



MANDUKYA UPANISHAD

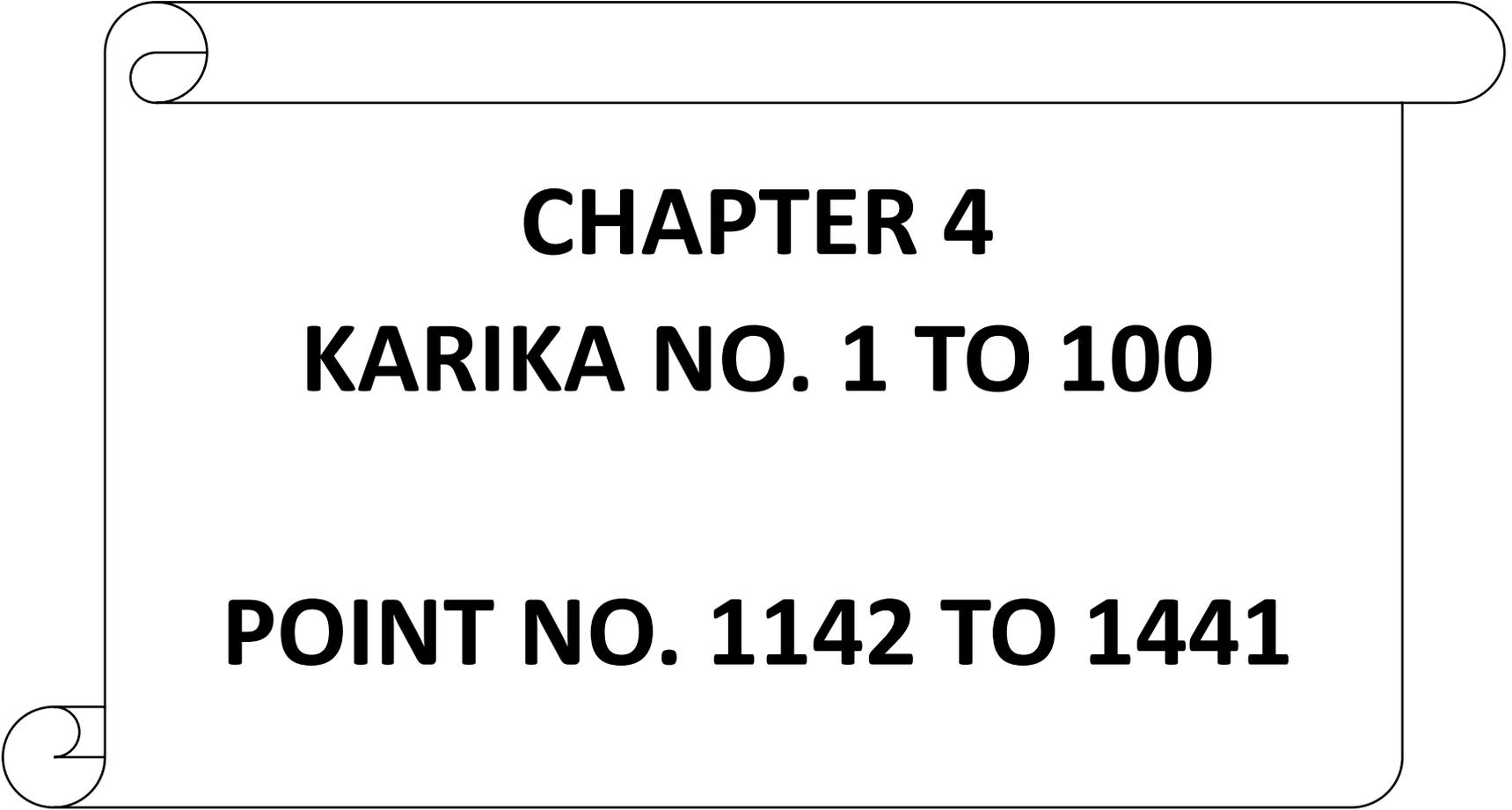
With

SHANKARABASHYAM

CHAPTER 4

ALATASHANTI PRAKARANAM

HIGHLIGHTS



CHAPTER 4

KARIKA NO. 1 TO 100

POINT NO. 1142 TO 1441

1142) Chapter 4 – Content – Introduction to verse 1

- Advaita Tattwa Jnanam which is free from Triputi, duality.

1143) Triputi is negated in Advaita Jnanam.

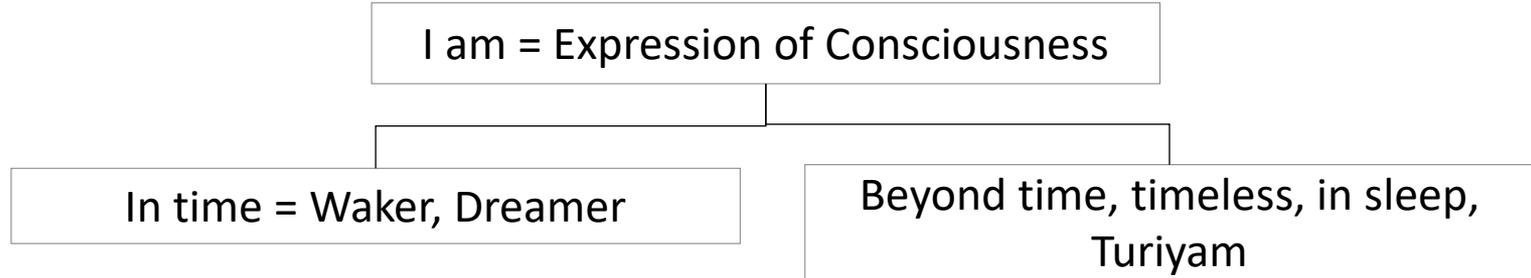
1144) Paramartha Tattvam = Jnatru Jnana, Jneya Bheda Rahitam

1145) Consciousness knows consciousness with consciousness.

- Jnanam Jnanena Jnanata Janati = Figurative.

1145) Consciousness is always self – evident.

1146)



1147) Chapter 3 – Verse 33 :

अकल्पमजं ज्ञानं ज्ञेयाभिन्नं प्रचक्षते ।

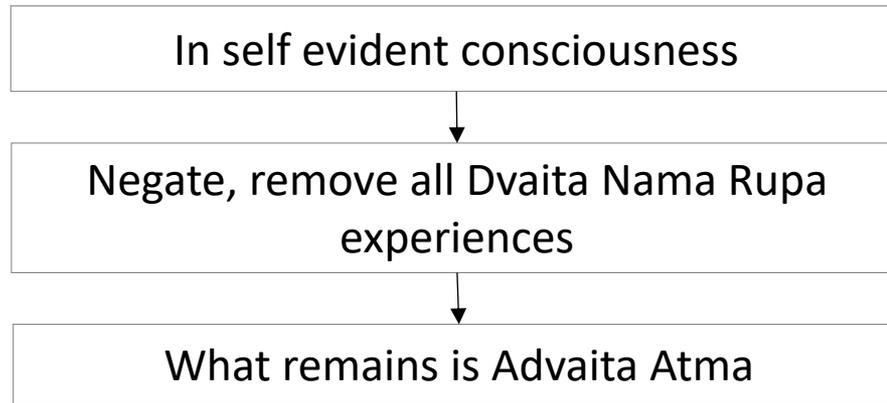
ब्रह्मज्ञेयमजं नित्यमजेनाजं विबुध्यते ॥ ३३ ॥

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]

- Ajena Ajam Vibudyate.



1148) Dvaita Nivritti = Sadhanam in Chapter 4.

1149) Chapter 3 – Karika No 33

- Only Vrutti Vyapti is there = Negation of Duality.
- No Phala Vyapti – No revelation of consciousness.

1150) In Turiya Atma, there is no 2nd thing with which I can have any connection.

1151) Advaita Jnanam, knowledge in which I become untouchable.

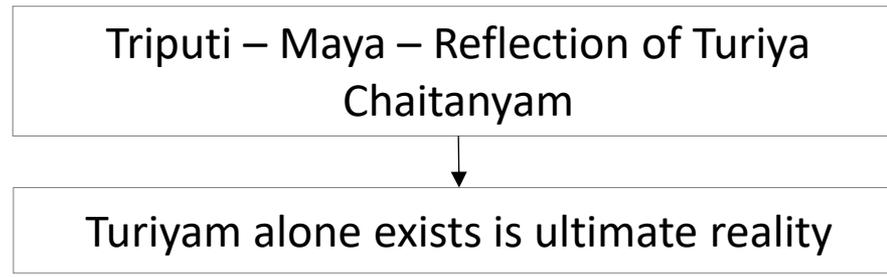
- Asparsha – that which has no connection with Anatma (Anything in the Universe).

1152) Chapter 4 - Karika No. 1 :

- Pramata, Prama, Prameyam all one Chaitanyam.

Advaita Jnanam, Sleep	Advaita Vastu, Turiyam
- Vyavaharikam	- Paramartikam
- Essentially Advaita Vastu	- Atyantika Sukham

1153)



- Sentiency reflected is waker, dreamer, sleeper – with Sharirams and Prapancha.
- Pure sentiency = Turiyam.

1154)

Vishaya Ananda	Moksha Ananda
Gita : <ul style="list-style-type: none">- Chapter 2 – Verse 14- Chapter 5 – Verse 22- Temporary Joy	<ul style="list-style-type: none">- Will never leave us- Our nature Gita : <ul style="list-style-type: none">- Chapter 9 – Verse 2

Gita :

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]

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

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

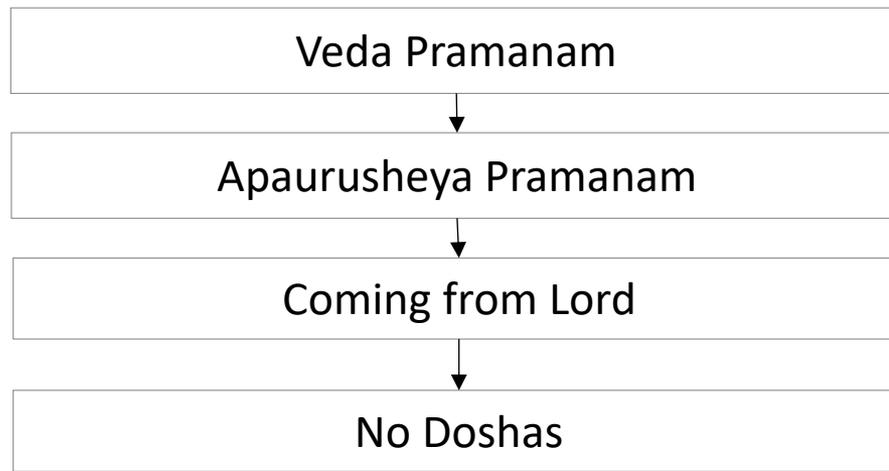
The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

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

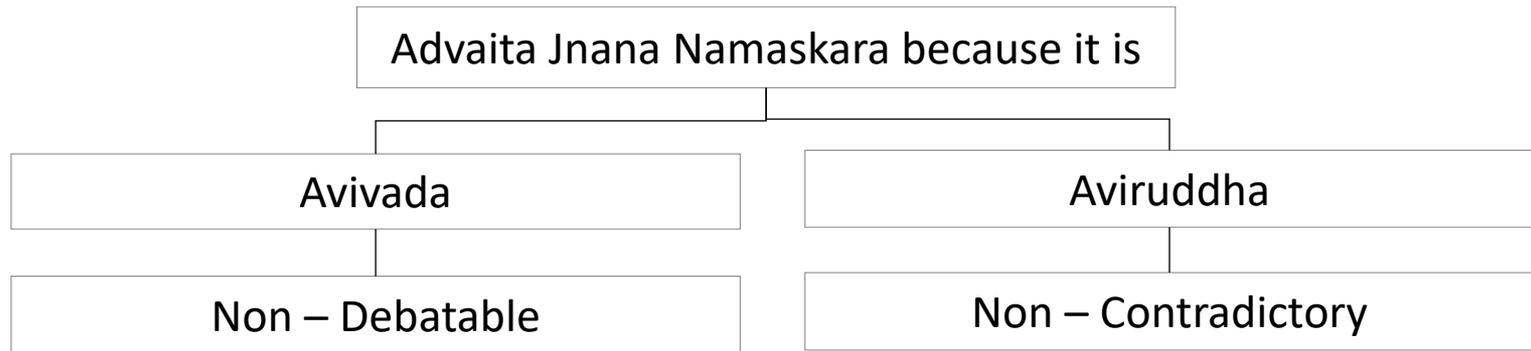
rājavidyā rājaguhyaṃ
pavitram idam uttamam |
pratyakṣāvagamaṃ dharmyaṃ
susukhaṃ kartum avyayam || 9-2 ||

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

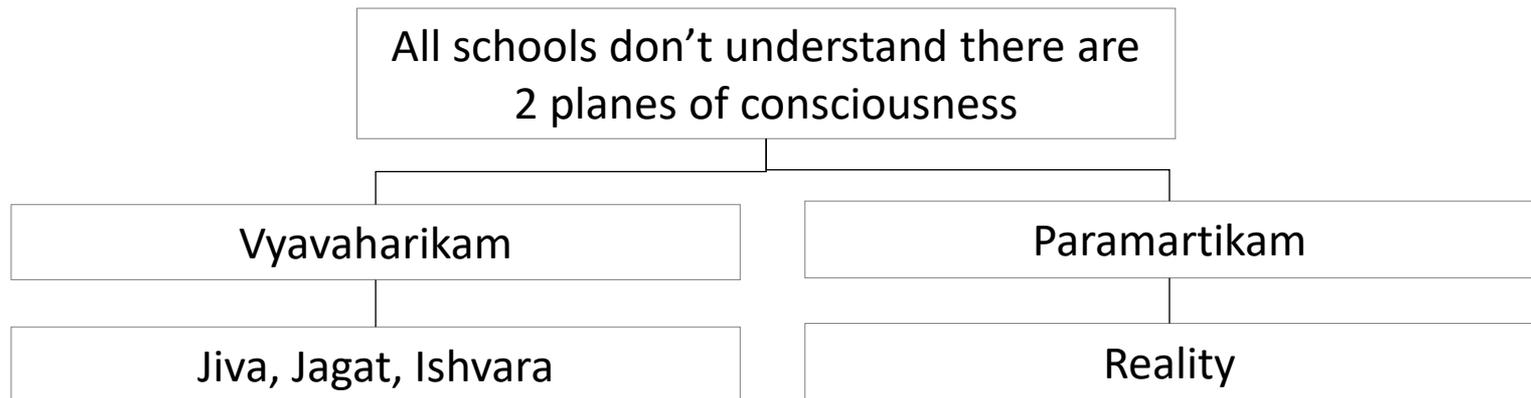
1155)



1156) Chapter 4 - Karika No. 2 :



1157)



1158) Never bring Advaitam to Vyavaharika Dvaitam level.

- It is Paramartika truth, Satyam.

1159) Karika No. 2 :

- Wakers view is one aspect of the total individual.

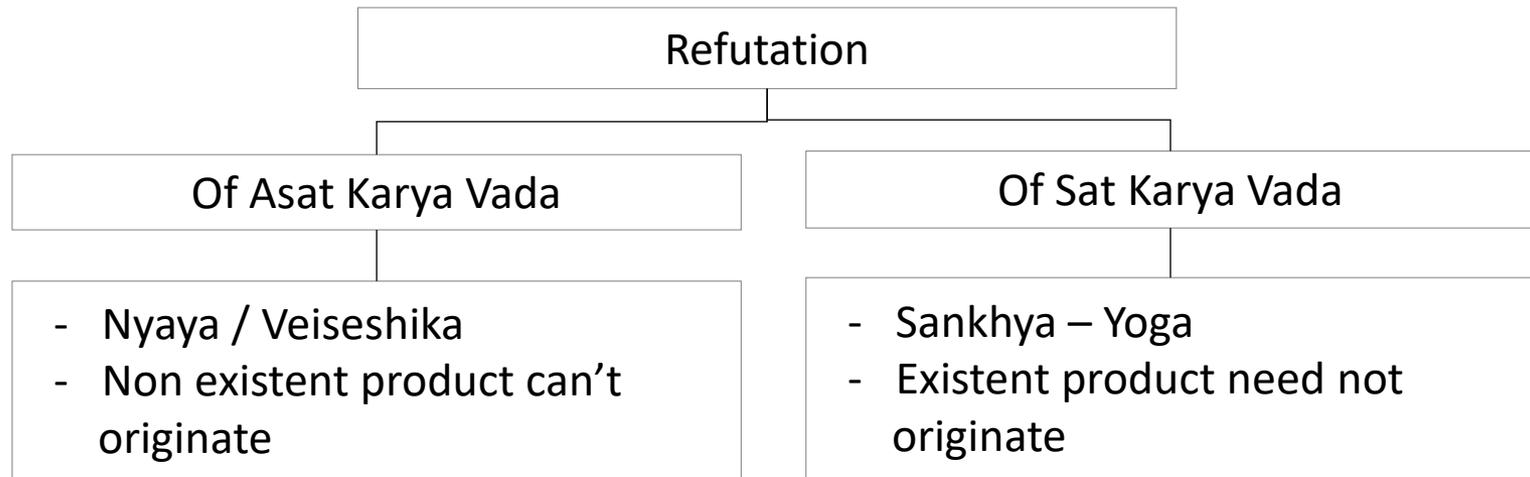
1160) Karika No. 3 :

Sat Karya Vadi	Asat Karya Vadi
<ul style="list-style-type: none">- Pot exists in clay before origination- World exists in Brahman before origination	<ul style="list-style-type: none">- Pot does not exist in clay before origination- World does not exist in Brahman before origination.

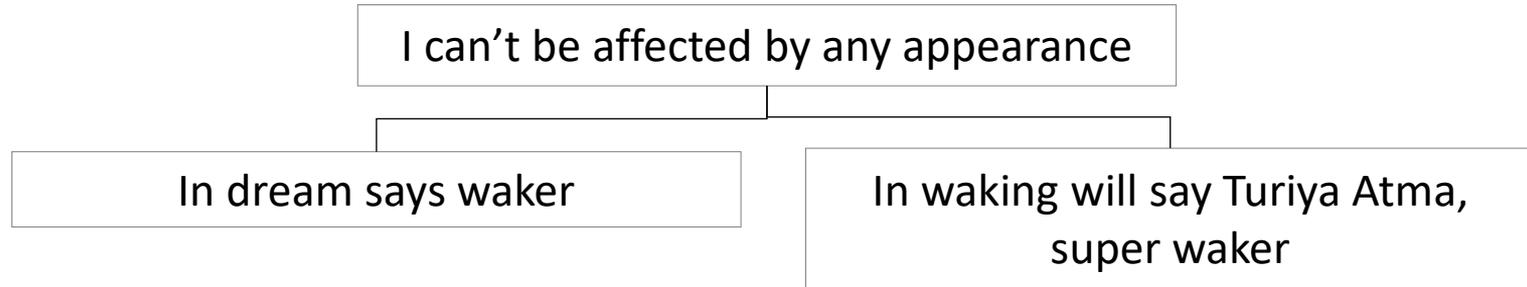
1161)

Sankhya – Yoga	Nyaya – Veiseshika
<ul style="list-style-type: none">- Existent product (Karyam)Originates)	<ul style="list-style-type: none">- Non existent product (Karyam) originates

1162)



1163)



- Both dream world, waking world are material world made up of Panchabutas, Mithya.
- I am Satya Atma – Satyam Jnanam Anantam Brahma.
- Body – Mind – World is an appearance in Atma Chaitanyam.

1164) I am ever free Turiya Atma.

Creation = Waking and Dream states	Resolution = Sleep State
- Manifestation - Appearance	- Unmanifestation - Disappearance

- Both unreal
- Maya, Magic show, Shakti
- Atma, projector, experiencer is real

1165) Sankhya / Yoga / Nyaya / Veiseshika = Dualistic Philosophers

- Advaitam = Nondualistic philosopher.

1166)

Karika No. 2	Karika No. 3 – 4	Karika No. 5
- Pratingya - Avivadaha = Advaitam	- Hetu - Reasoning	- Nigamanam - Conclusion

1167) Karika No. 6 :

- Brahman not a Karanam.

1168) Karika No. 9 :

- Brahman always Akaranam in 3 periods of time = Vivarta Upadana Karanam.
- It is seeming Karanam, really

1169) Moola Karanam – logical contradiction.

- Chapter 3 – Karika No. 20, 21, 22
- Chapter 4 – Karika No. 6, 7, 8

1170) Karika No. 9 :

- 5 features of Prakrti : 3rd Pada
- General feature, essential feature is never lost.
 - a) Siddhis of a person never lost in old age also.
 - b) Fire = Always hot
 - c) Birds – fly
 - d) Fish – Swims
- Essential nature remains changeless.
- Jivas essential nature Satchit Atma never changes.

1171) 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 tvam̐ 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]

- Upadhi Bheda.
- Natu Vastava Bheda
- Atma one, bodies many.

1172) Mandukya Upanishad : Chapter 2 – Karika 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]

1173) Chapter 4 – Karika 10 – very important

- By nature Jiva free from birth, death, disease.
- Jiva never bound, never Samsari.

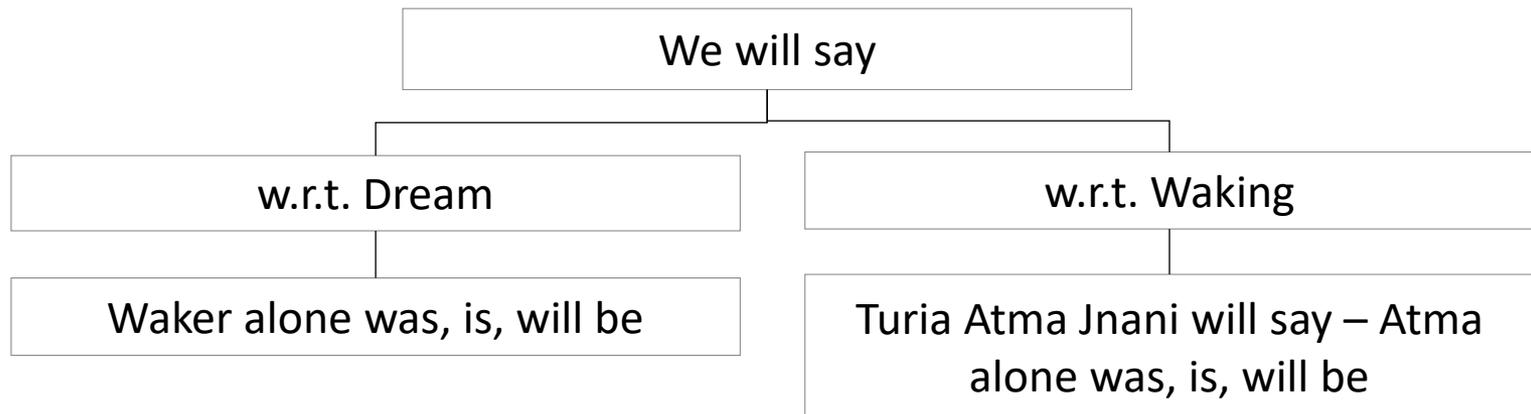
1174) Karika No. 10 :

- No Sadhana is required for immortality.
- Our innate nature = Immortal.

1175) Karika No. 9 :

- Sankhya – Negates Nyaya
 - Nyaya – Negates Sankhya
- } Jati Vada negated
- No origination of creation from Atma at any time.
 - It is an illusion.
 - Know this truth and claim you are Brahman Turiyam 4th Pada.
 - Turiyam ever unaffected by creation like waker unaffected by dream.

1176)



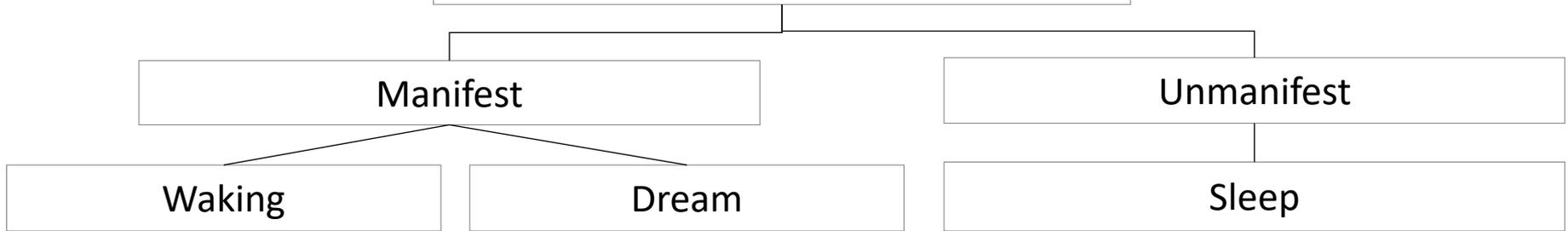
1177) Every Jiva assumes he is mortal.

- Bodies born – dies.
- All Jivas by nature immortal.

1178) We have to only drop notion – “I am Mortal from the Mind” – is the essence of Karika No. 10 – very important.

1179)

One Vastu exists in 2 conditions / states



1180) Avastha Bheda Parantu Vastu Aikyam

Existence = Vastu	Appearance
- Karanam - Unmanifest	- Karyam - Manifest

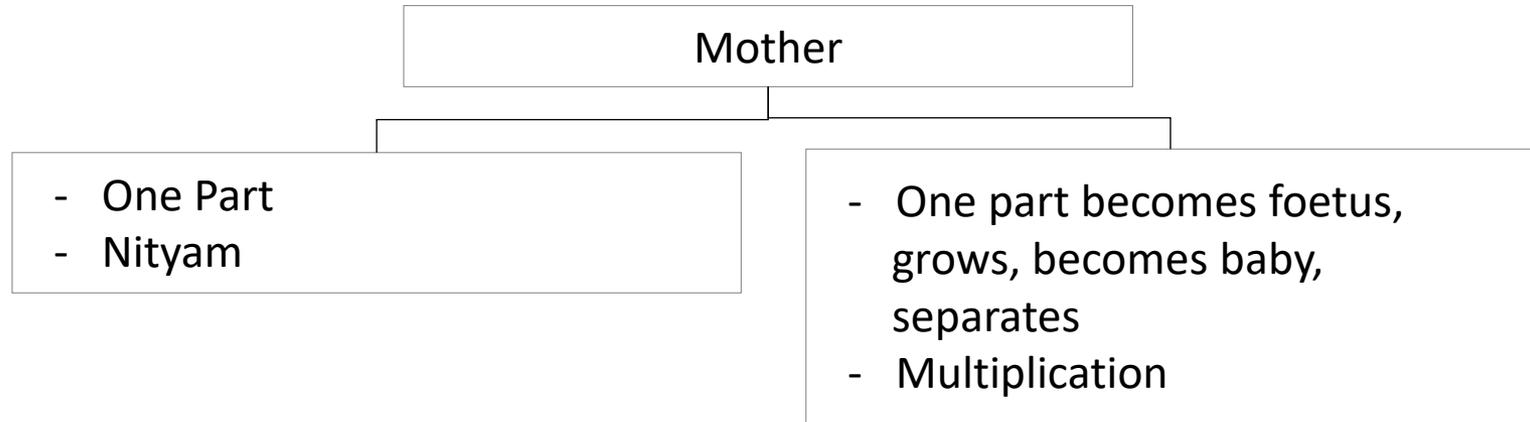
1181) Example :

Gold	Chain
- Wood - Clay - Prakrti	- Table - Pot - Prapancha

1182) General Vyapti – law :

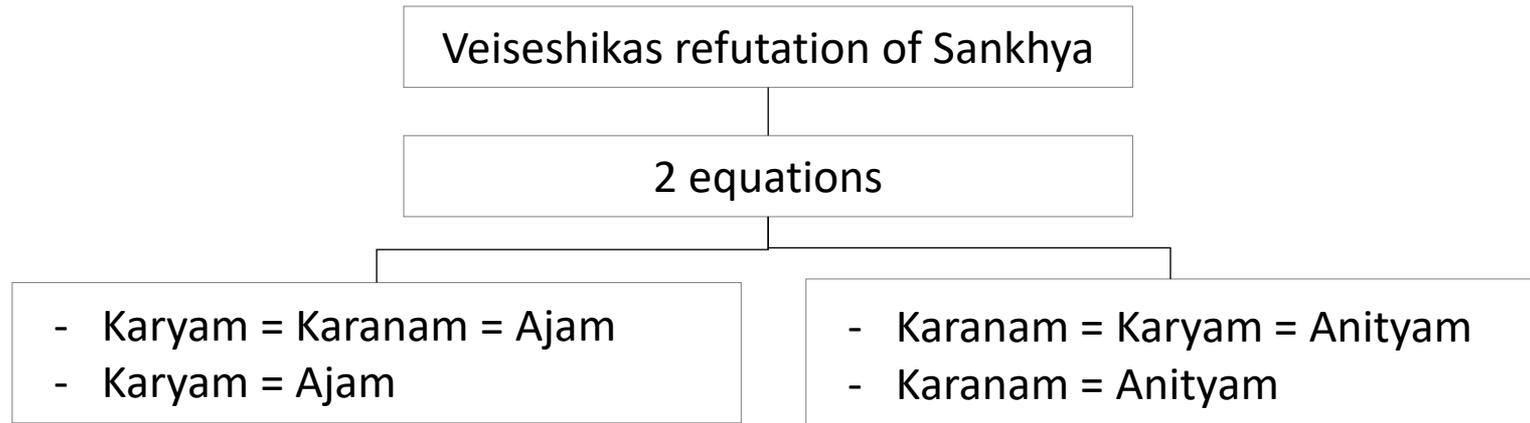
- Yatu Yatu Savayavam, Tatu Tatu Anityam.
- Whatever is endowed with parts will perish.
- Atma, Akasha → Partless, imperishable.

1183)



- Mother – Anityam.

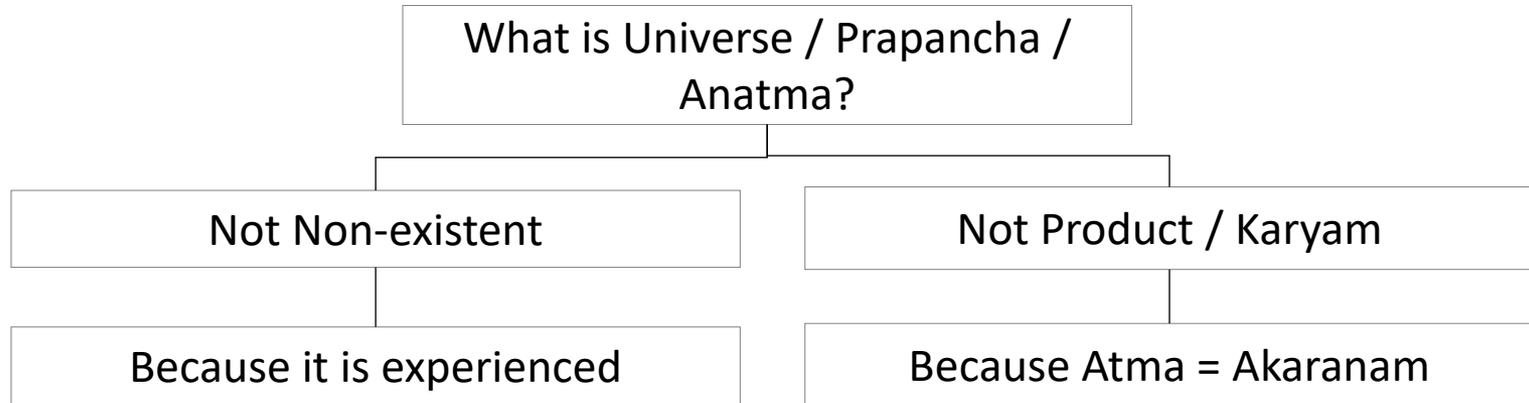
1184)



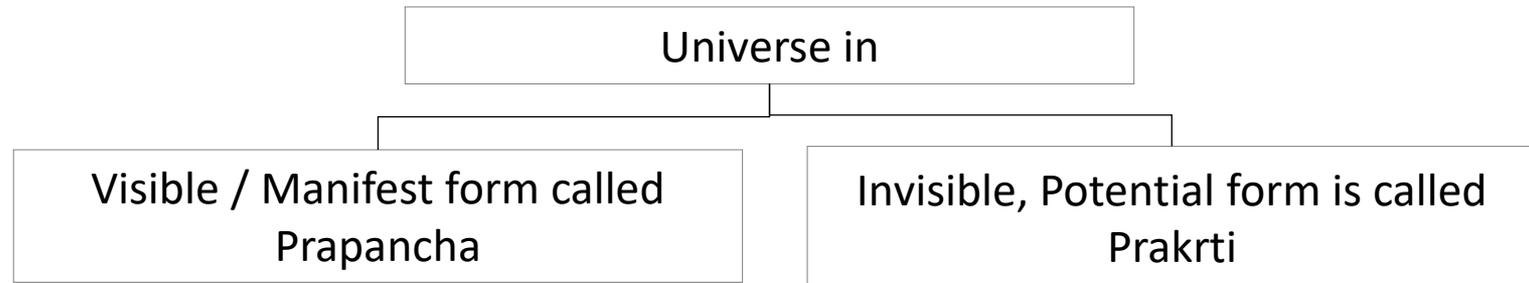
1185)

Prakrti	Prapancha
<ul style="list-style-type: none">- Karanam Cause- Nityam (Eternal)- Ajatam Birthless	<ul style="list-style-type: none">- Karyam (Product)- Anityam (Perishes)- Jatam has Birth

1186)



1187)



1188) Introduction – Chapter 4 – Karika No. 13

- Ultimate teaching of Veda = Ajati Vada
- Veidika creation – Adhyaropa state
- Negated in Apavada state.

1189) 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]

1190) Karika No. 14 :

Body	Karma	Body
Cause	Cause	Effect



Cycle of Samsara

- Body = Anityam
 - Karma = Anityam
 - Hence no creation, Brahma Satyam.
- } No cycle of Samsara possible

1191) Visishta Advaitin :

- **Real creation born out of Brahman.**

1192) Karika No. 18 :

- Starting / ending Samsara will result in starting, ending Moksha.
- No seeker will be interested.
- Only in Nitya Moksha seeker happy.

1193) 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 ||

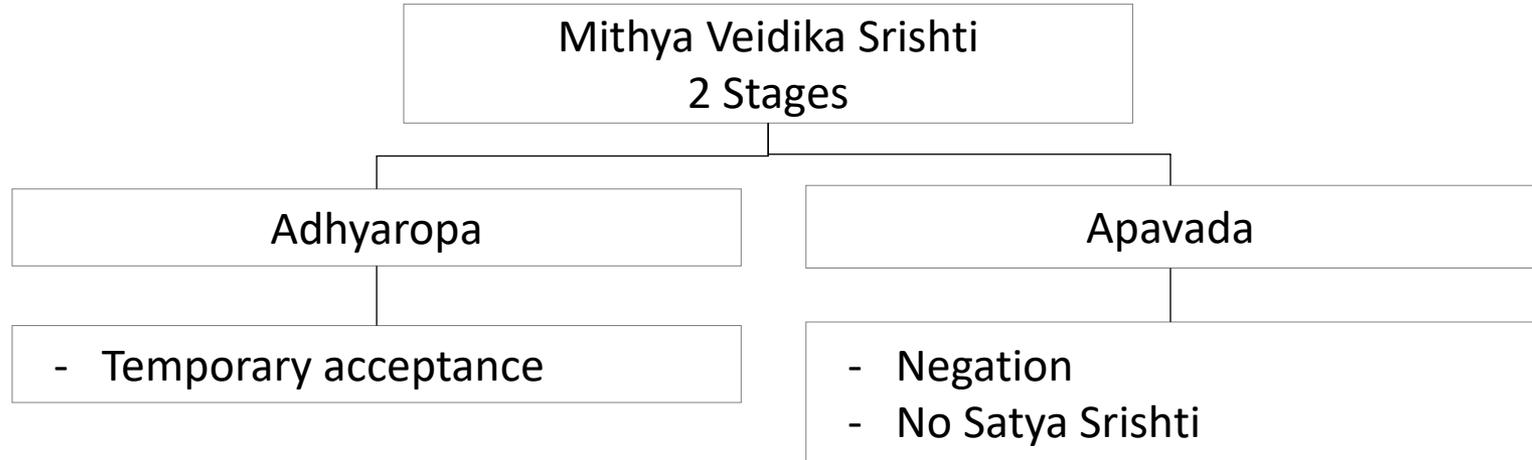
There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- I was, am, ever will be Mukta Purusha.

1194) Samsara appeared in me without giving me Samsara.

- This is the truth behind Karma, Shariram, Srishti, Samsara.
- Any other answer will have logical problem.

1195) Karika No. 19 :

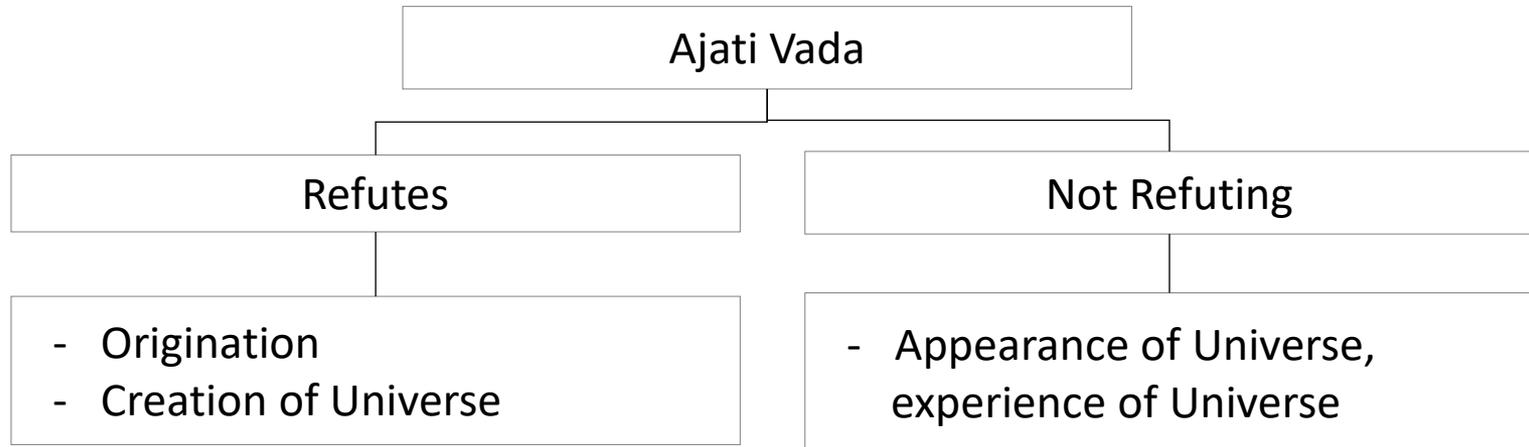


Conclusion :

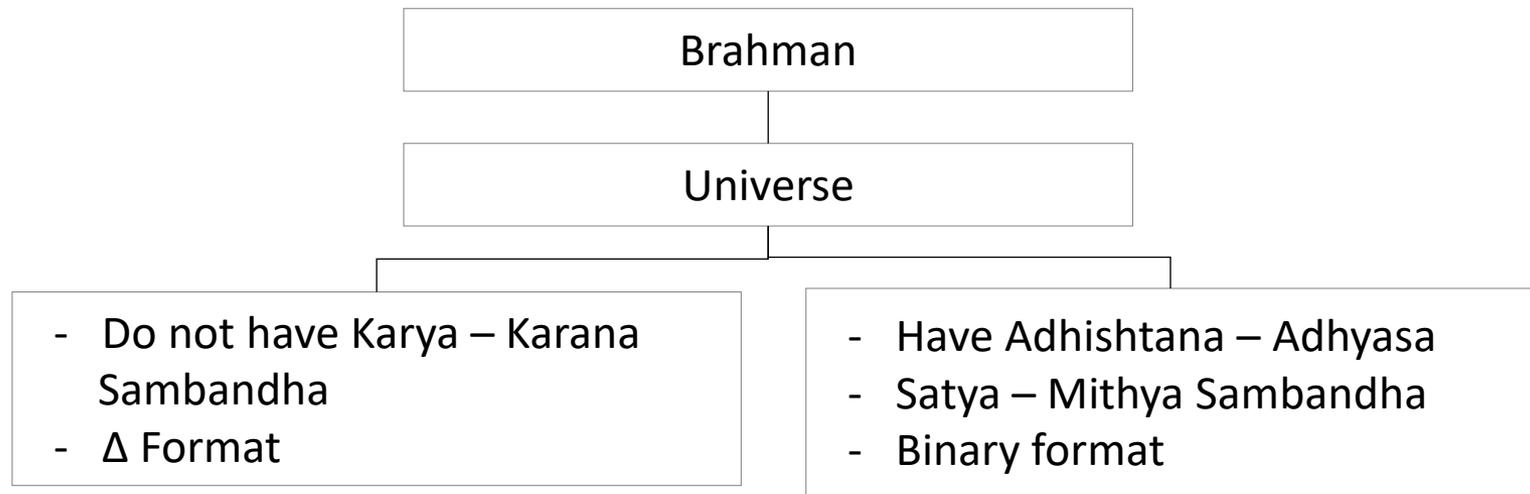
- Mithya Srishti is like dream, appears , disappears.
- Ajati Vada established.
- No real origination of Jiva, Jagat, Ishvara.
- All Mithya appearance on Adhishtanam “Pure I” – turiya Atma.
- Brahma Satyam, Jagan Mithya.

Adhyaropa Kale	Apavada Kale
Mithya Srishti Bavati	Ajati Vada Bavati

1196) Karika No. 20 :



1197)



1198) Benefit of Ajati Vada is replacing Karya – Karana Sambandha Vada by Adhyasa – Adhishtana Sambandha.

1199) Karika No. 30 :

- If Srishti real and has beginning, then you can never get Moksha.

1200) Karika No. 20 :

- Karma – has beginning Shariram – has beginning series Karma – Shariram – only mental concept.
- Hence creation is not beginningless.
- It has beginning, like dream.
- It is unreal like dream.
- It is only appearance.

- Ajati Vada – no real origination of Universe, it is Anirvachania, just appears, disappears.
- This is type of creation Lord / Ishvara creates for Punya Papa exhaustion of Jivas and for Moksha.

1201) Karika No. 21 : Introduction

- Observer lends existence to observed.
- Universe / Mirage water / dream.
- Borrows existence from observer – consciousness – Turiya Atma.

1202) Karika No. 22 :

- We negate 3 Karanams, 3 Karyams of origination and establish Ajati Vada.
- We don't negate appearance of Universe but negate creation of Universe.

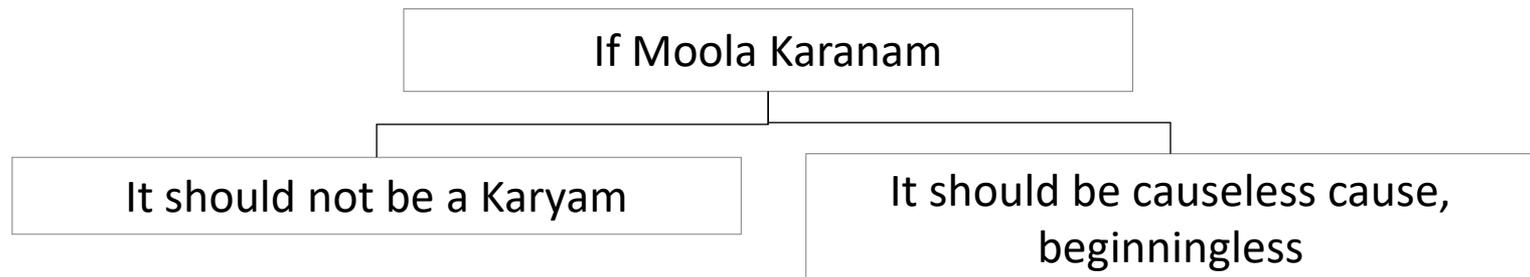
1203) What is an appearing Universe?

- That which borrows existence, has no existence of its own.

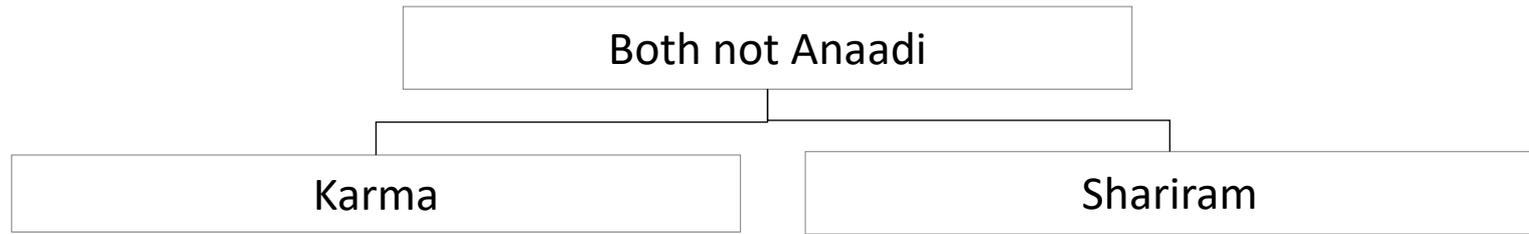
1204) Karika No. 22 :

- World awareness, experience is born every moment, not the world = Kshanika Vigyana Wadi.

1205) Karika No. 23 :



1206)

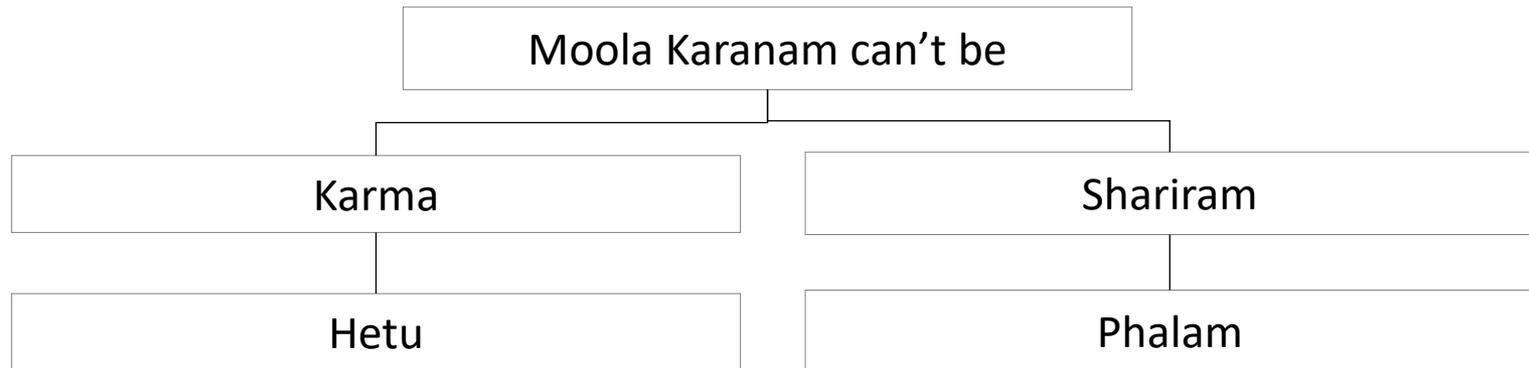


- Both have a beginning.

1207) To Establish :

- Ajati Vada – Akarana Brahma
- Sankhya – Prakrti Moola Karanam.
- Nyaya – Param Anu Moola Karanam negated.
- **Karika No. 14 – 23 :**

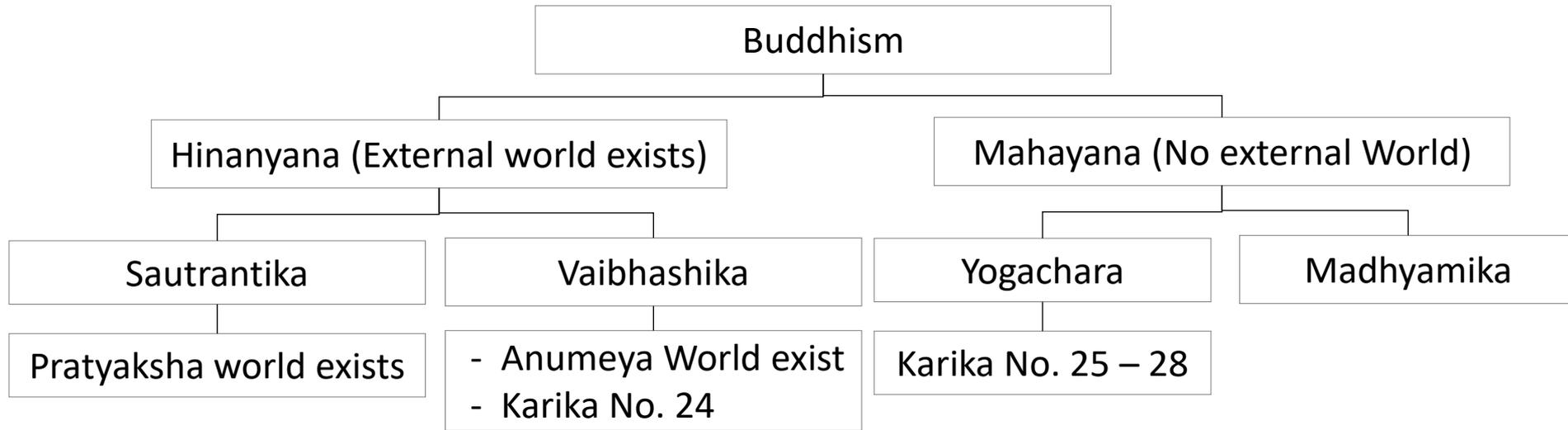
Veidika Srishti negated.



1208) Karika No. 24 :

- Buddhist – Theory – negation.

1209)



1210) Mahayana :

- Jagrat + Svapna similar.
- No external world different from observer consciousness.
- No observed world independently existing apart from Brahman, Turiya Chaitanyam.

1211) Karika No. 24 :

- Deep sleep = Consciousness alone without objects.
- Objects – Proved – by Sense organs.
- No body, consciousness alone is, after death of body.

Vaibhashika – Hina Yana gives 2 reasons for Dvaita Satyam



External world (Observed) exists separate from observer – Consciousness (Waker)

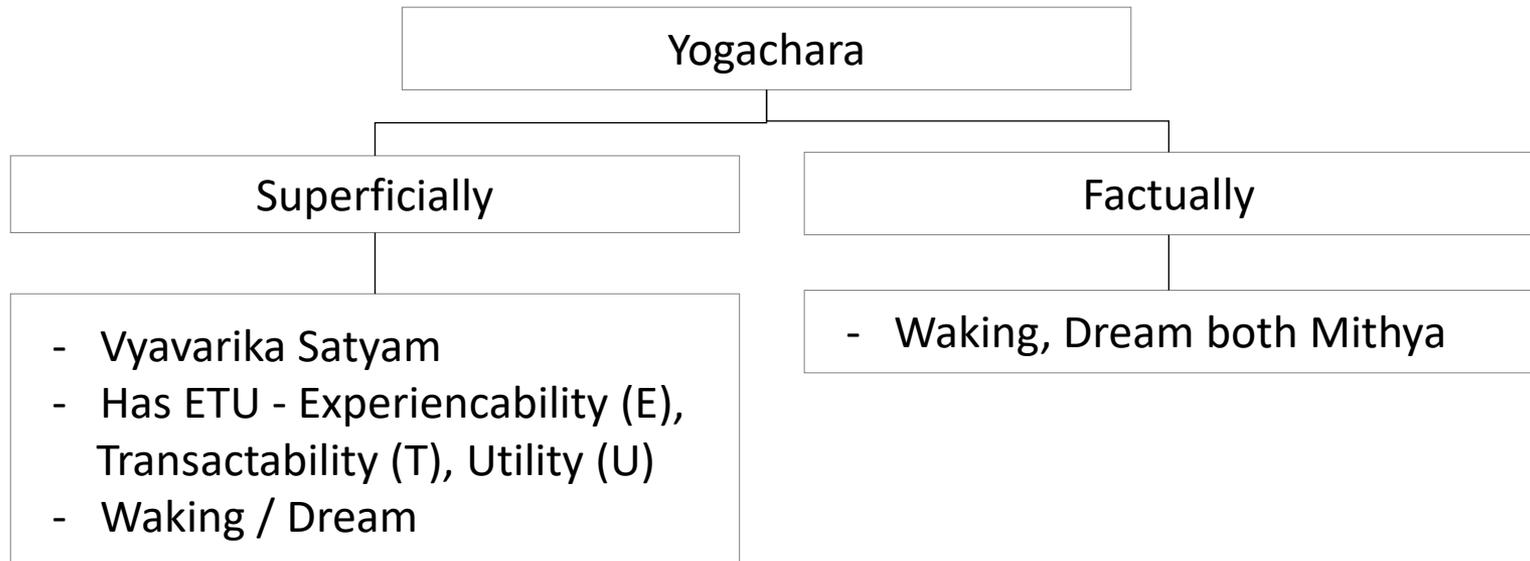
Reason No. 1 :

- Common experience of all, proved by Sense Organs – Pratyaksha.

Reason No. 2 :

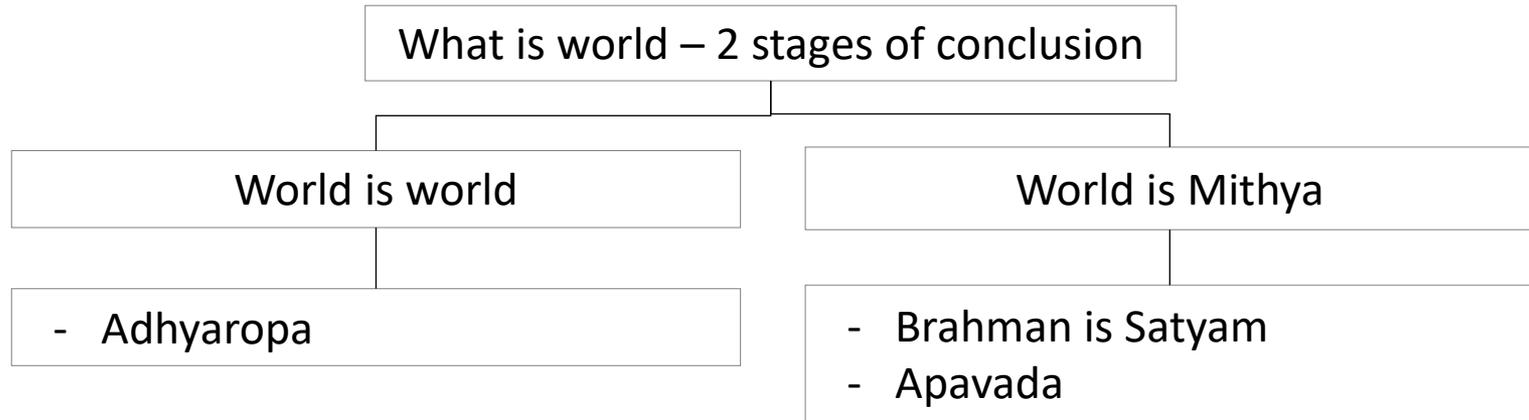
- We experience pain in the world, caused by external world.
- Because of fire – experience burning.

1212) Karika No. 25 :



- For Mithya – substratum Brahman is required.

1213) When you see consciousness there is no more world.

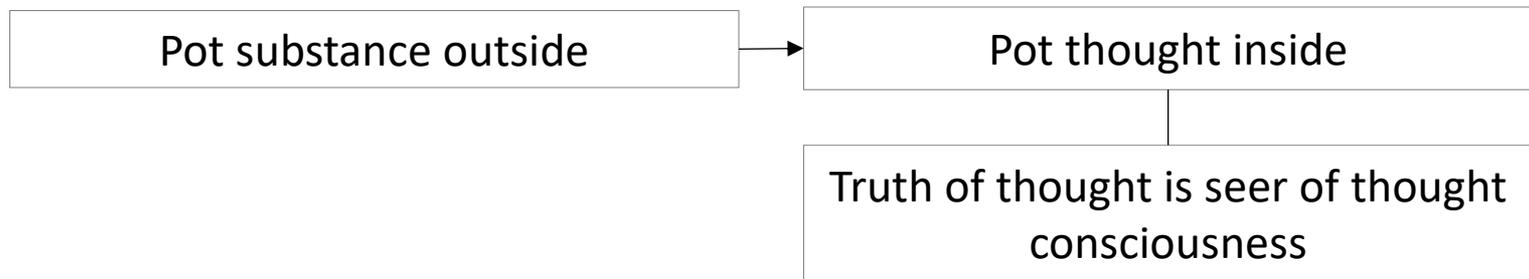


1214) Paramartha Vichara

- Svarupa Vichara

1215) Karika No. 25 : Important

- World ends – When Brahman / Chaitanya is seen / understood.



- All perceptions end in consciousness / world
- Born, exist, end in consciousness.

1216) Kathopanishad :

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]

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 ॥

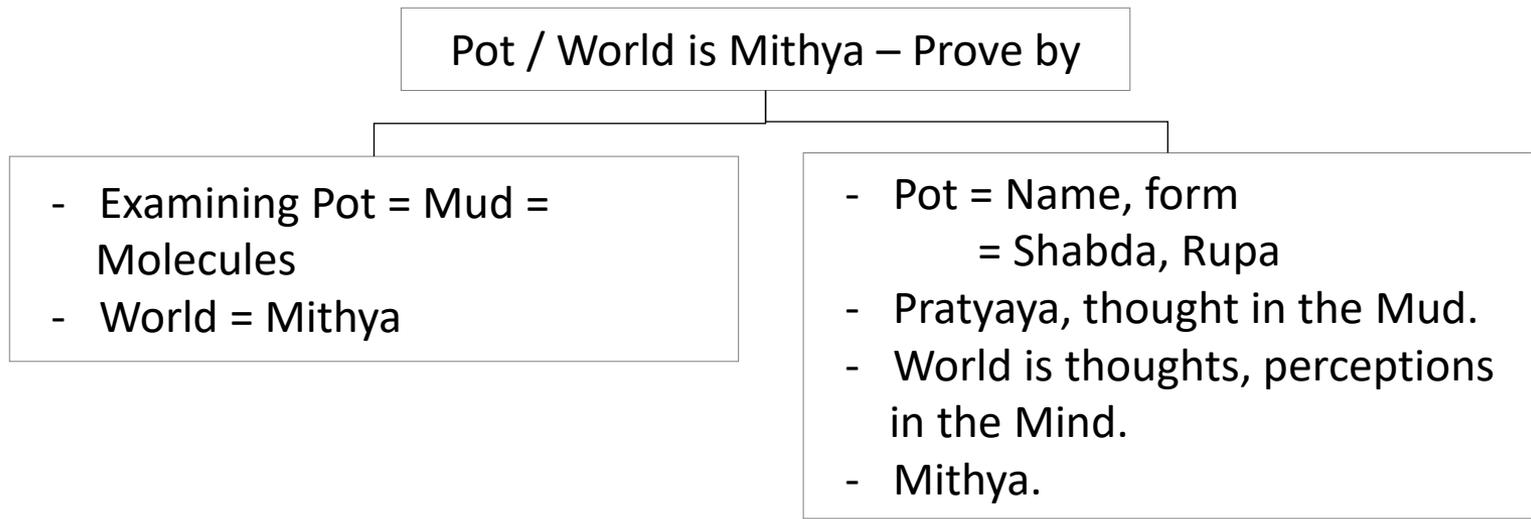
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

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. [Verse 23, 24]

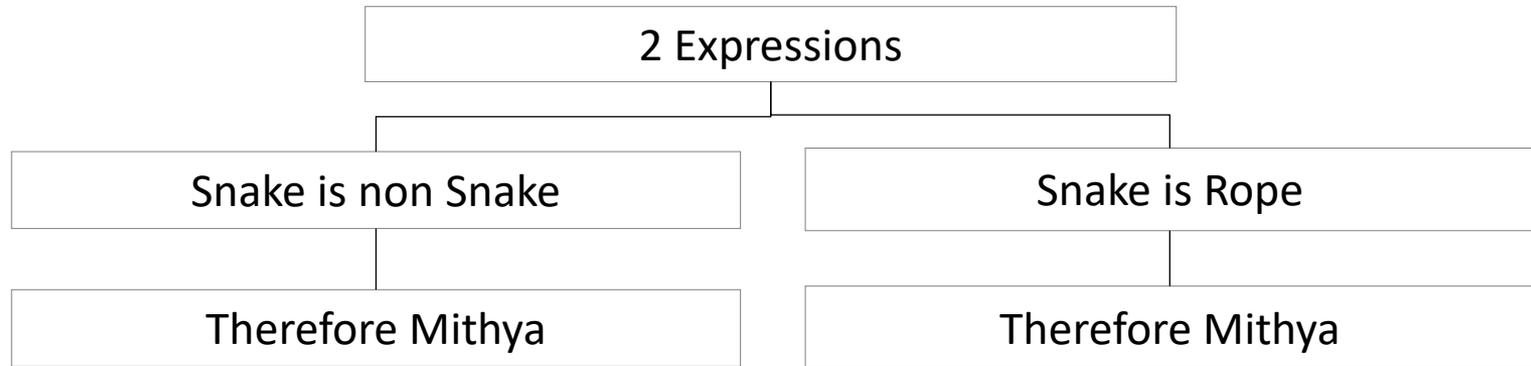
1217) Karika No. 25 :

- No world / wall separate from observer.

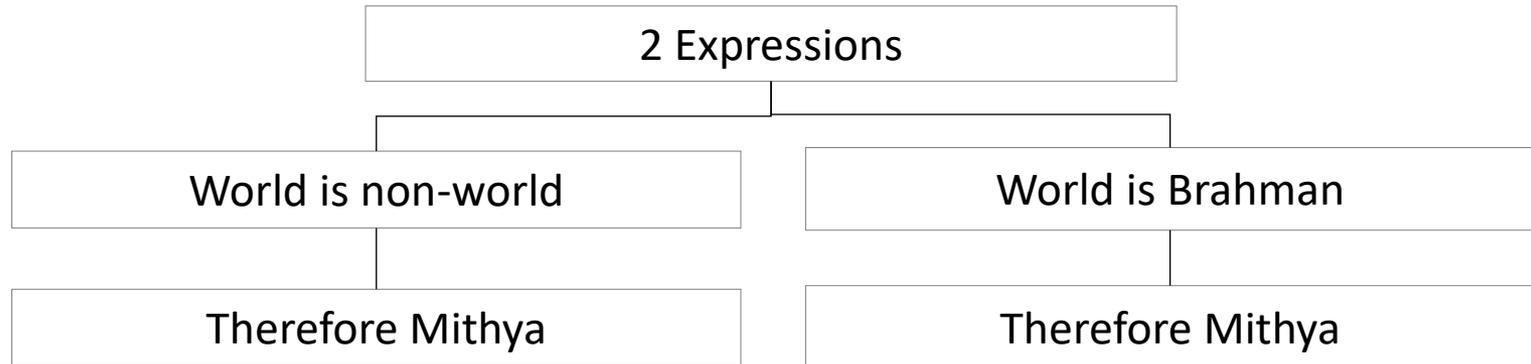
1218)



1219)



1220)



1221) Vishaya does not exist separate from your thoughts.

1222) Atma Bodha :

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

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

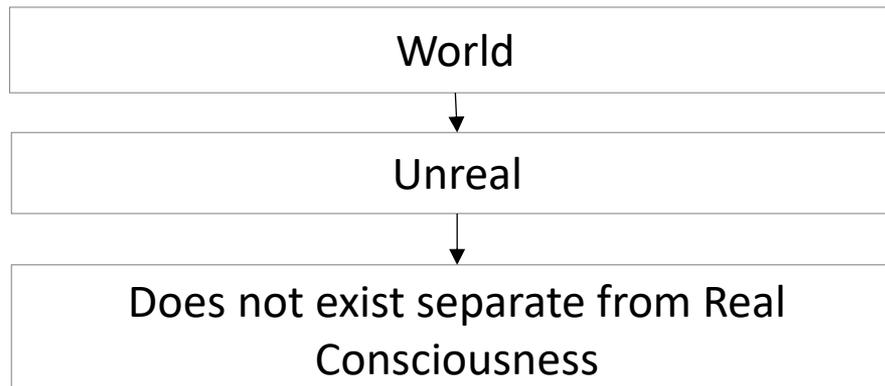
Attachment, desire, pleasure, pain and so on are perceived to exist only as long as the intellect or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not the Atman. [Verse 23]

Mind Active	Mind dissolved
- Experience Raaga Dvesha - Superimposed when Mind is functional	- Raaga Dvesha dissolved

Conclusion :

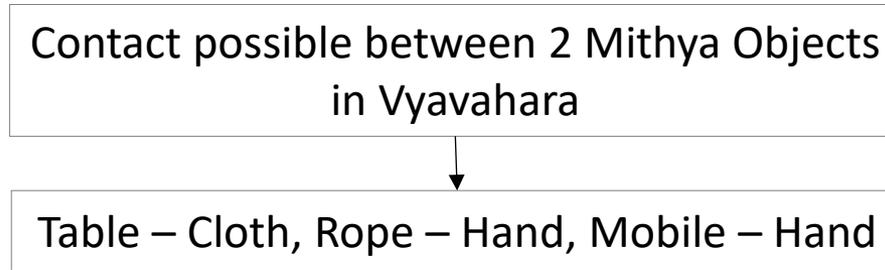
- Raaga Dvesha is not my real nature.

1223) Karika No. 26 :



1224) World not separate from Consciousness, hence no question of contact.

1225)

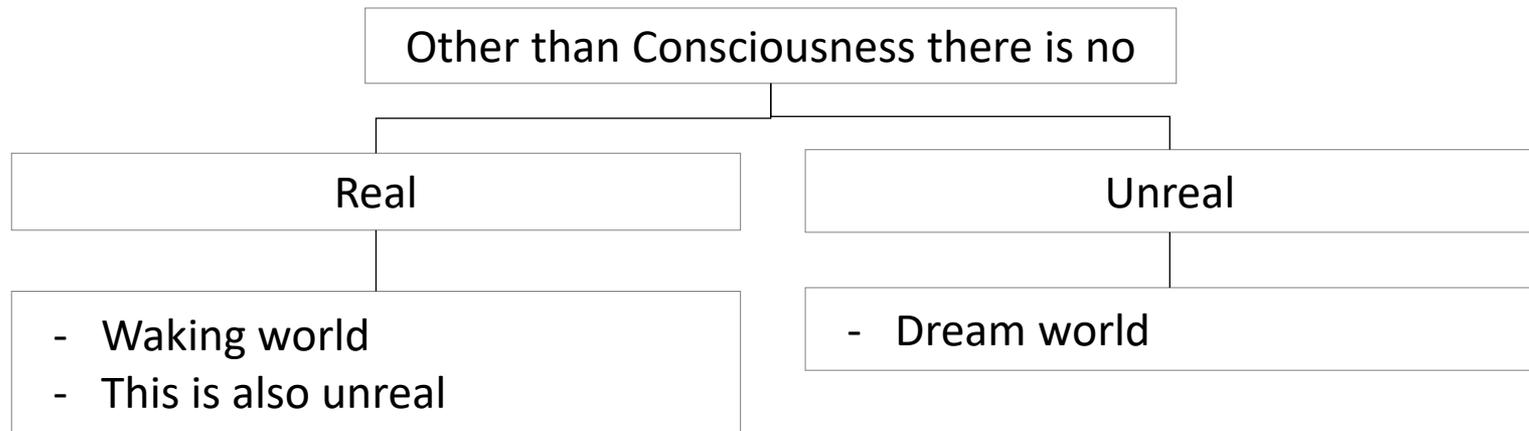


1226) No contact Pot – Clay

Gold – Chain

Brahman – World

1227) Karika No. 26 :



- Hence consciousness alone is Satyam.
- Brahma Satyam Jagan Mithya.

1228) Karika No. 27 :

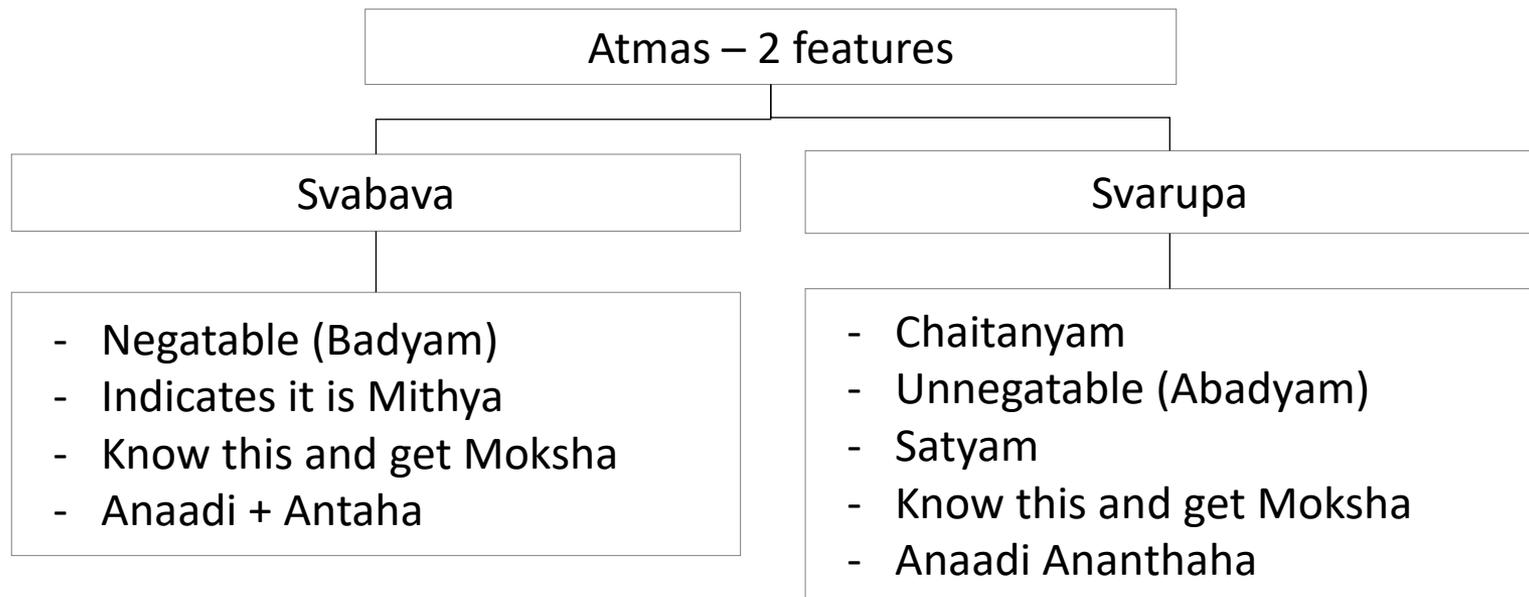
- In our Matam every perception of world is a wrong perception.
- There is no real object outside.
- It is an unreal world not a really existing world.
- I, observer Chaitanyam am Satyam, world is Mithya.

1229) Gita :

अन्ये च बहवः शूराः
मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः
सर्वे युद्धविशारदाः ॥ १-९ ॥

anye ca bahavaḥ śūrāḥ
madarthe tyaktajīvitāḥ |
nānāśastrapraharaṇāḥ
sarve yuddhaviśārādāḥ || 1-9 ||

And many other heroes, who are determined to give up their lives for my sake, armed with various weapons and missiles, all well-skilled in battle.[Chapter 1 - Verse 9]



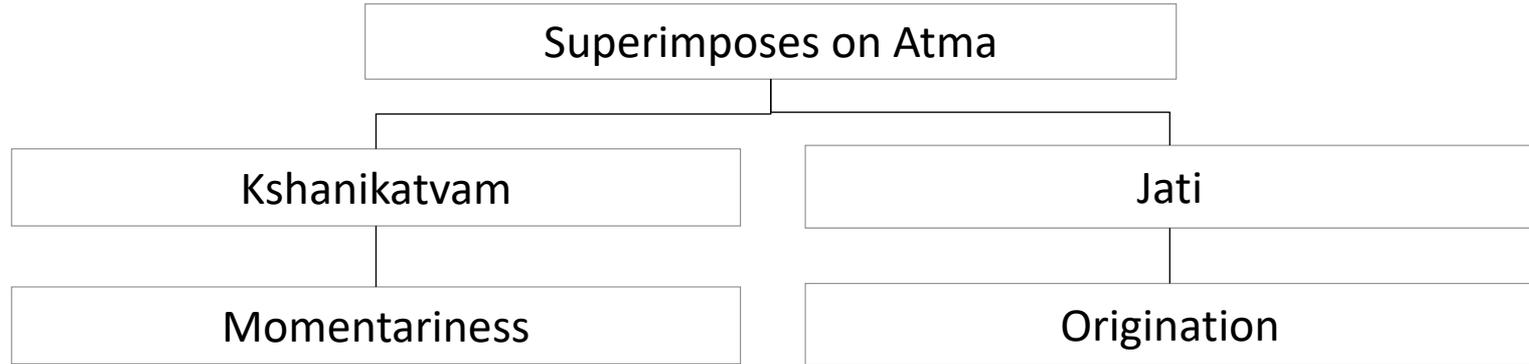
1230) Karika No. 24 – 27 :

Hina Yani	Advaitin and Mahayani
<ul style="list-style-type: none"> - World + observer both exist - Same order of reality 	<ul style="list-style-type: none"> - Only observer consciousness alone exists - No world - World lower order of reality Prakrti

1231) Consciousness does not contact an external object at any times – Asangaha unaffected by Universe appearing or disappearing.

1232) Karika No. 28 :

Shanika Vigyani :



Shankara :

- Consciousness not objectifiable, it is the ultimate subject.

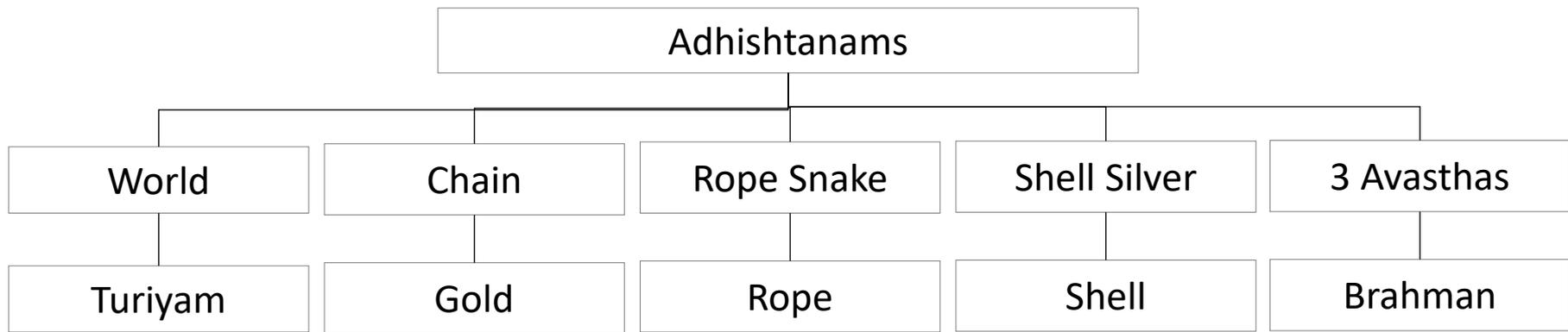
1233) I am Ajati Brahma Atma.

- Universe is never born.
- Universe is an appearance in me Turiyam.

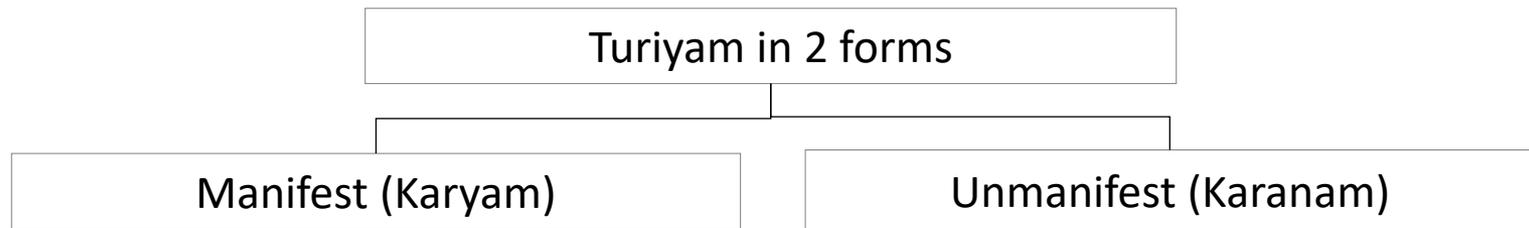
1234)

I – Turiyam	World
- Adhishtanam - Satyam	- Mithya

- Vedanta introduces Adhishtanam to defeat Shunya School.

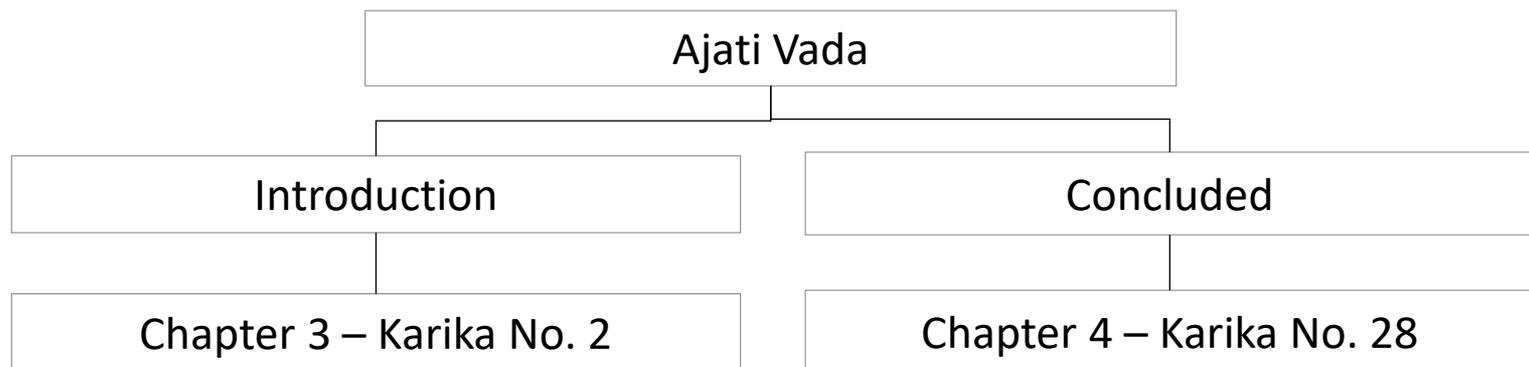


1235) World exists in me.



1236) I am beyond both.

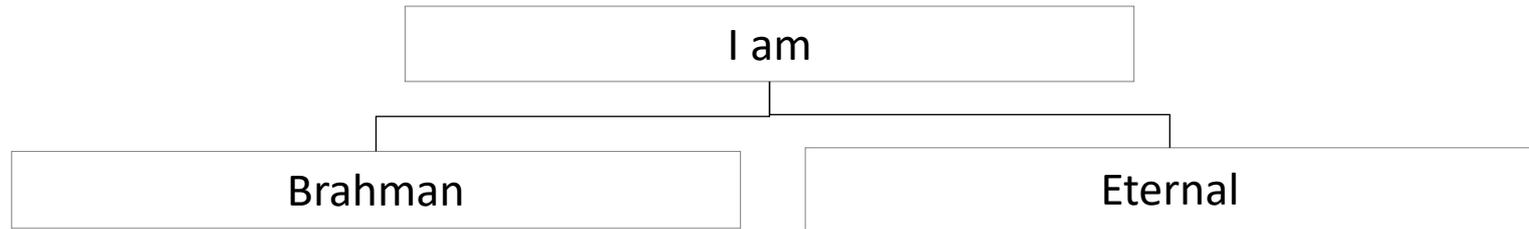
1237)



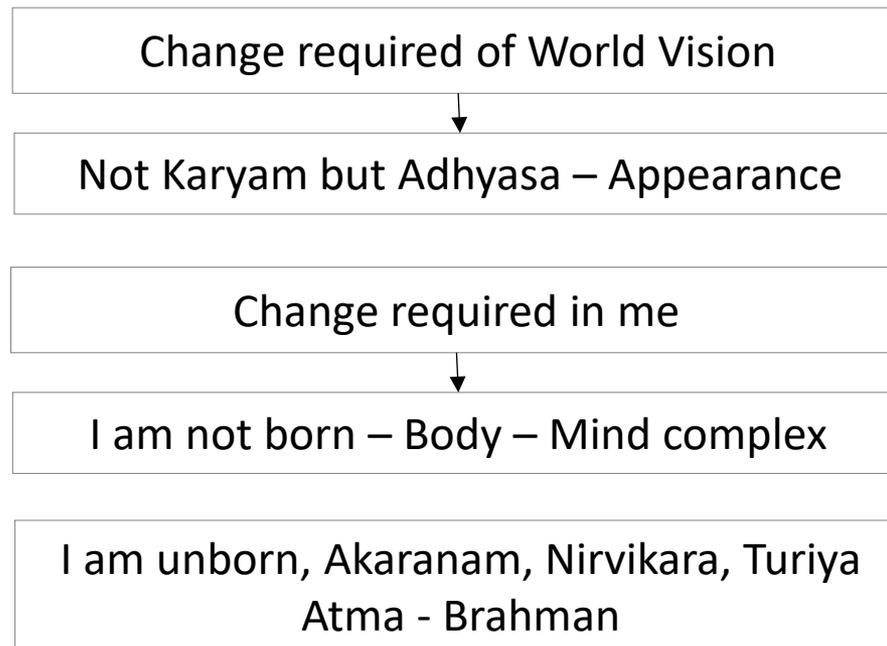
1238) Karika No. 29 :

- Pravilapanam and Anupravesham – important to clearly understand Brahman.

1239)



Karya – Karana Format	Adhishtana – Adhyasa Format
- Δ format - Bandaha	- Binary format - Moksha



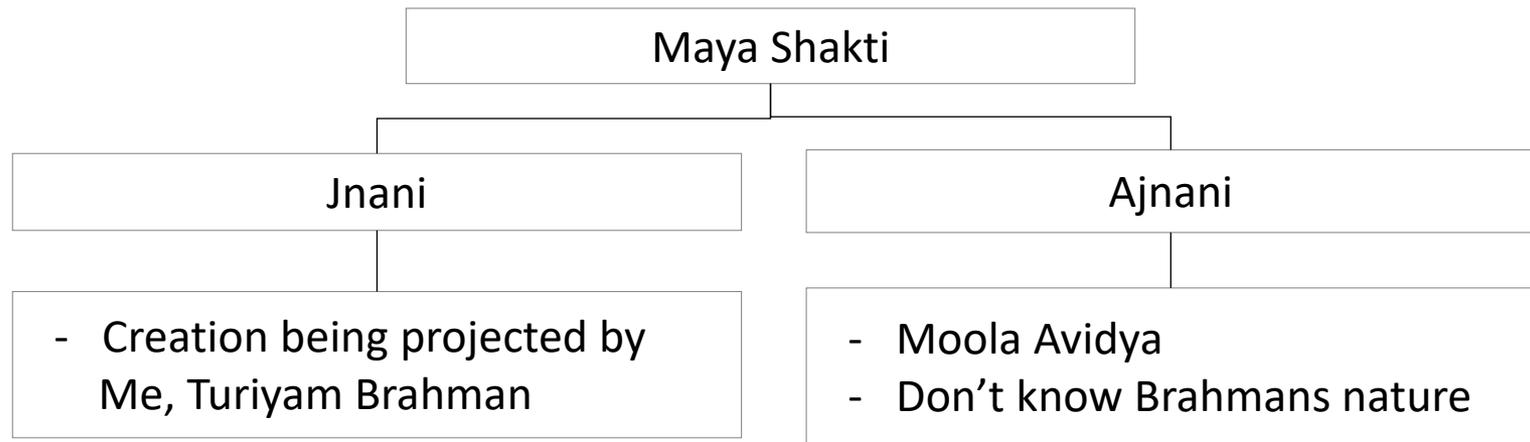
1240) In Sleep State :

- I – the individual Jiva join Paramatma and together become Adhishtana of creation = Brahman, Turiyam.

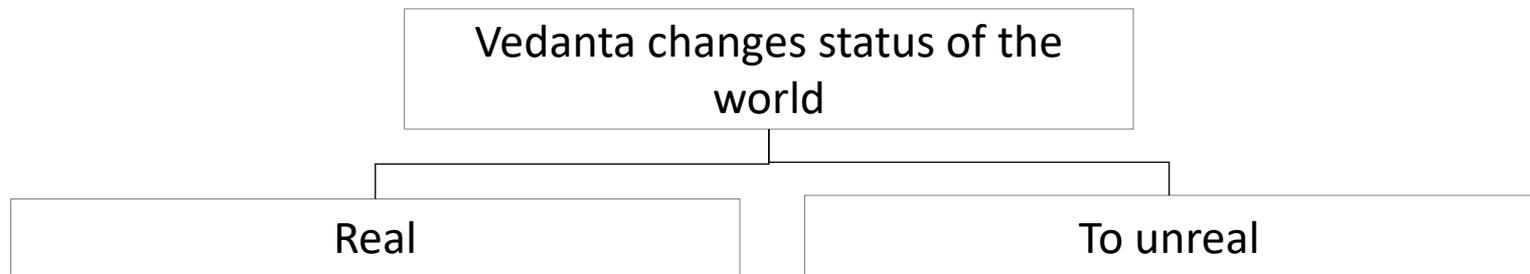
1241) World returns next day for Ajnani Jivas to go through Prarabda Karma.

- Not for a Jnani Jiva who has become Brahman by dropping Maya – Moola Avidya.

1242)

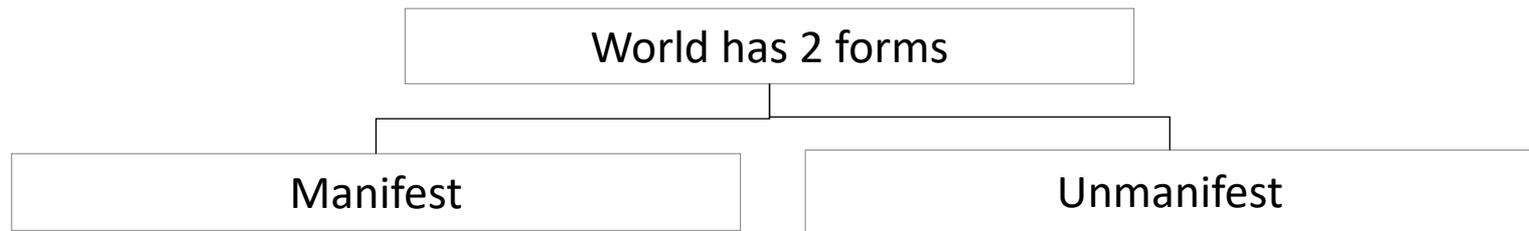


1243) Chapter 4 – Karika No. 29 :



- It does not negate experience of the world.

1244)



- I, consciousness has no form.

1245) Karika No. 30 :

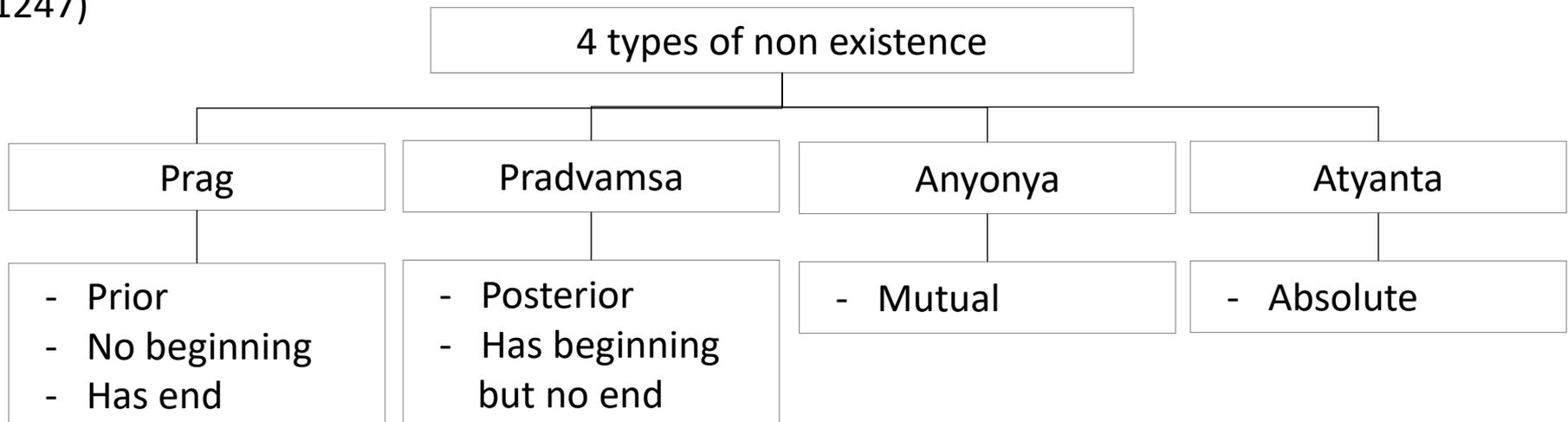
- All Schools – Goal – Moksha
- Once you accept Creation as Real, no Moksha possible.

1246) Only when you consider creation as unreal, you can establish Nitya Mukta status.

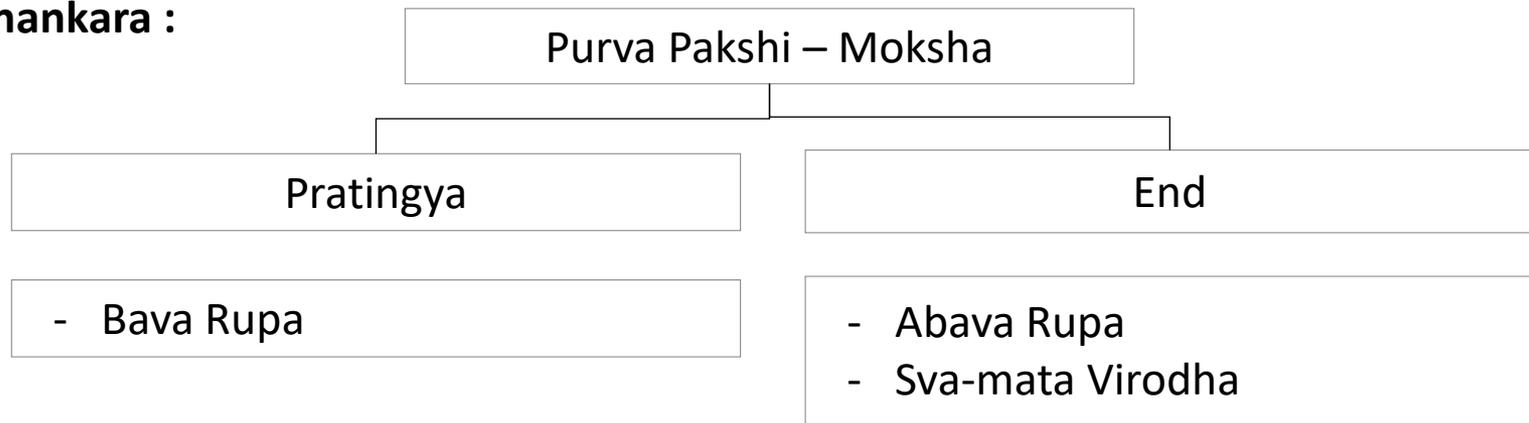
- This is ultimate success in Vedanta for a seeker.

- **In no other Upanishad this much of logic is used for Moksha.**

1247)



1248) Shankara :



1249) Shankara :

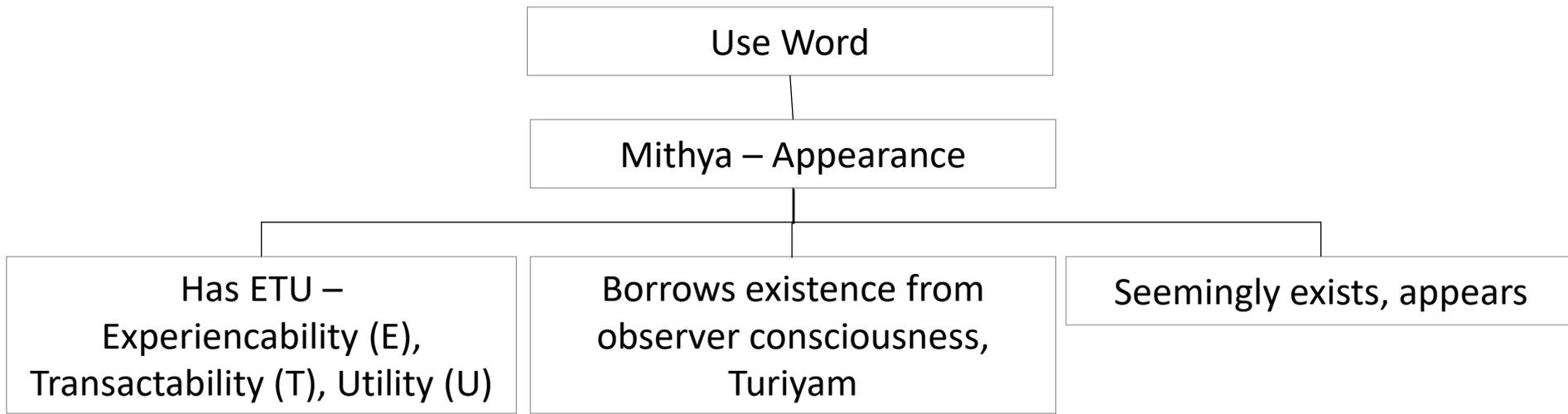
- Advaitins Moksha = Nitya Bava Rupa, Sva Rupaha
- This is Dosha No. 1 for Moksha.

1250) All theories are wrong because Samsara is taken as real – Sat Vastu.

- It is Mithya – appearance only.
- I – Seer – Experiencer Chaitanyam Satyam.

1251) Body, Mind, world is appearance in consciousness, in manifest condition.

- I am Nitya Mukta Svarupa Atma.
- Nityaoupalabdhi Svarupa Atma (Hastamalika – 4)



1253)

Chapter 4 – Karika No. 32 – 33	Chapter 4 – Karika No. 31 – 32
Same as Chapter 2 – Karika No. 1, 2	Same as Chapter 2 – Karika No. 6, 7

1254) Upto Karika No. 30 :

- Brahman – Karanam – World – Karyam as per all other theories is negated.

1255) What is status of the world?

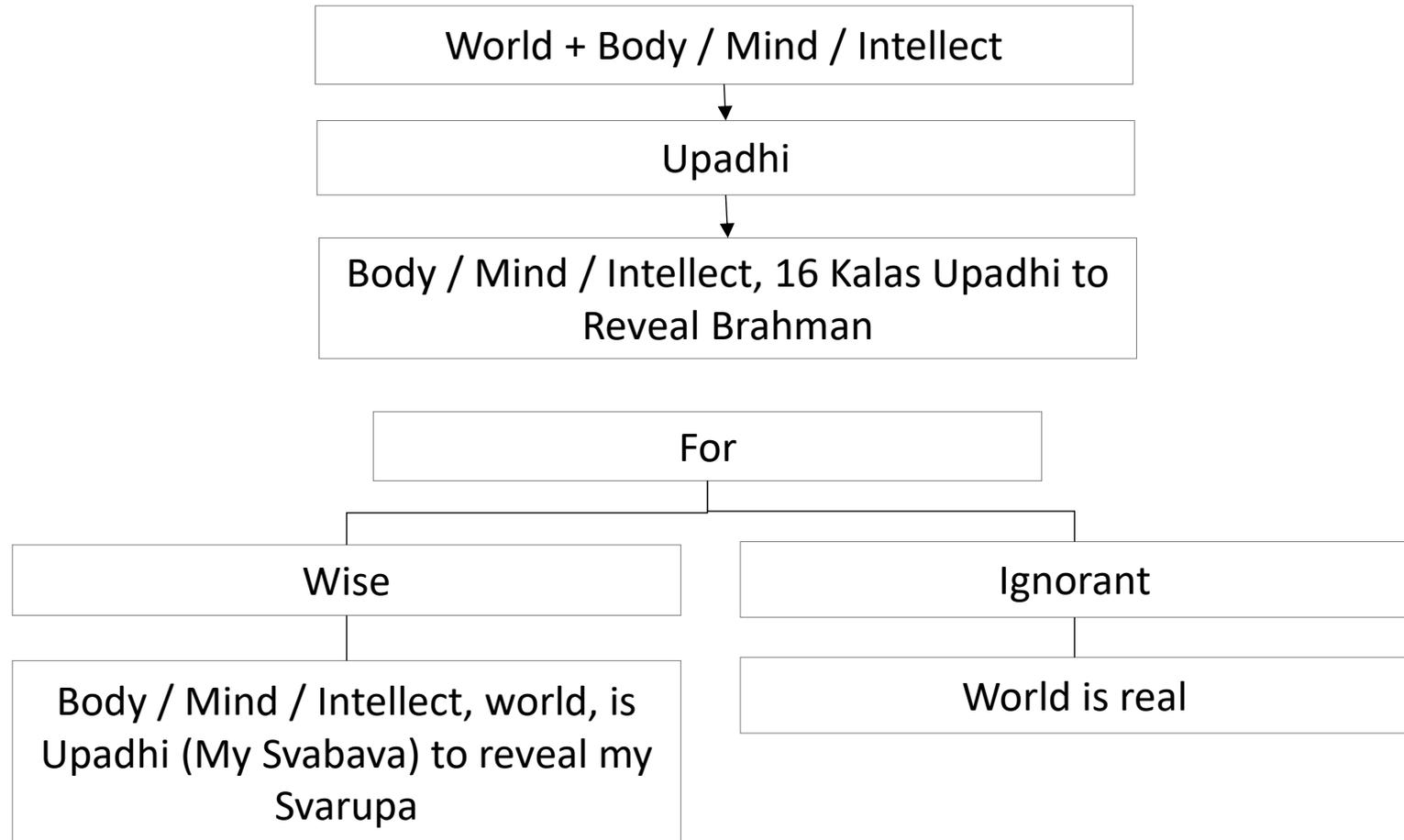
- World is Adhyasa – appearance.
- World is not created, originated.
- World is an appearance on ever existing consciousness.

1256) Prasnopanishad : Chapter 6 – Verse 2

तस्मै स होवाच । इहईवान्तःशरीरे सोभ्य स पुरुषो
यस्मिन्नताः षोडशकलाः प्रभवन्तीति ॥ २॥

Tasmai sa hovaacha, iha-iva-antah-sareere, somya, sa purusho,
yasmin-netaah shodasakalaah prabhavanti iti ॥ 2 ॥

He replied, “O Gentle Youth, That Purusa in whom these sixteen kalas are born is right here within the body.” [VI – 2]



Example of Upadhi : (Distorting Medium)

- Dream, Rope Snake, Crystal – Red flower, Moon – Moving clouds

1257) Adhishtanam :

- That which lends existence is called Adhishtanam.

1258) Where is the world superimposed on? Where does world appear?

Answer :

- Atman or Brahman.

1259) What is relationship between Brahman and world?

- **Not – Karya – Karana relationship but Adhyasa – Adhishtana Relationship.**

- This is the highest Vedantic teaching for Moksha Prapti, nowhere else found, except in Mandukya Bashyam of Shankara.

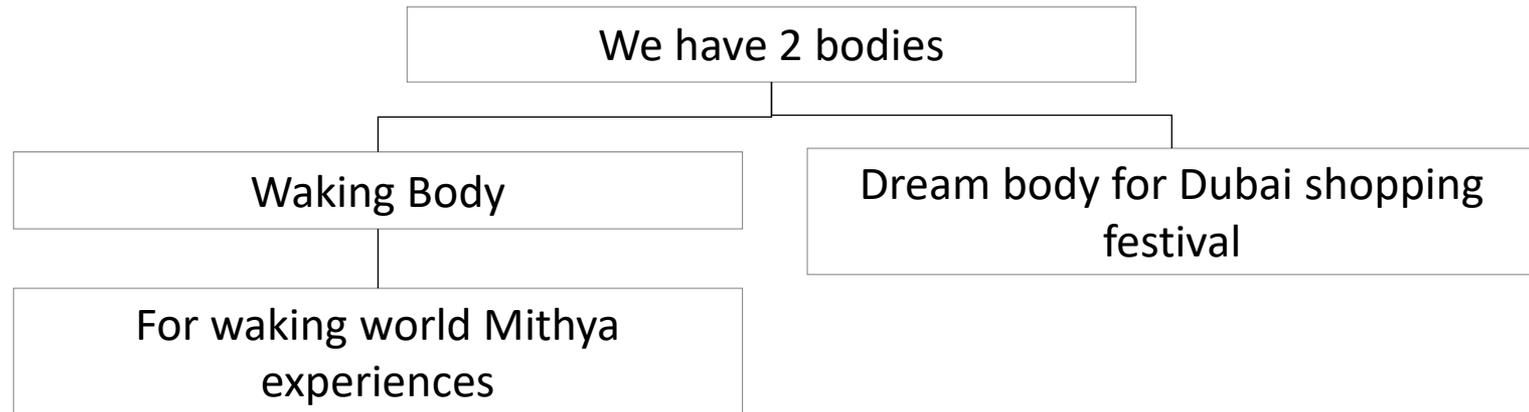
1260) Karika No. 35 :

On spiritual waking, Jnani's realization :

- I am Chaitanyam
- In me this waking creation appears – disappears.
- For Waker Ajnani, only dream world appears and disappears.
- This is cognitive difference in a Jeevan Mukta.
- Aham Brahma Asi.
- Nitya Mukta Svarupaha

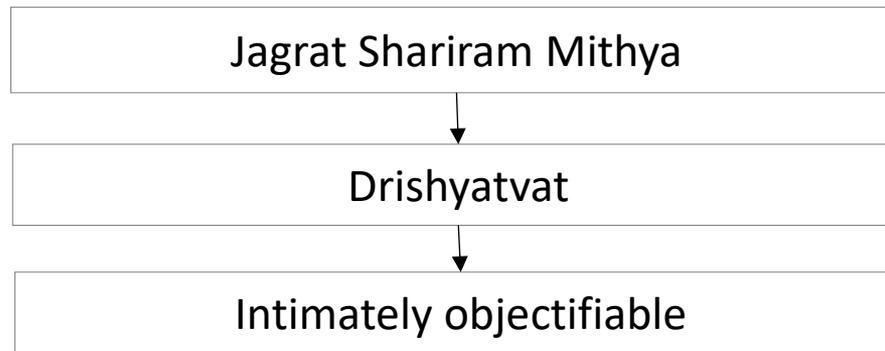
- Aham Brahma Asi.
- Nitya Mukta Svarupaha.
- World is Mithya like dream.
- World only Jnana Adhyasa and Artha Adhyasa.
- For a dreamer, dream world is Satyam.
- For a waker, waking world is Satyam.
- Only on spiritual awakening to Turiyam, the waking world can be declared Mithya.
- Apply all the knowledge of Turiya Atma to wake up.
- Ajnani has no concept of Brahman.
- Jnani own's up teaching after mind gets purified.

1261)

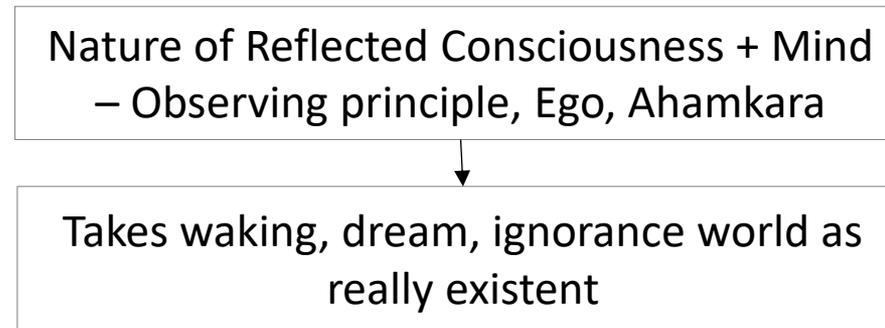


- Both Adhyasa on Brahman, Turiya Chaitanyam.

1262)



1263)



- This is exposed by Upanishads.
- That reality component has to be broken up by falsification as Mithya.

1264) Definition of Reality :

- Objectively existent.
- Independently existent.

1265) Chapter 4 – Karika No. 37 :

- Difficult
- Difficult to accept Jagrat as Dream No. 2.

1266) Karika No. 37 :

- Because of Karya – Karana Sambandha between Dream – Jagrat, can't accept both are equally unreal.

1267) Vedanta :

- World Jadam
- Does not exist without borrowing existence, consciousness from Brahman.
- No world without I – Turiyam.

1268) No origination of world

- Only appearance of world like dream world.
- World projected by Maya Shakti.
- World is Brahman alone with Maya Shakti.

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]

1269) Mantra 7 :

- Brahman never cause of world.
- Ajam Brahma, Vilakshanam Turiyam Brahma.

1270) Karika No. 42 :

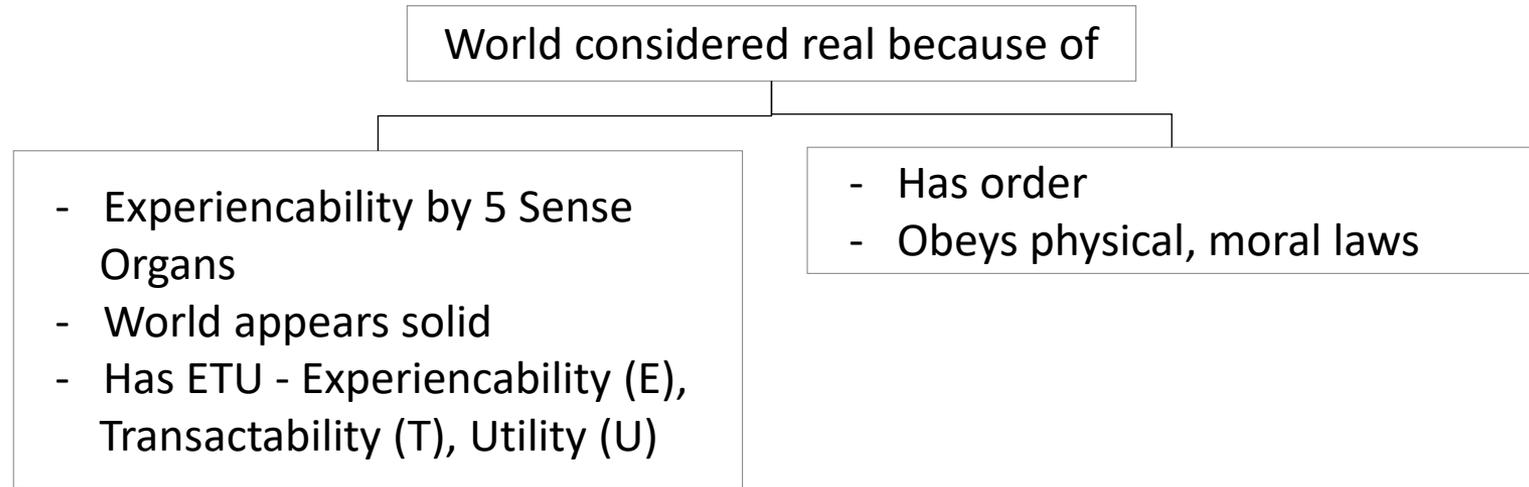
- Start with Jati Vada
- Final destination = Ajati Vada

1271) 2 Unswallowable statements in Vedanta.

a) Whatever is experienced is not there, only an appearance, Mithya, like dream.

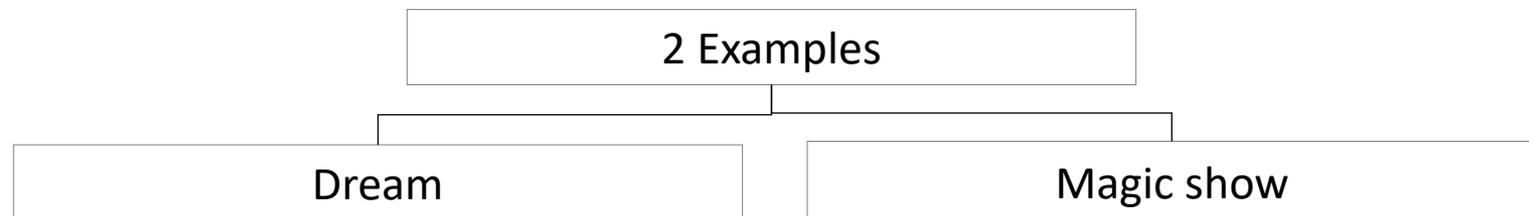
b) Whatever is never experientable through sense organs or mind but revealed by Veda is ever there (Atma).

1272) Karika No. 42 and 43 :



1273) Karika No. 44 :

- In spite of ETU – world unreal



1274) Karika No. 45 :

- If world – Mithya – What is Satyam? Is it Shunyam? No Satyam?

1275) Chapter 2 – Karika No. 11 :

उभयोरपि वैतथ्यं भेदानां स्थानयोर्यदि ।

क एतान्बुध्यते भेदान्को वै तेषां विकल्पकः ॥ ११ ॥

ubhayorapi vaitathyaṃ bhedānāṃ sthānayoryadi |

ka etānbudhyate bhedāṅko vai teṣāṃ vikalpakah || 11 ||

If the objects cognised in both the states of dream and waking be illusory, who cognises all these illusory objects and who indeed is the Creator of these imaginations. [2 - K - 11]

1276) Isness of Mithya borrowed from Satyam.

1277) Chapter 2 – Karika No. 12 :

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।

स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥

kalpayatyātmanā"tmānamātmā devaḥ svamāyayā |

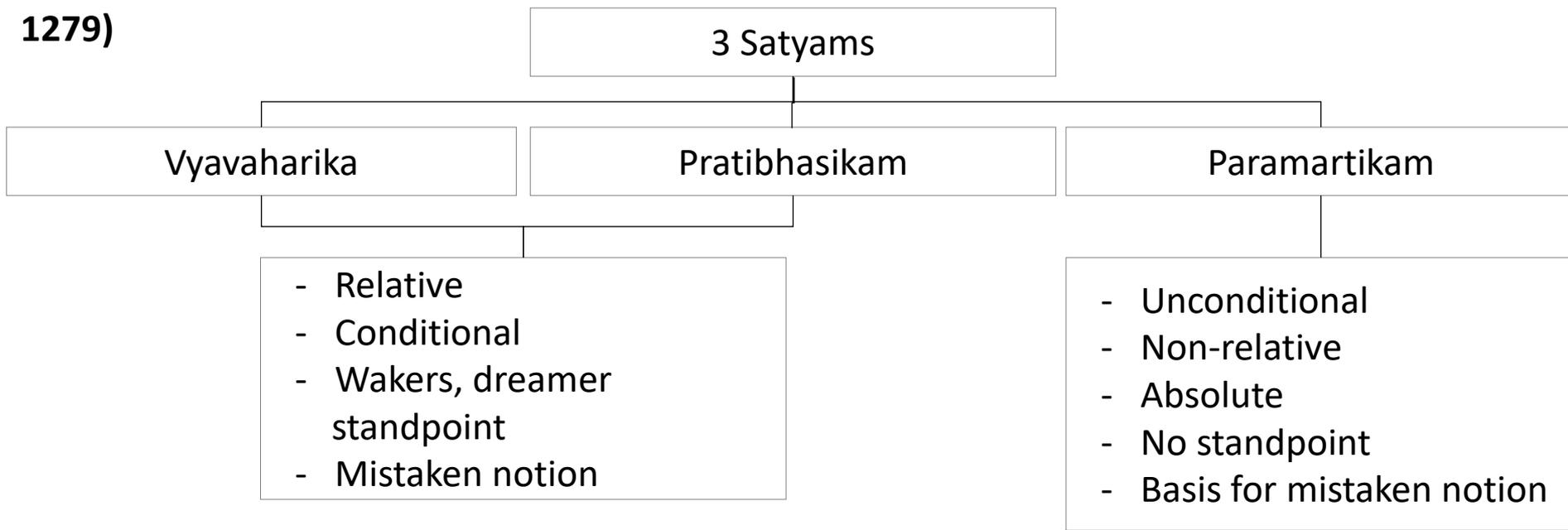
sa eva budhyate bhedāniti vedāntaniścayaḥ || 12 ||

This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created. [2 - K - 12]

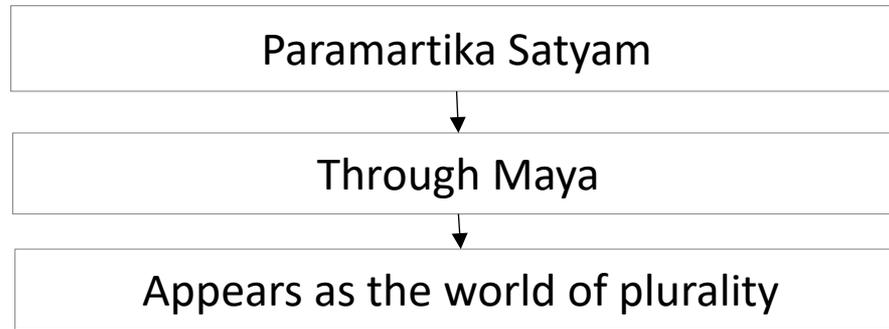
1278) Sakshi Chaitanyam in living body alone is Satyam.

- It is not called Sakshi in dead body.

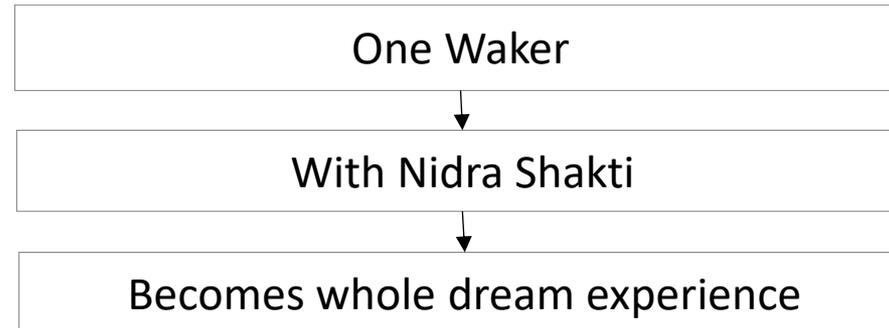
1279)



1280)



1281)



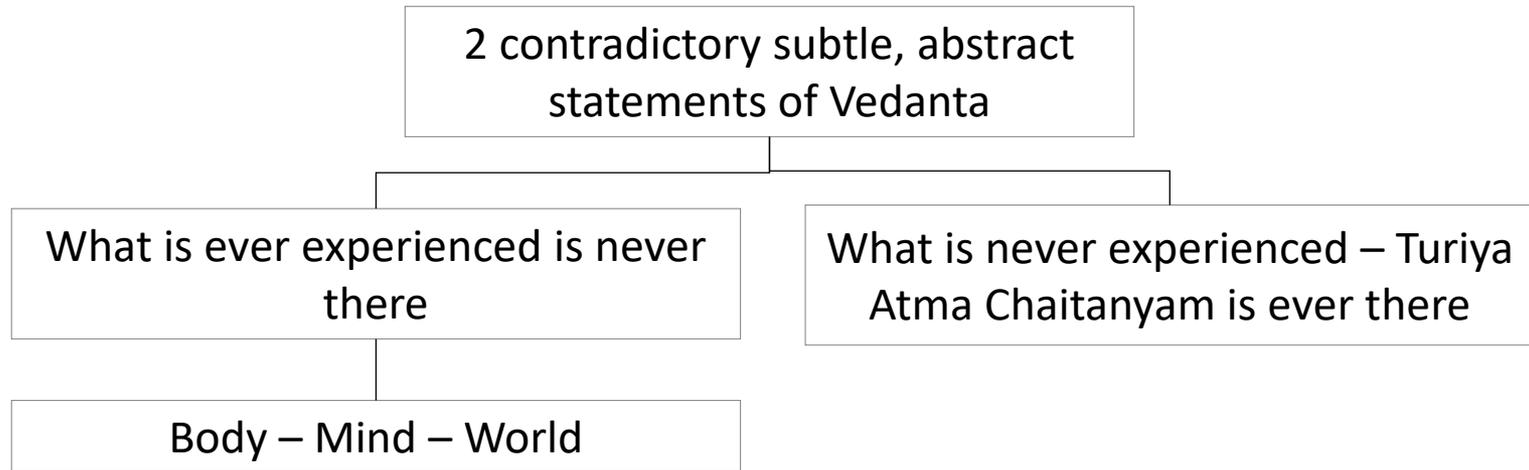
1282) Karika No. 45 :

- **Material universe is consciousness alone in 3 periods of time.**

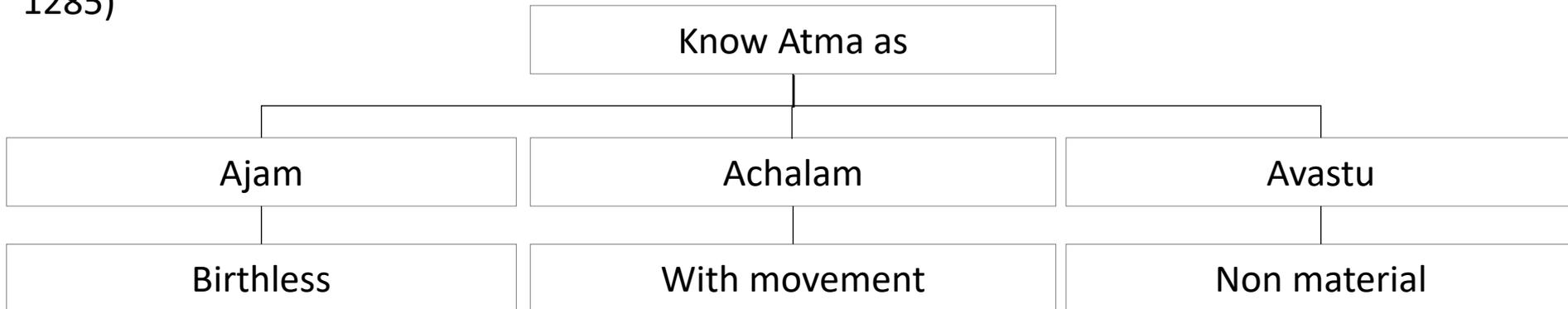
1283) Karika No. 46 :

- Eka, Nityam, Ajam, Chaitanyam alone is there all the time.
- World is an appearance like dream.
- Focus on Adhishtanam, you will drop Adhasa soon.

1284)



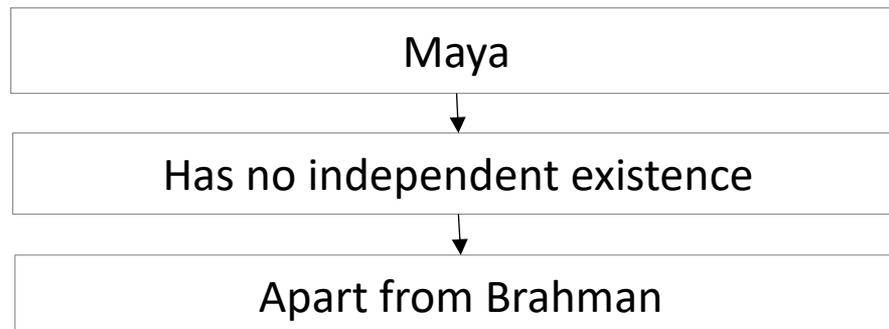
1285)



- Claim – I am Atma without objectifying, projecting anything.

1286) What is the benefit of Turiya Vijnanam, 4th Pada, Svarupa Jnanam not Vrutti Jnanam of 1, 2, 3rd Pada.

1287) Karika No. 47 :



1288) Maya + Brahman – 2 words – one entity.

1289) Clay – Pot

- Wood – Furniture
- Gold – Ring
- Brahman – Maya
- Not 2 substances but 2 names.

1290) Karika No. 48 :

- World has no independent existence with a conscious observer.
- Hence consciousness, Jnanam is the ultimate essence, truth of the Universe.
- I am that Chaitanyam.

1291) While seeing the world itself Jnani declares, Dvaitam only an appearance, Advaitam is the truth.

1292)

3 rd Pada	4 th Pada
<ul style="list-style-type: none"> - Brahman with Maya = Karanam - World = Karyam 	<ul style="list-style-type: none"> - Brahman without Maya= Not Karanam - World = Not product, Karyam

Both same order of reality

1293) New Status :

World	Brahman
Adhyasa	Adhishtanam

- Order of reality different
- Paramartikam – Vyavaharikam

1294)

Dream World	Wakers World
<ul style="list-style-type: none"> - As good as not there from Adhishtana, wakers standpoint 	<ul style="list-style-type: none"> - As good as not there from Adhishtana Brahmans standpoint

1295) Waking State :

- Whole world says world has existence.
- Jnani says : World seems to be existent.
- World does not have existence of its own.

1296)

World	I – Chaitanyam
<ul style="list-style-type: none">- Does not exist in 3 periods of time- Does not exist in past, present, future	<ul style="list-style-type: none">- Alone exist in 3 periods of time.

1297)

Vedanta	Science
<ul style="list-style-type: none">- You can't talk of existence of any object without an observer	<ul style="list-style-type: none">- World exists independent of the observer

1298) Vedanta brings in Maya to introduce higher order and lower order of reality.

1299)

Tip + Pattern	Consciousness	World
Both Vyavaharikam	Paramartikam	Vyavaharikam

1300) Karika No. 53 :

- Advaitam = That which can't become Duality.
= Non dual entity
= Turiyam, alone is
= It remains Nitya Advaitam all the time.

1301) Cause – Effect requires 2 separate substances.

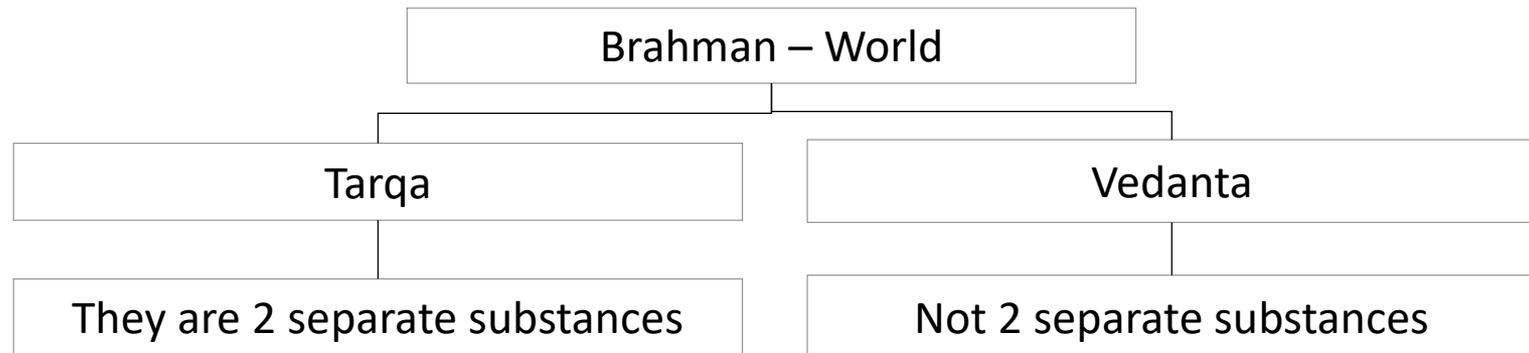
1302) What is a substance?

- That which has attributes.
- Gunasya Ashraya Dravyam.
- Locus of attributes = Substance.

1303) Samavaya Sambandha

- Inseparably substance and attribute are together.

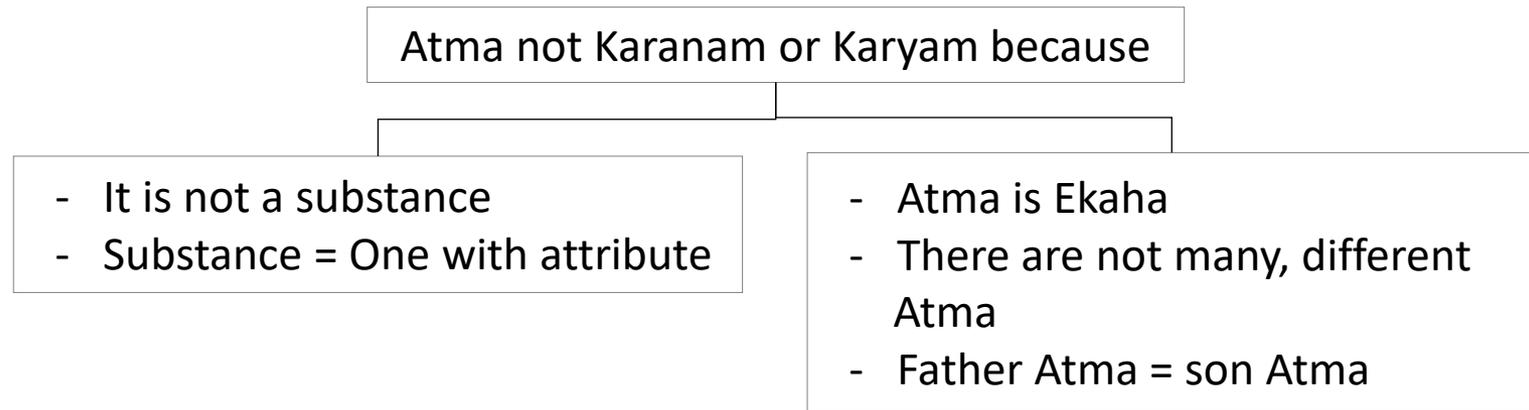
1304)



1305) Atma – not a substance, Nirguna.

- Substance only with Guna, attributes.
- Substance alone can be Karanam or Karyam.

1306)



1307)

External Objects	Consciousness
<ul style="list-style-type: none">- Patterns- Not born out of Consciousness or Fire tip	<ul style="list-style-type: none">- Not born out of world, patterns- It always exists as Adhishtanam

1308) Karika No. 54 :

- Abstract, profound knowledge of knowers of Brahman.
- In Brahman there is neither cause or effect.
- Brahman is Mantra 7 – beyond cause and effect.
- This is truth of Universe.
- It is Sat chit Ananda.
- There is not an iota of 3 worlds of waking, dream, sleep in Brahman.
- It is Svata Siddah, Svayam Prakasha.
- It is Akaranam, central theme of Chapter 4 – Concluded in Karika No. 54.

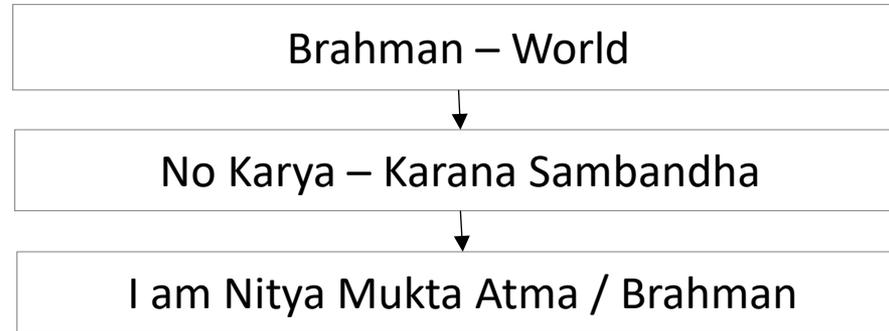
1309) Atma alone exists, nondual.

- Anatma is appearance on Brahman, like Rope Snake, Shell Silver, Mirage Water, Dream...

1310) Brahman is the only Adhishtanam of the Universe.

- Prapancho Upashamam, Advaitam, Shantam, Shivam.

1311)



- Without reasoning, teaching, intellect will never be able to grasp this truth.

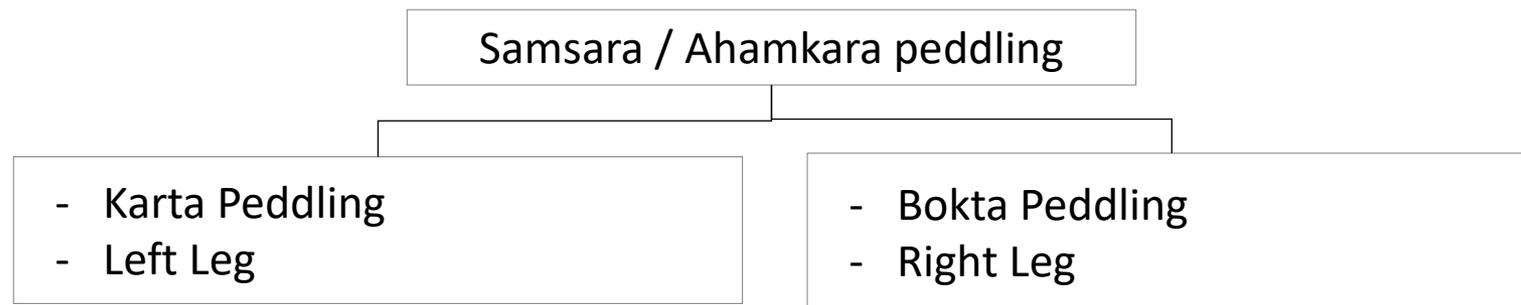
1312) Brahman – World, have Adhishtana Adhyasa Sambandha.

- 2 orders of reality established.

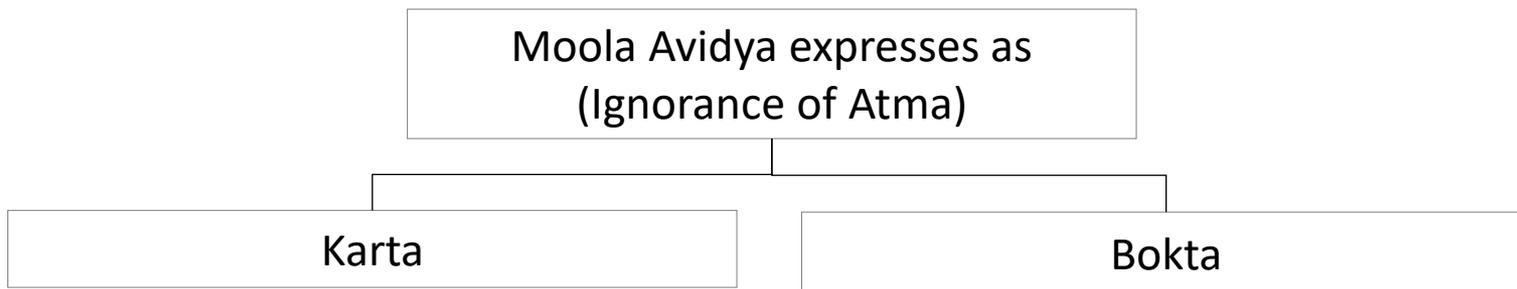
Brahman	World
<ul style="list-style-type: none">- Higher order- Paramartikam- No connection with Vyavaharikam- Waker has no connection with dream world	<ul style="list-style-type: none">- Lower order- Like dream world is waking- Vyavaharika Satta only

1313) Shankara waking, dream, sleep = Mithya, Rupa Abava
= Not total non existence
= Adhyasa

1314) Karika No. 55 :



1315)



- Oshadi = Mantra 7, removes Moola Avidya by giving Advaita Jnanam, Darshanam.

1316) Karika No. 56 :

- Gaudapada established that final teaching of Veda not 3rd Pada – Prajna / Antaryami – Sushupti Avastha – Karana Avastha.

1317) Karya Avastha – 1st – 2nd – Pada – Waking, Dream also not main teaching.

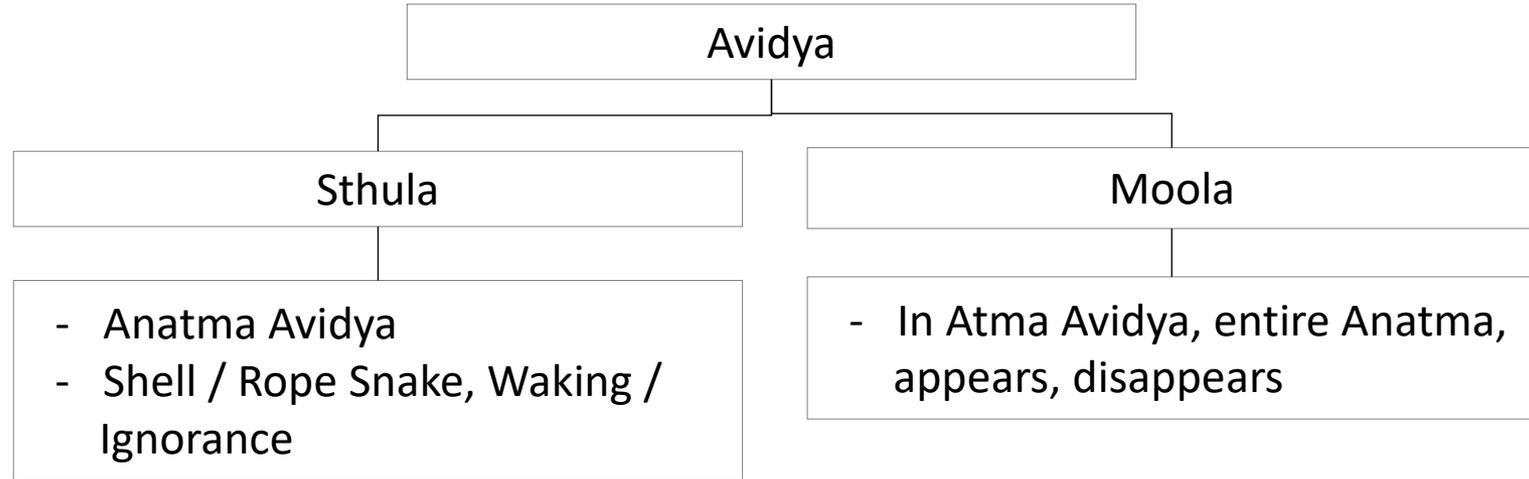
1318) Mantra 7 – Turiyam – Chaturtha Pada Sa Atma, Sa Vigneyaha.

- One Atma which is neither Karanam – Karyam, cause or effect.

1319) Cause – Effect is orientation of our intellect in waking.

- We need to transcend cause – effect, mentality.

1320)

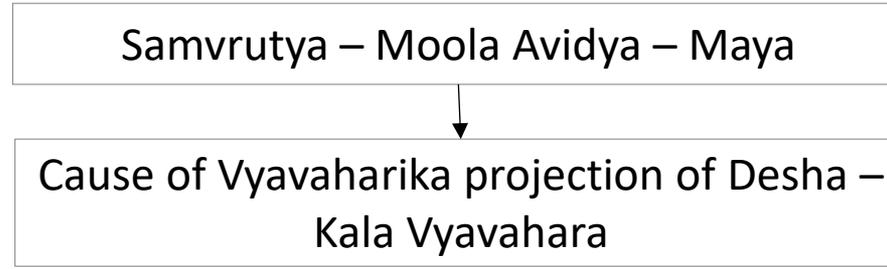


1321) Karika No. 57 :

Purva Pakshi :

- If Turiyam alone exists (Mantra 7)
- How do you talk about Hetuh – Phala Avesha?
- Obsession in action and bodies being born.

1322) Gaudapada :



- All empirical transactions only in time – space co-ordinate caused, projected by Vikshepa Shakti of Maya as per law of Prarabda Karma.

1323) Karika No. 58 :

- Whatever is happening because of Avidya is happening seemingly, not factually.

1324) Karika No. 59 :

World :

- Mithya
- Neither Nityam – Anityam
- Like Magic show objects – beings.

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]

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]

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]

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]

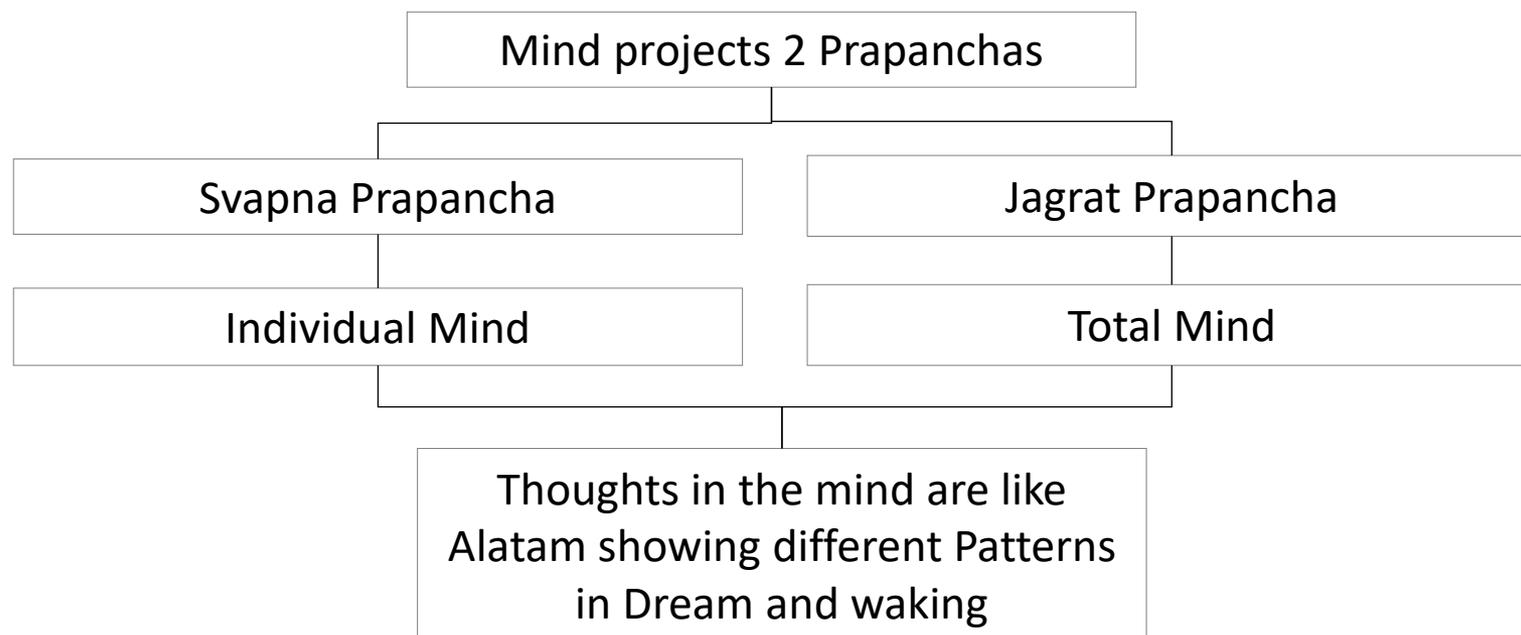
1325) Karika No. 60 :

Brahman	Time – Space
Paramartikam	Vyavaharikam

In Shastric Vision :

Neither World Exists	Brahman
- Hence no concept of Nitya, Anitya	- Has no Svagata, Sajatiya, Vijatiya Bheda Rahita - Can't use Nitya – Anitya

1326) Chapter 4 – Karika No. 60 & Chapter 3 – Karika No. 29 :



1327) 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]

1328)

Karika No. 63 – 64	Karika No. 65 – 66
Dream = Mind + Mithya World	Waking = Mind – Mithya World

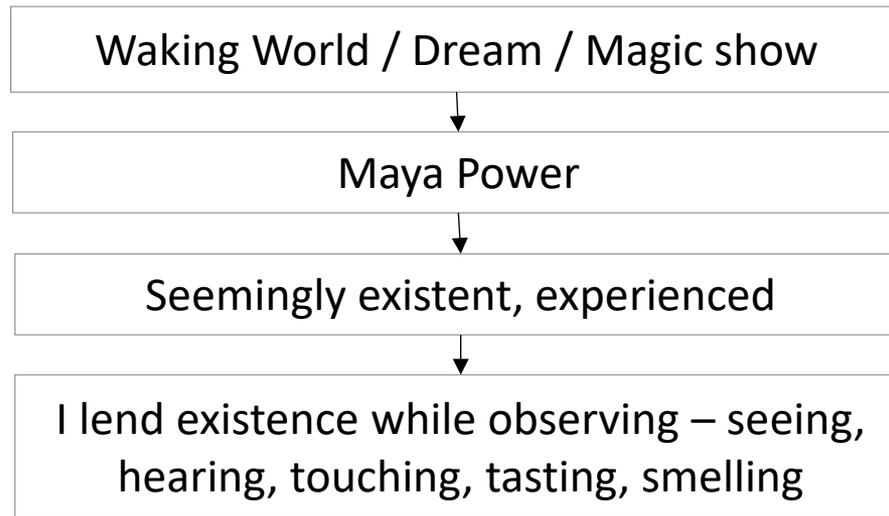
1329)

Drishti Srishti Vada (DSV)	Srishti Drishti Vada (SDV)
<ul style="list-style-type: none">- Both waking and dream projected by Moola Avidya / Maya- World – Mind, both Maya- Consciousness Satyam	<ul style="list-style-type: none">- Waking – Vyavaharikam- Dream – Pratibhasikam- Differentiate 2 Srishtis- World – Mind, Mithya- Consciousness Satyam

1330) Karika No. 67 :

- Mind depends on world.
- World depends on Mind
- Both depend on Atma.

1331) Karika No. 70 :



1332) Example :



1333)

Vyavaharika, Pratibhasika, Satyam	Paramartika Satyam
<ul style="list-style-type: none">- Dependent- Cause – Effect exists	<ul style="list-style-type: none">- Independent- No cause – effect- Known by Veda only

1334)

Grahaka	Grahyam
Perceiver	Perceived
Subject	Object
Pramata	Prameyam
Knower	Known
Drk	Drishyam
Jnanata	Jneyam
Bokta	Bogyam

1335) Karika No. 71 : (Difficult Shloka)

- Chittam = Consciousness, Nirvishayam Bavati
- Consciousness does not have any real object other than itself.

1336) Sakshi relationship with Sakshyam also Mithya because world is Mithya.

World	Relationship
Unreal	Unreal

- Father – Daughter relationship exists in Vyavaharikam but not in Paramartikam.

1337) To claim Brahman as reality, necessarily world has to be unreal, Mithya.

- Atma – Asanga – remember always while going through life.

1338) 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 ||

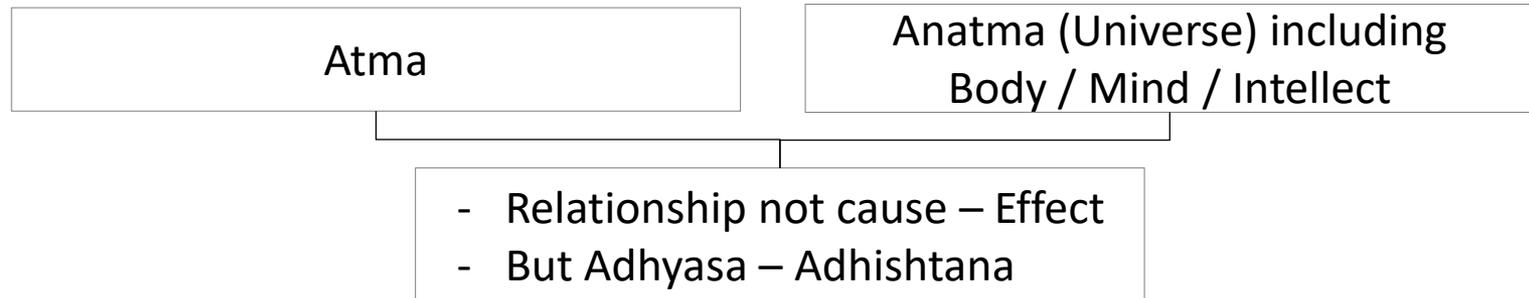
After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. '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,
पुनः प्रतिन्यायं प्रतियोन्याद्रवति
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 pratināyaṃ 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]

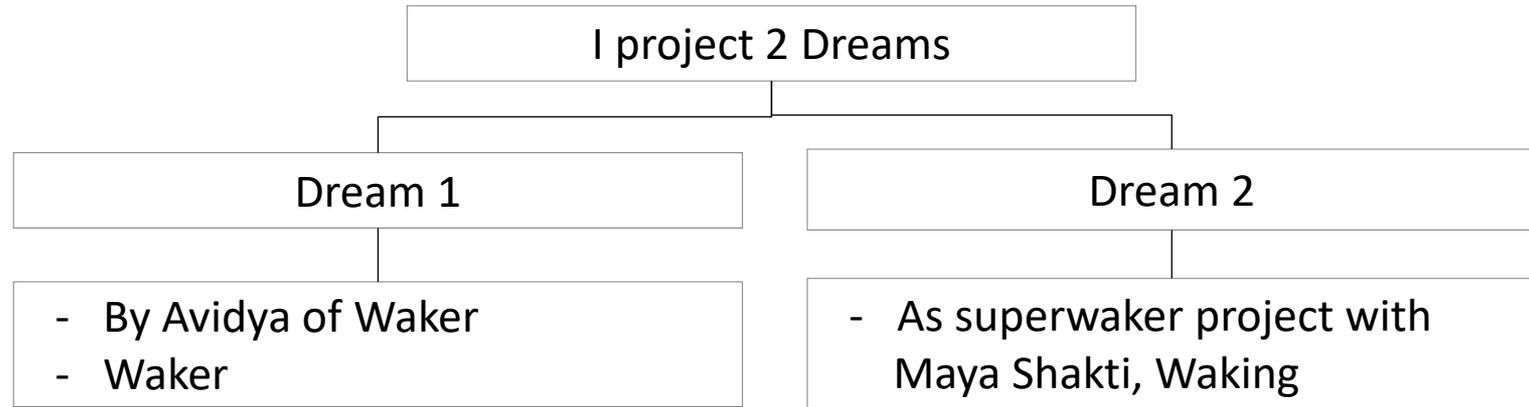
1339) Karika No. 17 :



1340) Karika No. 75 :

- Very important Shloka for Nididhyasanam.

1341)



1342) Karika No. 76 :

- Jnani does not see Dvaitam, Plurality.
- When cause is not there effect of rebirth will not be there for a Jnani.
- Cause = Ignorance, obsession, Karma.
- Effect – Rebirth.

1343) Summary of pending Karikas :

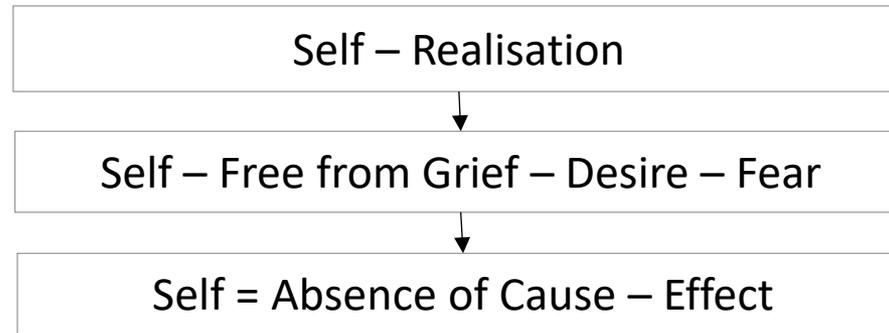
Karika No. 76 :

- Mind finds no cause superior or inferior.
- Then it doesn't have rebirth.
- No effect without cause.

Karika No. 77 :

- Plurality = Objectification of Mind.

Karika No. 78 :



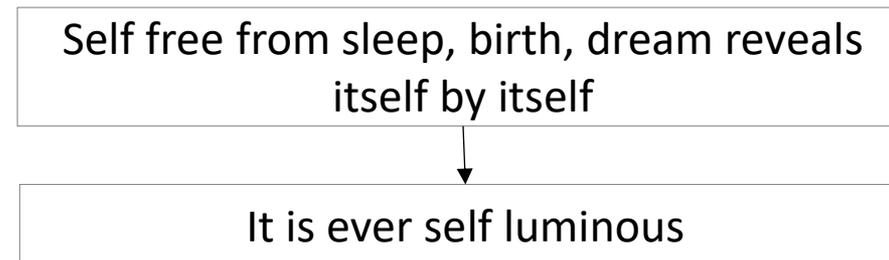
Karika No. 79 :

- Mind has attachment to unreal sense objects.
- Mind comes back to its pure nature without attachment.
- Mind realizes unreality of sense objects.

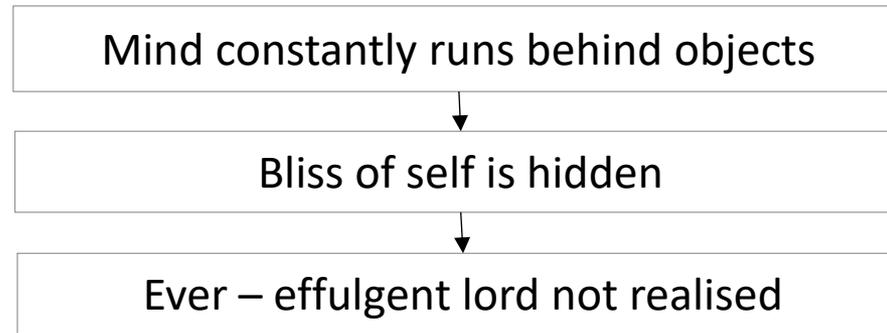
Karika No. 80 :

- Mind without attachments attains state of Changeless purity.
- This state = Undifferentiated, birthless, nondual.

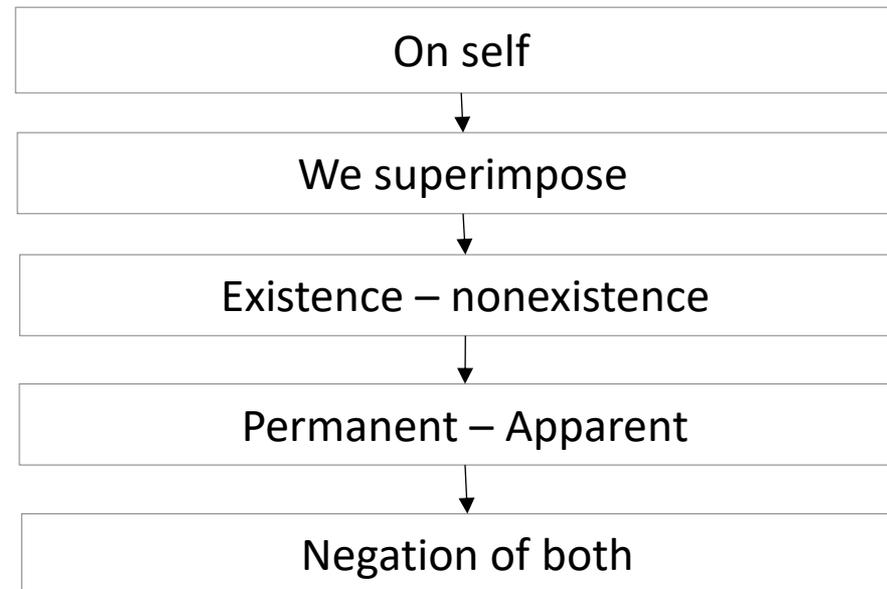
Karika No. 81 : Important



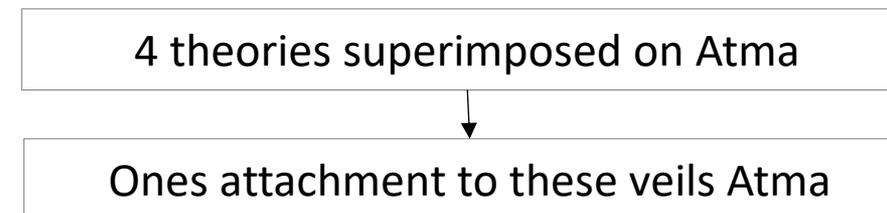
Karika No. 82 :



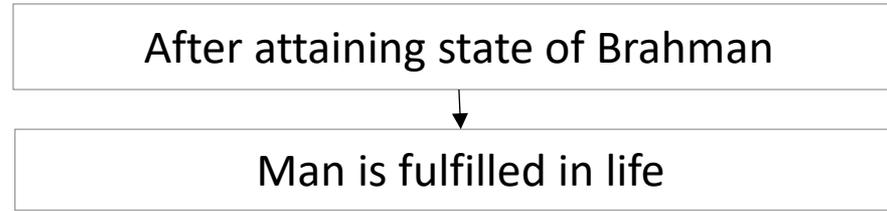
Karika No. 83 :



Karika No. 84 :



Karika No. 85 :



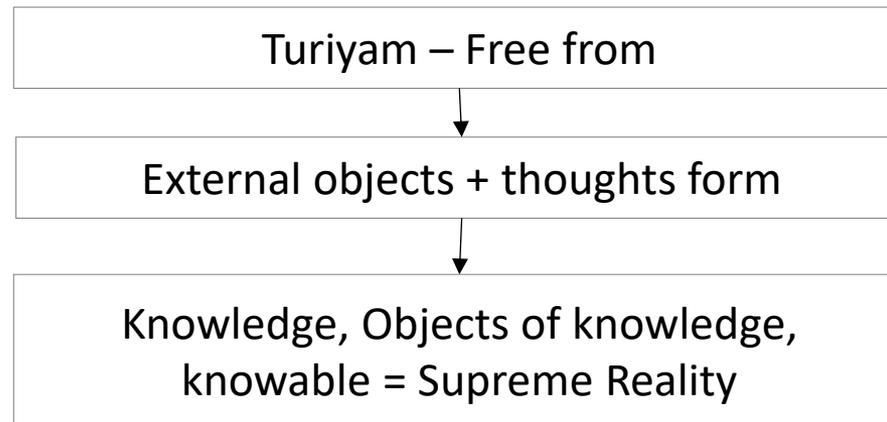
Karika No. 86 :

- Self realized becomes tranquil and peaceful.

Karika No. 87 :

Waking	Dream
- Ideas + Real objects	- Ideas - Without real objects - Nonexistent objects

Karika No. 88 :



Karika No. 89 :

- When Triputi is known Turiyam, state of knowledge is realized.

Karika No. 90 :

- What to know?
 - a) Things to be avoided.
 - b) Object to be realized → Brahman
 - c) What is to be attained
 - d) Thoughts ineffective
- A, C, D are imaginations.

Karika No. 91 :

- All objects are beginningless, endless.
- No plurality, Dvaitam.

Karika No. 92 :

- Ego is illumined by Atma always.

Karika No. 93 :

- Ego centric entities – unborn, free.
- All entities are one Atma.

Karika No. 94 :

- Drop idea of plurality to realise self.

Karika No. 95 :

- Self – Unborn – Ever the same.

Karika No. 96 :

- Self – Unborn – Asanga
- This is unconditioned Jnanam.

Karika No. 97 :

- Idea of plurality veils self.

Karika No. 98 : Important

- All Jivas are ever free, pure, ever illumined, liberated.

Karika No. 99 :

- Jnani – Realises self – Asanga – untouched by objects – which are experienced when Mind manifests.

Karika No. 100 :

- Realise state of Turiyam
- Unborn, ever the same, pure, free from plurality.
- Aangoham – Asangotham..

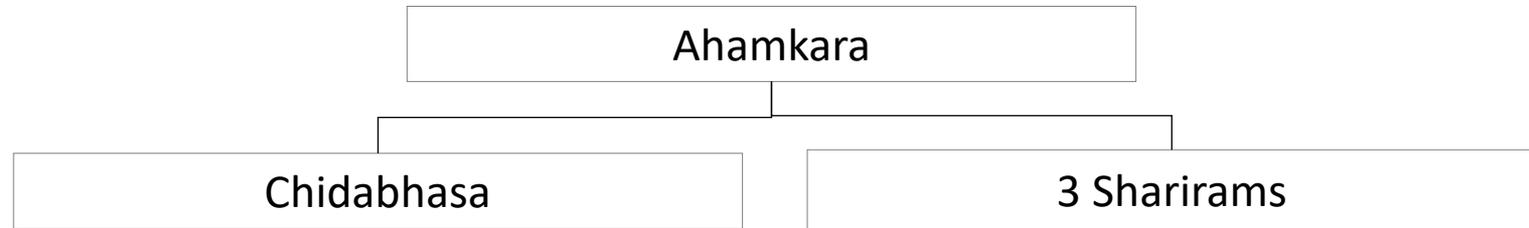
Brahmajnanavalli Mala :

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]

1344)



1345) Karika No. 77 :

- Aham Nitya Vi-dehaha Asmi

1346) Karika No. 80 :

- What type of mind Jnani has?
- That which has learn to withdraw from dualistic Universe.

1347)

Yogic Mind	Advaita Jnanam Mind
- Mano Nasha	- Understand there is no Mind other than me Turiya Atma. - Mind = I (Turiyam) + Nama Rupa - Pot = Clay + Nama rupa

1348) Don't conclude waking world is not there because it does not originate.

- It appears for my experience exactly like the dream world (Superimposition on Waker)
- Waking world superimposed on Turiyam.

1349) Chapter 4 – Karika No. 80 :

Junior Student :

- Negates Ahamkara as Mithya costume which is one of the appearances in creation.

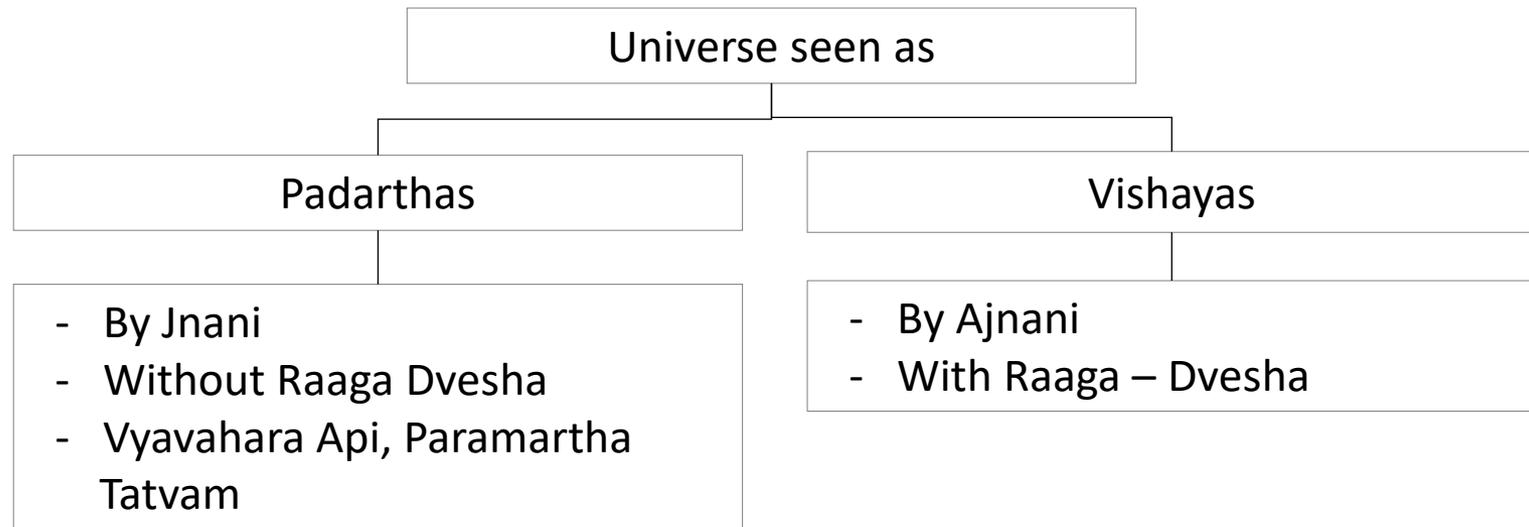
1350) Chapter 4 – Karika No. 81 :

- Atma = Self existent, self illumined
- Need not be illumined by anything.

1351) Chapter 4 – Karika No. 82 :

- How to abide in Atma during Vyavahara.

1352)



1353) Karika No. 83 :

- 4 wrong mental concepts.
- Existent, non existent, mixture of existent – non existent, absolutely nonexistent.

1354) Karika No. 84 :

- All philosophers miss Sakshi which is aware of 4 concepts.
- I – Sakshi am aware of all thoughts held by one individual Mind – Body complex.
- Same Sakshi is aware of all minds, all pervading one Kshetrajna.

1355) Karika No. 3 to 86 :

- Turiyam = Akaranam
- All philosophies = Plurality
 - = Lower order of reality, Mithya, Maya, noneixstent
 - = Jnana Adhyasa
- Turiyam – Advaitam alone Satyam.

1356) Vyavaharika Bheda does not disturb Paramartika Bheda.

- Dream world doesn't disturb Jnani.
- Waking world does not disturb spiritually woken up Jnani.
- Sravanam / Mananam / Nididhyasanam – for spiritual awakening.

1357) Advaita Darshanam = Paramartika Darshanam

1358) Chapter 3 – Karika No. 17 and 18 :

- Introduction to Chapter 4
- All schools promote Raaga – Dvesha, Dvaita Philosophy.

1359) Karika No. 84 :

Turiyam free from 4 cardinal
standpoints

Asti

Nasti

Asti – Nasti

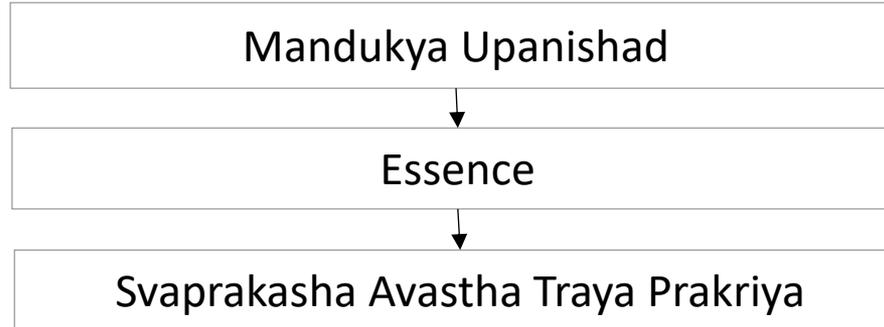
Nasti – Nasti

- Real God untouched (Asprishtaha) because he is Advaitaha.
- Raaga Dvesha Anapadam.
- Can't generate Raaga – Dvesha.

1360) Relative – Vyavaharikam :

- Alopathy, Ayurveda, Pranic healing.
- Mano Maya, Karana Sharira Annamaya Doshas.
- Different philosophers, Vigyanamaya Dosha.

1361)



1362) Karika No. 87 :

- I – Consciousness exist – Grasper – Grahakam
- Everything else = Object, Grahyaam

- Without me → Object world
→ No use
- Without Objects – I – alone consciousness can exist, but Avyavaharyam.

1363) Karika No. 88 :

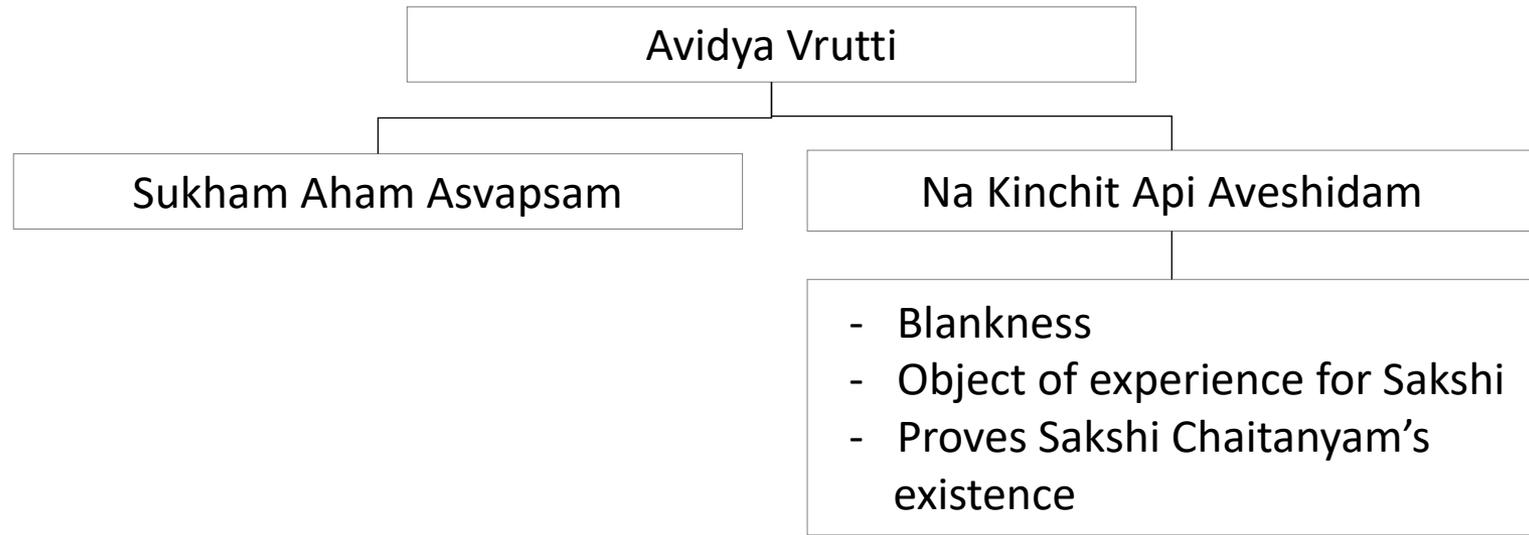
Vishaya Loko Uttaram	Laukikam	Shuddah Laukikam
Sleep	Waking	Dream
Karika No. 88	Karika No. 86	Karika No. 87

1364) Sleep State :

- No objective experience.
- Itself is an experience.
- Sakshi Bashyam = Agyanam
 - = Moola Avidya
 - = Maya
 - = Prajnanam
 - = Blankness in sleep
 - = Potential condition of Universe
 - = Karana Sharira Vrutti.

1365) Avidya Vrutti – Thought mode

- Responsible for experience of blank state.



1366)

Advaita State	Advaita Vastu
- Potential Dvaita State	- Nondual State - Turiyam

1367)

Karika No. 87	Karika No. 88
- 1 st and 2 nd Pada	- 1 st line – 3 rd Pada - 2 nd line – 4 th Pada

- Superb definitions of 4 states.

1368) Karika No. 88 :

- Avidya Vrutti = Knowledge taking place in Karana Shariram
= Jneyam

1369) Turiya Pada – Jnanam – Jneyam division is not there.

- Brahmatvam becomes Jnanis Svarupam.

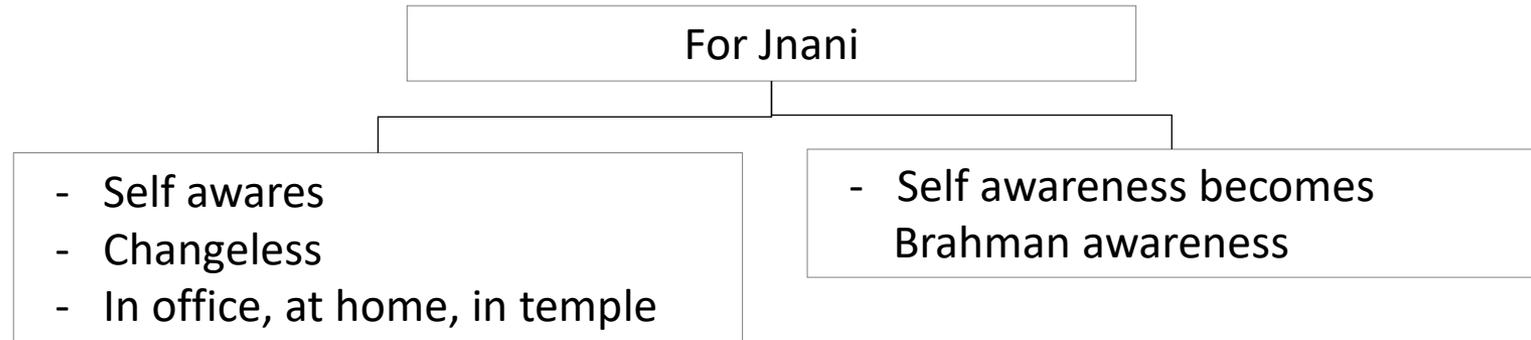
1370) Karika No. 89 :

- **Jnani knows Turiyam distinct from 4 Padas Sarva Loka Atishaya Vastu.**

1371) Jnani knows Brahman as his Svarupam – “self Awareness”

- Vyabichara Svabava :
Can never deviate from it.

1372)



1373) Karika No. 89 :

- Come to Turiyam in sequence through 3 Padas.
- Jnanam – Jneya – 3 Padas
- Turiyam – 4th Pada

1374) Karika No. 90 :

- Turiyam has no Sajatiya, Vijatiya, Svagata Bheda.
- It is an independent entity, different from world of time + space.
- It is timeless, spaceless.
- No Panchabutas
- No internal bheda.
- It is eternal, my Svarupam.
- Knowing that is becoming that, which is Moksha in Vyavaharika plane.
- Turiyam is in Paramartika plane, nothing in Anatma can affect my Svarupam, it is Paramartikam, alone exists.
- Secret of this Universe, Guhya Guhya Tamam – Gita Chapter 9.

Gita :

श्रीभगवानुवाच ।
इदं तु ते गुह्यतमं
प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं
यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ९-१ ॥

śrībhagavān uvāca
idaṃ tu tē guhyatamaṃ
pravakṣyāmyanasūyavē ।
jñānaṃ vijñānasahitaṃ
yajjñātvā mōkṣyasē'śubhāt ॥ 9-1 ॥

The Blessed Lord said : To you who do not cavil, I shall now declare this, the greatest secret, the most profound knowledge combined with experience (or Realisation); which having known, you shall be free from the sorrows of life. [Chapter 9 – Verse 1]

1375) 3 Padas – temporarily accepted in Adhyaropa stage.

- On reading 4th Pada, Turiyam, 3 quarters knocked off as Mithya with borrowed existence.
- I alone exist as Brahman, Turiyam.
- Brahma Satyam, Jagan Mithya.
- One coin, 2 sides, Atma – Anatma.

1376) Karika No. 90 :

- 4 are really there.
- 3 Padas + Turiyam, one may conclude.

1377)

Adyaropa	Apavada
3 Stages	3 States

1378) Heyam – 3 states to be dropped

- Jneyam – Turiyam to be known
- Appyam – To be followed Sravanam / Mananam / Nididhyasanam.
- Paakyam – To be cooked, roasted, Raaga – Dvesha.
- Cooked Raaga Dvesha will not cause Bayam, Krodha.
- Cooked Raaga = Nonbinding Raaga.

1379) Karika No. 90 :

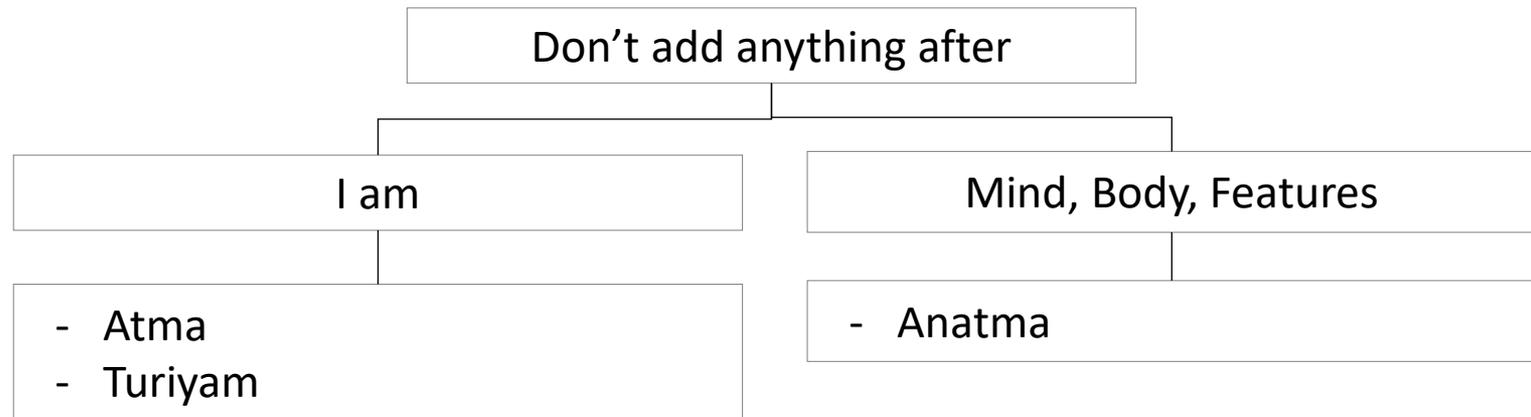
- Brahman – Turiyam is free from :
Asti, Nasti, Asti – Nasti, Nasti – Nasti – Words.
- No words can be used for Brahman.

1380) Karika No. 90 :

- Turiyam teaches you how to maintain balance in Vyavahara by knowing nature of Turiyam, Pratibhasikam and Maya – Asleep – Moola Avidya.

1381) Once Moola Avidya is gone no more Vyavaharika sleep for a Jnani, he has woken up to reality.

1382) Karika No. 91 :



1383) Sadharmyam – Akasha – Turiyam

a) Sukshmatvam :

- Indriya Agocharam

b) Niranjanam :

- Untaintable, uncontaminable.

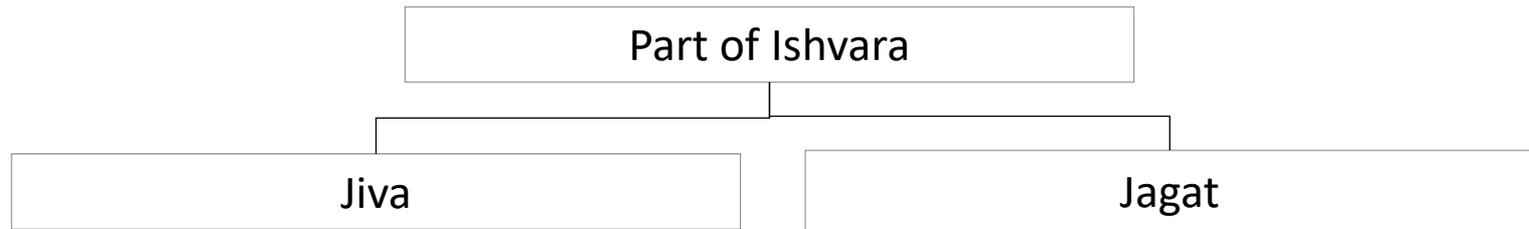
c) Asangoham :

- Contactless, connectionless.

d) Sarvagyatvam :

- All pervading, everywhere.

e) Svagata Bheda in Ishvara in Visishta Advaitam



f) Advaitam :

- Parts are Mithya.

1384) Karika No. 92 :

- We are dropping all adjectives superimposed on ourselves to rediscover our nature as Turiya Atma.
- I am revealer of Sharira Trayam not Sharira Trayam.
- That revealor is Brahma Turiya Svarupam is teaching of Mandukya Upanishad.

1385) Example :

Emptiness	Silence
<ul style="list-style-type: none">- Not positive attribute- Conveys absence of things	<ul style="list-style-type: none">- Positive word- Conveys absence of sound

Bald Head	Brahman
<ul style="list-style-type: none">- Positive word- Conveys absence of hair	<ul style="list-style-type: none">- Positive word- Conveys absence of limitations, objects, Avasthas, Sharirams, Koshas

1386) In Vyavahara, waking, dream, there is superimposition which I need to drop.

- In sleep no superimposition, Avyavaharyam, no need to drop, only claim my Turiya Nature.

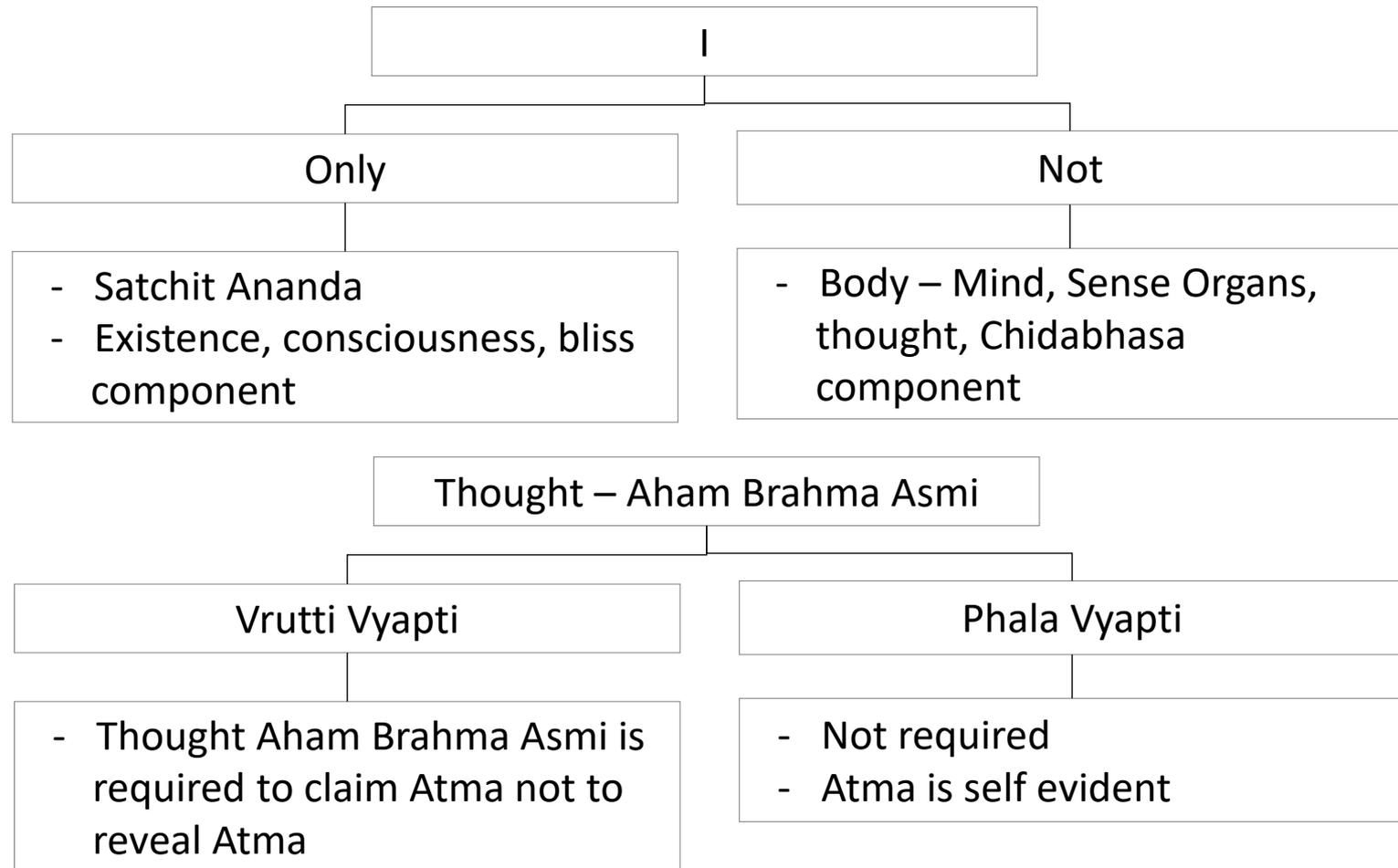
1387) Teaching over in Karika No. 88

- Karika No. 89 – onwards till Karika No. 100 – Brilliant recap on nature of Atma, finishing strokes.

1388) Karika No. 92 :

- Before study, Atma is self revealed, self evident as I am.
- Su Nishchitaha, well ascertained as I am.

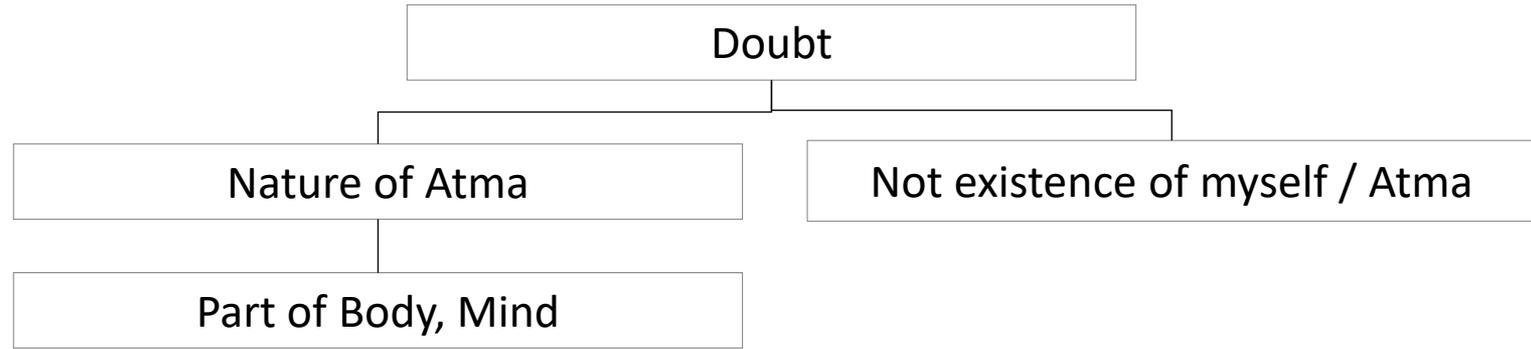
1389)



1390) Whatever you refer to as I am in every transaction is Atma.

1391) Jagrat, Svapna, Sushuptitara Ya Samvit Vrujimbyate.

1392)



1393) Karika No. 92 :

- Non seeker attains Moksha
- Shanti = Non-seeking
= Amrutatvam
= Shanti of Atma, very nature, no seeking.

1394) Karika No. 93 :

- We look ourselves to be the mind.
- Hence work for Moksha forgetting our Svarupam is Shanti.

Manas Shanti	Atma Shanti
<ul style="list-style-type: none">- Temporary- Anityam- Utpannaha	<ul style="list-style-type: none">- Mantra 7- Nityam- Anutpannaha (Ajam)

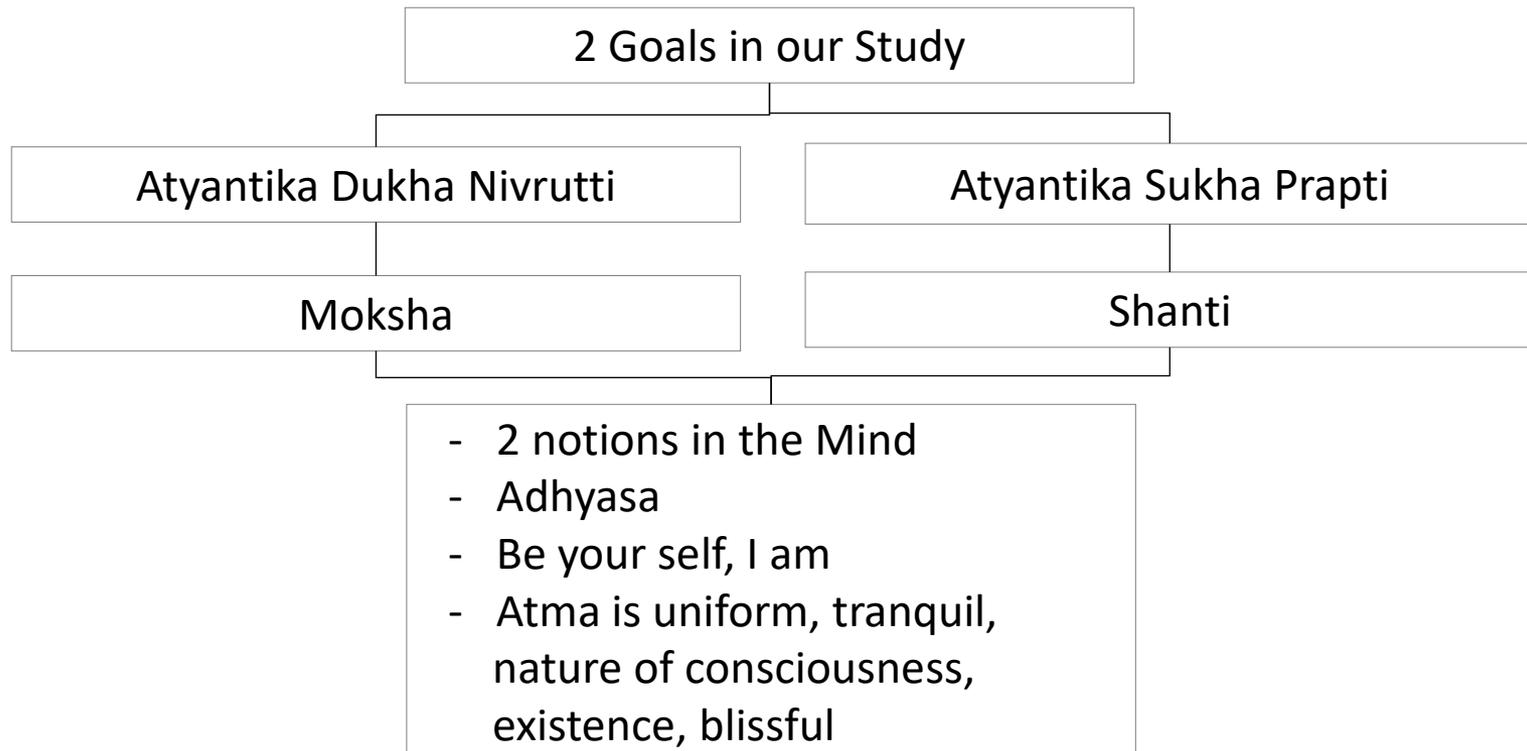
1395) Karika No. 93 :

Atma – I	Manas – I
<ul style="list-style-type: none">- Ever relaxed, tranquil by nature- Svabava- Spirit- Atma Shanti Primary in Vedanta	<ul style="list-style-type: none">- Ever in Turmoil- Svabava- Matter- Manas Shanti secondary in Vedanta

1396) Abinna Atma :

- All Atmas same, identical, not similar, relaxed, nondual, Ekam.

1397)



1398) Seeing differences, world as real is Bayam.

- Dvaitam = Bayam = Unreal
- Reality = Paramartika, Advaitam

1399) Seeing duality is not Samsara, taking it as real is Samsara.

- Waking state experienced like dream.
 - Appears, disappears, like thoughts also appear, disappear.
 - Internal world
 - External world
- } Both seen by one Consciousness

1400) World of differences = Real = Samsara

1401) Kripaṇa = Low, mean, mortal, finite, perishable, insignificant = Feeling of every Jiva.

1402) With constant feeling of insignificance, insecurity, jealousy, fear gets developed.

1403) Gita : Chapter 7 – Verse 13

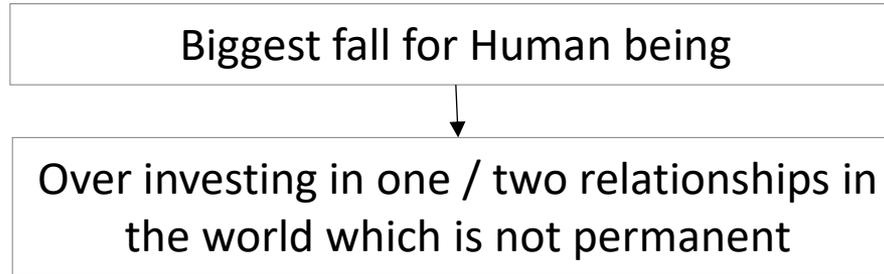
त्रिभिर्गुणमयैर्भावैः
एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति
मामेभ्यः परमव्ययम् ॥७-१३॥

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 prakṛti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

- Deluded, don't know Paramartika Tattvam.
- Waking taken as Paramartika Satyam = Samsara

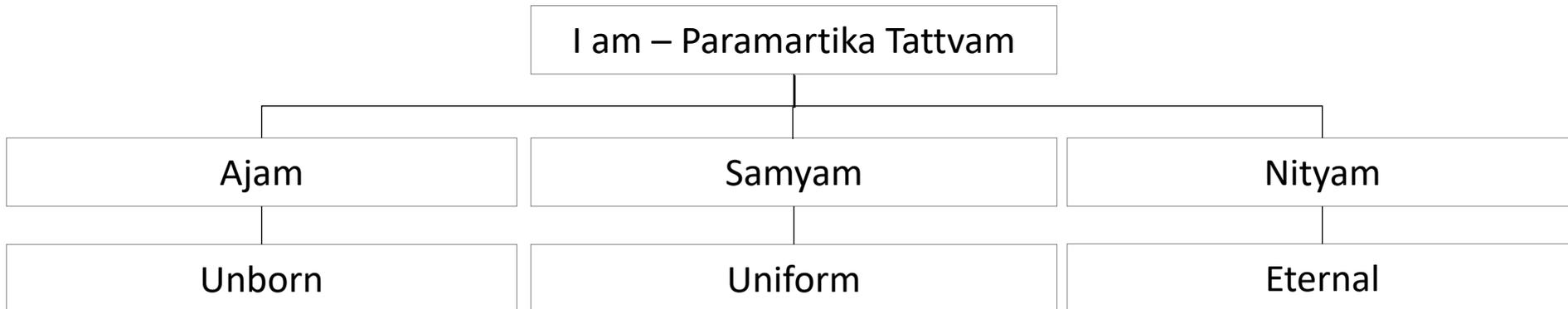
1404)



1405) Dvaita Bhakti is to prepare mind to transcend Dvaitam.

1406) I am experiencer, consciousness Turiyam.

- What is experienced = 3 world's – Virat, Hiranyagarbha, Antaryami
- I am different from Vyavaharikam, Pratibasikam.



1407) Jnani and Krishna claims – Sarvatma Butatma Kuruvanapi na Lipyate.

Karika No. 95 :

- Brahman = Atma of all
- Jnani = I am Brahman
= I am Atma of all
= Self of all

1408) Ordinary people and other philosophers can't fathom Advaitic knowledge.

Advaitam	Dvaitam
<ul style="list-style-type: none"> - 35,000 ft below in Pacific ocean - Mount Everest 6000 ft submerged 	<ul style="list-style-type: none"> - Mount Everest - 29,000 ft above

1409) Karika No. 96 :

Light + Heat	Consciousness
Nature of Sun	Nature of Jiva

1410) Karika No. 97 :

Jiva	Ishvara	Jagat
Karta	Karma Phala Dhata	Locus

3 Vyavaharika principle in me

1411) I Turiyam lends Sat, Chit Ananda to all 3 principles.

- Weakens Jiva Bhava.

1412) Karika No. 97 :

- Gauda – Chapter 4 – established world has not originated.
- Only appears not creation.
- World does not have its own existence.
- I – Consciousness, Turiyam, lend existence to the world.

1413) World exists borrowing existence from me Turiyam Brahman.

1414) By itself world has no existence.

- **Hence, see everything in the world as an appearance Mithya**

} Central message
of Vedanta

1415) Everything other than me Turiya Chaitanyam, seer consciousness is Mithya.

1416) If you give independent status to any object, being, state, deity other than you, you will be in Dvaitam and will be lost in Samsara.

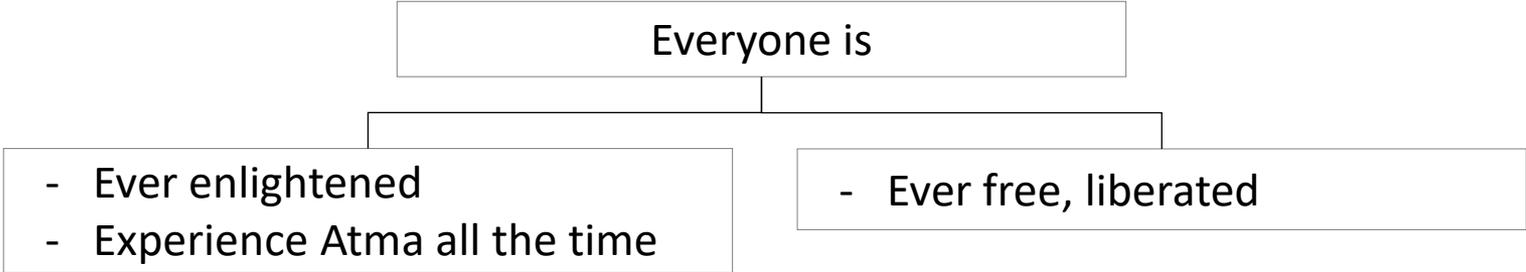
1417) If you give Anatma independent existence which is our normal thinking, then you will be in Samsara as there will be 2 Real – You + World.

1418) Then you Atma will not be Asangaha.

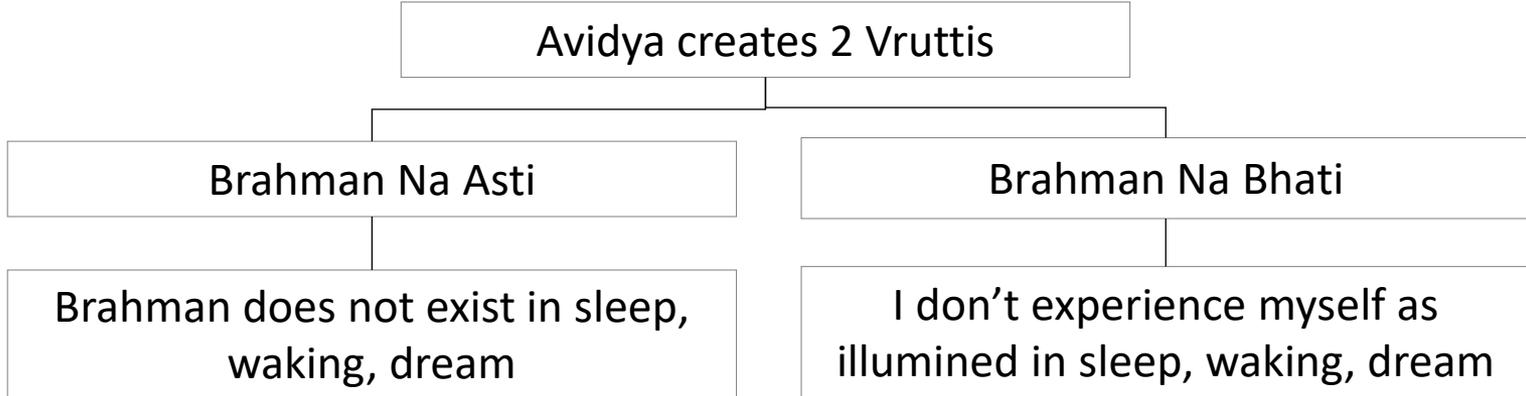
- It will generate Raaga – Dvesha, fear, Anxiety.

Raaga	Dvesha
Afraid of loosing object	Afraid of arrival of object

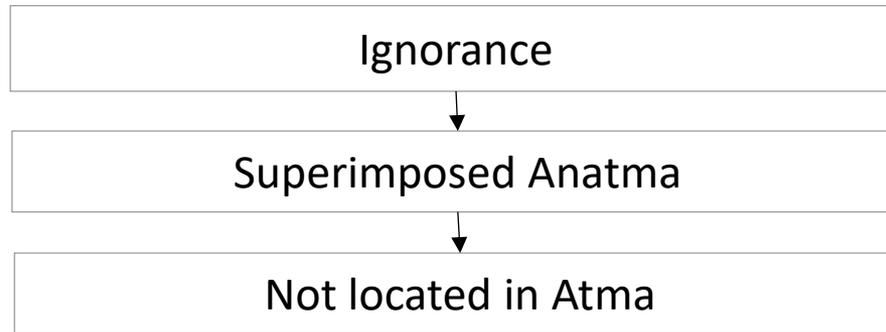
1419) Karika No. 98 :



1420)



1421) Karika No. 98 :



- Location of ignorance = Anirvachaniam.

1422) Maya, Avidya, Ahamkara, waker, dreamer, sleeper does not become 2nd entity because they don't have independent existence.

- This is technical Vedanta to understand Karika No. 98.

1423) Atma has knowerhood in potential condition to lend knowership to mind.

- Hence Atma is called knower in Upanishads.

1424) It is not an action but its intrinsic nature, Svabava.

- It alone is, gives Moksha.
- God has power of consciousness, awareness, knowing which it lends to all Minds for Karma Phala exhaustion through the Body.
- Jiva – Karta has to know its origin and discovers God with absolute nature of knowerhood = Moksha.

1425) Karika No. 99 :

- Consciousness of wise person all pervading, like light of Sun, Consciousness alone exists.
- No 2nd real thing, all world is Mithya.
- Asangaha, never in contact with the Universe.
- Real knowerhood not possible, no 2nd real Vastu.
- Drashtu, Drashta, Srotur Srotra = Seeming knower, seer.

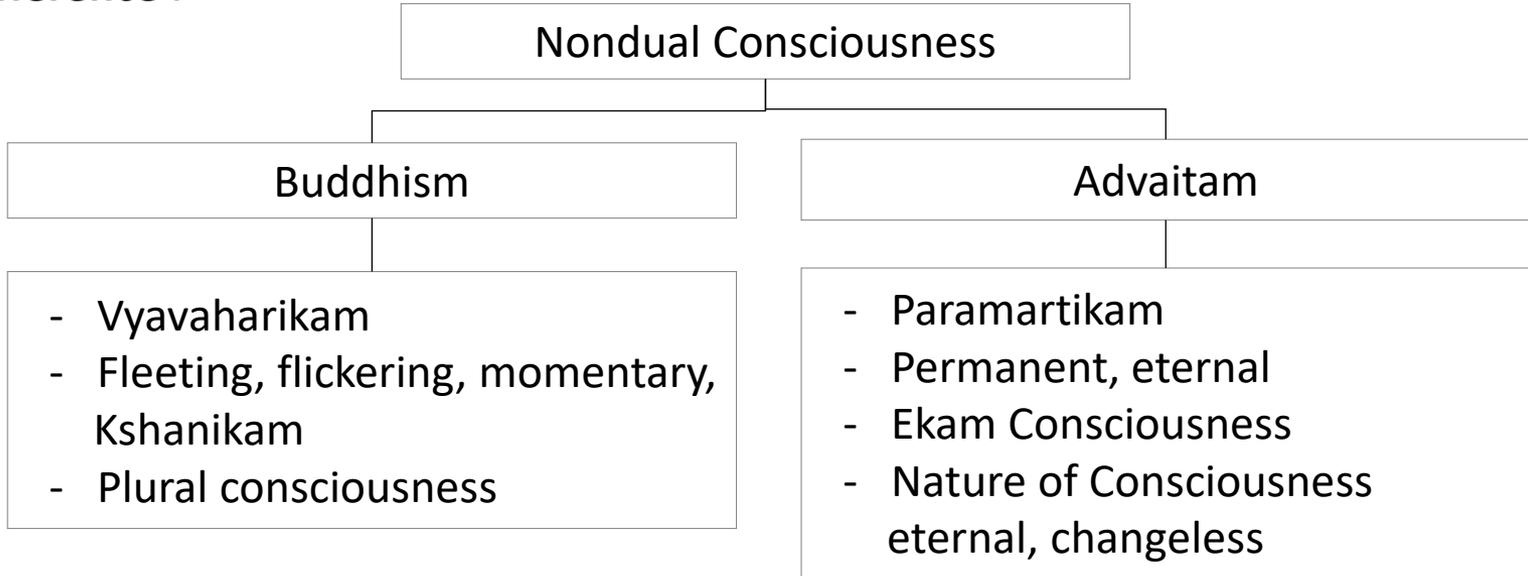
1426) Karika No. 99 :

- Veda talks about Triputi Rahita Turiyam.
- No division between knower, known, knowledge.
- Jnantru, Jneyam, Jnanam division is not there in Turiyam.

1427) Buddhism + Advaitam :



1428) Difference :



1429) Triputi Rahita Consciousness

- Undivided knower, known, knowing consciousness.
- In Turiyam, Triputi is potential condition.

1430) Similarity :

- Buddhim + Advaitam

Observer	Observed
Real, Satyam	Mithya

1431)

6 Oormis / waves of thought
patterns in Consciousness

Hunger + Thirst

Old Age / Death

Worry / Delusion

Pranamaya Kosha

Annamaya Kosha

Manomaya Kosha

1432) Attributes of Consciousness

1. Achalam
2. Avikaryam
3. Niravayavam
4. Nityam
5. Advitiam
6. Asangam
7. Agrahyam
8. Ashana Pipasa – Shad Oormi Rahitam

1433) Brihadaranyaka Upanishad : Chapter 4 – 3 – 23

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

yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdṛṣṭeर्विपरिलोपो विद्यते'vināśitvān ।
na tu tadvitīyamasti
tato'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]

- Viparlopaha, imperishable consciousness.

1434)

Ignorant	Jnani
- World Real	- I am Real, World Unreal - I am Asanga Chaitanyam - Anbhava = Sushupti Avastha

1435) Karika No. 100 :

a) Turiyam :

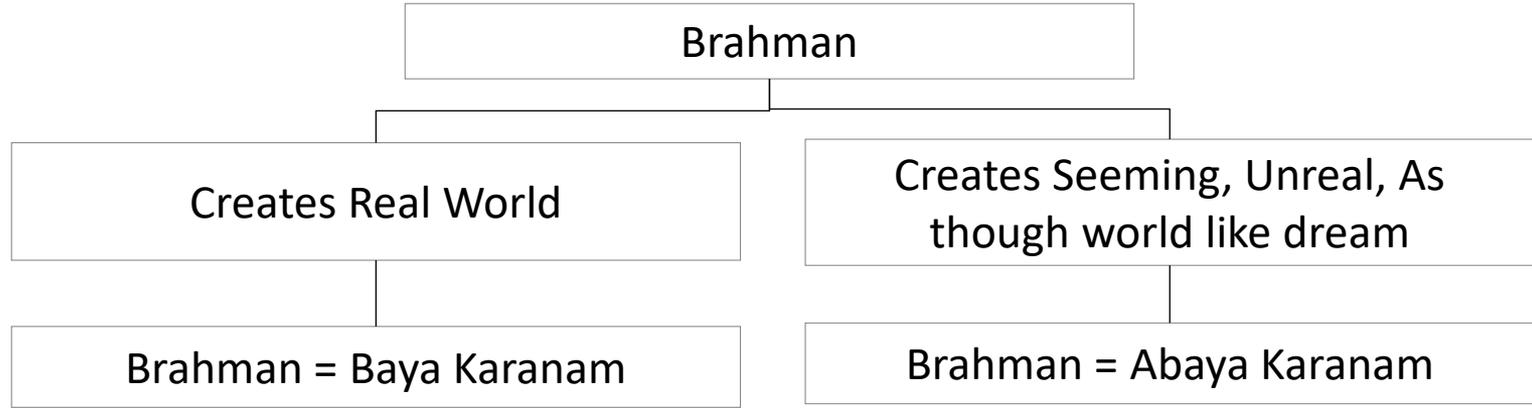
- Unfathomable like floor of Pacific ocean 36000 ft below.

b) Dreamer becomes waker

- Waker becomes Turiyam.

- No change involved.
- Only claiming, knowing I am Turiyam.

1436)



1437) 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]

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

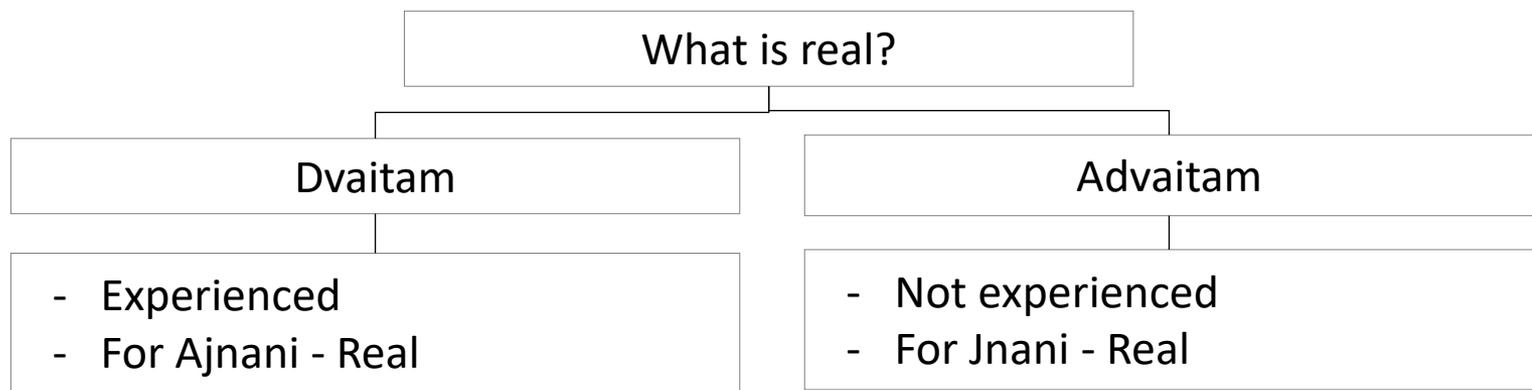
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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]

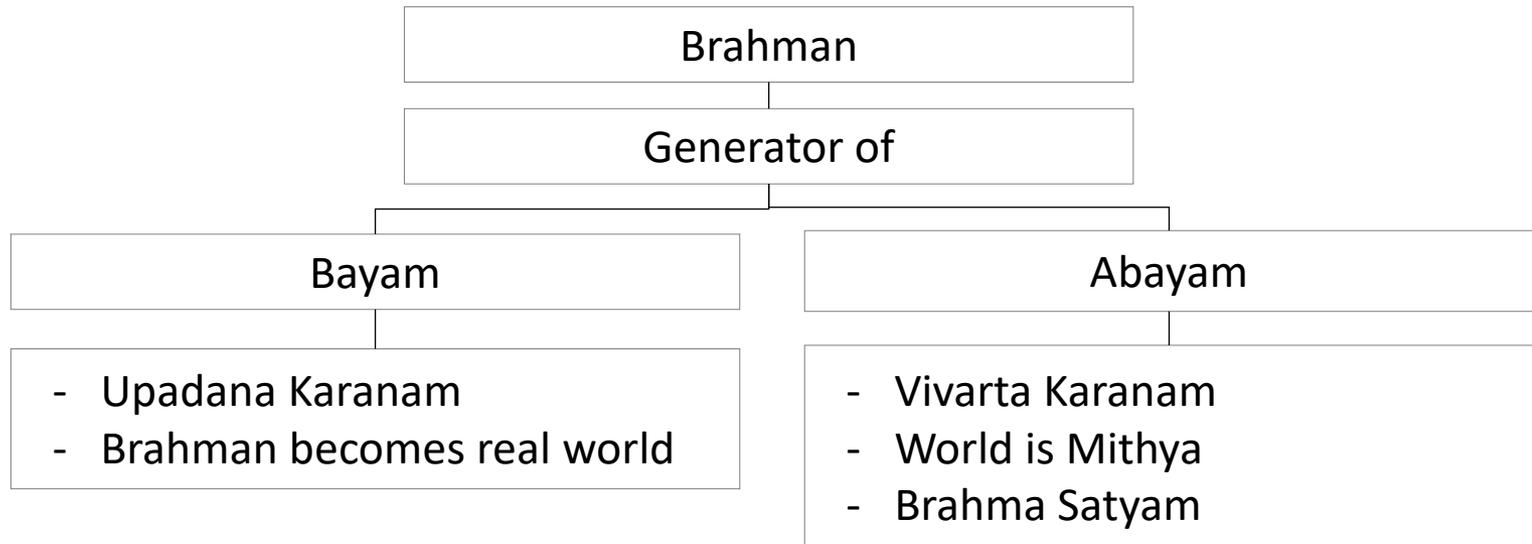
1438) Rule :

- What I experience = Reality.
- Connect experience + Reality
- Not experienced = Unreal
- Pluralistic Jagat experienced - Real

1439)



1440)



1441)

