XXXXII) Vichara Sagara :

- Chapter 6 – Page 210 – 222 (13 Pages) concentrates on Drishti Srishti Vada.

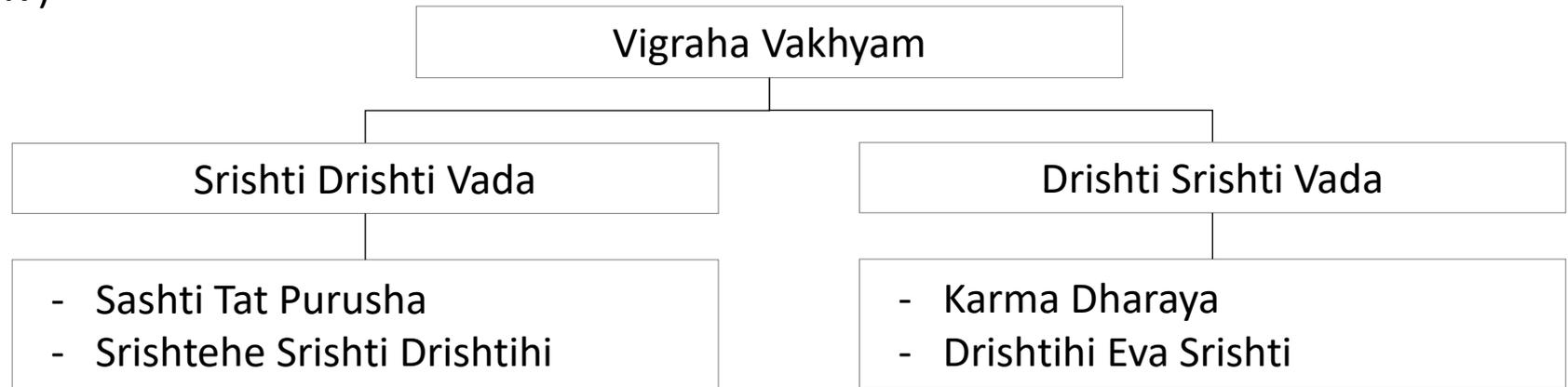
XXXXIII)



XXXXIV) In Chapter 4 – Karika No. 63 – 67 Gaudapada restated Chapter 2 – Karika No. 17.

- Svapna example in Chapter 2.

XXXXV)



XXXXVI) In Dream, everything is an appearance.

- No Karyam or Karanam.
- There is simultaneous projection of mother, baby elephant, and seeming Karya Karana Sambandha.
- Baby not born out of mother.
- Within Dream it appears to be born.
- There is an experience of birth, death in dream.
- Jati Vada in dream.

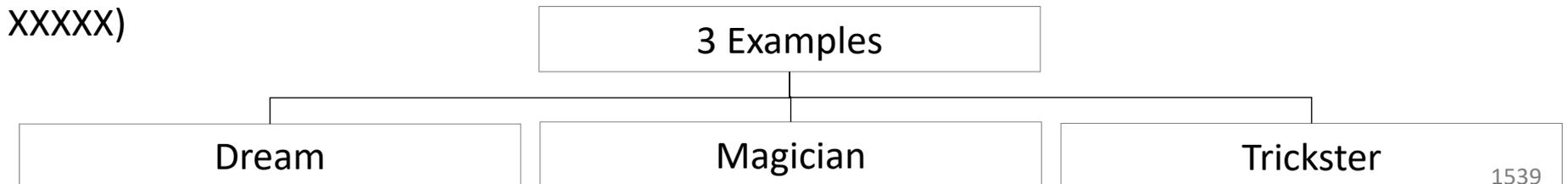
XXXXVII) On waking no Jati, Utpatti, only appearance.

- Simultaneous appearance of cause – effect.

XXXXVIII) Similarly in Jagrat, there seems to be birth of baby from mother.

XXXXIX) From point of Paramartika Satyam, where Brahman alone is, entire waking state is all projection of one Moola Avidya Shakti of Brahman.

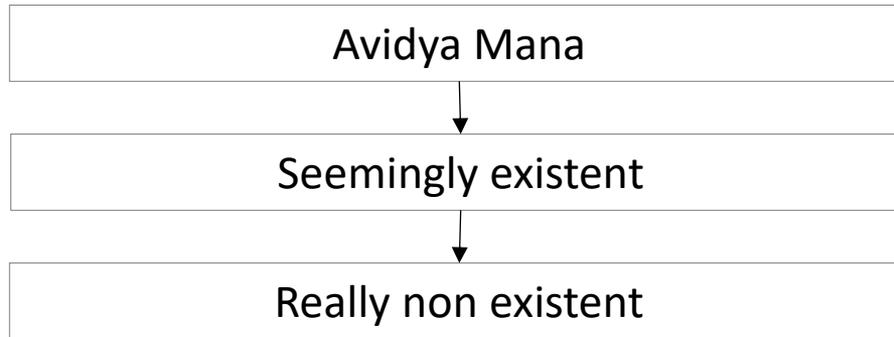
- Jivas are born out of respective parents when you are in waking state.
- In Jagrat it is superimposed on Brahman.
- No Karya – Karana Sambandha in Jagrat.



- All living beings are seemingly born from relevant causes in time – space axis
 - Seed – Tree
 - Child - Parents

XXXXXI) Cause – Effect, time gap between them, all projected.

XXXXXII) Crucial word Shankara adds in the commentary :



- Have no existence of their own.
- How do you say this?

XXXXXIII) I experience existence, is-ness in the wall.

- I say wall is, mountain is, Rama is.
- Isness belongs to me turiya Atma.

XXXXXIV) Challenge :



Conclusion :

- Luminosity belongs to Sun.

Similarly :

- Consciousness, existence in the world belongs to me Turiya Atma.
- Hence Jagrat world is seemingly existent like the dream world.
- Both Mithya, Aham Satyam.

XXXXXV) While observing the world, I lend existence to the world in waking, dream.

- With Maya Shakti, withdraw the power of existence and consciousness from the world in sleep.
- I then abide in my real nature Satchit Ananda Nitya Mukta Svarupa.

XXXXXVI) Drop the world by Bhaga Tyaga and own up :

- 1) Tat Tvam Asi
- 2) Aham Brahma Asmi
- 3) Ayam Atma Brahma
- 4) Prajnam Brahma
- 5) Brahma Arpanam..
- 6) Mei Eva
- 7) Neha Nana Asti
- 8) Na Bumir Apo

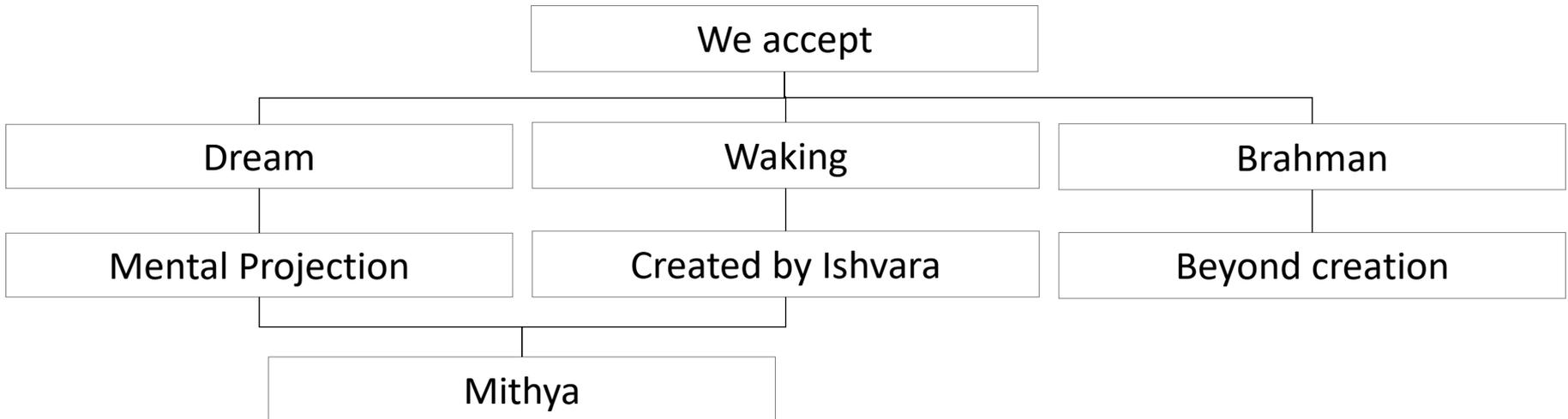
- 9) Srotrasya Srotram
- 10) Buma, Na Alpesukham
- 11) Sarva Drk, Sakshi
- 12) Ekam Eva Advitiam
- 13) Na Jayate Mriyate
- 14) Yasyaiva Sphuranam Sadatmakam Bhasate

XXXXXVII) What are they?

- Chitta Kalpana Matra.
- Projections of consciousness only with Maya.

• **If Jagrat Prapancha is a mental projection, it will be Kshanika Vigyana Vadi.**

XXXXXVIII)



1191) I) w.r.t. empherical reality, world, birth – death of things and beings is like Svapna Prapancha.

- Maya Maya Jiva, Nirnimittana Jiva.

II)

Vyavaharika Satyam	Pratibhasika Satyam
Jagrat	Svapna

Similar

- Both have borrowed existence.
- Borrowal of existence is common to Vyavaharikam and Pratibhasikam.

III) Similarity :

- Both Mithya, Dependent on Paramartika Turiyam, 3rd Satyam.

IV) Dissimilarity :

- Vyavaharika has utility in Jagrat but no utility of Svapna Prapancha.
- Pratibhasika Prapancha useful in Svapna.

V)

Vyavaharika + Pratibhasika	Paramartikam
<ul style="list-style-type: none"> - Known to all - Both unreal 	<ul style="list-style-type: none"> - Known through Veda Pramanam - Real - Highest order of reality - Uttamam tu - Paramartika Satyam Tu

VI) No Karya – Karanam relationship in Paramartika Satyam, also no Jiva, Jagat, Ishvara.

VII) Chapter 3 – Karika No. 48 – same message as Chapter 4 – Karika No. 71.

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kaścijjāyate jīvaḥ sambhavo'sya na vidyate |
etattaduttamaṃ satyaṃ 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]

Vyavaharika Satyam	Pratibhasika Satyam	In both Karya Karana Sambanda is experienced
Jagrat experience	Svapna experience	- Elephant Mother – Child - Jagrat – Mother – Child - Time, space

VIII) In Paramartika Satyam :

- No Desha / Kala
- No Karya – Karana Sambanda.
- No Moola Avidya – Sushupti Avastha.
- No Avastha Trayam.
- We go beyond to Turiyam Brahman, new realm revealed by Shastra – Mantra 7.
- Uttama Satyam.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

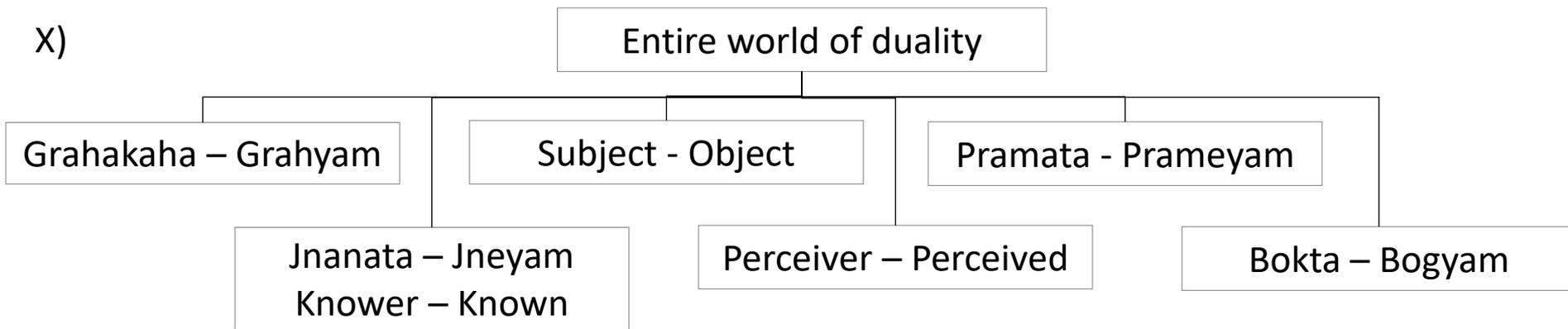
nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

IX) Repeats same Idea

- World is a projection.
- Consolidation of Svapna Drishtanta.

X)

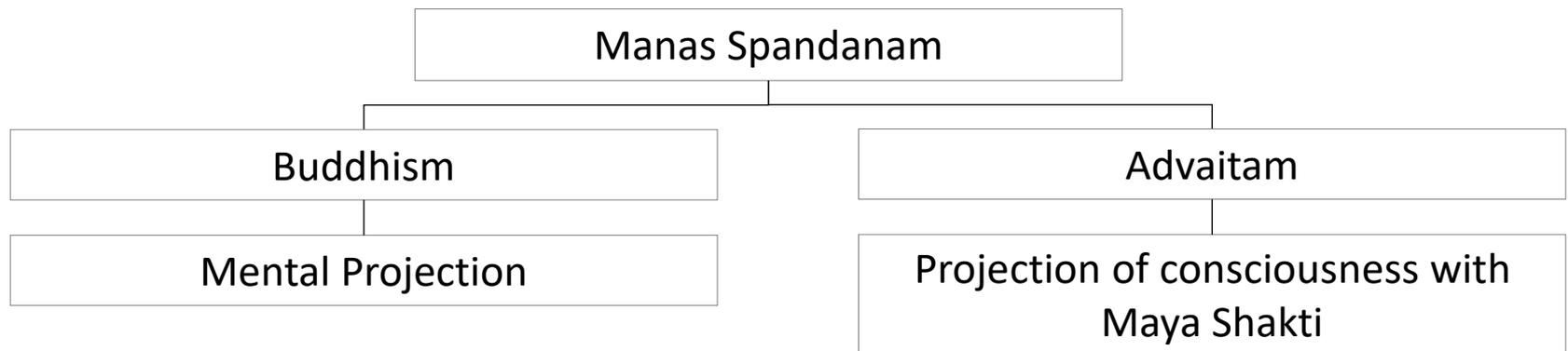


- All are projected by consciousness.

XI) Chitas – Spanditam :

- Not mental projection.
- If so, it will become Kshanika Vigyana Vada of Buddhism.

XII) Gaudapada, Shankara not Prachanna Baudaha in Veidica cloth.



XIII) Samashti Manaha = Brahman, Consciousness, Maya.

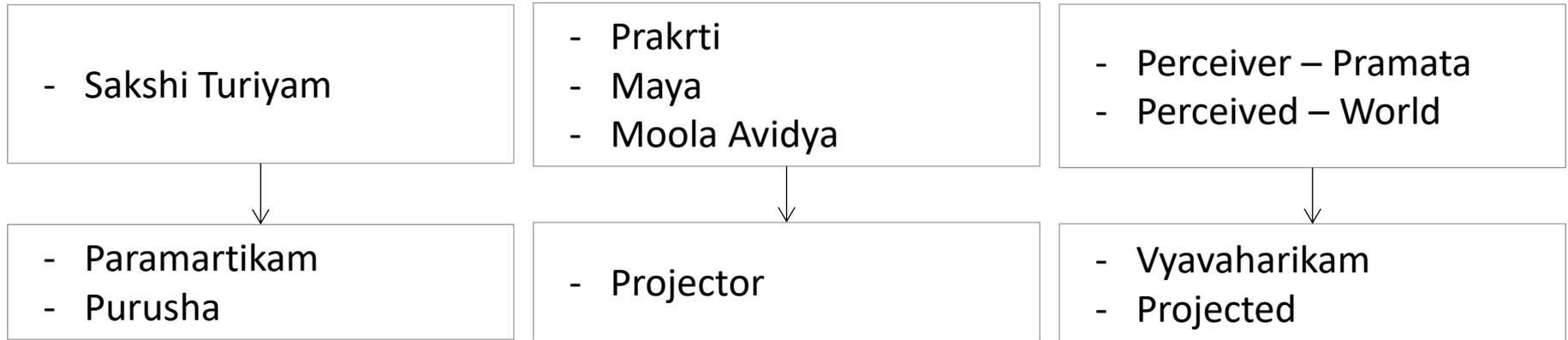
- Chaitanya or Maya Sapandaha.

XIV) Sarvam Dvayam :

- Dvayam = Grahya – Grahaka Vatu
- Perceiver – Perceived duality.

XV)

Perceiver (Pramata)	Not Sakshi
<ul style="list-style-type: none">- Vyavaharika Satyam- This is projection of Maya- Both projected	<ul style="list-style-type: none">- Paramartika Turiyam- Not projection- Not projector

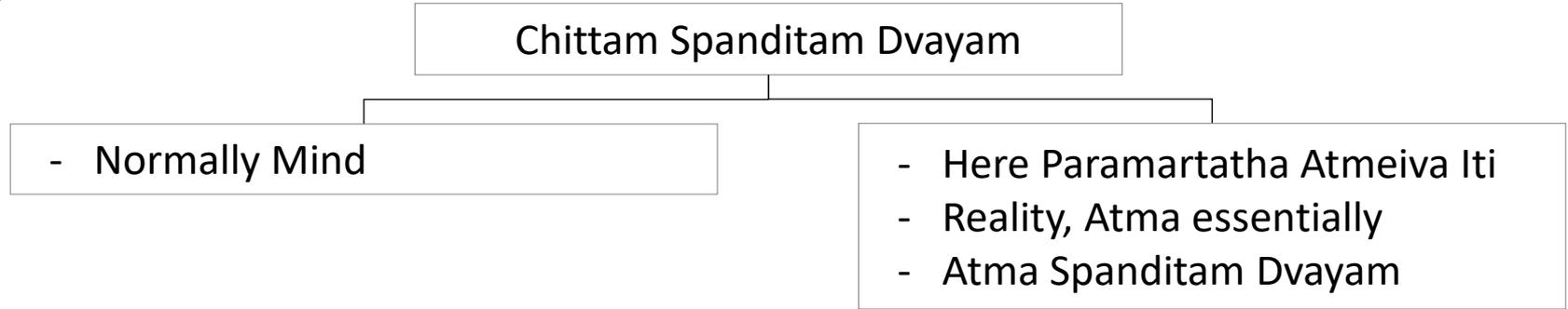


XVI) Mind + Chidabhasa = Grahakaha = Sabhasa Antahkaranam

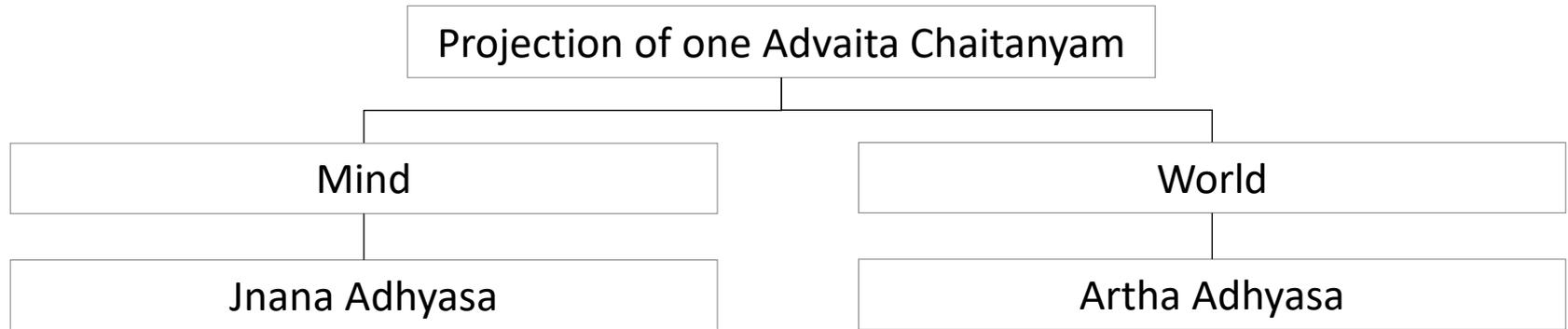
- Grahyam = Antahkarana Vishaya Prapancha

XVII) Duality – Dvayam is projection of Chittam, Consciousness only.

XVIII)



XIX) Sakshi Chaitanya Vishayas all unreal.



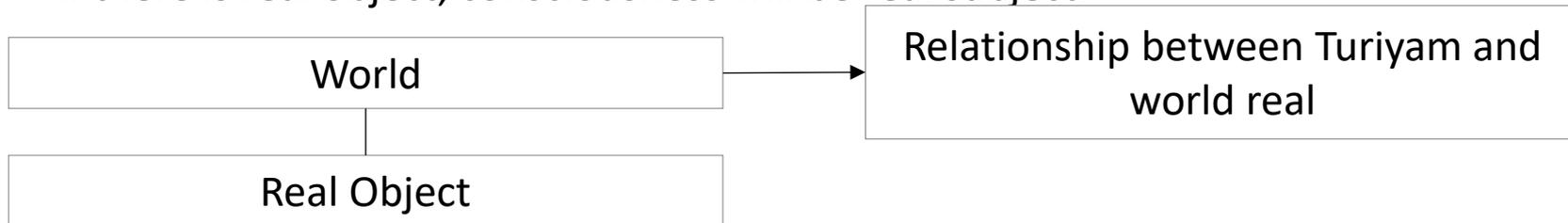
- Chaitanyam Nirvisesham Bavati.
- I project so many objects in dream and also experience relationship.
- I – Waker am Asanga always.
- Similarly Turiyam.

XX) Tena, Nirvishayat Vena :

- **Therefore, since consciousness does not have a real object having its own existence, Turiyam is Nitya Asangam, it is always relationless.**

XXI) No real object for Consciousness.

- Therefore, relationless
- Apply mind in every sentence to get deeper understanding.
- If there is real object, consciousness will be real subject.



- Dvaitam, No Moksha.

XXII) Vishaya – Vishayi

- Grahya – Grahaka

Sambandha will be real

XXII) Kathopanishad :

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.

- Atma = Asanga
- Can't accept subject – object relationship between Sakshi and world.

- Mithya relationship exists between Pramata and world (Where Mind, Maya, Avidya comes in).
- Hence, we say, there is no real world.

XXIV) If no real object, you are accepting unreal object between consciousness and Jagrat world.

- Sakshi relationship with unreal objects is like wakers relationship with dream objects and beings.

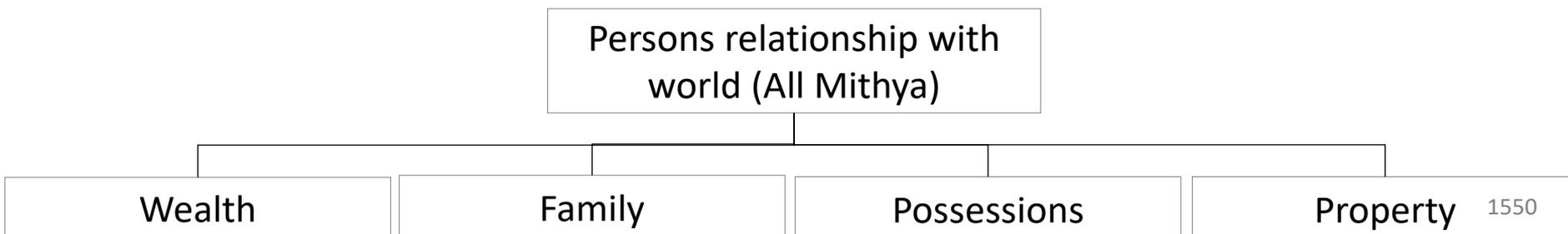
Sakshyam – World	Sakshi
Unreal	Real

Dreamer	Waker
Unreal	Real

XXV) Sakshi is Asangaha

- We don't mind relationship with unreal world where relationship is also unreal.
- We don't bother about any amount of unreal relationships.

But remember, all relationships are Mithya.



- To claim Upanishad, world has to be unreal, Mithya.
- Seeming, no real as Atma is Asanga.

XXVI) For claiming Brahma Satyatvam, Jagan Mithyatvam is a necessary condition.

XXVII) Brihadaranyaka Upanishad :

- Tatra Mata Amata Bavati.
- Be Sakshi of everything, remember Asangatvam.
- Don't feel Bad.
- Sakshita = Mithya.

XXVIII) Advaita Makaranta :

चेत्योपरागरूपा मे
साक्षितापि न तात्त्विकी ।
उपलक्षणमेवेयं
निस्तरङ्गचिदम्बुधेः ॥ २० ॥

chētyō parāga rūpāmē
sākshi tāpina tātvikī ।
upalakshana mēvēyam
nistaranga chidambudhēh ॥ 20 ॥

Even My witness hood is not absolute but is assumed with reference to the thoughts arising in the mind. This (witness hood) is only an assumption in the waveless ocean of Consciousness (that I am). [Verse 20]

XXIX) Worldly relationship is Mithya, Aham Nitya Chaitanyam.

- Atma continues to be Asanga, always, before birth, after death.

- **Mithya relationship can't disturb real Asangatvam, relationlessness.**

XXX) Brihadaranyaka Upanishad : Chapter 4 – 3 – 15 and 16

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा,
दृष्ट्वैव पुण्यं च पापं च,
पुनः प्रतिन्यायं प्रतियोन्याद्रवति
स्वप्नायैव; स यत्तत्र
किञ्चित्पश्यत्यनन्वागतस्तेन भवति;
असङ्गो ह्ययं पुरुष इति;
एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते
सहस्रं ददामि,
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

sa vā eṣa etasminsamprasāde ratvā caritvā,
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca,
punaḥ pratinyāyaṃ pratiyonyādravati
svapnāyaiva; sa yattatra
kiñcitpaśyatyananvāgatastena bhavati;
asaṅgo hyayaṃ puruṣa iti;
evamevaitadyājñavalkya, so'haṃ bhagavate
sahasraṃ dadāmi,
ata ūrdhvaṃ vimokśāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [4 - 3 - 15]

स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा,
दृष्ट्वैव पुण्यं च पापं च,
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बुद्धान्तायैव; स यत्तत्र
किञ्चित्पश्यत्यनन्वागतस्तेन भवति,
असङ्गो ह्ययं पुरुष इति;
एवमेवैतद्याज्ञवल्क्य,
सोऽहं भगवते सहस्रं ददामि,
अत ऊर्ध्वं विमोकशायैव ब्रूहीति ॥ १६ ॥

sa vā eṣa etasmintsvapne ratvā caritvā,
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca,
punaḥ pratinyāyaṃ pratiyonyādravati
buddhāntāyaiva; sa yattatra
kiñcitpaśyatyananvāgatastena bhavati,
asaṅgo hyayaṃ puruṣa iti;
evamevaitadyājñavalkya,
so'haṃ bhagavate sahasraṃ dadāmi,
ata ūrdhvaṃ vimokśāyaiva brūhīti || 16 ||

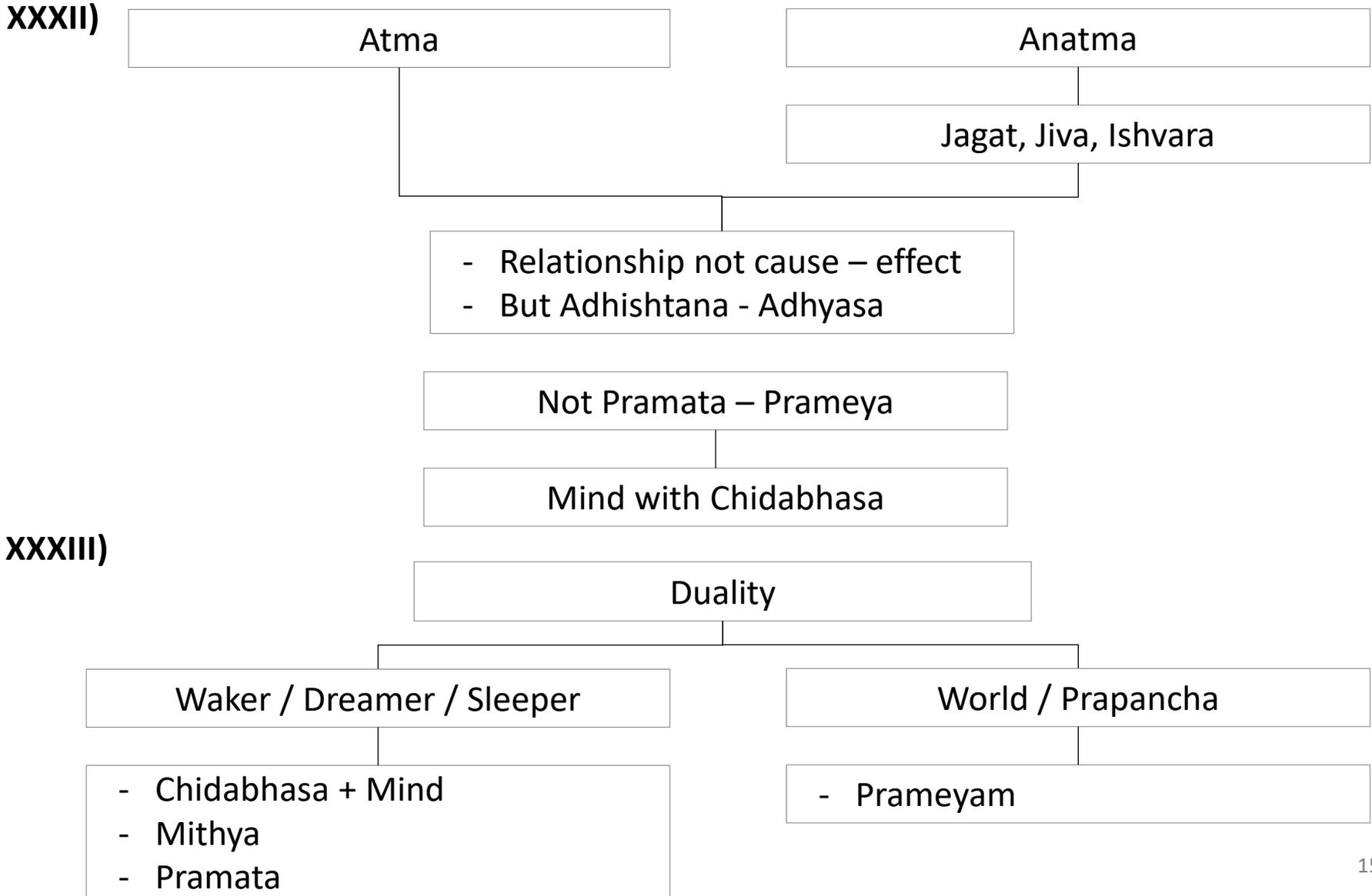
After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [4 - 3 - 16]

- Asangoham Hi Ayam Purushaha.

Revision :

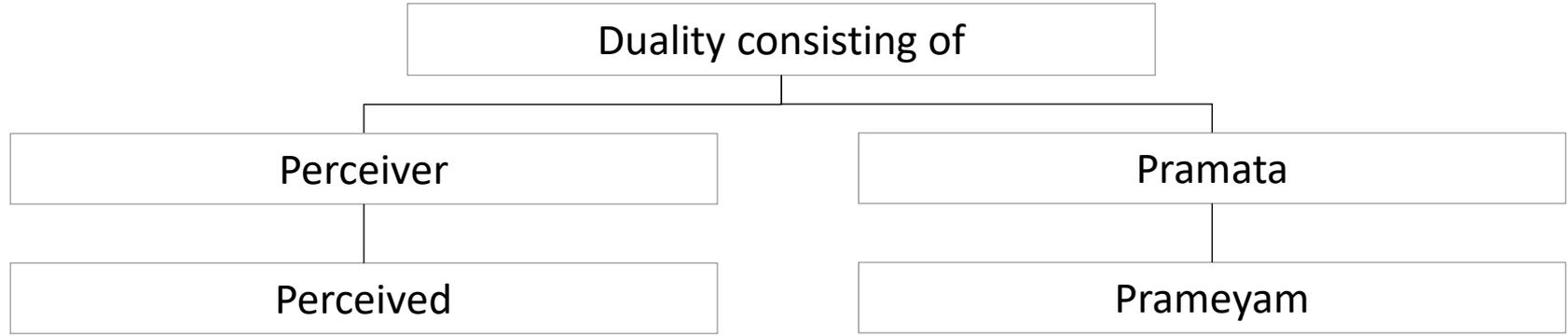
Karika No. 72 – Bashyam :

XXXI) Gaudapada consolidating relationship between Atma – Universe (Anatma).



XXXIV) Duality is projection of Atma.

XXXV) Sarvam Grahya – Grahaka Vatu Dvayam.



XXXVI) Alata Drishtanta :

- Alata Spandanam
- Rotation is responsible for Patterns.
- Vigyana Spandanam, cause for patterns, called Universe.

XXXVII) Consciousness does not have a real object.

- It has unreal object called the world.

XXXVIII) We are the consciousness

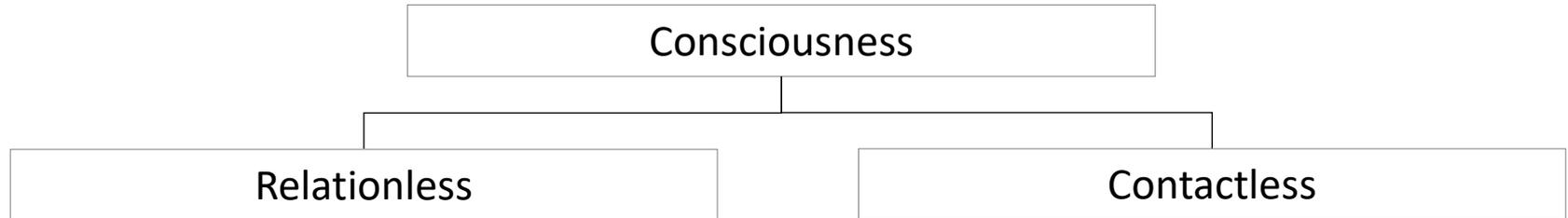
- **Our entire life is experiencing an unreal world like unreal Rope Snake.**

XXXIX) Since object = Unreal

- Chittam Tasmāt Nirvishayam Bavati.
- Tena – Nirvishayatvena, Tena Chittam Asangam Kritam

- Since no real object is considered in Chaitanyam, consciousness is relationless, Ansangoham.

XXXX) Discussed in Alata Drishtanta, Reinforced, consolidated here.

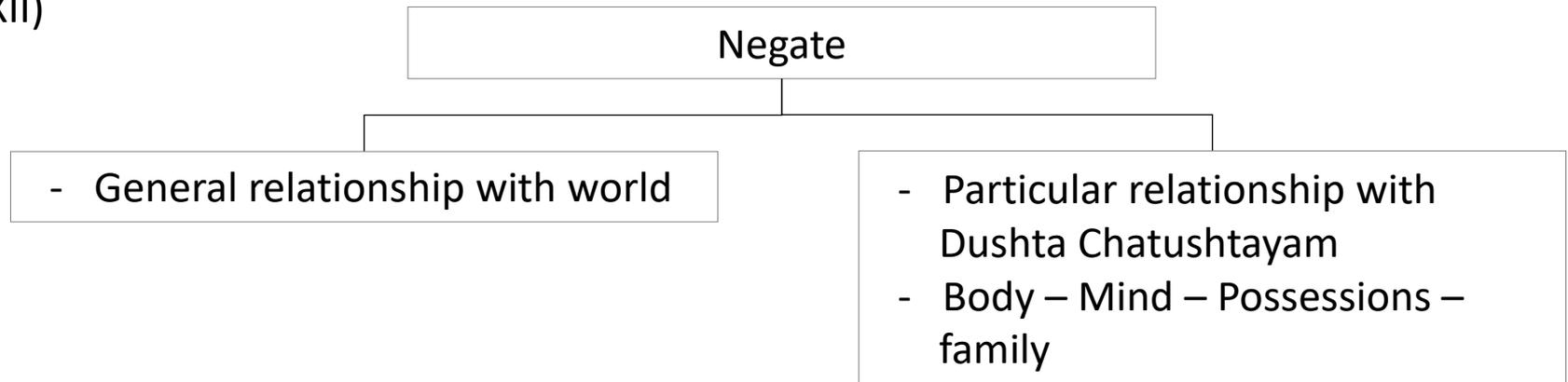


- Therefore Nitya Asangam
- Nityam = Adjective of Asangam.

XXXXI) I am Nirvikalpakam not at time of Nirvikalpaka Samadhi – or Pralayam.

- Even now consciousness continues to be free from all relations.

XXXXII)



XXXXIII) Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoham Shivoham

I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]

- I have no father, mother, family.

XXXXIV) Dakshinamurthi Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Dakṣiṇamurty, is this prostration. [Verse 8]

XXXXV) All relationships in Jagrat, Svapna are delusion, Kirtita, said by Scriptures.

XXXXVI) Brihadaranyaka Upanishad : Chapter 4 – 3 – 15 and 16

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पुनः प्रतिन्यायं प्रतियोन्याद्रवति
स्वप्नायैव; स यत्तत्र
किञ्चित्पश्यत्यनन्वागतस्तेन भवति;
असङ्गो ह्ययं पुरुष इति;
एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते
सहस्रं ददामि,
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

sa vā eṣa etasminsamprasāde ratvā caritvā,
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca,
punaḥ pratinyāyaṃ pratiyonyādravati
svapnāyaiva; sa yattatra
kiñcitpaśyatyananvāgatastena bhavati;
asaṅgo hyayaṃ puruṣa iti;
evamevaitadyājñavalkya, so'haṃ bhagavate
sahasraṃ dadāmi,
ata ūrdhvaṃ vimokśāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [4 - 3 - 15]

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[4 - 3 - 16]

- This Atma, Turiyam, real I, Consciousness is ever free from all relationships.
- We honour and respect relationships, do duty, but remember Atma I, Asangoham.

XXXXVII) If Consciousness has a real object in front, consciousness will be called Sa Vishaya not Nirvishaya.

- Then there would be real relationship.
- Since objects, Adhyasa, relationship – Mithya, Atma is Asangam.

XXXXVIII) Our association with body, mind continues till Prarabda is over.

- Total renunciation not possible, it is only through Atma Jnanam.
- Everything else is Mithya.

- **Mithyatva Nishchayam Eva Sarva Partyagaha.**

Mild objection (Akshepa) by Purva Pakshi :

XXXXIX) Atma = Consciousness, does not have any object, Nirvishaya, Karika No. 72.

XXXXX) How Atma I – Nirvishayatvam?

Person gets connected with :

- a) Shastha – Guru
- b) Shastram - Teaching

XXXXXI)

Karika No. 72	Karika No. 73
<ul style="list-style-type: none">- No objects for Atma- Nirvishaya	<ul style="list-style-type: none">- Shastha – Teacher- Shastram – Other students- All objects of consciousness.

XXXXXII) Consciousness related to world, how can it be Asanga?

XXXXXIII) Advaitins Answer :



XXXXXIV)

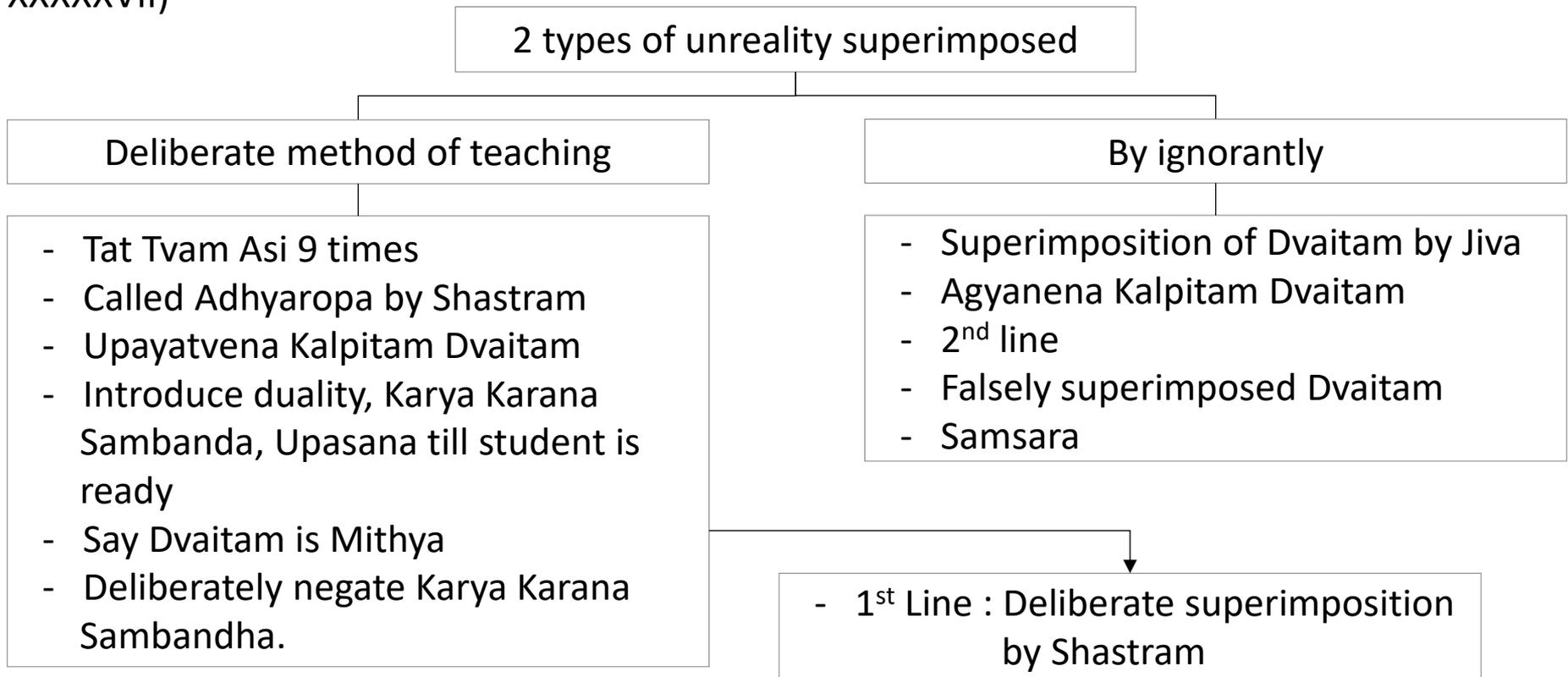
Experience	Jnanam
a) Small Star, Sun	a) 1000 times bigger than earth = Sun / Star
b) Blue Sky	b) Colourless space
c) Sun goes round earths	c) Sun stationary
d) Earth stationary	d) Earth moving
e) Moonlight	e) Sunlight on Moon

XXXXXV) Anubhava never contradicts Jnanam.

- **Na Dosha Asti.**
- **Dvaitasya Mithyatvatu**
- **Said in Karika No. 73**

XXXXXVI) Dvaitam experience born out of Moola Avidya, ignorance of Turiyam.

XXXXXVII)



- This is essence of Shloka 73

XXXXXVIII) Why Shastra deliberately superimposes unreal thing?

- **As a means of teaching the reality, duality is taught in Adhyaropa stage.**

XXXXXIX) Paramartha Pratipatti :

- To understand the real unseen Turiya Atma.

मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदितान्यथा ।

उपायः सोऽवताराय नास्ति भेदः कथंचन ॥ १५ ॥

mṛllohavisphulingādyaiḥ sṛṣṭiryā coditānyathā |

upāyaḥ so'vatārāya nāsti bhedaḥ kathamcana || 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]

- Upayatvena – Deliberate introduction to teach

XXXXXXI) Example :

Original Face	Mirror	Reflected Face
<ul style="list-style-type: none"> - Can't see - Turiyam 	<ul style="list-style-type: none"> - Upadhi - Shastra Dvaitam - Adhyaropa - See the world as a mirror reflecting awareness, consciousness my real nature - Mirror – Vyavaharika Satyam 	<ul style="list-style-type: none"> - World / Reflected face - Pratibhasika Satyam

- We use mirror to work on our face.
- We can never see our face without a mirror.
- Face / world = Vyavaharika Satyam.
- To see real face, introduce mirror, guru, shastram, unreal reflected face.
- Unreal face exists as long as mind – mirror exists.

XXXXXXII) 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]

XXXXXXIII) Lord introduces unreal world, universe, things, beings, to look within at Turiyam.

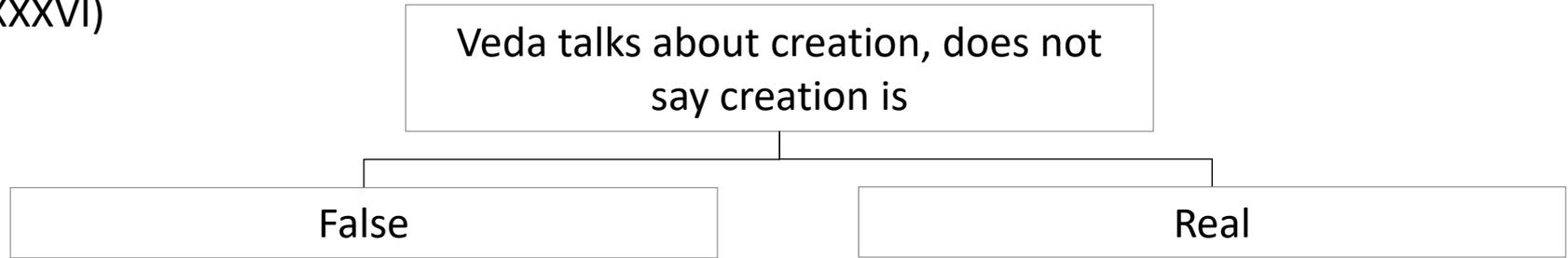
- Reflected face / world does not have independent reality, Vyavaharika Satyam.
- I, original face, Turiyam exists separate from mirror, face.
- Use mirror to apply Kumkum, Chandanam to Paramartha Mukaha.

XXXXXXIV) Mukha Abhasa introduced to realise / see original face

XXXXXXV) Why Shastra introduces Mithya Dvaita Prapancha?

- Samvrutti – For teaching Vyavahara.
- Deliberately superimposed, unreal teaching process.

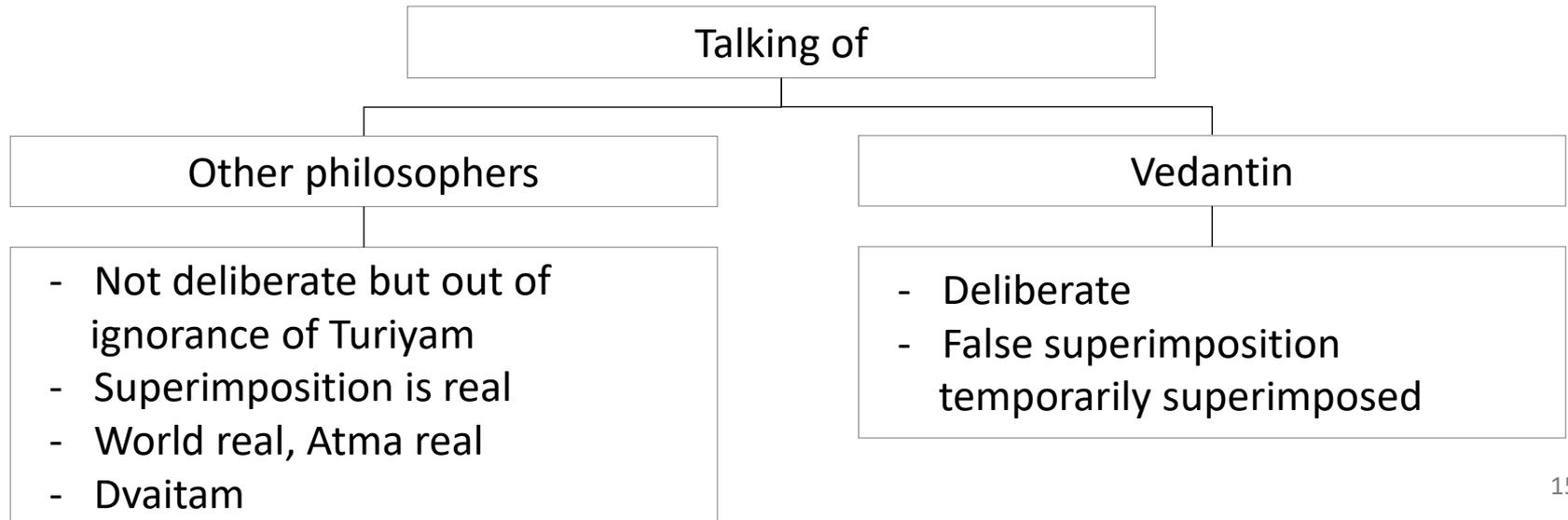
XXXXXXVI)



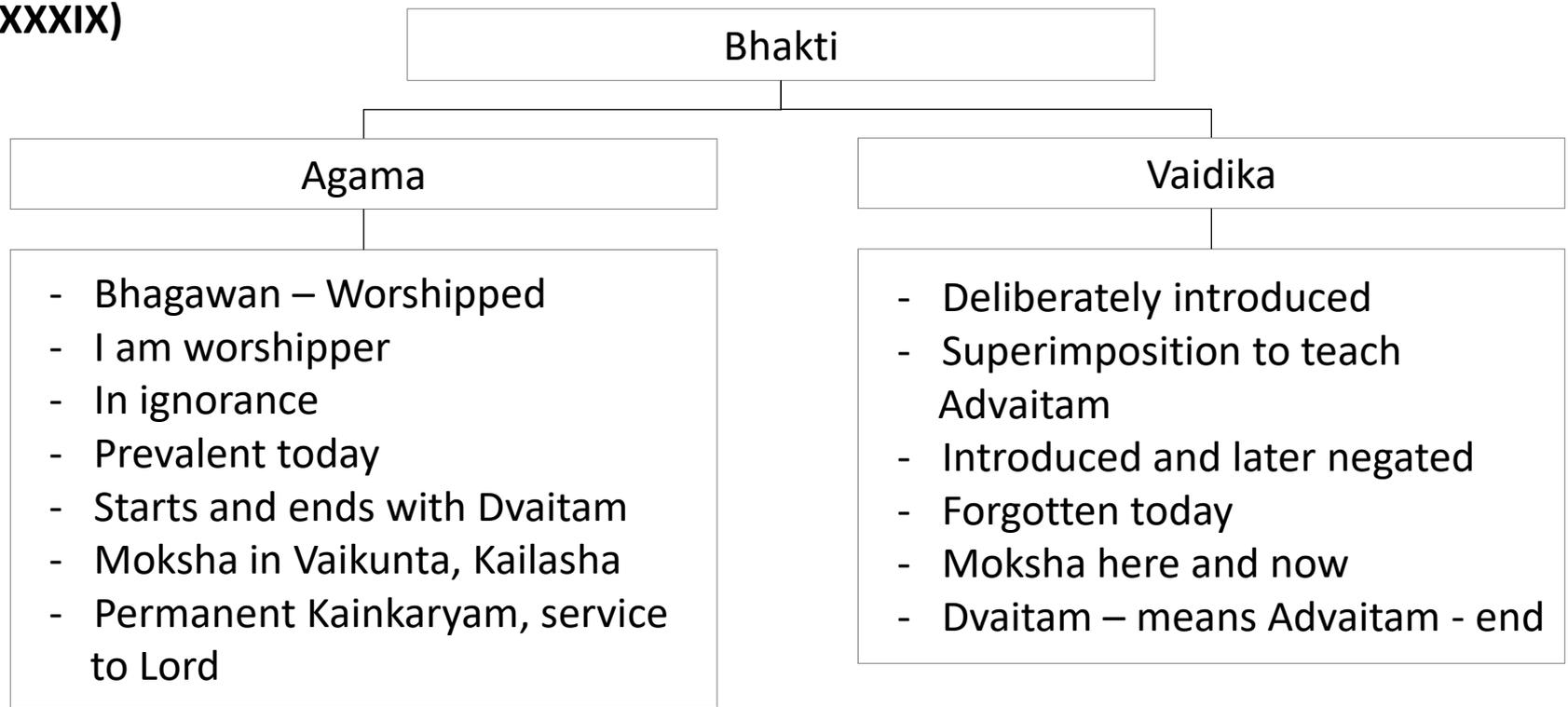
XXXXXXVII) Sruti itself negates in Apavada Mantra.

- Apavada is Pramana to show creation is unreal.
- Jnanate Dvaitam Na Vidyate.

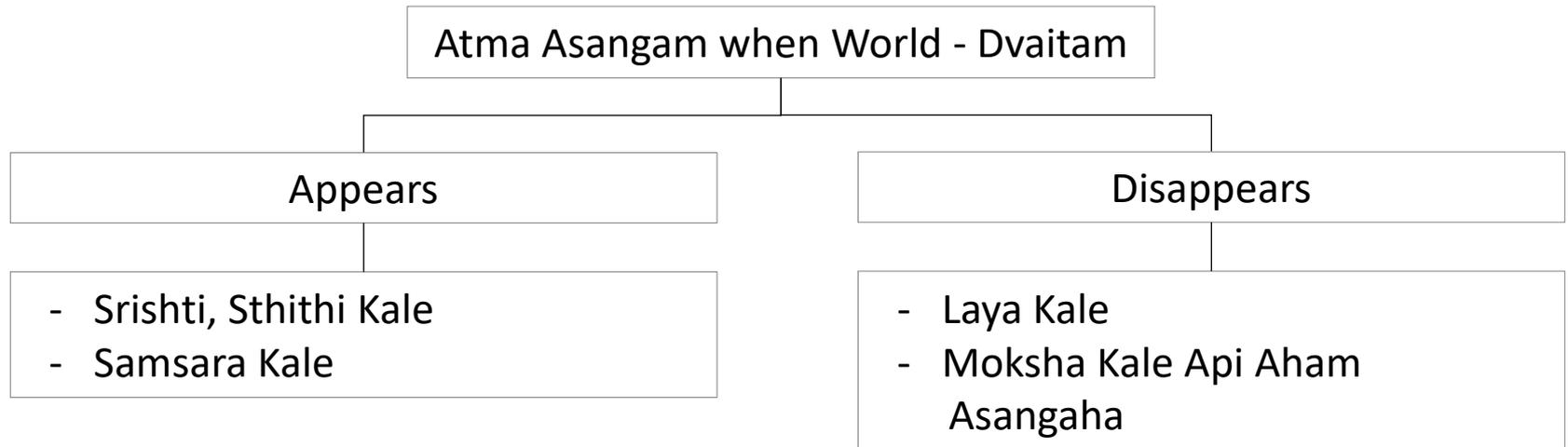
XXXXXXVIII) Sankhya, Yoga, Nyaya, Veiseshika talk of creation.



XXXXXXXXIX)



XXXXXXXXX)



XXXXXXXI) Thoughts, words require body – mind complex, within Srishti.

- Mithya Srishti, Kalpitam, superimposition, is always supported by Satya Adhishtanam, Turiyam.

XXXXXXXII) Adhishtanam is beyond thought, word of Vyavahara.

- Adhishtanam can't be Kalpitam.

XXXXXXXIII) What word can you use for Adhishtanam.

XXXXXXXIV) Taittiriya 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]

XXXXXXXV) Kenopanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [1 – 3]

XXXXXXXVI) Ajaha = Mithya Word

XXXXXXXVII)

Ajaha

4 Meanings

Akaranam

Akaryam

Joining Both

Advaitam

Karya, Karana
Vilakshanam

XXXXXXXXVIII)

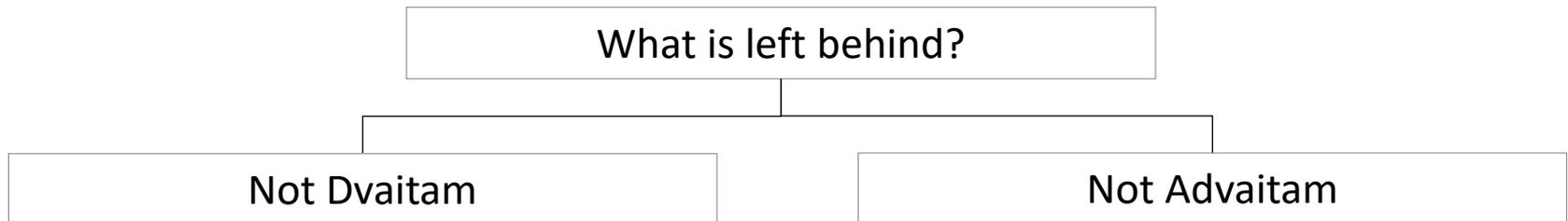
Advaitin	Visishta Advaitin
<ul style="list-style-type: none">- Says temporarily for teaching- Later refutes words- Time being Karanam- Advaitam = Satyam	<ul style="list-style-type: none">- World Karyam, Satyam- Brahman Satyam, Karanam- Permanent Karanam- Duality- Everything Satyam- Dvaitam = Satyam

XXXXXXXXIX) To refute other philosophers we use word Ajaha Temporarily in Vedanta.

- After refuting, remove words Ajaha, Advaitam, Shantam, Shivam.

XXXXXXXX) Example :

- Use thorn to be remove another thorn.
- Have no needle.
- Later throw away thorn no. 2 (Shastric words)



- Only silence, Chaturtham Manyante, Sa Atma, Vigneyaha.

1192) I) Senior students should remember Abuta Abhinivesha.

- Obsession w.r.t. something which really non-existent.

II) Butam Na Bavati – Not born

- Abutaha = Non-existent
- Abhinivesha = Strong notion that it is there, feeling, thought.

III) When mind projects – Vikshepa Shakti of Maya, I – Sakshi take myself to be Jiva when identified with the notion as real.

- If I know it is false then I wont be carried away.

IV) Brain registers presence of the coin, get feeling that it is there.

- There is Abuta Abhinivesha.
- The child goes on hitting the head for the coin to fall, which is not there.

V) What is the fact?

- **Dvayam Tatra Na Vidyate.**
- **There is no duality.**
- Duality = Punya – Papa Karmas – Karika No. 76.

VI) **Mithya Abhinivesha Matram Cha :**

- **This false notion, Adhyasa alone is Janma Marana Karanam.**
- It maintains birth – death cycle.
- Bhagavan not giving us Punar Janma.
- We ourselves are peddaling the cycle.

VII) Gita : Chapter 13 – Verse 27

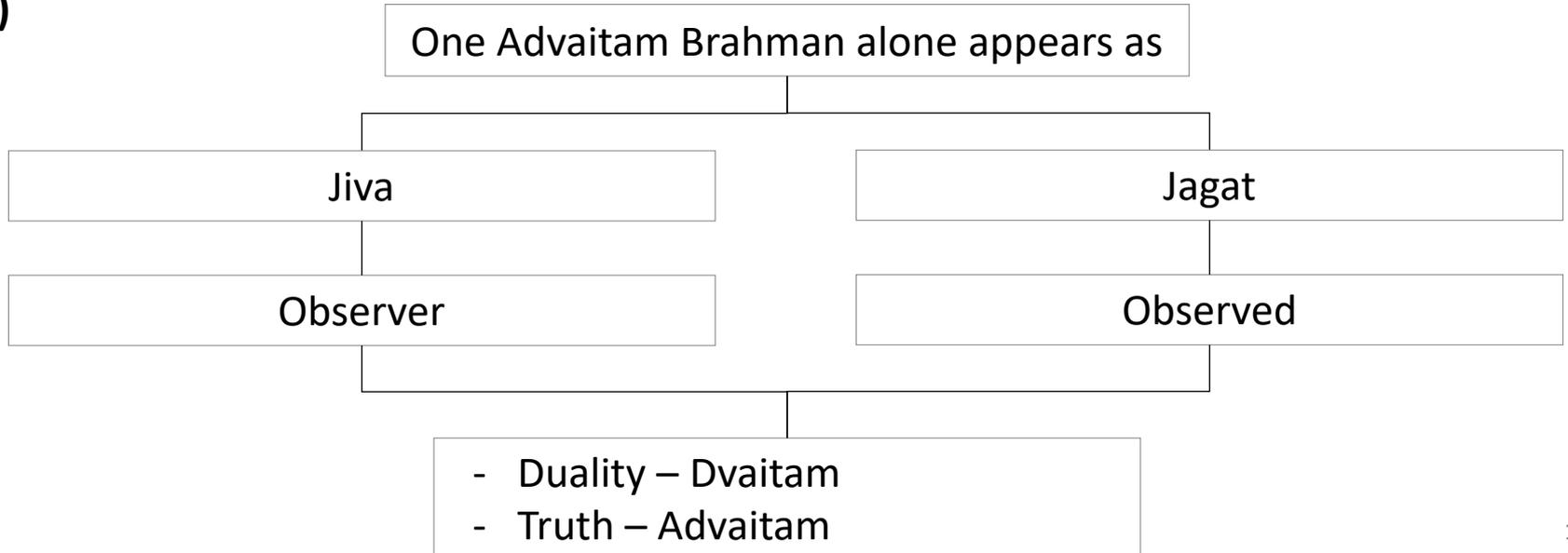
यावत्सञ्जायते किञ्चित्
सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्
तद्विद्धि भरतर्षभ ॥ १३-२७ ॥

yāvat sañjāyatē kiñcit
sattvaṃ sthāvarajaṅgamam |
kṣētrakṣētrajñasaṃyōgāt
tad viddhi bharatarṣabha || 13.27 ||

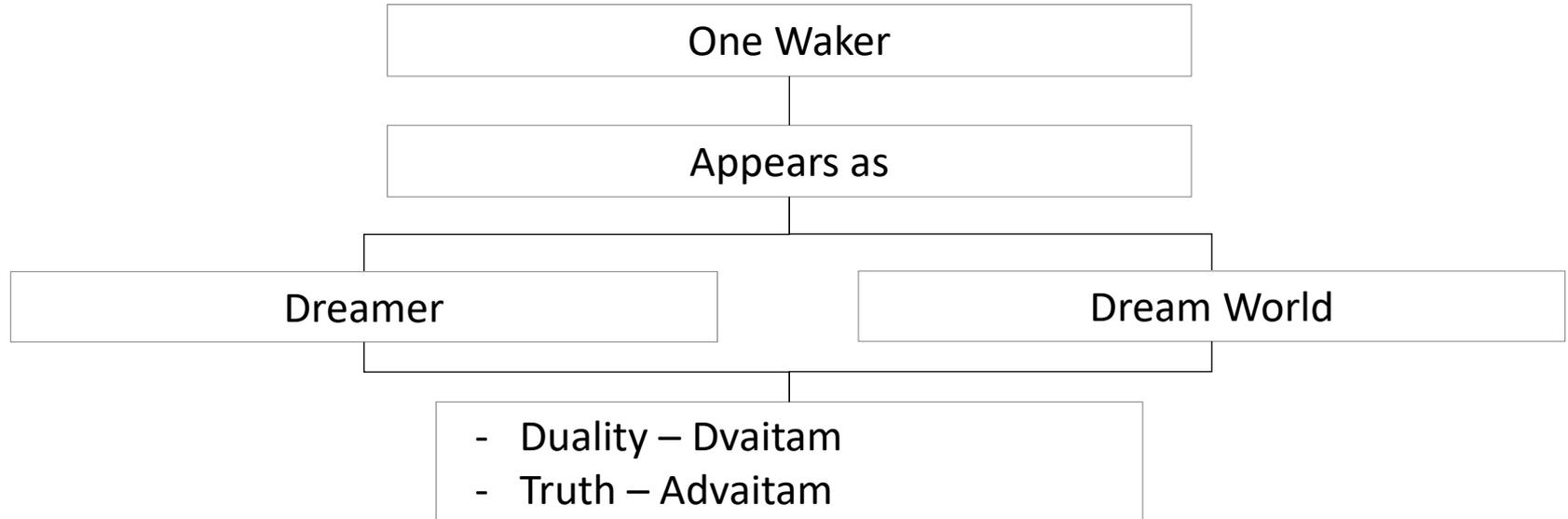
Whenever any being is born, the unmoving or the moving, know you, O best of the Bharatas, that it is from the union between the field and the Knower of the field. [Chapter 13 - Verse 27]

- Adhyasa Bashyam of Gita.
- Adhyasa is cause of Punar Janma, Janmana Karanam.

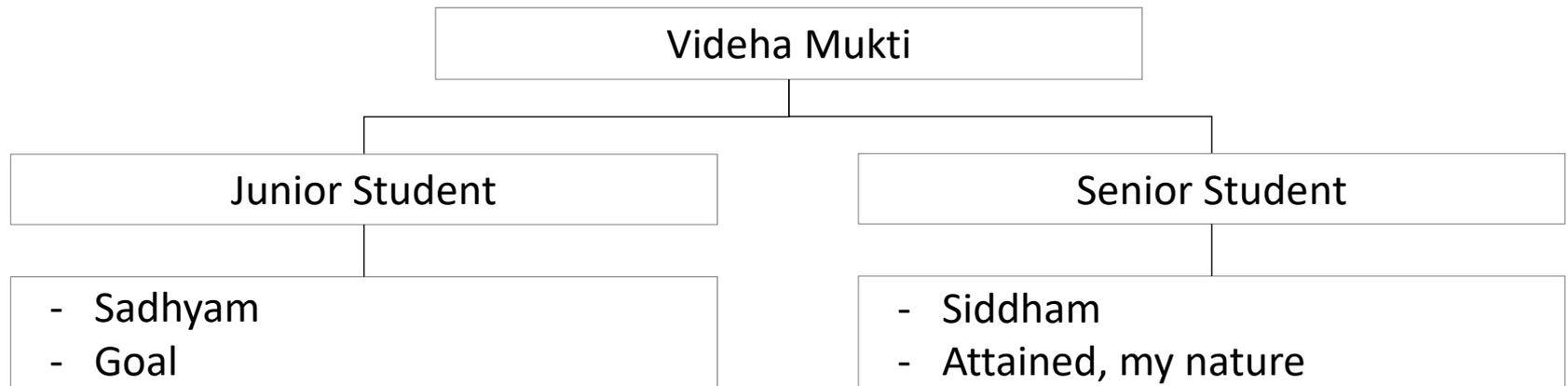
VIII)



IX)



1193) I)



- Karika No. 77 talks about Siddha Videha Mukti

II)

4 Adjectives for Jnani –
Senior student

Animittasya

Ajatasya

Sarvasya

Chittasya

- Sakshi Pradhana Jnani.

III) Jnani looks upon Karma as Mithya

IV) Jnanis standpoint :

- Punya Papam non-existent
- Experienced Prarabda is Mithya.
- Why?

V) Jnani has Paramartha Darshanam, has Aparoksha Jnanam, Aham Brahma Asmi.

- Therefore Jnani is Animitta Punar Janma Karana Buta Punya Papa Rahitaha.

VI) Jnani looks upon himself as ever free from body.

- I am Nitya Videhaha Asmi.

VII) From Ahamkara angle, each Jnani has Ahamkara, will get Videha Mukti when his Prarabda is over.

- 1st – Shankara
- 2nd – Sureshvaracharya
- We get Videha Mukti when we drop our respective bodies.

IX) Gita : Chapter 2 – Verse 20

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Kadachit – at anytime.

X) Purvam Hi Ajatasya – Anutpatti Saha.

- Since Chaitanyam Rupa Jnani does not look at a particular form as himself.
- He is Sarvatmaka, he is in the form of everything.
- No question of other thing called Karma.
- Karma is Mithya, as good as non-existent, only Adhyasa, appearance.

XI) No question of another body other than me the Turiyam.

- 2nd body – not aquirable as current body itself is Mithya.

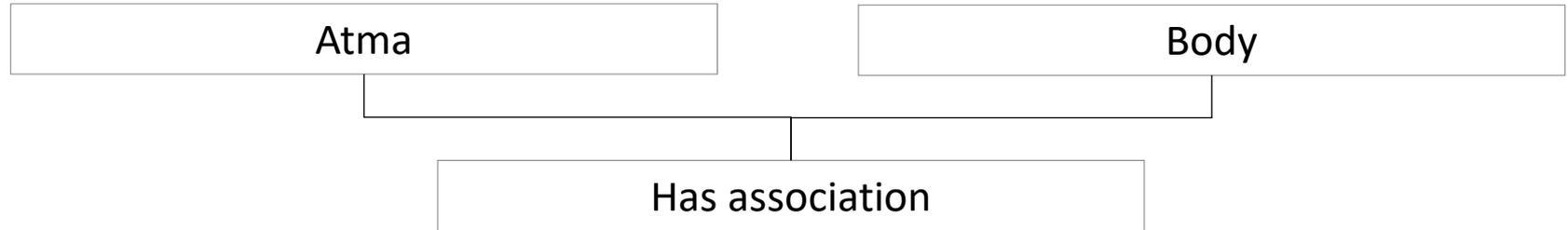
XII) I am in the form of all = Sarvasya = Sarva Atmakasya = Advayasya = Nondual nature.

XIII) World not different from me Turiyam.

- Understand Vedanta clearly.

XIV) Junior student :

a) Sa-dehaha, word is wrong, has association.



b) Jnanis angle :

- Atma not associated with anybody at anytime.
- No question of Sadehatvam at anytime.

c) Rope need not become free from snake in future.

XV) Moksha is defined as :

- Ashariratvam
- Bodylessness is definition of Moksha.

XVI) Shankara :

- Even now I dont have body.
- I am bodiless Atma.

XVII) Gita : Chapter 3 – Verse 27, 28

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

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]

XVIII) Gita : Chapter 5 – Verse 13

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||

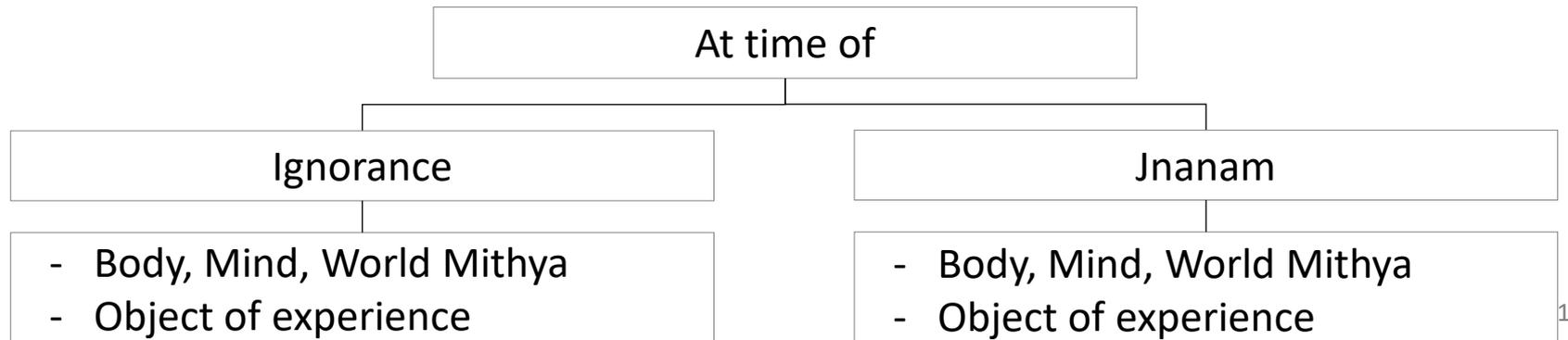
Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act.
[Chapter 5 – Verse 13]

XIX) Jnani :

- I have no body
- Dont require Videha Mukti.
- Sa-dehatvam = misconception, because body is an appearance, Adhyasa Mithya.

XX) Why body is Mithya?

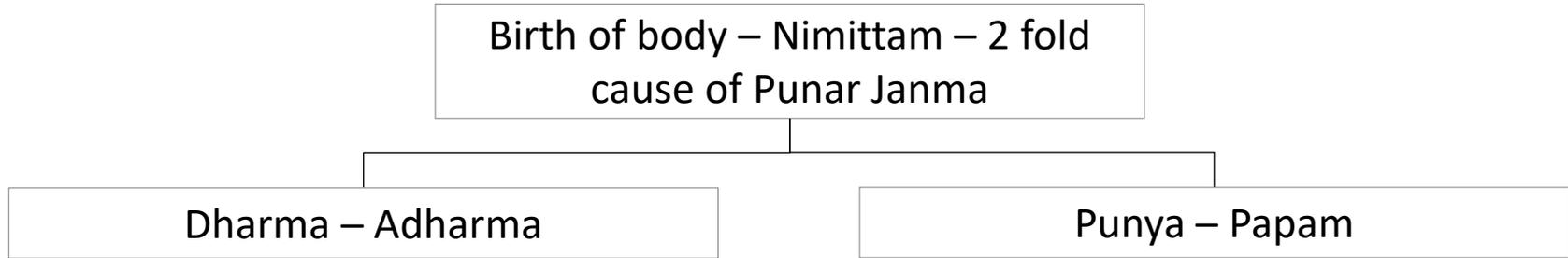
- Chitta Drishyam, Drishyatvat Mithya, seen belonging to Chaitanyam.



- Chaitanya Drishyatvam Mithya.

XXI) Law :

- What is object of experience is Mithya.



XXII)

Karma	Body
Mithya	Karma Janya Mithya
Drishyatvat	Drishyatvat
Karanam	Karyam



- Turiyam is Vilakshanam
 - Has no connection with Cause – Effect
 - I am never Sadehaha, always Nitya
- Videhaha = Paramartika Jnanam

XXIII) Videha Mukti, Jeevan Mukti not future event, but at the time of Jnanam itself.

- When body is there, sick, old, i am Nitya Videhaha.
- Body is exhausting its Karma at Vyavaharika plane.

XXIV) I am Nitya Paramartikam.

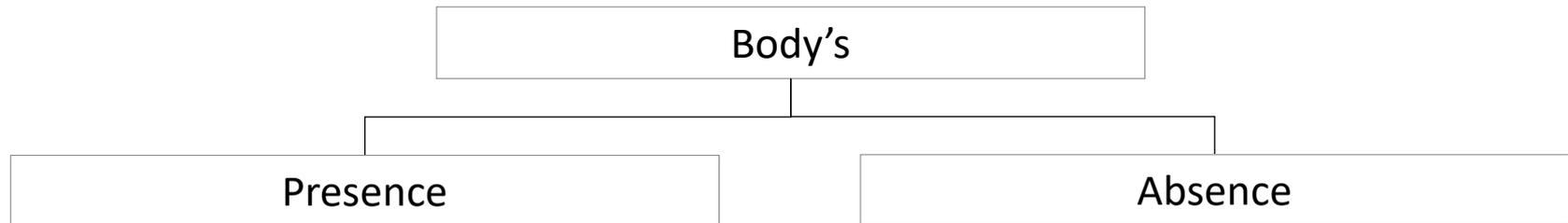
- You can't say Videha Mukti comes at a particular time.

XXV) Senior Student :

a) I am Nitya Videha Mukta Svarupa Turiya Atma.

- I have no connection with Body – Mind – Karma – Jagat at any time.
- Nahi Adhyasthaha Gunenava, Doshenava, Anumatrenava.

b)



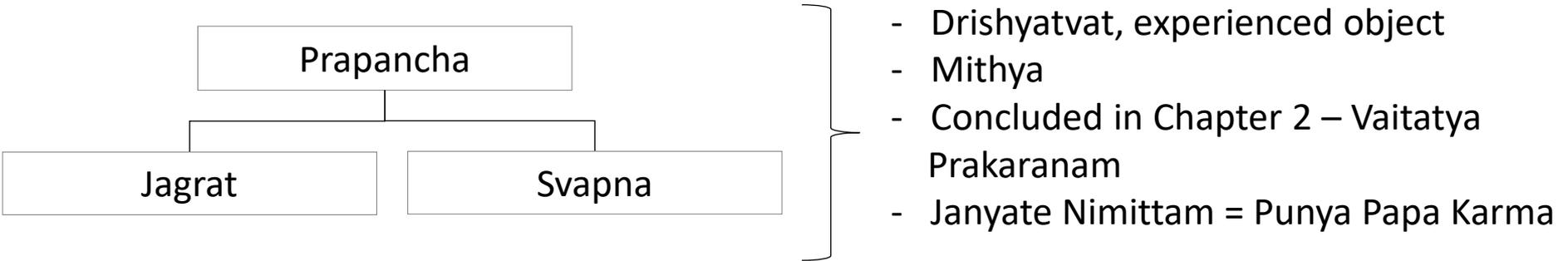
- Makes no difference to me.

c) Presence, absence belongs to Vyavaharika Satyam where as I am in Paramartika plane, Nitya Mukta Svarupa.

d) Yathoktam Nyayena :

- Based on previous argument, Chitta Drishyatvat Mithya.

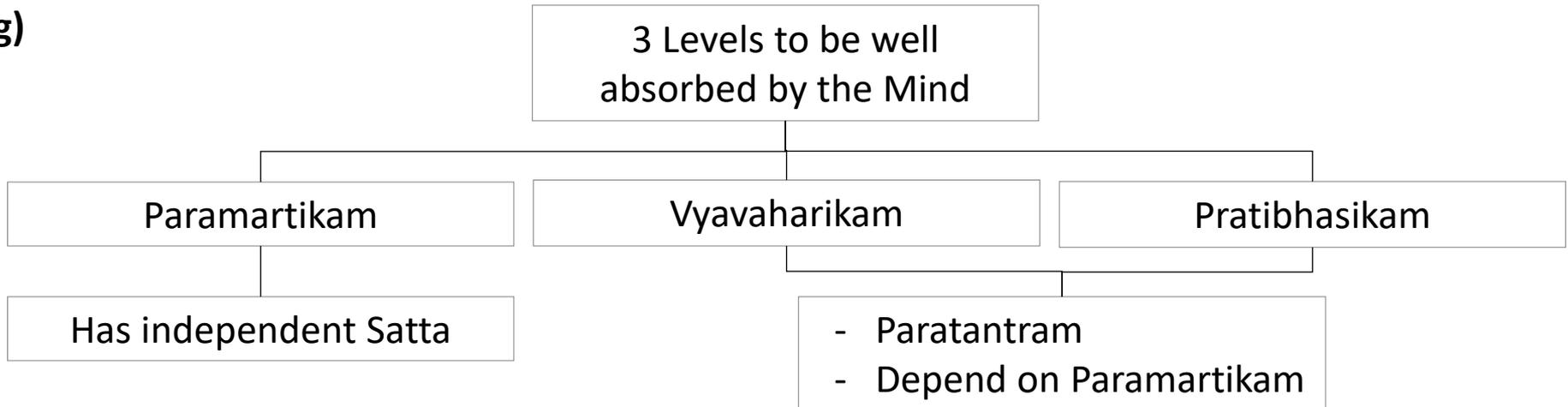
e) Whatever is object of experience is unreal.



f) What is nature of Karma?

- **It is cause of Punya, Papam, Punar Janma of Shariram.**
- Based on previous argument, Karma = Cause of Punar Janma.

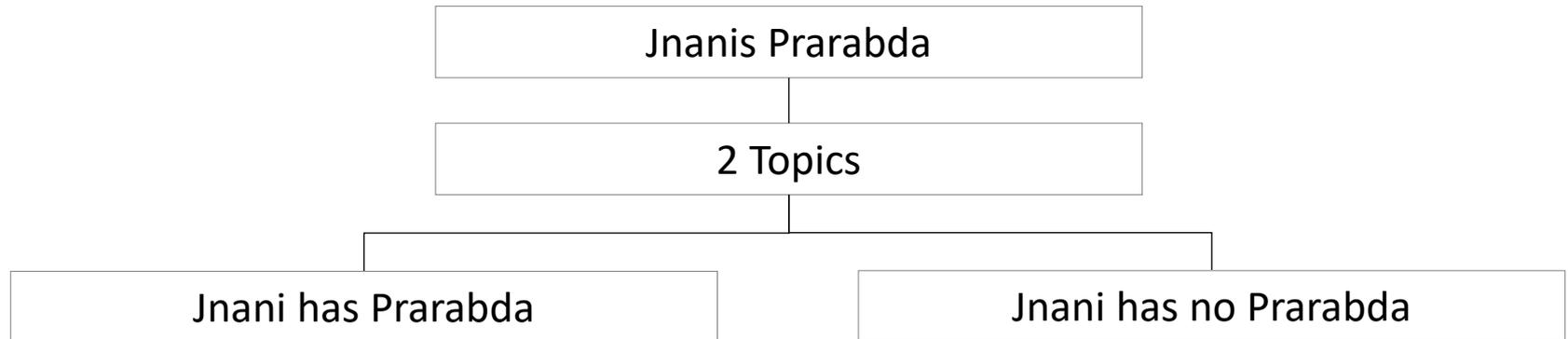
g)



h) Vyavaharika, Pratibhasika Satta is absent in the vision of a Jnani.

- All Karmas – Sanchita, Agami, Prarabda only at Vyavaharika level.
- No Karma for a Jnani after Jnanam.

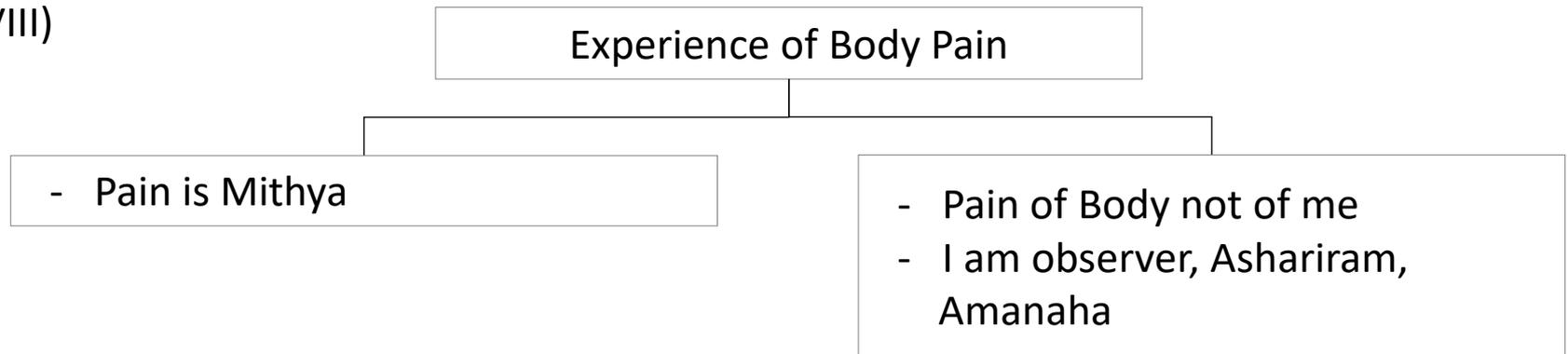
XXVI) Vivekchudamani / Aparokshanubhuti :



Jnani has Prarabda	Jnani has no Prarabda
<ul style="list-style-type: none">- Jnanam destroys, Sanchita, Agami- Can't destroy Prarabda- Jnani has Prarabda, Shankara says- Worldly angle	<ul style="list-style-type: none">- From Jnanis angle- Prarabdasya Drishyatvat – Mithya- Experientially there, factually not there like dream

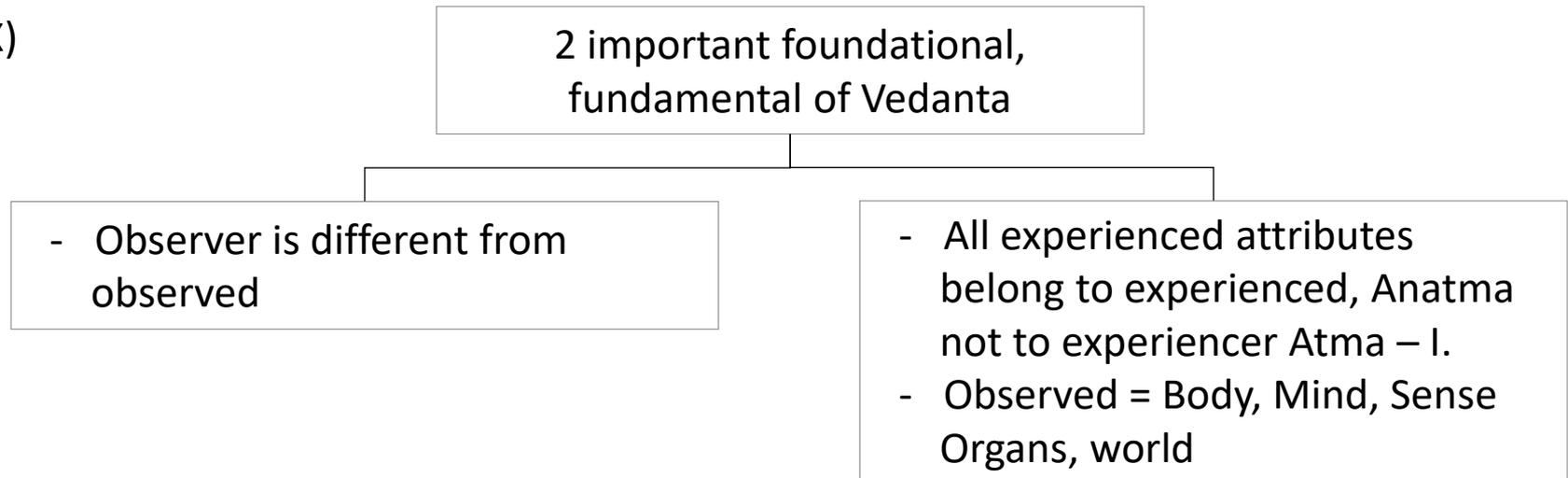
XXVII) Abavat = Mithyatvat, factually not there.

XXVIII)



XXIX) Observer never contaminated by the observed.

XXX)



XXXI) Jnani screams in pain

- Cognitively, he will never conclude pain belongs to him.

XXXII) Vedanta does not change experience.

- Vedanta changes conclusion based on the experience.

XXXIII) Ignorant person concludes wrongly as follows :

- I experience the pain, i have the pain.

XXXIV) Jnani :

- I experience pain, therefore I dont have pain.
- Experience is appearance, incidental, Mithya.

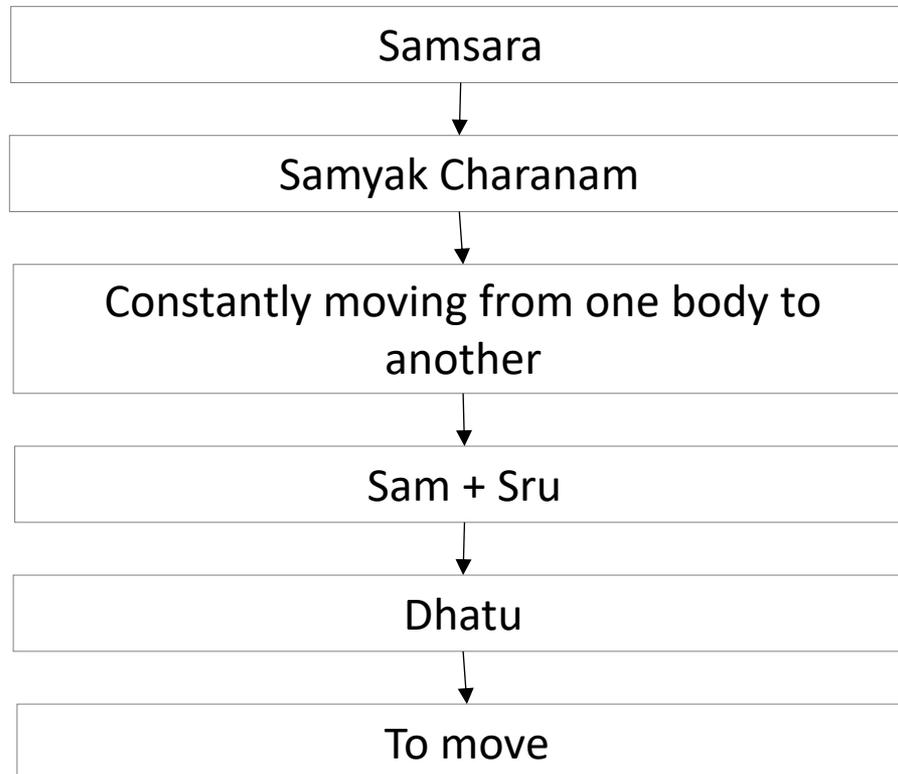
XXXV) Why are you screaming in pain?

- I am not screaming, body is screaming.
- Not verbal jugglery for Jnani.
- Jnani has objectivity towards body, mind, world.
- Objectivity changes the situation.

Revision :

Bashyam – Karika No. 78 – introduction :

XXXVI) In Vedanta, Samsara defined in several ways :



XXXVII) Here :

- Movement of Jiva, Ahamkara is from one body to another
 - = Janma
 - = Aquisition of another Body.

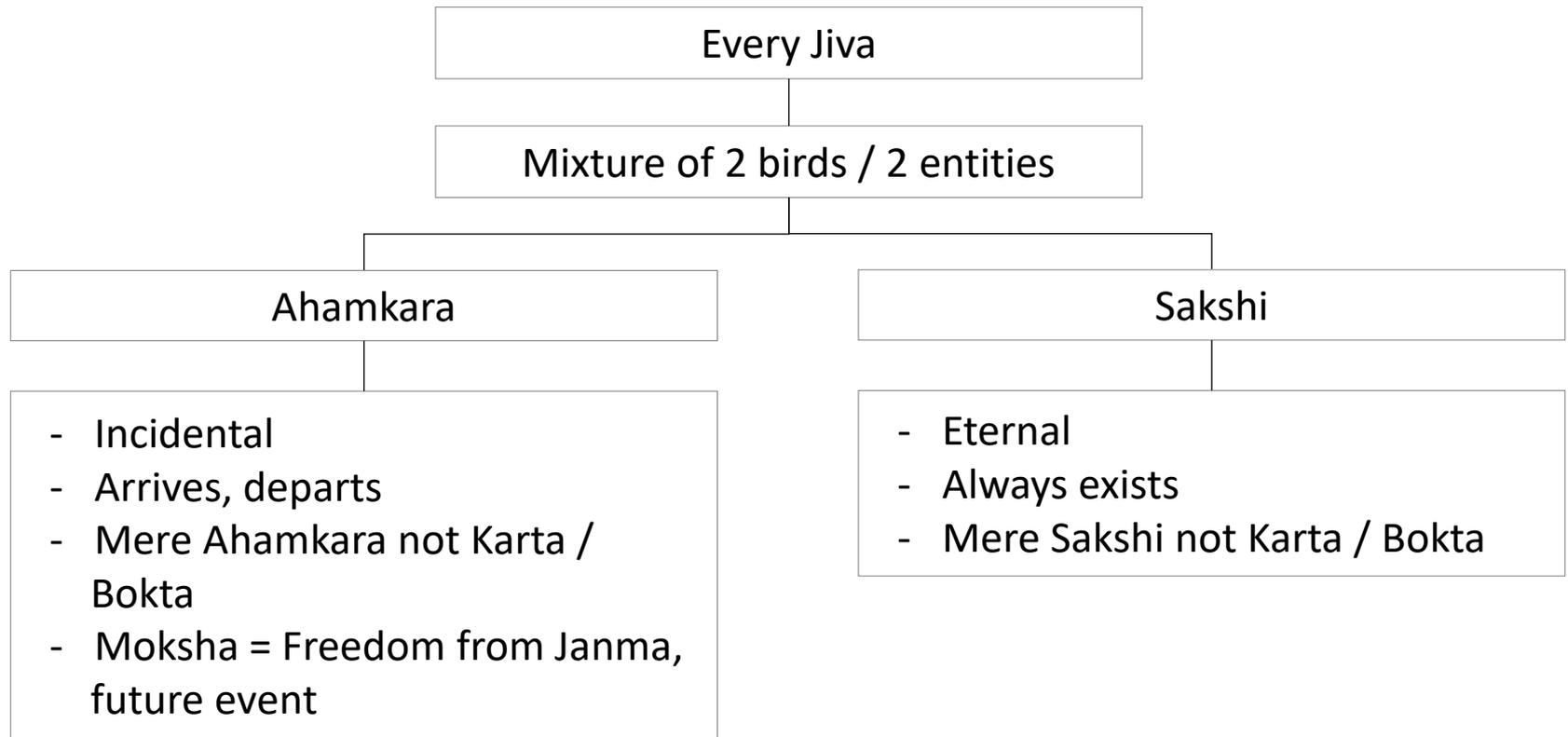
XXXVIII) Jiva – Ahamkara moves easily between waking, dream, sleep bodies – Sthula – Sukshma – Karana Shariram to a new Sthula Body as well.

XXXIX) Janma – happy occassion but followed by Jara, Vyadhi, Mrityu hence Dukham.

XXXX) Janma Abava = Moksha

- Freedom from birth, death = Moksha
 - = Anutpatti
- Utpatti = Janma
- Anutpatti = Janma Abava = Said in Karika No. 77.

XXXXI) Based on 2 standpoints :



XXXXII) All transactions always done by Sakshi – Ahamkara mixture.

XXXXIII) Ahamkara :

- Now associated with current body because of Prarabdam.
- At time of death Sanchita, Prarabda, Agami becomes nil when body drops.

XXXXIV) Ahamkara of Jnani becomes free from Samsara, Asharira Moksha.

XXXXV) Janma Abava, Anutipatti = Ahamkara Rahita Moksha

XXXXVI) Janma Abava is w.r.t. Sakshi

- It is ever free from Janma.

XXXXVII) Gita : Chapter 2 – Verse 20

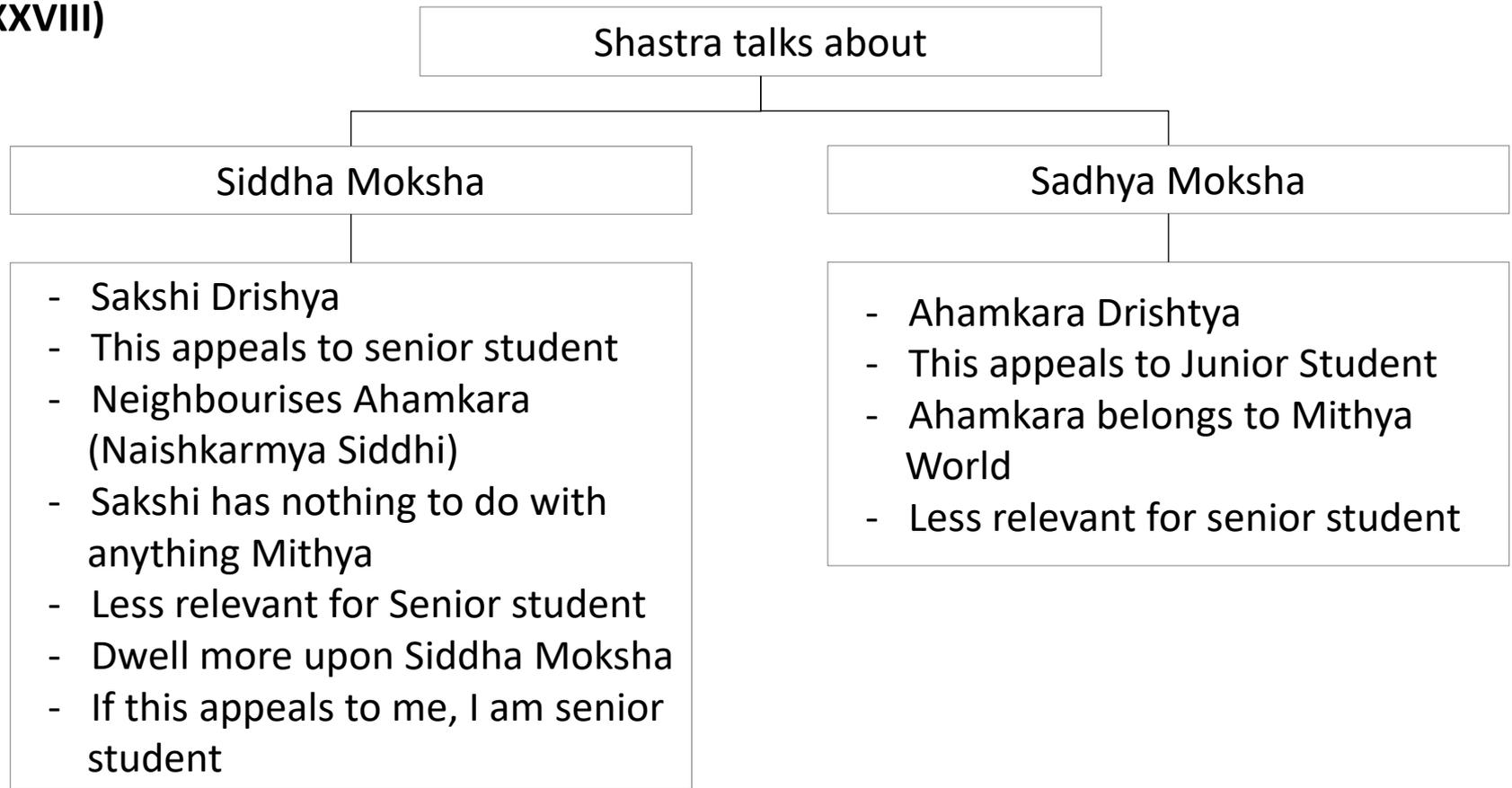
न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

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]

- Verse refers to Sakshi only
- Kadachit Na Jayate.
- Applicable only to Sakshi Atma.

XXXXVIII)



XXXXIX)

Karika No. 77	Karika No. 78
<ul style="list-style-type: none">- Siddha Moksha- Senior Student- You are Brahman, ever was, will be Brahman- Anutpatti Sama Advaya Cha- I am Nitya Mukta Svarupa	<ul style="list-style-type: none">- Sadhya Moksha- Junior Student- Based on Nyaya, reasoning, Whatever is object of experience = Mithya

XXXXX) Yathu Chitta Drishyam, Tatu Avastukam :

- Yatu Chaitanya Vishayam Saha Mithya
- Entire world = Mithya
- Punya Papam = Mithya = Cause for Punar Janma
- Janma Nimittam, hence Janma Nasti

Purva Pakshi :

- Has falsified, Abhasakruta Baditaha Ahamkara, cause for Janma.

XXXXXI)

Karana Abave	Karya Abhava
Nimitta Abhave	Naimitta Abhava

XXXXXII) a) Jnani knows – Absence of Nimittam

- Nimittam = Cause for Janma
- Jnani understands that there is no Janma Karanam.
- Negates past Karmas by Atma Jnanam.

b) Jnani thought he had mountains of Sanchita Karma, cause of future Anatha Koti Janmas.

c) Jnana Matrena, he negates

- **Absence of Karma = Reality for Jnani**
- **Karma – not reality.**

d) After negating all Karmas, Jnani does not aquire new Agami Punya Papa karmas (Hetu).

e) Ahamkara is negated, Baditam, falsified.

f) Gita : Chapter 18 – Verse 17

यस्य नाहङ्कृतो भावः
बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमाँल्लोकान
न हन्ति न निबध्यते ॥ १८.१७ ॥

yasya nāhaṅkṛtō bhāvah
buddhiryasya na lipyatē |
hatvā'pi sa imāṃ llokān
na hanti na nibadhyatē || 18.17 ||

He, who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action).
[Chapter 18 - Verse 17]

XXXXXIII) What type of Moksha?

- Free from sorrow, desire and fear = Sadhya Moksha of Ahamkara.

XXXXXIV) Before Shastra :

- I look at myself having done so much Karma.
- Until now Karma Sahitaha.

XXXXXV) Now :

- Karma Rahitaha, is my real nature Paramartika Satyam.

Shloka :

- Absence of Karma = Reality

XXXXXVI) Technically :

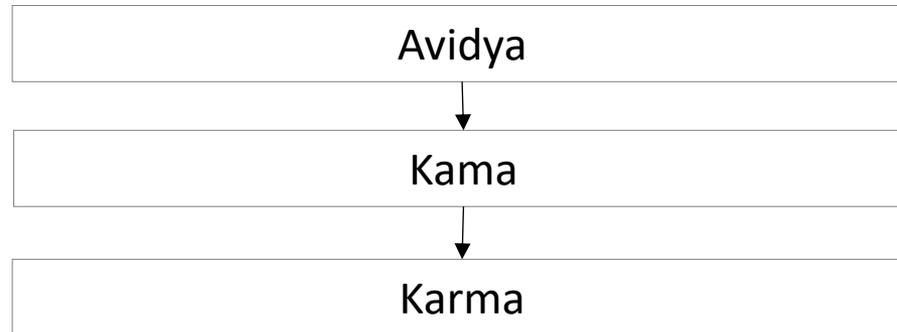
- Abava = Reality = Paramartika Satyam
= Not Shunya Vada

XXXXXVII) Karma Abhava refers to Adhishtana Buta Atma

- Karma Rahitaha, Animittata
- Absence of karma = Karmaless Atma
- Karma Rahita Atma alone is Paramartika Satyam.

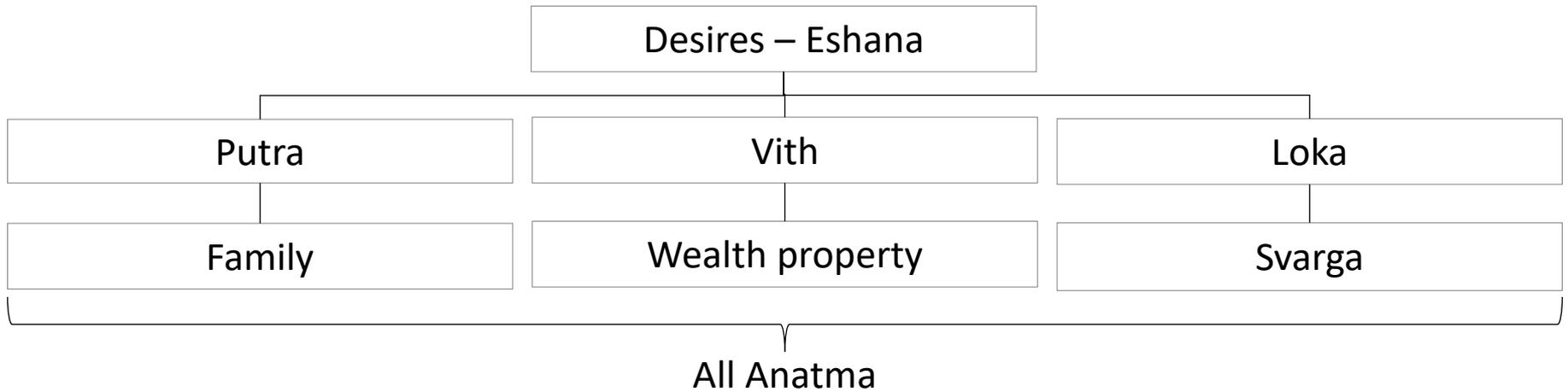
XXXXXVIII) He is free from all worldly desires which are responsible for aquisition of Punyam Papam.

XXXXXIX)

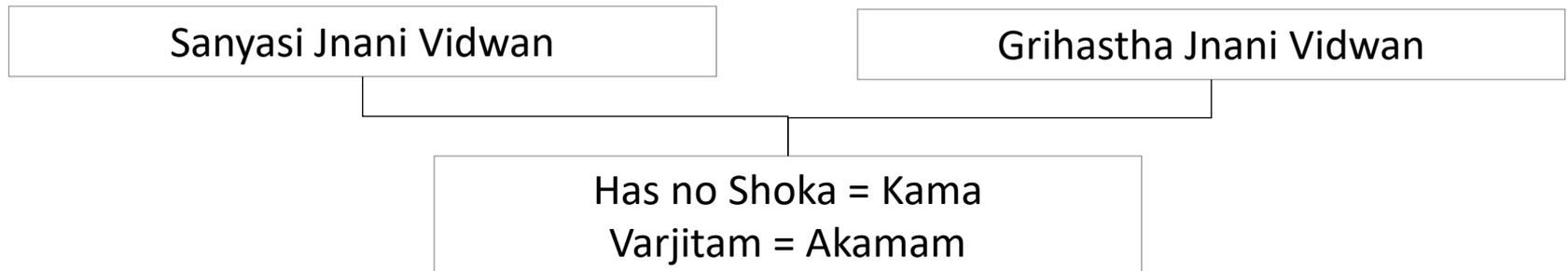


XXXXXX) a) Eshana = Desire

- Bahya Eshana – Desire for Anatma, external world



XXXXXXI)



- Jnani free from all desires and pain – Dvesha etc
- Always connect Bashyam to each word of Moolam.

XXXXXXII) Hence Jnani is Abhayam, free from fear, is free from Avidya, Adhyasa – which are causes of fear.

XXXXXXIII) Anandagiri :

- Self misconception = Cause of fear.
- When fear comes, look for Root.
- Raaga – Dvesha
- I am attached to body or family.
- Therefore fear comes.
- Raaga – Dvesha because of Ahamkara – Mamakara.
- My daughter, mother, spouse, business, body.

XXXXXXIV)

Karika No. 78	Karika No. 77
a) Sadhya Moksha b) Ahamkara Drishtya c) Junior student d) With Avidya, Janma, Karma	a) Siddha Moksha b) Sakshi Drishtya c) Senior student d) Avidya Rahitam Purusha always Siddham

1194) I) World disappears for him factually

- Jnani perceives the world.

• **No 2nd thing independent of Jnani.**

II) Sense Organs will perceive the world of form, colour, sound, taste, touch, smell.

• **Is-ness of the world is borrowed from me pure Satchit Ananda.**

III) Who lends existence?

Junior Student	Senior Student
<p>a) Brahman lends existence to the world</p> <p>b) Brahman = Satyam, Jnanam Anantham</p> <p>c) World is superimposition on Brahman</p> <p>d) Gita : Chapter 9 – Verse 4 - Mastani Sarva Butani..</p> <p>e) Brahman and world – Prakrti – Purusha – both Satyam</p> <p>f) Moon is self luminous, shines itself - Superficially, experientially</p> <p>g) World is existent, real</p> <p>h) Experiential angle</p>	<p>a) I lend existence to the world - There is no world separate from me the consciousness</p> <p>b) I pervade the entire world, lend existence to the world</p> <p>c) World is superimposition upon me</p> <p>d) Kaivalya Upanishad : - Mei Eva... Gita : Chapter 9 – Verse 5 - Nacha Mastani...</p> <p>e) What is superimposed is as good as non-existence</p> <p>f) Moon luminous because of Sun - Sun lends its shine to moon</p> <p>g) World is Adhyasa – appearance, nonexistent</p> <p>h) Factual angle</p>

IV) Why Jnani has no desire?



V) a) What he does?

- Vastu Abavam Krutva
- Worldly objects really do not have existence apart from me.

b) Every Ajnani dies with thirst for worldly objects.

VI) Vasta Abavam Budva :

- Having understood there is no world, there is no passionate desire.

VII)

Abutha Abhinivesha	Nissangam
Sangha	Passion is dropped

- Mind is relaxed

VIII) a) Sharira trayam merges into Prapancha Trayam – Virat and Antaryami.

b) Chidabhasa merges into Samashti Chidabhasa, Ishvara = Videha Mukti.

c) Ahamkara not reborn

d) This is Sadhya Moksha from Ahamkara standpoint, junior student.

IX) Why Jnani doesn't acquire Agami Karma?

a) Pravrutti, Nivrutti is responsible for acquiring fresh Vasana.

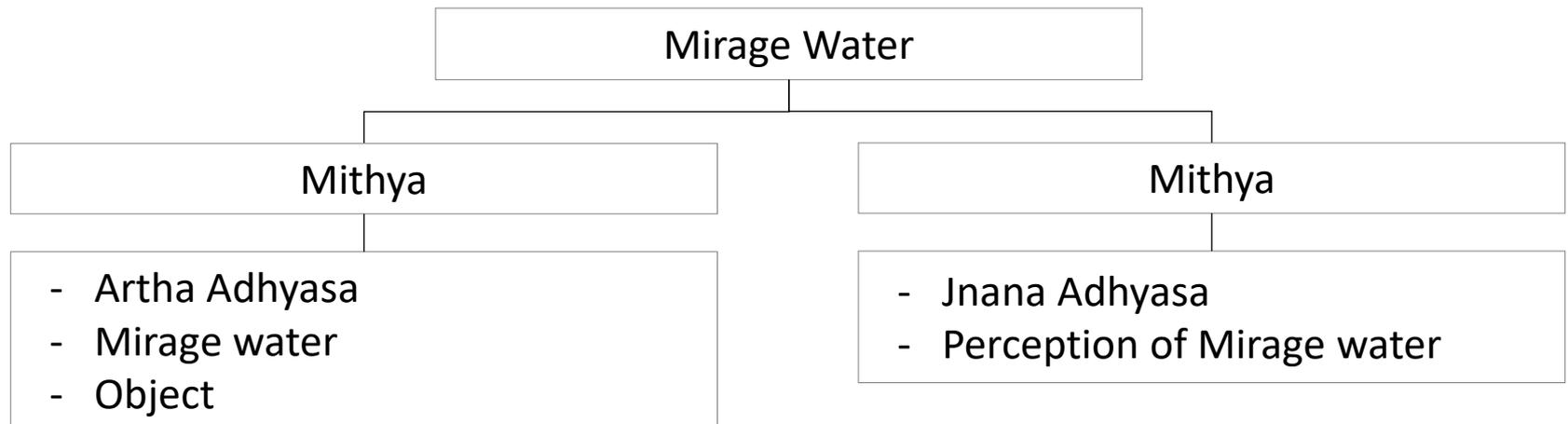
b) Why no desire?

- Jnani has understood world to be desired is not there.
- Everything is in me the Turiya Atma.

X) Non-existent Mithya is explained in Karika No. 79.

- Because of Abhinivesha, there is Jnana Adhyasa (Ineed – notion), leads to Artha Adhyasa.

XI)



- Both negated.

XII) Therefore Nissangaha – no attachment

- Mirage water is useless, no Value Addition to me.
- Jnani is totally detached from external world, Mind withdraws, abides in Atma without being extrovert.

XIII) Prapancha = Sadhana – Sadhya pair

- Dvayam Astitva Nishchaya
- Firm false notion that pair is really existent.

XIV) Gita :

इच्छाद्वेषसमुत्थेन
द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं
सर्गे यान्ति परन्तप ॥ ७-२७ ॥

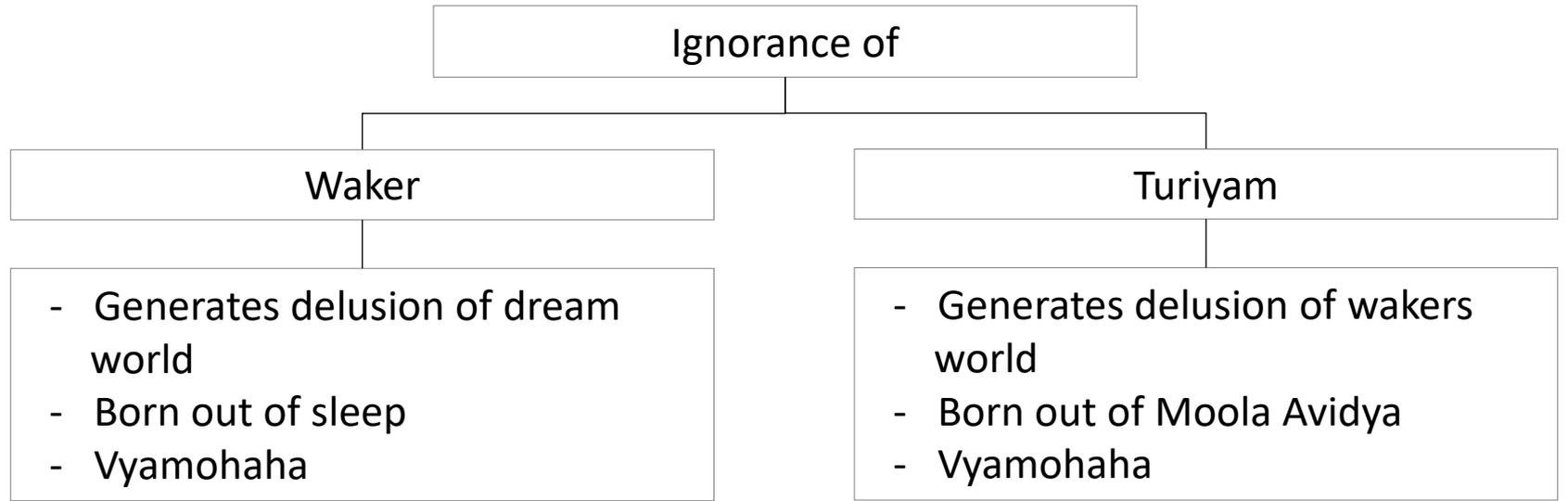
icchādvēṣasamutthēna
dvandvamōhēna bhārata |

sarvabhūtāni sammōhaṃ
sargē yānti parāntapa ||7-27||

By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27]

- Vyamoha, delusion, that there exists a real world born out of ignorance of real Turiya Atma.

XV)



XVI) Sleep definition = Ignorance of waker

- Waker ignorance creates dream, notion that there is a real dream world.

XVII) When class works, mind understands this fact.

XVIII) Gita : Chapter 2 – Verse 55

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē ॥ 2-55 ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

XIX) All worldly centric, Ahamkara centric desires, Mamakara centric desires become an obsession, mind is preoccupied.

XX) Mamakara desires are more than Ahamkara desires.

XXI) You falsify Pancha Anatma, Ahamkara, Mamakara also.

XXII) Otherwise Mind will be disturbed.

- Pancha Anatma Abavam
- Possessions, profession, family, body, mind.

XXIII) Kaivalya Upanishad :

वैदरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham ।

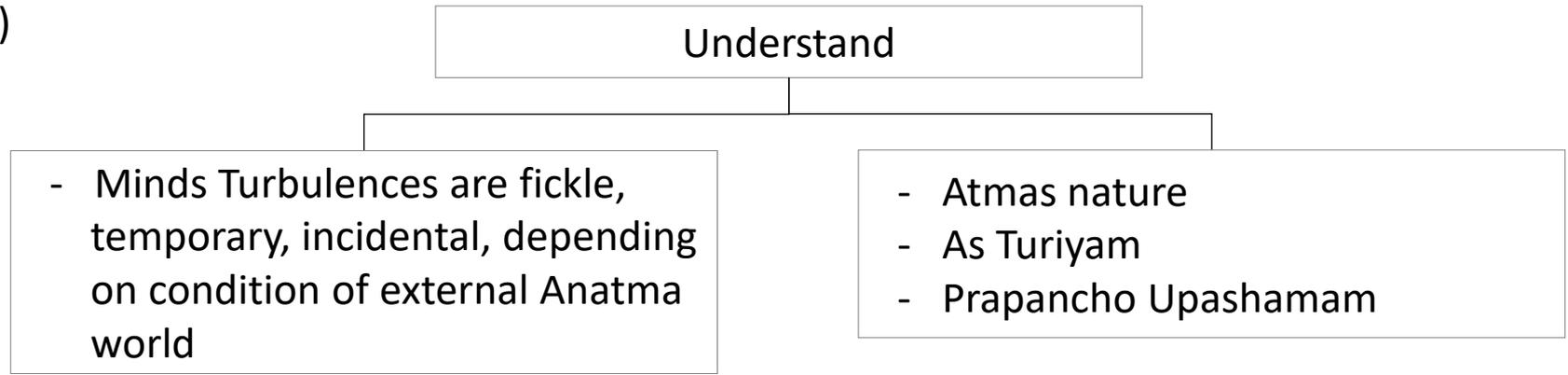
na puṇyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti ॥ 22 ॥

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanishad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

XXIV) Mind withdraws from Pancha Anatma, Sadhana – Sadhya Buta Dvaitam = Nissanga, Nisapeksha

- Mind does not depend on Pancha Anatma for its relaxation.
- Mind does not depend on unfulfilled desires for relaxation.

XXV)



XXVI) Become emotionally independent of the entire world.

XXVII) Tatu Chittam – Vinivartante :

- That mind is withdrawn from the external Pancha Anatma world.
- Abides in itself, becomes calm, undisturbed, withdraws from unstressed = Abuta Abhinivesha

XXVIII) Strong notion, external world is real, exists eternally.

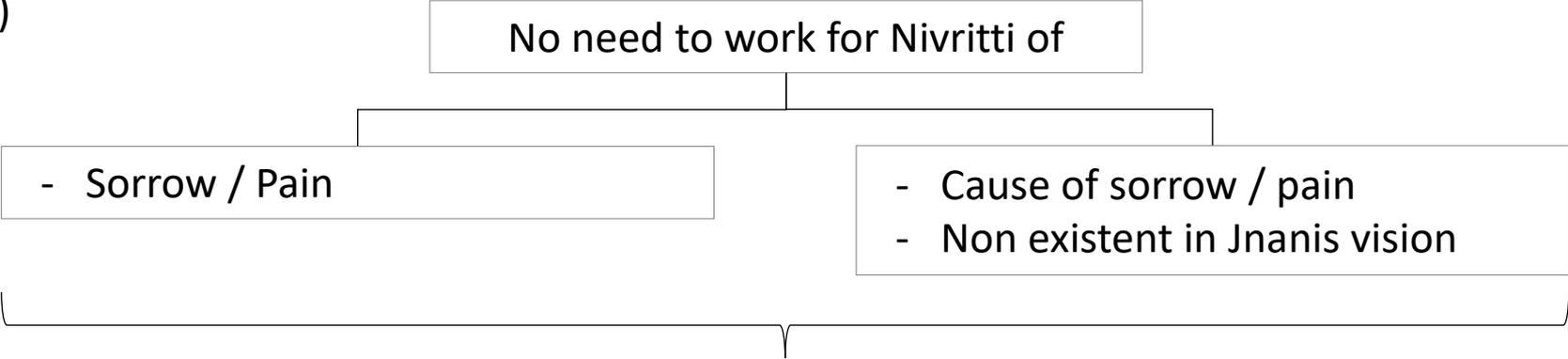
XXIX) These Karikas are very powerful Advaitic verses of Prapancho Upashamam, Shantam, Shivam, Advaitam.

Karika No. 80 :

XXX) World can't have value addition to my happiness which is my nature.

- World can't reduce sorrow also.
- Normally, we think sorrow will go away when cause for sorrow is removed.
- Cause of pain / sorrow is Pancha Anatma.

XXXI)

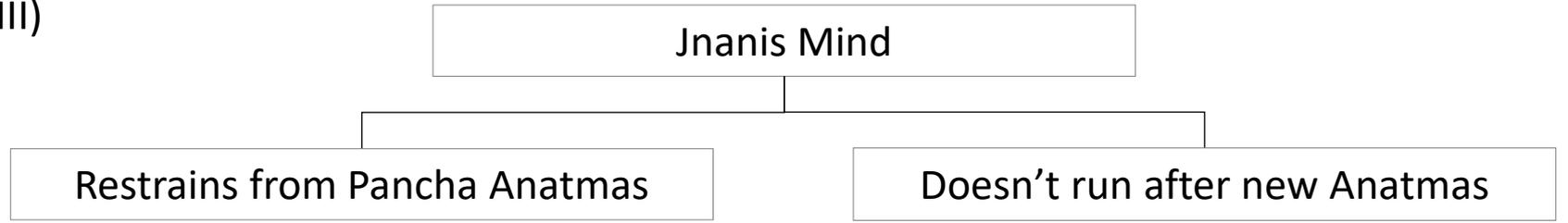


- I am Turiyam Adhishtanam, not Prajna
- Both sorrow and cause are of lower order Mithya

XXXII) Mind has withdrawn from external world and is Apravruttasya Mind.

- Mind does not enter any Anatma or runs after new Anatma.

XXXIII)



- Jnana Kale and Jnana Anantaram Cha – state of mind is Nishchala.

XXXIV) Jnani has Samatva Buddhi.

Gita :

तुल्यनिन्दास्तुतिर्मौनी
सन्तुष्टो येन केनचित्।
अनिकेतः स्थिरमतिः
भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

tulyanindāstutirmaunī
santuṣṭō yēna kēnacit |
anikētaḥ sthirāmatih
bhaktimān mē priyō naraḥ || 12.19 ||

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion - That man is dear to Me. [Chapter 12 - Verse 19]

समदुःखसुखः स्वस्थः
समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः
तुल्यनिन्दात्मसंस्तुतिः ॥१४-२४॥

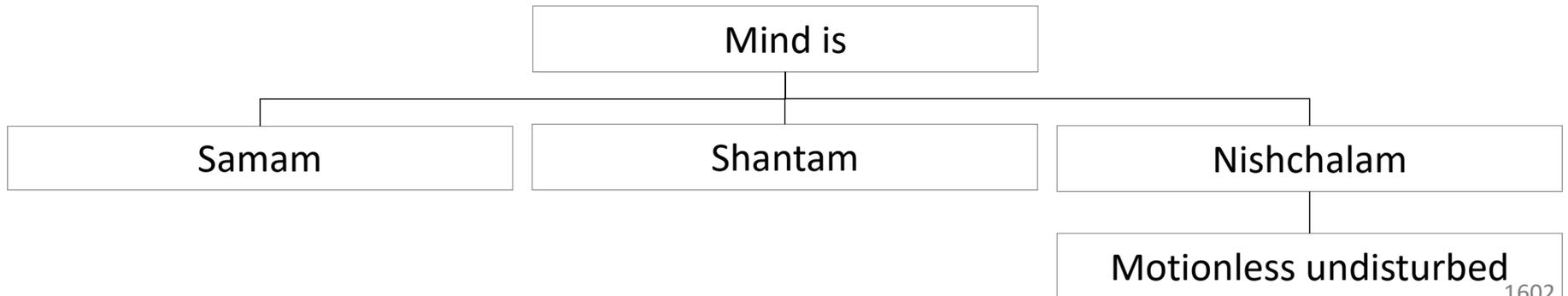
samaduḥkhasukhaḥ svasthaḥ
samalōṣṭāśmakāñcanaḥ |
tulyapriyāpriyō dhīrah
tulyanindātmasaṁstutiḥ || 14-24 ||

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are Alikes; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise...[Chapter 14 - Verse 24]

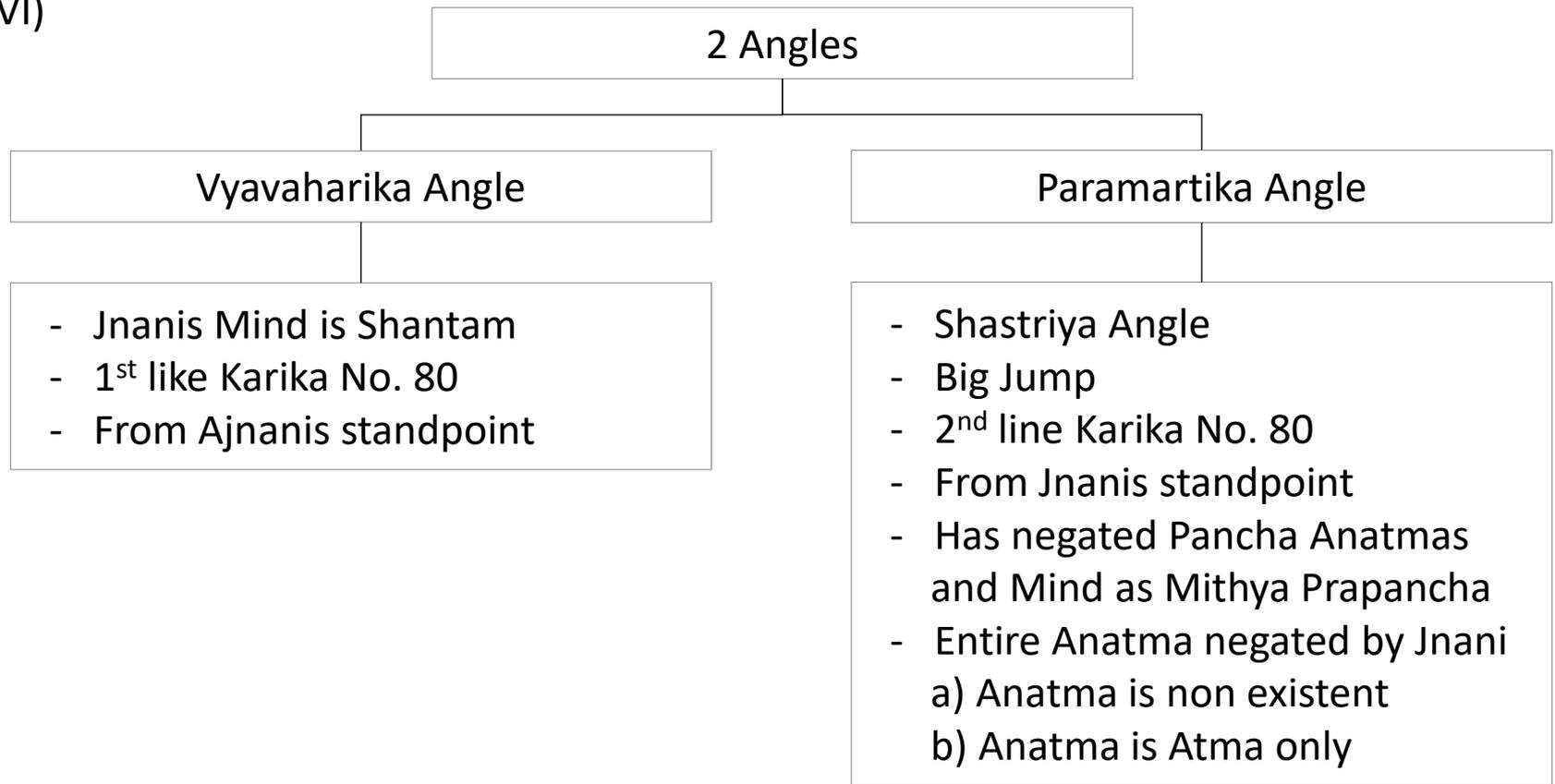
मानापमानयोस्तुल्यः
तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ॥१४-२५॥

mānāpamānayoṣtulyah
tulyō mitrāripakṣayoḥ |
sarvārambhaparityāgī
guṇātītaḥ sa ucyatē || 14-25 ||

The same in honour and dishonour; the same to friend and foe; abandoning all undertakings- he is said to have crossed beyond the Gunas. [Chapter 14 - Verse 25]



XXXVI)



XXXVII) Snake is not existent

- Snake is Rope only.

XXXVIII) Jnanis vision :

a) Not Mind is calm but Atma is calm

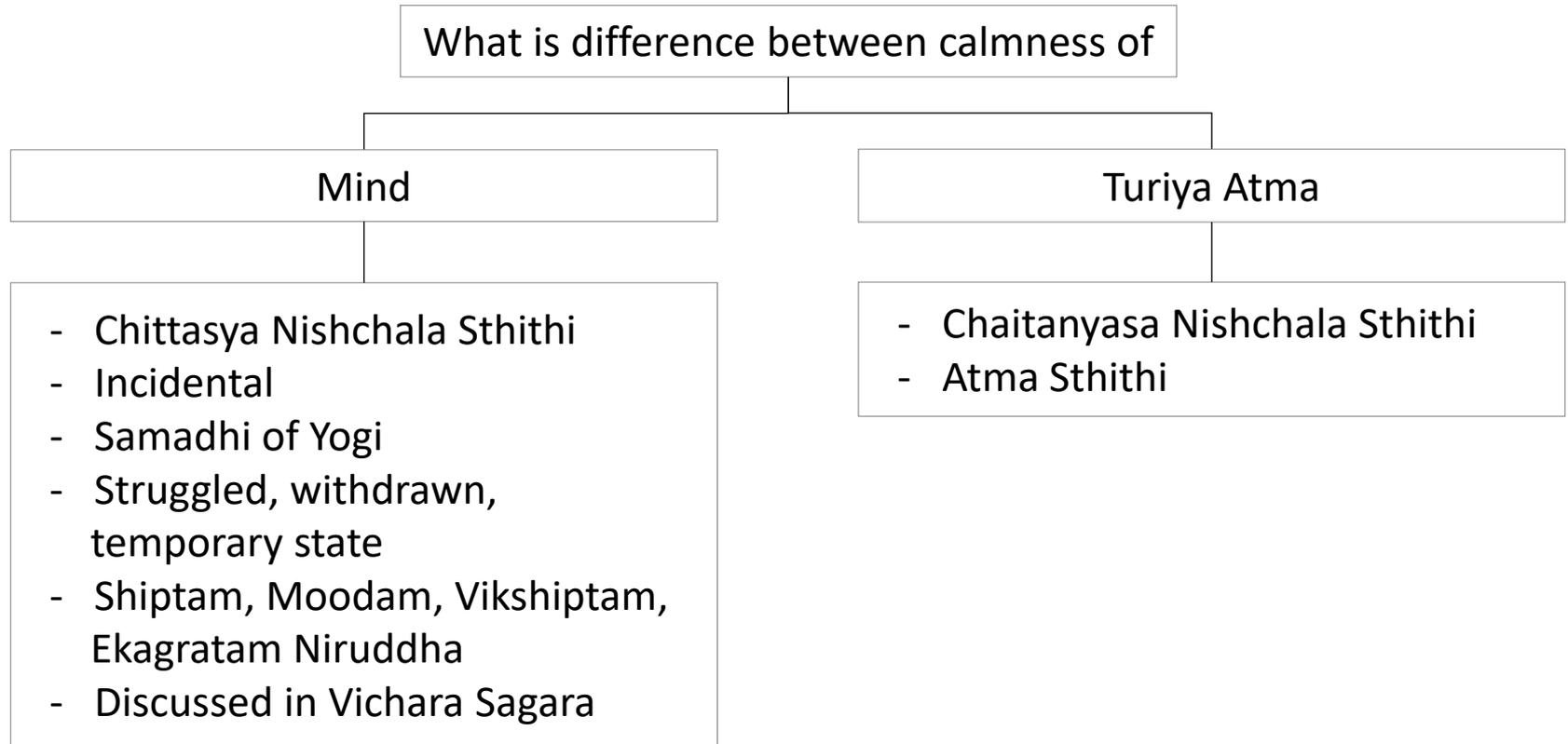
b) Not incidental, temporary calmness of the mind but eternal calmness of Brahman.

c) It is a Nirguna Turiya Atma's (Vastu) calmness seen by Jnani as his self.

d) World sees calmness of Jnanis Mind.

e) Jnani alone sees eternal calmness of Turiyam's Shantam, Shivam, Advayam.

f)



g) Niruddha :

- All thoughts totally calm.

h) Vyuthana – Samadhi – Kala, minds calmness ends, activity starts.

1195) I) a) Calmness of Advaita Jnanam is different.

- Yogic Shanti different.

b) Jnanis Shanti is Ajam, Advayam, unborn, nondual, eternal.

c) Jnani says :

- I am calm inspite of activities.

d)

Sushupti Avastha Shanti	Turiya Jnana Vastu Shanti
<ul style="list-style-type: none">- Different- Temporary- Born- Aguntuka Niruddha Avastha	<ul style="list-style-type: none">- Eternal- Unborn- Non dual

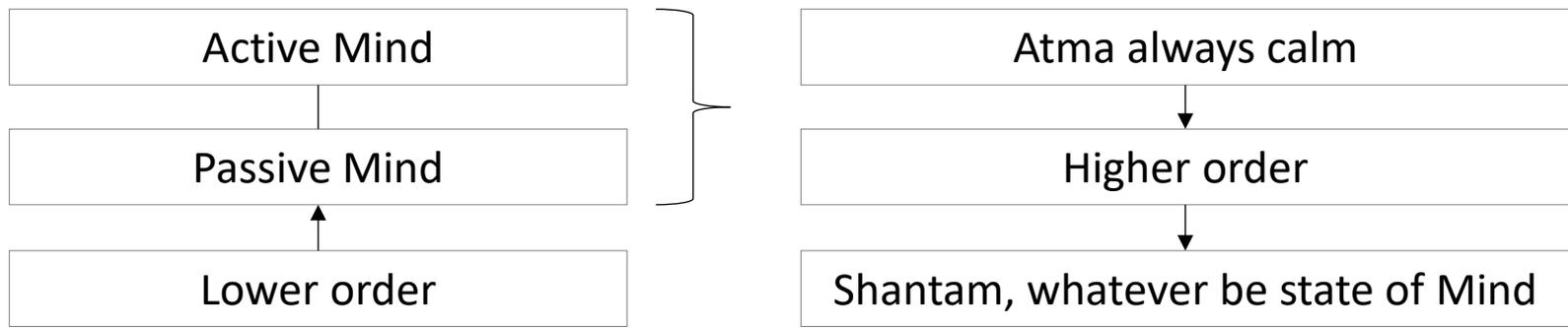
e) Jnani : Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

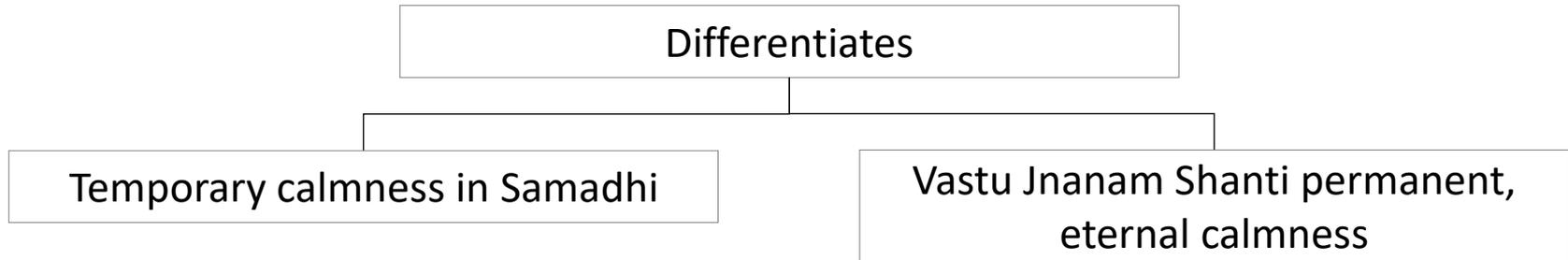
naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

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]

- Pashyan, Srnvan,... I am always calm even when mind is involved in activity.



f) 2nd line – big jump :



- Very profound Shloka – Karika No. 80.

II) What type of Mind Jnani has?

a) That which has learnt to withdraw from Dvaita Vishaya, Dualistic Universe.

- Dvaita Vishaya Nivrutasya
- Withdraws from object one.

III)

Yogic calmness	Advaitic Jnanam calmness
- Samadhi	- Brahma Svarupa
- Temporary	- Eternal calmness

IV) Jnani does not look at mind as mind but as Brahman in his vision.

- Uniquely seen in Advaita Jnanam.
- In Shastram, mind seen as Brahman.

V) Yoga Shastra :

- Mind never seen as Brahman.
- Have to accomplish Mano Nasha by lot of effort.
- No Mano Nasha in Advaitam.

• **Understand that there is no mind other than me Turiyam.**

VI) Advaitam :

- Chitta Vrutti application to Turiya Atma, develop Brahmakara Vrutti not Nirodha.
- Aham Brahma Asmi Vrutti is required.

VII)

Yogic calmness	Advaitic Jnanam calmness
- Samadhi - Temporary	- Brahma Svarupa - Eternal calmness

VIII) Quietitude of Mind of Jnani :

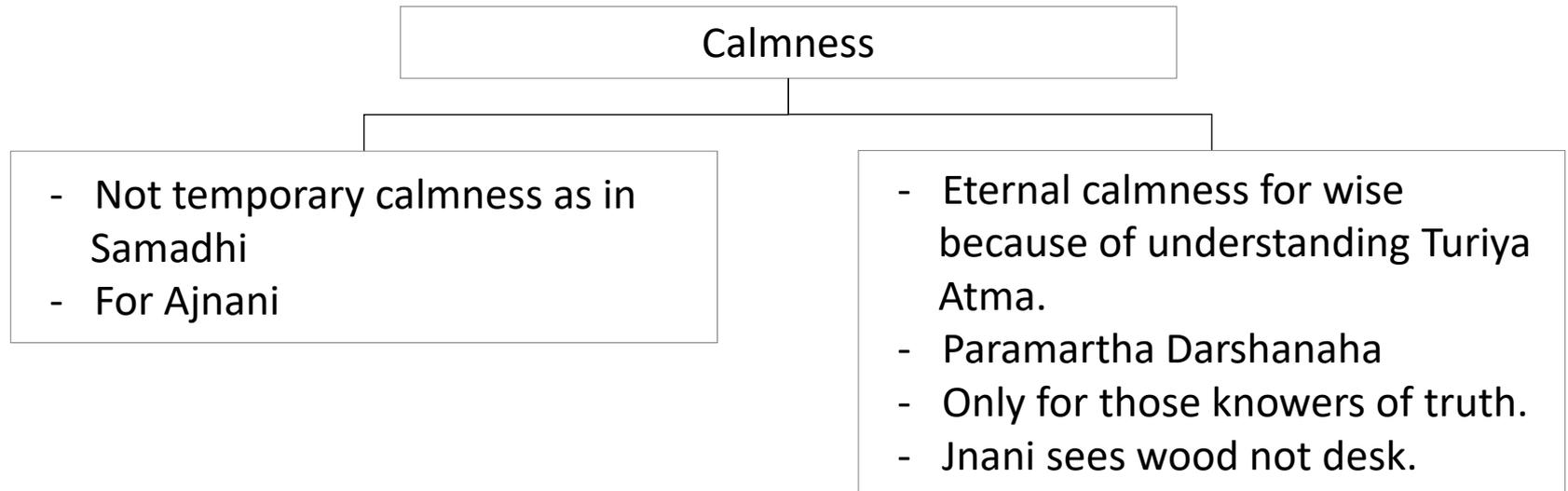
a) Jnani understands it as Brahma Svarupa.

b) Advaya Vigyana Eka Rasa Ganaha

- Uniform consciousness principle.

• **What is there is not Mind but Atma alone exists.**

c)



d) Calmness enjoyed by Jnani – Nishchalatvam, Param Visesham, Ajam Advayam.

- Supreme, birthless, calmness of Mind = Paramartha calmness of Atma in the Vision of Jnani.
- Nirvisesham = Not subject to fluctuation.
- Samadhi Kala, Vyuthana Kala not there for Jnani.

e) When Mind does Vyavahara, Jnani's mind is in Vyavahara.

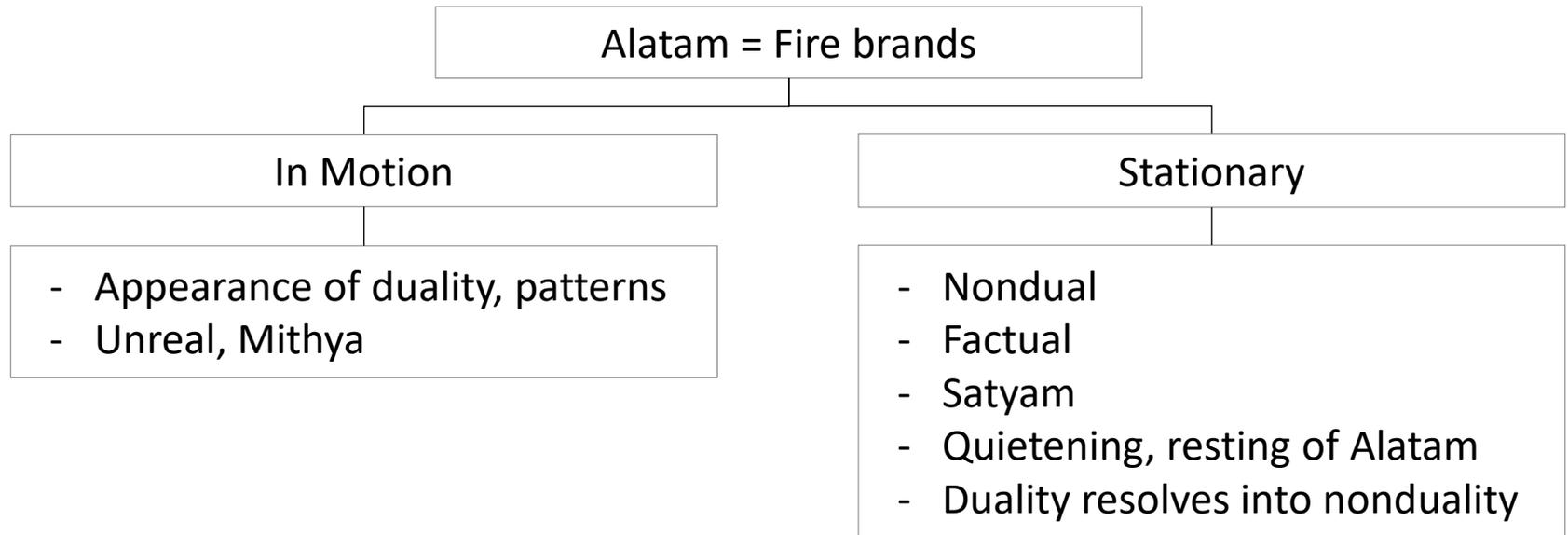
- Jnani understands.

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

IX)



X) Chapter 3 :

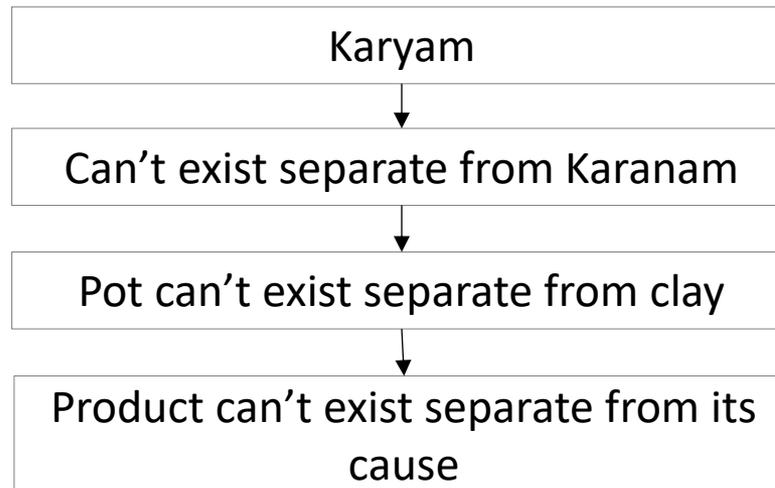
a) Is Advaita Atma cause of Universe discussed

b) Junior Student :

Brahman	World
- Karanam - Gold	- Karyam - Ornaments

c) Karya – Karana approach is to first prove that there is no world separate from Brahman, Karanam.

d)



e) World = Product, can't exist separate from its cause Brahman.

f)

Brahman	World
<ul style="list-style-type: none">- Karanam- Satyam – Isness- Jnanam – Consciousness- Anantham – beyond time space, limitless	<ul style="list-style-type: none">- Karyam- Nama Rupa- Does not exist independent of Brahman- Is-ness of world belongs to Brahman

- This is provisional teaching to all junior student to all junior student in all Upanishads.

XI) Advaita Prakaranam – Chapter 3 is based on 7th mantra.

- Gaudapada revises while approaching a senior student in Chapter 4.

XIII) Senior student :

a) On close enquiry Brahman is not a Karanam of anything

- It alone is, nondual, Advaitam.

b) Cause means change, transformation, division, multiplication, Vikara.

c) Brahman = Nirvikara

= Changeless

- **Brahman does not become cause**
- **World – not effect.**
- **World not independent existence, if so duality, Brahman and world.**

d) In Karya – Karana relationship, problem not there.

- e) Once you dismantle cause, product, duality is gone.
- f) World not product of Brahman, does not exist independently also.
- g) World = Appearance in Brahman.
- Mind boggling, intellectually unacceptable.
- h) Like appearance of dream in waker Chaitanyam.
- Appearance of movie on the screen.
 - World phenomenon, experientially available for transactions, useful.
 - Vedanta admits, acknowledges different features of universes.
- i) Vedanta does not negate existence, is-ness of the world.
- Isness does not belong to the world.
 - It is borrowed from Brahman.
- j) Existence of dream is borrowed from waker.
- k) World is borrower of existence, not a product (Not Karyam)
- l) Dreamer borrows existence from waker, it is an appearance, Adhyasa, Mithya.
- m) World can't be counted as no. 2, does not exist independently.
- Advaitam remains.
 - **World = Phantom, Vithatham, Mithya, Adhyasa Adhyaropa.**
 - World does not originate.
 - World appears = Ajati Vada.

XIV) Ajati Vada = Chapter 3 = Non-origination

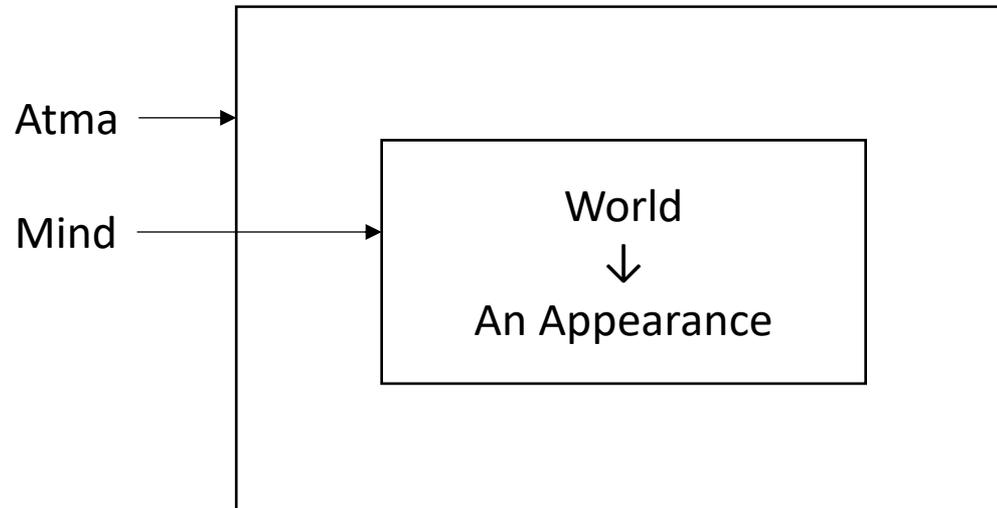
- No Srishti, no creation, only appearance.

XV) When does it appear? How? Where? Why?

- No answer to wrong question.
- If appearance comes, question relevant.

XVI) Sense organs cause arrival of appearance of world in the mind.

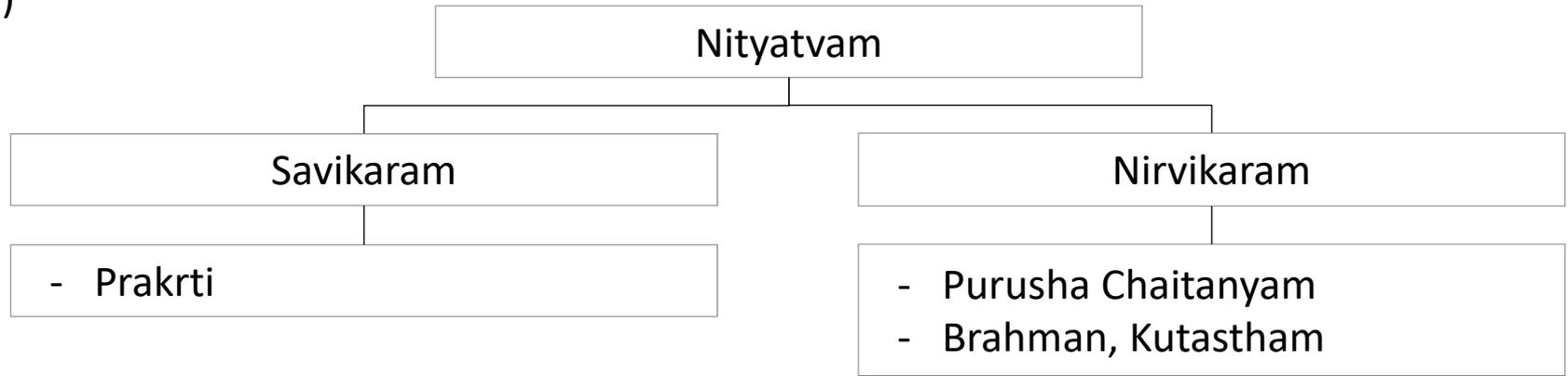
XVI)



XVII) There was, is, will be Mithya appearing, disappearing world of Panchabutas eternally.

- Nitya Vivarta Buta Srishti.
- World, Prakrti, Maya, never in same condition.
- Constantly changing, eternal Savikara Chaitanyam.

XVIII)



XIX) Gita : Chapter 2 – Verse 28

अव्यक्तादीनि भूतानि
व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव
तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni
vyaktamadhyāni 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]

- Butani = 5 elements, always there, eternal, in potential form.
- In the middle, it is available for all of us to experienced, interact.
- Again it will go to Avyakta Avastha, Nidhanani.

XX)

Waking up	Sleep
<ul style="list-style-type: none">- World goes to manifest condition- We do transactions	<ul style="list-style-type: none">- World goes to unmanifest condition

- Extend to macro Brahman also
- Unmisho Nimisho Vipanna Buvanavali.
- Macro – manifest to unmanifest.

XXI) Gita : Chapter 7 – Verse 24

अव्यक्तं व्यक्तिमापन्नं
मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो
ममाव्ययमनुत्तमम् ॥ ७-२४ ॥

avyaktaṃ vyaktimāpannaṃ
manyantē māmabuddhayaḥ ।
parāṃ bhāvamajānantō
mamāvyayamanuttamam ॥7-24॥

The foolish think of Me, the Unmanifest, as having come to manifestation, not knowing My higher, immutable and peerless nature. [Chapter 7 – Verse 24]

अव्यक्ताद् व्यक्तयः सर्वाः
प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ
prabhavantyahaṛāgamē |
rātryāgamē praliyantē
tatraivāvyaktasaṁjñakē || 8-18 ||

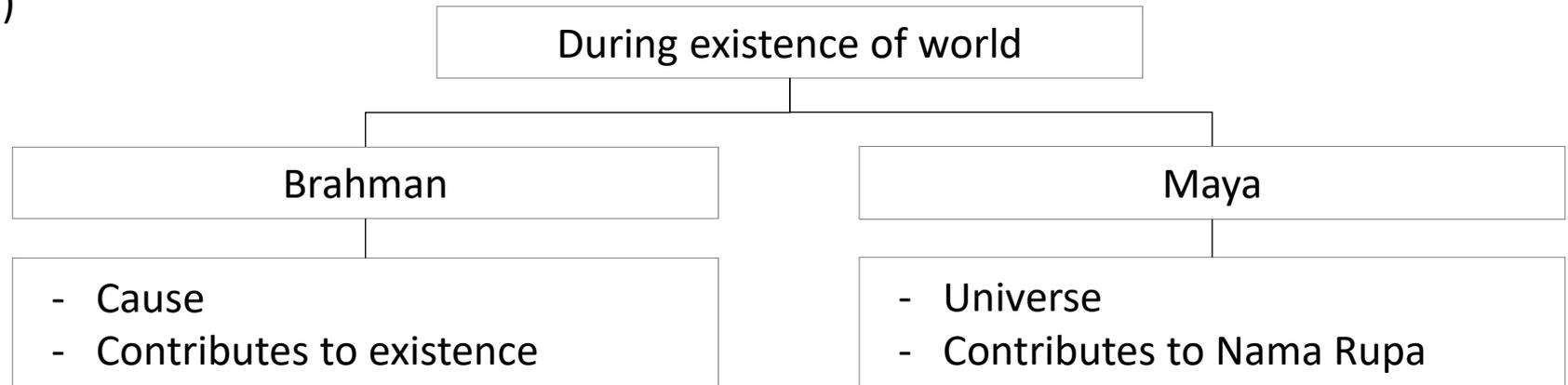
From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- **When world is in unmanifest condition borrowing existence from Brahman, world is called Maya.**

XXII) Before arrival of Universe, Universe was in Maya form, existing in Brahman.

- That Maya gets converted into Universe existing in Brahman.

XXIII)



XXIV) Ajati Vada should always be complemented by Adhyasa Vada.

- Don't say non-origination.
- **World does not originate but world appears to me like the dream.**
- Don't conclude that it is not there.

XXV) Ajati Vada :

- Established in Advaita Prakaranam Chapter 3.

XXVI) In Chapter 4 – Alata Shanta Prakaranam, Gaudapada re-inforces.

- If this Ajati Vada is not accepted, you have to talk about creation of world phenomenon.
- What is cause of entire creation including time and space.

XXVII) Gaudapada takes various theories and refutes.

- Sankhya – Sat Karya Vada
- Vaibashika – Asat Karya Vada
- Baudha – Vigyana Vada and Kshanika Vada

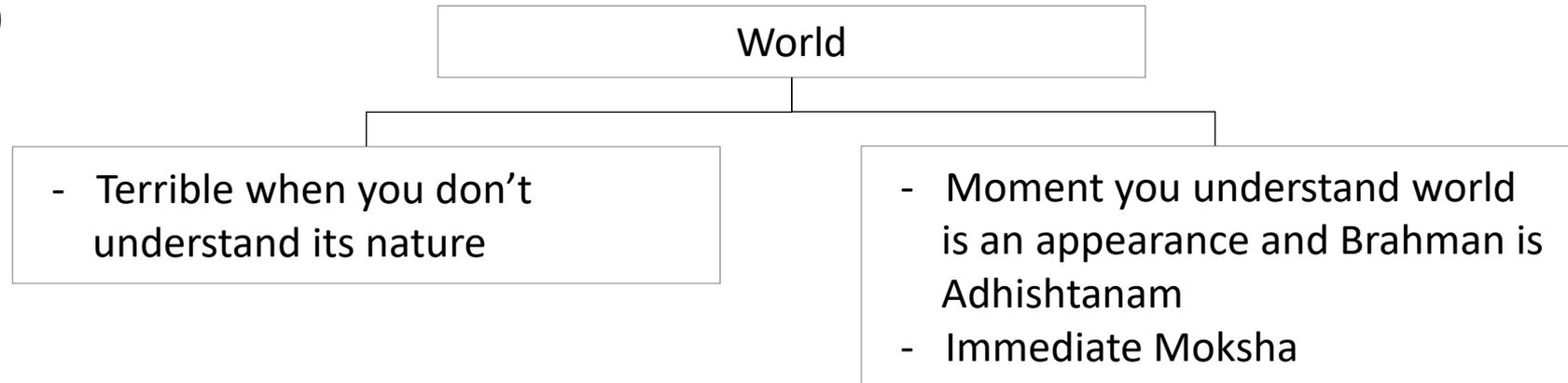
XXVIII) Before non-origination, Veda accepts creation, provisional state, Adhyaropa state.

- Law of karma, Sanchita, Prarabda, Agami.
- For Jivas exhaustion of Karma phalas, Bhagawan creates the world.
- It has logical problem hence used only provisionally.

XXIX) Gaudapada demolishes all theories of creation, origination.

- World did not originate from Brahman.
- World is an eternal appearance in Brahman.

XXX)



XXXI) I am super waker – Ishvara

- Waking world is a dream in me.
- Conclusion of Chapter 2 – Vaitatya Prakaranam, non-origination theory reinforced.
- Concludes – Brahma Satyam, Jagan Mithya with Svapna example.

XXXII) Chapter 4 – Alata Shanti Prakaranam :

- Advaita Jnanam alone is solution for Samsara problem.
- This knowledge gives liberation.
- Obsession with cause – effect should go away.

XXXIII) Mandukya Upanishad :

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः ।

क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥ ५५ ॥

yāvaddhetuphalāveśastāvaddhetuphalodbhavaḥ |

kṣīṇe hetuphalāveśe nāsti hetuphalodbhavaḥ || 55 ||

As long as one believes in this law of Causality, so long he can certainly perceive this law functioning. But when this preoccupation with causality Vanishes from the bosom of the seeker, both the cause and effect, also, do Vanish. [4 - K - 55]

XXXIV) Cause – effect – obsession leads to more mystery.

- It is useful in the beginning.
- Science works based on cause – effect only.
- Every law explains phenomena which is cause – effect.
- Cause effect fails when science goes to a deeper level.
- Uncertainty principle comes.

1196) I) a) In Hinduism :

- You are born in the world to know Brahman and come out of Samsara.

b) Cycle of birth – death = Demon.

- Getting out of this, appeals to a junior student.

c) After Mahavakya understanding, student revises perspective about himself.

d) Understands Aham Brahma Asmi by Bhaga Tyaga Lakshana.

e) Student negates Ahamkara as Mithya costume.

f) Ahamkara costume is one of the appearances in creation.

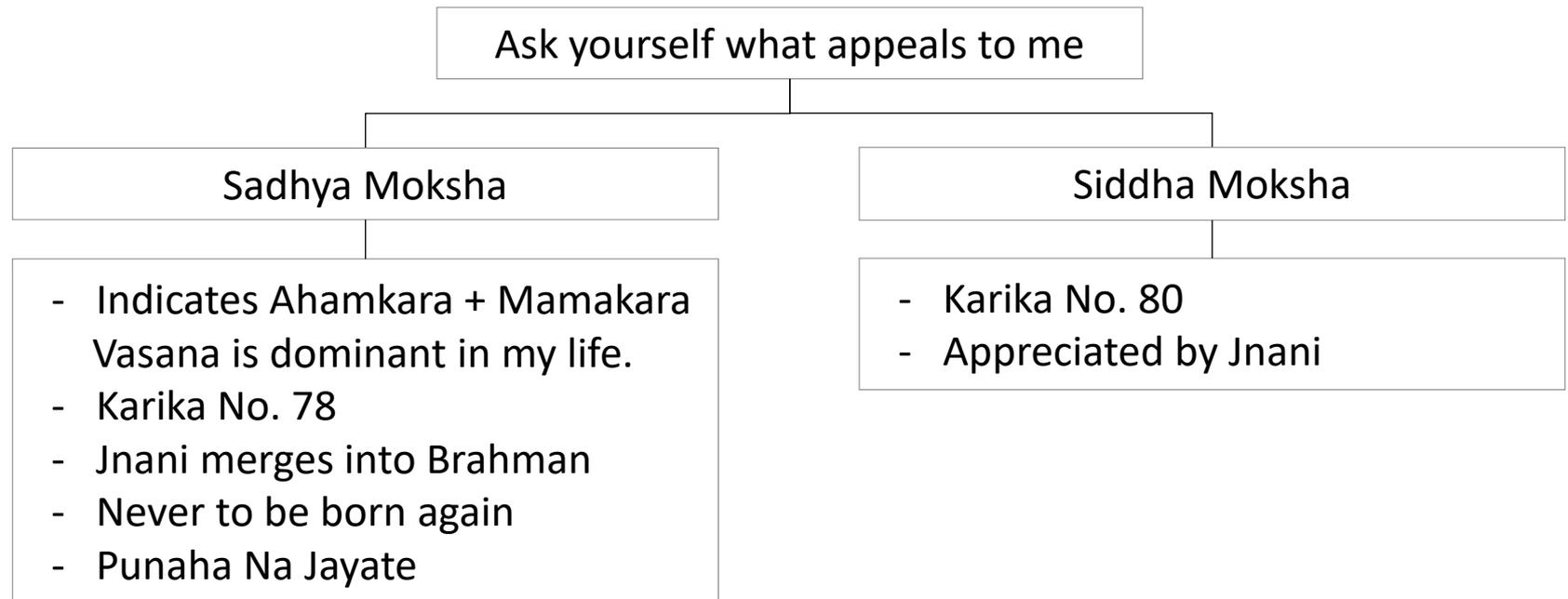
- **I am not Ahamkara but I am Atma, Brahman.**

- Not after Mahavakya, before also.
- Now I am recognising this fact.

II) Jnani does not look at himself as Ahamkara.

- Keeps Ahamkara perspective for worldly transactions but not obsessed with Ahamkara, no Abinivesha.

III)



IV) Karika No. 80 : Gist

a) Jnani has no desperation.

- Knows I am Poornam Brahma right now and always.

b) Waker does not miss dream objects

- Superwaker – Turiya Chaitanyam, Brahman does not miss waker objects.
- Jnani had desperately pursued objects before.
- He has withdrawn from all of them.
- Nivruttaha.

V) 2nd line big jump

a) Jnani does not look at his own calm mind as mind.

b) Looks at it as Atma, Tatu Samyam Ajam, Advayam.

c) Calmness of Mind = Calmness of Nitya Atma.

d) Not temporary quietness of Mind but quietness of Adhishtana Atma, Shantam, Advaitam, Atma Shanti.

e) Ajam :

- Atma Shanti does not rise, not many or plural.
- Not Shanti now only, eternal Shanti.

VI) Jnani understands mind = Brahman

- Jnani looks at mind's equanimity as permanent equanimity, shanti of Atma..
- Absolute peace, not relative peace.

VII) Manas Shanti = Atma Shanti for Jnani.

- All descriptions of Atma = Description of Mind of Jnani because Reflected Consciousness is there in the Mind.
- Mind = Atma for Jnani.

Karika No. 81 :

VIII) Description of Atma taken as description of Mind.

IX) Prabhata = Day break, early morning.

- Bright, shining, evident, self effulgent like the Sun = Atma.

X) Atma self evident, self existent, need not be illumined by anything.

XI) Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,

Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.

[II – II – 15]

- Nothing can, need not illumine Atma.
- **Na Aditya Adya Apeksha :**
Atma not dependent on Sun.
- Atma = Svayam Jyoti, self effulgent.

XII) World unmanifests into Atma in our daily experience in sleep.

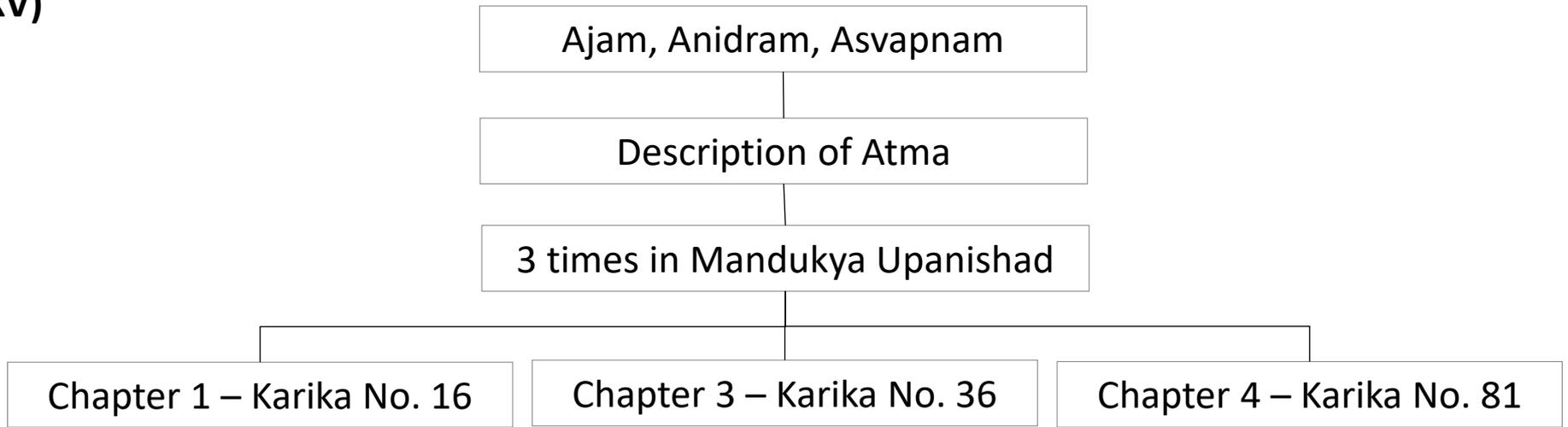
XIII) How Jnani looks at his mind?

- In is vision, Mind = Atma / Brahman.
- Sees calmness of mind as eternal calmness of Atma.
- Looks at mind as Atma.

XIV) Brahman = Ajam, Anidram, Asvapnam.

- Svayam Vibataha – Self effulgent
- Sukrut Vibataha – Ever shining
- Dharma = Vastu – Dhatu Svabavataha
- Atma is naturally self effulgent, eternally effulgent
- In sleep I am that.

XV)



XVI)

	Negation of	
Ajam	Sthula Prapancha	Vishwa
Asvapnam	Sukshma Prapancha	Teijasa
Anidram	Karana Prapancha	Prajna

XVII) If it is not 3 Anatmas, what is it?

- Turiyam

a) Junior Student :

- Consciousness is different from everything else.

b) Senior Student :

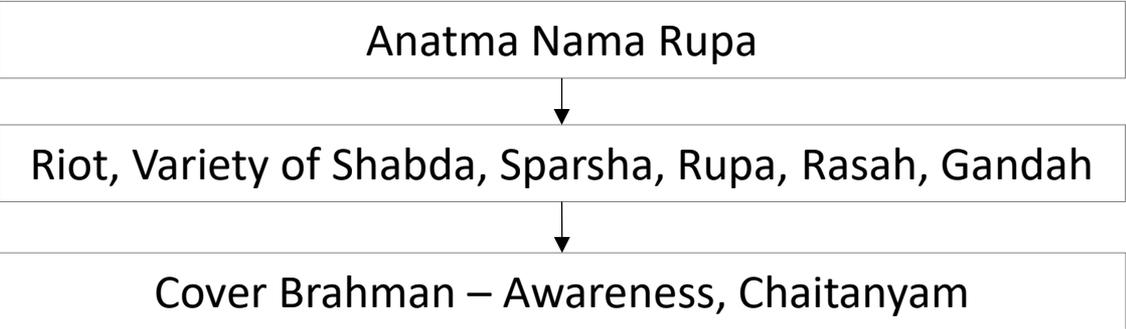
- Consciousness alone is appearing as all 3 (as everything else).

XVIII) Why people are missing the Atma?

a) Answer :

- It is everywhere but clothed in Nama – Rupa Anatma.

b)



c)

Anatma	Atma
<ul style="list-style-type: none"> - Like characters in a movie - Anatma dance continues always. - Distracts - We develop Raaga – Dvesha for a few Anatmas 	<ul style="list-style-type: none"> - Like screen - Not noticed till movie stops in sleep state

d) Mind becomes obsessed with profession, family, body, mind, possessions.

e) Raaga – Kama – Obsession with Anatma Nama Rupa covers Atma as though.

f) Anatma is revealed because of Atma alone.

g) No Character in movie can really cover the screen

- Only figurative covering, distraction only.

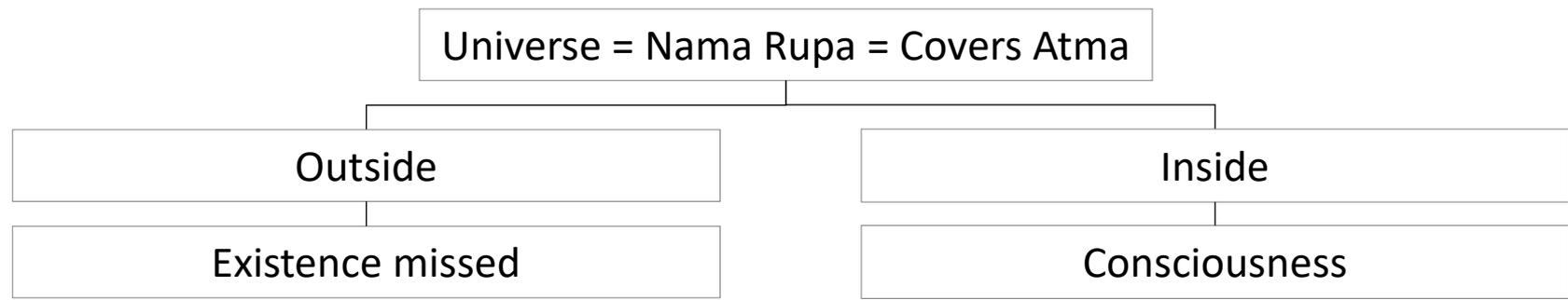
h) Magician takes our attention on his left hand and produces a falcon from the right hand.

i) All Anatma is distraction only, covers self evident, ever evident Turiya Atma.

- Look at wall not isness of wall = Reality.

j) We focus on emotions, thoughts not on consciousness which illumines them.

k)

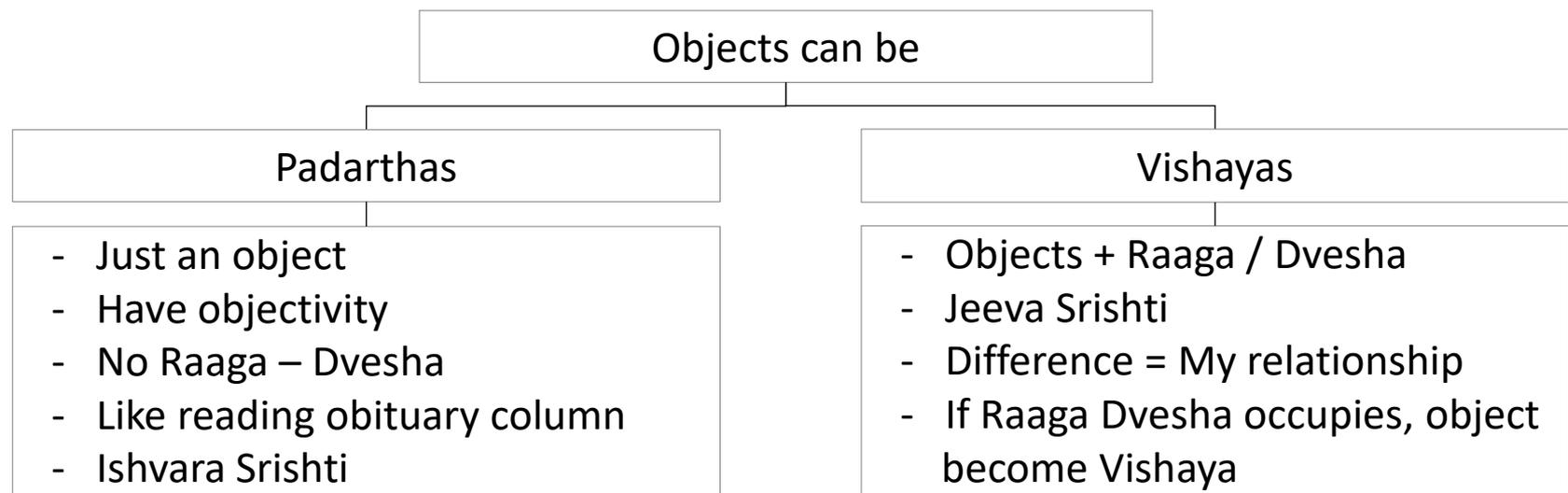


- We say class wonderful but unable to realise Atma because of which class experience is possible.

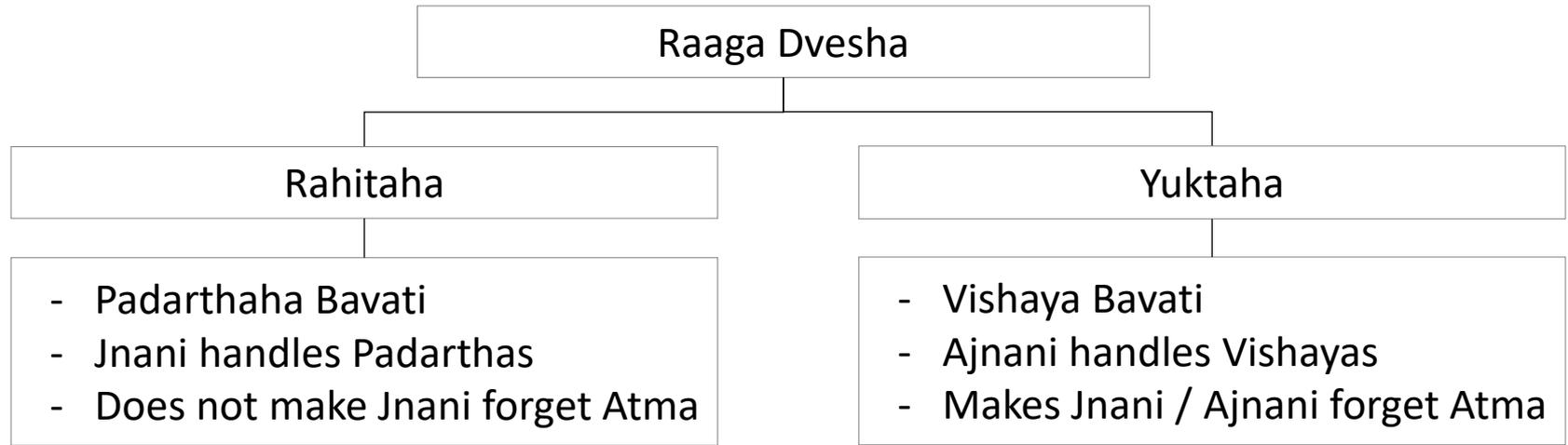
l) Once Vyavahara comes, we loose teaching.

- Problem = Nama Rupa obsession.

XIX)



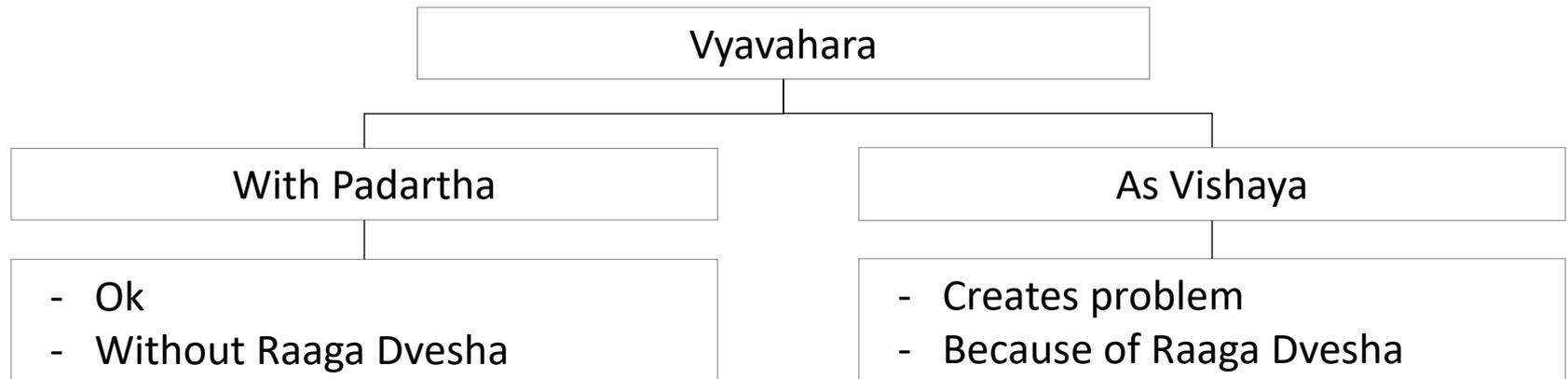
XX)



XXI) Converting Vishaya into Padartha is the only solution for abiding in the Atma during Vyavahara, Aham Brahman in Vyavahara

XXII) Paramartika Tatvam Laukikaihi Na Grihyate :

- Why?
- Why in Vyavahara Atma is forgotten?



XXIII) Gita : Chapter 2 – Verse 64

रागद्वेषविमुक्तैस्तु
विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा
प्रसादमधिगच्छति ॥ २-६४ ॥

rāgadvēṣaviyuktaistu
viṣayānindriyaiścāran |
ātmavaśyairvidhēyātmā
prasādamadhigacchati || 2-64 ||

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

- **Atma Vashai... with sense organs in your control, mind will be calm and be able to remember teaching.**

Karika No. 82 :

Gist :

XXIV) Sukham Abriyate Asou Bhagavan :

- Turiyam here called Bagawan, Saguna Ishvara, 3rd Pada = 4th Pada + Avyakruta Nama Rupa.

XXV) Turiyam + Nama Rupa – Named Bhagawan.

- Nama Rupa dressed Turiyam is named Bhagawan.

XXVI) Bhagawan, Lakshanaya, Nama Rupa Rahita Turiyam

- Turiya = Covered, gets ignored, lost sight of.
- Sukham qualifies Avriyate.
- Avriyate = To cover.

XXVII) Atma is covered by our attention towards characters.

- Every Nama Rupa = colorful character
- Nirguna Turiyam = Pure Existence, consciousness.
= Bagawan Arriyate Nityam

XXVIII) Turiyam covered throughout the day because of our Raaga Dvesha.

XXXIX) In sleep, ignorance covers Turiyam, Tamoguna of Prakrti = Forgetfulness of waking world.

XXX) Ignorance covers Turiyam in sleep, complete forgetfulness.

XXXI) In waking, Nama Rupa covers Turiyam, Nityam Avriyate.

- Changeless Turiyam requires a lot of effort to be revealed.

XXXII) Example :

- Watch screen while watching movie, without getting distracted.
- Movie has variety.
- Mohayati Iti Mohini = Maya

त्रिभिर्गुणमयैर्भावैः
एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति
मामेभ्यः परमव्ययम् ॥७-१३॥

tribhirguṇamayairbhāvaih
ēbhiḥ sarvamiḍaṃ jagat |
mōhitaṃ nābhijānāti
mām ēbhyaḥ parām avyayam || 7-13 ||

Deluded by these natures (states or things) composed of the three gunas (of prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

दैवी ह्येषा गुणमयी
मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते
मायामेतां तरन्ति ते ॥७-१४॥

daivī hyēṣā guṇamayī
mama māyā duratyayā |
māmēva yē prapadyantē
māyāmētāṃ taranti tē || 7.14 ||

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion. [Chapter 7 – Verse 14]

- **Maya tempts us, takes all our attention.**
- Staying in Atma is very difficult (Vivriyate)

XXXIV) Gita : Chapter 6 – Verse 33

अर्जुन उवाच ।
योऽयं योगस्त्वया प्रोक्तः
साम्येन मधुसूदन ।
एतस्याहं न पश्यामि
चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६-३३ ॥

arjuna uvāca
yō'yaṃ yōgastvayā prōktaḥ
sāmyēna madhusūdana |
ētasyāhaṃ na paśyāmi
cañcalatvāt sthitiṃ sthirām ||6-33||

Arjuna said : This 'Yoga of equanimity', taught by Thee, O slayer of Madhu, I see not its enduring continuity because of the restlessness (of the mind). [Chapter 6 – Verse 33]

यो यो यां यां तनुं भक्तः
श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां
तामेव विदधाम्यहम् ॥७-२१॥

yō yō yāṃ yāṃ tanuṃ bhaktaḥ
śraddhayārcitumicchati |
tasya tasyācalāṃ śraddhāṃ
tāmēva vidadhāmyaham ||7-21||

1197) I) Jnani does not forget his green room – Nididhyasanam identity.

- Vivekachudamani meditation.
- Green room = Nididhyasana Sthanam.

II) Avriyate, chedyate Dvaya Upalabdhi Nimittam

- Experience, perception of the world on waking up is enough to forget my Turiyam status.
- Involved perception is Nimittam, cause of forgetfulness.

III) Turiyam Avaranam, covering takes place.

- **Mere perception gives attachment to the world.**

IV) Turiyam need not be separately covered.

- Very involved experience of the world makes me loose sight of Turiyam.

- **Look at world, Turiyam is gone.**

V) It does not mean, I have to sit in Samadhi all the time and chant Aham Brahma Asmi.

VI) Practice Nididhyasanam till Turiyam nature becomes predominant and Vishwa, Teijasa, Prajnya goes in the background.

VII) Gita : Chapter 5 – Verse 8 and 9

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]

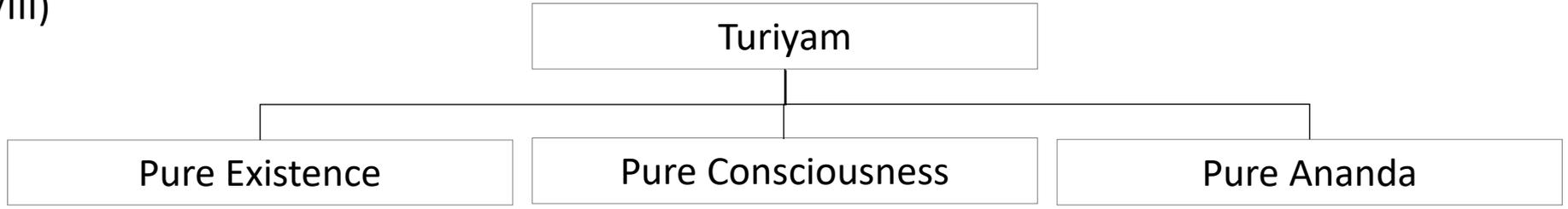
प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan gṛhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

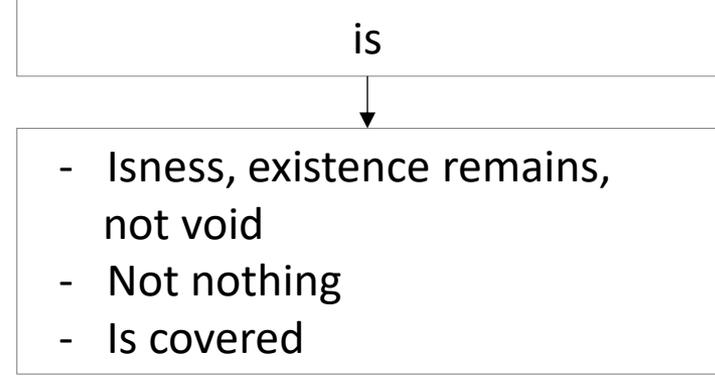
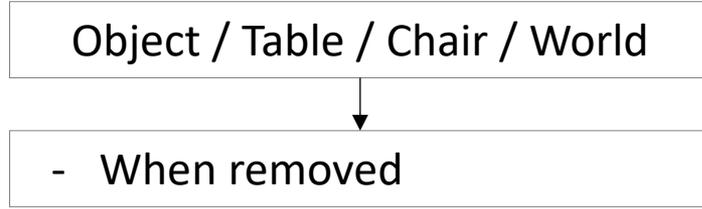
Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Jnani and Jnana Nishta carry Turiyam effortlessly in all Vyavahara.
- Separate effort not required to conceal Turiyam.

VIII)



IX)



X) 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 sadṛśo 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]

- Pure is-ness, existence, is in the form of pure consciousness, pure bliss.
- I / World – Nama Rupa is not there.

XI) Keeping Turiyam in Mind during Vyavahara is very difficult.

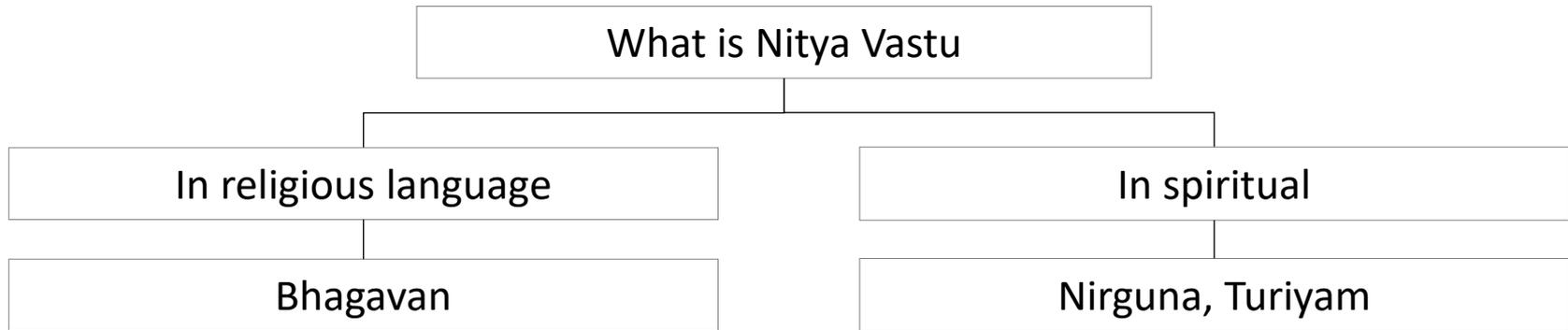
- Rememberance of 7th Mantra difficult during transaction, Durlabatvat.

XII) Hence removal of covering not easy, painful.

XIII) Who is covering it?

- Bhagawan / Turiyam covered by the Universe.

XIV)



XV) Saguna, Nirguna not 2 separately existing entities.

XVI)

Dressed Nirguna	Undressed Universe
Saguna Universe	Nirguna Turiyam

XVII) Dress = Nama Rupa, Mithya

- Nirguna Turiyam = Satyam
- One coin – Saguna – Nirguna (2 sides)

XVIII) Solution = Nididhyasanam, go to green room.

- Sit in meditation.
- Samadhi Brahma Abhyasa Rupa Nididhyasanam.

XIX) Jnana Nishta = Solution

XX) 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 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]

- There will be Samsara represented by fear, as long as I see 2nd thing other than me.

XXI) Teaching :

- There is no 2nd thing other than me Atma Turiyam, Brahma.

XXII) Atma = Real me

- No 2nd thing other than real me.

XXIII) 3 Statements :

- a) No 2nd thing other than Brahman.
- b) No 2nd thing other than Atma.
- c) No 2nd thing other than myself.

XXIV) Understanding 3 statements is Moksha but it does not mean I don't perceive 2nd thing.

XXV) Perception of 2nd thing is a natural phenomena within empirical field, maya field for exhaustion of Punya Papam.

XXVI) Whether I am wise or otherwise, sense organs will perceive duality.

- Vedanta can't stop perception.

XXVII) Vedanta revises only our understanding.

- It says, perceived duality is Mithya, not real.

XXVIII) Understand :

- There is no 2nd thing other than me.
- Then I don't feel insecurity.

XXIX) Isavasya Upanishad :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,
sarva-bhutesu catmanam tato na viju-gupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

XXX) Neither hatred of world, nor fear of world or sense of insecurity.

XXXI) Rememberance of this fact is not that easy because even after knowledge, we have to do worldly transactions.

XXXII) Person in Samadhi can't sit in Meditation all the time.

- Minimum activity required for preservation of the body is cause by Prarabda.

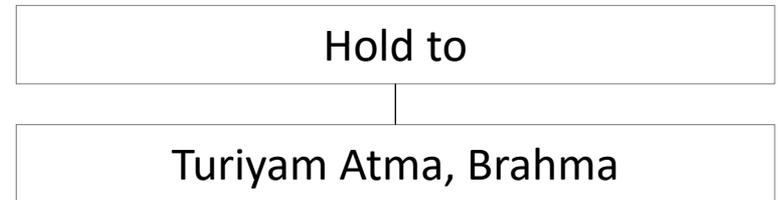
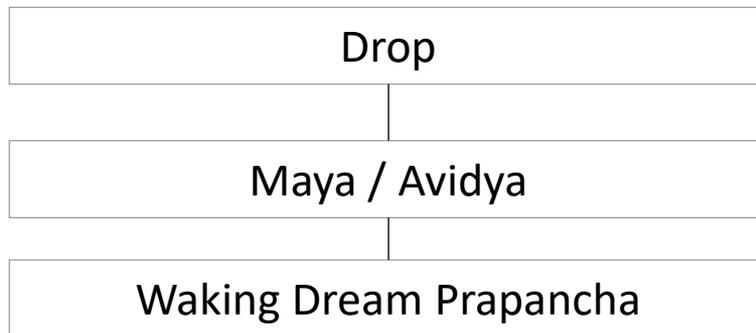
- **Perception of duality can't be stopped.**

- **Only remember perceived duality is not other than me the Turiyam.**

XXXIII) Hence world is seemingly other than me, like dream world is seemingly other than me.

- This is the way for Brahma Nishta, holding to Turiyam as self.

XXXIV)

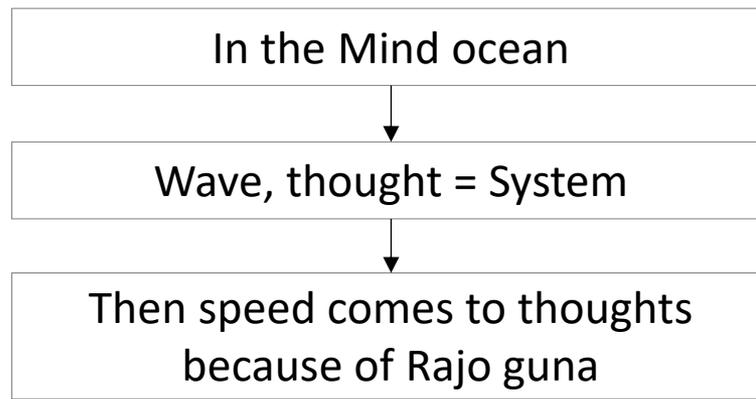


- Seemingly other, not factually other.
- Rememberance is called Nishta.

XXXV) Gita says :

- If we loose our alertness even for a moment, then feeling of insecurity will creep in.

XXXVI)



- We are trapped into Samsara.

1198) Karika No. 83 : Gist :

I) Asti :

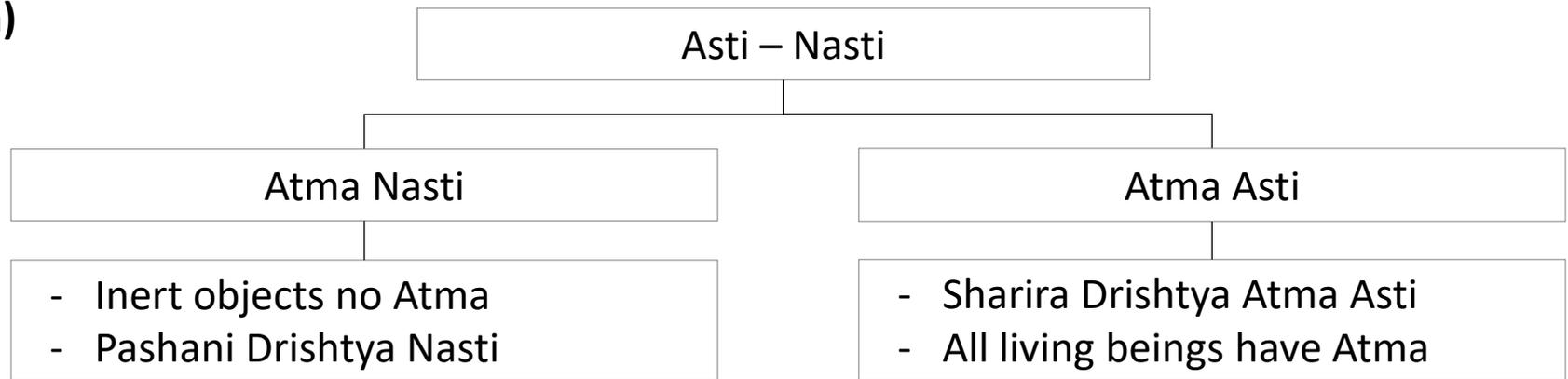
- Version of Veiseshika
- Atma exists other than body – mind complex.
- Deha Vyatirikta Atma Asti.

II) Nasti – Kshanika Vigyana Vadik Yogachara Buddhist

- **Buddhi Vyastirikta Atma Nasti.**
- Buddhi has flowing knowledge.
- In Buddhi, there is Kshanika Vigyanam.

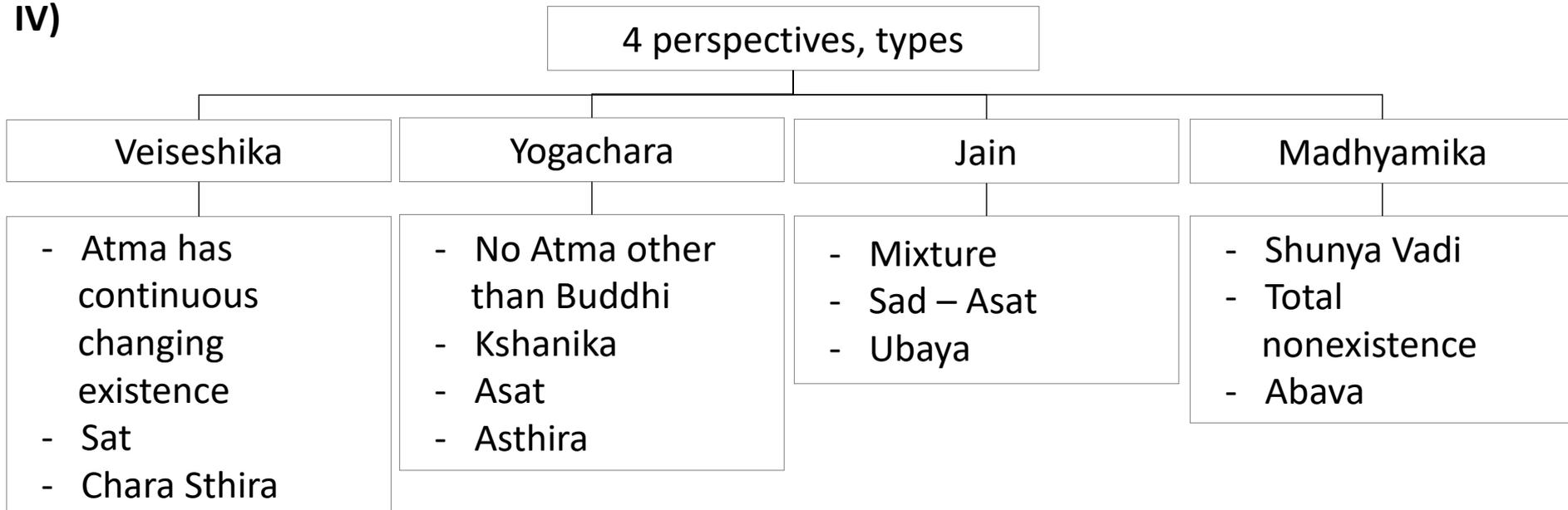
There is Atma other than Buddhi	There is no Atma other than Buddhi
Veiseshika	Kshanika Vigyana Vadi
Asti	Nasti

III) a)



- Relative point of view based Atma.
- There is nothing in truth.
- Truth depends on who you are.

IV)



V) Best teacher :

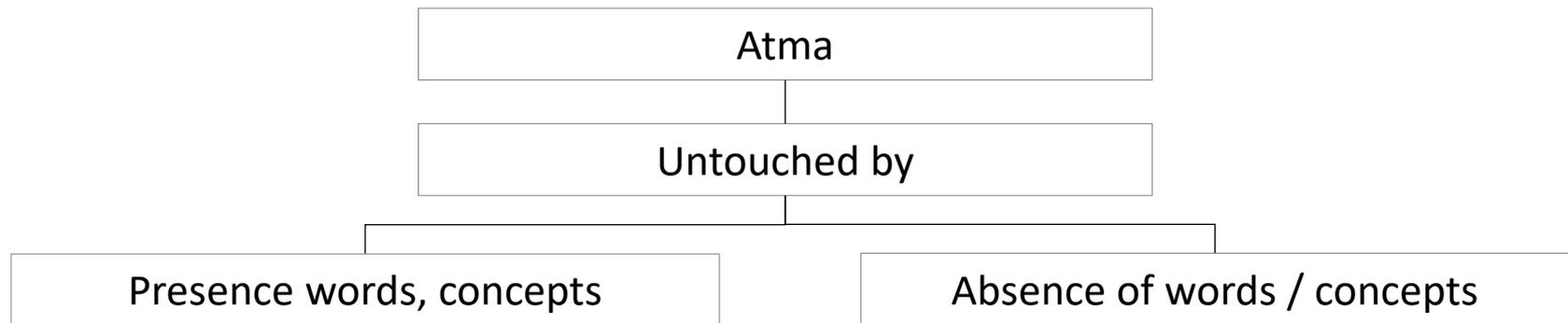
- Never allows student to form a concept.
- Difficult for a teacher, hence Ashcharyo Vakta.
- Remain in Svarupa for 10 second, 30 second, 1 minute...
- Understand without conceptualising.
- Claim Aham Brahma Asmi.

VI) Satchit Ananda are used to negate other words

Example :

- Using one thorn to remove entrenched thorn.
- Then that thorn remover also thrown off.
- Concepts are objects in the mind for Sakshi Chaitanyam, Anatma.

VII)



VIII) Bhagavan Asprishtaha Bavati = Untouched by words, concepts.

- I am the truth in presence of words, concepts or absence of it.
- Very profound message.

IX) a) Knowing this Asparsha Turiya Atma makes one Paramartha Panditaha.

b) Atma is untouched by superimposed concepts.

c) It is Sarva Drk, Sarva Sakshi

X) If you hold to any concept, you have missed the truth.

- **Even with one dream object, waker is forgotten.**
- **With one thought, Sakshi Turiyam is forgotten, missed .**

XI) Karika No. 82 :

- In one object of Dream, it is enough for you to miss the seer.
- Seer, subject, never object of experience, Paramartika Satyam.
- Concealed, lost sight off, missed.

XII) Bhagavan Apratishtaha :

- This knowledge of Turiyam is untouched by all concepts, ideas, thoughts in the mind.
- Hence we use neti neti.

XIII) Don't use silence in the beginning.

- Adhyaropa Apavada Anantaram, neti neti, Mounam.
- Introduce creation, 3 Avasthas, negate them, and then Amatra silence.

XIV) Silence after Apavada is pregnant, loaded, meaningful, teaching delivering silence, Asprishtaha, untouched, Turiyam Mantra 7.

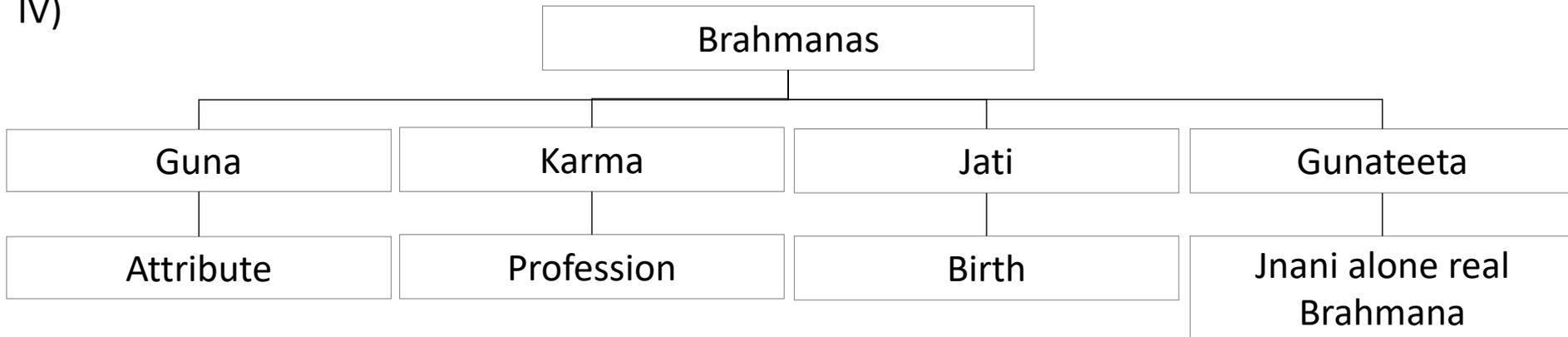
XV) Drishtaha, Jnataha :

- Seer, knower of Turiyam, without conceptualisation, not experiencing any mystic phenomena.
- Understands Adhyaropa, Apavada.

III) Jnanis glory :

- **Knowing Brahman = knowing everything because Brahman is everything, Jnana Svarupam, omniscient.**

IV)



XVII) There is real family, i am Satyam, Asangaha.

- This is kept in the mind of Jnani always in Nididhyasanam.
- Jnani deliberately comes down in waking state, puts a Vesha of Jiva, takes up Ahamkara, Mamakara responsibilities like an actor takes a role for a movie, drama.
- Plays his role in the waking state and is ever free as Turiya Atma.

1199) Karika No. 86 :

I) Kshama = Mental discipline

Tattva Bodha :

a) Kshama Kaha?

शमः कः ? मनो-निग्रहः ।

Śamah kah? Mano-nigrahah |

What is Sama? It is control or mastery over the mind. [Verse 5.2]

- Mano Nigraha...

b) Damah Kaha?

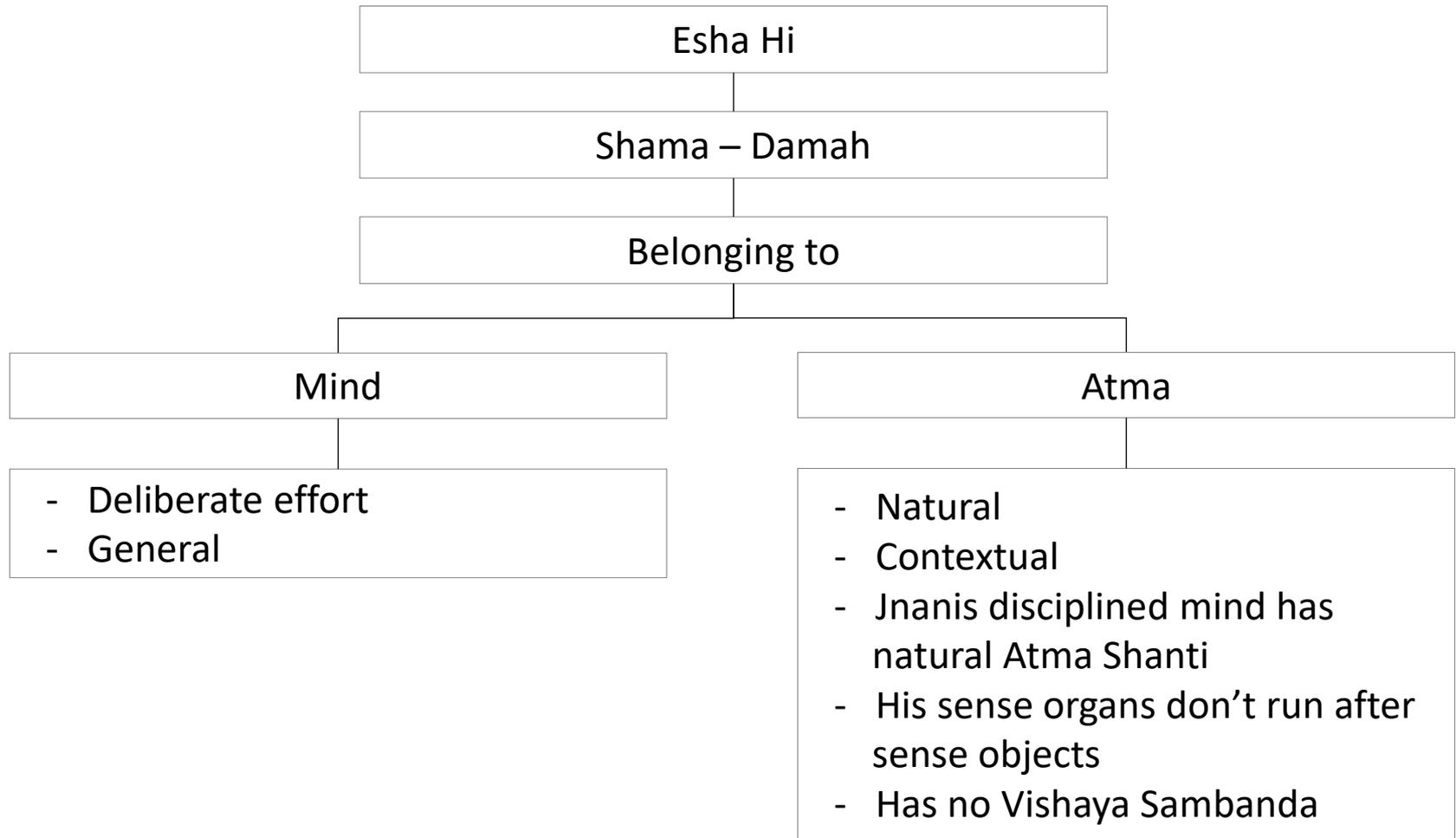
दमः कः ? चक्षुरादिबाह्येन्द्रियनिग्रहः ।

Damah kah? Caksurādibāhyendriyanigrahah |

What is Dama? It is the control of the external sense organs such as the eyes etc. [Verse 5. 3]

- Bahya Indriya Chakshuradhi Bahyandra Nigraha.

II)



III) Contextual interpretation :

- Atma has Shanti, Kshama as its nature, which Jnani enjoys.
- Here not Anatma Manas, sense organs discipline but Atma Shanti.
- Mind Shanti is subject to disturbance and restoration of peace.

- **Undisturbable, eternal peace is nature of Atma, Brahmana.**

IV) Gita :

कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

V)

Atma	Sense Organs, Sense Objects
Satyam	Mithya

VI) Atma, ever Dantaha, ever free from connection with Sense Organs – check this out.

- **Mind has to become free from relationship with Sense Objects.**
- **All are superimposed on Atma but Atma has no connection, remains Sakshi eternally.**

VII) Atma can't be related to Mithya Prapancha.

- Jnani remembers all the time.
- I, the Atma am ever Shantaha, Dantaha.

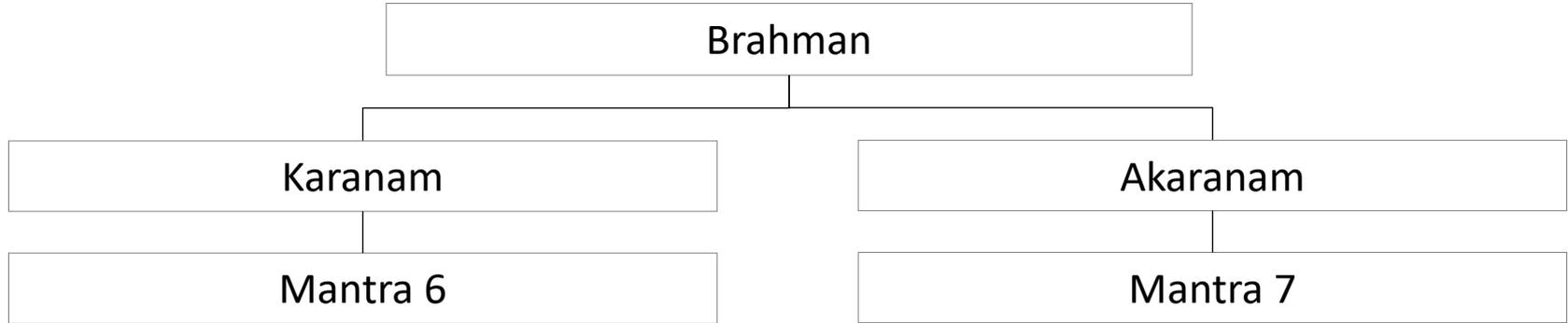
Karika No. 86 :

VIII) Gaudapada establishes Ajati Vada, Akaranam Brahma in Chapter 4 – Karika No. 1 to 75.

- This is main topic in Chapter 4.

IX) Turiyam is not a cause but Adhishtanam.

X)



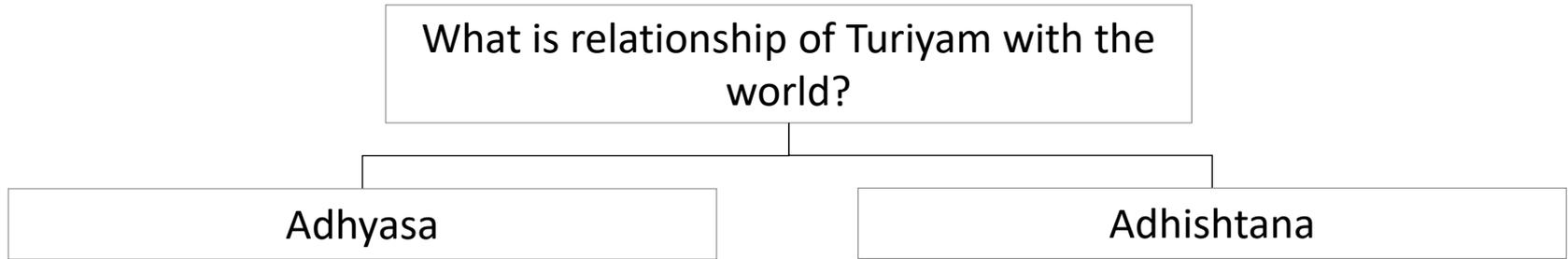
Mantra 6	Mantra 7
<ul style="list-style-type: none">- In Relationship with the world (Karyam) Brahman = Karanam)- Junior student- 3rd Pada	<ul style="list-style-type: none">- By itself Brahman is Akaranam- Senior student- 4th Pada

XI) 4th Pada :

- Negates Karanatvam of Brahman.

- **I, Turiyam am Adhishtanam not Karanam.**

XII)



- Similar to waker w.r.t. Dream world, Adhyasa – Adhishtana Sambanda.
- Waker exists independent of dream world, as Adhishtanam.
- I, Turiyam, exist independent of waking world as Adhishtanam.
- This knowledge gives Moksha.

XIII)

Adhishtana	Adhyasa
<ul style="list-style-type: none">- Rope- Waker- Gold- Sand- Brahman, Turiyam, Atma	<ul style="list-style-type: none">- Rope Snake- Dreamer- Ornaments- Mirage Water- Universe

XIV) Sa Atma Vigneya :

- Know Atma in this way.

XV) This knowledge, I am Adhishtanam, Turiyam Brahma, gives liberation.

XVI) This is goal of Mumukshu

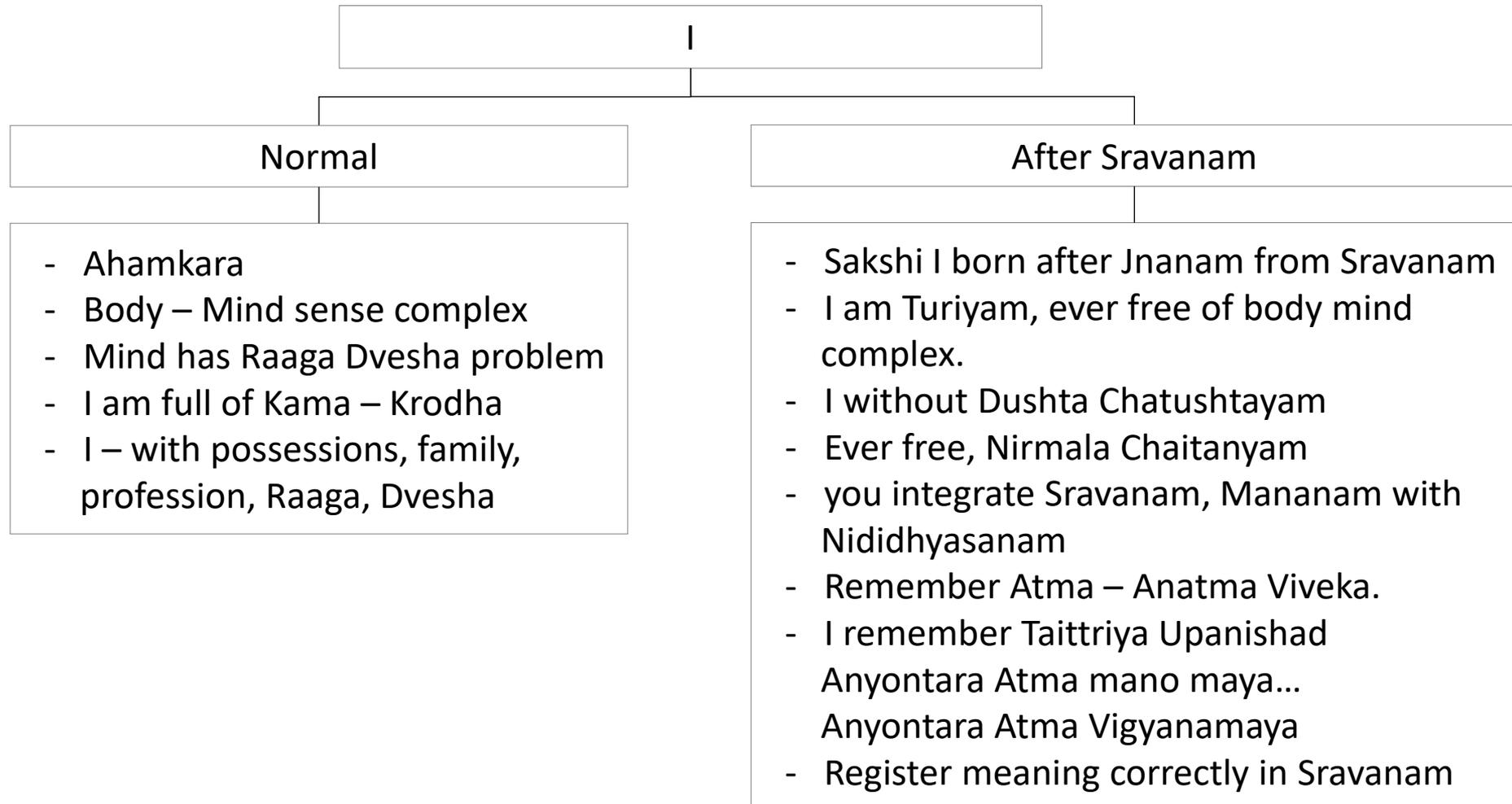
XVII) Attainment of liberation is knowing, I am Turiyam, abiding in that knowledge

XVIII) Karika No. 76 – 89 :

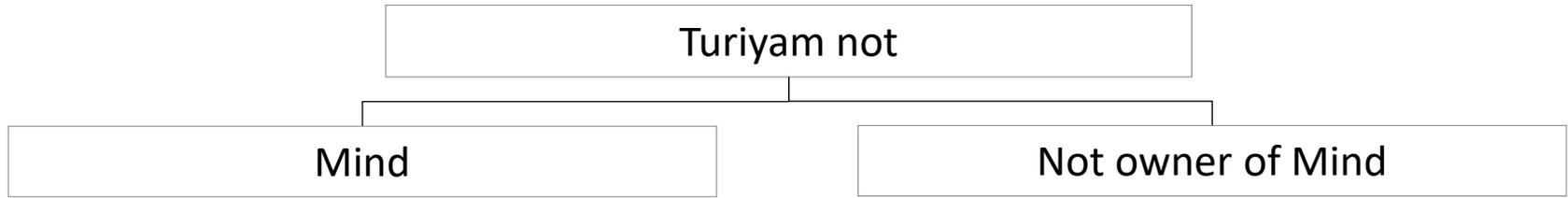
- Jnanena Svarupa Avasthanam = Moksha.
- Abiding in Svarupa is concluded in Karika No. 86.

XIX) Karika No. 86 :

- This verse removes conflict of a seeker when chanting Nirvana Shatkam (Best mantra for Nididhyasanam).



XX) I am Sakshi of Mind, I am reality, Chaitanyam, Turiyam.



XXI) Turiyam not connected to Mind.

Mind	Turiyam
Mithya	Satyam

- I have no connection with mind at any time.
- It is this knowledge superimposed on Atma, gives Moksha.

XXII) I accommodate superimposed mind in me Turiya Atma.

- Dry sand accommodates wet mirage water.
- I accommodate but have no Sambandha with the mind at any time.

XXIII) Namey Raaga – Dveshau :

- Understand meaning of mey correctly, for ever no Sambanda with Mind.

XXIV) Even when Mind continues to have Kama Krodha as per Prarabda exhaustion, I Turiyam am eternally free Nitya Mukta Svarupa.

- I accommodate body Mind, I am Asanga Turiya Chaitanya Adhishtanam.
- I reduce Kama, Krodha, no Sadhana can eliminate 100% Kama – Krodha from the Mind.

XXV) 4th line – revised meaning in Nirvana Shatkam

- Suppose mind is 100% free of Kama Krodha.
- It has nothing to do with Moksha

• **Mental freedom from impurities not Moksha.**

XVI) **Mind, instrument, should be available in good condition.**

- **Therefore, reduce Kama, Krodha, nothing to do with liberation.**
- **Kama – Krodha reduction is for Jnanam not for Moksha.**

XVIII) **For senior student :**

- Even when Sense Organs are active, in continuous contact, Jnani abides in his own nature.

XIX) **Gita : Chapter 3 – Verse 28**

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

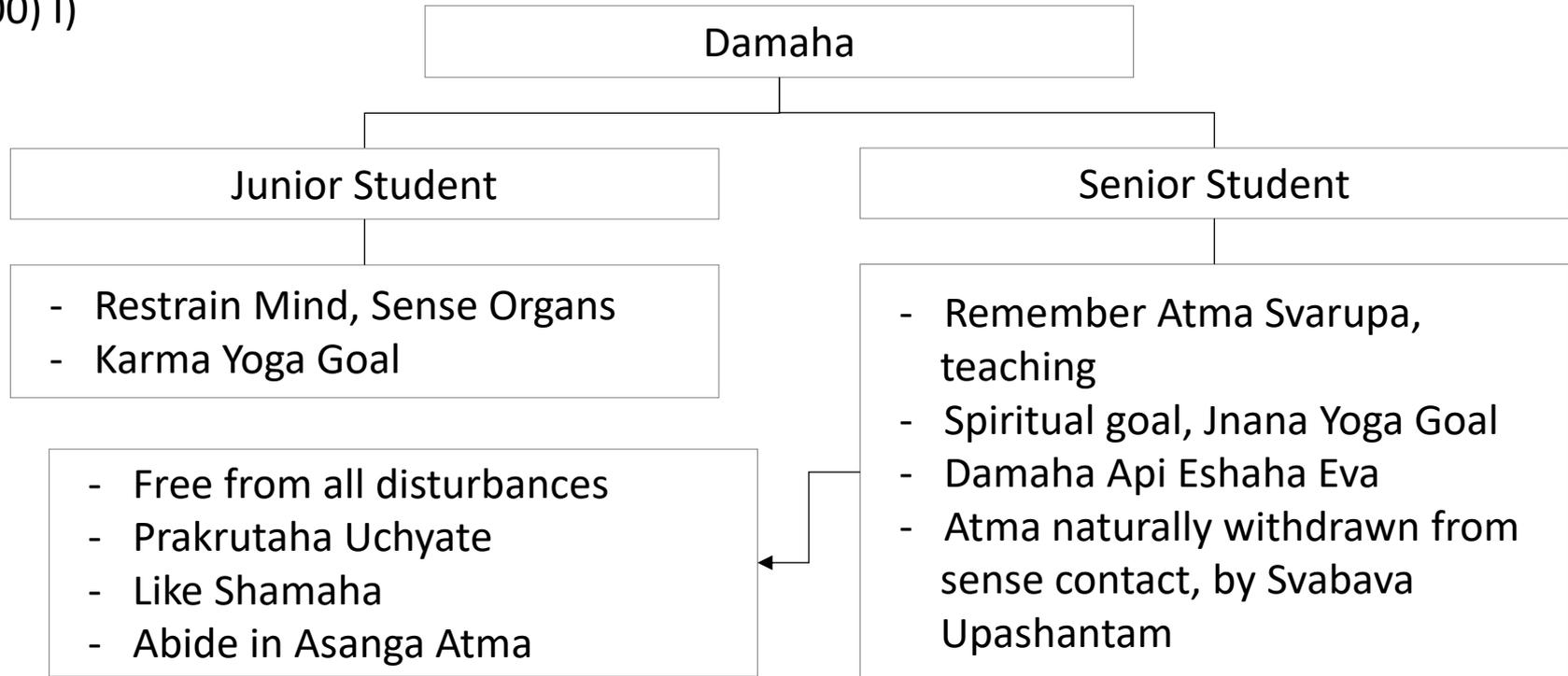
**tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē ||3-28||**

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]

- **I allow all Sense Organs to be in touch with sense objects.**

- I have no connection with sense objects or sense organs.
- Both like mirage water superimposed on sand.

1200) I)



II) Brahman is naturally quiet.

- Brahma Vidwan, knower of Brahman does not work for temporary quietitude of the Mind.
- Natural peace belongs to Atma only referred in Mantra 7.

III) Mind is disturbed due to Prarabda Vasanas.

- Mind continues to worry.

IV) Gita :

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

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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]

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]

- Mind and Prarabda – Karana Sharira Vasanas interaction is going on with the sense objects outside in the world.
- Gunas = Prakrti – controls this phenomenon with 3 Gunas Sattva, Rajas, Tamas.
- I have no connection with them, I am Paramartika Tattvam, Atma, Turiyam, Sakshi Brahman.

V) Vrajat :

- **Claim Svarupa Shanti in Nididhyasanam.**

- Don't get obsessed with Manas Shanti which is primary goal in Karma Yoga (Mantra 6 – of Mandukya Upanishad).

Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

- Spiritual goal of Jnana Yoga, topic is Brahman, Turiyam, Mantra 7 of Mandukya Upanishad.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
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]

- **Inspite of Manah Ashanti Jnani claims Atma Svarupa Shanti.**

VI)

Sankhya / Yoga	Nyaya / Veiseshika
a) Sat Karya Vada	a) Asat Karya Vada
b) Parinama Vad	b) Aramba Vada
c) Sat = Creation, one multiplies to become many	c) Many Param Anus grouped into one assemblage – creation.
d) One to many	d) Many to one

Anyonya Viruddhatvat

VII) 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]

VIII) a) Vyavaharika Bheda need not disturb Paramartika Abheda.

b) Advaita Darshanam = Paramartika Darshanam

- All schools false, Vyavaharikam

c) Chapter 4 :

- By using their logic itself, they are negated.

Karika No. 87 :

IX) Each state redefined now.

X) Waking state :

- Previous definition – Mantra 3

Mandukya Upanishad :

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः
प्रथमः पादः ॥ ३ ॥

Jāgaritasthāno bahiṣprajñāḥ saptāṅga
ekonaviṃśatimukhaḥ sthūlabhugvaiśvānaraḥ
prathamaḥ pādaḥ || 3 ||

The first quarter (Pada) is Vaisvanara whose sphere of activity is the waking state, who is conscious of the external world of Objects, who has seven limbs and nineteen mouths, and who enjoys the gross objects of the world. [Mantra 3]

- Chidabhasa consciousness – turned outwards, outside the body.
- Bahish Prajnya.

XI) Svapna :

- Chidabhasa consciousness turned inwards towards Vasana Maya Prapancha called Svapna.

XII) Here different definition

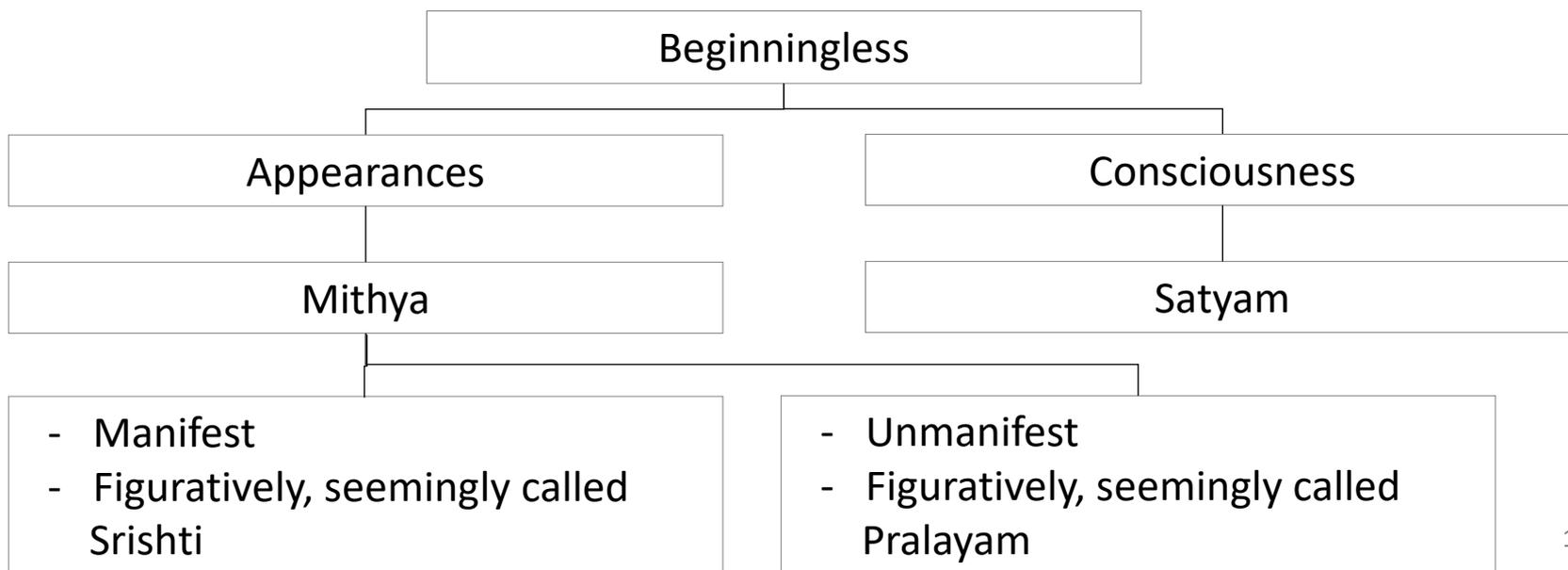
- Jagrat = For every experience, knowledge, Upalabdha, there is a corresponding object outside.

XIII) Conclusion : Karika No. 86

a) I the consciousness principle am the only eternal reality.

b) Everything I experience is an appearance in front of me the consciousness principle.

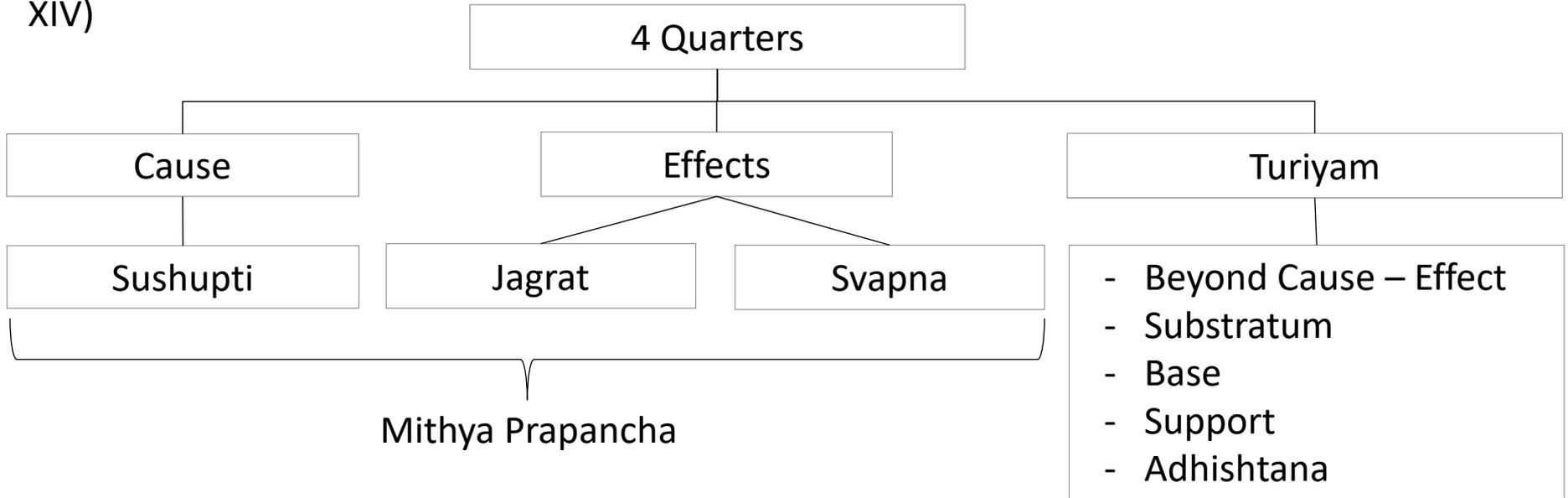
c)



d) There is no real – Satya Srishti, Pralayam.

- Only manifest, unmanifest appearances like Dream Universe.

XIV)



XV) Sopa Labdam :

- Alongwith, Sarva Vyapara Aaspadam Grahya Grahaka Lakshanam.

Grahyam	Grahakam
Experienced	Experiencer cognition

XVI) Vyavahara = Object + Experience

- No experience – Without Objects



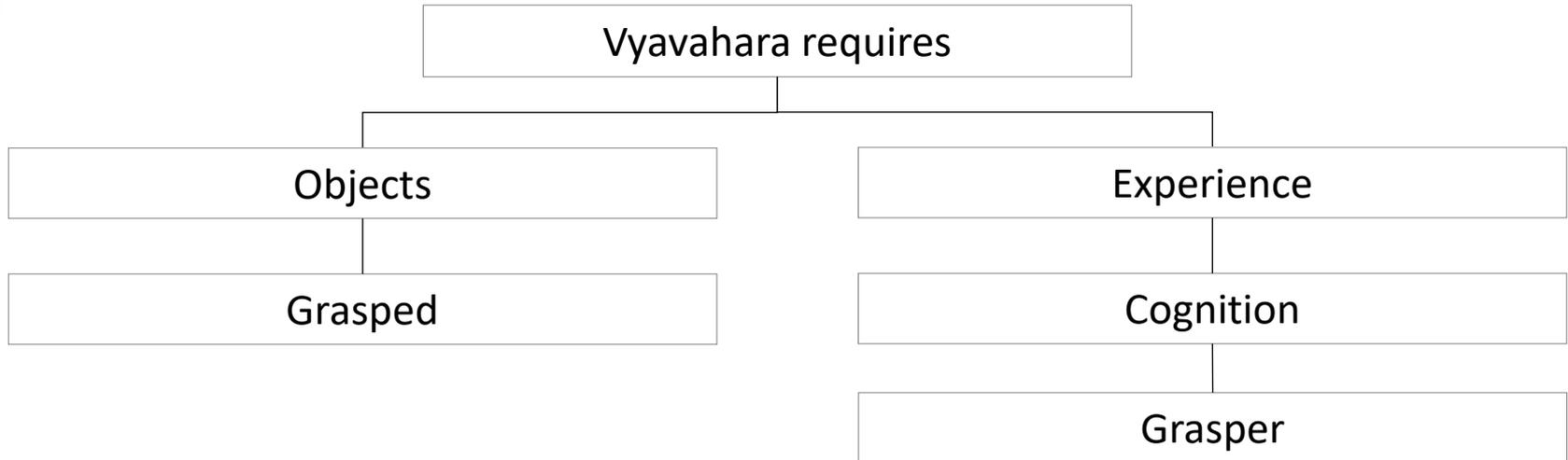
Can't pick Mirage water

- Objects exist – No experience



No use of objects for Vyavahara

XVII)



- Sarva Vyavahara Aaspandam
- Basis for all transaction including Shastra.

XVIII) Spiritual transactions also require Grahya – Grahaka Lakshanam

- Dvayam Laukika Ishyate
- Grahya – Grahakam pair is within the world.

XIX) Sopalambam Avastu :

- Experiences are there without real objects.
- Dream tiger, as though really existent.
- Experiences, as though endowed with real objects.
- False experience.

XX) Avasthu Anupalambanam Cha :

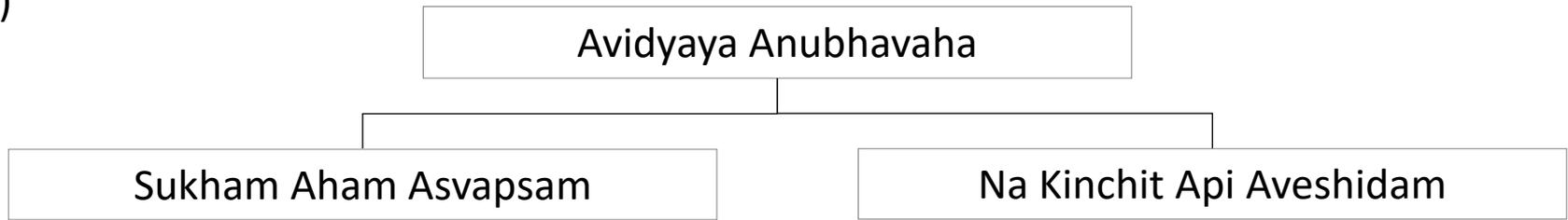
- No objective experience.
- That itself is an experience.
- Sakshi Bashyam = Agyanam
 - = Moola Avidya
 - = Maya
 - = Pragyanam
 - = Blankness in sleep
 - = Potential, unmanifest condition of Universe.

XXI) This is the state of no – experience in deep sleep state

- Through Karana Sharira Vrutti.

XXII) There is a thought mode, Avidya Vrutti responsible for experience of blank state.

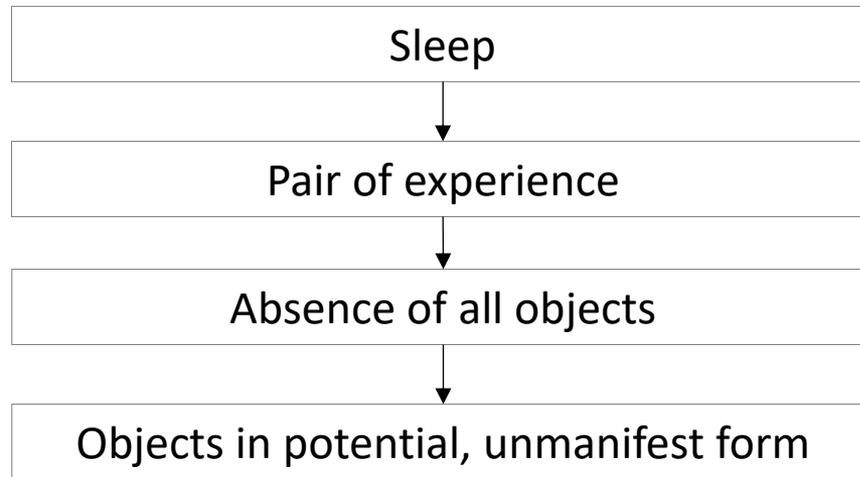
XXIII)



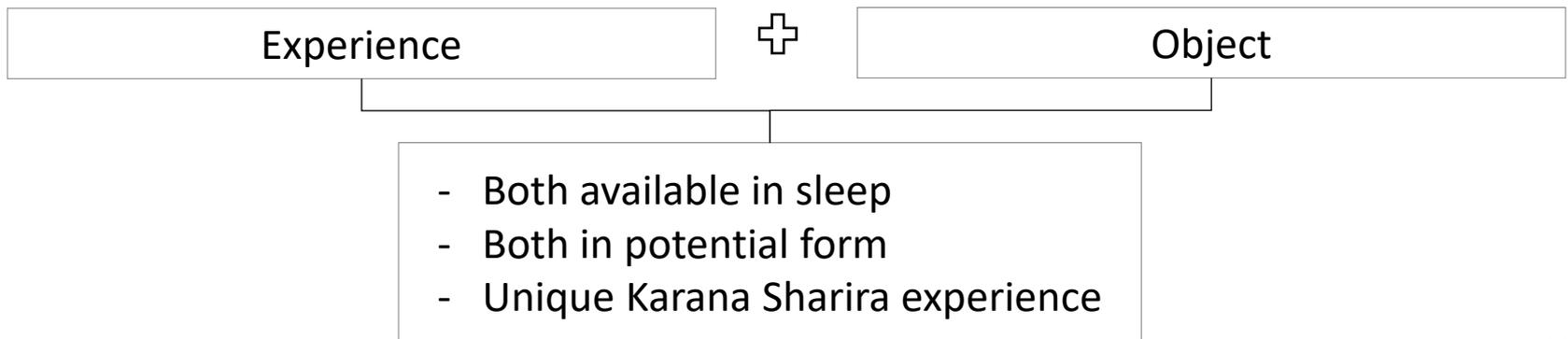
XXIV) Blankness = Object of experience = Vastu

= Proves Sakshi Chaitanyams existence

XXV)



XXVI)



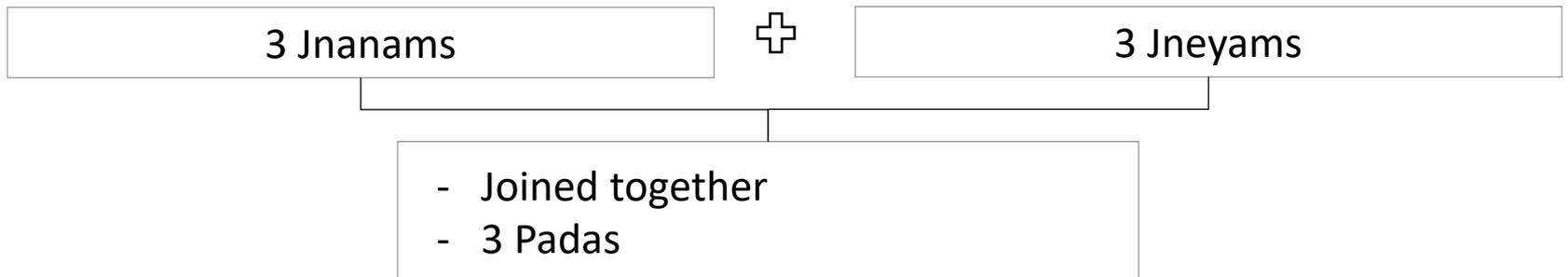
XXVII) How do you know such an experience is there?

- After waking, recollect Sukham Aham Asvapsam.

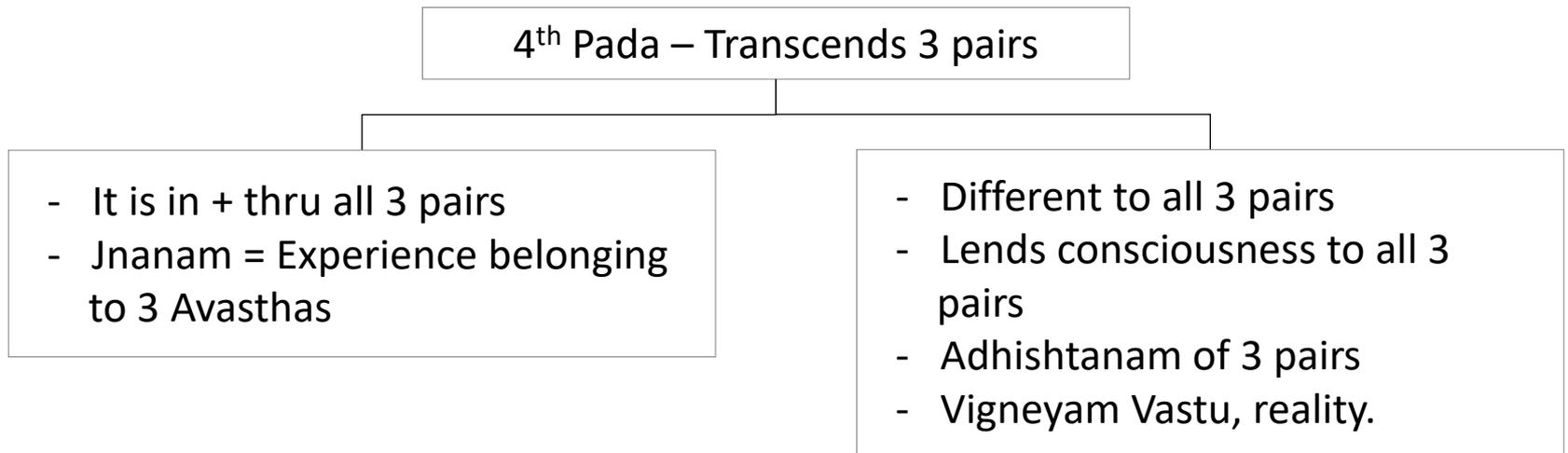
XXVIII) 2nd line :



XXIX)

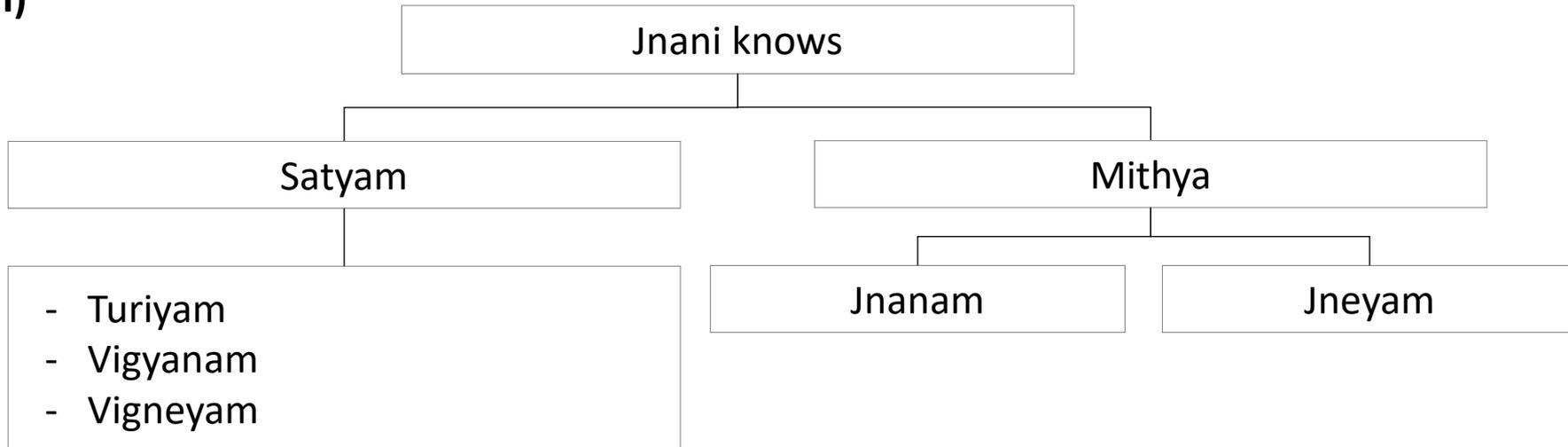


XXX)



XXXI) All 3 pairs are known by a Jnani distinctly, clearly, Samyak Jnanam.

XXXII)



1201) I) Abava = Sarva Pravrutti Beejam.

- **Abava = Not absolute non existence but potential form of existence.**

II) When things are in potential form, then they are as good as absent.

III)

Advaita state

Deep sleep

Samadhi

Maranam

Pralayam

- Nirvikalpaka Avastha, can't give any Jnanam.
- It looks as though it is state of Advaitam

- **In sleep, Samadhi, Dvaitam is there.**

IV) Sarva Pravrutti, Sarva Dvaita Beeja Rupam.

- Advaita state does not exist.
- Advaita reality exists.

V)

Any State = Dvaitam

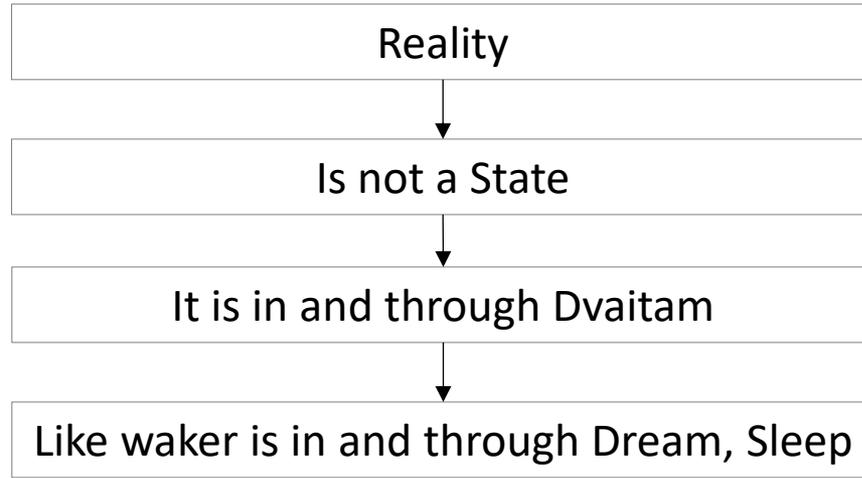
Active

Potential form

VI) Sushupti, Samadhi, Maranam, Pralaya are all potential Dvaita state only.

VII) Real Advaitam not a state but Vastu.

VIII)



IX) 2nd line of Karika No. 88 :

Karika No. 87	Karika No. 88
- 1 st + 2 nd Pada	- 1 st Line – 3 rd Pada - 2 nd Line – 4 th Pada

X) Sushupti – Object = Moola Avidya, Sakshi Pratyaksham.

XI) Anybody knowing Anything in the cosmos will be in one of the 3 Avasthas.

- Jneya Anupapatte.

XII) Veiseshika :

- Param Anu is not there.
- Peelu Vada, Vitara Paka Vada.
- At death, founder declared Peela Vaha.

- All Kalpita, visualisation by other philosophers.
- All knowledge belong to 3 Avastas only.
- Jneyam = Antarbava (All knowledge included)

Revision : Karika No. 88 – Bashyam

XIII) All theories of creation refuted by Gaudapada.

XIV) Summarises teaching of Mandukya Upanishad in 2 Verses – Karika No. 87, 88.

- Avastha Traya Sakshi Prakriya.

XV) Karika No. 88 :

Jnanam – Jneyam	Vigneyam
<ul style="list-style-type: none"> - Vrutti Jnanam and Vrutti Vishaya - Specific knowledge of specific objects (Jneyam) - Duality of Jnanam + Jneyam is there in 3 Avasthas 	<ul style="list-style-type: none"> - Turiyam Jnanam - General Svarupa Jnanam

XVI) In sleep, world is there in potential form.

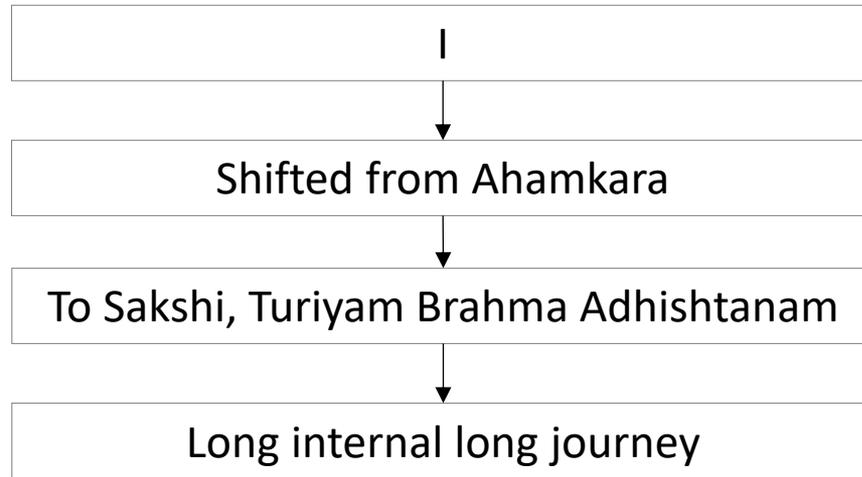
- **Avidya Vrutti = Jnanam taking place in Karana Shariram.**

XVII) Come to Vigneyam, 4th pada.

- **In which Jnanam – Jneyam division is not there = Turiya Atma**

- Turiya Atma Jnanam alone gives Moksha, liberation.

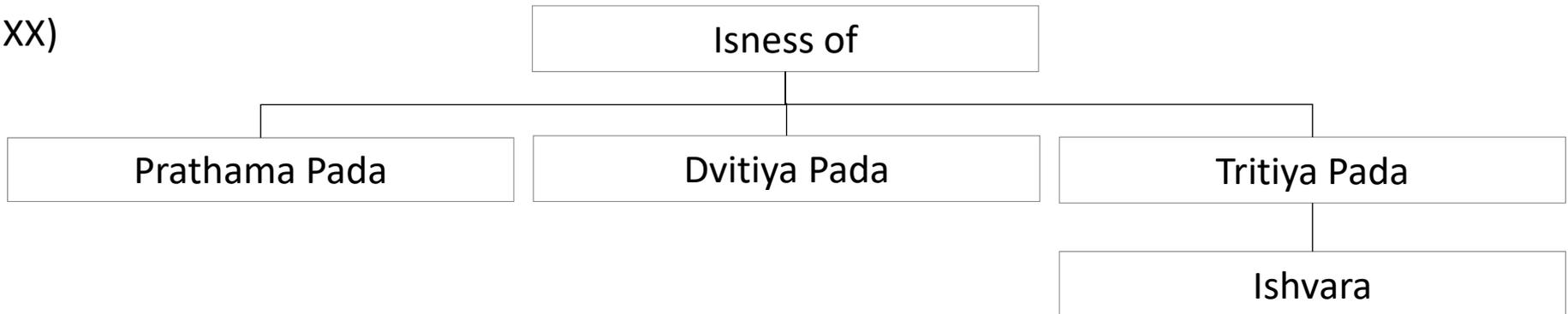
XVIII) Jnani becomes Brahman by claiming I am Brahman.



XIX) Mukti, here and now.

- Ahamkara always in time.
- Brahman, Turiyam, Sakshi beyond time.
- Here itself, I claim I am Nitya Mukta, ever free.
- Not at time of claiming, but all the time.

XX)



- Isness is given by myself = Turiya Pada, absolute reality, Moksha Padam.

XXI) Understanding = Resolution = Pravilapanam.

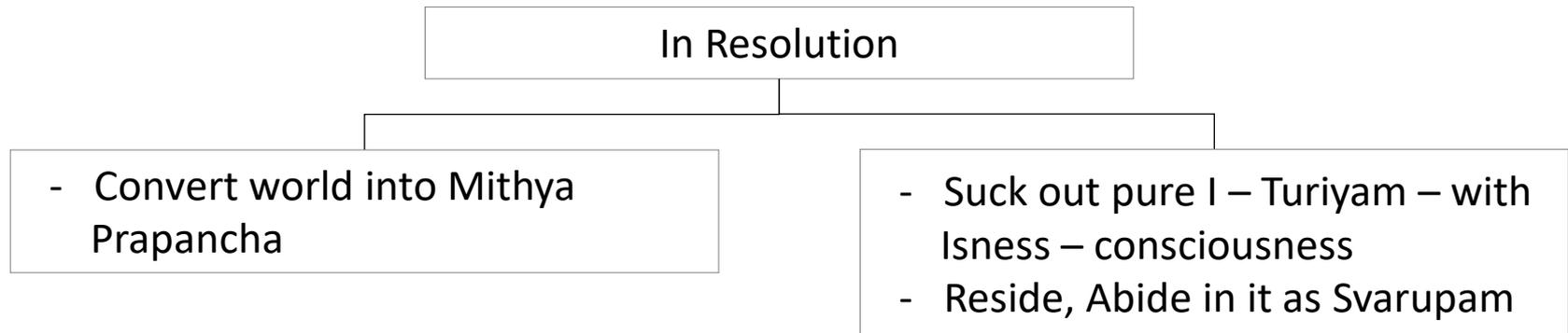
a) Isness of Pot – belongs to clay

- Isness of Mirage Water – Belongs to Sand
- Isness of Rope Snake – Belongs to Rope Isness of Dreamers – Belongs to Waker
- Isness of Ornaments – Belongs to Gold
- Isness of Jiva, Jagat, Ishvara = Universe – Belongs to Turiyam “I”

b) This is resolution = Pravilapanam, Vedantic language.

XXII) Continue to live, handle Body, Mind, Universe, but cognitively only understand that there is no world without me the Turiyam, Chaitanyam, Satyam.

XXIII)



XXIV) Differentiate Turiyam from other 3 Padas.

Turiyam	Jagrat	Svapna
Paramartikam	Vyavaharikam	Pratibhasikam

XXV) Here Sarvagya = Turiyam, Karma Dharaya Samasa

- Sarvashcha Agneyaha
- **That Turiyam in the form of Chaitanyam not knower but consciousness principle, Nyapti Rupam, Sarvagya, Nirguna status.**
- At Paramartika level, Turiyam alone is Chaitanyam

XXVI) My Brahma Svarupam has no Deviation.

- Jnani has understood Brahman as himself.

XXVII) Because of old habits, Viparita Bavana comes, I misbehave, I never think I misbehaved.

- Body, Mind misbehaved.
- I was, am, ever will be Brahman, awareness principle, consciousness principle.

XXVIII) Misbehaviour is at Ahamkara, Vyavaharika level, I am Paramartika Svarupam, distinct and yet in + through 3 Avasthas.

- No deviation

XXIX) Karika No. 89 :

- Know 4 Padas in Krama, Sequence.
- Jnana – Jneya Cha (3 Padas)

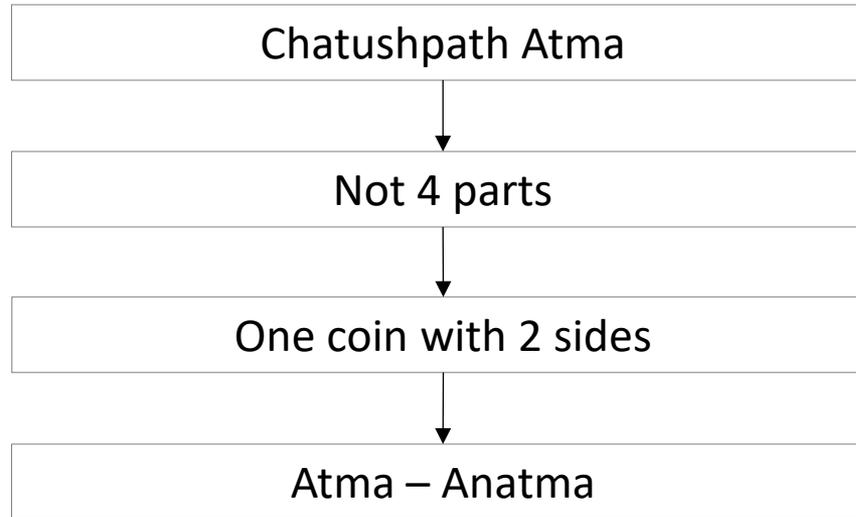


Turiyam

- 4th Item not 4th but the only one.

XXX) In Turiyam there is no Sajatiya, Vijatiya, Svagata Bheda.

XXXI)



XXXII) Atma – 4 Quarters, does not mean Svagata Bheda.

- 3 Quarters Mithya, Turiyam alone exists, Satyam.

XXXIII) To prove Mithyatvam, we start with Assumption, 3 Padas exist – stepping stone, temporarily accept their existence.

XXXIV) After knowing 4th Pada, 3 Padas are knocked off as appearance, Mithya.

- **Not as nonexistent but as Mithya with borrowed existence.**

XXXVI) Laukikadini :

- First 3 Padas
- Understand as Mithya if you want Turiyam Jnanam

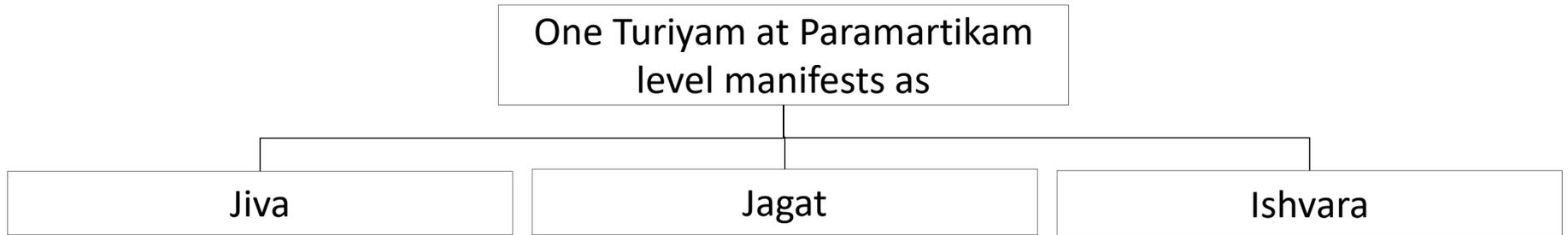
XXXVII) 3rd Pada = Sarvasya Atmani = Nimitta Ishvara

XXXVIII) In Turiyam, 3 Padas are non-existent.

- Don't exist as separately existent entity
- Therefore Advaitam

XXXIX) Not counted as 2 :

- Gold – Bangle
- Clay – Pot
- Brahman – Ishvara



XXXX) Existence of Vyavaharika Avastha borrowed from Paramartika Turiyam.

- Existence of dream Universe borrowed from waker.

XXXXI) Turiya Atmani Asatvena :

- Really nonexistent, Hathavyani Sarpavat Datavyani.

XXXXII) Example :

Rajvam	Sarpah
Turiyam	Virat, Hiranyagarbha, Antaryami
Rope	Rope Snake

Rope Snake	World
Superimposed on Rope	Superimposed on Turiyam

1202) I) Brihadaranyaka Upanishad : Chapter 3 – 5 – 1

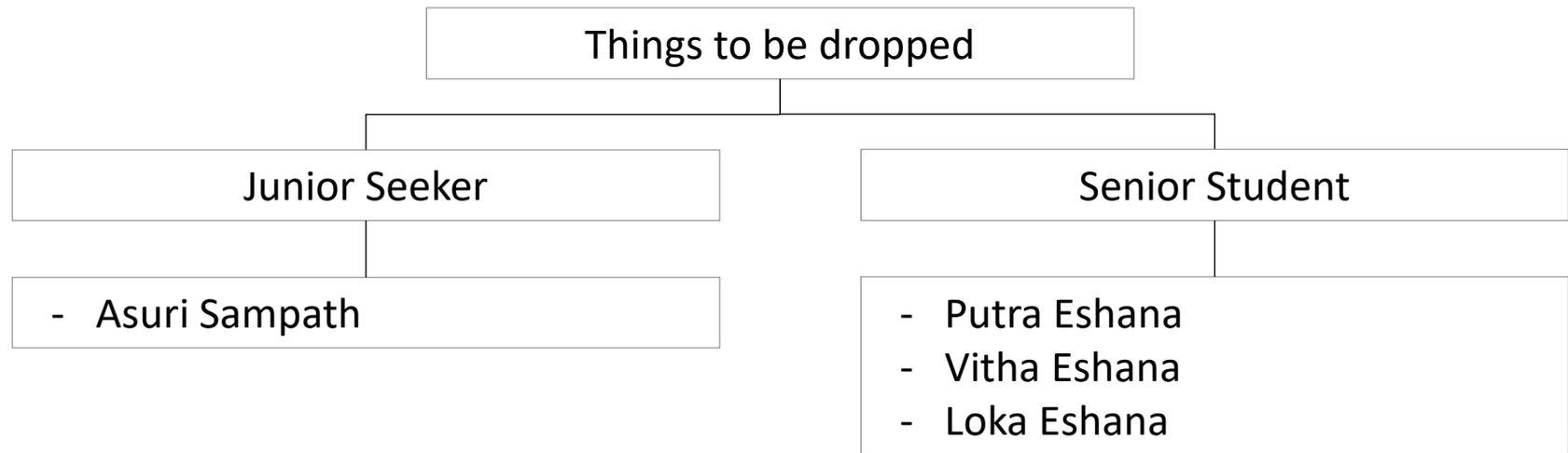
अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;
याज्ञवल्क्येति होवाच, यदेव
साक्षादपरोक्शाद्ब्रह्म, य आत्मा सर्वान्तरः,
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
कतमो याज्ञवल्क्य सर्वान्तरः ?
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाथ भिक्षाचार्यं चरन्ति;
या ह्येव पुत्रैषणा सा वित्तैषणा,
या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः
पाण्डित्यं निर्विद्य बाल्येन तिष्ठसेत् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ?
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;
yājñavalkyēti hovāca, yadeva
sākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ,
taṃ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ |
katamo yājñavalkya sarvāntaraḥ ?
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |
etaṃ vai tamātmānaṃ vīditvā brāhmaṇāḥ
putraīṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
vyutthāyātha bhikṣācāryaṃ caranti;
yā hyeva putraīṣaṇā sā vittaiṣaṇā,
yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha munīḥ,
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ?
yena syāttenedṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead 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. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditativeness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

- Become a Bikshu Sanyasi.
- Take to Panditya (Sravanam), Balityam (Mananam), Mounam (Nididhyasanam).

II)



III) Brihadaranyaka Upanishad : Chapter 3 – Section 5 – Kahola Brahmanam

- Karyam + Karanam
- Brahman have to be negated.
- 3 Padas to be negated, dropped.

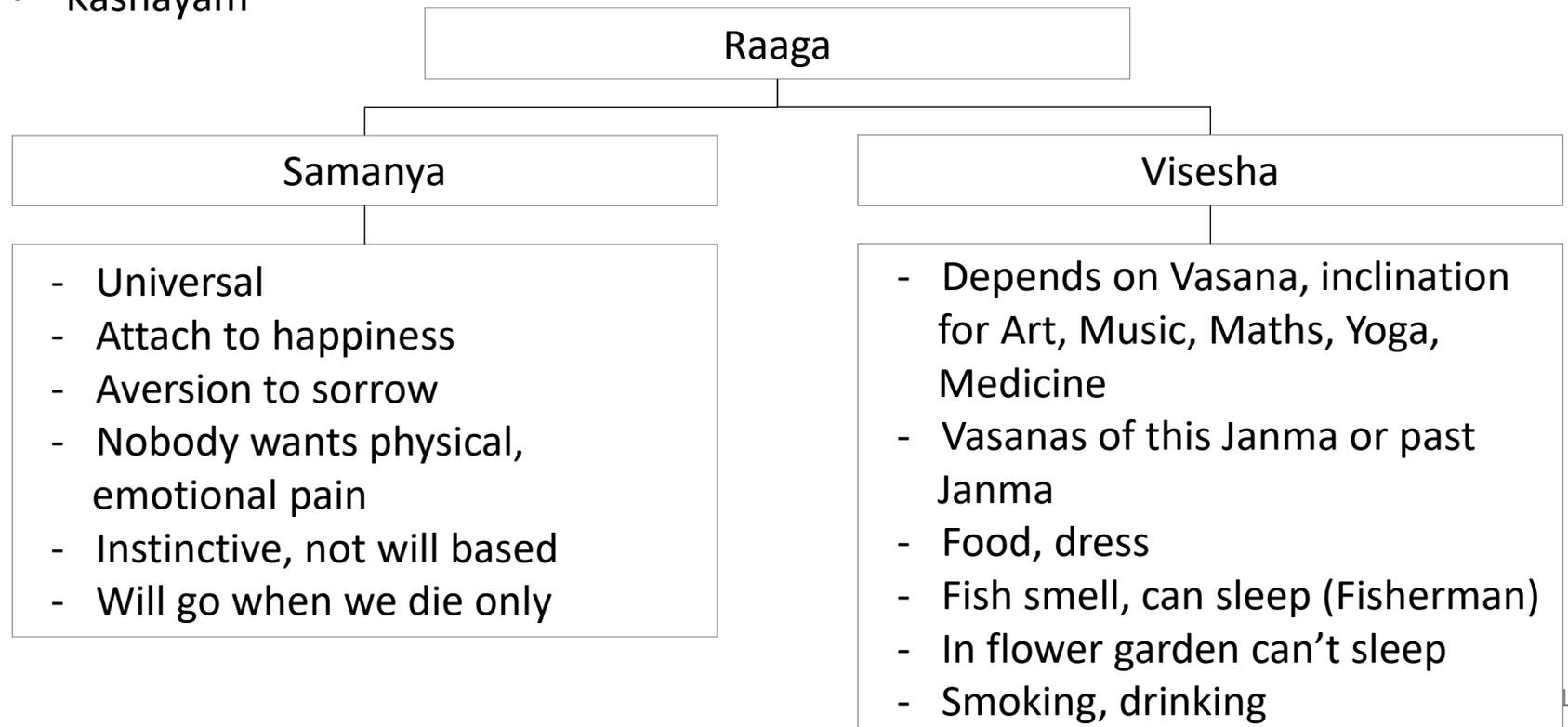
IV) a) What is to be cooked?

- Raaga – Dvesha – Moha – dislikes.
- Attachment, aversion, delusion, all emotional Dosha.

b) Title for all emotional problems :

- Kashayam

c)



- Sukha Sadhanam = Comforts, we love
- Dukha Karanam
- Cause of Dukham = Disease

V) Whatever is experienced internally, externally = Avidya Kalpana, superimposition, imagination, Vyavaharika Satyam.

VI) Jeevan Mukta lives in world, plays Δ format role of Jiva.

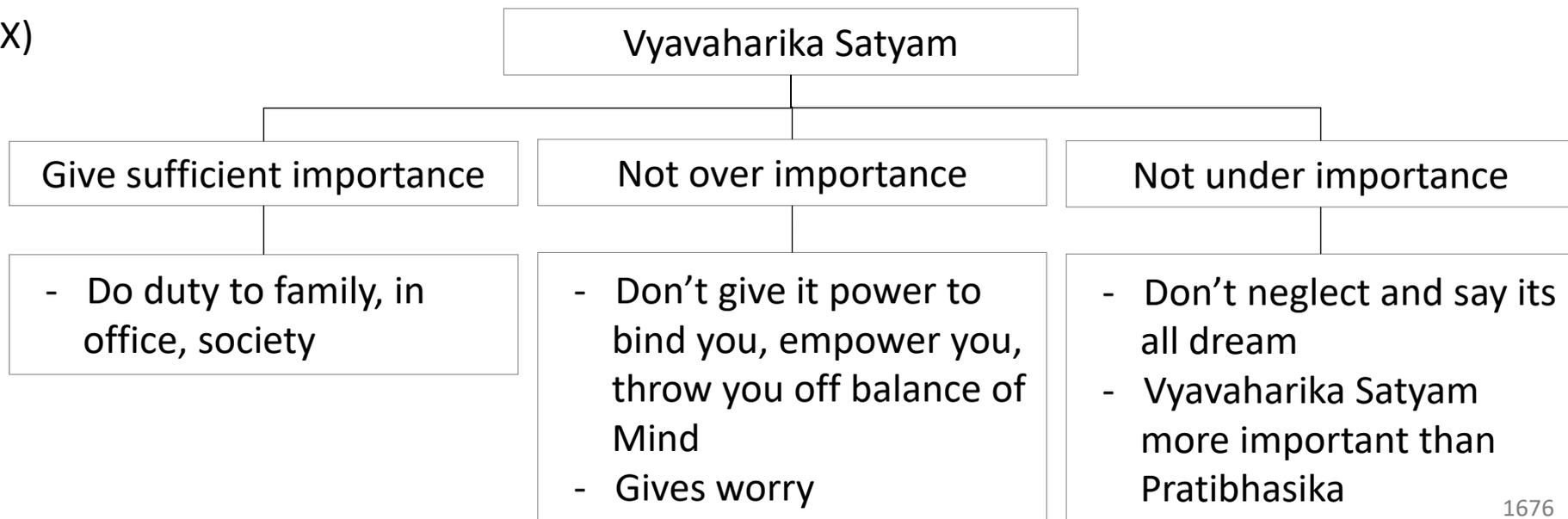
- Does not physically reject the world.

VII) Understands it only as Vyavaharika Satyam because he has discovered Paramartika Satyam as the eternal reality, I alone am, Turiyam – Satyam.

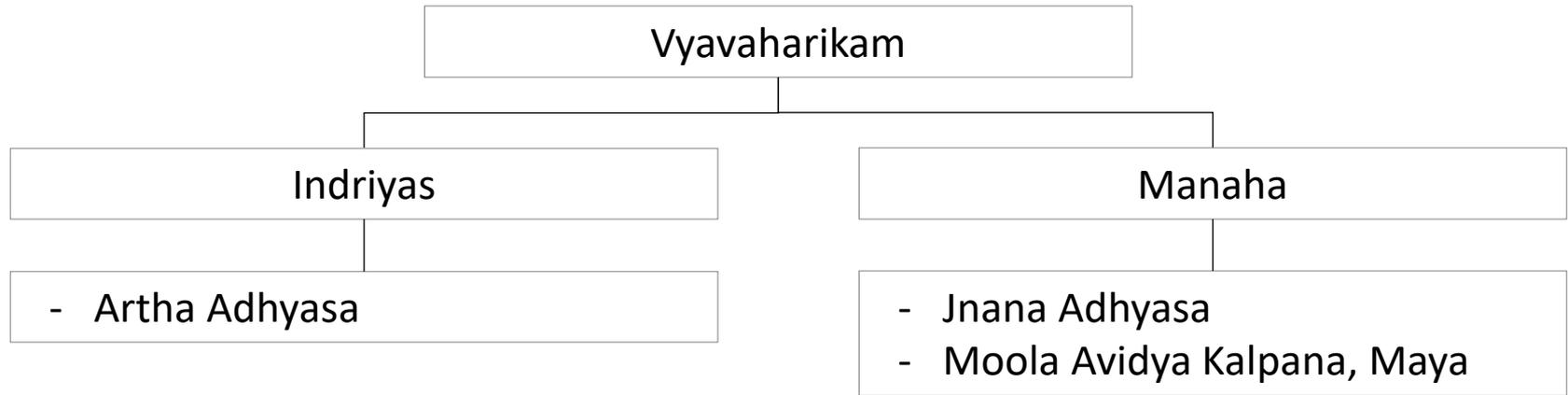
VIII) Pratigatyam :

- Can't reject world totally like mirage water.

IX)



X)



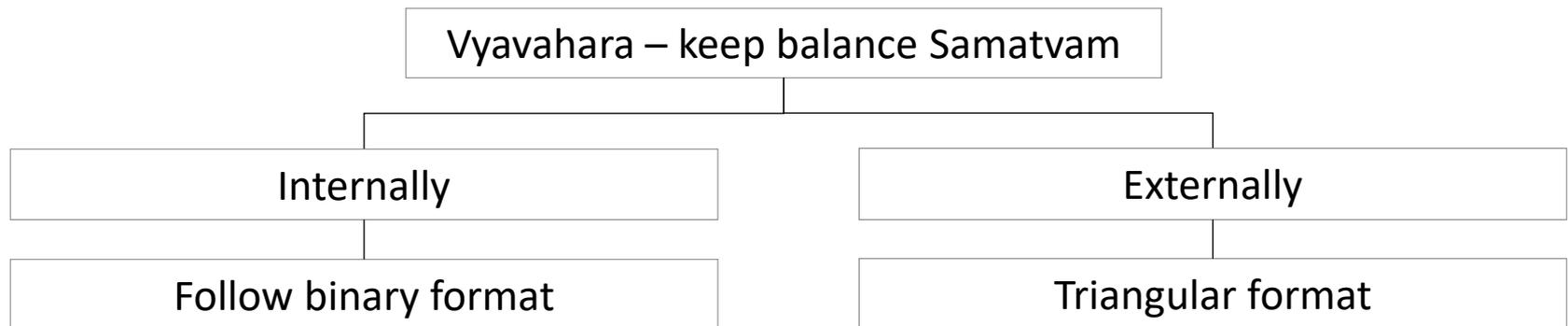
XI) I am sleeping to reality, Turiyam = Maya

- I am sleeping to waker = Svapna.
- I am Awake to both as Turiyam.

XII) Musician keeps Sruti in the background

- Jnani keeps Turiyam in the background during Vyavahara

XIII)



- To avoid confusion for oneself and others.

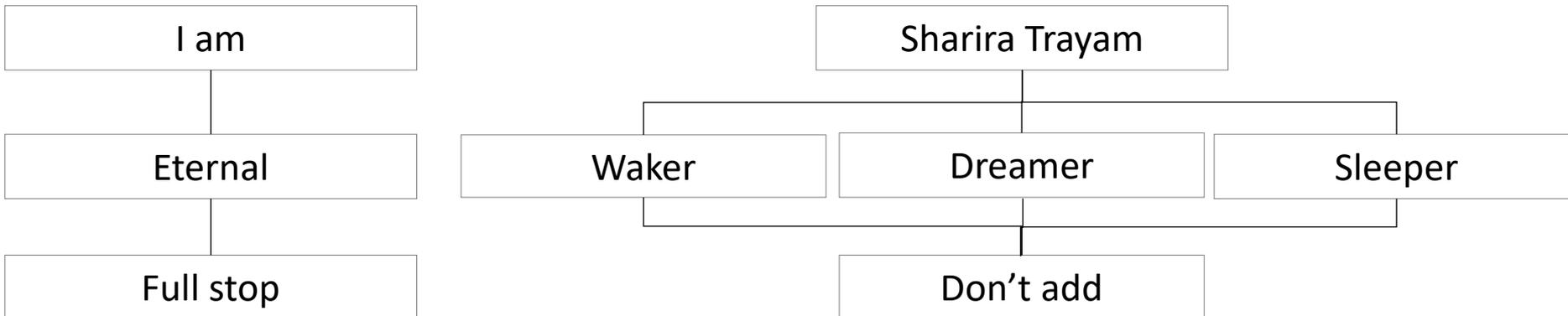
XIV) Karika No. 91 – 94 :

- Nature of Jneyam, Vigneyam Brahma, 7th Mantra.

- **Every Jiva who looks upon himself as waker, dreamer, sleeper = Ajnani.**

XV) From Shastriya Drishti, every Jiva = Turiyam, pure awareness.

Pure awareness	Jiva, Jagat, Ishvara
- Eternal - Nityam	- Changes - Anityam



XVI) I am not Upadhi but all pervading, formless Chaitanyam

XVII) Vai Dharmyam – Dissimilar features

Akasha	I
- Jadam - Born	- Turiyam - Sentient - Unborn

- Don't compare

XVIII) Born – Anityam – Akasha

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |
ākāśādvāyuh | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

Akasha	Jiva
<ul style="list-style-type: none">- Has beginning and end (Pralayam)- Anitya	<ul style="list-style-type: none">- I am Nitya

XIX) Vaidharmyam :

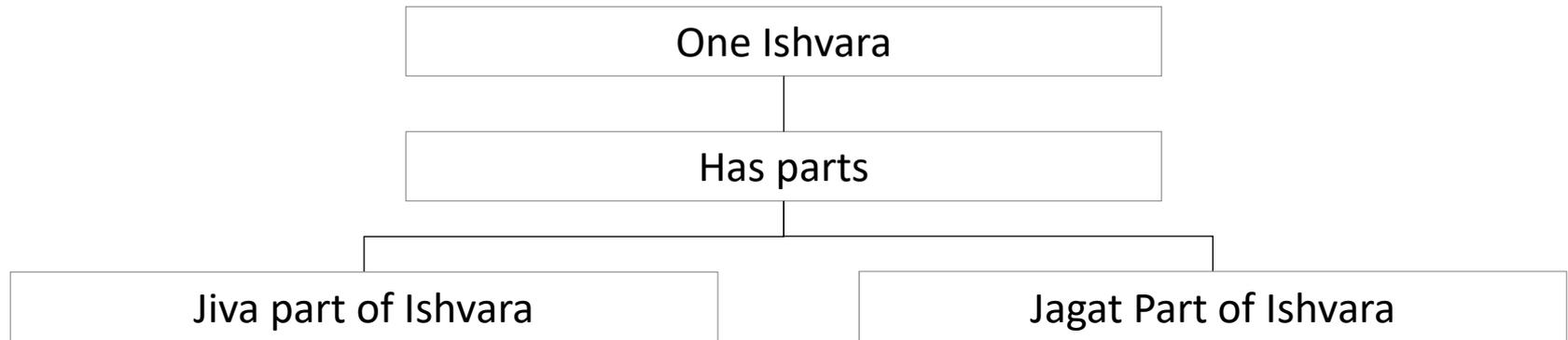
Atma	Akasha
<ul style="list-style-type: none">- Nitya- Chetana- Beginningless	<ul style="list-style-type: none">- Anityam- Jadam- Has beginning

XX) Sadharmyam :

- Sukshmatvat
- Asangatvat
- Sarvagyatvat
- Niranjantvat
- Ekatvam

XXI) Visishta Advaitin :

- Accepts Svagata Bheda.



XXII) In Advaita – Part is Mithya

- No plurality of Ishvara.

XXIII) Object to be known is always Mithya.

- Here not knowing by objectification.
- Know ourself as the subject Turiyam.

XXIV) We are not finding any new thing.

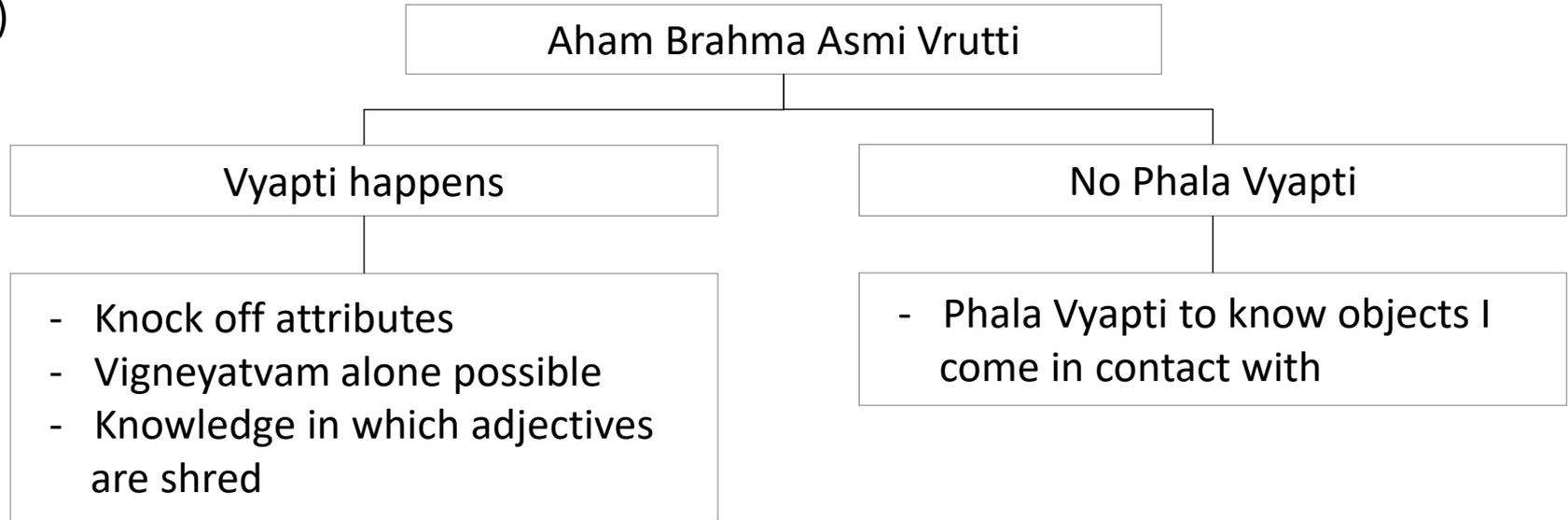
• We are dropping all adjectives superimposed on ourselves.

- Adjectives belong to Sharira Trayam, not to me the revealer Chaitanyam.

XXV) Shedding superimposed Adjectives makes me Turiyam, my Svarupam.

- No positive words about my Svarupam.

XXVI)



XXVII) Brahman :

- Positive word, conveys absence of limitation.

Revision : Karika No. 92 – Introduction

XXVIII) Karika No. 91 :

a)

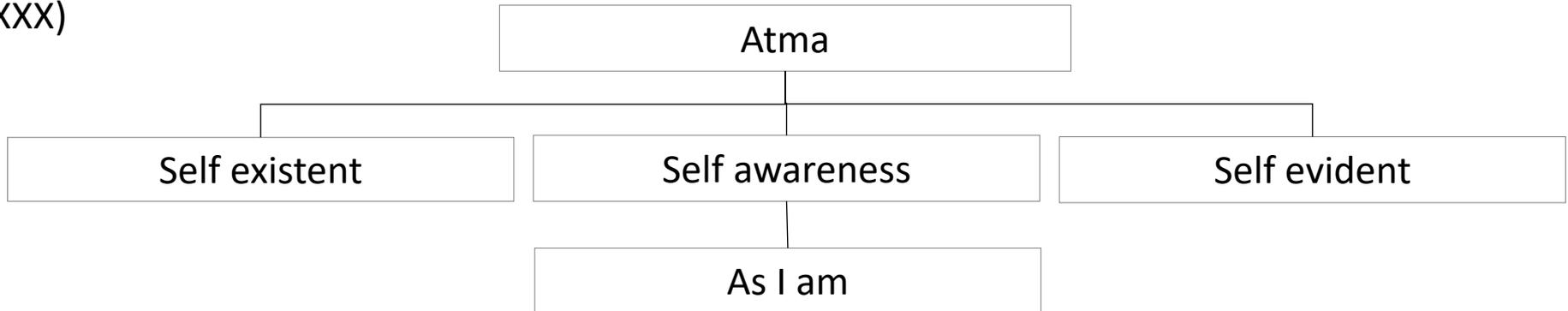
Space	Turiya Atma
<ul style="list-style-type: none">- All pervading- Seemingly divided in enclosures of Pot / Room / Stadium / Cosmos	<ul style="list-style-type: none">- All pervading- Pluralistic appearance because of body.

b) Is knowing like knowing object – Anatma?

- Then Drishyatvam, Bautikatvam, Savikaratvam, Sagunatvam, Agama Pahitvam will come.
- Atma will become Anityam, Anatma.

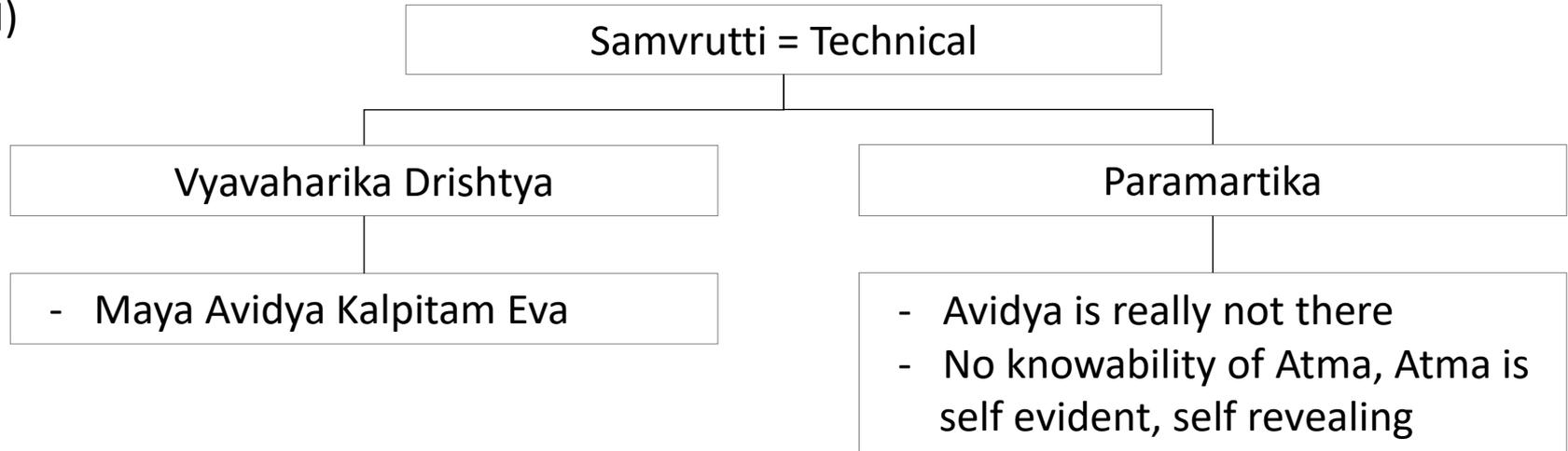
XXIX) Knownness, knowability of Atma is from empherical angle only.

XXX)



XXXI) Ever evident need not be known as a new object.

XXXII)

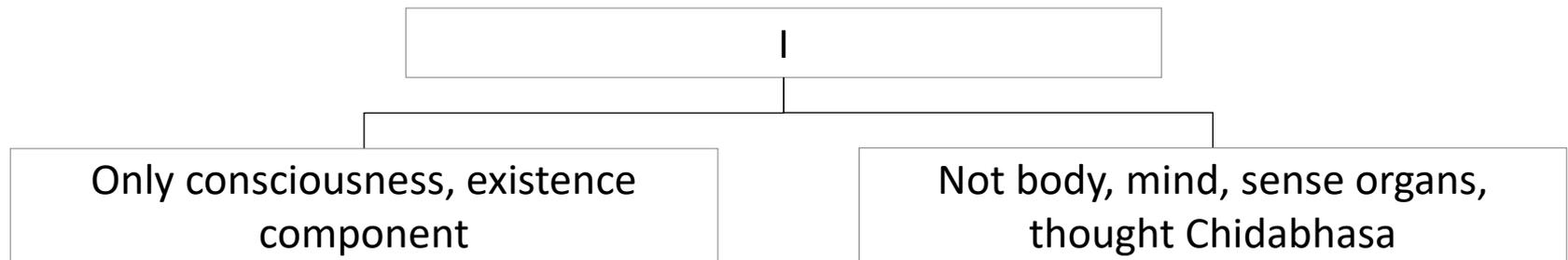


XXXIII) 3 Avasthas – Vrutti based, Avidya Kalpitam

XXXIV) Discard them as Vyavaharika Satyam, Mithya

XXXV) Sunishchitaha :

- Well ascertained as “I am”
- Knowledge = Only claiming I am Atma.



XXXVI) Body – Mind, Sense organs, thoughts Chidabhasa should be intellectually excluded by Bhaga Tyaga Lakshana.

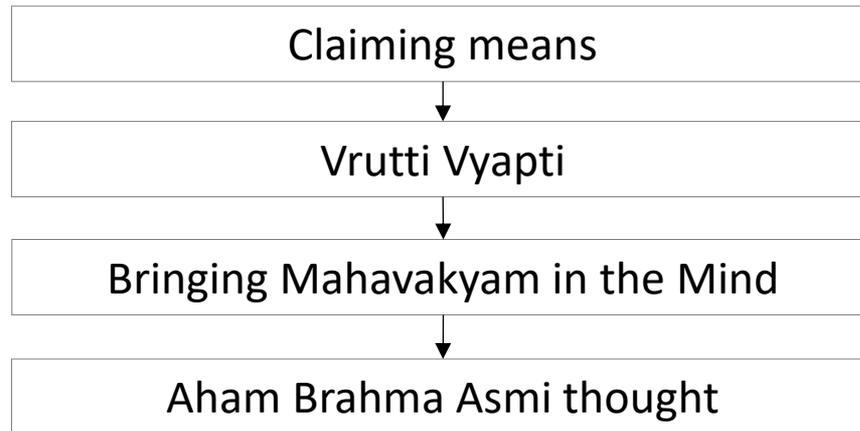
XXXVII) I am not part, property, product of body.

- Repeat, when claiming I am the Atma.

XXXVIII) Claiming process requires Pramanam.

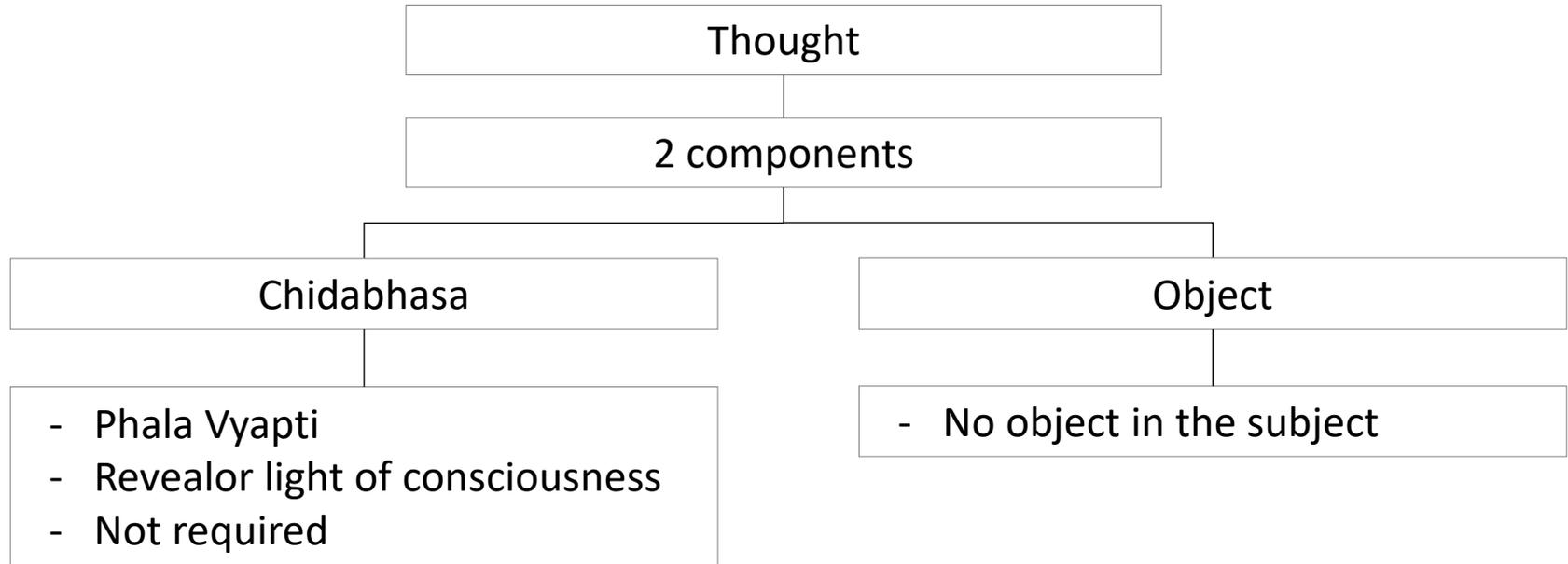
- Not for revealing the Atma.

XXXIX)



XXXX) Claiming Vrutti is called Vrutti Vyapti.

XXXXI) Phala Vyapti is not required



XXXXII) Chidabhasa in the thought is called Phalam, reflected consciousness.

- Chidabhasa need not reveal Atma.

XXXXIII) Atma is self revealed, self evident

- Pramanam – Sravanam, Mananam, Nididhyasanam is required.
- Phala Vyapti is not required.
- Only Vrutti Vyapti is required for claiming.

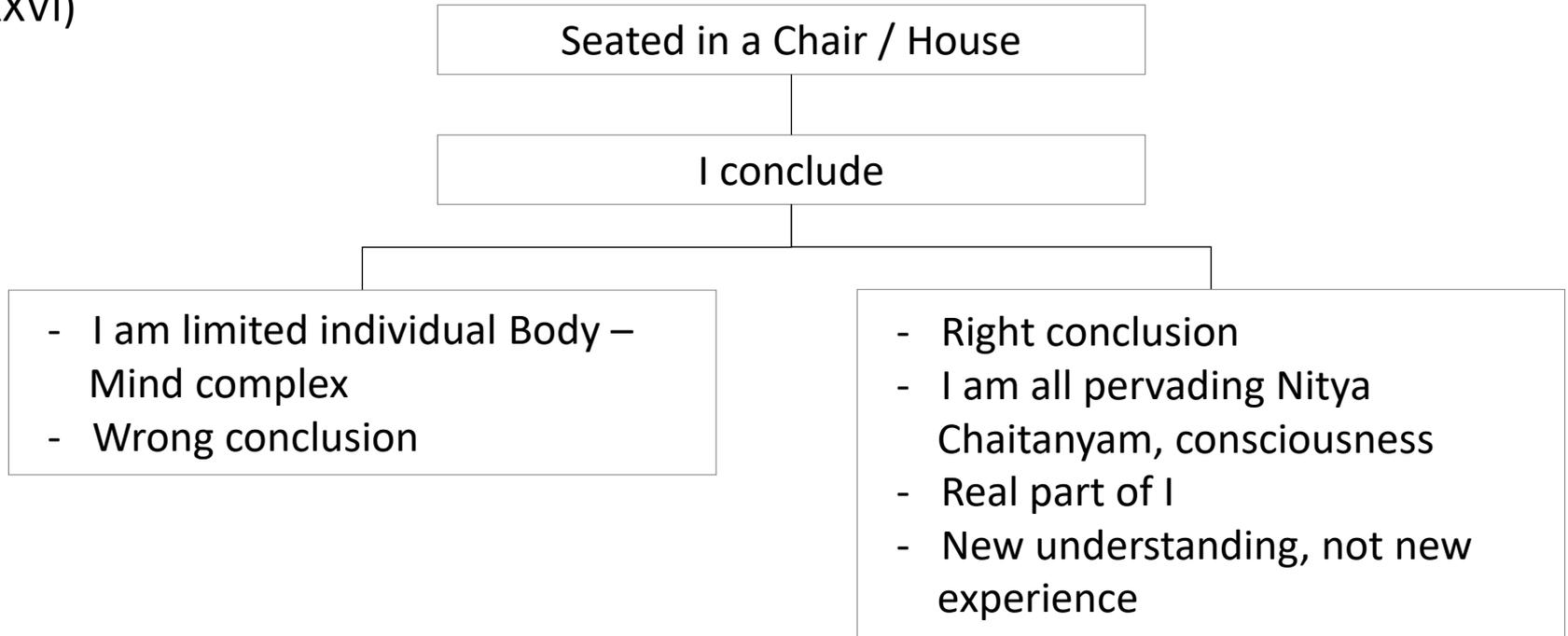
XXXXIV) Su Mishchita :

- Well ascertained
- One who knows this is called Shantaha, patient, relaxed.

XXXXV) What is the understanding?

- I have nothing to know, not new experience in the Universe.
- Universe is revealed by me the Atma, the substratum.

XXXXVI)



XXXXVII)	Beginning	End
	<ul style="list-style-type: none"> - Atma has to be known - Junior student - Atmavare Dristavyaha, Mantavyaha, Nididhyasitvyaha.. 	<ul style="list-style-type: none"> - Atma always known - Senior student - Atma need not be known because you are Atma - Need not work for it - Nitya Nishchaya Svarupa - Already ascertained in the form of I am - I am never changes

1203) I) No doubts regarding its existence.

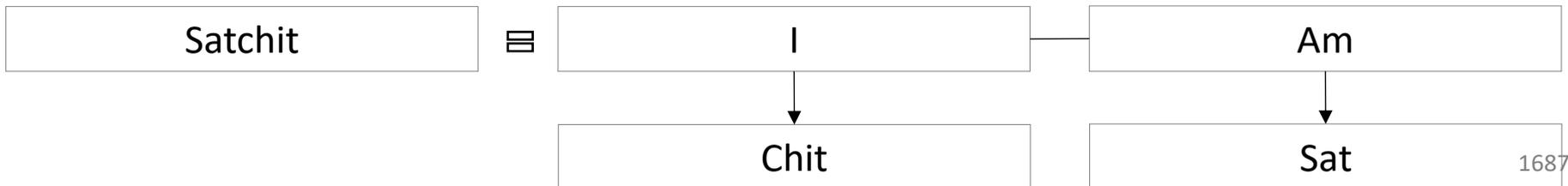
- **Atma is self existent, self evident.**

II) Vedanta not required to prove existence of Atma but to claim Atma I am.

- That Atma is different from body – mind.
- It is Identical with Brahman.

III) Are you there or not?

- You – Atma = Existence + Consciousness.



Why doubt Atma?

- Svartham, Parartham Va

IV) We need not prove Atma to myself or others.

- Savita = Surya = Nitya Prakasha

- **Sun does not require light to prove its existence, or reveal itself.**

V) Atma – Self luminous – for itself and illumines other.

- This awareness = Shanti.

VI) Sarvada, not once in a while.

- **All the time, Jnani is aware of Atma.**

VII) Non-seeker attains Moksha

- In sleep, I am known easily, I am non-seeker of anything in the Universe.
- Samarto Bavati, Iti Arthaha.

VIII) Shankara :

Fit for Immortality means

- Not for attaining
- Then goal, Anityam

- Fit to claim immortality
- Nitya Shanti Svarupa, Nature

IX)

Manas Shanti	Atma Shanti
<ul style="list-style-type: none">- Temporary, Anityam- Have to work for Shanti- Separate preparatory Sadhana- Anatma Shanti- Ajnani learns to get Shanti of Mind	<ul style="list-style-type: none">- Svarupa- Mantra 7- Self evident, self existent- Seeker becomes Jnani, claims, Svarupa Shanti

X) Anutpannaha Shanta :

- Not generated Shanti
- Ajaha, Birthless

XI) Many want mind to be relaxed, happy.

a) Problem :

- Many consider mind to be their Svarupam, themselves, not an instrument in Jagrat and Svapna Avastha.

b) All benefits they want for the mind.

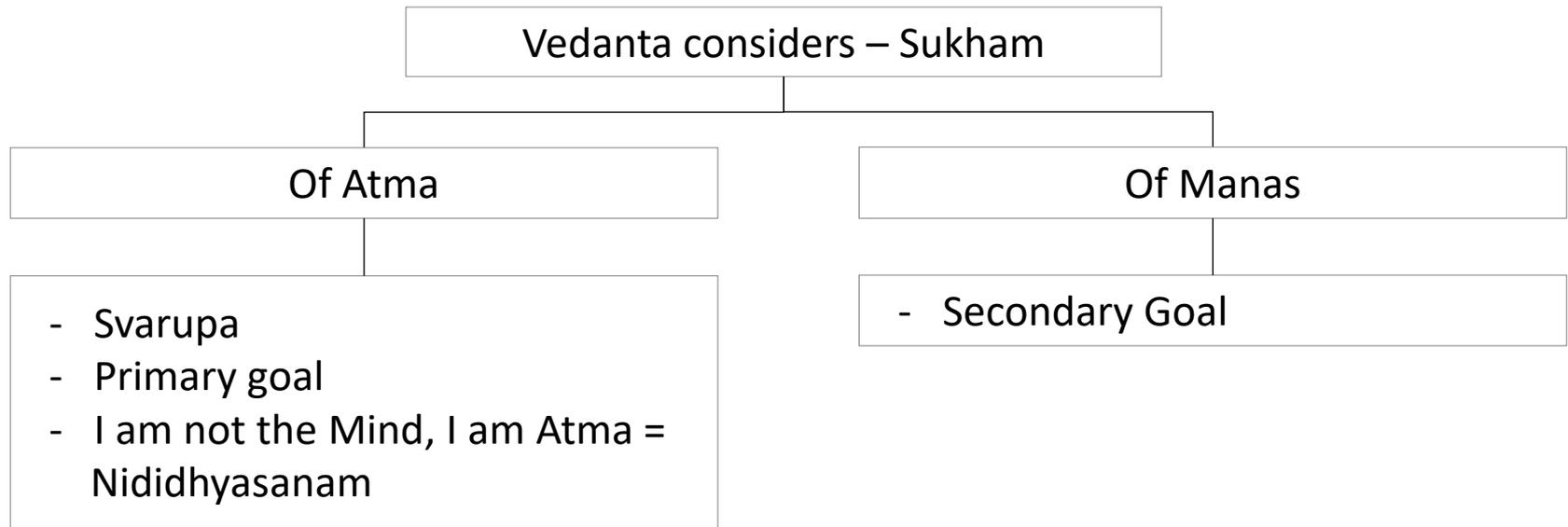
c) Freedom from Raaga, Dvesha, Bayam, Anxiety

- All belong to notions in the Mind.

d) Junior student seeks mental liberation

- Considers it as primary goal of life

XII)



XIII) As Atma, all goals in life irrelevant, Anatma, temporary.

- Shanti, Ananda, relaxation, freedom from sorrow, fear, my nature, Svabava.
- I don't mix up mind and Atma.

XIV) Nididhyasanam :

- To refine the mind only.
- Reduce Ahamkara, Mamakara, Raaga Dvesha.
- Reduce them, mental liberation will increase, purity of mind grows.
- One can feel the difference, mind becomes lighter, easier to handle.
- It is secondary goal of Vedanta study.

XV) Primary liberation – Moksha happens at the time of Atma Jnanam.

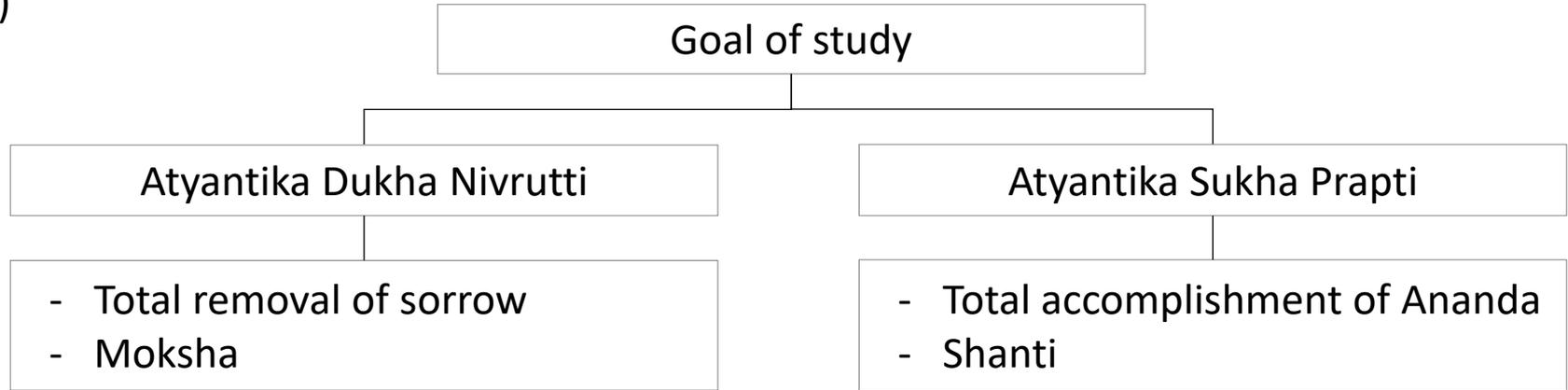
XVI) Experiential plurality due to Upadhi – Body, mind differences

- Factually there is one Brahman, Turiya Atma only.

XVII) Ajam – birthless Samanyam – Samam, Uniform

- Vishardhanam – Vishuddham, pure.

XVIII)



XIX) No Karma required to produce Sukham or reduce Dukham.

- Both already there in Atma.
- Dukha Abava, Sukha Bava are notions of the mind, wrong understanding of our nature, Adhyasa.

XX) Whoever has knowledge of absolute reality described in Karika No. 91, 92, 93 – 3 Shlokas, Paramartha Tattvam Turiyam – 7th Mantra (Shantam, Shivam, Advaitam, Avyavaharyam, Prapancho Upashamam) is Akripanah – Loke (Not miserable – lucky, fortunate, happy) in the human world.

Manukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

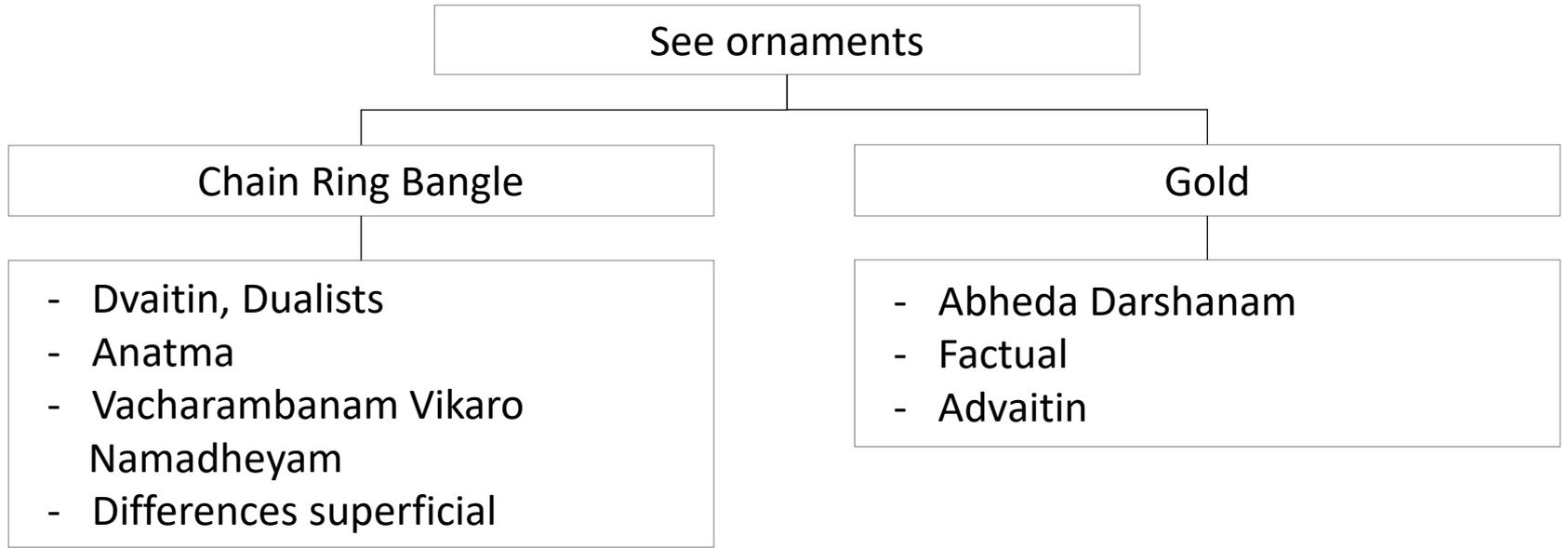
nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāram
prapañcopaśamaṁ śāntaṁ śivamadvaitam
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

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]

XXI) Gaudapada :

- All others who do not know Advaitam, who are Dvaitins, are unfortunate philosophers, lay people.
- They will talk of differences, will be in Dvaitam, Kripanah, unfortunate.
- Require sympathy.

XXII)



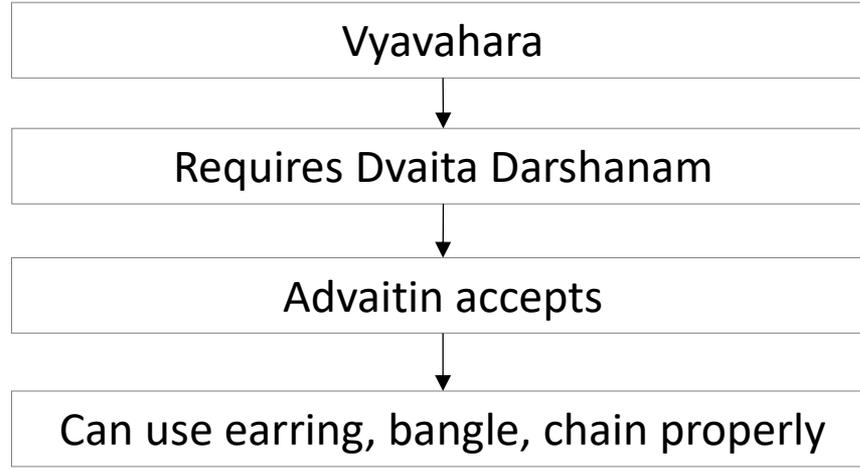
Chandogya Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

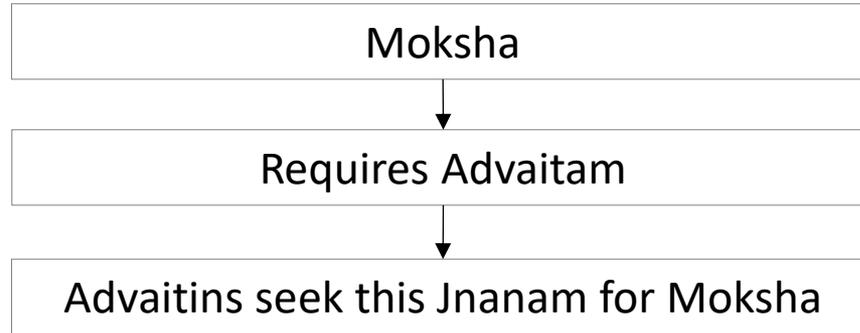
yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

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]

XXIII)



XXIV)



XXV) They forget :

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]

- Differences bring in Bayam, Raaga – Dvesha.

XXVI) Gist :

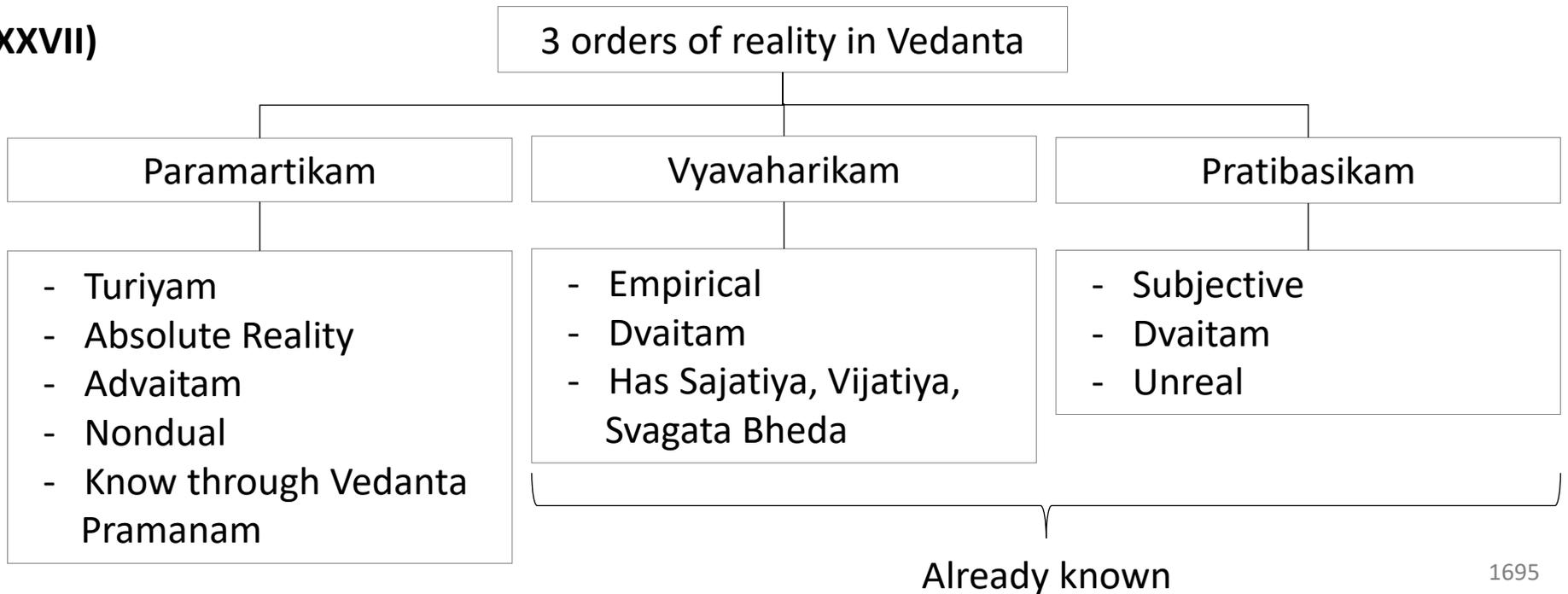
a) 1st Line :

- Those focussing on Dvaitam, will never have pure, clear mind.
- Raaga Dvesha will dominate.

b) Duality brings in attachment and Aversion.

- There is anxiety

XXVII)

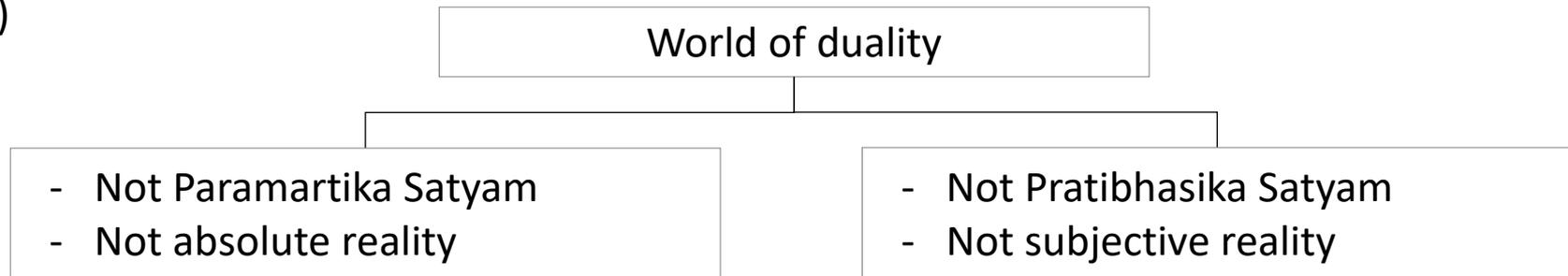


XXVIII) Know 3 orders clearly to realise Moksha

- Saha Atma Saha Vigneyaha

• **Know I am Paramartika Satyam, Turiyam, not Vyavaharika Jiva.**

XXIX)



XXX) 1st line :

- Pritak Vada Bheda Nimna
- All dualists are giving importance to differences in the world.

XXXI) **World is Vyavaharikam, not Pratibhasikam or Paramartikam.**

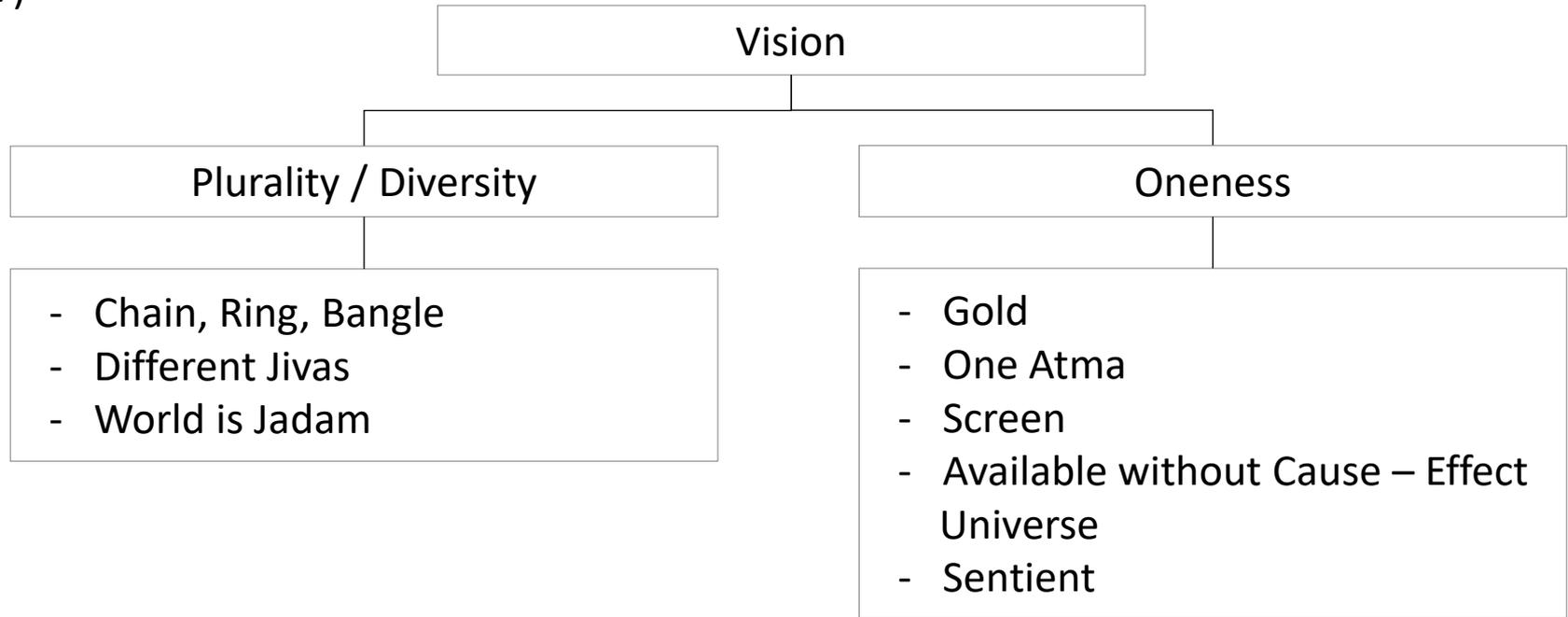
- This must be clear.

XXXIII)

Bheda	Abheda
<ul style="list-style-type: none">- Differences- Other philosophers focus- Movie- Mind is a movie I watch in Meditation	<ul style="list-style-type: none">- Advaitam, nonduality- Vedantin's focus- Nondual reality- Screen

XXXIV) Instead of watching bring Atma thoughts and ascertain Svarupa in Meditation.

XXXV)



XXXVI) Seeing differences as real is Bayam

- Death = Bayam, missing Dvaitam
- Bayam = Samsara
- Dualists are followers of Samsara.

XXXVII) Vastu = Reality

- World of differences – Dvaitam = Real = Samsara.
- I am always seeing an unreal world.

XXXVIII) Prithak Vadas = Vastu = Reality other philosophers declare loudly, establish Dvaitam, write commentaries, books, Samsara Anugaha.

- All Dvaitins are successful Samsaris
- Tasmāt Tey Kripanaha

• **Shudra = Mean, Low, Alpa, Finite, Mortal, Perishable insignificant.**

XXXIX) Gita : Chapter 7 – Verse 13

त्रिभिर्गुणमयैर्भावैः
एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति
मामेभ्यः परमव्ययम् ॥७-१३॥

tribhirguṇamayairbhāvaiḥ
ēbhiḥ sarvamiḍaṃ jagat |
mōhitaṃ nābhijānāti
mām ēbhyaḥ parām avyayam || 7-13 ||

Deluded by these natures (states or things) composed of the three gunas (of prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

- World carried away by play of 3 Gunas, full of Dvaitam, Mohitam, Vaisharadhyam Nasti.

XXXX) Deluded people have no clarity of Advaitam, Paramartika Satyam.

- Vyavahara taken as Paramartika Satyam = Samsara.

XXXXI) Dvaita Bhakti will never take me out of Samsara because Dvaitam is cause of Samsara.

- Dvaita Bhakti is not to eliminate Samsara.

• **It is to prepare mind to transcend Dvaitam.**

1204) I) There lay people are lost in duality, addicted to duality.

II) Mantra 7 – should be the Anchor – Paramartika Tattvam.

- It is never understood because of deficiency in qualification.
- Alpa Atmas not Mahatmas

III) Paramartika Jnanam :

a) Whatever I experience is Mithya, has no independent experience.

- Experienced world is Vyavaharikam or Pratibasikam (Both Mithya).

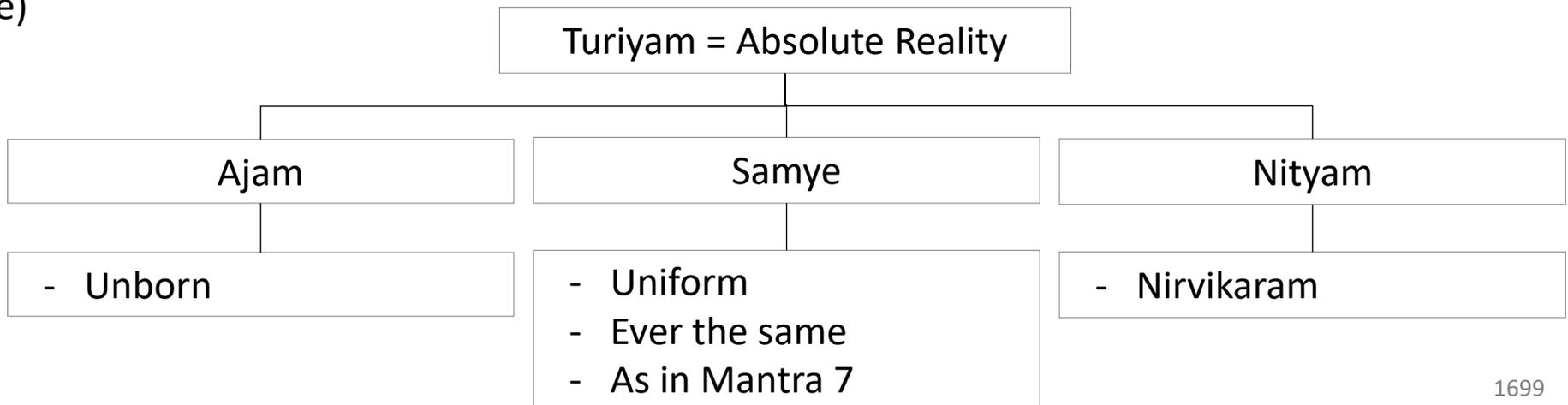
b) I am Turiyam, Kshetrajna

c) I am not waker, Dreamer, sleeper.

d) Aham Turiyam Satyam.

- Vishwa / Teijasa / Prajna
 - Virat / Hiranyagarbha / Antaryami
- } Mithya – Experienced world

e)



f) Nirathishaya Tattvam = Brahma Jnanam

- Knowledge without gradation.
- In dualistic world, there is gradation.
- Na Vidyate Ati Shayam.
- **In transcendental world, there is no gradation.**
- No Tara, Tamah, Bhava
- No positive, comparative, superlative degrees, Bhavas.

IV) Jnani = Claims I am Brahman

- **Brahman = Atma of all people**
= Self of all

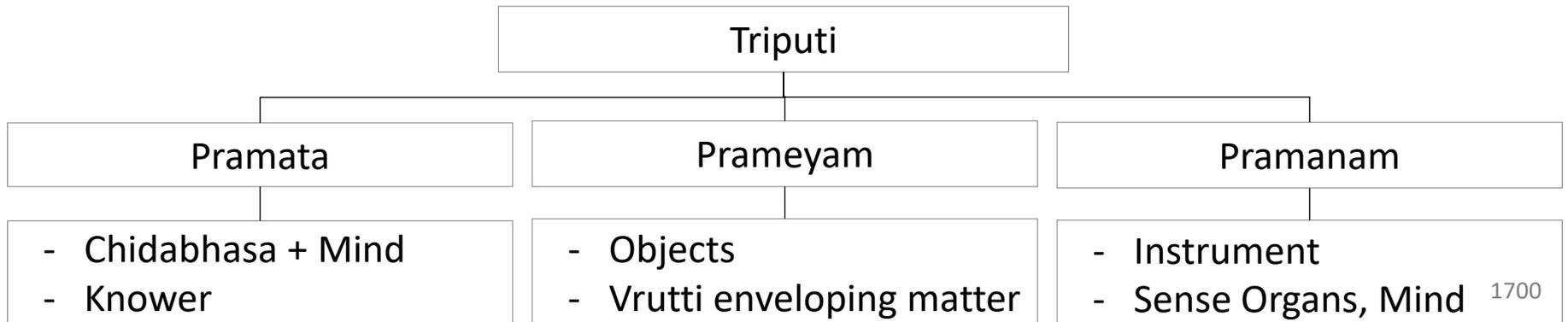
Gist :

V) Tena Kirtitam :

- How Turiya Jnanam is Maha Jnanam?

VI) Answer :

- This is the only knowledge where Triputi gets resolved.



- Therefore greatest knowledge, Paramartika Tattva Jnanam, Para Vidya.

VII) All other forms of knowledge are retaining Triputi.

- Knower continues to be finite entity all the time.

VIII) Waker always finite gets born every day in the waking state.

- Knower – Pramata
- Different than known things, finite entity.

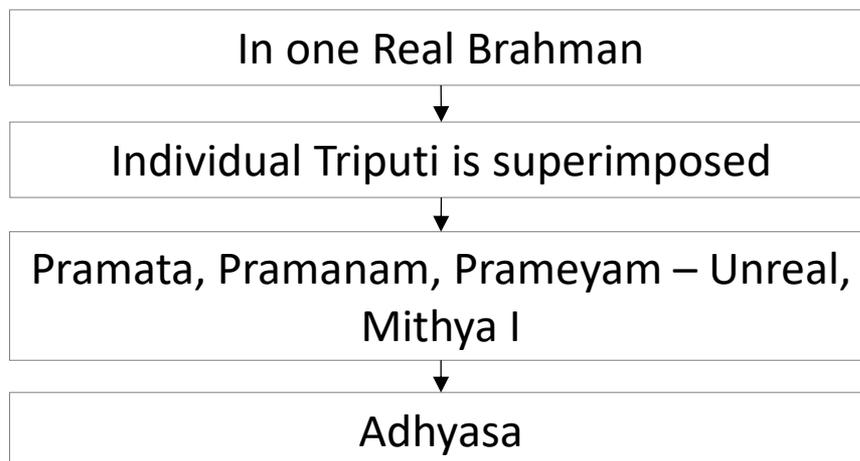
IX) Knower, known, knowledge collapses in sleep.

- Jivatvam, Kartrutvam, Bokrutva – I gets resolved.
- Small I gets resolved
- Big I – existence, consciousness Lakshyartha remains, eternally.

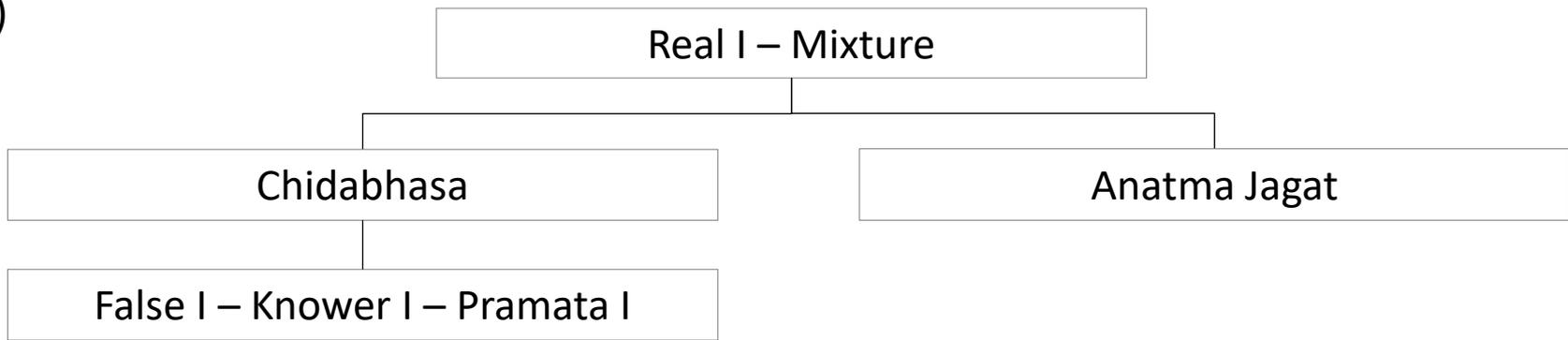
X) Pramata alone has to claim :

- I the Lakshyartham, implied meaning of I is none other than Jagat Karanam Brahman revealed by the Veda.

XI)



XII)



XIII) Pramata = Anatma + Chidabhasa

- Mixture I, Pramata alone claims real I, Adhishtanam I, Lakshyartha I, by Bhaga Tyaga Lakshana of Mahavakyam.
- Tat Tvam Asi, Aham Brahma Asmi Ayam Atma Brahma, Prajnam Brahma

XIV) Real I = Adhishtanam of Triputi Jnanam

- With knowledge of real I, Triputi becomes Mithya.

XV)

Triputi I	Real I
<ul style="list-style-type: none">- Experientially available- Mithya- As good as resolved by understanding its Mithyatvam	<ul style="list-style-type: none">- Experientially not available- Adhishtanam, Satyam, Nityam

XVI) 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॥

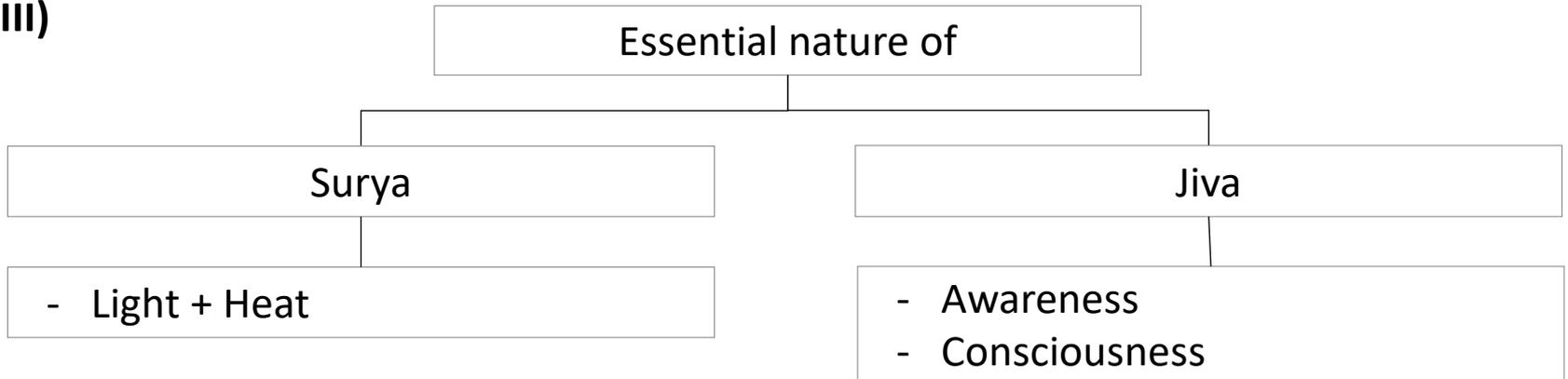
In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Knowledge which removes my sense of smallness is Mahajnanam, greatest knowledge.

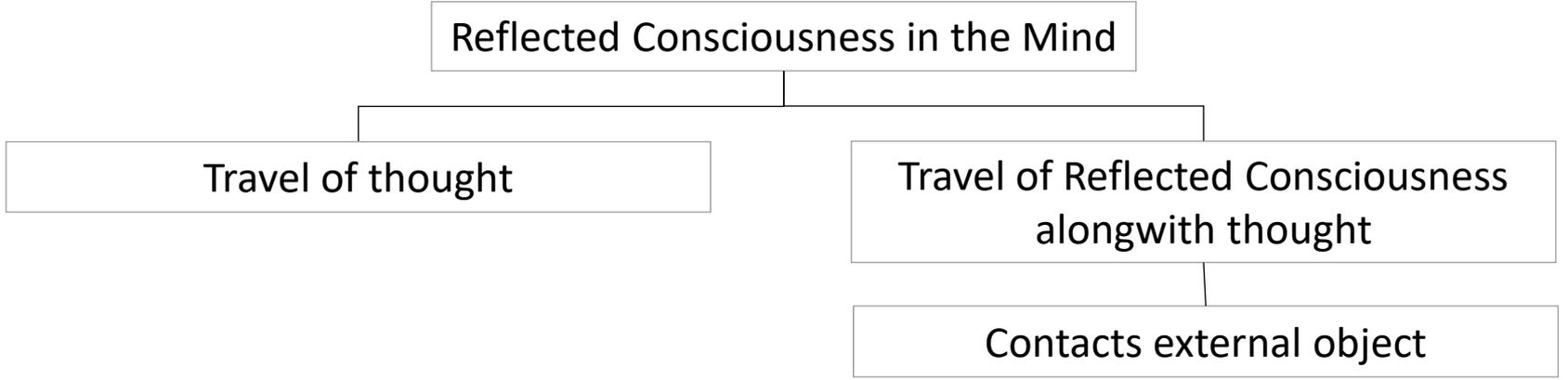
XVII) That knowledge in which I claim :

- Aham Brahma Asmi = Sakshi is greatest Jnanam

XVIII)



XIX) Knowledge occurs in the mind.



1205) 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
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

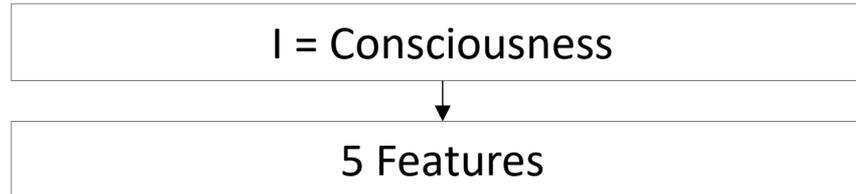
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "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]

- Jnanam goes out = Chidabhasa going out.

II) Aham Brahma Asmi :

- Aham → Consciousness + Body + Mind
- Mixture uses the word I.
- In his intellect, excludes body – Mind complex by Bhaga Tyaga Lakshanam.

III) Remember in every Meditation :



- a) Not part, product, property of the body.
- b) I am an independent principle, enshining the Body – Mind complex and pervading the entire Universe.
- c) I am not limited by the boundary of the body.
- d) Body continues to exist when everything is resolved.
- e) That I is consciousness.

IV)

Jiva	Ishvara	Jagat
- Acts - Karta	- Gives Karma Phalam	- Locus

- 3 Vyavaharika principles in me.

V) I lend Sat – Chit Ananda to all to them.

- Dwell on this in Nididhyasanam.

VI) Gaudapada in Chapter 4 – has established that world has not originated – Ajativada.

- Only appears.

VII) Refutes Sankhya / Yoga / Nyaya / Veiseshika / Purva Mimamsa / buddhist

- All have different theories of creation.
- Demolished all of them.
- Intellectually be convinced.
- World has not originated
- World does not have its own existence.

- **World is experienced by Sense Organs + Mind Instrument in this Body.**
- **World not created.**

VIII) World exists by borrowing existence from me – Turiya Brahman.

IX) Dream Universe seems to exist outside me by borrowing existence from me the waker.

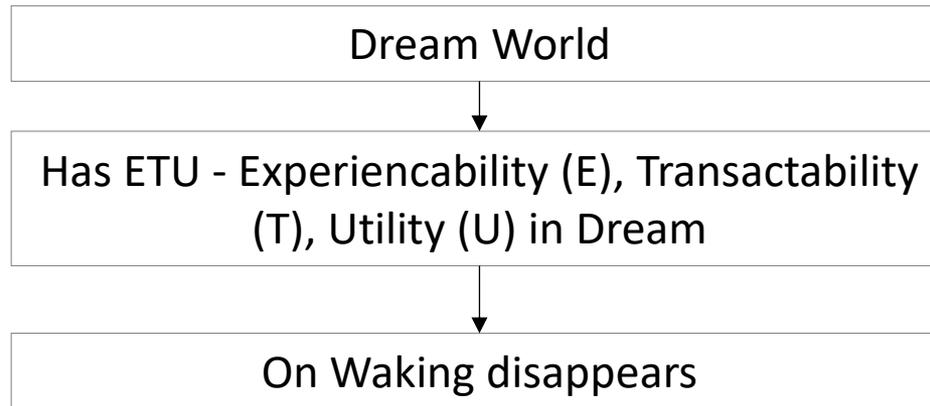
X) Similarly this waking world also appears by borrowing existence from me the Turiya Chaitanyam.

- **By itself world has no existence.**

XI) Hence, see everything in the creation as an appearance = Mithya.

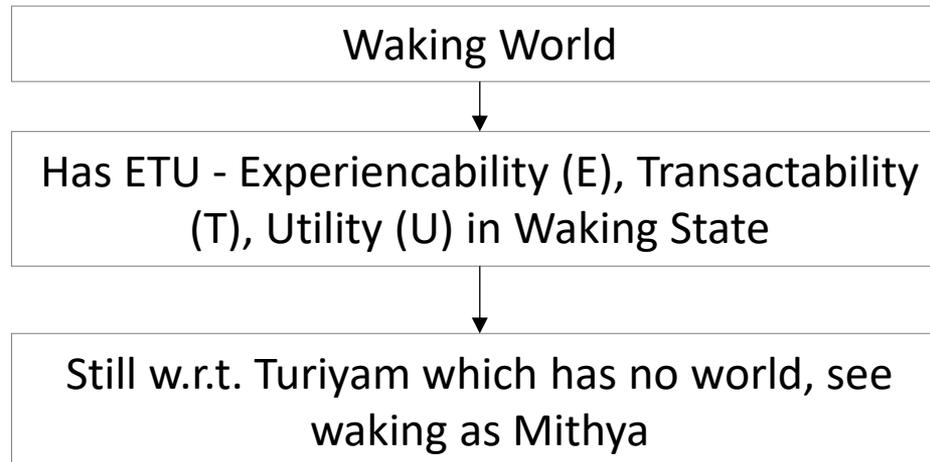
- Central message of Vedanta.

X)



- Hence dream world is Mithya.

XI)



XII) If any one object, deity, being, you give an independent existence other than you because of strong Raaga – Dvesha you will be lost.

XIII) That will be your nemesis, trap, fall.

- Deer, deity, book, notes all Mithya.
- Anything other than Atma.

- If Anatma is given independent existence of its own, then it is considered real.
- Then you will loose Asangatvam.

XIV) It will generate Raaga – Dvesha, fear, Anxiety.

- Raaga = Afraid of loosing the object
- Dvesha = I am afraid of arrival of object

XV) Anatma will be born, existent to be independent relationship will come.

- Once Dvaita Bava comes, Advaita Jnanam is far away.

XVI) Itaha Anyaha Vadinam :

- In the case of other thinkers.

XVII) Anumatre Epi Vaidharmya :

- Even an atomic Vastu other than Atma.

XVIII)

Bahihi Va	Antara Va
External Object	Internal Emotion / Thought

XIX) 2nd thing other than you.

XX) Jayamane – Utpadya Mane Avi Pashchitaha – Avivekaha :

- Non discriminate, unintelligent one.

XXI) Asangatvam = Will be gone, you will be related to the object

XXII)

Subject	Object
Observer	Observed



Relationship will be born

- Vishaya – Vishayi Bhava will be generated.

XXIII) Vedanta :

- Continue to perceive the world, at the end of every experience, say, it was Mithya!
- Every night before sleep, remember the days experience was Mithya.
- Without detachment no Moksha.

XXIV) Argument of Purva Pakshi :

- If you see smallest object with independent existence, your ignorance will not go away.

XXV) You are accepting ignorance and Brahma.

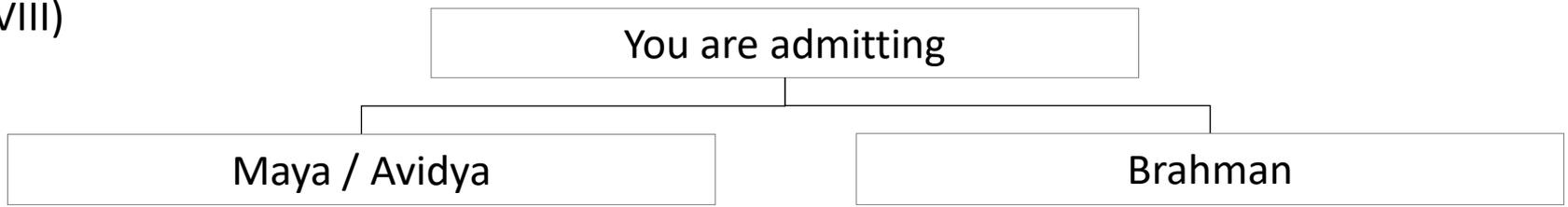
- Where is Advaitam?

XXVI) This is from essence of Karika No. 97

XXVII) Dharmanam Avaranam :

- All Jivas are enveloped in ignorance.
- Anaadi Avidya Vasana.

XXVIII)



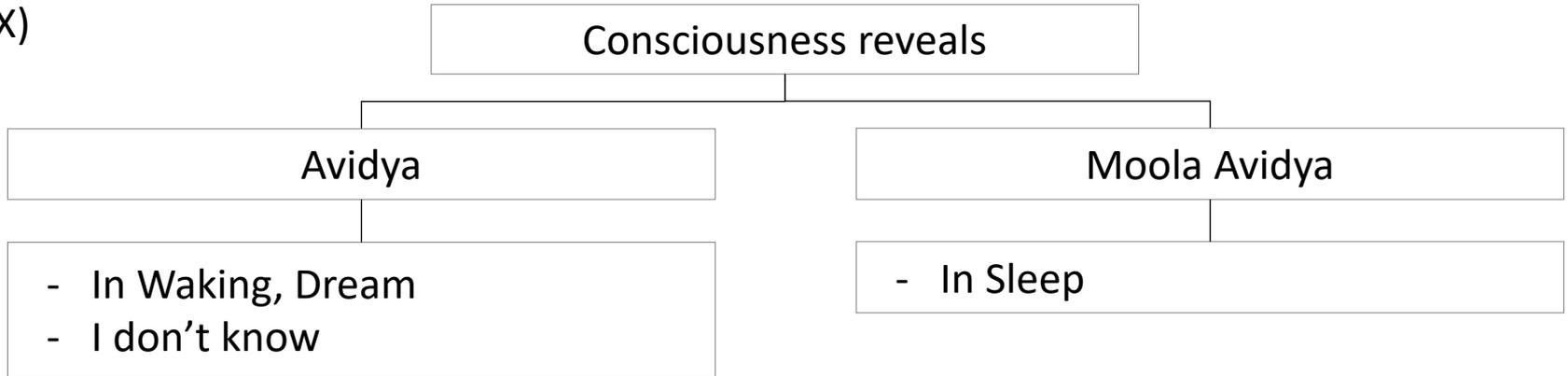
- No Advaitam.

Answer of Shankara / Gaudapada :

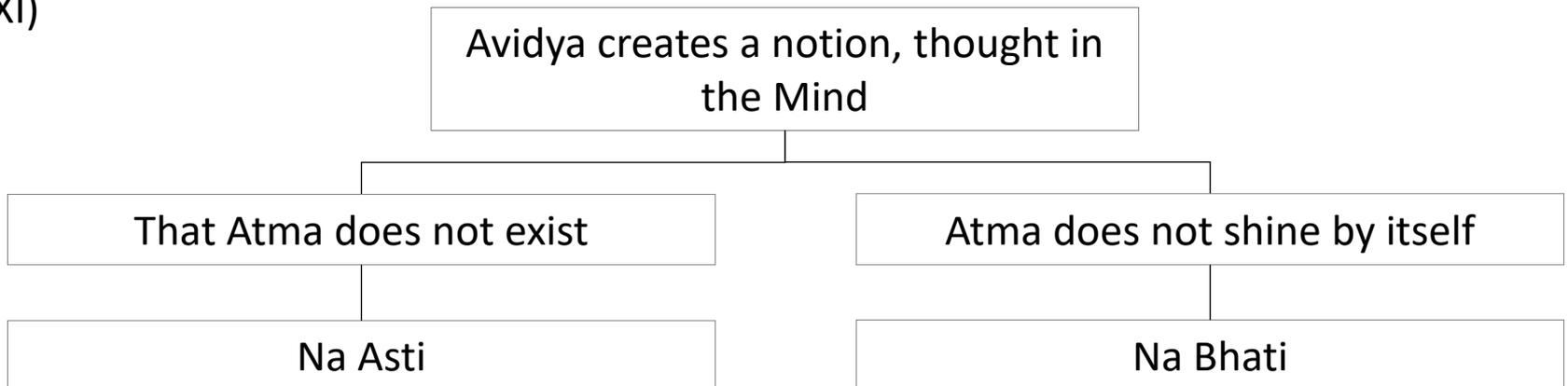
XXIX) Avidya – Maya is also Vyavaharika Satyam.

- If Paramartika Satyam, can't negate Avidya.

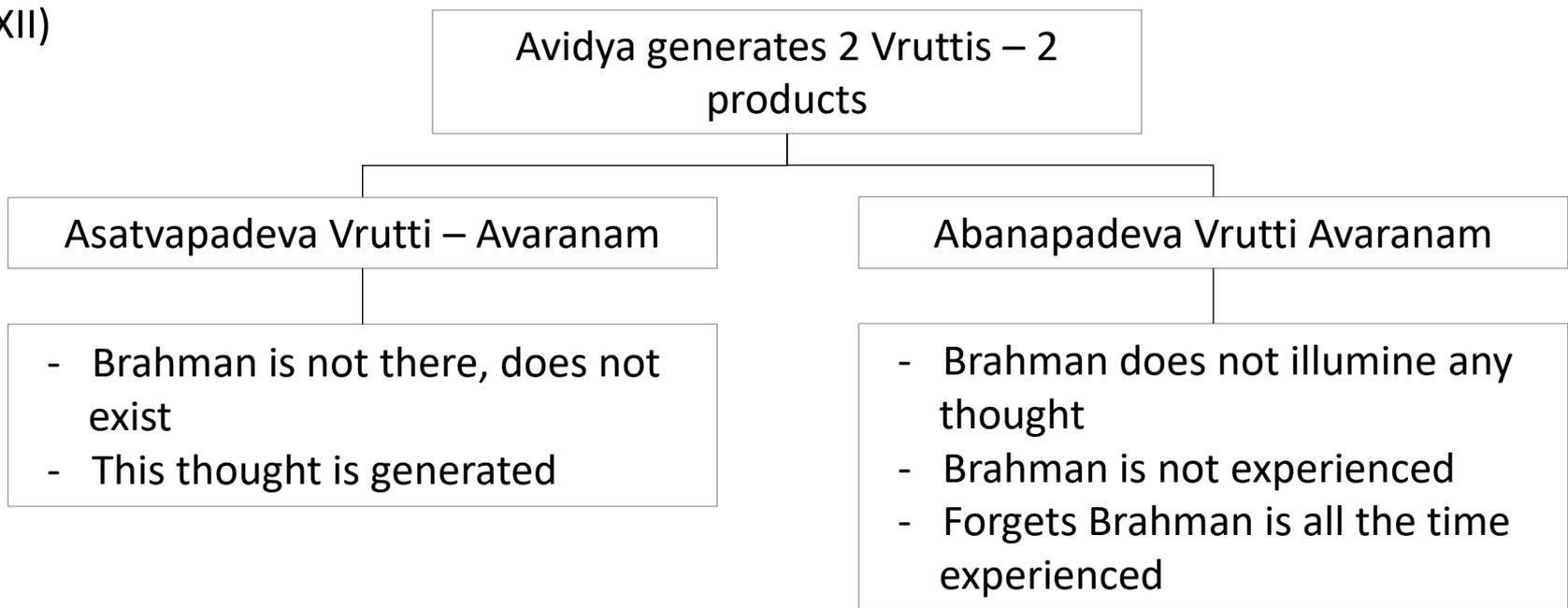
XXX)



XXXI)

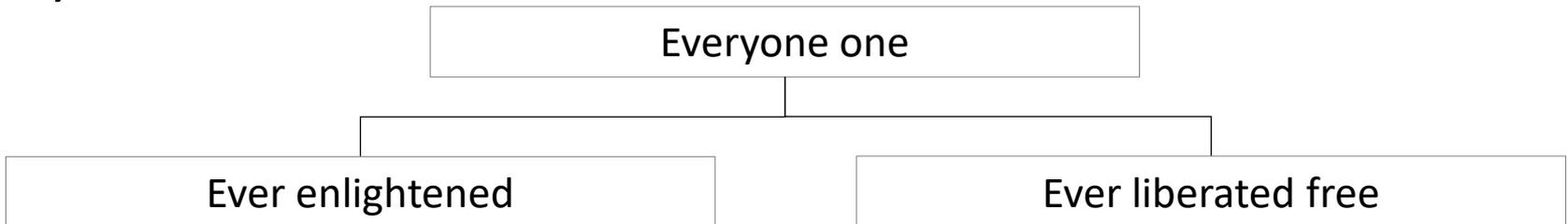


XXXII)



XXXIII) Conclusion :

a)

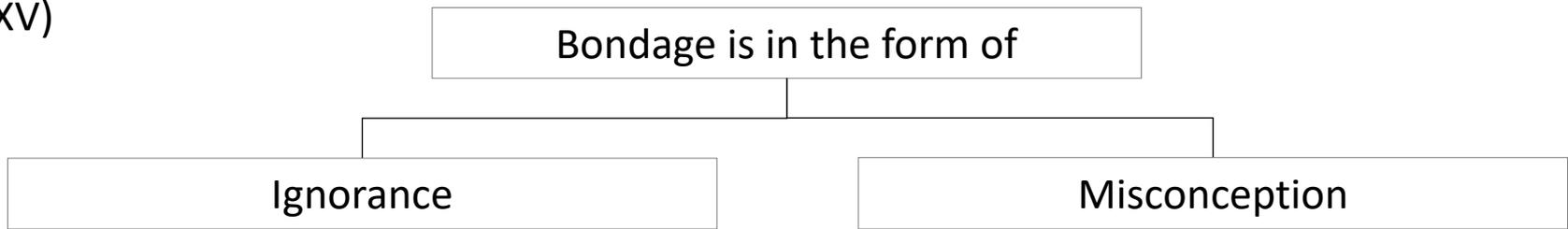


b) In the ever liberated Atma, 2 fold thoughts are falsely generated by Mithya Avidya.

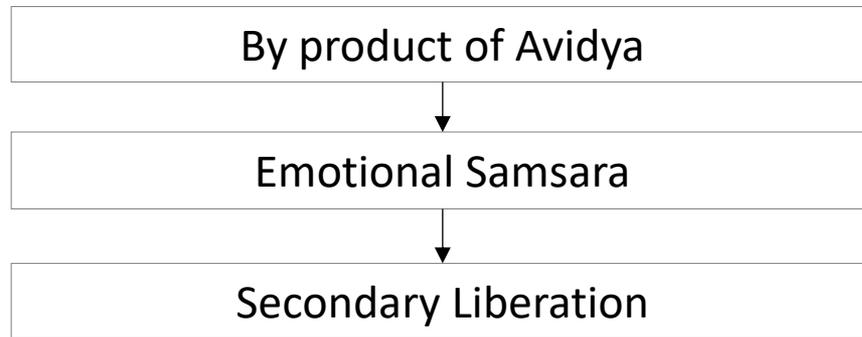
XXXIV) Bandhana Rahitaha :

- **Primary bondage = Intellectual not emotional**

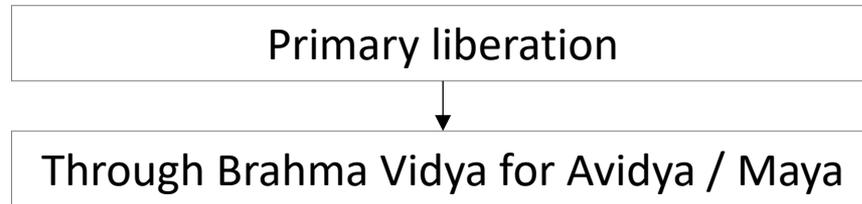
XXXV)



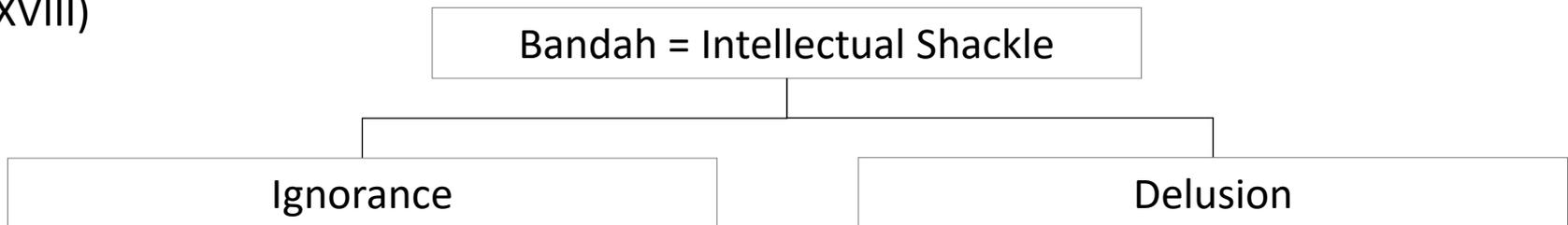
XXXVI)



XXXVII)



XXXVIII)



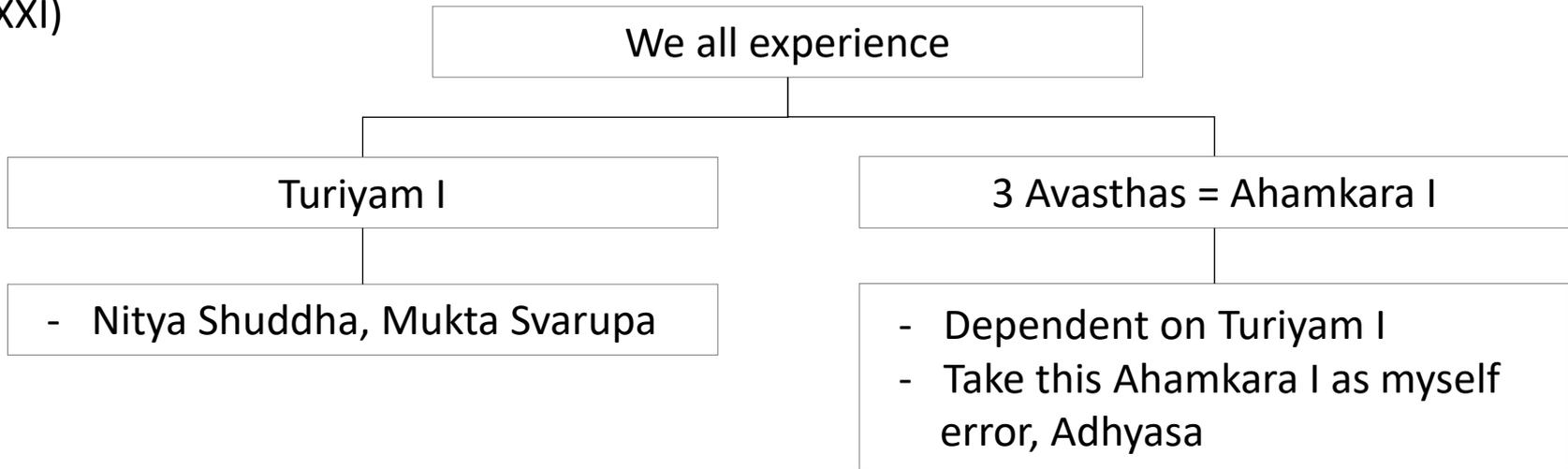
XXXIX) Jivas are already free

- Prakrti Nirmala Svabava Shuddah
- Naturally pure
- Therefore, everybody is enlightened, ever free.

XXXX) Sitting in Meditation and working for Moksha is wrong direction.

- Only claiming of Paramartika Svarupa of Turiyam is required.

XXXXI)

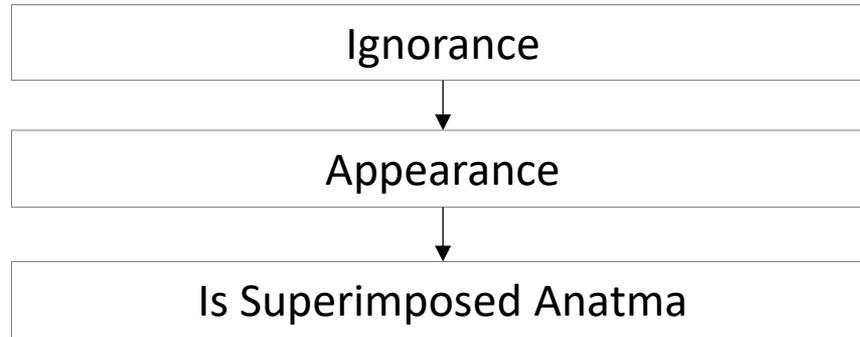


XXXXII) Atma by nature is Asangaha, free from ignorance, Avidya.

XXXXIII) Gita Bashyam – Chapter 13 :

- Ignorance belongs to Turiya Atma or Ahamkara Jiva?
- If Avidya belongs to Turiya Atma, it will be Nitya, No Jnanam can liberate you.

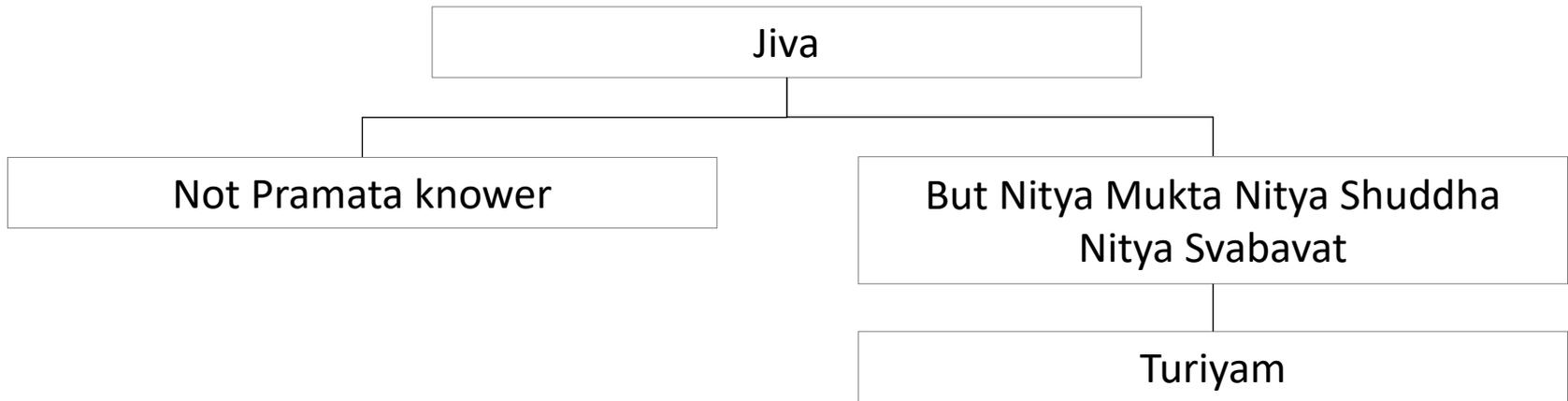
XXXXIV)



- Location of ignorance = Anirvachaniam

XXXXV) Thatha Mukta – Ever illumined, liberated

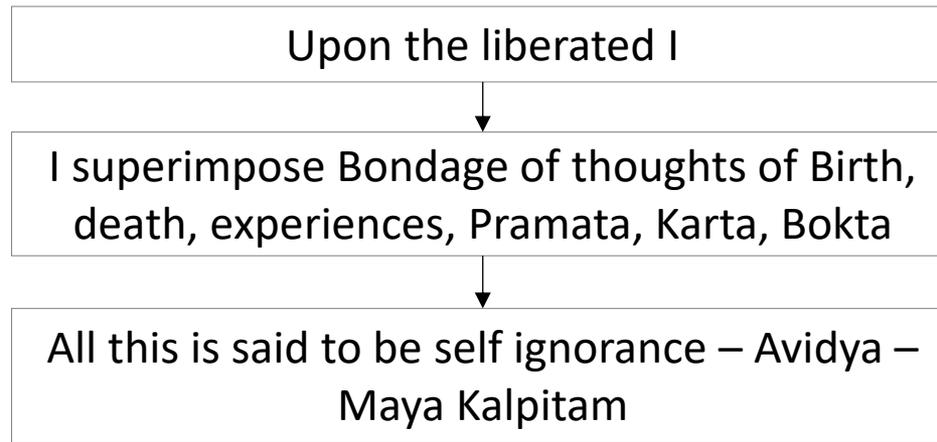
- Nitya, Shuddha, Mukta Svabava Jiva.



- **Ever pure, enlightened, liberated by his very nature.**

- Drop self ignorance and become free.

XXXXVI)



XXXXVII) Ignorance here is Moola Avidya, ignorance of my higher nature Turiyam (Not as Ahamkara – Waker, Dreamer, Sleeper).

XXXXVIII) Superimposition are on ever liberated, free, Turiyam I.

- This is called notion of Bondage which Upanishad removes.

XXXXIX) Upon – ever enlightened I, ever illumined I, ever liberated I, there is experience of self ignorance.

- Very subtle topic, highest in Vedanta.

XXXXX) Know what is self ignorance, Moola Avidya, Maya and attain Moksha.

XXXXXI) 2nd line :

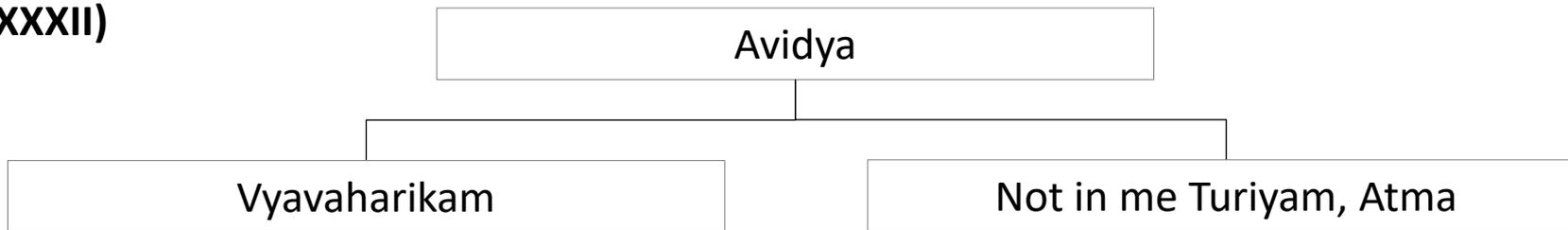
- Ignorance can't be counted as 2nd thing independently existing like Turiyam.

- **Ignorance is Mithya, Vyavaharikam, dependent on Paramartika Turiyam, illuminator.**

Revision :

Chapter 4 – Karika No. 98 – Bashyam :

XXXXXII)



XXXXXIII) Adu Budaha, Muktaha, Nitya Shuddha, Svabava

XXXXXIV) To explain Samsara, we always introduce Avaranam Maya – Avidya in Vedanta.

XXXXXV) Based on that, we talk of duality and Samsara problem in Vedanta.

- We introduce Maya, Avidya, and other schools object to our statement.

XXXXXVI) If you accept ignorance, Avidya, as real, then Advaitam is gone.

XXXXXVII) Vedanta asserts nondual Vastu Turiyam, Brahman, Atma.

XXXXXVIII) How do you introduce 2nd thing Avidya, Maya in Advaitam?

Purva Pakshi :

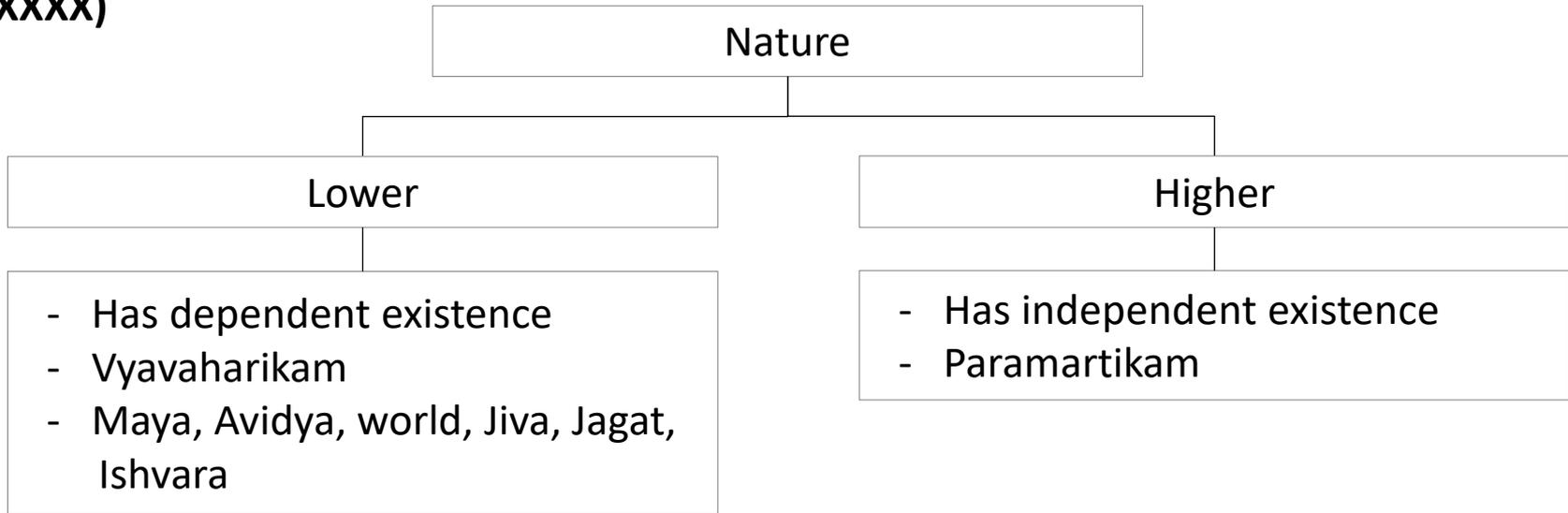
Question :

- Will it not bring duality.
- Sankhya / Yoga / Nyaya / Veiseshika / Vedanta / Purva Mimamsa – all ask this question.

Answer in Karika No. 98 :

XXXXXIX) We don't count Maya, Avidya, waker, dreamer, sleeper as 2nd entity because it does not have independent existence of its own.

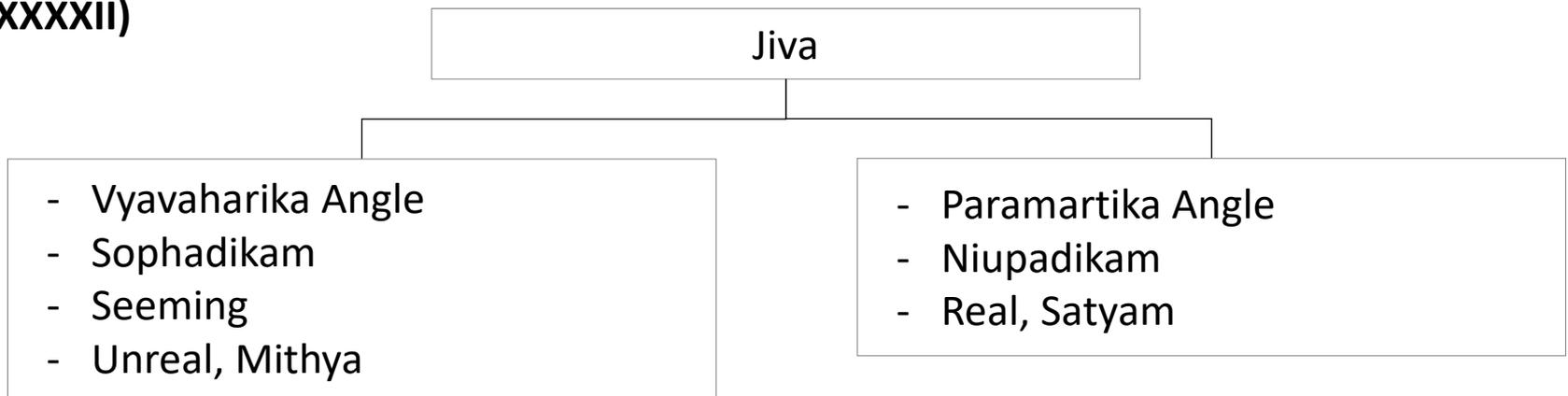
XXXXXX)



XXXXXXI) Karika No. 97 + 98 :

- Avaranam, Avidya, Maya, ignorance
- Not counted as No. 2
- When woken up from spiritual sleep, you discover Turiyam as the only reality in the world.
- Maya, world, becomes secondary.
- This is attainment of Moksha, Etad Vaitatu.

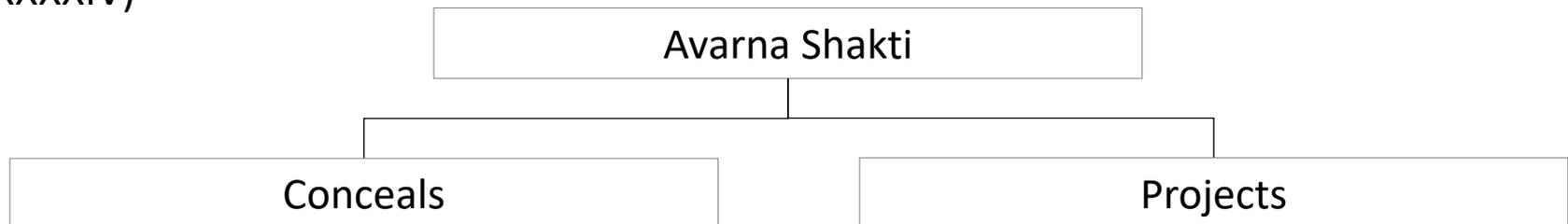
XXXXXXII)



XXXXXXIII)



XXXXXXIV)

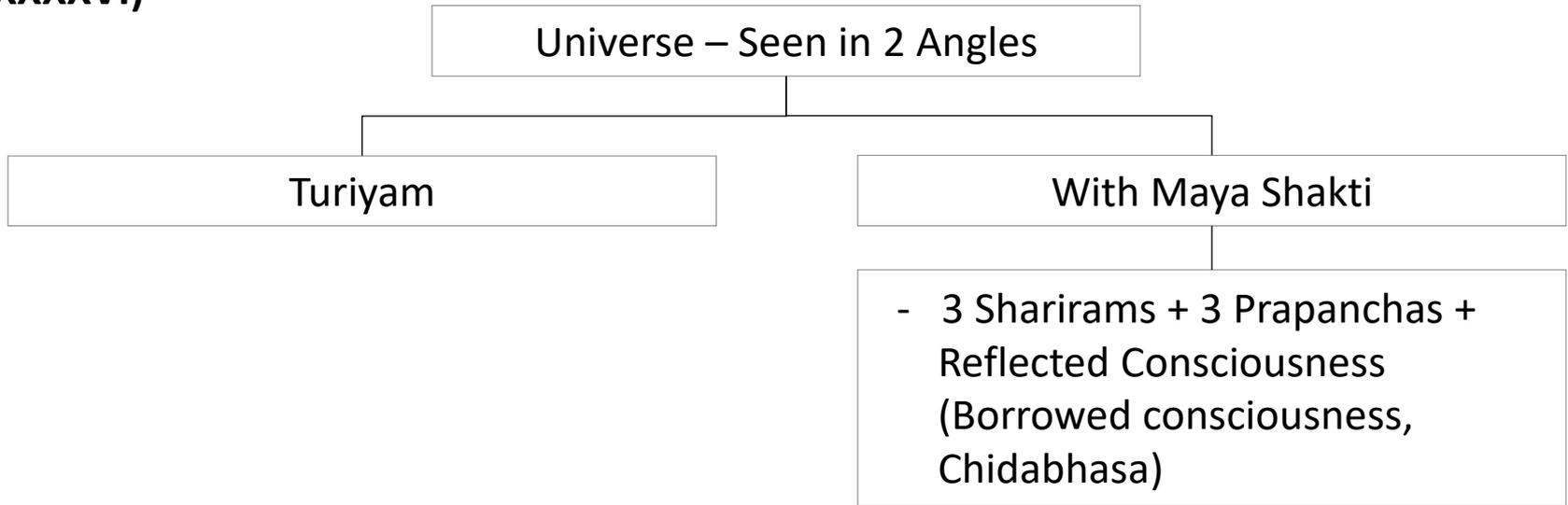


- Affects Ajnani Pramata.

XXXXXXV) Pramata = Anatma + Borrowed consciousness

= Ahamkara

XXXXXXVI)



XXXXXXVII) Sharira Trayam + Chidabhasa = Pramata Jiva

- Prapancha Trayam + Chidabhasa = Ishvara.

XXXXXXVIII) Pramata = Vyavaharikam, Mithya

- **Vyavaharika Pramata is affected by Vyavaharika Avarna Shakti**
- Thereafter, Samsara problems start.

XXXXXXIX) As far as Atma is concerned, Avidya and its effects are not there in Atma.

- Turiya Atma is ever free.

XXXXXXX) Pramata = Ignorant, has misconception.

- **Pramata Ahamkara does not know its real, intrinsic nature is Turiyam Brahma, Paramartika Satyam.**

XXXXXXXXXI) Pramata = Knower, Ahamkara is affected by Avarana Shakti of Avidya

XXXXXXXXXII) Pramata = Ignorant, has misconception.

- **Pramata Ahamkara does not know its real, intrinsic nature is Turiyam Brahma, Paramartika Satyam.**

XXXXXXXXXIII) Pramata alone affected by Avarana Shakti

- Pramata has ignorance.
- Pramata alone studies Vedanta, removes self ignorance.

XXXXXXXXXIV) Atma by itself, self effulgent, self illumined, never knower, need not become a knower of the Universe – Jiva – Jagat – Ishvara.

- That is Paramartika Satyam, absolute nature, Turiyam, Mantra 7.

XXXXXXXXXV) Knower status is required only to remove ignorance, Agrahanam.

XXXXXXXXXVI) How come in Upanishads, there are occasions when Atma is called knower, experiencer in Advaitam?

XXXXXXXXVII) Brihadaranyaka Upanishad : Chapter 3 – 4th section – Ushashtha Bramanam

स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्,
असौ गौः, असावश्व इति,
एवमेवैतद्व्यपदिष्टं भवति;
यदेव साकशादपरोकशाद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति;
एष त आत्मा सर्वान्तरः;
कतमो याज्ञवल्क्य सर्वान्तरः?

न दृष्टेर्द्रष्टारं पश्येः,
न श्रुतेः श्रोतारं शृणुयात्,
न मतेर्मन्तारं मन्वीथाः,
न विज्ञातेर्विज्ञातारं विजानीयाः ।

एष त आत्मा सर्वान्तरः, अतोऽन्यदार्तं ।
ततो होषस्तश्चाक्रायण उपरराम ॥ २ ॥

sa hovācoṣastaścākrāyaṇaḥ, yathā vibrūyāt,
asau gauḥ, asāvaśva iti,
evamevaitadvyapadiṣṭaṃ bhavati;
yadeva sākśādaparokśādbrahma,
ya ātmā sarvāntaraḥ, taṃ me vyācakśveti;
eṣa ta ātmā sarvāntaraḥ;
katamo yājñavalkya sarvāntaraḥ ?

na dr̥ṣṭerdraṣṭāraṃ paśyeḥ,
na śruteḥ śrotāraṃ śṛṇuyāt,
na matermantāraṃ manvīthāḥ,
na vijñātervijñātāraṃ vijānīyāḥ ।

eṣa ta ātmā sarvāntaraḥ, ato'nyadārtam ।
tato hoṣastascākrāyaṇa upararāma || 2 ||

Uṣasta, the son of Cakra, said, ‘You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.’ Thereupon Uṣasta, the son of Cakra, kept silent. [3 - 4 - 2]

- Atma = Drishter, Drishta, Sruter, Srota, Manter, Mantah, Vijnyate, Vijnyata
- Big commentary by Shankara.
- Atma = Knower, seer, thinker.

XXXXXXXXVIII) Also Brihadaranyaka Upanishad – Chapter 3 – Section 8 – Akshara Bramanam

तद्वा एतदक्षरं गार्ग्यद्रष्टं

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]

- Adrishter – Drishta
- Asruter – Srotra
- Amater – Manta
- Avignyate – Vignyata
- Chaitanyam = Brihadaranyaka = Knower

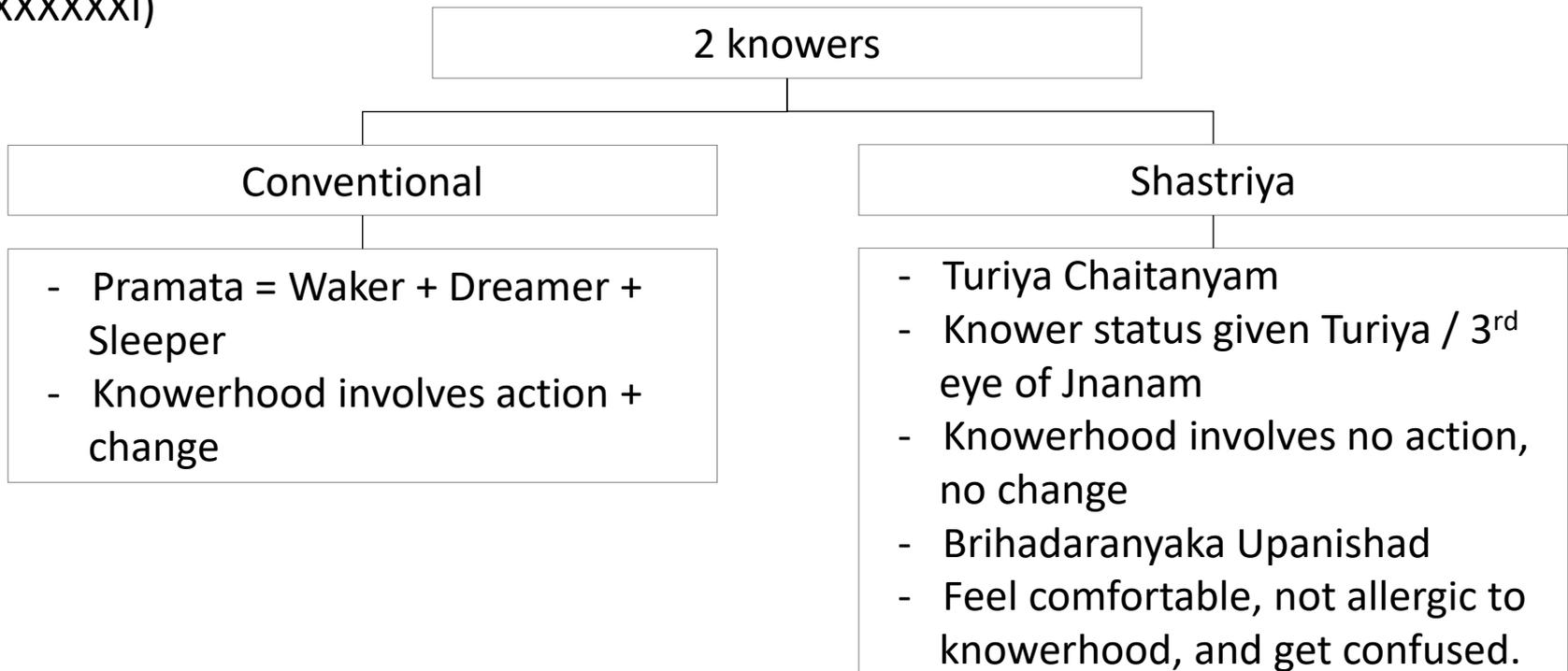
XXXXXXXXIX) Can Atma be said to be a knower or not?

- This is liberation Mantra of Mandukya Upanishad.

XXXXXXXXXX) Vedanta gives you 2nd birth to Atma.

- Your Svarupa.

XXXXXXXXXXI)

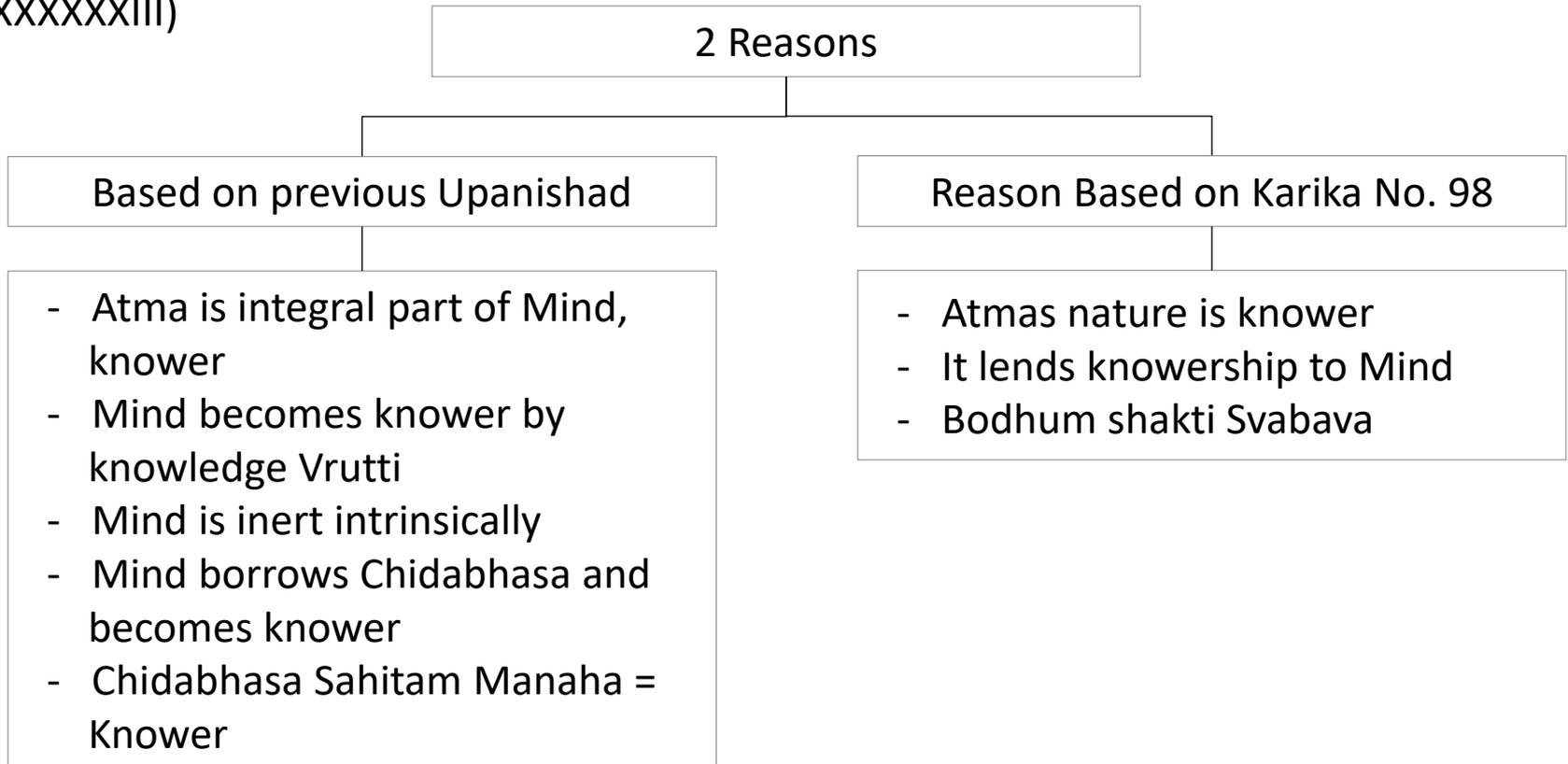


XXXXXXXXXII) How Atma is experienter?

- Comfortably receive words of Upanishad, no jerks in the intellect.

Atma	Pramata
<ul style="list-style-type: none">- Nirvikara Jnanata- Knower status attributed to Atma without including action	<ul style="list-style-type: none">- Savikara Jnanata

XXXXXXXXXIII)



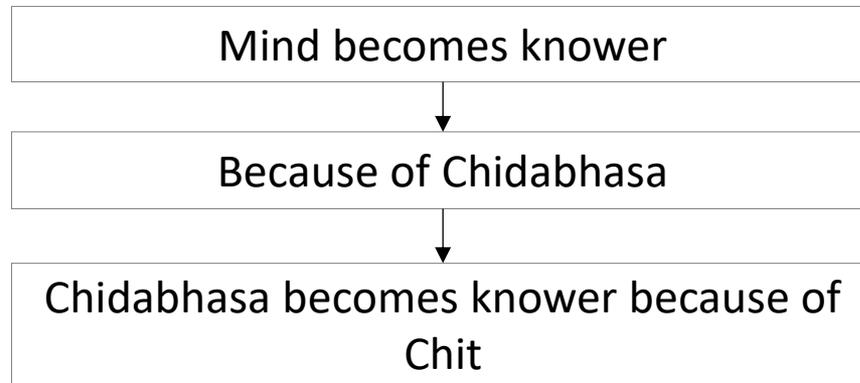
XXXXXXXXXV) Mind + Chidabhasa = Knower, most satisfying

- How can there be Reflected Consciousness without Original Consciousness.
- **Only Reflected Consciousness without original face, no reflection.**
- Only Mind without Chit no reflection, Mind becomes inert.

XXXXXXXXXVI) a) There is no distance between Chit, Chidabhasa, Mind.

- All 3 in one Locus.

b)



- No distance amongst 3 of them.
- Where mind is, Chidabhasa is, Chit is.
- Knower is not one entity but 3 components in knower.

- **Knowerhood includes 3**

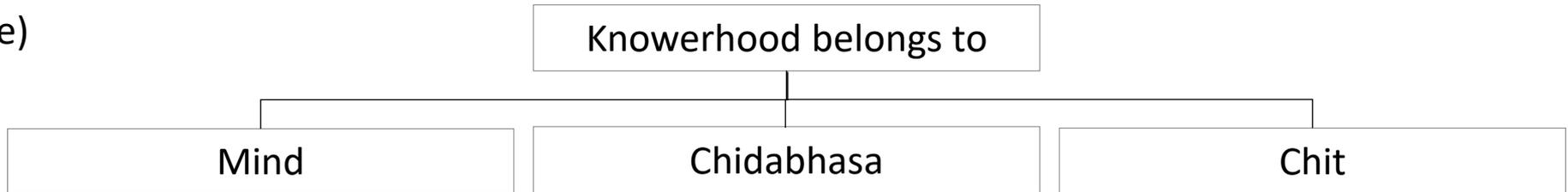
c) Status of knower should be distributed to all 3.

- Can't give to only one.
- Then it will be incomplete, inaccurate.

d) Knowerhood credit should go to Atma also.

- Atma alone makes mind sentient.
- Existence of Chidabhasa is because of Atma.

e)

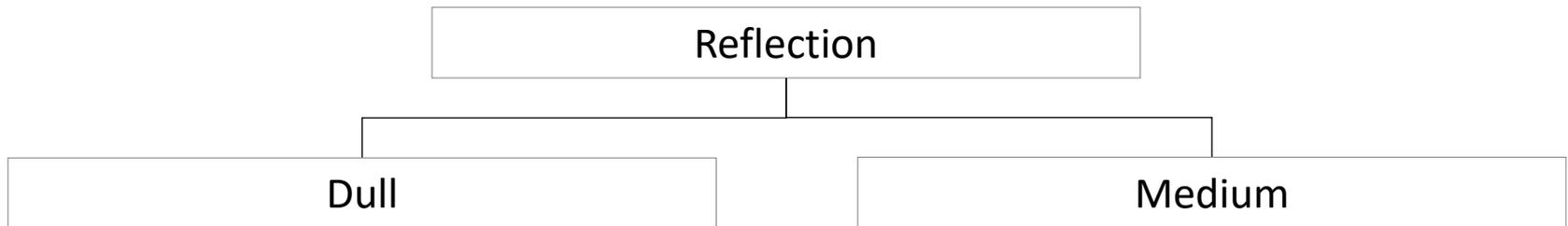


- None can have independent knowerhood status.

XXXXXXXXVII) Additional note :

a) When Mind / Chidabhasa enjoys knowerhood status, they undergo Vrutti Parinama, Change.

b) Reflection changes in keeping with Reflected Medium.



c) Chidabhasa has gradation

- Somedays I am dull, bright, tired.

d) Knowerhood is shared by Nirvikara Atma by its mere presence.

- Scriptures attribute knowerhood status to Atma without change / action.
- Nirvikara Drishta.

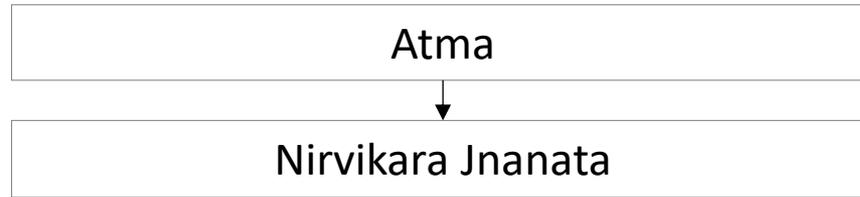
XXXXXXXXVIII) How can Atma have knowerhood status without change, action?

- **Atma knower only cojointly with Chidabhasa + mind.**

XXXXXXXXIX)

Mind	Chidabhasa
Savikara Jnanata	Savikara Jnanata

XXXXXXXXX)



- All 3 Jnanatas only in association with other 2.
- If anyone dismantled, none can be called Jnyata.
- Dismantled mind = Inert
- Dismantled Chidabhasa = Can't exist
- Dismantled Atma can't have knowerhood.

XXXXXXXXXI) Atma is Nirvikara, Nishkriya

- Atma shares knowerhood with other 2 without undergoing change.
- Sannidhi Matrena Jnayata.
- That status is called Sakshi.

XXXXXXXXXII) Sakshi invented only to give joint knowerhood status to Atma.

- Also to give changeless knowerhood status to Atma, not independently.
- Co-jointly with Mind + Chidabhasa, Chit gets knowerhood status.

XXXXXXXXXXIII) This is discussed in Gita Bashyam (600 talks) by Shankara.

- This is answer no. 1.

XXXXXXXXXXIV) 2nd answer :

- Mind + Chidabhasa get knowerhood only because of blessing of Atma.
- Mind because of Chidabhasa.
- Chidabhasa because of Chit.
- Chidabhasa is blessing given by Atma.
- Atma, by mere presence gives reflection to mind when it wakes up, Vikara starts as per Prarabdha Karma.

XXXXXXXXXXV) In Atmas presence, reflection is formed in the subtle matter – Mind.

- Inert mind gets knowerhood status only because of Atmas blessing.

XXXXXXXXXXVI) If Atma should bless Mind with knowerhood, Atma should have knowerhood, consciousness in potential form (As in sleep).

XXXXXXXXXXVII) Vyavaharikaly, Atma can donate knowerhood, has Bodhana Shakti Svabava.

- Ability to donate knowerhood to Mind.
- Ability, knowerhood is called Bodhana Shakti.
- From that angle only, Atma is said to be knower, giver of knower status to the Mind.

XXXXXXXXXXVIII) 2nd Answer :

- We say Atmas nature is knowership.

XXXXXXXXXXIX) Nayakaha (Swaminaha) :

- a) Atma = Leader, master, it knows.
- b) Atma is master, leader of knowerhood, consciousness.
- c) Only entity in the Universe with this ability, nature of God.
 - It can donate to the Mind Consciousness for Karma Phala exhaustion.

d) Bodhum Samarthaha :

- Capable of knowing, having power of knower, Bodhena Svabava.
- Endowed with knowing power.

XXXXXXXXXXX) It need not disturb Upadesa Sahasri – Shankara conveys :

- **All verbs need not convey action.**

a) General Rule :

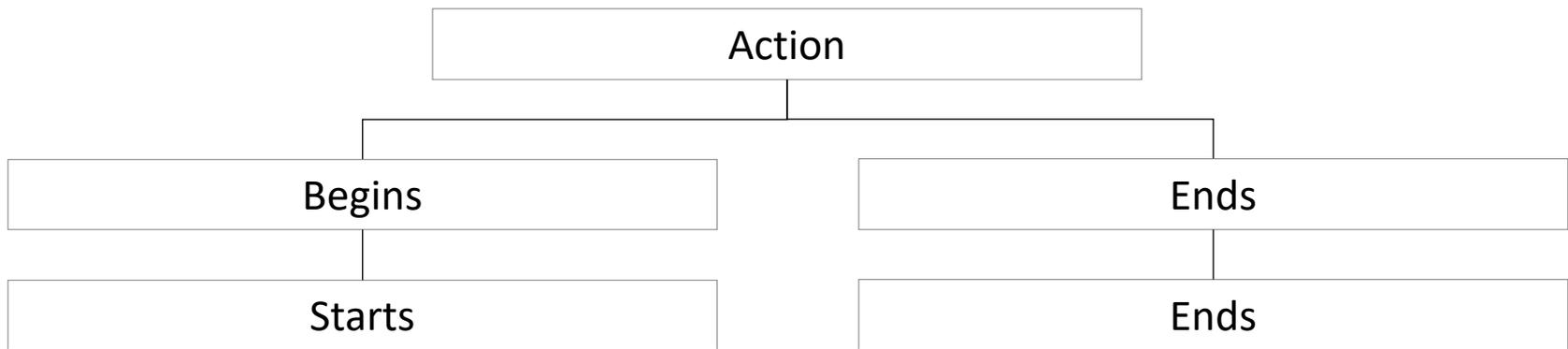
- Verbs convey action.

b) Has exception :

- Sun – fire illumines, burns.
- Nature, not action.
- Illumines = Verb, not action of Sun, Svabava.

c) Action :

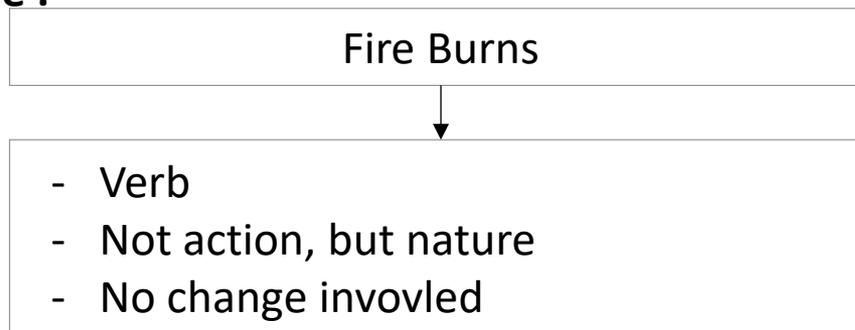
- Has beginning and end.
- Sun's nature of illumining has no beginning or end.



XXXXXXXXXXI) Example :

- Sun illumines, does not start illumining in the morning and end at night.
- Sun is made of light itself.
- Illumination not job of Sun.
- Illumination refers to nature of illumination not action of illumination.
- Since it refers to nature it does not involve change.
- Action alone involves change.

XXXXXXXXXXII) Example :



XXXXXXXXXXIII) Exists is a verb, which does not reveal action.

- Shines, illumines, burns, exists, stands.
- Verbs don't confirm action, change.

XXXXXXXXXXIV) Atma Janati, you can say.

- Jnanam – knowing, not action of Atma but very nature of Atma.
- Chaitanya Svarupa.

XXXXXXXXXXV) I exist, I am conscious

- Existence, consciousness not a job done by me.
- Its my very nature which I lend to the Mind.

- **Atma is experiencing, knows because it gives experiencerhood, knowerhood to the Mind.**

- Technical topic is now completed.

1206) Chapter 3 - Karika No. 99 :

I) Karika No. 98 :

- Knowerhood used for Atma in a figurative sense.

II) Pramata – can be literally said to be knower.

III) Anandagiri writes brilliant notes for Mandukya and Brihadaranyaka Upanishad Bashyam of Shankara.

IV) In the case of Pramata can use knower status literally.

V) Why Atma can't be liberally knower like Pramata?

VI) Answer No. 1 : Karika No. 98

- Atma = If knower, action, change, will make it Savikaram, Anityam.
- Atma can't be knower because it can't undergo change.

VII) Answer No. 2 :

- To be a knower there must be something real to be known.
- Knower presupposes known.

a) Atma can't be knower of itself.

- Atma can't be both subject and object.

b) One part of Atma can't know another Part, Atma has no parts.

Example :

- My eyes see my hand
- 2 parts.

VIII) a) Consciousness is nature of a wise person

b) Light of sun and Sun not 2 different things.

- Light is the nature of Sun.

IX) Consciousness is Nature of Jnani like light of Sun.

- Na Kramate – Does not come in contact Dharmeshu, Vishaya, Another object, Anatma.

X) Atma never contacts Anatma.

- Only false Anatma exists.

Revision : Bashyam – Karika No. 99

XI) Atma is always alone because Anatma is Mithya.

- No 2nd thing really exists, Atma is Asangaha.

XII) Karika No. 98 :

a) Atma is free from Avidya, Avaranam because both are Mithya.

- As good as non-existent
- Can't influence Atma.

b) Avarna Shakti can influence, affect Pramata only, not Atma, Pramata only, not Turiyam.

c) Atma not affected by ignorance, Mithya.

- Neither ignorance nor Prapancha can affect Paramarthika Asanga Atma.

d) I am eternal awareness, changeless Nirvikara awareness, partless awareness, Nirguna awareness.

e) Atma need not attain knowledge to remove ignorance.

XIII) Karika No. 99 :

Question :

- Atma is figurative, seeming knower.
- Why not real knower?

XIV) Karika No. 99 :

- Gives answer

a) Really speaking Atma can't be called knower.

- **There has to be a 2nd thing – known should exist.**

b) Since no real 2nd thing, Atma not a knower.

c) 2nd thing is Mithya

- Hence Atmas knowerhood will be Mithya = Figurative expression.

d) Real knowerhood not possible.

Example :

- Wise person.

e) Consciousness of wise person does not come in contact with any real object (Asanga)

f) Jnanam Vishayantareshu Dharmeshu Na Kramat :

- Consciousness doesn't come in contact with Anatma, object because they are not there.

g) Wise man identifies with only all pervading consciousness alone.

- Wise mans body limited, consciousness all pervading.

h) Santana Vetaha :

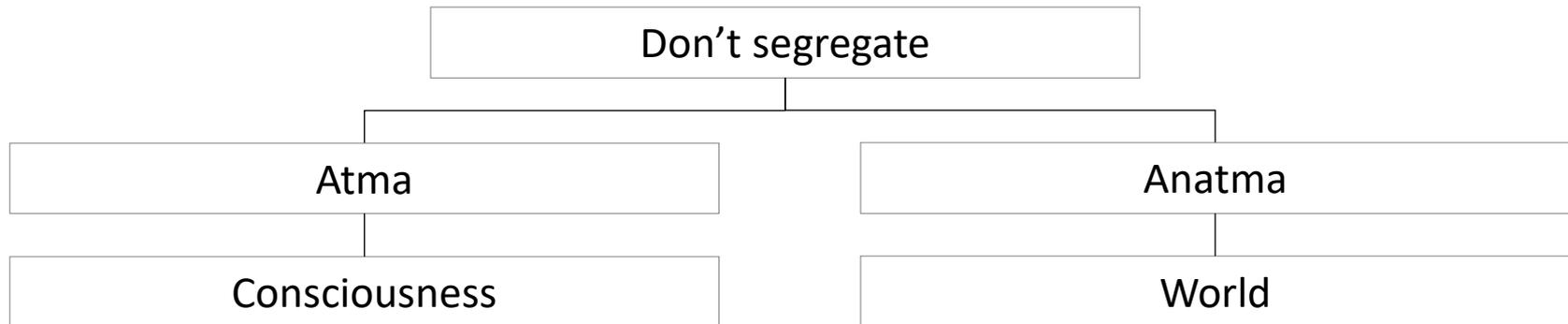
- All pervading one.

i) Nirantarasya :

- Continuous one, without a gap.

- **Atma is continuously all pervading like Akasha.**
- **Does not contact any object because real objects are not there..**
- Central message of Mandukya Upanishad.

XV) Ignorant thinks that my consciousness is related to the world.



- Mix up the two – Adhyasa.

XVI) Mind goes out, comes in contact and illumines objects.

XVII) Ignorant accept duality, that there is a real world of objects + beings

- **Wise person understands world is Mithya.**

XVIII) In sleep, I am Turiyam Brahman clearly understood by Jnani, I am in my intrinsic nature.

XIX) Na Kramante Artha Arthesu :

- For ignorant also consciousness does not contact the world.
- That is the nature of Turiyam, Asangatvam.

XX) In the case of all Atma, one all pervading consciousness alone exists.

XXI) Asanga Chaitanyam, reality, no 2nd thing, hence Atma does not contact another real 2nd thing.

XXII) This explains nature of Turiyam as :

- Advaitam, Shantam, Shivam.

XXIII) Advaitam because Asangam

- It alone is, spiritual, consciousness, existence principle.

XXIV) Taihi :

- Consciousness is like all pervading space.
- This is the central message of entire Upanishad.

XXV) Jnanis consciousness is all pervading and he identifies with it as the self not the body and mind.

XXVI) Jnani and his consciousness are one and the same.

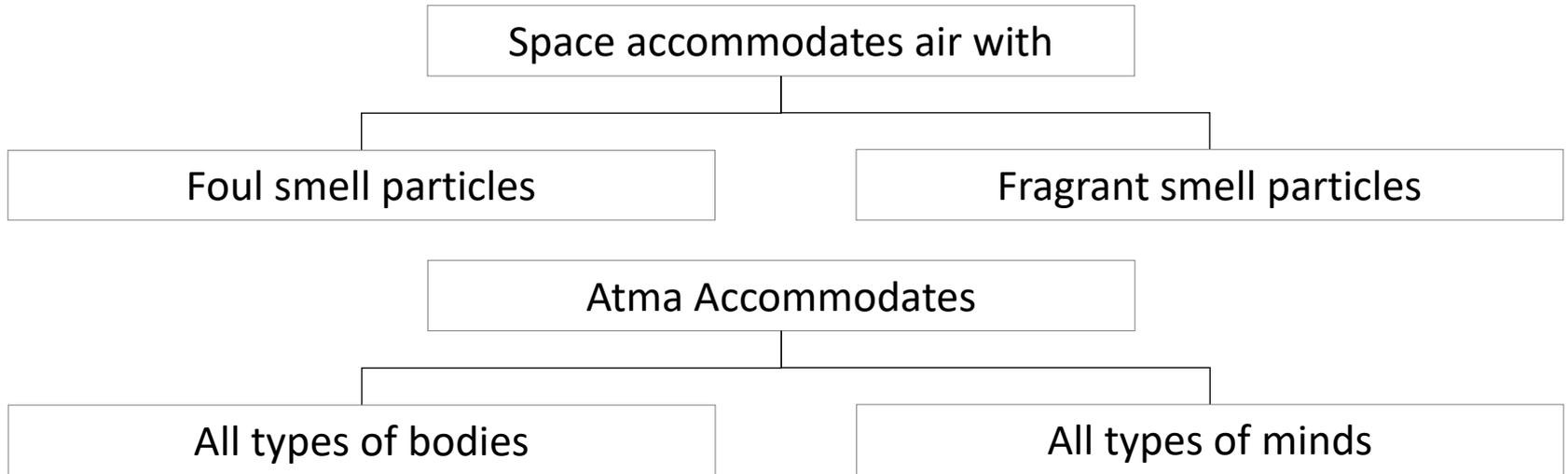
XXVII) Jnani and Consciousness not different.

- Consciousness is non different from a wise person.

XXVIII) In the same way are all Jivas.

XXIX) Asangam :

- Unconnected, untainted, uncontaminated.



- Asangatva Dhyanam is most important in Nididhyasanam.
- Otherwise, we take mental problems as our problems.
- Senior students also worried about mental problems.
- Thoughts will come to Jnani and Ajnani as per Prarabda Vasanas.
- Jnani knows how to differentiate self and the thoughts.
- For Vyavaharika, transaction purpose, can refine mind.
- Don't take thought impurities as my impurities.
- Chaitanyams impurities.
- In Sleep, I alone exist without the Mind.

XXX) Agrahyam :

- Space and consciousness can't be grasped by hands or any instrument.
- They are not physical.

XXXI) Ashana – Pipasa Ateetam :

Brihadaranyaka Upanishad : Chapter 3 – 5th Section Kahola Brahmanam

- Samsara = Ocean



- Like ocean affected by 6 waves, Jiva Atma, Turiya Chaitanyam constantly affected by 6 worries, Oormies, problems.

XXXII)

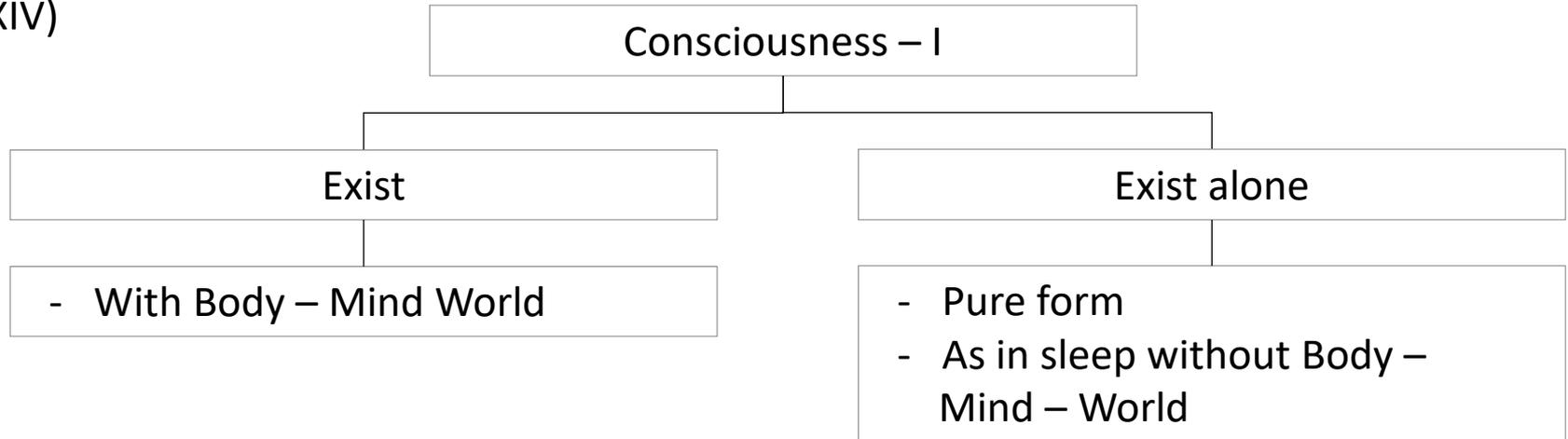
Pranamaya Kosha	Manomaya Kosha	Annamaya Kosha
- Hunger - Thirst	- Moha = Delusion - Shoke = Worry, Grief	- Jara = Old Age - Mrityu = Death

- All 6 Lashes a Jiva – continuously. s

XXXIII) Drishta = Atma = Jivatma

- Viparilopaha – Destruction
- Vidyate – Consciousness of a Jiva has no end, never perishes.

XXXIV)



XXXV) Jnani is aware of both the conditions and holds on to pure consciousness as his intrinsic Svarupa.

XXXVI) Advaitam and Yogachara Buddhism have lot of similarities.

a) Both Agree :

Observed World	Observer
- Mithya	- Consciousness - Satyam

b) Differences :

Advaitam	Kshanika Vigyani
- Nature of Consciousness is eternal, Nityam	- Momentary consciousness - No permanent consciousness

c) Every moment consciousness dies and new consciousness is born.

- There is a flow of momentary consciousness like a flame or Ganga River.

XXXVII) What type of Consciousness Veda talks about?

- **Triputi Rahita Consciousness Chaitanyam.**

XXXVIII) Jnanatru, Jneyam, Jnanam, Triputi division is not there in Turiyam.

- In Turiyam, Triputi in potential condition.
- Bheda Rahitam, Paramartika Tattvam, absolute reality.

XXXIX) Similarities :

a) Bahya Artha Nirakaranam :

- Falsification of external world.
- Jagan Mithyatvam

b) Jnana Matra Kalpana :

- Consciousness alone is real.

c) Both these two conclusions close to nondual consciousness talked by Advaitin

XXXX) What is the difference?

- Our nondual consciousness permanent, Paramartikam.
- There non dual consciousness, flickering, momentary consciousness, Kshanika Vigyanam, plurality of consciousness.

XXXXI) Eternal Consciousness = Paramartika Tattvam only in Vedanta Pramanam

तयिनः बुद्धस्य ज्ञानं हि धर्मेषु न क्रमते ।
सर्वे धर्माः तथा (भवन्ति) । एतत् ज्ञानं बुद्धेन
न भाषितम् ॥

tāyinaḥ buddhasya jñānam hi dharmeṣu na kramate ।
sarve dharmāḥ tathā (bhavanti) । etat jñānam buddhena
na bhāṣitam ॥

Consciousness of the adorable, wise (Person) does not contact objects at all (and therefore it cannot be the knower of Anatma objects). All Jivatmas are also in the same way (do not contact objects). This knowledge is not expressed by Buddha.

XXXXII) Jnanam = Eternal Consciousness not knowledge here.

Chapter 4 - Karika No. 100 :

XXXXIII)

Turiyam beyond 4 concepts –
4 standpoints Chatushkoti

Asti

Nasti

Asti – Nasti

Nasti Nasti

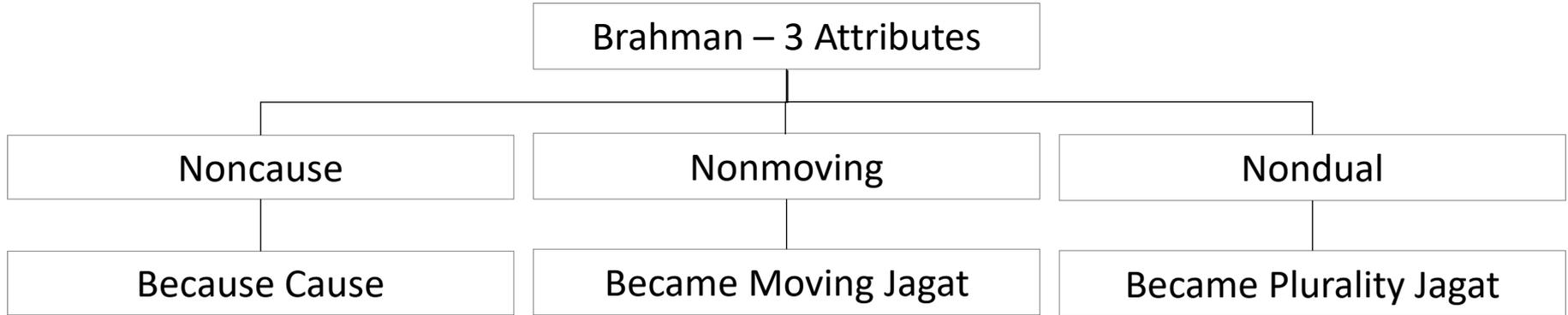
XXXXIV) Dreamer becoming waker by waking up.

- Process of waking = Claiming Aham Brahma Asmi.
- We offer Namaskara to Turiya Pada, nondual Turiyam.

• **Turiyam is Avyavaharyam.**

Shankaracharya's concluding shlokas 1 :

XXXXV) In the process of transformation, Brahman acquired 3 Attributes opposite to its nature.



XXXXVI) Brahman became Jagat Upadana Karanam

a) Noncause became cause because of transformation into the world.

b) Brahman never associated with motion, movement.

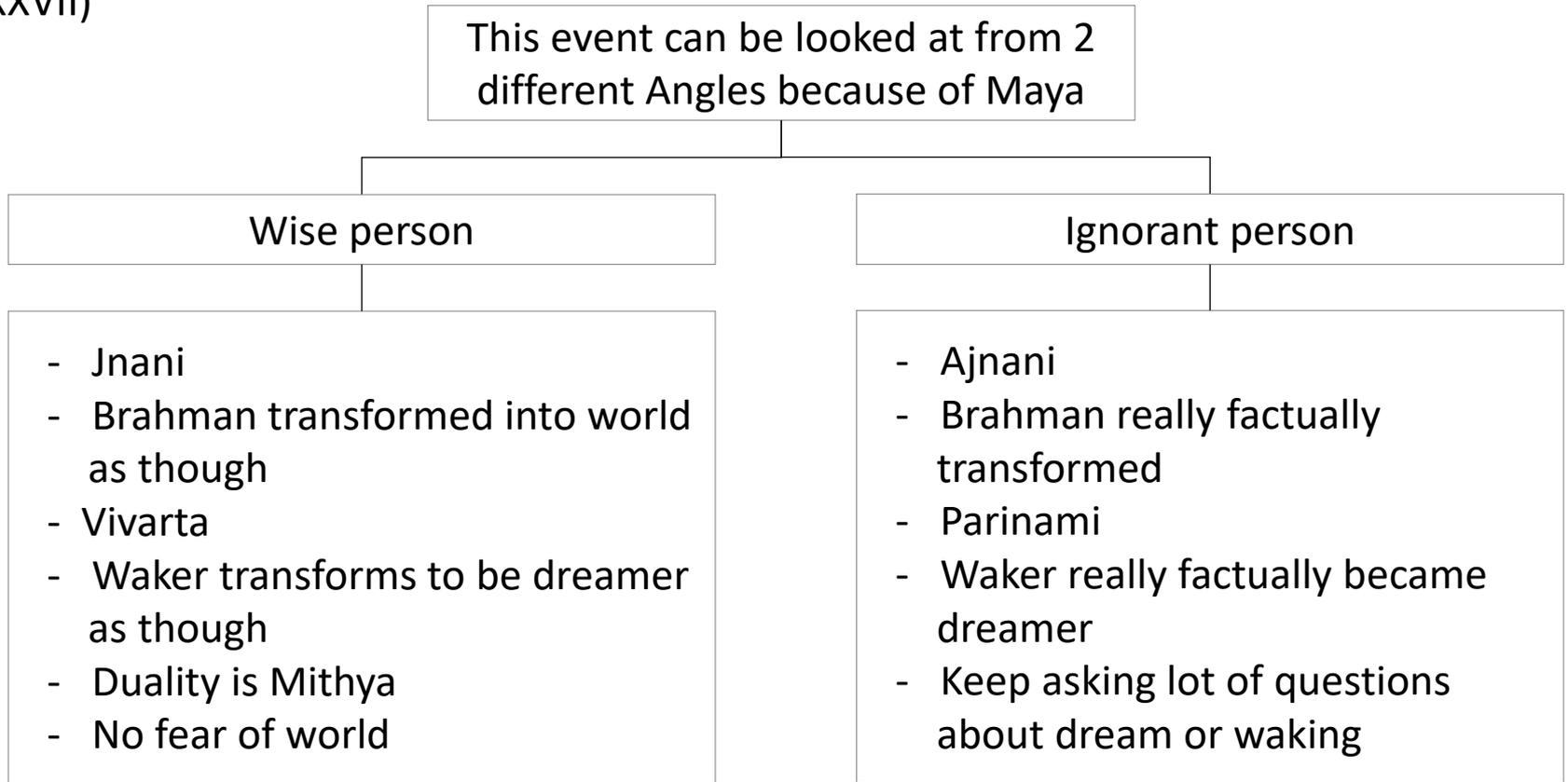
- It is beyond time, space, limitation.

c) Therefore can't move, became changing Universe because of Aishvarya Maya Sambanda.

d) Nondual Brahman became plurality of Maya Sambanda.

- Advayam became Sa Dvayam, Jagat.
- Non dual became dualistic plurality Universe.

XXXXVII)



XXXXVIII) Shankara :

- Deluded see transformation as actual not as though.

• **If actually transformed, duality, then it becomes reality, Satyam, Paramartikam.**

XXXXIX) Consequence :

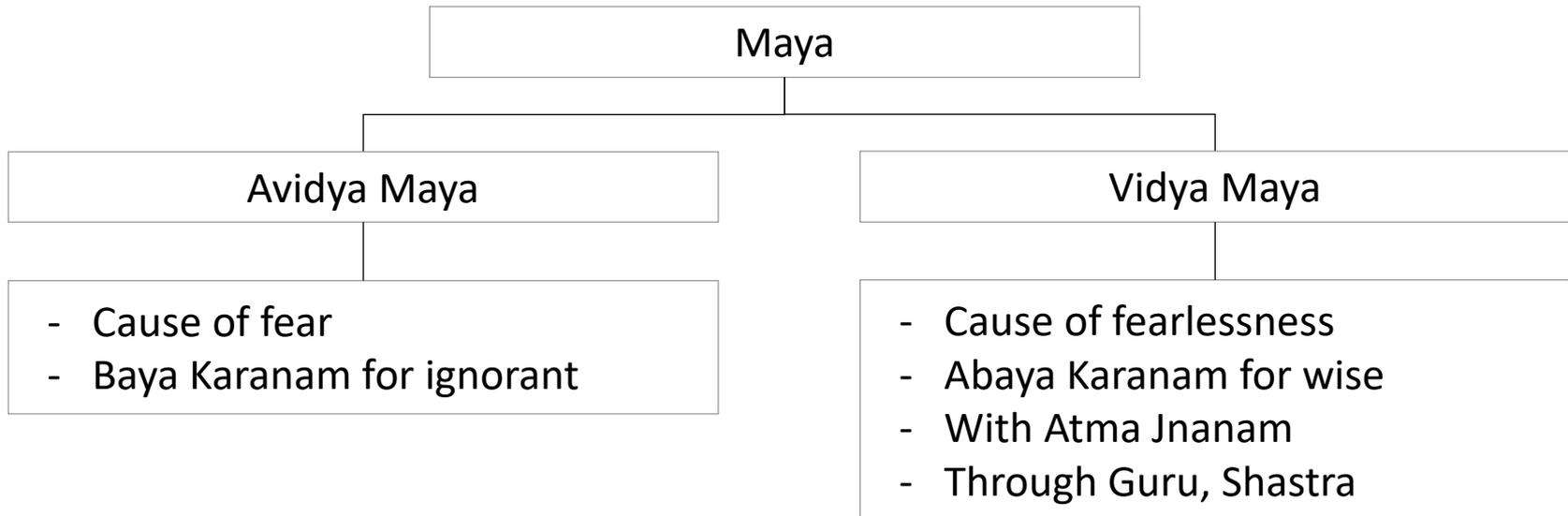
- Dualistic Brahman will become cause of fear, Bayam.

XXXXX) Rule :

- **What I experience = Reality.**
- Connect experience = Reality
- Conclude pluralistic experience = Real for deluded.
- Therefore, Bayam will come.
- Grahi – perceives

XXXXXI) How can Brahman remove fear?

- With same Maya accept Akarta, Abokta.



- To that Brahman, I offer Namaskara.

Shankaracharya's concluding shlokas 2 :

XXXXXII) Imagery :

- Jivas struggling in ocean of Samsara, infested with Sharks and crocodiles.

XXXXXIII) Endlessly attacking Jiva who is tossed up and down in endless Janmas.

XXXXXIV) Seeing them, my Guru got compassion, Karunyam, did Loka Sangraha Karma.

XXXXXV) Main definition of Samsara in 3 closing verses = Fear

- Whole world under grip of constant Bayam is Samsara.

XXXXXVI) Guru removes Bava Bayam, Samsara Bayam, repeated births – deaths.

XXXXXVII) How Guru removes fear of Samsara?

a) Nocturnal Darkness = Moola Avidya in sleep

- Sun – Surya rises – light of Sun shines on earth.
- I awaken from my spiritual ignorance – Moola Avidya to Turiya Jnanam.

b) Avidya, Kama, Karma – 3 Knots destroyed.

c) My mind full of Moha – Delusions, Andhakara, Darkness, confusions in dark mind.

- Moha = Ajnana Andhakara enveloping my mind.

d) We are all struggling in the internal ocean of the Mind (Samsara Sagara)

- Asakrut Upajana = Repeated births
- Transane – Frightening, terrible, cruel, fierce, Ghora
- Mind tosses up and down in every birth, death, Pralayam, Srishti.

e) Without Turiya Jnanam, we continue in the Samsara Sagara.

XXXXXVIII) We all got free, got 3 fold benefits of Sravanam, Mananam, Nididhyasanam.

- Received Advaita Jnanam, immortality Moksha.

XXXXXIX)

